DICTIONARY

OF

GREEK AND ROMAN

BIOGRAPHY AND MYTHOLOGY.

VOL. I.

DICTIONARY

OF

GREEK AND ROMAN

BIOGRAPHY AND MYTHOLOGY.

EDITED BY

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EDITOR OF THE "DICTIONARY OF GREEK AND ROMAN ANTIQUITIES."

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PREFACE.

THE present work has been conducted on the same principles, and is designed mainly for the use of the same persons, as the "Dictionary of Greek and Roman Antiquities." It has been long felt by most persons engaged in the study of Antiquity, that something better is required than we yet possess in the English language for illustrating the Biography, Literature, and Mythology, of the Greek and Roman writers, and for enabling a diligent student to read them in the most profitable manner. The writings of modern continental philologists, as well as the works of some of our own scholars, have cleared up many of the difficulties connected with these subjects, and enabled us to attain to more correct knowledge and more comprehensive views than were formerly possessed. The articles in this Dictionary have been founded on a careful examination of the original sources; the best modern authorities have been diligently consulted; and no labour has been spared in order to bring up the subject to the present state of philological learning upon the continent as well as at home.

A work, like the present, embracing the whole circle of ancient history and literature for upwards of two thousand years, would be the labour of at least one man's life, and could not in any case be written satisfactorily by a single individual, as no one man possesses the requisite knowledge of all the subjects of which it treats. The lives, for instance, of the ancient mathematicians, jurists, and physicians, require in the person who writes them a competent knowledge of mathematics, law, and medicine; and the same remark applies, to a greater or less extent, to the history of philosophy, the arts, and numerous other subjects. The Editor of the present work has been fortunate in obtaining the assistance of scholars, who had made certain departments of antiquity their particular study, and he desires to take this opportunity of returning his best thanks to them for their valuable aid, by which he has been able to produce a work which could not have been accomplished by any single person. The initials of each writer's name are given at the end of the articles he has written, and a list of the names of the contributors is prefixed to the work.

The biographical articles in this work include the names of all persons of any importance which occur in the Greek and Roman writers, from the earliest times down to the extinction of the Western Empire in the year 476 of our era, and to the extinction of the Eastern Empire by the capture of Constantinople by the Turks in the year 1453. The lives of historical personages occurring in the history of the Byzantine empire are treated with comparative brevity, but accom-

panied by sufficient references to ancient writers to enable the reader to obtain further information if he wishes. It has not been thought advisable to omit the lives of such persons altogether, as has usually been done in classical dictionaries; partly because there is no other period short of the one chosen at which a stop can conveniently be made; and still more because the civil history of the Byzantine empire is more or less connected with the history of literature and science, and, down to the capture of Constantinople by the Turks, there was an interrupted series of Greek writers, the omission of whose lives and of an account of their works would be a serious deficiency in any work which aspired to give a complete view of Greek literature.

The relative length of the articles containing the lives of historical persons cannot be fixed, in a work like the present, simply by the importance of a man's life. It would be impossible to give within any reasonable compass a full and elaborate account of the lives of the great actors in Greek and Roman history; nor is it necessary: for the lives of such persons are conspicuous parts of history and, as such, are given at length in historical works. On the contrary, a Dictionary of Greek and Roman Biography is peculiarly useful for the lives of those persons who do not occupy so prominent a position in history, since a knowledge of their actions and character is oftentimes of great importance to a proper understanding of the ancient writers, and information respecting such persons cannot be obtained in any other quarter. Accordingly, such articles have had a space assigned to them in the work which might have been deemed disproportionate if it were not for this consideration. Woodcuts of ancient coins are given, wherever they could be referred to any individual or family. The drawings have been made from originals in the British Museum, except in a few cases, where the authority for the drawing is stated in the article.

More space, relatively, has been given to the Greek and Roman Writers than to any other articles, partly because we have no complete history of Greek and Roman Literature in the English language, and partly because the writings of modern German scholars contain on this subject more than on any other a store of valuable matter which has not yet found its way into English books, and has, hitherto, only partially and in a few instances, exercised any influence on our course of classical instruction. In these articles a full account of the Works, as well as of the Lives, of the Writers is given, and, likewise, a list of the best editions of the works, together with references to the principal modern works upon each subject.

The lives of all Christian Writers, though usually omitted in similar publications, have likewise been inserted in the present Work, since they constitute an important part of the history of Greek and Roman literature, and an account of their biography and writings can be attained at present only by consulting a considerable number of voluminous works. These articles are written rather from a literary than a theological point of view; and accordingly the discussion of strictly

theological topics, such as the subjects might easily have given rise to, has been carefully avoided.

Care has been taken to separate the mythological articles from those of an historical nature, as a reference to any part of the book will shew. As it is necessary to discriminate between the Greek and Italian Mythology, an account of the Greek divinities is given under their Greek names, and of the Italian divinities under their Latin names, a practice which is universally adopted by the continental writers, which has received the sanction of some of our own scholars, and is moreover of such importance in guarding against endless confusions and mistakes as to require no apology for its introduction into this work. In the treatment of the articles themselves, the mystical school of interpreters has been avoided, and those principles followed which have been developed by Voss, Buttmann, Welcker, K. O. Müller, Lobeck, and others. Less space, relatively, has been given to these articles than to any other portion of the work, as it has not been considered necessary to repeat all the fanciful speculations which abound in the later Greek writers and in modern books upon this subject.

The lives of Painters, Sculptors, and Architects, have been treated at considerable length, and an account is given of all their works still extant, or of which there is any record in ancient writers. These articles, it is hoped, will be useful to the artist as well as to the scholar.

Some difficulty has been experienced respecting the admission or rejection of certain names, but the following is the general principle which has been adopted. The names of all persons are inserted, who are mentioned in more than one passage of an ancient writer: but where a name occurs in only a single passage, and nothing more is known of the person than that passage contains, that name is in general omitted. On the other hand, the names of such persons are inserted when they are intimately connected with some great historical event, or there are other persons of the same name with whom they might be confounded.

When there are several persons of the same name, the articles have been arranged either in chronological or some alphabetical order. The latter plan has been usually adopted, where there are many persons of one name, as in the case of ALEXANDER, ANTIOCHUS, and others, in which cases a chronological arrangement would stand in the way of ready reference to any particular individual whom the reader might be in search of. In the case of Roman names, the chronological order has, for obvious reasons, been always adopted, and they have been given under the cognomens, and not under the gentile names. There is, however, a separate article devoted to each gens, in which is inserted a list of all the cognomens of that gens.

In a work written by several persons it is almost impossible to obtain exact uniformity of reference to the ancient Writers, but this has been done as far as was possible. Wherever an author is referred to by page, the particular edition used by the writer is generally stated; but of the writers enumerated below, the following

editions are always intended where no others are indicated: Plato, ed. H. Stephanus, 1578; Athenaeus, ed. Casaubon, Paris, 1597; the Moralia of Plutarch, ed. Francof. 1620; Strabo, ed. Casaubon, Paris, 1620; Demosthenes, ed. Reiske, Lips. 1770; the other Attic Orators, ed. H. Stephanus, Paris, 1575; the Latin Grammarians, ed. H. Putschius, Hanov. 1605; Hippocrates, ed. Kühn, Lips. 1825-7; Erotianus, ed. Franz, Lips. 1780; Dioscorides, ed. Sprengel, Lips. 1829-30; Aretaeus, ed. Kühn, Lips. 1828; Rufus Ephesius, ed. Clinch, Lond. 1726; Soranus, ed. Dietz, Regim. Pruss. 1838; Galen, ed. Kühn, Lips. 1821-33; Oribasius, Aëtius, Alexander Tralianus, Paulus Aegineta, Celsus, ed. H. Stephanus, among the Medicae Artis Principes, Paris, 1567; Caelius Aurelianus, ed. Amman, Amstel. 4to. 1709.

Names of Places and Nations are not included in the Work, as they will form the subject of the forthcoming "Dictionary of Greek and Roman Geography."

WILLIAM SMITH.

London, October, 1844.

LIST OF COINS ENGRAVED IN THE FIRST VOLUME.

In the following list AV indicates that the coin is of gold, Æ of silver, Æ of copper, 1Æ first bronze Roman, 2Æ second bronze Roman, 3Æ third bronze Roman. The weight of all gold and silver coins is given, with the exception of the aurei and denarii, which are for the most part of nearly the same weight respectively. When a coin has been reduced or enlarged in the drawing, the diameter of the original coin is given in the last column, the numbers in which refer to the subjoined scale: those which have no numbers affixed to them are of the same size in the drawing as the originals.

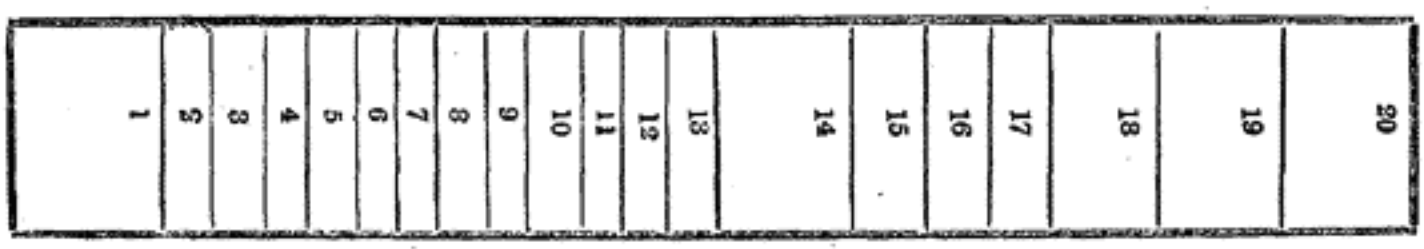

Page.	Column.	Coin	Metal.	Weight in Grains.	Size.
30	2	Aemilianus	1Æ		
30	1	Agrippa	2Æ		
31	1	Agrippina I.	Æ		
32	1	Agrippina II.	Æ		
33	2	Ahala	Æ		
36	1	Ahenobarbus	Æ		
90	2	Albinus	Æ		
93	1	Do.	Æ		
„	„	Do.	Æ		
94	1	Do. (Emperor.) . .	1Æ		
114	2	Alexander Balas, king of Syria	Æ	221½	8¾
116	1	Alexander I., king of Epeirus	AV		
„	2	Alexander II., king of Epeirus	Æ	240½	7¾
118	2	Alexander I., king of Macedonia	Æ	442½	9¾
119	1	Alexander II., king of Macedonia	Æ		
122	1	Alexander III. (the Great), king of Macedonia	Æ		2
126	2	Alexander (Roman emperor)	2Æ		
128	1	Alexander Zebina, king of Syria	Æ	254	9
132	1	Allectus	AV		
137	2	Amastris	Æ	143½	
155	1	Amyntas, king of Macedonia	Æ	160¼	
156	1	Amyntas, king of Galatia	Æ		
180	2	Annius	Æ		
188	2	Antigonus, king of Asia	Æ	264	9
189	2	Antigonus Gonatas . .	Æ	61	
192	1	Antinous	Æ		11
194	2	Antiochus, king of Commagene	Æ		
„	„	Antiochus Hierax . . .	Æ	262½	8½
196	1	Antiochus I., king of Syria	Æ	265	9
„	2	Antiochus II.	Æ	253	8½
197	2	Antiochus III.	Æ	263	8½
198	1	Antiochus IV.	Æ	249	9
„	2	Antiochus V.	Æ	239	7
199	1	Antiochus VI.	Æ	250½	9¼
199	2	Antiochus VII.	Æ	251½	8½
„	2	Antiochus VIII.	Æ	255	8¾
„	„	Antiochus IX.	Æ	245	8½
200	1	Antiochus X.	Æ	242	8¼
„	„	Antiochus XI.	Æ	250½	7¼
„	2	Antiochus XII.	Æ		
„	„	Antiochus XIII. . . .	Æ		
210	1	Antonia	Æ		
212	2	Antoninus Pius	1Æ		
216	1	M. Antonius :	Æ	185	
„	2	C. Antonius	Æ		
217	1	L. Antonius	Æ		
253	1	Julia Aquilia Severa . .	1Æ		
257	2	Arcadius	AV		
263	2	Archelaus	Æ	55	
278	1	Aretas	Æ		
284	2	Ariarathes IV.	Æ	61	
„	2	Ariarathes V.	Æ	66½	
285	1	Ariarathes VI.	Æ	63	
„	1	Ariarathes VII.	Æ	63	
286	2	Ariobarzanes I.	Æ	60½	
287	1	Ariobarzanes III. . . .	Æ	60½	
350	2	Arrius	Æ		
354	2	Arsaces III.	Æ	51½	
„	2	Arsaces V.	Æ	60	
355	1	Arsaces VI.	Æ	241	
„	„	Arsaces VII.	Æ	60	
356	2	Arsaces XIV.	Æ	143	
360	1	Arsaces XXVIII. . . .	Æ	184½	
367	1	Arsinoe	AV	425½	
„	2	Do.	AV		
405	1	Atilius	Æ		
412	1	Attalus	AV		
418	1	Audoleon	Æ	190	
420	1	Augurinus	Æ		
431	1	Augustus	Æ		
435	2	Avitus	AV		
438	1	Aurelianus	AV		
443	1	Aurelius	1Æ		
455	1	Balbinus	Æ		
„	1	Balbus, Acilius	Æ		
„	2	Balbus, Antonius . . .	Æ		
„	„	Balbus, Atius	Æ		
456	2	Balbus, Cornelius . . .	Æ		
457	2	Balbus, Naevius	Æ		
458	1	Balbus, Thorius	Æ		

Page.	Column.	Coin.	Metal.	Weight in Grains.	Size.
482	2	Berenice	Æ	107	
„	„	Do.	Æ	326	9
492	2	Blasio	Æ		
505	2	Britannicus	Æ		
506	2	Brocchus	Æ		
512	1	Brutus	Æ		
516	1	Buca	Æ		
„	2	Do.	Æ		
518	1	Bursio	Æ		
539	2	Caesar, Sex. Julius	Æ		
555	2	Caesar, C. Julius	Æ		
„	„	Do.	Æ		
556	1	C. and L. Caesar			
557	1	Caesius	Æ		
561	2	Caldus	Æ		
563	2	Calidius	Æ		
565	2	Caligula	Æ		
602	2	Capito, Fonteius	Æ		
„	„	Do.	Æ		
603	1	Capito, Marius	Æ		
604	1	Capitolinus, Petillius	Æ		
610	2	Carausius	Æ		
613	1	Carinus	Æ		
„	2	Carisius	Æ		
„	„	Do.	Æ		
617	1	Carvilius	Æ		
„	2	Carus	Æ		
618	1	Casca	Æ		
621	1	Cassander	Æ		
650	2	Cato	Æ		
„	„	Do.	Æ		
663	2	Celsus	Æ		
„	„	Do.	Æ		
665	1	Censorinus	2Æ		
„	„	Do.	2Æ		
„	„	Do.	Æ		
„	„	Do.	Æ		
„	2	Do.	Æ		
672	1	Cerco	Æ		
675	1	Cestius	AV		
748	2	Cilo or Chilo	Æ		
755	1	Cinna	1Æ		
757	2	Cipius	Æ		
760	2	Clara, Didia	Æ		
775	1	Claudius	Æ		
777	1	Claudius (emperor). 1st coin	Æ		
„	„	Do. 2nd coin	Æ		
„	2	Claudius II.	Æ		
800	1	Cleopatra, wife of Antiochus	Æ	199	9
802	2	Cleopatra, queen of Egypt	Æ	51	
„	„	Cleopatra, wife of Juba	Æ	50½	
805	2	Cloelius	Æ		
807	2	Cluvius	2Æ		
810	1	Cocles	Æ		
819	2	Commodus	AV		
828	1	Constans	AV		
831	2	Constantinus, the tyrant	AV		
837	1	Constantinus I. (the Great)	AV		
„	2	Constantinus II.	Æ		
846	2	Constantius I.	Æ		
848	2	Constantius II.	Æ		
849	1	Constantius III.	3Æ		
850	1	Coponius	Æ		
852	1	Cordus	Æ		
858	1	Cornificius	Æ		
863	2	Cosconius	Æ		
868	2	Cotta	Æ		
„	„	Do.	Æ		
870	2	Cotys	AV	119	
871	2	Crassipes	Æ		
882	1	Crassus	Æ		
891	1	Crispina	Æ		
892	1	Crispus	AV		
895	2	Critonius	Æ		
946	2	Decentius	2Æ		
949	1	Decius	1Æ		
955	1	Deiotarus	Æ		
956	2	Delmatius	3Æ		
965	1	Demetrius I., king of Macedonia	Æ	261	9
„	2	Demetrius II., king of Macedonia	Æ		
967	1	Demetrius I., king of Syria	Æ	262	9
„	2	Demetrius II., king of Syria	Æ	260	8¾
968	1	Demetrius III., king of Syria	Æ		
996	2	Diadumenianus	Æ		
1004	2	Didius	Æ		
1014		Diocletianus	Æ		
1033	1	Dionysius, of Heracleia	Æ	148	
1037	2	Dionysius II., of Syracuse	Æ	263½	
1061	1	Domitia	Æ		
1062	2	Domitianus	Æ		
1063	1	Domitilla	Æ		
1064	1	Domna Julia	Æ		
1071	2	Dossenus	Æ		
1086	1	Drusus	2Æ		
1087	2	Drusus, Nero Claudius	Æ		
1092	2	Durmius	Æ		
„	„	Do.	Æ		
„	„	Do.	Æ		

A DICTIONARY

OF

GREEK AND ROMAN BIOGRAPHY

AND

MYTHOLOGY.

ABAEUS (Ἀβαῖος), a surname of Apollo derived from the town of Abae in Phocis, where the god had a rich temple. (Hesych. *s. v.* Ἄβαι; Herod. viii. 33; Paus. x. 35. § 1, &c.) [L. S.]

ABAMMON MAGISTER. [PORPHYRIUS.]

ABANTI'ADES (Ἀβαντιάδης) signifies in general a descendant of Abas, but is used especially to designate Perseus, the great-grandson of Abas (Ov. *Met.* iv. 673, v. 138, 236), and Acrisius, a son of Abas. (Ov. *Met.* iv. 607.) A female descendant of Abas, as Danae and Atalante, was called Abantias. [L. S.]

ABA'NTIAS. [ABANTIADES.]

ABA'NTIDAS (Ἀβαντίδας), the son of Paseas, became tyrant of Sicyon after murdering Cleinias, the father of Aratus, B. C. 264. Aratus, who was then only seven years old, narrowly escaped death. Abantidas was fond of literature, and was accustomed to attend the philosophical discussions of Deinias and Aristotle, the dialectician, in the agora of Sicyon: on one of these occasions he was murdered by his enemies. He was succeeded in the tyranny by his father, who was put to death by Nicocles. (Plut. *Arat.* 2. 3; Paus. ii. 8. § 2.)

ABARBA'REA (Ἀβαρβαρέη), a Naiad, who bore two sons, Aesepus and Pedasus, to Bucolion, the eldest but illegitimate son of the Trojan King Laomedon. (Hom. *Il.* vi. 22, &c.) Other writers do not mention this nymph, but Hesychius (*s. v.*) mentions Ἀβαρβαρέαι or Ἀβαρβαλαῖαι as the name of a class of nymphs. [L. S.]

A'BARIS (Ἄβαρις), son of Seuthes, was a Hyperborean priest of Apollo (Herod. iv. 36), and came from the country about the Caucasus (Ov. *Met.* v. 86) to Greece, while his own country was visited by a plague. He was endowed with the gift of prophecy, and by this as well as by his Scythian dress and simplicity and honesty he created great sensation in Greece, and was held in high esteem. (Strab. vii. p. 301.) He travelled about in Greece, carrying with him an arrow as the symbol of Apollo, and gave oracles. Toland, in his History of the Druids, considers him to have been a Druid of the Hebrides, because the arrow formed a part of the costume of a Druid. His history, which is entirely mythical, is related in various ways, and worked up with extraordinary particulars: he is said to have taken no earthly food (Herod. iv. 36), and to have ridden on his arrow, the gift of Apollo, through the air. (Lobeck, *Aglaophamus*, p. 314.) He cured diseases by incantations (Plat. *Charmid.* p. 158, B.), delivered the world from a plague (Suidas, *s. v.* Ἄβαρις), and built at Sparta a temple of Κόρη σώτειρα. (Paus. iii. 13. § 2.) Suidas and Eudocia ascribe to him several works, such as incantations, Scythian oracles, a poem on the marriage of the river Hebrus, expiatory formulas, the arrival of Apollo among the Hyperboreans, and a prose work on the origin of the gods. But such works, if they were really current in ancient times, were no more genuine than his reputed correspondence with Phalaris the tyrant. The time of his appearance in Greece is stated differently, some fixing it in Ol. 3, others in Ol. 21, and others again make him a contemporary of Croesus. (Bentley, *On the Epist. of Phalaris*, p. 34.) Lobeck places it about the year B.C. 570, *i. e.* about Ol. 52. Respecting the perplexing traditions about Abaris see Klopfer, *Mythologisches Wörterbuch*, i. p. 2; Zapf, *Disputatio historica de Abaride*, Lips. 1707; Larcher, *on Herod.* vol. iii. p. 446. [L. S.]

ABAS (Ἄβας). 1. A son of Metaneira, was changed by Demeter into a lizard, because he mocked the goddess when she had come on her wanderings into the house of her mother, and drank eagerly to quench her thirst. (Nicander, *Theriaca;* Natal. Com. v. 14; Ov. *Met.* v. 450.) Other traditions relate the same story of a boy, Ascalabus, and call his mother Misme. (Antonin. Lib. 23.)

2. The twelfth King of Argos. He was the son of Lynceus and Hypermnestra, and grandson of Danaus. He married Ocaleia, who bore him twin sons, Acrisius and Proetus. (Apollod. ii. 2. § 1; Hygin. *Fab.* 170.) When he informed his father of the death of Danaus, he was rewarded with the shield of his grandfather, which was sacred to Hera. He is described as a successful conqueror and as the founder of the town of Abae in Phocis (Paus. x. 35. § 1), and of the Pelasgic Argos in Thessaly. (Strab. ix. p. 431.) The fame of his warlike spirit was so great, that even after his death, when people

revolted, whom he had subdued, they were put to flight by the simple act of showing them his shield. (Virg. *Aen.* iii. 286; Serv. *ad loc.*) It was from this Abas that the kings of Argos were called by the patronymic Abantiads. [ABANTIADES.]

[L. S.]

ABAS (Ἄβας). 1. A Greek sophist and rhetorician about whose life nothing is known. Suidas (*s. v.* Ἄβας: compare Eudocia, p. 51) ascribes to him ἱστορικὰ ἀπομνήματα and a work on rhetoric (τέχνη ῥητορική). What Photius (Cod. 190. p. 150, b. ed. Bekker) quotes from him, belongs probably to the former work. (Compare Walz, *Rhetor. Graec.* vii. 1. p. 203.)

2. A writer of a work called *Troica*, from which Servius (*ad Aen.* ix. 264) has preserved a fragment. [L. S.]

ABASCANTUS (Ἀβάσκαντος), a physician of Lugdunum (Lyons), who probably lived in the second century after Christ. He is several times mentioned by Galen (*De Compos. Medicam. secund. Locos*, ix. 4. vol. xiii. p. 278), who has also preserved an antidote invented by him against the bite of serpents. (*De Antid.* ii. 12. vol. xiv. p. 177.) The name is to be met with in numerous Latin inscriptions in Gruter's collection, five of which refer to a freedman of Augustus, who is supposed by Kühn (*Additam. ad Elench. Medic. Vet. a J. A. Fabricio in "Bibl. Gr." Exhib.*) to be the same person that is mentioned by Galen. This however is quite uncertain, as also whether Παρακλήτιος Ἀβάσκανθος in Galen (*De Compos. Medicam. secund. Locos.* vii. 3. vol. xiii. p. 71) refers to the subject of this article. [W. A. G.]

ABDOLO'NIMUS or ABDALO'NIMUS, a gardener, but of royal descent, was made king of Sidon by Alexander the Great. (Curt. iv. 1; Just. xi. 10.) He is called Ballonymus by Diodorus. (xvii. 46.)

ABDE'RUS (Ἄβδηρος), a son of Hermes, or according to others of Thromius the Locrian. (Apollod. ii. 5. § 8; Strab. vii. p. 331.) He was a favourite of Heracles, and was torn to pieces by the mares of Diomedes, which Heracles had given him to pursue the Bistones. Heracles is said to have built the town of Abdera to honour him. According to Hyginus, (*Fab.* 30,) Abderus was a servant of Diomedes, the king of the Thracian Bistones, and was killed by Heracles together with his master and his four men-devouring horses. (Compare Philostrat. *Heroic.* 3. § 1; 19. § 2.) [L. S.]

ABDIAS (Ἀβδίας), the pretended author of an Apocryphal book, entitled *The History of the Apostolical contest.* This work claims to have been written in Hebrew, to have been translated into Greek by Eutropius, and thence into Latin by Julius Africanus. It was however originally written in Latin, about A. D. 910. It is printed in Fabricius, *Codex Apocryphus Novi Test.* p. 402. 8vo. Hamb. 1703. Abdias was called too the first Bishop of Babylon. [A. J. C.]

ABE'LLIO, is the name of a divinity found in inscriptions which were discovered at Comminges in France. (Gruter, *Inscr.* p. 37, 4; J. Scaliger, *Lectiones Ausonianae*, i. 9.) Buttmann (*Mythologus*, i. p. 167, &c.) considers Abellio to be the same name as Apollo, who in Crete and elsewhere was called Ἀβέλιος, and by the Italians and some Dorians Apello (Fest. *s. v. Apellinem*; Eustath. *ad Il.* ii. 99), and that the deity is the same as the Gallic Apollo mentioned by Caesar (*Bell. Gall.* vi. 17), and also the same as Belis or Belenus mentioned by Tertullian (*Apologet.* 23) and Herodian (viii. 3; comp. Capitol. *Maximin.* 22). As the root of the word he recognises the Spartan Βέλα, *i. e.* the sun (Hesych. *s. v.*), which appears in the Syriac and Chaldaic Belus or Baal. [L. S.]

ABE'RCIUS, ST. (Ἀβέρκιος), the supposed successor of St. Papias in the see of Hierapolis, flourished A. D. 150. There are ascribed to him, 1. *An Epistle to the Emperor Marcus Aurelius*, of which Baronius speaks as extant, but he does not produce it; and, 2. *A Book of Discipline* (βίβλος διδασκαλίας) addressed to his Clergy; this too is lost. See *Illustr. Eccles. Orient. Script. Vitae, à P. Halloix.* Duac. 1636. [A. J. C.]

A'BGARUS, A'CBARUS, or AU'GARUS (Ἄβγαρος, Ἄκβαρος, Αὔγαρος), a name common to many rulers of Edessa, the capital of the district of Osrhoëne in Mesopotamia. It seems to have been a title and not a proper name. (Procop. *Bell. Pers.* ii. 12.) For the history of these kings see Bayer, "Historia Osrhoëna et Edessena ex nummis illustrata," Petrop. 1734. Of these the most important are:

1. The ally of the Romans under Pompey, who treacherously drew Crassus into an unfavorable position before his defeat. He is called Augarus by Dion Cassius (xl. 20), Acbarus the phylarch of the Arabians in the Parthian history ascribed to Appian (p. 34. Schw.), and Ariamnes by Plutarch. (*Crass.* 21.)

2. The contemporary of Christ. See the following article.

3. The chief, who resisted Meherdates, whom Claudius wished to place on the Parthian throne: he is called a king of the Arabians by Tacitus (*Ann.* xii. 12. 14), but was probably an Osrhoënian.

4. The contemporary of Trajan, who sent presents to that emperor when he invaded the east, and subsequently waited upon him and became his ally. (Dion Cass. lxviii. 18. 21.)

5. The contemporary of Caracalla, who acted cruelly towards his nation, and was deposed by Caracalla. (Dion Cass. lxxvii. 12.)

A'BGARUS, Toparch of Edessa, supposed by Eusebius to have been the author of a letter written to our Saviour, which he found in a church at Edessa and translated from the Syriac. The letter is believed to be spurious. It is given by Eusebius. (*Hist. Eccl.* i. 13.) [A. J. C.]

A'BIA (Ἀβία), the nurse of Hyllus, a son of Heracles. She built a temple of Heracles at Ira in Messenia, for which the Heraclid Cresphontes afterwards honoured her in various other ways, and also by changing the name of the town of Ira into Abia. (Paus. iv. 30. § 1.) [L. S.]

ABELOX, ABELUX or ABILYX (Ἀβίλυξ), a noble Spaniard, originally a friend of Carthage, betrayed the Spanish hostages at Saguntum, who were in the power of the Carthaginians, to the Roman generals, the two Scipios, after deceiving Bostar, the Carthaginian commander. (Liv. xxii. 22; Polyb. iii. 98, &c.)

ABI'SARES or ABI'SSARES (Ἀβισάρης), called Embisarus (Ἐμβίσαρος) by Diodorus (xvii. 90), an Indian king beyond the river Hydaspes, whose territory lay in the mountains, sent embassies to Alexander the Great both before and after the conquest of Porus, although inclined to espouse the side of the latter. Alexander not only allowed him to retain his kingdom, but increased it, and

on his death appointed his son as his successor. (Arrian, *Anab.* v. 8. 20. 29; Curt. viii. 12. 13. 14. ix. 1. x. 1.)

ABI'STAMENES was appointed governor of Cappadocia by Alexander the Great. (Curt. iii. 4.) He is called Sabictas by Arrian. (*Anab.* ii. 4.) Gronovius conjectures that instead of *Abistamene Cappadociae praeposito*, we ought to read *Abicta magnae Cappadociae*, &c.

ABITIA'NUS (Ἀβιτζιανός), the author of a Greek treatise *De Urinis* inserted in the second volume of Ideler's *Physici et Medici Graeci Minores*, Berol. 8vo. 1842, with the title Περὶ Οὔρων Πραγματεία Ἀρίστη τοῦ Σοφωτάτου παρὰ μὲν Ἰνδοῖς Ἄλλη Ἔμπνι τοῦ Σινᾶ ἤτοι Ἄλλη υἱοῦ τοῦ Σινᾶ, παρὰ δὲ Ἰταλοῖς Ἀβιτζιανοῦ. He is the same person as the celebrated Arabic physician *Avicenna*, whose real name was *Abú 'Alí Ibn Síná*, A. H. 370 or 375—428 (A. D. 980 or 985—1037), and from whose great work *Ketáb al-Kánún fi 't-Tebb*, *Liber Canonis Medicinae*, this treatise is probably translated. [W. A. G.]

ABLA'BIUS (Ἀβλάβιος). 1. A physician on whose death there is an epigram by Theosebia in the Greek Anthology (vii. 559), in which he is considered as inferior only to Hippocrates and Galen. With respect to his date, it is only known that he must have lived after Galen, that is, some time later than the second century after Christ. [W. A. G.]

2. The illustrious (Ἰλλούστριος), the author of an epigram in the Greek Anthology (ix. 762) "on the quoit of Asclepiades." Nothing more is known of him, unless he be the same person as Ablabius, the Novatian bishop of Nicaea, who was a disciple of the rhetorician Troilus, and himself eminent in the same profession, and who lived under Honorius and Theodosius II., at the end of the fourth and the beginning of the fifth centuries after Christ. (Socrates, *Hist. Ecc.* vii. 12.) [P. S.]

ABLA'VIUS. 1. Prefect of the city, the minister and favourite of Constantine the Great, was murdered after the death of the latter. (Zosimus, ii. 40.) He was consul A. D. 331. There is an epigram extant attributed to him, in which the reigns of Nero and Constantine are compared. (Anth. Lat. n. 261, ed. Meyer.)

2. A Roman historian, whose age is unknown, wrote a history of the Goths, which is sometimes quoted by Jornandes as his authority. (*De Reb. Getic.* iv. 14. 23.)

ABRADA'TAS (Ἀβραδάτας), a king of Susa and an ally of the Assyrians against Cyrus. His wife Pantheia was taken on the conquest of the Assyrian camp, while he was absent on a mission to the Bactrians. In consequence of the honorable treatment which his wife received from Cyrus, he joined the latter with his forces. He fell in battle, while fighting against the Egyptians. Inconsolable at her loss, Pantheia put an end to her own life, and her example was followed by her three eunuchs. Cyrus had a high mound raised in their honour: on a pillar on the top were inscribed the names of Abradatas and Pantheia in the Syriac characters; and three columns below bore the inscription σκηπτούχων, in honour of the eunuchs. (Xen. *Cyr.* v. 1. § 3, vi. 1. § 31, &c. 4. § 2, &c. vii. 3. § 2, &c.; Lucian. *Imag.* 20.)

ABRETTE'NUS (Ἀβρεττηνός), a surname of Zeus in Mysia. (Strab. xii. p. 574.) [L. S.]

ABRO'COMAS (Ἀβροκόμας), one of the satraps of Artaxerxes Mnemon, was sent with an army of 300,000 men to oppose Cyrus on his march into upper Asia. On the arrival of Cyrus at Tarsus, Abrocomas was said to be on the Euphrates; and at Issus four hundred heavy-armed Greeks, who had deserted Abrocomas, joined Cyrus. Abrocomas did not defend the Syrian passes, as was expected, but marched to join the king. He burnt some boats to prevent Cyrus from crossing the Euphrates, but did not arrive in time for the battle of Cunaxa. (Xen. *Anab.* i. 3. § 20, 4. § 3, 5, 18, 7. § 12; Harpocrat. and Suidas, *s. v.*)

ABRO'COMES (Ἀβροκόμης) and his brother Hyperanthes (Ὑπεράνθης), the sons of Darius by Phratagune, the daughter of Artanes, were slain at Thermopylae while fighting over the body of Leonidas. (Herod. vii. 224.)

ABRON or HABRON (Ἄβρων or Ἄβρων). 1. Son of the Attic orator Lycurgus. (Plut. *Vit. dec. Orat.* p. 843.)

2. The son of Callias, of the deme of Bate in Attica, wrote on the festivals and sacrifices of the Greeks. (Steph. Byz. *s. v.* Βατή.) He also wrote a work περὶ παρωνύμων, which is frequently referred to by Stephanus Byz. (*s. v.* Ἀγάθη, Ἄργος, &c.) and other writers.

3. A grammarian, a Phrygian or Rhodian, a pupil of Tryphon, and originally a slave, taught at Rome under the first Caesars. (Suidas, *s. v.* Ἄβρων.)

4. A rich person at Argos, from whom the proverb Ἄβρωνος βίος, which was applied to extravagant persons, is said to have been derived. (Suidas, *s. v.*)

ABRO'NIUS SILO, a Latin Poet, who lived in the latter part of the Augustan age, was a pupil of Porcius Latro. His son was also a poet, but degraded himself by writing plays for pantomimes. (Senec. *Suas.* ii. p. 21. Bip.)

ABRO'NYCHUS (Ἀβρώνυχος), the son of Lysicles, an Athenian, was stationed at Thermopylae with a vessel to communicate between Leonidas and the fleet at Artemisium. He was subsequently sent as ambassador to Sparta with Themistocles and Aristeides respecting the fortifications of Athens after the Persian war. (Herod. viii. 21; Thuc. i. 91.)

ABRO'TA (Ἀβρώτη), the daughter of Onchestus, the Boeotian, and the wife of Nisus, king of Megaris. On her death Nisus commanded all the Megarian women to wear a garment of the same kind as Abrota had worn, which was called *aphabroma* (ἀφάβρωμα), and was still in use in the time of Plutarch. (*Quaest. Graec.* p. 295, a.)

ABRO'TONUM (Ἀβρότονον), a Thracian harlot, who according to some accounts was the mother of Themistocles. There is an epigram preserved recording this fact. (Plut. *Them.* 1; Athen. xiii. p. 576, c.; Aelian, *V. H.* xii. 43.) Plutarch also refers to her in his Ἐρωτικὸς (p. 753, d.); and Lucian speaks of a harlot of the same name (*Dial. Meretr.* 1).

ABRU'POLIS, an ally of the Romans, who attacked the dominions of Perseus, and laid them waste as far as Amphipolis, but was afterwards driven out of his kingdom by Perseus. (Liv. xlii. 13. 30. 41.)

ABSEUS. [GIGANTES.]

ABSIMARUS. [TIBERIUS ABSIMARUS.]

ABSYRTUS or APSYRTUS (Ἄψυρτος), a son of Aeetes, king of Colchis, and brother of Medeia. His mother is stated differently: Hygi-

nus (*Fab.* 13) calls her Ipsia, Apollodorus (i. 9. § 23) Idyia, Apollonius (iii. 241) Asterodeia, and others Hecate, Neaera, or Eurylyte. (Schol. *ad Apollon. l. c.*) When Medeia fled with Jason, she took her brother Absyrtus with her, and when she was nearly overtaken by her father, she murdered her brother, cut his body in pieces and strewed them on the road, that her father might thus be detained by gathering the limbs of his child. Tomi, the place where this horror was committed, was believed to have derived its name from τέμνω, "cut." (Apollod. i. 9. § 24; Ov. *Trist.* iii. 9; compare Apollon. iv. 338, &c. 460, &c.) According to another tradition Absyrtus was not taken by Medeia, but was sent out by his father in pursuit of her. He overtook her in Corcyra, where she had been kindly received by king Alcinous, who refused to surrender her to Absyrtus. When he overtook her a second time in the island of Minerva, he was slain by Jason. (Hygin. *Fab.* 23.) A tradition followed by Pacuvius (Cic. *de nat. deor.* iii. 19), Justin (xlii. 3), and Diodorus (iv. 45), called the son of Aeëtes, who was murdered by Medeia, Aegialeus. [L. S.]

ABULI'TES (Ἀβουλίτης), the satrap of Susiana, surrendered Susa to Alexander, when the latter approached the city. The satrapy was restored to him by Alexander, but he and his son Oxyathres were afterwards executed by Alexander for the crimes they had committed in the government of the satrapy. (Curt. v. 2; Arrian, *Anab.* iii. 16. vii. 4; Diod. xvii. 65.)

ABU'RIA GENS, plebeian. On the coins of this gens we find the cognomen GEM., which is perhaps an abbreviation of Geminus. The coins have no heads of persons on them.

1. C. ABURIUS was one of the ambassadors sent to Masinissa and the Carthaginians, B. C. 171. (Liv. xlii. 35.)

2. M. ABURIUS, tribune of the plebs, B. C. 187, opposed M. Fulvius the proconsul in his petition for a triumph, but withdrew his opposition chiefly through the influence of his colleague Ti. Gracchus. (Liv. xxxix. 4. 5.) He was praetor peregrinus, B. C. 176. (Liv. xli. 18. 19.)

ABURNUS VALENS. [VALENS.]

ABYDE'NUS (Ἀβυδηνός), a Greek historian, who wrote a history of Assyria (Ἀσσυριακά). The time at which he lived is uncertain, but we know that he made use of the works of Megasthenes and Berosus; and Cyrillus (*adv. Julian.* pp. 8, 9) states, that he wrote in the Ionic dialect. Several fragments of his work are preserved by Eusebius, Cyrillus and Syncellus: it was particularly valuable for chronology. An important fragment, which clears up some difficulties in Assyrian history, has been discovered in the Armenian translation of the Chronicon of Eusebius. The fragments of his history have been published by Scaliger, "De Emendatione Temporum," and Richter, "Berosi Chaldaeorum Historiae," &c., Lips. 1825.

ACACALLIS (Ἀκακαλλίς), daughter of Minos, by whom, according to a Cretan tradition, Hermes begot Cydon; while according to a tradition of the Tegeatans, Cydon was a son of Tegeates, and immigrated to Crete from Tegea. (Paus. viii. 53. § 2.) Apollo begot by her a son Miletus, whom, for fear of her father, Acacallis exposed in a forest, where wolves watched and suckled the child, until he was found by shepherds who brought him up. (Antonin. Lib. 30.) Other sons of her and Apollo are Amphithemis and Garamas. (Apollon. iv. 1490, &c.) Apollodorus (iii. 1. § 2) calls this daughter of Minos Acalle (Ἀκάλλη), but does not mention Miletus as her son. Acacallis was in Crete a common name for a narcissus. (Athen. xv. p. 681; Hesych. *s. v.*) [L. S.]

ACA'CIUS (Ἀκάκιος), a rhetorician, of Caesarea in Palestine, lived under the emperor Julian, and was a friend of Libanius. (Suidas, *s. v.* Ἀκάκιος, Λιβάνιος: Eunapius, *Acacii Vit.*) Many of the letters of Libanus are addressed to him. [B. J.]

2. A Syrian by birth, lived in a monastery near Antioch, and, for his active defence of the Church against Arianism, was made Bishop of Berrhoea, A. D. 378, by St. Eusebius of Samosata. While a priest, he (with Paul, another priest) wrote to St. Epiphanius a letter, in consequence of which the latter composed his *Panarium* (A. D. 374-6). This letter is prefixed to the work. In A. D. 377-8, he was sent to Rome to confute Apollinaris before Pope St. Damasus. He was present at the Oecumenical Council of Constantinople A. D. 381, and on the death of St. Meletius took part in Flavian's ordination to the See of Antioch, by whom he was afterwards sent to the Pope in order to heal the schism between the churches of the West and Antioch. Afterwards, he took part in the persecution against St. Chrysostom (Socrates, *Hist. Eccl.* vi. 18), and again compromised himself by ordaining as successor to Flavian, Porphyrius, a man unworthy of the episcopate. He defended the heretic Nestorius against St. Cyril, though not himself present at the Council of Ephesus. At a great age, he laboured to reconcile St. Cyril and the Eastern Bishops at a Synod held at Berrhoea, A. D. 432. He died A. D. 437, at the age of 116 years. Three of his letters remain in the original Greek, one to St. Cyril, (extant in the Collection of Councils by Mansi, vol. iv. p. 1056,) and two to Alexander, Bishop of Hierapolis. (*Ibid.* pp. 819, 830, c. 41. 55. § 129, 143.)

3. The One-eyed (ὁ Μονόφθαλμος), the pupil and successor in the See of Caesarea of Eusebius A. D. 340, whose life he wrote. (Socrates, *Hist. Eccl.* ii. 4.) He was able, learned, and unscrupulous. At first a Semi-Arian like his master, he founded afterwards the Homoean party and was condemned by the Semi-Arians at Seleucia, A. D. 359. (Socrates, *Hist. Eccl.* ii. 39. 40; Sozomen, *Hist. Eccl.* iv. 22. 23.) He subsequently became the associate of Aëtius [AËTIUS], the author of the Anomoeon, then deserted him at the command of Constantius, and, under the Catholic Jovian, subscribed the Homoousion or Creed of Nicaea. He died A. D. 366. He wrote seventeen Books on *Ecclesiastes* and six of *Miscellanies.* (St. Jerome, *Vir. Ill.* 98.) St. Epiphanius has preserved a fragment of his work *against Marcellus* (*c. Haer.* 72), and nothing else of his is extant, though Sozomen speaks of many valuable works written by him. (*Hist. Eccl.* iii. 2.)

4. Bishop of Constantinople, succeeded Gennadius A. D. 471, after being at the head of the Orphan Asylum of that city. He distinguished himself by defending the Council of Chalcedon against the emperor Basiliscus, who favoured the Monophysite heresy. Through his exertions Zeno, from whom Basiliscus had usurped the empire, was restored (A. D. 477), but the Monophysites mean-

while had gained so much strength that it was deemed advisable to issue a formula, conciliatory from its indefiniteness, called the Henoticon, A. D. 482. Acacius was led into other concessions, which drew upon him, on the accusation of John Talaia, against whom he supported the claims of Peter Mongus to the See of Alexandria, the anathema of Pope Felix II. A. D. 484. Peter Mongus had gained Acacius's support by professing assent to the canons of Chalcedon, though at heart a Monophysite. Acacius refused to give up Peter Mongus, but retained his see till his death, A. D. 488. There remain two letters of his, one to Pope Simplicius, in Latin (see *Conciliorum Nova Collectio à Mansi*, vol. vii. p. 982), the other to Peter Fullo, Archbishop of Antioch, in the original Greek. (*Ibid.* p. 1121.)

5. Reader at (A. D. 390), then the Bishop of Melitene (A. D. 431). He wrote A. D. 431, against Nestorius. His zeal led him to use expressions, apparently savouring of the contrary heresy, which, for a time, prejudiced the emperor Theodosius II. against St. Cyril. He was present at the Oecumenical Council of Ephesus A. D. 431, and constantly maintained its authority. There remain of his productions a Homily (in Greek) delivered at the Council, (see *Conciliorum Nova Collectio à Mansi*, vol. v. p. 181,) and a letter written after it to St. Cyril, which we have in a Latin translation. (*Ibid.* pp. 860, 998.) [A. J. C.]

ACACE'SIUS (Ἀκακήσιος), a surname of Hermes (Callim. *Hym. in Dian.* 143), for which Homer (*Il.* xvi. 185; *Od.* xxiv. 10) uses the form ἀκάκητα (ἀκακήτης). Some writers derive it from the Arcadian town of Acacesium, in which he was believed to have been brought up by king Acacus; others from κακὸς, and assign to it the meaning: the god who cannot be hurt, or who does not hurt. The same attribute is also given to Prometheus (Hes. *Theog.* 614), whence it may be inferred that its meaning is that of benefactor or deliverer from evil. (Compare Spanh. *ad Callim. l. c.*; Spitzner, *ad Il.* xvi. 185.) [L. S.]

ACACE'TES. [ACACESIUS.]

A'CACUS (Ἄκακος), a son of Lycaon and king of Acacesium in Arcadia, of which he was believed to be the founder. (Paus. viii. 3. § 1; Steph. Byz. *s. v.* Ἀκακήσιον.) [L. S.]

ACADE'MUS (Ἀκάδημος), an Attic hero, who, when Castor and Polydeuces invaded Attica to liberate their sister Helen, betrayed to them that she was kept concealed at Aphidnae. For this reason the Tyndarids always showed him much gratitude, and whenever the Lacedaemonians invaded Attica, they always spared the land belonging to Academus which lay on the Cephissus, six stadia from Athens. (Plut. *Thes.* 32; Diog. Laert. iii. 1. § 9.) This piece of land was subsequently adorned with plane and olive plantations (Plut. *Cim.* 13), and was called Academia from its original owner. [L. S.]

ACALLE. [ACACALLIS.]

A'CAMAS (Ἀκάμας). 1. A son of Theseus and Phaedra, and brother of Demophoon. (Diod. iv. 62.) Previous to the expedition of the Greeks against Troy, he and Diomedes were sent to demand the surrender of Helen (this message Homer ascribes to Menelaus and Odysseus, *Il.* xi. 139, &c.), but during his stay at Troy he won the affection of Laodice, daughter of Priam (Parthen. Nic. *Erot.* 16), and begot by her a son, Munitus, who was brought up by Aethra, the grandmother of Acamas. (Schol. *ad Lycophr.* 499, &c.) Virgil (*Aen.* ii. 262) mentions him among the Greeks concealed in the wooden horse at the taking of Troy. On his return home he was detained in Thrace by his love for Phyllis; but after leaving Thrace and arriving in the island of Cyprus, he was killed by a fall from his horse upon his own sword. (Schol. *ad Lycophr. l. c.*) The promontory of Acamas in Cyprus, the town of Acamentium in Phrygia, and the Attic tribe Acamantis, derived their names from him. (Steph. Byz. *s. v.* Ἀκαμάντιον; Paus. i. 5. § 2.) He was painted in the Lesche at Delphi by Polygnotus, and there was also a statue of him at Delphi. (Paus. x. 26. § 1, x. 10. § 1.)

2. A son of Antenor and Theano, was one of the bravest Trojans. (Hom. *Il.* ii. 823, xii. 100.) He avenged the death of his brother, who had been killed by Ajax, by slaying Promachus the Boeotian. (*Il.* xiv. 476.) He himself was slain by Meriones. (*Il.* xvi. 342.)

3. A son of Eussorus, was one of the leaders of the Thracians in the Trojan war (Hom. *Il.* ii. 844, v. 462), and was slain by the Telamonian Ajax. (*Il.* vi. 8.) [L. S.]

ACANTHUS (Ἄκανθος), the Lacedaemonian, was victor in the δίαυλος and the δόλιχος in the Olympic games in Ol. 15, (B. C. 720,) and according to some accounts was the first who ran naked in these games. (Paus. v. 8. § 3; Dionys. vii. 72; African. *apud Euseb.* p. 143.) Other accounts ascribe this to Orsippus the Megarian. [ORSIPPUS.] Thucydides says that the Lacedaemonians were the first who contended naked in gymnastic games. (i. 6.)

ACARNAN (Ἀκαρνάν), one of the Epigones, was a son of Alcmaeon and Calirrhoe, and brother of Amphoterus. Their father was murdered by Phegeus, when they were yet very young, and Calirrhoe prayed to Zeus to make her sons grow quickly, that they might be able to avenge the death of their father. The prayer was granted, and Acarnan with his brother slew Phegeus, his wife, and his two sons. The inhabitants of Psophis, where the sons had been slain, pursued the murderers as far as Tegea, where however they were received and rescued. At the request of Achelous they carried the necklace and peplus of Harmonia to Delphi, and from thence they went to Epirus, where Acarnan founded the state called after him Acarnania. (Apollod. iii. 7. § 5—7; Ov. *Met.* ix. 413, &c.; Thucyd. ii. 102; Strab. x. p. 462.) [L. S.]

ACASTUS (Ἄκαστος), a son of Pelias, king of Iolcus, and of Anaxibia, or as others call her, Philomache. He was one of the Argonauts (Apollod. i. 9. § 10; Apollon. Rhod. i. 224, &c.), and also took part in the Calydonian hunt. (Ov. *Met.* viii. 305, &c.) After the return of the Argonauts his sisters were seduced by Medeia to cut their father in pieces and boil them; and Acastus, when he heard this, buried his father, drove Iason and Medeia, and according to Pausanias (vii. 11) his sisters also, from Iolcus, and instituted funeral games in honour of his father. (Hygin. *Fab.* 24 and 273; Apollod. i. 9. § 27, &c.; Paus. iii. 18. § 9, vi. 20. § 9, v. 17. § 4; Ov. *Met.* xi. 409, &c.) During these games it happened that Astydamia, the wife of Acastus, who is also called Hippolyte, fell in love with Peleus, whom Acastus had purified from the mur-

der of Eurytion. When Peleus refused to listen to her addresses, she accused him to her husband of having attempted to dishonour her. (Apollod. iii. 13. § 2, &c.; Pind. *Nem.* iv. 90, &c.) Acastus, however, did not take immediate revenge for the alleged crime, but after he and Peleus had been chasing on mount Pelion, and the latter had fallen asleep, Acastus took his sword from him, and left him alone and exposed, so that Peleus was nearly destroyed by the Centaurs. But he was saved by Cheiron or Hermes, returned to Acastus, and killed him together with his wife. (Apollod. *l. c.*; Schol. *ad Apollon. Rhod.* i. 224.) The death of Acastus is not mentioned by Apollodorus, but according to him Peleus in conjunction with Iason and the Dioscuri merely conquer and destroy Iolcus. (Apollod. iii. 13. § 7.) [L. S.]

ACBARUS. [ABGARUS.]

ACCA LAURE'NTIA or LARE'NTIA, a mythical woman who occurs in the stories in early Roman history. Macrobius (*Sat.* i. 10), with whom Plutarch (*Quaest. Rom.* 35; *Romul.* 5) agrees in the main points, relates the following tradition about her. In the reign of Ancus Martius a servant (*aedituus*) of the temple of Hercules invited during the holidays the god to a game of dice, promising that if he should lose the game, he would treat the god with a repast and a beautiful woman. When the god had conquered the servant, the latter shut up Acca Laurentia, then the most beautiful and most notorious woman, together with a well stored table in the temple of Hercules, who, when she left the sanctuary, advised her to try to gain the affection of the first wealthy man she should meet. She succeeded in making Carutius, an Etruscan, or as Plutarch calls him, Tarrutius, love and marry her. After his death she inherited his large property, which, when she herself died, she left to the Roman people. Ancus, in gratitude for this, allowed her to be buried in the Velabrum, and instituted an annual festival, the Larentalia, at which sacrifices were offered to the Lares. (Comp. Varr. *Ling. Lat.* v. p. 85, ed. Bip.) According to others (Macer, *apud Macrob. l. c.*; Ov. *Fast.* iii. 55, &c.; Plin. *H. N.* xviii. 2), Acca Laurentia was the wife of the shepherd Faustulus and the nurse of Romulus and Remus after they had been taken from the she-wolf. Plutarch indeed states, that this Laurentia was altogether a different being from the one occurring in the reign of Ancus; but other writers, such as Macer, relate their stories as belonging to the same being. (Comp. Gell. vi. 7.) According to Massurius Sabinus in Gellius (*l. c.*) she was the mother of twelve sons, and when one of them died, Romulus stept into his place, and adopted in conjunction with the remaining eleven the name of fratres arvales. (Comp. Plin. *l. c.*) According to other accounts again she was not the wife of Faustulus, but a prostitute who from her mode of life was called lupa by the shepherds, and who left the property she gained in that way to the Roman people. (Valer. Ant. *ap. Gell. l. c.*; Livy, i. 4.) Whatever may be thought of the contradictory statements respecting Acca Laurentia, thus much seems clear, that she was of Etruscan origin, and connected with the worship of the Lares, from which her name Larentia itself seems to be derived. This appears further from the number of her sons, which answers to that of the twelve country Lares, and from the circumstance that the day sacred to her was followed by one sacred to the Lares. (Macrob. *Sat. l. c.*; compare Müller, *Etrusker*, ii. p. 103, &c.; Hartung, *Die Religion der Römer*, ii. p. 144, &c.) [L. S.]

L. A'CCIUS or A'TTIUS, an early Roman tragic poet and the son of a freedman, was born according to Jerome B. C. 170, and was fifty years younger than Pacuvius. He lived to a great age; Cicero, when a young man, frequently conversed with him. (*Brut.* 28.) His tragedies were chiefly imitated from the Greeks, especially from Aeschylus, but he also wrote some on Roman subjects (*Praetextata*); one of which, entitled Brutus, was probably in honour of his patron D. Brutus. (Cic. *de Leg.* ii. 21, *pro Arch.* 11.) We possess only fragments of his tragedies, of which the most important have been preserved by Cicero, but sufficient remains to justify the terms of admiration in which he is spoken of by the ancient writers. He is particularly praised for the strength and vigour of his language and the sublimity of his thoughts. (Cic. *pro Planc.* 24, *pro Sest.* 56, &c.; Hor. *Ep.* ii. 1. 56; Quintil. x. 1. § 97; Gell. xiii. 2.) Besides these tragedies, he also wrote *Annales* in verse, containing the history of Rome, like those of Ennius; and three prose works, "Libri Didascalion," which seems to have been a history of poetry, "Libri Pragmaticon" and "Parerga": of the two latter no fragments are preserved. The fragments of his tragedies have been collected by Stephanus in "Frag. vet. Poet. Lat." Paris, 1564; Maittaire, "Opera et Frag. vet. Poet. Lat." Lond. 1713; and Bothe, "Poet. Scenici Latin.," vol. v. Lips. 1834: and the fragments of the Didascalia by Madvig, "De L. Attii Didascaliis Comment." Hafniae, 1831.

T. A'CCIUS, a native of Pisaurum in Umbria and a Roman knight, was the accuser of A. Cluentius, whom Cicero defended B. C. 66. He was a pupil of Hermagoras, and is praised by Cicero for accuracy and fluency. (*Brut.* 23, *pro Cluent.* 23, 31, 57.)

ACCO, a chief of the Senones in Gaul, who induced his countrymen to revolt against Caesar, B. C. 53. On the conclusion of the war Acco was put to death by Caesar. (*Bell. Gall.* vi. 4, 44.)

ACCOLEIA GENS is known to us only by coins and inscriptions. On a denarius we have the name P. Accoleius Lariscolus, and in two inscriptions a P. Accoleius Euhemerus, and a L. Accoleius Abascantus.

ACE'RATUS (Ἀκήρατος γραμματικός), a Greek grammarian, and the author of an epigram on Hector in the Greek Anthology. (vii. 138.) Nothing is known of his life. [P. S.]

ACERBAS, a Tyrian priest of Hercules, who married Elissa, the daughter of king Mutgo, and sister of Pygmalion. He was possessed of considerable wealth, which, knowing the avarice of Pygmalion, who had succeeded his father, he concealed in the earth. But Pygmalion, who heard of these hidden treasures, had Acerbas murdered, in hopes that through his sister he might obtain possession of them. But the prudence of Elissa saved the treasures, and she emigrated from Phoenicia. (Justin. xviii. 4.) In this account Acerbas is the same person as Sichaeus, and Elissa the same as Dido in Virgil. (*Aen.* i. 343, 348, &c.) The names in Justin are undoubtedly more correct than in Virgil; for Servius (*ad Aen.* i. 343) remarks, that Virgil here, as in other cases, changed a fo-

reign name into one more convenient to him, and that the real name of Sichaeus was Sicharbas, which seems to be identical with Acerbas. [DIDO; PYGMALION.] [L. S.]

ACERRO'NIA, a friend of Agrippina, the mother of Nero, was drowned in B. C. 59, when an unsuccessful attempt was made at the same time to drown Agrippina. (Tac. *Ann.* xiv. 4; Dion Cass. lxi. 13.)

CN. ACERRO'NIUS PROCULUS, consul A. D. 37, the year in which Tiberius died (Tac. *Ann.* vi. 45; Suet. *Tib.* 73), was perhaps a descendant of the Cn. Acerronius, whom Cicero mentions in his oration for Tullius, B. C. 71, as a *vir optimus*. (16, &c.)

ACERSE'COMES (Ἀκερσεκόμης), a surname of Apollo expressive of his beautiful hair which was never cut or shorn. (Hom. *Il.* xx. 39; Pind. *Pyth.* iii. 26.) [L. S.]

ACESANDER (Ἀκέσανδρος) wrote a history of Cyrene. (Schol. *ad Apoll.* iv. 1561, 1750; *ad Pind. Pyth.* iv. *init.* 57.) Plutarch (*Symp.* v. 2. § 8) speaks of a work of his respecting Libya (περὶ Λιβύης), which may probably be the same work as the history of Cyrene. The time at which he lived is unknown.

A'CESAS (Ἀκεσᾶς), a native of Salamis in Cyprus, famed for his skill in weaving cloth with variegated patterns (*polymitarius*). He and his son Helicon, who distinguished himself in the same art are mentioned by Athenaeus. (ii. p. 48, b.) Zenobius speaks of both artists, but says that Acesas (or, as he calls him Aceseus, Ἀκεσεύς) was a native of Patara, and Helicon of Carystus. He tells us also that they were the first who made a peplus for Athena Polias. When they lived, we are not informed; but it must have been before the time of Euripides and Plato, who mention this peplus. (Eur. *Hec.* 468; Plat. *Euthyphr.* § 6.) A specimen of the workmanship of these two artists was preserved in the temple at Delphi, bearing an inscription to the effect, that Pallas had imparted marvellous skill to their hands. [C. P. M.]

ACE'SIAS (Ἀκεσίας), an ancient Greek physician, whose age and country are both unknown. It is ascertained however that he lived at least four hundred years before Christ, as the proverb Ἀκεσίας ἰάσατο, *Acesias cured him*, is quoted on the authority of Aristophanes. This saying (by which only Acesias is known to us,) was used when any person's disease became worse instead of better under medical treatment, and is mentioned by Suidas (*s. v.* Ἀκεσίας), Zenobius (*Proverb.* Cent. i. § 52), Diogenianus (*Proverb.* ii. 3), Michael Apostolius (*Proverb.* ii. 23), and Plutarch (*Proverb. quibus Alexandr. usi sunt*, § 98). See also *Proverb. e Cod. Bodl.* § 82, in Gaisford's *Paroemiographi Graeci*, 8vo. Oxon. 1836. It is possible that an author bearing this name, and mentioned by Athenaeus (xii. p. 516, c.) as having written a treatise on the Art of Cooking (ὀψαρτυτικά), may be one and the same person, but of this we have no certain information. (J. J. Baier, *Adag. Medic. Cent.* 4to. Lips. 1718.) [W. A. G.]

ACE'SIUS (Ἀκέσιος), a surname of Apollo, under which he was worshipped in Elis, where he had a splendid temple in the agora. This surname, which has the same meaning as ἀκέστωρ and ἀλεξίκακος, characterised the god as the averter of evil. (Paus. vi. 24. § 5.) [L. S.]

ACESTES (Ἀκέστης), a son of the Sicilian river-god Crimisus and of a Trojan woman of the name of Egesta or Segesta (Virg. *Aen.* i. 195, 550, v. 36, 711, &c.), who according to Servius was sent by her father Hippotes or Ipsostratus to Sicily, that she might not be devoured by the monsters, which infested the territory of Troy, and which had been sent into the land, because the Trojans had refused to reward Poseidon and Apollo for having built the walls of their city. When Egesta arrived in Sicily, the river-god Crimisus in the form of a bear or a dog begot by her a son Acestes, who was afterwards regarded as the hero who had founded the town of Segesta. (Comp. Schol. *ad Lycophr.* 951, 963.) The tradition of Acestes in Dionysius (i. 52), who calls him Aegestus (Αἴγεστος), is different, for according to him the grandfather of Aegestus quarrelled with Laomedon, who slew him and gave his daughters to some merchants to convey them to a distant land. A noble Trojan however embarked with them, and married one of them in Sicily, where she subsequently gave birth to a son, Aegestus. During the war against Troy Aegestus obtained permission from Priam to return and take part in the contest, and afterwards returned to Sicily, where Aeneas on his arrival was hospitably received by him and Elymus, and built for them the towns of Aegesta and Elyme. The account of Dionysius seems to be nothing but a rationalistic interpretation of the genuine legend. As to the inconsistencies in Virgil's account of Acestes, see Heyne, *Excurs.* 1, *on Aen.* v. [L. S.]

ACESTODO'RUS (Ἀκεστόδωρος), a Greek historical writer, who is cited by Plutarch (*Them.* 13), and whose work contained, as it appears, an account of the battle of Salamis among other things. The time at which he lived is unknown. Stephanus (*s. v.* Μεγάλη πόλις) speaks of an Acestodorus of Megalopolis, who wrote a work on cities (περὶ πολέων), but whether this is the same as the above-mentioned writer is not clear.

ACESTOR (Ἀκέστωρ). A surname of Apollo which characterises him as the god of the healing art, or in general as the averter of evil, like ἀκέσιος. (Eurip. *Androm.* 901.) [L. S.]

ACESTOR (Ἀκέστωρ), surnamed Sacas (Σάκας), on account of his foreign origin, was a tragic poet at Athens, and a contemporary of Aristophanes. He seems to have been either of Thracian or Mysian origin. (Aristoph. *Aves*, 31; Schol. *ad loc.*; *Vespae*, 1216; Schol. *ad loc.*; Phot. and Suid. *s. v.* Σάκας: Welcker, *Die Griech. Tragöd.* p. 1032.) [R. W.]

ACESTOR (Ἀκέστωρ), a sculptor mentioned by Pausanias (vi. 17. § 2) as having executed a statue of Alexibius, a native of Heraea in Arcadia, who had gained a victory in the pentathlon at the Olympic games. He was born at Cnossus, or at any rate exercised his profession there for some time. (Paus. x. 15. § 4.) He had a son named Amphion, who was also a sculptor, and had studied under Ptolichus of Corcyra (Paus. vi. 3. § 2); so that Acestor must have been a contemporary of the latter, who flourished about Ol. 82. (B. C. 452.) [C. P. M.]

ACESTO'RIDES (Ἀκεστορίδης), a Corinthian, was made supreme commander by the Syracusans in B. C. 317, and banished Agathocles from the city. (Diod. xix. 5.)

ACESTO'RIDES wrote four books of mythical stories relating to every city (τῶν κατὰ πόλιν μυθικῶν). In these he gave many real historical

accounts, as well as those which were merely mythical, but he entitled them μυθικὰ to avoid calumny and to indicate the pleasant nature of the work. It was compiled from Conon, Apollodorus, Protagoras and others. (Phot. *Bibl.* cod. 189; Tzetz. *Chil.* vii. 144.)

ACHAEA (Ἀχαία), a surname of Demeter by which she was worshipped at Athens by the Gephyraeans who had emigrated thither from Boeotia. (Herod. v. 61; Plut. *Is. et Osir.* p. 378, D.)

2. A surname of Minerva worshipped at Luceria in Apulia where the donaria and the arms of Diomedes were preserved in her temple. (Aristot. *Mirab. Narrat.* 117.) [L. S.]

ACHAEUS (Ἀχαιός), according to nearly all traditions a son of Xuthus and Creusa, and consequently a brother of Ion and grandson of Hellen. The Achaeans regarded him as the author of their race, and derived from him their own name as well as that of Achaia, which was formerly called Aegialus. When his uncle Aeolus in Thessaly, whence he himself had come to Peloponnesus, died, he went thither and made himself master of Phthiotis, which now also received from him the name of Achaia. (Paus. vii. 1. § 2; Strab. viii. p. 383; Apollod. i. 7. § 3.) Servius (*ad Aen.* i. 242) alone calls Achaeus a son of Jupiter and Pithia, which is probably miswritten for Phthia. [L. S.]

ACHAEUS (Ἀχαιός), son of Andromachus, whose sister Laodice married Seleucus Callinicus, the father of Antiochus the Great. Achaeus himself married Laodice, the daughter of Mithridates, king of Pontus. (Polyb. iv. 51. § 4, viii. 22. § 11.) He accompanied Seleucus Ceraunus, the son of Callinicus, in his expedition across mount Taurus against Attalus, and after the assassination of Seleucus revenged his death; and though he might easily have assumed the royal power, he remained faithful to the family of Seleucus. Antiochus the Great, the successor of Seleucus, appointed him to the command of all Asia on this side of mount Taurus, B. C. 223. Achaeus recovered for the Syrian empire all the districts which Attalus had gained; but having been falsely accused by Hermeias, the minister of Antiochus, of intending to revolt, he did so in self-defence, assumed the title of king, and ruled over the whole of Asia on this side of the Taurus. As long as Antiochus was engaged in the war with Ptolemy, he could not march against Achaeus; but after a peace had been concluded with Ptolemy, he crossed the Taurus, united his forces with Attalus, deprived Achaeus in one campaign of all his dominions and took Sardis with the exception of the citadel. Achaeus after sustaining a siege of two years in the citadel at last fell into the hands of Antiochus B. C. 214, through the treachery of Bolis, who had been employed by Sosibius, the minister of Ptolemy, to deliver him from his danger, but betrayed him to Antiochus, who ordered him to be put to death immediately. (Polyb. iv. 2. § 6, iv. 48, v. 40. § 7, 42, 57, vii. 15—18, viii. 17—23.)

ACHAEUS (Ἀχαιός) of Eretria in Euboea, a tragic poet, was born B. C. 484, the year in which Aeschylus gained his first victory, and four years before the birth of Euripides. In B. C. 477, he contended with Sophocles and Euripides, and though he subsequently brought out many dramas, according to some as many as thirty or forty, he nevertheless only gained the prize once. The fragments of Achaeus contain much strange mythology, and his expressions were often forced and obscure. (Athen. x. p. 451, c.) Still in the satyrical drama he must have possessed considerable merit, for in this department some ancient critics thought him inferior only to Aeschylus. (Diog. Laer. ii. 133.) The titles of seven of his satyrical dramas and of ten of his tragedies are still known. The extant fragments of his pieces have been collected, and edited by Urlichs, Bonn, 1834. (Suidas, *s. v.*) This Achaeus should not be confounded with a later tragic writer of the same name, who was a native of Syracuse. According to Suidas and Phavorinus he wrote ten, according to Eudocia fourteen tragedies. (Urlichs, *Ibid.*) [R. W.]

ACHAE'MENES (Ἀχαιμένης). 1. The ancestor of the Persian kings, who founded the family of the Achaemenidae (Ἀχαιμενίδαι), which was the noblest family of the Pasargadae, the noblest of the Persian tribes. Achaemenes is said to have been brought up by an eagle. According to a genealogy given by Xerxes, the following was the order of the descent: Achaemenes, Teïspes, Cambyses, Cyrus, Teïspes, Ariaramnes, Arsames, Hystaspes, Darius, Xerxes. (Herod. i. 125, vii. 11; Aelian, *Hist. Anim.* xii. 21.) The original seat of this family was Achaemenia in Persis. (Steph. *s. v.* Ἀχαιμενία.) The Roman poets use the adjective *Achaemenius* in the sense of Persian. (Hor. *Carm.* iii. 1. 44, xiii. 8; Ov. *Ar. Am.* i. 226, *Met.* iv. 212.)

2. The son of Darius I. was appointed by his brother Xerxes governor of Egypt, B. C. 484. He commanded the Egyptian fleet in the expedition of Xerxes against Greece, and strongly opposed the prudent advice of Demaratus. When Egypt revolted under Inarus the Libyan in B. C. 460, Achaemenes was sent to subdue it, but was defeated and killed in battle by Inarus. (Herod. iii. 12, vii. 7, 97, 236; Diod. xi. 74.)

ACHAEME'NIDES or ACHEME'NIDES, a son of Adamastus of Ithaca, and a companion of Ulysses who left him behind in Sicily, when he fled from the Cyclops. Here he was found by Aeneas who took him with him. (Virg. *Aen.* iii. 613, &c.; Ov. *Ex Pont.* ii. 2. 25.) [L. S.]

ACHA'ICUS, a surname of L. MUMMIUS.

ACHA'ICUS (Ἀχαϊκός), a philosopher, who wrote a work on Ethics. His time is unknown. (Diog. Laert. vi. 99; Theodor. *Graec. affect. cur.* viii. p. 919, ed. Schulze; Clem. Alex. *Strom.* iv. p. 496, d.)

ACHELO'IS. 1. A surname of the Sirens, the daughters of Achelous and a muse. (Ov. *Met.* v. 552, xiv. 87; Apollod. i. 7. § 10.)

2. A general name for water-nymphs, as in Columella (x. 263), where the companions of the Pegasids are called Acheloides. [L. S.]

ACHELO'US (Ἀχελῷος), the god of the river Achelous which was the greatest, and according to tradition, the most ancient among the rivers of Greece. He with 3000 brother-rivers is described as a son of Oceanus and Thetys (Hes. *Theog.* 340), or of Oceanus and Gaea, or lastly of Helios and Gaea. (Natal. Com. vii. 2.) The origin of the river Achelous is thus described by Servius (*ad Virg. Georg.* i. 9; *Aen.* viii. 300): When Achelous on one occasion had lost his daughters, the Sirens, and in his grief invoked his mother Gaea, she received him to her bosom, and on the spot where she received him, she caused the river bear-

ing his name to gush forth. Other accounts about the origin of the river and its name are given by Stephanus of Byzantium, Strabo (x. p. 450), and Plutarch. (*De Flum.* 22.) Achelous the god was a competitor with Heracles in the suit for Deïaneira, and fought with him for the bride. Achelous was conquered in the contest, but as he possessed the power of assuming various forms, he metamorphosed himself first into a serpent and then into a bull. But in this form too he was conquered by Heracles, and deprived of one of his horns, which however he recovered by giving up the horn of Amalthea. (Ov. *Met.* ix. 8, &c.; Apollod. i. 8. § 1, ii. 7. § 5.) Sophocles (*Trachin.* 9, &c.) makes Deïaneira relate these occurrences in a somewhat different manner. According to Ovid (*Met.* ix. 87), the Naiads changed the horn which Heracles took from Achelous into the horn of plenty. When Theseus returned home from the Calydonian chase he was invited and hospitably received by Achelous, who related to him in what manner he had created the islands called Echinades. (Ov. *Met.* viii. 547, &c.) The numerous wives and descendants of Achelous are spoken of in separate articles. Strabo (x. p. 458) proposes a very ingenious interpretation of the legends about Achelous, all of which according to him arose from the nature of the river itself. It resembled a bull's voice in the noise of the water; its windings and its reaches gave rise to the story about his forming himself into a serpent and about his horns; the formation of islands at the mouth of the river requires no explanation. His conquest by Heracles lastly refers to the embankments by which Heracles confined the river to its bed and thus gained large tracts of land for cultivation, which are expressed by the horn of plenty. (Compare Voss, *Mythолog. Briefe*, lxxii.) Others derive the legends about Achelous from Egypt, and describe him as a second Nilus. But however this may be, he was from the earliest times considered to be a great divinity throughout Greece (Hom. *Il.* xxi. 194), and was invoked in prayers, sacrifices, on taking oaths, &c. (Ephorus *ap. Macrob.* v. 18), and the Dodonean Zeus usually added to each oracle he gave, the command to offer sacrifices to Achelous. (Ephorus, *l. c.*) This wide extent of the worship of Achelous also accounts for his being regarded as the representative of sweet water in general, that is, as the source of all nourishment. (Virg. *Georg.* i. 9, with the note of Voss.) The contest of Achelous with Heracles was represented on the throne of Amyclae (Paus. iii. 18. § 9), and in the treasury of the Megarians at Olympia there was a statue of him made by Dontas of cedar-wood and gold. (Paus. vi. 19. § 9.) On several coins of Acarnania the god is represented as a bull with the head of an old man. (Comp. Philostr. *Imag.* n. 4.) [L. S.]

ACHEME'NIDES. [ACHAEMENIDES.]

ACHERON (Ἀχέρων). In ancient geography there occur several rivers of this name, all of which were, at least at one time, believed to be connected with the lower world. The river first looked upon in this light was the Acheron in Thesprotia, in Epirus, a country which appeared to the earliest Greeks as the end of the world in the west, and the locality of the river led them to the belief that it was the entrance into the lower world. When subsequently Epirus and the countries beyond the sea became better known, the Acheron or the entrance to the lower world was transferred to other more distant parts, and at last the Acheron was placed in the lower world itself. Thus we find in the Homeric poems (*Od.* x. 513; comp. Paus. i. 17. § 5) the Acheron described as a river of Hades, into which the Pyriphlegeton and Cocytus are said to flow. Virgil (*Aen.* vi. 297, with the note of Servius) describes it as the principal river of Tartarus, from which the Styx and Cocytus sprang. According to later traditions, Acheron had been a son of Helios and Gaea or Demeter, and was changed into the river bearing his name in the lower world, because he had refreshed the Titans with drink during their contest with Zeus. They further state that Ascalaphus was a son of Acheron and Orphne or Gorgyra. (Natal. Com. iii. 1.) In late writers the name Acheron is used in a general sense to designate the whole of the lower world. (Virg. *Aen.* vii. 312; Cic. *post redit. in Senat.* 10; C. Nepos, *Dion*, 10.) The Etruscans too were acquainted with the worship of Acheron (Acheruns) from very early times, as we must infer from their Acheruntici libri, which among various other things treated on the deification of the souls, and on the sacrifices (*Acheruntia sacra*) by which this was to be effected. (Müller, *Etrusker*, ii. 27, &c.) The description of the Acheron and the lower world in general in Plato's Phaedo (p. 112) is very peculiar, and not very easy to understand. [L. S.]

ACHERU'SIA (Ἀχερουσία λίμνη, or Ἀχερουσίς), a name given by the ancients to several lakes or swamps, which, like the various rivers of the name of Acheron, were at some time believed to be connected *with* the lower world, until at last the Acherusia came to be considered to be *in* the lower world itself. The lake to which this belief seems to have been first attached was the Acherusia in Thesprotia, through which the river Acheron flowed. (Thuc. i. 46; Strab. vii. p. 324.) Other lakes or swamps of the same name, and believed to be in connexion with the lower world, were near Hermione in Argolis (Paus. ii. 35. § 7), near Heraclea in Bithynia (Xen. *Anab.* vi. 2. § 2; Diod. xiv. 31), between Cumae and cape Misenum in Campania (Plin. *H. N.* iii. 5; Strab. v. p. 243), and lastly in Egypt, near Memphis. (Diod. i. 96.) [L. S.]

ACHILLAS (Ἀχιλλᾶς), one of the guardians of the Egyptian king Ptolemy Dionysus, and commander of the troops, when Pompey fled to Egypt, B. C. 48. He is called by Caesar a man of extraordinary daring, and it was he and L. Septimius who killed Pompey. (Caes. *B. C.* iii. 104; Liv. *Epit.* 104; Dion Cass. xlii. 4.) He subsequently joined the eunuch Pothinus in resisting Caesar, and having had the command of the whole army entrusted to him by Pothinus, he marched against Alexandria with 20,000 foot and 2000 horse. Caesar, who was at Alexandria, had not sufficient forces to oppose him, and sent ambassadors to treat with him, but these Achillas murdered to remove all hopes of reconciliation. He then marched into Alexandria and obtained possession of the greatest part of the city. Meanwhile, however, Arsinoë, the younger sister of Ptolemy, escaped from Caesar and joined Achillas; but dissensions breaking out between them, she had Achillas put to death by Ganymedes a eunuch, B. C. 47, to whom she then entrusted the command of the forces. (Caes. *B. C.* iii. 108—112; *B. Alex.* 4; Dion Cass. xlii. 36—40; Lucan x. 519—523.)

ACHILLES (Ἀχιλλεύς). In the legends about

Achilles, as about all the heroes of the Trojan war, the Homeric traditions should be carefully kept apart from the various additions and embellishments with which the gaps of the ancient story have been filled up by later poets and mythographers, not indeed by fabrications of their own, but by adopting those supplementary details, by which oral tradition in the course of centuries had variously altered and developed the original kernel of the story, or those accounts which were peculiar only to certain localities.

Homeric story. Achilles was the son of Peleus, king of the Myrmidones in Phthiotis, in Thessaly, and of the Nereid Thetis. (Hom. *Il.* xx. 206, &c.) From his father's name he is often called Πηλείδης, Πηλῃάδης, or Πηλείων (Hom. *Il.* xviii. 316; i. 1; i. 197; Virg. *Aen.* ii. 263), and from that of his grandfather Aeacus, he derived his name Aeacides (Αἰακίδης, *Il.* ii. 860; Virg. *Aen.* i. 99). He was educated from his tender childhood by Phoenix, who taught him eloquence and the arts of war, and accompanied him to the Trojan war, and to whom the hero always shewed great attachment. (ix. 485, &c.; 438, &c.) In the healing art he was instructed by Cheiron, the centaur. (xi. 832.) His mother Thetis foretold him that his fate was either to gain glory and die early, or to live a long but inglorious life. (ix. 410, &c.) The hero chose the latter, and took part in the Trojan war, from which he knew that he was not to return. In fifty ships, or according to later traditions, in sixty (Hygin. *Fab.* 97), he led his hosts of Myrmidones, Hellenes, and Achaeans against Troy. (ii. 681, &c., xvi. 168.) Here the swift-footed Achilles was the great bulwark of the Greeks, and the worthy favourite of Athena and Hera. (i. 195, 208.) Previous to his dispute with Agamemnon, he ravaged the country around Troy, and destroyed twelve towns on the coast and eleven in the interior of the country. (ix. 328, &c.) When Agamemnon was obliged to give up Chryseïs to her father, he threatened to take away Briseïs from Achilles, who surrendered her on the persuasion of Athena, but at the same time refused to take any further part in the war, and shut himself up in his tent. Zeus, on the entreaty of Thetis, promised that victory should be on the side of the Trojans, until the Achaeans should have honoured her son. (i. 26, to the end.) The affairs of the Greeks declined in consequence, and they were at last pressed so hard, that Agamemnon advised them to take to flight. (ix. 17, &c.) But other chiefs opposed this counsel, and an embassy was sent to Achilles, offering him rich presents and the restoration of Briseïs (ix. 119, &c.); but in vain. At last, however, he was persuaded by Patroclus, his dearest friend, to allow him to make use of his men, his horses, and his armour. (xvi. 49, &c.) Patroclus was slain, and when this news reached Achilles, he was seized with unspeakable grief. Thetis consoled him, and promised new arms, which were to be made by Hephaestus, and Iris appeared to rouse him from his lamentations, and exhorted him to rescue the body of Patroclus. (xviii. 166, &c.) Achilles now rose, and his thundering voice alone put the Trojans to flight. When his new armour was brought to him, he reconciled himself to Agamemnon, and hurried to the field of battle, disdaining to take any drink or food until the death of his friend should be avenged. (xix. 155, &c.) He wounded and slew numbers of Trojans (xx. xxi.), and at length met Hector, whom he chased thrice around the walls of the city. He then slew him, tied his body to his chariot, and dragged him to the ships of the Greeks. (xxii.) After this, he burnt the body of Patroclus, together with twelve young captive Trojans, who were sacrificed to appease the spirit of his friend; and subsequently gave up the body of Hector to Priam, who came in person to beg for it. (xxiii. xxiv.) Achilles himself fell in the battle at the Scaean gate, before Troy was taken. His death itself does not occur in the Iliad, but it is alluded to in a few passages. (xxii. 358, &c., xxi. 278, &c.) It is expressly mentioned in the Odyssey (xxiv. 36, &c.), where it is said that his fall—his conqueror is not mentioned—was lamented by gods and men, that his remains together with those of Patroclus were buried in a golden urn which Dionysus had given as a present to Thetis, and were deposited in a place on the coast of the Hellespont, where a mound was raised over them. Achilles is the principal hero of the Iliad, and the poet dwells upon the delineation of his character with love and admiration, feelings in which his readers cannot but sympathise with him. Achilles is the handsomest and bravest of all the Greeks; he is affectionate towards his mother and his friends, formidable in battles, which are his delight; open-hearted and without fear, and at the same time susceptible to the gentle and quiet joys of home. His greatest passion is ambition, and when his sense of honour is hurt, he is unrelenting in his revenge and anger, but withal submits obediently to the will of the gods.

Later traditions. These chiefly consist in accounts which fill up the history of his youth and death. His mother wishing to make her son immortal, is said to have concealed him by night in fire, in order to destroy the mortal parts he had inherited from his father, and by day she anointed him with ambrosia. But Peleus one night discovered his child in the fire, and cried out in terror. Thetis left her son and fled, and Peleus entrusted him to Cheiron, who educated and instructed him in the arts of riding, hunting, and playing the phorminx, and also changed his original name, Ligyron, *i. e.* the "whining," into Achilles. (Pind. *Nem.* iii. 51, &c.; Orph. *Argon.* 395; Apollon. Rhod. iv. 813; Stat. *Achil.* i. 269, &c.; Apollod. iii. 13. § 6, &c.) Cheiron fed his pupil with the hearts of lions and the marrow of bears. According to other accounts, Thetis endeavoured to make Achilles immortal by dipping him in the river Styx, and succeeded with the exception of the ankles, by which she held him (Fulgent. *Mythol.* iii. 7; Stat. *Achill.* i. 269), while others again state that she put him in boiling water to test his immortality, and that he was found immortal except at the ankles. From his sixth year he fought with lions and bears, and caught stags without dogs or nets. The muse Calliope gave him the power of singing to cheer his friends at banquets. (Philostr. *Her.* xix. 2.) When he had reached the age of nine, Calchas declared that Troy could not be taken without his aid, and Thetis knowing that this war would be fatal to him, disguised him as a maiden, and introduced him among the daughters of Lycomedes of Scyros, where he was called by the name of Pyrrha on account of his golden locks. But his real character did not remain concealed long, for one of his companions, Deïdameia, became

mother of a son, Pyrrhus or Neoptolemus, by him. The Greeks at last discovered his place of concealment, and an embassy was sent to Lycomedes, who, though he denied the presence of Achilles, yet allowed the messengers to search his palace. Odysseus discovered the young hero by a stratagem, and Achilles immediately promised his assistance to the Greeks. (Apollod. *l. c.*; Hygin. *Fab.* 96; Stat. *Achil.* ii. 200.) A different account of his stay in Scyros is given by Plutarch (*Thes.* 35) and Philostratus. (*Her.* xix. 3.)

Respecting his conduct towards Iphigeneia at Aulis, see AGAMEMNON, IPHIGENEIA.

During the war against Troy, Achilles slew Penthesileia, an Amazon, but was deeply moved when he discovered her beauty; and when Thersites ridiculed him for his tenderness of heart, Achilles killed the scoffer by a blow with the fist. (Q. Smyrn. i. 669, &c.; Paus. v. 11. § 2; comp. Soph. *Philoct.* 445; Lycoph. *Cas.* 999; Tzetzes, *Posthom.* 199.) He also fought with Memnon and Troilus. (Q. Smyrn. ii. 480, &c.; Hygin. *Fab.* 112; Virg. *Aen.* i. 474, &c.) The accounts of his death differ very much, though all agree in stating that he did not fall by human hands, or at least not without the interference of the god Apollo. According to some traditions, he was killed by Apollo himself (Soph. *Philoct.* 334; Q. Smyrn. iii. 62; Hor. *Carm.* iv. 6. 3, &c.), as he had been foretold. (Hom. *Il.* xxi. 278.) According to Hyginus (*Fab.* 107), Apollo assumed the appearance of Paris in killing him, while others say that Apollo merely directed the weapon of Paris against Achilles, and thus caused his death, as had been suggested by the dying Hector. (Virg. *Aen.* vi. 57; Ov. *Met.* xii. 601, &c.; Hom. *Il.* xxii. 358, &c.) Dictys Cretensis (iii. 29) relates his death thus: Achilles loved Polyxena, a daughter of Priam, and tempted by the promise that he should receive her as his wife, if he would join the Trojans, he went without arms into the temple of Apollo at Thymbra, and was assassinated there by Paris. (Comp. Philostr. *Her.* xix. 11; Hygin. *Fab.* 107 and 110; Dares Phryg. 34; Q. Smyrn. iii. 50; Tzetz. *ad Lycophr.* 307.) His body was rescued by Odysseus and Ajax the Telamonian; his armour was promised by Thetis to the bravest among the Greeks, which gave rise to a contest between the two heroes who had rescued his body. [AJAX.]

After his death, Achilles became one of the judges in the lower world, and dwelled in the islands of the blessed, where he was united with Medeia or Iphigeneia. The fabulous island of Leuce in the Euxine was especially sacred to him, and was called Achillea, because, according to some reports, it contained his body. (Mela, ii. 7; Schol. *ad Pind. Nem.* iv. 49; Paus. iii. 19. § 11.) Achilles was worshipped as one of the national heroes of Greece. The Thessalians, at the command of the oracle of Dodona, offered annual sacrifices to him in Troas. (Philostr. *Her.* xix. 14.) In the ancient gymnasium at Olympia there was a cenotaph, at which certain solemnities were performed before the Olympic games commenced. (Paus. vi. 23. § 2.) Sanctuaries of Achilles existed on the road from Arcadia to Sparta (Paus. iii. 20. § 8), on cape Sigeum in Troas (Strab. xi. p. 494), and other places. The events of his life were frequently represented in ancient works of art. (Böttiger, *Vasengemälde*, iii. p. 144, &c.; Museum Clement. i. 52, v. 17; Villa Borg. i. 9; Mus. Nap. ii. 59.) [L. S.]

ACHILLES (Ἀχιλλεύς), a son of Lyson of Athens, who was believed to have first introduced in his native city the mode of sending persons into exile by ostracism. (Ptolem. Heph. vi. p. 333.) Several other and more credible accounts, however, ascribe this institution with more probability to other persons. [L. S.]

ACHILLES TATIUS (Ἀχιλλεὺς Τάτιος), or as Suidas and Eudocia call him Achilles Statius, an Alexandrine rhetorician, who was formerly believed to have lived in the second or third century of our aera. But as it is a well-known fact, which is also acknowledged by Photius, that he imitated Heliodorus of Emesa, he must have lived after this writer, and therefore belongs either to the latter half of the fifth or the beginning of the sixth century of our aera. Suidas states that he was originally a Pagan, and that subsequently he was converted to Christianity. The truth of this assertion, as far as Achilles Tatius, the author of the romance, is concerned, is not supported by the work of Achilles, which bears no marks of Christian thoughts, while it would not be difficult to prove from it that he was a heathen. This romance is a history of the adventures of two lovers, Cleitophon and Leucippe. It bears the title Τὰ κατὰ Λευκίππην καὶ Κλειτοφῶντα, and consists of eight books. Notwithstanding all its defects, it is one of the best love-stories of the Greeks. Cleitophon is represented in it relating to a friend the whole course of the events from beginning to end, a plan which renders the story rather tedious, and makes the narrator appear affected and insipid. Achilles, like his predecessor Heliodorus, disdained having recourse to what is marvellous and improbable in itself, but the accumulation of adventures and of physical as well as moral difficulties, which the lovers have to overcome, before they are happily united, is too great and renders the story improbable, though their arrangement and succession are skilfully managed by the author. Numerous parts of the work however are written without taste and judgment, and do not appear connected with the story by any internal necessity. Besides these, the work has a great many digressions, which, although interesting in themselves and containing curious information, interrupt and impede the progress of the narrative. The work is full of imitations of other writers from the time of Plato to that of Achilles himself, and while he thus trusts to his books and his learning, he appears ignorant of human nature and the affairs of real life. The laws of decency and morality are not always paid due regard to, a defect which is even noticed by Photius. The style of the work, on which the author seems to have bestowed his principal care, is thoroughly rhetorical: there is a perpetual striving after elegance and beauty, after images, puns, and antitheses. These things, however, were just what the age of Achilles required, and that his novel was much read, is attested by the number of MSS. still extant.

A part of it was first printed in a Latin translation by Annibal della Croce (Crucejus), Leyden, 1544; a complete translation appeared at Basel in 1554. The first edition of the Greek original appeared at Heidelberg, 1601, 8vo., printed together with similar works of Longus and Parthenius. An edition, with a voluminous though rather careless commentary, was published by Sal-

masius, Leyden, 1640, 8vo. The best and most recent edition is by Fr. Jacobs, Leipzig, 1821, in 2 vols. 8vo. The first volume contains the prolegomena, the text and the Latin translation by Crucejus, and the second the commentary. There is an English translation of the work, by A. H. (Anthony Hodges), Oxford, 1638, 8vo.

Suidas ascribes to this same Achilles Tatius, a work on the sphere (περὶ σφαίρας), a fragment of which professing to be an introduction to the Phaenomena of Aratus (Εἰσαγωγὴ εἰς τὰ Ἀράτου φαινόμενα) is still extant. But as this work is referred to by Firmicus (*Mathes.* iv. 10), who lived earlier than the time we have assigned to Achilles, the author of the work on the Sphere must have lived before the time of the writer of the romance. The work itself is of no particular value. It is printed in Petavius, *Uranologia*, Paris, 1630, and Amsterdam, 1703, fol. Suidas also mentions a work of Achilles Tatius on Etymology, and another entitled Miscellaneous Histories; as both are lost, it is impossible to determine which Achilles was their author. [L. S.]

ACHILLEUS assumed the title of emperor under Diocletian and reigned over Egypt for some time. He was at length taken by Diocletian after a siege of eight months in Alexandria, and put to death, A. D. 296. (Eutrop. ix. 14, 15; Aurel. Vict. *de Caes.* 39.)

ACHI'LLIDES, a patronymic, formed from Achilles, and given to his son Pyrrhus. (Ov. *Heroid.* viii. 3.) [L. S.]

ACHI'ROE (Ἀχιρόη), or according to Apollodorus (ii. 1. § 4) Anchinoë, which is perhaps a mistake for Anchiroë, was a daughter of Nilus, and the wife of Belus, by whom she became the mother of Aegyptus and Danaus. According to the scholiast on Lycophron (583 and 1161), Ares begot by her a son, Sithon, and according to Hegesippus (*ap. Steph. Byz. s. v.* Παλλήνη), also two daughters, Pallenaea and Rhoetea, from whom two towns derived their names. [L. S.]

ACHLYS (Ἀχλύς), according to some ancient cosmogonies, the eternal night, and the first created being which existed even before Chaos. According to Hesiod, she was the personification of misery and sadness, and as such she was represented on the shield of Heracles (*Scut. Herc.* 264, &c.): pale, emaciated, and weeping, with chattering teeth, swollen knees, long nails on her fingers, bloody cheeks, and her shoulders thickly covered with dust. [L. S.]

ACHMET, son of Seirim (Ἀχμὲτ υἱὸς Σειρείμ), the author of a work on the Interpretation of Dreams, Ὀνειροκριτικά, is probably the same person as Abú Bekr Mohammed Ben Sírín, whose work on the same subject is still extant in Arabic in the Royal Library at Paris, (*Catal. Cod. Manuscr, Biblioth. Reg. Paris.* vol. i. p. 230, cod. MCCX.,) and who was born A. H. 33, (A. D. 653-4,) and died A. H. 110. (A. D. 728-9.) (See Nicoll and Pusey, *Catal. Cod. Manuscr. Arab. Biblioth. Bodl.* p. 516.) This conjecture will seem the more probable when it is recollected that the two names *Ahmed* or *Achmet* and *Mohammed*, however unlike each other they may appear in English, consist in Arabic of four letters each, and differ only in the first. There must, however, be some difference between Achmet's work, in the form in which we have it, and that of Ibn Sírín, as the writer of the former (or the translator) appears from internal evidence to have been certainly a Christian. (c. 2, 150, &c.) It exists only in Greek, or rather (if the above conjecture as to its author be correct) it has only been published in that language. It consists of three hundred and four chapters, and professes to be derived from what has been written on the same subject by the Indians, Persians, and Egyptians. It was translated out of Greek into Latin about the year 1160, by Leo Tuscus, of which work two specimens are to be found in Casp. Barthii *Adversaria.* (xxxi. 14, ed. Francof. 1624, foll.) It was first published at Frankfort, 1577, 8vo., in a Latin translation, made by Leunclavius, from a very imperfect Greek manuscript, with the title "Apomasaris Apotelesmata, sive de Significatis et Eventis Insomniorum, ex Indorum, Persarum, Aegyptiorumque Disciplina." The word *Apomasares* is a corruption of the name of the famous Albumasar, or Abú Ma'shar, and Leunclavius afterwards acknowledged his mistake in attributing the work to him. It was published in Greek and Latin by Rigaltius, and appended to his edition of the *Oneirocritica* of Artemidorus, Lutet. Paris. 1603, 4to., and some Greek various readings are inserted by Jac. De Rhoer in his *Otium Daventriense*, p. 338, &c. Daventr. 1762, 8vo. It has also been translated into Italian, French, and German. [W. A. G.]

ACHO'LIUS held the office of *Magister Admissionum* in the reign of Valerian. (B. C. 253—260.) One of his works was entitled Acta, and contained an account of the history of Aurelian. It was in nine books at least. (Vopisc. *Aurel.* 12.) He also wrote the life of Alexander Severus. (Lamprid. *Alex. Sev.* 14. 48. 68.)

ACHOLOE. [HARPYIAE.]

ACICHO'RIUS (Ἀκιχώριος) was one of the leaders of the Gauls, who invaded Thrace and Macedonia in B. C. 280. He and Brennus commanded the division that marched into Paeonia. In the following year, B. C. 279, he accompanied Brennus in his invasion of Greece. (Paus. x. 19. § 4, 5, 22. § 5, 23. § 1, &c.) Some writers suppose that Brennus and Acichorius are the same persons, the former being only a title and the latter the real name. (Schmidt, "De fontibus veterum auctorum in enarrandis expeditionibus a Gallis in Macedoniam susceptis," Berol. 1834.)

ACIDA'LIA, a surname of Venus (Virg. *Aen.* i. 720), which according to Servius was derived from the well Acidalius near Orchomenos, in which Venus used to bathe with the Graces; others connect the name with the Greek ἄκιδες, *i. e.* cares or troubles. [L. S.]

ACIDI'NUS, a family-name of the Manlia gens. Cicero speaks of the Acidini as among the first men of a former age. (*De leg. agr.* ii. 24.)

1. L. MANLIUS ACIDINUS, praetor urbanus in B. C. 210, was sent by the senate into Sicily to bring back the consul Valerius to Rome to hold the elections. (Liv. xxvi. 23, xxvii. 4.) In B. C. 207 he was with the troops stationed at Narnia to oppose Hasdrubal, and was the first to send to Rome intelligence of the defeat of the latter. (Liv. xxvii. 50.) In B. C. 206 he and L. Cornelius Lentulus had the province of Spain entrusted to them with proconsular power. In the following year he conquered the Ausetani and Ilergetes, who had rebelled against the Romans in consequence of the absence of Scipio. He did not return to Rome till B. C. 199, but was prevented by

the tribune P. Porcius Laeca from entering the city in an ovation, which the senate had granted him. (Liv. xxviii. 38, xxix. 1—3, 13, xxxii. 7.)

2. L. MANLIUS ACIDINUS FULVIANUS, originally belonged to the Fulvia gens, but was adopted into the Manlia gens, probably by the above-mentioned Acidinus. (Vell. Pat. ii. 8.) He was praetor B. C. 188, and had the province of Hispania Citerior allotted to him, where he remained till B. C. 186. In the latter year he defeated the Celtiberi, and had it not been for the arrival of his successor would have reduced the whole people to subjection. He applied for a triumph in consequence, but obtained only an ovation. (Liv. xxxviii. 35, xxxix. 21, 29.) In B. C. 183 he was one of the ambassadors sent into Gallia Transalpina, and was also appointed one of the triumvirs for founding the Latin colony of Aquileia, which was however not founded till B. C. 181. (Liv. xxxix. 54, 55, xl. 34.) He was consul B. C. 179, (Liv. xl. 43,) with his own brother, Q. Fulvius Flaccus, which is the only instance of two brothers holding the consulship at the same time. (*Fast. Capitol.*; Vell. Pat. ii. 8.) At the election of Acidinus, M. Scipio declared him to be *virum bonum, egregiumque civem.* (Cic. *de Or.* ii. 64.)

3. L. MANLIUS (ACIDINUS), who was quaestor in B. C. 168 (Liv. xlv. 13), is probably one of the two Manlii Acidini, who are mentioned two years before as illustrious youths, and of whom one was the son of M. Manlius, the other of L. Manlius. (Liv. xlii. 49.) The latter is probably the same as the quaestor, and the son of No. 2.

4. ACIDINUS, a young man who was going to pursue his studies at Athens at the same time as young Cicero, B. C. 45. (Cic. *ad Att.* xii. 32.) He is perhaps the same Acidinus who sent intelligence to Cicero respecting the death of Marcellus. (Cic. *ad Fam.* iv. 12.)

ACI'LIA GENS. The family-names of this gens are AVIOLA, BALBUS, and GLABRIO, of which the last two were undoubtedly plebeian, as members of these families were frequently tribunes of the plebs.

ACILIA'NUS, MINU'CIUS, a friend of Pliny the younger, was born at Brixia (Brescia), and was the son of Minucius Macrinus, who was enrolled by Vespasian among those of praetorian rank. Acilianus was successively quaestor, tribune, and praetor, and at his death left Pliny part of his property. (Plin. *Ep.* i. 14, ii. 16.)

ACINDY'NUS, GREGO'RIUS (Γρηγόριος Ἀκίνδυνος), a Greek Monk, A. D. 1341, distinguished in the controversy with the Hesychast or Quietist Monks of Mount Athos. He supported and succeeded Barlaam in his opposition to their notion that the light which appeared on the Mount of the Transfiguration was *uncreated.* The emperor, John Cantacuzenus, took part (A. D. 1347) with Palamas, the leader of the Quietists, and obtained the condemnation of Acindynus by several councils at Constantinople, at one especially in A. D. 1351. Remains of Acindynus are, *De Essentia et Operatione* DEI *adversus imperitiam Gregorii Palamae, &c.* in "Variorum Pontificum ad Petrum Gnapheum Eutychianum Epistol." p. 77, Gretser. 4to. Ingolst. 1616, and *Carmen Iambicum de Haeresibus Palamae,* "Graeciae Orthodoxae Scriptores," by Leo. Allatius, p. 755, vol. i. 4to. Rom. 1652. [A. J. C.]

ACIS (Ἄκις), according to Ovid (*Met.* xiii. 750, &c.) a son of Faunus and Symaethis. He was beloved by the nymph Galatea, and Polyphemus the Cyclop, jealous of him, crushed him under a huge rock. His blood gushing forth from under the rock was changed by the nymph into the river Acis or Acinius at the foot of mount Aetna. This story does not occur any where else, and is perhaps no more than a happy fiction suggested by the manner in which the little river springs forth from under a rock. [L. S.]

ACME'NES (Ἀκμῆνες), a surname of certain nymphs worshipped at Elis, where a sacred enclosure contained their altar, together with those of other gods. (Paus. v. 15. § 4.) [L. S.]

ACMO'NIDES, one of the three Cyclopes (Ov. *Fast.* iv. 288), is the same as Pyracmon in Virgil (*Aen.* viii. 425), and as Arges in most other accounts of the Cyclopes. [L. S.]

ACOETES (Ἀκοίτης), according to Ovid (*Met.* iii. 582, &c.) the son of a poor fisherman in Maeonia, who served as pilot in a ship. After landing at the island of Naxos, some of the sailors brought with them on board a beautiful sleeping boy, whom they had found in the island and whom they wished to take with them; but Acoetes, who recognised in the boy the god Bacchus, dissuaded them from it, but in vain. When the ship had reached the open sea, the boy awoke, and desired to be carried back to Naxos. The sailors promised to do so, but did not keep their word. Hereupon the god showed himself to them in his own majesty: vines began to twine round the vessel, tigers appeared, and the sailors, seized with madness, jumped into the sea and perished. Acoetes alone was saved and conveyed back to Naxos, where he was initiated in the Bacchic mysteries and became a priest of the god. Hyginus (*Fab.* 134), whose story on the whole agrees with that of Ovid, and all the other writers who mention this adventure of Bacchus, call the crew of the ship Tyrrhenian pirates, and derive the name of the Tyrrhenian sea from them. (Comp. Hom. *Hymn. in Bacch.*: Apollod. iii. 5. § 3; Seneca, *Oed.* 449.)

ACOMINATUS. [NICETAS.]

ACONTES or ACONTIUS (Ἀκόντης or Ἀκόντιος), a son of Lycaon, from whom the town of Acontium in Arcadia derived its name. (Apollod. iii. 8. § 1; Steph. Byz. *s. v.* Ἀκόντιον.) [L. S.]

ACO'NTIUS (Ἀκόντιος), a beautiful youth of the island of Ceos. On one occasion he came to Delos to celebrate the annual festival of Diana, and fell in love with Cydippe, the daughter of a noble Athenian. When he saw her sitting in the temple attending to the sacrifice she was offering, he threw before her an apple upon which he had written the words "I swear by the sanctuary of Diana to marry Acontius." The nurse took up the apple and handed it to Cydippe, who read aloud what was written upon it, and then threw the apple away. But the goddess had heard her vow, as Acontius had wished. After the festival was over, he went home, distracted by his love, but he waited for the result of what had happened and took no further steps. After some time, when Cydippe's father was about to give her in marriage to another man, she was taken ill just before the nuptial solemnities were to begin, and this accident was repeated three times. Acontius, informed of the occurrence, hastened to Athens, and the Delphic oracle, which was consulted by the maiden's father, declared that Diana by the repeated illness

meant to punish Cydippe for her perjury. The maiden then explained the whole affair to her mother, and the father was at last induced to give his daughter to Acontius. This story is related by Ovid (*Heroid.* 20, 21; comp. *Trist.* iii. 10. 73) and Aristaenetus (*Epist.* x. 10), and is also alluded to in several fragments of ancient poets, especially of Callimachus, who wrote a poem with the title Cydippe. The same story with some modifications is related by Antoninus Liberalis (*Metam.* 1) of an Athenian Hermocrates and Ctesylla. (Comp. CTESYLLA and Buttmann, *Mythолog.* ii. p. 115.) [L. S.]

A'CORIS (Ἄκορις), king of Egypt, entered into alliance with Evagoras, king of Cyprus, against their common enemy Artaxerxes, king of Persia, about B. C. 385, and assisted Evagoras with ships and money. On the conclusion of the war with Evagoras, B. C. 376, the Persians directed their forces against Egypt. Acoris collected a large army to oppose them, and engaged many Greek mercenaries, of whom he appointed Chabrias general. Chabrias, however, was recalled by the Athenians on the complaint of Pharnabazus, who was appointed by Artaxerxes to conduct the war. When the Persian army entered Egypt, which was not till B. C. 373, Acoris was already dead. (Diod. xv. 2—4, 8, 9, 29, 41, 42; Theopom. *ap. Phot.* cod. 176.) Syncellus (p. 76, a. p. 257, a.) assigns thirteen years to his reign.

ACRAEA (Ἀκραία). 1. A daughter of the river-god Asterion near Mycenae, who together with her sisters Euboea and Prosymna acted as nurses to Hera. A hill Acraea opposite the temple of Hera near Mycenae derived its name from her. (Paus. ii. 17. § 2.)

2. Acraea and Acraeus are also attributes given to various goddesses and gods whose temples were situated upon hills, such as Zeus, Hera, Aphrodite, Pallas, Artemis, and others. (Paus. i. 1. § 3, ii. 24. § 1; Apollod. i. 9. § 28; Vitruv. i. 7; Spanheim, *ad Callim. Hymn in Jov.* 82.) [L. S.]

ACRAEPHEUS (Ἀκραιφεύς), a son of Apollo, to whom the foundation of the Boeotian town of Acraephia was ascribed. Apollo, who was worshipped in that place, derived from it the surname of Acraephius or Acraephiaeus. (Steph. Byz. *s. v.* Ἀκραιφία; Paus. ix. 23. § 3, 40. § 2.) [L. S.]

ACRAGAS (Ἀκράγας), a son of Zeus and the Oceanid Asterope, to whom the foundation of the town of Acragas (Agrigentum) in Sicily was ascribed. (Steph. Byz. *s. v.* Ἀκράγαντες.) [L. S.]

ACRAGAS, an engraver, or chaser in silver, spoken of by Pliny. (xxxiii. 12. § 55.) It is not known either when or where he was born. Pliny says that Acragas, Boethus and Mys were considered but little inferior to Mentor, an artist of great note in the same profession; and that works of all three were in existence in his day, preserved in different temples in the island of Rhodes. Those of Acragas, who was especially famed for his representations of hunting scenes on cups, were in the temple of Bacchus at Rhodes, and consisted of cups with figures of Bacchae and Centaurs graved on them. If the language of Pliny justifies us in inferring that the three artists whom he classes together lived at the same time, that would fix the age of Acragas in the latter part of the fifth century B. C., as Mys was a contemporary of Phidias. [C. P. M.]

ACRATO'PHORUS (Ἀκρατοφόρος), a surname of Dionysus, by which he was designated as the giver of unmixed wine, and worshipped at Phigaleia in Arcadia. (Paus. viii. 39. § 4.) [L. S.]

ACRATO'POTES (Ἀκρατοπότης), the drinker of unmixed wine, was a hero worshipped in Munychia in Attica. (Polemo, *ap. Athen.* ii. p. 39.) According to Pausanias (i. 2. § 4), who calls him simply Acratus, he was one of the divine companions of Dionysus, who was worshipped in Attica. Pausanias saw his image at Athens in the house of Polytion, where it was fixed in the wall. [L. S.]

A'CRATUS, a freedman of Nero, who was sent by Nero A. D. 64, into Asia and Achaia to plunder the temples and take away the statues of the gods. (Tac. *Ann.* xv. 45, xvi. 23; comp. Dion Chrys. *Rhod.* p. 644, ed. Reiske.)

ACRION, a Locrian, was a Pythagorean philosopher. (Cic. *de Fin.* v. 29.) He is mentioned by Valerius Maximus (viii. 7, ext. 3, from this passage of Cicero) under the name of *Arion*, which is a false reading, instead of *Acrion*.

ACRISIONEIS, a patronymic of Danaë, daughter of Acrisius. (Virg. *Aen.* vii. 410.) Homer (*Il.* xiv. 319) uses the form Ἀκρισιώνη. [L. S.]

ACRISIONIADES, a patronymic of Perseus, grandson of Acrisius. (Ov. *Met.* v. 70.) [L. S.]

ACRI'SIUS (Ἀκρίσιος), a son of Abas, king of Argos and of Ocaleia. He was grandson of Lynceus and great-grandson of Danaus. His twin-brother was Proetus, with whom he is said to have quarrelled even in the womb of his mother. When Abas died and Acrisius had grown up, he expelled Proetus from his inheritance; but, supported by his father-in-law Iobates, the Lycian, Proetus returned, and Acrisius was compelled to share his kingdom with his brother by giving up to him Tiryns, while he retained Argos for himself. An oracle had declared that Danaë, the daughter of Acrisius, would give birth to a son, who would kill his grandfather. For this reason he kept Danaë shut up in a subterraneous apartment, or in a brazen tower. But here she became mother of Perseus, notwithstanding the precautions of her father, according to some accounts by her uncle Proetus, and according to others by Zeus, who visited her in the form of a shower of gold. Acrisius ordered mother and child to be exposed on the wide sea in a chest; but the chest floated towards the island of Seriphus, where both were rescued by Dictys, the brother of king Polydectes. (Apollod. ii. 2. § 1, 4. § 1; Paus. ii. 16. § 2, 25. § 6, iii. 13. § 6; Hygin. *Fab.* 63.) As to the manner in which the oracle was subsequently fulfilled in the case of Acrisius, see PERSEUS. According to the Scholiast on Euripides (*Orest.* 1087), Acrisius was the founder of the Delphic amphictyony. Strabo (ix. p. 420) believes that this amphictyony existed before the time of Acrisius, and that he was only the first who regulated the affairs of the amphictyons, fixed the towns which were to take part in the council, gave to each its vote, and settled the jurisdiction of the amphictyons. (Comp. Libanius, *Orat.* vol. iii. 472, ed. Reiske.) [L. S.]

ACRON, a king of the Caeninenses, whom Romulus himself slew in battle. He dedicated the arms of Acron to Jupiter Feretrius as *Spolia Opima*. (See *Dict. of Ant.* p. 893.) Livy mentions the circumstance without giving the name of the king. (Plut. *Rom.* 16; Serv. *ad. Virg. Aen.* vi. 860; Liv. i. 10.)

ACRON (Ἄκρων), an eminent physician of Agrigentum, the son of Xenon. His exact date

is not known; but, as he is mentioned as being contemporary with Empedocles, who died about the beginning of the Peloponnesian war, he must have lived in the fifth century before Christ. From Sicily he went to Athens, and there opened a philosophical school (ἐσοφίστευεν). It is said that he was in that city during the great plague (B. C. 430), and that large fires for the purpose of purifying the air were kindled in the streets by his direction, which proved of great service to several of the sick. (Plut. *De Is. et Osir.* 80; Oribas. *Synops.* vi. 24, p. 97; Aëtius, tetrab. ii. serm. i. 94, p. 223; Paul Aegin. ii. 35, p. 406.) It should however be borne in mind that there is no mention of this in Thucydides (ii. 49, &c.), and, if it is true that Empedocles or Simonides (who died B. C. 467) wrote the epitaph on Acron, it may be doubted whether he was in Athens at the time of the plague. Upon his return to Agrigentum he was anxious to erect a family tomb, and applied to the senate for a spot of ground for that purpose on account of his eminence as a physician. Empedocles however resisted this application as being contrary to the principle of equality, and proposed to inscribe on his tomb the following sarcastic epitaph (τωθαστικόν), which it is quite impossible to translate so as to preserve the paronomasia of the original:

Ἄκρον ἰητρὸν Ἄκρων' Ἀκραγαντῖνον πατρὸς ἄκρου
Κρύπτει κρημνὸς ἄκρος πατρίδος ἀκροτάτης.

The second line was sometimes read thus:

Ἀκροτάτης κορυφῆς τύμβος ἄκρος κατέχει.

Some persons attributed the whole epigram to Simonides. (Suid. *s. v.* Ἄκρων; Eudoc. *Violar.*, ap. Villoison, *Anecd. Gr.* i. 49; Diog. Läert. viii. 65.) The sect of the Empirici, in order to boast of a greater antiquity than the Dogmatici (founded by Thessalus, the son, and Polybus, the son-in-law of Hippocrates, about B. C. 400), claimed Acron as their founder (Pseudo-Gal. *Introd.* 4. vol. xiv. p. 683), though they did not really exist before the third century B. C. [PHILINUS; SERAPION.] Pliny falls into this anachronism. (*H. N.* xxix. 4.) None of Acron's works are now extant, though he wrote several in the Doric dialect on Medical and Physical subjects, of which the titles are preserved by Suidas and Eudocia. [W. A. G.]

ACRON, HELE'NIUS, a Roman grammarian, probably of the fifth century A. D., but whose precise date is not known. He wrote notes on Horace, and also, according to some critics, the scholia which we have on Persius. The fragments which remain of the work on Horace, though much mutilated, are valuable, as containing the remarks of the older commentators, Q. Terentius Scaurus and others. They were published first by A. Zarotti, Milan, 1474, and again in 1486, and have often been published since in different editions; perhaps the best is that by Geo. Fabricius, in his ed. of Horace, Basel, 1555, Leipzig, 1571. A writer of the same name, probably the same man, wrote a commentary on Terence, which is lost, but which is referred to by the grammarian Charisius. [A. A.]

ACROPOLI'TA, GEORGIUS (Γεώργιος Ἀκροπολίτης), the son of the great logotheta Constantinus Acropolita the elder, belonged to a noble Byzantine family which stood in relationship to the imperial family of the Ducas. (Acropolita, 97.) He was born at Constantinople in 1220 (*Ib.* 39), but accompanied his father in his sixteenth year to Nicaea, the residence of the Greek emperor John Vatatzes Ducas. There he continued and finished his studies under Theodorus Exapterigus and Nicephorus Blemmida. (*Ib.* 32.) The emperor employed him afterwards in diplomatic affairs, and Acropolita shewed himself a very discreet and skilful negociator. In 1255 he commanded the Nicaean army in the war between Michael, despot of Epirus, and the emperor Theodore II. the son and successor of John. But he was made prisoner, and was only delivered in 1260 by the mediation of Michael Palaeologus. Previously to this he had been appointed great logotheta, either by John or by Theodore, whom he had instructed in logic. Meanwhile, Michael Palaeologus was proclaimed emperor of Nicaea in 1260, and in 1261 he expulsed the Latins from Constantinople, and became emperor of the whole East; and from this moment Georgius Acropolita becomes known in the history of the eastern empire as one of the greatest diplomatists. After having discharged the function of ambassador at the court of Constantine, king of the Bulgarians, he retired for some years from public affairs, and made the instruction of youth his sole occupation. But he was soon employed in a very important negociation. Michael, afraid of a new Latin invasion, proposed to pope Clemens IV. to reunite the Greek and the Latin Churches; and negociations ensued which were carried on during the reign of five popes, Clemens IV. Gregory X. John XXI. Nicolaus III. and Martin IV. and the happy result of which was almost entirely owing to the skill of Acropolita. As early as 1273 Acropolita was sent to pope Gregory X. and in 1274, at the Council of Lyons, he confirmed by an oath in the emperor's name that that confession of faith which had been previously sent to Constantinople by the pope had been adopted by the Greeks. The reunion of the two churches was afterwards broken off, but not through the fault of Acropolita. In 1282 Acropolita was once more sent to Bulgaria, and shortly after his return he died, in the month of December of the same year, in his 62nd year.

Acropolita is the author of several works: the most important of which is a history of the Byzantine empire, under the title Χρονικὸν ὡς ἐν συνόψει τῶν ἐν ὑστέροις, that is, from the taking of Constantinople by the Latins in 1204, down to the year 1261, when Michael Palaeologus delivered the city from the foreign yoke. The MS. of this work was found in the library of Georgius Cantacuzenus at Constantinople, and afterwards brought to Europe. (Fabricius, *Bibl. Graec.* vol. vii. p. 768.) The first edition of this work, with a Latin translation and notes, was published by Theodorus Douza, Lugd. Batav. 1614, 8vo.; but a more critical one by Leo Allatius, who used a Vatican MS. and divided the text into chapters. It has the title Γεωργίου τοῦ Ἀκροπολίτου τοῦ μεγάλου λογοθέτου χρονικὴ συγγράφη, *Georgii Acropolitae, magni Logothetae, Historia*, &c. Paris, 1651. fol. This edition is reprinted in the "Corpus Byzantinorum Scriptorum," Venice, 1729, vol. xii. This chronicle contains one of the most remarkable periods of Byzantine history, but it is so short that it seems to be only an abridgment of another work of the same author, which is lost. Acropolita perhaps composed it with the view of giving it as a compendium to those young men whose scientific education he superintended, after his return from his first embassy to Bulgaria.

The history of Michael Palaeologus by Pachymeres may be considered as a continuation of the work of Acropolita. Besides this work, Acropolita wrote several orations, which he delivered in his capacity as great logotheta, and as director of the negociations with the pope; but these orations have not been published. Fabricius (vol. vii. p. 471) speaks of a MS. which has the title Περὶ τῶν ἀπὸ κτίσεως κόσμου ἐτῶν καὶ περὶ τῶν βασιλευσάντων μέχρι ἁλώσεως Κωνσταντινουπόλεως. Georgius, or Gregorius Cyprius, who has written a short encomium of Acropolita, calls him the Plato and the Aristotle of his time. This "encomium" is printed with a Latin translation at the head of the edition of Acropolita by Th. Douza: it contains useful information concerning Acropolita, although it is full of adulation. Further information is contained in Acropolita's history, especially in the latter part of it, and in Pachymeres, iv. 28, vi. 26, 34, seq. [W. P.]

ACROREITES (Ἀκρωρείτης), a surname of Dionysus, under which he was worshipped at Sicyon, and which is synonymous with Eriphius, under which name he was worshipped at Metapontum in southern Italy. (Steph. Byz. *s. v.* Ἀκρωρεία.) [L. S.]

ACRO'TATUS (Ἀκρότατος). 1. The son of Cleomenes II. king of Sparta, incurred the displeasure of a large party at Sparta by opposing the decree, which was to release from infamy all who had fled from the battle, in which Antipater defeated Agis, B. C. 331. He was thus glad to accept the offer of the Agrigentines, when they sent to Sparta for assistance in B. C. 314 against Agathocles of Syracuse. He first sailed to Italy, and obtained assistance from Tarentum; but on his arrival at Agrigentum he acted with such cruelty and tyranny that the inhabitants rose against him, and compelled him to leave the city. He returned to Sparta, and died before the death of his father, which was in B. C. 309. He left a son, Areus, who succeeded Cleomenes. (Diod. xv. 70, 71; Paus. i. 13. § 3, iii. 6. § 1, 2; Plut. *Agis*, 3.)

2. The grandson of the preceding, and the son of Areus I. king of Sparta. He had unlawful intercourse with Chelidonis, the young wife of Cleonymus, who was the uncle of his father Areus; and it was this, together with the disappointment of not obtaining the throne, which led Cleonymus to invite Pyrrhus to Sparta, B. C. 272. Areus was then absent in Crete, and the safety of Sparta was mainly owing to the valour of Acrotatus. He succeeded his father in B. C. 265, but was killed in the same year in battle against Aristodemus, the tyrant of Megalopolis. Pausanias, in speaking of his death, calls him the son of Cleonymus, but he has mistaken him for his grandfather, spoken of above. (Plut. *Pyrrh.* 26-28; *Agis*, 3; Paus. iii. 6. § 3, viii. 27. § 8, 30. § 3.) Areus and Acrotatus are accused by Phylarchus (*ap. Athen.* iv. p. 142, b.) of having corrupted the simplicity of Spartan manners.

ACTAEA (Ἀκταία), a daughter of Nereus and Doris. (Hom. *Il.* xviii. 41; Apollod. i. 2. § 7; Hygin. *Fab.* p. 7, ed. Staveren.) [L. S.]

ACTAEON (Ἀκταίων). 1. Son of Aristaeus and Autonoë, a daughter of Cadmus. He was trained in the art of hunting by the centaur Cheiron, and was afterwards torn to pieces by his own 50 hounds on mount Cithaeron. The names of these hounds are given by Ovid (*Met.* iii. 206, &c.) and Hyginus. (*Fab.* 181; comp. Stat. *Theb.* ii. 203.) The cause of this misfortune is differently stated: according to some accounts it was because he had seen Artemis while she was bathing in the vale of Gargaphia, on the discovery of which the goddess changed him into a stag, in which form he was torn to pieces by his own dogs. (Ov. *Met.* iii. 155, &c.; Hygin. *Fab.* 181; Callim. *h. in Pallad.* 110.) Others relate that he provoked the anger of the goddess by his boasting that he excelled her in hunting, or by his using for a feast the game which was destined as a sacrifice to her. (Eurip. *Bacch.* 320; Diod. iv. 81.) A third account stated that he was killed by his dogs at the command of Zeus, because he sued for the hand of Semele. (Acusilaus, *ap. Apollod.* iii. 4. § 4.) Pausanias (ix. 2. § 3) saw near Orchomenos the rock on which Actaeon used to rest when he was fatigued by hunting, and from which he had seen Artemis in the bath; but he is of opinion that the whole story arose from the circumstance that Actaeon was destroyed by his dogs in a natural fit of madness. Palaephatus (*s. v. Actaeon*) gives an absurd and trivial explanation of it. According to the Orchomenian tradition the rock of Actaeon was haunted by his spectre, and the oracle of Delphi commanded the Orchomenians to bury the remains of the hero, which they might happen to find, and fix an iron image of him upon the rock. This image still existed in the time of Pausanias (ix. 38. § 4), and the Orchomenians offered annual sacrifices to Actaeon in that place. The manner in which Actaeon and his mother were painted by Polygnotus in the Lesche of Delphi, is described by Pausanias. (x. 30. § 2; comp. Müller, *Orchom.* p. 348, &c.)

2. A son of Melissus, and grandson of Abron, who had fled from Argos to Corinth for fear of the tyrant Pheidon. Archias, a Corinthian, enamoured with the beauty of Actaeon, endeavoured to carry him off; but in the struggle which ensued between Melissus and Archias, Actaeon was killed. Melissus brought his complaints forward at the Isthmian games, and praying to the gods for revenge, he threw himself from a rock. Hereupon Corinth was visited by a plague and drought, and the oracle ordered the Corinthians to propitiate Poseidon, and avenge the death of Actaeon. Upon this hint Archias emigrated to Sicily, where he founded the town of Syracuse. (Plut. *Amat. Narr.* p. 772; comp. Paus. v. 7. § 2; Thucyd. vi. 3; Strab. viii. p. 380.) [L. S.]

ACTAEUS (Ἀκταῖος). A son of Erisichthon, and according to Pausanias (i. 2. § 5), the earliest king of Attica. He had three daughters, Agraulos, Herse, and Pandrosus, and was succeeded by Cecrops, who married Agraulos. According to Apollodorus (iii. 14. 1.) on the other hand, Cecrops was the first king of Attica. [L. S.]

ACTE, the concubine of Nero, was a freedwoman, and originally a slave purchased from Asia Minor. Nero loved her far more than his wife Octavia, and at one time thought of marrying her; whence he pretended that she was descended from king Attalus. She survived Nero. (Tac. *Ann.* xiii. 12, 46, xiv. 2; Suet. *Ner.* 28, 50; Dion Cass. lxi. 7.)

ACTIACUS, a surname of Apollo, derived from Actium, one of the principal places of his worship. (Ov. *Met.* xiii. 715; Strab. x. p. 451; compare Burmann, *ad Propert.* p. 434.) [L. S.]

ACTI'SANES (Ἀκτισάνης), a king of Ethiopia,

who conquered Egypt and governed it with justice. He founded the city of Rhinocolura on the confines of Egypt and Syria, and was succeeded by Mendes, an Egyptian. Diodorus says that Actisanes conquered Egypt in the reign of Amasis, for which we ought perhaps to read Ammosis. At all events, Amasis, the contemporary of Cyrus, cannot be meant. (Diod. i. 60; Strab. xvi. p. 759.)

ACTIUS. [ATTIUS.]

ACTOR (Ἄκτωρ). 1. A son of Deion and Diomede, the daughter of Xuthus. He was thus a brother of Asteropeia, Aenetus, Phylacus, and Cephalus, and husband of Aegina, father of Menoetius, and grandfather of Patroclus. (Apollod. i. 9. § 4, 16, iii. 10. § 8; Pind. *Ol.* ix. 75; Hom. *Il.* xi. 785, xvi. 14.)

2. A son of Phorbas and Hyrmine, and husband of Molione. He was thus a brother of Augeas, and father of Eurytus and Cteatus. (Apollod. ii. 7. § 2; Paus. v. 1. § 8, viii. 14. § 6.)

3. A companion of Aeneas (Virg. *Aen.* ix. 500), who is probably the same who in another passage (xii. 94) is called an Auruncan, and of whose conquered lance Turnus made a boast. This story seems to have given rise to the proverbial saying "Actoris spolium" (Juv. ii. 100), for any poor spoil in general. [L. S.]

ACTO'RIDES or ACTO'RION (Ἀκτορίδης or Ἀκτορίων), are patronymic forms of Actor, and are consequently given to descendants of an Actor, such as Patroclus (Ov. *Met.* xiii 373; *Trist.* i. 9. 29), Erithus (Ov. *Met.* v. 79; compare viii. 308, 371), Eurytus, and Cteatus. (Hom. *Il.* ii. 621, xiii. 185, xi. 750, xxiii. 638.) [L. S.]

M. ACTO'RIUS NASO, seems to have written a life of Julius Caesar, or a history of his times, which is quoted by Suetonius. (*Jul.* 9, 52.) The time at which he lived is uncertain, but from the way in which he is referred to by Suetonius, he would almost seem to have been a contemporary of Caesar.

ACTUA'RIUS (Ἀκτουάριος), the surname by which an ancient Greek physician, whose real name was Joannes, is commonly known. His father's name was Zacharias; he himself practised at Constantinople, and, as it appears, with some degree of credit, as he was honoured with the title of *Actuarius*, a dignity frequently conferred at that court upon physicians (*Dict. of Ant.* p. 611, b.) Very little is known of the events of his life, and his date is rather uncertain, as some persons reckon him to have lived in the eleventh century, and others bring him down as low as the beginning of the fourteenth. He probably lived towards the end of the thirteenth century, as one of his works is dedicated to his tutor, Joseph Racendytes, who lived in the reign of Andronicus II. Palaeologus, A. D. 1281—1328. One of his school-fellows is supposed to have been Apocauchus, whom he describes (though without naming him) as going upon an embassy to the north. (*De Meth. Med.* Praef. in i. ii. pp. 139, 169.)

One of his works is entitled, Περὶ Ἐνεργειῶν καὶ Παθῶν τοῦ Ψυχικοῦ Πνεύματος, καὶ τῆς κατ' αὐτὸ Διαίτης—"De Actionibus et Affectibus Spiritus Animalis, ejusque Nutritione." This is a psychological and physiological work in two books, in which all his reasoning, says Freind, seems to be founded upon the principles laid down by Aristotle, Galen, and others, with relation to the same subject. The style of this tract is by no means impure, and has a great mixture of the old Attic in it, which is very rarely to be met with in the later Greek writers. A tolerably full abstract of it is given by Barchusen, *Hist. Medic.* Dial. 14. p. 338, &c. It was first published, Venet. 1547, 8vo. in a Latin translation by Jul. Alexandrinus de Neustain. The first edition of the original was published, Par. 1557, 8vo. edited, without notes or preface, by Jac. Goupyl. A second Greek edition appeared in 1774, 8vo. Lips., under the care of J. F. Fischer. Ideler has also inserted it in the first volume of his *Physici et Medici Graeci Minores*, Berol. 8vo. 1841; and the first part of J. S. Bernardi *Reliquiae Medico-Criticae*, ed. Gruner, Jenae, 1795, 8vo. contains some Greek Scholia on the work.

Another of his extant works is entitled, Θεραπευτικὴ Μέθοδος, "De Methodo Medendi," in six books, which have hitherto appeared complete only in a Latin translation, though Dietz had, before his death, collected materials for a Greek edition of this and his other works. (See his preface to Galen *De Dissect. Musc.*) In these books, says Freind, though he chiefly follows Galen, and very often Aëtius and Paulus Aegineta without naming him, yet he makes use of whatever he finds to his purpose both in the old and modern writers, as well barbarians as Greeks; and indeed we find in him several things that are not to be met with elsewhere. The work was written extempore, and designed for the use of Apocauchus during his embassy to the north. (Praef. i. p. 139.) A Latin translation of this work by Corn. H. Mathisius, was first published Venet. 1554, 4to. The first four books appear sometimes to have been considered to form a complete work, of which the first and second have been inserted by Ideler in the second volume of his *Phys. et Med. Gr. Min.* Berol. 1842, under the title Περὶ Διαγνώσεως Παθῶν, "De Morborum Dignotione," and from which the Greek extracts in H. Stephens's *Dictionarium Medicum*, Par. 1564, 8vo. are probably taken. The fifth and sixth books have also been taken for a separate work, and were published by themselves, Par. 1539, 8vo. and Basil. 1540, 8vo. in a Latin translation by J. Ruellius, with the title "De Medicamentorum Compositione." An extract from this work is inserted in Fernel's collection of writers *De Febribus*, Venet. 1576, fol.

His other extant work is Περὶ Οὐρῶν, "De Urinis," in seven books. He has treated of this subject very fully and distinctly, and, though he goes upon the plan which Theophilus Protospatharius had marked out, yet he has added a great deal of original matter. It is the most complete and systematic work on the subject that remains from antiquity, so much so that, till the chemical improvements of the last hundred years, he had left hardly anything new to be said by the moderns, many of whom, says Freind, transcribed it almost word for word. This work was first published in a Latin translation by Ambrose Leo, which appeared in 1519, Venet. 4to., and has been several times reprinted; the Greek original has been published for the first time in the second volume of Ideler's work quoted above. Two Latin editions of his collected works are said by Choulant (*Handbuch der Bücherkunde für die Aeltere Medicin*, Leipzig, 1841), to have been published in the same year, 1556, one at Paris, and the other at Lyons, both in 8vo. His three works are also inserted in the *Medicae*

Artis Principes of H. Stephens, Par. 1567, fol. (Freind's *Hist. of Physic;* Sprengel, *Hist. de la Méd.;* Haller, *Biblioth. Medic. Pract.;* Barchusen, *Hist. Medic.*) [W. A. G.]

ACU'LEO occurs as a surname of C. Furius who was quaestor of L. Scipio, and was condemned of peculatus. (Liv. xxxviii. 55.) Aculeo, however, seems not to have been a regular family-name of the Furia gens, but only a surname given to this person, of which a similar example occurs in the following article.

C. ACULEO, a Roman knight, who married the sister of Helvia, the mother of Cicero. He was surpassed by no one in his day in his knowledge of the Roman law, and possessed great acuteness of mind, but was not distinguished for other attainments. He was a friend of L. Licinius Crassus, and was defended by him upon one occasion. The son of Aculeo was C. Visellius Varro; whence it would appear that Aculeo was only a surname given to the father from his acuteness, and that his full name was C. Visellius Varro Aculeo. (Cic. *de Or.* i. 43, ii. 1, 65; *Brut.* 76.)

ACU'MENUS (Ἀκουμενός), a physician of Athens, who lived in the fifth century before Christ, and is mentioned as the friend and companion of Socrates. (Plat. *Phaedr.* init.; Xen. *Memor.* iii. 13. § 2.) He was the father of Eryximachus, who was also a physician, and who is introduced as one of the speakers in Plato's Symposium. (Plat. *Protag.* p. 315, c.; *Symp.* p. 176, c.) He is also mentioned in the collection of letters first published by Leo Allatius, Paris, 1637, 4to. with the title *Epist. Socratis et Socraticorum*, and again by Orellius, Lips. 1815. 8vo. ep. 14. p. 31. [W. A. G.]

ACUSILA'US (Ἀκουσίλαος), of Argos, one of the earlier Greek logographers (*Dict. of Ant.* p. 575, a.), who probably lived in the latter half of the sixth century B. C. He is called the son of Cabras or Scabras, and is reckoned by some among the Seven Wise Men. Suidas (*s. v.*) says, that he wrote Genealogies from bronze tablets, which his father was said to have dug up in his own house. Three books of his Genealogies are quoted, which were for the most part only a translation of Hesiod into prose. (Clem. *Strom.* vi. p. 629, a.) Like most of the other logographers, he wrote in the Ionic dialect. Plato is the earliest writer by whom he is mentioned. (*Symp.* p. 178, b.) The works which bore the name of Acusilaüs in a later age, were spurious. (*s. v.* Ἑκαταῖος Μιλήσιος, Ἱστορῆσαι, Συγγράφω.) The fragments of Acusilaüs have been published by Sturtz, Gerae, 1787; 2nd ed. Lips. 1824; and in the "Museum Criticum," i. p. 216, &c. Camb. 1826.

M. ACU'TIUS, tribune of the plebs B. C. 401, was elected by the other tribunes (by co-optation) in violation of the Trebonia lex. (Liv. v. 10; *Dict. of Ant.* p. 566, a.)

ADA (Ἄδα), the daughter of Hecatomnus, king of Caria, and sister of Mausolus, Artemisia, Idrieus, and Pixodarus. She was married to her brother Idrieus, who succeeded Artemisia in B. C. 351 and died B. C. 344. On the death of her husband she succeeded to the throne of Caria, but was expelled by her brother Pixodarus in B. C. 340; and on the death of the latter in B. C. 335 his son-in-law Orontobates received the satrapy of Caria from the Persian king. When Alexander entered Caria in B. C. 334, Ada, who was in possession of the fortress of Alinda, surrendered this place to him and begged leave to adopt him as her son. After taking Halicarnassus, Alexander committed the government of Caria to her. (Arrian, *Anab.* i. 23; Diod. xvi. 42, 74; Strab. xiv. pp. 656, 657; Plut. *Alex.* 10.)

ADAEUS, or ADDAEUS (Ἀδαῖος or Ἀδδαῖος), a Greek epigrammatic poet, a native most probably of Macedonia. The epithet Μακεδόνος is appended to his name before the third epigram in the Vat. MS. (*Anth. Gr.* vi. 228); and the subjects of the second, eighth, ninth, and tenth epigrams agree with this account of his origin. He lived in the time of Alexander the Great, to whose death he alludes. (*Anth. Gr.* vii. 240.) The fifth epigram (*Anth. Gr.* vii. 305) is inscribed Ἀδδαίου Μιτυληναίου, and there was a Mitylenaean of this name, who wrote two prose wroks Περὶ Ἀγαλματοποιῶν and Περὶ Διαθέσεως. (Athen. xiii. p. 606. A, xi. p. 471, F.) The time when he lived cannot be fixed with certainty. Reiske, though on insufficient grounds, believes these two to be the same person. (*Anth. Graec.* vi. 228, 258, vii. 51, 238, 240, 305, x. 20; Brunck, *Anal.* ii. p. 224; Jacobs, xiii. p. 831.) [C. P. M.]

ADAMANTEIA. [AMALTHEIA.]

ADAMA'NTIUS (Ἀδαμάντιος), an ancient physician, bearing the title of *Iatrosophista* (ἰατρικῶν λόγων σοφιστής, Socrates, *Hist. Eccles.* vii. 13), for the meaning of which see *Dict. of Ant.* p. 507. Little is known of his personal history, except that he was by birth a Jew, and that he was one of those who fled from Alexandria, at the time of the expulsion of the Jews from that city by the Patriarch St. Cyril, A. D. 415. He went to Constantinople, was persuaded to embrace Christianity, apparently by Atticus the Patriarch of that city, and then returned to Alexandria. (Socrates, *l. c.*) He is the author of a Greek treatise on physiognomy, Φυσιογνωμονικά, in two books, which is still extant, and which is borrowed in a great measure (as he himself confesses, i. Prooem. p. 314, ed. Franz.) from Polemo's work on the same subject. It is dedicated to Constantius, who is supposed by Fabricius (*Biblioth. Graeca*, vol. ii. p. 171, xiii. 34, ed. vet.) to be the person who married Placidia, the daughter of Theodosius the Great, and who reigned for seven months in conjunction with the Emperor Honorius. It was first published in Greek at Paris, 1540, 8vo., then in Greek and Latin at Basle, 1544, 8vo., and afterwards in Greek, together with Aelian, Polemo and some other writers, at Rome, 1545, 4to.; the last and best edition is that by J. G. Franzius, who has inserted it in his collection of the *Scriptores Physiognomiae Veteres*, Gr. et Lat., Altenb. 1780, 8vo. Another of his works, Περὶ Ἀνέμων, *De Ventis*, is quoted by the Scholiast to Hesiod, and an extract from it is given by Aëtius (tetrab. i. serm. 3, c. 163); it is said to be still in existence in manuscript in the Royal Library at Paris. Several of his medical prescriptions are preserved by Oribasius and Aëtius. [W. A. G.]

ADEIMANTUS (Ἀδείμαντος). 1. The son of Ocytus, the Corinthian commander in the invasion of Greece by Xerxes. Before the battle of Artemisium he threatened to sail away, but was bribed by Themistocles to remain. He opposed Themistocles with great insolence in the council which the commanders held before the battle of Salamis. According to the Athenians he took to flight at the very commencement of the battle, but this

was denied by the Corinthians and the other Greeks. (Herod. viii. 5, 56, 61, 94; Plut. *Them.* 11.)

2. The son of Leucolophides, an Athenian, was one of the commanders with Alcibiades in the expedition against Andros, B. C. 407. (Xen. *Hell.* i. 4. § 21.) He was again appointed one of the Athenian generals after the battle of Arginusae, B. C. 406, and continued in office till the battle of Aegospotami, B. C. 405, where he was one of the commanders, and was taken prisoner. He was the only one of the Athenian prisoners who was not put to death, because he had opposed the decree for cutting off the right hands of the Lacedaemonians who might be taken in the battle. He was accused by many of treachery in this battle, and was afterwards impeached by Conon. (Xen. *Hell.* i. 7. § 1, ii. 1. § 30-32; Paus. iv. 17. § 2, x. 9. § 5; Dem. *de fals. leg.* p. 401.; Lys. *c. Alc.* pp. 143, 21.) Aristophanes speaks of Adeimantus in the "Frogs" (1513), which was acted in the year of the battle, as one whose death was wished for; and he also calls him, apparently out of jest, the son of Leucolophus, that is, "White Crest." In the "Protagoras" of Plato, Adeimantus is also spoken of as present on that occasion (p. 315, e.).

3. The brother of Plato, who is frequently mentioned by the latter. (*Apol. Socr.* p. 34, a., *de Rep.* ii. p. 367, e. p. 548, d. e.)

ADGANDE'STRIUS, a chief of the Catti, offered to kill Arminius if the Romans would send him poison for the purpose; but Tiberius declined the offer. (Tac. *Ann.* ii. 88.)

ADHERBAL (Ἀτάρβας). 1. A Carthaginian commander in the first Punic war, who was placed over Drepana, and completely defeated the Roman consul P. Claudius in a sea-fight off Drepana, B. C. 249. (Polyb. i. 49—52; Diod *Ecl.* xxiv.)

2. A Carthaginian commander under Mago in the second Punic war, who was defeated in a sea-fight off Carteia, in Spain, by C. Laelius in B. C. 206. (Liv. xxviii. 30.)

3. The son of Micipsa, and grandson of Masinissa, had the kingdom of Numidia left to him by his father in conjunction with his brother Hiempsal and Jugurtha, B. C. 118. After the murder of his brother by Jugurtha, Adherbal fled to Rome and was restored to his share of the kingdom by the Romans in B. C. 117. But Adherbal was again stripped of his dominions by Jugurtha and besieged in Cirta, where he was treacherously killed by Jugurtha in B. C. 112, although he had placed himself under the protection of the Romans. (Sall. *Jug.* 5, 13, 14, 24, 25, 26; Liv. *Ep.* 63; Diod. *Exc.* xxxiv. p. 605. ed. Wess.)

ADIA'TORIX (Ἀδιατόριξ), son of a tetrarch in Galatia, belonged to Antony's party, and killed all the Romans in Heracleia shortly before the battle of Actium. After this battle he was led as prisoner in the triumph of Augustus, and put to death with his younger son. His elder son, Dyteutus, was subsequently made priest of the celebrated goddess in Comana. (Strab. xii. pp. 543, 558, 559; Cic. *ad Fam.* ii. 12.)

ADME'TE (Ἀδμήτη). 1. A daugter of Oceanus and Thetys (Hesiod. *Theog.* 349), whom Hyginus in the preface to his fables calls Admeto and a daughter of Pontus and Thalassa.

2. A daughter of Eurystheus and Antimache or Admete. Heracles was obliged by her father to fetch for her the girdle of Ares, which was worn by Hippolyte, queen of the Amazons. (Apollod. ii. 5. § 9.) According to Tzetzes (*ad Lycophr.* 1327), she accompanied Heracles on this expedition. There was a tradition (Athen. xv. p. 447), according to which Admete was originally a priestess of Hera at Argos, but fled with the image of the goddess to Samos. Pirates were engaged by the Argives to fetch the image back, but the enterprise did not succeed, for the ship when laden with the image could not be made to move. The men then took the image back to the coast of Samos and sailed away. When the Samians found it, they tied it to a tree, but Admete purified it and restored it to the temple of Samos. In commemoration of this event the Samians celebrated an annual festival called Tonea. This story seems to be an invention of the Argives, by which they intended to prove that the worship of Hera in their place was older than in Samos. [L. S.]

ADME'TUS (Ἄδμητος), a son of Pheres, the founder and king of Pherae in Thessaly, and of Periclymene or Clymene. (Apollod. i. 8. § 2, 9. § 14.) He took part in the Calydonian chase and the expedition of the Argonauts. (Apollod. i. 9. § 16; Hygin. *Fab.* 14. 173.) When he had succeeded his father as king of Pherae, he sued for the hand of Alcestis, the daughter of Pelias, who promised her to him on condition that he should come to her in a chariot drawn by lions and boars. This task Admetus performed by the assistance of Apollo, who served him according to some accounts out of attachment to him (Schol. *ad Eurip. Alcest.* 2; Callim. *h. in Apoll.* 46, &c.), or according to others because he was obliged to serve a mortal for one year for having slain the Cyclops. (Apollod. iii. 10. § 4.) On the day of his marriage with Alcestis, Admetus neglected to offer a sacrifice to Artemis, and when in the evening he entered the bridal chamber, he found there a number of snakes rolled up in a lump. Apollo, however, reconciled Artemis to him, and at the same time induced the Moirae to grant to Admetus deliverance from death, if at the hour of his death his father, mother, or wife would die for him. Alcestis did so, but Kora, or according to others Heracles, brought her back to the upper world. (Apollod. i. 9. § 15; compare ALCESTIS.) [L. S.]

ADME'TUS (Ἄδμητος), king of the Molossians in the time of Themistocles, who, when supreme at Athens, had opposed him, perhaps not without insult, in some suit to the people. But when flying from the officers who were ordered to seize him as a party to the treason of Pausanias, and driven from Corcyra to Epirus, he found himself upon some emergency, with no hope of refuge but the house of Admetus. Admetus was absent; but Phthia his queen welcomed the stranger, and bade him, as the most solemn form of supplication among the Molossians, take her son, the young prince, and sit with him in his hands upon the hearth. Admetus on his return home assured him of protection; according to another account in Plutarch, he himself, and not Pthia enjoined the form as affording him a pretext for refusal: he, at any rate, shut his ears to all that the Athenian and Lacedaemonian commissioners, who soon afterwards arrived, could say; and sent Themistocles safely to Pydna on his way to the Persian court. (Thucyd. i. 136, 137; Plut. *Them.* 24.) [A. H. C.]

ADME'TUS (Ἄδμητος), a Greek epigrammatist, who lived in the early part of the second

century after Christ. One line of his is preserved by Lucian. (*Demonax*, 44 ; Brunck, *Anal.* iii. p. 21.) [C. P. M.]

ADO'NEUS (Ἀδωνεύς). 1. A surname of Bacchus, signifies the Ruler. (Auson. *Epigr.* xxix. 6.)

2. Adoneus is sometimes used by Latin poets for Adonis. (Plaut. *Menaech.* i. 2. 35 ; Catull. xxix. 9.) [L. S.]

ADO'NIS (Ἄδωνις), according to Apollodorus (iii. 14. § 3) a son of Cinyras and Medarme, according to Hesiod (*ap. Apollod.* iii. 14. § 4) a son of Phoenix and Alphesiboea, and according to the cyclic poet Panyasis (*ap. Apollod. l. c.*) a son of Theias, king of Assyria, who begot him by his own daughter Smyrna. (Myrrha.) The ancient story ran thus: Smyrna had neglected the worship of Aphrodite, and was punished by the goddess with an unnatural love for her father. With the assistance of her nurse she contrived to share her father's bed without being known to him. When he discovered the crime he wished to kill her; but she fled, and on being nearly overtaken, prayed to the gods to make her invisible. They were moved to pity and changed her into a tree called σμύρνα. After the lapse of nine months the tree burst, and Adonis was born. Aphrodite was so much charmed with the beauty of the infant, that she concealed it in a chest which she entrusted to Persephone ; but when the latter discovered the treasure she had in her keeping, she refused to give it up. The case was brought before Zeus, who decided the dispute by declaring that during four months of every year Adonis should be left to himself, during four months he should belong to Persephone, and during the remaining four to Aphrodite. Adonis however preferring to live with Aphrodite, also spent with her the four months over which he had controul. Afterwards Adonis died of a wound which he received from a boar during the chase. Thus far the story of Adonis was related by Panyasis. Later writers furnish various alterations and additions to it. According to Hyginus (*Fab.* 58, 164, 251, 271), Smyrna was punished with the love for her father, because her mother Cenchreis had provoked the anger of Aphrodite by extolling the beauty of her daughter above that of the goddess. Smyrna after the discovery of her crime fled into a forest, where she was changed into a tree from which Adonis came forth, when her father split it with his sword. The dispute between Aphrodite and Persephone was according to some accounts settled by Calliope, whom Zeus appointed as mediator between them. (Hygin. *Poet. Astron.* ii. 7.) Ovid (*Met* x. 300, &c.) adds the following features: Myrrha's love of her father was excited by the furies ; Lucina assisted her when she gave birth to Adonis, and the Naiads anointed him with the tears of his mother, *i. e.* with the fluid which trickled from the tree. Adonis grew up a most beautiful youth, and Venus loved him and shared with him the pleasures of the chase, though she always cautioned him against the wild beasts. At last he wounded a boar which killed him in its fury. According to some traditions Ares (Mars), or, according to others, Apollo assumed the form of a boar and thus killed Adonis. (Serv. *ad Virg. Ecl.* x. 18 ; Ptolem. Hephaest. i. p. 306, ed. Gale.) A third story related that Dionysus carried off Adonis. (Phanocles *ap. Plut. Sympos.* iv. 5.) When Aphrodite was informed of her beloved being wounded, she hastened to the spot and sprinkled nectar into his blood, from which immediately flowers sprang up. Various other modifications of the story may be read in Hyginus (*Poet. Astron.* ii. 7), Theocritus (*Idyll.* xv.), Bion (*Idyll.* i.), and in the scholiast on Lycophron. (839, &c.) From the double marriage of Aphrodite with Ares and Adonis sprang Priapus. (Schol. *ad Apollon. Rhod.* i. 9, 32.) Besides him Golgos and Beroe are likewise called children of Adonis and Aphrodite. (Schol. *ad Theocrit.* xv. 100 ; Nonni *Dionys.* xli. 155.) On his death Adonis was obliged to descend into the lower world, but he was allowed to spend six months out of every year with his beloved Aphrodite in the upper world. (*Orph. hymn.* 55. 10.)

The worship of Adonis, which in later times was spread over nearly all the countries round the Mediterranean, was, as the story itself sufficiently indicates, of Asiatic, or more especially of Phoenician origin. (Lucian, *de dea Syr.* c 6.) Thence it was transferred to Assyria, Egypt, Greece, and even to Italy, though of course with various modifications. In the Homeric poems no trace of it occurs, and the later Greek poets changed the original symbolic account of Adonis into a poetical story. In the Asiatic religions Aphrodite was the fructifying principle of nature, and Adonis appears to have reference to the death of nature in winter and its revival in spring—hence he spends six months in the lower and six in the upper world. His death and his return to life were celebrated in annual festivals (Ἀδωνία) at Byblos, Alexandria in Egypt, Athens, and other places. [L. S.]

ADRANUS (Ἀδρανός), a Sicilian divinity who was worshipped in all the island, but especially at Adranus, a town near Mount Aetna. (Plut. *Timol.* 12 ; Diodor. xiv. 37.) Hesychius (*s. v.* Παλικοί) represents the god as the father of the Palici. According to Aelian (*Hist. Anim.* xi. 20), about 1000 sacred dogs were kept near his temple. Some modern critics consider this divinity to be of eastern origin, and connect the name Adranus with the Persian Adar (fire), and regard him as the same as the Phoenician Adramelech, and as a personification of the sun or of fire in general. (Bochart, *Geograph. Sacra*, p. 530.) [L. S.]

ADRANTUS, ARDRANTUS or ADRASTUS, a contemporary of Athenaeus, who wrote a commentary in five books upon the work of Theophrastus, entitled περὶ Ἠθῶν, to which he added a sixth book upon the Nicomachian Ethics of Aristotle. (Athen. xv. p. 673, e. with Schweighäuser's note.)

ADRASTEIA (Ἀδράστεια). 1. A Cretan nymph, daughter of Melisseus, to whom Rhea entrusted the infant Zeus to be reared in the Dictaean grotto. In this office Adrasteia was assisted by her sister Ida and the Curetes (Apollod. i. 1. § 6 ; Callimach. *hymn. in Jov.* 47), whom the scholiast on Callimachus calls her brothers. Apollonius Rhodius (iii. 132, &c.) relates that she gave to the infant Zeus a beautiful globe (σφαῖρα) to play with, and on some Cretan coins Zeus is represented sitting upon a globe. (Spanh. *ad Callim. l. c.*)

2. A surname of Nemesis, which is derived by some writers from Adrastus, who is said to have built the first sanctuary of Nemesis on the river Asopus (Strab. xiii. p. 588), and by others from

the verb διδράσκειν, according to which it would signify the goddess whom none can escape. (Valcken. *ad Herod.* iii. 40.) [L. S.]

ADRASTI'NE. [ADRASTUS.]

ADRASTUS (Ἄδραστος), a son of Talaus, king of Argos, and of Lysimache. (Apollod. i. 9. § 13.) Pausanias (ii. 6. § 3) calls his mother Lysianassa, and Hyginus (*Fab.* 69) Eurynome. (Comp. Schol. *ad Eurip. Phoen.* 423.) During a feud between the most powerful houses in Argos, Talaus was slain by Amphiaraus, and Adrastus being expelled from his dominions fled to Polybus, then king of Sicyon. When Polybus died without heirs, Adrastus succeeded him on the throne of Sicyon, and during his reign he is said to have instituted the Nemean games. (Hom. *Il.* ii. 572; Pind. *Nem.* ix. 30, &c.; Herod. v. 67; Paus. ii. 6. § 3.) Afterwards, however, Adrastus became reconciled to Amphiaraus, gave him his sister Eriphyle in marriage, and returned to his kingdom of Argos. During the time he reigned there it happened that Tydeus of Calydon and Polynices of Thebes, both fugitives from their native countries, met at Argos near the palace of Adrastus, and came to words and from words to blows. On hearing the noise, Adrastus hastened to them and separated the combatants, in whom he immediately recognised the two men that had been promised to him by an oracle as the future husbands of two of his daughters; for one bore on his shield the figure of a boar, and the other that of a lion, and the oracle was, that one of his daughters was to marry a boar and the other a lion. Adrastus therefore gave his daughter Deïpyle to Tydeus, and Argeia to Polynices, and at the same time promised to lead each of these princes back to his own country. Adrastus now prepared for war against Thebes, although Amphiaraus foretold that all who should engage in it should perish, with the exception of Adrastus. (Apollod. iii. 6. § 1, &c.; Hygin. *Fab.* 69, 70.)

Thus arose the celebrated war of the "Seven against Thebes," in which Adrastus was joined by six other heroes, viz. Polynices, Tydeus, Amphiaraus, Capaneus, Hippomedon, and Parthenopaeus. Instead of Tydeus and Polynices other legends mention Eteoclos and Mecisteus. This war ended as unfortunately as Amphiaraus had predicted, and Adrastus alone was saved by the swiftness of his horse Areion, the gift of Heracles. (Hom. *Il.* xxiii. 346, &c.; Paus. viii. 25. § 5; Apollod. iii. 6.) Creon of Thebes refusing to allow the bodies of the six heroes to be buried, Adrastus went to Athens and implored the assistance of the Athenians. Theseus was persuaded to undertake an expedition against Thebes; he took the city and delivered up the bodies of the fallen heroes to their friends for burial. (Apollod. iii. 7. § 1; Paus. ix. 9. § 1.)

Ten years after this Adrastus persuaded the seven sons of the heroes, who had fallen in the war against Thebes, to make a new attack upon that city, and Amphiaraus now declared that the gods approved of the undertaking, and promised success. (Paus. ix. 9. § 2; Apollod. iii. 7. § 2.) This war is celebrated in ancient story as the war of the Epigoni (Ἐπίγονοι). Thebes was taken and razed to the ground, after the greater part of its inhabitants had left the city on the advice of Tiresias. (Apollod. iii. 7. § 2—4; Herod. v. 61; Strab. vii. p. 325.) The only Argive hero that fell in this war, was Aegialeus, the son of Adrastus. After having built a temple of Nemesis in the neighbourhood of Thebes [ADRASTEIA], he set out on his return home. But weighed down by old age and grief at the death of his son he died at Megara and was buried there. (Paus. i. 43. § 1.) After his death he was worshipped in several parts of Greece, as at Megara (Paus. *l. c.*), at Sicyon where his memory was celebrated in tragic choruses (Herod. v. 67), and in Attica. (Paus. i. 30. § 4.) The legends about Adrastus and the two wars against Thebes have furnished most ample materials for the epic as well as tragic poets of Greece (Paus. ix. 9. § 3), and some works of art relating to the stories about Adrastus are mentioned in Pausanias. (iii. 18. § 7, x. 10. § 2.)

From Adrastus the female patronymic Adrastine was formed. (Hom. *Il.* v. 412.) [L. S.]

ADRASTUS (Ἄδραστος), a son of the Phrygian king Gordius, who had unintentionally killed his brother, and was in consequence expelled by his father aud deprived of everything He took refuge as a suppliant at the court of king Croesus, who purified him and received him kindly. After some time he was sent out as guardian of Atys, the son of Croesus, who was to deliver the country from a wild boar which had made great havoc all around. Adrastus had the misfortune to kill prince Atys, while he was aiming at the wild beast. Croesus pardoned the unfortunate man, as he saw in this accident the will of the gods and the fulfilment of a prophecy; but Adrastus could not endure to live longer and killed himself on the tomb of Atys. (Herod. i. 35—45.) [L. S.]

ADRASTUS (Ἄδραστος), of Aphrodisias, a Peripatetic philosopher, who lived in the second century after Christ, the author of a treatise on the arrangement of Aristotle's writings and his system of philosophy, quoted by Simplicius (*Praefat. in viii. lib. Phys.*), and by Achilles Tatius (p 82). Some commentaries of his on the Timaeus of Plato are also quoted by Porphyry (p. 270, *in Harmonica Ptolemaei*), and a treatise on the Categories of Aristotle by Galen. None of these have come down to us; but a work on Harmonics, περὶ Ἁρμονικῶν, is preserved, in MS., in the Vatican Library. [B. J.]

ADRIA'NUS. [HADRIANUS.]

ADRIA'NUS (Ἀδριανός), a Greek rhetorician born at Tyre in Phoenicia, who flourished under the emperors M. Antoninus and Commodus. He was the pupil of the celebrated Herodes Atticus, and obtained the chair of philosophy at Athens during the lifetime of his master. His advancement does not seem to have impaired their mutual regard; Herodes declared that the unfinished speeches of his scholar were "the fragments of a colossus," and Adrianus showed his gratitude by a funeral oration which he pronounced over the ashes of his master. Among a people who rivalled one another in their zeal to do him honour, Adrianus did not shew much of the discretion of a philosopher. His first lecture commenced with the modest encomium on himself πάλιν ἐκ Φοινίκης γράμματα, while in the magnificence of his dress and equipage he affected the style of the hierophant of philosophy. A story may be seen in Philostratus of his trial and acquittal for the murder of a begging sophist who had insulted him: Adrianus had retorted by styling such insults δήγματα κόρεων, but his pupils were not content with weapons of

ridicule. The visit of M. Antoninus to Athens made him acquainted with Adrianus, whom he invited to Rome and honoured with his friendship: the emperor even condescended to set the thesis of a declamation for him. After the death of Antoninus he became the private secretary of Commodus. His death took place at Rome in the eightieth year of his age, not later than A. D. 192, if it be true that Commodus (who was assassinated at the end of this year) sent him a letter on his death-bed, which he is represented as kissing with devout earnestness in his last moments. (Philostr. *Vit. Adrian.*; Suidas, *s. v.* Ἀδριανός.) Of the works attributed to him by Suidas three declamations only are extant. These have been edited by Leo Allatius in the *Excerpta Varia Graecorum Sophistarum ac Rhetoricorum*, Romae, 1641, and by Walz in the first volume of the *Rhetores Graeci*, 1832. [B. J.]

ADRIA'NUS (Ἀδριανός), a Greek poet, who wrote an epic poem on the history of Alexander the Great, which was called Ἀλεξανδριάς. Of this poem the seventh book is mentioned (Steph. Byz. *s. v.* Σάνεια), but we possess only a fragment consisting of one line. (Steph. Byz. *s. v.* Ἀστραία.) Suidas (*s. v.* Ἀρριανός) mentions among other poems of Arrianus one called Ἀλεξανδριάς, and there can be no doubt that this is the work of Adrianus, which he by mistake attributes to his Arrianus. (Meineke, in the *Abhandl. der Berlin. Akademie*, 1832, p. 124.) [L. S.]

ADRIA'NUS (Ἀδριανός) flourished, according to Archbishop Usher, A. D. 433. There is extant of his, in Greek, *Isagoge Sacrarum Literarum*, recommended by Photius (No. 2) to beginners, edited by Dav. Hoeschel, 4to. Aug. Vindel. 1602, and among the *Critici Sacri*. fol. Lond. 1660. [A. J. C.]

ADU'SIUS (Ἀδούσιος), according to the account of Xenophon in the Cyropaedeia, was sent by Cyrus with an army into Caria, to put an end to the feuds which existed in the country. He afterwards assisted Hystaspes in subduing Phrygia, and was made satrap of Caria, as the inhabitants had requested. (vii. 4. § 1, &c., viii. 6. § 7.)

AEA. [GAEA.]

AEA, a huntress who was metamorphosed by the gods into the fabulous island bearing the same name, in order to rescue her from the pursuit of Phasis, the river-god. (Val. Flacc. i. 742, v. 426.) [L. S.]

AE'ACES (Αἰάκης). 1. The father of Syloson and Polycrates. (Herod. iii. 39, 139, vi. 13.)

2. The son of Syloson, and the grandson of the preceding, was tyrant of Samos, but was deprived of his tyranny by Aristagoras, when the Ionians revolted from the Persians, B. C. 500. He then fled to the Persians, and induced the Samians to abandon the other Ionians in the sea-fight between the Persians and Ionians. After this battle, in which the latter were defeated, he was restored to the tyranny of Samos by the Persians, B. C. 494. (Herod. iv. 138, vi. 13, 14, 25.)

AEA'CIDES (Αἰακίδης), a patronymic from Aeacus, and given to various of his descendants, as Peleus (Ov. *Met.* xi. 227, &c., xii. 365; Hom. *Il.* xvi. 15), Telamon (Ov. *Met.* viii. 4; Apollon. i. 1330), Phocus (Ov. *Met.* vii. 668, 798), the sons of Aeacus; Achilles, the grandson of Aeacus (Hom. *Il.* xi. 805; Virg. *Aen.* i. 99); and Pyrrhus, the great-grandson of Aeacus. (Virg. *Aen.* iii. 296.) [L. S.]

AEACIDES (Αἰακίδης), the son of Arymbas, king of Epirus, succeeded to the throne on the death of his cousin Alexander, who was slain in Italy. (Liv. viii. 24.) Aeacides married Phthia, the daughter of Menon of Pharsalus, by whom he had the celebrated Pyrrhus and two daughters, Deïdameia and Troïas. In B. C. 317 he assisted Polysperchon in restoring Olympias and the young Alexander, who was then only five years old, to Macedonia. In the following year he marched to the assistance of Olympias, who was hard pressed by Cassander; but the Epirots disliked the service, rose against Aeacides, and drove him from the kingdom. Pyrrhus, who was then only two years old, was with difficulty saved from destruction by some faithful servants. But becoming tired of the Macedonian rule, the Epirots recalled Aeacides in B. C. 313; Cassander immediately sent an army against him under Philip, who conquered him the same year in two battles, in the last of which he was killed. (Paus. i. 11; Diod. xix. 11, 36, 74; Plut. *Pyrrh.* i. 2.)

AE'ACUS (Αἰακος), a son of Zeus and Aegina, a daughter of the river-god Asopus. He was born in the island of Oenone or Oenopia, whither Aegina had been carried by Zeus to secure her from the anger of her parents, and whence this island was afterwards called Aegina. (Apollod. iii. 12. § 6; Hygin. *Fab.* 52; Paus. ii. 29. § 2; comp. Nonn. Dionys. vi. 212; Ov. *Met.* vi. 113, vii. 472, &c.) According to some accounts Aeacus was a son of Zeus and Europa. Some traditions related that at the time when Aeacus was born, Aegina was not yet inhabited, and that Zeus changed the ants (μύρμηκες) of the island into men (Myrmidones) over whom Aeacus ruled, or that he made men grow up out of the earth. (Hes. *Fragm.* 67, ed. Göttling; Apollod. iii. 12. § 6; Paus. *l. c.*) Ovid (*Met.* vii. 520; comp. Hygin. *Fab.* 52; Strab. viii. p. 375), on the other hand, supposes that the island was not uninhabited at the time of the birth of Aeacus, and states that, in the reign of Aeacus, Hera, jealous of Aegina, ravaged the island bearing the name of the latter by sending a plague or a fearful dragon into it, by which nearly all its inhabitants were carried off, and that Zeus restored the population by changing the ants into men. These legends, as Müller justly remarks (*Aeginetica*), are nothing but a mythical account of the colonisation of Aegina, which seems to have been originally inhabited by Pelasgians, and afterwards received colonists from Phthiotis, the seat of the Myrmidones, and from Phlius on the Asopus. Aeacus while he reigned in Aegina was renowned in all Greece for his justice and piety, and was frequently called upon to settle disputes not only among men, but even among the gods themselves. (Pind. *Isth.* viii. 48, &c.; Paus. i. 39. § 5.) He was such a favourite with the latter, that, when Greece was visited by a drought in consequence of a murder which had been committed (Diod. iv. 60, 61; Apollod. iii. 12. § 6), the oracle of Delphi declared that the calamity would not cease unless Aeacus prayed to the gods that it might; which he accordingly did, and it ceased in consequence. Aeacus himself shewed his gratitude by erecting a temple to Zeus Panhellenius on mount Panhellenion (Paus. ii. 30. § 4), and the Aeginetans afterwards built a sanctuary in their island called Aeaceum, which was a square place enclosed by

walls of white marble. Aeacus was believed in later times to be buried under the altar in this sacred enclosure. (Paus. ii. 29. § 6.) A legend preserved in Pindar (*Ol.* viii. 39, &c.) relates that Apollo and Poseidon took Aeacus as their assistant in building the walls of Troy. When the work was completed, three dragons rushed against the wall, and while the two of them which attacked those parts of the wall built by the gods fell down dead, the third forced its way into the city through the part built by Aeacus. Hereupon Apollo prophesied that Troy would fall through the hands of the Aeacids. Aeacus was also believed by the Aeginetans to have surrounded their island with high cliffs to protect it against pirates. (Paus. ii. 29. § 5.) Several other incidents connected with the story of Aeacus are mentioned by Ovid. (*Met.* vii. 506, &c., ix. 435, &c.) By Endeïs Aeacus had two sons, Telamon and Peleus, and by Psamathe a son, Phocus, whom he preferred to the two others, who contrived to kill Phocus during a contest, and then fled from their native island. [PELEUS; TELAMON.] After his death Aeacus became one of the three judges in Hades (Ov. *Met.* xiii. 25; Hor. *Carm.* ii. 13. 22), and according to Plato (*Gorg.* p. 523; compare *Apolog.* p. 41; Isocrat. *Evag.* 5) especially for the shades of Europeans. In works of art he was represented bearing a sceptre and the keys of Hades. (Apollod. iii. 12. § 6; Pind. *Isthm.* viii. 47, &c.) Aeacus had sanctuaries both at Athens and in Aegina (Paus. ii. 29. § 6; Hesych. *s. v.*; Schol. *ad Pind. Nem.* xiii. 155), and the Aeginetans regarded him as the tutelary deity of their island. (Pind. *Nem.* viii. 22.) [L. S.]

AEAEA (Αἰαία). 1. A surname of Medeia, derived from Aea, the country where her father Aeëtes ruled. (Apollon. Rhod. iii. 1135.)

2. A surname of Circe, the sister of Aeëtes. (Hom. *Od.* ix. 32; Apollon. Rhod. iv. 559; Virg. *Aen.* iii. 386.) Her son Telegonus is likewise mentioned with this surname. (*Acaeus*, Propert. ii. 23. § 42.)

3. A surname of Calypso, who was believed to have inhabited a small island of the name of Aeaea in the straits between Italy and Sicily. (Pomp. Mela, ii. 7; Propert. iii. 10. 31.) [L. S.]

AEA'NTIDES (Αἰαντίδης). 1. The tyrant of Lampsacus, to whom Hippias gave his daughter Archedice in marriage. (Thuc. vi. 59.)

2. A tragic poet of Alexandria, mentioned as one of the seven poets who formed the Tragic Pleiad. He lived in the time of the second Ptolemy. (Schol. *ad Hephaest.* p. 32, 93, ed. Paw.,

AEBU'TIA GENS, contained two families, the names of which are CARUS and ELVA. The former was plebeian, the latter patrician; but the gens was originally patrician. *Cornicen* does not seem to have been a family-name, but only a surname given to Postumus Aebutius Elva, who was consul in B. C. 442. This gens was distinguished in the early ages, but from the time of the above-mentioned Aebutius Elva, no patrician member of it held any curule office till the praetorship of M. Aebutius Elva in B. C. 176.

It is doubtful to which of the family P. Aebutius belonged, who disclosed to the consul the existence of the Bacchanalia at Rome, and was rewarded by the senate in consequence, B. C. 186. (Liv. xxxix. 9, 11, 19.)

AEDE'SIA (Αἰδεσία), a female philosopher of the new Platonic school, lived in the fifth century after Christ at Alexandria. She was a relation of Syrianus and the wife of Hermeias, and was equally celebrated for her beauty and her virtues. After the death of her husband, she devoted herself to relieving the wants of the distressed and the education of her children. She accompanied the latter to Athens, where they went to study philosophy, and was received with great distinction by all the philosophers there, and especially by Proclus, to whom she had been betrothed by Syrianus, when she was quite young. She lived to a considerable age, and her funeral oration was pronounced by Damascius, who was then a young man, in hexameter verses. The names of her sons were Ammonius and Heliodorus. (Suidas, *s. v.*; Damascius, *ap. Phot.* cod. 242, p. 341, b. ed. Bekker.)

AEDE'SIUS (Αἰδέσιος), a Cappadocian, called a Platonic or perhaps more correctly an Eclectic philosopher, who lived in the fourth century, the friend and most distinguished disciple of Iamblichus. After the death of his master the school of Syria was dispersed, and Aedesius fearing the real or fancied hostility of the Christian emperor Constantine to philosophy, took refuge in divination. An oracle in hexameter verse represented a pastoral life as his only retreat, but his disciples, perhaps calming his fears by a metaphorical interpretation, compelled him to resume his instructions. He settled at Pergamus, where he numbered among his pupils the emperor Julian. After the accession of the latter to the imperial purple he invited Aedesius to continue his instructions, but the declining strength of the sage being unequal to the task, two of his most learned disciples, Chrysanthes and Eusebius, were by his own desire appointed to supply his place. (Eunap. *Vit. Aedes.*) [B. J.]

AEDON (Ἀηδών). 1. A daughter of Pandareus of Ephesus. According to Homer (*Od.* xix. 517, &c.) she was the wife of Zethus, king of Thebes, and the mother of Itylus. Envious of Niobe, the wife of her brother Amphion, who had six sons and six daughters, she formed the plan of killing the eldest of Niobe's sons, but by mistake slew her own son Itylus. Zeus relieved her grief by changing her into a nightingale, whose melancholy tunes are represented by the poet as Aëdon's lamentations about her child. (Compare Pherecydes, *Fragm.* p. 138, ed. Sturz; Apollod. iii. 5. § 5.) According to a later tradition preserved in Antoninus Liberalis (c. 11), Aëdon was the wife of Polytechnus, an artist of Colophon, and boasted that she lived more happily with him than Hera with Zeus. Hera to revenge herself ordered Eris to induce Aëdon to enter upon a contest with her husband. Polytechnus was then making a chair, and Aëdon a piece of embroidery, and they agreed that whoever should finish the work first should receive from the other a female slave as the prize. When Aëdon had conquered her husband, he went to her father, and pretending that his wife wished to see her sister Chelidonis, he took her with him. On his way home he ravished her, dressed her in slave's attire, enjoined her to observe the strictest silence, and gave her to his wife as the promised prize. After some time Chelidonis, believing herself unobserved, lamented her own fate, but she was overheard by Aëdon, and the two sisters conspired against Polytechnus and killed his son Itys, whom they placed before him in a dish. Aëdon fled with Chelidonis to her

father, who, when Polytechnus came in pursuit of his wife, had him bound, smeared with honey, and thus exposed him to the insects. Aëdon now took pity upon the sufferings of her husband, and when her relations were on the point of killing her for this weakness, Zeus changed Polytechnus into a pelican, the brother of Aëdon into a whoop, her father into a sea-eagle, Chelidonis into a swallow, and Aëdon herself into a nightingale. This mythus seems to have originated in mere etymologies, and is of the same class as that about Philomele and Procne. [L. S.]

AEE'TES or AEE'TA (Αἰήτης), a son of Helios and Perseis. (Apollod. i. 9. § 1; Hes. *Theog.* 957.) According to others his mother's name was Persa (Hygin. *Praef.* p. 14, ed. Staveren), or Antiope. (Schol. *ad Pind. Ol.* xiii. 52.) He was a brother of Circe, Pasiphae, and Perses. (Hygin. *l. c.*; Apollod. *l. c.*; Hom. *Od.* x. 136, &c.; Cic. *de Nat. Deor.* iii. 19.) He was married to Idyia, a daughter of Oceanus, by whom he had two daughters, Medeia and Chalciope, and one son, Absyrtus (Hesiod. *Theog.* 960.; Apollod. i. 9, 23.). He was king of Colchis at the time when Phrixus brought thither the golden fleece. At one time he was expelled from his kingdom by his brother Perses, but was restored by his daughter Medeia. (Apollod. i. 9. § 28.) Compare ABSYRTUS, ARGONAUTAE, JASON, and MEDEIA. [L. S.]

AEE'TIS, AEE'TIAS, and AEETI'NE, are patronymic forms from Aeëtes, and are used by Roman poets to designate his daughter Medeia. (Ov. *Met.* vii. 9, 296, *Heroid.* vi. 103; Val. Flacc. viii. 233.) [L. S.]

AEGA (Αἴγη), according to Hyginus (*Poet. Astr.* ii. 13) a daughter of Olenus, who was a descendant of Hephaestus. Aega and her sister Helice nursed the infant Zeus in Crete, and the former was afterwards changed by the god into the constellation called Capella. According to other traditions mentioned by Hyginus, Aega was a daughter of Melisseus, king of Crete, and was chosen to suckle the infant Zeus; but as she was found unable to do it, the service was performed by the goat Amalthea. According to others, again, Aega was a daughter of Helios and of such dazzling brightness, that the Titans in their attack upon Olympus became frightened and requested their mother Gaea to conceal her in the earth. She was accordingly confined in a cave in Crete, where she became the nurse of Zeus. In the fight with the Titans Zeus was commanded by an oracle to cover himself with her skin (*aegis*). He obeyed the command and raised Aega among the stars. Similar, though somewhat different accounts, were given by Euemerus and others. (Eratosth. *Catast.* 13; Antonin. Lib. 36; Lactant. *Instit.* i. 22. § 19.) It is clear that in some of these stories Aegia is regarded as a nymph, and in others as a goat, though the two ideas are not kept clearly distinct from each other. Her name is either connected with αἴξ, which signifies a goat, or with ἄϊξ, a gale of wind; and this circumstance has led some critics to consider the myth about her as made up of two distinct ones, one being of an astronomical nature and derived from the constellation Capella, the rise of which brings storms and tempests (Arat. *Phaen.* 150), and the other referring to the goat which was believed to have suckled the infant Zeus in Crete. (Compare Buttmann in *Ideler's Ursprung und Bedeutung der Sternnamen*, p. 309; Böttiger, *Amalthea*, i. p. 16, &c.; Creuzer, *Symbol.* iv. p. 458 &c.) [L. S.]

AEGAEON (Αἰγαίων), a son of Uranus by Gaea. Aegaeon and his brothers Gyges and Cottus are known under the name of the Uranids (Hes. *Theog.* 502, &c.), and are described as huge monsters with a hundred arms (ἑκατόγχειρες) and fifty heads. (Apollod. i. 1. § 1; Hes *Theog* 149, &c.) Most writers mention the third Uranid under the name of Briareus instead of Aegaeon, which is explained in a passage of Homer (*Il.* i. 403, &c.), who says that men called him Aegaeon, but the gods Briareus. On one occasion when the Olympian gods were about to put Zeus in chains, Thetis called in the assistance of Aegaeon, who compelled the gods to desist from their intention. (Hom. *Il.* i. 398, &c.) According to Hesiod (*Theog.* 154, &c. 617, &c.), Aegaeon and his brothers were hated by Uranus from the time of their birth, in consequence of which they were concealed in the depth of the earth, where they remained until the Titans began their war against Zeus. On the advice of Gaea Zeus delivered the Uranids from their prison, that they might assist him. The hundred-armed giants conquered the Titans by hurling at them three hundred rocks at once, and secured the victory to Zeus, who thrust the Titans into Tartarus and placed the Hecatoncheires at its gates, or, according to others, in the depth of the ocean to guard them. (Hes. *Theog.* 617, &c. 815, &c.) According to a legend in Pausanias (ii. 1. § 6, ii. 4. § 7), Briareus was chosen as arbitrator in the dispute between Poseidon and Helios, and adjudged the Isthmus to the former and the Acrocorinthus to the latter. The Scholiast on Apollonius Rhodius (i. 1165) represents Aegaeon as a son of Gaea and Pontus and as living as a marine god in the Aegean sea. Ovid (*Met.* ii. 10) and Philostratus (*Vit. Apollon.* iv. 6) likewise regard him as a marine god, while Virgil (*Aen.* x. 565) reckons him among the giants who stormed Olympus, and Callimachus (*Hymn. in Del.* 141, &c.), regarding him in the same light, places him under mount Aetna. The Scholiast on Theocritus (*Idyll.* i. 65) calls Briareus one of the Cyclops. The opinion which regards Aegaeon and his brothers as only personifications of the extraordinary powers of nature, such as are manifested in the violent commotions of the earth, as earthquakes, volcanic eruptions and the like, seems to explain best the various accounts about them. [L. S.]

AEGAEUS (Αἰγαῖος), a surname of Poseidon, derived from the town of Aegae in Euboea, near which he had a magnificent temple upon a hill. (Strab. ix. p. 405; Virg. *Aen.* iii. 74, where Servius erroneously derives the name from the Aegean sea.) [L. S.]

AEGEIDES (Αἰγείδης), a patronymic from Aegeus, and especially used to designate Theseus. (Hom. *Il.* i. 265; Ov. *Heroid.* iv. 59, ii. 67; compare AEGEUS.) [L. S.]

AEGE'RIA or EGE'RIA, one of the Camenae in Roman mythology, from whom, according to the legends of early Roman story, Numa received his instructions respecting the forms of worship which he introduced. (Liv. i. 19; Val. Max. i. 2. § 1.) The grove in which the king had his interviews with the goddess, and in which a well gushed forth from a dark recess, was dedicated by him to the Camenae. (Liv i. 21.) The Roman legends, however, point out two distinct places

sacred to Aegeria, one near Aricia (Virg. *Aen.* vii. 761, &c.; Ovid, *Fast.* iii. 263, &c.; Strab. v. p. 239; Plut. *Num.* 4; Lactant. i. 22. § 1), and the other near the city of Rome at the Porta Capena, in the valley now called Caparella, where the sacred shield had fallen from heaven, and where Numa was likewise believed to have had interviews with his beloved Camena. (Plut. *Num.* 13; Juv. iii. 12.) Ovid (*Met.* xv. 431, &c.; compare Strab. *l. c.*) relates that, after the death of Numa, Aegeria fled into the shady grove in the vale of Aricia, and there disturbed by her lamentations the worship of Diana which had been brought thither from Tauris by Orestes, or, according to others, by Hippolytus. Virgil (*Aen.* vii. 761) makes Hippolytus and Aegeria the parents of Virbius, who was undoubtedly a native Italian hero. This is one of the most remarkable instances of the manner in which the worship of a Greek divinity or hero was engrafted upon and combined with a purely Italian worship. Aegeria was regarded as a prophetic divinity, and also as the giver of life, whence she was invoked by pregnant women. (Festus, *s. v. Egeriae*; compare Wagner, *Commentatio de Egeriae fonte et specu eiusque situ*, Marburg, 1824; Hartung, *Die Relig. der Römer*, ii. p. 203, &c. and 213, &c.) [L. S.]

AEGESTUS. [ACESTES.]

AEGEUS (Αἰγεύς). 1. According to some accounts a son of Pandion II. king of Athens, and of Pylia, while others call him a son of Scyrius or Phemius, and state that he was only an adopted son of Pandion. (Paus. i. 5. § 3, &c.; Schol. *ad Lycophr.* 494; Apollod. iii. 15. § 5.) Pandion had been expelled from his kingdom by the Metionids, but Aegeus in conjunction with his brothers, Pallas, Nysus, and Lycus restored him, and Aegeus being the eldest of the brothers succeeded Pandion. Aegeus first married Meta, a daughter of Hoples, and then Chalciope, the daughter of Rhexenor, neither of whom bore him any children. (Apollod. iii. 15. § 6, &c.) He ascribed this misfortune to the anger of Aphrodite, and in order to conciliate her introduced her worship at Athens. (Paus. i. 14. § 6.) Afterwards he begot Theseus by Aethra at Troezen. (Plut. *Thes.* 3; Apollod. iii. 15. § 7; Hygin. *Fab.* 37.) When Theseus had grown up to manhood, and was informed of his descent, he went to Athens and defeated the fifty sons of his uncle Pallas, who claiming the kingly dignity of Athens, had made war upon Aegeus and deposed him, and also wished to exclude Theseus from the succession. (Plut. *Thes.* 13.) Aegeus was restored, but died soon after. His death is related in the following manner: When Theseus went to Crete to deliver Athens from the tribute it had to pay to Minos, he promised his father that on his return he would hoist white sails as a signal of his safety. On his approach to the coast of Attica he forgot his promise, and his father, who was watching on a rock on the seacoast, on perceiving the black sail, thought that his son had perished and threw himself into the sea, which according to some traditions received from this event the name of the Aegaean sea. (Plut. *Thes.* 22; Diod. iv. 61; Paus. i. 22. § 5; Hygin. *Fab.* 43; Serv. *ad Aen.* iii. 74.) Medeia, who was believed to have spent some time at Athens on her return from Corinth to Colchis, is said to have become mother of a son, Medus, by Aegeus. (Apollod. i. 9. § 28; Hygin. *Fab.* 26.) Aegeus was one of the eponymic heroes of Attica; and one of the Attic tribes (Aegeis) derived its name from him. (Paus. i. 5. § 2.) His grave, called the heroum of Aegeus, was believed to be at Athens (Paus. i. 22. § 5), and Pausanias mentions two statues of him, one at Athens and the other at Delphi, the latter of which had been made of the tithes of the booty taken by the Athenians at Marathon. (Paus. i. 5. § 2, x. 10. § 1.)

2. The eponymic hero of the phyle called the Aegeidae at Sparta, was a son of Oeolycus, and grandson of Theras, the founder of the colony in Thera. (Herod. iv. 149.) All the Aegeïds were believed to be Cadmeans, who formed a settlement at Sparta previous to the Dorian conquest. There is only this difference in the accounts, that, according to some, Aegeus was the leader of the Cadmean colonists at Sparta, while, according to Herodotus, they received their name of Aegeïds from the later Aegeus, the son of Oeolycus. (Pind. *Pyth.* v. 101; *Isth.* vii. 18, &c., with the Schol.) There was at Sparta a heroum of Aegeus. (Paus. iii. 15. § 6; compare iv. 7. § 3.) [L. S.]

AEGI'ALE or AEGIALEIA (Αἰγιάλη or Αἰγιάλεια), a daughter of Adrastus and Amphithea, or of Aegialeus the son of Adrastus, whence she bears the surname of Adrastine. (Hom. *Il.* v. 412; Apollod. i. 8. § 6, 9. § 13.) She was married to Diomedes, who, on his return from Troy, found her living in adultery with Cometes. (Eustath, *ad Il.* v. p. 566.) The hero attributed this misfortune to the anger of Aphrodite, whom he had wounded in the war against Troy, but when Aegiale went so far as to threaten his life, he fled to Italy. (Schol. *ad Lycophr.* 610; Ov. *Met.* xiv. 476, &c.) According to Dictys Cretensis (vi. 2), Aegiale, like Clytemnestra, had been seduced to her criminal conduct by a treacherous report, that Diomedes was returning with a Trojan woman who lived with him as his wife, and on his arrival at Argos Aegiale expelled him. In Ovid (*Ibis*, 349) she is described as the type of a bad wife. [L .S.]

AEGI'ALEUS (Αἰγιαλεύς). 1. A son of Adrastus and Amphithea or Demoanassa. (Apollod. i. 9. § 13; Hygin. *Fab.* 71.) He was the only one among the Epigones that fell in the war against Thebes. (Apollod. iii. 7. § 3; Paus. ix. 5. § 7; compare ADRASTUS.) He was worshipped as a hero at Pegae in Megaris, and it was believed that his body had been conveyed thither from Thebes and been buried there. (Paus. i. 44. § 7.)

2. A son of Inachus and the Oceanid Melia, from whom the part of Peloponnesus afterwards called Achaia derived its name of Aegialeia. (Apollod. ii. 1. § 1.) According to a Sicyonian tradition he was an autochthon, brother of Phoroneus and first king of Sicyon, to whom the foundation of the town of Aegialeia was ascribed. (Paus. ii. 5. § 5, vii. 1. § 1.)

3. A son of Aeëtes. [ABSYRTUS.] [L. S.]

AEGI'DIUS, a Roman commander in Gaul under Majorianus. (A. D. 457—461.) After the death of the latter, he maintained an independent sovereignty in Gaul, and was elected by the Franks as their king, after they had banished Childeric. Four years afterwards, Childeric was restored; but Aegidius did not oppose his return, and he retained his influence in Gaul till his death. (Gregor. Turon. ii. 12.)

AEGIDU CHOS or AEGI'OCHOS (Αἰγιδοῦχος or Αἰγίοχος), a surname of Zeus, as the bearer of the Aegis with which he strikes terror into the impious and his enemies. (Hom. *Il.* i. 202, ii. 157, 375, &c.; Pind. *Isth.* iv. 99; Hygin. *Poet. Astr.* ii. 13.) Others derive the surname from αἴξ and ὀχή, and take it as an allusion to Zeus being fed by a goat. (Spanh. *ad Callim. hymn. in Jov.* 49.) [L. S.]

AE'GIMUS, or AEGI'MIUS (Αἴγιμος, or Αἰγίμιος), one of the most ancient of the Greek physicians, who is said by Galen (*De Differ. Puls.* i. 2, iv. 2. 11. vol. viii. pp. 498, 716, 752) to have been the first person who wrote a treatise on the pulse. He was a native of Velia in Lucania, and is supposed to have lived before the time of Hippocrates, that is, in the fifth century before Christ. His work was entitled Περὶ Παλμῶν, *De Palpitationibus*, (a name which alone sufficiently indicates its antiquity,) and is not now in existence. Callimachus (*ap. Athen.* xiv. p. 643, e.) mentions an author named Aegimius, who wrote a work on the art of making cheesecakes (πλακουντοποικὸν σύγγραμμα), and Pliny mentions a person of the same name (*H. N.* vii. 49), who was said to have lived two hundred years; but whether these are the same or different individuals is quite uncertain [W. A. G.]

AEGI'MIUS (Αἰγίμιος), the mythical ancestor of the Doric race, who is described as their king and lawgiver at the time when they were yet inhabiting the northern parts of Thessaly. (Pind. *Pyth.* i. 124, v. 96.) When involved in a war with the Lapithae, he called Heracles to his assistance, and promised him the third part of his territory, if he delivered him of his enemies. The Lapithae were conquered, but Heracles did not take for himself the territory promised to him by Aegimius, and left it in trust to the king who was to preserve it for the sons of Heracles. (Apollod. ii. 7. § 7; Diod. iv. 37.) Aegimius had two sons, Dymas and Pamphylus, who migrated to Peloponnesus and were regarded as the ancestors of two branches of the Doric race (Dymanes and Pamphylians), while the third branch derived its name from Hyllus (Hylleans), the son of Heracles, who had been adopted by Aegimius. (Apollod. ii. 8. § 3; Schol. *ad Pind. Pyth.* i. 121.) Respecting the connexion between Aegimius and Heracles, see Müller, *Dor.* i. 35, &c.

There existed in antiquity an epic poem called "Aegimius," of which a few fragments are still extant, and which is sometimes ascribed to Hesiod and sometimes to Cercops of Miletus. (Athen. xi. p. 503; Steph. Byz. *s. v.* Ἀσαντίς.) The main subject of this poem appears to have been the war of Aegimius and Heracles against the Lapithae. (Groddeck, *Biblioth. der alt. Lit. und Kunst*, ii. 84, &c.; Müller, *Dor.* i. 33, &c.; Welcker, *Der Epische Cyclus*, p. 266, &c. The fragments are collected in Düntzer, *Die Fragm. d. episch. Poes. der Griech. bis zur Zeit Alexand.* p. 56, &c.) [L. S.]

AEGI'NA. [Aeacus.]

AEGINAEA (Αἰγιναία), a surname of Artemis, under which she was worshipped at Sparta. (Paus. iii. 14. § 3.) It means either the huntress of chamois, or the wielder of the javelin (αἰγανέα). [L. S.]

AEGINE'TA, a modeller (*fictor*) mentioned by Pliny. (*H. N.* xxxv. 11. s. 40.) Scholars are now pretty well agreed, that Winckelmann was mistaken in supposing that the word *Aeginetae* in the passage of Pliny denoted merely the country of some artist, whose real name, for some reason or other, was not given. His brother Pasias, a painter of some distinction, was a pupil of Erigonus, who had been colour-grinder to the artist Nealces. We learn from Plutarch (*Arat.* 13), that Nealces was a friend of Aratus of Sicyon, who was elected praetor of the Achaean league B. C. 243. We shall not be far wrong therefore in assuming, that Aegineta and his brother flourished about Ol. CXL. B. C. 220. (K. O. Müller, *Arch. der Kunst.* p. 151.) [C. P. M.]

AEGINETA PAULUS. [Paulus Aegineta.]

AEGI'OCHUS. [Aegiduchus.]

AE'GIPAN (Αἰγίπαν), that is, Goat-Pan, was according to some statements a being distinct from Pan, while others regard him as identical with Pan. His story appears to be altogether of late origin. According to Hyginus (*Fab.* 155) he was the son of Zeus and a goat, or of Zeus and Aega, the wife of Pan, and was transferred to the stars. (Hygin. *Poet. Astr.* ii. 13. § 28.) Others again make Aegipan the father of Pan, and state that he as well as his son was represented as half goat and half fish. (Eratosth. *Catast.* 27.) When Zeus in his contest with the Titans was deprived of the sinews of his hands and feet, Hermes and Aegipan secretly restored them to him and fitted them in their proper places. (Apollod. i. 6. § 3; Hygin. *Poet. Astr. l. c.*) According to a Roman tradition mentioned by Plutarch (*Parallel.* 22), Aegipan had sprung from the incestuous intercourse of Valeria of Tusculum and her father Valerius, and was considered only a different name for Silvanus. (Comp. Pan, and Voss, *Mythol. Briefe*, i. p. 80, &c.) [L. S.]

AEGISTHUS (Αἴγισθος), a son of Thyestes, who unwittingly begot him by his own daughter Pelopia. Immediately after his birth he was exposed by his mother, but was found and saved by shepherds and suckled by a goat, whence his name Aegisthus (from αἴξ; Hygin. *Fab.* 87, 88; Aelian, *V. H.* xii. 42). Subsequently he was searched after and found by Atreus, the brother of Thyestes, who had him educated as his own child, so that every body believed Aegisthus to be his son. In the night in which Pelopia had shared the bed of her father, she had taken from him his sword which she afterwards gave to Aegisthus. This sword became the means by which the incestuous intercourse between her and her father was discovered, whereupon she put an end to her own life. Atreus in his enmity towards his brother sent Aegisthus to kill him; but the sword which Aegisthus carried was the cause of the recognition between Thyestes and his son, and the latter returned and slew his uncle Atreus, while he was offering a sacrifice on the sea-coast. Aegisthus and his father now took possession of their lawful inheritance from which they had been expelled by Atreus. (Hygin. *l. c.* and 252.) Homer appears to know nothing of all these tragic occurrences, and we learn from him only that, after the death of Thyestes, Aegisthus ruled as king at Mycenae and took no part in the Trojan expedition. (*Od.* iv. 518, &c.) While Agamemnon, the son of Atreus, was absent on his expedition against Troy, Aegisthus seduced Clytemnestra, the wife of Agamemnon, and was so wicked as to offer up thanks to the gods for the success with which his criminal exertions were crowned. (Hom. *Od.* iii. 263, &c.) In order not

to be surprised by the return of Agamemnon, he sent out spies, and when Agamemnon came, Aegisthus invited him to a repast at which he had him treacherously murdered. (Hom. *Od.* iv. 524, &c.; Paus. ii. 16. § 5.) After this event Aegisthus reigned seven years longer over Mycenae, until in the eighth Orestes, the son of Agamemnon, returned home and avenged the death of his father by putting the adulterer to death. (Hom. *Od.* i. 28, &c.; compare AGAMEMNON, CLYTEMNESTRA, ORESTES.) [L. S.]

AEGLE (Αἴγλη). 1. The most beautiful of the Naiads, daughter of Zeus and Neaera (Virg. *Eclog.* vi. 20), by whom Helios begot the Charites. (Paus. ix. 35. § 1.)

2. A sister of Phaeton, and daughter of Helios and Clymene. (Hygin. *Fab* 154, 156.) In her grief at the death of her brother she and her sisters were changed into poplars.

3. One of the Hesperides. (Apollod. ii. 5. § 11; Serv. *ad Aen.* iv. 484; comp. HESPERIDES.)

4. A nymph, daughter of Panopeus, who was beloved by Theseus, and for whom he forsook Ariadne. (Plut. *Thes.* 20; Athen. xiii. p. 557.) [L. S.]

AEGLE (Αἴγλη), one of the daughters of Aesculapius (Plin. *H. N.* xxxv. 40. § 31) by Lampetia, the daughter of the Sun, according to Hermippus (*ap. Schol. in Aristoph. Plut.* 701), or by Epione, according to Suidas. (*s. v.* Ἠπιόνη.) She is said to have derived her name Aegle, "Brightness," or "Splendour," either from the beauty of the human body when in good health, or from the honour paid to the medical profession. (J. H. Meibom. *Comment. in Hippocr.* "*Jusjur.*" Lugd. Bat. 1643, 4to. c. 6. § 7, p. 55.) [W. A. G.]

AEGLE'IS (Αἰγληΐς), a daughter of Hyacinthus who had emigrated from Lacedaemon to Athens. During the siege of Athens by Minos, in the reign of Aegeus, she together with her sisters Antheïs, Lytaea, and Orthaea, were sacrificed on the tomb of Geraestus the Cyclop, for the purpose of averting a pestilence then raging at Athens. (Apollod. iii. 15. § 8.) [L. S.]

AEGLES (Αἴγλης), a Samian athlete, who was dumb, recovered his voice when he made an effort on one occasion to express his indignation at an attempt to impose upon him in a public contest. (Gell. v. 9; Val. Max. i. 8, ext. 4.)

AEGLE'TES (Αἰγλήτης), that is, the radiant god, a surname of Apollo. (Apollon. Rhod. iv. 1730; Apollod. i. 9. § 26; Hesych. *s. v.*) [L. S.]

AEGO'BOLUS (Αἰγοβόλος), the goat-killer, a surname of Dionysus, at Potniae in Boeotia. (Paus. ix. 8. § 1.) [L. S.]

AEGO'CERUS (Αἰγόκερως), a surname of Pan, descriptive of his figure with the horns of a goat, but is more commonly the name given to one of the signs of the Zodiac. (Lucan, ix. 536; Lucret. v. 614; C. Caes. Germ. *in Arat.* 213.) [L. S.]

AEGO'PHAGUS (Αἰγοφάγος), the goat-eater, a surname of Hera, under which she was worshipped by the Lacedaemonians. (Paus. iii. 15. § 7; Hesych. and Etym. M. *s. v.*) [L. S.]

AEGUS and ROSCILLUS, two chiefs of the Allobroges, who had served Caesar with great fidelity in the Gallic war, and were treated by him with great distinction. They accompanied him in his campaigns against Pompey, but having been reproved by Caesar on account of depriving the cavalry of its pay and appropriating the booty to themselves, they deserted to Pompey in Greece. (Caes. *Bell. Civ.* iii. 59, 60.) Aegus was afterwards killed in an engagement between the cavalry of Caesar and Pompey. (iii. 84.)

AEGYPTUS (Αἴγυπτος), a son of Belus and Anchinoe or Achiroe, and twin-brother of Danaus. (Apollod. ii. 1. § 4; Tzetz. *ad Lycophr.* 382, 1155.) Euripides represented Cepheus and Phineus likewise as brothers of Aegyptus. Belus assigned to Danaus the sovereignty of Libya, and to Aegyptus he gave Arabia. The latter also subdued the country of the Melampodes, which he called Aegypt after his own name. Aegyptus by his several wives had fifty sons, and it so happened that his brother Danaus had just as many daughters. (Apollod. ii. 1. § 5; Hygin. *Fab.* 170.) Danaus had reason to fear the sons of his brother, and fled with his daughters to Argos in Peloponnesus. Thither he was followed by the sons of Aegyptus, who demanded his daughters for their wives and promised faithful alliance. Danaus complied with their request, and distributed his daughters among them, but to each of them he gave a dagger, with which they were to kill their husbands in the bridal night. All the sons of Aegyptus were thus murdered with the exception of Lynceus, who was saved by Hypermnestra. The Danaids buried the heads of their murdered husbands in Lerna, and their bodies outside the town, and were afterwards purified of their crime by Athena and Hermes at the command of Zeus. Pausanias (ii. 24. § 3), who saw the monument under which the heads of the sons of Aegyptus were believed to be buried, says that it stood on the way to Larissa, the citadel of Argos, and that their bodies were buried at Lerna. In Hyginus (*Fab.* 168) the story is somewhat different. According to him, Aegyptus formed the plan of murdering Danaus and his daughters in order to gain possession of his dominions. When Danaus was informed of this he fled with his daughters to Argos. Aegyptus then sent out his sons in pursuit of the fugitives, and enjoined them not to return unless they had slain Danaus. The sons of Aegyptus laid siege to Argos, and when Danaus saw that further resistance was useless, he put an end to the hostilities by giving to each of the besiegers one of his daughters. The murder of the sons of Aegyptus then took place in the bridal night. There was a tradition at Patrae in Achaia, according to which Aegyptus himself came to Greece, and died at Aroë with grief for the fate of his sons. The temple of Serapis at Patrae contained a monument of Aegyptus. (Paus. vii. 21. § 6.) [L. S.]

AEIMNESTUS (Ἀείμνηστος), a Spartan, who killed Mardonius in the battle of Plataea, B. C. 479, and afterwards fell himself in the Messenian war. (Herod. ix. 64.) The Spartan who killed Mardonius, Plutarch (*Arist.* 19) calls Arimnestus (Ἀρίμνηστος).

AE'LIA GENS, plebeian, of which the family-names and surnames are CATUS, GALLUS, GRACILIS, LAMIA, LIGUR, PAETUS, STAIENUS, STILO, TUBERO. On coins this gens is also written *Ailia*, but *Allia* seems to be a distinct gens. The only family-names and surnames of the Aelia gens upon coins are *Bala*, *Lamia*, *Paetus*, and *Sejanus*. Of *Bala* nothing is known. *Sejanus* is the name of the favorite of Tiberius, who was adopted by one of the Aelii. [SEJANUS.] The first member of this gens, who obtained the consulship, was P. Aelius Paetus, in B. C. 337.

Under the empire the Aelian name became still more celebrated. It was the name of the emperor Hadrian, and consequently of the Antonines, whom he adopted.

It is doubtful to which family P. Aelius belonged who was one of the first plebeian quaestors, B. C. 409. (Liv. iv. 54.)

AELIA'NUS was together with Amandus the leader of an insurrection of Gallic peasants, called Bagaudae, in the reign of Diocletian. It was put down by the Caesar Maximianus Herculius. (Eutrop. ix. 13; Aurel. Vict. *de Caes.* 39.)

AELIA'NUS, CASPE'RIUS, prefect of the Praetorian guards under Domitian and Nerva. He excited an insurrection of the guards against Nerva, in order to obtain the punishment of some obnoxious persons, but was killed by Trajan with his accomplices. (Dion Cass. lxviii. 3, 5.)

AELIA'NUS, CLAU'DIUS (Κλαύδιος Αἰλιανός), was born according to Suidas (*s. v.* Αἰλιανός) at Praeneste in Italy, and lived at Rome. He calls himself a Roman (*V. H.* xii. 25), as possessing the rights of Roman citizenship. He was particularly fond of the Greeks and of Greek literature and oratory. (*V. H.* ix. 32, xii. 25.) He studied under Pausanias the rhetorician, and imitated the eloquence of Nicostratus and the style of Dion Chrysostom; but especially admired Herodes Atticus more than all. He taught rhetoric at Rome in the time of Hadrian, and hence was called ὁ σοφιστής. So complete was the command he acquired over the Greek language that he could speak as well as a native Athenian, and hence was called ὁ μελίγλωττος or μελίφθογγος. (Philost. *Vit. Soph.* ii. 31.) That rhetoric, however, was not his forte may easily be believed from the style of his works; and he appears to have given up teaching for writing. Suidas calls him Ἀρχιερεύς (Pontifex). He lived to above sixty years of age, and had no children. He did not marry, because he would not have any. There are two considerable works of his remaining: one a collection of miscellaneous history (Ποικίλη Ἱστορία) in fourteen books, commonly called his "Varia Historia," and the other a work on the peculiarities of animals (Περὶ Ζώων ἰδιότητος) in seventeen books, commonly called his "De Animalium Natura." The former work contains short narrations and anecdotes, historical, biographical, antiquarian, &c., selected from various authors, generally without their names being given, and on a great variety of subjects. Its chief value arises from its containing many passages from works of older authors which are now lost. It is to be regretted that in selecting from Thucydides, Herodotus, and other writers, he has sometimes given himself the trouble of altering their language. But he tells us he liked to have his own way and to follow his own taste, and so he would seem to have altered for the mere sake of putting something different. The latter work is of the same kind, scrappy and gossiping. It is partly collected from older writers, and partly the result of his own observations both in Italy and abroad. According to Philostratus (*in Vit.*) he was scarcely ever out of Italy; but he tells us himself that he travelled as far as Aegypt; and that he saw at Alexandria an ox with five feet. (*De Anim.* xi. 40; comp. xi. 11.) This book would appear to have become a popular and standard work on zoology, since in the fourteenth century Manuel Philes, a Byzantine poet, founded upon it a poem on animals. At the end of the work is a concluding chapter (ἐπίλογος), where he states the general principles on which he has composed his work:—that he has spent great labour, care, and thought in writing it;—that he has preferred the pursuit of knowledge to the pursuit of wealth; and that, for his part, he found much more pleasure in observing the habits of the lion, the panther, and the fox, in listening to the song of the nightingale, and in studying the migrations of cranes, than in mere heaping up riches and being numbered among the great: — that throughout his work he has sought to adhere to the truth. Nothing can be imagined more deficient in arrangement than this work: he goes from one subject to another without the least link of association; as (e. g.) from elephants (xi. 15) to dragons (xi. 16), from the liver of mice (ii. 56) to the uses of oxen (ii. 57). But this absence of arrangement, treating things ποικίλα ποικίλως, he says, is intentional; he adopted this plan to give variety to the work, and to avoid tedium to the reader. His style, which he commends to the indulgence of critics, though free from any great fault, has no particular merit. The similarity of plan in the two works, with other internal evidences, seems to shew that they were both written by the same Aelian, and not, as Voss and Valckenaer conjecture, by two different persons.

In both works he seems desirous to inculcate moral and religious principles (see *V. H.* vii. 44; *De Anim.* vi. 2, vii. 10, 11, ix. 7, and *Epilog.*); and he wrote some treatises expressly on philosophical and religious subjects, especially one on Providence (Περὶ Προνοίας) in three books (Suidas, *s. v.* Ἀβασανίστοις), and one on the Divine Manifestations (Περὶ Θειῶν Ἐνεργειῶν), directed against the Epicureans, whom he alludes to elsewhere. (*De Anim.* vii. 44.) There are also attributed to Aelian twenty letters on husbandry and such-like matters (Ἀγροικικαὶ Ἐπιστολαί), which are by feigned characters, are written in a rhetorical unreal style, and are of no value. The first edition of all his works was by Conrad Gesner, 1556, fol., containing also the works of Heraclides, Polemo, Adamantius and Melampus. The "Varia Historia" was first edited by Camillus Peruscus, Rome, 1545, 4to.; the principal editions since are by Perizonius, Leyden, 1701, 8vo., by Gronovius, Leyden, 1731, 2 vols. 4to., and by Kühn, Leipzig, 1780, 2 vols. 8vo. The De Animalium Natura was edited by Gronovius, Lond. 1744, 2 vols. 4to., and by J. G. Schneider, Leipzig, 1784, 2 vols. 8vo. The last edition is that by Fr. Jacobs, Jena, 1832, 2 vols. 8vo. This contains the valuable materials which Schneider had collected and left for a new edition. The Letters were published apart from the other works by Aldus Manutius in his "Collectio Epistolarum Graecarum," Venice, 1499, 4to.

The Varia Historia has been translated into Latin by C. Gesner, and into English by A. Fleming, Lond. 1576, and by Stanley, 1665; this last has been reprinted more than once. The De Animalium Natura has been translated into Latin by Peter Gillius (a Frenchman) and by Conrad Gesner. It does not appear to have been translated into English.

There has also been attributed to Aelian a work called Κατηγορία τοῦ Γύννιδος, an attack on an effeminate man, probably meant for Elagabalus. (Suidas, *s. v.* Ἄρρεν.) [A. A.]

AELIA'NUS, LU'CIUS, one of the thirty tyrants (A. D. 259-268) under the Roman empire. He assumed the purple in Gaul after the death of Postumus, and was killed by his own soldiers, because he would not allow them to plunder Moguntiacum. Trebellius Pollio and others call him Lollianus; Eckhel (*Doctr. Num.* vii. p. 448) thinks, that his true name was Laelianus; but there seems most authority in favour of L. Aelianus. (Eutrop. ix. 7; Trebell. Poll. *Trig. Tyr.* 4; Aurel. Vict. *de Caes.* 33, *Epit.* 32.)

AELIA'NUS ME'CCIUS (Αἰλιανὸς Μέκκιος), an ancient physician, who must have lived in the second century after Christ, as he is mentioned by Galen (*De Theriaca ad Pamphil.* init. vol. xiv. p. 299) as the oldest of his tutors. His father is supposed to have also been a physician, as Aelianus is said by Galen (*De Dissect. Muscul.* c. 1. p. 2. ed. Dietz) to have made an epitome of his father's anatomical writings. Galen speaks of that part of his work which treated of the Dissection of the Muscles as being held in some repute in his time (*ibid.*), and he always mentions his tutor with respect. (*Ibid.* c. 7, 22, pp. 11, 57.) During the prevalence of an epidemic in Italy, Aelianus is said by Galen (*De Theriaca ad Pamphil.* ibid.) to have used the Theriaca (*Dict. of Ant.* art. *Theriaca*) with great success, both as a means of cure and also as a preservative against the disease. He must have been a person of some celebrity, as this same anecdote is mentioned by the Arabic Historian Abú 'l-Faraj (*Histor. Compend. Dynast.* p. 77), with exactly the same circumstances except that he makes the epidemic to have broken out at Antioch instead of in Italy. None of his works (as far as the writer is aware) are now extant.

[W. A. G.]

AELIA'NUS, PLAUTIUS, offered up the prayer as pontifex, when the first stone of the new Capitol was laid in A. D. 71. (Tac. *Hist.* iv. 53.) We learn from an inscription (Gruter, p. 453; Orelli, n. 750), that his full name was Ti. Plautius Silvanus Aelianus, that he held many important military commands, and that he was twice consul. His first consulship was in A. D. 47; the date of his second is unknown.

AELIA'NUS TA'CTICUS (Αἰλιανὸς Τακτικός) was most probably a Greek, but not the same as Claudius Aelianus. He lived in Rome and wrote a work in fifty-three chapters on the Military Tactics of the Greeks (Περὶ Στρατηγικῶν Τάξεων Ἑλληνικῶν), which he dedicated to the emperor Hadrian. He also gives a brief account of the constitution of a Roman army at that time. The work arose, he says (*Dedic.*), from a conversation he had with the emperor Nerva at Frontinus's house at Formiae. He promises a work on *Naval* Tactics also; but this, if it was written, is lost. The first edition of the Tactics (a very bad one) was published in 1532; the next, much better, was by Franciscus Robortellus, Venice, 1552, 4to., which contains a new Latin version by the editor, and is illustrated with many cuts. The best edition is that printed by Elzevir at Leyden, 1613. It is usually found bound up with Leo's Tactica [LEO].

It was translated into Latin first by Theodorus of Thessalonica. This translation was published at Rome, 1487, together with Vegetius, Frontinus, and Modestus. It is printed also in Robortellus's edition, which therefore contains two Latin versions. It has been translated into English by Capt. John Bingham, Lond. 1616, fol., and by Lord Dillon, 1814, 4to. [A. A.]

AE'LIUS ARISTI'DES. [ARISTIDES.]

AE'LIUS ASCLEPI'ADES. [ASCLEPIADES.]

AE'LIUS DIONY'SIUS. [DIONYSIUS.]

AE'LIUS DONA'TUS. [DONATUS.]

AE'LIUS LAMPRI'DIUS. [LAMPRIDIUS.]

AE'LIUS MARCIA'NUS. [MARCIANUS.]

AE'LIUS MAURUS. [MAURUS.]

AE'LIUS PROMO'TUS (Αἴλιος Προμῶτος), an ancient physician of Alexandria, of whose personal history no particulars are known, and whose date is uncertain. He is supposed by Villoison (*Anecd. Graec.* vol. ii. p. 179, note 1) to have lived after the time of Pompey the Great, that is, in the first century before Christ; by others he is considered to be much more ancient; and by Choulant (*Handbuch der Bücherkunde für die Aeltere Medicin*, Ed. 2. Leipzig, 1840, 8vo.), on the other hand, he is placed as late as the second half of the first century after Christ. He is most probably the same person who is quoted by Galen (*De Compos. Medicam. secund. Locos*, iv. 7, vol. xii. p. 730) simply by the name of *Aelius*. He wrote several Greek medical works, which are still to be found in manuscript in different libraries in Europe, but of which none (as far as the writer is aware) have ever been published, though Kühn intended his works to have been included in his collection of Greek medical writers. Some extracts from one of his works entitled Δυναμερόν,* *Medicinalium Formularum Collectio*, are inserted by C. G. Kühn in his *Additam. ad Elench. Med. Vet. a J. A. Fabricio in "Bibl. Gr." Exhib.*, and by Bona in his *Tractatus de Scorbuto*, Verona, 1781, 4to. Two other of his works are quoted or mentioned by Hieron. Mercurialis in his *Variae Lectiones*, iii. 4, and his work *De Venenis et Morbis Venenosis*, i. 16, ii. 2; and also by Schneider in his Prefaces to Nicander's *Theriaca*, p. xi., and *Alexipharmaca*, p. xix. [W. A. G.]

AELLO. [HARPYIAE.]

AELLOPUS (Ἀελλόπους), a surname of Iris, the messenger of the gods, by which she is described as swift-footed like a storm-wind. Homer uses the form ἀελλόπος. (*Il.* viii. 409.) [L. S.]

AELURUS. [TIMOTHEUS AELURUS]

AEMI'LIA. 1. A vestal virgin, who, when the sacred fire was extinguished on one occasion, prayed to the goddess for her assistance, and miraculously rekindled it by throwing a piece of her garment upon the extinct embers. (Dionys. ii. 68; Val. Max. i. 1. § 7.)

2. The third daughter of L. Aemilius Paullus, who fell in the battle of Cannae, was the wife of Scipio Africanus I. and the mother of the celebrated Cornelia, the mother of the Gracchi. She was of a mild disposition, and long survived her husband. Her property, which was large, was inherited by her grandson by adoption, Scipio Africanus II., who gave it to his own mother Papiria, who had been divorced by his own father L. Aemilius.

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* Δυναμερὸν is a word used by the later Greek writers, and is explained by Du Cange (*Gloss. Med. et Infim. Graecit.*) to mean *vis, virtus*. It is however frequently used in the sense given to it in the text. See Leo, *Conspect. Medic.* iv. 1, 11. ap. Ermerin. *Anecd. Med. Graec.* pp. 153, 157.

(Polyb. xxxii. 12; Diod. Exc. xxxi.; Val. Max. vi. 7. § 1; Plut. *Aem.* 2; Liv. xxxviii. 57.)

3. The third daughter of L. Aemilius Paullus Macedonicus was a little girl when her father was appointed consul a second time to conduct the war against Perseus. Upon returning home after his election he found her in tears, and upon inquiring the reason she told him that Perseus had died, which was the name of her dog; whereupon he exclaimed "I accept the omen," and regarded it as a pledge of his success in the war. (Cic. *de Div.* i. 46, ii. 40; Plut. *Aem.* 10.)

4. Aemilia Lepida. [LEPIDA.]

5. A vestal virgin, who was put to death B. C. 114 for having committed incest upon several occasions. She induced two of the other vestal virgins, Marcia and Licinia, to commit the same crime, but these two were acquitted by the pontifices, when Aemilia was condemned, but were subsequently condemned by the praetor L. Cassius. (Plut. *Quaest. Rom.* p. 284; Liv. *Epit.* 63; Orosius, v. 15; Ascon. *in Cic. Mil.* p. 46, ed. Orelli.)

AEMI'LIA GENS, originally written AIMILIA, one of the most ancient patrician houses at Rome. Its origin is referred to the time of Numa, and it is said to have been descended from Mamercus, who received the name of Aemilius on account of the persuasiveness of his language (δι' αἰμυλίαν λόγου). This Mamercus is represented by some as the son of Pythagoras, and by others as the son of Numa, while a third account traces his origin to Ascanius, who had two sons, Julius and Aemylos. (Plut. *Aemil.* 2, *Num.* 8, 21; Festus, *s. v. Aemil.*) Amulius is also mentioned as one of the ancestors of the Aemilii. (Sil. Ital. viii. 297.) It seems pretty clear that the Aemilii were of Sabine origin; and Festus derives the name Mamercus from the Oscan, Mamers in that language being the same as Mars. The Sabines spoke Oscan. Since then the Aemilii were supposed to have come to Rome in the time of Numa, and Numa was said to have been intimate with Pythagoras, we can see the origin of the legend which makes the ancestor of the house the son of Pythagoras. The first member of the house who obtained the consulship was L. Aemilius Mamercus, in B. C. 484.

The family-names of this gens are: BARBULA, BUCA, LEPIDUS, MAMERCUS or MAMERCINUS, PAPUS, PAULLUS, REGILLUS, SCAURUS. Of these names Buca, Lepidus, Paullus, and Scaurus are the only ones that occur on coins.

AEMILIA'NUS. 1. The son of L. Aemilius Paullus Macedonicus, was adopted by P. Cornelius Scipio, the son of P. Cornelius Scipio Africanus, and was thus called P. Cornelius Scipio Aemilianus Africanus. [SCIPIO.]

2. The governor of Pannonia and Moesia in the reign of Gallus. He is also called Aemilius; and on coins we find as his praenomen both Marcus and Caius. On one coin he is called C. Julius Aemilianus; but there is some doubt about the genuineness of the word Julius. (Eckhel, vii. p. 372.) He was born in Mauritania about A. D. 206. He defeated the barbarians who had invaded his province, and chased them as far as the Danube, A. D. 253. He distributed among his soldiers the booty he had gained, and was saluted emperor by them. He then marched into Italy, but Gallus, who had advanced to meet him, was slain at Interamna together with his son Volusianus by his own soldiers. Aemilianus was acknowledged by the senate, but was slain after a reign of three or four months by his soldiers near Spoletum, on the approach of Valerianus. According to other accounts he died a natural death. (Zosimus, i. 28, 29; Zonaras, xii. 21, 22; Eutrop. ix. 5; Aurel. Vict. *de Caes.* 31, *Epit.* 31.)

3. One of the thirty tyrants (A. D. 259—268) was compelled by the troops in Egypt to assume the purple. He took the surname of Alexander or Alexandrinus. Gallienus sent Theodotus against him, by whom he was taken and sent prisoner to Gallienus. Aemilianus was strangled in prison. (Trebell. Poll. *Trig. Tyr.* 22, *Gallien.* 4, 5.)

AEMILIA'NUS (who is also called *Aemilius*) lived in the fifth century after Christ, and is known as a physician, confessor, and martyr. In the reign of the Vandal King Hunneric (A. D. 477-484), during the Arian persecution in Africa, he was most cruelly put to death. The Romish church celebrates his memory on the sixth of December, the Greek church on the seventh. (*Martyrol. Rom.* ed. Baron.; Victor Vitensis, *De Persecut. Vandal.* v. 1, with Ruinart's notes, Paris. 8vo. 1694; Bzovius, *Nomenclator Sanctorum Professione Medicorum.*) [W. A. G.]

AEMILIA'NUS (Αἰμιλίανος), a native of the town of Nicaea, and an epigrammatic poet. Nothing further is known about him. Three of his epigrams have been preserved. (Anthol. Graec. vii. 623, ix. 218, 756.) [C. P. M.]

AEMI'LIUS ASPER. [ASPER.]

AEMI'LIUS MACER. [MACER.]

AEMI'LIUS MAGNUS ARBO'RIUS. [ARBORIUS.]

AEMI'LIUS PACENSIS. [PACENSIS.]

AEMI'LIUS PAPINIA'NUS. [PAPINIANUS.]

AEMI'LIUS PARTHENIA'NUS. [PARTHENIANUS.]

AEMI'LIUS PROBUS. [NEPOS, CORNELIUS.]

AEMI'LIUS SURA. [SURA.]

AENE'ADES (Αἰνειάδες), a patronymic from Aeneas, and applied as a surname to those who were believed to be descended from him, such as Ascanius, Augustus, and the Romans in general. (Virg. *Aen.* ix. 653; Ov. *Ex Pont.* i. 35; *Met.* xv. 682, 695.) [L. S.]

AENE'AS (Αἰνείας). *Homeric Story.* Aeneas was the son of Anchises and Aphrodite, and born on mount Ida. On his father's side he was a great-grandson of Tros, and thus nearly related to the royal house of Troy, as Priam himself was a grandson of Tros. (Hom. *Il.* xx. 215, &c., ii. 820, v. 247, &c.; Hes. *Theog.* 1007, &c.) He was educated from his infancy at Dardanus, in the house of Alcathous, the husband of his sister. (*Il.*

xiii. 463, &c.) At the beginning of the war of the Greeks against Troy he did not take any part in it, and the poet intimates that there existed an ill feeling between him and Priam, who did not pay sufficient honour to Aeneas. (*Il.* xiii. 460, &c., xx. 181.) This probably arose from a decree of destiny, according to which Aeneas and his descendants were to rule over Troy, since the house of Priam had drawn upon itself the hatred of Cronion. (*Il.* xx. 307.) One day when Aeneas was tending his flocks on mount Ida, he was attacked by Achilles, who took his cattle and put him to flight. But he was rescued by the gods. This event, however, and the admonition of Apollo, roused his spirit, and he led his Dardanians against the Greeks. (*Il.* xx. 89, &c., 190, &c., ii. 819, &c.) Henceforth he and Hector are the great bulwarks of the Trojans against the Greeks, and Aeneas appears beloved and honoured by gods and men. (*Il.* xi. 58, xvi. 619, v. 180, 467, vi. 77, &c.) He is among the Trojans what Achilles is among the Greeks. Both are sons of immortal mothers, both are at feud with the kings, and both possess horses of divine origin. (*Il.* v. 265, &c.) Achilles himself, to whom Hector owns his inferiority, thinks Aeneas a worthy competitor. (*Il.* xx. 175.) The place which Aeneas occupies among the Trojans is well expressed in Philostratus (*Her.* 13), who says that the Greeks called Hector the hand, and Aeneas the soul of the Trojans. Respecting the brave and noble manner in which he protects the body of his friend Pandarus, see *Il.* v. 299. On one occasion he was engaged in a contest with Diomedes, who hurled a mighty stone at him and broke his hip. Aeneas fell to the ground, and Aphrodite hastened to his assistance (*Il.* v. 305), and when she too was wounded, Apollo carried him from the field of battle to his temple, where he was cured by Leto and Artemis. (*Il.* v. 345, &c.) In the attack of the Trojans upon the wall of the Greeks, Aeneas commanded the fourth host of the Trojans. (*Il.* xii. 98.) He avenged the death of Alcathous by slaying Oenomaus and Aphareus, and hastened to the assistance of Hector, who was thrown on the ground by Ajax. The last feat Homer mentions is his fight with Achilles. On this as on all other occasions, a god interposed and saved him, and this time it was by Poseidon, who although in general hostile towards the Trojans, yet rescued Aeneas, that the decrees of destiny might be fulfilled, and Aeneas and his offspring might one day rule over Troy. (*Il.* xx. 178, &c., 305, &c.) Thus far only is the story of Aeneas to be gathered from the Homeric poems, and far from alluding to Aeneas having emigrated after the capture of Troy, and having founded a new kingdom in a foreign land, the poet distinctly intimates that he conceives Aeneas and his descendants as reigning at Troy after the extinction of the house of Priam. (Comp. Strab. xiii. p. 608.)

Later Stories. According to the Homeric hymn on Aphrodite (257, &c.), Aeneas was brought up by the nymphs of mount Ida, and was not taken to his father Anchises, until he had reached his fifth year, and then he was, according to the wish of the goddess, given out as the son of a nymph. Xenophon (*De Venat.* 1. § 15) says, that he was instructed by Cheiron, the usual teacher of the heroes. According to the "Cypria," he even took part in carrying off Helen. His bravery in the war against the Greeks is mentioned in the later traditions as well as in the earlier ones. (Hygin. *Fab.* 115; Philostr. *l. c.*) According to some accounts Aeneas was not present when Troy was taken, as he had been sent by Priam on an expedition to Phrygia, while according to others he was requested by Aphrodite, just before the fall of the city, to leave it, and accordingly went to mount Ida, carrying his father on his shoulders. (Dion. Hal. i. 48.) A third account makes him hold out at Troy to the last, and when all hopes disappeared, Aeneas with his Dardanians and the warriors of Ophrynium withdrew to the citadel of Pergamus, where the most costly treasures of the Trojans were kept. Here he repelled the enemy and received the fugitive Trojans, until he could hold out no longer. He then sent the people ahead to mount Ida, and followed them with his warriors, the images of the gods, his father, his wife, and his children, hoping that he would be able to maintain himself on the heights of mount Ida. But being threatened with an attack by the Greeks, he entered into negotiations with them, in consequence of which he surrendered his position and was allowed to depart in safety with his friends and treasures. (Dionys. i. 46, &c.; Aelian, *V. H.* iii. 22; Hygin. *Fab.* 254.) Others again related that he was led by his hatred of Paris to betray Ilion to the Greeks, and was allowed to depart free and safe in consequence. (Dionys. *l.c.*) Livy (i. 1) states, that Aeneas and Antenor were the only Trojans against whom the Greeks did not make use of their right of conquest, on account of an ancient connexion of hospitality existing between them, or because Aeneas had always advised his countrymen to restore Helen to Menelaus. (Comp. Strab. *l. c.*)

The farther part of the story of Aeneas, after leaving mount Ida with his friends and the images of the gods, especially that of Pallas (*Palladium*, Paus. ii. 23. § 5) presents as many variations as that relating to the taking of Troy. All accounts, however, agree in stating that he left the coasts of Asia and crossed over into Europe. According to some he went across the Hellespont to the peninsula of Pallene and died there; according to others he proceeded from Thrace to the Arcadian Orchomenos and settled there. (Strab. *l. c.*; Paus. viii. 12. § 5; Dionys. Hal. i. 49.) By far the greater number of later writers, however, anxious to put him in connexion with the history of Latium and to make him the ancestorial hero of the Romans, state that he went to Italy, though some assert that the Aeneas who came to Italy was not the son of Anchises and Aphrodite, and others that after his arrival in Italy he returned to Troy, leaving his son Ascanius behind him. (Lycophr. 1226, &c.; Dionys. i. 53; Liv. i. 1.) A description of the wanderings of Aeneas before he reached the coast of Latium, and of the various towns and temples he was believed to have founded during his wanderings, is given by Dionysius (i. 50, &c.), whose account is on the whole the same as that followed by Virgil in his Aeneid, although the latter makes various embellishments and additions, some of which, as his landing at Carthage and meeting with Dido, are irreconcilable with chronology. From Pallene (Thrace), where Aeneas stayed the winter after the taking of Troy, and founded the town of Aeneia on the Thermaic gulf (Liv. xl. 4), he sailed with his companions to Delos, Cythera (where he founded a temple of

Aphrodite), Boiae in Laconia (where he built Etis and Aphrodisias, Paus. iii. 22. § 9), Zacynthus (temple of Aphrodite), Leucas, Actium, Ambracia, and to Dodona, where he met the Trojan Helenus. From Epirus he sailed across the Ionian sea to Italy, where he landed at the Iapygian promontory. Hence he crossed over to Sicily, where he met the Trojans, Elymus and Aegestus (Acestes), and built the towns of Elyme and Aegesta. From Sicily he sailed back to Italy, landed in the port of Palinurus, came to the island of Leucasia, and at last to the coast of Latium. Various signs pointed out this place as the end of his wanderings, and he and his Trojans accordingly settled in Latium. The place where they had landed was called Troy. Latinus, king of the Aborigines, when informed of the arrival of the strangers, prepared for war, but afterwards concluded an alliance with them, gave up to them a part of his dominions, and with their assistance conquered the Rutulians, with whom he was then at war. Aeneas founded the town of Lavinium, called after Lavinia, the daughter of Latinus, whom he married. A new war then followed between Latinus and Turnus, in which both chiefs fell, whereupon Aeneas became sole ruler of the Aborigines and Trojans, and both nations united into one. Soon after this, however, Aeneas fell in a battle with the Rutulians, who were assisted by Mezentius, king of the Etruscans. As his body was not found after the battle, it was believed that it had been carried up to heaven, or that he had perished in the river Numicius. The Latins erected a monument to him, with the inscription *To the father and native god.* (*Jovi Indigeti*, Liv. i. 2; Dionys. i. 64; Strab. v. p. 229, xiii. p 595; Ov. *Met.* xiii. 623, &c., xiv. 75, &c., xv. 438, &c.; Conon, *Narrat.* 46; Plut. *Rom.* 3.) Two other accounts somewhat different from those mentioned above are preserved in Servius (*ad Aen.* ix. 264, from the work of Abas on Troy), and in Tzetzes (*ad Lycophr.* 1252). Dionysius places the landing of Aeneas in Italy and the building of Lavinium about the end of the second year after the taking of Troy, and the death of Aeneas in the seventh year. Virgil on the other hand represents Aeneas landing in Italy seven years after the fall of Troy, and comprises all the events in Italy from the landing to the death of Turnus within the space of twenty days.

The story about the descent of the Romans from the Trojans through Aeneas was generally received and believed at Rome at an early period, and probably arose from the fact, that the inhabitants of Latium and all the places which Aeneas was said to have founded, lay in countries inhabited by people who were all of the same stock—Pelasgians: hence also the worship of the Idaean Aphrodite in all places the foundation of which is ascribed to Aeneas. Aeneas himself, therefore, such as he appears in his wanderings and final settlement in Latium, is nothing else but the personified idea of one common origin. In this character he was worshipped in the various places which traced their origin to him. (Liv. xl. 4.) Aeneas was frequently represented in statues and paintings by ancient artists. (Paus. ii. 21. § 2, v. 22. § 2; Plin. *H. N.* xxxv. 10. § 36.) On gems and coins he is usually represented as carrying his father on his shoulder, and leading his son Ascanius by the hand.

Respecting the inconsistencies in the legends about Aeneas and the mode of solving them, see Niebuhr, *Hist. of Rome*, i. p. 179, &c. Respecting the colonies he is said to have founded, Fiedler, *De Erroribus Aeneae ad Phoenicum colonias pertinentibus*, Wesel, 1827, 4to. About the worship and religious character of Aeneas, see Uschold, *Geschichte des Trojanischen Krieges*, Stuttgard, 1836, p. 302, &c.; Hartung, *Geschichte der Relig. der Römer*, i. p. 83, &c.; and above all R. H. Klausen, *Aeneas und die Penaten*, especially book i. p. 34, &c. [L. S.]

AENE'AS (Αἰνείας) GAZAEUS, so called from his birth-place, flourished A. D. 487. He was at first a Platonist and a Sophist, being a disciple of the philosoper Hierocles (as appears from his *Theophrastus*, Galland. p. 629) and a friend of Procopius (as we know from his Epistles). His date thus ascertained is confirmed by his stating, that he had heard speak some of the Confessors whose tongues Hunneric had cut out, A. D. 484. (*Ibid.* p. 663, c.) When a Christian, he composed a dialogue, *On the Immortality of the Soul and the Resurrection of the Body*, called *Theophrastus* from one of the interlocutors. This appeared first in a Latin version by Ambrosius Camaldulensis, 8vo., Ven. 1513, and 4to, Basil. 1516. The original Greek, with the Latin version of Wolf, fol. Tigur. 1559; with the Latin version and notes of C. Barthius, 4to. Lips. 1655 (see Fabricius, *de Veritat. Relig. Christ. Syllabus*, p. 107, Hamb. 1725); also in Gallandi's *Bibliotheca Patrum*, vol. x. p. 629, Ven. 1766; and with the notes of Boissonade, 8vo. Par. 1836. In Ebert's Dictionary is the following reference: *Wernsdorf Pr. de Aenea Gaz.*, Numb. 1817, 4to. In the Aldine *Collection of Epistles by Greek Authors* there are 25 by Aeneas, Gr. 4to., Ven. 1499. See Fabricius, *Biblioth. Graec.* vol. i. pp. 676-690. Some of the letters of Aeneas may be found in the *Encyclopaedia Philologica* of *Joannes Patusa*, Gr. 8vo., Ven. 1710, vol. i. [A. J. C.]

AENE'AS SI'LVIUS, son of Silvius, and grandson of Ascanius. He is the third in the list of the mythical kings of Alba in Latium, and the Silvii regarded him as the founder of their house. (Liv. i. 3.) Dionysius (i. 71) ascribes to him a reign of 31 years. (Comp. Virg. *Aen.* vi. 769.) Ovid (*Met.* xiv. 610, &c.) does not mention him among the Alban kings. [L. S.]

AENE'AS (Αἰνείας), surnamed TACTICUS (ὁ Τακτικός), a Greek writer, whose precise date is not known. Xenophon (*Hell.* vii. 3. § 1) mentions an Aeneas of Stymphalus, who about the time of the battle of Mantineia (362, B. C.) distinguished himself by his bravery and skill as general of the Arcadians. Casaubon supposes this Aeneas to be the same, and the supposition is confirmed by a passage (*Comment. Poliorc.* 27) where he speaks familiarly of an Arcadian provincialism. But, however this may be, the general character of this work, the names he mentions, and the historical notices which occur, with other internal evidence, all point to *about* this period. He wrote a large work on the whole art of war, στρατηγικὰ βιβλία, or περὶ τῶν στρατηγικῶν ὑπομνήματα (Polyb. x. 40; Suidas, *s. v.* Αἰνείας), consisting of several parts. Of these only one is preserved, called τακτικόν τε καὶ πολιορκητικὸν ὑπόμνημα περὶ τοῦ πως χρὴ πολιορκούμενον ἀντέχειν, commonly called Commentarius Poliorceticus. The object of the book

is to shew how a siege should be resisted, the various kinds of instruments to be used, manœuvres to be practised, ways of sending letters without being detected, and without even the bearers knowing about it (c. 31, a very curious one), &c. It contains a good deal of information on many points in archæology, and is especially valuable as containing a large stock of words and technical terms connected with warfare, denoting instruments, &c., which are not to be found in any other work. From the same circumstance, many passages are difficult.

The book was first discovered by Simler in the Vatican library. It was edited first by Isaac Casaubon with a Latin version and notes, and appended to his edition of Polybius. (Paris, 1609.) It was republished by Gronovius in his Polybius, vol. iii. Amsterdam, 1670, and by Ernesti, Leipzig, 1763. The last edition is that of J. C. Orelli, Leipzig, 1818, with Casaubon's version and notes and an original commentary, published as a supplement to Schweighaeuser's Polybius. Besides the Vatican MS. there are three at Paris, on which Casaubon founded his edition, and one in the Laurentian library at Florence. This last is, according to Orelli (Praef. p. 6), the oldest of all. The work contains many very corrupt and mutilated passages.

An epitome of the whole book, not of the fragment now remaining, was made by Cineas, a Thessalian, who was sent to Rome by Pyrrhus, 279, B. C. (Aelian, *Tact.* 1.) This abridgment is referred to by Cicero (*ad Fam.* ix. 25). [A. A.]

AENE'IUS or AENE'SIUS (Αἰνήιος or Αἰνήσιος), a surname of Zeus, under which he was worshipped in the island of Cephalenia, where he had a temple on mount Aenos. (Hes. *ap. Schol. ad Apollon. Rhod.* ii. 297.) [L. S.]

AENESIDE'MUS (Αἰνησίδημος), the son of Pataïcus, and one of the body-guards of Hippocrates, tyrant of Gela, was the son of Theron, the ruler of Agrigentum, in the time of the Persian war. (Herod. vii. 154, 165.) [THERON.]

AENESIDE'MUS (Αἰνησίδημος), a celebrated sceptic, born at Cnossus, in Crete, according to Diogenes Laertius (ix. 116), but at Aegae, according to Photius (Cod. 212), probably lived a little later than Cicero. He was a pupil of Heracleides and received from him the chair of philosophy, which had been handed down for above three hundred years from Pyrrhon, the founder of the sect. For a full account of the sceptical system see PYRRHON. As Aenesidemus differed on many points from the ordinary sceptic, it will be convenient before proceeding to his particular opinions, to give a short account of the system itself.

The sceptic began and ended in universal doubt. He was equally removed from the academic who denied, as from the dogmatic philosopher who affirmed; indeed, he attempted to confound both in one, and refute them by the same arguments. (Sext. Emp. i. 1.) Truth, he said, was not to be desired for its own sake, but for the sake of a certain repose of mind (ἀταραξία) which followed on it, an end which the sceptic best attained in another way, by suspending his judgment (ἐποχή), and allowing himself literally to *rest* in doubt. (i. 4.) With this view he must travel over the whole range of moral, metaphysical, and physical science. His method is the comparison of opposites, and his sole aim to prove that nothing can be proved, or what he termed, the ἰσοσθένεια of things. In common life he may act upon φαινόμενα with the rest of men: nature, law, and custom are allowed to have their influence; only when impelled to any vehement effort we are to remember that, here too, there is much to be said on both sides, and are not to lose our peace of mind by grasping at a shadow.

The famous δέκα τρόποι of the sceptics were a number of heads of argument intended to overthrow truth in whatever form it might appear. [PYRRHON.] The opposite appearances of the moral and natural world (Sext. Emp. i. 14), the fallibility of intellect and sense, and the illusions produced upon them by intervals of time and space and by every change of position, were the first arguments by which they assailed the reality of things. We cannot explain what man is, we cannot explain what the senses are: still less do we know the way in which they are acted upon by the mind (ii. 4—7): beginning with οὐδὲν ὁρίζω, we must end with οὐδὲν μᾶλλον. We are not certain whether material objects are anything but ideas in the mind: at any rate the different qualities which we perceive in them may be wholly dependent on the percipient being; or, supposing them to contain quality as well as substance, it may be one quality varying with the perceptive power of the different senses. (ii. 14.) Having thus confounded the world without and the world within, it was a natural transition for the sceptic to confound physical and metaphysical arguments. The reasonings of natural philosophy were overthrown by metaphysical subtleties, and metaphysics made to look absurd by illustrations only applicable to material things. The acknowledged imperfection of language was also pressed into the service; words, they said, were ever varying in their signification, so that the ideas of which they were the signs must be alike variable. The leading idea of the whole system was, that all truth involved either a vicious circle or a petitio principii, for, even in the simplest truths, something must be assumed to make the reasoning applicable. The truth of the senses was known to us from the intellect, but the intellect operated through the senses, so that our knowledge of the nature of either depends upon the other. There was, however, a deeper side to this philosophy. Everything we know, confessedly, runs up into something we do not know: of the true nature of cause and effect we are ignorant, and hence to the favourite method, ἀπὸ τοῦ εἰς ἄπειρον ἐκβάλλειν, or arguing backward from cause to cause, the very imperfection of human faculties prevents our giving an answer. We must know what we believe; and how can we be sure of secondary causes, if the first cause be wholly beyond us? To judge, however, from the sketch of Sextus Empiricus (Pyrrh. Hyp.), it was not this side of their system which the sceptics chiefly urged: for the most part, it must be confessed, that they contented themselves with dialectic subtleties, which were at once too absurd for refutation, and impossible to refute.

The causes of scepticism are more fully given under the article PYRRHON. One of the most remarkable of its features was its connexion with the later philosophy of the Ionian school. From the failure of their attempts to explain the phenomena of the visible world, the Ionian philosophers were insensibly led on to deny the order and harmony of

creation: they saw nothing but a perpetual and ever-changing chaos, acted upon, or rather self-acting, by an inherent power of motion, of which the nature was only known by its effects. This was the doctrine of Heracleitus, that "the world was a fire ever kindling and going out, which made all things and was all things." It was this link of connexion between the sceptical and Ionian schools which Aenesidemus attempted to restore. The doctrine of Heracleitus, although it spoke of a subtle fire, really meant nothing more than a principle of change; and although it might seem absurd to a strict sceptic like Sextus Empiricus to *affirm* even a principle of change, it involved no real inconsistency with the sceptical system. We are left to conjecture as to the way in which Aenesidemus arrived at his conclusions: the following account of them seems probable. It will be seen, from what has been said, that the sceptical system had destroyed everything but sensation. But sensation is the effect of change, the principle of motion working internally. It was very natural then that the sceptic, proceeding from the only ἀρχὴ which remained to him, should suggest an explanation of the outward world, derived from that of which alone he was certain, his own internal sensations. The mere suggestion of a probable cause might seem inconsistent with the distinction which the sceptics drew between their own absolute uncertainty and the probability spoken of by the Academics: indeed, it was inconsistent with their metaphysical paradoxes to draw conclusions at all: if so, we must be content to allow that Aenesidemus (as Sextus Empiricus implies) got a little beyond the dark region of scepticism into the light of probability.

Other scattered opinions of Aenesidemus have been preserved to us, some of which seem to lead to the same conclusion. Time, he said, was τὸ ὂν and τὸ πρῶτον σῶμα (Pyr. Hyp. iii. 17), probably in allusion to the doctrine of the Stoics, that all really existing substances were σώματα: in other words, he meant to say that time was a really existing thing, and not merely a condition of thought. This was connected with the principle of change, which was inseparable from a notion of time: if the one had a real existence (and upon its existence the whole system depended), the other must likewise have a real existence. In another place, adapting his language to that of Heracleitus, he said that "time was air" (Sext. Emp. *adv. Logicos*, iv. 233.), probably meaning to illustrate it by the imperceptible nature of air, in the same way that the motion of the world was said to work by a subtle and invisible fire. All things, according to his doctrine, were but φαινόμενα which were brought out and adapted to our perceptions by their mutual opposition: metaphorically they might be said to shine forth in the light of Heracleitus's fire. He did not, indeed, explain how this union of opposites made them sensible to the faculties of man: probably he would rather have supported his view by the impossibility of the mind conceiving of anything otherwise than in a state of motion, or, as he would have expressed it, in a state of mutual opposition. But φαινόμενα are of two kinds, ἴδια and κοινὰ (Sext. Emp. *adv. Log.* ii. 8), the perceptions of individuals, and those common to mankind. Here again Aenesidemus seems to lose sight of the sceptical system, which (in speculation at least) admitted no degrees of truth, doubt, or probability. The same remark applies to his distinction of κίνησις into μεταβατικὴ and μεταβλητικὴ, simple motion and change. He seems also to have opposed the perplexity which the sceptics endeavoured to bring about between matter and mind; for he asserted that thought was independent of the body, and "that the sentient power looked out through the crannies of the senses." (*Adv. Log.* i. 349.) Lastly, his vigorous mind was above the paltry confusion of physical and metaphysical distinctions; for he declared, after Heracleitus, "that a part was the same with the whole and yet different from it." The grand peculiarity of his system was the attempt to unite scepticism with the earlier philosophy, to raise a positive foundation for it by accounting from the nature of things for the never-ceasing changes both in the material and spiritual world.

Sextus Empiricus has preserved his argument against our knowledge of causes, as well as a table of eight methods by which all *a priori* reasonings may be confuted, as all arguments whatever may be by the δέκα τρόποι. I. Either the cause given is unseen, and not proven by things seen, as if a person were to explain the motions of the planets by the music of the spheres. II. Or if the cause be seen, it cannot be shewn to exclude other hypotheses: we must not only prove the cause, but dispose of every other cause. III. A regular effect may be attributed to an irregular cause; as if one were to explain the motions of the heavenly bodies by a sudden impulse. IV. Men argue from things seen to things unseen, assuming that they are governed by the same laws. V. Causes only mean opinions of causes, which are inconsistent with phenomena and with other opinions. VI. Equally probable causes are accepted or rejected as they agree with this or that preconceived notion. VII. These causes are at variance with phenomena as well as with abstract principles. VIII. Principles must be uncertain, because the facts from which they proceed are uncertain. (Pyrrh. Hyp. i. 17, ed. Fabr.)

It is to be regretted that nothing is known of the personal history of Aenesidemus. A list of his works and a sketch of their contents have been preserved by Photius. (Cod. 212.) He was the author of three books of Πυῤῥώνειαι Ὑποτυπώσεις, and is mentioned as a recent teacher of philosophy by Aristocles. (*Apud Euseb. Praeparat. Evang.* xiv. 18.) It is to Aenesidemus that Sextus Empiricus was indebted for a considerable part of his work. [B. J.]

AENE'TE (Αἰνήτη), a daughter of Eusorus, and wife of Aeneas, by whom she had a son, Cyzicus, the founder of the town of this name. (Apollon. Rhod. i. 950; Orph. *Argon.* 502, where she is called Aenippe.) [L. S.]

AE'NICUS (Αἴνικος), a Greek poet of the old comedy, whose play Ἄντεια is referred to by Suidas. (*s. v.* Αἴνικος.) He seems to be the same as Eunicus mentioned by Pollux. (x. 100.)

AENI'DES, a patronymic from Aeneas, which is applied by Valerius Flaccus (iii. 4) to the inhabitants of Cyzicus, whose town was believed to have been founded by Cyzicus, the son of Aeneas. [L. S.]

AEO'LIDES (Αἰολίδης), a patronymic given to the sons of Aeolus, as Athamas (Ov. *Met.* iv. 511), Magnes (Paus. vi. 21. § 7), Macareus (Ov. *Met.* ix. 506), Misenus (Virg. *Aen.* vi. 164),

Sisyphus (Ov. *Met.* xiii. 26 ; Hom. *Il.* vi. 154), Cretheus (Hom. *Od.* xi. 237), Iocastus (Tzetz. *ad Lycophr.* 732); and to his grandsons, as Cephalus (Ov. *Met.* vi. 621), Odysseus (Virg. *Aen.* vi. 529), and Phryxus. (Val. Flacc. i. 286.) Aeolis is the patronymic of the female descendants of Aeolus, and is given to his daughters Canace and Alcyone. (Ov. *Met.* xi. 573; *Heroid.* xi. 5.) [L. S.]

AE'OLUS (Αἴολος). In the mythical history of Greece there are three personages of this name, who are spoken of by ancient writers as connected with one another, but this connexion is so confused, that it is impossible to gain a clear view of them. (Müller, *Orchom.* p. 138, &c.) We shall follow Diodorus, who distinguishes between the three, although in other passages he confounds them.

1. A son of Hellen and the nymph Orseïs, and a brother of Dorus and Xuthus. He is described as the ruler of Thessaly, and regarded as the founder of the Aeolic branch of the Greek nation. He married Enarete, the daughter of Deïmachus, by whom he had seven sons and five daughters, and according to some writers still more. (Apollod. i. 7. § 3; Schol. *ad Pind. Pyth.* iv. 190.) According to Müller's supposition, the most ancient and genuine story knew only of four sons of Aeolus, viz. Sisyphus, Athamas, Cretheus, and Salmoneus, as the representatives of the four main branches of the Aeolic race. The great extent of country which this race occupied, and the desire of each part of it to trace its origin to some descendant of Aeolus, probably gave rise to the varying accounts about the number of his children. According to Hyginus (*Fab.* 238, 242) Aeolus had one son of the name of Macareus, who, after having committed incest with his sister Canace, put an end to his own life. According to Ovid (*Heroid.* 11) Aeolus threw the fruit of this love to the dogs, and sent his daughter a sword by which she was to kill herself. (Comp. Plut. *Parallel.* p. 312.)

2. Diodorus (iv. 67) says, that the second Aeolus was the great-grandson of the first Aeolus, being the son of Hippotes and Melanippe, and the grandson of Mimas the son of Aeolus. Arne, the daughter of this second Aeolus, afterwards became mother of a third Aeolus. (Comp. Paus. ix. 40. § 3.) In another passage (v. 7) Diodorus represents the third Aeolus as a son of Hippotes.

3. According to some accounts a son of Hippotes, or, according to others, of Poseidon and Arne, the daughter of the second Aeolus. His story, which probably refers to the emigration of a branch of the Aeolians to the west, is thus related: Arne declared to her father that she was with child by Poseidon, but her father disbelieving her statement, gave her to a stranger of Metapontum in Italy, who took her to his native town. Here she became mother of two sons, Boeotus and Aeolus (iii.), who were adopted by the man of Metapontum in accordance with an oracle. When they had grown up to manhood, they took possession of the sovereignty of Metapontum by force. But when a dispute afterwards arose between their mother Arne and their foster-mother Autolyte, the two brothers slew the latter and fled with their mother from Metapontum. Aeolus went to some islands in the Tyrrhenian sea, which received from him the name of the Aeolian islands, and according to some accounts built the town of Lipara. (Diod. iv. 67, v. 7.) Here he reigned as a just and pious king, behaved kindly to the natives, and taught them the use of sails in navigation, and foretold them from signs which he observed in the fire the nature of the winds that were to rise. Hence, says Diodorus, Aeolus is described in mythology as the ruler over the winds, and it was this Aeolus to whom Odysseus came during his wanderings. A different account of the matter is given by Hyginus. (*Fab.* 186.)

In these accounts Aeolus, the father of the Aeolian race, is placed in relationship with Aeolus the ruler and god of the winds. The groundwork on which this connexion has been formed by later poets and mythographers, is found in Homer. (*Od.* x. 2, &c.) In Homer, however, Aeolus, the son of Hippotes, is neither the god nor the father of the winds, but merely the happy ruler of the Aeolian island, whom Cronion had made the *ταμίης* of the winds, which he might soothe or excite according to his pleasure. (*Od.* x. 21, &c.) This statement of Homer and the etymology of the name of Aeolus from ἀέλλω were the cause, that in later times Aeolus was regarded as the god and king of the winds, which he kept enclosed in a mountain. It is therefore to him that Juno applies when she wishes to destroy the fleet of the Trojans. (Virg. *Aen.* i. 78.) The Aeolian island of Homer was in the time of Pausanias believed to be Lipara (Paus. x. 11. § 3), and this or Strongyle was accordingly regarded in later times as the place in which the god of the winds dwelled. (Virg. *Aen.* viii. 416, i. 52; Strab. vi. p. 276.) Other accounts place the residence of Aeolus in Thrace (Apollon. Rhod. i. 954, iv. 765; Callim. *Hymn. in Del.* 26), or in the neighbourhood of Rhegium in Italy. (Tzetz. *ad Lycophr.* 732; comp. Diod. v. 8.) The following passages of later poets also shew how universally Aeolus had gradually come to be regarded as a god: Ov. *Met.* i. 264, xi. 748 xiv. 223; Val. Flacc. i. 575; Quint. Smyrn. xiv. 475. Whether he was represented by the ancients in works of art is not certain, but we now possess no representation of him. [L. S.]

AE'PYTUS (Αἴπυτος). 1. One of the mythical kings of Arcadia. He was the son of Eilatus (Pind. *Ol.* vi. 54), and originally ruled over Phaesana on the Alpheius in Arcadia. When Cleitor, the son of Azan, died without leaving any issue, Aepytus succeeded him and became king of the Arcadians, a part of whose country was called after him Aepytis. (Paus. viii. 4. § 4, 34. § 3.) He is said to have been killed during the chase on mount Sepia by the bite of a venomous snake. (Paus. viii. 4. § 4, 16. § 2.) His tomb there was still shewn in the time of Pausanias, and he was anxious to see it, because it was mentioned in Homer. (*Il.* ii. 604.)

2. The youngest son of Cresphontes the Heraclid, king of Messenia, and of Merope, the daughter of the Arcadian king Cypselus. Cresphontes and his other sons were murdered during an insurrection, and Aepytus alone, who was educated in the house of his grandfather Cypselus, escaped the danger. The throne of Cresphontes was in the meantime occupied by the Heraclid Polyphontes, who also forced Merope to become his wife. (Apollod. ii. 8. § 5.) When Aepytus had grown to manhood, he was enabled by the aid of Holcas, his father-in-law, to return to his kingdom, punish the murderers of his father, and put Polyphontes to death. He left a son, Glaucus, and it

was from him that subsequently the kings of Messenia were called Aepytids instead of the more general name Heraclids. (Paus. iv. 3. § 3, &c., viii. 5. § 5; Hygin. *Fab.* 137, 184.)

3. A son of Hippothous, and king of Arcadia. He was a great-grandson of the Aepytus mentioned first. He was reigning at the time when Orestes, in consequence of an oracle, left Mycenae and settled in Arcadia. There was at Mantineia a sanctuary, which down to the latest time no mortal was ever allowed to enter. Aepytus disregarding the sacred custom crossed the threshold, but was immediately struck with blindness, and died soon after. He was succeeded by his son Cypselus. (Paus. viii. 5. § 3.) [L. S.]

AE'RIUS (Αέριος), Heretic, the intimate friend of Eustathius of Sebaste in Armenia, A. D. 360, was living when St. Epiphanius wrote his Book against Heresies, A. D. 374-6. After living together an ascetic life, Eustathius was raised to the episcopate, and by him Aërius was ordained priest and set over the Hospital (πτωχοτροφεῖον) of Pontus. (St. Epiph. *adv. Haer.* 75. § 1.) But nothing could allay the envy of Aërius at the elevation of his companion. Caresses and threats were in vain, and at last he left Eustathius, and publicly accused him of covetousness. He assembled a troop of men and women, who with him professed the renunciation of all worldly goods (ἀποταξία). Denied entrance into the towns, they roamed about the fields, and lodged in the open air or in caves, exposed to the inclemency of the seasons. Aërius superadded to the irreligion of Arius the following errors: 1. The denial of a difference of order between a bishop and a priest. 2. The rejection of prayer and alms for the dead. 3. The refusal to observe Easter and stated fasts, on the ground of such observances being Jewish. St. Epiphanius refutes these errors. (*l. c.*) There were remains of his followers in the time of St. Augustine. (*Adv. Haer.* § 53, vol. viii. p. 18, which was written A. D. 428.) [A. J. C.]

AE'ROPE (Αερόπη), a daughter of Crateus, king of Crete, and granddaughter of Minos. Her father, who had received an oracle that he should lose his life by one of his children, gave her and her sister, Clymene, to Nauplius, who was to sell them in a foreign land. Another sister, Apemone, and her brother, Aethemenes, who had heard of the oracle, had left Crete and gone to Rhodes. Aërope afterwards married Pleisthenes, the son of Atreus, and became by him the mother of Agamemnon and Menelaus. (Apollod. iii. 2. § 1, &c.; Serv. *ad Aen.* i. 458; Dictys Cret. i. 1.) After the death of Pleisthenes Aërope married Atreus, and her two sons, who were educated by Atreus, were generally believed to be his sons. Aërope, however, became faithless to Atreus, being seduced by Thyestes. (Eurip. *Orest.* 5, &c., *Helen.* 397; Hygin. *Fab.* 87; Schol. *ad Hom. Il.* ii. 249; Serv. *ad Aen.* xi. 262.) [L. S.]

AE'ROPUS (Αέροπος). 1. The brother of Perdiccas, who was the first king of Macedonia of the family of Temenus. (Herod. viii. 137.)

2. I. King of Macedonia, the son of Philip I., the great-grandson of Perdiccas, the first king, and the father of Alcetas. (Herod. viii. 139.)

3. II. King of Macedonia, guardian of Orestes, the son of Archelaus, reigned nearly six years from B. C. 399. The first four years of this time he reigned jointly with Orestes, and the remainder alone. He was succeeded by his son Pausanias. (Diod. xiv. 37, 84; Dexippus, *ap. Syncell.* p. 263, a.; comp. Polyaen. ii. 1. § 17.)

AE'SACUS (Αἴσακος), a son of Priam and Arisbe, the daughter of Merops, from whom Aesacus learned the art of interpreting dreams. When Hecuba during her pregnancy with Paris dreamt that she was giving birth to a burning piece of wood which spread conflagration through the whole city, Aesacus explained this to mean, that she would give birth to a son who would be the ruin of the city, and accordingly recommended the exposure of the child after its birth. [PARIS.] Aesacus himself was married to Asterope, the daughter of the river-god Cebren, who died early, and while he was lamenting her death he was changed into a bird. (Apollod. iii. 12. § 5.) Ovid (*Met.* xi. 750) relates his story differently. According to him, Aesacus was the son of Alexirhoë, the daughter of the river Granicus. He lived far from his father's court in the solitude of mountain-forests. Hesperia, however, the daughter of Cebren, kindled love in his heart, and on one occasion while he was pursuing her, she was stung by a viper and died. Aesacus in his grief threw himself into the sea and was changed by Thetis into an aquatic bird. [L. S.]

AE'SARA (Αἰσάρα), of Lucania, a female Pythagorean philosopher, said to be a daughter of Pythagoras, wrote a work "about Human Nature," of which a fragment is preserved by Stobaeus. (*Ecl.* i. p. 847, ed. Heeren.) Some editors attribute this fragment to Aresas, one of the successors of Pythagoras, but Bentley prefers reading Aesara. She is also mentioned in the life of Pythagoras (*ap. Phot. Cod.* 249, p. 438, b. ed. Bekker), where Bentley reads Αἰσάρα instead of Σάρα. (*Dissertation upon Phalaris*, p. 277.)

AE'SCHINES (Αἰσχίνης), the orator, was born in Attica in the demus of Cothocidae, in B. C. 389, as is clear from his speech against Timarchus (p. 78), which was delivered in B. C. 345, and in which he himself says that he was then in his forty-fifth year. He was the son of Tromes and Glaucothea, and if we listen to the account of Demosthenes, his political antagonist, his father was not a free citizen of Athens, but had been a slave in the house of Elpias, a schoolmaster. After the return of the Athenian exiles under Thrasybulus, Tromes himself kept a small school, and Aeschines in his youth assisted his father and performed such services as were unworthy of a free Athenian youth. Demosthenes further states, that Aeschines, in order to conceal the low condition of his father, changed his name Tromes into Atrometus, and that he afterwards usurped the rights of an Athenian citizen. (Dem. *De Coron.* pp. 313, 320, 270.) The mother of Aeschines is described as originally a dancer and a prostitute, who even after her marriage with Tromes continued to carry on unlawful practices in her house, and made money by initiating low and superstitious persons into a sort of private mysteries. She is said to have been generally known at Athens under the nickname Empusa. According to Aeschines himself, on the other hand, his father Atrometus was descended from an honourable family, and was in some way even connected with the noble priestly family of the Eteobutadae. He was originally an athlete, but lost his property during the time of the Peloponnesian war, and was afterwards driven

from his country under the tyranny of the Thirty. He then served in the Athenian armies in Asia and spent the remainder of his life at Athens, at first in reduced circumstances. (Aesch. *De fals. Leg.* pp. 38, 47.) His mother, too, was a free Athenian citizen, and the daughter of Glaucias of Acharne. Which of these accounts is true, cannot be decided, but there seems to be no doubt that Demosthenes is guilty of exaggeration in his account of the parents of Aeschines and his early youth.

Aeschines had two brothers, one of whom, Philochares, was older than himself, and the other, Aphobetus, was the youngest of the three. Philochares was at one time one of the ten Athenian generals, an office which was conferred upon him for three successive years; Aphobetus followed the calling of a scribe, but had once been sent on an embassy to the king of Persia and was afterwards connected with the administration of the public revenue of Athens. (Aesch. *De fals. Leg.* p. 48.) All these things seem to contain strong evidence that the family of Aeschines, although poor, must have been of some respectability. Respecting his early youth nothing can be said with certainty, except that he assisted his father in his school, and that afterwards, being of a strong and athletic constitution, he was employed in the gymnasia for money, to contend with other young men in their exercises. (Dem. *De Coron.* p. 313; Plut. *Vit.* x *orat. Aesch.* p. 840.) It is a favourite custom of late writers to place great orators, philosophers, poets, &c., in the relation of teacher and scholar to one another, and accordingly Aeschines is represented as a disciple of Socrates, Plato, and Isocrates. If these statements, which are even contradicted by the ancients themselves, were true, Aeschines would not have omitted to mention it in the many opportunities he had. The distinguished orator and statesman Aristophon engaged Aeschines as a scribe, and in the same capacity he afterwards served Eubulus, a man of great influence with the democratical party, with whom he formed an intimate friendship, and to whose political principles he remained faithful to the end of his life. That he served two years as *περίπολος*, from his eighteenth to his twentieth year, as all young men at Athens did, Aeschines (*De fals. Leg.* p. 50) expressly states, and this period of his military training must probably be placed before the time that he acted as a scribe to Aristophon; for we find that, after leaving the service of Eubulus, he tried his fortune as an actor, for which he was provided by nature with a strong and sonorous voice. He acted the parts of *τριταγωνιστής*, but was unsuccessful, and on one occasion, when he was performing in the character of Oenomaus, was hissed off the stage. (Dem. *De Coron.* p. 288.) After this he left the stage and engaged in military services, in which, according to his own account (*De fals. Leg.* p. 50), he gained great distinction. (Comp. Dem. *De fals. Leg.* p. 375.) After several less important engagements in other parts of Greece, he distinguished himself in B. C. 362 in the battle of Mantineia; and afterwards in B. C. 358, he also took part in the expedition of the Athenians against Euboea, and fought in the battle of Tamynae, and on this occasion he gained such laurels, that he was praised by the generals on the spot, and, after the victory was gained, was sent to carry the news of it to Athens. Temenides, who was sent with him, bore witness to his courage and bravery, and the Athenians honoured him with a crown. (Aesch. *De fals Leg.* p. 51.)

Two years before this campaign, the last in which he took part, he had come forward at Athens as a public speaker (Aesch. *Epist.* 12), and the military fame which he had now acquired established his reputation. His former occupation as a scribe to Aristophon and Eubulus had made him acquainted with the laws and constitution of Athens, while his acting on the stage had been a useful preparation for public speaking. During the first period of his public career, he was, like all other Athenians, zealously engaged in directing the attention of his fellow-citizens to the growing power of Philip, and exhorted them to check it in its growth. After the fall of Olynthus in B. C. 348, Eubulus prevailed on the Athenians to send an embassy to Peloponnesus with the object of uniting the Greeks against the common enemy, and Aeschines was sent to Arcadia. Here Aeschines spoke at Megalopolis against Hieronymus, an emissary of Philip, but without success; and from this moment Aeschines, as well as all his fellow-citizens, gave up the hope of effecting anything by the united forces of Greece. (Dem. *De fals. Leg.* pp. 344, 438; Aesch. *De fals. Leg.* p. 38.) When therefore Philip, in B. C. 347, gave the Athenians to understand that he was inclined to make peace with them, Philocrates urged the necessity of sending an embassy to Philip to treat on the subject. Ten men, and among them Aeschines and Demosthenes, were accordingly sent to Philip, who received them with the utmost politeness, and Aeschines, when it was his turn to speak, reminded the king of the rights which Athens had to his friendship and alliance. The king promised to send forthwith ambassadors to Athens to negotiate the terms of peace. After the return of the Athenian ambassadors they were each rewarded with a wreath of olive, on the proposal of Demosthenes, for the manner in which they had discharged their duties. Aeschines from this moment forward was inflexible in his opinion, that nothing but peace with Philip could avert utter ruin from his country. That this was perfectly in accordance with what Philip wished is clear, but there is no reason for supposing, that Aeschines had been bribed into this opinion, or that he urged the necessity of peace with a view to ruin his country. (Aesch. *in Ctesiph.* p. 62.) Antipater and two other Macedonian ambassadors arrived at Athens soon after the return of the Athenian ones, and after various debates Demosthenes urgently advised the people to conclude the peace, and speedily to send other ambassadors to Philip to receive his oath to it. The only difference between Aeschines and Demosthenes was, that the former would have concluded the peace even without providing for the Athenian allies, which was happily prevented by Demosthenes. Five Athenian ambassadors, and among them Aeschines but not Demosthenes (*De Coron.* p. 235), set out for Macedonia the more speedily, as Philip was making war upon Cersobleptes, a Thracian prince and ally of Athens. They went to Pella to wait for the arrival of Philip from Thrace, and were kept there for a considerable time, for Philip did not come until he had completely subdued Cersobleptes. At last, however, he swore to the peace, from which the

Phocians were expressly excluded. Philip honoured the Athenian ambassadors with rich presents, promised to restore all Athenian prisoners without ransom, and wrote a polite letter to the people of Athens apologizing for having detained their ambassadors so long. (Dem. *De fals. Leg.* pp. 394, 405.) Hyperides and Timarchus, the former of whom was a friend of Demosthenes, brought forward an accusation against the ambassadors, charging them with high treason against the republic, because they were bribed by the king. Timarchus accused Aeschines, and Hyperides Philocrates. But Aeschines evaded the danger by bringing forward a counter-accusation against Timarchus (B. C. 345), and by shewing that the moral conduct of his accuser was such that he had no right to speak before the people. The speech in which Aeschines attacked Timarchus is still extant, and its effect was, that Timarchus was obliged to drop his accusation, and Aeschines gained a brilliant triumph. The operations of Philip after this peace, and his march towards Thermopylae, made the Athenians very uneasy, and Aeschines, though he assured the people that the king had no hostile intentions towards Athens and only intended to chastise Thebes, was again requested to go as ambassador to Philip and insure his abiding by the terms of his peace. But he deferred going on the pretext that he was ill. (Dem. *De fals. Leg.* p. 337.) On his return he pretended that the king had secretly confided to him that he would undertake nothing against either Phocis or Athens. Demosthenes saw through the king's plans as well as the treachery of Aeschines, and how just his apprehensions were became evident soon after the return of Aeschines, when Philip announced to the Athenians that he had taken possession of Phocis. The people of Athens, however, were silenced and lulled into security by the repeated assurances of the king and the venal orators who advocated his cause at Athens. In B. C. 346, Aeschines was sent as *πυλαγόρας* to the assembly of the amphictyons at Pylae which was convoked by Philip, and at which he received greater honours than he could ever have expected.

At this time Aeschines and Demosthenes were at the head of the two parties, into which not only Athens, but all Greece was divided, and their political enmity created and nourished personal hatred. This enmity came to a head in the year B. C. 343, when Demosthenes charged Aeschines with having been bribed and having betrayed the interests of his country during the second embassy to Philip. This charge of Demosthenes (*περὶ παραπρεσβείας*) was not spoken, but published as a memorial, and Aeschines answered it in a similar memorial on the embassy (*περὶ παραπρεσβείας*), which was likewise published (Dem. *De fals. Leg.* p. 337), and in the composition of which he is said to have been assisted by his friend Eubulus. The result of these mutual attacks is unknown, but there is no doubt that it gave a severe shock to the popularity of Aeschines. At the time he wrote his memorial we gain a glimpse into his private life. Some years before that occurrence he had married a daughter of Philodemus, a man of high respectability in his tribe of Paeania, and in 343 he was father of three little children. (Aesch. *De fals. Leg.* p. 52.)

It was probably in B. C. 342, that Antiphon, who had been exiled and lived in Macedonia, secretly returned to the Peiraeeus with the intention of setting fire to the Athenian ships of war. Demosthenes discovered him, and had him arrested. Aeschines denounced the conduct of Demosthenes as a violation of the democratical constitution. Antiphon was sentenced to death; and although no disclosure of any kind could be extorted from him, still it seems to have been believed in many quarters that Aeschines had been his accomplice. Hence the honourable office of *σύνδικος* to the sanctuary in Delos, which had just been given him, was taken from him and bestowed upon Hyperides. (Demosth. *De Coron.* p. 271.) In B. C. 340 Aeschines was again present at Delphi as Athenian *πυλαγόρας*, and caused the second sacred war against Amphissa in Locris for having taken into cultivation some sacred lands. Philip entrusted with the supreme command by the amphictyons, marched into Locris with an army of 30,000 men, ravaged the country, and established himself in it. When in 338 he advanced southward as far as Elatea, all Greece was in consternation. Demosthenes alone persevered, and roused his countrymen to a last and desperate struggle. The battle of Chaeroneia in this same year decided the fate of Greece. The misfortune of that day gave a handle to the enemies of Demosthenes for attacking him; but notwithstanding the bribes which Aeschines received from Antipater for this purpose, the pure and unstained patriotism of Demosthenes was so generally recognised, that he received the honourable charge of delivering the funeral oration over those who had fallen at Chaeroneia. Ctesiphon proposed that Demosthenes should be rewarded for the services he had done to his country, with a golden crown in the theatre at the great Dionysia. Aeschines availed himself of the illegal form in which this reward was proposed to be given, to bring a charge against Ctesiphon on that ground. But he did not prosecute the matter till eight years later, that is, in B. C. 330, when after the death of Philip, and the victories of Alexander, political affairs had assumed a different aspect in Greece. After having commenced the prosecution of Ctesiphon, he is said to have gone for some time to Macedonia. What induced him to drop the prosecution of Ctesiphon, and to take it up again eight years afterwards, are questions which can only be answered by conjectures. The speech in which he accused Ctesiphon in B. C. 330, and which is still extant, is so skilfully managed, that if he had succeeded he would have totally destroyed all the political influence and authority of Demosthenes. The latter answered Aeschines in his celebrated oration on the crown (*περὶ στεφάνου*). Even before Demosthenes had finished his speech, Aeschines acknowledged himself conquered, and withdrew from the court and his country. When the matter was put to the votes, not even a fifth of them was in favour of Aeschines.

Aeschines went to Asia Minor. The statement of Plutarch, that Demosthenes provided him with the means of accomplishing his journey, is surely a fable. He spent several years in Ionia and Caria, occupying himself with teaching rhetoric, and anxiously waiting for the return of Alexander to Europe. When in B. C. 324 the report of the death of Alexander reached him, he left Asia and went to Rhodes, where he established a school of eloquence, which subsequently became very celebrated, and occupies a middle position between the

grave manliness of the Attic orators, and the effeminate luxuriance of the so-called Asiatic school of oratory. On one occasion he read to his audience in Rhodes his speech against Ctesiphon, and when some of his hearers expressed their astonishment at his having been defeated notwithstanding his brilliant oration, he replied, "You would cease to be astonished, if you had heard Demosthenes." (Cic. *De Orat.* iii. 56; Plin. *H. N.* vii. 30; Plin. *Epist.* ii. 3; Quinctil. xi. 3. § 6.) From Rhodes he went to Samos, where he died in B. C. 314.

The conduct of Aeschines has been censured by the writers of all ages; and for this many reasons may be mentioned. In the first place, and above all, it was his misfortune to be constantly placed in juxtaposition or opposition to the spotless glory of Demosthenes, and this must have made him appear more guilty in the eyes of those who saw through his actions, while in later times the contrast between the greatest orators of the time was frequently made the theme of rhetorical declamation, in which one of the two was praised or blamed at the cost of the other, and less with regard to truth than to effect. Respecting the last period of his life we scarcely possess any other source of information than the accounts of late sophists and declamations. Another point to be considered in forming a just estimate of the character of Aeschines is, that he had no advantages of education, and that he owed his greatness to none but himself. His occupations during the early part of his life were such as necessarily engendered in him the low desire of gain and wealth; and had he overcome these passions, he would have been equal to Demosthenes. There is, however, not the slightest ground for believing, that Aeschines recommended peace with Macedonia at first from any other motive than the desire of promoting the good of his country. Demosthenes himself acted in the same spirit at that time, for the craftiness of Philip deceived both of them. But while Demosthenes altered his policy on discovering the secret intentions of the king, Aeschines continued to advocate the principles of peace. But there is nothing to justify the belief that Aeschines intended to ruin his country, and it is much more probable that the crafty king made such an impression upon him, that he firmly believed he was doing right, and was thus unconsciously led on to become a traitor to his country. But no ancient writer except Demosthenes charges him with having received bribes from the Macedonians for the purpose of betraying his country. He appears to have been carried away by the favour of the king and the people, who delighted in hearing from him what they themselves wished, and, perhaps also, by the opposition of Demosthenes himself.

Aeschines spoke on various occasions, but he published only three of his orations, namely, against Timarchus, on the Embassy, and against Ctesiphon. As an orator, he was inferior to none but Demosthenes. He was endowed by nature with extraordinary oratorical powers, of which his orations afford abundant proofs. The facility and felicity of his diction, the boldness and the vigour of his descriptions, carry away the reader now, as they must have carried away his audience. The ancients, as Photius (Cod. 61) remarks, designated these three orations as the *Graces*, and the nine letters which were extant in the time of Photius, as the *Muses*. Besides the three orations, we now possess twelve letters which are ascribed to Aeschines, which however are in all probability not more genuine than the so-called epistles of Phalaris, and are undoubtedly the work of late sophists.

The principal sources of information concerning Aeschines are: 1. The orations of Demosthenes on the Embassy, and on the Crown, and the orations of Aeschines on the Embassy and against Ctesiphon. These four orations were translated into Latin by Cicero; but the translation is lost, and we now possess only an essay which Cicero wrote as an introduction to them: "De optimo genere Oratorum." 2. The life in Plutarch's *Vitae decem Oratorum*. 3. The life of Aeschines by Philostratus. 4. The life of Aeschines by Libanius. 5. Apollonius' Exegesis. The last two works are printed in Reiske's edition, p. 10, foll. The best modern essay on Aeschines is that by Passow in Ersch and Gruber's *Encyclopädie*, ii. p. 73, &c. There is also a work by E. Stechow, *De Aeschinis Oratoris Vita*, Berlin, 1841, 4to., which is an attempt to clear the character of Aeschines from *all* the reproaches that have been attached to it; but the essay is written in exceedingly bad Latin, and the attempt is a most complete failure.

The first edition of the orations of Aeschines is that of Aldus Manutius in his *Collectio Rhetorum Graecorum*, Venice, 1513, fol. An edition with a Latin translation, which also contains the letters ascribed to Aeschines, is that of H. Wolf, Basel. 1572, fol. The next important edition is that by Taylor, which contains the notes of Wolf, Taylor, and Markland, and appeared at Cambridge in 1748-56 in his collection of the Attic orators. In Reiske's edition of the Attic orators Aeschines occupies the third volume, Lips. 1771, 8vo. The best editions are those of I. Bekker, vol. iii. of his *Oratores Attici*, Oxford, 1822, 8vo., for which thirteen new MSS. were collated, and of F. H. Bremi, Zurich, 1823, 2 vols. 8vo. The oration against Demosthenes has been translated into English by Portal and Leland. [L. S.]

AE'SCHINES (Αἰσχίνης), an Athenian philosopher and rhetorician, son of a sausage-seller, or, according to other accounts, of Lysanias (Diog. Laert. ii. 60; Suidas, *s. v.* Αἰσχίνης), and a disciple, although by some of his contemporaries held an unworthy one, of Socrates. From the account of Laertius, he appears to have been the familiar friend of his great master, who said that "the sausage-seller's son only knew how to honour him." The same writer has preserved a tradition that it was Aeschines, and not Crito, who offered to assist Socrates in his escape from prison.

The greater part of his life was spent in abject poverty, which gave rise to the advice of Socrates to him, "to borrow money of himself, by diminishing his daily wants." After the death of his master, according to the charge of Lysias *apud Athen.* xiii. p. 611, e. f.), he kept a perfumer's shop with borrowed money, and presently becoming bankrupt, was obliged to leave Athens. Whether from necessity or inclination, he followed the fashion of the day, and retired to the Syracusan court, where the friendship of Aristippus might console him for the contempt of Plato. He remained there until the expulsion of the younger Dionysius, and on his return, finding it useless to attempt a rivalry with his great contemporaries, he gave private lectures. One of the charges which his opponents

delighted to repeat, and which by association of ideas constituted him a sophist in the eyes of Plato and his followers, was that of receiving money for his instructions. Another story was invented that these dialogues were really the work of Socrates; and Aristippus, either from joke or malice, publicly charged Aeschines with the theft while he was reading them at Megara. Plato is related by Hegesander (*apud Athen.* xi. p. 507, c.) to have stolen from him his solitary pupil Xenocrates.

The three dialogues, Περὶ ἀρετῆς, εἰ διδακτόν, Ἐρυξίας ἢ περὶ πλούτου, Ἄξιοχος ἢ περὶ Θανάτου, which have come down to us under the name of Aeschines are not genuine remains: it is even doubted whether they are the same works which the ancients acknowledged as spurious. They have been edited by Fischer, the third edition of which (8vo. Lips. 1786) contains the criticisms of Wolf, and forms part of a volume of spurious Platonic dialogues (*Simonis Socratici ut videtur dialogi quatuor*) by Böckh, Heidel. 1810.

The genuine dialogues, from the slight mention made of them by Demetrius Phalereus, seem to have been full of Socratic irony. Hermogenes, Περὶ Ἰδεῶν, considers Aeschines as superior to Xenophon in elegance and purity of style. A long and amusing passage is quoted by Cicero from him. (*De Invent.* i. 31; Diogenes Laertius, ii. 60-64, and the authorities collected by Fischer.) [B. J.]

AE'SCHINES (Αἰσχίνης), of MILETUS, a contemporary of Cicero, and a distinguished orator in the Asiatic style of eloquence. He is said by Diogenes Laertius to have written on Politics. He died in exile on account of having spoken too freely to Pompey. (Cic. *Brut.* 95; Diog. Laert. ii. 64; Strab. xiv. p. 635; Sen. *Controv.* i. 8.)

AE'SCHINES (Αἰσχίνης), of NEAPOLIS, a Peripatetic philosopher, who was at the head of the Academy at Athens, together with Charmades and Clitomachus about B. C. 109. (Cic. *de Orat.* i. 11.) Diogenes Laertius (ii. 64) says, that he was a pupil of Melanthus the Rhodian.

AE'SCHINES (Αἰσχίνης), an ancient physician, who lived in the latter half of the fourth century after Christ. He was born in the island of Chios, and settled at Athens, where he appears to have practised with very little success, but acquired great fame by a happy cure of Eunapius Sardianus, who on his voyage to Athens (as he tells us himself, *in vita Proaeres.* p. 76, ed. Boisson) had been seized with a fever of a very violent kind, which yielded only to treatment of a peculiar nature. An Athenian physician of this name is quoted by Pliny (*H. N.* xxviii. 10), of whom it is only known, that he must have lived some time before the middle of the first century after Christ. [W. A. G.]

AE'SCHRION, of Syracuse, whose wife Pippa was one of the mistresses of Verres, is frequently mentioned by Cicero in the Verrine Orations. (ii. 14, v. 12, 31.) He assisted Verres in robbing the Syracusans (ii. 21), and obtained the farming of the tithes of the Herbitenses for the purpose of plundering them. (iii. 33.)

AE'SCHRION (Αἰσχρίων), an iambic poet, a native of Samos. He is mentioned by Athenaeus (vii. p. 296, f. viii. p. 335, c.), who has preserved some choliambic verses of his, in which he defends the Samian Philaenis against Polycrates, the Athenian rhetorician and sophist. Some of his verses are also quoted by Tzetzes (*ad Lycophr.* 638). There was an epic poet of the same name, who was a native of Mitylene and a pupil of Aristotle, and who is said to have accompanied Alexander on some of his expeditions. He is mentioned by Suidas (*s. v.*) and Tzetzes (*Chil.* viii. 406). As he was also a writer of iambics and choliambics, many scholars have supposed him to be identical with the Samian Aeschrion, and to have been called a Mitylenaean in consequence of having resided for some time in that city. (Schneidewin, *Delectus Poetarum iambic. et melicorum Graec.*; Jacobs, *Anth. Graec.* xiii. 834.) [C. P. M.]

AE'SCHRION, a Greek writer on agriculture, of whom nothing more is known. (Varr. *de Re Rust.* i. 1.)

AE'SCHRION (Αἰσχρίων), a native of Pergamus, and a physician in the second century after Christ. He was one of Galen's tutors, who says that he belonged to the sect of the Empirici, and that he had a great knowledge of Pharmacy and Materia Medica. Aeschrion was the inventor of a celebrated superstitious remedy for the bite of a mad dog, which is mentioned with approbation by Galen and Oribasius (*Synops.* iii. p. 55), and of which the most important ingredient was powdered crawfish. These he directs to be caught at a time when the sun and moon were in a particular relative position, and to be baked alive. (Gal. *De Simpl. Medic. Facult.* xi. 34, vol. xii. p. 356; C. G. Kühn, *Additam. ad Elench. Med. Vet. a J. A. Fabric. in "Bibl. Gr." exhibit.*) [W. A. G.]

AESCHY'LIDES (Αἰσχυλίδης), wrote a work on agriculture, entitled Γεωργικά, which was at least in three books. (Athen. xiv. p. 650, d; Aelian, *de Anim.* xvi. 32.)

AE'SCHYLUS (Αἰσχύλος) was born at Eleusis in Attica in B. C. 525, so that he was thirty-five years of age at the time of the battle of Marathon, and contemporary with Simonides and Pindar. His father Euphorion was probably connected with the worship of Demeter, from which Aeschylus may naturally be supposed to have received his first religious impressions. He was himself, according to some authorities, initiated in the mysteries, with reference to which, and to his birthplace Eleusis, Aristophanes (*Ran.* 884) makes him pray to the Eleusinian goddess. Pausanias (i. 21. § 2) relates an anecdote of him, which, if true, shews that he was struck in very early youth with the exhibitions of the drama. According to this story, "When he was a boy he was set to watch grapes in the country, and there fell asleep. In his slumbers Dionysus appeared to him, and ordered him to apply himself to tragedy. At daybreak he made the attempt, and succeeded very easily." Such a dream as this could hardly have resulted from anything but the impression produced by tragic exhibitions upon a warm imagination. At the age of 25 (B. C. 499), he made his first appearance as a competitor for the prize of tragedy, against Choerilus and Pratinas, without however being successful. Sixteen years afterward (B. C. 484), Aeschylus gained his first victory. The titles of the pieces which he then brought out are not known, but his competitors were most probably Pratinas and Phrynichus or Choerilus. Eight years afterwards he gained the prize with the trilogy of which the Persae, the earliest of his extant dramas, was one piece. The whole number of victories attributed to Aeschylus amounted to thirteen, most of which were gained by him in the

interval of sixteen years, between B.C. 484, the year of his first tragic victory, and the close of the Persian war by Cimon's double victory at the Eurymedon, B.C. 470. (Bode, *Gesch. der Hellen. Dichtkunst*, iii. p. 212.) The year B.C. 468 was the date of a remarkable event in the poet's life. In that year he was defeated in a tragic contest by his younger rival Sophocles, and if we may believe Plutarch (*Cim.* 8), his mortification at this indignity, as he conceived it, was so great, that he quitted Athens in disgust the very same year, and went to the court of Hiero (Paus. i. 2. § 3), king of Syracuse, where he found Simonides the lyric poet, who as well as himself was by that prince most hospitably received. Of the fact of his having visited Sicily at the time alluded to, there can be no doubt; but whether the motive alleged by Plutarch for his doing so was the only one, or a real one, is a question of considerable difficulty, though of little practical moment. It may be, as has been plausibly maintained by some authors, that Aeschylus, whose family and personal honours were connected with the glories of Marathon, and the heroes of the Persian war, did not sympathise with the spirit of aggrandisement by which the councils of his country were then actuated, nor approve of its policy in the struggle for the supremacy over Greece. The contemporaries of his earlier years, Miltiades, Aristeides, and Themistocles, whose achievements in the service of their country were identified with those of himself and his family, had been succeeded by Cimon: and the aristocratical principles which Aeschylus supported were gradually being supplanted and overborne by the advance of democracy. From all this, Aeschylus might have felt that he was outliving his principles, and have felt it the more keenly, from Cimon, the hero of the day, having been one of the judges who awarded the tragic prize to Sophocles in preference to himself. (Plut. *l. c.*) On this supposition, Athens could not have been an agreeable residence to a person like Aeschylus, and therefore he might have been disposed to leave it; but still it is more than probable that his defeat by Sophocles materially influenced his determinations, and was at any rate the proximate cause of his removing to Sicily. It has been further conjectured that the charge of ἀσέβεια or impiety which was brought against Aeschylus for an alleged publication of the mysteries of Ceres (Aristot. *Eth.* iii. 1), but possibly from political motives, was in some measure connected with his retirement from his native country. If this were really the case, it follows, that the play or plays which gave the supposed offence to the Athenians, must have been published before B.C. 468, and therefore that the trilogy of the Oresteia could have had no connexion with it. Shortly before the arrival of Aeschylus at the court of Hiero, that prince had built the town of Aetna, at the bottom of the mountain of that name, and on the site of the ancient Catana: in connexion with this event, Aeschylus is said to have composed his play of the Women of Aetna (B.C. 471, or 472), in which he predicted and prayed for the prosperity of the new city. At the request of Hiero, he also reproduced the play of the Persae, with the trilogy of which he had been victorious in the dramatic contests at Athens. (B.C. 472.) Now we know that the trilogy of the Seven against Thebes was represented soon after the "Persians:" it follows therefore that the former trilogy must have been first represented not later than B.C. 470. (Welcker, *Trilogie*, p. 520; Schol. *ad Aristoph. Ran.* 1053.) Aristeides, who died in B.C. 468, was living at the time. (Plut. *Arist.* 3.) Besides "The Women of Aetna," Aeschylus also composed other pieces in Sicily, in which are said to have occurred Sicilian words and expressions not intelligible to the Athenians. (Athen. ix. p. 402, b.) From the number of such words and expressions, which have been noticed in the later extant plays of Aeschylus, it has been inferred that he spent a considerable time in Sicily, on this his first visit. We must not however omit to mention, that, according to some accounts, Aeschylus also visited Sicily about B.C. 488, previous to what we have considered his first visit. (Bode, *Id.* iii. p. 215.) The occasion of this retirement is said to have been the victory gained over him by Simonides, to whom the Athenians adjudged the prize for the best elegy on those who fell at Marathon. This tradition, however, is not supported by strong independent testimony, and accordingly its truth has been much questioned. Suidas indeed states that Aeschylus had visited Sicily even before this, when he was only twenty-five years of age (B.C. 499), immediately after his first contest with Pratinas, on which occasion the crowd of spectators was so great as to cause the fall of the wooden planks (ἴκρια) or temporary scaffolding, on which they were accommodated with seats.

In B.C. 467, his friend and patron king Hiero died; and in B.C. 458, it appears that Aeschylus was again at Athens from the fact that the trilogy of the Oresteia was produced in that year. The conjecture of Böckh, that this might have been a second representation in the absence of the poet, is not supported by any probable reasons, for we have no intimation that the Oresteia ever had been acted before. (Hermann, *Opusc.* ii. p. 137.) In the same or the following year (B.C. 457), Aeschylus again visited Sicily for the last time, and the reason assigned for this his second or as others conceive his fourth visit to this island, is both probable and sufficient. The fact is, that in his play of the Eumenides, the third and last of the three plays which made up the Orestean trilogy, Aeschylus proved himself a decided supporter of the ancient dignities and power of that "watchful guardian" of Athens, the aristocratical court of the Areiopagus, in opposition to Pericles and his democratical coadjutors. With this trilogy Aeschylus was indeed successful as a poet, but not as a politician: it did not produce the effects he had wished and intended, and he found that he had striven in vain against the opinions and views of a generation to which he did not belong. Accordingly it has been conjectured that either from disappointment or fear of the consequences, or perhaps from both these causes, he again quitted Athens, and retired once more to Sicily. But another reason, which if founded on truth, perhaps operated in conjunction with the former, has been assigned for his last sojourn in Sicily. This rests on a statement made more or less distinctly by various authors, to the effect that Aeschylus was accused of impiety before the court of the Areiopagus, and that he would have been condemned but for the interposition of his brother Ameinias, who had distinguished himself at the battle of Salamis. (Aelian, *V. H.* v. 19.) According to some authors

this accusation was preferred against him, for having in some of his plays either divulged or profanely spoken of the mysteries of Ceres. According to others, the charge originated from his having introduced on the stage the dread goddesses, the Eumenides, which he had done in such a way as not only to do violence to popular prejudice, but also to excite the greatest alarm among the spectators. Now, the Eumenides contains nothing which can be considered as a publication of the mysteries of Ceres, and therefore we are inclined to think that his political enemies availed themselves of the unpopularity he had incurred by his "Chorus of Furies," to get up against him a charge of impiety, which they supported not only by what was objectionable in the Eumenides, but also in other plays not now extant. At any rate, from the number of authorities all confirming this conclusion, there can be no doubt that towards the end of his life Aeschylus incurred the serious displeasure of a strong party at Athens, and that after the exhibition of the Orestean trilogy he retired to Gela in Sicily, where he died B. C. 456, in the 69th year of his age, and three years after the representation of the Eumenides. On the manner of his death the ancient writers are unanimous. (Suidas, *s. v.* Χελωνημυῶν.) An eagle, say they, mistaking the poet's bald head for a stone, let a tortoise fall upon it to break the shell, and so fulfilled an oracle, according to which Aeschylus was fated to die by a blow from heaven. The inhabitants of Gela shewed their regard for his character, by public solemnities in his honour, by erecting a noble monument to him, and inscribing it with an epitaph written by himself. (Paus. i. 14. § 4; Athen. xiv. 627. d. *Vit. Anon.*) In it Gela is mentioned as the place of his burial, and the field of Marathon as the place of his most glorious achievements; but no mention is made of his poetry, the only subject of commemoration in the later epigrams written in his honour. At Athens also his name and memory were holden in especial reverence, and the prophecy in which he (Athen. viii. 347, e. f.) is said to have predicted his own posthumous fame, when he was first defeated by Sophocles, was amply fulfilled. His pieces were frequently reproduced on the stage; and by a special decree of the people, a chorus was provided at the expense of the state for any one who might wish to exhibit his tragedies a second time. (Aristoph. *Achar.* 102; Aeschyl. vita.) Hence Aristophanes (*Ran.* 892) makes Aeschylus say of himself, that his poetry did not die with him; and even after his death, he may be said to have gained many victories over his successors in Attic tragedy. (Hermann, *Opusc.* ii. p. 158.) The plays thus exhibited for the first time may either have been those which Aeschylus had not produced himself, or such as had been represented in Sicily, and not at Athens, during his lifetime. The individuals who exhibited his dramatic remains on the Attic stage were his sons Euphorion and Bion: the former of whom was, in B. C. 431, victorious with a tetralogy over Sophocles and Euripides (Argum. Eurip. Med.), and in addition to this is said to have gained four victories with dramatic pieces of his father's never before represented. (Blomfield, *ad Argum. Agam.* p. 20.) Philocles also, the son of a sister of Aeschylus, was victorious over the King Oedipus of Sophocles, probably with a tragedy of his uncle's. (Argum. Soph. Oed. Tyr.) From and by means of these persons arose what was called the Tragic School of Aeschylus, which continued for the space of 125 years.

We have hitherto spoken of Aeschylus as a poet only; but it must not be forgotten that he was also highly renowned as a warrior. His first achievements as a soldier were in the battle of Marathon, in which his brother Cynaegeirus and himself so highly distinguished themselves, that their exploits were commemorated with a descriptive painting in the theatre of Athens, which was thought to be much older than the statue there erected in honour of Aeschylus. (Paus. i. 21. § 2.) The epitaph which he wrote on himself, proves that he considered his share in that battle as the most glorious achievement of his life, though he was also engaged at Artemisium, Salamis, and Plataea. (Paus. i. 14. § 4.) All his family, indeed, were distinguished for bravery. His younger brother Ameinias (Herod. viii. 84; Diod. xi. 25) was noted as having commenced the attack on the Persian ships at Salamis, and at Marathon no one was so perseveringly brave as Cynaegeirus. (Herod. vi. 114.) Hence we may not unreasonably suppose, that the gratitude of the Athenians for such services contributed somewhat to a due appreciation of the poet's merits, and to the tragic victory which he gained soon after the battle of Marathon (B. C. 484) and before that of Salamis. Nor can we wonder at the peculiar vividness and spirit with which he portrays the "pomp and circumstance" of war, as in the Persae, and the "Seven against Thebes," describing its incidents and actions as one who had really been an actor in scenes such as he paints.

The style of Aeschylus is bold, energetic, and sublime, full of gorgeous imagery, and magnificent expressions such as became the elevated characters of his dramas, and the ideas he wished to express. (Aristoph. *Ran.* 934.) This sublimity of diction was however sometimes carried to an extreme, which made his language turgid and inflated, so that as Quintilian (x. 1) says of him, "he is grandiloquent to a fault." In the turn of his expressions, the poetical predominates over the syntactical. He was peculiarly fond of metaphorical phrases and strange compounds, and obsolete language, so that he was much more epic in his language than either Sophocles or Euripides, and excelled in displaying strong feelings and impulses, and describing the awful and the terrible, rather than in exhibiting the workings of the human mind under the influence of complicated and various motives. But notwithstanding the general elevation of his style, the subordinate characters in his plays, as the watchman in the Agamemnon, and the nurse of Orestes in the Choephoroe, are made to use language fitting their station, and less removed from that of common life.

The characters of Aeschylus, like his diction, are sublime and majestic,—they were gods and heroes of colossal magnitude, whose imposing aspect could be endured by the heroes of Marathon and Salamis, but was too awful for the contemplation of the next generation, who complained that Aeschylus' language was not human. (Aristoph. *Ran.* 1056.) Hence the general impressions produced by the poetry of Aeschylus were rather of a religious than of a moral nature: his personages being both in action and suffering, superhuman, and therefore not always fitted to teach practical

lessons. He produces indeed a sort of religious awe, and dread of the irresistible power of the gods, to which man is represented as being entirely subject; but on the other hand humanity often appears as the sport of an irrevocable destiny, or the victim of a struggle between superior beings. Still Aeschylus sometimes discloses a providential order of compensation and retribution, while he always teaches the duty of resignation and submission to the will of the gods, and the futility and fatal consequences of all opposition to it. See Quarterly Review, No. 112, p. 315.

With respect to the construction of his plays, it has been often remarked, that they have little or no plot, and are therefore wanting in dramatic interest: this deficiency however may strike us more than it otherwise would in consequence of most of his extant plays being only parts, or acts of a more complicated drama. Still we cannot help being impressed with the belief, that he was more capable of sketching a vast outline, than of filling up its parts, however bold and vigorous are the sketches by which he portrays and groups his characters. His object, indeed, according to Aristophanes, in such plays as the Persae, and the Seven against Thebes, which are more epical than dramatical, was rather to animate his countrymen to deeds of glory and warlike achievement, and to inspire them with generous and elevated sentiments, by a vivid exhibition of noble deeds and characters, than to charm or startle by the incidents of an elaborate plot. (*Ran.* 1000.) The religious views and tenets of Aeschylus, so far as they appear in his writings, were Homeric. Like Homer, he represents Zeus as the supreme Ruler of the Universe, the source and centre of all things. To him all the other divinities are subject, and from him all their powers and authority are derived. Even Fate itself is sometimes identical with his will, and the result of his decrees. He only of all the beings in heaven and earth is free to act as he pleases. (*Prom.* 40.)

In Philosophical sentiments, there was a tradition that Aeschylus was a Pythagorean (Cic. *Tus. Disp.* ii. 10); but of this his writings do not furnish any conclusive proof, though there certainly was some similarity between him and Pythagoras in the purity and elevation of their sentiments.

The most correct and lively description of the character and dramatic merits of Aeschylus, and of the estimation in which he was held by his contemporaries and immediate successors, is given by Aristophanes in his "Frogs." He is there depicted as proud and impatient, and his style and genius such as we have described it. Aristophanes was evidently a very great admirer of him, and sympathised in no common degree with his political and moral sentiments. He considered Aeschylus as without a rival and utterly unapproachable as a tragic poet; and represents even Sophocles himself as readily yielding to and admitting his superior claims to the tragic throne. But few if any of the ancient critics seem to have altogether coincided with Aristophanes in his estimation of Aeschylus, though they give him credit for his excellences. Thus Dionysius (*De Poet. Vet.* ii. 9) praises the originality of his ideas and of his expressions, and the beauty of his imagery, and the propriety and dignity of his characters. Longinus (15) speaks of his elevated creations and imagery, but condemns some of his expressions as harsh and

overstrained; and Quintilian (x. 1) expresses himself much to the same effect. The expression attributed to Sophocles, that Aeschylus did what was right without knowing it (Athen. x. p. 428, f.), in other words, that he was an unconscious genius, working without any knowledge of or regard to the artistical laws of his profession, is worthy of note. So also is the observation of Schlegel (Lecture iv.), that "Generally considered, the tragedies of Aeschylus are an example amongst many, that in art, as in nature, gigantic productions precede those of regulated symmetry, which then dwindle away into delicacy and insignificance; and that poetry in her first manifestation always approaches nearest to the awfulness of religion, whatever shape the latter may assume among the various races of men." Aeschylus himself used to say of his dramas, that they were fragments of the great banquet of Homer's table. (Athen. viii. p. 347, e.) The alterations made by Aeschylus in the composition and dramatic representation of Tragedy were so great, that he was considered by the Athenians as the father of it, just as Homer was of Epic poetry and Herodotus of History. (Philostr. *Vit. Apoll.* vi. 11.) As the ancients themselves remarked, it was a greater advance from the elementary productions of Thespis, Choerilus, and Phrynichus, to the stately tragedy of Aeschylus, than from the latter to the perfect and refined forms of Sophocles. It was the advance from infancy if not to maturity, at least to a youthful and vigorous manhood. Even the improvements and alterations introduced by his successors were the natural results and suggestions of those of Aeschylus. The first and principal alteration which he made was the introduction of a second actor (*δευτεραγωνιστής*, Aristot. *Poet.* 4. § 16), and the consequent formation of the dialogue properly so called, and the limitation of the choral parts. So great was the effect of this change that Aristotle denotes it by saying, that he made the dialogue, the principal part of the play (*τὸν λόγον πρωταγωνιστὴν παρεσκεύασεν*), instead of the choral part, which was now become subsidiary and secondary. This innovation was of course adopted by his contemporaries, just as Aeschylus himself (*e. g.* in the *Choephoroe* 665—716) followed the example of Sophocles, in subsequently introducing a third actor. The characters in his plays were sometimes represented by Aeschylus himself. (Athen. i. p. 39.) In the early part of his career he was supported by an actor named Cleandrus, and afterwards by Myniscus of Chalchis. (Vita apud Robert. p. 161.) The dialogue between the two principal characters in the plays of Aeschylus was generally kept up in a strictly symmetrical form, each thought or sentiment of the two speakers being expressed in one or two unbroken lines: e. g. as the dialogue between Kratos and Hephaestus at the beginning of the Prometheus. In the same way, in the Seven against Thebes, Eteocles always expresses himself in three lines between the reflections of the chorus. This arrangement, differing as it does from the forms of ordinary conversation, gives to the dialogue of Aeschylus an elevated and stately character, which bespeaks the conversation of gods and heroes. But the improvements of Aeschylus were not limited to the composition of tragedy: he added the resources of art in its exhibition. Thus, he is said to have availed himself of the skill of Aga-

tharcus, who painted for him the first scenes which had ever been drawn according to the principles of linear perspective. (Vitruv. *Praef.* lib. vii.) He also furnished his actors with more suitable and magnificent dresses, with significant and various masks, and with the thick-soled cothurnus, to raise their statue to the height of heroes. He moreover bestowed so much attention on the choral dances, that he is said to have invented various figures himself, and to have instructed the choristers in them without the aid of the regular ballet-masters. (Athen. i. p. 21.) So great was Aeschylus' skill as a teacher in this respect, that Telestes, one of his choristers, was able to express by dance alone the various incidents of the play of the Seven against Thebes. (Athen. *l. c.*) The removal of all deeds of bloodshed and murder from the public view, in conformity with the rule of Horace (*A. P.* 185), is also said to have been a practice introduced by Aeschylus. (Philos. *Vit. Apol.* vi. 11.) With him also arose the usage of representing at the same time a *trilogy* of plays connected in subject, so that each formed one act, as it were, of a great whole, which might be compared with some of Shakespeare's historical plays. Even before the time of Aeschylus, it had been customary to contend for the prize of tragedy with three plays exhibited at the same time, but it was reserved for him to shew how each of three tragedies might be complete in itself, and independent of the rest, and nevertheless form a part of a harmonious and connected whole. The only example still extant of such a trilogy is the Oresteia, as it was called. A Satyrical play commonly followed each tragic trilogy, and it is recorded that Aeschylus was no less a master of the ludicrous than of the serious drama. (Paus. ii. 13. § 5.)

Aeschylus is said to have written seventy tragedies. Of these only seven are extant, namely, the "Persians," the "Seven against Thebes," the "Suppliants," the "Prometheus," the "Agamemnon," the "Choephoroe," and "Eumenides;" the last three forming, as already remarked, the trilogy of the "Oresteia." The "Persians" was acted in B. C. 472, and the "Seven against Thebes" a year afterwards. The "Oresteia" was represented in B.C. 458; the "Suppliants" and the "Prometheus" were brought out some time between the "Seven against Thebes" and the "Oresteia." It has been supposed from some allusions in the "Suppliants," that this play was acted in B. C. 461, when Athens was allied with Argos.

The first edition of Aeschylus was printed at Venice, 1518, 8vo.; but parts of the Agamemnon and the Choephoroe are not printed in this edition, and those which are given, are made up into one play. Of the subsequent editions the best was by Stanley, Lond. 1663, fo. with the Scholia and a commentary, reedited by Butler. The best recent editions are by Wellauer, Lips. 1823, W. Dindorf, Lips. 1827, and Scholefield, Camb. 1830. There are numerous editions of various plays, of which those most worthy of mention are by Blomfield, Müller, Klausen, and Peile. The principal English translations are by Potter, Harford, and Medwin. (Petersen, *De Aeschyli Vita et Fabulis*, Havniae, 1814; Welcker, *Die Aeschyl. Trilogie Prometheus*, Darmstadt, 1824, *Nachtrag zur Trilogie*, Frankf. 1826, and *Die Griech. Tragödien*, Bonn, 1840; Klausen, *Theologumena Aeschyli Tragici*, Berol. 1829.) [R. W.]

AE'SCHYLUS (Αἰσχύλος), of ALEXANDRIA, an epic poet, who must have lived previous to the end of the second century of our aera, and whom Athenaeus calls a well-informed man. One of his poems bore the title "Amphitryon," and another "Messeniaca." A fragment of the former is preserved in Athenaeus. (xiii. p. 599.) According to Zenobius (v. 85), he had also written a work on proverbs. (Περὶ Παροιμιῶν; compare Schneidewin, *Praefat. Paroemiogr.* p. xi.) [L. S.]

AE'SCHYLUS of CNIDUS, a contemporary of Cicero, and one of the most celebrated rhetoricians in Asia Minor. (Cic. *Brut.* 91, 95.)

AE'SCHYLUS (Αἰσχύλος), of RHODES, was appointed by Alexander the Great one of the inspectors of the governors of that country after its conquest in B.C. 332. (Arrian, *Anab.* iii. 5; comp. Curt. iv. 8.) He is not spoken of again till B. C. 319, when he is mentioned as conveying in four ships six hundred talents of silver from Cilicia to Macedonia, which were detained at Ephesus by Antigonus, in order to pay his foreign mercenaries. (Diod. xviii. 52.)

AESCULA'PIUS (Ἀσκληπιός), the god of the medical art. In the Homeric poems Aesculapius does not appear to be considered as a divinity, but merely as a human being, which is indicated by the adjective ἀμύμων, which is never given to a god. No allusion is made to his descent, and he is merely mentioned as the ἰητὴρ ἀμύμων, and the father of Machaon and Podaleirius. (*Il.* ii. 731, iv. 194, xi. 518.) From the fact that Homer (*Od.* iv. 232) calls all those who practise the healing art descendants of Paeëon, and that Podaleirius and Machaon are called the sons of Aesculapius, it has been inferred, that Aesculapius and Paeëon are the same being, and consequently a divinity. But wherever Homer mentions the healing god, it is always Paeëon, and never Aesculapius; and as in the poet's opinion all physicians were descended from Paeëon, he probably considered Aesculapius in the same light. This supposition is corroborated by the fact, that in later times Paeëon was identified with Apollo, and that Aesculapius is universally described as a descendant of Apollo. The two sons of Aesculapius in the Iliad, were the physicians in the Greek army, and are described as ruling over Tricca, Ithome, and Oechalia. (*Il.* ii. 729.) According to Eustathius (*ad Hom.* p. 330), Lapithes was a son of Apollo and Stilbe, and Aesculapius was a descendant of Lapithes. This tradition seems to be based on the same groundwork as the more common one, that Aesculapius was a son of Apollo and Coronis, the daughter of Phlegyas, who is a descendant of Lapithes. (Apollod. iii. 10. § 3; Pind. *Pyth.* iii. 14, with the Schol.)

The common story then goes on as follows. When Coronis was with child by Apollo, she became enamoured with Ischys, an Arcadian, and Apollo informed of this by a raven, which he had set to watch her, or, according to Pindar, by his own prophetic powers, sent his sister Artemis to kill Coronis. Artemis accordingly destroyed Coronis in her own house at Lacereia in Thessaly, on the shore of lake Baebia. (Comp. Hom. *Hymn.* 27. 3.) According to Ovid (*Met.* ii. 605, &c.) and Hyginus (*Poet. Astr.* ii. 40), it was Apollo himself who killed Coronis and Ischys. When the body of Coronis was to be burnt, Apollo, or, according to others (Paus. ii. 26. § 5), Hermes,

saved the child (Aesculapius) from the flames, and carried it to Cheiron, who instructed the boy in the art of healing and in hunting. (Pind. *Pyth.* iii. 1, &c.; Apollod. iii. 10. § 3; Paus. *l. c.*) According to other traditions Aesculapius was born at Tricca in Thessaly (Strab. xiv. p. 647), and others again related that Coronis gave birth to him during an expedition of her father Phlegyas into Peloponnesus, in the territory of Epidaurus, and that she exposed him on mount Tittheion, which was before called Myrtion. Here he was fed by a goat and watched by a dog, until at last he was found by Aresthanas, a shepherd, who saw the boy surrounded by a lustre like that of lightning. (See a different account in Paus. viii. 25. § 6.) From this dazzling splendour, or from his having been rescued from the flames, he was called by the Dorians αἰγλαεήρ. The truth of the tradition that Aesculapius was born in the territory of Epidaurus, and was not the son of Arsinoë, daughter of Leucippus and born in Messenia, was attested by an oracle which was consulted to decide the question. (Paus. ii. 26. § 6, iv. 3. § 2; Cic. *De Nat. Deor.* iii. 22, where three different Aesculapiuses are made out of the different local traditions about him.) After Aesculapius had grown up, reports spread over all countries, that he not only cured all the sick, but called the dead to life again. About the manner in which he acquired this latter power, there were two traditions in ancient times. According to the one (Apollod. *l. c.*), he had received from Athena the blood which had flowed from the veins of Gorgo, and the blood which had flowed from the veins of the right side of her body possessed the power of restoring the dead to life. According to the other tradition, Aesculapius on one occasion was shut up in the house of Glaucus, whom he was to cure, and while he was standing absorbed in thought, there came a serpent which twined round the staff, and which he killed. Another serpent then came carrying in its mouth a herb with which it recalled to life the one that had been killed, and Aesculapius henceforth made use of the same herb with the same effect upon men. (Hygin. *Poet. Astr.* ii. 14.) Several persons, whom Aesculapius was believed to have restored to life, are mentioned by the Scholiast on Pindar (*Pyth.* iii. 96) and by Apollodorus. (*l. c.*) When he was exercising this art upon Glaucus, Zeus killed Aesculapius with a flash of lightning, as he feared lest men might gradually contrive to escape death altogether (Apollod. iii. 10. § 4), or, according to others, because Pluto had complained of Aesculapius diminishing the number of the dead too much. (Diod. iv. 71; comp. Schol. *ad Pind. Pyth.* iii. 102.) But, on the request of Apollo, Zeus placed Aesculapius among the stars. (Hygin. *Poet. Astr.* ii. 14.) Aesculapius is also said to have taken part in the expedition of the Argonauts and in the Calydonian hunt. He was married to Epione, and besides the two sons spoken of by Homer, we also find mention of the following children of his: Janiscus, Alexenor, Aratus, Hygieia, Aegle, Iaso, and Panaceia (Schol. *ad Pind. Pyth.* iii. 14; Paus. ii. 10. § 3, i. 34. § 2), most of whom are only personifications of the powers ascribed to their father.

These are the legends about one of the most interesting and important divinities of antiquity. Various hypotheses have been brought forward to explain the origin of his worship in Greece; and, while some consider Aesculapius to have been originally a real personage, whom tradition had connected with various marvellous stories, others have explained all the legends about him as mere personifications of certain ideas. The serpent, the perpetual symbol of Aesculapius, has given rise to the opinion, that the worship was derived from Egypt, and that Aesculapius was identical with the serpent Cnuph worshipped in Egypt, or with the Phoenician Esmun. (Euseb. *Praep. Evang.* i. 10; comp. Paus. vii. 23. § 6.) But it does not seem necessary to have recourse to foreign countries in order to explain the worship of this god. His story is undoubtedly a combination of real events with the results of thoughts or ideas, which, as in so many instances in Greek mythology, are, like the former, considered as facts. The kernel, out of which the whole myth has grown, is perhaps the account we read in Homer; but gradually the sphere in which Aesculapius acted was so extended, that he became the representative or the personification of the healing powers of nature, which are naturally enough described as the son (the effects) of Helios,—Apollo, or the Sun.

Aesculapius was worshipped all over Greece, and many towns, as we have seen, claimed the honour of his birth. His temples were usually built in healthy places, on hills outside the town, and near wells which were believed to have healing powers. These temples were not only places of worship, but were frequented by great numbers of sick persons, and may therefore be compared to modern hospitals. (Plut. *Quaest. Rom.* p. 286, D.) The principal seat of his worship in Greece was Epidaurus, where he had a temple surrounded with an extensive grove, within which no one was allowed to die, and no woman to give birth to a child. His sanctuary contained a magnificent statue of ivory and gold, the work of Thrasymedes, in which he was represented as a handsome and manly figure, resembling that of Zeus. (Paus. ii. 26 and 27.) He was seated on a throne, holding in one hand a staff, and with the other resting upon the head of a dragon (serpent), and by his side lay a dog. (Paus. ii. 27. § 2.) Serpents were everywhere connected with the worship of Aesculapius, probably because they were a symbol of prudence and renovation, and were believed to have the power of discovering herbs of wondrous powers, as is indicated in the story about Aesculapius and the serpents in the house of Glaucus. Serpents were further believed to be guardians of wells with salutary powers. For these reasons a peculiar kind of tame serpents, in which Epidaurus abounded, were not only kept in his temple (Paus. ii. 28. § 1), but the god himself frequently appeared in the form of a serpent. (Paus. iii. 23. § 4; Val. Max. i. 8. § 2; Liv. *Epit.* 11; compare the account of Alexander Pseudomantis in Lucian.) Besides the temple of Epidaurus, whence the worship of the god was transplanted to various other parts of the ancient world, we may mention those of Tricca (Strab. ix. p. 437), Celaenae (xiii. p. 603), between Dyme and Patrae (viii. p. 386), near Cyllene (viii. p. 337), in the island of Cos (xiii. p. 657; Paus. iii. 23. § 4), at Gerenia (Strab. viii. p. 360), near Caus in Arcadia (Steph. Byz. *s. v.*), at Sicyon (Paus. ii. 10. § 2), at Athens (i. 21. § 7), near Patrae (vii. 21. § 6), at Titane in the territory of Sicyon (vii. 23. § 6), at Thelpusa (viii. 25. § 3), in Messene (iv. 31. § 8), at Phlius (ii. 13.

§ 3), Argos (ii. 23. § 4), Aegium (ii. 23. § 5), Pellene (vii. 27. § 5), Asopus (iii. 22. § 7), Pergamum (iii. 26. § 7), Lebene in Crete, Smyrna, Balagrae (ii. 26. § 7), Ambracia (Liv. xxxviii. 5), at Rome and other places. At Rome the worship of Aesculapius was introduced from Epidaurus at the command of the Delphic oracle or of the Sibylline books, in B. C. 293, for the purpose of averting a pestilence. Respecting the miraculous manner in which this was effected see Valerius Maximus (i. 8. § 2), and Ovid. (*Met.* xv. 620, &c.; comp. Niebuhr, *Hist. of Rome*, iii. p. 408, &c.; Liv. x. 47, xxix. 11; Suet. *Claud.* 25.)

The sick, who visited the temples of Aesculapius, had usually to spend one or more nights in his sanctuary (*καθεύδειν*, *incubare*, Paus. ii. 27 § 2), during which they observed certain rules prescribed by the priests. The god then usually revealed the remedies for the disease in a dream. (Aristoph. *Plut.* 662, &c.; Cic. *De Div.* ii. 59; Philostr. *Vita Apollon.* i. 7; Jambl. *De Myst.* iii. 2.) It was in allusion to this *incubatio* that many temples of Aesculapius contained statues representing Sleep and Dream. (Paus. ii. 10. § 2.) Those whom the god cured of their disease offered a sacrifice to him, generally a cock (Plat. *Phaed.* p. 118) or a goat (Paus. x. 32. § 8; Serv. *ad Virg. Georg.* ii. 380), and hung up in his temple a tablet recording the name of the sick, the disease, and the manner in which the cure had been effected. The temples of Epidaurus, Tricca, and Cos, were full of such votive tablets, and several of them are still extant. (Paus. ii. 27. § 3; Strab. viii. p. 374; comp. *Dict. of Ant.* p. 673.) Respecting the festivals celebrated in honour of Aesculapius see *Dict. of Ant.* p. 103, &c. The various surnames given to the god partly describe him as the healing or saving god, and are partly derived from the places in which he was worshipped. Some of his statues are described by Pausanias. (ii. 10. § 3, x. 32. § 8.) Besides the attributes mentioned in the description of his statue at Epidaurus, he is sometimes represented holding in one hand a phial, and in the other a staff; sometimes also a boy is represented standing by his side, who is the genius of recovery, and is called Telesphorus, Euamerion, or Acesius. (Paus. ii. 11. § 7.) We still possess a considerable number of marble statues and busts of Aesculapius, as well as many representations on coins and gems. (Böttiger, *Amalthea*, i. p. 282; ii. p. 361; Hirt. *Mythol. Bilderb.* i. p. 84; Müller, *Handb. der Archäol.* p. 597, &c. 710.)

There were in antiquity two works which went under the name of Aesculapius, which, however, were no more genuine than the works ascribed to Orpheus. (Fabricius, *Bibl. Graec.* i. p. 55, &c.)

The descendants of Aesculapius were called by the patronymic name *Asclepiadae*. (Ἀσκληπιάδαι.) Those writers, who consider Aesculapius as a real personage, must regard the Asclepiadae as his real descendants, to whom he transmitted his medical knowledge, and whose principal seats were Cos and Cnidus. (Plat. *de Re Publ.* iii. p. 405, &c.) But the Asclepiadae were also regarded as an order or caste of priests, and for a long period the practice of medicine was intimately connected with religion. The knowledge of medicine was regarded as a sacred secret, which was transmitted from father to son in the families of the Asclepiadae, and we still possess the oath which every one was obliged to take when he was put in possession of the medical secrets. (Galen, *Anat.* ii. p. 128; Aristid. *Orat.* i. p. 80; comp. K. Sprengel, *Gesch. der Medicin.* vol. i.) [L. S.]

AESERNI'NUS. [MARCELLUS.]

AE'SION (Αἰσίων), an Athenian orator, was a contemporary of Demosthenes, with whom he was educated. (Suidas, *s. v.* Δημοσθένης.) To what party he belonged during the Macedonian time is uncertain. When he was asked what he thought of the orators of his time, he said, that when he heard the other orators, he admired their beautiful and sublime conversations with the people, but that the speeches of Demosthenes, when read, excelled all others by their skilful construction and their power. (Hermippus, *ap. Plut. Dem.* 10.) Aristotle (*Rhet.* iii. 10) mentions a beautiful expression of Aesion. [L. S.]

AESON (Αἴσων), a son of Cretheus, the founder of Iolcus, and of Tyro, the daughter of Salmoneus. He was excluded by his step-brother Pelias from his share in the kingdom of Thessaly. He was father of Jason and Promachus, but the name of his wife is differently stated, as Polymede, Alcimede, Amphinome, Polypheme, Polymele, Arne, and Scarphe. (Apollod. i. 9. § 11 and § 16; Hom. *Od.* xi. 258; Tzetz. *ad Lycophr.* 872; Diod. iv. 50; Schol. *ad Apollon.* i. 45; Schol. *ad Hom. Od.* xii. 70.) Pelias endeavoured to secure the throne to himself by sending Jason away with the Argonauts, but when one day he was surprised and frightened by the news of the return of the Argonauts, he attempted to get rid of Aeson by force, but the latter put an end to his own life. (Apollod. i. 9. § 27.) According to an account in Diodorus (iv. 50), Pelias compelled Aeson to kill himself by drinking ox's blood, for he had received intelligence that Jason and his companions had perished in their expedition. According to Ovid (*Met.* vii. 163, 250, &c.), Aeson survived the return of the Argonauts, and was made young again by Medeia. Jason as the son of Aeson is called Aesonides. (Orph. *Arg.* 55.) [L. S.]

AESO'NIDES. [AESON.]

AESO'PUS (Αἴσωπος), a writer of Fables, a species of composition which has been defined "analogical narratives, intended to convey some moral lesson, in which irrational animals or objects are introduced as speaking." (*Philolog. Museum*, i. p. 280.) Of his works none are extant, and of his life scarcely anything is known. He appears to have lived about B. C. 570, for Herodotus (ii. 134) mentions a woman named Rhodopis as a fellow-slave of Aesop's, and says that she lived in the time of Amasis king of Egypt, who began to reign B. C. 569. Plutarch makes him contemporary with Solon (*Sept. Sap. Conv.* p. 152, c.), and Laertius (i. 72) says, that he flourished about the 52th Olympiad. The only apparent authority against this date is that of Suidas (*s. v.* Αἴσωπος); but the passage is plainly corrupt, and if we adopt the correction of Clinton, it gives about B. C. 620 for the date of his birth; his death is placed B. C. 564, but may have occurred a little later. (See Clinton, *Fast. Hell.* vol. i. pp. 213, 237, 239.)

Suidas tells us that Samos, Sardis, Mesembria in Thrace, and Cotiæum in Phrygia dispute the honour of having given him birth. We are told that he was originally a slave, and the reason of his first writing fables is given by Phaedrus. (iii.

Prolog. 33, &c.) Among his masters were two Samians, Xanthus and Iadmon, from the latter of whom he received his freedom. Upon this he visited Croesus (where we are told that he reproved Solon for discourtesy to the king), and afterwards Peisistratus at Athens. Plutarch (*de sera Num. Vind.* p. 556) tells us, that he was sent to Delphi by Croesus, to distribute among the citizens four minae a piece. But in consequence of some dispute arising on the subject, he refused to give any money at all, upon which the enraged Delphians threw him from a precipice. Plagues were sent upon them from the gods for the offence, and they proclaimed their willingness to give a compensation for his death to any one who could claim it. At length Iadmon, the grandson of his old master, received the compensation, since no nearer connexion could be found. (Herod. ii. 134.)

There seems no reason to doubt this story about the compensation, and we have now stated all the circumstances of Aesop's life which rest on any authority. But there are a vast variety of anecdotes and adventures in which he bears the principal part, in a life of him prefixed to a book of Fables purporting to be his, and collected by Maximus Planudes, a monk of the 14th century. This life represents Aesop as a perfect monster of ugliness and deformity; a notion for which there is no authority whatever. For he is mentioned in passages of classical authors, where an allusion to such personal peculiarities would have been most natural, without the slightest trace of any such allusion. He appears for instance in Plutarch's Convivium, where though there are many jokes on his former condition as a slave, there are none on his appearance, and we need not imagine that the ancients would be restrained from such jokes by any feelings of delicacy, since the nose of Socrates furnishes ample matter for raillery in the Symposium of Plato. Besides, the Athenians caused Lysippus to erect a statue in his honour, which had it been sculptured in accordance with the above description, would have been the reverse of ornamental.

The notices however which we possess of Aesop are so scattered and of such doubtful authority, that there have not been wanting persons to deny his existence altogether. "In poetical philosophy," says Vico in his *Scienza Nuova*, "Aesop will be found not to be any particular and actually existing man, but the abstraction of a class of men, or a poetical character representative of the companions and attendants of the heroes, such as certainly existed in the time of the seven Sages of Greece." This however is an excess of scepticism into which it would be most unreasonable to plunge: whether Aesop left any written works at all, is a question which affords considerable room for doubt, and to which Bentley inclines to give a negative. Thus Aristophanes (*Vesp.* 1259) represents Philocleon as learning his Fables *in conversation* and not out of a book, and Socrates who turned them into poetry versified those that "he knew, and could most readily remember." (Plat. *Phaed.* p. 61, b; Bentley, *Dissertation on the Fables of Aesop*, p. 136.)

However this may be, it is certain that fables, bearing Aesop's name, were popular at Athens in its most intellectual age. We find them frequently noticed by Aristophanes. One of the pleasures of a dicast (*Vesp.* 566) was, that among the candidates for his protection and vote some endeavoured

to win his favour by repeating to him fables, and some Αἰσώπου τί γέλοιον. Two specimens of these γέλοια or *drolleries* may be read in the *Vespae*, 1401, &c., and in the *Aves*, 651, &c. The latter however is said by the Scholiast to be the composition of Archilochus, and it is probable that many anecdotes and jests were attributed to Aesop, as the most popular of all authors of the kind, which really were not his. This is favourable to Bentley's theory, that his fables were not collected in a written form, which also derives additional probability from the fact that there is a variation in the manner in which ancient authors quote Aesop, even though they are manifestly referring to the same fable. Thus Aristotle (*De Part. Anim.* iii. 2) cites from him a complaint of Momus, "that the bull's horns were not placed about his shoulders, where he might make the strongest push, but in the tenderest part, his head," whilst Lucian (*Nigr.* 32) makes the fault to be "that his horns were not placed straight before his eyes." A written collection would have prevented such a diversity.

Besides the drolleries above mentioned, there were probably fables of a graver description, since, as we have seen, Socrates condescended to turn them into verse, of which a specimen has been preserved by Diogenes Laertius. Again, Plato, though he excluded Homer's poems from his imaginary Republic, praises the writings of Aesop. By him they are called μῦθοι (*Phaed.* pp. 60, 61), though an able writer in the Philological Museum (i. p. 281) thinks that the more ancient name for such fictions was αἶνος, a word explained by Buttmann (*Lexilogus*, p. 60, Eng. transl.), "a speech full of meaning, or cunningly imagined" (Hom. *Od.* xiv. 508), whence Ulysses is called πολύαινος in reference to the particular sort of speeches which mark his character. In Hesiod (*Op. et Dies*, 200), it has passed into the sense of a moral fable. The αἶνοι or μῦθοι of Aesop were certainly in prose:—they are called by Aristophanes λόγοι, and their author (Herod. ii. 134) is Αἴσωπος ὁ λογόποιος, λόγος being the peculiar word for Prose, as ἔπη was for verse, and including both fable and history, though afterwards restricted to oratory, when that became a separate branch of composition.

Following the example of Socrates, Demetrius Phalereus (B. C. 320) turned Aesop's fables into poetry, and collected them into a book: and after him an author, whose name is unknown, published them in Elegiacs, of which some fragments are preserved by Suidas. But the only Greek versifier of Aesop, of whose writings any whole fables are preserved is Babrius, an author of no mean powers, and who may well take his place amongst Fabulists with Phaedrus and La Fontaine. His version is in Choliambics, *i. e. lame, halting* iambics (χωλος, ἴαμβος), verses which follow in all respects the laws of the Iambic Trimeter till the sixth foot, which is either a spondee or trochee, the fifth being properly an iambus. This version was made a little before the age of Augustus, and consisted of ten Books, of which a few scattered fables only are preserved. Of the Latin writers of Aesopean fables, Phaedrus is the most celebrated.

The fables now extant in prose, bearing the name of Aesop, are unquestionably spurious. Of these there are three principal collections, the one con-

taining 136 fables, published first A. D. 1610, from MSS. at Heidelberg. This is so clumsy a forgery, that it mentions the orator Demades, who lived 200 years after Aesop, and contains a whole sentence from the book of Job (*γυμνοὶ γὰρ ἤλθομεν οἱ πάντες, γυμνοὶ οὖν ἀπελευσόμεθα*). Some of the passages Bentley has shewn to be fragments of Choliambic verses, and has made it tolerably certain that they were stolen from Babrius. The other collection was made by the above mentioned monk of Constantinople, Maximus Planudes. These contain at least one Hebraism (*βοῶν ἐν τῇ καρδίᾳ*: compare *e. g.* Eccles. xi. 1, *εἶπον ἐν τῇ καρδίᾳ μου*), and among them are words entirely modern, as *βούταλις* a bird, *βούνευρον* a beast, and also traces of the Choliambics of Babrius. The third collection was found in a MS. at Florence, and published in 1809. Its date is about a century before the time of Planudes, and it contains the life which was prefixed to his collection, and commonly supposed to be his own.

Bentley's dissertation on Aesop is appended to those on Phalaris. The genuineness of the existing forgeries was stoutly maintained by his Oxford antagonists (Preface to *Aesopicarum Fabularum Delectus*, Oxford 1628); but there is no one in our day who disputes his decision.

It remains to notice briefly the theory which assigns to Aesop's fables an oriental origin. Among the writers of Arabia, one of the most famous is Lukman, whom some traditions make contemporary with David, others the son of a sister or aunt of Job, while again he has been represented as an ancient king or chief of the tribe of Ad. "Lukman's wisdom" is proverbial among the Arabs, and joined with Joseph's beauty and David's melody. [See the Thousand and One Nights (Lane's translation), Story of Prince Kamer-ez-Zeman and Princess Budoor, and Note 59 to chapter x.] The Persian accounts of this Lukman represent him as an ugly black slave, and it seems probable that the author of the Life engrafted this and other circumstances in the Oriental traditions of Lukman upon the classical tales respecting Aesop. The fables ascribed to Aesop have in many respects an eastern character, alluding to Asiatic customs, and introducing panthers, peacocks, and monkeys among their dramatis personæ. All this makes it likely that the fables attributed both to Lukman and Aesop are derived from the same Indo-Persian source.

The principal editions of Aesop's Fables are, 1. The collection formed by Planudes with a Latin translation, published at Milan by Buono Accorso at the end of the 15th century. 2. Another edition of the same collection, with some additional fables from a MS. in the Bibliothèque du Roi at Paris, by Robert Stephanus, 1546. 3. The edition of Nevelet, 1610, which added to these the Heidelberg collection, published at Frankfort on the Main. These have been followed by editions of all or some of the Fables, by Hudson at Oxford (1718), Hauptmann at Leipzig (1741), Heusinger at Leipzig (1756), Ernesti at the same place (1781), and G. H. Schaefer again at Leipzig (1810, 1818, 1820). Francesco de Furia added to the above the new fables from the Florentine MS., and his edition was reprinted by Coray at Paris (1810). All the fables have been put together and published, 231 in number, by J. G. Schneider, at Breslau, in 1810. [G. E. L. C.]

AESO'PUS, a Greek historian, who wrote a life of Alexander the Great. The original is lost, but there is a Latin translation of it by Julius Valerius [VALERIUS], of which Franciscus Juretus had, he says (*ad Symmach. Ep.* x. 54), a manuscript. It was first published, however, by A. Mai from a MS. in the Ambrosian library, Milan, 1817, 4to., reprinted Frankfort, 1818, 8vo. The title is "Itinerarium ad Constantinum Augustum, etc.: accedunt Julii Valerii Res gestae Alexandri Macedonis," etc. The time when Aesopus lived is uncertain, and even his existence has been doubted. (Barth, *Adversar.* ii. 10.) Mai, in the preface to his edition, contended that the work was written before 389, A. D., because the temple of Serapis at Alexandria, which was destroyed by order of Theodosius, is spoken of in the *translation* (Jul. Valer. i. 31) as still standing. But serious objections to this inference have been raised by Letronno (*Journ. des Savans*, 1818, p. 617), who refers it to the seventh or eighth century, which the weight of internal evidence would rather point to. The book is full of the most extravagant stories and glaring mistakes, and is a work of no credit. [A. A.]

AESO'PUS, CLAU'DIUS or CLO'DIUS, the most celebrated tragic actor at Rome in the Ciceronian period, probably a freedman of the Clodia gens. Horace (*Ep.* ii. 1. 82) and other authors put him on a level with Roscius. (Fronto, p. 44, ed. Niebuhr.) Each was preeminent in his own department; Roscius in comedy, being, with respect to action and delivery (*pronuntiatio*), more rapid (*citatior*, Quintil. *Inst. Or.* xi. 3. § 111); Aesopus in tragedy, being more weighty (*gravior*, Quintil. *l. c.*). Aesopus took great pains to perfect himself in his art by various methods. He diligently studied the exhibition of character in real life; and when any important trial was going on, especially, for example, when Hortensius was to plead, he was constantly in attendance, that he might watch and be able to represent the more truthfully the feelings which were actually displayed on such occasions. (Val. Max. viii. 10. § 2.) He never, it is said, put on the mask for the character he had to perform in, without first looking at it attentively from a distance for some time, that so in performing he might preserve his voice and action in perfect keeping with the appearance he would have. (Fronto, *de Eloq.* 5. 1, p. 37.) Perhaps this anecdote may confirm the opinion (*Dict. of Ant. s. v. Persona*), that masks had only lately been introduced in the regular drama at Rome, and were not always used even for leading characters; for, according to Cicero (*de Div.* i. 37), Aesopus excelled in power of face and fire of *expression* (*tantum ardorem vultuum atque motuum*), which of course would not have been visible if he had performed only with a mask. From the whole passage in Cicero and from the anecdotes recorded of him, his acting would seem to have been characterised chiefly by strong emphasis and vehemence. On the whole, Cicero calls him *summus artifex*, and says he was fitted to act a leading part no less in real life than on the stage. (*Pro Sext.* 56.) It does not appear that he ever performed in comedy. Valerius Maximus (viii. 10. § 2) calls Aesopus and Roscius both "ludicrae artis peritissimos viros," but this may merely denote the theatrical art in general, including tragedy as well as comedy. (Comp. *ludicrae tibiae*, Plin. *H. N.* xvi. 36.) Fronto calls him (p. 87) *Tragicus Ae-*

sopus. From Cicero's remark, however, (*de Off.* i. 114), it would seem that the character of Ajax was rather too tragic for him. (Comp. *Tusc. Quaest.* ii. 17, iv. 25.)

Like Roscius, Aesopus enjoyed the intimacy of the great actor, who calls him *noster Aesopus* (*ad Fam.* vii. 1), *noster familiaris* (*ad Qu. Frat.* i. 2, 4); and they seem to have sought, from one another's society, improvement, each in his respective art. During his exile, Cicero received many valuable marks of Aesopus's friendship. On one occasion, in particular, having to perform the part of Telamon, banished from his country, in one of Accius's plays, the tragedian, by his manner and skilful emphasis, and an occasional change of a word, added to the evident reality of his feelings, and succeeded in leading the audience to apply the whole to the case of Cicero, and so did him more essential service than any direct defence of himself could have done. The whole house applauded. (*Pro Sest.* 56.) On another occasion, instead of "*Brutus* qui libertatem civium stabiliverat," he substituted *Tullius*, and the audience gave utterance to their enthusiasm by encoring the passage "a thousand times" (*millies revocatum est*, *Pro Sest.* 58). The time of his death or his age cannot be fixed with certainty; but at the dedication of the theatre of Pompey (B. C. 55), he would seem to have been elderly, for he was understood previously to have retired from the stage, and we do not hear of his being particularly delicate: yet, from the passage, ill-health or age would appear to have been the reason of his retiring. On that occasion, however, in honour of the festival, he appeared again; but just as he was coming to one of the most emphatic parts, the beginning of an oath, *Si sciens fallo*, etc., his voice failed him, and he could not go through with the speech. He was evidently unable to proceed, so that any one would readily have excused him: a thing which, as the passage in Cicero implies (*ad Fam.* vii. 1), a Roman audience would not do for ordinary performers. Aesopus, though far from frugal (Plin. *H. N.* x. 72), realized, like Roscius, an immense fortune by his profession. He left about 200,000 sesterces to his son Clodius, who proved a foolish spendthrift. (Val. Max. ix. 1. § 2.) It is said, for instance, that he dissolved in vinegar and drank a pearl worth about £8000, which he took from the ear-ring of Caecilia Metella (Hor. *Sat.* ii. 3, 239; Val. Max. ix. 1. § 2; Macrob. *Sat.* ii. 10; Plin. *H. N.* ix. 59), a favourite feat of the extravagant monomania in Rome. (Compare Suet. *Calig.* 37; Macrob. *Sat.* ii. 13.) The connexion of Cicero's son-in-law Dolabella with the same lady no doubt increased the distress which Cicero felt at the dissolute proceedings of the son of his old friend. (*Ad Att.* xi. 13.) [A. A.]

AESYMNE'TES (Αἰσυμνήτης), a surname of Dionysus, which signifies the Lord, or Ruler, and under which he was worshipped at Aroë in Achaia. The story about the introduction of his worship there is as follows: There was at Troy an ancient image of Dionysus, the work of Hephaestus, which Zeus had once given as a present to Dardanus. It was kept in a chest, and Cassandra, or, according to others, Aeneas, left this chest behind when she quitted the city, because she knew that it would do injury to him who possessed it. When the Greeks divided the spoils of Troy among themselves, this chest fell to the share of the Thessalian Eurypylus, who on opening it suddenly fell into a state of madness. The oracle of Delphi, when consulted about his recovery, answered, "Where thou shalt see men performing a strange sacrifice, there shalt thou dedicate the chest, and there shalt thou settle." When Eurypylus came to Aroë in Achaia, it was just the season at which its inhabitants offered every year to Artemis Triclaria a human sacrifice, consisting of the fairest youth and the fairest maiden of the place. This sacrifice was offered as an atonement for a crime which had once been committed in the temple of the goddess. But an oracle had declared to them, that they should be released from the necessity of making this sacrifice, if a foreign divinity should be brought to them by a foreign king. This oracle was now fulfilled. Eurypylus on seeing the victims led to the altar was cured of his madness and perceived that this was the place pointed out to him by the oracle; and the Aroëans also, on seeing the god in the chest, remembered the old prophecy, stopped the sacrifice, and instituted a festival of Dionysus Aesymnetes, for this was the name of the god in the chest. Nine men and nine women were appointed to attend to his worship. During one night of this festival a priest carried the chest outside the town, and all the children of the place, adorned, as formerly the victims used to be, with garlands of corn-ears, went down to the banks of the river Meilichius, which had before been called Ameilichius, hung up their garlands, purified themselves, and then put on other garlands of ivy, after which they returned to the sanctuary of Dionysus Aesymnetes. (Paus. vii. 19 and 20) This tradition, though otherwise very obscure, evidently points to a time when human sacrifices were abolished at Aroë by the introduction of a new worship. At Patrae in Achaia there was likewise a temple dedicated to Dionysus Aesymnetes. (Paus. vii. 21. § 12.) [L.S.]

AETHA'LIDES (Αἰθαλίδης), a son of Hermes and Eupolemeia, a daughter of Myrmidon. He was the herald of the Argonauts, and had received from his father the faculty of remembering everything, even in Hades. He was further allowed to reside alternately in the upper and in the lower world. As his soul could not forget anything even after death, it remembered that from the body of Aethalides it had successively migrated into those of Euphorbus, Hermotimus, Pyrrhus, and at last into that of Pythagoras, in whom it still retained the recollection of its former migrations. (Apollon. Rhod. i. 54, 640, &c.; Orph. *Argon.* 131; Hygin. *Fab.* 14; Diog. Laert. viii. 1. § 4, &c.; Val. Flacc. i. 437.) [L. S.]

AETHER (Αἰθήρ), a personified idea of the mythical cosmogonies. According to that of Hyginus (*Fab. Pref.* p. 1, ed. Staveren), he was, together with Night, Day, and Erebus, begotten by Chaos and Caligo (Darkness). According to that of Hesiod (*Theog.* 124), Aether was the son of Erebus and his sister Night, and a brother of Day. (Comp. Phornut. *De Nat. Deor.* 16.) The children of Aether and Day were Land, Heaven, and Sea, and from his connexion with the Earth there sprang all the vices which destroy the human race, and also the Giants and Titans. (Hygin. *Fab. Pref.* p. 2, &c.) These accounts shew that, in the Greek cosmogonies, Aether was considered as one of the elementary substances out of which the Universe was formed. In the Orphic hymns

(4) Aether appears as the soul of the world, from which all life emanates, an idea which was also adopted by some of the early philosophers of Greece. In later times Aether was regarded as the wide space of Heaven, the residence of the gods, and Zeus as the Lord of the Aether, or Aether itself personified. (Pacuv. *ap. Cic. de Nat. Deor.* ii. 36, 40; Lucret. v. 499; Virg. *Aen.* xii. 140, *Georg.* ii. 325.) [L. S.]

AETHE'RIE. [HELIADES.]

AE'THICUS, HISTER or ISTER, a Roman writer of the fourth century, a native of Istria according to his surname, or, according to Rabanus Maurus, of Scythia, the author of a geographical work, called Aethici Cosmographia. We learn from the preface that a measurement of the whole Roman world was ordered by Julius Caesar to be made by the most able men, that this measurement was begun in the consulship of Julius Caesar and M. Antonius, *i. e.* B. C. 44; that three Greeks were appointed for the purpose, Zenodoxus, Theodotus, and Polyclitus; that Zenodoxus measured all the eastern part, which occupied him twenty-one years, five months, and nine days, on to the third consulship of Augustus and Crassus; that Theodotus measured the northern part, which occupied him twenty-nine years, eight months, and ten days, on to the tenth consulship of Augustus; and that Polyclitus measured the southern part, which occupied him thirty-two years, one month, and ten days; that thus the whole (Roman) world was gone over by the measurers within thirty-two (?) years; and that a report of all it contained was laid before the senate. So it stands in the edd.; but the numbers are evidently much corrupted: the contradictoriness of Polyclitus's share taking *more* than 32 years, and the whole measurement being made in less than (*intra*) 32 years is obvious.

It is to be observed that, in this introductory statement, no mention is made of the western part (which in the work itself comes next to the eastern), except in the Vatican MS., where the eastern part is given to Nicodomus, and the western to Didymus.

A census of all the *people* in the Roman subjection was held under Augustus. (Suidas, *s. v.* Αὔγουστος.) By two late writers (Cassiodorus, *Var.* iii. 52, by an emendation of Huschke, p. 6, *über den zur Zeit der Geburt Jesu Christi gehaltenen Census*, Breslau, 1840; and Isidorus, *Orig.* v. 36. § 4), this numbering of the people is spoken of as connected with the measurement of the land. This work in fact consists of two separate pieces. The first begins with a short introduction, the substance of which has been given, and then proceeds with an account of the measurement of the Roman world under four heads, Orientalis, Occidentalis, Septentrionalis, Meridiana pars. Then come series of lists of names, arranged under heads, Maria, Insulae, Montes, Provinciae, Oppida, Flumina, and Gentes. These are bare lists, excepting that the rivers have an account of their rise, course, and length annexed. This is the end of the first part, the Expositio. The second part is called Alia totius orbis Descriptio, and consists of four divisions: (1.) Asiae Provinciae situs cum limitibus et populis suis; (2.) Europae situs, &c.; (3.) Africae situs, &c.; (4.) Insulae Nostri Maris. This part, the Descriptio, occurs with slight variations in Orosius, i. 2. In Aethicus what looks like the original commencement, Majores nostri, &c., is tacked on to the preceding part, the Expositio, by the words *Hanc quadripartitam totius terrae continentiam hi qui dimensi sunt.* From this it would appear that Aethicus borrowed it from Orosius.

The work abounds in errors. Sometimes the same name occurs in different lists; as, for example, Cyprus and Rhodes both in the north and in the east; Corsica both in the west and in the south; or a country is put as a town, as Arabia; Noricum is put among the islands. Mistakes of this kind would easily be made in copying lists, especially if in double columns. But from other reasons and from quotations given by Dicuil, a writer of the 9th century, from the Cosmographia, differing from the text as we have it, the whole appears to be very corrupt. The whole is a very meagre production, but presents a few valuable points. Many successful emendations have been made by Salmasius in his Exercitationes Philologicae, and there is a very valuable essay on the whole subject by Ritschl in the *Rheinisches Museum* (1842), i. 4.

The sources of the Cosmographia appear to have been the measurements above described, other official lists and documents, and also, in all probability, Agrippa's Commentarii, which are constantly referred to by Pliny (*Hist. Nat.* iii. iv. v. vi.) as an authority, and his Chart of the World, which was founded on his Commentarii. (Plin. *Hist. Nat.* iii. 2.)

Cassiodorus (*de instit. divin.* 25) describes a cosmographical work by Julius Honorius Crator in terms which suit exactly the work of Aethicus; and Salmasius regards Julius Honorius as the real author of this work, to which opinion Ritschl seems to lean, reading Ethnicus instead of Aethicus, and considering it as a mere appellative. In some MSS. the appellatives Sophista and Philosophus are found.

One of the oldest MSS., if not the oldest, is the Vatican one. This is the only one which speaks of the west in the introduction. But it is carelessly written: *consulibus* (e. g.) is several times put for *consulatum*. *Suis* is found as a contraction (?) for *suprascriptis*. The introduction is very different in this and in the other MSS.

The first edition of the Cosmographia was by Simler, Basel, 1575, together with the Itinerarium Antonini. There is an edition by Henry Stephens, 1577, with Simler's notes, which also contains Dionysius, Pomponius Mela, and Solinus. The last edition is by Gronovius, in his edition of Pomponius Mela, Leyden, 1722. [A. A.]

AETHILLA (Αἴθιλλα or Αἴθυλλα), a daughter of Laomedon and sister of Priam, Astyoche, and Medesicaste. After the fall of Troy she became the prisoner of Protesilaus, who took her, together with other captives, with him on his voyage home. He landed at Scione in Thrace in order to take in fresh water, While Protesilaus had gone inland, Aethilla persuaded her fellow-prisoners to set fire to the ships. This was done and all remained on the spot and founded the town of Scione. (Tzetz. *ad Lycophr.* 921, 1075; Conon, *Narrat.* 13; compare P. Mela, ii. 2. § 150; Steph. Byz. *s. v.* Σκιώνη.) [L. S.]

AE'THIOPS (Αἰθίοψ), the Glowing or the Black.

1. A surname of Zeus, under which he was worshipped in the island of Chios. (Lycophron, *Cass.* 537, with the note of Tzetzes.)

2. A son of Hephaestus, from whom Aethiopia

was believed to have derived its name. (Plin. *H. N.* vi. 35; Nat. Com. ii. 6.) [L. S.]

AE'THLIUS (Αἰθλιος), the first king of Elis. (Paus. v. 1. § 2.) He was a son of Zeus and Protogeneia, the daughter of Deucalion (Apollod. i. 7. § 2; Hygin. *Fab.* 155), and was married to Calyce, by whom he begot Endymion. According to some accounts Endymion was himself a son of Zeus and first king of Elis. (Apollod. i. 7. § 5.) Other traditions again made Aëthlius a son of Aeolus, who was called by the name of Zeus. (Paus. v. 8. § 1.) [L. S.]

AE'THLIUS (Αἰθλιος), the author of a work entitled "Samian Annals" (Ὧροι Σάμιοι), the fifth book of which is quoted by Athenaeus, although he expresses a doubt about the genuineness of the work. (xiv. p. 650, d. 653, f.) Aethlius is also referred to by Clemens Alexandrinus (*Protr.* p. 30, a), Eustathius (*ad Od.* vii. 120, p. 1573), and in the Etymologicum Magnum (*s. v.* νένωται), where the name is written Athlius.

AETHRA (Αἴθρα). 1. A daughter of king Pittheus of Troezen. Bellerophon sued for her hand, but was banished from Corinth before the nuptials took place. (Paus. ii. 31. § 12.) She was surprised on one occasion by Poseidon in the island of Sphaeria, whither she had gone, in consequence of a dream, for the purpose of offering a sacrifice on the tomb of Sphaerus. Aethra therefore dedicated in the island a temple to Athena Apaturia (the Deceitful), and called the island Hiera instead of Sphaeria, and also introduced among the maidens of Troezen the custom of dedicating their girdles to Athena Apaturia on the day of their marriage. (Paus. ii. 33. § 11.) At a later time she became the mother of Theseus by Aegeus. (Plut. *Thes.* 3; Hygin. *Fab.* 14.) In the night in which this took place, Poseidon also was believed to have been with her. (Apollod. iii. 15. § 7; Hygin. *Fab.* 37.) According to Plutarch (*Thes.* 6) her father spread this report merely that Theseus might be regarded as the son of Poseidon, who was much revered at Troezen. This opinion, however, is nothing else but an attempt to strip the genuine story of its marvels. After this event she appears living in Attica, from whence she was carried off to Lacedaemon by Castor and Polydeuces, and became a slave of Helen, with whom she was taken to Troy. (Plut. *Thes.* 34; Hom. *Il.* iii. 144.) At the taking of Troy she came to the camp of the Greeks, where she was recognised by her grandsons, and Demophon, one of them, asked Agamemnon to procure her liberation. Agamemnon accordingly sent a messenger to Helen to request her to give up Aethra. This was granted, and Aethra became free again. (Paus. x. 25. § 3; Dict. Cret. v. 13.) According to Hyginus (*Fab.* 243) she afterwards put an end to her own life from grief at the death of her sons. The history of her bondage to Helen was represented on the celebrated chest of Cypselus (Paus. iv. 19. § 1; Dion Chrysost. *Orat.* 11), and in a painting by Polygnotus in the Lesche of Delphi. (Paus. x. 25. § 2.)

2. A daughter of Oceanus, by whom Atlas begot the twelve Hyades, and a son, Hyas. (Ov. *Fast.* v. 171; Hygin. *Fab.* 192.) [L. S.]

AETHU'SA (Αἴθουσα), a daughter of Poseidon and Alcyone, who was beloved by Apollo, and bore to him Eleuther. (Apollod. iii. 10. § 1; Paus. ix. 20. § 2.) [L. S.]

AETHYIA (Αἴθυια), a surname of Athens, under which she was worshipped in Megaria. (Paus. i. 5. § 3; 41. § 6; Lycophr. *Cass.* 359.) The word αἴθυια signifies a diver, and figuratively a ship, so that the name must have reference to the goddess teaching the art of ship-building or navigation. (Tzetz. *ad Lycophr. l. c.*) [L. S.]

AE'TION. [CYPSELUS.]

AE'TION (Ἀετίων). 1. A Greek sculptor of Amphipolis, mentioned by Callimachus (*Anth. Gr.* ix. 336) and Theocritus (*Epigr.* vii.), from whom we learn that at the request of Nicias, a famous physician of Miletus, he executed a statue of Aesculapius in cedar wood. He flourished about the middle of the third century B. C. There was an engraver of the same name; but when he lived is not known. (K. O. Müller, *Arch. der Kunst*, p. 151.)

2. A celebrated painter, spoken of by Lucian (*De Merced. Cond.* 42, *Herod.* or *Aëtion*, 4, &c., *Imag.* 7), who gives a description of one of his pictures, representing the marriage of Alexander and Roxana. This painting excited such admiration when exhibited at the Olympic games, that Proxenidas, one of the judges, gave the artist his daughter in marriage. Aëtion seems to have excelled particularly in the art of mixing and laying on his colours. It has commonly been supposed that he lived in the time of Alexander the Great; but the words of Lucian (*Herod.* 4) shew clearly that he must have lived about the time of Hadrian and the Antonines. (K. O. Müller, *Arch. der Kunst.* p. 240; Kugler, *Kunstgeschichte*, p. 320.) [C. P. M.]

AE'TIUS, a Roman general, who with his rival Boniface, has justly been called by Procopius the last of the Romans. He was born at Dorostana in Moesia (Jornandes, *de reb. Get.* 34), and his father Gaudentius, a Scythian in the employ of the empire, having been killed in a mutiny, he was early given as a hostage to Alaric, and under him learnt the arts of barbarian war. (Philostorgius, xii. 12.) After an ineffectual support of the usurper John with an army of 60,000 men (A. D. 424), he became the general of the Roman forces under Placidia, at that time guardian of her son, the emperor Valentinian III. In order to supplant in her favour his rival Boniface, by treacherous accusations of each to the other, Aëtius occasioned his revolt and the loss of Africa (Procop. *Bell. Vand.* i. 3, 4); the empress, however, discovered the fraud, and Aëtius, after having met Boniface at Ravenna, and killed him in single combat [BONIFACIUS], was himself compelled to retire in disgrace to the Hunnish army which in 424 he had settled in Pannonia. (Prosper. and Marcellinus, in anno 432.)

Restored with their help to Italy, he became patrician and sole director of the armies of the western empire. (Jornandes, *de reb. Get.* 34.) In this capacity, through his long acquaintance with the barbarian settlers, and chiefly with the Huns and Attila himself, in whose court his son Carpilio was brought up, he checked the tide of barbarian invasion, and maintained the Roman power in peace for seventeen years (433-450) in Italy, Spain, Britain, and Gaul, in which last country especially he established his influence by means of his Hun and Alan allies and by his treaty with Theodoric the Visigoth. (Sidon. Apoll. *Paneg. Avit.* 300.) And when in 450 this peace was broken by the invasion of Attila, Aëtius in concert with

Theodoric arrested it first by the timely relief of Orleans and then by the victory of Chalons (Greg. Turon. ii. 7; Jornandes, *de reb. Get.* 36), and was only prevented from following up his successes in Italy by want of support both from Valentinian and his barbarian allies. (Idatius and Isidorus, in anno 450.) [ATTILA.] The greatness of his position as the sole stay of the empire, and as the sole link between Christendom and the pagan barbarians, may well have given rise to the belief, whether founded or not, that he designed the imperial throne for himself and a barbarian throne for his son Carpilio (Sid. Apoll. *Paneg. Avit.* 204), and accordingly in 454, he was murdered by Valentinian himself in an access of jealousy and suspicion (Procop. *Bell. Vand.* i. 4), and with him (to use the words of the contemporary chronicler Marcellinus, in anno 454), "cecidit Hesperium Imperium, nec potuit relevari."

His physical and moral activity well fitted him for the life of a soldier (Gregor. Turon. ii. 8), and though destitute of any high principle, he belongs to the class of men like Augustus and Cromwell, whose early crimes are obscured by the usefulness and glory of later life, and in whom a great and trying position really calls out new and unknown excellences.

(Renatus Frigeridus, in Gregor. Turon. ii. 8.; Procop. *Bell. Vand.* i. 3, 4; Jornandes, *de Reb. Get.* 34, 36; Gibbon, *Decline and Fall.* c. 33, 35; Herbert's Attila, p. 322.) [A. P. S.]

AE'TIUS (Ἀέτιος), surnamed the *Atheist*, from his denial of the God of Revelation (St. Athanas. *de Synod.* § 6, p. 83, of the translation, Oxf. 1842; Socr. *Hist. Eccl.* ii. 35; Sozom. *Hist. Eccl.* iv. 29), was born in Coele Syria (Philostorg. *Hist. Eccl.* iii. 15; St. Basil, *adv. Eunom.* i. p. 10) at Antioch (Soc. ii. 35;* Suidas, *s. v.* Ἀέτιος), and became the founder of the Anomoean (*ἀνόμοιον*) form of the Arian heresy. He was left fatherless and in poverty when a child, and became the slave of a vine-dresser's wife (St. Gregory Nazianz. *c. Eunom.* p. 292, C, D; but see Not. *Valesii ad Philost.* iii. 15), then a travelling tinker (S. Gr. *ibid.*) or a goldsmith. (Phil. *ibid.*) Conviction in a fraud or ambition led him to abandon this life, and he applied himself to medicine under a quack, and soon set up for himself at Antioch. (Soc. iii. 15.) From the schools of medicine being Arian, he acquired a leaning towards heresy. He frequented the disputatious meetings of the physicians (S. Gr. p. 293, D) and made such progress in Eristicism, that he became a paid advocate for such as wished their own theories exhibited most advantageously. On his mother's death he studied under Paulinus II., Arian Bishop of Antioch, A. D. 331; but his powers of disputation having exasperated some influential persons about Eulalius, the successor of Paulinus, he was obliged to quit Antioch for Anazarbus, where he resumed the trade of a goldsmith, A. D. 331. (Phil. iii. 15.) Here a professor of grammar noticed him, employed him as a servant, and instructed him; but he was dismissed in disgrace on publicly disputing against his master's interpretation of the Scripture. The Arian Bishop of the city, named Athanasius, received him and read with him the *Gospels*. Afterwards he read the *Epistles* with Antonius, a priest of Tarsus till the promotion of the latter to the Episcopate, when he returned to Antioch and studied the *Prophets* with the priest Leontius. His obtrusive irreligion obliged him again to quit Antioch, and he took refuge in Cilicia (before A. D. 348), where he was defeated in argument by some of the grossest (Borborian) Gnostics. He returned to Antioch, but soon left it for Alexandria, being led thither by the fame of the Manichee Aphthonius, against whom he recovered the fame for disputation which he had lately lost. He now resumed the study of medicine under Sopolis and practised gratuitously, earning money by following his former trade by night (Phil. iii. 15) or living upon others. (Theodoret, *Hist. Eccl.* ii. 23.) His chief employment, however, was an irreverent application of logical figures and geometrical diagrams to the Nature of the Word of God. (S. Epiphan. *adv. Haeres.* § 2, and comp. § 6, p. 920.) He returned to Antioch on the elevation of his former master Leontius to that See, A. D. 348, and was by him ordained Deacon (S. Ath. § 38, transl. p. 136), though he declined the ordinary duties of the Diaconate and accepted that of *teaching*, A. D. 350. (Phil. iii. 17.) The Catholic laymen, Diodorus and Flavian, protested against this ordination, and Leontius was obliged to depose him. (Thdt. ii. 19.) His dispute with Basil of Ancyra, A. D. 351 (fin.), is the first indication of the future schism in the Arian heresy. (Phil. iii. 15.) Basil incensed Gallus (who became Caesar, March, A. D. 351) against Aëtius, and Leontius' intercession only saved the latter from death. Soon Theophilus Blemmys introduced him to Gallus (S. Gr. p. 294), who made him his friend, and often sent him to his brother Julian when in danger of apostacy. (Phil. iii. 17.) There is a letter from Gallus extant, congratulating Julian on his adhesion to Christianity, as he had heard from Aëtius. (Post. Epist. *Juliani*, p. 158, ed. Boisson. Mogunt. 1828.) Aëtius was implicated in the murder of Domitian and Montius (see Gibbon, c. 19), A. D. 354 (S. Gr. p. 294, B), but his insignificance saved him from the vengeance of Constantius. However, he quitted Antioch for Alexandria, where St. Athanasius was maintaining Christianity against Arianism, and in A. D. 355 acted as Deacon under George of Cappadocia, the violent interloper into the See of St. Athanasius. (St. Ep. 76. § 1; Thdt. ii. 24.) Here Eunomius became his pupil (Phil. iii. 20) and amanuensis. (Soc. ii. 35.) He is said by Philostorgius (iii. 19) to have refused ordination to the Episcopate, because Serras and Secundus, who made the offer, had mixed with the Catholics; in A. D. 358, when Eudoxius became bishop of Antioch (Thdt. ii. 23), he returned to that city, but popular feeling prevented Eudoxius from allowing him to act as Deacon.

The Aëtian (Eunomian, see ARIUS) schism now begins to develop itself. The bold irreligion of Aëtius leads a section of Arians (whom we may call here Anti-Aëtians) to accuse him to Constantius (Soz. iv. 13); they allege also his connexion with Gallus, and press the emperor to summon a general Council for the settlement of the Theological

* After the first reference, the references in this article are thus abbreviated: — St. Athanasius, de Synodis [S. Ath.]; St. Basil, adv. Eunomianos [S. Bas.]; St. Gregory Nazianzen adv. Eunomian. [S. Gr.] The Histories of Socrates, Sozomen, Theodoret, and Philostorgius, the Arian panegyrist of Aëtius [Soc., Soz., Thdt., Phil.]; S. Epiphanius, adv. Haereses [S. Ep.].

question. The Aëtian interest with Eusebius (Soz. i. 16), the powerful Eunuch, divides the intended council, but notwithstanding, the Aëtians are defeated at Seleucia, A. D. 359, and, dissolving the council, hasten to Constantius, at Constantinople, to secure his protection against their opponents. (S. Ath. transl. pp. 73, 77, 88, 163, 164.) The Anti-Aëtians (who are in fact the more respectable Semi-Arians, see ARIUS) follow, and charge their opponents with maintaining a *Difference in Substance* (ἑτεροούσιον) in the Trinity, producing a paper to that effect. A new schism ensues among the Aëtians, and Aëtius is abandoned by his friends (called Eusebians or Acacians, see ARIUS) and banished (S. Bas. i. 4), after protesting against his companions, who, holding the same *principle* with himself (viz. that the Son was a *creature*, κτίσμα), refused to acknowledge the necessary inference (viz. that He is *of unlike substance* to the *Father*, ἀνόμοιον). (Thdt. ii. 23; Soz. iv. 23; S. Greg. p. 301, D.; Phil. iv. 12.) His late friends would not let him remain at Mopsuestia, where he was kindly received by Auxentius, the Bishop there: Acacius procures his banishment to Amblada in Pisidia (Phil. v. 1), where he composed his 300 blasphemies, captious inferences from the symbol of his irreligion, viz. that *Ingenerateness* (ἀγεννησία) is the essence (οὐσία) of Deity; which are refuted (those at least which St. Epiphanius had seen) in S. Ep. *adv. Haer.* 76. He there calls his opponents Chronites, *i.e.* Temporals, with an apparent allusion to their courtly obsequiousness. (Praefat. *ap. S. Ep.*; comp. c. 4.)

On Constantius's death, Julian recalled the various exiled bishops, as well as Aëtius, whom he invited to his court (Ep. *Juliani*, 31, p. 52, ed. Boisson.), giving him, too, a farm in Lesbos. (Phil. ix. 4.) Euzoïus, heretical Bishop of Antioch, took off the ecclesiastical condemnation from Aëtius (Phil. vii. 5), and he was made Bishop at Constantinople. (S. Ep. 76. p. 992, c.) He spreads his heresy by fixing a bishop of his own irreligion at Constantinople (Phil. viii. 2) and by missionaries, till the death of Jovian, A. D. 364. Valens, however, took part with Eudoxius, the Acacian Bishop of Constantinople, and Aëtius retired to Lesbos, where he narrowly escaped death at the hands of the governor, placed there by Procopius in his revolt against Valens, A. D. 365, 366. (See Gibbon. ch. 19.) Again he took refuge in Constantinople, but was driven thence by his former friends. In vain he applied for protection to Eudoxius, now at Marcianople with Valens; and in A. D. 367 (Phil. ix. 7) he died, it seems, at Constantinople, unpitied by any but the equally irreligious Eunomius, who buried him. (Phil. ix. 6.) The doctrinal errors of Aëtius are stated historically in the article on ARIUS. From the Manichees he seems to have learned his licentious morals, which appeared in the most shocking Solifidianism, and which he grounded on a Gnostic interpretation of St. John, xvii. 3. He denied, like most other heretics, the necessity of fasting and self-mortification. (S. Ep. *adv. Haer.* 76. § 4.) At some time or other he was a disciple of Eusebius of Sebaste. (S. Bas. *Epist.* 223 [79] and 244 [82].) Socrates (ii. 35) speaks of several letters from him to Constantine and others. His *Treatise* is to be found ap. S. Epiphan. *adv. Haer.* 76, p. 924, ed. Petav. Colon. 1682. [A. J. C.]

AETIUS (Ἀέτιος, *Aëtius*), a Greek medical writer, whose name is commonly but incorrectly spelt *Aetius*. Historians are not agreed about his exact date. He is placed by some writers as early as the fourth century after Christ; but it is plain from his own work that he did not write till the very end of the fifth or the beginning of the sixth, as he refers (*tetrab.* iii. *serm.* i. 24, p. 464) not only to St. Cyril, Patriarch of Alexandria, who died A. D. 444, but also (*tetrab.* ii. *serm.* iii. 110, p. 357) to Petrus Archiater, who was physician to Theodoric, king of the Ostrogoths, and therefore must have lived still later; he is himself quoted by Alexander Trallianus (xii. 8, p. 346), who lived probably in the middle of the sixth century. He was a native of Amida, a city of Mesopotamia (Photius, cod. 221) and studied at Alexandria, which was the most famous medical school of the age. He was probably a Christian, which may account perhaps for his being confounded with another person of the same name, a famous Arian of Antioch, who lived in the time of the Emperor Julian. In some manuscripts he has the title of κώμης ὀψικίου, *comes obsequii*, which means the chief officer in attendance on the emperor (see Du Cange, *Gloss. Med. et Inf. Latin.*); this title, according to Photius (*l. c.*), he attained at Constantinople, where he was practising medicine. Aëtius seems to be the first Greek medical writer among the Christians who gives any specimen of the spells and charms so much in vogue with the Egyptians, such as that of St. Blaise (*tetrab.* ii. *serm.* iv. 50, p. 404) in removing a bone which sticks in the throat, and another in relation to a Fistula. (*tetrab.* iv. *serm.* iii. 14, p. 762.) The division of his work Βιβλία Ἰατρικὰ Ἑκκαίδεκα, "Sixteen Books on Medicine," into four tetrabibli (τετράβιβλοι) was not made by himself, but (as Fabricius observes) was the invention of some modern translator, as his way of quoting his own work is according to the numerical series of the books. Although his work does not contain much original matter, it is nevertheless one of the most valuable medical remains of antiquity, as being a very judicious compilation from the writings of many authors whose works have been long since lost. The whole of it has never appeared in the original Greek; one half was published at Venice, 1534, fol. "in aed. Aldi," with the title "Aëtii Amideni Librorum Medicinalium tomus primus; primi scilicet Libri Octo nunc primum in lucem editi, Graecè:" the second volume never appeared. Some chapters of the ninth book were published in Greek and Latin, by J. E. Hebenstreit, Lips. 4to. 1757, under the title "Tentamen Philologicum Medicum super Aëtii Amideni Synopsis Medicorum Veterum," &c.; and again in the same year, "Aëtii Amideni Ἀνεκδότων ..... Specimen alterum." Another chapter of the same book was edited in Greek and Latin by J. Magnus a Tengström, Aboae, 1817, 4to., with the title "Commentationum in Aëtii Amideni Medici Ἀνέκδοτα Specimen Primum," etc. Another extract, also from the ninth book, is inserted by Mustoxydes and Schinas in their "Συλλογὴ Ἑλληνικῶν Ἀνεκδότων," Venet. 1816, 8vo. The twenty-fifth chapter of the ninth book was edited in Greek and Latin by J. C. Horn, Lips. 1654, 4to.; and the chapter (*tetrab.* i. *serm.* iii. 164) "De Significationibus Stellarum," is inserted in Greek and Latin by Petavius, in his "*Uranolo-*

gion," p. 421, ed. Paris. Six books (namely, from the eighth to the thirteenth, inclusive), were published at Basel, 1533, fol., translated into Latin by Janus Cornarius, with the title "Aëtii Antiocheni Medici de cognoscendis et curandis Morbis Sermones Sex jam primum in lucem editi," etc. In 1535, the remaining ten books were translated and published at Basel, by J. B. Montanus, in two volumes, so that the three volumes form together a complete and uniform edition of the work. In 1534, 4to., a complete Latin translation was published at Venice by the Juntas. In 1542, Cornarius completed and published a translation of the whole work (Basil. fol.); which was reprinted at Basel, 1549, 8vo.; Venice, 1543, 1544, 8vo.; Lyons, 1549, fol.; and in H. Stephens's "Medicae Artis Principes," Paris. 1567, fol. Two useful works on Aëtius deserve to be mentioned; one by C. Oroscius (Horozco), entitled "Annotationes in Interpretes Aëtii," Basil. 1540, 4to.; the other an academical dissertion by C. Weigel, entitled "Aëtianarum Exercitationum Specimen," Lips. 1791, 4to. (See Freind's *Hist. of Physic*, from whose work many of the preceding remarks have been taken; Cagnati *Variae Observat.* iv. 18; Haller, *Biblioth. Medic. Pract.* vol. i. p. 200; Sprengel, *Hist. de la Médecine;* Choulant, *Handbuch der Bücherkunde für die Aeltere Medicin.*) [W. A. G.]

AE'TIUS, SICA'MIUS (Σικάμιος ὁ Ἀέτιος), sometimes called *Aëtius Sicanius* or *Siculus*, the author of a treatise Περὶ Μελαγχολιάς, *De Melancholia*, which is commonly printed among the works of Galen. (Vol. xix. p. 699, &c.) His date is uncertain, but, if he be not the same person as Aëtius of Amida, he must have lived after him, as his treatise corresponds exactly with part of the latter's great medical work (*tetrab.* ii. *serm.* ii. 9—11, p. 250, &c.): it is compiled from Galen, Rufus, Posidonius, and Marcellus. [W. A. G.]

AETNA (Αἴτνη), a Sicilian nymph, and according to Alcimus (*ap. Schol. Theocrit.* i. 65), a daughter of Uranus and Gaea, or of Briareus. Simonides said that she had acted as arbitrator between Hephaestus and Demeter respecting the possession of Sicily. By Zeus or Hephaestus she became the mother of the Palici. (Serv. *ad Aen.* ix. 584.) Mount Aetna in Sicily was believed to have derived its name from her, and under it Zeus buried Typhon, Enceladus, or Briareus. The mountain itself was believed to be the place in which Hephaestus and the Cyclops made the thunderbolts for Zeus. (Eurip. *Cycl.* 296; Propert. iii. 15. 21; Cic. *De Divinat.* ii. 19.) [L. S.]

AETNAEUS (Αἰτναῖος), an epithet given to several gods and mythical beings connected with Mount Aetna, such as Zeus, of whom there was a statue on mount Aetna, and to whom a festival was celebrated there, called Aetnaea (Schol. *ad Pind. Ol.* vi. 162), Hephaestus, who had his workshop in the mountain, and a temple near it (Aelian. *Hist. An.* xi. 3; Spanheim, *ad Callim. hymn. in Dian.* 56), and the Cyclops. (Virg. *Aen.* viii. 440, xi. 263, iii. 768; Ov. *Ex Pont.* ii. 2. 115.) [L. S.]

AETO'LE (Αἰτωλή), a surname of Artemis, by which she was worshipped at Naupactus. In her temple in that town there was a statue of white marble representing her in the attitude of throwing a javelin. (Paus. x. 38. § 6.) [L. S.]

AETO'LUS (Αἰτωλός). 1. A son of Endymion and the nymph Neïs, or Iphianassa. (Apollod. i. 7. § 6.) According to Pausanias (v. i. § 2), his mother was called Asterodia, Chromia, or Hyperippe. He was married to Pronoë, by whom he had two sons, Pleuron and Calydon. His brothers were Paeon, Epeius, and others. (Steph. Byz. *s. v.* Νάξος; Conon. *Narrat.* 14; Schol. *ad Pind. Ol.* i. 28.) His father compelled him and his two brothers Paeon and Epeius to decide by a contest at Olympia as to which of them was to succeed him in his kingdom of Elis. Epeius gained the victory, and occupied the throne after his father, and on his demise he was succeeded by Aetolus. During the funeral games which were celebrated in honour of Azan, he ran with his chariot over Apis, the son of Jason or Salmoneus, and killed him, whereupon he was expelled by the sons of Apis. (Apollod. *l. c.;* Paus. v. 1. § 6; Strab. viii. p. 357.) After leaving Peloponnesus, he went to the country of the Curetes, between the Achelous and the Corinthian gulf, where he slew Dorus, Laodocus, and Polypoetes, the sons of Helios and Phthia, and gave to the country the name of Aetolia. (Apollod. Paus. *ll. cc.*) This story is only a mythical account of the colonisation of Aetolia. (Strab. x. p. 463.)

2. A son of Oxylus and Pieria, and brother of Laïas. He died at a tender age, and his parents were enjoined by an oracle to bury him neither within nor without the town of Elis. They accordingly buried him under the gate at which the road to Olympia commenced. The gymnasiarch of Elis used to offer an annual sacrifice on his tomb as late as the time of Pausanias. (v. 4. § 2.) [L. S.]

AFER, DOMI'TIUS, of Nemausus (Nismes) in Gaul, was praetor A. D. 25, and gained the favour of Tiberius by accusing Claudia Pulchra, the consobrina of Agrippina, in A. D. 26. (Tac. *Ann.* iv. 52.) From this time he became one of the most celebrated orators in Rome, but sacrificed his character by conducting accusations for the government. In the following year, A. D. 27, he is again mentioned by Tacitus as the accuser of Varus Quintilius, the son of Claudia Pulchra. (*Ann.* iv. 66.) In consequence of the accusation of Claudia Pulchra, and of some offence which he had given to Caligula, he was accused by the emperor in the senate, but by concealing his own skill in speaking, and pretending to be overpowered by the eloquence of Caligula, he not only escaped the danger, but was made consul suffectus in A. D. 39. (Dion Cass. lix. 19, 20.) In his old age Afer lost much of his reputation by continuing to speak in public, when his powers were exhausted. (Quintil. xii. 11. § 3; Tac. *Ann.* iv. 52.) He died in the reign of Nero, A. D. 60 (Tac. *Ann.* xiv. 19), in consequence of a surfeit, according to Hieronymus in the Chronicon of Eusebius.

Quintilian, when a young man, heard Domitius Afer (comp. Plin. *Ep.* ii. 14), and frequently speaks of him as the most distinguished orator of his age. He says that Domitius Afer and Julius Africanus were the best orators he had heard, and that he prefers the former to the latter. (x. 1. § 118.) Quintilian refers to a work of his "On Testimony" (v. 7. § 7), to one entitled "Dicta" (vi. 3. § 42), and to some of his orations, of which those on behalf of Domitilla, or Cloantilla, and Volusenus Catulus seem to have been the most celebrated. (viii. 5. § 16, ix. 2. § 20, 3. § 66, 4. § 31, x. 1. § 24, &c.) Respecting the will of Domitius Afer, see Plin. *Ep.* viii. 18.

AFRA'NIA, CAIA or GAIA, the wife of the

senator Licinius Buccio, a very litigious woman, who always pleaded her own causes before the praetor, and thus gave occasion to the publishing of the edict, which forbade all women to postulate. She was perhaps the sister of L. Afranius, consul in B. C. 60. She died B. C. 48. (Val. Max. viii. 3. § 1; Dig. 3. tit. 1. s. 1. § 5.)

AFRA'NIA GENS, plebeian, is first mentioned in the second century B. C. The only cognomen of this gens, which occurs under the republic, is STELLIO: those names which have no cognomen are given under AFRANIUS. Some persons of this name evidently did not belong to the Afrania Gens. On coins we find only S. Afranius and M. Afranius, of whom nothing is known. (Eckhel, v. p. 132, &c.)

AFRA'NIUS. 1. L. AFRANIUS, a Roman comic poet, who lived at the beginning of the first century B. C. His comedies described Roman scenes and manners (*Comoediae togatae*), and the subjects were mostly taken from the life of the lower classes. (*Comoediae tabernariae.*) They were frequently polluted with disgraceful amours, which, according to Quintilian, were only a representation of the conduct of Afranius. (x. 1. § 100.) He depicted, however, Roman life with such accuracy, that he is classed with Menander, from whom indeed he borrowed largely. (Hor. *Ep.* ii. 1. 57; Macrob. *Sat.* vi. 1; Cic. *de Fin.* i. 3.) He imitated the style of C. Titius, and his language is praised by Cicero. (*Brut.* 45.) His comedies are spoken of in the highest terms by the ancient writers, and under the empire they not only continued to be read, but were even acted, of which an example occurs in the time of Nero. (Vell. Pat. i. 17, ii. 19; Gell. xiii. 8; Suet. *Ner.* 11.) They seem to have been well known even at the latter end of the fourth century. (Auson. *Epigr.* 71.) Afranius must have written a great many comedies, as the names and fragments of between twenty and thirty are still preserved. These fragments have been published by Bothe, *Poet. Lat. Scenic. Fragmenta*, and by Neukirch, *De fabula togata Roman.*

2. L. AFRANIUS, appears to have been of obscure origin, as he is called by Cicero in contempt "the son of Aulus," as a person of whom nobody had heard. (Cic. *ad Att.* i. 16, 20.) He was first brought into notice by Pompey, and was always his warm friend and partizan. In B. C. 77 he was one of Pompey's legates in the war against Sertorius in Spain, and also served Pompey in the same capacity in the Mithridatic war. (Plut. *Sert.* 19. *Pomp.* 34, 36, 39; Dion Cass. xxxvii. 5.) On Pompey's return to Rome, he was anxious to obtain the consulship for Afranius, that he might the more easily carry his own plans into effect; and, notwithstanding the opposition of a powerful party, he obtained the election of Afranius by influence and bribery. During his consulship, however, (B. C. 60), Afranius did not do much for Pompey (Dion Cass. xxxvii. 49), but probably more from want of experience in political affairs than from any want of inclination. In B. C. 59 Afranius had the province of Cisalpine Gaul (comp. Cic. *ad Att.* i. 19), and it may have been owing to some advantages he had gained over the Gauls, that he obtained the triumph, of which Cicero speaks in his oration against Piso. (c. 24.)

When Pompey obtained the provinces of the two Spains in his second consulship (B. C. 55), he sent Afranius and Petreius to govern Spain in his name, while he himself remained in Rome. (Vell. Pat. ii. 48.) On the breaking out of the civil war, B. C. 49, Afranius was still in Spain with three legions, and after uniting his forces with those of Petreius, he had to oppose Caesar in the same year, who had crossed over into Spain as soon as he had obtained possession of Italy. After a short campaign, in which Afranius and Petreius gained some advantages at first, they were reduced to such straits, that they were obliged to sue for the mercy of Caesar. This was granted, on condition that their troops should be disbanded, and that they should not serve against him again. (Caes. *B. C.* i. 38-86; Appian, *B. C.* ii. 42. 43; Dion Cass. xli. 20-23; Plut. *Pomp.* 65, *Caes.* 36.) Afranius, however, did not keep his word; he immediately joined Pompey at Dyrrhacium, where he was accused by some of the aristocracy, though certainly without justice, of treachery in Spain. After the battle of Dyrrhacium, Afranius recommended an immediate return to Italy, especially as Pompey was master of the sea; but this advice was overruled, and the battle of Pharsalia followed, B. C. 48, in which Afranius had the charge of the camp. (Appian, *B. C.* ii. 65, 76; Plut. *Pomp.* 66; Dion Cass. xli. 52; Vell. Pat. ii. 52.) As Afranius was one of those who could not hope for pardon, he fled to Africa, and joined the Pompeian army under Cato and Scipio. (Dion Cass. xlii. 10.) After the defeat of the Pompeians at the battle of Thapsus, B. C. 46, at which he was present, he attempted to fly into Mauritania with Faustus Sulla and about 1500 horsemen, but was taken prisoner by P. Sittius, and killed a few days afterwards, according to some accounts, in a sedition of the soldiers, and according to others, by the command of Caesar. (Hirt. *Bell. Afric.* 95; Suet. *Caes.* 75; Dion Cass. xliii. 12; Florus, iv. 2. § 90; Liv. *Epit.* 114; Aur. Vict. *de Vir. Ill.* 78.)

Afranius seems to have had some talent for war, but little for civil affairs. Dion Cassius says "that he was a better dancer than a statesman" (xxxvii. 49), and Cicero speaks of him with the greatest contempt during his consulship (*ad. Att.* i. 18, 20), though at a later time, when Afranius was opposed to Caesar, he calls him *summus dux.* (*Phil.* xiii. 14.)

3. L. Afranius, son of the preceding, negotiated with Caesar in Spain through Sulpicius for his own and his father's preservation. He afterwards went as a hostage to Caesar. (Caes. *B. C.* i. 74. 84.)

4. AFRANIUS POTITUS. [POTITUS.]

5. AFRANIUS BURRUS. [BURRUS.]

6. AFRANIUS QUINCTIANUS. [QUINCTIANUS.]

7. AFRANIUS DEXTER. [DEXTER.]

8. T. AFRANIUS or T. AFRENIUS, not a Roman, was one of the leaders of the Italian confederates in the Marsic war, B. C. 90. In conjunction with Judacilius and P. Ventidius he defeated the legate Pompeius Strabo, and pursued him into Firmum, before which, however, he was defeated in his turn, and was killed in the battle. (Appian, *B. C.* i. 40, 47; Florus, iii. 18.)

AFRICA'NUS. [SCIPIO.]

AFRICA'NUS (Ἀφρικανός), a writer on veterinary surgery, whose date is not certainly known, but who may very probably be the same person as Sex. Julius Africanus, whose work entitled Κεστοί contained information upon medical subjects. [AFRICANUS, SEX. JULIUS.] His remains were published in the Collection of writers on Veterinary

Medicine, first in a Latin translation by J. Ruellius, Par. 1530, fol., and afterwards in Greek, Bas. 1537, 4to. edited by Grynaeus. [W. A. G.]

AFRICA'NUS, SEX. CAECI'LIUS, a classical Roman jurisconsult, who lived under Antoninus Pius. He was probably a pupil of Salvius Julianus, the celebrated reformer of the Edict under Hadrian. [JULIANUS, SALVIUS.] He consulted Julian on legal subjects (Dig. 25. tit. 3. s. 3. § 4), and there is a controverted passage in the Digest (*Africanus libro vicesimo Epistolarum apud Julianum quaerit*, &c. Dig. 30. tit. i. s. 39), which has been explained in various ways; either that he published a legal correspondence which passed between him and Julianus, or that he commented upon the epistolary opinions given by Julianus in answer to the letters of clients, or that he wrote a commentary upon Julianus in the form of letters. On the other hand, Julianus "ex Sexto" is quoted by Gaius (ii. 218), which shews that Julianus annotated Sextus, the formula "ex Sexto" being synonymous with "ad Sextum." (Neuber, *die jurist. Klassiker*, 8. 9.) Who was Sextus but Africanus? Africanus was the author of "Libri IX Quaestionum," from which many pure extracts are made in the Digest, as may be seen in Hommel's "Palingenesia Pandectarum," where the extracts from each jurist are brought together, and those that are taken from Africanus occupy 26 out of about 1800 pages.

From his remains, thus preserved in the Digest, it is evident that he was intimately acquainted with the opinions of Julianus, who is the person alluded to when, without any expressed nominative, he uses the words *ait*, *existimavit*, *negavit*, *putavit*, *inquit*, *respondit*, *placet*, *notat*. This is proved by Cujas from a comparison of some Greek scholia on the Basilica with parallel extracts from Africanus in the Digest. Paullus and Ulpian have done Africanus the honour of citing his authority. He was fond of antiquarian lore (Dig. 7. tit. 7. s. 1, pr. where the true reading is *S. Caecilius*, not *S. Aelius*), and his "Libri IX Quaestionum," from the conciseness of the style, the great subtlety of the reasoning, and the knottiness of the points discussed, so puzzled the old glossators, that when they came to an extract from Africanus, they were wont to exclaim *Africani lex, id est difficilis*. (Heinecc. *Hist. Jur. Rom.* § cccvi. n.) Mascovius (*de Sectis Jur.* 4. § 3) supposes that Africanus belonged to the legal sect of the Sabiniani [CAPITO], and as our author was a steady follower of Salvius Julianus, who was a Sabinian (Gaius, ii. 217, 218), this supposition may be regarded as established. In the time of Antoninus Pius, the distinction of schools or sects had not yet worn out.

Among the writers of the lives of ancient lawyers (Pancirollus, Jo. Bertrandus, Grotius, &c.) much dispute has arisen as to the time when Africanus wrote, in consequence of a corrupt or erroneous passage in Lampridius (Lamp. *Alex. Sev.* 68), which would make him a friend of Severus Alexander and a disciple of Papinian. Cujas ingeniously and satisfactorily disposes of this anachronism by referring to the internal evidence of an extract from Africanus (Dig. 30. tit. 1. s. 109), which assumes the validity of a legal maxim that was no longer in force when Papinian wrote.

For reasons which it would be tedious to detail, we hold, contrary to the opinion of Ménage (*Amoen. Jur.* c. 23), that our Sextus Caecilius Africanus is identical with the jurist sometimes mentioned in the Digest by the name Caecilius or S. Caecilius, and also with that S. Caecilius whose dispute with Favorinus forms an amusing and interesting chapter in the Noctes Atticae. (Gell. xx. 1.) Gellius perhaps draws to some extent upon his own invention, but, at all events, the lawyer's defence of the XII Tables against the attacks of the philosopher is "ben trovato." There is something humorously cruel in the concluding stroke of the conversation, in the pedantic way in which our jurisconsult vindicates the decemviral law against debtors—*partis secanto*, &c.—by the example of Metius Fufetius, and the harsh sentiment of Virgil:

"At tu dictis, Albane, maneres."

The remains of Africanus have been admirably expounded by Cujas (*ad Africanum tractatus* IX. in Cujac. Opp. vol. 1), and have also been annotated by Scipio Gentili. (Scip. Gentilis, *Diss. I-IX ad Africanum*, 4to. Altdorf. 1602-7.)

(Strauchius, *Vitae aliquot veterum jurisconsultorum*, 8vo. Jen. 1723; I. Zimmern, *Röm. Rechtsgeschichte*, § 94.) [J. T. G.]

AFRICA'NUS, JU'LIUS, a celebrated orator in the reign of Nero, seems to have been the son of Julius Africanus, of the Gallic state of the Santoni, who was condemned by Tiberius, A. D. 32. (Tac. *Ann.* vi. 7.) Quintilian, who had heard Julius Africanus, speaks of him and Domitius Afer as the best orators of their time. The eloquence of Africanus was chiefly characterised by vehemence and energy. (Quintil. x. 1. § 118, xii. 10. § 11, comp. viii. 5. § 15; *Dial. de Orat.* 15.) Pliny mentions a grandson of this Julius Africanus, who was also an advocate and was opposed to him upon one occasion. (*Ep.* vii. 6.) He was consul suffectus in A. D. 108.

AFRICA'NUS, SEX. JU'LIUS, a Christian writer at the beginning of the third century, is called by Suidas a Libyan (*s. v.* Ἀφρικανός), but passed the greater part of his life at Emmaus in Palestine, where, according to some, he was born. (Jerome, *de Vir. Ill.* 63.) When Emmaus was destroyed by fire, Africanus was sent to Elagabalus to solicit its restoration, in which mission he succeeded: the new town was called Nicopolis. (A. D. 221, Eusebius, *Chron.* sub anno; Syncellus, p. 359, b.) Africanus subsequently went to Alexandria to hear the philosopher Heraclas, who was afterwards bishop of Alexandria. The later Syrian writers state, that he was subsequently made bishop. He was one of the most learned of the early Christian writers. Socrates (*Hist. Eccl.* ii. 35) classes him with Origen and Clement; and it appears from his letter on the History of Susanna, that he was acquainted with Hebrew.

The chief work of Africanus was a Chronicon in five books (πεντάβιβλιον χρονολογικόν), from the creation of the world, which he placed in 5499 B. C. to A. D. 221, the fourth year of the reign of Elagabalus. This work is lost, but a considerable part of it is extracted by Eusebius in his "Chronicon," and many fragments of it are also preserved by Georgius Syncellus, Cedrenus, and in the Paschale Chronicon. (See Ideler, *Handbuch d. Chronol.* vol. ii. p. 456, &c.) The fragments of this work are given by Gallandi (*Bibl. Pat.*), and Routh (*Reliquiae Sacrae*).

Africanus wrote a letter to Origen impugning the authority of the book of Susanna, to which

Origen replied. This letter is extant, and has been published, together with Origen's answer, by Wetstein, Basle, 1674, 4to. It is also contained in De la Rue's edition of Origen. Africanus also wrote a letter to Aristeides on the genealogies of Christ in Matthew and Luke (Phot. *Bibl.* 34; Euseb. *Hist. Eccl.* vi. 23), of which some extracts are given by Eusebius. (i. 7.)

There is another work attributed to Africanus, entitled Κεστοί, that is, embroidered girdles, so called from the celebrated κεστός of Aphrodite. Some modern writers suppose this work to have been written by some one else, but it can scarcely be doubted that it was written by the same Africanus, since it is expressly mentioned among his other writings by Photius (*l. c.*), Suidas (*l. c.*), Syncellus (*l. c.*), and Eusebius. (vi. 23.) The number of books of which it consisted, is stated variously. Suidas mentions twenty-four, Photius fourteen, and Syncellus nine. It treated of a vast variety of subjects—medicine, agriculture, natural history, the military art, &c., and seems to have been a kind of common-place book, in which the author entered the results of his reading Some of the books are said to exist still in manuscript. (Fabricius, *Bibl. Graec.* vol. iv. pp. 240, &c.) Some extracts from them are published by Thevenot in the "Mathematici Veteres," Paris, 1693, fo., and also in the Geoponica of Cassianus Bassus. (Needham, *Prolegom. ad Geopon.*) The part relating to the military art was translated into French by Guichard in the third volume of "Mémoires crit. et hist. sur plusieurs Points d'Antiquités militaires," Berl. 1774. Compare Dureau de la Malle, "Poliorcétique des Anciens," Paris, 1819, 8vo.

AFRICA'NUS, T. SE'XTIUS, a Roman of noble rank, was deterred by Agrippina from marrying Silana. In A. D. 62, he took the census in the provinces of Gaul, together with Q. Volusius and Trebellius Maximus. (Tac. *Ann.* xiii. 19, xiv. 46.) His name occurs in a fragment of the Fratres Arvales. (Gruter, p. 119.) There was a T. Sextius Africanus consul with Trajan in A. D. 112, who was probably a descendant of the one mentioned above.

AGA'CLYTUS (Ἀγακλυτός), the author of a work about Olympia (περὶ Ὀλυμπίας), which is referred to by Suidas and Photius. (*s. v.* Κιψελιδῶν.)

AGA'LLIAS. [AGALLIS.]

AGALLIS (Ἀγαλλίς) of Corcyra, a female grammarian, who wrote upon Homer. (Athen. i. p. 14, d.) Some have supposed from two passages in Suidas (*s. v.* Ἀνάγαλλις and Ὄρχησις), that we ought to read Anagallis in this passage of Athenaeus. The scholiast upon Homer and Eustathius (*ad Il.* xviii. 491) mention a grammarian of the name of Agallias, a pupil of Aristophanes the grammarian, also a Corcyraean and a commentator upon Homer, who may be the same as Agallis or perhaps her father.

AGAME'DE (Ἀγαμήδη). 1. A daughter of Augeias and wife of Mulius, who, according to Homer (*Il.* xi. 739), was acquainted with the healing powers of all the plants that grow upon the earth. Hyginus (*Fab.* 157) makes her the mother of Belus, Actor, and Dictys, by Poseidon.

2. A daughter of Macaria, from whom Agamede, a place in Lesbos, was believed to have derived its name. (Steph. Byz. *s. v.* Ἀγαμήδη.) [L. S.]

AGAME'DES (Ἀγαμήδης), a son of Stymphalus and great-grandson of Arcas. (Paus. viii. 4. § 5, 5. § 3.) He was father of Cercyon by Epicaste, who also brought to him a step-son, Trophonius, who was by some believed to be a son of Apollo. According to others, Agamedes was a son of Apollo and Epicaste, or of Zeus and Iocaste, and father of Trophonius. The most common story however is, that he was a son of Erginus, king of Orchomenus, and brother of Trophonius. These two brothers are said to have distinguished themselves as architects, especially in building temples and palaces. Among others, they built a temple of Apollo at Delphi, and a treasury of Hyrieus, king of Hyria in Boeotia. (Paus. ix. 37. § 3; Strab. ix. p. 421.) The scholiast on Aristophanes (*Nub.* 508) gives a somewhat different account from Charax, and makes them build the treasury for king Augeias. The story about this treasury in Pausanias bears a great resemblance to that which Herodotus (ii. 121) relates of the treasury of the Egyptian king Rhampsinitus. In the construction of the treasury of Hyrieus, Agamedes and Trophonius contrived to place one stone in such a manner, that it could be taken away outside, and thus formed an entrance to the treasury, without any body perceiving it. Agamedes and Trophonius now constantly robbed the treasury; and the king, seeing that locks and seals were uninjured while his treasures were constantly decreasing, set traps to catch the thief. Agamedes was thus ensnared, and Trophonius cut off his head to avert the discovery. After this, Trophonius was immediately swallowed up by the earth. On this spot there was afterwards, in the grove of Lebadeia, the so-called cave of Agamedes with a column by the side of it. Here also was the oracle of Trophonius, and those who consulted it first offered a ram to Agamedes and invoked him. (Paus. ix. 39. § 4; compare *Dict. of Ant.* p. 673.) A tradition mentioned by Cicero (*Tusc. Quaest.* i. 47; comp. Plut. *De consol. ad Apollon.* 14), states that Agamedes and Trophonius, after having built the temple of Apollo at Delphi, prayed to the god to grant them in reward for their labour what was best for men. The god promised to do so on a certain day, and when the day came, the two brothers died. The question as to whether the story about the Egyptian treasury is derived from Greece, or whether the Greek story was an importation from Egypt, has been answered by modern scholars in both ways; but Müller (*Orchom.* p. 94, &c.) has rendered it very probable that the tradition took its rise among the Minyans, was transferred from them to Augeias, and was known in Greece long before the reign of Psammitichus, during which the intercourse between the two countries was opened. [L. S.]

AGAMEMNON (Ἀγαμέμνων). 1. A son of Pleisthenes and grandson of Atreus, king of Mycenae, in whose house Agamemnon and Menelaus were educated after the death of their father. (Apollod. iii. 2. § 2; Schol. *ad Eurip. Or.* 5; Schol. *ad Iliad.* ii. 249.) Homer and several other writers call him a son of Atreus, grandson of Pelops, and great-grandson of Tantalus. (Hom. *Il.* xi. 131; Eurip. *Helen.* 396; Tzetz. *ad Lycophr.* 147; Hygin. *Fab.* 97.) His mother was, according to most accounts, Aërope; but some call Eriphyle the wife of Pleisthenes and the mother of Agamemnon. Besides his brother Menelaus, he had a sister, who is called Anaxibia, Cyndragora, or Astyocheia. (Schol. *Eurip. Or.* 5; Hygin. *Fab.* 17.) Aga-

memnon and Menelaus were brought up together with Aegisthus, the son of Thyestes, in the house of Atreus. When they had grown to manhood, Atreus sent Agamemnon and Menelaus to seek Thyestes. They found him at Delphi, and carried him to Atreus, who threw him into a dungeon. Aegisthus was afterwards commanded to kill him, but, recognising his father in him, he abstained from the cruel deed, slew Atreus, and after having expelled Agamemnon and Menelaus, he and his father occupied the kingdom of Mycenae. [AEGISTHUS.] The two brothers wandered about for a time, and at last came to Sparta, where Agamemnon married Clytemnestra, the daughter of Tyndareus, by whom he became the father of Iphianassa (Iphigeneia), Chrysothemis, Laodice (Electra), and Orestes. (Hom. *Il.* ix. 145, with the note of Eustath.; Lucret. i. 86.) The manner in which Agamemnon came to the kingdom of Mycenae, is differently related. From Homer (*Il.* ii. 108; comp. Paus. ix. 40. § 6), it appears as if he had peaceably succeeded Thyestes, while, according to others (Aeschyl. *Agam.* 1605), he expelled Thyestes, and usurped his throne. After he had become king of Mycenae, he rendered Sicyon and its king subject to himself (Paus. ii. 6. § 4), and became the most powerful prince in Greece. A catalogue of his dominions is given in the Iliad. (ii. 569, &c.; comp. Strab. viii. p. 377; Thucyd. i. 9.) When Homer (*Il.* ii. 108) attributes to Agamemnon the sovereignty over all Argos, the name Argos here signifies Peloponnessus, or the greater part of it, for the city of Argos was governed by Diomedes. (*Il.* ii. 559, &c.) Strabo (*l. c.*) has also shewn that the name Argos is sometimes used by the tragic poets as synonymous with Mycenae.

When Helen, the wife of Menelaus, was carried off by Paris, the son of Priam, Agamemnon and Menelaus called upon all the Greek chiefs for assistance against Troy. (*Odyss.* xxiv. 115.) The chiefs met at Argos in the palace of Diomedes, where Agamemnon was chosen their chief commander, either in consequence of his superior power (Eustath, *ad Il.* ii. 108; Thucyd. i. 9), or because he had gained the favour of the assembled chiefs by giving them rich presents. (Dictys, Cret. i. 15, 16.) After two years of preparation, the Greek army and fleet assembled in the port of Aulis in Boeotia. Agamemnon had previously consulted the oracle about the issue of the enterprise, and the answer given was, that Troy should fall at the time when the most distinguished among the Greeks should quarrel. (*Od.* viii. 80.) A similar prophecy was derived from a marvellous occurrence which happened while the Greeks were assembled at Aulis. Once when a sacrifice was offered under the boughs of a tree, a dragon crawled forth from under it, and devoured a nest on the tree containing eight young birds and their mother. Calchas interpreted the sign to indicate that the Greeks would have to fight against Troy for nine years, but that in the tenth the city would fall. (*Il.* ii. 303, &c.) An account of a different miracle portending the same thing is given by Aeschylus. (*Agam.* 110, &c.) Another interesting incident happened while the Greeks were assembled at Aulis. Agamemnon, it is said, killed a stag which was sacred to Artemis, and in addition provoked the anger of the goddess by irreverent words. She in return visited the Greek army with a pestilence, and produced a perfect calm, so that the Greeks were unable to leave the port. When the seers declared that the anger of the goddess could not be soothed unless Iphigeneia, the daughter of Agamemnon, were offered to her as an atoning sacrifice, Diomedes and Odysseus were sent to fetch her to the camp under the pretext that she was to be married to Achilles. She came; but at the moment when she was to be sacrificed, she was carried off by Artemis herself (according to others by Achilles) to Tauris, and another victim was substituted in her place. (Hygin. *Fab.* 98; Eurip. *Iphig. Aul.* 90, *Iphig. Taur.* 15; Sophocl. *Elect.* 565; Pind. *Pyth.* xi. 35; Ov. *Met.* xii. 31; Dict. Cret. i. 19; Schol. *ad Lycophr.* 183; Antonin. Lib. 27.) After this the calm ceased, and the army sailed to the coast of Troy. Agamemnon alone had one hundred ships, independent of sixty which he had lent to the Arcadians. (*Il.* ii. 576, 612.)

In the tenth year of the siege of Troy—for it is in this year that the Iliad opens—we find Agamemnon involved in a quarrel with Achilles respecting the possession of Briseïs, whom Achilles was obliged to give up to Agamemnon. Achilles withdrew from the field of battle, and the Greeks were visited by successive disasters. [ACHILLES.] Zeus sent a dream to Agamemnon to persuade him to lead the Greeks to battle against the Trojans. (*Il.* ii. 8, &c.) The king, in order to try the Greeks, commanded them to return home, with which they readily complied, until their courage was revived by Odysseus, who persuaded them to prepare for battle. (*Il.* ii. 55, &c.) After a single combat between Paris and Menelaus, a battle followed, in which Agamemnon killed several of the Trojans. When Hector challenged the bravest of the Greeks, Agamemnon offered to fight with him, but in his stead Ajax was chosen by lot. Soon after this another battle took place, in which the Greeks were worsted (*Il.* viii.), and Agamemnon in despondence advised the Greeks to take to flight and return home. (*Il.* ix. 10.) But he was opposed by the other heroes. An attempt to conciliate Achilles failed, and Agamemnon assembled the chiefs in the night to deliberate about the measures to be adopted. (*Il.* x. 1, &c.) Odysseus and Diomedes were then sent out as spies, and on the day following the contest with the Trojans was renewed. Agamemnon himself was again one of the bravest, and slew many enemies with his own hand. At last, however, he was wounded by Coon and obliged to withdraw to his tent. (*Il.* xi. 250, &c.) Hector now advanced victoriously, and Agamemnon again advised the Greeks to save themselves by flight. (*Il.* xiv. 75, &c.) But Odysseus and Diomedes again resisted him, and the latter prevailed upon him to return to the battle which was going on near the ships. Poseidon also appeared to Agamemnon in the figure of an aged man, and inspired him with new courage. (*Il.* xiv. 125, &c.) The pressing danger of the Greeks at last induced Patroclus, the friend of Achilles, to take an energetic part in the battle, and his fall roused Achilles to new activity, and led to his reconciliation with Agamemnon. In the games at the funeral pyre of Patroclus, Agamemnon gained the first prize in throwing the spear. (*Il.* xxiii. 890, &c.)

Agamemnon, although the chief commander of the Greeks, is not the hero of the Iliad, and in chivalrous spirit, bravery, and character, altogether

inferior to Achilles. But he nevertheless rises above all the Greeks by his dignity, power, and majesty (*Il.* iii. 166, &c.), and his eyes and head are likened to those of Zeus, his girdle to that of Ares, and his breast to that of Poseidon. (*Il.* ii. 477, &c.) Agamemnon is among the Greek heroes what Zeus is among the gods of Olympus. This idea appears to have guided the Greek artists, for in several representations of Agamemnon still extant there is a remarkable resemblance to the representations of Zeus. The emblem of his power and majesty in Homer is a sceptre, the work of Hephaestus, which Zeus had once given to Hermes, and Hermes to Pelops, from whom it descended to Agamemnon. (*Il.* ii. 100, &c.; comp. Paus. ix. 40. § 6.) His armour is described in the Iliad. (xi. 19, &c.)

The remaining part of the story of Agamemnon is related in the Odyssey, and by several later writers. At the taking of Troy he received Cassandra, the daughter of Priam, as his prize (*Od.* xi. 421; Dict. Cret. v. 13), by whom, according to a tradition in Pausanias (ii. 16. §5), he had two sons, Teledamus and Pelops. On his return home he was twice driven out of his course by storms, but at last landed in Argolis, in the dominion of Aegisthus, who had seduced Clytemnestra during the absence of her husband. He invited Agamemnon on his arrival to a repast, and had him and his companions treacherously murdered during the feast (*Od.* iii. 263) [AEGISTHUS], and Clytemnestra on the same occasion murdered Cassandra. (*Od.* xi. 400, &c. 422, xxiv. 96, &c.) Odysseus met the shade of Agamemnon in the lower world. (*Od.* xi. 387, xxiv. 20.) Menelaus erected a monument in honour of his brother on the river Aegyptus. (*Od.* iv. 584.) Pausanias (ii. 16. § 5) states, that in his time a monument of Agamemnon was still extant at Mycenae. The tragic poets have variously modified the story of the murder of Agamemnon. Aeschylus (*Agam.* 1492, &c.) makes Clytemnestra alone murder Agamemnon: she threw a net over him while he was in the bath, and slew him with three strokes. Her motive is partly her jealousy of Cassandra, and partly her adulterous life with Aegisthus. According to Tzetzes (*ad Lycophr.* 1099), Aegisthus committed the murder with the assistance of Clytemnestra. Euripides (*Or.* 26) mentions a garment which Clytemnestra threw over him instead of a net, and both Sophocles (*Elect.* 530) and Euripides represent the sacrifice of Iphigeneia as the cause for which she murdered him. After the death of Agamemnon and Cassandra, their two sons were murdered upon their tomb by Aegisthus. (Paus. ii. 16. § 5.) According to Pindar (*Pyth.* xi. 48) the murder of Agamemnon took place at Amyclae, in Laconica, and Pausanias (*l. c.*) states that the inhabitants of this place disputed with those of Mycenae the possession of the tomb of Cassandra. (Comp. Paus. iii. 19. § 5.) In later times statues of Agamemnon were erected in several parts of Greece, and he was worshipped as a hero at Amyclae and Olympia. (Paus. iii. 19. § 5, v. 25. § 5.) He was represented on the pedestal of the celebrated Rhamnusian Nemesis (i. 33. § 7), and his fight with Coon on the chest of Cypselus. (v. 19. § 1.) He was painted in the Lesche of Delphi, by Polygnotus. (x. 25. § 2; compare Plin. *H. N.* xxxv. 36. § 5; Quintil. ii. 13. § 13; Val. Max. viii. 11. § 6.) It should be remarked that several Latin poets mention a bastard son of Agamemnon, of the name of Halesus, to whom the foundation of the town of Falisci or Alesium is ascribed. (Ov. *Fast.* iv. 73; *Amor.* iii. 13. 31; comp. Serv. *ad Aen.* vii. 695; Sil. Ital. viii. 476.)

2. A surname of Zeus, under which he was worshipped at Sparta. (Lycophr. 335, with the Schol.; Eustath. ad *Il.* ii. 25.) Eustathius thinks that the god derived this name from the resemblance between him and Agamemnon; while others believe that it is a mere epithet signifying the Eternal, from ἀγὰν and μένων. [L. S.]

AGAMEMNO'NIDES (Ἀγαμεμνονίδης), a patronymic form from Agamemnon, which is used to designate his son Orestes. (Hom. *Od.* i. 30; Juv. viii. 215.) [L. S.]

AGANI'CE or AGLAONI'CE (Ἀγανίκη or Ἀγλαονίκη), daughter of Hegetor, a Thessalian, who by her knowledge of Astronomy could foretell when the moon would disappear, and imposed upon credulous women, by saying that she could draw down the moon. (Plut. *de Off. Conjug.* p. 145, *de Defect. Orac.* p. 417.) [L. S.]

AGANIPPE (Ἀγανίππη). 1. A nymph of the well of the same name at the foot of Mount Helicon, in Boeotia, which was considered sacred to the Muses, and believed to have the power of inspiring those who drank of it. The nymph is called a daughter of the river-god Permessus. (Paus. ix. 29. § 3; Virg. *Eclog.* x. 12.) The Muses are sometimes called Aganippides.

2. The wife of Acrisius, and according to some accounts the mother of Danaë, although the latter is more commonly called a daughter of Eurydice. (Hygin. *Fab.* 63; Schol. *ad Apollon. Rhod.* iv. 1091.) [L. S.]

AGANIPPIS, is used by Ovid (*Fast.* v. 7) as an epithet of Hippocrene; its meaning however is not quite clear. It is derived from Agnippe, the well or nymph, and as Aganippides is used to designate the Muses, Aganippis Hippocrene may mean nothing but "Hippocrene, sacred to the Muses." [L. S.]

AGAPE'NOR (Ἀγαπήνωρ), a son of Ancaeus, and grandson of Lycurgus. He was king of the Arcadians, and received sixty ships from Agamemnon, in which he led his Arcadians to Troy. (Hom. *Il.* ii. 609, &c.; Hygin. *Fab.* 97.) He also occurs among the suitors of Helen. (Hygin. *Fab.* 81; Apollod. iii. 10. § 8.) On his return from Troy he was cast by a storm on the coast of Cyprus, where he founded the town of Paphus, and in it the famous temple of Aphrodite. (Paus. viii. 5. § 2, &c.) He also occurs in the story of HARMONIA. (Apollod. iii. 7. § 5, &c. [L. S.]

AGAPE'TUS (Ἀγαπητός). 1. Metropolitan Bishop of Rhodes, A. D. 457. When the Emperor Leo wrote to him for the opinion of his suffragans and himself on the council of Chalcedon, he defended it against Timotheus Aelurus, in a letter still extant in a Latin translation, *Conciliorum Nova Collectio à Mansi*, vol. vii. p. 580.

2. St., born at Rome, was Archdeacon and raised to the Holy See A. D. 535. He was no sooner consecrated than he took off the anathemas pronounced by Pope Boniface II. against his deceased rival Dioscorus on a false charge of Simony. He received an appeal from the Catholics of Constantinople when Anthimus, the Monophysite, was made their Bishop by Theodora. [ANTHI-

MUS.] The fear of an invasion of Italy by Justinian led the Goth Theodatus to oblige St. Agapetus to go himself to Constantinople, in hope that Justinian might be diverted from his purpose. (See *Breviarium S. Liberati*, ap. Mansi, *Concilia*, vol. ix. p. 695.) As to this last object he could make no impression on the emperor, but he succeeded in persuading him to depose Anthimus, and when Mennas was chosen to succeed him, Agapetus laid his own hands upon him. The Council and the Synodal (interpreted into Greek) sent by Agapetus relating to these affairs may be found ap. Mansi, vol. viii. pp. 869, 921. Complaints were sent him from various quarters against the Monophysite Acephali; but he died suddenly A. D. 536, April 22, and they were read in a Council held on 2nd May, by Mennas. (Mansi, *ibid.* p. 874.) There are two letters from St. Agapetus to Justinian in reply to a letter from the emperor, in the latter of which he refuses to acknowledge the Orders of the Arians; and there are two others: 1. To the Bishops of Africa, on the same subject; 2. To Reparatus, Bishop of Carthage, in answer to a letter of congratulation on his elevation to the Pontificate. (Mansi, *Concilia*, viii. pp. 846—850.)

3. Deacon of the Church of St. Sophia, A. D. 527. There are two other *Agapeti* mentioned in a Council held by Mennas at this time at Constantinople, who were Archimandrites, or Abbots. Agapetus was tutor to Justinian, and, on the accession of the latter to the empire, addressed to him *Admonitions on the Duty of a Prince*, in 72 Sections, the initial letters of which form the dedication (ἔκθεσις κεφαλαίων παραινετικῶν σχεδιασθεῖσα). The repute in which this work was held appears from its common title, viz. the *Royal Sections* (σχέδη βασιλικά). It was published, with a Latin version, by *Zach. Callierg.* 8vo., Ven. 1509, afterwards by *J. Brunon*, 8vo., Lips. 1669, *Gröbel*, 8vo., Lips. 1733, and in Gallandi's *Bibliotheca*, vol. xi. p. 255, &c., Ven. 1766, after the edition of Bandurius (Benedictine). It was translated into French by Louis XIII., 8vo. Par. 1612, and by Th. Paynell into English, 12mo., Lond. 1550. [A. J. C.]

AGAPE'TUS (Ἀγαπητός), an ancient Greek physician, whose remedy for the gout is mentioned with approbation by Alexander Trallianus (xi. p. 303) and Paulus Aegineta. (iii. 78, p. 497, vii. 11, p. 661.) He probably lived between the third and sixth centuries after Christ, or certainly not later, as Alexander Trallianus, by whom he is quoted, is supposed to have flourished about the beginning of the sixth century. [W. A. G.]

AGA'PIUS (Ἀγάπιος), an ancient physician of Alexandria, who taught and practised medicine at Byzantium with great success and reputation, and acquired immense riches. Of his date it can only be determined, that he must have lived before the end of the fifth century after Christ, as Damascius (from whom Photius, *Biblioth.* cod. 242, and Suidas have taken their account of him) lived about that time. [W. A. G.]

AGARISTA (Ἀγαρίστη). 1. The daughter of Cleisthenes, tyrant of Sicyon, whom her father promised to give in marriage to the best of the Greeks. Suitors came to Sicyon from all parts of Greece, and among others Megacles, the son of Alcmaeon, from Athens. After they had been detained at Sicyon for a whole year, during which time Cleisthenes made trial of them in various ways, he gave Agariste to Megacles. From this marriage came the Cleisthenes who divided the Athenians into ten tribes, and Hippocrates. (Herod. vi. 126—130; comp. Athen. vi. p. 273, b. c., xii. 541, b. c.)

2. The daughter of the above-mentioned Hippocrates, and the grand-daughter of the above-mentioned Agariste, married Xanthippus and became the mother of Pericles. (Herod. vi. 130; Plut. *Pericl.* 3.)

AGA'SIAS (Ἀγασίας), a Stymphalian of Arcadia (Xen. *Anab.* iv. 1. § 27), is frequently mentioned by Xenophon as a brave and active officer in the army of the Ten Thousand. (*Anab.* iv. 7. § 11. v. 2. § 15, &c.) He was wounded while fighting against Asidates. (*Anab.* viii. 8. § 19.)

AGA'SIAS (Ἀγασίας), son of Dositheus, a distinguished sculptor of Ephesus. One of the productions of his chisel, the statue known by the name of the Borghese gladiator, is still preserved in the gallery of the Louvre. This statue, as well as the Apollo Belvidere, was discovered among the ruins of a palace of the Roman emperors on the site of the ancient Antium (*Capo d'Anzo*). From the attitude of the figure it is clear, that the statue represents not a gladiator, but a warrior contending with a mounted combatant. Thiersch conjectures that it was intended to represent Achilles fighting with Penthesilea. The only record that we have of this artist is the inscription on the pedestal of the statue; nor are there any data for ascertaining the age in which he lived, except the style of art displayed in the work itself, which competent judges think cannot have been produced earlier than the fourth century, B. C.

It is not quite clear whether the Agasias, who is mentioned as the father of Heraclides, was the same as the author of the Borghese statue, or a different person.

There was another sculptor of the same name, also an Ephesian, the son of Menophilus. He is mentioned in a Greek inscription, from which it appears that he exercised his art in Delos while that island was under the Roman sway; probably somewhere about 100, B. C. (Thiersch, *Epochen d. bild. Kunst*, p. 130; Müller, *Arch. d. Kunst*, p. 155.) [C. P. M.]

AGASICLES, AGESICLES or HEGESICLES (Ἀγασικλῆς, Ἀγησικλῆς, Ἡγησικλῆς), a king of Sparta, the thirteenth of the line of Procles. He was contemporary with the Agid Leon, and succeeded his father Archidamus I., probably about B. C. 590 or 600. During his reign the Lacedaemonians carried on an unsuccessful war against Tegea, but prospered in their other wars. (Herod. i. 65; Paus. iii. 7. § 6, 3. §. 5.) [C. P. M.]

AGA'STHENES (Ἀγασθένης), a son of Augeias, whom he succeeded in the kingdom of Elis. He had a son, Polyxenus, who occurs among the suitors of Helen. (Hom. *Il.* ii. 624; Paus. v. 3. § 4; Apollod. iii. 10. § 8.) [L. S.]

AGATHA'NGELUS, the son of Callistratus wrote the life of Gregory of Armenia in Greek, which is printed in the *Acta Sanctorum*, vol. viii. p. 320. There are manuscripts of it in the public libraries both of Paris and Florence. The time at which Agathangelus lived is unknown. (Fabric. *Bibl. Graec.* vol. x. p. 232, xi. p. 554.)

AGATHAGE'TUS (Ἀγαθάγητος), a Rhodian,

who recommended his state to espouse the side of the Romans at the beginning of the war between Rome and Perseus, B. C. 171. (Polyb. xxvii. 6. § 3, xxviii. 2. § 3.)

AGATHA'RCHIDES (Ἀγαθαρχίδης), or AGATHARCHUS (Ἀγάθαρχος), a Greek grammarian, born at Cnidos. He was brought up by a man of the name of Cinnaeus; was, as Strabo (xvi. p. 779) informs us, attached to the Peripatetic school of philosophy, and wrote several historical and geographical works. In his youth he held the situation of secretary and reader to Heraclides Lembus, who (according to Suidas) lived in the reign of Ptolemy Philometor. This king died B. C. 146. He himself informs us (in his work on the Erythraean Sea), that he was subsequently guardian to one of the kings of Egypt during his minority. This was no doubt one of the two sons of Ptolemy Physcon. Dodwell endeavours to shew that it was the younger son, Alexander, and objects to Soter, that he reigned conjointly with his mother. This, however, was the case with Alexander likewise. Wesseling and Clinton think the elder brother to be the one meant, as Soter II. was more likely to have been a minor on his accession in B. C. 117, than Alexander in B. C. 107, ten years after their father's death. Moreover Dodwell's date would leave too short an interval between the publication of Agatharchides's work on the Erythraean Sea (about B. C. 113), and the work of Artemidorus.

An enumeration of the works of Agatharchides is given by Photius (Cod. 213). He wrote a work on Asia, in 10 books, and one on Europe, in 49 books; a geographical work on the Erythraean Sea, in 5 books, of the first and fifth books of which Photius gives an abstract; an epitome of the last mentioned work; a treatise on the Troglodytae, in 5 books; an epitome of the Λύδη of Antimachus; an epitome of the works of those who had written περὶ τῆς συναγωγῆς θαυμασίων ἀνέμων; an historical work, from the 12th and 30th books of which Athenaeus quotes (xii. p. 527, b. vi. p. 251, f.); and a treatise on the intercourse of friends. The first three of these only had been read by Photius. Agatharchides composed his work on the Erythraean Sea, as he tells us himself, in his old age (p. 14, ed. Huds.), in the reign probably of Ptolemy Soter II. It appears to have contained a great deal of valuable matter. In the first book was a discussion respecting the origin of the name. In the fifth he described the mode of life amongst the Sabaeans in Arabia, and the Ichthyophagi, or fish-eaters, the way in which elephants were caught by the elephant-eaters, and the mode of working the gold mines in the mountains of Egypt, near the Red Sea. His account of the Ichthyophagi and of the mode of working the gold mines, has been copied by Diodorus. (iii. 12—18.) Amongst other extraordinary animals he mentions the camelopard, which was found in the country of the Troglodytae, and the rhinoceros.

Agatharchides wrote in the Attic dialect. His style, according to Photius, was dignified and perspicuous, and abounded in sententious passages, which inspired a favourable opinion of his judgment. In the composition of his speeches he was an imitator of Thucydides, whom he equalled in dignity and excelled in clearness. His rhetorical talents also are highly praised by Photius. He was acquainted with the language of the Aethiopians (*de Rubr. M.* p. 46), and appears to have been the first who discovered the true cause of the yearly inundations of the Nile. (Diod. i. 41.)

An Agatharchides, of Samos, is mentioned by Plutarch, as the author of a work on Persia, and one περὶ λίθων. Fabricius, however, conjectures that the true reading is Agathyrsides, not Agatharchides. (Dodwell in Hudson's *Geogr. Script. Gr. Minores;* Clinton, *Fasti Hell.* iii p. 535.) [C.P.M.]

There is a curious observation by Agatharchides preserved by Plutarch (*Sympos.* viii. 9. § 3), of the species of worm called *Filaria Medinensis*, or *Guinea Worm*, which is the earliest account of it that is to be met with. See Justus Weihe, *De Filar. Medin. Comment.*, Berol. 1832, 8vo., and especially the very learned work by G. H. Welschius, *De Vena Medinensi, &c.*, August. Vindel. 1674, 4to. [W. A. G.]

AGATHARCHUS (Ἀγάθαρχος), a Syracusan, who was placed by the Syracusans over a fleet of twelve ships in B. C. 413, to visit their allies and harass the Athenians. He was afterwards, in the same year, one of the Syracusan commanders in the decisive battle fought in the harbour of Syracuse. (Thuc. vii. 25, 70; Diod. xiii. 13.)

AGATHARCHUS (Ἀγάθαρχος), an Athenian artist, said by Vitruvius (*Praef. ad lib.* vii.) to have invented scene-painting, and to have painted a scene (*scenam fecit*) for a tragedy which Aeschylus exhibited. As this appears to contradict Aristotle's assertion (*Poët.* 4. § 16), that scene-painting was introduced by Sophocles, some scholars understand Vitruvius to mean merely, that Agatharchus constructed a stage. (Compare Hor. *Ep. ad Pis.* 279: *et modicis instravit pulpita tignis.*) But the context shews clearly that perspective painting must be meant, for Vitruvius goes on to say, that Democritus and Anaxagoras, carrying out the principles laid down in the treatise of Agatharchus, wrote on the same subject, shewing how, in drawing, the lines ought to be made to correspond, according to a natural proportion, to the figure which would be traced out on an imaginary intervening plane by a pencil of rays proceeding from the eye, as a fixed point of sight, to the several points of the object viewed.

It was probably not till towards the end of Aeschylus's career that scene-painting was introduced, and not till the time of Sophocles that it was generally made use of; which may account for what Aristotle says.

There was another Greek painter of the name of Agatharchus, who was a native of the island of Samos, and the son of Eudemus. He was a contemporary of Alcibiades and Zeuxis. We have no definite accounts respecting his performances, but he does not appear to have been an artist of much merit: he prided himself chiefly on the ease and rapidity with which he finished his works. (Plut. *Pericl.* 13.) Plutarch (*Alcib.* 16) and Andocides at greater length (*in Alcib.* p. 31. 15) tell an anecdote of Alcibiades having inveigled Agatharchus to his house and kept him there for more than three months in strict durance, compelling him to adorn it with his pencil. The speech of Andocides above referred to seems to have been delivered after the destruction of Melos (B. C. 416) and before the expedition to Sicily (B. C. 415); so that from the above data the age of Agatharchus may be accurately fixed. Some scholars (as Bentley, Böttiger, and Meyer) have supposed him to be the same as

the contemporary of Aeschylus, who, however, must have preceded him by a good half century. (Müller, *Arch. d. Kunst*, p. 88.) [C. P. M.]

AGATHE'MERUS (Ἀγαθήμερος), the son of Orthon, and the author of a small geographical work in two books, entitled τῆς γεωγραφίας ὑποτυπώσεις ἐν ἐπιτομῇ ("A Sketch of Geography in epitome"), addressed to his pupil Philon. His age cannot be fixed with much certainty, but he is supposed to have lived about the beginning of the third century after Christ. He lived after Ptolemy, whom he often quotes, and before the foundation of Constantinople on the site of Byzantium in A. D. 328, as he mentions only the old city Byzantium. (ii. 14.) Wendelin has attempted to shew that he wrote in the beginning of the third century, from the statement he gives of the distance of the tropic from the equator; but Dodwell, who thinks he lived nearer the time of Ptolemy, contends that the calculation cannot be depended on. From his speaking of Albion ἐν ᾗ στρατόπεδα ἵδρυται, it has been thought that he wrote not very long after the erection of the wall of Severus. This is probably true, but the language is scarcely definite enough to establish the point.

His work consists chiefly of extracts from Ptolemy and other earlier writers. From a comparison with Pliny, it appears that Artemidorus, of whose work a sort of compendium is contained in the first book, was one of his main authorities. He gives a short account of the various forms assigned to the earth by earlier writers, treats of the divisions of the earth, seas, and islands, the winds, and the length and shortness of the days, and then lays down the most important distances on the inhabited part of the earth, reckoned in stadia. The surname Agathemerus frequently occurs in inscriptions. (Dodwell in Hudson's *Geograph. Scriptores Gr. Minores;* Ukert, *Geogr. der Griechen u. Römer*, pt. i. div. 1. p. 236.) [C. P. M.]

AGATHE'MERUS, CLAUDIUS (Κλαύδιος Ἀγαθήμερος), an ancient Greek physician, who lived in the first century after Christ. He was born at Lacedaemon, and was a pupil of the philosopher Cornutus, in whose house he became acquainted with the poet Persius about A. D. 50. (Pseudo-Sueton. *vita Persii.*) In the old editions of Suetonius he is called *Agaternus*, a mistake which was first corrected by Reinesius (*Syntagma Inscript. Antiq.* p. 610), from the epitaph upon him and his wife, Myrtale, which is preserved in the *Marmora Oxoniensia* and the *Greek Anthology*, vol. iii. p. 381. § 224, ed. Tauchn. The apparent anomaly of a Roman praenomen being given to a Greek, may be accounted for by the fact which we learn from Suetonius (*Tiber.* 6), that the Spartans were the hereditary clients of the Claudia Gens. (C. G. Kühn, *Additam. ad Elench. Medic. Vet. a J. A. Fabricio, in "Biblioth. Graeca" exhibit.*) [W. A. G.]

AGA'THIAS (Ἀγαθίας), the son of Mamnonius, a rhetorician, was born, as it seems, in 536 or 537 A. D. (*Hist.* ii. 16, and *Vita Agathiae* in ed. Bonn. p. xiv.), at Myrina, a town at the mouth of the river Pythicus in Aeolia (*Agathiae Prooemium*, p. 9, ed. Bonn.; p. 5, Par.; p. 7, Ven.), and received his education in Alexandria, where he studied literature. In 554 he went to Constantinople (*Hist.* ii. 16), where his father then most probably resided, and studied for several years the Roman law. (*Epigr.* 4.) He afterward exercised with great success the profession of an advocate, though only for the sake of a livelihood, his favourite occupation being the study of ancient poetry (*Hist.* iii. 1); and he paid particular attention to history. His profession of a lawyer was the cause of his surname Σχολαστικός (Suidas, *s. v.* Ἀγαθίας), which word signified an advocate in the time of Agathias. Niebuhr (*Vita Agath.* in ed. Bonn. p. xv.) believes, that he died during the reign of Tiberius Thrax, a short time before the death of this emperor and the accession of Mauritius in 582, at the age of only 44 or 45 years. Agathias, who was a Christian (*Epigr.* 3, 5, and especially 4), enjoyed during his life the esteem of several great and distinguished men of his time, such as Theodorus the decurio, Paulus Silentiarius, Eutychianus the younger, and Macedonius the ex-consul. He shewed them his gratitude by dedicating to them several of his literary productions, and he paid particular homage to Paulus Silentiarius, the son of Cyrus Florus, who was descended from an old and illustrious family. (*Hist.* v. 9.)

Agathias is the author of the following works:

1. Δαφνιακά, a collection of small love poems, divided into nine books; the poems are written in hexametres. Nothing is extant of this collection, which the author calls a juvenile essay. (Agath. *Prooemium*, p. 6, ed. Bonn.; p. 4, Par.; p. 6, Ven.)

2. Κύκλος, an anthology containing poems of early writers and of several of his contemporaries, chiefly of such as were his protectors, among whom were Paulus Silentiarius and Macedonius. This collection was divided into seven books, but nothing of it is extant except the introduction, which was written by Agathias himself. However, 108 epigrams, which were in circulation either before he collected his Κύκλος, or which he composed at a later period, have come down to us. The last seven and several others of these epigrams are generally attributed to other writers, such as Paulus Silentiarius, &c. The epigrams are contained in the *Anthologia Graeca* (iv. p. 3, ed. Jacobs), and in the editions of the historical work of Agathias. Joseph Scaliger, Janus Douza, and Bonaventura Vulcanius, have translated the greater part of them into Latin. The epigrams were written and published after the Δαφνιακά.

3. Ἀγαθίου Σχολαστικοῦ Μυριναίου Ἱστοριῶν Ε. "Agathiae Scholastici Myrinensis Historiarum Libri V." This is his principal work. It contains the history from 553—558 A. D., a short period, but remarkable for the important events with which it is filled up. The first book contains the conquest of Italy by Narses over the Goths, and the first contests between the Greeks and the Franks; the second book contains the continuation of these contests, the description of the great earthquake of 554, and the beginning of the war between the Greeks and the Persians; the third and the fourth books contain the continuation of this war until the first peace in 536; the fifth book relates the second great earthquake of 557, the rebuilding of St. Sophia by Justinian, the plague, the exploits of Belisarius over the Huns and other barbarians in 558, and it finishes abruptly with the 25th chapter.

Agathias, after having related that he had abandoned his poetical occupation for more serious studies (*Prooemium*, ed. Bonn. pp. 6, 7; Par. p. 4; Ven. p. 6), tells us that several distinguished men had suggested to him the idea of writing the history

of his time, and he adds, that he had undertaken the task especially on the advice of Eutychianus. (*Ib.*) However, he calls Eutychianus the ornament of the family of the Flori, a family to which Eutychianus did not belong at all. It is therefore probable that, instead of Eutychianus, we must read Paulus Silentiarius: Niebuhr is of this opinion. (*Ib.* not. 19.) Agathias is not a great historian; he wants historical and geographical knowledge, principally with regard to Italy, though he knows the East better. He seldom penetrates into the real causes of those great events which form the subjects of his book: his history is the work of a man of business, who adorns his style with poetical reminiscences. But he is honest and impartial, and in all those things which he is able to understand he shews himself a man of good sense. His style is often bombastic; he praises himself; in his Greek the Ionic dialect prevails, but it is the Ionic of his time, degenerated from its classical purity into a sort of mixture of all the other Greek dialects. Nothwithstanding these deficiences the work of Agathias is of high value, because it contains a great number of important facts concerning one of the most eventful periods of Roman history. Editions: *Ἀγαθίου Σχολαστικοῦ περὶ τῆς Βασιλείας Ἰουστινιανοῦ, τόμοι* Ε., ed. Bonaventura Vulcanius, with a Latin translation, Lugduni, 1594. The Parisian edition, which is contained in the "Corpus Script. Byzant." was published in 1660; it contains many errors and conjectural innovations, which have been reprinted and augmented by the editors of the Venetian edition. Another edition was published at Basel (in 1576?). A Latin translation by Christophorus Persona was separately published at Rome, 1516, fol., and afterwards at Augsburg, 1519, 4to.; at Basel, 1531, fol., and at Leyden, 1594, 8vo. The best edition is that of Niebuhr, Bonn. 1828, 8vo., which forms the third volume of the "Corpus Scriptorum Historiae Byzantinae." It contains the Latin translation and the notes of Bonaventura Vulcanius. The Epigrams form an appendix of this edition of Niebuhr, who has carefully corrected the errors, and removed the innovations of the Parisian edition. [W. P.]

AGATHI'NUS (*Ἀγάθινος*), an eminent ancient Greek physician, the founder of a new medical sect, to which he gave the name of *Episynthetici*. (*Dict. of Ant. s. v.* EPISYNTHETICI.) He was born at Sparta and must have lived in the first century after Christ, as he was the pupil of Athenaeus, and the tutor of Archigenes. (Galen. *Definit. Med.* c. 14. vol. xix. p. 353; Suidas, *s. v.* *Ἀρχιγένης*; Eudoc. *Violar.* ap. Villoison, *Anecd. Gr.* vol. i. p. 65.) He is said to have been once seized with an attack of delirium, brought on by want of sleep, from which he was delivered by his pupil Archigenes, who ordered his head to be fomented with a great quantity of warm oil. (Aëtius, tetr. i. serm. iii. 172, p. 156.) He is frequently quoted by Galen, who mentions him among the Pneumatici. (*De Dignosc. Puls.* i. 3, vol. viii. p. 787.) None of his writings are now extant, but a few fragments are contained in Matthaei's Collection, entitled *XXI Veterum et Clarorum Medicorum Graecorum Varia Opuscula*, Mosquae, 1808, 4to. See also Palladius, *Comment. in Hippocr.* "*De Morb. Popul.* lib. vi." ap. Dietz, *Scholia in Hippocr. et Galen.* vol. ii. p. 56. The particular opinions of his sect are not exactly known, but they were probably nearly the same as those of the Eclectici. (*Dict. of Ant. s. v.* ECLECTICI.) (See J. C. Osterhausen, *Histor. Sectae Pneumatic. Med.* Altorf. 1791, 8vo.; C. G. Kühn, *Additam. ad Elench. Medic. Vet. a J. A. Fabricio in "Biblioth. Graeca" exhibit.*) [W. A. G.]

AGATHOCLE'A (*Ἀγαθόκλεια*), a mistress of the profligate Ptolemy Philopator, King of Egypt, and sister of his no less profligate minister Agathocles. She and her brother, who both exercised the most unbounded influence over the king, were introduced to him by their ambitious and avaricious mother, Oenanthe. After Ptolemy had put to death his wife and sister Eurydice, Agathoclea became his favourite. On the death of Ptolemy (B. C. 205), Agathoclea and her friends kept the event secret, that they might have an opportunity of plundering the royal treasury. They also formed a conspiracy for setting Agathocles on the throne. He managed for some time, in conjunction with Sosibius, to act as guardian to the young king Ptolemy Epiphanes. At last the Egyptians and the Macedonians of Alexandria, exasperated at his outrages, rose against him, and Tlepolemus placed himself at their head. They surrounded the palace in the night, and forced their way in. Agathocles and his sister implored in the most abject manner that their lives might be spared, but in vain. The former was killed by his friends, that he might not be exposed to a more cruel fate. Agathoclea with her sisters, and Oenanthe, who had taken refuge in a temple, were dragged forth, and in a state of nakedness exposed to the fury of the multitude, who literally tore them limb from limb. All their relations and those who had had any share in the murder of Eurydice were likewise put to death. (Polyb. v. 63, xiv. 11, xv. 25—34; Justin, xxx. 1, 2; Athen. vi. p. 251, xiii. p. 576; Plut. *Cleom.* 33.) There was another Agathoclea, the daughter of a man named Aristomenes, who was by birth an Acarnanian, and rose to great power in Egypt. (Polyb. *l. c.*) [C. P. M.]

AGA'THOCLES (*Ἀγαθοκλῆς*), a Sicilian of such remarkable ability and energy, that he raised himself from the station of a potter to that of tyrant of Syracuse and king of Sicily. He flourished in the latter part of the fourth and the beginning of the third century, B. C., so that the period of his dominion is contemporary with that of the second and third Samnite wars, during which time his power must have been to Rome a cause of painful interest; yet so entire is the loss of all Roman history of that epoch, that he is not once mentioned in the 9th and 10th books of Livy, though we know that he had Samnites and Etruscans in his service, that assistance was asked from him by the Tarentines (Strab. vi. p. 280), and that he actually landed in Italy. (See Arnold's *Rome*, c. xxxv.) The events of his life are detailed by Diodorus and Justin. Of these the first has taken his account from Timaeus of Tauromenium, a historian whom Agathocles banished from Sicily, and whose love for censuring others was so great, that he was nicknamed *Epitimaeus* (fault-finder). (Athen. vi. p. 272.) His natural propensity was not likely to be softened when he was describing the author of his exile; and Diodorus himself does not hesitate to accuse him of having calumniated Agathocles very grossly. (*Fragm.* lib. xxi.) Polybius too charges him with wilfully perverting the truth (xi. 15), so

that the account which he has left must be received with much suspicion. Marvellous stories are related of the early years of Agathocles. Born at Thermae, a town of Sicily subject to Carthage, he is said to have been exposed when an infant, by his father, Carcinus of Rhegium, in consequence of a succession of troublesome dreams, portending that he would be a source of much evil to Sicily. His mother, however, secretly preserved his life, and at seven years old he was restored to his father, who had long repented of his conduct to the child. By him he was taken to Syracuse and brought up as a potter. In his youth he led a life of extravagance and debauchery, but was remarkable for strength and personal beauty, qualities which recommended him to Damas, a noble Syracusan, under whose auspices he was made first a soldier, then a chiliarch, and afterwards a military tribune. On the death of Damas, he married his rich widow, and so became one of the wealthiest citizens in Syracuse. His ambitious schemes then developed themselves, and he was driven into exile. After several changes of fortune, he collected an army which overawed both the Syracusans and Carthaginians, and was restored under an oath that he would not interfere with the democracy, which oath he kept by murdering 4000 and banishing 6000 citizens. He was immediately declared sovereign of Syracuse, under the title of Autocrator. But Hamilcar, the Carthaginian general in Sicily, kept the field successfully against him, after the whole of Sicily, which was not under the dominion of Carthage, had submitted to him. In the battle of Himera, the army of Agathocles was defeated with great slaughter, and immediately after, Syracuse itself was closely besieged. At this juncture, he formed the bold design of averting the ruin which threatened him, by carrying the war into Africa. To obtain money for this purpose, he offered to let those who dreaded the miseries of a protracted siege depart from Syracuse, and then sent a body of armed men to plunder and murder those who accepted his offer. He kept his design a profound secret, eluded the Carthaginian fleet, which was blockading the harbour, and though closely pursued by them for six days and nights, landed his men in safety on the shores of Africa. Advancing then into the midst of his army, arrayed in a splendid robe, and with a crown on his head, he announced that he had vowed, as a thank-offering for his escape, to sacrifice his ships to Demeter and the Kora, goddesses of Sicily. Thereupon, he burnt them all, and so left his soldiers no hope of safety except in conquest.

His successes were most brilliant and rapid. Of the two Suffetes of Carthage, the one, Bomilcar, aimed at the tyranny, and opposed the invaders with little vigour; while the other, Hanno, fell in battle. He constantly defeated the troops of Carthage, and had almost encamped under its walls, when the detection and crucifixion of Bomilcar infused new life into the war. Agathocles too was summoned from Africa by the affairs of Sicily, where the Agrigentines had suddenly invited their fellow-countrymen to shake off his yoke, and left his army under his son Archagathus, who was unable to prevent a mutiny. Agathocles returned, but was defeated; and, fearing a new outbreak on the part of his troops, fled from his camp with Archagathus, who, however, lost his way and was taken. Agathocles escaped; but in revenge for this desertion, the soldiers murdered his sons, and then made peace with Carthage. New troubles awaited him in Sicily, where Deinocrates, a Syracusan exile, was at the head of a large army against him. But he made a treaty with the Carthaginians, defeated the exiles, received Deinocrates into favour, and then had no difficulty in reducing the revolted cities of Sicily, of which island he had some time before assumed the title of king. He afterwards crossed the Ionian sea, and defended Corcyra against Cassander. (Diod. xxi. *Fragm.*) He plundered the Lipari isles, and also carried his arms into Italy, in order to attack the Bruttii.

But his designs were interrupted by severe illness accompanied by great anxiety of mind, in consequence of family distresses. His grandson Archagathus murdered his son Agathocles, for the sake of succeeding to the crown, and the old king feared that the rest of his family would share his fate. Accordingly, he resolved to send his wife Texena and her two children to Egypt, her native country; they wept at the thoughts of his dying thus uncared for and alone, and he at seeing them depart as exiles from the dominion which he had won for them. They left him, and his death followed almost immediately. For this touching narrative, Timaeus and Diodorus after him substituted a monstrous and incredible story of his being poisoned by Maeno, an associate of Archagathus. The poison, we are told, was concealed in the quill with which he cleaned his teeth, and reduced him to so frightful a condition, that he was placed on the funeral pile and burnt while yet living, being unable to give any signs that he was not dead.

There is no doubt that Agathocles was a man who did not hesitate to plunge into any excesses of cruelty and treachery to further his own purposes. He persuaded Ophellas, king of Cyrene, to enter into an alliance with him against Carthage, and then murdered him at a banquet, and seized the command of his army. He invited the principal Syracusans to a festival, plied them with wine, mixed freely with them, discovered their secret feelings, and killed 500 who seemed opposed to his views. So that while we reject the fictions of Timaeus, we can as little understand the statement of Polybius, that though he used bloody means to acquire his power, he afterwards became most mild and gentle. To his great abilities we have the testimony of Scipio Africanus, who when asked what men were in his opinion at once the boldest warriors and wisest statesmen, replied, Agathocles and Dionysius. (Polyb. xv. 35.) He appears also to have possessed remarkable powers of wit and repartee, to have been a most agreeable companion, and to have lived in Syracuse in a security generally unknown to the Greek tyrants, unattended in public by guards, and trusting entirely either to the popularity or terror of his name.

As to the chronology of his life, his landing in Africa was in the archonship of Hieromnemon at Athens, and accompanied by an eclipse of the sun, *i. e.* Aug. 15, B. C. 310. (Clinton, *Fast. Hell.*) He quitted it at the end of B. C. 307, died B. C. 289, after a reign of 28 years, aged 72 according to Diodorus, though Lucian (*Macrob.* 10), gives his age 95. Wesseling and Clinton prefer the statement of Diodorus. The Italian mercenaries whom Agathocles left, were the Mamertini who after his death seized Messana, and occasioned the first Punic war. [G. E. L. C.]

AGA'THOCLES (Ἀγαθοκλῆς). 1. The father of Lysimachus, was a Thessalian Penest, but obtained the favour of Philip through flattery, and was raised by him to high rank. (Theopompus, *ap. Athen.* vi. p. 259, f., &c.; Arrian, *Anab.* vi. 28. *Ind.* 18.)

2. The son of Lysimachus by an Odrysian woman, whom Polyaenus (vi. 12) calls Macris. Agathocles was sent by his father against the Getae, about B. C. 292, but was defeated and taken prisoner. He was kindly treated by Dromichaetis, the king of the Getae, and sent back to his father with presents; but Lysimachus, notwithstanding, marched against the Getae, and was taken prisoner himself. He too was also released by Dromichaetis, who received in consequence the daughter of Lysimachus in marriage. According to some authors it was only Agathocles, and according to others only Lysimachus, who was taken prisoner. (Diod. *Exc.* xxi. p. 559, ed. Wess.; Paus. i. 9. § 7; Strab. vii. pp. 302, 305; Plut. *Demetr.* c. 39, *de ser. num. vind.* p. 555, d.) In B. C. 287, Agathocles was sent by his father against Demetrius Poliorcetes, who had marched into Asia to deprive Lysimachus of Lydia and Caria. In this expedition he was successful; he defeated Lysimachus and drove him out of his father's provinces. (Plut. *Demetr.* c. 46.) Agathocles was destined to be the successor of Lysimachus, and was popular among his subjects; but his stepmother, Arsinoe, prejudiced the mind of his father against him; and after an unsuccessful attempt to poison him, Lysimachus cast him into prison, where he was murdered (B. C. 284) by Ptolemaeus Ceraunus, who was a fugitive at the court of Lysimachus. His widow Lysandra fled with his children, and Alexander, his brother, to Seleucus in Asia, who made war upon Lysimachus in consequence. (Memnon, *ap. Phot.* Cod. 124, pp. 225, 226, ed. Bekker; Paus. i. 10; Justin, xvii. 1.)

AGA'THOCLES (Ἀγαθοκλῆς), a Greek historian, who wrote the history of Cyzicus (περὶ Κυζίκου). He is called by Athenaeus both a Babylonian (i. p. 30, a. ix. p. 375, a) and a Cyzican. (xiv. p. 649, f.) He may originally have come from Babylon, and have settled at Cyzicus. The first and third books are referred to by Athenaeus. (ix. p. 375, f., xii. p. 515, a.) The time at which Agathocles lived is unknown, and his work is now lost; but it seems to have been extensively read in antiquity, as it is referred to by Cicero (*de Div.* i. 24), Pliny (*Hist. Nat.* Elenchus of books iv. v. vi), and other ancient writers. Agathocles also spoke of the origin of Rome. (Festus, *s. v. Romam;* Solinus, *Polyh.* 1.) The scholiast on Apollonius (iv. 761) cites Memoirs (ὑπομνήματα) by an Agathocles, who is usually supposed to be the same as the above-mentioned one. (Compare Schol. *ad Hes. Theog.* 485; Steph. Byz. *s. v.* Βέσβικος; *Etymol. M. s. v.* Δίκτη.)

There are several other writers of the same name. 1. Agathocles of Atrax, who wrote a work on fishing (ἁλιευτικά, Suidas, *s. v.* Κικίλιος). 2. Of Chios, who wrote a work on agriculture. (Varro and Colum. *de Re Rust.* i. 1; Plin. *H. N.* xxii. 44.) 3. Of Miletus, who wrote a work on rivers. (Plut. *de Fluv.* p. 1153, c.) 4. Of Samos, who wrote a work on the constitution of Pessinus. (Plut. *Ibid.* p. 1159, a.)

AGA'THOCLES, brother of Agathoclea. [AGATHOCLEA.]

AGATHODAEMON (Ἀγαθοδαίμων or Ἀγαθὸς θεός), the "Good God," a divinity in honour of whom the Greeks drank a cup of unmixed wine at the end of every repast. A temple dedicated to him was situated on the road from Megalopolis to Maenalus in Arcadia. Pausanias (viii. 36. § 3) conjectures that the name is a mere epithet of Zeus. (Comp. Lobeck, *ad Phrynich.* p. 603.) [L. S.]

AGATHODAEMON (Ἀγαθοδαίμων), a native of Alexandria. All that is known of him is, that he was the designer of some maps to accompany Ptolemy's Geography. Copies of these maps are found appended to several MSS. of Ptolemy. One of these is at Vienna, another at Venice. At the end of each of these MSS. is the following notice: Ἐκ τῶν Κλαυδίου Πτολεμαίου Γεωγραφικῶν βιβλίων ὄκτω τὴν οἰκουμένην πᾶσαν Ἀγαθοδαίμων Ἀλεξανδρεὺς ὑπετύπωσε (Agath. of Alexandria delineated the whole inhabited world according to the eight books on Geography of Cl. Ptolemeaus). The Vienna MS. of Ptolemy is one of the most beautiful extant. The maps attached to it, 27 in number, comprising 1 general map, 10 maps of Europe, 4 of Africa, and 12 of Asia, are coloured, the water being green, the mountains red or dark yellow, and the land white. The climates, parallels, and the hours of the longest day, are marked on the East margin of the maps, and the meridians on the North and South. We have no evidence as to when Agathodaemon lived, as the only notice preserved respecting him is that quoted above. There was a grammarian of the same name, to whom some extant letters of Isidore of Pelusium are addressed. Some have thought him to be the Agathodaemon in question. Heeren, however, considers the delineator of the maps to have been a contemporary of Ptolemy, who (viii. 1, 2) mentions certain maps or tables (πίνακες), which agree in number and arrangement with those of Agathodaemon in the MSS.

Various errors having in the course of time crept into the copies of the maps of Agathodaemon, Nicolaus Donis, a Benedictine monk, who flourished about A. D. 1470, restored and corrected them, substituting Latin for Greek names. His maps are appended to the Ebnerian MS. of Ptolemy. They are the same in number and nearly the same in order with those of Agathodaemon. (Heeren, *Commentatio de Fontibus Geograph. Ptolemaei Tabularumque iis annexarum;* Raidel, *Commentatio critico-literaria de Cl. Ptolemaei Geographia ejusque codicibus*, p. 7.) [C. P. M.]

A'GATHON (Ἀγάθων), the son of the Macedonian Philotas, and the brother of Parmenion and Asander, was given as a hostage to Antigonus in B. C. 313, by his brother Asander, who was satrap of Caria, but was taken back again by Asander in a few days. (Diod. xix. 75.) Agathon had a son, named Asander, who is mentioned in a Greek inscription. (Böckh, *Corp. Inscr.* 105.)

A'GATHON (Ἀγάθων), an Athenian tragic poet, was born about B. C. 447, and sprung from a rich and respectable family. He was consequently contemporary with Socrates and Alcibiades and the other distinguished characters of their age, with many of whom he was on terms of intimate acquaintance. Amongst these was his friend Euripides. He was remarkable for the handsomeness of his person and his various accomplishments. (Plat. *Protag.* p. 156, b.) He gained his first victory at the Lenaean festival in B. C. 416, when

he was a little above thirty years of age: in honour of which Plato represents the Symposium, or banquet, to have been given, which he has made the occasion of his dialogue so called. The scene is laid at Agathon's house, and amongst the interlocutors are, Apollodorus, Socrates, Aristophanes, Diotima, and Alcibiades. Plato was then fourteen years of age, and a spectator at the tragic contest, in which Agathon was victorious. (Athen. v. p. 217, a.) When Agathon was about forty years of age (B. C. 407), he visited the court of Archelaus, the king of Macedonia (Aelian, *V. H.* xiii. 4), where his old friend Euripides was also a guest at the same time. From the expression in the *Ranae* (83), that he was gone ἐς μακάρων εὐωχίαν, nothing certain can be determined as to the time of his death. The phrase admits of two meanings, either that he was then residing at the court of Archelaus, or that he was dead. The former, however, is the more probable interpretation. (Clinton, *Fast. Hell.* vol. ii. p. xxxii.) He is generally supposed to have died about B. C. 400, at the age of forty-seven. (Bode, *Geschichte der dram. Dichtkunst*, i. p. 553.) The poetic merits of Agathon were considerable, but his compositions were more remarkable for elegance and flowery ornaments than force, vigour, or sublimity. They abounded in antithesis and metaphor, "with cheerful thoughts and kindly images," (Aelian, *V. H.* xiv. 13,) and he is said to have imitated in verse the prose of Gorgias the philosopher. The language which Plato puts into his mouth in the Symposium, is of the same character, full of harmonious words and softly flowing periods: an ἐλαίου ῥεῦμα ἀψοφητὶ ῥέοντος. The style of his verses, and especially of his lyrical compositions, is represented by Aristophanes in his Thesmophoriazusae (191) as affected and effeminate, corresponding with his personal appearance and manner. In that play (acted B. C. 409), where he appears as the friend of Euripides, he is ridiculed for his effeminacy, both in manners and actions, being brought on the stage in female dress. In the Ranae, acted five years afterwards, Aristophanes speaks highly of him as a poet and a man, calling him an ἀγαθὸς ποιητὴς καὶ ποθεινὸς τοῖς φίλοις. In the Thesmophoriazusae (29) also, he calls him Ἀγάθων ὁ κλεινός. In some respects, Agathon was instrumental in causing the decline of tragedy at Athens. He was the first tragic poet, according to Aristotle (*Poët.* 18. § 22), who commenced the practice of inserting choruses between the acts, the subject-matter of which was unconnected with the story of the drama, and which were therefore called ἐμβόλιμα, or intercalary, as being merely lyrical or musical interludes. The same critic (*Poët.* 18. § 17) also blames him for selecting too extensive subjects for his tragedies. Agathon also wrote pieces, the story and characters of which were the creations of pure fiction. One of these was called the "Flower" (Ἄνθος, Arist. *Poët.* 9. § 7); its subject-matter was neither mythical nor historical, and therefore probably "neither seriously affecting, nor terrible." (Schlegel, *Dram. Lit.* i. p. 189.) We cannot but regret the loss of this work, which must have been amusing and original. The titles of four only of his tragedies are known with certainty: they are, the Thyestes, the Telephus, the Aërope, and the Alcmaeon. A fifth, which is ascribed to him, is of doubtful authority. It is probable that Aristophanes has given us extracts from some of Agathon's plays in the Thesmophoriazusae, v. 100-130. The opinion that Agathon also wrote comedies, or that there was a comic writer of this name, has been refuted by Bentley, in his Dissertation upon the Epistles of Euripides, p. 417. (Ritschl, *Commentatio de Agathonis vita, Arte et Tragoediarum reliquiis*, Halae, 1829, 8vo.) [R. W.]

A'GATHON (Ἀγάθων), of Samos, who wrote a work upon Scythia and another upon Rivers. (Plut. *de Fluv.* p. 1156, e. 1159, a; Stobaeus, *Serm.* tit. 100. 10, ed. Gaisford.)

AG'ATHON (Ἀγάθων), at first Reader, afterwards Librarian, at Constantinople. In A. D. 680, during his Readership, he was Notary or Reporter at the 6th General Council, which condemned the Monothelite heresy. He sent copies of the acts, written by himself, to the five Patriarchates. He wrote, A. D. 712, a short treatise, still extant in Greek, on the attempts of Philippicus Bardanes (711—713) to revive the Monothelite error, *Conciliorum Nova Collectio à Mansi*, vol. xii. p. 189. [A. J. C.]

AGATHO'STHENES (Ἀγαθοσθένης), a Greek historian or philosopher of uncertain date, who is referred to by Tzetzes (*ad Lycophr.* 704, 1021. *Chil.* vii. 645) as his authority in matters connected with geography. There is mention of a work of Agathosthenes called "Asiatica Carmina" (Germanicus, *in Arat. Phaen.* 24), where Gale (*Notae in Parthen.* p. 125, &c.) wished to read the name Aglaosthenes; for Aglaosthenes or Aglosthenes, who is by some considered to be the same as Agathosthenes, wrote a work on the history of Naxos, of which nothing is extant, but which was much used by ancient writers. (Hygin. *Poët. Astr.* ii. 16; Eratosth. *Catast.* ii. 27; Pollux. ix. 83; Athen. iii. p. 78; Plin. *H. N.* iv. 22.) [L. S.]

AGATHO'TYCHUS (Ἀγαθότυχος), an ancient veterinary surgeon, whose date and history are unknown, but who probably lived in the fourth or fifth century after Christ. Some fragments of his writings are to be found in the collection of works on this subject first published in a Latin translation by Jo. Ruellius, *Veterinariae Medicinae Libri duo*, Paris. 1530, fol., and afterwards in Greek by Grynaeus, Basil. 1537, 4to. [W. A. G.]

AGATHYLLUS (Ἀγάθυλλος), of Arcadia, a Greek elegiac poet, who is quoted by Dionysius in reference to the history of Aeneas and the foundation of Rome. Some of his verses are preserved by Dionysius. (i. 49, 72.)

AGATHYRNUS (Ἀγάθυρνος), a son of Aeolus, regarded as the founder of Agathyrnum in Sicily. (Diod. v. 8.) [L. S.]

AGA'VE (Ἀγαυή). 1. A daughter of Cadmus, and wife of the Spartan Echion, by whom she became the mother of Pentheus, who succeeded his grandfather Cadmus as king of Thebes. Agave was the sister of Autonoë, Ino, and Semele (Apollod. iii. 4. § 2), and when Semele, during her pregnancy with Dionysus, was destroyed by the sight of the splendour of Zeus, her sisters spread the report that she had only endeavoured to conceal her guilt, by pretending that Zeus was the father of her child, and that her destruction was a just punishment for her falsehood. This calumny was afterwards most severely avenged upon Agave. For, after Dionysus, the son of Semele, had traversed the world, he came to Thebes and compelled the women to celebrate his Dionysiac festivals on mount Cithaeron. Pentheus wishing to prevent

or stop these riotous proceedings, went himself to mount Cithaeron, but was torn to pieces there by his own mother Agave, who in her frenzy believed him to be a wild beast. (Apollod. iii. 5. § 2; Ov. *Met.* iii. 725; comp. PENTHEUS.) Hyginus (*Fab.* 240, 254) makes Agave, after this deed, go to Illyria and marry king Lycotherses, whom however she afterwards killed in order to gain his kingdom for her father Cadmus. This account is manifestly transplaced by Hyginus, and must have belonged to an earlier part of the story of Agave.

2. [NEREIDAE.] [L. S.]

AGDISTIS (Ἀγδίστις), a mythical being connected with the Phrygian worship of Attes or Atys. Pausanias (vii. 17. § 5) relates the following story about Agdistis. On one occasion Zeus unwittingly begot by the Earth a superhuman being which was at once man and woman, and was called Agdistis. The gods dreaded it and unmanned it, and from its severed αἰδοῖα there grew up an almond-tree. Once when the daughter of the river-god Sangarius was gathering the fruit of this tree, she put some almonds into her bosom; but here the almonds disappeared, and she became the mother of Attes, who was of such extraordinary beauty, that when he had grown up Agdistis fell in love with him. His relatives, however, destined him to become the husband of the daughter of the king of Pessinus, whither he went accordingly. But at the moment when the hymeneal song had commenced, Agdistis appeared, and Attes was seized by a fit of madness, in which he unmanned himself; the king who had given him his daughter did the same. Agdistis now repented her deed, and obtained from Zeus the promise that the body of Attes should not become decomposed or disappear. This is, says Pausanias, the most popular account of an otherwise mysterious affair, which is probably part of a symbolical worship of the creative powers of nature. A hill of the name of Agdistis in Phrygia, at the foot of which Attes was believed to be buried, is mentioned by Pausanias. (i. 4. § 5.) According to Hesychius (*s. v.*) and Strabo (xii. p. 567; comp. x. p. 469), Agdistis is the same as Cybele, who was worshipped at Pessinus under that name. A story somewhat different is given by Arnobius. (*Adv. Gent.* ix. 5. § 4; comp. Minuc. Felix, 21.) [L. S.]

AGE'LADAS (Ἀγελάδας), a native of Argos (Pausan. vi. 8. § 4, vii. 24. § 2, x. 10. § 3), preeminently distinguished as a statuary. His fame is enhanced by his having been the instructor of the three great masters, Phidias (Suidas, *s. v.*; Schol. *ad Aristoph. Ran.* 504; Tzetzes, *Chiliad.* vii. 154, viii. 191—for the names Ἐλάδου and Γελάδου are unquestionably merely corruptions of Ἀγελάδου, as was first observed by Meursius, with whom Winckelmann, Thiersch, and Müller agree), Myron, and Polycletus. (Plin. *H. N.* xxxiv. 8, s. 19.) The determination of the period when Ageladas flourished, has given rise to a great deal of discussion, owing to the apparently contradictory statements in the writers who mention the name. Pausanias (vi. 10. § 2) tells us that Ageladas cast a statue of Cleosthenes (who gained a victory in the chariot-race in the 66th Olympiad) with the chariot, horses, and charioteer, which was set up at Olympia. There were also at Olympia statues by him of Timasitheus of Delphi and Anochus of Tarentum. Now Timasitheus was put to death by the Athenians, for his participation in the attempt of Isagoras in Ol. lxviii. 2 (B. C. 507); and Anochus (as we learn from Eusebius) was a victor in the games of the 65th Ol. So far everything is clear; and if we suppose Ageladas to have been born about B. C. 540, he may very well have been the instructor of Phidias. On the other hand Pliny (*l. c.*) says that Ageladas, with Polycletus, Phradmon, and Myron, flourished in the 87th Ol. This agrees with the statement of the scholiast on Aristophanes, that at Melite there was a statue of Ἡρακλῆς ἀλεξίκακος, the work of Ageladas the Argive, which was set up during the great pestilence. (Ol. lxxxvii. 3. 4.) To these authorities must be added a passage of Pausanias (iv. 33. § 3), where he speaks of a statue of Zeus made by Ageladas for the Messenians of Naupactus. This must have been after the year B. C. 455, when the Messenians were allowed by the Athenians to settle at Naupactus. In order to reconcile these conflicting statements, some suppose that Pliny's date is wrong, and that the statue of Hercules had been made by Ageladas long before it was set up at Melite: others (as Meyer and Siebelis) that Pliny's date is correct, but that Ageladas did not make the statues of the Olympic victors mentioned by Pausanias till many years after their victories; which in the case of three persons, the dates of whose victories are so nearly the same, would be a very extraordinary coincidence. The most probable solution of the difficulty is that of Thiersch, who thinks that there were two artists of this name; one an Argive, the instructor of Phidias, born about B. C. 540, the other a native of Sicyon, who flourished at the date assigned by Pliny, and was confounded by the scholiast on Aristophanes with his more illustrious namesake of Argos. Thiersch supports this hypothesis by an able criticism on a passage of Pausanias. (v. 24. § 1.) Sillig assumes that there were two artists of the name of Ageladas, but both Argives. Ageladas the Argive executed one of a group of three Muses, representing respectively the presiding geniuses of the diatonic, chromatic and enharmonic styles of Greek music. Canachus and Aristocles of Sicyon made the other two. (Antipater, *Anth. Pal. Plan.* 220; Thiersch, *Epoch. d. bild. Kunst.* pp. 158—164.) [C. P. M.]

AGELA'US (Ἀγέλαος). 1. A son of Heracles and Omphale, and the founder of the house of Croesus. (Apollod. ii. 7. § 8.) Herodotus (i. 7) derives the family of Croesus from one Alcaeus, and Diodorus (iv. 31) from one Cleolaus, while he calls the son of Heracles and Omphale Lamus, and others Laomedes. (Anton. Lib. 2; Palaephat. *de Incred.* 45.)

2. A son of Damastor, and one of the suitors of Penelope. (Hom. *Od.* xx. 321.) In the struggle of Odysseus with the suitors, and after many of them had fallen, Agelaus encouraged and headed those who survived (xxii. 131, 241), until at last he too was struck dead by Odysseus with a javelin. (xxii. 293.)

3. A slave of Priam, who exposed the infant Paris on mount Ida, in consequence of a dream of his mother. When, after the lapse of five days, the slave found the infant still alive and suckled by a bear, he took him to his own house and brought him up. (Apollod. iii. 12. § 4; compare PARIS.)

There are several other mythical personages of the name of Agelaus, concerning whom no particulars are known. (Apollod. ii. 8. § 5; Antonin.

Lib. 2; Hom. *Il.* viii. 257, xi. 302; Paus. viii. 35. § 7.) [L. S.]

AGELA'US (Ἀγέλαος), of Naupactus, was a leading man in the Aetolian state at the time of the Achaean league. He is first mentioned in B. C. 221, when he negociated the alliance between the Illyrian chief Scerdilaïdas and the Aetolians. It was through his persuasive speech that Philip of Macedonia and his allies were induced to make peace with the Aetolians (B. C. 218), and he was elected general of the latter in the following year, though his conduct in recommending peace was soon afterwards blamed by his fickle countrymen. (Polyb. iv. 16, v. 103—107.)

AGELEIA or AGELE'IS (Ἀγελεία or Ἀγελητίς), a surname of Athena, by which she is designated as the leader or protectress of the people. (Hom. *Il.* iv. 128, v. 765, vi. 269, xv. 213, *Od.* iii. 378, &c.) [L. S.]

AGE'LLIUS. [A. Gellius.]

AGE'NOR (Ἀγήνωρ). 1. A son of Poseidon and Libya, king of Phoenicia, and twin-brother of Belus. (Apollod. ii. 1. § 4.) He married Telephassa, by whom he became the father of Cadmus, Phoenix, Cylix, Thasus, Phineus, and according to some of Europa also. (Schol. *ad Eurip. Phoen.* 5; Hygin. *Fab.* 178; Paus. v. 25. § 7; Schol *ad Apollon. Rhod.* ii. 178, iii. 1185.) After his daughter Europa had been carried off by Zeus, Agenor sent out his sons in search of her, and enjoined them not to return without their sister. As Europa was not to be found, none of them returned, and all settled in foreign countries. (Apollod. iii. 1. § 1; Hygin. *Fab.* 178.) Virgil (*Aen.* i. 338) calls Carthage the city of Agenor, by which he alludes to the descent of Dido from Agenor. Buttmann (*Mythолog.* i. p. 232, &c.) points out that the genuine Phoenician name of Agenor was Chnas, which is the same as Canaan, and upon these facts he builds the hypothesis that Agenor or Chnas is the same as the Canaan in the books of Moses.

2. A son of Jasus, and father of Argus Panoptes, king of Argos. (Apollod. ii. 1. § 2.) Hellanicus (*Fragm.* p. 47, ed. Sturz.) states that Agenor was a son of Phoroneus, and brother of Jasus and Pelasgus, and that after their father's death, the two elder brothers divided his dominions between themselves in such a manner, that Pelasgus received the country about the river Erasinus, and built Larissa, and Jasus the country about Elis. After the death of these two, Agenor, the youngest, invaded their dominions, and thus became king of Argos.

3. The son and successor of Triopas, in the kingdom of Argos. He belonged to the house of Phoroneus, and was father of Crotopus. (Paus. ii. 16. § 1; Hygin. *Fab.* 145.)

4. A son of Pleuron and Xanthippe, and grandson of Aetolus. Epicaste, the daughter of Calydon, became by him the mother of Porthaon and Demonice. (Apollod. i. 7. § 7.) According to Pausanias (iii. 13. § 5), Thestius, the father of Leda, is likewise a son of this Agenor.

5. A son of Phegeus, king of Psophis, in Arcadia. He was brother of Pronous and Arsinoë, who was married to Alcmaeon, but was abandoned by him. When Alcmaeon wanted to give the celebrated necklace and peplus of Harmonia to his second wife Calirrhoë, the daughter of Achelous, he was slain by Agenor and Pronous at the instigation of Phegeus. But when the two brothers came to Delphi, where they intended to dedicate the necklace and peplus, they were killed by Amphoterus and Acarnan, the sons of Alcmaeon and Calirrhoë. (Apollod. iii. 7. § 5.) Pausanias (viii. 24. § 4), who relates the same story, calls the children of Phegeus, Temenus, Axion, and Alphesiboea.

6. A son of the Trojan Antenor and Theano, the priestess of Athena. (Hom. *Il.* xi. 59, vi. 297.) He appears in the Iliad as one of the bravest among the Trojans, and is one of their leaders in the attack upon the fortifications of the Greeks. (iv. 467, xii. 93, xiv. 425.) He even ventures to fight with Achilles, who is wounded by him. (xxi. 570, &c.) Apollo rescued him in a cloud from the anger of Achilles, and then assumed himself the appearance of Agenor, by which means he drew Achilles away from the walls of Troy, and afforded to the fugitive Trojans a safe retreat to the city. (xxi. in fine.) According to Pausanias (x. 27. § 1) Agenor was slain by Neoptolemus, and was represented by Polygnotus in the great painting in the Lesche of Delphi.

Some other mythical personages of this name occur in the following passages: Apollod. ii. 1. § 5, iii. 5. § 6; Hygin. *Fab.* 145. [L. S.]

AGENO'RIDES (Ἀγηνορίδης), a patronymic of Agenor, designating a descendant of an Agenor, such as Cadmus (Ov. *Met.* iii. 8, 81, 90; iv. 563), Phineus (Val. Flacc. iv. 582), and Perseus. (Ov. *Met.* iv. 771.) [L. S.]

AGE'POLIS (Ἀγέπολις), of Rhodes, was sent by his countrymen as ambassador to the consul Q. Marcius Philippus, B. C. 169, in the war with Perseus, and had an interview with him near Heraceleum in Macedonia. In the following year, B. C. 168, he went as ambassador to Rome to deprecate the anger of the Romans. (Polyb. xxviii. 14, 15, xxix. 4, 7; Liv. xlv. 3.)

AGESANDER or AGESILA'US (Ἀγήσανδρος or Ἀγεσίλαος), from ἄγειν and ἀνήρ or λαός, a surname of Pluto or Hades, describing him as the god who carries away all men. (Callim. *Hymn. in Pallad.* 130, with Spanheim's note; Hesych. *s. v.*; Aeschyl. *ap. Athen.* iii. p. 99.) Nicander (*ap. Athen.* xv. p. 684) uses the form Ἡγεσίλαος. [L. S.]

AGESANDER, a sculptor, a native of the island of Rhodes. His name occurs in no author except Pliny (*H. N.* xxxvi. 5. s. 4), and we know but of one work which he executed; it is a work however which bears the most decisive testimony to his surpassing genius. In conjunction with Polydorus and Athenodorus he sculptured the group of Laocoon, a work which is ranked by all competent judges among the most perfect specimens of art, especially on account of the admirable manner in which amidst the intense suffering portrayed in every feature, limb, and muscle, there is still preserved that air of sublime repose, which characterised the best productions of Grecian genius. This celebrated group was discovered in the year 1506, near the baths of Titus on the Esquiline hill: it is now preserved in the museum of the Vatican. Pliny does not hesitate to pronounce it superior to all other works both of statuary and painting. A great deal has been written respecting the age when Agesander flourished, and various opinions have been held on the subject. Winckelmann and Müller, forming their judgment from the style of art displayed in

the work itself, assign it to the age of Lysippus. Müller thinks the intensity of suffering depicted, and the somewhat theatrical air which pervades the group, shews that it belongs to a later age than that of Phidias. Lessing and Thiersch on the other hand, after subjecting the passage of Pliny to an accurate examination, have come to the conclusion, that Agesander and the other two artists lived in the reign of Titus, and sculptured the group expressly for that emperor; and this opinion is pretty generally acquiesced in. In addition to many other reasons that might be mentioned, if space permitted, if the Laocoon had been a work of antiquity, we can hardly understand how Pliny should have ranked it above all the works of Phidias, Polycletus, Praxiteles, and Lysippus. But we can account for his exaggerated praise, if the group was modern and the admiration excited by its execution in Rome still fresh. Thiersch has written a great deal to shew that the plastic art did not decline so early as is generally supposed, but continued to flourish in full vigour from the time of Phidias uninterruptedly down to the reign of Titus. Pliny was deceived in saying that the group was sculptured out of one block, as the lapse of time has discovered a join in it. It appears from an inscription on the pedestal of a statue found at Nettuno (the ancient Antium) that Athenodorus was the son of Agesander. This makes it not unlikely that Polydorus also was his son, and that the father executed the figure of Laocoon himself, his two sons the remaining two figures. (Lessing, *Laokoon*; Winckelmann, *Gesch. d. Kunst*, x. 1, 10; Thiersch, *Epochen d. bild. Kunst.* p. 318, &c.; Müller, *Archäologie d. Kunst*, p. 152.) [C. P. M.]

AGESA'NDRIDAS (Ἀγησανδρίδας), the son of Agesander (comp. Thuc. i. 139), the commander of the Lacedaemonian fleet sent to protect the revolt of Euboea in B. C. 411, was attacked by the Athenians near Eretria, and obtained a victory over them. (Thuc. viii. 91, 94, 95.)

AGESI'ANAX (Ἀγησιάναξ), a Greek poet, of whom a beautiful fragment descriptive of the moon is preserved in Plutarch. (*De facie in orb. lunae*, p. 920.) It is uncertain whether the poem to which this fragment belonged was of an epic or didactic character. [L. S.]

AGE'SIAS (Ἀγησίας), one of the Iambidae, and an hereditary priest of Zeus at Olympia, gained the victory there in the mule race, and is celebrated on that account by Pindar in the sixth Olympic ode. Böckh places his victory in the 78th Olympiad.

AGESIDA'MUS (Ἀγησίδαμος), son of Archestratus, an Epizephyrian Locrian, who conquered, when a boy, in boxing in the Olympic games. His victory is celebrated by Pindar in the 10th and 11th Olympic odes. The scholiast places his victory in the 74th Olympiad. He should not be confounded with Agesidamus, the father of Chromius, who is mentioned in the Nemean odes. (i. 42, ix. 99.)

AGESILA'US. [AGESANDER.]

AGESILA'US I. (Ἀγησίλαος), son of Doryssus, sixth king of the Agid line at Sparta, excluding Aristodemus, according to Apollodorus, reigned forty-four years, and died in 886 B. C. Pausanias makes his reign a short one, but contemporary with the legislation of Lycurgus. (Paus. iii. 2. § 3; Clinton, *Fasti*, i. p. 335.) [A. H. C.]

AGESILA'US II., son by his second wife, Eupolia, of Archidamus II., succeeded his half-brother, Agis II. as nineteenth king of the Eurypontid line; excluding, on the ground of spurious birth, and by the interest of Lysander, his nephew, Leotychides. [LEOTYCHIDES.] His reign extends from 398 to 361 B. C., both inclusive; during most of which time he was, in Plutarch's words, "as good as thought commander and king of all Greece," and was for the whole of it greatly identified with his country's deeds and fortunes. The position of that country, though internally weak, was externally, in Greece, down to 394, one of supremacy acknowledged: the only field of its ambition was Persia; from 394 to 387, the Corinthian or first Theban war, one of supremacy assaulted: in 387 that supremacy was restored over Greece, in the peace of Antalcidas, by the sacrifice of Asiatic prospects: and thus more confined and more secure, it became also more wanton. After 378, when Thebes regained her freedom, we find it again assailed, and again for one moment restored, though on a lower level, in 371; then overthrown for ever at Leuctra, the next nine years being a struggle for existence amid dangers within and without.

Of the youth of Agesilaus we have no detail, beyond the mention of his intimacy with Lysander. On the throne, which he ascended about the age of forty, we first hear of him in the suppression of Cinadon's conspiracy. [CINADON.] In his third year (396) he crossed into Asia, and after a short campaign, and a winter of preparation, he in the next overpowered the two satraps, Tissaphernes and Pharnabazus; and, in the spring of 394, was encamped in the plain of Thebe, preparing to advance into the heart of the empire, when a message arrived to summon him to the war at home. He calmly and promptly obeyed; expressing however to the Asiatic Greeks, and doubtless himself indulging, hopes of a speedy return. Marching rapidly by Xerxes' route, he met and defeated at Coroneia in Boeotia the allied forces. In 393 he was engaged in a ravaging invasion of Argolis, in 392 in one of the Corinthian territory, in 391 he reduced the Acarnanians to submission; but, in the remaining years of the war, he is not mentioned. In the interval of peace, we find him declining the command in Sparta's aggression on Mantineia; but heading, from motives, it is said, of private friendship, that on Phlius; and openly justifying Phoebidas' seizure of the Cadmeia. Of the next war, the first two years he commanded in Boeotia, more however to the enemy's gain in point of experience, than loss in any other; from the five remaining he was withdrawn by severe illness. In the congress of 371 an altercation is recorded between him and Epaminondas; and by his advice Thebes was peremptorily excluded from the peace, and orders given for the fatal campaign of Leuctra. In 370 we find him engaged in an embassy to Mantineia, and reassuring the Spartans by an invasion of Arcadia; and in 369 to his skill, courage, and presence of mind, is to be ascribed the maintenance of the unwalled Sparta, amidst the attacks of four armies, and revolts and conspiracies of Helots, Perioeci, and even Spartans. Finally, in 362, he led his countrymen into Arcadia; by fortunate information was enabled to return in time to prevent the surprise of Sparta, and was, it seems, joint if not sole commander at the battle of Mantineia. To the ensuing winter must probably be referred his em-

bassy to the coast of Asia and negotiations for money with the revolted satraps, alluded to in an obscure passage of Xenophon (*Agesilaus*, ii. 26, 27): and, in performance perhaps of some stipulation then made, he crossed, in the spring of 361, with a body of Lacedaemonian mercenaries into Egypt. Here, after displaying much of his ancient skill, he died, while preparing for his voyage home, in the winter of 361-60, after a life of above eighty years and a reign of thirty-eight. His body was embalmed in wax, and splendidly buried at Sparta.

Referring to our sketch of Spartan history, we find Agesilaus shining most in its first and last period, as commencing and surrendering a glorious career in Asia, and as, in extreme age, maintaining his prostrate country. From Coroneia to Leuctra we see him partly unemployed, at times yielding to weak motives, at times joining in wanton acts of public injustice. No one of Sparta's great defeats, but some of her bad policy belongs to him. In what others do, we miss him; in what he does, we miss the greatness and consistency belonging to unity of purpose and sole command. No doubt he was hampered at home; perhaps, too, from a man withdrawn, when now near fifty, from his chosen career, great action in a new one of any kind could not be looked for. Plutarch gives among numerous apophthegmata his letter to the ephors on his recall: "We have reduced most of Asia, driven back the barbarians, made arms abundant in Ionia. But since you bid me, according to the decree, come home, I shall follow my letter, may perhaps be even before it. For my command is not mine, but my country's and her allies'. And a commander then commands truly according to right when he sees his own commander in the laws and ephors, or others holding office in the state." Also, an exclamation on hearing of the battle of Corinth: "Alas for Greece! she has killed enough of her sons to have conquered all the barbarians." Of his courage, temperance, and hardiness, many instances are given: to these he added, even in excess, the less Spartan qualities of kindliness and tenderness as a father and a friend. Thus we have the story of his riding across a stick with his children; and to gratify his son's affection for Cleonymus, son of the culprit, he saved Sphodrias from the punishment due, in right and policy, for his incursion into Attica in 378. So too the appointment of Peisander. [PEISANDER.] A letter of his runs, "If Nicias is innocent, acquit him for that; if guilty, for my sake; any how acquit him." From Spartan cupidity and dishonesty, and mostly, even in public life, from ill faith, his character is clear. In person he was small, mean-looking, and lame, on which last ground objection had been made to his accession, an oracle, curiously fulfilled, having warned Sparta of evils awaiting her under a "lame sovereignty." In his reign, indeed, her fall took place, but not through him. Agesilaus himself was Sparta's most perfect citizen and most consummate general; in many ways perhaps her greatest man. (Xen. *Hell.* iii. 3, to the end, *Agesilaus;* Diod. xiv. xv; Paus. iii. 9, 10; Plut. and C. Nepos, *in vita;* Plut. *Apophthegm.*) [A. H. C.]

AGESILA'US (Ἀγησίλαος), a Greek historian, who wrote a work on the early history of Italy (Ἰταλικά), fragments of which are preserved in Plutarch (*Parallela*, p. 312), and Stobaeus. (*Florileg.* ix. 27, liv. 49, lxv. 10, ed. Gaisf.) [C. P. M.]

AGESI'LOCHUS or HEGESI'LOCHUS (Ἀγεσίλοχος, Ἀγησίλοχος, Ἡγησίλοχος), was the chief magistrate (*Prytanis*) of the Rhodians, on the breaking out of the war between Rome and Perseus in B. C. 171, and recommended his countrymen to espouse the side of the Romans. He was sent as ambassador to Rome in B. C. 169, and to the consul Aemilius Paullus in Macedonia, B. C. 168. (Polyb. xxvii. 3, xxviii. 2, 14, xxix. 4.)

AGESI'MBROTUS, commander of the Rhodian fleet in the war between the Romans and Philip, king of Macedonia, B. C. 200—197. (Liv. xxxi. 46, xxxii. 16, 32.)

AGESI'POLIS I. (Ἀγησίπολις), king of Sparta, the twenty-first of the Agids beginning with Eurysthenes, succeeded his father Pausanias, while yet a minor, in B. C. 394, and reigned fourteen years. He was placed under the guardianship of Aristodemus, his nearest of kin. He came to the crown just about the time that the confederacy (partly brought about by the intrigues of the Persian satrap Tithraustes), which was formed by Thebes, Athens, Corinth, and Argos, against Sparta, rendered it necessary to recall his colleague, Agesilaus II., from Asia; and the first military operation of his reign was the expedition to Corinth, where the forces of the confederates were then assembled. The Spartan army was led by Aristodemus, and gained a signal victory over the allies. (Xen. *Hell.* iv. 2. § 9.) In the year B. C. 390 Agesipolis, who had now reached his majority, was entrusted with the command of an army for the invasion of Argolis. Having procured the sanction of the Olympic and Delphic gods for disregarding any attempt which the Argives might make to stop his march, on the pretext of a religious truce, he carried his ravages still farther than Agesilaus had done in B. C. 393; but as he suffered the aspect of the victims to deter him from occupying a permanent post, the expedition yielded no fruit but the plunder. (Xen. *Hell.* iv. 7. § 2-6; Paus. iii. 5. § 8.) In B. C. 385 the Spartans, seizing upon some frivolous pretexts, sent an expedition against Mantineia, in which Agesipolis undertook the command, after it had been declined by Agesilaus. In this expedition the Spartans were assisted by Thebes, and in a battle with the Mantineans, Epaminondas and Pelopidas, who were fighting side by side, narrowly escaped death. He took the town by diverting the river Ophis, so as to lay the low grounds at the foot of the walls under water. The basements, being made of unbaked bricks, were unable to resist the action of the water. The walls soon began to totter, and the Mantineans were forced to surrender. They were admitted to terms on condition that the population should be dispersed among the four hamlets, out of which it had been collected to form the capital. The democratical leaders were permitted to go into exile. (Xen. *Hell.* v. 2. § 1-7; Paus. viii. 8. § 5; Diod. xv. 5, &c.; Plut. *Pelop.* 4; Isocr. *Paneg.* p. 67, a, *De Pace*, p. 179, c.)

Early in B. C. 382, an embassy came to Sparta from the cities of Acanthus and Apollonia, requesting assistance against the Olynthians, who were endeavouring to compel them to join their confederacy. The Spartans granted it, but were not at first very successful. After the defeat and death of Teleutias in the second campaign (B. C. 381) Agesipolis took the command. He set out in 381, but did not begin operations till the spring of 380. He then acted with great vigour, and took Torone

by storm; but in the midst of his successes he was seized with a fever, which carried him off in seven days. He died at Aphytis, in the peninsula of Pallene. His body was immersed in honey and conveyed home to Sparta for burial. Though Agesipolis did not share the ambitious views of foreign conquest cherished by Agesilaus, his loss was deeply regretted by that prince, who seems to have had a sincere regard for him. (Xen. *Hell.* v. 3. § 8-9, 18-19; Diod. xv. 22; Thirlwall, *Hist. of Greece*, vol. iv. pp. 405, 428, &c., v. pp. 5, &c. 20.) [C. P. M.]

AGESI'POLIS II., son of Cleombrotus, was the 23rd king of the Agid line. He ascended the throne B. C. 371, and reigned one year. (Paus. iii. 6. § 1; Diod. xv. 60.) [C. P. M.]

AGESI'POLIS III., the 31st of the Agid line, was the son of Agesipolis, and grandson of Cleombrotus II. After the death of Cleomenes he was elected king while still a minor, and placed under the guardianship of his uncle Cleomenes. (Polyb. iv. 35.) He was however soon deposed by his colleague Lycurgus, after the death of Cleomenes. We hear of him next in B. C. 195, when he was at the head of the Lacedaemonian exiles, who joined Flamininus in his attack upon Nabis, the tyrant of Lacedaemon. (Liv. xxxiv. 26.) He formed one of an embassy sent about B. C. 183 to Rome by the Lacedaemonian exiles, and, with his companions, was intercepted by pirates and killed. (Polyb. xxiv. 11.) [C. P. M.]

AGESI'STRATE. [AGIS IV.]

AGE'TAS (Ἀγήτας), commander-in-chief of the Aetolians in B. C. 217, made an incursion into Acarnania and Epirus, and ravaged both countries. (Polyb. v. 91. 96.)

AGE'TOR (Ἀγήτωρ), a surname given to several gods, for instance, to Zeus at Lacedaemon (Stob. *Serm.* 42): the name seems to describe Zeus as the leader and ruler of men; but others think, that it is synonymous with Agamemnon [AGAMEMNON, 2]:—to Apollo (Eurip. *Med.* 426) where however Elmsley and others prefer *ἀγήτωρ*:—to Hermes, who conducts the souls of men to the lower world. Under this name Hermes had a statue at Megalopolis. (Paus. viii. 31. § 4.) [L. S.]

AGGE'NUS U'RBICUS, a writer on the science of the Agrimensores. (*Dict. of Ant.* p. 30.) It is uncertain when he lived; but he appears to have been a Christian, and it is not improbable from some expressions which he uses, that he lived at the latter part of the fourth century of our era. The extant works ascribed to him are:—"Aggeni Urbici in Julium Frontinum Commentarius," a commentary upon the work "De Agrorum Qualitate," which is ascribed to Frontinus; "In Julium Frontinum Commentariorum Liber secundus qui Diazographus dicitur;" and "Commentariorum de Controversiis Agrorum Pars prior et altera." The last-named work Niebuhr supposes to have been written by Frontinus, and in the time of Domitian, since the author speaks of "praestantissimus Domitianus," an expression, which would never have been applied to this tyrant after his death. (*Hist. of Rome*, vol. ii. p. 621.)

AGGRAMMES, called XANDRAMES (Ξανδράμης) by Diodorus, the ruler of the Gangaridae and Prasii in India, was said to be the son of a barber, whom the queen had married. Alexander was preparing to march against him, when he was compelled by his soldiers, who had become tired of the war, to give up further conquests in India. (Curt. v. 2; Diod. xvii. 93, 94; Arrian, *Anab.* v. 25, &c.; Plut. *Alex.* 60.)

A'GIAS (Ἀγίας), son of Agelochus and grandson of Tisamenus, a Spartán seer who predicted the victory of Lysander at Aegos-potami. (Paus. iii. 11. § 5.) [TISAMENUS.]

A'GIAS (Ἀγίας). 1. A Greek poet, whose name was formerly written Augias, through a mistake of the first editor of the Excerpta of Proclus. It has been corrected by Thiersch in the *Acta Philol. Monac.* ii. p. 584, from the Codex Monacensis, which in one passage has Agias, and in another Hagias. The name itself does not occur in early Greek writers, unless it be supposed that Egias or Hegias (Ἡγίας) in Clemens Alexandrinus (*Strom.* vi. p. 622), and Pausanias (i. 2. § 1), are only different forms of the same name. He was a native of Troezen, and the time at which he wrote appears to have been about the year B. C. 740. His poem was celebrated in antiquity, under the name of Νόστοι, *i. e.* the history of the return of the Achaean heroes from Troy, and consisted of five books. The poem began with the cause of the misfortunes which befel the Achaeans on their way home and after their arrival, that is, with the outrage committed upon Cassandra and the Palladium; and the whole poem filled up the space which was left between the work of the poet Arctinus and the Odyssey. The ancients themselves appear to have been uncertain about the author of this poem, for they refer to it simply by the name of Νόστοι, and when they mention the author, they only call him *ὁ τοὺς Νόστους γράψας*. (Athen. vii. p. 281; Paus. x. 28. § 4, 29. § 2, 30. § 2; Apollod. ii. 1. § 5; Schol. *ad Odyss.* iv. 12; Schol. *ad Aristoph. Equit.* 1332; Lucian, *De Saltat.* 46.) Hence some writers attributed the Νόστοι to Homer (Suid. *s. v. νόστοι*; Anthol. Planud. iv. 30), while others call its author a Colophonian. (Eustath. *ad Odyss.* xvi. 118.) Similar poems, and with the same title, were written by other poets also, such as Eumelus of Corinth (Schol. *ad Pind. Ol.* xiii. 31), Anticleides of Athens (Athen. iv. p. 157, ix. p. 466), Cleidemus (Athen. xiii. p. 609), and Lysimachus. (Athen. iv. p. 158; Schol. *ad Apollon. Rhod.* i. 558.) Where the Νόστοι is mentioned without a name, we have generally to understand the work of Agias.

2. A comic writer. (Pollux, iii. 36; Meineke, *Hist. Comic. Graec.* pp. 404, 416.) [L. S.]

A'GIAS (Ἀγίας), the author of a work on Argolis. (Ἀργολικά, Athen. iii. p. 86, f.) He is called *ὁ μουσικὸς* in another passage of Athenaeus (xiv. p. 626, f.), but the musician may be another person.

AGIATIS. [AGIS IV.]

AGIS I. (Ἄγις), king of Sparta, son of Eurysthenes, began to reign, it is said, about B. C. 1032. (Müller, *Dor.* vol. ii. p. 511, transl.) According to Eusebius (*Chron.* i. p. 166) he reigned only one year; according to Apollodorus, as it appears, about 31 years. During the reign of Eurysthenes, the conquered people were admitted to an equality of political rights with the Dorians. Agis deprived them of these, and reduced them to the condition of subjects to the Spartans. The inhabitants of the town of Helos attempted to shake off the yoke, but they were subdued, and gave rise and name to the class called Helots.

(Ephor. *ap. Strab.* viii. p. 364.) To his reign was referred the colony which went to Crete under Pollis and Delphus. (Conon. *Narr.* 36.) From him the kings of that line were called Ἀγίδαι. His colleague was Sous. (Paus. iii. 2. § 1.) [C. P. M.]

AGIS II., the 17th of the Eurypontid line (beginning with Procles), succeeded his father Archidamus, B. C. 427, and reigned a little more than 28 years. In the summer of B. C. 426, he led an army of Peloponnesians and their allies as far as the isthmus, with the intention of invading Attica; but they were deterred from advancing farther by a succession of earthquakes which happened when they had got so far. (Thuc. iii. 89.) In the spring of the following year he led an army into Attica, but quitted it fifteen days after he had entered it. (Thuc. iv. 2, 6.) In B. C. 419, the Argives, at the instigation of Alcibiades, attacked Epidaurus; and Agis with the whole force of Lacedaemon set out at the same time and marched to the frontier city, Leuctra. No one, Thucydides tells us, knew the purpose of this expedition. It was probably to make a diversion in favour of Epidaurus. (Thirlwall, vol. iii. p. 342.) At Leuctra the aspect of the sacrifices deterred him from proceeding. He therefore led his troops back, and sent round notice to the allies to be ready for an expedition at the end of the sacred month of the Carnean festival; and when the Argives repeated their attack on Epidaurus, the Spartans again marched to the frontier town, Caryae, and again turned back, professedly on account of the aspect of the victims. In the middle of the following summer (B. C. 418) the Epidaurians being still hard pressed by the Argives, the Lacedaemonians with their whole force and some allies, under the command of Agis, invaded Argolis. By a skilful manoeuvre he succeeded in intercepting the Argives, and posted his army advantageously between them and the city. But just as the battle was about to begin, Thrasyllus, one of the Argive generals, and Alciphron came to Agis and prevailed on him to conclude a truce for four months. Agis, without disclosing his motives, drew off his army. On his return he was severely censured for having thus thrown away the opportunity of reducing Argos, especially as the Argives had seized the opportunity afforded by his return and taken Orchomenos. It was proposed to pull down his house, and inflict on him a fine of 100,000 drachmae. But on his earnest entreaty they contented themselves with appointing a council of war, consisting of 10 Spartans, without whom he was not to lead an army out of the city. (Thuc. v. 54, 57, &c.) Shortly afterwards they received intelligence from Tegea, that, if not promptly succoured, the party favourable to Sparta in that city would be compelled to give way. The Spartans immediately sent their whole force under the command of Agis. He restored tranquillity at Tegea, and then marched to Mantineia. By turning the waters so as to flood the lands of Mantineia, he succeeded in drawing the army of the Mantineans and Athenians down to the level ground. A battle ensued, in which the Spartans were victorious. This was one of the most important battles ever fought between Grecian states. (Thuc. v. 71—73.) In B. C. 417, when news reached Sparta of the counter-revolution at Argos, in which the oligarchical and Spartan faction was overthrown, an army was sent there under Agis. He was unable to restore the defeated party, but he destroyed the long walls which the Argives had begun to carry down to the sea, and took Hysiae. (Thuc. v. 83.) In the spring of B. C. 413, Agis entered Attica with a Peloponnesian army, and fortified Deceleia, a steep eminence about 15 miles northeast of Athens (Thuc. vii. 19, 27); and in the winter of the same year, after the news of the disastrous fate of the Sicilian expedition had reached Greece, he marched northwards to levy contributions on the allies of Sparta, for the purpose of constructing a fleet. While at Deceleia he acted in a great measure independently of the Spartan government, and received embassies as well from the disaffected allies of the Athenians, as from the Boeotians and other allies of Sparta. (Thuc. viii. 3, 5.) He seems to have remained at Deceleia till the end of the Peloponnesian war. In 411, during the administration of the Four Hundred, he made an unsuccessful attempt on Athens itself. (Thuc. viii. 71.) In B. C. 401, the command of the war against Elis was entrusted to Agis, who in the third year compelled the Eleans to sue for peace. As he was returning from Delphi, whither he had gone to consecrate a tenth of the spoil, he fell sick at Heraea in Arcadia, and died in the course of a few days after he reached Sparta. (Xen. *Hell.* iii. 2. § 21, &c. 3. § 1—4.) He left a son, Leotychides, who however was excluded from the throne, as there was some suspicion with regard to his legitimacy. While Alcibiades was at Sparta he made Agis his implacable enemy. Later writers (Justin, v. 2; Plut. *Alcib.* 23) assign as a reason, that the latter suspected him of having dishonoured his queen Timaea. It was probably at the suggestion of Agis, that orders were sent out to Astyochus to put him to death. Alcibiades however received timely notice, (according to some accounts from Timaea herself) and kept out of the reach of the Spartans. (Thuc. viii. 12, 45; Plut. *Lysand.* 22. *Agesil.* 3.) [C. P. M.]

AGIS III., the elder son of Archidamus III., was the 20th king of the Eurypontid line. His reign was short, but eventful. He succeeded his father in B. C. 338. In B. C. 333, we find him going with a single trireme to the Persian commanders in the Aegean, Pharnabazus and Autophradates, to request money and an armament for carrying on hostile operations against Alexander in Greece. They gave him 30 talents and 10 triremes. The news of the battle of Issus, however, put a check upon their plans. He sent the galleys to his brother Agesilaus, with instructions to sail with them to Crete, that he might secure that island for the Spartan interest. In this he seems in a great measure to have succeeded. Two years afterwards (B. C. 331), the Greek states which were leagued together against Alexander, seized the opportunity of the disaster of Zopyrion and the revolt of the Thracians, to declare war against Macedonia. Agis was invested with the command, and with the Lacedaemonian troops, and a body of 8000 Greek mercenaries, who had been present at the battle of Issus, gained a decisive victory over a Macedonian army under Corragus. Having been joined by the other forces of the league he laid siege to Megalopolis. The city held out till Antipater came to its relief, when a battle ensued, in which

Agis was defeated and killed. It happened about the time of the battle of Arbela. (Arrian, ii. 13; Diod. xvi. 63, 68, xvii. 62; Aesch. *c. Ctesiph.* p. 77; Curt. vi. 1; Justin, xii. 1.) [C. P. M.]

AGIS IV., the elder son of Eudamidas II., was the 24th king of the Eurypontid line. He succeeded his father in B. C. 244, and reigned four years. In B. C. 243, after the liberation of Corinth by Aratus, the general of the Achaean league, Agis led an army against him, but was defeated. (Paus. ii. 8. § 4.) The interest of his reign, however, is derived from events of a different kind. Through the influx of wealth and luxury, with their concomitant vices, the Spartans had greatly degenerated from the ancient simplicity and severity of manners. Not above 700 families of the genuine Spartan stock remained, and in consequence of the innovation introduced by Epitadeus, who procured a repeal of the law which secured to every Spartan head of a family an equal portion of land, the landed property had passed into the hands of a few individuals, of whom a great number were females, so that not above 100 Spartan families possessed estates, while the poor were burdened with debt. Agis, who from his earliest youth had shewn his attachment to the ancient discipline, undertook to reform these abuses, and re-establish the institutions of Lycurgus. For this end he determined to lay before the Spartan senate a proposition for the abolition of all debts and a new partition of the lands. Another part of his plan was to give landed estates to the Perioeci. His schemes were warmly seconded by the poorer classes and the young men, and as strenuously opposed by the wealthy. He succeeded, however, in gaining over three very influential persons,—his uncle Agesilaus (a man of large property, but who, being deeply involved in debt, hoped to profit by the innovations of Agis), Lysander, and Mandrocleides. Having procured Lysander to be elected one of the ephors, he laid his plans before the senate. He proposed that the Spartan territory should be divided into two portions, one to consist of 4500 equal lots, to be divided amongst the Spartans, whose ranks were to be filled up by the admission of the most respectable of the Perioeci and strangers; the other to contain 15,000 equal lots, to be divided amongst the Perioeci. The senate could not at first come to a decision on the matter. Lysander, therefore, convoked the assembly of the people, to whom Agis submitted his measure, and offered to make the first sacrifice, by giving up his lands and money, telling them that his mother and grandmother, who were possessed of great wealth, with all his relations and friends, would follow his example. His generosity drew down the applauses of the multitude. The opposite party, however, headed by Leonidas, the other king, who had formed his habits at the luxurious court of Seleucus, king of Syria, got the senate to reject the measure, though only by one vote. Agis now determined to rid himself of Leonidas. Lysander accordingly accused him of having violated the laws by marrying a stranger and living in a foreign land. Leonidas was deposed, and was succeeded by his son-in-law, Cleombrotus, who co-operated with Agis. Soon afterwards, however, Lysander's term of office expired, and the ephors of the following year were opposed to Agis, and designed to restore Leonidas. They brought an accusation against Lysander and Mandrocleides, of attempting to violate the laws. Alarmed at the turn events were taking, the two latter prevailed on the kings to depose the ephors by force and appoint others in their room. Leonidas, who had returned to the city, fled to Tegea, and in his flight was protected by Agis from the violence meditated against him by Agesilaus. The selfish avarice of the latter frustrated the plans of Agis, when there now seemed nothing to oppose the execution of them. He persuaded his nephew and Lysander that the most effectual way to secure the consent of the wealthy to the distribution of their lands, would be, to begin by cancelling the debts. Accordingly all bonds, registers, and securities were piled up in the market place and burnt. Agesilaus, having secured his own ends, contrived various pretexts for delaying the division of the lands. Meanwhile the Achaeans applied to Sparta for assistance against the Aetolians. Agis was accordingly sent at the head of an army. The cautious movements of Aratus gave Agis no opportunity of distinguishing himself in action, but he gained great credit by the excellent discipline he preserved among his troops. During his absence Agesilaus so incensed the poorer classes by his insolent conduct and the continued postponement of the division of the lands, that they made no opposition when the enemies of Agis openly brought back Leonidas and set him on the throne. Agis and Cleombrotus fled for sanctuary, the former to the temple of Athene Chalcioecus, the latter to the temple of Poseidon. Cleombrotus was suffered to go into exile. Agis was entrapped by some treacherous friends and thrown into prison. Leonidas immediately came with a band of mercenaries and secured the prison without, while the ephors entered it, and went through the mockery of a trial. When asked if he did not repent of what he had attempted, Agis replied, that he should never repent of so glorious a design, even in the face of death. He was condemned, and precipitately executed, the ephors fearing a rescue, as a great concourse of people had assembled round the prison gates. Agis, observing that one of his executioners was moved to tears, said, "Weep not for me: suffering, as I do, unjustly, I am in a happier case than my murderers." His mother Agesistrate and his grandmother were strangled on his body. Agis was the first king of Sparta who had been put to death by the ephors. Pausanias, who, however, is undoubtedly wrong, says (viii. 10. § 4, 27. § 9), that he fell in battle. His widow Agiatis was forcibly married by Leonidas to his son Cleomenes, but nevertheless they entertained for each other a mutual affection and esteem. (Plutarch, *Agis, Cleomenes, Aratus;* Paus. vii. 7. § 2.) [C. P. M.]

AGIS (Ἄγις), a Greek poet, a native of Argos, and a contemporary of Alexander the Great, whom he accompanied on his Asiatic expedition. Curtius (viii. 5) as well as Arrian (*Anab.* iv. 9) and Plutarch (*De adulat. et amic. discrim.* p. 60) describe him as one of the basest flatterers of the king. Curtius calls him "pessimorum carminum post Choerilum conditor," which probably refers rather to their flattering character than to their worth as poetry. The Greek Anthology (vi. 152) contains an epigram, which is probably the work of this flatterer. (Jacobs, *Anthol.* iii. p. 836; Zimmermann, *Zeitschrift für die Alterth.* 1841, p. 164.)

Athenaeus (xii. p. 516) mentions one Agis as the author of a work on the art of cooking (ὀψαρτυτικά). [L. S.]

AGLA'IA (Ἀγλαΐα). 1. [CHARITES.]

2. The wife of Charopus and mother of Nireus, who led a small band from the island of Syme against Troy. (Hom. *Il.* ii. 671; Diod. v. 53.) Another Aglaia is mentioned in Apollodorus. (ii. 7. § 8.) [L. S.]

AGLAONI'CE. [AGANICE.]

AGLAOPHE'ME. [SIRENES.]

AGLA'OPHON (Ἀγλαοφῶν), a painter, born in the island of Thasos, the father and instructor of Polygnotus. (Suidas and Photius, *s. v.* Πολύγνωτος; Anth. Gr. ix. 700.) He had another son named Aristophon. (Plat. *Gorg.* p. 448. B.) As Polygnotus flourished before the 90th Ol. (Plin. *H. N.* xxxv. 9. s. 35), Aglaophon probably lived about Ol. 70. Quintilian (xii. 10. § 3) praises his paintings, which were distinguished by the simplicity of their colouring, as worthy of admiration on other grounds besides their antiquity. There was an Aglaophon who flourished in the 90th Ol. according to Pliny (*H. N.* xxxv. 9. s. 36), and his statement is confirmed by a passage of Athenaeus (xii. p. 543, D.), from which we learn that he painted two pictures, in one of which Olympias and Pythias, as the presiding geniuses of the Olympic and Pythian games, were represented crowning Alcibiades; in the other Nemea, the presiding deity of the Nemean games, held Alcibiades on her knees. Alcibiades could not have gained any victories much before Ol. 91. (B. C. 416.) It is therefore exceedingly likely that this artist was the son of Aristophon, and grandson of the older Aglaophon, as among the Greeks the son generally bore the name not of his father but of his grandfather. Plutarch (*Alcib.* 16) says, that Aristophon was the author of the picture of Nemea and Alcibiades. He may perhaps have assisted his son. This Aglaophon was, according to some, the first who represented Victory with wings. (Schol. ad Aristoph. *Aves*, 573.) [C. P. M.]

AGLAOSTHENES. [AGAOSTHENES.]

AGLAUROS. [AGRAULOS.]

AGLA'US (Ἀγλαός), a poor citizen of Psophis in Arcadia, whom the Delphic oracle pronounced to be happier than Gyges, king of Lydia, on account of his contentedness, when the king asked the oracle, if any man was happier than he. (Val. Max. vii. 1. § 2; Plin. *H. N.* vii. 47.) Pausanias (viii. 24. § 7) places Aglaus in the time of Croesus.

AGNAPTUS, an architect mentioned by Pausanias (v. 15, § 4, vi. 20. § 7) as the builder of a porch in the Altis at Olympia, which was called by the Eleans the "porch of Agnaptus." When he lived is uncertain. [C. P. M.]

A'GNIUS (Ἄγνιος), the father of Tiphys, who was the pilot of the ship Argo (Apollod. i. 9. § 16; Orph. *Argon.* 540), whence Tiphys is called Agniades. [L. S.]

AGNO'DICE (Ἀγνοδίκη), the name of the earliest midwife mentioned among the Greeks. She was a native of Athens, where it was forbidden by law for a woman or a slave to study medicine. According, however, to Hyginus (*Fab.* 274), on whose authority alone the whole story rests, it would appear that Agnodice disguised herself in man's clothes, and so contrived to attend the lectures of a physician named Herophilus,—devoting herself chiefly to the study of midwifery and the diseases of women. Afterwards, when she began practice, being very successful in these branches of the profession, she excited the jealousy of several of the other practitioners, by whom she was summoned before the Areiopagus, and accused of corrupting the morals of her patients. Upon her refuting this charge by making known her sex, she was immediately accused of having violated the existing law, which second danger she escaped by the wives of the chief persons in Athens, whom she had attended, coming forward in her behalf, and succeeding at last in getting the obnoxious law abolished. No date whatever is attached to this story, but several persons have, by calling the tutor of Agnodice by the name of *Herophilus* instead of *Hierophilus*, placed it in the third or fourth century before Christ. But this emendation, though at first sight very easy and plausible, does not appear altogether free from objections. For, in the first place, if the story is to be believed at all upon the authority of Hyginus, it would seem to belong rather to the fifth or sixth century before Christ than the third or fourth; secondly, we have no reason for thinking that Agnodice was ever at Alexandria, or Herophilus at Athens; and thirdly, it seems hardly probable that Hyginus would have called so celebrated a physician "*a certain Herophilus.*" (*Herophilus quidam.*) [W. A. G.]

AGNON, a Greek rhetorician, who wrote a work against rhetoric, which Quintilian (ii. 17. § 15) calls "Rhetorices accusatio." Rhunken (*Hist. Crit. Orat. Graec.* p. xc.) and after him most modern scholars have considered this Agnon to be the same man as Agnonides, the contemporary of Phocion, as the latter is in some MSS. of Corn. Nepos (*Phoc.* 3) called Agnon. But the manner in which Agnon is mentioned by Quintilian, shews that he is a rhetorician, who lived at a much later period. Whether however he is the same as the academic philosopher mentioned by Athenaeus (xiii. p. 602), cannot be decided. [L. S.]

AGNO'NIDES (Ἀγνωνίδης), an Athenian demagogue and sycophant, a contemporary of Theophrastus and Phocion. The former was accused by Agnonides of impiety, but was acquitted by the Areiopagus, and Theophrastus might have ruined his accuser, had he been less generous. (Diog. Laert. v. 37.) Agnonides was opposed to the Macedonian party at Athens, and called Phocion a traitor, for which he was exiled, as soon as Alexander, son of Polysperchon, got possession of Athens. Afterwards, however, he obtained from Antipater permission to return to his country through the mediation of Phocion. (Plut. *Phoc.* 29.) But the sycophant soon forgot what he owed to his benefactor, and not only continued to oppose the Macedonian party in the most vehement manner, but even induced the Athenians to sentence Phocion to death as a traitor, who had delivered the Peiraeeus into the hands of Nicanor. (Plut. *Phoc.* 33, 35; Corn. Nep. *Phoc.* 3.) But the Athenians soon repented of their conduct towards Phocion, and put Agnonides to death to appease his manes. (Plut. *Phoc.* 38.) [L. S.]

AGON (Ἀγών), a personification of solemn contests (ἀγῶνες). He was represented in a statue at Olympia with ἁλτῆρες in his hands. This statue was a work of Dionysius, and dedicated by Smicythus of Rhegium. (Paus. v. 26. § 3.) [L. S.]

AGO'NIUS (Ἀγώνιος), a surname or epithet of several gods. Aeschylus (*Agam.* 513) and Sophocles (*Trach.* 26) use it of Apollo and Zeus, and apparently in the sense of helpers in struggles and contests. (Comp. Eustath. *ad Il.* p. 1335.) But Agonius is more especially used as a surname of Hermes, who presides over all kinds of solemn contests. (Ἀγῶνες, Paus. v. 14. § 7; Pind. *Olymp.* vi. 133, with the Schol.) [L. S.]

AGORA'CRITUS (Ἀγοράκριτος), a famous statuary and sculptor, born in the island of Paros, who flourished from about Ol. 85 to Ol. 88. (Plin. *H. N.* xxxvi. 5. s. 4.) He was the favourite pupil of Phidias (Paus. ix. 34. § 1), who is even said by Pliny to have inscribed some of his own works with the name of his disciple. Only four of his productions are mentioned, viz. a statue of Zeus and one of the Itonian Athene in the temple of that goddess at Athens (Paus. *l. c.*); a statue, probably of Cybele, in the temple of the Great Goddess at Athens (Plin. *l. c.*); and the Rhamnusian Nemesis. Respecting this last work there has been a great deal of discussion. The account which Pliny gives of it is, that Agoracritus contended with Alcamenes (another distinguished disciple of Phidias) in making a statue of Venus; and that the Athenians, through an undue partiality towards their countryman, awarded the victory to Alcamenes. Agoracritus, indignant at his defeat, made some slight alterations so as to change his Venus into a Nemesis, and sold it to the people of Rhamnus, on condition that it should not be set up in Athens. Pausanias (i. 33. § 2), without saying a word about Agoracritus, says that the Rhamnusian Nemesis was the work of Phidias, and was made out of the block of Parian marble which the Persians under Datis and Artaphernes brought with them for the purpose of setting up a trophy. (See Theætetus and Parmenio, *Anthol. Gr. Planud.* iv. 12, 221, 222.) This account however has been rejected as involving a confusion of the ideas connected by the Greeks with the goddess Nemesis. The statue moreover was not of Parian, but of Pentelic marble. (*Unedited Antiquities of Attica*, p. 43.) Strabo (ix. p. 396), Tzetzes (*Chiliad.* vii. 154), Suidas and Photius give other variations in speaking of this statue. It seems generally agreed that Pliny's account of the matter is right in the main; and there have been various dissertations on the way in which a statue of Venus could have been changed into one of Nemesis. (Winckelmann, *Sämmtliche Werke* von J. Eiselein, vol. v. p. 364; Zoëga, *Abhandlungen*, pp. 56—62; K. O. Müller, *Arch. d. Kunst*, p. 102.) [C. P. M.]

AGORAEA and AGORAEUS (Ἀγοραία and Ἀγοραῖος), are epithets given to several divinities who were considered as the protectors of the assemblies of the people in the ἀγορά, such as Zeus (Paus. iii. 11. § 8, v. 15. § 3), Athena (iii. 11. § 8), Artemis (v. 15. § 3), and Hermes. (i. 15. § 1, ii. 9. § 7, ix. 17. § 1.) As Hermes was the god of commerce, this surname seems to have reference to the ἀγορά as the market-place. [L. S.]

AGRAEUS (Ἀγραῖος), the hunter, a surname of Apollo. After he had killed the lion of Cithaeron, a temple was erected to him by Alcathous at Megara under the name of Apollo Agraeus. (Paus. i. 41. § 4; Eustath. *ad Il.* p. 361.) [L. S.]

AGRAULOS or AGRAULE (Ἄγραυλος or Ἀγραυλή). 1. A daughter of Actaeus, the first king of Athens. By her husband, Cecrops, she became the mother of Erysichthon, Agraulos, Herse, and Pandrosos. (Apollod. iii. 14. § 2; Paus. i. 2. § 5.)

2. A daughter of Cecrops and Agraulos, and mother of Alcippe by Ares. This Agraulos is an important personage in the stories of Attica, and there were three different legends about her. 1. According to Pausanias (i. 18. § 2) and Hyginus (*Fab.* 166), Athena gave to her and her sisters Erichthonius in a chest, with the express command not to open it. But Agraulos and Herse could not control their curiosity, and opened it; whereupon they were seized with madness at the sight of Erichthonius, and threw themselves from the steep rock of the Acropolis, or according to Hyginus into the sea. 2. According to Ovid (*Met.* ii. 710, &c.), Agraulos and her sister survived their opening the chest, and the former, who had instigated her sister to open it, was punished in this manner. Hermes came to Athens during the celebration of the Panathenaea, and fell in love with Herse. Athena made Agraulos so jealous of her sister, that she even attempted to prevent the god entering the house of Herse. But, indignant at such presumption, he changed Agraulos into a stone. 3. The third legend represents Agraulos in a totally different light. Athens was at one time involved in a long-protracted war, and an oracle declared that it would cease, if some one would sacrifice himself for the good of his country. Agraulos came forward and threw herself down the Acropolis. The Athenians, in gratitude for this, built her a temple on the Acropolis, in which it subsequently became customary for the young Athenians, on receiving their first suit of armour, to take an oath that they would always defend their country to the last. (Suid. and Hesych. *s. v.* Ἄγραυλος; Ulpian, *ad Demosth. de fals. leg.*; Herod. viii. 53; Plut. *Alcib.* 15; Philochorus, *Fragm.* p. 18, ed. Siebelis.) One of the Attic δῆμοι (Agraule) derived its name from this heroine, and a festival and mysteries were celebrated at Athens in honour of her. (Steph. Byz. *s. v.* Ἀγραυλή; Lobeck, *Aglaoph.* p. 89; *Dict. of Ant.* p. 30, a.) According to Porphyry (*De Abstin. ab animal.* i. 2), she was also worshipped in Cyprus, where human sacrifices were offered to her down to a very late time. [L. S.]

AGRESPHON (Ἀγρέσφων), a Greek grammarian mentioned by Suidas. (*s. v.* Ἀπολλώνιος.) He wrote a work Περὶ Ὁμωνύμων (concerning persons of the same name). He cannot have lived earlier than the reign of Hadrian, as in his work he spoke of an Apollonius who lived in the time of that emperor. [C. P. M.]

AGREUS (Ἀγρεύς), a hunter, occurs as a surname of Pan and Aristaeus. (Pind. *Pyth.* ix. 115; Apollon. Rhod. iii. 507; Diod. iv. 81; Hesych. *s. v.*; Salmas. *ad Solin.* p. 81.) [L. S.]

AGRI'COLA, GNAEUS JULIUS, is one of the most remarkable men whom we meet with in the times of the first twelve emperors of Rome, for his extraordinary ability as a general, his great powers, shewn in his government of Britain, and borne witness to by the deep and universal feeling excited in Rome by his death (Tac. *Agric.* 43), his singular integrity, and the esteem and love which he commanded in all the private relations of life.

His life of 55 years (from June 13th, A. D. 37,

to the 23rd August, A. D. 93) extends through the reigns of the nine emperors from Caligula to Domitian. He was born at the Roman colony of Forum Julii, the modern Fréjus in Provence. His father was Julius Graecinus of senatorian rank; his mother Julia Procilla, who throughout his education seems to have watched with great care and to have exerted great influence over him. He studied philosophy (the usual education of a Roman of higher rank) from his earliest youth at Marseilles. His first military service was under Suetonius Paulinus in Britain (A. D. 60), in the relation of Contubernalis. (See *Dict. of Ant.* p. 284, a.) Hence he returned to Rome, was married to Domitia Decidiana, and went the round of the magistracies; the quaestorship in Asia (A. D. 63), under the proconsul Salvius Titianus, where his integrity was shewn by his refusal to join the proconsul in the ordinary system of extortion in the Roman provinces; the tribunate and the praetorship,—in Nero's time mere nominal offices, filled with danger to the man who held them, in which a prudent inactivity was the only safe course. By Galba (A. D. 69) he was appointed to examine the sacred property of the temples, that Nero's system of robbery (Sueton. *Ner.* 32) might be stopped. In the same year he lost his mother; it was in returning from her funeral in Liguria, that he heard of Vespasian's accession, and immediately joined his party. Under Vespasian his first service was the command of the 20th legion in Britain. (A. D. 70.) On his return, he was raised by the emperor to the rank of patrician, and set over the province of Aquitania, which he held for three years. (A. D. 74-76.) He was recalled to Rome to be elected consul (A. D. 77), and Britain, the great scene of his power, was given to him, by general consent, as his province.

In this year he betrothed his daughter to the historian Tacitus; in the following he gave her to him in marriage, and was made governor of Britain, and one of the college of pontiffs.

Agricola was the twelfth Roman general who had been in Britain; he was the only one who completely effected the work of subjugation to the Romans, not more by his consummate military skill, than by his masterly policy in reconciling the Britons to that yoke which hitherto they had so ill borne. He taught them the arts and luxuries of civilised life, to settle in towns, to build comfortable dwelling-houses and temples. He established a system of education for the sons of the British chiefs, amongst whom at last the Roman language was spoken, and the Roman toga worn as a fashionable dress.

He was full seven years in Britain, from the year A. D. 78 to A. D. 84. The last conquest of his predecessor Julius Frontinus had been that of the Silures (South Wales); and the last action of Agricola's command was the action at the foot of the Grampian hills, which put him in possession of the whole of Britain as far north as the northern boundary of Perth and Argyle. His first campaign (A. D. 78) was occupied in the reconquest of Mona (Anglesea), and the Ordovices (North Wales), the strongholds of the Druids; and the remainder of this year, with the next, was given to making the before-mentioned arrangements for the security of the Roman dominion in the already conquered parts of Britain. The third campaign (A. D. 80) carried him northwards to the Taus,* probably the Solway Frith; and the fourth (A. D. 81) was taken up in fortifying and taking possession of this tract, and advancing as far north as the Friths of Clyde and Forth. In the fifth campaign (A. D. 82), he was engaged in subduing the tribes on the promontory opposite Ireland. In the sixth (A. D. 83), he explored with his fleet and land forces the coast of Fife and Forfar, coming now for the first time into contact with the true Caledonians. They made a night attack on his camp (believed to be at Loch Ore, where ditches and other traces of a Roman camp are still to be seen), and succeeded in nearly destroying the ninth legion; but in the general battle, which followed, they were repulsed. The seventh and last campaign (A. D. 84) gave Agricola complete and entire possession of the country, up to the northernmost point which he had reached, by a most decided victory over the assembled Caledonians under their general Galgacus (as it is believed, from the Roman and British remains found there, and from the two tumuli or sepulchral cairns) on the moor of Murdoch at the foot of the Grampian hills. In this campaign his fleet sailed northwards from the coast of Fife round Britain to the Trutulensian harbour (supposed to be Sandwich), thus for the first time discovering Britain to be an island. He withdrew his army into winter quarters, and soon after (A. D. 84) was recalled by the jealous Domitian.

On his return to Rome, he lived in retirement, and when the government either of Asia or Africa would have fallen to him, he considered it more prudent to decline the honour. He died A. D. 93; his death was, as his biographer plainly hints, either immediately caused or certainly hastened by the emissaries of the emperor, who could not bear the presence of a man pointed out by universal feeling as alone fit to meet the exigency of times in which the Roman arms had suffered repeated reverses in Germany and the countries north of the Danube. Dion Cassius (lxvi. 20) says expressly, that he was killed by Domitian.

In this account we can do no more than refer to the beautiful and interesting description given by Tacitus (*Agric.* 39—46) of his life during his retirement from office, his death, his person, and his character, which though it had no field of action at home in that dreary time, shewed itself during the seven years in which it was unfettered in Britain, as great and wise and good. (Tacitus, *Agricola.*)

There is an epigram of Antiphilus in the Greek Anthology (*Anth. Brunck.* ii. 180) upon an Agricola, which is commonly supposed to refer to the celebrated one of this name. [C. T. A.]

AGRIO'NIUS (Ἀγριώνιος), a surname of Dionysus, under which he was worshipped at Orchomenus in Boeotia, and from which his festival Agrionia in that place derived its name. (*Dict. of Ant.* p. 30; Müller, *Orchom.* p. 166, &c.) [L. S.]

AGRI'OPAS, a writer spoken of by Pliny. (*H. N.* viii. 22, where some of the MSS. have Acopas or Copas.) He was the author of an account of the Olympic victors. [C. P. M.]

AGRIPPA, an ancient name among the Romans, was first used as a praenomen, and afterwards as a cognomen. It frequently occurs as a

* As to whether the Taus was the Solway Frith or the Frith of Tay, see Chalmers' *Caledonia.*

cognomen in the early times of the empire, but not under the republic. One of the mythical kings of Alba is called by this name. (Liv. i. 3.) According to Aulus Gellius (xvi. 16), Pliny (*H. N.* vii. 6. s. 8), and Solinus (1), the word signifies a birth, at which the child is presented with its feet foremost; but their derivation of it from *aegre partus* or *pes* is absurd enough. (Comp. Sen. *Oed.* 813.)

AGRIPPA (Ἀγρίππας), a sceptical philosopher, only known to have lived later than Aenesidemus, the contemporary of Cicero, from whom he is said to have been the fifth in descent. He is quoted by Diogenes Laertius, who probably wrote about the time of M. Antoninus. The "five grounds of doubt" (*οἱ πέντε τρόποι*), which are given by Sextus Empiricus as a summary of the later scepticism, are ascribed by Diogenes Laertius (ix. 88) to Agrippa.

I. The first of these argues from the uncertainty of the rules of common life, and of the opinions of philosophers. II. The second from the "rejectio ad infinitum:" all proof requires some further proof, and so on to infinity. III. All things are changed as their relations become changed, or, as we look upon them in different points of view. IV. The truth asserted is merely an hypothesis or, V. involves a vicious circle. (Sextus Empiricus, *Pyrrhon. Hypot.* i. 15.)

With reference to these *πέντε τρόποι* it need only be remarked, that the first and third are a short summary of the ten original grounds of doubt which were the basis of the earlier scepticism. [PYRRHON.] The three additional ones shew a progress in the sceptical system, and a transition from the common objections derived from the fallibility of sense and opinion, to more abstract and metaphysical grounds of doubt. They seem to mark a new attempt to systematize the sceptical philosophy and adapt it to the spirit of a later age. (Ritter, *Geschichte der Philosophie*, xii. 4.) [B. J.]

AGRIPPA, M. ASI'NIUS, consul A. D. 25, died A. D. 26, was descended from a family more illustrious than ancient, and did not disgrace it by his mode of life. (Tac. *Ann.* iv. 34, 61.)

AGRIPPA CASTOR (Ἀγρίππας Κάστωρ), about A. D. 135, praised as a historian by Eusebius, and for his learning by St Jerome (*de Viris Illustr.* c. 21), lived in the reign of Hadrian. He wrote against the twenty-four books of the Alexandrian Gnostic Basilides, on the Gospel. Quotations are made from his work by Eusebius. (*Hist. Eccles.* iv. 7; see Gallandi's *Bibliotheca Patrum*, vol. i. p. 330.) [A. J. C.]

AGRIPPA, FONTEIUS. 1. One of the accusers of Libo, A. D. 16, is again mentioned in A. D. 19, as offering his daughter for a vestal virgin. (Tac. *Ann.* ii. 30, 86.)

2. Probably the son of the preceding, commanded the province of Asia with pro-consular power, A. D. 69, and was recalled from thence by Vespasian, and placed over Moesia in A. D. 70. He was shortly afterwards killed in battle by the Sarmatians. (Tac. *Hist.* iii. 46; Joseph. *B. Jud.* ii. 4. § 3.)

AGRIPPA, D. HATE'RIUS, called by Tacitus (*Ann.* ii. 51) the propinquus of Germanicus, was tribune of the plebs A. D. 15, praetor A. D. 17, and consul A. D. 22. His moral character was very low, and he is spoken of in A. D. 32, as plotting the destruction of many illustrious men. (Tac. *Ann.* i. 77, ii. 51, iii. 49, 52, vi. 4.)

AGRIPPA, HERO'DES I. (Ἡρῴδης Ἀγρίππας), called by Josephus (*Ant. Jud.* xvii. 2. § 2), "Agrippa the Great," was the son of Aristobulus and Berenice, and grandson of Herod the Great. Shortly before the death of his grandfather, he came to Rome, where he was educated with the future emperor Claudius, and Drusus the son of Tiberius. He squandered his property in giving sumptuous entertainments to gratify his princely friends, and in bestowing largesses on the freedmen of the emperor, and became so deeply involved in debt, that he was compelled to fly from Rome, and betook himself to a fortress at Malatha in Idumaea. Through the mediation of his wife Cypros, with his sister Herodias, the wife of Herodes Antipas, he was allowed to take up his abode at Tiberias, and received the rank of aedile in that city, with a small yearly income. But having quarrelled with his brother-in-law, he fled to Flaccus, the proconsul of Syria. Soon afterwards he was convicted, through the information of his brother Aristobulus, of having received a bribe from the Damascenes, who wished to purchase his influence with the proconsul, and was again compelled to fly. He was arrested as he was about to sail for Italy, for a sum of money which he owed to the treasury of Caesar, but made his escape, and reached Alexandria, where his wife succeeded in procuring a supply of money from Alexander the Alabarch. He then set sail, and landed at Puteoli. He was favourably received by Tiberius, who entrusted him with the education of his grandson Tiberius. He also formed an intimacy with Caius Caligula. Having one day incautiously expressed a wish that the latter might soon succeed to the throne, his words were reported by his freedman Eutychus to Tiberius, who forthwith threw him into prison. Caligula, on his accession (A. D. 37), set him at liberty, and gave him the tetrarchies of Lysanias (Abilene) and Philippus (Batanaea, Trachonitis, and Auranitis). He also presented him with a golden chain of equal weight with the iron one which he had worn in prison. In the following year Agrippa took possession of his kingdom, and after the banishment of Herodes Antipas, the tetrarchy of the latter was added to his dominions.

On the death of Caligula, Agrippa, who was at the time in Rome, materially assisted Claudius in gaining possession of the empire. As a reward for his services, Judaea and Samaria were annexed to his dominions, which were now even more extensive than those of Herod the Great. He was also invested with the consular dignity, and a league was publicly made with him by Claudius in the forum. At his request, the kingdom of Chalcis was given to his brother Herodes. (A. D. 41.) He then went to Jerusalem, where he offered sacrifices, and suspended in the treasury of the temple the golden chain which Caligula had given him. His government was mild and gentle, and he was exceedingly popular amongst the Jews. In the city of Berytus he built a theatre and amphitheatre, baths, and porticoes. The suspicions of Claudius prevented him from finishing the impregnable fortifications with which he had begun to surround Jerusalem. His friendship was courted by many of the neighbouring kings and rulers. It was probably to increase his popularity with the Jews that he caused the apostle James, the brother of John, to be beheaded, and Peter to be cast into

prison. (A. D. 44. *Acts*, xii.) It was not however merely by such acts that he strove to win their favour, as we see from the way in which, at the risk of his own life, or at least of his liberty, he interceded with Caligula on behalf of the Jews, when that emperor was attempting to set up his statue in the temple at Jerusalem. The manner of his death, which took place at Caesarea in the same year, as he was exhibiting games in honour of the emperor, is related in *Acts* xii., and is confirmed in all essential points by Josephus, who repeats Agrippa's words, in which he acknowledged the justice of the punishment thus inflicted on him. After lingering five days, he expired, in the fifty-fourth year of his age.

By his wife Cypros he had a son named Agrippa, and three daughters, Berenice, who first married her uncle Herodes, king of Chalcis, afterwards lived with her brother Agrippa, and subsequently married Polamo, king of Cilicia ; she is alluded to by Juvenal (*Sat.* vi. 156); Mariamne, and Drusilla, who married Felix, the procurator of Judaea. (Joseph. *Ant. Jud.* xvii. 1. § 2, xviii. 5-8, xix. 4-8; *Bell. Jud.* i. 28. § 1, ii. 9. 11; Dion Cass. lx. 8 ; Euseb. *Hist. Eccles.* ii. 10.) [C. P. M.]

AGRIPPA, HERO'DES II., the son of Agrippa I., was educated at the court of the emperor Claudius, and at the time of his father's death was only seventeen years old. Claudius therefore kept him at Rome, and sent Cuspius Fadus as procurator of the kingdom, which thus again became a Roman province. On the death of Herodes, king of Chalcis (A. D. 48), his little principality, with the right of superintending the temple and appointing the high priest, was given to Agrippa, who four years afterwards received in its stead the tetrarchies formerly held by Philip and Lysanias, with the title of king. In A. D. 55, Nero added the cities of Tiberias and Taricheae in Galilee, and Julias, with fourteen villages near it, in Peraea. Agrippa expended large sums in beautifying Jerusalem and other cities, especially Berytus. His partiality for the latter rendered him unpopular amongst his own subjects, and the capricious manner in which he appointed and deposed the high priests, with some other acts which were distasteful, made him an object of dislike to the Jews. Before the outbreak of the war with the Romans, Agrippa attempted in vain to dissuade the people from rebelling. When the war was begun, he sided with the Romans, and was wounded at the siege of Gamala. After the capture of Jerusalem, he went with his sister Berenice to Rome, where he was invested with the dignity of praetor. He died in the seventieth year of his age, in the third year of the reign of Trajan. He was the last prince of the house of the Herods. It was before this Agrippa that the apostle Paul made his defence. (A. D. 60. *Acts.* xxv. xxvi.) He lived on terms of intimacy with the historian Josephus, who has preserved two of the letters he received from him. (Joseph. *Ant. Jud.* xvii. 5. § 4, xix. 9. § 2, xx. 1. § 3, 5. § 2, 7. § 1, 8. § 4 & 11, 9. § 4; *Bell. Jud.* ii. 11. § 6, 12. § 1, 16, 17. § 1, iv. 1. § 3; *Vit.* s. 54 ; Phot. cod. 33.) [C. P. M.]

AGRIPPA, MARCIUS, a man of the lowest origin, was appointed by Macrinus in B. C. 217, first to the government of Pannonia and afterwards to that of Dacia. (Dion. Cass. lxxviii. 13.) He seems to be the same person as the Marcius Agrippa, admiral of the fleet, who is mentioned by Spartianus as privy to the death of Antoninus Caracallus. (*Anton. Car.* 6.)

AGRIPPA MENE'NIUS. [MENENIUS.]

AGRIPPA PO'STUMUS, a posthumous son of M. Vipsanius Agrippa, by Julia, the daughter of Augustus, was born in B. C. 12. He was adopted by Augustus together with Tiberius in A. D. 4, and he assumed the toga virilis in the following year, A. D. 5. (Suet. *Octav.* 64, 65 ; Dion Cass. liv. 29, lv. 22.) Notwithstanding his adoption he was afterwards banished by Augustus to the island of Planasia, on the coast of Corsica, a disgrace which he incurred on account of his savage and intractable character ; but he was not guilty of any crime. There he was under the surveillance of soldiers, and Augustus obtained a senatusconsultum by which the banishment was legally confirmed for the time of his life. The property of Agrippa was assigned by Augustus to the treasury of the army. It is said that during his captivity he received the visit of Augustus, who secretly went to Planasia, accompanied by Fabius Maximus. Augustus and Agrippa, both deeply affected, shed tears when they met, and it was believed that Agrippa would be restored to liberty. But the news of this visit reached Livia, the mother of Tiberius, and Agrippa remained a captive. After the accession of Tiberius, in A. D. 14, Agrippa was murdered by a centurion, who entered his prison and killed him after a long struggle, for Agrippa was a man of great bodily strength. When the centurion afterwards went to Tiberius to give him an account of the execution, the emperor denied having given any order for it, and it is very probable that Livia was the secret author of the crime. There was a rumour that Augustus had left an order for the execution of Agrippa, but this is positively contradicted by Tacitus. (Tac. *Ann.* i. 3—6 ; Dion Cass. lv. 32, lvii. 3 ; Suet. *l. c.*, *Tib.* 22 ; Vellei. ii. 104, 112.)

After the death of Agrippa, a slave of the name of Clemens, who was not informed of the murder, landed on Planasia with the intention of restoring Agrippa to liberty and carrying him off to the army in Germany. When he heard of what had taken place, he tried to profit by his great resemblance to the murdered captive, and he gave himself out as Agrippa. He landed at Ostia, and found many who believed him, or affected to believe him, but he was seized and put to death by order of Tiberius. (Tac. *Ann.* ii. 39, 40.)

The name of Agrippa Caesar is found on a medal of Corinth. [W. P.]

AGRIPPA, VIBULE'NUS, a Roman knight, who took poison in the senate house at the time of his trial, A. D. 36; he had brought the poison with him in a ring. (Tac. *Ann.* vi. 40 ; Dion. Cass. lviii. 21.)

AGRIPPA, M. VIPSA'NIUS, was born in B. C. 63. He was the son of Lucius, and was descended from a very obscure family. At the age of twenty he studied at Apollonia in Illyria, together with young Octavius, afterwards Octavianus and Augustus. After the murder of J. Caesar in B. C. 44, Agrippa was one of those intimate friends of Octavius, who advised him to proceed immediately to Rome. Octavius took Agrippa with him, and charged him to receive the oath of fidelity from several legions which had declared in his favour. Having been chosen consul in B. C. 43, Octavius gave to his friend Agrippa the delicate commission

of prosecuting C. Cassius, one of the murderers of J. Caesar. At the outbreak of the Perusinian war between Octavius, now Octavianus, and L. Antonius, in B. C. 41, Agrippa, who was then praetor, commanded part of the forces of Octavianus, and after distinguishing himself by skilful manoeuvres, besieged L. Antonius in Perusia. He took the town in B. C. 40, and towards the end of the same year retook Sipontum, which had fallen into the hands of M. Antonius. In B. C. 38, Agrippa obtained fresh success in Gaul, where he quelled a revolt of the native chiefs; he also penetrated into Germany as far as the country of the Catti, and transplanted the Ubii to the left bank of the Rhine; whereupon he turned his arms against the revolted Aquitani, whom he soon brought to obedience. His victories, especially those in Aquitania, contributed much to securing the power of Octavianus, and he was recalled by him to undertake the command of the war against Sex. Pompeius, which was on the point of breaking out, B. C. 37. Octavianus offered him a triumph, which Agrippa declined, but accepted the consulship, to which he was promoted by Octavianus in B. C. 37. Dion Cassius (xlviii. 49) seems to say that he was consul when he went to Gaul, but the words *ὑπάτευε δὲ μετὰ Λουκίου Γάλλου* seem to be suspicious, unless they are to be inserted a little higher, after the passage, *τῷ δ' Ἀγρίππᾳ τὴν τοῦ ναυτικοῦ παρασκευὴν ἐγχειρίσας*, which refer to an event which took place during the consulship of Agrippa. For, immediately after his promotion to this dignity, he was charged by Octavianus with the construction of a fleet, which was the more necessary, as Sextus Pompey was master of the sea.

Agrippa, in whom thoughts and deeds were never separated (Vellei. ii. 79), executed this order with prompt energy. The Lucrine lake near Baiae was transformed by him into a safe harbour, which he called the Julian port in honour of Octavianus, and where he exercised his sailors and mariners till they were able to encounter the experienced sailors of Pompey. In B. C. 36, Agrippa defeated Sex. Pompey first at Mylae, and afterwards at Naulochus on the coast of Sicily, and the latter of these victories broke the naval supremacy of Pompey. He received in consequence the honour of a naval crown, which was first conferred upon him; though, according to other authorities, M. Varro was the first who obtained it from Pompey the Great. (Vellei. ii. 81; Liv. *Epit.* 129; Dion Cass. xlix. 14; Plin. *H. N.* xvi. 3. s. 4; Virg. *Aen.* viii. 684.)

In B. C. 35, Agrippa had the command of the war in Illyria, and afterwards served under Octavianus, when the latter had proceeded to that country. On his return, he voluntarily accepted the aedileship in B. C. 33, although he had been consul, and expended immense sums of money upon great public works. He restored the Appian, Marcian, and Anienian aqueducts, constructed a new one, fifteen miles in length, from the Tepula to Rome, to which he gave the name of the Julian, in honour of Octavianus, and had an immense number of smaller water-works made, to distribute the water within the town. He also had the large cloaca of Tarquinius Priscus entirely cleansed. His various works were adorned with statues by the first artists of Rome. These splendid buildings he augmented in B. C. 27, during his third consulship, by several others, and among these was the Pantheon, on which we still read the inscription: "M. Agrippa L. F. Cos. Tertium fecit." (Dion Cass. xlix. 43, liii. 27; Plin. *H. N.* xxxvi. 15, s. 24 § 3; Strab. v. p. 235; Frontin. *De Aquaed.* 9.)

When the war broke out between Octavianus and M. Antonius, Agrippa was appointed commander-in-chief of the fleet, B. C. 32. He took Methone in the Peloponnesus, Leucas, Patrae, and Corinth; and in the battle of Actium (B. C. 31) where he commanded, the victory was mainly owing to his skill. On his return to Rome in B. C. 30, Octavianus, now Augustus, rewarded him with a "vexillum caeruleum," or sea-green flag.

In B. C. 28, Agrippa became consul for the second time with Augustus, and about this time married Marcella, the niece of Augustus, and the daughter of his sister Octavia. His former wife, Pomponia, the daughter of T. Pomponius Atticus, was either dead or divorced. In the following year, B. C. 27, he was again consul the third time with Augustus.

In B. C. 25, Agrippa accompanied Augustus to the war against the Cantabrians. About this time jealousy arose between him and his brother-in-law Marcellus, the nephew of Augustus, and who seemed to be destined as his successor. Augustus, anxious to prevent differences that might have had serious consequences for him, sent Agrippa as proconsul to Syria. Agrippa of course left Rome, but he stopped at Mitylene in the island of Lesbos, leaving the government of Syria to his legate. The apprehensions of Augustus were removed by the death of Marcellus in B. C. 23, and Agrippa immediately returned to Rome, where he was the more anxiously expected, as troubles had broken out during the election of the consuls in B. C. 21. Augustus resolved to receive his faithful friend into his own family, and accordingly induced him to divorce his wife Marcella, and marry Julia, the widow of Marcellus and the daughter of Augustus by his third wife, Scribonia. (B. C. 21.)

In B. C. 19, Agrippa went into Gaul. He pacified the turbulent natives, and constructed four great public roads and a splendid aqueduct at Nemausus (Nîmes). From thence he proceeded to Spain and subdued the Cantabrians after a short but bloody and obstinate struggle; but, in accordance with his usual prudence, he neither announced his victories in pompous letters to the senate, nor did he accept a triumph which Augustus offered him. In B. C. 18, he was invested with the tribunician power for five years together with Augustus; and in the following year (B. C 17), his two sons, Caius and Lucius, were adopted by Augustus. At the close of the year, he accepted an invitation of Herod the Great, and went to Jerusalem. He founded the military colony of Berytus (Beyrut), thence he proceeded in B. C. 16 to the Pontus Euxinus, and compelled the Bosporani to accept Polemo for their king and to restore the Roman eagles which had been taken by Mithridates. On his return he stayed some time in Ionia, where he granted privileges to the Jews whose cause was pleaded by Herod (Joseph. *Antiq. Jud.* xvi. 2), and then proceeded to Rome, where he arrived in B. C. 13. After his tribunician power had been prolonged for five years, he went to Pannonia to restore tranquillity to that province. He returned in B. C. 12, after having been successful as usual, and retired to Campania. There he died unexpectedly, in the month of March, B. C. 12, in

his 51st year. His body was carried to Rome, and was buried in the mausoleum of Augustus, who himself pronounced a funeral oration over it.

Dion Cassius tells us (lii. 1, &c.), that in the year B. C. 29 Augustus assembled his friends and counsellors, Agrippa and Maecenas, demanding their opinion as to whether it would be advisable for him to usurp monarchical power, or to restore to the nation its former republican government. This is corroborated by Suetonius (*Octav.* 28), who says that Augustus twice deliberated upon that subject. The speeches which Agrippa and Maecenas delivered on this occasion are given by Dion Cassius; but the artificial character of them makes them suspicious. However it does not seem likely from the general character of Dion Cassius as a historian that these speeches are invented by him; and it is not improbable, and such a supposition suits entirely the character of Augustus, that those speeches were really pronounced, though preconcerted between Augustus and his counsellors to make the Roman nation believe that the fate of the republic was still a matter of discussion, and that Augustus would not assume monarchical power till he had been convinced that it was necessary for the welfare of the nation. Besides, Agrippa, who according to Dion Cassius, advised Augustus to restore the republic, was a man whose political opinions had evidently a monarchical tendency.

Agrippa was one of the most distinguished and important men of the age of Augustus. He must be considered as a chief support of the rising monarchical constitution, and without Agrippa Augustus could scarcely have succeeded in making himself the absolute master of the Roman empire. Dion Cassius (liv. 29, &c.), Velleius Paterculus (ii. 79), Seneca (*Ep.* 94), and Horace (*Od.* i. 6), speak with equal admiration of his merits.

Pliny constantly refers to the "Commentarii" of Agrippa as an authority (Elenchus, iii. iv. v. vi, comp. iii. 2), which may indicate certain official lists drawn up by him in the measurement of the Roman world under Augustus [ÆTHICUS], in which he may have taken part.

Agrippa left several children. By his first wife Pomponia, he had Vipsania, who was married to Tiberius Caesar, the successor of Augustus. By his second wife, Marcella, he had several children who are not mentioned; and by his third wife, Julia, he had two daughters, Julia, married to L. Aemilius Paullus, and Agrippina married to Germanicus, and three sons, Caius [CAESAR, C.], Lucius [CAESAR, L.], and AGRIPPA POSTUMUS. (Dion Cass. lib. 45-54; Liv. *Epit.* 117-136; Appian, *Bell. Civ.* lib. 5; Suet. *Octav.*; Frandsen, *M. Vipsanius Agrippa, eine historische Untersuchung über dessen Leben und Wirken*, Altona, 1836.)

There are several medals of Agrippa: in the one figured below, he is represented with a naval crown; on the reverse is Neptune indicating his success by sea. [W. P.]

AGRIPPI'NA I., the youngest daughter of M. Vipsanius Agrippa and of Julia, the daughter of Augustus, was born some time before B. C. 12. She married Caesar Germanicus, the son of Drusus Nero Germanicus, by whom she had nine children. Agrippina was gifted with great powers of mind, a noble character, and all the moral and physical qualities that constituted the model of a Roman matron: her love for her husband was sincere and lasting, her chastity was spotless, her fertility was a virtue in the eyes of the Romans, and her attachment to her children was an eminent feature of her character. She yielded to one dangerous passion, ambition. Augustus shewed her particular attention and attachment. (Sueton. *Calig.* 8.)

At the death of Augustus in A. D. 14, she was on the Lower Rhine with Germanicus, who commanded the legions there. Her husband was the idol of the army, and the legions on the Rhine, dissatisfied with the accession of Tiberius, manifested their intention of proclaiming Germanicus master of the state. Tiberius hated and dreaded Germanicus, and he shewed as much antipathy to Agrippina, as he had love to her elder sister, his first wife. In this perilous situation, Germanicus and Agrippina saved themselves by their prompt energy; he quelled the outbreak and pursued the war against the Germans. In the ensuing year his lieutenant Caecina, after having made an invasion into Germany, returned to the Rhine. The campaign was not inglorious for the Romans, but they were worn out by hardships, and perhaps harassed on their march by some bands of Germans. Thus the rumour was spread that the main body of the Germans was approaching to invade Gaul. Germanicus was absent, and it was proposed to destroy the bridge over the Rhine. (Comp. Strab. iv. p. 194.) If this had been done, the retreat of Caecina's army would have been cut off, but it was saved by the firm opposition of Agrippina to such a cowardly measure. When the troops approached, she went to the bridge, acting as a general, and receiving the soldiers as they crossed it; the wounded among them were presented by her with clothes, and they received from her own hands everything necessary for the cure of their wounds. (Tac. *Ann.* i. 69.) Germanicus having been recalled by Tiberius, she accompanied her husband to Asia (A. D. 17), and after his death, or rather murder [GERMANICUS], she returned to Italy. She stayed some days at the island of Corcyra to recover from her grief, and then landed at Brundusium, accompanied by two of her children, and holding in her arms the urn with the ashes of her husband. At the news of her arrival, the port, the walls, and even the roofs of the houses were occupied by crowds of people who were anxious to see and salute her. She was solemnly received by the officers of two Praetorian cohorts, which Tiberius had sent to Brundusium for the purpose of accompanying her to Rome; the urn containing the ashes of Germanicus was borne by tribunes and centurions, and the funeral procession was received on its march by the magistrates of Calabria, Apulia, and Campania; by Drusus, the son of Tiberius; Claudius, the brother of Germanicus; by the other children of Germanicus; and at last, in the environs of Rome, by the consuls, the senate, and crowds of the Roman people. (Tac. *Ann.* iii. 1, &c.)

During some years Tiberius disguised his hatred of Agrippina; but she soon became exposed to secret accusations and intrigues. She asked the emperor's permission to choose another husband, but Tiberius neither refused nor consented to the proposition. Sejanus, who exercised an unbounded influence over Tiberius, then a prey to mental disorders, persuaded Agrippina that the emperor intended to poison her. Alarmed at such a report, she refused to eat an apple which the emperor offered her from his table, and Tiberius in his turn complained of Agrippina regarding him as a poisoner. According to Suetonius, all this was an intrigue preconcerted between the emperor and Sejanus, who, as it seems, had formed the plan of leading Agrippina into false steps. Tiberius was extremely suspicious of Agrippina, and shewed his hostile feelings by allusive words or neglectful silence. There were no evidences of ambitious plans formed by Agrippina, but the rumour having been spread that she would fly to the army, he banished her to the island of Pandataria (A. D. 30) where her mother Julia had died in exile. Her sons Nero and Drusus were likewise banished and both died an unnatural death. She lived three years on that barren island; at last she refused to take any food, and died most probably by voluntary starvation. Her death took place precisely two years after and on the same date as the murder of Sejanus, that is in A. D. 33. Tacitus and Suetonius tell us, that Tiberius boasted that he had not strangled her. (Sueton. *Tib.* 53; Tac. *Ann.* vi. 25.) The ashes of Agrippina and those of her son Nero were afterwards brought to Rome by order of her son, the emperor Caligula, who struck various medals in honour of his mother. In the one figured below, the head of Caligula is on one side and that of his mother on the other. The words on each side are respectively, C. CAESAR. AVG. GER. P.M. TR. POT., and AGRIPPINA. MAT. C. CAES. AVG. GERM.

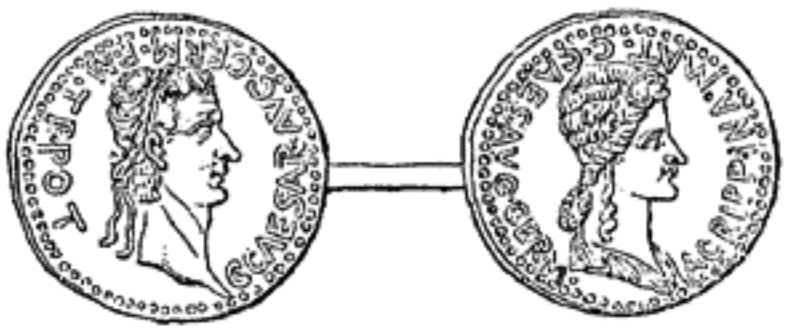

(Tac. *Ann.* i.—vi.; Sueton. *Octav.* 64, *Tib. l. c.*, *Calig. l. c.*; Dion. Cass. lvii. 5, 6, lviii. 22.) [W. P.]

AGRIPPI'NA II., the daughter of Germanicus and Agrippina the elder, daughter of M. Vipsanius Agrippa. She was born between A. D. 13 and 17, at the Oppidum Ubiorum, afterwards called in honour of her Colonia Agrippina, now Cologne, and then the head-quarters of the legions commanded by her father. In A. D. 28, she married Cn. Domitius Ahenobarbus, a man not unlike her, and whom she lost in A. D. 40. After his death she married Crispus Passienus, who died some years afterwards; and she was accused of having poisoned him, either for the purpose of obtaining his great fortune, or for some secret motive of much higher importance. She was already known for her scandalous conduct, for her most perfidious intrigues, and for an unbounded ambition. She was accused of having committed incest with her own brother, the emperor Caius Caligula, who under the pretext of having discovered that she had lived in an adulterous intercourse

with M. Aemilius Lepidus, the husband of her sister Drusilla, banished her to the island of Pontia, which was situated opposite the bay of Caieta, off the coast of Italy. Her sister Drusilla was likewise banished to Pontia, and it seems that their exile was connected with the punishment of Lepidus, who was put to death for having conspired against the emperor. Previously to her exile, Agrippina was compelled by her brother to carry to Rome the ashes of Lepidus. This happened in A. D. 39. Agrippina and her sister were released in A. D. 41, by their uncle, Claudius, immediately after his accession, although his wife, Messalina, was the mortal enemy of Agrippina. Messalina was put to death by order of Claudius in A. D. 48; and in the following year, A. D. 49, Agrippina succeeded in marrying the emperor. Claudius was her uncle, but her marriage was legalized by a senatusconsultum, by which the marriage of a man with his brother's daughter was declared valid; this senatusconsultum was afterwards abrogated by the emperors Constantine and Constans. In this intrigue Agrippina displayed the qualities of an accomplished courtezan, and such was the influence of her charms and superior talents over the old emperor, that, in prejudice of his own son, Britannicus, he adopted Domitius, the son of Agrippina by her first husband, Cn. Domitius Ahenobarbus. (A. D. 51.) Agrippina was assisted in her secret plans by Pallas, the perfidious confidant of Claudius. By her intrigues, L. Junius Silanus, the husband of Octavia, the daughter of Claudius, was put to death, and in A. D. 53, Octavia was married to young Nero. Lollia Paullina, once the rival of Agrippina for the hand of the emperor, was accused of high treason and condemned to death; but she put an end to her own life. Domitia Lepida, the sister of Cn. Domitius Ahenobarbus, met with a similar fate. After having thus removed those whose rivalship she dreaded, or whose virtues she envied, Agrippina resolved to get rid of her husband, and to govern the empire through her ascendency over her son Nero, his successor. A vague rumour of this reached the emperor; in a state of drunkenness, he forgot prudence, and talked about punishing his ambitious wife. Having no time to lose, Agrippina, assisted by Locusta and Xenophon, a Greek physician, poisoned the old emperor, in A. D. 54, at Sinuessa, a watering-place to which he had retired for the sake of his health. Nero was proclaimed emperor, and presented to the troops by Burrus, whom Agrippina had appointed praefectus praetorio. Narcissus, the rich freedman of Claudius, M. Junius Silanus, proconsul of Asia, the brother of L. Junius Silanus, and a great-grandson of Augustus, lost their lives at the instigation of Agrippina, who would have augmented the number of her victims, but for the opposition of Burrus and Seneca, recalled by Agrippina from his exile to conduct the education of Nero. Meanwhile, the young emperor took some steps to shake off the insupportable ascendency of his mother. The jealousy of Agrippina rose from her son's passion for Acte, and, after her, for Poppaea Sabina, the wife of M. Salvius Otho. To reconquer his affection, Agrippina employed, but in vain, most daring and most revolting means. She threatened to oppose Britannicus as a rival to the emperor; but Britannicus was poisoned by Nero; and she even solicited her son to an incestuous inter-

course. At last, her death was resolved upon by Nero, who wished to repudiate Octavia and marry Poppaea, but whose plan was thwarted by his mother. Thus petty feminine intrigues became the cause of Agrippina's ruin. Nero invited her under the pretext of a reconciliation to visit him at Baiae, on the coast of Campania. She went thither by sea. In their conversation hypocrisy was displayed on both sides. She left Baiae by the same way; but the vessel was so contrived, that it was to break to pieces when out at sea. It only partly broke, and Agrippina saved herself by swimming to the shore; her attendant Acerronia was killed. Agrippina fled to her villa near the Lucrine lake, and informed her son of her happy escape. Now, Nero charged Burrus to murder his mother; but Burrus declining it, Anicetus, the commander of the fleet, who had invented the stratagem of the ship, was compelled by Nero and Burrus to undertake the task. Anicetus went to her villa with a chosen band, and his men surprised her in her bedroom. "Ventrem feri" she cried out, after she was but slightly wounded, and immediately afterwards expired under the blows of a centurion. (A. D. 60.) (Tac. *Ann.* xiv. 8.) It was told, that Nero went to the villa, and that he admired the beauty of the dead body of his mother: this was believed by some, doubted by others. (xiv. 9.) Agrippina left commentaries concerning her history and that of her family, which Tacitus consulted, according to his own statement. (*Ib.* iv. 54; comp. Plin. *Hist. Nat.* vii. 6. s. 8, Elenchus, vii. &c.)

There are several medals of Agrippina, which are distinguishable from those of her mother by the title of Augusta, which those of her mother never have. On some of her medals she is represented with her husband Claudius, in others with her son Nero. The former is the case in the one annexed. The words on each side are respectively, AGRIPPINAE AVGVSTAE, and TI. CLAVD. CAESAR. AVG. GERM. P.M. TRIB. POT. P.P.

(Tac. *Ann.* lib.xii. xiii. xiv.; Dion Cass. lib. lix.—lxi.; Sueton. *Claud.* 43, 44, *Nero*, 5, 6.) [W.P.]

AGRIPPI'NUS, Bishop of Carthage, of venerable memory, but known for being the first to maintain the necessity of re-baptizing all heretics. (Vincent. Lirinens. *Commonit.* i. 9.) St. Cyprian regarded this opinion as the correction of an error (S. Augustin. *De Baptismo*, ii. 7, vol. ix. p. 102, ed. Bened.), and St. Augustine seems to imply he defended his error in writing. (*Epist.* 93, c. 10.) He held the Council of 70 Bishops at Carthage about A. D. 200 (Vulg. A. D. 215, Mans. A. D. 217) on the subject of Baptism. Though he erred in a matter yet undefined by the Church, St. Augustine notices that neither he nor St. Cyprian thought of separating from the Church. (*De Baptismo*, iii. 2, p. 109.) [A. J. C.]

AGRIPPI'NUS, PACO'NIUS, whose father was put to death by Tiberius on a charge of treason. (Suet. *Tib.* 61.) Agrippinus was accused at the same time as Thrasea, A. D. 67, and was banished from Italy. (Tac. *Ann.* xvi. 28, 29, 33.) He was a Stoic philosopher, and is spoken of with praise by Epictetus (*ap. Stob. Serm.* 7), and Arrian. (i. 1.)

A'GRIUS (Ἄγριος), a son of Porthaon and Euryte, and brother of Oeneus, king of Calydon in Aetolia, Alcathous, Melas, Leucopeus, and Sterope. He was father of six sons, of whom Thersites was one. These sons of Agrius deprived Oeneus of his kingdom, and gave it to their father; but all of them, with the exception of Thersites, were slain by Diomedes, the grandson of Oeneus. (Apollod. i. 7. § 10, 8. § 5, &c.) Apollodorus places these events before the expedition of the Greeks against Troy, while Hyginus (*Fab*, 175, comp. 242 and Antonin. Lib. 37) states, that Diomedes, when he heard, after the fall of Troy, of the misfortune of his grandfather Oeneus, hastened back and expelled Agrius, who then put an end to his own life; according to others, Agrius and his sons were slain by Diomedes. (Comp. Paus. ii. 25. § 2; Ov. *Heroid.* ix. 153.)

There are some other mythical personages of the name of Agrius, concerning whom nothing of interest is known. (Hesiod. *Theog.* 1013, &c.; Apollod. i. 6. § 2, ii. 5. § 4.) [L. S.]

AGROE'CIUS or AGROE'TIUS, a Roman grammarian, the author of an extant work "De Orthographia et Differentia Sermonis," intended as a supplement to a work on the same subject, by Flavius Caper, and dedicated to a bishop, Eucherius. He is supposed to have lived in the middle of the 5th century of our era. His work is printed in Putschius' "Grammaticae Latinae Auctores Antiqui," pp. 2266—2275. [C. P. M.]

AGROETAS (Ἀγροίτας), a Greek historian, who wrote a work on Scythia (Σκυθικά), from the thirteenth book of which the scholiast on Apollonius (ii. 1248) quotes, and one on Libya (Λιβυκά), the fourth book of which is quoted by the same scholiast. (iv. 1396.) He is also mentioned by Stephanus Byz. (*s. v.* Ἄμπελος.) [C. P. M.]

AGRON (Ἄγρων). 1. The son of Ninus, the first of the Lydian dynasty of the Heracleidae. The tradition was, that this dynasty supplanted a native race of kings, having been originally entrusted with the government as deputies. The names Ninus and Belus in their genealogy render it probable that they were either Assyrian governors, or princes of Assyrian origin, and that their accession marks the period of an Assyrian conquest. (Herod. i. 7.)

2. The son of Pleuratus, a king of Illyria. In the strength of his land and naval forces he surpassed all the preceding kings of that country. When the Aetolians attempted to compel the Medionians to join their confederacy, Agron undertook to protect them, having been induced to do so by a large bribe which he received from Demetrius, the father of Philip. He accordingly sent to their assistance a force of 5000 Illyrians, who gained a decisive victory over the Aetolians. Agron, overjoyed at the news of this success, gave himself up to feasting, and, in consequence of his excess, contracted a pleurisy, of which he died. (B.C. 231.) He was succeeded in the government by his wife Teuta. Just after his death, an embassy arrived from the Romans, who had sent to mediate in behalf of the inhabitants of the island of Issa, who had revolted from Agron and placed them-

selves under the protection of the Romans. By his first wife, Triteuta, whom he divorced, he had a son named Pinnes, or Pinneus, who survived him, and was placed under the guardianship of Demetrius Pharius, who married his mother after the death of Teuta. (Dion Cass. xxxiv. 46, 151; Polyb. ii. 2—4; Appian, *Ill.* 7; Flor. ii. 5; Plin. *H. N.* xxxiv. 6.) [C. P. M.]

AGRO'TERA (Ἀγροτέρα), the huntress, a surname of Artemis. (Hom. *Il.* xxi. 471.) At Agrae on the Ilissus, where she was believed to have first hunted after her arrival from Delos, Artemis Agrotera had a temple with a statue carrying a bow. (Paus. i. 19. § 7.) Under this name she was also worshipped at Aegeira. (vii. 26. § 2.) The name Agrotera is synonymous with Agraea [AGRAEUS], but Eustathius (*ad Il.* p. 361) derives it from the town of Agrae. Concerning the worship of Artemis Agrotera at Athens, see *Dict. of Ant. s. v.* Ἀγροτέρας θυσία, p. 31. [L. S.]

AGYIEUS (Ἀγυιεύς), a surname of Apollo describing him as the protector of the streets and public places. As such he was worshipped at Acharnae (Paus. i. 31. § 3), Mycenae (ii. 19. § 7), and at Tegea. (viii. 53. § 1.) The origin of the worship of Apollo Agyieus in the last of these places is related by Pausanias. (Compare Hor. *Carm.* iv. 6. 28; Macrob. *Sat.* i. 9.) [L. S.]

AGY'RRHIUS (Ἀγύρριος), a native of Collytus in Attica, whom Andocides ironically calls τὸν καλὸν κἀγαθὸν (*de Myst.* p. 65, ed. Reiske), after being in prison many years for embezzlement of public money, obtained about B. C. 395 the restoration of the Theoricon, and also tripled the pay for attending the assembly, though he reduced the allowance previously given to the comic writers. (Harpocrat. *s. v.* Θεωρικά, Ἀγύρριος; Suidas, *s. v.* ἐκκλησιαστικόν; Schol. *ad Aristoph. Eccl.* 102; Dem. *c. Timocr.* p. 742.) By this expenditure of the public revenue Agyrrhius became so popular, that he was appointed general in B. C. 389. (Xen. *Hell.* iv. 8. § 31; Diod. xiv. 99; Böckh, *Publ. Econ. of Athens*, pp. 223, 224, 316, &c., 2nd ed. Engl. transl.; Schömann, *de Comitiis*, p. 65, &c.)

AHA'LA, the name of a patrician family of the Servilia Gens. There were also several persons of this gens with the name of *Structus Ahala*, who may have formed a different family from the Ahalae; but as the Ahalae and Structi Ahalae are frequently confounded, all the persons of these names are given here.

1. C. SERVILIUS STRUCTUS AHALA, consul B. C. 478, died in his year of office, as appears from the Fasti. (Liv. ii. 49.)

2. C. SERVILIUS STRUCTUS AHALA, magister equitum B. C. 439, when L. Cincinnatus was appointed dictator on the pretence that Sp. Maelius was plotting against the state. In the night, in which the dictator was appointed, the capitol and all the strong posts were garrisoned by the partizans of the patricians. In the morning, when the people assembled in the forum, and Sp. Maelius among them, Ahala summoned the latter to appear before the dictator; and upon Maelius disobeying and taking refuge in the crowd, Ahala rushed into the throng and killed him. (Liv. iv. 13, 14; Zonaras, vii. 20; Dionys. *Exc.* Mai, i. p. 3.) This act is mentioned by later writers as an example of ancient heroism, and is frequently referred to by Cicero in terms of the highest admiration (*in Catil.* 1, *pro Mil.* 3, *Cato*, 16); but it was in reality a case of murder, and was so regarded at the time. Ahala was brought to trial, and only escaped condemnation by a voluntary exile. (Val. Max. v. 3. § 2; Cic. *de Rep.* i. 3, *pro Dom.* 32.) Livy passes over this, and only mentions (iv. 21), that a bill was brought in three years afterwards, B. C. 436, by another Sp. Maelius, a tribune, for confiscating the property of Ahala, but that it failed.

A representation of Ahala is given on a coin of M. Brutus, the murderer of Caesar, but we cannot suppose it to be anything more than an imaginary likeness. M. Brutus pretended that he was descended from L. Brutus, the first consul, on his father's side, and from C. Ahala on his mother's, and thus was sprung from two tyrannicides. (Comp. Cic. *ad Att.* xiii. 40.) The head of Brutus on the annexed coin is therefore intended to represent the first consul.

3. C. SERVILIUS Q. F. C. N. STRUCTUS AHALA, consul B. C. 427. (Liv. iv. 30.)

4. C. SERVILIUS P. F. Q. N. STRUCTUS AHALA, consular tribune B. C. 408, and magister equitum in the same year; which latter dignity he obtained in consequence of supporting the senate against his colleagues, who did not wish a dictator to be appointed. For the same reason he was elected consular tribune a second time in the following year, 407. He was consular tribune a third time in 402, when he assisted the senate in compelling his colleagues to resign who had been defeated by the enemy. (Liv. iv. 56, 57, v. 8, 9.)

5. C. SERVILIUS AHALA, magister equitum B. C. 389, when Camillus was appointed dictator a third time. (Liv. vi. 2.) Ahala is spoken of as magister equitum in 385, on occasion of the trial of Manlius. Manlius summoned him to bear witness in his favour, as one of those whose lives he had saved in battle; but Ahala did not appear. (iv. 20.) Pliny, who mentions this circumstance, calls Ahala *P.* Servilius. (*H. N.* vii. 39.)

6. Q. SERVILIUS Q. F. Q. N. AHALA, consul B. C. 365, and again B. C. 362, in the latter of which years he appointed Ap. Claudius dictator, after his plebeian colleague L. Genucius had been slain in battle. In 360 he was himself appointed dictator in consequence of a Gallic *tumultus*, and defeated the Gauls near the Colline gate. He held the comitia as interrex in 355. (Liv. vii. 1, 4, 6, 11, 17.)

7. Q. SERVILIUS Q. F. Q. N. AHALA, magister equitum B. C. 351, when M. Fabius was appointed dictator to frustrate the Licinian law, and consul B. C. 342, at the beginning of the first Samnite war. He remained in the city; his colleague had the charge of the war. (Liv. vii. 22, 38.)

AHENOBARBUS, the name of a plebeian family of the DOMITIA GENS, so called from the red hair which many of this family had. To explain this name, which signifies "Red-Beard," and to assign a high antiquity to their family, it was said that the Dioscuri announced to one of their

ancestors the victory of the Romans over the Latins at lake Regillus (B. C. 496), and, to confirm the truth of what they said, that they stroked his black hair and beard, which immediately became red. (Suet. *Ner.* 1; Plut. *Aemil.* 25, *Coriol.* 3; Dionys. vi. 13; Tertull. *Apol.* 22.)

STEMMA AHENOBARBORUM.

1. Cn. Domitius Ahenobarbus, Cos. B. C. 192.
2. Cn. Domitius Ahenobarbus, Cos. Suff. B. C. 162.
3. Cn. Domitius Ahenobarbus, Cos. B. C. 122.
4. Cn. Domitius Ahenobarbus, Cos. B. C. 96.
5. L. Domitius Ahenobarbus, Cos. B. C. 94.
6. Cn. Domitius Ahenobarbus. Probably son of No. 4. Died B. C. 81. Married Cornelia, daughter of L. Cornelius Cinna, Cos. B. C. 87.
7. L. Domitius Ahenobarbus, Cos. B. C. 54. Married Porcia, sister of M. Cato.
8. Cn. Domitius Ahenobarbus, Cos. B. C. 32.
9. L. Domitius Ahenobarbus, Cos. B. C. 16. Married Antonia, daughter of M. Antonius and Octavia.
10. Cn. Domitius Ahenobarbus, Cos. A. D. 32. Married Agrippina, daughter of Germanicus.
11. Domitia. Married Crispus Passienus.
12. Domitia Lepida. Married M. Valerius Messala.
13. L. Domitius Ahenobarbus, the emperor NERO.

1. CN. DOMITIUS L. F. L. N. AHENOBARBUS, plebeian aedile B. C. 196, prosecuted, in conjunction with his colleague C. Curio, many *pecuarii*, and with the fines raised therefrom built a temple of Faunus in the island of the Tiber, which he dedicated in his praetorship, B. C. 194. (Liv. xxxiii. 42, xxxiv. 42, 43, 53.) He was consul in 192, and was sent against the Boii, who submitted to him; but he remained in their country till the following year, when he was succeeded by the consul Scipio Nasica. (xxxv. 10, 20, 22, 40, xxxvi. 37.) In 190, he was legate of the consul L. Scipio in the war against Antiochus the Great. (xxxvii. 39; Plut. *Apophth. Rom. Cn. Domit.*) In his consulship one of his oxen is said to have uttered the warning "Roma, cave tibi." (Liv. xxxv. 21; Val. Max. i. 6. § 5, who falsely says, *Bello Punico secundo.*)

2. CN. DOMITIUS CN. F. L. N. AHENOBARBUS, son of the preceding, was chosen pontifex in B. C. 172, when a young man (Liv. xlii. 28), and in 169 was sent with two others as commissioner into Macedonia. (xliv. 18.) In 167 he was one of the ten commissioners for arranging the affairs of Macedonia in conjunction with Aemilius Paullus (xlv. 17); and when the consuls of 162 abdicated on account of some fault in the auspices in their election, he and Cornelius Lentulus were chosen consuls in their stead. (Cic. *de Nat. Deor.* ii. 4, *de Div.* ii. 35; Val. *Max.* i. 1. § 3.)

3. CN. DOMITIUS CN. F. CN. N. AHENOBARBUS, son of the preceding, was sent in his consulship, B. C. 122, against the Allobroges in Gaul, because they had received Teutomalius, the king of the Salluvii and the enemy of the Romans, and had laid waste the territory of the Aedui, the friends of the Romans. In 121 he conquered the Allobroges and their ally Vituitus, king of the Arverni, near Vindalium, at the confluence of the Sulga and the Rhodanus; and he gained the battle mainly through the terror caused by his elephants. He commemorated his victory by the erection of trophies, and went in procession through the province carried by an elephant. He triumphed in 120. (Liv. *Epit.* 61; Florus, iii. 2; Strab. iv. p. 191; Cic. *pro Font.* 12, *Brut.* 26; Vellei. ii. 10, 39; Oros. v. 13; Suet. *Ner.* 2, who confounds him with his son.) He was censor in 115 with Caecilius Metellus, and expelled twenty-two persons from the senate. (Liv. *Epit.* 62; Cic. *pro Cluent.* 42.) He was also Pontifex. (Suet. *l. c.*) The Via Domitia in Gaul was made by him. (Cic. *pro Font.* 8.)

4. CN. DOMITIUS CN. F. CN. N. AHENOBARBUS, son of the preceding, was tribune of the plebs B. C. 104, in the second consulship of Marius. (Ascon. *in Cornel.* p. 81, ed. Orelli.) When the college of pontiffs did not elect him in place of his father, he brought forward the law (*Lex Domitia*), by which the right of election was transferred from the priestly colleges to the people. (*Dict. of Ant.* pp. 773, b: 774, a.) The people afterwards elected him Pontifex Maximus out of gratitude. (Liv. *Epit.* 67; Cic. *pro Deiot.* 11; Val. Max. vi. 5. § 5.) He prosecuted in his tribunate and afterwards several of his private enemies, as Aemilius Scaurus and Junius Silanus. (Val. Max. *l. c.*; Dion Cass. *Fr.* 100; Cic. *Div. in Caecil.* 20, *Verr.* ii. 47, *Cornel.* 2, *pro Scaur.* 1.) He was consul B. C. 96 with C. Cassius, and censor B. C. 92, with Licinius Crassus, the orator. In his censorship he and his colleague shut up the schools of the Latin rhetoricians (Cic. *de Orat.* iii. 24; Gell. xv. 11), but this was the only thing in which they acted in concert. Their censorship was long celebrated for their disputes. Domitius was of a violent temper, and was moreover in favour of the ancient simplicity of living, while Crassus loved luxury and encouraged

art. Among the many sayings recorded of both, we are told that Crassus observed, "that it was no wonder that a man had a beard of brass, who had a mouth of iron and a heart of lead." (Plin. *H. N.* xviii. 1; Suet. *l. c.*; Val. Max. ix. 1. § 4; Macrob. *Sat.* ii. 11.) Cicero says, that Domitius was not to be reckoned among the orators, but that he spoke well enough and had sufficient talent to maintain his high rank. (Cic. *Brut.* 44.)

5. L. Domitius Cn. f. Cn. n. Ahenobarbus, son of No. 3 and brother of No. 4, was praetor in Sicily, probably in B. C. 96, shortly after the Servile war, when slaves had been forbidden to carry arms. He ordered a slave to be crucified for killing a wild boar with a hunting spear. (Cic. *Verr.* v. 3; Val. Max. vi. 3. § 5.) He was consul in 94. In the civil war between Marius and Sulla, he espoused the side of the latter, and was murdered at Rome, by order of the younger Marius, by the praetor Damasippus. (Appian, *B. C.* i. 88; Vellei. ii. 26; Oros. v. 20.)

6. Cn. Domitius Cn. f. Cn. f. Ahenobarbus, apparently a son of No. 4, married Cornelia, daughter of L. Cornelius Cinna, consul in B. C. 87, and in the civil war between Marius and Sulla espoused the side of the former. When Sulla obtained the supreme power in 82, Ahenobarbus was proscribed, and fled to Africa, where he was joined by many who were in the same condition as himself. With the assistance of the Numidian king, Hiarbas, he collected an army, but was defeated near Utica by Cn. Pompeius, whom Sulla had sent against him, and was afterwards killed in the storming of his camp, B. C. 81. According to some accounts, he was killed after the battle by command of Pompey. (Liv. *Epit.* 89; Plut. *Pomp.* 10, 12; Zonaras, x. 2; Oros. v. 21; Val. Max. vi. 2. § 8.)

7. L. Domitius Cn. f. Cn. n. Ahenobarbus, son of No. 4, is first mentioned in B. C. 70 by Cicero, as a witness against Verres. In 61 he was curule aedile, when he exhibited a hundred Numidian lions, and continued the games so long, that the people were obliged to leave the circus before the exhibition was over, in order to take food, which was the first time they had done so. (Dion Cass. xxxvii. 46; Plin. *H. N.* viii. 54; this pause in the games was called *diludium*, Hor. *Ep.* 19. 47.) He married Porcia, the sister of M. Cato, and in his aedileship supported the latter in his proposals against bribery at elections, which were directed against Pompey, who was purchasing votes for Afranius. The political opinions of Ahenobarbus coincided with those of Cato; he was throughout his life one of the strongest supporters of the aristocratical party. He took an active part in opposing the measures of Caesar and Pompey after their coalition, and in 59 was accused by Vettius, at the instigation of Caesar, of being an accomplice to the pretended conspiracy against the life of Pompey.

Ahenobarbus was praetor in B. C. 58, and proposed an investigation into the validity of the Julian laws of the preceding year; but the senate refused not entertain his propositions. He was candidate for the consulship of 55, and threatened that he would in his consulship carry into execution the measures he had proposed in his praetorship, and deprive Caesar of his province. He was defeated, however, by Pompey and Crassus, who also became candidates, and was driven from the Campus Martius on the day of election by force of arms. He became a candidate again in the following year, and Caesar and Pompey, whose power was firmly established, did not oppose him. He was accordingly elected consul for 54 with Ap. Claudius Pulcher, a relation of Pompey, but was not able to effect anything against Caesar and Pompey. He did not go to a province at the expiration of his consulship; and as the friendship between Caesar and Pompey cooled, he became closely allied with the latter. In B. C. 52, he was chosen by Pompey to preside, as quaesitor, in the court for the trial of Clodius. For the next two or three years during Cicero's absence in Cilicia, our information about Ahenobarbus is principally derived from the letters of his enemy Coelius to Cicero. In B. C. 50 he was a candidate for the place in the college of augurs, vacant by the death of Hortensius, but was defeated by Antony through the influence of Caesar.

The senate appointed him to succeed Caesar in the province of further Gaul, and on the march of the latter into Italy (49), he was the only one of the aristocratical party who shewed any energy or courage. He threw himself into Corfinium with about twenty cohorts, expecting to be supported by Pompey; but as the latter did nothing to assist him, he was compelled by his own troops to surrender to Caesar. His own soldiers were incorporated into Caesar's army, but Ahenobarbus was dismissed by Caesar uninjured—an act of clemency which he did not expect, and which he would certainly not have shewed, if he had been the conqueror. Despairing of life, he had ordered his physician to administer to him poison, but the latter gave him only a sleeping draught. Ahenobarbus' feelings against Caesar remained unaltered, but he was too deeply offended by the conduct of Pompey to join him immediately. He retired for a short time to Cosa in Etruria, and afterwards sailed to Massilia, of which the inhabitants appointed him governor. He prosecuted the war vigorously against Caesar; but the town was eventually taken, and Ahenobarbus escaped in a vessel, which was the only one that got off.

Ahenobarbus now went to Pompey in Thessaly, and proposed that after the war all senators should be brought to trial who had remained neutral in it. Cicero, whom he branded as a coward, was not a little afraid of him. He fell in the battle of Pharsalia (48), where he commanded the left wing, and, according to Cicero's assertion in the second Philippic, by the hand of Antony. Ahenobarbus was a man of great energy of character; he remained firm to his political principles, but was little scrupulous in the means he employed to maintain them. (The passages of Cicero in which Ahenobarbus is mentioned are given in Orelli's *Onomasticon Tullianum*; Suet. *Ner.* 2; Dion Cass. lib. xxxix. xli.; Caes. *Bell. Civ.*)

8. Cn. Domitius L. f. Cn. n. Ahenobarbus, son of the preceding, was taken with his father at Corfinium (B. C. 49), and was present at the battle of Pharsalia (48), but did not take any further part in the war. He did not however return to Italy till 46, when he was pardoned by Caesar. He probably had no share in the murder of Caesar (44), though some writers expressly assert that he was one of the conspirators; but he followed Brutus into Macedonia after Caesar's death, and was condemned by the Lex Pedia in 43 as one of the murderers of Caesar. In 42 he

commanded a fleet of fifty ships in the Ionian sea, and completely defeated Domitius Calvinus on the day of the first battle of Philippi, as the latter attempted to sail out of Brundusium. He was saluted Imperator in consequence, and a record of this victory is preserved in the annexed coin, which represents a trophy placed upon the prow of a vessel. The head on the other side of the coin has a beard, in reference to the reputed origin of the family.

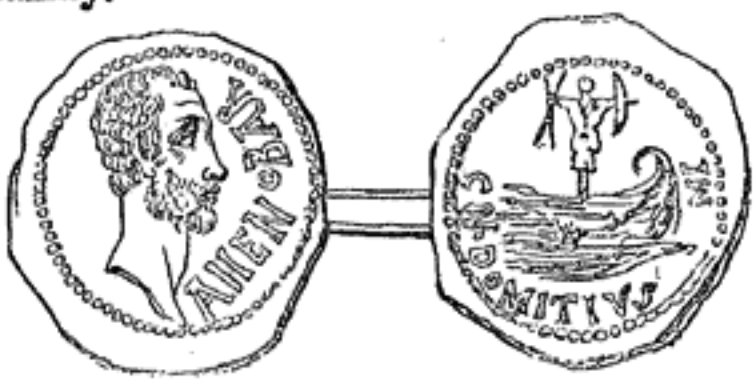

After the battle of Philippi (42), Ahenobarbus conducted the war independently of Sex. Pompeius, and with a fleet of seventy ships and two legions plundered the coasts of the Ionian sea.

In 40 Ahenobarbus became reconciled to Antony, which gave great offence to Octavianus, and was placed over Bithynia by Antony. In the peace concluded with Sex. Pompeius in 39, Antony provided for the safety of Ahenobarbus, and obtained for him the promise of the consulship for 32. Ahenobarbus remained a considerable time in Asia, and accompanied Antony in his unfortunate campaign against the Parthians in 36. He became consul, according to agreement, in 32, in which year the open rupture took place between Antony and Augustus. Ahenobarbus fled from Rome to Antony at Ephesus, where he found Cleopatra with him, and endeavoured, in vain, to obtain her removal from the army. Many of the soldiers, disgusted with the conduct of Antony, offered the command to him; but he preferred deserting the party altogether, and accordingly went over to Augustus shortly before the battle of Actium. He was not, however, present at the battle, as he died a few days after joining Augustus. Suetonius says that he was the best of his family. (Cic. *Phil.* ii. 11, x. 6, *Brut.* 25, *ad Fam.* vi. 22; Appian, *B. C.* v. 55, 63, 65; Plut. *Anton.* 70, 71; Dion Cass. lib. xlvii.—1; Vellei. ii. 76, 84; Suet. *Ner.* 3; Tac. *Ann.* iv. 44.)

9. L. Domitius Cn. f. L. n. Ahenobarbus, son of the preceding, was betrothed in B. C. 36, at the meeting of Octavianus and Antony at Tarentum, to Antonia, the daughter of the latter by Octavia. He was aedile in B. C. 22, and consul in B. C. 16. After his consulship, and probably as the successor of Tiberius, he commanded the Roman army in Germany, crossed the Elbe, and penetrated further into the country than any of his predecessors had done. He received in consequence the insignia of a triumph. He died A. D. 25. Suetonius describes him as haughty, prodigal, and cruel, and relates that in his aedileship he commanded the censor L. Plancus to make way for him; and that in his praetorship and consulship he brought Roman knights and matrons on the stage. He exhibited shows of wild beasts in every quarter of the city, and his gladiatorial combats were conducted with so much bloodshed, that Augustus was obliged to put some restraint upon them. (Suet. *Ner.* 4; Tac. *Ann.* iv. 44; Dion Cass. liv. 59; Vellei. ii. 72.)

10. Cn. Domitius L. f. Cn. n. Ahenobarbus, son of the preceding, and father of the emperor Nero. He married Agrippina, the daughter of Germanicus. He was consul A. D. 32, and afterwards proconsul in Sicily. He died at Pyrgi in Etruria of dropsy. His life was stained with crimes of every kind. He was accused as the accomplice of Albucilla of the crimes of adultery and murder, and also of incest with his sister Domitia Lepida, and only escaped execution by the death of Tiberius. When congratulated on the birth of his son, afterwards Nero, he replied that whatever was sprung from him and Agrippina could only bring ruin to the state. (Suet. *Ner.* 5, 6; Tac. *Ann.* iv. 75, vi. 1, 47, xii. 64; Vellei. ii. 72; Dion Cass. lviii. 17.)

11. Domitia, daughter of No. 9. [Domitia.]

12. Domitia Lepida, daughter of No. 9. [Domitia Lepida.]

13. L. Domitius Ahenobarbus, son of No. 10, afterwards the emperor Nero. [Nero.]

14. Cn. Domitius Ahenobarbus, praetor in B. C. 54, presided at the second trial of M. Coelius. (Cic. *ad Qu. Fr.* ii. 13.) He may have been the son of No. 5.

15. L. Domitius Ahenobarbus, praetor B. C. 80, commanded the province of nearer Spain, with the title of proconsul. In 79, he was summoned into further Spain by Q. Metellus Pius, who was in want of assistance against Sertorius, but he was defeated and killed by Hirtuleius, quaestor of Sertorius, near the Anas. (Plut. *Sert.* 12; Liv. *Epit.* 90; Eutrop. vi. 1; Florus, iii. 22; Oros. v. 23.)

AJAX (Αἴας). 1. A son of Telamon, king of Salamis, by Periboea or Eriboea (Apollod. iii. 12. § 7; Paus. i. 42. § 4; Pind. *Isth.* vi. 65; Diod. iv. 72), and a grandson of Aeacus. Homer calls him Ajax the Telamonian, Ajax the Great, or simply Ajax (*Il.* ii. 768, ix. 169, xiv. 410; comp. Pind. *Isth.* vi. 38), whereas the other Ajax, the son of Oïleus, is always distinguished from the former by some epithet. According to Homer Ajax joined the expedition of the Greeks against Troy, with his Salaminians, in twelve ships (*Il.* ii. 557; comp. Strab. ix. p. 394), and was next to Achilles the most distinguished and the bravest among the Greeks. (ii. 768, xvii. 279, &c.) He is described as tall of stature, and his head and broad shoulders as rising above those of all the Greeks (iii. 226, &c.); in beauty he was inferior to none but Achilles. (*Od.* xi. 550, xxiv. 17; comp. Paus. i. 35. § 3.) When Hector challenged the bravest of the Greeks to single combat, Ajax came forward among several others. The people prayed that he might fight, and when the lot fell to Ajax (*Il.* vii. 179, &c.), and he approached, Hector himself began to tremble. (215.) He wounded Hector and dashed him to the ground by a huge stone. The combatants were separated and upon parting they exchanged arms with one another as a token of mutual esteem. (305, &c.) Ajax was also one of the ambassadors whom Agamemnon sent to conciliate Achilles. (ix. 169.) He fought several times besides with Hector, as in the battle near the ships of the Greeks (xiv. 409, &c. xv. 415, xvi. 114), and in protecting the body of Patroclus. (xvii. 128, 732.) In the games at the funeral pile of Patroclus, Ajax fought with Odysseus, but without gaining any decided advantage over him (xxiii. 720, &c.), and in like manner with Di-

medes. In the contest about the armour of Achilles, he was conquered by Odysseus, and this, says Homer, became the cause of his death. (*Od.* xi. 541, &c.) Odysseus afterwards met his spirit in Hades, and endeavoured to appease it, but in vain.

Thus far the story of Ajax, the Telamonian, is related in the Homeric poems. Later writers furnish us with various other traditions about his youth, but more especially about his death, which is so vaguely alluded to by Homer. According to Apollodorus (iii. 12. § 7) and Pindar (*Isth.* vi. 51, &c.), Ajax became invulnerable in consequence of a prayer which Heracles offered to Zeus, while he was on a visit in Salamis. The child was called Αἴας from ἀετός, an eagle, which appeared immediately after the prayer as a favourable omen. According to Lycophron (455 with the Schol.), Ajax was born before Heracles came to Telamon, and the hero made the child invulnerable by wrapping him up in his lion's skin. (Comp. Schol. *ad Il.* xxiii. 841.) Ajax is also mentioned among the suitors of Helen. (Apollod. iii. 10. § 8; Hygin. *Fab.* 81.) During the war against Troy, Ajax, like Achilles, made excursions into neighbouring countries. The first of them was to the Thracian Chersonesus, where he took Polydorus, the son of Priam, who had been entrusted to the care of king Polymnestor, together with rich booty. Thence, he went into Phrygia, slew king Teuthras, or Teleutas, in single combat, and carried off great spoils, and Tecmessa, the king's daughter, who became his mistress. (Dict. Cret. ii. 18; Soph. *Aj.* 210, 480, &c.; Hor. *Carm.* ii. 4. 5.) In the contest about the armour of Achilles, Agamemnon, on the advice of Athena, awarded the prize to Odysseus. This discomfiture threw Ajax into an awful state of madness. In the night he rushed from his tent, attacked the sheep of the Greek army, made great havoc among them, and dragged dead and living animals into his tent, fancying that they were his enemies. When, in the morning, he recovered his senses and beheld what he had done, shame and despair led him to destroy himself with the sword which Hector had once given him as a present. (Pind. *Nem.* vii. 36; Soph. *Aj.* 42, 277, 852; Ov. *Met.* xiii. 1, &c.; Lycophr. *l. c.*) Less poetical traditions make Ajax die by the hands of others. (Dict. Cret. v. 15; Dar. Phryg. 35, and the Greek argument to Soph. Ajax.) His step-brother Teucrus was charged by Telamon with the murder of Ajax, but succeeded in clearing himself from the accusation. (Paus. i. 28. § 12.) A tradition mentioned by Pausanias (i. 35. § 3; comp. Ov. *Met.* xiii. 397, &c.) states, that from his blood there sprang up a purple flower which bore the letters αἰ on its leaves, which were at once the initials of his name and expressive of a sigh. According to Dictys, Neoptolemus, the son of Achilles, deposited the ashes of the hero in a golden urn on mount Rhoeteion; and according to Sophocles, he was buried by his brother Teucrus against the will of the Atreidae. (Comp. Q. Smyrn. v. 500; Philostr. *Her.* xi. 3.) Pausanias (iii. 19. § 11) represents Ajax, like many other heroes, as living after his death in the island of Leuce. It is said that when, in the time of the emperor Hadrian, the sea had washed open the grave of Ajax, bones of superhuman size were found in it, which the emperor, however, ordered to be buried again. (Philostr. *Her.* i. 2; Paus. iii. 39. § 11.) Respecting the state and wandering of his soul after his death, see Plato, *De Re Publ.* x. in fin.; Plut. *Sympos.* ix. 5.

Ajax was worshipped in Salamis as the tutelary hero of the island, and had a temple with a statue there, and was honoured with a festival, Αἰαντεῖα. (*Dict. of Ant. s. v.*) At Athens too he was worshipped, and was one of the eponymic heroes, one of the Attic tribes (*Aeantis*) being called after him. (Paus. i. 35. § 2; Plut. *Sympos.* i. 10.) Not far from the town Rhoeteion, on the promontory of the same name, there was likewise a sanctuary of Ajax, with a beautiful statue, which Antonius sent to Egypt, but which was restored to its original place by Augustus. (Strab. xiii. p. 595.) According to Dictys Cretensis (v. 16) the wife of Ajax was Glauca, by whom she had a son, Aeantides; by his beloved Tecmessa, he had a son, Eurysaces. (Soph. *Aj.* 333.) Several illustrious Athenians of the historical times, such as Miltiades, Cimon, and Alcibiades, traced their pedigree to the Telamonian Ajax. (Paus. ii. 29. § 4; Plut. *Alcib.* 1.) The traditions about this hero furnished plentiful materials, not only for poets, but also for sculptors and painters. His single combat with Hector was represented on the chest of Cypselus (Paus. v. 19. § 1); his statue formed a part of a large group at Olympia, the work of Lycius. (Paus. v. 22. § 2; comp. Plin. *H. N.* xxxv. 10. § 36; Aelian, *V. H.* ix. 11.) A beautiful sculptured head, which is generally believed to be a head of Ajax, is still extant in the Egremont collection at Petworth. (Böttiger, *Amalthea*, iii. p. 258.)

2. The son of Oïleus, king of the Locrians, who is also called the Lesser Ajax. (Hom. *Il.* ii. 527.) His mother's name was Eriopis. According to Strabo (ix. p. 425) his birthplace was Naryx in Locris, whence Ovid (*Met.* xiv. 468) calls him *Narycius heros.* According to the Iliad (ii. 527, &c.) he led his Locrians in forty ships (Hygin. *Fab.* 97, says twenty) against Troy. He is described as one of the great heroes among the Greeks, and acts frequently in conjunction with the Telamonian Ajax. He is small of stature and wears a linen cuirass (λινοθώρηξ), but is brave and intrepid, especially skilled in throwing the spear, and, next to Achilles, the most swift-footed among all the Greeks. (*Il.* xiv. 520, &c., xxiii. 789, &c.) His principal exploits during the siege of Troy are mentioned in the following passages: xiii. 700, &c., xiv. 520, &c., xvi. 350, xvii. 256, 732, &c. In the funeral games at the pyre of Patroclus he contended with Odysseus and Antilochus for the prize in the footrace; but Athena, who was hostile towards him and favoured Odysseus, made him stumble and fall, so that he gained only the second prize. (xxiii. 754, &c.) On his return from Troy his vessel was wrecked on the Whirling Rocks (Γυραὶ πέτραι), but he himself escaped upon a rock through the assistance of Poseidon, and would have been saved in spite of Athena, but he used presumptuous words, and said that he would escape the dangers of the sea in defiance of the immortals. Hereupon Poseidon split the rock with his trident, and Ajax was swallowed up by the sea. (*Od.* iv. 499, &c.)

In later traditions this Ajax is called a son of Oïleus and the nymph Rhene, and is also mentioned among the suitors of Helen. (Hygin. *Fab.* 81, 97; Apollod. iii. 10. § 8.) According to a tradition in Philostratus (*Her.* viii. 1), Ajax had a tame dragon, five cubits in length, which follow-

ed him everywhere like a dog. After the taking of Troy, it is said, he rushed into the temple of Athena, where Cassandra had taken refuge, and was embracing the statue of the goddess as a suppliant. Ajax dragged her away with violence and led her to the other captives. (Virg. *Aen.* ii. 403; Eurip. *Troad.* 70, &c.; Dict. Cret. v. 12; Hygin. *Fab.* 116.) According to some statements he even violated Cassandra in the temple of the goddess (Tryphiod. 635; Q. Smyrn. xiii. 422; Lycophr. 360, with the Schol.); Odysseus at least accused him of this crime, and Ajax was to be stoned to death, but saved himself by establishing his innocence by an oath. (Paus. x. 26. § 1, 31. § 1.) The whole charge, is on the other hand, said to have been an invention of Agamemnon, who wanted to have Cassandra for himself. But whether true or not, Athena had sufficient reason for being indignant, as Ajax had dragged a suppliant from her temple. When on his voyage homeward he came to the Capharean rocks on the coast of Euboea, his ship was wrecked in a storm, he himself was killed by Athena with a flash of lightning, and his body was washed upon the rocks, which henceforth were called the rocks of Ajax. (Hygin. *Fab.* 116; comp. Virg. *Aen.* i. 40, &c., xi. 260.) For a different account of his death see Philostr. *Her.* viii. 3, and Schol. *ad Lycophr. l. c.* After his death his spirit dwelled in the island of Leuce. (Paus. iii. 19. § 11.) The Opuntian Locrians worshipped Ajax as their national hero, and so great was their faith in him, that when they drew up their army in battle array, they always left one place open for him, believing that, although invisible to them, he was fighting for and among them. (Paus. *l. c.*; Conon. *Narrat.* 18.) The story of Ajax was frequently made use of by ancient poets and artists, and the hero who appears on some Locrian coins with the helmet, shield, and sword, is probably Ajax the son of Oïleus. (Mionnet, No. 570, &c.) [L. S.]

A'IDES, Ἀΐδης. [HADES.]

AIDO'NEUS (Ἀϊδωνεύς). 1. A lengthened form of Ἀΐδης. (Hom. *Il.* v. 190, xx. 61.) [HADES.]

2. A mythical king of the Molossians, in Epeirus, who is represented as the husband of Persephone, and father of Core. After Theseus, with the assistance of Peirithous, had carried off Helen, and concealed her at Aphidnae [ACADEMUS], he went with Peirithous to Epeirus to procure for him as a reward Core, the daughter of Aïdoneus. This king thinking the two strangers were well-meaning suitors, offered the hand of his daughter to Peirithous, on condition that he should fight and conquer his dog, which bore the name of Cerberus. But when Aïdoneus discovered that they had come with the intention of carrying off his daughter, he had Peirithous killed by Cerberus, and kept Theseus in captivity, who was afterwards released at the request of Heracles. (Plut. *Thes.* 31, 35.) Eusebius (*Chron.* p. 27) calls the wife of Aïdoneus, a daughter of queen Demeter, with whom he had eloped. It is clear that the story about Aïdoneus is nothing but the sacred legend of the rape of Persephone, dressed up in the form of a history, and is undoubtedly the work of a late interpreter, or rather destroyer of genuine ancient myths. [L. S,]

AIUS LOCU'TIUS or LOQUENS, a Roman divinity. In the year B. C. 389, a short time before the invasion of the Gauls, a voice was heard at Rome in the Via nova, during the silence of night, announcing that the Gauls were approaching. (Liv. v. 32.) No attention was at the time paid to the warning, but after the Gauls had withdrawn from the city, the Romans remembered the prophetic voice, and atoned for their neglect by erecting on the spot in the Via nova, where the voice had been heard, a templum, that is, an altar with a sacred enclosure around it, to Aius Locutius, or the "Announcing Speaker." (Liv. v. 50; Varro, *ap. Gell.* xvi. 17; Cic. *de Divinat.* i. 45, ii. 32.) [L. S.]

ALABANDUS (Ἀλάβανδος), a Carian hero, son of Euippus and Calirrhoë, whom the inhabitants of Alabanda worshipped as the founder of their town. (Steph. Byz. *s. v.* Ἀλάβανδα; Cic. *de Nat. Deor.* iii. 15, 19.) [L. S.]

ALAGO'NIA (Ἀλαγονία), a daughter of Zeus and Europa, from whom Alagonia, a town in Laconia, derived its name. (Paus. iii. 21. § 6, 26. § 8; Nat. Com. viii. 23.) [L. S.]

ALALCOMENE'IS (Ἀλαλκομενηΐς), a surname of Athena, derived from the hero Alalcomenes, or from the Boeotian village of Alalcomenae, where she was believed to have been born. Others derive the name from the verb ἀλάλκειν, so that it would signify the "powerful defender." (Hom. *Il.* iv. 8; Steph. Byz. *s. v.* Ἀλαλκομένιον; Müller, *Orchom.* p. 213.) [L. S.]

ALALCO'MENES (Ἀλαλκομένης), a Boeotian autochthon, who was believed to have given the name to the Boeotian Alalcomenae, to have brought up Athena, who was born there, and to have been the first who introduced her worship. (Paus. ix. 33. § 4.) According to Plutarch (*De Daedal. Fragm.* 5), he advised Zeus to have a figure of oak-wood dressed in bridal attire, and carried about amidst hymeneal songs, in order to change the anger of Hera into jealousy. The name of the wife of Alalcomenes was Athenaïs, and that of his son, Glaucopus, both of which refer to the goddess Athena. (Steph. Byz. *s. v.* Ἀλαλκομένιον; Paus. ix. 3. § 3; comp. *Dict. of Ant. s. v.* Δαίδαλα; Müller, *Orchom.* p. 213.) [L. S.]

ALALCOME'NIA (Ἀλαλκομενία), one of the daughters of Ogyges, who as well as her two sisters, Thelxionoea and Aulis, were regarded as supernatural beings, who watched over oaths and saw that they were not taken rashly or thoughtlessly. Their name was Πραξιδίκαι, and they had a temple in common at the foot of the Telphusian mount in Boeotia. The representations of these divinities consisted of mere heads, and no parts of animals were sacrificed to them, except heads. (Paus. ix. 33. § 2, 4; Panyasis, *ap. Steph. Byz. s. v.* Τρεμίλη; Suid. *s. v.* Πραξιδίκη; Müller, *Orchom.* p. 128, &c.) [L. S.]

ALARI'CUS, in German *Al-ric*, *i. e.* "All rich," king of the Visigoths, remarkable as being the first of the barbarian chiefs who entered and sacked the city of Rome, and the first enemy who had appeared before its walls since the time of Hannibal. He was of the family of Baltha, or Bold, the second noblest family of the Visigoths. (Jornandes, *de Reb. Get.* 29.) His first appearance in history is in A. D. 394, when he was invested by Theodosius with the command of the Gothic auxiliaries in his war with Eugenius. (Zosimus, v. 5.) In 396, partly from anger at being refused

the command of the armies of the eastern empire, partly at the instigation of Rufinus (Socrates, *Hist. Eccl.* vii. 10), he invaded and devastated Greece, till, by the arrival of Stilicho in 397, he was compelled to escape to Epirus. Whilst there he was, by the weakness of Arcadius, appointed prefect of eastern Illyricum (Zosimus, v. 5, 6), and partly owing to this office, and the use he made of it in providing arms for his own purposes, partly to his birth and fame, was by his countrymen elected king in 398. (Claudian, *Eutrop.* ii. 212, *Bell. Get.* 533—543.)

The rest of his life was spent in the two invasions of Italy. The first (400-403), apparently unprovoked, brought him only to Ravenna, and, after a bloody defeat at Pollentia, in which his wife and treasures were taken, and a masterly retreat to Verona (Oros. vii. 37), was ended by the treaty with Stilicho, which transferred his services from Arcadius to Honorius, and made him prefect of the western instead of the eastern Illyricum. In this capacity he fixed his camp at Aemona, in expectation of the fulfilment of his demands for pay, and for a western province, as the future home of his nation. The second invasion (408-410) was occasioned by the delay of this fulfilment, and by the massacre of the Gothic families in Italy on Stilicho's death. It is marked by the three sieges of Rome. The first (408), as being a protracted blockade, was the most severe, but was raised by a ransom. The second (409), was occasioned by a refusal to comply with Alaric's demands, and, upon the occupation of Ostia, ended in the unconditional surrender of the city, and in the disposal of the empire by Alaric to Attalus, till on discovery of his incapacity, he restored it to Honorius. (Zosimus, v. vi.) The third (410), was occasioned by an assault upon his troops under the imperial sanction, and was ended by the treacherous opening of the Salarian gate on August 24, and the sack of the city for six days. It was immediately followed by the occupation of the south of Italy, and the design of invading Sicily and Africa. This intention, however, was interrupted by his death, after a short illness at Consentia, where he was buried in the bed of the adjacent river Busentinus, and the place of his interment concealed by the massacre of all the workmen employed on the occasion. (Oros. vii. 39; Jornandes, 30.)

The few personal traits that are recorded of him —his answer to the Roman embassy with a hoarse laugh in answer to their threat of desperate resistance, "The thicker the hay, the easier mown," and, in reply to their question of what he would leave them, "Your lives"—are in the true savage humour of a barbarian conqueror. (Zosimus, v. 40.) But the impression left upon us by his general character is of a higher order. The real military skill shewn in his escape from Greece, and in his retreat to Verona; the wish at Athens to shew that he adopted the use of the bath and the other external forms of civilised life; the moderation and justice which he observed towards the Romans in the times of peace; the humanity which distinguished him during the sack of Rome—indicate something superior to the mere craft and lawless ambition which he seems to have possessed in common with other barbarian chiefs. So also his scruples against fighting on Easter-day when attacked at Pollentia, and his reverence for the churches during the sack of the city (Oros. vii. 37, 39), imply that the Christian faith, in which he had been instructed by Arian teachers, had laid some hold at least on his imagination, and had not been tinged with that fierce hostility against the orthodox party which marked the Arians of the Vandal tribes. Accordingly, we find that the Christian part of his contemporaries regarded him, in comparison with the other invaders of the empire as the representative of civilization and Christianity, and as the fit instrument of divine vengeance on the still half pagan city (Oros. vii. 37), and the very slight injury which the great buildings of Greece and Rome sustained from his two invasions confirm the same view. And amongst the Pagans the same sense of the preternatural character of his invasion prevailed, though expressed in a different form. The dialogue which Claudian (*Bell. Get.* 485-540) represents him to have held with the aged counsellors of his own tribe seems to be the heathen version of the ecclesiastical story, that he stopped the monk who begged him to spare Rome with the answer, that he was driven on by a voice which he could not resist. (Socrates, *Hist. Eccl.* vii. 10.) So also his vision of Achilles and Minerva appearing to defend the city of Athens, as recorded by Zosimus (v. 6), if it does not imply a lingering respect and fear in the mind of Alaric himself towards the ancient worship, — at least expresses the belief of the pagan historian, that his invasion was of so momentous a character as to call for divine interference.

The permanent effects of his career are to be found only in the establishment of the Visigothic kingdom of Spain by the warriors whom he was the first to lead into the west.

The authorities for the invasion of Greece and the first two sieges of Rome are Zosimus (v. vi): for the first invasion of Italy, Jornandes *de Reb. Get.* 30; Claudian, *B. Get.:* for the third siege and sack of Rome, Jornandes, *ib.;* Orosius, vii. 39; Aug. *Civ. Dei*, i. 1-10; Hieronym. *Epist. ad Princip.;* Procop. *Bell. Vand.* i. 2; Sozomen, *Hist. Eccl.* ix. 9, 10; Isid. Hispalensis, *Chronicon Gottorum.*) The invasions of Italy are involved in great confusion by these writers, especially by Jornandes, who blends the battle of Pollentia in 403 with the massacre of the Goths in 408. By conjecture and inference they are reduced in Gibbon (c. 30, 31) to the order which has been here followed. See also Godefroy, *ad Philostor.* xii. 3. [A.P.S.]

ALASTOR (Ἀλάστωρ). 1. According to Hesychius and the Etymologicum M., a surname of Zeus, describing him as the avenger of evil deeds. But the name is also used, especially by the tragic writers, to designate any deity or demon who avenges wrongs committed by men. (Paus. viii. 24. § 4; Plut. *De Def. Orac.* 13, &c.; Aeschyl. *Agam.* 1479, 1508, *Pers.* 343; Soph. *Trach.* 1092; Eurip. *Phoen.* 1550, &c.)

2. A son of Neleus and Chloris. When Heracles took Pylos, Alastor and his brothers, except Nestor, were slain by him. (Apollod. i. 9. § 9; Schol. *ad Apollon. Rhod.* i. 156.) According to Parthenius (c. 13) he was to be married to Harpalyce, who, however, was taken from him by her father Clymenus.

3. A Lycian, who was a companion of Sarpedon, and slain by Odysseus. (Hom. *Il.* v. 677; Ov. *Met.* xiii. 257.) Another Alastor is mentioned in Hom. *Il.* viii. 333, xiii. 422. [L. S.]

ALASTO'RIDES (Ἀλαστορίδης), a patro-

nymic from Alastor, and given by Homer (*Il.* xx. 463) to Tros, who was probably a son of the Lycian Alastor mentioned above. [L. S.]

ALATHE'US, called ODOTHAEUS by Claudian, became with Saphrax, in A. D. 376, on the death of Vithimir, the guardian of Vithericus, the young king of the Greuthungi, the chief tribe of the Ostrogoths. Alatheus and Saphrax led their people across the Danube in this year, and uniting their forces with those of the Visigoths under Fritigern, took part against the Romans in the battle of Hadrianople, A. D. 378, in which the emperor Valens was defeated and killed. After plundering the surrounding country, Alatheus and Saphrax eventually recrossed the Danube, but appeared again on its banks in 386, with the intention of invading the Roman provinces again. They were, however, repulsed, and Alatheus was slain. (Amm. Marc. xxxi. 3, &c.; Jornand. *de Reb. Get.* 26, 27; Claudian, *de IV Cons. Honor.* 626; Zosimus, iv. 39.)

ALBA SI'LVIUS, one of the mythical kings of Alba, said to have been the son of Latinus, and the father of Atys, according to Livy, and of Capetus, according to Dionysius. He reigned thirty-nine years. (Liv. i. 3; Dionys. i. 71.)

A'LBIA GENS. No persons of this gens obtained any offices in the state till the first century B. C. They all bore the cognomen CARRINAS.

L. ALBI'NIUS. 1. One of the tribunes of the plebs, at the first institution of the office, B. C. 494. (Liv. ii. 33.) Asconius calls him L. Albinius C. F. Paterculus. (*In Cic. Cornel.* p. 76, ed. Orelli.)

2. A plebeian, who was conveying his wife and children in a cart out of the city, after the defeat on the Alia, B. C. 390, and overtook on the Janiculus, the priests and vestals carrying the sacred things: he made his family alight and took as many as he was able to Caere. (Liv. v. 40; Val. Max. i. 1. § 10.) The consular tribune in B. C. 379, whom Livy (vi. 30) calls M. Albinius, is probably the same person as the above. (Comp. Niebuhr, *Hist. of Rome*, ii. n. 1201.)

ALBINOVA'NUS, C. PEDO, a friend and contemporary of Ovid, to whom the latter addresses one of his Epistles from Pontus. (iv. 10.) He is classed by Quintilian (x. 1) among the epic poets; Ovid also speaks of his poem on the exploits of Theseus, and calls him *sidereus Pedo*, on account of the sublimity of his style. (*Ex. Pont.* iv. 16. 6.) He is supposed to have written an epic poem on the exploits of Germanicus, the son of Drusus, of which twenty-three lines are preserved in the *Suasoria* of Seneca. (lib. i.) This fragment is usually entitled "De Navigatione Germanici per Oceanum Septentrionalem," and describes the voyage of Germanicus through the Amisia (Ems) into the northern ocean, A. D. 16. (Comp. Tac. *Ann.* ii. 23.) It would seem from Martial (v. 5), that Albinovanus was also a writer of epigrams. L. Seneca was acquainted with him, and calls him *fabulator elegantissimus*. (*Ep.* 122.)

Three Latin elegies are attributed to Albinovanus, but without any sufficient authority: namely,—1. "Ad Liviam Aug. de Morte Drusi," which is ascribed to Ovid by many, and has been published separately by Bremer, Helmst. 1775. 2. "In Obitum Maecenatis." 3. "De Verbis Maecenatis moribundi." (Wernsdorf, *Poëtae Latini Minores*, iii. pp. 121, &c., 155, &c.)

The fragment of Albinovanus on the voyage of Germanicus, has been published by H. Stephens, *Fragm. Poët.*, p. 416, Pithoeus, *Epigram. et poëm. vet.*, p. 239, Burmann, *Anth. Lat.* ii. ep. 121, Wernsdorf, *Poët. Lat. Min.* IV. i. p. 229, &c. All that has been ascribed to Albinovanus was published at Amsterdam, 1703, with the notes of J. Scaliger and others. The last edition is by Meinecke, which contains the text, and a German translation in verse, Quedlinburg, 1819.

ALBINOVA'NUS, P. TU'LLIUS, belonged to the party of Marius in the first civil war, and was one of the twelve who were declared enemies of the state in B. C. 87. He thereupon fled to Hiempsal in Numidia. After the defeat of Carbo and Norbanus in B. C. 81, he obtained the pardon of Sulla by treacherously putting to death many of the principal officers of Norbanus, whom he had invited to a banquet. Ariminium in consequence revolted to Sulla, whence the Pseudo-Asconius (*in Cic. Verr.* p. 168, ed. Orelli) speaks of Albinovanus betraying it. (Appian, *B. C.* i. 60, 62, 91; Florus, iii. 21. § 7.)

ALBI'NUS or ALBUS, the name of the principal family of the patrician Postumia gens. The original name was Albus, as appears from the Fasti, which was afterwards lengthened into Albinus. We find in proper names in Latin, derivatives in *anus*, *enus*, and *inus*, used without any additional meaning, in the same sense as the simple forms. (Comp. Niebuhr, *Hist. of Rome*, i. n. 219.)

1. A. POSTUMIUS P. F. ALBUS REGILLENSIS, was, according to Livy, dictator B. C. 498, when he conquered the Latins in the great battle near lake Regillus. Roman story related that Castor and Pollux were seen fighting in this battle on the side of the Romans, whence the dictator afterwards dedicated a temple to Castor and Pollux in the forum. He was consul B. C. 496, in which year some of the annals, according to Livy, placed the battle of the lake Regillus; and it is to this year that Dionysius assigns it. (Liv. ii. 19, 20, 21; Dionys. vi. 2, &c.; Val. Max. i. 8. § 1; Cic. *de Nat. Deor.* ii. 2, iii. 5.) The surname Regillensis is usually supposed to have been derived from this battle; but Niebuhr thinks that it was taken from a place of residence, just as the Claudii bore the same name, and that the later annalists only spoke of Postumius as commander in consequence of the name. Livy (xxx. 45) states expressly, that Scipio Africanus was the first Roman who obtained a surname from his conquests. (Niebuhr, *Hist. of Rome*, i. p. 556.)

Many of the coins of the Albini commemorate this victory of their ancestor, as in the one annexed. On one side the head of Diana is represented with the letters ROMA underneath, which are partly effaced, and on the reverse are three horsemen trampling on a foot-soldier.

2. SP. POSTUMIUS A. F. P. N. ALBUS REGILLENSIS, apparently, according to the Fasti, the son of the preceding, (though it must be observed, that in these early times no dependance can be placed

upon these genealogies,) was consul B. C. 466. (Liv. iii. 2; Dionys. ix. 60.) He was one of the three commissioners sent into Greece to collect information about the laws of that country, and was a member of the first decemvirate in 451. (Liv. iii. 31, 33; Dionys. x. 52, 56.) He commanded, as legatus, the centre of the Roman army in the battle in which the Aequians and Volscians were defeated in 446. (Liv. iii. 70.)

3. A. Postumius A. f. P. n. Albus Regillensis, apparently son of No. 1, was consul B. C. 464, and carried on war against the Aequians. He was sent as ambassador to the Aequians in 458, on which occasion he was insulted by their commander. (Liv. iii. 4, 5, 25; Dionys. ix. 62, 65.)

4. Sp. Postumius Sp. f. A. n. Albus Regillensis, apparently son of No 2, was consular tribune B. C. 432, and served as legatus in the war in the following year. (Liv. iv. 25, 27.)

5. P. Postumius A. f. A. n. Albinus Regillensis, whom Livy calls Marcus, was consular tribune B.C. 414, and was killed in an insurrection of the soldiers, whom he had deprived of the plunder of the Aequian town of Bolae, which he had promised them. (Liv. iv. 49, 50.)

6. M. Postumius A. f. A. n. Albinus Regillensis, is mentioned by Livy (v. 1) as consular tribune in B. C. 403, but was in reality censor in that year with M. Furius Camillus. (*Fasti Capitol.*) In their censorship a fine was imposed upon all men who remained single up to old age. (Val. Max. ii. 9. § 1; Plut. *Cam.* 2; *Dict. of Ant. s. v. Uxorium.*)

7. A. Postumius Albinus Regillensis, consular tribune B. C. 397, collected with his colleague L. Julius an army of volunteers, since the tribunes prevented them from making a regular levy, and cut off a body of Tarquinienses, who were returning home after plundering the Roman territory. (Liv. v. 16.)

8. Sp. Postumius Albinus Regillensis, consular tribune B. C. 394, carried on the war against the Aequians; he at first suffered a defeat, but afterwards conquered them completely. (Liv. v. 26, 28.)

9. Sp. Postumius Albinus, was consul B. C. 334, and invaded, with his colleague T. Veturius Calvinus, the country of the Sidicini; but, on account of the great forces which the enemy had collected, and the report that the Samnites were coming to their assistance, a dictator was appointed. (Liv. viii. 16, 17.) He was censor in 332 and magister equitum in 327, when M. Claudius Marcellus was appointed dictator to hold the comitia. (viii. 17, 23.) In 321, he was consul a second time with T. Veturius Calvinus, and marched against the Samnites, but was defeated near Caudium, and obliged to surrender with his whole army, who were sent under the yoke. As the price of his deliverance and that of the army, he and his colleague and the other commanders swore, in the name of the republic, to a humiliating peace. The consuls, on their return to Rome, laid down their office after appointing a dictator; and the senate, on the advice of Postumius, resolved that all persons who had sworn to the peace should be given up to the Samnites. Postumius, with the other prisoners, accordingly went to the Samnites, but they refused to accept them. (Liv. ix. 1—10; Appian, *de Reb. Samn.* 2—6; Cic. *de Off.* iii. 30, *Cato*, 12.)

10. A. Postumius A. f. L. n. Albinus, was consul B. C. 242 with Lutatius Catulus, who defeated the Carthaginians off the Aegates, and thus brought the first Punic war to an end. Albinus was kept in the city, against his will, by the Pontifex Maximus, because he was Flamen Martialis. (Liv. *Epit.* 19, xxiii. 13; Eutrop. ii. 27; Val. Max. i. 1. § 2.) He was censor in 234. (*Fasti Capitol.*)

11. L. Postumius, A. f. A. n. Albinus, apparently a son of the preceding, was consul B. C. 234, and again in 229. In his second consulship he made war upon the Illyrians. (Eutrop. iii. 4; Oros. iv. 13; Dion Cass. *Frag.* 151; Polyb. ii. 11, &c., who erroneously calls him *Aulus* instead of *Lucius.*) In 216, the third year of the second Punic war, he was made praetor, and sent into Cisalpine Gaul, and while absent was elected consul the third time for the following year, 215. But he did not live to enter upon his consulship; for he and his army were destroyed by the Boii in the wood Litana in Cisalpine Gaul. His head was cut off, and after being lined with gold was dedicated to the gods by the Boii, and used as a sacred drinking-vessel. (Liv. xxii. 35, xxiii. 24; Polyb. iii. 106, 118; Cic. *Tusc.* i. 37.)

12. Sp. Postumius L. f. A. n. Albinus, was praetor peregrinus in B. C. 189 (Liv. xxxvii. 47, 50), and consul in 186. In his consulship the senatusconsultum was passed, which is still extant, suppressing the worship of Bacchus in Rome, in consequence of the abominable crimes which were committed in connexion with it. (xxxix. 6, 11, &c.; Val. Max. vi. 3. § 7; Plin. *H. N.* xxxiii. 10; *Dict. of Ant.* p. 344.) He was also augur, and died in 179 at an advanced age. (Liv. xl. 42; Cic. *Cato*, 3.)

13. A. Postumius A. f. A. n. Albinus, was curule aedile B. C. 187, when he exhibited the Great Games, praetor 185, and consul 180. (Liv. xxxix. 7, 23, xl. 35.) In his consulship he conducted the war against the Ligurians. (xl. 41.) He was censor 174 with Q. Fulvius. Their censorship was a severe one; they expelled nine members from the senate, and degraded many of equestrian rank. They executed, however, many public works. (xli. 32, xlii. 10; comp. Cic. *Verr.* i. 41.) He was elected in his censorship one of the decemviri sacrorum in the place of L. Cornelius Lentulus. (Liv. xlii. 10.) Albinus was engaged in many public missions. In 175 he was sent into northern Greece to inquire into the truth of the representations of the Dardanians and Thessalians about the Bastarnae and Perseus. (Polyb. xxvi. 9.) In 171 he was sent as one of the ambassadors to Crete (Liv. xlii. 35); and after the conquest of Macedonia in 168 he was one of the ten commissioners appointed to settle the affairs of the country with Aemilius Paullus. (xlv. 17.) Livy not unfrequently calls him Luscus, from which it would seem that he was blind of one eye.

14. Sp. Postumius A. f. A. n. Albinus Paullulus, probably a brother of No. 13 and 15, perhaps obtained the surname of Paullulus, as being small of stature, to distinguish him more accurately from his two brothers. He was praetor in Sicily, B. C. 183, and consul, 174. (Liv. xxxix. 45, xli. 26, xliii. 2.)

15. L. Postumius A. f. A. n. Albinus, probably a brother of No. 13 and 14, was praetor B. C. 180, and obtained the province of further Spain. His command was prolonged in the follow-

ing year. After conquering the Vaccaei and Lusitani, he returned to Rome in 178, and obtained a triumph on account of his victories. (Liv. xl. 35, 44, 47, 48, 50, xli. 3, 11.) He was consul in 173, with M. Popillius Laenas; and the war in Liguria was assigned to both consuls. Albinus, however, was first sent into Campania to separate the land of the state from that of private persons; and this business occupied him all the summer, so that he was unable to go into his province. He was the first Roman magistrate who put the allies to any expense in travelling through their territories. (xli. 33, xlii. 1, 9.) The festival of the Floralia, which had been discontinued, was restored in his consulship. (Ov. *Fast.* v. 329.) In 171, he was one of the ambassadors sent to Masinissa and the Carthaginians in order to raise troops for the war against Perseus. (Liv. xlii. 35.) In 169 he was an unsuccessful candidate for the censorship. (xliii. 16.) He served under Aemilius Paullus in Macedonia in 168, and commanded the second legion in the battle with Perseus. (xliv. 41.) The last time he is mentioned is in this war, when he was sent to plunder the town of the Aenii. (xlv. 27.)

16. A. Postumius Albinus, one of the officers in the army of Aemilius Paullus in Macedonia, B. C. 168. He was sent by Paullus to treat with Perseus; and afterwards Perseus and his son Philip were committed to his care by Paullus. (Liv. xlv. 4, 28.)

17. L. Postumius Sp. f. L. n. Albinus, apparently son of No. 12, was curule aedile B. C. 161, and exhibited the Ludi Megalenses, at which the Eunuch of Terence was acted. He was consul in 154, and died seven days after he had set out from Rome in order to go to his province. It was supposed that he was poisoned by his wife. (Obseq. 76; Val. Max. vi. 3. § 8.)

18. A. Postumius A. f. A. n. Albinus, apparently son of No. 13, was praetor B. C. 155 (Cic. *Acad.* ii. 45; Polyb. xxxiii. 1), and consul in 151 with L. Licinius Lucullus. He and his colleague were thrown into prison by the tribunes for conducting the levies with too much severity. (Liv. *Epit.* 48; Polyb. xxxv. 3; Oros. iv. 21.) He was one of the ambassadors sent in 153 to make peace between Attalus and Prusias (Polyb. xxxiii. 11), and accompanied L. Mummius Achaicus into Greece in 146 as one of his legates. There was a statue erected to his honour on the Isthmus. (Cic. *ad Att.* xiii. 30, 32.) Albinus was well acquainted with Greek literature, and wrote in that language a poem and a Roman history, the latter of which is mentioned by several ancient writers. Polybius (xl. 6) speaks of him as a vain and light-headed man, who disparaged his own people, and was sillily devoted to the study of Greek literature. He relates a tale of him and the elder Cato, who reproved Albinus sharply, because in the preface to his history he begged the pardon of his readers, if he should make any mistakes in writing in a foreign language; Cato reminded him that he was not compelled to write at all, but that if he chose to write, he had no business to ask for the indulgence of his readers. This tale is also related by Gellius (xi. 8), Macrobius (Preface to *Saturn.*), Plutarch (*Cato*, 12), and Suidas (*s. v.* Αὖλος Ποστόμιος). Polybius also says that Albinus imitated the worst parts of the Greek character, that he was entirely devoted to pleasure, and shirked all labour and danger. He relates that he retired to Thebes, when the battle was fought at Phocis, on the plea of indisposition, but afterwards wrote an account of it to the senate as if he had been present. Cicero speaks with rather more respect of his literary merits; he calls him *doctus homo* and *litteratus et disertus.* (Cic. *Acad.* ii. 45, *Brut.* 21.) Macrobius (ii. 16) quotes a passage from the first book of the Annals of Albinus respecting Brutus, and as he uses the words of Albinus, it has been supposed that the Greek history may have been translated into Latin. A work of Albinus, on the arrival of Aeneas in Italy, is referred to by Servius (*ad Virg. Aen.* ix. 710), and the author of the work "De Origine Gentis Romanae," c. 15. (Krause, *Vitae et Fragm. Veterum Historicorum Romanorum*, p. 127, &c.)

19. Sp. Postumius Albinus Magnus, was consul B. C. 148, in which year a great fire happened at Rome. (Obseq. 78.) It is this Sp. Albinus, of whom Cicero speaks in the *Brutus* (c. 25), and says that there were many orations of his.

20. Sp. Postumius Sp. f. Sp. n. Albinus, probably son of No. 19, was consul B. C. 110, and obtained the province of Numidia to carry on the war against Jugurtha. He made vigorous preparations for war, but when he reached the province, he did not adopt any active measures, but allowed himself to be deceived by the artifices of Jugurtha, who constantly promised to surrender. Many persons supposed that his inactivity was intentional, and that Jugurtha had bought him over. When Albinus departed from Africa, he left his brother Aulus in command. [See No. 21.] After the defeat of the latter he returned to Numidia, but in consequence of the disorganized state of his army, he did not prosecute the war, and handed over the army in this condition, in the following year, to the consul Metellus. (Sall. *Jug.* 35, 36, 39, 44; Oros. iv. 15; Eutrop. iv. 26.) He was condemned by the Mamilia Lex, which was passed to punish all those who had been guilty of treasonable practices with Jugurtha. (Cic. *Brut.* 34; comp. Sall. *Jug.* 40.)

21. A. Postumius Albinus, brother of No. 20, and probably son of No. 19, was left by his brother as pro-praetor, in command of the army in Africa in B. C. 110. [See No. 20.] He marched to besiege Suthal, where the treasures of Jugurtha were deposited; but Jugurtha, under the promise of giving him a large sum of money, induced him to lead his army into a retired place, where he was suddenly attacked by the Numidian king, and only saved his troops from total destruction by allowing them to pass under the yoke, and undertaking to leave Numidia in ten days. (Sall. *Jug.* 36—38.)

22. A. Postumius A. f. Sp. n. Albinus, grandson of No. 19, and probably son of No. 21, was consul B. C. 99, with M. Antonius. (Plin. *H. N.* viii. 7; Obseq. 106.) Gellius (iv. 6) quotes the words of a senatusconsultum passed in their consulship in consequence of the spears of Mars having moved. Cicero says that he was a good speaker. (*Brut.* 35, *post Red. ad Quir.* 5.)

The following coin is supposed by Eckhel (vol. v. p. 288) and others to refer to this Albinus. On one side is the head of a female with the letters Hispan., which may perhaps have reference to the victory which his ancestor L. Albinus obtained in Spain. [See No. 15.] On the other side a man

is represented stretching out his hand to an eagle, a military standard, and behind him are the fasces with the axe. On it are the letters A. POST. A. F. N. S. ABIN (so on the coin, instead of ALBIN.). On the coins of the Postumia gens the praenomen Spurius is alway written S. and not SP.

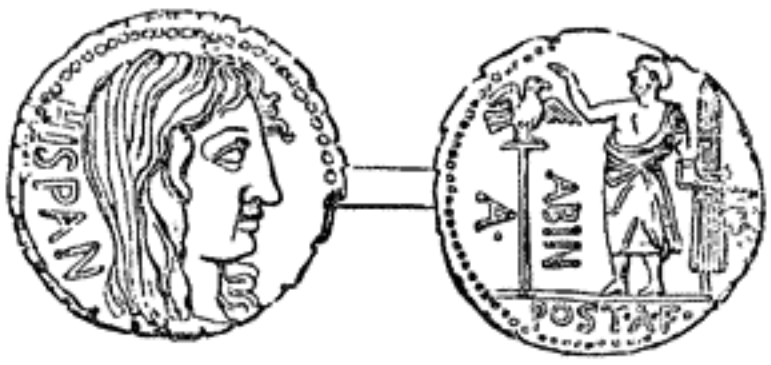

23. A. POSTUMIUS ALBINUS, a person of praetorian rank, commanded the fleet, B. C. 89, in the Marsic war, and was killed by his own soldiers under the plea that he meditated treachery, but in reality on account of his cruelty. Sulla, who was then a legate of the consul Porcius Cato, incorporated his troops with his own, but did not punish the offenders. (Liv. *Epit.* 75; Plut. *Sulla*, 6.)

24. A. POSTUMIUS ALBINUS was placed by Caesar over Sicily, B. C. 48. (Appian, *B. C.* ii. 48.)

25. D. JUNIUS BRUTUS ALBINUS, adopted by No. 22, and commemorated in the annexed coin, where Brutus is called ALBINV(S) BRVTI. F. [BRUTUS.]

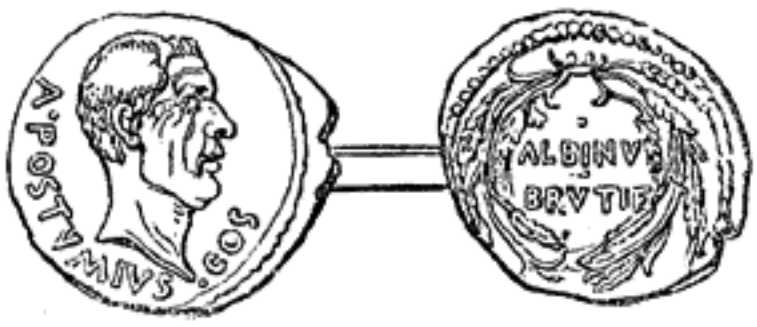

ALBI'NUS, procurator of Judaea, in the reign of Nero, about A. D. 63 and 64, succeeded Festus, and was guilty of almost every kind of crime in his government. He pardoned the vilest criminals for money, and shamelessly plundered the provincials. He was succeeded by Florus. (Joseph. *Ant. Jud.* xx. 8. § 1; *Bell. Jud.* ii. 14. § 1.) The LUCEIUS ALBINUS mentioned below may possibly have been the same person.

ALBI'NUS (Ἀλβῖνος), a Platonic philosopher, who lived at Smyrna and was a contemporary of Galen. (Galen, vol. iv. p. 372, ed. Basil.) A short tract by him, entitled Εἰσαγωγὴ εἰς τοὺς Πλάτωνος Διαλόγους, has come down to us, and is published in the second volume (p. 44) of the first edition of Fabricius; but omitted in the reprint by Harles, because it is to be found prefixed to Etwall's edition of three dialogues of Plato, Oxon. 1771; and to Fischer's four dialogues of Plato, Lips. 1783. It contains hardly anything of importance. After explaining the nature of the Dialogue, which he compares to a Drama, the writer goes on to divide the Dialogues of Plato into four classes, λογικούς, ἐλεγκτικούς, φυσικούς, ἠθικούς, and mentions another division of them into Tetralogies, according to their subjects. He advises that the Alcibiades, Phaedo, Republic, and Timaeus, should be read in a series.

The authorities respecting Albinus have been collected by Fabricius. (*Bibl. Graec.* iii. p. 658.) He is said to have written a work on the arrangement of the writings of Plato. Another Albinus is mentioned by Boethius and Cassiodorus, who

wrote in Latin some works on music and geometry. [B. J.]

ALBI'NUS, CLO'DIUS, whose full name was Decimus Clodius Ceionius Septimius Albinus, the son of Ceionius Postumius and Aurelia Messalina, was born at Adrumetum in Africa; but the year of his birth is not known. According to his father's statement (Capitol. *Clod. Albin.* 4), he received the name of Albinus on account of the extraordinary whiteness of his body. Shewing great disposition for a military life, he entered the army at an early age and served with great distinction, especially during the rebellion of Avidius Cassius against the emperor Marcus Aurelius, in A. D. 175. His merits were acknowledged by the emperor in two letters (*ib.* 10) in which he calls Albinus an African, who resembled his countrymen but little, and who was praiseworthy for his military experience, and the gravity of his character. The emperor likewise declared, that without Albinus the legions (in Bithynia) would have gone over to Avidius Cassius, and that he intended to have him chosen consul. The emperor Commodus gave Albinus a command in Gaul and afterwards in Britain. A false rumour having been spread that Commodus had died, Albinus harangued the army in Britain on the occasion, attacking Commodus as a tyrant, and maintaining that it would be useful to the Roman empire to restore to the senate its ancient dignity and power. The senate was very pleased with these sentiments, but not so the emperor, who sent Junius Severus to supersede Albinus in his command. At this time Albinus must have been a very distinguished man, which we may conclude from the fact, that some time before Commodus had offered him the title of Caesar, which he wisely declined. Notwithstanding the appointment of Junius Severus as his successor, Albinus kept his command till after the murder of Commodus and that of his successor Pertinax in A. D. 193. It is doubtful if Albinus was the secret author of the murder of Pertinax, to which Capitolinus makes an allusion. (*Ib.* 14.)

After the death of Pertinax, Didius Julianus purchased the throne by bribing the praetorians; but immediately afterwards, C. Pescennius Niger was proclaimed emperor by the legions in Syria; L. Septimius Severus by the troops in Illyricum and Pannonia; and Albinus by the armies in Britain and Gaul. Julianus having been put to death by order of the senate, who dreaded the power of Septimius Severus, the latter turned his arms against Pescennius Niger. With regard to Albinus, we must believe that Severus made a provisional arrangement with him, conferring upon him the title of Caesar, and holding with him the consulship in A. D. 194. But after the defeat and death of Niger in A. D. 194, and the complete discomfiture of his adherents, especially after the fall of Byzantium in A. D. 196, Severus resolved to make himself the absolute master of the Roman empire. Albinus seeing the danger of his position, which he had increased by his indolence, prepared for resistance. He narrowly escaped being assassinated by a messenger of Severus (*ib.* 7, 8), whereupon he put himself at the head of his army, which is said to have consisted of 150,000 men. He met the equal forces of Severus at Lugdunum (Lyons), in Gaul, and there fought with him on the 19th of February, 197 (Spartian. *Sever.* 11), a

bloody battle, in which he was at first victorious, but at last was entirely defeated, and lost his life either by suicide, or by order of Severus, after having been made a prisoner. His body was ill treated by Severus, who sent his head to Rome, and accompanied it with an insolent letter, in which he mocked the senate for their adherence to Albinus. The town of Lugdunum was plundered and destroyed, and the adherents of Albinus were cruelly prosecuted by Severus.

Albinus was a man of great bodily beauty and strength; he was an experienced general; a skilful gladiator; a severe, and often cruel commander; and he has been called the Catiline of his time. He had one son, or perhaps two, who were put to death with their mother, by order of Severus. It is said that he wrote a treatise on agriculture, and a collection of stories, called Milesian. (Capitolinus, *Clodius Albinus:* Dion Cass. lxx. 4—7; Herodian, ii. 15, iii. 5—7.)

There are several medals of Albinus. In the one annexed he is called D. CLOD. SEPT. ALBIN. CAES. [W. P.]

ALBI'NUS, LUCE'IUS, was made by Nero procurator of Mauretania Caesariensis, to which Galba added the province of Tingitana. After the death of Galba, A. D. 69, he espoused the side of Otho, and prepared to invade Spain. Cluvius Rufus, who commanded in Spain, being alarmed at this, sent centurions into Mauretania to induce the Mauri to revolt against Albinus. They accomplished this without much difficulty; and Albinus was murdered with his wife. (Tac. *Hist.* ii. 58, 59.)

A'LBION or ALE'BION (Ἀλβίων or Ἀλεβίων), a son of Poseidon and brother of Dercynus or Bergion, together with whom he attacked Heracles, when he passed through their country (Liguria) with the oxen of Geryon. But they paid for their presumption with their lives. (Apollod. ii. 5. § 10; Pomp. Mela, ii. 5. § 39.) The Scholiast on Lycophron (648) calls the brother of Alebion, Ligys. The story is also alluded to in Hyginus (*Poet. Astr.* ii. 6) and Dionysius. (i. 41.) [L. S.]

ALBUCILLA, the wife of Satrius Secundus, and infamous for her many amours, was accused in the last year of the reign of Tiberius (A. D. 37) of treason, or impiety, against the emperor (*impietatis in principem*), and, with her, Cn. Domitius Ahenobarbus, Vibius Marsus, and L. Arruntius, as accomplices. She was cast into prison by command of the senate, after making an ineffectual attempt to destroy herself. (Tac. *Ann.* vi. 47, 48.)

ALBU'NEA, a prophetic nymph or Sibyl, to whom in the neighbourhood of Tibur a grove was consecrated, with a well and a temple. Near it was the oracle of Faunus Fatidicus. (Virg. *Aen.* vii. 81, &c.; Hor. *Carm.* i. 7. 12; Tibull. ii. 5. 69.) Lactantius (*De Sibyll.* i. 6) states, that the tenth Sibyl, called Albunea, was worshipped at Tibur, and that her image, holding a book in one hand, was found in the bed of the river Anio. Her *sortes*, or oracles, which belonged to the *libri fatales*, were, at the command of the senate, deposited and kept in the Capitol. The small square temple of this Sibyl is still extant at Tivoli. Respecting the locality, see Kephalides, *Reisen durch Italien*, i. p. 125, &c. [L. S.]

ALBU'CIUS or ALBU'TIUS, a physician at Rome, who lived probably about the beginning or middle of the first century after Christ, and who is mentioned by Pliny (*H. N.* xxix. 5) as having gained by his practice the annual income of two hundred and fifty thousand sesterces (about 1953*l.* 2*s.* 6*d.*). This is considered by Pliny to be a very large sum, and may therefore give us some notion of the fortunes made by physicians at Rome about the beginning of the empire. [W. A. G.]

T. ALBU'CIUS or ALBU'TIUS, finished his studies at Athens at the latter end of the second century B. C., and belonged to the Epicurean sect. He was well acquainted with Greek literature, or rather, says Cicero, was almost a Greek. (*Brut.* 35.) On account of his affecting on every occasion the Greek language and philosophy, he was satirized by Lucilius, whose lines upon him are preserved by Cicero (*de Fin.* i. 3); and Cicero himself speaks of him as a light-minded man. He accused, but unsuccessfully, Q. Mucius Scaevola, the augur, of maladministration (*repetundae*) in his province. (*Brut.* 26, *De Orat.* ii. 70.) In B. C. 105 Albucius was praetor in Sardinia, and in consequence of some insignificant success which he had gained over some robbers, he celebrated a triumph in the province. On his return to Rome, he applied to the senate for the honour of a supplicatio, but this was refused, and he was accused in B. C. 103 of repetundae by C. Julius Caesar, and condemned. Cn. Pompeius Strabo had offered himself as the accuser, but he was not allowed to conduct the prosecution, because he had been the quaestor of Albucius. (*De Prov. Cons.* 7, *in Pison.* 38, *Div. in Caecil.* 19, *de Off.* ii. 14.) After his condemnation, he retired to Athens and pursued the study of philosophy. (*Tusc.* v. 37.) He left behind him some orations, which had been read by Cicero. (*Brut.* 35.)

Varro (*de Re Rust.* iii. 2. § 17) speaks of some satires by L. Albucius written in the style of Lucilius; he appears to be the same person as Titus.

C. ALBU'CIUS SILAS. [SILAS.]

ALBUS OVI'DIUS JUVENTI'NUS. [JUVENTINUS.]

ALCAEUS (Ἀλκαῖος). 1. A son of Perseus and Andromeda, and married to Hipponome, the daughter of Menoeceus of Thebes, by whom he became the father of Amphytrion and Anaxo. (Apollod. ii. 4. § 5; Schol. *ad Eurip. Hecub.* 886.) According to Pausanias (viii. 14. § 2) his wife's name was Laonome, a daughter of the Arcadian Guneus, or Lysidice, a daughter of Pelops.

2. According to Diodorus (i. 14) the original name of Heracles, given him on account of his descent from Alcaeus, the son of Perseus. [HERACLES.]

3. A son of Heracles by a female slave of Jardanus, from whom the dynasty of the Heraclids in Lydia were believed to be descended. (Herod. i. 7.) Diodorus (iv. 31) calls this son of Heracles, Cleolaus. (Comp. Hellanicus, *ap. Steph. Byz. s. v.* Ἀκέλη; Wesseling, *ad Diod. l. c.*)

4. According to Diodorus (v. 79) a general of Rhadamanthys, who presented him with the island

of Paros. Apollodorus (ii. 5. § 9) relates that he was a son of Androgeus (the son of Minos) and brother of Sthenelus, and that when Heracles, on his expedition to fetch the girdle of Ares, which was in the possession of the queen of the Amazons, arrived at Paros, some of his companions were slain by the sons of Minos, residing there. Heracles, in his anger, slew the descendants of Minos, except Alcaeus and Sthenelus, whom he took with him, and to whom he afterwards assigned the island of Thasus as their habitation. [L. S.]

ALCAEUS (Ἀλκαῖος), of MESSENE, the author of a number of epigrams in the Greek anthology, from some of which his date may be easily fixed. He was contemporary with Philip III., king of Macedonia, and son of Demetrius, against whom several of his epigrams are pointed, apparently from patriotic feelings. One of these epigrams, however, gave even more offence to the Roman general, Flamininus, than to Philip, on account of the author's ascribing the victory of Cynoscephalae to the Aetolians as much as to the Romans. Philip contented himself with writing an epigram in reply to that of Alcaeus, in which he gave the Messenian a very broad hint of the fate he might expect if he fell into his hands. (Plut. *Flamin.* 9.) This reply has singularly enough led Salmasius (*De Cruce*, p. 449, ap. Fabric. *Biblioth. Graec.* ii. p. 88) to suppose that Alcaeus was actually crucified. In another epigram, in praise of Flamininus, the mention of the Roman general's name, Titus, led Tzetzes (*Proleg. in Lycophron*) into the error of imagining the existence of an epigrammatist named Alcaeus under the emperor Titus. Those epigrams of Alcaeus which bear internal evidence of their date, were written between the years 219 and 196 B. C.

Of the twenty-two epigrams in the Greek Anthology which bear the name of "Alcaeus," two have the word "Mytilenaeus" added to it; but Jacobs seems to be perfectly right in taking this to be the addition of some ignorant copyist. Others bear the name of "Alcaeus Messenius," and some of Alcaeus alone. But in the last class there are several which must, from internal evidence, have been written by Alcaeus of Messene, and, in fact, there seems no reason to doubt his being the author of the whole twenty-two.

There are mentioned as contemporaries of Alcaeus, two other persons of the same name, one of them an Epicurean philosopher, who was expelled from Rome by a decree of the senate about 173 or 154 B. C. (Perizon. *ad Aelian. V. H.* ix. 22; Athen. xii. p. 547, A.; Suidas, *s. v.* Ἐπίκουρος): the other is incidentally spoken of by Polybius as being accustomed to ridicule the grammarian Isocrates. (Polyb. xxxii. 6; B. C. 160.) It is just possible that these two persons, of whom nothing further is known, may have been identical with each other, and with the epigrammatist.

(Jacobs, *Anthol. Graec.* xiii. pp. 836-838; there is a reference to Alcaeus of Messene in Eusebius, *Praepar. Evang.* x. 2.) [P. S.]

ALCAEUS (Ἀλκαῖος), of MYTILENE, in the island of Lesbos, the earliest of the Aeolian lyric poets, began to flourish in the 42nd Olympiad when a contest had commenced between the nobles and the people in his native state. Alcaeus belonged by birth to the former party, and warmly espoused their cause. In the second year of the 42nd Olympiad (B. C. 611), we find the brothers of Alcaeus, namely, Cicis and Antimenidas, fighting under Pittacus against Melanchrus, who is described as the tyrant of Lesbos, and who fell in the conflict. (Diog. Laert. i. 74, 79; Strab. xiii. p. 617; Suidas, *s. v.* Κίκις and Πίττακος; Etymol. M. p. 513, *s. v.* Κίθαρος, instead of Κίκις; Clinton, *Fasti*, i. p. 216.) Alcaeus does not appear to have taken part with his brothers on this occasion: on the contrary, he speaks of Melanchrus in terms of high praise. (Fr. 7, p. 426, Blomfield.) Alcaeus is mentioned in connexion with the war in Troas, between the Athenians and Mytilenaeans for the possession of Sigeum. (B. C. 606.) Though Pittacus, who commanded the army of Mytilene, slew with his own hand the leader of the Athenians, Phrynon, an Olympic victor, the Mytilenaeans were defeated, and Alcaeus incurred the disgrace of leaving his arms behind on the field of battle; these arms were hung up as a trophy by the Athenians in the temple of Pallas at Sigeum. (Herod. v. 95; Plut. *de Herod. Malig.* s. 15, p. 858; Strab. xiii. pp. 599, 600; Euseb. *Chron.* Olym. xliii. 3; Clinton, *Fasti*, i. p. 219.) His sending home the news of this disaster in a poem, addressed to his friend Melanippus (Fr. 56, p. 438, Blomf.), seems to shew that he had a reputation for courage, such as a single disaster could not endanger; and accordingly we find him spoken of by ancient writers as a brave and skilful warrior. (Anthol. Palat. ix. 184; Cic. *Tusc. Disp.* iv. 33; Hor. *Carm.* i. 32. 6; Athen. xv. p. 687.) He thought that his lyre was best employed in animating his friends to warlike deeds, and his house is described by himself as furnished with the weapons of war rather than with the instruments of his art. (Athen. xiv. p. 627; Fr. 24, p. 430, Blomf.) During the period which followed the war about Sigeum, the contest between the nobles and the people of Mytilene was brought to a crisis; and the people, headed by a succession of leaders, who are called tyrants, and among whom are mentioned the names of Myrsilus, Megalagyrus, and the Cleanactids, succeeded in driving the nobles into exile. During this civil war Alcaeus engaged actively on the side of the nobles, whose spirits he endeavoured to cheer by a number of most animated odes full of invectives against the tyrants; and after the defeat of his party, he, with his brother Antimenidas, led them again in an attempt to regain their country. To oppose this attempt Pittacus was unanimously chosen by the people as αἰσυμνήτης (dictator) or tyrant. He held his office for ten years (B. C. 589—579), and during that time he defeated all the efforts of the exiled nobles, and established the constitution on a popular basis; and then he resigned his power. (Strab. xiii. p. 617; Alcaeus, *Fr.* 23, p. 230, Blomf.; Arist. *Rep.* iii. 9. § 5, or iii. 14; Plut. *Amat.* § 18, p. 763; Diog. Laert. i. 79; Dionys. v. p. 336, Sylb.) [PITTACUS.]

Notwithstanding the invectives of Alcaeus against him, Pittacus is said to have set him at liberty when he had been taken prisoner, saying that "forgiveness is better than revenge." (Diog. Laert. i. 76; Valer. Max. iv. 1. § 6.) Alcaeus has not escaped the suspicion of being moved by personal ambition in his opposition to Pittacus. (Strab. xiii. p. 617.) When Alcaeus and Antimenidas perceived that all hope of their restoration to Mytilene was gone, they travelled over different countries. Alcaeus visited Egypt (Strab. i. p. 37),

and he appears to have written poems in which his adventures by sea were described. (Hor. *Carm.* ii. 13. 28.) Antimenidas entered the service of the king of Babylon, and performed an exploit which was celebrated by Alcaeus. (Strab. xiii. p. 617, Fr. 33, p. 433, Blomf.) Nothing is known of the life of Alcaeus after this period; but from the political state of Mytilene it is most probable that he died in exile.

Among the nine principal lyric poets of Greece some ancient writers assign the first place, others the second, to Alcaeus. His writings present to us the Aeolian lyric at its highest point. But their circulation in Greece seems to have been limited by the strangeness of the Aeolic dialect, and perhaps their loss to us may be partly attributed to the same cause. Two recensions of the works of Alcaeus were made by the grammarians Aristarchus and Aristophanes. Some fragments of his poems which remain, and the excellent imitations of Horace, enable us to understand something of their character.

His poems, which consisted of at least ten books (Athen. xi. p. 481), were called in general Odes, Hymns, or Songs (ᾄσματα). Those which have received the highest praise are his warlike or patriotic odes referring to the factions of his state στασιωτικὰ or διχοστασιαστικὰ, the "Alcaei minaces Camoenae" of Horace. (*Carm.* ii. 13. 27; Quintil. x. 1. § 63; Dionys. *de Vet. Script. Ecus.* ii. 8, p. 73, Sylb.) Among the fragments of these are the commencement of a song of exultation over the death of Myrsilus (Fr. 4, Blomf.), and part of a comparison of his ruined party to a disabled ship (Fr. 2, Blomf.), both of which are finely imitated by Horace. (*Carm.* i. 37, i. 14.) Many fragments are preserved, especially by Athenaeus (x. pp. 429, 430), in which the poet sings the praises of wine. (Fr. 1, 3, 16, 18, 20, Blomf.; comp. Hor. *Carm.* i. 9. 18.) Müller remarks, that "it may be doubted whether Alcaeus composed a separate class of drinking songs (συμποτικὰ); ... it is more probable that he connected every exhortation to drink with some reflection, either upon the particular circumstances of the time, or upon man's destiny in general." Of his erotic poems we have but few remains. Among them were some addressed to Sappho; one of which, with Sappho's reply, is preserved by Aristotle (*Rhet.* i. 9; Fr. 38, Blomf.; Sappho, fr. 30), and others to beautiful youths. (Hor. *Carm.* i. 32. 10; Cic. *de Nat. Deor.* i. 28, *Tusc. Quaest.* iv. 33.) Most of his remaining poems are religious hymns and epigrams. Many of his poems are addressed to his friends individually.

The poetry of Alcaeus is always impassioned. Not only with him, but with the Aeolic school in general, poetry was not a mere art, but the plain and warm outpouring of the writer's inmost feelings.

The metres of Alcaeus were generally lively, and his poems seem to have been constructed in short single strophes, in all of which the corresponding lines were of the same metre, as in the odes of Horace. He is said to have invented the well-known Alcaic strophe.

His likeness is preserved, together with that of Pittacus, on a brass coin of Mytilene in the Royal Museum at Paris, which is engraved by Visconti. (*Icon.* Pl. iii. No. 3.)

The fragments of Alcaeus were first collected by Mich. Neander in his "Aristologia Pindarica," Basil. 1556, 8vo., then by Henry Stephens in his collection of the fragments of the nine chief lyric poets of Greece (1557), of which there are several editions, and by Fulvius Ursinus, 1568, 8vo. The more modern collections are those by Jani, Halae San. 1780—1782, 4to.; by Strange, Halle, 1810, 8vo.; by Blomfield, in the "Museum Criticum," vol. i. p. 421, &c., Camb. 1826, reprinted in Gaisford's "Poetae Graeci Minores;" and the most complete edition is that of Matthiae, "Alcaei Mytilenaei reliquiae," Lips. 1827. Additional fragments have been printed in the Rhenish Museum for 1829, 1833, and 1835; in Jahn's "Jahrbüch. für Philolog." for 1830; and in Cramer's "Anecdota Graeca," vol. i. Oxf. 1835.

(Bode, *Geschichte der Lyrischen Dichtkunst der Hellenen*, ii. p. 378, &c.) [P. S.]

ALCAEUS (Ἀλκαῖος), the son of Miccus, was a native of MYTILENE, according to Suidas, who may, however, have confounded him in this point with the lyric poet. He is found exhibiting at Athens as a poet of the old comedy, or rather of that mixed comedy, which formed the transition between the old and the middle. In B. C. 388, he brought forward a play entitled Πασιφάη, in the same contest in which Aristophanes exhibited his second Plutus, but, if the meaning of Suidas is rightly understood, he obtained only the fifth place. He left ten plays, of which some fragments remain, and the following titles are known, Ἀδελφαί μοιχευομέναι, Γανυμήδης, Ενδυμίων, Ἱερὸς γάμος, Καλλιστῶ, Κωμῳδοτραγῳδία, Παλαίστρα.

Alcaeus, a tragic poet, mentioned by Fabricius (*Biblioth. Graec.* ii. p. 282), does not appear to be a different person from Alcaeus the comedian. The mistake of calling him a tragic poet arose simply from an erroneous reading of the title of his "Comoedo-tragoedia."

(The Greek Argument to the Plutus; Suidas, *s. v.*; Pollux, x. 1; Casaubon on Athen. iii. p. 206; Meineke, *Fragm. Comic. Graec.* i. p. 244, ii. p. 824; Bode, *Geschichte der Dramatischen Dichtkunst der Hellenen*, ii. p. 386.) [P. S.]

ALCA'MENES (Ἀλκαμένης), king of Sparta, 10th of the Agids, son of Teleclus, commanded, according to Pausanias, in the night-expedition against Ampheia, which commenced the first Messenian war, but died before its 4th year. This would fix the 38 years assigned him by Apollodorus, about 779 to 742 B. C. In his reign Helos was taken, a place near the mouth of the Eurotas, the last independent hold most likely of the old Achaean population, and the supposed origin of the term Helot. (Paus. iii. 2. § 7, iv. 4. § 3, 5. § 3; Herod. vii. 204; Plut. *Apophth. Lac.*) [A. H. C.]

ALCA'MENES (Ἀλκαμένης), the son of Sthenelaides, whom Agis appointed as harmost of the Lesbians, when they wished to revolt from the Athenians in B. C. 412. When Alcamenes put to sea with twenty-one ships to sail to Chios, he was pursued by the Athenian fleet off the Isthmus of Corinth, and driven on shore. The Athenians attacked the ships when on shore, and Alcamenes was killed in the engagement. (Thuc. viii. 5, 10.)

ALCA'MENES (Ἀλκαμένης), a distinguished statuary and sculptor, a native of Athens. (Plin. *H. N.* xxxvi. 5. s. 4.) Suidas (*s. v.*) calls him a Lemnian (if by Alcamenes he means the artist). This K. O. Müller (*Arch. der Kunst.* p. 96) interprets to mean that he was a cleruchus, or holder of one of the κλῆροι in Lemnos. Voss, who is followed by Thiersch (*Epochen der bild. Kunst*, p. 130), conjectured that the true reading is Λίμνιος,

and accordingly that Alcamenes was born in the district called the Λίμναι, which is in some degree confirmed by his having made a statue of Dionysus in gold and ivory to adorn a temple of that god in the Lenaeum, a part of the Limnae. (Paus. i. 20. § 2.) He was the most famous of the pupils of Phidias, but was not so close an imitator of his master as Agoracritus. Like his fellow-pupil, he exercised his talent chiefly in making statues of the deities. By ancient writers he is ranked amongst the most distinguished artists, and is considered by Pausanias second only to Phidias. (Quintil. xii. 10. § 8; Dionys. *De Demosth. acum.* vol. vi. p. 1108, ed. Reiske; Paus. v. 10. § 2.) He flourished from about Ol. 84 (Plin. *H. N.* xxxiv. 8. s. 19) to Ol. 95 (B. C. 444-400). Pliny's date is confirmed by Pausanias, who says (viii. 9. § 1), that Praxiteles flourished in the third generation after Alcamenes; and Praxiteles, as Pliny tells us, flourished about Ol. 104 (B. C. 364). The last works of his which we hear of, were the colossal statues of Athene and Hercules, which Thrasybulus erected in the temple of Hercules at Thebes after the expulsion of the tyrants from Athens. (B. C. 403.) The most beautiful and renowned of the works of Alcamenes was a statue of Venus, called from the place where it was set up, Ἡ ἐν κήποις Ἀφροδίτη. (Lucian, *Imagines*, 4, 6; Paus. i. 19. § 2.) It is said that Phidias himself put the finishing touches to this work. (Plin. *H. N.* xxxvi. 5. s. 4.) The breasts, cheeks, and hands were especially admired. It has been supposed by some that this was the Venus for which he gained the prize over Agoracritus. There is no direct evidence of this, and it is scarcely consistent with what Pliny says, that Alcamenes owed his success more to the favouritism of his fellow-citizens than to the excellence of his statue. Another celebrated specimen of his genius was the western pediment of the temple at Olympia, ornamented with a representation of the battle between the Centaurs and the Lapithae. (Paus. v. 10. § 2.) Other works of his were: a statue of Mars in the temple of that god at Athens (Paus. i. 8. § 5); a statue of Hephaestus, in which the lameness of the god was so ingeniously represented as not to give the appearance of deformity (Cic. *De Nat. Deor.* i. 30; Val. Max. viii. 11. ext. 3); an Aesculapius at Mantineia (Paus. viii. 9. § 1); a three-formed Hecate (the first of the kind), and a Procne in the Acropolis at Athens (Paus. ii. 30. § 2, i. 24. § 3); and a bronze statue of a victor in the Pentathlon. (Plin. xxxiv. 8. s. 19.) A story of very doubtful credibility is told by Tzetzes (*Chil.* viii. 193), that Alcamenes and Phidias contended in making a statue of Athene, and that before the statues were erected in their destined elevated position, that of Alcamenes was the most admired on account of its delicate finish; but that, when set up, the effect of the more strongly defined features in that of Phidias caused the Athenians to change their opinion.

On a Roman anaglyph in the villa Albani there is the following inscription:

Q. Lollius Alcamenes
Dec. et Duumvir.

If this contains the name of the artist, he would seem to have been a descendant of an Alcamenes, who had been the slave and afterwards the freedman of one of the Lollian family, and to have attained to the dignity of decurio and duumvir in some municipium. He perhaps exercised the art of carving as an amateur. (Winckelmann, viii. 4, 5.) [C. P. M.]

ALCANDER (Ἄλκανδρος). There are three mythical personages of this name, who are mentioned respectively in Hom. *Il.* v. 678; Virg. *Aen.* ix. 766; Antonin. Lib. 14. A female Alcandra occurs in the *Od.* iv. 125. [L. S.]

ALCANDER (Ἄλκανδρος), a young Spartan, who attacked Lycurgus and thrust out one of his eyes, when his fellow-citizens were discontented with the laws he proposed. His mangled face, however, produced shame and repentance in his enemies, and they delivered up Alcander to him to be punished as he thought fit. But Lycurgus pardoned his outrage, and thus converted him into one of his warmest friends. (Plut. *Lyc.* 11; Aelian, *V. H.* xiii. 23; Val. Max. v. 3. § ext. 2.)

ALCA'THOE or ALCI'THOE (Ἀλκαθόη or Ἀλκιθόη), a daughter of Minyas, and sister of Leucippe and Arsippe. Instead of Arsippe, Aelian (*V. H.* iii. 42) calls the latter Aristippa, and Plutarch (*Quaest. Gr.* 38) Arsinoë. At the time when the worship of Dionysus was introduced into Boeotia, and while the other women and maidens were revelling and ranging over the mountains in Bacchic joy, these two sisters alone remained at home, devoting themselves to their usual occupations, and thus profaning the days sacred to the god. Dionysus punished them by changing them into bats, and their work into vines. (Ov. *Met.* iv. 1—40, 390—415.) Plutarch, Aelian, and Antoninus Liberalis, though with some differences in the detail, relate that Dionysus appeared to the sisters in the form of a maiden, and invited them to partake in the Dionysiac mysteries. When this request was not complied with, the god metamorphosed himself successively into a bull, a lion, and a panther, and the sisters were seized with madness. In this state they were eager to honour the god, and Leucippe, who was chosen by lot to offer a sacrifice to Dionysus, gave up her own son Hippasus to be torn to pieces. In extreme Bacchic frenzy the sisters now roamed over the mountains, until at last Hermes changed them into birds. Plutarch adds that down to his time the men of Orchomenos descended from that family were called ψολόεις, that is, mourners, and the women ὀλεῖαι or αἰολεῖαι, that is, the destroyers. In what manner the neglect of the Dionysiac worship on the part of Alcathoë and her sister was atoned for every year at the festival of the Agrionia, see *Dict. of Ant. s. v.* Ἀγριώνια; comp. Buttmann, *Mythолog.* ii. p. 201, &c. [L. S.]

ALCA'THOUS (Ἄλκάθοος). 1. A son of Pelops and Hippodameia, brother of Atreus and Thyestes, first married Pyrgo and afterwards Euaechme, and was the father of Echepolis, Callipolis, Iphinoë, Periboea, and Automedusa. (Paus. i. 42. § 1, 4, 43. § 4; Apollod. ii. 4. § 11, iii. 12. § 7.) Pausanias (i. 41. § 4) relates that, after Euippus, the son of king Megareus, was destroyed by the Cythaeronian lion, Megareus, whose elder son Timalcus had likewise fallen by the hands of Theseus, offered his daughter Euaechme and his kingdom to him who should slay that lion. Alcathous undertook the task, conquered the lion, and thus obtained Euaechme for his wife, and afterwards became the successor of Megareus. In gratitude for this success, he built at Megara a temple of Artemis Agrotera and Apollo Agraeus. He also restored the walls of Megara, which had

been destroyed by the Cretans. (Paus. i. 41. § 5.) In this work he was said to have been assisted by Apollo, and the stone, upon which the god used to place his lyre while he was at work, was even in late times believed, when struck, to give forth a sound similar to that of a lyre. (Paus. i. 42. § 1; Ov. *Met.* viii. 15, &c.; Virg. *Cir.* 105; Theogn. 751.) Echepolis, one of the sons of Alcathous, was killed during the Calydonian hunt in Aetolia, and when his brother Callipolis hastened to carry the sad tidings to his father, he found him engaged in offering a sacrifice to Apollo, and thinking it unfit to offer sacrifices at such a moment, he snatched away the wood from the altar. Alcathous imagining this to be an act of sacrilegious wantonness, killed his son on the spot with a piece of wood. (Paus. i. 42. § 7.) The acropolis of Megara was called by a name derived from that of Alcathous. (i. 42. § 7.)

2. A son of Porthaon and Euryte, who was slain by Tydeus. (Apollod. i. 7. § 10, 8. § 5; Diod. iv. 65.)

3. A son of Aesyetes and husband of Hippodameia, the daughter of Anchises and sister of Aeneas, who was educated in his house. (Hom. *Il.* xiii. 466.) In the war of Troy he was one of the Trojan leaders, and was one of the handsomest and bravest among them. (*Il.* xii. 93, xiii. 427.) He was slain by Idomeneus with the assistance of Poseidon, who struck Alcathous with blindness and paralyzed his limbs so that he could not flee. (*Il.* xiii. 433, &c.)—Another personage of this name is mentioned by Virgil, *Aen.* x. 747. [L. S.]

ALCEIDES (Ἀλκείδης), according to some accounts the name which Heracles originally bore (Apollod. ii. 4. § 12), while, according to Diodorus, his original name was ALCAEUS. [L. S.]

ALCESTIS or ALCESTE (Ἄλκηστις or Ἀλκέστη), a daughter of Pelias and Anaxibia, and mother of Eumelus and Admetus. (Apollod. i. 9. § 10, 15.) Homer (*Il.* ii. 715) calls her the fairest among the daughters of Pelias. When Admetus, king of Pherae, sued for her hand, Pelias, in order to get rid of the numerous suitors, declared that he would give his daughter to him only who should come to his court in a chariot drawn by lions and boars. This was accomplished by Admetus, with the aid of Apollo. For the further story, see ADMETUS. The sacrifice of herself for Admetus was highly celebrated in antiquity. (Aelian, *V. H.* xiv. 45, *Animal.* i. 15; Philostr. *Her.* ii. 4; Ov. *Ars Am.* iii. 19; Eurip. *Alcestis.*) Towards her father, too, she shewed her filial affection, for, at least, according to Diodorus (iv. 52; comp. however, Palaeph. *De incredib.* 41), she did not share in the crime of her sisters, who murdered their father.

Ancient as well as modern critics have attempted to explain the return of Alcestis to life in a rationalistic manner, by supposing that during a severe illness she was restored to life by a physician of the name of Heracles. (Palaeph. *l. c.*; Plut. *Amator.* p. 761.) Alcestis was represented on the chest of Cypselus, in a group shewing the funeral solemnities of Pelias. (Paus. v. 17. § 4.) In the museum of Florence there is an alto relievo, the work of Cleomenes, which is believed to represent Alcestis devoting herself to death. (Meyer, *Gesch. der bildend. Künste*, i. p. 162, ii. 159.) [L. S.]

A'LCETAS (Ἀλκέτας), whose age is unknown, was the author of a work on the offerings (*ἀναθήματα*) in Delphi, of which Athenaeus quotes the second book. (xiii. p. 591, c.)

A'LCETAS I. (Ἀλκέτας), king of EPIRUS, was the son of Tharypus. For some reason or other, which we are not informed of, he was expelled from his kingdom, and took refuge with the elder Dionysius, tyrant of Syracuse, by whom he was reinstated. After his restoration we find him the ally of the Athenians, and of Jason, the Tagus of Thessaly. In B. C. 373, he appeared at Athens with Jason, for the purpose of defending Timotheus, who, through their influence, was acquitted. On his death the kingdom, which till then had been governed by one king, was divided between his two sons, Neoptolemus and Arybbas or Arymbas. Diodorus (xix. 88) calls him Arybilus. (Paus. i. 11. § 3; Dem. *Timoth.* pp. 1187, 1190; Diod. xv. 13. 36.) [C. P. M.]

A'LCETAS II., king of EPIRUS, was the son of Arymbas, and grandson of Alcetas I. On account of his ungovernable temper, he was banished by his father, who appointed his younger son, Aeacides, to succeed him. On the death of Aeacides, who was killed in a battle fought with Cassander B. C. 313, the Epirots recalled Alcetas. Cassander sent an army against him under the command of Lyciscus, but soon after entered into an alliance with him (B. C. 312). The Epirots, incensed at the outrages of Alcetas, rose against him and put him to death, together with his two sons; on which Pyrrhus, the son of Aeacides, was placed upon the throne by his protector Glaucias, king of the Illyrians, B. C. 307. (Paus. i. 11. § 5; Diod. xix. 88, 89; Plut. *Pyrrh.* 3.) [C. P. M.]

A'LCETAS (Ἀλκέτας), the eighth king of MACEDONIA, counting from Caranus, and the fifth, counting from Perdiccas, reigned, according to Eusebius, twenty-nine years. He was the father of Amyntas I., who reigned in the latter part of the sixth century B. C. (Herod. viii. 139.)

A'LCETAS (Ἀλκέτας), the brother of PERDICCAS and son of Orontes, is first mentioned as one of Alexander's generals in his Indian expedition. (Arrian, iv. 27.) On the death of Alexander, he espoused his brother's party, and, at his orders, murdered in B. C. 322 Cyane, the half-sister of Alexander the Great, when she wished to marry her daughter Eurydice to Philip Arrhidaeus. (Diod. xix. 52; Polyaen. viii. 60; Arrian, *ap. Phot.* p. 70, ed. Bekker.) At the time of Perdiccas' murder in Egypt in 321, Alcetas was with Eumenes in Asia Minor engaged against Craterus; and the army of Perdiccas, which had revolted from him and joined Ptolemy, condemned Alcetas and all the partizans of his brother to death. The war against Alcetas, who had now left Eumenes and united his forces with those of Attalus, was entrusted to Antigonus. Alcetas and Attalus were defeated in Pisidia in 320, and Alcetas retreated to Termessus. He was surrendered by the elder inhabitants to Antigonus, and, to avoid falling into his hands alive, slew himself. (Diod. xviii. 29, 37, 44—46; Justin, xiii. 6, 8; Arrian, *ap. Phot. l. c.*)

ALCIBI'ADES (Ἀλκιβιάδης), the son of Cleinias, was born at Athens about B. C. 450, or a little earlier. His father fell at Coroneia B. C. 447, leaving Alcibiades and a younger son. (Plat. *Protag.* p. 320, a.) The last campaign of the war with Potidaea was in B. C. 429. Now as Alcibiades served in this war, and the young Athenians were not sent out on foreign military service before they

had attained their 20th year, he could not have been born later than B.C. 449. If he served in the first campaign (B. C. 432), he must have been at least five years old at the time of his father's death. Nepos (*Alcib.* 10) says he was about forty years old at the time of his death (B. C. 404), and his mistake has been copied by Mitford.

Alcibiades was connected by birth with the noblest families of Athens. Through his father he traced his descent from Eurysaces, the son of Ajax (Plat. *Alcib.* I. p. 121), and through him from Aeacus and Zeus. His mother, Deinomache, was the daughter of Megacles, the head of the house of the Alcmaeonids.* Thus on both sides he had hereditary claims on the attachment of the people; for his paternal grandfather, Alcibiades, took a prominent part in the expulsion of the Peisistratids (Isocrat. *De Big.* 10), and his mother was descended from Cleisthenes, the friend of the commonalty. His father Cleinias did good service in the Persian war. He fitted out and manned a trireme at his own expense, and greatly distinguished himself in the battle of Artemisium. (Herod. viii. 17.) One of his ancestors of the name of Cleinias earned a less enviable notoriety by taking fraudulent advantage of the Seisachtheia of Solon. The name Alcibiades was of Laconian origin (Thuc. viii. 6), and was derived from the Spartan family to which the ephor Endius belonged, with which that of Alcibiades had been anciently connected by the ties of hospitality. The first who bore the name was the grandfather of the great Alcibiades.

On the death of his father (B. C. 447), Alcibiades was left to the guardianship of his relations Pericles and Ariphron.† Zopyrus, the Thracian, is mentioned as one of his instructors. (Plat. *Alc.* i. p. 122.) From his very boyhood he exhibited signs of that inflexible determination which marked him throughout life.

He was at every period of his life remarkable for the extraordinary beauty of his person, of which he seems to have been exceedingly vain. Even when on military service he carried a shield inlaid with gold and ivory, and bearing the device of Zeus hurling the thunderbolt. When he grew up, he earned a disgraceful notoriety by his amours and debaucheries. At the age of 18 he entered upon the possession of his fortune, which had doubtless been carefully husbanded during his long minority by his guardians. Connected as he was with the most influential families in the city, the inheritor of one of the largest fortunes in Athens (to which he afterwards received a large accession through his marriage with Hipparete, the daughter of Hipponicus‡), gifted with a mind of singular versatility and energy, possessed of great powers of eloquence, and urged on by an ambition which no obstacle could daunt, and which was not over scrupulous as to the means by which its ends were to be gained,—in a city like Athens, amongst a people like the Athenians, (of the leading features of whose character he may not unaptly be regarded as an impersonation,) and in times like those of the Peloponnesian war, Alcibiades found a field singularly well adapted for the exercise and display of his brilliant powers. Accustomed, however, from his boyhood to the flattery of admiring companions and needy parasites, he early imbibed that inordinate vanity and love of distinction, which marked his whole career; and he was thus led to place the most perfect confidence in his own powers long before he had obtained strength of mind sufficient to withstand the seductive influence of the temptations which surrounded him. Socrates saw his vast capabilities, and attempted to win him to the paths of virtue. Their intimacy was strengthened by mutual services. In one of the engagements before Potidaea, Alcibiades was dangerously wounded, but was rescued by Socrates. At the battle of Delium (B. C. 424), Alcibiades, who was mounted, had an opportunity of protecting Socrates from the pursuers. (Plat. *Conviv.* pp. 220, 221; Isocr. *De Big.* 12.) The lessons of the philosopher were not altogether without influence upon his pupil, but the evil tendencies of his character had taken too deep root to render a thorough reformation possible, and he listened more readily to those who advised him to secure by the readiest means the gratification of his desires.

Alcibiades was excessively fond of notoriety and display. At the Olympic games (probably in Ol. 89, B. C. 424) he contended with seven chariots in the same race, and gained the first, second, and fourth prizes. His liberality in discharging the office of trierarch, and in providing for the public amusements, rendered him very popular with the multitude, who were ever ready to excuse, on the score of youthful impetuosity and thoughtlessness, his most violent and extravagant acts, into which he was probably as often led by his love of notoriety as by any other motive. Accounts of various instances of this kind, as his forcible detention of Agatharchus, his violence to his wife Hipparete, his assault upon Taureas, and the audacious manner in which he saved Hegemon from a lawsuit, by openly obliterating the record, are given by Plutarch, Andocides, and Athenaeus. (ix. p. 407.) Even the more prudent citizens thought it safer to connive at his delinquencies, than to exasperate him by punishment. As Aeschylus is made to say by Aristophanes (*Frogs*, 1427), "A lion's whelp ought not to be reared in a city; but if a person rears one, he must let him have his way."

Of the early political life of Alcibiades we hear but little. While Cleon was alive he probably appeared but seldom in the assembly. From allusions which were contained in the Δαιταλεῖς of Aristophanes (acted B. C. 427) it appears that he had already spoken there. (For the story connected with his first appearance in the assembly, see Plutarch, *Alcib.* 10.) At some period or other

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* Demosthenes (*Mid.* p. 561) says, that the mother of Alcibiades was the daughter of Hipponicus, and that his father was connected with the Alcmaeonidae. The latter statement may possibly be true. But it is difficult to explain the former, unless we suppose Demosthenes to have confounded the great Alcibiades with his son.

† Agariste, the mother of Pericles and Ariphon, was the daughter of Hippocrates, whose brother Cleisthenes was the grandfather of Deinomache. (Herod. vi. 131; Isocr. *De Big.* 10; Boeckh, *Explic.* ad Pind. *Pyth.* vii. p. 302.)

‡ He received a portion of 10 talents with his wife, which was to be doubled on the birth of a son. His marriage took place before the battle of Delium (B. C. 424), in which Hipponicus was slain. (Andoc. *Alcib.* p. 30.)

before B. C. 420, he had carried a decree for increasing the tribute paid by the subject allies of Athens, and by his management it was raised to double the amount fixed by Aristeides. After the death of Cleon there was no rival able at all to cope with Alcibiades except Nicias. To the political views of the latter, who was anxious for peace and repose and averse to all plans of foreign conquests, Alcibiades was completely opposed, and his jealousy of the influence and high character of his rival, led him to entertain a very cordial dislike towards him. On one occasion only do we find them united in purpose and feeling, and that was when Hyperbolus threatened one of them with banishment. On this they united their influence, and Hyperbolus himself was ostracised. The date of this occurrence is uncertain.

Alcibiades had been desirous of renewing those ties of hospitality by which his family had been connected with Sparta, but which had been broken off by his grandfather. With this view he vied with Nicias in his good offices towards the Spartan prisoners taken in Sphacteria; but in the negotiations which ended in the peace of 421, the Spartans preferred employing the intervention of Nicias and Laches. Incensed at this slight, Alcibiades threw all his influence into the opposite scale, and in B. C. 420, after tricking the Spartan ambassadors who had come for the purpose of thwarting his plans, brought about an alliance with Argos, Elis, and Mantineia. In 419 he was chosen Strategos, and at the head of a small Athenian force marched into Peloponnesus, and in various ways furthered the interests of the new confederacy. During the next three years he took a prominent part in the complicated negotiations and military operations which were carried on. Whether or not he was the instigator of the unjust expedition against the Melians is not clear; but he was at any rate the author of the decree for their barbarous punishment, and himself purchased a Melian woman, by whom he had a son.

In B. C. 415 Alcibiades appears as the foremost among the advocates of the Sicilian expedition (Thuc. vi.), which his ambition led him to believe would be a step towards the conquest of Italy, Carthage, and the Peloponnesus. (Thuc. vi. 90.) While the preparations for the expedition were going on, there occurred the mysterious mutilation of the Hermes-busts A man named Pythonicus charged Alcibiades with having divulged and profaned the Eleusinian mysteries; and another man, Androcles, endeavoured to connect this and similar offences with the mutilation of the Hermae. In spite of his demands for an investigation, Alcibiades was sent out with Nicias and Lamachus in command of the fleet, but was recalled before he could carry out the plan of operations which at his suggestion had been adopted, namely, to endeavour to win over the Greek towns in Sicily, except Syracuse and Selinus, and excite the native Sicels to revolt, and then attack Syracuse. He was allowed to accompany the Salaminia in his own galley, but managed to escape at Thurii, from which place he crossed over to Cyllene, and thence proceeded to Sparta at the invitation of the Spartan government. He now appeared as the avowed enemy of his country; disclosed to the Spartans the plans of the Athenians, and recommended them to send Gylippus to Syracuse, and to fortify Decelcia. (Thuc. vi. 88, &c., vii. 18, 27, 28.) Before he left Sicily he had managed to defeat a plan which had been laid for the acquisition of Messana. At Athens sentence of death was passed upon him, his property confiscated, and a curse pronounced upon him by the ministers of religion. At Sparta he rendered himself popular by the facility with which he adopted the Spartan manners. Through his instrumentality many of the Asiatic allies of Athens were induced to revolt, and an alliance was brought about with Tissaphernes (Thuc. viii. 6, &c.); but the machinations of his enemy Agis [AGIS II.] induced him to abandon the Spartans and take refuge with Tissaphernes (B. C. 412), whose favour he soon gained by his unrivalled talents for social intercourse. The estrangement of Tissaphernes from his Spartan allies ensued. Alcibiades, the enemy of Sparta, wished to return to Athens. He accordingly entered into correspondence with the most influential persons in the Athenian fleet at Samos, offering to bring over Tissaphernes to an alliance with Athens, but making it a condition, that oligarchy should be established there. This coinciding with the wishes of those with whom he was negotiating, those political movements were set on foot by Peisander, which ended (B. C. 411) in the establishmennt of the Four Hundred. The oligarchs, however, finding he could not perform his promises with respect to Tissaphernes, and conscious that he had at heart no real liking for an oligarchy, would not recall him. But the soldiers in the armament at Samos, headed by Thrasybulus and Thrasyllus, declared their resolution to restore democracy, and passed a vote, by which Alcibiades was pardoned and recalled, and appointed one of their generals. He conferred an important benefit on his country, by restraining the soldiers from returning at once to Athens and so commencing a civil war; and in the course of the same year the oligarchy was overthrown without their assistance. Alcibiades and the other exiles were recalled, but for the next four years he remained abroad, and under his command the Athenians gained the victories of Cynossema, Abydos,* and Cyzicus, and got possession of Chalcedon and Byzantium. In B. C. 407, he returned to Athens, where he was received with great enthusiasm. The records of the proceedings against him were sunk in the sea, his property was restored, the priests were ordered to recant their curses, and he was appointed commander-in-chief of all the land and sea forces. (Diod. xiii. 69; Plut. *Alc.* 33; Xen. *Hell.* i. 4. § 13—20.) He signalised his return by conducting the mystic procession to Eleusis, which had been interrupted since the occupation of Decelcia. But his unsuccessful expedition against Andros and the defeat at Notium, occasioned during his absence by the imprudence of his lieutenant, Antiochus, who brought on an engagement against his orders, furnished his enemies with a handle against him, and he was superseded in his command. (B. C. 406.)

Thinking that Athens would scarcely be a safe place for him, Alcibiades went into voluntary exile

* Shortly after the victory at Abydos, Alcibiades paid a visit to Tissaphernes, who had arrived in the neighbourhood of the Hellespont, but was arrested by him and sent to Sardis. After a month's imprisonment, however, he succeeded in making his escape. (Xen. *Hellen.* i. 1. § 9.)

to his fortified domain at Bisanthe in the Thracian Chersonesus. He collected a band of mercenaries, and made war on the neighbouring Thracian tribes, by which means he considerably enriched himself, and afforded protection to the neighbouring Greek cities. Before the fatal battle of Aegos-Potami (B. C. 405), he gave an ineffectual warning to the Athenian generals. After the establishment of the tyranny of the Thirty (B. C. 404), he was condemned to banishment. Upon this he took refuge with Pharnabazus, and was about to proceed to the court of Artaxerxes, when one night his house was surrounded by a band of armed men, and set on fire. He rushed out sword in hand, but fell, pierced with arrows. (B. C. 404.) According to Diodorus and Ephorus (Diod. xiv. 11) the assassins were emissaries of Pharnabazus, who had been led to this step either by his own jealousy of Alcibiades, or by the instigation of the Spartans. It is more probable that they were either employed by the Spartans, or (according to one account in Plutarch) by the brothers of a lady whom Alcibiades had seduced. His corpse was taken up and buried by his mistress Timandra. Athenaeus (xiii. p. 574) mentions a monument erected to his memory at Melissa, the place of his death, and a statue of him erected thereon by the emperor Hadrian, who also instituted certain yearly sacrifices in his honour. He left a son by his wife Hipparete, named Alcibiades, who never distinguished himself. It was for him that Isocrates wrote the speech *Περὶ τοῦ Ζεύγους*. Two of Lysias's speeches (xiv. and xv.) are directed against him. The fortune which he left behind him turned out to be smaller than his patrimony. (Plut. *Alcib.* and *Nicias;* Thucyd. lib. v.—viii.; Xenophon, *Hellen.* lib. i. ii.; Andoc. *in Alcib.* and *de Myster.;* Isocr. *De Bigis;* Nepos, *Alcib.;* Diod. xii. 78—84, xiii. 2—5, 37—41, 45, 46, 49—51, 64—73; Athen. i. p. 3, iv. p. 184, v. pp. 215, 216, ix. p. 407, xi. p. 506, xii. pp. 525, 534, 535, xiii. pp. 574, 575.) [C. P. M.]

ALCIBI'ADES (*Ἀλκιβιάδης*), a Spartan exile, was restored to his country about B. C. 184, by the Achaeans, but was ungrateful enough to go as ambassador from Sparta to Rome, in order to accuse Philopoemen and the Achaeans. (Polyb. xxiii. 4, 11, 12, xxiv. 4; Liv. xxxix. 35.)

ALCI'DAMAS (*Ἀλκιδάμας*), a Greek rhetorician, was a native of Elaea in Aeolis, in Asia Minor. (Quintil. iii. 1. § 10, with Spalding's note.) He was a pupil of Gorgias, and resided at Athens between the years B. C. 432 and 411. Here he gave instructions in eloquence, according to Eudocia (p. 100), as the successor of his master, and was the last of that sophistical school, with which the only object of eloquence was to please the hearers by the pomp and brilliancy of words. That the works of Alcidamas bore the strongest marks of this character of his school is stated by Aristotle (*Rhet.* iii. 3. § 8), who censures his pompous diction and extravagant use of poetical epithets and phrases, and by Dionysius (*De Isaeo*, 19), who calls his style vulgar and inflated. He is said to have been an opponent of Isocrates (Tzetz. *Chil.* xi. 672), but whether this statement refers to real personal enmity, or whether it is merely an inference from the fact, that Alcidamas condemned the practice of writing orations for the purpose of delivering them, is uncertain.

The ancients mention several works of Alcidamas, such as an Eulogy on Death, in which he enumerated the evils of human life, and of which Cicero seems to speak with great praise (*Tusc.* i. 48); a shew-speech, called *λόγος Μεσσηνιακός* (Aristot. *Rhet.* i. 13. § 5); a work on music (Suidas, *s. v.* *Ἀλκιδάμας*); and some scientific works, viz. one on rhetoric (*τέχνη ῥητορική*, Plut. *Demosth.* 5), and another called *λόγος φυσικός* (Diog. Laert. viii. 56); but all of them are now lost. Tzetzes (*Chil.* xi. 752) had still before him several orations of Alcidamas, but we now possess only two declamations which go under his name. 1. *Ὀδυσσεύς, ἢ κατὰ Παλαμήδους προδοσίας*, in which Odysseus is made to accuse Palamedes of treachery to the cause of the Greeks during the siege of Troy. 2. *περὶ σοφιστῶν*, in which the author sets forth the advantages of delivering extempore speeches over those which have previously been written out. These two orations, the second of which is the better one, both in form and thought, bear scarcely any traces of the faults which Aristotle and Dionysius censure in the works of Alcidamas; their fault is rather being frigid and insipid. It has therefore been maintained by several critics, that these orations are not the works of Alcidamas; and with regard to the first of them, the supposition is supported by strong probability; the second may have been written by Alcidamas with a view to counteract the influence of Isocrates. The first edition of them is that in the collection of Greek orators published by Aldus, Venice, 1513, fol. The best modern editions are those in Reiske's *Oratores Graeci*, vol. viii. p. 64, &c.; and in Bekker's *Oratores Attici*, vol. vii. (Oxford.) [L. S.]

A'LCIDAS (*Ἀλκίδας*), was appointed, B. C. 428, commander of the Peloponnesian fleet, which was sent to Lesbos for the relief of Mytilene, then besieged by the Athenians. But Mytilene surrendered to the Athenians seven days before the Peloponnesian fleet arrived on the coast of Asia; and Alcidas, who, like most of the Spartan commanders, had little enterprise, resolved to return home, although he was recommended either to attempt the recovery of Mytilene or to make a descent upon the Ionian coast. While sailing along the coast, he captured many vessels, and put to death all the Athenian allies whom he took. From Ephesus he sailed home with the utmost speed, being chased by the Athenian fleet, under Paches, as far as Patmos. (Thuc. iii. 16, 26—33.) After receiving reinforcements, Alcidas sailed to Corcyra, B. C. 427; and when the Athenians and Corcyraeans sailed out to meet him, he defeated them and drove them back to the island. With his habitual caution, however, he would not follow up the advantage he had gained; and being informed that a large Athenian fleet was approaching, he sailed back to Peloponnesus. (iii. 69—81.) In B. C. 426, he was one of the leaders of the colony founded by the Lacedaemonians at Heracleia, near Thermopylae. (iii. 92.)

ALCI'DICE (*Ἀλκιδίκη*), the daughter of Aleus, and wife of Salmoneus, by whom she had a daughter, Tyro. Alcidice died early, and Salmoneus afterwards married Sidero. (Diod. iv. 68; Apollod. i. 9. § 8.) [L. S.]

ALCI'MACHUS, a painter mentioned by Pliny. (*H. N.* xxxv. 11. s. 40.) He is not spoken of by any other writer, and all that is known about him is, that he painted a picture of Dioxippus, a victor in the pancratium at Olympia.

Dioxippus lived in the time of Alexander the Great. (Aelian, *V. H.* x. 22; Diod. xvii. 100; Athen. vi. p. 251, a.) Alcimachus therefore probably lived about the same time. [C. P. M.]

ALCI'MEDE (Ἀλκιμέδη), a daughter of Phylacus and Clymene, the daughter of Minyas. (Apollon. Rhod. i. 45; Schol. *ad loc.* and *ad* i. 230.) She married Aeson, by whom she became the mother of Jason (Ov. *Heroid.* iv. 105; Hygin. *Fab.* 13 and 14), who, however, is called by others a son of Polymede, Arne, or Scarphe. (Apollod. i. 9. § 8; comp. AESON, JASON.) [L. S.]

ALCI'MEDON (Ἀλκιμέδων). 1. An Arcadian hero, from whom the Arcadian plain Alcimedon derived its name. He was the father of Phillo, by whom Heracles begot a son, Aechmagoras, whom Alcimedon exposed, but Heracles saved. (Paus. viii. 12. § 2.) [AECHMAGORAS.]

2. One of the Tyrrhenian sailors, who wanted to carry off the infant Dionysus from Naxos, but was metamorphosed, with his companions, into a dolphin. (Ov. *Met.* iii. 618; Hygin. *Fab.* 134; comp. ACOETES.)

3. A son of Laerceus, and one of the commanders of the Myrmidons under Patroclus. (Hom. *Il.* xvi. 197, xvii. 475, &c.) [L. S.]

ALCI'MEDON, an embosser or chaser, spoken of by Virgil (*Eclog.* iii. 37, 44), who mentions some goblets of his workmanship. [C. P. M.]

ALCI'MENES (Ἀλκιμένης). 1. A son of Glaucus, who was unintentionally killed by his brother Bellerophon. According to some traditions, this brother of Bellerophon was called Deliades, or Peiren. (Apollod. ii. 3. § 1.)

2. One of the sons of Jason and Medeia. When Jason subsequently wanted to marry Glauce, his sons Alcimenes and Tisander were murdered by Medeia, and were afterwards buried by Jason in the sanctuary of Hera at Corinth. (Diod. iv. 54, 55.) [L. S.]

ALCI'MENES (Ἀλκιμένης), an Athenian comic poet, apparently a contemporary of Aeschylus. One of his pieces is supposed to have been the Κολυμβῶσαι (the Female Swimmers). His works were greatly admired by Tynnichus, a younger contemporary of Aeschylus.

There was a tragic writer of the same name, a native of Megara, mentioned by Suidas. (Meineke, *Hist. Crit. Comicorum Graec.* p. 481; Suid. *s. v.* Ἀλκιμένης and Ἀλκμάν.) [C. P. M.]

A'LCIMUS (Ἄλκιμος), also called Jacimus, or Joachim (Ἰάκειμος), one of the Jewish priests, who espoused the Syrian cause. He was made high priest by Demetrius, about B. C. 161, and was installed in his office by the help of a Syrian army. In consequence of his cruelties he was expelled by the Jews, and obliged to fly to Antioch, but was restored by the help of another Syrian army. He continued in his office, under the protection of the Syrians, till his death, which happened suddenly (B. C. 159) while he was pulling down the wall of the temple that divided the court of the Gentiles from that of the Israelites. (Joseph. *Ant. Jud.* xii. 9. § 7; 1 *Maccab.* vii. ix.)

A'LCIMUS (Ἀλκιμος), a Greek rhetorician whom Diogenes Laertius (ii. 114) calls the most distinguished of all Greek rhetoricians, flourished about B. C. 300. It is not certain whether he is the same as the Alcimus to whom Diogenes in another passage (iii. 9) ascribes a work πρὸς Ἀμύνταν. Athenaeus in several places speaks of a Sicilian Alcimus, who appears to have been the author of a great historical work, parts of which are referred to under the names of Ἰταλικά and Σικελικά. But whether he was the same as the rhetorician Alcimus, cannot be determined. (Athen. x. p. 441, xii. p. 518, vii. p. 322.) [L. S.]

A'LCIMUS (AVI'TUS) ALE'THIUS, the writer of seven short poems in the Latin anthology, whom Wernsdorf has shewn (*Poët. Lat. Min.* vol. vi. p. 26, &c.) to be the same person as Alcimus, the rhetorician in Aquitania, in Gaul, who is spoken of in terms of high praise by Sidonius Apollinaris, (*Epist.* viii. 11, v. 10,) and Ausonius. (*Profess. Burdigal.* ii.) His date is determined by Hieronymus in his Chronicon, who says that Alcimus and Delphidius taught in Aquitania in A.D. 360. His poems are superior to most of his time. They are printed by Meier, in his "Anthologia Latina," ep. 254—260, and by Wernsdorf, vol. vi. p. 194, &c.

ALCI'NOUS (Ἀλκίνοος). 1. A son of Nausithous, and grandson of Poseidon. His name is celebrated in the story of the Argonauts, and still more in that of the wanderings of Odysseus. In the former Alcinous is represented as living with his queen Arete in the island of Drepane. The Argonauts, on their return from Colchis, came to his island, and were most hospitably received. When the Colchians, in their pursuit of the Argonauts, likewise arrived in Drepane, and demanded that Medeia should be delivered up to them, Alcinous declared that if she was still a maiden she should be restored to them, but if she was already the wife of Jason, he would protect her and her husband against the Colchians. The Colchians were obliged, by the contrivance of Arete, to depart without their princess, and the Argonauts continued their voyage homewards, after they had received munificent presents from Alcinous. (Apollon. Rhod. iv. 990-1225; Orph. *Argon.* 1288, &c.; Apollod. i. 9. § 25, 26.) According to Homer, Alcinous is the happy ruler of the Phaeacians in the island of Scheria, who has by Arete five sons and one daughter, Nausicaa. (*Od.* vi. 12, &c., 62, &c.) The description of his palace and his dominions, the mode in which Odysseus is received, the entertainments given to him, and the stories he related to the king about his own wanderings, occupy a considerable portion of the Odyssey (from book vi. to xiii.), and form one of its most charming parts. (Comp. Hygin. *Fab.* 125 and 126.)

2. A son of Hippothoon, who, in conjunction with his father and eleven brothers, expelled Icarion and Tyndareus from Lacedaemon, but was afterwards killed, with his father and brothers, by Heracles. (Apollod. iii. 10. § 5.) [L. S.]

A'LCINOUS (Ἀλκίνους), a Platonic philosopher, who probably lived under the Caesars. Nothing is known of his personal history, but a work entitled Ἐπιτομὴ τῶν Πλάτωνος δογμάτων, containing an analysis of the Platonic philosophy, as it was set forth by late writers, has been preserved. The treatise is written rather in the manner of Aristotle than of Plato, and the author has not hesitated to introduce any of the views of other philosophers which seemed to add to the completeness of the system. Thus the parts of the syllogism (c. 6), the doctrine of the mean and of the ἕξεις and ἐνεργεῖαι (c. 2. 3), are attributed to Plato; as well as the division of philosophy which was common to the Peripatetics and Stoics. It

was impossible from the writings of Plato to get a system complete in its parts, and hence the temptation of later writers, who sought for system, to join Plato and Aristotle, without perceiving the inconsistency of the union, while everything which suited their purpose was fearlessly ascribed to the founder of their own sect. In the treatise of Alcinous, however, there are still traces of the spirit of Plato, however low an idea he gives of his own philosophical talent. He held the world and its animating soul to be eternal. This soul of the universe (*ἡ ψυχὴ τοῦ κόσμου*) was not created by God, but, to use the image of Alcinous, it was awakened by him as from a profound sleep, and turned towards himself, "that it might look out upon intellectual things (c. 14) and receive forms and ideas from the divine mind." It was the first of a succession of intermediate beings between God and man. The *ἰδέαι* proceeded immediately from the mind of God, and were the highest object of our intellect; the "form" of matter, the types of sensible things, having a real being in themselves. (c. 9.) He differed from the earlier Platonists in confining the *ἰδέαι* to general laws: it seemed an unworthy notion that God could conceive an *ἰδέα* of things artificial or unnatural, or of individuals or particulars, or of any thing relative. He seems to have aimed at harmonizing the views of Plato and Aristotle on the *ἰδέαι*, as he distinguished them from the *εἴδη*, forms of things, which he allowed were inseparable: a view which seems necessarily connected with the doctrine of the eternity and self-existence of matter. God, the first fountain of the *ἰδέαι*, could not be known as he is: it is but a faint notion of him we obtain from negations and analogies: his nature is equally beyond our power of expression or conception. Below him are a series of beings (*δαίμονες*) who superintend the production of all living things, and hold intercourse with men. The human soul passes through various transmigrations, thus connecting the series with the lower classes of being, until it is finally purified and rendered acceptable to God. It will be seen that his system was a compound of Plato and Aristotle, with some parts borrowed from the east, and perhaps derived from a study of the Pythagorean system. (Ritter, *Geschichte der Philosophie*, iv. p. 249.)

Alcinous first appeared in the Latin version of Pietro Balbi, which was published at Rome with Apuleius, 1469, fol. The Greek text was printed in the Aldine edition of Apuleius, 1521, 8vo. Another edition is that of Fell, Oxford, 1667. The best is by J. F. Fischer, Leipzig, 1783, 8vo. It was translated into French by J. J. Combes-Dounous, Paris, 1800, 8vo., and into English by Stanley in his History of Philosophy. [B. J.]

ALCIPHRON (*Ἀλκίφρων*), a Greek sophist, and the most eminent among the Greek epistolographers. Respecting his life or the age in which he lived we possess no direct information whatever. Some of the earlier critics, as La Croze and J. C. Wolf, placed him, without any plausible reason, in the fifth century of our aera. Bergler, and others who followed him, placed Alciphron in the period between Lucian and Aristaenetus, that is, between A.D. 170 and 350, while others again assign to him a date even earlier than the time of Lucian. The only circumstance that suggests anything respecting his age is the fact, that among the letters of Aristaenetus there are two (1. 5 and 22) between Lucian and Alciphron; now as Aristaenetus is nowhere guilty of any great historical inaccuracy, we may safely infer that Alciphron was a contemporary of Lucian—an inference which is not incompatible with the opinion, whether true or false, that Alciphron imitated Lucian.

We possess under the name of Alciphron 116 fictitious letters, in 3 books, the object of which is to delineate the characters of certain classes of men, by introducing them as expressing their peculiar sentiments and opinions upon subjects with which they were familiar. The classes of persons which Alciphron chose for this purpose are fishermen, country people, parasites, and hetaerae or Athenian courtezans. All are made to express their sentiments in the most graceful and elegant language, even where the subjects are of a low or obscene kind. The characters are thus somewhat raised above their common standard, without any great violation of the truth of reality. The form of these letters is exquisitely beautiful, and the language is the pure Attic dialect, such as it was spoken in the best times in familiar but refined conversation at Athens. The scene from which the letters are dated is, with a few exceptions, Athens and its vicinity; and the time, wherever it is discernible, is the period after the reign of Alexander the Great. The new Attic comedy was the principal source from which the author derived his information respecting the characters and manners which he describes, and for this reason these letters contain much valuable information about the private life of the Athenians of that time. It has been said, that Alciphron is an imitator of Lucian; but besides the style, and, in a few instances, the subject matter, there is no resemblance between the two writers: the spirit in which the two treat their subjects is totally different. Both derived their materials from the same sources, and in style both aimed at the greatest perfection of the genuine Attic Greek. Bergler has truly remarked, that Alciphron stands in the same relation to Menander as Lucian to Aristophanes. The first edition of Alciphron's letters is that of Aldus, in his collection of the Greek Epistolographers, Venice, 1499, 4to. This edition, however, contains only those letters which, in more modern editions, form the first two books. Seventy-two new letters were added from a Vienna and a Vatican MS. by Bergler, in his edition (Leipzig, 1715, 8vo.) with notes and a Latin translation. These seventy-two epistles form the third book in Bergler's edition. J. A. Wagner, in his edition (Leipzig, 1798, 2 vols, 8vo., with the notes of Bergler), added two new letters entire, and fragments of five others. One long letter, which has not yet been published entire, exists in several Paris MSS. [L. S.]

ALCIPPE (*Ἀλκίππη*). 1. A daughter of Ares and Agraulos, the daughter of Cecrops. Halirrhothius, the son of Poseidon, intended to violate her, but was surprised by Ares, and killed, for which Poseidon bore a grudge against Ares. (Paus. i. 21. § 7; Apollod. iii. 14. § 2.)

2. A maiden, who was dishonoured by her own brother, Astraeus, unwittingly. When Astraeus became aware of his deed, he threw himself into a river, which received from him the name of Astraeus, but was afterwards called Caicus. (Plut. *De Fluv.* 21.)

Other personages of this name are mentioned in

Apollod. iii. 15. § 8; Diod. iv. 16; Eustath. *ad Hom.* p. 776; Hom. *Od.* iv. 124. [ALCYONIDES.] [L. S.]

ALCIS (Ἄλκις), that is, the Strong. 1. A surname of Athena, under which she was worshipped in Macedonia. (Liv. xlii. 51.)

2. A deity among the Naharvali, an ancient German tribe. (Tacit. *Germ.* 43.) Grimm (*Deutsche Mythol.* p. 39) considers Alcis in the passage of Tacitus to be the genitive of Alx, which, according to him, signifies a sacred grove, and is connected with the Greek ἄλσος. Another Alcis occurs in Apollodorus, ii. 1. § 5. [L. S.]

ALCI'STHENE, a female painter spoken of by Pliny (*H. N.* xxxv. 11. s. 40), who mentions one of her pictures representing a dancer. [C. P. M.]

ALCI'THOE. [ALCATHOE.]

A'LCITHUS (Ἄλκιθος), sent as ambassador by the Achaeans to Ptolemy Philometor, B. C. 169, when they heard that the *Anacleteria* (see *Dict. of Ant. s. v.*) were to be celebrated in his honour. (Polyb. xxviii. 10, 16.)

ALCMAEON (Ἀλκμαίων), a son of Amphiaraus and Eriphyle, and brother of Amphilochus, Eurydice, and Demonassa. (Apollod. iii. 7. § 2.) His mother was induced by the necklace of Harmonia, which she received from Polyneices, to persuade her husband Amphiaraus to take part in the expedition against Thebes. (Hom. *Od.* xv. 247, &c.) But before Amphiaraus set out, he enjoined his sons to kill their mother as soon as they should be grown up. (Apollod. iii. 6. § 2; Hygin. *Fab.* 73.) When the Epigoni prepared for a second expedition against Thebes, to avenge the death of their fathers, the oracle promised them success and victory, if they chose Alcmaeon their leader. He was at first disinclined to undertake the command, as he had not yet taken vengeance on his mother, according to the desire of his father. But she, who had now received from Thersander, the son of Polyneices, the peplus of Harmonia also, induced him to join the expedition. Alcmaeon distinguished himself greatly in it, and slew Laodamus, the son of Eteocles. (Apollod. iii. 7. § 2, &c.; comp. Diod. iv. 66.) When, after the fall of Thebes, he learnt the reason for which his mother had urged him on to take part in the expedition, he slew her on the advice of an oracle of Apollo, and, according to some traditions, in conjunction with his brother Amphilochus. For this deed he became mad, and was haunted by the Erinnyes. He first came to Oïcleus in Arcadia, and thence went to Phegeus in Psophis, and being purified by the latter, he married his daughter Arsinoë or Alphesiboea (Paus. viii. 24. § 4), to whom he gave the necklace and peplus of Harmonia. But the country in which he now resided was visited by scarcity, in consequence of his being the murderer of his mother, and the oracle advised him to go to Achelous. According to Pausanias, he left Psophis because his madness did not yet cease. Pausanias and Thucydides (ii. 102; comp. Plut. *De Exil.* p. 602) further state, that the oracle commanded him to go to a country which had been formed subsequent to the murder of his mother, and was therefore under no curse. The country thus pointed out was a tract of land which had been recently formed at the mouth of the river Achelous. Apollodorus agrees with this account, but gives a detailed history of Alcmaeon's wanderings until he reached the mouth of Achelous, who gave him his daughter Calirrhoë in marriage. Calirrhoë had a desire to possess the necklace and peplus of Harmonia, and Alcmaeon, to gratify her wish, went to Psophis to get them from Phegeus, under the pretext that he intended to dedicate them at Delphi in order to be freed from his madness. Phegeus complied with his request, but when he heard that the treasures were fetched for Calirrhoë, he sent his sons Pronous and Agenor (Apollod. iii. 7. § 6) or, according to Pausanias (viii. 24. § 4), Temenus and Axion, after him, with the command to kill him. This was done, but the sons of Alcmaeon by Calirrhoë took bloody vengeance at the instigation of their mother. (Apollod. Paus. *ll. cc.*; Ov. *Met.* ix. 407, &c.)

The story about Alcmaeon furnished rich materials for the epic and tragic poets of Greece, and their Roman imitators. But none of these poems is now extant, and we only know from Apollodorus (iii. 7. § 7), that Euripides, in his tragedy "Alcmaeon," stated that after the fall of Thebes he married Manto, the daughter of Teiresias, and that he had two children by her, Amphilochus and Tisiphone, whom he gave to Creon, king of Corinth, to educate. The wife of Creon, jealous of the extraordinary beauty of Tisiphone, afterwards sold her as a slave, and Alcmaeon himself bought her, without knowing that she was his daughter. (Diod. iv. 66; Paus. vii. 3. § 1, ix. 33. § 1.) Alcmaeon after his death was worshipped as a hero, and at Thebes he seems to have had an altar, near the house of Pindar (*Pyth.* viii. 80, &c.), who calls him his neighbour and the guardian of his property, and also seems to suggest that prophetic powers were ascribed to him, as to his father Amphiaraus. At Psophis his tomb was shewn, surrounded with lofty and sacred cypresses. (Paus. viii. 24. § 4.) At Oropus, in Attica, where Amphiaraus and Amphilochus were worshipped, Alcmaeon enjoyed no such honours, because he was a matricide. (Paus. i. 34. § 2.) He was represented in a statue at Delphi, and on the chest of Cypselus. (x. 10. § 2, v. 17. § 4.) [L. S.]

ALCMAEON (Ἀλκμαίων), son of the Megacles who was guilty of sacrilege with respect to the followers of Cimon, was invited by Croesus to Sardis in consequence of the services he had rendered to an embassy sent by Croesus to consult the Delphic oracle. On his arrival at Sardis, Croesus made him a present of as much gold as he could carry out of the treasury. Alcmaeon took the king at his word, by putting on a most capacious dress, the folds of which (as well as the vacant space of a pair of very wide boots, also provided for the occasion) he stuffed with gold, and then filled his mouth and hair with gold dust. Croesus laughed at the trick, and presented him with as much again (about 590 B. C.). The wealth thus acquired is said to have contributed greatly to the subsequent prosperity of the Alcmaeonidae. (Herod. vi. 125.)

Alcmaeon was a breeder of horses for chariot-races, and on one occasion gained the prize in a chariot-race at Olympia. (Herod. *l. c.*; Isocrates, *de Bigis*, c. 10. p. 351.) We are informed by Plutarch (*Solon*, c. 11), that he commanded the Athenians in the Cirrhaean war, which began B. C. 600. [P. S.]

ALCMAEON (Ἀλκμαίων), one of the most eminent natural philosophers of antiquity, was a native of Crotona in Magna Graecia. His father's name was Pirithus, and he is said to have been a pupil of Pythagoras, and must therefore have lived

in the latter half of the sixth century before Christ. (Diog. Laërt. viii. 83.) Nothing more is known of the events of his life. His most celebrated anatomical discovery has been noticed in the *Dict. of Ant.* p. 756, a; but whether his knowledge in this branch of science was derived from the dissection of animals or of human bodies, is a disputed question, which it is difficult to decide. Chalcidius, on whose authority the fact rests, merely says (*Comment. in Plat.* "*Tim.*" p. 368, ed. Fabr.), "qui primus exsectionem aggredi est ausus," and the word *exsectio* would apply equally well to either case. He is said also (Diog. Laërt. *l. c.*; Clemens Alexandr. *Strom.* i. p. 308) to have been the first person who wrote on natural philosophy (φυσικὸν λόγον), and to have invented fables (*fabulas*, Isid. *Orig.* i. 39). He also wrote several other medical and philosophical works, of which nothing but the titles and a few fragments have been preserved by Stobaeus (*Eclog. Phys.*), Plutarch (*De Phys. Philos. Decr.*), and Galen. (*Histor. Philosoph.*) A further account of his philosophical opinions may be found in Menage's Notes to Diogenes Laërtius, viii. 83, p. 387; Le Clerc, *Hist. de la Méd.*; Alfons. Ciacconius *ap. Fabric. Biblioth. Graec.* vol. xiii. p. 48, ed. vet.; Sprengel, *Hist. de la Méd.* vol. i. p. 239; C. G. Kühn, *De Philosoph. ante Hippocr. Medicinae Cultor.* Lips. 1781, 4to., reprinted in Ackermann's *Opusc. ad Histor. Medic. Pertinentia*, Norimb. 1797, 8vo., and in Kühn's *Opusc. Acad. Med. et Philol.* Lips. 1827-8, 2 vols. 8vo.; Isensee, *Gesch. der Medicin.* [W. A. G.]

Although Alcmaeon is termed a pupil of Pythagoras, there is great reason to doubt whether he was a Pythagorean at all; his name seems to have crept into the lists of supposititious Pythagoreans given us by later writers. (Brandis, *Geschichte der Philosophie*, vol. i. p. 507.) Aristotle (*Metaphys.* A. 5) mentions him as nearly contemporary with Pythagoras, but distinguishes between the στοιχεῖα of opposites, under which the Pythagoreans included all things, and the double principle of Alcmaeon, according to Aristotle, less extended, although he does not explain the precise difference. Other doctrines of Alcmaeon have been preserved to us. He said that the human soul was immortal and partook of the divine nature, because like the heavenly bodies it contained in itself a principle of motion. (Arist. *de Anima*, i. 2, p. 405; Cic. *de Nat. Deor.* i. 11.) The eclipse of the moon, which was also eternal, he supposed to arise from its shape, which he said was like a boat. All his doctrines which have come down to us, relate to physics or medicine; and seem to have arisen partly out of the speculations of the Ionian school, with which rather than the Pythagorean, Aristotle appears to connect Alcmaeon, partly from the traditionary lore of the earliest medical science. (Brandis, vol. i. p. 508.) [B. J.]

ALCMAEO'NIDAE (Ἀλκμαιωνίδαι), a noble family at Athens, members of which fill a space in Grecian history from 1100 to 400 B. C. The following is a genealogical table of the family.

1. Alcmaeon, founder of the family, 1100 B. C.
2. (Megacles), 6th perpetual archon.
3. (Alcmaeon), last perpetual archon. (B. C. 755—753.)
4. Megacles, archon in B. C. 612.
5. Alcmaeon, about 590 B. C. (See ALCMAEON.)
6. Megacles, the opponent of Peisistratus. = Agariste, daughter of Cleisthenes, tyrant of Sicyon.

7. Cleisthenes, (the reformer. See CLEISTHENES.)
8. Hippocrates. (Herod. vi. 131; Schol. *Pind. Pyth.* vii. 17.)
9. Coesyra, mar. to Peisistratus.

10. Alcibiades. His parentage is unknown, but he was said to be an Alcmaeonid on the father's side. (Demosth. *in Mid.* p. 561.)
11. Megacles, victor in the Pythian games. (Pind. *Pyth.* vii. 15.)
12. Megacles. (Herod. vi. 131.)
13. Agariste. = Xanthippus. (Herod. vi. 131; Plut. *Peric.* 3.)

14. Axiochus. Plat. *Euthyd.* p. 265.) — *a*
15. Cleinias commanded a trireme at Artemisium B.C. 480; fell at Coroneia B. C. 442. (Herod. viii. 17; Plut. *Alc.* 1.) = 16. Deinomache (Plut. *Alc.* 1.) — *b*
Hipponicus, commanded at Tanagra B. C. 246. (Thuc. iii. 91.) He is thought by some to have been himself an Alcmaeonid. HIPPONICUS. — *c*
17. Euryptolemus. (Plut. *Cim.* 4.) — *d*
18. Pericles, (the great statesman. PERICLES.) — *e*
19. Ariphron. (Plut. *Alc.* 1; Plat. *Protag.* p. 320.)

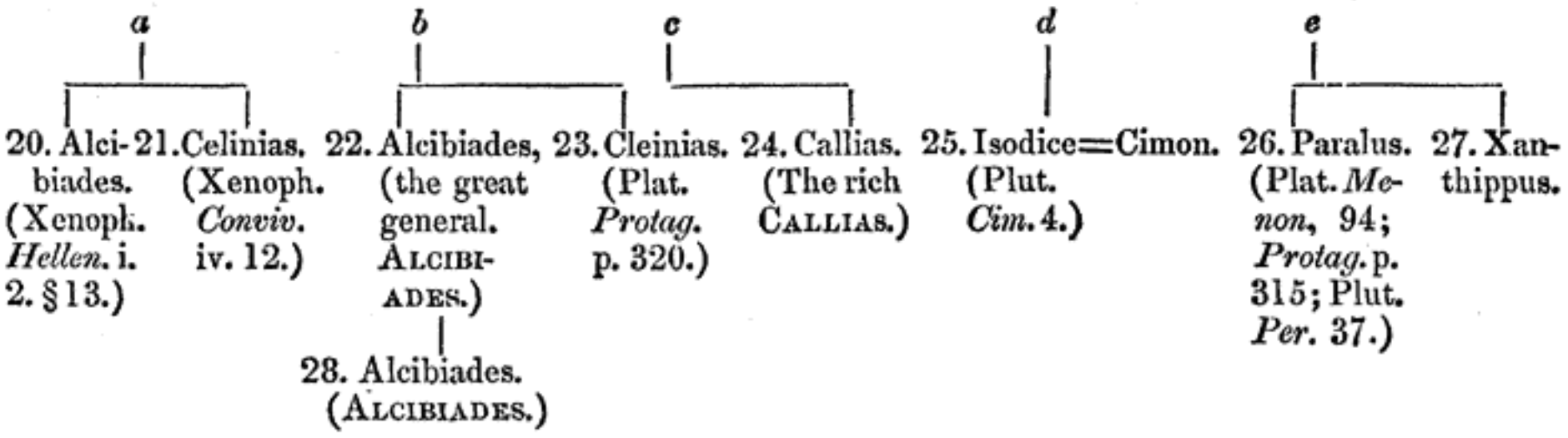

The Alcmaeonidae were a branch of the family of the NELEIDAE. The Neleidae were driven out of Pylus in Messenia by the Dorians, about 1100 B. C., and went to Athens, where Melanthus, the representative of the elder branch of the family became king, and Alcmaeon, the representative of the second branch, became a noble and the ancestor of the Alcmaeonidae. Alcmaeon was the great-grandson of Nestor. (Paus. ii. 18. § 7.) Among the archons for life, the sixth is named Megacles, and the last Alcmaeon. But, as the archons for life appear to have been always taken from the family of Medon, it is probable that these were only Alcmaeonids on the mother's side. The first remarkable man among the Alcmaeonids was the archon Megacles, who brought upon the family the guilt of sacrilege by his treatment of the insurgents under Cylon. (B. C. 612.) [CIMON MEGACLES.] The expulsion of the Alcmaeonids was now loudly demanded, and Solon, who probably saw in such an event an important step towards his intended reforms, advised them to submit their cause to a tribunal of three hundred nobles. The result was that they were banished from Athens and retired to Phocis, probably about 596 or 595 B. C. Their wealth having been augmented by the liberality of Croesus to Alcmaeon, the son of Megacles [ALCMAEON], and their influence increased by the marriage of Megacles, the son of Alcmaeon, to Agariste, the daughter of Cleisthenes, tyrant of Sicyon, they took advantage of the divided state of Athens, and by joining the party of Lycurgus, they effected their return; and shortly afterwards, by a similar union, they expelled Peisistratus soon after he had seized the government. (B. C. 559.) [PEISISTRATUS.] This state of things did not last long; for, at the end of five years, Megacles gave his daughter Coesyra in marriage to Peisistratus, and assisted in his restoration to Athens. But a new quarrel immediately arose out of the conduct of Peisistratus towards his wife, and the Alcmaeonids once more expelled him. During the following ten years, Peisistratus collected an army, with which he invaded Attica, and defeated the Alcmaeonids, who were now once more driven into exile. They were, however, still formidable enemies. After the death of Hipparchus, they took possession of Lipsydicum, a fortress on the frontier of Attica, and made an attempt to restore themselves, but were defeated by Hippias. They had, however, a more important source of influence. In the year 548 B. C. the temple of Apollo at Delphi was burnt, and the Alcmaeonids having contracted with the Amphictyonic council to rebuild it, executed the work in a style of magnificence which much exceeded their engagement. They thus gained great popularity throughout Greece, while they contrived to bring the Peisistratids into odium by charging them with having caused the fire. The oracle, besides, favoured them thenceforth; and whenever it was consulted by a Spartan, on whatever matter, the answer always contained an exhortation to give Athens freedom; and the result was that at length the Spartans expelled Hippias, and restored the Alcmaeonids. (B. C. 510.) The restored family found themselves in an isolated position, between the nobles, who appear to have been opposed to them, and the popular party which had been hitherto attached to the Peisistratids. Cleisthenes, now the head of the Alcmaeonidae, joined the latter party, and gave a new constitution to Athens. Further particulars respecting the family are given under the names of its members. (Herod. vi. 121-131; Pindar, *Pyth.* vii., and Böckh's notes; Clinton's *Fasti*, ii. p. 4, 299.) [P. S.]

ALCMAN (Ἀλκμάν), called by the Attic and later Greek writers Alcmaeon (Ἀλκμαίων), the chief lyric poet of Sparta, was by birth a Lydian of Sardis. His father's name was Damas or Titarus. He was brought into Laconia as a slave, evidently when very young. His master, whose name was Agesidas, discovered his genius, and emancipated him; and he then began to distinguish himself as a lyric poet. (Suidas, *s. v.*; Heraclid. Pont. *Polit.* p. 206; Vell. Pat. i. 18; Alcman, fr. 11, Welcker; Epigrams by Alexander Aetolus, Leonidas, and Antipater Thess., in Jacob's *Anthol. Graec.* i. p. 207, No. 3, p. 175, No. 80, ii. p. 110, No. 56; in the Anthol. Palat. vii. 709, 19, 18.) In the epigram last cited it is said, that the two continents strove for the honour of his birth; and Suidas (*l. c.*) calls him a Laconian of Messoa, which may mean, however, that he was enrolled as a citizen of Messoa after his emancipation. The above statements seem to be more in accordance with the authorities than the opinion of Bode, that Alcman's father was brought from Sardis to Sparta as a slave, and that Alcman himself was born at Messoa. It is not known to what extent he obtained the rights of citizenship.

The time at which Alcman lived is rendered somewhat doubtful by the different statements of the Greek and Armenian copies of Eusebius, and of the chronographers who followed him. On the whole, however, the Greek copy of Eusebius appears to be right in placing him at the second year of the twenty-seventh Olympiad. (B. C. 671.) He was contemporary with Ardys, king of Lydia, who reigned from 678 to 629, B. C., with Lesches, the author of the "Little Iliad," and with Terpander, during the later years of these two poets; he was older than Stesichorus, and he is said to have been the teacher of Arion. From these circumstances, and from the fact which we learn from himself (*Fr.* 29), that he lived to a great age, we may conclude, with Clinton, that he flourished from about 671 to about 631 B. C. (Clinton, *Fast.* i. pp. 189, 191, 365; Hermann, *Antiq. Lacon.* pp.

76, 77.) He is said to have died, like Sulla, of the *morbus pedicularis*. (Aristot. *Hist. Anim.* v. 31 or 25; Plut. *Sulla*, 36; Plin. *H. N.* xi. 33. § 39.)

The period during which most of Alcman's poems were composed, was that which followed the conclusion of the second Messenian war. During this period of quiet, the Spartans began to cherish that taste for the spiritual enjoyments of poetry, which, though felt by them long before, had never attained to a high state of cultivation, while their attention was absorbed in war. In this process of improvement Alcman was immediately preceded by Terpander, an Aeolian poet, who, before the year 676 B. C., had removed from Lesbos to the mainland of Greece, and had introduced the Aeolian lyric into the Peloponnesus. This new style of poetry was speedily adapted to the choral form in which the Doric poetry had hitherto been cast, and gradually supplanted that earlier style which was nearer to the epic. In the 33rd or 34th Olympiad, Terpander made his great improvements in music. [TERPANDER.] Hence arose the peculiar character of the poetry of his younger contemporary, Alcman, which presented the choral lyric in the highest excellence which the music of Terpander enabled it to reach. But Alcman had also an intimate acquaintance with the Phrygian and Lydian styles of music, and he was himself the inventor of new forms of rhythm, some of which bore his name.

A large portion of Alcman's poetry was erotic. In fact, he is said by some ancient writers to have been the inventor of erotic poetry. (Athen. xiii. p. 600; Suidas, *s. v.*) From his poems of this class, which are marked by a freedom bordering on licentiousness, he obtained the epithets of "sweet" and "pleasant" (*γλυκύς*, *χαριείς*). Among these poems were many hymeneal pieces. But the *Parthenia*, which form a branch of Alcman's poems, must not be confounded with the erotic. They were so called because they were composed for the purpose of being sung by choruses of virgins, and not on account of their subjects, which were very various, sometimes indeed erotic, but often religious. Alcman's other poems embrace hymns to the gods, Paeans, Prosodia, songs adapted for different religious festivals, and short ethical or philosophical pieces. It is disputed whether he wrote any of those Anapaestic war-songs, or marches, which were called *ἐμβατήρια*; but it seems very unlikely that he should have neglected a kind of composition which had been rendered so popular by Tyrtaeus.

His metres are very various. He is said by Suidas to have been the first poet who composed any verses but dactylic hexameters. This statement is incorrect; but Suidas seems to refer to the shorter dactylic lines into which Alcman broke up the Homeric hexameter. In this practice, however, he had been preceded by Archilochus, from whom he borrowed several others of his peculiar metres: others he invented himself. Among his metres we find various forms of the dactylic, anapaestic, trochaic, and iambic, as well as lines composed of different metres, for example, iambic and anapaestic. The Cretic hexameter was named Alcmanic, from his being its inventor. The poems of Alcman were chiefly in strophes, composed of lines sometimes of the same metre throughout the strophe, sometimes of different metres. From their choral character we might conclude that they sometimes had an antistrophic form, and this seems to be confirmed by the statement of Hephaestion (p. 134, Gaisf.), that he composed odes of fourteen strophes, in which there was a change of metre after the seventh strophe. There is no trace of an epode following the strophe and antistrophe, in his poems.

The dialect of Alcman was the Spartan Doric, with an intermixture of the Aeolic. The popular idioms of Laconia appear most frequently in his more familiar poems.

The Alexandrian grammarians placed Alcman at the head of their canon of the nine lyric poets. Among the proofs of his popularity may be mentioned the tradition, that his songs were sung, with those of Terpander, at the first performance of the gymnopaedia at Sparta (B. C. 665, Aelian, *V. H.* xii. 50), and the ascertained fact, that they were frequently afterwards used at that festival. (Athen. xv. p. 678.) The few fragments which remain scarcely allow us to judge how far he deserved his reputation; but some of them display a true poetical spirit.

Alcman's poems comprised six books, the extant fragments of which are included in the collections of Neander, H. Stephens, and Fulvius Ursinus. The latest and best edition is that of Welcker, Giessen, 1815. [P. S.]

ALCME'NE (Ἀλκμήνη), a daughter of Electryon, king of Messene, by Anaxo, the daughter of Alcaeus. (Apollod. ii. 4. § 5.) According to other accounts her mother was called Lysidice (Schol. *ad Pind. Ol.* vii. 49; Plut. *Thes.* 7), or Eurydice. (Diod. iv. 9.) The poet Asius represented Alcmene as a daughter of Amphiaraus and Eriphyle. (Paus. v. 17. § 4.) Apollodorus mentions ten brothers of Alcmene, who, with the exception of one, Licymnius, fell in a contest with the sons of Pterelaus, who had carried off the cattle of Electryon. Electryon, on setting out to avenge the death of his sons, left his kingdom and his daughter Alcmene to Amphitryon, who, unintentionally, killed Electryon. Sthenelus thereupon expelled Amphitryon, who, together with Alcmene and Licymnius, went to Thebes. Alcmene declared that she would marry him who should avenge the death of her brothers. Amphitryon undertook the task, and invited Creon of Thebes to assist him. During his absence, Zeus, in the disguise of Amphitryon, visited Alcmene, and, pretending to be her husband, related to her in what way he had avenged the death of her brothers. (Apollod. ii. 4. § 6—8; Ov. *Amor.* i. 13. 45; Diod. iv. 9; Hygin. *Fab.* 29; Lucian, *Dialog. Deor.* 10.) When Amphitryon himself returned on the next day and wanted to give an account of his achievements, she was surprised at the repetition, but Teiresias solved the mystery. Alcmene became the mother of Heracles by Zeus, and of Iphicles by Amphitryon. Hera, jealous of Alcmene, delayed the birth of Heracles for seven days, that Eurystheus might be born first, and thus be entitled to greater rights, according to a vow of Zeus himself. (Hom. *Il.* xix. 95, &c.; Ov. *Met.* ix. 273, &c.; Diod. *l. c.*) After the death of Amphitryon, Alcmene married Rhadamanthys, a son of Zeus, at Ocalcia in Boeotia. (Apollod. ii. 4. § 11.) After Heracles was raised to the rank of a god, Alcmene and his sons, in dread of Eurystheus, fled to Trachis, and thence to Athens,

and when Hyllus had cut off the head of Eurystheus, Alcmene satisfied her revenge by picking the eyes out of the head. (Apollod. ii. 8. § 1.) The accounts of her death are very discrepant. According to Pausanias (i. 41. § 1), she died in Megaris, on her way from Argos to Thebes, and as the sons of Heracles disagreed as to whether she was to be carried to Argos or to Thebes, she was buried in the place where she had died, at the command of an oracle. According to Plutarch, (*De Gen. Socr.* p. 578,) her tomb and that of Rhadamanthys were at Haliartus in Boeotia, and hers was opened by Agesilaus, for the purpose of carrying her remains to Sparta. According to Pherecydes (*Cap. Anton. Lib.* 33), she lived with her sons, after the death of Eurystheus, at Thebes, and died there at an advanced age. When the sons of Heracles wished to bury her, Zeus sent Hermes to take her body away, and to carry it to the islands of the blessed, and give her in marriage there to Rhadamanthys. Hermes accordingly took her out of her coffin, and put into it a stone so heavy that the Heraclids could not move it from the spot. When, on opening the coffin, they found the stone, they erected it in a grove near Thebes, which in later times contained the sanctuary of Alcmene. (Paus. ix. 16. § 4.) At Athens, too, she was worshipped as a heroine, and an altar was erected to her in the temple of Heracles. (*Cynosarges*, Paus. i. 19. § 3.) She was represented on the chest of Cypselus (Paus. v. 18. § 1), and epic as well as tragic poets made frequent use of her story, though no poem of the kind is now extant. (Hes. *Scut. Herc.* init.; Paus. v. 17. § 4, 18. § 1.) [L. S.]

ALCON or ALCO (Ἄλκων). 1. A son of Hippocoon, and one of the Calydonian hunters, was killed, together with his father and brothers, by Heracles, and had a heroum at Sparta. (Apollod. iii. 10. § 5; Hygin. *Fab.* 173; Paus. iii. 14. § 7, 15. § 3.)

2. A son of Erechtheus, king of Athens, and father of Phalerus the Argonaut. (Apollon. Rhod. i. 97; Hygin. *Fab.* 14.) Valerius Flaccus (i. 399, &c.) represents him as such a skilful archer, that once, when a serpent had entwined his son, he shot the serpent without hurting his child. Virgil (*Eclog.* v. 11) mentions an Alcon, whom Servius calls a Cretan, and of whom he relates almost the same story as that which Valerius Flaccus ascribes to Alcon, the son of Erechtheus.

Two other personages of the same name occur in Cicero (*de Nat. Deor.* iii. 21), and in Hyginus. (*Fab.* 173.) [L. S.]

ALCON, a surgeon (*vulnerum medicus*) at Rome in the reign of Claudius, A. D. 41–54, who is said by Pliny (*H. N.* xxix. 8) to have been banished to Gaul, and to have been fined ten million of sesterces: *H. S. centies cent. mill.* (about 78,125*l.*). After his return from banishment, he is said to have gained by his practice an equal sum within a few years, which, however, seems so enormous (compare ALBUCIUS and ARRUNTIUS), that there must probably be some mistake in the text. A surgeon of the same name, who is mentioned by Martial (*Epigr.* xi. 84) as a contemporary, may possibly be the same person. [W. A. G.]

ALCON, a statuary mentioned by Pliny. (*H. N.* xxxiv. 14. s. 40.) He was the author of a statue of Hercules at Thebes, made of iron, as symbolical of the god's endurance of labour. [C. P. M.]

ALCY'ONE or HALCY'ONE (Ἀλκυόνη). 1. A Pleiad, a daughter of Atlas and Pleione, by whom Poseidon begot Aethusa, Hyrieus and Hyperenor. (Apollod. iii. 10. § 1; Hygin. *Praef. Fab.* p. 11, ed. Staveren; Ov. *Heroid.* xix. 133.) To these children Pausanias (ii. 30. § 7) adds two others, Hyperes and Anthas.

2. A daughter of Aeolus and Enarete or Aegiale. She was married to Ceÿx, and lived so happy with him, that they were presumptuous enough to call each other Zeus and Hera, for which Zeus metamorphosed them into birds, ἀλκυών and κήϋξ. (Apollod. i. 7. § 3, &c.; Hygin. *Fab.* 65.) Hyginus relates that Ceÿx perished in a shipwreck, that Alcyone for grief threw herself into the sea, and that the gods, out of compassion, changed the two into birds. It was fabled, that during the seven days before, and as many after, the shortest day of the year, while the bird ἀλκυών was breeding, there always prevailed calms at sea. An embellished form of the same story is given by Ovid. (*Met.* xi. 410, &c.; comp. Virg. *Georg.* i. 399.)

3. A surname of Cleopatra, the wife of Meleager, who died with grief at her husband being killed by Apollo. (Hom. *Il.* ix. 562; Eustath. *ad Hom.* p. 776; Hygin. *Fab.* 174.) [L. S.]

ALCY'ONEUS (Ἀλκυονεύς). 1. A giant, who kept possession of the Isthmus of Corinth at the time when Heracles drove away the oxen of Geryon. The giant attacked him, crushed twelve waggons and twenty-four of the men of Heracles with a huge block of stone. Heracles himself warded off the stone with his club and slew Alcyoneus. The block, with which the giant had attempted the life of Heracles, was shewn on the Isthmus down to a very late period. (Pind. *Nem.* iv. 44, with the Schol.) In another passage (*Isth.* vi. 45, &c.) Pindar calls Alcyoneus a Thracian shepherd, and places the struggle with him in the Phlegraean plains.

2. One of the giants. [GIGANTES.] [L. S.]

ALCYO'NIDES (Ἀλκυονίδες), the daughters of the giant Alcyoneus (2). After their father's death, they threw themselves into the sea, and were changed into ice-birds. Their names are Phthonia, Anthe, Methone, Alcippe, Pallene, Drimo, and Asteria. (Eustath. *ad Hom.* p. 776; Suidas, *s. v.* Ἀλκυονίδες.) [L. S.]

A'LEA (Ἀλέα), a surname of Athena, under which she was worshipped at Alea, Mantineia, and Tegea. (Paus. viii. 23. § 1, 9. § 3, ii. 17. § 7.) The temple of Athena Alea at Tegea, which was the oldest, was said to have been built by Aleus, the son of Apheidas, from whom the goddess probably derived this surname. (Paus. viii. 4. § 5.) This temple was burnt down in B. C. 394, and a new one built by Scopas, which in size and splendour surpassed all other temples in Peloponnesus, and was surrounded by a triple row of columns of different orders. The statue of the goddess, which was made by Endoeus all of ivory, was subsequently carried to Rome by Augustus to adorn the Forum Augusti. (Paus. viii. 45. § 4, 46. § 1 and 2, 47. § 1.) The temple of Athena Alea at Tegea was an ancient and revered asylum, and the names of many persons are recorded who saved themselves by seeking refuge in it. (Paus. iii. 5. § 6, ii. 17. § 7, iii. 7. § 8.) The priestess of Athena Alea at Tegea was always a maiden, who held her office only until she reached the age of puberty. (Paus. viii. 47. § 2.) Respecting the architecture and the sculptures of this temple, see

Meyer, *Gesch. der bildend. Künste*, ii. p. 99, &c. On the road from Sparta to Therapne there was likewise a statue of Athena Alea. (Paus. iii. 19. § 7.) [L. S.]

ALEBION. [ALBION.]

ALECTO. [FURIAE.]

ALECTOR (Ἀλέκτωρ). 1. The father of Leïtus, the Argonaut. (Apollod. i. 9. § 16.) Homer (*Il.* xvii. 602) calls him Alectryon.

2. A son of Anaxagoras and father of Iphis, king of Argos. He was consulted by Polyneices as to the manner in which Amphiaraus might be compelled to take part in the expedition against Thebes. (Apollod. iii. 6. § 2; Paus. ii. 18. § 4.) Two others of the same name are mentioned in Homer. (*Od.* iv. 10; Eustath. *ad Hom.* pp. 303 and 1598.) [L. S.]

ALE'MON, ALEMO'NIDES. [MYSCELUS.]

ALE'TES (Ἀλήτης), a son of Hippotes and a descendant of Heracles in the fifth degree. He is said to have taken possession of Corinth, and to have expelled the Sisyphids, thirty years after the first invasion of Peloponnesus by the Heraclids. His family, sometimes called the Aletidae, maintained themselves at Corinth down to the time of Bacchis. (Paus. ii. 4. § 3, v. 18. § 2; Strab. viii. p. 389; Callim. *Fragm.* 103; Pind. *Ol.* xiii. 17.) Velleius Paterculus (i. 3) calls him a descendant of Heracles in the sixth degree. He received an oracle, promising him the sovereignty of Athens, if during the war, which was then going on, its king should remain uninjured. This oracle became known at Athens, and Codrus sacrificed himself for his country. (Conon, *Narrat.* 26.) [CODRUS.]

Other persons of this name are mentioned in Apollod. iii. 10. § 6; Hygin. *Fab.* 122, and in Virg. *Aen.* i. 121, ix. 462. [L. S.]

ALEUAS and ALEU'ADAE (Ἀλεύας and Ἀλευάδαι). Aleuas is the ancestorial hero of the Thessalian, or, more particularly, of the Larissaean family of the Aleuadae. (Pind. *Pyth.* x. 8, with the Schol.) The Aleuadae were the noblest and most powerful among all the families of Thessaly, whence Herodotus (vii. 6) calls its members βασιλεῖς. (Comp. Diod. xv. 61, xvi. 14.) The first Aleuas, who bore the surname of Πύρρος, that is, the red-haired, is called king (here synonymous with Tagus, see *Dict. of Ant.* p. 932) of Thessaly, and a descendant of Heracles through Thessalus, one of the many sons of Heracles. (Suidas, *s. v.* Ἀλευάδαι; Ulpian, *ad Dem. Olynth.* i.; Schol. *ad Apollon. Rhod.* iii. 1090; Vellei. i. 3.) Plutarch (*de Am. Frat.* in fin.) states, that he was hated by his father on account of his haughty and savage character; but his uncle nevertheless contrived to get him elected king and sanctioned by the god of Delphi. His reign was more glorious than that of any of his ancestors, and the nation rose in power and importance. This Aleuas, who belongs to the mythical period of Greek history, is in all probability the same as the one who, according to Hegesion (*ap. Ael. Anim.* viii. 11), was beloved by a dragon. According to Aristotle (*ap. Harpocrat. v.* Τετραρχία) the division of Thessaly into four parts, of which traces remained down to the latest times, took place in the reign of the first Aleuas. Buttmann places this hero in the period between the so-called return of the Heraclids and the age of Peisistratus. But even earlier than the time of Peisistratus the family of the Aleuadae appears to have become divided into two branches, the Aleuadae and the Scopadae, called after Scopas, probably a son of Aleuas. (Ov. *Ibis*, 512.) The Scopadae inhabited Crannon and perhaps Pharsalus also, while the main branch, the Aleuadae, remained at Larissa. The influence of the families, however, was not confined to these towns, but extended more or less over the greater part of Thessaly. They formed in reality a powerful aristocratic party (βασιλεῖς) in opposition to the great body of the Thessalians. (Herod. vii. 172.)

The earliest historical person, who probably belongs to the Aleuadae, is Eurylochus, who terminated the war of Cirrha about B.C. 590. (Strab. ix. p. 418.) [EURYLOCHUS.] In the time of the poet Simonides we find a second Aleuas, who was a friend of the poet. He is called a son of Echecratides and Syris (Schol. *ad Theocrit.* xvi. 34); but besides the suggestion of Ovid (*Ibis*, 225), that he had a tragic end, nothing is known about him. At the time when Xerxes invaded Greece, three sons of this Aleuas, Thorax, Eurypylus, and Thrasydaeus, came to him as ambassadors, to request him to go on with the war, and to promise him their assistance. (Herod. vii. 6.) [THORAX.] When, after the Persian war, Leotychides was sent to Thessaly to chastise those who had acted as traitors to their country, he allowed himself to be bribed by the Aleuadae, although he might have subdued all Thessaly. (Herod. vi. 72; Paus. iii. 7. § 8.) This fact shews that the power of the Aleuadae was then still as great as before. About the year B. C. 460, we find an Aleuad Orestes, son of Echecratides, who came to Athens as a fugitive, and persuaded the Athenians to exert themselves for his restoration. (Thuc. i. 111.) He had been expelled either by the Thessalians or more probably by a faction of his own family, who wished to exclude him from the dignity of βασιλεύς (*i. e.* probably Tagus), for such feuds among the Aleuadae themselves are frequently mentioned. (Xen. *Anab.* i. 1. § 10.)

After the end of the Peloponnesian war, another Thessalian family, the dynasts of Pherae, gradually rose to power and influence, and gave a great shock to the power of the Aleuadae. As early as B.C. 375, Jason of Pherae, after various struggles, succeeded in raising himself to the dignity of Tagus. (Xen. *Hellen.* ii. 3. § 4; Diod. xiv. 82, xv. 60.) When the dynasts of Pherae became tyrannical, some of the Larissaean Aleuadae conspired to put an end to their rule, and for this purpose they invited Alexander, king of Macedonia, the son of Amyntas. (Diod. xv. 61.) Alexander took Larissa and Crannon, but kept them to himself. Afterwards, Pelopidas restored the original state of things in Thessaly; but the dynasts of Pherae soon recovered their power, and the Aleuadae again solicited the assistance of Macedonia against them. Philip willingly complied with the request, broke the power of the tyrants of Pherae, restored the towns to an appearance of freedom, and made the Aleuadae his faithful friends and allies. (Diod. xvi. 14.) In what manner Philip used them for his purposes, and how little he spared them when it was his interest to do so, is sufficiently attested. (Dem. *de Cor.* p. 241; Polyaen. iv. 2. § 11; Ulpian, *l. c.*) Among the tetrarchs whom he entrusted with the administration of Thessaly, there is one Thrasydaeus (Theopomp. *ap. Athen.* vi. p. 249), who undoubtedly belonged to the Aleuadae, just as the Thessalian Medius, who is mentioned as one of

the companions of Alexander the Great. (Plut. *De Tranquil.* 13; comp. Strab. xi. p. 530.) The family now sank into insignificance, and the last certain trace of an Aleuad is Thorax, a friend of Antigonus. (Plut. *Demetr.* 29.) Whether the sculptors Aleuas, mentioned by Pliny (*H. N.* xxxiv. 8), and Scopas of Paros, were in any way connected with the Aleuadae, cannot be ascertained. See Boeckh's *Commentary on Pind. Pyth.* x.; Schneider, *on Aristot. Polit.* v. 5, 9; but more particularly Buttmann, *Von dem Geschlecht der Aleuaden*, in his *Mythol.* ii. p. 246, &c., who has made out the following genealogical table of the Aleuadae.

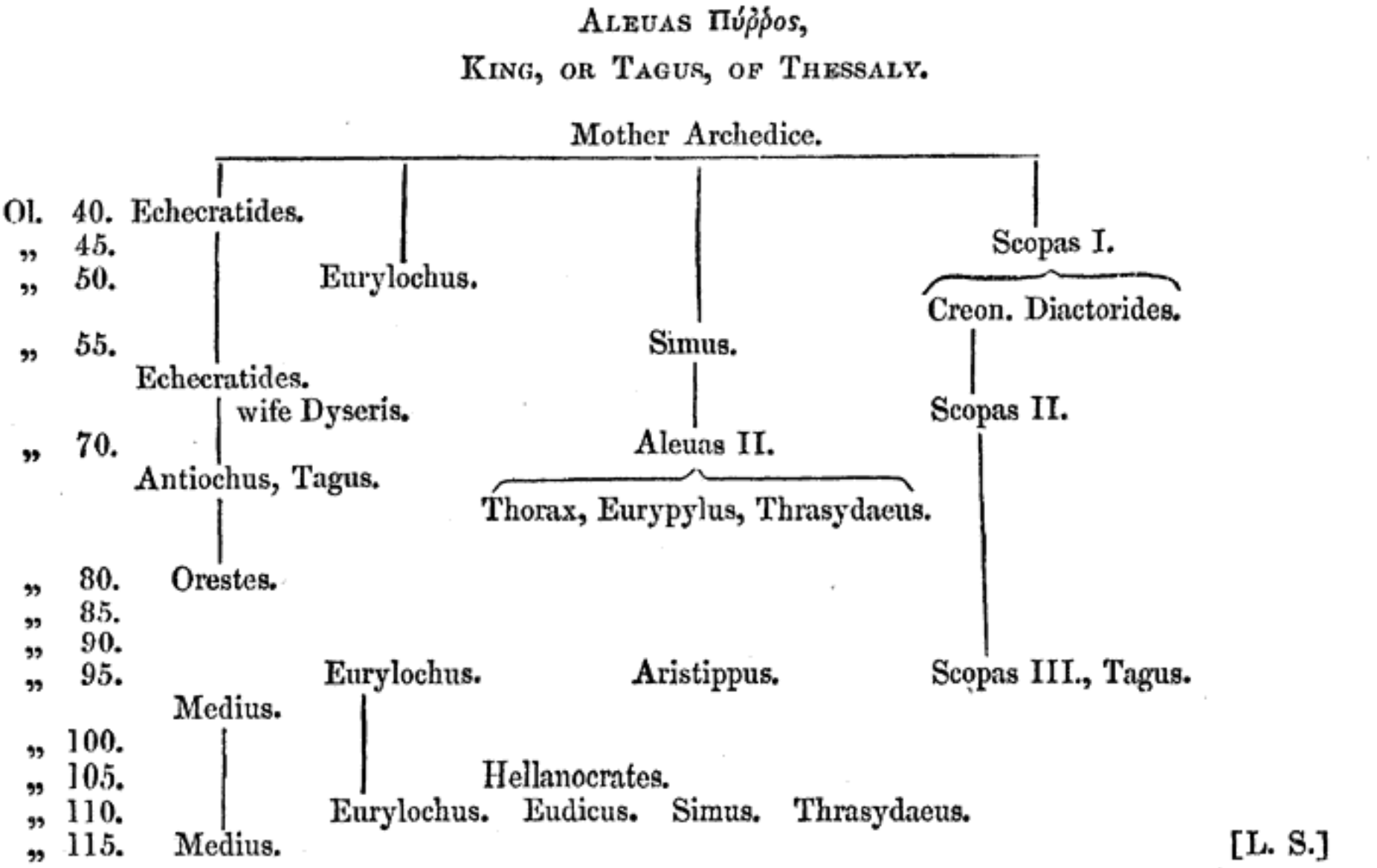

[L. S.]

ALEUAS, an artist who was famous for his statues of philosophers. (Plin. *H. N.* xxxiv. 8. s. 19, 26.) [C. P. M.]

A'LEUS (Ἀλεός), a son of Apheidas, and grandson of Arcas. He was king of Tegea in Arcadia, and married to Neaera, and is said to have founded the town of Alea and the first temple of Athena Alea at Tegea. (Paus. viii. 23. § 1, 4. § 3, &c.; Apollod. iii. 9. § 1.) [Alea.] [L. S.]

ALEXA'MENUS (Ἀλεξαμενός), was general of the Aetolians, B. C. 196 (Polyb. xviii. 26), and was sent by the Aetolians, in B. C. 192, to obtain possession of Lacedaemon. He succeeded in his object, and killed Nabis, the tyrant of Lacedaemon; but the Lacedaemonians rising against him shortly after, he and most of his troops were killed. (Liv. xxxv. 34—36.)

ALEXA'MENUS (Ἀλεξαμενός), of Teos, was, according to Aristotle, in his work upon poets (περὶ ποιητῶν), the first person who wrote dialogues in the Socratic style before the time of Plato. (Athen. xi. p. 505, b. c.; Diog. Laërt. iii. 48.)

ALEXANDER. [Paris.]

ALEXANDER (Ἀλέξανδρος), the defender of men, a surname of Hera under which she was worshipped at Sicyon. A temple had been built there to Hera Alexandros by Adrastus after his flight from Argos. (Schol. *ad Pind. Nem.* ix. 30; comp. Apollod. iii. 12. § 5.) [L. S.]

ALEXANDER (Ἀλέξανδρος), a man whom Mithridates is charged by Sulla with having sent to assassinate Nicomedes. (Appian, *De Bell. Mithr.* 57.) He seems to be the same person as Alexander the Paphlagonian, who is afterwards (76, &c.) mentioned as one of the generals of Mithridates, and was made prisoner by Lucullus, who kept him to adorn his triumph at Rome. [L. S.]

ALEXA'NDER (Ἀλέξανδρος), a saint and martyr, whose memory is celebrated by the Romish church, together with the other martyrs of Lyon and Vienne, on the second of June. He was a native of Phrygia, and a physician by profession and was put to death, A. D. 177, during the persecution that raged against the churches of Lyon and Vienne under the emperor Marcus Aurelius (*Epist. Eccles. Lugdun. et Vienn.* apud Euseb. *Hist. Eccl.* v. 1. p. 163.) He was condemned, together with another Christian, to be devoured by wild beasts in the amphitheatre, and died (as the historian expresses it) "neither uttering a groan nor a syllable, but conversing in his heart with God." (Bzovius, *Nomenclator Sanctorum Professione Medicorum; Martyrol. Roman.* ed. Baron.; *Acta Sanctorum*, June 2.) [W. A. G.]

ALEXANDER, an Acarnanian, who had once been a friend of Philip III. of Macedonia, but forsook him, and insinuated himself so much into the favour of Antiochus the Great, that he was admitted to his most secret deliberations. He advised the king to invade Greece, holding out to him the most brilliant prospects of victory over the Romans, B. C. 192. (Liv. xxxv. 18.) Antiochus followed his advice. In the battle of Cynoscephalae in which Antiochus was defeated by the Romans Alexander was covered with wounds, and in this state he carried the news of the defeat to his king, who was staying at Thronium, on the Maliac gulf. When the king, on his retreat from Greece, had reached Cenaeum in Euboea, Alexander died and was buried there, B. C. 191. (xxxvi. 20.) [L. S.]

ALEXANDER of AEGAE (Ἀλέξανδρος Αἰγαῖος), a peripatetic philosopher, who flourished at Rome in the first century, and a disciple of the celebrated mathematician Sosigenes, whose calcul

tions were used by Julius Caesar for his correction of the year. He was tutor to the emperor Nero. (Suidas, *s. v.* Ἀλέξανδρος Αἰγαῖος; Suet. *Tib.* 57.) Two treatises on the writings of Aristotle are attributed to him by some, but are assigned by others to Alexander Aphrodisiensis. I. On the Meteorology of Aristotle, edited in Greek by F. Asulanus, Ven. 1527, in Latin by Alex. Piccolomini, 1540, fol. II. A commentary on the Metaphysics. The Greek has never been published, but there is a Latin version by Sepulveda, Rom. 1527. [B. J.]

ALEXANDER AEGUS. [ALEXANDER IV., KING OF MACEDONIA.]

ALEXANDER (Ἀλέξανδρος), a son of AEMETUS, was one of the commanders of the Macedonian χαλκάσπιδες in the army of Antigonus Doson during the battle of Sellasia against Cleomenes III. of Sparta, in B. C. 222. (Polyb. ii. 66.) [L. S.]

ALEXANDER AEMILIANUS. [AEMILIANUS, No. 3.]

ALEXANDER (Ἀλέξανδρος), son of AËROPUS, a native of the Macedonian district called Lyncestis, whence he is usually called Alexander Lyncestes. Justin (xi. 1) makes the singular mistake of calling him a brother of Lyncestas, while in other passages (xi. 7, xii. 14) he uses the correct expression. He was a contemporary of Philip of Macedonia and Alexander the Great. He had two brothers, Heromenes and Arrhabaeus; all three were known to have been accomplices in the murder of Philip, in B. C. 336. Alexander the Great on his accession put to death all those who had taken part in the murder, and Alexander the Lyncestian was the only one that was pardoned, because he was the first who did homage to Alexander the Great as his king. (Arrian, *Anab.* . 25; Curtius, vii. 1; Justin, xi. 2.) But king Alexander not only pardoned him, but even made him his friend and raised him to high honours. He was first entrusted with the command of an army in Thrace, and afterwards received the command of the Thessalian horse. In this capacity he accompanied Alexander on his eastern expedition. In B. C. 334, when Alexander was staying at Phaselis, he was informed, that the Lyncestian was carrying on a secret correspondence with king Darius, and that a large sum of money was promised, for which he was to murder his sovereign. The bearer of the letters from Darius was taken by Parmenion and brought before Alexander, and the treachery was manifest. Yet Alexander, dreading to create any hostile feeling in Antipater, the regent of Macedonia, whose daughter was married to the Lyncestian, thought it advisable not to put him to death, and had him merely deposed from his office and kept in custody. In this manner he was dragged about for three years with the army in Asia, until in B. C. 330, when, Philotas having been put to death for a similar crime, the Macedonians demanded that Alexander the Lyncestian should likewise be tried and punished according to his desert. King Alexander gave way, and as the traitor was unable to exculpate himself, he was put to death at Prophthasia, in the country of the Drangae. (Curtius, ., and viii. 1; Justin. xii. 14; Diod. xvii. 32, 80.) The object of this traitor was probably, with the aid of Persia, to gain possession of the throne of Macedonia, which previous to the reign of Amyntas II. had for a time belonged to his family. [L. S.]

ALEXANDER (Ἀλέξανδρος), an AETOLIAN, who, in conjunction with Dorymachus, put himself in possession of the town of Aegeira in Achaia, during the Social war, in B. C. 220. But the conduct of Alexander and his associates was so insolent and rapacious, that the inhabitants of the town rose to expel the small band of the Aetolians. In the ensuing contest Alexander was killed while fighting. (Polyb. iv. 57, 58.) [L. S.]

ALEXANDER AETO'LUS (Ἀλέξανδρος ὁ Αἰτωλός), a Greek poet and grammarian, who lived in the reign of Ptolemaeus Philadelphus. He was the son of Satyrus and Stratocleia, and a native of Pleuron in Aetolia, but spent the greater part of his life at Alexandria, where he was reckoned one of the seven tragic poets who constituted the tragic pleiad. (Suid. *s. v.*; Eudoc. p. 62; Paus. ii. 22. § 7; Schol. *ad Hom. Il.* xvi. 233.) He had an office in the library at Alexandria, and was commissioned by the king to make a collection of all the tragedies and satyric dramas that were extant. He spent some time, together with Antagoras and Aratus, at the court of Antigonus Gonatas. (Aratus, *Phaenomena et Diosem.* ii. pp. 431, 443, &c. 446, ed. Buhle.) Notwithstanding the distinction he enjoyed as a tragic poet, he appears to have had greater merit as a writer of epic poems, elegies, epigrams, and cynaedi. Among his epic poems, we possess the titles and some fragments of three pieces: the Fisherman (ἁλιεύς, Athen. vii. p. 296), Kirka or Krika (Athen. vii. p. 283), which, however, is designated by Athenaeus as doubtful, and Helena. (Bekker, *Anecd.* p. 96.) Of his elegies, some beautiful fragments are still extant. (Athen. iv. p. 170, xi. p. 496, xv. p. 899; Strab. xii. p. 556, xiv. p. 681; Parthen. *Erot.* 4; Tzetz. *ad. Lycophr.* 266; Schol. and Eustath. *ad Il.* iii. 314.) His Cynaedi, or Ἰωνικὰ ποιήματα, are mentioned by Strabo (xiv. p. 648) and Athenaeus. (xiv. p. 620.) Some anapaestic verses in praise of Euripides are preserved in Gellius. (xv. 20.)

All the fragments of Alexander Aetolus are collected in "Alexandri Aetoli fragmenta coll. et ill. A. Capellmann," Bonn, 1829, 8vo.; comp. Welcker, *Die Griech. Tragödien*, p. 1263, &c.; Düntzer, *Die Fragm. der Episch. Poesie der Griechen, von Alexand. dem Grossen, &c.* p. 7, &c. [L. S.]

ALEXANDER (Ἀλέξανδρος), (ST.,) of ALEXANDRIA, succeeded as patriarch of that city St. Achillas, (as his predecessor, St. Peter, had predicted, *Martyr. S. Petri*, ap. Surium, vol. vi. p. 577,) A. D. 312. He, "the noble Champion of Apostolic Doctrine," (Theodt. *Hist. Eccl.* i. 2,) first laid bare the irreligion of Arius, and condemned him in his dispute with Alexander Baucalis. St. Alexander was at the Oecumenical Council of Nicaea, A. D. 325, with his deacon, St. Athanasius, and, scarcely five months after, died, April 17th, A. D. 326. St. Epiphanius (*adv. Haeres.* 69. § 4) says he wrote some seventy circular epistles against Arius, and Socrates (*H. E.* i. 6), and Sozomen (*H. E.* i. 1), that he collected them into one volume. Two epistles remain; 1. to Alexander, bishop of Constantinople, written after the Council at Alexandria which condemned Arius, and before the other circular letters to the various bishops. (See Theodt. *H. E.* i. 4; Galland. *Bibl. Patr.* vol. iv. p. 441.) 2. The Encyclic letter announcing Arius's deposition (Socr. *H. E.* i. 6, and Galland. *l. c.* p. 451), with the subscriptions from Gelasius Cyzicen. (*Hist. Con. Nicaen.* ii. 3, ap. Mans. *Concilia.* vol. ii. p. 801.) There remains, too, *The Deposition of*

Arius and his, i. e. an Address to the Priests and Deacons, desiring their concurrence therein (ap. S. Athanas. vol. i. Ps. 1. p. 396, Paris, 1698; see Galland. *l. c.* p. 455). Two fragments more, apud Galland. (*l. c.* p. 456.) St. Athanasius also gives the second epistle. (*l. c.* p. 397.) [A. J. C.]

ALEXANDER (Ἀλέξανδρος), commander of the horse in the army of ANTIGONUS DOSON during the war against Cleomenes III. of Sparta. (Polyb. ii. 66.) He fought against Philopoemen, then a young man, whose prudence and valour forced him to a disadvantageous engagement at Sellasia. (ii. 68.) This Alexander is probably the same person as the one whom Antigonus, as the guardian of Philip, had appointed commander of Philip's body-guard, and who was calumniated by Apelles. (iv. 87.) Subsequently he was sent by Philip as ambassador to Thebes, to persecute Megaleas. (v. 28.) Polybius states, that at all times he manifested a most extraordinary attachment to his king. (vii. 12.) [L. S.]

ALEXANDER (Ἀλέξανδρος), of ANTIOCHIA, a friend of M. Antonius, who being acquainted with the Syriac language, acted twice as interpreter between Antonius and one Mithridates, who betrayed to him the plans of the Parthians, to save the Romans. This happened in B. C. 36. (Pseudo-Appian, *Parth.* pp. 93, 96, ed. Schweigh.) [L. S.]

ALEXANDER (Ἀλέξανδρος), son of ANTONIUS, the triumvir, and Cleopatra, queen of Egypt. He and his twin-sister Cleopatra were born B. C. 40. Antonius bestowed on him the titles of "Helios," and "King of Kings," and called his sister "Selene." He also destined for him, as an independent kingdom, Armenia, and such countries as might yet be conquered between the Euphrates and Indus, and wrote to the senate to have his grants confirmed; but his letter was not suffered to be read in public. (B. C. 34.) After the conquest of Armenia Antonius betrothed Jotape, the daughter of the Median king Artavasdes, to his son Alexander. When Octavianus made himself master of Alexandria, he spared Alexander, but took him and his sister to Rome, to adorn his triumph. They were generously received by Octavia, the wife of Antonius, who educated them with her own children. (Dion Cassius, xlix. 32, 40, 41, 44, l. 25, li. 21; Plut. *Anton.* 36, 54, 87; Liv. *Epit.* 131, 132.) [C. P. M.]

ALEXANDER (Ἀλέξανδρος), bishop of APAMEA, sent with his namesake of Hierapolis by John of Antioch to the Council of Ephesus. A letter by him is extant in Latin in the *Nova Collectio Conciliorum à Stephan. Baluzio*, p. 834. c. 132. fol. Paris, 1683. [A. J. C.]

ALEXANDER APHRODISIENSIS (Ἀλέξανδρος Ἀφροδισιεύς), a native of Aphrodisias in Caria, who lived at the end of the second and the beginning of the third century after Christ, the most celebrated of the commentators on Aristotle. He was the disciple of Herminus and Aristocles the Messenian, and like them endeavoured to free the Peripatetic philosophy from the syncretism of Ammonius and others, and to restore the genuine interpretation of the writings of Aristotle. The title ὁ ἐξηγητὴς was the testimony to the extent or the excellence of his commentaries. About half his voluminous works were edited and translated into Latin at the revival of literature; there are a few more extant in the original Greek, which have never been printed, and an Arabic version is preserved of several others, whose titles may be seen in the Bibliotheca of Casiri. (Vol. i. p. 243.)

If we view him as a philosopher, his merit cannot be rated highly. His excellencies and defects are all on the model of his great master; there is the same perspicuity and power of analysis, united with almost more than Aristotelian plainness of style; everywhere "a flat surface," with nothing to interrupt or strike the attention. In a mind so thoroughly imbued with Aristotle, it cannot be expected there should be much place for original thought. His only endeavour is to adapt the works of his master to the spirit and language of his own age; but in doing so he is constantly recalled to the earlier philosophy, and attacks bygone opinions, as though they had the same living power as when the writings of Aristotle were directed against them. (Ritter, *Geschichte der Philosophie*, vol. iv. p. 255.)

The Platonists and earlier Stoics are his chief opponents, for he regarded the Epicureans as too sensual and unphilosophical to be worth a serious answer. Against the notion of the first, that the world, although created, might yet by the will of God be made imperishable, he urged that God could not alter the nature of things, and quoted the Platonist doctrine of the necessary coexistence of evil in all corruptible things. (Ritter, p. 262.) God himself, he said, was the very form of things. Yet, however difficult it may be to enter into this abstract notion of God, it would be unjust, as some have done, to charge him with atheism, as in many passages he attributes mind and intelligence to the divine Being. This is one of the points in which he has brought out the views of Aristotle more clearly, from his living in the light of a later age. God, he says (*in Metaphys.* ix. p. 320), is "properly and simply one, the self-existent substance, the author of motion himself unmoved, the great and good Deity, without beginning and without end:" and again (*in Metaph* xii. p. 381) he asserts, that to deprive God of providence is the same thing as depriving honey o sweetness, fire of warmth, snow of whiteness an coolness, or the soul of motion. The providence o God, however, is not directed in the same way t the sublunary world and the rest of the universe the latter is committed not indeed to fate, but t general laws, while the concerns of men are th immediate care of God, although he find not i the government of them the full perfection of hi being. (*Quaest. Nat.* i. 25, ii. 21.) He saw no incon sistency, as perhaps there was none, between thes high notions of God and the materialism wit which they were connected. As God was th form of all things, so the human soul was likewis a form of matter, which it was impossible to cor ceive as existing in an independent state. H seems however to have made a distinction betwee the powers of reflection and sensation, for he say (*de Anima*, i. p. 138), that the soul needed not th body as an instrument to take in objects of though but was sufficient of itself; unless the latter is t be looked upon as an inconsistency into which h has been led by the desire to harmonize the earl Peripateticism with the purer principle of a lat philosophy. (Brucker, vol. ii. p. 481.)

The most important treatise of his which h come down to us, is the "De Fato," an inqui into the opinions of Aristotle on the subject Fate and Freewill. It is probably one of his late

works, and must have been written between the years 199-211, because dedicated to the joint emperors Severus and Caracalla. Here the earlier Stoics are his opponents, who asserted that all things arose from an eternal and indissoluble chain of causes and effects. The subject is treated practically rather than speculatively. Universal opinion, the common use of language, and internal consciousness, are his main arguments. That fate has a real existence, is proved by the distinction we draw between fate, chance, and possibility, and between free and necessary actions. It is another word for nature, and its workings are seen in the tendencies of men and things (c. 6), for it is an all-pervading cause of real, but not absolute, power. The fatalism of the Stoics does away with free-will, and so destroys responsibility: it is at variance with every thought, word, and deed, of our lives. The Stoics, indeed, attempt to reconcile necessity and freewill; but, properly speaking, they use freewill in a new sense for the *necessary* co-operation of our will in the decrees of nature: moreover, they cannot expect men to carry into practice the subtle distinction of a will necessarily yet freely acting; and hence, by destroying the accountableness of man, they destroy the foundation of morality, religion, and civil government. (c. 12—20.) Supposing their doctrine true in theory, it is impossible in action. And even speculatively their argument from the universal chain is a confusion of an order of sequence with a series of causes and effects. If it be said again, that the gods have certain foreknowledge of future events, and what is certainly known must necessarily be, it is answered by denying that in the nature of things there can be any such foreknowledge, as foreknowledge is proportioned to divine power, and is a knowledge of what divine power can perform. The Stoical view inevitably leads to the conclusion, that all the existing ordinances of religion are blasphemous and absurd.

This treatise, which has been edited by Orelli, gives a good idea of his style and method. Upon the whole, it must be allowed that, although with Ritter we cannot place him high as an independent thinker, he did much to encourage the accurate study of Aristotle, and exerted an influence which, according to Julius Scaliger, was still felt in his day. (Brucker, vol. ii. p. 480.)

The following list of his works is abridged from Harles's Fabricius. (Vol. v. p. 650.) I. Περὶ εἱμαρμένης καὶ τοῦ ἐφ' ἡμῖν, *De Fato, deque eo quod in nostra potestate est:* the short treatise mentioned above, dedicated to the emperors Severus and Caracalla; first printed by the successors of Aldus Manutius, 1534, folio, at the end of the works of Themistius: translated into Latin by Grotius in the collection entitled "Veterum Philos. Sententiae de Fato," Paris, 1648, 4to., Lond. 1688, 12mo., and edited by Orelli, Zurich, 1824, 8vo., with a fragment of Alexander Aphrodis. *De Fortuna*, and treatises of Ammonius, Plotinus, &c. on the same subject. II. *Commentarius* (Ὑπόμνημα) *in primum librum Analyticorum Priorum Aristotelis*, Venet. Aldi, 1520, fol.; Floren. 1521, 4to., with a Latin translation by J. Bap. Felicianus. III. *Commentarius in VIII libros Topicorum*, Ven. Aldi, 1513; with a Latin version by G. Dorotheus, Ven. 1526 and 1541, and Paris, 1542, folio; and another by Rasarius, Ven. 1563, 1573, folio. IV. *Comment. in Elenchos Sophisticos;* Graecè, Ven. Aldi, 1520, fol.; Flor. 1520, fol.: translated into Latin by J. B. Rasarius. V. *Comment. in Metaphysicorum XII libros;* ex versione J. G. Sepulvedae, Rom. 1527, Paris, 1536, Ven. 1544 and 1561. The Greek text has never been printed, although it exists in the Paris library and several others. VI. *In librum de Sensu et iis quae sub sensum cadunt;* the Greek text is printed at the end of the commentary of Simplicius on the De Animâ, Ven. Aldi, 1527, folio; there is also a Latin version by Lucilius Philothaeus, Ven. 1544, 1549, 1554, 1559, 1573. VII. *In Aristotelis Meterologica;* Ven. Aldi, 1527; supposed by some not to be the work of Alexander Aphrod. VIII. *De Mistione;* bound up in the same edition as the preceding. IX. *De Animâ libri duo* (two distinct works), printed in Greek at the end of Themistius: there is a Latin version by Hieronymus Donatus, Ven. 1502, 1514, folio. X. *Physica Scholia, dubitationes et solutiones;* in Greek, Ven. Trincavelli, 1536, folio; in Latin, by Hieronymus Bagolinus, Ven. 1541, 1549, 1555, 1559, 1563. XI. Ἰατρικὰ Ἀπορήματα καὶ Φυσικὰ Προβλήματα, *Quaestiones Medicae et Problemata Physica.* XII. Περὶ Πυρετῶν, *Libellus de Febribus.* The last two treatises are attributed by Theodore Gaza and many other writers to Alexander Trallianus. They are spoken of below.

His commentaries on the Categories, on the latter Analytics (of the last there was a translation by St. Jerome), on the De Animâ and Rhetorical works, and also on those περὶ γενέσεως καὶ φθορᾶς, together with a work entitled Liber I de Theologiâ, probably distinct from the Commentaries on the Metaphysics, are still extant in Arabic. A Commentary on the prior Analytics, on the De Interpretatione, a treatise on the Virtues, a work entitled περὶ δαιμόνων λόγος, a treatise against Zenobius the Epicurean, and another on the nature and qualities of Stones, also a book of Allegories from mythological fables, are all either quoted by others or referred to by himself. [B. J.]

Besides the works universally attributed to Alexander Aphrodisiensis, there are extant two others, of which the author is not certainly known, but which are by some persons supposed to belong to him, and which commonly go under his name. The first of these is entitled Ἰατρικὰ Ἀπορήματα καὶ Φυσικὰ Προβλήματα, *Quaestiones Medicae et Problemata Physica*, which there are strong reasons for believing to be the work of some other writer. In the first place, it is not mentioned in the list of his works given by the Arabic author quoted by Casiri (*Biblioth. Arabico-Hisp. Escurial.* vol. i. p. 243); secondly, it appears to have been written by a person who belonged to the medical profession (ii. praef. et § 11), which was not the case with Alexander Aphrodisiensis; thirdly, the writer refers (i. 87) to a work by himself, entitled Ἀλληγοριαὶ τῶν εἰς Θεοὺς Ἀναπλαττομένων Πιθανῶν Ἱστοριῶν, *Allegoriae Historiarum Credibilium de Diis Fabricatarum*, which we do not find mentioned among Alexander's works; fourthly, he more than once speaks of the soul as immortal (ii. praef. et § 63, 67), which doctrine Alexander Aphrodisiensis denied; and fifthly, the style and language of the work seem to belong to a later age. Several eminent critics suppose it to belong to Alexander Trallianus, but it does not seem likely that a Christian writer would have composed the mythological work mentioned above. It consists of two

books, and contains several interesting medical observations along with much that is frivolous and trifling. It was first published in a Latin translation by George Valla, Venet. 1488, fol. The Greek text is to be found in the Aldine edition of Aristotle's works, Venet. fol. 1495, and in that by Sylburgius, Francof. 1585, 8vo.; it was published with a Latin translation by J. Davion, Paris. 1540, 1541, 16mo.; and it is inserted in the first volume of Ideler's *Physici et Medici Graeci Minores*, Berol. 1841, 8vo.

The other work is a short treatise, Περὶ Πυρετῶν, *De Febribus*, which is addressed to a medical pupil whom the author offers to instruct in any other branch of medicine; it is also omitted in the Arabic list of Alexander's works mentioned above. For these reasons it does not seem likely to be the work of Alexander Aphrodisiensis, while the whole of the twelfth book of the great medical work of Alexander Trallianus (to whom it has also been attributed) is taken up with the subject of Fever, and he would hardly have written two treatises on the same disease without making in either the slightest allusion to the other. It may possibly belong to one of the other numerous physicians of the name of Alexander. It was first published in a Latin translation by George Valla, Venet. 1498, fol., which was several times reprinted. The Greek text first appeared in the Cambridge *Museum Criticum*, vol. ii. pp. 359—389, transcribed by Demetrius Schinas from a manuscript at Florence; it was published, together with Valla's translation, by Franz Passow, Vratislav. 1822, 4to., and also in Passow's *Opuscula Academica*, Lips. 1835, 8vo., p. 521. The Greek text alone is contained in the first volume of Ideler's *Physici et Medici Graeci Minores*, Berol. 1841, 8vo. [W. A. G.]

ALEXANDER (Ἀλέξανδρος), the eldest son of ARISTOBULUS II., king of Judaea, was taken prisoner, with his father and brother, by Pompey, on the capture of Jerusalem (B. C. 63), but made his escape as they were being conveyed to Rome. In B. C. 57, he appeared in Judaea, raised an army of 10,000 foot and 1500 horse, and fortified Alexandreion and other strong posts. Hyrcanus applied for aid to Gabinius, who brought a large army against Alexander, and sent M. Antonius with a body of troops in advance. In a battle fought near Jerusalem, Alexander was defeated with great loss, and took refuge in the fortress of Alexandreion, which was forthwith invested. Through the mediation of his mother he was permitted to depart, on condition of surrendering all the fortresses still in his power. In the following year, during the expedition of Gabinius into Egypt, Alexander again excited the Jews to revolt, and collected an army. He massacred all the Romans who fell in his way, and besieged the rest, who had taken refuge on Mount Gerizim. After rejecting the terms of peace which were offered to him by Gabinius, he was defeated near Mount Tabor with the loss of 10,000 men. The spirit of his adherents, however, was not entirely crushed, for in B. C. 53, on the death of Crassus, he again collected some forces, but was compelled to come to terms by Cassius. (B. C. 52.) In B. C. 49, on the breaking out of the civil war, Caesar set Aristobulus at liberty, and sent him to Judaea, to further his interests in that quarter. He was poisoned on the journey, and Alexander, who was preparing to support him, was seized at the command of Pompey, and beheaded at Antioch. (Joseph. *Ant. Jud.* xiv. 5—7; *Bell. Jud.* i. 8, 9.) [C. P. M.]

ALEXANDER, of ATHENS, a comic poet, the son of Aristion, whose name occurs in an inscription given in Böckh (*Corp. Inscr.* i. p. 765), who refers it to the 145th Olympiad. (B. C. 200.) There seems also to have been a poet of the same name who was a writer of the middle comedy, quoted by the Schol. on Homer (*Il.* ix. 216), and Aristoph. (*Ran.* 864), and Athen. (iv. p. 170, e. x. p. 496, c.; Meineke, *Fragm. Com.* vol. i. p. 487.) [C. P. M.]

ALEXANDER (Ἀλέξανδρος), an ambassador of king ATTALUS, sent to Rome in B. C. 198, to negotiate peace with the Roman senate. (Polyb. xvii. 10.) [L. S.]

ALEXANDER BALAS (Ἀλέξανδρος Βάλας), a person of low origin, usurped the throne of the Greek kingdom of Syria, in the year 150, B. C., pretending that he was the son of Antiochus Epiphanes. His claim was set up by Heracleides, who had been the treasurer of the late king Antiochus Epiphanes, but had been banished to Rhodes by the reigning king, Demetrius Soter; and he was supported by Ptolemy Philometor, king of Egypt, Ariarthes Philopator, king of Cappadocia, and Attalus Philadelphus, king of Pergamus. Heracleides also, having taken Alexander to Rome, succeeded in obtaining a decree of the senate in his favour. Furnished with forces by these allies, Alexander entered Syria in 152, B. C., took possession of Ptolemais, and fought a battle with Demetrius Soter, in which, however, he was defeated. In the year 150 B. C. Alexander again met Demetrius in battle with better success. The army of Demetrius was completely routed, and he himself perished in the flight. No sooner had Alexander thus obtained the kingdom than he gave up the administration of affairs to his minister Ammonius, and himself to a life of pleasure. Ammonius put to death all the members of the late royal family who were in his power; but two sons of Demetrius were safe in Crete. The elder of them, who was named Demetrius, took the field in Cilicia against the usurper. Alexander applied for help to his father-in-law, Ptolemy Philometor, who marched into Syria, and then declared himself in favour of Demetrius. Alexander now returned from Cilicia, whither he had gone to meet Demetrius, and engaged in battle with Ptolemy at the river Oenoparas. In this battle, though Ptolemy fell, Alexander was completely defeated, and he was afterwards murdered by an Arabian emir with whom he had taken refuge. (B. C. 146.) The meaning of his surname (Balas) is doubtful. It is most probably a title signifying "lord" or

"king." On some of his coins he is called "Epiphanes" and "Nicephorus" after his pretended father. On others "Euergetes" and "Theopator." (Polyb. xxxiii. 14, 16; Liv. *Epit.* l. liii.; Justin, xxv.; Appian, *Syriaca*, c. 67; l

Maccab. x. 11; Joseph. *Ant.* xiii. 2. § 4; Euseb. *Chronicon;* Clinton, *Fasti*, iii. p. 324.) [P. S.]

ALEXANDER, of BEROEA; he and Thyrsis suffocated Demetrius, the son of Philip III. of Macedonia, at Heracleia, in B. C. 179. (Liv. xl. 24; comp. DEMETRIUS, son of PHILIP.) [L. S.]

ALEXANDER (Ἀλέξανδρος), at first bishop in CAPPADOCIA, flourished A. D. 212. On the death of Severus, A. D. 211, he visited Jerusalem, and was made coadjutor of the aged Narcissus, bishop of that city, whom he afterwards succeeded. He founded an ecclesiastical library at Jerusalem, of which Eusebius made great use in writing his History. After suffering under Severus and Caracalla, he was at last thrown into prison at Caesarea, and, after witnessing a good confession, died A. D. 250. Eusebius has preserved fragments of a letter written by him to the Antinoïtes; of another to the Antiochenes (*Hist. Eccl.* vi. 11); of a third to Origen (vi. 14); and of another, written in conjunction with Theoctistus of Caesarea, to Demetrius of Alexandria. (vi. 19.) [A. J. C.]

ALEXANDER, CARBONARIUS (Ἀλέξανδρος ὁ Ἀνθρακεύς), flourished in the third century. To avoid the dangers of a handsome person, he disguised himself and lived as a coal-heaver at Cumae, in Asia Minor. The see of this city being vacant, the people asked St. Gregory Thaumaturgus to come and ordain them a bishop. He rejected many who were offered for consecration, and when he bade the people prefer virtue to rank, one in mockery cried out, "Well, then! make Alexander, the coal-heaver, bishop!" St. Gregory had him summoned, discovered his disguise, and having arrayed him in sacerdotal vestments, presented him to the people, who, with surprise and joy, accepted the appointment. He addressed them in homely but dignified phrase, and ruled the church till the Decian persecution, when he was burnt, A. D. 251. (S. Greg. Nyssen. *Vit. S. Greg. Thaumaturg.* §§ 19, 20, ap. Galland. *Biblioth. Patr.* vol. iii. pp. 457—460.) [A. J. C.]

ALEXANDER (Ἀλέξανδρος), third son of CASSANDER, king of Macedonia, by Thessalonica, sister of Alexander the Great. In his quarrel with his elder brother Antipater for the government [ANTIPATER], he called in the aid of Pyrrhus of Epirus and Demetrius Poliorcetes. To the former he was compelled to surrender, as the price of his alliance, the land on the sea-coast of Macedonia, together with the provinces of Ambracia, Acarnania, and Amphilochia. (Plut. *Pyrrh.* p. 386, b.) Demetrius, according to Plutarch (*Pyrrh.* 386, d., *Demetr.* 906, a.), arrived after Pyrrhus had retired, and when matters, through his mediation, had been arranged between the brothers. Demetrius, therefore, was now an unwelcome visitor, and Alexander, while he received him with all outward civility, is said by Plutarch to have laid a plan for murdering him at a banquet, which was baffled, however, by the precaution of Demetrius. (*Demetr.* 906, a. b.) The next day Demetrius took his departure, and Alexander attended him as far as Thessaly. Here, at Larissa, he went to dine with Demetrius, and (taking no guards with him by a fancied refinement of policy) was assassinated, together with his friends who attended him, one of whom is said to have exclaimed, that Demetrius was only one day beforehand with them. (Plut. *Demetr.* p. 906, c. d.; Just. xvi. 1; Diod. xxi. Exc. 7.) [E. E.]

ALEXANDER (Ἀλέξανδρος), emperor of CONSTANTINOPLE, was the third son of the emperor Basilius and Eudocia. He was born about A. D. 870, and, after his father's death, he and his brother Leo, the philosopher, bore the title of imperator in common. Leo died on the 11th of May, 911, and Alexander received the imperial crown, together with the guardianship of his brother's son, Constantinus Porphyrogenitus, whom he would have mutilated so as to render him unfit to govern, had he not been prevented. The reign of Alexander, which lasted only for one year and some days, was one uninterrupted series of acts of cruelty, debauchery, and licentiousness; for the restraints which he had been obliged to put on himself during the lifetime of his brother, were thrown off immediately after his accession, and the worthiest persons were removed from the court while the ministers to his lusts and passions were raised to the highest honours. He involved his empire in a war with Simeon, king of the Bulgarians, but he did not live to see its outbreak. He died on the 7th of June, 912, in consequence of a debauch, after which he took violent exercise on horseback. (Constant. *in Basil.* 26; Scylitz. pp. 569, 608; Zonaras, xvi. 15, &c.) [L. S.]

ALEXANDER (ST.), patriarch of Constantinople. [ARIUS.]

ALEXANDER CORNE'LIUS (Ἀλέξανδρος Κορνήλιος), surnamed POLYHISTOR (Πολυΐστωρ), a Greek writer and contemporary of Sulla. According to Suidas he was a native of Ephesus and a pupil of Crates, and during the war of Sulla in Greece was made prisoner and sold as a slave to Cornelius Lentulus, who took him to Rome and made him the paedagogus of his children. Afterwards Lentulus restored him to freedom. From Suidas it would seem as if he had received the gentile name Cornelius from Lentulus, while Servius (*ad Aen.* x. 388) says, that he received the Roman franchise from L. Cornelius Sulla. He died at Laurentum in a fire which consumed his house, and as soon as his wife heard of the calamity, she hung herself. The statement of Suidas that he was a native of Ephesus is contradicted by Stephanus Byzantius (*s. v.* Κοτιάεον), who says that he was a native of Cotiaeum in Lesser Phrygia, and a son of Asclepiades, and who is borne out by the Etymologicum Magnum (*s. vv.* δέδοικα and περιῤῥηδής), where Alexander is called Κοτιαεύς. The surname of Polyhistor was given to him on account of his prodigious learning. He is said to have written innumerable works, but the greatest and most important among them was one consisting of 42 books, which Stephanus Byzantius calls Παντοδαπῆς Ὕλης Λόγοι. This work appears to have contained historical and geographical accounts of nearly all countries of the ancient world. Each of the forty books treated of a separate country, and bore a corresponding title, such as Phrygiaca, Carica, Lyciaca, &c. But such titles are not always sure indications of a book forming only a part of the great work; and in some cases it is manifest that particular countries were treated of in separate works. Thus we find mention of the first book of a separate work on Crete (Schol. *ad Apollon. Rhod.* iv. 1492), and of another on the "Tractus Illyricus." (Val. Max. viii. 13, ext. 7.) These geographico-historical works are referred to in innumerable passages of Stephanus Byzantius and Pliny. A separate work on the Phrygian

musicians is mentioned by Plutarch (*De Mus.* 5), and there is every probability that Alexander Polyhistor is also the author of the work Διαδοχαὶ Φιλοσόφων, which seems to be the groundwork of Diogenes Laertius. [ALEXANDER LYCHNUS.] A work on the symbols of the Pythagoreans is mentioned by Clemens Alexandrinus (*Strom.* i. p. 131) and Cyrillus (*adv. Julian.* ix. p. 133). He also wrote a history of Judaea, of which a considerable fragment is preserved in Eusebius. (*Praep. Evang.* ix. 17; comp. Clem. Alexand. *Strom.* i. p 143; Steph. Byz. *s. v.* Ἰουδαία.) A history of Rome in five books is mentioned by Suidas, and a few fragments of it are preserved in Servius. (*Ad Aen.* viii. 330, x. 388.) A complete list of all the known titles of the works of Alexander Polyhistor is given in Vossius, *De Hist. Graec.* p. 187, &c., ed. Westermann. [L. S.]

ALEXANDER I. II., kings of Egypt. [PTOLEMAEUS.]

ALEXANDER (Ἀλέξανδρος) I., king of EPIRUS, was the son of Neoptolemus and brother of Olympias, the mother of Alexander the Great. He came at an early age to the court of Philip of Macedonia, and after the Grecian fashion became the object of his attachment. Philip in requital made him king of Epirus, after dethroning his cousin Aeacides. When Olympias was repudiated by her husband, she went to her brother, and endeavoured to induce him to make war on Philip. Philip, however, declined the contest, and formed a second alliance with him by giving him his daughter Cleopatra in marriage. (B. C. 336.) At the wedding Philip was assassinated by Pausanias. In B. C. 332, Alexander, at the request of the Tarentines, crossed over into Italy, to aid them against the Lucanians and Bruttii. After a victory over the Samnites and Lucanians near Paestum he made a treaty with the Romans. Success still followed his arms. He took Heraclea and Consentia from the Lucanians, and Terina and Sipontum from the Bruttii. But in B. C. 326, through the treachery of some Lucanian exiles, he was compelled to engage under unfavourable circumstances near Pandosia, on the banks of the Acheron, and fell by the hand of one of the exiles, as he was crossing the river; thus accomplishing the prophecy of the oracle of Dodona, which had bidden him beware of Pandosia and the Acheron. He left a son, Neoptolemus, and a daughter, Cadmea. (Justin, viii. 6, ix. 6, 7, xii. 2, xvii. 3, xviii. 1, xxiii. 1; Liv. viii. 3, 17, 24; Diod. xvi. 72.) The head on the annexed coin of Alexander I. represents that of Jupiter. [C. P. M.]

ALEXANDER II., king of EPIRUS, was the son of Pyrrhus and Lanassa, the daughter of the Sicilian tyrant Agathocles. He succeeded his father in B. C. 272, and continued the war which his father had begun with Antigonus Gonatas, whom he succeeded in driving from the kingdom of Macedon. He was, however, dispossessed of both Macedon and Epirus by Demetrius, the son of Antigonus; upon which he took refuge amongst the Acarnanians. By their assistance and that of his own subjects, who entertained a great attachment for him, he recovered Epirus. It appears that he was in alliance with the Aetolians. He married his sister Olympias, by whom he had two sons, Pyrrhus and Ptolemaeus, and a daughter, Phthia. On the death of Alexander, Olympias assumed the regency on behalf of her sons, and married Phthia to Demetrius. There are extant silver and copper coins of this king. The former bear a youthful head covered with the skin of an elephant's head, as appears in the one figured below. The reverse represents Pallas holding a spear in one hand and a shield in the other, and before her stands an eagle on a thunderbolt. (Justin, xvii. 1, xxvi. 2, 3, xxviii. 1; Polyb. ii. 45, ix. 34; Plut. *Pyrrh.* 9.) [C. P. M.]

ALEXANDER (Ἀλέξανδρος), a Greek GRAMMARIAN, who is mentioned among the instructors of the emperor M. Antoninus. (Capitol. *M. Ant.* 2; M. Antonin. i. § 10.) We still possess a λόγος ἐπιτάφιος pronounced upon him by the rhetorician Aristeides. (Vol. i. *Orat.* xii. p. 142, &c.) [L. S.]

ALEXANDER, son of Herod. [HERODES.]

ALEXANDER (Ἀλέξανδρος). 1. Bishop of HIERAPOLIS in Phrygia, flourished A. D. 253. He was the author of a book entitled, *On the new things introduced by Christ into the world* τί καινὸν εἰσήνεγκε Χριστὸς εἰς τὸν κόσμον. κεφ. θ′; not extant. (Suid.)

2. Bishop of Hierapolis, A. D. 431. He was sent by John, bishop of Antioch, to advocate the cause of Nestorius at the Council of Ephesus. His hostility to St. Cyril was such, that he openly charged him with Apollinaranism, and rejected the communion of John, Theodoret, and the other Eastern bishops, on their reconciliation with him. He appealed to the pope, but was rejected, and was at last banished by the emperor to Famothis in Egypt. Twenty-three letters of his are extant in Latin in the *Synodicon adversus Tragoediam Irenaei ap. Novam Collectionem Conciliorum à Baluzio*, p. 670, &c. Paris, 1683. [A. J. C.]

ALEXANDER (Ἀλέξανδρος), ST., HIEROSOLYMITANUS, a disciple, first, of Pantaenus, then of St. Clement, at Alexandria, where he became acquainted with Origen, (Euseb. *Hist. Eccl.* vi. 14,) was bishop of Flaviopolis, (Tillemont, *Hist. Eccl.* iii. 415,) in Cappadocia. (S. Hier. *Vir. Ill.* § 62.) In the persecution under Severus he was thrown into prison, (circ. A. D. 204, Euseb. vi. 11,) where he remained till Asclepiades succeeded Serapion at Antioch, A. D. 211, the beginning of Caracalla's reign. (See [α] the Epistle St. Alexander sent to the Antiochenes by St. Clement of Alexandria. Euseb. *H. E.* vi. 11.) Eusebius re-

lates (*l. c.*), that by Divine revelation he became coadjutor bishop to Narcissus, bishop of Aelia, i. e. Jerusalem, A. D. 212. (See Euseb. *H. E.* vi. 8; *Chronic.* ad A. D. 228, and Alexander's [β] Epistle to the Antinoïtes ap. Euseb. *H. E.* vi. 11.) During his episcopate of nearly forty years (for he continued bishop on the death of St. Narcissus), he collected a valuable library of *Ecclesiastical Epistles*, which existed in the time of Eusebius. (*H. E.* vi. 20.) He received Origen when the troubles at Alexandria drove him thence, A. D. 216, and made him, though a layman, explain the Scriptures publicly, a proceeding which he justified in [γ] an epistle to Bishop Demetrius, of Alexandria, (ap. Euseb. *H. E.* vi. 19,) who, however, sent some deacons to bring Origen home. As Origen was passing through Palestine, on some necessary business, St. Alexander ordained him priest, (S. Hier. *l. c.* §§ 54, 62,) which caused great disturbance in the church. [ORIGEN.] A fragment of a [δ] letter from St. Alexander to Origen on the subject exists, ap. *Euseb. H. E.* vi. 14. St. Alexander died in the Decian persecution, A. D. 251, in prison (S. Dion. Alex. *ap. Euseb. H. E.* vi. 46) after great sufferings (*Euseb.* vi. 39), and is commemorated in the Eastern church on 12th December, in the Western on 16th March. Mazabanes succeeded him. St. Clement of Alexandria dedicated to him his *De Canone Ecclesiastico* about the observance of Easter. (*H. E.* vi. 13.) His fragments have been mentioned in chronological order, and are collected in Gallandi, *Bibl. Patr.* ii. p. 201, and in Routh's *Reliquiae Sacrae*, ii. p. 39. [A. J. C.]

ALEXANDER, JANNAEUS (Ἀλέξανδρος Ἰαννα῀ος), was the son of Johannes Hyrcanus, and brother of Aristobulus I., whom he succeeded, as King of the Jews, in B. C. 104, after putting to death one of his brothers, who laid claim to the crown. He took advantage of the unquiet state of Syria to attack the cities of Ptolemaïs (Acre), Dora, and Gaza, which, with several others, had made themselves independent. The people of Ptolemaïs applied for aid to Ptolemy Lathyrus, then king of Cyprus, who came with an army of thirty thousand men. Alexander was defeated on the banks of the Jordan, and Ptolemy ravaged the country in the most barbarous manner. In B. C. 102, Cleopatra came to the assistance of Alexander with a fleet and army, and Ptolemy was compelled to return to Cyprus. (B. C. 101.) Soon afterwards Alexander invaded Coele Syria, and renewed his attacks upon the independent cities. In B. C. 96 he took Gaza, destroyed the city, and massacred all the inhabitants. The result of these undertakings, and his having attached himself to the party of the Sadducees, drew upon him the hatred of the Pharisees, who were by far the more numerous party. He was attacked by the people in B. C. 94, while officiating as high-priest at the feast of Tabernacles; but the insurrection was put down, and six thousand of the insurgents slain. In the next year (B. C. 93) he made an expedition against Arabia, and made the Arabs of Gilead and the Moabites tributary. But in B. C. 92, in a campaign against Obedas, the emir of the Arabs of Gaulonitis, he fell into an ambush in the mountains of Gadara; his army was entirely destroyed, and he himself escaped with difficulty. The Pharisees seized the opportunity thus afforded, and broke out into open revolt. At first they were successful, and Alexander was compelled to fly to the mountains (B. C. 88); but two years afterwards he gained two decisive victories. After the second of these, he caused eight hundred of the chief men amongst the rebels to be crucified, and their wives and children to be butchered before their eyes, while he and his concubines banqueted in sight of the victims. This act of atrocity procured for him the name of "the Thracian." It produced its effect, however, and the rebellion was shortly afterwards suppressed, after the war had lasted six years. During the next three years Alexander made some successful campaigns, recovered several cities and fortresses, and pushed his conquests beyond the Jordan. On his return to Jerusalem, in B. C. 81, his excessive drinking brought on a quartan ague, of which he died three years afterwards, while engaged in the siege of Ragaba in Gerasena, after a reign of twenty-seven years. He left his kingdom to his wife Alexandra. Coins of this king are extant, from which it appears that his proper name was Jonathan, and that Alexander was a name which he assumed according to the prevalent custom. (Josephus, *Ant. Jud.* xiii. 12-15.) [C. P. M.]

ALEXANDER (Ἀλέξανδρος), surnamed ISIUS, the chief commander of the Aetolians, was a man of considerable ability and eloquence for an Aetolian. (Liv. xxxii. 33; Polyb. xvii. 3, &c.) In B. C. 198 he was present at a colloquy held at Nicaea on the Maliac gulf, and spoke against Philip III. of Macedonia, saying that the king ought to be compelled to quit Greece, and to restore to the Aetolians the towns which had formerly been subject to them. Philip, indignant at such a demand being made by an Aetolian, answered him in a speech from his ship. (Liv. xxxii. 34.) Soon after this meeting, he was sent as ambassador of the Aetolians to Rome, where, together with other envoys, he was to treat with the senate about peace, but at the same time to bring accusations against Philip. (Polyb. xvii. 10.) In B. C. 197, Alexander again took part in a meeting, at which T. Quinctius Flamininus with his allies and king Philip were present, and at which peace with Philip was discussed. Alexander dissuaded his friends from any peaceful arrangement with Philip. (Polyb. xviii. 19, &c.; Appian, *Maced.* vii. 1.) In B. C. 195, when a congress of all the Greek states that were allied with Rome was convoked by T. Quinctius Flamininus at Corinth, for the purpose of considering the war that was to be undertaken against Nabis, Alexander spoke against the Athenians, and also insinuated that the Romans were acting fraudulently towards Greece. (Liv. xxxiv. 23.) When in B. C. 189 M. Fulvius Nobilior, after his victory over Antiochus, was expected to march into Aetolia, the Aetolians sent envoys to Athens and Rhodes; and Alexander Isius, together with Phaneas and Lycopus, were sent to Rome to sue for peace. Alexander, now an old man, was at the head of the embassy; but he and his colleagues were made prisoners in Cephalenia by the Epeirots, for the purpose of extorting a heavy ransom. Alexander, however, although he was very wealthy, refused to pay it, and was accordingly kept in captivity for some days, after which he was liberated, at the command of the Romans, without any ransom. (Polyb. xxii. 9.) [L. S.]

ALEXANDER (Ἀλέξανδρος), surnamed LYCHNUS (Λύχνος), a Greek rhetorician and poet. He was a native of Ephesus, whence he is sometimes

called Alexander Ephesius, and must have lived shortly before the time of Strabo (xiv. p. 642), who mentions him among the more recent Ephesian authors, and also states, that he took a part in the political affairs of his native city. Strabo ascribes to him a history, and poems of a didactic kind, viz. one on astronomy and another on geography, in which he describes the great continents of the world, treating of each in a separate work or book, which, as we learn from other sources, bore the name of the continent of which it contained an account. What kind of history it was that Strabo alludes to, is uncertain. The so-called Aurelius Victor (*de Orig. Gent. Rom.* 9) quotes, it is true, the first book of a history of the Marsic war by Alexander the Ephesian; but this authority is more than doubtful. Some writers have supposed that this Alexander is the author of the history of the succession of Greek philosophers (*αἱ τῶν φιλοσόφων διαδοχαί*), which is so often referred to by Diogenes Laertius (i. 116, ii. 19, 106, iii. 4, 5, iv. 62, vii. 179, viii. 24, ix. 61); but this work belonged probably to Alexander Polyhistor. His geographical poem, of which several fragments are still extant, is frequently referred to by Stephanus Byzantius and others. (Steph. Byz. *s. vv.* Λάπηθος, Ταπροβάνη, Δῶρος, Ὑρκανοί, Μελιταία, &c.; comp. Eustath. *ad Dionys. Perieg.* 388, 591.) Of his astronomical poem a fragment is still extant, which has been erroneously attributed by Gale (*Addend. ad Parthen.* p. 49) and Schneider (*ad Vitruv.* ii. p. 23, &c.) to Alexander Aetolus. (See Naeke, *Schedae Criticae*, p. 7, &c.) It is highly probable that Cicero (*ad Att.* ii. 20, 22) is speaking of Alexander Lychnus when he says, that Alexander is not a good poet, a careless writer, but yet possesses some information. [L. S.]

ALEXANDER LYCOPOLI'TES (Ἀλέξανδρος Λυκοπολίτης), was so called from Lycopolis, in Egypt, whether as born there, or because he was bishop there, is uncertain. At first a pagan, he was next instructed in Manicheeism by persons acquainted with Manes himself. Converted to the faith, he wrote a confutation of the heresy (*Tractatus de Placitis Manichaeorum*) in Greek, which was first published by Combefis, with a Latin version, in the *Auctarium Novissimum Bibl. ss. Patr.* Ps. ii. pag. 3, &c. It is published also by Gallandi, *Bibl. Patr.* vol. iv. p. 73. He was bishop of Lycopolis, (Phot. *Epitome de Manich. ap. Montfaucon. Bibl. Coislin.* p. 354,) and probably immediately preceded Meletius. (Le Quien, *Oriens Xnus.* vol. ii. p. 597.) [A. J. C.]

ALEXANDER (Ἀλέξανδρος), the son of LYSIMACHUS by an Odrysian woman, whom Polyaenus (vi. 12) calls Macris. On the murder of his brother Agathocles [see p. 65, a] by command of his father in B. C. 284, he fled into Asia with the widow of his brother, and solicited aid of Seleucus. A war ensued in consequence between Seleucus and Lysimachus, which terminated in the defeat and death of the latter, who was slain in battle in B. C. 281, in the plain of Coros in Phrygia. His body was conveyed by his son Alexander to the Chersonesus, and there buried between Cardia and Pactya, where his tomb was remaining in the time of Pausanias. (i. 10. § 4, 5; Appian, *Syr.* 64.)

ALEXANDER I. (Ἀλέξανδρος), the tenth king of MACEDONIA, was the son of Amyntas I. When Megabazus sent to Macedonia, about B. C. 507, to demand earth and water, as a token of submission to Darius, Amyntas was still reigning. At a banquet given to the Persian envoys, the latter demanded the presence of the ladies of the court, and Amyntas, through fear of his guests, ordered them to attend. But when the Persians proceeded to offer indignities to them, Alexander caused them to retire, under pretence of arraying them more beautifully, and introduced in their stead some Macedonian youths, dressed in female attire, who slew the Persians. As the Persians did not return, Megabazus sent Bubares with some troops into Macedonia; but Alexander escaped the danger by giving his sister Gygaea in marriage to the Persian general. According to Justin, Alexander succeeded his father in the kingdom soon after these events. (Herod. v. 17—21, viii. 136; Justin, vii. 2—4.) In B. C. 492, Macedonia was obliged to submit to the Persian general Mardonius (Herod. vi. 44); and in Xerxes' invasion of Greece (B. C. 480), Alexander accompanied the Persian army. He gained the confidence of Mardonius, and was sent by him to Athens after the battle of Salamis, to propose peace to the Athenians, which he strongly recommended, under the conviction that it was impossible to contend with the Persians. He was unsuccessful in his mission; but though he continued in the Persian army, he was always secretly inclined to the cause of the Greeks, and informed them the night before the battle of Plataeae of the intention of Mardonius to fight on the following day. (viii. 136, 140—143, ix. 44, 45.) He was alive in B. C. 463, when Cimon recovered Thasos. (Plut. *Cim.* 14.) He was succeeded by Perdiccas II.

Alexander was the first member of the royal family of Macedonia, who presented himself as a competitor at the Olympic games, and was admitted to them after proving his Greek descent. (Herod. v. 22; Justin, vii. 2.) In his reign Macedonia received a considerable accession of territory. (Thuc. ii. 99.)

ALEXANDER II. (Ἀλέξανδρος), the sixteenth king of MACEDONIA, the eldest son of Amyntas II., succeeded his father in B. C. 369, and appears to have reigned nearly two years, though Diodorus assigns only one to his reign. While engaged in Thessaly in a war with Alexander of Pherae, a usurper rose up in Macedonia of the name of Ptolemy Alorites, whom Diodorus, apparently without good authority, calls a brother of the king. Pelopidas, being called in to mediate between them, left Alexander in possession of the kingdom, but took with him to Thebes several hostages; among whom, according to some accounts, was Philip, the youngest brother of Alexander, afterwards king of Macedonia, and father of Alexander the Great. But he had scarcely left Macedonia, before Alexander was murdered by Ptolemy Alorites, or according to Justin (vii. 5), through the intrigues of his mother, Eurydice.

Demosthenes (*de fals. Leg.* p. 402) names Apollophanes as one of the murderers. (Diod. xv. 60, 61, 67, 71, 77; Plut. *Pelop.* 26, 27; Athen. xiv. p. 629, d.; Aeschin. *de fals. Leg.* p. 31, l. 33.)

ALEXANDER III. (Ἀλέξανδρος), king of MACEDONIA, surnamed the Great, was born at Pella, in the autumn of B. C. 356. He was the son of Philip II. and Olympias, and he inherited much of the natural disposition of both of his parents—the cool forethought and practical wisdom of his father, and the ardent enthusiasm and ungovernable passions of his mother. His mother belonged to the royal house of Epeirus, and through her he traced his descent from the great hero Achilles. His early education was committed to Leonidas and Lysimachus, the former of whom was a relation of his mother's, and the latter an Acarnanian. Leonidas early accustomed him to endure toil and hardship, but Lysimachus recommended himself to his royal pupil by obsequious flattery. But Alexander was also placed under the care of Aristotle, who acquired an influence over his mind and character, which is manifest to the latest period of his life. Aristotle wrote for his use a treatise on the art of government; and the clear and comprehensive views of the political relations of nations and of the nature of government, which Alexander shews in the midst of all his conquests, may fairly be ascribed to the lessons he had received in his youth from the greatest of philosophers. It is not impossible too that his love of discovery, which distinguishes him from the herd of vulgar conquerors, may also have been implanted in him by the researches of Aristotle. Nor was his physical education neglected. He was early trained in all manly and athletic sports; in horsemanship he excelled all of his age; and in the art of war he had the advantage of his father's instruction.

At the early age of sixteen, Alexander was entrusted with the government of Macedonia by his father, while he was obliged to leave his kingdom to march against Byzantium. He first distinguished himself, however, at the battle of Chaeroneia (B. C. 338), where the victory was mainly owing to his impetuosity and courage.

On the murder of Philip (B. C. 336), just after he had made arrangements to march into Asia at the head of the confederate Greeks, Alexander ascended the throne of Macedon, and found himself surrounded by enemies on every side. Attalus, the uncle of Cleopatra, who had been sent into Asia by Parmenion with a considerable force, aspired to the throne; the Greeks, roused by Demosthenes, threw off the Macedonian supremacy; and the barbarians in the north threatened his dominions. Nothing but the promptest energy could save him; but in this Alexander was never deficient. Attalus was seized and put to death. His rapid march into the south of Greece overawed all opposition; Thebes, which had been most active against him, submitted when he appeared at its gates; and the assembled Greeks at the Isthmus of Corinth, with the sole exception of the Lacedaemonians, elected him to the command against Persia, which had previously been bestowed upon his father. Being now at liberty to reduce the barbarians of the north to obedience, he marched (early in B. C. 335) across mount Haemus, defeated the Triballi, and advanced as far as the Danube, which he crossed, and received embassies from the Scythians and other nations. On his return, he marched westward, and subdued the Illyrians and Taulantii, who were obliged to submit to the Macedonian supremacy. While engaged in these distant countries, a report of his death reached Greece, and the Thebans once more took up arms. But a terrible punishment awaited them. He advanced into Boeotia by rapid marches, and appeared before the gates of the city almost before the inhabitants had received intelligence of his approach. The city was taken by assault; all the buildings, with the exception of the house of Pindar, were levelled with the ground; most of the inhabitants butchered, and the rest sold as slaves. Athens feared a similar fate, and sent an embassy deprecating his wrath; but Alexander did not advance further; the punishment of Thebes was a sufficient warning to Greece.

Alexander now directed all his energy to prepare for the expedition against Persia. In the spring of B. C. 334, he crossed over the Hellespont into Asia with an army of about 35,000 men. Of these 30,000 were foot and 5000 horse; and of the former only 12,000 were Macedonians. But experience had shewn that this was a force which no Persian king could resist. Darius, the reigning king of Persia, had no military skill, and could only hope to oppose Alexander by engaging the services of mercenary Greeks, of whom he obtained large supplies.

Alexander's first engagement with the Persians was on the banks of the Granicus, where they attempted to prevent his passage over it. Memnon, a Rhodian Greek, was in the army of the Persians, and had recommended them to withdraw as Alexander's army advanced, and lay waste the country; but this advice was not followed, and the Persians were defeated. Memnon was the ablest general that Darius had, and his death in the following year (B. C. 333) relieved Alexander from a formidable opponent. After the capture of Halicarnassus, Memnon had collected a powerful fleet, in which Alexander was greatly deficient; he had taken many of the islands in the Aegaean, and threatened Macedonia.

Before marching against Darius, Alexander thought it expedient to subdue the chief towns on the western coast of Asia Minor. The last event of importance in the campaign was the capture of Halicarnassus, which was not taken till late in the autumn, after a vigorous defence by Memnon. Alexander marched along the coast of Lycia and Pamphylia, and then northward into Phrygia and to Gordium, where he cut or untied the celebrated Gordian knot, which, it was said, was to be loosened only by the conqueror of Asia.

In B. C. 333, he was joined at Gordium by reinforcements from Macedonia, and commenced his second campaign. From Gordium he marched through the centre of Asia Minor into Cilicia to the city of Tarsus, where he nearly lost his life by a fever, brought on by his great exertions, or through throwing himself, when heated, into the

cold waters of the Cydnus. Darius meantime had collected an immense army of 500,000, or 600,000 men, with 30,000 Greek mercenaries; but instead of waiting for Alexander's approach in the wide plain of Sochi, where he had been stationed for some time, and which was favourable to his numbers and the evolution of his cavalry, he advanced into the narrow plain of Issus, where defeat was almost certain. Alexander had passed through this plain into Syria before Darius reached it; but as soon as he received intelligence of the movements of Darius, he retraced his steps, and in the battle which followed the Persian army was defeated with dreadful slaughter. Darius took to flight, as soon as he saw his left wing routed, and escaped across the Euphrates by the ford of Thapsacus; but his mother, wife, and children fell into the hands of Alexander, who treated them with the utmost delicacy and respect. The battle of Issus, which was fought towards the close of B. C. 333, decided the fate of the Persian empire; but Alexander judged it most prudent not to pursue Darius, but to subdue Phoenicia, which was especially formidable by its navy, and constantly threatened thereby to attack the coasts of Greece and Macedonia. Most of the cities of Phoenicia submitted as he approached; Tyre alone refused to surrender. This city was not taken till the middle of B. C. 332, after an obstinate defence of seven months, and was fearfully punished by the slaughter of 8000 Tyrians and the sale of 30,000 into slavery. Next followed the siege of Gaza, which again delayed Alexander two months, and afterwards, according to Josephus, he marched to Jerusalem, intending to punish the people for refusing to assist him, but he was diverted from his purpose by the appearance of the high priest, and pardoned the people. This story is not mentioned by Arrian, and rests on questionable evidence.

Alexander next marched into Egypt, which gladly submitted to the conqueror, for the Egyptians had ever hated the Persians, who insulted their religion and violated their temples. In the beginning of the following year (B. C. 331), Alexander founded at the mouth of the western branch of the Nile, the city of Alexandria, which he intended should form the centre of commerce between the eastern and western worlds, and which soon more than realized the expectations of its founder. He now determined to visit the temple of Jupiter Ammon, and after proceeding from Alexandria along the coast to Paraetonium, he turned southward through the desert and thus reached the temple. He was saluted by the priests as the son of Jupiter Ammon.

In the spring of the same year (B. C. 331), Alexander set out to meet Darius, who had collected another army. He marched through Phoenicia and Syria to the Euphrates, which he crossed at the ford of Thapsacus; from thence he proceeded through Mesopotamia, crossed the Tigris, and at length met with the immense hosts of Darius, said to have amounted to more than a million of men, in the plains of Gaugamela. The battle was fought in the month of October, B. C. 331, and ended in the complete defeat of the Persians, who suffered immense slaughter. Alexander pursued the fugitives to Arbela (Erbil), which place has given its name to the battle, and which was distant about fifty miles from the spot where it was fought. Darius, who had left the field of battle early in the day, fled to Ecbatana (Hamadan), in Media. Alexander was now the conqueror of Asia; and he began to assume all the pomp and splendour of an Asiatic despot. His adoption of Persian habits and customs tended doubtless to conciliate the affections of his new subjects; but these outward signs of eastern royalty were also accompanied by many acts worthy only of an eastern tyrant; he exercised no controul over his passions, and frequently gave way to the most violent and ungovernable excesses.

From Arbela, Alexander marched to Babylon, Susa, and Persepolis, which all surrendered without striking a blow. He is said to have set fire to the palace of Persepolis, and, according to some accounts, in the revelry of a banquet, at the instigation of Thais, an Athenian courtezan.

At the beginning of B. C. 330, Alexander marched from Persepolis into Media, where Darius had collected a new force. On his approach, Darius fled through Rhagae and the passes of the Elburz mountains, called by the ancients the Caspian Gates, into the Bactrian provinces. After stopping a short time at Ecbatana, Alexander pursued him through the deserts of Parthia, and had nearly reached him, when the unfortunate king was murdered by Bessus, satrap of Bactria, and his associates. Alexander sent his body to Persepolis, to be buried in the tombs of the Persian kings. Bessus escaped to Bactria, and assumed the title of king of Persia. Alexander advanced into Hyrcania, in order to gain over the remnant of the Greeks of Darius's army, who were assembled there. After some negotiation he succeeded; they were all pardoned, and a great many of them taken into his pay. After spending fifteen days at Zadracarta, the capital of Parthia, he marched to the frontiers of Areia, which he entrusted to Satibarzanes, the former satrap of the country, and set out on his march towards Bactria to attack Bessus, but had not proceeded far, when he was recalled by the revolt of Satibarzanes. By incredible exertions he returned to Artacoana, the capital of the province, in two days' march: the satrap took to flight, and a new governor was appointed. Instead of resuming his march into Bactria, Alexander seems to have thought it more prudent to subdue the south-eastern parts of Areia, and accordingly marched into the country of the Drangae and Sarangae.

During the army's stay at Prophthasia, the capital of the Drangae, an event occurred, which shews the altered character of Alexander, and represents him in the light of a suspicious oriental despot. Philotas, the son of his faithful general, Parmenion, and who had been himself a personal friend of Alexander, was accused of a plot against the king's life. He was accused by Alexander before the army, condemned, and put to death. Parmenion, who was at the head of an army at Ecbatana, was also put to death by command of Alexander, who feared lest he should attempt to revenge his son. Several other trials for treason followed, and many Macedonians were executed.

Alexander now advanced through the country of the Ariaspi to the Arachoti, a people west of the Indus, whom he conquered. Their conquest and the complete subjugation of Areia occupied the winter of this year. (B. C. 330.) In the beginning of the following year (B. C. 329), he crossed the mountains of the Paropamisus (the

Hindoo Coosh), and marched into Bactria against Bessus. On the approach of Alexander, Bessus fled across the Oxus into Sogdiana. Alexander followed him, and transported his army across the river on the skins of the tents stuffed with straw. Shortly after the passage Bessus was betrayed into his hands, and, after being cruelly mutilated by order of Alexander, was put to death. From the Oxus Alexander advanced as far as the Jaxartes (the Sir), which he crossed, and defeated several Scythian tribes north of that river. After founding a city Alexandria on the Jaxartes, he retraced his steps, recrossed the Oxus, and returned to Zariaspa or Bactra, where he spent the winter of 329. It was here that Alexander killed his friend Cleitus in a drunken revel. [CLEITUS.]

In the spring of B. C. 328, Alexander again crossed the Oxus to complete the subjugation of Sogdiana, but was not able to effect it in the year, and accordingly went into winter quarters at Nautaca, a place in the middle of the province. At the beginning of the following year, B. C. 327, he took a mountain fortress, in which Oxyartes, a Bactrian prince, had deposited his wife and daughters. The beauty of Roxana, one of the latter, captivated the conqueror, and he accordingly made her his wife. This marriage with one of his eastern subjects was in accordance with the whole of his policy. Having completed the conquest of Sogdiana, Alexander marched southward into Bactria, and made preparations for the invasion of India. While in Bactria, another conspiracy was discovered for the murder of the king. The plot was formed by Hermolaus with a number of the royal pages, and Callisthenes, a pupil of Aristotle, was involved in it. All the conspirators were put to death.

Alexander did not leave Bactria till late in the spring of B. C. 327, and crossed the Indus, probably near the modern Attock. He now entered the country of the Penjab, or the Five Rivers. Taxilas, the king of the people immediately east of the Indus, submitted to him, and thus he met with no resistance till he reached the Hydaspes, upon the opposite bank of which Porus, an Indian king, was posted with a large army and a considerable number of elephants. Alexander managed to cross the river unperceived by the Indian king, and then an obstinate battle followed, in which Porus was defeated after a gallant resistance, and taken prisoner. Alexander restored to him his kingdom, and treated him with distinguished honour.

Alexander remained thirty days on the Hydaspes, during which time he founded two towns, one on each bank of the river: one was called Bucephala, in honour of his horse Bucephalus, who died here, after carrying him through so many victories; and the other Nicaea, to commemorate his victory. From thence he marched to the Acesines (the Chinab), which he crossed, and subsequently to the Hydraotes (the Ravee), which he also crossed, to attack another Porus, who had prepared to resist him. But as he approached nearer, this Porus fled, and his dominions were given to the one whom he had conquered on the Hydaspes. The Cathaei, however, who also dwelt east of the Hydraotes, offered a vigorous resistance, but were defeated. Alexander still pressed forward till he reached the Hyphasis (Garra), which he was preparing to cross, when the Macedonians, worn out by long service, and tired of the war, refused to proceed; and Alexander, notwithstanding his entreaties and prayers, was obliged to lead them back. He returned to the Hydaspes, where he had previously given orders for the building of a fleet, and then sailed down the river with about 8000 men, while the remainder marched along the banks in two divisions. This was late in the autumn of 327. The people on each side of the river submitted without resistance, except the Malli, in the conquest of one of whose places Alexander was severely wounded. At the confluence of the Acesines and the Indus, Alexander founded a city, and left Philip as satrap, with a considerable body of Greeks. Here he built some fresh ships, and shortly afterwards sent about a third of the army, under Craterus, through the country of the Arachoti and Drangae into Carmania. He himself continued his voyage down the Indus, founded a city at Pattala, the apex of the delta of the Indus, and sailed into the Indian ocean. He seems to have reached the mouth of the Indus about the middle of 326. Nearchus was sent with the fleet to sail along the coast to the Persian gulf [NEARCHUS], and Alexander set out from Pattala, about September, to return to Persia. In his march through Gedrosia, his army suffered greatly from want of water and provisions, till they arrived at Pura, where they obtained supplies. From Pura he advanced to Carman (Kirman), the capital of Carmania, where he was joined by Craterus, with his detachment of the army, and also by Nearchus, who had accomplished the voyage in safety. Alexander sent the great body of the army, under Hephaestion, along the Persian gulf, while he himself, with a small force, marched to Pasargadae, and from thence to Persepolis, where he appointed Peucestas, a Macedonian, governor, in place of the former one, a Persian, whom he put to death, for oppressing the province.

From Persepolis Alexander advanced to Susa, which he reached in the beginning of 325. Here he allowed himself and his troops some rest from their labours; and faithful to his plan of forming his European and Asiatic subjects into one people, he assigned to about eighty of his generals Asiatic wives, and gave with them rich dowries. He himself took a second wife, Barsine, the eldest daughter of Darius, and according to some accounts, a third, Parysatis, the daughter of Ochus. About 10,000 Macedonians also followed the example of their king and generals, and married Asiatic women; all these received presents from the king. Alexander also enrolled large numbers of Asiatics among his troops, and taught them the Macedonian tactics. He moreover directed his attention to the increase of commerce, and for this purpose had the Euphrates and Tigris made navigable, by removing the artificial obstructions which had been made in the river for the purpose of irrigation.

The Macedonians, who were discontented with several of the new arrangements of the king, and especially at his placing the Persians on an equality with themselves in many respects, rose in mutiny against him, which he quelled with some little difficulty, and he afterwards dismissed about 10,000 Macedonian veterans, who returned to Europe under the command of Craterus. Towards the close of the same year (B. C. 325) he went to Ecbatana,

where he lost his great favourite Hephaestion; and his grief for his loss knew no bounds. From Ecbatana he marched to Babylon, subduing in his way the Cossaei, a mountain tribe; and before he reached Babylon, he was met by ambassadors from almost every part of the known world, who had come to do homage to the new conqueror of Asia.

Alexander reached Babylon in the spring of B. C. 324, about a year before his death, notwithstanding the warnings of the Chaldeans, who predicted evil to him if he entered the city at that time. He intended to make Babylon the capital of his empire, as the best point of communication between his eastern and western dominions. His schemes were numerous and gigantic. His first object was the conquest of Arabia, which was to be followed, it was said, by the subjugation of Italy, Carthage, and the west. But his views were not confined merely to conquest. He sent Heracleides to build a fleet on the Caspian, and to explore that sea, which was said to be connected with the northern ocean. He also intended to improve the distribution of waters in the Babylonian plain, and for that purpose sailed down the Euphrates to inspect the canal called Pallacopas. On his return to Babylon, he found the preparations for the Arabian expedition nearly complete; but almost immediately afterwards he was attacked by a fever, probably brought on by his recent exertions in the marshy districts around Babylon, and aggravated by the quantity of wine he had drunk at a banquet given to his principal officers. He died after an illness of eleven days, in the month of May or June, B. C. 323. He died at the age of thirty-two, after a reign of twelve years and eight months. He appointed no one as his successor, but just before his death he gave his ring to Perdiccas. Roxana was with child at the time of his death, and afterwards bore a son, who is known by the name of Alexander Aegus.

The history of Alexander forms an important epoch in the history of mankind. Unlike other Asiatic conquerors, his progress was marked by something more than devastation and ruin; at every step of his course the Greek language and civilization took root and flourished; and after his death Greek kingdoms were formed in all parts of Asia, which continued to exist for centuries. By his conquests the knowledge of mankind was increased; the sciences of geography, natural history and others, received vast additions; and it was through him that a road was opened to India, and that Europeans became acquainted with the products of the remote East.

No contemporary author of the campaigns of Alexander survives. Our best account comes from Arrian, who lived in the second century of the Christian aera, but who drew up his history from the accounts of Ptolemy, the son of Lagus, and Aristobulus of Cassandria. The history of Quintus Curtius, Plutarch's life of Alexander, and the epitomes of Justin and Diodorus Siculus, were also compiled from earlier writers. The best modern writers on the subject are: St. Croix, *Examen critique des anciens Historiens d' Alexandre le Grand*, Droysen, *Geschichte Alexanders des Grossen;* Williams, *Life of Alexander;* Thirlwall, *History of Greece*, vols. vi. and vii.

ALEXANDER IV. (Ἀλέξανδρος), king of MACEDONIA, the son of Alexander the Great and Roxana, was born shortly after the death of his father, in B. C. 323. He was acknowledged as the partner of Philip Arrhidaeus in the empire, and was under the guardianship of Perdiccas, the regent, till the death of the latter in B. C. 321. He was then for a short time placed under the guardianship of Pithon and the general Arrhidaeus, and subsequently under that of Antipater, who conveyed him with his mother Roxana, and the king Philip Arrhidaeus and his wife to Macedonia in 320. (Diod. xviii. 36, 39.) On the death of Antipater in 319, the government fell into the hands of Polysperchon; but Eurydice, the wife of Philip Arrhidaeus, began to form a powerful party in Macedonia in opposition to Polysperchon; and Roxana, dreading her influence, fled with her son Alexander into Epeirus, where Olympias had lived for a long time. At the instigation of Olympias, Aeacides, king of Epeirus, made common cause with Polysperchon, and restored the young Alexander to Macedonia in 317. [AEACIDES.] Eurydice and her husband were put to death, and the supreme power fell into the hands of Olympias. (xix. 11; Justin, xiv. 5.) But in the following year Cassander obtained possession of Macedonia, put Olympias to death, and imprisoned Alexander and his mother. They remained in prison till the general peace made in 311, when Alexander's title to the crown was recognized. Many of his partizans demanded that he should be immediately released from prison and placed upon the throne. Cassander therefore resolved to get rid of so dangerous a rival, and caused him and his mother Roxana to be murdered secretly in prison. (B. C. 311. Diod. xix. 51, 52, 61, 105; Justin, xv. 2; Paus. ix. 7. § 2.)

ALEXANDER (Ἀλέξανδρος), a MEGALOPOLITAN. He was originally a Macedonian, but had received the franchise and was settled at Megalopolis about B. C. 190. He pretended to be a descendant of Alexander the Great, and accordingly called his two sons Philip and Alexander. His daughter Apama was married to Amynander, king of the Athamanians. Her eldest brother Philip, followed her to her court, and being of a vain character, he allowed himself to be tempted with the prospect of gaining possession of the throne of Macedonia. (Liv. xxxv. 47; Appian, *Syr.* 13; comp. PHILIP, son of ALEXANDER.) [L. S.]

ALEXANDER (Ἀλέξανδρος), brother of MOLO. On the accession of Antiochus III., afterwards called the Great, in B. C. 224, he entrusted Alexander with the government of the satrapy of Persis, and Molo received Media. Antiochus was then only fifteen years of age, and this circumstance together with the fact that Hermeias, a base flatterer and crafty intriguer, whom every one had fear, was all-powerful at his court, induced the two brothers to form the plan of causing the upper satrapies of the kingdom to revolt. It was the secret wish of Hermeias to see the king involved as many difficulties as possible, and it was on his

advice that the war against the rebels was entrusted to men without courage and ability. In B. C. 220, however, Antiochus himself undertook the command. Molo was deserted by his troops, and to avoid falling into the hands of the king, put an end to his own life. All the leaders of the rebellion followed his example, and one of them, who escaped to Persis, killed Molo's mother and children, persuaded Alexander to put an end to his life, and at last killed himself upon the bodies of his friends. (Polyb. v. 40, 41, 43, 54.) [L. S.]

ALEXANDER the MONK (Ἀλέξανδρος μοναχός), perhaps a native of Cyprus. All we know of his age is, that he lived before Michael Glycas, A. D. 1120, who quotes him. Two orations by him are extant. 1. A Panegyric on St. Barnabas, *ap. Bollandi Acta Sanctorum*, vol. xxi. p. 436. 2. Concerning the Invention of the Cross, *ap. Gretser. de Cruce Christi*, 4to. Ingolst. 1600. [A. J. C.]

ALEXANDER (Ἀλέξανδρος) of MYNDUS in Caria, a Greek writer on zoology of uncertain date. His works, which are now lost, must have been considered very valuable by the ancients, since they refer to them very frequently. The titles of his works are: Κτηνῶν Ἱστορία, a long fragment of which, belonging to the second book, is quoted by Athenaeus. (v. p. 221, comp. ii. p. 65; Aelian, *Hist. An.* iii. 23, iv. 33, v. 27, x. 34.) This work is probably the same as that which in other passages is simply called Περὶ Ζώων, and of which Athenaeus (ix. p. 392) likewise quotes the second book. The work on birds (Περὶ Πτηνῶν, Plut. *Mar.* 17; Athen. ix. pp. 387, 388, 390, &c.) was a separate work, and the second book of it is quoted by Athenaeus. Diogenes Laertius (i. 29) mentions one Alexon of Myndus as the author of a work on myths, of which he quotes the ninth book. This author being otherwise unknown, Menage proposed to read Ἀλέξανδρος ὁ Μύνδιος instead of Ἀλέξων. But everything is uncertain, and the conjecture at least is not very probable. [L. S.]

ALEXANDER NUME'NIUS (Ἀλέξανδρος Νουμήνιος, or ὁ Νουμηνίου, as Suidas calls him), a Greek rhetorician, who lived in the reign of Hadrian or that of the Antonines. About his life nothing is known. We possess two works which are ascribed to him. The one which certainly is his work bears the title Περὶ τῶν τῆς Διανοίας καὶ Λέξεως Σχημάτων, *i. e.* "De Figuris Sententiarum et Elocutionis." J. Rufinianus in his work on the same subject (p. 195, ed. Ruhnken) expressly states that Aquila Romanus, in his treatise "De Figuris Sententiarum et Elocutionis," took his materials from Alexander Numenius' work mentioned above. The second work bearing the name of Alexander Numenius, entitled Περὶ Ἐπιδεικτικῶν, *i. e.* "On Show-speeches," is admitted on all hands not to be his work, but of a later grammarian of the name of Alexander; it is, to speak more correctly, made up very clumsily from two distinct ones, one of which was written by one Alexander, and the other by Menander. (Vales. *ad Euseb. Hist. Eccles.* p. 28.)

The first edition of these two works is that of Aldus, in his collection of the *Rhetores Graeci*, Venice, 1508, fol., vol. i. p. 574, &c. They are also contained in Walz's *Rhetores Graeci*, vol. viii. The genuine work of Alexander Numenius has also been edited, together with Minucianus and Phoebammon, by L. Normann, with a Latin translation and useful notes, Upsala, 1690, 8vo. (See Ruhnken, *ad Aquil. Rom.* p. 139, &c.; Westermann, *Gesch. der Griech. Beredtsamkeit*, § 95, *n.* 13, § 104, *n.* 7.) [L. S.]

ALEXANDER, an Athenian PAINTER, one of whose productions is extant, painted on a marble tablet which bears his name. (Winckelmann, vol. ii. p. 47, v. p. 120, ed. Eiselein.) There was a son of king Perseus of this name, who was a skilful toreutes. (Plut. *Aemil. Paul.* 37.) There was also a M. Lollius Alexander, an engraver, whose name occurs in an inscription in Doni, p. 319, No. 14. [C. P. M.]

ALEXANDER (Ἀλέξανδρος), the PAPHLAGONIAN, a celebrated impostor, who flourished about the beginning of the second century (Lucian. *Alex.* 6), a native of Abonoteichos on the Euxine, and the pupil of a friend of Apollonius Tyanaeus. His history, which is told by Lucian with great *naïveté*, is chiefly an account of the various contrivances by which he established and maintained the credit of an oracle. Being, according to Lucian's account, at his wit's end for the means of life, with many natural advantages of manner and person, he determined on the following imposture. After raising the expectations of the Paphlagonians with a reported visit of the god Aesculapius, and giving himself out, under the sanction of an oracle, as a descendant of Perseus, he gratified the expectation which he had himself raised, by finding a serpent, which he juggled out of an egg, in the foundations of the new temple of Aesculapius. A larger serpent, which he brought with him from Pella, was disguised with a human head, until the dull Paphlagonians really believed that a new god Glycon had appeared among them, and gave oracles in the likeness of a serpent. Dark and crowded rooms, juggling tricks, and the other arts of more vulgar magicians, were the chief means used to impose on a credulous populace, which Lucian detects with as much zest as any modern sceptic in the marvels of animal magnetism. Every one who attempted to expose the impostor, was accused of being a Christian or Epicurean; and even Lucian, who amused himself with his contradictory oracles, hardly escaped the effects of his malignity. He had his spies at Rome, and busied himself with the affairs of the whole world: at the time when a pestilence was raging, many were executed at his instigation, as the authors of this calamity. He said, that the soul of Pythagoras had migrated into his body, and prophesied that he should live a hundred and fifty years, and then die from the fall of a thunderbolt: unfortunately, an ulcer in the leg put an end to his imposture in the seventieth year of his age, just as he was in the height of his glory, and had requested the emperor to have a medal struck in honour of himself and the new god. The influence he attained over the populace seems incredible; indeed, the narrative of Lucian would appear to be a mere romance, were it not confirmed by some medals of Antoninus and M. Aurelius. [B. J.]

ALEXANDER (Ἀλέξανδρος) of PAPHIUS, a Greek writer on mythology of uncertain date. Eustathius (*ad Hom. Od.* x. pp. 1658, 1713) refers to him as his authority. [L. S.]

ALEXANDER (Ἀλέξανδρος), surnamed PELOPLATON (Πηλοπλάτων), a Greek rhetorician of the age of the Antonines, was a son of Alexander of Seleucia, in Cilicia, and of Seleucis. (Philostr. *Vit. Soph.* ii. 5. § 1, compared with *Epist. Apollon. Tyan.* 13, where the father of Alexander Peropla-

ton is called Straton, which, however, may be a mere surname.) His father was distinguished as a pleader in the courts of justice, by which he acquired considerable property, but he died at an age when his son yet wanted the care of a father. His place, however, was supplied by his friends, especially by Apollonius of Tyana, who is said to have been in love with Seleucis on account of her extraordinary beauty, in which she was equalled by her son. His education was entrusted at first to Phavorinus, and afterwards to Dionysius. He spent the property which his father had left him upon pleasures, but, says Philostratus, not contemptible pleasures. When he had attained the age of manhood, the town of Seleucia, for some reason now unknown, sent Alexander as ambassador to the emperor Antoninus Pius, who is said to have ridiculed the young man for the extravagant care he bestowed on his outward appearance. He spent the greater part of his life away from his native place, at Antiochia, Rome, Tarsus, and travelled through all Egypt, as far as the country of the Γύμνοι. (Ethiopians.) It seems to have been during his stay at Antiochia that he was appointed Greek secretary to the emperor M. Antoninus, who was carrying on a war in Pannonia, about A. D. 174. On his journey to the emperor he made a short stay at Athens, where he met the celebrated rhetorician Herodes Atticus. He had a rhetorical contest with him in which he not only conquered his famous adversary, but gained his esteem and admiration to such a degree, that Herodes honoured him with a munificent present. One Corinthian, however, of the name of Sceptes, when asked what he thought of Alexander, expressed his disappointment by saying that he had found "the clay (Πῆλος), but not Plato." This saying gave rise to the surname of Peloplaton. The place and time of his death are not known. Philostratus gives the various statements which he found about these points. Alexander was one of the greatest rhetoricians of his age, and he is especially praised for the sublimity of his style and the boldness of his thoughts; but he is not known to have written anything. An account of his life is given by Philostratus (*Vit. Soph.* ii. 5), who has also preserved several of his sayings, and some of the subjects on which he made speeches. (Comp. Suidas, *s. v.* Ἀλέξανδρος Αἰγαῖος in fin.; Eudoc. p. 52.) [L. S.]

ALEXANDER (Ἀλέξανδρος), son of PERSEUS, king of Macedonia, was a child at the conquest of his father by the Romans, and after the triumph of Aemilius Paullus in B. C. 167, was kept in custody at Alba, together with his father. He became skilful in the toreutic art, learned the Latin language, and became a public notary. (Liv. xlv. 42; Plut. *Aem. Paul.* 37.)

ALEXANDER (Ἀλέξανδρος), tyrant of PHERAE. The accounts of his usurpation vary somewhat in minor points; Diodorus (xv. 61) tells us that, on the assassination of Jason, B. C. 370, Polydorus his brother ruled for a year, and was then poisoned by Alexander, another brother. According to Xenophon (*Hell.* vi. 4. § 34), Polydorus was murdered by his brother Polyphron, and Polyphron, in his turn, B. C. 369,* by Alexander—his *nephew*, according to Plutarch, who relates also that Alexander worshipped as a god the spear with which he slew his uncle. (Plut. *Pelop.* p. 293, &c.; Wess. *ad Diod. l. c.*) Alexander governed tyrannically, and according to Diodorus (*l. c.*), differently from the former rulers, but Polyphron, at least, seems to have set him the example. (Xen. *l. c.*) The Thessalian states, however, which had acknowledged the authority of Jason the Tagus (Xen. *Hell.* vi. 1. § 4, 5, &c.; Diod. xv. 60), were not so willing to submit to the oppression of Alexander the tyrant, and they applied therefore (and especially the old family of the Aleuadae of Larissa, who had most reason to fear him) to Alexander, king of Macedon, son of Amyntas II. The tyrant, with his characteristic energy, prepared to meet his enemy in Macedonia, but the king anticipated him, and, reaching Larissa, was admitted into the city, obliged the Thessalian Alexander to flee to Pherae, and left a garrison in Larissa, as well as in Cranon, which had also come over to him. (Diod. xv. 61.) But the Macedonian having retired, his friends in Thessaly, dreading the vengeance of Alexander, sent for aid to Thebes, the policy of which state, of course, was to check a neighbour who might otherwise become so formidable, and Pelopidas was accordingly despatched to succour them. On the arrival of the latter at Larissa, whence according to Diodorus (xv. 67) he dislodged the Macedonian garrison, Alexander presented himself and offered submission; but soon after escaped by flight, alarmed by the indignation which Pelopidas expressed at the tales he heard of his cruelty and tyrannical profligacy. (Diod. *l. c.*; Plut. *Pelop.* p. 291, d.) These events appear to be referable to the early part of the year 368. In the summer of that year Pelopidas was again sent into Thessaly, in consequence of fresh complaints against Alexander. Accompanied by Ismenias, he went merely as a negotiator, and without any military force, and venturing incautiously within the power of the tyrant, was seized by him and thrown into prison. (Diod. xv. 71; Plut. *Pel.* p. 292, d; Polyb. viii. 1.) The language of Demosthenes (*c. Aristocr.* p. 660) will hardly support Mitford's inference, that Pelopidas was taken prisoner in battle. (See Mitford, *Gr. Hist.* ch. 27. sec. 5.) The Thebans sent a large army into Thessaly to rescue Pelopidas, but they could not keep the field against the superior cavalry of Alexander, who, aided by auxiliaries from Athens, pursued them with great slaughter; and the destruction of the whole Theban army is said to have been averted only by the ability of Epaminondas, who was serving in the campaign, but not as general.

The next year, 367, was signalized by a specimen of Alexander's treacherous cruelty, in the massacre of the citizens of Scotussa (Plut. *Pel.* p. 293; Diod. xv. 75; Paus. vi. 5); and also by another expedition of the Thebans under Epaminondas into Thessaly, to effect the release of Pelopidas. According to Plutarch, the tyrant did not dare to offer resistance, and was glad to purchase even a thirty days' truce by the delivery of the prisoners. (Plut. *Pel.* pp. 293, 294; Diod. xv. 75.) During the next three years Alexander would seem to have renewed his attempts against the states of Thessaly, especially those of Magnesia and Phthiotis (Plut. *Pel.* p. 295, a), for at the end of that time, B. C. 364, we find them again applying to Thebes for protection against him. The army ap-

* This date is at variance with Pausanias (vi. 5); but, see Wesseling on Diod. (xv. 75.)

pointed to march under Pelopidas is said to have been dismayed by an eclipse (June 13, 364), and Pelopidas, leaving it behind, entered Thessaly at the head of three hundred volunteer horsemen and some mercenaries. A battle ensued at Cynoscephalae, wherein Pelopidas was himself slain, but defeated Alexander (Plut. *Pel.* pp. 295, 296; Diod. xv. 80); and this victory was closely followed by another of the Thebans under Malcites and Diogiton, who obliged Alexander to restore to the Thessalians the conquered towns, to confine himself to Pherae, and to be a dependent ally of Thebes. (Plut. *Pel.* p. 297, &c.; Diod. xv. 80; comp. Xen. *Hell.* vii. 5. § 4.)

The death of Epaminondas in 362, if it freed Athens from fear of Thebes, appears at the same time to have exposed her to annoyance from Alexander, who, as though he felt that he had no further occasion for keeping up his Athenian alliance, made a piratical descent on Tenos and others of the Cyclades, plundering them, and making slaves of the inhabitants. Peparethus too he besieged, and "even landed troops in Attica itself, and seized the port of Panormus, a little eastward of Sunium." Leosthenes, the Athenian admiral, defeated him, and relieved Peparethus, but Alexander delivered his men from blockade in Panormus, took several Attic triremes, and plundered the Peiraeeus. (Diod. xv. 95; Polyaen. vi. 2; Demosth. *c. Polycl.* pp. 1207, 1208; *περὶ στεφ. τῆς τριηρ.* p. 1330; Thirlwall, *Gr. Hist.* vol. v. p. 209: but for another account of the position of Panormus, see Wess. *ad Diod. l. c.*)

The murder of Alexander is assigned by Diodorus to B. C. 367. Plutarch gives a detailed account of it, containing a lively picture of a semi-barbarian palace. Guards watched throughout it all the night, except at the tyrant's bedchamber, which was situated at the top of a ladder, and at the door of which a ferocious dog was chained. Thebe, the wife and cousin of Alexander, and daughter of Jason (Plut. *Pel.* p. 293, a), concealed her three brothers in the house during the day, caused the dog to be removed when Alexander had retired to rest, and having covered the steps of the ladder with wool, brought up the young men to her husband's chamber. Though she had taken away Alexander's sword, they feared to set about the deed till she threatened to awake him and discover all: they then entered and despatched him. His body was cast forth into the streets, and exposed to every indignity. Of Thebe's motive for the murder different accounts are given. Plutarch states it to have been fear of her husband, together with hatred of his cruel and brutal character, and ascribes these feelings principally to the representations of Pelopidas, when she visited him in his prison. In Cicero the deed is ascribed to jealousy. (Plut. *Pel.* pp. 293, b, 297, d; Diod. xvi. 14; Xen. *Hell.* vi. 4. § 37; Cic. *de Off.* . 7. See also Cic. *de Inv.* ii. 49, where Alexander's murder illustrates a knotty point for special pleading; also Aristot. *ap. Cic. de Div.* i. 25; he dream of Eudemus.) [E. E.]

ALEXA'NDER PHILALE'THES (Ἀλέξανδρος Φιλαλήθης), an ancient Greek physician, who called by Octavius Horatianus (iv. p. 102, d. ed. rgent. 1532), *Alexander Amator Veri*, and who probably the same person who is quoted by aelius Aurelianus (*De Morb. Acut.* ii. 1, p. 74) der the name of *Alexander Laodicensis*. He lived probably towards the end of the first century before Christ, as Strabo speaks of him (xii. p. 580) as a contemporary; he was a pupil of Asclepiades (Octav. Horat. *l. c.*), succeeded Zeuxis as head of a celebrated Herophilean school of medicine, established in Phrygia between Laodicea and Carura (Strab. *l. c.*), and was tutor to Aristoxenus and Demosthenes Philalethes. (Galen. *De Differ. Puls.* iv. 4, 10, vol. viii. pp. 727, 746.) He is several times mentioned by Galen and also by Soranus (*De Arte Obstetr.* c. 93, p. 210), and appears to have written some medical works, which are no longer extant. [W. A. G.]

ALEXANDER (Ἀλέξανδρος), was appointed governor of PHOCIS by Philip III. of Macedonia. The Phocian town of Phanoteus was commanded by Jason, to whom he had entrusted this post. In concert with him he invited the Aetolians to come and take possession of the town, promising that it should be opened and surrendered to them. The Aetolians, under the command of Aegetas, accordingly entered the town at night; and when their best men were within the walls, they were made prisoners by Alexander and his associate. This happened in B. C. 217. (Polyb. v. 96.) [L. S.]

ALEXANDER POLYHISTOR. [ALEXANDER CORNELIUS.]

ALEXANDER (Ἀλέξανδρος), son of POLYSPERCHON, the Macedonian. The regent Antipater, on his death (B. C. 320), left the regency to Polysperchon, to the exclusion and consequent discontent of his own son, Cassander. (Diod. xviii. 48; Plut. *Phoc.* p. 755, f.) The chief men, who had been placed in authority by Antipater in the garrisoned towns of Greece, were favourable to Cassander, as their patron's son, and Polysperchon's policy, therefore, was to reverse the measures of Antipater, and restore democracy where it had been abolished by the latter. It was then, in the prosecution of this design, that his son Alexander was sent to Athens, B. C. 318, with the alleged object of delivering the city from Nicanor, who by Cassander's appointment commanded the garrison placed by Antipater in Munychia. (Plut. *Phoc.* 755, f. 756, e.; Diod. xviii. 65.) Before his arrival, Nicanor, besides strengthening himself with fresh troops in Munychia, had also treacherously seized the Peiraeeus. To occupy these two ports himself soon appeared to be no less the intention of Alexander, —an intention which he had probably formed before any communication with Phocion, though Diodorus (*l. c.*) seems to imply the contrary. The Athenians, however, looked on Phocion as the author of the design, and their suspicions and anger being excited by the private conferences of Alexander with Nicanor, Phocion was accused of treason, and, fleeing with several of his friends to Alexander, was by him despatched to Polysperchon. (Diod. xviii. 66; Plut. *Phoc.* 756, f. 757, a.) Cassander, arriving at Athens soon after and occupying the Peiraeeus, was there besieged by Polysperchon with a large force; but the supplies of the latter being inadequate, he was obliged to withdraw a portion of his army, with which he went to attempt the reduction of Megalopolis, while Alexander was left in command of the remainder at Athens. (Diod. xviii. 68.) Here he appears to have continued without effecting anything, till the treaty and capitulation of Athens with Cassander (Paus. i. 25; Diod. xviii. 74) gave the city to the power of the latter.

When Polysperchon, baffled at Megalopolis (Diod. xviii. 72), withdrew into Macedonia, his son seems to have been left with an army in Peloponnesus, where, as we read in Diodorus (xix. 35), the field was left open to him, and the friends of oligarchy were greatly alarmed by the departure of Cassander into Macedon on the intelligence of the murder of Arrhidaeus and Eurydice by Olympias, B. C. 317. (Paus. i. 11 ; Diod. xix. 11.) During his absence, Alexander succeeded in bringing over to himself several cities and important places in the Peloponnesus (Diod. xix. 53); but, on Cassander's return to the south, after crushing Olympias in Macedon, he in vain attempted to check him by his fortification of the Isthmus, for Cassander, passing to Epidaurus by sea, regained Argos and Hermione, and afterwards also the Messenian towns, with the exception of Ithome. (Diod. xix. 54.)

In the next year, 315, Antigonus (whose ambition and successes in the east had united against him Cassander, Lysimachus, Asander, and Ptolemy Soter), among other measures, sent Aristodemus into the Peloponnesus to form a league of amity with Polysperchon and Alexander; and the latter was persuaded by Aristodemus to pass over to Asia for a personal conference with Antigonus. Finding him at Tyre, a treaty was made between them, and Alexander returned to Greece with a present of 500 talents from Antigonus, and a multitude of magnificent promises. (Diod. xix. 60, 61.) Yet, in the very same year, we find him renouncing his alliance with Antigonus, and bribed by the title of governor of the Peloponnesus to reconcile himself to Cassander. (Diod. xix. 64.)

In the ensuing year, 314, we read of him as engaged for Cassander in the siege of Cyllene, which however was raised by Aristodemus and his Aetolian auxiliaries. After the return of Aristodemus to Aetolia, the citizens of Dyme, in Achaia, having besieged the citadel, which was occupied by one of Cassander's garrisons, Alexander forced his way into the city, and made himself master of it, punishing the adverse party with death, imprisonment, or exile. (Diod. xix. 66.) Very soon after this he was murdered at Sicyon by Alexion, a Sicyonian, leaving the command of his forces to one who proved herself fully adequate to the task, —his wife Cratesipolis. (B. C. 314, Diod. xix. 67.) [E. E.]

ALEXANDER (Ἀλέξανδρος), a RHODIAN. In the war against Cassius he was at the head of the popular party, and was raised to the office of prytanis, B. C. 43. (Appian, *de Bell. Civ.* iv. 66.) But soon after, he and the Rhodian admiral, Mnaseas, were defeated by Cassius in a sea-fight off Cnidus. (Appian, *de Bell. Civ.* iv. 71.) [L. S.]

ALEXANDER (ST.), bishop of ROME, A. D. 109—119. (Euseb. *Hist. Eccl.* iv. 4.) There are three *Epistles* falsely ascribed to him by Isidore Mercator, as well as a *decree*, according to Gratian. (Mansi, *Concilia.* vol. i. pp. 643—647.) Heracleon is said (in the book *Praedestinatus*, ap. Sirmond. *Opp.* vol. i. p. 470) to have broached his heresy in Sicily in the time of St. Alexander, and to have been confuted by him. But Heracleon was not, perhaps, yet born. [A. J. C.]

ALEXANDER, who assumed the title of EMPEROR OF ROME in A. D. 311, was, according to some accounts, a Phrygian, and according to others a Pannonian. He was appointed by Maxentius governor of Africa, but discovering that Maxentius was plotting against his life, he assumed the purple, though he was of an advanced age and a timid nature. Maxentius sent some troops against him under Rufius Volusianus, who put down the insurrection without difficulty. Alexander was taken and strangled. (Zosimus, ii. 12, 14; Aur. Vict. *de Caes.* 40, *Epit.* 40.) There are a few medals of Alexander. In the one annexed we find the words IMP. ALEXANDER. P. F. AUG.; the reverse represents Victory, with this inscription, VICTORIA ALEXANDRI AUG. N., and at the bottom, P. K.

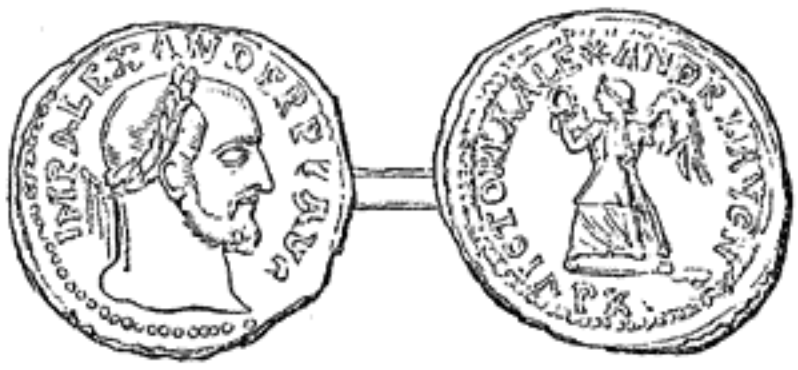

ALEXANDER OF SELEUCIA. [ALEXANDER PELOPLATON.]

ALEXANDER, I. II., kings of Syria. [ALEXANDER BALAS and ZEBINA.]

ALEXANDER, TIBE'RIUS (Τιβέριος Ἀλέξανδρος), was born at Alexandria, of Jewish parents. His father held the office of Alabarch in Alexandria, and his uncle was Philo, the well-known writer. Alexander, however, did not continue in the faith of his ancestors, and was rewarded for his apostacy by various public appointments. In the reign of Claudius he succeeded Fadius as procurator of Judaea, about A. D. 46, and was promoted to the equestrian order. He was subsequently appointed by Nero procurator of Egypt; and by his orders 50,000 Jews were slain on one occasion at Alexandria in a tumult in the city. It was apparently during his government in Egypt that he accompanied Corbulo in his expedition into Armenia, A. D. 64; and he was in this campaign given as one of the hostages to secure the safety of Tiridates when the latter visited the Roman camp. Alexander was the first Roman governor who declared in favour of Vespasian; and the day on which he administered the oath to the legions in the name of Vespasian, the Kalends of July, A. D. 69, is regarded as the beginning of that emperor's reign. Alexander afterwards accompanied Titus in the war against Judaea, and was present at the taking of Jerusalem. (Joseph. *Ant. Jud.* xx. 4. § 2 *Bell. Jud.* ii. 11. § 6, 15. § 1, 18. § 7, 8, iv. 10 § 6, vi. 4. § 3; Tac. *Ann.* xv. 28, *Hist.* i. 11, ii 74, 79; Suet. *Vesp.* 6.)

ALEXANDER TRALLIA'NUS (Ἀλέξανδρος ὁ Τραλλιανός), one of the most eminent of the ancient physicians, was born at Tralles, a city of Lydia, from whence he derives his name. His date may safely be put in the sixth century after Christ, for he mentions Aëtius (xii. 8, p. 346), who probably did not write till the end of the fifth or the beginning of the sixth century, and he is himself quoted by Paulus Aegineta (iii. 28, 78, vii. 5, 11, 19, pp. 447, 495, 650, 660, 687), who is supposed to have lived in the seventh; besides which, he is mentioned as a contemporary by Agathias (*Hist.* v. p. 149), who set about writing his History in the beginning of the reign of Justin the younger, about A. D. 565. He had the advantage of being brought up under his father Stephanus, who was himself a physician (iv.

p. 198), and also under another person, whose name he does not mention, but to whose son Cosmas he dedicates his chief work (xii. i. p. 313), which he wrote out of gratitude at his request. He was a man of an extensive practice, of a very long experience, and of great reputation, not only at Rome, but wherever he travelled in Spain, Gaul, and Italy (i. 15, pp. 156, 157), whence he was called by way of eminence "Alexander the Physician." Agathias speaks also with great praise of his four brothers, Anthemius, Dioscorus, Metrodorus, and Olympius, who were all eminent in their several professions. Alexander is not a mere compiler, like Aëtius, Oribasius, and others, but is an author of quite a different stamp, and has more the air of an original writer. He wrote his great work (as he tells us himself, xii. 1, p. 313) in an extreme old age, from the results of his own experience, when he could no longer bear the fatigue of practice. His style in the main, says Freind, is very good, short, clear, and (to use his own term, xii. 1, p. 313) consisting of common expressions; and though (through a mixture of some foreign words occasioned perhaps by his travels) not always perfectly elegant, yet very expressive and intelligible. Fabricius considers Alexander to have belonged to the sect of the Methodici, but in the opinion of Freind this is not proved sufficiently by the passages adduced. The weakest and most curious part of his practice appears to be his belief in charms and amulets, some of which may be quoted as specimens. For a quotidian ague, "Gather an olive leaf before sun-rise, write on it with common ink κα, ροι, α, and hang it round the neck" xii. 7, p. 339); for the gout, "Write on a thin plate of gold, during the waning of the moon, μεί, ρευ, μόρ, φόρ, τεύξ, ζά, ζών, θέ, λού, χρί, γέ, ζέ, ν, and wear it round the ankles; pronouncing also ίζ, ἀζύφ, ζύων, θρεύξ, βαίν, χωώκ" (xi. 1, p. 313), or else this verse of Homer (*Il.* β. 95),

Τετρήχει δ' ἀγορή, ὑπὸ δ' ἐστοναχίζετο γαῖα,

"while the moon is in Libra; but it is much better if she should be in Leo." (*Ibid.*) In exorcising the gout (*ibid.* p. 314) he says, "I adjure thee by the great name Ἰαὼ Σαβαώθ," that is, יְהוָה צְבָאוֹת, and a little further on, "I adjure thee by the holy names Ἰαώ, Σαβαώθ, Ἀδωναΐ, Ἐλωΐ," that is, יְהוָה צְבָאוֹת אֱלֹהֵי; from which he would appear to have been either a Jew or a Christian, and, from his frequently prescribing swine's flesh, it is most probable that he was a Christian. His chief work, entitled Βιβλία Ἰατρικὰ δωδεκα, *Libri Duodecim de Re Medica*, first appeared in an old, barbarous, and imperfect Latin translation, with the title *Alexandri Yatros Practica, &c.*, Lugd. 1504, 4to., which was several times reprinted, and corrected and amended by Albanus Torinus, Basil. 1533, fol. It was first edited in Greek by Jac. Goupylus, Par. 1548, fol., a beautiful and scarce edition, containing also *Rhazae de Postilentia Libellus ex Syrorum Lingua in Graecam translatus.* It was published in Greek with a new Latin translation by Jo. Guinterus Andernacus, Basil. 1556, 8vo., which is a rare and valuable edition. Quinter's translation has been several times reprinted, and is inserted by H. Stephens in *Medicae Artis Principes*, Paris, 1567, fol.; it also forms part of Haller's Collection of Medical Writers, Lausann. 1772, 8vo. 2 vols. The other work of Alexander's that is still extant is a short treatise, Περὶ Ἑλμίνθων, *De Lumbricis*, which was first published in Greek and Latin by Hieron. Mercurialis, Venet. 1570, 4to. It is also inserted in his work *De Morbis Puerorum*, Francof. 1584, 8vo., and in the twelfth volume of the old edition of Fabricius, *Bibliotheca Graeca*; the Latin translation alone is included in Haller's Collection mentioned above. An Arabic translation is mentioned by Dr. Sprenger in his dissertation *De Originibus Medicinae Arabicae sub Khalifatu*, Lugd. Bat. 1840, 8vo.; and also by J. G. Wenrich, *De Auctorum Graecorum Versionibus et Commentariis Syriacis, Arabicis, Armeniacis, Persicisque*, Lips. 1842, 8vo.

Alexander seems also to have written several other medical works which are now lost. He expresses his intention of writing a book on Fractures, and also on Wounds of the Head. A treatise on Urine written by him is alluded to by Joannes Actuarius (*De Urin. Differ.* c. 2. p. 43), and he himself mentions a work of his on Diseases of the Eyes, which was translated into Arabic. (Sprenger, Wenrich, *l.c.*) The other medical treatise on Pleurisy, which is said to have been also translated into Arabic, was probably only the sixth book of his great work, which is entirely devoted to the consideration of this disease. A very full account of the life and works of Alexander Trallianus was published at London, 1734, 8vo., by Edward Milward, M.D., entitled "Trallianus Reviviscens; or, an Account of Alexander Trallian, one of the Greek Writers that flourished after Galen: shewing that these Authors are far from deserving the imputation of mere compilers," &c. Two other medical works which are sometimes attributed to Alexander Trallianus (viz. a Collection of Medical and Physical Problems, and a treatise on Fevers) are noticed under ALEXANDER APHRODISIENSIS. (Freind's *Hist. of Physic*, whose words have been sometimes borrowed; Fabricius, *Bibl. Graec.* vol. xii. p. 593, sq. ed. vet.; Haller, *Bibliotheca Medicinae Practicae*, tom. i.; Sprengel, *Hist. de la Méd.* tom. ii.; Isensee, *Geschichte der Medicin*; Choulant, *Handbuch der Bücherkunde für die Aeltere Medicin.*)

[W. A. G.]

ALEXANDER (Ἀλέξανδρος), of TRICHONIUM in Aetolia, was commander of the Aetolians in B.C. 218 and 219. He attacked the rear of the army of Philip on his return from Thermus, but the attempt was unsuccessful, and many Aetolians fell. (Polyb. v. 13.) [L. S.]

ALEXANDER ZEBINA or ZABINAS (Ἀλέξανδρος Ζαβίνας), the son of a merchant named Protarchus, was set up by Ptolemy Physcon, king of Egypt, as a pretender to the crown of the Greek kingdom of Syria shortly after the death of Antiochus Sidetes and the return of Demetrius Nicator from his captivity among the Parthians. (B.C. 128.) Antioch, Apamea, and several other cities, disgusted with the tyranny of Demetrius, acknowledged the authority of Alexander, who pretended to have been adopted by Antiochus Sidetes; but he never succeeded in obtaining power over the whole of Syria. In the earlier part of the year 125 he defeated Demetrius, who fled to Tyre and was there killed; but in the middle of the same year Alexander's patron, the king of Egypt, set up against him Antiochus Grypus, a son of Demetrius, by whom he was defeated in battle. Alexander fled to Antioch, where he attempted to plunder the temple of Jupiter, in order

to pay his troops; but the people rose against him and drove him out of the city. He soon fell into the hands of robbers, who delivered him up to Antiochus, by whom he was put to death, B. C. 122. He was weak and effeminate, but sometimes generous. His surname, Zebina, which means "a purchased slave," was applied to him as a term of reproach, from a report that he had been bought by Ptolemy as a slave. Several of his coins are extant. In the one figured below Jupiter is represented on the reverse, holding in the right hand a small image of victory.

(Justin. xxxix. 1, 2; Joseph. *Antiq.* xiii. 9, 10; Clinton, *Fasti*, iii. p. 334.) [P. S.]

ALEXANDRA. [CASSANDRA.]

ALEXANDRIDES (Ἀλεξανδρίδης) of Delphi, a Greek historian of uncertain date. If we may judge from the subjects on which his history is quoted as an authority, it would seem that his work was a history of Delphi. (Plut. *Lysand.* 18; Schol. *ad Eurip. Alcest.* 1, where undoubtedly the same person is meant, though the MS. reading is Anaxandrides; Schol. *ad Aristoph. Plut.* 926.) [L. S.]

ALEXA'NOR (Ἀλεξάνωρ), a son of Machaon, and grandson of Aesculapius, who built to his sire a temple at Titane in the territory of Sicyon. He himself too was worshipped there, and sacrifices were offered to him after sunset only. (Paus. ii. 23. § 4, 11. § 6, &c.) [L. S.]

ALEXARCHUS (Ἀλέξαρχος), a Greek historian, who wrote a work on the history of Italy (Ἰταλικά), of which Plutarch (*Parallel.* 7) quotes the third book. Servius (*ad Aen.* iii. 334) mentions an opinion of his respecting the origin of the names Epeirus and Campania, which unquestionably belonged to his work on Italy. The writer of this name, whom Plutarch mentions in another passage (*De Is. et Os.* p. 365), is probably a different person. [L. S.]

ALEXARCHUS (Ἀλέξαρχος). 1. A brother of Cassander of Macedonia, who is mentioned as the founder of a town called Uranopolis, the site of which is unknown. Here he is said to have introduced a number of words of his own coinage, which, though very expressive, appear to have been regarded as a kind of slang. (Athen. iii. p. 98.)

2. A Corinthian, who, while the Lacedaemonians were fortifying Deceleia in Attica, B. C. 413, and were sending an expedition to Sicily, was entrusted with the command of 600 hoplites, with whom he joined the Sicilian expedition. (Thucyd. vii. 19.) [L. S.]

ALE'XIAS (Ἀλεξίας), an ancient Greek physician, who was a pupil of Thrasyas of Mantinea, and lived probably about the middle of the fourth century before Christ. Theophrastus mentions him as having lived shortly before his time (*Hist. Plant.* ix. 16. § 8), and speaks highly of his abilities and acquirements. [W. A. G.]

ALEXI'CACUS (Ἀλεξίκακος), the averter of evil, is a surname given by the Greeks to several deities, as—Zeus (Orph. *De Lapid. Prooem.* i.),—to Apollo, who was worshipped under this name by the Athenians, because he was believed to have stopped the plague which raged at Athens in the time of the Peloponnesian war (Paus. i. 3. § 3, viii. 41. § 5),—and to Heracles. (Lactant. v. 3.) [L. S.]

ALEXICLES (Ἀλεξικλῆς), an Athenian general, who belonged to the oligarchial or Lacedaemonian party at Athens. After the revolution of B. C. 411, he and several of his friends quitted the city and went to their friends at Deceleia. But he was afterwards made prisoner in Peiraeeus, and sentenced to death for his participation in the guilt of Phrynichus. (Thucyd. viii. 92; Lycurg. *in Leocr.* p. 164.) [L. S.]

ALEXICRATES (Ἀλεξικράτης), a Pythagorean philosopher who lived at the time of Plutarch, and whose disciples continued to observe the ancient diet of the Pythagoreans, abstaining from fish altogether. (Plut. *Sympos.* viii. p. 728.) Another person of this name occurs in Plutarch, *Pyrrh.* 5.) [L. S.]

ALE'XIDA (Ἀλεξίδη), a daughter of Amphiaraus, from whom certain divinities called Elasii (Ἐλάσιοι, *i. e.* the averters of epileptic fits) were believed to be descended. (Plut. *Quaest. Gr.* 23.) [L. S.]

ALEXI'NUS (Ἀλεξῖνος), a philosopher of the Dialectic or Megarian school and a disciple of Eubulides [EUCLIDES], from his eristic propensities facetiously named Ἐλεγξῖνος, who lived about the beginning of the third century before Christ. He was a native of Elis, and a contemporary of Zeno. From Elis he went to Olympia, in the vain hope, it is said, of founding a sect which might be called the Olympian; but his disciples soon became disgusted with the unhealthiness of the place and their scanty means of subsistence, and left him with a single attendant. None of his doctrines have been preserved to us, but from the brief mention made of him by Cicero (*Acad.* ii. 24), he seems to have dealt in sophistical puzzles, like the rest of his sect. Athenaeus (xv. p. 696, e) mentions a paean which he wrote in honour of Craterus, the Macedonian, and which was sung at Delphi to the sound of the lyre. Alexinus also wrote against Zeno, whose professed antagonist he was, and against Ephorus the historian. Diogenes Laertius has preserved some lines on his death, which was occasioned by his being pierced with a reed while swimming in the Alpheus. (Diog. Laert. ii. 109, 110.) [B. J.]

ALE'XION, an ancient physician, who was probably (judging from his name) a native of Greece; he was a friend of Cicero, who praises his medical skill, and deeply laments his sudden death, B. C. 44. (*Ad Att.* vii. 2, xiii. 25, xv. 1. d 2.) [W. A. G.]

ALEXI'PPUS (Ἀλέξιππος), an ancient Greek physician, who is mentioned by Plutarch (*Alex.* c. 41) as having received a letter from Alexander himself, to thank him for having cured Peucestas, one of his officers, of an illness probably about B. C. 327. [W. A. G.]

ALEXIS (Ἄλεξις). 1. A comic poet, born at Thurii, in Magna Graecia (Suidas *s. v.* Ἄλ.), but admitted subsequently to the privileges of

Athenian citizen, and enrolled in the deme Οἶον, belonging to the tribe Leontis. (Steph. Byz. *s. v.*) He was the uncle and instructor of Menander. (Suidas *s. v.* Ἄλεξις; Proleg. Aristoph. p. xxx.) When he was born we are not expressly told, but he lived to the age of 106 (Plut. *Defect. Orac.* p. 420, e.), and was living at least as late as B. C. 288. Now the town of Thurii was destroyed by the Lucanians about B. C. 390. It is therefore not at all unlikely that the parents of Alexis, in order to escape from the threatened destruction of their city, removed shortly before with their little son to Athens. Perhaps therefore we may assign about B. C. 394 as the date of the birth of Alexis. He had a son Stephanus, who also wrote comedies. (Suidas *l. c.*) He appears to have been rather addicted to the pleasures of the table. (Athen. viii. p. 344.) According to Plutarch (*De Senis Administ. Reipubl.* p. 785, b.), he expired upon the stage while being crowned as victor. By the old grammarians he is commonly called a writer of the middle comedy, and fragments and the titles of many of his plays confirm this statement. Still, for more than 30 years he was contemporary with Philippides, Philemon, Menander, and Diphilus, and several fragments shew that he also wrote pieces which would be classed with those of the new comedy. He was a remarkably prolific writer. Suidas says he wrote 245 plays, and the titles of 113 have come down to us. The Μεροπίς, Ἀγκυλίων, Ὀλυμπιόδωρος, and Παράσιτος, in which he ridiculed Plato, were probably exhibited as early as the 104th Olympiad. The Ἀγῶνις, in which he ridiculed Misgolas, was no doubt written while he was alive, and Aeschines (*c. Timarch.* pp. 6—8) in B. C. 345, speaks of him as then living. The Ἀδελφοί and Στρατιώτης, in which he satirized Demosthenes, were acted shortly after B. C. 343. The Ἵππος, in which he alluded to the decree of Sophocles against the philosophers, in B. C. 316. The Πύραυνος in B. C. 312. The Φαρμακοπώλη and Τοξολιμαῖος in B. C. 306. As might have been expected in a person who wrote so much, the same passage frequently occurred in several plays; nor did he scruple sometimes to borrow from other poets, as, for example, from Eubulus. (Athen. i. p. 25, f.) Carystius of Pergamus (*ap. Athen.* vi. p. 235, e.) says he was the first who invented the part of the parasite. This is not quite correct, as it had been introduced before him by Epicharmus; but he appears to have been the first who gave it the form in which it afterwards appeared upon the stage, and to have been very happy in his exhibition of it. His wit and elegance are praised by Athenaeus (ii. p. 59, f.), whose testimony is confirmed by the extant fragments. A considerable list of peculiar words and forms used by him is given by Meineke. His plays were frequently translated by the Roman comic writers. (Gell. ii. 23.) The fragments we possess of his plays have been preserved chiefly by Athenaeus and Stobaeus. (Meineke, *Fragm. Com.* vol. i. pp. 374—403; Clinton, *Fasti Hellenici*, under the years above given; Fabricius, *Bibl. Gr.* vol. ii. p. 406, &c.)

2. A writer mentioned by Athenaeus (x. p. 418) as the author of a treatise περὶ Αὐταρκείας.

3. A Samian, the author of an historical work called Σάμιοι Ὧροι or Ὧροι Σαμιακοί (*Samian Annals*), which Athenaeus quotes. (xiii. p. 572, f., xii. p. 540, d.) [C. P. M.]

ALEXIS (Ἄλεξις), a sculptor and statuary, mentioned by Pliny (xxxiv. 8. s. 19) as one of the pupils of Polycletus. Pausanias (vi. 3. § 3) mentions an artist of the same name, a native of Sicyon, and father of the sculptor Cantharus. It cannot be satisfactorily settled whether these are the same, or different persons. Pliny's account implies that he had the elder Polycletus in view, in which case Alexis could not have flourished later than Ol. 95 (B. C. 400), whereas Eutychides, under whom Cantharus studied, flourished about Ol. 120, B. C. 300. (Pliny, *H. N.* xxxiv. 8. s. 19.) If the two were identical, as Thiersch (*Epochen der bild. Kunst.* p. 276) thinks, we must suppose either that Pliny made a mistake, and that Alexis studied under the younger Polycletus, or else that the Eutychides, whose date is given by Pliny, was not the artist under whom Cantharus studied. [C. P. M.]

ALEXIS or ALE'XIUS I. COMNE'NUS (Ἄλεξις, or Ἀλέξιος Κομνηνός), emperor of Constantinople, was most probably born in A. D. 1048. He was the son of John Comnenus, and the nephew of the emperor Isaac Comnenus, and received a careful education from his mother Anna. He accompanied the emperor Romanus Diogenes in the war against Alp-Arslán, sultan of the Turks-Seljuks, and was present at the battle of Malazkerd, where this emperor was made a prisoner by the sultan. After the deposition of Romanus Diogenes in 1071, Alexis Comnenus and his elder brother Isaac joined the party of the new emperor, Michael VII. Ducas, who employed Alexis against the rebels who had produced great disturbances in Asia Minor. In this war Alexis distinguished himself as a successful general, and shewed that extraordinary shrewdness which afterwards became the principal feature of his character. He defended Michael VII. against the rebel Nicephorus Botaniates, but the cause of Michael having become hopeless, he readily joined the victorious rebel, who became emperor under the title of Nicephorus III. in 1077. The authority of Nicephorus III. was disobeyed by several rebels, among whom Nicephorus Bryennius in Epeirus was the most dangerous; but Alexis defeated them one after the other, and the grateful emperor conferred upon him the title of "Sebastos." Alexis was then considered as the first general of the Byzantine empire, but his military renown made him suspected in the eyes of the emperor, who kept him at Constantinople and tried to get rid of him by base intrigues. But Alexis opposed intrigues to intrigues, and as he was not only the most gallant, but also the most artful among his shrewd countrymen, he outdid the emperor, who at last gave orders, that his eyes should be put out. Alexis now fled to the army on the Danube, and was proclaimed emperor by the troops. Assisted by his brother Isaac, who acted with great generosity, Alexis marched to Constantinople, obtained possession of the city by a stratagem, deposed the emperor, and ascended the throne in 1081.

The Byzantine empire was then at the point of ruin. While Alexis carried on the war against the rebel Nicephorus Bryennius, and afterwards during his forced sojourn at Constantinople, and the time of his differences with Nicephorus III., Melek-Shah, the son of Alp-Arslán, and the greatest prince of the Seljuks, had conquered the Byzantine part of Asia Minor, which he ceded to his cousin Solimán. The Bulgarians threatened to

invade Thrace, and Robert Guiscard, duke of Apulia, with a mighty host of Norman knights, had crossed the Adriatic and laid siege to Durazzo, the ancient Dyrrachium. In this critical position Alexis evinced extraordinary activity. He concluded peace with the Seljuks, ceding Asia to them; he made an alliance with Venice and Henry IV., emperor of Germany; and he sold the sacred vessels of the churches to pay his troops. His struggle with the Normans was long and bloody, but famine, diseases, civil troubles, and a powerful diversion of Henry IV., compelled the Normans to leave Epeirus in 1084. During this time the Seljuks had recommenced hostilities, and threatened to block up Constantinople with a fleet constructed by Greek captives. In this extremity Alexis implored the assistance of the European princes.

The conquest of Jerusalem by the Seljuks, the interruption of the pious pilgrimages to the holy grave, and the vexations which the Christians in the East had to endure from the infidels, had produced an extraordinary excitement among the nations in Europe. The idea of rescuing the town of our Saviour became popular; the pope and the princes shewed themselves favourable to such an expedition, and they resolved upon it after the ambassadors of Alexis had related to them at Piacenza in 1095 the hopeless state of the Christians in Asia. The first Crusaders appeared in Constantinople in 1096. They were commanded by Peter the Hermit and Walter the Pennyless, and were rather a band of vagabonds than an army. Alexis hastened to send them over to Asia, where they were massacred by the Turks. Soon after them came a powerful army, commanded by Godfrey of Bouillon, and their continued stay in the neighbourhood of Constantinople gave occasion to serious differences between the Latins and the Greeks. However Alexis, by the alternate use of threats and persuasions, not only succeeded in getting rid of the dangerous foreigners by carrying them over to Asia, but also managed the pride of Godfrey of Bouillon and his turbulent barons with so much dexterity, that they consented to take the oath of vassalage for those provinces which they might conquer in Asia, and promised to restore to the emperor the Byzantine territories, which had been taken by the Seljuks. In his turn he promised to assist them in their enterprise with a strong army, but the dangerous state of the empire prevented him from keeping his word. However, in proportion as the Crusaders, in 1097, advanced into Asia, Alexis followed them with a chosen body, and thus gradually reunited with his empire Nicaea, Chios, Rhodes, Smyrna, Ephesus, Sardes, and finally all Asia Minor. The descendants of Bohemond, prince of Antioch, did homage to Alexis, to whom they restored Tarsus and Malmistra. During the latter years of his reign, Alexis was occupied with consolidating the domestic peace of his empire, which was then often disturbed by religious troubles. He died in 1118, at the age of seventy, and his successor was his son John, generally called Calo-Joannes.

Alexis was the author of a work entitled λογαρικὴ, which was published in the 4th volume of the *Analecta Graeca*, Par. 1688, and also from a later manuscript by Gronovius at the end of his work *De Sestertiis*, Lugd. Bat. 1691. Respecting the ecclesiastical edicts of Alexius, several of which are extant, see Fabric. *Bibl. Graec.* vii. p. 729.

The life of Alexis has been carefully, though very partially, described by his daughter, Anna Comnena, in her *Alexias*, which is the principal source concerning this emperor. (Comp. Glycas, p. 4; Albertus Aquensis, ii. 9-19; Wilhelmus Tyrensis, ii. 5, 23; comp. S. F. Wilken, "Rerum ab Alexio I., Joanne, Manuele et Alexio II. Comnenis gestarum libri quatuor," Heidelberg, 1811.) [W. P.]

ALEXIS or ALE'XIUS II. COMNE'NUS (Ἄλεξις or Ἀλέξιος Κομνηνός), emperor of Constantinople, the son of the emperor Manuel Comnenus, was born in 1167, according to Nicetas. In 1179, he married Agnes or Anna, the daughter of king Louis VII. of France, and succeeded his father in 1180, under the guardianship of his mother Maria, the daughter of Raymond, prince of Antioch. They both became victims of the ambition of Andronicus Comnenus, who first compelled the young emperor to sign the death of his mother, and then put Alexis to death in 1183; whereupon he succeeded him on the throne. (Nicetas, *Alexis Manuel. Comn. fil.*; comp. Ducange, *Familiae Byzantinae*, p. 188.) [W. P.]

ALEXIS or ALE'XIUS III. A'NGELUS (Ἄλεξις or Ἀλέξιος Ἄγγελος), the brother of the emperor Isaac II. Angelus, whom he deposed and blinded in 1195. Being a descendant of Alexis I. Comnenus by Theodora, the youngest daughter of the latter, he assumed the family-name of his great ancestor, and is therefore commonly called Alexis Angelus-Comnenus. In 1197 and 1198, he carried on war with Persia and the Seljuks of Koniah, but his armies were defeated. Being base, rapacious, and cruel, he incurred the hatred and contempt of his subjects, and prepared his ruin. He lost the crown through his nephew, Alexis, the son of Isaac II. Angelus, who, having escaped from Constantinople, succeeded in persuading the Crusaders assembled in Venice to make an expedition against the usurper. Amounting to 20,000 men, and commanded by Dandolo, doge of Venice, they attacked Constantinople in the month of July, 1203; but before they had taken this city, Alexis III. abandoned his palace and fled to Italy, carrying with him 10,000 pounds of gold. After his flight, Constantinople was occupied by the Crusaders, who recognised as emperors the blinded Isaac and his son Alexis. [Alexis IV.] He afterwards returned to Greece, and treacherously blinded the emperor Alexis V. Murzuphlus, who after his deposition in 1204, had fled to Alexis III., whose daughter he had married. Meanwhile, Theodore Lascaris succeeded in making himself independent at Nicaea, but was involved in a war with Ghayáth-ed-dín, sultan of Koniah. In 1210, Alexis III. fled to this sultan, and persuaded him to support his claims to the throne of Byzantium, and to declare war against Theodore Lascaris. The war proved fatal for the sultan, who was killed in the battle of Antioch, and Alexis III. was made prisoner. Theodore Lascaris had married Anna Angela-Comnena, the second daughter of Alexis III., but this circumstance did not prevent him from confining his father-in-law to a monastery at Nicaea. (1210.) There Alexis III. died some years after at an advanced age; the exact year of his birth is not known. (Nicetas, *Alexis Angelus*, *Isaacius Angelus*, iii. 8, &c.; *Isaacius et Alex. fil.* c. 1; Villehardouin, *De la Conqueste de Constantinoble*, Paris, 1838, c. 51, 56, &c.) [W. P.]

ALEXIS or ALE'XIUS IV. A'NGELUS (Ἄλεξις or Ἀλέξιος Ἄγγελος), was the son of the emperor Isaac II. Angelus. It is mentioned under ALEXIS III. that, after the deposition of this emperor, he and his father were placed on the throne by the Crusaders. Alexis IV. was crowned together with Isaac II. on the 29th of July, 1203, and, to secure himself on the throne, engaged the Crusaders to continue at Constantinople. He had promised them to put an end to the schism of the Greek Church, but did not do anything for that purpose, nor did he fulfil his other engagements towards the Crusaders. At the same time, he did not understand how to maintain his dignity among the turbulent and haughty barons of Italy, France, and Flanders, who were assembled in his capital. Serious differences consequently arose between him and his deliverers. Alexis Ducas, surnamed Murzuphlus, an ambitious and enterprising man, took advantage of these troubles, and suddenly seized the crown. By his order Alexis IV. was put to death on the 28th of January, 1204; Isaac II. died of grief. (Nicetas, *Isaacius Angelus*, iii. c. 8, &c.; *Isaacius et Alexis fil.*; Villehardouin, *Ibid.* c. 51, 56, 60, &c., 102—107.) [W. P.]

ALEXIS or ALE'XIUS V. DUCAS (Ἄλεξις or Ἀλέξιος Δούκα), surnamed "MURZUPHLUS," on account of the close junction of his shaggy eyebrows, was crowned emperor of Constantinople on the 8th of February, 1204, after having been present at the murder of Alexis IV., who was put to death by his order. His earlier life is almost unknown. Nicetas, however, states, that he had always been rapacious and voluptuous; on the other hand, he was a man of great courage and energy. Immediately after he had usurped the throne, the Crusaders, who were still assembled under the walls of Constantinople, laid siege to this city. Alexis V. disdained to conclude peace with them on dishonourable conditions, and prepared for resistance, in which he was vigorously assisted by Theodore Lascaris. However, courage suddenly abandoned him, and he fled to the deposed emperor Alexis III., whose daughter Eudoxia Angela-Comnena he had just married. Constantinople was taken by storm by the Crusaders (12th of April, 1204), who, after having committed those horrors, of which Nicetas, an eye-witness, gives such an emphatical description, chose Baldwin, count of Flanders, emperor of Constantinople, but leaving him only the fourth part of the empire. After being deprived of sight by his father-in-law, Alexis V. fled to the Morea, but was arrested and carried to Constantinople, where the Crusaders put him to death by casting him from the top of the Theodosian column. (1204.) (Nicetas, *Murzuphlus; Isaacius Angelus et Alex. fil.* c. 4, 5; *Gesta Francorum*, c. 94; Villehardouin, *Ibid.* c. 51, 56, 60, &c. 98, 106, 113—115, 127, &c.) [W. P.]

ALE'XIUS ARISTE'NUS (Ἀλέξιος Ἀριστηνός), Oeconomus of the Great Church at Constantinople, flourished A. D. 1166, in which year he was present at the Council of Constantinople. He edited a *Synopsis Canonum* with scholia, which is given by Bishop Beveridge in his *Pandectae Canonum*, Oxon. 1672, fol. vol. ii. post pag. 188, and vol. i. p. 1, &c. Other works by him are quoted. See Fabric. *Bibl. Gr.* vol. xi. p. 280. [A. J. C.]

ALE'XIUS (Ἀλέξιος), Patriarch of CONSTANTINOPLE, a member of the monastery of Studius (founded A. D. 460), succeeded Eustathius as Patriarch A. D. 1025. In A. D. 1034 he crowned Michael IV. the favourite of Zoë, who, to make way for him, procured the death of her husband, the Emperor Romanus. He thwarted the attempts of John (the emperor's brother) to gain the patriarchal see (A. D. 1036), and died A. D. 1043. *Decrees* of his are extant, ap. *Jus Gr. Rom.* vol. i. lib. iv. p. 250, Leunclav. Francof. 1596. See Fabric. *Bibl. Gr.* vol. xi. p. 558. [A. J. C.]

ALE'XIUS (Ἀλέξιος), Metropolitan of NICAEA, composed *a Canon* or *Hymn on St. Demetrius the Martyr*. It is uncertain when he lived. The canon is in manuscript. See *Lambecius*, Biblioth. Vindobon. vol. v. p. 599, ed. Kollar. [A. J. C.]

ALEXON (Ἀλέξων), an Achaean who served in the Carthaginian garrison at Lilybaeum while it was besieged by the Romans in B. C. 250. During this siege some of the Gallic mercenaries engaged in the service of the Carthaginians formed the plan of betraying the fortress into the hands of the Romans. But Alexon, who had on a former occasion saved the town of Agrigentum from a similar attempt of treacherous mercenaries, now acted in the same faithful spirit, and gave information of the plot to the Carthaginian commander Himilco. He also assisted him in inducing the mercenaries to remain faithful and resist the temptations offered by their comrades. (Polyb. i. 43, ii. 7.) [L. S.]

ALEXON MYNDIUS. [ALEXANDER MYNDIUS.]

ALFE'NUS VARUS. [VARUS.]

A'LFIUS FLAVUS. [FLAVUS.]

ALGOS (Ἄλγος), is used by Hesiod (*Theog.* 227) in the plural, as the personification of sorrows and griefs, which are there represented as the daughters of Eris. [L. S.]

ALIACMON. [PALAESTINUS.]

L. ALIE'NUS, plebeian aedile B. C. 454, accused Veturius, the consul of the former year, on account of selling the booty which had been gained in war, and placing the amount in the aerarium. (Liv. iii. 31.)

ALIE'NUS CAECI'NA. [CAECINA.]

ALIMENTUS, L. CI'NCIUS, a celebrated Roman annalist, antiquary, and jurist, who was praetor in Sicily, B. C. 209, with the command of two legions. He wrote an account of his imprisonment in the second Punic war, and a history of Gorgias Leontinus; but these works probably formed part of his *Annales*. (Liv. xxi. 38.) He is frequently cited by Festus, and the fragments which have been thus preserved were collected by Wasse, and may be found appended to Corte's Sallust.

Niebuhr (i. p. 272) praises Alimentus as a really critical investigator of antiquity, who threw light on the history of his country by researches among its ancient monuments. That he possessed eminent personal qualities, such as strike a great man, is clear, inasmuch as Hannibal, who used to treat his Roman prisoners very roughly, made a distinction in his behalf, and gave him an account of his passage through Gaul and over the Alps, which Alimentus afterwards incorporated in his history. It is only in his fragments that we find a distinct statement of the earlier relation between Rome and Latium, which in all the annals has been misrepresented by national pride. The point, however, upon which Niebuhr lays most stress, is the remarkable difference between Alimentus and all other chronologers in dating the building of the city about the fourth year of the 12th Olympiad.

This difference is the more important in an historical view, from Alimentus having written on the old Roman calendar and having carefully examined the most ancient Etruscan and Roman chronology. It is ingeniously accounted for by Niebuhr, by supposing our author to have reduced the ancient cyclical years, consisting of ten months, to an equivalent number of common years of twelve months. Now, the pontiffs reckoned 132 cyclical years before the reign of Tarquinius Priscus, from which time, according to Julius Gracchanus, the use of the old calendar was discontinued. The reduction makes a difference of 22 years, for $132 - \frac{132 \cdot 10}{12} = 22$, and 22 years, added to the era of Polybius and Nepos, viz. Ol. 7. 2, bring us to the very date of Alimentus, Ol. 12. 4.

Alimentus composed a treatise *De Officio Jurisconsulti*, containing at least two books; one book *De Verbis priscis*, one *De Consulum Potestate*, one *De Comitiis*, one *De Fastis*, two, at least, *Mystagogicon*, and several *De Re Militari*. In the latter work he handles the subjects of military levies, of the ceremonies of declaring war, and generally of the *Jus Feciale*. (Gell. xvi. 4; Voss. *Hist. Gr.* iv. 13, *fin.*, *Hist. Lat.* i. 4; F. Lachmann, *de Fontib. Histor. Tit. Livii Com.* i. 17, 4to. 1822; Zimmern, *Röm. Rechts-gesch.* i. § 73.) [J. T. G.]

ALIMENTUS, M. CI'NCIUS, tribune of the plebs B. C. 204, proposed in his tribuneship the law known by the name of *Cincia Lex de Donis et Muneribus*, or *Muneralis Lex*. (Liv. xxxiv. 4; Cic. *Cato*, 4, *de Orat.* ii. 71, *ad Att.* i. 20; Festus, *s. v. Muneralis.*) This law was confirmed in the time of Augustus. (*Dict. of Ant. s. v. Cincia Lex.*)

ALIPHE'RUS or HALIPHE'RUS (Ἀλίφηρος), one of the sons of Lycaon, killed by Zeus with a flash of lightning for their insolence. (Apollod. iii. 8. § 1.) The town of Aliphera or Alipheira in Arcadia was believed to have been founded by him, and to have derived its name from him. (Paus. viii. 3. § 1, 26. § 4; Steph. Byz. *s. v.* Ἀλίφειρα.) [L. S.]

ALITTA or ALILAT (Ἀλίττα or Ἀλιλάτ), the name by which, according to Herodotus (i. 131, iii. 8), the Arabs called Aphrodite Urania. [L. S.]

ALLECTUS, was raised to the highest dignities in Britain during the dominion of Carausius; but the crimes which he committed, and the fear of punishment on account of them, led him in A. D. 293 to murder Carausius and assume the imperial title in Britain for himself. He enjoyed his honours for three years, at the end of which Constantius sent Asclepiodotus with an army and fleet against him. Allectus was defeated in A. D. 296, and Britain was thus cleared of usurpers. (Aurel. Vict. *de Caes.* 39; Eutrop. ix. 14.) On the annexed coin the inscription is IMP. C. ALLECTUS. P. F. AUG. [L. S.]

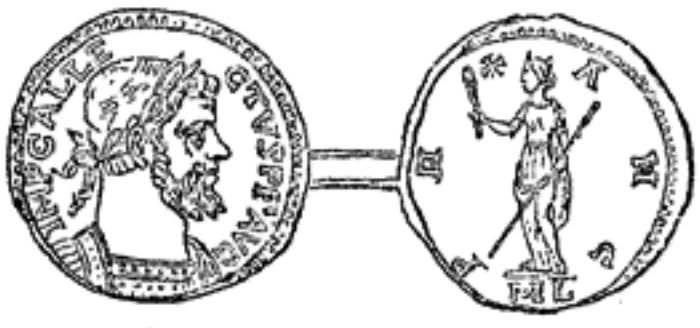

A. ALLIE'NUS. 1. A friend of Cicero's, who is spoken of by him in high terms. He was the legate of Q. Cicero in Asia, B. C. 60 (Cic. *ad Qu. Fr.* i. 1. § 3), and praetor in B. C. 49. (*Ad Att.* x. 15.) In the following year, he had the province of Sicily, and sent to Caesar, who was then in Africa, a large body of troops. He continued in Sicily till B. C. 47, and received the title of proconsul. Two of Cicero's letters are addressed to him. (Hirt. *Bell. Afr.* 2, 34; Cic. *ad Fam.* xiii. 78, 79.) His name occurs on a coin, which has on one side C. CAES. IMP. COS. ITER., and on the other A. ALLIENVS PROCOS.

2. Was sent by Dolabella, B. C. 43, to bring to him the legions which were in Egypt. On his return from Egypt with four legions, he was surprised by Cassius in Palestine, who was at the head of eight legions. As his forces were so inferior, Allienus joined Cassius. (Appian, *B. C.* iii. 78, iv. 59; Cic. *Phil.* xi. 12, 13; Cassius, ap. Cic. *ad Fam.* xii. 11, 12.) This Allienus may perhaps be the same person as No. 1.

ALLU'CIUS, a prince of the Celtiberi, betrothed to a most beautiful virgin, who was taken prisoner by Scipio in Spain, B. C. 209. Scipio generously gave her to Allucius, and refused the presents her parents offered him. The story is beautifully told in Livy (xxvi. 50), and is also related by other writers. (Polyb. x. 19; Val. Max. iv. 3. § 1; Sil. Ital. xv. 268, &c.)

ALMO, the god of a river in the neighbourhood of Rome, who, like Tiberinus and others, were prayed to by the augurs. In the water of Almo the statue of the mother of the gods used to be washed. (Cic. *de Nat. Deor.* iii. 20; comp. Varro, *de Ling. Lat.* v. 71, ed. Müller.) [L. S.]

ALMOPS (Ἄλμωψ), a giant, the son of Poseidon and Helle, from whom the district of Almopia and its inhabitants, the Almopes in Macedonia, were believed to have derived their name. (Steph. Byz. *s. v.* Ἀλμωπία.) [L. S.]

ALOEIDAE, ALOI'ADAE, or ALO'ADAE (Ἀλωεῖδαι, Ἀλωϊάδαι or Ἀλώαδαι), are patronymic forms from Aloeus, but are used to designate the two sons of his wife Iphimedeia by Poseidon: viz. Otus and Ephialtes. The Aloeidae are renowned in the earliest stories of Greece for their extraordinary strength and daring spirit. When they were nine years old, each of their bodies measured nine cubits in breadth and twenty-seven in height. At this early age, they threatened the Olympian gods with war, and attempted to pile mount Ossa upon Olympus, and Pelion upon Ossa. They would have accomplished their object, says Homer, had they been allowed to grow up to the age of manhood; but Apollo destroyed them before their beards began to appear. (*Od.* xi. 305, &c.) In the Iliad (v. 385, &c.; comp. Philostr. *de Vit. Soph.* ii. 1. § 1) the poet relates another feat of their early age. They put the god Ares in chains, and kept him imprisoned for thirteen months; so that he would have perished, had not Hermes been informed of it by Eriboea, and secretly liberated the prisoner. The same stories are related by Apollodorus (i. 7. § 4), who however does not make them perish in the attempt upon Olympus. According to him, they actually piled the mountains upon one another, and threatened to change land into sea and sea into land. They are further said to have grown every year one cubit in breadth and three in height. As another proof of their daring, it is related, that Ephialtes sued for the hand of Hera, and Otus for that of Artemis. But this led to their destruction in the island of Naxos. (Comp.

Pind. *Pyth.* iv. 156, &c.) Here Artemis appeared to them in the form of a stag, and ran between the two brothers, who, both aiming at the animal at the same time, shot each other dead. Hyginus (*Fab.* 28) relates their death in a similar manner, but makes Apollo send the fatal stag. (Comp. Callim. *Hymn. in Dian.* 264; Apollon. Rhod. i. 484, with the Schol.) As a punishment for their presumption, they were, in Hades, tied to a pillar with serpents, with their faces turned away from each other, and were perpetually tormented by the shrieks of an owl. (Munck, *ad Hygin. l. c.*; Virg. *Aen.* vi. 582.) Diodorus (v. 50, &c.), who does not mention the Homeric stories, contrives to give to his account an appearance of history. According to him, the Aloeidae are Thessalian heroes who were sent out by their father Aloeus to fetch back their mother Iphimedeia and her daughter Pancratis, who had been carried off by Thracians. After having overtaken and defeated the Thracians in the island of Strongyle (Naxos), they settled there as rulers over the Thracians. But soon after, they killed each other in a dispute which had arisen between them, and the Naxians worshipped them as heroes. The foundation of the town of Aloïum in Thessaly was ascribed to them. (Steph. Byz. *s. v.*) In all these traditions the Aloeidae are represented as only remarkable for their gigantic physical strength; but there is another story which places them in a different light. Pausanias (ix. 29. § 1) relates, that they were believed to have been the first of all men who worshipped the Muses on mount Helicon, and to have consecrated this mountain to them; but they worshipped only three Muses—Melete, Mneme, and Aoide, and founded the town of Ascra in Boeotia. Sepulchral monuments of the Aloeidae were seen in the time of Pausanias (ix. 22. § 5) near the Boeotian town of Anthedon. Later times fabled of their bones being seen in Thessaly. (Philostr. i. 3.) The interpretation of these traditions by etymologies from *ὠθέω* and *ἁλωά*, which has been attempted by modern scholars. is little satisfactory. [L. S.]

ALO'EUS (Ἀλωεύς). 1. A son of Poseidon and Canace. He married Iphimedeia, the daughter of Triops, who was in love with Poseidon, and used to walk by the sea-side, take her hands full of its water, and sprinkle her bosom with it. The two sons whom she had by Poseidon were called Aloeidae. (Hom. *Il.* v. 385, *Od.* xi. 305; Apollod. i. 7. § 4.) [ALOEIDAE.]

2. A son of Helios by Circe or Antiope, who received from his father the sovereignty over the district of Asopia. (Paus. ii. 1. § 6, 3. § 8.) [L. S.]

A'LOPE (Ἀλόπη), a daughter of Cercyon, who was beloved by Poseidon on account of her great beauty, and became by him the mother of a son, whom she exposed immediately after his birth. But a mare came and suckled the child until it was found by shepherds, who fell into a dispute as to who was to have the beautiful kingly attire of the boy. The case was brought before Cercyon, who, on recognising by the dress whose child the boy was, ordered Alope to be imprisoned in order to be put to death, and her child to be exposed again. The latter was fed and found in the same manner as before, and the shepherds called him Hippothous. [HIPPOTHOUS.] The body of Alope was changed by Poseidon into a well, which bore the same name. (Hygin. *Fab.* 187; Paus. i. 5. § 2; Aristoph. *Av.* 533.) The town of Alope, in Thessaly, was believed to have derived its name from her. (Pherecyd. *ap. Steph. Byz. s. v.* Ἀλόπη, where, however, Philonides speaks of an Alope as a daughter of Actor.) There was a monument of Alope on the road from Eleusis to Megara, on the spot where she was believed to have been killed by her father. (Paus. i. 39. § 3.) [L. S.]

ALO'PECUS. [ASTRABACUS.]

ALORCUS, a Spaniard in Hannibal's army, who was a friend and hospes of the Saguntines, went into Saguntum, when the city was reduced to the last extremity, to endeavour to persuade the inhabitants to accept Hannibal's terms. (Liv. xxi. 12, &c.)

ALPHAEA, ALPHEAEA, or ALPHEIU'SA (Ἀλφαία, Ἀλφεαία, or Ἀλφειοῦσα), a surname of Artemis, which she derived from the river god Alpheius, who loved her, and under which she was worshipped at Letrini in Elis (Paus. vi. 22. § 5; Strab. viii. p. 343), and in Ortygia. (Schol. *ad Pind. Pyth.* ii. 12, *Nem.* i. 3.) [L. S.]

ALPHEIAS, a name by which Ovid (*Met.* v. 487) designates the nymph of the Sicilian well Arethusa, because it was believed to have a subterraneous communication with the river Alpheius, in Peloponnesus. [L. S.]

ALPHEIUS or A'LPHEUS (Ἀλφειός or Ἀλφεός), the god of the river Alpheius in Peloponnesus, a son of Oceanus and Thetys. (Pind. *Nem.* i. 1; Hes. *Theog.* 338.) According to Pausanias (v. 7. § 2) Alpheius was a passionate hunter and fell in love with the nymph Arethusa, but she fled from him to the island of Ortygia near Syracuse, and metamorphosed herself into a well, whereupon Alpheius became a river, which flowing from Peloponnesus under the sea to Ortygia, there united its waters with those of the well Arethusa. (Comp. Schol. *ad Pind. Nem.* i. 3.) This story is related somewhat differently by Ovid. (*Met.* v. 572, &c.) Arethusa, a fair nymph, once while bathing in the river Alpheius in Arcadia, was surprised and pursued by the god; but Artemis took pity upon her and changed her into a well, which flowed under the earth to the island of Ortygia. (Comp. Serv. *ad Virg. Ecl.* x. 4; Virg. *Aen.* iii. 694; Stat. *Silv.* i. 2, 203; *Theb.* i. 271, iv. 239; Lucian, *Dial. Marin.* 3.) Artemis, who is here only mentioned incidentally, was, according to other traditions, the object of the love of Alpheius. Once, it is said, when pursued by him she fled to Letrini in Elis, and here she covered her face and those of her companions (nymphs) with mud, so that Alpheius could not discover or distinguish her, and was obliged to return. (Paus. vi. 22. § 5.) This occasioned the building of a temple of Artemis Alphaea at Letrini. According to another version, the goddess fled to Ortygia, where she had likewise a temple under the name of Alphaea. (Schol. *ad Pind. Pyth.* ii. 12.) An allusion to Alpheius' love of Artemis is also contained in the fact, that at Olympia the two divinities had one altar in common. (Paus. v. 14. § 5; Schol. *ad Pind. Ol.* v. 10.) In these accounts two or more distinct stories seem to be mixed up together, but they probably originated in the popular belief, that there was a natural subterraneous communication between the river Alpheius and the well Arethusa. For, among several other things it was believed, that a cup thrown into the Alpheius would make its reappearance in the well Arethusa in Ortygia. (Strab. vi. p. 270, viii. p.

343; Senec. *Quaest. Nat.* iii. 26; Fulgent. *Myth.* iii. 12.) Plutarch (*de Fluv.* 19) gives an account which is altogether unconnected with those mentioned above. According to him, Alpheius was a son of Helios, and killed his brother Cercaphus in a contest. Haunted by despair and the Erinnyes he leapt into the river Nyctimus which hence received the name Alpheius. [L. S.]

ALPHE'NOR. [NIOBE.]

ALPHE'NUS VARUS. [VARUS.]

ALPHESIBOEA (Ἀλφεσιβοία). 1. The mother of Adonis. [ADONIS.]

2. A daughter of Phegeus, who married Alcmaeon. [ALCMAEON.]

3. According to Theocritus (iii. 45) a daughter of Bias, and the wife of Pelias. The latter, however, is usually called Anaxibia.

4. An Indian nymph, who was passionately loved by Dionysus, but could not be induced to yield to his wishes, until the god changed himself into a tiger, and thus compelled her by fear to allow him to carry her across the river Sollax, which from this circumstance received the name of Tigris. (Plut. *de Fluv.* 24.) [L. S.]

ALPHE'US MYTILENAEUS (Ἀλφεὸς Μυτιληναῖος), the author of about twelve epigrams in the Greek Anthology, some of which seem to point out the time when he wrote. In the seventh epigram (Jacobs) he refers to the state of the Roman empire, as embracing almost all the known world; in the ninth he speaks of the restored and flourishing city of Troy; and in the tenth he alludes to an epigram by Antipater Sidonius. Now Antipater lived under Augustus, and Troy had received great favours from Julius Caesar and Augustus. (Strab. xiii. p. 889.) Hence it is not improbable that Alpheus wrote under Augustus. It is true that in the fourth epigram he addresses a certain Macrinus, but there is no reason to suppose that this was the emperor Macrinus. Another difficulty has been started, on the ground that the eleventh epigram was inscribed, as we learn from Pausanias (viii. 52. § 3), on the statue of Philopoemen in Tegea, and that it is very improbable that such a statue should have stood without an inscription till the time of Alpheus. But the simple fact is, that no reason can be discovered for attributing this epigram to Alpheus. (Jacobs, *Anthol. Graec.* xiii. p. 839.) [P. S.]

ALPHIUS AVI'TUS. [AVITUS.]

ALPI'NUS, a name which Horace (*Sat.* i. 10. 36) gives in ridicule to a bombastic poet. He probably means M. Furius Bibaculus. [BIBACULUS.]

ALPI'NUS MONTA'NUS, one of the Treviri, the most powerful of the Belgic people, and the commander of a cohort in the army of Vitellius, was sent into Germany after the battle of Cremona, A. D. 70. Together with his brother, D. Alpinus, he joined Civilis in the next year. (Tac. *Hist.* iii. 35, iv. 31, v. 59.) [CIVILIS.]

ALTHAEA (Ἀλθαία), a daughter of the Aetolian king Thestius and Eurythemis, and sister of Leda, Hypermnestra, Iphiclus, Euippus, &c. She was married to Oeneus, king of Calydon, by whom she became the mother of Troxeus, Thyreus, Clymenus, and Meleager, and of two daughters, Gorge and Deïaneira. (Apollod. i. 7. § 10, 8. § 1.) Apollodorus states, that according to some, Meleager was regarded as the fruit of her intercourse with Ares, and that she was mother of Deïaneira by Dionysus. (Comp. Hygin. *Fab.* 129, 171, 174.) Althaea is especially celebrated in ancient story on account of the tragic fate of her son Meleager, who also became the cause of her death. Some say that she hung herself, others that she killed herself with a dagger. (Apollod. i. 8. § 3; Ov. *Met.* viii. 445, &c.) [L. S.]

ALTHE'MENES or ALTHAE'MENES (Ἀλθημένης or Ἀλθαιμένης), a son of Catreus, king of Crete. In consequence of an oracle, that Catreus would lose his life by one of his children, Althemenes quitted Crete together with his sister Anemosyne, in order to avoid becoming the instrument of his father's death. He landed in Rhodes at a place which he called Cretenia, and in remembrance of the god of his own native island, he erected on mount Atabyrus an altar to Zeus Atabyrius. His sister was seduced in Rhodes by Hermes, but Althemenes, disbelieving her account, killed her by kicking her with his foot. When Catreus had become advanced in years, he had an invincible desire to see his only son once more, and to place his crown in his hands. He accordingly sailed to Rhodes. On his landing there, he and his companions were attacked by shepherds, who mistook them for pirates. During the ensuing struggle, Althemenes came to the protection of his subjects, and shot his own father dead. When he became aware of what he had done, he prayed to the gods, and was swallowed up by the earth. This is the account of Apollodorus (iii. 2. § 1, &c.), with which Diodorus (v. 59) agrees in the main points, except that he represents Althemenes as wandering about after the murder, and at last dying with grief. He adds, that the Rhodians subsequently worshipped him as a hero. [L. S.]

ALTHE'PUS (Ἄλθηπος), a son of Poseidon and Leïs, a daughter of Orus, king of Troezen. The territory of Troezen was called after him Althepia. In his reign Pallas and Poseidon disputed the possession of the country with each other. (Paus. ii. 30. § 6.) [L. S.]

ALYATTES (Ἀλυάττης), king of Lydia, succeeded his father Sadyattes, B. C. 618. Sadyattes during the last six years of his reign had been engaged in a war with Miletus, which was continued by his son five years longer. In the last of these years Alyattes burnt a temple of Athena, and falling sick shortly afterwards, he sent to Delphi for advice; but the oracle refused to give him an answer till he had rebuilt the temple. This he did, and recovered in consequence, and made peace with Miletus. He subsequently carried on war with Cyaxares, king of Media, drove the Cimmerians out of Asia, took Smyrna, and attacked Clazomenae. The war with Cyaxares, which lasted for five years, from B. C. 590 to 585, arose in consequence of Alyattes receiving under his protection some Scythians who had fled to him after injuring Cyaxares. An eclipse of the sun, which happened while the armies of the two kings were fighting, led to a peace between them, and this was cemented by the marriage of Astyages, the son of Cyaxares, with Aryenis, the daughter of Alyattes. Alyattes died B. C. 561 or 560, after a reign of fifty-seven years, and was succeeded by his son Croesus, who appears to have been previously associated with his father in the government. (Herod. i. 16-22, 25, 73, 74.)

The tomb (σῆμα) of Alyattes is mentioned by Herodotus (i. 93) as one of the wonders of Lydia. It was north of Sardis, near the lake Gygaea, and consisted of a large mound of earth, raised upon a

foundation of great stones. It was erected by the tradespeople, mechanics, and courtezans, and on the top of it there were five pillars, which Herodotus saw, and on which were mentioned the different portions raised by each; from this it appeared that the courtezans did the greater part. It measured six plethra and two stadia in circumference, and thirteen plethra in breadth. According to some writers, it was called the "tomb of the courtezan," and was erected by a mistress of Gyges. (Clearch. *ap. Athen.* xiii. p. 573, a.) This mound still exists. Mr. Hamilton says (*Researches in Asia Minor*, vol. i. p. 145), that it took him about ten minutes to ride round its base, which would give it a circumference of nearly a mile; and he also states, that towards the north it consists of the natural rock—a white, horizontally stratified earthy limestone, cut away so as to appear part of the structure. The upper portion, he adds, is sand and gravel, apparently brought from the bed of the Hermus. He found on the top the remains of a foundation nearly eighteen feet square, on the north of which was a huge circular stone ten feet in diameter, with a flat bottom and a raised edge or lip, evidently placed there as an ornament on the apex of the tumulus.

ALY'PIUS (Ἀλύπιος), the author of a Greek musical treatise entitled εἰσαγωγὴ μουσική. There are no tolerably sure grounds for identifying him with any one of the various persons who bore the name in the times of the later emperors, and of whose history anything is known. According to the most plausible conjecture, he was that Alypius whom Eunapius, in his Life of Iamblichus, celebrates for his acute intellect (ὁ διαλεκτικώτατος Ἀλύπιος) and diminutive stature, and who, being a friend of Iamblichus, probably flourished under Julian and his immediate successors. This Alypius was a native of Alexandria, and died there at an advanced age, and therefore can hardly have been the person called by Ammianus Marcellinus *Alypius Antiochensis*, who was first prefect of Britain, and afterwards employed by Julian in his attempt to rebuild the Jewish temple. Julian addresses two epistles (29 and 30) to *Alypius* (Ἰουλιανὸς Ἀλυπίῳ ἀδελφῷ Καισαρίου), in one of which he thanks him for a geographical treatise or chart; it would seem more likely that this was the Antiochian than that he was the Alexandrian Alypius as Meursius supposes, if indeed he was either one or the other. Iamblichus wrote a life, not now extant, of the Alexandrian.

(Meursius, *Not. ad Alyp.* p. 186, &c. c.; Julian, *Epist.* xxix. xxx. and not. p. 297, ed. Heyler; Eunapius, *Vit. Iamblich.* and not. vol. ii. p. 63, ed. Wyttenbach; Amm. Marcell. xxiii. 1. § 2; De la Borde, *Essai sur la Musique*, vol. iii. p. 133.)

The work of Alypius consists wholly, with the exception of a short introduction, of lists of the symbols used (both for voice and instrument) to denote all the sounds in the forty-five scales produced by taking each of the fifteen modes in the three genera. (Diatonic, Chromatic, Enharmonic.) It treats, therefore, in fact, of only one (the fifth, namely) of the seven branches into which the subject is, as usual, divided in the introduction; and may possibly be merely a fragment of a larger work. It would have been most valuable if any considerable number of examples had been left us of the actual use of the system of notation described in it; unfortunately very few remain (see Burney, *Hist. of Music*, vol. i. p. 83), and they seem to belong to an earlier stage of the science. However, the work serves to throw some light on the obscure history of the modes. (See Böckh, *de Metr. Pind.* c. 8. p. 235, c. 9. 12.) The text, which seemed hopelessly corrupt to Meursius, its first editor, was restored, apparently with success, by the labours of the learned and indefatigable Meibomius. (Antiquae Musicae Auctores Septem, ed. Marc. Meibomius, Amstel. 1652; Aristoxenus, Nicomachus, Alypius, ed. Joh. Meursius, Lugd. Bat. 1616.) [W. F. D.]

ALY'PIUS (Ἀλύπιος), priest of the great church at Constantinople, flourished A. D. 430. There is extant an epistle from him to St. Cyril (in Greek), exhorting him to a vigorous resistance against the heresy of Nestorius. (See *Conciliorum Nova Collectio, à Mansi*, vol. v. p. 1463.) [A. J. C.]

ALYPUS (Ἄλυπος), a statuary, a native of Sicyon. He studied under Naucydes, the Argive. His age may be fixed from his having executed bronze statues of some Lacedaemonians who shared in the victory of Lysander at Aegospotami. (B. C. 405.) Pausanias also mentions some statues of Olympic victors made by him. (vi. 1. § 2, x. 9. § 4, vi. 1. § 2, 8. § 3.) [C. P. M.]

ALYZEUS (Ἀλυζεύς), a son of Icarius and brother of Penelope and Leucadius. After his father's death, he reigned in conjunction with his brother over Acarnania, and is said to have founded the town of Alyzeia there. (Strab. x. p. 452; Steph. Byz. *s. v.* Ἀλύζεια.) [L. S.]

AMA'DOCUS (Ἀμάδοκος) or ME'DOCUS (Μήδοκος), a common name among the Thracians. It was also, according to Ptolemy, the name of a people and mountains in Thrace. Pausanias (i. 4. § 4) speaks of an Amadocus who came from the Hyperboreans.

1. King of the Odrysae in Thrace, was a friend of Alcibiades, and is mentioned at the time of the battle of Aegospotami, B. C. 405. (Diod. xiii. 105.) He and Seuthes were the most powerful princes in Thrace when Xenophon visited the country in B. C. 400. They were, however, frequently at variance, but were reconciled to one another by Thrasybulus, the Athenian commander, in B. C. 390, and induced by him to become the allies of Athens. (Xen. *Anab.* vii. 2. § 32, 3. § 16, 7. § 3, &c., *Hell.* iv. 8. § 26; Diod. xiv. 94.) This Amadocus may perhaps be the same as the one mentioned by Aristotle, who, he says, was attacked by his general Seuthes, a Thracian. (*Pol.* v. 8, p. 182, ed. Göttling.)

2. A Ruler in Thrace, who inherited in conjunction with Berisades and Cersobleptes the dominions of Cotys, on the death of the latter in B. C. 358. Amadocus was probably a son of Cotys and a brother of the other two princes, though this is not stated by Demosthenes. (Dem. *in Aristocr.* p. 623, &c.) [CERSOBLEPTES.] Amadocus seems to have had a son of the same name. (Isocr. *Philipp.* p. 83, d. compared with Harpocrat. *s. v.* Ἀμάδοκος.)

3. One of the princes of Thrace, who was defeated and taken prisoner by Philip, king of Macedonia, B. C. 184. (Liv xxxix. 35.)

AMAE'SIA SE'NTIA is mentioned by Valerius Maximus (viii. 3. § 1) as an instance of a female who pleaded her own cause before the praetor. (About B. C. 77.) She was called *Androgyne*, from having a man's spirit with a female form. Compare AFRANIA and HORTENSIA.

C. AMAFA'NIUS or AMAFI'NIUS was one of the earliest Roman writers in favour of the Epicurean philosophy. He wrote several works, which are censured by Cicero as deficient in arrangement and style. He is mentioned by no other writer but Cicero. (*Acad.* i. 2, *Tusc.* iv. 3.)

AMALTHEIA (Ἀμάλθεια). 1. The nurse of the infant Zeus after his birth in Crete. The ancients themselves appear to have been as uncertain about the etymology of the name as about the real nature of Amaltheia. Hesychius derives it from the verb ἀμαλθεύειν, to nourish or to enrich; others from ἀμάλθακτος, *i. e.* firm or hard; and others again from ἀμαλή and θεία, according to which it would signify the divine goat, or the tender goddess. The common derivation is from ἀμέλγειν, to milk or suck. According to some traditions Amaltheia is the goat who suckled the infant Jove (Hygin. *Poet. Astr.* ii. 13; Arat. *Phaen.* 163; Callim. *Hymn. in Jov.* 49), and who was afterwards rewarded for this service by being placed among the stars. (Comp. Apollod. i. 1. § 6.) [AEGA.] According to another set of traditions Amaltheia was a nymph, and daughter of Oceanus, Helios, Haemonius, or of the Cretan king Melisseus (Schol. *ad Hom. Il.* xxi. 194; Eratosth. *Catast.* 13; Apollod. ii. 7. § 5; Lactant. *Instit.* i. 22; Hygin. *l. c.*, and *Fab.* 139, where he calls the nymph Adamanteia), and is said to have fed Zeus with the milk of a goat. When this goat once broke off one of her horns, the nymph Amaltheia filled it with fresh herbs and fruit and gave it to Zeus, who transplaced it together with the goat among the stars. (Ovid, *Fast.* v. 115, &c.) According to other accounts Zeus himself broke off one of the horns of the goat Amaltheia, gave it to the daughters of Melisseus, and endowed it with such powers that whenever the possessor wished, it would instantaneously become filled with whatever might be desired. (Apollod. *l. c.*; Schol. *ad Callim. l. c.*) This is the story about the origin of the celebrated horn of Amaltheia, commonly called the horn of plenty or cornucopia, which plays such a prominent part in the stories of Greece, and which was used in later times as the symbol of plenty in general. (Strab. x. p. 458, iii. p. 151; Diod. iv. 35.) [ACHELOUS.] Diodorus (iii. 68) gives an account of Amaltheia, which differs from all the other traditions. According to him the Libyan king Ammon married Amaltheia, a maiden of extraordinary beauty, and gave her a very fertile tract of land which had the form of a bull's horn, and received from its queen the name of the horn of Amaltheia. This account, however, is only one of the many specimens of a rationalistic interpretation of the ancient mythus. The horn appears to be one of the most ancient and simplest vessels for drinking, and thus we find the story of Amaltheia giving Zeus to drink from a horn represented in an ancient work of art still extant. (Galeria Giustiniani, ii. p. 61.) The horn of plenty was frequently given as an attribute to the representations of Tyche or Fortuna. (Paus. iv. 30. § 4, vii. 26. § 3; comp. Böttiger, *Amaltheia, oder der Cretensische Zeus als Säugling*; Welcker, *Ueber eine Cretische Colonie in Theben*, p. 6.)

2. One of the Sibyls (Tibull, ii. 5. 67), whom Lactantius (i. 6) identifies with the Cumaean Sibyl, who is said to have sold to king Tarquinius the celebrated Sibylline books. The same is stated by Servius (*ad Aen.* vi. 72) and by Lydus (*de Mens.* iv. 34); comp. Klausen, *Aeneas und die Penaten*, p. 299, &c. [L. S.]

AMANDUS. [AELIANUS, p. 28, a.]

AMARANTUS (Ἀμάραντος), of Alexandria, wrote a commentary upon one of Theocritus' Idyls (*Etymol. M.* p. 273. 40, ed. Sylb.), and a work entitled περὶ σκηνῆς. Respecting his time we only know that he lived subsequently to Juba, king of Mauretania. (Athen. viii. p. 343, e., x. p. 414, f.)

AMARYNCEUS (Ἀμαρυγκεύς), a chief of the Eleans, and son of Onesimachus or of Acetor. (Hygin. *Fab.* 97; Eustath. *ad Hom.* p. 303.) According to Hyginus, Amarynceus himself joined the expedition against Troy with nineteen ships. Homer, on the other hand, only mentions his son Diores (Amarynceides) as partaking in the Trojan war. (*Il.* ii. 622, iv. 517.) When Amarynceus died, his sons celebrated funeral games in his honour, in which Nestor, as he himself relates (*Il.* xxiii. 629, &c.), took part. According to Pausanias (v. i. § 8) Amarynceus had been of great service to Augeas against Heracles, in return for which Augeas shared his throne with him. [L. S.]

AMARYNTHUS (Ἀμάρυνθος), a hunter of Artemis, from whom the town of Amarynthus in Euboea (Steph. Byz. says Euboea itself) was believed to have derived its name. (Strab. x. p. 448.) From this hero, or rather from the town of Amarynthus, Artemis derived the surname Amarynthia or Amarysia, under which she was worshipped there and also in Attica. (Paus. i. 31. § 3, comp. *Dict. of Ant. s. v.* Ἀμαρύνθια.) [L. S.]

AMA'SIS (Ἄμασις). 1. King of Egypt in early times, according to Diodorus (i. 60), in whose reign Egypt was conquered by Actisanes, king of Ethiopia. [ACTISANES.]

2. King of Egypt, succeeded Apries, the last king of the line of Psammetichus, in B. C. 569. He was of comparatively low origin (Herodotus, ii. 172, calls him δημότης), and was born at Siuph, a town in the Saitic nome. When the Egyptians revolted against Apries, Amasis was sent to quell the insurrection, but went over to the side of the rebels, and was proclaimed king by them. He defeated Apries in a battle near Momemphis, and took him prisoner. He seemed disposed to treat his captive with great mildness, but was induced to deliver him up into the hands of the Egyptians, who put him to death. It was probably to strengthen himself against a powerful party formed against him amongst the warrior-caste, that he cultivated the friendship of the Greeks. He not only gave up to them the city of Naucratis, which had hitherto been their only mart, but opened all the mouths of the Nile to them, and allowed them to build temples to their own deities. He contracted an alliance with the Greeks of Cyrene, and himself married Ladice, a Cyrenaic lady. (Herod. ii. 181.) He removed the Ionians and Carians, who were settled on the Pelusiac mouth of the Nile, to Memphis, and formed them into a body-guard for himself (ii. 154.) He also entered into alliance with Croesus (i. 77) and with Polycrates, the tyrant of Samos (iii. 39, 40), who is said to have introduced Pythagoras to him by letter. (Diog. Laert. viii. 3.) Amasis also sent presents to several of the Greek cities. (Herod. ii. 182. Solon in the course of his travels visited him

(i. 30; Plut. *Solon*, 26; Plat. *Timaeus*, p. 21.) It would appear from Xenophon (*Cyrop.* viii. 6. § 20) that, after the overthrow of Croesus by Cyrus, Amasis was compelled to pay tribute. He strove to win the favour of the priest-caste by building them temples. During the reign of Amasis agriculture, commerce, and the arts flourished greatly. The extension of Egyptian commerce was much favoured by the conquest of Cyprus, which he made tributary. His reign was one of almost uninterrupted peace and prosperity, which gave him leisure for adorning Egypt with several magnificent buildings and works of art. (ii. 175, 176.) The plans of conquest which Cyrus had been unable to carry into effect, were followed out by Cambyses, who in B. C. 525 led an army against Egypt. According to the story told by Herodotus (iii. 1), Cambyses had been incensed by a deception practised upon him by Amasis, who, pretending to comply with a demand of the Persian king, that he should send him his daughter to adorn his harem, substituted the daughter of Apries for his own. Amasis however did not live to see the fall of his country. He died before Cambyses reached the borders, after a reign of 44 years, and was buried at Sais in the tomb which he had constructed in the temple of Athena. (iii. 10, ii. 169.) His corpse was afterwards taken out of the tomb and shamefully insulted by the order of Cambyses. (iii. 16.) As a governor he exhibited great abilities, and was the author of several useful regulations (ii. 177), but he appears to have indulged in more familiarity towards those about him than was altogether consistent with his kingly dignity. (Herod. ii. 161—182, iii. 1—16; Diod. i. 68, 95.)

3. A Persian of the tribe of the Maraphii, who was sent by Aryandes, the governor of Egypt under Cambyses, at the head of an army, to assist Pheretime, the mother of Arcesilaus III., king of Cyrene. He took Barca by stratagem and treachery, and made an unsuccessful attempt upon Cyrene. He was then recalled by Aryandes. On its march back the Persian army suffered severely from the Libyans. (Herod. iv. 167, 201, 203.) [C. P. M.]

AMASTRIS or AMESTRIS (Ἄμαστρις or Ἀμηστρις). 1. The wife of Xerxes, and mother of Artaxerxes I. According to Herodotus, she was the daughter of Otanes, according to Ctesias, who calls her Amistris, of Onophas. She was cruel and vindictive. On one occasion she sacrificed fourteen youths of the noblest Persian families to the god said to dwell beneath the earth. The tale of her horrible mutilation of the wife of Masistes, recorded by Herodotus, gives us a lively picture of the intrigues and cruelties of a Persian harem. She survived Xerxes. (Herod. vii. 61, 114, ix. 108—113; Ctesias, *Persic.* c. 20. 30. ed. Lion; Plut. *Alcib.* p. 123, c.)

2. A daughter of Artaxerxes II., whom her father promised in marriage to Teribazus. Instead of fulfilling his promise, he married her himself. (Plut. *Artax.* c. 27.)

3. Also called Amastrine (Ἀμαστρινή), the daughter of Oxyartes, the brother of Darius, was given by Alexander in marriage to Craterus. (Arrian. *Anab.* vii. 4.) Craterus having fallen in love with Phila, the daughter of Antipater, Amastris married Dionysius, tyrant of Heracleia, in Bithynia, B. C. 322. After the death of Dionysius, in B. C. 306, who left her guardian of their children, Clearchus, Oxyathres, and Amastris, she married Lysimachus, B. C. 302. Lysimachus, however, abandoned her shortly afterwards, and married Arsinoë, the daughter of Ptolemy Philadelphus; whereupon Amastris retired to Heracleia, which she governed in her own right. She also founded a city, called after her own name, on the sea-coast of Paphlagonia. She was drowned by her two sons about B. C. 288. (Memnon, c. 4, 5; Diod. xx. 109.) The head figured below probably represents Amastris: the woman on the reverse holds a small figure of victory in her hand. (Eckhel, ii. p. 421.)

AMA'TA, the wife of king Latinus and mother of Lavinia, who, when Aeneas sued for the hand of the latter, opposed him, because she had already promised Lavinia to Turnus. At the same time she was instigated by Alecto, who acted according to the request of Juno, to stir up the war with Turnus. This story fills the greater part of the seventh book of Virgil's Aeneid. When Amata was informed that Turnus had fallen in battle, she hung herself. (Virg. *Aen.* xii. 600; Dionys. i. 64.) [L. S.]

A'MATHES (Ἄμαθης), a son of Heracles, from whom the town of Amathus in Cyprus was believed to have derived its name. According to some traditions, however, its name was derived from Amathusa, the mother of Cinyras. (Steph. Byz. *s. v.* Ἀμαθοῦς.) [L. S.]

AMATHU'SIA or AMATHU'NTIA (Ἀμαθουσία or Ἀμαθουντία), a surname of Aphrodite, which is derived from the town of Amathus in Cyprus, one of the most ancient seats of her worship. (Tac. *Annal.* iii. 62; Ov. *Amor.* iii. 15. 15; Virg. *Cir.* 242; Catull. lxviii. 51.) [L. S.]

AMA'TIUS, surnamed *Pseudomarius*, a person of low origin, who pretended to be either the son or grandson of the great Marius. On the death of Julius Caesar B. C. 44, he came forward as a popular leader, and erected an altar to Caesar on the spot where his body had been burnt. He was, however, shortly afterwards seized by the consul Antony and put to death without a trial. This illegal act was approved of by the senate in consequence of the advantages they derived from it. Valerius Maximus (ix. 15. § 2) says, that his name was Herophilus. (Appian, *B. C.* iii. 2, 3; Liv. *Epit.* 116; Cic. *ad Att.* xii. 49, xiv. 6—8, *Philipp.* i. 2; Nicolaus Damascenus, *Vit. Aug.* c. 14. p. 258, ed. Coraes.)

AMA'ZONES (Ἀμαζόνες), a warlike race of females, who act a prominent part in several of the adventures of Greek mythology. All accounts of them agree in the statement, that they came from the country about the Caucasus, and that their principal seats were on the river Thermodon, in the neighbourhood of the modern Trebizond. From thence they are said to have at different times invaded Thrace, Asia Minor, the islands of the Ae-

gean, Greece, Syria, Arabia, Egypt, and Libya. The country about the Thermodon with its capital Themiscyra was inhabited only by the Amazons, who were governed by a queen. The Gargareans, a race of men, were separated from them by a mountain, but once every year the Amazons met the Gargareans in the mountains for the purpose of propagating their race, and then returned to their own country. Their children, when of the female sex, were brought up by the Amazon mothers, and trained in their customary pursuits of war, riding, hunting, and cultivating the land; but each girl had her right breast cut off: their male children, on the other hand, were sent to the Gargareans, or put to death. (Strab. xi. p. 503, &c.; Diod. ii. 45, &c., iii. 52, &c.; Justin, ii. 4.) The principal gods they worshipped were Ares and Artemis Tauropolos. The foundation of several towns in Asia Minor and in the islands of the Aegean is ascribed to them, *e. g.* of Ephesus, Smyrna, Cyme, Myrina, and Paphos. Strabo doubts the existence of such a race of females, while Diodorus attempts to give an account of them, which assumes all the appearance of history. That the Amazons were regarded as a real historical race down to a late period, is evident from the tradition, that, when Alexander the Great approached the country of the Amazons, their queen Thalestris hastened to him, in order to become mother by the conqueror of Asia. (Plut. *Alex.* 46.)

But we confine ourselves here to noticing some of the mythical adventures with which the Amazons are connected. They are said to have invaded Lycia in the reign of Iobates, but were destroyed by Bellerophontes, who happened to be staying at the king's court. (Hom. *Il.* vi. 186, &c.; Schol. *ad Lycoph.* 17.) [BELLEROPHONTES, LAOMEDON.] At the time when Priam was yet a young man, they invaded Phrygia, and fought with the Phrygians and Trojans. (Hom. *Il.* iii. 189, &c.) The ninth among the labours imposed upon Heracles by Eurystheus, was to take from Hippolyte, the queen of the Amazons, her girdle, the ensign of her kingly power, which she had received as a present from Ares. (Apollod. ii. 5. § 9; Diod. iv. 16; Hygin. *Fab.* 30; Quint. Smyrn. xi. 244.) [HERACLES.] In the reign of Theseus they invaded Attica. (Paus. i. 2; Plut. *Thes.* 31, 33.) [THESEUS.] Towards the end of the Trojan war, the Amazons, under their queen Penthesileia, came to the assistance of Priam; but the queen was killed by Achilles. (Quint. Smyrn. i. 669; Paus. v. 11. § 2; Philostr. *Her.* xix. 19.) [PENTHESILEIA.]

The question as to what the Amazons really were, or rather, what gave rise to the belief that there was such a race of women, has been much discussed by ancient as well as modern writers. Herodotus (iv. 110) says, that in the Scythian language their name was Oiorpata, which he translates by *ἀνδροκτόνοι*. The Greek name Amazones is usually derived from *μαζός*, the breast, and is supposed to mean "breastless," or "not brought up by the breast," "beings with strong breasts," or "with one breast." (Philostr. *l. c.*; Eustath. *ad Hom.* p. 402.) Others derive it from the Circassian word *maza*, said to signify the moon, or from *Emmetch*, which, according to a Caucasian tradition, is said to have been their original name. (Sprengel, *Apologie des Hippocrates*, ii. p. 597; Klaproth, *Reise nach dem Caucasus*, i. p. 655.) Among the various ways in which it has been attempted to account for the origin of the story about the Amazons, two deserve to be mentioned. One opinion is, that the peculiar way in which the women of some of the Caucasian districts lived, and performed the duties which in other countries devolve upon men, together with the many instances of female bravery and courage which are noticed as remarkable even by modern travellers, were conveyed to the inhabitants of western Asia and the Greeks in vague and obscure reports, and thus gave rise to the belief in the existence of such a warlike race of women, and that these rumours and reports were subsequently worked out and embellished by popular tradition and poetry. Others think that the Amazons were originally priestesses of Artemis (the moon), whose worship was widely spread in Asia, and which they are said to have established in various parts. It is further inferred, from the name Amazones, that these priestesses mutilated their bodies by cutting off their breasts in a manner similar to that in which the Galli and other priests mutilated their bodies, and that thus the Amazons represented the male ideal in the female sex, just as the Galli represented the female ideal in the male sex. But it would be difficult, in the first place, to prove the existence of such priestesses, and in the second, to show how they could have occasioned the belief in a whole female race of this kind. Neither the poetical nor historical traditions about the Amazons contain anything to render this opinion very plausible; and, in the absence of all positive evidence, the first opinion has much more to recommend it. (Comp. Müller, *Orchom.* p. 356, &c.)

The representation of these warlike women occupied the Greek artists very extensively, and we still possess a large series of the most beautiful works of art, such as paintings on vases and walls, bronzes, reliefs, and gems, in which the Amazons and their battles with men are represented. The most celebrated works of this kind in antiquity were the battle of the Amazons with the Athenians in the Poecile at Athens, by Nicon (Paus. i. 15. § 2), on the shield of Athena, and on the footstool of the Olympian Zeus, by Phidias. (i. 17. § 2.) Amazons were also represented by Aicamenes in the pediment of the temple of Zeus at Olympia. (v. 10. § 2.) Respecting the extant representations of Amazons and their costumes, see Müller, *Handb. d. Archäol.* §§ 365, 417. [L. S.]

AMAZO'NIUS (*Ἀμαζόνιος*), a surname of Apollo, under which he was worshipped, and had a temple at Pyrrhichus in Laconia. The name was derived either from the belief that the Amazons had penetrated into Peloponnesus as far as Pyrrhichus, or that they had founded the temple there. (Paus. iii. 25. § 2.) [L. S.]

AMBIGA'TUS, king of the Celts in Gaul in the reign of Tarquinius Priscus. He belonged to the Bituriges, the most powerful of the Celtic people. When Ambigatus was advanced in years, he sent out Bellovesus and Sigovesus, the sons of his sister, with large swarms of his people to seek new settlements, in consequence of the great number of the population. Bellovesus and Sigovesus drew lots as to the course they should take; the latter in consequence went to the Hercynian forest and the former into Italy. (Liv. v. 34.)

AMBI'ORIX, a chief of the Eburones, a Gallic people between the Meuse and the Rhine, who were formerly tributary to the Aduatici, but were

delivered by Caesar from the payment of this tribute. In B. C. 54, Caesar placed a legion and five cohorts, under the command of Q. Titurius Sabinus and L. Aurunculeius Cotta, in the territories of the Eburones for the purpose of passing the winter there. But fifteen days after they had been stationed in their territories, the Eburones revolted at the instigation of Ambiorix and Cativolcus, another chief, besieged the Roman camp, and destroyed almost all the Roman troops, after they had been induced by Ambiorix to leave their camp under promise of a safe-conduct. After their destruction Ambiorix hastened to the Aduatici and Nervii, and induced them, in conjunction with the Eburones, to attack the camp of Q. Cicero, who was stationed for the winter among the Nervii. The firmness of Cicero, and the defeat of the Gauls on the arrival of Caesar, compelled Ambiorix to raise the siege. In the following years Ambiorix continued to prosecute the war against Caesar, but though all his plans were thwarted, and the different troops he raised were defeated by Caesar, he always escaped falling into the hands of the conqueror. (Caes. *B. G.* v. 24, 26—51, vi. 5, 29—43, viii. 24, &c.; Dion Cass. xl. 5—10, 31, &c.; Liv. *Epit.* 106.) According to Florus (iii. 10. § 8) he escaped the vengeance of the Romans by fleeing beyond the Rhine.

L. AMBI'VIUS TU'RPIO. [TURPIO.]

AMBOLOGE'RA (Ἀμβολογήρα), from *ἀναβάλλω* and *γῆρας* "delaying old age," as a surname of Aphrodite, who had a statue at Sparta under this name. (Paus. iii. 18. § 1; Plut. *Sympos.* iii. 6.) [L. S.]

AMBRA'CIA (Ἀμβρακία), a daughter of Augeas, from whom the town of Ambracia derived its name. (Steph. Byz. *s. v.*; Eustath. *ad Dionys. Perieg.* 492.) Other traditions represent her as a grand-daughter of Apollo, and a daughter of Melaneus, king of the Dryopes. (Anton. Lib. 4.) A third account derived the name of the town from Ambrax, a son of Thesprotus and grandson of Lycaon. (Steph. Byz. *l. c.*) [L. S.]

AMBRO'SIUS (Ἀμβρόσιος) ALEXANDRI'NUS, a nobleman and courtier (S. Epiph. *adv. Haer.* 64. [44] § 3) flourished A. D. 230. At first a Valentinian (Euseb. *H. E.* vii. 18) and Marcionist, he was won to the faith by Origen, whose constant fellow-student he became (Origen, *Ep. ad Africanum*, vol. i. p. 29), and was ordained deacon. (S. Hier. *Vir. Illustr.* 56.) He plied Origen with questions, and urged him to write his Commentaries (ἐργοδιώκτης), supplying him with transcribers in abundance. He shone as a Confessor during the persecution of Julius Maximinus (Euseb. vi. 18) A. D. 236, and died between A. D. 247 and 253. His letters to Origen (praised by St. Jerome) are lost; part of one exists ap. Origen, *Lib. de Orat.* c. 5. p. 208, A. B. (See Routh's *Reliquiae Sacr.* ii. p. 367.) Origen dedicated to him his *Exhortation to Martyrdom*; *Books against Celsus*; *Commentary on St. John's Gospel*; and *On Prayer*. [A. J. C.]

AMBRO'SIUS, ST., bishop of MILAN, was born probably at Augusta Trevirorum (*Treves*), which was the seat of government for the province of Gaul, of which his father was prefect. His biographers differ as to whether the date of his birth was 333 or 340 A. D., but the latter is probably the true date. Circumstances occurred in his infancy which were understood to portend his future greatness. His father having died, Ambrose, then a boy, accompanied his mother to Rome, where he received the education of an advocate under Anicius Probus and Symmachus. He began pleading causes at Milan, then the imperial residence, and soon gained a high reputation for forensic eloquence. This success, together with the influence of his family, led to his appointment (about 370 A. D., or a little later) as consular prefect of the provinces of Liguria and Aemilia, whose seat of government was Milan.

The struggle between the Catholics and Arians was now at its height in the Western Church, and upon the death of Auxentius, bishop of Milan, in 374, the question of the appointment of his successor led to an open conflict between the two parties. Ambrose exerted his influence to restore peace, and addressed the people in a conciliatory speech, at the conclusion of which a child in the further part of the crowd cried out "*Ambrosius episcopus.*" The words were received as an oracle from heaven, and Ambrose was elected bishop by the acclamation of the whole multitude, the bishops of both parties uniting in his election. It was in vain that he adopted the strangest devices to alter the determination of the people; nothing could make them change their mind (Paulin. *Vit. Ambros.* pp. 2, 3): in vain did he flee from Milan in the night; he mistook his way, and found himself the next morning before the gate of the city. At length he yielded to the express command of the emperor (Valentinian I.), and was consecrated on the eighth day after his baptism, for at the time of his election he was only a catechumen.

Immediately after his election he gave all his property to the church and the poor, and adopted an ascetic mode of life, while the public administration of his office was most firm and skilful. He was a great patron of monasticism: about two years after his consecration he wrote his three books "De Virginibus," and dedicated them to his sister Marcellina. In the Arian controversy he espoused the orthodox side at his very entrance on his bishopric by demanding that his baptism should be performed by an orthodox bishop. He applied himself most diligently to the study of theology under Simplician, a presbyter of Rome, who afterwards became his successor in the bishopric. His influence soon became very great, both with the people and with the emperor Valentinian and his son Gratian, for whose instruction he composed his treatises "De Fide," and "De Spiritu Sancto." In the year 377, in consequence of an invasion of Italy by the northern barbarians, Ambrose fled to Illyricum, and afterwards (in Cave's opinion) visited Rome. After his return to Milan, he was employed by the court on important political affairs. When Maximus, after the death of Gratian (383), threatened Italy, Justina, the mother of the young emperor Valentinian II., sent Ambrose on an embassy to the usurper, whose advance the bishop succeeded in delaying. At a later period (387), Ambrose went again to Treves on a like mission; but his conduct on this occasion gave such offence to Maximus, that he was compelled to return to Italy in haste.

While rendering these political services to Justina and Valentinian, Ambrose was at open variance with them on the great religious question of the age. Justina was herself an Arian, and had brought up the young emperor in the same tenets.

Her contest with Ambrose began in the year 380, when she appointed an Arian bishop to the vacant see of Sirmium; upon which Ambrose went to Sirmium, and, a miraculous judgment on an Arian who insulted him having struck terror into his opponents, he consecrated Anemmius, who was of the orthodox party, as bishop of Sirmium, and then returned to Milan, where Justina set on foot several intrigues against him, but without effect. In the year 382, Palladius and Secundianus, two Arian bishops, petitioned Gratian for a general council to decide the Arian controversy; but, through the influence of Ambrose, instead of a general council, a synod of Italian, Illyrian and Gallic bishops was assembled at Aquileia, over which Ambrose presided, and by which Palladius and Secundianus were deposed.

At length, in the years 385 and 386, Ambrose and Justina came to open conflict. Justina, in the name of the emperor, demanded of Ambrose the use of at least one of the churches in Milan, for the performance of divine worship by Arian ecclesiastics. Ambrose refused, and the people rose up to take his part. At Easter (385) an attempt was made by Justina to take forcible possession of the basilica, but the show of resistance was so great, that the attempt was abandoned, and the court was even obliged to apply to Ambrosé to quell the tumult. He answered, that he had not stirred up the people, and that God alone could still them. The people now kept guard about the bishop's residence and the basilica, which the imperial forces hesitated to attack. In fact, the people were almost wholly on the side of Ambrose, the Arian party consisting of few beyond the court and the Gothic troops. Auxentius, an Arian bishop, who was Justina's chief adviser in these proceedings, now challenged Ambrose to a public disputation in the emperor's palace; but Ambrose refused, saying that a council of the church was the only proper place for such a discussion. He was next commanded to leave the city, which he at once refused to do, and in this refusal the people still supported him. In order to keep up the spirits of the people, he introduced into the church where they kept watch the regular performance of antiphonal hymns, which had been long practised in the Eastern Church, but not hitherto introduced into the West. At length, the contest was decided about a year after its commencement by the miracles which are reported to have attended the discovery of the reliques of two hitherto unknown martyrs, Gervasius and Protasius. A blind man was said to have been restored to sight, and several demoniacs dispossessed. These events are recorded by Ambrose himself, by his secretary Paulinus, and by his disciple Augustine, who was in Milan at the time; but a particular discussion of the truth of these miracles would be out of place here. They were denied by the Arians and discredited by the court, but the impression made by them upon the people in general was such, that Justina thought it prudent to desist from her attempt. (Ambros. *Epist.* xii. xx. xxi. xxii. § 2, liii. liv.; Paulin. *Vit. Ambros.* § 14-17, p. 4, Ben.; Augustin. *Confess.* ix. 7. § 14-16, *De Civ. Dei*, xxii. 8. § 2, *Serm.* 318, 286.)

An imperial rescript was however issued in the same year for the toleration of all sects of Christians, any offence against which was made high treason (Cod. Theodos. IV. *De Fide Catholica*); but we have no evidence that its execution was attempted; and the state of the parties was quite altered by the death of Justina in the next year (387), when Valentinian became a Catholic, and still more completely by the victory of Theodosius over Maximus (388). This event put the whole power of the empire into the hands of a prince who was a firm Catholic, and over whom Ambrose speedily acquired such influence, that, after the massacre at Thessalonica in 390, he refused Theodosius admission into the church of Milan for a period of eight months, and only restored him after he had performed a public penance, and had confessed that he had learnt the difference between an emperor and a priest.

Ambrose was an active opponent not only of the Arians, but also of the Macedonians, Apollinarians, and Novatians, and of Jovinian. It was probably about the year 384 that he successfully resisted the petition of Symmachus and the heathen senators of Rome for the restoration of the altar of Victory. He was the principal instructor of Augustine in the Christian faith. [AUGUSTINUS.]

The latter years of his life, with the exception of a short absence from Milan during the usurpation of Eugenius (392), were devoted to the care of his bishopric. He died on the 4th of April, A. D. 397.

As a writer, Ambrose cannot be ranked high notwithstanding his great eloquence. His theological knowledge scarcely extended beyond a fai acquaintance with the works of the Greek fathers from whom he borrowed much. His works bea also the marks of haste. He was rather a ma of action than of letters.

His works are very numerous, though several o them have been lost. They consist of Letters Sermons, and Orations, Commentaries on Scrip ture, Treatises in commendation of celibacy an monasticism, and other treatises, of which the mos important are: "Hexaëmeron," an account of th creation; "De Officiis Ministrorum," which is ge nerally considered his best work; "De Mysteriis; "De Sacramentis;" "De Poenitentia;" and th above-mentioned works, "De Fide," and "De Spi ritu Sancto," which are both upon the Trinity The well-known hymn, "Te Deum laudamus," ha been ascribed to him, but its date is at least a cen tury later. There are other hymns ascribed t him, but upon doubtful authority. He is believe to have settled the order of public worship in th churches of Milan in the form which it had till th eighth century under the names of "Officium Am brosianum" and "Missa Ambrosiana."

The best edition of his works is that of th Benedictines, 2 vols. fol., Paris, 1686 and 169(with an Appendix containing a life of Ambrose b his secretary Paulinus, another in Greek, which anonymous, and is chiefly copied from Theodoret Ecclesiastical History, and a third by the Benedi tine editors. Two works of Ambrose, *Explanat Symboli ad initiandos*, and *Epistola de Fide*, hav been discovered by Angelo Maii, and are publishe by him in the seventh volume of his *Scriptorum Veterum Nova Collectio*. [P. S.]

AMBRO'SIUS, a hearer of Didymus, at Alexandria, lived A. D. 392, and was the author of *Commentaries on Job*, and a book in verse against Apollinaris of Laodicea. Neither is extant. (Hieron. *de Vir. Illust.* § 126.) [A. J. C.]

A'MBRYON (Ἀμβρύων) wrote a work o Theocritus the Chian, from which Diogenes Lae

tius (v. 11) quotes an epigram of Theocritus against Aristotle.

AMBRYSSUS (Ἄμβρυσσος), the mythical founder of the town of Ambryssus or Amphryssus in Phocis. (Paus. x. 36. § 2.) [L. S.]

AMBU'LIA, AMBU'LII, and AMBU'LIUS (Ἀμβουλία, Ἀμβούλιοι, and Ἀμβούλιος), surnames under which the Spartans worshipped Athena, the Dioscuri, and Zeus. (Paus. iii. 13. § 4.) The meaning of the name is uncertain, but it has been supposed to be derived from ἀναβάλλω, and to designate those divinities as the delayers of death. [L. S.]

AMBUSTUS, the name of a family of the patrician Fabia Gens. The first member of the Fabia gens, who acquired this cognomen, was Q. Fabius Vibulanus, consul in B. C. 412, who appears to have been a son of N. Fabius Vibulanus, consul in B. C. 421. From this time the name Vibulanus was dropt, and that of Ambustus took its place. The latter was in its turn supplanted by that of Maximus, which was first acquired by Q. Fabius, son of No. 7 [see below], and was handed down by him to his descendants.

1. Q. Fabius M. F. Q. N. Vibulanus Ambustus, consul in B. C. 412. (Liv. iv. 52.)

2. M. Fabius Ambustus, Pontifex Maximus in the year that Rome was taken by the Gauls, B. C. 390. His three sons [see Nos. 3, 4, and 5] were sent as ambassadors to the Gauls, when the latter were besieging Clusium, and took part in a sally of the besieged against the Gauls. The Gauls demanded that the Fabii should be surrendered to them for violating the law of nations; and upon the senate refusing to give up the guilty parties, they marched against Rome. The three sons were in the same year elected consular tribunes. (Liv. v. 35, 36, 41; Plut. *Cam.* 17.)

3. K. Fabius M. F. Q. N. Ambustus, son of No. 2 and brother to Nos. 4 and 5, was quaestor in B. C. 409, with three plebeians as his colleagues, which was the first time that quaestors were chosen from the plebs. (Liv. iv. 54.) He was consular tribune for the first time in 404 (iv. 61), again in 401 (v. 10), a third time in 395 (v. 24), and a fourth time in 390. [See No. 2.]

4. N. Fabius M. F. Q. N. Ambustus, son of No. 2 and brother to Nos. 3 and 5, consular tribune in B. C. 406 (Liv. iv. 58), and again in 390. See No. 2.]

5. Q. Fabius M. F. Q. N. Ambustus, son of No. 2 and brother to Nos. 3 and 4, consular tribune in B. C. 390. [See No. 2.]

6. M. Fabius K. F. M. N. Ambustus, son, as it appears, of No. 3, was consular tribune in B. C. 381. (Liv. vi. 22.) He had two daughters, of whom the elder was married to Ser. Sulpicius, and the younger to C. Licinius Stolo, the author of the Licinian Rogations. According to the story recorded by Livy, the younger Fabia induced her father to assist her husband in obtaining the consulship for the plebeian order, into which she had married. (vi. 34.) Ambustus was consular tribune a second time in 369, and took an active part in support of the Licinian Rogations. (vi. 36.) He was censor in 363. (*Fast. Capitol.*)

7. M. Fabius N. F. M. N. Ambustus, son, as appears, of No. 4, was consul in B. C. 360, and carried on the war against the Hernici, whom he conquered, and obtained an ovation in consequence. (Liv. vii. 11; *Fast. Triumph.*) He was consul a second time in 356, and carried on the war against the Falisci and Tarquinienses, whom he also conquered. As he was absent from Rome when the time came for holding the comitia, the senate, which did not like to entrust them to his colleague, who had appointed a plebeian dictator, and still less to the dictator himself, nominated interreges for the purpose. The object of the patricians was to secure both places in the consulship for their own order again, which was effected by Ambustus, who seems to have returned to Rome meantime. He was appointed the eleventh interrex, and declared two patricians consuls in violation of the Licinian law. (Liv. vii. 17.) He was consul a third time in 354, when he conquered the Tiburtes and obtained a triumph in consequence. (vii. 18, 19; *Fast. Triumph.*) In 351 he was appointed dictator merely to frustrate the Licinian law again at the comitia, but did not succeed in his object. (Liv. vii. 22.) He was alive in 325, when his son, Q. Fabius Maximus Rullianus, was master of the horse to Papirius, and fled to Rome to implore protection from the vengeance of the dictator. He interceded on his son's behalf both with the senate and the people. (viii. 33.)

8. C. Fabius (C. F. M. N.) Ambustus, consul in B. C. 358, in which year a dictator was appointed through fear of the Gauls. (Liv. vii. 12.)

9. M. Fabius M. F. N. N. Ambustus, son apparently of No. 7, and brother to the great Q. Fabius Maximus Rullianus, was master of the horse in B. C. 322. (Liv. viii. 38.)

10. Q. Fabius (Q. F. Q. N.) Ambustus, dictator in B. C. 321, but immediately resigned through some fault in the election. (Liv. ix. 7.)

11. C. Fabius M. F. N. N. Ambustus, son apparently of No. 7, and brother to No. 9, was appointed master of the horse in B. C. 315 in place of Q. Aulius, who fell in battle. (Liv. ix. 23.)

AMEINIAS. [Narcissus.]

AMEI'NIAS (Ἀμεινίας), a younger brother of Aeschylus, of the Attic demos of Pallene according to Herodotus (viii. 84, 93), or of that of Decelea according to Plutarch (*Them.* 14), distinguished himself at the battle of Salamis (B. C. 480) by making the first attack upon the Persian ships, and also by his pursuit of Artemisia. He and Eumenes were judged to have been the bravest on this occasion among all the Athenians. (Herod. Plut. *ll. cc.*; Diod. xi. 27.) Aelian mentions (*V. H.* v. 19), that Ameinias prevented the condemnation of his brother Aeschylus by the Areiopagus. [Aeschylus, p. 41, a.]

AMEINOCLES (Ἀμεινοκλῆς), a Corinthian shipbuilder, who visited Samos about B. C. 704, and built four ships for the Samians. (Thuc. i. 13.) Pliny (*H. N.* vii. 56) says, that Thucydides mentioned Ameinocles as the inventor of the trireme; but this is a mistake, for Thucydides merely states that triremes were first built at Corinth in Greece, without ascribing their invention to Ameinocles. According to Syncellus (p. 212, c), triremes were first built at Athens by Ameinocles.

AMEI'PSIAS (Ἀμειψίας), a comic poet of Athens, contemporary with Aristophanes, whom he twice conquered in the dramatic contests, gaining the second prize with his Κόννος when Aristophanes was third with the "Clouds" (423 B. C.), and the first with his Κωμασταί, when Aristophanes gained the second with the "Birds." (414 B. C.; Argum. in Aristoph. *Nub.* et *Av.*) The

Κόννος appears to have had the same subject and aim as the "Clouds." It is at least certain that Socrates appeared in the play, and that the Chorus consisted of Φροντισταί. (Diog. Laert. ii. 28; Athen. v. p. 218.) Aristophanes alludes to Ameipsias in the "Frogs" (v. 12—14), and we are told in the anonymous life of Aristophanes, that when Aristophanes first exhibited his plays, in the names of other poets, Ameipsias applied to him the proverb τετράδι γεγονώς, which means "a person who labours for others," in allusion to Heracles, who was born on the fourth of the month.

Ameipsias wrote many comedies, out of which there remain only a few fragments of the following: —Ἀποκοτταβίζοντες, Κατεσθίων (doubtful), Κόννος, Μοιχοί, Σαπφώ, Σφενδόνη, and of some the names of which are unknown. Most of his plays were of the old comedy, but some, in all probability, were of the middle. (Meineke, *Frag. Com.* i. p. 199, ii. p. 701.) [P. S.]

AMELESA'GORAS (Ἀμελησαγόρας) or MELESA'GORAS (Μελησαγόρας), as he is called by others, of Chalcedon, one of the early Greek historians, from whom Gorgias and Eudemus of Naxos borrowed. (Clem. Alex. *Strom.* vi. p. 629, a; Schol. *ad Eurip. Alcest.* 2; Apollod. iii. 10. § 3, where Heyne has substituted Μελησαγόρας for Μνησαγόρας.) Maximus Tyrius (*Serm.* 38. § 3) speaks of a Melesagoras, a native of Elensis, and Antigonus of Carystus (*Hist. Mirab.* c. 12) of an Amelesagoras of Athens, the latter of whom wrote an account of Attica; these persons are probably the same, and perhaps also the same as Amelesagoras of Chalcedon. (Vossius, *de Hist. Graec.* p. 22, ed. Westermann.)

AME'LIUS (Ἀμέλιος), a native of Apamea according to Suidas (*s. v.* Ἀμέλιος), but a Tuscan according to Porphyry (*vit. Plotin.*), belonged to the new Platonic school, and was the pupil of Plotinus and master of Porphyry. He quoted the opinion of St. John about the Λόγος without mentioning the name of the Apostle: this extract has been preserved by Eusebius. (*Praep. Evang.* xi. 19.) See Suid. Porphyr. *ll. cc.*; Syrian. xii. *Metaphys.* p. 47, a. 61, b. 69, a. 88, a.; Bentley, *Remarks on Free-Thinking*, p. 182, &c., Lond. 1743; Fabric. *Bibl. Graec.* iii. p. 160.

AMENTES (Ἀμήντης), an ancient Greek surgeon, mentioned by Galen as the inventor of some ingenious bandages. (*De Fasciis*, c. 58, 61, 89, vol. xii. pp. 486, 487, 493, ed. Chart.) Some fragments of the works of a surgeon named *Amyntas* (of which name *Amentes* is very possibly a corruption) still exist in the manuscript Collection of Surgical Writers by Nicetas (Fabricius, *Bibl. Gr.* vol. xii. p. 778, ed. vet.), and one extract is preserved by Oribasius (*Coll. Medic.* xlviii. 30) in the fourth volume of Cardinal Mai's Collection of *Classici Auctores e Vaticanis Codicibus*, p. 99, Rom. 1831, 8vo. His date is unknown, except that he must have lived in or before the second century after Christ. He may perhaps be the same person who is said by the Scholiast on Theocritus (*Idyll.* xvii. 128) to have been put to death by Ptolemy Philadelphus, about B. C. 264, for plotting against his life. [W. A. G.]

AME'RIAS (Ἀμερίας), of Macedonia, a grammarian, who wrote a work entitled Γλῶσσαι, which gave an account of the meaning of words, and another called Ῥιζοτομικός. (Athen. iv. p. 176, c, e, xv. p. 681, f, &c.; Schol. *ad Apoll. Rhod.* ii. 384, 1284; Kuster, *ad Hesych. s. v.* Ἀθημένος.)

AMERISTUS (Ἀμέριστος), the brother of the poet Stesichorus, is mentioned by Proclus (*ad Euclid.* ii. p. 19) as one of the early Greek geometers. He lived in the latter end of the seventh century B. C.

AMESTRIS. [AMASTRIS.]

AMIA'NUS, whom Cicero mentions in a letter to Atticus (vi. 1. § 13), written B. C. 50, was probably a debtor of Atticus in Cilicia.

AMISO'DARUS (Ἀμισώδαρος), a king of Lycia, who was said to have brought up the monster Chimaera. (Hom. *Il.* xvi. 328; Eustath. *ad Hom.* p. 1062; Apollod. ii. 3. § 1; Aelian, *H. A.* ix. 23.) His sons Atymnius and Maris were slain at Troy by the sons of Nestor. (*Il.* xvi. 317, &c.) [L. S.]

A'MITON (Ἀμίτων), of Eleutherae in Crete, is said to have been the first person who sung to the lyre amatory poems. His descendants were called *Amitores* (Ἀμίτορες). (Athen. xiv. p. 638, b.) There seems some corruption in the text of Athenaeus, as the two names *Amiton* and *Amitores* do not correspond. Instead of the former we ought perhaps to read *Ametor*. (Comp. Etym. M. p. 83. 15, ed. Sylburg.; Hesych. *s. v.* Ἀμητορίδαι.)

AMMIA'NUS (Ἀμμιανός), a Greek epigrammatist, but probably a Roman by birth. The Greek Anthology contains 27 epigrams by him (Jacobs, iii. pp. 93—98), to which must be added another contained in the Vatican MS. (Jacobs xiii. p. 693), and another, which is placed among the anonymous epigrams, but which some MSS assign to Ammianus. (Jacobs, iv. p. 127, No. xlii.) They are all of a facetious character. In the Planudean MS. he is called Abbianus, which Wernsdorf supposes to be a Greek form of Avianus or Avienus. (*Poet. Lat. Min.* v. p. ii. p. 675.)

The time at which he lived may be gathered with tolerable certainty, from his epigrams. That he was a contemporary of the epigrammatist Lucilius, who lived under Nero, has been inferred from the circumstance that both attack an orator named Flaccus. (Ammian. *Ep.* 2; Lucil. *Ep.* 86, ap. Jacobs.) One of his epigrams (13) is identical with the last two lines of one of Martial's (ix. 30), who is supposed by some to have translated these lines from Ammianus, and therefore to have lived after him. But the fact is equally well explained on the supposition that the poets were contemporary. From two other epigrams of Ammianus (Jacobs, vol. iv. p. 127, No. 42, and vol. xii. p. 125), we find that he was contemporary with the sophist Antonius Polemo, who flourished under Trajan and Hadrian. (Jacobs, *Anthol. Graec.* x. pp. 312, 313, xiii. p. 840.) [P. S.]

AMMIA'NUS MARCELLI'NUS, "the last subject of Rome who composed a profane history in the Latin language," was by birth a Greek, as he himself frequently declares (xxxi. sub fin. xxii. 8. § 33, xxiii. 6. § 20, &c.), and a native of Syrian Antioch, as we infer from a letter addressed to him by Libanius. (See Vales. *praef. in Ammian. Marcellin.*) At an early age he embraced the profession of arms, and was admitted among the *protectores domestici*, which proves that he belonged to a distinguished family, since none were enrolled in that corps except young men of noble blood, or officers whose valour and fidelity had been proved in long service. Of his subsequent promotion no thing is known. He was attached to the staff of

Ursicinus, one of the most able among the generals of Constantius, and accompanied him to the East in 350. He returned with his commander to Italy four years afterwards, from thence passed over into Gaul, and assisted in the enterprise against Sylvanus, again followed Ursicinus when despatched for a second time to the East, and appears to have never quitted him until the period of his final disgrace in 360. Ammianus subsequently attended the emperor Julian in his campaign against the Persians, was present at Antioch in 371, when the plot of Theodorus was detected in the reign of Valens, and witnessed the tortures inflicted upon the conspirators. (xxix. i. § 24.) Eventually he established himself at Rome, where he composed his history, and during the progress of the task read several portions publicly, which were received with great applause. (Liban. *Epist.* DCCCCLXXXIII. p. 60, ed. Wolf.) The precise date of his death is not recorded, but it must have happened later than 390, since a reference occurs to the consulship of Neoterius, which belongs to that year.

The work of Ammianus extended from the accession of Nerva, A. D. 96, the point at which the histories of Tacitus and the biographies of Suetonius terminated, to the death of Valens, A. D. 378, comprising a period of 282 years. It was divided into thirty-one books, of which the first thirteen are lost. The remaining eighteen embrace the acts of Constantius from A. D. 353, the seventeenth year of his reign, together with the whole career of Gallus, Julianus, Jovianus, Valentinianus, and Valens. The portion preserved includes the transactions of twenty-five years only, which proves that the earlier books must have presented a very condensed abridgment of the events contained in the long space over which they stretched; and hence we may feel satisfied, that what has been saved is much more valuable than what has perished.

Gibbon (cap. xxvi.) pays a well-deserved tribute to the accuracy, fidelity, and impartiality of Ammianus. We are indebted to him for a knowledge of many important facts not elsewhere recorded, and for much valuable insight into the modes of thought and the general tone of public feeling prevalent in his day. His history must not, however, be regarded as a complete chronicle of that era; those proceedings only are brought forward prominently in which he himself was engaged, and nearly all the statements admitted appear to be founded upon his own observations, or upon the information derived from trustworthy eye-witnesses. A considerable number of dissertations and digressions are introduced, many of them highly interesting and valuable. Such are his notices of the institutions and manners of the Saracens (xiv. 4), of the Scythians and Sarmatians (xvii. 12), of the Huns and Alani (xxxi. 2), of the Egyptians and their country (xxii. 6, 14—16), and his geographical discussions upon Gaul (xv. 9), the Pontus (xxii. 8), and Thrace (xxvii. 4), although the accuracy of many of his details has been called in question by D'Anville. Less legitimate and less judicious are his geological speculations upon earthquakes (xvii. 7), his astronomical inquiries into eclipses (xx. 3), comets (xxv. 10), and the regulation of the calendar (xxvi. 1), his medical researches into the origin of epidemics (xix. 4), his zoological theory on the destruction of lions by

mosquitoes (xviii. 7), and his horticultural essay on the impregnation of palms (xxiv. 3). But in addition to industry in research and honesty of purpose, he was gifted with a large measure of strong common sense which enabled him in many points to rise superior to the prejudice of his day, and with a clear-sighted independence of spirit which prevented him from being dazzled or overawed by the brilliancy and the terrors which enveloped the imperial throne. The wretched vanity, weakness, and debauchery of Constantius, rendering him an easy prey to the designs of the profligate minions by whom he was surrounded, the female intrigues which ruled the court of Gallus, and the conflicting elements of vice and virtue which were so strongly combined in the character of Valentinian, are all sketched with boldness, vigour, and truth. But although sufficiently acute in detecting and exposing the follies of others, and especially in ridiculing the absurdities of popular superstition, Ammianus did not entirely escape the contagion. The general and deep-seated belief in magic spells, omens, prodigies, and oracles, which appears to have gained additional strength upon the first introduction of Christianity, evidently exercised no small influence over his mind. The old legends and doctrines of the Pagan creed and the subtle mysticism which philosophers pretended to discover lurking below, when mixed up with the pure and simple but startling tenets of the new faith, formed a confused mass which few intellects, except those of the very highest class, could reduce to order and harmony.

A keen controversy has been maintained with regard to the religious creed of our author. (See Bayle.) There is nothing in his writings which can entitle us to decide the question positively. In several passages he speaks with marked respect of Christianity and its professors (xxi. sub fin., xxii. 11, xxvii. 3; compare xxii. 12, xxv. 4); but even his strongest expressions, which are all attributed by Gibbon "to the incomparable pliancy of a polytheist," afford no conclusive evidence that he was himself a disciple of the cross. On the other hand he does not scruple to stigmatize with the utmost severity the savage fury of the contending sects (xxii. 5), nor fail to reprobate the bloody violence of Damasus and Ursinus in the contest for the see of Rome (xxvii. 3): the absence of all censure on the apostacy of Julian, and the terms which he employs with regard to Nemesis (xiv. 11, xxii. 3), the Genius (xxi. 14), Mercurius (xvi. 5, xxv. 4), and other deities, are by many considered as decisive proofs that he was a pagan. Indeed, as Heyne justly remarks, many of the writers of this epoch seem purposely to avoid committing themselves. Being probably devoid of strong religious principles, they felt unwilling to hazard any declaration which might one day expose them to persecution and prevent them from adopting the various forms which the faith of the court might from time to time assume.

Little can be said in praise of the style of Ammianus. The melodious flow and simple dignity of the purer models of composition had long ceased to be relished, and we too often detect the harsh diction and involved periods of an imperfectly educated foreign soldier, relieved occasionally by the pompous inflation and flashy glitter of the rhetorical schools. His phraseology as it regards the signification, grammatical inflexions, and syntactical

combinations of words, probably represents the current language of the age, but must be pronounced full of barbarisms and solecisms when judged according to the standard of Cicero and Livy.

The Editio Princeps of Ammianus Marcellinus, edited by Angelus Sabinus, was printed at Rome, in folio, by George Sachsel and Barth. Golsch in the year 1474. It is very incorrect, and contains 13 books only, from the 14th to the 26th, both inclusive. The remaining five were first published by Accorsi, who, in his edition printed in folio at Augsburg in 1532, boasts that he had corrected five thousand errors.

The most useful modern editions are those of Gronovius, 4to., Lugd. Bat. 1693; of Ernesti, 8vo. Lips., 1773; but above all, that which was commenced by Wagner, completed after his death by Erfurdt, and published at Leipsic, in 3 vols. 8vo. 1808. [W. R.]

AMMON (Ἄμμων), originally an Aethiopian or Libyan divinity, whose worship subsequently spread all over Egypt, a part of the northern coast of Africa, and many parts of Greece. The real Egyptian name was Amun or Ammun (Herod. ii. 42; Plut. *de Is. et Os.* 9); the Greeks called him Zeus Ammon, the Romans Jupiter Ammon, and the Hebrews Amon. (Jerem. xlvi. 25.) That in the countries where his worship was first established he was revered in certain respects as the supreme divinity, is clear from the fact, that the Greeks recognised in him their own Zeus, although the identity of the two gods in later times rests upon philosophical speculations, made at a period when the original character of Ammon was almost lost sight of, and a more spiritual view of him substituted in its place.

The most ancient seat of his worship appears to have been Meroe, where he had a much revered oracle (Herod. ii. 29); thence it was introduced into Egypt, where the worship took the firmest root at Thebes in Upper Egypt, which was therefore frequently called by the Greeks Diospolis, or the city of Zeus. (Herod. ii. 42; Diod. i. 15.) Another famous seat of the god, with a celebrated oracle, was in the oasis of Ammonium (Siwah) in the Libyan desert; the worship was also established in Cyrenaica. (Paus. x. 13. § 3.) The god was represented either in the form of a ram, or as a human being with the head of a ram (Herod. *l. c.*; Strab. xvii. p. 812); but there are some representations in which he appears altogether as a human being with only the horns of a ram. Tertullian (*de Pall.* 3) calls him *dives ovium*. If we take all these circumstances into consideration, it seems clear that the original idea of Ammon was that of a protector and leader of the flocks. The Aethiopians were a nomadic people, flocks of sheep constituted their principal wealth, and it is perfectly in accordance with the notions of the Aethiopians as well as Egyptians to worship the animal which is the leader and protector of the flock. This view is supported by various stories about Ammon. Hyginus (*Poet. Astr.* i. 20) whose account is only a rationalistic interpretation of the origin of the god's worship, relates that some African of the name of Ammon brought to Liber, who was then in possession of Egypt, a large quantity of cattle In return for this, Liber gave him a piece of land near Thebes, and in commemoration of the benefits he had conferred upon the god, he was represented as a human being with horns. What Pausanias (iv. 23. § 5) and Eustathius (*ad Dionys. Perieg.* 212) remark, as well as one of the many etymologies of the name of Ammon from the Egyptian word *Amoni*, which signifies a shepherd, or to feed, likewise accord with the opinion that Ammon was originally the leader and protector of flocks. Herodotus relates a story to account for the ram's head (ii. 42): Heracles wanted to see Zeus, but the latter wished to avoid the interview; when, however, Heracles at last had recourse to entreaties, Zeus contrived the following expedient: he cut off the head of a ram, and holding this before his own head, and having covered the remaining part of his body with the skin of the ram, he appeared before Heracles. Hence, Herodotus adds, the Thebans never sacrifice rams except once a year, and on this one occasion they kill and flay a ram, and with its skin they dress the statue of Zeus (Ammon); by the side of this statue they then place that of Heracles A similar account mentioned by Servius (*ad Aen* iv. 196) may serve as a commentary upon Herodotus When Bacchus, or according to others, Heracles went to India and led his army through the desert of Libya, he was at last quite exhausted with thirst, and invoked his father, Jupiter. Hereupon a ram appeared, which led Heracles to a place where it opened a spring in the sand by scraping with its foot. For this reason, says Servius Jupiter Ammon, whose name is derived from ἄμμος (sand), is represented with the horns of a ram. (Comp. Hygin. *Fab.* 133, *Poet. Astr.* i. 20 Lucan, *Pharsal.* ix. 511.) There are several other traditions, with various modifications arising from the time and place of their origin; but all agree in representing the ram as the guide and deliverer of the wandering herds or herdsmen in the deserts either in a direct way, or by giving oracles. Ammon, therefore, who is identical with the ram, is the guide and protector of man and of all his possessions; he stands in the same relation to mankind as the common ram to his flock.

The introduction of the worship of Ammon from Aethiopia into Egypt was symbolically represented in a ceremony which was performed at Thebes once in every year. On a certain day, the image of the god was carried across the river Nile into Libya, and after some days it was brought back, as if the god had arrived from Aethiopia. (Diod. i. 97. The same account is given by Eustathius (*ad Hom. Il.* v. p. 128), though in a somewhat different form for he relates, that according to some, the Aethiopians used to fetch the images of Zeus and other gods from the great temple of Zeus at Thebes With these images they went about, at a certain period, in Libya, celebrated a splendid festival for twelve days—for this, he adds, is the number of the gods they worship. This number twelve contains an allusion to the number of signs in the zodiac, of which the ram (*caper*) is one. Thus we arrive at the second phasis in the character of Ammon, who is here conceived as the sun in the sign of Caper. (Zeus disguised in the skin of a ram See Hygin. *Fab.* 133, *Poet. Astr.* i. 20; Macrob. *Sat.* i. 21. 18; Aelian, *V. H.* x. 18.) This astronomical character of Ammon is of later origin, and perhaps not older than the sixth century before Christ. The speculating Greeks of still later time assigned to Ammon a more spiritual nature. Thus Diodorus, though in a passage (iii. 68, &c.) he makes Ammon a king of Libya, describes him (i. 11, &c.) as the spirit pervading the universe, and

as the author of all life in nature. (Comp. Plut. *de Is. et Os.* 9, 21.) The new Platonists perceived in Ammon their demiurgos, that is, the creator and preserver of the world. As this subject belongs more especially to the mythology of Egypt, we cannot here enter into a detailed discussion about the nature and character which the later Greeks assigned to him, or his connexion with Dionysus and Heracles. Respecting these points and the various opinions of modern critics, as well as the different representations of Ammon still extant, the reader may consult Jablonsky, *Pantheon Aegypt.*; Bohlen, *Das alte Indien, mit besonderer Rücksicht auf Egypten*, ii. c. 2. § 9; J. C. Prichard, *Egyptian Mythology*; J. F. Champollion, *Panthéon Egyptien, ou Collection des Personages de l'ancienne Egypte, &c.*, Paris, 1823.

The worship of Ammon was introduced into Greece at an early period, probably through the medium of the Greek colony in Cyrene, which must have formed a connexion with the great oracle of Ammon in the Oasis soon after its establishment. Ammon had a temple and a statue, the gift of Pindar, at Thebes (Paus. ix. 16. § 1), and another at Sparta, the inhabitants of which, as Pausanias (iii. 18. § 2) says, consulted the oracle of Ammon in Libya from early times more than the other Greeks. At Aphytis, Ammon was worshipped, from the time of Lysander, as zealously as in Ammonium. Pindar the poet honoured the god with a hymn. At Megalopolis the god was represented with the head of a ram (Paus. viii. 32. § 1), and the Greeks of Cyrenaica dedicated at Delphi a chariot with a statue of Ammon. (x. 13. § 3.) The homage which Alexander paid to the god in the Oasis is well known. [L. S.]

AMMON (Ἄμμων), a geometrician, who made a measurement of the walls of Rome, about the time of the first invasion of the Goths, and found them to be 21 miles in circuit. (Olympiodorus, *ap. Phot. Cod.* 80, p. 63, ed. Bekker.) [P. S.]

AMMON (Ἄμμων). 1. Bishop of Hadrianople, A. D. 400, wrote (in Greek) *On the Resurrection* against Origenism (not extant). A fragment of Ammon, from this work possibly, may be found ap. S. Cyril. Alex. *Lib. de Recta Fide.* (Vol. v. pt. 2, ad fin. p. 50, ed. Paris. 1638.) He was present at the Council of Constantinople A. D. 394, held on occasion of the dedication of Rufinus's church, near Chalcedon. (Soz. *Hist. Eccl.* viii. 8. 3; Mansi, *Concilia.* vol. iii. p. 851.)

2. Bishop of Elearchia, in the Thebaïde, in the 4th and 5th centuries. To him is addressed the Canonical Epistle of Theophilus of Alexandria, ap. *Synodicon* Beveregii, vol. i. pt. 1, p. 170. Papebrochius has published in a Latin version his Epistle to Theophilus, *De Vita et Conversatione SS. Pachomii et Theodori* (ap. Bolland. *Acta Sanctorum*, vol. xiv. p. 347, &c.). It contains an Epistle of St. Antony. [A. J. C.]

AMMO'NAS (Ἀμμώνας) or AMOUN (Ἀμοῦν), founder of one of the most celebrated monastic communities in Egypt. Obliged by his relations to marry, he persuaded his bride to perpetual continence (Sozom. *Hist. Eccl.* i. 14) by the authority of St. Paul's Epistle to the Corinthians. (Socr. *Hist. Eccl.* iv. 23.) They lived together thus for 18 years, when at her wish, for greater perfection, they parted, and he retired to Scetis and Mt. Nitria, to the south of Lake Mareotis, where he lived 22 years, visiting his sister-wife twice in the year. (Ibid. and Pallad. *Hist. Laus.* c. 7; Ruffin. *Vit. Patr.* c. 29.) He died before St. Antony (from whom there is an epistle to him, S. Athan. Opp. vol. i. pt. 2, p. 959, ed. Bened.), *i. e.* before A. D. 365, for the latter asserted that he beheld the soul of Amoun borne by angels to heaven (*Vit. S. Antonii* à S. Athanas. § 60), and as St. Athanasius's history of St. Antony preserves the order of time, he died perhaps about A. D. 320. There are seventeen or nineteen *Rules of Asceticism* (κεφάλαια) ascribed to him; the Greek original exists in MS. (Lambecius, *Biblioth. Vindol.* lib. iv. cod. 156, No. 6); they are published in the Latin version of Gerhard Vossius in the *Biblioth. PP. Ascetica*, vol. ii. p. 484, Paris. 1661. *Twenty-two Ascetic Institutions* of the same Amoun, or one bearing the same name, exist also in MS. (Lambec. *l. c.* Cod. 155, No. 2.) [A. J. C.]

AMMO'NIA (Ἀμμωνία), a surname of Hera, under which she was worshipped in Elis. The inhabitants of Elis had from the earliest times been in the habit of consulting the oracle of Zeus Ammon in Libya. (Paus. v. 15. § 7.) [L. S.]

AMMONIA'NUS (Ἀμμωνιανός), a Greek grammarian, who lived in the fifth century after Christ. He was a relation and a friend of the philosopher Syrianus, and devoted his attention to the study of the Greek poets. It is recorded of him that he had an ass, which became so fond of poetry from listening to its master, that it neglected its food. (Damascius, *ap. Phot.* p. 339, a., ed. Bekker; Suid. *s. v.* Ἀμμωνιανός and Ὄνος λύρας.)

AMMO'NIUS, a favourite of ALEXANDER Balas, king of Syria, to whom Alexander entrusted the entire management of public affairs. Ammonius was avaricious and cruel; he put to death numerous friends of the king, the queen Laodice, and Antigonus, the son of Demetrius. Being detected in plotting against the life of Ptolemy Philometor, about B. C. 147, the latter required Alexander to surrender Ammonius to him; but though Alexander refused to do this, Ammonius was put to death by the inhabitants of Antioch, whom Ptolemy had induced to espouse his cause. (Liv. *Epit.* 50; Joseph. *Ant.* xiii. 4. § 5; Diod. *Exc.* 29, p. 628, ed. Wess.)

AMMO'NIUS (Ἀμμώνιος) of ALEXANDRIA, the son of Ammonius, was a pupil of Alexander, and one of the chief teachers in the grammatical school founded by Aristarchus. (Suid. *s. v.* Ἀμμώνιος.) He wrote commentaries upon Homer, Pindar, and Aristophanes, none of which are extant. (Fabric. *Bibl. Graec.* v. p. 712; Matter, *Essais historiques sur l'école d'Alexandre*, i. pp. 179, 233.)

AMMO'NIUS (Ἀμμώνιος), of ALEXANDRIA, Presbyter and Oeconomus of the Church in that city, and an Egyptian by birth, A. D. 458. He subscribed the Epistle sent by the clergy of Egypt to the emperor Leo, in behalf of the Council of Chalcedon. (*Concilia*, ed. Labbei, vol. iv. p. 897, b.) He wrote (in Greek) *On the Difference between Nature and Person*, against the Monophysite heresy of Eutyches and Dioscorus (not extant); an *Exposition of the Book of Acts* (ap. *Catena Graec. Patr. in Act. SS. Apostolorum*, 8vo., Oxon. 1838, ed. Cramer); a *Commentary on the Psalms* (used by Nicetas in his Catena; see Cod. 189, Biblioth. Coislin., ed. Montfauc. p. 244); *On the Hexaëmeron* (no remains); *On St. John's Gospel*, which exists in the *Catena Graecorum Patrum in S. Joan.* ed. Corderii, fol.,

Antw. 1630. He is quoted in the *Catenae* on the *History of Susannah* and on *Daniel*. (*Nova Collect. Script. Vet.* ab Angelo Maio, p. 166, &c. vol. i. A. D. 1825.) [A. J. C.]

AMMONIUS (Ἀμμώνιος) GRAMMATICUS, professor of grammar at Alexandria, with Helladius, at the close of the 4th century. He was also priest of the Egyptian Ape. On the vigorous overthrow of idolatry in Egypt by the bishop Theophilus A. D. 389-391, Ammonius and Helladius fled to Constantinople and there resumed their profession. (Socr. *Hist. Eccl.* v. 16.) Ammonius wrote, in Greek, *On the Differences of Words of like Signification* (περὶ ὁμοίων καὶ διαφόρων λέξεων), which is appended to many lexicons, *e. g.* to that of Scapula. It was edited by Valckneaer, 4to., Lugd. Bat. 1739, and with further notes by Chr. Frid. Ammon, 8vo., Erlang. 1787. There is another work by this Ammonius, περὶ ἀκυρολογίας, which has not yet been printed. (Fabric. *Bibl. Graec.* vol. v. p. 715.) The historian Socrates was a pupil of Ammonius. (*Hist. Eccl.* v. 16.) [A. J. C.]

AMMONIUS (Ἀμμώνιος), son of HERMEAS, studied with his brother Heliodorus at Athens under Proclus (who died A. D. 484), and was the master of Simplicius, Asclepius Trallianus, John Philoponus, and Damascius. His *Commentaries* (in Greek) on Plato and Ptolemy are lost, as well as many on Aristotle. His extant works are *Commentaries on the Isagoge of Porphyry, or the Five Predicables*, first published at Venice in 1500, and *On the Categories of Aristotle*, and *De Interpretatione*, first published at Venice in 1503. See too ap. Alexand. Aphrodis. *De Fato*, p. 180, 8vo. Lond. 1658. The above-named Commentaries on Aristotle are also published in the *Scholia in Aristot.* ed. Brandis. In MS. are his Commentaries on Aristotle's Topics and Metaphysics, and his *Methodus construendi Astrolabium*. (Fabric. *Bibl. Graec.* vol. v. p. 707.) [A. J. C.]

AMMONIUS, of LAMPRAE, a village of Attica, a Peripatetic philosopher, who lived in the first century of the Christian aera. He was the instructor of Plutarch, who praises his great learning (*Symp.* iii. 1), and introduces him discoursing on religion and sacred rites. (ix. 15.) Corsini endeavours to shew (*in vita Plutarchi*, p. 6), that Ammonius of Lamprae is really the same person with Ammonius the Egyptian mentioned by Eunapius, and concludes that it was from this source Plutarch obtained the minute knowledge of Egyptian worship which he has shewn in his treatise on Isis and Osiris.

Ammonius of Lamprae is mentioned by Ammonius, the author of the work *De Differentiis Verborum*, under the word βωμός, as having written a treatise Περὶ Βωμῶν, or as the fuller title is given by Athenaeus, Περὶ Βωμῶν καὶ Θυσιῶν. (xi. p. 476, f.) Whether the same Ammonius was the author of another work, Περὶ τῶν Ἀθηνῆσιν Ἑταιρίδων, mentioned by Athenaes (xiii. p. 567, a), is uncertain. [B. J.]

AMMO'NIUS (Ἀμμώνιος) LITHO'TOMUS, an eminent surgeon of Alexandria, mentioned by Celsus (*De Med.* vii. Praef. p. 137), whose exact date is not known, but who probably lived in the reign of Ptolemy Philadelphus, B. C. 283—247, as his name occurs in Celsus together with those of several other surgeons who lived at that time. He is chiefly celebrated for having been the first person who thought of breaking a stone within the bladder when too large for extraction entire; on which account he received the cognomen of λιθοτόμος. An account of his mode of operation, as described by Celsus (*De Med.* vii. 26, p. 161), is given in the *Dict. of Ant.* p. 220. Some medical preparations used by a physician of the same name occur also in Aëtius and Paulus Aegineta, but whether they all belong to the same person is uncertain. [W. A. G.]

AMMO'NIUS, the MONK, flourished A. D. 372. He was one of the *Four Great Brothers* (so called from their height), disciples of Pambo, the monk of Mt. Nitria (*Vitae Patrum*, ii. 23; Pallad. *Hist. Laus.* c. 12, ed. Rosweyd. p. 543.) He knew the Bible by heart, and carefully studied Didymus, Origen, and the other ecclesiastical authors. In A. D. 339-341 he accompanied St. Athanasius to Rome. In A. D. 371-3, Peter II. succeeded the latter, and when *he* fled to Rome from his Arian persecutors, Ammonius retired from Canopus into Palestine. He witnessed the cruelties of the Saracens against the monks of Mount Sinai A. D. 377, and received intelligence of the sufferings of others near the Red Sea. On his return to Egypt, he took up his abode at Memphis, and described these distresses in a book which he wrote in Egyptian. This being found at Naucratis by a priest, named John, was by him translated into Greek, and in that form is extant, in *Christi Martyrum Electi triumphi* (p. 88, ed. Combefis, 8vo., Par. 1660). Ammonius is said to have cut off an ear to avoid promotion to the episcopate. (Socr. iv. 23; Pallad. *Hist. Laus.* c. 12.) [A. J. C.]

AMMO'NIUS (Ἀμμώνιος) the PERIPATETIC, who wrote only a few poems and declamations. He was a different person from Ammonius, the teacher of Plotinus. (Longin. *ap. Porphyr. in Plotin. vit.* c. 20; Philostr. ii. 27; Ruhnken, *Diss. de Longino.*)

AMMO'NIUS (Ἀμμώνιος), a Greek POET, who lived in the reign of the emperor Theodosius II. He wrote an epic poem on the insurrection of the Goths under Gainas (A. D. 400), which he called Γαινία, and is said to have read in A. D. 438 to the emperor, who received it with great approbation. (Socrat. *Hist. Eccles.* vi. 6; Nicephor. xii. 6.) Who this Ammonius was, and whether the lines quoted in the Etymologicum Magnum (*s.v.* Μίναντος) from one Ammonius, and the two epigrams in the Anthologia Graeca (iii. 3, p. 841, ed. Jacobs) which bear the same name, belong to him, is uncertain. [L. S.]

AMMO'NIUS or HAMMONIUS, an ambassador of PTOLEMAEUS Auletes, who was sent to Rome B. C. 56 to seek assistance against the Alexandrians, who had opposed the king. (Cic. *ad Fam.* i. 1.) He is perhaps the same person as the Ammonius who is spoken of as one of the agents of Cleopatra in B. C. 44. (*Ad Att.* xv. 15.)

AMMO'NIUS, called SACCAS (Ἀμμώνιος Σακκᾶς, *i. e.* Σακκοφόρος), or sack-carrier, because his official employment was carrying the corn, landed at Alexandria, as a public porter (*saccarius*, see Gothofred *ad Cod. Theodos.* 14, tit. 22), was born of Christian parents. Porphyry asserts (lib. 3 *adv. Christian.* ap. Euseb. *H. E.* vi. 19), Eusebius (*l. c.*) and St. Jerome (*Vir. Ill.* § 55) deny, that he apostatized from the faith. At any rate he combined the study of philosophy with Christianity, and is regarded by those who maintain his apostasy as the founder of the later Platonic School

Among his disciples are mentioned Longinus, Herennius, Plotinus (Amm. Marcell. xxii.), both Origens, and St. Heraclas. He died A. D. 243, at the age of more than 80 years. A life of Aristotle, prefixed to the Commentary of his namesake on the Categories, has been ascribed to him, but it is probably the work of John Philoponus. The Pagan disciples of Ammonius held a kind of philosophical theology. Faith was derived by inward perception; God was threefold in *essence*, *intelligence*, (viz. in knowledge of himself) and *power* (viz. in activity), the two latter notions being inferior to the first; the care of the world was entrusted to gods of an inferior race, below those again were daemons, good and bad; an ascetic life and theurgy led to the knowledge of the Infinite, who was worshipped by the vulgar, only in their national deities. The Alexandrian physics and psychology were in accordance with these principles. If we are to consider him a Christian, he was, besides his philosophy (which would, of course, then be represented by Origen, and not by the pagan Alexandrian school as above described) noted for his writings (Euseb. *H. E.* vi. 19), especially on the Scriptures. (Euseb. *Epist. ad Caspian.* à Gallandi's *Bibl. Patr.* vol. ii.) He composed a *Diatessaron*, or *Harmony of the Gospels*, which exists in the Latin version of Victor, bishop of Capua (in the 6th cent., who wrongly ascribed it to Tatian) and of Luscinius. (See *Monumenta Patr. Orthodoxographa*, i. pt. 2, per Grynaeum, pp. 661–747, fol., Basil., 1569; E Graeco versa per *Ottomar. Luscinium.* Aug. Vind. 4to., 1523; and in German, Augsb., 8vo., 1524; the version of Victor, Mogunt., 8vo., 1524; Colon., 8vo., 1532; in Reg-Imp. et Consist. Monast. B. M. V. de Salem, 8vo., 1774; *Biblioth. Patr.* à Galland., vol. ii. p. 531, Venet., 1766; where vid. *Prolegom.*) Besides the Harmony, Ammonius wrote *De Consensu Moysis et Jesu* (Euseb. *H. E.* vi. 19), which is praised by St. Jerome (*Vir. Illustr.* § 55), but is lost. [A. J. C.]

AMNISI'ADES (Ἀμνισιάδες or Ἀμνισίδες), the nymphs of the river Amnisus in Crete, who are mentioned in connexion with the worship of Artemis there. (Callim. *Hymn. in Dian.* 15, 162; Apollon. Rhod. iii. 881.) [L. S.]

AMOME'TUS (Ἀμώμητος), a Greek writer of uncertain date, who wrote a work on the people called Attaci (Plin. *H. N.* vi. 17. s. 20), and another entitled Ἀνάπλους ἐκ Μέμφεως. (Antigon. Caryst. *Hist. Mir.* c. 164; comp. Aelian, *V. H.* xvii. 6.) We ought probably to read Ἀμώμητος instead of Ἀτρόμητος in Schol. *ad Apoll.* iii. 179, and Eudoc. *Viol.* p. 248.

AMOMPHA'RETUS (Ἀμομφάρετος), commander of the Pitanatan lochus in the Spartan army, who refused to march previously to the battle of Plataea (B. C. 479) to a part of the plain near the city, as Pausanias ordered, because he thought that such a movement was equivalent to a flight. He at length changed his mind when he had been left by the other part of the army, and set out to join Pausanias. He fell in the battle which followed, after distinguishing himself by his bravery, and was buried among the *Irenes.* (Herod. ix. 53—57, 71, 85; Plut. *Aristid.* 17.) As to the meaning of the last word see *Dict. of Ant. s. v.* Εἴρην, and Thirlwall, *Hist. of Greece*, ii. p. 350.

AMOR, the god of love and harmony. He had no place in the religion of the Romans, who know and speak of him only from what they had heard from the Greeks, and translate the Greek name Eros into Amor. [EROS.] [L. S.]

AMORAEUS (Ἀμοραῖος), king of the Derbicae, in a war against whom, according to Ctesias (*Persic.* c. 6, ed. Lion), Cyrus, the first king of Persia, fell.

AMORGES (Ἀμόργης). 1. A king of the Sacae, according to Ctesias, whom Cyrus, king of Persia, conquered in battle, but afterwards released, when he himself was vanquished and taken prisoner by Spamithra, the wife of Amorges. Ctesias represents Amorges as subsequently one of the firmest allies of Cyrus. (*Persic.* cc. 3, 4, 7, 8, ed. Lion.)

2. A Persian commander, killed in Caria, in the revolt of the province, B. C. 498. (Herod. v. 121.)

3. The bastard son of Pissuthus, who revolted in Caria about B. C. 413. The Peloponnesians assisted Tissaphernes in putting down this revolt, and took Iasus, B. C. 412, which was held by Amorges. The latter fell into their hands on the capture of the place, and was surrendered by them to Tissaphernes. (Thuc. viii. 5, 19, 28, 54.)

AMPE'LIUS. We possess a short tract bearing the title *Lucii Ampelii Liber Memorialis.* It was first made known by Salmasius, in 1638, from a MS. in the library of Juretus, and subsequent editors following his example have generally appended it to editions of Florus. We conclude from internal evidence (cc. 29, 47), that it must have been composed after the reign of Trajan, and before the final division of the Roman empire. Himerius, Ammianus Marcellinus, and Symmachus make frequent mention of an Ampelius, who enjoyed the high dignities of magister officiorum, proconsul and praefectus urbi under Valentinian and his immediate successors, and the name occurs in connexion with thirteen laws of the Theodosian code. Sidonius Apollinaris also (ix. 301) commemorates the learning of an Ampelius, but we nowhere find any allusion which would enable us to establish a connexion between the person or persons spoken of by these writers and the compiler of the Liber Memorialis. On the contrary Gläser has adduced reasons (in *Rheinisches Museum* for 1842, p. 145), which render it probable that the author of the Liber Memorialis lived at an earlier time than the above-mentioned persons. It is stated in c. 18 of this book, "Sulla ——— primus invasit imperium, *solusque deposuit.*" Now as Diocletian and Maximianus resigned the government in A. D. 305, and this event is spoken of by all the historians who treat of that period, the Liber Memorialis would seem to have been composed at least before that year.

This work, which is dedicated to a certain Macrinus or Marinus, equally unknown with the author himself, is a sort of common-place-book, containing within a short compass a condensed and meagre summary, collected from various sources, of the most striking objects and phaenomena of the material universe and the most remarkable events in the history of the world, the whole classified systematically under proper heads, and divided into fifty chapters. It is of little value in any point of view. Nearly all the facts recorded are to be found elsewhere in a more detailed and satisfactory form, and truth is so blended with false-

hood, and the blunders committed so numerous, that it cannot be used with safety for reference. The style, where it is not a mere catalogue of names, is simple and unaffected, but both in the construction of the sentences and in the use of particular words, we can detect many traces of corrupted latinity. The commentaries and criticisms of Salmasius, Muretus, Freinsheim, Heinsius, Perizonius and other scholars will be found in the edition of Duker at the end of his Florus. (Lug. Bat. 1722—1744, and reprinted at Leips. 1832.) Ampelius was first published in a separate form, with very useful prolegomena, by Tzschucke (Leips. 1793), and subsequently by Pockwitz (Lünenb. 1823), and F. A. Beck. (Leips. 1826.) [W. R.]

AMPHI'ANAX (Ἀμφιάναξ), a king of Lycia. When Proetus was expelled from Argos by his twin-brother Acrisius, Amphianax received him at his court, gave him his daughter Anteia (some call her Stheneboea) in marriage, and afterwards led him back to Argolis, where his share in the government and Tiryns were restored to him. Some traditions called this Lycian king Iobates. (Apollod. ii. 2. § 1; Hom. *Il.* vi. 157, &c.) [L. S.]

AMPHIA'NUS, a Greek tragic poet at Alexandria. (Schol. *ad German. Arat.* 332, p. 78, ed. Buhl.)

AMPHIARAI'DES, a patronymic from Amphiaraus, by which Ovid (*Fast.* ii. 43) calls his son Alcmaeon. [L. S.]

AMPHIARA'US (Ἀμφιάραος), a son of Oicles and Hypermnestra, the daughter of Thestius. (Hom. *Od.* xv. 244; Apollod. i. 8. § 2; Hygin. *Fab.* 73; Paus. ii. 21. § 2.) On his father's side he was descended from the famous seer Melampus. (Paus. vi. 17. § 4.) Some traditions represented him as a son of Apollo by Hypermnestra, which, however, is merely a poetical expression to describe him as a seer and prophet. (Hygin. *Fab.* 70.) Amphiaraus is renowned in ancient story as a brave hero: he is mentioned among the hunters of the Calydonian boar, which he is said to have deprived of one eye, and also as one of the Argonauts. (Apollod. i. 8. § 2, 9. § 16.) For a time he reigned at Argos in common with Adrastus; but, in a feud which broke out between them, Adrastus took to flight. Afterwards, however, he became reconciled with Amphiaraus, and gave him his sister Eriphyle in marriage [ADRASTUS], by whom Amphiaraus became the father of Alcmaeon, Amphilochus, Eurydice, and Demonassa. On marrying Eriphyle, Amphiaraus had sworn, that he would abide by the decision of Eriphyle on any point in which he should differ in opinion from Adrastus. When, therefore, the latter called upon him to join the expedition of the Seven against Thebes, Amphiaraus, although he foresaw its unfortunate issue and at first refused to take any part in it, was nevertheless persuaded by his wife to join his friends, for Eriphyle had been enticed to induce her husband by the necklace of Harmonia which Polyneices had given her. Amphiaraus on leaving Argos enjoined his sons to avenge his death on their heartless mother. (Apollod. iii. 6. § 2; Hygin. *Fab.* 73; Diod. iv. 65; Hom. *Od.* xv. 247, &c.) On their way to Thebes the heroes instituted the Nemean games, and Amphiaraus won the victory in the chariot-race and in throwing the discus. (Apollod. iii. 6. § 4.) During the war against Thebes, Amphiaraus fought bravely (Pind. *Ol.* vi. 26, &c.), but still he could not suppress his anger at the whole undertaking, and when Tydeus, whom he regarded as the originator of the expedition, was severely wounded by Melanippus, and Athena was hastening to render him immortal, Amphiaraus cut off the head of Melanippus, who had in the mean time been slain, and gave Tydeus his brains to drink, and Athena, struck with horror at the sight, withdrew. (Apollod. iii. 6. § 8.) When Adrastus and Amphiaraus were the only heroes who survived, the latter was pursued by Periclymenus, and fled towards the river Ismenius. Here the earth opened before he was overtaken by his enemy, and swallowed up Amphiaraus together with his chariot, but Zeus made him immortal. (Pind. *Nem.* ix. 57, *Ol.* vi. 21, &c.; Plut. *Parall.* 6; Cic. *de Divin.* i. 40.) Henceforth Amphiaraus was worshipped as a hero, first at Oropus and afterwards in all Greece. (Paus. i. 34. § 2; Liv. xlv. 27.) He had a sanctuary at Argos (Paus. ii. 23. § 2), a statue at Athens (i. 8. § 3), and a heroum at Sparta. (Müller, *Orchom.* pp. 146, 486.) The departure of Amphiaraus from his home when he went to Thebes, was represented on the chest of Cypselus. (Paus. v. 17. § 4.) Respecting some extant works of art, of which Amphiaraus is the subject, see Grüneisen, *Die alt griechische Bronze des Tux'schen Kabinets in Tübingen*, Stuttg. and Tübing. 1835.

The prophetic power, which Amphiaraus was believed to possess, was accounted for by his descent from Melampus or Apollo, though there was also a local tradition at Phlius, according to which he had acquired them in a night which he spent in the prophetic house (οἶκος μαντικός) of Phlius. (Paus. ii. 13. § 6; comp. i. 34. § 3.) He was, like all seers, a favourite of Zeus and Apollo. (Hom. *Od.* xv. 245.) Respecting the oracle of Amphiaraus see *Dict. of Ant. s. v. Oraculum.* It should be remarked here, that Virgil (*Aen.* vii. 671) mentions three Greek heroes as contemporaries of Aeneas, viz. Tiburtus, Catillus, and Coras, the first of whom was believed to be the founder of Tibur, and is described by Pliny (*H. N.* xvi. 87) as a son of Amphiaraus. [L. S.]

AMPHICLEIA (Ἀμφίκλεια), the daughter of Ariston, and the wife of the son of Iamblichus, received instruction in philosophy from Plotinus. (Porphyr. *vit. Plotin.* c. 9.)

AMPHI'CRATES (Ἀμφικράτης), king of Samos in ancient times, in whose reign the Samians invaded Aegina. (Herod. iii. 59.)

AMPHI'CRATES (Ἀμφικράτης), a Greek sophist and rhetorician of Athens. He was a contemporary of Tigranes (B. C. 70), and being exiled (we know not for what reason) from Athens, he went to Seleuceia on the Tigris. The inhabitants of this place requested him to teach rhetoric in their city, but he haughtily refused, saying, that the vessel was too small to contain a dolphin. He then went to Cleopatra, the daughter of Mithridates, who was married to Tigranes, and who seems to have become attached to him. Amphicrates soon drew suspicions upon himself, and was forbidden to have any intercourse with the Greeks, whereupon he starved himself to death. (Plut. *Lucull.* 22.) Longinus (*de Sublim.* p. 54, ed. Toup) mentions him along with Hegesias and Matris, and censures him for his affectation of sublimity. Whether he is the same person as the Amphicrates who wrote a work on celebrated men (περὶ ἐνδόξων

ανδρῶν, Athen. xiii. p. 576; Diog. Laert. ii. 101), is uncertain. [L. S.]

AMPHI'CRATES, a Greek sculptor, probably of Athens, since he was the maker of a statue which the Athenians erected in honour of a courtezan, who having learnt from Harmodius and Aristogeiton their conspiracy against Hippias and Hipparchus, was tortured to death by the tyrants, without disclosing the secret. Her name was Leana (*a lioness*): and the Athenians, unwilling openly to honour a courtezan, had the statue made in the form of a *lioness;* and, to point out the act which it was meant to commemorate, the animal's tongue was omitted. We know nothing of the sculptor's age, unless we may infer from the narrative that the statue was made soon after the expulsion of the Peisistratidae. (B. C. 510.) In the passage of Pliny, which is our sole authority (xxxiv. 19. § 12), there is a manifest corruption of the text, and the reading *Amphicratis* is only a conjecture, though a most probable one, by Sillig. (*Catalogus Artificum, s. v.*) [P. S.]

AMPHICTYON (Ἀμφικτυών), a son of Deucalion and Pyrrha (Apollod. i. 7. § 2), or according to others an autochthon, who after having married Cranaë,-the daughter of Cranaus, king of Attica, expelled his father-in-law from his kingdom and usurped his throne. He ruled for twelve years, and was then in turn expelled by Erichthonius. (Apollod. iii. 14. § 5, &c.; Paus. i. 2. § 5.) According to Eustathius (*ad Hom.* p. 277), he was married to Chthonopatra, by whom he had a son, Physcus, the father of Locrus. According to Stephanus Byzantius (*s. v.* Φύσκος), however, Aetolus was a son and Physcus a grandson of Amphictyon. He was believed to have been the first who introduced the custom of mixing wine with water, and to have dedicated two altars to Dionysus Orthos and the nymphs. (Eustath. *ad Hom.* p. 1815.) Dionysius of Halicarnassus (iv. 25), who calls him a son of Hellen, Pausanias (x. 8. § 1), and others, regard Amphictyon as the founder of the amphictyony of Thermopylae, and in consequence of this belief a sanctuary of Amphictyon was built in the village of Anthela on the Asopus, which was the most ancient place of meeting of this amphictyony. (Herod. vii. 200.) But this belief is without any foundation, and arose from the ancients assigning the establishment of their institutions to some mythical hero. (*Dict. of Ant. s. v. Amphyctions.*) [L. S.]

AMPHICTY'ONIS (Ἀμφικτυονίς), a surname of Demeter, derived from Anthela, where she was worshipped under this name, because it was the place of meeting for the amphictyons of Thermopylae, and because sacrifices were offered to her at the opening of every meeting. (Herod. vii. 200; Strab. ix. p. 429.) [L. S.]

AMPHI'DAMAS (Ἀμφιδάμας). 1. A son of Lycurgus and Cleophile, and father of Antimache, who married Eurystheus. (Apollod. iii. 9. § 2.) According to Pausanias (viii. 4. § 6) and Apollonius Rhodius (i. 163) he was a son of Aleus, and consequently a brother of Lycurgus, Cepheus, and Auge, and took part in the expedition of the Argonauts. (Hygin. *Fab.* 14.)

2. A king of Chalcis in Euboea, after whose death his sons celebrated funeral games, in which Hesiod won the prize in a poetical contest. It consisted of a golden tripod, which he dedicated to the Muses of Helicon. (Hes. *Op. et D.* 654, &c.)

3. The father of Clysonymus, whom Patroclus killed when yet a child. (Hom. *Il.* xxiii. 87; Apollod. iii. 13. § 8.) Other mythical personages of this name occur in Apollod. ii. 5. § 11; Hygin. *Fab.* 14; Hom. *Il.* x. 266, &c. [L. S.]

AMPHI'DAMAS or AMPHI'DAMUS (Ἀμφιδάμας, Ἀμφίδαμος), general of the Eleans in B. C. 218, was taken prisoner by Philip, king of Macedonia, and carried to Olympia, but was set at liberty on his undertaking to bring over his countrymen to Philip's side. But not succeeding in his attempt, he went back to Philip, and is spoken of as defending Aratus against the charges of Apelles. (Polyb. iv. 75, 84, 86.)

AMPHI'DICUS (Ἀμφίδικος), a Theban who, in the war of the Seven against his native city, slew Parthenopaeus. (Apollod. iii. 6. § 8.) According to Euripides (*Phoen.* 1156), however, it was Periclymenus who killed Parthenopaeus. Pausanias (ix. 18. § 4) calls him Asphodicus, whence some critics wish to introduce the same name in Apollodorus. [L. S.]

AMPHI'ETES or AMPHIE'TERUS (Ἀμφιετής), a surname of Dionysus. (Orph. *Hymn.* 52. 1, 51. 10.) It is believed that at Athens, where the Dionysiac festivals were held annually, the name signified yearly, while at Thebes, where they were celebrated every third year, it was interpretated to be synonymous with τριετής. [L. S.]

AMPHIGYEEIS (Ἀμφιγυήεις), lame or limping on both feet, a surname of Hephaestus, given him because Zeus threw him from Olympus upon the earth for having wished to support Hera. (Hom. *Il.* i. 599; comp. Apollod. i. 3. § 5.) [HEPHAESTUS.] [L. S.]

AMPHI'LOCHUS (Ἀμφίλοχος), a son of Amphiaraus and Eriphyle, and brother of Alcmaeon. (Apollod. iii. 7. § 2; Hom. *Od.* xv. 248.) When his father went against Thebes, Amphilochus was, according to Pausanias (v. 17. § 4), yet an infant, although ten years afterwards he is mentioned as one of the Epigoni, and according to some traditions assisted his brother in the murder of his mother. [ALCMAEON.] He is also mentioned among the suitors of Helen, and as having taken part in the Trojan war. On the return from this expedition he together with Mopsus, who was like himself a seer, founded the town of Mallos in Cilicia. Hence he proceeded to his native place, Argos. But as he was not satisfied with the state of affairs there, he returned to Mallos. When Mopsus refused to allow him any share in the government of their common colony, the two seers fought a single combat in which both were killed. This combat was described by some as having arisen out of a dispute about their prophetic powers. Their tombs, which were placed in such a manner that the one could not be seen from the other, existed as late as the time of Strabo, near mount Margasa, not far from Pyramus. (Strab. xiv. p. 675; Lycophron, 439, with the Schol.) According to other traditions (Strab. xiv. p. 642), Amphilochus and Calchas, on their return from Troy, went on foot to the celebrated grove of the Clarian Apollo near Colophon. In some accounts he was said to have been killed by Apollo. (Hes. *ap. Strab.* xiv. p. 676.) According to Thucydides (ii. 68) Amphilochus returned from Troy to Argos, but being dissatisfied there, he emigrated and founded Argos Amphilochium on the Ambracian gulf. Other accounts, however,

ascribe the foundation of this town to Alcmaeon (Strab. vii. p. 326), or to Amphilochus the son of Alcmaeon. (Apollod. iii. 7. § 7.) Being a son of the seer Amphiaraus, Amphilochus was likewise believed to be endowed with prophetic powers; and at Mallos in Cilicia there was an oracle of Amphilochus, which in the time of Pausanias (i. 34. § 2) was regarded as the most truthful of all. (*Dict. of Ant.* p. 673.) He was worshipped together with his father at Oropus; at Athens he had an altar, and at Sparta a heroum. (Paus. i. 34. § 2, iii. 15. § 6.)

There are two other mythical personages of this name, one a grandson of our Amphilochus (Apollod. iii. 7. § 7), and the other a son of Dryas. (Parthen. *Erot.* 27.) [L. S.]

AMPHI'LOCHUS, of ATHENS, a writer on agriculture mentioned by Varro (*R. R.* i. 1) and Columella (i. 1). Pliny also speaks of a work of his "De Medica et Cytiso." (*H. N.* xviii. 16. s. 43.)

AMPHILO'CHIUS (Ἀμφιλόχιος), metropolitan of CYZICUS in the middle of the ninth century, to whom Photius, the patriarch of Constantinople, wrote several letters, and whose answers are still extant in manuscript. (Fabric. *Bibl. Graec.* viii. p. 382.)

AMPHILO'CHIUS, ST., bishop of ICONIUM, the friend of St. Basil and St. Gregory of Nazianzus, was born at Caesareia, and began life as a pleader. (Basnage, *Annal. Politic. Eccl.* iii. p. 145, A.; and *Gallandii Biblioth. Patr.* vol. vi. Prolegom.; *Epist. S. Greg. Naz.* 9 [159]. Paris. 1840.) He lived in retirement with his father at Ozizalis in Cappadocia, till he was summoned to preside over the see of Iconium in Lycaonia, or Pisidia 2da, A. D. 373-4. St. Basil's Congratulatory Epistle on the occasion is extant. (*Ep.* 393, al. 161, vol. iii. p. 251, ed. Bened.) He soon after paid St. Basil a visit, and persuaded him to undertake his work "On the Holy Ghost" (vol. iii. p. 1), which he finished A. D. 375-6. St. Basil's *Canonical Epistles* are addressed to St. Amphilochius (*l. c.* pp. 268, 290, 324, written A. D. 374, 375). The latter had received St. Basil's promised book on the Divinity of the Holy Ghost, when in A. D. 377 he sent a synodical letter (extant, ap. Mansi's *Concilia*. vol. iii. p. 505) to certain bishops, probably of Lycia, infected with, or in danger of, Macedonianism. The Arian persecution of the church ceased on the death of Valens (A. D. 378), and in 381, Amphilochius was present at the Oecumenical Council of Constantinople. While there, he signed, as a witness, St. Gregory Nazianzen's will (*Opp. S. Greg.* p. 204, A. B.), and he was nominated with Optimus of Antioch in Pisidia as the centre of catholic communion in the diocese of Asia. In A. D. 383, he obtained from Theodosius a prohibition of Arian assemblies, practically exhibiting the slight otherwise put on the Son of God by a contemptuous treatment of the young Arcadius. (Fleury's *Eccl. Hist.* xviii. c. 27.) This same year he called a council at Side in Pamphylia, and condemned the Massalian heretics, who made the whole of religion consist in prayer. (Theodt. *Haeret. Fab.* iv. 11.) In A. D. 394 he was at the Council of Constantinople [see AMMON of Hadrianople], which confirmed Bagadius in the see of Bostra. This is the last we hear of him. He died before the persecution of St. Chrysostom, probably A. D. 395, and he is commemorated on Nov. 23rd. His remains (in Greek) have been edited by Combefis, with those of Methodius of Patara and Andreas of Crete, fol. Par. 1644. Of *Eight Homilies* ascribed to him, some at least are supposititious (Gallandi gives *five* among his works, vol. vi. *Biblioth. Patr.*), as is the *Life of St. Basil.* There is attributed to him an iambic poem of 333 verses (in reference to the Trinity) addressed to Seleucus, nephew of St. Olympias (who had herself been brought up by Theodosia, sister to St. Amphilochius) and grandson of the general Trajan, who perished with his master, Valens, at Hadrianople, A. D. 378. Gallandi adds the testimony of Cosmas Indicopleustes (6th cent.) to that of John Damascene, Zonaras, and Balsamon, in favour of the authenticity of this poem. Combefis has collected his fragments (*l. c.* pp. 138-154), and Gallandi has added to them (*l. c.* p. 497, &c., and *Proleg.* p. 12). His work on the Holy Ghost is lost. (St. Jerome, *de Script. Eccl.* c. 133; Fabric. *Bibl. Graec.* vol. viii. pp. 375—381.) St. Gregory Nazianzen states, that "by prayers, adoration of the Trinity, and sacrifices, he subdued the pain of diseases." (*Carm. ad Vital.* vol. ii. pp. 1030, v. 244.) The 9th, 25—28th, 62nd, 171st, and 184th Epistles of St. Gregory are addressed to him. [A. J. C.]

AMPHILO'CHIUS, bishop of SIDE in Pamphylia, who was present at the council of Ephesus, in which Nestorius was condemned, A. D. 421, and who was probably the author of some homilies that go under the name of Amphilochius of Iconium. (Phot. *Cod.* 52, p. 13, a., *Cod.* 230, p. 283, a., ed. Bekk.; Labbeus, *de Script Eccl.* vol. i. p. 63.)

AMPHI'LYTUS (Ἀμφίλυτος), a celebrated seer in the time of Peisistratus. Herodotus (i. 62) calls him an Acarnanian, but Plato (*Theag.* p. 124, d) and Clemens Alexandrinus (*Strom.* i. p. 333) speak of him as an Athenian. He may have been originally an Acarnanian, and perhaps received the franchise at Athens from Peisistratus. This supposition removes the necessity of Valckenaer's emendation. (*Ad Herod. l. c.*)

AMPHI'MACHUS (Ἀμφίμαχος). 1. A son of Cteatus and Theronice, and grandson of Actor or of Poseidon. He is mentioned among the suitors of Helen, and was one of the four chiefs who led the Epeians against Troy. (Apollod. iii. 10. § 8; Paus. v. 3. § 4; Hom. *Il.* ii. 620.) He was slain by Hector. (*Il.* xiii. 185, &c.)

2. A son of Nomion, who together with his brother Nastes led a host of Carians to the assistance of the Trojans. He went to battle richly adorned with gold, but was thrown by Achilles into the Scamander. (Hom. *Il.* ii. 870, &c.) Conon (*Narrat.* 6) calls him a king of the Lycians.

Two other mythical personages of this name occur in Apollod. ii. 4. § 5, and Paus. v. 3. § 4. [L.S.]

AMPHI'MACHUS (Ἀμφίμαχος), obtained the satrapy of Mesopotamia, together with Arbelitis, in the division of the provinces by Antipater in B. C. 321. (Arrian, *ap. Phot.* p. 71, b., 26, ed. Bekker; Diod. xviii. 39.)

AMPHI'MEDON (Ἀμφιμέδων), a son of Melaneus of Ithaca, with whom Agamemnon had been staying when he came to call upon Odysseus to join the Greeks against Troy, and whom he afterwards recognised in Hades. (Hom. *Od.* xxiv. 103, &c.) He was one of the suitors of Penelope and was slain by Telemachus. (*Od.* xxii. 284.) Another mythical personage of this name occurs in Ovid. (*Met.* v. 75.) [L. S.]

AMPHI'NOME (Ἀμφινόμη), the wife of Aeson and mother of Jason. When her husband and her son Promachus had been slain by Pelias, and she too was on the point of sharing their fate, she fled to the hearth of Pelias, that his crime might be aggravated by murdering her on that sacred spot. She then cursed the murderer of her relatives, and plunged a sword into her own breast. (Diod. iv. 50; Apollon. Rhod. i. 45.) Two other mythical personages of this name are mentioned in Diod. iv. 53, and in the *Iliad*, xviii. 44. [L. S.]

AMPHI'ON (Ἀμφίων). 1. A son of Zeus and Antiope, the daughter of Nycteus of Thebes, and twin-brother of Zethus. (Ov. *Met.* vi. 110, &c.; Apollod. iii. 5. § 5.) When Antiope was with child by the father of the gods, fear of her own father induced her to flee to Epopeus at Sicyon, whom she married. Nycteus killed himself in despair, but charged his brother Lycus to avenge him on Epopeus and Antiope. Lycus accordingly marched againt Sicyon, took the town, slew Epopeus, and carried Antiope with him to Eleutherae in Boeotia. During her imprisonment there she gave birth to two sons, Amphion and Zethus, who were exposed, but found and brought up by shepherds. (Apollod. *l. c.*) According to Hyginus (*Fab.* 7), Antiope was the wife of Lycus, and was seduced by Epopeus. Hereupon she was repudiated by her husband, and it was not until after this event that sho was visited by Zeus. Dirce, the second wife of Lycus, was jealous of Antiope, and had her put in chains; but Zeus helped her in escaping to mount Cithaeron, where she gave birth to her two sons. According to Apollodorus, she remained in captivity for a long time after the birth of her sons, who grew up among the shepherds, and did not know their descent. Hermes (according to others, Apollo, or the Muses) gave Amphion a lyre, who henceforth practised song and music, while his brother spent his time in hunting and tending the flocks. (Horat. *Epist.* i. 18. 41, &c.) The two brothers, whom Euripides (*Phoen.* 609) calls "the Dioscuri with white horses," fortified the town of Entresis near Thespiae, and settled there. (Steph. Byz. *s. v.*) Antiope, who had in the meantime been very ill-treated by Lycus and Dirce, escaped from her prison, her chains having miraculously been loosened; and her sons, on recognising their mother, went to Thebes, killed Lycus, tied Dirce to a bull, and had her dragged about till she too was killed, and then threw her body into a well, which was from this time called the well of Dirce. After having taken possession of Thebes, the two brothers fortified the town by a wall, the reasons for which are differently stated. It is said, that when Amphion played his lyre, the stones not only moved of their own accord to the place where they were wanted, but fitted themselves together so as to form the wall. (Apollon. Rhod. i. 740, 755, with the Schol.; Syncell. p. 125, d.; Horat. *ad Pison.* 394, &c.) Amphion afterwards married Niobe, who bore him many sons and daughters, all of whom were killed by Apollo. (Apollod. iii. 5. § 6; Gellius, xx. 7; Hygin. *Fab.* 7, 8; Hom. *Od.* xi. 260, &c.; Paus. ix. 5. § 4; comp. Niobe.) As regards the death of Amphion, Ovid (*Met.* vi. 271) relates, that he killed himself with a sword from grief at the loss of his children. According to others, he was killed by Apollo because he made an assault on the Pythian temple of the god. (Hygin. *Fab.* 9.) Amphion was buried together with his brother at Thebes (or, according to Stephanus Byzantius, *s. v.* Τιθοραία, at Tithoraea), and the Tithoraeans believed, that they could make their own fields more fruitful by taking, at a certain time of the year, from Amphion's grave a piece of earth, and putting it on the grave of Antiope. For this reason the Thebans watched the grave of Amphion at that particular season. (Paus. ix. 17. § 3, &c.) In Hades Amphion was punished for his conduct towards Leto. (ix. 5. § 4.) The following passages may also be compared: Paus. ii. 6. § 2, vi. 20. § 8; Propert. iii. 13. 29. The punishment inflicted by Amphion and his brother upon Dirce is represented in one of the finest works of art still extant—the celebrated Farnesian bull, the work of Apollonius and Tauriscus, which was discovered in 1546, and placed in the palace Farnese at Rome. (Pliny, *H. N.* xxxvi. 4; Heyne, *Antiquar. Aufsätze*, ii. p. 182, &c.; comp. Müller, *Orchom.* p. 227, &c.)

2. A son of Jasus and husband of Persephone, by whom he became the father of Chloris. (Hom. *Od.* xi. 281, &c.) In Homer, this Amphion, king of Orchomenos, is distinct from Amphion, the husband of Niobe; but in earlier traditions they seem to have been regarded as the same person. (Eustath. *ad Hom.* p. 1684; Müller, *Orchom.* pp. 231, 370.)

There are three other mythical personages of this name, one a leader of the Epeians against Troy (Hom. *Il.* xiii. 692), the second one of the Argonauts (Apollon. Rhod. i. 176; Orph. *Arg.* 214; Hygin. *Fab.* 14), and the third one of the sons of Niobe. [Niobe.] [L. S.]

AMPHION (Ἀμφίων). 1. A sculptor, son of Acestor, pupil of Ptolichus of Corcyra, and teacher of Piso of Calaureia, was a native of Cnossus, and flourished about B. C. 428 or 424. He executed a group in which Battus, the colonizer of Cyrene, was represented in a chariot, with Libya crowning him, and Cyrene as the charioteer. This group was dedicated at Delphi by the people of Cyrene. (Paus. vi. 3. § 2, x. 15. § 4.)

2. A Greek painter, was contemporary with Apelles (B. C. 332), who yielded to him in arrangement or grouping (*cedebat Amphioni dispositione*, Plin. xxv. 36. § 10: but the reading *Amphioni* is doubtful: *Melanthio* is Brotier's conjecture; Melanthius). [P. S.]

AMPHIS (Ἄμφις), an Athenian comic poet, of the middle comedy, contemporary with the philosopher Plato. A reference to Phryne, the Thespian, in one of his plays (Athen. xiii. p. 591, d.), proves that he was alive in B. C. 332. We have the titles of twenty-six of his plays, and a few fragments of them. (Suidas, *s. v.*; Pollux, i. 233; Diog. Laert. iii. 27; Athen. xiii. p. 567, f.; Meineke, i. p. 403, iii. p. 301.) [P. S.]

AMPHISSA (Ἄμφισσα), a daughter of Macareus and grand-daughter of Aeolus, was beloved by Apollo, and is said to have given the name to the town of Amphissa in Phocis, where her memory was perpetuated by a splendid monument. (Paus. x. 38. § 2, &c.) [L. S.]

AMPHISSUS (Ἄμφισσος), a son of Apollo and Dryope, is said to have been of extraordinary strength, and to have built the town of Oeta on the mountain of the same name. Here he also founded two temples, one of Apollo and the other of the Nymphs. At the latter, games were celebrated down to a late period. (Anton. Lib. 32.) [L. S.]

AMPHI'STRATUS (Ἀμφίστρατος) and his brother Rhecas were the charioteers of the Dioscuri. They were believed to have taken part in the expedition of Jason to Colchis, and to have occupied a part of that country which was called after them Heniochia, as ἡνίοχος signifies a charioteer. (Strab. xi. p. 495; Justin. xlii. 3.) Pliny (*H. N.* vi. 5) calls them Amphitus and Thelchius. (Comp. Mela, i. 19. § 110; Isidor. *Orig.* xv. 1; Ammian. Marcellin. xxii. 8.) [L. S.]

AMPHI'STRATUS (Ἀμφίστρατος), a Greek sculptor, flourished about B. C. 324. From the notices of two of his works by Pliny (xxxvi. 4. § 10) and Tatian (*Orat. in Graec.* 52, p. 114, Worth.), it is supposed that most of his statues were cast in bronze, and that many of them were likenesses. [P. S.]

AMPHI'THEMIS (Ἀμφίθεμις), a son of Apollo and Acacallis, who became the father of Nasamon and Caphaurus, or Cephalion, by the nymph Tritonis. (Hygin. *Fab.* 14; Apollon. Rhod. iv. 1494.) [L. S.]

AMPHITRI'TE (Ἀμφιτρίτη), according to Hesiod (*Theog.* 243) and Apollodorus (i. 2. § 7) a Nereid, though in other places Apollodorus (i. 2. § 2, i. 4. § 6) calls her an Oceanid. She is represented as the wife of Poseidon and the goddess of the sea (the Mediterranean), and she is therefore a kind of female Poseidon. In the Homeric poems she does not occur as a goddess, and Amphitrite is merely the name of the sea. The most ancient passages in which she occurs as a real goddess is that of Hesiod above referred to and the Homeric hymn on the Delian Apollo (94), where she is represented as having been present at the birth of Apollo. When Poseidon sued for her hand, she fled to Atlas, but her lover sent spies after her, and among them one Delphinus, who brought about the marriage between her and Poseidon, and the grateful god rewarded his service by placing him among the stars. (Eratosth. *Catast.* 31; Hygin. *Poet. Astr.* ii. 17.) When afterwards Poseidon shewed some attachment to Scylla, Amphitrite's jealousy was excited to such a degree, that she threw some magic herbs into the well in which Scylla used to bathe, and thereby changed her rival into a monster with six heads and twelve feet. (Tzetz. *ad Lycoph.* 45, 649.) She became by Poseidon the mother of Triton, Rhode, or Rhodos, and Benthesicyme. (Hesiod. *Theog.* 930, &c.; Apollod. i. 4. § 6; iii. 15. § 4.) Later poets regard Amphitrite as the goddess of the sea in general, or the ocean. (Eurip. *Cycl.* 702; Ov. *Met.* i. 14.) Amphitrite was frequently represented in ancient works of art; her figure resembled that of Aphrodite, but she was usually distinguished from her by a sort of net which kept her hair together, and by the claws of a crab on her forehead. She was sometimes represented as riding on marine animals, and sometimes as drawn by them. The temple of Poseidon on the Corinthian isthmus contained a statue of Amphitrite (Paus. ii. 1. § 7), and her figure appeared among the relief ornaments of the temple of Apollo at Amyclae (iii. 19. § 4), on the throne of the Olympian Zeus, and in other places. (v. 2. § 3, comp. i. 17. § 3, v. 26. § 2.) We still possess a considerable number of representations of Amphitrite. A colossal statue of her exists in the Villa Albani, and she frequently appears on coins of Syracuse. The most beautiful specimen extant is that on the arch of Augustus at Rimini. (Winckelmann, *Alte Denkmäler*, i. 36; Hirt, *Mythol. Bilderbuch*, ii. p. 159.) [L. S.]

AMPHI'TRYON or AMPHI'TRUO (Ἀμφιτρύων), a son of Alcaeus, king of Troezen, by Hipponome, the daughter of Menoeceus. (Apollod. ii. 4. § 5.) Pausanias (viii. 14. § 2) calls his mother Laonome. While Electryon, the brother of Alcaeus, was reigning at Mycenae, the sons of Pterelaus together with the Taphians invaded his territory, demanded the surrender of the kingdom, and drove away his oxen. The sons of Electryon entered upon a contest with the sons of Pterelaus, but the combatants on both sides all fell, so that Electryon had only one son, Licymnius, left, and Pterelaus likewise only one, Eueres. The Taphians, however, escaped with the oxen, which they entrusted to Polyxenus, king of the Eleans. Thence they were afterwards brought back to Mycenae by Amphitryon after he had paid a ransom. Electryon now resolved upon avenging the death of his sons, and to make war upon the Taphians. During his absence he entrusted his kingdom and his daughter Alcmene to Amphitryon, on condition that he should not marry her till after his return from the war. Amphitryon now restored to Electryon the oxen he had brought back to Mycenae; one of them turned wild, and as Amphitryon attempted to strike it with his club, he accidentally hit the head of Electryon and killed him on the spot. Sthenelus, the brother of Electryon, availed himself of this opportunity for the purpose of expelling Amphitryon, who together with Alcmene and Licymnius went to Thebes. Here he was purified by Creon, his uncle. In order to win the hand of Alcmene, Amphitryon prepared to avenge the death of Alcmene's brothers on the Taphians (Teleboans), and requested Creon to assist him in his enterprise, which the latter promised on condition that Amphitryon should deliver the Cadmean country from a wild fox which was making great havoc there. But as it was decreed by fate that this fox should not be overtaken by any one, Amphitryon went to Cephalus of Athens, who possessed a famous dog, which, according to another decree of fate, overtook every animal it pursued. Cephalus was induced to lend Amphitryon his dog on condition that he should receive a part of the spoils of the expedition against the Taphians. Now when the dog was hunting the fox, Fate got out of its dilemma by Zeus changing the two animals into stone. Assisted by Cephalus, Panopeus, Heleius, and Creon, Amphitryon now attacked and ravaged the islands of the Taphians, but could not subdue them so long as Pterelaus lived. This chief had on his head one golden hair, the gift of Poseidon, which rendered him immortal. His daughter Comaetho, who was in love with Amphitryon, cut off this hair, and after Pterelaus had died in consequence, Amphitryon took possession of the islands; and having put to death Comaetho, and given the islands to Cephalus and Heleius, he returned to Thebes with his spoils, out of which he dedicated a tripod to Apollo Ismenius. (Apollod. ii. 4. § 6, 7; Paus. ix. 10. § 4; Herod. v. 9.) Respecting the amour of Zeus with Alcmene during the absence of Amphitryon see ALCMENE. Amphitryon fell in a war against Erginus, king of the Minyans, in which he and Heracles delivered Thebes from the tribute which the city had to pay to Erginus as an atone-

ment for the murder of Clymenus. (Apollod. ii. 4. § 8, &c.) His tomb was shewn at Thebes in the time of Pausanias. (i. 41. § 1; compare Hom. *Od.* xi. 266, &c.; Hes. *Scut. Herc.* init.; Diod. iv. 9, &c.; Hygin. *Fab.* 29, 244; Müller, *Orchom.* p. 207, &c.) Aeschylus and Sophocles wrote each a tragedy of the name of Amphitryon, which are now lost. We still possess a comedy of Plautus, the "Amphitruo," the subject of which is a ludicrous representation of the visit of Zeus to Alcmene in the disguise of her lover Amphitryon. [L. S.]

AMPHITRYONI'ADES or AMPHITRYO'NIDES (Ἀμφιτρυωνιάδης), a patronymic from Amphitryon, by which Heracles is sometimes designated, because his mother was married to Amphitryon. (Ov. *Met.* ix. 140, xv. 49; Pind. *Ol.* iii. 26, *Isth.* vi. 56.) [L. S.]

AMPHIUS (Ἄμφιος), a son of Merops and brother of Adrastus. These two brothers took part in the Trojan war against their father's advice, and were slain by Diomedes. (Hom. *Il.* ii. 828, &c., xi. 328, &c.) Another hero of this name, who was an ally of the Trojans, occurs in *Il.* v. 612. [L. S.]

AMPHO'TERUS (Ἀμφότερος), a son of Alcmaeon by Calirrhoe, and brother of Acarnan. [ACARNAN.] A Trojan of this name occurs Hom. *Il.* xvi. 415. [L. S.]

AMPHO'TERUS (Ἀμφοτερός), the brother of Craterus, was appointed by Alexander the Great commander of the fleet in the Hellespont, B. C. 333. Amphoterus subdued the islands between Greece and Asia which did not acknowledge Alexander, cleared Crete of the Persians and pirates, and sailed to Peloponnesus B. C. 331, to put down a rising against the Macedonian power. (Arrian, i. 25, iii. 6; Curt. iii. 1, iv. 5, 8.)

T. A'MPIUS BALBUS. [BALBUS.]

T. A'MPIUS FLAVIA'NUS. [FLAVIANUS.]

AMPY'CIDES (Ἀμπυκίδης), a patronymic from Ampycus or Ampyx, applied to Mopsus. (Ov. *Met.* viii. 316, 350, xii. 456, 524; Apollon. Rhod. i. 1083; comp. Orph. *Arg.* 721.) [L. S.]

A'MPYCUS (Ἄμπυκος). 1. A son of Pelias, husband of Chloris, and father of the famous seer Mopsus. (Hygin. *Fab.* 14, 128; Apollon. Rhod. i. 1083; Ov. *Met.* xii. 456.) Pausanias (v. 17. § 4, vii. 18. § 4) calls him Ampyx.

2. A son of Japetus, a bard and priest of Ceres, killed by Pettalus at the marriage of Perseus. (Ov. *Met.* v. 110, &c.) Another personage of this name occurs in Orph. *Arg.* 721. [L. S.]

AMPYX (Ἄμπυξ). 1. [AMPYCUS.] 2. There are two other mythical personages of this name. (Ov. *Met.* v. 184, xii. 450.) [L. S.]

AMU'LIUS. [ROMULUS.]

AMU'LIUS, a Roman painter, who was chiefly employed in decorating the Golden House of Nero. One of his works was a picture of Minerva, which always looked at the spectator, whatever point of view he chose. Pliny calls him "gravis et severus, idemque floridus," and adds, that he only painted for a few hours in the day, and that with such a regard for his own dignity, that he would not lay aside his toga, even when employed in the midst of scaffolding and machinery. (Plin. xxxv. 37: Voss, in an emendation of this passage, among other alterations, substitutes *Fabullus* for *Amulius*. His reading is adopted by Junius and Sillig; but there seems to be no sufficient ground to reject the old reading.) [P. S.]

AMYCLAEUS (Ἀμυκλαῖος), a surname of Apollo, derived from the town of Amyclae in Laconia, where he had a celebrated sanctuary. His colossal statue there is estimated by Pausanias (iii. 19. § 2) at thirty cubits in height. It appears to have been very ancient, for with the exception of the head, hands, and feet, the whole resembled more a brazen pillar than a statue. This figure of the god wore a helmet, and in his hands he held a spear and a bow. The women of Amyclae made every year a new χιτών for the god, and the place where they made it was also called the *Chiton*. (Paus. iii. 16. § 2.) The sanctuary of Apollo contained the throne of Amyclae, a work of Bathycles of Magnesia, which Pausanias saw. (iii. 18. § 6, &c.; comp. Welcker, *Zeitschrift für Gesch. der alt. Kunst.* i. 2, p. 280, &c.) [L. S.]

AMYCLAEUS (Ἀμυκλαῖος), a Corinthian sculptor, who, in conjunction with Diyllus, executed in bronze a group which the Phocians dedicated at Delphi, after their victory over the Thessalians at the beginning of the Persian war, B. C. 480. (Paus. x. 1. § 4, 13. § 4; Herod. viii. 27.) The subject of this piece of sculpture was the contest of Heracles with Apollo for the sacred tripod. Heracles and Apollo were represented as both having hold of the tripod, while Leto and Artemis supported Apollo, and Heracles was encouraged by Athene. The legend to which the group referred is related by Pausanias (x. 13. § 4); the reason for such a subject being chosen by the Phocians on this occasion, seems to be their own connexion with Apollo as guardians of the Delphic oracle, and, on the other hand, because the Thessalian chiefs were Heracleidae, and their war-cry "Athene Itonia." (Müller, *Archäol. der Kunst*, § 89, an. 3.) The attempt of Heracles to carry off the tripod seems to have been a favourite subject with the Greek artists: two or three representations of it are still extant. (Winckelmann, *Werke*, ix. p. 256, ed. 1825; Sillig, *s. v.*; compare DIYLLUS, CHIONIS.) [P. S.]

AMYCLAS (Ἀμύκλας), a son of Lacedaemon and Sparta, and father of Hyacinthus by Diomede, the daughter of Lapithus. (Apollod. iii. 10. § 3; Paus. x. 9. § 3, vii. 18. § 4.) He was king of Laconia, and was regarded as the founder of the town of Amyclae. (Paus. iii. 1. § 3.) Two other mythical personages of this name occur in Parthen. *Erot.* 15, and Apollod. iii. 9. § 1. [L. S.]

AMYCLI'DES, a patronymic from Amyclas, by which Ovid (*Met.* x. 162) designates Hyacinthus, who, according to some traditions, was a son of Amyclas. [L. S.]

AMYCLUS (Ἄμυκλος), or AMYCLAS (Ἀμύκλας) of Heracleia, one of Plato's disciples. (Diog. Laert. iii. 46; Aelian, *V. H.* iii. 19.)

A'MYCUS (Ἄμυκος). 1. A son of Poseidon by Bithynis, or by the Bithynian nymph Melia. He was ruler of the country of the Bebryces, and when the Argonauts landed on the coast of his dominions, he challenged the bravest of them to a boxing match. Polydeuces, who accepted the challenge, killed him. (Apollod. i. 9. § 20; Hygin. *Fab.* 17; Apollon. Rhod. ii. init.) The Scholiast on Apollonius (ii. 98) relates, that Polydeuces bound Amycus. Previous to this fatal encounter with the Argonauts, Amycus had had a feud with Lycus, king of Mysia, who was supported by Heracles, and in it Mydon, the brother of Amycus, fell by the hands of Heracles. (Apollod. ii. 5. § 9;

Apollon. Rhod. ii. 754.) Pliny (*H. N.* xvi. 89) relates, that upon the tomb of Amycus there grew a species of laurel (*laurus insana*), which had the effect that, when a branch of it was taken on board a vessel, the crew began to quarrel, and did not cease until the branch was thrown overboard. Three other mythical personages of this name occur in Ov. *Met.* xii. 245; Virg. *Aen.* x. 705, compared with Hom. *Il.* vi. 289; Virg. *Aen.* xii. 509, compared with v. 297. [L. S.]

AMYMO'NE (Ἀμυμώνη), one of the daughters of Danaus and Elephantis. When Danaus arrived in Argos, the country, according to the wish of Poseidon, who was indignant at Inachus, was suffering from a drought, and Danaus sent out Amymone to fetch water. Meeting a stag, she shot at it, but hit a sleeping satyr, who rose and pursued her. Poseidon appeared, and rescued the maiden from the satyr, but appropriated her to himself, and then shewed her the wells at Lerna. (Apollod. ii. 1. § 4.) According to another form of the tradition, Amymone fell asleep on her expedition in search of water, and was surprised by a satyr. She invoked Poseidon, who appeared and cast his trident at the satyr, which however struck into a rock, so that the Satyr escaped. Poseidon, after ravishing the maiden, bade her draw the trident from the rock, from which a threefold spring gushed forth immediately, which was called after her the well of Amymone. Her son by Poseidon was called Nauplius. (Hygin. *Fab.* 169; Lucian, *Dial. Marin.* 6; Paus. ii. 37. § 1.) The story of Amymone was the subject of one of the satyric dramas of Aeschylus, and is represented upon a vase which was discovered at Naples in 1790. (Böttiger, *Amalthea*, ii. p. 275.) [L. S.]

AMYNANDER (Ἀμύνανδρος), king of the Athamanes, first appears in history as mediator between Philip of Macedonia and the Aetolians. (B. C. 208.) When the Romans were about to wage war on Philip, they sent ambassadors to Amynander to inform him of their intention. On the commencement of the war he came to the camp of the Romans and promised them assistance: the task of bringing over the Aetolians to an alliance with the Romans was assigned to him. In B. C. 198 he took the towns of Phoca and Gomphi, and ravaged Thessaly. He was present at the conference between Flaminius and Philip, and during the short truce was sent by the former to Rome. He was again present at the conference held with Philip after the battle of Cynoscephalae. On the conclusion of peace he was allowed to retain all the fortresses which he had taken from Philip. In the war which the Romans, supported by Philip, waged with Antiochus III. Amynander was induced by his brother-in-law, Philip of Megalopolis, to side with Antiochus, to whom he rendered active service. But in B. C. 191 he was driven from his kingdom by Philip, and fled with his wife and children to Ambracia. The Romans required that he should be delivered up, but their demand was not complied with, and with the assistance of the Aetolians he recovered his kingdom. He sent ambassadors to Rome and to the Scipios in Asia, to treat for peace, which was granted him. (B. C. 189.) He afterwards induced the Ambraciots to surrender to the Romans.

He married Apamia, the daughter of a Megalopolitan named Alexander. Respecting his death we have no accounts. (Liv. xxvii. 30, xxix. 12, xxxi. 28, xxxii. 14, xxxiii. 3, 34, xxxv. 47, xxxvi. 7—10, 14, 28, 32, xxxviii. 1, 3, 9; Polyb. xvi. 27, xvii. 1, 10, xviii. 19, 30, xx. 10, xxii. 8, 12; Appian, *Syr.* 17.) [C. P. M.]

AMYNO'MACHUS (Ἀμυνόμαχος), the son of Philocrates, was, together with Timocrates, the heir of Epicurus. (Diog. Laert. ix. 16, 17; Cic. *de Fin.* ii. 31.)

AMYNTAS (Ἀμύντας) I., king of Macedonia, son of Alcetas, and fifth in descent from Perdiccas, the founder of the dynasty. (Herod. viii. 139; comp. Thucyd. ii. 100; Just. vii. 1, xxxiii. 2; Paus. ix. 40.)

It was under him that Macedonia became tributary to the Persians. Megabazus, whom Darius on his return from his Scythian expedition had left at the head of 80,000 men in Europe (Herod. iv. 143), sent after the conquest of Paeonia to require earth and water of Amyntas, who immediately complied with his demand. The Persian envoys on this occasion behaved with much insolence at the banquet to which Amyntas invited them, and were murdered by his son Alexander. (See p. 118, b.) After this we find nothing recorded of Amyntas, except his offer to the Peisistratidae of Anthemus in Chalcidice, when Hippias had just been disappointed in his hope of a restoration to Athens by the power of the Spartan confederacy. (Herod. v. 94; Müll. *Dor.* App. i. § 16; Wasse, *ad Thuc.* ii. 99.) Amyntas died about 498 B. C. leaving the kingdom to Alexander. Herodotus (viii. 136) speaks of a son of Bubares and Gygaea, called Amyntas after his grandfather.

2. II. king of Macedonia, was son of Philip,* the brother of Perdiccas II. (Thuc. ii. 95.) He succeeded his father in his appanage in Upper Macedonia, of which Perdiccas seems to have wished to deprive him, as he had before endeavoured to wrest it from Philip, but had been hindered by the Athenians. (Thuc. i. 57.)

In the year 429 B. C. Amyntas, aided by Sitalces, king of the Odrysian Thracians, stood forward to contest with Perdiccas the throne of Macedonia itself; but the latter contrived to obtain peace through the mediation of Seuthes, the nephew of the Thracian king (Thuc. ii. 101); and Amyntas was thus obliged to content himself with his hereditary principality. In the thirty-fifth year, however, after this, B. C. 394, he obtained the crown by the murder of Pausanias, son of the usurper Aëropus. (Diod. xiv. 89.) It was nevertheless contested with him by Argaeus, the son of Pausanias, who was supported by Bardylis, the Illyrian chief: the result was, that Amyntas was driven from Macedonia, but found a refuge among the Thessalians, and was enabled by their aid to recover his kingdom. (Diod. xiv. 92; Isocr. *Archid.* p. 125, b. c.; comp. Diod. xvi. 4; Cic. *de Off.* ii. 11.) But before his flight, when hard pressed by Argaeus and the Illyrians, he had given up to the Olynthians a large tract of territory bordering upon their own,—despairing, as it would seem, of a restoration to the throne, and willing to cede the land in question to Olynthus rather than to his rival. (Diod. xiv. 92, xv. 19.) On his return he claimed back what he pro-

* There is some discrepancy of statement on this point. Justin (vii. 4) and Aelian (xii. 43) call Amyntas the son of Menelaus. See, too Diod. xv. 60, and Wesseling, *ad loc.*

fessed to have entrusted to them as a deposit, and as they refused to restore it, he applied to Sparta for aid. (Diod. xv. 19.) A similar application was also made, B. C. 382, by the towns of Acanthus and Apollonia, which had been threatened by Olynthus for declining to join her confederacy. (Xen. *Hell.* v. 2. § 11, &c.) With the consent of the allies of Sparta, the required succour was given, under the command successively of Eudamidas (with whom his brother Phoebidas was associated), Teleutias, Agesipolis, and Polybiades, by the last of whom Olynthus was reduced, B. C. 379. (Diod. xv. 19—23; Xen. *Hell.* v. 2, 3.) Throughout the war, the Spartans were vigorously seconded by Amyntas, and by Derdas, his kinsman, prince of Elymia. Besides this alliance with Sparta, which he appears to have preserved without interruption to his death, Amyntas united himself also with Jason of Pherae (Diod. xv. 60), and carefully cultivated the friendship of Athens, with which state he would have a bond of union in their common jealousy of Olynthus and probably also of Thebes. Of his friendship towards the Athenians he gave proof, 1st, by advocating their claim to the possession of Amphipolis (Aesch. Περὶ Παραπρ. p. 32); and, 2ndly, by adopting Iphicrates as his son. (*Id.* p. 32.)

It appears to have been in the reign of Amyntas, as is perhaps implied by Strabo (*Exc.* vii. p. 330), that the seat of the Macedonian government was removed from Aegae or Edessa to Pella, though the former still continued to be the burying-place of the kings.

Justin (vii. 4) relates, that a plot was laid for his assassination by his wife Eurydice, who wished to place her son-in-law and paramour, Ptolemy of Alorus, on the throne, but that the design was discovered to Amyntas by her daughter. Diodorus (xv. 71) calls Ptolemy of Alorus the *son* of Amyntas; but see Wesseling's note *ad loc.*, and Thirlwall, *Gr. Hist.* vol. v. p. 162. Amyntas died in an advanced age, B. C. 370, leaving three legitimate sons, Alexander, Perdiccas, and the famous Philip. (Just. *l. c.*; Diod. xv. 60.)

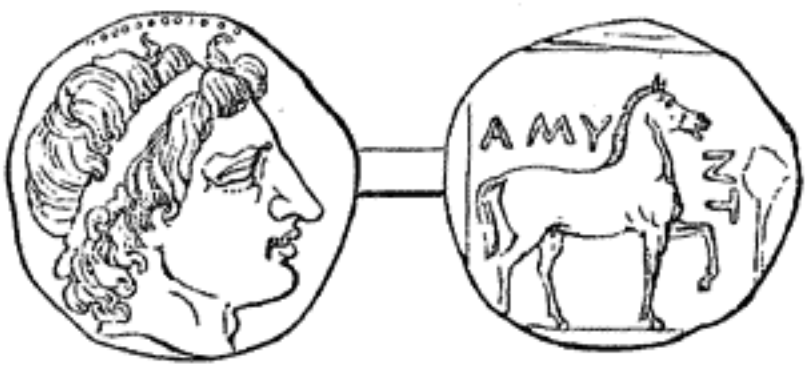

COIN OF AMYNTAS II.

3. Grandson of Amyntas II., was left an infant n nominal possession of the throne of Macedonia, when his father Perdiccas III. fell in battle against he Illyrians, B. C. 360. (Diod. xvi. 2.) He was quietly excluded from the kingly power by his uncle Philip, B. C. 359, who had at first acted merely as regent (Just. vii. 5), and who felt himself so safe in his usurpation, that he brought up Amyntas at his court, and gave him one of his daughters in marriage In the first year of the reign of Alexander the Great, B. C. 336, Amyntas was executed for a plot against the king's life. Thirlw. *Gr. Hist.* vol. v. pp. 165, 166, 177, vol. i. p. 99, and the authorities to which he refers; Just. xii. 6, and Freinsheim, *ad Curt.* vi. 9, 17.)

4. A Macedonian officer in Alexander's army, son of Andromenes. (Diod. xvii. 45; Curt. v. 1. § 40; Arrian, iii. p. 72, f., ed. Steph.) After the battle of the Granicus, B. C. 334, when the garrison of Sardis was quietly surrendered to Alexander, Amyntas was the officer sent forward to receive it from the commander, Mithrenes. (Arr. i. p. 17, c.; Freinsh. *Sup. in Curt.* ii. 6. § 12.) Two years after, 332, we again hear of him as being sent into Macedonia to collect levies, while Alexander after the siege of Gaza advanced to Egypt; and he returned with them in the ensuing year, when the king was in possession of Susa. (Arr. iii. p. 64, c.; Curt. iv. 6. § 30, v. 1. § 40, vii. 1. § 38.)

After the execution of Philotas on a charge of treason, B. C. 330, Amyntas and two other sons of Andromenes (Attalus and Simmias) were arrested on suspicion of having been engaged in the plot. The suspicion was strengthened by their known intimacy with Philotas, and by the fact that their brother Polemo had fled from the camp when the latter was apprehended (Arr. iii. pp. 72, f., 73, a.), or according to Curtius (vii. 1. § 10), when he was given up to the torture. Amyntas defended himself and his brothers ably (Curt. vii. 1. § 18, &c.), and their innocence being further established by Polemo's re-appearance (Curt. vii. 2. § 1, &c.; Arr. iii. p. 73, a.), they were acquitted. Some little time after, Amyntas was killed by an arrow at the siege of a village. (Arr. iii. *l. c.*) It is doubtful whether the son of Andromenes is the Amyntas mentioned by Curtius (iii. 9. § 7) as commander of a portion of the Macedonian troops at the battle of Issus, B. C. 333; or again, the person spoken of as leading a brigade at the forcing of the "Persian Gates," B. C. 331. (Curt. v. 4. § 20.) But "Amyntas" appears to have been a common name among the Macedonians. (See Curt. iv. 13. § 28, v. 2. § 5, viii. 2. § 14, 16, vi. 7. § 15, vi. 9. § 28.)

5. The Macedonian fugitive and traitor, son of Antiochus. Arrian (p. 17, f.) ascribes his flight from Macedonia to his hatred and fear of Alexander the Great; the ground of these feelings is not stated, but Mitford (ch. 44. sect. 1) connects him with the plot of Pausanias and the murder of Philip. He took refuge in Ephesus under Persian protection; whence, however, after the battle of the Granicus, fearing the approach of Alexander, he escaped with the Greek mercenaries who garrisoned the place, and fled to the court of Dareius. (Arr. *l. c.*) In the winter of the same year, B. C. 333, while Alexander was at Phaselis in Lycia, discovery was made of a plot against his life, in which Amyntas was implicated. He appears to have acted as the channel through whom Dareius had been negotiating with Alexander the Lyncestian, and had promised to aid him in mounting the throne of Macedonia on condition of his assassinating his master. The design was discovered through the confession of Asisines, a Persian, whom Dareius had despatched on a secret mission to the Lyncestian, and who was apprehended by Parmenio in Phrygia. (Arr. i. pp. 24, c., 25, b.)

At the battle of Issus we hear again of Amyntas as a commander of Greek mercenaries in the Persian service (Curt. iii. 11. § 18; comp. Arr. ii. p. 40, b.); and Plutarch and Arrian mention his advice vainly given to Darius shortly before, to await Alexander's approach in the large open plains to the westward of Cilicia. (Plut. *Alex.* p. 675, b., Arr. ii. pp. 33, c., 34, a.)

On the defeat of the Persians at the battle of Issus, Amyntas fled with a large body of Greeks to Tripolis in Phoenicia. There he seized some ships, with which he passed over to Cyprus, and thence to Egypt, of the sovereignty of which—a double traitor—he designed to possess himself. The gates of Pelusium were opened to him on his pretending that he came with authority from Dareius: thence he pressed on to Memphis, and being joined by a large number of Egyptians, defeated in a battle the Persian garrison under Mazaces. But this victory made his troops over-confident and incautious, and, while they were dispersed for plunder, Mazaces sallied forth upon them, and Amyntas himself was killed with the greater part of his men. (Diod. xvii. 48; Arr. ii. p. 40, c; Curt. iv. 1. § 27, &c., iv. 7. § 1, 2.)

It is possible that the subject of the present article may have been the Amyntas who is mentioned among the ambassadors sent to the Boeotians by Philip, B. C. 338, to prevent the contemplated alliance of Thebes with Athens. It *may* also have been the son of Andromenes. (Plut. *Dem.* pp. 849, 854; Diod. xvi. 85.)

6. A king of Galatia and several of the adjacent countries, mentioned by Strabo (xii. p. 569) as contemporary with himself. He seems to have first possessed Lycaonia, where he maintained more than 300 flocks. (Strab. xii. p. 568.) To this he added the territory of Derbe by the murder of its prince, Antipater, the friend of Cicero (Cic. *ad Fam.* xiii. 73), and Isaura and Cappadocia by Roman favour. Plutarch, who enumerates him among the adherents of Antony at Actium (*Ant.* p. 944, c.), speaks probably by anticipation in calling him king of *Galatia*, for he did not succeed to that till the death of Deïotarus (Strab. xii. p. 567); and the latter is mentioned by Plutarch himself (*Ant.* p. 945, b.) as deserting to Octavius, just before the battle, together with Amyntas.

While pursuing his schemes of aggrandizement, and endeavouring to reduce the refractory highlanders around him, Amyntas made himself master of Homonada (Strab. xii. p. 569), or Homona (Plin. *H. N.* v. 27), and slew the prince of that place; but his death was avenged by his widow, and Amyntas fell a victim to an ambush which she laid for him. (Strab. *l. c.*) [E. E.]

COIN OF AMYNTAS, KING OF GALATIA.

AMYNTAS (Ἀμύντας), a Greek writer of a work entitled Σταθμοί, which was probably an account of the different halting-places of Alexander the Great in his Asiatic expedition. He perhaps accompanied Alexander. (Näke, *Choerilus*, p. 205.) From the references that are made to it, it seems to have contained a good deal of historical information. (Athen. ii. p. 67, a., x. p. 442, b., xi. p. 500, d., xii. pp. 514, f., 529, e.; Aelian, *H. N.* v. 14, xvii. 17.)

AMYNTAS, surgeon. [AMENTES.]

AMYNTIA'NUS (Ἀμυντιανός), the author of a work on Alexander the Great, dedicated to the emperor M. Antoninus, the style of which Photius blames. He also wrote the life of Olympias, the mother of Alexander, and a few other biographies. (Phot. *Cod.* 131, p. 97, a., ed. Bekker.) The Scholiast on Pindar (*ad Ol.* iii. 52) refers to a work of Amyntianus on elephants.

AMYNTOR (Ἀμύντωρ), according to Homer (*Il.* x. 266), a son of Ormenus of Eleon in Thessaly, where Autolycus broke into his house and stole the beautiful helmet, which afterwards came into the hands of Meriones, who wore it during the war against Troy. Amyntor was the father of Crantor, Euaemon, Astydameia, and Phoenix. The last of these was cursed and expelled by Amyntor for having entertained, at the instigation of his mother Cleobule or Hippodameia, an unlawful intercourse with his father's mistress. (Hom. *Il.* ix. 434, &c.; Lycophr. 417.) According to Apollodorus (ii. 7. § 7, iii. 13. § 7), who states, that Amyntor blinded his son Phoenix, he was a king of Ormenium, and was slain by Heracles, to whom he refused a passage through his dominions, and the hand of his daughter Astydameia. (Comp. Diod. iv. 37.) According to Ovid (*Met.* viii. 307, xii. 364, &c.), Amyntor took part in the Calydonian hunt, and was king of the Dolopes, and when conquered in a war by Peleus, he gave him his son Crantor as a hostage. [L. S.]

A'MYRIS (Ἄμυρις), of Sybaris in Italy, surnamed "the Wise," whose son was one of the suitors of Agarista, at the beginning of the sixth century, B. C. Amyris was sent by his fellow-citizens to consult the Delphic oracle. His reputation for wisdom gave rise to the proverb, Ἄμυρις μαίνεται, "the wise man is mad." (Herod. vi. 126; Athen. xii. p. 520, a.; Suidas, *s. v.*; Eustath. *ad Il.* ii. p. 298; Zenobius, *Paroemiogr.* iv. 27.)

AMYRTAEUS (Ἀμυρταῖος). 1. The name, according to Ctesias (*ap. Phot. Cod.* 72, p. 37, Bekker), of the king of Egypt who was conquered by Cambyses. [PSAMMENITUS.]

2. A Saïte, who, having been invested with the title of king of Egypt, was joined with Inarus the Libyan in the command of the Egyptians when they rebelled against Artaxerxes Longimanus (B. C. 460). After the first success of the Egyptians, B. C. 456 [ACHAEMENES], Artaxerxes sent a second immense army against them, by which they were totally defeated. Amyrtaeus escaped to the island of Elbo, and maintained himself as king in the marshy districts of Lower Egypt till about the year 414 B. C., when the Egyptians expelled the Persians, and Amyrtaeus reigned six years, being the only king of the 28th dynasty. His name on the monuments is thought to be Aomahorte. Eusebius calls him Amyrtes and Amyrtanus (Ἀμυρτάνος). (Herod. ii. 140, iii. 15; Thuc. i. 110; Diod. xi. 74, 75; Ctesias. *ap. Phot.* pp. 27, 32, 40, Bekker; Euseb. *Chron. Armen.* pp. 106, 342, ed. Zohrab and Mai; Wilkinson's *Ant. Egypt.* i. p. 205.) [P. S.]

A'MYRUS (Ἄμυρος), a son of Poseidon, from whom the town and river Amyrus in Thessaly were believed to have derived their name. (Steph. Byz. *s. v.*; Val. Flacc. ii. 11.) [L. S.]

AMYTHA'ON (Ἀμυθάων), a son of Cretheus and Tyro (Hom. *Od.* xi. 235, &c.), and brother of Aeson and Pheres. (Hom. *Od.* xi. 259.) He dwelt at Pylos in Messenia, and by Idomene be-

came the father of Bias, Melampus, and Aeolia. (Apollod. i. 9. § 11, 7. § 7.) According to Pindar (*Pyth.* iv. 220, &c.), he and several other members of his family went to Iolcus to intercede with Pelias on behalf of Jason. Pausanias (v. 8. § 1) mentions him among those to whom the restoration of the Olympian games was ascribed. [L. S.]

AMYTHAO'NIUS, a patronymic from Amythaon, by which his son, the seer Melampus, is sometimes designated. (Virg. *Georg.* iii. 550; Columell. x. 348.) The descendants of Amythaon in general are called by the Greeks Amythaonidae. (Strab. viii. p. 372.) [L. S.]

A'MYTIS (Ἀμυτις). 1. The daughter of Astyages, the wife of Cyrus, and the mother of Cambyses, according to Ctesias. (*Pers.* c. 2, 10, &c., ed. Lion.)

2. The daughter of Xerxes, the wife of Megabyzus, and the mother of Achaemenes, who perished in Egypt, according to Ctesias. (*Pers.* c. 20, 22, 28, 30, 36, 39, &c.)

A'NACES. [ANAX, No. 2.]

ANACHARSIS (Ἀνάχαρσις), a Scythian of princely rank, according to Herodotus (iv. 76), the son of Gnurus, and brother of Saulius, king of Thrace; according to Lucian (*Scytha*) the son of Daucetas. He left his native country to travel in pursuit of knowledge, and came to Athens just at the time that Solon was occupied with his legislative measures. He became acquainted with Solon, and by the simplicity of his way of living, his talents, and his acute observations on the institutions and usages of the Greeks, he excited general attention and admiration. The fame of his wisdom was such, that he was even reckoned by some among the seven sages. Some writers affirmed, that after having been honoured with the Athenian franchise, he was initiated into the Eleusinian mysteries. According to the account in Herodotus, on his return to Thrace, he was killed by his brother Saulius, while celebrating the orgies of Cybele at Hylaea. Diogenes Laertius gives a somewhat different version—that he was killed by his brother while hunting. He is said to have written a metrical work on legislation and the art of war. Cicero (*Tusc. Disp.* v. 32) quotes from one of his letters, of which several, though of doubtful authenticity, are still extant. Various sayings of his have been preserved by Diogenes and Athenaeus. (Herod. iv. 46, 76, 77; Plut. *Sol.* 5, *Conviv. Sept. Sapient.*; Diog. Laert. i. 101, &c.; Strab. vii. p. 303; Lucian, *Scytha* and *Anacharsis*; Athen. v. p. 159, x. pp. 428, 437, xiv. p. 613; Aelian, *V. H.* v. 7.) [C. P. M.]

ANA'CREON (Ἀνακρέων), one of the principal Greek lyric poets, was a native of the Ionian city of Teos, in Asia Minor. The accounts of his life are meagre and confused, but he seems to have spent his youth at his native city, and to have removed, with the great body of its inhabitants, to Abdera, in Thrace, when Teos was taken by Harpagus, the general of Cyrus (about B. C. 540; Strab. xiv. p. 644). The early part of his middle life was spent at Samos, under the patronage of Polycrates, in whose praise Anacreon wrote many songs. (Strab. xiv. p. 638; Herod. iii. 121.) He enjoyed very high favour with the tyrant, and is said to have softened his temper by the charms of music. (Maxim. Tyr. *Diss.* xxxvii. 5.) After the death of Polycrates (B. C. 522), he went to Athens at the invitation of the tyrant Hipparchus, who sent a galley of fifty oars to fetch him. (Plat. *Hipparch.* p. 228.) At Athens he became acquainted with Simonides and other poets, whom the taste of Hipparchus had collected round him, and he was admitted to intimacy by other noble families besides the Peisistratidae, among whom he especially celebrated the beauty of Critias, the son of Dropides. (Plat. *Charm.* p. 157; Berghk's *Anacreon*, fr. 55.) He died at the age of 85, probably about B. C. 478. (Lucian, *Macrob.* c. 26.) Simonides wrote two epitaphs upon him (*Anthol. Pal.* vii. 24, 25), the Athenians set up his statue in the Acropolis (Paus. i. 25. § 1), and the Teians struck his portrait on their coins. (Visconti, *Icon. Grecque*, pl. iii. 6.) The place of his death, however, is uncertain. The second epitaph of Simonides appears to say clearly that he was buried at Teos, whither he is supposed to have returned after the death of Hipparchus (B. C. 514); but there is also a tradition that, after his return to Teos, he fled a second time to Abdera, in consequence of the revolt of Histiaeus. (B. C. 495; Suidas, *s. v.* Ἀναιρέων and Τέω.) This tradition has, however, very probably arisen from a confusion with the original emigration of the Teians to Abdera.

The universal tradition of antiquity represents Anacreon as a most consummate voluptuary; and his poems prove the truth of the tradition. Though Athenaeus (x. p. 429) thought that their drunken tone was affected, arguing that the poet must have been tolerably sober while in the act of writing, it is plain that Anacreon sings of love and wine with hearty good will, and that his songs in honour of Polycrates came less from the heart than the expressions of his love for the beautiful youths whom the tyrant had gathered round him. (*Anthol. Pal.* vii. 25; Maxim. Tyr. *Diss.* xxvi. 1.) We see in him the luxury of the Ionian inflamed by the fervour of the poet. The tale that he loved Sappho is very improbable. (Athen. xiii. p. 599.) His death was worthy of his life, if we may believe the account, which looks, however, too like a poetical fiction, that he was choked by a grape-stone. (Plin. vii. 5; Val. Max. ix. 12. § 8.) The idea formed of Anacreon by nearly all ancient writers, as a grey-haired old man, seems to have been derived from his later poems, in forgetfulness of the fact that when his fame was at its height, at the court of Polycrates, he was a very young man; the delusion being aided by the unabated warmth of his poetry to the very last.

In the time of Suidas five books of Anacreon's poems were extant, but of these only a few genuine fragments have come down to us. The "Odes" attributed to him are now universally admitted to be spurious. All of them are later than the time of Anacreon. Though some of them are very graceful, others are very deficient in poetical feeling; and all are wanting in the tone of earnestness which the poetry of Anacreon always breathed. The usual metre in these Odes is the Iambic Dimeter Catalectic, which occurs only once in the genuine fragments of Anacreon. His favourite metres are the Choriambic and the Ionic a Minore.

The editions of Anacreon are very numerous. The best are those of Brunck, Strasb. 1786; Fischer, Lips. 1793; Mehlhorn, Glogau, 1825; and Bergk, Lips. 1834. [P. S.]

ANACYNDARAXES (Ἀνακυνδαράξης), the father of Sardanapalus, king of Assyria. (Arrian,

An. ii. 5; Strab. xiv. p. 672; Athen. viii. p. 335, f., xii. pp. 529, e, 530, b.)

ANADYO'MENE (Ἀναδυομένη), the goddess rising out of the sea, a surname given to Aphrodite, in allusion to the story of her being born from the foam of the sea. This surname had not much celebrity previous to the time of Apelles, but his famous painting of Aphrodite Anadyomene, in which the goddess was represented as rising from the sea and drying her hair with her hands, at once drew great attention to this poetical idea, and excited the emulation of other artists, painters as well as sculptors. The painting of Apelles was made for the inhabitants of the island of Cos, who set it up in their temple of Asclepius. Its beauty induced Augustus to have it removed to Rome, and the Coans were indemnified by a reduction in their taxes of 100 talents. In the time of Nero the greater part of the picture had become effaced, and it was replaced by the work of another artist. (Strab. xiv. p. 657; Plin. *H. N.* xxxv. 36. §§ 12. and 15; Auson. *Ep.* 106; Paus. ii. 1. § 7.) [L. S.]

ANAEA (Ἀναία), an Amazon, from whom the town of Anaea in Caria derived its name. (Steph. Byz. *s.v.*; Eustath. *ad Dionys. Perieg.* 828.) [L. S.]

ANAGALLIS. [AGALLIS.]

ANAGNOSTES, JOANNES (Ἰωάννης Ἀναγνώστης), wrote an account of the storming of his native city, Thessalonica, by the Turks under Amurath II. (A. D. 1430), to which is added a "Monodia," or lamentation for the event, in prose. The work is printed, in Greek and Latin, in the Σύμμικτα of Leo Allatius, Rom. 1653, 8vo., pp. 318—380. The author was present at the siege, after which he left the city, but was induced to return to it by the promises of the conqueror, who two years afterwards deprived him of all his property. (Hanekius, *de Hist. Byz. Script.* i. 38, p. 636; Wharton, *Supp.* to Cave, *Hist. Lit.* ii. p. 130.) [P. S.]

ANAI'TIS (Ἀναΐτις), an Asiatic divinity, whose name appears in various modifications, sometimes written Anaea (Strab. xvi. p. 738), sometimes Aneitis (Plut. *Artax.* 27), sometimes Tanaïs (Clem. Alex. *Protrept.* p. 43), or Nanaea. (Maccab. ii. 1, 13.) Her worship was spread over several parts of Asia, such as Armenia, Cappadocia, Assyria, Persis, &c. (Strab. xi. p. 512, xii. p. 559. xv. p. 733.) In most places where she was worshipped we find numerous slaves (ἱερόδουλοι) of both sexes consecrated to her, and in Acilisene these slaves were taken from the most distinguished families. The female slaves prostituted themselves for a number of years before they married. These priests seem to have been in the enjoyment of the sacred land connected with her temples, and we find mention of sacred cows also being kept at such temples. (Plut. *Lucull.* 24.) From this and other circumstances it has been inferred, that the worship of Anaitis was a branch of the Indian worship of nature. It seems, at any rate, clear that it was a part of the worship so common among the Asiatics, of the creative powers of nature, both male and female. The Greek writers sometimes identify Anaitis with their Artemis (Paus. iii. 16. § 6; Plut. *l. c.*), and sometimes with their Aphrodite. (Clem. Alex. *l. c.*; Agathias, i. 2; Ammian. Marc. xxiii. 3; Spartian. *Carac.* 7; comp. Creuzer, *Symbol.* ii. p. 22, &c.) [L. S.]

ANA'NIUS (Ἀνάνιος), a Greek iambic poet, contemporary with Hipponax (about 540 B. C.) The invention of the satyric iambic verse called Scazon is ascribed to him as well as to Hipponax. (Hephaest. p. 30, 11, Gaisf.) Some fragments of Ananius are preserved by Athenaeus (pp. 78, 282, 370), and all that is known of him has been collected by Welcker. (*Hipponactis et Ananii Iambographorum Fragmenta*, p. 109, &c.) [P. S.]

ANAPHAS (Ἀναφᾶς), was said to have been one of the seven who slew the Magi in B. C. 521, and to have been lineally descended from Atossa, the sister of Cambyses, who was the father of the great Cyrus. The Cappadocian kings traced their origin to Anaphas, who received the government of Cappadocia, free from taxes. Anaphas was succeeded by his son of the same name, and the latter by Datames. (Diod. xxxi. *Ecl.* 3.)

ANASTA'SIA, a noble Roman lady, who suffered martyrdom in the Diocletian persecution. (A. D. 303.) Two letters written by her in prison are extant in Suidas, *s. v.* χρυσόγονος. [P. S.]

ANASTA'SIUS (Ἀναστάσιος), the author of a Latin epigram of eighteen lines addressed to a certain Armatus, "De Ratione Victus Salutaris post Incisam Venam et Emissum Sanguinem," which is to be found in several editions of the *Regimen Sanitatis Salernitanum*. (*e.g.* Antverp. 1557, 12mo.) The life and date of the author are quite unknown, but he was probably a late writer, and is therefore not to be confounded with a Greek physician of the same name, whose remedy for the gout, which was to be taken during a whole year, is quoted with approbation by Aëtius (tetrab. iii. serm. iv. 47, p. 609), and who must therefore have lived some time during or before the fifth century after Christ. [W. A. G.]

ANASTA'SIUS I. II., patriarchs of ANTIOCH. [ANASTASIUS SINAITA.]

ANASTA'SIUS I. (Ἀναστάσιος), emperor of CONSTANTINOPLE, surnamed *Dicorus* (Δίκορος) on account of the different colour of his eye-balls, was born about 430 A. D., at Dyrrachium in Epeirus. He was descended from an unknown family, and we are acquainted with only a few circumstances concerning his life previously to his accession. We know, however, that he was a zealous Eutychian, that he was not married, and that he served in the imperial life guard of the Silentiarii, which was the cause of his being generally called Anastasius Silentiarius. The emperor Zeno, the Isaurian, having died in 491 without male issue, it was generally believed that his brother Longinus would succeed him; but in consequence of an intrigue carried on during some time, as it seems, between Anastasius and the empress Ariadne, Anastasius was proclaimed emperor. Shortly afterwards he married Ariadne, but it does not appear that he had had an adulterous intercourse with her during the life of her husband. When Anastasius ascended the throne of the Eastern empire he was a man of at least sixty, but though, notwithstanding his advanced age, he evinced uncommon energy, his reign is one of the most deplorable periods of Byzantine history, disturbed as it was by foreign and intestine wars and by the still greater calamity of religious trouble. Immediately after his accession, Longinus, the brother of Zeno, Longinus Magister Officiorum and Longinus Selinuntius, rose against him, and being all natives of Isauria, where they had great influence, they made this province the centre of their operations against the imperial troops. The

war, which is known in history under the name of the Isaurian war, lasted till 497, and partly till 498, when it was finished to the advantage of the emperor by the captivity and death of the ring-leaders of the rebellion. John the Scythian, John the Hunchbacked, and under them Justinus, who became afterwards emperor, distinguished themselves greatly as commanders of the armies of Anastasius. The following years were signalized by a sedition in Constantinople occasioned by disturbances between the factions of the Blue and the Green, by religious troubles which the emperor was able to quell only by his own humiliation, by wars with the Arabs and the Bulgarians, and by earthquakes, famine, and plague. (A. D. 500.) Anastasius tried to relieve his people by abolishing the *χρυσάργυρος*, a heavy poll-tax which was paid indifferently for men and for domestic animals. Immediately after these calamities, Anastasius was involved in a war with Cabadis, the king of Persia, who destroyed the Byzantine army commanded by Hypecius and Patricius Phrygius, and ravaged Mesopotamia in a dreadful manner. Anastasius purchased peace in 505 by paying 11,000 pounds of gold to the Persians, who, being threatened with an invasion of the Huns, restored to the emperor the provinces which they had overrun. From Asia Anastasius sent his generals to the banks of the Danube, where they fought an unsuccessful but not inglorious campaign against the East-Goths of Italy, and tried, but in vain, to defend the passage of the Danube against the Bulgarians. These indefatigable warriors crossed that river in great numbers, and ravaging the greater part of Thrace, appeared in sight of Constantinople; and no other means were left to the emperor to secure the immediate neighbourhood of his capital but by constructing a fortified wall across the isthmus of Constantinople from the coast of the Propontis to that of the Pontus Euxinus. (A. D. 507.) Some parts of this wall, which in a later period proved useful against the Turks, are still existing. Clovis, king of the Franks, was created consul by Anastasius.

The end of the reign of Anastasius cannot well be understood without a short notice of the state of religion during this time, a more circumstantial account of which the reader will find in Evagrius and Theophanes cited below.

As early as 488, Anastasius, then only a Silentiarius, had been active in promoting the Eutychian Palladius to the see of Antioch. This act was made a subject of reproach against him by the orthodox patriarch of Constantinople, Euphemius, who, upon Anastasius succeeding Zeno on the throne, persuaded or compelled him to sign a confession of faith according to the orthodox principles laid down in the council of Chalcedon. Notwithstanding this confession, Anastasius continued an adherent to the doctrines of Eutychius, and in 496 he had his enemy, Euphemius, deposed and banished. It is said, that at this time Anastasius shewed great propensities to the sect of the Acephali. The successor of Euphemius was Macedonius, who often thwarted the measures of the emperor, and who but a few years afterwards was driven from his see, which Anastasius gave to the Eutychian Timotheus, who opposed the orthodox in many matters. Upon this, Anastasius was excommunicated by pope Symmachus, whose successor, Hormisdas, sent deputies to Constantinople for the purpose of restoring peace to the Church of the East. However, the religious motives of these disturbances were either so intimately connected with political motives, or the hatred between the parties was so great, that the deputies did not succeed. In 514, Vitalianus, a Gothic prince in the service of the emperor, put himself at the head of a powerful army, and laid siege to Constantinople, under the pretext of compelling Anastasius to put an end to the vexations of the orthodox church. In order to get rid of such an enemy, Anastasius promised to assemble a general council, which was to be presided over by the pope, and he appointed Vitalianus his commander-in-chief in Thrace. But no sooner was the army of Vitalianus disbanded, than Anastasius once more eluded his promises, and the predomination of the Eutychians over the orthodox lasted till the death of the emperor. Anastasius died in 518, at the age of between eighty-eight and ninety-one years. Evagrius states, that after his death his name was erased from the sacred "Diptychs" or tables.

Religious hatred having more or less guided modern writers as well as those whom we must consider as the sources with regard to Anastasius, the character of this emperor has been described in a very different manner. The reader will find these opinions carefully collected and weighed with prudence and criticism in Tillemont's "Histoire des Empereurs." Whatever were his vices, and however avaricious and faithless he was, Anastasius was far from being a common man. Tillemont, though he is often misled by bigotry, does not blame him for many actions, and praises him for many others for which he has been frequently reproached. Le Beau, the author of the "Histoire du Bas Empire," does not condemn him; and Gibbon commends him, although principally for his economy. (Evagrius, iii. 29, seq.; Cedrenus, pp. 354-365, ed. Paris; Theophanes, pp. 115-141, ed. Paris; Gregor. Turon. ii. 38.) [W. P.]

ANASTA'SIUS II., emperor of CONSTANTINOPLE. The original name of this emperor was Artemius, and he was one of the ministers (Protoasecretis) of the emperor Philippicus, who had his eyes put out by the traitor Rufus, in the month of June A. D. 713. Artemius, universally esteemed for his character and his qualities, was chosen in his stead, and, although his reign was short and disturbed by troubles, he gave sufficient proofs of being worthy to reign. After having punished Rufus and his accomplices, he appointed the Isaurian Leo, who became afterwards emperor, his general in chief against the Lazes and other Caucasian nations, and himself made vigorous preparations against the Arabs, by whom the southern provinces of the empire were then continually harassed. He formed the bold plan of burning the naval stores of the enemy on the coast of Syria, stores necessary for the construction of a large fleet, with which the Arabs intended to lay siege to Constantinople. The commander of the Byzantine fleet was John, who combined the three dignities of grand treasurer of the empire, admiral, and dean of St. Sophia, and who left Constantinople in 715. But the expedition failed, and a mutiny broke out on board the ships, in consequence of which John was massacred, and Theodosius, once a receiver of the taxes, proclaimed emperor. It is probable that the rebel had many adherents in the Asiatic provinces; for while he sailed with his fleet to Constantinople,

Anastasius, after having left a strong garrison for the defence of his capital, went to Nicaea for the purpose of preventing all danger from that side. After an obstinate resistance during six months, Constantinople was taken by surprise in the month of January 716, and Anastasius, besieged in Nicaea, surrendered on condition of having his life preserved. This was granted to him by the victorious rebel, who ascended the throne under the name of Theodosius III. Anastasius retired to a convent at Thessalonica. In the third year of the reign of Leo III. Isaurus (721), Anastasius conspired against this emperor at the instigation of Nicetas Xylonites. They hoped to be supported by Terbelis or Terbelius, king of Bulgaria; but their enterprise proved abortive, and the two conspirators were put to death by order of Leo. (Theophanes, pp. 321, &c., 335, ed. Paris; Zonaras, xiv. 26, &c.; Cedrenus, p. 449, ed. Paris.) [W. P.]

ANASTA'SIUS, abbot of ST. EUTHYMIUM in Palestine, about 741 A. D., wrote a Greek work against the Jews, a Latin version of which by Turrianus is printed in Canisii *Antiquar. Lect.* iii. pp. 123—136. The translation is very imperfect. A MS. of the original work is still extant. (Catal. Vindobon. pt. 1, cod. 307, num. 2, p. 420.) [P. S.]

ANASTA'SIUS, a Graeco-Roman JURIST, who interpreted the Digest. He is cited in the Basilica (ed. Heimbach. ii. p. 10; ed. Fabrot. iv. p. 701, vii. p. 258), in which, on one occasion, his opinion is placed in opposition to that of Stephanus. Beyond this circumstance, we can discover in his fragments no very strong reason for supposing him to have been contemporary with Justinian; Reitz, however, considered it certain that he was so, and accordingly marked his name with an asterisk in the list of jurists subjoined to his edition of Theophilus. (*Excurs.* xx. p. 1234.) The name is so common, that it would be rash to identify the jurist with contemporary Anastasii; but it may be stated, that among more than forty persons of the name, Fabricius mentions one who was consul A. D. 517. Procopius (*de Bell. Pers.* ii. 4, 5) relates, that Anastasius, who had quelled an attempt to usurp imperial power in his native city Dara, and had acquired a high reputation for intelligence, was sent on an embassy to Chosroes, A. D. 540. This Anastasius was at first detained against his will by Chosroes, but was sent back to Justinian, after Chosroes had destroyed the city of Sura. [J. T. G.]

ANASTA'SIUS, metropolitan bishop of NICE (about 520—536 A. D.), wrote or dictated, in Greek, a work on the Psalms, which is still extant. (*Bibl. Coislin.* p. 389.) [P. S.]

ANASTA'SIUS I., bishop of ROME, from 398 to his death in 402, took the side of Jerome in his controversy with Rufinus respecting Origen. He excommunicated Rufinus and condemned the works of Origen, confessing, however, that he had never heard Origen's name before the translation of one of his works by Rufinus. (Constant, *Epist. Pontif. Rom.* p. 715.) Jerome praises him in the highest terms. (*Epist.* 16.) [P. S.]

ANASTA'SIUS II., bishop of ROME from 496 to his death in 498, made an unsuccessful attempt to compose the quarrel between the Greek and Latin Churches, which had been excited by Acacius. There are extant two letters which he wrote to the emperor Anastasius on this occasion, and one which he wrote to Clovis, king of the Franks, in Baluzius, *Nov. Collect. Concil.* p. 1457. [P. S.]

ANASTA'SIUS SINAITA (Ἀναστάσιος Σιναΐτης). Three persons of this name are mentioned by ecclesiastical writers, and often confounded with one another.

1. ANASTASIUS I., made patriarch of Antioch A. D. 559 or 561, took a prominent part in the controversy with the Aphthartodocetae, who thought that the body of Christ before the resurrection was incorruptible. He opposed the edict which Justinian issued in favour of this opinion, and was afterwards banished by the younger Justin. (570.) In 593 he was restored to his bishopric at Antioch, and died in 599.

2. ANASTASIUS II., succeeded Anastasius I. in the bishopric of Antioch, A. D. 599. He translated into Greek the work of Gregory the Great, "de Cura Pastorali," and was killed by the Jews in a tumult, 609 A. D.

3. ANASTASIUS, a presbyter and monk of Mt. Sinai, called by later Greek writers "the New Moses" (Μωσῆς νέος), lived towards the end of 7th century, as is clear from the contents of his "Hodegus."

There is some doubt whether the two patriarchs of Antioch were ever monks of Sinai, and whether the application of the epithet "Sinaita" to them has not arisen from their being confounded with the third Anastasius. The "Hodegus" (ὁδηγὸς), or "Guide," above mentioned, a work against the Acephali, and other heretics who recognized only one nature in the person of Christ, is ascribed by Nicephorus and other writers to Anastasius I., patriarch of Antioch; but events are mentioned in it which occurred long after his death. Others have thought that he was the author of the work originally, but that it has been greatly interpolated. It was, however, most probably the production of the third Anastasius. It was published by Gretser in Greek and Latin, Ingolstadt, 1606, 4to. It is a loose, illogical rhapsody, without any graces of style, and very inaccurate as to facts.

An account of the other writings ascribed to these three Anastasii, and discussions respecting their authorship, will be found in Fabricius (*Bibl. Graec.* x. p. 571), and Cave. (*Hist. Lit.*) [P. S.]

ANATO'LIUS, of BERYTUS, afterwards P. P. (*praefectus praetorio*) of Illyricum, received a legal education in the distinguished law-school of his native place, and soon acquired great reputation in his profession of jurisconsult. Not content, however, with forensic eminence, from Berytus he proceeded to Rome, and gained admission to the palace of the emperor. Here he rapidly obtained favour, was respected even by his enemies, and was successively promoted to various honours. He became *consularis* of Galatia, and we find him named *vicarius* of Asia under Constantius, A. D. 339 (Cod. Th. 11. tit. 30. s. 19.) A constitution of the same year is addressed to him, according to the vulgar reading, with the title *vicarius Africae;* but the opinion of Godefroi, that here also the true reading is *Asiae*, has met with the approbation of the learned. (Cod. Th. 12. tit. 1. s. 28.) He appears with the title P. P. in the years 346 and 349, but without mention of his district. (Cod. Th. 12. tit. 1. s. 38, *ib.* s. 39.) He is, however, distinctly mentioned by Ammianus Marcellinus as P. P. of Illyricum, A. D. 359 (Am. Marc. xix. 11. § 2), and his death in that office is recorded by the same author, A. D. 361. (xxi. 6. § 5.) Whether he were at first praefect of some other district, or whether he held the same office continuously fro

A. D. 346 to A. D. 361, cannot now be determined. His administration is mentioned by Marcellinus as an era of unusual improvement, and is also recorded by Aurelius Victor (*Trajan*) as a bright but solitary instance of reform, which checked the downward progress occasioned by the avarice and oppression of provincial governors. He is often spoken of in the letters of Libanius; and several letters of Libanius are extant addressed directly to Anatolius, and, for the most part, asking favours or recommending friends. We would refer especially to the letters 18, 466, 587, as illustrating the character of Anatolius. When he received from Constantius his appointment to the praefecture of Illyricum, he said to the emperor, "Henceforth, prince, no dignity shall shelter the guilty from punishment; henceforth, no one who violates the laws, however high may be his judicial or military rank, shall be allowed to depart with impunity." It appears that he acted up to his virtuous resolution.

He was not only an excellent governor, but extremely clever, of very various abilities, eloquent, indefatigable, and ambitious. Part of a panegyric upon Anatolius composed by the sophist Himerius, has been preserved by Photius, but little if anything illustrative of the real character of Anatolius is to be collected from the remains of this panegyric. (Wernsdorff, *ad Himerium*, xxxii. and 297.) If we would learn something of the private history of the man, we must look into the letters of Libanius and the life of Proaeresius by Eunapius. In the 18th letter of Libanius, which is partly written in a tone of *pique* and *persiflage*, it is difficult to say how far the censure and the praise are ironical. Libanius seems to insinuate, that his powerful acquaintance was stunted and ill-favoured in person; did not scruple to enrich himself by accepting presents voluntarily offered; was partial to the Syrians, his own countrymen, in the distribution of patronage; and was apt, in his prosperity, to look down upon old friends.

Among his accomplishments it may be mentioned that he was fond of poetry, and so much admired the poetic effusions of Milesius of Smyrna, that he called him Milesius the Muse. Anatolius himself received from those who wished to detract from his reputation the nickname Ἀρυτρίων, a word which has puzzled the whole tribe of commentators and lexicographers, including Faber, Ducange, and Toup. It is probably connected in some way with the stage, as Eunapius refers for its explanation to the κακοδαίμων τῶν θυμελῶν χορός. He was a heathen, and clung to his religion at a time when heathenism was unfashionable, and when the tide of opinion had begun to set strongly towards Christianity. It is recorded, that, upon his arrival in Athens, he rather ostentatiously performed sacrifices, and visited the temples of the gods.

An error of importance concerning Anatolius occurs in a work of immense learning and deservedly high authority. Jac. Godefroi states, in the *Prosopographia* attached to his edition of the Theodosian Code, that 16 letters of St. Basil the Great (viz. letters 391-406) are addressed to Anatolius. This error, which we have no doubt originated from the accidental descent of a sentence that belonged to the preceding article on *Amphilochius*, has been overlooked in the revision of Ritter.

The Anatolius who was P. P. of Illyricum is believed by some to have been skilled in agriculture and medicine as well as in law. It is possible that he was identical with the Anatolius who is often cited in the Geoponica by one or other of the three names, Anatolius, Vindanius, (or Vindanianus,) Berytius. These names have sometimes been erroneously supposed to designate three different individuals. (Niclas, *Prolegom. ad Geopon.* p. xlviii. n.) The work on Agriculture written by this Anatolius, Photius (*Cod.* 163) thought the best work on the subject, though containing some marvellous and incredible things. Our Anatolius may also be identical with the author of a treatise *concerning Sympathies and Antipathies* (περὶ Συμπαθειῶν καὶ Ἀντιπαθειῶν), the remains of which may be found in Fabricius (*Bibl. Gr.* iv. p. 29); but we are rather disposed to attribute this work to Anatolius the philosopher, who was the master of Iamblichus (Brucker, *Hist. Phil.* vol. ii. p. 260), and to whom Porphyry addressed *Homeric Questions*. Other contemporaries of the same name are mentioned by Libanius, and errors have frequently been committed from the great number of Anatolii who held office under the Roman emperors. Thus our Anatolius has been confounded with the *magister officiorum* who fell in the battle against the Persians at Maranga, A. D. 363, in which Julian was slain. (Am. Marc. xx. 9. § 8, xxv. 6. § 5.) [J. T. G.]

ANATO'LIUS, professor of law at Berytus. In the second preface to the Digest (*Const. Tanta.* § 9), he is mentioned by Justinian, with the titles *vir illustris*, *magister*, among those who were employed in compiling that great work, and is complimented as a person descended from an ancient legal stock, since both his father Leontius and his grandfather Eudoxius "*optimam sui memoriam in legibus reliquerunt.*" He wrote notes on the Digest, and a very concise commentary on Justinian's Code. Both of these works are cited in the Basilica. Matthaeus Blastares (*in Praef. Syntag.*) states, that the "professor (ἀντικένσωρ) Thalelaeus edited the Code at length; Theodorus Hermopolites briefly; Anatolius still more briefly; Isidorus more succinctly than Thalelaeus, but more diffusely than the other two." It is possibly from some misunderstanding or some misquotation of this passage, that Terrasson (*Histoire de la Jurisp. Rom.* p. 358) speaks of an Anatolius different from the contemporary of Justinian, and says that this younger Anatolius was employed by the emperor Phocas, conjointly with Theodorus Hermopolites and Isidorus, to translate Justinian's Code into Greek. This statement, for which we have been able to find no authority, seems to be intrinsically improbable. The *Constitutio, Omnem* (one of the prefaces of the Digest), bears date A. D. 533, and is addressed, among others, to Theodorus, Isidorus, and Anatolius. Now, it is very unlikely that three jurists of similar name should be employed conjointly by the emperor Phocas, who reigned A. D. 602—610. There was probably some confusion in the mind of Terrasson between the emperor Phocas and a jurist of the same name, who was contemporary with Justinian, and commented upon the Code.

Anatolius held several offices of importance. He was *advocatus fisci*, and was one of the *majores judices* nominated by Justinian in Nov. 82. c. 1. Finally, he filled the office of consul, and was appointed *curator divinae domus et rei privatae*. In the exercise of his official functions he became unpopular, by appropriating to himself, under colour of confiscations to the emperor, the effects of de-

ceased persons, to the exclusion of their rightful heirs. He perished in A. D. 557, in an earthquake at Byzantium, whither he had removed his residence from Berytus. (Agath. *Hist.* v. 3.) [J. T. G.]

ANATO'LIUS (Ἀνατόλιος), Patriarch of CONSTANTINOPLE (A. D. 449), presided at a synod at Constantinople (A. D. 450) which condemned Eutyches and his followers, and was present at the general council of Chalcedon (A. D. 451), out of the twenty-eighth decree of which a contest sprung up between Anatolius and Leo, bishop of Rome, respecting the relative rank of their two sees. A letter from Anatolius to Leo, written upon this subject in A. D. 457, is still extant. (Cave, *Hist. Lit.* A. D. 449.) [P. S.]

ANATO'LIUS (Ἀνατόλιος), Bishop of LAODICEA (A. D. 270), was an Alexandrian by birth. Eusebius ranks him first among the men of his age, in literature, philosophy, and science, and states, that the Alexandrians urged him to open a school of Aristotelian philosophy. (*H. E.* vii. 32.) He was of great service to the Alexandrians when they were besieged by the Romans, A. D. 262. From Alexandria he went into Syria. At Caesarea he was ordained by Theotechnus, who destined him to be his successor in the bishopric, the duties of which he discharged for a short time as the vicar of Theotechnus. Afterwards, while proceeding to attend a council at Antioch, he was detained by the people of Laodicea, and became their bishop. Of his subsequent life nothing is known; but by some he is said to have suffered martyrdom. He wrote a work on the chronology of Easter, a large fragment of which is preserved by Eusebius. (*l. c.*) The work exists in a Latin translation, which some ascribe to Rufinus, under the title of "Volumen de Paschate," or "Canones Paschales," and which was published by Aegidius Bucherius in his *Doctrina Temporum*, Antverp., 1634. He also wrote a treatise on Arithmetic, in ten books (Hieron. *de Vir. Illust.* c. 73), of which some fragments are preserved in the Θεολογούμενα τῆς Ἀριθμετικῆς. Some fragments of his mathematical works are printed in Fabric. *Bib. Graec.* iii. p. 462. [P. S.]

ANAX (Ἄναξ). 1. A giant, son of Uranus and Gaea, and father of Asterius. The legends of Miletus, which for two generations bore the name of Anactoria, described Anax as king of Anactoria; but in the reign of his son the town and territory were conquered by the Cretan Miletus, who changed the name Anactoria into Miletus. (Paus. i. 35. § 5, vii. 2. § 3.)

2. A surname or epithet of the gods in general, characterizing them as the rulers of the world; but the plural forms, Ἄνακες, or Ἄνακτες, or Ἄνακες παῖδες, were used to designate the Dioscuri. (Paus. ii. 22. § 7, x. 38. § 3; Cic. *de Nat. Deor.* iii. 31; Aelian. *V. H.* v. 4; Plut. *Thes.* 33.) In the second of the passages of Pausanias here referred to, in which he speaks of a temple of the Ἄνακες παῖδες at Amphissa, he states, that it was a doubtful point whether they were the Dioscuri, the Curetes, or the Cabeiri; and from this circumstance a connexion between Amphissa and Samothrace has been inferred. (Comp. *Eustath. ad Hom.* pp. 182, 1598.) Some critics identify the Anaces with the Enakim of the Hebrews. [L. S.]

ANAXA'GORAS (Ἀναξαγόρας), a Greek philosopher, was born at Clazomenae in Ionia about the year B. C. 499. His father, Hegesibulus, left him in the possession of considerable property, but as he intended to devote his life to higher ends, he gave it up to his relatives as something which ought not to engage his attention. He is said to have gone to Athens at the age of twenty, during the contest of the Greeks with Persia, and to have lived and taught in that city for a period of thirty years. He became here the intimate friend and teacher of the most eminent men of the time, such as Euripides and Pericles; but while he thus gained the friendship and admiration of the most enlightened Athenians, the majority, uneasy at being disturbed in their hereditary superstitions, soon found reasons for complaint. The principal cause of hostility towards him must, however, be looked for in the following circumstance. As he was a friend of Pericles, the party which was dissatisfied with his administration seized upon the disposition of the people towards the philosopher as a favourable opportunity for striking a blow at the great statesman. Anaxagoras, therefore, was accused of impiety. His trial and its results are matters of the greatest uncertainty on account of the different statements of the ancients themselves. (Diog. Laert. ii. 12, &c.; Plut. *Pericl.* 32, *Nicias*, 23.) It seems probable, however, that Anaxagoras was accused twice, once on the ground of impiety, and a second time on that of partiality to Persia. In the first case it was only owing to the influence and eloquence of Pericles that he was not put to death; but he was sentenced to pay a fine of five talents and to quit Athens. The philosopher now went to Lampsacus, and it seems to have been during his absence that the second charge of μηδισμὸς was brought against him, in consequence of which he was condemned to death. He is said to have received the intelligence of his sentence with a smile, and to have died at Lampsacus at the age of seventy-two. The inhabitants of this place honoured Anaxagoras not only during his lifetime, but after his death also. (Diog. Laert. ii. c. 3; *Dict. of Ant. s. v.* Ἀναξαγόρεια.)

Diogenes Laertius, Cicero, and other writers, call Anaxagoras a disciple of Anaximenes; but this statement is not only connected with some chronological difficulties, but is not quite in accordance with the accounts of other writers. Thus much, however, is certain, that Anaxagoras struck into a new path, and was dissatisfied with the systems of his predecessors, the Ionic philosophers. It is he who laid the foundation of the Attic philosophy, and who stated the problem which his successors laboured to solve. The Ionic philosophers had endeavoured to explain nature and its various phenomena by regarding matter in its different forms and modifications as the cause of all things. Anaxagoras, on the other hand, conceived the necessity of seeking a higher cause, independent of matter, and this cause he considered to be νοῦς, that is, mind, thought, or intelligence. This νοῦς, however, is not the creator of the world, but merely that which originally arranged the world and gave motion to it; for, according to the axiom that out of nothing nothing can come, he supposed the existence of matter from all eternity, though before the νοῦς was exercised upon it, it was in a chaotic confusion. In this original chaos there was an infinite number of homogeneous parts (ὁμοιομερῆ) as well as heterogeneous ones. The νοῦς united the former and separated from them what was heterogeneous, and out of this process arose the things we see in this world. This

union and separation, however, were made in such a manner, that each thing contains in itself parts of other things or heterogeneous elements, and is what it is, only on account of the preponderance of certain homogeneous parts which constitute its character. The νοῦς, which thus regulated and formed the material world, is itself also cognoscent, and consequently the principle of all cognition: it alone can see truth and the essence of things, while our senses are imperfect and often lead us into error. Anaxagoras explained his dualistic system in a work which is now lost, and we know it only from such fragments as are quoted from it by later writers, as Plato, Aristotle, Plutarch, Diogenes Laertius, Cicero, and others. For a more detailed account see Ritter, *Gesch. d. Ionisch. Philos.* p. 203, &c.; Brandis, *Rhein. Mus.* i. p. 117, &c., *Handb. der Gesch. der Philos.* i. p. 232, &c.; J. T. Hemsen, *Anaxagoras Clazomenius, sive de Vita eius atque Philosophia*, Götting. 1821, 8vo.; Breier, *Die Philosophie des Anaxagoras von Klazomenä nach Aristoteles*, Berlin, 1840. The fragments of Anaxagoras have been collected by Schaubach: *Anaxagorae Fragmenta collegit, &c.*, Leipzig, 1827, 8vo., and much better by Schorn, *Anaxagorae Fragmenta dispos. et illustr.*, Bonn, 1829, 8vo. [L. S.]

ANAXA'GORAS (Ἀναξαγόρας), of Aegina, a sculptor, flourished about B. C. 480, and executed the statue of Jupiter in bronze set up at Olympia by the states which had united in repelling the invasion of Xerxes. (Paus. v. 23. § 2.) He is supposed to be the same person as the sculptor mentioned in an epigram by Anacreon (*Anthol. Graec.* i. p. 55, No. 6, Jacobs), but not the same as the writer on scene-painting mentioned by Vitruvius. [AGATHARCHUS.] [P. S.]

ANAXANDER (Ἀνάξανδρος), king of Sparta, 12th of the Agids, son of Eurycrates, is named by Pausanias as commanding against Aristomenes, and to the end of the second Messenian war, B. C. 668; but probably on mere conjecture from the statement of Tyrtaeus (given by Strabo, viii. p. 362), that the grandfathers fought in the first, the grandsons in the second. (Paus. iii. 3, 14. § 4, iv. 15. § 1, 16. § 5, 22. § 3; Plut. *Apophth. Lac.*) [A. H. C.]

ANAXANDRA (Ἀναξάνδρα) and her sister Lathria, twin daughters of Thersander, Heraclide king of Cleonae, are said to have been married to the twin-born kings of Sparta, Eurysthenes and Procles; Anaxandra, it would seem, to Procles. An altar sacred to them remained in the time of Pausanias. (iii. 16. § 5.) [A. H. C.]

ANAXANDRA, the daughter of the painter Nealces, was herself a painter about B. C. 228. (Didymus, *ap. Clem. Alex.* Strom. p. 523, b., Sylb.) [P. S.]

ANAXA'NDRIDES (Ἀναξανδρίδης). 1. Son of Theopompus, the 9th Eurypontid king of Sparta; himself never reigned, but by the accession of Leotychides became from the seventh generation the father of the kings of Sparta of that branch. (See for his descendants in the interval Clinton's *Fasti*, ii. p. 204, and Herod. viii. 131.)

2. King of Sparta, 15th of the Agids, son of Leon, reigned from about 560 to 520 B. C. At the time when Croesus sent his embassy to form alliance with "the mightiest of the Greeks," *i. e.* about 554, the war with Tegea, which in the late reigns went against them, had now been decided in the Spartans' favour, under Anaxandrides and Ariston. Under them, too, was mainly carried on the suppression of the tyrannies, and with it the establishment of the Spartan hegemony. Having a barren wife whom he would not divorce, the ephors, we are told, made him take with her a second. By her he had Cleomenes; and after this, by his first wife Dorieus, Leonidas, and Cleombrotus. (Herod. i. 65-69, v. 39-41; Paus. iii. 3.) Several sayings are ascribed to him in Plut. *Apophth. Lac.* (where the old reading is Alexandridas). With the reign of Anaxandrides and Ariston commences the period of certain dates, the chronology of their predecessors being doubtful and the accounts in many ways suspicious; the only certain point being the coincidence of Polydorus and Theopompus with the first Messenian war, which itself cannot be fixed with certainty. (See for all this period Clinton's *Fasti*, i. app. 2 and 6, ii. p. 205, and Müller's *Dorians*, bk. i. c. 7.) [A. H. C.]

ANAXA'NDRIDES(Ἀναξανδρίδης), of Delphi, a Greek writer, probably the same as Alexandrides. [ALEXANDRIDES, and Plut. *Quaest. Graec.* c. 9.]

ANAXA'NDRIDES (Ἀναξανδρίδης), an Athenian comic poet of the middle comedy, was the son of Anaxander, a native of Cameirus in Rhodes. He began to exhibit comedies in B. C. 376 (*Marm. Par.* Ep. 34), and 29 years later he was present, and probably exhibited, at the Olympic games celebrated by Philip at Dium. Aristotle held him in high esteem. (*Rhet.* iii. 10—12; *Eth. Eud.* vi. 10; *Nicom.* vii. 10.) He is said to have been the first poet who made love intrigues a prominent part of comedy. He gained ten prizes, the whole number of his comedies being sixty-five. Though he is said to have destroyed several of his plays in anger at their rejection, we still have the titles of thirty-three.

Anaxandrides was also a dithyrambic poet, but we have no remains of his dithyrambs. (Suidas, *s. v.*; Athen. ix. p. 374; Meineke; Bode.) [P. S.]

ANAXARCHUS (Ἀναξάρχος), a philosopher of Abdera, of the school of Democritus, flourished about 340 B. C. and onwards. (Diog. Laert. ix. 58, p. 667, Steph.) He accompanied Alexander into Asia, and gained his favour by flattery and wit. From the easiness of his temper and his love of pleasure he obtained the appellation of εὐδαιμονικός. When Alexander had killed Cleitus, Anaxarchus consoled him with the maxim "a king can do no wrong." After the death of Alexander, Anaxarchus was thrown by shipwreck into the power of Nicocreon, king of Cyprus, to whom he had given mortal offence, and who had him pounded to death in a stone mortar. The philosopher endured his sufferings with the utmost fortitude. Cicero (*Tusc.* ii. 21, *de Nat. Deor.* iii. 33) is the earliest authority for this tale. Of the philosophy of Anaxarchus we know nothing. Some writers understand his title εὐδαιμονικὸς as meaning, that he was the teacher of a philosophy which made the end of life to be εὐδαιμονία, and they made him the founder of a sect called εὐδαιμονικοί, of which, however, he himself is the only person mentioned. Strabo (p. 594) ascribes to Anaxarchus and Callisthenes the recension of Homer, which Alexander kept in Darius's perfume-casket, and which is generally attributed to Aristotle. (Arrian, *Anab.* iv. 10; Plut. *Alex.* 52; Plin. vii. 23; Aelian, *V. H.* ix. c. 37; Brucker, *Hist. Philos.* i. p. 1207; Dathe, *Prolusio de Anaxarcho*, Lips. 1762.) [P. S.]

ANAXA'RETE (Ἀναξαρέτη), a maiden of the island of Cyprus, who belonged to the ancient family of Teucer. She remained unmoved by the professions of love and lamentations of Iphis, who at last, in despair, hung himself at the door of her residence. When the unfortunate youth was going to be buried, she looked with indifference from her window at the funeral procession; but Venus punished her by changing her into a stone statue, which was preserved at Salamis in Cyprus, in the temple of Venus Prospiciens. (Ov. *Met.* xiv. 698, &c.) Antoninus Liberalis (39), who relates the same story, calls the maiden Arsinoe, and her lover Arceophon. [L. S.]

ANA'XIAS or ANAXIS (Ἀναξίας or Ἄναξις), a son of Castor and Elaeira or Hilaeira, and brother of Mnasinus, with whom he is usually mentioned. The temple of the Dioscuri at Argos contained also the statues of these two sons of Castor (Paus. ii. 22. § 6), and on the throne of Amyclae both were represented riding on horseback. (iii. 18. § 7.) [L. S.]

ANAXI'BIA (Ἀναξιβία). 1. A daughter of Bias and wife of Pelias, by whom she became the mother of Acastus, Peisidice, Pelopia, Hippothoë, and Alcestis. (Apollod. i. 9. § 10.)

2. A daughter of Cratieus, and second wife of Nestor. (Apollod. i. 9. § 9.)

3. A daughter of Pleisthenes, and sister of Agamemnon, married Strophius and became the mother of Pylades. (Paus. i. 29. § 4; Schol. *ad Eurip. Orest.* 764, 1235.) Hyginus (*Fab.* 117) calls the wife of Strophius Astyochea. Eustathius (*ad Il.* ii. 296) confounds Agamemnon's sister with the daughter of Cratieus, saying that the second wife of Nestor was a sister of Agamemnon. There is another Anaxibia in Plut. *de Flum.* 4. [L. S.]

ANAXI'BIUS (Ἀναξίβιος), was the Spartan admiral stationed at Byzantium, to whom the Cyrean Greeks, on their arrival at Trapezus on the Euxine, sent Cheirisophus, one of their generals, at his own proposal, to obtain a sufficient number of ships to transport them to Europe. (B. C. 400. Xen. *Anab.* v. 1. § 4.) When however Cheirisophus met them again at Sinope, he brought back nothing from Anaxibius but civil words and a promise of employment and pay as soon as they came out of the Euxine. (*Anab.* vi. 1. § 16.) On their arrival at Chrysopolis, on the Asiatic shore of the Bosporus, Anaxibius, being bribed by Pharnabazus with great promises to withdraw them from his satrapy, again engaged to furnish them with pay, and brought them over to Byzantium. Here he attempted to get rid of them, and to send them forward on their march without fulfilling his agreement. A tumult ensued, in which Anaxibius was compelled to fly for refuge to the Acropolis, and which was quelled only by the remonstrances of Xenophon. (*Anab.* vii. 1. § 1-32.) Soon after this the Greeks left the town under the command of the adventurer Coeratades, and Anaxibius forthwith issued a proclamation, subsequently acted on by Aristarchus the Harmost, that all Cyrean soldiers found in Byzantium should be sold for slaves. (*Anab.* vii. 1. § 36, 2. § 6.) Being however soon after superseded in the command, and finding himself neglected by Pharnabazus, he attempted to revenge himself by persuading Xenophon to lead the army to invade the country of the satrap; but the enterprise was stopped by the prohibition and threats of Aristarchus. (*Anab.* vii. 2. § 5-14.) In the year 389, Anaxibius was sent out from Sparta to supersede Dercyllidas in the command at Abydus, and to check the rising fortunes of Athens in the Hellespont. Here he met at first with some successes, till at length Iphicrates, who had been sent against him by the Athenians, contrived to intercept him on his return from Antandrus, which had promised to revolt to him, and of which he had gone to take possession. Anaxibius, coming suddenly on the Athenian ambuscade, and foreseeing the certainty of his own defeat, desired his men to save themselves by flight. His own duty, he said, required him to die there; and, with a small body of comrades, he remained on the spot, fighting till he fell, B. C. 388. (Xen. *Hell.* iv. 8. § 32—39.) [E. E.]

ANAXI'CRATES (Ἀναξικράτης), a Greek writer of uncertain date, one of whose statements is compared with one of Cleitodemus. He wrote a work on Argolis. (Schol. *ad Eurip. Med.* 19, *ad Androm.* 222.)

ANAXIDA'MUS (Ἀναξίδαμος), king of Sparta, 11th of the Eurypontids, son of Zeuxidamus, contemporary with Anaxander, and lived to the conclusion of the second Messenian war, B. C. 668. (Paus. iii. 7. § 5.) [A. H. C.]

ANAXIDA'MUS (Ἀναξίδαμος), an Achaean ambassador, sent to Rome in B. C. 164, and again in B. C. 155. (Polyb. xxxi. 6, 8, xxxiii. 2.)

ANA'XILAS or ANAXILA'US (Ἀναξίλας, Ἀναξίλαος), an Athenian comic poet of the middle comedy, contemporary with Plato and Demosthenes, the former of whom he attacked in one of his plays. (Diog. Laert. iii. 28.) We have a few fragments and the titles of nineteen of his comedies, eight of which are on mythological subjects. (Pollux, ii. 29, 34; x. 190; Athen. pp. 95, 171, 374, 416, 655; Meineke; Bode.) [P. S.]

ANAXILA'US (Ἀναξίλαος), a Greek historian, of uncertain date. (Dionys. *Ant. Rom.* i. 1; Diog. Laert. i. 107.)

ANAXILA'US (Ἀναξίλαος), of BYZANTIUM, one of the parties who surrendered Byzantium to the Athenians in B. C. 408. He was afterwards brought to trial at Sparta for this surrender, but was acquitted, inasmuch as the inhabitants were almost starving at the time. (Xen. *Hell.* i. 3. § 19; Plut. *Alc.* pp. 208, d., 209, a.; comp. Diod. xiii. 67, and Wesseling's note; Polyaen. i. 47. § 2.)

ANAXILA'US (Ἀναξίλαος) or ANA'XILAS (Ἀναξίλας), tyrant of RHEGIUM, was the son of Cretines, and of Messenian origin. He was master of Rhegium in B. C. 494, when the Samians and other Ionian fugitives seized upon Zancle. Shortly afterwards he drove them out of this town, peopled it with fresh inhabitants, and changed its name into Messene. (Herod. vi. 22, 23; Thuc. vi. 4; comp. Aristot. *Pol.* v. 10. § 4.) In 480 he obtained the assistance of the Carthaginians for his father-in-law, Terillus of Himera, against Theron. (Herod. vii. 165.) The daughter of Anaxilaus was married to Hiero. (Schol. *ad Pind. Pyth.* i. 112.) Anaxilaus died in 476, leaving Micythus guardian of his children, who obtained possession of their inheritance in 467, but was soon afterwards deprived of the sovereignty by the people. (Diod. xi. 48, 66, 76.) The chronology of Anaxilaus has been discussed by Bentley (*Diss. on Phalaris*, p. 105, &c., ed. of 1777), who has shewn that the Anaxilaus of Pausanias (iv. 23. § 3) is the same as the one mentioned above.

ANAXILA'US (Ἀναξίλαος), a physician and Pythagorean philosopher, was born at Larissa, but at which city of that name is not certain. He was banished by the Emperor Augustus from Rome and Italy, B. C. 28, on account of his being accused of being a magician (Euseb. *Chron. ad Olymp.* clxxxviii.), which charge, it appears, originated in his possessing superior skill in natural philosophy, and thus performing by natural means certain wonderful things, which by the ignorant and credulous were ascribed to magic. These tricks are mentioned by St. Irenaeus (i. 13. § 1, p. 60, ed. Paris, 1710) and St. Epiphanius (*Adv. Haeres.* lib. i. tom. iii. *Haer.* 14, vol. i. p. 232. ed. Colon. 1682), and several specimens are given by Pliny (*H. N.* xix. 4, xxv. 95, xxviii. 49, xxxii. 52, xxxv. 50), which, however, need not be here mentioned, as some are quite incredible, and the others may be easily explained. (Cagnati, *Variae Observat.* iii. 10, p. 213, &c., ed. Rom. 1587.) [W. A. G.]

ANAXI'LIDES (Ἀναξιλίδης), a Greek writer, of uncertain date, the author of a work upon philosophers. (Diog. Laert. iii. 2; Hieron. *c. Jovin.* 1.)

ANAXIMANDER (Ἀναξίμανδρος) of Miletus, the son of Praxiades, born B. C. 610 (Apollod. *ap. Diog. Laert.* ii. 1, 2), was one of the earliest philosophers of the Ionian school, and is commonly said to have been instructed by his friend and countryman Thales, its first founder. (Cic. *Acad.* ii. 37; Simplic. *in Aristot. Phys.* lib. i. fol. 6, a, ed. Ald.)

He was the first author of a philosophical treatise in Greek prose, unless Pherecydes of Syros be an exception. (Themist. *Orat.* xxvi.) His work consisted, according to Diogenes, of summary statements of his opinions (πεποίηται κεφαλαιώδη τὴν ἔκθεσιν), and was accidentally found by Apollodorus. Suidas gives the titles of several treatises supposed to have been written by him; but they are evidently either invented, or derived from a misunderstanding of the expressions of earlier writers.

The early Ionian philosophy did not advance beyond the contemplation of the sensible world. But it was not in any proper sense experimental; nor did it retain under the successors of Thales the mathematical character which seems to have belonged to him individually, and which so remarkably distinguished the contemporary Italian or Pythagorean school. (Comp. Cousin, *Hist. de la Phil.* Lec. vii.) The physiology of Anaximander consisted chiefly of speculations concerning the generation of the existing universe. He first used the word ἀρχή to denote the origin of things, or rather the material out of which they were formed: he held that this ἀρχή was the infinite (τὸ ἄπειρον), everlasting, and divine (Arist. *Phys.* iii. 4), though not attributing to it a spiritual or intelligent nature; and that it was the substance into which all things were resolved on their dissolution. (Simplic. *l. c.*)

We have several more particular accounts of his opinions on this point, but they differ materially from each other.

According to some, the ἄπειρον was a single determinate substance, having a middle nature between water and air; so that Anaximander's theory would hold a middle place between those of Thales and Anaximenes, who deduced everything from the two latter elements respectively; and the three systems would exhibit a gradual progress from the contemplation of the sensible towards that of the intelligible (compare the doctrine of Anaximenes concerning air, Plut. *de Plac. Phil.* i. 3), the last step of which was afterwards to be taken by Anaxagoras in the introduction of νοῦς. But this opinion cannot be distinctly traced in any author earlier than Alexander of Aphrodisias (*ap. Simpl. Phys.* fol. 32, a.), though Aristotle seems to allude to it (*de Coel.* iii. 5). Other accounts represent Anaximander as leaving the nature of the ἄπειρον indeterminate. (Diog. Laert. *l. c.*; Simplic. *Phys.* fol. 6, a; Plut. *Plac. Ph.* i. 3.) But Aristotle in another place (*Metaph.* xi. 2), and Theophrastus (*ap. Simpl. Phys.* fol. 6, b, 33, a), who speaks very definitely and seems to refer to Anaximander's own words, describe him as resembling Anaxagoras in making the ἄπειρον consist of a mixture of simple unchangeable elements (the ὁμοιομερῆ of Anaxagoras). Out of this material all things were organized, not by any change in its nature, but by the concurrence of homogeneous particles already existing in it; a process which, according to Anaxagoras, was effected by the agency of intelligence (νοῦς), whilst Anaximander referred it to the conflict between heat and cold, and to the affinities of the particles. (Plut. *ap. Euseb. Praep. Evang.* i. 8.) Thus the doctrines of both philosophers would resemble the atomic theory, and so be opposed to the opinions of Thales, Anaximenes, and Diogenes of Apollonia, who derived all substances from a single but changeable principle. And as the elemental *water* of Thales corresponded to the *ocean*, from which Homer makes all things to have sprung, so the ἄπειρον of Anaximander, including all in a confused unorganized state, would be the philosophical expression of the Chaos of Hesiod. (Ritter, art. *Anaximander*, in Ersch and Gruber's *Encycl.*)

In developing the consequences of his fundamental hypothesis, whatever that may really have been, Anaximander did not escape the extravagances into which a merely speculative system of physics is sure to fall. He held, that the earth was of a cylindrical form, suspended in the middle of the universe, and surrounded by water, air, and fire, like the coats of an onion; but that the exterior stratum of fire was broken up and collected into masses; whence the sun, moon, and stars; which, moreover, were carried round by the three spheres in which they were respectively fixed. (Euseb. *l. c.*; Plut. *de Plac.* ii. 15, 16; Arist. *de Coel.* ii. 13.)

According to Diogenes, he thought that the moon borrowed its light from the sun, and that the latter body consisted of pure fire and was not less than the earth; but the statements of Plutarch (*de Plac.* ii. 20, 25) and Stobaeus (*Ecl.* i. 26, 27) are more worthy of credit; namely, that he made the moon 19 and the sun 28 times as large as the earth, and thought that the light of the sun issued through an orifice as large as the earth; that the moon possessed an intrinsic splendour, and that its phases were caused by a motion of rotation.

For his theory of the original production of animals, including man, in water, and their gradual progress to the condition of land animals, see Plut. *de Plac.* v. 19; Euseb. *l. c.*; Plut. *Sympos.* viii. 8; Orig. *Phil.* c. 6; and compare Diod. i. 7. He held a plurality of worlds, and of gods; but in what sense is not clear. (Cic. *de Nat. Deor.* i. 10; Plut. *de Plac.* i. 7.)

The use of the Gnomon was first introduced

into Greece by Anaximander or his contemporaries. (Favorin. *ap. Diog. l. c.;* Plin. ii. 8; Herod. ii. 109.) The assertion of Diogenes that he *invented* this instrument, and also geographical maps, cannot be taken to prove more than the extent of his reputation. On the subject of the Gnomon, see Salmas. *Plin. Exercit.* p. 445, b, G, ed. Utrecht, 1689, and Schaubach, *Gesch. d. Griech. Astronomie*, p. 119, &c. It probably consisted of a style on a horizontal plane, and its first use would be to determine the time of noon and the position of the meridian by its shortest shadow during the day; the time of the solstices, by its shortest and longest meridian shadows; and of the equinoxes, by the rectilinear motion of the extremity of its shadow: to the latter two purposes Anaximander is said to have applied it; but since there is little evidence that the ecliptic and equinoctial circles were known in Greece at this period, it must be doubted whether the equinox was determined otherwise than by a rough observation of the equality of day and night. (Schaubach, p. 140, &c.) Anaximander flourished in the time of Polycrates of Samos, and died soon after the completion of his 64th year, in Ol. lviii. 2 (B. C. 547), according to Apollodorus. (*ap. Diog. l. c.*) But since Polycrates began to reign B. C. 532, there must be some mistake in the time of Anaximander's death, unless the *elder* Polycrates (mentioned by Suidas, *s. v.* Ἴβυκος) be meant. (Clinton, *Fast. Hell.*) (For the ancient sources of information see Preller, *Hist. Philosoph. Graeco-Romanae ex fontium locis contexta.*) [W. F. D.]

ANAXI'MENES (Ἀναξιμένης), who is usually placed third in the series of Ionian philosophers, was born at Miletus, like Thales and Anaximander, with both of whom he had personal intercourse: for besides the common tradition which makes him a disciple of the latter, Diogenes Laertius quotes at length two letters said to have been written to Pythagoras by Anaximenes; in one of which he gives an account of the death of Thales, speaking of him with reverence, as the first of philosophers, and as having been his own teacher. In the other, he congratulates Pythagoras on his removal to Crotona from Samos, while he was himself at the mercy of the tyrants of Miletus, and was looking forward with fear to the approaching war with the Persians, in which he foresaw that the Ionians must be subdued. (Diog. Laert. ii. 3, &c.)

There is no safe testimony as to the exact periods of the birth and death of Anaximenes: but since there is sufficient evidence that he was the teacher of Anaxagoras, B. C. 480, and he was in repute in B. C. 544, he must have lived to a great age. (Strab. xiv. p. 645; Cic. *de Nat. Deor.* i. 11; Origen, vol. iv. p. 238.) The question is discussed by Clinton in the Philological Museum. (Vol. i. p. 86, &c.)

Like the other early Greek philosophers, he employed himself in speculating upon the origin, and accounting for the phenomena, of the universe: and as Thales held water to be the material cause out of which the world was made, so Anaximenes considered air to be the first cause of all things, the primary form, as it were, of matter, into which the other elements of the universe were resolvable. (Aristot. *Metaph.* i. 3.) For both philosophers seem to have thought it possible to simplify physical science by tracing all material things up to a single element: while Anaximander, on the contrary, regarded the substance out of which the universe was formed as a mixture of all elements and qualities. The process by which, according to Anaximenes, finite things were formed from the infinite air, was that of compression and rarefaction produced by motion which had existed from all eternity: thus the earth was created out of air made dense, and from the earth the sun and the other heavenly bodies. (Plut. *ap. Euseb. Praep. Evang.* i. 8.) According to the same theory, heat and cold were produced by different degrees of density of the primal element: the clouds were formed by the thickening of the air; and the earth was kept in its place by the support of the air beneath it and by the flatness of its shape. (Plut. *de Pr. Frig.* 7, *de Plac. Ph.* iii. 4; Aristot. *Metaph.* ii. 13.)

Hence it appears that Anaximenes, like his predecessors, held the eternity of matter: nor indeed does he seem to have believed in the existence of anything immaterial; for even the human soul, according to his theory, is, like the body, formed of air (Plut. *de Plac. Ph.* i. 3); and he saw no necessity for supposing an Agent in the work of creation, since he held that motion was a natural and necessary law of the universe. It is therefore not unreasonable in Plutarch to blame him, as well as Anaximander, for assigning only the material, and no efficient, cause of the world in his philosophical system. (Plut. *l. c.*) [C. E. P.]

ANAXI'MENES (Ἀναξιμένης) of LAMPSACUS, son of Aristocles, and pupil of Zoilus and Diogenes the Cynic. He was a contemporary of Alexander the Great, whom he is said to have instructed, and whom he accompanied on his Asiatic expedition. (Suidas, *s. v.;* Eudoc. p. 51; comp. Diog. Laert. v. 10; Diod. xv. 76.) A pretty anecdote is related by Pausanias (vi. 18. § 2) and Suidas, about the manner in which he saved his native town from the wrath of Alexander for having espoused the cause of the Persians. His grateful fellow-citizens rewarded him with a statue at Olympia. Anaximenes wrote three historical works: 1. A history of Philip of Macedonia, which consisted at least of eight books. (Harpocrat. *s. v.* Καβύλη, Ἀλόννησος; Eustratius. *ad Aristot. Eth.* iii. 8.) 2. A history of Alexander the Great. (Diog. Laert. ii. 3; Harpocrat. *s. v.* Ἀλκίμαχος, who quotes the 2nd book of it.) 3. A history of Greece, which Pausanias (vi. 18. § 2) calls τὰ ἐν Ἕλλησιν ἀρχαῖα, which, however, is more commonly called πρώται ἱστορίαι or πρώτη ἱστορία. (Athen. vi. p. 231; Diod. xv. 89.) It comprised in twelve books the history of Greece from the earliest mythical ages down to the battle of Mantineia and the death of Epaminondas. He was a very skilful rhetorician, and wrote a work calumniating the three great cities of Greece, Sparta, Athens, and Thebes, which he published under the name of Theopompus, his personal enemy, and in which he imitated the style of the latter so perfectly, that every one thought it to be really his work. This production Anaximenes sent to those cities, and thus created exasperation against his enemy in all Greece. (Paus. vi. 8. § 3; Suid. *l. c.*) The histories of Anaximenes, of which only very few fragments are now extant, are censured by Plutarch (*Praec. Pol.* 6) for the numerous prolix and rhetorical speeches he introduced in them. (Comp. Dionys. Hal. *De Isaeo*, 19; *De adm. vi dic. Demosth.* 8.) The fact that we possess so little of his histories, shews that the ancients did not

think highly of them, and that they were more of a rhetorical than an historical character. He enjoyed some reputation as a teacher of rhetoric and as an orator, both in the assembly of the people and in the courts of justice (Dionys. Hal. *l. c.*; Paus. *l. c.*), and also wrote speeches for others, such as the one which Euthias delivered against Phryne. (Athen. xiii. p. 591; comp. Harpocr. *s. v.* Εὐθίας.)

There have been critics, such as Casaubon (*ad Diog. Laert.* ii. 3), who thought that the rhetorician and the historian Anaximenes were two distinct persons; but their identity has been proved by very satisfactory arguments. What renders him a person of the highest importance in the history of Greek literature, is the following fact, which has been firmly established by the critical investigations of our own age. He is the only rhetorician previous to the time of Aristotle whose scientific treatise on rhetoric is now extant. This is the so-called Ῥητορικὴ πρὸς Ἀλέξανδρον, which is usually printed among the works of Aristotle, to whom, however, it cannot belong, as all critics agree. The opinion that it is a work of Anaximenes was first expressed by P. Victorius in his preface to Aristotle's Rhetoric, and has been firmly established as a fact by Spengel in his Συναγωγὴ τεχνῶν, "Sive Artium Scriptores ab initiis usque ad editos Aristotelis de rhetorica libros," Stuttgard, 1828, p. 182. &c. (Comp. Quintil. iii. 4. § 9 with the notes of Gesner and Spalding.) This Rhetoric is preceded by a letter which is manifestly of later origin, and was probably intended as an introduction to the study of the Rhetoric of Aristotle. The work itself is much interpolated, but it is at any rate clear that Anaximenes extended his subject beyond the limits adopted by his predecessors, with whose works he was well acquainted. He divides eloquence into forensic and deliberative, but also suggests that a third kind, the epideictic, should be separated from them. As regards the plan and construction of the work, it is evident that its author was not a philosopher: the whole is a series of practical suggestions how this or that subject should be treated under various circumstances, as far as argumentation, expression, and the arrangement of the parts of a speech are concerned. (Vossius, *de Histor. Graec.* p. 92, &c., ed. Westermann; Ruhnken, *Hist. Crit. Orat. Graec.* p. 86; Westermann, *Gesch. der Griech. Beredtsamkeit*, § 69.) [L. S.]

ANAXIPPUS (Ἀνάξιππος), an Athenian comic poet of the new comedy, was contemporary with Antigonus and Demetrius Poliorcetes, and flourished about B. C. 303. (Suidas, *s. v.*) We have the titles of four of his plays, and perhaps of one more. (Meineke, i. pp. 469-70.) [P. S.]

ANAXIS (Ἄναξις), a Boeotian, wrote a history of Greece, which was carried down to B. C. 360, the year before the accession of Philip to the kingdom of Macedonia. (Diod. xv. 95.)

ANAXO (Ἀναξώ). 1. [ALCMENE.] 2. A woman of Troezen, whom Theseus was said to have carried off. After slaying her sons, he violated her daughters. (Plut. *Thes.* 29.) [L. S.]

ANCAEUS (Ἀγκαῖος). 1. A son of the Arcadian Lycurgus and Creophile or Eurynome, and father of Agapenor. (Apollod. i. 8. § 2, iii. 9. § 2, 10. § 8; Hygin. *Fab.* 173; Hom. *Il.* ii. 609.) He was one of the Argonauts and partook in the Calydonian hunt, in which he was killed by the boar. (Apollod. i. 9. §§ 16 and 23; comp. Paus. viii. 5. § 2, 45. § 2; Apollon. Rhod. ii. 894; Ov. *Met.* viii. 400.)

2. A son of Poseidon and Astypalaea or Alta, king of the Leleges in Samos, and husband of Samia, the daughter of the river-god Maeander, by whom he became the father of Perilaus, Enodos, Samos, Alitherses, and Parthenope. (Paus. vii. 4. § 2; Callim. *Hymn. in Del.* 50.) This hero seems to have been confounded by some mythographers with Ancaeus, the son of Lycurgus; for, according to Hyginus (*Fab.* 14), Ancaeus, the son of Poseidon, was one of the Argonauts, but not the other; and Apollonius Rhodius (ii. 867, &c.) relates, that after the death of Tiphys, Ancaeus, the son of Poseidon, became the helmsman of the ship Argo, which is just what Apollodorus relates of Ancaeus, the son of Lycurgus. Lycophron (449), moreover, in speaking of the death of the son of Lycurgus by the Calydonian boar, mentions a proverb, which, according to the Scholiast on Apollonius (i. 185), originated with Ancaeus, the son of Poseidon. The story of the proverb runs thus: Ancaeus was fond of agricultural occupations, and planted many vines. A seer said to him that he would not live to taste the wine of his vineyard. When Ancaeus afterwards was on the point of putting a cup of wine, the growth of his own vineyard, to his mouth, he scorned the seer, who, however, answered, πολλὰ μεταξὺ κύλικός τε καὶ χειλέων ἄκρων, "There is many a slip between the cup and the lip." At the same instant a tumult arose, and Ancaeus was informed that a wild boar was near. He put down his cup, went out against the animal, and was killed by it. Hence this Greek phrase was used as a proverb, to indicate any unforeseen occurrence by which a man's plans might be thwarted. (See Thirlwall in *Philolog. Museum*, vol. i. p. 106, &c.) A third Ancaeus occurs in *Il.* xxiii. 635. [L. S.]

Q. ANCHA'RIUS. 1. A senator, and of praetorian rank, was killed by Marius on the return of the latter from Africa to Rome in B. C. 87 (Appian, *B. C.* i. 73.)

2. Tribune of the plebs in the consulship of Caesar and Bibulus, B. C. 59. He took an active part in opposing the agrarian law of Caesar, and in consequence of his services to the aristocratical party obtained the praetorship in B. C. 56. He succeeded L. Piso in the province of Macedonia in the following year. (Cic. *pro Sest.* 53, *in Pison.* 36; Schol. Bob. *pro Sest.* p. 304, *in Vatin.* p. 317, ed. Orelli.) One of Cicero's letters is written to him (*ad Fam.* xiii. 40).

ANCHA'RIUS PRISCUS. [PRISCUS.]

ANCHE'SMIUS (Ἀγχέσμιος), a surname of Zeus derived from the hill Anchesmus in Attica, on which, as on several Attic hills, there was a statue of the god. (Paus. i. 32. § 2.) [L. S.]

ANCHI'ALE (Ἀγχιάλη), a daughter of Japetus and mother of Cydnus, who was believed to have founded the town of Anchiale in Cilicia. (Steph. Byz. *s. v.*) Another personage of this name occurs in Apollon. Rhod. i. 1130. [L. S.]

ANCHI'ALUS (Ἄγχιαλος). Three mythical personages of this name occur in Hom. *Od.* i. 180, viii. 112; *Il.* v. 60. [L. S.]

ANCHI'ALUS, MICHAEL (Ἄγχιαλος), patriarch of Constantinople from 1167 to 1185 A. D., was a warm opponent of the union of the Greek and Roman churches, and an eminent Aristotelian

philosopher. His extant works are, 1. Five synodal decrees, published in Greek and Latin in the *Jus Gr. Rom.* (iii. p. 227), and 2. A dialogue with the emperor Manuel Comnenus concerning the claims of the Roman pontiff. Of the latter work only some extracts have been published, by Leo Allatius. (*De Eccles. Occident. atque Orient. perpet. Consens.*) [P. S.]

ANCHI'NOE. [ACHIROE.]

ANCHIMO'LIUS (Ἀγχιμόλιος), the son of Aster, was at the head of the first expedition sent by the Spartans to drive the Peisistratidae out of Athens; but he was defeated and killed, about B. C. 511, and was buried at Alopecae in Attica. (Herod. v. 63.)

ANCHI'SES (Ἀγχίσης), a son of Capys and Themis, the daughter of Ilus. His descent is traced by Aeneas, his son (Hom. *Il.* xx. 208, &c.), from Zeus himself. (Comp. Apollod. iii. 1 2. § 2; Tzetz. *ad Lycoph.* 1232.) Hyginus (*Fab.* 94) makes him a son of Assaracus and grandson of Capys. Anchises was related to the royal house of Troy and king of Dardanus on mount Ida. In beauty he equalled the immortal gods, and was beloved by Aphrodite, by whom he became the father of Aeneas. (Hom. *Il.* ii. 820; Hes. *Theog.* 1008; Apollod. Hygin. *ll. cc.*) According to the Homeric hymn on Aphrodite (45, &c.), the goddess had visited him in the disguise of a daughter of the Phrygian king Otreus. On parting from him, she made herself known, and announced to him that he would be the father of a son, Aeneas, but she commanded him to give out that the child was a son of a nymph, and added the threat that Zeus would destroy him with a flash of lightning if he should ever betray the real mother. When, therefore, on one occasion Anchises lost controul over his tongue and boasted of his intercourse with the goddess, he was struck by a flash of lightning, which according to some traditions killed, but according to others only blinded or lamed him. (Hygin. *l. c.*; Serv. *ad Aen.* ii. 648.) Virgil in his Aeneid makes Anchises survive the capture of Troy, and Aeneas carries his father on his shoulders from the burning city, that he might be assisted by his wise counsel during the voyage, for Virgil, after the example of Ennius, attributes prophetic powers to Anchises. (*Aen.* ii. 687, with Serv. note.) According to Virgil, Anchises died soon after the first arrival of Aeneas in Sicily, and was buried on mount Eryx. (*Aen.* iii. 710, v. 759, &c.) This tradition seems to have been firmly believed in Sicily, and not to have been merely an invention of the poet, for Dionysius of Halicarnassus (i. 53) states, that Anchises had a sanctuary at Egesta, and the funeral games celebrated in Sicily in honour of Anchises seem to have continued down to a late period. (Ov. *Fast.* iii. 543.) According to other traditions Anchises died and was buried in Italy. (Dionys. i. 64; Strab. v. p. 229; Aurel. Vict. *De Orig. Gent. Rom.* 10, &c.) A tradition preserved in Pausanias (viii. 12. § 5) states, that Anchises died in Arcadia, and was buried there by his son at the foot of a hill, which received from him the name of Anchisia. There were, however, some other places besides which boasted of possessing the tomb of Anchises; for some said, that he was buried on mount Ida, in accordance with the tradition that he was killed there by Zeus (Eustath. *ad Hom.* p. 894), and others, that he was interred in a place on the gulf of Thermus near the Hellespont. (Conon, 46.) According to Apollodorus (iii. 12. § 2), Anchises had by Aphrodite a second son, Lyrus or Lyrnus, and Homer (*Il.* xiii. 429) calls Hippodameia the eldest of the daughters of Anchises, but does not mention her mother's name. An Anchises of Sicyon occurs in *Il.* xxiii. 296. [L. S.]

ANCHISI'ADES (Ἀγχισιάδης), a patronymic from Anchises, used to designate his son Aeneas (Hom. *Il.* xvii. 754; Virg. *Aen.* vi. 348), and Echepolus, the son of Anchises of Sicyon. (Hom. *Il.* xxiii. 296.) [L. S.]

ANCHU'RUS (Ἄγχουρος), a son of the Phrygian king Midas, in whose reign the earth opened in the neighbourhood of the town of Celaenae in Phrygia. Midas consulted the oracle in what manner the opening might be closed, and he was commanded to throw into it the most precious thing he possessed. He accordingly threw into it a great quantity of gold and silver, but when the chasm still did not close, his son Anchurus, thinking that life was the most precious of all things, mounted his horse and leapt into the chasm, which closed immediately. (Plut. *Parall.* 5.) [L. S.]

ANCUS MA'RCIUS, the fourth king of Rome, is said to have reigned twenty-three or twenty-four years, from about B. C. 638 to 614. According to tradition he was the son of Numa's daughter, and sought to tread in the footsteps of his grandfather by reestablishing the religious ceremonies which had fallen into neglect. But a war with the Latins called him from the pursuits of peace. He conquered the Latins, took many Latin towns, transported the inhabitants to Rome, and gave them the Aventine to dwell on. These conquered Latins, according to Niebuhr's views, formed the original Plebs. (*Dict. of Ant. s. v. Plebs.*) It is related further of Ancus, that he founded a colony at Ostia, at the mouth of the Tiber; built a fortress on the Janiculum as a protection against Etruria, and united it with the city by a bridge across the Tiber; dug the ditch of the Quirites, as it was called, which was a defence for the open ground between the Caelian and the Palatine; and built a prison to restrain offenders, who were increasing (Liv. i. 32, 33; Dionys. iii. 36—45; Cic. *de Rep.* ii. 18; Plut. *Num.* 21; Niebuhr, *Hist. of Rome*, i. p. 352, &c.; Arnold, *Hist. of Rome*, i. p. 19.)

ANDO'BALES. [INDIBILIS.]

ANDO'CIDES (Ἀνδοκίδης), one of the ten Attic orators, whose works were contained in the Alexandrine Canon, was the son of Leogoras, and was born at Athens in B. C. 467. He belonged to the ancient eupatrid family of the Ceryces, who traced their pedigree up to Odysseus and the god Hermes. (Plut. *Vit. X. Orat.* p. 834, b., *Alcib.* 21; comp. Andoc. *de Redit.* § 26; *de Myster.* § 141.) Being a noble, he of course joined the oligarchical party at Athens, and through their influence obtained, in B. C. 436, together with Glaucon, the command of a fleet of twenty sail, which was to protect the Corcyraeans against the Corinthians (Thuc. i. 51; Plut. *Vit. X. Orat. l. c.*) After this he seems to have been employed on various occasions as ambassador to Thessaly, Macedonia, Molossia, Thesprotia, Italy, and Sicily (Andoc. *c. Alcib.* § 41); and, although he was frequently attacked for his political opinions (*c. Alcib.* § 8), he yet maintained his ground, until in B. C. 415, when he became involved in the charge brought against Alcibiades for having profaned the mysteries an

mutilated the Hermae. It appeared the more likely that Andocides was an accomplice in the latter of these crimes, which was believed to be a preliminary step towards overthrowing the democratical constitution, since the Hermes standing close to his house in the phyle Aegeis was among the very few which had not been injured. (Plut. *ll. cc.*; Nepos, *Alcib.* 3; Sluiter, *Lec. Andoc.* c. 3.) Andocides was accordingly seized and thrown into prison, but after some time recovered his liberty by a promise that he would reveal the names of the real perpetrators of the crime; and on the suggestion of one Charmides or Timaeus (*de Myst.* § 48; Plut. *Alcib. l. c.*), he mentioned four, all of whom were put to death. He is said to have also denounced his own father, but to have rescued him again in the hour of danger. But as Andocides was unable to clear himself from the charge, he was deprived of his rights as a citizen, and left Athens. (*De Red.* § 25.) He now travelled about in various parts of Greece, and was chiefly engaged in commercial enterprises and in forming connexions with powerful and illustrious persons. (*De Myst.* § 137; Lys. *c. Andoc.* § 6.) The means he employed to gain the friendship of powerful men were sometimes of the most disreputable kind; among which a service he rendered to a prince in Cyprus is particularly mentioned. (Comp. Plut. *l. c.*; Phot. *Bibl.* p. 488, ed. Bekker; Tzetz. *Chil.* vi. 373, &c.) In B. C. 411, Andocides returned to Athens on the establishment of the oligarchical government of the Four Hundred, hoping that a certain service he had rendered the Athenian ships at Samos would secure him a welcome reception. (*De Red.* §§ 11, 12.) But no sooner were the oligarchs informed of the return of Andocides, than their leader Peisander had him seized, and accused him of having supported the party opposed to them at Samos. During his trial, Andocides, who perceived the exasperation prevailing against him, leaped to the altar which stood in the court, and there assumed the attitude of a suppliant. This saved his life, but he was imprisoned. Soon afterwards, however, he was set free, or escaped from prison. (*De Red.* § 15; Plut. *l. c.*; Lysias. *c. Andoc.* § 29.)

Andocides now went to Cyprus, where for a time he enjoyed the friendship of Evagoras; but, by some circumstance or other, he exasperated his friend, and was consigned to prison. Here again he escaped, and after the victory of the democratical party at Athens and the abolition of the Four Hundred, he ventured once more to return to Athens; but as he was still suffering under the sentence of civil disfranchisement, he endeavoured by means of bribes to persuade the prytanes to allow him to attend the assembly of the people. The latter, however, expelled him from the city. (Lys. *c. Andoc.* § 29.) It was on this occasion, B. C. 411, that Andocides delivered the speech still extant "on his Return" (*περὶ τῆς ἑαυτοῦ καθόδου*), in which he petitioned for permission to reside at Athens, but in vain. In this his third exile, Andocides went to reside in Elis (Plut. *Vit. X. Orat.* p. 835, a.; Phot. *l. c.*), and during the time of his absence from his native city, his house there was occupied by Cleophon, a manufacturer of lyres, who had placed himself at the head of the democratical party. (*De Myst.* § 146.)

Andocides remained in exile till the year B. C. 403, after the overthrow of the tyranny of the Thirty by Thrasybulus, when the general amnesty then proclaimed made him hope that its benefit would be extended to him also. He himself says (*de Myst.* § 132), that he returned to Athens from Cyprus, from which we may infer, that although he was settled in Elis, he had gone from thence to Cyprus for commercial or other purposes; for it appears that he had become reconciled to the princes of that island, as he had great influence and considerable landed property there. (*De Red.* § 20, *De Myst.* § 4.) In consequence of the general amnesty, he was allowed to remain at Athens, enjoyed peace for the next three years, and soon recovered an influential position. According to Lysias (*c. Andoc.* § 33, comp. § 11), it was scarcely ten days after his return that he brought an accusation against Archippus or Aristippus, which, however, he dropped on receiving a sum of money. During this period Andocides became a member of the senate, in which he appears to have possessed great influence, as well as in the popular assembly. He was gymnasiarch at the Hephaestaea, was sent as architheorus to the Isthmian and Olympic games, and was at last even entrusted with the office of keeper of the sacred treasury. But these distinctions appear to have excited the envy and hatred of his former enemies; for in the year B. C. 400, Callias, supported by Cephisius, Agyrrhius, Meletus, and Epichares, urged the necessity of preventing Andocides from attending the assembly, as he had never been formally freed from the civil disfranchisement. But as Callias had but little hope in this case, he brought against him the charge of having profaned the mysteries and violated the laws respecting the temple at Eleusis. (*De Myst.* § 110, &c.) The orator pleaded his case in the oration still extant, "on the Mysteries" (*περὶ τῶν μυστηρίων*), and was acquitted. After this attempt to crush him, he again enjoyed peace and occupied his former position in the republic for upwards of six years, at the end of which, in B. C. 394, he was sent as ambassador to Sparta respecting the peace to be concluded in consequence of Conon's victory off Cnidus. On his return he was accused of illegal conduct during his embassy (*παραπρεσβείας*). The speech "On the peace with Lacedaemon" (*περὶ τῆς πρὸς Λακεδαιμονίους εἰρήνης*), which is still extant, refers to this affair. It was spoken in B. C. 393. (Clinton places it in 391.) Andocides was found guilty, and sent into exile for the fourth time. He never returned afterwards, and seems to have died soon after this blow.

Andocides appears to have left no issue, since at the age of seventy he had no children (*de Myst.* §§ 146, 148), though the scholiast on Aristophanes (*Vesp.* 1262) mentions Antiphon as a son of Andocides. This was probably owing to his wandering and unsteady life, as well as to his dissolute character. (*De Myst.* § 100.) The large fortune which he had inherited from his father, or acquired in his commercial undertakings, was greatly diminished in the latter years of his life. (*De Myst.* § 144; Lys. *c. Andoc.* § 31.) Andocides has no claims to the esteem of posterity, either as a man or as a citizen. Besides the three orations already mentioned, which are undoubtedly genuine, there is a fourth against Alcibiades (*κατὰ Ἀλκιβιάδου*), said to have been delivered by Andocides in B. C. 415; but it is in all probability spurious, though it appears to contain genuine historical matter.

Taylor ascribed it to Phaeax, while others think it more probable that it is the work of some of the later rhetoricians, with whom the accusation or defence of Alcibiades was a standing theme. Besides these four orations we possess only a few fragments and some very vague allusions to other orations. (Sluiter, *Lect. And.* p. 239, &c.) As an orator Andocides does not appear to have been held in very high esteem by the ancients, as he is seldom mentioned, though Valerius Theon is said to have written a commentary on his orations. (Suidas, *s. v.* Θέων.) We do not hear of his having been trained in any of the sophistical schools of the time, and he had probably developed his talents in the practical school of the popular assembly. Hence his orations have no mannerism in them, and are really, as Plutarch says, simple and free from all rhetorical pomp and ornament. (Comp. Dionys. Hal. *de Lys.* 2, *de Thucyd. Jud.* 51.) Sometimes, however, his style is diffuse, and becomes tedious and obscure. The best among the orations is that on the Mysteries; but, for the history of the time, all are of the highest importance. The orations are printed in the collections of the Greek orators by Aldus, H. Stephens, Reiske, Bekker, and others. The best separate editions are those of C. Schiller, Leipzig, 1835, 8vo., and of Baiter and Sauppe, Zürich, 1838. The most important works on the life and orations of Andocides are: J. O. Sluiter, *Lectiones Andocideae*, Leyden, 1804, pp. 1-99, reprinted at Leipzig, 1834, with notes by C. Schiller; a treatise of A. G. Becker prefixed to his German translation of Andocides, Quedlinburg, 1832, 8vo.; Ruhnken, *Hist. Crit. Orat. Graec.* pp. 47-57; Westermann, *Gesch. der Griech. Beredtsamkeit*, §§ 42 and 43. [L. S.]

ANDRAEMON (Ἀνδραίμων). 1. The husband of Gorge, the daughter of the Calydonian king Oeneus, and father of Thoas. When Diomedes delivered Oeneus, who had been imprisoned by the sons of Agrius, he gave the kingdom to Andraemon, since Oeneus was already too old. (Apollod. i. 8. §§ 1 and 6; Hom. *Il.* ii. 638; Paus. v. 3. § 5.) Antoninus Liberalis (37) represents Oeneus as resuming the government after his liberation. The tomb of Andraemon, together with that of his wife Gorge, was seen at Amphissa in the time of Pausanias. (x. 38. § 3.) Apollodorus (ii. 8. § 3) calls Oxylus a son of Andraemon, which might seem to allude to a different Andraemon from the one we are here speaking of; but there is evidently some mistake here; for Pausanias (*l. c.*) and Strabo (x. p. 463, &c.) speak of Oxylus as the son of Haemon, who was a son of Thoas, so that the Oxylus in Apollodorus must be a great-grandson of Andraemon. Hence Heyne proposes to read Αἴμονος instead of Ἀνδραίμονος.

2. A son of the Oxylus mentioned above, and husband of Dryope, who was mother of Amphissus by Apollo. (Ov. *Met.* ix. 363; Anton. Lib. 32.) There are two other mythical personages of this name, the one a son of Codrus (Paus. vii. 3. § 2), and the other a Pylian, and founder of Colophon. (Strab, xiv. p. 633.) [L. S.]

ANDRAEMO'NIDES (Ἀνδραιμονίδης), a patronymic from Andraemon, frequently given to his son Thoas. (Hom. *Il.* ii. 638, vii. 168, &c.) [L. S.]

ANDRA'GATHUS (Ἀνδράγαθος) was left by Demetrius in command of Amphipolis, B. C. 287, but treacherously surrendered it to Lysimachus. (Polyaen. iv. 12. § 2.)

ANDRANODO'RUS, the son-in-law of Hiero, was appointed guardian of Hieronymus, the grandson of Hiero, after the death of the latter. He advised Hieronymus to break off the alliance with the Romans, and connect himself with Hannibal. After the assassination of Hieronymus, Andranodorus seized upon the island and the citadel with the intention of usurping the royal power; but finding difficulties in the way, he judged it more prudent to surrender them to the Syracusans, and was elected in consequence one of their generals. But the suspicions of the people becoming excited against him, he was killed shortly afterwards, B. C. 214. (Liv. xxiv. 4—7, 21—25.)

A'NDREAS (Ἀνδρέας), of uncertain date, wrote a work on the cities of Sicily, of which the thirty-third book is referred to by Athenaeus. (xiv. p. 634, a.)

A'NDREAS (Ἀνδρέας), of Argos, a sculptor, whose time is not known. He made a statue of Lysippus, the Elean, victor in the boys'-wrestling. (Paus. vi. 16. § 5.) [P. S.]

A'NDREAS (Ἀνδρέας), the name of several Greek physicians, whom it is difficult to distinguish from each other. The Andreas Comes, quoted several times by Aëtius (which title means *Comes Archiatrorum*), was certainly the latest of all, and probably lived shortly before Aëtius himself (that is, in the fourth or fifth century after Christ), as the title was only introduced under the Roman emperors. (*Dict. of Ant. s. v. Archiater.*) If, for want of any positive data, all the other passages where the name Andreas occurs be supposed to refer to the same person (which may possibly be the case), he was a native of Carystus in Euboea (Cassius Iatros. *Problem. Phys.* § 58), the son of Chrysar or Chrysaor (ὁ τοῦ Χρύσαρος or Χρυσάορος), if the name be not corrupt (Galen, *Explicat. Vocum Hippocr. s. v.* Ἰνδικόν, vol. xix. p. 105), and one of the followers of Herophilus. (Cels. *De Medic.* v. Praef. p. 81; Soran. *De Arte Obstetr.* c. 48. p. 101.) He was physician to Ptolemy Philopator, king of Egypt, and was killed while in attendance on that prince, shortly before the battle of Raphia (B. C. 217), by Theodotus the Aetolian, who had secretly entered the tent with the intent to murder the king. (Polyb. v. 81.) He wrote several medical works, of which nothing remains but the titles, and a few extracts preserved by different ancient authors. He was probably the first person who wrote a treatise on hydrophobia, which he called Κυνόλυσσος. (Caelius Aurel. *De Morb. Acut.* iii. 9, p. 218.) In one of his works Περὶ τῆς Ἰατρικῆς Γενεαλογίας *On Medical Genealogy*, he is said by Soranus, in his life of Hippocrates (Hippocr. *Opera*, vol. iii. p. 851), to have given a false and scandalous account of that great physician, saying that he had been obliged to leave his native country on account of his having set fire to the library at Cnidos; a story which, though universally considered to be totally unfounded, was repeated with some variations by Varro (in Pliny, *H. N.* xxix. 2) and John Tzetzes (*Chil.* vii. *Hist.* 155, in Fabricius *Biblioth. Graeca*, vol. xii. p. 681, ed. vet.), and was much embellished in the middle ages. (See *History of the Seven Wise Masters*, in Ellis's *Specimens of Early English Metrical Romances*, vol. iii. p. 42.) Eratosthenes is said to have accused Andreas of plagiarism, and to have called him Βιβλιαίγισθος *the Aegisthus* (or *Adulterer*) *of Books*. (*Etym.*

Magn. s. v. Βιβλιαίγισθος.) The name occurs in several ancient authors (Pliny, *H. N.* xx. 76, xxii. 49, xxxii. 27; St. Epiphanius, *Adv. Haeres.* i. 1. § 3, p. 3, ed. Colon. 1682; Schol. *ad Aristoph.* "*Aves*," v. 267; Schol. *ad Nicand.* "*Theriaca*," vv. 384, 823, &c.), but no other facts are related of him that need be noticed here. (Le Clerc, *Hist. de la Méd;* Fabric. *Bibl. Graec.* vol. xiii. p. 57, ed. vet.; Haller, *Biblioth. Botan., Chirurg.*, and *Medic. Pract.;* Sprengel, *Hist. de la Méd.;* Isensee, *Geschichte der Med.*) [W. A. G.]

ANDREAS, bishop of CAESAREA in Cappadocia, probably about 500 A. D., wrote a Commentary on the Apocalypse, which is printed in the principal editions of Chrysostom's works. He also wrote a work entitled "Therapeutica Spiritualis," fragments of which are extant in the "Eclogae Asceticae" of John, patriarch of Antioch. (Nessel, *Cat. Vindob.* Pt. i., cod. 276, No. 1. p. 381.) [P. S.]

ANDREAS, archbishop of CRETE, was a native of Damascus. He was first a monk at Jerusalem, whence he is called in some ancient writings "of Jerusalem" (Ἱεροσολυμίτης, ὁ Ἱεροσολύμων), then deacon at Constantinople, and lastly archbishop of Crete. His time is rather doubtful, but Cave has shewn that he probably flourished as early as A. D. 635. (*Hist. Lit. sub ann.*) In 680 he was sent by Theodorus, the patriarch of Jerusalem, to the 6th council of Constantinople, against the Monothelites, where he was ordained a deacon. Some Iambics are still extant in which he thanks Agathe, the keeper of the documents, for communicating to him the acts of the synod. It seems to have been soon after this council that he was made archbishop of Crete. A doubtful tradition relates that he died on the 14th of June, 724. (Fabric. *Bibl. Graec.* xi. p. 64.) The works ascribed to him, consisting of Homilies, and Triodia and other hymns, were published by Combefisius, Par. 1644, fol., and in his *Actuar-Nov*, Par. 1648. A "Comitus Paschalis," ascribed to Andreas, was published in Greek and Latin by Petavius. (*Doctr. Temp.* iii. p. 393.) There is great doubt as to the genuineness of several of these works. [P. S.]

ANDREAS, bishop of SAMOSATA, about 430 A. D., took part in the Nestorian controversy against Cyril, patriarch of Alexandria, in answer to whose anathemas he wrote two books, of the first of which a large part is quoted by Cyril, in his *Apol. adv. Orientales*, and of the second some fragments are contained in the *Hodegus* of Anastasius Sinaïta. Though prevented by illness from being present at the council of Ephesus (A. D. 431), he joined Theodoret in his opposition to the agreement between Cyril and John, and, like Theodoret, he changed his course through fear, but at a much earlier period. About 436 he yielded to the persuasions of John, and joined in the condemnation of Nestorius. Eight letters by him are extant in Latin in the "Epistolae Ephesinae" of Lupus. [P. S.]

ANDREOPU'LUS. [SYNTIPAS.]

ANDREUS (Ἀνδρεύς), a son of the river-god Cheneius in Arcadia, from whom the district about Orchomenos in Boeotia was called Andreis. (Paus. ix. 34. § 5.) In another passage (x. 13. § 3) Pausanias speaks of Andreus (it is, however, uncertain whether he means the same man as the former) as the person who first colonized Andros. According to Diodorus (v. 79) Andreus was one of the generals of Rhadamanthys, from whom he received the island afterwards called Andros as a present. Stephanus of Byzantium, Conon (41), and Ovid (*Met.* xiv. 639), call this first colonizer of Andros, Andrus and not Andreus. [L. S.]

ANDRISCUS (Ἀνδρίσκος). 1. A man of low origin, who pretended to be a natural son of Perseus, king of Macedonia, was seized by Demetrius, king of Syria, and sent to Rome. He escaped, however, from Rome, and finding many partizans, assumed the name of Philip and obtained possession of Macedonia. His reign, which was marked by acts of cruelty, did not last much more than a year. He defeated the praetor Juventius, but was conquered by Caecilius Metellus, and conducted to Rome in chains to adorn the triumph of the latter, B. C. 148. (Liv. *Epit.* 49, 50, 52; Diod. *Exc.* xxxii. p. 590, &c., ed. Wess.; Polyb. xxxvii. *Exc. Vatic.* ed. Mai; Flor. ii. 14; Vellei. i. 11; Paus. vii. 13. § 1.)

2. A writer of uncertain date, the author of a work upon Naxos. (Athen. iii. p. 78, c.; Parthen. c. 9, 19.)

ANDRO. [ANDRON.]

ANDRO'BIUS, a painter, whose time and country are unknown. He painted Scyllis, the diver, cutting away the anchors of the Persian fleet. (Plin. xxxv. 40. § 32.) [P. S.]

ANDROBU'LUS, a sculptor, celebrated as a maker of statues of philosophers. (Plin. xxxiv. 19. § 26.) [P. S.]

ANDROCLEIDES (Ἀνδροκλείδης), a Theban, who was bribed by Timocrates, the emissary of Tissaphernes in B. C. 395, in order to induce the Thebans to make war upon the Spartans, and thus bring back Agesilaus from Asia. (Xen. *Hell.* ii. 5. § 1; Plut. *Lys.* 27; Paus. iii. 9. § 4.) Androcleides is mentioned in B. C. 382 as one of the leaders of the party opposed to Phoebidas, who had seized the citadel. (Xen. *Hell.* v. 2. § 31.)

A'NDROCLES (Ἀνδροκλῆς), an Athenian demagogue and orator. He was a contemporary and enemy of Alcibiades, against whom he brought forward witnesses, and spoke very vehemently in the affair concerning the mutilation of the Hermae, B. C. 415. (Plut. *Alcib.* 19; Andocid. *de Myster.* § 27.) It was chiefly owing to his exertions that Alcibiades was banished. After this event, Androcles was for a time at the head of the democratical party; but during the revolution of B. C. 411, in which the democracy was overthrown, and the oligarchical government of the Four Hundred was established, Androcles was put to death. (Thuc. viii. 65.) Aristotle (*Rhet.* ii. 23) has preserved a sentence from one of Androcles' speeches, in which he used an incorrect figure. [L. S.]

ANDROCLUS, the slave of a Roman consular of whom the following story is related by Aulus Gellius (v. 14) on the authority of Appion Plistonices, who lived in the reigns of Tiberius and Caligula, and who affirmed that he himself had been a witness of the scene:—Androclus was sentenced to be exposed to the wild beasts in the circus; but a lion which was let loose upon him, instead of springing upon his victim, exhibited signs of recognition, and began licking him. Upon inquiry it appeared that Androclus had been compelled by the severity of his master, while in Africa, to run away from him. Having one day taken refuge in a cave from the heat of the sun, a lion entered, apparently in great pain, and seeing him, went up to him and held out his paw. An-

droclus found that a large thorn had pierced it, which he drew out, and the lion was soon able to use his paw again. They lived together for some time in the cave, the lion catering for his benefactor. But at last, tired of this savage life, Androclus left the cave, was apprehended by some soldiers, brought to Rome, and condemned to the wild beasts. He was pardoned, and presented with the lion, which he used to lead about the city. [C. P. M.]

ANDROCY'DES (Ἀνδροκύδης), of Cyzicus, a Greek painter, a contemporary and rival of Zeuxis, flourished from 400 to 377 B. C. (Plin. xxxv. 36. § 3.) He painted, partly on the spot and partly in Thebes, a skirmish of horse which took place near Plataeae shortly before the battle of Leuctra (Plut. *Pelop.* 25), and a picture of Scylla surrounded by fishes. The latter picture was much praised for the beauty of the fishes, on which the artist was supposed to have bestowed the more pains, on account of his being fond of fish. (Plut. *Quaest. Conv.* iv. 4. § 2; Polemo, *ap. Athen.* viii. p. 341, a.) [P. S.]

ANDROCY'DES (Ἀνδροκύδης), a Greek physician, who lived in the reign of Alexander the Great, B. C. 336—323. There is a story told of him by Pliny (*H. N.* xiv. 7), that he wrote a letter to that prince cautioning him against the immoderate use of wine, which he called "the blood of the earth." It is mentioned also by the same author (xvii. 37. § 10), that he ordered his patients to eat a radish as a preservative against intoxication, from having observed (it is said) that the vine always turned away from a radish if growing near it. It is very possible that this Androcydes may be the same person who is mentioned by Theophrastus (*Hist. Plant.* iv. 16 [al. 20] 20), and also by Athenaeus. (vi. p. 258, b.) [W. A. G.]

ANDROETAS (Ἀνδροίτας), of Tenedos, the author of a Περίπλους τῆς Προποντίδος. (Schol. *ad Apoll. Rhod.* ii. 159.)

ANDRO'GEUS (Ἀνδρόγεως), a son of Minos and Pasiphaë, or Crete, who is said to have conquered all his opponents in the games of the Panathenaea at Athens. This extraordinary good luck, however, became the cause of his destruction, though the mode of his death is related differently. According to some accounts Aegeus sent the man he dreaded to fight against the Marathonian bull, who killed him; according to others, he was assassinated by his defeated rivals on his road to Thebes, whither he was going to take part in a solemn contest. (Apollod. iii. 1. § 2, 15. § 7; Paus. i. 27. § 9.) According to Diodorus (iv. 60) it was Aegeus himself who had him murdered near Oenoe, on the road to Thebes, because he feared lest Androgeus should support the sons of Pallas against him. Hyginus (*Fab.* 41) makes him fall in a battle during the war of his father Minos against the Athenians. (See some different accounts in Plut. *Thes.* 15; Serv. *ad Aen.* vi. 14.) But the common tradition is, that Minos made war on the Athenians in consequence of the death of his son. Propertius (ii. 1. 64) relates that Androgeus was restored to life by Aesculapius. He was worshipped in Attica as a hero, an aitar was erected to him in the port of Phalerus (Paus. i. 1. § 4), and games, ἀνδρογεώνια, were celebrated in his honour every year in the Cerameicus. (*Dict. of Ant. s. v.* Ἀνδρογεώνια.) He was also worshipped under the name Εὐρυγύης, *i. e.* he who ploughs or possesses extensive fields, whence it has been inferred that originally Androgeus was worshipped as the introducer of agriculture into Attica. [L. S.]

ANDRO'MACHE (Ἀνδρομάχη), a daughter of Eetion, king of the Cilician Thebae, and one of the noblest and most amiable female characters in the Iliad. Her father and her seven brothers were slain by Achilles at the taking of Thebae, and her mother, who had purchased her freedom by a large ransom, was killed by Artemis. She was married to Hector, by whom she had a son, Scamandrius (Astyanax), and for whom she entertained the most tender love. (Apollod. iii. 11. § 6.) See the beautiful passage in Homer, *Il.* vi. 390—502 where she takes leave of Hector when he is going to battle, and her lamentations about his fall, xxii. 460, &c.; xxiv. 725, &c. On the taking of Troy her son was hurled from the wall of the city, and she herself fell to the share of Neoptolemus (Pyrrhus), the son of Achilles, who took her to Epeirus, and to whom she bore three sons, Molossus, Pielus, and Pergamus. Here she was found by Aeneas on his landing in Epeirus, at the moment she was offering up a sacrifice at the tomb of her beloved Hector. (Virg. *Aen.* iii. 295, &c.; comp. Paus. i. 11. § 1; Pind. *Nem.* iv. 82, vii. 50.) After the death of Neoptolemus, or according to others, after his marriage with Hermione, the daughter of Menelaus and Helen, Andromache became the wife of Helenus, a brother of her first husband, Hector, who is described as a king of Chaonia, a part of Epeirus, and by whom she became the mother of Cestrinus. (Virg. *l. c.*; Paus. *l. c.*, ii. 23. § 6.) After the death of Helenus, who left his kingdom to Molossus, Andromache followed her son Pergamus to Asia. She was supposed to have died at Pergamus, where in after times a heroum was erected to her memory. (Paus. i. 11. § 2; comp. Dictys Cret. vi. 7, &c.; Euripides, *Andromache.*) Andromache and her son Scamandrius were painted in the Lesche at Delphi by Polygnotus. (Paus. x. 25, in fin.) [L. S.]

ANDRO'MACHUS (Ἀνδρόμαχος). 1. Commander of the Eleans in B. C. 364, was defeated by the Arcadians and killed himself in consequence. (Xen. *Hell.* vii. 4. § 19.)

2. Ruler of Tauromenium in the middle of the fourth century B. C., and the father of the historian Timaeus, is said to have been by far the best of the rulers of Sicily at that time. He assisted Timoleon in his expedition against Dionysius, B. C. 344. (Diod. xvi. 7, 68; Plut. *Timol.* 10.) Respecting the statement of Diodorus that he founded Tauromenium, see Wesseling, *ad Diod.* xiv. 59.

3. The commander of the Cyprian fleet at the siege of Tyre by Alexander, B. C. 332. (Arrian, *Anab.* ii. 20.) He may have been the same Andromachus who was shortly afterwards appointed governor of Coele-Syria, and was burnt to death by the Samaritans. (Curt. iv. 5, 8.)

4. The father of Achaeus [see p. 8, a], and the brother of Laodice, who married Seleucus Callinicus, was detained as a prisoner by Ptolemy of Alexandria, but was liberated about B. C. 320 by the intercession of the Rhodians. (Polyb. iv. 51, viii. 22.)

5. Of Aspendus, one of Ptolemy Philopator's commanders at the battle of Raphia, in which Antiochus the Great was defeated, B. C. 217. After the battle Ptolemy left Andromachus in command of Coele-Syria and Phoenicia. (Polyb. v. 64, 83, 85, 87.)

6. An ambassador of Ptolemy Philometor, sent o Rome B. C. 154. (Polyb. xxxiii. 5.)

7. A Greek grammarian, quoted in the Scholia pon Homer (*Il.* v. 130), whom Corsini (*Fast. Att.* Diss. vi. p. 386), without sufficient reasons, upposed to be the author of the Etymologicum Magnum. (Fabric. *Bibl. Graec.* vi. p. 601.)

8. A Greek rhetorician, who taught at Nicomeeia in the reign of Domitian. (Eudoc. p. 58; uid. *s. v.* Σιρίκος.)

ANDRO'MACHUS (Ἀνδρόμαχος). 1. Comonly called "the Elder," to distinguish him from is son of the same name, was born in Crete, and was hysician to Nero, A. D. 54—68. He is principally elebrated for having been the first person on whom ie title of "Archiater" is known to have been onferred (*Dict. of Ant. s. v. Archiater*), and also or having been the inventor of a very famous ompound medicine and antidote, which was called ter his name "Theriaca Andromachi," which ng enjoyed a great reputation, and which retains s place in some foreign Pharmacopoeias to the esent day. (*Dict. of Ant. s. v. Theriaca.*) Anromachus has left us the directions for making is strange mixture in a Greek elegiac poem, consting of one hundred and seventy-four lines, and edicated to Nero. Galen has inserted it entire two of his works (*De Antid.* i. 6, and *De Ther. l Pis.* c. 6. vol. xiv. pp. 32—42), and says, at Andromachus chose this form for his reipt as being more easily remembered than ose, and less likely to be altered. The poem is been published in a separate form by Franc. idicaeus, Tiguri, 1607, 4to., with two Latin anslations, one in prose and the other in verse; id again by J. S. Leinker, Norimb. 1754, fol. is also inserted in the first volume of Ideler's *hysici et Medici Graeci Minores*, Berol. 8vo. 1841. here is a German translation in E. W. Weber's *legische Dichter der Hellenen*, Frankfort, 1826, o. Some persons suppose him to be the author a work on pharmacy, but this is generally attrited to his son, Andromachus the Younger.

2. The Younger, so called to distinguish him from s father of the same name, was the son of the preding, and is supposed to have been also physician Nero, A. D. 54—68. Nothing is known of the ents of his life, but he is generally supposed to ve been the author of a work on pharmacy in ree books (Galen, *De Compos. Medicam. sec. n.* ii. 1. vol. xiii. p. 463), which is quoted very quently and with approbation by Galen, but of hich only a few fragments remain. [W. A. G.]

ANDRO'MEDA (Ἀνδρομέδη), a daughter of e Aethiopian king Cepheus and Cassiopeia. Her ther boasted of her beauty, and said that she passed the Nereids. The latter prevailed on seidon to visit the country by an inundation, d a sea-monster was sent into the land. The cle of Ammon promised that the people should delivered from these calamities, if Andromeda s given up to the monster; and Cepheus, being iged to yield to the wishes of his people, chain- Andromeda to a rock. Here she was found d saved by Perseus, who slew the monster and ained her as his wife. (Apollod. ii. 4. § 3; gin. *Fab.* 64; Ov. *Met.* iv. 663, &c.) Andromeda had previously been promised to Phineus yginus calls him Agenor), and this gave rise to famous fight of Phineus and Perseus at the dding, in which the former and all his associates were slain. (Ov. *Met.* v. 1, &c.) [PERSEUS.] Andromeda thus became the wife of Perseus, and bore him many children. (Apollod. ii. 4. § 5.) Athena placed her among the stars, in the form of a maiden with her arms stretched out and chained to a rock, to commemorate her delivery by Perseus. (Hygin. *Poet. Astr.* ii. 10, &c.; Eratosth. *Catast.* 17; Arat *Phaen.* 198.) Conon (*Narrat.* 40) gives a wretched attempt at an historical interpretation of this mythus. The scene where Andromeda was fastened to the rock is placed by some of the ancients in the neighbourhood of Iope in Phoenicia, while others assign to it a place of the same name in Aethiopia. The tragic poets often made the story of Andromeda the subject of dramas, which are now lost. The moment in which she is relieved from the rock by Perseus is represented in an anaglyph still extant. (*Les plus beaux Monumens de Rome*, No. 63.) [L. S.]

ANDRON (Ἄνδρων). 1. Of Alexandria, whose work entitled Χρονικά is referred to by Athenaeus. (iv. p. 184, b.)

2. Of Ephesus, who wrote a work on the Seven Sages of Greece, which seems to have been entitled Τρίπους. (Diog. Laert. i. 30, 119; Schol. *ad Pind. Isth.* ii. 17; Clem. Alex. *Strom.* i. p. 332, b.; Suid. and Phot. *s. v.* Σαμίων ὁ δῆμος; Euseb. *Praep. Ev.* x. 3.)

3. Of Halicarnassus, a Greek historian, who is mentioned by Plutarch (*Thes.* c. 25) in conjunction with Hellanicus. (Comp. Tzetzes, *ad Lycophr.* 894, 1283; Schol. *ad Aesch. Pers.* 183.)

4. Of Teos, the author of a Περίπλους (Schol. *ad Apoll. Rhod.* ii. 354), who is probably the same person as the one referred to by Strabo (ix. pp. 392, 456, 475), Stephanus of Byzantium, and others. He may also have been the same as the author of the Περὶ Συγγενειῶν. (Harpocrat. *s. v.* Φορβαντεῖον; Schol. *ad Apoll. Rhod.* ii. 946.) Comp. Vossius, *De Histor. Graec.* p. 285, ed. Westermann.

ANDRON (Ἄνδρων), a sculptor, whose age and country are unknown, made a statue of Harmonia, the daughter of Mars and Venus. (Tatian, *Orat. in Graec.* 55, p. 119, Worth.) [P. S.]

ANDRON (Ἄνδρων), a Greek physician, who is supposed by Tiraquellus (*De Nobilitate*, c. 31), and after him by Fabricius (*Bibl. Gr.* vol. xiii. p. 58, ed. vet.), to be the same person as Andreas of Carystus [ANDREAS]; this, however, is a mistake which has arisen from their reading *Andron* in Pliny (*H. N.* xx. 76) instead of *Andreas*. He is mentioned by Athenaeus (xv. p. 680, e.), and several of his medical prescriptions are preserved by Celsus, Galen, Caelius Aurelianus, Oribasius, Aëtius, Paulus Aegineta, and other ancient writers. None of his works are in existence, nor is anything known of the events of his life; and with respect to his date, it can only be said with certainty that, as Celsus is the earliest author who mentions him (*De Med.* v. 20, vi. 14, 18, pp. 92, 132, 133, 134), he must have lived some time before the beginning of the Christian era. (Le Clerc, *Hist. de la Méd.*; C. G. Kühn, *Index Medicorum Ocullariorum inter Graecos Romanosque*, Fascic. i. p. 4, Lips., 4to., 1829.) [W. A. G.]

ANDRONICIA'NUS (Ἀνδρονικιανός), wrote two books against the Eunomiani. (Phot. *Cod.* 45.)

ANDRONI'CUS (Ἀνδρόνικος), ambassador of ATTALUS, sent to Rome in B. C. 156, to inform the senate that Prusias had attacked the territories of

Attalus. (Polyb. xxxii. 26.) Andronicus was again sent to Rome in B. C. 149, and assisted Nicomedes in conspiring against his father Prusias. (Appian, *Mithr.* 4, &c.)

ANDRONI'CUS (*Ἀνδρόνικος*), an AETOLIAN, the son of Andronicus, was put to death by the Romans, in B. C. 167, because he had borne arms with his father against the Romans. (Liv. xlv. 31.)

ANDRONI'CUS I. COMNE'NUS (*Ἀνδρονίκος Κομνηνός*), emperor of CONSTANTINOPLE, son of Isaac, grandson of Alexis I. and first-cousin of the emperor Manuel Comnenus, was born in the beginning of the twelfth century after Christ. The life of this highly gifted man, who deserves the name of the Byzantine Alcibiades, presents a series of adventures of so extraordinary a description, as to appear more like a romance than a history. Nature had lavished upon him her choicest gifts. His manly beauty was unparalleled, and the vigour of his body was animated by an enterprising mind and an undaunted spirit. Endowed with great capacities, he received a careful education, and the persuasive power of his eloquence was so great, that he was equally dangerous to kings and queens: three royal princesses were his concubines. For love and war were his predominant passions, but they both degenerated into luxury and cruelty. In every deed or mischief, says Gibbon (ch. 48), he had a heart to resolve, a head to contrive, and a hand to execute.

In 1141 he was made prisoner by the Turks-Seljuks, and remained during a year in their captivity. After being released, he received the command in Cilicia, and he went there accompanied by Eudoxia Comnena, the niece of the emperor Manuel, who lived on a similar footing with her sister Theodora. At the close of this war he received the government of Naissus, Braniseba, and Castoria; but the emperor soon afterwards ordered him to be imprisoned in Constantinople. He escaped from captivity after having been confined twelve years, and fled to Jaroslav, grand duke of Russia, and at Kiev obtained the pardon of his offended sovereign. He contrived an alliance between Manuel and Jaroslav against Hungary, and at the head of a Russian army distinguished himself in the siege of Semlin. Still suspected by Manuel, he was again sent to Cilicia. He staid some time at Antioch, and there seduced Philippa, the daughter of Raymond of Poitou, prince of Antioch, and the sister-in-law of the emperor Manuel, who had married her sister Maria. To escape the resentment of the emperor, he fled to Jerusalem, and thence eloped with Theodora, the widow of Baldwin III. king of Jerusalem, a Comnenian princess who was renowned for her beauty. They first took refuge at the court of Nur-ed-dín, sultan of Damascus; thence they went to Baghdád and Persia, and at length settled among the Turks. He then proceeded to make war upon the emperor of Constantinople, and invaded the province of Trebizond, but the governor of this town succeeded in taking queen Theodora and the two children she had borne to Andronicus, and sent them to Constantinople. To regain them Andronicus implored the mercy of his sovereign, and after prostrating himself laden with chains to the foot of the emperor's throne, he retired to Oenoe, now Unieh, a town on the Black Sea in the present eyalet of Trebizond. There he lived quietly till the death of the emperor Manuel in 1180.

Manuel was succeeded by Alexis II., whom Andronicus put to death in the month of October 1183, and thereupon he ascended the throne. [ALEXIS II.] Agnes or Anna, the widow of Alexis, and daughter of Louis VII. king of France, a child of eleven years, was compelled to marry Andronicus, who was then advanced in years. His reign was short. He was hated by the nobles numbers of whom he put to death, but was beloved by the people. His administration was wise; and he remedied several abuses in civil and ecclesiastical matters. William II., the Good, king o Sicily, whom the fugitive Greek nobles had persuaded to invade Greece, was compelled by Andronicus to desist from his attack on Constantinople and to withdraw to his country, after he had destroyed Thessalonica. Thus Andronicus though himself quite sure on the throne, when the imprudence of his lieutenant, the superstitiou Hagiochristophorites, suddenly caused a dreadfu rebellion. This officer resolved to put to death Isaa Angelus, a noble but not a dangerous man; th people of Constantinople, however, moved to pity took arms for the rescue of the victim, and Isaac wa proclaimed emperor. Andronicus was seized, an Isaac abandoned him to the revenge of his most in placable enemies. After having been carried throug the streets of the city, he was hanged by the feet b tween the statues of a sow and a wolf, and in th position was put to death by the mob. (12th September, 1185.) (Nicetas, *Manuel Comnenu* i. 1, iii. iv. 1—5; *Alexis Manuelis Comn. Fil.* 2, 9, &c.; *Andronicus Comnenus;* Guilielmus T rensis, xxi. 13.) [W. P.]

ANDRONI'CUS II. PALAEO'LOGUS, *t Elder* (*Ἀνδρονίκος Παλαιόλογος*), emperor of Co STANTINOPLE, the eldest son of the emper Michael Palaeologus, was born A. D. 1260. the age of fifteen he was associated with h father in the government, and he ascended t throne in 1283. Michael had consented to union between the Greek and Latin churches the second general council at Lyon, but Andronic was opposed to this measure, and was at leng excommunicated by pope Clement V. in 13(During this the Greek armies were beaten by (man, the founder of the Turkish empire, w gradually conquered all the Byzantine possessic in Asia. In this extremity Andronicus engag the army and the fleet of the Catalans, a numerc band of warlike adventurers, to assist him agai the Turks. Roger de Flor, or de Floria, the s of a German noble at the court of the empe Frederic II., the commander of these adventure accordingly went to Constantinople with a n merous fleet and an army of 8000 men. T emperor appointed him admiral of the empire, a conferred upon him the title of Caesar. T famous captain defeated the Turks in several gagements, but his troops ravaged the country their allies with as much rapacity as that of th common enemies, and in order to get rid of th the emperor caused Roger to be assassinated Adrianople. But the Catalans now turned th arms against the Greeks, and after having dev tated Thrace and Macedonia, they retired to Peloponnesus, where they conquered several tricts in which they maintained themselves.

Michael, the son of Andronicus, was associa with his father in the throne. Michael had t sons, Andronicus and Manuel. Both loved

same woman without knowing that they were rivals, and by an unhappy mistake Manuel was slain by the hand of his brother. Their father, Michael, died of grief, and the emperor, exasperated against his grandson, showed some intention to exclude him from the throne. Thus a dreadful civil war, or rather three wars, arose between the emperor and his grandson, which lasted from 1321 till 1328, when at last the emperor was obliged to abdicate in favour of the latter. Andronicus the elder retired to a convent at Drama in Thessaly, where he lived as monk under the name of Antonius. He died in 1332, and his body was buried in Constantinople. (Pachymeres, *Andronicus Palaeologus;* Nicephorus Gregoras, lib. vi.—x.; Cantacuzenus, i. 1, &c.) [W. P.]

ANDRONI'CUS III. PALAEO'LOGUS, *the Younger* (Ἀνδρονίκος Παλαιόλογος), emperor of CONSTANTINOPLE, was born in 1296, and succeeded his grandfather in 1328, as has been related in the preceding article. He was unsuccessful in his wars with the Turks; he lost the battle of Philocrene against sultan Urkhan and his brother Alá-ed-dín, who had just organized the body of the Jannisaries, by whom Thrace was ravaged as far as the Haemus. Equally unsuccessful against the Catalans in Greece, he was more fortunate against the Bulgarians, the Tartars of Kiptschak, and the Servians.

He was twice married, first to Agnes or Irene, the daughter of Henry, duke of Brunswick, and after her death to Anna, countess of Savoy, by whom he had two sons, John and Emanuel. At his death, in 1341, he left them under the guardianship of John Cantacuzenus, who soon began to reign in his own name. (Nicephorus Gregoras, lib. ix.—xi.; Cantacuzenus, i. c. 58, &c., ii. c. 1—40; Phranzes, i. c. 10—13; comp. Pachymeres, *Andronicus Palaeologus.*) [W. P.]

ANDRONI'CUS CYRRHESTES (so called from his native place, Cyrrha), was the builder of the octagonal tower at Athens, vulgarly called "the tower of the winds." Vitruvius (i. 6. § 4), after stating, that some make the number of the winds to be four, but that those who have examined the subject more carefully distinguished eight, adds, "Especially Andronicus Cyrrhestes, who also set up at Athens, as a representation thereof (*exemplum*), an octagonal tower of marble, and on the several sides of the octagon he made sculptured images of the several winds, each image looking towards the wind it represented," (that is, the figure of the north wind was sculptured on the north side of the building, and so with the rest), "and above this tower he set up a marble pillar (*metam*), and on the top he placed a Triton of bronze, holding out a wand in his right hand: and this figure was so contrived as to be driven round by the wind, and always to stand opposite the blowing wind, and to hold the wand as an index above the image of that wind." Varro calls the building "horologium." (*R. R.* 5. § 17, Schn.) It formed a measure of time two ways. On the outer walls were lines which with gnomons above them, formed a series of sun-dials, and in the building was a clepsydra, supplied from the spring called Clepsydra, on the north-west of the Acropolis. The building, which still stands, has been described by Stuart and others. The plain walls are surmounted by an entablature, on the frieze of which are the figures of the winds in bas-relief. The entrances, of which there are two, on the north-east and the north-west, have distyle porticoes of the Corinthian order. Within, the remains of the clepsydra are still visible, as are the dial lines on the outer walls.

The date of the building is uncertain, but the style of the sculpture and architecture is thought to belong to the period after Alexander the Great. The clepsydra also was probably of that improved kind which was invented by Ctesibius, about 135 B. C. (*Dict. of Ant. s. v. Horologium.*) Müller places Andronicus at 100 B. C. (*Attika*, in Ersch and Gruber's *Encyclop.* vi. p. 233.)

From the words of Vitruvius it seems probable that Andronicus was an astronomer. The mechanical arrangements of his "horologium" were of course his work, but whether he was properly the architect of the building we have nothing to determine, except the absence of any statement to the contrary. [P. S.]

ANDRONI'CUS, LI'VIUS, the earliest Roman poet, as far as poetical literature is concerned; for whatever popular poetry there may have existed at Rome, its poetical literature begins with this writer. (Quintil. x. 2. § 7.) He was a Greek and probably a native of Tarentum, and was made prisoner by the Romans during their wars in southern Italy. He then became the slave of M. Livius Salinator, perhaps the same who was consul in B. C. 219, and again in B. C. 207. Andronicus instructed the children of his master, but was afterwards restored to freedom, and received from his patron the Roman name Livius. (Hieron. *in Euseb. Chron. ad Ol.* 148.) During his stay at Rome, Andronicus made himself a perfect master of the Latin language, and appears to have exerted himself chiefly in creating a taste for regular dramatic representations. His first drama was acted in B. C. 240, in the consulship of C. Claudius and M. Tuditanus (Cic. *Brut.*. 18, comp. *Tusc. Quaest.* i. 1, *de Senect.* 14; Liv. vii. 2; Gellius, xvii. 21); but whether it was a tragedy or a comedy is uncertain. That he wrote comedies as well as tragedies, is attested beyond all doubt. (Diomedes, iii. p. 486; Flavius Vopisc. *Numerian*, 13; the author of the work *de Comoed. et Trag.*) The number of his dramas was considerable, and we still possess the titles and fragments of at least fourteen. The subjects of them were all Greek, and they were little more than translations or imitations of Greek dramas. (Suet. *de Illustr. Grammat.* 1; Diomed. *l. c.*) Andronicus is said to have died in B C. 221, and cannot have lived beyond B. C. 214. (Osann, *Anal. Crit.* p. 28.) As to the poetical merit of these compositions we are unable to form an accurate idea, since the extant fragments are few and short. The language in them appears yet in a rude and undeveloped form, but it has nevertheless a solid basis for further development. Cicero (*Brut.* 18) says, that in his time they were no longer worth reading, and that the 600 mules in the Clytemnestra and the 3000 craters in the Equus Trojanus could not afford any pleasure upon the stage. (*ad Famil.* vii. 1.) In the time of Horace, the poems of Andronicus were read and explained in schools; and Horace, although not an admirer of early Roman poetry, says, that he should not like to see the works of Andronicus destroyed. (Horat. *Epist.* ii. 1. 69.)

Besides his dramas, Livius Andronicus wrote:

1. A Latin Odyssey in the Saturnian verse (Cic. *Brut.* 18), but it is uncertain whether the poem was an imitation or a mere translation of the Homeric poem. 2. Hymns (Liv. xxvii. 37; Fest. *s. v. Scribas*), of which no fragments are extant. The statement of some writers, that he wrote versified Annals, is founded upon a confusion of Livius Andronicus and Ennius. (Vossius, *de Hist. Lat.* p. 827.)

The fragments of Livius Andronicus are contained in the collections of the fragments of the Roman dramatists mentioned under ACCIUS. The fragments of the Odyssea Latina are collected in H. Düntzer et L. Lersch, *de Versu quem vocant Saturnino*, pp. 40-48; all the fragments are contained in Düntzer's *Livii Andronici Fragmenta collecta et illustrata, &c.* Berlin, 1835, 8vo.; comp. Osann, *Analecta Critica*, c. 1. [L. S.]

ANDRONI'CUS (Ἀνδρόνικος), a MACEDONIAN, is first mentioned in the war against Antiochus, B. C. 190, as the governor of Ephesus. (Liv. xxxvii. 13.) He is spoken of in B. C. 169 as one of the generals of Perseus, king of Macedonia, and was sent by him to burn the dock-yards at Thessalonica, which he delayed doing, wishing to gratify the Romans, according to Diodorus, or thinking that the king would repent of his purpose, as Livy states. He was shortly afterwards put to death by Perseus. (Liv. xliv. 10; Diod. *Exc.* p. 579, Wess.; Appian, *de Reb. Mac* 14.)

ANDRONI'CUS (Ἀνδρόνικος), of OLYNTHUS, who is probably the same as the son of Agerrhus mentioned by Arrian (*Anab.* iii. 23), was one of the four generals appointed by Antigonus to form the military council of the young Demetrius, in B. C. 314. He commanded the right wing of Demetrius' army at the battle of Gaza in 312, and after the loss of the battle, and the subsequent retreat of Demetrius, was left in command of Tyre. He refused to surrender the city to Ptolemy, who, however, obtained possession of it, but spared the life of Andronicus, who fell into his hands. (Diod. xix. 69, 86.)

ANDRONI'CUS (Ἀνδρόνικος), a Greek PHYSICIAN, mentioned by Galen (*De Compos. Medicam. sec. Locos*, vii. 6, vol. xiii. p. 114) and Theodorus Priscianus (*Rer. Medic.* i. 18, ii. 1, 6, pp. 18, 37, ed. Argent), who must therefore have lived some time before the second century after Christ. No other particulars are known respecting him; but it may be remarked, that the Andronicus quoted several times by Galen with the epithet *Peripateticus* or *Rhodius*, is probably quite another person. He is called by Tiraquellus (*De Nobilitate*, c. 31), and after him by Fabricius (*Bibl. Gr.* vol. xiii. p. 62, ed. vet.), "Andronicus Ticianus," but this is a mistake, as Andronicus and Titianus appear to have been two different persons. [W. A. G.]

ANDRO'NICUS (Ἀνδρόνικος), a Greek POET and contemporary of the emperor Constantius, about A. D. 360. Libanius (*Epist.* 75; comp. *De Vita Sua*, p. 68) says, that the sweetness of his poetry gained him the favour of all the towns (probably of Egypt) as far as the Ethiopians, but that the full development of his talents was checked by the death of his mother and the misfortune of his native town (Hermopolis?). If he is the same as the Andronicus mentioned by Photius (*Cod.* 279, p. 536, a. Bekk.) as the author of dramas and various other poems, he was a native of Hermopolis in Egypt, of which town he was decurio. Themistius (*Orat.* xxix. p. 418, &c.), who speaks of a young poet in Egypt as the author of a tragedy, epic poems, and dithyrambs, appears likewise to allude to Andronicus. In A. D. 359, Andronicus, with several other persons in the east and in Egypt, incurred the suspicion of indulging in pagan practices. He was tried by Paulus, whom the emperor had despatched for the purpose, but he was found innocent and acquitted. (Ammian. Marcellin. xix. 12.) No fragments of his works are extant, with the exception of an epigram in the Greek Anthology. (vii. 181.) [L. S.]

ANDRONI'CUS (Ἀνδρόνικος), of RHODES, a Peripatetic philosopher, who is reckoned as the tenth of Aristotle's successors, was at the head of the Peripatetic school at Rome, about B. C. 58, and was the teacher of Boethus of Sidon, with whom Strabo studied. (Strab. xiv. pp. 655, 757; Ammon. *in Aristot. Categ.* p. 8, a., ed. Ald.) We know little more of the life of Andronicus, but he is of special interest in the history of philosophy, from the statement of Plutarch (*Sull.* c. 26), that he published a new edition of the works of Aristotle and Theophrastus, which formerly belonged to the library of Apellicon, and were brought to Rome by Sulla with the rest of Apellicon's library in B. C. 84. Tyrannio commenced this task, but apparently did not do much towards it. (Comp. Porphyr. *vit. Plotin.* c. 24; Boethius, *ad Aristot. de Interpret.* p. 292, ed. Basil. 1570.) The arrangement which Andronicus made of Aristotle's writings seems to be the one which forms the basis of our present editions, and we are probably indebted to him for the preservation of a large number of Aristotle's works.

Andronicus wrote a work upon Aristotle, the fifth book of which contained a complete list of the philosopher's writings, and he also wrote commentaries upon the Physics, Ethics, and Categories. None of these works is extant, for the paraphrase of the Nicomachean Ethics, which is ascribed to Andronicus of Rhodes, was written by some one else, and may have been the work of Andronicus Callistus of Thessalonica, who was professor at Rome, Bologna, Florence, and Paris, in the latter half of the fifteenth century. Andronicus Callistus was the author of the work Περὶ Παθῶν, which is also ascribed to Andronicus of Rhodes. The Περὶ Παθῶν was first published by Höschel, Aug. Vindel. 1594, and the Paraphrase by Heinsius, as an anonymous work, Lugd. Bat. 1607, and afterwards by Heinsius as the work of Andronicus of Rhodes, Lugd. Bat. 1617, with the Περὶ Παθῶν attached to it. The two works were printed at Cantab. 1671 and Oxon. 1809. (Stahr, *Aristotelia*, ii. p. 129.)

ANDRO'NIDAS (Ἀνδρωνίδας), was with Cleomenes the leader of the Roman party among the Achaeans. In B. C. 146, he was sent by Metellus to Diaeus, the commander of the Achaeans, to offer peace; but the peace was rejected, and Andronidas seized by Diaeus, who however released him upon the payment of a talent. (Polyb. xxix. 23, xxx. 20, xl. 4, 5.)

ANDRO'STHENES (Ἀνδρόσθενης). 1. Of Thasus, one of Alexander's admirals, sailed with Nearchus, and was also sent by Alexander to explore the coast of the Persian gulf. (Strab. xv. p. 766; Arrian, *Anab.* vii. 20.) He wrote an account of this voyage, and also a Τῆς Ἰνδικῆς παράπλους. (Athen. iii. p. 93, b.) Compare Marcian. Heracl. p. 63, Huds.; Theophr. *de Caus. Pl.* ii. 5; Vossius, *de Histor. Graec.* p. 98, ed. Westermann.

2. Of Cyzicus, left by Antiochus the Great in India, to convey the treasures promised him by the Indian king Sophagasenus. (Polyb. xi. 34.)

3. Of Corinth, who defended Corinth against the Romans in B. C. 198, and was defeated in the following year by the Achaeans. (Liv. xxxii. 23; xxxiii. 14, 15.)

4. Of Thessaly, called by Caesar the praetor of the country (by which he means merely the military commander), shut the gates of Gomphi against Caesar in B. C. 48, in consequence of the defeat at Dyrrhachium. (Caes. *B. C.* iii. 80.)

ANDRO'STHENES (Ἀνδροσθένης), an Athenian sculptor, the disciple of Eucadmus, completed the figures supporting the roof of the temple of Apollo at Delphi, which had been left unfinished by Praxias. (Paus. x. 19. § 3.) The time when he lived is not exactly known; it was probably about 440. B. C. [P. S.]

ANDRO'TION (Ἀνδροτίων), an Athenian orator, was a son of Andron, a pupil of Isocrates, and a contemporary of Demosthenes. (Suid. *s. v.*) To which of the political parties of the time he belonged is uncertain; but Ulpian (*ad Demosth. c. Androt.* p. 594) states, that he was one of the leading demagogues of his time. He seems to have been a particularly skilful and elegant speaker. (Schol. *ad Hermogen.* p. 401.) Among the orations of Demosthenes there is one against our Androtion, which Demosthenes delivered at the age of twenty-seven (Gellius, xv. 28; Plut. *Dem.* 15), and in which he imitated the elegant style of Isocrates and Androtion. The subject of the speech is this: Androtion had induced the people to make a psephisma in a manner contrary to law or custom. Euctemon and Diodorus came forward to accuse him, and proposed that he should be disfranchised, partly for having proposed the illegal psephisma, and partly for his bad conduct in other respects. Demosthenes wrote the oration against Androtion for Diodorus, one of the accusers, who delivered it. (Liban. *Argum. ad Demosth. Androt.*) The issue of the contest is not known. The orations of Androtion have perished, with the exception of a fragment which is preserved and praised by Aristotle. (*Rhet.* iii. 4.) Some modern critics, such as Wesseling (*ad Diod.* i. 29), Coraes (*ad Isocrat.* ii. p. 0), and Orelli (*ad Isocrat. de Antid.* p. 248), ascribe to Androtion the Eroticus which is usually printed among the orations of Demosthenes; but their arguments are not satisfactory. (Westermann, *Quaest. Demosth.* ii. p. 81.) There is an Androtion, the author of an Atthis, whom some regard as the same person as the orator. (Zosim. *Vit. Isocr.* p. i. ed. Dind.) [L. S.]

ANDRO'TION (Ἀνδροτίων), the author of an Atthis, or a work on the history of Attica, which is frequently referred to by ancient writers. (Paus. i. 7. § 2, x. 8. § 1; Marcellin. *Vit. Thuc.* § 28; Plut. *Solon*, c. 15, &c.) The fragments of this work have been published with those of Philochorus, by Siebelis, Lips. 1811. (Vossius, *de Hist. Graec.* 386, ed. Westermann.)

ANDRO'TION (Ἀνδροτίων), a Greek writer on agriculture, who lived before the time of Theophrastus. (Theophr. *Hist. Plant.* ii. 8, *de Caus. Plant.* iii. 15; Athen. iii. pp. 75, d., 82, c.; Varr. *R.* i. 1; Colum. i. 1; Plin. *Elenchus*, lib. viii., &c.)

ANDRUS. [ANDREUS.]

ANEMO'TIS (Ἀνεμῶτις), the subduer of the winds, a surname of Athena under which she was worshipped and had a temple at Mothone in Messenia. It was believed to have been built by Diomedes, because in consequence of his prayers the goddess had subdued the storms which did injury to the country. (Paus. iv. 35. § 5.) [L. S.]

ANERISTUS (Ἀνήριστος), the son of Sperthias, a Lacedaemonian ambassador, who was sent at the beginning of the Peloponnesian war, B. C. 430, to solicit the aid of the king of Persia. He was surrendered by the Athenians, together with the other ambassadors who accompanied him, by Sadocus, son of Sitalces, king of Thrace, taken to Athens, and there put to death. (Herod. vii. 137; Thuc. ii. 67.) The grandfather of Aneristus had the same name. (Herod. vii. 134.)

ANEROESTUS or ANEROESTES (Ἀνηρόεστος, Ἀνηροέστης), king of the Gaesati, a Gallic people between the Alps and the Rhone, who was induced by the Boii and the Insubres to make war upon the Romans. He accordingly invaded Italy in B. C. 225, defeated the Romans near Faesulae, but in his return home was intercepted by the consul C. Atilius, who had come from Corsica. A battle ensued near Pisae, in which the Gauls were defeated with immense slaughter, but Atilius was killed. Aneroestus, in despair, put an end to his own life. (Polyb. ii. 22, 26, &c., 31; comp. Eutrop. iii. 5; Oros. iv. 3; Zonaras, viii. 20.)

ANESIDO'RA (Ἀνησιδώρα), the spender of gifts, a surname given to Gaea and to Demeter the latter of whom had a temple under this name at Phlius in Attica. (Paus. i. 31. § 2; Hesych. *s. v.*; Plut. *Sympos.* p. 745.) [L. S.]

ANGE'LION, sculptor. [TECTAEUS.]

A'NGELOS (Ἄγγελος). 1. A surname of Artemis, under which she was worshipped at Syracuse, and according to some accounts the original name of Hecate. (Hesych. *s. v.*; Schol. *ad Theocrit.* ii. 12.)

2. A son of Poseidon, whom, together with Melas, he begot by a nymph in Chios. (Paus. vii. 4. § 6.) [L. S.]

ANGERO'NA or ANGERO'NIA, a Roman divinity, of whom it is difficult to form a distinct idea, on account of the contradictory statements about her. According to one class of passages she is the goddess of anguish and fear, that is, the goddess who not only produces this state of mind, but also relieves men from it. (Verrius Flacc. *ap. Macrob. Sat.* i. 10.) Her statue stood in the temple of Volupia, near the porta Romanula, close by the Forum, and she was represented with her mouth bound and sealed up (*os obligatum et signatum*, Macrob. *l. c.*; Plin. *H. N.* iii. 9), which according to Massurius Sabinus (*ap. Macrob. l. c.*) indicated that those who concealed their anxiety in patience would by this means attain the greatest happiness. Hartung (*Die Relig. d. Röm.* ii. p. 247) interprets this as a symbolical suppression of cries of anguish, because such cries were always unlucky omens. He also thinks that the statue of the goddess of anguish was placed in the temple of the goddess of delight, to indicate that the latter should exercise her influence upon the former, and change sorrow into joy. Julius Modestus (*ap. Macrob. l. c.*) and Festus (*s. v. Angeronae deae*) give an historical origin to the worship of this divinity, for they say, that at one time men and beasts were visited by a disease called *angina*, which disappeared as soon as sacrifices were vowed to Angerona. (Comp. Orelli, *Inscript.* p. 87. No. 116.)

Other accounts state that Angerona was the goddess of silence, and that her worship was introduced at Rome to prevent the secret and sacred name of Rome being made known, or that Angerona was herself the protecting divinity of Rome, who by laying her finger on her mouth enjoined men not to divulge the secret name of Rome. (Plin. *l. c.*; Macrob. *Sat.* iii. 9.) A festival, *Angeronalia*, was celebrated at Rome in honour of Angerona, every year on the 12th of December, on which day the pontiffs offered sacrifices to her in the temple of Volupia, and in the curia Acculeia. (Varro, *de Ling. Lat.* vi. 23; Plin. and Macrob. *ll. cc.*) [L. S.]

ANGI'TIA or ANGUI'TIA, a goddess worshipped by the Marsians and Marrubians, who lived about the shores of the lake Fucinus. She was believed to have been once a being who actually lived in that neighbourhood, taught the people remedies against the poison of serpents, and had derived her name from being able to kill serpents by her incantations (from *angere* or *anguis*, Serv. *ad Aen.* vii. 750). According to the account given by Servius, the goddess was of Greek origin, for Angitia, says he, was the name given by the Marrubians to Medea, who after having left Colchis came to Italy with Jason and taught the people the above mentioned remedies. Silius Italicus (viii. 498, &c.) identifies her completely with Medea. Her name occurs in several inscriptions (Orelli, p. 87, No. 116; p. 335, No. 1846), in one of which she is mentioned along with Angerona, and in another her name appears in the plural form. From a third inscription (Orelli, p. 87, No. 115) it seems that she had a temple and a treasury belonging to it. The Silvia Angitia between Alba and lake Fucinus derived its name from her. (Solin. c. 2.) [L. S.]

ANIA'NUS, the *referendarius* (Dufresne, *Gloss. s. v.*) of Alaric the second, king of the Visigoths, and employed in that capacity to authenticate with his subscription the official copies of the *Breviarium.* (*Dict. of Ant. s. v.* Breviarium.) In his subscription he used the words *Anianus, vir spectabilis subscripsi et edidi*, and it is probable that, from a misunderstanding of the word *edidi*, proceeded the common notion that he was the author of the Romano-Gothic code, which has thence sometimes been called *Breviarium Aniani.* The subscription took place at Aire (*Aduris*) in Gascoigne, A. D. 506. (Silberrad, *ad Heinec. Hist. Jur. Germ.* § 15.) Sigebert (*de ecclesiasticis scriptoribus*, c. 70, cited by Jac. Godefroi, *Prolegomena in Cod. Theodos.* § 5) says, that Anianus translated from Greek into Latin the work of Chrysostom upon St. Matthew; but respecting this, see the following article, No. 2. [J. T. G.]

ANIA'NUS (Ἀνιανός). 1. An Egyptian monk, who lived at the beginning of the 5th century after Christ, and wrote a chronography, in which, according to Syncellus, he generally followed Eusebius, but sometimes corrected errors made by that writer. It is, however, very doubtful whether Anianus, on the whole, surpassed Eusebius in accuracy. Syncellus frequently finds fault with him. (Syncell. *Chronogr.* pp. 7, 16, 17, 34—36.)

2. Deacon of Celeda, in Italy, at the beginning of the 5th century, a native of Campania, was the amanuensis of Pelagius, and himself a warm Pelagian. He was present at the synod of Diospolis (A. D. 415), and wrote on the Pelagian controversy against Jerome. (Hieron. *Epist.* 81.) He also translated into Latin the homilies of Chrysostom on the Gospel of Matthew and on the Apostle Paul, and Chrysostom's *Letters to Neophytes.* Of all his works there are only extant the translations of the first eight of Chrysostom's homilies on Matthew, which are printed in Montfaucon's edition of Chrysostom. The rest of those homilies were translated by Gregorius (or Georgius) Trapezuntius, but Fabricius regards all up to the 26th as the work of Anianus, but interpolated by Gregory. (*Bibl. Graec.* viii. p. 552, note.) Sigebert and other writers attribute the translation of Chrysostom to the jurist Anianus, who lived under Alaric; but this is a manifest error, since the preface to the work is addressed to Orontius, who was condemned for Pelagianism in the council of Ephesus. (A. D. 431.) [P. S.]

ANICE'TUS. 1. A freedman of Nero, and formerly his tutor, commanded the fleet at Misenum in A. D. 60, and was employed by the emperor to murder Agrippina. He was subsequently induced by Nero to confess having committed adultery with Octavia, but in consequence of his conduct in this affair was banished to Sardinia, where he died. (Tac. *Ann.* xiv. 3, 7, 8, 62; Dion Cass. lxi. 13; Suet. *Ner.* 35.)

2. A freedman of Polemo, who espoused the party of Vitellius, and excited an insurrection against Vespasian in Pontus, A. D. 70. It was however put down in the same year, and Anicetus, who had taken refuge at the mouth of the river Cohibus, was surrendered by the king of the Sedochezi to the lieutenant of Vespasian, and put to death. (Tac. *Hist.* iii. 47, 48.)

3. A Greek grammarian, who appears to have written a glossary. (Athen. xi. p. 783, c.; comp. Alciphr. i. 28, with Bergler's note.)

ANI'CIA GENS. Persons of the name of Anicius are mentioned first in the beginning of the second century B. C. Their cognomen was GALLUS. Those whose cognomen is not mentioned are given under ANICIUS.

ANI'CIUS. 1. CN. ANICIUS, a legate of Paullus in the Macedonian war, B. C. 168. (Liv. xliv. 46.

2. T. ANICIUS, who said that Q. Cicero had given him a commission to purchase a place in the suburbs for him, B. C. 54. (Cic. *ad Qu. Fr.* iii. 1. § 7.

3. C. ANICIUS, a senator and a friend of Cicero whose villa was near that of the latter. Cicero gave him a letter of introduction to Q. Cornificius in Africa, when Anicius was going there with the privilege of a *legatio libera* (*Dict. of Ant. s.v. Legatus*) in B. C. 44. (Cic. *ad Qu. Fr.* ii. 19, *ad Fam.* vi. 26, xii. 21.)

ANI'GRIDES (Ἀνίγριδες), the nymphs of the river Anigrus in Elis. On the coast of Elis, not far from the mouth of the river, there was a grotto sacred to them, which was visited by persons afflicted with cutaneous diseases. They were cured here by prayers and sacrifices to the nymphs, and by bathing in the river. (Paus. v. 5. § 6; Strab. viii. p. 346; Eustath. *ad Hom.* p. 880.) [L. S.]

A'NIUS (Ἄνιος), a son of Apollo by Crëusa or according to others by Rhoeo, the daughter of Staphylus, who when her pregnancy became known was exposed by her angry father in a chest on the waves of the sea. The chest landed at Delos, and when Rhoeo was delivered of a boy she consecrated him to the service of Apollo, who endowed him with prophetic powers. (Diod. v. 6

Conon, *Narrat.* 41.) Anius had by Dryope three daughters, Oeno, Spermo, and Elais, to whom Dionysus gave the power of producing at will any quantity of wine, corn, and oil,—whence they were called Oenotropae. When the Greeks on their expedition to Troy landed in Delos, Anius endeavoured to persuade them to stay with him for nine years, as it was decreed by fate that they should not take Troy until the tenth year, and he promised with the help of his three daughters to supply them with all they wanted during that period. (Pherecyd. *ap. Tzetz. ad Lycoph.* 569; Ov. *Met.* xiii. 623, &c.; comp. Dictys Cret. i. 23.) After the fall of Troy, when Aeneas arrived in Delos, he was kindly received by Anius (Ov. *l. c.*; Virg. *Aen.* iii. 80, with Servius), and a Greek tradition stated that Aeneas married a daughter of Anius, of the name of Lavinia, who was, like her father, endowed with prophetic powers, followed Aeneas to Italy, and died at Lavinium. (Dionys. Hal. i. 59; Aurel. Vict. *De Orig. Gent. Rom.* 9; comp. Hartung, *Die Relig. d. Röm.* i. p. 87.) Two other mythical personages, one a son of Aeneas by Lavinia, and the other a king of Etruria, from whom the river Anio derived its name, occur in Serv. *ad Aen.* iii. 80, and Plut. *Parallel.* 40. [L. S.]

ANNA. [ANNA PERENNA.]

ANNA COMNE'NA (Ἄννα Κομνηνά), the daughter of Alexis I. Comnenus, and the empress Irene, was born in A. D. 1083. She was destined to marry Constantine Ducas, but he died while she was still a child; and she was subsequently married to Nicephorus Bryennius, a Greek nobleman distinguished by birth, talents, and learning. Anna, gifted by nature with beauty and rare talents, was instructed in every branch of science, and she tells us in the preface to her Alexias, that she was thoroughly acquainted with Aristotle and Plato. The vanity of a female philosopher was flattered with the homages she received from the Greek scholars and artists, and during a long period hers and her husband's house was the centre of the arts and sciences of Constantinople. Her love for her husband was sincere and founded upon real esteem, and she and the empress tried, although in vain, to persuade the dying Alexis to appoint Bryennius his successor. The throne was inherited by John, the son of Alexis. (A. D. 1118.) During his reign Anna persuaded Bryennius to seize the crown; but the conspiracy failed at the moment of its execution, and Anna and Bryennius were punished with exile and the confiscation of the greater part of their property. Bryennius died some time afterwards, and Anna regretted his loss with deep and sincere affliction. During her retirement from the world she composed her "Alexias" (Ἀλεξίας).

This celebrated work is a biography of her father, the emperor Alexis I. It is divided into fifteen books. In the first nine she relates with great prolixity the youth of Alexis, his exploits against the Turks, Seljuks, and the Greek rebels in Asia and Epeirus, his accession, and his wars against the Normans in Epeirus. The tenth book is remarkably interesting, containing the relation of the transactions between Alexis and the Western princes which led to the first crusade, and the arrival of the Crusaders at Constantinople. The following three contain the relations of Alexis with the Crusaders who had then advanced into Asia, and his last contest with the Norman Bohemond, then prince of Antioch, in Greece and Epeirus. In the fourteenth book are related the successful wars of Alexis against the Turks after they had been weakened by the Crusaders; and in the fifteenth she gives a rather short relation of the latter part of the reign of her father. This division shews that she did not start from a historical but merely from a biographical point of view.

To write the life of a man like Alexis I. was a difficult task for his daughter, and this difficulty did not escape her sagacity. "If I praise Alexis," she says in the preface, "the world will accuse me of having paid greater attention to his glory than to truth; and whenever I shall be obliged to blame some of his actions, I shall run the risk of being accused of impious injustice." However, this self-justification is mere mockery. Anna knew very well what she would write, and far from deserving the reproach of "impious injustice," she only deserves that of "pious injustice." The Alexias is history in the form of a romance,—embellished truth with two purposes,—that of presenting Alexis as the Mars, and his daughter as the Minerva of the Byzantines. Anna did not invent facts, but in painting her portraits she always dips her pencil in the colour of vanity. This vanity is threefold,—personal, domestic, and national. Thus Alexis is spotless; Anna becomes an oracle; the Greeks are the first of all the nations, and the Latins are wicked barbarians. Bohemond alone is worthy of all her praise; but it is said that she was admired by, and that she admired in her turn, the gallant prince of the Normans.

The style of the author is often affected and loaded with false erudition; unimportant details are constantly treated with as much as and even more attention than facts of high importance. These are the defects of the work, but whoever will take the trouble to discover and discard them, will find the Alexias the most interesting and one of the most valuable historical productions of the Byzantine literature.

The editio princeps of the Alexias was published by Hoelschelius, Augsburg, 1610, 4to. This is only an abridgment containing the fifteen books reduced to eight. The next is by Possinus, with a Latin translation, Paris, 1651, fol. Du Cange has written some valuable notes to the Alexias, which are contained in the Paris edition of Cinnamus. (1670, fol.) The best edition is by Schopen (2 vols. 8vo.), with a new Latin translation, Bonn, 1839. The translation of Possinus is very bad. The work was translated into French by Cousin (le président), and a German translation is contained in the first volume of the "Historische Memoiren," edited by Fr. von Schiller. [W. P.]

ANNA PERENNA, a Roman divinity, the legends about whom are related by Ovid (*Fast.* iii. 523, &c.) and Virgil. (*Aen.* iv.) According to them she was a daughter of Belus and sister of Dido. After the death of the latter, she fled from Carthage to Italy, where she was kindly received by Aeneas. Here her jealousy of Lavinia was roused, and being warned in a dream by the spirit of Dido, she fled and threw herself into the river Numicius. Henceforth she was worshipped as the nymph of that river under the name of Perenna; for previously her name had simply been Anna. A second story related by Ovid states, that when the plebs had seceded to the mons sacer and

were in want of food, there came from the neighbouring Bovillae an aged woman of the name of Anna, who distributed cakes among the hungry multitude, and after their return to the city the grateful people built a temple to her. A third story, likewise related by Ovid, tells us that, when Mars was in love with Minerva, he applied to the aged Anna to lend him her assistance. She appeared before him herself in the disguise of Minerva, and when the god took hold of her veil and wanted to kiss her, she laughed him to scorn. Ovid (*Fast.* iii. 657, &c.) remarks that Anna Perenna was considered by some as Luna, by others as Themis, and by others again as Io, the daughter of Inachus, or as one of the nymphs who brought up the infant Jove. Now as Macrobius (*Sat.* i. 12) states, that at her festival, which fell on the 15th of March, and was celebrated by the Romans with great joy and merriment, the people prayed *ut annare perennareque commode liceat*, it seems clear that Anna Perenna was originally an Italian divinity, who was regarded as the giver of life, health, and plenty, as the goddess whose powers were most manifest at the return of spring when her festival was celebrated. The identification of this goddess with Anna, the sister of Dido, is undoubtedly of late origin. (Hartung, *Die Relig. d. Röm.* ii. p. 229, &c.) [L. S.]

ANNAEUS CORNU'TUS. [CORNUTUS.]

ANNAEUS FLORUS. [FLORUS.]

ANNAEUS LUCA'NUS. [LUCANUS.]

ANNAEUS MELLA. [MELLA.]

ANNAEUS SE'NECA. [SENECA.]

ANNAEUS STA'TIUS. [STATIUS.]

ANNA'LIS, a cognomen of the Villia Gens, which was first acquired by L. Villius, tribune of the plebs, in B. C. 179, because he introduced a law fixing the year (*annus*) at which it was allowable for a person to be a candidate for the public offices. (Liv. xl. 44.) The other persons of this name are:

1. SEX. VILLIUS (ANNALIS), a friend of Milo's (Cic. *ad Fam.* ii. 6), probably the same as the Sex. Annalis, of whom Quintilian speaks. (vi. 3. § 86.)

2. L. VILLIUS ANNALIS, praetor in B. C. 43, was proscribed by the triumvirs, and betrayed to death by his son. He is probably the same as the L. Villius L. F. Annalis mentioned in a letter of Caelius to Cicero, B. C. 51. (*ad Fam.* viii. 8). His son was killed shortly afterwards in a drunken brawl by the same soldiers who had killed his father. (Appian, *B. C.* iv. 17; Val. Max. ix. 11. § 6.)

M. ANNEIUS, legate of M. Cicero during his government in Cilicia, B. C. 51. Anneius appears to have had some pecuniary dealings with the inhabitants of Sardis, and Cicero gave him a letter of introduction to the praetor Thermus, that the latter might assist him in the matter. In Cicero's campaign against the Parthians in B. C. 50, Anneius commanded part of the Roman troops. (Cic. *ad Fam.* xiii. 55, 57, xv. 4.)

A'NNIA. 1. The wife of L. Cinna, who died B. C. 84, in his fourth consulship. She afterwards married M. Piso Calpurnianus, whom Sulla compelled to divorce her, on account of her previous connexion with his enemy Cinna. (Vell. Paterc. ii. 41.)

2. The wife of C. Papius Celsus, and the mother of Milo, the contemporary of Cicero. [MILO.]

ANNIA GENS, plebeian, was of considerable antiquity. The first person of this name whom Livy mentions, is the Latin praetor L. Annius of Setia, a Roman colony. (B. C. 340.) [ANNIUS, No. 1.] The cognomens of this gens under the republic are: ASELLUS, BELLIENUS, CIMBER, LUSCUS, MILO. Those who have no cognomen are given under ANNIUS.

According to Eckhel (v. p. 134), the genuine coins of the Annii have no cognomen upon them. The one figured below, which represents the head

of a woman, and on the reverse Victory drawn by a quadriga, with the inscriptions C. ANNI. T. F. T. N. PROCOS. EX. S. C. and L. FABI. L. F. HI(SP). is supposed to refer to C. Annius, who fought against Sertorius in Spain. [ANNIUS, No. 7.] It is imagined that L. Fabius may have been the quaestor of Annius, but nothing is known for certain.

T. ANNIA'NUS, a Roman poet, lived in the time of Trajan and Hadrian, and was a friend of A. Gellius, who says that he was acquainted with ancient literature. Among other things, he appears to have written Fescennine verses. (Gell. vii. 7, ix. 10, xx. 8.)

A'NNIBAL. [HANNIBAL.]

ANNI'CERIS (Ἀννίκερις), a Cyrenaic philosopher [ARISTIPPUS], of whom the ancients have left us very vague and contradictory accounts. He is said to have ransomed Plato for 20 minae from Dionysius of Syracuse (Diog. Laert. ii. 86); but we read, on the other hand, that he was a disciple of Paraebates, whose succession from Aristippus in the order of discipleship was as follows:—Aristippus, Arete, Aristippus the younger, Antipater, Epitimedes, Paraebates. Plato, however, was contemporary with the first Aristippus, and therefore one of the above accounts of Anniceris must be false. Hence Menage on Laertius (*l. c.*) and Kuster on Suidas (*s. v.*) have supposed that there were two philosophers of the name of Anniceris, the one contemporary with Plato, the other with Alexander the Great. If so, the latter is the one of whose system some notices have reached us, and who forms a link between the Cyrenaic and Epicurean schools. He was opposed to Epicurus in two points: (1) he denied that pleasure was merely the absence of pain, for if so death would be a pleasure; and (2) he attributed to every separate act a distinct object, maintaining that there was no general end of human life. In both these statements he reasserted the principle of Aristippus. But he differed from Aristippus, inasmuch as he allowed that friendship, patriotism, and similar virtues, were good in themselves; saying that the wise man will derive pleasure from such qualities, even though they cause him occasional trouble, and that a friend should be chosen not only for our own need, but for kindness and natural affection. Again he denied that reason (ὁ λόγος) alone can secure us from error, maintaining that *habit* (ἀνεθίζεσθαι) was also necessary (Suidas and Diog. Laert. *l. c.*; Clem. Alex. *Strom* ii. p. 417; Brucker, *Hist. Crit. Phil.* ii. 3; Ritter *Geschichte der Phil.* vii. 3.) Aelian (*V. H.* ii. 27

says, that Anniceris (probably the elder of the two) was distinguished for his skill as a charioteer. [G. E. L. C.]

A'NNIUS. 1. L. Annius, of Setia, a Roman colony, was praetor of the Latins, B. C. 340, at the time of the great Latin war. He was sent as ambassador to Rome to demand for the Latins perfect equality with the Romans. According to the Roman story, he dared to say, in the capitol, that he defied the Roman Jupiter; and as he hurried down the steps of the temple, he fell from the top to the bottom, and was taken up dead. (Liv. viii. 3-6.)

2. ANNIUS, a freedman, the father of Cn. Flavius, who was curule aedile in B. C. 304. (Gell. vi. 9; Liv. ix. 46.)

3. T. ANNIUS, a triumvir for founding colonies in Cisalpine Gaul, was obliged by a sudden rising of the Boii to take refuge in Mutina, B. C. 218. (Liv. xxi. 25.)

4. ANNIUS, a Campanian, who is said to have been sent as ambassador to Rome after the battle of Cannae, B. C. 216, to demand that one of the consuls should henceforth be a Campanian. (Val. Max. vi. 4. § 1; Liv. xxiii. 6, 22.)

5. L. ANNIUS, tribune of the plebs, B. C. 110, attempted with P. Lucullus to continue in office the next year, but was resisted by his other colleagues. (Sall. *Jug.* 37.)

6. P. ANNIUS, tribune of the soldiers, was the murderer of M. Antonius, the orator, in B. C. 87, and brought his head to Marius. (Val. Max. ix. 2. § 2; Appian, *B. C.* i. 72.)

7. C. ANNIUS, sent into Spain by Sulla about B. C. 82 against Sertorius, whom he compelled to retire to Nova Carthago. (Plut. *Sertor.* 7.)

8. Q. ANNIUS, a senator, one of Catiline's conspirators, B. C. 63. He was not taken with Cethegus and the others, and we do not know his future fate. (Sall. *Cat.* 17, 50; comp. Q. Cic. *de Pet. C.* 3.)

A'NNIUS BASSUS. [BASSUS.]

A'NNIUS FAUSTUS. [FAUSTUS.]

A'NNIUS GALLUS. [GALLUS.]

A'NNIUS PO'LLIO. [POLLIO.]

ANSER, a friend of the triumvir M. Antonius, and one of the detractors of Virgil. Ovid calls him *procax*. (Virg. *Ecl.* ix. 36; Serv. *ad loc.* et *ad Ecl.* vii. 21; Prop. ii. 25. 84; Ov. *Trist.* ii. 435; Cic. *Philipp.* xiii. 5; Weichert, *Poetar. Lat. Reliquiae*, p. 160, &c., Lips. 1830.)

ANTAEA (Ἀνταία), a surname of Demeter, Rhea, and Cybele, probably signifies a goddess whom man may approach in prayers. (Orph. *Hymn.* 40. 1; Apollon. i. 1141; Hesych. *s. v.*) [L. S.]

ANTAEUS (Ἀνταῖος). 1. A son of Poseidon and Ge, a mighty giant and wrestler in Libya, whose strength was invincible so long as he remained in contact with his mother earth. The strangers who came to his country were compelled to wrestle with him; the conquered were slain, and out of their skulls he built a house to Poseidon. Heracles discovered the source of his strength, lifted him up from the earth, and crushed him in the air. (Apollod. ii. 5. § 11; Hygin. *Fab.* 31; Diod. iv. 17; Pind. *Isthm.* iv. 87, &c.; Lucan, *Pharsal.* iv. 590, &c.; Juven. iii. 89; Ov. *Ib.* 397.) The tomb of Antaeus (*Antaei collis*), which formed a moderate hill in the shape of a man stretched out at full length, was shewn near the town of Tingis in Mauretania down to a late period (Strab. xvii. p. 829; P. Mela, iii. 10. § 35, &c.), and it was believed that whenever a portion of the earth covering it was taken away, it rained until the hole was filled up again. Sertorius is said to have opened the grave, but when he found the skeleton of sixty cubits in length, he was struck with horror and had it covered again immediately. (Strab. *l. c.*; Plut. *Sertor.* 9.)

2. A king of Irasa, a town in the territory of Cyrene, who was sometimes identified by the ancients with the giant Antaeus. He had a daughter Alceis or Barce, whom he promised to him who should conquer in the foot race. The prize was won by Alexidamus. (Pind. *Pyth.* ix. 183, &c., with the Schol.) A third personage of this name occurs in Virg. *Aen.* x. 561. [L. S.]

ANTA'GORAS (Ἀνταγόρας), of Rhodes, a Greek epic poet who flourished about the year B. C. 270. He was a friend of Antigonus Gonatas and a contemporary of Aratus. (Paus. i. 2. § 3; Plut. *Apophth.* p. 182, E, *Sympos.* iv. p. 668, C.) He is said to have been very fond of good living, respecting which Plutarch and Athenaeus (viii. p. 340, &c.) relate some facetious anecdotes. Antagoras wrote an epic poem entitled *Thebais*, (Θηβαΐς, *Vita Arati*, pp. 444, 446, ed. Buhle.) This poem he is said to have read to the Boeotians, to whom it appeared so tedious that they could not abstain from yawning. (Apostol. *Proverb. Cent.* v. 82; Maxim. *Confess.* ii. p. 580, ed. Combefisius.) He also composed some epigrams of which specimens are still extant. (Diog. Laert. iv. 26; Anthol. Graec. ix. 147.) [L. S.]

ANTA'LCIDAS (Ἀνταλκίδας), the Spartan, appears to have been one of the ablest politicians ever called forth by the emergencies of his country, an apt pupil of the school of Lysander, and, like him, thoroughly versed in the arts of courtly diplomacy. His father's name, as we learn from Plutarch (*Artax.* p. 1022, a.), was Leon—the same, possibly, who is recorded by Xenophon (*Hell.* ii. 3. § 10) as Ephor ἐπώνυμος in the fourteenth year of the Peloponnesian war. At one of the most critical periods for Sparta, when, in addition to a strong confederacy against her of Grecian states assisted by Persian money, the successes of Pharnabazus and Conon and the restoration of the long walls of Athens appeared to threaten the re-establishment of Athenian dominion, Antalcidas was selected as ambassador to Tiribazus, satrap of western Asia, to negotiate through him a peace for Sparta with the Persian king, B. C. 393. (*Hell.* iv. 8. § 12.) Such a measure would of course deprive Athens and the hostile league of their chief resources, and, under the pretext of general peace and independence, might leave Sparta at liberty to consolidate her precarious supremacy among the Greeks of Europe. The Athenians, alarmed at this step, also despatched an embassy, with Conon at its head, to counteract the efforts of Antalcidas, and deputies for the same purpose accompanied them from Thebes, Argos, and Corinth. In consequence of the strong opposition made by these states, Tiribazus did not venture to close with Sparta without authority from Artaxerxes, but he secretly furnished Antalcidas with money for a navy, to harass the Athenians and their allies, and drive them into wishing for the peace. Moreover, he seized Conon, on the pretext that he had unduly used the king's forces for the extension of Athenian dominion, and threw him into prison. [CONON.] Tiribazus was detained at court by the

king, to whom he had gone to give a report of his measures, and was superseded for a time in his satrapy by Struthas, a warm friend of Athens. The war therefore continued for some years; but in B. C. 388 the state of affairs appeared to give promise of success if a fresh negotiation with Persia were attempted. Tiribazus had returned to his former government, Pharnabazus, the opponent of Spartan interests, had gone up to the capital to marry Apama, the king's daughter, and had entrusted his government to Ariobarzanes, with whom Antalcidas had a connexion of hospitality (*ξένος ἐκ παλαιοῦ*). Under these circumstances, Antalcidas was once more sent to Asia both as commander of the fleet (*ναύαρχος*), and ambassador. (*Hell.* v. 1. § 6, 28.) On his arrival at Ephesus, he gave the charge of the squadron to Nicolochus, as his lieutenant (*ἐπιστολεύς*), and sent him to aid Abydus and keep Iphicrates in check, while he himself went to Tiribazus, and possibly proceeded with him* to the court of Artaxerxes on the more important business of his mission. In this he was completely successful, having prevailed on the king to aid Sparta in forcing, if necessary, the Athenians and their allies to accede to peace on the terms which Persia, acting under Spartan influence, should dictate. On his return however to the sea-coast, he received intelligence that Nicolochus was blockaded in the harbour of Abydus by Iphicrates and Diotimus. He accordingly proceeded by land to Abydus, whence he sailed out with the squadron by night, having spread a report that the Chalcedonians had sent to him for aid. Sailing northward, he stopped at Percope, and when the Athenians had passed that place in fancied pursuit of him, he returned to Abydus, where he hoped to be strengthened by a reinforcement of twenty ships from Syracuse and Italy. But hearing that Thrasybulus (of Colyttus, not the hero of Phyle) was advancing from Thrace with eight ships to join the Athenian fleet, he put out to sea, and succeeded by a stratagem in capturing the whole squadron. (*Hell.* v. 1. § 25-27; Polyaen. ii. 4, and Schneider *in loc. Xen.*) He was soon after joined by the expected ships from Sicily and Italy, by the fleet of all the Ionian towns of which Tiribazus was master, and even by some which Ariobarzanes furnished from the satrapy of Pharnabazus. Antalcidas thus commanded the sea, which, together with the annoyance to which Athens was exposed from Aegina (*Hell.* v. 1. 1—24), made the Athenians desirous of peace. The same wish being also strongly felt by Sparta and Argos (see the several reasons in Xen. *Hell.* v. 1. § 29), the summons of Tiribazus for a congress of deputies from such states as might be willing to listen to the terms proposed by the king, was gladly obeyed by all, and the satrap then read to them the royal decree. This famous document, drawn up with a sufficient assumption of imperial majesty, ran thus: "Artaxerxes the king thinks it just that the cities in Asia should belong to himself, as well as the islands Clazomenae and Cyprus; but that the other Grecian cities, both small and great, he should leave independent, except Lemnos and Imbros and Scyros; and that these, as of old, should belong to the Athenians. But whichever party receives not this peace, against them will I war, with such as accede to these terms, both by land and by sea, both with ships and with money." (*Hell.* v. 1. § 31.) To these terms all the parties concerned readily acceded, if we except a brief and ineffectual delay on the part of Thebes and the united government of Argos and Corinth (*Hell.* v. 1. § 32—34); and thus was concluded, B. C. 387, the famous peace of Antalcidas, so called as being the fruit of his masterly diplomacy. That the peace effectually provided for the interests of Sparta, is beyond a doubt (*Hell.* v. 1. § 36); that it was cordially cherished by most of the other Grecian states as a sort of bulwark and charter of freedom, is no less certain. (*Hell.* vi. 3. §§ 9, 12, 18, vi. 5. § 2; Paus. ix. 1.) On the subject of the peace, see Thirlwall, *Gr. Hist.* vol. iv. p. 445; Mitford, ch. 25. sec. 7, ch. 27. sec. 2.

Our notices of the rest of the life of Antalcidas are scattered and doubtful. From a passing allusion in the speech of Callistratus the Athenian (*Hell.* vi. 3. § 12), we learn that he was then (B. C. 371) absent on another mission to Persia. Might this have been with a view to the negotiation of peace in Greece (see *Hell.* vi. 3), and likewise have been connected with some alarm at the probable interest of Timotheus, son of Conon, at the Persian court? (See Diod. xv. 50; Dem. *c. Timoth.* p. 1191; Thirlwall, vol. v. p. 63.) Plutarch again (*Ages.* p. 613, c.) mentions, as a statement of some persons, that at the time of the invasion of Laconia by Epaminondas, B. C. 369, Antalcidas was one of the ephors, and that, fearing the capture of Sparta, he conveyed his children for safety to Cythera. The same author informs us (*Artax.* p. 1022, d.), that Antalcidas was sent to Persia for supplies after the defeat at Leuctra, B. C. 371, and was coldly and superciliously received by the king. If, considering the general looseness of statement which pervades this portion of Plutarch, it were allowable to set the date of this mission after the invasion of 369, we might possibly connect with it the attempt at pacification on the side of Persia in 368. (*Hell.* vii. 1. § 27; Diod. xv. 70.) This would seem indeed to be inconsistent with Plutarch's account of the treatment of Antalcidas by Artaxerxes; but that might perhaps be no overwhelming objection to our hypothesis. (See, however, Thirlwall, vol. v. p. 123, and note.) If the embassy in question took place immediately after the battle of Leuctra, the anecdote (*Ages.* 613, e.) of the ephoralty of Antalcidas in 369 of course refutes what Plutarch (*Artax.* 1022, d.) would have us infer, that Antalcidas was driven to suicide by his failure in Persia and the ridicule of his enemies. But such a story is on other grounds intrinsically improbable, and savours much of the period at which Plutarch wrote, when the conduct of some later Romans, miscalled Stoics, had served to give suicide the character of a fashionable resource in cases of distress and perplexity. [E. E.]

ANTANDER (*Ἀνταν̃δρος*), brother of Agathocles, king of Syracuse, was a commander of the troops sent by the Syracusans to the relief of Crotona when besieged by the Brutii in B. C. 317. During his brother's absence in Africa (B. C. 310), he was left together with Erymnon in command of Syracuse, and wished to surrender it to Hamilcar. He appears, however, to have still retained, or at least regained, the confidence of Agathocles, for he is mentioned afterwards as the instrument of his

* If we may infer as much from the expression which Xenophon afterwards uses (v. i. 25), *Ὁ δὲ Ἀνταλκίδας κατέβη μὲν μετὰ Τιριβάζου, κ. τ. λ.*

brother's cruelty. (Diod. xix. 3, xx. 16, 72.) Antander was the author of an historical work, which Diodorus quotes. (*Exc.* xxi. 12, p. 492, ed. Wess.)

ANTEIA (Ἀντεια), a daughter of the Lycian king Iobates, and wife of Proetus of Argos, by whom she became the mother of Maera. (Apollod. ii. 2. § 1; Hom. *Il.* vi. 160; Eustath, *ad Hom.* p. 1688.) The Greek tragedians call the wife of Proetus Stheneboea. Respecting her love for Bellerophontes, see BELLEROPHONTES. [L. S.]

ANTEIAS or ANTIAS (Ἀντείας or Ἀντίας), one of the three sons of Odysseus by Circe, from whom the town of Anteia in Italy was believed to have derived its name. (Dionys. Hal. i. 72; Steph. Byz. *s. v.* Ἄντεια.) [L. S.]

P. ANTEIUS was to have had the province of Syria in A. D. 56, but was detained in the city by Nero. He was hated by Nero on account of his intimacy with Agrippina, and was thus compelled to put an end to his own life in A. D. 57. (Tac. *Ann.* xiii. 22, xvi. 14.)

ANTENOR (Ἀντήνωρ), a Trojan, a son of Aesyetes and Cleomestra, and husband of Theano, by whom he had many children. (Hom. *Il.* vi. 398; Eustath. *ad Hom.* p. 349.) According to the Homeric account, he was one of the wisest among the elders at Troy, and received Menelaus and Odysseus into his house when they came to Troy as ambassadors. (*Il.* iii. 146, &c., 203, &c.) He also advised his fellow-citizens to restore Helen to Menelaus. (*Il.* vii. 348, &c.) This is the substance of all that is said about him in the Homeric poems; but the suggestion contained therein, that Antenor entertained a friendly disposition towards the Greeks, has been seized upon and exaggerated by later writers. Before the Trojan war, he is said to have been sent by Priam to Greece to claim the surrender of Hesione, who had been carried off by the Greeks; but this mission was not followed by any favourable result. (Dares Phryg. 5.) When Menelaus and Odysseus came to Troy, they would have been killed by the sons of Priam, had it not been for the protection which Antenor afforded them. (Dict. Cret. i. 11.) Just before the taking of Troy his friendship for the Greeks assumes the character of treachery towards his own country; for when sent to Agamemnon to negotiate peace, he devised with him and Odysseus a plan of delivering the city, and even the palladium, into their hands. (Dict. Cret. iv. 22, v. 8; Serv. *ad Aen.* i. 246, 651, ii. 15; Tzetzes, *ad Lycophr.* 339; Suidas, *s. v.* παλλάδιον.) When Troy was plundered, the skin of a panther was hung up at the door of Antenor's house, as a sign for the Greeks not to commit any outrage upon it. (Schol. *ad Pind. Pyth.* v. 108; Paus. x. 17; Strab. xiii. p. 608.) His history after this event is related differently. Dictys (v. 17; comp. Serv. *ad Aen.* ix. 264) states, that he founded a new kingdom at Troy upon and out of the remnants of the old one; and according to others, he embarked with Menelaus and Helen, was carried to Libya, and settled at Cyrene (Pind. *Pyth.* v. 110); or he went with the Heneti to Thrace, and thence to the western coast of the Adriatic, where the foundation of several towns is ascribed to him. (Strab. *l. c.;* Serv. *ad Aen.* i. 1; Liv. i. 1.) Antenor with his family and his house, on which the panther's skin was seen, was painted in the Lesche at Delphi. (Paus. *l. c.*) [L. S.]

ANTE'NOR (Ἀντήνωρ), the son of Euphranor, an Athenian sculptor, made the first bronze statues of Harmodius and Aristogeiton, which the Athenians set up in the Cerameicus. (B. C. 509.) These statues were carried off to Susa by Xerxes, and their place was supplied by others made either by Callias or by Praxiteles. After the conquest of Persia, Alexander the Great sent the statues back to Athens, where they were again set up in the Cerameicus. (Paus. i. 8. § 5; Arrian. *Anab.* iii. 16, vii. 19; Plin. xxxiv. 9; *ib.* 19. § 10; Böckh, *Corp. Inscrip.* ii. p. 340.) The return of the statues is ascribed by Pausanias (*l. c.*) to one of the Antiochi, by Valerius Maximus (ii. 10, ext. § 1) to Seleucus; but the account of Arrian, that they were returned by Alexander, is to be preferred. (See also Meursii *Pisistrat.* 14.) [P. S.]

ANTE'NOR (Ἀντήνωρ), a Greek writer of uncertain date, wrote a work upon the history of Crete, which on account of its excellence was called Δέλτα, inasmuch as, says Ptolemy Hephaestion (*ap. Phot. Cod.* 190, p. 151, b. Bekk.), the Cretans called that which is good Δέλτον. (Aelian, *H. N.* xvii. 35; Plut. *de Mal. Herod.* c. 32.)

ANTENO'RIDES (Ἀντηνορίδης), a patronymic from Antenor, and applied to his sons and descendants. (Virg. *Aen.* vi. 484; Hom. *Il.* xi. 221.) At Cyrene, where Antenor according to some accounts had settled after the destruction of Troy, the Antenoridae enjoyed heroic honours. (Pind. *Pyth.* v. 108.) [L. S.]

ANTEROS. [EROS.]

ANTEVORTA, also called PORRIMA or PRORSA (Ov. *Fast.* i. 633; Gell. xvi. 16), together with Postvorta, are described either as the two sisters or companions of the Roman goddess Carmenta. (Ov. *l. c.;* Macrob. *Sat.* i. 7.) It seems to be clear, from the manner in which Macrobius speaks of Antevorta and Postvorta, that originally they were only two attributes of the one goddess Carmenta, the former describing her knowledge of the future and the latter that of the past, analogous to the two-headed Janus. But that in later times Antevorta and Postvorta were regarded as two distinct beings, companions of Carmenta, or as two Carmentae, is expressly said by Varro (*ap. Gell. l. c.*), Ovid, and Macrobius. According to Varro, who also says, that they had two altars at Rome, they were invoked by pregnant women, to avert the dangers of child-birth. [L. S.]

ANTHAEUS (Ἀνθαῖος) or Antaeus, a physician, whose ridiculous and superstitious remedy for hydrophobia is mentioned by Pliny. (*H. N.* xxviii. 2.) One of his prescriptions is preserved by Galen. (*De Compos. Medicam. sec. Locos,* iv. 8. vol. xii. p. 764.) Nothing is known of the events of his life, but, as Pliny mentions him, he must have lived some time in or before the first century after Christ. [W. A. G.]

ANTHAS (Ἀνθάς), a son of Poseidon and Alcyone, the daughter of Atlas. He was king of Troezen, and believed to have built the town of Antheia, and according to a Boeotian tradition, the town of Anthedon also. Other accounts stated, that Anthedon derived its name from a nymph Anthedon. (Paus. ii. 30. § 7, &c., ix. 22. § 5.) [L. S.]

A'NTHEAS LI'NDIUS (Ἄνθεας), a Greek poet, of Lindus in Rhodes, flourished about B. C. 596. He was one of the earliest eminent composers of phallic songs, which he himself sung at the head of his phallophori. (Athen. x. p. 445.) Hence he is ranked by Athenaeus (*l. c.*) as a comic poet, but

this is not precisely correct, since he lived before the period when comedy assumed its proper form. It is well observed by Bode (*Dram. Dichtkunst.* ii. p. 16), that Antheas, with his comus of phallophori, stands in the same relation to comedy as Arion, with his dithyrambic chorus, to tragedy. (See also *Dict. of Ant. s. v. Comoedia.*) [P. S.]

ANTHEDON. [ANTHAS.]

ANTHEIA (Ἄνθεια), the blooming, or the friend of flowers, a surname of Hera, under which she had a temple at Argos. Before this temple was the mound under which the women were buried who had come with Dionysus from the Aegean islands, and had fallen in a contest with the Argives and Perseus. (Paus. ii. 22. § 1.) Antheia was used at Gnossus as a surname of Aphrodite. (Hesych. *s. v.*) [L. S.]

ANTHE'LII (Ἀνθήλιοι δαίμονες), certain divinities whose images stood before the doors of houses, and were exposed to the sun, whence they derived their name. (Aeschyl. *Agam.* 530; Lobeck, *ad Soph. Ajac.* 805.) [L. S.]

ANTHE'MIUS, emperor of the West, remarkable for his reign exhibiting the last effort of the Eastern empire to support the sinking fortunes of the Western. He was the son of Procopius, and son-in-law of the emperor Marcian, and on Ricimer applying to the eastern emperor Leo for a successor to Majorian in the west, he was in A. D. 467 named for the office, in which he was confirmed at Rome. His daughter was married to Ricimer; but a quarrel arising between Anthemius and Ricimer, the latter acknowledged Olybrius as emperor, and laid siege to Rome, which he took by storm in 473. Anthemius perished in the assault. His private life, which seems to have been good, is given in the panegyric upon him by Sidonius Apollonius, whom he patronized; his public life in Jornandes (*de Reb. Get.* c. 45), Marcellinus (*Chron.*), and Theophanes (p. 101). See Gibbon, *Decline and Fall* c. 36. [A. P. S.]

ANTHE'MIUS (Ἀνθέμιος), an eminent mathematician and architect, born at Tralles, in Lydia, in the sixth century after Christ. His father's name was Stephanus, who was a physician (Alex. Trall. iv. 1, p. 198); one of his brothers was the celebrated Alexander Trallianus; and Agathias mentions (*Hist.* v. p. 149), that his three other brothers, Dioscorus, Metrodorus, and Olympius, were each eminent in their several professions. He was one of the architects employed by the emperor Justinian in the building of the church of St. Sophia, A. D. 532 (Procop. in Combefis. *Manip. Rerum CPol.* p. 284; Agath. *Hist.* v. p. 149, &c.; Du Cange, *CPolis Christ.* lib. iii. p. 11; Anselm. Bandur. ad *Antiq. CPol.* p. 772), and to him Eutocius dedicated his Commentary on the Conica of Apollonius. A fragment of one of his mathematical works was published at Paris, 4to. by M. Dupuy, 1777, with the title "Fragment d'un Ouvrage Grec d'Anthemius sur des 'Paradoxes de Mécanique;' revu et corrigé sur quatre Manuscrits, avec une Traduction Françoise et des Notes." It is also to be found in the forty-second volume of the *Hist. de l'Acad. des Inscr.* 1786, pp. 72, 392—451. [W. A. G.]

ANTHERMUS, sculptor. [BUPALUS.]

ANTHES (Ἄνθης), probably only another form of Anthas. It occurs in Stephanus Byzantius, who calls him the founder of Anthane in Laconia; and in Plutarch (*Quaest. Gr.* 19) who says, that the island of Calauria was originally called, after him, Anthedonia. [L. S.]

ANTHEUS (Ἀνθεύς), the blooming, a surname of Dionysus. (Paus. vii. 21. § 2.) Anthius, a surname which Dionysus bore at Athens, is probably only a different form for Antheus. (Paus. i. 31. § 2.) There are also two fabulous personages of this name. (Hygin. *Fab.* 157; Virg. *Aen.* i. 181, 510, xii. 443.) [L. S.]

ANTHEUS, a Greek sculptor of considerable reputation, though not of first-rate excellence, flourished about 180 B. C. (Plin. xxxiv. 19, where *Antheus* is a correction for the common reading *Antaeus.*) [P. S.]

ANTHIA'NUS (ANTHUS?), FURIUS, a Roman jurisconsult, of uncertain date. He was probably not later than Severus Alexander. He wrote a work upon the Edict, which in the Florentine Index to the Digest is entitled μέρος ἐδίκτου βιβλία πέντε, but there are only three extracts made from it in the Digest, and all of these are taken from the first book. This has led many to hold that the compilers of the Digest possessed only an imperfect copy of his work. (P. I. Besier, *Diss. de Furio Anthiano, J. C. ejusque fragmentis*, Lug. Bat. 1803.) [J. T. G.]

A'NTHIMUS (Ἄνθιμος), bishop of Trapezus in Pontus, was made patriarch of Constantinople by the influence of the empress Theodora (A. D. 535), and about the same time was drawn over to the Eutychian heresy by Severus. Soon after his election to the patriarchate, Agapetus, the bishop of Rome, came to Constantinople, and obtained from the emperor Justinian a sentence of deposition against Anthimus, which was confirmed by a synod held at Constantinople under Mennas, the successor of Anthimus. (A. D. 536; Novell. 42; Mansi, *Nova Collect. Concil.* viii. pp. 821, 869, 1149-1158; Labbe, v.; AGAPETUS.) Some fragments of the debate between Anthimus and Agapetus in the presence of Justinian are preserved in the Acts of the Councils. [P. S.]

ANTHIPPUS (Ἄνθιππος), a Greek comic poet, a play of whose is cited by Athenaeus (ix. p. 403), where, however, we ought perhaps to read Ἀναξίππῳ. [ANAXIPPUS.] [P. S.]

ANTHUS (Ἄνθος), a son of Autonous and Hippodameia, who was torn to pieces by the horses of his father, and was metamorphosed into a bird which imitated the neighing of a horse, but always fled from the sight of a horse. (Anton. Lib. 7; Plin. *H. N.* x. 57.) [L. S.]

A'NTIA GENS, of which the cognomens are BRISO and RESTIO, seems to have been of considerable antiquity. The only person of this name, who has no cognomen, is SP. ANTIUS.

ANTIANEIRA (Ἀντιάνειρα). 1. The mother of the Argonaut Idmon by Apollo. (Orph. *Arg.* 187.) The scholiast on Apollonius Rhodius (i. 139), however, calls Asteria the mother of Idmon.

2. A daughter of Menelaus, and mother of the Argonauts Eurytus and Echiones, whom she bore to Hermes. (Apollon. Rhod. i. 56; Hygin. *Fab.* 14.) [L. S.]

A'NTIAS, a cognomen of the Valeria Gens, derived from the Roman colony of Antium.

1. L. VALERIUS ANTIAS, was sent with five ships in B. C. 215 to convey to Rome the Carthaginian ambassadors, who had been captured by the Romans on their way to Philip of Macedonia. (Liv. xxiii. 34.)

2. Q. VALERIUS ANTIAS, the Roman historian, was either a descendant of the preceding, or derived the surname of Antias from his being a native of Antium, as Pliny states. (*H. N.* Praef.) He was a contemporary of Quadrigarius, Sisenna, and Rutilius (Vell. Pat. ii. 9), and lived in the former half of the first century before Christ. Krause, without mentioning his authority, states that Antias was praetor in A. U. C. 676. (B. C. 68.) He wrote the history of Rome from the earliest period, relating the stories of Amulius, Rhea Silvia and the like, down to the time of Sulla. The latter period must have been treated at much greater length than the earlier, since he spoke of the quaestorship of Ti. Gracchus (B. C. 137) as early as in the twelfth book (or according to some readings in the twenty-second), and the work extended to seventy-five books at least. (Gell. vii. 9.)

Valerius Antias is frequently referred to by Livy, who speaks of him as the most lying of all the annalists, and seldom mentions his name without terms of reproach. (Comp. iii. 5, xxvi. 49, xxxvi. 38.) Gellius (vi. 8, vii. 19) too mentions cases in which the statements of Antias are opposed to those of all other writers, and there can be little doubt that Livy's judgment is correct. Antias was in no difficulty about any of the particulars of the early history: he fabricated the most circumstantial narratives, and was particularly distinguished by his exaggerations in numbers. Plutarch seems to have drawn much of his early history from him, and Livy too appears to have derived many of his statements from the same source, though he was aware of the untrustworthiness of his authority. It is rather curious that Cicero never refers to Valerius Antias. (Comp. Niebuhr, *Hist. of Rome*, i. pp. 237, 501, 525, &c., ii. p. 9, i. 570, iii. pp. 124, 358; Krause, *Vitae et Fragm. vet. Historic. Latin.* p. 266, &c.)

ANTICLEI'A (Ἀντίκλεια), a daughter of Autolycus, wife of Laertes, and mother of Odysseus. (Hom. *Od.* xi. 85.) According to Homer she died of grief at the long absence of her son, who met her and spoke with her in Hades. (*Od.* xv. 356, &c., xi. 202, &c.) According to other traditions, she put an end to her own life after she had heard a report of the death of her son. (Hygin. *Fab.* 243.) Hyginus (*Fab.* 201) also states, that previous to her marrying Laertes, she lived on intimate terms with Sisyphus; whence Euripides (*Iphig. Aul.* 524) calls Odysseus a son of Sisyphus. (Comp. Sophocl. *Phil.* 417; Ov. *Met.* xiii. 32; Serv. *ad Aen.* vi. 529.) It is uncertain whether this Anticleia is the same as the one whose son Periphetes was killed by Theseus. Of this Periphetes she was the mother by Hephaestus or by Poseidon. (Apollod. iii. 16. § 1; Paus. ii. 1. § 4; Hygin. *Fab.* 38.) Another mythical personage of this name, who married Machaon, the son of Asclepius, is mentioned by Paus. iv. 30. § 2. [L. S.]

ANTICLEIDES (Ἀντικλείδης), of Athens (Athen. xi. p. 446, c.), lived after the time of Alexander the Great (Plut. *Alex.* 46), and is frequently referred to by later writers. He wrote, 1. Περὶ Νόστων, containing an account of the return of the Greeks from their ancient expeditions. (Athen. iv. p. 157, f., ix. p. 384, d., xi. p. 466, c.) Anticleides' statement about the Pelasgians, which Strabo (v. p. 221) quotes, is probably taken from the work on the Νόστοι. 2. Δηλιακά, an account of Delos. (Schol. *ad Apoll. Rhod.* i. 1207, 1289.) 3. Ἐξηγητικός, appears to have been a sort of Dictionary, in which perhaps an explanation of those words and phrases was given which occurred in the ancient stories. (Athen. xi. p. 473, b. c.) 4. Περὶ Ἀλεξάνδρου, of which the second book is quoted by Diogenes Laërtius. (viii. 11; comp. Plut. *Alex. l. c.*) Whether these works were all written by Anticleides of Athens, cannot be decided with certainty.

ANTI'CRATES (Ἀντικράτης), a Spartan who, according to Dioscourides (*ap. Plut. Ages.* 35), killed Epaminondas at the battle of Mantineia. The descendants of Anticrates are said to have been called Μαχαιρίωνες by the Lacedaemonians, on account of his having struck Epaminondas with a μαχαίρα (Plut. *l. c.*), but Pausanias (viii. 11. § 4) mentions Machaerion, a Lacedaemonian or Mantinean, to whom this honour was ascribed by some. Others attribute it to Gryllus, the son of Xenophon. [GRYLLUS.]

ANTIDAMAS, or ANTIDAMUS, of Heracleia, wrote in Greek a history of Alexander the Great and moral works, which are referred to by Fulgentius. (*s. v. Vespillones, fabre.*)

ANTIDO'RUS (Ἀντίδωρος), of Lemnos, deserted to the Greeks in the battle of Artemisium, and was rewarded by the Athenians by a piece of ground in Salamis. (Herod. viii. 11.)

ANTI'DOTUS (Ἀντίδοτος), an Athenian comic poet, of whom we know nothing, except that he was of the middle comedy, which is evident from the fact that a certain play, the Ὁμοία, is ascribed both to him and to Alexis. (Athen. xiv. p. 642.) We have the titles of two other plays of his, and it is thought that his name ought to be restored in Athenaeus (i. p. 28, e.) and Pollux (vi. 99). (See Meineke, i. p. 416.) [P. S.]

ANTI'DOTUS, an encaustic painter, the disciple of Euphranor, and teacher of Nicias the Athenian. His works were few, but carefully executed, and his colouring was somewhat harsh (*severior*). He flourished about B. C. 336. (Plin. xxxv. 40. §§ 27, 28.) [P. S.]

ANTI'GENES (Ἀντιγένης). 1. A general of Alexander the Great, also served under Philip, and lost an eye at the siege of Perinthus. (B. C. 340.) After the death of Alexander he obtained the satrapy of Susiana. He was one of the commanders of the Argyraspids (*Dict. of Ant. s. v.*) and espoused with his troops the side of Eumenes. On the defeat of the latter in B. C. 316, Antigenes fell into the hands of his enemy Antigonus, and was burnt alive by him. (Plut. *Alex.* 70; Arrian, *ap. Phot.* p. 71, b. Bekk.; Diod. xviii. 62, xix. 12, &c., 44; Plut. *Eum.* 13.)

2. A Greek historian, who spoke of the Amazon's visit to Alexander. (Plut. *Alex.* 46.) There was a grammarian of the same name. (Fabric. *Bibl. Graec.* iii. p. 34, vi. p. 355.)

ANTI'GENES (Ἀντιγένης), the name of at least three Greek physicians.

1. An inhabitant of Chios, mentioned in one of the spurious letters of Euripides (Eurip. *Epist.* 2. vol. ii. p. 500, ed. Beck), who (if he ever really existed) must have lived in the fifth century B. C.

2. One of the followers of Cleophantus, who must have lived about the middle of the third century B. C., as Mnemon, one of his fellow-pupils, is known to have lived in the reign of Ptolemy Euergetes, B. C. 247—222. [CLEOPHANTUS; MNEMON.] One of his works is quoted by Caelius

Aurelianus (*De Morb. Acut.* ii. 10, p. 46), and he is probably the physician mentioned by Galen (*Comment. in Hippocr.* "*De Nat. Hom.*" ii. 6, vol. xv. p. 136), together with several others who lived about that time, as being celebrated anatomists.

3. One of Galen's contemporaries at Rome in the second century after Christ, who was a pupil of Quintus and Marinus, and had an extensive and lucrative practice. Galen gives an account (*De Praenot. ad Posth.* c. 3. vol. xiv. p. 613) of their differing in opinion as to the probable result of the illness of the philosopher Eudemus. (Le Clerc, *Hist. de la Méd.*; Fabricius, *Biblioth. Gr.* vol. xiii. p. 63, ed. vet.; Haller, *Biblioth. Medic. Pract.* tom. i.) [W. A. G.]

ANTIGE'NIDAS (Ἀντιγενίδας), a Theban, the son of Satyrus or Dionysius, was a celebrated flute-player, and also a poet. He lived in the time of Alexander the Great. (Suidas and Harpocrat. *s. v.*; Plut. *de Alex. fort.* p. 355, a., *de Music.* p. 1138, a.; Cic. *Brut.* 50; Bode, *Gesch. d. lyrisch. Dichtkunst d. Hellenen*, ii. p. 321, &c.) His two daughters, Melo and Satyra, who followed the profession of their father, are mentioned in an epigram in the Greek Anthology. (v. 206.)

ANTIGNO'TUS. [ANTIGONUS, sculptor.]

ANTI'GONE (Ἀντιγόνη). 1. A daughter of Oedipus by his mother Jocaste. She had two brothers, Eteocles and Polyneices, and a sister Ismene. In the tragic story of Oedipus Antigone appears as a noble maiden, with a truly heroic attachment to her father and brothers. When Oedipus, in despair at the fate which had driven him to murder his father, and commit incest with his mother, had put out his eyes, and was obliged to quit Thebes, he went to Attica guided and accompanied by his attached daughter Antigone. (Apollod. iii. 5. § 8, &c.) She remained with him till he died in Colonus, and then returned to Thebes. Haemon, the son of Creon, had, according to Apollodorus, died before this time; but Sophocles, to suit his own tragic purposes, represents him as alive and falling in love with Antigone. When Polyneices, subsequently, who had been expelled by his brother Eteocles, marched against Thebes (in the war of the Seven), and the two brothers had fallen in single combat, Creon, who now succeeded to the throne, issued an edict forbidding, under heavy penalties, the burial of their bodies. While every one else submitted to this impious command, Antigone alone defied the tyrant, and buried the body of Polyneices. According to Apollodorus (iii. 7. § 1), Creon had her buried alive in the same tomb with her brother. According to Sophocles, she was shut up in a subterraneous cave, where she killed herself, and Haemon, on hearing of her death, killed himself by her side; so that Creon too received his punishment. A different account of Antigone is given by Hyginus. (*Fab.* 72.) Aeschylus and Sophocles made the story of Antigone the subject of tragedies, and that of the latter, one of the most beautiful of ancient dramas, is still extant. Antigone acts a part in other extant dramas also, as in the Seven against Thebes of Aeschylus, in the Oedipus in Colonus of Sophocles, and in the Phoenissae of Euripides.

2. A daughter of Eurytion of Phthia, and wife of Peleus, by whom she became the mother of Polydora. When Peleus had killed Eurytion during the chace, and fled to Acastus at Iolcus, he drew upon himself the hatred of Astydameia, the wife of Acastus. [ACASTUS.] In consequence of this, she sent a calumniatory message to Antigone, stating, that Peleus was on the point of marrying Sterope, a daughter of Acastus. Hereupon Antigone hung herself in despair. (Apollod. iii. 13. § 1-3.)

3. A daughter of Laomedon and sister of Priam. She boasted of excelling Hera in the beauty of her hair, and was punished for her presumptuous vanity by being changed into a stork. (Ov. *Met.* vi. 93.)

4. A daughter of Pheres, married to Pyremus or Cometes, by whom she became the mother of the Argonaut Asterion. (Apollon. Rhod. i. 35; Orph. *Arg.* 161; Hygin. *Fab.* 14.) [L. S.]

ANTI'GONE (Ἀντιγόνη), the daughter of Cassander (the brother of Antipater), was the second wife of Ptolemy Lagus, and the mother of Berenice, who married first the Macedonian Philip son of Amyntas, and then Ptolemy Soter. (Droysen, *Gesch. d. Nachfolger Alexanders*, p. 418, &c. and Tab. viii. 3.)

2. The daughter of Berenice by her first husband Philip, and the wife of Pyrrhus. (Plut. *Pyrrh.* 4.)

ANTIGO'NIDAE, the descendants of Antigonus, king of Asia. The following genealogical table of this family is taken from Droysen's *Geschichte der Nachfolger Alexanders.*

Antigonus, died B. C. 301. Married Stratonice, daughter of Corrhaeus.

- Demetrius I. (Poliorcetes), k. of Macedonia, Died B. C. 283. Married
  1. Phila, d. of Antipater.
  2. Eurydice, widow of Ophellas.
  3. Deidameia, d. of Aeacides.
  4. An Illyrian.
  5. Ptolemais, d. of Ptolemy Soter.
  6. Lamia, an Hetaira.

  - Antigonus Gonatas, k. of Macedonia. Died B. C. 239. Married
    1. Phila, d. of Seleucus Nicator.
    2. Demo.
    - *a*
  - Stratonice. Married
    1. Seleucus.
    2. Antiochus.
  - Corrabus.
  - Demetrius, of Cyrene. Died B. C. 250. Married Olympias of Larissa.
    - *b*
  - Phila
- Philip, died B. C. 30

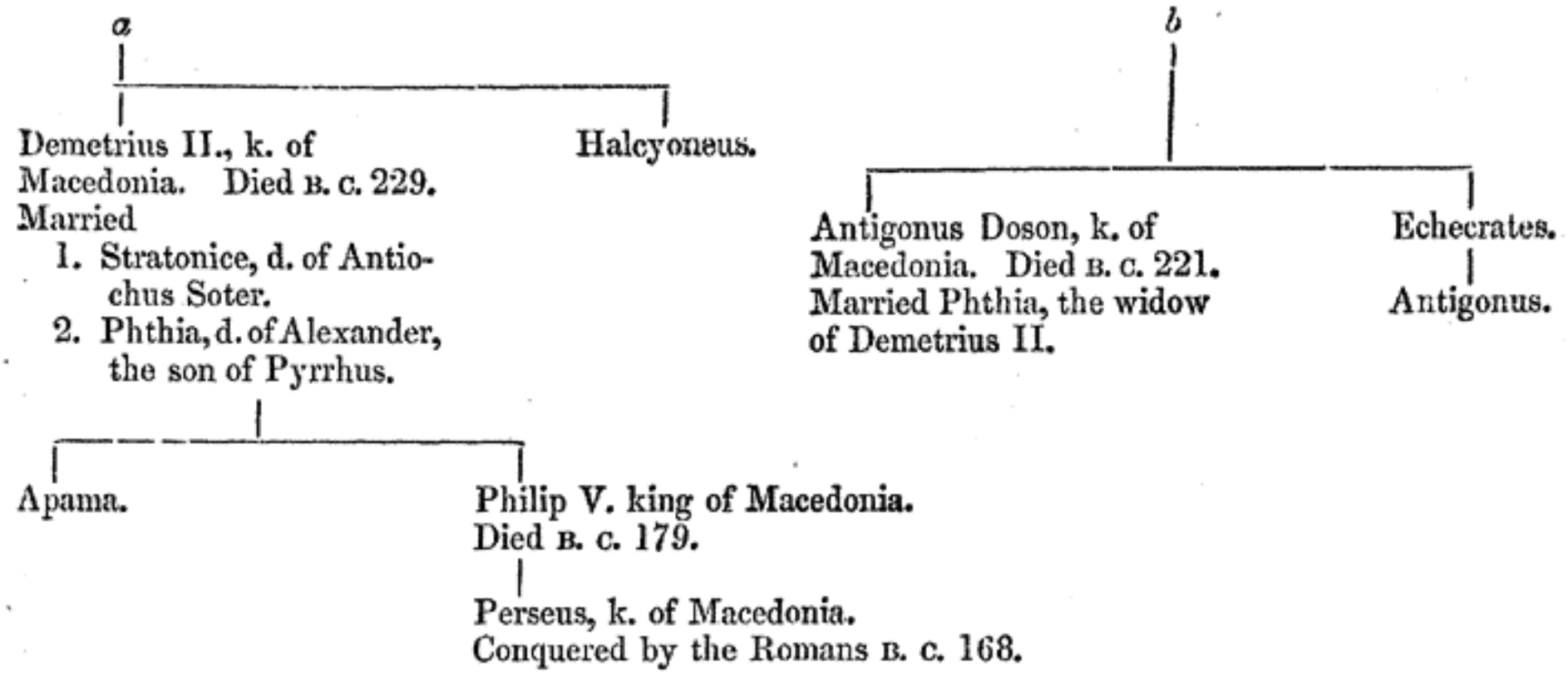

ANTI'GONUS ('Αντίγονος), a Greek writer n the history of Italy. (Fest. *s. v. Romam;* Dionys. Hal. i. 6.) It has been supposed that the Antigonus mentioned by Plutarch (*Romul.* 17) is he same as the historian, but the saying there uoted belongs to a king Antigonus, and not to the istorian. [L. S.]

ANTI'GONUS ('Αντίγονος), son of ALEXNDER, was sent by Perseus, king of Macedonia, s ambassador into Boeotia, in B. C. 172, and succeeded in inducing the towns of Coroneia, Thebes, nd Haliartus to remain faithful to the king. Polyb. xxvii. 5.) [L. S.]

ANTI'GONUS ('Αντίγονος), of ALEXANDRIA, grammarian who is referred to by Erotian in his rooemium and his Prenira. He is perhaps the ame person as the Antigonus of whom the Schoast on Nicander speaks, and identical with Antionus, the commentator of Hippocrates. (Erotian, 13.) [L. S.]

ANTI'GONUS ('Αντίγονος), king of ASIA, rnamed the One-eyed (Lucian, *Macrob.* 11; Plut. *Pueror. Educ.* 14), was the son of Philip of lymiotis. He was born about B. C. 382, and was ne of the generals of Alexander the Great, and in e division of the empire after his death (B. C. 23), he received the provinces of the Greater rygia, Lycia, and Pamphylia. Perdiccas, who d been appointed regent, had formed the plan of taining the sovereignty of the whole of Alexder's dominions, and therefore resolved upon the in of Antigonus, who was likely to stand in the y of his ambitious projects. Perceiving the nger which threatened him, Antigonus fled with s son Demetrius to Antipater in Macedonia (321); t the death of Perdiccas in Egypt in the same ar put an end to the apprehensions of Antigonus. ntipater was now declared regent; he restored to ntigonus his former provinces with the addition Susiana, and gave him the commission of carry- on the war against Eumenes, who would not mit to the authority of the new regent. In s war Antigonus was completely successful; he feated Eumenes, and compelled him to take uge with a small body of troops in Nora, an pregnable fortress on the confines of Lycaonia and ppadocia; and after leaving this place closely ested, he marched into Pisidia, and conquered cetas and Attalus, the only generals who still d out against Antipater (B C. 320). [ALCETAS.] The death of Antipater in the following year c. 319) was favourable to the ambitious views of Antigonus, and almost placed within his reach the throne of Asia. Antipater had appointed Polysperchon regent, to the exclusion of his own son Cassander, who was dissatisfied with the arrangement of his father, and claimed the regency for himself. He was supported by Antigonus, and their confederacy was soon afterwards joined by Ptolemy. But they found a formidable rival in Eumenes, who was appointed by Polysperchon to the command of the troops in Asia. Antigonus commanded the troops of the confederates, and the struggle between him and Eumenes lasted for two years. The scene of the first campaign (B. C. 318) was Asia Minor and Syria, of the second (B. C. 317) Persia and Media. The contest was at length terminated by a battle in Gabiene at the beginning of B. C. 316, in which Eumenes was defeated. He was surrendered to Antigonus the next day through the treachery of the Argyraspids, and was put to death by the conqueror.

Antigonus was now by far the most powerful of Alexander's generals, and was by no means disposed to share with his allies the fruits of his victory. He began to dispose of the provinces as he thought fit. He caused Pithon, a general of great influence, to be brought before his council, and condemned to death on the charge of treachery, and executed several other officers who shewed symptoms of discontent. After taking possession of the immense treasures collected at Ecbatana and Susa, he proceeded to Babylon, where he called upon Seleucus to account for the administration of the revenues of this province. Such an account, however, Seleucus refused to give, maintaining that he had received the province as a free gift from Alexander's army; but, admonished by the recent fate of Pithon, he thought it more prudent to get out of the reach of Antigonus, and accordingly left Babylon secretly with a few horsemen, and fled to Egypt.

The ambitious projects and great power of Antigonus now led to a general coalition against him, consisting of Seleucus, Ptolemy, Cassander, and Lysimachus. The war began in the year 315, and was carried on with great vehemence and alternate success in Syria, Phoenicia, Asia Minor, and Greece. After four years, all parties became exhausted with the struggle, and peace was accordingly made, in B. C. 311, on condition that the Greek cities should be free, that Cassander should retain his authority in Europe till Alexander Aegus came of age, that Lysimachus and Ptolemy

should keep possession of Thrace and Egypt respectively, and that Antigonus should have the government of all Asia. The name of Seleucus, strangely enough, does not appear in the treaty.

This peace, however, did not last more than a year. Ptolemy was the first to break it, under pretence that Antigonus had not restored to liberty the Greek cities in Asia Minor, and accordingly sent a fleet to Cilicia to dislodge the garrisons of Antigonus from the maritime towns. (B. C. 310.) Ptolemy was at first successful, but was soon deprived of all he had gained by the conquests of Demetrius (Poliorcetes), the son of Antigonus. Meanwhile, however, the whole of Greece was in the power of Cassander, and Demetrius was therefore sent with a large fleet to effect a diversion in his father's favour. Demetrius met with little opposition; he took possession of Athens in B. C. 307, where he was received with the most extravagant flattery. He also obtained possession of Megara, and would probably have become master of the whole of Greece, if he had not been recalled by his father to oppose Ptolemy, who had gained the island of Cyprus. The fleet of Demetrius met that of Ptolemy off the city of Salamis in Cyprus, and a battle ensued, which is one of the most memorable of the naval engagements of antiquity. Ptolemy was entirely defeated (B. C. 306), and Antigonus assumed in consequence the title of king, and the diadem, the symbol of royal power in Persia. He also conferred the same title upon Demetrius, between whom and his father the most cordial friendship and unanimity always prevailed. The example of Antigonus was followed by Ptolemy, Lysimachus, and Seleucus, who are from this time designated as kings. The city of Antigoneia on the Orontes in Syria was founded by Antigonus in the preceding year (B. C. 307).

Antigonus thought that the time had now come for crushing Ptolemy. He accordingly invaded Egypt with a large force, but his invasion was as unsuccessful as Cassander's had been: he was obliged to retire with great loss. (B. C. 306.) He next sent Demetrius to besiege Rhodes, which had refused to assist him against Ptolemy, and had hitherto remained neutral. Although Demetrius made the most extraordinary efforts to reduce the place, he was completely baffled by the energy and perseverance of the besieged; and was therefore glad, at the end of a year's siege, to make peace with the Rhodians on terms very favourable to the latter. (B. C. 304.) While Demetrius was engaged against Rhodes, Cassander had recovered his former power in Greece, and this was one reason that made Antigonus anxious that his son should make peace with the Rhodians. Demetrius crossed over into Greece, and after gaining possession of the principal cities without much difficulty, collected an assembly of deputies at Corinth (B. C. 303), which conferred upon him the same title that had formerly been bestowed upon Philip and Alexander. He now prepared to march northwards against Cassander, who, alarmed at his dangerous position, sent proposals of peace to Antigonus. The proud answer was, "Cassander must yield to the pleasure of Antigonus." But Cassander had not sunk so low as this: he sent ambassadors to Seleucus and Ptolemy for assistance, and induced Lysimachus to invade Asia Minor in order to make an immediate diversion in his favour. Antigonus proceeded in person to oppose Lysimachus, and endeavoured to force him to an engagement before the arrival of Seleucus from upper Asia. But in this he could not succeed, and the campaign accordingly passed away without a battle. (B. C. 302.) During the winter, Seleucus joined Lysimachus, and Demetrius came from Greece to the assistance of his father. The decisive battle took place in the following year (B. C. 301), near Ipsus in Phrygia. Antigonus fell in the battle, in the eighty-first year of his age, and his army was completely defeated. Demetrius escaped, but was unable to restore the fortunes of his house. [DEMETRIUS.] The dominions of Antigonus were divided between the conquerors: Lysimachus obtained the greater part of Asia Minor, and Seleucus the countries between the coast of Syria and the Euphrates, together with a part of Phrygia and Cappadocia. (Diod. lib. xviii.-xx.; Plut. *Eumenes* and *Demetrius;* Droysen, *Geschichte der Nachfolger Alexanders;* Thirlwall's *Greece*, vol. vii.)

The head on the following coin of Antigonus. Fröhlich supposes to be Neptune's, but Eckhel thinks that it represents Dionysus, and that the coin was struck by Antigonus after his naval victory off Cyprus, in order to shew that he should subdue all his enemies, as Dionysus had conquered his in India. (Eckhel, vol. ii. p. 118.)

ANTI'GONUS (*Ἀντίγονος*), of CARYSTUS, i supposed by some to have lived in the reign c Ptolemaeus Philadelphus, and by others in that c Euergetes. Respecting his life nothing is known but we possess by him a work called *ἱστορία παραδόξων συναγωγή* (*Historiae Mirabiles*), whic consists for the most part of extracts from th "Auscultationes" attributed to Aristotle, and fro similar works of Callimachus, Timaeus, and othe which are now lost. It is only the circumstanc that he has thus preserved extracts from other an better works, that gives any value to this compil tion of strange stories, which is evidently mad without skill or judgment. It was first edite together with Antoninus Liberalis, by Xylande Basel, 1568, 8vo. The best editions are those Meursius, Lugd. Bat. 1619, 4to., and of J. Bec mann, Leipzig, 1791, 4to. Antigonus also wro an epic poem entitled *Ἀντίπατρος*, of which tw lines are preserved in Athenaeus. (iii. p. 82.) T Anthologia Graeca (ix. 406) contains an epigra of Antigonus. [L. S.]

ANTI'GONUS (*Ἀντίγονος*), of CUMAE, Asia Minor, a Greek writer on agriculture, who referred to by Pliny (*Elench.* libb. viii. xiv. xvii.), Varro (*De Re Rust.* i. 1), and Columella 1), but whose age is unknown. [L. S.]

ANTI'GONUS DOSON (*Ἀντίγονος Δώσω* so called because it was said he was always abo to give but never did, was the son of Olympias Larissa and Demetrius of Cyrene, who was a s of Demetrius Poliorcetes and a brother of Anti

nus Gonatas. [ANTIGONIDAE.] On the death of Demetrius II., B.C. 229, Antigonus was appointed guardian of his son Philip, whence he was sometimes designated by the surname Ἐπίτροπος. (Athen. vi. p. 251, d.; Liv. xl. 54.) He married the widow of Demetrius, and almost immediately afterwards assumed the crown in his own right. At the commencement of his reign he was engaged in wars against the barbarians on the borders of Macedonia, but afterwards took an active part in the affairs of Greece. He supported Aratus and the Achaean league against Cleomenes, king of Sparta, and the Aetolians, and was completely successful. He defeated Cleomenes, and took Sparta, but was recalled to Macedonia by an invasion of the Illyrians. He defeated the Illyrians, and died in the same year (B. C. 220), after a reign of nine years. Polybius speaks favourably of his character, and commends him for his wisdom and moderation. He was succeeded by Philip. V. (Justin, xxviii. 3, 4; Plut. *Arat.* and *Cleom.*; Polyb. ii. 45, &c., 70; Niebuhr, *Kleine Schriften*, p. 232, &c.) [ARATUS; CLEOMENES.]

ANTI'GONUS (Ἀντίγονος), son of ECHECRATES, the brother of Antigonus Doson, revealed to Philip V., king of Macedonia, a few months before his death, B. C. 179, the false accusations of his son Perseus against his other son Demetrius, in consequence of which Philip had put the latter to death. Indignant at the conduct of Perseus, Philip appointed Antigonus his successor; but on his death Perseus obtained possession of the throne, and caused Antigonus to be killed. (Liv. xl. 54-58.)

ANTI'GONUS GO'NATAS (Ἀντίγονος Γονατᾶς), son of Demetrius Poliorcetes and Phila the daughter of Antipater), and grandson of Antigonus, king of Asia. [ANTIGONIDAE.] When his father Demetrius was driven out of Macedonia by Pyrrhus, in B. C. 287, and crossed over into Asia, Antigonus remained in Peloponesus; but he did not assume the title of king of Macedonia till after his father's death in Asia in B. C. 283. It was some years, however, before he obtained possession of his paternal dominions. Pyrrhus was deprived of the kingdom by Lysimachus (B. C. 286); Lysimachus was succeeded by Seleucus (280), who was murdered by Ptolemy Ceraunus. Ceraunus shortly after fell in battle against the Gauls, and during the next three years there was a succession of claimants to the throne. Antigonus at last obtained possession of the kingdom in 277, notwithstanding the opposition of Antiochus, the son of Seleucus, who laid claim to the crown in virtue of his father's conquests. But he withdrew his claim on the marriage of his half-sister, Phila, with Antigonus. He subsequently defeated the Gauls, and continued in possession of his kingdom till the return of Pyrrhus from Italy in 273, who deprived him of the whole of Macedonia, with the exception of a few places. He recovered his dominions in the following year (272) on the death of Pyrrhus at Argos, but was again deprived of them by Alexander, the son of Pyrrhus. Alexander, however, did not retain possession of the country long, and was compelled to retire before the conquests of Demetrius, the brother or son of Antigonus, who now obtained part of Epeirus in addition to his paternal dominions. He subsequently attempted to prevent the formation of the Achaean league, and died in B. C. 239, at the age of eighty, after a reign of forty-four years. He was succeeded by Demetrius II. (Plut. *Demetr.* 51, *Pyrrhus*, 26; Justin, xxiv. 1, xxv. 1—3, xxvi. 2; Polyb. ii. 43, &c.; Lucian, *Macrob.* c. 11; Niebuhr, *Kleine Schriften*, p. 227, &c.) Antigonus' surname Gonatas is usually derived from Gonnos or Gonni in Thessaly, which is supposed to have been the place of his birth or education. Niebuhr (*l. c.*), however, remarks, that Thessaly did not come into his father's possession till Antigonus had grown up, and he thinks that Gonatas is a Macedonian word, the same as the Romaic γονατὰς, which signifies an iron plate protecting the knee, and that Antigonus obtained this surname from wearing such a piece of defensive armour.

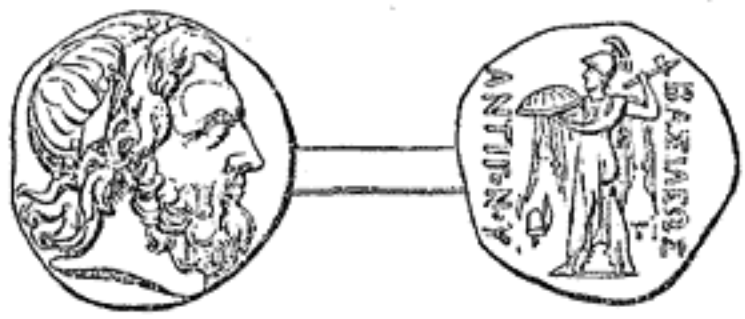

COIN OF ANTIGONUS GONATAS.

ANTI'GONUS (Ἀντίγονος), king of JUDAEA, the son of Aristobulus II. and the last of the Maccabees who sat on the royal throne. After his father had been put to death by Pompey's party, Antigonus was driven out of Judaea by Antipater and his sons, but was not able to obtain any assistance from Caesar's party. He was at length restored to the throne by the Parthians in B. C. 40. Herod, the son of Antipater, fled to Rome, and obtained from the Romans the title of king of Judaea, through the influence of Antony. Herod now marched against Antigonus, whom he defeated, and took Jerusalem, with the assistance of the Roman general Sosius, after a long and obstinate siege. Antigonus surrendered himself to Sosius, who handed him over to Antony. Antony had him executed at Antioch as a common malefactor in B. C. 37. (Joseph. *Antiq.* xiv. 13-16, *B. J.* i. 13, 14; Dion Cass. xlix. 22. Respecting the difference in chronology between Josephus and Dion Cassius, see Wernsdorf, *de Fide Librorum Maccab.* p. 24, and Ideler, *Chronol.* ii. p. 389, &c.)

ANTI'GONUS (Ἀντίγονος), a writer on PAINTING, mentioned by Diogenes Laërtius (vii. 12), is perhaps the same as the sculptor, whom we know to have written on statuary. [P. S.]

ANTI'GONUS, a general of PERSEUS in the war with the Romans, was sent to Aenia to guard the coast. (Liv. xliv. 26, 32.)

ANTI'GONUS, a Greek SCULPTOR, and an eminent writer upon his art, was one of the artists who represented the battles of Attalus and Eumenes against the Gauls. (Plin. xxxiv. 19. § 24.) He lived, therefore, about 239 B. C., when Attalus I., king of Pergamus, conquered the Gauls. A little further on, Pliny (§ 26) says, "Antigonus et perixyomenon, tyrannicidasque supra dictos," where one of the best MSS. has "Antignotus et luctatores, perixyomenon," &c. [P. S.]

ANTI'GONUS (Ἀντίγονος), a Greek army SURGEON, mentioned by Galen, who must therefore have lived in or before the second century after Christ. (Galen, *De Compos. Medicam. sec. Locos*, ii. 1, vol. xii. pp. 557, 580.) Marcellus Empiricus quotes a physician of the same name, who may

very possibly be the same person (Marc. Empir. *De Medicam.* c. 8. pp. 266, 267, 274); and Lucian mentions an impudent quack named Antigonus, who among other things said, that one of his patients had been restored to life after having been buried for twenty days. (Luc. *Philopseudes*, §§ 21, 25, 26. vol. iii. ed. Tauchn.) [W. A. G.]

ANTI'LEON (Ἀντιλέων), a Greek author who wrote a work on chronology (Περὶ Χρόνων), the second book of which is referred to by Diogenes Laërtius. (iii. 3.) Whether he is the same person as the Antileon mentioned by Pollux (ii. 4, 151) is uncertain. [L. S.]

ANTI'LOCHUS (Ἀντίλοχος), a son of Nestor, king of Pylos, by Anaxibia (Apollod. i. 9. § 9), or according to the Odyssey (iii. 451), by Eurydice. Hyginus (*Fab.* 252) states, that as an infant he was exposed on mount Ida, and suckled by a dog. He is mentioned among the suitors of Helen. (Apollod. iii. 10. § 8.) According to the Homeric account, he accompanied his father to Troy, but Nestor being advised by an oracle to guard his son against an Ethiopian, gave him Chalion as his constant attendant. (Eustath. *ad Hom.* p. 1697.) Antilochus appears in the Homeric poems as one of the youngest, handsomest, and bravest among the Greeks, and is beloved by Achilles. (*Od.* iii. 112; *Il.* xxiii. 556, 607, xviii. 16.) He fell at Troy by the hands of Memnon, the Ethiopian. (*Od.* iv. 186, &c., xi. 522; Pind. *Pyth.* vi. 32, &c.) Hyginus, in one passage (*Fab.* 112) states that he was slain by Memnon, and in another (*Fab.* 113) he makes Hector his conqueror. The remains of Antilochus were buried by the side of those of his friends Achilles and Patroclus (*Od.* xxiv. 78), and in Hades or the island of Leuce he likewise accompanied his friends. (*Od.* xxiv. 16; Paus. iii. 19. § 11.) Philostratus (*Her.* iii. 2) gives a different account of him. When Nestor went to Troy, his son was yet too young to accompany him; but in the course of the war he came to Troy and applied to Achilles to soothe the anger of his father at his unexpected arrival. Achilles was delighted with the beauty and the warlike spirit of the youth, and Nestor too was proud of his son, and took him to Agamemnon. According to Philostratus, Antilochus was not slain by the Ethiopian Memnon, but by a Trojan of that name. Achilles not only avenged his death on Memnon, but celebrated splendid funeral games, and burnt the head and armour of Memnon on the funeral pyre. (Comp. Böckh, *ad Pind.* p. 299.) Antilochus was painted by Polygnotus in the Lesche of Delphi. (Paus. x. 30. § 1; Philostr. *Icon.* ii. 7.) [L. S.]

ANTI'LOCHUS (Ἀντίλοχος), a Greek historian, who wrote an account of the Greek philosophers from the time of Pythagoras to the death of Epicurus, whose system he himself adopted. (Clem. Alex. *Strom.* i. p. 133.) He seems to be the same as the Antilogus mentioned by Dionysius of Halicarnassus. (*De Comp. Verb.* 4; comp. Anonym. *Descript. Olymp.* xlix.) Theodoret (*Therap.* viii. p. 908) quotes an Antilochus as his authority for placing the tomb of Cecrops on the acropolis of Athens, but as Clemens of Alexandria (*Protrept.* p. 13) and Arnobius (*adv. Gent.* vi. 6) refer for the same fact to a writer of the name of Antiochus, there may possibly be an error in Theodoret. [L. S.]

ANTIMA'CHIDES, architect. [ANTISTATES.]

ANTI'MACHUS (Ἀντίμαχος), a Trojan, who, when Menelaus and Odysseus came to Troy to ask for the surrender of Helen, advised his countrymen to put the ambassadors to death. (Hom. *Il.* xi. 122, &c., 138, &c.) It was Antimachus who principally insisted upon Helen not being restored to the Greeks. (*Il.* xi. 125.) He had three sons, and when two of them, Peisander and Hippolochus, fell into the hands of Menelaus, they were both put to death.

There are three other mythical personages of this name. (Hygin. *Fab.* 170; Schol. *ad Pind. Isthm.* iv. 104; Ov. *Met.* xii. 460.) [L. S.]

ANTI'MACHUS (Ἀντίμαχος). 1. Of CLAROS, a son of Hipparchus, was a Greek epic and elegiac poet. (Cic. *Brut.* 51; Ov. *Trist.* i. 6. 1.) He is usually called a Colophonian, probably only because Claros belonged to the dominion of Colophon. He flourished during the latter period of the Peloponnesian war. (Diod. xiii. 108.) The statement of Suidas that he was a disciple of Panyasis would make him belong to an earlier date, but the fact that he is mentioned in connexion with Lysander and Plato the philosopher sufficiently indicates the age to which he belonged. (Plut. *Lysand.* 18; Proclus, *ad Plat. Tim.* i. p. 28.) Plutarch relates that at the Lysandria — for thus the Samians called their great festival of the Heraea, to honour Lysander — Antimachus entered upon a poetical contest with one Niceratus of Heracleia. The latter obtained the prize from Lysander himself, and Antimachus, disheartened by his failure, destroyed his own poem. Plato, then a young man, happened to be present, and consoled the unsuccessful poet by saying, that ignorance, like blindness, was a misfortune to those who laboured under it. The meeting between Antimachus and Plato is related differently by Cicero (*l. c.*), who also places it manifestly at a different time and probably also at a different place; for, according to him, Antimachus once read to a numerous audience his voluminous poem (Thebais), and his hearers were so wearied with it, that all gradually left the place with the exception of Plato, whereupon the poet said, "I shall nevertheless continue to read for one Plato is worth more than all the thousand of other hearers." Now an anecdote similar to the one related by Cicero is recorded of Antagoras the Rhodian [ANTAGORAS], and this repetition of the same occurrence, together with other improbabilities, have led Welcker (*Der Epische Cyclus*, I 105, &c.) to reject the two anecdotes altogether as inventions, made either to show the uninterestin character of those epics, or to insinuate that, although they did not suit the taste of the multitude they were duly appreciated by men of learnin and intelligence.

The only other circumstance of the life of Antimachus that we know is, his love for Lyde, who was either his mistress or his wife. He followe her to Lydia; but she appears to have died soo after, and the poet returned to Colophon an sought consolation in the composition of an eleg called Lyde, which was very celebrated in antiquity. (Athen. xiii. p. 598; Brunck, *Analect.* p. 219.) This elegy, which was very long, consisted of accounts of the misfortunes of all the mythical heroes who, like the poet, had becon unfortunate through the early death of their b loved. (Plut. *Consol. ad Apollon.* p. 106, b.) thus contained vast stores of mythical and an quarian information, and it was chiefly for this a

not for any higher or poetical reason, that Agatharchides made an abridgment of it. (Phot. *Bibl.* p. 171, ed. Bekker.)

The principal work of Antimachus was his epic poem called *Thebais* (Θηβαΐς), which Cicero designates as *magnum illud volumen*. Porphyrius (*ad Horat. ad Pison.* 146) says, that Antimachus had spun out his poem so much, that in the 24th book (*volumen*) his Seven Heroes had not yet arrived at Thebes. Now as in the remaining part of the work the poet had not only to describe the war of the Seven, but also probably treated of the war of the Epigoni (Schol. *ad Aristoph. Pax.* 1268), the length of the poem must have been immense. It was, like the elegy *Lyde*, full of mythological lore, and all that had any connexion with the subject of the poem was incorporated in it. It was, of course, difficult to control such a mass, and hence we find it stated by Quintilian (x. 1. § 53 ; comp. Dionys. Hal. *De verb. Compos.* 22), that Antimachus was unsuccessful in his descriptions of passion, that his works were not graceful, and were deficient in arrangement. His style also had not the simple and easy flow of the Homeric poems. He borrowed expressions and phrases from the tragic writers, and frequently introduced Doric forms. (Schol. *ad Nicand. Theriac.* 3.) Antimachus was thus one of the forerunners of the poets of the Alexandrine school, who wrote more for the learned and a select number of readers than for the public at large. The Alexandrine grammarians assigned to him the second place among the epic poets, and the emperor Hadrian preferred his works even to those of Homer. (Dion. Cass. lxix. 4; Spartian. *Hadrian.* 5.) There are some other works which are ascribed to Antimachus, such as a work entitled Ἄρτεμις (Steph. Byz. *s. v.* Κοτύλαιον), a second called Δέλτα (Athen. vii. p. 300), a third called Ἰαχίνη (Etymol. M. *s. v.* Ἀβολήτωρ), and perhaps also a Centauromachia (Natal. Com. vii.); but as in all these cases Antimachus is mentioned without any descriptive epithet, it cannot be ascertained whether he is the Clarian poet, for there are two other poets of the same name. Suidas says that Antimachus of Claros was also a grammarian, and there is a tradition that he made a recension of the text of the Homeric poems; but respecting these points see F. A. Wolf, *Prolegom.* pp. clxxvii. and clxxxi., &c. The numerous fragments of Antimachus have been collected by . A. G. Schellenberg, Halle, 1786, 8vo. Some additional fragments are contained in H. G. Stoll, *animadv. in Antimachi Fragm.* Götting. 1841. Those belonging to the Thebais are collected in Düntzer's *Die Fragm. der Episch. Poes. der Griech. s auf Alexand.* p. 99, &c., comp. with *Nachtrag*, 38, &c. See N. Bach, *Philetae, Hermesianactis, c. reliquiae, &c. Epimetrum de Antimachi Lyda*, 240; Blomfield in the *Classical Journal*, iv. p. 31 ; Welcker, *Der Epische Cyclus*, p. 102, &c.

2. Of Teos, an epic poet. Plutarch (*Romul.* 2) states, that he was said to have known something about the eclipse which occurred on the day of the foundation of Rome. Clemens Alexandrinus (*Strom.* vi. p. 622, c.) quotes an hexameter verse from him, which Agias is said to have imitated. If this statement is correct, Antimachus would belong to an early period of Greek literature.

3. Of Heliopolis in Egypt, is said by Suidas to have written a poem called Κοσμοποΐα, that is, the creation of the universe, consisting of 3780 hexameter verses. Tzetzes (*ad Lycophr.* 245) quotes three lines from Antimachus, but whether they belong to Antimachus of Heliopolis, or to either of the two other poets of the same name, cannot be ascertained. (Düntzer, *Fragm. der Episch. Poes. von Alexand.*, &c. p. 97.) [L. S.]

ANTI'MACHUS, a sculptor, celebrated for his statues of ladies. (Plin. xxxiv. 19. § 26.) [P. S.]

ANTIME'NIDAS. [Alcaeus.]

ANTIMOERUS (Ἀντίμοιρος), a sophist, was a native of Mende in Thrace, and is mentioned with praise among the disciples of Protagoras. (Plat. *Protag.* p. 315, a.; Themist. *Orat.* xxix. p. 347, d.) [L. S.]

ANTI'NOE (Ἀντινόη), a daughter of Cepheus. At the command of an oracle she led the inhabitants of Mantineia from the spot where the old town stood, to a place where the new town was to be founded. She was guided on her way by a serpent. She had a monument at Mantineia commemorating this event. (Paus. viii. 8. § 3, 9. § 2.) In the latter of these passages she is called Antonoe. Two other mythical personages of this name occur in Schol. *ad Apollon. Rhod.* i. 164 ; Paus. viii. 11. § 2. [L. S.]

ANTI'NOUS (Ἀντίνους), a son of Eupeithes of Ithaca, and one of the suitors of Penelope, who during the absence of Odysseus even attempted to make himself master of the kingdom and threatened the life of Telemachus. (Hom. *Od.* xxii. 48, &c., iv. 630, &c., xvi. 371.) When Odysseus after his return appeared in the disguise of a beggar, Antinous insulted him and threw a foot-stool at him. (*Od.* xviii. 42, &c.) On this account he was the first of the suitors who fell by the hands of Odysseus. (xxii. 8, &c.) [L. S.]

ANTI'NOUS (Ἀντίνους), a chief among the Molossians in Epeirus, who became involved, against his own will, in the war of Perseus, king of Macedonia, against the Romans. His family and that of another chief, Cephalus, were connected with the royal house of Macedonia by friendship, and although he was convinced that the war against Rome would be ruinous to Macedonia and therefore had no intention of joining Perseus, yet Charops, a young Epeirot, who had been educated at Rome and wished to insinuate himself into the favour of the Romans, calumniated Antinous and Cephalus as if they entertained a secret hostility towards Rome. Antinous and his friends at first treated the machinations of Charops with contempt, but when they perceived that some of their friends were arrested and conveyed to Rome, Antinous and Cephalus were compelled, for the sake of their own safety, openly, though unwillingly, to join the Macedonian party, and the Molossians followed their example. After the outbreak of the war Antinous fell fighting, B. C. 168. Polybius does not state clearly whether Antinous fell in battle, or whether he put an end to his own life in despair. (Polyb. xxvii. 13, xxx. 7.) [L. S.]

ANTI'NOUS, a youth, probably of low origin, born at Bithynium or Claudiopolis in Bithynia. On account of his extraordinary beauty he was taken by the emperor Hadrian to be his page, and soon became the object of his extravagant affection. Hadrian took him with him on all his journeys. It was in the course of one of these that he was drowned in the Nile. It is uncertain whether his death was accidental, or whether he threw himself into the river, either from disgust at the life he led,

or from a superstitious belief that by so doing he should avert some calamity from the emperor. Dion Cassius favours the latter supposition. The grief of the emperor knew no bounds. He strove to perpetuate the memory of his favourite by monuments of all kinds. He rebuilt the city of Besa in the Thebais, near which Antinous was drowned, and gave it the name of Antinoopolis. He enrolled Antinous amongst the gods, caused temples to be erected to him in Egypt and Greece (at Mantineia), and statues of him to be set up in almost every part of the world. In one of the sanctuaries dedicated to him oracles were delivered in his name. Games were also celebrated in his honour. (*Dict. of Ant. s. v.* Ἀντινόεια.) A star between the eagle and the zodiac, which the courtiers of the emperor pretended had then first made its appearance, and was the soul of Antinous, received his name, which it still bears. A large number of works of art of all kinds were executed in his honour, and many of them are still extant. They have been diffusely described and classified by Konrad Levezow in his treatise *Ueber den Antinous dargestellt in den Kunstdenkmälern des Alterthums.* The death of Antinous, which took place probably in A. D. 122, seems to have formed an era in the history of ancient art. (Dion Cass. lxix. 11; Spartian. *Hadrian.* 14; Paus. viii. 9. § 4.) [C. P. M.]

There were various medals struck in honour of Antinous in the Greek cities, but none at Rome or in any of the Roman colonies. In the one annexed, which was struck at Bithynium, the birthplace of Hadrian, the inscription is Η ΠΑΤΡΙΣ ΑΝΤΙΝΟΟΝ ΘΕΟΝ, that is, "His native country (reverences) the god Antinous." The inscription on the reverse is nearly effaced on the medal from which the drawing was made: it was originally ΑΔΡΙΑΝΩΝ ΒΙΘΥΝΙΕΩΝ. On it Mercury is represented with a bull by his side, which probably has reference to Apis. (Eckhel, vi. p. 528, &c.)

ANTI'OCHIS (Ἀντιοχίς). 1. A sister of Antiochus the Great, married to Xerxes, king of Armosata, a city between the Euphrates and the Tigris. (Polyb. viii. 25.)

2. A daughter of Antiochus the Great, married to Ariarathes, king of Cappadocia, bore to her husband two daughters and a son named Mithridates. (Diod. xxxi. *Ecl.* 3; Appian, *Syr.* 5.)

3. A daughter of Achaeus, married to Attalus, and the mother of Attalus I., king of Pergamus. (Strab. xiii. p. 624.)

ANTI'OCHUS (Ἀντιόχος). There are three mythical personages of this name, concerning whom nothing of any interest is related. (Diod. iv. 37; Paus. i. 5. § 2, x. 10. § 1; Apollod. ii. 4. § 5, &c.; Hygin. *Fab.* 170.) [L. S.]

ANTI'OCHUS (Ἀντίοχος), of AEGAE in Cilicia, a sophist, or as he himself pretended to be, a Cynic philosopher. He flourished about A. D. 200, during the reign of Severus and Caracalla. He belonged to a distinguished family, some members of which were afterwards raised to the consulship at Rome. He took no part in the political affairs of his native place, but with his large property, which was increased by the liberality of the emperors, he was enabled to support and relieve his fellow-citizens whenever it was needed. He used to spend his nights in the temple of Asclepius, partly on account of the dreams and the communications with the god in them, and partly on account of the conversation of other persons who likewise spent their nights there without being able to sleep. During the war of Caracalla against the Parthians he was at first of some service to the Roman army by his Cynic mode of life, but afterwards he deserted to the Parthians together with Tiridates.

Antiochus was one of the most distinguished rhetoricians of his time. He was a pupil of Dardanus, the Assyrian, and Dionysius, the Milesian. He used to speak extempore, and his declamations and orations were distinguished for their pathos, their richness in thought, and the precision of their style, which had nothing of the pomp and bombast of other rhetoricians. But he also acquired some reputation as a writer. Philostratus mentions an historical work of his (ἱστορία) which is praised for the elegance of its style, but what was the subject of this history is unknown. Phrynichus (p. 32) refers to a work of his called Ἀγορά. (Philostr. *Vit. Soph.* ii. 4. 5. § 4; Dion Cass. lxxvii. 19; Suidas, *s. v.*; Eudoc. p. 58.) [L. S.]

ANTI'OCHUS (Ἀντίοχος), of ALEXANDRIA wrote a work on the Greek poets of the middle Attic comedy. (Athen. xi. p. 282.) Fabricius thinks that he is, perhaps, the same man as the mythographer Antiochus, who wrote a work on mythical traditions arranged according to the places where they were current. (Ptolem. Hephaest. 9; Phot. *Cod.* 190.) Some writers are inclined to consider the mythographer as the same with Antiochus of Aegae or Antiochus of Syracuse; but nothing certain can be said about the matter. [L. S.]

ANTI'OCHUS (Ἀντίοχος), an ARCADIAN, was the envoy sent by his state to the Persian court in B. C. 367, when embassies went to Susa from most of the Grecian states. The Arcadians, probably through the influence of Pelopidas, the Theban ambassador, were treated as of less importance than the Eleans—an affront which Antiochus resented by refusing the presents of the king. (Xen. *Hell.* vii. 1. § 33, &c.) Xenophon says, that Antiochus had conquered in the pancratium; and Pausanias informs us (vi. 3. § 4), that Antiochus the pancratiast, was a native of Lepreum, and that he conquered in this contest once in the Olympic games, twice in the Nemean, and twice in the Isthmian. His statue was made by Nicodamus. Lepreum was claimed by the Arcadians as one of their towns, whence Xenophon calls Antiochus an Arcadian; but it is more usually reckoned as belonging to Elis.

ANTI'OCHUS (Ἀντίοχος), of ASCALON, the founder, as he is called, of the fifth Academy, was a friend of Lucullus the antagonist of Mithridates and the teacher of Cicero during his studies at Athens (B. C. 79); but he had a school at Alexandria also, as well as in Syria, where he seems to have ended his life. (Plut. *Cic.* c. 4, *Lucull.* c. 4; Cic. *Acad.* ii. 19.) He was a philosopher of considerable reputation in his time, for Strabo in

scribing Ascalon, mentions his birth there as a mark of distinction for the city (Strab. xiv. p. 759), and Cicero frequently speaks of him in affectionate and respectful terms as the best and wisest of the Academics, and the most polished and acute philosopher of his age. (Cic. *Acad.* ii. 35, *Brut.* 91.)

He studied under the stoic Mnesarchus, but his principal teacher was Philo, who succeeded Plato, Arcesilas, and Carneades, as the founder of the fourth Academy. He is, however, better known as the adversary than the disciple of Philo; and Cicero mentions a treatise called Sosus (Cic. *Acad.* iv. 4), written by him against his master, in which he refutes the scepticism of the Academics. Another of his works, called "Canonica," is quoted by Sextus Empiricus, and appears to have been a treatise on logic. (Sext. Emp. vii. 201, see not. in loc.)

The sceptical tendency of the Academic philosophy before Antiochus, probably had its origin in Plato's successful attempts to lead his disciples to abstract reasoning as the right method of discovering truth, and not to trust too much to the impressions of the senses. Cicero even ranks Plato himself with those philosophers who held, that there was no such thing as certainty in any kind of knowledge (*Acad.* ii. 23); as if his depreciation of the senses as trustworthy organs of perception, and of the kind of knowledge which they convey, invalidated also the conclusions of the reason. There is, however, no doubt that later philosophers, either by insisting too exclusively on the uncertainty of the senses (in order like Arcesilas to exaggerate by comparison the value of speculative truth), or like Carneades and Philo, by extending the same fallibility to the reason likewise, had gradually fallen into a degree of scepticism that seemed to strike at the root of all truth, theoretical and practical. It was, therefore, the chief object of Antiochus, besides inculcating particular doctrines in moral philosophy, to examine the grounds of our knowledge, and our capacities for discovering truth; though no complete judgment can be formed of his success, as the book in which Cicero gave the fullest representation of his opinions has been lost. (Cic. *ad Fam.* ix. 8.)

He professed to be reviving the doctrines of the old Academy, or of Plato's school, when he maintained, in opposition to Philo and Carneades, that the intellect had in itself a test by which it could distinguish truth from falsehood; or in the language of the Academics, discern between the images arising from actual objects and those conceptions that had no corresponding reality. (Cic. *Acad.* ii. 18.) For the argument of the sceptics was, that if two notions were so exactly similar as that they could not be distinguished, neither of them could be said to be known with more certainty than the other; and that every true notion was liable to have a false one of this kind attached to it: therefore nothing could be certainly known. (*Id.* 13.) This reasoning was obviously overthrown by the assertion, that the mind contained within itself the standard of truth and falsehood; and was also met more generally by the argument that all such reasoning refutes itself, since it proceeds upon principles assumed to be true, and then concludes that there can be no certain ground for any assumption at all. (*Id.* 34.) In like manner Antiochus seems to have taken the side of the Stoics in defending the senses from the charge of utter fallaciousness brought against them by the Academics. (*Id.* 32.)

It is evident that in such discussions the same questions were examined which had formerly been more thoroughly sifted by Plato and Aristotle, in analyzing the nature of science and treating of the different kinds of truth, according as they were objects of pure intellectual apprehension, or only of probable and uncertain knowledge (*τὸ ἐπιστητόν* and *τὸ δοξαστόν*): and as the result was an attempt to revive the dialectic art which the Academics despised, so the notices extant of Antiochus' moral teaching seem to shew, that without yielding to the paradoxes of the Stoics, or the latitudinarianism of the Academics, he held in the main doctrines nearly coinciding with those of Aristotle: as, that happiness consists essentially in a virtuous life, yet is not independent of external things. (*Id.* 42, *de Fin.* v. 25, *Tusc. Quaest.* v. 8.) So he denied the Stoic doctrine, that all crimes were equal (*Acad.* ii. 43), but agreed with them in holding, that all the emotions ought to be suppressed. On the whole, therefore, though Cicero inclines to rank him among the Stoics (*id.* 43), it appears that he considered himself an eclectic philosopher, and attempted to unite the doctrines of the Stoics and Peripatetics, so as to revive the old Academy. (Sext. Empir. i. 235.) [C. E. P.]

ANTI'OCHUS (*Ἀντίοχος*), an ASTRONOMER of uncertain date, whose work *Ἀποτελεσματικά* still exists in MS. in various libraries, and has not yet been printed. (Fabr. *Bibl. Gr.* iv. p. 151.) There is an introduction to the Tetrabiblus of Ptolemaeus, of which the original text with a Latin translation by H. Wolf was published at Basel, 1559, fol., as the work of an anonymous writer. T. Gale (*ad Iambl. de Myst.* p. 364) claims this introduction as the work of Antiochus, whose name, however, occurs in the work itself. (P. 194.) [L. S.]

ANTI'OCHUS (*Ἀντίοχος*), an ATHENIAN, was left by Alcibiades at Notium in command of the Athenian fleet, B. C. 407, with strict injunctions not to fight with Lysander. Antiochus was the master of Alcibiades' own ship, and his personal friend; he was a skilful seaman, but arrogant and heedless of consequences. His intimacy with Alcibiades had first arisen upon an occasion mentioned by Plutarch (*Alcib.* 10), who tells us, that Alcibiades in one of his first appearances in the popular assembly allowed a tame quail to escape from under his cloak, which occurrence suspended the business of the assembly, till it was caught by Antiochus and given to Alcibiades.

Antiochus gave no heed to the injunctions of Alcibiades, and provoked Lysander to an engagement, in which fifteen Athenian ships were lost, and Antiochus himself was slain. This defeat was one of the main causes that led to the second banishment of Alcibiades. (Xen. *Hell.* i. 5. § 11, &c.; Diod. xiii. 71; Plut. *Alcib.* 35.)

ANTI'OCHUS I. (*Ἀντίοχος*), king of COMMAGENE, a small country between the Euphrates and mount Taurus, the capital of which was Samosata. It formerly formed part of the Syrian kingdom of the Seleucidae, but probably became an independent principality during the civil wars of Antiochus Grypus and his brother. It has been supposed by some, that Antiochus Asiaticus, the last king of Syria, is the same as Antiochus, the first king of Commagene; but there are no good reasons for this opinion. (Clinton, *F. H.* iii. p. 343.)

This king is first mentioned about B. C. 69, in the campaign of Lucullus against Tigranes. (Dion Cass. *Frag.* xxxv. 2.)

After Pompey had deposed Antiochus Asiaticus, the last king of Syria, B. C. 65, he marched against Antiochus of Commagene, with whom he shortly afterwards concluded a peace. (B. C. 64.) Pompey added to his dominions Seleuceia and the conquests he had made in Mesopotamia. (Appian, *Mithr.* 106, 114.) When Cicero was governor of Cilicia (B. C. 51), he received from Antiochus intelligence of the movements of the Parthians. (Cic. *ad Fam.* xv. 1, 3, 4.) In the civil war between Caesar and Pompey (B. C. 49), Antiochus assisted the latter with troops. (Caesar, *B. C.* iii. 5; Appian, *B. C.* ii. 49.) In B. C. 38, Ventidius, the legate of M. Antonius, after conquering the Parthians, marched against Antiochus, attracted by the great treasures which this king possessed; and Antonius, arriving at the army just as the war was commencing, took it into his own hands, and laid siege to Samosata. He was, however, unable to take the place, and was glad to retire after making peace with Antiochus. (Dion Cass. xlix. 20-22; Plut. *Ant.* 34.) A daughter of Antiochus married Orodes, king of Parthia. (Dion Cass. xlix. 23.) We do not know the exact period of the death of Antiochus, but he must have died before B. C. 31, as his successor Mithridates is mentioned as king of Commagene in that year. (Plut. *Ant.* 61.)

ANTI'OCHUS II. (Ἀντίοχος), king of COMMAGENE, succeeded Mithridates I., and was summoned to Rome by Augustus and executed in B. C. 29, because he had caused the assassination of an ambassador, whom his brother had sent to Rome. Augustus gave the kingdom to Mithridates II., who was then a boy, because his father had been murdered by the king. (Dion Cass. lii. 43, liv. 9.)

ANTI'OCHUS III. (Ἀντίοχος), king of COMMAGENE, seems to have succeeded Mithridates II. We know nothing more of him than that he died in A. D. 17. (Tac. *Ann.* ii. 42.) Upon his death, Commagene became a Roman province (Tac. *Ann.* ii. 56), and remained so till A. D. 38, when Antiochus Epiphanes was appointed king by Caligula.

ANTI'OCHUS IV. (Ἀντίοχος), king of COMMAGENE, surnamed EPIPHANES (Ἐπιφανής), was apparently a son of Antiochus III., and received his paternal dominion from Caligula in A. D. 38, with a part of Cilicia bordering on the seacoast in addition. Caligula also gave him the whole amount of the revenues of Commagene during the twenty years that it had been a Roman province. (Dion Cass. lix. 8; Suet. *Cal.* 16.) He lived on most intimate terms with Caligula, and he and Herod Agrippa are spoken of as the instructors of the emperor in the art of tyranny. (Dion Cass. lix. 24.) This friendship, however, was not of very long continuance, for he was subsequently deposed by Caligula and did not obtain his kingdom again till the accession of Claudius in A. D. 41. (Dion Cass. lx. 8.) In A. D. 43 his son, also called Antiochus Epiphanes, was betrothed to Drusilla, the daughter of Agrippa. (Joseph. *Ant.* xix. 9. § 1.) In A. D. 53 Antiochus put down an insurrection of some barbarous tribes in Cilicia, called Clitae. (Tac. *Ann.* xii. 55.) In A. D. 55 he received orders from Nero to levy troops to make war against the Parthians, and in the year 59 he served under Corbulo against Tiridates, brother of the Parthian king Vologeses. (xiii. 7, 37.) In consequence of his services in this war, he obtained in the year 61 part of Armenia. (xiv. 26.) He espoused the side of Vespasian, when he was proclaimed emperor in A. D. 70; and he is then spoken of as the richest of the tributary kings. (Tac. *Hist.* ii. 81.) In the same year he sent forces, commanded by his son Antiochus, to assist Titus in the siege of Jerusalem. (Joseph. *Bell. Jud.* v. 11. § 3; Tac. *Hist.* v. 1.) Two years afterwards, A. D. 72, he was accused by Paetus, the governor of Syria, of conspiring with the Parthians against the Romans, and was in consequence deprived of his kingdom, after a reign of thirty-four years from his first appointment by Caligula. He first retired to Lacedaemon, and then to Rome, where he passed the remainder of his life with his sons Antiochus and Callinicus, and was treated with great respect. (Joseph. *B. J.* vii. 7.) There are several coins of this king extant, from which we learn, that the name of his wife was Iotape. In the one annexed he is called ΒΑΣΙΛΕΥΣ ΜΕΓΑΣ ΑΝΤΙΟΧΟΣ. On the reverse a scorpion is represented, surrounded with the foliage of the laurel, and inscribed ΚΟΜΜΑΓΗΝΩΝ. (Eckhel, iii. p. 255, &c.; comp. Clinton, *F. H.* iii. p. 343, &c.)

ANTI'OCHUS (Ἀντίοχος), an EPIGRAMMATIC poet, one of whose epigrams is extant in the Greek Anthology. (xi. 412.) [L. S.]

ANTI'OCHUS HIERAX (Ἀντίοχος Ἱέραξ), so called from his grasping and ambitious character, was the younger son of Antiochus II., king of Syria. On the death of his father in B. C. 246 Antiochus waged war upon his brother Seleucus Callinicus, in order to obtain Asia Minor for himself as an independent kingdom. This war lasted for many years, but Antiochus was at length entirely defeated, chiefly through the efforts of Attalus, king of Pergamus, who drove him out of Asia Minor. Antiochus subsequently fled to Egypt where he was killed by robbers in B. C. 227. He married a daughter of Zielas, king of Bithynia (Justin. xxvii. 2, 3; Polyaen. iv. 17; Plut. *Mor.* p. 489, a.; Euseb. *Chron. Arm.* pp. 346, 347; Clinton, *F. H.* iii. pp. 311, 312, 413.) Apollo is represented on the reverse of the annexed coin (Eckhel, iii. p. 219.)

COIN OF ANTIOCHUS HIERAX.

ANTI'OCHUS, a JURIST, who was at the head of the commission appointed to compile the Theodosian Code. He was *praefectus praetorio* and consul. In the 33rd Novell of Theodosius the Younger (A. D. 444), he is spoken of as a person deceased, *illustris memoriae Antiochus*. He is confounded by Jac. Godefroi, in the *Prolegomena* of his edition of the Theodosian Code (c. 1. § 5) with two other persons of the same name; Antiochus, mentioned by Marcellinus as living in the year 448, and Antiochus, the eunuch, who was *praepositus sancti cubiculi*. This error was pointed out by Ritter in the 6th volume of his edition of the Theodosian Code, p. 6. [J. T. G.]

ANTI'OCHUS (Ἀντίοχος), of LAODICEA, a sceptic philosopher, and a disciple of Zeuxis, mentioned by Diogenes Laërtius. (ix. 106,116.) [L. S.]

ANTIOCHUS (Ἀντίοχος), a MONK of the monastery of St. Saba, near Jerusalem, flourished at the time of the taking of Jerusalem by the Persians. (A. D. 614.) He wrote, besides other works of little importance, one entitled *πανδέκτης τῆς ἁγίας γραφῆς*, an epitome of the Christian faith, as contained in scripture, in 130 chapters. This work was first published in Latin by Tilman, Paris, 1543, 8vo., reprinted in the *Bibliotheca Patrum*, Paris, 1579; Colon. 1618; Lugd. 1677. The original Greek was first published by Fronto Ducaeus, in the *Auctarii Bibl. Patr.* Paris, 1624, reprinted in Morell's *Bibl. Patr.* Paris, 1644. A considerable fragment of it is printed in Fabricius' *Bibl. Graec.* x. p. 501. [P. S.]

ANTI'OCHUS PA'CCIUS. [PACCIUS ANTIOCHUS.]

ANTI'OCHUS PHILOME'TOR (*Φιλομήτωρ*) is supposed by some persons to have been a physician, or druggist, who must have lived in or before the second century after Christ; he is the inventor of an antidote against poisonous reptiles, &c., of which the prescription is embodied in a short Greek elegiac poem. The poem is inserted by Galen in one of his works (*De Antid.* ii. 14, 17, vol. xiv. pp. 185, 201), but nothing is known of the history of the author. Others suppose that a physician of this name is not the author either of the poem or the antidote, but that they are connected in some way with the Theriaca which Antiochus the Great, king of Syria, was in the habit of using, and the prescription for which he dedicated in verse to Aesculapius (Plin. *H. N.* xx. cap. ult.) or Apollo. (Plin. Valer. *De Re Med.* iv. 38.) (See Cagnati *Variae Observat.* ii. 25, p. 174, ed. Rom. 1587.) [W. A. G.]

ANTI'OCHUS (Ἀντίοχος). 1. A PHYSICIAN, who appears to have lived at Rome in the second century after Christ. Galen gives a precise account (*De Sanit. Tuenda*, v. 5, vol. vi. p. 332) of the food he used to eat and the way in which he lived; and tells us that, by paying attention to his diet, &c., he was able to dispense with the use of medicines, and when upwards of eighty years old used to visit his patients on foot. Aëtius (tetrab. 1. serm. iii. c. 114. p. 132) and Paulus Aegineta (vii. 8, p. 290) quote a prescription which may perhaps belong to this physician, but he is probably not the person mentioned by Galen under the name "Antiochus Philometor."

2. The name of two physicians, saints and martyrs, the first of whom was born of an equestrian family in Mauritania. After devoting some years to the study of sacred and profane literature, he finally embraced the medical profession, not for the sake of gain, but merely that he might be useful to mankind. He spent some time in Asia Minor, where he exercised his profession gratuitously, and used to endeavour to convert his patients to Christianity. He then went to Sardinia during the persecution against the Christians under Hadrian, about A. D. 120, where he is said to have been cruelly tortured, and at last miraculously delivered by being taken up into heaven. His memory is celebrated by the Romish church on the 13th of December.

3. The other was born at Sebaste in Armenia, and was put to death during the persecution under Diocletian, A. D. 303—311. He is said to have been tortured, and thrown to the wild beasts, and, when these refused to touch him, at last beheaded; it is added that milk, instead of blood, issued from his neck, upon which the executioner immediately professed himself to be a Christian, and accordingly suffered martyrdom with him. His memory is celebrated by the Greek and Romish churches on the 15th of July. (*Martyrologium Romanum*; Bzovius, *Nomenclator Sanctorum Professione Medicorum*; *Acta Sanctorum*, Jul. 15, vol. iv. p. 25; Clementis, *Menologium Graecorum*, vol. iii. p. 168; Fabricius, *Biblioth. Graeca*, vol. xiii. p. 64, ed. vet.) [W. A. G.]

ANTI'OCHUS (Ἀντίοχος), bishop of PTOLEMAÏS in Palestine, was a Syrian by birth. At the beginning of the 5th century after Christ, he went to Constantinople, where his eloquent preaching attracted such attention, that he was called by some another Chrysostom. He afterwards took part warmly with the enemies of Chrysostom, and died not later than 408 A. D. Besides many sermons, he left a large work "against Avarice," which is lost. (Gennad. 20; Theodoret. *Dial.* ii.; Phot. *Cod.* 288; *Act. Concil. Ephes.* iii. p. 118, Labbe; *Catal. Codd. Vindobon.* pt. i. p. 116, No. 58.) [P. S.]

ANTI'OCHUS (Ἀντιόχος), an Athenian SCULPTOR, whose name is inscribed on his statue of Athene in the Villa Ludovisi at Rome. (Winckelmann's *Werke*, iv. 375, vi. 252, ed. 1829.) [P. S.]

ANTI'OCHUS (Ἀντίοχος), the father of SELEUCUS Nicator, the king of Syria, and the grandfather of Antiochus Soter, was one of Philip's generals. (Justin, xv. 4.) A genealogical table of his descendants is given under SELEUCIDAE.

ANTI'OCHUS (Ἀντίοχος), of SYRACUSE, a son of Xenophanes, is called by Dionysius of Halicarnassus (*Ant. Rom.* i. 12) a very ancient historian. He lived about the year B. C. 423, and was thus a contemporary of Thucydides and the Peloponnesian war. (Joseph. *c. Apion.* i. 3.) Respecting his life nothing is known, but his historical works were held in very high esteem by the ancients on account of their accuracy. (Dionys. i. 73.) His two works were: 1. A history of Sicily, in nine books, from the reign of king Cocalus, *i. e.* from the earliest times down to the year B. C. 424 or 425. (Diod. xii. 71.) It is referred to by Pausanias (x. 11. § 3), Clemens of Alexandria (*Protrept.* p. 22), and Theodoret. (P. 115.)—2. A history of Italy, which is very frequently referred to by Strabo (v. p. 242, vi. pp. 252, 254, 255, 257, 262, 264, 265, 278), by Dionysius (*ll. cc.*, and i. 22, 35; comp. Steph. Byz. *s. v.* Βρέττιος; Hesych. *s. v.* Χώνην; Niebuhr, *Hist. of Rome*, i. p. 14, &c. The fragments of Antiochus are con-

tained in C. et T. Müller, *Fragm. Histor. Graec.* Paris, 1841, pp. 181—184.) [L. S.]

ANTI'OCHUS I. (Ἀντίοχος), king of SYRIA, surnamed SOTER (Σωτήρ), was the son of Seleucus Nicator and a Persian lady, Apama. The marriage of his father with Apama was one of those marriages which Alexander celebrated at Susa in B. C. 325, when he gave Persian wives to his generals. This would fix the birth of Antiochus about B. C. 324. He was present with his father at the battle of Ipsus in B. C. 301, which secured for Seleucus the government of Asia. It is related of Antiochus, that he fell sick through love of Stratonice, the young wife of his father, and the daughter of Demetrius Poliorcetes, and that when his father learnt the cause of his illness through his physician Erasistratus, he resigned Stratonice to him, and gave him the government of Upper Asia with the title of king. On the murder of his father in Macedonia in B. C. 280, Antiochus succeeded to the whole of his dominions, and prosecuted his claims to the throne of Macedonia against Antigonus Gonatas, but eventually allowed the latter to retain possession of Macedonia on his marrying Phila, the daughter of Seleucus and Stratonice. The rest of Antiochus' reign was chiefly occupied in wars with the Gauls, who had invaded Asia Minor. By the help of his elephants he gained a victory over the Gauls, and received in consequence the surname of Soter (Σωτήρ). He was afterwards defeated by Eumenes near Sardis, and was subsequently killed in a second battle with the Gauls (B. C. 261), after a reign of nineteen years. By his wife Stratonice Antiochus had three children: Antiochus Theos, who succeeded him; Apama, married to Magas; and Stratonice, married to Demetrius II. of Macedonia. (Appian, *Syr.* 59-65; Justin, xvii. 2; Plut. *Demetr.* 38, 39; Strab. xiii. p. 623; Paus. i. 7; Julian, *Misopog.* p. 348, a. b.; Lucian, *Zeuxis*, 8; Aelian, *H. A.* vi. 44; Plin. *H. N.* viii. 42.) Apollo is represented on the reverse of the annexed coin. (Eckhel. iii. p. 215.)

COIN OF ANTIOCHUS I.

ANTIO'CHUS II. (Ἀντίοχος), king of SYRIA, surnamed THEOS (Θεός), a surname which he derived from the Milesians whom he delivered from their tyrant, Timarchus, succeeded his father in B. C. 261. Soon after his accession he became involved in war with Ptolemy Philadelphus, king of Egypt, which lasted for many years and greatly weakened the Syrian kingdom. Taking advantage of this weakness, Arsaces was able to establish the Parthian empire in B. C. 250; and his example was shortly afterwards followed by Theodotus, the governor of Bactria, who revolted from Antiochus and made Bactria an independent kingdom. The loss of these provinces induced Antiochus to sue for peace, which was granted (B. C. 250) on condition of his putting away his former wife Laodice and marrying Berenice, a daughter of Ptolemy. This connexion between Syria and Egypt is referred to in the book of Daniel (xi. 6), where by the king of the south we are to understand Egypt, and by the king of the north, Syria. On the death of Ptolemy two years afterwards Antiochus recalled Laodice, but she could not forgive the insult that had been shewn her, and, still mistrusting Antiochus, caused him to be murdered as well as Berenice and her son. Antiochus was killed in B. C. 246, after a reign of fifteen years. By Laodice he had four children, Seleucus Callinicus, who succeeded him, Antiochus Hierax, a daughter, Stratonice, married to Mithridates, and another daughter married to Ariarathes. Phylarchus related (Athen. x. p. 438), that Antiochus was much given to wine. (Appian, *Syr.* 65; Athen. ii. p. 45; Justin, xxvii. 1; Polyaen. viii. 50; Val. Max. ix. 14. § 1, extern.; Hieronym. *ad Dan.* c. 11.) On the reverse of the coin annexed, Hercules is represented with his club in his hand. (Eckhel, iii. p. 218.)

COIN OF ANTIOCHUS II.

ANTI'OCHUS III. (Ἀντίοχος), king of SYRIA, surnamed the GREAT (Μέγας), was the son of Seleucus Callinicus, and succeeded to the throne on the death of his brother Seleucus Ceraunus, B. C. 223, when he was only in his fifteenth year. His first cousin Achaeus, who might easily have assumed the royal power, was of great use to Antiochus at the commencement of his reign, and recovered for the Syrian monarchy all the provinces in Asia Minor, which Attalus, king of Pergamus, had appropriated to himself. But Antiochus was not so fortunate in his eastern dominions. Molo and Alexander, two brothers, who had been appointed to the government of Media and Persis respectively, revolted and defeated the armies sent against them. They were, however, put down in a second campaign, conducted by Antiochus in person, who also added to his dominions the province of Media Atropatene. (B. C. 220.)

On his return from his eastern provinces, Antiochus commenced war against Ptolemy Philopator king of Egypt, in order to obtain Coele-Syria Phoenicia, and Palestine, which he maintained belonged to the Syrian kingdom. At first he was completely successful. In B. C. 218, he gained possession of the chief towns of Phoenicia, but in the following year (B. C. 217), he was defeated in a great battle fought at Raphia near Gaza, and concluded in consequence a peace with Ptolemy, by which he ceded the provinces in dispute. He was the more anxious to make peace with Ptolemy, as he wished to direct all his forces against Achaeus, who had revolted in Asia Minor. In one campaign he deprived Achaeus of his conquests, and put him to death when he fell into his hands in B. C. 214

after sustaining a siege of two years in Sardis. [ACHAEUS, p. 18, a.]

Antiochus seems now to have formed the design of regaining the eastern provinces of Asia, which had revolted during the reign of Antiochus II. He accordingly marched against Arsaces III., king of Parthia, and Euthydemus, king of Bactria, and carried on the war for some years. Although Antiochus met upon the whole with great success, he found it hopeless to effect the subjugation of these kingdoms, and accordingly concluded a peace with them, in which he recognized their independence. With the assistance of Euthydemus he marched into India, and renewed the alliance of the Syrian kings with that country; and he obtained from Sophagasenus, the chief of the Indian kings, a large supply of elephants. He at length returned to Syria after an absence of seven years (B. C. 212—205), which may be regarded as the most flourishing period of his reign. It appears that the title of Great was conferred upon him during this time.

In the year that Antiochus returned to Syria (B. C. 205), Ptolemy Philopator died, leaving as his successor Ptolemy Epiphanes, then a child of five years old. Availing himself of the weakness of the Egyptian government, Antiochus entered into an agreement with Philip, king of Macedonia, to divide between them the dominions of Ptolemy. As Philip became engaged soon afterwards in a war with the Romans, he was unable to send forces against Egypt; but Antiochus prosecuted this war vigorously in Palestine and Coele-Syria, and at length obtained complete possession of these provinces by his victory over the Egyptian general Scopas, near Paneas, in B. C. 198. He was assisted in this war by the Jews, to whom he granted many important privileges. Fearing, however, the power of the Romans, and anxious to obtain possession of many parts of Asia Minor which did not acknowledge his sovereignty, he concluded peace with Egypt, and betrothed his daughter Cleopatra to the young king Ptolemy, giving with her Coele-Syria and Palestine as a dowry. He now marched into Asia Minor, where he carried everything before him, and then crossed over into Europe, and took possession of the Thracian Chersonese (B. C. 196), which belonged to the Macedonian kingdom, but which he claimed as his own, because Seleucus Nicator had taken it from Lysimachus. But here his progress was stopt by the Romans. At the commencement of his war with Egypt, the guardians of young Ptolemy had placed him under the protection of the Romans; but while the latter were engaged in their war with Philip, they did not attempt to interrupt Antiochus in his conquests, lest he should march to the assistance of the Macedonian king. Now, however, matters were changed. The Romans had conquered Philip in B. C. 197, and no longer dreaded war with Antiochus. They accordingly sent an embassy to him (B. C. 196) requiring him to surrender the Thracian Chersonese to the Macedonian king, and also all the places he had conquered from Ptolemy. Antiochus returned a haughty answer to these demands; and the arrival of Hannibal at his court in the following year (B. C. 195) strengthened him in his determination to resist the Roman claims. Hannibal urged him to invade Italy without loss of time; but Antiochus resolved to see first what could be done by negotiation, and thus lost a most favourable moment, as the Romans were then engaged in a war with the Gauls. It was also most unfortunate for him, that when the war actually broke out, he did not give Hannibal any share in the command.

It was not till B. C. 192 that Antiochus, at the earnest request of the Aetolians, at length crossed over into Greece. In the following year (B. C. 191) he was entirely defeated by the Roman consul Acilius Glabrio at Thermopylae, and compelled to return to Asia. The defeat of his fleet in two sea-fights led him to sue for peace; but the conditions upon which the Romans offered it seemed so hard to him, that he resolved to try the fortune of another campaign. He accordingly advanced to meet Scipio, who had crossed over into Asia, but he was defeated at the foot of Mount Sipylus, near Magnesia. (B. C. 190.) He again sued for peace, which was eventually granted in B. C. 188 on condition of his ceding all his dominions west of Mount Taurus, paying 15,000 Euboic talents within twelve years, giving up his elephants and ships of war, and surrendering the Roman enemies who had taken refuge at his court. He had, moreover, to give twenty hostages for the due fulfilment of the treaty, and among them his son Antiochus (Epiphanes). To these terms he acceded, but allowed Hannibal to escape.

About this time Antiochus lost Armenia, which became an independent kingdom. He found great difficulty in raising money to pay the Romans, and was thus led to plunder a wealthy temple in Elymais; the people, however, rose against him and killed him in his attempt. (B. C. 187.) The defeat of Antiochus by the Romans, and his death in a "fort of his own land," are foretold in the book of Daniel. (xi. 18, 19.) Antiochus was killed in the 52nd year of his age and the 37th of his reign. He married Laodice, daughter of Mithridates, king of Pontus, and had several children. His sons were, 1. Antiochus, who died in his father's lifetime. (Liv. xxxv. 15.) 2. Ardys, 3. Mithridates, both of whom also probably died before their father. (Liv. xxxiii. 10.) 4. Seleucus Philopator, who succeeded his father. 5. Antiochus Epiphanes, who succeeded his brother Seleucus. The daughters of Antiochus were, 1. Laodice, married to her eldest brother Antiochus. (Appian, *Syr.* 4.) 2. Cleopatra, betrothed to Ptolemy Epiphanes. 3. Antiochis, married to Ariarathes, king of Cappadocia. 4. One whose name is not mentioned, whom her father offered in marriage to Eumenes. (Appian, *Syr.* 5.) The coins of Antiochus are the first of those of the Seleucidae which bear a date. There are two coins preserved of the 112th and 117th years of the reign of the Seleucidae, that is, the 23rd and 28th years of the reign of Antiochus. (Polyb. lib. v., &c.; Appian, *Syr.*; Liv. lib. xxxi.—xxxvii.; Justin. lib. xxix.—xxxii.;

COIN OF ANTIOCHUS III.

Joseph. *Ant.* xii. 3. § 3; Diod. *Exc.* pp. 573—575, ed. Wess.; Strab. xvi. p. 744; Fröhlich, *Annales*, p. 39; Eckhel, iii. p. 220, &c.) Apollo is represented on the reverse of the foregoing coin.

ANTI'OCHUS IV. (Ἀντίοχος), king of SYRIA, surnamed EPIPHANES (Ἐπιφανής), and on coins Theos (Θεός) also, was the son of Antiochus III., and was given as a hostage to the Romans in B. C. 188. He was released from captivity in B. C. 175 through his brother Seleucus Philopator, who gave his own son Demetrius in his stead. While Antiochus was at Athens on his return to Syria in this year, Seleucus was murdered by Heliodorus, who seized upon the crown. Antiochus, however, with the assistance of Attalus easily expelled the usurper, and ascended the throne in the same year. (B. C. 175.) Demetrius remained at Rome.

Cleopatra, the sister of Antiochus, who had been betrothed to Ptolemy Epiphanes, was now dead, and Antiochus therefore claimed the provinces of Coele-Syria and Palestine, which had been given as her dowry. As the Romans were at this time engaged in a war with Perseus, king of Macedonia, Antiochus thought it a favourable opportunity to prosecute his claims, and accordingly declared war against Egypt. In four campaigns (B. C. 171—168), he not only obtained possession of the countries to which he laid claim, but almost completed the conquest of Egypt, and was preparing to lay siege to Alexandria, when a Roman embassy commanded him to retire from the country. This command he thought it most prudent to obey, but he still retained possession of Coele-Syria and Palestine. The cruelties which Antiochus perpetrated against the Jews during this war, are recorded in the books of the Maccabees, and have rendered his name infamous. He took Jerusalem on his return from his second campaign into Egypt (B. C. 170), and again at the end of the fourth campaign (B. C. 168), and endeavoured to root out the Jewish religion and introduce the worship of the Greek divinities; but this attempt led to a rising of the Jewish people, under Mattathias and his heroic sons the Maccabees, which Antiochus was unable to put down. Lysias, who was sent against them with a large army, was defeated; and Antiochus, who was in the eastern provinces at the time, hastened his return in order to avenge the disgrace which had befallen his arms. On his return he attempted to plunder a temple in Elymais, probably the same as his father had attacked, but was repulsed, and shortly afterwards died at Tabae in Persia, in a state of raving madness, which the Jews and Greeks equally attributed to his sacrilegious crimes. His subjects gave him the name of Epimanes (Ἐπιμανής) in parody of Epiphanes (Ἐπιφανής).

COIN OF ANTIOCHUS IV.

He died in B. C. 164, after a reign of 11 years. He left a son, Antiochus Eupator, who succeeded him, and a daughter, Laodice. (Liv. lib. xli.—xlv.; Polyb. lib. xxvi.—xxxi.; Justin, xxiv. 3; Diod. *Exc.* pp. 579, 583, &c., ed. Wess.; Appian, *Syr.* 45, 66; Maccab. lib. i. ii.; Joseph. *Ant.* xii. 5; Hieronym. *ad Dan.* c. 11; Eckhel. iii. p. 222, &c.) On the reverse of the foregoing coin Jupiter is represented, holding a small figure of Victory in his right hand, and a spear in his left.

ANTI'OCHUS V. (Ἀντίοχος), king of SYRIA, surnamed EUPATOR (Εὐπάτωρ), was nine years old at his father's death, and reigned nominally for two years. (B. C. 164—162.) Lysias assumed the guardianship of the young king, though Antiochus IV. had appointed Philip to this office. Lysias, accompanied by the young king, continued the war against the Jews, and laid siege to Jerusalem; but hearing that Philip was marching against him from Persis, he concluded a peace with the Jews. He then proceeded against Philip, whom he conquered and put to death. The Romans, availing themselves of the distracted state of Syria, sent an embassy to enforce the terms of the peace which had been concluded with Antiochus the Great; but an insurrection was excited in consequence of these commands, in which Octavius, the chief of the embassy, was slain. About the same time Demetrius Soter, the son of Seleucus Philopator, who had remained in Rome up to this time [see ANTIOCHUS IV.], appeared in Syria and laid claim to the throne. Lysias and the young king fell into his hands, and were immediately put to death by him, B. C. 162. (Polyb. xxxi. 12, 19; Appian, *Syr.* 46, 66; Joseph. *Ant.* xii. 10; 1 *Maccab.* vi., &c.; 2 *Maccab.* xiii., &c.; Cic. *Phil.* ix. 2.) Apollo is represented on the reverse of the annexed coin, as in those of Antiochus I. and III. The inscription at the foot, ΕΥΠΑΤΟΡΟΣ, is partly cut off.

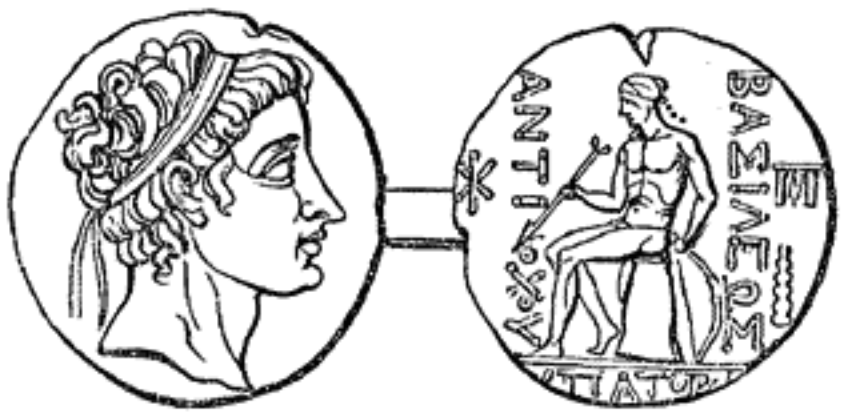

COIN OF ANTIOCHUS V.

ANTI'OCHUS VI. (Ἀντίοχος), king of SYRIA, surnamed THEOS (Θεός), and on coins Epiphanes Dionysus (Ἐπιφανὴς Διόνυσος), was the son of Alexander Balas, king of Syria [see p. 114, b.] and remained in Arabia after his father's death in B. C. 146. Two years afterwards (B. C. 144) while he was still a youth, he was brought forward as a claimant to the crown against Demetrius Nicator by Tryphon, or Diodotus, who had been one of his father's chief ministers. Tryphon met with great success; Jonathan and Simon, the leaders of the Jews, joined his party; and Antiochus was acknowledged as king by the greater part of Syria. But Tryphon, who had all along intended to secure the royal power for himself, and had brought forward Antiochus only for this purpose, now put the young prince to death and ascended the throne, B. C. 142. (1 *Maccab.* xi. &c.; Joseph. *Antiq.* xiii. 6, &c.; Strab. xvi. p. 752; Justin, xxxvi. 1; Liv. *Epit.* 55.) The re

verse of the annexed coin represents the Dioscuri riding on horseback, and has upon it the year O P, that is, the 170th year of the Seleucidae. (Eckhel, iii. p. 231, &c.)

COIN OF ANTIOCHUS VI.

ANTI'OCHUS VII. (Ἀντίοχος), king of Syria, surnamed SIDETES (Σιδήτης), from Side in Pamphylia, where he was brought up, (and not from a Syriac word signifying a hunter,) and on coins Euergetes (Εὐεργέτης), was the younger son of Demetrius Soter, and obtained possession of the throne in B. C. 137, after conquering Tryphon, who had held the sovereignty since the murder of Antiochus VI. He married Cleopatra, the wife of his elder brother Demetrius Nicator, who was a prisoner in the hand of the Parthians. He carried on war against the Jews, and took Jerusalem after almost a year's siege, in B. C. 133. He then granted them a peace on favourable terms, and next directed his arms against the Parthians. At first he met with success, but was afterwards defeated by the Parthian king, and lost his life in the battle, after a reign of nine years. (B. C. 128.) His son Seleucus was taken prisoner in the same battle. Antiochus, like many of his predecessors, was passionately devoted to the pleasures of the table. He had three sons and two daughters, the latter of whom both bore the name of Laodice. His sons were Antiochus, Seleucus, and Antiochus (Cyzicenus), the last of whom subsequently succeeded to the throne. (Joseph. *Ant.* xiii. 8; 1 *Maccab.* xv., &c.; Justin, xxxvi. 1, xxxviii. 10; Diod. xxxiv. *Ecl.* 1; Athen. x. p. 439, xii. p. 540.) The reverse of the annexed coin represents Athena holding a small figure of Victory in her right hand. (Eckhel, iii. p. 235, &c.)

COIN OF ANTIOCHUS VII.

ANTI'OCHUS VIII. (Ἀντίοχος), king of Syria, surnamed GRYPUS (Γρυπός), or Hook-nosed, from γρύψ, a vulture, and on coins Epiphanes (Ἐπιφάνης), was the second son of Demetrius Nicator and Cleopatra. His eldest brother Seleucus was put to death by their mother Cleopatra, because he wished to have the power, and not merely the title, of king; and Antiochus was after his brother's death recalled from Athens, where he was studying, by his mother Cleopatra, that he might bear the title of king, while the real sovereignty

remained in her hands. (B. C. 125.) At this time the greater part of Syria was in the power of the usurper Alexander Zebina [see p. 127, b.]; but Antiochus, with the assistance of Ptolemy Physcon, the king of Egypt, whose daughter he married, conquered Alexander and became master of the whole of Syria. Cleopatra then became jealous of him and plotted against his life; but her son compelled her to drink the poison she had prepared for him. (B. C. 120.) For the next eight years Antiochus reigned in peace; but at the end of that time his half-brother, Antiochus Cyzicenus, the son of Antiochus Sidetes and their common mother Cleopatra, laid claim to the crown, and a civil war ensued. (B. C. 112.) The remaining history of the Seleucidae till Syria became a Roman province, is hardly anything else but a series of civil wars between the princes of the royal family. In the first year of the struggle (B. C. 112), Antiochus Cyzicenus became master of almost the whole of Syria, but in the next year (B. C. 111), A. Grypus regained a considerable part of his dominions; and it was then agreed that the kingdom should be shared between them, A. Cyzicenus having Coele-Syria and Phoenicia, and A. Grypus the remainder of the provinces. This arrangement lasted, though with frequent wars between the two kings, till the death of Antiochus Grypus, who was assassinated by Heracleon in B. C. 96, after a reign of twenty-nine years. He left five sons, Seleucus, Philip, Antiochus Epiphanes, Demetrius Eucaerus, and Antiochus Dionysus. (Justin, xxxix. 1—3; Liv. *Epit.* 60; Appian, *Syr.* 69; Joseph. *Antiq.* xiii. 13; Athen. xii. p. 540.) Many of the coins of Antiochus Grypus have the head of Antiochus on one side, and that of his mother Cleopatra on the other. The one annexed must have been struck after his mother's death. (Eckhel, iii. p. 238, &c.)

COIN OF ANTIOCHUS VIII.

ANTIOCHUS IX. (Ἀντίοχος), king of Syria surnamed CYZICENUS (Κυζικηνός) from Cyzicus, where he was brought up, and on coins Philopator (Φιλοπάτωρ), reigned over Coele-Syria and Phoenicia from B. C. 111 to 96, as is stated in the preceding article. On the death of his brother, Antiochus VIII., he attempted to obtain possession of

COIN OF ANTIOCHUS IX.

the whole of Syria; but his claims were resisted by Seleucus, the eldest son of Antiochus VIII., by whom he was killed in battle, B. C. 95. He left behind him a son, Antiochus Eusebes, who succeeded to the throne. (Justin, Appian, Joseph. *ll. cc.*; Eckhel, iii. p. 241, &c.) The reverse of the foregoing coin is the same as that of Antiochus VII.

ANTI'OCHUS X. (Ἀντίοχος), king of SYRIA, surnamed EUSEBES (Εὐσέβης), and on coins Philopator (Φιλοπάτωρ) also, succeeded to the throne on the death of his father Antiochus IX. B. C. 95. He defeated Seleucus, who conquered his father, and compelled him to fly into Cilicia, where he perished; but he then had to contend with the next two brothers of Seleucus, Philip and Antiochus Epiphanes, the latter of whom assumed the title of king, and is known as the eleventh king of Syria of this name. In a battle fought near the Orontes, Antiochus X. defeated Philip and Antiochus XI., and the latter was drowned in the river. The crown was now assumed by Philip, who continued to prosecute the war assisted by his brother, Demetrius Eucaerus. The Syrians, worn out with these civil broils, offered the kingdom to Tigranes, king of Armenia, who accordingly took possession of Syria in B. C. 83, and ruled over it till he was defeated by Lucullus in B. C. 69. The time of the death of Antiochus X. is uncertain. He appears, however, to have fallen in battle against the Parthians, before Tigranes obtained possession of Syria. (Joseph. *Antiq.* xiii. 13. § 4.) According to some accounts he survived the reign of Tigranes, and returned to his kingdom after the conquest of the latter by Lucullus (Euseb. p. 192; Justin, xl. 2); but these accounts ascribe to Antiochus X. what belongs to his son Antiochus XIII. (See Clinton, *F. H.* vol. iii. pp. 338, 340.) Jupiter is represented on the reverse of the annexed coin as in that of Antiochus IV.

COIN OF ANTIOCHUS X.

ANTI'OCHUS XI. (Ἀντίοχος), king of SYRIA, surnamed EPIPHANES (Ἐπιφάνης), was the son of Antiochus VIII., and is spoken of under ANTIOCHUS X.

COIN OF ANTIOCHUS XI.

ANTI'OCHUS XII. (Ἀντίοχος), king of SYRIA, surnamed DIONYSUS (Διόνυσος), and on coins Philopator Callinicus (Φιλοπάτωρ Καλλίνικος) also, the youngest son of Antiochus VIII., assumed the title of king after his brother Demetrius had been taken prisoner by the Parthians. He fell in battle against Aretas, king of the Arabians. (Joseph. *Ant.* xiii. 15. § 1; Eckhel, iii. p. 246, &c.)

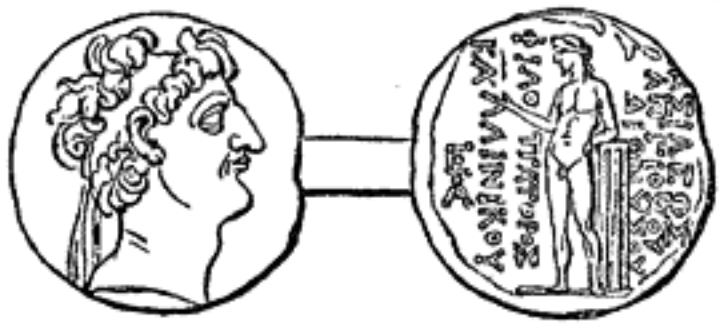

COIN OF ANTIOCHUS XII.

ANTI'OCHUS XIII., king of SYRIA, surnamed ASIATICUS (Ἀσιατικός), and on coins Dionysus Philopator Callinicus (Διόνυσος Φιλοπάτωρ Καλλίνικος), was the son of Antiochus X. and Selene, an Egyptian princess. He repaired to Rome during the time that Tigranes had possession of Syria, and passed through Syria on his return during the government of Verres. (B. C. 73-71.) On the defeat of Tigranes in B. C. 69, Lucullus allowed Antiochus Asiaticus to take possession of the kingdom; but he was deprived of it in B. C. 65 by Pompey, who reduced Sicily to a Roman province. In this year the Seleucidae ceased to reign. (Appian, *Syr.* 49, 70; Cic. *in Verr.* iv. 27, 28, 30; Justin, xl. 2.) Some writers suppose, that Antiochus Asiaticus afterwards reigned as king of Commagene, but there are not sufficient reasons to support this opinion. [ANTIOCHUS I., king of Commagene.]

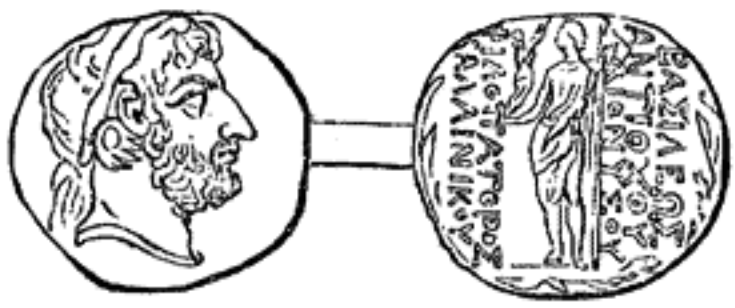

COIN OF ANTIOCHUS XIII.

For the history and chronology of the Syrian kings in general, see Fröhlich, *Annales Syriae, &c.*; Vaillant, *Seleucidarum Imperium, &c.*; Niebuhr, *Kleine Schriften, Historischer Gewinn aus der armenischen Uebersetzung der Chronik des Eusebius*; Clinton, *F. H.* vol. iii. Appendix, c. 3.

ANTION (Ἀντίων), a son of Periphas and Astyageia, and husband of Perimela, by whom he became the father of Ixion. (Diod. iv. 69; Schol. *ad Pind. Pyth.* ii. 39.) [L. S.]

ANTI'OPE (Ἀντιόπη). 1. A daughter of Nycteus and Polyxo (Apollod. iii. 5. § 5, 10. § 1), or of the river god Asopus in Boeotia. (*Odyss.* xi. 260; Apollon. Rhod. i. 735.) She became by Zeus the mother of Amphion and Zethus. [AMPHION.] Dionysus threw her into a state of madness on account of the vengeance which her sons had taken on Dirce. In this condition she wandered about through Greece, until Phocus, the grandson of Sisyphus, cured and married her. She was buried with Phocus in one common tomb (Paus. ix. 17. § 4.)

2. An Amazon, a sister of Hippolyte, who married Theseus. (Paus. i. 2. § 1, 41. § 7.) According to Servius (*ad Aen.* xi. 661), she was a daughter of Hippolyte. Diodorus (iv. 16) states, that Theseus received her as a present from Heracles

When subsequently Attica was invaded by the Amazons, Antiope fought with Theseus against them, and died the death of a heroine by his side. (Comp. Diod. iv. 28; Plut. *Thes.* 26, 27.) According to Hyginus (*Fab.* 241) Antiope was a daughter of Ares, and was killed by Theseus himself in consequence of an oracle.

3. A daughter of Pylon or Pylaon, was married to Eurytus, by whom she became the mother of the Argonauts Iphitus and Clytius. She is also called Antioche. (Apollon. Rhod. i. 86; Hygin. *Fab.* 14, with Muncker's note.)

4. A daughter of Aeolus, by whom Poseidon begot Boeotus and Hellen. (Hygin. *Fab.* 157; Diod. iv. 67, who calls the mother of these two heroes Arne.) [AEOLUS.]

Two other mythical personages of this name occur in Apollod. ii. 7. § 8, and in Serv. *ad Aen.* vi. 46, though Servius seems to confound Antiope with Anteia, the wife of Proetus. [L. S.]

ANTI'PATER, a celebrated chaser of silver. (Plin. xxxiii. 55.) [P. S.]

ANTI'PATER (Ἀντίπατρος), a writer on the interpretation of dreams (*Oneirocritica*), mentioned by Artemidorus. (*Oneir.* iv. 64.) [L. S.]

ANTI'PATER (Ἀντίπατρος), of ACANTHUS, a Greek grammarian of uncertain date (Ptolem. Heph. *ap. Phot. Cod.* 190; Eustath. *ad Hom. Od.* xi. p. 453), who is probably the same as the one mentioned by the Scholiast on Aristophanes. (*Av.* 1403.) [L. S.]

ANTI'PATER (Ἀντίπατρος), an ASTROLOGER or mathematician, who wrote a work upon genethialogia, in which he endeavoured to explain man's fate, not from the circumstances under which he was born, but from those under which he had been conceived. (Vitruv. ix. 7.) [L. S.]

ANTI'PATER (Ἀντίπατρος), bishop of BOSTRA in Arabia, flourished about 460 A. D. His chief work was Ἀντίῤῥησις, a reply to Pamphilus's Apology for Origen, some fragments of which are contained in the Acts of the 2nd council of Nice. He also wrote a homily on John the Baptist, and some other discourses. (Fabric. *Bibl. Graec.* x. p. 518; Cave, *Hist. Litt. sub ann.* 460.) [P. S.]

ANTIPATER (Ἀντίπατρος), the father of CASSANDER, was an officer in high favour with Philip of Macedon (Just. ix. 4), who after his victory at Chaeroneia, B. C. 338, selected him to conduct to Athens the bones of the Athenians who had fallen in the battle. (Just. *l. c.*; Polyb. v. 10.) He joined Parmenion in the ineffectual advice to Alexander the Great not to set out on his Asiatic expedition till he had provided by marriage for the succession to the throne (Diod xvii. 16); and, on the king's departure, B. C. 334, he was left regent in Macedonia. (Diod. xvii. 17; Arr. *Anab.* p. 12, a.) In B. C. 331 Antipater suppressed the Thracian rebellion under Memnon (Diod. xvii. 62), and also brought the war with the Spartans under Agis III. to a successful termination. (See 72, b.) It is with reference to this event that we first find any intimation of Alexander's jealousy of Antipater—a feeling which was not improbably produced or fostered by the representations of Olympias, and perhaps by the known sentiments of Antipater himself. (Curt. vi. 1. § 17, &c., x. 10. 14; Plut. *Ages.* p. 604, b., *Alex.* pp. 688, c., 695, f.; Perizon, *ad Ael. V. H.* xii. 16; Thirlw. *Gr. Hist.* vol. vii. p. 89; but see Plut. *Phoc.* p. 749, e.; Ael. *V. H.* i. 25.) Whether, however, from jealousy or from the necessity of guarding against the evil consequences of the dissensions between Olympias and Antipater, the latter was ordered to lead into Asia the fresh troops required by the king, B. C. 324, while Craterus, under whom the discharged veterans were sent home, was appointed to the regency in Macedonia. (Arr. vii. p. 155; Pseudo-Curt. x. 4. § 9, &c.; Just. xii. 12.) The story which ascribes the death of Alexander, B. C. 323, to poison, and implicates Antipater and even Aristotle in the plot, is perhaps sufficiently refuted by its own intrinsic absurdity, and is set aside as false by Arrian and Plutarch. (Diod. xvii. 118; Paus. viii. 18; Tac. *Ann.* ii. 73; Curt. x. 10. § 14, &c.; Arr. vii. p. 167; Plut. *Alex. ad fin.*; Liv. viii. 3; Diod. xix. 11; Athen. x. p. 434, c.) On Alexander's death, the regency of Macedonia was assigned to Antipater, and he forthwith found himself engaged in a war with a strong confederacy of Grecian states with Athens at their head. At first he was defeated by Leosthenes, and besieged in Lamia, whence he even sent an embassy to Athens with an unsuccessful application for peace. (Diod. xviii. 3, 12, 18; Paus. i. 25; Just. xiii. 5; Plut. *Phoc.* p. 752, b., *Demosth.* p. 853, d.) The approach of Leonnatus obliged the Athenians to raise the siege, and the death of that general, who was defeated by Antiphilus (the successor of Leosthenes), and who was in league against the regent with Olympias, was far more an advantage than a loss to Antipater. (Diod. xviii. 14, 15; Just. xiii. 5; Plut. *Eum.* p. 584, d. e.) Being joined by Craterus, he defeated the confederates at Cranon, and succeeded in dissolving the league by the prudence and moderation with which he at first used his victory. Athens herself was obliged to purchase peace by the abolition of democracy and the admission of a garrison into Munychia, the latter of which conditions might surely have enabled Antipater to dispense with the destruction of Demosthenes and the chiefs of his party. (Diod. xviii. 16-18; Plut. *Phoc.* pp. 753, 754, *Demosth.* p. 853; Paus. vii. 10; Thirlw. *Gr. Hist.* vol. vii. p. 187, note 1; Böckh, *Publ. Econ. of Athens*, i. 7, iv. 3.) Returning now to Macedonia, he gave his daughter Phila in marriage to Craterus, with whom, at the end of the year B. C. 323, he invaded the Aetolians, the only party in the Lamian war who had not yet submitted. (Diod. xviii. 24.) But the intelligence brought him by Antigonus of the treachery of Perdiccas, and of his intention of putting away Nicaea, Antipater's daughter, to marry Cleopatra, compelled him to pass over to Asia; where, leaving Craterus to act against Eumenes, he himself hastened after Perdiccas, who was marching towards Egypt against Ptolemy. (Diod. xviii. 23, 25, 29-33; Plut. *Eum.* pp. 585, 586; Just. xiii. 6.) On the murder of Perdiccas, the supreme regency devolved on Antipater, who, at Triparadeisus in Syria, successfully maintained his power against Eurydice, the queen. Marching into Lydia, he avoided a battle with Eumenes, and he on his side was dissuaded from attacking Antipater by Cleopatra, who wished to give the regent no cause of complaint. Towards the close of the year 321, he returned into Europe, taking with him the king and queen, and leaving Antigonus to prosecute the war with Eumenes. (Diod. xviii. 39, 40; Plut. *Eum.* p. 588, a.) It was during the mortal illness of Antipater, B. C. 320, that Demades was sent to him from Athens to endeavour to ob-

tain the removal of the garrison from Munychia, and was put to death for his treacherous correspondence with Perdiccas. Antipater left the regency to Polysperchon, to the exclusion of his own son Cassander. (Plut. *Phoc.* p. 755, *Dem. ad fin.*; Arr. *ap. Phot.* p. 70, a.; Diod. xviii. 48.) [E. E.]

ANTIPATER (Ἀντίπατρος), second son of CASSANDER, king of Macedonia, by Thessalonica, sister of Alexander the Great. Soon after the death of Cassander (B. C. 296), his eldest son Philip also died of consumption (Paus. ix. 7; Plut. *Demetr.* 905, f.), and great dissensions ensued between Antipater and his younger brother Alexander for the government. Antipater, believing that Alexander was favoured by his mother, put her to death. The younger brother upon this applied for aid at once to Pyrrhus of Epeirus and Demetrius Poliorcetes. Pyrrhus arrived first, and, exacting from Alexander a considerable portion of Macedonia as his reward, obliged Antipater to fly before him. According to Plutarch, Lysimachus, king of Thrace, Antipater's father-in-law, attempted to dissuade Pyrrhus from further hostilities by a forged letter purporting to come from Ptolemy Soter. The forgery was detected, but Pyrrhus seems notwithstanding to have withdrawn after settling matters between the brothers; soon after which Demetrius arrived. Justin, who says nothing of Pyrrhus, tells us, that Lysimachus, fearing the interference of Demetrius, advised a reconciliation between Antipater and Alexander. On the murder of Alexander by Demetrius, the latter appears, according to Plutarch, to have been made king of all Macedonia, to the exclusion at once of Antipater. According to Justin, Lysimachus conciliated Demetrius by putting him in possession of Antipater's portion of the kingdom, and murdered Antipater, who appears to have fled to him for refuge. The murder seems, from Diodorus, to have been owing to the instigation of Demetrius. (Plut. *Pyrr.* p. 386, *Demetr.* pp. 905, 906; Just. xvi. 1, 2; Diod. Sic. xxi. Exc. 7.) [E. E.]

ANTI'PATER, L. COELIUS, a Roman jurist and historian. Pomponius (Dig. 1. tit. 2. s. 2. § 40) considers him more an orator than a jurist; Cicero, on the other hand, prizes him more as a jurist than as an orator or historian. (*De Or.* ii. 12; *de Legg.* 1, 2; *Brut.* c. 26.) He was a contemporary of C. Gracchus (B. C. 123); L. Crassus, the orator, was his pupil. He was the first who endeavoured to impart to Roman history the ornaments of style, and to make it more than a mere chronicle of events, but his diction was rather vehement and high-sounding than elegant and polished. He is not to be confounded with Coelius Sabinus, the Coelius of the Digest. None of his juridical writings have been preserved. He wrote a history of the second Punic war, and composed *Annales*, which were epitomized by Brutus. (Cic. *ad Att.* xiii. 8.) The history of the second Punic war was perhaps only a part of the *Annales*. Antipater followed the Greek history of Silenus Calatinus (Cic. *de Div.* i. 24, 49), and occasionally borrowed from the *Origines* of Cato Censorius. (Gell. x. 24; Macrob. *Saturn.* i. 4, extr.) The emperor Hadrian is reported to have preferred him as an historian to Sallust (Spartianus, *Hadrian.* c. 16); by Valerius Maximus (i. 7) he is designated *certus Romanae historiae auctor*; and he is occasionally quoted by Livy, who sometimes, with respectful consideration, dissents from his authority. It is manifest, however, from Cicero and Val. Maximus, that he was fond of relating dreams and portents. Orelli (*Onomast. Cic.*) refers to the dissertations on Antipater by Pavius Ant. Nauta and G. Groen van Prinsterer, inserted in the Annals of the Academy of Leyden for 1821. His fragments, several of which are preserved in Nonius, are to be found appended to the editions of Sallust by Wasse, Corte, and Havercamp; and also in Krause's *Vitae et Fragmenta vet. Histor. Rom.* p. 182, &c. [J. T. G.]

ANTI'PATER (Ἀντίπατρος), of CYRENE, one of the disciples of Aristippus, the founder of the Cyrenaic school of philosophy. (Diog. Laërt. ii. 86.) According to Cicero (*Tuscul.* v. 38) he was blind, but knew how to console himself by saying, that darkness was not without its pleasures. [L. S.]

ANTI'PATER (Ἀντίπατρος), tyrant or prince of DERBE. Amyntas, the Lycaonian chieftain, murdered him and seized his principality. [AMYNTAS, No. 6.] He was a friend of Cicero's, one of whose letters, of uncertain date, is addressed on his behalf to Q. Philippus, proconsul of the province of Asia, who was offended with Antipater and held his sons in his power. (Strab. xii. p. 392; Cic. *ad Fam.* xiii. 73.) [E. E.]

ANTI'PATER (Ἀντίπατρος), father of HEROD the Great, was, according to Josephus, the son of a noble Idumaean of the same name, to whom the government of Idumaea had been given by Alexander Jannaeus and his wife Alexandra, and at their court the young Antipater was brought up. The two other accounts which we have of his parentage appear to be false. (Joseph. *Ant.* xiv. 1. § 3; Nicol. Damasc. *ap. Joseph. l. c.*; African. *ap. Euseb. Hist. Eccl.* i. 6, 7; Phot. *Bibl.* n. 76, 238.) In B. C. 65, he persuaded Hyrcanus to take refuge from his brother Aristobulus II. with Aretas, king of Arabia Petraea, by whom accordingly an unsuccessful attempt was made to replace Hyrcanus on the throne. (*Ant.* xiv. 2, *Bell. Jud.* i. 6. § 2.) In B. C. 64, Antipater again supported the cause of this prince before Pompey in Coele-Syria. (*Ant.* xiv. 3. § 2.) In the ensuing year, Jerusalem was taken by Pompey, and Aristobulus was deposed; and henceforth we find Antipater both zealously adhering to Hyrcanus, and labouring to ingratiate himself with the Romans. His services to the latter, especially against Alexander son of Aristobulus, and in Egypt against Archelaus (B. C. 57 and 56), were favourably regarded by Scaurus and Gabinius, the lieutenants of Pompey; his active zeal under Mithridates of Pergamus in the Alexandrian war (B. C. 48) was rewarded by Julius Caesar with the gift of Roman citizenship; and on Caesar's coming into Syria (B. C. 47), Hyrcanus was confirmed by him in the high-priesthood through Antipater's influence, notwithstanding the complaints of Antigonus son of Aristobulus, while Antipater himself was appointed procurator of Judaea. (Joseph. *Ant.* xiv. 5. §§ 1, 2, 6. §§ 2-4, 8; *Bell. Jud.* i. 8. §§ 1, 3, 7, 9. §§ 3-5.) After Caesar had left Syria to go against Pharnaces, Antipater set himself to provide for the quiet settlement of the country under the existing government, and appointed his sons Phasaëlus and Herod to be governors respectively of Jerusalem and Galilee. (Joseph. *Ant.* xiv. 9. §§ 1, 2, *Bell. Jud.* i. 10. § 4.) His care for the peace and good order of the province was further shewn in B. C. 46, when he dissuaded Herod from his purpose of attacking Hyrc-

nus in Jerusalem [HERODES], and again in B. C. 43 (the year after Caesar's murder), by his regulations for the collection of the tax imposed on Judaea by Cassius for the support of his troops. (*Ant.* xiv. 9. § 5, 11. § 2, *Bell. Jud.* i. 10. § 9, 11. § 2.) To the last-mentioned year his death is to be referred. He was carried off by poison which Malichus, whose life he had twice saved [MALICHUS], bribed the cup-bearer of Hyrcanus to administer to him. (*Ant.* xiv. 11. §§ 2-4, *Bell. Jud.* i. 11. §§ 2-4.) For his family, see Joseph. *Ant.* xiv. 7. § 3. [E. E.]

ANTI'PATER (Ἀντίπατρος), the eldest son of HEROD the Great by his first wife, Doris (Jos. *Ant.* xiv. 12. § 1), a monster of wickedness and craft, whose life is briefly described by Josephus (*Bell. Jud.* i. 24. § 1) in two words—*κακίας μυστήριον*. Herod, having divorced Doris and married Mariamne, B. C. 38, banished Antipater from court (*Bell. Jud.* i. 22. § 1), but recalled him afterwards, in the hope of checking, by the presence of a rival, the violence and resentment of Mariamne's sons, Alexander and Aristobulus, who were exasperated by their mother's death. Antipater now intrigued to bring his half-brothers under the suspicion of his father, and with such success, that Herod altered his intentions in their behalf, recalled Doris to court, and sent Antipater to Rome, recommending him to the favour of Augustus. (Jos. *Ant.* xvi. 3, *Bell. Jud.* i. 23, § 2.) He still continued his machinations against his brothers, and, though Herod was twice reconciled to them, yet his arts, aided by Salome and Pheroras, and especially by the Spartan Eurycles (comp. Plut. *Ant.* p. 947, b.), succeeded at length in bringing about their death, B. C. 6. (Jos. *Ant.* xvi. 4-11, *Bell. Jud.* i. 23-27.) Having thus removed his rivals, and been declared successor to the throne, he entered into a plot against his father's life with his uncle Pheroras; and, to avoid suspicion, contrived to get himself sent to Rome, taking with him, for the approbation of Augustus, Herod's altered will. But the investigation occasioned by the death of Pheroras (whom his wife was suspected of poisoning) brought to light Antipater's murderous designs, chiefly through the disclosures of the wife of Pheroras, of Antipater's own freedman, and of his steward, Antipater the Samaritan. He was accordingly recalled from Rome, and kept in ignorance of the charges against him till his arrival at Jerusalem. Here he was arraigned by Nicolaus of Damascus before Quintilius Varus, the Roman governor of Syria, and the sentence against him having been confirmed by Augustus (who recommended, however, a mitigation of it in the shape of banishment), he was executed in prison, five days before the termination of Herod's mortal illness, and in the same year as the massacre of the innocents. (Jos. *Ant.* xvii. 1-7, *Bell. Jud.* i. 28-33; Euseb. *Hist. Eccl.* i. 8. § 12.) The death of Antipater probably called forth the well-known sarcasm of Augustus: "Melius est Herodis porcum esse quam filium." Macrob. *Saturn.* ii. 4.) [E. E.]

ANTI'PATER (Ἀντίπατρος), of HIERAPOLIS, a Greek sophist and rhetorician of the time of the emperor Severus. He was a son of Zeuxidemus, and a pupil of Adrianus, Pollux, and Zeno. In his orations both extempore and written, some of which are mentioned by Philostratus, Antipater was not superior to his contemporaries, but in the art of writing letters he is said to have excelled all others, and for this reason the emperor Severus made him his private secretary. The emperor had such a high opinion of him, that he raised him to the consular dignity, and afterwards made him praefect of Bithynia. But as Antipater used his sword too freely, he was deprived of his office, and retired to his native place, where he died at the age of 68, it is said of voluntary starvation. Philostratus says, that he wrote a history of the life and exploits of the emperor Severus, but not a fragment of it is extant. (Philostr. *Vit. Soph.* ii. 24, 25. § 4, 26. § 3; Galen, *De Theriac. ad Pison.* ii. p. 458; Eudoc. p. 57.) [L. S.]

ANTI'PATER, the name of at least two PHYSICIANS. 1. The author of a work Περὶ Ψυχῆς, "On the Soul," of which the second book is quoted by the Scholiast on Homer (*Il.* λ. 115. p. 306, ed. Bekker; Cramer, *Anecd. Graeca Paris.* vol. iii. p. 14), in which he said that the soul increased, diminished, and at last perished with the body; and which may very possibly be the work quoted by Diogenes Laërtius (vii. 157), and commonly attributed to Antipater of Tarsus. If he be the physician who is said by Galen (*De Meth. Med.* i. 7, vol. x. p. 52; *Introd.* c. 4. vol. xiv. p. 684) to have belonged to the sect of the Methodici, he must have lived in or after the first century B. C.; and this date will agree very well with the fact of his being quoted by Andromachus (ap. Gal. *De Compos. Medicam. sec. Locos*, iii. 1, ix. 2, vol. xii. p. 630, vol. xiii. p. 239), Scribonius Largus (*De Compos. Med.* c. 167, p. 221), and Caelius Aurelianus. (*De Morb. Chron.* ii. 13, p. 404.) His prescriptions are frequently quoted with approbation by Galen and Aëtius, and the second book of his "Epistles" is mentioned by Caelius Aurelianus. (*l. c.*)

2. A contemporary of Galen at Rome in the second century after Christ, of whose death and the morbid symptoms that preceded it, a very interesting account is given by that physician. (*De Locis Affect.* iv. 11, vol. viii. p. 293.) [W. A. G.]

ANTI'PATER (Ἀντίπατρος), of SIDON, the author of several epigrams in the Greek Anthology, appears, from a passage of Cicero (*de Orat.* iii. 50), to have been contemporary with Q. Catullus (consul B. C. 102), and with Crassus (quaestor in Macedonia B. C. 106). The many minute references made to him by Meleager, who also wrote his epitaph, would seem to shew that Antipater was an elder contemporary of this poet, who is known to have flourished in the 170th Olympiad. From these circumstances he may be placed at B. C. 108-100. He lived to a great age. (Plin. vii. 52; Cic. *de Fat.* 3; Val. Max. i. 8. § 16, ext.; Jacobs, *Anthol.* xiii. p. 847.) [P. S.]

ANTI'PATER (Ἀντίπατρος), of TARSUS, a Stoic philosopher, was the disciple and successor of Diogenes and the teacher of Panaetius, B. C. 144 nearly. (Cic. *de Divin.* i. 3, *de Off.* iii. 12.) Plutarch speaks of him with Zeno, Cleanthes, and Chrysippus, as one of the principal Stoic philosophers (*de Stoic. Repugnant.* p. 144), and Cicero mentions him as remarkable for acuteness. (*De Off.* iii. 12.) Of his personal history nothing is known, nor would the few extant notices of his philosophical opinions be a sufficient ground for any great reputation, if it were not for the testimony of ancient authors to his merit. He seems to have taken the lead during his lifetime in the disputes constantly recurring between his own school and the Academy, although he is said to have felt himself so unequal in argument to his contemporary Carneades, in public dis-

putation, that he confined himself to writing; whence he was called καλαμοβόας. (Plut. *Mor.* p. 514, d.; Euseb. *de Praep. Evang.* xiv. 8.) He taught belief in God as "a Being blessed, incorruptible, and of goodwill to men," and blamed those who ascribed to the gods "generation and corruption," which is said to have been the doctrine of Chrysippus. (Plut. *de Stoic. Rep.* p. 192.) Besides this treatise "on the gods," he also wrote two books on Divination, a common topic among the Stoics, in which he proved the truth of the science from the foreknowledge and benevolence of the Deity, explained dreams to be supernatural intimations of the future, and collected stories of divination attributed to Socrates. (Cic. *de Divin.* i. 3, 20, 39, 54.) He is said to have believed that Fate was a god, though it is not clear what was implied in this expression (Stob. *de Fato*, 16); and it appears from Athenaeus that he wrote a treatise entitled Περὶ Δεισιδαιμονίας. (viii. p. 346.) Of his labours in moral philosophy nothing remains but a few scattered notices, just sufficient to shew that the science had begun to decline; the questions which are treated being points of detail, and such as had more to do with the application of moral precepts than with the principles themselves: such as they were, however, he took higher ground in solving them than his master Diogenes. (Cic. *de Off.* iii. 12, 13, 23.) Compare Varro, *de Ling. Lat.* vi. 1. p. 184, Fragm. p. 289, ed. Bip. [C. E. P.]

ANTI'PATER (Ἀντίπατρος), of THESSALONICA, the author of several epigrams in the Greek Anthology, lived, as we may infer from some of his epigrams, in the latter part of the reign of Augustus (B. C. 10 and onwards), and perhaps till the reign of Caligula. (A. D. 38.) He is probably the same poet who is called, in the titles of several epigrams, "Antipater Macedo." (Jacobs, *Anthol.* xiii. pp. 848, 849.) [P. S.]

ANTI'PATER (Ἀντίπατρος). 1. Of TYRE, a Stoic philosopher, and a contemporary of Cato the Younger, whose friend Antipater is said to have been when Cato was yet a young man. (Plut. *Cat. Min.* 4.) He appears to be the same as the Antipater of Tyre mentioned by Strabo. (xvi. p. 757.)

2. Of TYRE, likewise a Stoic philosopher, but unquestionably of a later date than the former, though Vossius (*de Hist. Gr.* p. 392, ed. Westermann) confounds the two. He lived after, or was at least younger than, Panaetius, and Cicero (*de Off.* ii. 24), in speaking of him, says, that *he died lately at Athens*, which must mean shortly before B. C. 45. From this passage we must infer that Antipater wrote a work on Duties (*de Officiis*), and Diogenes Laërtius (vii. 139, 140, 142, 148) refers to a work of Antipater on the Universe (περὶ κόσμου), of which he quotes the eighth book. [L. S.]

ANTI'PHANES (Ἀντιφάνες), of ARGOS, a sculptor, the disciple of Pericleitus, and teacher of Cleon. Since Cleon flourished B. C. 380, Antiphanes may be placed at 400 B. C. Pausanias mentions several of his works, which were at Delphi, especially a horse in bronze. (Pausan. v. 17, x. 9.) [P. S.]

ANTI'PHANES (Ἀντιφάνης), of BERGA in Thrace, a Greek writer on marvellous and incredible things. (Ἄπιστα, Scymnius Chius, 657, &c.) From the manner in which he is mentioned by Strabo (i. p. 47, ii. pp. 102, 104; comp. Polyb. xxxiii. 12), it would seem that he wrote his stories with a view that they should be believed as history, and that consequently he was an impostor. It was owing to Antiphanes that the verb βεργαΐζειν was used in the sense of telling stories. (Steph. Byz. *s. v.* Βέργη, who however confounds our Antiphanes with the comic writer of Rhodes; comp. Clem. Alex. *Strom.* i. p. 133; Phot. *Cod.* 166.) Most writers agree in believing, that Antiphanes of Berga is the same as the Antiphanes who wrote a work on courtezans (περὶ ἑταιρῶν), and whom some writers call Antiphanes the Younger. (Athen. xiii. p. 586; Harpocrat. *s. vv.* Νάννιον, Ἀντίκυρα; Suid. *s. v.* Νάνιον.) [L. S.]

ANTI'PHANES (Ἀντιφάνης), a COMIC poet, the earliest and one of the most celebrated Athenian poets of the middle comedy, was born, according to Suidas (*s. v.*), in the 93rd Olympiad, and died in the 112th, at the age of 74. But Athenaeus (iv. p. 156, c.) quotes a fragment in which Antiphanes mentions "King Seleucus," and Seleucus was not king till Ol. 118. 2. The true explanation of the difficulty is in all probability that suggested by Clinton, namely, that in this instance, as in others, Antiphanes has been confounded with Alexis, and that the fragment in Athenaeus belongs to the latter poet. (Clinton, in the *Philological Museum*, i. p. 607; Meineke, *Frag. Com.* i. pp. 304-7.) The above dates are given us in Olympiads, without the exact years being specified, but we may safely place the life of Antiphanes between 404 and 330 B. C., and his first exhibition about B. C. 383.

The parentage and birthplace of Antiphanes are doubtful. His father's name was Demophanes, or Stephanus, probably the latter, since he had a son named Stephanus, in accordance with the Athenian custom of naming a child after his grandfather. As his birthplace are mentioned Cios on the Hellespont, Smyrna, Rhodes, and Larissa; but the last statement deserves little credit. (Meineke, i. 308.)

Antiphanes was the most highly esteemed writer of the middle comedy, excepting Alexis, who shared that honour with him. The fragments which remain prove that Athenaeus was right in praising him for the elegance of his language (pp. 27, 156, 168), though he uses some words and phrases which are not found in older writers. (See for examples Meineke, i. p. 309.) He was one of the most fertile dramatic authors that ever lived, for his plays amounted, on the largest computation, to 365, on the least to 260. We still possess the titles of about 130. It is probable, however, that some of the comedies ascribed to him were by other writers, for the grammarians frequently confound him, not only, as remarked above, with Alexis, but also with Antiphon, Apollophanes, Antisthenes, and Aristophanes. Some of his plays were on mythological subjects, others had reference to particular persons, others to characters, personal, professional and national, while others seem to have been wholly occupied with the intrigues of private life. In these classes of subjects we see, as in all the comedians of the period, the gradual transition of the middle comedy into the new. The fragments of Antiphanes are collected by Clinton (*Philol. Mus. l. c.*), and more fully by Meineke (*Frag. Comic.* vol. iii.). He gained the prize 30 times.

Another Antiphanes, of Berge in Thrace, is mentioned by Stephanus Byzantinus as a comic poet (*s. v.* Βέργη); but this was the writer cited by Strabo (p. 102) and Antonius Diogenes (*ap*

Phot. Cod. 166, p. 112, Bekker), as the author of marvellous stories respecting distant countries: he is spoken of in the preceding article.

Suidas mentions "another Antiphanes, an Athenian comic poet, later than Panaetius," who is mentioned by no other writer, unless he be the Antiphanes who wrote a work Περὶ Ἑταιρῶν. (Suidas, *s. v.* Νάνιον; Athen. xiii. p. 586.)

Antiphanes Carystius, who is called by Eudocia (p. 61) a comic poet, was really a tragedian, contemporary with Thespis. (Suidas, *s. v.*) [P. S.]

ANTI'PHANES (Ἀντιφάνης), an EPIGRAMMATIC poet, several of whose epigrams are still extant in the Greek anthology. He lived after the time of Meleager (*i. e.* after B. C. 100), but before the time of Philip of Thessalonica, that is, about the reign of Augustus; for Philip incorporated the epigrams of Antiphanes in his Anthology, by which means they have come down to our times. (Jacobs, *ad Anthol. Graec.* xiii. p. 850, &c.) [L. S.]

ANTI'PHANES (Ἀντιφάνης), a PHYSICIAN of Delos, who is quoted by Caelius Aurelianus (*De Morb. Chron.* iv. 8, p. 537), and Galen (*De Compos. Medicam. sec. Locos*, v. 5, vol. xii. p. 877), and must therefore have lived some time in or before the second century after Christ. He is mentioned by St. Clement of Alexandria (*Paedag.* ii. 1, p. 140) as having said, that the sole cause of diseases in man was the too great variety of his food. [W. A. G.]

ANTIPHAS. [LAOCOON.]

ANTI'PHATES (Ἀντιφάτης), a king of the Laestrygones in Sicily. When on the seventh day after leaving the island of Aeolus Odysseus landed on the coast of the Laestrygones, and sent out three of his men to explore their country, one of them was immediately seized and devoured by Antiphates, for the Laestrygones were more like giants than men. They now made an attack upon the ships of Odysseus, who escaped with only one vessel. (Hom. *Od.* x. 80–132.) Two other mythical heroes of this name occur in *Od.* xv. 242, &c.; Virg. *Aen.* ix. 696. [L. S.]

ANTIPHE'MUS (Ἀντίφημος), the Rhodian, founder of Gela, B. C. 690. The colony was composed of Rhodians and Cretans, the latter led by Entimus the Cretan (Thuc. vi. 4, and Schol. *ad Pind. Ol.* ii. 14), the former chiefly from Lindus (Herod. vii. 153), and to this town Antiphemus himself (Philostephanus, *ap. Athen.* vii. p. 297, f.) belonged. From the Etym. Magn. (*s. v.* Γέλα) and Aristaenetus in Steph. Byzantinus (*s. v.* Γέλα) it appears the tale ran, that he and his brother Lacius, the founder of Phaselis, were, when at Delphi, suddenly bid to go forth, one eastward, the other westward; and from his laughing at the unexpected response, the city took its name. From Pausanias (viii. 46. § 2) we hear of his taking the Sicanian town of Omphace, and carrying off from it a statue made by Daedalus. Müller (*Dor.* i. 6. § 5, 6) considers him a mythical person. (See Böckh, *Comm. ad Pind.* p. 115; Clinton, *F. H.* s. c. 690; Hermann, *Pol. Antiq.* § 85; Göller, *de Orig. Syracus.* p. 265.) [A. H. C.]

ANTI'PHILUS, an ARCHITECT, built, in connection with Pothaeus and Megacles, the treasury of the Carthaginians at Olympia. (Paus. vi. 19. § 4.) His age and country are unknown. [P. S.]

ANTI'PHILUS (Ἀντίφιλος), an ATHENIAN general, was appointed as the successor of Leosthenes in the Lamian war, B. C. 323, and gained a victory over Leonnatus. (Diod. xviii. 13—15; Plut. *Phocion*, 24.) [C. P. M.]

ANTI'PHILUS (Ἀντίφιλος), of BYZANTIUM, a writer of epigrams, who lived about the time of the emperor Nero, as appears from one of his epigrams in which he mentions the favour conferred by that emperor upon the island of Rhodes. (*Anthol. Gr.* ix. n. 178; comp. Tacit. *Annal.* xii. 58.) The number of his epigrams still extant is upwards of forty, and most of them are superior in conception and style to the majority of these compositions. Reiske, in his notes on the Anthology of Cephalas (p. 191), was led, by the difference of style in some of the poems bearing the name of Antiphilus, to suppose that there were two or three poets of this name, and that their productions were all by mistake ascribed to the one poet of Byzantium. But there is not sufficient ground for such an hypothesis. (Jacobs, *ad Anthol. Gr.* xiii. p. 851, &c.) [L. S.]

ANTI'PHILUS, of EGYPT, a very distinguished painter, was the pupil of Ctesidemus, and the contemporary and rival of Apelles. (Lucian, *de Calumn.* lix. 1-5.) Having been born in Egypt, he went when young to the court of Macedonia, where he painted portraits of Philip and Alexander. The latter part of his life was spent in Egypt, under the patronage of Ptolemy, the son of Lagus, whom he painted hunting. He flourished, therefore, during the latter half of the 4th century B. C. Concerning his false accusation against Apelles before Ptolemy, see APELLES.

The quality in which he most excelled is thus described by Quintilian, who mentions him among the greatest painters of the age of Philip and Alexander (xii. 10. § 6): "facilitate Antiphilus, concipiendis visionibus, quas *φαντασίας* vocant," which expressions seem to describe a light and airy elegance. In the list of his works given by Pliny are some which answer exactly in subject to the "*φαντασίαι*" of Quintilian. (Plin. xxxv. 37, 40.) Varro (*R. R.* iii. 2. § 5, Schn.) names him with Lysippus. [P. S.]

A'NTIPHON (Ἀντιφῶν). 1. The most ancient among the ten Attic orators contained in the Alexandrine canon, was a son of Sophilus the Sophist, and born at Rhamnus in Attica in B. C. 480. (Plut. *Vit. X. Orat.* p. 832, b.; Philostrat. *Vit. Soph.* i. 15. § 1; Phot. *Cod.* p. 485; Suid. *s. v.*; Eudoc. p. 59.) He was a man of eminent talent and a firm character (Thucyd. viii. 68; Plut. *Nic.* 6), and is said to have been educated partly by his father and partly by Pythodorus, while according to others he owed his education to none but himself. When he was a young man, the fame of Gorgias was at its height. The object of Gorgias' sophistical school of oratory was more to dazzle and captivate the hearer by brilliancy of diction and rhetorical artifices than to produce a solid conviction based upon sound arguments; it was, in short, a school for show-speeches, and the practical purposes of oratory in the courts of justice and the popular assembly lay beyond its sphere. Antiphon perceived this deficiency, and formed a higher and more practical view of the art to which he devoted himself; that is, he wished to produce conviction in the minds of the hearers by means of a thorough examination of the subjects proposed, and this not with a view to the narrow limits of the school, but to the courts and the assembly. Hence the ancients call Antiphon the inventor of

public oratory, or state that he raised it to a higher position. (Philostr. *Vit. Soph.* i. 15. § 2; Hermog. *de Form. Orat.* ii. p. 498; comp. Quintil. iii. 1. § 1; Diod. *ap. Clem. Alex. Strom.* i. p. 365.) Antiphon was thus the first who regulated practical eloquence by certain theoretical laws, and he opened a school in which he taught rhetoric. Thucydides, the historian, a pupil of Antiphon, speaks of his master with the highest esteem, and many of the excellencies of his style are ascribed by the ancients to the influence of Antiphon. (Schol. *ad Thuc.* iv. p. 312, ed. Bekker; comp. Dionys. Hal. *de Comp. Verb.* 10.) At the same time, Antiphon occupied himself with writing speeches for others, who delivered them in the courts of justice; and as he was the first who received money for such orations—a practice which subsequently became quite general—he was severely attacked and ridiculed, especially by the comic writers, Plato and Peisander. (Philostr. *l. c.*; Plut. *Vit. X. Orat.* p. 833, c.) These attacks, however, may also have been owing to his political opinions, for he belonged to the oligarchical party. This unpopularity, together with his own reserved character, prevented his ever appearing as a speaker either in the courts or the assembly; and the only time he spoke in public was in B. C. 411, when he defended himself against the charge of treachery. (Thuc. viii. 68; Lys. *c. Eratosth.* p. 427; Cic. *Brut.* 12.)

The history of Antiphon's career as a politician is for the most part involved in great obscurity, which is in a great measure owing to the fact, that Antiphon the orator is frequently confounded by ancient writers with Antiphon the interpreter of signs, and Antiphon the tragic poet. Plutarch (*l. c.*) and Philostratus (*Vit. Soph.* i. 15. § 1) mention some events in which he was engaged, but Thucydides seems to have known nothing about them. The only part of his public life of which the detail is known, is that connected with the revolution of B. C. 411, and the establishment of the oligarchical government of the Four Hundred. The person chiefly instrumental in bringing it about was Peisander; but, according to the express testimony of Thucydides, Antiphon was the man who had done everything to prepare the change, and had drawn up the plan of it. (Comp. Philostr. *l. c.*; Plut. *Vit. X. Orat.* p. 832, f.) On the overthrow of the oligarchical government six months after its establishment, Antiphon was brought to trial for having attempted to negotiate peace with Sparta, and was condemned to death. His speech in defence of himself is stated by Thucydides (viii. 68; comp. Cic. *Brut.* 12) to have been the ablest that was ever made by any man in similar circumstances. It is now lost, but was known to the ancients, and is referred to by Harpocration (*s. v.* *στασιώτης*), who calls it *λόγος περὶ μεταστάσεως*. His property was confiscated, his house razed to the ground, and on the site of it a tablet was erected with the inscription "Antiphon the traitor." His remains were not allowed to be buried in Attic ground, his children, as well as any one who should adopt them, were punished with atimia. (Plut. *l. c.*)

As an orator, Antiphon was highly esteemed by the ancients. Hermogenes (*de Form. Orat.* p. 497) says of his orations, that they were clear, true in the expression of feeling, and faithful to nature, and consequently convincing. Others say, that his orations were beautiful but not graceful, or that they had something austere or antique about them. (Dionys. *de Verb. Comp.* 10, *de Isaeo*, 20.) The want of freshness and gracefulness is very obvious in the orations still extant, but more especially in those actually spoken by Antiphon's clients. (No. 1, 14, and 15.) His language is pure and correct, and in the three orations mentioned above, of remarkable clearness. The treatment and solution of the point at issue are always striking and interesting. (Dionys. *Jud. de Thucyd.* 51, *Demosth.* 8; Phot. p. 485.)

The ancients possessed sixty orations of different kinds which went by the name of Antiphon, but Caecilius, a rhetorician of the Augustan age, declared twenty-five to be spurious. (Plut. *Vit. X. Orat.* p. 833, b.; Phot. *l. c.*) We now possess only fifteen orations of Antiphon, three of which were written by him for others, viz. No. 1. *Κατηγορία φαρμακείας κατὰ τῆς μητρυιᾶς*; No. 14. *Περὶ τοῦ Ἡρώδου φόνου*, and No. 15. *Περὶ τοῦ χορευτοῦ*. The remaining twelve were written as specimens for his school or exercises on fictitious cases. They are a peculiar phenomenon in the history of ancient oratory, for they are divided into three tetralogies, each of which consists of four orations, two accusations and two defences on the same subject. The subject of the first tetralogy is a murder, the perpetrator of which is yet unknown; that of the second an unpremeditated murder; and that of the third a murder committed in self-defence. The clearness which distinguishes his other three orations is not perceptible in these tetralogies, which arises in part from the corrupt and mutilated state in which they have come down to us. A great number of the orations of Antiphon, and in fact all those which are extant, have for their subject the commission of a murder, whence they are sometimes referred to under the name of *λόγοι φονικοί*. (Hermog. *de Form. Orat.* p. 496, &c.; Ammon. *s. v.* *ἐνθύμημα*.) The genuineness of the extant orations has been the subject of much discussion, but the best critics are at present pretty nearly agreed that all are really the works of Antiphon. As to the historical or antiquarian value of the three real speeches—the tetralogies must be left out of the question here—it must be remarked, that they contain more information than any other ancient work respecting the mode of proceeding in the criminal courts of Athens. All the orations of Antiphon are printed in the collections of the Attic orators edited by Aldus, H. Stephens, Reiske, Bekker, Dobson, and others. The best separate editions are those of Baiter and Sauppe, Zürich, 1838, 16mo., and of E. Mätzner, Berlin, 1838, 8vo.

Besides these orations, the ancients ascribe to Antiphon, 1. A Rhetoric (*τέχνη ῥητορική*) in three books. (Plut. *Vit. X. Orat.* p. 832, d.; Phot. *l. c.*; Quintil. iii. 1. § 10.) When it is said, that he was the first who wrote a work on rhetoric, this statement must be limited to the theory of oratory in the courts of justice and in the assembly; for treatises on the art of composing show-speeches had been written by several sophists before him. The work is occasionally referred to by ancient rhetoricians and grammarians, but it is now lost. 2. *Προοίμια καὶ ἐπίλογοι*, seem to have been model speeches or exercises for the use of himself or his scholars, and it is not improbable that his tetralogies may have belonged to them. (Suid. *s. vv.* *ἅμα αἴθησθαι*, *μοχθηρός*; Phot. *Lex. s. v.* *μοχθηρός*.)

The best modern works on Antiphon are: P. van Spaan (Ruhnken), *Dissertatio historica de Anti*

phonte, Oratore Attico, Leyden, 1765, 4to., reprinted in Ruhnken's *Opuscula*, and in Reiske's and Dobson's Greek orators; Taylor, *Lect. Lysiac.* vii. p. 268, &c., ed. Reiske; Westermann, *Geschichte der Griech. Beredtsamkeit*, §§ 40 and 41.

2. A tragic poet, whom Plutarch (*Vit. X. Orat.* p. 833), Philostratus (*Vit. Soph.* i. 15. § 3), and others, confound with the Attic orator Antiphon, who was put to death at Athens in B. C. 411. Now Antiphon the tragic poet lived at Syracuse, at the court of the elder Dionysius, who did not assume the tyranny till the year B. C. 406, that is, five years after the death of the Attic orator. The poet Antiphon is said to have written dramas in conjunction with the tyrant, who is not known to have shewn his passion for writing poetry until the latter period of his life. These circumstances alone, if there were not many others, would shew that the orator and the poet were two different persons, and that the latter must have survived the former many years. The poet was put to death by the tyrant, according to some accounts, for having used a sarcastic expression in regard to tyranny, or, according to others, for having imprudently censured the tyrant's compositions. (Plut., Philostr. *ll. cc.*; Aristot. *Rhet.* ii. 6.) We still know the titles of five of Antiphon's tragedies: viz. Meleager, Andromache, Medeia, Jason, and Philoctetes. (Bode, *Gesch. der Dram. Dichtk. der Hellen.* i. p. 554, &c.)

3. Of Athens, a sophist and an epic poet. Suidas, who says that he was surnamed λογογράγειρος, and others state, that he occupied himself with the interpretation of signs. He wrote a work on the interpretation of dreams, which is referred to by Artemidorus, Cicero, and others. (Artemid. *Oneirocr.* ii. 14; Cic. *de Divin.* i. 20, 51, ii. 70.) He is unquestionably the same person as the Antiphon who was an opponent of Socrates, and who is mentioned by Xenophon (*Memorab.* i. 6. § 1; compare Diog. Laërt. ii. 46; Senec. *Controv.* 9), and must be distinguished from the rhetorician Antiphon of Rhamnus, as well as from the tragic poet of the same name, although the ancients themselves appear to have been doubtful as to who the Antiphon mentioned by Xenophon really was. (Ruhnken, *Opuscula*, i. pp. 148, &c., 169, &c., ed. Friedemann.) Not a line of his poems is extant.

4. The youngest brother of Plato, whose name "the philosopher has immortalised in his dialogue Parmenides." (Plut. *de Frat. Amor.* p. 484, f.) The father of Plato's wife was likewise called Antiphon. (Plut. *de Genio Socrat.*)

5. An Athenian, and a contemporary of Demosthenes. For some offence his name was erased from the list of Athenian citizens, whereupon he went to Philip of Macedonia. He pledged himself to the king, that he would destroy by fire the Athenian arsenal in Peiraeeus; but when he arrived there with this intention, he was arrested by Demosthenes and accused of treachery. He was found guilty, and put to death in B. C. 342. (Dem. *de Coron.* p. 271; Teichow, *de Aeschinis Orat. Vita*, p. 73, &c.; AESCHINES, p. 38.)

6. A Greek sophist, who lived before the time of Aristotle, and whose opinions respecting the quadrature of the circle, and the genesis of things, are mentioned by this philosopher. (Aristot. *Sophist. Elench.* i. 10, *Phys.* i. 2, ii. 1.)

7. A Greek author, who wrote an account of men distinguished for virtue (περὶ τῶν ἐν ἀρετῇ πρωτευσάντων), one of whom was Pythagoras. (Diog. Laërt. viii. 3; Porphyr. *de Vit. Pythag.* p. 9.)

8. A writer on agriculture, mentioned by Athenaeus. (xiv. p. 650.) [L. S.]

ANTIPHUS (Ἄντιφος). 1. A son of Priam and Hecuba. (Hom. *Il.* iv. 490; Apollod. iii. 12. § 5.) While he was tending the flocks on mount Ida with his brother Isus, he was made prisoner by Achilles, but was restored to freedom after a ransom was given for him. He afterwards fell by the hands of Agamemnon. (Hom. *Il.* ix. 101, &c.)

2. A son of Thessalus, and one of the Greek heroes at Troy. He and his brother Pheidippus joined the Greeks with thirty ships, and commanded the men of Carpathos, Casos, Cos, and other islands. (Hom. *Il.* ii. 675, &c.) According to Hyginus (*Fab.* 97) he was a son of Mnesylus and Chalciope. Four other mythical personages of this name are mentioned in Hom. *Il.* ii. 846, *Od.* ii. 19, xvii. 68; Apollod. i. 7. § 3. [L. S.]

ANTI'STATES, CALLAESCHRUS, ANTIMA'CHIDES, and PORI'NOS, were the architects who laid the foundations of the temple of Zeus Olympius at Athens, under Peisistratus. (Vitruv. vii. Praef. § 15.) [P. S.]

ANTI'STHENES (Ἀντισθένης), an AGRIGENTINE, is mentioned by Diodorus (xiii. 84) as an instance of the immense wealth which private citizens possessed at Agrigentum. When his daughter was married, more than 800 carriages went in the nuptial procession.

ANTI'STHENES (Ἀντισθένης), a CYNIC philosopher, the son of Antisthenes, an Athenian, was the founder of the sect of the Cynics, which of all the Greek schools of philosophy was perhaps the most devoid of any scientific purpose. He flourished B. C. 366 (Diod. xv. 76), and his mother was a Thracian (Suidas, *s. v.*; Diog. Laërt. vi. 1), though some say a Phrygian, an opinion probably derived from his replying to a man who reviled him as not being a genuine Athenian citizen, that the mother of the gods was a Phrygian. In his youth he fought at Tanagra (B. C. 426), and was a disciple first of Gorgias, and then of Socrates, whom he never quitted, and at whose death he was present. (Plat. *Phaed.* § 59.) He never forgave his master's persecutors, and is even said to have been instrumental in procuring their punishment. (Diog. Laërt. vi. 10.) He survived the battle of Leuctra (B. C. 371), as he is reported to have compared the victory of the Thebans to a set of schoolboys beating their master (Plut. *Lycurg.* 30), and died at Athens, at the age of 70. (Eudocia, *Violarium*, p. 56.) He taught in the Cynosarges, a gymnasium for the use of Athenians born of foreign mothers, near the temple of Hercules. Hence probably his followers were called Cynics, though the Scholiast on Aristotle (p. 23, Brandis) deduces the name from the habits of the school, either their dog-like neglect of all forms and usages of society, sleeping in tubs and in the streets, and eating whatever they could find, or from their shameless insolence, or else their pertinacious adherence to their own opinions, or lastly from their habit of driving from them all whom they thought unfit for a philosophical life. His writings were very numerous, and chiefly dialogues, some of them being vehement attacks on his contemporaries, as on Alcibiades in the second of his

two works entitled *Cyrus*, on Gorgias in his *Archelaus* and a most furious one on Plato in his *Satho*. (Athen. v. p. 220, b.) His style was pure and elegant, and Theopompus even said that Plato stole from him many of his thoughts. (Athen. xi. p. 508, c.) Cicero, however, calls him "homo acutus magis quam eruditus" (*ad. Att.* xii. 38), and it is impossible that his writings could have deserved any higher praise. He possessed considerable powers of wit and sarcasm, and was fond of playing upon words; saying, for instance, that he would rather fall among κοράκες than κολάκες, for the one devour the dead, but the other the living; and that one of his pupils stood in need βιβλιαρίου καινοῦ, καὶ γραφείου καινοῦ (*i. e.* καὶ νοῦ). Two declamations of his are preserved, named Ajax and Ulysses, which are purely rhetorical, and an epistle to Aristippus is attributed to him.

His philosophical system was almost confined to ethics. In all that the wise man does, he said, he conforms to perfect virtue, and pleasure is not only unnecessary to man, but a positive evil. He is reported to have held pain and even infamy (ἀδοξία) to be blessings, and that madness is preferable to pleasure, though Ritter thinks that some of these extravagances must have been advanced not as his own opinions, but those of the interlocutors in his dialogues. According to Schleiermacher (*Anmerkungen zum Phileb.* S. 204), the passage in the Philebus (p. 44), which mentions the theory, that pleasure is a mere negation, and consists only in the absence of pain, refers to the opinions of Antisthenes; and the statement in Aristotle (*Eth. Nic.* x. 1), that some persons considered pleasure wholly worthless (κομιδῇ φαῦλον) is certainly an allusion to the Cynical doctrine. It is, however, probable that he did not consider all pleasure worthless, but only that which results from the gratification of sensual or artificial desires, for we find him praising the pleasures which spring ἐκ τῆς ψυχῆς (Xen. *Symp.* iv. 41), and the enjoyments of a wisely chosen friendship. (Diog. Laërt. vi. 11.) The summum bonum he placed in a life according to virtue, — virtue consisting in action, and being such, that when once obtained it is never lost, and exempts the wise man from the chance of error. That is, it is closely connected with reason, but to enable it to develop itself in action, and to be sufficient for happiness, it requires the aid of energy (Σωκρατικὴ ἰσχύς); so that we may represent him as teaching, that the summum bonum, ἀρετή, is attainable by teaching (διδακτὸν), and made up of φρόνησις and ἰσχύς. But here he becomes involved in a vicious circle, for when asked what φρόνησις is, he could only call it an insight into the good, having before made the good to consist in φρόνησις. (Plat. *Rep.* vi. p. 505.) The negative character of his ethics, which are a mere denial of the Cyrenaic doctrine, is further shewn in his apophthegm, that the most necessary piece of knowledge is τὸ κακὰ ἀπομαθεῖν, while in his wish to isolate and withdraw the sage from all connexion with others, rendering him superior even to natural affection and the political institutions of his country, he really founds a system as purely selfish as that of Aristippus.

The *Physicus* of Antisthenes contained a theory of the nature of the gods (Cic. *de Nat. Deor.* i. 13), in which he contended for the Unity of the Deity, and that man is unable to know him by

any sensible representation, since he is unlike any being on earth. (Clem. Alex. *Strom.* v. p. 601.) He probably held just views of providence, shewing the sufficiency of virtue for happiness by the fact, that outward events are regulated by God so as to benefit the wise. Such, at least, was the view of his pupil Diogenes of Sinope, and seems involved in his own statement, that all which belongs to others is truly the property of the wise man. Of his logic we hear that he held definitions to be impossible, since we can only say that every individual is what it is, and can give no more than a description of its qualities, *e. g.* that silver is like tin in colour. (Arist. *Met.* viii. 3.) Thus he, of course, disbelieved the Platonic system of ideas, since each particular object of thought has its own separate essence. This also is in conformity with the practical and unscientific character of his doctrine, and its tendency to isolate noticed above. He never had many disciples, which annoyed him so much that he drove away those who did attend his teaching, except Diogenes, who remained with him till his death. His staff and wallet and mean clothing were only proofs of his vanity, which Socrates told him he saw through the holes o his coat. The same quality appears in his contempt for the Athenian constitution and social institutions generally, resulting from his being himself debarred from exercising the rights of a citizer by the foreign extraction of his mother. His philosophy was evidently thought worthless by Plat and Aristotle, to the former of whom he was personally hostile. His school is classed by Ritte among the imperfect Socraticists; after his deat his disciples wandered further and further from a scientific objects, and plunged more deeply int fanatical extravagances. Perhaps some of thei exaggerated statements have been attributed t their master. The fragments which remain of hi writings have been collected by Winckelman (Antisthenes, *Fragmenta*, Turici, 1842), and thi small work, with the account of him by Ritte (*Gesch. der Philosophie*, vii. 4) will supply all th information which can be desired. Most of th ancient authorities have been given in the cours of this article. We may add to them Arrian *Epictet.* iii. 22, iv. 8, 11; Lucian, *Cynic.* iii. 541; Julian, *Orat.* vii. [G. E. L. C.]

ANTI'STHENES (Ἀντισθένης), a disciple HERACLEITUS, wrote a commentary on the wor of his master. (Diog. Laërt. ix. 15, vi. 19.) is not improbable that this Antisthenes may the same as the one who wrote a work on t succession of the Greek philosophers (αἱ τῶ φιλοσόφων διαδοχαί), which is so often referred by Diogenes Laërtius (i. 40, ii. 39, 98, vi. 77, 8 vii. 168, &c.), unless it appear preferable to assi it to the peripatetic philosopher mentioned Phlegon. (*de Mirabil.* 3.) [L. S.]

ANTI'STHENES (Ἀντισθένης), of RHODE a Greek historian who lived about the year B. 200. He took an active part in the politi affairs of his country, and wrote a history of own time, which, notwithstanding its partiali towards his native island, is spoken of in terms high praise by Polybius. (xvi. 14, &c.; com Diog. Laërt. vi. 19.) Plutarch (*de Fluv.* 22) me tions an Antisthenes who wrote a work call Meleagris, of which the third book is quoted; a Pliny (*H. N.* xxxvi. 12) speaks of a person of t same name, who wrote on the pyramids;

whether they are the same person as the Rhodian, or two distinct writers, or the Ephesian Antisthenes mentioned by Diogenes Laërtius (vi. 19), cannot be decided. [L. S.]

ANTI'STHENES (Ἀντισθένης), a SPARTAN admiral in the Peloponnesian war, was sent out in B. C. 412, in command of a squadron, to the coast of Asia Minor, and was to have succeeded Astyochus, in case the Spartan commissioners thought it necessary to deprive that officer of his command. (Thuc. viii. 39.) We hear of him again in B. C. 399, when, with two other commissioners, he was sent out to inspect the state of affairs in Asia, and announce to Dercyllidas that his command was to be prolonged for another year. (Xen. *Hellen.* iii. 2. § 6.) There was also an Athenian general of this name. (*Mem.* iii. 4. § 1.) [C. P. M.]

ANTI'STIA. 1. Wife of Ap. Claudius, Cos. B. C. 143, and mother-in-law of Tib. Gracchus. (Plut. *Tib. Gracch.* 4.)

2. Daughter of P. Antistius [ANTISTIUS, No. 6] and Calpurnia, was married to Pompeius Magnus in B. C. 86, who contracted the connexion that he might obtain a favourable judgment from Antistius, who presided in the court in which Pompeius was to be tried. Antistia was divorced by her husband in B. C. 82 by Sulla's order, who made him marry his step-daughter Aemilia. (Plut. *Pomp.* 4, 9.)

ANTI'STIA GENS, on coins and inscriptions usually ANTE'STIA, plebeian. (Liv. vi. 30.) In the earlier ages of the republic, none of the members of the gens appear with any surname, and even in later times they are sometimes mentioned without one. The surnames under the republic are LABEO, REGINUS, and VETUS: those who had no surname are given under ANTISTIUS. No persons of this name are of great historical importance.

ANTI'STIUS. 1. SEX. ANTISTIUS, tribune of the plebs, B. C. 422. (Liv. iv. 42.)

2. L. ANTISTIUS, consular tribune, B. C. 379. (Liv. vi. 30.)

3. M. ANTISTIUS, tribune of the plebs, about B. C. 320. (Liv. xxvi. 33, ix. 12.)

4. M. ANTISTIUS, was sent in B. C. 218 to the north of Italy to recall C. Flaminius, the consul elect, to Rome. (Liv. xxi. 63.)

5. SEX. ANTISTIUS, was sent in B. C. 208 into Gaul to watch the movements of Hasdrubal. (Liv. xxvii. 36.)

6. P. ANTISTIUS, tribune of the plebs, B. C. 88, opposed in his tribuneship C. Caesar Strabo, who was a candidate for the consulship without having been praetor. The speech he made upon this occasion brought him into public notice, and afterwards he frequently had important causes entrusted to him, though he was already advanced in years. Cicero speaks favourably of his eloquence. In consequence of the marriage of his daughter to Pompeius Magnus, he supported the party of Sulla, and was put to death by order of young Marius in B. C. 82. His wife Calpurnia killed herself upon the death of her husband. (Cic. *Brut.* 63, 90, *pro Rosc. Amer.* 32; Vell. Pat. ii. 26; Appian, *B. C.* i. 88; Liv. *Epit.* 86; Plut. *Pomp.* 9; Drumann, *Gesch. Roms*, i. p. 55.)

7. T. ANTISTIUS, quaestor in Macedonia, B. C. 49. When Pompey came into the province in the following year, Antistius had received no successor; and according to Cicero, he did only as much for Pompey as circumstances compelled him. He took no part in the war, and after the battle of Pharsalia went to Bithynia, where he saw Caesar and was pardoned by him. He died at Corcyra on his return, leaving behind him considerable property. (Cic. *ad Fam.* xiii. 29.)

ANTI'STIUS, the name of the physician who examined the body of Julius Caesar after his murder, B. C. 44; and who is said by Suetonius (*Jul. Caes.* 82) to have declared, that out of all his wounds only one was mortal, namely, that which he had received in the breast. [W. A. G.]

ANTIS'TIUS (Ἀντίστιος), a writer of Greek EPIGRAMS, though, as his name seems to indicate, a Roman by birth. Respecting his life and his age nothing is known, but we possess three of his epigrams in the Greek Anthology. (Jacobs, *ad Anthol. Gr.* xiii. p. 852.) [L. S.]

ANTI'STIUS SOSIA'NUS. [SOSIANUS.]

SP. A'NTIUS, a Roman ambassador, was sent with three others to Lar Tolumnius, the king of the Veientes, in B. C. 438, by whom he was killed. Statues of all four were placed on the Rostra. (Liv. iv. 16; Cic. *Phil.* ix. 2.) In Pliny (*H. N.* xxxiv. 6. s. 11) the reading is Sp. Nautius, which ought, however, to be changed into Antius. (Comp. Drakenborch, *ad Liv. l. c.*)

ANTO'NIA. 1. A daughter of Antonius the orator, Cos. B. C. 99 [ANTONIUS, No. 8], was seized in Italy itself by the pirates over whom her father triumphed, and obtained her liberation only on payment of a large sum. (Plut. *Pomp.* 24.]

2. 3. The two daughters of C. Antonius, Cos. B. C. 63, of whom one was married to C. Caninius Gallus (Val. Max. iv. 2. § 6), and the other to her first cousin, M. Antonius, the triumvir. The latter was divorced by her husband in 47, on the ground of an alleged intrigue between her and Dolabella. (Cic. *Phil.* ii. 38; Plut. *Ant.* 9.)

4. Daughter of M. Antonius, the triumvir, and his second wife Antonia, was betrothed to the son of M. Lepidus in B. C. 44, and married to him in 36. (Dion Cass. xliv. 53; Appian, *B. C.* v. 93.) She must have died soon after; for her husband Lepidus, who died in 30, was at that time married to a second wife, Servilia. (Vell. Pat. ii. 88; Drumann, *Gesch. Roms*, i. p. 518.)

5. The elder of the two daughters of M. Antonius by Octavia, the sister of Augustus, was born B. C. 39, and was married to L. Domitius Ahenobarbus, Cos. B. C. 16. Her son by this marriage, Cn. Domitius, was the father of the emperor Nero. [See the Stemma, p. 84.] According to Tacitus (*Ann.* iv. 44, xii. 64), this Antonia was the younger daughter; but we have followed Suetonius (*Ner.* 5) and Plutarch (*Ant.* 87) in calling her the elder. (Compare Dion Cass. li. 15.)

6. The younger of the two daughters of M. Antonius by Octavia, born about B. C. 36, was married to Drusus, the brother of the emperor Tiberius, by whom she had three children: 1. Germanicus, the father of the emperor Caligula; 2. Livia or Livilla; and 3. the emperor Claudius. She lived to see the accession of her grandson Caligula to the throne, A. D. 37, who at first conferred upon her the greatest honours, but afterwards treated her with so much contempt, that her death was hastened by his conduct: according to some accounts, he administered poison to her. The emperor Claudius paid the highest honours to her memory. Pliny (*H. N.* xxxv. 36. § 16) speaks of a temple of Antonia, which was probably built at the command of Claudius. Antonia was celebrated for her beauty,

virtue, and chastity. Her portrait on the annexed coin supports the accounts which are given of her beauty. (Plut. *Ant.* 87; Dion Cass. lviii. 11, lix. 3, lx. 5; Suet. *Cal.* i. 15, 23; Tac. *Ann.* iii. 3, 18, xi. 3; Val. Max. iv. 3. § 3; Eckhel, vi. p. 178, &c.)

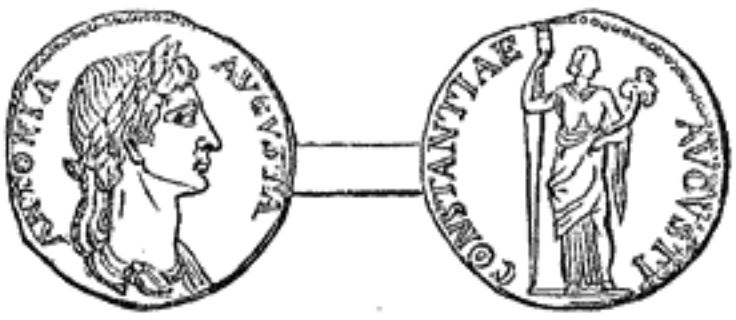

7. The daughter of the emperor Claudius by Petina, was married by her father first to Pompeius Magnus, and afterwards to Faustus Sulla. Nero wished to marry her after the death of his wife Poppaea, A. D. 66; and on her refusing his proposal, he caused her to be put to death on a charge of treason. According to some accounts, she was privy to the conspiracy of Piso. (Suet. *Claud.* 27, *Ner.* 35; Tac. *Ann.* xii. 2, xiii. 23, xv. 53; Dion Cass. lx. 5.)

ANTO'NIA GENS, patrician and plebeian. The patrician Antonii bear the cognomen Merenda [MERENDA]; the plebeian Antonii bear no surname under the republic, with the exception of Q. Antonius, propraetor in Sardinia in the time of Sulla, who is called Balbus upon coins. (Eckhel, v. p. 140.) The plebeian Antonii are given under ANTONIUS. Antonius, the triumvir, pretended that his gens was descended from Anton, a son of Hercules. (Plut. *Ant.* 4, 36, 60.) We are told that he harnessed lions to his chariot to commemorate his descent from this hero (Plin. *H. N.* viii. 16. s. 21; comp. Cic. *ad Att.* x. 13); and many of his coins bear a lion for the same reason. (Eckhel, vi. pp. 38, 44.)

ANTO'NINUS. 1. A Roman of high rank, and a contemporary and friend of Pliny the Younger, among whose letters there are three addressed to Antoninus. Pliny heaps the most extravagant praise upon his friend both for his personal character and his skill in composing Greek epigrams and iambics. (Plin. *Epist.* iv. 3, 18, v. 10.)

2. A new-Platonist, who lived early in the fourth century of our era, was a son of Eustathius and Sosipatra, and had a school at Canopus, near Alexandria in Egypt. He devoted himself wholly to those who sought his instructions, but he never expressed any opinion upon divine things, which he considered beyond man's comprehension. He and his disciples were strongly attached to the heathen religion; but he had acuteness enough to see that its end was near at hand, and he predicted that after his death all the splendid temples of the gods would be changed into tombs. His moral conduct is described as truly exemplary. (Eunapius, *Vit. Aedesii*, p. 68, ed. Antw. 1568.) [L. S.]

ANTONI'NUS. The work which bears the title of ANTONINI ITINERARIUM is usually attributed to the emperor M. Aurelius Antoninus. It is also ascribed in the MSS. severally to Julius Caesar, Antonius Augustus, Antonius Augustalis, and Antoninus Augustus. It is a very valuable itinerary of the whole Roman empire, in which both the principal and the cross-roads are described by a list of all the places and stations upon them, the distances from place to place being given in Roman miles.

We are informed by Aethicus, a Greek geographer whose *Cosmographia* was translated by St. Jerome, that in the consulship of Julius Caesar and M. Antonius (B. C. 44), a general survey of the empire was undertaken, at the command of Caesar and by a decree of the senate, by three persons, who severally completed their labours in 30, 24, and 19, B. C., and that Augustus sanctioned the results by a decree of the senate. The probable inference from this statement, compared with the MS. titles of the Itinerary, is, that that work embodied the results of the survey mentioned by Aethicus. In fact, the circumstance of the Itinerary and the *Cosmographia* of Aethicus being found in the same MS. has led some writers to suppose that it was Aethicus himself who reduced the survey into the form in which we have it. The time of Julius Caesar and Augustus, when the Roman empire had reached its extent, was that at which we should expect such a work to be undertaken; and no one was more likely to undertake it than the great reformer of the Roman calendar. The honour of the work, therefore, seems to belong to Julius Caesar, who began it; to M. Antonius, who, from his position in the state, must have shared in its commencement and prosecution; and to Augustus, under whom it was completed. Nevertheless, it is highly probable that it received important additions and revision under one or both of the Antonines, who, in their labours to consolidate the empire, would not neglect such a work. The names included in it, moreover, prove that it was altered to suit the existing state of the empire down to the time of Diocletian (A. D. 285-305), after which we have no evidence of any alteration, for the passages in which the name "Constantinopolis" occurs are probably spurious. Whoever may have been its author, we have abundant evidence that the work was an official one. In several passages the numbers are doubtful. The names are put down without any specific rule as to the case. It was first printed by H. Stephens, Paris (1512.) The best edition is that of Wesseling Amst. 1735, 4to. (The Preface to Wesseling's edition of the Itinerary; The Article 'Antoninus the Itinerary of,' in the *Penny Cyclopædia.*) [P. S.]

ANTONI'NUS, M. AURE'LIUS. [M. AURELIUS.]

ANTONI'NUS PIUS. The name of the emperor in the early part of his life, at full length was *Titus Aurelius Fulvus Boionius Arrius Antoninus*—a series of appellations derived from his paternal and maternal ancestors, from whom he inherited great wealth. The family of his father was originally from Nemausus (Nismes) in Transalpine Gaul, and the most important members of the stock are exhibited in the following table:

Titus Aurelius Fulvus,
Consul A. D. 85 and 89, and Praefectus urbi.

Titus Arrius Antoninus, = Boionia Procilla.
Consul A. D. 69 and 96.

Aurelius Fulvus, = Arria Fadilla.
Consul, but not named in the Fasti.

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Titus Aurelius Fulvus, afterwards T. Aelius Hadrianus Antoninus Pius Augustus,
Married Annia Galeria Faustina.

M. Galerius Antoninus. — M. Aurelius Fulvus Antoninus. — Aurelia Fadilla. — Annia Faustina, wife of the emperor M. Aurelius.

Antoninus himself was born near Lanuvium on the 19th of September, A. D. 86, in the reign of Domitian; was brought up at Lorium, a villa on the Aurelian way, about twelve miles from Rome; passed his boyhood under the superintendence of his two grandfathers, and from a very early age gave promise of his future worth. After having filled the offices of quaestor and praetor with great distinction, he was elevated to the consulship in 120, was afterwards selected by Hadrian as one of the four consulars to whom the administration of Italy was entrusted, was next appointed proconsul of the province of Asia, which he ruled so wisely that he surpassed in fame all former governors, not excepting his grandfather Arrius, and on his return home was admitted to share the secret counsels of the prince. In consequence, it would appear, of his merit alone, after the death of Aelius Caesar, he was adopted by Hadrian on the 25th of February 138, in the 52nd year of his age. He was immediately assumed by his new father as colleague in the tribunate and proconsular imperium, and thenceforward bore the name of T. Aelius Hadrianus Antoninus Caesar. Being at this period without male issue, he was required to adopt M. Annius Verus, the son of his wife's brother, and also L. Ceionius Commodus, the son of Aelius Caesar, who had been previously adopted by Hadrian but was now dead. These two individuals were afterwards the emperors M. Aurelius Antoninus and L. Aurelius Verus.

Hadrian died at Baiae on the 2nd of July, 138, but a few months after these arrangements had been concluded, and Antoninus without opposition ascended the throne. Several years before this event, he had married Annia Galeria Faustina, whose descent will be understood by referring to the account given of the family of her nephew, M. Aurelius. By her he had two daughters, Aurelia Fadilla and Annia Faustina, and two sons, M. Aurelius Fulvus Antoninus and M. Galerius Antoninus. Aurelia married Lamia Syllanus, and died at the time when her father was setting out for Asia. Faustina became the wife of her first cousin Marcus Aurelius, the future emperor. Of the male progeny we know nothing. The name of the first mentioned was discovered by Pagi in an inscription, the portrait of the second appears on a rare Greek coin, with the legend, M. ΓΑΛΕΡΙΟC. ΑΝΤΩΝΕΙΝΟC. ΑΥΤΟΚΡΑΤΟΡΟC. ΑΝΤΩΝΕΙΝΟΥ ΥΙΟC. On the reverse of the medal is the head of his mother, with the words, ΘΕΑ ΦΑΥCΤΕΙΝΑ, which prove that it was struck subsequently to her death, which happened in the third year after her husband's accession. It will be observed, that while Galerius is styled "son of the emperor Antoninus," he is not termed ΚΑΙΣΑΡ, a title which would scarcely have been omitted had he been born or been alive after his father's elevation. From this circumstance, therefore, from the absolute silence of history with regard to these youths, and from the positive assertion of Dion Cassius (lxix. 21), that Antoninus had no male issue when adopted by Hadrian, we may conclude that both his sons died before this epoch; and hence the magnanimity ascribed to him by Gibbon (c. 3) in preferring the welfare of Rome to the interests of his family, and sacrificing the claims of his own children to the talents and virtues of young Marcus, is probably altogether visionary.

The whole period of the reign of Antoninus, which lasted for upwards of twenty-two years, is almost a blank in history—a blank caused by the suspension for a time of war, and violence, and crime. Never before and never after did the Roman world enjoy for an equal space so large a measure of prosperous tranquillity. All the thoughts and energies of a most sagacious and able prince were steadfastly dedicated to the attainment of one object—the happiness of his people. And assuredly never were noble exertions crowned with more ample success.

At home the affections of all classes were won by his simple habits, by the courtesy of his manners, by the ready access granted to his presence, by the patient attention with which he listened to representations upon all manner of subjects, by his impartial distribution of favours, and his prompt administration of justice. Common informers were discouraged, and almost disappeared; never had confiscations been so rare; during a long succession of years no senator was punished with death; one man only was impeached of treason, and he, when convicted, was forbidden to betray his accomplices.

Abroad, the subject states participated largely in the blessings diffused by such an example. The best governors were permitted to retain their power for a series of years, and the collectors of the revenue were compelled to abandon their extortions. Moreover, the general condition of the provincials was improved, their fidelity secured, and the resources and stability of the whole empire increased by the communication, on a large scale, of the full rights and privileges of Roman citizens to the inhabitants of distant countries. In cases of national calamity and distress, such as the earthquakes which devastated Rhodes and Asia, and the great fires at Narbonne, Antioch, and Carthage, the sufferers were relieved, and compensation granted for their losses with the most unsparing liberality.

In foreign policy, the judicious system of his predecessor was steadily followed out. No attempt was made to achieve new conquests, but all rebellions from within and all aggressions from without were promptly crushed. Various movements among the Germans, the Dacians, the Jews, the Moors, the Greeks, and the Egyptians, were quelled by persuasion or by a mere demonstration of force; while a more formidable insurrection in northern Britain was speedily repressed by the imperial legate Lollius Urbicus, who advancing beyond the wall of Hadrian, connected the friths of the Clyde and the Forth by a rampart of turf, in order that the more peaceful districts might be better protected from the inroads of the Caledonians. The British war was concluded, as we learn from me-

dals, between the years 140-145, and on this occasion Antoninus received for a second time the title of imperator—a distinction which he did not again accept, and he never deigned to celebrate a triumph. (Eckhel, vol. vii. p. 14.)

Even the nations which were not subject to Rome paid the utmost respect to the power of Antoninus. The Parthians, yielding to his remonstrances, abandoned an attempt upon Armenia. The Scythians submitted disputes with their neighbours to his arbitration; the barbarians of the Upper Danube received a king from his hands; a great chief of the clans of Caucasus repaired to Rome to tender his homage in person, and embassies flocked in from Hyrcania and Bactria, from the banks of the Indus and of the Ganges, to seek the alliance of the emperor.

In his reign various improvements were introduced in the law, by the advice of the most eminent jurists of the day; the health of the population was protected by salutary regulations with regard to the interment of the dead, and by the establishment of a certain number of licensed medical practitioners in the metropolis and all large towns. The interests of education and literature were promoted by honours and pensions bestowed on the most distinguished professors of philosophy and rhetoric throughout the world. Commercial intercourse was facilitated by the construction or repair of bridges, harbours, and lighthouses; and architecture and the fine arts were encouraged by the erection and decoration of numerous public buildings. Of these the temple of Faustina in the forum, and the mausoleum of Hadrian on the right bank of the Tiber, may still be seen, and many antiquarians are of opinion, that the magnificent amphitheatre at Nismes, and the stupendous aqueduct now termed the Pont du Gard, between that town and Avignon, are monuments of the interest felt by the descendant of the Aurelii Fulvi for the country of his fathers. It is certain that the former of these structures was completed under his immediate successors and dedicated to them.

In all the relations of private life Antoninus was equally distinguished. Even his wife's irregularities, which must to a certain extent have been known to him, he passed over, and after her death loaded her memory with honours. Among the most remarkable of these was the establishment of an hospital, after the plan of a similar institution by Trajan, for the reception and maintenance of boys and girls, the young females who enjoyed the advantages of the charity being termed *puellae alimentariae Faustinianae.* By fervent piety and scrupulous observance of sacred rites, he gained the reputation of being a second Numa; but he was a foe to intolerant fanaticism, as is proved by the protection and favour extended to the Christians. His natural taste seems to have had a strong bias towards the pleasures of a country life, and accordingly we find him spending all his leisure hours upon his estate in the country. In person he was of commanding aspect and dignified countenance, and a deep toned melodious voice rendered his native eloquence more striking and impressive.

His death took place at Lorium on the 7th of March, 161, in his 75th year. He was succeeded by M. Aurelius.

Some doubts existed amongst the ancients themselves with regard to the origin of the title *Pius,* and several different explanations, many of them very silly, are proposed by his biographer Capitolinus. The most probable account of the matter is this. Upon the death of Hadrian, the senate, incensed by his severity towards several members of their body, had resolved to withhold the honours usually conferred upon deceased emperors, but were induced to forego their purpose in consequence of the deep grief of Antoninus, and his earnest entreaties. Being, perhaps, after the first burst of indignation had passed away, somewhat alarmed by their own rashness, they determined to render the concession more gracious by paying a compliment to their new ruler which should mark their admiration of the feeling by which he had been influenced, and accordingly they hailed him by the name of *Pius*, or the *dutifully affectionate.* This view of the question receives support from medals, since the epithet appears for the first time upon those which were struck immediately after the death of Hadrian; while several belonging to the same year, but coined before that date, bear no such addition. Had it been, as is commonly supposed, conferred in consequence of the general holiness of his life, it would in all probability have been introduced either when he first became Caesar, or after he had been seated for some time on the throne, and not exactly at the moment of his accession. Be that as it may, it found such favour in the eyes of his successors, that it was almost universally adopted, and is usually found united with the appellation of *Augustus.*

Our chief and almost only authority for the life of Antoninus Pius is the biography of Capitolinus, which, as may be gathered from what has been said above, is from beginning to end an uninterrupted panegyric. But the few facts which we can collect from medals, from the scanty fragments of Dion Cassius, and from incidental notices in later writers, all corroborate, as far as they go, the representations of Capitolinus; and therefore we cannot fairly refuse to receive his narrative merely because he paints a character of singular and almost unparalleled excellence. [W. R.]

COIN OF ANTONINUS PIUS.

ANTONI'NUS LIBERA'LIS (Ἀντωνῖνος Λιβεράλις), a Greek grammarian, concerning whose life nothing is known, but who is generally believed to have lived in the reign of the Antonines, about A. D. 147. We possess a work under his name entitled *μεταμορφώσεων συναγωγή*, and consisting of forty-one tales about mythical metamorphoses. With the exception of nine tales, he always mentions the sources from which he took his accounts. Since most of the works referred to by him are now lost, his book is of some importance for the study of Greek mythology, but in regard to composition and style it is of no value. There are but

very few MSS. of this work, and the chief ones are that at Heidelberg and the one in Paris. The first edition from the Heidelberg MS. with a Latin translation, is by Xylander, Basel, 1568, 8vo. There is a good edition by Verheyk (Lugd. Bat. 1774, 8vo.) with notes by Muncker, Hemsterhuis, &c. The best is by Koch (Leipz. 1832, 8vo.), who collated the Paris MS. and added valuable notes of his own. (Mallmann, *Commentatio de causis et auctoribus narrationum de mutatis formis*, Leipz. 1786, p. 89, &c.; Bast, *Epistola critica ad Boissonade super Antonino Liberali, Parthenio et Aristaeneto*, Leipz. 1809; Koch's Preface to his edition.) [L. S.]

ANTO'NIUS, plebeian. See ANTONIA GENS.

1. M. ANTONIUS, Magister Equitum, B. C. 334, in the Samnite war. (Liv. viii. 17.)

2. L. ANTONIUS, expelled from the senate by the censors in B. C. 307. (Val. Max. ii. 9. § 2.)

3. Q. ANTONIUS, was one of the officers in the fleet under the praetor L. Aemilius Regillus, in the war with Antiochus the Great, B. C. 190. (Liv. xxxvii. 32.)

4. A. ANTONIUS, was sent by the consul Aemilius Paullus, with two others to Perseus, after the defeat of the latter, B. C. 168. (Liv. xlv. 4.)

5. M. ANTONIUS, tribune of the plebs, B. C. 167, opposed the bill introduced by the praetor M. Juventius Thalna for declaring war against the Rhodians. (Liv. xlv. 21, 40.)

6. L. ANTONIUS, defended by M. Cato Censorius, about the middle of the second century B. C. (Priscian, ix. p. 868, ed. Putsch.)

7. C. ANTONIUS, the father of the orator, as appears from coins. The following is a genealogical table of his descendants:

7. C. Antonius.

8. M. Antonius, the orator, Cos. B. C. 99.

9. M. Antonius Creticus, Pr. B. C. 75. Married
1. Numitoria.
2. Julia.

10. C. Antonius, Cos. 63.

11. Antonia.

15. Antonia.

16. Antonia.

12. M. Antonius, IIIvir. Married
1. Fadia.
2. Antonia.
3. Fulvia.
4. Octavia.
5. Cleopatra.

13. C. Antonius, Pr. B. C. 44.

14. L. Antonius, Cos. B. C. 41.

17. Antonia.

18. M. Antonius.

19. Julus Antonius.

25. L. Antonius.

20. Antonia Major.

21. Antonia Minor.

22. Alexander.

23. Cleopatra.

24. Ptolemaeus Philadelphus.

8. M. ANTONIUS, the orator, was born B. C. 143. (Cic. *Brut.* 43.) He was quaestor in 113, and praetor in 104, and received the province of Cilicia with the title of proconsul in order to prosecute the war against the pirates. In consequence of his successes he obtained a triumph in 102. (Plut. *Pomp.* 24; *Fast. Triumph.*) He was consul in 99 with A. Albinus [see ALBINUS, No. 22], and distinguished himself by resisting the attempts of Saturninus and his party, especially an agrarian law of the tribune Sex. Titius. He was censor in 97, and, while censor, was accused of bribery by M. Duronius, but was acquitted. He commanded in the Marsic war a part of the Roman army. Antonius belonged to the aristocratical party, and espoused Sulla's side in the first civil war. He was in consequence put to death by Marius and Cinna when they obtained possession of Rome in 87. He was in the city at the time, and the soldiers sent to murder him hesitated to do their errand through the moving eloquence of the orator, till their commander, P. Annius, cut off his head and carried it to Marius, who had it erected on the Rostra.

Antonius is frequently spoken of by Cicero as one of the greatest of the Roman orators. He is introduced as one of the speakers in Cicero's *De Oratore*, together with his celebrated contemporary L. Crassus. From the part which he takes in the dialogue, it would appear that his style of eloquence was natural and unartificial, distinguished by strength and energy rather than by finish and polish. He wrote a work *de Ratione Dicendi*, which is referred to by Cicero (*de Orat.* i. 21) and Quintilian (iii. 6. § 45), but neither it nor any of his orations has come down to us. His chief orations were, 1. A defence of himself, when accused of incest with a vestal virgin, B. C. 113. (Val. Max. iii. 7. § 9, vi. 8. § 1; Liv. *Epit.* 63; Ascon. *ad Cic. Milon.* c. 12; Oros. v. 15.) 2. A speech against Cn. Papirius Carbo, B. C. 111, who had been defeated by the Cimbri in 113. (Appul. *de Mag.* p. 316, ed. Oudend.) 3. An oration against Sex. Titius, tribune of the plebs, B. C. 99. (Cic. *de Orat.* ii. 11, *pro Rabir. perd.* 9.) 4. A defence of M'. Aquillius, accused of extortion in the government of Sicily, about B. C. 99. This was the most celebrated of his orations. (Cic. *Brut.* 62, *de Off.* ii. 14, *pro Flacco*, 29, *de Orat.* ii. 28, 47, *in Verr.* v. 1; Liv. *Epit.* 70.) 5. A defence

of himself when accused of bribery by Duronius. (Cic. *de Orat.* ii. 68.) 6. A defence of Norbanus, who was accused of having caused the destruction of a Roman army by the Cimbri through carelessness. (Cic. *de Orat.* ii. 25, 39, 40, 48.)

(Orelli, *Onomasticon Tullianum*; Drumann, *Geschichte Roms*, vol. i. p. 58, &c.; Ellendt, *Proleg. ad Cic. Brut.*; Meyer, *Orat. Rom. Fragm.* p. 139, &c.; Westermann, *Geschichte der Römischen Beredtsamkeit*, §§ 46—48.)

9. M. Antonius M. f. C. n. Creticus, son of the preceding and father of the Triumvir, was praetor in B. C. 75, and obtained in 74, through the influence of P. Cethegus and the consul Cotta, the command of the fleet and all the coasts of the Mediterranean, in order to clear the sea of pirates. But Antonius was avaricious and greedy, and misused his power to plunder the provinces, and especially Sicily. He did not succeed either in the object for which he had been appointed. An attack which he made upon Crete, although he was assisted by the Byzantines and the other allies, entirely failed; the greater part of his fleet was destroyed; and he probably saved himself only by an ignominious treaty. He shortly after died in Crete, and was called Creticus in derision. Sallust (*Hist.* lib. iii.) described him as "perdundae pecuniae genitus, et vacuus a curis nisi instantibus." He was married twice; first, to Numitoria, who had no children (Cic. *Philipp.* iii. 6), and afterwards to Julia. (Plut. *Ant.* i. 2; Cic. *Div. in Caecil.* 17, *in Verr.* ii. 3, iii. 91; Pseudo-Ascon. *in Div.* p. 122, *in Verr.* pp. 176, 206, ed. Orelli; Vell. Pat. ii. 31; Appian, *Sic.* 6; Lactant. *Inst.* i. 11. § 32; Tac. *Ann.* xii. 62.)

10. C. Antonius M. f. C. n., surnamed Hybrida (Plin. *H. N.* viii. 53. s. 79, according to Drumann, *Gesch. Roms*, i. p. 531, because he was a *homo semiferus*, the friend of Catiline and the plunderer of Macedonia), was the second son of Antonius, the orator [No. 8], and the uncle of the triumvir [No. 12]. He accompanied Sulla in his war against Mithridates, and on Sulla's return to Rome, B. C. 83, was left behind in Greece with part of the cavalry and plundered the country. He was subsequently accused for his oppression of Greece by Julius Caesar (76). Six years afterwards (70), he was expelled the senate by the censors for plundering the allies and wasting his property, but was soon after readmitted. He celebrated his aedileship with extraordinary splendour. In his praetorship (65) and consulship (63) he had Cicero as his colleague. According to most accounts Antony was one of Catiline's conspirators, and his well-known extravagance and rapacity seem to render this probable. Cicero gained him over to his side by promising him the rich province of Macedonia, in which he would have a better opportunity of amassing wealth than in the other consular province of Gaul. Antony had to lead an army against Catiline, but unwilling to fight against his former friend, he gave the command on the day of battle to his legate, M. Petreius.

At the conclusion of the war Antony went into his province, which he plundered so shamefully, that his recall was proposed in the senate in the beginning of 61. Cicero defended him; and it was currently reported at Rome that Cicero had given up the province to Antony on the secret understanding, that the latter should give him part of the plunder. Antony said the same himself; and Cicero's conduct in defending him in the senate, and also when he was brought to trial subsequently, strengthened the suspicion. In 60, Antony was succeeded in the province by Octavius, the father of Augustus, and on his return to Rome was accused in 59 both of taking part in Catiline's conspiracy and of extortion in his province. He was defended by Cicero, but was notwithstanding condemned on both charges, and retired to the island of Cephallenia, which he rendered subject to him, as if it were his own; he even commenced building a city in it. (Strab. x. p. 455.) He was subsequently recalled, probably by Caesar, but at what time is uncertain. We know that he was in Rome at the beginning of 44 (Cic. *Philipp.* ii. 38), and he probably did not long survive Caesar. (For the ancient authorities, see Orelli's *Onomasticon Tull.* and Drumann's *Geschichte Roms*, i. p. 31.)

11. Antonia. [Antonia, No. 1.]

12 M. Antonius M. f. M. n., the son of M. Antonius Creticus [No. 9] and Julia, the sister of L. Julius Caesar, consul in B. C. 64, was born, in all probability, in B. C. 83. His father died while he was still young, and he was brought up in the house of Cornelius Lentulus, who married his mother Julia, and who was subsequently put to death by Cicero in 63 as one of Catiline's conspirators. Antony indulged in his very youth in every kind of dissipation, and became distinguished by his lavish expenditure and extravagance; and, as he does not appear to have received a large fortune from his father, his affairs soon became deeply involved. He was, however, released from his difficulties by his friend Curio, who was his companion in all his dissipation, and between whom and Antony there existed, if report be true, a most dishonourable connexion. The desire of revenging the execution of his step-father, Lentulus, led Antony to join Clodius in his opposition to Cicero and the aristocratical party. But their friendship was not of long continuance; and Antony, pressed by his creditors, repaired to Greece in 58, and from thence to Syria, where he served under the proconsul A. Gabinius as commander of the cavalry. He soon became distinguished as a brave and enterprizing officer. He took part in the campaigns against Aristobulus in Palestine (57, 56), and also in the restoration of Ptolemy Auletes to Egypt in 55. In the following year (54) he went to Caesar in Gaul, whose favour and influence he acquired, and was in consequence, on his return to Rome (53), elected quaestor for the following year. He was supported in his canvass for the quaestorship by Cicero, who became reconciled to him through the mediation of Caesar. As quaestor (52) he returned to Gaul, and served under Caesar for the next two years (52, 51).

Antony's energy and intrepidity pointed him out to Caesar as the most useful person to support his interests at Rome, where it was evident that the aristocratical party had made up their minds to crush Caesar, if it were possible. Antony accordingly left Gaul in 50 and came to Rome. Through the influence of Caesar, he was elected into the college of augurs, and was also chosen one of the tribunes of the plebs. He entered on his office on the 10th of December, and immediately commenced attacking the proceedings of Pompey and the aristocracy. On the 1st of January in the following year (49), the senate passed a decree depriving Caesar of his command. Antony and his colleague

Q. Cassius interposed their veto; but as the senate set this at nought, and threatened the lives of the two tribunes, Antony and his colleague fled from Rome on the 7th of January, and took refuge with Caesar in Gaul. Caesar now marched into Italy, and within a few weeks obtained complete possession of the peninsula.

Antony was one of his legates, and received in the same year the supreme command of Italy, when Caesar crossed into Spain to prosecute the war against the Pompeian party. In the following year (48), he conducted reinforcements to Caesar in Greece, and was present at the battle of Pharsalia, where he commanded the left wing. In 47, Caesar, who was then dictator, appointed Antony master of the horse; and, during the absence of the former in Africa, he was again left in the command of Italy. The quiet state of Italy gave Antony an opportunity of indulging his natural love of pleasure. Cicero in his second Philippic has given a minute account of the flagrant debaucheries and licentiousness of which Antony was guilty at this time, both in Rome and the various towns of Italy; and it is pretty certain that most of these accounts are substantially true, though they are no doubt exaggerated by the orator. It was during this time that Antony divorced his wife Antonia (he had been previously married to Fadia [FADIA]), and lived with an actress named Cytheris, with whom he appeared in public.

About the same time, a circumstance occurred which produced a coolness between Caesar and Antony. Antony had purchased a great part of Pompey's property, when it was confiscated, under the idea that the money would never be asked for. But Caesar insisted that it should be paid, and Antony raised the sum with difficulty. It was perhaps owing to this circumstance that Antony did not accompany Caesar either to Africa or Spain in 46. During this year he married Fulvia, the widow of Clodius. In the next year (45) all trace of disagreement between Caesar and Antony disappears; he went to Narbo in Gaul to meet Caesar on his return from Spain, and shortly after offered him the diadem at the festival of the Lupercalia. In 44 he was consul with Caesar, and during the time that Caesar was murdered (15th of March), was kept engaged in conversation by some of the conspirators outside the senate-house. The conspirators had wished to engage Antony as an accomplice, and he was sounded on the point the year before by Trebonius, while he was in Gaul; but the proposition was rejected with indignation.

Antony had now a difficult part to play. The murder of Caesar had paralyzed his friends and the people, and for a time placed the power of the state in the hands of the conspirators. Antony therefore thought it more prudent to come to terms with the senate; but meantime he obtained from Calpurnia the papers and private property of Caesar; and by his speech over the body of Caesar and the reading of his will, he so roused the feelings of the people against the murderers, that the latter were obliged to withdraw from the popular wrath. Antony, however, seems not to have considered himself strong enough yet to break with the senate entirely; he accordingly effected a reconciliation with them, and induced them to accept a number of laws, which he alleged were found among Caesar's papers. Antony was now the most powerful man in the state, and seemed likely to obtain the same position that Caesar had occupied. But a new and unexpected rival appeared in young Octavianus, the adopted son and great-nephew of the dictator, who came from Apollonia to Rome, assumed the name of Caesar, and managed to secure equally the good will of the senate and of his uncle's veteran troops. A struggle now ensued between Antony and Caesar. The former went to Brundusium, to take the command of the legions which had come from Macedonia; the latter collected an army in Campania. Two of Antony's legions shortly afterwards deserted to Caesar; and Antony, towards the end of November, proceeded to Cisalpine Gaul, which had been previously granted him by the senate, and laid siege to Mutina, into which Dec. Brutus had thrown himself. At Rome, meantime, Antony was declared a public enemy, and the conduct of the war against him committed to Caesar and the two consuls, C. Vibius Pansa and A. Hirtius, at the beginning of the next year, B. C. 43. Several battles were fought with various success, till at length, in the battle of Mutina (about the 27th of April, 43), Antony was completely defeated, and obliged to cross the Alps. Both the consuls, however, had fallen, and the command now devolved upon Dec. Brutus. In Gaul Antony was joined by Lepidus with a powerful army, and was soon in a condition to prosecute the war with greater vigour than ever. Meantime, Caesar, who had been slighted by the senate, and who had never heartily espoused its cause, became reconciled to Antony, through the mediation of Lepidus, and thus the celebrated triumvirate was formed in the autumn of this year (43). The reconciliation was made on the condition that the government of the state should be vested in Antony, Caesar, and Lepidus, who were to take the title of *Triumviri Reipublicae Constituendae* for the next five years; and that Antony should receive Gaul as his province; Lepidus, Spain; and Caesar, Africa, Sardinia, and Sicily. The mutual friends of each were proscribed, and in the executions that followed, Cicero fell a victim to the revenge of Antony—an act of cruelty, for which even the plea of necessity could not be urged.

The war against Brutus and Cassius, who commanded the senatorial army, was entrusted to Caesar and Antony, and was decided by the battle of Philippi (42), which was mainly gained by the valour and military talents of Antony. Caesar returned to Italy; and Antony, after remaining some time in Greece, crossed over into Asia to collect the money which he had promised to the soldiers. In Cilicia he met with Cleopatra, and followed her to Egypt, where he forgot everything in dalliance with her. But he was roused from his inactivity by the Parthian invasion of Syria (40), and was at the same time summoned to support his brother Lucius [see No. 14] and his wife Fulvia, who were engaged in war with Caesar. But before Antony could reach Italy, Caesar had obtained possession of Perusia, in which Lucius had taken refuge; and the death of Fulvia in the same year removed the chief cause of the war, and led to a reconciliation between Caesar and Antony. To cement their union, Antony married Caesar's sister Octavia. A new division of the Roman world was made, in which Antony received as his share all the provinces east of the Adriatic.

In the following year (39), the Triumvirs con-

cluded a peace with Sext. Pompey, and Antony afterwards went to his provinces in the east. He entrusted the war against the Parthians to Ventidius, who gained a complete victory over them both in this and the following year (38). Sosius, another of his generals, conquered Antigonus, who claimed the throne of Judaea in opposition to Herod, and took Jerusalem (38). In 37 Antony crossed over to Italy; and a rupture, which had nearly taken place between him and Caesar, was averted by the mediation of Octavia. The triumvirate, which had terminated on the 31st of December, 38, was now renewed for five years, which were to be reckoned from the day on which the former had ceased. After concluding this arrangement, Antony returned to the east. He shortly afterwards sent Octavia back to her brother, and surrendered himself entirely to the charms of Cleopatra, on whom he conferred Coele-Syria, Phoenicia, and other provinces. From this time forward, Cleopatra appears as Antony's evil genius. He had collected a large army to invade the Parthian empire; but, unable to tear himself away from Cleopatra, he delayed his march till late in the year. The expedition was a failure; he lost a great number of his troops, and returned to Syria covered with disgrace (36). Antony now made preparations to attack Artavasdes, the king of Armenia, who had deserted him in his war against the Parthians; but he did not invade Armenia till the year 34. He obtained possession of the Armenian king, and carried him to Alexandria, where he celebrated his triumph with extraordinary splendour. Antony now laid aside entirely the character of a Roman citizen, and assumed the pomp and ceremony of an eastern despot. His conduct, and the unbounded influence which Cleopatra had acquired over him, alienated many of his friends and supporters; and Caesar, who had the wrongs of his sister Octavia to revenge, as well as ambition to stimulate him, thought that the time had now come for crushing Antony. The years 33 and 32 passed away in preparations on both sides; and it was not till September in the next year (31) that the contest was decided in the sea-fight off Actium, in which Antony's fleet was completely defeated. His land forces surrendered to Caesar; and he himself and Cleopatra, who had been present at the battle, fled to Alexandria. In the following year (30), Caesar appeared before Alexandria. Antony's fleet and cavalry deserted to the conqueror; his infantry was defeated; and upon a false report that Cleopatra had put an end to her life, he killed himself by falling on his sword. The death of Cleopatra soon followed; and Caesar thus became the undisputed master of the Roman world. [AUGUSTUS.] (Plutarch's *Life of Antony;* Orelli's *Onomasticon Tull.;* Drumann's *Geschichte Roms*, i. p. 64, &c.) The annexed coin represents the head of Antony, with the inscription, M. ANTONIUS IMP. COS. DESIG. ITER. ET. TERT., which is surrounded

with a crown of ivy. On the reverse is a cista, a box used in the worship of Bacchus, surmounted by a female's head, and encompassed by two serpents. (Eckhel, vol. vi. p. 64.)

13. C. ANTONIUS M. F. M. N., the second son of M. Antonius Creticus [No. 9], and the brother of the triumvir, was Julius Caesar's legate in 49, and city praetor in 44, when his elder brother was consul, and his younger tribune of the plebs. In the same year, he received the province of Macedonia, where, after an unsuccessful contest, he fell into the hands of M. Brutus in 43. Brutus kept him as a prisoner for some time, but put him to death at the beginning of 42, chiefly at the instigation of Hortensius, to revenge the murder of Cicero. (Orelli's *Onomast.;* Drumann's *Gesch. Roms*, i. p. 523, &c.) The following coin of C. Antonius must have been struck after he had been appointed to the government of Macedonia with the title of proconsul. The female head is supposed to represent the genius of Macedonia; the cap on the head is the causia, which frequently appears on the Macedonian coins. (*Dict. of Ant. s. v. Causia;* Eckhel, vol. vi. p. 41.)

14. L. ANTONIUS M. F. M. N., the younger brother of the preceding and of the triumvir, was tribune of the plebs in 44, and upon Caesar's death took an active part in supporting his brother's interests, especially by introducing an agrarian law to conciliate the people and Caesar's veteran troops. He subsequently accompanied his brother into Gaul, and obtained the consulship for 41, in which year he triumphed on account of some successes he had gained over the Alpine tribes. During his consulship a dispute arose between him and Caesar about the division of the lands among the veterans, which finally led to a war between them, commonly called the Perusinian war. Lucius engaged in this war chiefly at the instigation of Fulvia, his brother's wife, who had great political influence at Rome. At first, Lucius obtained possession of Rome during the absence of Caesar; but on the approach of the latter, he retired northwards to Perusia, where he was straightway closely besieged. Famine compelled him to surrender the town to Caesar in the following year (40). His life was spared, and he was shortly afterwards appointed by Caesar to the command of Iberia, from which time we hear no more of him.

L. Antonius took the surname of Pietas (Dion Cass. xlviii. 5), because he pretended to attack Caesar in order to support his brother's interests. It is true, that when he obtained possession of Rome in his consulship, he proposed the abolition of the triumvirate; but this does not prove, as some modern writers would have it, that he was opposed to his brother's interests. Cicero draws a frightful picture of Lucius' character. He calls him a gladiator and a robber, and heaps upon him every term of reproach and contempt. (*Phil.* iii. 12, v. 7, 11, xii. 8, &c.) Much of this is of course exaggeration. (Orelli's *Onomast.;* Drumann's *Gesch Roms*, i. p. 527, &c.) The annexed coin of L. An-

tonius represents also the head of his brother, M. Antonius, the triumvir, with the inscription: M. Ant. Im(p). Avg. IIIvir. R. P. C. M. Nerva. Proq. P.

15. 16. Antonia. [Antonia, 2. 3.]

17. Antonia, the daughter of M. Antonius, the triumvir, and Antonia. [Antonia, 4.]

18. M. Antonius, M. f. M. n., called by the Greek writers *Antyllus* (Ἄντυλλος), which is probably only a corrupt form for Antonillus (young Antonius), was the elder of the two sons of the triumvir by his wife Fulvia. In B. C. 36, while he was still a child, he was betrothed to Julia, the daughter of Caesar Octavianus. After the battle of Actium, when Antony despaired of success at Alexandria, he conferred upon his son Marcus the toga virilis (B. C. 30), that he might be able to take his place in case of his death. He sent him with proposals of peace to Caesar, which were rejected; and on his death, shortly after, young Marcus was executed by order of Caesar. (Dion Cass. xlviii. 54, i. 6, 8, 15; Suet. *Aug.* 17, 63; Plut. *Ant.* 71, 81, 87.)

19. Julus Antonius, M. f. M. n., the younger son of the triumvir by Fulvia, was brought up by his step-mother Octavia at Rome, and after his father's death (B. C. 30) received great marks of favour from Augustus, through the influence of Octavia. (Plut. *Ant.* 87; Dion Cass. li. 15.) Augustus married him to Marcella, the daughter of Octavia by her first husband, C. Marcellus, conferred upon him the praetorship in B. C. 13, and the consulship in B. C. 10. (Vell. Pat. ii. 100; Dion Cass. liv. 26, 36; Suet. *Claud.* 2.) In consequence of his adulterous intercourse with Julia, the daughter of Augustus, he was condemned to death by the emperor in B. C. 2, but seems to have anticipated his execution by a voluntary death. He was also accused of aiming at the empire. (Dion Cass. lv. 10; Senec. *de Brevit. Vit.* 5; Tac. *Ann.* iv. 44, iii. 18; Plin. *H. N.* vii. 46; Vell. Pat. *l. c.*) Antonius was a poet, as we learn from one of Horace's odes (iv. 2), which is addressed to him.

20. Antonia Major, the elder daughter of M. Antonius and Octavia. [Antonia, No. 5.]

21. Antonia Minor, the younger daughter of M. Antonius and Octavia. [Antonia, No. 6.]

22. Alexander, son of M. Antonius and Cleopatra. [Alexander, p. 112, a.]

23. Cleopatra, daughter of M. Antonius and Cleopatra. [Cleopatra.]

24. Ptolemaeus Philadelphus, son of M. Antonius and Cleopatra. [Ptolemaeus.]

25. L. Antonius, son of No. 19 and Marcella, and grandson of the triumvir, was sent, after his father's death, into honourable exile at Massilia, where he died in A. D. 25. (Tac. *Ann.* iv. 44.)

ANTO'NIUS (Ἀντώνιος). 1. Of Argos, a Greek poet, one of whose epigrams is still extant in the Greek Anthology. (ix. 102; comp. Jacobs, *Anthol.* vol. xiii. p. 852.)

2. Surnamed Melissa (the Bee), a Greek monk, who is placed by some writers in the eighth and by others in the twelfth century of our era. He must, however, at any rate have lived after the time of Theophylact, whom he mentions. He made a collection of so-called *loci communes*, or sentences on virtues and vices, which is still extant. It resembles the Sermones of Stobaeus, and consists of two books in 176 titles. The extracts are taken from the early Christian fathers. The work is printed at the end of the editions of Stobaeus published at Frankfort, 1581, and Geneva, 1609, fol. It is also contained in the *Biblioth. Patr.* vol. v. p. 878, &c., ed. Paris. (Fabr. *Bibl. Gr.* ix. p. 744, &c.; Cave, *Script. Eccles. Hist. Lit.* i. p. 666, ed. London.)

3. A Greek monk, and a disciple of Simeon Stylites, lived about A. D. 460. He wrote a life of his master Simeon, with whom he had lived on intimate terms. It was written in Greek, and L. Allatius (*Diatr. de Script. Sim.* p. 8) attests, that he saw a Greek MS. of it; but the only edition which has been published is a Latin translation in Boland's *Act. Sanctor.* i. p. 264. (Cave, *Script. Eccles. Hist. Lit.* ii. p. 145.) Vossius (*De Hist. Lat.* p. 231), who knew only the Latin translation, was doubtful whether he should consider Antonius as a Latin or a Greek historian.

4. St., sometimes surnamed Abbas, because he is believed to have been the founder of the monastic life among the early Christians, was born in A. D. 251, at Coma, near Heracleia, in Middle Egypt. His earliest years were spent in seclusion, and the Greek language, which then every person of education used to acquire, remained unknown to him. He merely spoke and wrote the Egyptian language. At the age of nineteen, after having lost both his parents, he distributed his large property among his neighbours and the poor, and determined to live in solitary seclusion in the neighbourhood of his birthplace. The struggle before he fully overcame the desires of the flesh is said to have been immense; but at length he succeeded, and the simple diet which he adopted, combined with manual labour, strengthened his health so much, that he lived to the age of 105 years. In A. D. 285 he withdrew to the mountains of eastern Egypt, where he took up his abode in a decayed castle or tower. Here he spent twenty years in solitude, and in constant struggles with the evil spirit. It was not till A. D. 305, that his friends prevailed upon him to return to the world. He now began his active and public career. A number of disciples gathered around him, and his preaching, together with the many miraculous cures he was said to perform on the sick, spread his fame all over Egypt. The number of persons anxious to learn from him and to follow his mode of life increased every year. Of such persons he made two settlements, one in the mountains of eastern Egypt, and another near the town of Arsinoë, and he himself usually spent his time in one of these monasteries, if we may call them so. From the accounts of St. Athanasius in his life of Antonius, it is clear that most of the essential points of a monastic life were observed in these establishments. During the persecution of the Christians in the reign of the emperor Maximian, A. D. 311, Antonius, anxious to gain the palm of a martyr, went to Alexandria, but all his efforts and his opposition to the commands of the government were of no avail, and he

was obliged to return uninjured to his solitude. As his peace began to be more and more disturbed by the number of visitors, he withdrew further east to a mountain which is called mount St. Antonius to this day; but he nevertheless frequently visited the towns of Egypt, and formed an intimate friendship with Athanasius, bishop of Alexandria. During the exile of the latter from Alexandria, Antonius wrote several letters on his behalf to the emperor Constantine. The emperor did not grant his request, but shewed great esteem for the Egyptian hermit, and even invited him to Constantinople. Antonius, however, declined this invitation. His attempts to use his authority against the Arians in Egypt were treated with contempt by their leaders. After the restoration of Athanasius, Antonius at the age of 104 years went to Alexandria to see his friend once more, and to exert his last powers against the Arians. His journey thither resembled a triumphal procession, every one wishing to catch a glimpse of the great Saint and to obtain his blessing. After having wrought sundry miracles at Alexandria, he returned to his mountains, where he died on the 17th of January, 356. At his express desire his favourite disciples buried his body in the earth and kept the spot secret, in order that his tomb might not be profaned by vulgar superstition. This request, together with the sentiments expressed in his sermons, epistles, and sentences still extant, shew that Antonius was far above the majority of religious enthusiasts and fanatics of those times, and a more sensible man than he appears in the much interpolated biography by St. Athanasius. We have twenty epistles which go by the name of Antonius, but only seven of them are generally considered genuine. About A. D. 800 they were translated from the Egyptian into Arabic, and from the Arabic they were translated into Latin and published by Abraham Ecchellensis, Paris, 1641, 8vo. The same editor published in 1646, at Paris, an 8vo. volume containing various sermons, exhortations, and sentences of Antonius. (S. Athanasii, *Vita S. Antonii, Gr. et Lat.* ed. Hoeschel, Augustae Vindel. 1611, 4to.; Socrat. *Hist. Eccles.* i. 21, iv. 23, 25; Sozom. *Hist. Eccles.* i. 3, ii. 31, 34; comp. Cave, *Script. Eccl. Hist. Lit.* i. p. 150, &c.) [L. S.]

ANTO'NIUS, a PHYSICIAN, called by Galen ὁ ῥιζοτόμος, "the herbalist," who must have lived in or before the second century after Christ. His medical formulae are several times quoted by Galen (*De Compos. Medicam. sec. Locos*, ii. 1, vol. xii. p. 557; *De Compos. Medicam. sec. Gen.* vi. 15, vol. xiii. p. 935), and he is perhaps the same person who is called φαρμακοπώλης, "the druggist." (*De Compos. Medicam. sec. Locos*, ix. 4, vol. xiii. p. 281.) Possibly they may both be identical with Antonius Castor [CASTOR, ANTONIUS], but of this there is no proof whatever. A treatise on the Pulse (*Opera*, vol. xix. p. 629), which goes under Galen's name, but which is probably a spurious compilation from his other works on this subject, is addressed to a person named Antonius, who is there called Φιλομαθὴς καὶ Φιλόσοφος; and Galen wrote his work *De Propriorum Animi cujusdam Affectuum Dignotione et Curatione* (*Opera*, vol. v. p. 1, &c.) in answer to a somewhat similar treatise by an Epicurean philosopher of this name, who, however, does not appear to have been a physician. [W. A. G.]

ANTO'NIUS A'TTICUS. [ATTICUS.]

ANTO'NIUS CASTOR. [CASTOR.]

ANTO'NIUS DIO'GENES. [DIOGENES.]

ANTO'NIUS FELIX. [FELIX.]

ANTO'NIUS FLAMMA. [FLAMMA.]

ANTO'NIUS GNIPHO. [GNIPHO.]

ANTO'NIUS HONORATUS. [HONORATUS.]

ANTO'NIUS JULIA'NUS. [JULIANUS.]

ANTO'NIUS LIBERA'LIS. [LIBERALIS.]

ANTO'NIUS MUSA. [MUSA.]

ANTO'NIUS NASO. [NASO.]

ANTO'NIUS NATA'LIS. [NATALIS.]

ANTO'NIUS NOVELLUS. [NOVELLUS.]

ANTO'NIUS PO'LEMO. [POLEMO.]

ANTO'NIUS PRIMUS. [PRIMUS.]

ANTO'NIUS RUFUS. [RUFUS.]

ANTO'NIUS SATURNI'NUS. [SATURNINUS.]

ANTO'NIUS TAURUS. [TAURUS.]

ANTO'NIUS THALLUS. [THALLUS.]

ANTO'RIDES, a painter, contemporary with Euphranor, and, like him, a pupil of Aristo, flourished about 340 B. C. (Plin. xxxv. 37.) [P. S.]

ANTYLLUS. [ANTONIUS, No. 18.]

ANTYLLUS (Ἄντυλλος), an eminent physician and surgeon, who must have lived before the end of the fourth century after Christ, as he is quoted by Oribasius, and who probably lived later than the end of the second century, as he is nowhere mentioned by Galen. Of the place of his birth and the events of his life nothing is known, but he appears to have obtained a great reputation, and is mentioned in Cyrilli Alexandrini (?) *Lexicon* (in Cramer's *Anecdota Graeca Parisiensia*, vol. iv. p. 196) among the celebrated physicians of antiquity. He was rather a voluminous writer, but none of his works are still extant except some fragments which have been preserved by Oribasius, Aëtius, and other ancient authors. These, however, are quite sufficient to shew that he was a man of talent and originality. The most interesting extract from his works that has been preserved is probably that relating to the operation of tracheotomy, of which he is the earliest writer whose directions for performing it are still extant. The whole passage has been translated in the *Dict. of Ant. s. v. Chirurgia.* The fragments of Antyllus have been collected and published in a separate form, with the title *Antylli, Veteris Chirurgi, τὰ Λείψανα ventilanda exhibit Panagiota Nicolaide Praeside Curtio Sprengel*, Halae, 1799, 4to. For particulars respecting the medical and surgical practice of Antyllus, see Haller, *Biblioth. Chirurg.* and *Biblioth. Medic. Pract.*; Sprengel, *Hist. de la Méd.* [W. A. G.]

ANU'BIS (Ἄνουβις), an Egyptian divinity worshipped in the form of a dog, or of a human being with a dog's head. In the worship of this divinity several phases must be distinguished, as in the case of Ammon. It was in all probability originally a fetish, and the object of the worship was the dog, the representative of that useful species of animals. Subsequently it was mixed up and combined with other religious systems, and Anubis assumed a symbolical or astronomical character, at least in the minds of the learned. The worship of dogs in Egypt is sufficiently attested by Herodotus (ii. 66), and there are traces of its having been known in Greece at an early period; for a law ascribed to the mythical Rhadamanthys of Crete commanded, that men should not swear by the gods, but by a goose, a dog, or a ram. (Eustath.

ad Odyss. p. 1821; Mich. Apost. *Centur. Proverb.* xvii. No. 7.) The fact that Socrates used to swear by a dog is so well known, that we scarcely need mention it. (Athen vii. p. 300; Porphyr. *de Abstin.* iii. p. 285.) It is however a remarkable fact, that, notwithstanding this, the name of Anubis is not expressly mentioned by any writer previous to the age of Augustus; but after that time, it frequently occurs both in Greek and Roman authors. (Ov. *Met.* ix. 690, *Amor.* ii. 13. 11; Propert. iii. 9. 41; Virg. *Aen.* viii. 698; Juven. xv. 8; Lucian, *Jup. trag.* 8, *Concil. Deor.* 10, 11, *Toxar*, 28.) Several of the passages here referred to attest the importance of the worship of this divinity, and Strabo expressly states, that the dog was worshipped throughout Egypt (xvii. p. 812); but the principal and perhaps the original seat of the worship appears to have been in the nomos of Cynopolis in middle Egypt. (Strab. *l. c.*) In the stories about Anubis which have come down to us, as well as in the explanations of his nature, the original character—that of a fetish—is lost sight of, probably because the philosophical spirit of later times wanted to find something higher and loftier in the worship of Anubis than it originally was. According to the rationalistic view of Diodorus (i. 18), Anubis was the son of king Osiris, who accompanied his father on his expeditions, and was covered with the skin of a dog. For this reason he was represented as a human being with the head of a dog. In another passage (i. 87) the same writer explains his monstrous figure by saying, that Anubis performed to Osiris and Isis the service of a guard, which is performed to men by dogs. He mentions a third account, which has more the appearance of a genuine mythus. When Isis, it is said, sought Osiris, she was preceded and guided by dogs, which defended and protected her, and expressed their desire to assist her by barking. For this reason the procession at the festival of Isis was preceded by dogs. According to Plutarch (*Is. et Os.*) Anubis was a son of Osiris, whom he begot by Nephthys in the belief that she was his wife Isis. After the death of Osiris, Isis sought the child, brought him up, and made him her guard and companion under the name of Anubis, who thus performed to her the same service that dogs perform to men. An interpretation of this mythus, derived from the physical nature of Egypt, is given by Plutarch. (*Is. et Os.* 38.) Osiris according to him is the Nile, and Isis the country of Egypt so far as it is usually fructified by the river. The districts at the extremities of the country are Nephthys, and Anubis accordingly is the son of the Nile, which by its inundation has fructified a distant part of the country. But this only explains the origin of the god, without giving any definite idea of him. In another passage (*l. c.* 40) Plutarch says, that Nephthys signified everything which was under the earth and invisible, and Isis everything which was above it and visible. Now the circle or hemisphere which is in contact with each, which unites the two, and which we call the horizon, is called Anubis, and is represented in the form of a dog, because this animal sees by night as well as by day. Anubis in this account is raised to the rank of a deity of astronomical import. (Clem. Alex. *Strom.* v. p. 567.) In the temples of Egypt he seems always to have been represented as the guard of other gods, and the place in the front of a temple (*δρόμος*) was particularly sacred to him. (Strab. xvii. p. 805; Stat. *Sylv.* iii. 2. 112.) For further particulars respecting the worship of Anubis the reader is referred to the works on Egyptian mythology, such as Jablonsky, *Panth. Aegypt.* v. 1. § 12, &c.; Champollion (le Jeune), *Panthéon Egyptien*, Paris, 1823; Pritchard, *Egyptian Mythology*. We only add a few remarks respecting the notions of the Greeks and Romans about Anubis, and his worship among them. The Greeks identified the Egyptian Anubis with their own Hermes. (Plut. *Ibid.* 11), and thus speak of Hermanuphis in the same manner as of Zeus Ammon. (Plut. 61.) His worship seems to have been introduced at Rome towards the end of the republic, as may be inferred from the manner in which Appian (*Bell. Civ.* iv. 47; comp. Val. Max. vii. 3. § 8) describes the escape of the aedile M. Volusius. Under the empire the worship of Anubis became very widely spread both in Greece and at Rome. (Apulei. *Met.* xi. p. 262; Lamprid. *Commod.* 9; Spartian, *Pescenn. Nig.* 6, *Anton. Carac.* 9.) [L. S.]

ANULI'NUS, P. CORNELIUS, one of the generals of Severus, gained a battle over Niger at Issus, A. D. 194. He afterwards commanded one of the divisions of the army which Severus sent against Adiabene, A. D. 197. He was consul in A. D. 199. (Dion Cass. lxxiv. 7, lxxv. 3.)

ANXURUS, an Italian divinity, who was worshipped in a grove near Anxur (Terracina) together with Feronia. He was regarded as a youthful Jupiter, and Feronia as Juno. (Serv. *ad Aen.* vii. 799.) On coins his name appears as Axur or Anxur. (Drakenborch, *ad Sil. Ital.* viii. 392; Morell. *Thesaur. Num.* ii. tab. 2.) [L. S.]

A'NYSIS (*Ἄνυσις*), an ancient king of Egypt, who, according to Herodotus, succeeded Asychis. He was blind, and in his reign Egypt was invaded by the Ethiopians under their king Sabaco, and remained in their possession for fifty years. Anysis in the meanwhile took refuge in the marshes of Lower Egypt, where he formed an island which afterwards remained unknown for upward of seven centuries, until it was discovered by Amyrtaeus. When after the lapse of fifty years the Ethiopians withdrew from Egypt, Anysis returned from the marshes and resumed the government. (Herod. ii. 137, 140.) [L. S.]

A'NYTE, of Tegea (*Ἀνύτη Τεγεᾶτις*), the authoress of several epigrams in the Greek Anthology, is mentioned by Pollux (v. 5) and by Stephanus Byzantinus (*s. v. Τεγέα*). She is numbered among the lyric poets by Meleager (Jacobs, *Anthol.* i. 1, v. 5), in whose list she stands first, and by Antipater of Thessalonica (*Ibid.* ii. 101, no. 23), who names her with Praxilla, Myro, and Sappho, and calls her the female Homer (*Θῆλυν Ὅμηρον*), an epithet which might be used either with reference to the martial spirit of some of her epigrams, or to their antique character. From the above notices and from the epigrams themselves, which are for the most part in the style of the ancient Doric choral songs, like the poems of Alcman, we should be disposed to place her much higher than the date usually assigned to her, on the authority of a passage in Tatian (*adv. Graecos*, 52, p. 114, Worth.), who says, that the statue of Anyte was made by Euthycrates and Cephisodotus, who are known to have flourished about 300 B. C. But even if the Anyte here mentioned were certainly the poetess, it would not follow that she was contemporary with these artists. On the other hand, one of

Anyte's epigrams (15, Jacobs) is an inscription for a monument erected by a certain Damis over his horse, which had been killed in battle. Now, the only historical personage of this name is the Damis who was made leader of the Messenians after the death of Aristodemus, towards the close of the first Messenian war. (Paus. iv. 10. § 4, 13. § 3.) We know also from Pausanias that the Arcadians were the allies of the Messenians in that war. The conjecture of Reiske, therefore, that the Damis mentioned by Anyte of Tegea is the same as the leader of the Messenians, scarcely deserves the contempt with which it is treated by Jacobs. This conjecture places Anyte about 723 B. C. This date may be thought too high to suit the style and subjects of some of her epigrams. But one of these (17) bears the name of "Anyte *of Mytilene*," and the same epigram may be fixed, by internal evidence, at 279 B. C. (Jacobs, xiii. p. 853.) And since it is very common in the Anthology for epigrams to be ascribed to an author simply by name, without a distinctive title, even when there was more than one epigrammatist of the same name, there is nothing to prevent the epigrams which bear traces of a later date being referred to Anyte of Mytilene. [P. S.]

A'NYTUS (Ἄνυτος), a Titan who was believed to have brought up the goddess Despoena. In an Arcadian temple his statue stood by the side of Despoena's. (Paus. viii. 37. § 3.) [L. S.]

A'NYTUS (Ἄνυτος), an Athenian, son of Anthemion, was the most influential and formidable of the accusers of Socrates. (Plat. *Apol.* p. 18, b.; Hor. *Sat.* ii. 4. 3.) His father is said to have made a large fortune as a tanner, and to have transmitted it, together with his trade, to his son. (Plat. *Men.* p. 90, a.; Xen. *Apol.* § 29; Schol. *ad Plat. Apol. l. c.*) Anytus seems to have been a man of loose principles and habits, and Plutarch alludes (*Alc.* p. 193, d, e.; *Amat.* p. 762, c, d.) to his intimate and apparently disreputable connexion with Alcibiades. In B. C. 409, he was sent with 30 ships to relieve Pylos, which the Lacedaemonians were besieging; but he was prevented by bad weather from doubling Malea, and was obliged to return to Athens. Here he was brought to trial on the charge of having acted treacherously, and, according to Diodorus and Plutarch, who mention this as the first instance of such corruption at Athens, escaped death only by bribing the judges. (Xen. *Hell.* i. 2. § 18; Diod. xiii. 64; Plut. *Cor.* p. 220, b.; Aristot. *ap. Harpocr. s. v.* Δεκάζων. But see Thirlwall's *Greece*, vol. iv. p. 94.) He appears to have been, in politics, a leading and influential man, to have attached himself to the democratic party, and to have been driven into banishment during the usurpation of the 30 tyrants, B. C. 404. Xenophon makes Theramenes join his name with that of Thrasybulus; and Lysias mentions him as a leader of the exiles at Phyle, and records an instance of his prudence and moderation in that capacity. (Plat. *Men.* p. 90; *Apol.* p. 23, c.; Xen. *Apol.* § 29; *Hell.* ii. 3. §§ 42, 44; Lys. *c. Agor.* p. 137.) The grounds of his enmity to Socrates seem to have been partly professional and partly personal. (Plat. *Apol.* pp. 21—23; Xen. *Mem.* i. 2. §§ 37, 38; *Apol.* § 29; Plat. *Men.* p. 94, *in fin.*) The Athenians, according to Diogenes Laërtius (ii. 43), having repented of their condemnation of Socrates, put Meletus to death, and sent Anytus and Lycon into banishment. For the subject generally, see Stallbaum *ad Plat. Apol.* pp. 18, b., 23, e.; Schleiermach. *Introd. to the Menon, in fin.*; Thirlwall's *Greece*, vol. iv. pp. 274—280. [E. E.]

AOEDE. [MUSAE.]

AON (Ἄων), a son of Poseidon, and an ancient Boeotian hero, from whom the Boeotian Aonians and the country of Boeotia (for Boeotia was anciently called Aonia) were believed to have derived their names. (Paus. ix. 5. § 1; Stat. *Theb.* i. 34; Steph. Byz. *s. v.* Βοιωτία.) [L. S.]

A'PAMA (Ἀπάμα or Ἀπάμη). 1. The wife of Seleucus Nicator and the mother of Antiochus Soter, was married to Seleucus in B. C. 325, when Alexander gave to his generals Asiatic wives. According to Arrian (vii. 4), she was the daughter of Spitamenes, the Bactrian, but Strabo (xii. p. 578) calls her, erroneously, the daughter of Artabazus. (Comp. Appian. *Syr.* 57; and Liv. xxxviii. 13, who also makes a mistake in calling her the sister, instead of the wife, of Seleucus; Steph. Byz. *s. v.* Ἀπάμεια.)

2. The daughter of Antiochus Soter, married to Magas. (Paus. i. 7. § 3.)

3. The daughter of Alexander of Megalopolis, married to Amynander, king of the Athamanes, about B. C. 208. (Appian, *Syr.* 13; Liv. xxxv. 47, who calls her *Apamia.*)

APANCHO'MENE (Ἀπαγχομένη), the strangled (goddess), a surname of Artemis, the origin of which is thus related by Pausanias. (viii. 23. § 5.) In the neighbourhood of the town of Caphyae in Arcadia, in a place called Condylea, there was a sacred grove of Artemis Condyleatis. On one occasion when some boys were playing in this grove they put a string round the goddess' statue, and said in their jokes they would strangle Artemis. Some of the inhabitants of Caphyae who found the boys thus engaged in their sport, stoned them to death. After this occurrence, all the women of Caphyae had premature births, and all the children were brought dead into the world. This calamity did not cease until the boys were honourably buried, and an annual sacrifice to their manes was instituted in accordance with the command of an oracle of Apollo. The surname of Condyleatis was then changed into Apanchomene. [L. S.]

APATU'RIA (Ἀπατουρία or Ἀπάτουρος), that is, the deceitful. 1. A surname of Athena, which was given to her by Aethra. (Paus. ii. 33. § 1. [AETHRA.]

2. A surname of Aphrodite at Phanagoria and other places in the Taurian Chersonesus, where it originated, according to tradition, in this way. Aphrodite was attacked by giants, and called Heracles to her assistance. He concealed himself with her in a cavern, and as the giants approached her one by one, she surrendered them to Heracles to kill them. (Strab. xi. p. 495; Steph. Byz. *s. v.* Ἀπάτουρον.) [L. S.]

APATU'RIUS, of Alabanda, a scene-painter whose mode of painting the scene of the lit theatre at Tralles is described by Vitruvius, with the criticism made upon it by Licinius. (Vitru vii. 5. §§ 5, 6.) [P. S.]

APELLAS or APOLLAS (Ἀπελλᾶς, Ἀπολλᾶς). 1. The author of a work Περὶ τῶν Πελοποννήσῳ πόλεων (Athen. ix. p. 369, a.) and Δελφικά. (Clem. Alex. *Protr.* p. 31, a., Par 1629.) He appears to be the same as Apella the geographer, of Cyrene. (Marc. Heracl. p. 6

Huds.) Comp. Quintil. xi. 2. § 14; Böckh, *Praef. ad Schol. Pind.* p. xxiii., &c.

2. A sceptical philosopher. (Diog. Laërt. ix. 106.)

APELLAS (Ἀπελλᾶς), a sculptor, who made, n bronze, statues of worshipping females (*adorantes eminas*, Plin. xxxiv. 19. § 26). He made the statue of Cynisca, who conquered in the chariot-ace at Olympia. (Paus. vi. 1. § 2.) Cynisca was sister to Agesilaus, king of Sparta, who died t the age of 84, in 362 B. C. Therefore the vic-ory of Cynisca, and the time when Apellas flou-ished, may be placed about 400 B. C. His name ndicates his Doric origin. (Tölken, *Amalthea*, iii. . 128.) [P. S.]

APELLES (Ἀπελλῆς). 1. One of the guar-lians of Philip V., king of Macedonia. [PHI-IPPUS V.]

2. Perhaps a son of the preceding, was a friend f Philip V., and accompanied his son Demetrius o Rome, B. C. 183. (Polyb. xxiii. 14, &c., xxiv. 1.)

3. Of Ascalon, was the chief tragic poet in the ime of Caligula, with whom he lived on the most ntimate terms. (Philo, *Legat. ad Caium*, p. 790; Dion Cass. lix. 5; Suet. *Cal.* 33.)

APELLES (Ἀπελλῆς), the most celebrated of Grecian painters, was born, most probably, at Colophon in Ionia (Suidas, *s. v.*), though Pliny xxxv. 36. § 10) and Ovid (*Art. Am.* iii. 401; *Pont.* iv. 1. 29) call him a Coan. The account f Strabo (xiv. p. 642) and Lucian (*De Calumn.* ix. §§ 2, 6), that he was an Ephesian, may be ex-lained from the statements of Suidas, that he was nade a citizen at Ephesus, and that he studied ainting there under Ephorus. He afterwards tudied under Pamphilus of Amphipolis, to whom e paid the fee of a talent for a ten-years' course of nstruction. (Suidas, *s. v.*; Plin. xxxv. 36. § 8.) At a later period, when he had already gained a igh reputation, he went to Sicyon, and again paid talent for admission into the school of Melan-hius, whom he assisted in his portrait of the yrant Aristratus. (Plut. *Arat.* 13.) By this ourse of study he acquired the scientific accuracy f the Sicyonian school, as well as the elegance of he Ionic.

The best part of the life of Apelles was probably pent at the court of Philip and Alexander the reat; for Pliny speaks of the great number of his ortraits of both those princes (xxxv. 36. § 16), nd states that he was the only person whom Alexander would permit to take his portrait. (vii. 8; see also Cic. *ad Fam.* v. 12. § 13; Hor. *Ep.* ii. 1. 239; Valer. Max. viii. 11. § 2, ext.; Arrian, *Anab.* i. 16. § 7.) Apelles enjoyed the riendship of Alexander, who used to visit him in is studio. In one of these visits, when the king's onversation was exposing his ignorance of art, Apelles politely advised him to be silent, as the oys who were grinding the colours were laughing t him. (Plin. xxxv. 36. § 12.) Plutarch relates his speech as having been made to Megabyzus. *De Tranq. Anim.* 12, p. 471, f.) Aelian tells the necdote of Zeuxis and Megabyzus. (*Var. Hist.* ii. .) Pliny (*l. c.*) also tells us that Apelles, having een commissioned by Alexander to paint his fa-ourite concubine, Campaspe (Παγκάστη, Aelian, *Var. Hist.* xii. 34), naked, fell in love with her, pon which Alexander gave her to him as a pre-ent; and according to some she was the model of he painter's best picture, the Venus Anadyomene. From all the information we have of the connexion of Apelles with Alexander, we may safely conclude that the former accompanied the latter into Asia. After Alexander's death he appears to have travelled through the western parts of Asia. To this period we may probably refer his visit to Rhodes and his intercourse with Protogenes. (See below.) Being driven by a storm to Alexandria, after the assumption of the regal title by Ptolemy, whose favour he had not gained while he was with Alexander, his rivals laid a plot to ruin him, which he defeated by an ingenious use of his skill in drawing. (Plin. xxxv. 36. § 13.) Lucian relates that Apelles was accused by his rival Antiphilus of having had a share in the conspiracy of Theo-dotus at Tyre, and that when Ptolemy discovered the falsehood of the charge, he presented Apelles with a hundred talents, and gave Antiphilus to him as a slave: Apelles commemorated the event in an allegorical picture. (*De Calumn.* lix. §§ 2—6, vol. iii. pp. 127—132.) Lucian's words imply that he had seen this picture, but he may have been mistaken in ascribing it to Apelles. He seems also to speak of Apelles as if he had been living at Ptolemy's court before this event oc-curred. If, therefore, Pliny and Lucian are both to be believed, we may conclude, from comparing their tales, that Apelles, having been accidentally driven to Alexandria, overcame the dislike which Ptolemy bore to him, and remained in Egypt dur-ing the latter part of his life, enjoying the favour of that king, in spite of the schemes of his rivals to disgrace him. The account of his life cannot be carried further; we are not told when or where he died; but from the above facts his date can be fixed, since he practised his art before the death of Philip (B. C. 336), and after the assumption of the regal title by Ptolemy. (B. C. 306.) As the result of a minute examination of all the facts, Tölken (*Amalth.* iii. pp. 117—119) places him between 352 and 308 B. C. According to Pliny, he flou-rished about the 112th Olympiad, B. C. 332.

Many anecdotes are preserved of Apelles and his contemporaries, which throw an interesting light both on his personal and his professional cha-racter. He was ready to acknowledge that in some points he was excelled by other artists, as by Am-phion in grouping and by Asclepiodorus in per-spective. (Plin. xxxv. 36. § 10.) He first caused the merits of Protogenes to be understood. Coming to Rhodes, and finding that the works of Proto-genes were scarcely valued at all by his country-men, he offered him fifty talents for a single picture, and spread the report that he meant to sell the picture again as his own. (Plin. *ib.* § 13.) In speaking of the great artists who were his con-temporaries, he ascribed to them every possible excellence except one, namely, *grace*, which he claimed for himself alone. (*Ib.* § 10.)

Throughout his whole life, Apelles laboured to improve himself, especially in drawing, which he never spent a day without practising. (Plin. *ib.* § 12; hence the proverb *Nulla dies sine linea.*) The tale of his contest with Protogenes affords an example both of the skill to which Apelles attained in this portion of his art, and of the importance attached to it in all the great schools of Greece.

Apelles had sailed to Rhodes, eager to meet Protogenes. Upon landing, he went straight to that artist's studio. Protogenes was absent, but a large panel ready to be painted on hung in the studio. Apelles seized the pencil, and drew an

excessively thin coloured line on the panel, by which Protogenes, on his return, at once guessed who had been his visitor, and in his turn drew a still thinner line of a different colour upon or within the former (according to the reading of the recent editions of Pliny, *in illa ipsa*). When Apelles returned and saw the lines, ashamed to be defeated, says Pliny, "tertio colore lineas secuit, nullum relinquens amplius subtilitati locum." (*Ib.* § 11.) The most natural explanation of this difficult passage seems to be, that down the middle of the first line of Apelles, Protogenes drew another so as to divide it into two parallel halves, and that Apelles again divided the line of Protogenes in the same manner. Pliny speaks of the three lines as *visum effugientes*.* The panel was preserved, and carried to Rome, where it remained, exciting more wonder than all the other works of art in the palace of the Caesars, till it was destroyed by fire with that building.

Of the means which Apelles took to ensure accuracy, the following example is given. He used to expose his finished pictures to view in a public place, while he hid himself behind the picture to hear the criticisms of the passers-by. A cobbler detected a fault in the shoes of a figure: the next day he found that the fault was corrected, and was proceeding to criticise the leg, when Apelles rushed from behind the picture, and commanded the cobbler to keep to the shoes. (Plin. *Ib.* § 12: hence the proverb, *Ne supra crepidam sutor:* see also Val. Max. viii. 12, ext. § 3; Lucian tells the tale of Phidias, *pro Imag.* 14, vol. ii. p. 492.) Marvellous tales are told of the extreme accuracy of his likenesses of men and horses. (Plin. xxxv. 36. §§ 14, 17; Lucian, *de Calumn.* l. c.; Aelian, *V. H.* ii. 3.) With all his diligence, however, Apelles knew when to cease correcting. He said that he excelled Protogenes in this one point, that the latter did not know when to leave a picture alone, and he laid down the maxim, *Nocere saepe nimiam diligentiam.* (Plin. *l. c.* § 10; Cic. *Orat.* 22; Quintil. x. 4.)

Apelles is stated to have made great improvements in the mechanical part of his art. The assertion of Pliny, that he used only four colours, is incorrect. (*Dict. of Ant. s. v. Colores.*) He painted with the pencil, but we are not told whether he used the cestrum. His principal discovery was that of covering the picture with a very thin black varnish (*atramentum*), which, besides preserving the picture, made the tints clearer and subdued the more brilliant colours. (Plin. *l. c.* § 18.) The process was, in all probability, the same as that now called *glazing* or *toning*, the object of which is to attain the excellence of colouring "which does not proceed from fine colours, but true colours; from breaking down these fine colours, which would appear too raw, to a deep-toned brightness." (Sir. J. Reynolds, *Notes on Du Fresnoy*, note 37.) From the fact mentioned by Pliny, that this varnishing could be discovered only on close inspection, Sir J. Reynolds thought that it was like that of Correggio. That he painted on moveable panels is evident from the frequent mention of *tabulae* with reference to his pictures. Pliny expressly says, that he did not paint on walls. (xxxv. 37.)

* Does this refer only to the excessive thinness of the lines, or may it mean that the three lines were actually tapered away towards a common vanishing point?

A list of the works of Apelles is given by Pliny. (xxxv. 36.) They are for the most part single figures, or groups of a very few figures. Of his portraits the most celebrated was that of Alexander wielding a thunderbolt, which was known as ὁ κεραυνοφόρος, and which gave occasion to the saying, that of two Alexanders, the one, the son of Philip, was invincible, the other, he of Apelles, inimitable. (Plut. *Fort. Alex.* 2, 3.) In this picture the thunderbolt and the hand which held it appeared to stand out of the panel; and, to aid this effect, the artist did not scruple to represent Alexander's complexion as dark, though it was really light. (Plut. *Alex.* 4.) The price of this picture was twenty talents. Another of his portraits, that of Antigonus, has been celebrated for its concealment of the loss of the king's eye, by representing his face in profile. He also painted a portrait of himself. Among his allegorical pictures was one representing Castor and Pollux, with Victory and Alexander the Great, how grouped we are not told; and another in which the figure of War with his hands tied behind his back, followed the triumphal car of Alexander. "He also painted," says Pliny, "things which cannot be painted thunders and lightnings, which they call Bronte Astrape, and Ceramobolia." These were clearly allegorical figures. Several of his subjects were taken from the heroic mythology. But of all his pictures the most admired was the "Venus Anadyomene," (ἡ ἀναδυομένη Ἀφροδίτη), or Venus rising out of the sea. The goddess was wringing her hair, and the falling drops of water formed a transparent silver veil around her form. This picture, which is said to have cost 100 talents, was painted for the temple of Aesculapius at Cos, and afterwards placed by Augustus in the temple which he dedicated to Julius Caesar. The lower part being injured, no one could be found to repair it. As it continued to decay, Nero had a copy of it made by Dorotheus. (Plin. *l. c.*; Strab. xiv. p. 657.) Apelles commenced another picture of Venus for the Coans, which he intended should surpass the Venus Anadyomene. At his death, he had finished only the head, the upper part of the breast and the outline of the figure; but Pliny says, that it was more admired than his former finished picture. No one could be found to complete the work. (Plin. xxxv. *l. c.*, and 40. § 41; Cic. *ad Fam.* i. 9. § 4, *de Off.* iii. 2.)

By the general consent of ancient authors Apelles stands first among Greek painters. To the undiscriminating admiration of Pliny, who seems to have regarded a portrait of a horse, as true that other horses neighed at it, as an achievement of art as admirable as the Venus Anadyomene itself, we may add the unmeasured praise which Cicero, Varro, Columella, Ovid, and other writers give to the works of Apelles, and especially to the Venus Anadyomene. (Cic. *Brut.* 18, *de Orat.* iii. Varro, *L. L.* ix. 12, ed. Müller; Colum. *R.* Praef. § 31, Schn.; Ovid. *Art. Am.* iii. 401; *Pon.* iv. 1. 29; Propert. iii. 7. 11; Auson. *Ep.* 10; *Anthol. Planud.* iv. 178-182.) Statius (*Silv.* i. 100) and Martial (xi. 9) call painting by the name of "Ars Apellea." Sir Joshua Reynolds says of the Greek painters, and evidently with an especial reference to Apelles, "if we had the good fortune to possess what the ancients themselves esteemed their masterpieces, I have no doubt but we should find their figures as correctly drawn as the La-

coon, and probably coloured like Titian" (*Notes on Du Fresnoy*, note 37); and, though the point has been disputed, such is the general judgment of the best modern authorities. It need scarcely be said, that not one of the pictures of Apelles remains to decide the question by.

In order to understand what was the excellence which was peculiar to Apelles, we must refer to the state of the art of painting in his time. (*Dict. of Ant. s. v. Painting.*) After the essential forms of Polygnotus had been elevated to dramatic effect and ideal expression by Apollodorus and Zeuxis, and enlivened with the varied character and feeling which the school of Eupompus drew forth from direct observation of nature, Apelles perceived that something still was wanting, something which the refinements attained by his contemporaries in grouping, perspective, accuracy, and finish, did not supply—something which he boasted, and succeeding ages confirmed the boast, that he alone achieved—namely, the quality called χάρις, *venustas*, grace (Plin. xxxv. 36. § 10; Quintil. xii. 10; Plut. *Demet.* 22; Aelian, *V. H.* xii. 41); that is, not only beauty, sublimity, and pathos, but beauty, sublimity, and pathos, each *in its proper measure;* the expending of power enough to produce the desired effect, and no more; the absence of all exaggeration, as well as of any sensible deficiency; the most natural and pleasing mode of impressing the subject on the spectator's mind, without displaying the means by which the impression is produced. In fact, the meaning which Fuseli attaches to the word seems to be that in which it was used by Apelles: "By *grace* I mean that artless balance of motion and repose sprung from character, founded on propriety, which neither falls short of the demands nor overcaps the modesty of nature. Applied to execution, it means that dexterous power which hides the means by which it was attained, the difficulties it has conquered." (*Lect.* 1.) In the same Lecture Fuseli gives the following estimate of the character of Apelles as an artist: "The name of Apelles in Pliny is the synonyme of unrivalled and unattainable excellence, but the enumeration of his works points out the modification which we ought to apply to that superiority; it neither comprises exclusive sublimity of invention, the most acute discrimination of character, the widest sphere of comprehension, the most judicious and best balanced composition, nor the deepest pathos of expression: his great prerogative consisted more in the unison than in the extent of his powers; he knew better what he could do, what ought to be done, at what point he could arrive, and what lay beyond his reach, than any other artist. Grace of conception and refinement of taste were his elements, and went hand in hand with grace of execution and taste in finish; powerful and seldom possessed singly, irresistible when united: that he built both on the firm basis of the former system, not on its subversion, his well-known contest of lines with Protogenes, not a legendary tale, but a well attested fact, irrefragably proves: .... the corollaries we may adduce from the contest are obviously these, that the schools of Greece recognized all one elemental principle: that acuteness and fidelity of eye and obedience of hand form precision; precision, proportion; proportion, beauty: that it is the 'little more or less,' imperceptible to vulgar eyes, which constitutes grace, and establishes the superiority of one artist above another: that the knowledge of the degrees of things, or taste, presupposes a perfect knowledge of the things themselves: that colour, grace, and taste, are ornaments, not substitutes, of form, expression, and character; and, when they usurp that title, degenerate into splendid faults. Such were the principles on which Apelles formed his Venus, or rather the personification of Female Grace,—the wonder of art, the despair of artists." That this view of the Venus is right, is proved, if proof were needed, by the words of Pliny (xxxv. 36. § 10), "Deesse iis unam *Venerem* dicebat, quam Graeci Charita vocant," except that there is no reason for calling the Venus "the personification of *Female* Grace;" it was rather Grace personified in a female form.

Apelles wrote on painting, but his works are entirely lost. [P. S.]

APELLES (Ἀπελλῆς), a disciple of Marcion, departed in some points from the teaching of his master. Instead of wholly rejecting the Old Testament, he looked upon its contents as coming partly from the good principle, partly from the evil principle. Instead of denying entirely the reality of Christ's human body, he held that in his descent from heaven he assumed to himself an aërial body, which he gave back to the air as he ascended. He denied the resurrection of the body, and considered differences of religious belief as unimportant, since, said he, "all who put their trust in the Crucified One will be saved, if they only prove their faith by good works."

Apelles flourished about A. D. 188, and lived to a very great age. Tertullian (*Praescript. Haeret.* 30) says, that he was expelled from the school of Marcion for fornication with one Philumene, who fancied herself a prophetess, and whose fantasies were recorded by Apelles in his book entitled Φανερώσεις. But since Rhodon, who was the personal opponent of Apelles, speaks of him as universally honoured for his course of life (Euseb. *H. E.* v. 13), we may conclude that the former part of Tertullian's story is one of those inventions which were so commonly made in order to damage the character of heretics. Besides the Φανερώσεις, Apelles wrote a work entitled "Syllogisms," the object of which Eusebius states (*l. c.*) to have been, to prove that the writings of Moses were false. It must have been a very large work, since Ambrose (*De Paradis.* 5) quotes from the thirty-eighth volume of it. (See also Tertull. *adv. Marcion.* iv. 17; Augustin. *de Haer.* 23; Epiphanius, *Haer.* 44.) [P. S.]

APE'LLICON (Ἀπελλικῶν), a native of Teos, was a Peripatetic philosopher and a great collector of books. In addition to the number which his immense wealth enabled him to purchase, he stole several out of the archives of different Greek cities. His practices having been discovered at Athens, he was obliged to fly from the city to save his life. He afterwards returned during the tyranny of Aristion, who patronized him, as a member of the same philosophic sect with himself, and gave him the command of the expedition against Delos, which, though at first successful, was ruined by the carelessness of Apellicon, who was surprised by the Romans under Orobius, and with difficulty escaped, having lost his whole army. (Athen. v. pp. 214, 215.) His library was carried to Rome by Sulla. (B. C. 84.) Apellicon had died just before. (Strab. xiii. p. 609.)

Apellicon's library contained the autographs of

Aristotle's works, which had been given by that philosopher, on his death-bed, to Theophrastus, and by him to Neleus, who carried them to Scepsis, in Troas, where they remained, having been hidden and much injured in a cave, till they were purchased by Apellicon, who published a very faulty edition of them. Upon the arrival of the MSS. at Rome, they were examined by the grammarian Tyrannion, who furnished copies of them to Andronicus of Rhodes, upon which the latter founded his edition of Aristotle. [ANDRONICUS of Rhodes.] [P. S.]

APE'MIUS (Ἀπήμιος), a surname of Zeus, under which he had an altar on mount Parnes in Attica, on which sacrifices were offered to him. (Paus. i. 32. § 2.) [L. S.]

APER, a Greek grammarian, who lived in Rome in the time of Tiberius. He belonged to the school of Aristarchus, and was the instructor of Heracleides Ponticus. He was a strenuous opponent of the grammarian Didymus. (Suidas, *s. v.* Ἡρακλείδης.) [C. P. M.]

M. APER, a Roman orator and a native of Gaul, rose by his eloquence to the rank of Quaestor, Tribune, and Praetor, successively. He is introduced as one of the speakers in the Dialogue *de Oratoribus*, attributed to Tacitus, defending the style of oratory prevalent in his day against those who advocated the ancient form. (See cc. 2, 7, &c.)

APER, A'RRIUS, the praetorian praefect, and the son-in-law of the emperor Numerian, murdered the emperor, as it was said, on the retreat of the army from Persia to the Hellespont. He carefully concealed the death of Numerian, and issued all the orders in his name, till the soldiers learnt the truth by breaking into the imperial tent on the Hellespont. They then elected Diocletian as his successor, A. D. 284, who straightway put Aper to death with his own hand without any trial. Vopiscus relates that Diocletian did this to fulfil a prophecy which had been delivered to him by a female Druid, "Imperator eris, cum Aprum occideris." (Vopisc. *Numer.* 12—14; Aurel. Vict. *de Cues.* 38, 39, *Epit.* 38; Eutrop. ix. 12, 13.)

APESA'NTIUS (Ἀπεσάντιος), a surname of Zeus, under which he had a temple on mount Apesas near Nemea, where Perseus was said to have first offered sacrifices to him. (Paus. ii. 15. § 3; Steph. Byz. *s. v.* Ἀπέσας.) [L. S.]

APHACI'TIS (Ἀφακῖτις), a surname of Aphrodite, derived from the town of Aphace in Coele-Syria, where she had a celebrated temple with an oracle, which was destroyed by the command of the emperor Constantine. (Zosimus, i. 58.) [L. S.]

APHAEA. [BRITOMARTIS.]

APHA'REUS (Ἀφαρεύς), a son of the Messenian king Perieres and Gorgophone, the daughter of Perseus. (Apollod. i. 9. § 5.) His wife is called by Apollodorus (iii. 10. § 3) Arene, and by others Polydora or Laocoossa. (Schol. *ad Apollon. Rhod.* i. 152; Theocrit. xxii. 106.) Aphareus had three sons, Lynceus, Idas, and Peisus. He was believed to have founded the town of Arene in Messenia, which he called after his wife. He received Neleus and Lycus, the son of Pandion, who had fled from their countries into his dominions. To the former he assigned a tract of land in Messenia, and from the latter he and his family learned the orgies of the great gods. (Paus. iv. 2. § 3, &c.) Pausanias in this passage mentions only the two sons of Aphareus, Idas and Lynceus, who are celebrated in ancient story under the name of Ἀφαρητίδ
Ἀφαρητιάδαι, for their fight with the Dios
which is described by Pindar. (*Nem.* x. 111,
Two other mythical personages of this name
in Hom. *Il.* xiii. 541; Ov. *Met.* xii. 341. [L

APHA'REUS (Ἀφαρεύς), an Athenian o
and tragic poet, was a son of the rhetorician
pias and Plathane. After the death of his fa
his mother married the orator Isocrates,
adopted Aphareus as his son. He was traine
the school of Isocrates, and is said to have wr
judicial and deliberative speeches (λόγοι δικα
καὶ συμβουλευτικοί). An oration of the fo
kind, of which we know only the name, was
ten and spoken by Aphareus on behalf of Isoc
against Megacleides. (Plut. *Vit. X. Orat.* p. 8
Dionys. *Isocr.* 18, *Dinarch.* 13; Eudoc. p.
Suid. *s. v.*; Phot. *Cod.* 260.) According to
tarch, Aphareus wrote thirty-seven tragedies,
the authorship of two of them was a matter of
pute. He began his career as a tragic write
B. C. 369, and continued it till B. C. 342.
gained four prizes in tragedy, two at the Dion
and two at the Lenaea. His tragedies for
tetralogies, *i. e.* four were performed at a time
formed a didascalia; but no fragments, not ev
title of any of them, have come down to us. [L

APHEIDAS (Ἀφείδας), a son of Arcas
Leaneira, or according to others, by Megan
Chrysopeleia, or Erato. (Apollod. iii. 9. §
When Apheidas and his two brothers had gr
up, their father divided his kingdom among th
Apheidas obtained Tegea and the surroun
territory, which was therefore called by poets
κλῆρος Ἀφειδάντειος. Apheidas had a son, Al
(Paus. viii. 4. § 2; ALEUS.) Two other myth
personages of this name occur in Hom. *Od.* x
305; Ov. *Met.* xii. 317. [L. S.

APHE'PSION (Ἀφεψίων), a son of Bathip
who commenced operations against the law
Leptines respecting the abolition of exempt
from liturgies. Bathippus died soon after, and
son Aphepsion resumed the matter. He was joi
by Ctesippus. Phormion, the orator, spoke
Aphepsion, and Demosthenes for Ctesippus. (
gum. ad Dem. Leptin. p. 453; Dem. *c. Lept.* p. 5
Wolf, *Proleg. in Demosth. Lept.* p. 48, &c., pp.
—56.) [L. S.

APHNEIUS (Ἀφνειός), the giver of food
plenty, a surname of Ares, under which he ha
temple on mount Cnesius, near Tegea in Arca
Aërope, the daughter of Cepheus, became by A
the mother of a son (Aëropus), but she died at
moment she gave birth to the child, and A
wishing to save it, caused the child to derive
from the breast of its dead mother. This wo
gave rise to the surname Ἀφνειός. (Paus. viii.
§ 6.) [L. S.

APHRODISIA'NUS, a Persian, wrote a
scription of the east in Greek, a fragment of wh
is given by Du Cange. (*Ad Zonar.* p. 50.)
extract from this work is said to exist in the ro
library at Vienna. He also wrote an histor
work on the Virgin Mary. (Fabric. *Bibl. Gr*
xi. p. 578.) [P. S.

APHRODI'SIUS, SCRIBO'NIUS, a Ro
grammarian, originally a slave and disciple
Orbilius, was purchased by Scribonia, the first
of Augustus, and by her manumitted. (Suet.
Illustr. Gram. 19.)

APHTHO'NIUS (Ἀφθόνιος), of Antioch

Aphrodite. SEE. p. 228

Greek rhetorician who lived about A. D. 315, but of whose life nothing is known. He is the author of an elementary introduction to the study of rhetoric, and of a number of fables in the style of those of Aesop. The introduction to the study of rhetoric, which bears the title Progymnasmata (προγυμνάσματα), if considered from a right point of view, is of great interest, inasmuch as it shews us the method followed by the ancients in the instruction of boys, before they were sent to the regular schools of the rhetoricians. The book consists of rules and exercises. Previous to the time of Aphthonius the progymnasmata of Hermogenes were commonly used in schools; Aphthonius found it insufficient, and upon its basis he constructed his new work, which contained fourteen progymnasmata, while that of his predecessor contained only twelve. Soon after its appearance the work of Aphthonius superseded that of Hermogenes, and became the common school-book in this branch of education for several centuries. On the revival of letters the progymnasmata of Aphthonius recovered their ancient popularity, and during the sixteenth and seventeenth centuries they were used everywhere, but more especially in Germany, in schools and universities, as the text-book for rhetoric. But by a singular mistake the work was during that period regarded as the canon of everything that was required to form a perfect orator, whereas the author and the ancients had intended and used it as a collection of elementary and preparatory exercises for children. The number of editions and translations which were published during that period is greater than that of any other ancient writer. (Fabr. *Bibl. Graec.* vi. p. 96, &c.; Hoffmann, *Lex. Bibliogr.* i. p. 199, &c.) The editio princeps is that in Aldus' collection of the *Rhetores Graeci*, Venice, 1508, fol. The most important among the subsequent editions are that of Giunta, Florence, 1515, 8vo., which contains also the progymnasmata of Hermogenes; that of Camerarius, with a Latin translation, Lips. 1567, 8vo.; of B. Harbart, 1591, 8vo., with a Latin translation and notes; of F. Scobarius, 1597, 8vo., and that of J. Scheffer, Upsala, 1670, 8vo. The last and best edition is that in Walz's collection of the "Rhetores Graeci," i. p. 54, &c. It contains the notes of Scheffer, and an ancient abridgement of the work by one Matthaeus (ἐπιτομὴ εἰς τὰ τῆς ῥητορικῆς προυμνάσματα), and a sort of commentary upon them by an anonymous writer (Ἀνωνύμου περὶ τῶν τοῦ Ἀφθονίου προγυμνασμάτων), p. 121, &c., 126, &c. The Aesopic fables of Aphthonius, which are inferior in merit to those of Aesop, are printed in Scobarius' edition of the progymnasmata, and also in the Paris edition of 1623. Furia's edition of the fables of Aesop contains twenty-three of those of Aphthonius. (Westermann, *Geschichte der griech. Beredtsamkeit*, § 98, nn. 16—20.) [L. S.]

APHTHO'NIUS (Ἀφθόνιος) of Alexandria is mentioned by Philostorgius (iii. 15) as a learned and eloquent bishop of the Manichaeans. He is mentioned as a disciple and commentator of Mani by Photius and Peter of Sicily, and in the form of injuring Manichaeism. Philostorgius adds, that Aetius had a public disputation with Aphthonius, in which the latter was defeated, and died of grief ten days afterwards. [P. S.]

APICA'TA, the wife of Sejanus, was divorced by him, A. D. 23, after she had borne him three children, when he had seduced Livia, the wife of Drusus, and was plotting against the life of the latter. His subsequent murder of Drusus was first disclosed by Apicata. (Tac. *Ann.* iv. 3, 11.) When Sejanus and his children were killed eight years afterwards, A. D. 31, Apicata put an end to her own life. (Dion Cass. lviii. 11.)

API'CIUS. Ancient writers distinguish three Romans bearing this name, all of them indebted for celebrity to the same cause, their devotion to gluttony.

1. The first of these in chronological order, is said to have been instrumental in procuring the condemnation of Rutilius Rufus, who went into exile in the year B. C. 92. According to Posidonius, in the 49th book of his history, he transcended all men in luxury. (Athen iv. p. 168, d.; compare *Posidonii Reliquiae*, ed. Bake.)

2. The second and most renowned, *M. Gabius Apicius*, flourished under Tiberius, and many anecdotes have been preserved of the inventive genius, the skill and the prodigality which he displayed in discovering and creating new sources of culinary delight, arranging new combinations, and ransacking every quarter of the globe and every kingdom of nature for new objects to stimulate and gratify his appetite. At last, after having squandered upwards of eight hundred thousand pounds upon the indulgence of his all-engrossing passion, he balanced his books, and found that little more than eighty thousand remained; upon which, despairing of being able to satisfy the cravings of hunger from such a miserable pittance, he forthwith hanged himself. But he was not forgotten. Sundry cakes (*Apicia*) and sauces long kept alive his memory; Apion, the grammarian, composed a work upon his luxurious labours; his name passed into a proverb in all matters connected with the pleasures of the table; he became the model of gastronomers, and schools of cookery arose which hailed him as their mighty master. (Tacit. *Ann.* iv. 1; Dion Cass. lvii. 19; Athen. i. p. 7, a.; Plin. *H. N.* viii. 51, ix. 17, x. 48, xix. 8; Senec. *Consol. ad Helv.* 10, *Epp.* xciv. 43, cxx. 20, *De Vit. Beat.* xi. 3; Juv. iv. 23, and Schol. xi. 2; Martial, ii. 69, iii. 22, x. 73; Lamprid. *Heligab.* 18, &c.; Sidon. Apollin. Epp. iv. 7; Suidas, *s. v.* Ἀπίκιος; Isidor. *Origg.* xx. 4; Tertullian. *Apolog.* 3.)

3. When the emperor Trajan was in Parthia, many days distant from the sea, a certain Apicius sent him fresh oysters, preserved by a skilful process of his own. (Athen. i. p. 7, d.; Suidas, *s. v.* ὄστρεα.)

The first and third of these are mentioned by Athenaeus alone, the second by very many writers, as may be seen from the authorities quoted above. Hence some scholars, startled not unnaturally by the singular coincidence of name and pursuit, have endeavoured to prove that there was in reality only one Apicius, namely the second, and that the multiplication arose from the tales with regard to his excesses having passed from mouth to mouth among persons ignorant of chronology, or from the stories current with regard to various gluttons having been all in the process of time referred to the most famous of all. It will be observed, however, that in so far as the first is concerned Athenaeus points directly to the source from whence his information was derived, and connects the individual with an important and well known historical fact, nor is it probable that there is any confusion of names in the passage relating to the

third, since it is confirmed by the text of Suidas, who evidently quotes from Athenaeus. (See, however, Vincent. *Contaren. Var. Lect.* c. xvii.; Lipsius on *Tacit. Ann.* iv. 1; Lister. *Praef. ad Apic.*)

The treatise we now possess, bearing the title CAELII APICII *de opsoniis et condimentis*, sive *de re culinaria*, *Libri decem*, appears to have been first discovered by Enoch of Ascoli, about the year 1454, in the time of Pope Nicolas V., and the editio princeps was printed at Milan in 1498. It is a sort of Cook and Confectioner's Manual, containing a multitude of receipts for preparing and dressing all kinds of flesh, fish, and fowl, for compounding sauces, baking cakes, preserving sweetmeats, flavouring wines, and the like. From the inaccuracies and solecisms of the style, it is probable that it was compiled at a late period by some one who prefixed the name of Apicius, in order to attract attention and insure the circulation of his book. It is not without value, however, since it affords an insight into the details of a Roman kitchen which we seek for elsewhere in vain.

The best editions are those of Martin Lister, published at London, in 1705, reprinted with additions by Almeloveen (Amstelod. 1709), and that of Bernhold (Marcobreit. 1787, Baruth. 1791, and Ansbach. 1800.) There is an illustrative work by Dierbach, entitled *Flora Apiciana*. (Heidelberg, 1831.) [W. R.]

API'NIUS TIRO. [TIRO.]

A'PION (Ἀπίων), a Greek grammarian. His name is sometimes incorrectly spelt Appion, and some writers, like Suidas, call him a son of Pleistoneices, while others more correctly state that Pleistoneices was only a surname, and that he was the son of Poseidonius. (Gell. vi. 8; Senec. *Epist.* 88; Euseb. *Praep. Evang.* x. 10.) He was a native of Oasis, but used to say that he was born at Alexandria, where he studied under Apollonius, the son of Archibius, and Didymus, from whom he imbibed his love for the Homeric poems. (Suid. *s. v.* Ἀπίων; Joseph. *c. Apion.* ii. 3, &c.) He afterwards settled at Rome, where he taught rhetoric as the successor of the grammarian Theon in the reign of Tiberius and Claudius. He appears to have enjoyed an extraordinary reputation for his extensive knowledge and his versatility as an orator; but the ancients are unanimous in censuring his ostentatious vanity. (Gell. v. 14; Plin. *H. N.* Praef. and xxx. 6; Joseph. *c. Apion.* ii. 12.) He declared that every one whom he mentioned in his works would be immortalized; he placed himself by the side of the greatest philosophers of ancient Greece, and used to say, that Alexandria ought to be proud of having a man like himself among its citizens. It is not unlikely that the name "cymbalum mundi," by which Tiberius was accustomed to call him, was meant to express both his loquacity and his boastful character. He is spoken of as the most active of grammarians, and the surname μόχθος which he bore, according to Suidas, is usually explained as describing the zeal and labour with which he prosecuted his studies. In the reign of Caligula he travelled about in Greece, and was received everywhere with the highest honours as the great interpreter of Homer. (Senec. *l. c.*) About the same time, A. D. 38, the inhabitants of Alexandria raised complaints against the Jews residing in their city, and endeavoured to curtail their rights and privileges. They sent an embassy to the emperor Caligula, which was headed by Apion, for he was a skilful speaker and known to entertain great hatred of the Jews. The latter also sent an embassy, which was headed by Philo. In this transaction Apion appears to have overstepped the limits of his commission, for he not only brought forward the complaints of his fellow-citizens, but endeavoured to excite the emperor's anger against the Jews by reminding him that they refused to erect statues to him and to swear by his sacred name. (Joseph. *Ant.* xviii. 10.) The results of this embassy, as well as the remaining part of Apion's life, are unknown; but if we may believe the account of his enemy Josephus (*c. Apion.* ii. 13), he died of a disease which he had brought upon himself by his dissolute mode of life.

Apion was the author of a considerable number of works, all of which are now lost with the exception of some fragments. 1. Upon Homer, whose poems seem to have formed the principal part of his studies, for he is said not only to have made the best recension of the text of the poems, but to have written explanations of phrases and words in the form of a dictionary (λέξεις Ὁμηρικαί), and investigations concerning the life and native country of the poet. The best part of his λέξεις Ὁμηρικαί are supposed to be incorporated in the Homeric Lexicon of Apollonius. (Villoison, *Proleg. ad Apollon.* p. ix. &c.) Apion's labours upon Homer are often referred to by Eustathius and other grammarians. 2. A work on Egypt (Αἰγυπτιακά), consisting of five books, which was highly valued in antiquity, for it contained descriptions of nearly all the remarkable objects in Egypt. It also contained numerous attacks upon the Jews. (Euseb. *Praep. Evang.* x. 10; Gell. v. 14; Plin. *H. N.* xxxvii. 19.) 3. A work against the Jews. (Euseb. *l. c.*) A reply to these attacks is made by Josephus, in the second book of his work usually called Κατὰ Ἀπίωνος, and this reply is the only source from which we learn anything about the character of Apion's work. 4. A work in praise of Alexander the Great. (Gell. vi. 8.) 5. Histories of separate countries. (Ἱστορία κατὰ ἔθνος, Suid. *s. v.* Ἀπίων.) 6. On the celebrated glutton Apicius and, 7. Περὶ τῆς Ρωμαϊκῆς διαλέκτου. (Athen. vii. p. 294, xv. p. 680.) 8. De metallica disciplina (Plin. *Elench.* lib. xxxv.) The greatest fragment of the works of Apion are the story about Androclus and his lion, and about the dolphin near Dicaearchia, both of which are preserved in Gellius. Suidas (*s. vv.* Ἀγύρτης, σπιλάδες, σφάραγον, and τρίγληνα) refers to Apion as a writer of epigrams, but whether he is the same as the grammarian is uncertain. (Villoison, *l. c.*; Burigny, in the *Mém. de l'Acad. des Inscript.* xxxviii. p. 171, &c.; Lehrs, *Quaest. Epicae*, *Dissert.* i., who chiefly discusses what Apion did for Homer.) [L. S.]

A'PION, PTOLEMAEUS. [PTOLEMAEUS APION.]

APIS (Ἄπις). 1. A son of Phoroneus by the nymph Laodice, and brother of Niobe. He was king of Argos, established a tyrannical government and called Peloponnesus after his own name Apia, but he was killed in a conspiracy headed by Thrasxion and Telchis. (Apollod. i. 7. 6, ii. 1. § 1.) In the former of these passages Apollodorus states that Apis, the son of Phoroneus, was killed by Aetolus; but this is a mistake arising from the confusion of our Apis, with Apis the son of Jasus

who was killed by Aetolus during the funeral games celebrated in honour of Azanes. (Paus. v. 1. § 6; AETOLUS.)

Apis, the son of Phoroneus, is said, after his death, to have been worshipped as a god, under the name of Serapis (Σάραπις); and this statement shews that Egyptian mythuses are mixed up with the story of Apis. This confusion is still more manifest in the tradition, that Apis gave his kingdom of Argos to his brother, and went to Egypt, where he reigned for several years afterwards. (Euseb. *Chron. n.* 271; Augustin, *de Civ. Dei*, xviii. 5.) Apis is spoken of as one of the earliest lawgivers among the Greeks. (Theodoret. *Graec. Affect. Cur.* vol. iv. p. 927, ed. Schulz.)

2. A son of Telchis, and father of Thelxion. He was king at Sicyon, and is said to have been such a powerful prince, that previous to the arrival of Pelops, Peloponnesus was called after him Apia. (Paus. ii. 5. § 5.)

Besides the third Apis, the son of Jason, mentioned above, there is a fourth, a son of Asclepius, mentioned by Aeschylus. (*Suppl.* 262.) [L. S.]

APIS (Ἆπις), the Bull of Memphis, which enjoyed the highest honours as a god among the Egyptians. (Pomp. Mela, i. 9; Aelian, *Hist. An.* xi. 10; Lucian, *de Sacrif.* 15.) He is called the greatest of gods, and the god of all nations, while others regard him more in the light of a symbol of some great divinity; for some authorities state, that Apis was the bull sacred to the moon, as Mnevis was the one sacred to the sun. (Suid. *s. v.*; Ammian. Marcell. xxii. 14; Aelian, *l. c.*; Lutatius, *ad Stat. Theb.* iii. 478.) According to Macrobius (*Sat.* i. 21), on the other hand, Apis was regarded as the symbol of the sun. The most common opinion was, that Apis was sacred to Osiris, in whom the sun was worshipped; and sometimes Apis is described as the soul of Osiris, or as identical with him. (Diod. i. 21; Plut. *de Is. et Os.* 20, 33, 43; Strab. xvii. p. 807.)

In regard to the birth of this divine animal Herodotus (iii. 28) says, that he was the offspring of a young cow which was fructified by a ray from heaven, and according to others it was by a ray of the moon that she conceived him. (Suid., Aelian, *l. cc.*; Plut. *de Is. et Os.* 43.) The signs by which it was recognised that the newly born bull was really the god Apis, are described by several of the ancients. According to Herodotus (*l. c.*; comp. Strab. *l. c.*), it was requisite that the animal should be quite black, have a white square mark on the forehead, on its back a figure similar to that of an eagle, have two kinds of hair in its tail, and on its tongue a knot resembling an insect called *κάνθαρος*. (Compare Ammian. Marcell. *l. c.*; Solinus, 32.) Pliny (*H. N.* viii. 71), who states, that the cantharus was under the tongue, adds, that the right side of the body was marked with a white spot resembling the horns of the new moon. Aelian says, that twenty-nine signs were required; but some of those which he mentions have reference to the later astronomical and physical speculations about the god. When all the signs were found satisfactory in a newly born bull, the ceremony of his consecration began. This solemnity is described by Aelian, Pliny, Ammianus Marcellinus, and Diodorus. (i. 85.) When it was made known, says Aelian, that the god was born, some of the sacred scribes, who possessed the secret knowledge of the signs of Apis, went to the place of his birth, and built a house there in the direction towards the rising sun. In this house the god was fed with milk for the space of four months, and after this, about the time of the new moon, the scribes and prophets prepared a ship sacred to the god, in which he was conveyed to Memphis. Here he entered his splendid residence, containing extensive walks and courts for his amusement. A number of the choicest cows, forming as it were the harem of the god, were kept in his palace at Memphis. The account of Diodorus, though on the whole agreeing with that of Aelian, contains some additional particulars of interest. Pliny and Ammianus Marcellinus do not mention the god's harem, and state that Apis was only once in every year allowed to come in contact with a cow, and that this cow was, like the god himself, marked in a peculiar way. Apis, moreover, drank the water of only one particular well in his palace, since the water of the Nile was believed to be too fattening. The god had no other occupation at Memphis, than to receive the services and homage of his attendants and worshippers, and to give oracles, which he did in various ways. According to Pliny, his temple contained two thalami, and accordingly as he entered the one or the other, it was regarded as a favourable or unfavourable sign. Other modes in which oracles were derived from Apis are mentioned in the following passages: Lutat. *ad Stat. Theb.* iii. 478; Diog. Laërt. viii. 9; Paus. vii. 22. § 2; Plin., Aelian, Solinus, *ll. cc.*; Plut. *de Is. et Os.* 14.

As regards the mode in which Apis was worshipped, we know, from Herodotus (ii. 38, 41), that oxen, whose purity was scrupulously examined before, were offered to him as sacrifices. His birthday, which was celebrated every year, was his most solemn festival; it was a day of rejoicing for all Egypt. The god was allowed to live only a certain number of years, probably twenty-five. (Lucan, *Phars.* viii. 477; Plut. *de Is. et Os.* 56.) If he had not died before the expiration of that period, he was killed and buried in a sacred well, the place of which was unknown except to the initiated, and he who betrayed it was severely punished. (Arnob. *adv. Gent.* vi. p. 194.) If, however, Apis died a natural death, he was buried publicly and solemnly, and, as it would seem, in the temple of Serapis at Memphis, to which the entrance was left open at the time of Apis' burial. (Paus. i. 18. § 4; Clem. Alex. *Strom.* i. p. 322; Plut. *de Is. et Os.* 29.) The name Serapis or Sarapis itself is said to signify "the tomb of Apis." Respecting the particular ceremonies and rites of the burial, its expenses, and the miracles which used to accompany it, see Diod. i. 84, 96; Plut. *l. c.* 29, 35. As the birth of Apis filled all Egypt with joy and festivities, so his death threw the whole country into grief and mourning; and there was no one, as Lucian says, who valued his hair so much that he would not have shorn his head on that occasion. (Lucian, *de Sacrif.* 15, *de Dea Syr.* 6; Tibull. i. 8; Ammian. Marc., Solin. *ll. cc.*) However, this time of mourning did not usually last long, as a new Apis was generally kept ready to fill the place of his predecessor; and as soon as he was found, the mourning was at an end, and the rejoicings began. (Diod. i. 85; Spartian. *Hadr.* 12.)

The worship of Apis was, without doubt, originally nothing but the simple worship of the bull, and formed a part of the fetish-worship of the

Egyptians; but in the course of time, the bull, like other animals, was regarded as a symbol in the astronomical and physical systems of the Egyptian priests. How far this was carried may be seen from what Aelian says about the twenty-nine marks on the body of Apis, which form a complete astronomical and physical system. For further details respecting these late speculations, the reader is referred to the works on Egyptian mythology by Jablonsky, Champollion, Pritchard, and others.

The Persians, in their religious intolerance, ridiculed and scorned the Egyptian gods, and more especially Apis. Cambyses killed Apis with his own hand (Herod iii. 29), and Ochus had him slaughtered. (Plut. *l. c.* 31.) The Greeks and Romans, on the other hand, saw nothing repugnant to their feelings in the worship of Apis, and Alexander the Great gained the good will of the Egyptians by offering sacrifices to Apis as well as to their other gods. (Arrian, *Anab.* iii. 1.) Several of the Roman emperors visited and paid homage to Apis, and his worship seems to have maintained itself nearly down to the extinction of paganism. (Suet. *Aug.* 93, *Vespas.* 5; Tacit. *Annal.* ii. 59; Plin. *l. c.*; Spartian. *l. c.*, *Sept. Sever.* 17.) [L. S.]

APHRODI'TE (Ἀφροδίτη), one of the great Olympian divinities, was, according to the popular and poetical notions of the Greeks, the goddess of love and beauty. Some traditions stated that she had sprung from the foam (ἀφρός) of the sea, which had gathered around the mutilated parts of Uranus, that had been thrown into the sea by Kronos after he had unmanned his father. (Hesiod. *Theog.* 190; compare ANADYOMENE.) With the exception of the Homeric hymn on Aphrodite there is no trace of this legend in Homer, and according to him Aphrodite is the daughter of Zeus and Dione. (*Il.* v. 370, &c., xx. 105.) Later traditions call her a daughter of Kronos and Euonyme, or of Uranus and Hemera. (Cic. *De Nat. Deor.* iii. 23; Natal. Com. iv. 13.) According to Hesiod and the Homeric hymn on Aphrodite, the goddess after rising from the foam first approached the island of Cythera, and thence went to Cyprus, and as she was walking on the sea-coast flowers sprang up under her feet, and Eros and Himeros accompanied her to the assembly of the other great gods, all of whom were struck with admiration and love when she appeared, and her surpassing beauty made every one desire to have her for his wife. According to the cosmogonic views of the nature of Aphrodite, she was the personification of the generative powers of nature, and the mother of all living beings. A trace of this notion seems to be contained in the tradition that in the contest of Typhon with the gods, Aphrodite metamorphosed herself into a fish, which animal was considered to possess the greatest generative powers. (Ov. *Met.* v. 318, &c.; comp. Hygin. *Poet. Astr.* 30.) But according to the popular belief of the Greeks and their poetical descriptions, she was the goddess of love, who excited this passion in the hearts of gods and men, and by this power ruled over all the living creation. (Hom. *Hymn. in Ven.*; Lucret. 15, &c.) Ancient mythology furnishes numerous instances in which Aphrodite punished those who neglected her worship or despised her power, as well as others in which she favoured and protected those who did homage to her and recognized her sway. Love and beauty are ideas essentially connected, and Aphrodite was therefore also the goddess of beauty and gracefulness. In these points she surpassed all other goddesses, and she received the prize of beauty from Paris; she had further the power of granting beauty and invincible charms to others. Youth is the herald, and Peitho, the Horae, and Charites, the attendants and companions of Aphrodite. (Pind. *Nem.* viii. 1, &c.) Marriages are called by Zeus her work and the things about which she ought to busy herself. (Hom. *Il.* v. 429; comp. *Od.* xx. 74; Pind. *Pyth.* ix. 16, &c.) As she herself had sprung from the sea, she is represented by later writers as having some influence upon the sea. (Virg. *Aen.* viii. 300; Ov. *Heroid.* xv. 213; comp. Paus. ii. 34. § 11.)

During the Trojan war, Aphrodite, the mother of Aeneas, who had been declared the most beautiful of all the goddesses by a Trojan prince, naturally sided with the Trojans. She saved Paris from his contest with Menelaus (*Il.* iii. 380), but when she endeavoured to rescue her darling Aeneas from the fight, she was pursued by Diomedes, who wounded her in her hand. In her fright she abandoned her son, and was carried by Iris in the chariot of Ares to Olympus, where she complained of her misfortune to her mother Dione, but was laughed at by Hera and Athena. (*Il.* v. 311, &c.) She also protected the body of Hector, and anointed it with ambrosia. (*Il.* xxiii. 185.)

According to the most common accounts of the ancients, Aphrodite was married to Hephaestus (*Odyss.* viii. 270), who, however, is said in the Iliad (viii. 383) to have married Charis. Her faithlessness to Hephaestus in her amour with Ares, and the manner in which she was caught by the ingenuity of her husband, are beautifully described in the Odyssey. (viii. 266, &c.) By Ares she became the mother of Phobos, Deimos, Harmonia, and, according to later traditions, of Eros and Anteros also. (Hesiod. *Theog.* 934, &c., *Scut. Herc.* 195; Hom. *Il.* xiii. 299, iv. 440; Schol. *ad Apollon. Rhod.* iii. 26; Cic. *de Nat. Deor.* iii. 23.) But Ares was not the only god whom Aphrodite favoured; Dionysus, Hermes, and Poseidon likewise enjoyed her charms. By the first she was, according to some traditions, the mother of Priapus (Schol. *ad Apollon. Rhod.* i. 933) and Bacchus (Hesych. *s. v.* Βάκχου Διώνης), by the second of Hermaphroditus (Ov. *Met.* iv. 289, &c.; Diod. iv. 6; Lucian, *Dial. Deor.* xv. 2), and by Poseidon she had two children, Rhodos and Herophilus (Schol. *ad Pind. Pyth.* viii. 24.) As Aphrodite so often kindled in the hearts of the gods a love for mortals, Zeus at last resolved to make her pay for her wanton sport by inspiring her too with love for a mortal man. This was accomplished, and Aphrodite conceived an invincible passion for Anchises, by whom she became the mother of Aeneas and Lyrus. [ANCHISES.] Respecting her connexions with other mortals see ADONIS and BUTES.

Aphrodite possessed a magic girdle which had the power of inspiring love and desire for those who wore it; hence it was borrowed by Hera when she wished to stimulate the love of Zeus (Hom. *Il.* xiv. 214, &c.) The arrow is also sometimes mentioned as one of her attributes. (Pind. *Pyth.* iv. 380; Theocrit. xi. 16.) In the vegetable kingdom the myrtle, rose, apple, poppy, and others were sacred to her. (Ov. *Fast.* iv. 15. 143; Bion *Idyll.* i. 64; Schol. *ad Aristoph. Nub.* 993; Paus. ii. 10. § 4; Phornut. 23.) The animals sacred to her, which are often mentioned as drawing h

chariot or serving as her messengers, are the sparrow, the dove, the swan, the swallow, and a bird called iynx. (Sappho, *in Ven.* 10; Athen. ix. p. 395; Horat. *Carm.* iv. 1. 10; Aelian, *Hist. An.* x. 34; Pind. *Pyth. l. c.*) As Aphrodite Urania the tortoise, the symbol of domestic modesty and chastity, and as Aphrodite Pandemos the ram was sacred to her. [URANIA; PANDEMOS.] When she was represented as the victorious goddess, she had the attributes of Ares, a helmet, a shield, a sword: or a lance, and an image of Victory in one hand. The planet Venus and the spring-month of April were likewise sacred to her. (Cic. *de Nat. Deor.* iii. 20; Ov. *Fast.* iv. 90.) All the surnames and epithets given to Aphrodite are derived from places of her worship, from events connected with the legends about her, or have reference to her character and her influence upon man, or are descriptive of her extraordinary beauty and charms. All her surnames are explained in separate articles.

The principal places of her worship in Greece were the islands of Cyprus and Cythera. At Cnidus in Caria she had three temples, one of which contained her renowned statue by Praxiteles. Mount Ida in Troas was an ancient place of her worship, and among the other places we may mention particularly the island of Cos, the towns of Abydos, Athens, Thespiae, Megara, Sparta, Sicyon, Corinth, and Eryx in Sicily. The sacrifices offered to her consisted mostly of incense and garlands of flowers (Virg. *Aen.* i. 416; Tacit. *Hist.* ii. 3), but in some places animals, such as pigs, goats, young cows, hares, and others, were sacrificed to her. In some places, as at Corinth, great numbers of females belonged to her, who prostituted themselves in her service, and bore the name of ἱερόδουλοι. (*Dict. of Ant. s. v.* Ἑταῖραι.) Respecting the festivals of Aphrodite see *Dict. of Ant. s. v.* Ἀδώνια, Ἀναγώγια, Ἀφροδίσια, Καταγώγια.

The worship of Aphrodite was undoubtedly of eastern origin, and probably introduced from Syria o the islands of Cyprus, Cythera, and others, from vhence it spread all over Greece. It is said to ave been brought into Syria from Assyria. (Paus. . 14. § 6.) Aphrodite appears to have been riginally identical with Astarte, called by the Iebrews Ashtoreth, and her connexion with donis clearly points to Syria. But with the exeption of Corinth, where the worship of Aphroite had eminently an Asiatic character, the whole orship of this goddess and all the ideas concernig her nature and character are so entirely Greek, iat its introduction into Greece must be assigned the very earliest periods. The elements were erived from the East, but the peculiar development of it belongs to Greece. Respecting the Roan goddess Venus and her identification with the reek Aphrodite, see VENUS.

Aphrodite, the ideal of female grace and beauty, equently engaged the talents and genius of the cient artists. The most celebrated representations her were those of Cos and Cnidus. Those which e still extant are divided by archaeologists into seral classes, accordingly as the goddess is represent- in a standing position and naked, as the Medicean nus, or bathing, or half naked, or dressed in a ic, or as the victorious goddess in arms, as she s represented in the temples of Cythera, Sparta, d Corinth. (Paus. iii. 23. § 1, ii. 5. § 1, iii. . § 10; comp. Hirt. *Mythol. Bilderbuch*, iv. 133, .; Manso, *Versuche*, pp. 1—308.) [L. S.]

APISA'ON (Ἀπισάων). Two mythical personages of this name occur in the Iliad, xi. 578, and xvii. 348. [L. S.]

APOLLAS. [APELLAS.]

APOLLINA'RIS and APOLLINA'RIUS are different forms of the same Greek name, Ἀπολλινάριος. For the sake of convenience we use in every case the form Apollinaris, which is always employed by Latin writers.

1. CLAUDIUS APOLLINARIS, bishop of Hierapolis in Phrygia (A. D. 170 and onwards), wrote an "Apology for the Christian faith" (λόγοι ὑπὲρ τῆς πίστεως ἀπολογίας) to the emperor M. Antoninus. He also wrote against the Jews and the Gentiles, and against the heresies of the Montanists and the Encratites, and some other works, all of which are lost. (Euseb. *H. E.* iv. 27, v. 19; Hieron. *de Vir. Illust.* 26, *Epist.* 84; Nicephorus, iv. 11; Photius, *Cod.* 14; Theodoret. *de Haeret. Fab.* iii. 2; *Chronicon Paschale.*)

2. APOLLINARIS, father and son, the former presbyter, the latter bishop, of Laodicea. The father was born at Alexandria. He taught grammar first at Berytus and afterwards at Laodicea (about A. D. 335), where he married, and became a presbyter of the church. Apollinaris and his son enjoyed the friendship of the sophists Libanius and Epiphanius. They were both excommunicated by Theodotus, bishop of Laodicea, for attending the lectures of Epiphanius, but they were restored upon their profession of penitence. Being firm catholics, they were banished by Georgius, the Arian successor of Theodotus.

When Julian (A. D. 362) issued an edict forbidding Christians to teach the classics, Apollinaris and his son undertook to supply the loss by transferring the Scriptures into a body of poetry, rhetoric, and philosophy. They put the historical books of the Old Testament into poetry, which consisted partly of Homeric hexameters, and partly of lyrics, tragedies, and comedies, in imitation of Pindar, Euripides, and Menander. According to one account, the Old Testament history, up to the reign of Saul, formed a kind of heroic poem, divided into twenty-four books, which were named after the letters of the Greek alphabet, in imitation of Homer. The New Testament was put into the form of dialogues, after the manner of Plato. Only two works remain which appear to have formed a part of these sacred classics, namely, a tragedy entitled "Christ Suffering," which is found among the works of Gregory Nazianzen, and a poetic version of the Psalms, entitled "Metaphrasis Psalmorum," which was published at Paris, 1552, 1580, and 1613; by Sylburg at Heidelberg, 1596; and in the various collections of the Fathers. There is some difficulty in determining what shares the father and son had in these works. The Old Testament poems are generally ascribed to the father, who is spoken highly of as a poet, and the New Testament dialogues to the son, who was more distinguished as a philosopher and rhetorician. In accordance with this view, Vossius (*de Hist. Graec.* ii. 18, and *de Poet. Graec.* 9) and Cave (sub ann. 362), attribute both the extant works to the son.

Apollinaris the younger, who was bishop of Laodicea in 362 A. D., wrote several controversial works, the most celebrated of which was one in thirty books against Porphyry. He became noted also as the founder of a sect. He was a warm op-

ponent of the Arians, and a personal friend of Athanasius; and in arguing against the former, he maintained, that the Divine Word (the *Logos*) supplied the place of a rational soul in the person of Christ. He died between 382 and 392 A. D. His doctrine was condemned by a synod at Rome, about 375 A. D., but it continued to be held by a considerable sect, who were called Apollinarists, down to the middle of the fifth century. (Hieron. *de Vir. Illust.* 104; Socrates, *H. E.* ii. 46, iii. 16; Sozomen, *H. E.* v. 18, vi. 25; Suidas, *s. v.*; Cave, *Hist. Litt.*; Wernsdorf, *Diss. de Apollin.*)

3. The author of two epigrams in the Greek Anthology, is very probably the same person as the elder Apollinaris of Laodicea. (Jacobs, *Anthol. Graec.* xiii. p. 853.) [P. S.]

APOLLINA'RIS, CLAU'DIUS, the commander of Vitellius' fleet at Misenum, when it revolted to Vespasian in A. D. 70. Apollinaris escaped with six galleys. (Tac. *Hist.* iii. 57, 76, 77.)

APOLLO (Ἀπόλλων), one of the great divinities of the Greeks, was, according to Homer (*Il.* i. 21, 36), the son of Zeus and Leto. Hesiod (*Theog.* 918) states the same, and adds, that Apollo's sister was Artemis. Neither of the two poets suggests anything in regard to the birth-place of the god, unless we take Λυκηγενὴς (*Il.* iv. 101) in the sense of "born in Lycia," which, however, according to others, would only mean "born of or in light." Several towns and places claimed the honour of his birth, as we see from various local traditions mentioned by late writers. Thus the Ephesians said that Apollo and Artemis were born in the grove of Ortygia near Ephesus (Tacit. *Annal.* iii. 61); the inhabitants of Tegyra in Boeotia and of Zoster in Attica claimed the same honour for themselves. (Steph. Byz. *s. v.* Τέγυρα.) In some of these local traditions Apollo is mentioned alone, and in others together with his sister Artemis. The account of Apollo's parentage, too, was not the same in all traditions (Cic. *de Nat. Deor.* iii. 23), and the Egyptians made out that he was a son of Dionysus and Isis. (Herod. ii. 156.) But the opinion most universally received was, that Apollo, the son of Zeus and Leto, was born in the island of Delos, together with his sister Artemis; and the circumstances of his birth there are detailed in the Homeric hymn on Apollo, and in that of Callimachus on Delos. (Comp. Apollod. i. 4. § 1; Hygin. *Fab.* 140.) Hera in her jealousy pursued Leto from land to land and from isle to isle, and endeavoured to prevent her finding a resting-place where to give birth. At last, however, she arrived in Delos, where she was kindly received, and after nine days' labour she gave birth to Apollo under a palm or an olive tree at the foot of mount Cynthus. She was assisted by all the goddesses, except Hera and Eileithyia, but the latter too hastened to lend her aid, as soon as she heard what was taking place. The island of Delos, which previous to this event had been unsteady and floating on or buried under the waves of the sea, now became stationary, and was fastened to the roots of the earth. (Comp. Virg. *Aen.* iii. 75.) The day of Apollo's birth was believed to have been the seventh of the month, whence he is called ἑβδομαγενής. (Plut. *Sympos.* 8.) According to some traditions, he was a seven months' child (ἑπταμηναῖος). The number seven was sacred to the god; on the seventh of every month sacrifices were offered to him (ἑβδομαγέτης, Aeschyl. *Sept.* 802; comp. Callim. *Hymn. in Del.* 250, &c.), and his festivals usually fell on the seventh of a month. Immediately after his birth, Apollo was fed with ambrosia and nectar by Themis, and no sooner had he tasted the divine food, than he sprang up and demanded a lyre and a bow, and declared, that henceforth he would declare to men the will of Zeus. Delos exulted with joy, and covered herself with golden flowers. (Comp. Theognis, 5, &c.; Eurip. *Hecub.* 457, &c.)

Apollo, though one of the great gods of Olympus, is yet represented in some sort of dependence on Zeus, who is regarded as the source of the powers exercised by his son. The powers ascribed to Apollo are apparently of different kinds, but all are connected with one another, and may be said to be only ramifications of one and the same, as will be seen from the following classification.

Apollo is—1. *the god who punishes and destroys* (οὔλιος) *the wicked and overbearing*, and as such he is described as the god with bow and arrows, the gift of Hephaestus. (Hom. *Il.* i. 42, xxiv. 605, *Od.* xi. 318, xv. 410, &c.; comp. Pind. *Pyth.* iii. 15, &c.) Various epithets given to him in the Homeric poems, such as ἕκατος, ἑκάεργος, ἑκηβόλος, ἑκατηβόλος, κλυτότοξος, and ἀργυρότοξος, refer to him as the god who with his darts hits his object at a distance and never misses it. All sudden deaths of men, whether they were regarded as a punishment or a reward, were believed to be the effect of the arrows of Apollo; and with the same arrows he sent the plague into the camp of the Greeks. Hyginus relates, that four days after his birth, Apollo went to mount Parnassus, and there killed the dragon Python, who had pursued his mother during her wanderings, before she reached Delos. He is also said to have assisted Zeus in his contest with the giants. (Apollod. i. 6. § 2.) The circumstance of Apollo being the destroyer of the wicked was believed by some of the ancients to have given rise to his name Apollo, which they connected with ἀπόλλυμι, "to destroy." (Aeschyl. *Agam.* 1081.) Some modern writers, on the other hand, who consider the power of averting evil to have been the original and principal feature in his character, say that Ἀπόλλων, *i. e.* Ἀπέλλων, (from the root *pello*), signifies the god who drives away evil, and is synonymous with ἀλεξίκακος, Acesius, Acestor, σώτηρ, and other names and epithets applied to Apollo.

2. *The god who affords help and wards off evil.* As he had the power of visiting men with plagues and epidemics, so he was also able to deliver men from them, if duly propitiated, or at least by his oracles to suggest the means by which such calamities could be averted. Various names and epithets which are given to Apollo, especially by later writers, such as ἀκέσιος, ἀκέστωρ, ἀλεξίκακος, σώτηρ, ἀποτρόπαιος, ἐπικούριος, ἰατρομάντις, and others are descriptive of this power. (Paus. i. 3. § 3, vi. 24. § 5, viii. 41. § 5; Plut. *de Ei ap. Delph.* 21, *de Defect. Orac.* 7; Aeschyl. *Eum.* 62; comp. Müller, *Dor.* ii. 6. § 3.) It seems to be the idea of his being the god who afforded help, that made him the father of Asclepius, the god of the healing art, and that, at least in later times, identified him with Paeëon, the god of the healing art in Homer. [Paeeon.]

3. *The god of prophecy.* Apollo exercised this power in his numerous oracles, and especially in that of Delphi. (*Dict. of Ant. s. v. Oraculum.*) The source of all his prophetic powers was Zeus him

self (Apollodorus states, that Apollo received the μαντικὴ from Pan), and Apollo is accordingly called "the prophet of his father Zeus." (Aeschyl. *Eum.* 19); but he had nevertheless the power of communicating the gift of prophecy both to gods and men, and all the ancient seers and prophets are placed in some relationship to him. (Hom. *Il.* i. 72, *Hymn. in Merc.* 3, 471.) The manner in which Apollo came into the possession of the oracle of Delphi (Pytho) is related differently. According to Apollodorus, the oracle had previously been in the possession of Themis, and the dragon Python guarded the mysterious chasm, and Apollo, after having slain the monster, took possession of the oracle. According to Hyginus, Python himself possessed the oracle; while Pausanias (x. 3. § 5) states, that it belonged to Gaea and Poseidon in common. (Comp. Eurip. *Iphig. Taur.* 1246, &c.; Athen. xv. p. 701; Ov. *Met.* i. 439; Apollon. Rhod. ii. 706.)

4. *The god of song and music.* We find him in the Iliad (i. 603) delighting the immortal gods with his play on the phorminx during their repast; and the Homeric bards derived their art of song either from Apollo or the Muses. (*Od.* viii. 488, with Eustath.) Later traditions ascribed to Apollo even the invention of the flute and lyre (Callim. *Hymn. in Del.* 253; Plut. *de Mus.*), while the more common tradition was, that he received the lyre from Hermes. Ovid (*Heroid.* xvi. 180) makes Apollo build the walls of Troy by playing on the lyre, as Amphion did the walls of Thebes. Respecting his musical contests, see MARSYAS, MIDAS.

5. *The god who protects the flocks and cattle* (*νόμιος θεὸς*, from *νομὸς* or *νομὴ*, a meadow or pasture land). Homer (*Il.* ii. 766) says, that Apollo reared the swift steeds of Eumelus Pheretiades in Pieria, and according to the Homeric hymn to Hermes (22, 70, &c.) the herds of the gods fed in Pieria under the care of Apollo. At the command of Zeus, Apollo guarded the cattle of Laomedon in the valleys of mount Ida. (*Il.* xxi. 488.) There are in Homer only a few allusions to this feature in the character of Apollo, but in later writers it assumes a very prominent form (Pind. *Pyth.* ix. 114; Callim. *Hymn. in Apoll.* 50, &c.): and in the story of Apollo tending the flocks of Admetus at Pherae in Thessaly, on the banks of the river Amphrysus, the idea reaches its height. (Apollod. i. 9. § 15; Eurip. *Alcest.* 8; Tibull. ii. 3. 11; Virg. *Georg.* iii. 2.)

6. *The god who delights in the foundation of towns and the establishment of civil constitutions.* His assistance in the building of Troy was mentioned above; respecting his aid in raising the walls of Megara, see ALCATHOUS. Pindar (*Pyth.* v. 80) calls Apollo the *ἀρχηγέτης*, or the leader of the Dorians in their migration to Peloponnesus; and this idea, as well as the one that he delighted in the foundation of cities, seems to be intimately connected with the circumstance, that a town or a colony was never founded by the Greeks without consulting an oracle of Apollo, so that in every case he became, as it were, their spiritual leader. The epithets *κτιστὴς* and *οἰκιστὴς* (see Böckh, *ad Pind. l. c.*) refer to this part in the character of Apollo.

These characteristics of Apollo necessarily appear in a peculiar light, if we adopt the view which was almost universal among the later poets, mythographers, and philosophers, and according to which Apollo was identical with Helios, or the Sun. In Homer and for some centuries after his time Apollo and Helios are perfectly distinct. The question which here presents itself, is, whether the idea of the identity of the two divinities was the original and primitive one, and was only revived in later times, or whether it was the result of later speculations and of foreign, chiefly Egyptian, influence. Each of these two opinions has had its able advocates. The former, which has been maintained by Buttmann and Hermann, is supported by strong arguments. In the time of Callimachus, some persons distinguished between Apollo and Helios, for which they were censured by the poet. (*Fragm.* 48, ed. Bentley.) Pausanias (vii. 23. § 6) states, that he met a Sidonian who declared the two gods to be identical, and Pausanias adds, that this was quite in accordance with the belief of the Greeks. (Comp. Strab. xiv. p. 635; Plut. *de Ei ap. Delph.* 4, *de Def. Orac.* 7.) It has further been said, that if Apollo be regarded as the Sun, the powers and attributes which we have enumerated above are easily explained and accounted for; that the surname of *Φοῖβος* (the shining or brilliant), which is frequently applied to Apollo in the Homeric poems, points to the sun; and lastly, that the traditions concerning the Hyperboreans and their worship of Apollo bear the strongest marks of their regarding the god in the same light. (Alcaeus, *ap. Himer.* xiv. 10; Diod. ii. 47.) Still greater stress is laid on the fact that the Egyptian Horus was regarded as identical with Apollo (Herod. ii. 144, 156; Diod. i. 25; Plut. *de Is. et Os.* 12, 61; Aelian, *Hist. An.* x. 14), as Horus is usually considered as the god of the burning sun. Those who adopt this view derive Apollo from the East or from Egypt, and regard the Athenian *Ἀπόλλων πατρῷος* as the god who was brought to Attica by the Egyptian colony under Cecrops. Another set of accounts derives the worship of Apollo from the very opposite quarter of the world—from the country of the Hyperboreans, that is, a nation living beyond the point where the north wind rises, and whose country is in consequence most happy and fruitful. According to a fragment of an ancient Doric hymn in Pausanias (x. 5. § 4), the oracle of Delphi was founded by Hyperboreans and Olenus; Leto, too, is said to have come from the Hyperboreans to Delos, and Eileithyia likewise. (Herod. iv. 33, &c.; Paus. i. 18. § 4; Diod. ii. 47.) The Hyperboreans, says Diodorus, worship Apollo more zealously than any other people; they are all priests of Apollo; one town in their country is sacred to Apollo, and its inhabitants are for the most part players on the lyre. (Comp. Pind. *Pyth.* x. 55, &c.)

These opposite accounts respecting the original seat of the worship of Apollo might lead us to suppose, that they refer to two distinct divinities, which were in the course of time united into one, as indeed Cicero (*de Nat. Deor.* iii. 23) distinguishes four different Apollos. Müller has rejected most decidedly and justly the hypothesis, that Apollo was derived from Egypt; but he rejects at the same time, without very satisfactory reasons, the opinion that Apollo was connected with the worship of nature or any part of it; for, according to him, Apollo is a purely spiritual divinity, and far above all the other gods of Olympus. As regards the identity of Apollo and Helios, he

justly remarks, that it would be a strange phenomenon if this identity should have fallen into oblivion for several centuries, and then have been revived. This objection is indeed strong, but not insurmountable if we recollect the tendency of the Greeks to change a peculiar attribute of a god into a separate divinity; and this process, in regard to Helios and Apollo, seems to have taken place previous to the time of Homer. Müller's view of Apollo, which is at least very ingenious, is briefly this. The original and essential feature in the character of Apollo is that of "the averter of evil" (Ἀπέλλων); he is originally a divinity peculiar to the Doric race; and the most ancient seats of his worship are the Thessalian Tempe and Delphi. From thence it was transplanted to Crete, the inhabitants of which spread it over the coasts of Asia Minor and parts of the continent of Greece, such as Boeotia and Attica. In the latter country it was introduced during the immigration of the Ionians, whence the god became the Ἀπόλλων πατρῷος of the Athenians. The conquest of Peloponnesus by the Dorians raised Apollo to the rank of the principal divinity in the peninsula. The Ἀπόλλων νόμιος was originally a local divinity of the shepherds of Arcadia, who was transformed into and identified with the Dorian Apollo during the process in which the latter became the national divinity of the Peloponnesians. In the same manner as in this instance the god assumed the character of a god of herds and flocks, his character was changed and modified in other parts of Greece also: with the Hyperboreans he was the god of prophecy, and with the Cretans the god with bow and darts. In Egypt he was made to form a part of their astronomical system, which was afterwards introduced into Greece, where it became the prevalent opinion of the learned.

But whatever we may think of this and other modes of explaining the origin and nature of Apollo, one point is certain and attested by thousands of facts, that Apollo and his worship, his festivals and oracles, had more influence upon the Greeks than any other god. It may safely be asserted, that the Greeks would never have become what they were, without the worship of Apollo: in him the brightest side of the Grecian mind is reflected. Respecting his festivals, see *Dict. of Ant. s. v.* Ἀπολλώνια, *Thargelia*, and others.

In the religion of the early Romans there is no trace of the worship of Apollo. The Romans became acquainted with this divinity through the Greeks, and adopted all their notions and ideas about him from the latter people. There is no doubt that the Romans knew of his worship among the Greeks at a very early time, and tradition says that they consulted his oracle at Delphi even before the expulsion of the kings. But the first time that we hear of the worship of Apollo at Rome is in the year B. C. 430, when, for the purpose of averting a plague, a temple was raised to him, and soon after dedicated by the consul, C. Julius. (Liv. iv. 25, 29.) A second temple was built to him in the year B. C. 350. One of these two (it is not certain which) stood outside the porta Capena. During the second Punic war, in B. C. 212, the ludi Apollinares were instituted in honour of Apollo. (Liv. xxv. 12; Macrob. *Sat.* i. 17; *Dict. of Ant. s. v. Ludi Apollinares;* comp. *Ludi Saeculares.*) The worship of this divinity, however, did not form a very prominent part in the religion of the Romans till the time of Augustus, who, after the battle of Actium, not only dedicated to him a portion of the spoils, but built or embellished his temple at Actium, and founded a new one at Rome on the Palatine, and instituted quinquennial games at Actium. (Suet. *Aug.* 31, 52; *Dict. of Ant. s. v.* Ἀκτία; Hartung, *die Religion der Römer*, ii. p. 205.)

Apollo, the national divinity of the Greeks, was of course represented in all the ways which the plastic arts were capable of. As the ideas of the god became gradually and more and more fully developed, so his representations in works of art rose from a rude wooden image to the perfect ideal of youthful manliness, so that he appeared to the ancients in the light of a twin brother of Aphrodite. (Plin. *H. N.* xxxvi. 4. § 10.) The most beautiful and celebrated among the extant representations of Apollo are the Apollo of Belvedere at Rome, which was discovered in 1503 at Rettuno (*Mus. Pio-Clem.* i. 14, 15), and the Apollino at Florence. (Hirt. *Mythol. Bilderbuch*, i. p. 29, &c.) In the Apollo of Belvedere, the god is represented with commanding but serene majesty; sublime intellect and physical beauty are combined in it in the most wonderful manner. The forehead is higher than in other ancient figures, and on it there is a pair of locks, while the rest of his hair flows freely down on his neck. The limbs are well proportioned and harmonious, the muscles are not worked out too strongly, and at the hips the figure is rather thin in proportion to the breast. (Buttmann, *Mythologus*, i. p. 1-22; G. Hermann, *Dissertatio de Apolline et Diana*, 2 parts, Leipzig, 1836 and 1837; Müller, *Dorians*, book ii.) [L. S.]

APOLLO'CRATES (Ἀπολλοκράτης), the elder son of Dionysius, the Younger, was left by his father in command of the island and citadel of Syracuse, but was compelled by famine to surrender them to Dion, about B. C. 354. He was allowed to sail away to join his father in Italy. (Plut. *Dion*, 37, &c., 56; Strab. vi. p. 259; Nepos, *Dion*, 5; Aelian, *V. H.* ii. 41.) Athenaeus speaks (vi. pp. 435, f., 436, a.) of Apollocrates as the son of the elder Dionysius; but this must be a mistake, unless we suppose with Kühn (*ad Ael. l. c.*), that there were two persons of this name, one a son of the elder and the other of the younger Dionysius.

APOLLODO'RUS (Ἀπολλόδωρος) 1. Of Acharne in Attica, son of Pasion, the celebrated banker, who died B. C. 370, when his son Apollodorus was twenty-four years of age. (Dem. *pro Phorm.* p. 951.) His mother, who married Phormion, a freedman of Pasion, after her husband's death, lived ten years longer, and after her death in B. C. 360, Phormion became the guardian of her younger son, Pasicles. Several years later (B. C. 350), Apollodorus brought an action against Phormion, for whom Demosthenes wrote a defence, the oration for Phormion, which is still extant. In this year, Apollodorus was archon eponymus at Athens. (Diod. xvi. 46.) When Apollodorus afterwards attacked the witnesses who had supported Phormion, Demosthenes wrote for Apollodorus the two orations still extant κατὰ Στεφάνου. (Aeschin. *de Fals. Leg.* p. 50; Plut. *Demosth.* 15.) Apollodorus had many and very important law-suits, in most of which Demosthenes wrote the speeches for him (Clinton, *Fast. Hell.* ii. p. 440, &c. 3d. ed.) [Demosthenes]: the latest of them is that against Neaera, in which Apollodorus is the pleader, and which may perhaps

be referred to the year B. C. 340, when Apollodorus was fifty-four years of age. Apollodorus was a very wealthy man, and performed twice the liturgy of the trierarchy. (Dem. *c. Polycl.* p. 1208, *c. Nicostr.* p. 1247.)

2. Of AMPHIPOLIS, one of the generals of Alexander the Great, was entrusted in B. C. 331, together with Menes, with the administration of Babylon and of all the satrapies as far as Cilicia. Alexander also gave them 1000 talents to collect as many troops as they could. (Diod. xvii. 54; Curtius, v. 1; comp. Arrian, *Anab.* vii. 18; Appian, *de Bell. Civ.* ii. 152.)

3. Of ARTEMITA, whence he is distinguished from others of the name of Apollodorus by the ethnic adjective Ἀρτεμίτας or Ἀρτεμιτηνός. (Steph. Byz. *s. v.* Ἀρτεμίτα.) The time in which he lived is unknown. He wrote a work on the Parthians which is referred to by Strabo (ii. p. 118, xi. pp. 509, 519, xv. p. 685), and by Athenaeus (xv. p. 682), who mentions the fourth book of his work. There are two passages in Strabo (xi. pp. 516 and 526), in which according to the common reading he speaks of an Apollodorus Adramyttenus; but as he is evidently speaking of the author of the Parthica, the word Ἀδραμυττηνός has justly been changed into Ἀρτεμιτηνός. Whether this Apollodorus of Artemita is the same as the one to whom a history of Caria is ascribed, cannot be decided. Stephanus Byzantius (*s. vv.* Ἀρκόνησος and Λαγινία) mentions the seventh and fourteenth books of this work.

4. An ATHENIAN, commanded the Persian auxiliaries which the Athenians had solicited from the king of Persia against Philip of Macedonia in B. C. 340. Apollodorus was engaged with these troops in protecting the town of Perinthus while Philip invaded its territory. (Paus. i. 29. § 7; comp. Diod. xvi. 75; Arrian, *Anab.* ii. 14.)

5. A BOEOTIAN, who together with Epaenetus came as ambassador from Boeotia to Messenia, in B. C. 183, just at the time when the Messenians, terrified by Lycortas, the general of the Achaeans, were inclined to negotiate for peace. The influence of the Boeotian ambassadors decided the question, and the Messenians concluded peace with the Achaeans. (Polyb. xiv. 12.)

6. Of CARYSTUS. The ancients distinguish between two comic poets of the name of Apollodorus: the one is called a native of Gela in Sicily, and the other of Carystus in Euboea. Suidas speaks of an Athenian comic poet Apollodorus, and this circumstance has led some critics to imagine that there were three comic poets of the name of Apollodorus. But as the Athenian is not mentioned anywhere else, and as Suidas does not notice the Carystian, it is supposed that Suidas called the Carystian an Athenian either by mistake, or because he had the Athenian franchise. It should, however, be remembered that the plays of the Carystian were not performed at Athens, but at Alexandria. (Athen. v. p. 664.) Athenaeus calls him a contemporary of Machon; so that he probably lived between the years B. C. 300 and 260. Apollodorus of Carystus belonged to the school of the new Attic comedy, and was one of the most distinguished among its poets. (Athen. *l. c.*) This is not only stated by good authorities, but may also be inferred from the fact, that Terence took his Hecyra and Phormio from Apollodorus of Carystus. (A. Mai, *Fragm. Plauti et Terentii*, p. 38.) According to Suidas Apollodorus wrote 47 comedies, and five times gained the prize. We know the titles and possess fragments of several of his plays; but ten comedies are mentioned by the ancients under the name of Apollodorus alone, and without any suggestion as to whether they belong to Apollodorus of Carystus or to Apollodorus of Gela. (A. Meineke, *Hist. Crit. Comicor. Graecor.* p. 462, &c.)

7. Tyrant of CASSANDREIA (formerly Potidaea) in the peninsula of Pallene. He at first pretended to be a friend of the people; but when he had gained their confidence, he formed a conspiracy for the purpose of making himself tyrant, and bound his accomplices by most barbarous ceremonies described in Diodorus. (xxii. *Exc.* p. 563.) When he had gained his object, about B. C. 279, he began his tyrannical reign, which in cruelty, rapaciousness, and debauchery, has seldom been equalled in any country. The ancients mention him along with the most detestable tyrants that ever lived. (Polyb. vii. 7; Seneca, *De Ira*, ii. 5, *De Benef.* vii. 19.) But notwithstanding the support which he derived from the Gauls, who were then penetrating southward, he was unable to maintain himself, and was conquered and put to death by Antigonus Gonatas. (Polyaen. vi. 7, iv. 6, 18; Aelian, *V. H.* xiv. 41; *Hist. An.* v. 15; Plut. *De Sera Num. Vind.* 10, 11; Paus. iv. 5. § 1; Heinsius, *ad Ovid. ex Pont.* ii. 9. 43.)

8. Of CUMAE, a Greek grammarian, who is said to have been the first person that was distinguished by the title of grammarian and critic. (Clem. Alex. *Strom.* i. p. 309.) According to Pliny (*H. N.* vii. 37) his fame was so great that he was honoured by the Amphictyonic council of the Greeks.

9. Of CYRENE, a Greek grammarian, who is often cited by other Greek grammarians, as by the Scholiast on Euripides (*Orest.* 1485), in the Etymologicum M. (*s. v.* βωμολόχοι), and by Suidas (*s. vv.* ἄντικρυς, βωμολόχος, Νάνιον, and βδελύσσω). From Athenaeus (xi. p. 487) it would seem that he wrote a work on drinking vessels (ποτήρια), and if we may believe the authority of Natalis Comes (iii. 16—18, ix. 5), he also wrote a work on the gods, but this may possibly be a confusion of Apollodorus of Cyrene, with the celebrated grammarian of Athens. (Heyne, *ad Apollod.* pp. 1174, &c., 1167.)

10. Of CYZICUS, lived previous to the time of Plato, who in his dialogue Ion (p. 541), mentions him as one of the foreigners whom the Athenians had frequently placed at the head of their armies. This statement is repeated by Aelian (*V. H.* xiv. 5), but in what campaigns Apollodorus served the Athenians is not known. Athenaeus (xi. p. 506), in censuring Plato for his malignity, mentions Apollodorus, and the other foreigners enumerated in the passage of the Ion, as instances of persons calumniated by the philosopher, although the passage does not contain a trace of anything derogatory to them.

11. Of CYZICUS, an unknown Greek writer, who is mentioned by Diogenes Laërtius (ix. 38), and is perhaps the same as the Apollodotus spoken of by Clemens of Alexandria. (*Strom.* ii. p. 417.)

12. Surnamed EPHILLUS, a Stoic philosopher, who is frequently mentioned by Diogenes Laërtius, who attributes to him two works, one called φυσική, and the other ἠθική. (Diog. Laërt. vii. 39, 41, 54, 64, 84, 102, 121, 125, 129, 135, 140.) Theon of Alexandria wrote a commentary on the φυσική (Suid. *s. v.* Θέων), and Stobaeus (*Eclog. Phys.* i.

p. 257, ed. Heeren) has preserved two fragments of it. This Stoic must be distinguished from the Academic philosopher Apollodorus who is spoken of by Cicero (*De Nat. Deor.* i. 34), but he is perhaps the same as the one who is mentioned by Tertullian (*De Anima*, 15) along with Chrysippus.

13. An EPICUREAN, was according to Diogenes Laërtius (x. 13) surnamed *κηποτύραννος*, from his exercising a kind of tyranny or supremacy in the garden or school of Epicurus. He was the teacher of Zeno of Sidon, who became his successor as the head of the school of Epicurus, about B. C. 84. He is said to have written upwards of 400 books (*βιβλία*, Diog. Laërt. x. 25), but only one of them is mentioned by its title, viz. a Life of Epicurus. (Diog. Laërt. x. 2.) This as well as his other works have completely perished.

14. An EPIGRAMMATIC poet, who lived in the time of Augustus and Tiberius, and is commonly believed to have been a native of Smyrna. The Greek Anthology contains upwards of thirty epigrams which bear his name, and which are distinguished for their beautiful simplicity of style as well as of sentiment. Reiske was inclined to consider this poet as the same man as Apollonides of Nicaea, and moreover to suppose that the poems in the Anthologia were the productions of two different persons of the name of Apollodorus, the one of whom lived in the reign of Augustus, and the other in that of Hadrian. But there is no ground for this hypothesis. (Jacobs, *ad Anthol. Graec.* xiii. p. 854, &c.)

15. Of ERYTHRAE, a Greek writer, who spoke of the Erythraean Sibyl as his fellow-citizen. (Varro, *Fragm.* p. 216, ed Bip.; Schol. *ad Plat. Phaedr.* p. 343; Lactant. *De Fals. Relig.* i. 6.)

16. Of GELA in Sicily, was, according to Suidas and Eudocia (p. 61), a contemporary of Menander, and accordingly lived between the years B. C. 340 and 290. Suidas and Eudocia attribute to him seven comedies, of which they give the titles. But while Suidas (*s. v.* *Ἀπολλόδωρος*) ascribes them to Apollodorus of Gela, he assigns one of these same comedies in another passage (*s. v.* *σπουδάζω*) to the Carystian. Other writers too frequently confound the two comic poets. (Meineke, *Hist. Crit. Comic. Graec.* p. 459, &c.)

17. A Greek GRAMMARIAN of Athens, was a son of Asclepiades, and a pupil of the grammarian Aristarchus, of Panaetius, and Diogenes the Babylonian. He flourished about the year B. C. 140, a few years after the fall of Corinth. Further particulars are not mentioned about him. We know that one of his historical works (the *χρονικά*) came down to the year B. C. 143, and that it was dedicated to Attalus II., surnamed Philadelphus, who died in B. C. 138; but how long Apollodorus lived after the year B. C. 143 is unknown. Apollodorus wrote a great number of works, and on a variety of subjects, which were much used in antiquity, but all of them have perished with the exception of one, and even this one has not come down to us complete. This work bears the title *Βιβλιοθήκη*; it consists of three books, and is by far the best among the extant works of the kind. It contains a well-arranged account of the numerous mythuses of the mythology and the heroic age of Greece. The materials are derived from the poets, especially the cyclic poets, the logographers, and the historians. It begins with the origin of the gods, and goes down to the time of Theseus, when the work suddenly breaks off. The part which is wanting at the end contained the stories of the families of Pelops and Atreus, and probably the whole of the Trojan cycle also. The first portion of the work (i. 1—7) contains the ancient theogonic and cosmogonic mythuses, which are followed by the Hellenic mythuses, and the latter are arranged according to the different tribes of the Greek nation. (Phot. *Cod.* 186.) The ancients valued this work very highly, as it formed a running mythological commentary to the Greek poets; to us it is of still greater value, as most of the works from which Apollodorus derived his information, as well as several other works which were akin to that of Apollodorus, are now lost. Apollodorus relates his mythical stories in a plain and unadorned style, and gives only that which he found in his sources, without interpolating or perverting the genuine forms of the legends by attempts to explain their meaning. This extreme simplicity of the Bibliotheca, more like a mere catalogue of events, than a history, has led some modern critics to consider the work in its present form either as an abridgement of some greater work of Apollodorus, or as made up out of several of his works. But this opinion is a mere hypothesis without any evidence. The first edition of the Bibliotheca of Apollodorus, in which the text is in a very bad condition, was edited by Benedictus Aegius of Spoleto, at Rome, 1555, 8vo. A somewhat better edition is that of Heidelberg, 1599, 8vo. (Ap. Commelin.) After the editions of Tan. Faber (Salmur. 1661, 8vo.), and Th. Gale in his *Script. Hist. poet.* (Paris, 1675, 8vo.), there followed the critical edition of Ch. G. Heyne, Göttingen, 1782 and 83, 4 vols. 12mo., of which a second and improved edition appeared in 1803, 2 vols. 8vo. The best among the subsequent editions is that of Clavier, Paris, 1805, 2 vols. 8vo. with a commentary and a French translation. The Bibliotheca is also printed in C. and Th. Müller, *Fragment. Hist. Graec.*, Paris, 1841, and in A. Westermann's *Mythographi, sive Scriptores Poeticae Histor. Graeci*, 1843, 8vo.

Among the other works ascribed to Apollodorus which are lost, but of which a considerable number of fragments are still extant, which are contained in Heyne's edition of the Bibliotheca and in C. and Th. Müller's *Fragm. Hist. Graec.*, the following must be noticed here: 1. *Περὶ τῶν Ἀθήνησι ἑταιρίδων*, *i. e.* on the Athenian Courtezans (Athen. xiii. pp. 567, 583, xiv. pp. 586, 591; Heyne, vol. iii. p. 1163, &c.; Müller, p. 467, &c.) 2. *Ἀντιγραφὴ πρὸς τὴν Ἀριστοκλέους ἐπιστολή* (Athen. xiv. p. 636; Heyne, p. 1172, &c.) 3. *Γῆς περίοδος, κωμικῷ μέτρῳ*, that is, a Universal Geography in iambic verses, such as was afterwards written by Scymnus of Chios and by Dionysius (Strabo, xiv. p. 656; Steph. Byz. *passim;* Heyne, p. 1126, &c.; Müller, p. 449, &c.) 4. *Περὶ Ἐπιχάρμου*, either a commentary or a dissertation on the plays of the comic poet Epicharmus, which consisted of ten books. (Pophyr. *Vit. Plotin.*; Heyne, p. 1142, &c.; Müller, p. 462.) *Ἐτυμολογίαι*, or Etymologies, a work which is frequently referred to, though not always under this title, but sometimes apparently under that of the head of a particular article. (Heyne, p. 114, &c.; Müller, p. 462, &c.) 6. *Περὶ θεῶν*, in twenty-four books. This work contained t

mythology of the Greeks, as far as the gods themselves were concerned; the Bibliotheca, giving an account of the heroic ages, formed a kind of continuation to it. (Heyne, p. 1039, &c.; Müller, p. 428, &c.) 7. Περὶ νεῶν καταλόγου or περὶ νεῶν, was an historical and geographical explanation of the catalogue in the second book of the Iliad. It consisted of twelve books, and is frequently cited by Strabo and other ancient writers. (Heyne, p. 1099, &c.; Müller, p. 453, &c.) 8. Περὶ Σώφρονος, that is, a commentary on the Mimes of Sophron, of which the third book is quoted by Athenaeus (vii. p. 281), and the fourth by the Schol. on Aristoph. (*Vesp.* 483; Heyne, p. 1138; Müller, p. 461, &c.) 9. Χρονικὰ or χρονικὴ σύνταξις, was a chronicle in iambic verses, comprising the history of 1040 years, from the destruction of Troy (1184) down to his own time, B. C. 143. This work, which was again a sort of continuation of the Bibliotheca, thus completed the history from the origin of the gods and the world down to his own time. Of how many books it consisted is not quite certain. In Stephanus of Byzantium the fourth book is mentioned, but if Syncellus (*Chronogr.* p. 349, ed. Dindorf.) refers to this work, it must have consisted of at least eight books. The loss of this work is one of the severest that we have to lament in the historical literature of antiquity. (Heyne, p. 1072, &c.; Müller, p. 435, &c.) For further information respecting Apollodorus and his writings, see Fabricius, *Bibl. Gr.* iv. pp. 287—299; C. and Th. Müller, pp. xxxviii.—xlv.

18. Of Lemnos, a writer on agriculture, who lived previous to the time of Aristotle (*Polit.* i. 4, p. 21, ed. Göttling.) He is mentioned by Varro (*De Re Rust.* i. 1), and by Pliny. (*Elench. ad Libb.* viii. x. xiv. xv. xvii. and xviii.)

19. Surnamed Logisticus, appears to have been a mathematician, if as is usually supposed, he is the same as the one who is called ἀριθμητικός. (Diog. Laërt. i. 25, viii. 12; Athen. x. p. 418.) Whether he is the same as the Apollodotus of whom Plutarch (*Non posse vivi secund. Epic.* p. 1094) quotes two lines, is not quite certain.

20. A Macedonian, and secretary to king Philip V. He and another scribe of the name of Demosthenes accompanied the king to the colloquy at Nicaea, on the Maliac gulf, with T. Quinctius Flamininus, in B. C. 198. (Polyb. xvii. 1, 8.)

21. Of Nicaea. Nothing is known about him except that Stephanus Byzantius (*s. v.* Νίκαια) mentions him among the distinguished persons of that town.

22. Of Pergamus, a Greek rhetorician, was the author of a school of rhetoric called after him Ἀπολλοδώρειος αἵρεσις, which was subsequently opposed by the school established by Theodorus of Gadara. (Θεοδώρειος αἵρεσις.) In his advanced age Apollodorus taught rhetoric at Apollonia, and here young Octavianus (Augustus) was one of his pupils and became his friend. (Strab. xiii. p. 625; Sueton. *Aug.* 89.) Strabo ascribes to him scientific works (τέχνας) on rhetoric, but Quintilian (iii. 1. § 18, comp. § 1) on the authority of Apollodorus himself declares only one of the works ascribed to him as genuine, and this he calls *Ars* (τέχνη) *edita ad Matium*, in which the author treated on oratory only in so far as speaking in the courts of justice was concerned. Apollodorus himself wrote little, and his whole theory could be gathered only from the works of his disciples, C. Valgius and Atticus. (Comp. Quintil. ii. 11. § 2, 15. § 12, iv. 1. § 50; Tacit. *De clar. Orat.* 19; Seneca, *Controv.* i. 2, ii. 9; Sext. Empir. *Adv. Math.* ii. 79.) Lucian (*Macrob.* 23) states, that Apollodorus died at the age of eighty-two. (C. W. Piderit, *de Apollodoro Pergameno et Theodoro Gadarensi, Rhetoribus*, Marburg, 4to.)

23. Of Phaleron in Attica, a very ardent and zealous friend and follower of Socrates (Xen. *Apol. Socr.* § 28, *Mem.* iii. 11. § 17), but unable with all his attachment to understand the real worth of his master. He was naturally inclined to dwell upon the dark side of things, and thus became discontented and morose, though he had not the courage to struggle manfully for what was good. This brought upon him the nickname of μανικὸς, or the eccentric man. (Plat. *Sympos.* p. 173 D.) When Socrates was going to die, Apollodorus lost all controul over himself, and gave himself up to tears and loud lamentations. (Plat. *Phaed.* p. 117, D.) Aelian (*V. H.* i. 16) relates a droll anecdote, according to which Apollodorus offered to Socrates before his death a suit of fine clothes, that he might die respectably. Apollodorus occurs in several of Plato's dialogues, but the passage which gives the most lively picture of the man is in the *Symposium*, p. 173, &c. Compare T. A. Wolf, *Praefat. ad Sympos.* p. 41.

24. Surnamed Pyragrus, one of the most influential citizens of the town of Agyrium in Sicily, who gave his evidence against the praetor Verres. (Cic. *in Verr.* iii. 31, iv. 23.)

25. Governor of Susiana, was appointed to this office by Antiochus III. after the rebellion of Molo and his brother Alexander had been put down, in B. C. 220. (Polyb. v. 54; comp. Alexander, brother of Molo.)

26. Of Tarsus, a tragic poet, of whom Suidas and Eudocia (p. 61) mention six tragedies; but nothing further is known about him. There is another Apollodorus of Tarsus, who was probably a grammarian, and wrote commentaries on the early dramatic writers of Greece. (Schol. *ad Eurip. Med.* 148, 169; Schol. *ad Aristoph. Ran.* 323, *Plut.* 535.)

27. Of Telmessus, is called by Artemidorus (*Oneirocr.* i. 82) an ἀνὴρ ἐλλόγιμος, and seems to have written a work on dreams.

There are a few more persons of the name of Apollodorus, who are mentioned in ancient writers, but nothing is known about them beyond their name. A list of nearly all of them is given by Fabricius. (*Bibl. Gr.* iv. p. 299, &c.) [L. S.]

APOLLODO'RUS, artists. 1. A painter, a native of Athens, flourished about 408, B. C. With him commences a new period in the history of the art. He gave a dramatic effect to the essential forms of Polygnotus, without actually departing from them as models, by adding to them a representation of persons and objects as they really exist, not, however, individually, but in classes: "primus *species* exprimere instituit." (Plin. xxxv. 36. § 1.) This feature in the works of Apollodorus is thus explained by Fuseli (*Lect.* i.):—"The acuteness of his taste led him to discover that, as all men were connected by one general form, so they were separated, each by some predominant power, which fixed character and bound them to a class: that in proportion as this specific power partook of individual peculiarities, the farther it was removed from a share in that harmonious system which constitutes nature and consists in a due balance of all its parts.

Thence he drew his line of imitation, and personified the central form of the class to which his object belonged, and to which the rest of its qualities administered, without being absorbed: agility was not suffered to destroy firmness, solidity, or weight; nor strength and weight agility; elegance did not degenerate to effeminancy, or grandeur swell to hugeness." Fuseli justly adds that these principles of style seem to have been exemplified in his two works of which Pliny has given us the titles, a worshipping priest, and Ajax struck by lightning, the former being the image of piety, the latter of impiety and blasphemy. A third picture by Apollodorus is mentioned by the Scholiast on the *Plutus* of Aristophanes. (v. 385)

Apollodorus made a great advance in colouring. He invented chiaroscuro (*φθορὰν καὶ ἀπόχρωσιν σκιᾶς*, Plut. *de Gloria Athen.* 2). Earlier painters, Dionysius for example (Plut. *Timol.* 36), had attained to the quality which the Greeks called *τόνος*, that is, a proper gradation of light and shade, but Apollodorus was the first who heightened this effect by the gradation of tints, and thus obtained what modern painters call *tone*. Hence he was called *σκιαγράφος*. (Hesychius, *s. v.*) Pliny says that his pictures were the first that rivetted the eyes, and that he was the first who conferred due honour upon the pencil, plainly because the cestrum was an inadequate instrument for the production of those effects of light and shade which Apollodorus produced by the use of the pencil. In this state he delivered the art to Zeuxis [ZEUXIS], upon whom he is said to have written verses, complaining that he had robbed him of his art. Plutarch (*l. c.*) says, that Apollodorus inscribed upon his works the verse which Pliny attributes to Zeuxis,

Μωμήσεταί τις μᾶλλον ἢ μιμήσεται.

2. A sculptor, who made statues in bronze. He was so fastidious that he often broke his works in pieces after they were finished, and hence he obtained the surname of "the madman," in which character he was represented by the sculptor Silanion. (Plin. xxxiv. 19. § 21.) Assuming from this that the two artists were contemporary, Apollodorus flourished about 324 B. C.

A little further on (§ 26) Pliny names an Apollodorus among the artists who had made bronze statues of philosophers.

On the base of the "Venus di Medici," Apollodorus is mentioned as the father of Cleomenes. Thiersch (*Epochen*, p. 292) suggests, that he may have been the same person as the subject of this article, for that the statue of the latter by Silanion may have been made from tradition at any time after his death. But Apollodorus is so common a Greek name that no such conclusion can be drawn from the mere mention of it.

3. Of Damascus, lived under Trajan and Hadrian. The former emperor employed him to build his Forum, Odeum, and Gymnasium, at Rome; the latter, on account of some indiscreet words uttered by the architect, first banished him and afterwards put him to death. (Dion Cass. lxix. 4; Spartian. *Hadrian.* 19.) [P. S.]

APOLLODORUS, a Graeco-Roman jurist, and one of the commission appointed by Theodosius the Younger to compile the Theodosian Code. In A. D. 429 he appears as *comes* and *magister memoriae* (Cod. Th. 1. tit. 1. s. 5), and he appears as *comes sacri consistorii* in the years 435 and 438. (Cod. Th. 1. tit. 1. s. 6; Nov. 1. Theod. II., printed in the Bonn *Corpus Juris Antejust.* as a second preface to the *Theod. Cod.*) There seems to be no reason, beyond sameness of name and nearness of date, to identify him with the Apollodorus who was *comes rei privatae* under Arcadius and Honorius, A. D. 396, and was proconsul of Africa in the years 399 and 400. (Cod. Th. 11. tit. 36. s. 32; 16. tit. 11. s. 1.) To Apollodorus, proconsul of Africa, are addressed some of the letters of Symmachus, who was connected with him by affinity. (viii. 4, ix. 14, 48.) [J. T. G.]

APOLLODO'RUS (*Ἀπολλόδωρος*), the name of two physicians mentioned by Pliny (*H. N.* xx. 13), one of whom was a native of Citium, in Cyprus, the other of Tarentum. Perhaps it was one of these who wrote to Ptolemy, king of Egypt, giving him directions as to what wines he should drink (*ibid.* xiv. 9), though to which king of this name his precepts were addressed is not mentioned. A person of the same name wrote a work, *Περὶ Μύρων καὶ Στεφάνων*, *On Ointments and Chaplets*, quoted by Athenaeus (xv. p. 675), and another, quoted by the same author, *Περὶ Θηρίων*, *On Venomous Animals* (*ibid.* xv. p. 681), which is possibly the work that is several times referred to by Pliny. (*H. N.* xxii. 15, 29, &c.) [W. A. G.]

APOLLO'NIDES or APOLLO'NIDAS (*Ἀπολλωνίδης*). 1. Governor of ARGOS, who was raised to this office by Cassander. In the year B. C. 315, he invaded Arcadia, and got possession of the town of Stymphalus. The majority of the Argives were hostile towards Cassander, and while Apollonides was engaged in Arcadia, they invited Alexander, the son of Polysperchon, and promised to surrender their town to him. But Alexander was not quick enough in his movements, and Apollonides, who seems to have been informed of the plan, suddenly returned to Argos. About 500 senators were at the time assembled in the prytaneum: Apollonides had all the doors of the house well guarded, that none of them might escape, and then set fire to it, so that all perished in the flames. The other Argives who had taken part in the conspiracy were partly exiled and partly put to death. (Diod. xix. 63.)

2. A BOEOTIAN, an officer in the Greek army which supported the claims of Cyrus the Younger. He was a man of no courage, and the difficulties which the Greeks had to encounter led him to oppose Xenophon, and to urge the necessity of entering into friendly relations with king Artaxerxes. He was rebuked by Xenophon, and deprived of his office for having said things unworthy of a Greek. (Xenoph. *Anab.* iii. 1. § 26, &c.)

3. Of CARDIA, to whom Philip of Macedonia assigned for his private use the whole territory of the Chersonesus. (Demosth. *de Halones.* p. 86. Apollonides was afterwards sent by Charidemus as ambassador to Philip. (Demosth. *c. Aristocr.* p. 681.

4. Of CHIOS, was during the eastern expedition of Alexander the Great one of the leaders of the Persian party in his native island; but while Alexander was in Egypt, Apollonides was conquered by the king's admirals, Hegelochus and Amphoterus. He and several of his partizans were taken prisoners and sent to Elephantine in Egypt, where they were kept in close imprisonment. (Arrian, *Anab.* iii. 2; Curtius, iv. 5.)

5. Of NICAEA, lived in the time of the emperor Tiberius, to whom he dedicated a commentary on

the Silli of Timon. (Diog. Laërt. ix. 109.) He wrote several works, all of which are lost.—1. A commentary on Demosthenes' oration *περὶ παραπρεσβείας*. (Ammon. *s. v. ὄφλειν.*) 2. On fictitious stories (*περὶ κατεψευσμένων*), of which the third and eighth books are mentioned. (Ammon. *s. v. κατοίκησις*; Anonym. *in Vita Arati.*) 3. A work on proverbs. (Steph. Byz. *s. v.* Τέρινα.) 4. A work on Ion, the tragic poet. (Harpocrat. *s. v.* Ἴων.) An Apollonides, without any statement as to what was his native country, is mentioned by Strabo (vii. p. 309, xi. pp. 523, 528), Pliny (*H. N.* vii. 2), and by the Scholiast on Apollonius Rhodius (iv. 983, 1174; comp. ii. 964), as the author of a work called *περίπλους τῆς Εὐρώπης*. Stobaeus (Florileg. lxvii. 3, 6) quotes some senarii from one Apollonides.

6. An Olynthian general who used his influence at Olynthus against Philip of Macedonia. The king, with the assistance of his intriguing agents in that town, contrived to induce the people to send Apollonides into exile. (Demosth. *Philip.* iii. pp. 125, 128.) Apollonides went to Athens, where he was honoured with the civic franchise; but being found unworthy, he was afterwards deprived of it. (Demosth. *c. Neaer.* p. 1376.)

7. Surnamed Orapius or Horapius, wrote a work on Egypt, entitled Semenuthi (Σεμενουθί), and seems also to have composed other works on the history and religion of the Egyptians. (Theophil. Alex. ii. 6; comp. Vossius, *de Hist. Graec.* p. 396, ed. Westermann.)

8. Of Sicyon. When in B. C. 186 the great congress was held at Megalopolis, and king Eumenes wished to form an alliance with the Achaeans, and offered them a large sum of money as a present with a view of securing their favour, Apollonides of Sicyon strongly opposed the Achaeans' accepting the money, as something unworthy of them, and which would expose them to the influence of the king. He was supported by some other distinguished Achaeans, and they magnanimously refused accepting the money. (Polyb. xxiii. 8.) At this congress Roman ambassadors also had been present, and after their return, Spartan and Achaean ambassadors went to Rome, B. C. 185. Among the latter was Apollonides, who endeavoured to explain to the Roman senate the real state of affairs at Sparta, against the Spartan ambassadors, and to indicate the conduct of Philopoemen and the Achaeans against the charges of the Spartans. (Polyb. xxiii. 11, 12.) At the outbreak of the war between the Romans and Perseus of Macedonia, Apollonides advised his countrymen not to oppose the Romans openly, but at the same time he censured severely those who were for throwing themselves into their hands altogether. (Polyb. xviii. 6.)

9. A Spartan who was appointed in B. C. 181 one of the treasurers to check the system of squandering the public money which had been carried on for some time by Chaeron, a low demagogue. As Apollonides was the person whom Chaeron had most to fear, he had him assassinated by his emissaries. (Polyb. xxv. 8; Chaeron.)

10. A Stoic philosopher, with whom Cato the younger conversed on the subject of suicide shortly before he committed this act at Utica. (Plut. *Cat. Min.* 65, 66, 69.)

11. A Syracusan, who, during the dissensions among his fellow-citizens, in the time of the second Punic war, as to whether they were to join the Carthaginians or the Romans, insisted upon the necessity of acting with decision either the one or the other way, as division on this point would lead to inevitable ruin. At the same time, he suggested that it would be advantageous to remain faithful to the Romans. (Liv. xxiv. 28.)

12. A tragic poet, concerning whom nothing is known. Two verses of one of his dramas are preserved in Clemens of Alexandria (*Paedagog.* iii. 12) and Stobaeus. (*Sermon.* 76.) [L. S.]

APOLLO'NIDES (Ἀπολλωνίδης). 1. A Greek physician and surgeon, was born at Cos, and, like many other of his countrymen, went to the court of Persia, under Artaxerxes Longimanus, B. C. 465—425. Here he cured Megabyzus, the king's brother-in-law, of a dangerous wound, but was afterwards engaged in a sinful and scandalous amour with his wife, Amytis, who was herself a most profligate woman. For this offence Apollonides was given up by Artaxerxes into the hands of his mother, Amestris, who tortured him for about two months, and at last, upon the death of her daughter, ordered him to be buried alive. (Ctesias, *De Reb. Pers.* §§ 30, 42, pp. 40, 50, ed. Lion.)

2. Another Greek physician, who must have lived in the first or second century after Christ, as he is said by Galen (*de Caus. Puls.* iii. 9, vol. ix. pp. 138, 139) to have differed from Archigenes respecting the state of the pulse during sleep. No other particulars are known of his history; but he is sometimes confounded with Apollonius of Cyprus, a mistake which has arisen from reading Ἀπολλωνίδου instead of Ἀπολλωνίου in the passage of Galen where the latter physician is mentioned. [Apollonius Cyprius.] He may perhaps be the same person who is mentioned by Artemidorus (*Oneirocr.* iv. 2), and Aëtius (tetrab. ii. serm. iv. c. 48. p. 403), in which last passage the name is spelled *Apolloniades.* (Fabricius, *Bibl. Gr.* vol. xiii. p. 74, ed. vet.) [W. A. G.]

APOLLO'NIUS (Ἀπολλώνιος), historical. 1. The son of Charinus, appointed by Alexander the Great, before leaving Egypt, as governor of the part of Libya on the confines of Egypt, B. C. 331. (Arrian, *Anab.* iii. 5; Curtius, iv. 8.)

2. A friend of Demetrius, the son of Seleucus, who accompanied Demetrius when he went to Rome as a hostage, B. C. 175, and supported him with his advice. Apollonius had been educated together with Demetrius, and their two families had been long connected by friendship. The father of Apollonius, who bore the same name, had possessed great influence with Seleucus. (Polyb. xxxi. 19, 21.)

3. The spokesman of an embassy sent by Antiochus IV. to Rome, in B. C. 173. He brought from his master tribute and rich presents, and requested that the senate would renew with Antiochus the alliance which had existed between his father and the Romans. (Liv. lii. 6.)

4. Of Clazomenae, was sent, together with Apollonides, in B. C. 170, as ambassador to king Antiochus after he had made himself master of Egypt. (Polyb. xxviii. 16.)

5. One of the principal leaders during the revolt of the slaves in Sicily, which had been brought about by one Titus Minucius, in B. C. 103. The senate sent L. Lucullus with an army against him, and by bribes and the promise of impunity he in-

duced Apollonius to betray the other leaders of the insurrection, and to aid the Romans in suppressing it. (Diod. xxxvi. *Eclog.* 1. p. 529, &c.)

6. Of Drepanum, a son of Nicon, was a profligate but wealthy person, who had accumulated great treasures by robbing orphans of their property, and was spoiled in his turn by Verres. He obtained the Roman franchise, and then received the Roman name of A. Clodius. (Cic. *in. Verr.* iv. 17; Quintil. ix. 2. § 52.)

7. A tyrant of a town in Mesopotamia called Zenodotia, which was destroyed by M. Crassus in B. C. 54, because 100 Roman soldiers had been put to death there. (Plut. *Crass.* 17; Pseudo-Appian, *Parth.* p. 27, ed. Schweigh.) [L. S.]

APOLLONIUS (Ἀπολλώνιος), literary. 1. Of ACHARNAE, a Greek writer, the author of a work on the festivals. (Περὶ ἑορτῶν; Harpocrat. *s. vv.* πέλανος, Πυανόψια, Χαλκεῖα; Phot. *s. v.* ὑδροφορία.)

2. Of ALABANDA, surnamed ὁ Μαλακός, was some years older than Apollonius Molon, with whom he has sometimes been confounded. He was a rhetorician, and went from Alabanda to Rhodes, where he taught rhetoric. (Strab. xiv. p. 655.) Scaevola in his praetorship saw him and spoke with him in Rhodes. He was a very distinguished teacher of rhetoric, and used to ridicule and despise philosophy. (Cic. *de Orat.* i. 17.) Whenever he found that a pupil had no talent for oratory, he dismissed him, and advised him to apply to what he thought him fit for, although by retaining him he might have derived pecuniary advantages. (Cic. *de Orat.* i. 28; comp. Spalding, *ad Quintil.* i. p. 430, ii. p. 453, iv. p. 562; Clinton, *F. H.* vol. ii. p. 147, &c.)

3. Of ALABANDA, surnamed Molon, likewise a rhetorician, who left his country and went to Rhodes (Strabo, xiv. p. 655); but he appears to have also taught rhetoric at Rome for some time, as Cicero, who calls him a great pleader in the courts of justice and a great teacher, states that, in B. C. 88, he received instructions from him at Rome. (Cic. *Brut.* 89.) In B. C. 81, when Sulla was dictator, Apollonius came to Rome as ambassador of the Rhodians, on which occasion Cicero again benefited by his instructions. (*Brut.* 90.) Four years later, when Cicero returned from Asia, he staid for some time in Rhodes, and had an opportunity of admiring the practical eloquence of Apollonius in the courts as well as his skill in teaching. (*Brut.* 91.) Apollonius is also called a distinguished writer, but none of his works has come down to us. They appear however to have treated on rhetorical subjects, and on the Homeric poems. (Phoebam. i. p. 98; Porphyr. *Quaest. Homeric.* p. 10.) Josephus (*c. Apion.* ii. 36) mentions some work of his in which he spoke against the Jews. Julius Caesar was also one of his disciples. (Plut. *Caes.* 3; Suet. *Caes.* 4; comp. Cic. *ad Att.* ii. 1, *Brut.* 70, *de Invent.* i. 56; Plut. *Cic.* 4; Quintil. iii. 1. § 16, xii. 6. § 7.)

4. Of APHRODISIAS in Cilicia, is called by Suidas a high priest and an historian. He is said to have written a work on the town of Tralles, a second on Orpheus and his mysteries, and a third on the history of Caria (Καρικά), of which the eighteenth book is mentioned, and which is often referred to by Stephanus of Byzantium. (*s. vv.* Βάργασα, Χρυσαορίς, Ἄγκυρα, Χωλὸν τεῖχος; Etym. M. *s. v.* Ἅρπασος, &c.)

5. The son of ARCHEBULUS, Archebius, or Anchibius, was like his father an eminent grammarian of Alexandria. He lived about the time of Augustus, and was the teacher of Apion, while he himself had been a pupil of the school of Didymus. This is the statement of Suidas, which Villoison has endeavoured to confirm. Other critics, as Ruhnken, believe that Apollonius lived after the time of Apion, and that our Apollonius in his Homeric Lexicon made use of a similar work written by Apion. This opinion seems indeed to be the more probable of the two; but, however this may be, the Homeric Lexicon of Apollonius to the Iliad and the Odyssey, which is still extant, is to us a valuable and instructive relic of antiquity, if we consider the loss of so many other works of the same kind. It is unfortunately, however, very much interpolated, and must be used with great caution. The first edition of it was published by Villoison from a MS. of St. Germain belonging to the tenth century. (Paris, 1773, 2 vols. fol., with valuable prolegomena and a Latin translation. It was reprinted in the same year at Leipzig, in 2 vols. 4to.) H. Tollius afterwards published a new edition with some additional notes, but without Villoison's prolegomena and translation. (Lugd. Bat. 1788, 8vo.) Bekker's is a very useful edition, Berlin, 1833, 8vo. This Apollonius is probably the same as the one who wrote explanations of expressions peculiar to Herodotus. (Etymol. M. *s. vv.* κωφὸς and σοφιστής.)

6. Of ASCALON, an historian. (Steph. Byz. *s. v.* Ἀσκαλών.)

7. Of ATHENS, a sophist and rhetorician, lived in the time of the emperor Severus, and was a pupil of Adrianus. He distinguished himself by his forensic eloquence, and taught rhetoric at Athens at the same time with Heracleides. He was appointed by the emperor to the chair of political eloquence, with a salary of one talent. He held several high offices in his native place, and distinguished himself no less as a statesman and diplomatist than as a rhetorician. His declamations are said to have excelled those of many of his predecessors in dignity, beauty, and propriety but he was often vehement and rythmical. (Philostr. *Vit. Soph.* ii. 20; Eudoc. p. 57, &c.)

8. Of ATHENS, a son of Sotades, wrote a work on the obscene poetry of his father. (Athen. xi. p. 620; SOTADES.)

9. Surnamed Ἀτταλεύς, the author of a work on dreams. (Artemid. *Oneir.* i. 34, iii. 28.)

10. The son of CHAERIS, a Greek writer, who is referred to by the Scholiast on Aristophanes (*Vesp.* 1231), and the Venetian Scholiast on Homer. (*Il.* iii. 448; comp. Fabric. *Bibl. Graec.* i. p. 275.)

11. Of CHALCEDON or Chalcis, or, according to Dion Cassius (lxxi. 35) of Nicomedia, was invited by the emperor Antoninus Pius to come to Rome for the purpose of instructing his son Marcus in philosophy. (Capitolin. *Antonin. Pius*, 10; M. Antonin. *de Rebus suis*, i. 8; Lucian, *Demon.* 3; comp. Fabric. *Bibl. Graec.* iii. p. 539.)

12. A freedman of CRASSUS, to whom he was much attached. He afterwards became a useful friend of Cicero's, and served in the army of J. Caesar in the Alexandrine war, and also followed him into Spain. He was a man of great diligence and learning, and anxious to write a history of the exploits of Caesar. For this reason Cicero gave him

a very flattering letter of recommendation to Caesar. (Cic. *ad Famil.* xiii. 6.)

13. A CHRISTIAN writer, whose parents and country are unknown, but who is believed to have been bishop of Ephesus, and to have lived about the year A. D. 192. He wrote a work exposing the errors and the conduct of the Christian sect called Cataphryges, some fragments of which are preserved in Eusebius. (*Hist. Eccles.* v. 18, 21.) Tertullian defended the sect of the Montanists against this Apollonius, and the seventh book of his work *περὶ ἐκστάσεως* was especially directed against Apollonius. (Auctor Praedestinati, cc. 26, 27, 68; Cave, *Hist. Lit.* i. p. 53; Fabric. *Bibl. Graec.* vii. p. 164.)

14. A CHRISTIAN, who suffered martyrdom at Rome in the reign of Commodus. He is said to have been a Roman senator. At his trial he made a beautiful defence of Christianity in the Roman senate, which was afterwards translated into Greek and inserted by Eusebius in his history of the Martyrs, but is now lost. (Hieronym. *Epist.* 84, *Catalog.* 42, 53; Euseb. *Hist. Eccles.* v. 21.) Nicephorus (iv. 26) confounds the martyr Apollonius with Apollonius the writer against the Cataphryges. (Cave, *Hist. Lit.* i. p. 53; Fabric. *Bibl. Graec.* vii. p. 163.)

15. Surnamed CRONOS, a native of Iassus in Caria, was a philosopher of the Megarian school, a pupil of Eubulides, and teacher of the celebrated Diodorus, who received from his master the surname Cronos. (Strab. xiv. p. 658; Diog. Laërt. ii. 111.)

16. Surnamed DYSCOLOS, that is, the ill-tempered, was a son of Mnesitheus and Ariadne, and born at Alexandria, where he flourished in the reigns of Hadrian and Antoninus Pius. He was one of the most renowned grammarians of his time, partly on account of his numerous and excellent works, and partly on account of his son, Aelius Herodian, who had been educated by him, and was as great a grammarian as himself. Apollonius is said to have been so poor, that he was obliged to write on shells, as he had no means of procuring the ordinary writing materials; and his poverty created that state of mind to which he owed the surname of Dyscolos. He lived and was buried in that part of Alexandria which was called Bruchium or *Πυρουχεῖον*. But, unless he is confounded with Apollonius of Chalcis, he also spent some time at Rome, where he attracted the attention of the emperor M. Antonius.

Apollonius and his son are called by Priscian in several passages the greatest of all grammarians, and he declares, that it was only owing to the assistance which he derived from their works that he was enabled to undertake his task. (Priscian, *Praef. ad libb.* i. and vi. viii. p. 833, ix. init. and p. 941.) "He was the first who reduced grammar to anything like a system, and is therefore called by Priscian grammaticorum princeps." A list of his works, most of which are lost, is given by Suidas, and a more complete one in Fabricius. (*Bibl. Graec.* vi. 272, &c.) We confine ourselves here to those which are still extant. 1. *Περὶ συντάξεως τοῦ λόγου μερῶν*, "de Constructione Orationis," or "de Ordinatione sive Constructione Dictionum," four books. The first edition of this work is the Aldine. (Venice, 1495, fol.) A much better one, with a Latin translation and notes, was published by Fr. Sylburg, Frankf. 1590, 4to. The last edition, which was greatly corrected by the assistance of four new MSS., is I. Bekker's, Berlin, 1817, 8vo. 2. *Περὶ ἀντωνυμίας*, "de Pronomine liber," was first edited by I. Bekker in the *Museum. Antiq. Stud.* i. 2, Berlin, 1811, 8vo., and afterwards separately, Berlin, 1814, 8vo. 3. *Περὶ συνδέσμων*, "de Conjunctionibus," and 4. *Περὶ ἐπιῤῥημάτων*, "de Adverbiis," are both printed in Bekker's *Anecdot.* ii. p. 477, &c.

Among the works ascribed to Apollonius by Suidas there is one *περὶ κατεψευσμένης ἱστορίας*, on fictitious or forged histories. It is generally believed that the work of one Apollonius, which was published together with Antoninus Liberalis by Xylander, under the title "Historiae Commentitiae," (Basel, 1568, 8vo.,) is the same as the work ascribed by Suidas to Apollonius Dyscolos; and Meursius and subsequently L. H. Teucher published the work with the name of Apollonius Dyscolos. This work thus edited three times is a collection of wonderful phenomena of nature, gathered from the works of Aristotle, Theophrastus, and others. Now this is something very different from what the title of the work mentioned by Suidas would lead us to expect; that title can mean nothing else than, that Apollonius Dyscolos wrote a work which was an exposition of certain errors or forgeries which had crept into history. Phlegon, moreover, quotes from the work of Apollonius Dyscolos passages which are not to be found in the one which Meursius and others ascribe to him. (Phlegon, *cc.* 11, 13, 17.) The conclusion therefore must be, that the work of Apollonius Dyscolos *περὶ κατεψευσμένης ἱστορίας* is lost, and that the one which has been mistaken for it belongs to an Apollonius who is otherwise unknown. (Westermann, *Scriptores Rerum mirabil.* p. 20, &c., where the work of the unknown Apollonius is also incorporated, pp. 103—116.)

17. A native of EGYPT, a writer who is referred to by Theophilus Antiochenus (*ad Autolyc.* iii. pp. 127, 136, 139) as an authority respecting various opinions upon the age of the world. Whether he is the same as the Apollonius from whom Athenaeus (v. p. 191) quotes a passage concerning the symposia of the ancient Egyptians, is uncertain. The number of persons of the name of Apollonius, who were natives of Egypt, is so great, that unless some other distinguishing epithet is added, it is impossible to say who they were. An Apollonius, an Egyptian, is mentioned as a soothsayer, who prophesied the death of Caligula. (Dion Cass. lix. 29.)

18. Surnamed EIDOGRAPHUS (*εἰδογράφος*), a writer referred to by the Scholiast on Pindar (Pyth. ii. 1) respecting a contest in which Hiero won the prize. Some writers have thought he was a poet, but from the Etymol. M. (*s. v.* *εἰδοθέα*) it is probable that he was some learned grammarian.

19. Of LAODICEA, is said to have written five books on astrology (*astrologia apotelesmatica*) in which he accused the Egyptians of various astronomical errors. (Paulus Alex. *Praef. ad Isagog.*) In the royal library of Paris there exists a MS. containing "Apotelesmata" of one Apollonius, which Fabricius believes to be the work of Apollonius of Laodicea.

20. Of MYNDUS, lived at the time of Alexander the Great, and was particularly skilled in explaining nativities. He professed to have learned his art from the Chaldeans. (Senec. *Quaest. Nat.* vii. 3 and 17.) His statements respecting the

comets, which Seneca has preserved, are sufficient to shew that his works were of great importance for astronomy. Whether he is the same as Apollonius, a grammarian of Myndus, who is mentioned by Stephanus Byzantius (*s. v.* Μύνδος), is uncertain.

21. Of NAUCRATIS, a pupil of Adrianus and Chrestus, taught rhetoric at Athens. He was an opponent of Heracleides, and with the assistance of his associates he succeeded in expelling him from his chair. He cultivated chiefly political oratory, and used to spend a great deal of time upon preparing his speeches in retirement. His moral conduct is censured, as he had a son Rufinus by a concubine. He died at Athens in the seventieth year of his age. (Philostr. *Vit. Soph.* ii. 19, 26. § 2; Eudoc. p. 66.)

22. PERGAEUS. See below.

23. RHODIUS, was, according to Suidas and his Greek anonymous biographers, the son of Silleus or Illeus and Rhode, and born at Alexandria (comp. Strab. xiv. p. 655) in the phyle Ptolemais, whereas Athenaeus (vii. p. 283) and Aelian (*Hist. An.* xv. 23) describe him as a native or, at least, as a citizen of Naucratis. He appears to have been born in the first half of the reign of Ptolemy Euergetes, that is, about B. C. 235, and his most active period falls in the reign of Ptolemy Philopator (B. C. 221—204) and of Ptolemy Epiphanes. (B. C. 204—181.) In his youth he was instructed by Callimachus, but afterwards we find a bitter enmity existing between them. The cause of this hatred has been explained by various suppositions; the most probable of which seems to be, that Apollonius, in his love of the simplicity of the ancient poets of Greece and in his endeavour to imitate them, offended Callimachus, or perhaps even expressed contempt for his poetry. The love of Apollonius for the ancient epic poetry was indeed so great, and had such fascinations for him, that even when a youth (ἔφηβος) he began himself an epic poem on the expedition of the Argonauts. When at last the work was completed, he read it in public at Alexandria, but it did not meet with the approbation of the audience. The cause of this may in part have been the imperfect character of the poem itself, which was only a youthful attempt; but it was more especially owing to the intrigues of the other Alexandrine poets, and above all of Callimachus, for Apollonius was in some degree opposed to the taste which then prevailed at Alexandria in regard to poetry. Apollonius was deeply hurt at this failure, and it is not improbable that the bitter epigram on Callimachus which is still extant (*Anthol. Graec.* xi. 275) was written at that time. Callimachus in return wrote an invective-poem called "Ibis," against Apollonius, of the nature of which we may form some idea from Ovid's imitation of it in a poem of the same name. Callimachus, moreover, expressed his enmity in other poems also, and in his hymn to Apollo there occur several hostile allusions to Apollonius, especially in v. 105. Disheartened by these circumstances Apollonius left Alexandria and went to Rhodes, which was then one of the great seats of Greek literature and learning. Here he revised his poem, and read it to the Rhodians, who received it with great approbation. At the same time he delivered lectures on rhetoric, and his reputation soon rose to such a height, that the Rhodians honoured him with their franchise and other distinctions. Apollonius now regarded himself as a Rhodian, and the surname Rhodius has at all times been the name by which he has been distinguished from other persons of the same name. Notwithstanding these distinctions, however, he afterwards returned to Alexandria, but it is unknown whether he did so of his own accord, or in consequence of an invitation. He is said to have now read his revised poem to the Alexandrines, who were so delighted with it, that he at once rose to the highest degree of fame and popularity. According to Suidas, Apollonius succeeded Eratosthenes as chief librarian of the museum at Alexandria, in the reign of Ptolemy Epiphanes, about B. C. 194. Further particulars about his life are not mentioned, but it is probable that he held his office in the museum until his death, and one of his biographers states, that he was buried in the same tomb with Callimachus.

As regards the poem on the expedition of the Argonauts (*Argonautica*), which consists of four books and is still extant, Apollonius collected his materials from the rich libraries of Alexandria, and his scholiasts are always anxious to point out the sources from which he derived this or that account. The poem gives a straightforward and simple description of the adventure, and in a tone which is equal throughout. The episodes, which are not numerous and contain particular mythuses or descriptions of countries, are sometimes very beautiful, and give life and colour to the whole poem. The character of Jason, although he is the hero of the poem, is not sufficiently developed to win the interest of the reader. The character of Medeia, on the other hand, is beautifully drawn, and the gradual growth of her love is described with a truly artistic moderation. The language is an imitation of that of Homer, but it is more brief and concise, and has all the symptoms of something which is studied and not natural to the poet. The Argonautica, in short, is a work of art and labour, and thus forms, notwithstanding its many resemblances, a contrast with the natural and easy flow of the Homeric poems. On its appearance the work seems to have made a great sensation, for even contemporaries, such as Charon, wrote commentaries upon it. Our present Scholia are abridgements of the commentaries of Lucillus of Tarrha, Sophocles, and Theon, all of whom seem to have lived before the Christian era. One Eirenaeus is also mentioned as having written a critical and exegetical commentary on the Argonautica. (Schol. *ad Apollon. Rhod.* i. 1299, ii. 127, 1015.) The common Scholia on Apollonius are called the Florentine Scholia, because they were first published at Florence, and to distinguish them from the Paris Scholia, which were first published in Schaefer's edition of the Argonautica, and consist chiefly of verbal explanations and criticisms. Among the Romans the Argonautica was much read, and P. Terentius Varro Atacinus acquired great reputation by his translation of it. (Quintil. x. 1. § 87.) The Argonautica of Valerius Flaccus is a free imitation of the poem of Apollonius. In the reign of Anastasius I. one Marianus made a Greek paraphrase of Apollonius' poem in 5608 iambics. The first edition of the Argonautica is that of Florence 1496, 4to., by J. Lascaris, which contains the Scholia. The next is the Aldine (Venice, 1521 8vo.), which is little more than a reprint of the Florentine edition. The first really critical editi-

is that of Brunck. (Argentorat. 1780, in 4to. and 8vo.) The edition of Beck (Leipzig, 1797, 8vo.) is incomplete, and the only volume which appeared of it contains the text, with a Latin translation and a few critical notes. G. Schaefer published an edition (Leipz. 1810—13, 2 vols. 8vo.), which is an improvement upon that of Brunck, and is the first in which the Paris Scholia are printed. The best edition is that of Wellauer, Leipzig, 1828, 2 vols. 8vo., which contains the various readings of 13 MSS., the Scholia, and short notes.

Besides the Argonautica and epigrams (Antonin. Lib. 23), of which we possess only the one on Callimachus, Apollonius wrote several other works which are now lost. Two of them, Περὶ Ἀρχιλόχου (Athen. x. p. 451) and πρὸς Ζηνόδοτον (Schol. Venet. *ad Hom. Il.* xiii. 657), were probably grammatical works, and the latter may have had reference to the recension of the Homeric poems by Zenodotus, for the Scholia on Homer occasionally refer to Apollonius. A third class of Apollonius' writings were his κτίσεις, that is, poems on the origin or foundation of several towns. These poems were of an historico-epical character, and most of them seem to have been written in hexameter verse. The following are known: 1. Ῥόδου κτίσις, of which one line and a half are preserved in Stephanus of Byzantium (*s. v.* Δώτιον), and to which we have perhaps to refer the statements contained in the Scholiast on Pindar. (*Ol.* vii. 86; *Pyth.* iv. 57.) 2. Ναυκράτεως κτίσις, of which six lines are preserved in Athenaeus. (vii. p. 283, &c.; comp. Aelian, *Hist. An.* xv. 23.) 3. Ἀλεξανδρείας κτίσις. (Schol. *ad Nicand. Ther.* 11.) 4. Καύνου κτίσις. (Parthen. *Erot.* 1 and 11.) 5. Κνίδης κτίσις. (Steph. Byz. *s. v.* Ψυκτήριος.) Whether the last three were like the first two in verse or prose is uncertain, as no fragments are extant. 6. Κανωπὸς, which may likewise have been an account of the foundation of Canopus. It was written in verse, and consisted of at least two books. Two choliambic lines of it are extant. (Steph. Byz. *s. vv.* Χώρα, Κόρινθος.) (Compare C. Gerhard, *Lectiones Apollonianae*, Leipzig, 1816, 8vo.; Weichert, *Ueber das Leben und Gedicht des Apollonius von Rhodus*, Meissen, 1821, 8vo.)

24. A Syrian, a platonic philosopher, who lived about the time of Hadrian, and who had inserted in his works an oracle which promised to Hadrian the government of the Roman world. (Spartian. *Hadr.* 2.)

25. Tyaneus. See below.

26. Of Tyre, a stoic philosopher, who lived in the reign of Ptolemy Auletes, is mentioned by Diogenes Laërtius (vii. 1, 2, 24, and 28) as the author of a work on Zeno. Strabo (xvi. p. 757) mentions a work of his which he calls πίναξ τῶν ὸ Ζήνωνος φιλοσόφων καὶ τῶν βιβλίων, and which appears to have been a short survey of the philosophers and their writings from the time of Zeno. Whether this Apollonius is the same as the one who wrote a work on female philosophers (Phot. *Cod.* 161), or as the author of the chronological work (χρονικά) of which Stephanus Byzantius (*s. v.* Χαλκητόριον) quotes the fourth book, cannot be decided.

27. King of Tyre, is the hero of a Greek romance, the author of which is unknown. Barth (*Adversar.* lviii. 1) thought that the author was a Christian of the name of Symposius. About the year A. D. 1500, the romance was put into so-called political verse by Constantinus or Gabriel Contianus, and was printed at Venice, 1603, 4to. A Latin translation had been published before that time by M. Velserus, under the title, "Narratio eorum quae acciderunt Apollonio Tyrio," Aug. Vindel. 1595, 4to. During the fifteenth and sixteenth centuries this romance was very popular, and was translated into most of the European languages. [L. S.]

APOLLO'NIUS, surnamed PERGAEUS, from Perga in Pamphylia, his native city, a mathematician educated at Alexandria under the successors of Euclid. He was born in the reign of Ptolemy Euergetes (Eutoc. *Comm. in Ap. Con.* lib. i.), and died under Philopator, who reigned B. C. 222—205. (Hephaest. *ap. Phot.* cod. cxc.) He was, therefore, probably about 40 years younger than Archimedes. His geometrical works were held in such esteem, that they procured for him the appellation of the Great Geometer. (Eutoc. *l. c.*) He is also mentioned by Ptolemy as an astronomer, and is said to have been called by the sobriquet of ε, from his fondness for observing the moon, the shape of which was supposed to resemble that letter. His most important work, the only considerable one which has come down to our time, was a treatise on Conic Sections in eight books. Of these the first four, with the commentary of Eutocius, are extant in Greek; and all but the eighth in Arabic. The eighth book seems to have been lost before the date of the Arabic versions. We have also introductory lemmata to all the eight, by Pappus. The first four books probably contain little more than the substance of what former geometers had done; they treat of the definitions and elementary properties of the conic sections, of their diameters, tangents, asymptotes, mutual intersections, &c. But Apollonius seems to lay claim to originality in most of what follows. (See the introductory epistle to the first book.) The fifth treats of the longest and shortest right lines (in other words the *normals*) which can be drawn from a given point to the curve. The sixth of the equality and similarity of conic sections; and the seventh relates chiefly to their diameters, and rectilinear figures described upon them.

We learn from Eutocius (*Comm.* in lib. i.), that Heraclius in his life of Archimedes accused Apollonius of having appropriated to himself in this work the unpublished discoveries of that great mathematician; however this may have been, there is truth in the reply quoted by the same author from Geminus: that neither Archimedes nor Apollonius pretended to have invented this branch of Geometry, but that Apollonius had introduced a real improvement into it. For whereas Archimedes, according to the ancient method, considered only the section of a *right* cone by a plane perpendicular to its side, so that the species of the curve depended upon the angle of the cone; Apollonius took a more general view, conceiving the curve to be produced by the intersection of *any* plane with a cone generated by a right line passing always through the circumference of a fixed circle and *any* fixed point. The principal edition of the Conics is that of Halley, "Apoll. Perg. Conic. lib. viii., &c.," Oxon. 1710, fol. The eighth book is a conjectural restoration founded on the introductory lemmata of Pappus. The first four books were translated into Latin, and published by J. Bapt. Memus (Venice, 1537), and by Commandine

(Bologna, 1566). The 5th, 6th, and 7th were translated from an Arabic manuscript in the Medicean library by Abraham Echellensis and Borelli, and edited in Latin (Florence, 1661); and by Ravius (Kilonii, 1669).

Apollonius was the author of several other works. The following are described by Pappus in the 7th book of his Mathematical Collections:—

Περὶ Λόγου Ἀποτομῆς and Περὶ Χωρίου Ἀποτομῆς, in which it was shewn how to draw a line through a given point so as to cut segments from two given lines, 1st. in a given ratio, 2nd. containing a given rectangle.

Of the first of these an Arabic version is still extant, of which a translation was edited by Halley, with a conjectural restoration of the second. (Oxon. 1706.)

Περὶ Διωρισμένης Τομῆς. To find a point in a given straight line such, that the rectangle of its distances from two given points in the same should fulfil certain conditions. (See Pappus, *l. c.*) A solution of this problem was published by Robt. Simson. Περὶ Τόπων Ἐπιπέδων, "A Treatise in two books on *Plane Loci*. Restored by Robt. Simson," Glasg. 1749.

Περὶ Ἐπαφῶν, in which it was proposed to draw a circle fulfilling any three of the conditions of passing through one or more of three given points, and touching one or more of three given circles and three given straight lines. Or, which is the same thing, to draw a circle touching three given circles whose radii may have any magnitude, including zero and infinity. (Ap. de Tactionibus quae supers., ed. J. G. Camerer." Goth. et Amst. 1795, 8vo.)

Περὶ Νεύσεων. To draw through a given point a right line so that a given portion of it should be intercepted between two given right lines. (Restored by S. Horsley, Oxon. 1770.)

Proclus, in his commentary on Euclid, mentions two treatises, *De Cochlea* and *De Perturbatis Rationibus*.

Ptolemy (*Magn. Const.* lib. xii. init.) refers to Apollonius for the demonstration of certain propositions relative to the stations and retrogradations of the planets.

Eutocius, in his commentary on the Dimensio Circuli of Archimedes, mentions an arithmetical work called Ὠκυτόκιον, (see Wallis, *Op.* vol. iii. p. 559,) which is supposed to be referred to in a fragment of the 2nd book of Pappus, edited by Wallis. (*Op.* vol. iii. p. 597.) (Montucla, *Hist. des Mathém.* vol. i.; Halley, *Praef. ad Ap. Conic.*; Wenrich, *de auct. Graec. versionibus et comment. Syriacis, Arab. Armen. Persicisque*, Lips. 1842; Pope Blount, *Censur. Celeb. Auth.*) [W. F. D.]

APOLLONIUS TYANAEUS (Ἀπολλώνιος Τυανεύς), a Pythagorean philosopher, born at Tyana in Cappadocia about four years before the Christian era. Much of his reputation is to be attributed to the belief in his magical or supernatural powers, and the parallel which modern and ancient writers have attempted to draw between his character and supposed miracles, and those of the Author of our religion. His life by Philostratus is a mass of incongruities and fables: whether it have any groundwork of historical truth, and whether it were written wholly or partly with a controversial aim, are questions we shall be better prepared to discuss after giving an account of the contents of the work itself.

Apollonius, according to the narrative of his biographer, was of noble ancestry, and claimed kindred with the founders of the city of Tyana. We need not stop to dispute the other story of the incarnation of the god Proteus, or refer it, with Tillemont, to demoniacal agency. At the age of fourteen he was placed under the care of Euthydemus, a rhetorician of Tarsus; but, being disgusted at the luxury of the inhabitants, he obtained leave of his father and instructor to retire to the neighbouring town of Aegae. Here he is said to have studied the whole circle of the Platonic, Sceptic, Epicurean, and Peripatetic philosophy, and ended by giving his preference to the Pythagorean, in which he had been trained by Euxenus of Heraclea. (Phil. i. 7.) Immediately, as if the idea of treading in the footsteps of Pythagoras had seized him in his earliest youth, he began to exercise himself in the severe asceticism of the sect; abstained from animal food and woollen clothing, foreswore wine and the company of women, suffered his hair to grow, and betook himself to the temple of Aesculapius at Aegae, who was supposed to regard him with peculiar favour. He was recalled to Tyana, in the twentieth year of his age, by his father's death: after dividing his inheritance with a brother whom he is said to have reclaimed from dissolute living, and giving the greater part of what remained to his poorer relatives (Phil. i. 13), he returned to the discipline of Pythagoras, and for five years preserved the mystic silence, during which alone the secret truths of philosophy were disclosed. At the end of the five years, he travelled in Asia Minor, going from city to city and everywhere disputing, like Pythagoras, upon divine rites. There is a blank in his biography at this period of his life, of about twenty years during which we must suppose the same employment to have continued, unless indeed we have reason to suspect that the received date of his birth has been anticipated twenty years. He was between forty and fifty years old when he set out on his travels to the east; and here Philostratus sends forth his hero on a voyage of discovery, in which we must be content rapidly to follow him. From Aegae he went to Nineveh, where he met Damis, the future chronicler of his actions, and proceeding on his route to India, he discoursed at Babylon with Bardanes, the Parthian king, and consulted the magi and Brahmins, who were supposed to have imparted to him some theurgic secrets. He next visited Taxila, the capital of Phraortes, an Indian prince, where he met Iarchas the chief of the Brahmins, and disputed with Indian Gymnosophists already versed in Alexandrian philosophy. (Phil. iii. 51.) This eastern journey lasted five years: at its conclusion, he returned to the Ionian cities, where we first hear of his pretensions to miraculous power, founded, as it would seem, on the possession of some divine knowledge derived from the east. If it be true that the honours of a god were decreed to him at this period of his life, we are of course led to suspect some collusion with the priests (iv. 1), who are said to have referred the sick to him for relief. From Ionia he crossed over into Greece (iv. 1), visited the temples and oracles which lay in his way, everywhere disputing about religion, and assuming the authority of a divine legislator. At the Eleusinian mysteries he was rejected as a magician, and did not obtain admission to them un-

a later period of his life: the same cause excluded him at the cave of Trophonius (from whence he pretended to have obtained the sacred books of Pythagoras), and which he entered by force. (viii. 19.) After visiting Lacedaemon, Corinth, and the other towns of Greece, he bent his course towards Rome, and arrived there just after an edict against magicians had been issued by Nero. He was immediately brought before Telesinus the consul, and Tigellinus, the favourite of the emperor, the first of whom dismissed him, we are told, from the love of philosophy, and the latter from the fear of a magic power, which could make the letters vanish from the indictment. On his acquittal, he went to Spain, Africa, and Athens, where, on a second application, he was admitted to the mysteries; and from Athens proceeded to Alexandria, where Vespasian, who was maturing his revolt, soon saw the use which might be made of such an ally. The story of their meeting may be genuine, and is certainly curious as exhibiting Apollonius in the third of the threefold characters assumed by Pythagoras —philosopher, mystic, and politician. Vespasian was met at the entrance of the city by a body of magistrates, praefects and philosophers, and hastily asked whether the Tyanean was among the number. Being told that he was philosophizing in the Serapeum, he proceeded thither, and begged Apollonius to make him emperor: the philosopher replied that "he had already done so, in praying the gods for a just and venerable sovereign;" upon which Vespasian declared that he resigned himself entirely into his hands. A council of philosophers was forthwith held, including Dio and Euphrates, Stoics in the emperor's train, in which the question was formally debated, Euphrates protesting against the ambition of Vespasian and the base subserviency of Apollonius, and advocating the restoration of a republic. (v. 31.) This dispute laid the foundation of a lasting quarrel between the two philosophers, to which Philostratus often alludes. The last journey of Apollonius was to Ethiopia, whence he returned to settle in the Ionian cities. The same friendship which his father had shewn was continued towards him by the emperor Titus, who is said to have invited him to Argos in Cilicia, and to have obtained a promise that he would one day visit Rome. On the accession of Domitian, Apollonius endeavoured to excite the provinces of Asia Minor against the tyrant. An order was sent to bring him to Rome, which he thought proper to anticipate by voluntarily surrendering himself, to avoid bringing suspicion on his companions. On being conducted into the emperor's presence, his prudence deserted him: he launched forth into the praise of Nerva, and was hurried to prison, loaded with chains. The charges against him resolved themselves into three heads—the singularity of his dress and appearance, his being worshipped as a god, and his sacrificing a child with Nerva for an augury. As destruction seemed impending, it was a time to display his miraculous powers: he vanished from his persecutors; and after appearing to Darius at Puteoli at the same hour he disappeared from Rome, he passed over into Greece, where he remained two years, having given out that the emperor had publicly acquitted him. The last years of his life were probably spent at Ephesus, where he is said to have proclaimed the death of the tyrant Domitian at the instant it took place. Three places—Ephesus, Rhodes, and Crete, laid claim to the honour of being his last dwelling-place. Tyana, where a temple was dedicated to him, became henceforth one of the sacred cities, and possessed the privilege of electing its own magistrates.

We now proceed to discuss very briefly three questions. I. The historical groundwork on which the narrative of Philostratus was founded. II. How far, if at all, it was designed as a rival to the Gospel history. III. The real character of Apollonius himself.

I. However impossible it may be to separate truth from falsehood in the narrative of Philostratus, we cannot conceive that a professed history, appealed to as such by contemporary authors, and written about a hundred years after the death of Apollonius himself, should be simply the invention of a writer of romance. It must be allowed, that all the absurd fables of Ctesias, the confused falsehoods of all mythologies (which become more and more absurd as they are farther distant), eastern fairy tales, and perhaps a parody of some of the Christian miracles, are all pressed into the service by Philostratus to adorn the life of his hero: it will be allowed further, that the history itself, stripped of the miracles, is probably as false as the miracles themselves. Still we cannot account for the reception of the narrative among the ancients, and even among the fathers themselves, unless there had been some independent tradition of the character of Apollonius on which it rested. Eusebius of Caesarea, who answered the *Λόγος φιλαλήθης πρὸς Χριστιάνους* of Hierocles (in which a comparison was attempted between our Lord and Apollonius), seems (c. v.) to allow the truth of Philostratus's narrative in the main, with the exception of what is miraculous. And the parody, if it may be so termed, of the life of Pythagoras, may be rather traceable to the impostor himself than to the ingenuity of his biographer. Statues and temples still existed in his honour; his letters and supposed writings were extant; the manuscript of his life by Damis the Assyrian was the original work which was dressed out by the rhetoric of Philostratus; and many notices of his visits and acts might be found in the public records of Asiatic cities, which would have at once disproved the history, if inconsistent with it. Add to this, that another life of Apollonius of Tyana, by Moeragenes, is mentioned, which was professedly disregarded by Philostratus, because, he says, it omitted many important particulars, and which Origen, who had read it, records to have spoken of Apollonius as a magician whose imposture had deceived many celebrated philosophers. The conclusion we seem to come to on the whole is, that at a period when there was a general belief in magical powers Apollonius *did* attain great influence by pretending to them, and that the history of Philostratus gives a just idea of his character and reputation, however inconsistent in its facts and absurd in its marvels.

II. We have purposely omitted the wonders with which Philostratus has garnished his narrative, of which they do not in general form an essential part. Many of these are curiously coincident with the Christian miracles. The proclamation of the birth of Apollonius to his mother by Proteus, and the incarnation of Proteus himself, the chorus of swans which sung for joy on the occasion, the casting out of devils, raising the dead,

and healing the sick, the sudden disappearances and reappearances of Apollonius, his adventures in the cave of Trophonius, and the sacred voice which called him at his death, to which may be added his claim as a teacher having authority to reform the world—cannot fail to suggest the parallel passages in the Gospel history. We know, too, that Apollonius was one among many rivals set up by the Eclectics (as, for instance, by Hierocles of Nicomedia in the time of Diocletian) to our Saviour—an attempt, it may be worth remarking, renewed by the English freethinkers, Blount and Lord Herbert. Still it must be allowed that the resemblances are very general, that where Philostratus has borrowed from the Gospel narrative, it is only as he has borrowed from all other wonderful history, and that the idea of a controversial aim is inconsistent with the account which makes the life written by Damis the groundwork of the more recent story. Moreover, Philostratus wrote at the command of the empress Julia Domna, and was at the time living in the palace of Alexander Severus, who worshipped our Lord with Orpheus and Apollonius among his Penates: so that it seems improbable he should have felt any peculiar hostility to Christianity; while, on the other hand, he would be acquainted with the general story of our Lord's life, from which he might naturally draw many of his own incidents. On the whole, then, we conclude with Ritter, that the life of Apollonius was not written with a controversial aim, as the resemblances, although real, only indicate that a few things were borrowed, and exhibit no trace of a systematic parallel. (Ritter, *Geschichte der Phil.* vol. iv. p. 492.)

III. The character of Apollonius as well as the facts of his life bear a remarkable resemblance to those of Pythagoras, whom he professedly followed. Travel, mysticism, and disputation, are the three words in which the earlier half of both their lives may be summed up. There can be no doubt that Apollonius pretended to supernatural powers, and was variously regarded by the ancients as a magician and a divine being. The object of his scheme, as far as it can be traced, was twofold—partly philosophical and partly religious. As a philosopher, he is to be considered as one of the middle terms between the Greek and Oriental systems, which he endeavoured to harmonize in the symbolic lore of Pythagoras. The Pythagorean doctrine of numbers, and their principles of music and astronomy, he looked upon as quite subordinate, while his main efforts were directed to re-establish the old religion on a Pythagorean basis. His aim was to purify the worship of Paganism from the corruptions which he said the fables of the poets had introduced, and restore the rites of the temples in all their power and meaning. In his works on divination by the stars, and on offerings, he rejects sacrifices as impure in the sight of God. All objects of sense, even fire, partook of a material and corruptible nature: prayer itself should be the untainted offering of the heart, and was polluted by passing through the lips. (Euseb. *Prep. Ev.* iv. 13.) This objection to sacrifice was doubtless connected with the Pythagorean doctrine of the transmigration of souls. In the miracles attributed to him we see the same trace of a Pythagorean character: they are chiefly prophecies, and it is not the power of controlling the laws of nature which Apollonius lays claim to, but rather a wonder-working secret, which gives him a deeper insight into them than is possessed by ordinary men. Upon the whole, we may place Apollonius midway between the mystic philosopher and the mere impostor, between Pythagoras and Lucian's Alexander; and in this double character he was regarded by the ancients themselves.

The following list of Apollonius's works has come down to us: 1. Ὕμνος εἰς Μνημοσύναν. (Philostr. *Vit. Apoll.* i. 14; Suidas, *s. v. Apoll.*) 2. Πυθαγόρου δόξαι, and 3. Πυθαγόρου βίος, mentioned by Suidas, and probably (see Ritter) one of the works which, according to Philostratus (viii. 19), Apollonius brought with him from the cave of Trophonius. 4. Διαθήκη, written in Ionic Greek. (Phil. i. 3; vii. 39.) 5. Ἀπολογία against a complaint of Euphrates the philosopher to Domitian. (viii. 7.) 6. Περὶ μαντείας ἀστέρων. 7. Τελεταὶ ἢ περὶ θυαιῶν. (iii. 41, iv. 19; Euseb. *Prep. Ev.* iv. 13.) 8. Χρησμοί, quoted by Suidas. 9. Νυχθήμερον, a spurious work. 10. Ἐπιστολαὶ LXXXV. Bp. Lloyd supposes those which are still extant to be a spurious work. On the other hand, it must be allowed that the Laconic brevity of their style suits well with the authoritative character of the philosopher. They were certainly not inventions of Philostratus, and are not wholly the same with the collection to which he refers. The Ἀπολογία which is given by Philostratus (viii. 7) is the only other extant writing of Apollonius. [B. J.]

APOLLONIUS, artists. 1. Apollonius and Tauriscus of Tralles, were two brothers, and the sculptors of the group which is commonly known as the Farnese bull, representing the punishment of Dirce by Zethus and Amphion. [Dirce.] It was taken from Rhodes to Rome by Asinius Pollio, and afterwards placed in the baths of Caracalla, where it was dug up in the sixteenth century, and deposited in the Farnese palace. It is now at Naples. After its discovery, it was restored, in a manner not at all in keeping with its style, by Battista Bianchi of Milan. There is some reason to believe that additions were made to it in the time of Caracalla. It was originally formed out of one block of marble. A full description of the group is given by Winckelmann, who distinguishes the old parts from the new.

From the style of the ancient portions of the group, Winckelmann and Müller refer its execution to the same period to which they imagine the Laocoon to belong, that is, the period after Alexander the Great. Both groups belong to the same school of art, the Rhodian, and both probably to the same period. If, therefore, we admit the force of the arguments of Lessing and Thiersch respecting the date of the Laocoon [Ageladas], we may infer, that the Farnese bull was newly executed when Asinius Pollio took it to Rome, and consequently, that Apollonius and Tauriscus flourished at the beginning of the first century of the Christian aera. It is worth while to notice, that we have no history of this work before its removal from Rhodes to Rome.

Pliny says of Apollonius and Tauriscus, "Parentum ii certamen de se fecere: Menecraten videri professi, sed esse naturalem Artemidorum," which is understood to mean, that they placed an inscription on their work, expressing a doubt whether their father, Artemidorus, or their teacher Menecrates, ought to be considered their true pa

rent. The Farnese bull bears no such inscription, but there are the marks of an effaced inscription on a trunk of a tree which forms a support for the figure of Zethus. (Plin. xxxvi. 4. § 10; Winckelmann, *Werke*, vi. p. 52, vii. p. 205; Müller, *Archäol. der Kunst.* § 157.)

2. An Athenian sculptor, the son of Nestor, was the maker of the celebrated torso of Hercules in the Belvedere, which is engraved in the *Mus. Pio-Clement.* iii. pl. 10, and on which is inscribed ΑΠΟΛΛΩΝΙΟΣ ΝΕΣΤΟΡΟΣ ΑΘΗΝΑΙΟΣ ΕΠΟΙΕΙ. From the formation of the letters of the inscription, the age of the sculptor may be fixed at about the birth of Christ. The work itself is one of the most splendid remains of Grecian art. There is at Rome a statue of Aesculapius by the same artist. (Winckelmann, *Werke*, i. p. 226, iii. p. 39, vi. pp. 64, 94, 101, vii. p. 215; Thiersch, *Epochen*, p. 332.)

3. An Athenian sculptor, the son of Archias, made the bronze head of the young hero, which was found at Herculaneum and is engraved in the *Mus. Hercul.* i. tab. 45. It bears the inscription, ΑΠΟΛΛΟΝΙΟΣ ΑΡΧΙΟΥ ΑΘΗΝΑΙΟΣ ΕΠΟΗΣΕ. It probably belongs to the period about the birth of Christ. (Winckelmann, *Werke*, ii. p. 158, iv. p. 284, v. p. 239, vii. p. 92.)

4. A sculptor, whose name is inscribed on the beautiful marble statue of a young satyr, in the possession of the Earl of Egremont, at Petworth, Sussex. [P. S.]

APOLLO'NIUS (Ἀπολλώνιος), physicians. For a list of the physicians of this name see Fabricius, *Bibl. Gr.* vol. xiii. p. 74, ed. vet.; Le Clerc, *Hist. de la Méd.*; Haller, *Biblioth. Medic. Pract.* vol. i.; Harless, *Analecta Historico-Crit. de Archigene Medico et de Apolloniis, &c.*, Bamberg. 1816, 4to.; Sprengel, *Hist. de la Méd.*

1, 2. APOLLONIUS ANTIOCHENUS (Ἀντιοχεύς), the name of two physicians, father and son, who were born at Antioch, and belonged to the sect of the Empirici. They lived after Serapion of Alexandria and before Menodotus [SERAPION; MENODOTUS], and therefore probably in the first or second century B. C. (Gal. *Introd.* c. 4. vol. xiv. p. 683.) One of them is very likely the person sometimes called "Apollonius Empiricus;" the other may perhaps be Apollonius Senior.

3. APOLLONIUS ARCHISTRATOR (Ἀρχιστράτωρ) is the author of a medical prescription quoted by Andromachus (ap. Gal. *De Compos. Medicam. sec. Gen.* v. 12, vol. xiii. p. 835), and must therefore have lived in or before the first century after Christ. Nothing is known of the events of his life.

4. APOLLONIUS BIBLAS (Βιβλᾶς), lived probably in the second century B. C., and wrote, after Zeno's death, a book in answer to a work which he had composed on the meaning of certain marks (χαρακτῆρες) that are found at the end of some chapters in the third book of the *Epidemics* of Hippocrates. (Gal. *Comm. II. in Hippocr.* "*Epid. III.*" § 5, vol. xvii. pt. i. p. 618.) It seems most likely that he is not the same person as Apollonius Empiricus. His name is supposed to be connected with the word βιβλιακός, and seems to have been given him for being (as we say) *a book-worm.*

5. APOLLONIUS CITIENSIS (Κιτιεύς), the oldest commentator on Hippocrates whose works are still extant. He was a native of Citium, in Cyprus Strabo, xiv. 6, p. 243, ed. Tauchn.), and studied medicine at Alexandria under Zopyrus (Apollon. Cit. p. 2, ed. Dietz); he is supposed to have lived in the first century B. C. The only work of his that remains is a short Commentary on Hippocrates, Περὶ Ἄρθρων, *De Articulis*, in three books. It is dedicated to a king of the name of Ptolemy, who is conjectured to have been a younger brother of Ptolemy Auletes, king of Egypt, who was made king of Cyprus, and who is mentioned several times by Cicero. (*Pro Dom.* c. 8, 20, *Pro Flacc.* c. 13, *Pro Sext.* c. 26.) Some portions of this work were published by Cocchi in his *Discorso dell' Anatomia*, Firenze, 1745, 4to., p. 8, and also in his *Graecorum Chirurgici Libri*, Florent. 1754, fol. The whole work, however, appeared for the first time in the first volume of Dietz's *Scholia in Hippocratem et Galenum*, Regim. Pruss. 1834, 8vo.; and an improved edition with a Latin translation was published by Kühn, Lips. 1837, 4to., which, however, was not quite finished at the time of his death. (See Kühn, *Additam. ad Elenchum Medicorum Veterum a Jo. A. Fabricio, &c. exhibitum*, Lips. 1826, 4to., fascic. iii. p. 5; Dietz, *Schol. in Hipp. et Gal.* vol. i. praef. p. v.; Littré, *Oeuvres d' Hippocr.* vol. i. Introd. p. 92; Choulant, *Handbuch der Bücherkunde für die Aeltere Medicin.*)

6. APOLLONIUS, CLAUDIUS, must have lived in or before the second century after Christ, as one of his antidotes is quoted by Galen. (*De Antid.* ii. 11, vol. xiv. p. 171.) Nothing is known of his life.

7. APOLLONIUS CYPRIUS (Κύπριος) was the pupil of Olympicus and the tutor to Julianus. He was a native of Cyprus, belonged to the sect of the Methodici, and lived probably in the first century after Christ. Nothing more is known of his history. (Gal. *De Meth. Med.* i. 7, vol. x. pp. 53, 54.)

8. APOLLONIUS EMPIRICUS (Ἐμπειρικός), is supposed to be one of the persons called "Apollonius Antiochenus." He lived, according to Celsus (*De Med.* i. praef. p. 5), after Serapion of Alexandria, and before Heracleides of Tarentum, and therefore probably in the second century B. C. He belonged to the sect of the Empirici, and wrote a book in answer to Zeno's work on the χαρακτῆρες in Hippocrates, mentioned above. This was answered by Zeno, and it was this second work that drew from Apollonius Biblas his treatise on the subject after Zeno's death. (Gal. *Comm. II. in Hipp.* "*Epid. III.*" § 5, vol. xvii. pt. i. p. 618.) He is mentioned also by Galen, *De Meth. Med.* ii. 7, vol. x. p. 142.

9. APOLLONIUS GLAUCUS must have lived in or before the second century after Christ, as his work "On Internal Diseases" is quoted by Caelius Aurelianus. (*De Morb. Chron.* iv. 8, p. 536.) Nothing is known of his life.

10. APOLLONIUS HEROPHILEIUS (Ἡροφίλειος) is supposed to be the same person as Apollonius Mus. He wrote a pharmaceutical work entitled Περὶ Εὐπορίστων, *De Facile Parabilibus* (Gal. *De Compos. Medicam. sec. Loc.* vi. 9, vol. xii. p. 995), which is very frequently quoted by Galen, and which is probably the work referred to by Oribasius (*Eupor. ad Eunap.* i. prooem. p. 574), and of which some fragments are quoted in Cramer's *Anecd. Graeca Paris.* vol. i. p. 395, as still existing in MS. in the Royal Library at Paris. He lived before Andromachus, as that writer quotes him (ap. Gal. *De Compos. Medicam. sec. Loc.* vol. xiii. pp. 76, 114, 137, 308, 326, 981), and also before Archi-

genes (Gal. *ibid.* vol. xii. p. 515); we may therefore conclude that he lived in or before the first century after Christ. He was a follower of Herophilus, and is said by Galen (*ibid.* p. 510) to have lived for some time at Alexandria. His work, Περὶ Μύρων, *On Ointments*, is quoted by Athenaeus (xv. p. 688), and he is also mentioned by Caelius Aurelianus. (*De Morb. Ac.* ii. 28, p. 139).

11. Apollonius Hippocraticus (Ἱπποκράτειος), is said by Galen (*De Secta Opt.* c. 14. vol. i. p. 144; *Comment. III. in Hippocr.* "*De Rat. Vict. in Morb. Ac.*" c. 38. vol. xv. p. 703) to have been a pupil of Hippocrates II., and must therefore have lived in the fourth century B. C. He is blamed by Erasistratus (ap. Gal. *l. c.*) for his excessive severity in restricting the quantity of drink allowed to his patients.

12. Apollonius Memphites (Μεμφίτης) was born at Memphis in Egypt, and was a follower of Erasistratus. (Gal. *Introd.* c. 10. vol. xiv. p. 700.) He must therefore have lived about the third century B. C., and is probably the same person who is called "Apollonius Stratonicus." He wrote a work "On the Names of the Parts of the Human Body" (Gal. *l. c.*, and *Definit.* prooem. vol. xix. p. 347), and is quoted by Erotianus (*Gloss. Hipp.* p. 86), Galen (*De Antid.* ii. 14, vol. xiv. p. 188), Nicolaus Myrepsus (*De Aur.* cc. 11, 16. pp. 831, 832), and other ancient writers.

13. Apollonius Mus (Μῦς), a follower of Herophilus, of whose life no particulars are known, but who must have lived in the first century B. C., as Strabo mentions him as a contemporary. (xiv. 1, p. 182, ed. Tauchn.) He was a fellow-pupil of Heracleides of Erythrae (*ibid.*), and composed a long work on the opinions of the sect founded by Herophilus. (Cael. Aurel. *De Morb. Acut.* ii. 13, p. 110; Gal. *De Differ. Puls.* iv. 10, vol. viii. pp. 744, 746.) He also wrote on pharmacy (Cels. *De Med.* v. praef. p. 81; Pallad. *Comm. in Hipp.* "*Epid. VI.*," ap. Dietz, *Schol. in Hipp. et Gal.* vol. ii. p. 98; Gal. *De Antid.* ii. 7, 8, vol. xiv. pp. 143, 146), and is supposed to be the same person who is sometimes called "Apollonius Herophileius."

14. Apollonius Ophis (ὁ Ὄφις) is said by Erotianus (*Gloss. Hipp.* p. 8) to have made a compilation from the Glossary of difficult Hippocratic words by Baccheius; he must therefore have lived about the first or second century B. C. He is supposed by some persons to be Apollonius Pergamenus, by others Apollonius Ther.

15. Apollonius Organicus (Ὀργανικός) is quoted by Galen (*De Compos. Medicam. sec. Loc.* v. 15, vol. xiii. p. 856), and must therefore have lived in or before the second century after Christ. Nothing is known of his life.

16. Apollonius Pergamenus (Περγάμηνος) is supposed by some persons to be Apollonius Ophis, or Apollonius Ther. He was born at Pergamus in Mysia, but his date is very uncertain, since it can only be positively determined that, as he is quoted by Oribasius, he must have lived in or before the fourth century after Christ. (Orib. *Eupor. ad Eun.* i. 9, p. 578.) He is probably the author of rather a long extract on Scarification preserved by Oribasius (*Med. Coll.* vii. 19, 20, p. 316), which is published by C. F. Matthaei in his Collection of Greek Medical Writers, entitled *XXI. Veterum et Clarorum Medicorum Graecorum Varia Opuscula*, Mosqu. 1808, 4to., p. 144.

17. Apollonius Pitanaeus was born at Pitanae in Aeolia, and must have lived in or before the first century after Christ, as an absurd and superstitious remedy is attributed to him by Pliny. (*H. N.* xxix. 38.)

18. Apollonius Senior (ὁ Πρεσβύτερος) is quoted by Erotianus (*Gloss. Hipp.* p. 86), and must therefore have lived in or before the first century after Christ. Some persons suppose him to be one of the physicians called Apollonius Antiochenus.

19. Apollonius Stratonicus (ὁ ἀπὸ Στράτωνος) was probably not the son, but the pupil, of Strato of Beryta: he is very likely the same person as Apollonius Memphites, and may be supposed to have lived about the third century B. C. He was a follower of Erasistratus, and wrote a work on the Pulse, which is quoted by Galen. (*De Differ. Puls.* iv. 17, vol. viii. p. 759.)

20. Apollonius Tarsensis (ὁ Ταρσεύς) was born at Tarsus in Cilicia, and lived perhaps in the first or second century after Christ. His prescriptions are several times quoted by Galen. (*De Compos. Medicam. sec. Gen.* v. 13, vol. xiii. p. 843.)

21. Apollonius Ther (ὁ Θήρ) is supposed by some persons to be the same as Apollonius Ophis, or Apollonius Pergamenus. As he is quoted by Erotianus (*Gloss. Hipp.* p. 86), he must have lived in or before the first century after Christ.

22. Another physician of this name, who is mentioned by Apuleius (*Met.* ix. init.) as having been bitten by a mad dog, must (if he ever really existed) have lived in the second century after Christ; and the name occurs in several ancient authors, belonging to one or more physicians, without any distinguishing epithet. [W. A. G.]

APOLLO'PHANES (Ἀπολλοφάνης). 1. Of Antioch, a Stoic philosopher, was a friend of Ariston of Chios, on whom he wrote a work called Ἀρίστων. (Athen. vii. p. 281.) Diogenes Laërtius (vii. 140, comp. 92) mentions a work of his called φυσική. His name also occurs in Tertullian. (*De Anim.* 14.) Some writers have asserted, though without any good reason, that Apollophanes the Stoic was the same as Apollophanes the physician who lived at the court of Antiochus. A later Stoic philosopher of this name occurs in Socrates (*Hist. Eccl.* vi. 19) and in Suidas. (*s. v.* Ὠριγένης; comp. Ruhnken, *Dissert. de Vita et Script. Longini*, sect. vii.)

2. Of Athens, a poet of the old Attic comedy (Suid.), appears to have been a contemporary of Strattis, and to have consequently lived about Ol. 95. (Harpocrat. *s. v.* ἀδελφίζειν.) Suidas ascribes to him five comedies, viz. Δάλις, Ἰφιγένων, Κρῆτες, Δανάη and Κένταυροι. Of the former three we still possess a few fragments, but the last two are completely lost. (Athen. iii. pp. 75, 114, xi. pp. 467, 485; Phot. *Lex. s. v.* μυσικάρφης; Aelian, *Hist. Ann.* vi. 51; Phot. p. 624; Meineke, *Hist. Crit. Comic. Graec.* p. 266, &c.)

3. Of Cyzicus, was connected by friendship with the Persian satrap Pharnabazus, and afterwards formed a similar connexion with Agesilaus. Soon after this, Pharnabazus requested him to persuade Agesilaus to meet him, which was done accordingly. (Xenoph. *Hellen.* iv. 1. § 29; Plut. *Agesil.* 12.) This happened in B. C. 396, shortly before the withdrawal of Agesilaus from the satrapy of Pharnabazus. [L. S.]

APOLLO'PHANES (Ἀπολλοφάνης), a native of Seleuceia, and physician to Antiochus the Great king of Syria, B. C. 223—187, with whom, as ap

pears from Polybius (v. 56, 58), he possessed considerable influence. Mead, in his *Dissert. de Nummis quibusdam a Smyrnaeis in Medicorum Honorem percussis*, Lond. 1724, 4to., thinks that two bronze coins, struck in honour of a person named Apollophanes, refer to the physician of this name; but this is now generally considered to be a mistake. (See *Dict. of Ant. s. v. Medicus.*) A physician of the same name is mentioned by several ancient medical writers. (Fabricius, *Bibl. Gr.* vol. xiii. p. 76, ed. vet.; C. G. Kühn, *Additam. ad Elenchum Medicorum Veterum a Jo. A. Fabricio, &c., exhibitum*, Lips. 4to., 1826. Fascic. iii. p. 8.) [W. A. G.]

APOLLO'THEMIS (Ἀπολλόθεμις), a Greek historian, whom Plutarch made use of in his life of Lycurgus. (c. 31.)

APOMYIUS (Ἀπόμυιος) "driving away the flies," a surname of Zeus at Olympia. On one occasion, when Heracles was offering a sacrifice to Zeus at Olympia, he was annoyed by hosts of flies, and in order to get rid of them, he offered a sacrifice to Zeus Apomyius, whereupon the flies withdrew across the river Alpheius. From that time the Eleans sacrificed to Zeus under this name. (Paus. v. 14. § 2.) [L. S.]

APONIA'NUS, DI'LLIUS, joined Antonius Primus with the third legion, A. D. 70. (Tac. *Hist.* iii. 10, 11.)

Q. APO'NIUS, was one of the commanders of the troops which revolted, in B. C. 46, from Trebonius, Caesar's lieutenant in Spain. (Dion Cass. xliii. 29.) Aponius was proscribed by the triumvirs in B. C. 43, and put to death. (Appian, *B. C.* iv. 26.)

APO'NIUS MU'TILUS. [MUTILUS.]

APO'NIUS SATURNI'NUS. [SATURNINUS.]

APOTROPAEI (Ἀποτρόπαιοι), certain divinities, by whose assistance the Greeks believed that they were able to avert any threatening danger or calamity. Their statues stood at Sicyon near the tomb of Epopeus. (Paus. ii. 11. § 2.) The Romans likewise worshipped gods of this kind, and called them *dii averrunci*, derived from *averruncare*. (Varro, *de L. L.* vii. 102; Gellius, v. 12.) [L. S.]

APOTRO'PHIA (Ἀποτροφία), "the expeller," a surname of Aphrodite, under which she was worshipped at Thebes, and which described her as the goddess who expelled from the hearts of men the desire after sinful pleasure and lust. Her worship under this name was believed to have been instituted by Harmonia, together with that of Aphrodite Urania and Pandemos, and the antiquity of her statues confirmed this belief. (Paus. ix. 16. § 2.) [L. S.]

APPIA'NUS (Ἀππιανός), a native of Alexandria, lived at Rome during the reigns of Trajan, Hadrian, and Antoninus Pius, as we gather from various passages in his work. We have hardly any particulars of his life, for his autobiography, to which he refers at the end of the preface to his history, is now lost. In the same passage he mentions, that he was a man of considerable distinction at Alexandria, and afterwards removed to Rome, where he was engaged in pleading causes in the courts of the emperors. He further states, that the emperors considered him worthy to be entrusted with the management of their affairs (μέχρι μεγίστων ἐπιτροπεύειν ἠξίωσαν); which Schweighäuser and others interpret to mean, that he was appointed to the office of procurator or praefectus of Egypt. There is, however, no reason for this supposition. We know, from a letter of Fronto, that it was the office of procurator which he held (Fronto, *Ep. ad Anton. Pium*, 9, p. 13, &c., ed. Niebuhr); but whether he had the management of the emperors' finances at Rome, or went to some province in this capacity, is quite uncertain.

Appian wrote a Roman history (Ῥωμαϊκά, or Ῥωμαϊκὴ ἱστορία) in twenty-four books, on a plan different from that of most historians. He did not treat the history of the Roman empire as a whole in chronological order, following the series of events; but he gave a separate account of the affairs of each country from the time that it became connected with the Romans, till it was finally incorporated in the Roman empire. The first foreign people with whom the Romans came in contact were the Gauls; and consequently his history, according to his plan, would have begun with that people. But in order to make the work a complete history of Rome, he devoted the first three books to an account of the early times and of the various nations of Italy which Rome subdued. The subjects of the different books were: 1. The kingly period (Ῥωμαϊκῶν βασιλική). 2. Italy (Ἰταλική). 3. The Samnites (Σαυνιτική). 4. The Gauls or Celts (Κελτική). 5. Sicily and the other islands (Σικελικὴ καὶ Νησιωτική). 6. Spain (Ἰβηρική). 7. Hannibal's wars (Ἀννιβαϊκή). 8. Libya, Carthage, and Numidia (Λιβυκή, Καρχηδονικὴ καὶ Νομαδική). 9. Macedonia (Μακεδονική). 10. Greece and the Greek states in Asia Minor (Ἑλληνικὴ καὶ Ἰωνική). 11. Syria and Parthia (Συριακὴ καὶ Παρθική). 12. The war with Mithridates (Μιθριδάτειος). 13—21. The civil wars (Ἐμφύλια), in nine books, from those of Marius and Sulla to the battle of Actium. The last four books also had the title of τὰ Αἰγυπτιακά. 22. Ἑκατονταετία, comprised the history of a hundred years, from the battle of Actium to the beginning of Vespasian's reign. 23. The wars with Illyria (Ἰλλυρική or Δακική). 24. Those with Arabia (Ἀραβίος). We possess only eleven of these complete; namely, the sixth, seventh, eighth, eleventh, twelfth, thirteenth, fourteenth, fifteenth, sixteenth, seventeenth, and twenty-third. There are also fragments of several of the others. The Parthian history, which has come down to us as part of the eleventh book, has been proved by Schweighäuser to be no work of Appian, but merely a compilation from Plutarch's Lives of Antony and Crassus, probably made in the middle ages. (See Schweighäuser's *Appian*, vol. iii. p. 905, &c.)

Appian's work is a mere compilation. In the early times he chiefly followed Dionysius, as far as the latter went, and his work makes up to a considerable extent for the books of Dionysius, which are lost. In the history of the second Punic war Fabius seems to have been his chief authority, and subsequently he made use of Polybius. His style is clear and simple; but he possesses few merits as an historian, and he frequently makes the most absurd blunders. Thus, for instance, he places Saguntum on the north of the Iberus (*Iber.* 7), and states that it takes only half a day to sail from Spain to Britain. (*Iber.* 1.)

Appian's history was first published in a barbarous Latin translation by Candidus, at Venice, in 1472. A part of the Greek text was first published by Carolus Stephanus, Paris, 1551; which was followed by an improved Latin version by Gelenius, which was published after the death of

the latter at Basel, 1554. The Greek text of the Ἰβηρικὴ καὶ Ἀννιβαϊκή was published for the first time by H. Stephanus, Geneva, 1557. Ursinus published some fragments at Antwerp, 1582. The second edition of the Greek text was edited, with the Latin version of Gelenius, by H. Stephanus, Geneva, 1592. The twenty-third book of Appian, containing the wars with Illyria, was first published by Hœschelius, Augsburg, 1599, and some additional fragments were added by Valesius, Paris, 1634. The third edition of Appian's work was published at Amsterdam in 1670, and is a mere reprint of the edition of H. Stephanus. The work bears on the title-page the name of Alexander Tollius, but he did absolutely nothing for the work, and allowed the typographical errors of the old edition to remain. The fourth edition, and infinitely the best, is that of Schweighäuser, Leipzig, 1785, 3 vols. 8vo. A few new fragments of Appian were published by Mai in the second volume of his *Nova Collectio vet. Scrip.*: they are reprinted, together with the new fragments of Polybius, in "Polybii et Appiani Historiarum Excerpta Vaticana, &c.," edited by Lucht, Altona, 1830. Mai also discovered a letter of Appian to Fronto (p. 229 in Niebuhr's edition of Fronto).

A'PPIAS, a nymph of the Appian well, which was situated not far from the temple of Venus Genitrix in the forum of Julius Caesar. It was surrounded by statues of nymphs, who were called Appiades. (Ov. *Rem. Am.* 659, *Ars Am.* i. 81, iii. 451.) Cicero (*ad Fam.* iii. 1) flatters Appius Pulcher by applying the name Appias to a statue of Minerva. In modern times, statues of nymphs have been found on the spot where the Appian well existed in ancient times, and they are considered to be statues of the Appiades. (Visconti, in *Mus. Pio-Clem.* i. p. 216, ed. Mediolan.) [L. S.]

APPION. [Apion.]

APPION, a jurist, contemporary with Justinian, by whom he is named in terms of high commendation in the 82nd Novell, on account of the excellent discharge of his legal duties as the assessor of Marcellus. On his appointment, A. D. 539, as *communis omnium*, or *major judex*, with jurisdiction next to the emperor's praefects (ἄρχοντες), he is said by Justinian to have acquired a high character, not only legal, but general. He was previously *advocatus fisci*, an office to which was attached the title *spectabilis*. His name appears as consul A. D. 539. [J. T. G.]

A'PPIUS CLAU'DIUS. [Claudius.]

A'PPIUS SILA'NUS. [Silanus.]

APPULEIA or APULEIA GENS, plebeian. The cognomens of this gens are Decianus, Pansa, and Saturninus: those who bear no cognomen are given under Appuleius. The first of the Appuleii, who obtained the consulship, was Q. Appuleius Pansa, B. C. 300.

APPULEIA VARI'LIA. [Appuleius, No. 9.]

APPULEIUS or APULEIUS. 1. L. Appuleius, tribune of the plebs, B. C. 391, impeached Camillus for having secreted part of the spoils of Veii. (Liv. v. 32; Plut. *Cam.* 12.)

2. L. Appuleius, one of the Roman ambassadors sent in B.C. 156 to examine into the state of affairs between Attalus and Prusias. (Polyb. xxxii. 26.)

3. Appuleius, proquaestor, to whom Cicero addresses two letters (*ad Fam.* xiii. 45, 46), was perhaps the proquaestor of Q. Philippus, the proconsul, in Asia B. C. 55.

4. Appuleius, a *praediator*, mentioned by Cicero in two of his letters (*ad Att.* xii. 14, 17), must be distinguished from No. 3.

5. M. Appuleius, was elected augur in B.C. 45, and Cicero pleaded illness as a reason for his absence from the inaugural festival, which seems to have lasted several days. (Cic. *ad Att.* xii. 13—15.) At the time of Caesar's death, B. C. 44. Appuleius seems to have been quaestor in Asia; and when Brutus crossed over into Greece and Asia, he assisted him with money and troops. (Cic. *Phil.* x. 11, xiii. 16; Appian, *B. C.* iii. 63, iv. 75.) He was proscribed by the triumvirs, B. C. 43, and fled to Brutus, who placed him over Bithynia. After the death of Brutus, B. C. 42, he surrendered the province to Antony, and was restored by him to his native country. (Appian, *B. C.* iv. 46.)

6. Appuleius, proscribed by the triumvirs in B. C. 43, escaped with his wife to Sicily. (Appian, *B. C.* iv. 40.) He must be distinguished from No. 5, who was proscribed at the same time. This Appuleius is probably the same as the tribune of the plebs spoken of by Appian. (*B. C.* iii. 93.)

7. Sex. Appuleius Sex. F. Sex. N., consul in B. C. 29. He afterwards went to Spain as proconsul, and obtained a triumph in B. C. 26, for the victories he had gained in that country. (Dion Cass. li. 20; *Fast. Capitol.*)

8. M. Appuleius Sex. F. Sex. N., consul in B. C. 20, may possibly be the same person as No. 5. (Dion Cass. liv. 7.)

9. Sex. Appuleius Sex. F. Sex. N., probably a son of No. 7, consul in A. D. 14, the year in which Augustus died. (Dion Cass. lvi. 29; Suet. *Aug.* 100; Tac. *Ann.* i. 7; Vell. Pat. ii. 123.) He is called in two passages of Dion Cassius (*l. c.* and liv. 30) a relation of Augustus. Tacitus (*Ann.* ii. 50) speaks of Appuleia Varilia, who was accused of adultery and treason in A. D. 17, as a granddaughter of a sister of Augustus. It is, therefore, not impossible that Sex. Appuleius may have married one of the Marcellae, the two daughters of Octavia, by her first husband Marcellus; but there is no authority for this marriage.

APPULEIUS or APULEIUS (inscriptions and the oldest MSS. generally exhibit the double consonant, see Cren. Animad. Phil. P. xi. sub. init.; Oudendorp, *ad Apul. Asin.* not. p. 1), chiefly celebrated as the author of the *Golden Ass*, was born in the early part of the second century in Africa, at Madaura, which was originally attached to the kingdom of Syphax, was transferred to Masinissa at the close of the second Punic war, and having been eventually colonized by a detachment of Roman veterans, attained to considerable splendour. This town was situated far inland on the border line between Numidia and Gaetulia, and hence Appuleius styles himself *Seminumida* et *Semigaetulus*, declaring at the same time, that he had no more reason to feel ashamed of his hybrid origin than the elder Cyrus, who in like manner might be termed *Semimedus* ac *Semipersa*. (*Apolog.* pp. 443, 444, ed. Florid.) His father was a man of high respectability, who having filled the office of duumvir and enjoyed all the other dignities of his native town, bequeathed at his death the sum of nearly two millions of sesterces to his two sons (*Apolog.* p. 442.) Appuleius received the first rudiments of education at Carthage, renowned at that period as a school of literature (*Florida*, iv. p. 20), and afterwards proceeded to Athens, where

he became warmly attached to the tenets of the Platonic philosophy, and, prosecuting his researches in many different departments, laid the foundations of that copious stock of various and profound learning by which he was subsequently so distinguished. He next travelled extensively, visiting, it would appear, Italy, Greece, and Asia, acquiring a knowledge of a vast number of religious opinions and modes of worship, and becoming initiated in the greater number of the mysteries and secret fraternities so numerous in that age. (*De Mundo*, p. 729; *Apolog.* p. 494.) Not long after his return home, although he had in some degree diminished his patrimony by his long-continued course of study, by his protracted residence in foreign countries, and by various acts of generosity towards his friends and old instructors (*Apolog.* p. 442), he set out upon a new journey to Alexandria. (*Apolog.* p. 518.) On his way thither he was taken ill at the town of Oea, and was hospitably received into the house of a young man, Sicinius Pontianus, with whom he had lived upon terms of close intimacy, a few years previously, at Athens. (*Apolog. l. c.*) The mother of Pontianus, Pudentilla by name, was a very rich widow whose fortune was at her own disposal. With the full consent, or rather in compliance with the earnest solicitation of her son, the young philosopher agreed to marry her. (*Apolog.* p. 518.) Meanwhile Pontianus himself was united to the daughter of a certain Herennius Rufinus, who being indignant that so much wealth should pass out of the family, instigated his son-in-law, together with a younger brother, Sicinius Pudens, a mere boy, and their paternal uncle, Sicinius Aemilianus, to join him in impeaching Appuleius upon the charge, that he had gained the affections of Pudentilla by charms and magic spells. (*Apolog.* pp. 401, 451, 521, 522, &c.) The accusation seems to have been in itself sufficiently ridiculous. The alleged culprit was young, highly accomplished, eloquent, popular, and by no means careless in the matters of dress and personal adornment, although, according to his own account, he was worn and wan from intense application. (*Apolog.* p. 506, seqq. 421, compare p. 547.) The lady was nearly old enough to be his mother; she had been a widow for fourteen years, and owned to forty, while her enemies called her sixty; in addition to which she was by no means attractive in her appearance, and had, it was well known, been for some time desirous again to enter the married state. (*Apolog.* pp. 450, 514, 520, 535, 546, 541, 547.) The cause was heard at Sabrata before Claudius Maximus, proconsul of Africa (*Apolog.* p. 400, 445, 501), and the spirited and triumphant defence spoken by Appuleius is still extant. Of his subsequent career we know little. Judging from the voluminous catalogue of works attributed to his pen, he must have devoted himself most assiduously to literature; he occasionally declaimed in public with great applause; he had the charge of exhibiting gladiatorial shows and wild beast hunts in the province, and statues were erected in his honour by the senate of Carthage and of other cities. (*Apolog.* pp. 445, 494; *Florid.* iii. n. 16; Augustin. *Ep.* v.)

Nearly the whole of the above particulars are derived from the statements contained in the writings of Appuleius, especially the Apologia; but in addition to these, we find a considerable number of circumstances recorded in almost all the biographies prefixed to his works. Thus we are told that his praenomen was Lucius; that the name of his father was Theseus; that his mother was called Salvia, was of Thessalian extraction, and a descendant of Plutarch; that when he visited Rome he was entirely ignorant of the Latin language, which he acquired without the aid of an instructor, by his own exertions; and that, having dissipated his fortune, he was reduced at one time to such abject poverty, that he was compelled to sell the clothes which he wore, in order to pay the fees of admission into the mysteries of Osiris. These and other details as well as a minute portrait of his person, depend upon the untenable supposition, that Appuleius is to be identified with Lucius the hero of his romance. That production being avowedly a work of fiction, it is difficult to comprehend upon what principle any portion of it could be held as supplying authentic materials for the life of its author, more especially when some of the facts so extracted are at variance with those deduced from more trustworthy sources; as, for example, the assertion that he was at one time reduced to beggary, which is directly contradicted by a passage in the Apologia referred to above, where he states that his fortune had been merely "modice imminutum" by various expenses. In one instance only does he appear to forget himself (*Met.* xi. p. 260), where Lucius is spoken of as a native of Madaura, but no valid conclusion can be drawn from this, which is probably an oversight, unless we are at the same time prepared to go as far as Saint Augustine, who hesitates whether we ought not to believe the account given of the transformation of Lucius, that is, Appuleius, into an ass to be a true narrative. It is to this fanciful identification, coupled with the charges preferred by the relations of Pudentilla, and his acknowledged predilection for mystical solemnities, that we must attribute the belief, which soon became current in the ancient world, that he really possessed the supernatural powers attributed to him by his enemies. The early pagan controversialists, as we learn from Lactantius, were wont to rank the marvels said to have been wrought by him along with those ascribed to Apollonius of Tyana, and to appeal to these as equal to, or more wonderful than, the miracles of Christ. (Lactant. *Div. Inst.* v. 3.) A generation later, the belief continued so prevalent, that St. Augustine was requested to draw up a serious refutation—a task which that renowned prelate executed in the most satisfactory manner, by simply referring to the oration of Appuleius himself. (Marcellin. *Ep.* iv. *ad Augustin.* and Augustin. *Ep.* v. *ad Marcellin.*)

No one can peruse a few pages of Appuleius without being at once impressed with his conspicuous excellences and glaring defects. We find everywhere an exuberant play of fancy, liveliness, humour, wit, learning, acuteness, and not unfrequently, real eloquence. On the other hand, no style can be more vicious. It is in the highest degree unnatural, both in its general tone and also in the phraseology employed. The former is disfigured by the constant recurrence of ingenious but forced and tumid conceits and studied prettinesses, while the latter is remarkable for the multitude of obsolete words ostentatiously paraded in almost every sentence. The greater number of these are to be found in the extant compositions of the oldest

dramatic writers, and in quotations preserved by the grammarians; and those for which no authority can be produced were in all probability drawn from the same source, and not arbitrarily coined to answer the purpose of the moment, as some critics have imagined. The least faulty, perhaps, of all his pieces is the Apologia. Here he spoke from deep feeling, and although we may in many places detect the inveterate affectation of the rhetorician, yet there is often a bold, manly, straight-forward heartiness and truth which we seek in vain in those compositions where his feelings were less touched.

We do not know the year in which our author was born, nor that in which he died. But the names of Lollius Urbicus, Scipio Orfitus, Severianus, Lollianus Avitus, and others who are incidentally mentioned by him as his contemporaries, and who from other sources are known to have held high offices under the Antonines, enable us to determine the epoch when he flourished.

The extant works of Appuleius are: I. *Metamorphoseon* seu *de Asino Aureo Libri XI.* This celebrated romance, which, together with the ὄνος of Lucian, is said to have been founded upon a work bearing the same title by a certain Lucius of Patrae (Photius, *Bibl.* cod. cxxix. p. 165) belonged to the class of tales distinguished by the ancients under the title of *Milesiae fabulae.* It seems to have been intended simply as a satire upon the hypocrisy and debauchery of certain orders of priests, the frauds of juggling pretenders to supernatural powers, and the general profligacy of public morals. There are some however who discover a more recondite meaning, and especially the author of the Divine Legation of Moses, who has at great length endeavoured to prove, that the Golden Ass was written with the view of recommending the Pagan religion in opposition to Christianity, which was at that time making rapid progress, and especially of inculcating the importance of initiation into the purer mysteries. (*Div. Leg.* bk. ii. sect. iv.) The epithet *Aureus* is generally supposed to have been bestowed in consequence of the admiration in which the tale was held, for being considered as the most excellent composition of its kind, it was compared to the most excellent of metals, just as the apophthegms of Pythagoras were distinguished as χρυσᾶ ἔπη. Warburton, however, ingeniously contends that *aureus* was the common epithet bestowed upon all Milesian tales, because they were such as strollers used to rehearse for a piece of money to the rabble in a circle, after the fashion of oriental story-tellers. He founds his conjecture upon an expression in one of Pliny's Epistles (ii. 20), *assem para, et accipe auream fabulam*, which seems, however, rather to mean "give me a piece of copper and receive in return a story worth a piece of gold, or, precious as gold," which brings us back to the old explanation. The well-known and exquisitely beautiful episode of Cupid and Psyche is introduced in the 4th, 5th, and 6th books. This, whatever opinion we may form of the principal narrative, is evidently an allegory, and is generally understood to shadow forth the progress of the soul to perfection.

II. *Floridorum Libri IV.* An ἀνθολογία, containing select extracts from various orations and dissertations, collected probably by some admirer. It has, however, been imagined that we have here a sort of common-place-book, in which Appuleius registered, from time to time, such ideas and forms of expression as he thought worth preserving, with a view to their insertion in some continuous composition. This notion, although adopted by Oudendorp, has not found many supporters. It is wonderful that it should ever have been seriously propounded.

III. *De Deo Socratis Liber.* This treatise has been roughly attacked by St. Augustine.

IV. *De Dogmate Platonis Libri tres.* The first book contains some account of the *speculative doctrines* of Plato, the second of his *morals*, the third of his *logic.*

V. *De Mundo Liber.* A translation of the work περὶ κόσμου, at one time ascribed to Aristotle.

VI. *Apologia* sive *De Magia Liber.* The oration described above, delivered before Claudius Maximus.

VII. *Hermetis Trismegisti De Natura Deorum Dialogus.* Scholars are at variance with regard to the authenticity of this translation of the Asclepian dialogue. As to the original, see Fabric. *Bibl. Graec.* i. 8.

Besides these a number of works now lost are mentioned incidentally by Appuleius himself, and many others belonging to *some* Appuleius are cited by the grammarians. He professes to be the author of "*poemata omne genus apta virgae, lyrae, socco, cothurno, item satiras ac griphos, item historias varias rerum nec non orationes laudatas disertis nec non dialogos laudatos philosophis,*" both in Greek and Latin (*Florid.* ii. 9, iii. 18, 20, iv. 24); and we find especial mention made of a collection of poems on playful and amatory themes, entitled *Ludicra*, from which a few fragments are quoted in the Apologia. (pp. 408, 409, 414; compare 538.)

The Editio Princeps was printed at Rome, by Sweynheym and Pannartz, in the year 1469, edited by Andrew, bishop of Aleria. It is excessively rare, and is considered valuable in a critical point of view, because it contains a genuine text honestly copied from MSS., and free from the multitude of conjectural emendations by which nearly all the rest of the earlier editions are corrupted. It is moreover, the only old edition which escaped mutilation by the Inquisition.

An excellent edition of the Asinus appeared at Leyden in the year 1786, printed in 4to., and edited by Oudendorp and Ruhnken. Two additional volumes, containing the remaining works, appeared at Leyden in 1823, edited by Boscha. A new and very elaborate edition of the whole works of Appuleius has been published at Leipzig, 1842, by G. F. Hildebrand.

A great number of translations of the Golden Ass are to be found in all the principal European languages. The last English version is that by Thomas Taylor, in one volume 8vo., London, 1822, which contains also the tract *De Deo Socratis.* [W. R.]

L. APPULEIUS, commonly called APPULEIUS BARBARUS, a botanical writer of whose life no particulars are known, and whose date is rather uncertain. He has somtimes been identified with Appuleius, the author of the "Golden Ass," and sometimes with Appuleius Celsus [CELSUS, APPULEIUS] but his work is evidently written later than the time of either of those persons, and probably cannot be placed earlier than the fourth century after Christ. It is written in Latin, and entitled *Herbarium*,

de Medicaminibus Herbarum; it consists of one hundred and twenty-eight chapters, and is mostly taken from Dioscorides and Pliny. It was first published at Rome by Jo. Phil. de Lignamine, 4to., without date, but before 1484. It was reprinted three times in the sixteenth century, besides being included in two collections of medical writers, and in several editions of the works of Appuleius of Madaura. The last and best edition is that by Ackermann in his *Parabilium Medicamentorum Scriptores Antiqui*, Norimb. 1788, 8vo. A short work, "De Ponderibus et Mensuris," bearing the name of Appuleius, is to be found at the end of several editions of Mesue's works. (Haller, *Biblioth. Botan.*; Choulant, *Handbuch der Bücherkunde für die Ältere Medicin.*) [W.A.G.]

APPULEIUS, L. CAECI'LICUS MINUTIA'NUS, the author of a work *de Orthographia*, of which considerable fragments were first published by A. Mai in "Juris Civilis Ante-Justinianei Reliquiae, &c.," Rome, 1823. They were republished by Osann, Darmstadt, 1826, with two other grammatical works, *de Nota Aspirationis* and *de Diphthongis*, which also bear the name of Appuleius. Madvig has shewn (*de Apuleii Fragm. de Orthogr.*, Hafniae, 1829), that the treatise *de Orthographia* is the work of a literary impostor of the fifteenth century. The two other grammatical treatises above mentioned were probably written in the tenth century of our aera.

A'PRIES ('Απρίης, 'Απρίας), a king of Egypt, the 8th of the 26th (Saïte) dynasty, the Pharaoh-Hophra of Scripture (lxx. Οὐαφρῆ), the Vaphres of Manetho, succeeded his father Psammuthis, B. C. 596. The commencement of his reign was distinguished by great success in war. He conquered Palestine and Phoenicia, and for a short time reestablished the Egyptian influence in Syria, which had been overthrown by Nebuchadnezzar. He failed, however, to protect his ally Zedekiah, king of Jerusalem, from the renewed attack of Nebuchadnezzar, who took and destroyed Jerusalem. B. C. 586.) About the same time, in consequence of the failure of an expedition which Apries had sent against Cyrene, his army rebelled and elected as king Amasis, whom Apries had sent to reconcile them. The cruelty of Apries to Patarbemis, whom he had sent to bring back Amasis, and who had failed in the attempt, exasperated the principal Egyptians to such a degree, that they deserted him, leaving him only to the protection of an auxiliary force of 30,000 Greeks. With these and the few Egyptians who remained faithful to him, Apries encountered Amasis at Momemphis, but his army was overpowered by numbers, and he himself was taken alive. Amasis treated him for some time with kindness, but at length, in consequence of the continued murmurs of the Egyptians, he suffered him to be put to death. (Herod. 161, &c., 169, iv. 159; Diod. i. 68; Athen. xiii. p. 560; Jerem. xxxvii. 5, 7, xliv. 30, xlvi. 26; Ezek. xxix. 3; Joseph. *Ant.* x. 9 § 7; Amasis.) [P. S.]

APRO'NIUS. 1. C. Apronius, elected one of the tribunes of the plebs on the abolition of the decemvirate, B. C. 449. (Liv. iii. 54.)

2. Q. Apronius, the chief of the decumani in Sicily during the government of Verres (B. C. 73—), was one of the most distinguished for rapacity and wickedness of every kind. (Cic. *Verr.* ii. 44, 9, 12, 21, 23.)

3. L. Apronius, consul suffectus in A. D. 8 (*Fast. Capit.*), belonged to the military staff of Drusus (*cohors Drusi*), when the latter was sent to quell the revolt of the army in Germany, A. D. 14. Apronius was sent to Rome with two others to carry the demands of the mutineers; and on his return to Germany he served under Germanicus, and is mentioned as one of the Roman generals in the campaign of A. D. 15. On account of his services in this war he obtained the honour of the triumphal ornaments. (Tac. *Ann.* i. 29, 56, 72.) He was in Rome in the following year, A. D. 16 (ii. 32); and four years afterwards (A. D. 20), he succeeded Camillus, as proconsul, in the government of Africa. He carried on the war against Tacfarinas, and enforced military discipline with great severity. (iii. 21.) He was subsequently the propraetor of lower Germany, when the Frisii revolted, and seems to have lost his life in the war against them. (iv. 73, compared with xi. 19.) Apronius had two daughters: one of whom was married to Plautius Silvanus, and was murdered by her husband (iv. 22); the other was married to Lentulus Gaetulicus, consul in A. D. 26. (vi. 30.) He had a son, L. Apronius Caesianus, who accompanied his father to Africa in A. D. 20 (iii. 21), and who was consul for six months with Caligula in A. D. 39. (Dion Cass. lix. 13.)

APRONIA'NUS. 1. C. Vipstanus Apronianus, was proconsul of Africa at the accession of Vespasian, A. D. 70. (Tac. *Hist.* i. 76.) He is probably the same Apronianus as the consul of that name in A. D. 59.

2. Cassius Apronianus, the father of Dion Cassius, the historian, was governor of Dalmatia and Cilicia at different periods. Dion Cassius was with his father in Cilicia. (Dion Cass. xlix. 36, lxix. 1, lxxii. 7.) Reimar (*de Vita Cassii Dionis* § 6. p. 1535) supposes, that Apronianus was admitted into the senate about A. D. 180.

3. Apronianus, governor of the province of Asia, was unjustly condemned to death in his absence, A. D. 203. (Dion Cass. lxxvi. 8.)

4. Apronianus Asterius. [Asterius.]

A'PSINES ('Αψίνης). 1. An Athenian sophist, called by Suidas (*s. v.*; comp. Eudoc. p. 67) a man worthy of note, and father of Onasimus, but otherwise unknown.

2. A son of Onasimus, and grandson of Apsines No. 1, is likewise called an Athenian sophist. It is not impossible that he may be the Apsines whose commentary on Demosthenes is mentioned by Ulpian (*ad Demosth. Leptin.* p. 11; comp. Schol. *ad Hermog.* p. 402), and who taught rhetoric at Athens at the time of Aedesius, in the fourth century of our era, though this Apsines is called a Lacedaemonian. (Eunap. *Vit. Soph.* p. 113, ed. Antwerp. 1568.) This Apsines and his disciples were hostile to Julianus, a contemporary rhetorician at Athens, and to his school. This enmity grew so much that Athens in the end found itself in a state of civil warfare, which required the presence of a Roman proconsul to suppress. (Eunap. p. 115, &c.)

3. Of Gadara in Phoenicia, a Greek sophist and rhetorician, who flourished in the reign of Maximinus, about A. D. 235. He studied at Smyrna under Heracleides, the Lycian, and afterwards at Nicomedia under Basilicus. He subsequently taught rhetoric at Athens, and distinguished himself so much that he was honoured with the con-

sular dignity. (Suidas, *s. v.*; Tzetzes. *Chil.* viii. 696.) He was a friend of Philostratus (*Vit. Soph.* ii. 33. § 4), who praises the strength and fidelity of his memory, but is afraid to say more for fear of being suspected of flattery or partiality. We still possess two rhetorical works of Apsines: 1. Περὶ τῶν μέρων τοῦ πολιτικοῦ λόγου τέχνη, which was first printed by Aldus in his Rhetores Graeci (pp. 682—726), under the incorrect title τέχνη ῥητορικὴ περὶ προοιμίων, as it is called by the Scholiast on Hermogenes (p. 14, but see p. 297). This work, however, is only a part of a greater work, and is so much interpolated that it is scarcely possible to form a correct notion of it. In some of the interpolated parts Apsines himself is quoted. A considerable portion of it was discovered by Rhunken to belong to a work of Longinus on rhetoric, which is now lost, and this portion has consequently been omitted in the new edition of Walz in his Rhetores Graeci. (ix. p. 465, &c.; comp. Westermann, *Gesch. d. Griech. Beredtsamk.* § 98, n. 6.) 2. Περὶ τῶν ἐσχηματισμένων προβλημάτων, is of little importance and very short. It is printed in Aldus' *Rhetor. Graec.* pp. 727-730, and in Walz. *Rhetor. Graec.* ix. p. 534, &c. [L. S.]

APSYRTUS or ABSYRTUS (Ἄψυρτος), one of the principal veterinary surgeons of whom any remains are still extant, was born, according to Suidas (*s. v.*) and Eudocia (*Violar.* ap. Villoison, *Anecd. Graeca*, vol. i. p. 65), at Prusa or Nicomedia in Bithynia. He is said to have served under Constantine in his campaign on the Danube, which is generally supposed to mean that under Constantine the Great, A. D. 322, but some refer it to that under Constantine IV. (or *Pogonatus*), A. D. 671. His remains are to be found in the "Veterinariae Medicinae Libri Duo," first published in Latin by J. Ruellius, Paris, 1530, fol., and afterwards in Greek by S. Grynaeus, Basil. 1537, 4to. Sprengel published a little work entitled "Programma de Apsyrto Bithynio," Halae, 1832, 4to. [W. A. G.]

A'PTEROS (Ἄπτερος), "the wingless," a surname under which Nice (the goddess of victory) had a sanctuary at Athens. This goddess was usually represented with wings, and their absence in this instance was intended to signify that Victory would or could never fly away from Athens. The same idea was expressed at Sparta by a statue of Ares with his feet chained. (Paus. i. 22. § 4, iii. 15. § 5.) [L. S.]

APULEIUS. [APPULEIUS.]

APU'STIA GENS, had the cognomen FULLO. The Apustii who bear no cognomen are spoken of under APUSTIUS. The first member of this gens who obtained the consulship, was L. Apustius Fullo, B. C. 226.

APU'STIUS. 1. L. APUSTIUS, the commander of the Roman troops at Tarentum, B. C. 215. (Liv. xxiii. 38.)

2. L. APUSTIUS, legate of the consul P. Sulpicius in Macedonia, B. C. 200, was an active officer in the war against Philip. He was afterwards a legate of the consul L. Cornelius Scipio, B. C. 190, and was killed in the same year in an engagement in Lycia. (Liv. xxxi. 27, xxxvii. 4, 16.)

3. P. APUSTIUS, one of the ambassadors sent to the younger Ptolemy, B. C. 161. (Polyb. xxxii. 1.)

A'QUILA (Ἀκύλας), the translator of the Old Testament into Greek, was a native of Pontus. Epiphanes (*De Pond. et Mens.* 15) states, that he was a relation of the emperor Hadrian, who employed him in the rebuilding of Jerusalem (Aelia Capitolina); that he was converted to Christianity, but excommunicated for practising the heathen astrology; and that he then went over to the Jews, and was circumcised; but this account is probably founded only on vague rumours. All that we know with certainty is, that having been a heathen he became a Jewish proselyte, and that he lived in the reign of Hadrian, probably about 130 A. D. (Iren. iii. 24; Euseb. *Praep. Evan.* vii. 1; Hieron. *Ep. ad Pammach.* vol. iv. pt. 2, p. 255, Mart.)

He translated the Old Testament from Hebrew into Greek, with the purpose of furnishing the Jews who spoke Greek with a version better fitted than the Septuagint to sustain them in their opposition to Christianity. He did not, however, as some have supposed, falsify or pervert the sense of the original, but he translated every word, even the titles, such as *Messiah*, with the most literal accuracy. This principle was carried to the utmost extent in a second edition, which was named κατ' ἀκρίβειαν. The version was very popular with the Jews, in whose synagogues it was read. (*Novell.* 146.) It was generally disliked by the Christians; but Jerome, though sometimes showing this feeling, at other times speaks most highly of Aquila and his version. (*Quaest.* 2, *ad Damas.* iii. p. 35; *Epist. ad Marcell.* iii. p. 96, ii. p. 312; *Quaest. Heb. in Genes.* iii. p. 216; *Comment. in Jes.* c. 8; *Comment. in Hos.* c. 2.) The version is also praised by Origen. (*Comment. in Joh.* viii. p. 131; *Respons. ad African.* p. 224.)

Only a few fragments remain, which have been published in the editions of the Hexapla [ORIGENES], and in Dathe's *Opuscula*, Lips. 1746. [P. S.]

A'QUILA, JU'LIUS, a Roman knight, stationed with a few cohorts, in A. D. 50, to protect Cotys, king of the Bosporus, who had received the sovereignty after the expulsion of Mithridates. In the same year, Aquila obtained the praetorian insignia. (Tac. *Ann.* xii. 15, 21.)

A'QUILA, JU'LIUS (GALLUS?), a Roman jurist, from whose *liber responsorum* two fragments concerning *tutores* are preserved in the Digest. In the Florentine Index he is named *Gallus Aquila* probably from an error of the scribe in reading Γαλλου for Ιουλιου. This has occasioned Julius Aquila to be confounded with Aquillius Gallus. His date is uncertain, though he probably lived under or before the reign of Septimius Severus A. D. 193-8; for in Dig. 26. tit. 7, s. 34 he gives an opinion upon a question which seems to have been first settled by Severus. (Dig. 27. tit. 3. s. 1 § 3.) By most of the historians of Roman law he is referred to a later period. He may possibly be the same person with Lucius Julius Aquila, who wrote *de Etrusca disciplina*, or with that Aquila who, under Septimius Severus, was praefect of Egypt, and became remarkable by his persecution of the Christians. (Majansius, *Comm. ad* 30 *Jurisc. Fragm.* vol. ii. p. 288; Otto, *in Praef. Thes.* vol. i. p. 13; Zimmern, *Röm. Rechts-Geschichte*, vol. § 103.) [J. T. G.]

A'QUILA, L. PO'NTIUS, tribune of the plebs probably in B. C. 45, was the only member of the college that did not rise to Caesar as he passed by the tribunes' seats in his triumph. (Suet. *Jul. Cae*

78.) He was one of Caesar's murderers, and afterwards served as a legate of Brutus at the beginning of B. C. 43 in Cisalpine Gaul. He defeated T. Munatius Plancus, and drove him out of Pollentia, but was killed himself in the battle fought against Antony by Hirtius. He was honoured with a statue. (Appian, *B. C.* ii. 113; Dion Cass. xlvi. 38, 40; Cic. *Phil.* xi. 6, xiii. 12, *ad Fam.* x. 33.) Pontius Aquila was a friend of Cicero, and is frequently mentioned by him in his letters. (*Ad Fam.* v. 2—4, vii. 2, 3.)

A'QUILA ROMA'NUS, a rhetorician, who lived after Alexander Numenius but before Julius Rufinianus, probably in the third century after Christ, the author of a small work intitled, *de Figuris Sententiarum et Elocutionis*, which is usually printed with Rutilius Lupus. The best edition is by Ruhnken, Lugd. Bat. 1768, reprinted with additional notes by Frotscher, Lips. 1831. Rufinianus states, that Aquila took the materials of this work from one of Alexander Numenius on the same subject. [See p. 123, a.]

A'QUILA, VE'DIUS, commander of the thirteenth legion, one of Otho's generals, was present in the battle in which Otho's troops were defeated by those of Vitellius, A. D. 70. He subsequently espoused Vespasian's party. (Tac. *Hist.* ii. 44, iii. 7.)

AQUI'LIA SEVE'RA, JU'LIA, the wife of the emperor Elagabalus, whom he married after divorcing his former wife, Paula. This marriage gave great offence at Rome, since Aquilia was a vestal virgin; but Elagabalus said that he had contracted it in order that divine children might be born from himself, the pontifex maximus, and a vestal virgin. Dion Cassius says, that he did not live with her long; but that after marrying three others successively, he again returned to her. It appears from coins that he could not have married her before A. D. 221. (Dion Cass. lxxix. 9; Herodian. v. 6; Eckhel, vii. p. 259.)

COIN OF JULIA AQUILIA SEVERA.

AQUILI'NUS, a cognomen of the Herminia gens.

1. T. HERMINIUS AQUILINUS, one of the heroes of the lay of the Tarquins, was with M. Horatius a commander of the troops of Tarquinius Superbus when he was expelled from the camp. He was one of the defenders of the Sublician bridge against the whole force of Porsenna, and took an active part in the subsequent battle against the Etruscans. He was consul in B. C. 506, and fell in the battle of the lake Regillus in 498, in single combat with Tubulius. (Liv. ii. 10, 11, 20; Dionys. iv. 75, 82, 23, 26, 36, vi. 12; Plut. *Poplic.* 16.)

2. LAR HERMINIUS T. F. AQUILINUS, Cos. B. C. 448. (Liv. iii. 65; Dionys. xi. 51.)

AQUI'LLIA, whom some had said that Quintus Cicero, the brother of the orator, intended to marry. Cicero mentions the report in one of his letters, B. C. 44, and says, in another, that young Quintus would not endure her as a step-mother. (*ad Att.* xiv. 13, 17.)

AQUI'LLIA GENS, patrician and plebeian. On coins and inscriptions the name is almost always written *Aquillius*, but in manuscripts generally with a single *l*. This gens was of great antiquity. Two of the Aquillii are mentioned among the Roman nobles who conspired to bring back the Tarquins (Liv. ii. 4); and a member of the house, C. Aquillius Tuscus, is mentioned as consul as early as B. C. 487. The cognomens of the Aquillii under the republic are CORVUS, CRASSUS, FLORUS, GALLUS, TUSCUS: for those who bear no surname, see AQUILLIUS.

AQUI'LLIUS. 1. M'. AQUILLIUS, M'. F. M'. N. Consul B. C. 129, put an end to the war which had been carried on against Aristonicus, the son of Eumenes of Pergamus, and which had been almost terminated by his predecessor, Perperna. On his return to Rome, he was accused by P. Lentulus of maladministration in his province, but was acquitted by bribing the judges. (Flor. ii. 20; Justin. xxxvi. 4; Vell. Pat. ii. 4; Cic. *de Nat. Deor.* ii. 5, *Div. in Caecil.* 21; Appian, *B. C.* i. 22.) He obtained a triumph on account of his successes in Asia, but not till B. C. 126. (*Fast. Capitol.*)

2. M'. AQUILLIUS M'. F. M'. N., probably a son of the preceding, consul in B. C. 101, conducted the war against the slaves in Sicily, who had a second time revolted under Athenion. Aquillius completely subdued the insurgents, and triumphed on his return to Rome in 100. (Florus, iii. 19; Liv. *Epit.* 69; Diod. xxxvi. Ecl. 1; Cic. *in Verr.* iii. 54, v. 2; *Fast. Capitol.*) In 98, he was accused by L. Fufius of maladministration in Sicily; he was defended by the orator M. Antonius, and, though there were strong proofs of his guilt, was acquitted on account of his bravery in the war. (Cic. *Brut.* 52, *de Off.* ii. 14, *pro Flacc.* 39, *de Orat.* ii. 28, 47.) In B. C. 88, he went into Asia as one of the consular legates to prosecute the war against Mithridates and his allies. He was defeated near Protostachium, and was afterwards delivered up to Mithridates by the inhabitants of Mytilene. Mithridates treated him in the most barbarous manner, and eventually put him to death by pouring molten gold down his throat. (Appian, *Mithr.* 7, 19, 21; Liv. *Epit.* 77; Vell. Pat. ii. 18; Cic. *pro Leg. Man.* 5; Athen. v. p. 213, b.)

AQUI'LLIUS JULIA'NUS. [JULIANUS.]

AQUI'LLIUS RE'GULUS. [REGULUS.]

AQUI'LLIUS SEVE'RUS. [SEVERUS.]

AQUI'NIUS, a very inferior poet, a contemporary of Catullus and Cicero. (Catull. xiv. 18; Cic. *Tusc.* v. 22.)

M. AQUI'NIUS, a Pompeian, who took part in the African war against Caesar. After the defeat of the Pompeians, he was pardoned by Caesar, B. C. 47. (*De Bell. Afric.* 57, 89.)

ARABIA'NUS (Ἀραβιανός), an eminent Christian writer, about 196 A. D., composed some books on Christian doctrine, which are lost. (Euseb. *H. E.* v. 27; Hieron. *de Vir. Illust.* c. 51.) [P. S.]

ARA'BIUS SCHOLA'STICUS (Ἀράβιος Σχολαστικός), the author of seven epigrams in the Greek Anthology, most of which are upon works of art, lived probably in the reign of Justinian. (Jacobs, xiii. p. 856.) [P. S.]

ARACHNE, a Lydian maiden, daughter of Idmon of Colophon, who was a famous dyer in

purple. His daughter was greatly skilled in the art of weaving, and, proud of her talent, she even ventured to challenge Athena to compete with her. Arachne produced a piece of cloth in which the amours of the gods were woven, and as Athena could find no fault with it, she tore the work to pieces, and Arachne in despair hung herself. The goddess loosened the rope and saved her life, but the rope was changed into a cobweb and Arachne herself into a spider (*ἀράχνη*), the animal most odious to Athena. (Ov. *Met.* vi. 1—145; Virg. *Georg.* iv. 246.) This fable seems to suggest the idea that man learnt the art of weaving from the spider, and that it was invented in Lydia. [L. S.]

ARAETHY'REA (*Ἀραιθυρέα*), a daughter of Aras, an autochthon who was believed to have built Arantea, the most ancient town in Phliasia. She had a brother called Aoris, and is said to have been fond of the chase and warlike pursuits. When she died, her brother called the country of Phliasia after her Araethyrea. (Hom. *Il.* ii. 571; Strab. viii. p. 382.) She was the mother of Phlias. The monuments of Araethyrea and her brother, consisting of round pillars, were still extant in the time of Pausanias; and before the mysteries of Demeter were commenced at Phlius, the people always invoked Aras and his two children with their faces turned towards their monuments. (Paus. ii. 12. §§ 4—6.) [L. S.]

A'RACUS (*Ἄρακος*), Ephor, B. C. 409, (*Hell.* ii. 3. § 10,) was appointed admiral of the Lacedaemonian fleet in B. C. 405, with Lysander for vice-admiral (*ἐπιστολεύς*), who was to have the real power, but who had not the title of admiral (*ναυάρχος*), because the laws of Sparta did not allow the same person to hold this office twice. (Plut. *Lyc.* 7; Xen. *Hell.* ii. 1. § 7; Diod. xiii. 100; Paus. x. 9. § 4.) In 398 he was sent into Asia as one of the commissioners to inspect the state of things there, and to prolong the command of Dercyllidas (iii. 2. § 6); and in 369 he was one of the ambassadors sent to Athens. (vi. 5. § 33, where *Ἄρακος* should be read instead of *Ἄρατος*.)

ARACY'NTHIAS (*Ἀρακυνθιάς*), a surname of Aphrodite, derived from mount Aracynthus, the position of which is a matter of uncertainty, and on which she had a temple. (Rhianus, *ap. Steph. Byz. s. v. Ἀράκυνθος.*) [L. S.]

ARA'RSIUS, PATRI'CIUS (*Πατρίκιος Ἀράρσιος*), a Christian writer, was the author of a discourse in Greek entitled *Oceanus*, a passage out of which, relating to Meletius and Arius, is quoted in the *Synodicon Vetus* (32, ap. Fabric. *Bibl. Graec.* xii. p. 369). The title of this fragment is *Πατρικίου Ἀραρσίου τοῦ μάκαρος, ἐκ τοῦ λόγου αὐτοῦ τοῦ ἐπιλεγομένου Ὠκεανοῦ.* Nothing more is known of the writer. [P. S.]

ARA'ROS (*Ἀραρώς*), an Athenian comic poet of the middle comedy, was the son of Aristophanes, who first introduced him to public notice as the principal actor in the second *Plutus* (B. C. 388), the last play which he exhibited in his own name: he wrote two more comedies, the *Κώκαλος* and the *Αἰολοσίκων*, which were brought out in the name of Araros (*Arg. ad Plut.* iv. Bekker), probably very soon after the above date. Araros first exhibited in his own name B. C. 375. (Suidas, *s. v.*) Suidas mentions the following as his comedies: *Καινεύς, Καμπυλίων, Πανὸς γοναί, Ὑμέναιος, Ἄδωνις, Παρθενίδιον.* All that we know of his dramatic character is contained in the following passage of Alexis (Athen. iii p. 123, e.), who, however, was his rival:

καὶ γὰρ βούλομαι
ὕδατός σε γεῦσαι· πρᾶγμα δ' ἐστί μοι μέγα
φρέατος ἔνδον ψυχρότερον Ἀραρότος. [P.S.]

ARAS. [ARAETHYREA.]

ARASPES (*Ἀράσπης*), a Mede, and a friend of the elder Cyrus from his youth, contends with Cyrus that love has no power over him, but shortly afterwards refutes himself by falling in love with Pantheia, whom Cyrus had committed to his charge. [ABRADATAS.] He is afterwards sent to Croesus as a deserter, to inspect the condition of the enemy, and subsequently commands the right wing of Cyrus' army in the battle with Croesus. (Xen. *Cyr.* v. 1. § 1, 8, &c., vi. 1. § 36, &c., 3. § 14, 21.)

ARA'TUS (*Ἄρατος*), of Sicyon, lived from B. C. 271 to 213. The life of this remarkable man, as afterwards of Philopoemen and Lycortas, was devoted to an attempt to unite the several Grecian states together, and by this union to assert the national independence against the dangers with which it was threatened by Macedonia and Rome.

Aratus was the son of Cleinias, and was born at Sicyon, B. C. 271. On the murder of his father by Abantidas [ABANTIDAS], Aratus was saved from the general extirpation of the family by Soso, his uncle's widow, who conveyed him to Argos, where he was brought up. When he had reached the age of twenty, he gained possession of his native city by the help of some Argians, and the cooperation of the remainder of his party in Sicyon itself, without loss of life, and deprived the usurper Nicocles of his power, B. C. 251. (Comp. Polyb. ii. 43.)

Through the influence of Aratus, Sicyon now joined the Achaean league, and Aratus himself sailed to Egypt to obtain Ptolemy's alliance, in which he succeeded. In B. C. 245 he was elected general (*στρατηγός*) of the league, and a second time in 243. In the latter of these years he took the citadel of Corinth from the Macedonian garrison, and induced the Corinthian people to join the league. It was chiefly through his instrumentality that Megara, Troezen, Epidaurus, Argos, Cleonae, and Megalopolis, were soon afterwards added to it. It was about this time that the Aetolians, who had made a plundering expedition into Peloponnesus, were stopped by Aratus at Pellene (Polyb. iv. 8), being surprised at the sack of that town, and 700 of their number put to the sword. But at this very time, at which the power of the league seemed most secure, the seeds of its ruin were laid. The very prospect, which now for the first time opened, of the hitherto scattered powers of Greece being united in the league awakened the jealousy of Aetolia, and of Cleomenes who was too ready to have a pretext for war [CLEOMENES.] Aratus, to save the league from the danger, contrived to win the alliance of Antigonus Doson, on the condition, as it afterwards appeared of the surrender of Corinth. Ptolemy, as might be expected, joined Cleomenes; and in a succession of actions at Lycaeum, Megalopolis, and Hecatombaeum, near Dyme, the Achaeans were well nigh destroyed. By these Aratus lost the confidence of the people, who passed a public censure on his conduct, and Sparta was placed at the head of a confederacy, fully able to dictate to the whole of Greece

—Troezen, Epidaurus, Argos, Hermione, Pellene, Caphyae, Phlius, Pheneus, and Corinth, in which the Achaean garrison kept only the citadel.—It was now necessary to call on Antigonus for the promised aid. Permission to pass through Aetolia having been refused, he embarked his army in transports, and, sailing by Euboea, landed his army near the isthmus, while Cleomenes was occupied with the siege of Sicyon. (Polyb. ii. 52.) The latter immediately raised the siege, and hastened to defend Corinth; but no sooner was he engaged there, than Aratus, by a masterstroke of policy, gained the assistance of a party in Argos to place the Lacedaemonian garrison in a state of siege. Cleomenes hastened thither, leaving Corinth in the hands of Antigonus; but arriving too late to take effectual measures against Aratus, while Antigonus was in his rear, he retreated to Mantineia and thence home. Antigonus meanwhile was by Aratus' influence elected general of the league, and made Corinth and Sicyon his winter quarters. What hope was there now left that the great design of Aratus' life could be accomplished,—to unite all the Greek governments into one Greek nation? Henceforward the caprice of the Macedonian monarch was to regulate the relations of the powers of Greece. The career of Antigonus, in which Aratus seems henceforward to have been no further engaged than as his adviser and guide, ended in the great battle of Sellasia (B. C. 222), in which the Spartan power was for ever put down. Philip succeeded Antigonus in the throne of Macedon (B. C. 221), and it was his policy during the next two years (from 221 to 219 B. C.) to make the Achaeans feel how dependent they were on him. This period is accordingly taken up with incursions of the Aetolians, the unsuccessful opposition of Aratus, and the trial which followed. The Aetolians seized Clarium, a fortress near Megalopolis (Polyb. iv. 6.), and hence made their plundering excursions, till Timoxenus, general of the league, took the place and drove out the garrison. As the time for the expiration of Aratus' office arrived, the Aetolian generals Dorimachus and Scopas made an attack on Pharae and Patrae, and carried on their ravages up to the borders of Messene, in the hope that no active measures would be taken against them till the commander for the following year was chosen. To remedy this, Aratus anticipated his command five days, and ordered the troops of the league to assemble at Megalopolis. The Aetolians, finding his force superior, prepared to quit the country, when Aratus, thinking his object sufficiently accomplished, disbanded the chief part of his army, and marched with about 4000 to Patrae. The Aetolians turned round in pursuit, and encamped at Methydrium, upon which Aratus changed his position to Caphyae, and in a battle, which began in a skirmish of cavalry to gain some high ground advantageous to both positions, was entirely defeated and his army nearly destroyed. The Aetolians marched home in triumph, and Aratus was recalled to take his trial on several charges,—assuming the command before his legal time, disbanding his troops, unskilful conduct in choosing the time and place of action, and carelessness in the action itself. He was acquitted, not on the ground that the charges were untrue, but in consideration of his past services. For some time after this the Aetolians continued their invasions, and Aratus was unable effectually to check them, till at last Philip took the field as commander of the allied army. The six remaining years of Aratus' life are a mere history of intrigues, by which at different times his influence was more or less shaken with the king. At first he was entirely set aside; and this cannot be wondered at, when his object was to unite Greece as an independent nation, while Philip wished to unite it as subject to himself. In B. C. 218, it appears that Aratus regained his influence by an exposure of the treachery of his opponents; and the effects of his presence were shewn in a victory gained over the combined forces of the Aetolians, Eleans, and Lacedaemonians. In B. C. 217 Aratus was the 17th time chosen general, and every thing, so far as the security of the leagued states was concerned, prospered; but the feelings and objects of the two men were so different, that no unity was to be looked for, so soon as the immediate object of subduing certain states was effected. The story told by Plutarch, of his advice to Philip about the garrisoning of Ithome, would probably represent well the general tendency of the feeling of these two men. In B. C. 213 he died, as Plutarch and Polybius both say (Polyb. viii. 14; Plut. *Arat.* 52), from the effect of poison administered by the king's order. Divine honours were paid to him by his countrymen, and annual solemnities established. (*Dict. of Ant. s. v.* Ἀράτεια.) Aratus wrote *Commentaries*, being a history of his own times down to B. C. 220 (Polyb. iv. 2), which Polybius characterises as clearly written and faithful records. (ii. 40.) The greatness of Aratus lay in the steadiness with which he pursued a noble purpose,—of uniting the Greeks as one nation; the consummate ability with which he guided the elements of the storm which raged about him; and the zeal which kept him true to his object to the end, when a different conduct would have secured to him the greatest personal advantage. As a general, he was unsuccessful in the open field; but for success in stratagem, which required calculation and dexterity of the first order, unrivalled. The leading object of his life was noble in its conception, and, considering the state of Macedon and of Egypt, and more especially the existence of a contemporary with the virtues and abilities of Cleomenes, ably conducted. Had he been supported in his attempt to raise Greece by vigour and purity, such as that of Cleomenes in the cause of Sparta, his fate might have been different. As it was, he left his country surrounded by difficulty and danger to the guiding hand of Philopoemen and Lycortas. (Plut. *Aratus* and *Agis;* Polyb. ii. iv. vii. viii.) [C. T. A.]

ARA'TUS (Ἄρατος), author of two Greek astronomical poems. The date of his birth is not known; but it seems that he lived about B. C. 270; it is probable, therefore, that the death of Euclid and the birth of Apollonius Pergaeus happened during his life, and that he was contemporary with Aristarchus of Samos, and Theocritus, who mentions him. (*Idyll.* vi. and vii.)

There are several accounts of his life by anonymous Greek writers: three of them are printed in the 2nd vol. of Buhle's Aratus, and one of the same in the Uranologium of Petavius. Suidas and Eudocia also mention him. From these it appears that he was a native of Soli (afterwards Pompeiopolis) in Cilicia, or (according to one authority) of

Tarsus; that he was invited to the court of Antigonus Gonatas, king of Macedonia, where he spent all the latter part of his life; and that his chief pursuits were physic (which is also said to have been his profession), grammar, and philosophy, in which last he was instructed by the Stoic Dionysius Heracleotes.

Several poetical works on various subjects, as well as a number of prose epistles, are attributed to Aratus (Buhle, vol. ii. p. 455), but none of them have come down to us, except the two poems mentioned above. These have generally been joined together as if parts of the same work; but they seem to be distinct poems. The first, called Φαινόμενα, consists of 732 verses; the second, Διοσημεῖα (*Prognostica*), of 422. Eudoxus, about a century earlier, had written two prose works, Φαινόμενα and Ἔνοπτρον, which are both lost; but we are told by the biographers of Aratus, that it was the desire of Antigonus to have them turned into verse, which gave rise to the Φαινόμενα of the latter writer; and it appears from the fragments of them preserved by Hipparchus (Petav. *Uranolog.* p. 173, &c., ed. Paris. 1630), that Aratus has in fact versified, or closely imitated parts of them both, but especially of the first. The design of the poem is to give an introduction to the knowledge of the constellations, with the rules for their risings and settings; and of the circles of the sphere, amongst which the milky way is reckoned. The positions of the constellations, north of the ecliptic, are described by reference to the principal groups surrounding the north pole (the Bears, the Dragon, and Cepheus), whilst Orion serves as a point of departure for those to the south. The immobility of the earth, and the revolution of the heavens about a fixed axis are maintained; the path of the sun in the zodiac is described; but the planets are introduced merely as bodies having a motion of their own, without any attempt to define their periods; nor is anything said about the moon's orbit. The opening of the poem asserts the dependence of all things upon Zeus, and contains the passage τοῦ γὰρ καὶ γένος ἐσμέν, quoted by St. Paul (Aratus' fellow-countryman) in his address to the Athenians. (*Acts* xvii. 28.) From the general want of precision in the descriptions, it would seem that Aratus was neither a mathematician nor observer (comp. Cic. *de Orat.* i. 16) or, at any rate, that in this work he did not aim at scientific accuracy. He not only represents the configurations of particular groups incorrectly, but describes some phaenomena which are inconsistent with any one supposition as to the latitude of the spectator, and others which could not coexist at any one epoch. (See the article ARATUS in the *Penny Cyclopaedia*.) These errors are partly to be attributed to Eudoxus himself, and partly to the way in which Aratus has used the materials supplied by him. Hipparchus (about a century later), who was a scientific astronomer and observer, has left a commentary upon the Φαινόμενα of Eudoxus and Aratus, occasioned by the discrepancies which he had noticed between his own observations and their descriptions.

The Διοσημεῖα consists of prognostics of the weather from astronomical phaenomena, with an account of its effects upon animals. It appears to be an imitation of Hesiod, and to have been imitated by Virgil in some parts of the Georgics. The materials are said to be taken almost wholly from Aristotle's Meteorologica, from the work of Theophrastus, "De Signis Ventorum," and from Hesiod. (Buhle, vol. ii. p. 471.) Nothing is said in either poem about *Astrology* in the proper sense of the word.

The style of these two poems is distinguished by the elegance and accuracy resulting from a study of ancient models; but it wants originality and poetic elevation; and variety of matter is excluded by the nature of the subjects. (See Quintil. x. 1.) That they became very popular both in the Grecian and Roman world (comp. Ov. *Am.* i. 15. 16) is proved by the number of commentaries and Latin translations. The Introduction to the Φαινόμενα by Achilles Tatius, the Commentary of Hipparchus in three books, and another attributed by Petavius to Achilles Tatius, are printed in the Uranologium, with a list of other Commentators (p. 267), which includes the names of Aristarchus, Geminus, and Eratosthenes. Parts of three poetical Latin translations are preserved. One written by Cicero when very young (Cic. *de Nat. Deor.* ii. 41), one by Caesar Germanicus, the grandson of Augustus, and one by Festus Avienus. The earliest edition of Aratus is that of Aldus. (Ven. 1499, fol.) The principal later ones are by Grotius (Lugd. Bat. 1600, 4to.), Buhle (Lips. 1793, 1801, 2 vols. 8vo., with the three Latin versions), Matthiae (Francof. 1817, 8vo.), Voss (Heidelb. 1824, 8vo., with a German poetical version), Buttmann (Berol. 1826, 8vo.), and Bekker. (Berol. 1828, 8vo.)

(Fabric. *Bibl. Graec.* vol. iv. p. 87; Schaubach, *Gesch. d. griech. Astronomie*, p. 215, &c.; Delambre, *Hist. de l'Astron. Ancienne.*) [W. F. D.]

ARA'TUS (Ἄρατος), of Cnidus, the author of a history of Egypt. (Anonym. *Vit. Arat.*)

ARBACES (Ἀρβάκης). 1. The founder of the Median empire, according to the account of Ctesias (ap. Diod. ii. 24, &c., 32). He is said to have taken Nineveh in conjunction with Belesis, the Babylonian, and to have destroyed the old Assyrian empire under the reign of Sardanapalus, B. C. 876. Ctesias assigns 28 years to the reign of Arbaces, B. C. 876—848, and makes his dynasty consist of eight kings. This account differs from that of Herodotus, who makes Deioces the first king of Media, and assigns only four kings to his dynasty [DEIOCES.] Ctesias' account of the overthrow of the Assyrian empire by Arbaces is followed by Velleius Paterculus (i. 6), Justin (i. 3), and Strabo (xvi. p. 737.)

2. A commander in the army of Artaxerxes which fought against his brother Cyrus, B. C. 401. He was satrap of Media. (Xen. *Anab.* i. 7. § 1; vii. 8. § 25.)

A'RBITER, PETRO'NIUS. [PETRONIUS ARBITER.]

ARBO'RIUS, AEMI'LIUS MAGNUS, the author of a poem in ninety-two lines in elegiac verse, entitled "Ad Nympham nimis cultam," which contains a great many expressions taken from the older poets, and bears all the traces of the artificial labour which characterizes the later Latin poetry. It is printed in the Anthology of Burmann (iii. 275) and Meyer (*Ep.* 262), and Wernsdorf's *Poet. Lat. Minor.* (iii. p. 217.) The author of it was a rhetorician at Tolosa in Gaul, the maternal uncle of Ausonius, who speaks of him with great praise, and mentions that he enjoy

the friendship of the brothers of Constantine, when they lived at Tolosa, and was afterwards called to Constantinople to superintend the education of one of the Caesars. (Auson. *Parent.* iii., *Profess.* xvi.)

A'RBIUS (Ἄρβιος), a surname of Zeus, derived from mount Arbius in Crete, where he was worshipped. (Steph. Byz. *s. v.* Ἄρβις.) [L. S.]

ARBU'SCULA, a celebrated female actor in Pantomimes, whom Cicero speaks of in B. C. 54 as having given him great pleasure. (*Ad Att.* iv. 15; Hor. *Serm.* i. 10. 76.)

ARCA'DIUS, emperor of the East, was the elder of the two sons of the emperor Theodosius I. and the empress Flaccilla, and was born in Spain in A. D. 383. Themistius, a pagan philosopher, and afterwards Arsenius, a Christian saint, conducted his education. As early as 395, Theodosius conferred upon him the title of Augustus; and, upon the death of his father in the same year, he became emperor of the East, while the West was given to his younger brother, Honorius; and with him begins the series of emperors who reigned at Constantinople till the capture of the city by the Turks in 1453. Arcadius had inherited neither the talents nor the manly beauty of his father; he was ill-shapen, of a small stature, of a swarthy complexion, and without either physical or intellectual vigour; his only accomplishment was a beautiful handwriting. Docility was the chief quality of his character; others, women or eunuchs, reigned for him; for he had neither the power to have his own will, nor even passion enough to make others obey his whims. Rufinus, the praefect of the East, a man capable of every crime, had been appointed by Theodosius the guardian of Arcadius, while Stilicho became guardian of Honorius. Rufinus intended to marry his daughter to the young emperor, but the eunuch Eutropius rendered this plan abortive, and contrived a marriage between Arcadius and Eudoxia, the beautiful daughter of Bauto, a Frank, who was a general in the Roman army. Exposed to the rivalship of Eutropius, as well as of Stilicho, who pretended to the guardianship over Arcadius also, Rufinus was accused of having caused an invasion of Greece by Alaric, chief of the Goths, to whom he had neglected to pay the annual tribute. His fall was the more easy, as the people, exasperated by the rapacity of the minister, held him in general execration; and thus Rufinus was murdered as early as 395 by order of the Goth Gainas, who acted on the command of Stilicho. His successor as minister was Eutropius, and the emperor was a mere tool in the hands of his eunuch, his wife, and his general, Gainas. They declared Stilicho an enemy of the empire, confiscated his estates within the limits of the Eastern empire, and concluded an alliance with Alaric, for the purpose of preventing Stilicho from marching upon Constantinople. (397.) After this, Eutropius was invested with the dignities of consul and general-in-chief,—the first eunuch in the Roman empire who had ever been honoured with those titles, but who was unworthy of them, being as ambitious and rapacious as Rufinus.

The fall of Eutropius took place under the following circumstances. Tribigildus, the chief of a portion of the Goths who had been transplanted to Phrygia, rose in rebellion, and the disturbances became so dangerous, that Gainas, who was perhaps the secret instigator of them, advised the emperor to settle this affair in a friendly way. No sooner was Tribigildus informed of it, than he demanded the head of Eutropius before he would enter into negotiations; and the emperor, persuaded by Eudoxia, gave up his minister. St. Chrysostom, afraid of Arianism, pleaded the cause of Eutropius, but in vain; the minister was banished to Cyprus, and soon afterwards beheaded. (399.) Upon this, the Goths left Phrygia and returned to Europe, where they stayed partly in the neighbourhood of Constantinople, and partly within the walls of the city. Gainas, after having ordered the Roman troops to leave the capital, demanded liberty of divine service for the Goths, who were Arians; and as St. Chrysostom energetically opposed such a concession to heresy, Gainas tried to set fire to the imperial palace. But the people of Constantinople took up arms, and Gainas was forced to evacuate the city with those of the Goths who had not been slain by the inhabitants. Crossing the Bosporus, he suffered a severe defeat by the imperial fleet, and fled to the banks of the Danube, where he was killed by the Huns, who sent his head to Constantinople.

After his fall the incompetent emperor became entirely dependent upon his wife Eudoxia, who assumed the title of "Augusta," the empress hitherto having only been styled "Nobilissima." Through her influence St. Chrysostom was exiled in 404, and popular troubles preceded and followed his fall. As to Arcadius, he was a sincere adherent of the orthodox church. He confirmed the laws of his father, which were intended for its protection; he interdicted the public meetings of the heretics; he purged his palace from heretical officers and servants; and in 396 he ordered that all the buildings in which the heretics used to hold their meetings should be confiscated. During his reign great numbers of pagans adopted the Christian religion. But his reign is stigmatized by a cruel and unjust law concerning high treason, the work of Eutropius, which was issued in 397. By this law, which was a most tyrannical extension of the Lex Julia Majestatis, the principal civil and military officers of the emperor were identified with his sacred person, and offences against them, either by deeds or by thoughts, were punished as crimes of high treason. (Cod. ix. tit. 8. s. 5; Cod. Theod. ix. tit. 14. s. 3.) Arcadius died on the 1st of May, 408, leaving the empire to his son Theodosius II., who was a minor. (Cedrenus, vol. i. pp. 574—586, ed. Bonn, pp. 327—334, ed. Paris; Socrates, *Hist. Eccles.* v. 10, vi. pp. 272, 305—344, ed. Reading; Sozomenes, viii. pp. 323—363; Theophanes, pp. 63—69, ed. Paris; Theodoret. v. 32, &c., p. 205, ed. Vales.; Chrysostom. (cura Montfaucon, 2nd ed. Paris, in 4to.) *Epistolae ad Innocentium Papam*, &c. vol. iii. pp. 613—629; *Vita Chrysostomi*, in vol. xiii.; Claudianus.) [W. P.]

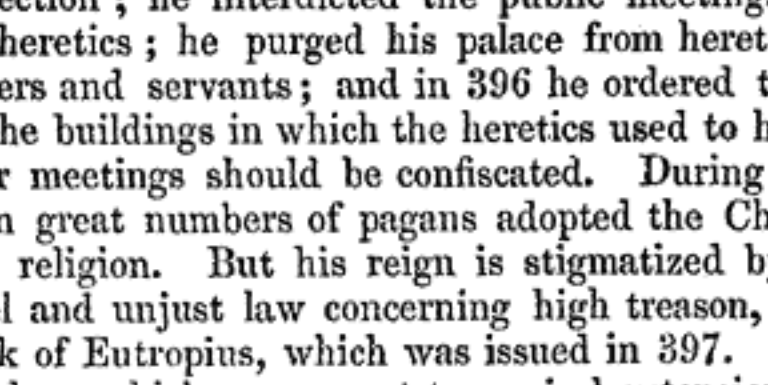

COIN OF ARCALIUS.

ARCA'DIUS, bishop of Constantia in Cyprus, wrote a life of Simeon Stylita the younger, sur-

named Thaumastorita, several passages from which are quoted in the Acts of the second council of Nice. A few other works, which exist in MS., are ascribed to him. (Fabric. *Bib. Graec.* xi. pp. 578, 579, xii. p. 179.) Cave (*Diss. de Script. Incert. Aet.* p. 4) places him before the eighth century. [P. S.]

ARCA'DIUS (Ἀρκάδιος) of Antioch, a Greek grammarian of uncertain date, but who did not live before 200 A. D., was the author of several grammatical works, of which Suidas mentions Περὶ ὀρθογραφίας, Περὶ συντάξεως τῶν τοῦ λόγου μερῶν, and Ὀνομαστικόν. A work of his on the accents (Περὶ τόνων) has come down to us, and was first published by Barker from a manuscript at Paris. (Leipzig, 1820.) It is also included in the first volume of Dindorf's *Gramat. Graec.* Lips. 1823.

ARCAS (Ἄρκας). 1. The ancestor and eponymic hero of the Arcadians, from whom the country and its inhabitants derived their name. He was a son of Zeus by Callisto, a companion of Artemis. After the death or the metamorphosis of his mother [CALLISTO], Zeus gave the child to Maia, and called him Arcas. (Apollod. iii. 8. § 2.) Arcas became afterwards by Leaneira or Meganeira the father of Elatus and Apheidas. (Apollod. iii. 9. § 1.) According to Hyginus (*Fab.* 176, *Poet. Astr.* ii. 4) Arcas was the son of Lycaon, whose flesh the father set before Zeus, to try his divine character. Zeus upset the table (τράπεζα) which bore the dish, and destroyed the house of Lycaon by lightning, but restored Arcas to life. When Arcas had grown up, he built on the site of his father's house the town of Trapezus. When Arcas once during the chase pursued his mother, who was metamorphosed into a she-bear, as far as the sanctuary of the Lycaean Zeus, which no mortal was allowed to enter, Zeus placed both of them among the stars. (Ov. *Met.* ii. 410, &c.) According to Pausanias (viii. 4. § 1, &c.), Arcas succeeded Nyctimus in the government of Arcadia, and gave to the country which until then had been called Pelasgia the name of Arcadia. He taught his subjects the arts of making bread and of weaving. He was married to the nymph Erato, by whom he had three sons, Elatus, Apheidas, and Azan, among whom he divided his kingdom. He had one illegitimate son, Autolaus, whose mother is not mentioned. The tomb of Arcas was shewn at Mantineia, whither his remains had been carried from mount Maenalus at the command of the Delphic oracle. (Paus. viii. 9. § 2.) Statues of Arcas and his family were dedicated at Delphi by the inhabitants of Tegea. (x. 9. § 3.)

2. A surname of Hermes. (Lucan, *Phars.* ix. 661; Martial, ix. 34. 6; HERMES.) [L. S.]

ARCA'THIAS (Ἀρκαθίας), a son of Mithridates, joined Neoptolemus and Archelaus, the generals of his father, with 10,000 horse, which he brought from the lesser Armenia, at the commencement of the war with the Romans, B. C. 88. He took an active part in the great battle fought near the river Amneius or Amnias (see Strab. xii. p. 562) in Paphlagonia, in which Nicomedes, the king of Bithynia, was defeated. Two years afterwards, B. C. 86, he invaded Macedonia with a separate army, and completely conquered the country. He then proceeded to march against Sulla, but died on the way at Tidaeum (Potidaea?) (Appian, *Mithr.* 17, 18, 35, 41.)

ARCE (Ἄρκη), a daughter of Thaumas and sister of Iris, who in the contest of the gods with the Titans sided with the latter. Zeus afterwards punished her for this by throwing her into Tartarus and depriving her of her wings, which were given to Thetis at her marriage with Peleus. Thetis afterwards fixed these wings to the feet of her son Achilles, who was therefore called ποδάρκης. (Ptolem. Hephaest. 6.) [L. S.]

ARCEISI'ADES (Ἀρκεισιάδης), a patronymic from Arceisius, the father of Laërtes, who as well as his son Odysseus are designated by the name of Arceisiades. (Hom. *Od.* xxiv. 270, iv. 755.) [L. S.]

ARCEISIUS (Ἀρκείσιος), a son of Zeus and Euryodia, husband of Chalcomedusa and father of Laertes. (Hom. *Od.* xiv. 182, xvi. 118; Apollod. i. 9. § 16; Ov. *Met.* xiii. 145; Eustath, *ad Hom.* p. 1796.) According to Hyginus (*Fab.* 189), he was a son of Cephalus and Procris, and according to others, of Cephalus and a she-bear. (Eustath. *ad Hom.* p. 1961, comp. p. 1756.) [L. S.]

ARCEOPHON (Ἀρκεοφῶν), a son of Minnyrides of Salamis in Cyprus. Antoninus Liberalis (39) relates of him and Arsinoë precisely the same story which Ovid (*Met.* xiv. 698, &c.) relates of Anaxarete and Iphis. [ANAXARETE.] [L. S.]

ARCESILAUS (Ἀρκεσίλαος), a son of Lycus and Theobule, was the leader of the Boeotians in the Trojan war. He led his people to Troy in ten ships, and was slain by Hector. (Hom. *Il.* ii. 495, xv. 329; Hygin. *Fab.* 97.) According to Pausanias (ix. 39. § 2) his remains were brought back to Boeotia, where a monument was erected to his memory in the neighbourhood of Lebadeia. A son of Odysseus and Penelope of the name of Arcesilaus is mentioned by Eustathius. (*Ad Hom.* p. 1796.) [L. S.]

ARCESILA'US (Ἀρκεσίλαος). 1. The name of four kings of Cyrene. [BATTUS and BATTIADAE.]

2. The murderer of Archagathus, the son of Agathocles, when the latter left Africa, B. C. 307. Arcesilaus had formerly been a friend of Agathocles. (Justin, xxii. 8; AGATHOCLES, p. 64.)

3. One of the ambassadors sent to Rome by the Lacedaemonian exiles about B. C. 183, who was intercepted by pirates and killed. (Polyb. xxiv. 11.)

4. Of Megalopolis, was one of those who dissuaded the Achaean league from assisting Perseus in the war against the Romans in B. C. 170. In the following years he was one of the ambassadors sent by the league to attempt the reconciliation of Antiochus Epiphanes and Ptolemy. (Polyb. xxviii. 6, xxix. 10.)

ARCESILA'US (Ἀρκεσίλαος) or ARCESILAS, the founder of the new Academy, flourished towards the close of the third century before Christ. (Comp. Strab. i. p. 15.) He was the son of Seuthes or Scythes (Diog. Laërt. iv. 18), and born at Pitane in Aeolis. His early education was entrusted to Autolycus, a mathematician, with whom he migrated to Sardis. Afterwards, at the wish of his elder brother and guardian, Moireas, he came to Athens to study rhetoric; but becoming the disciple first of Theophrastus and afterwards of Crantor, he found his inclination led to philosophical pursuits. Not content, however, with any single school, he left his early masters and studied under sceptical and dialectic philosophers; and the line of Ariston upon him, Πρόσθε Πλάτων, ὄπιθεν Πύῤῥων, μέσσος Διόδωρος, described the course of his early education, as well

as the discordant character of some of his later views. He was not without reputation as a poet, and Diogenes Laërtius (iv. 30) has preserved two epigrams of his, one of which is addressed to Attalus, king of Pergamus, and records his admiration of Homer and Pindar, of whose works he was an enthusiastic reader. Several of his puns and witticisms have been preserved in his life by the same writer, which give the idea of an accomplished man of the world rather than a grave philosopher. Many traits of character are also recorded of him, some of them of a pleasing nature. The greatness of his personal character is shewn by the imitation of his peculiarities, into which his admirers are said insensibly to have fallen. His oratory is described as of an attractive and persuasive kind, the effect of it being enhanced by the frankness of his demeanour. Although his means were not large, his resources being chiefly derived from king Eumenes, many tales were told of his unassuming generosity. But it must be admitted, that there was another side to the picture, and his enemies accused him of the grossest profligacy—a charge which he only answered by citing the example of Aristippus—and it must be confessed, that the accusation is slightly confirmed by the circumstance that he died in the 76th year of his age from a fit of excessive drunkenness; on which event an epigram has been preserved by Diogenes.

It was on the death of Crantor that Arcesilaus succeeded to the chair of the Academy, in the history of which he makes so important an era. As, however, he committed nothing to writing, his opinions were imperfectly known to his contemporaries, and can now only be gathered from the confused statements of his opponents. There seems to have been a gradual decline of philosophy since the time of Plato and Aristotle: the same subjects had been again and again discussed, until no room was left for original thought—a deficiency which was but poorly compensated by the extravagant paradox or overdrawn subtlety of the later schools. Whether we attribute the scepticism of the Academy to a reaction from the dogmatism of the Stoics, or whether it was the natural result of extending to intellectual truth the distrust with which Plato viewed the information of sense, it would seem that in the time of Arcesilaus the whole of philosophy was absorbed in the single question of the grounds of human knowledge. What were the peculiar views of Arcesilaus on this question, it is not easy to collect. On the one hand, he is said to have restored the doctrines of Plato in an uncorrupted form; while, on the other hand, according to Cicero (*Acad.* i. 12), he summed up his opinions in the formula, "that he knew nothing, not even his own ignorance." There are two ways of reconciling the difficulty: either we may suppose him to have thrown out such *ἀπορίαι* as an exercise for the ingenuity of his pupils, as Sextus Empiricus (*Pyrrh. Hypotyp.* i. 234), who disclaims him as a sceptic, would have us believe; or he may have really doubted the esoteric meaning of Plato, and have supposed himself to have been stripping his works of the figments of the Dogmatists, while he was in fact taking from them all certain principles, whatever. (Cic. *de Orat.* iii. 18.) A curious result of the confusion which pervaded the New Academy was the return to some of the doctrines of the elder Stoic school, which they attempted to harmonize with Plato and their own views. (Euseb. *Pr. Ev.* xiv. 5, 6.) Arcesilaus is also said to have restored the Socratic method of teaching in dialogues; although it is probable that he did not confine himself strictly to the erotetic method, perhaps the supposed identity of his doctrines with those of Plato may have originated in the outward form in which they were conveyed.

The Stoics were the chief opponents of Arcesilaus; he attacked their doctrine of a convincing conception (*καταληπτικὴ φαντασία*) as understood to be a mean between science and opinion—a mean which he asserted could not exist, and was merely the interpolation of a name. (Cic. *Acad.* ii. 24.) It involved in fact a contradiction in terms, as the very idea of *φαντασία* implied the possibility of false as well as true conceptions of the same object.

It is a question of some importance, in what the scepticism of the New Academy was distinguished from that of the followers of Pyrrhon. Admitting the formula of Arcesilaus, "that he knew nothing, not even his own ignorance," to be an exposition of his real sentiments, it was impossible in one sense that scepticism could proceed further: but the New Academy does not seem to have doubted the existence of truth in itself, only our capacities for obtaining it. It differed also from the principles of the pure sceptic in the practical tendency of its doctrines: while the object of the one was the attainment of perfect equanimity (*ἐποχή*), the other seems rather to have retired from the barren field of speculation to practical life, and to have acknowledged some vestiges of a moral law within, at best but a probable guide, the possession of which, however, formed the real distinction between the sage and the fool. Slight as the difference may appear between the speculative statements of the two schools, a comparison of the lives of their founders and their respective successors leads us to the conclusion, that a practical moderation was the characteristic of the New Academy, to which the Sceptics were wholly strangers. (Sex. Empiricus, *adv. Math.* ii. 158, *Pyrrh. Hypotyp.* i. 3, 226.) [B.J.]

ARCESILA'US (*Ἀρχεσίλαος*), an Athenian comic poet of the old comedy, none of whose works are extant. (Diog. Laërt. iv. 45.) [P. S.]

ARCESILA'US, artists. 1. A sculptor who made a statue of Diana, celebrated by an ode of Simonides. (Diog. Laërt. iv. 45.) He may, therefore, have flourished about 500 B. C.

2. Of Paros, was, according to Pliny (xxxv. 39), one of the first encaustic painters, and a contemporary of Polygnotus (about 460 B. C.).

3. A painter, the son of the sculptor Tisicrates, flourished about 280 or 270 B. C. (Plin. xxxv. 40. § 42.) Pausanias (i. 1. § 3) mentions a painter of the same name, whose picture of Leosthenes and his sons was to be seen in the Peiraeeus. Though Leosthenes was killed in the war of Athens against Lamia, B. C. 323, Sillig argues, that the fact of his sons being included in the picture favours the supposition that it was painted after his death, and that we may therefore safely refer the passages of Pausanias and of Pliny to the same person. (*Catal. Artif. s. v.*)

4. A sculptor in the first century B. C., who, according to Pliny, was held in high esteem at Rome, was especially celebrated by M. Varro, and was intimate with L. Lentulus. Among his works were a statue of Venus Genetrix in the forum of Caesar, and a marble lioness surrounded by winged Cupids, who were sporting with her. Of the latter

work the mosaics in the *Mus. Borb.* vii. 61, and the *Mus. Capit.* iv. 19, are supposed to be copies. There were some statues by him of centaurs carrying nymphs, in the collection of Asinius Pollio. He received a talent from Octavius, a Roman knight, for the model of a bowl (*crater*), and was engaged by Lucullus to make a statue of Felicitas for 60 sestertia; but the deaths both of the artist and of his patron prevented the completion of the work. (Plin. xxxv. 45, xxxvi. 4. §§ 10, 13: the reading *Archesitae*, in § 10, ought, almost undoubtedly, to be *Arcesilae* or *Arcesilai*.) [P. S.]

ARCHAEANA'CTIDAE (Ἀρχαιανακτίδαι), the name of a race of kings who reigned in the Cimmerian Bosporus forty-two years, B. C. 480—438. (Diod. xii. 31, with Wesseling's note.)

ARCHA'GATHUS (Ἀρχάγαθος). 1. The son of Agathocles, accompanied his father in his expedition into Africa, B. C. 310. While there he narrowly escaped being put to death in a tumult of the soldiers, occasioned by his having murdered Lyciscus, who reproached him with committing incest with his step-mother Alcia. When Agathocles was summoned from Africa by the state of affairs in Sicily, he left Archagathus behind in command of the army. He met at first with some success, but was afterwards defeated three times, and obliged to take refuge in Tunis. Agathocles returned to his assistance; but a mutiny of the soldiers soon compelled him to leave Africa again, and Archagathus and his brother were put to death by the troops in revenge, B. C. 307. (Diod. xx. 33, 57—61; Justin. xxii. 8.)

2. The son of the preceding, described as a youth of great bravery and daring, murdered Agathocles, the son of Agathocles, that he might succeed his grandfather. He was himself killed by Maenon. (Diod. xxi. Ecl. 12.)

ARCHA'GATHUS (Ἀρχάγαθος), a Peloponnesian, the son of Lysanias, who settled at Rome as a practitioner of medicine, B. C. 219, and, according to Cassius Hemina (as quoted by Pliny, *H. N.* xxix. 6), was the first person who made it a distinct profession in that city. He was received in the first instance with great respect, the "Jus Quiritium" was given him, and a shop was bought for him at the public expense; but his practice was observed to be so severe, that he soon excited the dislike of the people at large, and produced a complete disgust to the profession generally. The practice of Archagathus seems to have been almost exclusively surgical, and to have consisted, in a great measure, in the use of the knife and powerful caustic applications. (Bostock, *Hist. of Med.*) [W. A. G.]

ARCHEBU'LUS (Ἀρχέβουλος), of Thebes, a lyric poet, who appears to have lived about the year B. C. 280, as Euphorion is said to have been instructed by him in poetry. (Suid. *s. v.* Εὐφορίων.) A particular kind of verse which was frequently used by other lyric poets, was called after him. (Hephaest. *Enchir.* p. 27.) Not a fragment of his poetry is now extant. [L. S.]

ARCHEDE'MUS or ARCHEDA'MUS (Ἀρχέδημος or Ἀρχέδαμος). 1. A popular leader at Athens, took the first step against the generals who had gained the battle of Arginusae, B. C. 406, by imposing a fine on Erasinides, and calling him to account in a court of justice for some public money which he had received in the Hellespont. (Xen. *Hell.* vii. 1. § 2.) This seems to be the same Archedemus of whom Xenophon speaks in the Memorabilia (ii. 9), as originally poor, but of considerable talents both for speaking and public business, and who was employed by Criton to protect him and his friends from the attacks of sycophants. It appears that Archedemus was a foreigner, and obtained the franchise by fraud, for which he was attacked by Aristophanes (*Ran.* 419) and by Eupolis in the Baptae. (Schol. *ad Aristoph. l. c.*) Both Aristophanes (*Ran.* 588) and Lysias (*c. Alcib.* p. 536, ed. Reiske) call him *blear-eyed* (γλάμων).

2. Ὁ Πήληξ, mentioned by Aeschines (*c. Cles.* p. 531, ed. Reiske), should be distinguished from the preceding.

3. An Aetolian (called Archidamus by Livy), who commanded the Aetolian troops which assisted the Romans in their war with Philip. In B. C. 199 he compelled Philip to raise the siege of Thaumaci (Liv. xxxii. 4), and took an active part in the battle of Cynoscephalae, B. C. 197, in which Philip was defeated. (Polyb. xviii. 4.) When the war broke out between the Romans and the Aetolians, he was sent as ambassador to the Achaeans to solicit their assistance, B. C. 192 (Liv. xxxv. 48); and on the defeat of Antiochus the Great in the following year, he went as ambassador to the consul M'. Acilius Glabrio to sue for peace. (Polyb. xx. 9.) In B. C. 169 he was denounced to the Romans by Lyciscus as one of their enemies. (Polyb. xxviii. 4.) He joined Perseus the same year, and accompanied the Macedonian king in his flight after his defeat in 168. (Liv. xliii. 23, 24, xliv. 43.)

4. Of Tarsus, a Stoic philosopher (Strab. xiv. p. 674; Diog. Laërt. vii. 40, 68, 84, 88), two of whose works, Περὶ Φωνῆς and Περὶ Στοιχείων, are mentioned by Diogenes Laërtius. (vii. 55, 134.) He is probably the same person as the Archedemus, whom Plutarch (*de Exsilio*, p. 605) calls an Athenian, and who, he states, went into the country of the Parthians and left behind him the Stoic succession at Babylon. Archedemus is also mentioned by Cicero (*Acad. Quaest.* ii. 47), Seneca (*Epist.* 121), and other ancient writers.

ARCHE'DICE (Ἀρχεδίκη), daughter of Hippias the Peisistratid, and given in marriage by him after the death of Hipparchus to Aeantides, son of Hippoclus, the tyrant of Lampsacus. She is famous for the epitaph given in Thucydides, and ascribed by Aristotle to Simonides, which told that, with father, husband, and sons in sovereign power, still she retained her meekness. (Thuc. vi. 59; Arist. *Rhet.* i. 9.) [A. H. C.]

ARCHE'DICUS (Ἀρχέδικος), an Athenian comic poet of the new comedy, who wrote, at the instigation of Timaeus, against Demochares, the nephew of Demosthenes, and supported Antipater and the Macedonian party. The titles of two of his plays are preserved, Διαμαρτάνων and Θησαυρός. He flourished about 302 B. C. (Suidas, *s. v.*; Athen. vi. p. 252, f., vii. pp. 292, e., 294, a. b., x. p. 467, e., xiii. p. 610, f.; Polyb. xii. 13.) [P. S.]

ARCHE'GETES (Ἀρχηγέτης). 1. A surname of Apollo, under which he was worshipped in several places, as at Naxos in Sicily (Thuc. vi. 3 Pind. *Pyth.* v. 80), and at Megara. (Paus. i. 42 § 5.) The name has reference either to Apollo a the leader and protector of colonies, or as th founder of towns in general, in which case the impor of the name is nearly the same as Θεὸς πατρῷος.

2. A surname of Asclepius, under which he was worshipped at Tithorea in Phocis. (Paus. x. 32. § 8.) [L. S.]

ARCHELA'US (Ἀρχέλαος), a son of Temenus, a Heraclid, who, when expelled by his brothers, fled to king Cisseus in Macedonia. Cisseus promised him the succession to his throne and the hand of his daughter, if he would assist him against his neighbouring enemies. Archelaus performed what was asked of him; but when, after the defeat of the enemy, he claimed the fulfilment of the promise, Cisseus had a hole dug in the earth, filled it with burning coals, and covered it over with branches, that Archelaus might fall into it. The plan was discovered, and Cisseus himself was thrown into the pit by Archelaus, who then fled, but at the command of Apollo built the town of Aegae on a spot to which he was led by a goat. According to some accounts, Alexander the Great was a descendant of Archelaus. (Hygin. *Fab.* 219.) Two other mythical personages of this name occur in Apollodorus. (ii. 1. § 5, 4. § 5, &c.) [L. S.]

ARCHELA'US (Ἀρχέλαος), the author of a poem consisting of upwards of three hundred barbarous Greek iambics, entitled Περὶ τῆς Ἱερᾶς Τέχνης, *De Sacra Arte* (sc. *Chrysopoeia*). Nothing is known of the events of his life; his date also is uncertain, but the poem is evidently the work of a comparatively recent writer, and must not be attributed to any of the older authors of this name. It was published for the first time in the second volume of Ideler's *Physici et Medici Graeci Minores*, Berol. 1842, 8vo.; but a few extracts had previously been inserted by J. S. Bernard, in his edition of Palladius, *De Febribus*, Lugd. Bat. 1745, 8vo. pp. 160—163. [W. A. G.]

ARCHELA'US (Ἀρχέλαος), one of the illegitimate sons of Amyntas II. by Cygnaea. Himself and his two brothers (Archideus or Arrhidaeus, and Menelaus) excited the jealousy of their half-brother Philip; and, this having proved fatal to one of them, the other two fled for refuge to Olynthus. According to Justin, the protection which they obtained there gave occasion to the Olynthian war, B. C. 349; and on the capture of the city, B. C. 347, the two princes fell into Philip's hands and were put to death. (Just. vii. 4, viii. 3.) [E. E.]

ARCHELA'US, bishop of Caesareia in Cappadocia, wrote a work against the heresy of the Messalians, which is referred to by Photius. (*Cod.* 52.) Cave places him at 440 A. D. (*Hist. Lit.* sub. ann.) [P. S.]

ARCHELA'US, king of Cappadocia. [Archelaus, general of Mithridates, No. 4, p. 263.]

ARCHELA'US, bishop of Carrha in Mesopotamia, A. D. 278, held a public dispute with the heretic Manes, an account of which he published in Syriac. The work was soon translated both into Greek and into Latin. (Socrates, *H. E.* i. 22; Hieron. *de Vir. Illustr.* 72.) A large fragment of the Latin version was published by Valesius, in his edition of Socrates and Sozomen. The same version, almost entire, was again printed, with the fragments of the Greek version, by Zaccagnius, in his *Collect. Monument. Vet.*, Rom. 1698, and by Fabricius in his edition of Hippolytus. [P. S.]

ARCHELA'US (Ἀρχέλαος), a Greek geographer, who wrote a work in which he described all the countries which Alexander the Great had traversed. (Diog. Laërt. ii. 17.) This statement would lead us to conjecture, that Archelaus was a contemporary of Alexander, and perhaps accompanied him on his expeditions. But as the work is completely lost, nothing certain can be said about the matter. In like manner, it must remain uncertain whether this Archelaus is the same as the one whose "Euboeica" are quoted by Harpocration (*s. v.* Ἀλόννησος, where however Maussac reads *Archemachus*), and whose works on rivers and stones are mentioned by Plutarch (*de Fluv.* 1 and 9) and Stobaeus. (*Florileg.* i. 15.) [L. S.]

ARCHELA'US (Ἀρχέλαος), son of Herod the Great by Malthace, a Samaritan woman, is called by Dion Cassius Ἡρώδης Παλαιστηνός, and was whole brother to Herod Antipas. (Dion Cass. lv. 27; Joseph. *Ant.* xvii. 1. § 3, 10. § 1; *Bell. Jud.* i. 28. § 4.) The will of Herod, which had at first been so drawn up as to exclude Archelaus in consequence of the false representations of his eldest brother Antipater, was afterward altered in his favour on the discovery of the latter's treachery [see p. 203]; and, on the death of Herod, he was saluted as king by the army. This title, however, he declined till it should be ratified by Augustus; and, in a speech to the people after his father's funeral, he made large professions of his moderation and his willingness to redress all grievances. (Joseph. *Ant.* xvii. 4. § 3, 6. § 1, 8. §§ 2—4; *Bell. Jud.* i. 31. § 1, 32. § 7, 33. §§ 7—9.) Immediately after this a serious sedition occurred, which Archelaus quenched in blood (*Ant.* xvii. 9. §§ 1—3; *Bell. Jud.* ii. 1; comp. *Ant.* xvii. 6; *Bell. Jud.* i. 33), and he then proceeded to Rome to obtain the confirmation of his father's will. Here he was opposed by Antipas, who was supported by Herod's sister Salome and her son Antipater, and ambassadors also came from the Jews to complain of the cruelty of Archelaus, and to entreat that their country might be annexed to Syria and ruled by Roman governors. The will of Herod was, however, ratified in its main points by Augustus, and in the division of the kingdom Archelaus received Judaea, Samaria, and Idumaea, with the title of Ethnarch, and a promise of that of king should he be found to deserve it. (*Ant.* xvii. 9, 11; *Bell. Jud.* ii. 2, 6; Euseb. *Hist. Ecc.* i. 9; comp. Luke, xix. 12—27.) On his return from Rome he set the Jewish law at defiance by his marriage with Glaphyra (daughter of Archelaus, king of Cappadocia), the widow of his brother Alexander, by whom she had children living (Levit. xviii. 16, xx. 21; Deut. xxv. 5); and, his general government being most tyrannical, he was again accused before Augustus by the Jews in the 10th year of his reign (A. D. 7), and, as he was unable to clear himself from their charges, he was banished to Vienna in Gaul, where he died. (*Ant.* xvii. 13; *Bell. Jud.* ii. 7. § 3; Strab. xvi. p. 765; Dion Cass. lv. 27; Euseb. *Hist. Ecc.* i. 9.) [E. E.]

ARCHELA'US (Ἀρχέλαος), king of Macedonia from B. C. 413 to 399. According to Plato, he was an illegitimate son of Perdiccas II. and obtained the throne by the murder of his uncle Alcetas, his cousin, and his half-brother (Plat. *Gorg.* p. 471; Athen. v. p. 217, d.; Ael. *V. H.* xii. 43), further strengthening himself by marriage with Cleopatra, his father's widow. (Plat. *Gorg.* p. 471, c.; Aristot. *Polit.* v. 10, ed. Bekk.) Nor does there appear to be any valid reason for rejecting this story, in spite of the silence of Thucydides, who

had no occasion to refer to it, and of the remarks of Athenaeus, who ascribes it to Plato's love of scandal. (Thuc. ii. 100; Athen. xi. p. 506, a. e.; Mitford, *Gr. Hist.* ch. 34, sec. 1; Thirlwall, *Gr. Hist.* vol. v. p. 157.) In B.C. 410 Pydna revolted from Archelaus, but he reduced it with the aid of an Athenian squadron under Theramenes, and the better to retain it, in subjection, rebuilt it at a distance of about two miles from the coast. (Diod. xiii. 49; Wess. *ad loc.*) In another war, in which he was involved with Sirrhas and Arrhabaeus, he purchased peace by giving his daughter in marriage to the former. (Aristot. *Polit. l.c.*; comp. Thirlwall, *Gr. Hist.* vol. v. p. 158.) For the internal improvement and security of his kingdom, as well as for its future greatness, he effectually provided by building fortresses, forming roads, and increasing the army to a stronger force than had been known under any of the former kings. (Thuc. ii. 100.) He established also at Aegae (Arr. *Anab.* i. p. 11, f.) or at Dium (Diod. xvii. 16; Wess. *ad Diod.* xvi. 55), public games, and a festival which he dedicated to the Muses and called "Olympian." His love of literature, science, and the fine arts is well known. His palace was adorned with magnificent paintings by Zeuxis (Ael. *V. H.* xiv. 17); and Euripides, Agathon, and other men of eminence, were among his guests. (Ael. *V. H.* ii. 21, xiii. 4; Kühn, *ad Ael. V. H.* xiv. 17; Schol. *ad Aristoph. Ran.* 85.) But the tastes and the (so-called) refinement thus introduced failed at least to prevent, even if they did not foster, the great moral corruption of the court. (Ael. *ll. cc.*) Socrates himself received an invitation from Archelaus, but refused it, according to Aristotle (*Rhet.* ii. 23. § 8), that he might not subject himself to the degradation of receiving favours which he could not return. Possibly, too, he was influenced by disgust at the corruption above alluded to, and contempt for the king's character. (Ael. *V. H.* xiv. 17.) We read in Diodorus, that Archelaus was accidentally slain on a hunting party by his favourite, Craterus or Crateuas (Diod. xiv. 37; Wess. *ad loc.*); but according to other accounts of apparently better authority, Craterus murdered him, either from ambition, or from disgust at his odious vices, or from revenge for his having broken his promise of giving him one of his daughters in marriage. (Aristot. *Polit.* v. 10, ed. Bekk; Ael. *V. H.* viii. 9; Pseud.-Plat. *Alcib.* ii. p. 141.) [E.E.]

ARCHELA'US (Ἀρχέλαος), a general of MITHRIDATES, and the greatest that he had. He was a native of Cappadocia, and the first time that his name occurs is in B.C. 88, when he and his brother Neoptolemus had the command against Nicomedes III. of Bithynia, whom they defeated near the river Amnius in Paphlagonia. In the next year he was sent by Mithridates with a large fleet and army into Greece, where he reduced several islands, and after persuading the Athenians to abandon the cause of the Romans, he soon gained for Mithridates nearly the whole of Greece south of Thessaly. In Boeotia, however, he met Bruttius Sura, the legate of Sextius, the governor of Macedonia, with whom he had during three days a hard struggle in the neighbourhood of Chaeroneia, until at last, on the arrival of Lacedaemonian and Achaean auxiliaries for Archelaus, the Roman general withdrew to Peiraeeus, which however was blockaded and taken possession of by Archelaus. In the meantime, Sulla, to whom the command of the war against Mithridates had been given, had arrived in Greece, and immediately marched towards Attica. As he was passing through Boeotia, Thebes deserted the cause of Archelaus, and joined the Romans. On his arrival in Attica, he sent a part of his army to besiege Aristion in Athens, while he himself with his main force went straight on to Peiraeeus, where Archelaus had retreated within the walls. Archelaus maintained himself during a long-protracted siege, until in the end, Sulla, despairing of success in Peiraeeus, turned against Athens itself. The city was soon taken, and then fresh attacks made upon Peiraeeus, with such success, that Archelaus was obliged to withdraw to the most impregnable part of the place. In the meanwhile, Mithridates sent fresh reinforcements to Archelaus, and on their arrival he withdrew with them into Boeotia, B. C. 86, and there assembled all his forces. Sulla followed him, and in the neighbourhood of Chaeroneia a battle ensued, in which the Romans gained such a complete victory, that of the 120,000 men with whom Archelaus had opened the campaign no more than 10,000 assembled at Chalcis in Euboea, where Archelaus had taken refuge. Sulla pursued his enemy as far as the coast of the Euripus, but having no fleet, he was obliged to allow him to make his predatory excursions among the islands, from which, however, he afterwards was obliged to return to Chalcis. Mithridates had in the meantime collected a fresh army of 80,000 men, which Dorylaus or Dorylaus led to Archelaus. With these increased forces, Archelaus again crossed over into Boeotia, and in the neighbourhood of Orchomenos was completely defeated by Sulla in a battle which lasted for two days. Archelaus himself was concealed for three days after in the marshes, until he got a vessel which carried him over to Chalcis, where he collected the few remnants of his forces. When Mithridates, who was himself hard pressed in Asia by C. Fimbria, was informed of this defeat, he commissioned Archelaus to negotiate for peace on honourable terms, B. C. 85. Archelaus accordingly had an interview with Sulla at Delium in Boeotia. Sulla's attempt to make Archelaus betray his master was rejected with indignation, and Archelaus confined himself to concluding a preliminary treaty which was to be binding if it received the sanction of Mithridates. While waiting for the king's answer, Sulla made an expedition against some of the barbarous tribes which at the time infested Macedonia, and was accompanied by Archelaus, for whom he had conceived great esteem. In his answer, Mithridates refused to surrender his fleet, which Archelaus, in his interview with Sulla, had likewise refused to do; and when Sulla would not conclude peace on any other terms, Archelaus himself, who was exceedingly anxious that peace should be concluded, set out for Asia, and brought about a meeting of Sulla and his king at Dardanus in Troas, at which peace was agreed upon, on condition that each party should remain in possession of what had belonged to them before the war. This peace was in so far unfavourable to Mithridates, as he had made all his enormous sacrifices for nothing; and when Mithridates began to feel that he had made greater concessions than he ought, he also began to suspect Archelaus of treachery, and the latter, fearing for his life, deserted to the Romans just before the outbreak of the second Mithridatic war, B. C. 81. He stimulated Murena not to wait for the attack of the king, but to begin hostilities

at once. From this moment Archelaus is no more mentioned in history, but several writers state incidentally, that he was honoured by the Roman senate. (Appian, *de Bell. Mithrid.* 17—64; Plut. *Sull.* 11—24; Liv. *Epit.* 81 and 82; Vell. Pat. ii. 25; Florus, iii. 5; Oros. vi. 2; Paus. i. 20. § 3, &c.; Aurel. Vict. *de Vir. Illustr.* 75, 76; Dion Cass. *Fragm.* n. 173, ed. Reimar.; Sallust. *Fragm. Hist.* lib. iv.)

2. A son of the preceding. (Strab. xvii. p. 796; Dion Cass. xxxix. 57.) In the year B. C. 63, Pompey raised him to the dignity of priest of the goddess (Enyo or Bellona) at Comana, which was, according to Strabo, in Pontus, and according to Hirtius (*de Bell. Alex.* 66), in Cappadocia. The dignity of priest of the goddess at Comana conferred upon the person who held it the power of a king over the place and its immediate vicinity. (Appian, *de Bell. Mithr.* 114; Strab. *l. c.*, xii. p. 558.) In B. C. 56, when A. Gabinius, the proconsul of Syria, was making preparations for a war against the Parthians, Archelaus went to Syria and offered to take part in the war; but this plan was soon abandoned, as other prospects opened before him. Berenice, the daughter of Ptolemy Auletes, who after the expulsion of her father had become queen of Egypt, wished to marry a prince of royal blood, and Archelaus, pretending to be a son of Mithridates Eupator, sued for her hand, and succeeded. (Strab. *ll. cc.*; Dion Cass. *l. c.*) According to Strabo, the Roman senate would not permit Archelaus to take part in the war against Parthia, and Archelaus left Gabinius in secret; whereas, according to Dion Cassius, Gabinius was induced by bribes to assist Archelaus in his suit for the hand of Berenice, while at the same time he received bribes from Ptolemy Auletes on the understanding that he would restore him to his throne. Archelaus enjoyed the honour of king of Egypt only for six months, for Gabinius kept his promise to Ptolemy, and in B. C. 55 he marched with an army into Egypt, and in the battle which ensued, Archelaus lost his crown and his life. His daughter too was put to death. (Strab. *ll. cc.*; Dion Cass. xxxix. 58; Liv. *Epit.* lib. 105; Cic. *pro Rabir. Post.* 8; Val. Max. x. 1, extern. 6.) M. Antonius, who had been connected with the family of Archelaus by ties of hospitality and friendship, had his body searched for among the dead, and buried it in a manner worthy of a king. (Plut. *Ant.* 3.)

3. A son of the preceding, and his successor in the office of high priest of Comana. (Strab. xvii. p. 796, xii. p. 558.) In B. C. 51, in which year Cicero was proconsul of Cilicia, Archelaus assisted with troops and money those who created disturbances in Cappadocia and threatened king Ariobarzanes II.; but Cicero compelled Archelaus to quit Cappadocia. (Cic. *ad Fam.* xv. 4.) In B. C. 47, J. Caesar, after the conclusion of the Alexandrine war, deprived Archelaus of his office of high priest, and gave it to Lycomedes. (Appian, *de Bell. Mithr.* 21; Hirt. *de Bell. Alex.* 66.)

4. A son of the preceding. (Strab. xvii. p. 796.) In B. C. 34, Antony, after having expelled Ariarathes, gave to Archelaus the kingdom of Cappadocia —a favour which he owed to the charms of his mother, Glaphyra. (Dion Cass. xlix. 32; Strab. ii. p. 540.) Appian (*de Bell. Civ.* v. 7), who places this event in the year B. C. 41, calls the son of Glaphyra, to whom Antony gave Cappadocia, Pisinna; which, if it is not a mistake, may have been a surname of Archelaus. During the war between Antony and Octavianus, Archelaus was among the allies of the former. (Plut. *Ant.* 61.) After his victory over Antony, Octavianus not only left Archelaus in the possession of his kingdom (Dion Cass. li. 3), but subsequently added to it a part of Cilicia and Lesser Armenia. (Dion Cass. liv. 9; Strab. xii. p. 534, &c.) On one occasion, during the reign of Augustus, accusations were brought before the emperor against Archelaus by his own subjects, and Tiberius defended the king. (Dion Cass. lvii. 17; Suet. *Tib.* 8.) But afterwards Tiberius entertained great hatred of Archelaus, the cause of which was jealousy, as Archelaus had paid greater attentions to Caius Caesar than to him. (Comp. Tacit. *Annal.* ii. 42.) When therefore Tiberius had ascended the throne, he enticed Archelaus to come to Rome, and then accused him in the senate of harbouring revolutionary schemes, hoping to get him condemned to death. But Archelaus was then at such an advanced age, or at least pretended to be so, that it appeared unnecessary to take away his life. He was, however, obliged to remain at Rome, where he died soon after, A. D. 17. Cappadocia was then made a Roman province. (Dion Cass., Tacit. *ll. cc.*; Suet. *Tib.* 37, *Calig.* 1; Strab. xii. p. 534.) [L. S.]

The annexed coin of Archelaus contains on the reverse a club and the inscription ΒΑΣΙΛΕΩΣ ΑΡΧΕΛΑΟΥ ΦΙΛ(Λ?)ΟΠΑΤΡΙΔΟΣ ΤΟΥ ΚΤΙΣΤΟΥ. He is called *κτίστης*, according to Eckhel (iii. p. 201), on account of his having founded the city of Eleusa in an island of the same name, off the coast of Cilicia. (Comp. Joseph. *Ant.* xvi. 4. § 6.)

ARCHELA'US (Ἀρχέλαος), a PHILOSOPHER of the Ionian school, called *Physicus* from having been the first to teach at Athens the physical doctrines of that philosophy. This statement, which is that of Laërtius (ii. 16), is contradicted by the assertion of Clemens Alexandrinus (*Strom.* i. p. 30), that Anaxagoras *μετήγαγεν ἀπὸ τῆς Ἰωνίας Ἀθήναζε τὴν διατριβήν*, but the two may be reconciled by supposing with Clinton (*F. H.* ii. p. 51), that Archelaus was the first *Athenian* who did so. For the fact that he was a native of Athens, is considered by Ritter as nearly established on the authority of Simplicius (in *Phys. Aristot.* fol. 6, b.), as it was probably obtained by him from Theophrastus; and we therefore reject the statement of other writers, that Archelaus was a Milesian. He was the son of Apollodorus, or as some say, of Mydon, Midon, (Suid.) or Myson, and is said to have taught at Lampsacus before he established himself at Athens. He is commonly reported to have numbered Socrates and Euripides among his pupils. If he was the instructor of the former, it is strange that he is never mentioned by Xenophon, Plato, or Aristotle; and the tradition which connects him with Euripides may have arisen from a confusion with his namesake Archelaus, king of Macedonia, the well-known patron of that poet.

The doctrine of Archelaus is remarkable, as

forming a point of transition from the older to the newer form of philosophy in Greece. In the mental history of all nations it is observable that scientific inquiries are first confined to natural objects, and afterwards pass into moral speculations; and so, among the Greeks, the Ionians were occupied with physics, the Socratic schools chiefly with ethics. Archelaus is the union of the two: he was the last recognized leader of the former (succeeding Diogenes of Apollonia in that character), and added to the physical system of his teacher, Anaxagoras, some attempts at moral speculation. He held that air and infinity (*τὸ ἄπειρον*) are the principle of all things, by which Plutarch (*Plac. Phil.* i. 3) supposes that he meant infinite air; and we are told, that by this statement he intended to exclude the operations of mind from the creation of the world. (Stob. *Ecl. Phys.* i. 1, 2.) If so, he abandoned the doctrine of Anaxagoras in its most important point; and it therefore seems safer to conclude with Ritter, that while he wished to inculcate the materialist notion that the mind is formed of air, he still held infinite mind to be the cause of all things. This explanation has the advantage of agreeing very fairly with that of Simplicius (*l. c.*); and as Anaxagoras himself did not accurately distinguish between mind and the animal soul, this confusion may have given rise to his pupil's doctrine. Archelaus deduced motion from the opposition of heat and cold, caused of course, if we adopt the above hypothesis, by the will of the material mind. This opposition separated fire and water, and produced a slimy mass of earth. While the earth was hardening, the action of heat upon its moisture gave birth to animals, which at first were nourished by the mud from which they sprang, and gradually acquired the power of propagating their species. All these animals were endowed with mind, but man separated from the others, and established laws and societies. It was just from this point of his physical theory that he seems to have passed into ethical speculation, by the proposition, that right and wrong are *οὐ φύσει ἀλλὰ νόμῳ* —a dogma probably suggested to him, in its *form* at least, by the contemporary Sophists. But when we consider the purely mechanical and materialistic character of his physics, which make every thing arise from the separation or *distribution* of the primary elements, we shall see that nothing, except the original chaotic mass, is strictly *by nature* (*φύσει*), and that Archelaus assigns the same origin to right and wrong that he does to man. Now a contemporaneous origin with that of the human race is not very different from what a sound system of philosophy would demand for these ideas, though of course such a system would maintain quite another origin of man; and therefore, assuming the Archelaic physical system, it does not necessarily follow, that his ethical principles are so destructive of all goodness as they appear. This view is made almost certain by the fact that Democritus taught, that the ideas of sweet and bitter, warm and cold, &c., are by *νόμος*, which can be accounted for only by a similar supposition.

Of the other doctrines of Archelaus we need only mention, that he asserted the earth to have the form of an egg, the sun being the largest of the stars; and that he correctly accounted for speech by the motion of the air. For this, according to Plutarch (*Plac. Phil.* iv. 19), he was indebted to Anaxagoras.

Archelaus flourished B. C. 450. In that year Anaxagoras withdrew from Athens, and during his absence Archelaus is said to have taught Socrates. (Laërt. *l. c.*) To the authorities given above add Brucker, *Hist. Crit. Phil.* ii. 2, 1; Ritter, *Geschichte der Phil.* iii. 9; Tennemann, *Grundriss der Gesch. der Phil.* § 107. [G. E. L. C.]

ARCHELA'US (Ἀρχέλαος), a Greek POET, is called an Egyptian, and is believed to have been a native of a town in Egypt called Chersonesus, as he is also called Chersonesita. (Antig. Caryst. 19; Athen. xii. p. 554.) He wrote epigrams, some of which are still extant in the Greek Anthology, and Jacobs seems to infer from an epigram of his on Alexander the Great (Anthol. Planud. 120) that Archelaus lived in the time of Alexander and Ptolemy Soter. Lobeck (*Aglaoph.* p. 749), on the other hand, places him in the reign of Ptolemy Euergetes II. But both of these opinions are connected with chronological difficulties, and Westermann has shewn that Archelaus in all probability flourished under Ptolemy Philadelphus, to whom, according to Antigonus Carystius (*l. c.*, comp. 89), he narrated wonderful stories (*παράδοξα*) in epigrams. Besides this peculiar kind of epigrams, Archelaus wrote a work called *ἰδιοφυῆ*, *i. e.* strange or peculiar animals (Athen. ix. p. 409; Diog. Laërt. ii. 17), which seems to have likewise been written in verse, and to have treated on strange and paradoxical subjects, like his epigrams. (Plin. *Elench.* lib. xxviii.; Schol. *ad Nicand. Ther.* 822; Artemid. *Oneirocr.* iv. 22. Compare Westermann, *Scriptor. Rer. mirabil. Graeci*, p. xxii., &c., who has also collected the extant fragments of Archelaus, p. 158, &c.) [L. S.]

ARCHELA'US (Ἀρχέλαος), a Greek RHETORICIAN of uncertain date, who wrote on his profession; whence he is called *τεχνογράφος ῥήτωρ.* (Diog. Laërt. ii. 17.) [L. S.]

ARCHELA'US, a SCULPTOR of Priene, the son of Apollonius, made the marble bas-relief representing the Apotheosis of Homer, which formerly belonged to the Colonna family at Rome, and is now in the Townley Gallery of the British Museum (Inscription on the work). The style of the bas-relief, which is little, if at all, inferior to the best remains of Grecian art, confirms the supposition that Archelaus was the son of Apollonius of Rhodes [APOLLONIUS], and that he flourished in the first century of the Christian aera. From the circumstance of the "Apotheosis" having been found in the palace of Claudius at Bovillae (now Frattocchi), coupled with the known admiration of that emperor for Homer (Suet. *Claud.* 42), it is generally supposed that the work was executed in his reign. A description of the bas-relief, and a list of the works in which it is referred to, is given in *The Townley Gallery*, in the *Library of Entertaining Knowledge*, ii. p. 120. [P. S.]

ARCHELA'US (Ἀρχέλαος), king of SPARTA. 7th of the Agids, son of Agesilaus I., contemporary with Charilaus, with whom he took Aegys, a town on the Arcadian border, said to have revolted, but probably then first taken. (Paus. iii. 2 Plut. *Lyc.* 5; Euseb. *Praep.* v. 32.) [A. H. C.

ARCHELA'US (Ἀρχέλαος), son of THEODORUS, was appointed by Alexander the Great th military commander in Susiana, B. C. 300. (Arriar iii. 16; Curt. v. 2.) In the division of the province in 323, Archelaus obtained Mesopotamia. (Dexipp *ap. Phot. Cod.* 82, p. 64, b., ed. Bekker.)

ARCHE'MACHUS (Ἀρχέμαχος). There are two mythical personages of this name, concerning whom nothing of interest is known, the one a son of Heracles and the other a son of Priam. (Apollod. ii. 7. § 8, iii. 12. § 5.) [L. S.]

ARCHE'MACHUS (Ἀρχέμαχος), of Euboea, wrote a work on his native country, which consisted at least of three books. (Strab. x. p. 465; Athen. vi. p. 264, a.; Clem. Alex. *Strom.* i. p. 327, a. ed. Paris, 1629; Harpocrat. *s. v.* Κοτύλαιον ὄρος; Plut. *de Is. et Osir.* c. 27.) Whether this Archelaus was the author of the grammatical work Αἱ Μετωνυμίαι (Schol. *ad Apollon. Rhod.* iv. 262), is uncertain.

ARCHEMO'RUS (Ἀρχέμωρος), a son of the Nemean king Lycurgus, and Eurydice. His real name was Opheltes, which was said to have been changed into Archemorus, that is, "the Forerunner of death," on the following occasion. When the Seven heroes on their expedition against Thebes stopped at Nemea to take in water, the nurse of the child Opheltes, while shewing the way to the Seven, left the child alone. In the meantime, the child was killed by a dragon, and buried by the Seven. But as Amphiaraus saw in this accident an omen boding destruction to him and his companions, they called the child Archemorus, and instituted the Nemean games in honour of him. (Apollod. iii. 6. § 4.) [L. S.]

ARCHE'NOR (Ἀρχήνωρ), one of the Niobids (Hygin. *Fab.* 11), and perhaps the same who is called by Ovid (*Met.* vi. 248) Alphenor. The names of the Niobids, however, differ very much in the different lists. [L. S.]

ARCHESITA. [ARCESILAUS, Artists, No. 4.]

ARCHE'STRATUS (Ἀρχέστρατος). 1. One of the ten στρατηγοί who were appointed to supersede Alcibiades in the command of the Athenian fleet after the battle of Notium, B. C. 407. Xenophon and Diodorus, who give us his name in this list, say no more of him; but we learn from Lysias that he died at Mytilene, and he appears therefore to have been with Conon when Callicratidas chased the Athenian fleet thither from Ἑκατόννησοι (Xen. *Hell.* i. 5. § 16; Diod. xiii. 74, 77, 78; Lys. Ἀπολ. δωροδ. p. 162; Schn. *ad Xen. Hell.* i. 6. § 16; Thirlwall's *Greece*, vol. iv. p. 119, note 3.)

2. A member of the βουλή at Athens, who during the siege of the city after the battle of Aegospotami, B. C. 405, was thrown into prison for advising capitulation on the terms required by the Spartans. (Xen. *Hell.* ii. 2. § 15.)

3. The mover of the decree passed by the Athenians at the instigation of Agnonides, that an embassy should be sent to the Macedonian king Arrhidaeus Philip, and the regent Polysperchon, to accuse Phocion of treason, B. C. 318. (Plut. *Phoc.* c. 33.) Schneider (*ad Xen. Hell.* ii. 2. § 15), by a strange anachronism, identifies this Archestratus with the one mentioned immediately above. [E. E.]

ARCHE'STRATUS (Ἀρχέστρατος). 1. Of Gela or Syracuse (Athen. i. p. 4, d), but more usually described as a native of Gela, appears to have lived about the time of the younger Dionysius. He travelled through various countries in order to become accurately acquainted with every thing which could be used for the table; and gave the results of his researches in an Epic poem on the Art of Cookery, which was celebrated in antiquity, and is constantly referred to by Athenaeus. In no part of the Hellenic world was the art of good living carried to such an extent as in Sicily (the *Siculae dapes*, Hor. *Carm.* iii. 1. 18, became proverbial); and Terpsion, who is described as a teacher of Archestratus, had already written a work on the Art of Cookery. (Athen. viii. p. 337, b.) The work of Archestratus is cited by the ancients under five different titles,—Γαστρολογία, Γαστρονομία, Ὀψοποιΐα, Δειπνολογία, and Ἡδυπάθεια. Ennius wrote an imitation or translation of this poem under the title of *Carmina Hedypathetica* or *Hedypathica*. (Apul. *Apol.* p. 484, Oudend.) Archestratus delivered his precepts in the style and with the gravity of the old gnomic poets, whence he is called in joke the Hesiod or Theognis of gluttons, and his work is referred to as the "Golden Verses," like those of Pythagoras. (Athen. vii. pp. 310, a. 320, f.) His description of the various natural objects used for the table was so accurate, that Aristotle made use of his work in giving an account of the natural history of fishes. The extant fragments have been collected and explained by Schneider, in his edition of Aristotle's Natural History (vol. i. pp. lv.—lxxv.), and also by Domenico Scina, under the title of "I frammenti della Gastronomia di Archestrato raccolti e volgarizzati," Palermo, 1823, 8vo.

2. The author of a work Περὶ Αὐλητῶν (Athen. xiv. p. 634, d.) seems to be a different person from the one mentioned above.

ARCHETI'MUS (Ἀρχετιμός), of Syracuse, wrote an account of the interview of Thales and the other wise men of Greece with Cypselus of Corinth, at which Archetimus was present. (Diog. Laërt. i. 40.)

A'RCHIAS (Ἀρχίας), of Corinth, the founder of Syracuse, B. C. 734. He was a Heracleid, either of the Bacchiad or the Temenid line, and of high account at Corinth. In consequence of the death of Actaeon [ACTAEON, No. 2] he resolved to leave his country. He consulted the Delphic Oracle, which directed him, says Pausanias, who gives the three hexameters, "to an Ortygia in Trinacria, where Arethusa and Alpheius reappeared." According to an account given in Strabo, Steph. Byz., and at greater length, with the four verses of the Oracle, by the Scholiast to Aristophanes, he and Myscellus, the founder of Croton, were inquiring together, and when the Pythoness asked which they would choose, health or wealth, Myscellus chose health, and Archias wealth; a decision with which, it was thought, the after-fortunes of their colonies were connected. Archias sailed in company, we are also told by Strabo, with Chersicrates, his countryman, and left him at Corcyra: as also Myscellus at Croton, in the founding of which he assisted. Thence he proceeded to his destination. (Thuc. vi. 3; Plut. *Amat. Narr.* p. 772; Diod. *Exc.* ii. p. 288; Paus. v. 7. § 2; Strabo, vi. pp. 262, 269; Steph. Byz. *s. v. Syracus.*; Schol. *ad Arist. Eq.* 1089. See also Clinton, *F. H.* B. C. 734, and vol. ii. pp. 264, 265; Muller's *Dor.* i. 6. § 7.) [A. H. C.]

ARCHIAS (Ἀρχίας). 1. A Spartan, who fell bravely in the Lacedaemonian attack upon Samos in B. C. 525. Herodotus saw at Pitana in Laconia his grandson Archias. (Herod. iii. 55.)

2. Of Thurii, originally an actor, was sent in B. C. 322, after the battle of Cranon, to apprehend the orators whom Antipater had demanded of the

Athenians, and who had fled from Athens. He seized Hyperides and others in the sanctuary of Aeacus in Aegina, and transported them to Cleonae in Argolis, where they were executed. He also apprehended Demosthenes in the temple of Poseidon in Calaureia. Archias, who was nicknamed *φυγαδοθήρας*, the hunter of the exiles, ended his life in great poverty and disgrace. (Plut. *Dem.* 28, 29, *Vit. X. Orat.* p. 849; Arrian, *ap. Phot.* p. 69, b. 41, ed. Bekker.)

3. The governor of Cyprus under Ptolemy, received a bribe in order to betray the island to Demetrius, B. C. 155, but being detected he hanged himself. (Polyb. xxxiii. 3.)

4. An Alexandrine grammarian, probably lived about the time of Augustus, as he was the teacher of Epaphroditus. (Suidas, *s. v.* *Ἐπαφρόδιτος*; Villoison, *Proleg. ad Apoll. Lex. Hom.* p. xx.)

A'RCHIAS, A. LICI'NIUS, a Greek poet, born at Antioch in Syria, about B. C. 120. His name is known chiefly from the speech of Cicero* in his defence, which is the only source of information about him, and must therefore be very questionable evidence of his talent, considering that the verses of Archias had been employed in celebrating the part which that orator played in the conspiracy of Catiline. He was on intimate terms with many of the first families in Rome, particularly with the Licinii, whose name he adopted. His reception during a journey through Asia Minor and Greece (*pro Arch.* c. 3), and afterwards in Grecian Italy, where Tarentum, Rhegium, Naples, and Locri enrolled him on their registers, shews that his reputation was, at least at that time, considerable. In B. C. 102 he came to Rome, still young (though not so young as the expression "praetextatus" (c. 3) literally explained would lead us to suppose; comp. Clinton, *F. H.* iii. p. 542), and was received in the most friendly way by Lucullus (*ad Att.* i. 16. 9), Marius, then consul, Hortensius the father, Metellus Pius, Q. Catulus, and Cicero. After a short stay, he accompanied Lucullus to Sicily, and followed him, in the banishment to which he was sentenced for his management of the slave war in that island, to Heraclea in Lucania, in which town, as being a confederate town and having more privileges than Tarentum, he was enrolled as a citizen. He was in the suite of L. Lucullus,—in Asia under Sulla, again in B. C. 76 in Africa, and again in the third Mithridatic war. As he had sung the Cimbric war in honour of Marius, so now he wrote a poem on this war, which he had witnessed (c. 9), in honour of Lucullus. We do not hear whether he finished his poem in honour of Cicero's consulship (c. 11); in B. C. 61, when he was already old, he had not begun it (*ad Att.* i. 16); or whether he ever published his intended Caeciliana, in honour of Metellus Pius. He wrote many epigrams: it is still disputed, whether any of those preserved under his name in the Anthologia were really his writings. (Comp. Ilgen, *Opuscula*, ii. p. 46; Clinton, iii. p. 452, note k.) These are all of little merit. In B. C. 61, a charge was brought against him, probably at the instigation of a party opposed to his patrons, of assuming the citizenship illegally, and the trial came on before Q. Cicero, who was praetor this year. (Schol. Bob. p. 354, ed. Orelli.) Cicero pleaded his cause in the speech by which the name of Archias has been preserved. "If he had no legal right, yet the man who stood so high as an author, whose talent had been employed in celebrating Lucullus, Marius, and himself, might well deserve to be a Roman citizen. The register certainly, of Heraclea, in which his name was enrolled, had been destroyed by fire in the Marsian war; but their ambassadors and L. Lucullus bore witness that he was enrolled there. He had settled in Rome many years before he became citizen, had given the usual notice before Q. Metellus Pius, and if his property had never been enrolled in the censor's register, it was because of his absence with Lucullus—and that was after all no *proof* of citizenship. He had made wills, had been an heir (comp. *Dict. of Ant. s. v. Testamentum, Heres*), and his name was on the civil list. But, after all, his chief claim was his talent, and the cause to which he had applied it." If we may believe Cicero (c. 8) and Quintilian (x. 7. § 19), Archias had the gift of making good extempore verses in great numbers, and was remarkable for the richness of his language and his varied range of thought. [C. T. A.]

ARCHI'BIUS (*Ἀρχίβιος*). 1. An Alexandrine grammarian, the son or father of the grammarian Apollonius [APOLLONIUS, No. 5, p. 238], wrote an interpretation of the Epigrams of Callimachus. (Suidas, *s. v.*)

2. Of Leucas or Alexandria, a grammarian, who taught at Rome in the time of Trajan. (Suid. *s. v.*)

ARCHI'BIUS (*Ἀρχίβιος*), a Greek surgeon, of whom no particulars are known, but who must have lived in or before the first century after Christ, as he is quoted by Heliodorus (in Cocchi's *Graecor. Chirurg. Libri, &c.*, Flor. 1754, fol. p. 96) and Galen. (*De Antid.* ii. 10, vol. xiv. p. 159; *De Compos. Medicam. sec. Gen.* v. 14, vol. xiii. p. 849.) Pliny mentions (*H. N.* xviii. 70) a person of the same name who wrote a foolish and superstitious letter to Antiochus, king of Syria; but it is uncertain which king is meant, nor is it known that this Archibius was a physician. [W. A. G.]

ARCHIDAMEIA (*Ἀρχιδάμεια*). 1. The priestess of Demeter, who, through love of Aristomenes, set him at liberty when he had been taken prisoner. (Paus. iv. 17. § 1.)

2. The grandmother of Agis IV., was put to death, together with her grandson, in B. C. 240. (Plut. *Agis*, 4, 20.)

3. A Spartan woman, who distinguished herself by her heroic spirit when Sparta was nearly taken by Pyrrhus in B. C. 272, and opposed the plan which had been entertained of sending the women to Crete. Plutarch (*Pyrrh.* 27) calls her *Ἀρχιδαμία*, but Polyaenus (viii. 49) *Ἀρχίδαμις*. The latter writer calls her the daughter of king Cleadas (Cleomenes?).

ARCHIDA'MUS I. (*Ἀρχίδαμος*), king of Sparta, 12th of the Eurypontids, son of Anaxidamus, contemporary with the Tegeatan war, which followed soon after the end of the second Messenian, in B. C. 668. (Paus. iii. 7. § 6, comp. 3. § 5.) [A. H. C.]

ARCHIDA'MUS II., king of Sparta, 17th of the Eurypontids, son of Zeuxidamus, succeeded to the throne on the banishment of his grandfather Leotychides, B. C. 469. In the 4th or perhaps rather the 5th year of his reign, his kingdom was

* Schroeter has attacked the genuineness of this oration (*Oratio quae vulgo fertur pro Archia*, &c., Lips. 1818), which is however as fully established as that of any other of Cicero's speeches.

visited by the tremendous calamity of the great earthquake, by which all Laconia was shaken, and Sparta made a heap of ruins. On this occasion his presence of mind is said to have saved his people. Foreseeing the danger from the Helots, he summoned, by sounding an alarm, the scattered surviving Spartans, and collected them around him, apparently at a distance from the ruins, in a body sufficient to deter the assailants. To him, too, rather than to Nicomedes, the guardian of his colleague, Pleistöanax, (Pleistarchus was probably dead,) would be committed the conduct of the contest with the revolted Messenians, which occupies this and the following nine years. In the expeditions to Delphi and to Doris, and the hostilities with Athens down to the 30 years' truce, his name is not mentioned; though in the discussion at Sparta before the final dissolution of that truce he comes forward as one who has had experience of many wars. Of the Peloponnesian war itself we find the first 10 years sometimes styled the Archidamian war; the share, however, taken in it by Archidamus was no more than the command of the first two expeditions into Attica; in the 3rd year, of the investment of Plataea; and again of the third expedition in the 4th year, 423 B. C. In 427 Cleomenes commanded; in 426 Agis, son and now successor of Archidamus. His death must therefore be placed before the beginning of this, though probably after the beginning of that under Cleomenes; for had Agis already succeeded, he, most likely, and not Cleomenes, would have commanded; in the 42nd year, therefore, of his reign, B. C. 427. His views of this momentous struggle, as represented by Thucydides, seem to justify the character that historian gives him of intelligence and temperance. His just estimate of the comparative strength of the parties, and his reluctance to enter without preparation on a contest involving so much, deserve our admiration; though in his actual conduct of it he may seem to have somewhat wasted Lacedaemon's moral superiority. The opening of the siege of Plataea displays something of the same deliberate character; the proposal to take the town and territory in trust, however we may question the probable result, seems to breathe his just and temperate spirit. He may at any rate be safely excluded from all responsibility for the cruel treatment of the besieged, on their surrender in the year of his death. We may regard him as the happiest instance of an accommodation of the Spartan character to altered circumstances, and his death as a misfortune to Sparta, the same in kind though not in degree as that of Pericles was to Athens, with whom he was connected by ties of hospitality and whom in some points he seems to have resembled. He left two sons and one daughter, Agis by his first wife, Lampito or Lampido, his father's half-sister; Agesilaus by a second, named Eupolia (apparently the woman of small stature whom the Ephors fined him for marrying), and Cynisca, the only woman, we are told, who carried off an Olympic victory. (Thuc. i. ii. iii.; Diod. xi. 63; Paus. iii. §§ 9, 10; Plut. *Cimon*, 16, *Ages.* 1; Herod. 71.) [A. H. C.]

ARCHIDA'MUS III., king of Sparta, 20th of the Eurypontids, was son of Agesilaus II. We first hear of him as interceding with his father in behalf of Sphodrias, to whose son Cleonymus he was attached, and who was thus saved, through the weak affection of Agesilaus, from the punishment which his unwarrantable invasion of Attica had deserved, B. C. 378. (Xen. *Hell.* v. 4. §§ 25—33; Diod. xv. 29; Plut. *Ages.* c. 25; comp. Plut. *Pel.* c. 14.) In B. C. 371, he was sent, in consequence of the illness of Agesilaus (Xen. *Hell.* v. 4. § 58; Plut. *Ages.* c. 27), to succour the defeated Spartans at Leuctra; but Jason of Pherae had already mediated between them and the Thebans, and Archidamus, meeting his countrymen on their return at Aegosthena in Megara, dismissed the allies, and led the Spartans home. (Xen. *Hell.* vi. 4. §§ 17—26; comp. Diod. xv. 54, 55; Wess. *ad loc.;* Thirlwall's *Greece*, vol. v. p. 78, note.) In 367, with the aid of the auxiliaries furnished by Dionysius I. of Syracuse, he defeated the Arcadians and Argives in what has been called the "Tearless Battle," from the statement in his despatches, that he had won it without losing a man (Xen. *Hell.* vii. 1. § 28; Plut. *Ages.* c. 33; Polyaen. i. 45; Diod. xv. 72); and to the next year, 366, must be assigned the "Archidamus" of Isocrates, written perhaps to be delivered by the prince in the Spartan senate, to encourage his country in her resolution of maintaining her claim to Messenia, when Corinth had made, with Sparta's consent, a separate peace with Thebes. (Xen. *Hell.* vii. 4. § 9.) In 364, he was again sent against Arcadia, then at war with Elis (Xen. *Hell.* vii. 4. § 20, &c.; Just. vi. 5); and in 362, having been left at home to protect Sparta while Agesilaus went to join the allies at Mantineia, he baffled the attempt of Epaminondas on the city. (Xen. *Hell.* vii. 5. § 9, &c.; Diod. xv. 82, 83; Plut. *Ages.* c. 34; Isocr. *Ep. ad Arch.* § 5.) He succeeded his father on the throne in 361. In 356, we find him privately furnishing Philomelus, the Phocian, with fifteen talents, to aid him in his resistance to the Amphictyonic decree and his seizure of Delphi, whence arose the sacred war. (Diod. xvi. 24; Just. viii. 1; comp. Paus. iv. 4; Theopomp. *ap. Paus.* iii. 10.) In 352, occurred the war of Sparta against Megalopolis with a view to the dissolution (*διοικισμός*) of that community; and Archidamus was appointed to the command, and gained some successes, though the enterprise did not ultimately succeed. (Diod. xvi. 39; Paus. viii. 27; Demosth. *pro Megal.;* comp. Aristot. *Polit.* v. 10, ed. Bekk.) In the last year of the sacred war, 346, we find Archidamus marching into Phocis at the head of 1000 men. According to Diodorus (xvi. 59), the Phocians had applied for aid to Sparta, but this seems questionable from what Aeschines (*de Fals. Leg.* p. 45) reports as the advice of the Phocian leaders to Archidamus, "to alarm himself about the dangers of Sparta rather than of Phocis." Demosthenes (*de Fals. Leg.* p. 365) hints at a private understanding between Philip and the Spartans, and at some treachery of his towards them. Whether however on this account, or as being distrusted by Phalaecus (Aesch. *de Fals. Leg.* p. 46), or as finding it impossible to effect anything on behalf of the Phocians, Archidamus, on the arrival of Philip, withdrew his forces and returned home. In 338, he went to Italy to aid the Tarentines against the Lucanians, and there he fell in battle on the very day, according to Diodorus, of Philip's victory at Chaeroneia. (Diod. xvi. 63, 88; Paus. iii. 10; Strab. vi. p. 280; Theopomp. *ap. Athen.* xii. p. 536, c. d.; Plut. *Agis*, c. 3.) The Spartans erected a statue of him at Olympia, which is mentioned by Pausanias. (vi. ch. 4, 15.) [E. E.]

ARCHIDA'MUS IV., king of Sparta, 23rd of the Eurypontids, was the son of Eudamidas I. and the grandson of Archidamus III. (Plut. *Agis*, 3.) He was king in B. C. 296, when he was defeated by Demetrius Poliorcetes. (Plut. *Demetr.* 35.)

ARCHIDA'MUS V., king of Sparta, 27th of the Eurypontids, was the son of Eudamidas II., and the brother of Agis IV. On the murder of his brother Agis, in B. C. 240, Archidamus fled from Sparta, but obtained possession of the throne some time after the accession of Cleomenes, through the means of Aratus, who wished to weaken the power of the Ephors: it appears that Cleomenes also was privy to his recall. Archidamus was, however, slain almost immediately after his return to Sparta, by those who had killed his brother and who dreaded his vengeance. It is doubtful whether Cleomenes was a party to the murder. (Plut. *Cleom.* 1, 5; comp. Polyb. v. 37, viii. 1.) Archidamus V. was the last king of the Eurypontid race. He left sons, who were alive at the death of Cleomenes in B. C. 220, but they were passed over, and the crown given to a stranger, Lycurgus. (Polyb. iv. 35; Clinton, *F. H.* ii. Append. c. 3.)

ARCHIDA'MUS, the Aetolian. [ARCHEDAMUS, No. 3.]

ARCHIDA'MUS (Ἀρχίδαμος), a Greek physician of whom no particulars are known, but who must have lived in the fourth or fifth century B. C., as Galen quotes one of his opinions (*De Simpl. Medicam. Temper. ac Facult.* ii. 5, &c., vol. xi. p. 471, &c.), which was preserved by Diocles of Carystus. A physician of the same name is mentioned by Pliny (*H. N.* Ind. Auct.), and a few fragments on veterinary surgery by a person named Archedemus are to be found in the "Veterinariae Medicinae Libri Duo," first published in Latin by J. Ruellius, Paris, 1530, fol., and afterwards in Greek by S. Grynaeus, Basil. 1537, 4to. [W. A. G.]

ARCHI'DICE (Ἀρχιδίκη), a celebrated hetaira of Naucratis in Egypt, whose fame spread through Greece, was arrogant and avaricious. (Herod. ii. 136; Aelian, *V. H.* xii. 63; Athen. xiii. p. 596, d.)

ARCHI'GENES (Ἀρχιγένης), an eminent ancient Greek physician, whose name is probably more familiar to most non-professional readers than that of many others of more real importance, from his being mentioned by Juvenal. (vi. 236, xiii. 98, xiv. 252.) He was the most celebrated of the sect of the Eclectici (*Dict. of Ant. s. v. Eclectici*), and was a native of Apamea in Syria; he practised at Rome in the time of Trajan, A. D. 98-117, where he enjoyed a very high reputation for his professional skill. He is, however, reprobated as having been fond of introducing new and obscure terms into the science, and having attempted to give to medical writings a dialectic form, which produced rather the appearance than the reality of accuracy. Archigenes published a treatise on the pulse, on which Galen wrote a Commentary; it appears to have contained a number of minute and subtile distinctions, many of which have no real existence, and were for the most part the result rather of a preconceived hypothesis than of actual observation; and the same remark may be applied to an arrangement which he proposed of fevers. He, however, not only enjoyed a considerable degree of the public confidence during his life-time, but left behind him a number of disciples, who for many years maintained a respectable rank in their profession. The name of the father of Archigenes was Philippus; he was a pupil of Agathinus, whose life he once saved [AGATHINUS]; and he died at the age either of sixty-three or eighty-three. (Suid. *s. v.* Ἀρχιγ.; Eudoc. *Violar.* ap. Villoison, *Anecd. Gr.* vol. i. p. 65.) The titles of several of his works are preserved, of which, however, nothing but a few fragments remain; some of these have been preserved by other ancient authors, and some are still in MS. in the King's Library at Paris. (Cramer's *Anecd. Gr. Paris.* vol. i. pp. 394, 395.) By some writers he is considered to have belonged to the sect of the Pneumatici. (Galen, *Introd.* c. 9. vol. xiv. p. 699.) For further particulars respecting Archigenes see Le Clerc, *Hist. de la Méd.*; Fabric. *Bibl. Gr.* vol. xiii. p. 80, ed. vet.; Sprengel, *Hist. de la Méd.*; Haller, *Bibl. Medic. Pract.* vol. i. p. 198; Osterhausen, *Hist. Sectae Pneumatic. Med.* Altorf, 1791, 8vo.; Harless, *Analecta Historico-Crit. de Archigene, &c.*, Bamberg, 4to. 1816; Isensee, *Gesch. der Med.*; Bostock's *History of Medicine*, from which work part of the preceding account is taken. [W. A. G.]

ARCHI'LOCHUS (Ἀρχίλοχος), of Paros, was one of the earliest Ionian lyric poets, and the first Greek poet who composed Iambic verses according to fixed rules. He flourished about 714-676 B. C. (Bode, *Geschichte der Lyr. Dichtk.* i. pp. 38, 47.) He was descended from a noble family, who held the priesthood in Paros. His grandfather was Tellis, who brought the worship of Demeter into Thasos, and whose portrait was introduced by Polygnotus into his painting of the infernal regions at Delphi. His father was Telesicles, and his mother a slave, named Enipo. In the flower of his age (between 710 and 700 B. C.), and probably after he had already gained a prize for his hymn to Demeter (Schol. *in Aristoph. Av.* 1762), Archilochus went from Paros to Thasos with a colony, of which one account makes him the leader. The motive for this emigration can only be conjectured. It was most probably the result of a political change to which cause was added, in the case of Archilochus, a sense of personal wrongs. He had been a suitor to Neobule, one of the daughters of Lycambes, who first promised and afterwards refused to give his daughter to the poet. Enraged at this treatment, Archilochus attacked the whole family in an iambic poem, accusing Lycambes of perjury and his daughters of the most abandoned lives. The verses were recited at the festival of Demeter and produced such an effect, that the daughters of Lycambes are said to have hung themselves through shame. The bitterness which he expresses in his poems towards his native island (Athen. iii. p. 78 b.) seems to have arisen in part also from the low estimation in which he was held, as being the son of a slave. Neither was he more happy at Thasos. He draws the most melancholy picture of his adopted country, which he at length quitted in disgust. (Plut. *de Exil.* 12. p. 604; Strabo, xi. p. 648, viii. p. 370; Eustath. *in Odyss.* i. p. 22; Aelian, *V. H.* xii. 50.) While at Thasos, he incurred the disgrace of losing his shield in an engagement with the Thracians of the opposite continent; but, like Alcaeus under similar circumstances, instead of being ashamed of the disaster he recorded it in his verse. Plutarch (*Inst. Lac.* p. 239, b.) states, that Archilochus was banished from Sparta the very hour that he had arrived there, because he had written in his poems, that

man had better throw away his arms than lose his life. But Valerius Maximus (vi. 3, ext. 1) says, that the poems of Archilochus were forbidden at Sparta because of their licentiousness, and especially on account of the attack on the daughters of Lycambes. It must remain doubtful whether a confusion has been made between the personal history of the poet and the fate of his works, both in this instance and in the story that he won the prize at Olympia with his hymn to Heracles (Tzetzes, *Chil.* i. 685), of which thus much is certain, that the Olympic victors used to sing a hymn by Archilochus in their triumphal procession. (Pindar, *Olymp.* ix. 1.) These traditions, and the certain fact that the fame of Archilochus was spread, in his lifetime, over the whole of Greece, together with his unsettled character, render it probable that he made many journeys of which we have no account. It seems, that he visited Siris in Lower Italy, the only city of which he speaks well. (Athen. xii. p. 523, d.) At length he returned to Paros, and, in a war between the Parians and the people of Naxos, he fell by the hand of a Naxian named Calondas or Corax. The Delphian oracle, which, before the birth of Archilochus, had promised to his father an immortal son, now pronounced a curse upon the man who had killed him, because "he had slain the servant of the Muses." (Dion Chrysost. *Orat.* 33, vol. ii. p. 5.)

Archilochus shared with his contemporaries, Thaletas and Terpander, in the honour of establishing lyric poetry throughout Greece. The invention of the elegy is ascribed to him, as well as to Callinus; and though Callinus was somewhat older than Archilochus [CALLINUS], there is no doubt that the latter was one of the earliest poets who excelled in this species of composition. Meleager enumerates him among the poets in his *Corona*. (38.)

But it was on his satiric iambic poetry that the fame of Archilochus was founded. The first place in this style of poetry was awarded to him by the consent of the ancient writers, who did not hesitate to compare him with Sophocles, Pindar, and even Homer,—meaning, doubtless, that as they stood at the head of tragic, lyric, and epic poetry, so was Archilochus the first of iambic satirical writers; while some place him, next to Homer, above all other poets. (Dion Chrysost. *l. c.*; Longin. xiii. 3; Velleius, i. 5; Cicero, *Orat.* 2; Heraeleitus, *ap. Diog. Laërt.* ix. 1.) The statues of Archilochus and of Homer were dedicated on the same day (Antip. Thessal. *Epigr.* 45), and two faces, which are thought to be their likenesses, are found placed together in a Janus-like bust. (Visconti, *Icon. Grec.* i. p. 62.) The emperor Hadrian judged that the Muses had shown a special mark of favour to Homer in leading Archilochus into a different department of poetry. (*Epig.* 5.) Other testimonies are collected by Liebel (p. 43).

The Iambics of Archilochus expressed the strongest feelings in the most unmeasured language. The licence of Ionian democracy and the bitterness of a disappointed man were united with the highest degree of poetical power to give them force and point. In countries and ages unfamiliar with the political and religious licence which at once incited and protected the poet, his satire was blamed for its severity (Liebel, p. 41); and the emotion accounted most conspicuous in his verses was "rage," as we see in the line of Horace (*A. P.* 79):

"Archilochum proprio rabies armavit iambo,"

and in the expression of Hadrian (*l. c.*), λυσσῶντας ἰάμβους; and his bitterness passed into a proverb, Ἀρχιλόχου πατεῖς. But there must have been something more than mere sarcastic power, there must have been truth and delicate wit, in the sarcasms of the poet whom Plato does not hesitate to call "the very wise," (τοῦ σοφωτάτου, *Repub.* ii. p. 365.) Quintilian (x. 1. § 60) ascribes to him the greatest power of expression, displayed in sentences sometimes strong, sometimes brief, with rapid changes (*quum validae, tum breves vibrantesque sententiae*), the greatest life and nervousness (*plurimum sanguinis atque nervorum*), and considers that whatever blame his works deserve is the fault of his subjects and not of his genius. In the latter opinion the Greek critics seem to have joined. (Plut. *de Aud.* 13, p. 45, a.) Of modern writers, Archilochus has been perhaps best understood by Müller, who says, "The ostensible object of Archilochus' Iambics, like that of the later comedy, was to give reality to caricatures, every hideous feature of which was made more striking by being magnified. But that these pictures, like caricatures from the hand of a master, had a striking truth, may be inferred from the impression which Archilochus' iambics produced, both upon contemporaries and posterity. Mere calumnies could never have driven the daughters of Lycambes to hang themselves,—if, indeed, this story is to be believed, and is not a gross exaggeration. But we have no need of it; the universal admiration which was awarded to Archilochus' iambics proves the existence of a foundation of truth; for when had a satire, which was not based on truth, universal reputation for excellence? When Plato produced his first dialogues against the sophists, Gorgias is said to have exclaimed "Athens has given birth to a new Archilochus!" This comparison, made by a man not unacquainted with art, shows at all events that Archilochus must have possessed somewhat of the keen and delicate satire which in Plato was most severe where a dull listener would be least sensible of it." (*History of the Literature of Greece*, i. p. 135.)

The satire of preceding writers, as displayed for example in the *Margites*, was less pointed, because its objects were chosen out of the remote world which furnished all the personages of epic poetry; while the iambics of Archilochus were aimed at those among whom he lived. Hence their personal bitterness and sarcastic power. This kind of satire had already been employed in extemporaneous effusions of wit, especially at the festivals of Demeter and Cora, and Dionysus. This raillery, a specimen of which is preserved in some of the songs of the chorus in Aristophanes' *Frogs*, was called *iambus;* and the same name was applied to the verse which Archilochus invented when he introduced a new style of poetry in the place of these irregular effusions. For the measured movement of the heroic hexameter, with its arsis and thesis of equal lengths, he substituted a movement in which the arsis was twice as long as the thesis, the light tripping character of which was admirably adapted to express the lively play of wit. According as the arsis followed or preceded the thesis, the verse gained, in the former case, strength, in the latter, speed and lightness, which are the charac-

teristics respectively of the iambus and of the trochee. These short feet he formed into continued systems, by uniting every two of them into a pair (a *metre* or *dipodia*), in which one arsis was more strongly accentuated than the other, and one of the two theses was left doubtful as to quantity, so that, considered with reference to musical rhythm, each dipod formed a *bar*.* Hence arose the great kindred dramatic metres, the iambic trimeter and the trochaic tetrameter, as well as the shorter forms of iambic and trochaic verse. Archilochus was the inventor also of the *epode*, which was formed by subjoining to one or more verses a shorter one. One form of the epode, in which it consists of three trochees, was called the ithyphallic verse (*ἰθύφαλλος*). He used also a kind of verse compounded of two different metrical structures, which was called *asynartete*. Some writers ascribe to him the invention of the Saturnian verse. (Bentley's *Dissertation on Phalaris.*) Archilochus introduced several improvements in music, which began about his time to be applied to the public recitations of poetry.

The best opportunity we have of judging of the structure of Archilochus' poetry, though not of its satiric character, is furnished by the Epodes of Horace, as we learn from that poet himself (*Epist.* i. 19. 23):

> "Parios ego primum iambos
> Ostendi Latio, numeros animosque secutus
> Archilochi, non res et agentia verba Lycamben."

Some manifest translations of Archilochus may be traced in the Epodes. The fragments of Archilochus which remain are collected in Jacobs' *Anthol. Graec.*, Gaisford's *Poet. Graec. Min.*, Bergk's *Poet. Lyrici Graec.*, and by Liebel, *Archilochi Reliquiae*, Lips. 1812, 8vo.

Fabricius (ii. pp. 107—110) discusses fully the passages in which other writers of the name are supposed to be mentioned. [P. S.]

ARCHIME'DES (*Ἀρχιμήδης*), of Syracuse, the most famous of ancient mathematicians, was born B. C. 287, if the statement of Tzetzes, which makes him 75 years old at his death, be correct.

Of his family little is known. Plutarch calls him a relation of king Hiero; but Cicero (*Tusc. Disp.* v. 23), contrasting him apparently not with Dionysius (as Torelli suggests in order to avoid the contradiction), but with Plato and Archytas, says, "humilem homunculum a pulvere et radio excitabo." At any rate, his actual condition in life does not seem to have been elevated (Silius Ital. xiv. 343), though he was certainly a friend, if not a kinsman, of Hiero. A modern tradition makes him an ancestor of the Syracusan virgin martyr St. Lucy. (Rivaltus, *in vit. Archim. Mazzuchelli*, p. 6.) In the early part of his life he travelled into Egypt, where he is said, on the authority of Proclus, to have studied under Conon the Samian, a mathematician and astronomer (mentioned by Virg. *Ecl.* iii. 40), who lived under the Ptolemies, Philadelphus and Euergetes, and for whom he testifies his respect and esteem in several places of his works. (See the introductions to the Quadratura Paraboles and the De Helicibus.) After visiting other countries, he returned to Syracuse. (Diod. v. 37.) Livy (xxiv. 34) calls him a distinguished astronomer, "unicus spectator coeli siderumque;" a description of which the truth is made sufficiently probable by his treatment of the astronomical questions occurring in the Arenarius. (See also Macrob. *Somn. Scip.* ii. 3.) He was popularly best known as the inventor of several ingenious machines; but Plutarch (*Marcell.* c. 14), who, it should be observed, confounds the application of geometry to mechanics with the solution of geometrical problems by mechanical means, represents him as despising these contrivances, and only condescending to withdraw himself from the abstractions of pure geometry at the request of Hiero. Certain it is, however, that Archimedes did cultivate not only pure geometry, but also the mathematical theory of several branches of physics, in a truly scientific spirit, and with a success which placed him very far in advance of the age in which he lived. His theory of the lever was the foundation of statics till the discovery of the composition of forces in the time of Newton, and no essential addition was made to the principles of the equilibrum of fluids and floating bodies, established by him in his treatise "De Insidentibus," till the publication of Stevin's researches on the pressure of fluids in 1608. (Lagrange, *Méc. Anal.* vol. i. pp. 11, 176.)

He constructed for Hiero various engines of war, which, many years afterwards, were so far effectual in the defence of Syracuse against Marcellus, as to convert the siege into a blockade, and delay the taking of the city for a considerable time. (Plut. *Marcell.* 15-18; Liv. xxiv. 34; Polyb. viii. 5-9.) The accounts of the performances of these engines are evidently exaggerated; and the story of the burning of the Roman ships by the reflected rays of the sun, though very current in later times, is probably a fiction, since neither Polybius, Livy, nor Plutarch gives the least hint of it. The earliest writers who speak of it are Galen (*De Temper.* iii. 2) and his contemporary Lucian (*Hippias*, c. 2), who (in the second century) merely allude to it as a thing well known. Zonaras (about A. D. 1100) mentions it in relating the use of a similar apparatus, contrived by a certain Proclus, when Byzantium was besieged in the reign of Anastasius; and gives Dion as his authority, without referring to the particular passage. The extant works of Dion contain no allusion to it. Tzetzes (about 1150) gives an account of the principal inventions of Archimedes (*Chil.* ii. 103—156), and amongst them of this burning machine, which, he says, set the Roman ships on fire when they came within a bow-shot of the walls; and consisted of a large hexagonal mirror with smaller ones disposed round it, each of the latter being a polygon of 24 sides. The subject has been a good deal discussed in modern times, particularly by Cavalieri (in cap. 29 of a tract entitled "Del Specchio Ustorio," Bologna 1650), and by Buffon, who has left an elaborate dissertation upon it in his introduction to the history of minerals. (*Oeuvres*, tom. v. p. 301, &c. The latter author actually succeeded in igniting wood at a distance of 150 feet, by means of a combination of 148 plane mirrors. The question is also examined in vol. ii. of Peyrard's Archimedes; and a prize essay upon it by Capelle i

* These two remarks apply to the *first* arsis and the *first* thesis of the *iambic* metre, and to the *second* arsis and the *second* thesis of the trochaic:

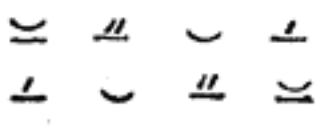

translated from the Dutch in Gilbert's "Annalen der Physik," vol. liii. p. 242. The most probable conclusion seems to be, that Archimedes had on some occasion set fire to a ship or ships by means of a burning mirror, and that later writers falsely connected the circumstance with the siege of Syracuse. (See Ersch and Gruber's *Cyclop.* art. *Archim.* note, and Gibbon, chap. 40.)

The following additional instances of Archimedes' skill in the application of science have been collected from various authors by Rivaltus (who edited his works in 1615) and others.

He detected the mixture of silver in a crown which Hiero had ordered to be made of gold, and determined the proportions of the two metals, by a method suggested to him by the overflowing of the water when he stepped into a bath. When the thought struck him he is said to have been so much pleased that, forgetting to put on his clothes, he ran home shouting εὕρηκα, εὕρηκα. The particulars of the calculation are not preserved, but it probably depended upon a direct comparison of the weights of certain volumes of silver and gold with the weight and volume of the crown; the volumes being measured, at least in the case of the crown, by the quantity of water displaced when the mass was immersed. It is not likely that Archimedes was at this time acquainted with the theorems demonstrated in his hydrostatical treatise concerning the *loss of weight* of bodies immersed in water, since he would hardly have evinced such lively gratification at the obvious discovery that they might be applied to the problem of the crown; his delight must rather have arisen from his now first catching sight of a line of investigation which led immediately to the solution of the problem in question, and ultimately to the important theorems referred to. (Vitruv. ix. 3.; Proclus. *Comm. in lib.* i. *Eucl.* ii. 3.)

He superintended the building of a ship of extraordinary size for Hiero, of which a description is given in Athenaeus (v. p. 206, D), where he is also said to have moved it to the sea by the help of a screw. According to Proclus, this ship was intended by Hiero as a present to Ptolemy; it may possibly have been the occasion of Archimedes' visit to Egypt.

He invented a machine called, from its form, cochlea, and now known as the water-screw of Archimedes, for pumping the water out of the hold of this vessel; it is said to have been also used in Egypt by the inhabitants of the Delta in irrigating their lands. (Diod. i. 34; Vitruv. x. 11.) An investigation of the mathematical theory of the water screw is given in Ersch and Gruber. The Arabian historian Abulpharagius attributes to Archimedes the raising of the dykes and bridges used as defences against the overflowing of the Nile. (Pope-Blount, *Censura*, p. 32.) Tzetzes and Oribasius (*de Mach.* xxvi.) speak of his *Trispastus*, a machine for moving large weights; probably a combination of pulleys, or wheels and axles. A *hydraulic organ* (a musical instrument) is mentioned by Tertullian (*de Anima*, cap. 14), but Pliny (i. 37) attributes it to Ctesibius. (See also Pappus, *Math. Coll.* lib. 8, introd.) An apparatus called *loculus*, apparently somewhat resembling the *Chinese puzzle*, is also attributed to Archimedes. (Fortunatianus, *de Arte Metrica*, p. 2684.) His last celebrated performance was the construction of a *sphere;* a kind of orrery, representing the movements of the heavenly bodies, of which we have no particular description. (Claudian, *Epigr.* xxi. *in Sphaeram Archimedis;* Cic. *Nat. Deor.* ii. 35, *Tusc. Disp.* i. 25; Sext. Empir. *adv. Math.* ix. 115; Lactant. *Div. Inst.* ii. 5; Ov. *Fast.* vi. 277.)

When Syracuse was taken, Archimedes was killed by the Roman soldiers, ignorant or careless who he might be. The accounts of his death vary in some particulars, but mostly agree in describing him as intent upon a mathematical problem at the time. He was deeply regretted by Marcellus, who directed his burial, and befriended his surviving relations. (Liv. xxv. 31; Valer. Max. viii. 7. § 7; Plut. *Marcell.* 19; Cic. *de fin.* v. 19.) Upon his tomb was placed the figure of a sphere inscribed in a cylinder, in accordance with his known wish, and in commemoration of the discovery which he most valued. When Cicero was quaestor in Sicily (B. C. 75) he found this tomb near one of the gates of the city, almost hid amongst briars, and forgotten by the Syracusans. (*Tusc. Disp.* v. 23.)

Of the general character of Archimedes we have no direct account. But his apparently disinterested devotion to his friend and admirer Hiero, in whose service he was ever ready to exercise his ingenuity upon objects which his own taste would not have led him to choose (for there is doubtless some truth in what Plutarch says on this point); the affectionate regret which he expresses for his deceased master Conon, in writing to his surviving friend Dositheus (to whom most of his works are addressed); and the unaffected simplicity with which he announces his own discoveries, seem to afford probable grounds for a favourable estimate of it. That his intellect was of the very highest order is unquestionable. He possessed, in a degree never exceeded unless by Newton, the inventive genius which discovers new provinces of inquiry, and finds new points of view for old and familiar objects; the clearness of conception which is essential to the resolution of complex phaenomena into their constituent elements; and the power and habit of intense and persevering thought, without which other intellectual gifts are comparatively fruitless. (See the introd. to the treatise "De Con. et Sphaer.") It may be noticed that he resembled other great thinkers, in his habit of complete abstraction from outward things, when reflecting on subjects which made considerable demands on his mental powers. At such times he would forget to eat his meals, and require compulsion to take him to the bath. (Plut. *l. c.*) Compare the stories of Newton sitting great part of the day half dressed on his bed, while composing the Principia; and of Socrates standing a whole day and night, thinking, on the same spot. (Plat. *Symp.* p. 220, c. d.) The success of Archimedes in conquering difficulties seems to have made the expression πρόβλημα Ἀρχιμήδειον proverbial. (See Cic. *ad Att.* xiii. 28, *pro Cluent.* 32.)

The following works of Archimedes have come down to us: A treatise on *Equiponderants and Centres of Gravity*, in which the theory of the equilibrium of the straight lever is demonstrated, both for commensurable and incommensurable weights; and various properties of the centres of gravity of plane surfaces bounded by three or four straight lines, or by a straight line and a parabola, are established.

The Quadrature of the Parabola, in which it is proved, that the area cut off from a parabola by

any chord is equal to two-thirds of the parallelogram of which one side is the chord in question, and the opposite side a tangent to the parabola. This was the first real example of the quadrature of a curvilinear space; that is, of the discovery of a *rectilinear* figure equal to an area not bounded entirely by straight lines.

A treatise on *the Sphere and Cylinder*, in which various propositions relative to the surfaces and volumes of the sphere, cylinder, and cone, were demonstrated for the first time. Many of them are now familiarly known; for example, those which establish the ratio ($\frac{2}{3}$) between the volumes, and also between the surfaces, of the sphere and circumscribing cylinder; and the ratio ($\frac{1}{4}$) between the area of a great circle and the surface of the sphere. They are easily demonstrable by the modern analytical methods; but the original discovery and geometrical proof of them required the genius of Archimedes. Moreover, the legitimacy of the modern applications of analysis to questions concerning curved lines and surfaces, can only be proved by a kind of geometrical reasoning, of which Archimedes gave the first example. (See Lacroix, *Diff. Cal.* vol. i. pp. 63 and 431; and compare De Morgan, *Diff. Cal.* p. 32.)

The book on the *Dimension of the Circle* consists of three propositions. 1st. Every circle is equal to a right-angled triangle of which the sides containing the right angle are equal respectively to its radius and circumference. 2nd. The ratio of the area of the circle to the square of its diameter is nearly that of 11 to 14. 3rd. The circumference of the circle is greater than three times its diameter by a quantity greater than $\frac{10}{71}$ of the diameter but less than $\frac{1}{7}$ of the same. The last two propositions are established by comparing the circumference of the circle with the perimeters of the inscribed and circumscribed polygons of 96 sides.

The treatise on *Spirals* contains demonstrations of the principal properties of the curve, now known as the Spiral of Archimedes, which is generated by the uniform motion of a point along a straight line revolving uniformly in one plane about one of its extremities. It appears from the introductory epistle to Dositheus that Archimedes had not been able to put these theorems in a satisfactory form without long-continued and repeated trials; and that Conon, to whom he had sent them as problems along with various others, had died without accomplishing their solution.

The book on *Conoids and Spheroids* relates chiefly to the volumes cut off by planes from the solids so called; those namely which are generated by the rotation of the Conic Sections about their principal axes. Like the work last described, it was the result of laborious, and at first unsuccessful, attempts. (See the introduction.)

The *Arenarius* (ὁ Ψαμμίτης) is a short tract addressed to Gelo, the eldest son of Hiero, in which Archimedes proves, that it is possible to assign a number greater than that of the grains of sand which would fill the sphere of the fixed stars. This singular investigation was suggested by an opinion which some persons had expressed, that the sands on the shores of Sicily were either infinite, or at least would exceed any numbers which could be assigned for them; and the success with which the difficulties caused by the awkward and imperfect notation of the ancient Greek arithmetic are eluded by a device identical in principle with the modern method of logarithms, affords one of the most striking instances of the great mathematician's genius. Having briefly discussed the opinions of Aristarchus upon the constitution and extent of the Universe [ARISTARCHUS], and described his own method of determining the apparent diameter of the sun, and the magnitude of the pupil of the eye, he is led to assume that the diameter of the sphere of the fixed stars may be taken as not exceeding 100 million of millions of stadia; and that a sphere, one δάκτυλος in diameter, cannot contain more than 640 millions of grains of sand; then, taking the stadium, in round numbers, as not greater than 10,000 δάκτυλοι, he shews that the number of grains in question could not be so great as 1000 myriads multiplied by the eighth term of a geometrical progression of which the first term was unity and the common ratio a myriad of myriads; a number which in our notation would be expressed by unity with 63 ciphers annexed.

The two books *On Floating Bodies* (Περὶ τῶν Ὀχουμένων) contain demonstrations of the laws which determine the position of bodies immersed in water; and particularly of segments of spheres and parabolic conoids. They are extant only in the Latin version of Commandine, with the exception of a fragment Περὶ τῶν Ὕδατι ἐφισταμένων in Ang. Mai's Collection, vol. i. p. 427.

The treatise entitled *Lemmata* is a collection of 15 propositions in plane geometry. It is derived from an Arabic MS. and its genuineness has been doubted. (See Torelli's preface.)

Eutocius of Ascalon, about A. D. 600, wrote a commentary on the Treatises on the Sphere and Cylinder, on the Dimension of the Circle, and on Centres of Gravity. All the works above mentioned, together with this Commentary, were found on the taking of Constantinople, and brought first into Italy and then into Germany. They were printed at Basle in 1544, in Greek and Latin, by Hervagius. Of the subsequent editions by far the best is that of Torelli, "Archim. quae supersunt omnia, cum Eutocii Ascalonitae commentariis Ex recens. Joseph. Torelli, Veronensis," Oxon. 1792. It was founded upon the Basle edition except in the case of the Arenarius, the text of which is taken from that of Dr. Wallis, who published this treatise and the Dimensio Circuli, with a translation and notes, at Oxford, in 1679. (They are reprinted in vol. iii. of his works.)

The Arenarius, having been little meddled with by the ancient commentators, retains the Doric dialect, in which Archimedes, like his countryman Theocritus, wrote. (See Wallis, *Op.* vol. iii. pp. 537, 545. Tzetzes says, ἔλεγε δὲ καὶ δωριστὶ φωνῇ Συρακουσίᾳ, Πᾶ βῶ, καὶ χαριστίωνι τὰν γᾶν κινήσω πᾶσαν.) A French translation of the works of Archimedes, with notes, was published by F. Peyrard, Paris, 1808, 2 vols. 8vo., and an English translation of the Arenarius by G. Anderson, London, 1784.

(G. M. Mazuchelli, *Notizie istoriche e critiche intorno alla vita, alle invenzioni, ed agli scritti di Archimede*, Brescia, 1737, 4to.; C. M. Brandes, *Dissertatio sistens Archimedis vitam, ejusque Mathesin merita*, Gryphiswald. 1789, 4to.; Märtens in Ersch und Gruber, *Allgemeine Encyclopädie* art. *Archimedes;* Quarterly Review, vol. iii. art. *Peyrard's Archimedes;* Rigaud, *The Arenarius of Archimedes*, Oxford, 1837, printed for the Ashm

lean Society; Fabric. *Bibl. Graec.* vol. ii. p. 544; Pope-Blount, *Censura celebriorum Authorum*, Lond. 1690, fol.) [W. F. D.]

ARCHIME'DES, of Tralles, wrote commentaries upon Homer and Plato, and also a work upon mechanics. (Suidas, *s. v.*; Eudocia, p. 74.)

ARCHIME'LUS (Ἀρχίμηλος), the author of an epigram on the great ship of Hiero, which appears to have been built about 220 B. C. (Athen. v. p. 209.) To this epigram Brunck (*Analect.* ii. p. 64) added another, on an imitator of Euripides, the title of which, however, in the Vatican MS. is Ἀρχιμήδους, which there is no good reason for altering, although we have no other mention of a poet named Archimedes. [P. S.]

ARCHI'NUS (Ἄρχινος). 1. An Athenian statesman and orator. He was a native of Coele, and one of the leading Athenian patriots, who together with Thrasybulus and Anytus occupied Phyle, led the Athenian exiles back, and overthrew the government of the Thirty tyrants, B. C. 403. (Demosth. *c. Timocrat.* p. 742.) It was on the advice of Archinus that Thrasybulus proclaimed the general amnesty (Aeschin. *de Fals. Leg.* p. 338); Archinus, moreover, carried a law which afforded protection to those included in the amnesty against sycophantism. (Isocrat. *in Callim.* p. 618.) Although the name of Archinus is obscured in history by that of Thrasybulus, yet we have every reason for believing that he was a better and a greater man. Demosthenes says, that he was often at the head of armies, and that he was particularly great as a statesman. When Thrasybulus proposed, contrary to law, that one of his friends should be rewarded with a crown, Archinus opposed the illegal proceeding, and came forward as accuser of Thrasybulus. (Aeschin. *c. Ctesiph.* p. 584.) He acted in a similar manner when Thrasybulus endeavoured in an illegal way to procure honours for Lysias. (Plut. *Vit. X. Orat.* p. 835, f.; Phot. *Cod.* 260.) There are several other passages of ancient writers which attest that Archinus was a skilful nd upright statesman. He is also of importance n the literary history of Attica, for it was on his dvice that, in the archonship of Eucleides, B. C. 03, the Ionic alphabet (Ἰωνικὰ γράμματα) was ntroduced into all public documents. (Suid. *s. v.* ξαμίων ὁ δῆμος.) Some ancient as well as modern vriters have believed that Archinus wrote a uneral oration, of which a fragment was thought o be preserved in Clemens of Alexandria. (Strom. i. p. 749.) But this is a mistake which arose vith Dionysius of Halicarnassus (*De adm. vi icend. in Demosth.* p. 178) from a misunderstood assage of Plato. (*Menex.* p. 403.) See Valesius, *d Harpocrat.* p. 101, &c.; Ruhnken, *Hist. Orat. Graec.* p. xlii.; Taylor, *Lysiae Vita*, p. 141, &c.)

2. A Greek historian of uncertain date, who rote a work on the history of Thessaly which is ow lost. (Schol. *ad Pind. Pyth.* iii. 59; Steph. yz. *s. v.* Δώτιον.) [L. S.]

ARCHIPPUS (Ἄρχιππος), an Achaean, who ccompanied Andronidas to Diaeus, the commander the Achaeans, to offer peace from the Romans, c. 146. He was seized by Diaeus, but released on the payment of forty minae. (Polyb. xl. 5, mp. c. 4, init.) There was another Archippus, Achaean, who expelled the garrison of Nabis om Argos, B. C. 194. (Liv. xxxiv. 40.)

ARCHIPPUS (Ἄρχιππος), an Athenian comic et of the old comedy, gained a single prize B. C. 415. (Suidas, *s. v.*) His chief play was Ἰχθῦς, "the Fishes," in which, as far as can be gathered from the fragments, the fish made war upon the Athenians, as excessive eaters of fish, and at length a treaty was concluded, by which Melanthius, the tragic poet, and other voracious fish-eaters, were given up to be devoured by the fishes. The wit of the piece appears to have consisted chiefly in playing upon words, which Archippus was noted for carrying to great excess. (Schol. *in Aristoph. Vesp.* 481, Bekker.) The other plays of Archippus, mentioned by the grammarians, are Ἀμφιτρύων, Ἡρακλῆς γαμῶν, Ὄνου σκιά, Πλοῦτος, and Ῥίνων. Four of the lost plays which are assigned to Aristophanes, were by some ascribed to Archippus, namely, Ποίησις, Ναυαγός, Νῆσοι, Νίοβις or Νίοβος. (Meineke, i. 207—210.) Two Pythagorean philosophers of this name are mentioned in the list of Fabricius. (*Bibl. Graec.* i. p. 831.) [P. S.]

ARCHI'TELES (Ἀρχιτέλης). 1. Father of the boy Eunomus, whom Heracles killed by accident on his visit to Architeles. The father forgave Heracles, but Heracles nevertheless went into voluntary exile. (Apollod. ii. 7. § 6; Diod. iv. 36, who calls the boy Eurynomus; Athen. ix. p. 410, &c.)

2. A son of Achaeus and Automate, and brother of Archander, together with whom he carried on a war against Lamedon. (Paus. ii. 6. § 2.) He married Automate, the daughter of Danaus. (vii. 1. § 3.) [L. S.]

ARCHITI'MUS (Ἀρχίτιμος), the author of a work on Arcadia. (Plut. *Quaest. Graec.* c. 39.)

ARCHO, the daughter of Herodicus, a Thessalian chief, whose children met with the tragical death mentioned by Livy. (xl. 4.) [THEOXENA.]

ARCHON (Ἄρχων). 1. The Pellaean, appointed satrap of Babylonia after the death of Alexander, B. C. 323 (Justin, xiii. 4; Diod. xviii. 3), is probably the same as the son of Cleinias mentioned in the Indian expedition of Alexander. (Arrian, *Ind.* c. 18.)

2. Of Aegeira, one of those who defended the conduct of the Achaean league with reference to Sparta before Caecilius Metellus, B. C. 185. He was one of the Achaean ambassadors sent to Egypt in B. C. 168 (Polyb. xxiii. 10, xxix. 10), and is perhaps the same as the Archo, the brother of Xenarchus, mentioned by Livy. (xli. 29.)

ARCHY'TAS (Ἀρχύτας), of AMPHISSA, a Greek poet, who was probably a contemporary of Euphorion, about B. C. 300, since it was a matter of doubt with the ancients themselves whether the epic poem Γέρανος was the work of Archytas or Euphorion. (Athen. iii. p. 82.) Plutarch (*Quaest. Gr.* 15) quotes from him an hexameter verse concerning the country of the Ozolian Locrians. Two other lines, which he is said to have inserted in the Hermes of Eratosthenes, are preserved in Stobaeus. (*Serm.* lviii. 10.) He seems to have been the same person whom Laërtius (viii. 82) calls an epigrammatist, and upon whom Bion wrote an epigram which he quotes. (iv. 52.) [L. S.]

ARCHY'TAS (Ἀρχύτας), of MYTILENE, a musician, who may perhaps have been the author of the work Περὶ Αὐλῶν, which is ascribed to Archytas of Tarentum. (Diog. Laërt. viii. 82; Athen. xiii. p. 600, f., iv. p. 184, e.)

ARCHY'TAS (Ἀρχύτας), a Greek of TARENTUM, who was distinguished as a philosopher, mathematician, general, and statesman, and was

no less admired for his integrity and virtue, both in public and in private life. Little is known of his history, since the lives of him by Aristoxenus and Aristotle (Athen. xii. p. 545) are lost. A brief account of him is given by Diogenes Laërtius. (viii. 79—83.) His father's name was Mnasarchus, Mnesagoras, or Histiaeus. The time when he lived is disputed, but it was probably about 400 B. C., and onwards, so that he was contemporary with Plato, whose life he is said to have saved by his influence with the tyrant Dionysius (Tzetzes, *Chil.* x. 359, xi. 362 ; Suidas, *s. v.* Ἀρχύτας), and with whom he kept up a familiar intercourse. (Cic. *de Senect.* 12.) Two letters which are said to have passed between them are preserved by Diogenes (*l. c.*; Plato, *Ep.* 9). He was seven times the general of his city, though it was the custom for the office to be held for no more than a year, and he commanded in several campaigns, in all of which he was victorious. Civil affairs of the greatest consequence were entrusted to him by his fellow-citizens. After a life which secured to him a place among the very greatest men of antiquity, he was drowned while upon a voyage on the Adriatic. (Hor. *Carm.* i. 28.) He was greatly admired for his domestic virtues. He paid particular attention to the comfort and education of his slaves. The interest which he took in the education of children is proved by the mention of a child's rattle (πλαταγή) among his mechanical inventions. (Aelian, *V. H.* xiv. 19; Aristot. *Pol.* viii. 6. § 1.)

As a philosopher, he belonged to the Pythagorean school, and he appears to have been himself the founder of a new sect. Like the Pythagoreans in general, he paid much attention to mathematics. Horace (*l. c.*) calls him "maris et terrae numeroque carentis arenae Mensorem." He solved the problem of the doubling of the cube, (Vitruv. ix. praef.) and invented the method of analytical geometry. He was the first who applied the principles of mathematics to mechanics. To his theoretical science he added the skill of a practical mechanician, and constructed various machines and automatons, among which his wooden flying dove in particular was the wonder of antiquity. (Gell. x. 12.) He also applied mathematics with success to musical science, and even to metaphysical philosophy. His influence as a philosopher was so great, that Plato was undoubtedly indebted to him for some of his views; and Aristotle is thought by some writers to have borrowed the idea of his categories, as well as some of his ethical principles, from Archytas.

The fragments and titles of works ascribed to Archytas are very numerous, but the genuineness of many of them is greatly doubted. Most of them are found in Stobaeus. They relate to physics, metaphysics, logic, and ethics. A catalogue of them is given by Fabricius. (*Bib. Graec.* i. p. 833.) Several of the fragments of Archytas are published in Gale, *Opusc. Mythol.* Cantab. 1671, Amst. 1688. A work ascribed to him "on the 10 Categories," was published by Camerarius, in Greek, under the title Ἀρχύτου φερόμενοι δέκα λόγοι καθολικοί, Lips. 1564; and in Greek and Latin, Ven. 1571. A full collection of his fragments is promised in the *Tentamen de Archytae Tarentini vita atque operibus*, a Jos. Navarro, of which only one part has yet appeared, Hafn. 1820.

From the statement of Iamblichus (*Vit. Pyth.* 23), that Archytas was a hearer of Pythagoras, some writers have thought that there were two Pythagorean philosophers of this name. But Iamblichus was undoubtedly mistaken. (Bentley's *Phalaris.*) The writers of this name on agriculture (Diog Laërt. *l. c.*; Varro, *R. R.* i. 1; Columella, *R. R.* i. 1), on cookery (ὀψαρτυτικά, Iamblich, *Vit. Pyth.* 29, 34; Athen. xii. p. 516, c.), and on architecture (Diog. *l. c.*; Vitruv. vii. praef.), are most probably identical with the philosopher, to whom the most various attainments are ascribed.

Busts of Archytas are engraved in Gronovius' *Thesaur. Antiq. Graec.* ii. tab. 49, and in the *Antichita d' Ercolano*, v. tab. 29, 30.

(Schmidii *Dissert. de Archyta Tarent.* Jenae, 1683, Vossius, *de Scient. Math.* 48. § 1; Montucla, *Hist. Mathes.* vol. i. pt. i. l. iii. p. 137; Ritter, *Geschichte der Pythag. Philos.* p. 65.) [P. S.]

ARCTI'NUS (Ἄρκτῖνος), of Miletus, is called by Dionysius of Halicarnassus (*A. R.* i. 68, &c.) the most ancient Greek poet, whence some writers have placed him even before the time of Homer; but the ancients who assign to him any certain date, agree in placing him about the commencement of the Olympiads. We know from good authority that his father's name was Teles, and that he was a descendant of Nautes. (Suid. *s. v.* Ἄρκτῖνος ; Tzetzes, *Chil.* xiii. 641.) He is called a disciple of Homer, and from all we know about him, there was scarcely a poet in his time who deserved this title more than Arctinus. He was the most distinguished among the so-called cyclic poets. There were in antiquity two epic poems belonging to the cycle, which are unanimously attributed to him. 1. The *Aethiopis* (Αἰθιοπίς), in five books. It was a kind of continuation of Homer's Iliad, and its chief heroes were Memnon, king of the Ethiopians, and Achilles, who slew him. The substance of it has been preserved by Proclus. 2. The *Destruction of Ilion* (Ἰλίου περσίς), in two books, contained a description of the taking and destruction of Troy, and the subsequent events until the departure of the Greeks. The substance of this poem has likewise been preserved by Proclus. A portion of the Little Iliad of Lesches was likewise called Ἰλίου περσίς, but the account which it gave differed materially from that of Arctinus. [LESCHES.] A third epic poem, called Τιτανομαχία, that is, the fight of the gods with the Titans, and which was probably the first poem in the epic cycle, was ascribed by some to Eumelus of Corinth, and by others to Arctinus. (Athen. i. p. 22, vii. p. 277.) The fragments of Arctinus have been collected by Düntzer (*Die Fragm. der ep. Poes. bis auf Alex.* pp. 2, &c., 16, &c., 21, &c., *Nachtrag*, p. 16) and Dübner. (*Homeri Carm. et Cycli Epici Reliquiae*, Paris, 1837.) Compare C. W. Müller, *De Cyclo Graecorum Epico* Welcker, *Der Epische Cyclus*, p. 211, &c.; Bode *Gesch. der Ep. Dichtkunst der Hellen.* pp. 276, &c. 378, &c. [L. S.]

ARCYON (Ἀρκύων), or, as others read, *Alcyo* (Ἀλκύων), a surgeon at Rome, mentioned by Josephus (*Ant.* xix. 1) as having been called in t attend to those persons who had been wounded a Caligula's assassination, A. D. 41. [W. A. G.]

A'RDALUS (Ἄρδαλος), a son of Hephaestu who was said to have invented the flute, and t have built a sanctuary of the Muses at Troezen who derived from him the surname Ardalides Ardaliotides. (Paus. ii. 31. § 3; Hesych. *s.* Ἀρδαλίδες.) [L. S.]

A'RDEAS (Ἀρδέας), a son of Odysseus and Circe, the mythical founder of the town of Ardea in the country of the Rutuli. (Dionys. i. 72; Steph. Byz. *s. v.* Ἄρτεια.) [L. S.]

A'RDICES of Corinth and TELE'PHANES of Sicyon, were, according to Pliny (xxxv. 5), the first artists who practised the monogram, or drawing in outline with an indication also of the parts within the external outline, but without colour, as in the designs of Flaxman and Retzsch. Pliny, after stating that the invention of the earliest form of drawing, namely, the external outline, as marked by the edge of the shadow (*umbra hominis lineis circumducta*, or *pictura linearis*), was claimed by the Egyptians, the Corinthians, and the Sicyonians, adds, that it was said to have been invented by Philocles, an Egyptian, or by Cleanthes, a Corinthian, and that the next step was made by Ardices and Telephanes, who first added the inner lines of the figure (*spargentes lineas intus*). [P. S.]

ARDYS (Ἄρδυς). 1. King of Lydia, succeeded his father Gyges, and reigned from B.C. 680 to 631. He took Priene and made war against Miletus. During his reign the Cimmerians, who had been driven out of their abodes by the Nomad Scythians, took Sardis, with the exception of the citadel. (Herod. i. 15, 16; Paus. iv. 24. § 1.)

2. An experienced general, commanded the right wing of the army of Antiochus the Great in his battle against Molo, B. C. 220. [See. p. 196, b.] He distinguished himself in the next year in the siege of Seleuceia. (Polyb. v. 53, 60.)

ARE'GON (Ἀρήγων), a Corinthian painter, who, in conjunction with Cleanthes, ornamented the temple of Artemis Alpheionia at the mouth of the Alpheius in Elis. He painted Artemis riding on a griffin. (Strab. vii. p. 343.) If Cleanthes be the artist mentioned by Pliny (xxxv. 5), Aregon must be placed at the very earliest period of the rise of art in Greece. [CLEANTHES.] [P. S.]

ARE'GONIS (Ἀρηγονίς), according to the Orphic Argonautica (127), the wife of Ampycus and mother of Mopsus. Hyginus (*Fab.* 14) calls her Chloris. [L. S.]

AREIA (Ἀρεία), the warlike. 1. A surname of Aphrodite, when represented in full armour like Ares, as was the case at Sparta. (Paus. iii. 17. § 5.)

2. A surname of Athena, under which she was worshipped at Athens. Her statue, together with those of Ares, Aphrodite, and Enyo, stood in the temple of Ares at Athens. (Paus. i. 8. § 4.) Her worship under this name was instituted by Orestes after he had been acquitted by the Areiopagus of the murder of his mother. (i. 28. § 5.) It was Athena Areia who gave her casting vote in cases where the Areiopagites were equally divided. (Aeschyl. *Eum.* 753.) From these circumstances, it has been inferred, that the name Areia ought not to be derived from Ares, but from ἀρά, a prayer, or from ἀρέω or ἀρέσκω, to propitiate or atone for.

3. A daughter of Cleochus, by whom Apollo became the father of Miletus. (Apollod. iii. 1. § 2.) For other traditions about Miletus, see ACACALLIS and MILETUS. [L. S.]

AREI'LYCUS (Ἀρηίλυκος). Two mythical personages of this name occur in the Iliad. (xiv. 511, xvi. 308.) [L. S.]

AREI'THOUS (Ἀρηίθοος), king of Arne in Boeotia, and husband of Philomedusa, is called in the Iliad (vii. 8, &c.) κορυνήτης, because he fought with no other weapon but a club. He fell by the hand of the Arcadian Lycurgus, who drove him into a narrow defile, where he could not make use of his club. Erythalion, the friend of Lycurgus, wore the armour of Areïthous in the Trojan war. (Hom. *Il.* vii. 138, &c.) The tomb of Areïthous was shewn in Arcadia as late as the time of Pausanias. (viii. 11. § 3.) There is another mythical personage of this name in the Iliad (xx. 487). [L.S.]

AREIUS (Ἀρεῖος), a surname of Zeus, which may mean either the warlike or the propitiating and atoning god, as Areia in the case of Athena. Under this name, Oenomaus sacrificed to him as often as he entered upon a contest with the suitors of his daughter, whom he put to death as soon as they were conquered. (Paus. v. 14. § 5.) [L. S.]

AREIUS or ARIUS (Ἄρειος), a citizen of Alexandria, a Pythagorean or Stoic philosopher in the time of Augustus, who esteemed him so highly, that after the conquest of Alexandria, he declared that he spared the city chiefly for the sake of Areius. (Plut. *Ant.* 80, *Apophth.* p. 207; Dion Cass. li. 16; Julian. *Epist.* 51; comp. Strab. xiv. p. 670.) Areius as well as his two sons, Dionysius and Nicanor, are said to have instructed Augustus in philosophy. (Suet. *Aug.* 89.) He is frequently mentioned by Themistius, who says that Augustus valued him not less than Agrippa. (Themist. *Orat.* v. p. 63, d. viii. p. 108, b. x. p. 130, b. xiii. p. 173, c. ed. Petav. 1684.) From Quintilian (ii. 15. § 36, iii. 1. § 16) it appears, that Areius also taught or wrote on rhetoric. (Comp. Senec. *consol. ad Marc.* 4; Aelian, *V. H.* xii. 25; Suid. *s. v.* Θέων.) [L. S.]

AREIUS, LECA'NIUS (Λεκάνιος Ἄρειος), a Greek physician, one of whose medical formulae is quoted by Andromachus (ap. Gal. *De Compos. Medicam. sec. Gen.* v. 13, vol. xiii. p. 840), and who must therefore have lived in or before the first century after Christ. He may perhaps be the same person who is several times quoted by Galen, and who is sometimes called a follower of Asclepiades, Ἀσκληπιάδειος (*De Compos. Medicam. sec. Locos*, v. 3, vol. xii. p. 829; *ibid.* viii. 5, vol. xiii. p. 182*; *De Compos. Medicam. sec. Gen.* v. 15, vol. xiii. p. 857), sometimes a native of Tarsus in Cilicia (*De Compos. Medicam. sec. Locos*, iii. 1, vol. xii. p. 636; *ibid.* ix. 2, vol. xiii. p. 247), and sometimes mentioned without any distinguishing epithet. (*De Compos. Medicam. sec. Locos*, x. 2, vol. xiii. p. 347; *De Compos. Medicam. sec. Gen.* v. 11, 14. vol. xiii. pp. 827, 829, 852.) He may perhaps also be the person who is said by Soranus (*Vita Hippocr.* init., in Hipp. *Opera*, vol. iii. p. 850) to have written on the life of Hippocrates, and to whom Dioscorides addresses his work on Materia Medica. (vol. i. p. 1.) Whether all these passages refer to the same individual it is impossible to say for certain, but the writer is not aware of any chronological or other difficulties in the supposition. [W. A. G.]

ARE'LLIUS, a painter who was celebrated at Rome a little before the reign of Augustus, but degraded the art by painting goddesses after the likeness of his own mistresses. (Plin. xxxv. 37.) [P. S.]

ARE'LLIUS FUSCUS. [FUSCUS.]

ARENE. [APHAREUS.]

* In this latter passage, instead of Ἀρείου Ἀσκληπιάδου we should read Ἀρείου Ἀσκληπιαδείου. [ASCLEPIADES AREIUS.]

C. ARE'NNIUS and L. ARE'NNIUS, were tribunes of the plebs in B. C. 210. L. Arennius was praefect of the allies two years afterwards, B. C. 208, and was taken prisoner in the battle in which Marcellus was defeated by Hannibal. (Liv. xxvii. 6, 26, 27.)

ARES (Ἄρης), the god of war and one of the great Olympian gods of the Greeks. . He is represented as the son of Zeus and Hera. (Hom. *Il.* v. 893, &c.; Hes. *Theog.* 921; Apollod. i. 3. § 1.) A later tradition, according to which Hera conceived Ares by touching a certain flower, appears to be an imitation of the legend about the birth of Hephaestus, and is related by Ovid. (*Fast.* v. 255, &c.) The character of Ares in Greek mythology will be best understood if we compare it with that of other divinities who are likewise in some way connected with war. Athena represents thoughtfulness and wisdom in the affairs of war, and protects men and their habitations during its ravages. Ares, on the other hand, is nothing but the personification of bold force and strength, and not so much the god of war as of its tumult, confusion, and horrors. His sister Eris calls forth war, Zeus directs its course, but Ares loves war for its own sake, and delights in the din and roar of battles, in the slaughter of men, and the destruction of towns. He is not even influenced by party-spirit, but sometimes assists the one and sometimes the other side, just as his inclination may dictate; whence Zeus calls him ἀλλοπρόσαλλος. (*Il.* v. 889.) The destructive hand of this god was even believed to be active in the ravages made by plagues and epidemics. (Soph. *Oed. Tyr.* 185.) This savage and sanguinary character of Ares makes him hated by the other gods and his own parents. (*Il.* v. 889—909.) In the Iliad, he appears surrounded by the personifications of all the fearful phenomena and effects of war (iv. 440, &c., xv. 119, &c.); but in the Odyssey his character is somewhat softened down. It was contrary to the spirit which animated the Greeks to represent a being like Ares, with all his overwhelming physical strength, as always victorious; and when he comes in contact with higher powers, he is usually conquered. He was wounded by Diomedes, who was assisted by Athena, and in his fall he roared like nine or ten thousand other warriors together. (*Il.* v. 855, &c.) When the gods began to take an active part in the war of the mortals, Athena opposed Ares, and threw him on the ground by hurling at him a mighty stone (xx. 69, xxi. 403, &c.); and when he lay stretched on the earth, his huge body covered the space of seven plethra. The gigantic Aloadae had likewise conquered and chained him, and had kept him a prisoner for thirteen months, until he was delivered by Hermes. (v. 385, &c.) In the contest of Typhon against Zeus, Ares was obliged, together with the other gods, to flee to Egypt, where he metamorphosed himself into a fish. (Antonin. Lib. 28.) He was also conquered by Heracles, with whom he fought on account of his son Cycnus, and obliged to return to Olympus. (Hesiod, *Scut. Herc.* 461.) In numerous other contests, however, he was victorious. This fierce and gigantic, but withal handsome god loved and was beloved by Aphrodite: he interfered on her behalf with Zeus (v. 883), and lent her his war-chariot. (v. 363; comp. APHRODITE.) When Aphrodite loved Adonis, Ares in his jealousy metamorphosed himself into a bear, and killed his rival. [ADONIS.] According to a late tradition, Ares slew Halirrhotius, the son of Poseidon, when he was on the point of violating Alcippe, the daughter of Ares. Hereupon Poseidon accused Ares in the Areiopagus, where the Olympian gods were assembled in court. Ares was acquitted, and this event was believed to have given rise to the name Areiopagus. (*Dict. of Ant. s. v.*)

The warlike character of the tribes of Thrace led to the belief, that the god's residence was in that country, and here and in Scythia were the principal seats of his worship. (Hom. *Od.* viii. 361, with the note of Eustath.; Ov. *Ars Am.* ii. 585; Statius, *Theb.* vii. 42; Herod. iv. 59, 62.) In Scythia he was worshipped in the form of a sword, to which not only horses and other cattle, but men also were sacrificed. Respecting the worship of an Egyptian divinity called Ares, see Herodotus, ii. 64. He was further worshipped in Colchis, where the golden fleece was suspended on an oak-tree in a grove sacred to him. (Apollod. i. 9. § 16.) From thence the Dioscuri were believed to have brought to Laconia the ancient statue of Ares which was preserved in the temple of Ares Thareitas, on the road from Sparta to Therapnae. (Paus. iii. 19. § 7, &c.) The island near the coast of Colchis, in which the Stymphalian birds were believed to have dwelt, and which is called the island of Ares, Aretias, Aria, or Chalceritis, was likewise sacred to him. (Steph. Byz. *s. v.* Ἄρεος νῆσος; Apollon. Rhod. ii. 1047; Plin. *H. N.* vi. 12; Pomp. Mela, ii. 7. § 15.)

In Greece itself the worship of Ares was not very general. At Athens he had a temple containing a statue made by Alcamenes (Paus. i. 8. § 5); at Geronthrae in Laconia he had a temple with a grove, where an annual festival was celebrated, during which no woman was allowed to approach the temple. (iii. 22. § 5.) He was also worshipped near Tegea, and in the town (viii. 44. § 6, 48. § 3), at Olympia (v. 15. § 4), near Thebes (Apollod. iii. 4. § 1), and at Sparta, where there was an ancient statue, representing the god in chains, to indicate that the martial spirit and victory were never to leave the city of Sparta. (Paus. iii. 15. § 5.) At Sparta human sacrifices were offered to Ares. (Apollod. *Fragm.* p. 1056, ed. Heyne.) The temples of this god were usually built outside the towns, probably to suggest the idea that he was to prevent enemies from approaching them.

All the stories about Ares and his worship in the countries north of Greece seem to indicate that his worship was introduced in the latter country from Thrace; and the whole character of the god, as described by the most ancient poets of Greece, seems to have been thought little suited to be represented in works of art: in fact, we hear of no artistic representation of Ares previous to the time of Alcamenes, who appears to have created the ideal of Ares. There are few Greek monuments now extant with representations of the god; he appears principally on coins, reliefs, and gems. (Hirt. *Mythol. Bilderb.* i. p. 51.) The Romans identified their god Mars with the Greek Ares. [MARS.] [L. S.]

A'RESAS (Ἀρέσας), of Lucania, and probably of Croton, was at the head of the Pythagorean school, and the sixth in succession from Pythagoras. Some attribute to him a work "about Human Nature," of which a fragment is preserved by Stobaeus

(*Ecl* i. p. 847, ed. Heeren); but others suppose it to have been written by Aesara. [AESARA.]

ARESTOR (Ἀρέστωρ), the father of Argus Panoptes, the guardian of Io, who is therefore called Arestorides. (Apollod. ii. 1. § 3; Apollon. Rhod. i. 112; Ov. *Met.* i. 624.) According to Pausanias (ii. 16. § 3), Arestor was the husband of Mycene, the daughter of Inachus, from whom the town of Mycenae derived its name. [L. S.]

ARETADES (Ἀρητάδης), of Cnidus, of uncertain date, wrote a work on Macedonian affairs (Μακεδονικά) in three books at least, and another on the history of islands (νησιωτικά) in two books at least. (Plut. *Parall.* 11, 27.) It is uncertain whether the Aretades referred to by Porphyry (*ap. Euseb. Praep. Ev.* x. 3), as the author of a work Περὶ συνεμπτώσεως, is the same as the above or not.

ARETAEUS (Ἀρεταῖος), one of the most celebrated of the ancient Greek physicians, of whose life, however, no particulars are known. There is some uncertainty respecting both his age and country; but it seems probable that he practised in the first century after Christ, in the reign of Nero or Vespasian, and he is generally styled "the Cappadocian" (Καππάδοξ). He wrote in Ionic Greek a general treatise on diseases, which is still extant, and is certainly one of the most valuable reliques of antiquity, displaying great accuracy in the detail of symptoms, and in seizing the diagnostic character of diseases. In his practice he followed for the most part the method of Hippocrates, but he paid less attention to what have been styled "the natural actions" of the system; and, contrary to the practice of the Father of Medicine, he did not hesitate to attempt to counteract them, when they appeared to him to be injurious. The account which he gives of his treatment of various diseases indicates a simple and sagacious system, and one of more energy than that of the professed Methodici. Thus he freely administered active purgatives; he did not object to narcotics; he was much less averse to bleeding; and upon the whole his Materia Medica was both ample and efficient. It may be asserted generally that there are few of the ancient physicians, since the time of Hippocrates, who appear to have been less biassed by attachment to any peculiar set of opinions, and whose account of the phenomena and treatment of disease has better stood the test of subsequent experience. Aretaeus is placed by some writers among the Pneumatici (*Dict. of Ant. s. v. Pneumatici*), because he maintained the doctrines which are peculiar to this sect; other systematic writers, however, think that he is better entitled to be placed with the Eclectics. (*Dict. of Ant. s. v. Eclectici.*)

His work consists of eight book, of which four are entitled Περὶ Αἰτιῶν καὶ Σημείων Ὀξέων καὶ Χρονίων Παθῶν, *De Causis et Signis Acutorum et Diuturnorum Morborum*; and the other four, Περὶ Θεραπείας Ὀξέων καὶ Χρονίων Παθῶν, *De Curatione Acutorum et Diuturnorum Morborum.* They are in a tolerably complete state of preservation, though a few chapters are lost. The work was first published in a Latin translation by J. P. Crassus, Venet. 1552, 8vo., together with Rufus Ephesius. The first Greek edition is that by J. Goupylus, Paris, 1554, 8vo., which is more complete than the Latin version of Crassus. In 1723 a magnificent edition in folio was published at the Clarendon press at Oxford, edited by J. Wigan, containing an improved text, a new Latin version, learned dissertations and notes, and a copious index by Maittaire. In 1731, the celebrated Boerhaave brought out a new edition, of which the text and Latin version had been printed before the appearance of Wigan's, and are of less value than his; this edition, however, contains a copious and useful collection of annotations by P. Petit and D. W. Triller. The last and most useful edition is that by C. G. Kühn, Lips. 1828, 8vo., containing Wigan's text, Latin version, dissertations, &c., together with Petit's Commentary, Triller's Emendations, and Maittaire's Index. A new edition is preparing for the press at this present time by Dr. Ermerins, of Middelburg in Zealand. (See his preface, p. viii., to Hippocr. *De Vict. Rat. in Morb. Acut.* Lugd. Bat. 1841.) The work has been translated into French, Italian, and German; there are also two English translations, one by J. Moffat, Lond. 1785, 8vo., and the other by T. F. Reynolds, Lond. 1837, 8vo., neither of which contains the whole work. Further information respecting the medical opinions of Aretaeus may be found in Le Clerc's *Hist. de la Méd.*; Haller's *Bibl. Medic. Pract.* vol. i.; Sprengel's *Hist. de la Méd.*; Fabricius, *Bibl. Gr.* vol. iv. p. 703, ed. Harles; Isensee, *Gesch. der Med.* See also Bostock, *Hist. of Med.*, and Choulant's *Handbuch der Bücherkunde für die Aeltere Medicin*, from which two works the preceding article has been chiefly taken. [W. A. G.]

ARETAPHILA (Ἀρεταφίλα), of Cyrene, lived at the time of the Mithridatic war. Nicocrates, the tyrant of Cyrene, killed her husband, Phaedimus, and compelled her to live with him; but she at length delivered the city from tyranny by procuring the murder of Nicocrates, and subsequently of his brother Leander, when he acted in the same tyrannical manner. (Plut. *de Mul. virt.* p. 255, &c.)

ARETAS (Ἀρέτας), the name of several kings of Arabia Petraea.

1. The contemporary of Jason, the high-priest of the Jews, and of Antiochus Epiphanes, about B. C. 170. (2 *Maccab.* v. 8.)

2. A contemporary of Alexander Jannaeus, king of Judaea. This Aretas is probably the same who reigned in Coele-Syria after Antiochus XII., surnamed Dionysus. He was invited to the kingdom by those who had possession of Damascus. (Joseph. *Antiq.* xiii. 13. § 3, 15. § 2.) Subsequently he seems to have been compelled to relinquish Syria; and we next hear of his taking part in the contest between Aristobulus and Hyrcanus for the Jewish crown, though whether this Aretas is the same as the one who ruled over Syria may be doubted. At the advice of Antipater, Hyrcanus fled to Aretas, who invaded Judaea in B. C. 65, in order to place him on the throne, and laid siege to Jerusalem. Aristobulus, however, purchased the intervention of Scaurus and Gabinius, Pompey's legates, who compelled Aretas to raise the siege. (Joseph. *Ant.* xiv. i. § 4, c. 2, *Bell. Jud.* i. 6. § 2.) [ARISTOBULUS, No. 2.] After Pompey had reduced Syria to the form of a Roman province, he turned his arms against Aretas, B. C. 64, who submitted to him for a time. This expedition against Aretas preceded the war against Aristobulus in Judaea, which Plutarch erroneously represents as the first. (Dion Cass. xxxvii. 15; Appian, *Mithr.* 106; Plut. *Pomp.* 39, 41.) The war against Aretas was renewed after Pompey's departure from Asia; and Scaurus, Pompey's legate, who

remained behind in Syria, invaded Arabia Petraea, but was unable to reach Petra. He laid waste, however, the surrounding country, and withdrew his army on Aretas' paying 300 talents. (Joseph. *Ant.* xiv. 5. § 1.) This expedition of Scaurus is commemorated on a coin, which is given under SCAURUS. The successors of Scaurus in Syria also prosecuted the war with the Arabs. (Appian, *Syr.* 50.)

3. The father-in-law of Herod Antipas of Judaea. Herod dismissed his wife, the daughter of Aretas, in consequence of having formed an incestuous connexion with Herodias, his brother Philip's wife, as we learn from the Evangelists. To revenge the wrongs of his daughter, Aretas made war upon Herod, and defeated him in a great battle. Herod applied for assistance to the Romans; and Vitellius, the governor of Syria, received an order to punish Aretas. He accordingly marched against Petra; but while he was on the road, he received intelligence of the death of Tiberius (A. D. 37), and gave up the expedition in consequence. (Joseph. *Ant.* xviii. 5. §§ 1, 3.) This Aretas seems to have been the same who had possession of Damascus at the time of the conversion of the Apostle Paul, A. D. 31. (2 *Corinth.* xi. 32, 33; *Acts* ix. 19—25.) It is not improbable that Aretas obtained possession of Damascus in a war with Herod at an earlier period than Josephus has mentioned; as it seems likely that Aretas would have resented the affront soon after it was given, instead of allowing so many years to intervene, as the narrative of Josephus would imply. The Aretas into whose dominions Aelius Gallus came in the time of Augustus, is probably also the same as the father-in-law of Herod. (Strab. xvi. p. 781.)

The following is a coin of Aretas, king of Damascus, but whether it belongs to No. 2 or No. 3 is doubtful. (Eckhel, iii. p. 330.) Perhaps it is a coin of No. 2, and may have been struck when he took possession of Syria at the invitation of the inhabitants of Damascus: in that case there would have been good reason for the inscription ΦΙΛΕΛΛΗΝΟΣ upon it.

COIN OF ARETAS.

ARE'TE (Ἀρήτη), the wife of Alcinous, king of the Phaeacians. In the Odyssey she appears as a noble and active superintendent of the household of her husband, and when Odysseus arrived in the island, he first applied to queen Arete to obtain hospitable reception and protection. (Hom. *Od.* vi. 310, vii. 65, &c., 142.) Respecting her connexion with the story of Jason and Medeia, see ALCINOUS. [L. S.]

A'RETE (Ἀρετή), daughter of the elder Dionysius and Aristomache. She was first married to Thearides, and upon his death to her uncle Dion, the brother of her mother Aristomache. After Dion had fled from Syracuse during the reign of the younger Dionysius, Arete was compelled by her brother to marry Timocrates, one of his friends; but she was again received by Dion as his wife, when he had obtained possession of Syracuse and expelled the younger Dionysius. After Dion's assassination, B. C. 353, Arete was imprisoned together with her mother, and brought forth a son while in confinement. Arete and Aristomache were subsequently liberated and kindly received by Hicetas, one of Dion's friends, but he was afterwards persuaded by the enemies of Dion to drown them. (Plut. *Dion*, 6, 21, 51, 57, 58; Aelian, *V. H.* xii. 47, who erroneously makes Arete the mother, and Aristomache the wife of Dion.)

ARE'TE (Ἀρήτη), daughter of Aristippus, the founder of the Cyrenaic school of philosophy. She was instructed by him in the principles of his system, which she transmitted to her son, Aristippus μητροδίδακτος, to whom Ritter (*Gesch. der Phil.* vii. 1. 3) ascribes the formal completion of the earlier Cyrenaic doctrine. We are told by Diogenes Laërtius (ii. 72), that her father taught her contentment and moderation, both by precept and practice, and the same duties are insisted on in an epistle now extant, said to be addressed to her by him. This letter is certainly spurious [ARISTIPPUS], although Laërtius mentions among the writings of Aristippus an ἐπιστολὴ πρὸς Ἀρήτην τὴν θυγατέρα. Whether the letter to which he refers was the same as that which we possess, is uncertain; but the fact that it was extant in his time would not prove its authenticity. Aelian (*H. A.* iii. 40) calls Arete the sister of Aristippus, but this assertion is opposed to the statement of all other writers; and, besides, the passage which contains it is corrupt. (Diog. Laërt. ii. 72, 86; Brucker, *Hist. Crit. Phil.* ii. 2, 3.) [G. E. L. C.]

ARETES of Dyrrachium, an ancient chronographer, some of whose calculations Censorinus (*de Die Nat.* 18, 21) mentions.

A'RETHAS (Ἀρέθας). 1. Archbishop of Caesareia in Cappadocia at an uncertain time (A. D. 540, according to Coccius and Cave), appears to have succeeded ANDREAS. He wrote a commentary on the Apocalypse (συλλογὴ ἐξηγήσεων ἐκ διαφόρων ἁγίων ἀνδρῶν εἰς τὴν Ἰωάννου τοῦ ἀγαπημένου καὶ εὐαγγελιστοῦ Ἀποκάλυψιν), which, as its title implies, was compiled from many previous works, and especially from that of Andreas. It is usually printed with the works of OECUMENIUS.

2. Presbyter of Caesareia in Cappadocia, wrote a work "on the translation of St. Euthymius, patriarch of Constantinople," who died A. D. 911. The date of Arethas is therefore fixed at 920. (Oudinus, *Comment. de Script. Eccles.* ii. p. 426, who, without sufficient reason, identifies the former Arethas with this writer.)

3. The author of an epigram "On his own Sister" (ἐπὶ τῇ ἰδίᾳ ἀδελφῇ), which is found in the Vatican MS. under the title of Ἀρέθα τοῦ διακόνου. (Jacobs, *Paralip. ex Cod. Vatic.* No. 211, in *Anthol. Graec.* xiii. p. 744.) If the words added in the margin, γεγονότος δὲ καὶ ἀρχεπισκόπου Καισαρείας Καππαδοκίας, may be taken as an authority, he was the same person as the Archbishop of Caesareia. [P. S.]

ARETHU'SA (Ἀρέθουσα), one of the Nereids (Hygin. *Praef.* p. 9, ed. Staveren; Virg. *Georg.* iv. 344), and the nymph of the famous well Arethusa in the island of Ortygia near Syracuse. [ALPHEIUS.] Virgil (*Eclog.* iv. 1, x. 1) reckons her among the

Sicilian nymphs, and as the divinity who inspired pastoral poetry. The Syracusans represented on many of their coins the head of Arethusa surrounded by dolphins. (Rasche, *Lex. Numism.* i. 1, p. 107.) One of the Hesperides likewise bore the name of Arethusa. (Apollod. ii. 5. § 11.) [L. S.]

M. ARETHU'SIUS (Ἀρεθούσιος), the author of a confession of faith, promulgated in the third council of Sirmium, A. D. 359, and was subsequently a martyr under Julian. (Socrat. *H. E.* ii. 30, with Valesius' note; Nazian. *Orat.* 48; Tillemont, vii. p. 726.)

ARE'TUS (Ἄρητος). Two mythical personages of this name are mentioned in Homer. (*Il.* xvii. 494, 517, and *Od.* iii. 413.) [L. S.]

A'REUS I. (Ἀρεύς), succeeded his grandfather, Cleomenes II., as king of Sparta, of the Eurysthenid family, B. C. 309, his father, ACROTATUS, having died before him. He reigned 44 years. (Diod. xx. 29.)

In the year 280 B. C., a league of the Greek states was formed, at the instigation of Sparta, acting under the influence of its ally, Ptolemy Ceraunus, to free themselves from the dominion of Antigonus Gonatas. The first blow was struck by Areus, who, having obtained a decree of the Amphyctions against the Aetolians, because they had cultivated the sacred land of Cirrha, attacked Cirrha unexpectedly, and plundered and burnt the town. His proceedings were viewed by the Aetolian shepherds on the mountains, who formed themselves into a body of about 500 men, and attacked the scattered troops of Areus. These, ignorant of the number of their enemies, were struck with a panic and fled, leaving 9000 of their number dead. Thus the expedition turned out fruitless, and the attempts of Sparta to renew the war met with no encouragement from the other states, which suspected that the real design of Sparta was not to liberate Greece, but to obtain the supremacy for herself. (Justin. xxiv. 1: it is scarcely credible that the numbers can be right.)

When Sparta was attacked by Pyrrhus, in B. C. 272 [ACROTATUS], Areus was absent on an expedition in Crete. He returned straight to Sparta, and formed an alliance with the Argives, the effect of which was, that Pyrrhus drew off his forces from Sparta to attack Argos. (Paus. iii. 6. § 2; Plut. *Pyrrh.* 26—29.) In the year 267, Areus united with Ptolemy Philadelphus in an unsuccessful attempt to save Athens from Antigonus Gonatas. (Paus. iii. 6. § 3; Justin, xxvi. 2.) He fell in a battle against the Macedonians at Corinth, in the next year but one, 265 B. C., and was succeeded by his son Acrotatus. (Plut. *Agis*, 3; Justin, xxvi., Prol.) He was the king of Sparta to whom the Jews sent the embassy mentioned in 1 *Macc.* xii. 20.

2. Areus II., a posthumous son of Acrotatus, was born as king probably in 264 A. D., and died at the age of eight years. He was succeeded by his great uncle, Leonidas II. (Plut. *Agis*, 3; Paus. iii. 6. § 3.) [P. S.]

AREUS (Ἀρεύς), a Spartan exile, who was restored to his country with Alcibiades, another exile [see p. 100, a.], about B. C. 184, by the Achaeans, but afterwards went as ambassador to Rome to accuse the Achaeans. (Polyb. xxiii. 11, 12, xxiv. 4; Liv. xxxix. 35; Paus. vii. 9. § 2.)

ARGAEUS (Ἀργαῖος), king of Macedonia was the son and successor of Perdiccas I., who according to Herodotus and Thucydides, was the founder of the dynasty. Thirty-four years are given as the length of his reign by Dexippus (*ap. Syncell.* p. 494, Dind.), but apparently without any authority. (Herod. viii. 139; Justin, vii. 2.)

There was a pretender to the Macedonian crown of this name, who, with the assistance of the Illyrians, expelled Amyntas II. from his dominions (B. C. 393), and kept possession of the throne for two years. Amyntas then, with the aid of the Thessalians, succeeded in expelling Argaeus and recovering at least a part of his dominions. It is probably the same Argaeus who in B. C. 359 again appears as a pretender to the throne. He had induced the Athenians to support his pretensions, but Philip, who had just succeeded to the regency of the kingdom, by his intrigues and promises induced them to remain inactive. Argaeus upon this collected a body of mercenaries, and being accompanied by some Macedonian exiles and some Athenian troops, who were permitted by their general, Manlias, to join him, he made an attempt upon Aegae, but was repulsed. On his retreat to Methone, he was intercepted by Philip, and defeated. What became of him we are not informed. (Diod. xiv. 92, xvi. 2, 3; Dem. *c. Aristocr.* p. 660; Thirlwall, vol. v. pp. 161, 173.) [C. P. M.]

A'RGALUS (Ἄργαλος), the eldest son of Amyclas, and his successor in the throne of Sparta. (Paus. iii. 1. § 3.)

ARGANTHO'NE (Ἀργανθώνη), a fair maiden in Mysia, who used to hunt alone in the forests. Rhesus, attracted by the fame of her beauty, came to her during the chase; he succeeded in winning her love, and married her. After he was slain at Troy by Diomedes, she died of grief. (Parthen. *Erot.* 36; Steph. Byz. *s. v.* Ἀργανθώνις.) [L. S.]

ARGANTHO'NIUS (Ἀργανθώνιος), king of Tartessus in Spain, in the sixth century B. C., received in the most friendly manner the Phocaeans who sailed to his city, and gave them money in order that they might fortify their city. He is said to have reigned 80 years, and to have lived 120. (Herod. i. 163; Strab. iii. p. 151; Lucian, *Macrob.* 10; Cic. *de Senect.* 19; Plin. *H. N.* vii. 48; Val. Max. viii. 13, ext. 4.)

ARGAS (Ἀργᾶς), who is described as *νόμων πονηρῶν καὶ ἀργαλέων ποιητής.* (Plut. *Dem.* 4; Athen. xiv. p. 638, c. d., comp. iv. p. 131, b.)

ARGEIA (Ἀργεία). 1. A surname of Hera derived from Argos, the principal seat of her worship. (Paus. iii. 13. § 6.)

2. Argeia also occurs as the name of several mythical personages, as—*a.* The wife of Inachus and mother of Io. (Hygin. *Fab.* 145; comp. Apollod. ii. 1. § 3.) *b.* The wife of Polybus and mother of Argus, the builder of the ship Argo. (Hygin. *Fab.* 14.) *c.* A daughter of Adrastus and Amphithea, and wife of Polyneices. (Apollod. i. 9. § 13, iii. 6. § 1; Hygin. *Fab.* 72.) *d.* A daughter of Autesion and wife of Aristodemus, the Heraclid, by whom she became the mother of Eurysthenes and Procles. (Herod. vi. 52; Paus. iv. 3. § 3; Apollod. ii. 7. § 2.) [L. S.]

ARGEIPHONTES (Ἀργειφόντης), a surname of Hermes, by which he is designated as the murderer of Argus Panoptes. (Hom. *Il.* ii. 103, and numerous other passages in the Greek and Latin poets.) [L. S.]

ARGEIUS (Ἀργεῖος), was one of the Elean deputies sent to Persia to co-operate with Pelopidas

(B. C. 367) in counteracting Spartan negotiation and attaching Artaxerxes to the Theban cause. (Xen. *Hell.* vii. 1. § 33.) He is again mentioned by Xenophon (*Hell.* vii. 4. § 15), in his account of the war between the Arcadians and Eleans (B. C. 365), as one of the leaders of the democratic party at Elis. (Comp. Diod. xv. 77.) [E. E.]

ARGE'LIUS, wrote a work on the Ionic temple of Aesculapius, of which he was said to have been the architect. He alse wrote on the proportions of the Corinthian order (*de Symmetriis Corinthiis*). His time is unknown. (Vitruv. vii. praef. § 12.) [P. S.]

ARGENNIS (Ἀργεννίς), a surname of Aphrodite, which she derived from Argennus, a favourite of Agamemnon, after whose death, in the river Cephissus, Agamemnon built a sanctuary of Aphrodite Argennis. (Steph. Byz. *s. v.* Ἀργεννίς; Athen. xiii. p. 608.) [L. S.]

M. ARGENTA'RIUS, the author of about thirty epigrams in the Greek Anthology, most of which are erotic, and some are plays on words. We may infer from his style that he did not live before the time of the Roman empire, but nothing more is known of his age. (Jacobs, *Anthol. Graec.* xiii. pp. 860, 861.) [P. S.]

ARGES. [CYCLOPES.]

ARGILEONIS (Ἀργιλεωνίς), mother of Brasidas. When the ambassadors from Amphipolis brought the news of his death, she asked if he had behaved bravely; and on their speaking of him in reply as the best of the Spartans, answered, that the strangers were in error; Brasidas was a brave man, but there were many better in Sparta. The answer became famous, and Argileonis is said to have been rewarded for it by the ephors. (Plut. *Lyc.* 25, *Apophth. Lac.*) [A. H. C.]

ARGI'OPE (Ἀργιόπη), a nymph by whom Philammon begot the celebrated bard, Thamyris. She lived at first on mount Parnassus, but when Philammon refused to take her into his house as his wife, she left Parnassus and went to the country of the Odrysians in Thrace. (Apollod. i. 3. § 3; Paus. iv. 33. § 4.) Two other mythical personages of this name occur in Diod. iv. 33, and Hygin. *Fab.* 178. [L. S.]

ARGIUS, a sculptor, was the disciple of Polycletus, and therefore flourished about 388 B. C. (Plin. xxxiv. 19.) Thiersch (*Epochen*, p. 275) supposes that Pliny, in the words "*Argius, Asopodorus*," mis-translated his Greek authority, which had Ἀργεῖος Ἀσωπόδωρος, "Asopodorus the Argive." But Argius is found as a Greek proper name in both the forms, Ἄργιος and Ἀργεῖος. (Apollod. ii. 1. § 5; Aristoph. *Eccles.* 201.) [P. S.]

ARGO. [ARGONAUTAE.]

ARGONAUTAE (Ἀργοναῦται), the heroes and demigods who, according to the traditions of the Greeks, undertook the first bold maritime expedition to Colchis, a far distant country on the coast of the Euxine, for the purpose of fetching the golden fleece. They derived their name from the ship Argo, in which the voyage was made, and which was constructed by Argus at the command of Jason, the leader of the Argonauts. The time which the Greek traditions assign to this enterprise is about one generation before the Trojan war. The story of the expedition seems to have been known to the author of the Odyssey (xii. 69, &c.), who states, that the ship Argo was the only one that ever passed between the whirling rocks (πέτραι πλαγκταί). Jason is mentioned several times in the Iliad (vii. 467, &c., xxi. 40, xxiii. 743, &c.), but not as the leader of the Argonauts. [JASON.] Hesiod (*Theog.* 992, &c.) relates the story of Jason saying that he fetched Medeia at the command of his uncle Pelias, and that she bore him a son, Medeius, who was educated by Cheiron. The first trace of the common tradition that Jason was sent to fetch the golden fleece from Aea, the city of Aeetes, in the eastern boundaries of the earth, occurs in Mimnermus (*ap. Strab.* i. p. 46, &c.), a contemporary of Solon; but the most ancient detailed account of the expedition of the Argonauts which is extant, is that of Pindar. (*Pyth.* iv.) Pelias, who had usurped the throne of Iolcus, and expelled Aeson, the father of Jason, had received an oracle that he was to be on his guard against the man who should come to him with only one sandal. When Jason had grown up, he came to Iolcus to demand the succession to the throne of his father. On his way thither, he had lost one of his sandals in crossing the river Anaurus. Pelias recognised the man indicated by the oracle, but concealed his fear, hoping to destroy him in some way; and when Jason claimed the throne of his ancestors, Pelias declared himself ready to yield; but as Jason was blooming in youthful vigour, Pelias entreated him to propitiate the manes of Phrixus by going to Colchis and fetching the golden fleece. [PHRIXUS; HELLE.] Jason accepted the proposal, and heralds were sent to all parts of Greece to invite the heroes to join him in the expedition. When all were assembled at Iolcus, they set out on their voyage, and a south wind carried them to the mouth of the Axeinus Pontus (subsequently Euxinus Pontus), where they built a temple to Poseidon, and implored his protection against the danger of the whirling rocks. The ship then sailed to the eastern coast of the Euxine and ran up the river Phasis, in the country of Aeetes, and the Argonauts had to fight against the dark-eyed Colchians. Aphrodite inspired Medeia, the daughter of Aeetes, with love for Jason, and made her forget the esteem and affection she owed to her parent. She was in possession of magic powers, and taught Jason how to avert the dangers which her father might prepare for him, and gave him remedies with which he was to heal his wounds. Aeetes promised to give up the fleece to Jason on condition of his ploughing a piece of land with his adamantine plough drawn by fire-breathing oxen. Jason undertook the task, and, following the advice of Medeia, he remained unhurt by the fire of the oxen, and accomplished what had been demanded of him. The golden fleece, which Jason himself had to fetch, was hung up in a thicket, and guarded by a fearful dragon, thicker and longer than the ship of the Argonauts. Jason succeeded by a stratagem in slaying the dragon, and on his return he secretly carried away Medeia with him. They sailed home by the Erythraean sea, and arrived in Lemnos. In this account of Pindar, all the Argonauts are thrown into the background, and Jason alone appears as the acting hero. The brief description of their return through the Erythraean sea is difficult to understand. Pindar, as the Scholiast on Apollonius Rhodius (iv. 259) remarks, like some other poets, makes the Argonauts return through the eastern current of Oceanus, which it must be supposed that they entered through the river Phasis; so that they sailed from the Euxine through the river Phasis into the

eastern ocean, and then round Asia to the southern coast of Libya. Here the Argonauts landed, and carried their ship through Libya on their shoulders until they came to the lake of Triton, through which they sailed northward into the Mediterranean, and steered towards Lemnos and Iolcus. The Erythraean sea in this account is the eastern ocean. There is scarcely any other adventure in the ancient stories of Greece the detail of which has been so differently related by poets of all kinds. The most striking differences are those relative to the countries or seas through which the Argonauts returned home. As it was in most cases the object of the poets to make them return through some unknown country, it was necessary, in later times, to shift their road, accordingly as geographical knowledge became more and more extended. While thus Pindar makes them return through the eastern ocean, others, such as Apollonius Rhodius and Apollodorus, make them sail from the Euxine into the rivers Ister and Eridanus into the western ocean, or the Adriatic; and others, again, such as the Pseudo-Orpheus, Timaeus, and Scymnus of Chios, represent them as sailing through the river Tanais into the northern ocean, and round the northern countries of Europe. A fourth set of traditions, which was adopted by Herodotus, Callimachus, and Diodorus Siculus, made them return by the same way as they had sailed to Colchis.

All traditions, however, agree in stating, that the object of the Argonauts was to fetch the golden fleece which was kept in the country of Aeetes. This fleece was regarded as golden as early as the time of Hesiod and Pherecydes (Eratosth. *Catast.* 19), but in the extant works of Hesiod there is no trace of this tradition, and Mimnermus only calls it "a large fleece in the town of Aeetes, where the rays of Helios rest in a golden chamber." Simonides and Acusilaus described it as of purple colour. (Schol. *ad Eurip. Med.* 5, *ad Apollon. Rhod.* iv. 1147.) If, therefore, the tradition in this form had any historical foundation at all, it would seem to suggest, that a trade in furs with the countries north and east of the Euxine was carried on by the Minyans in and about Iolcus at a very early time, and that some bold mercantile enterprise to those countries gave rise to the story about the Argonauts. In later traditions, the fleece is universally called the golden fleece; and the wondrous ram who wore it is designated by the name of Chrysomallus, and called a son of Poseidon and Theophane, the daughter of Brisaltes in the island of Crumissa. (Hygin. *Fab.* 188.) Strabo (xi. p. 499; comp. Appian, *de Bell. Mithrid.* 103) endeavours to explain the story about the golden fleece from the Colchians' collecting by means of skins the gold sand which was carried down in their rivers from the mountains.

The ship Argo is described as a pentecontoros, that is, a ship with fifty oars, and is said to have conveyed the same number of heroes. The Scholiast on Lycophron (175) is the only writer who states the number of the heroes to have been one hundred. But the names of the fifty heroes are not the same in all the lists of the Argonauts, and it is a useless task to attempt to reconcile them. (Apollod. i. 9. § 16; Hygin. *Fab.* 14, with the commentators; compare the catalogue of the Argonauts in Burmann's edition of Val. Flaccus.) An account of the writers who had made the expedition of the Argonauts the subject of poems or critical investigations, and whose works were used by Apollonius Rhodius, is given by the Scholiast on this poet. Besides the Argonautics of the Pseudo-Orpheus, we now possess only those of Apollonius Rhodius, and his Roman imitator, Valerius Flaccus. The account which is preserved in Apollodorus' Bibliotheca (i. 9. §§ 16—27) is derived from the best sources that were extant in his time, and chiefly from Pherecydes. We shall give his account here, partly because it is the plainest, and partly because it may fill up those parts which Pindar in his description has touched upon but slightly.

When Jason was commissioned by his uncle Pelias of Iolcus to fetch the golden fleece, which was suspended on an oak-tree in the grove of Ares in Colchis, and was guarded day and night by a dragon, he commanded Argus, the son of Phrixus, to build a ship with fifty oars, in the prow of which Athena inserted a piece of wood from the speaking oaks in the grove at Dodona, and he invited all the heroes of his time to take part in the expedition. Their first landing-place after leaving Iolcus was the island of Lemnos, where all the women had just before murdered their fathers and husbands, in consequence of the anger of Aphrodite. Thoas alone had been saved by his daughters and his wife Hypsipyle. The Argonauts united themselves with the women of Lemnos, and Hypsipyle bore to Jason two sons, Euneus and Nebrophonus. From Lemnos the Argonauts sailed to the country of the Doliones, where king Cizycus received them hospitably. They left the country during the night, and being thrown back on the coast by a contrary wind, they were taken for Pelasgians, the enemies of the Doliones, and a struggle ensued, in which Cizycus was slain; but being recognised by the Argonauts, they buried him and mourned over his fate. They next landed in Mysia, where they left behind Heracles and Polyphemus, who had gone into the country in search of Hylas, whom a nymph had carried off while he was fetching water for his companions. In the country of the Bebryces, king Amycus challenged the Argonauts to fight with him; and when Polydeuces was killed by him, the Argonauts in revenge slew many of the Bebryces, and sailed to Salmydessus in Thrace, where the seer Phineus was tormented by the Harpyes. When the Argonauts consulted him about their voyage, he promised his advice on condition of their delivering him from the Harpyes. This was done by Zetes and Calais, two sons of Boreas; and Phineus now advised them, before sailing through the Symplegades, to mark the flight of a dove, and to judge from its fate of what they themselves would have to do. When they approached the Symplegades, they sent out a dove, which in its rapid flight between the rocks lost only the end of its tail. The Argonauts now, with the assistance of Hera, followed the example of the dove, sailed quickly between the rocks, and succeeded in passing through without injuring their ship, with the exception of some ornaments at the stern. Henceforth the Symplegades stood immoveable in the sea. On their arrival in the country of the Mariandyni, the Argonauts were kindly received by their king, Lycus. The seer Idmon and the helmsman Tiphys died here, and the place of the latter was supplied by Ancaeus. They now sailed along the Thermodon and the Caucasus, until they arrived at the

mouth of the river Phasis. The Colchian king Aeetes promised to give up the golden fleece, if Jason alone would yoke to a plough two fire-breathing oxen with brazen feet, and sow the teeth of the dragon which had not been used by Cadmus at Thebes, and which he had received from Athena. The love of Medeia furnished Jason with means to resist fire and steel, on condition of his taking her as his wife; and she taught him how he was to create feuds among and kill the warriors that were to spring up from the teeth of the dragon. While Jason was engaged upon his task, Aeetes formed plans for burning the ship Argo and for killing all the Greek heroes. But Medeia's magic powers sent to sleep the dragon who guarded the golden fleece; and after Jason had taken possession of the treasure, he and his Argonauts, together with Medeia and her young brother Absyrtus, embarked by night and sailed away. Aeetes pursued them, but before he overtook them, Medeia murdered her brother, cut him into pieces, and threw his limbs overboard, that her father might be detained in his pursuit by collecting the limbs of his child. Aeetes at last returned home, but sent out a great number of Colchians, threatening them with the punishment intended for Medeia, if they returned without her. While the Colchians were dispersed in all directions, the Argonauts had already reached the mouth of the river Eridanus. But Zeus, in his anger at the murder of Absyrtus, raised a storm which cast the ship from its road. When driven on the Absyrtian islands, the ship began to speak, and declared that the anger of Zeus would not cease, unless they sailed towards Ausonia, and got purified by Circe. They now sailed along the coasts of the Ligyans and Celts, and through the sea of Sardinia, and continuing their course along the coast of Tyrrhenia, they arrived in the island of Aeaea, where Circe purified them. When they were passing by the Sirens, Orpheus sang to prevent the Argonauts being allured by them. Butes, however, swam to them, but Aphrodite carried him to Lilybaeum. Thetis and the Nereids conducted them through Scylla and Charybdis and between the whirling rocks (*πέτραι πλαγκταί*); and sailing by the Trinacian island with its oxen of Helios, they came to the Phaeacian island of Corcyra, where they were received by Alcinous. In the meantime, some of the Colchians, not being able to discover the Argonauts, had settled at the foot of the Ceraunian mountains; others occupied the Absyrtian islands near the coast of Illyricum; and a third band overtook the Argonauts in the island of the Phaeacians. But as their hopes of recovering Medeia were deceived by Arete, the queen of Alcinous, they settled in the island, and the Argonauts continued their voyage. [ALCINOUS.] During the night, they were overtaken by a storm; but Apollo sent brilliant flashes of lightning which enabled them to discover a neighbouring island, which they called Anaphe. Here they erected an altar to Apollo, and solemn rites were instituted, which continued to be observed down to very late times. Their attempt to land in Crete was prevented by Talus, who guarded the island, but was killed by the artifices of Medeia. From Crete they sailed to Aegina, and from thence between Euboea and Locris to Iolcus. Respecting the events subsequent to their arrival in Iolcus, see AESON, MEDEIA, JASON, PELIAS. (Compare Schoenemann, *de Geographia Argonautarum*, Göttingen, 1788; Ukert, *Geog. der Griech. u. Röm.* i. 2. p. 320, &c.; Müller, *Orchom.* pp. 164, &c., 267, &c.) The story of the Argonauts probably arose out of accounts of commercial enterprises which the wealthy Minyans made to the coasts of the Euxine. [L. S.]

ARGUS (*Ἄργος*). 1. The third king of Argos, was a son of Zeus and Niobe. (Apollod. ii. 1. § 1, &c.) A Scholiast (*ad Hom. Il.* i. 115) calls him a son of Apis, whom he succeeded in the kingdom of Argos. It is from this Argus that the country afterwards called Argolis and all Peloponnesus derived the name of Argos. (Hygin. *Fab.* 145; Paus. ii. 16. § 1, 22. § 6, 34. § 5.) By Euadne, or according to others, by Peitho, he became the father of Jasus, Peiranthus or Peiras, Epidaurus, Criasus, and Tiryns. (Schol. *ad Eurip. Phoen.* 1151, 1147; *ad Eurip. Orest.* 1252, 1248, 930.)

2. Surnamed Panoptes. His parentage is stated differently, and his father is called Agenor, Arestor, Inachus, or Argus, whereas some accounts described him as an Autochthon. (Apollod. ii. 1, 2, &c.; Ov. *Met.* i. 264.) He derived his surname, Panoptes, the all-seeing, from his possessing a hundred eyes, some of which were always awake. He was of superhuman strength, and after he had slain a fierce bull which ravaged Arcadia, a Satyr who robbed and violated persons, the serpent Echidna, which rendered the roads unsafe, and the murderers of Apis, who was according to some accounts his father, Hera appointed him guardian of the cow into which Io had been metamorphosed. (Comp. Schol. *ad Eurip. Phoen.* 1151, 1213.) Zeus commissioned Hermes to carry off the cow, and Hermes accomplished the task, according to some accounts, by stoning Argus to death, or according to others, by sending him to sleep by the sweetness of his play on the flute and then cutting off his head. Hera transplanted his eyes to the tail of the peacock, her favourite bird. (Aeschyl. *Prom.*; Apollod. Ov. *ll. cc.*)

3. The builder of the Argo, the ship of the Argonauts, was according to Apollodorus (ii. 9. §§ 1, 16), a son of Phrixus. Apollonius Rhodius (i. 112) calls him a son of Arestor, and others a son of Hestor or Polybus. (Schol. *ad Apollon. Rhod.* i. 4, *ad Lycophr.* 883; Hygin. *Fab.* 14; Val. Flacc. i. 39, who calls him a Thespian.) Argus, the son of Phrixus, was sent by Aeetes, his grandfather, after the death of Phrixus, to take possession of his inheritance in Greece. On his voyage thither he suffered shipwreck, was found by Jason in the island of Aretias, and carried back to Colchis. (Apollon. Rhod. ii. 1095, &c.; Hygin. *Fab.* 21.) Hyginus (*Fab.* 3) relates that after the death of Phrixus, Argus intended to flee with his brothers to Athamas. [L. S.]

ARGYRA (*Ἀργυρᾶ*), the nymph of a well in Achaia, was in love with a beautiful shepherd-boy, Selemnus, and visited him frequently, but when his youthful beauty vanished, she forsook him. The boy now pined away with grief, and Aphrodite, moved to pity, changed him into the river Selemnus. There was a popular belief in Achaia, that if an unhappy lover bathed in the water of this river, he would forget the grief of his love. (Paus. vii. 23. § 2.) [L. S.]

ARGYRUS, ISAAC, a Greek monk, who lived about the year A. D. 1373. He is the author of a considerable number of works, but only one of them has yet been published, viz. a work

upon the method of finding the time when Easter should be celebrated (πασχάλιος κανών), which he dedicated to Andronicus, praefect of the town of Aenus in Thessaly. It was first edited, with a Latin translation and notes, by J. Christmann, at Heidelberg, 1611, 4to., and was afterwards inserted by Petavius in his "Uranologium" (Paris, 1630, fol., and Antwerp, 1703, fol.), with a new Latin translation and notes; but the last chapter of the work, which is contained in Christmann's edition and had been published before by Jos. Scaliger, is wanting in the "Uranologium." Petavius inserted in his "Uranologium" also a second "canon paschalis" (iii. p. 384), which he ascribes to Argyrus, but without having any authority for it. There exist in various European libraries, in MS., several works of Argyrus, which have not yet been printed. (Fabricius, *Bibl. Gr.* xi. p. 126, &c.; Cave, *Hist. Lit.* i. Append. p. 63, ed. London.) [L. S.]

ARIABIGNES (Ἀριαβίγνης), the son of Dareius, and one of the commanders of the fleet of his brother Xerxes, fell in the battle of Salamis, B. C. 480. (Herod. vii. 97, viii. 89.) Plutarch calls him (*Them.* c. 14) Ariamenes, and speaks of him as a brave man and the justest of the brothers of Xerxes. The same writer relates (*de Fratern. Am.* p. 448; comp. *Apophth.* p. 173), that this Ariamenes (called by Justin, ii. 10, Artemenes) laid claim to the throne on the death of Dareius, as the eldest of his sons, but was opposed by Xerxes, who maintained that he had a right to the crown as the eldest of the sons born after Dareius had become king. The Persians appointed Artabanus to decide the dispute; and upon his declaring in favour of Xerxes, Ariamenes immediately saluted his brother as king, and was treated by him with great respect. According to Herodotus (vii. 2), who calls the eldest son of Dareius, Artabazanes, this dispute took place in the life-time of Dareius.

ARIADNE (Ἀριάδνη), a daughter of Minos and Pasiphaë or Creta. (Apollod. iii. 1. § 2.) When Theseus was sent by his father to convey the tribute of the Athenians to Minotaurus, Ariadne fell in love with him, and gave him the string by means of which he found his way out of the Labyrinth, and which she herself had received from Hephaestus. Theseus in return promised to marry her (Plut. *Thes.* 19; Hygin. *Fab.* 42; Didym. *ad Odyss.* xi. 320), and she accordingly left Crete with him; but when they arrived in the island of Dia (Naxos), she was killed there by Artemis. (Hom. *Od.* xi. 324.) The words added in the Odyssey, Διονύσου μαρτυρίῃσιν, are difficult to understand, unless we interpret them with Pherecydes by "on the denunciation of Dionysus," because he was indignant at the profanation of his grotto by the love of Theseus and Ariadne. In this case Ariadne was probably killed by Artemis at the moment she gave birth to her twin children, for she is said to have had two sons by Theseus, Oenopion and Staphylus. The more common tradition, however, was, that Theseus left Ariadne in Naxos alive; but here the statements again differ, for some relate that he was forced by Dionysus to leave her (Diod. iv. 61, v. 51; Paus. i. 20. § 2, ix. 40. § 2, x. 29. § 2), and that in his grief he forgot to take down the black sail, which occasioned the death of his father. According to others, Theseus faithlessly forsook her in the island, and different motives are given for this act of faithlessness. (Plut. *Thes.* 20; Ov. *Met.* viii. 175, *Heroid.* 10; Hygin. *Fab.* 43.) According to this tradition, Ariadne put an end to her own life in despair, or was saved by Dionysus, who in amazement at her beauty made her his wife, raised her among the immortals, and placed the crown which he gave her at his marriage with her, among the stars. (Hesiod. *Theog.* 949; Ov. *Met. l. c.*; Hygin. *Poet. Astr.* ii. 5.) The Scholiast on Apollonius Rhodius (iii. 996) makes Ariadne become by Dionysus the mother of Oenopion, Thoas, Staphylus, Latromis, Euanthes, and Tauropolis. There are several circumstances in the story of Ariadne which offered the happiest subjects for works of art, and some of the finest ancient works, on gems as well as paintings, are still extant, of which Ariadne is the subject. (Lippert, *Dactylioth.* ii. 51, i. 383, 384; Maffei, *Gem. Ant.* iii. 33; *Pitture d'Ercolano*, ii. tab. 14; Bellori, *Adm. Rom. Antiq. Vest.* tab. 48; Böttiger, *Archaeol. Mus.* part i.) [L. S.]

ARIAETHUS (Ἀρίαιθος), of Tegea, the author of a work on the early history of Arcadia. (Hygin. *Poët. Astr.* ii. 1; Dionys. i. 49, where Ἀριαίθῳ is the right reading.)

ARIAE'US (Ἀριαῖος), or ARIDAE'US (Ἀριδαῖος), the friend and lieutenant of Cyrus, commanded the barbarians in that prince's army at the battle of Cunaxa, B. C. 401. (Xen. *Anab.* i. 8. § 5; Diod. xiv. 22; comp. Plut. *Artax.* c. 11.) After the death of Cyrus, the Cyrean Greeks offered to place Ariaeus on the Persian throne; but he declined making the attempt, on the ground that there were many Persians superior to himself, who would never tolerate him as king. (*Anab.* ii. 1. § 4, 2. § 1.) He exchanged oaths of fidelity, however with the Greeks, and, at the commencement of their retreat, marched in company with them; but soon afterwards he purchased his pardon from Artaxerxes by deserting them, and aiding (possibly through the help of his friend Menon) the treachery of Tissaphernes, whereby the principal Greek generals fell into the hands of the Persians. (*Anab.* ii. 2. § 8, &c., 4. §§ 1, 2, 9, 5. §§ 28, 38, &c.; comp. Plut. *Artax.* c. 18.) It was perhaps this same Ariaeus who was employed by Tithraustes to put Tissaphernes to death in accordance with the king's order, B. C. 396. (Polyaen. viii. 16; Diod. xiv. 80; Wess. and Palm. *ad loc.*; comp. Xen. *Hell.* iii. 1. § 7.) In the ensuing year, B. C. 395, we again hear of Ariaeus as having revolted from Artaxerxes, and receiving Spithridates and the Paphlagonians after their desertion of the Spartan service. (Xen. *Hell.* iv. 1. § 27; Plut. *Ages.* c. 11.) [E. E.]

ARIA'MENES. [ARIABIGNES.]

ARIAMNES (Ἀριάμνης). I. King, or more properly satrap, of Cappadocia, the son of Datames, and father of Ariarathes I., reigned 50 years. (Diod. xxxi. *Ecl.* 3.)

II. King of Cappadocia, succeeded his father Ariarathes II. He was very fond of his children, and shared his crown with his son Ariarathes III. in his life-time. (Diod. *l. c.*)

ARIAMNES. [ABGARUS, No. 1.]

ARIANTAS (Ἀριαντάς), a king of the Scythians, who, in order to learn the population of his people, commanded every Scythian to bring him an arrow-head. With these arrow-heads he made a brazen or copper vessel, which was set up in a place called Exampaeus, between the rivers Borysthenes and Hypanis. (Herod. iv. 81.)

ARIA'NUS (Ἀριανός), a friend of Bolis, was employed by him to betray Achaeus to Antiochus the Great, B. C. 214. (Polyb. viii. 18, &c.) [See p. 8, a.]

ARIAPEITHES (Ἀριαπείθης), a king of the Scythians, the father of Scyles, was treacherously killed by Spargapeithes, the king of the Agathyrsi. Ariapeithes was a contemporary of Herodotus, for he tells us that he had from Timnes, the guardian of Ariapeithes, an account of the family of Anacharsis. (Herod. iv. 76, 78.)

ARIARA'THES (Ἀριαράθης.) There are a great many Persian names beginning with *Aria*—, *Ario*—, and *Ar*—, which all contain the root *Ar*, which is seen in Ἀρταῖοι, the ancient national name of the Persians (Herod. vii. 61), and Ἄριοι or Ἄρειοι, likewise an ancient designation of the inhabitants of the table-land of Persia. (Herod. iii. 93, vii. 62.) Dr. Rosen, to whom we are indebted for these remarks, (in *Quarterly Journal of Education*, vol. ix. p. 336,) also observes that the name *Arii* is the same with the Sanscrit word *Arya*, by which in the writings of the Hindus the followers of the Brahmanical law are designated. He shews that *Arya* signifies in Sanscrit "honourable, entitled to respect," and *Arta*, in all probability, "honoured, respected." In *Aria-rathes*, the latter part of the word apparently is the same as the Zend *ratu*, "great, master" (Bopp, *Vergleichende Grammatik*, p. 196), and the name would therefore signify "an honourable master." (Comp. Pott, *Etymologische Forschungen*, p. xxxvi., &c.)

Ariarathes was the name of several kings of Cappadocia, who traced their origin to Anaphas, one of the seven Persian chiefs who slew the Magi. [ANAPHAS.]

I. The son of Ariamnes I., was distinguished for his love of his brother Holophernes, whom he sent to assist Ochus in the recovery of Egypt, B. C. 350. After the death of Alexander, Perdiccas appointed Eumenes governor of Cappadocia; but upon Ariarathes refusing to submit to Eumenes, Perdiccas made war upon him. Ariarathes was defeated, taken prisoner, and crucified, together with many of his relations, B. C. 322. Eumenes then obtained possession of Cappadocia. Ariarathes was 82 years of age at the time of his death: he had adopted as his son, Ariarathes, the eldest son of his brother Holophernes. (Diod. xxxi. *Ecl.* 3, where it is stated that he fell in battle; Diod. xviii. 16; Arrian, *ap. Phot. Cod.* 92, p. 69, b. 26. ed. Bekker; Appian, *Mithr.* 8; Lucian, *Macrob.* 13; Plut. *Eumen.* 3; Justin, xiii. 6, whose account is quite erroneous.)

II. Son of Holophernes, fled into Armenia after the death of Ariarathes I. After the death of Eumenes, B. C. 315, he recovered Cappadocia with the assistance of Ardoates, the Armenian king, and killed Amyntas, the Macedonian governor. He was succeeded by Ariamnes II., the eldest of his three sons. (Diod. xxxi. *Ecl.* 3.)

III. Son of Ariamnes II., and grandson of the preceding, married Stratonice, a daughter of Antiochus II., king of Syria, and obtained a share in the government during the life-time of his father. (Diod. *l. c.*)

IV. Son of the preceding, was a child at his accession, and reigned B. C. 220—163, about 57 years. (Diod. *l. c.*; Justin. xxix. 1; Polyb. iv. 2.) He married Antiochis, the daughter of Antiochus III., king of Syria, and, in consequence of this alliance, assisted Antiochus in his war against the Romans. After the defeat of Antiochus by the Romans, B. C. 190, Ariarathes sued for peace in 188, which he obtained on favourable terms, as his daughter was about that time betrothed to Eumenes, the ally of the Romans. In B. C. 183—179, he assisted Eumenes in his war against Pharnaces. Polybius mentions that a Roman embassy was sent to Ariarathes after the death of Antiochus IV., who died B. C. 164. Antiochis, the wife of Ariarathes, at first bore him no children, and accordingly introduced two suppositious ones, who were called Ariarathes and Holophernes. Subsequently, however, she bore her husband two daughters and a son, Mithridates, afterwards Ariarathes V., and then informed Ariarathes of the deceit she had practised upon him. The other two were in consequence sent away from Cappadocia, one to Rome, the other to Ionia. (Liv. xxxvii. 31, xxxviii. 38, 39; Polyb. xxii. 24, xxv. 2, 4, xxvi. 6, xxxi. 12, 13; Appian, *Syr.* 5, 32, 42; Diod. *l. c.*)

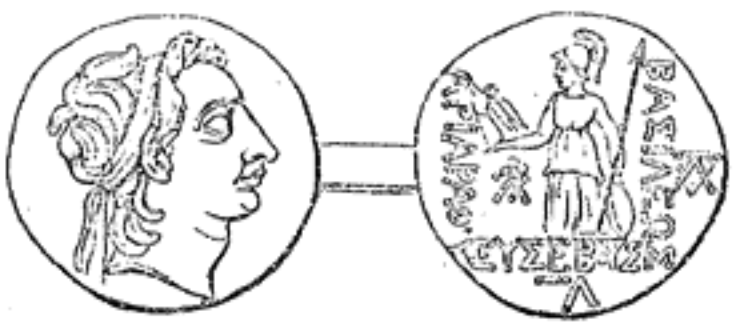

V. Son of the preceding, previously called Mithridates, reigned 33 years, B. C. 163—130. He was surnamed Philopator, and was distinguished by the excellence of his character and his cultivation of philosophy and the liberal arts. According to Livy (xlii. 19), he was educated at Rome; but this account may perhaps refer to the other Ariarathes, one of the suppositious sons of the late king. In consequence of rejecting, at the wish of the Romans, a marriage with the sister of Demetrius Soter, the latter made war upon him, and brought forward Holophernes, one of the suppositious sons of the late king, as a claimant of the throne. Ariarathes was deprived of his kingdom, and fled to Rome about B. C. 158. He was restored by the Romans, who, however, appear to have allowed Holophernes to reign jointly with him, as is expressly stated by Appian (*Syr.* 47), and implied by Polybius (xxxii. 20). The joint government, however, did not last long; for we find Ariarathes shortly afterwards named as sole king. In B. C. 154, Ariarathes assisted Attalus in his war against Prusias, and sent his son Demetrius in command of his forces. He fell in B. C. 130, in the war of the Romans against Aristonicus of Pergamus. In return for the succours which he had brought the Romans on that occasion, Lycaonia and Cilicia were added to the dominions of his family. By his wife Laodice he had six children; but they were all, with the exception of the youngest, killed by their mother, that she might obtain the government of the kingdom. After she

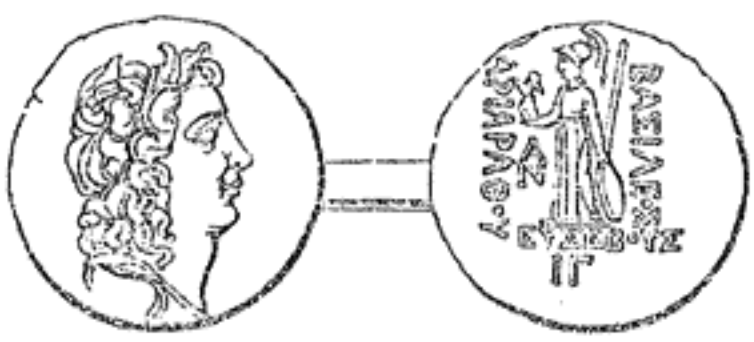

had been put to death by the people on account of her cruelty, her youngest son succeeded to the crown. (Diod. *l. c.*, *Exc.* xxiv. p. 626, ed. Wess.; Polyb. iii. 5, xxxii. 20, 23, xxxiii. 12; Justin, xxxv. 1, xxxvii. 1.)

VI. The youngest son of the preceding, reigned about 34 years, B. C. 130—96. He was a child at his succession. He married Laodice, the sister of Mithridates Eupator, king of Pontus, and was put to death by Mithridates by means of Gordius. (Justin, xxxvii. 1, xxxviii. 1; Memnon, *ap. Phot.* Cod. 224, p. 230, a. 41, ed. Bekker.) On his death the kingdom was seized by Nicomedes, king of Bithynia, who married Laodice, the widow of the late king. But Nicomedes was soon expelled by Mithridates, who placed upon the throne,

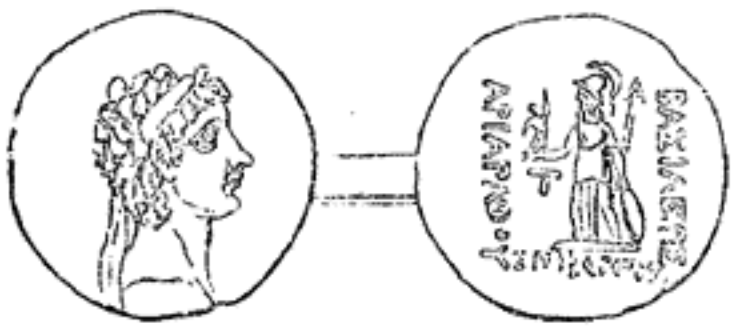

VII. A son of Ariarathes VI. He was, however, also murdered by Mithridates in a short time, who now took possession of his kingdom. (Justin, xxxviii. 1.) The Cappadocians rebelled against Mithridates, and placed upon the throne,

VIII. A second son of Ariarathes VI.; but he was speedily driven out of the kingdom by Mithridates, and shortly afterwards died a natural death. By the death of these two sons of Ariarathes VI., the royal family was extinct. Mithridates placed upon the throne one of his own sons, who was only eight years old. Nicomedes sent an embassy to Rome to lay claim to the throne for a youth, who, he pretended, was a third son of Ariarathes VI. and Laodice. Mithridates also, with equal shamelessness, says Justin, sent an embassy to Rome to assert that the youth, whom he had placed upon the throne, was a descendant of Ariarathes V., who fell in the war against Aristonicus. The senate, however, did not assign the kingdom to either, but granted liberty to the Cappadocians. But as the people wished for a king, the Romans allowed them to choose whom they pleased, and their choice fell upon Ariobarzanes. (Justin, xxxviii. 1, 2; Strab. xii. p. 540.)

IX. A son of Ariobarzanes II., and brother of Ariobarzanes III. (Cic. *ad Fam.* xv. 2), reigned six years, B. C. 42—36. When Caesar had confirmed Ariobarzanes III. in this kingdom, he placed Ariarathes under his brother's government. Ariarathes succeeded to the crown after the battle of Philippi, but was deposed and put to death by Antony, who appointed Archelaus as his successor. (Appian, *B. C.* v. 7; Dion Cass. xlix. 32; Val. Max. ix. 15, ex. 2.)

Clinton makes this Ariarathes the son of Ariobarzanes III. (whom he calls the second); but as there were three kings of the name of Ariobarzanes, grandfather, son, and grandson [ARIOBARZANES], and Strabo (xii. p. 540) says that the family became extinct in three generations, it seems most probable, that this Ariarathes was a brother of Ariobarzanes III. Cicero (*ad Att.* xiii. 2) speaks of an Ariarathes, a son of Ariobarzanes, who came to Rome in B. C. 45; but there seems no reason to believe that he was a different person from the one mentioned above, the son of Ariobarzanes II.

Respecting the kings of Cappadocia, see Clinton, *F. H.* vol. iii. Appendix, c. 9.

The four coins that have been given above, have been placed under those kings to whom they are usually assigned; but it is quite uncertain to whom they really belong. The coins of these kings bear only three surnames, ΕΥΣΕΒΟΥΣ, ΕΠΙΦΑΝΟΥΣ, and ΦΙΛΟΜΗΤΟΡΟΣ. On the reverse of all, Pallas is represented. (Eckhel, iii. p. 198.)

ARIASPES (Ἀριάσπης), called by Justin (x. 1) Ariarates, one of the three legitimate sons of Artaxerxes Mnemon, was, after the death of his eldest brother Dareius, driven to commit suicide by the intrigues of his other brother, Ochus. (Plut. *Artax.* c. 30.)

ARIBAEUS (Ἀρίβαιος), the king of the Cappadocians, was slain by the Hyrcanians, in the time of the elder Cyrus, according to Xenophon's Cyropaedia. (ii. 1. § 5, iv. 2. § 31.)

ARICI'NA (Ἀρικίνη), a surname of Artemis, derived from the town of Aricia in Latium, where she was worshipped. A tradition of that place related that Hippolytus, after being restored to life by Asclepius, came to Italy, ruled over Aricia, and dedicated a grove to Artemis. (Paus. ii. 27. § 4.) This goddess was believed to be the Taurian Artemis, and her statue at Aricia was considered to be the same as the one which Orestes had brought with him from Tauris. (Serv. *ad Aen.* ii. 116; Strab. v. p. 239; Hygin. *Fab.* 261.) According to Strabo, the priest of the Arician Artemis was always a run-away slave, who obtained his office in the following manner:—The sacred grove of Artemis contained one tree from which it was not allowed to break off a branch; but if a slave succeeded in effecting it, the priest was obliged to fight with him, and if he was conquered and killed, the victorious slave became his successor, and might in his turn be killed by another slave, who then succeeded him. Suetonius (*Calig.* 35) calls the priest *rex nemorensis*. Ovid (*Fast.* iii. 260, &c.), Suetonius, and Pausanias, speak of contests of slaves in the grove at Aricia, which seem to refer to the frequent fights between the priest and a slave who tried to obtain his office. [L. S.]

ARIDAEUS. [ARIAEUS; ARRHIDAEUS.]

ARIDO'LIS (Ἀρίδωλις), tyrant of Alabanda in Caria, accompanied Xerxes in his expedition against Greece, and was taken by the Greeks off Artemisium, B. C. 480, and sent to the isthmus of Corinth in chains. (Herod. vii. 195.)

ARIGNO'TE (Ἀριγνώτη), of Samos, a female Pythagorean philosopher, is sometimes described as a daughter, at other times merely as a disciple of Pythagoras and Theano. She wrote epigrams and several works upon the worship and mysteries of Dionysus. (Suidas, *s. v.* Ἀριγνώτη, Θεανώ, Πυθαγ.; Clem. Alex. *Strom.* iv. p. 522, d., Paris, 1629; Harpocrat. *s. v.* Εὐοῖ.)

ARIGNO'TUS (Ἀρίγνωτος), a Pythagorean in the time of Lucian, was renowned for his wisdom.

and had the surname of ἱερός. (Lucian, *Philopseud.* c. 29, &c.)

ARIMA'ZES (Ἀριμάζης) or ARIOMA'ZES (Ἀριομάζης), a chief who had possession, in B. C. 328, of a very strong fortress in Sogdiana, usually called the Rock, which Droysen identifies with a place called Kohiten, situate near the pass of Kolugha or Derbend. Arimazes at first refused to surrender the place to Alexander, but afterwards yielded when some of the Macedonians had climbed to the summit. In this fortress Alexander found Roxana, the daughter of the Bactrian chief, Oxyartes, whom he made his wife. Curtius (vii. 11) relates, that Alexander crucified Arimazes and the leading men who were taken; but this is not mentioned by Arrian (iv. 19) or Polyaenus (iv. 3. § 29), and is improbable. (Comp. Strab. xi. p. 517.)

ARIMNESTUS (Ἀρίμνηστος), the commander of the Plataeans at the battles of Marathon and Plataea. (Paus. ix. 4. § 1; Herod. ix. 72; Plut. *Arist.* c. 11.) The Spartan who killed Mardonius is called by Plutarch Arimnestus, but by Herodotus Aeimestus. [AEIMNESTUS.]

ARIOBARZA'NES (Ἀριοβαρζάνης). 1. The name of three kings or satraps of Pontus.

I. Was betrayed by his son Mithridates to the Persian king. (Xen. *Cyr.* viii. 8. § 4; Aristot. *Polit.* v. 8. § 15, ed. Schneid.) It is doubtful whether this Ariobarzanes is the same who conducted the Athenian ambassadors, in B. C. 405, to the sea-coast of Mysia, after they had been detained three years by order of Cyrus (Xen. *Hell.* i. 4. § 7), or the same who assisted Antalcidas in B. C. 388. (*Id.* v. 1. § 28.)

II. Succeeded his father, Mithridates I., and reigned 26 years, B. C. 363—337. (Diod. xvi. 90.) He appears to have held some high office in the Persian court five years before the death of his father, as we find him, apparently on behalf of the king, sending an embassy to Greece in B. C. 368. (Xen. *Hell.* vii. 1. § 27.) Ariobarzanes, who is called by Diodorus (xv. 90) satrap of Phrygia, and by Nepos (*Datam.* c. 2) satrap of Lydia, Ionia, and Phrygia, revolted from Artaxerxes in B. C. 362, and may be regarded as the founder of the independent kingdom of Pontus. Demosthenes, in B. C. 352, speaks of Ariobarzanes and his three sons having been lately made Athenian citizens. (*In Aristocrat.* pp. 666, 687.) He mentions him again (*pro Rhod.* p. 193) in the following year, B. C. 351, and says, that the Athenians had sent Timotheus to his assistance; but that when the Athenian general saw that Ariobarzanes was in open revolt against the king, he refused to assist him.

III. The son of Mithridates III., began to reign B. C. 266 and died about B. C. 240. He obtained possession of the city of Amastris, which was surrendered to him. (Memnon, cc. 16, 24, ed. Orelli.) Ariobarzanes and his father, Mithridates, sought the assistance of the Gauls, who had come into Asia twelve years before the death of Mithridates, to expel the Egyptians sent by Ptolemy. (Apollon. *ap. Steph. Byz. s. v.* Ἄγκυρα.) Ariobarzanes was succeeded by Mithridates IV.

2. The satrap of Persis, fled after the battle of Guagamela, B. C. 331, to secure the Persian Gates, a pass which Alexander had to cross in his march to Persepolis. Alexander was at first unable to force the pass; but some prisoners, or, according to other accounts, a Lycian, having acquainted him with a way over the mountains, he was enabled to gain the heights above the Persian camp. The Persians then took to flight, and Ariobarzanes escaped with a few horsemen to the mountains. (Arrian, iii. 18; Diod. xvii. 68; Curt. v. 3, 4.)

3. The name of three kings of Cappadocia. Clinton (*F. H.* iii. p. 436) makes only two of this name, but inscriptions and coins seem to prove that there were three.

I. Surnamed *Philoromaeus* (Φιλορώμαιος) on coins (B. C. 93—63), was elected king by the Cappadocians, under the direction of the Romans, about B. C. 93. (Justin, xxxviii. 2; Strab. xii. p. 540; Appian, *Mithr.* 10.) He was several times expelled from his kingdom by Mithridates, and as often restored by the Romans. He seems to have been driven out of his kingdom immediately after his accession, as we find that he was restored by Sulla in B. C. 92. (Plut. *Sulla*, 5; Liv. *Epit.* 70; Appian, *Mithr.* 57.) He was a second time expelled about B. C. 90, and fled to Rome. He was then restored by M.' Aquillius, about B. C. 89 (Appian, *Mithr.* 10, 11; Justin, xxxviii. 3), but was expelled a third time in B. C. 88. In this year war was declared between the Romans and Mithridates; and Ariobarzanes was deprived of his kingdom till the peace in B. C. 84, when he again obtained it from Sulla, and was established in it by Curio. (Plut. *Sulla*, 22, 24; Dion Cass. *Fragm.* 173, ed. Reim.; Appian, *Mithr.* 60.) Ariobarzanes appears to have retained possession of Cappadocia, though frequently harassed by Mithridates, till B. C. 66, when Mithridates seized it after the departure of Lucullus and before the arrival of Pompey. (Cic. *pro Leg. Man.* 2, 5.) He was, however, restored by Pompey, who also increased his dominions. Soon after this, probably about B. C. 63, he resigned the kingdom to his son. (Appian, *Mithr.* 105, 114, *B. C.* i. 103; Val. Max. v. 7. § 2.) We learn from a Greek inscription quoted by Eckhel (iii. p. 199), that the name of his wife was Athenais, and that their son was Philopator. The inscription on the coin from which the annexed drawing was made, is indistinct and partly effaced: it should be ΒΑΣΙΛΕΩΣ ΑΡΙΟΒΑΡΖΑΝΟΥ ΦΙΛΟΡΩΜΑΙΟΥ. Pallas is represented holding a small statue of Victory in her right hand.

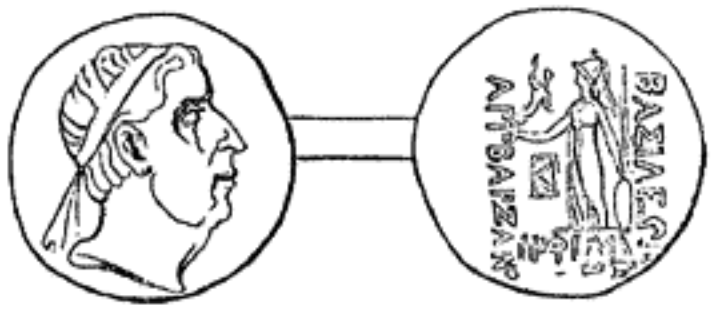

II. Surnamed *Philopator* (Φιλοπάτωρ), according to coins, succeeded his father B. C. 63. The time of his death is not known; but it must have been previous to B. C. 51, in which year his son was reigning. He appears to have been assassinated, as Cicero (*ad Fam.* xv. 2) reminds the son of the fate of his father. Cicero also mentions this Ariobarzanes in one of his orations. (*De Prov. Cons.* 4.) It appears, from an inscription, that his wife, as well as his father's, was named Athenais.

III. Surnamed *Eusebes* and *Philoromaeus* (Εὐσεβὴς καὶ Φιλορώμαιος), according to Cicero (*ad Fam.* xv. 2) and coins, succeeded his father not long before B. C. 51. (Cic. *l. c.*) While Cicero was in Cilicia, he protected Ariobarzanes from a con-

spiracy which was formed against him, and established him in his kingdom. (*Ad Fam.* ii. 17, xv. 2, 4, 5, *ad Att.* v. 20; Plut. *Cic.* 36.) It appears from Cicero that Ariobarzanes was very poor, and that he owed Pompey and M. Brutus large sums of money. (*Ad Att.* vi. 1—3.) In the war between Caesar and Pompey, he came to the assistance of the latter with five hundred horsemen. (Caes. *B. C.* iii. 4; Flor. iv. 2.) Caesar, however, forgave him, and enlarged his territories. He also protected him against the attacks of Pharnaces, king of Pontus. (Dion Cass. xli. 63, xlii. 48; Hirt. *Bell. Alex.* 34, &c.) He was slain in B.C. 42 by Cassius, because he was plotting against him in Asia. (Dion Cass. xlvii. 33; Appian, *B. C.* iv. 63.) On the annexed coin of Ariobarzanes the inscrip-

tion is ΒΑΣΙΛΕΩΣ ΑΡΙΟΒΑΡΖΑΝΟΥ ΕΥΣΕΒΟΥΣ ΚΑΙ ΦΙΛΟΡΩΜΑΙΟΥ. (Eckhel, iii. p. 200.)

ARIOMARDUS (Ἀριόμαρδος), a Persian word, the latter part of which is the same as the Persian *merd* (vir), whence comes *merdi* (virilitas, virtus). *Ario-mardus* would therefore signify "a man or hero honourable, or entitled to respect." (Pott, *Etymologische Forschungen*, p. xxxvi.) Respecting the meaning of *Ario*, see ARIARATHES.

1 The son of Dareius and Parmys, the daughter of Smerdis, commanded the Moschi and Tibareni in the army of Xerxes. (Herod. vii. 78.)

2. The brother of Artuphius, commanded the Caspii in the army of Xerxes. (Herod. vii. 67.)

3. The ruler of Thebes in Egypt, one of the commanders of the Egyptians in the army of Xerxes. (Aesch. *Pers.* 38, 313.)

ARI'ON (Ἀρίων). 1. An ancient Greek bard and great master on the cithara, was a native of Methymna in Lesbos, and, according to some accounts, a son of Cyclon or of Poseidon and the nymph Oncaea. He is called the inventor of the dithyrambic poetry, and of the name dithyramb. (Herod. i. 23; Schol. *ad Pind. Ol.* xiii. 25.) All traditions about him agree in describing him as a contemporary and friend of Periander, tyrant of Corinth, so that he must have lived about B. C. 700. He appears to have spent a great part of his life at the court of Periander, but respecting his life and his poetical or musical productions, scarcely anything is known beyond the beautiful story of his escape from the sailors with whom he sailed from Sicily to Corinth. On one occasion, thus runs the story, Arion went to Sicily to take part in some musical contest. He won the prize, and, laden with presents, he embarked in a Corinthian ship to return to his friend Periander. The rude sailors coveted his treasures, and meditated his murder. Apollo, in a dream, informed his beloved bard of the plot. After having tried in vain to save his life, he at length obtained permission once more to seek delight in his song and playing on the cithara. In festal attire he placed himself in the prow of the ship and invoked the gods in inspired strains, and then threw himself into the sea. But many song-loving dolphins had assembled round the vessel, and one of them now took the bard on its back and carried him to Taenarus, from whence he returned to Corinth in safety, and related his adventure to Periander. When the Corinthian vessel arrived likewise, Periander inquired of the sailors after Arion, and they said that he had remained behind at Tarentum; but when Arion, at the bidding of Periander, came forward, the sailors owned their guilt and were punished according to their desert. (Herod. i. 24; Gellius, xvi. 19; Hygin. *Fab.* 194; Paus. iii. 25. § 5.) In the time of Herodotus and Pausanias there existed on Taenarus a brass monument, which was dedicated there either by Periander or Arion himself, and which represented him riding on a dolphin. Arion and his cithara (lyre) were placed among the stars. (Hygin. *l. c.*; Serv. *ad Virg. Eclog.* viii. 54; Aelian, *H. A.* xii. 45.) A fragment of a hymn to Poseidon, ascribed to Arion, is contained in Bergk's *Poetae Lyrici Graeci*, p. 566, &c.

2. A fabulous horse, which Poseidon begot by Demeter; for in order to escape from the pursuit of Poseidon, the goddess had metamorphosed herself into a mare, and Poseidon deceived her by assuming the figure of a horse. Demeter afterwards gave birth to the horse Arion, and a daughter whose name remained unknown to the uninitiated. (Paus. viii. 25. § 4.) According to the poet Antimachus (*ap. Paus. l. c.*) this horse and Caerus were the offspring of Gaea; whereas, according to other traditions, Poseidon or Zephyrus begot the horse by a Harpy. (Eustath. *ad Hom.* p. 1051; Quint. Smyrn. iv. 570.) Another story related, that Poseidon created Arion in his contest with Athena. (Serv. *ad Virg. Georg.* i. 12.) From Poseidon the horse passed through the hands of Copreus, Oncus, and Heracles, from whom it was received by Adrastus. (Paus. *l. c.*; Hesiod. *Scut. Herc.* 120.) [L. S.]

ARIOVISTUS, a German chief, who engaged in war against C. Julius Caesar in Gaul, B. C. 58. For some time before that year, Gaul had been distracted by the quarrels and wars of two parties, the one headed by the Aedui (in the modern Burgundy), the other by the Arverni (Auvergne), and Sequani (to the W. of Jura). The latter called in the aid of the Germans, of whom at first about 15,000 crossed the Rhine, and their report of the wealth and fertility of Gaul soon attracted large bodies of fresh invaders. The number of the Germans in that country at length amounted to 120,000: a mixed multitude, consisting of members of the following tribes: — the Harudes, Marcomanni, Triboci, Vangiones, Nemetes, Sedusii, and Suevi, most of whom had lately occupied the country stretching from the right bank of the Rhine to the Danube, and northwards to the Riesengebirge and Erzgebirge, or even beyond them. At their head was Ariovistus, whose name is supposed to have been Latinized from *Heer*, "a host," and *Fürst*, "a prince," and who was so powerful as to receive from the Roman senate the title of *amicus*. They entirely subdued the Aedui, and compelled them to give hostages to the Sequani, and swear never to seek help from Rome. But it fared worse with the conquerors than the conquered, for Ariovistus first seized a third part of the Sequanian territory, as the price of the triumph which he had won for them, and soon after demanded a second portion of equal extent. Divi-

tiacus, the only noble Aeduan who had neither given hostages nor taken the oath, requested help from Caesar, and was accompanied by a numerous deputation of Gallic chiefs of all tribes, who had now forgotten their mutual quarrels in their terror of the common foe. They all expressed the greatest fear lest their request should be known to Ariovistus, and the Sequani regarded him with such awe, that they durst not utter a word to Caesar, but only shewed their misery by their downcast looks. Caesar, who was afraid that first Gaul and then Italy would be overrun by the barbarians, sent orders to Ariovistus to prevent the irruption of any more Germans, and to restore the hostages to the Aedui. These demands were refused in the same haughty tone of defiance which Ariovistus had before used in declining an interview proposed by Caesar. Both parties then advanced with warlike intentions, and the Romans seized Vesontio (Besançon), the chief town of the Sequani. Here they were so terrified by the accounts which they heard of the gigantic bulk and fierce courage of the Germans, that they gave themselves up to despair, and the camp was filled with men making their wills. Caesar reanimated them by a brilliant speech, at the end of which he said that, if they refused to advance, he should himself proceed with his favourite tenth legion only. Upon this they repented of their despondency, and prepared for battle. Before this could take place, an interview between Caesar and Ariovistus was at last held by the request of the latter. They could come, however, to no agreement, but the battle was still delayed for some days; Ariovistus contriving means of postponing it, on account of a prophecy that the Germans would not succeed if they engaged before the new moon. The battle ended by the total defeat of Ariovistus, who immediately fled with his army to the Rhine, a distance of 50 miles from the field. Some crossed the river by swimming, others in small boats, and among the latter Ariovistus himself. His two wives perished in the retreat; one of his daughters was taken prisoner, the other killed. The fame of Ariovistus long survived in Gaul, so that in Tacitus (*Hist.* iv. 73) we find Cerealis telling the Treveri that the Romans had occupied the banks of the Rhine, "*nequis alius Ariovistus regno Galliarum potiretur.*" This shews that the representation which Caesar gives of his power is not exaggerated. (Caes. *B. G.* i. 31—53; Dion Cass. xxxviii. 31, &c.; Plut. *Caes.* 18; Liv. *Epit.* 104.) [G. E. L. C.]

ARIPHRON (Ἀρίφρων). 1. The father of Xanthippus, and grandfather of Pericles. (Herod. vi. 131, 136, vii. 33, viii. 131; Paus. iii. 7. § 8.)

2. The brother of Pericles. (Plat. *Protag.* p. 320, a.)

3. Of Sicyon, a Greek poet, the author of a beautiful paean to health (Ὑγίεια), which has been preserved by Athenaeus. (xv. p. 702, a.) The beginning of the poem is quoted by Lucian (*de Lapsu inter Salt.* c. 6.) and Maximus Tyrius (xiii. 1.) It is printed in Bergk's *Poetae Lyrici Graeci*, p. 841.

ARISBE (Ἀρίσβη). 1. A daughter of Merops and first wife of Priam, by whom she became the mother of Aesacus, but was afterwards resigned to Hyrtacus. (Apollod. i. 12. § 5.) According to some accounts, the Trojan town of Arisbe derived its name from her. (Steph. Byz. *s. v.*)

2. A daughter of Teucer and wife of Dardanus. She was a native of Crete, and some traditions stated that it was this Arisbe who gave the name to the town of Arisbe. (Steph. Byz. *s. v.*; Lycophr. 1308.) According to others, Bateia was the wife of Dardanus. (Apollod. iii. 12. § 1; comp. Eustath. *ad Hom.* p. 894.)

3. A daughter of Macarus, and wife of Paris, from whom the town of Arisbe in Lesbos derived its name. (Steph. Byz. *s. v.*; Eustath. *l. c.*) [L. S.]

ARISTAE'NETUS (Ἀριστάνετος), of Dymae, an Achaean general, the commander of the Achaean cavalry on the right wing in the battle of Mantineia, B. C. 207. (Polyb. xi. 11.) [ARISTAENUS.]

2. The author of a work on Phaselis, of which the first book is quoted by Stephanus Byz. (*s. v.* Γέλα.) He appears also to have written on Egypt and the good things of the Nile. (Eudoc. *Viol.* p. 67.) Fabricius (*Bibl. Graec.* ii. p. 697) mentions several other persons of this name.

ARISTAE'NETUS (Ἀριστάνετος), the reputed author of two books of Love-Letters (ἐπιστολαὶ ἐρωτικαί), which were first edited by Sambucus, (Antwerp, 1566), and subsequently by de Pauw, (Utrecht, 1736), Abresch, (Zwoll. 1749), and Boissonade (1822). These Letters are taken almost entirely from Plato, Lucian, Philostratus, and Plutarch; and so owe to their reputed author Aristaenetus nothing but the connexion. They are short unconnected stories of love adventures; and if the language in occasional sentences, or even paragraphs, is terse and elegant, yet on the whole they are only too insipid to be disgusting.

Of the author nothing is known. It has been conjectured, that he is the same as Aristaenetus of Nicaea, to whom several of Libanius' Epistles are addressed, and who lost his life in the earthquake in Nicomedia, A. D. 358. (Comp. Ammian. Marcell. xvii. 7.) That this supposition, however, is erroneous, is proved by the mention of the celebrated pantomimus Caramallus in one of the epistles, who is mentioned in the fifth century by Sidonius Apolloniaris (xxiii. 267) as his contemporary. Sidonius died A. D. 484. [C. T. A.]

ARISTAENUS (Ἀρίσταινος), of Megalopolis, sometimes called Aristaenetus by Polybius (Schweigh. *ad Polyb.* xvii. 1) and Plutarch (*Philop.* 13, 17). Aristaenus, however, appears to be the correct name. He was strategus of the Achaean league in B. C. 198, and induced the Achaeans to join the Romans in the war against Philip of Macedon. Polybius defends him from the charge of treachery for having done so. In the following year (B. C. 197) he was again strategus and accompanied the consul T. Quinctius Flamininus to his interview with Philip. (Polyb. xxxii. 19—21, 32; Polyb. xvii. 1, 7, 13.) In the same year he also persuaded the Boeotians to espouse the side of the Romans. (Liv. xxxiii. 2.) In B. C. 195, when he was again strategus, he joined Flamininus with 10,000 foot and 1000 horse in order to attack Nabis. (Liv. xxxiv. 25, &c.) He was also strategus in B. C. 185, and attacked Philopoemen and Lycortas for their conduct in relation to the embassy that had been sent to Ptolemy. (Polyb. xxiii. 7, 9, 10.)

Aristaenus was the political opponent of Philopoemen, and showed more readiness to gratify the wishes of the Romans than Philopoemen did. He was eloquent and skilled in politics, but not distinguished in war. (Polyb. xxv. 9; comp. Plut. *Philop.* 17; Paus. viii. 51. § 1.)

ARISTAEON. [ARISTAEUS.]

ARISTAEUS (Ἀρισταῖος), an ancient divinity worshipped in various parts of Greece, as in Thessaly, Ceos, and Boeotia, but especially in the islands of the Aegean, Ionian, and Adriatic seas, which had once been inhabited by Pelasgians. The different accounts about Aristaeus, who once was a mortal, and ascended to the dignity of a god through the benefits he had conferred upon mankind, seem to have arisen in different places and independently of one another, so that they referred to several distinct beings, who were subsequently identified and united into one. He is described either as a son of Uranus and Ge, or according to a more general tradition, as the son of Apollo by Cyrene, the grand-daughter of Peneius. Other, but more local traditions, call his father Cheiron or Carystus. (Diod. iv. 81, &c.; Apollon. Rhod. iii. 500, &c. with the Schol.; Pind. *Pyth.* ix. 45, &c.) The stories about his youth are very marvellous, and shew him at once as the favourite of the gods. His mother Cyrene had been carried off by Apollo from mount Pelion, where he found her boldly fighting with a lion, to Libya, where Cyrene was named after her, and where she gave birth to Aristaeus. After he had grown up, Aristaeus went to Thebes in Boeotia, where he learned from Cheiron and the muses the arts of healing and prophecy. According to some statements he married Autonoë, the daughter of Cadmus, who bore him several sons, Charmus, Calaicarpus, Actaeon, and Polydorus. (Hesiod. *Theog.* 975.) After the unfortunate death of his son Actaeon, he left Thebes and went to Ceos, whose inhabitants he delivered from a destructive drought, by erecting an altar to Zeus Icmaeus. This gave rise to an identification of Aristaeus with Zeus in Ceos. From thence he returned to Libya, where his mother prepared for him a fleet, with which he sailed to Sicily, visited several islands of the Mediterranean, and for a time ruled over Sardinia. From these islands his worship spread over Magna Graecia and other Greek colonies. At last he went to Thrace, where he became initiated in the mysteries of Dionysus, and after having dwelled for some time near mount Haemus, where he founded the town of Aristaeon, he disappeared. (Comp. Paus. x. 17. § 3.) Aristaeus is one of the most beneficent divinities in ancient mythology: he was worshipped as the protector of flocks and shepherds, of vine and olive plantations; he taught men to hunt and keep bees, and averted from the fields the burning heat of the sun and other causes of destruction; he was a θεὸς νόμιος, ἀγρεύς, and ἀλεξητήρ. The benefits which he conferred upon man, differed in different places according to their especial wants: Ceos, which was much exposed to heat and droughts, received through him rain and refreshing winds; in Thessaly and Arcadia he was the protector of the flocks and bees. (Virg. *Georg.* i. 14, iv. 283, 317.) Justin (xiii. 7) throws everything into confusion by describing Nomios and Agreus, which are only surnames of Aristaeus, as his brothers. Respecting the representations of this divinity on ancient coins, see Rasche, *Lex. Numism.* i. 1. p. 1100, and respecting his worship in general Bröndsted, *Reisen, &c. in Griech.* i. p. 40, &c. [L. S.]

ARISTAEUS, the original name according to Justin (xiii. 7) of Battus, the founder of Cyrene. [BATTUS.]

ARISTAEUS (Ἀρισταῖος), the son of Damophon, of Croton, a Pythagoraean philosopher, who succeeded Pythagoras as head of the school, and married his widow Theano. (Iambl. c. 36.) He was the author of several mathematical works, which Euclid used. (Pappus, lib. vii. *Mathem. Coll.* init.) Stobaeus has given (*Ecl.* i. 6, p. 429, ed. Heeren) an extract from a work on Harmony (Περὶ Ἁρμονίας), by Aristaeon, who may be the same as this Aristaeus. (Fabric. *Bibl. Graec.* i. p. 836.)

ARISTAEUS. [ARISTEAS.]

ARISTA'GORA (Ἀριστα γόρα). 1. An hetaira, the mistress of the orator Hyperides, against whom he afterwards delivered two orations. (Athen. xiii. pp. 590, d. 586, a. 587, d. 588, c.; Harpocrat. *s. v.* Ἀφύαι.)

2. A Corinthian hetaira, the mistress of Demetrius, the grandson of Demetrius Phalereus. (Athen. iv. p. 167, d. e.)

ARISTA'GORAS (Ἀριστα γόρας), of Miletus, brother-in-law and cousin of Histiaeus, was left by him, on his occupation of Myrcinus and during his stay at the Persian court, in charge of the government of Miletus. His misconduct in this situation caused the first interruption of an interval of universal peace, and commenced the chain of events which raised Greece to the level of Persia. In 501 B. C., tempted by the prospect of making Naxos his dependency, he obtained a force for its reduction from the neighbouring satrap, Artaphernes. While leading it he quarrelled with its commander; the Persian in revenge sent warning to Naxos, and the project failed. Aristagoras finding his treasure wasted, and himself embarrassed through the failure of his promises to Artaphernes, began to meditate a general revolt of Ionia. A message from Histiaeus determined him. His first step was to seize the several tyrants who were still with the armament, deliver them up to their subjects, and proclaim democracy; himself too, professedly, surrendering his power. He then set sail for Greece, and applied for succours, first at Sparta; but after using every engine in his power to win Cleomenes, the king, he was ordered to depart: at Athens he was better received; and with the troops from twenty galleys which he there obtained, and five added by the Eretrians, he sent, in 499, an army up the country, which captured and burnt Sardis, but was finally chased back to the coast. These allies now departed; the Persian commanders were reducing the maritime towns; Aristagoras, in trepidation and despondency, proposed to his friends to migrate to Sardinia or Myrcinus. This course he was bent upon himself; and leaving the Asiatic Greeks to allay as they could, the storm he had raised, he fled with all who would join him to Myrcinus. Shortly after, probably in 497, while attacking a town of the neighbouring Edonians, he was cut off with his forces by a sally of the besieged. He seems to have been a supple and eloquent man, ready to venture on the boldest steps, as means for mere personal ends, but utterly lacking in address to use them at the right moment; and generally weak, inefficient, and cowardly. (Herod. v. 30—38, 49—51, 97—100, 124—126; Thuc. iv. 102.) [A. H. C.]

ARISTA'GORAS (Ἀριστα γόρας). 1. Tyrant of Cuma, son of Heracleides, one of the Ionian chiefs left by Dareius to guard the bridge over the Danube. On the revolt of the Ionians from Per-

sia, B. C. 500, Aristagoras was taken by stratagem and delivered up to his fellow-citizens, who, however, dismissed him uninjured. (Herod. iv. 138, v. 37, 38.)

2. Tyrant of Cyzicus, one of the Ionian chiefs left by Dareius to guard the bridge over the Danube. (Herod. iv. 138.)

ARISTA'GORAS (Ἀριστα γόρας), a Greek writer on Egypt. (Steph. Byz. *s. vv.* Ἑρμοτυμβιεῖς, Τάκομψος, Νικίου κώμη, Ψεβώ, Ἑλληνικόν; Aelian, *H. A.* xi. 10.) Stephanus Byz. (*s. v.* Γυναικόπολις) says, that Aristagoras was not much younger than Plato, and from the order in which he is mentioned by Pliny (*H. N.* xxxvi. 12. s. 17) in the list of authors, who wrote upon Pyramids, he would appear to have lived between, or been a contemporary of, Duris of Samos and Artemiodorus of Ephesus.

ARISTA'GORAS, comic poet. [METAGENES.]

ARI'STANAX (Ἀριστάναξ), a Greek physician, of whose life nothing is known, and of whose date it can be positively determined only that, as he is mentioned by Soranus (*De Arte Obstetr.* p. 201), he must have lived some time in or before the second century after Christ. [W. A. G.]

ARISTANDER (Ἀρίστανδρος), the most celebrated soothsayer of Alexander the Great. He survived the king. (Arrian, *Anab.* iii. 2, iv. 4, &c.; Curt. iv. 2, 6, 13, 15, vii. 7; Plut. *Alex.* 25; Aelian, *V. H.* xii. 64; Artemid. i. 31, iv. 24.) The work of Aristander on prodigies, which is referred to by Pliny (*H. N.* xvii. 25. s. 38; Elenchus, lib. viii. x. xiv. xv. xviii.) and Lucian (*Philopat.* c. 21), was probably written by the soothsayer of Alexander.

ARISTANDER, of Paros, was the sculptor of one of the tripods which the Lacedaemonians made out of the spoils of the battle of Aegospotami (B. C. 405), and dedicated at Amyclae. The two tripods had statues beneath them, between the feet: that of Aristander had Sparta holding a lyre; that of Polycleitus had a figure of Aphrodite. (Paus. iii. 18. § 5.) [P. S.]

ARISTARCHUS (Ἀρίσταρχος). 1. Is named with Peisander, Phrynichus, and Antiphon, as a principal leader of the "Four Hundred" (B. C. 411) at Athens, and is specified as one of the strongest anti-democratic partisans. (Thuc. viii. 90.) On the first breaking out of the counter-revolution we find him leaving the council-room with Theramenes, and acting at Peiraeeus at the head of the young oligarchical cavalry (*ib.* 92); and on the downfall of his party, he took advantage of his office as strategus, and rode off with a party of the most barbarous of the foreign archers to the border fort of Oenoë, then besieged by the Boeotians and Corinthians. In concert with them, and under cover of his command, he deluded the garrison, by a statement of terms concluded with Sparta, into surrender, and thus gained the place for the enemy. (*Ib.* 98.) He afterwards, it appears, came into the hands of the Athenians, and was with Alexicles brought to trial and punished with death, not later than 406. (Xen. *Hell.* i. 7. § 28; Lycurg. *c. Leocr.* p. 164; Thirlwall, iv. pp. 67 and 73.) [A. H. C.]

2. There was an Athenian of the name of Aristarchus (apparently a different person from the oligarchical leader of that name), a conversation between whom and Socrates is recorded by Xenophon. (*Mem.* ii. 7.)

3. A Lacedaemonian, who in B. C. 400 was sent out to succeed Cleander as harmost of Byzantium. The Greeks who had accompanied Cyrus in his expedition against his brother Artaxerxes, had recently returned, and the main body of them had encamped near Byzantium. Several of them, however, had sold their arms and taken up their residence in the city itself. Aristarchus, following the instructions he had received from Anaxibius, the Spartan admiral, whom he had met at Cyzicus, sold all these, amounting to about 400, as slaves. Having been bribed by Pharnabazus, he prevented the troops from recrossing into Asia and ravaging that satrap's province, and in various ways annoyed and ill-treated them. (Xen. *Anab.* vii. 2. §§ 4—7, vii. 3. §§ 1—3, vii. 6. §§ 13, 24.)

4. One of the ambassadors sent by the Phocaeans to Seleucus, the son of Antiochus the Great, B. C. 190. (Polyb. xxi. 4.)

5. A prince or ruler of the Colchians, appointed by Pompey after the close of the Mithridatic war. (Appian, *de Bell. Mith.* c. 114.) [C. P. M.]

ARISTARCHUS (Ἀρίσταρχος), of ALEXANDRIA, the author of a work on the interpretation of dreams. (Ὀνειροκριτά, Artemid. iv. 23.)

ARISTARCHUS (Ἀρίσταρχος), the CHRONOGRAPHER, the author of a letter on the situation of Athens, and the events which took place there in the time of the Apostles, and especially of the life of Dionysius, the Areiopagite. (Hilduinus, *Ep. ad Ludovicum*, quoted by Vossius, *Hist. Graec.* p. 400, &c. ed. Westermann.)

ARISTARCHUS (Ἀρίσταρχος), the most celebrated GRAMMARIAN and critic in all antiquity, was a native of Samothrace. He was educated at Alexandria, in the school of Aristophanes of Byzantium, and afterwards founded himself a grammatical and critical school, which flourished for a long time at Alexandria, and subsequently at Rome also. Ptolemy Philopator entrusted to Aristarchus the education of his son, Ptolemy Epiphanes, and Ptolemy Physcon too was one of his pupils. (Athen. ii. p. 71.) Owing, however, to the bad treatment which the scholars and philosophers of Alexandria experienced in the reign of Physcon, Aristarchus, then at an advanced age, left Egypt and went to Cyprus, where he is said to have died at the age of seventy-two, of voluntary starvation, because he was suffering from incurable dropsy. He left behind him two sons, Aristagoras and Aristarchus, who are likewise called grammarians, but neither of them appears to have inherited anything of the spirit or talents of the father.

The numerous followers and disciples of Aristarchus were designated by the names of *οἱ Ἀριστάρχειοι* or *οἱ ἀπ' Ἀριστάρχου*. Aristarchus, his master Aristophanes, and his opponent Crates of Mallus, the head of the grammatical school at Pergamus, were the most eminent grammarians of that period; but Aristarchus surpassed them all in knowledge and critical skill. His whole life was devoted to grammatical and critical pursuits, with the view to explain and constitute correct texts of the ancient poets of Greece, such as Homer, Pindar, Archilochus, Aeschylus, Sophocles, Aristophanes, Ion, and others. His grammatical studies embraced everything, which the term in its widest sense then comprised, and he together with his great contemporaries are regarded as the first who established fixed principles of grammar, though Aristarchus himself is often called the prince of grammarians *ὁ κορυφαῖος τῶν γραμματικῶν*, or *ὁ γραμματικώ-*

τατος). Suidas ascribes to him more than 800 commentaries (ὑπομνήματα), while from an expression of a Scholiast on Horace (*Epist.* ii. 1. 257) some writers have inferred, that Aristarchus did not write anything at all. Besides these ὑπομνήματα, we find mention of a very important work, περὶ ἀναλογίας, of which unfortunately a very few fragments only are extant. It was attacked by Crates in a work περὶ ἀνωμαλίας. (Gellius, ii. 25.) All the works of Aristarchus are lost, and all that we have of his consists of short fragments, which are scattered through the Scholia on the above-mentioned poets. These fragments, however, would be utterly insufficient to give us any idea of the immense activity, the extensive knowledge, and above all, of the uniform strictness of his critical principles, were it not that Eustathius, and still more the Venetian Scholia on Homer (first published by Villoison, Venice, 1788, fol.), had preserved such extracts from his works on Homer, as, notwithstanding their fragmentary nature, shew us the critic in his whole greatness. As far as the Homeric poems are concerned, he above all things endeavoured to restore their genuine text, and carefully to clear it of all later interpolations and corruptions. He marked those verses which he thought spurious with an obelos, and those which he considered as particularly beautiful with an asterisk. It is now no longer a matter of doubt that, generally speaking, the text of the Homeric poems, such as it has come down to us, and the division of each poem into twenty-four raphsodies, are the work of Aristarchus; that is to say, the edition which Aristarchus prepared of the Homeric poems became the basis of all subsequent editions. To restore this recension of Aristarchus has been more or less the great object with nearly all the editors of Homer, since the days of F. A. Wolf, a critic of a kindred genius, who first shewed the great importance to be attached to the edition of Aristarchus. Its general appreciation in antiquity is attested by the fact, that so many other grammarians, as Callistratus, Aristonicus, Didymus, and Ptolemaeus of Ascalon, wrote separate works upon it. In explaining and interpreting the Homeric poems, for which nothing had been done before his time, his merits were as great as those he acquired by his critical labours. His explanations as well as his criticisms were not confined to the mere detail of words and phrases, but he entered also upon investigations of a higher order, concerning mythology, geography, and on the artistic composition and structure of the Homeric poems. He was a decided opponent of the allegorical interpretation of the poet which was then beginning, which some centuries later became very general, and was perhaps never carried to such extreme absurdities as in our own days by the author of "Homerus." The antiquity of the Homeric poems, however, as well as the historical character of their author, seem never to have been doubted by Aristarchus. He bestowed great care upon the metrical correctness of the text, and is said to have provided the works of Homer and some other poets with accents, the invention of which is ascribed to Aristophanes of Byzantium. It cannot be surprising that a man who worked with that independent critical spirit, had his enemies and detractors; but such isolated statements as that of Athenaeus (v. 177), in which Athenocles of Cyzicus is preferred to Aristarchus, are more than counterbalanced by others. A Scholiast on Homer (*Il.* iv. 235) declares, that Aristarchus must be followed in preference to other critics, even if they should be right; and Panaetius (Athen. xiv. p. 634) called Aristarchus a μάντις, to express the skill and felicity with which he always hit the truth in his criticisms and explanations. (For further information see Matthesius, *Dissertatio de Aristarcho Grammatico*, Jena, 1725, 4to.; Villoison, *Proleg. ad Apollon. Lex Hom.* p. xv., &c., *Proleg. ad Hom. Iliad.* p. xxvi., &c.; and more especially F. A. Wolf, *Prolegom. in Hom.* p. ccxvi., &c., and Lehrs, *De Aristarchi Studiis Homericis* Regimont. Pruss. 1833, 8vo.) [L. S.]

ARISTARCHUS (Ἀρίσταρχος). 1. A Greek PHYSICIAN, of whom no particulars are known, except that he was attached to the court of Berenice, the wife of Antiochus Theos, king of Syria, B. C. 261—246 (Polyaen. *Strateg.* viii. 50), and persuaded her to trust herself in the hands of her treacherous enemies.

2. Some medical prescriptions belonging to another physician of this name are quoted by Galen and Aëtius, who appears to have been a native of Tarsus in Cilicia. (Gal. *De Compos. Medicam. ec. Loc.* v. 11, vol. xiii. p. 824.) [W. A. G.]

ARISTARCHUS (Ἀρίσταρχος), of SAMOS, one of the earliest astronomers of the Alexandrian school. We know little of his history, except that he was living between B. C. 280 and 264. The first of these dates is inferred from a passage in the μεγάλη σύνταξις of Ptolemy (iii. 2, vol. i. p. 163, ed. Halma), in which Hipparchus is said to have referred, in his treatise on the length of the year, to an observation of the summer solstice made by Aristarchus in the 50th year of the 1st Calippic period: the second from the mention of him in Plutarch (*de Facie in Orbe Lunae*), which makes him contemporary with Cleanthes the Stoic, the successor of Zeno.

It seems that he employed himself in the determination of some of the most important elements of astronomy; but none of his works remain, except a treatise on the magnitudes and distances of the sun and moon (περὶ μεγεθῶν καὶ ἀποστημάτων ἡλίου καὶ σελήνης). We do not know whether the method employed in this work was invented by Aristarchus (Suidas, *s. v.* φιλόσοφος, mentions a treatise on the same subject by a disciple of Plato); it is, however, very ingenious, and correct in principle. It is founded on the consideration that at the instant when the enlightened part of the moon is apparently bounded by a straight line, the plane of the circle which separates the dark and light portions passes through the eye of the spectator, and is also perpendicular to the line joining the centres of the sun and moon; so that the distances of the sun and moon from the eye are at that instant respectively the hypothenuse and side of a right-angled triangle. The angle at the eye (which is the angular distance between the sun and moon) can be observed, and then it is an easy problem to find the ratio between the sides containing it. But this process could not, unless by accident, lead to a true result; for it would be impossible, even with a telescope, to determine with much accuracy the instant at which the phaenomenon in question takes place; and in the time of Aristarchus there were no means of measuring angular distances with sufficient exactness. In fact, he takes the angle at the eye to be 83 degrees

whereas its real value is less than a right angle by about half a minute only; and hence he infers that the distance of the sun is between eighteen and twenty times greater than that of the moon, whereas the true ratio is about twenty times as great, the distances being to one another nearly as 400 to 1. The ratio of the true diameters of the sun and moon would follow immediately from that of their distances, if their apparent (angular) diameters were known. Aristarchus assumes that their apparent diameters are equal, which is nearly true; but estimates their common value at two degrees, which is nearly four times too great. The theory of parallax was as yet unknown, and hence, in order to compare the diameter of the earth with the magnitudes already mentioned, he compares the diameter of the moon with that of the earth's shadow in its neighbourhood, and assumes the latter to be twice as great as the former. (Its mean value is about 84′.) Of course all the numerical results deduced from these assumptions are, like the one first mentioned, very erroneous. The geometrical processes employed shew that nothing like trigonometry was known. No attempt is made to assign the absolute values of the magnitudes whose ratios are investigated; in fact, this could not be done without an actual measurement of the earth—an operation which seems to have been first attempted on scientific principles in the next generation. [ERATOSTHENES.] Aristarchus does not explain his method of determining the apparent diameters of the sun and of the earth's shadow; but the latter must have been deduced from observations of lunar eclipses, and the former may probably have been observed by means of the *skaphium* by a method described by Macrobius. (*Somn. Scip.* i. 20.) This instrument is said to have been invented by Aristarchus (Vitruv. ix. 9): it consisted of an improved *gnomon* [ANAXIMANDER], the shadow being received not upon a horizontal plane, but upon a concave hemispherical surface having the extremity of the style at its centre, so that angles might be measured directly by *arcs* instead of by their *tangents*. The gross error in the value attributed to the sun's apparent diameter is remarkable; it appears, however, that Aristarchus must afterwards have adopted a much more correct estimate, since Archimedes in the ψαμμίτης (Wallis, *Op.* vol. iii. p. 515) refers to a treatise in which he made it only half a degree. Pappus, whose commentary on the book περὶ μεγεθῶν, &c. is extant, does not notice this emendation, whence it has been conjectured, that the other works of Aristarchus did not exist in his time, having perhaps perished with the Alexandrian library.

It has been the common opinion, at least in modern times, that Aristarchus agreed with Philolaus and other astronomers of the Pythagorean school in considering the sun to be fixed, and attributing a motion to the earth. Plutarch (*de fac. in orb. lun.* p. 922) says, that Cleanthes thought that Aristarchus ought to be accused of impiety for supposing (ὑποτιθέμενος), that the heavens were at rest, and that the earth moved in an oblique circle, and also about its own axis (the true reading is evidently Κλεάνθης ᾤετο δεῖν Ἀρίσταρχον, κ. τ. λ.); and Diogenes Laërtius, in his list of the works of Cleanthes mentions one πρὸς Ἀρίσταρχον. (See also Sext. Empir. *adv. Math.* p. 410, c.; Stobaeus, i. 26.) Archimedes, in the ψαμμίτης (*l. c.*), refers to the same theory. (ὑποτίθεται γάρ, κ. τ. λ.) But the treatise περὶ μεγεθῶν contains not a word upon the subject, nor does Ptolemy allude to it when he maintains the immobility of the earth. It seems therefore probable, that Aristarchus adopted it rather as a *hypothesis* for particular purposes than as a statement of the actual system of the universe. In fact, Plutarch, in another place (*Plat. Quaest.* p. 1006) expressly says, that Aristarchus taught it only hypothetically. On this question, see Schaubach. (*Gesch. d. Griech. Astronomie*, p. 468, &c.) It appears from the passage in the ψαμμίτης alluded to above, that Aristarchus had much juster views than his predecessors concerning the extent of the universe. He maintained, namely, that the sphere of the fixed stars was so large, that it bore to the orbit of the earth the relation of a sphere to its centre. What he meant by the expression, is not clear: it may be interpreted as an anticipation of modern discoveries, but in this sense it could express only a conjecture which the observations of the age were not accurate enough either to confirm or refute—a remark which is equally applicable to the theory of the earth's motion. Whatever may be the truth on these points, it is probable that even the opinion, that the sun was nearly twenty times as distant as the moon, indicates a great step in advance of the popular doctrines.

Censorinus (*de Die Natali*, c. 18) attributes to Aristarchus the invention of the *magnus annus* of 2484 years.

A Latin translation of the treatise περὶ μεγεθῶν was published by Geor. Valla, Venet. 1498, and another by Commandine, Pisauri, 1572. The Greek text, with a Latin translation and the commentary of Pappus, was edited by Wallis, Oxon. 1688, and reprinted in vol. iii. of his works. There is also a French translation, and an edition of the text, Paris, 1810. (Delambre, *Hist. de l'Astronomie Ancienne*, liv. i. chap. 5 and 9; Laplace, *Syst. du Monde*, p. 381; Schaubach in Ersch and Gruber's *Encyclopädie*.) [W. F. D.]

ARISTARCHUS (Ἀρίσταρχος) of TEGEA, a tragic poet at Athens, was contemporary with Euripides, and flourished about 454 B. C. He lived to the age of a hundred. Out of seventy tragedies which he exhibited, only two obtained the prize. (Suidas, *s. v.*; Euseb. *Chron. Armen.*) Nothing remains of his works, except a few lines (Stobaeus, Tit. 63. § 9, tit. 120. § 2; Athen. xiii. p. 612, f.), and the titles of three of his plays namely, the Ἀσκληπιός, which he is said to have written and named after the god in gratitude for his recovery from illness (Suidas), the Ἀχιλλεύς which Ennius translated into Latin (Festus, *s. v. prolato aere*), and the Τάνταλος. (Stobaeus, ii. 1. § 1.) [P. S.]

ARISTARETE, a painter, the daughter and pupil of Nearchus, was celebrated for her picture of Aesculapius. (Plin. xxxv. 40. § 43.) [P. S.]

ARI'STEAS (Ἀριστέας), of Proconnesus, a son of Caystrobius or Demochares, was an epic poet who flourished, according to Suidas, about the time of Croesus and Cyrus. The accounts of his life are as fabulous as those about Abaris the Hyperborean. According to a tradition, which Herodotus (iv. 15) heard at Metapontum, in southern Italy, he re-appeared there among the living 340 years after his death, and according to this tradition Aristeas would belong to the eighth or ninth century before the Christian era; and there a

other traditions which place him before the time of Homer, or describe him as a contemporary and teacher of Homer. (Strab. xiv. p. 639.) In the account of Herodotus (iv. 13—16), Tzetzes (Chil. ii. 724, &c.) and Suidas (*s. v.*), Aristeas was a magician, who rose after his death, and whose soul could leave and re-enter its body according to its pleasure. He was, like Abaris, connected with the worship of Apollo, which he was said to have introduced at Metapontum. Herodotus calls him the favourite and inspired bard of Apollo (φοιβόλαμπτος). He is said to have travelled through the countries north and east of the Euxine, and to have visited the countries of the Issedones, Arimaspae, Cimmerii, Hyperborei, and other mythical nations, and after his return to have written an epic poem, in three books, called τὰ Ἀριμάσπεια, in which he seems to have described all that he had seen or pretended to have seen. This work, which was unquestionably full of marvellous stories, was nevertheless looked upon as a source of historical and geographical information, and some writers reckoned Aristeas among the logographers. But it was nevertheless a poetical production, and Strabo (i. p. 21, xiii. p. 589) seems to judge too harshly of him, when he calls him an ἀνὴρ γόης εἴ τις ἄλλος. The poem "Arimaspeia" is frequently mentioned by the ancients (Paus. i. 24. § 6, v. 7. § 9; Pollux, ix. 5; Gellius, ix. 4; Plin. *H. N.* vii. 2), and thirteen hexameter verses of it are preserved in Longinus (*De Sublim.* x. 4) and Tzetzes (*Chil.* vii. 686, &c.). The existence of the poem is thus attested beyond all doubt; but the ancients themselves denied to Aristeas the authorship of it. (Dionys. Hal. *Jud. de Thucyd.* 23.) It seems to have fallen into oblivion at an early period. Suidas also mentions a theogony of Aristeas, in prose, of which, however, nothing is known. (Vossius, *De Hist. Graec.* p. 10, &c. ed. Westermann; Bode, *Gesch. der Episch. Dichtk.* pp. 472—478.) [L. S.]

ARI'STEAS (Ἀρίστεας). 1. Son of Adeimantus. [ARISTEUS.]

2. Of Chios, a distinguished officer in the retreat of the Ten Thousand. (Xen. *Anab.* iv. 1. § 28, vi. § 20.)

3. Of Stratonice, was the victor at the Olympic games in wrestling and the pancratium on the same day, Ol. 191. (Paus. v. 21. § 5; Krause, *Olympia*, p. 249.)

4. An Argive, who invited Pyrrhus to Argos, B. C. 272, as his rival Aristippus was supported by Antigonus Gonatas. (Plut. *Pyrrh.* 30.)

5. A grammarian, referred to by Varro. (*L.L.* x. 75, ed. Müller.)

ARI'STEAS or ARISTAEUS, a Cyprian by nation, was a high officer at the court of Ptolemy Philadelphus, and was distinguished for his military talents. Ptolemy being anxious to add to his newly founded library at Alexandria (B. C. 273) a copy of the Jewish law, sent Aristeas and Andreas, the commander of his body-guard, to Jerusalem. They carried presents to the temple, and obtained from the high-priest, Eleazar, a genuine copy of the Pentateuch, and a body of seventy elders, six from each tribe, who could translate it into Greek. On their arrival in Egypt, the elders were received with great distinction by Ptolemy, and were lodged in a house in the island of Pharos, where, in the space of seventy-two days, they completed a Greek version of the Pentateuch, which was called, from the number of the translators, κατὰ τοὺς ἑβδομήκοντα (the Septuagint), and the same name was extended to the Greek version of the whole of the Old Testament, when it had been completed under the auspices of the Ptolemies. The above account is given in a Greek work which professes to be a letter from Aristeas to his brother Philocrates, but which is generally admitted by the best critics to be spurious. It is probably the fabrication of an Alexandrian Jew shortly before the Christian aera. The fact seems to be, that the version of the Pentateuch was made in the reign of Ptolemy Soter, between the years 298 and 285 B. C. for the Jews who had been brought into Egypt by that king in 320 B. C. It may have obtained its name from its being adopted by the Sanhedrim (or council of *seventy*) of the Alexandrian Jews. The other books of the Septuagint version were translated by different persons and at various times.

The letter ascribed to Aristeas was first printed in Greek and Latin, by Simon Schard, Basil. 1561, 8vo., and reprinted at Oxford, 1692, 8vo.; the best edition is in Gallandi *Biblioth. Patr.* ii. p. 771. (Fabric. *Bib. Graec.* iii. 660.)

The story about Aristeas and the seventy interpreters is told, chiefly on the authority of the letter but differing from it in some points, by Aristobulus, a Jewish philosopher (*ap. Euseb. Praep. Evan.* xiii. 12), Philo Judaeus (*Vit. Mos.* 2), Josephus (*Ant. Jud.* xii. 2), Justin Martyr (*Cohort. ad Graec.* p. 13, *Apol.* p. 72, *Dial. cum Tryph.* p. 297), Irenaeus (*Adv. Haer.* iii. 25), Clemens Alexandrinus (*Strom.* i. p. 250), Tertullian (*Apolog.* 18), Eusebius (*Praep. Evan.* viii. 1), Athanasius (*Synop. S. Scrip.* ii. p. 156), Cyril of Jerusalem (*Catech.* pp. 36, 37), Epiphanius (*De Mens. et Pond.* 3), Jerome (*Praef. in Pentateuch*; *Quaest. in Genes.* Prooem.), Augustine (*De Civ. Dei*, xviii. 42, 43), Chrysostom (*Adv. Jud.* i. p. 443), Hilary of Poitiers (*In Psalm.* 2), and Theodoret. (*Praef. in Psalm.*) [P. S.]

ARI'STEAS and PAPIAS, sculptors, of Aphrodisium in Cyprus, made the two statues of centaurs in dark grey marble which were found at Hadrian's villa at Tivoli in 1746, and are now in the Capitoline museum. They bear the inscription APICTEAC ΚΑΙ ΠΑΠΙΑC ΑΦΡΟΔΙCIEIC. From the style of the statues, which is good, and from the place where they were discovered, Winckelmann supposes that they were made in the reign of Hadrian. Other statues of centaurs have been discovered, very much like those of Aristeas and Papias, but of better workmanship, from which some writers have inferred that the latter are only copies. The two centaurs are fully described by Winckelmann (*Werke*, vi. 282, with Meyer's note; vii. 247), and figured by Cavaceppi (*Raccolta di Statue*, i. tav. 27, 28) and Foggini (*Mus. Capit.* tav. 13, 14.) [P. S.]

ARISTEIDES (Ἀριστείδης). 1. Son of Lysimachus, the Athenian statesman and general, makes his first certain appearance in history as archon eponymus of the year 489 B. C. (Mar. Par. 50.) From Herodotus we hear of him as the best and justest of his countrymen; as ostracised and at enmity with Themistocles; of his generosity and bravery at Salamis, in some detail (viii. 79, 82, and 95); and the fact, that he commanded the Athenians in the campaign of Plataea. (ix. 28.) Thucydides names him once as co-ambassador to Sparta with Themistocles, once in the words τὸν ἐπ' Ἀριστείδου φόρον. (i. 91, v. 18.) In the Gorgias of Plato, he

is the example of the virtue, so rare among statesmen, of justice, and is said "to have become singularly famous for it, not only at home, but through the whole of Greece." (p. 526, a. b.) In Demosthenes he is styled the assessor of the *φόρος* (*c. Aristocr.* pp. 689, 690), and in Aeschines he has the title of "the Just." (*c. Tim.* p. 4. l. 23, *c. Ctes.* pp. 79. l. 38, 90. ll. 18, 20, ed. Steph.) Added to this, and by it to be corrected, we have, comprehending the sketch by Cornelius Nepos, Plutarch's detailed biography, derived from various sources,* good and bad.

His family, we are told, was ancient and noble (Callias the torch-bearer was his cousin); he was the political disciple of Cleisthenes (Plut. 2, *An. Seni*, p. 790), and partly on that account, partly from personal character, opposed from the first to Themistocles. They fought together, Aristeides as the commander of his tribe, in the Athenian centre at Marathon; and when Miltiades hurried from the field to protect the city, he was left in charge of the spoil. Next year, 489, perhaps in consequence, he was archon. In 483 or 482 (according to Nepos, three years earlier) he suffered ostracism, whether from the enmities, merely, which he had incurred by his scrupulous honesty and rigid opposition to corruption, or in connexion, further, with the triumph of the maritime and democratic policy of his rival. He wrote, it is said, his own name on the sherd, at the request of an ignorant countryman, who knew him not, but took it ill that any citizen should be called just beyond his neighbours. The sentence seems to have still been in force in 480 (Herod. viii. 79; Dem. *c. Aristog.* ii. p. 802. l. 16), when he made his way from Aegina with news of the Persian movements for Themistocles at Salamis, and called on him to be reconciled. In the battle itself he did good service by dislodging the enemy, with a band raised and armed by himself, from the islet of Psyttaleia. In 479 he was strategus, the chief, it would seem, but not the sole (Plut. *Arist.* 11, but comp. 16 and 20, and Herod. ix.), and to him no doubt belongs much of the glory due to the conduct of the Athenians, in war and policy, during this, the most perilous year of the contest. Their replies to the proffers of Persia and the fears of Sparta Plutarch ascribes to him expressly, and seems to speak of an extant *ψήφισμα Ἀριστείδου* embracing them. (c. 16.) So, too, their treatment of the claims of Tegea, and the arrangements of Pausanias with regard to their post in battle. He gives him further the suppression of a Persian plot among the aristocratical Athenians, and the settlement of a quarrel for the *ἀριστεῖα* by conceding them to Plataea (comp. however on this second point Herod. ix. 71); finally, with better reason, the consecration of Plataea and establishment of the Eleutheria, or Feast of Freedom. On the return

* Plutarch in his Aristeides refers to the authority of Herodotus, Aeschines the Socratic, Callisthenes, Idomeneus, Demetrius Phalereus, who wrote an *Ἀριστείδης* (Diog. Laërt. v. 80, 81), Ariston Chius, Panaetius, and Craterus: he had also before him here, probably, as in his Themistocles (see c. 27), the standard historian, Ephorus, Charon Lampsacenus, a contemporary writer (504 to 464, B. C.), and Stesimbrotus Thasius, Deinon, Heracleides Ponticus, and Neanthes; perhaps also the Atthides of Hellanicus and Philochorus, and the Chia of Ion.

to Athens, Aristeides seems to have acted in cheerful concert with Themistocles, as directing the restoration of the city (Heracl. Pont. 1); as his colleague in the embassy to Sparta, that secured for it its walls; as proposing, in accordance with his policy, perhaps also in consequence of changes in property produced by the war, the measure which threw open the archonship and areiopagus to all citizens alike. In 477, as joint-commander of the Athenian contingent under Pausanias, by his own conduct and that of his colleague and disciple, Cimon, he had the glory of obtaining for Athens the command of the maritime confederacy: and to him was by general consent entrusted the task of drawing up its laws and fixing its assessments. This first *φόρος* of 460 talents, paid into a common treasury at Delos, bore his name, and was regarded by the allies in after times, as marking their Saturnian age. It is, unless the change in the constitution followed it, his last recorded act. He lived, Theophrastus related, to see the treasury removed to Athens, and declared it (for the bearing of the words see Thirlwall's Greece, iii. p. 47) a measure unjust and expedient. During most of this period he was, we may suppose, as Cimon's coadjutor at home, the chief political leader of Athens. He died, according to some, in Pontus, more probably, however, at home, certainly after 471, the year of the ostracism of Themistocles, and very likely, as Nepos states, in 468. (See Clinton, *F. H.* in the years 469, 468.)

A tomb was shewn in Plutarch's time at Phalerum, as erected to him at the public expense. That he did not leave enough behind him to pay for his funeral, is perhaps a piece of rhetoric. We may believe, however, that his daughters were portioned by the state, as it appears certain (Plut. 27; comp. Dem. *c. Lept.* 491. 25), that his son Lysimachus received lands and money by a decree of Alcibiades; and that assistance was given to his grand-daughter, and even to remote descendants, in the time of Demetrius Phalereus. He must, so far as we know, have been in 489, as archon eponymus, among the pentacosiomedimni: the wars may have destroyed his property; we can hardly question the story from Aeschines, the disciple of Socrates, that when his poverty was made a reproach in a court of justice to Callias, his cousin, he bore witness that he had received and declined offers of his assistance; that he died poor is certain. This of itself would prove him possessed of an honesty rare in those times; and in the higher points of integrity, though Theophrastus said, and it may be true, that he at times sacrificed it to his country's interest, no case whatever can be adduced in proof, and he certainly displays a sense, very unusual, of the duties of nation to nation.

2. Son of Lysimachus, grandson of the preceding, is in Plato's Laches represented as brought by his father to Socrates as a future pupil. In the Theaetetus Socrates speaks of him as one of those who made rapid progress while in his society, but, after leaving him prematurely, lost all he had gained; an account which is unskilfully expanded and put in the mouth of the young man himself by the author of the Theages. That of the Theaetetus in the main we may take to be true (Plat. *Laches*, p. 179, a, &c.; *Theaet.* p. 151, a *Theag.* p. 131, a.) [A. H. C.]

3. Son of Archippus, an Athenian commander of the ships sent to collect money from

the Greek states in B. C. 425 and 424. (Thuc. iv. 50, 75.)

4. An Elean, conquered in the armed race at the Olympic, in the Diaulos at the Pythian, and in the boys' horse-race at the Nemean games. (Paus. vi. 16. § 3.)

ARISTE'IDES, P. AELIUS (Ἀριστείδης), surnamed THEODORUS, one of the most celebrated Greek rhetoricians of the second century after Christ, was the son of Eudaemon, a priest of Zeus, and born at Adriani in Mysia, according to some in A. D. 129, and according to others in A. D. 117. He shewed extraordinary talents even in his early youth, and devoted himself with an almost unparalleled zeal to the study of rhetoric, which appeared to him the worthiest occupation of a man, and along with it he cultivated poetry as an amusement. Besides the rhetorician Herodes Atticus, whom he heard at Athens, he also received instructions from Aristocles at Pergamus, from Polemon at Smyrna, and from the grammarian Alexander of Cottyaeum. (Philostr. *Vit. Soph.* ii. 9; Suidas, *s. v.* Ἀριστείδης; Aristeid. *Orat. fun. in Alex.* p. 80, ed. Jebb.) After being sufficiently prepared for his profession, he travelled for some time, and visited various places in Asia, Africa, especially Egypt, Greece, and Italy. The fame of his talents and acquirements, which preceded him everywhere, was so great, that monuments were erected to his honour in several towns which he had honoured with his presence. (Aristeid. *Orat. Aegypt.* ii. p. 331, &c.; Philostr. *Vit. Soph.* ii. 9. § 1.) Shortly before his return, and while yet in Italy, he was attacked by an illness which lasted for thirteen years. He had from his childhood been of a very weakly constitution, but neither this nor his protracted illness prevented his prosecuting his studies, for he was well at intervals; and in his "Sermones Sacri" (ἱεροὶ λόγοι, a sort of diary of his illness and his recovery), he relates that he was frequently encouraged by visions in his dreams to cultivate rhetoric to the exclusion of all other studies. During this period and afterwards, he resided at Smyrna, whither he had gone on account of its baths, but he made occasional excursions into the country, to Pergamus, Phocaea, and other towns. (*Serm. Sacr.* ii. p. 304, iv. p. 324, &c.) He had great influence with the emperor M. Aurelius, whose acquaintance he had formed in Ionia, and when in A. D. 178, Smyrna was to a great extent destroyed by an earthquake, Aristeides represented the deplorable condition of the city and its inhabitants in such vivid colours to the emperor that he was moved to tears, and generously assisted the Smyrnaeans in rebuilding their town. The Smyrnaeans shewed their gratitude to Aristeides by erecting to him a brazen statue in their agora, and by calling him the founder of their town. (Philostr. *Vit. Soph.* ii. 9. § 2; Aristeid. *Epist. ad M. Aurel. et Commod.* i. p. 512.) Various other honours and distinctions were offered to him at Smyrna, but he refused them, and accepted only the office of priest of Asclepius, which he held until his death, about A. D. 180, according to some, at the age of 60, and according to others of 70. The circumstance of his living for so many years at Smyrna, and enjoying such great honours there, is probably the reason that in an epigram still extant (*Anthol. Planud.* p. 376) he is regarded as a native of Smyrna. The memory of Aristeides was honoured in several ancient towns by statues. (Liban. *Epist.* 1551.) One of these representing the rhetorician in a sitting attitude, was discovered in the 16th century, and is at present in the Vatican museum. The museum of Verona contains an inscription to his honour. (Visconti, *Iconograph. Grecq.* i. plate xxxi. p. 373, &c.; Bartoli, *Dissert. Sul. Museo Veronese*, Verona, 1745, 4to.)

The works of Aristeides extant are, fifty-five orations and declamations (including those which were discovered by Morelli and Mai), and two treatises on rhetorical subjects of little value, viz. *περὶ πολιτικοῦ λόγου καὶ περὶ ἀφελοῦς λόγου.* Some of his orations are eulogies on the power of certain divinities, others are panegyrics on towns, such as Smyrna, Cizycus, Rome; one among them is a Panathenaicus, and an imitation of that of Isocrates. Others again treat on subjects connected with rhetoric and eloquence. The six orations called ἱεροὶ λόγοι, which were mentioned above, have attracted considerable attention in modern times, on account of the various stories they contain respecting the cures of the sick in temples, and on account of the apparent resemblance between these cures and those said to be effected by Mesmerism. (Thorlacius, *Opuscul.* ii. p. 129, &c.) A list of the orations extant as well as of the lost works of Aristeides, is given in Fabricius (*Bibl. Gr.* vi. p. 15, &c.), and more completely by Westermann. (*Gesch. der Griech. Beredtsamk.* p. 321, &c.) Aristeides as an orator is much superior to the majority of rhetoricians in his time, whose great and only ambition was to shine and make a momentary impression by extempore speeches, and a brilliant and dazzling style. Aristeides, with whom thought was of far greater importance than the form in which it appeared, expressed the difference between himself and the other rhetoricians, at his first interview with the emperor, M. Aurelius, by saying, *οὐκ ἐσμὲν τῶν ἐμούντων, ἀλλὰ τῶν ἀκριβούντων.* (Philostr. *Vit. Soph.* ii. 9. § 2; Sopat. *Proleg. in Aristid.* p. 738, ed. Dind.) He despised the silly puns, the shallow witticisms and insignificant ornaments of his contemporaries, and sought nourishment for his mind in the study of the ancients. In his panegyric orations, however, he often endeavours to display as much brilliancy of style as he can. On the whole his style is brief and concise, but too frequently deficient in ease and clearness. His sentiments are often trivial and spun out to an intolerable length, which leaves the reader nothing to think upon for himself. His orations remind us of a man who is fond of hearing himself talk. Notwithstanding these defects, however, Aristeides is still unsurpassed by any of his contemporaries. His admirers compared him to Demosthenes, and even Aristeides did not think himself much inferior. This vanity and self-sufficiency made him enemies and opponents, among whom are mentioned Palladius (Liban. *Epist.* 546), Sergius, and Porphyrius. (Suid. *s. vv.*) But the number of his admirers was far greater, and several learned grammarians wrote commentaries on his orations. Besides Athanasius, Menander, and others, whose works are lost, we must mention especially Sopater of Apamea, who is probably the author of the Greek Prolegomena to the orations of Aristeides, and also of some among the Scholia on Aristeides, which have been published by Trommel (*Scholia in Aristidis Orationes*, Frankf.

1826, 8vo.), and by Dindorf (vol. iii. of his edition of Aristeides), and which contain a great many things of importance for mythology, history, and antiquities. They also contain numerous fragments of works now lost. The greater part of these Scholia are probably compilations from the commentaries of Arethas, Metrophanes, and other grammarians. Respecting the life of Aristeides, compare J. Masson, *Collectanea Historica Aristidis aevum et vitam spectantia, ordine chronologico digesta*, in the edition of Jebb, and reprinted in that of Dindorf. The first edition of the orations of Aristeides (53 in number) is that of Florence, 1517, fol. In 1566 W. Canter published at Basel a Latin translation, in which many passages were skilfully corrected. This translation, together with the Greek text, was re-edited by P. Stephens, 1604, in 3 vols. 8vo. A better edition, with some of the Greek Scholia, is that of Samuel Jebb, Oxford, 1722, 2 vols. 4to. Many corrections of the text of this edition are contained in Reiske's *Animadversiones in Auct. Graec.* vol. iii. Morelli published in 1761 the oration *πρὸς Λεπτίνην ὑπὲρ ἀτελείας*, which he had discovered in a Venetian MS. It was afterwards edited again by F. A. Wolf, in his edition of Demosthenes' oration against Leptines (Halle, 1789), and by Grauert in his *Declamationes Leptineae.* (Bonn, 1827, 8vo.) This edition of Grauert contains also an oration *πρὸς Δημοσθένη περὶ ἀτελείας*, which had been discovered by A. Mai, and published in his *Nova Collect. Script. Vet.* vol. i. p. 3. A complete edition of all the works of Aristeides, which gives a correct text and all the Scholia, was published by W. Dindorf, Leipzig, 1829, 3 vols. 8vo. [L. S.]

ARISTEIDES, ARTISTS. 1. Of Thebes, was one of the most celebrated Greek painters. His father was Aristodemus, his teachers were Euxenidas and his brother Nicomachus. (Plin. xxxv. 36. §§ 7, 22.) He was a somewhat older contemporary of Apelles (Plin. xxxv. 36. § 19), and flourished about 360-330 B. C. The point in which he most excelled is thus described by Pliny (*l.c.*): "Is omnium primus animum pinxit et sensus hominum expressit, quae vocant Graeci *ἤθη*, item perturbationes," that is, he depicted the feelings, expressions, and passions which may be observed in common life. One of his finest pictures was that of a babe approaching the breast of its mother, who was mortally wounded, and whose fear could be plainly seen lest the child should suck blood instead of milk. (*Anthol. Graec.* ii. p. 251, Jacobs.) Fuseli (*Lect.* 1) has shewn how admirably in this picture the artist drew the line between pity and disgust. Alexander admired the picture so much, that he removed it to Pella. Another of his pictures was a suppliant, whose voice you seemed almost to hear. Several other pictures of his are mentioned by Pliny (*l.c.*), and among them an Iris (*ib.* 40. § 41), which, though unfinished, excited the greatest admiration. As examples of the high price set upon his works, Pliny (*ib.* 36. § 19) tells us, that he painted a picture for Mnason, tyrant of Elatea, representing a battle with the Persians, and containing a hundred figures, for each of which Aristeides received ten minae; and that long after his death, Attalus, king of Pergamus, gave a hundred talents for one of his pictures. (*Ib.* and vii. 39.) In another passage (xxxv. 8) Pliny tells us, that when Mummius was selling the spoils of Greece, Attalus bought a picture of Bacchus by Aristeides for 600,000 sesterces, but that Mummius, having thus discovered the value of the picture, refused to sell it to Attalus, and took it to Rome, where it was placed in the temple of Ceres, and was the first foreign painting which was exposed to public view at Rome. The commentators are in doubt whether these two passages refer to the same picture. (See also Strab. viii. p. 381.) Aristeides was celebrated for his pictures of courtezans, and hence he was called *πορνογράφος*. (Athen. xiii. p. 567, b.) He was somewhat harsh in his colouring. (Plin. xxxv. 36. § 19.) According to some authorities, the invention of encaustic painting in wax (*Dict. of Ant. s.v. Painting*, pp. 685, 686) was ascribed to Aristeides, and its perfection to Praxiteles; but Pliny observes, that there were extant encaustic pictures of Polygnotus, Nicanor, and Arcesilaus. (xxxv. 39.)

Aristeides left two sons, Nicerus and Ariston, to whom he taught his art. [ARISTON; NICERUS.]

Another Aristeides is mentioned as his disciple. (Plin. xxxv. 36. § 23.) The words of Pliny, which are at first sight somewhat obscure, are rightly explained in the following table by Sillig. (*Catal. Art. s. v. Antorides.*)

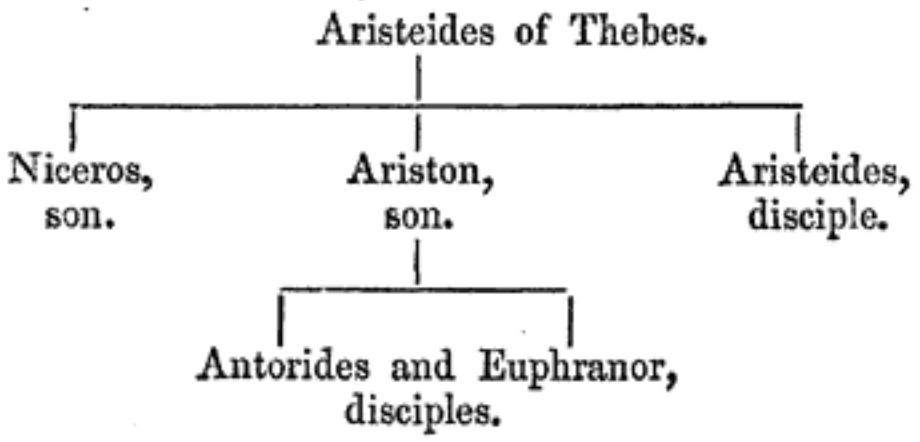

2. A sculptor, who was celebrated for his statues of four-horsed and two-horsed chariots. Since he was the disciple of Polycletus, he must have flourished about 388 B. C. (Plin. xxxiv. 19. § 12.) Perhaps he was the same person as the Aristeides who made some improvements in the goals of the Olympic stadium. (Paus. vi. 20. § 7; Böckh, *Corp. Inscrip.* i. p. 39.) [P. S.]

ARISTEIDES, of ATHENS, one of the earliest Christian apologetic writers, was at first a philosopher, and continued such after he became a Christian. He is described by Jerome as a most eloquent man. His apology for Christianity, which he presented to the Emperor Hadrian about 123 or 126 A. D., was imbued with the principles of the Greek philosophy. It is said that the apology of Justin, who was also a philosopher, was, to a great extent, an imitation of that of Aristeides. The work of Aristeides is entirely lost. (Euseb. *Hist. Eccles.* iv. 3, *Chron. Armen.*; Hieron. *de Vir. Illust.* 20; *Epist. ad Magn. Orat.* 84, p. 327.) [P. S.]

ARISTEIDES, the author of a work entitled MILESIACA (*Μιλησιακά* or *Μιλησιακοὶ λόγοι*), which was probably a romance, having Miletus for its scene. It was written in prose, and was of a licentious character. It extended to six books at the least. (Harpocrat. *s. v. δερμηστής.*) It was translated into Latin by L. Cornelius Sisenna, a contemporary of Sulla, and it seems to have become popular with the Romans. (Plut. *Crass.* 32; Ovid. *Trist.* ii. 413, 414, 443, 444; Lucian, *Amor.* 1.) Aristeides is reckoned as the inventor of the Greek romance, and the title of his work is supposed to have given rise to the term *Milesian*, as applied to works of fiction. Some writers think that his work was imitated by Appuleius in his *Metamorphoses*, and by Lucian in his *Lucius*.

The age and country of Aristeides are unknown, but the title of his work is thought to favour the conjecture that he was a native of Miletus. Vossius (*de Hist. Graec.* p. 401, ed. Westermann) supposes, that he was the same person as the Aristeides of Miletus, whose works on Sicilian, Italian, and Persian history (Σικελικά, Ἰταλικά, Περσικά) are several times quoted by Plutarch (*Parall.*), and that the author of the historical work περὶ Κνίδου was also the same person. (Schol. Pind. *Pyth.* iii. 14.) [P. S.]

ARISTEIDES QUINTILIA'NUS (Ἀριστείδης Κοϊντιλιανός), the author of a treatise in three books on music (Περὶ Μουσικῆς). Nothing is known of his history, nor is he mentioned by any ancient writer. But he must have lived after Cicero, whom he quotes (p. 70), and before Martianus Capella, who has made use of this treatise in his work *De Nuptiis Philologiae et Mercurii*, lib. 9. It seems probable also that he must be placed before Ptolemy, since he does not mention the difference between that writer and his predecessors with respect to the number of the modes. (Aristoxenus reckoned 13, his followers 15, but Ptolemy only 7. See Aristeid. pp. 22, 23; Ptol. *Harm.* ii. 9.)

The work of Aristeides is perhaps the most valuable of all the ancient musical treatises. It embraces, besides the theory of music (ἁρμονική) in the modern sense, the whole range of subjects comprehended under μουσική, which latter science contemplated not merely the regulation of sounds, but the harmonious disposition of everything in nature. The first book treats of *Harmonics* and *Rhythm*; the former subject being considered under the usual heads of Sounds, Intervals, Systems, Genera, Modes, Transition, and Composition (μελοποιΐα). The second, of the moral effects and educational powers of music; and the third of the numerical ratios which define musical intervals, and of their connexion with physical and moral science generally. Aristeides refers (p. 87) to another work of his own, Περὶ Ποιητικῆς, which is lost. He makes no direct allusion to any of the ancient writers on music, except Aristoxenus.

The only edition of Aristeides is that of Meibomius. It is printed, along with the latter part of the 9th book of Martianus Capella, in his collection entitled *Antiquae Musicae Auctores Septem*, Amst. 1652. A new edition of all these, and of several other ancient musical writers, is announced by Dr. J. Franzius of Berlin. (Fabric. *Bibl. Graec.* vol. ii. p. 259.) [W. F. D.]

ARISTEIDES, of Samos, a writer mentioned by Varro in his work entitled "Hebdomades," as an authority for the opinion, that the moon completed her circuit in twenty-eight days exactly. (Aul. Gell. *N. A.* iii. 10.) [P. S.]

ARISTE'NUS ALE'XIUS. [Alexius Aristenus.]

ARISTEUS (Ἀριστεύς), or ARISTEAS (Ἀριστέας, Herod.). 1. A Corinthian, son of Adeimantus, commanded the troops sent by Corinth to maintain Potidaea in its revolt, B. C. 432. With Potidaea he was connected, and of the troops the greater number were volunteers, serving chiefly from attachment to him. Appointed on his arrival commander-in-chief of the allied infantry, he encountered the Athenian Callias, but was outmanœuvred and defeated. With his own division he was successful, and with it on returning from the pursuit he found himself cut off, but by a bold course made his way with slight loss into the town. This was now blockaded, and Aristeus, seeing no hope, bid them leave himself with a garrison of 500, and the rest make their way to sea. This escape was effected, and he himself induced to join in it; after which he was occupied in petty warfare in Chalcidice, and negotiations for aid from Peloponnesus. Finally, not long before the surrender of Potidaea, in the second year of the war, B. C. 430, he set out with other ambassadors from Peloponnesus for the court of Persia; but visiting Sitalces the Odrysian in their way, they were given to Athenian ambassadors there by Sadocus, his son, and sent to Athens; and at Athens, partly from fear of the energy and ability of Aristeus, partly in retaliation for the cruelties practised by Sparta, he was immediately put to death. (Thuc. i. 60—65, ii. 67; Herod. vii. 137; Thirlwall's *Greece*, iii. pp. 102—4, 162, 3.) [A. H. C.]

2. A Corinthian, son of Pellichus, one of the commanders of the Corinthian fleet sent against Epidamnus, B. C. 436. (Thuc. i. 29.)

3. A Spartan commander, B. C. 423. (Thuc. iv. 132.)

4. An Argive, the son Cheimon, conquered in the Dolichos at the Olympic games. (Paus. vi. 9. § 1.)

ARI'STIAS (Ἀριστίας), a dramatic poet, the son of Pratinas, whose tomb Pausanias (ii. 13. § 5) saw at Phlius, and whose Satyric dramas, with those of his father, were surpassed only by those of Aeschylus. (Paus. *l. c.*) Aristias is mentioned in the life of Sophocles as one of the poets with whom the latter contended. Besides two dramas, which were undoubtedly Satyric, viz. the Κῆρες and Cyclops, Aristias wrote three others, viz. Antaeus, Orpheus, and Atalante, which may have been tragedies. (Comp. Athen. xv. p. 686, a; Pollux, vii. 31; Welcker, *Die Griech. Tragödien*, p. 966.)

ARI'STION (Ἀριστίων), a philosopher either of the Epicurean or Peripatetic school, who made himself tyrant of Athens, and was besieged there by Sulla, B. C. 87, in the first Mithridatic war. His early history is preserved by Athenaeus (v. p. 211, &c.), on the authority of Posidonius of Apameia, the instructor of Cicero. By him he is called Athenion, whereas Pausanias, Appian, and Plutarch agree in giving him the name of Aristion. Casaubon on Athenaeus (*l. c.*) conjectures that his true name was Athenion, but that on enrolling himself as a citizen of Athens, he changed it to Aristion, a supposition confirmed by the case of one Sosias mentioned by Theophrastus, whose name was altered to Sosistratus under the same circumstances. Athenion or Aristion was the illegitimate son of a Peripatetic, also named Athenion, to whose property he succeeded, and so became an Athenian citizen. He married early, and began at the same time to teach philosophy, which he did with great success at Messene and Larissa. On returning to Athens with a considerable fortune, he was named ambassador to Mithridates, king of Pontus, then at war with Rome, and became one of the most intimate friends and counsellors of that monarch. His letters to Athens represented the power of his patron in such glowing colours, that his countrymen began to conceive hopes of throwing off the Roman yoke. Mithridates then sent him to Athens, where he soon contrived, through the king's patronage, to assume the tyranny. His government seems to have been of the most cruel cha-

racter, so that he is spoken of with abhorrence by Plutarch (*Praecept. ger. Reip.* p. 809), and classed by him with Nabis and Catiline. He sent Apellicon of Teos to plunder the sacred treasury of Delos, [APELLICON], though Appian (*Mithrid.* p. 189) says, that this had already been done for him by Mithridates, and adds, that it was by means of the money resulting from this robbery that Aristion was enabled to obtain the supreme power. Meantime Sulla landed in Greece, and immediately laid siege to Athens and the Peiraeus, the latter of which was occupied by Archelaus, the general of Mithridates. The sufferings within the city from famine were so dreadful, that men are said to have even devoured the dead bodies of their companions. At last Athens was taken by storm, and Sulla gave orders to spare neither sex nor age. Aristion fled to the Acropolis, having first burnt the Odeum, lest Sulla should use the wood-work of that building for battering-rams and other instruments of attack. The Acropolis, however, was soon taken, and Aristion dragged to execution from the altar of Minerva. To the divine vengeance for this impiety Pausanias (i. 20. § 4) attributes the loathsome disease which afterwards terminated Sulla's life. [G. E. L. C.]

ARI'STION (Ἀριστίων), a surgeon, probably belonging to the Alexandrian school, was the son of Pasicrates,* who belonged to the same profession. (Oribas. *De Machinam.* cc. 24, 26. pp. 180, 183.) Nothing is known of the events of his life; with respect to his date, he may be conjectured to have lived in the second or first century B. C., as he lived after Nymphodorus (Oribas. *ibid.* p. 180), and before Heliodorus (p. 161). [W.A.G.]

ARISTIPPUS (Ἀρίστιππος). 1. Of Larissa, in Thessaly, an Aleuad, received lessons from Gorgias when he visited Thessaly. Aristippus obtained money and troops from the younger Cyrus to resist a faction opposed to him, and placed Menon, with whom he lived in a disreputable manner, over these forces. (Xen. *Anab.* i. 1. § 10, ii. 6. § 28; Plat. *Menon*, init.)

2. An Argive, who obtained the supreme power at Argos through the aid of Antigonus Gonatas, about B. C. 272. (Plut. *Pyrrh.* 30.)

3. An Argive, a different person from the preceding, who also became tyrant of Argos after the murder of Aristomachus I., in the time of Aratus. He is described by Plutarch as a perfect tyrant in our sense of the word. Aratus made many attempts to deprive him of the tyranny, but at first without success; but Aristippus at length fell in a battle against Aratus, and was succeeded in the tyranny by Aristomachus II. (Plut. *Arat.* 25, &c.)

ARISTI'US FUSCUS. [FUSCUS.]

ARISTIPPUS (Ἀρίστιππος), son of Aritades, born at Cyrene, and founder of the Cyrenaic School of Philosophy, came over to Greece to be present at the Olympic games, where he fell in with Ischomachus the agriculturist (whose praises are the subject of Xenophon's *Oeconomicus*), and by his description was filled with so ardent a desire to see Socrates, that he went to Athens for the purpose (Plut. *de Curios.* 2), and remained with him almost up to the time of his execution, B. C. 399. Diodorus (XV. 76) gives B. C. 366 as the date of Aristippus, which agrees very well with the facts which we know about him, and with the statement (Schol. *ad Aristoph. Plut.* 179), that Lais, the courtezan with whom he was intimate, was born B. C. 421.

Though a disciple of Socrates, he wandered both in principle and practice very far from the teaching and example of his great master. He was luxurious in his mode of living; he indulged in sensual gratifications, and the society of the notorious Lais; he took money for his teaching (being the first of the disciples of Socrates who did so, Diog. Laërt. ii. 65), and avowed to his instructor that he resided in a foreign land in order to escape the trouble of mixing in the politics of his native city. (Xen. *Mem.* ii. 1.) He passed part of his life at the court of Dionysius, tyrant of Syracuse, and is also said to have been taken prisoner by Artaphernes, the satrap who drove the Spartans from Rhodes B. C. 396. (Diod. Sic. xiv. 79; see Brucker, *Hist. Crit. Phil.* ii. 2, 3.) He appears, however, at last to have returned to Cyrene, and there he spent his old age. The anecdotes which are told of him, and of which we find a most tedious number in Diogenes Laërtius (ii. 65, &c.), by no means give us the notion of a person who was the mere slave of his passions, but rather of one who took a pride in extracting enjoyment from all circumstances of every kind, and in controlling adversity and prosperity alike. They illustrate and confirm the two statements of Horace (*Ep.* i. 1. 18), that to observe the precepts of Aristippus is "*mihi res, non me rebus subjungere*," and (i. 17. 23) that, "*omnis Aristippum decuit color et status et res.*" Thus when reproached for his love of bodily indulgences, he answered, that there was no shame in enjoying them, but that it would be disgraceful if he could not at any time give them up. When Dionysius, provoked at some of his remarks, ordered him to take the lowest place at table, he said, "You wish to dignify the seat." Whether he was prisoner to a satrap, or grossly insulted and even spit upon by a tyrant, or enjoying the pleasures of a banquet, or reviled for faithlessness to Socrates by his fellow-pupils, he maintained the same calm temper. To Xenophon and Plato he was very obnoxious, as we see from the Memorabilia (*l. c.*), where he maintains an odious discussion against Socrates in defence of voluptuous enjoyment, and from the Phaedo (p. 59, c), where his absence at the death of Socrates, though he was only at Aegina, 200 stadia from Athens, is doubtless mentioned as a reproach. (See Stallbaum's note.) Aristotle, too, calls him a sophist (*Metaphys.* ii. 2), and notices a story of Plato speaking to him with rather undue vehemence, and of his replying with calmness. (*Rhet.* ii. 23.) He imparted his doctrine to his daughter Arete, by whom it was communicated to her son, the younger Aristippus (hence called μητροδίδακτος), and by him it is said to have been reduced to a system. Laërtius, on the authority of Sotion (B. C. 205) and Panaetius (B. C. 143), gives a long list of books whose authorship is ascribed to Aristippus, though he also says that Sosicrates of Rhodes (B. C. 255) states, that he wrote nothing. Among these are treatises Περὶ Παιδείας, Περὶ Ἀρετῆς, Περὶ Τύχης, and many others. Some epistles attributed to him are

* In the extract from Oribasius, given by A. Mai in the fourth volume of his *Classici Auctores e Vaticanis Codicibus Editi*, Rom. 8vo., 1831, we should read υἱόν instead of πατέρα in p. 152, l. 23, and Ἀριστίων instead of Ἀρτίων in p. 158, l. 10.

deservedly rejected as forgeries by Bentley. (*Dissertation on Phalaris, &c.* p. 104.) One of these is to Arete, and its spuriousness is proved, among other arguments, by the occurrence in it of the name of a city near Cyrene, Βερενίκη, which must have been given by the Macedonians, in whose dialect β stands for φ, so that the name is equivalent to Φερενίκη, *the victorious*.

We shall now give a short view of the leading doctrines of the earlier Cyrenaic school in general, though it is not to be understood that the system was wholly or even chiefly drawn up by the elder Aristippus; but, as it is impossible from the loss of contemporary documents to separate the parts which belong to each of the Cyrenaic philosophers, it is better here to combine them all. From the fact pointed out by Ritter (*Geschichte der Philosophie*, vii. 3), that Aristotle chooses Eudoxus rather than Aristippus as the representative of the doctrine that Pleasure is the summum bonum (*Eth. Nic.* x. 2), it seems probable that but little of the Cyrenaic system is due to the founder of the school.*

The Cyrenaics despised Physics, and limited their inquiries to Ethics, though they included under that term a much wider range of science than can fairly be reckoned as belonging to it. So, too, Aristotle accuses Aristippus of neglecting mathematics, as a study not concerned with good and evil, which, he said, are the objects even of the carpenter and tanner. (*Metaphys.* ii. 2.) They divided Philosophy into five parts, viz. the study of (1) Objects of Desire and Aversion, (2) Feelings and Affections, (3) Actions, (4) Causes, (5) Proofs. Of these (4) is clearly connected with physics, and (5) with logic.

1. The first of the five divisions of science is the only one in which the Cyrenaic view is connected with the Socratic. Socrates considered happiness (*i. e.* the enjoyment of a well-ordered mind) to be the aim of all men, and Aristippus, taking up this position, pronounced pleasure the chief good, and pain the chief evil; in proof of which he referred to the natural feelings of men, children, and animals; but he wished the mind to preserve its authority in the midst of pleasure. Desire he could not admit into his system, as it subjects men to hope and fear: the τέλος of human life was momentary pleasure (μονόχρονος, μερική). For the Present only is ours, the Past is gone, and the Future uncertain; present happiness therefore is to be sought, and not εὐδαιμονία, which is only the sum of a number of happy states, just as he considered *life* in general the sum of particular states of the soul. In this point the Cyrenaics were opposed to the Epicureans. All pleasures were held equal, though they might admit of a difference in the degree of their purity. So that a man ought never to covet more than he possesses, and should never allow himself to be overcome by sensual enjoyment. It is plain that, even with these concessions, the Cyrenaic system destroys all moral unity, by proposing to a man as many separate τέλη as his life contains moments.

2. The next point is to determine what is pleasure and what pain. Both are positive, *i. e.* pleasure is not the gratification of a want, nor does the absence of pleasure equal pain. The absence of either is a mere negative inactive state, and both pleasure and pain are motions of the soul (ἐν κινήσει). Pain was defined to be a violent, pleasure a moderate motion,—the first being compared to the sea in a storm, the second to the sea under a light breeze, the intermediate state of no-pleasure and no-pain to a calm—a simile not quite apposite, since a calm is not the middle state between a storm and a gentle breeze. In this denial of pleasure as a state of rest, we find Aristippus again opposed to Epicurus.

3. Actions are in themselves morally indifferent, the only question for us to consider being their result; and law and custom are the only authorities which make an action good or bad. This monstrous dogma was a little qualified by the statement, that the advantages of injustice are slight; but we cannot agree with Brucker (*Hist. Crit.* ii. 2), that it is not clear whether the Cyrenaics meant the law of nature or of men. For Laërtius says expressly, ὁ σπουδαῖος οὐδὲν ἄτοπον πράξει διὰ τὰς ἐπικείμενας ζημίας καὶ δόξας, and to suppose a law of nature would be to destroy the whole Cyrenaic system. Whatever conduces to pleasure, is virtue—a definition which of course includes bodily exercise; but they seem to have conceded to Socrates, that the mind has the greatest share in virtue. We are told that they preferred bodily to mental pleasure; but this statement must be qualified, as they did not even confine their pleasures to selfish gratification, but admitted the welfare of the state as a legitimate source of happiness, and bodily pleasure itself they valued for the sake of the mental state resulting from it.

4. There is no universality in human conceptions; the senses are the only avenues of knowledge, and even these admit a very limited range of information. For the Cyrenaics said, that men could agree neither in judgments nor notions, in nothing, in fact, but names. We have all certain sensations, which we call *white* or *sweet;* but whether the sensation which A calls *white* is similar to that which B calls by that name, we cannot tell; for by the common term *white* every man denotes a distinct object. Of the causes which produce these sensations we are quite ignorant; and from all this we come to the doctrine of modern philological metaphysics, that truth is what each man troweth. All states of mind are motions; nothing exists but states of mind, and they are not the same to all men. True wisdom consists therefore in transforming disagreeable into agreeable sensations.

5. As to the Cyrenaic doctrine of proofs, no evidence remains.

In many of these opinions we recognize the happy, careless, selfish disposition which characterized their author; and the system resembles in most points those of Heracleitus and Protagoras, as given in Plato's Theaetetus. The doctrines that a subject only knows objects through the prism of the impression which he receives, and that man is the measure of all things, are stated or implied in the Cyrenaic system, and lead at once to the consequence, that what we call reality is appearance; so that the whole fabric of human knowledge becomes a fantastic picture. The principle on which all this rests, viz. that knowledge

* Ritter believes that Aristippus is hinted at (*Eth. Nic.* x. 6), where Aristotle refutes the opinion, that happiness consists in amusement, and speaks of persons holding such a dogma in order to recommend themselves to the favour of tyrants.

is sensation, is the foundation of Locke's modern ideology, though he did not perceive its connexion with the consequences to which it led the Cyrenaics. To revive these was reserved for Hume.

The ancient authorities on this subject are Diogenes Laërtius, ii. 65, &c.; Sextus Empiricus, *adv. Math.* vii. 11; the places in Xenophon and Aristotle already referred to; Cic. *Tusc.* iii. 13, 22, *Acad.* iv. 7, 46; Euseb. *Praep. Evang.* xiv. 18, &c. The chief modern works are, Kunhardt, *Dissertatio philos.-historica de Aristippi Philosophia morali*, Helmstädt, 1795, 4to.; Wieland, *Aristipp und Einige seiner Zeitgenossen*, Leipz., 1800-1802; Ritter, *Geschichte der Philosophie*, vii. 3; Brucker, *Historia Critica Philosophiae*, ii. 2, 3. [G. E. L. C.]

ARISTO (Ἀριστώ), the best, a surname of Artemis at Athens. (Paus. i. 29. § 2.) [L. S.]

T. ARISTO, a distinguished Roman jurist, who lived under the emperor Trajan, and was a friend of the Younger Pliny. He is spoken of by Pliny (*Epist.* 22) in terms of the highest praise, as not only an excellent man and profound scholar, but a lawyer thoroughly acquainted with private and public law, and perfectly skilled in the practice of his profession—in short, a living *Thesaurus Juris*. Of his merits as an author, Pliny does not speak; and though his works are occasionally mentioned in the Digest, there is no direct extract from any of them in that compilation. He wrote notes on the *Libri Posteriorum* of Labeo, on Cassius, whose pupil he had been, and on Sabinus. "*Aristo in decretis Frontianis*," or *Frontinianis*, is once cited in the Digest (29. tit. 2. s. ult.); but what those *decreta* were has never been satisfactorily explained. He corresponded with his contemporary jurists, Celsus and Neratius (Dig. 19. tit. 2. s. 19. § 2, 20. tit. 3. s. 3, 40. tit. 7. s. 29. § 1); and it appears to us to be probable that many of the *responsa* and *epistolae* of the Roman jurisconsults were not opinions upon cases occurring in actual practice, but answers to the hypothetical questions of pupils and legal friends. Other works, besides those which we have mentioned, have been attributed to him without sufficient cause. Some, for example, have inferred from a passage in Gellius (xi. 18), that he wrote *de furtis;* and, from passages in the Digest (24. tit. 3. s. 44. pr.; 8. tit. 5. s. 8. § 5; 23. tit. 2. s. 40), that he published books under the name *Digesta* and *Responsa*. In philosophy, this model of a virtuous lawyer is described by Pliny as a genuine disciple of the Porch. He has been usually supposed to belong to the legal sect of Proculeians [CAPITO], though, upon one point at least (Dig. 28. tit. 5. s. 19), his opinion differed from the Proculeian Pegasus, and accorded with the Sabinian Javolenus. (Strauch, *Vitae JCtorum*, No. 12; Grotius, 2, 3, in Franck's *Vitae Tripertitae JCtorum Veterum*, Hal. 1718; Heinec. *Hist. Jur. Rom.* § 260, 1; Zimmern, *Röm. Rechts-Geschichte*, vol. i. § 89.) [J. T. G.]

ARISTO. [ARISTON.]

ARISTOBU'LE (Ἀριστοβούλη), the best adviser, a surname of Artemis, to whom Themistocles built a temple at Athens under this name; and in it he dedicated his own statue. (Plut. *Themist.* 22.) [L. S.]

ARISTOBU'LUS (Ἀριστόβουλος). 1. Of Cassandreia, the son of Aristobulus, one of the companions of Alexander the Great in his Asiatic conquests, wrote a history of Alexander, which was one of the chief sources used by Arrian in the composition of his work. Aristobulus lived to the age of ninety, and did not begin to write his history till he was eighty-four. (Lucian, *Macrob.* 22.) His work is also frequently referred to by Athenaeus (ii. p. 43, d. vi. p. 251, a. x. p. 434, d. xii. pp. 513, f. 530, b.), Plutarch (*Alex.* cc. 15, 16, 18, 21, 46, 75), and Strabo (xi. pp. 509, 518, xiv. p. 672, xv. pp. 691—693, 695, 701, 706, 707, 714, 730, xvi. pp. 741, 766, xvii. p. 824.) The anecdote which Lucian relates (*Quomodo hist. conscrib.* c. 12) about Aristobulus is supposed by modern writers to refer to Onesicritus.

2. Plutarch refers to a work upon stones, and another upon the affairs of Italy, written by an Aristobulus, but whether he is the same person as the preceding, is uncertain. (Plut. *de Fluv.* c. 14. *Parall. Min.* c. 32.)

3. An Alexandrine Jew, and a Peripatetic philosopher, who is supposed to have lived under Ptolemy Philometor (began to reign B. C. 180), and to have been the same as the teacher of Ptolemy Evergetes. (2 *Maccab.* i. 10.) He is said to have been the author of commentaries upon the books of Moses (Ἐξηγήσεις τῆς Μωϋσέως γραφῆς), addressed to Ptolemy Philometor, which are referred to by Clemens Alexandrinus (*Strom.* i. pp. 305, b. 342, b. v. p. 595, c. d), Eusebius (*Praep. Ev.* vii. 13, viii. 9, ix. 6, xiii. 12), and other ecclesiastical writers. The object of this work was to prove that the Peripatetic philosophy, and in fact almost all the Greek philosophy, was taken from the books of Moses. It is now, however, admitted that this work was not written by the Aristobulus whose name it bears, but by some later and unknown writer, whose object was to induce the Greeks to pay respect to the Jewish literature. (Valckenaer, *Diatribe de Aristobulo, Judaeo*, &c. *edita post auctoris mortem ab J. Luzacio*, Lugd. Bat. 1806.)

4. A brother of Epicurus, and a follower of his philosophy. (Diog. Laërt. x. 3, Plut. *Non posse suaviter vivi sec. Epic.* p. 1103, a.)

ARISTOBU'LUS (Ἀριστόβουλος), princes of Judaea. 1. The eldest son of Johannes Hyrcanus. In B. C. 110 we find him, together with his second brother Antigonus, successfully prosecuting for his father the siege of Samaria, which was destroyed in the following year. (Joseph. *Ant.* xiii. 10. §§ 2, 3; *Bell. Jud.* i. 2. § 7.) Hyrcanus dying in 107, Aristobulus took the title of king, this being the first instance of the assumption of that name among the Jews since the Babylonish captivity (but comp. Strab. xvi. p. 762), and secured his power by the imprisonment of all his brothers except his favourite Antigonus, and by the murder of his mother, to whom Hyrcanus had left the government by will. The life of Antigonus himself was soon sacrificed to his brother's suspicions through the intrigues of the queen and her party, and the remorse felt by Aristobulus for this deed increased the illness under which he was suffering at the time, and hastened his death. (B. C. 106.) In his reign the Ituraeans were subdued and compelled to adopt the observance of the Jewish law. He also received the name of Φιλέλλην from the favour which he shewed to the Greeks. (Joseph. *Ant.* xiii. 11; *Bell. Jud.* i. 3.)

2. The younger son of Alexander Jannaeus and Alexandra. (Joseph. *Ant.* xiii. 16. § 1; *Bell. Jud.* 1. 5. § 1.) During the nine years of his mother's reign he set himself against the party of the Phari-

sees, whose influence she had restored; and after her death, B. C. 70, he made war against his eldest brother Hyrcanus, and obtained from him the resignation of the crown and the high-priesthood, chiefly through the aid of his father's friends, whom Alexandra had placed in the several fortresses of the country to save them from the vengeance of the Pharisees. (Joseph. *Ant.* xiii. 16, xiv. 1. § 2; *Bell. Jud.* i. 5, 6. § 1.) In B. C. 65 Judaea was invaded by Aretas, king of Arabia Petraea, with whom, at the instigation of Antipater the Idumaean, Hyrcanus had taken refuge. By him Aristobulus was defeated in a battle and besieged in Jerusalem: but Aretas was obliged to raise the siege by Scaurus and Gabinius, Pompey's lieutenants, whose intervention Aristobulus had purchased. (Joseph. *Ant.* xiv. 2, 3. § 2; *Bell. Jud.* i. 6. §§ 2, 3.) In B. C. 63, he pleaded his cause before Pompey at Damascus, but, finding him disposed to favour Hyrcanus, he returned to Judaea and prepared for war. On Pompey's approach, Aristobulus, who had fled to the fortress of Alexandreion, was persuaded to obey his summons and appear before him; and, being compelled to sign an order for the surrender of his garrisons, he withdrew in impotent discontent to Jerusalem. Pompey still advanced, and Aristobulus again met him and made submission; but, his friends in the city refusing to perform the terms, Pompey besieged and took Jerusalem, and carried away Aristobulus and his children as prisoners. (Joseph. *Ant.* xiv. 3, 4; *Bell. Jud.* i. 6, 7; Plut. *Pomp.* cc. 39, 45; Strab. xvi. p. 762; Dion Cass. xxxvii. 15, 16.) Appian (*Bell. Mith.* c. 117) erroneously represents him as having been put to death immediately after Pompey's triumph. In B. C. 57, he escaped from his confinement at Rome with his son Antigonus, and, returning to Judaea, was joined by large numbers of his countrymen and renewed the war; but he was besieged and taken at Machaerus, the fortifications of which he was attempting to restore, and was sent back to Rome by Gabinius. (Joseph. *Ant.* xiv. 6. § 1; *Bell. Jud.* 1. 8. § 6; Plut. *Ant.* c. 3; Dion Cass. xxxix. 56.) In B. C. 49, he was again released by Julius Caesar, who sent him into Judaea to forward his interests there; he was, however, poisoned on the way by some of Pompey's party. (Joseph. *Ant.* xiv. 7. § 4; *Bell. Jud.* i. 9. § 1; Dion Cass. xli. 18.)

3. Grandson of No. 2, was the son of Alexander and brother of Herod's wife Mariamne. His mother, Alexandra, indignant at Herod's having conferred the high-priesthood on the obscure Ananelus, endeavoured to obtain that office for her son from Antony through the influence of Cleopatra. Herod, fearing the consequences of this application, and urged by Mariamne's entreaties, deposed Ananelus and made Aristobulus high-priest, the latter being only 17 years old at the time. The king, however, still suspecting Alexandra, and keeping a strict and annoying watch upon her movements, she renewed her complaints and designs against him with Cleopatra, and at length made an attempt to escape into Egypt with her son. Herod discovered this, and affected to pardon it; but soon after he caused Aristobulus to be treacherously drowned at Jericho, B. C. 35. (Joseph. *Ant.* xv. 2, 3; *Bell. Jud.* i. 22. § 2.)

4. One of the sons of Herod the Great by Mariamne, was sent with his brother Alexander to Rome, and educated in the house of Pollio. (Joseph. *Ant.* xv. 10. § 1.) On their return to Judaea, the suspicions of Herod were excited against them by their brother Antipater [ANTIPATER], aided by Pheroras and their aunt Salome, though Berenice, the daughter of the latter, was married to Aristobulus; the young men themselves supplying their enemies with a handle against them by the indiscreet expression of their indignation at their mother's death. In B. C. 11, they were accused by Herod at Aquileia before Augustus, through whose mediation, however, he was reconciled to them. Three years after, Aristobulus was again involved with his brother in a charge of plotting against their father, but a second reconciliation was effected by Archelaus, king of Cappadocia, the father-in-law of Alexander. A third accusation, through the arts of Eurycles, the Lacedaemonian adventurer, proved fatal: by permission of Augustus, the two young men were arraigned by Herod before a council convened at Berytus (at which they were not even allowed to be present to defend themselves), and, being condemned, were soon after strangled at Sebaste, B. C. 6. (Joseph. *Ant.* xvi. 1—4, 8, 10, 11; *Bell. Jud.* i. 23—27; comp. Strab. xvi. p. 765.)

5. Surnamed "the Younger" (ὁ νεώτερος, Joseph. *Ant.* xx. 1. § 2) was son of Aristobulus and Berenice, and grandson of Herod the Great. (Joseph. *Ant.* xviii. 5. § 4; *Bell. Jud.* i. 28. § 1.) Himself and his two brothers,—Agrippa I., and Herod the future king of Chalcis,— were educated at Rome together with Claudius, who was afterwards emperor, and who appears to have always regarded Aristobulus with great favour. (Joseph. *Ant.* xviii. 5. § 4, 6. § 1, xx. 1. § 2.) He lived at enmity with his brother Agrippa, and drove him from the protection of Flaccus, proconsul of Syria, by the charge of having been bribed by the Damascenes to support their cause with the proconsul against the Sidonians. (Joseph. *Ant.* xviii. 6. § 3.) When Caligula sent Petronius to Jerusalem to set up his statues in the temple, we find Aristobulus joining in the remonstrance against the measure. (Joseph. *Ant.* xviii. 8; *Bell. Jud.* ii. 10; Tac. *Hist.* v. 9.) He died as he had lived, in a private station (Joseph. *Bell. Jud.* ii. 11. § 6), having, as appears from the letter of Claudius to the Jews in Josephus (*Ant.* xx. 1. § 2), survived his brother Agrippa, whose death took place in A. D. 44. He was married to Iotapa, a princess of Emessa, by whom he left a daughter of the same name. (Joseph. *Ant.* xviii. 5. § 4; *Bell. Jud.* ii. 11. § 6.)

6. Son of Herod king of Chalcis, grandson of the Aristobulus who was strangled at Sebaste, and great-grandson of Herod the Great. In A. D. 55, Nero made Aristobulus king of Armenia Minor, in order to secure that province from the Parthians, and in A. D. 61 added to his dominions some portion of the Greater Armenia which had been given to Tigranes. (Joseph. *Ant.* xx. 8. § 4; Tac. *Ann.* xiii. 7, xiv. 26.) Aristobulus appears also (Joseph. *Bell. Jud.* vii. 7. § 1) to have obtained from the Romans his father's kingdom of Chalcis, which had been taken from his cousin Agrippa II., in. A. D. 52; and he is mentioned as joining Caesennius Paetus, proconsul of Syria, in the war against Antiochus, king of Commagene, in the 4th year of Vespasian, A. D. 73. (Joseph. *l. c.*) He was married to Salome, daughter of the infamous Herodias, by whom he had three sons, Herod, Agrippa, and

Aristobulus; of these nothing further is recorded. (Joseph. *Ant.* xviii. 5. § 4.) [E. E.]

ARISTOBU'LUS, a painter, to whom Pliny (xxxv. 40. § 42) gives the epithet SYRUS, which Sillig understands of one of the Cyclades. [P. S.]

ARISTOCLEIA (Ἀριστόκλεια), a priestess in Delphi, from whom Pythagoras said that he had received many of his precepts. (Porphyr. § 41. p. 41, ed. Küster.) She is called Themistocleia in Diogenes Laërtius (viii. 21), and Theocleia in Suidas. (*s. v.* Πυθαγόρας.) Pythagoras is said to have written a letter to her. See Fabric. *Bibl. Graec.* i. p. 831.

ARISTOCLEIDAS (Ἀριστοκλείδας), of Aegina, son of Aristophanes, won the victory in the Pancratium in the Nemean Games, but it is not known in what Olympiad. Dissen conjectures that it was gained before the battle of Salamis. The third Nemean Ode of Pindar is in his honour.

ARISTOCLEIDES (Ἀριστοκλείδης), a celebrated player on the cithara, who traced his descent from Terpander, lived in the time of the Persian war. He was the master of Phrynis of Mytilene. (Schol. *ad. Aristoph. Nub.* 958; Suidas, *s. v.* Φρῦνις.) [PHRYNIS.]

ARISTOCLEITUS (Ἀριστόκλειτος), as he is called by Plutarch (*Lysand.* c. 2), or Aristocritus (Ἀριστόκριτος) or Aristocrates (Ἀριστοκράτης), as he is called by Pausanias (iii. 6. § 4, 8. §§ 3, 5, vi. 3. § 6, &c.), the father of Lysander, the Spartan lawgiver.

ARI'STOCLES (Ἀριστοκλῆς). 1. Of Rhodes, a Greek grammarian and rhetorician, who was a contemporary of Strabo. (xiv. p. 655.) He is probably the writer of whom Ammonius (*de Diff. Voc.* under ἐπικήδιος) mentions a work περὶ ποιητικῆς. There are several other works: viz. περὶ διαλέκτου (Etymol. M. *s. v.* κῦμα; comp. Cramer's *Anecdot.* i. p. 231, iii. p. 298), Λακώνων πολιτεία (Athen. iv. p. 140), and a work on the history of Italy, of which Plutarch (*Paral. Minor.* 25, 41) mentions the third book,—which are ascribed to Aristocles; but whether all or only some of them belong to Aristocles the Rhodian, is uncertain. (Compare Clem. Alex. *Strom.* vi. p. 267; Varr. *de Ling. Lat.* x. 10, 75, ed. Müller; Dionys. Hal. *Dinarch.* 8.)

2. Of Pergamus, a sophist and rhetorician, who lived in the time of the emperors Trajan and Hadrian. He spent the early part of his life upon the study of the Peripatetic philosophy, and during this period he completely neglected his outward appearance. But afterwards he was seized by the desire of becoming a rhetorician, and went to Rome, where he enrolled himself among the pupils of Herodes Atticus. After his return to Pergamus, he made a complete change in his mode of life, and appears to have enjoyed a great reputation as a teacher of rhetoric. His declamations are praised for their perspicuity and for the purity of the Attic Greek; but they were wanting in passion and animation, and resembled philosophical discussions. Suidas ascribes to him a work on rhetoric (τέχνη ῥητορική), letters, declamations, &c. (Philostr. *Vit. Soph.* ii. 3; Suidas, *s. v.* Ἀριστοκλῆς; Eudoc. p. 66.)

3. Of Messene, a Peripatetic philosopher, whose age is uncertain, some placing him three centuries before and others two centuries after Christ. But if the statement is correct, that he was the teacher of Alexander Aphrodisias (Cyrill. *c. Jul.* ii. p. 61), he must have lived about the beginning of the third century after Christ. According to Suidas (*s. v.*) and Eudocia (p. 71), he wrote several works:—1. Πότερον σπουδαιότερος Ομηρος ἢ Πλάτων. 2. Τέχναι ῥητορικαί. 3. A work on the god Serapis. 4. A work on Ethics, in ten books: and 5. A work on Philosophy, likewise in ten books. The last of these works appears to have been a history of philosophy, in which he treated of the philosophers, their schools, and doctrines. Several fragments of it are preserved in Eusebius. (*Praep. Evang.* xiv. 17-21, xv. 2, 14; Comp. Theodoret. *Therap. Serm.* 8, and Suidas, who also mentions some other works of his.)

4. A Stoic philosopher, who wrote a commentary in four books on a work of Chrysippus. (Suid. *s. v.* Ἀριστοκλῆς.)

5. A musician, to whom Athenaeus (iv. p. 174) attributes a work περὶ χόρων.

6. The author of an epigram in the Greek Anthology. (*Append. Epigr. n.* 7, ed. Tauchnitz.)

7. The author of a work called Παράδοξα, which consisted of several books. Jacobs (*ad Anthol. Gr.* xiii. p. 862) is of opinion, that he is the same as the Messenian. Some fragments of his are preserved in Stobaeus (*Florileg.* 64, 37) and the Scholiast on Pindar. (*Olymp.* vii. 66.) [L. S.]

ARI'STOCLES (Ἀριστοκλῆς), a physician, whose medicines are several times quoted by Andromachus. (Ap. Gal. *De Compos. Medicam. sec. Locos*, vi. 6, vol. xii. p. 936; *ibid.* viii. 7, vol. xiii. d, p. 205; *De Compos. Medicam. sec. Gen.* vii. 7, vol. xiii. p. 977.) He is also mentioned in the first volume of Cramer's *Anecdota Graeca Parisiensia*, p. 395. Nothing is known of the events of his life, but he must have lived some time in or before the first century after Christ. [W. A. G.]

ARI'STOCLES (Ἀριστοκλῆς), sculptors. From different passages in Pausanias we learn the following particulars:—

(1.) Aristocles of Cydonia was one of the most ancient sculptors; and though his age could not be clearly fixed, it was certain that he flourished before Zancle was called Messene (Paus. v. 25. § 6), that is, before 494 B. C.

(2.) The starting-pillar of the Hippodrome at Olympia was made by Cleoetas, the same sculptor by whom there was a statue at Athens bearing this inscription:

Ὅς τὴν ἱππάφεσιν Ὀλυμπίᾳ εὗρατο πρῶτος
Τεῦξέ με Κλεοίτας υἱὸς Ἀριστοκλέους.

(vi. 20. § 7.)

(3.) There was an Aristocles, the pupil and son of Cleoetas. (v. 24. § 1.)

(4.) Aristocles of Sicyon was the brother of Canachus, and not much inferior to him in reputation. This Aristocles had a pupil, Synnoön, who was the father and teacher of Ptolichus of Aegina. (vi. 9. § 1.) We are also told, in an epigram by Antipater Sidonius (*Greek Anthol.* ii. p. 15, no. 35, Jacobs), that Aristocles made one of three statues of the Muses, the other two of which were made by Ageladas and Canachus. [AGELADAS.]

(5.) Pantias of Chios, the disciple and son of Sostratus, was the seventh disciple reckoned in order from Aristocles of Sicyon (Paus. vi. 3. § 4), that is, according to a mode of reckoning which was common with the Greeks, counting both the first and the last of the series.

From these passages we infer, that there were two sculptors of this name: Aristocles the elder, who is called both a Cydonian and a Sicyonian,

probably because he was born at Cydonia and practised and taught his art in Sicyon; and Aristocles the younger, of Sicyon, who was the grandson of the former, son of Cleoetas, and brother of Canachus: and that these artists founded a school of sculpture at Sicyon, which secured an hereditary reputation, and of which we have the heads for seven generations, namely, Aristocles, Cleoetas, Aristocles and Canachus, Synnoön, Ptolichus, Sostratus, and Pantias.

There is some difficulty in determining the age of these artists; but, supposing the date of Canachus to be fixed at about 540—508 B. C. [CANACHUS], we have the date of his brother, the younger Aristocles, and allowing 30 years to a generation, the elder Aristocles must have lived about 600—568 B. C. Böckh (*Corp. Inscrip.* i. p. 39) places him *immediately* before the period when Zancle was first called Messene, but there is nothing in the words of Pausanias to require such a restriction. By extending the calculation to the other artists mentioned above, we get the following table of dates:

1.	Aristocles	flourished	600 to 568	B. C.
2.	Cleoetas	„	570—538	„
3.	Aristocles / Canachus	„	540—508	„
4.	Synnoön	„	510—478	„
5.	Ptolichus	„	480—448	„
6.	Sostratus	„	450—418	„
7.	Pantias	„	420—388	„

These dates are found to agree very well with all that we know of the artists. (See the respective articles.) Sillig (*Catal. Art. s. v.*) gives a table which does not materially differ from the above. He calculates the dates at 564, 536, 508, 480, 452, 424, and 396 B. C. respectively. In this computation it has been assumed that the *elder* Canachus was the brother of the *younger* Aristocles, and that Pantias was the seventh in order from the *elder* Aristocles. Any other supposition would throw the whole matter into confusion.

Pausanias mentions, as a work of the elder Aristocles, a group in bronze representing Hercules struggling for a girdle with an Amazon on horseback, which was dedicated at Olympia by Evagoras of Zancle (v. 25. § 6); and, as a work of the younger, a group in bronze of Zeus and Ganymede, dedicated at Olympia by Gnothis, a Thessalian. (v. 24. § 1.) The Muse by the latter, mentioned above (4), was in bronze, held a lyre (*χέλυς*), and was intended to represent the Muse of the diatonic genus of music. [P. S.]

ARISTOCLI'DES, a painter mentioned by Pliny (xxxv. 11. s. 40) as one of those who deserved to be ranked next to the masters in their art. His age and country are unknown. He painted the temple of Apollo at Delphi. [C. P. M.]

ARISTO'CRATES (*Ἀριστοκράτης*). 1. King of Orchomenus in Arcadia, son of Aechmis, was stoned to death by his people for violating the virgin-priestess of Artemis Hymnia. (Paus. viii. 5. § 8, 13. § 4.)

2. King of Orchomenus in Arcadia, son of Hicetas, and grandson of the preceding, was the leader of the Arcadians in the second Messenian war, when they espoused with other nations in the Peloponnesus the side of the Messenians. He was bribed by the Lacedaemonians, and was guilty of treachery at the battle of the Trench; and when this was discovered some years afterwards, he was stoned to death by the Arcadians. His family was deprived of the sovereignty according to Pausanias, or completely destroyed according to Polybius; but the latter statement at all events cannot be correct, as we find that his son Aristodamus ruled over Orchomenus and a great part of Arcadia. The date of Aristocrates appears to have been about B. C. 680—640. (Strab. viii. p. 362; Paus. iv. 17. § 4, 22. § 2, &c., viii. 5. § 8; Polyb. iv. 33; Plut. *de sera Num. Vind.* c. 2; Müller, *Aeginetica*, p. 65, *Dor.* i. 7. § 11.)

3. The son of Scellias. See below.

4. A person against whom Demosthenes wrote an oration. He wrote it for Euthycles, who accused Aristocrates of proposing an illegal decree in relation to Charidemus. [CHARIDEMUS.]

5. General of the Rhodians, about B. C. 154, apparently in the war against the Cretans. (Polyb. xxxiii. 9, with Scweighäuser's note.)

6. An historian, the son of Hipparchus, and a Spartan, wrote a work on Lacedaemonian affairs (*Λακωνικά*), of which Athenaeus (iii. p. 82, e.) quotes the fourth book, and which is also referred to by Plutarch (*Lycurg.* 4, 31, *Philop.* 16), and other writers. (Steph. *s. v.* *Ἀβάντις*; Schol. ad *Soph. Trach.* 270.)

ARISTO'CRATES (*Ἀριστοκράτης*), an Athenian of wealth and influence (Plat. *Gorg.* p. 472, a.), son of Scellias, attached himself to the oligarchical party, and was a member of the government of the Four Hundred, which, however, he was, together with Theramenes, a main instrument in overthrowing. (Thuc. viii. 89, 92; Lys. *c. Erat.* p. 126; Demosth. *c. Theocr.* p. 1343.) Aristophanes (*Av.* 126) refers to him with a punning allusion to his name and politics. In 407, when Alcibiades, on his return to Athens, was made commander-in-chief, Aristocrates and Adeimantus were elected generals of the land forces under him. (Xen. *Hell.* i. 4. § 21; comp. Diod. xiii. 69; Nep. *Alc.* c. 7.) In the same year, Aristocrates was appointed one of the ten commanders who superseded Alcibiades, and he was among the six who were brought to trial and executed after the battle of Arginusae, B. C. 406. (Xen. *Hell.* i. 5. § 16, 6. § 29, 7. §§ 2, 34; Diod. xiii. 74, 101.) [E. E.]

ARISTO'CRATES (*Ἀριστοκράτης*), a grammarian, whose remedy for the tooth-ache is preserved by Andromachus (ap. Gal. *De Compos. Medicam. sec. Loc.* v. 5, vol. xii. pp. 878, 879), and who must therefore have lived some time in or before the first century after Christ. He is also mentioned in the first volume of Cramer's *Anecdota Graeca Parisiensia*, p. 395. [W. A. G.]

ARISTO'CREON (*Ἀριστοκρέων*), a son of the sister of Chrysippus, and a pupil of the latter. (Diog. Laërt. vii. 185; Plut. *de Stoic. Repugn.* p. 1033.) Whether this is the same Aristocreon, as the one who wrote a description of the world or at least of Egypt, is uncertain. (Plin. *H. N.* v. 9. s. 10, vi. 29. s. 35, 30. s. 35; Aelian, *H. A.* vii. 40.)

ARISTO'CRITUS (*Ἀριστόκριτος*). 1. Father of Lysander. [ARISTOCLEITUS.]

2. A Greek writer upon Miletus (Schol. *ad Apoll. Rhod.* i. 186), who is quoted by Parthenius (c. 11), and Pliny. (*H. N.* v. 31. s. 37.)

ARISTOCY'PRUS (*Ἀριστόκυπρος*), son of Philocyprus, whom Solon visited, the king of Soli in Cyprus, fell in the battle against the Persians, B. C. 498. (Herod. v. 113.)

ARISTODE'ME (Ἀριστοδήμη), a Sicyonian woman, who, according to a local tradition of Sicyon, became the mother of Aratus by Asclepius, in the form of a dragon (serpent). A painting of her and the dragon existed at Sicyon in the temple of Asclepius. (Paus. ii. 10. § 3, iv. 14. § 5.) A daughter of Priam of this name occurs in Apollod. iii. 12. § 5. [L. S.]

ARISTODE'MUS (Ἀριστόδημος), a son of Aristomachus, and a descendant of Heracles, was married to Argeia, by whom he became the father of Eurysthenes and Procles. According to some traditions Aristodemus was killed at Naupactus by a flash of lightning, just as he was setting out on his expedition into Peloponnesus (Apollod. ii. 8. § 2, &c.), or by an arrow of Apollo at Delphi because he had consulted Heracles about the return of the Heraclids instead of the Delphic oracle. (Paus. iii. 1. § 5.) According to this tradition, Eurysthenes and Procles were the first Heraclid kings of Lacedaemon; but a Lacedaemonian tradition stated, that Aristodemus himself came to Sparta, was the first king of his race, and died a natural death. (Herod, vi. 52; Xenoph. *Agesil.* 8. § 7.) Another Heraclid of this name, the grandfather of the former, is mentioned by Euripides. (*Ap. Schol. ad Pind. Isth.* iv. 104.) [L. S.]

ARISTODE'MUS (Ἀριστόδημος), the Spartan, when the last battle at Thermopylae was expected, was lying with Eurytus sick at Alpeni; or as others related, they were together on an errand from the camp. Eurytus returned and fell among the Three Hundred. Aristodemus went home to Sparta. The Spartans made him ἄτιμος; "no man gave him light for his fire, no man spoke with him; he was called Aristodemus the coward" (ὁ τρέσας seems to have been the legal title; comp. Diod. xix. 70). Stung with his treatment, next year at Plataea, B. C. 479, he fell in doing away his disgrace by the wildest feats of valour. The Spartans, however, though they removed his ἀτιμία, refused him a share in the honours they paid to his fellows, Poseidonius, Philocyon, and Amompharetus, though he had outdone them. (Herod. vii. 229—231; see Valckn. and Bähr, *ad loc.*; ix. 71; Suidas, *s. v.* Λυκοῦργος.) [A. H. C.]

ARISTODEMUS (Ἀριστόδημος), historical. 1. A Messenian, who appears as one of the chief heroes in the first Messenian war. In the sixth year of that war the Messenians sent to Delphi to consult the oracle, and the ambassador Tisis brought back the answer, that the preservation of the Messenian state demanded that a maiden of the house of the Aepytids should be sacrificed to the gods of the lower world. When the daughter of Lyciscus was drawn by lot, the seer Epebolus declared that she was a supposititious child, and not a daughter of Lyciscus. Hereupon Lyciscus left his country and went over to the Lacedaemonians. As, however, the oracle had added, that if, for some reason, the maiden chosen by lot could not be sacrificed, another might be chosen in her stead, Aristodemus, a gallant warrior, who likewise belonged to the house of the Aepytids, came forward and offered to sacrifice his own daughter for the deliverance of his country. A young Messenian, however, who loved the maiden, opposed the intention of her father, and declared that he as her betrothed had more power over her than her father. When this reason was not listened to, his love for the maiden drove him to despair, and in order to save her life, he declared that she was with child by him. Aristodemus, enraged at this assertion, murdered his daughter and opened her body to refute the calumny. The seer Epebolus, who was present, now demanded the sacrifice of another maiden, as the daughter of Aristodemus had not been sacrificed to the gods, but murdered by her father. But king Euphaes persuaded the Messenians, who, in their indignation, wanted to kill the lover, who had been the cause of the death of Aristodemus' daughter, that the command of the oracle was fulfilled, and as he was supported by the Aepytids, the people accepted his counsel. (Paus. iv. 9. §§ 2—6; Diodor. *Fragm. Vat.* p. 7, ed. Dindorf.; Euseb. *Praep. Evang.* v. 27.) When the news of the oracle and the manner of its fulfilment became known at Sparta, the Lacedaemonians were desponding, and for five years they abstained from attacking the Messenians, until at last some favourable signs in the sacrifices encouraged them to undertake a fresh campaign against Ithome. A battle was fought, in which king Euphaes lost his life, and as he left no heir to the throne, Aristodemus was elected king by the Messenians, notwithstanding the opposition of some, who declared him unworthy on account of the murder of his daughter. This happened about B. C. 729. Aristodemus shewed himself worthy of the confidence placed in him: he continued the war against the Lacedaemonians, and in B. C. 724 he gained a great victory over them. The Lacedaemonians now endeavoured to effect by fraud what they had been unable to accomplish in the field, and their success convinced Aristodemus that his country was devoted to destruction. In his despair he put an end to his life on the tomb of his daughter, and a short time after, B. C. 722, the Messenians were obliged to recognize the supremacy of the Lacedaemonians. (Paus. iv. 10—13.)

2. Tyrant of Cumae in Campania, a contemporary of Tarquinius Superbus. His history is related at great length by Dionysius. He was of a distinguished family, and surnamed Μαλακός,—respecting the meaning of which the ancients themselves are not agreed. By his bravery and popular arts, he gained the favour of the people; and having caused many of the nobles to be put to death, or sent into exile, he made himself tyrant of Cumae, B. C. 502. He secured his usurped power by surrounding himself with a strong body-guard, by disarming the people, removing the male descendants of the exiled nobles from the town, and compelling them to perform servile labour in the country. In addition to this, the whole of the young generation of Cumae were educated in an effeminate and enervating manner. In this way he maintained himself for several years, until at last the exiled nobles and their sons, supported by Campanians and mercenaries, recovered the possession of Cumae, and took cruel vengeance on Aristodemus and his family. (Dionys. Hal. vii. p. 418, &c., ed. Sylb.; Diod. *Fragm. lib.* vii. in the "Excerpt. de Virt. et Vit.;" Suidas, *s. v.* Ἀριστόδημος.) According to Plutarch (*de Virt. Mulier.* p. 261), he assisted the Romans against the Etruscans, who endeavoured to restore the Tarquins. According to Livy (ii. 21), Tarquinius Superbus took refuge at the court of this tyrant, and died there. (Comp. Niebuhr, *Hist. of Rome*, i. p. 553, &c.)

3. Surnamed the Small (ὁ μικρός), a disciple of Socrates, who is reported to have had a conversa-

tion with him respecting sacrifices and divination, which Aristodemus despised. (Xen. *Memor. Socr.* i. 4. § 2, &c.) He was a great admirer of Socrates, whose society he sought as much as possible. He always walked barefoot, which he seems to have done in imitation of Socrates. (Plat. *Sympos.* p. 173, *Phaed.* p. 229.)

4. A tragic actor of Athens in the time of Philip of Macedonia and Demosthenes. He took a prominent part in the political affairs of his time, and belonged to the party who saw no safety except in peace with Macedonia. (Dem. *de Coron.* p. 232, *de Fals. Leg.* pp. 344, 371.) Demosthenes (*c. Philip.* iii. p. 150) therefore treats him as a traitor to his country. He was employed by the Athenians in their negotiations with Philip, who was fond of him on account of his great talent for acting, and made use of him for his own purposes. (Dem. *de Fals. Leg.* p. 442; comp. Cic. *de Re Publ.* iv. 11; Plut. *Vit. X. Orat.*; Schol. *ad Lucian*, vol. ii. p. 7.) There was a tragic actor of the same name at Syracuse in the time of the first Punic war. (Liv. xxiv. 24.)

5. Of Miletus, a friend and flatterer of Antigonus, king of Asia, who sent him, in B. C. 315, to Peloponnesus with 1000 talents, and ordered him to maintain friendly relations with Polysperchon and his son Alexander, to collect as large a body of mercenaries as possible, and to conduct the war against Cassander. On his arrival in Laconia, he obtained permission from the Spartans to engage mercenaries in their country, and thus raised in Peloponnesus an army of 8000 men. The friendship with Polysperchon and his son Alexander was confirmed, and the former was made governor of the peninsula. Ptolemy, who was allied with Cassander, sent a fleet against the general and the allies of Antigonus, and Cassander made considerable conquests in Peloponnesus. After his departure, Aristodemus and Alexander at first endeavoured in common to persuade the towns to expel the garrisons of Cassander, and recover their independence. But Alexander soon allowed himself to be made a traitor to the cause he had hitherto espoused, and was rewarded by Cassander with the chief command of his forces in the Peloponnesus. In B. C. 314, Aristodemus invited the Aetolians to support the cause of Antigonus; and having raised a great number of mercenaries among them, he attacked Alexander, who was besieging Cyllene, and compelled him to raise the siege. He then restored several other places, such as Patrae in Achaia and Dymae in Aetolia, to what was then called freedom. After this, B.C. 306, Aristodemus occurs once more in history. (Diod. xix. 57—66; Plut. *Demetr.* 16, 17.)

6. Tyrant of Megalopolis in the reign of Antigonus Gonatas, and shortly before the formation of the Achaean league. He was a native of Phigalca and a son of Artyla. He was one of those tyrants who were set up at that time in various parts of Greece through Macedonian influence. He was honoured by the surname Χρηστός. In his reign, Cleomenes of Sparta and his eldest son Acrotatus invaded the territory of Megalopolis. A battle was fought, in which Aristodemus defeated the enemy and Acrotatus was slain. (Paus. viii. 27. § 8.) Aristodemus was assassinated afterwards by the emissaries of Ecdemus and Demophanes, two patriotic citizens of Megalopolis, and friends of young Philopoemen. (Plut. *Philop.* 1.) His sepulchral mound in the neighbourhood of Megalopolis was seen as late as the time of Pausanias. (viii. 36. § 3.) [L. S.]

ARISTODE'MUS (Ἀριστόδημος), literary. 1. Of Nysa in Caria, was a son of Menecrates, and a pupil of the celebrated grammarian, Aristarchus. (Schol. *ad Pind. Nem.* vii. 1; Strab. xiv. p. 650.) He himself was a celebrated grammarian, and Strabo in his youth was a pupil of Aristodemus at Nysa, who was then an old man. It is not improbable that the Aristodemus whom the Scholiast on Pindar (*Isth.* i. 11) calls an Alexandrian, is the same as the Nysaean, who must have resided for some time at Alexandria.

2. Of Nysa, a relation (ἀνεψιός) of the former, He was younger than the former, distinguished himself as a grammarian and rhetorician, and is mentioned among the instructors of Pompey the Great. During the earlier period of his life he taught rhetoric at Nysa and Rhodes; in his later years he resided at Rome and instructed the sons of Pompey in grammar. (Strab. xiv. p. 650.) One of these two grammarians wrote an historical work (ἱστορίαι), the first book of which is quoted by Parthenius (*Erot.* 8), but whether it was the work of the elder or the younger Aristodemus, and what was the subject of it, cannot be decided. (Comp. Varr. *de Ling. Lat.* x. 75, ed. Müller; Schol. *ad Hom. Il.* ix. 354, xiii. 1.)

3. Of Elis, a Greek writer, who is referred to by Harpocration (*s. v.* Ἑλλανοδίκαι) as an authority respecting the number of the Hellanodicae. He is probably the same as the one mentioned by Tertullian (*de An.* 46) and Eusebius. (*Chron.* i. p. 37; comp. Syncellus, p. 370, ed. Dindorf.) An Aristodemus is mentioned by Athenaeus (xi. p. 495) as the author of a commentary on Pindar, and is often referred to in the Scholia on Pindar, but whether he is the Elean or Nysaean, cannot be decided.

4. Of Thebes (Schol. *ad Theocrit.* vii. 103), wrote a work on his native city (Θηβαϊκά), which is often referred to by ancient authors, and appears to have treated principally of the antiquities of Thebes. Suidas (*s. v.* ὁμολάϊος Ζεύς, where the name Ἀριστοφάνης has been justly corrected into Ἀριστόδημος) quotes the second book of this work. (Compare Schol. *ad Eurip. Phoen.* 162, 1120, 1126, 1163; Schol. *ad Apollon. Rhod.* ii. 906; Valckenaer, *ad Schol. ad Eurip. Phoen.* 1120, p. 732.)

There are many passages in ancient authors in which Aristodemus occurs as the name of a writer, but as no distinguishing epithet is added to the name in those passages, it is impossible to say whether in any case the Aristodemus is identical with any of those mentioned above, or distinct from them. Plutarch (*Parallel. Min.* 35) speaks of an Aristodemus as the author of a collection of fables, one of which he relates. A second, as the author of γελοῖα ἀπομνημονεύματα, is mentioned by Athenaeus (vi. p. 244, viii. pp. 338, 345, xiii. p. 585). A third occurs in Clemens Alexandrinus (*Strom.* i. p. 133) as the author of a work περὶ εὑρημάτων, and a fourth is mentioned as the epitomizer of a work of Herodian, which he dedicated to one Danaus. (Suidas, *s. v.* Ἀριστόδημος.) A Platonic philosopher of the same name is mentioned by Plutarch (*adv. Colot.* init.) as his contemporary. [L. S.]

ARISTODE'MUS (Ἀριστόδημος), artists.

1. A painter, the father and instructor of Nicomachus [NICOMACHUS], flourished probably in the early part of the fourth century B. C. (Plin. xxxv. 10. s. 36.)

2. A statuary, who lived after the time of Alexander the Great. Among other works of his Pliny (xxxiv. 8. s. 19) mentions a statue of king Seleucus. To what country he belonged is uncertain.

3. A painter, a native of Caria, contemporary with Philostratus the elder, with whom he was connected by the ties of hospitality. He wrote a work giving an account of distinguished painters, of the cities in which painting had flourished most, and of the kings who had encouraged the art. (Philostr. *Prooem. Icon.* p. 4, ed. Jacobs.) [C. P. M.]

ARISTO'DICUS (Ἀριστόδικος). 1. Of Cyme in Asia Minor, and son of Heracleides. When his fellow-citizens were advised, by an oracle, to deliver up Pactyes to the Persians, Aristodicus dissuaded them from it, saying, that the oracle might be a fabrication, as Pactyes had come to them as a suppliant. He was accordingly sent himself to consult the oracle; but the answer of Apollo was the same as before; and when Aristodicus, in order to avert the criminal act of surrendering a suppliant, endeavoured in a very ingenious way, to demonstrate to the god, that he was giving an unjust command, the god still persisted in it, and added, that it was intended to bring ruin upon Cyme. (Herod. i. 158, 159.)

2. The author of two epigrams in the Greek Anthology, in one of which he is called a Rhodian, but nothing further is known about him. (Brunck, *Analect.* p. 260, comp. p. 191; *Anthol. Gr.* vii. 189, 473.) [L. S.]

ARISTOGEITON. [HARMODIUS.]

ARISTOGEITON (Ἀριστογείτων), an Athenian orator and adversary of Demosthenes and Deinarchus. His father, Scydimus, died in prison, as he was a debtor of the state and unable to pay: his son, Aristogeiton, who inherited the debt, was likewise imprisoned for some time. He is called a demagogue and a sycophant, and his eloquence is described as of a coarse and vehement character. (Hermog. *de Form. Orat.* i. p. 296, and the Scholiast passim; Phot. *Cod.* p. 496; Plut. *Phoc.* 10; Quintil. xii. 10. § 22.) His impudence drew upon him the surname of "the dog." He was often accused by Demosthenes and others, and defended himself in a number of orations which are lost. Among the extant speeches of Demosthenes there are two against Aristogeiton, and among those of Deinarchus there is one. Suidas and Eudocia (p. 65) mention seven orations of Aristogeiton (comp. Phot. *Cod.* pp. 491, 495; Tzetz. *Chil.* vi. 94, &c., 105, &c.; Harpocrat. *s. vv.* Αὐτοκλείδης and Θέρσανδρος), and an eighth against Phryne is mentioned by Athenaeus. (xiii. p. 591.) Aristogeiton died in prison. (Plut. *Apophth. Reg.* p. 188, b.; compare Taylor, *Praef. ad Demosth. Orat. c. Aristog.* in Schaefer's *Apparat. Crit.* iv. p. 297, &c.; and Aeschin. *c. Timarch.* p. 22; S. Thorlacius, *Opuscul.* ii. pp. 201—240.) [L. S.]

ARISTOGEITON (Ἀριστογείτων), a statuary, a native of Thebes. In conjunction with Hypatodorus, he was the maker of some statues of the heroes of Argive and Theban tradition, which the Argives had made to commemorate a victory gained by themselves and the Athenians over the Lacedaemonians at Oenoe in Argolis, and dedicated in the temple of Apollo at Delphi. (Paus. x. 10. § 3.) The names of these two artists occur together likewise on the pedestal of a statue found at Delphi, which had been erected in honour of a citizen of Orchomenus, who had been a victor probably in the Pythian games. (Böckh, *Corp. Inscr.* 25.) We learn from this inscription that they were both Thebans. Pliny says (xxxiv. 8. s. 19), that Hypatodorus lived about Ol. 102. The above-mentioned inscription was doubtless earlier than Ol. 104, when Orchomenos was destroyed by the Thebans.

The battle mentioned by Pausanias was probably some skirmish in the war which followed the treaty between the Athenians and Argives, which was brought about by Alcibiades, B. C. 420. It appears therefore that Aristogeiton and Hypatodorus lived in the latter part of the fifth and the early part of the fourth centuries B. C. Böckh attempts to shew that Aristogeiton was the son of Hypatodorus, but his arguments are not very convincing. [C. P. M.]

ARISTO'GENES (Ἀριστογένης), was one of the ten commanders appointed to supersede Alcibiades after the battle of Notium, B. C. 407. (Xen. *Hell.* i. 5. § 16; Diod. xiii. 74; Plut. *Alc.* c. 36.) He was one of the eight who conquered Callicratidas at Arginusae, B. C. 406; and Protomachus and himself, by not returning to Athens after the battle, escaped the fate of their six colleagues, though sentence of condemnation was passed against them in their absence. (Xen. *Hell.* i. 7. §§ 1, 34; Diod. xiii. 101.) [E. E.]

ARISTO'GENES (Ἀριστογένης), the name of two Greek physicians mentioned by Suidas, of whom one was a native of Thasos, and wrote several medical works, of which some of the titles are preserved. The other was a native of Cnidos, and was servant to Chrysippus, the philosopher, according to Suidas; or rather, as Galen says (*de Ven. Sect. adv. Erasistr. Rom. Deg.* c. 2, *de Cur. Rat. per Ven. Sect.* c. 2, vol. xi. pp. 197, 252), he was a pupil of the physician of that name, and afterwards became physician to Antigonus Gonatas, king of Macedonia, B. C. 283—239. A physician of this name is quoted by Celsus, and Pliny. Hardouin (in his Index of authors quoted by Pliny) thinks that the two physicians mentioned by Suidas were in fact one and the same person, and that he was called "Cnidius" from the place of his birth, and "Thasius" from his residence; this, however, is quite uncertain. (Fabric. *Bibl. Gr.* vol. xiii. p. 83, ed. vet.; Kühn, *Additam. ad Elenchum Medicor. Veter. a Jo. A. Fabricio, &c. exhibitum*, Lips. 1826, 4to., fascic. iii. p. 10.) [W. A. G.]

ARISTOLAUS, a painter, the son and scholar of Pausias. [PAUSIAS.] He flourished therefore about Ol. 118, B. C. 308. Pliny (xxxv. 11. s. 40) mentions several of his works, and characterises his style as in the highest degree severe. [C. P. M.]

ARISTO'LOCHUS (Ἀριστόλοχος), a tragic poet, who is not mentioned anywhere except in the collection of the Epistles formerly attributed to Phalaris (*Epist.* 18, ed. Lennep.), where the tyrant is made to speak of him with indignation for venturing to compete with him in writing tragedies. But with the genuineness of those epistles the existence of Aristolochus must fall to the ground, and Bentley (*Phalaris*, p. 260) has shewn, that if Aristolochus were a real personage, this tragic writer must have lived before tragedy was known. [L. S.]

ARISTO'MACHE (Ἀριστομάχη). 1. The daughter of Hipparinus of Syracuse, and the sister of Dion, was married to the elder Dionysius on the same day that he married Doris of Locri. She bore him two sons and two daughters, with one of whom, namely Arete, she afterwards perished. (Plut. *Dion*, 3, 6; Diod. xiv. 44, xvi. 6; Aelian, *V. H.* xiii. 10, who erroneously calls her Aristaenete; Cic. *Tusc.* v. 20; Val. Max. ix. 13, ext. 4.) Respecting her death, see ARETE.

2. Of Erythrae, a poetess, who conquered at the Isthmian games, and dedicated in the treasury of Sicyon a golden book, that is, probably one written with golden letters. (Plut. *Symp.* v. 2. § 10.)

ARISTO'MACHUS (Ἀριστόμαχος). 1. A son of Talaus and Lysimache, and brother of Adrastus. (Apollod. i. 9. § 13.) He was the father of Hippomedon, one of the seven heroes against Thebes. (Apollod. iii. 6. § 3.) Hyginus (*Fab.* 70) makes Hippomedon a son of a sister of Adrastus. (Comp. Paus. x. 10. § 2.)

2. A son of Cleodemus or Cleodaeus, and great-grandson of Heracles, was the father of Temenus, Cresphontes, and Aristodemus. He marched into Peloponnesus at the time when Tisamenus, the son of Orestes, ruled over the Peninsula; but his expedition failed as he had misunderstood the oracle, and he fell in battle. (Apollod. ii. 8. § 2; Paus. ii. 7. § 6; Herod. vi. 52.) Another Aristomachus occurs in Paus. vi. 21. § 7. [L. S.]

ARISTO'MACHUS (Ἀριστόμαχος). 1. Tyrant of Argos, in the reign and under the patronage of Antigonus Gonatas. He kept the citizens of Argos in a defenceless condition, but a conspiracy was formed against him, and arms were secretly introduced into the town by a contrivance of Aratus, who wished to gain Argos for the Achaean league. The plot was discovered, and the persons concerned in it took to flight. But Aristomachus was soon after assassinated by slaves, and was succeeded by Aristippus II. (Plut. *Arat.* 25.)

2. Succeeded Aristippus II. in the tyranny of Argos, apparently towards the end of the reign of Demetrius. (B. C. 240—230.) He seems to have been related to some of his predecessors in the tyranny of Argos. (Polyb. ii. 59.) After the death of Demetrius, B. C. 229, he resigned his power, as Lydiades had done before, and several others did now, for the influence of Macedonia in Peloponnesus had nearly ceased, and the Aetolians were allied with the Achaeans. Aristomachus had been persuaded to this step by Aratus, who gave him fifty talents that he might be able to pay off and dismiss his mercenaries. Argos now joined the Achaean league, and Aristomachus was chosen strategus of the Achaeans for the year B. C. 227. (Plut. *Arat.* 35; Polyb. ii. 44; Paus. ii. 8. § 5; Plut. *Cleom.* 4.) In this capacity he undertook the command in the war against Cleomenes of Sparta, but he seems to have been checked by the jealousy of Aratus, in consequence of which he afterwards deserted the cause of the Achaeans and went over to Cleomenes, who with his assistance took possession of Argos. Aristomachus now again assumed the tyranny at Argos. Aratus tried in vain to recover that city for the Achaean league, and the consequence only was, that the tyrant ordered 80 distinguished Argives to be put to death, as they were suspected of being favourable towards the Achaeans. Not long afterwards, however, Argos was taken by Antigonus Doson, whose assistance Aratus had called in. Aristomachus fell into the hands of the Achaeans, who strangled him and threw him into the sea at Cenchreae. (Polyb. ii. 59, 60; Plut. *Arat.* 44; Schorn, *Geschichte Griechenl.* p. 118, note 1.)

3. The leader of the popular party at Croton, in the Hannibalian war, about B. C. 215. At that time nearly all the towns of southern Italy were divided into two parties, the people being in favour of the Carthaginians, and the nobles or senators in favour of the Romans. The Bruttians, who were in alliance with the Carthaginians, had hoped to gain possession of Croton with their assistance. As this had not been done, they determined to make the conquest by themselves. A deserter from Croton informed them of the state of political parties there, and that Aristomachus was ready to surrender the town to them. The Bruttians marched with an army against Croton, and as the lower parts, which were inhabited by the people, were open and easy of access, they soon gained possession of them. Aristomachus, however, as if he had nothing to do with the Bruttians, withdrew to the arx, where the nobles were assembled and defended themselves. The Bruttians in conjunction with the people of Croton besieged the nobles in the arx, and when they found that they made no impression, they applied to Hanno the Carthaginian for assistance. He proposed to the Crotoniats to receive the Bruttians as colonists within the extensive but deserted walls of their city; but all the Crotoniats, with the exception of Aristomachus, declared that they would rather die than submit to this. As Aristomachus, who had betrayed the town, was unable to betray the arx also, he saw no way but to take to flight, and he accordingly went over to Hanno. The Crotoniats soon after quitted their town altogether and migrated to Locri. (Liv. xxiv. 2, 3.)

4. A Greek writer on agriculture or domestic economy, who is quoted several times by Pliny. (*H. N.* xiii. 47, xiv. 24, xix. 26. § 4.) [L. S.]

ARISTO'MACHUS (Ἀριστόμαχος), a statuary, born on the banks of the Strymon, made statues of courtezans. His age is not known. (Anthol. Palat. vi. 268.) [C. P. M.]

ARISTOME'DES (Ἀριστομήδης), a statuary, a native of Thebes, and a contemporary of Pindar. In conjunction with his fellow-townsman Socrates, he made a statue of Cybele, which was dedicated by Pindar in the temple of that goddess, near Thebes. (Paus. ix. 25. § 3.) [C. P. M.]

ARISTO'MEDON (Ἀριστομέδων), an Argive statuary, who lived shortly before the Persian wars, made some statues dedicated by the Phocians at Delphi, to commemorate their victory over the Thessalians. (Paus. x. 1. §§ 3—10.) [C. P. M.]

ARISTO'MENES (Ἀριστομένης), the Messenian, the hero of the second war with Sparta, has been connected by some writers with the first war (Myron. *ap. Paus.* iv. 6; Diod. Sic. xv. 66, *Fragm.* x.), but in defiance apparently of all tradition. (Tyrt. *ap. Paus. l. c.*; Müller, *Dor.* i. 7. § 9.) For the events of his life our main authority is Pausanias, and he appears to have principally followed Rhianus the Cretan, the author of a lost epic poem, of which Aristomenes was the hero. (Paus. iv 6.) The life of Aristomenes, therefore, belongs more to legend than to history, though the truth of its general outline may be depended on. (Paus. iv. 22; Polyb. iv. 33.)

Thirty-nine* years had elapsed since the capture of Ithome and the end of the first Messenian war, when the spirit of Messenia, chafing under a degrading yoke (Polyb. iv. 32; Justin. iii. 5; Tyrt. *ap. Paus.* iv. 14), and eager for revolt, found a leader in Aristomenes of Andania, sprung from the royal line of Aepytus, and even referred by legendary tradition to a miraculous and superhuman origin. (Paus. iv. 14.) Having gained promises of assistance from Argos, Arcadia, Sicyon, Elis, and Pisa (Paus. iv. 15; Strab. viii. p. 362), the hero began the war, B. C. 685. The first battle at Derae, before the arrival of the allies on either side, was indecisive; but Aristomenes so distinguished himself there by his valour, that he was offered the throne, but refused it, and received the office of supreme commander. This was followed by a remarkable exploit. Entering Sparta by night, he affixed a shield to the temple of Athena of the Brazen House (Χαλκίοικος), with the inscription, "Dedicated by Aristomenes to the goddess from the Spartan spoils." The next year, he utterly defeated the enemy at the battle of the Boar's Pillar (*κάπρου σῆμα*), a place in the region of Stenyclerus, at which the allies on both sides were present, and the hosts were animated respectively by the exhortations of Tyrtaeus and the Messenian Hierophants. (Paus. iv. 16; Müller, *Dor.* i. 5. § 16, i. 7. § 9, *note*, ii. 10. § 3.) His next exploit was the attack and plunder of Pharae (Pharis, *Il.* ii. 582); and it was only the warning voice of Helen and the Twin Brothers, visiting him in a dream, that saved Sparta itself from his assault. But he surprised by an ambush the Laconian maidens who were celebrating at Caryae with dances the worship of Artemis, and carried them to Messenia, and himself protected them from the violence of his followers, and restored them, for ransom, uninjured. Next came, in the third year of the war, at which point the poem of Rhianus began, the battle of the Trench (*μεγάλη τάφρος*), where, through the treachery of Aristocrates, the Arcadian leader, Aristomenes suffered his first defeat, and the Messenian army was cut almost to pieces. (Paus. iv. 17.) But the hero gathered the remnant to the mountain fortress of Eira, and there maintained the war for eleven years (Rhian. *ap. Paus.* iv. 17), and so ravaged the land of Laconia, that the Spartans decreed that the border should be left untilled. In one of his incursions, however, they met and overpowered him with superior numbers, and carrying him with fifty of his comrades to Sparta, cast them into the pit (*κεάδας*) where condemned criminals were thrown. The rest perished; not so Aristomenes, the favourite of the gods; for legends told how an eagle bore him up on its wings as he fell, and a fox guided him on the third day from the cavern. The enemy could not believe that he had returned to Eira, till the destruction of an army of Corinthians, who were coming to the Spartans' aid, convinced them that Aristomenes was indeed once more amongst them. And now it was that he offered for a second time to Zeus of Ithome the sacrifice for the slaughter of a hundred enemies (*ἑκατομφόνια*, comp. Plut. *Rom.* c. 25). The Hyacinthian festival coming on at Sparta, a truce was made, and Aristomenes, wandering on the faith of it too far from Eira, was seized by some Cretan bowmen (mercenaries of Sparta) and placed in bonds, but again burst them, and slew his foes through the aid of a maiden who dwelt in the house where they lodged him, and whom he betrothed in gratitude to his son Gorgus. But the anger of the Twins was roused against him, for he was said to have counterfeited them, and polluted with blood a Spartan festival in their honour. (Thirlwall, *Gr. Hist.* vol. i. p. 364; Polyaen. xi. 31.) So the favour of heaven was turned from his country, and the hour of her fall came. A wild fig-tree, called in the Messenian dialect by the same name that also means a goat (*τράγος*), which overhung the Neda, touched at length the water with its leaves, and Theoclus the seer privately warned Aristomenes that the Delphic oracle was accomplished, which after the battle of the Trench had thus declared (Paus. iv. 20):

ἔστε τράγος πίνῃσι Νέδης ἑλικόῤῥοον ὕδωρ,
οὐκ ἔτι Μεσσήνην ῥύομαι, σχεδόθεν γὰρ ὄλεθρος.

Sparta, therefore, was to triumph; but the future revival of Messenia had been declared in the prophecies of Lycus, son of Pandion (Paus. iv. 20, 26, x. 12) to depend on the preservation of a sacred tablet, whereon were described the forms of worship to Demeter and Persephone, said to have been brought of old by the priestly hero Caucon from Eleusis to Messenia. (Paus. iv. 26.) This holy treasure Aristomenes secretly buried in Ithome, and then returned to Eira prepared for the worst. Soon after, the Spartans surprised Eira by night, while Aristomenes was disabled by a wound, even as though it had been impossible for Messenia to fall while her hero watched; yet for three days and nights (though he knew the will of the gods, and was fighting against hope) he maintained the struggle with his thinned and fainting band, and at length, forming the remnant into a hollow square, with the women and children in the midst, he demanded and obtained a free passage from the enemy. (Paus. iv. 20, 21.) Arriving safely and receiving a hospitable welcome in Arcadia, he formed a plan for surprising and assaulting Sparta, but was again betrayed by Aristocrates: him his countrymen stoned for his treachery, while Aristomenes, gentle as brave, wept for the traitor's fate. (Paus. iv. 22; Polyb. iv. 33; but see Müll. *Dor.* i. 7. § 11.) Yet he could not bear to relinquish the thought of war with Sparta, and he refused therefore to take the lead of the band which, under his sons, went and settled at Rhegium. He obtained, however, no opportunity for vengeance; it was not in his life that retribution was to come; but while he was consulting the Delphic oracle, Damagetus, king of Ialysus in Rhodes, being there at the same time, was enjoined by the god "to marry the daughter of the best of the Greeks." Such a command, he thought, could have but one interpretation; so he took to wife the daughter of Aristomenes, who accompanied him to Rhodes, and there ended his days in peace. The Rhodians raised to him a splendid monument, and honoured him as a hero, and from him were descended the illustrious family of the Diagoridae. (Paus. iv. 24 Pind. *Ol.* vii.; Müll. *Dor.* i. 7. § 11.) His bones were said to have been brought back to Messenia (Paus. iv. 32); his name still lived in the hearts of his worshipping countrymen; and later legend

* This date is from Paus. iv. 15; but see Justin. iii. 5; Müll. *Dor.* i. 7, 10, Append. ix., *Hist. of Gr. Lit.* c. 10. § 5; Clint. *Fast.* i. p. 256.

told, when Messenia had once more regained her place among the nations (B. C. 370), how at Leuctra the apparition of Aristomenes had been seen, aiding the Theban host and scattering the bands of Sparta. (Paus. iv. 32.) [E. E.]

ARISTO'MENES (Ἀριστομένης). 1. A comic poet of Athens. He belonged to the ancient Attic comedy, or more correctly to the second class of the poets constituting the old Attic comedy. For the ancients seem to distinguish the comic poets who flourished before the Peloponnesian war from those who lived during that war, and Aristomenes belonged to the latter. (Suidas, *s. v.* Ἀριστομένης; Eudocia, p. 65; Argum. *ad Aristoph. Equit.*) He was sometimes ridiculed by the surname ὁ Θυροποιός, which may have been derived from the circumstance that either he himself or his father, at one time, was an artizan, perhaps a carpenter. As early as the year B. C. 425, he brought out a piece called ὑλοφόροι, on the same occasion that the Equites of Aristophanes and the Satyri of Cratinus were performed; and if it is true that another piece entitled Admetus was performed at the same time with the Plutus of Aristophanes, in B. C. 389, the dramatic career of Aristomenes was very long. (Argum. *ad Aristoph. Plut.*) But we know of only a few comedies of Aristomenes; Meineke conjectures that the Admetus was brought out together with the first edition of Aristophanes' Plutus, an hypothesis based upon very weak grounds. Of the two plays mentioned no fragments are extant; besides these we know the titles and possess a few fragments of three others, viz. 1. Βοηθοί, which is sometimes attributed to Aristophanes, the names of Aristomenes and Aristophanes being often confounded in the MSS. 2. Γόητες, and 3. Διόνυσος ἀσκητής. There are also three fragments of which it is uncertain whether they belong to any of the plays here mentioned, or to others, the titles of which are unknown. (Athen. i. p. 11; Pollux, vii. 167; Harpocrat. *s. v.* μετοίκιον. Comp. Meineke, *Quaest. Scen. Spec.* ii. p. 48, &c., *Hist. Crit. Com. Gr.* p. 210, &c.)

2. An actor of the old Attic comedy, who lived in the reign and was a freed-man of the emperor Hadrian, who used to call him Ἀττικοπέρδιξ. He was a native of Athens, and is also mentioned as the author of a work πρὸς τὰς ἱερουργίας, the third book of which is quoted by Athenaeus. (iii. p. 115.) He is perhaps the same as the one mentioned by the Scholiast on Apollonius Rhodius. (i. 164.)

3. A Greek writer on agriculture, who is mentioned by Varro (*de Re Rust.* i. 1; Columella, i. 1) among those whose native place was unknown.

4. An Acarnanian, a friend and flatterer of the contemptible Agathocles, who for a time had the government of Egypt in the name of the young king Ptolemy V. (Euergetes.) During the administration of Agathocles Aristomenes was all-powerful, and when the insurrection against Agathocles broke out in B. C. 205, Aristomenes was the only one among his friends who ventured to go and try to pacify the rebellious Macedonians. But this attempt was useless, and Aristomenes himself narrowly escaped being murdered by the insurgents. After Agathocles was put to death, Tlepolemus, who had headed the insurrection, was appointed regent. But about B. C. 202, Aristomenes contrived to get the regency and distinguished himself now by the energy and wisdom of his administration no less than previously by his faithfulness to Agathocles. Scopas and Dicaearchus, two powerful men, who ventured to oppose his government, were put to death by his command. Towards the young king, Aristomenes was a frank, open, and sincere councillor; but as the king grew up to manhood, he became less and less able to bear the sincerity of Aristomenes, who was at last condemned to death, in B. C. 192. (Polyb. xv. 31, xviii. 36, &c.; Diod. *Excerpt. lib.* xxix., *de Virt. et Vit.* p. 573; Plut. *de Discern. Adulat.* 32.) [L. S.]

ARISTO'MENES, a painter, born at Thasos, is mentioned by Vitruvius (iii. Prooem. § 2), but did not attain to any distinction. [C. P. M.]

ARISTON (Ἀρίστων), king of Sparta, 14th of the Eurypontids, son of Agesicles, contemporary of Anaxandrides, ascended the Spartan throne before B. C. 560, and died somewhat before (Paus. iii. 7), or at any rate not long after, 510. He thus reigned about 50 years, and was of high reputation, of which the public prayer for a son for him, when the house of Procles had other representatives, is a testimony. Demaratus, hence named, was borne him, after two barren marriages, by a third wife, whom he obtained, it is said, by a fraud from her husband, his friend, Agetus. (Herod. i. 65, vi. 61—66; Paus. iii. 7. § 7; Plut. *Apophth. Lac.*) [A. H. C.]

ARISTON (Ἀρίστων), son of Pyrrhichus, a Corinthian, one of those apparently who made their way into Syracuse in the second year of the Sicilian expedition, 414 B. C., is named once by Thucydides, in his account of the sea-fight preceding the arrival of the second armament (413 B. C.), and styled the most skilful steersman on the side of the Syracusans. He suggested to them the stratagem of retiring early, giving the men their meal on the shore, and then renewing the combat unexpectedly, which in that battle gave them their first naval victory. (vii. 39; comp. Polyaen. v. 13.) Plutarch (*Nicias*, 20, 25) and Diodorus (xiii. 10) ascribe to him further the invention or introduction at Syracuse of the important alterations in the build of their galleys' bows, mentioned by Thucydides (vii. 34), and said by him to have been previously used by the Corinthians in the action off Erineus. Plutarch adds, that he fell when the victory was just won, in the last and decisive sea-fight. [A. H. C.]

ARISTON (Ἀρίστων), historical. 1. Was sent out by one of the Ptolemies of Egypt to explore the western coast of Arabia, which derived its name of Poseideion from an altar which Ariston had erected there to Poseidon. (Diod. iii. 41.)

2. A strategus of the Aetolians in B. C. 221, who, labouring under some bodily defect, left the command of the troops to Scopas and Dorimachus, while he himself remained at home. Notwithstanding the declarations of the Achaeans to regard every one as an enemy who should trespass upon the territories of Messenia or Achaia, the Aetolian commanders invaded Peloponnesus, and Ariston was stupid enough, in the face of this fact, to assert that the Aetolians and Achaeans were at peace with each other. (Polyb. iv. 5, 9, 17.)

3. The leader of an insurrection at Cyrene in B. C. 403, who obtained possession of the town and put to death or expelled all the nobles. The latter however afterwards became reconciled to the popular party, and the powers of the government were divided between the two parties. (Diod. xiv. 34; comp. Paus. iv. 26. § 2.)

4. Of Megalopolis, who, at the outbreak of the war of the Romans against Perseus in B. C. 170, advised the Achaeans to join the Romans, and not to remain neutral between the two belligerent parties. In the year following, he was one of the Achaean ambassadors, who were sent to bring about a peace between Antiochus III. and Ptolemy Philopator. (Polyb. xxviii. 6, xxix. 10.)

5. A Rhodian, who was sent, in the spring of B. C. 170, with several others as ambassador to the Roman consul, Q. Marcius Philippus, in Macedonia, to renew the friendship with the Romans, and clear his countrymen from the charges which had been brought against them by some persons. (Polyb. xxviii. 14.)

6. Of Tyre, who appears to have been a friend of Hannibal. When the latter was staying at the court of Antiochus and meditated a fresh war against the Romans, he despatched Ariston to Carthage to rouse his friends there. Hannibal, however, lest the messenger should be intercepted, gave him nothing in writing. On Ariston's arrival at Carthage, the enemies of Hannibal soon conjectured the object of his presence from his frequent interviews with the men of the other party. The suspicions were at last loudly expressed, and Ariston was summoned to explain the objects of his visit. The explanations given were not very satisfactory, and the trial was deferred till the next day. But in the night Ariston embarked and fled, leaving behind a letter which he put up in a public place, and in which he declared that the communications he had brought were not for any private individual, but for the senate. Respecting the consequences of this stratagem, see Liv. xxxiv. 61, 62. Compare Appian, *Syr.* 8; Justin, xxxi. 4. [L. S.]

ARISTON (Ἀρίστων), literary. 1. A son of Sophocles by Theoris. (Suidas, *s. v.* Ἰοφῶν.) He had a son of the name of Sophocles, who is said to have brought out, in B. C. 401, the Oedipus in Colonus of his grandfather Sophocles. (Argum. *ad Soph. Oed. Col.* p. 12, ed. Wunder.) Whether he is the same as the Ariston who is called a writer of tragedies (Diog. Laërt. vii. 164), and one of whose tragedies was directed against Mnesthenus, cannot be said with any certainty, though Fabricius (*Bibl. Gr.* ii. p. 287) takes it for granted.

2. A friend of Aristotle, the philosopher, to whom he is said to have addressed some letters. (Diog. Laërt. v. 27.)

3. A Peripatetic philosopher and a native of the island of Ceos, where his birthplace was the town of Julis, whence he is sometimes called Κεῖος and sometimes Ἰουλιήτης. He was a pupil of Lycon (Diog. Laërt. v. 70, 74), who was the successor of Straton as the head of the Peripatetic school, about B. C. 270. After the death of Lycon, about B. C. 230, Ariston succeeded him in the management of the school. Ariston, who was, according to Cicero (*de Fin.* v. 5), a man of taste and elegance, was yet deficient in gravity and energy, which prevented his writings acquiring that popularity which they otherwise deserved, and may have been one of the causes of their neglect and loss to us. In his philosophical views, if we may judge from the scanty fragments still extant, he seems to have followed his master pretty closely. Diogenes Laërtius (vii. 163), after enumerating the works of Ariston of Chios, says, that Panaetius and Sosicrates attributed all these works, except the letters, to the Peripatetic Ariston (of Ceos). How far this opinion is correct, we cannot, of course, say; at any rate, however, one of those works, Ἐρωτικαὶ διατριβαί, is repeatedly ascribed to the Cean by Athenaeus (x. p. 419, xiii. p. 563, xv. p. 674), who calls it Ἐρωτικὰ ὁμοῖα. One work of the Cean not mentioned by Diogenes, was entitled Λύκων (Plut. *de Aud. poet.* 1), in gratitude to his master. There are also two epigrams in the Greek Anthology (vi. 303, and vii. 457), which are commonly attributed to Ariston of Ceos, though there is no evidence for it. (Compare J. G. Hubmann, *Ariston von Keos, der Peripatetiker*, in Jahn's *Jahrb. für Philol.* 3d supplementary vol. Leipz. 1835; Fabricius, *Bibl. Gr.* iii. p. 467, &c.; Jacobs, *ad Anthol.* xiii. p. 861.)

4. Of Alexandria, likewise a Peripatetic philosopher, was a contemporary of Strabo, and wrote a work on the Nile. (Diog. Laërt. vii. 164; Strab. xvii. p. 790.) Eudorus, a contemporary of his, wrote a book on the same subject, and the two works were so much alike, that the authors charged each other with plagiarism. Who was right is not said, though Strabo seems to be inclined to think that Eudorus was the guilty party. (Hubmann, *l. c.* p. 104.)

5. Of Pella in Palestine, lived in the time of the emperor Hadrian or shortly after, as is inferred from his writing a work on the insurrection of the Jews, which broke out in the reign of this emperor. (Euseb. *H. E.* iv. 6; Niceph. Callist. *Hist. Eccl.* iii. 24.) He also wrote a work entitled διάλεξις Παπίσκου καὶ Ἰάσονος, that is, a dialogue between Papiscus, a Jew, and Jason, a Jewish Christian, in which the former became convinced of the truth of the Christian religion. (Origen. *c. Cels.* iv. p. 199; Hieronym. *Epist. ad Galat.* iii. 13.) It was translated at an early time into Latin by one Celsus, but, with the exception of a few fragments, it is now lost. The introduction written to it by the translator is still extant, and is printed in the Oxford edition of the "Opuscula" of Cyprian (p. 30) and elsewhere. (Hubmann, *l. c.* p. 105.)

6. Of Alaea (Ἀλαιεύς), a Greek rhetorician who wrote, according to Diogenes Laërtius (vii. 164) scientific treatises on rhetoric. Another rhetorician of the same name, a native of Gerasa, is mentioned by Stephanus of Byzantium. (*s. v.* Γέρασα.)

The name of Ariston occurs very frequently in ancient writers, and it has been calculated that about thirty persons of this name may be distinguished; but of most of them we know nothing but the name. They have often been confounded with one another both by ancient and modern writers, particularly Ariston of Chios and Ariston of Ceos. (Sintenis, *ad Plut. Themist.* 3, and especially the treatise of Hubmann referred to above.) [L. S.]

ARIS'TON (Ἀρίστων), son of Miltiades, born in the island of Chios, a Stoic and disciple of Zeno, flourished about B. C. 260, and was therefore contemporary with Epicurus, Aratus, Antigonus Gonatas, and with the first Punic war. Though he professed himself a Stoic, yet he differed from Zeno in several points; and indeed Diogenes Laërtius (vii. 160, &c.) tells us, that he quitted the school of Zeno for that of Polemo the Platonist. He is said to have displeased the former by his loquacity,—a quality which others prized so highly, that he acquired the surname of Siren, as a master of persuasive eloquence. He was also called Phalantus, from hi

baldness. He rejected all branches of philosophy but ethics, considering physiology as beyond man's powers, and logic as unsuited to them. Even with regard to ethics, Seneca (*Ep.* 89) complains, that he deprived them of all their practical side, a subject which he said belonged to the schoolmaster rather than to the philosopher. The sole object, therefore, of ethics was to shew wherein the supreme good consists, and this he made to be ἀδιαφορία, *i. e.* entire indifference to everything except virtue and vice. (Cic. *Acad.* ii. 42.) All external things therefore were in his view perfectly indifferent; so that he entirely rejected Zeno's distinction between the good and the *preferable* (τὰ προηγμένα), *i. e.* whatever excites desire in the individual mind of any rational being, without being *in itself* desirable or good, and of which the pure Stoical doctrine permitted an account to be taken in the conduct of human life. (Cic. *Fin.* iv. 25.) But this notion of προηγμένα was so utterly rejected by Ariston, that he held it to be quite indifferent whether we are in perfect health, or afflicted by the severest sickness (Cic. *Fin.* ii. 13); whereas of virtue he declared his wish that even beasts could understand words which would excite them to it. (Plut. *Maxime c. Princip. Philosopho esse diss.* § 1.) It is, however, obvious that those who adopt this theory of the absolute indifference of everything but virtue and vice, in fact take away all materials for virtue to act upon, and confine it in a state of mere abstraction. This part of Ariston's system is purely cynical, and perhaps he wished to shew his admiration for that philosophy, by opening his school at Athens in the Cynosarges, where Antisthenes had taught. [ANTISTHENES.] He also differed with Zeno as to the plurality of virtues, allowing of one only, which he called the health of the soul (ὑγείαν ὠνόμαζε, Plut. *Virt. Mor.* 2). This appears to follow from the cynical parts of his system, for by taking away all the objects of virtue, he of course deprives it of variety; and so he based all morality on a well-ordered mind. Connected with this is his paradox, *Sapiens non opinatur*—the philosopher is free from all opinions (since they would be liable to disturb his unruffled equanimity); and this doctrine seems to disclose a latent tendency to scepticism, which Cicero appears to have suspected, by often coupling him with Pyrrho. In conformity with this view, he despised Zeno's physical speculations, and doubted whether God is or is not a living Being. (Cic. *Nat. Deor.* i. 14.) But this apparently atheistic dogma perhaps only referred to the Stoical conception of God, as of a subtle fire dwelling in the sky and diffusing itself through the universe. [ZENO.] He may have meant merely to demonstrate his position, that physiology is above the human intellect, by shewing the impossibility of certainly attributing to this pantheistic essence, form, senses, or life. (Brucker, *Hist. Crit. Phil.* ii. 2, 9; Ritter, *Geschichte der Phil.* xi. 5, 1.)

Ariston is the founder of a small school, opposed to that of Herillus, and of which Diogenes Laërtius mentions Diphilus and Miltiades as members. We learn from Athenaeus (vii. p. 281), on the authority of Eratosthenes and Apollophanes, two of his pupils, that in his old age he abandoned himself to pleasure. He is said to have died of a *coup de soleil*. Diogenes (*l. c.*) gives a list of his works, but says, that all of them, except the Letters to Cleanthes, were attributed by Panaetius (B. C. 143) and Sosicrates (B. C. 200-128) to another Ariston, a Peripatetic of Ceos, with whom he is often confounded. Nevertheless, we find in Stobaeus (*Serm.* iv. 110, &c.) fragments of a work of his called ὁμοιώματα. [G. E. L. C.]

ARISTON (Ἀρίστων), a physician, of whose life no particulars are known, but who probably lived in the fifth century B. C., as Galen mentions him (*Comment. in Hippocr.* "*De Rat. Vict. in Morb. Acut.*" i. 17, vol. xv. p. 455) with three other physicians, who all (he says) lived in old times, some as contemporaries of Hippocrates, and the others before him. Galen also says that he was by some persons supposed to be the author of the work in the Hippocratic Collection entitled Περὶ Διαίτης Ὑγιεινῆς, *de Salubri Victus Ratione.* (*l. c.*; *De Aliment. Facult.* i. 1, vol. vi. p. 473; *Comment. in Hippocr.* "*Aphor.*" vi. 1, vol. xviii. pt. i. p. 9.) A medical preparation by a person of the same name is quoted by Celsus (*De Medic.* v. 18. p. 88) and Galen. (*De Compos. Medicam. sec. Locos*, ix. 4. vol. xiii. p. 281.) The Ariston of Chios, mentioned by Galen (*De Hippocr. et Plat. Decret.* v. 5, vii. 1, 2, vol. v. pp. 468, 589, 596), is a different person. [W. A. G.]

ARISTON. 1. A celebrated silver-chaser and sculptor in bronze, born at Mytilene. His time is unknown. (Plin. xxxiii. 55, xxxiv. 19. § 25.)

2. A painter, the son and pupil of Aristeides of Thebes [ARISTEIDES], painted a satyr holding a goblet and crowned with a garland. Antorides and Euphranor were his disciples. (Plin. xxxv. 36. § 23.) [P. S.]

ARISTON (Ἀρίστων) and TELESTAS (Τελεστὰς), brothers, were the sculptors of a colossal statue of Zeus which the Cleitorians dedicated at Olympia from the spoils of many captured cities. The statue with its pedestal was about eighteen Greek feet high. It bore an inscription, which is given by Pausanias, but in a mutilated state. (Paus. v. 23. § 6.) [P. S.]

ARISTONI'CUS (Ἀριστόνικος). 1. A tyrant of Methymnae in Lesbos. In B. C. 332, when the navarchs of Alexander the Great had already taken possession of the harbour of Chios, Aristonicus arrived during the night with some privateer ships, and entered it under the belief that it was still in the hands of the Persians. He was taken prisoner and delivered up to the Methymnaeans, who put him to death in a cruel manner. (Arrian, *Anab.* iii. 2; Curtius, iv. 4.)

2. A natural son of Eumenes II. of Pergamus, who was succeeded by Attalus III. When the latter died in B. C. 133, and made over his kingdom to the Romans, Aristonicus claimed his father's kingdom as his lawful inheritance. The towns, for fear of the Romans, refused to recognise him, but he compelled them by force of arms; and at last there seemed no doubt of his ultimate success. In B. C. 131, the consul P. Licinius Crassus, who received Asia as his province, marched against him; but he was more intent upon making booty than on combating his enemy, and in an ill-organized battle which was fought about the end of the year, his army was defeated, and he himself made prisoner by Aristonicus. In the year following, B. C. 130, the consul M. Perperna, who succeeded Crassus, acted with more energy, and in the very first engagement conquered Aristonicus and took him prisoner. After the death of Perperna, M.' Aquillius completed the conquest of the kingdom of Pergamus, B. C. 129. Aristonicus was carried

to Rome to adorn the triumph of Aquillius, and was then beheaded. (Justin, xxxvi. 4; Liv. *Epit.* 59; Vell. Pat. ii. 4; Flor. ii. 20; Oros. v. 10; Sall. *Hist.* 4; Appian, *Mithrid.* 12, 62, *de Bell. Civ.* i. 17; Val. Max. iii. 4. § 5; Diod. *Fragm. lib.* 34, p. 598; Cic. *de Leg. Agr.* ii. 33, *Philip.* xi. 8; Ascon. *ad Cic. pro Scaur.* p. 24, ed. Orelli.)

3. A eunuch of Ptolemy Epiphanes, who had been brought up with the king from his early youth. Polybius speaks of him in terms of high praise, as a man of a generous and warlike disposition, and skilled in political transactions. In B. C. 185, when the king had to fight against some discontented Egyptians, Aristonicus went to Greece and engaged a body of mercenaries there. (Polyb. xxiii. 16, 17.)

4. Of Alexandria, a contemporary of Strabo (i. p. 38), distinguished himself as a grammarian, and is mentioned as the author of several works, most of which related to the Homeric poems.—1. On the wanderings of Menelaus (*περὶ τῆς Μενελάου πλάνης*; Strab. *l. c.*). 2. On the critical signs by which the Alexandrine critics used to mark the suspected or interpolated verses in the Homeric poems and in Hesiod's Theogony. (*Περὶ τῶν σημείων τῶν τῆς Ἰλιάδος καὶ Ὀδυσσείας*, Etym. M. *s. vv.* *λύχνος*, *ἔρσαι* and *ὀπή*; Suidas, *s. v.* *Ἀριστόνικος*; Eudoc. p. 64; Schol. Venet. *ad Hom. Il.* ix. 397.) 3. On irregular grammatical constructions in Homer, consisting of six books (*ἀσυντάκτων ὀνομάτων βιβλία*; Suidas, *l. c.*). These and some other works are now lost, with the exception of a few fragments preserved in the passages above referred to. (Villoison, *Proleg. ad Hom.* p. 18.)

5. Of Tarentum, the author of a mythological work which is often referred to. (Phot. *Cod.* 190; Serv. *ad Aen.* iii. 335; Caes. Germ. *in Arat. Phaen.* 327; Hygin. *Poët. Astr.* ii. 34.) He is perhaps the same as the one mentioned by Athenaeus (i. p. 20), but nothing is known about him. (Roulez, *ad Ptolem. Hephaest.* p. 148.) [L. S.]

ARISTONIDAS, a statuary, one of whose productions is mentioned by Pliny (*H. N.* xxxiv. 14. s. 40) as extant at Thebes in his time. It was a statue of Athamas, in which bronze and iron had been mixed together, that the rust of the latter, showing through the brightness of the bronze, might have the appearance of a blush, and so might indicate the remorse of Athamas. [C. P. M.]

ARISTONIDES, a painter of some distinction, mentioned by Pliny (xxxv. 11. s. 40), was the father and instructor of Mnasitimus. [C. P. M.]

ARISTO'NOUS (*Ἀριστόνοος*). 1. Of Gela in Syracuse, one of the founders of the colony of Agrigentum, B. C. 582. (Thuc. vi. 4.)

2. Of Pella, son of Peisaeus, one of the bodyguard of Alexander the Great, distinguished himself greatly on one occasion in India. On the death of Alexander, he was one of the first to propose that the supreme power should be entrusted to Perdiccas. He was subsequently the general of Olympias in the war with Cassander; and when she was taken prisoner in B. C. 316, he was put to death by order of Cassander. (Arrian, *Anab.* vi. 28, *ap. Phot.* Cod. 92, p. 69, a. 14. ed. Bekker; Curt. ix. 5, x. 6; Diod. xix. 35, 50, 51.)

ARISTO'NOUS (*Ἀριστόνοος*), a statuary, a native of Aegina, made a statue of Zeus, which was dedicated by the Metapontines at Olympia. (Paus. v. 22. § 5; Müller, *Aegin.* p. 107.) [C. P. M.]

ARISTO'NYMUS (*Ἀριστώνυμος*), a comic poet and contemporary of Aristophanes and Ameipsias. (Anonym. *in Vit. Aristoph.*; Schol. *ad Platon.* p. 331, Bekker.) We know the titles of only two of his comedies, viz. Theseus (Athen. iii. p. 87), and *Ἥλιος ῥιγῶν* (Athen. vii. pp. 284, 287), of which only a few fragments are extant. Schweighäuser and Fabricius place this poet in the reign of Ptolemy Philadelphus, an error into which both were led by Suidas (*s. v.* *Ἀριστώνυμος*), who, if the reading is correct, evidently confounds the poet with some grammarian. If there had ever existed a grammarian of this name, and if he had written the works attributed to him by Suidas, he would assuredly have been mentioned by other writers also. This is not the case; and as we know that Aristophanes of Byzantium was the successor of Apollonius as chief librarian at Alexandria (which Suidas says of Aristonymus), Meineke conjectures with great probability, that the name of Aristophanes has dropped out in our text of Suidas. (Meineke, *Hist. Crit. Com. Gr.* p. 196, &c.)

An Athenian, of the name of Aristonymus, who was a contemporary of Alexander the Great, but not a grammarian, is mentioned by Athenaeus. (x. p. 452, xii. p. 538.) There were also two writers of this name, but neither of them appears to have been a grammarian. (Plut. *de Flum.* p. 1165; Stobaeus, *passim.*) [L. S.]

ARISTO'PHILUS (*Ἀριστόφιλος*), a druggist, of Plataea in Boeotia, who lived probably in the fourth century B. C. He is mentioned by Theophrastus (*Hist. Plant.* ix. 18. § 4) as possessing the knowledge of certain antaphrodisiac medicines, which he made use of either for the punishment or reformation of his slaves. [W. A. G.]

ARISTO'PHANES (*Ἀριστοφάνης*), the only writer of the old comedy of whom any entire works are left. His later extant plays approximate rather to the middle comedy, and in the Cocalus, his last production, he so nearly approached the new, that Philemon brought it out a second time with very little alteration.

Aristophanes was the son of Philippus, as is stated by all the authorities for his life, and proved by the fact of his son also having that name, although a bust exists with the inscription *Ἀριστοφάνης Φιλιππίδου*, which is, however, now generally allowed to be spurious. He was an Athenian of the tribe Pandionis, and the Cydathenaean Demus, and is said to have been the pupil of Prodicus, though this is improbable, since he speaks of him rather with contempt. (*Nub.* 360, *Av.* 692, *Tagenist.* Fragm. xviii. Bekk.) We are told (Schol. *ad Ran.* 502), that he first engaged in the comic contests when he was *σχέδον μειράκισκος*, and we know that the date of his first comedy was B. C. 427: we are therefore warranted in assigning about B. C. 444 as the date of his birth, and his death was probably not later than B. C. 380. His three sons, Philippus, Araros, and Nicostratus, were all poets of the middle comedy. Of his private history we know nothing but that he was a lover of pleasure (Plat. *Symp.* particularly p. 223), and one who spent whole nights in drinking and witty conversation. Accusations (his anonymous biographer says, more than one) were brought against him by Cleon, with a view to deprive him of his civic rights (*ξενίας γραφαί*), but without success, as indeed they were merely the fruit of revenge for his attacks on that demagogue. They

have, however, given rise to a number of traditions of his being a Rhodian, an Egyptian, an Aeginetan, a native of Camirus or of Naucratis.

The comedies of Aristophanes are of the highest historical interest, containing as they do an admirable series of caricatures on the leading men of the day, and a contemporary commentary on the evils existing at Athens. Indeed, the caricature is the only feature in modern social life which at all resembles them. Aristophanes was a bold and often a wise patriot. He had the strongest affection for Athens, and longed to see her restored to the state in which she was flourishing in the previous generation, and almost in his own childhood, before Pericles became the head of the government, and when the age of Miltiades and Aristeides had but just passed away. The first great evil of his own time against which he inveighs, is the Peloponnesian war, which he regards as the work of Pericles, and even attributes it (*Pax*, 606) to his fear of punishment for having connived at a robbery said to have been committed by Phidias on the statue of Athene in the Parthenon, and to the influence of Aspasia. (*Ach.* 500.) To this fatal war, among a host of evils, he ascribes the influence of vulgar demagogues like Cleon at Athens, of which also the example was set by the more refined demagogism of Pericles. Another great object of his indignation was the recently adopted system of education which had been introduced by the Sophists, acting on the speculative and inquiring turn given to the Athenian mind by the Ionian and Eleatic philosophers, and the extraordinary intellectual development of the age following the Persian war. The new theories introduced by the Sophists threatened to overthrow the foundations of morality, by making persuasion and not truth the object of man in his intercourse with his fellows, and to substitute a universal scepticism for the religious creed of the people. The worst effects of such a system were seen in Alcibiades, who, caring for nothing but his own ambition, valuing eloquence only for its worldly advantages, and possessed of great talents which he utterly misapplied, combined all the elements which Aristophanes most disliked, heading the war party in politics, and protecting the sophistical school in philosophy and also in literature. Of this latter school—the literary and poetical Sophists—Euripides was the chief, whose works are full of that *μετεωροσοφία* which contrasts so offensively with the moral dignity of Aeschylus and Sophocles, and for which Aristophanes introduces him as soaring in the air to write his tragedies (*Ach.* 374), caricaturing thereby his own account of himself. (*Alc.* 971.) Another feature of the times was the excessive love for litigation at Athens, the consequent importance of the dicasts, and disgraceful abuse of their power; all of which enormities are made by Aristophanes objects of continual attack. But though he saw what were the evils of his time, he had not wisdom to find a remedy for them, except the hopeless and undesirable one of a movement backwards; and therefore, though we allow him to have been honest and bold, we must deny him the epithet of great. We subjoin a catalogue of the comedies of Aristophanes on which we possess information, and a short account of the most remarkable. Those marked † are extant.

B. C. 427. Δαιταλεῖς, *Banquetters*. Second prize. The play was produced under the name of Philonides, as Aristophanes was below the legal age for competing for a prize. Fifth year of the war.

426. Babylonians (ἐν ἄστει).

425. † Acharnians. (Lenaea.) Produced in the name of Callistratus. First prize.

424. † Ἱππεῖς, *Knights* or *Horsemen*. (Lenaea.) The first play produced in the name of Aristophanes himself. First prize; second Cratinus.

423. † Clouds (ἐν ἄστει). First prize, Cratinus; second Ameipsias.

422. † Wasps. (Lenaea.) Second prize.

Γηρᾶς (?) (ἐν ἄστει), according to the probable conjecture of Süvern. (Essay on the Γηρᾶς, translated by Mr. Hamilton.)

Clouds (second edition), failed in obtaining a prize. But Ranke places this B. C. 411, and the whole subject is very uncertain.

419. † Peace (ἐν ἄστει). Second prize; Eupolis first.

414. Amphiaraus. (Lenaea.) Second prize.

† Birds (ἐν ἄστει), second prize; Ameipsias first; Phrynichus third. Second campaign in Sicily.

Γεωργοί (?). Exhibited in the time of Nicias. (Plut. *Nic.* c. 8.)

411. † Lysistrata.

† Thesmophoriazusae. During the Oligarchy.

408. † First Plutus.

405. † Frogs. (Lenaea.) First prize; Phrynicus second; Plato third. Death of Sophocles.

392. † Ecclesiazusae. Corinthian war.

388. Second edition of the Plutus.

The last two comedies of Aristophanes were the Aeolosicon and Cocalus, produced about B. C. 387 (date of the peace of Antalcidas) by Araros, one of his sons. The first was a parody on the Aeolus of Euripides, the name being compounded of Aeolus and Sicon, a famous cook. (*Rheinisches Museum*, 1828, p. 50.) The second was probably a similar parody of a poem on the death of Minos, said to have been killed by Cocalus, king of Sicily. Of the Aeolosicon there were two editions.

In the Δαιταλεῖς the object of Aristophanes was to censure generally the abandonment of those ancient manners and feelings which it was the labour of his life to restore. He attacked the modern schemes of education by introducing a father with two sons, one of whom had been educated according to the old system, the other in the sophistries of later days. The chorus consisted of a party who had been feasting in the temple of Hercules; and Bp. Thirlwall supposes, that as the play was written when the plague was at its height (Schol. *ad Ran.* 502), the poet recommended a return to the gymnastic exercises of which that god was the patron (comp. *Eq.* 1379), and to the old system of education, as the means most likely to prevent its continuance.

In the *Babylonians* we are told, that he "attacked the system of appointing to offices by lot." (*Vit. Aristoph.* Bekk. p. xiii.) The chorus consisted of barbarian slaves employed in a mill, which Ranke has conjectured was represented as belonging to the demagogue Eucrates (*Eq.* 129, &c.), who united the trade of a miller with that of a vender of tow. Cleon also must have been a main object of the poet's satire, and probably the public functionaries of the day in general, since an action was brought by Cleon against Callistratus, in whose name it was produced, accusing him of ridiculing the government in the presence of the allies. But the attack appears to have failed.

In the *Acharnians*, Aristophanes exhorts his countrymen to peace. An Athenian named Dicaeopolis makes a separate treaty with Sparta for himself and his family, and is exhibited in the full enjoyment of its blessings, whilst Lamachus, as the representative of the war party, is introduced in the want of common necessaries, and suffering from cold, and snow, and wounds. The *Knights* was directed against Cleon, whose power at this time was so great, that no one was bold enough to make a mask to represent his features; so that Aristophanes performed the character himself, with his face smeared with wine-lees. Cleon is the confidential steward of Demus, the impersonation of the Athenian people, who is represented as almost in his dotage, but at the same time cunning, suspicious, ungovernable, and tyrannical. His slaves, Nicias and Demosthenes, determine to rid themselves of the insolence of Cleon by raising up a rival in the person of a sausage-seller, by which the poet ridicules the mean occupation of the demagogues. This man completely triumphs over Cleon in his own arts of lying, stealing, fawning, and blustering. Having thus gained the day, he suddenly becomes a model of ancient Athenian excellence, and by boiling Demus in a magic cauldron, restores him to a condition worthy of the companionship of Aristeides and Miltiades. (*Eq.* 1322.)

In the *Clouds*, Aristophanes attacks the sophistical principles at their source, and selects as their representative Socrates, whom he depicts in the most odious light. The selection of Socrates for this purpose is doubtless to be accounted for by the supposition, that Aristophanes observed the great philosopher from a distance only, while his own unphilosophical turn of mind prevented him from entering into Socrates' merits both as a teacher and a practiser of morality; and by the fact, that Socrates was an innovator, the friend of Euripides, the tutor of Alcibiades, and pupil of Archelaus; and that there was much in his appearance and habits in the highest degree ludicrous. The philosopher, who wore no under garments, and the same upper robe in winter and summer,—who generally went barefoot, and appears to have possessed one pair of dress-shoes which lasted him for life (Böckh, *Economy of Athens*, i. p. 150), who used to stand for hours in a public place in a fit of abstraction—to say nothing of his snub nose, and extraordinary face and figure—could hardly expect to escape the license of the old comedy. The invariably speculative turn which he gave to the conversation, his bare acquiescence in the stories of Greek mythology, which Aristophanes would think it dangerous even to subject to inquiry (see Plat. *Phaedrus*, p. 299), had certainly produced an unfavourable opinion of Socrates in the minds of many, and explain his being set down by Aristophanes as an archsophist, and represented even as a thief. In the Clouds, he is described as corrupting a young man named Pheidippides, who is wasting his father's money by an insane passion for horses, and is sent to the subtlety-shop (*φροντιστήριον*) of Socrates and Chaerephon to be still further set free from moral restraint, and particularly to acquire the needful accomplishment of cheating his creditors. In this spendthrift youth it is scarcely possible not to recognise Alcibiades, not only from his general character and connexion with the Sophists, but also from more particular traits, as allusions to his *τραυλισμός*, or inability to articulate certain letters (*Nub.* 1381; Plut. *Alc.* p.192), and to his fancy for horse-breeding and driving. (Satyrus, *ap. Athen.* xii. p. 534.) Aristophanes would be prevented from introducing him by name either here or in the Birds, from fear of the violent measures which Alcibiades took against the comic poets. The instructions of Socrates teach Pheidippides not only to defraud his creditors, but also to beat his father, and disown the authority of the gods; and the play ends by the father's preparations to burn the philosopher and his whole establishment. The hint given towards the end, of the propriety of prosecuting him, was acted on twenty years afterwards, and Aristophanes was believed to have contributed to the death of Socrates, as the charges brought against him before the court of justice express the substance of those contained in the Clouds. (Plat. *Apol. Soc.* p. 18, &c.) The Clouds, though perhaps its author's masterpiece, met with a complete failure in the contest for prizes, probably owing to the intrigues of Alcibiades; nor was it more successful when altered for a second representation, if indeed the alterations were ever completed, which Süvern denies. The play, as we have it, contains the parabasis of the second edition.

The *Wasps* is the pendant to the Knights. As in the one the poet had attacked the sovereign assembly, so here he aims his battery at the courts of justice, the other stronghold of party violence and the power of demagogues. This play furnished Racine with the idea of *Les Plaideurs*. The *Peace* is a return to the subject of the Acharnians, and points out forcibly the miseries of the Peloponnesian war, in order to stop which Trygaeus, the hero of the play, ascends to heaven on a dung-beetle's back, where he finds the god of war pounding the Greek states in a mortar. With the assistance of a large party of friends equally desirous to check this proceeding, he succeeds in dragging up Peace herself from a well in which she is imprisoned, and finally marries one of her attendant nymphs. The play is full of humour, but neither it nor the Wasps is among the poet's greater works.

Six years now elapse during which no plays are preserved to us. The object of the *Amphiaraus* and the *Birds*, which appeared after this interval, was to discourage the disastrous Sicilian expedition. The former was called after one of the seven chiefs against Thebes, remarkable for prophesying ill-luck to the expedition, and therein corresponding to Nicias. The object of the *Birds* has been a matter of much dispute; many persons, as for instance Schlegel, consider it a mere fanciful piece of buffoonery—a supposition hardly credible, when we remember that every one of the plays of Aristophanes has a distinct purpose connected with the history of the time. The question seems to have been set at rest by Süvern, whose theory, to say the least, is supported by the very strongest circumstantial evidence. The Birds—the Athenian people—are persuaded to build a city in the clouds by Peisthetaerus (a character combining traits of Alcibiades and Gorgias, mixed perhaps with some from other Sophists), and who is attended by a sort of Sancho Panza, one Euelpides, designed to represent the credulous young Athenians (*εὐελπίδες*, Thuc. vi. 24). The city, to be called *Νεφελοκοκκυγία* (*Cloudcuckootown*), is to occupy the whole horizon, and to cut off the gods from all connexion with

mankind, and even from the power of receiving sacrifices, so as to force them ultimately to surrender at discretion to the birds. All this scheme, and the details which fill it up, coincide admirably with the Sicilian expedition, which was designed not only to take possession of Sicily, but afterwards to conquer Carthage and Libya, and so, from the supremacy of the Mediterranean, to acquire that of the Peloponnesus, and reduce the Spartans, the gods of the play. (Thuc. vi. 15, &c.; Plut. *Nic.* 12, *Alc.* 17.) The plan succeeds; the gods send ambassadors to demand terms, and finally Peisthetaerus espouses Basileia, the daughter of Zeus. In no play does Aristophanes more indulge in the exuberance of wit and fancy than in this; and though we believe Süvern's account to be in the main correct, yet we must not suppose that the poet limits himself to this object: he keeps only generally to his allegory, often touching on other points, and sometimes indulging in pure humour; so that the play is not unlike the scheme of Gulliver's Travels.

The *Lysistrata* returns to the old subject of the Peloponnesian war, and here we find miseries described as existing which in the Acharnians and Peace had only been predicted. A treaty is finally represented as brought about in consequence of a civil war between the sexes. The *Thesmophoriazusae* is the first of the two great attacks on Euripides, and contains some inimitable parodies on his plays, especially the Andromeda, which had just appeared. It is almost wholly free from political allusions; the few which are found in it shew the attachment of the poet to the old democracy, and that, though a strong conservative, he was not an oligarchist. Both the *Plutus* and the *Ecclesiazusae* are designed to divert the prevailing mania for Dorian manners, the latter ridiculing the political theories of Plato, which were based on Spartan institutions. Between these two plays appeared the Frogs, in which Bacchus descends to Hades in search of a tragic poet,—those then alive being worthless,—and Aeschylus and Euripides contend for the prize of resuscitation. Euripides is at last dismissed by a parody on his own famous line ἡ γλῶσσ' ὀμώμοχ', ἡ δὲ φρὴν ἀνώμοτος (*Hipp.* 608), and Aeschylus accompanies Bacchus to Earth, the tragic throne in Hades being given to Sophocles during his absence. Among the lost plays, the Νῆσοι and Γεωργοί were apparently on the subject of the much desired Peace, the former setting forth the evils which the islands and subject states, the latter those which the freemen of Attica, endured from the war. The *Triphales* seems to have been an attack on Alcibiades, in reference probably to his mutilation of the Hermes Busts (Süvern, *On the Clouds*, p. 85. transl.); and in the Γηρυτάδης certain poets, pale, haggard votaries of the Sophists,—Sannyrion as the representative of comedy, Melitus of tragedy, and Cinesias of the cyclic writers, visit their brethren in Hades. The Γῆρας appears from the analysis of its fragments by Süvern, to have been named from a chorus of old men, who are supposed to have cast off their old age as serpents do their skin, and therefore probably to have been a representation of vicious dotage similar to that in the Knights. From a fragment in Bekker's *Anecdota* (p. 430) it is probable that it was the 9th of the Aristophanic comedies.

Suidas tells us, that Aristophanes was the author, in all, of 54 plays. We have hitherto considered him only in his historical and political character, nor can his merits as a poet and humorist be understood without an actual study of his works. We have no means of comparing him with his rivals Eupolis and Cratinus (Hor. *Sat.* i. 4. 1), though he is said to have tempered their bitterness, and given to comedy additional grace, but to have been surpassed by Eupolis in the conduct of his plots. (Platonius, περὶ διαφ. χαρ. cited in Bekker's *Aristoph.*) Plato called the soul of Aristophanes a temple for the Graces, and has introduced him into his Symposium. His works contain snatches of lyric poetry which are quite noble, and some of his chorusses, particularly one in the Knights, in which the horses are represented as rowing triremes in an expedition against Corinth, are written with a spirit and humour unrivalled in Greek, and are not very dissimilar to English ballads. He was a complete master of the Attic dialect, and in his hands the perfection of that glorious instrument of thought is wonderfully shewn. No flights are too bold for the range of his fancy: animals of every kind are pressed into his service; frogs chaunt chorusses, a dog is tried for stealing a cheese, and an iambic verse is composed of the grunts of a pig. Words are invented of a length which must have made the speaker breathless,—the *Ecclesiazusae* closes with one of 170 letters. The gods are introduced in the most ludicrous positions, and it is certainly incomprehensible how a writer who represents them in such a light, could feel so great indignation against those who were suspected of a design to shake the popular faith in them. To say that his plays are defiled by coarseness and indecency, is only to state that they were comedies, and written by a Greek who was not superior to the universal feeling of his age.

The first edition of Aristophanes was that of Aldus, Venice, 1498, which was published without the Lysistrata and Thesmophoriazusae. That of Bekker, 5 vols. 8vo., London, 1829, contains a text founded on the collation of two MSS. from Ravenna and Venice, unknown to former editors. It also has the valuable Scholia, a Latin version, and a large collection of notes. There are editions by Bothe, Kuster, and Dindorf: of the Acharnians, Knights, Wasps, Clouds, and Frogs, by Mitchell, with English notes (who has also translated the first three into English verse), and of the Birds and Plutus by Cookesley, also with English notes. There are many translations of single plays into English, and of all into German by Voss (Brunswick, 1821), and Droysen (Berlin, 1835—1838). Wieland also translated the Acharnians, Knights, Clouds, and Birds; and Welcker the Clouds and Frogs. [G. E. L. C.]

ARISTO'PHANES ('Αριστοφάνης). 1. Of Byzantium, a son of Apelles, and one of the most eminent Greek grammarians at Alexandria. He was a pupil of Zenodotus and Eratosthenes, and teacher of the celebrated Aristarchus. He lived about B. C. 264, in the reign of Ptolemy II. and Ptolemy III., and had the supreme management of the library at Alexandria. All the ancients agree in placing him among the most distinguished critics and grammarians. He founded a school of his own at Alexandria, and acquired great merits for what he did for the Greek language and literature. He and Aristarchus were the principal men who made out the canon of the classical writers of Greece, in the

selection of whom they shewed, with a few exceptions, a correct taste and appreciation of what was really good. (Ruhnken, *Hist. Crit. Orat. Gr.* p. xcv., &c.) Aristophanes was the first who introduced the use of accents in the Greek language. (J. Kreuser, *Griech. Accentlehre*, p. 167, &c.) The subjects with which he chiefly occupied himself were the criticism and interpretation of the ancient Greek poets, and more especially Homer, of whose works he made a new and critical edition (*διόρθωσις*). But he too, like his disciple Aristarchus, was not occupied with the criticism or the explanation of words and phrases only, but his attention was also directed towards the higher subjects of criticism: he discussed the aesthetical construction and the design of the Homeric poems. In the same spirit he studied and commented upon other Greek poets, such as Hesiod, Pindar, Alcaeus, Sophocles, Euripides, Anacreon, Aristophanes, and others. The philosophers Plato and Aristotle likewise engaged his attention, and of the former, as of several among the poets, he made new and critical editions. (Schol. *ad Hesiod. Theog.* 68; Diog. Laërt. iii. 61; Thom. Mag. *Vita Pindari.*) All we possess of his numerous and learned works consists of fragments scattered through the Scholia on the above-mentioned poets, some argumenta to the tragic poets and some plays of Aristophanes, and a part of his *Λέξεις*, which is printed in Boissonade's edition of Herodian's "Partitiones." (London, 1819, pp. 283—289.) His *Γλῶτται* and *Ὑπομνήματα*, which are mentioned among his works, referred probably to the Homeric poems. Among his other works we may mention: 1. Notes upon the *Πίνακες* of Callimachus (Athen. ix. p. 408), and upon the poems of Anacreon. (Aelian, *H. A.* vii. 39, 47.) 2. An abridgement of Aristotle's work *Περὶ Φύσεως Ζώων*, which is perhaps the same as the work which is called *Ὑπομνήματα εἰς Ἀριστοτέλην*. 3. A work on the Attic courtezans, consisting of several books. (Athen. xiii. pp. 567, 583.) 4. A number of grammatical works, such as *Ἀττικαὶ Λέξεις*, *Λακωνικαὶ Γλῶσσαι* and a work *Περὶ Ἀναλογίας*, which was much used by M. Tarentius Varro. 5. Some works of an historical character, as *Θηβαικά* (perhaps the same as the *Θηβαίων ὅροι*), and *Βοιωτικά*, which are frequently mentioned by ancient writers. (Suid. *s. v.* *Ὁμολώϊος Ζεύς*; Apostol. *Proverb.* xiv. 40; Plut. *de Mal. Herod.* 31, 33; Schol. *ad Theocrit.* vii. 103; Steph. Byz. *s. v.* *Ἀντικονδυλεῖς*, &c.) Some modern writers have proposed in all these passages to substitute the name Aristodemus for Aristophanes, apparently for no other reason but because Aristodemus is known to have written works under the same titles. (Compare Villoison, *Proleg. ad Hom. Il.* pp. xxiii. and xxix.; F. A. Wolf, *Prolegom. in Hom.* p. ccxvi., &c.; Wellauer, *in Ersch. und Gruber's Encyclop.* v. p. 271, &c.)

2. Of Mallus in Cilicia, is mentioned as a writer on agriculture. (Varro, *de Re Rust.* i. 1.)

3. A Boeotian (Plut. *de Malign. Herod.* p. 874), of whom Suidas (*s. vv.* *Ὁμολωίος*, *Θηβαίους ὅρους*; comp. Steph. Byz. *s. v.* *Ἀντικονδυλεῖς*) mentions the second book of a work on Thebes (*Θηβαϊκά*). Another work bore the name of *Βοιωτικά*, and the second book of it is quoted by Suidas. (*s. v.* *Χαιρωνεία.*)

4. A Corinthian, a friend of Libanius, who addressed to him some letters and mentions him in others. (Liban. Epist. 76, 1186, 1228.) There is also an oration of Libanius in praise of Aristophanes. (*Opera*, vol. ii. p. 210; comp. Wolf, *ad Liban. Epist.* 76.) [L. S.]

ARI'STOPHON (*Ἀριστόφων*). There are three Athenians who are called orators, and have frequently been confounded with one another (as by Casaubon, *ad Theophrast. Charact.* 8, and Burmann, *ad Quintil.* v. 12. p. 452). Ruhnken (*Hist. Crit. Orat. Gr.* p. xlv., &c.) first established the distinction between them.

1. A native of the demos of Azenia in Attica. (Aeschin. *c. Tim.* p. 159, *c. Ctes.* pp. 532, 583, ed. Reiske.) He lived about and after the end of the Peloponnesian war. In B. C. 412, Aristophon, Laespodius and Melesias were sent to Sparta as ambassadors by the oligarchical government of the Four Hundred. (Thuc. viii. 86.) In the archonship of Eucleides, B. C. 404, after Athens was delivered of the thirty tyrants, Aristophon proposed a law which, though beneficial to the republic, yet caused great uneasiness and troubles in many families at Athens; for it ordained, that no one should be regarded as a citizen of Athens whose mother was not a freeborn woman. (Caryst. *ap. Athen.* xiii. p. 577; Taylor, *Vit. Lys.* p. 149, ed. Reiske.) He also proposed various other laws, by which he acquired great popularity and the full confidence of the people (Dem. *c. Eubul.* p. 1308), and their great number may be inferred from his own statement (ap. Aeschin. *c. Ctes.* p. 583), that he was accused 75 times of having made illegal proposals, but that he had always come off victorious. His influence with the people is most manifest from his accusation of Iphicrates and Timotheus, two men to whom Athens was so much indebted. (B. C. 354.) He charged them with having accepted bribes from the Chians and Rhodians, and the people condemned Timotheus on the mere assertion of Aristophon. (C. Nepos, *Timoth.* 3; Aristot. *Rhet.* 11, 23; Deinarch. *c. Demosth.* p. 11, *c. Philocl.* p. 100.) After this event, but still in B. C. 354, the last time that we hear of him in history, he came forward in the assembly to defend the law of Leptines against Demosthenes, and the latter, who often mentions him, treats the aged Aristophon with great respect, and reckons him among the most eloquent orators. (*c. Lept.* p. 501, &c.) He seems to have died soon after. None of his orations has come down to us. (Comp. Clinton, *Fast. Hell. ad Ann.* 354.)

2. A native of the demos of Colyttus, a great orator and politician, whose career is for the greater part contemporaneous with that of Demosthenes. It was this Aristophon whom Aeschines served as a clerk, and in whose service he was trained for his public career. [AESCHINES.] Clinton (*F. H.* ad ann. 340) has pointed out that he is not the same as the one whom Plutarch (*Vit. X. Orat.* p. 844) mentions, but that there the Azenian must be understood. Ulpian (*ad Demosth. De Coron.* p. 74, a.) confounds him with Aristophon the Azenian, as is clear from Aeschines (*c. Ctesiph.* p. 585). This orator is often mentioned by Demosthenes, though he gives him the distinguishing epithet of *ὁ Κολυττεύς* only once (*De Coron.* p. 250, comp. pp. 248, 281; *c. Mid.* p. 584; Schol. *ad Demosth.* p. 201, a.), and he is always spoken of as a man of considerable influence and authority. As an orator he is ranked with Diopeithes and Chares, the most popular men of the time at Athens. There are some passages in Demosthenes (as *c. Timocr.* p.

703, *De Coron. Trier.* p. 1230) where it is uncertain whether he is speaking of Aristophon the Azenian or the Colyttian.

3. Archon Eponymus of the year B. C. 330. (Diodor. xvii. 62; Plut. *Demosth.* 24.) Theophrastus (*Charact.* 8) calls this Aristophon an orator. That this man, who was archon in the same year in which Demosthenes delivered his oration on the crown, was not the same as the Colyttian, 's clear from that oration itself, in which (p. 281) the Colyttian is spoken of as deceased. Whether he was actually an orator, as Theophrastus states, is very doubtful, since it is not mentioned anywhere else, and it is a probable conjecture of Ruhnken's that the word ῥήτωρ was inserted by some one who believed that either the Azenian or Colyttian was meant in that passage. (Clinton, *F. H.* ad ann. 330.) [L. S.]

ARI'STOPHON (Ἀριστοφῶν), a comic poet respecting whose life or age nothing is known, but from the titles of whose comedies we must infer, that they belonged to the middle comedy. We know the titles of nine of his plays, viz. 1. Πλάτων (Athen. xii. p. 552), 2. Φιλωνίδης (Athen. xi. p. 472), 3. Πυθαγοριστής (Diog. Laërt. viii. 38; Athen. vi. p. 238, iv. p. 161, xiii. p. 563), 4. Βασίας (Stob. *Serm.* 96. 19), 5. Δίδυμοι ἢ Γίγαντος (Pollux, ix. 70), 6. Ἰατρός (Athen. vi. p. 238; Stob. *Serm.* vi. 27), 7. Καλλωνίδης (Athen. xiii. p. 559), 8. Παρακαταθήκη (Stob. *Serm.* 96. 21), and 9. Πειρίθους. (Athen. vii. p. 303.) We possess only a few fragments of these comedies, and two or three others of which it is uncertain to which plays they belonged. (Meineke, *Hist. Crit. Com. Gr.* p. 410, &c.) [L. S.]

ARI'STOPHON (Ἀριστοφῶν), a painter of some distinction, the son and pupil of Aglaophon, and the brother of Polygnotus. He was also probably the father of the younger Aglaophon, and born at Thasos. Some of his productions are mentioned by Pliny (xxxv. 11. s. 40), and Plutarch (*de audiend. Poet.* 3). It is probably through a mistake that Plutarch (*Alcib.* 16) makes him the author of a picture representing Alcibiades in the arms of Nemea. [See AGLAOPHON.] [C. P. M.]

ARISTO'TELES (Ἀριστοτέλης), was one of the thirty tyrants established at Athens in B. C. 404. (Xen. *Hell.* ii. 3. § 2.) From an allusion in the speech of Theramenes before his condemnation (Xen. *Hell.* ii. 3. § 46), Aristoteles appears to have been also one of the Four Hundred, and to have taken an active part in the scheme of fortifying Eetionia and admitting the Spartans into the Peiraeeus, B. C. 411. (Thuc. viii. 90.) In B. C. 405 he was living in banishment, and is mentioned by Xenophon as being with Lysander during the siege of Athens. (*Hell.* ii. 2. § 18.) Plato introduces him as one of the persons in the "Parmenides," and as a very young man at the time of the dialogue. [E. E.]

ARISTO'TELES (Ἀριστοτέλης). I. BIOGRAPHY.—Aristotle was born at Stageira, a sea-port town of some little importance in the district of Chalcidice, in the first year of the 99th Olympiad. (B.C. 384.) His father, Nicomachus, an Asclepiad, was physician in ordinary to Amyntas II., king of Macedonia, and the author of several treatises on subjects connected with natural science. (Suidas, *s. v.* Ἀριστοτέλης.) His mother, Phaestis (or Phaestias), was descended from a Chalcidian family (Dionys. *de Demosth. et Arist.* 5); and we find mention of his brother Arimnestus, and his sister Arimneste. (Diog. Laërt. v. 15; Suid. *l. c.*) His father, who was a man of scientific culture, soon introduced his son at the court of the king of Macedonia in Pella, where at an early age he became acquainted with the son of Amyntas II., afterwards the celebrated Philip of Macedonia, who was only three years younger than Aristotle himself. The studies and occupation of his father account for the early inclination manifested by Aristotle for the investigation of nature, an inclination which is perceived throughout his whole life.* He lost his father before he had attained his seventeenth year (his mother appears to have died earlier), and he was entrusted to the guardianship of one Proxenus of Atarneus in Mysia, who, however, without doubt, was settled in Stageira. This friend of his father provided conscientiously for the education of the young orphan, and secured for himself a lasting remembrance in the heart of his grateful pupil. Afterwards, when his foster-parents died, leaving a son, Nicanor, Aristotle adopted him, and gave him his only daughter, Pythias, in marriage. (Ammon. p. 44, ed. Buhle.)

After the completion of his seventeenth year, his ardent yearning after knowledge led him to Athens, the mother-city of Hellenic culture. (B. C. 367.) Various calumnious reports respecting Aristotle's youthful days, which the hatred and envy of the schools invented, and gossiping anecdote-mongers spread abroad (Athen. viii. p. 354; Aelian. *V. H.* v. 9; Euseb. *Praep. Evangel.* xv. 2; comp. Appuleius, *Apol.* pp. 510, 511, ed. Oudendorp) to the effect that he squandered his hereditary property in a course of dissipation, and was compelled to seek a subsistence first as a soldier, then as a drug-seller (φαρμακοπώλης), have been already amply refuted by the ancients themselves. (Comp. Aristocles, *ap. Euseb. l. c.*) When Aristotle arrived at Athens, Plato had just set out upon his Sicilian journey, from which he did not return for three years. This intervening time was employed by Aristotle in preparing himself to be a worthy disciple of the great teacher. His hereditary fortune, which, according to all appearance, was considerable, not merely relieved him from anxiety about the means of subsistence, but enabled him also to support the expense which the purchase of books at that time rendered necessary. He studied the works of the earlier as well as of the contemporary philosophers with indefatigable zeal, and at the same time sought for information and instruction in intercourse with such followers of Socrates and Plato as were living at Athens, among whom we may mention Heracleides Ponticus.

So aspiring a mind could not long remain concealed from the observation of Plato, who soon distinguished him above all his other disciples. He named him, on account of his restless industry and his untiring investigations after truth and knowledge, the "intellect of his school" (νοῦς τῆς διατριβῆς, Philopon. *de Aeternit. Mundi adv. Proclum*, vi. 27, ed. Venet. 1535, fol.); his house, the house of the "reader" (ἀναγνώστης, Ammon. *l. c.*; Caelius Rhodigin. xvii. 17), who needed a curb,

* It is interesting to observe, that Aristotle is fond of noticing physicians and their operations in his explanatory comparisons. (Comp. *e. g. Politic.* iii. 6. § 8, 10. § 4, 11. §§ 5, 6, vii. 2. § 8, 12. § 1, ed. Stahr.)

whereas Xenocrates needed the spur. (Diog. Laërt. iv. 6.) And while he recommended the latter "to sacrifice to the Graces," he appears rather to have warned Aristotle against the "too much." Aristotle lived at Athens for twenty years, till B. C. 347. (Apoll. *ap. Diog. Laërt.* v. 9.) During the whole of this period the good understanding which subsisted between teacher and scholar continued, with some trifling exceptions, undisturbed. For the stories of the disrespect and ingratitude of the latter towards the former are nothing but calumnies invented by his enemies, of whom, according to the expression of Themistius (*Orat.* iv.), Aristotle had raised a whole host. (Ael. *V. H.* iii. 19, iv. 9; Euseb. *Praep. Ev.* xv. 2; Diog. Laërt. ii. 109, v. 2; Ammon. *Vit. Arist.* p. 45.) Nevertheless, we can easily believe, that between two men who were engaged in the same pursuits, and were at the same time in some respects of opposite characters, collisions might now and then occur, and that the youthful Aristotle, possessed as he was of a vigorous and aspiring mind, and having possibly a presentiment that he was called to be the founder of a new epoch in thought and knowledge, may have appeared to many to have sometimes entered the lists against his grey-headed teacher with too much impetuosity. But with all that, the position in which they stood to each other was, and continued to be, worthy of both. This is not only proved by the character of each, which we know from other sources, but is also confirmed by the truly amiable manner and affectionate reverence with which Aristotle conducts his controversies with his teacher. In particular, we may notice a passage in the Nicomachean Ethics (i. 6), with which others (as *Ethic. Nic.* ix. 7, *Polit.* ii. 3. § 3) may be compared. According to a notice by Olympiodorus (in his commentary on Plato's Gorgias), Aristotle even wrote a biographical λόγος ἐγκωμιαστικός on his teacher. (See Cousin, *Journ. d. Savans*, Dec. 1832, p. 744.)

During the last ten years of his first residence at Athens, Aristotle himself had already assembled around him a circle of scholars, among whom we may notice his friend Hermias, the dynast of the cities of Atarneus and Assos in Mysia. (Strabo, xiii. p. 614.) The subjects of his lectures were not so much of a philosophical* as of a rhetorical and perhaps also of a political kind. (Quintil. xi. 2. § 25.) At least it is proved that Aristotle entered the lists of controversy against Isocrates, at that time the most distinguished teacher of rhetoric. Indeed, he appears to have opposed most decidedly all the earlier and contemporary theories of rhetoric. (Arist. *Rhet.* i. 1, 2.) His opposition to Isocrates, however, led to most important consequences, as it accounts for the bitter hatred which was afterwards manifested towards Aristotle and his school by all the followers of Isocrates. It was the conflict of profound philosophical investigation with the superficiality of stylistic and rhetorical accomplishment; of systematic observation with shallow empiricism and prosaic insipidity; of which Isocrates might be looked upon as the principal representative, since he not only despised poetry, but held physics and mathematics to be illiberal studies, cared not to know anything about philosophy, and looked upon the accomplished man of the world and the clever rhetorician as the true philosophers. On this occasion Aristotle published his first *rhetorical* writings. That during this time he continued to maintain his connexion with the Macedonian court, is intimated by his going on an embassy to Philip of Macedonia on some business of the Athenians. (Diog. Laërt. v. 2.) Moreover, we have still the letter in which his royal friend announces to him the birth of his son Alexander. (B. C. 356; Gell. ix. 3; Dion Chrysost. *Orat.* xix.)

After the death of Plato, which occurred during the above-mentioned embassy of Aristotle (B. C. 347), the latter left Athens, though we do not exactly know for what reason. Perhaps he was offended by Plato's having appointed Speusippus as his successor in the Academy. (Diog. Laërt. v. 2, iv. 1.) At the same time, it is more probable that, after the notions of the ancient philosophers, he esteemed travels in foreign parts as a necessary completion of his education. Since the death of Plato, there had been no longer any ties to detain him at Athens. Besides, the political horizon there had assumed a very different aspect. The undertakings of Philip against Olynthus and most of the Greek cities of Chalcidice filled the Athenians with hatred and anxiety. The native city of Aristotle met with the fate of many others, and was destroyed by Philip at the very time that Aristotle received an invitation from his former pupil, Hermias, who from being the confidential friend of a Bithynian dynast, Eubulus (comp. Pollux, ix. 6; Arist. *Polit.* ii. 4. §§ 9, 10), had, as already stated, raised himself to be the ruler of the cities of Atarneus and Assos. On his journey thither he was accompanied by his friend Xenocrates, the disciple of Plato. Hermias, like his predecessor Eubulus, had taken part in the attempts made at that time by the Greeks in Asia to free themselves from the Persian dominion. Perhaps, therefore, the journey of Aristotle had even a political object, as it appears not unlikely that Hermias wished to avail himself not merely of his counsel, but of his good offices with Philip, in order to further his plans. A few years, however, after the arrival of Aristotle, Hermias, through the treachery of Mentor, a Grecian general in the Persian service, fell into the hands of the Persians, and, like his predecessor, lost his life. Aristotle himself escaped to Mytilene, whither his wife, Pythias, the adoptive daughter of the assassinated prince, accompanied him. A poem on his unfortunate friend, which is still preserved, testifies the warm affection which he had felt for him. He afterwards caused a statue to be erected to his memory at Delphi. (Diog. Laërt. v. 6, 7.) He transferred to his adoptive daughter, Pythias, the almost enthusiastic attachment which he had entertained for his friend; and long after her death he directed in his will that her ashes should be placed beside his own. (Diog. v. 16.)*

Two years after his flight from Atarneus (B. C.

* On the other hand, Augustin (*de Civit. Dei*, viii. 12) says, "Quum Aristoteles, vir excellentis ingenii, sectam Peripateticam condidisset, et plurimos discipulos, praeclara fama excellens, *vivo adhuc praeceptore* in suam haeresin congregasset."

* Respecting the mode of writing the name *Hermias*, see Stahr, *Aristotelia*, i. p. 75, where it must be added, that according to the testimony of Choeroboscus in the *Etym. Magn.* p. 376, Sylb, who appeals to Aristotle himself, Ἑρμίας and not Ἑρμείας must be written.

342) we find the philosopher accepting an invitation from Philip of Macedonia, who summoned him to his court to undertake the instruction and education of his son Alexander, then thirteen years of age. (Plut. *Alex.* 5; Quintil. i. 1.) Here Aristotle was treated with the most marked respect. His native city, Stageira, was rebuilt at his request,* and Philip caused a gymnasium (called Nymphaeum) to be built there in a pleasant grove expressly for Aristotle and his pupils. In the time of Plutarch, the shady walks (περίπατοι) and stone seats of Aristotle were still shewn to the traveller. (Plut. *l. c.* 5.) Here, in quiet retirement from the intrigues of the court at Pella, the future conqueror of the world ripened into manhood. Plutarch informs us that several other noble youths enjoyed the instruction of Aristotle with him. (*Apophth. Reg.* vol. v. p. 683, ed. Reiske.) Among this number we may mention Cassander, the son of Antipater (Plut. *Alex.* 74), Marsyas of Pella (brother of Antigonus, afterwards king), who subsequently wrote a work on the education of Alexander; Callisthenes, a relation of Aristotle, and afterwards the historian of Alexander, and Theophrastus of Eresus (in Lesbos). Nearchus, Ptolemy, and Harpalus also, the three most intimate friends of Alexander's youth, were probably his fellow pupils. (Plut. *Alex.* 10.) Alexander attached himself with such ardent affection to the philosopher, that the youth, whom no one yet had been able to manage, soon valued his instructor above his own father. Aristotle spent seven years in Macedonia; but Alexander enjoyed his instruction without interruption for only four. But with such a pupil even this short period was sufficient for a teacher like Aristotle to fulfil the highest purposes of education, to aid the development of his pupil's faculties in every direction, to awaken susceptibility and lively inclination for every art and science, and to create in him that sense of the noble and great, which distinguishes Alexander from all those conquerors who have only swept like a hurricane through the world. According to the usual mode of Grecian education, a knowledge of the poets, elcquence, and philosophy, were the principal subjects into which Aristotle initiated his royal pupil. Thus we are even informed that he prepared a new recension of the Iliad for him (ἡ ἐκ τοῦ νάρθηκος, Wolf, *Proleg.* p. clxxxi.), that he instructed him in ethics and politics (Plut. *Alex.* 7), and disclosed to him the abstrusities of his own speculations, of the publication of which by his writings Alexander afterwards complained. (Gell. xx. 5.) Alexander's love of the science of medicine and every branch of physics, as well as the lively interest which he took in literature and philosophy generally (Plut. *Alex.* 8), were awakened and fostered by this instruction. Nor can the views communicated by Aristotle to his pupil on politics have failed to exercise the most important influence on his subsequent plans; although the aim of Alexander, to unite all the nations under his sway into one kingdom, without due regard to their individual peculiarities (Plut. *de Virt. Alex.* i. 6, vol. ix. pp. 38, 42, ed. Hutten), was not (as Joh. v. Müller maintains) founded on the advice of Aristotle, but, on the contrary, was opposed to the views of the philosopher, as Plutarch (*l. c.* p. 88) expressly remarks, and as a closer consideration of the politics of Aristotle is of itself sufficient to prove. (Comp. *Polit.* iii. 9, vii. 6, i. 1.) On the other hand, this connexion had likewise important consequences as regards Aristotle himself. Living in what was then the centre and source of political activity, his survey of the relations of life and of states, as well as his knowledge of men, was extended. The position in which he stood to Alexander occasioned and favoured several studies and literary works. In his extended researches into natural science, and particularly in his zoological investigations, he received not only from Philip, but in still larger measure from Alexander, the most liberal support, a support which stands unrivalled in the history of civilisation. (Aelian, *V. H.* v. 19; Athen. ix. p. 398, e.; Plin. *H. N.* viii. 17.)

In the year B. C. 340, Alexander, then scarcely seventeen years of age, was appointed regent by his father, who was about to make an expedition against Byzantium. From that time Aristotle's instruction of the young prince was chiefly restricted to advice and suggestion, which may very possibly have been carried on by means of epistolary correspondence.

In the year B. C. 335, soon after Alexander ascended the throne, Aristotle quitted Macedonia for ever, and returned to Athens*, after an absence of twelve years, whither, as it appears, he had already been invited. Here he found his friend Xenocrates president of the Academy. He himself had the Lyceum, a gymnasium in the neighbourhood of the temple of Apollo Lykeios, assigned to him by the state. He soon assembled round him a large number of distinguished scholars out of all the Hellenic cities of Europe and Asia, to whom, in the shady walks (περίπατοι) which surrounded the Lyceum, while walking up and down, he delivered lectures on philosophy. From one or other of these circumstances the name Peripatetic is derived, which was afterwards given to his school. It appears, however, most correct to derive the name (with Jonsius, *Dissert. de Hist. Perip.* i. 1, pp. 419—425, ed. Elswich) from the place where Aristotle taught, which was called at Athens *par excellence*, ὁ περίπατος, as is proved also by the wills of Theophrastus and Lycon. His lectures, which, according to an old account preserved by Gellius (xx. 5), he delivered in the morning (ἑωθινὸς περίπατος) to a narrower circle of chosen and confidential (esoteric) hearers, and which were called *acroamatic* or *acroatic*, embraced subjects connected with the more abstruse philosophy (theology), physics, and dialectics. Those which he delivered in the afternoon (δειλινὸς περίπατος) and intended for a more promiscuous circle (which accordingly he called *exoteric*), extended to rhetoric, sophistics, and politics. Such a separation of his more intimate disciples and more profound lectures, from the main body of his other hearers and the popular discourses intended for them, is also found among other Greek philosophers. (Plat. *Theaet.* p. 152, c., *Phaedon*, p. 62, b.) As regards the external form of delivery, he appears to have taught not so much in the way of conversation, as in regular lectures. Some notices have

* According to Diogenes Laërtius (v. 4), Aristotle drew up a new code of laws for the city.

* The story that Aristotle accompanied Alexander on his expeditions, which we meet with in later writers, as *e. g.* in David *ad Categ.* i. p. 24, a., 33, ed. Brand., is fabulous.

been preserved to us of certain external regulations of his school, *e. g.*, that, after the example of Xenocrates, he created an archon every ten days among his scholars, and laid down certain laws of good breeding for their social meetings (*νόμοι συμποτικοί*, Diog. Laërt. ii. 130; Athen. v. p. 186, a. e.). Neither of the two schools of philosophy which flourished at the same time in Athens approached, in extent and celebrity, that of Aristotle, from which proceeded a large number of distinguished philosophers, historians, statesmen, and orators. We mention here, beside Callisthenes of Olynthus, who has been already spoken of, only the names of Theophrastus, and his countryman Phanias, of Eresus, the former of whom succeeded Aristotle in the Lyceum as president of the school; Aristoxenus the Tarentine, surnamed *μουσικός*; the brothers Eudemus and Pasicrates of Rhodes; Eudemus of Cyprus; Clearchus of Soli; Theodectes of Phaselis; the historians Dicaearchus and Satyrus; the celebrated statesman, orator, and writer, Demetrius Phalereus; the philosopher Ariston of Cos; Philon; Neleus of Scepsis, and many others, of whom an account was given by the Alexandrine grammarian Nicander in his lost work, Περὶ τῶν Ἀριστοτέλους μαθητῶν.

During the thirteen years which Aristotle spent at Athens in active exertions amongst such a circle of disciples, he was at the same time occupied with the composition of the greater part of his works. In these labours, as has already been observed, he was assisted by the truly kingly liberality of his former pupil, who not only presented him with 800 talents, an immense sum even for our times, but also, through his vicegerents in the conquered provinces, caused large collections of natural curiosities to be made for him, to which posterity is indebted for one of his most excellent works, the "History of Animals." (Plin. *H. N.* viii. 17.)

Meanwhile various causes contributed to throw a cloud over the latter years of the philosopher's life. In the first place, he felt deeply the death of his wife Pythias, who left behind her a daughter of the same name: he lived subsequently with a friend of his wife's, the slave Herpyllis, who bore him a son, Nicomachus, and of whose faithfulness and attachment he makes a grateful and substantial acknowledgement in his will. (Diog. Laërt. v. 1; v. 13.) But a source of still greater grief was an interruption of the friendly relation in which he had hitherto stood to his royal pupil. The occasion of this originated in the opposition raised by the philosopher Callisthenes against the changes in the conduct and policy of Alexander. Aristotle, who had in vain advised Callisthenes not to lose sight of prudence in his behaviour towards the king, disapproved of his conduct altogether, and foresaw its unhappy issue. [CALLISTHENES.] Still Alexander refrained from any expression of hostility towards his former instructor (a story of this kind in Diog. Laërt. v. 10, has been corrected by Stahr, *Aristotelia*, p. 133); and although, as Plutarch expressly informs us, their former cordial connexion no longer subsisted undisturbed, yet, as is proved by a remarkable expression (*Topicor.* iii. 1, 7, ed. Buhle; comp. Albert Heydemann's German translation and explanation of the categories of Aristotle, p. 32, Berlin, 1835), Aristotle never lost his trust in his royal friend. The story, that Aristotle, irritated by the above-mentioned occurrence, took part in poisoning the king, is altogether unfounded. Alexander, according to all historical testimony, died a natural death, and no writer mentions the name of Aristotle in connexion with the rumour of the poisoning except Pliny. (*H. N.* xxx. 53.) Nay, even the passage of Pliny has been wrongly understood by the biographers of Aristotle (by Stahr as well, i. p. 139); for, far from regarding Aristotle as guilty of such a crime, the Roman naturalist, who everywhere shews that he cherished the deepest respect for Aristotle, says, on the contrary, just the reverse,—that the rumour had been "magna cum infamia Aristotelis *excogitatum*."

The movements which commenced in Greece against Macedonia after Alexander's death, B. C. 323, endangered also the peace and security of Aristotle, who was regarded as a friend of Macedonia. To bring a political accusation against him was not easy, for Aristotle was so spotless in this respect, that not even his *name* is mentioned by Demosthenes, or any other contemporary orator, as implicated in those relations. He was accordingly accused of impiety (*ἀσεβείας*) by the hierophant Eurymedon, whose accusation was supported by an Athenian of some note, named Demophilus. Such accusations, as the rabulist Euthyphron in Plato remarks, seldom missed their object with the multitude. (Plato, *Euthyph.* p. 3, B., Εὐδιάβολα τά τοιαῦτα πρὸς τοὺς πολλούς.) The charge was grounded on his having addressed a hymn to his friend Hermias as to a god, and paid him divine honours in other respects. (Diog. Laërt. v. 5; Ilgen, *Disquisit. de Scol. Poesi*, p. 69; and the Ἀπολογία ἀσεβείας attributed to Aristotle, but the authenticity of which was doubted even by the ancients, in Athen. xv. 16, p. 696.) Certain dogmas of the philosopher were also used for the same object. (Origen. *c. Cels.* i. p. 51, ed. Hoeschel.) Aristotle, however, knew his danger sufficiently well to withdraw from Athens before his trial. He escaped in the beginning of B. C. 322 to Chalcis in Euboea, where he had relations on his mother's side, and where the Macedonian influence, which was there predominant, afforded him protection and security. In his will also mention is made of some property which he had in Chalcis. (Diog. Laërt. v. 14.) Certain accounts (Strabo, x. p. 448; Diog. Laërt. x. 1) even render it exceedingly probable that Aristotle had left Athens and removed to Chalcis before the death of Alexander. A fragment of a letter written by the philosopher to his friend Antipater has been preserved to us, in which he states his reasons for the above-mentioned change of residence, and at the same time, with reference to the unjust execution of Socrates, adds, that he wished to deprive the Athenians of the opportunity of sinning a second time against philosophy. (Comp. Eustath. *ad Hom. Od.* vii. 120. p. 1573, 12. ed. Rom. 275, 20, Bas.; Aelian, *V. H.* iii. 36.) From Chalcis he may have sent forth a defence against the accusation of his enemies. At least antiquity possessed a defence of that kind under his name, the authenticity of which, however, was already doubted by Athenaeus. (Comp. Phavorin. *ap. Diog. Laërt. l. c.*, who calls it a λόγος δικανικός.) However, on his refusing to answer the summons of the Areiopagus, he was deprived of all the rights and honours which had been previously bestowed upon him (Aelian, *V. H.* xiv. 1), and condemned to death in his absence. Meantime

the philosopher continued his studies and lectures in Chalcis for some time longer without molestation. He died in the beginning of August, in the year B. C. 322, a short time before Demosthenes (who died in October of the same year), in the 63rd year of his age, from the effects, not of poison, but of a chronic disorder of the stomach. (Censorin. *de Die Nat.* 14, extr.; Apollod. *ap. Diog. Laërt.* v. 10; Dionys. *l. c.* 5.) The accounts of his having committed suicide belong to the region of fables and tales. One story (found in several of the Christian fathers) was, that he threw himself into the Euripus, from vexation at being unable to discover the causes of the currents in it. On the other hand, we have the account, that his mortal remains were transported to his native city Stageira, and that his memory was honoured there, like that of a hero, by yearly festivals of remembrance. (Vet. Intp. ap. Buhle, vol. i. p. 56; Ammon. p. 47.) Before his death, in compliance with the wish of his school, he had intimated in a symbolical manner that of his two most distinguished scholars, Menedemus of Rhodes and Theophrastus of Eresus (in Lesbos), he intended the latter to be his successor in the Lyceum. (Gellius, xiii. 5.)* He also bequeathed to Theophrastus his well-stored library and the originals of his own writings. From his will (in Diog. Laërt. v. 21; Hermipp. *ap. Athen.* xiii. p. 589, c.), which attests the flourishing state of his worldly circumstances not less than his judicious and sympathetic care for his family and servants, we gather, that his adoptive son Nicanor, his daughter Pythias, the offspring of his first marriage, as well as Herpyllis and the son he had by her, survived him. He named his friend Antipater as the executor of his will.

If we cast a glance at the character of Aristotle, we see a man of the highest intellectual powers, gifted with a piercing understanding, a comprehensive and deep mind, practical and extensive views of the various relations of actual life, and the noblest moral sentiments. Such he appears in his life as well as in his writings. Such other information as we possess respecting his character accords most completely with this view, if we estimate at their real value the manifest ill-will and exaggerations of the literary anecdotes which have come down to us. At Athens the fact of his being a foreigner was of itself a sufficient reason for his taking no part in politics. For the rest, he at any rate did not belong to the party of democratical patriots, of whom Demosthenes may be regarded as the representative, but probably coincided rather with the conciliatory politics of Phocion. A declared opponent of *absolutism* (*Polit.* ii. 7. § 6), he everywhere insists on conformity to the law, for the law is "the only safe, rational standard to be guided by, while the will of the individual man cannot be depended on." He wished to form the beau ideal of a ruler in Alexander (*Polit.* iii. 8, extr.), and it is quite in accordance with the oriental mode of viewing things, when the Arabian philosophers, as Avicenna and Abu-l-faraj, sometimes call Aristotle, Alexander's vizier. (Comp. Schmoelder's *Documenta Philosoph. Arab.* p. 74.)

The whole demeanour of Aristotle was marked by a certain briskness and vivacity. His powers of eloquence were considerable, and of a kind adapted to produce conviction in his hearers, a gift which Antipater praises highly in a letter written after Aristotle's death. (Plut. *Cat. Maj.* p. 354, *Coriol.* p. 234.) He exhibited remarkable attention to external appearance, and bestowed much care on his dress and person. (Timotheus, *ap. Diog. L.* v. 1; Aelian, *V. H.* iii. 19.) He is described as having been of weak health, which, considering the astonishing extent of his studies, shews all the more the energy of his mind. (Censor. *de Die nat.* 14.) He was short and of slender make, with small eyes and a lisp in his pronunciation, using *L* for *R* (*τραυλός*, Diog. L. v. 1), and with a sort of sarcastic expression in his countenance (*μωκία*, Aelian, iii. 19), all which characteristics are introduced in a maliciously caricatured description of him in an ancient epigram. (Anth. 552, vol. iii. p. 176, ed. Jacobs.) The plastic works of antiquity, which pass as portraits of Aristotle, are treated of by Visconti. (*Iconographie Grecque*, i. p. 230.)

II. Aristotle's Writings.

Before we proceed to enumerate, classify, and characterise the works of the philosopher, it is necessary to take a review of the history of their transmission to our times. A short account of this kind has at the same time the advantage of indicating the progress of the development and influence of the Aristotelian philosophy itself.

According to ancient accounts, even the large number of the works of Aristotle which are still preserved, comprises only the smallest part of the writings he is said to have composed. According to the Greek commentator David (*ad Categ. Prooem.* p. 24, l. 40, Brand.), Andronicus the Rhodian stated their number at 1000 *συγγράμματα*. The Anonym. Menagii (p. 61, ed. Buhle in *Arist. Opp.* vol. 1) sets down their number at 400 *βιβλία*. Diogenes Laërtius (v. 27) gives 44 myriads as the number of lines. If we reckon about 10,000 lines to a quire, this gives us 44 quires, while the writings extant amount to about the fourth part of this. (Hegel, *Vorlesungen über die Gesch. der Philosophie*, vol. ii. pp. 307, 308.) Still these statements are very indefinite. Nor do we get on much better with the three ancient catalogues of his writings which are still extant, those namely of Diogenes Laërtius, the Anonym. Menag., and the Arabian writers in Casiri (*Bibl. Arab. Hisp.* vol. i. p. 306), which may be found entire in the first volume of Buhle's edition of Aristotle. They all three give a mere enumeration, without the least trace of arrangement, and without any critical remarks. They differ not only from each other, but from the quotations of other writers and from the titles of the extant works to such a degree, that all idea of reconciling them must be given up. The difficulty of doing so is further increased by the fact, that one and the same work is frequently quoted under different titles (Brandis, *de perditis. Arist. libr de Ideis et de Bono*, p. 7; Ravaisson, *Métaphysique d' Aristote*, vol. i. p. 48, Paris, 1837), and that sections and books appear as independent writings under distinct titles. From Aristotle's own quotations of his works criticism can here derive but little assistance, as the references for the most part are quite general, or have merely been supplied by later writers. (Ritter, *Gesch. der Phil.* vol. iii. p. 21, not. 1.) The most complete enumeration of the writings of Aristotle from those catalogues, as well

* He praised the wines of both islands, but said he thought that of Lesbos the more agreeable.

of the extant as of the lost works, is to be found in Fabricius. (*Bibl. Gr.* iii. pp. 207—284, and pp. 388—407.) The lost works alone have been enumerated by Buhle (*Commentatio de deperd. Arist. libr. in Comment. Societ. Götting.* vol. xv. p. 57, &c.) But the labours of both these scholars no longer satisfy the demands of modern critical science. To make use of, and form a judgment upon those ancient catalogues, is still further attended with uncertainty from the circumstance, that much that was spurious was introduced among the writings of Aristotle at an early period in antiquity. The causes of this are correctly assigned by Ammonius. (*Ad Arist. Categ.* fol. 3, a.) In the first place, several of the writings of the immediate disciples of Aristotle, which treated of like subjects under like names, as those of Theophrastus, Eudemus Rhodius, Phanias, and others, got accidentally inserted amongst the works of the Stagirite. Then we must add mistakes arising διὰ τὴν ὁμωνυμίαν, as in the ancient philosophical, rhetorical, and historico-political literature there were several writers of the same name. Lastly, the endeavours of the Ptolemies and Attali to enrich their libraries as much as possible with works of Aristotle, set in motion a number of people, whose love of gain rendered them not over scrupulously honest. (Comp. David, *ad Categ.* p. 28, a., 15, who assigns additional causes of falsification; Ammon. *l. c.*; Simplicius, fol. 4, 6; Galen, *Comment.* 2 *in libr. de Nat. hum.* pp. 16, 17; Brandis, *Rhein. Mus.* p. 260, 1827.) It is very possible that the Greek lists, in particular that in Diogenes Laërtius, are nothing else than catalogues of these libraries. (Trendelenburg, *ad Arist. de Anima*, p. 123.)

As regards the division of Aristotle's writings, the ancient Greek commentators, as Ammonius (*ad Categ.* p. 6, b. Ald.) and Simplicius (*ad Cat.* pp. 1, 6, ed. Bas.) distinguish—1. Ὑπομνηματικά, *i. e.* collections of notices and materials, drawn up for his own use. 2. Συνταγματικά, elaborate works. Those which were composed in a strictly scientific manner, and contained the doctrinal lectures (ἀκροάσεις) of the philosopher, they called ἀκροαματικά (Gell. xx. 5, has ἀκροατικά, which form, however, Schaefer, *ad Plut.* vol. v. p. 245, rejects), or else ἐσωτερικά, ἐποπτικά. Those, on the other hand, in which the method and style were of a more popular kind, and which were calculated for a circle of readers beyond the limits of the school, were termed ἐξωτερικά. The latter were composed chiefly in the form of dialogues, particularly such as treated upon points of practical philosophy. Of these dialogues, which were still extant in Cicero's time, nothing has been preserved. (The whole of the authorities relating to this subject, amongst whom Strab. xiii. pp. 608, 609; Cic. *de Fin.* v. 5, *ad Att.* iv. 16; Gell. *l. c.*; Plut. *Alex.* 5, *Advers. Colot.* p. 1115, b. are the most important, are given at full length in Stahr's *Aristotelia*, vol. ii. p. 244, &c.; to which must be added Sopater atque Syrian. *ad Hermog.* p. 120, in Leonhard Spengel, Συναγωγὴ τεχνῶν, *s. de Artium Scriptt.* &c. p. 167.)

The object which Aristotle had in view in the composition of his exoteric writings appears to have been somewhat of the following kind. He wished by means of them to *come to an understanding* with the public. The Platonic philosophy was so widely diffused through all classes, that it was at that time almost a duty for every educated man to be a follower of Plato. Aristotle therefore was obliged to break ground for his newer philosophy by enlightening the public generally on certain practical points. In this way originated writings like the "Eudemus," a refutation, as it appears, of Plato's Phaedon; his book περὶ Νόμων, a critical extract from Plato's "Laws;" farther, writings such as that περὶ δικαιοσύνης, &c. These were the λόγοι ἐν κοινῷ ἐκδεδομένοι, and Stobaeus quotes from them quite correctly in his *Florilegium*, ἐκ τῶν Ἀριστοτέλους ΚΟΙΝΩ͂Ν διατριβῶν. (Comp. Philop. *ad Arist. de Anima*, i. 138, c. 2.) In Aristotle himself (and this has not always been duly considered) there occurs no express declaration of this distinction. The designations *esoteric*, *acroamatic*, or *epoptic* writings, would alike be looked for in vain in all the genuine works of the philosopher. It is only in his answer to the complaint of Alexander, that by publishing his lectures he had made the secrets of philosophy the common property of all, that he says, that "the acroatic (acroamatic, or *esoteric*) books had been published and yet not published, for they were intelligible only to one who had been initiated into philosophy." The expression *exoteric*, on the other hand, we find in Aristotle himself, and that in nine passages. (*Eth. Nic.* i. 13, vi. 4, *Eth. Eudem.* ii. 1, ii. 8, v. 4, *Polit.* iii. 4, vii. 1, *Phys.* iv. 14, *Metaph.* xiii. 1.) These very passages prove incontestably, that Aristotle himself had not in view a *division* of this kind in the sense in which it was subsequently understood. In one instance he applies the name *exoteric* to writings which, in accordance with the above-mentioned division, must necessarily be set down as *esoteric*; and secondly, in several of those passages the term is merely employed to denote disquisitions which are foreign to the matter in hand. Nay, the expression is used to denote the writings of other authors. The whole subject concerns us more as a point of literary history than as having any scientific interest. "One sees at once for one's self," says Hegel (*Gesch. der Philos.* ii. p. 310, comp. 220, 238), "what works are philosophic and speculative, and what are more of a mere empirical nature. The *esoteric* is the speculative, which, even though written and printed, yet remains concealed from those who do not take sufficient interest in the matter to apply themselves vigorously. It is no secret, and yet is hidden." But the same author is wrong in maintaining, that among the ancients there existed no difference at all between the writings of the philosophers which they published, and the lectures which they delivered to a select circle of hearers. The contrary is established by positive testimony. Thus Aristotle was the first to publish what with Plato were, strictly speaking, lectures (ἄγραφα δόγματα, Brandis, *de perd. Ar. libr. de Ideis*, p. 25; Trendelenb. *Platonis de Ideis doctrina ex Platone illustrata*, p. 2, &c., Berlin, 1827). Hegel himself took good care not to allow all the conclusions to which his system conducted to appear in print, and Kant also found it unadvisable for a philosopher "to give utterance in his works to all that he thought, although he would certainly say nothing that he did *not* think."

The genuine Aristotelian writings which are extant would have to be reckoned amongst the *acroamatic* books. The Problems alone belong to the class designated by the ancients *hypomnematic* writings. Of the *dialogues* only small fragments are extant. All that we know of them places

them, as well as those of Theophrastus, far below the dramatic as well as lively and characteristic dialogues of Plato. The introductions, according to a notice in Cicero (*ad Att.* iv. 16), had no internal connexion with the remainder of the treatises.

Fate of Aristotle's writings. 1. *In antiquity.*—If we bear in mind the above division, adopted by the Greek commentators, it is obvious that the so-called *hypomnematic* writings were not published by Aristotle himself, but made their appearance only at a later time with the whole body of his literary remains. On the other hand, there can be no doubt that the exoteric writings, particularly the dialogues, were published by the philosopher himself. But respecting the acroamatic writings, that is, respecting the principal works of Aristotle, an opinion became prevalent, through misunderstanding an ancient tradition, which maintained its ground for centuries in the history of literature, and which, though at variance with all reason and history, has been refuted and corrected only within the last ten years by the investigations of German scholars.

According to a story which we find in Strabo (xiii. p. 608)—the main authority in this matter—(for the accounts given by Athenaeus, Plutarch, and Suidas, present only unimportant variations), Aristotle bequeathed his library and original manuscripts to his successor, Theophrastus. After the death of the latter, these literary treasures together with Theophrastus' own library came into the hands of his relation and disciple, Neleus of Scepsis. This Neleus sold both collections at a high price to Ptolemy II., king of Egypt, for the Alexandrine library; but he retained for himself, as an heirloom, the original MSS. of these two philosophers' works. The descendants of Neleus, who were subjects of the king of Pergamus, knew of no other way of securing them from the search of the Attali, who wished to rival the Ptolemies in forming a large library, than concealing them in a cellar (*κατὰ γῆς ἐν διώρυγι τινί*), where for a couple of centuries they were exposed to the ravages of damp and worms. It was not till the beginning of the century before the birth of Christ that a wealthy book-collector, the Athenian Apellicon of Teos, traced out these valuable relics, bought them from the ignorant heirs, and prepared from them a new edition of Aristotle's works, causing the manuscripts to be copied, and filling up the gaps and making emendations, but without sufficient knowledge of what he was about. After the capture of Athens, Sulla in B. C. 84 confiscated Apellicon's collection of books, and had them conveyed to Rome. [APELLICON.]

Through this ancient and in itself not incredible story, an error has arisen, which has been handed down from the time of Strabo to the present day. People thought (as did Strabo himself) that they must necessarily conclude from this account, that neither Aristotle nor Theophrastus had published their writings, with the exception of some exoteric works, which had no important bearing on their system; and that it was not till 200 years later that they were brought to light by the above-mentioned Apellicon and published to the philosophical world. That, however, was by no means the case. Aristotle indeed did not prepare a complete edition, as we call it, of his writings. Nay, it is certain that death overtook him before he could finish some of them, revise others, and put the finishing touch to several. Nevertheless, it cannot be denied that Aristotle destined all his works for publication, and himself, with the assistance of his disciples, particularly Theophrastus, published those which he completed in his lifetime. This is indisputably certain with regard to the exoteric writings. Of the rest, those which had not been published by Aristotle himself, were made known by Theophrastus in a more enlarged and complete form; as may be proved, for instance, of the physical and historico-political writings. Other scholars of the Stagirite, as for example, the Rhodian Eudemus, Phanias, Pasicrates, and others, illustrated and completed in works of their own, which frequently bore the same title, certain works of their teacher embracing a distinct branch of learning; while others, less independently, published lectures of their master which they had reduced to writing. The exertions of these scholars were, indeed, chiefly directed to the logical writings of the philosopher; but, considering the well-known multiplicity of studies which characterised the school of the Peripatetics, we may assume, that the remaining writings of their great master did not pass unnoticed. But the writings of Aristotle were read and studied, in the first two centuries after his death, beyond the limits of the school itself. The first Ptolemies, who were friends and personal patrons of Aristotle, Theophrastus, Straton, and Demetrius Phalereus, spared no expense in order to incorporate in the library which they had founded at Alexandria the works of the founder of the Peripatetic school, in as complete a form as possible. For this and, they caused numerous copies of one and the same work to be purchased; thus, for example, there were forty MSS. of the Analytics at Alexandria. (Ammon. *ad Cat.* fol. 3, a.) And although much that was spurious found its way in, yet the acuteness and learning of the great Alexandrine critics and grammarians are a sufficient security for us that writings of that kind were subsequently discovered and separated. It cannot be determined, indeed, how far the studies of these men were directed to the strictly logical and metaphysical works; but that they studied the historical, political, and rhetorical writings of Aristotle, the fragments of their own writings bear ample testimony. Moreover, as is well known, Aristotle and Theophrastus were both admitted into the famous "Canon," the tradition of which is at any rate very ancient, and which included besides only the philosophers, Plato, Xenophon, and Aeschines. There can therefore be little doubt, that it is quite false that the philosophical writings of Aristotle, for the first two centuries after his death, remained rotting in the cellar at Scepsis; and that it was only certain copies which met with this fate: this view of the case accords also with the direct testimony of the ancients. (Gell. xx. 5; Plut. *Alex.* 7; Simplicius, *Prooem. ad Ar. Phys.* extr., Ar. *Poët.* 5, extr.; Brandis, *Abhandl. der Berlin. Akad.* xvii. p. 268.) And in this way is it to be explained why neither Cicero, who had the most obvious inducements for doing so, nor any one of the numerous Greek commentators, mentions a syllable of this tradition about the fate and long concealment of all the more important works of Aristotle. In saying this, however, we by no means intend to deny—1. That the story in Strabo has some truth in it, only that the conclusions which he and others drew from it must be regarded as erroneous: or

2. That the fate which befel the literary remains of Aristotle and Theophrastus was prejudicial to individual writings, *e. g.* to the Metaphysics (see Glaser, *die Arist. Metaph.* p. 8, &c.): or 3. That through the discovery of Apellicon several writings, as *e. g.* the Problems, and other hypomnematic works, as the Poetics, which we now possess, may have come to light for the first time.

Meantime, after the first two successors of Aristotle, the Peripatetic school gradually declined. The heads of the school, who followed Theophrastus and Straton, viz. Lycon, Ariston of Ceos, Critolaus, &c., were of less importance, and seem to have occupied themselves more in carrying out some separate dogmas, and commenting on the works of Aristotle. Attention was especially directed to a popular, rhetorical system of Ethics. The school declined in splendour and influence; the more abstruse writings of Aristotle were neglected, because their form was not sufficiently pleasing, and the easy superficiality of the school was deterred by the difficulty of unfolding them. Thus the expression of the master himself respecting his writings might have been repeated, "that they had been published and yet not published." Extracts and anthologies arose, and satisfied the superficial wants of the school, while the works of Aristotle himself were thrust into the back-ground.

In Rome, before the time of Cicero, we find only slender traces of an acquaintance with the writings and philosophical system of Aristotle. They only came there with the library of Apellicon, which Sulla had carried off from Greece. Here Tyrannion, a learned freedman, and still more the philosopher and literary antiquary, Andronicus of Rhodes, gained great credit by the pains they bestowed on them. Indeed, the labours of Andronicus form an epoch in the history of the Aristotelian writings. [ANDRONICUS, p. 176, b.]

With Andronicus of Rhodes the age of commentators begins, who no longer, like the first Peripatetics, treated of separate branches of philosophy in works of their own, following the principles of their master, but united in regular commentaries explanations of the meaning with critical observations on the text of individual passages. The popular and often prolix style of these commentaries probably arises from their having been originally lectures. Here must be mentioned, in the first century after Christ, BOETHUS, a scholar of Andronicus; NICOLAUS DAMASCENUS; ALEXANDER AEGAEUS, Nero's instructor: in the second century, ASPASIUS (*Eth. Nic.* ii. and iv.); ADRASTUS, the author of a work *περὶ τῆς τάξεως τῶν Ἀριστοτέλους βιβλίων*; GALENUS; ALEXANDER of Aphrodisias in Caria. [See p. 112.] In the third and fourth centuries, the new-Platonists engaged zealously in the task of explaining Aristotle: among these we must mention PORPHYRIUS, the author of the introduction to the Categories, and his pupil, IAMBLICHUS; DEXIPPUS; and THEMISTIUS. In the fifth century, PROCLUS; AMMONIUS; DAMASCIUS; DAVID the Armenian. In the sixth century, ASCLEPIUS, bishop of Tralles; OLYMPIODORUS, a pupil of Ammonius. SIMPLICIUS was one of the teachers of philosophy who, in the reign of Justinian, emigrated to the emperor Cosroes of Persia. (Jourdain, *Recherches critiques sur l'age et l'origine des Traductions latines d'Arist.*, Paris, 1819.) His commentaries are of incalculable value for the history of the Ionian, Pythagorean, and Eleatic philosophy. Indeed, in every point of view, they are, together with those of JOHANNES PHILOPONUS, the most distinguished of all the works of Greek commentators which have been preserved to us. Almost contemporaneously with them the Roman consular BOETHIUS, the last support of philosophical literature in Italy (A. D. 524), translated some of the writings of Aristotle.

The series of the more profound commentators ends with these writers; and after a long interval, the works of Aristotle became a subject of study and explanation among the Arabians and in the West, while among the Greeks scarcely any one else is to be mentioned than JOH. DAMASCENUS and PHOTIUS in the eighth and ninth centuries; MICHAEL PSELLUS, MICHAEL EPHESIUS in the eleventh century; GEO. PACHYMERES and EUSTRATIUS in the twelfth; LEO MAGENTENUS in the fourteenth; and GEORGIUS GEMISTUS PLETHO and GEORGIUS of Trapezus in the fifteenth. These borrow all that they have of any value from the older commentators. (Comp. Labbeus, *Graecor. Aristotelis Commentator. Conspectus*, Par. 1758.) The older editions of these commentators were published in the most complete form at Göttingen, in 30 vols. The best edition is by Chr. Aug. Brandis, *Scholia in Arist. collegit*, &c., Berl. 1836, 4to., in two volumes, of which as yet only the first has appeared.

2. *History of the writings of Aristotle in the East and among the schoolmen of the West in the middle ages.*—While the study of the writings and philosophy of Aristotle was promoted in the West by Boethius,* the emperor Justinian abolished the philosophical schools at Athens and in all the cities of his empire, where they had hitherto enjoyed the protection and support of the state. At that time also the two Peripatetics, Damascius and Simplicius, left Athens and emigrated to Persia, where they met with a kind reception at the court of Cosroes Nushirwan, and by means of translations diffused the knowledge of Greek literature. Soon afterwards the Arabians appeared as a conquering people, under the Ommaïades; and though at first they had no taste for art and science, they were soon led to appreciate them under the Abbassides, who ascended the throne of the khalifs in the middle of the eighth century. The khalifs Al-Mansur, Harun-al-Raschid, Mamun, Motasem (753—842), favoured the Graeco-Christian sect of the Nestorians, who were intimately acquainted with the Aristotelian philosophy; invited Greek scholars to the court at Bagdad, and caused the philosophical works of Greek literature, as well as the medical and astronomical ones, to be rendered into Arabic, chiefly from Greek originals, by translators appointed expressly for the task.

Through the last of the Ommaïades, Abd-alrahman, who escaped to Spain on the downfall of his house in the East, this taste for Greek literature and philosophy was introduced into the West also. Schools and academies, like those at Bagdad, arose in the Spanish cities subject to the Arabs, which continued in constant connexion with the East. Abd-alrahman III. (about A. D. 912) and Hakem established and supported schools and founded libraries; and Cordova became for Europe what

* From the fifth century onwards the first Latin translations of Aristotle begin with that by St. Augustin.

Bagdad was for Asia. In Bagdad the celebrated physician and philosopher, Avicenna (1036), and in the West Averrhoës (1198), and his disciple, Moses Maimonides, did most to promote the study of the Aristotelian philosophy by means of translations, or rather free paraphrases, of the philosopher's writings. Through the Spanish Christians and Jews, the knowledge of Aristotle was propagated to the other nations of the West, and translations of the writings of Avicenna, who was looked upon as the representative of Aristotelism, spread over France, Italy, England, and Germany. The *logical* writings of Aristotle were known to the schoolmen in western Christendom before the twelfth century, through the translations of Boethius; but it was not till after the crusades (about 1270), that they possessed translations of *all* the writings of Aristotle, which were made either from Arabic copies from Spain, or from Greek originals which they had brought with them from Constantinople and other Greek cities. The first western writer who translated any of the works of Aristotle into Latin, was Hermannus Alemannus, at Toledo in Spain, who translated the Ethics. Other translators, whose works are in part still preserved, were Robert, bishop of Lincoln (1253), John of Basingstoke (1252), Wilhelm of Moerbecke (1281), Gerard of Cremona (1187), Michael Scotus (1217), and Albertus Magnus. In the years 1260—1270 Thomas Aquinas, the most celebrated commentator on Aristotle in the middle ages, prepared, through the instrumentality of the monk Wilhelm of Moerbecke, a *new* Latin translation of the writings of Aristotle after Greek originals.* He wrote commentaries on almost all the works of the Stagirite; and, together with his teacher, the celebrated Albertus Magnus, rendered the same services to the Aristotelian philosophy in the West which Avicenna and Averrhoës had done for the East and the Arabians in Spain. For the West, Paris was the seat of science and of the Aristotelian philosophy in particular. Next to it stood Oxford and Cologne. Almost all the celebrated schoolmen of the middle ages owed their education to one or other of these cities.

3. *History of the writings of Aristotle since the revival of classical studies.*—After Thomas Aquinas, distinguished schoolmen, it is true, occupied themselves with the writings of Aristotle; but the old barbaric translation was read almost exclusively. With the revival of classical studies in Italy, at the end of the fourteenth and the beginning of the fifteenth century, the writings of Aristotle and the mode of treating them experienced a revolution. The struggle between liberal studies and the rigidity and empty quibbling of the scholastic Aristotelism, ended in the victory of the former. Among the first and most distinguished promoters of the study of Aristotle was the excellent Greek scholar, Joh. Argyropylus of Byzantium (A. D. 1486), from whom Lorenzo de Medici took lessons. With him should be mentioned Theodor. Gaza (1478), Francisc. Philelphus (1480), Georgius of Trapezus, Gennadius, Leonard. Aretinus (Bruni of Arezzo). The exertions of the last-named scholar were warmly seconded by the learned and accomplished pope Nicolaus V. (1447—1455), who was himself attached to the Aristotelian philosophy. Their scholars, Angelus Politianus, Hermolaus Barbarus, Donatus Acciajolus, Bessarion, Augustinus Niphus, Jacob Faber Stapulensis, Laurentius Valla, Joh. Reuchlin, and others, in like manner contributed a good deal, by means of translations and commentaries, towards stripping the writings of Aristotle of the barbarous garb of scholasticism. The spread of Aristotle's writings by means of printing, first in the Aldine edition of five volumes by Ald. Pius Manutius, in Venice, 1495—1498, was mainly instrumental in bringing this about. In Germany, Rudolph Agricola, as well as Reuchlin and Melanchthon, taught publicly the Aristotelian philosophy. In Spain, Genesius Sepulveda, by means of new translations of Aristotle and his Greek commentators made immediately from Greek originals, laboured with distinguished success against the scholastic barbarism and the Aristotelism of Averrhoës. He was supported by the Jesuits at Coimbra, whose college composed commentaries on almost all the writings of the philosopher. In like manner, in France, Switzerland, and the Netherlands, Jacob Faber, Ludwig Vives, Erasmus of Rotterdam, and Konrad Gesner, took an active part in promoting the study of the Aristotelian philosophy; and in spite of the counter-efforts of Franciscus Patritius and Petrus Ramus, who employed all the weapons of ingenuity against the writings, philosophy, and personal character of Aristotle, the study of his philosophy continued predominant in almost all the schools of Europe. Among the learned scholars of the sixteenth and seventeenth centuries, we find the most distinguished busied with Aristotle. Their lectures, however, which gave rise to numerous commentaries and editions of Aristotle, are confined principally to his rhetorical, ethical, political, and aesthetical works. The works on logic and natural history were seldom regarded, the metaphysical treatises remained wholly unnoticed. In Italy we must here mention Petrus Victorius (1585), and his imitator M. Antonius Maioragius (Conti, 1555), Franc. Robortelli (1567), J. C. Scaliger (1558), Julius Pacius a Beriga (1635), Baptist. Camotius, Vincent Madius, and Barthol. Lombardus, Riccoboni, Accoramboni, Montecatinus, &c.: among the French, Muretus, Is. Casaubon, Ph. J. Maussac, Dionys. Lambinus (1572): among the Dutch, Swiss, and Germans, Obert. Giphanius (van Giffen, 1604), the physician Theod. Zwinger (a friend of and fellow-labourer with Lambinus, and a scholar of Konrad Gesner), Camerarius of Bamberg (1574), Wilh. Hilden of Berlin (1587), Joh. Sturm (1589), Fred. Sylburg (1596), &c.

Within a period of eighty years in the sixteenth century, besides innumerable editions of single writings of Aristotle, there appeared, beginning with the Basle edition, which Erasmus of Rotterdam superintended, no fewer than seven Greek editions of the entire works of the philosopher, some of which were repeatedly reprinted. There was also published a large number of Latin translations. From facts of this kind we may come to some conclusion as to the interest felt by the learned public in that age in the writings of the philosopher. In England we see no signs of such studies; and it is only in Casaubon (in the preface to his edition of the works of Aristotle) that we meet with the notice, that at the beginning of the sixteenth century, under the guidance of the learned physician, Tho-

* This is the translation known to critics as the *etus translatio*, the verbal accuracy of which places on a level with the best MSS.

mas Linacre (1524), and with the co-operation of his friends Latomer and Grocinius, a society was formed there "ad illustrandam Aristotelis philosophiam et vertendos denuo ejus libros." But the undertaking does not appear to have been carried into execution.

With Casaubon, who intended to promote the study of Aristotle in various ways (as *e. g.* by a collection of the fragments of the πολιτεῖαι, see Casaub. *ad Diog. Laërt.* v. 27), the series of philologists ends, who paid attention to the writings of Aristotle; and from the beginning of the seventeenth to the end of the eighteenth century the history of Aristotelian literature is a perfect blank. For among the large number of eminent scholars which the Dutch school has to boast of, with the exception of Daniel Heinsius, whose desultory labours bestowed on the Poetics and Ethics hardly deserve mentioning, not one can be named who made Aristotle the subject of his labours; and a complaint made by Valckenaer, respecting the neglect of the philosopher among the ancients, applied at the same time to the philologists of his own age. (Valck. *ad Schol. Eurip. Phoen.* p. 695.) Nor has England, with the exception of some editions of the Poetics by Burgess and Tyrwhitt, Goulston and Winstanley, any monument of such studies worthy of notice. In Germany lectures on the Aristotelian philosophy were still delivered at the universities; but with the exception of Rachelius, Piccart, Schrader, and Conring, who are of little importance, scarcely any one can be mentioned but the learned Joh. Jonsenius (or Jonsius, 1624—1659) of Holstein, and Melchior Zeidler of Königsberg, of whom the first rendered some valuable service to the history of Aristotelian literature (*Historia Peripatetica*, attached to the edition of Launoi's work *de varia Aristotelis fortuna*, &c., Wittemberg, 1720, ed. Elswich.), while the other was actively employed on the criticism and exegesis of the philosopher's writings.

In Germany, Lessing was the first, who, in his *Dramaturgie*, again directed attention to Aristotle, particularly to his Poetics, Rhetoric, and Ethics. Of the philologists, Reiz, and the school of F. A. Wolf, *e. g.* Spalding, Fülleborn, Delbrück, and Vater, again applied themselves to the writings of Aristotle. But the greatest service was rendered by J. G. Schneider of Saxony (1782—1822) by his edition of the Politics and the History of Animals. Several attempts at translations in German were made, and J. G. Buhle, at the instigation of Heyne and Wolf, even applied himself to an edition of the entire works of Aristotle (1791—1800), which was never completed. At the commencement of the nineteenth century, their ranks were joined by Gottfried Hermann and Goethe. Meantime a new era for the philosophical and philological study of the Stagirite began with Hegel, the founder of the prevailing philosophy of this century, who properly, so to say, was the first to disclose to the world the deep import of the Greek philosopher, and strenuously advocated the study of his works as the noblest problem connected with classical philology. At the same time the Berlin academy, through Bekker and Brandis, undertook an entirely new recension of the text; and the French Institute, by means of prize essays, happily designed and admirably executed, promoted the understanding of the several works of Aristotle, and the means of forming a judgment respecting them. The works of Ravaisson, Michelet, and Barthélémy-St. Hilaire are valuable in this respect. Several French translations also made their appearance. In England, in like manner, where the Ethics and Rhetoric of Aristotle still maintained their place in the course of classical instruction, some works of merit connected with the study of Aristotle have appeared of late, among which Taylor's translation may be particularly mentioned.

The most important editions of the entire works of Aristotle are: 1. *Aldina*, editio princeps, by Aldus Pius Manutius, Venice, 1495—98, 5 vols. fol. (called also *Aldina major*). For the criticism of the text, this is still the most important of all the old editions. 2. *Basileensis III.* Basil. 1550, fol. 2 vols., with several variations from, and some essential improvements upon, the editio princeps. It has been especially prized for the criticism of the Politics. The *Basileensis* I. and II., which appeared at Basel in 1531 and 1539, are nothing but bad reprints of the editio princeps. 3. *Camotiana*, or *Aldina minor*, edited by Joh. Bapt. Camotius, Venice, 1551—53, 6 vols. 8vo. 4. *Sylburgiana*, Francof. 11 vols. 4to. 1584—87. This edition of Sylburg's surpassed all the previous ones, and even the critic of the present day cannot dispense with it. 5. *Casauboniana*, Lugd. Batav. 1590, by Isaac Casaubon, 2 vols. fol. reprinted in 1597, 1605, 1646. This is the first Greek and Latin edition of the entire works of Aristotle, but prepared hastily, and now worthless. The same may be said of the 6. *Du Valliana*, Paris, 1619 and 1629, 2 vols. fol.; 1639, 4 vols. fol. by Guil. Du Val. Much more important is the 7. *Bipontina* (not completed), edited by Joh. Gottl. Buhle 1791—1800, 5 vols. 8vo. It contains only the Organon and the rhetorical and poetical writings. The continuation was prevented by the conflagration of Moscow, in which Buhle lost the materials which he had collected. The first volume, which contains, amongst other things, a most copious enumeration of all the earlier editions, translations, and commentaries, is of great literary value. The critical remarks contain chiefly the variations of older editions. Little is done in it for criticism itself and exegesis. 8. *Bekkeriana*. Berolini, 1831—1840, ex recensione Immanuelis Bekker, edid. Acad. Reg. Boruss., 2 vols. text, 1 vol. Latin translations by various authors, which are not always good and well chosen, and not always in accordance with the text of the new recension. Besides these, there are to be 2 vols. of scholia edited by Brandis, of which only the first volume has yet appeared. This is the first edition founded on a diligent though not always complete comparison of ancient MSS. It forms the commencement of a new era for the criticism of the text of Aristotle. Unfortunately, there is still no notice given of the MSS. made use of, and the course in consequence pursued by the editor, which occasions great difficulty in making a critical use of this edition. Bekker's edition has been reprinted at Oxford, in 11 vols. 8vo., with the Indices of Sylburg. Besides these, there is a stereotype edition published by Tauchnitz, Lips. 1832, 16mo. in 16 vols., and another edition of the text, by Weise, in one volume, Lips. 1843.

III. Enumeration and review of the writings of Aristotle.

We possess no safe materials for a chronological arrangement of the several writings, such as wa

attempted by Samuel Petitus. (*Miscell.* iv. 9.) The citations in the separate writings are of no use for this purpose, as they are often additions made by a later hand; and, not unfrequently, two writings refer reciprocally to each other. (Ritter, *Gesch. der Philosophie*, iii. p. 29, not. 1, p. 35, not. 2.) Moreover, such an arrangement is of small importance for the works of a philosopher like Aristotle.

A *systematic* arrangement was first given to the writings of Aristotle by Andronicus of Rhodes. He placed together in pragmaties (πραγματεῖαι) the works which treated of the same subjects, the logical, physical, &c. (Porphyr. *Vit. Plotin.* 24; Casiri, *Biblioth. Arabico-Escorialens.* p. 308.) His arrangement, in which the logical pragmaty came first, agreed, as it appears, in many other respects with the present arrangement in the editions. (Ravaisson, *Essai sur la Métaphys.* i. pp. 22—27.) He seems to have been followed by Adrastus, as is in part testified by the express evidence of Greek interpreters. The arrangement of Andronicus appears to have been preserved in the division peculiar to the Latins (κατὰ Λατίνους), *i. e.* to the Latin translators and expositors from the fourth to the sixth century, which is spoken of in one or two notices in the MSS. of Aristotle collated by Bekker. (*Arist. Opp.* ed. Bekker, *Rhet.* i. 8, p. 1368, b. ii. init. p. 1377, b., iii. init. p. 1403, b.) The divisions of the Greek commentators may be found in Stahr (*Aristot.* ii. p. 254), with which David *ad Categ.* p. 24; Philop. *ad Categ.* p. 36, ed. Berolin. may be compared. They separate the writings of Aristotle into three principal divisions. 1. *Theoretic.* 2. *Practical.* 3. *Logical* or *organical*, which again have their subdivisions. The arrangement in the oldest printed edition of the entire works rests probably upon a tradition, which in its essential features may reach back as far as Andronicus. In the *Aldina* the Organon (the logical writings) comes first; then follow the works on physical science, including the Problems; then the mathematical and metaphysical writings; at the end the writings which belong to practical philosophy, to which in the following editions the Rhetoric and Poetics are added. This arrangement has continued to be the prevailing one down to the present day. In the following survey we adhere to the arrangement adopted by Zell, who divides the works into, A. *Doctrinal*, B. *Historical*, C. *Miscellaneous*, D. *Letters*, E. *Poems* and *Speeches*. Every systematic division of course has reference principally to the first class. The principle to be kept in view in the division of these works must be determined from what Aristotle says himself. According to him, every kind of knowledge has for its object either, 1, Merely the ascertainment of truth, or 2, Besides this, an operative activity. The latter has for its result either the production of a work (ποιεῖν), or the result is the act itself, and its process (πράττειν). Accordingly every kind of knowledge is either I. Productive, poetic (ἐπιστήμη ποιητική); or II. Practical (ἐπιστήμη πρακτική); or III. Theoretical (ἐπιστήμη θεωρητική).* Theoretical knowledge has three main divisions (φιλοσοφίαι, πραγματεῖαι), namely: 1. Physical science (ἐπιστήμη φυσική); 2. Mathematics (ἐπ. μαθηματική); 3. The doctrine of absolute existence (in Aristotle ἡ πρώτη φιλοσοφία, or ἐπιστήμη θεολογική, or simply σοφία).* Practical science, or practical philosophy (ἡ φιλοσοφία περὶ τὰ ἀνθρώπινα, ἡ πολιτική, in the general sense of the word, *Eth. Nic.* i. 2, *Magna Moral.* i. 1, *Rhet.* i. 2), teaches a man to know the highest purpose of human life, and the proper mode of striving to attain it with respect to dispositions and actions. It is 1. with reference to the individual man, *ethics* (ἠθική); 2. With reference to the family and domestic concerns, *Oeconomics* (οἰκονομική); 3. With reference to the state, *Politics* (πολιτική, in the more restricted sense of the word; *Eth. Nic.* x. 9). Lastly, in so far as science is a scientific mode of regarding knowledge and cognition itself, and its forms and conditions, and the application of them, it is—IV. Ἐπιστήμη σκοποῦσα περὶ ἀποδείξεως καὶ ἐπιστήμης (*Metaph.* K. i. p. 213, Brandis), which must precede the πρώτη φιλοσοφία. (*Met.* Γ. 3, p. 66, lin. 24.) This is *Dialectics* or *Analytics*, or, according to our use of terms, *Logic*. Sometimes Aristotle recognises only the two main divisions of *practical* and *theoretical* philosophy. (*Metaph.* ii. 1, p. 36, Brand.)

* *Metaph.* K. 6, p. 226, Brandis, E. 1 and 2; *Eth. Nic.* vi. 3 and 4.

A. Doctrinal Works.

1. *Dialectics and Logic.*

The extant logical writings are comprehended as a whole under the title *Organon* (*i. e.* instrument of science). They are occupied with the investigation of the method by which man arrives at knowledge. Aristotle develops the rules and laws of thinking and cognition from the nature of the cognoscent faculty in man. An insight into the nature and formation of conclusions and of proof by means of conclusions, is the common aim and centre of all the separate six works composing the Organon. Of these, some (*Topica* and *Elench. Sophist.*) have the practical tendency of teaching us how, in disputing, to make ourselves masters of *the probable*, and, in attacking and defending, to guard ourselves against false conclusions (Dialectics, Eristics). In the others, on the other hand, which are more theoretical (*analytica*), and which contain the doctrine of conclusions (Syllogistics) and of proof (Apodeictics), the object is certain, strictly demonstrable *knowledge*.

Literature of the Organon.—*Organon*, ed. Pacius a Beriga, Morgiis, 1584, Francof. 1597, 4to.; *Elementa logices Aristot.* ed. Trendelenburg, Berol. 1836, 8vo. 2nd. ed. 1842; Explanations thereon in German, Berlin, 1842, 8vo.—Weinholtz, *De finibus et pretio logices Arist.* Rostochii, 1824.—Brandis, *Ueber die Reihenfolge der Bücher des Organon*, &c., in the *Abhandl. d. Berl. Akad.*, 1835, p. 249, &c.—Biese, *die Philosophie des Aristot.* i. pp. 45-318.—J. Barthélémy St. Hilaire, *De la Logique d'Aristote*, Mémoire couronnée par l'Institut, Paris, 1838, 2 vols. 8vo.

The usual succession of the logical writings in the editions is as follows:

1. The Κατηγορίαι (*Praedicamenta*). In this work Aristotle treats of the (ten) highest and most comprehensive generic ideas, under which all the attributes of things may be subordinated as species. These are *essence* or *substance* (ἡ οὐσία), *quantity* (πόσον), *quality* (ποῖον), *relation* (πρός τι), *place* (ποῦ), *time* (πότε), *situation* (κεῖσθαι), *possession* or *having* (ἔχειν), *action* (ποιεῖν), *suffering* πάσχειν).

* *Metaphys.* E. 1, K. 1, L. 1.

The origin of these categories, according to Trendelenburg's investigation, is of a linguistic-grammatical nature. (Trend. *de Arist. Categ.* Berol. 1833, 8vo.)

2. Περὶ ἑρμηνείας (*de Elocutione oratoria*), *i. e.* concerning the expression of thoughts by means of speech. By ἑρμηνεία Aristotle understands the import of all the component parts of judgments and conclusions. As the Categories are of a grammatical origin, so also this small treatise, which was probably not quite completed, was, as it were, the first attempt at a philosophical system of grammar. (See Classen, *de Grammaticae Graecae Primordiis*, Bonnae, 1829, p. 52; K. E. Geppert, *Darstellung der Grammatischen Kategorien*, Berlin, 1836, p. 11.)

After these propaedeutical treatises, in which definitions (ὅροι) and propositions (προτάσεις) are treated of, there follow, as the first part of Logic, properly so called, 3. The two books Ἀναλυτικὰ πρότερα (*Analytica priora*), the theory of conclusions. The title is derived from the resolution of the conclusion into its fundamental component parts (ἀναλύειν). The word πρότερα, appended to the title, is from a later hand. 4. The two books, Αναλυτικὰ ὕστερα (also δεύτερα, μέγαλα), treat, the first of demonstrable (apodeictic) knowledge, the second of the application of conclusions to proof. 5. The eight books Τοπικῶν embrace Dialectics, *i. e.* the logic of the probable according to Aristotle. It is the method of arriving at farther conclusions on every problem according to probable propositions and general points of view. From these last, (τόποι, *sedes et fontes argumentorum*, *loci*, Cic. *Top.* c. 2, *Orat.* c. 14,) the work takes its name. We must regard as an appendix to the Topica the treatise, 6. Περὶ σοφιστικῶν ἐλέγχων, concerning the fallacies which only apparently prove something to us. Published separately by Winckelmann, Leipzig, 1833, as an appendix to his edition of Plato's Euthydemus.

2. *Theoretical Philosophy.*

Its three parts are *Physics*, *Mathematics*, and *Metaphysics*. In Physics, theoretical philosophy considers material substances, which have the source of motion in themselves (τὰ ὄντα ᾗ κινούμενα). In mathematics the subject is the attributes of quantity and extension (τὸ πόσον καὶ τὸ συνεχές), which are external to motion indeed, but not separate from things (χωριστά), though they are still independent, καθ' αὑτὰ μένοντα. Metaphysics (in Arist. πρώτη φιλοσοφία, σοφία, θεολογία, θεολογικὴ ἐπιστήμη, or φιλοσοφία simply) have to do with *existence in itself* and as such (τὸ ὄν ᾗ ὄν, Met. Γ. 1, E. 1), which in like manner is external to motion; but at the same time exists by itself separably from individual things (τὸ χωριστὸν ὄν καὶ τὸ ἀκίνητον). Their subject therefore is the universal, the ultimate causes of things, the best, the first (τὸ καθόλον, τὰ αἰτία, τὸ ἄριστον, τὰ πρῶτα, περὶ ἀρχὰς ἐπιστήμη), absolute existence, and the one. To this last branch belong

The *Metaphysics*, in 14 books (τῶν μετὰ τὰ φυσικά, A—N), which probably originated after Aristotle's death in the collection of originally independent treatises. The title also is of late origin. It occurs first in Plutarch (*Alex.* c. 7), and must probably be traced back to Andronicus of Rhodes. Out of this *pragmaty* there have been lost the writings Περὶ φιλοσοφίας, in three books, containing the first sketch of metaphysics, and a description of the Pythagorean and Platonic philosophy; and Περὶ ἰδέας, in at least four books, a polemic representation of the Platonic doctrine of ideas. (See Brandis, *Diatribe de perd. Arist. libr.* 21. 14.)

Literature of the Metaphysics. The edition by Brandis, Berlin, 1823, of which hitherto only the first vol., containing the text, has appeared. *Scholia Graeca in Arist. Met.* ed. Brandis, Berol. 1837, 8vo. iv. 1; Biese, *die Philosophie des Arist.* i. pp. 310—661; Michelet, *Examen critique de la Métaph. d'Arist.*, Paris, 1836; Ravaisson, *Sur la Métaph. d'Arist.*, Paris, 1838; Glaser, *die Metaph. des Arist. nach Composition, Inhalt, und Methode.* Berlin, 1841; Vater, *Vindiciae theologiae Aristotelis*, Lips. 1795; Brandis, *Diatribe de perd. Arist. libr. de Ideis et de Bono, sive de Philosophia*, Bonnae, 1823, and *Rheinisches Museum*, ii. 2, p. 208, &c., 4, p. 558, &c.; Trendelenburg, *Platonis de Ideis et Numeris Doctrina ex Aristotele illustrata*, Lips. 1826; Starke, *de Arist. de Intelligentia, sive de Mente Sententia*, Neo-Ruppini, 1833, 4to.; Bonitz, *Observationes criticae in Aristotelis libros metaphysicos*, Berol. 1842.

Mathematics, the second science in the sphere of Theoretical Philosophy, is treated of in the following writings of Aristotle:—

1. Περὶ ἀτόμων γραμμῶν, *i. e.* concerning indivisible lines, intended as a proof of the doctrine of the infinite divisibility of magnitudes. This work was attributed by several ancient critics to Theophrastus. Ed. princeps by Stephanus, 1557.

2. Μηχανικὰ προβλήματα, Mechanical Problems, critically and exegetically edited by Van Capelle, Amstelod. 1812. The Roman writer Vitruvius made diligent use of this treatise.

We now come to the third main division of Theoretical Philosophy, viz. *Physics* or *Natural science* (πραγματεία s. μέθοδος φυσική, ἐπιστήμη περὶ φύσεως, ἱστορία περὶ φύσεως, *Phys.* i. 1; *de Caelo*, iii. 1.) According to the way in which it is treated of by Aristotle, it exhibits the following division and arrangement: The science of Physics considers as well the universal causes and relations of entire nature, as the individual natural bodies. The latter are either simple and therefore eternal and imperishable, as the heaven, the heavenly bodies, and the fundamental powers of the elements (warm, cold, moist, dry); or they are compound, earthly, and perishable. The compound physical substances are, 1. such as are formed immediately by the above-mentioned fundamental forces, as the elements—fire, air, water, earth; 2. collections of homogeneous matter (ὁμοιομερῆ, *similaria*), which are compounded of the elements, *e. g.* stones, blood, bones, flesh; 3. heterogeneous component parts (ἀνομοιομερῆ, *dissimilaria*), as *e. g.* head, hand, &c., which are compounded of different homogeneous constituent parts, as of bones, blood, flesh, &c.; 4. organized objects compounded of such heterogeneous constituent parts: animals, plants. The course of observation and investigation proceeds from the whole and universal to the particular and individual; but in the case of each individual portion of the representation, from the cognoscent observation of the external appearance to the investigation of the causes. (*Phys.* i. 1, iii. 1; *de Partib. Animal*, i. 5; *Hist. Anim.* i. 6. § 4, Schnei-

der.) In the latter the most important thing is the investigation of the *purpose* (τὸ οὗ ἕνεκα, *causa finalis*), by means of which one arrives at the idea of the thing (λόγος, or τὸ τί ἦν εἶναι). Aristotle reproaches the older investigators with having neglected to penetrate into the purpose and idea (τέλος and λόγος) of the individual sides and parts of nature, and with having always sought merely for the material cause of things. (*De Generatione*, v. 1, ii. 6.) In this investigation of the purpose, the leading idea is always to shew, that the natural object, which forms the subject of investigation, corresponds most completely in the way in which it exists to the idea intended to be realized, and accordingly best fulfils its purpose. (*De Partib. Anim.* i. 5; *Phys.* i. 8; *De Incessu Anim.* 2.)

According to this mode of considering the writings of this pragmaty, they will be arranged in the following manner:—

1. The eight books of Physics (φυσικὴ ἀκρόασις, called also by others περὶ ἀρχῶν; the last three books are likewise entitled περὶ κινήσεως by Simplicius, *Prooem. ad Phys.* and *ad* vi. pp. 404-5, ed. Berol.) In these Aristotle develops the general principles of natural science. (Cosmology.)

The investigation of the principles of the universe is naturally succeeded by the consideration of the principal parts of it, the heaven, the heavenly bodies, and the elements. There follows accordingly,

2. The work *concerning the Heaven* (περὶ οὐρανοῦ), in four books, which is entitled περὶ κόσμου by Alexander of Aphrodisias. (Fabric. *Bibl. Gr.* iii. p. 230, Harl.) According to an astronomical notice in i. 12, the work was composed after the year B. C. 357. See Keppler, *Astron. opt.* p. 357; Bailly, *Histoire de l'Astronomie*, p. 244.

3. The two books *on Production and Destruction* (περὶ γενέσεως καὶ φθορᾶς, *de Generatione et Corruptione*), develop the general laws of production and destruction, which are indicated more definitely in the process of formation which goes on in inorganic nature, or in meteorological phaenomena. The consideration of this forms the contents of the

4. Four books *on Meteorology* (μετεωρολογικά, *de Meteoris*). This work, which is distinguished by the clearness and ease of its style, was composed after B. C. 341, and before the time when an acquaintance with India was obtained by Alexander's expedition. (St. Croix, *Examen critique des Hist. d'Alex.* p. 703; Ideler, *Meteorologia vet. Graecor. et Rom.*, Berol. 1832.) It contains the groundwork of a physical geography. It has been edited by Ideler, Lips. 1834, 2 vols., with a profuse commentary. This work is commonly followed in the editions by the treatise

5. *On the Universe* (περὶ κόσμου, *de Mundo*), a letter to Alexander, which treats the subject of the last two works in a popular tone and a rhetorical style altogether foreign to Aristotle. The whole is probably a translation of a work with the same title by Appuleius, as Stahr (*Arist. bei den Römern*, p. 165, &c.) has endeavoured to prove. Osann ascribes it to the Stoic Chrysippus (*Beiträge zur Griech. u. Röm. Litt. Gesch.*, Darmstadt, 1835, vol. i. pp. 141—283.) The latest editor of Appuleius (Hildebrand, *Prolegg. ad Appul.* vol. i. p. xli., &c.), on the contrary, looks upon the Latin work as the translation.

To the same division of this pragmaty belongs the small fragment *on the local names of several winds* (ἀνέμων θέσεις καὶ προσηγορίαι, out of the larger work περὶ σημείων χειμώνων, Diog. L. v. 26; printed in Arist. *Opp.*, ed. Du Val. vol. ii. p. 848), and a fragment extant only in a Latin form, *De Nili Incremento.*

The close of the fourth book of the Meteorologics conducts us to the consideration of earthly natural bodies composed of homogeneous parts (ὁμοιομερῆ). Separate treatises on the inorganic bodies of the same class, *e. g.* περὶ μετάλλων (Olympiod. *ad Arist. Meteorol.* i. 5, vol. i. p. 133, Ideler), and περὶ τῆς λίθου (Diog. L. v. 26), have perished. Among the works on organic natural bodies, Aristotle himself (*Meteor.* i. 1) places first those on the animal kingdom, to the scientific consideration of which he devoted, according to Pliny (*H. N.* viii. 17), fifty, according to Antigonus Carystius (c. 66), seventy treatises. Respecting the scientific arrangement of the extant works of this pragmaty see Trendelenburg, *ad Arist. de Anima Prooem.* p. 114, &c. The work which we must place first is

6. The History of Animals (περὶ ζώων ἱστορία, called by Aristotle himself αἱ περὶ τὰ ζῶα ἱστορίαι and ζωικὴ ἱστορία, *De Partibus*, iii. 14. § 5) in nine books. In this work Aristotle treats, chiefly in the way of description, of all the peculiarities of this division of the natural kingdom, according to genera, classes, and species; making it his chief endeavour to give all the characteristics of each animal according to its external and internal vital functions; according to the manner of its copulation, its mode of life, and its character. This enormous work, partly the fruit of the kingly liberality of Alexander, has not reached us quite complete. On the other hand, respecting a tenth book appended in the MSS., which treats of the conditions of the productive power, scholars are not agreed. Scaliger wants to introduce it between the 7th and 8th books; Camus regards it as the treatise spoken of by Diogenes Laërtius: ὑπὲρ τοῦ μὴ γεννᾶν; Schneider doubts its authenticity. According to a notice in several MSS. (p. 633, ed. Berolin.), it originates in the Latin recension of the writings of Aristotle. Respecting the plan, contents, history, and editions of the work, Schneider treats at length in the *Epimetra* in the first vol. of his edition. The best edition is by Schneider, in four vols. 8vo., Lips. 1811.

This work, the observations in which are the triumph of ancient sagacity, and have been confirmed by the results of the most recent investigations (Cuvier), is followed by

7. The four books *on the Parts of Animals* (περὶ ζώων μορίων), in which Aristotle, after describing the phaenomena in each species develops the causes of these phaenomena by means of the idea to be formed of the purpose which is manifested in the formation of the animal. According to Titze (*de Arist. Opp. Serie*, pp. 55—58), the first book of this work forms the introduction to the entire preceding work on animals, and was edited by him under the title Λόγος περὶ φύσεως μάλιστα μεθοδικός, Prag. 1819, and Leipzig, 1823, 8vo., with a German translation and remarks. This work, too, as regards its form, belongs to the most complete and attractive of the works of Aristotle. There is a separate work in five books

8. *On the Generation of Animals* (περὶ ζώων γενέσεως), which treats of the generation of ani-

mals and the organs of generation. The fifth book however does not belong to this work, but is a treatise on the changes which the several parts of the body suffer.

9. *De Incessu Animalium* (περὶ ζώων πορείας), the close of which (c. 19. p. 713, ed. Bekk.), after the external phaenomena of the animal kingdom and of animal organization have been treated of, leads us to the consideration of the internal cause of these, the *soul*. The consideration of this is taken up by Aristotle in the

10. *Three books on the Soul* (περὶ ψυχῆς). After he has criticised the views of earlier investigators, he himself defines the soul to be "the internal formative principle of a body which may be perceived by the senses, and is capable of life" (εἶδος σώματος φυσικοῦ δυνάμει ζωὴν ἔχοντος). Such an internal formative principle is an ἐντελέχεια; (respecting this expression, see Biese, *Phil. des Arist.* pp. 355, 452, 479, &c.); the soul is therefore the entelecheia of a body capable of life, or organized: it is its essence (οὐσία), its λόγος. This work has been edited by Trendelenburg, Jenae, 1833, 8vo.—one of the most excellent editions of any separate portion of Aristotle's writings in point of criticism and explanation. With this work the following treatises are connected, in which individual subjects are carried out:

11. *On the Motion of Animals* (περὶ ζώων κινήσεως).

12. *Parva Naturalia*, a series of essays, which, according to their plan, form an entire work (*de Sensu*, c. 1) on sense and the sensible. These treatises come next in the following succession:

(*a*) *On Memory and Recollection* (περὶ μνήμης καὶ ἀναμνήσεως).

(*b*) *On Sleep and Waking* (περὶ ὕπνου καὶ ἐγρηγόρσεως).

(*c*) *On Dreams* (περὶ ἐνυπνίων).

(*d*) Περὶ τῆς καθ' ὕπνου μαντικῆς (*de Divinatione per Somnum*).

(*e*) Περὶ μακροβιότητος καὶ βραχυβιότητος (*de Longitudine et Brevitate Vitae*).

(*f*) Περὶ νεότητος καὶ γήρως (*de Juventute et Senectute*).

(*g*) Περὶ ἀναπνοῆς (*de Respiratione*).

(*h*) Περὶ ζωῆς καὶ θανάτου (*de Vita et Morte*).

With these treatises closes the circle of the Aristotelian doctrine of animals and animal life.

13. The treatise *de Sensu*, according to Trendelenburg's conjecture, has come down to us in an incomplete form, and the extant fragment περὶ ἀκουστῶν* probably belongs to it. The same is probably the case with the treatise

14. *On Colours* (περὶ χρωμάτων), which, however, Titze (*l. c.* p. 67) regards as a fragment of the lost work *on Plants*. The fragment περὶ πνεύματος (*de Spiritu*), of doubtful authenticity, and, according to recent investigations, the production of a Stoic, is connected, as regards its subject, with the treatise περὶ ἀναπνοῆς. The treatise on Physiognomics (φυσιογνωμικά) printed in Franz, *Scriptores Physiognomici veteres*, in like manner, is connected with the scientific consideration of animal life.

The organization of plants had been treated of by Aristotle in a separate work (περὶ φυτῶν).† The extant

15. Two books Περὶ φυτῶν (*de Plantis*), according to a remark in the preface, are a translation from a Latin translation, which again was founded on an Arabic version of the original. In spite of all the doubts which have been raised against their authenticity, there are many expressions found in them which bear an undoubtedly Aristotelian stamp. (Compare Henschel, *de Arist. Botan. Philos.* Vratislaviae, 1823.)

Several *anatomical* works of Aristotle have been lost. He was the first person who in any especial manner advocated anatomical investigations, and shewed the necessity of them for the study of the natural sciences. He frequently refers to investigations of his own on the subject. (*Hist. Anim.* i. 17, extr., iii. 2, vi. 10.) Diog. Laërt. (v. 25) mentions eight books ἀνατομῶν, and one book ἐκλογὴ ἀνατομῶν, by Aristotle. According to Aristotle's own intimations (*de Gen. An.* ii. 7, *de Part. An.* iv. 5), these writings were illustrated by drawings. The treatise Εὔδημος ἢ περὶ ψυχῆς, a dialogue called after Eudemus of Cyprus, the friend of the philosopher, has also been lost. In this work, of which a considerable fragment has been preserved by Plutarch (*de Consol. ad Apollon.* p. 115, b.), Aristotle refuted the proposition, that the soul is no independent essence, but only the harmony of the body. Whether the treatise quoted by Diog. Laërt., θέσεις περὶ ψυχῆς, belongs to this class of works, is doubtful. Respecting the lost *medical* works, see Buhle, *l. c.* p. 102.

3. *Practical Philosophy, or Politics.*

All that falls within the sphere of practical philosophy is comprehended in three principal works: the *Ethics*, the *Politics*, and the *Oeconomics*. In them Aristotle treats of the sciences which have reference to the operation of the reason manifesting itself in particular spheres. Their subject, therefore, is *action*, *morality* with reference to the individual, to the family, and to the state. Next to these we place the sciences which have for their object the exercise of the creative faculty (ποιεῖν), *i. e.* Art.

Ethics.—The principal work on this subject is

1. Ἠθικὰ Νικομάχεια, in 10 books. Aristotle here begins with the highest and most universal end of life, for the individual as well as for the community in the state. This is happiness (εὐδαιμονία); and its conditions are, on the one hand, perfect virtue exhibiting itself in the actor, and on the other hand, corresponding bodily advantages and favourable external circumstances. Virtue is the readiness to act constantly and consciously according to the laws of the rational nature of man (ὀρθὸς λόγος). The nature of virtue shews itself in its appearing as the medium between two extremes. In accordance with this, the several virtues are enumerated and characterized. The authenticity of the work, which an ancient tradition ascribes to Nicomachus, the son of Aristotle, is indubitable, though there is some dispute as to the proper arrangement of the several books. The title Νικομάχεια μικρά, under which David (*Proleg. ad Categ.* p. 25, a. 40, Schol. ed. Berolin.) quotes the work, has not yet been explained. The best editions are by Zell, Heidelberg, 1820, 2 vols. 8vo.; Corais, Paris, 1822, 8vo.; Cardwell, Oxon.

* Preserved by Porphyrius, *ad Ptolemaei Harmonica*, printed in Patrit. *Discuss. Perip.* p. 85, &c. and in Wallis, *Opp.* Oxon. 1699, vol. iii. p. 246, &c.

† See Arist. *Hist. Anim.* v. 1, *de Partib. Anim.* ii. 10, *de Juvent. et Senect.* vi. 1, *de Generat. Anim.* i. 1, extr. i. 23, and in other passages.

1823, 2 vols.; Michelet, Berlin, 1828, 2 vols. Beside the Nicomachean Ethics, we find amongst the works of Aristotle

2. Ἠθικὰ Εὐδήμεια, in seven books, of which only books i. ii. iii. and vii. are independent, while the remaining books iv. v. and vi. agree word for word with books v. vi. and vii. of the Nicomachean Ethics. This ethical work is perhaps a recension of Aristotle's lectures, edited by Eudemus.

3. Ἠθικὰ Μέγαλα (in David, *l. c.* Ἠθ. μέγ. Νικομάχεια) in two books, which Pansch (*de Arist. magnis moral. subditicio libro*, 1841), has lately endeavoured to shew not to be a work of Aristotle, but an abstract, and one too not made by a very skilful hand; whilst another critic, Glaser (*die Metaph. des Arist.* pp. 53, 54), looks upon it as the authentic first sketch of the larger work.

4. The treatise Περὶ ἀρετῶν καὶ κακιῶν, a collection of definitions, is of very doubtful origin, though probably belonging to the later age of extracts.

The *Ethics* conduct us to the *Politics*. (See *Eth. Nic.* x. extr.) The connexion between the two works is so close, that in the Ethics by the word ὕστερον reference is made by Aristotle to the Politics, and in the latter by πρότερον to the Ethics. The Aristotelian *Politics* (πολιτικά; in Diogenes Laërtius, v. 24, πολιτικὴ ἀκρόασις) in eight books, have for their object to shew how happiness is to be attained *for the human community in the state;* for the object of the state is not merely the external preservation of life, but "happy life, as it is attained by means of virtue" (ἀρετή, perfect development of the whole man). Hence also *ethics* form the first and most general foundation of political life, because the state cannot attain its highest object, if morality does not prevail among its citizens. The house, the family, is the element of the state. Accordingly Aristotle begins with the doctrine of domestic economy, then proceeds to a description of the different forms of government, after which he gives an historico-critical delineation of the most important Hellenic constitutions,* and then investigates which of the constitutions is the best (the ideal of a state). The doctrine concerning education, as the most important condition of this best state, forms the conclusion. Doubts have been raised by scholars respecting the arrangement of the several books; and lately St. Hilaire, in the introduction to his edition (p. lxxvi.), has urged the adoption of a transposition, in accordance with which the following would be the original order of the books: i. ii. iii. vii. viii. iv. vi. v. On the other hand, Biese (*Phil. des Arist.* ii. p. 400) has acutely defended the old order.

The best editions of the Politics are by Schneider, Francof. ad Viadr. 1809, 2 vols.; Corais, Paris 1821; Göttling, Jenae, 1824; Stahr, with a German translation, Lips. 1837; Barthélémy St. Hilaire, with a French translation, and a very good introduction, Paris, 1837.

Of the work extant under Aristotle's name, the *Oeconomics* (οἰκονομικά), in two books, only the first book is genuine; the second is spurious. (Niebuhr, *Kleine Schr.* i. p. 412.) The first book is ascribed to Theophrastus in a fragment of Philodemus. (*Herculanens.* vol. iii. pp. vii. xxvii.) The best editions are by Schneider, Lips. 1815; and Göttling, Jenae, 1830.

Among the lost writings of this pragmaty we have to mention,

1. Προτρεπτικός, an exhortation to the study of philosophy.

2. Περὶ εὐγενείας, on Nobility, which, however, ancient critics (as Plut. *Aristid.* 27) already looked upon as spurious; in which opinion most modern scholars agree with them. (See Luzac. *Lectt. Atticae*, pp. 82—85; Welcker, *ad Theognid.* p. lix. &c.)

B. Historical Works.

Of the large number of writings, partly politico-historical, partly connected with the history of literature, and partly antiquarian, belonging to this class, only scanty fragments and solitary notices have been preserved. The extant treatise, *de Xenophane, Zenone, et Gorgia*, which is important for an acquaintance with the Eleatic philosophy, is only a fragment of a more comprehensive work on the history of philosophy. (Spalding, *Comment. in prim. part. libelli de Xen. Zen. et Gorg.* Berol. 1793.)

The lost writings belonging to this pragmaty are

1. *The Polities* (πολιτεῖαι), a description and history of the constitutions, manners, and usages of 158 (Diog. Laërt. v. 27; according to others, 250 or more) states, the historical foundation of the Politics. The numerous fragments of this invaluable work have not yet been collected with sufficient care. The collection by Neumann (Heidelb. 1827) is quite unsatisfactory.

2. Νόμιμα βαρβαρικά, *the Manners and Customs of the Barbarians.*

3. Κτίσεις, *Legends of the foundings of Cities.*

4. Περὶ εὑρημάτων.

For poetical literature and chronology the following treatises were important:

5. Ὀλυμπιονῖκαι. (Πυθιονικῶν ἀναγραφή, Νῖκαι Διονυσιακαί, Diog. Laërt. v. 26.)

6. Τὰ ἐκ τοῦ Τιμαίου καὶ τῶν Ἀρχυτείων, a work the first part of which is preserved in Timaeus Locrus (*de Anima Mundi*), just as the second part, on Archytas, is in the fragments preserved in Stobaeus under the name of Archytas. (O. F. Gruppe, *Ueber die Fragmente des Archytas*, Berlin, 1840.)

7. *Didascalia*, a critico-chronological specification of the repertory of the Athenian stage. (Diog. Laërt. v. 26.)

8. Κύκλος ἢ περὶ ποιητῶν. (Comp. Welcker, *über die Cyklischen Dichter*, p. 48.)

9. Ἀπορήματα Ὁμηρικά. (See Nitzsch, *de Arist. adv. Wolfianos*, Kilae, 1831.)

10. Περὶ Ἀλεξάνδρου, a work of doubtful authenticity.

We now turn to those writings of Aristotle which, as belonging to the ἐπιστήμη ποιητική, have for their subject the exercise of the creative faculty, or Art. To these belong the *Poetics* and *Rhetoric.*

1. *The Poetics* (Περὶ ποιητικῆς). Aristotle penetrated deeper than any of the ancients, either before or after him, into the essence of Hellenic art, and with the most comprehensive mind traversed the region in which the intellectual life of the Hellenes unfolded itself, and brought it under the dominion of science. He is the father of the *aesthetics of poetry*, as he is the completer of Greek rhetoric as a science. The treatise itself is undoubtedly genuine; but the explanation of its present form is still a problem of criticism. Some (as Gottf. Hermann and Bernhardy) look upon it

* For this section Aristotle had made preparation by his collection of 158 Hellenic constitutions; of which hereafter.

as the first sketch of an uncompleted work; others, as an extract from a larger work; others again, as the notes, taken by some hearer, of lectures delivered by Aristotle. Thus much, however, is clear, that the treatise, as we have it at present, is an independent whole, and, with the exception of a few interpolations, the work of one author. Farther, that the lost work περὶ ποιητῶν, a history of the literature of poetry, must not be confounded with the *Poetics*, to which it stands in the same relation as the *Politics* do to the *Politics*. As regards the contents of the Poetics, Aristotle, like Plato, starts from the principle of the imitation, or imitative representation (μίμησις), either of a real object existing in the external world, or of one produced by the internal power of imagination. It is in accordance with this view that the different species of art generally, and of poetry in particular, assume their definite forms. The activity of art is distinguished from *practical* activity in this respect: that in the case of the former the exercise of the creative faculty, the production of a *work*, is the main thing; and that the internal condition, the disposition, of the person who exercises this creative faculty, is a matter of indifference. The greatest part of the treatise (cc. 6—22) contains a theory of tragedy; nothing else is treated of, with the exception of the epos; comedy is merely alluded to. The best editions of the work are by Gottf. Hermann, Lips. 1802, with philological and philosophical (Kantian) explanations; Gräfenhan, Lips. 1821, an ill-arranged compilation; Bekker, Berol. 1832, 8vo.; and Ritter, Colon. 1839, 8vo. Ritter considers two-thirds of the Poetics to consist of the interpolations of a later and extremely silly editor; but his opinion has been almost universally rejected in Germany. As explanatory writings, besides Lessing's *Hamburgische Dramaturgie*, we need mention only Müller, *Gesch. der Theorie der Kunst bei den Alten*, pt. ii. pp. 1—181, and the German translation by Knebel, Stuttgart, 1840.

2. The *Rhetoric* (τέχνη ῥητορική), in three books. Aristotle, in accordance with his method, as we have already observed in the case of the Physics, Politics, and Poetics, before proceeding to lay down a *theory* of rhetoric, prepared a safe foundation by means of extensive studies. These studies gave rise to a separate historical work (entitled τεχνῶν συναγωγή), in which he collected all the earlier theories of the rhetoricians from Tisias and Corax onwards. From the latter work the Aristotelian rhetoric developed itself, a work of which, as regards its leading features, the first sketch was drawn at an early period;—it has been already mentioned that the first lectures and written works of Aristotle treated of rhetoric;—it was then carefully enlarged from time to time, and enriched with remarks drawn from the observation of human life and knowledge through many years. The period of its composition is treated of by Max. Schmidt, *De tempore quo ab Arist. libri de Arte Rhetor. conscripti et editi sint*, Halle, 1837.

Rhetoric, as a science, according to Aristotle, stands side by side (ἀντίστροφον) with Dialectics. That which alone makes a scientific treatment of rhetoric possible is the argumentation which awakens conviction (αἱ γὰρ πίστεις ἔντεχνόν ἐστι μόνον). He therefore directs his chief attention to the theory of oratorical argumentation; and the more, inasmuch as earlier rhetoricians, as he says, had treated this most important subject in an exceedingly superficial manner. The second main division of the work treats of the production of that favourable disposition in the hearer, in consequence of which the orator appears to him to be worthy of credit. Yet it is not sufficient merely to know what must be said,—one must also say this in a proper manner, if the speech is to produce the intended effect. Therefore in the third part he treats of oratorical expression and arrangement. The best edition with a commentary is the one published at Oxford, 1820, 8vo.; but a good critical and explanatory edition is still a desideratum.

Among the writings of Aristotle we also find

3. A work on Rhetoric addressed to Alexander (Ῥητορικὴ πρὸς Ἀλέξανδρον); but it is spurious, and should probably be ascribed to Anaximenes of Lampsacus. Others consider its author to have been Theodectes or Corax.

C. Miscellaneous Works.

Among the writings which Aristotle left behind him, there was undoubtedly a large number of *Collectanea*, which had grown up under the hand of the philosopher in the course of his extended studies. To these writings, which were not originally destined for publication, belong

1. *The Problems* (προβλήματα), in 36 sections, questions on individual points in all the departments of knowledge, a treasure of the deepest and most acute remarks, which has been far from being properly used and sifted. A good edition is a desideratum. (Compare Chabanon, *Trois Mémoires sur les Problèmes d'Arist.* in the *Mém. de l'Acad. des Inscript.* vol. xlvi. p. 285, &c., p. 326, &c.

2. Θαυμάσια Ἀκούσματα, short notices and accounts of various phaenomena, chiefly connected with natural history, of very unequal value, and in part manifestly not of Aristotelian origin. The best edition is by Westermann, in his *Rerum Mirabil. script. Graeci*, Bruns. 1839.

D. Letters.

All those which are extant are spurious: the genuine and copious collection of Aristotle's letters, which antiquity possessed, is lost. Those which were arranged by Andronicus of Rhodes filled 20 books. (Pseudo-Demetrius, *de Elocut.* § 231.) A later collection by Artemon, a learned Christian of the third century, consisted of 8 books. (See David, *Categ.* p. 24, a. l. 27, ed. Berol.) David (p. 22, a. 21, Berol.) praises the clear, simple, noble style of Aristotle's letters, a description which is quite at variance with the character of those that are extant. Respecting Aristotle's *will*, which Diog. Laërt. (v. 11—16) has preserved, we have spoken before. [p. 321, a.]

E. Poems and Speeches.

There are preserved—

1. The Scolion addressed to Hermias, which we have already mentioned. (In Ilgen, *Scolia*, Jenae, 1798, p. 137; Gräfenhan, *Aristot. poeta*, Mulhusae, 1831, 4to.; Bergk, *Poëtae Lyrici Graeci.*)

2. Two epigrams, the one on a statue erected to his friend Hermias, and one on an altar dedicated to Plato.

The speeches of Aristotle which are lost, were Ἀπολογία εὐσεβείας πρὸς Εὐρυμέδοντα, of which we have already spoken; an Ἐγκώμιον πλούτου,

and an Ἐγκώμιον λόγου. Among the writings which were foisted upon Aristotle in the middle ages, there were the treatises (in Latin): 1. *Mysticae Aegyptiorum philosophiae libr.* xiv., a compilation from Plotinus. (*Classical Journal*, vol. xv. p. 279.) 4. *De Pomo* (translated from the Hebrew by Manfred, son of the emperor Frederick II.), a treatise on the immortality of the soul. 3. *Secreta secretorum* (doctrines on prudence and the art of government), and others.

IV. Leading features of Aristotle's Philosophy.

All that the Hellenes had as yet attained in the whole compass of science and art, was embraced by the gigantic mind of Aristotle, which, so to say, traversed in thought all that the Hellenic world had up to that time struggled and lived through, and transmitted to posterity in his writings and philosophy the result, as reflected in his mind, of this earlier age. Aristotle stands at the turning point of Hellenic life, when, after the original forms of political existence and art were completed, after the close of the age of production, the period of reflection stept in, and endeavoured by the exercise of thought to possess itself of the immense mass of materials that had been gained. And we cannot but admire the Divine Providence, which summoned to this task a mind like Aristotle's, at the very time when the contemplation of the past was still fresh and lively, and tradition still recent; and which called forth all his powers by placing him in the midst of the new impetus which the Hellenic mind had received through the Macedonian conquest of the world. Thus did the genius of the age find in Aristotle its first and wonderful instrument. We have already, in enumerating his works, had occasion to admire the universality of the philosopher, for whom a mythical legend of the foundation of a city was not less attractive than speculations on first causes and highest ends, or observations on animal life and poetry. "Quot saeculis," exclaims Quintilian (*Or. Inst.* xii. 11. § 22) in astonishment, "Aristoteles didicit, ut non solum quae ad philosophos et oratores pertinerent scientia complecteretur, sed animalium satorumque naturas omnes perquireret." "Aristotle," says Hegel (*Gesch. der Philosophie*, ii. p. 298), "penetrated into the whole mass and into every department of the universe of things, and subjected to the comprehension its scattered wealth; and the greater number of the philosophical sciences owe to him their separation and commencement. While in this manner science separates itself into a series of definitions, the Aristotelian philosophy at the same time contains the most profound speculative ideas. He is more comprehensive and speculative than any one else. And although his system does not appear developed in its several parts, but the parts stand side by side, they yet form a totality of essentially speculative philosophy."

In giving a sketch or "sum" of Aristotle's philosophy, we must be satisfied with a mere outline, to which an accurate study of Aristotle's works alone can give completeness.* The true and correct apprehension of the nature of Aristotle's philosophy is due to the revolution which philosophy itself has undergone in Germany through the influence of Hegel. The universal conception which had been formed of Aristotle's philosophy up to the time of Hegel, was, that Aristotle had made what is called experience the principle of knowledge and cognition. Accordingly the Aristotelian philosophy, as realism in the most ordinary sense of the word, was placed in direct opposition to the Platonic idealism. This complete misapprehension of the Aristotelian philosophy proceeded from various causes. Firstly and chiefly, from want of acquaintance with the writings of Aristotle. Little more than twenty years ago Aristotle was still very little read. We have seen how even the philological study of his writings was neglected for centuries; and the philosophical study of them fared no better. The properly speculative writings, the logical and metaphysical works, were scarcely read by any one. Nay, even on certain aesthetical propositions (*e. g.* on the three unities of the drama) false traditions prevailed, which were utterly unsubstantiated by the Poetics. And yet the Poetics was one of the most read and most easily accessible of his writings. To this were added other causes. Very many derived their acquaintance with Aristotelian philosophy from Cicero, in whose works Aristotle appears only as a moral philosopher and natural historian. Others confounded the so-called scholastic Aristotelism with the genuine Aristotelian philosophy, which, however, in the schoolmen appears as mere empty formalism. Others, lastly, overlooked in the consideration of the method in which Aristotle philosophized the essential character of the philosophy itself. This last circumstance in particular introduced that false conception, according to which common empeiria, experience, was looked upon as the principle of Aristotelian philosophy. We must therefore first endeavour to make clear Aristotle's *method*.

The peculiar *method* of Aristotle stands in close connexion with the universal direction which he gave to his intellectual exertions, striving to penetrate into the whole compass of knowledge. In this endeavour he certainly sets out from experience, in order first to arrive at the consciousness of *that which really exists*, and so to grasp in thought the multiplicity and breadth of the sensible and spiritual world. Thus he always first lays hold of his subject externally, separates that in it which is merely accidental, renders prominent the contradictions which result, seeks to solve them and to refer them to a higher idea, and so at last arrives at the cognition of the ideal intrinsic nature, which manifests itself in every separate object of reality. In this manner he consecutively develops the objects as well of the natural as of the spiritual world, proceeding *genetically* from the lower to the higher, from the more known to the less known, and translates the world of experience into the Idea. Accordingly he usually first points out how, when an object is produced, it first presents itself to our cognition generally, and then how this general object branches out into separate species, and first really manifests itself in these. In this way he also develops the origin of science itself geneti-

* The best works upon his philosophy are—

a Hegel's *Vorlesungen über Gesch. der Philosophie*, ii. pp. 298—422.

b Biese, *Die Philosophie des Aristoteles in ihrem Zusammenhange, mit besonderer Berücksichtigung des philosophischen Sprachgebrauchs*, vol. i., Berlin, 1835, and vol. ii., 1842.

cally; he seizes upon the individual steps of consciousness, from the impression on the senses to the highest exercise of reason, and exhibits the internal wealth of intellectual life. He sets out, therefore, from the individual, the concrete individual existence of the apparent world; and this is the *empirical* side of his philosophy. The beginning of his philosophical investigations is *external*. But the end in view manifests itself in the course of them. For, while in this way he begins with the external, he steadily endeavours to bring into prominent and distinct relief the intrinsic nature of each separate thing according to the internal formative principles which are inherent in it, and essentially belong to it.

Next to this starting-point, an essential part of his method is the *exhibition and removal of the difficulties which come in the way in the course of the investigation* (ἀπορίαι, δυσχέρειαι. Comp. *Metaph.* iii. 1, p. 40, 20). "For," says Aristotle, "those who investigate without removing the difficulties are like persons who do not know whither they ought to go, and at the same time never perceive whether they have found what they were seeking or not. For the end in view is not clear to such a person, but is clear to one who has previously acquired a consciousness of the difficulties. Lastly, that person must necessarily be in a better condition for judging, who has, as it were, heard all the opposing doctrines as though they were antagonist parties pleading before a tribunal." Hence he everywhere has regard to his predecessors, and endeavours carefully to develop the foundation and relative truth of their doctrines. (*Metaph.* l. 3, *Top.* i. 2.) In this manner Aristotle proceeds with an impartiality which reminds one of the epic repose in Homer, and which may easily give him a tinge of scepticism and indefiniteness, where the solution does not immediately follow the aporia, but occurs in the progress of the development.

Intimately connected with his endeavour to set out with that which is empirically known, is his practice of everywhere making conceptions of the ordinary understanding of men, manners, and customs, proverbs, religious conceptions (comp. *Metaph.* xii. 8, xiv. 8, *de Caelo*, ii. 1, *de Generat. Anim.* i. 2), and above all, *language*, the points on which to hang his speculative investigations. The Ethics in particular give abundant proofs of the last. Thus, advancing from the lower to the higher, from the more imperfect to the more perfect, he constantly brings into notice the *entelecheia* (ἐντελέχεια), or that to which everything, according to its peculiarity, is capable of attaining; whereupon, again he also points out in this *entelecheia* the higher principle through which the entelecheia itself becomes a potentiality (δύναμις). In this manner he exhibits the different steps of development in natural existence in their internal relation to each other, and so at last arrives at the highest unity, consisting in the purpose and cause, which, in its creative, organizing activity, makes of the manifold and different forms of the universe one internally connected whole.

With all this, however, we must bear in mind, that this method did not lead Aristotle to a perfect and compact system. The philosophy of Aristotle is not such. In every single science he always, so to say, starts afresh from the commencement. The individual parts of his philosophy, therefore, subsist independently side by side, and are not combined by the vigorous self-development of the idea into one whole, the several members of which are mutually connected and dependent. This, the demonstration of the unity of idea in the entire universe of natural and spiritual life, was a problem which was reserved for after ages.

The composition of Aristotle's writings stands in close connexion with the method of his philosophizing. Here the object of investigation is always first laid down and distinctly defined, in order to obviate any misunderstanding. Thereupon he gives an historical review of the way in which the subject has been hitherto treated by earlier philosophers (*Phys.* i. 2, &c., *de Anima*, i. 2, *Metaph.* i. 3, &c., *Eth. Nic.* i. 3, *Magn. Mor.* i. 1, *Polit.* ii.); and indeed it may be remarked generally, that Aristotle is the father of the history of philosophy. The investigation itself then begins with the exhibition of the difficulties, doubts, and contradictions which present themselves (ἀπορίαι, ἀπορήματα). These are sifted, and discussed and explained on all sides (διαπορεῖν), and the solution and reconciliation of them (λύσις, εὐπορεῖν, in opposition to ἀπορεῖν) is given in the course of the investigation. (*Metaph.* i. init. p. 40, Brandis, *Phys.* iv. 4, p. 211, l. 7, ed. Berol.) In this enumeration of the various views and apories, Aristotle is not unfrequently explicit to a degree which wearies the reader, as it is continued without any internal necessity.

V. Relation of the Aristotelian Philosophy to the Platonic.

In the Platonic philosophy the opposition between the real and the ideal had completely developed itself. For while the opposition and contradiction in the ideal—in the world of thought—was conquered by Plato's dialectics, the external and sensible world was looked upon as a world of appearance, in which the ideas cannot attain to true and proper reality. Between these two, the world of ideas and the visible world of appearances, there exists, according to Plato, only a passing relation of participation (μέθεξις) and imitation, in so far namely as the ideas, as the prototypes, can only to a certain extent rule the formless and resisting matter, and fashion it into a visible existence. Plato accordingly made the external world the region of the incomplete and bad, of the contradictory and false, and recognized absolute truth only in the eternal immutable ideas. Now this opposition, which set fixed limits to cognition, was surmounted by Aristotle. He laid down the proposition, that the idea, which cannot of itself fashion itself into reality, is powerless, and has only a potential existence, and that it becomes a living reality only by realizing itself in a *creative* manner by means of its own energy. (*Metaph.* xii. 6, p. 246. 8., Brandis.) The transition of the ideal into the real, however, Aristotle explains by means of the pure idea of negation (στέρησις). That is to say, ideality and reality are not opposed to each other, as existence and non-existence, according to Plato's view; but the material itself contains in itself the opposition, the negation, through which it comes to have a kind of feeling of want, and strives after the ideal form, as the ugly strives after the beautiful. The giving it a definite form does away not with the matter, but with the negation which is inherent in the matter, and by that means the material is fashioned so as to assume a definite existence. Thus matter

is that which is eternal, fundamental, whilst the single object, fashioned so as to assume an individual existence is produced, and perishes. The material in which the negation is inherent, is the potentiality (*δύναμις*), out of which the formative principle, as an entelecheia, fashions itself into existence. This, as the full reality (*ἐνέργεια*), is the higher step in opposition to the mere potentiality. According to these definitions, the Aristotelian philosophy progresses genetically from the lower to the higher, from the *δύναμις* to the *ἐντελέχεια* of that, of which the potential, according to its peculiarity, is capable. Thus by means of the *εἴδη** the universe becomes a whole consisting of mutually connected members, in which these *εἴδη* attain to full existence. In inorganic nature the purpose is still identical with the necessity of the matter; but in organic nature it comes into existence as the soul of the enlivened object (*ψυχή*). The energy (*ἐνέργεια*) of the soul is, as an entelecheia, *thought*, both *νοῦς παθητικός*, since, as the temporary activity of the mind, it is necessarily dependent on the co-operation of the senses, and *νοῦς ποιητικός*, *i. e.* cognoscent, self-acting reason, in so far as, in the pure element of thought freed from what is sensuous, it elevates the finite world into cognoscible truth. From this exalted point of view Aristotle regarded and subjected to inquiry the entire empire of reality and life, as it had developed itself up to his time in science, arts, and politics.

VI. Aristotelian Logic.

Aristotle is the creator of the science of logic. The two deepest thinkers of Germany, Kant and Hegel, acknowledge that from the time of Aristotle to their own age logic had made no progress. Aristotle has described the pure forms and operations of abstract reason, of *finite thought*, with the accuracy of an investigator of nature, and his logic is, as it were, a natural history of this "finite thought."

Aristotle obtains the categories, the fundamental conceptions of thought, from language, in which these universal forms of thought appear as parts of speech. These categories (*κατηγορίαι*, also *κατηγορήματα*, *τὰ κατηγορούμενα*) give all the possible definitions for the different modes in which everything that exists may be viewed; they are the most universal expressions for the relations which constantly recur in things; fundamental definitions, which cannot be comprehended under any higher generic conception, and are, therefore, called *γένη*. Yet they are not themselves generic conceptions, which give what is essential in an object, but the most universal modes of expressing it. An independent existence belongs to *οὐσία*, *substance*, alone of all the categories; the rest denote only the different modes of what is inherent. The categories themselves, therefore, are not an ultimatum, by means of which the true cognition of an object can be attained. The most important proposition in Aristotle's doctrine of substances† is, that "the universal attains to reality only in the individual" (*μὴ οὐσῶν οὖν τῶν πρώτων οὐσιῶν ἀδύνατον τῶν ἄλλων τι εἶναι*).

* *εἶδος* is the internal formative principle; *μόρφη* is the external form itself.

† The *πρώτη οὐσία* expresses the essential qualities only, the *δεύτεραι οὐσίαι* are substances, including both essential and accidental qualities.

After *substance* (*οὐσία*) Aristotle first treats of *quantity*, which with that which is relative attaches to the *material* of the substance, then passes to what is qualitative, which has reference especially to the determination of the form of the object. (In the Metaphysics on the other hand (v. 15), where the categories are defined more in accordance with our conceptions of them, the investigation on the qualitative precedes that on the relative.) The six remaining categories are treated of only in short outlines.

The object of the categories is, to render possible the cognition of the enormous multiplicity of phaenomena; since by means of them those modes of viewing things which constantly recur in connexion with existence are fixed, and thus the necessity for advancing step by step ad infinitum is removed. But in Aristotle's view they are not the ultimatum for cognition. They rather denote only the different modes in which anything is inherent in the substance, and are truly and properly determined only by means of that which is substantial. This again is determined by the *εἶδος*, which is what is essential in the material, and owes its existence to the purpose of the thing. This purpose, and nothing short of this, is an ultimatum for cognition. The highest opposition in which the purpose realises itself is that of *δύναμις* and *ἐντελέχεια*. (Arist. *de Anima*, ii. c. 1.)

The categories are *single* words (*τὰ ἄνευ συμπλοκῆς λεγόμενα*). As such, they are in themselves neither true nor false. They become both only in the union of ideas by means of mutual reference in a *proposition* (*τὰ κατὰ συμπλοκὴν λεγόμενα*). A *proposition* is the expression (*ἑρμήνεια*) of reflecting thought, which separates and combines (*διαίρεσις*, *συμπλοκή*). This operation of thought manifests itself first of all in judgment. In this way Aristotle succeeds in advancing from the categories to the doctrine of the expression of thought (*ἑρμήνεια*). Here he treats first of all of the component elements of the proposition, then of simple propositions, together with the mode of their opposition with reference to the true and the false; lastly, of compound propositions (*αἱ συμπλεκόμεναι ἀποφάνσεις*), or modal forms of judgment (*αἱ ἀποφάνσεις μετὰ τρόπου*), out of which the category of modality was afterwards formed.

In the second part of the treatise *περὶ ἑρμηνείας* the different modes of opposition of both kinds of propositions are discussed. The essence of *judgment*, which presents itself in a visible form in the proposition, consists in this, that the idea, which in itself is neither true nor false, separates itself into the momenta peculiar to it, the universal, the particular, the individual, and that the relation between these momenta is either established by means of affirmation, or abolished by means of negation.

Judgment, however, stands in essential relation to *conclusion*. In judgment, Universal and Particular are referred to each other; these two momenta of our conceptions separate themselves, with reference to the conclusion, into two premises (*προτάσεις*), of which the one asserts the universal, the other the particular. (*Anal. pr.* i. 25; *τὸ μὲν ὡς ὅλον, τὸ δὲ ὡς μέρος.*) The conclusion itself, however, is that expression, in which, from certain premises, something else beyond the premises is necessarily deduced. But the conclusion is still

considered apart from its particular contents; it is treated quite as a form, and the remark is at the same time made, that for that very reason it as yet supplies us with no *knowledge* (ἐπιστήμη). But because this abstract universal possesses greater facilities for subjective cognition, Aristotle makes the doctrine of the syllogism precede that of *proof*, for according to him, *proof* is a particular kind of conclusion. (*Anal. pr.* i. 4.) Accordingly, together with the mode of its formation, he treats of the figures of the syllogism, and the different forms of conclusion in them. (cc. 1—27.) Then he gives directions for finding with ease the syllogistic figures for each problem that is proposed (εὐπορεῖν), and lastly shews how to refer given conclusions to their principles, and to arrange them according to premises. Thereupon, in the second book of the Analytics, he treats of the complete conclusion according to its peculiar determining principles (*Anal.* ii. 1—15), points out errors and deficiencies in concluding (cc. 16—21), and teaches how to refer to the syllogistic figures incomplete arguments, which have for their object subjective conviction only. (cc. 22—27.)

We do not arrive at that conclusion which is the foundation of *knowledge* till we arrive at *proof*, *i. e.* a conclusion conveying a distinct meaning (συλλογισμὸς ἐπιστημονικός, ἀπόδειξις), which proceeds from the essential definitions of the matter in question. Proof, in order to lead to objective truth, necessarily presupposes *principles*. Without an acquaintance with principles, we cannot attain to knowledge by means of proof. Aristotle, therefore, treats first of the nature of principles. They are the Universal, which serves as a medium through which alone we can attain to knowledge; they have their certainty in themselves, and are not susceptible of any additional separate proof. In this point of view Aristotle compares them with the immediate certainty of sensuous perceptions. The reason (νοῦς) and the exertion of the reason (νόησις), which is itself the Universal, develops these principles (ἀρχάς) out of itself.

In proof we may distinguish three things: 1. That which is proved (*Anal. post.* i. 7), *i. e.* that which is to pertain to some definite object (γένει τινί) considered in itself. 2. The principles from which this is deduced. 3. The object, the attributes of which are to be exhibited. According to their subject-matter, proofs come into closer relation to the particular sciences. Here the important point is, to know what science is more accurate, and may be presupposed as the groundwork of another (προτέρα ἐστί). The knowledge to which proof conducts by means of principles (ἐπιστήμη) has for its object necessary existence; conception (δόξα), on the other hand, has for its object that which may be otherwise constituted. After Aristotle, in the first book of the second Analytics, has shewn how by means of proof we may receive a knowledge *that* something is, and *why* it is so, he considers that which we cannot get at by means of proof, but which is necessary for the complete development of our ideas, viz. the definition of that which is substantial, by means of which we have stated *what an object is*. This is effected by *definition* (ὁρισμός). The definition states what the essence of a thing is, and is therefore always universal and affirmative. It cannot be proved by any conclusion, nor even be demonstrated by means of induction. (*Anal. post.* ii. 7.) We find out the essence of a thing only when we know the essential attributes of the thing, and its existence itself. Aristotle analyses the different kinds of definition (*Anal. post.* ii. 10), then treats of the individual causes (for the definition declares the *why* of a thing with reference to its essence), and lastly lays down the method of finding a correct definition. (*Anal. post.* ii. 11, &c. ii. 13.) The object of definition is, to comprehend the whole according to its essential differences, and to refer these again to the genus, in order by these means to bring under contemplation the whole as a unity consisting of mutually connected and dependent members. One aid in definition is *subdivision* (διαίρεσις). The definition must be clear and distinct. This distinctness is attained by endeavouring first to define the particular, in order to become acquainted with the import of it in every species. The use of definition is especially important in proposing problems. (*Anal. post.* ii. 14.)

Aristotle, however, does not, either in his Metaphysics, or in the particular sciences, proceed according to the abstract forms of conclusion, as he develops them in the Organon; but the definition (ὁρισμός) forms the central point in the further prosecution of his philosophical investigations. He forms his conception of the *idea of* a thing (τὸ τί ἦν εἶναι) in the identity of its *existence* and *essence*, and so continually points out the universal in the particular.

VII. Metaphysics.

The *first philosophy* (for such is the name Aristotle gives to what we call Metaphysics) is the science of the first principles and causes of things. (*Met.* ii. 3, 4.) It is theoretic science, and the most excellent, but at the same time the most difficult of all sciences, because its object, the universal, is removed as far as possible from the perceptions of the senses. (*Met.* i. 2.) It is, however, at the same time the most accurate science, because its subject-matter is most knowable; and the most free, because it is sought solely for the sake of knowledge.

There are four first causes or principles of things: *a*. The substance and the idea (ἡ οὐσία καὶ τὸ τί ἦν εἶναι); *b*. The subject and the matter (ἡ ὕλη καὶ τὸ ὑποκείμενον); *c*. The principle of motion (ὅθεν ἡ ἀρχὴ τῆς κινήσεως); *d*. The purpose and the good (τὸ οὗ ἕνεκα καὶ τὸ ἀγαθόν). The earlier philosophers (this Aristotle shews in the first book of the Metaphysics) recognized indeed all these classes singly, but neither distinctly nor in connexion. With full consciousness he declares, after having developed the history of metaphysics from the Ionian philosophers to Plato in bold and masterly outlines, that this science of the first philosophy had up to his time resembled a lisping child (ψελλιζομένη, *Met.* i. 10, p. 993, Bekk.).

The consciousness of the opposition between truth existing in and for itself, and the cognition of it, must necessarily be presupposed in all philosophizing. This consciousness, which has come out in all its distinctness only in the philosophy of the most recent times, Aristotle also possesses. But he has it in the form of doubts (ἀπορίαι), which rise against science itself and its definitions. These doubts and questions, then, Aristotle considers on all sides, and therefrom arrives at the following result:—

1. There is a science which considers existence as such, and the definitions pertaining to it as such. 2. It is not the same with any one of the particular sciences, for all these consider only a part of what exists and its attributes. 3. The *principles* and *highest causes* of things must have a nature appropriate only to them.

Existence is indeed defined in various ways, and denotes at one time the *What* and the idea, at another time the condition or constitution, magnitude, &c., of a thing; of all the definitions, however, the *What*, which denotes the substance, is the first. (*Met.* vii. 1. p. 1028, Bekk.) All other definitions only state attributes or qualities of this first definition, and are not in their nature independent, or capable of being separated from the substance. On the other hand, the idea of substance (*οὐσία*) lies at the foundation of our ideas of everything, and we do not arrive at the cognition of anything when we know how great, or where, &c., it is, but when we know *what* it is. The question, therefore, is, What is the substance? (*τίς ἡ οὐσία*;) which has ever been the object of philosophical investigation. (*Met.* vii. 1. p. 1028.) Aristotle distinguishes three kinds of substances: 1. Substance perceptible by the senses (*Met.* xii. 1, 2, vii. 7), which is finite and perishable, like single sensible objects. The momenta of this sensible substance are, — *a.* the matter, that which is fundamental, constant; *b.* particular things, the negative in relation to each other; *c.* the motive principle, the pure form or *εἶδος*. 2. The second higher kind of substance is that which may be perceived by the senses, but is imperishable, such as the heavenly bodies. Here the active principle (*ἐνέργεια*, actus) steps in, which, in so far as it contains that which is to be produced, is understanding (*νοῦς*). That which it contains is the purpose, which is realized by means of the *ἐνέργεια*. The two extremes are here potentiality and agency (matter and thought), the passive universal and the active universal. These two are not subject to change. That which is changed is the particular thing, and passes from one into the other by means of something else by which it is moved. The purpose, in so far as it is the motive principle, is called the *cause* (*ἀρχή*), but, in so far as it is the purpose, it is the reason, *αἰτία*. (*Met.* v. 1, 2.) The active principle gives reality to that which it contains in itself: this remains the same: it is still, however, *matter*, which is different from the active principle, though both are combined. That which combines them is the *form*, the union of both. The relation of the newly coined idea of *ἐντελέχεια*, or the purpose realized by the formative principle, to the idea of *ἐνέργεια*, is this: *ἐντελέχεια* signifies in the different grades of existence the completion which is in conformity with each single existing thing; and *ἐνέργεια* denotes the actuality which is in conformity with this completion. (*Metaph.* ix. 3, p. 179. 8, Brand.) Thus the soul is essentially *ἐντελέχεια*.*

3. The third kind of substance is that in which *δύναμις*, *ἐνέργεια*, and *ἐντελέχεια* are united; the *absolute substance;* the eternal, unmoved; but which is at the same time motive, is pure activity (actus purus, *Met.* xii. 6, ix. 8, xii. 7), is God himself. This substance is without matter, and so also is not a magnitude.

The chief momentum in the Aristotelian philosophy is, that thought and the subject of thought are one; that what is objective and thought (the *ἐνέργεια*) are one and the same. God himself is eternal thought, and his thought is operation, life, action,—it is the thought of thought.* Objects exist in their truth only in so far as they are the subjects of thought, are thoughts. That is their essence (*οὐσία*). In nature, indeed, the idea exists not as a thought, but as a body; it has, however, a soul, and this is its idea. In saying this, Aristotle stands upon the highest point of speculation: God, as a living God, is the universe.

In the course of the investigation, Aristotle, with careful regard to, and examination of, the views of earlier philosophers, points out that neither abstractly universal, nor particular, sensuously perceptible essences can be looked upon as principles of existence. Neither the universal apart from the particular, nor the particular by itself, can be a principle of the natural and spiritual world; but the absolute principle is God,—the highest reason, the object of whose thought is himself. Thus the dominion of the Anaxagorean *νοῦς* was declared in a profounder manner by Aristotle. In the divine thought, existence is at the same time implied. Thought is the sum and substance of the universe, and realizes itself in the eternal immutable formative principles which, as the essences indwelling (immanent) in the material, fashion themselves so as to assume an individual existence. In man, the thought of the divine reason completes itself so as to become the self-conscious activity of thinking reason. By it he recognizes in the objective world his own nature again, and so attains to the cognition of truth. With these slight intimations, we must here leave the subject.

VIII. The Particular Sciences.

Respecting the Essence of the Particular Sciences, and the division of them into Theoretical and Practical Sciences.—The science of the particular can

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* The actuality of each thing presupposes an original internal potentiality, which is in itself only conceivable, not perceptible. The potentiality of a thing is followed by its actuality in reference either to mere existence or to action. This actuality is *ἐνέργεια*, *actus*, and is perceptible. But, that the potential thing may become a real thing, the potentiality must pass into actuality. The principle of the transition from the potential to the actual in a thing Aristotle calls entelecheia (*τὸ ἐντελὲς ἔχον*), because it unites both the potentiality and the actuality. Every union of potentiality and actuality is a motion, and accordingly the entelecheia is the principle of motion (*ἡ τοῦ δυνάμει ὄντος ἐντελέχεια, ᾗ τοιοῦτον, κίνησις ἐστί*). The potentiality (*δύναμις*) can never become actuality (*ἐνέογεια*) without entelecheia; but the entelecheia also cannot dispense with the potentiality. If the entelecheia does not manifest itself in a thing, it is merely a thing *κατὰ δύναμιν*; if it does manifest itself, it becomes a thing *κατ' ἐνέργειαν*. The same thing is often both together, the former in reference to qualities which it has not yet, but can obtain; the latter in reference to attributes already actually present in it. (Buhle, in Ersch and Gruber's *Encyclopädie.*)

* *Met.* xii. p. 1074, Bekk., *αὐτὸν ἄρα νοεῖ εἴπερ ἐστὶ τὸ κράτιστον καὶ ἔστιν ἡ νόησις, νοήσεως νόησις.*

exist only when the *essence* of the particular, the νοητόν, *i. e.* the conceivable, the reasonable, is perceived. (*Met.* vii. 6.) It presupposes the principles of the intellectual and real, and has reference to that which is demonstrable from them. The individual sciences deduce from principles the truth of the particular by means of *proof*, which is the foundation of knowledge. Their limit consists in this: that the individual science sets out from something presupposed, which is recognized, and deduces the rest from this by means of conclusion (syllogism). That operation of the mind which refers the particular to the universal, is the reflecting understanding (διάνοια), which is opposed as well to sensuous perception as to the higher operation of the reason. With it the difference between existence and thought, between truth and falsehood, becomes a matter of consciousness.

Every single science has reference to a definite object (γένος, *Anal. post.* i. 28, *Met.* xi. 7), and seeks certain principles and causes of it. The particular object therefore determines the science, and every science *deduces the proof out of the principles peculiar to it*, *i. e.* out of the essential definitions of the particular object. Three things are presupposed for every particular science: *a.* That its object, and the essential definitions of that object (*i. e.* the principles peculiar to it), *exist*. *b.* The common principles (axioms), and *c.* The signification of the essential attributes of the object. According to their common principles, all sciences are mutually connected. Such common principles are, for example, the law of contradiction.

The accuracy (ἀκρίβεια) of the single sciences depends on the nature of their objects. The less this is an object of sense, the more accurate is the science of it. (*Met.* xiii. 3; *Anal. post.* i. 27; *Met.* iv. 1, i. 2.) Therefore metaphysics is the most accurate, but also the most difficult science. A knowledge of the kind of scientific treatment which the subject in hand requires must be acquired by intellectual cultivation. To wish to apply in all cases the method and schematism of a philosophy, which in constructing its theories begins from the fundamental idea (ἀκριβῶς), is pedantic (ἀνελεύθερον, *Met.* i. 1, p. 29, Brand). Natural science, for example, does not admit of the application of a mere abstract definition of the idea, for it has to take into consideration as well the manifold, as also the accidental. The same may be said of the province of practical science, where, in ethics and politics, universal, thorough definitions are not always possible, but the true can often be exhibited only in outline (ἐν τύπῳ, *Eth. Nic.* i. 1, ii. 2, ix. 2). For the practical has also to do with the individual, and therefore accidental. For that reason, experience and what is matter of fact, have a high value as the proper basis of cognition. For the individual existence (τόδε τι) with its formative principle, is the really substantial; and the sensuously perceptible essences and those which are universal are almost the same natures (*Met.* xiii. 9, p. 1086, 2 Bekk.) *It is only in the individual that the universal attains reality.*

The particular sciences have for their object the cognition of the world of appearances in its essential characteristics. For this purpose the co-operation of the senses is necessary. Therefore here the proposition, *nihil est in intellectu quod non fuerit in sensu*, holds good. (*De Anim.* iii. 8.) In the νοῦς παθητικός the sensible, finite world is a necessary production of cognition. It attains to the cognition of nothing without sensuous perception. But it is only the νοῦς ποιητικος which attains to the cognition of the complete truth of the sensible world, and here *vice versâ* the proposition holds good: *nihil est in sensu, quod non fuerit in intellectu.*

Reason is either *theoretical* or *practical* reason (*de Anim.* iii. 10). The object of the first is the cognition of truth (of the universal, the unchangeable); the object of the other is the realisation, by means of action, of the truth, the cognition of which has been attained. (*Metaph.* ii. 1.) Practical reason, therefore, is directed to the particular and individual, which is determined and regulated by the universal. (*Eth. Nic.* vi. 12.) The scientific treatment of the moral (*ethics* and *politics*) has, therefore, to investigate not so much what virtue is (οὐ γὰρ ἵν' εἰδῶμεν τί ἐστιν ἡ ἀρετὴ σκεπτομεθα, *Eth. Nic.* ii. 2), as rather how we may become virtuous (ἀλλ' ἵν' ἀγαθοὶ γενώμεθα). Without this last object it would be *of no use*. The difference between action and the exercise of the creative power (πράττειν and ποιεῖν) in the province of practical reason, is the foundation of the difference between *morality* and *art*. What is common to both is, that the commencing point of the activity lies here in the subject (*Met.* xi. 7), and that the object of the activity has reference to that which admits of different modes of existence. (*Eth. Nic.* vi. 4.) The difference, thererefore, between the two is this: that in action (πράττειν) the purpose lies in the activity itself (in the πρακτον), whereby the will of the actor manifests itself, while in the exercise of the creative power (ποιεῖν) it lies in the work produced. (*Metaph.* vi. 1; *Magn. Mor.* i. 35.)

The theoretical sciences have to do with that which exists in accordance with the idea, and can be deduced from it. Their object is either, *a.* the universal, as it is the object of cognition to the abstracting understanding, which, however, is still restricted to one side of the material, to the quantitative (*Met.* xiii. 2),—accordingly τὰ ἀκίνητα ἀλλ' οὐ χωριστά; or, *b.* the universal, as by means of the formative principles, which give it some definitive shape, it attains to existence in the essences of natural things (τὰ ἀχώριστα ἀλλ' οὐκ ἀκίνητα); *c.* or lastly, their object is the universal, as it exhibits itself as necessary existence (τὸ ἀΐδιον καὶ ἀκίνητον καὶ χωριστόν). Out of these the theoretic sciences of mathematics, physics, and theology develop themselves, as well as the practical sciences, which have for their object action, morality in the individual and in the state (ethics, oeconomics, politics), or the exercise of the creative faculty, and art (poetics, rhetoric).

A.

The Theoretical Sciences.

1. *Natural Sciences.*

The science of *Physics* (ἡ φυσική, ἡ περί φύσεως ἐπιστήμη) considers that existence which is susceptible of motion. Its object is not the idea in its spiritual existence (τὸ τί ἦν εἶναι), but the idea in its real existence in the material (τὸ τί ἐστι). Natural existence has the origin of motion in itself originally. Motion is change from what exists to what exists. Nature, therefore, is no lifeless substratum, but an organization pos-

ɛessed of life, a process of becoming and being produced, in which the moving power, consisting in the formative principle, is that which gives it its shape. In natural existence *matter* (ὕλη), deprivation (στέρησις), and the formative principle, are in inseparable union. Matter is the foundation of the manifold, for everything, according to the formative principle, which in itself is perfect, strives to advance from it to that which is more perfect, till it attains to actuality. The internal formative principle, on the other hand, is the basis of what is unchangeable in that which is manifold. For the formative principle is in itself eternal and imperishable, and is perishable only in so far as it engenders itself in the material. Natural science considers the formative principles which in motion and change continually reengender themselves. The formative principle and the purpose are the same, only conceived of in a different relation:—the formative principle in relation to that which actually exists; purpose, in relation to the *why?* of it. The identity of the two is the *operative cause*. The relation of purpose is the highest cause, in which all physical causes concentrate themselves. (*Phys.* ii. 7—9.) Wherever there is purpose there is activity (πράττεται, *Phys.* ii. 8) in relation to this purpose, and according to the activity of each thing, so is its natural constitution. Nature now has a purpose, but it is independent of all reflection and consideration. (*Phys. l. c.*) It creates according to an unconscious impulse, and its activity is a *daemonical*, but not a divine activity (ἡ γὰρ φύσις δαιμονία ἀλλ' οὐ θεῖα, *de Div. per Somn.* c. 2). Sometimes it does not attain its object, because in its formative process it cannot overpower the material; and then, through this partial frustration of the purpose, abortions are produced. (*Phys. l. c.*, *de Gener. Anim.* iv. 4.) Nature therefore has the foundation of its development and existence in itself,—is its own purpose; it is an organic whole, in which everything is in a state of vigorous reciprocal action, and exhibits a series of gradations from the less perfect to the more perfect. The fashioning active principle is the εἶδος, and this when perfected is ἐντελέχεια and ἐνέργεια, in contrast with which the material, as the merely potential, is the lower principle. The connecting link between the two is motion, the process of becoming; accordingly motion is a condition in all nature, and he who has not arrived at the cognition of motion does not understand nature. (*Phys.* iii. 1.) Motion is the means by which everything strives to advance from potentiality (matter) to that actuality, of which, according to its nature, it is capable, *i. e.* to the form appropriate to it, which is its purpose. The εἶδος is thus what is true in the visible object, but not apart from the process of becoming; but it is the basis of this process of becoming itself, inasmuch as it is the active, fashioning principle. The true principle of natural science, therefore, lies in the dynamico-genetical method, which looks upon nature as something continually becoming, as it strives to advance from potentiality to actuality. Motion itself is eternal and unproduced; it is the life (οἷον ζωή τις οὖσα) in all natural things. (*Phys.* viii. 1.) Through this striving of all natural existences after the imperishable, everything is in some sort filled with soul. (*De Gener. Anim.* iii. 11.) The elementary bodies, considered in themselves, have motion in themselves, reciprocally produce each other, and so imitate the imperishable (as *e. g.* earth and fire, *Met.* ix. 8). Things possessed of life produce in the process of generation an object of like kind with themselves (*de Anim.* ii. 4. 2), and so participate in eternity as far as they can, since in their individual existence, as *one* according to number (ἓν ἀριθμῷ), they are not eternal. A constant dynamical connexion exhibits itself in the process of development of natural life, it aims at more and more perfect formations, and makes the lower and less perfect forms a preliminary condition of the higher, so that the higher sphere comprehends also the lower. (*De Caelo*, iv. 3.) Thus in the gradations of the elements between earth and heaven, the several elements are separated by no definite limit, but pass insensibly from one to the other (*Phys.* iv. 5; *De Caelo*, iv. 1, 4), and also in organisms possessed of life the same gradation, from the lower to the more and more perfect forms, shews itself. (*De Anima*, ii. 2, 3.) *Natural science then must follow this process of development*, for it is only in this way that it attains to a lively apprehension of nature.

To develop how Aristotle, according to these leading outlines, treats the particular natural sciences, how he first develops the gradations of the elements, the motion of the heavenly bodies, and the unmoved moving principle, and then points out the process of formation in inorganic and organic nature, and lastly arrives at *man*, as the end and centre of the entire creation, of which he is the most complete organization (*Polit.* i. 8; *Hist. Anim.* ix. 1; *De Partib. Anim.* iv. 10), would lead us farther than our present limits allow. We can only again direct attention to the excellent delineation, a perfect model of its kind, in the work of Biese above referred to, vol. ii. pp. 59—216.

2. *Mathematics and the Mathematical Sciences.*

Mathematics and Physics have the same objects in common, but not in the same manner; for mathematics abstract from the concrete attributes of sensible things, and consider, only *the quantitative*. (*Met.* xiii. 3.) This is the only side of that which is material on which the understanding (διάνοια) dwells, where it considers the universal in the way in which it is presented by the abstractive power of the understanding. This mode of procedure, however, does not admit of being applied in all cases (*Phys.* ii. 2); and mathematics, from their very nature, cannot rise above the material and reach real *existence* as such. The investigations of this science are restricted to one part of material existence (περί τι μέρος τῆς οἰκείας ὕλης ποιεῖται τὴν θεωρίαν, *Met.* xi. 4).

The relation between the three theoretical sciences, therefore, is this: the science of *physics* busies itself indeed with the internal formative principle, with that which has an absolute existence, but only in so far as this has passed into the material, and is accordingly not immoveable. (*Met.* vi. 1, xii. 7.)

The science of *mathematics*, on the other hand, occupies itself indeed with that which is immoveable and at rest, as its definitions are fixed and unalterable; but not with that which is absolutely immoveable, but immoveable in so far as it is connected with matter.

The science of *metaphysics*, lastly, occupies itself with that which exists really and absolutely, with that which is eternal and immoveable.

Mathematics, therefore, stand half-way between physics and metaphysics. (*Met.* i. 6, p. 20, 23, i. 9, p. 33, 23, xi. 1. p. 212, 22.) Mathematical existence exists only δυναμει (according to potentiality) in the abstractive operation of the understanding, and is therefore no independent existence, nothing substantial. We arrive at the cognition of its peculiar definitions not from the idea, but only by means of separation (*e. g.* auxiliary lines in figures for proof). On that account, neither motion nor the idea of purpose occurs in mathematics. (*Met.* iv. 2, *Phys.* ii. 9.) In this science, that which is simple, as an abstractum, forms the starting-point, and its necessity depends on our advancing from the simple to the composite, or from the basis to that which is based upon it. (*Phys.* ii. 9.) Respecting the axioms from which the mathematical sciences proceed, mathematics can therefore say nothing (*Met.* iv. 3), because these belong to every existing thing *as such*.*

Respecting the view taken by Aristotle of the mathematical sciences, see Biese, ii. pp. 225–234.

B.

The Practical Sciences.

Mathematics, restricted as the science is to the quantitative, can exhibit the good and the beautiful only as they manifest themselves in that immutability which consists in the fixed order and harmony of the quantitative. But the way in which these two, the good and the beautiful, acquire existence in the department of the mind, is considered and pointed out by the practical sciences, Ethics, Politics (with Oeconomics as an appendix), and Poetics (Aesthetics, Philosophy of Art).

1. *Ethics.*

1. *General Definitions.*†—The highest and last purpose of all action, according to Aristotle, is *happiness* (εὐδαιμονία. *Eth. Nic.* i. 2—7, x. 6—8, and elsewhere). This he defines to be the energy (ἐνέργεια) of life existing for its own sake (perfect life), according to virtue existing by and for itself (perfect virtue). As the highest good, it must be pursued for its own sake; as the highest *human* good, its essence must be derived from the peculiar destination of man. Accordingly, happiness is the activity of the soul in accordance with virtue during a separate independent period of existence. (*Eth. Nic.* i. 7.) The two principal component parts of this definition are virtue, and external good circumstances as means of virtue. Virtues are of two kinds, either intellectual virtues (διανοητικαί), or moral virtues (ἠθικαί), according to the distinction between the reasoning faculty, and that in the soul which obeys the reason. According to this distinction, the origin of the virtues, which Aristotle points out in the second book of the Ethics, is also different. The intellectual virtues may be learnt and taught, the ethical virtues are acquired by practice. In the case of these, therefore, we must have regard to the practice of them in particular cases; therefore, only quite general directions admit of being given respecting them. Youth must be accustomed and trained "to rejoice and be sorry in the proper way," for grief and joy are the criteria of virtue, inasmuch as it is the proper medium between excess and deficiency. (*Eth. Nic.* ii. 2.) To be able to refrain from sensual desires with pleasure is to be *temperate*. The intemperate man experiences pain at such abstinence, when he is compelled to practise it. By the practice of virtue the man becomes good himself; and virtue is therefore a habit, and that too accompanied by fore-choice (ἕξις προαιρητική), which keeps the medium in our subjective inclinations and impulses (*Eth. Nic.* ii. 6), and keeps the medium in that way in which the rational man (ὁ φρόνιμος) determines. This medium assumes different forms according to the several impulses, under the influence of which the actor has reference either solely to himself, or to others also. The medium is opposed to the extremes; they contradict each other, and the proper measure or degree depends on the particular inclinations of the individual.

2. *Special part.* — Virtue is based upon free, self-conscious action. Aristotle, therefore, before developing the several virtues specially, defines the idea of responsibility (iii. 1–7), and then and not before gives the development of the ethical (iii. 8, v. extr.) and *logical* (vi.) virtues. As now, in the definition of happiness, virtues and the means of virtue formed the chief parts, so the second section of the special part of ethics is devoted to the internal and external circumstances of life, which become the means of virtue through the good manifesting itself in them as the purpose. Continuance in a course of virtue is connected chiefly with *firmness of character*, which exhibits itself as well in abstinence (ἐγκράτεια) which resists pleasure, as in endurance (καρτερία, a Platonic idea: see Plat. *Laches*), which remains unshaken, even by the attacks of pain. (*Eth. Nic.* vii. 1-12.) This firmness therefore manifests itself especially in the manner in which a man demeans himself towards pleasure and pain. This leads to the investigation of *the essential nature of pleasure and pain.* (*Eth. Nic.* vii. 12, &c.) Farther, in the social life of men, friendship, which is itself a virtue (viii. 1), and indeed the crown of all virtues, is a principal means for a steady continuance in virtue. Aristotle, therefore, in the 8th and 9th books, treats of friendship with the most careful explicitness. He shews that it forms the foundation for all kinds of unions, and contributes to the realization of the good in the smaller and larger circles of social life. Lastly, the unrestricted exercise of each species of activity directed towards the good is accompanied by the feeling of an undisturbed energy, and this harmony, in which the external and the internal are in accordance, pro-

* The only mathematical work of Aristotle (μαθηματικόν, Diog. Laërt. v. 24) quoted by ancient writers is lost. The method which was followed at a later time for mathematics, rests altogether on the doctrine of *proof* given in the Analytics. Aristotle probably composed no separate treatises on arithmetic and geometry. In his Organon he frequently borrows examples from geometry. Aristotle, as an opponent of the Pythagoreans, laid great stress on the separation of arithmetic and geometry. (*Anal. post.* i. 27, *Met.* v. 6.)

† In this review of the ethical system of Aristotle we follow of course the progress of the Nicomachean Ethics, as being the principal work. The first two books contain the *general* part of ethics, the remaining eight books carry out the definitions of this portion more closely.

duces a *pleasure*, which exercises a powerful influence in urging the man on to virtuous activity, besides being the constant attendant of the latter. In this point of view Aristotle, in the 10th book (*Eth. Nic.* x. 1-6), treats of pleasure as a powerful means of virtue.

After the principal elements of the definition of virtue have been thus gone through, the happiness of the theoretical life of reason, *i. e.* of the life devoted to philosophical contemplation, is brought prominently into view; which, as a divine kind of life, is accorded to but few men. (*Eth. Nic.* x. 8.) In contrast with this stands the happiness of active, practical life, which has its firm basis in the ethical virtues, and in external good circumstances the means of carrying out and accomplishing the higher ends of life. *This, however, can only take place* IN THE STATE; and so Ethics of themselves conduct us to the doctrine of the state, to politics.

The ethics of Aristotle preserved the most complete development of the doctrine of virtue, regarded from the point of view chosen by the ancients. The problem which he here proposed to himself was no other than this: to exhibit the good in the process of *becoming*, in that way in which it is a thing attainable by man, and individualizes itself most immediately in the bents or inclinations of men (the existence of which as such in their natural condition, according to the view taken by the ancients, cannot be denied). Then, secondly, by means of practical wisdom, to determine the proper medium for these manifold bents, and so to lay down the rule for action. Farther, to shew that the obligation to *live* according to this rule, is founded in the essential nature of the higher rationality, and that in this those sentiments which are firm and immoveable form the immutable basis of action.

2. *Politics.*

The ethics of Aristotle contain the fundamental elements (στοιχεῖα, *Polit.* iv. 11, ed. Stahr) of politics, of which the former science is itself a particular part (πολιτική τις, *Eth. Nic.* i. 1, *Magn. Mor.* i. 1.) Both have the same end—happiness, only that it is far more noble and more divine to conduct whole peoples and states to this end. (*Polit.* iii. 12.) Practical wisdom and politics are one and the same species of habit (*Eth. Nic.* vi. 8); all they differ in is this: that the object of the one is to promote the happiness of an individual, the object of the other to promote that of a community. In the latter point of view, practical wisdom is: *a.* The management of the family—oeconomics. *b.* In the management of the state.—*α. Legislative power* (νομοθετική), which regulates the general relations (ἀρχιτεκτονική). *β. Administrative power* (πολιτική) in the government of the state, where action, or the special application of the laws under particular circumstances, is concerned. The administrative power realizes itself first in that part of the state which deliberates on the public concerns (βουλευτικη), and which possesses the power of applying the laws to public relations; secondly, in the judicial power (δικαστικη), with the application of the laws to private concerns.

As the highest good is something absolutely perfect, *i. e.* a thing of such a nature that it is striven after purely for its own sake, happiness, as it is a good of this kind, cannot be imperfect, but the quality of self-sufficiency (αὐταρκεια) must pertain to it. This, however, is to be obtained not in isolated or family life, but only in the state, which is the union of all other circles of social life. Man therefore, as a being created by nature for the state and for life in the state (ζῶον πολιτικόν, *Polit.* i. 2, iii. 6, and elsewhere), strives after it. The state, moreover, as a totality consisting of organically connected members, is by nature prior to the individual and the family; it is the absolute *prius*. As the hand of a corpse is no more a hand, so the annihilation of the state is at the same time the annihilation of the individual; for only a wild beast or a god can live out of the bounds of the state, or without it. (*Polit.* i. 2, extr.) It is only through the state that αὐτάρκεια, self-sufficiency, not merely for the preservation of bare life, but also for happy life, is rendered possible. Happiness, however, is only the consequence of an activity of the soul consisting in complete virtue (ἀρετη); consequently, in the state, and in nothing short of it, does virtue itself attain complete reality. And the object of the political art is the most honourable, in as far as the statesman directs all his care to the training of such citizens as are morally good and actively promote everything honourable and noble. (*Eth.* i. 10, 13, init.) The science of politics therefore is the necessary completion of ethics, and it is only in reference to the state that the latter can attain its full development. The two sciences, therefore, in Aristotle's view, stand in such close connexion, that in the Politics by πρότερον he refers to the Ethics, and in the latter by ὕστερον to the Politics.

According to the method of genetic development (κατὰ τὴν ὑφηγημένην μέθοδον, *Polit.* i. 1), Aristotle begins in the politics with the consideration of the first and most simple human association, the family (οἰκία). A *marriage* of free men and women is known only by the Hellenes, not by the barbarians, among whom not free men and women, but male and female slaves unite themselves together. The distinction between Hellenes and barbarians, free men and slaves, in Aristotle's view is still a primary distinction, because the natural determining circumstance of birth (as Hellen or barbarian) is still an essential element in the idea of *freedom*. Christianity first laid down the principle, that freedom is founded on the spiritual entity of man, without regard to the natural determining circumstance of birth.

Out of the component parts of the family (slaves and free persons, master and slaves, man and wife, father and children) arise three relations: the *despotic* (δεσποτική), *nuptial* (γαμική), and *parental* (τεκνοποιητική), with which is associated besides the οἰκονομική. These Aristotle treats of in the first book of the Politics. The arrangement of the whole domestic system resembles monarchy (*Polit.* i. 7), but at the same time the family is the image of political life generally, for in it lie the germs of friendship, constitution, and all that is just. (*Eth. Eudem.* vii. 10, p. 1242. 6, Bekk.) After this, in the second book, he considers the *purpose* of the state, as the unity of a whole consisting of mutually dependent and connected members, with reference as well to imaginary (Plato), as to actually existing constitutions. He calls attention to their points of superiority and inferiority, and so indicates the essential conditions, which are necessary for the foundation and realisation of the idea of a state. Thereupon in the

third book he develops the idea of the state according to its separation into different forms of government; in the fourth book he considers the several constitutions according to their differences in kind, because these exercise an influence on legislation. For *legislation is dependent on the constitution*, not *vice versâ*. That is to say, *constitution* is the arrangement of the powers in the state, according to which the sovereignty (*τὸ κύριον*) is determined. The constitution is thus the *soul* of the state. (*Polit.* iv. 1, iii. 4.) The laws, on the other hand, are the determining principles, according to which the governing body governs, and holds in check those who transgress them. Aristotle distinguishes *aristocracy*, *kingdom*, *and republic* (*πολιτεία ἡ τῷ κοινῷ προσαγορευομένη ὀνόματι*), and sets by the side of these the three perversions (*παρεκβάσεις*) of them: *oligarchy*, *tyranny*, *democracy*. These constitutions arise out of the three principles, 1, of equality, founded on the preponderance of number; 2, of inequality, which is founded either, *a.* on the preponderance of external *strength* and *wealth* (tyranny, oligarchy), or *b.* on the preponderance of internal or spiritual strength (monarchy, aristocracy). Aristotle then, in the 5th book, considers the disturbing and preserving causes in the different constitutions, always having regard to reality and experience (*Polit.* iii. 17, iv. 1); and, for the determination of that form of government which is best adapted for the greatest number of states, gets this result, that in it democratical and oligarchical principles must be intermixed and united. (*Polit.* iv. 12.) From such a mixture of the elements of constitutions result new forms of mixed constitutions (*συνδυασμοί*), which Aristotle characterizes more closely according to the three essential functions of political power. (*Polit.* iv. 14, vi.) Having thus prepared the way, the philosopher proceeds to the real problem, to shew how a state can be so perfectly constituted, as to answer to the requisitions of human nature. He shews that the question, What is the best constitution? is connected with the question, What is the most desirable mode of life? (*Polit.* vii. 1) he develops the *external* conditions for the realisation of the best constitution (*Polit.* vii. 4, &c.), which are dependent on fortune,—and then passes to the *internal* conditions of such a constitution, which are independent of fortune. (*Polit.* vii. 13, &c.) For these latter he finds the central point in the education of youth, which he therefore considers as a public concern of the state. (*Polit.* viii. 1.) Its object is the harmonious culture of all the physical and mental powers, which lays the foundation for that harmony of perfect virtue both in the man and in the citizen, in which the purely human develops itself in all its fulness and power. By the individual citizens of the state (*Polit.* vii. 13) being trained to a virtuous, moral life, virtue and morality become predominant in all the spheres of political life, and accordingly by means of *politics* that is completely realised, for which *ethics* form the ground-work, viz. human happiness depending on a life in accordance with virtue. Thus on the one hand the science of politics is again reflected to the point from which it started—ethics, while on the other hand, inasmuch as art and oratory are included in the circle of the means by which the citizen is to be trained, it points beyond what is immediately connected with itself to the departments of

3. *Rhetoric and Aesthetics.*

1. *Rhetoric.*—Here we need say but little; partly because the works of Aristotle, which relate to this subject, are more generally known and read than the properly philosophical writings, and partly because the subject itself is of considerably less difficulty. We therefore make only some general observations.

Rhetoric stands side by side (*ἀντίστροφος*) with dialectics, for both have to do with subjects, with which, as pertaining to no particular science, every one may make himself acquainted, and respecting which every one deems himself capable of forming a judgment. Every one considers himself, and is to a certain extent, an orator and dialectician. Rhetoric raises this routine to an artistic knowledge, by means of *theory*, which arrives at the perception of the causes why, and the means by which, the orator, who has not been theoretically trained, attains his object. (*Rhet.* i. 1.) The kernel of such a theory is the argumentation by which conviction is produced. Enthymemes are the foundation (*σῶμα τῆς πίστεως*) of argumentation. Aristotle, as he himself says, first directed his attention to the fundamental principles of these. The *object* of Rhetoric is conviction, but its business (*ἔργον*) consists in discovering that which awakens belief with respect to the subject in hand. (*Rhet.* i. 1, *οὐ τὸ πεῖσαι ἔργον αὐτῆς, ἀλλὰ τὸ ἰδεῖν τὰ ὑπάρχοντα πιθανὰ περὶ ἑκάστου.* Comp. Quintil. ii. 15, 13; Max. Schmidt. *de tempore quo ab Arist. libri de arte rhet. editi*, p. 8, &c.) The means of proof (*πίστεις*) therefore are what we are mainly concerned with. These are partly external (witnesses, &c.), partly artistical, to be created by the orator; to these belong the personal qualities (*ἦθος*) of the orator himself, and the disposition of the hearers, and the mode itself in which the arguments are exhibited. From the means of proof we discover what is requisite in the orator: he must understand how to form conclusions, must possess an insight into the moral nature and virtues of man, as well as an acquaintance with the passions. (*Rhet.* ii. 22.) Accordingly rhetoric grows as it were out of the roots of dialectics and ethics. (i. 4.) For argumentation, example and enthymeme are in rhetoric, what induction and conclusion are in dialectics. As regards their subject matter, most enthymemes are taken from the special departments of the sciences. In the laying down of the general and particular points of view the excellence of the genuine empiricism of Aristotle, which is united with the most acute sagacity, amply displays itself, and, particularly in the treatment of the *πάθη*, unfolds a rich treasure of psychological experience, which lays bare the most secret recesses of the human heart.

The several species of oratory develop themselves out of the different dispositions which may exist in the hearer of a speech. The hearer, namely, is either a *θεωρός*, *i. e.* listens only for the sake of artistic enjoyment, or he is one who forms a judgment respecting what is to come, or what is past. In accordance with these different characters in which the hearer appears, there result three species of oratory: the *deliberative* (*γένος συμβουλευτικόν*), the *forensic* (*γ. δικανικον*), the *epideictic* (*γ. ἐπιδεικτικον*). Aristotle then determines what are the essential elements of these species, and further the occasion and purposes of

them. The difference of purpose again involves attention to the appropriate arguments, according as these are common to all, or particular.

The power of convincing, however, depends not merely on oratorical conclusions, but also on the credibility of the orator, and the disposition of the hearers. Therefore it is necessary to shew how the favourable disposition requisite on every occasion is to be produced in the mind of the hearer. But a person must know not only *what* to say, but also *how* to say it. Therefore rhetoric has, by way of conclusion, to treat of oratorical expression and arrangement.

2. *Poetics.*—"Thou, O man, alone possessest art!" This dictum of Schiller's is already expressed by Aristotle. (*Met.* i. 1.) In art the production of a work is the main matter and the main purpose, whilst the purpose of oratory, which is throughout practical, is extraneous to speech itself. The relation of *art* to *morality* and *virtue* is, on the side of the artist, a very slight one; for, with dispositions and sentiments, which in actions form the most important point, we have nothing to do in the practice of art, where the main thing is the production (ποιεῖν) of a work. On the other hand, however, every art, and every work of art, exerts a moral influence, purifies and purges the stronger emotions of the soul, strengthens and elevates the mind.

Art, like nature, produces by fashioning organically, but, with consciousness (*Phys.* ii. 8), and its creative efforts, as well as the contemplation of these efforts, and of the work of art produced, belong to those higher exertions of the mind (τὰ περιττά) which have their purpose in themselves. Aristotle, indeed, in accordance with the light in which the matter was generally viewed by the ancients, reckons art amongst the higher purposes of the state and of religion (*Polit.* viii.); but with him it has also already the signification of an independent creation of the mind, which ennobles reality, and which again draws within its sphere religion and morality likewise.

All the several arts find a common bond of union in this, that they are all imitations (μιμήσεις), *i. e.* all arts, epic poetry, tragedy, comedy, lyric poetry, music, orchestic (the art of dancing), painting, and statuary, strive after truth, the real essence of things, which they represent. That which distinguishes the arts from each other lies partly in the diversity of the *means* by which they represent, partly in the object of representation, partly in the *mode* of representation. According to this diversity arise the distinct differences in the arts, the species of art, and the different styles of art. How, according to Aristotle's view, the beautiful developed and manifested itself in the separate arts, can be pointed out only with reference to poetry, because this is the only art that Aristotle (in his work περὶ ποιητικῆς) has treated of. Poetry is the product of inspiration (*Rhet.* iii. 7), and its means of representation is language, metrical as well as unmetrical. (*Poet.* 1.) Improvisations form the historical starting-point for all poetry, which from its very commencement divides itself into two principal directions, that which follows the more homely, and that which follows the more exalted. This depended on the peculiar character of the poet. A delicate perception of what is correct and appropriate, an acute faculty of observation, and a mind easily excitable and capable of inspiration (διὸ εὐφυοῦς ἡ ποιητικὴ ἐστιν ἢ μανικοῦ, *Rhet.* ii. 15 extr.) make the poet, who at the same time cannot dispense with discretion. The external form of the representation, the metre, is not decisive as to whether anything is poetry or not. The history of Herodotus reduced to metre would still remain a *history*. (*Poet.* 9.) A subject becomes poetical only through a lively, vivid mode of representation, and the principal point is the composition and arrangement of the matter, the σύνθεσις (or σύστασις) τῶν πραγματων (*Poet.* 7), in other words, the invention or idea, which has assumed a lively form in the poet; and this is the starting-point, and as it were the soul of poetry (ἀρχὴ καὶ οἷον ψυχὴ ὁ μῦθος τῆς τραγῳδίας, *Poet.* 7*). Poetry is more comprehensive and philosophical than history; for whilst history is restricted to individual actual facts, the poet takes higher ground, and represents in the particular that which, considered in itself, can happen at any time; that which is universally applicable and necessary. The universal in poetry, however, is not an abstract, indefinite something, but manifests itself in the characteristic individuality of person by means of language and action in accordance with internal probability and necessity. (*Poet.* 9.) Whilst therefore in poetry everything individual, as importing something universal, is thoroughly significant, history, on the other hand, relates in chronological succession what the individual has really done, and what has happened to him. The historian is restricted as to the order, arrangement, and succession of the facts which he describes; the poet has these unrestrictedly under his dominion. With these individual features of Aristotle's Poetics we must here content ourselves, as a complete examination of his theory of the epos and of the drama might easily lead us beyond the limits to which we are restricted.

IX. Appendix.

The main sources for the life of Aristotle are lost to us. The number of works on biography and literary history extant in antiquity, from which information might have been obtained respecting Aristotle, must have been immense, since out of Diogenes Laërtius alone the names of nearly 40 such writers may be collected, whose works, with the exception of single quotations, have disappeared.

With respect to Aristotle in particular, we have to regret the loss of the works of Hermippus of Smyrna, Timotheus of Athens, Demetrius of Magnesia (ὁ Μάγνης), Pseudo-Aristippus, Apollodorus of Athens, Eumelus, Phavorinus, &c., as well as those of Aristoxenus of Tarentum, Apellicon Teos, Sotion, Aristocles of Messene, Damascius, Andronicus of Rhodes, and Ptolemaeus Philadelphus.

The scanty and confused sources still extant are the following:—1. Diogenes Laërtius, v. 1—35; 2. Dionysius of Halicarnassus, *Epistola ad Ammaeum de Demosthene et Aristotele;* 3. Pseudo-Ammonius, † *vita Aristotelis*, by a later com-

* Aristotle, indeed, is there speaking only of *tragedy*, but what he says of the mythus with reference to tragedy applies to all poetry.

† Victor Cousin, in the *Journal des Savans*, December, 1832, p. 747, maintains the authenticity of this little biography.

piler, according to others by Philoponus, edited by J. Nunnesius, together with an old Latin translation of the same, with some additions (Vetus translatio); 4. The short Greek biography, by an anonymous writer, published by Menage (Anonymus Menagii in Diog. Laërt. v. 35, vol. ii. p. 201, ed. Meibom.), with which the article in Suidas coincides; 5. Hesychius Milesius. These ancient biographies will be found all together in the first vol. of Buhle's edition of Aristotle. Among the more modern biographies, we need mention only the works of Guarinus of Verona (A. D. 1460, *Vita Aristotelis*, appended to his translation of Plutarch's biographies); Patritius (*Discussiones Peripateticae*, Basil. 1581), a passionate opponent of Aristotle and his philosophy; Nunnesius (in his commentary on Ammonius, *Vita Aristotelis*, Lugd. 1621); Andreas Schott (*Vitae comparatae Aristotelis et Demosthenis*, Augustae Vindelic. 1603, 4to); Buhle, in the first part of his edition of Aristotle, and in Ersch and Gruber's *Encyclopädie*, v. p. 273, &c.; Blakesley's *Life of Aristotle;* and the work entitled *Aristotelia* by the writer of this article.* [A. S.]

ARISTO'TELES (Ἀριστοτέλης). 1. Of Sicily, a rhetorician who wrote against the Panegyricus of Isocrates. (Diog. Laërt. v. 35.) Some modern critics attribute to him, on very insufficient grounds, the τεχνῶν συναγωγή, which is printed among the works of Aristotle.

2. Of Athens, an orator and statesman, under whose name some forensic orations were known in the time of Diogenes Laërtius (v. 35), which were distinguished for their elegance.

3. Of Cyrene, is mentioned by Diogenes Laërtius (v. 35) as the author of a work Περὶ Ποιητικῆς.

4. Of Argos, a megaric or dialectic philosopher. (Plut. *Arat.* 3, 44; Diog. Laërt. ii. 113.) He belonged to the party at Argos which was hostile to Cleomenes of Sparta, and after Cleomenes had taken possession of the town, Aristoteles contrived to get it again into the hands of the Achaeans. (Polyb. ii. 53; Plut. *Cleom.* 20.)

5. The author of a work Περὶ Πλεονασμοῦ, which is completely lost. (Diog. Laërt. v. 35.)

6. The author of a work on the Iliad, which is likewise lost. (Diog. Laërt. v. 35.)

7. There are apparently three Peripatetic philosophers of the name of Aristoteles. The first is mentioned as a commentator of his great namesake (Syrian. *Metaphys.* xii. 55); the second, a son of Erasistratus, is mentioned by S. Empiricus (*adv. Math.* p. 51); and the third, a Mytilenaean, was one of the most distinguished speculative philosophers in the time of Galen. (*De Consuetud.* p. 553, ed. Paris.)

8. Of Chalcis in Euboea, who is mentioned as the author of a work on Euboea. (Περὶ Εὐβοίας, Harpocrat. *s. v.* Ἄργουρα; Schol. *ad Apollon. Rhod.* i. 558.) Some critics have been inclined to think that this Aristoteles is not a distinct person, and that the work on Euboea ascribed to him is only another name for the Εὐβοέων πολιτεία of the great philosopher Aristotle. But there is no reason for such a supposition.

Ancient writers make mention of many more persons of the name of Aristoteles, respecting whom no particulars are known. Diogenes enumerates eight, including the great philosopher, and Jonsius (*de Script. Histor. Phil.* i. 12) no less than thirty-two persons of this name. [L. S.]

ARISTOTI'MUS (Ἀριστότιμος), became tyrant in Elis with the help of Antigonus Gonatas, and after reigning for six months in the most cruel manner, was killed by Hellanicus, Cylon, and others. (Paus. v. 5. § 1; Plut. *de Mulier. Virt.* p. 251, &c.)

ARISTO'XENUS (Ἀριστόξενος), a philosopher of the Peripatetic school. The date of his birth is not known; but from the account of Suidas, and from incidental notices in other writers, we learn that he was born at Tarentum, and was the son of a learned musician named Spintharus (otherwise Mnesias). (Aelian, *H. A.* ii. 11.) He learnt music from his father, and having been afterwards instructed by Lamprus of Erythrae and Xenophilus the Pythagorean, finally became a disciple of Aristotle (Gell. iv. 11; Cic. *Tusc. Disp.* i. 18), whom he appears to have rivalled in the variety of his studies, though probably not in the success with which he prosecuted them. According to Suidas, he produced works to the number of 453 upon music, philosophy, history, in short, every department of literature. He gained so much credit as a scholar of Aristotle, that it was expected, at least by himself, that he would be chosen to succeed him; and his disgust at the appointment of Theophrastus caused him afterwards to slander the character of his great master. This story is, however, contradicted by Aristocles (*ap. Euseb. Praep. Evang.* xv. 2), who asserts that he never mentioned Aristotle but with the greatest respect. We know nothing of his philosophical opinions, except that he held the soul to be a *harmony* of the body (Cic. *Tusc. Disp.* i. 10, 18; Lact. *Instit.* vii. 13, *de Opif. Dei*, c. 16), a doctrine which had been already discussed by Plato (in the *Phaedo*) and combated by Aristotle. (*De An.* i. 4.)

It is only in his character as a musician that Aristoxenus appears to have deserved and acquired a reputation for real excellence; and no considerable remains of his works have come down to us except three books of ἁρμονικὰ στοιχεῖα, or rather, as their contents seem to shew, fragments of two or three separate musical treatises. (See Burney, *Hist. of Music*, vol. i. p. 442.) They contain less actual information on the theory of Greek music than the later treatises ascribed to Euclid, Aristeides Quintilianus, and others; but they are interesting from their antiquity, and valuable for their criticisms on the music of the times to which they belong. Aristoxenus, at least if we may trust his own account, was the first to attempt a complete and systematic exposition of the subject; and he aimed at introducing not only a more scientific knowledge, but also a more refined and intellectual taste than that which prevailed among his contemporaries, whom he accuses of cultivating only that kind of music which was capable of *sweetness*. (Aristox. p. 23, ed. Meibom.) He became the founder of a sect or school of musicians, called, after him, Aristoxeneans, who were opposed to the Pythagoreans on the question whether *reason* or *sense* should furnish the principles of musical science and the criterion of the truth of its propositions. Pythagoras had discovered the connexion between musical *intervals* and numerical ratios; and it had been found that the principal concords

* The above article was written in German by Prof. Stahr, expressly for this work, and has been translated into English by Mr. C. P. Mason.

were defined by simple ratios which were either *superparticular* (of the form $\frac{n+1}{n}$) or *multiple* (of the form $\frac{n}{1}$). From this fact, he or his followers inferred, that no interval could be consonant which was defined by a ratio of a different kind; and hence they were obliged to maintain (contrary to the evidence of the senses), that such intervals as the octave and fourth (the *eleventh*), for example, were dissonant. Aristoxenus justly blamed them for their contempt of facts, but went into the opposite extreme of allowing too much authority to the decisions of the ear, though without denying the existence of a certain truth in the arithmetical theory (p. 33). He maintains, for instance, not only that every consonant interval added to the octave produces another consonance, which is true; but also that the *fourth* is equal to two tones and a half (p. 56), the falsity of which proposition is not *directly* apparent to the ear, but *indirectly* would become evident by means of the very experiment which he suggests for the confirmation of it. (See Porphyr. *Comm. in Ptol. Harm.* in Wallis, *Op.* vol. iii. p. 211, and Wallis's appendix, pp. 159, 169; Burney, vol. i. chap. v.; Theon Smyrn. p. 83, ed. Bulliald. and not. p. 202.) The titles of a good many other works of Aristoxenus have been collected from various sources by Meursius and others. (See Fabric. *Bibl. Graec.* vol. ii. p. 257; Clinton, *F. H.* vol. ii. appendix, c. 12.) Among them are lives of Pythagoras, Archytas, Socrates, Plato, and other distinguished persons; and several treatises on subjects connected with music, including one Περὶ Τραγικῆς Ὀρχήσεως, and one Περὶ Αὐλῶν Τρήσεως. A fragment of Ῥυθμικὰ στοιχεῖα was edited by Morelli, Ven. 1785. A collection of fragments of the other works is given in the essay by Mahne referred to below.

The three books of Ἁρμονικὰ στοιχεῖα were first edited in Latin, with the Harmonics of Ptolemy, by Ant. Gogavinus, Ven. 1562. The Greek text, with Alypius and Nicomachus, by Meursius (Lugd. Bat. 1616), who, like his predecessor, seems not to have had sufficient musical knowledge for the task. The last and best edition is at present that of Meibomius, printed (with a Latin version) in the *Antiquae Musicae Auctores Septem*, Amst. 1652.

(Mahne, *Diatribe de Aristoxeno philosopho Peripatetico*, Amst. 1793.) [W. F. D.]

ARISTO'XENUS (Ἀριστόξενος). 1. Of Selinus in Sicily, a Greek poet, who is said to have been the first who wrote in anapaestic metres. Respecting the time at which he lived, it is expressly stated that he was older than Epicharmus, from about B. C. 540 to 445. (Schol. *ad Aristoph. Plut.* 487; Hephaestion, *Enchirid.* p. 45, ed. Gaisf.) Eusebius (*Chron.* p. 333, ed. Mai) places him in Ol. 29 (B. C. 664), but this statement requires some explanation. If he was born in that year, he cannot have been a Selinuntian, as Selinus was not founded till about B. C. 628. But Aristoxenus may perhaps have been among the first settlers at Selinus, and thus have come to be regarded as a Selinuntian.

2. A Cyrenaic philosopher, who appears not to have been distinguished for anything except his gluttony, whence he derived the surname of κωλήν. (Athen. i. p. 7; Suid. *s. v.* Ἀριστόξενος.) [L. S.]

ARISTO'XENUS (Ἀριστόξενος), a Greek physicician, quoted by Caelius Aurelianus (*De Morb. Acut.* iii. 16, p. 233), who was a pupil of Alexander Philalethes (Galen. *De Differ. Puls.* iv. 10, vol. viii. p. 746), and must therefore have lived about the beginning of the Christian era. He was a follower of Herophilus (*ibid.* c. 7. p. 734), and studied at the celebrated Herophilean school of medicine, established in Phrygia, at the village of Men-Carus, between Laodicea and Carura. He wrote a work Περὶ τῆς Ἡροφίλου Αἱρέσεως, *De Herophili Secta*, of which the thirteenth book is quoted by Galen (*ibid.* c. 10. p. 746), and which is not now extant. (Mahne, "Diatribe de Aristoxeno," Amstel. 1793, 8vo.) [W. A. G.]

ARISTUS (Ἄριστος), of Salamis in Cyprus, a Greek historian, who wrote a history of Alexander the Great, in which he mentioned the embassy of the Romans to Alexander at Babylon. (Arrian, *Anab.* vii. 15; Athen. x. p. 436; Clemens Alex. *Protrept.* p. 16; Strab. xiv. p. 682.) That he lived a considerable time later than Alexander, may be inferred from Strabo (xv. p. 730), although it is impossible to determine the exact time at which he lived. Some writers are inclined to believe that Aristus, the historian, is the same person as Aristus the academic philosopher, who was a contemporary and friend of Cicero, who taught philosophy at Athens, and by whom M. Brutus was instructed. This philosopher moreover was a brother of the celebrated Antiochus of Ascalon. But the opinion which identifies the historian and philopher, is a mere hypothesis, supported by nothing but the circumstance that both bore the same name. (Cic. *Brut.* 97, *de Finib.* v. 5, *Academ.* i. 3, ii. 4, *Tuscul. Quaest.* v. 8, *ad Att.* v. 10; Plut. *Brut.* 2.) [L. S.]

ARISTYLLUS (Ἀρίστυλλος), a Greek astronomer, who appears to have lived about B. C. 233. (Plut. *de Pyth. Orac.* 18.) He wrote a work on the fixed stars (τηρήσις ἀπλανῶν), which was used by Hipparchus and Ptolemy (*Magn. Synt.* vii. 2), and he is undoubtedly one of the two persons of this name who wrote commentaries on Aratus, which are now lost. [L. S.]

ARIUS or AREIUS (Ἄρειος), the celebrated heretic, is said to have been a native of Libya, and must have been born shortly after the middle of the third century after Christ. His father's name appears to have been Ammonius. In the religious disputes which broke out at Alexandria in A. D. 306, Arius at first took the part of Meletius, but afterwards became reconciled to Peter, bishop of Alexandria, and the opponent of Meletius, who made Arius deacon. (Sozom. *H. E.* i. 15.) After this Arius again opposed Peter for his treatment of Meletius and his followers, and was in consequence excommunicated by Peter. After the death of the latter, Achillas, his successor in the see of Alexandria, not only forgave Arius his offence and admitted him deacon again, but ordained him presbyter, A. D. 313, and gave him the charge of the church called Baucalis at Alexandria. (Epiphan. *Haeres.* 68. 4.) The opinion that, after the death of Achillas, Arius himself wanted to become bishop of Alexandria, and that for this reason he was hostile to Alexander, who became the successor of Achillas, is a mere conjecture, based upon the fact, that Theodoret (*H. E.* i. 2) accuses Arius of envy against Alexander. The official position of Arius at Alexandria, by virtue of which he interpreted the Scriptures, had undoubtedly gained for him already

a considerable number of followers, when in A. D. 318, the celebrated dispute with bishop Alexander broke out. This dispute had a greater and more lasting influence upon the development of the Christian religion than any other controversy. The accounts respecting the immediate occasion of the dispute differ (Epiphan. *Haeres.* 69. 3; Socrat. *H. E.* i. 5; Sozom. *H. E.* i. 15; Philostorg. i. 4), but all agree in stating that Alexander after having heard some reports respecting Arius's novel views about the Trinity, attacked them in a public assembly of presbyters. Hereupon Arius charged the bishop with being guilty of the errors of Sabellius, and endeavoured to defend his own opinions. He maintained that the Son of God had been created by God, previous to the existence of the world and of time, by an act of God's own free will and out of nothing; that therefore the Son had not existed from all eternity; and that consequently in this respect the Son was not perfectly equal to the Father, although he was raised far above all men. This first dispute was followed by a circular letter from Alexander to his clergy, and by a second conference, but all had no effect. As in the meantime the number of Arius's followers was rapidly increasing, and as both the clergy and laity of Egypt, as well as several bishops of Syria and Asia Minor, were favourably disposed towards Arius, partly because his doctrines resembled those of Lucian, who had died a martyr about ten years before, and partly because they were captivated by Arius's insinuating letters addressed to them, Alexander, in A. D. 321, convened at Alexandria a synod of nearly one hundred Egyptian and Libyan bishops. The influence of Alexander, of course, prevailed at this synod: Arius was deposed, and he and his followers were excommunicated. In order to insure the proper effect of this verdict, Alexander addressed numerous letters to foreign bishops, in which he announced to them the judgment passed upon Arius, endeavoured to refute his doctrines, and urged them to adopt his own views of the case, and not to afford any protection to the heretic. Two of these letters are still extant. [ALEXANDER, p. 111, b.]

It was owing to these letters and to the extensive exertions of Arius to defend his doctrines and to win more followers, that the possibility of an amicable settlement of the question diminished more and more every day. At Alexandria the Arians regularly withdrew from the church, and had their separate places of worship; and in Palestine, whither Arius had fled from Egypt, he found a favourable reception. Here he addressed a letter, still extant (Epiphan. *Haeres.* 69. 6; Theodoret. *H. E.* i. 5), to his friend, Eusebius, bishop of Nicomedeia, the most influential bishop of the time, and who himself bore a grudge against Alexander of Alexandria. Eusebius in his answer, as well as in a letter he addressed to Paulinus, bishop of Tyre, expressed his perfect agreement with the views of Arius (Athanas. *de Synod.* § 17; Theodoret. *H. E.* i. 6), and even received Arius into his own house. During his stay at Nicomedeia, Arius wrote a theological work called Thaleia (Θάλεια), which is said to have been composed in the effeminate style of Sotades, and to have been written in part in the so-called Sotadic metre. [SOTADES.] He also addressed a letter to bishop Alexander, in which he entered into an explanation of his doctrines, and which was signed by the clergy who had been excommunicated with him. Of his Thaleia we possess only some abstracts made by his enemy Athanasius, which are written in a philosophical and earnest tone; but they contain statements, which could not but be offensive to a believer in the divinity of Christ. These things, when compared with the spirit of Arius's letters, might lead to the belief that Athanasius in his epitome exaggerated the statements of Arius; but we must remember that Arius in his letters was always prudent and moderate, to avoid giving offence, by not shewing how far his theory might be carried. On the whole, the controversy between Arius and Alexander presents no features of noble generosity or impartiality; each is ambitious and obstinate. Arius was as zealous in endeavouring to acquire new followers as Alexander was fierce and stubborn in his persecution. At last, in A. D. 323, Eusebius and the other bishops who were in favour of Arianism, assembled in council in Bithynia, and issued a circular to all the bishops, requesting them to continue their ecclesiastical communion with Arius, and to use their influence with Alexander on his behalf. But neither this step nor the permission granted by several bishops to Arius to resume his functions, as presbyter, so far as it could be done without encroachment upon the rights of Alexander, was calculated to restore peace; on the contrary, the disputes for and against Arianism spread so much both among the laity and clergy of Egypt, Syria, and Asia Minor, that in A. D. 324, the emperor Constantine thought it necessary to write a letter to Arius and Alexander in common, in which he declared the controverted point of little importance, exhorted the disputants to a speedy reconciliation, and left it to each to hold his own opinions, provided he did not disturb the outward union of the church. (Euseb. *De Vit. Const. M.* ii. 64, &c.) This letter was carried to Alexandria, whither Arius had returned in the meantime, by Hosius, bishop of Corduba, who was also to act as mediator. But Hosius soon adopted the views of Alexander, and his mission had no effect.

The disputes became more vehement from day to day, and Constantine at last saw himself obliged to convoke a general council at Nicaea, A. D. 325, at which upwards of 300 bishops were present, principally from the eastern part of the empire, and among them Arius, Alexander, and his friend Athanasius. Each defended his own opinions; but Arius being the accused party was in a disadvantageous position, and a confession of faith, which he presented to the council, was torn to pieces in his presence. Athanasius was the most vehement opponent of Arius, and after long debates the council came to the resolution, that the Son of God was begotten, not made, of the same substance with the Father, and of the same essence with him (ὁμοούσιος). Arius was condemned with his writings and followers. This verdict was signed by nearly all the bishops present. Eusebius and three others, who refused to sign, were compelled by the threats of the emperor to follow the example of the rest: only two bishops, Theonas of Marmarica and Secundus of Ptolemais, had courage enough to share the fate of Arius and accompanied him to Illyricum whither he was exiled. At the same time an edict was issued, commanding every one, under the penalty of death, to sur-

render the books of Arius, which were to be burnt, and stigmatizing the Arians with the name of Porphyrians — (from Porphyrius, a heathen opponent of Christianity, who had nothing to do with the Arian question). The Arians at Alexandria, however, remained in a state of insurrection, and began to make common cause with the Meletians, a sect which had likewise been condemned by the council of Nicaea, for both had to regard Alexander, and his successor Athanasius, as their common enemies.

Arius remained in Illyricum till A. D. 328, when Eusebius of Nicomedeia and his friends used their influence at the court of Constantine, to persuade the emperor that the creed of Arius did not in reality differ from that established by the council of Nicaea. In consequence of this Arius was recalled from his exile by very gracious letters from the emperor, and in A. D. 330, had an audience with Constantine, to whom he presented a confession of faith, which consisted almost entirely of passages of the scriptures, and apparently confirmed the representation which Eusebius had given of his opinions. The emperor thus deceived, granted to Arius the permission to return to Alexandria. (Socrat. *H. E.* i. 25; Rufin. *H. E.* i. 5.) On the arrival of Arius in Alexandria, A. D. 331, Athanasius, notwithstanding the threats of Eusebius and the strict orders of the emperor, refused to receive him into the communion of the church; for new outbreaks took place at Alexandria, and the Meletians openly joined the Arians. (Athanas. *Apolog.* § 59.) Eusebius, who was still the main supporter of the Arian party, had secured its ascendancy in Syria, and caused the synod of Tyre, in A. D. 335, to depose Athanasius, and another synod held in the same year at Jerusalem, to revoke the sentence of excommunication against Arius and his friends. The attempt of Arius to re-establish himself at Alexandria failed notwithstanding, and in A. D. 336, he travelled to Constantinople to have a second interview with the emperor. He again presented his confession of faith, which was apparently orthodox. Hereupon Alexander, bishop of Constantinople, who had hitherto refused recognising Arius as a member of the orthodox church, received orders from the emperor to administer to Arius, on the Sunday following, the holy communion. When the day came, Arius accompanied by Eusebius and other friends, went in a sort of triumph through the streets of Constantinople to the church. On his way thither he went aside for a moment to relieve a physical want, but he never returned: he was seized by a fainting fit and suddenly died, and his corpse was found by his friends and buried. (Socrat. *H. E.* i. 38; Epiphan. *Haeres.* 69. 10; Rufin. *H. E.* i. 13.) His sudden death in such a place and at such a moment, naturally gave rise to a number of strange suspicions and surmises; the orthodox regarded it as a direct judgment from heaven, while his friends supposed that he had been poisoned by his enemies.

Arius must have been at a very advanced age when he died, since he is called the old Arius at the time when he began his disputes with Alexander, and he was undoubtedly worn out and exhausted by the continued struggles to which his life had been exposed. He is said to have been unusually tall, pale, and thin, of a severe and gloomy appearance, though of captivating and modest manners. The excellence of his moral character seems to be sufficiently attested by the silence of his enemies to the contrary. That he was of a covetous and sensual disposition, is an opinion unsupported by any historical evidence. Besides the works already referred to in this article, Arius is said to have written songs for sailors, millers, and travellers; but no specimen or fragment of them is now extant. (Q. M. Travasa, *Storia critica della Vita di Ario*, Venice, 1746; Fabric. *Bibl. Graec.* ix. p. 214, &c.; Walch, *Historie der Ketzereien;* and the church histories of Mosheim, Neander, and Gieseler.) [L. S.]

ARME'NIDAS or ARME'NIDES (Ἀρμενίδας or Ἀρμενίδης), a Greek author, who wrote a work on Thebes (Θηβαϊκά), which is referred to by the Scholiast on Apollonius Rhodius (i. 551) and Stephanus Byzantius. (*s. v.* Ἀλίαρτος.) But whether his work was written in prose or in verse, and at what time the author lived, cannot be ascertained. [L. S.]

ARME'NIUS (Ἀρμένιος or Ἄρμενος), one of the Argonauts, who was believed to have been a native of Rhodes or of Armenion in Thessaly, and to have settled in the country which was called, after him, Armenia. (Strab. xi. p. 530, &c.; Justin, xlii. 2; Steph. Byz. *s. v.* Ἀρμενία.) [L. S.]

ARME'NIUS (Ἀρμένιος), a Christian, who wrote in Greek an account of the martyrdom of Chrysanthus and Daria, whose contemporary he appears to have been. The Greek original has never been published, but a Latin translation is printed in Surius, *Act. Sanct.* v. under the 25th of October. (Fabric. *Bibl. Gr.* x. p. 210.) [L. S.]

ARM'INIUS, or Hermann, "the chieftain," was the son of Sigimer, "the conqueror," and chief of the tribe of the Cherusci, who inhabited the country to the north of the Hartz mountains, now forming the south of Hanover and Brunswick. He was born in the year 18 B. C., and in his youth he led the warriors of his tribe as auxiliaries of the Roman legions in Germany (Tac. *Ann.* ii. 10), where he learnt the language and military discipline of Rome, and was admitted to the freedom of the city, and enrolled amongst the equites. (Vell. Pat. ii. 118.)

He appears in history at a crisis which is one of the most remarkable in the history of Europe. In the year A. D. 9, the Romans had forts along the Danube, the Rhine, on the Elbe and the Weser. Tiberius Nero had twice (Vell. Pat. ii. 107) overrun the interior of Germany, and had left Varus with three legions to complete the conquest of the country, which now seemed destined to become, like Gaul, a Roman province. But Varus was a man whose licentiousness and extortion (Dion Cass. lvi. 18; Vell. ii. 117) made the yoke of Rome intolerable to the Germans. Arminius, who was now twenty-seven years old, and had succeeded his father as chief of his tribe, persuaded the other chiefs who were with him in the camp of Varus, to join him in the attempt to free his country. He amused Varus with professions of friendship, with assurances that his countrymen were pleased with the improvements of Roman civilization, and induced him to send off detachments of his troops in different directions to protect his convoys; and as these troops were separately attacked and cut to pieces, Varus gave orders for the army to march to quell what seemed an insurrection. Arminius promised to join him at a certain place with his Germans.

It was in the upper Valley of the Lippe, and then covered with the deep wood of the Teutoburger Wald. Here Arminius met him, as he had promised, but with a furious assault. (Dion Cass. lvi. 19.) The legions were in disorder, making their way through the forest, and encumbered with a heavy baggage train, when the Germans charged on all sides upon them. Night put an end to the fight, which was renewed at daybreak. But the country was almost impassable—a violent storm of wind and rain rendered it still more so—and the legions were unable to advance or retreat. Varus fell on his own sword. (Tac. *Ann.* i. 61.) Those who were taken alive were sacrificed at altars in the forest to the gods of the country, and the legions were cut to pieces, with the exception of a very small body, who broke through the Germans, and made their way to the Rhine.

The consternation felt at Rome is well known. (Suet. *Aug.* 23.) Tiberius was despatched (A. D. 10) with a veteran army to the Rhine. But Arminius had manifestly succeeded in making that river again the barrier of the Roman power.

In the year A. D. 14, Germanicus took the command of the legions, and collected his forces on the Ems to penetrate along that river into Germany. But the party of Arminius had rapidly gathered strength. He had been joined by his uncle, Inguiomer, a powerful chief who had hitherto fought for the invaders; and the popular feeling was so strong against his father-in-law, Segestes, still a partizan of the Romans, that he had been rescued only by the legions of Germanicus from a place in which he had been beset by his own tribe. It was on this occasion that the wife of Arminius fell into the hands of the Romans, and was reserved, with the infant boy to whom she soon after gave birth in her captivity, to swell the triumph of Germanicus at Rome. (Strabo, vii. p. 291; Tac. *Ann.* i. 57.) As Germanicus advanced, Arminius retired before him into the forests. He at last halted on some open ground, and allowed the Romans to attack. He then gradually withdrew his men towards a wood, on the skirts of which he had concealed strong bodies of men, whose unexpected charge threw the Romans into confusion. After an obstinate struggle, Arminius remained master of the field, and Germanicus withdrew towards the Rhine. (Tac. *Ann.* i. 63.) One division of the Roman army under Caecina was ordered to retire by a causeway raised over an extensive marsh, and called the Long Bridges. Arminius occupied the woody heights about the place where the bridges began; and as Caecina halted to repair them, Arminius charged down from the hills, and the Romans were giving way when night ended the contest. The next morning, the Romans endeavoured to make their way round the border of the marsh, and when their long-extended line of march had already got into confusion, Arminius rushed down from the woods, broke the Roman line, and nearly made Caecina prisoner; and nothing but the eagerness of the Germans for plunder, and the approach of night, saved the Romans from destruction. In the morning, Arminius urged, that the enemy, who had formed an entrenched camp during the night, should be allowed to leave their lines before they were attacked. But he was overruled by Inguiomer, who led the impatient Germans to the assault. The result was what Arminius expected. As they were mounting the ramparts, they were suddenly met by a vigorous and steady charge along the whole line. They were routed and pursued with great slaughter, and the Romans made good their retreat to the Rhine. (Tac. *Ann.* i. 68.)

The next year the Romans made no attempt on Germany; but on the following year, A. D. 16, they appeared on the left bank of the Weser. Arminius collected his own and the neighbouring tribes on the plain of Idistavisus, and there resolved to await Germanicus. (Tac. *Ann.* ii. 16.) It was a winding plain between the river and the neighbouring hills. A forest clear of underwood was in the rear of the main body of the Germans. Arminius with his tribe occupied some rising ground on the flank; and he seems to have chosen his ground and disposed his men with ability. But the generalship of Germanicus and the discipline of the veterans prevailed. Arminius and his tribe were surrounded. He himself was badly wounded, and after making every exertion to maintain the fight, he broke through the enemy, and saved himself by the fleetness of his horse. (Tac. *Ann.* ii. 17.)

Germany again seemed at the mercy of the Romans. Arminius could not meet them in the field; but he had maintained the struggle long enough to save his country from subjection, till the jealousy of Tiberius recalled Germanicus, A. D. 17, and left Germany to secure the independence for which her gallant chief had so nobly struggled.

The same year that the Romans retired, Arminius was engaged with another enemy in Maroboduus (or Marbod), the king of the Suevi. He was deserted by his uncle, Inguiomer, who was jealous of his glory, and joined his enemy. But he had attached to himself, as the champion of German liberty, the powerful tribes of the Semnones and Longobardi, and a battle was fought in which he was victorious. (Tac. *Ann.* ii. 45.)

These successes, however, suggested to him other objects than his country's liberty. Not contented with being the chief of a free tribe, he aimed at absolute power. His countrymen rose in arms against him, and the struggle was undecided when he fell by the hands of his own relations in the 37th year of his age, A. D. 19. (Tac. *Ann.* ii. 88.) [A. G.]

ARNAEUS. [IRUS and MEGAMEDE.]

ARNE (Ἄρνη). 1. A daughter of Aeolus, from whom the Boeotian town Arne (afterwards called Chaeroneia), as well as the Thessalian Arne, were believed to have derived their name. (Thuc. i. 12; Paus. ix. 40. § 3; Müller, *Orchom.* p. 392; AEOLUS.)

2. A woman who betrayed her native country for gold, and was therefore metamorphosed into a jackdaw. (Ov. *Met.* vii. 465.) [L. S.]

ARNO'BIUS, a native of Africa, and sometimes called the Elder, to distinguish him from a later writer of the same name, lived about the end of the third and the beginning of the fourth century of our era, in the reign of Diocletian. He was at first a teacher of rhetoric at Sicca in Africa, but afterwards, according to Jerome (*Chron. ad ann. Const. M.* xx.; *de Vir. Illustr.* 79), he was called upon in his dreams to embrace Christianity, of which he had been a zealous opponent. (Arnob. *adv. Gent.* i. 39.) He accordingly became a convert, but was not admitted to baptism until he had proved his sincerity as a Christian. To remove all doubts as to the reality of his conversion, he wrote,

while yet a catechumen, his celebrated work against the Pagans, in seven books (*Libri septem adversus Gentes*), which we still possess. The time when he wrote it, is not quite certain: some assign its composition to the years A. D. 297 and 298, but it is more probable that it was written in or shortly after the year A. D. 303, since it contains some allusions (as iv. 36) to the persecution of the Christians by Diocletian, which commenced in that year. The work is a vindication of Christianity, and the author first refutes the charges of the Pagans against the Christian religion, especially the one which was then frequently brought against it, that the sufferings and calamities of the times were only the fruits of Christianity. He then proceeds to prove, with great learning, acuteness, and eloquence, that polytheism is irreconcilable with good sense and reason, and tends to demoralize mankind. In the sixth book he describes the superiority of the Christian religion; and the last contains a justification of the Christian views respecting sacrifices, and a comparison of the Christian notions of the Deity and divine things with those of the Pagans.

In writing this work, Arnobius was evidently animated by a genuine zeal to establish the truth of Christianity, but was free from the eccentricity and enthusiasm of Tertullian. His style is plain and lucid; though animated and sometimes rhetorical, it is yet not free from harsh and barbarous expressions: he treats of his subject with calmness and dignity, and is on the whole a pleasing writer, and superior to his contemporaries. As regards his knowledge of Christianity, it is difficult to form a decided opinion, for it was either his intention to set forth only the main doctrines of Christianity against the pagan mythology, or he possessed but a limited knowledge of the Christian religion. The latter is indeed the more probable, since he wrote his work when yet a catechumen. What he says in his second book about the nature and immortality of the soul, is not in accordance with Christian views, but with those of the Gnostics, and at a later time would have been regarded as heretical. The Old Testament seems to have been altogether unknown to him, and he shows no acquaintance with the New, except so far as the history of Christ is concerned. In regard to heathen antiquity, on the other hand, its religion and modes of worship, the work exhibits most extensive and minute learning, and is one of our best sources of information respecting the religions of antiquity. It is for this reason that Vossius calls him the Varro of the early Christian writers. The arrangement of his thoughts is philosophical, though not always sufficiently strict. Arnobius is a writer worthy to be studied not only by theologians, but also by philologers. He is not known to have written anything besides his book against the Gentiles; there are, however, some works which have sometimes been ascribed to him, though they manifestly belong to a later writer or writers of the same name. (See the following article.)

The first edition of Arnobius appeared at Rome in 1542 or 1543, fol., and in it the Octavius of Minutius Felix is printed as the eighth book. The next was edited by S. Gelenius, Basel, 1546, 8vo. The most important among the subsequent editions are those of Antwerp (1582, 8vo., with Canter's notes), of F. Ursinus (Rome, 1583, 4to., reprinted with notes by Stewechius, Antwerp, 1604, 8vo.), D. Heraldus (Paris, 1605, 8vo.), G. Elmenhorst (Hamburg, 1610, fol.), the Variorum edition (Leyden, 1651, 4to.), and that of Prior (Paris, 1666, fol.). It is also contained in the Bibliotheca Patrum, vol. iii. p. 430, &c., ed. Lugdun. and in Gallandi's edition, vol. iv. p. 133, &c. The best edition of Arnobius, which contains the best notes of all the earlier commentators, is that of J. C. Orelli, Leipzig, 1816, 2 vols. 8vo., to which an appendix was published in 1817, 8vo. (Compare Baronius, *ad Ann.* 302; Du Pin, *Nouv. Bibl. des Auteurs Eccles.* i. p. 203, &c. ed. 2, Paris, 1690; Cave, *Hist. Lit.* i. p. 112, ed. Lond.; Bähr. *Die Christl. Röm. Theol.* p. 65, &c.) [L. S.]

ARNO'BIUS, the Younger, is usually placed about A. D. 460, and is believed to have been a bishop or presbyter in Gaul. He is known to us only as the author of one or two works of very little importance, which have sometimes been attributed to Arnobius the elder. We possess under his name an allegorical commentary on the Psalms, which is inscribed to Leontius, bishop of Arles, and Rusticus, bishop of Narbonne. This commentary, though the notes are very brief, contains sufficient evidence that the author was a Semipelagian. It was first printed at Basel (1522, 4to.) together with Erasmus's commentary on Psalm ii., and was reprinted at Cologne, 1532, 8vo. A much better edition than either of these is that by L. de la Barre, Paris, 1639, 8vo., which also contains some notes by the same Arnobius on several passages of the Gospels, which had been published separately before by G. Cognant, Basel, 1543, 8vo. The commentary of Arnobius is also contained in the Bibl. Patr. (Lugdun. vol. viii.), where is also assigned to him a work entitled "Altercatio cum Serapione Aegyptio;" but the principles of the Arnobius who speaks in this Altercatio are strictly those of St. Augustin, and it cannot be the work of a Semipelagian. Sirmond has endeavoured to shew, that our Arnobius the Younger is the author of the work which bears the title *Praedestinatus*, and which has come down to us as the production of an anonymous writer; but his arguments are not satisfactory. (Du Pin, *Nouv. Bibl. des Aut. Eccles.* iii. 2, p. 219; Cave, *Hist. Lit.* i. p. 360, ed. Lond.; Bähr, *Die Christl. Röm. Theol.* p. 378.) [L. S.]

C. ARPINEIUS, a Roman knight, a friend of Q. Titurius, sent to have a conference with Ambiorix, B. C. 54. (Caes. *B. G.* v. 27, &c.)

ARPOXAIS (Ἀρπόξαϊς), the son of Targitaus, was the ancestor, according to the Scythians, of the Scythian people, called Auchatae. (Herod. iv. 5, 6.)

ARRA'CHION (Ἀρράχιων), of Phigalea in Arcadia, a celebrated Pancratiast, conquered in the Olympic games in the 52nd, 53rd and 54th Olympiads. In the last Olympiad he was unfairly killed by his antagonist, and was therefore crowned and proclaimed as conqueror, although dead. (Paus. viii. 40. § 2.) Philostratus (*Imag.* ii. 6) calls him Arrichion, and Africanus (*ap. Euseb. Chron.* p. 50) Arichion.

ARRHIBAEUS (Ἀρρίβαῖος), king or chieftain of the Macedonians of Lyncus, is mentioned by Thucydides, in the eighth and ninth years of the Peloponnesian war, as in revolt against his sovereign, king Perdiccas. (Thuc. ii. 99.) It was to reduce him that Perdiccas sent for Brasidas (B. C. 424), and against him took place the unsuccessful joint expedition, in which Perdiccas deserted Brasidas, and Brasidas effected his bold and skilful

retreat. (Thuc. iv. 79, 83, 124.) Comp. Strab. vii. 326, &c.; Aristot. *Pol.* v. 8. § 11, ed. Schneid. [A. H. C.]

ARRHIDAEUS (Ἀρρίδαῖος) or ARIDAEUS (Ἀριδαῖος). 1. A half-brother of Alexander the Great, son of Philip and a female dancer, Philinna of Larissa, was of imbecile understanding, which was said to have been occasioned by a potion administered to him when a boy by the jealous Olympias. Alexander had removed Arrhidaeus from Macedonia, perhaps through fear of his mother Olympias, but had not entrusted him with any civil or military command. He was at Babylon at the time of Alexander's death, B. C. 323, and was elected king under the name of Philip. The young Alexander, the infant son of Roxana, who was born shortly afterwards, was associated with him in the government. [ALEXANDER IV., p. 122, b.] In the following year, B. C. 322, Arrhidaeus married Eurydice [EURYDICE], and was from this time completely under the direction of his wife. On their return to Macedonia, Eurydice attempted to obtain the supreme power in opposition to Polysperchon. Roxana and her infant son fled to Epeirus, and Olympias induced Aeacides, king of Epeirus, to invade Macedonia in order to support Polysperchon. Aeacides was successful in his undertaking: Arrhidaeus and Eurydice were taken prisoners, and put to death by order of Olympias, B. C. 317. In the following year, Cassander conquered Olympias, and interred the bodies of Arrhidaeus and Eurydice with royal pomp at Aegae, and celebrated funeral games to their honour. (Plut. *Alex.* 77; Dexippus, *ap. Phot.* Cod. 82; Arrian, *ap. Phot.* Cod. 92; Justin, ix. 8, xiii. 2, xiv. 5; Diod. xviii. 2, xix. 11, 52; Paus. i. 6. § 3, 25. §§ 3, 5, viii. 7. § 5; Athen. iv. p. 155.)

2. One of Alexander's generals, was entrusted with the conduct of Alexander's funeral to Egypt. On the murder of Perdiccas in Egypt, B. C. 321, he and Pithon were appointed regents, but through the intrigues of Eurydice, were obliged soon afterwards to resign their office at Triparadisus in Upper Syria. On the division of the provinces which was made at this place, Arrhidaeus obtained the Hellespontine Phrygia. In B. C. 319, after the death of Antipater, Arrhidaeus made an unsuccessful attack upon Cyzicus; and Antigonus gladly seized this pretext to require him to resign his satrapy. Arrhidaeus, however, refused, and shut himself up in Cius. (Justin, xiii. 4; Arrian, *ap. Phot.* Cod. 92, p. 71, a, 28, &c., ed. Bekker; Diod. xviii. 36, 39, 51, 52, 72.)

3. One of the kings of Macedonia during the time of the anarchy, B. C. 279. (Porphyr. *ap. Euseb. Arm.* i. 38, p. 171.)

A'RRIA. 1. The wife of Caecina Paetus. When her husband was ordered by the emperor Claudius to put an end to his life, A. D. 42, and hesitated to do so, Arria stabbed herself, handed the dagger to her husband, and said, "Paetus, it does not pain me." (Plin. *Ep.* iii. 16; Dion Cass. lx. 16; Martial. i. 14; Zonaras, xi. 9.)

2. The daughter of the preceding, and the wife of Thrasea, who was put to death by Nero, A. D. 67. (Tac. *Ann.* xvi. 34.)

3. A Platonic female philosopher (Galen, *de Ther. ad Pison.* c. 2. vol. ii. p. 485, ed. Basil.), to whom Menagius supposes that Diogenes Laërtius dedicated his lives of the philosophers. (Menagius, *Histor. Mulier. Philosopharum*, c. 47.)

A'RRIA GALLA, first the wife of Domitius Silus and afterwards of Piso, who conspired against Nero, A. D. 66. (Tac. *Ann.* XV. 59.)

A'RRIA GENS. The name Arrius does not occur till the first century B. C., but is rather common under the emperors. The coins of this gens which are extant, of which a specimen is given below, bear the name Q. Arrius Secundus; but it is quite uncertain who he was. On the reverse is a spear between a crown of laurel and a kind of altar. (Eckhel, v. p. 143.)

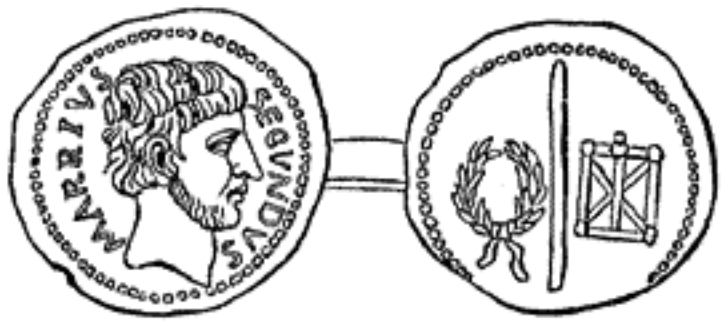

ARRIA'NUS (Ἀρριανός). 1. A Greek poet, who, according to Suidas (*s. v.*), made a Greek translation in hexameter verse of Virgil's Georgics, and wrote an epic poem on the exploits of Alexander the Great (Ἀλεξανδρίας), in twenty-four rhapsodies, and a poem on Attalus of Pergamus. This last statement is, as some critics think, not without difficulties, for, it is said, it is not clear how a poet, who lived after the time of Virgil, could write a poem on Attalus of Pergamus, unless it was some of the later descendants of the family of the Attali. But it might as well be said, that no man can write a poem upon another unless he be his contemporary. It is, however, not improbable that Suidas may have confounded two poets of the same name, or the two poets Adrianus and Arrianus, the former of whom is known to have written an Alexandrias. [ADRIANUS.]

2. A Greek historian, who lived at, or shortly after, the time of Maximin the younger, and wrote a history of this emperor and the Gordiani. It is not improbable that he may be the same as the L. Annius Arrianus, who is mentioned as consul in A. D. 243. (Capitol. *Maximin. Jun.* 7, *Tres Gord.* 2.)

3. A Greek astronomer, who probably lived as early as the time of Eratosthenes, and who wrote a work on meteors, of which a fragment is preserved in Joannes Philoponus's Commentary on Aristotle's Meteorologica. He also wrote a little work on comets, to prove that they foreboded neither good nor evil. (Agatharchid. *ap. Phot.* p. 460, b. ed. Bekker.) Some writers ascribe the latter work to Arrianus of Nicomedeia. A few fragments of it are preserved in Stobaeus. (*Eclog. Phys.* i. 29 and 30.)

4. Of Nicomedeia in Bithynia, was born towards the end of the first century after Christ. He was a pupil and friend of Epictetus, through whose influence he became a zealous and active admirer of the Stoic philosophy, and more especially of the practical part of the system. He first attracted attention as a philosopher by publishing the lectures (διατριβαί) of his master. This he seems to have done at Athens; and the Athenians were so much delighted with them, that they honoured him with their franchise. Arrian, as we shall see hereafter, had chosen Xenophon as his model in writing, and the Athenians called him the young Xenophon, either from the resemblance of his style to that of Xenophon, or more probably

from the similarity of his connexion with Epictetus, to that which existed between Xenophon and Socrates. (Photius, p. 17, b. ed. Bekker; Suidas, *s. v.* Ἀρριανός.) In A. D. 124, he gained the friendship of the emperor Hadrian during his stay in Greece, and he received from the emperor's own hands the broad purple, a distinction which conferred upon him not only the Roman citizenship, but the right to hold any of the great offices of state in the Roman empire. From this time Arrian assumed the praenomen Flavius. In A. D. 136, he was appointed praefect of Cappadocia, which was invaded, the year after, by the Alani or Massagetae. He defeated them in a decisive battle, and added to his reputation of a philosopher that of a brave and skilful general. (Dion Cass. lxix. 15.) Under Antoninus Pius, the successor of Hadrian, Arrian was promoted to the consulship, A. D. 146. In his later years he appears to have withdrawn from public life, and from about A. D. 150, he lived in his native town of Nicomedeia, as priest of Demeter and Persephone (Phot. p. 73, b.), devoting himself entirely to study and the composition of historical works. He died at an advanced age in the reign of M. Aurelius. Dion Cassius is said to have written a life of Arrian shortly after his death, but no part of it has come down to us. (Suid. *s. v.* Δίων.)

Arrian was one of the most active and best writers of his time. He seems to have perceived from the commencement of his literary career a resemblance between his own relation to Epictetus and that of Xenophon to Socrates; it was his endeavour for a long time to carry out that resemblance, and to be to Epictetus what Xenophon had been to Socrates. With this view he published I. the philosophical lectures of his master (Διατριβαὶ Ἐπικτήτου) in eight books (Phot. p. 17, b.), the first half of which is still extant. They were first printed by Trincavelli, 1535, and afterwards together with the Encheiridion of Epictetus and Simplicius's commentary, with a Latin translation, by H. Wolf, Basel, 1560. The best editions are in Schweighäuser's *Epicteteae Philosophiae Monumenta*, vol. iii., and in Coraes' Πάρεργα Ἑλλην. Βιβλιοθ. vol. viii. II. His familiar conversations with Epictetus (Ὁμιλίαι Ἐπικτήτου), in twelve books. (Phot. *l. c.*) This work is lost with the exception of a few fragments preserved in Stobaeus. III. An abstract of the practical philosophy of Epictetus (Ἐγχειρίδιον Ἐπικτήτου), which is still extant. This celebrated work, which seems to have been regarded even in antiquity as a suitable manual of practical philosophy, maintained its authority for many centuries, both with Christians and Pagans. About A. D. 550, Simplicius wrote a commentary upon it, and two Christian writers, Nilus and an anonymous author wrote paraphrases of it, adapted for Christians, in the first half of the fifth century of our era. The Encheiridion was first published in a Latin translation by Politianus, Rome, 1493, and in 1496, by Beroaldus, at Bologna. The Greek original, with the commentary of Simplicius, appeared first at Venice, 1528, 4to. This edition was soon followed by numerous others, as the work was gradually regarded and used as a school book. The best among the subsequent editions are those of Haloander (Nürnberg, 1529, 8vo.), Trincavelli (Venice, 1535, 8vo.), Naogeorgius (Strassburg, 1554, 8vo.), Berkel (Leyden, 1670, 8vo.), Schroeder (Frankfurt, 1723, 8vo.), and Heyne (Dresden and Leipzig, 1756 and 1776). The best among the recent editions are those of Schweighäuser and Coraes, in the collections above referred to. In connexion with Epictetus, we may also mention, IV. A life of this philosopher by Arrian, which is now lost. Although the greater part of these philosophical works of Arrian has perished, yet the portion still extant, especially the διατριβαί, is the best and most perfect system of the ethical views of the Stoics, that has come down to us. In the case of the διατριβαί, Arrian is only the editor, and his conscientiousness in preserving his master's statements and expressions is so great, that he even retains historical inaccuracies which Epictetus had fallen into, and which Arrian himself was well aware of.

Another work in which Arrian likewise followed Xenophon as his guide is, V. A treatise on the chase (Κυνηγετικός). It is so closely connected with the treatise of Xenophon on the same subject, that not only is its style an imitation of the latter's, but it forms a kind of supplement to Xenophon's work, in as much as he treats only of such points as he found omitted in Xenophon. It was first published with a Latin translation by L. Holstenius (Paris, 1644, 4to.); it is also contained in Zeune's Opuscula minora of Xenophon, and in Schneider's edition of Xenophon, vol. vi. The most important among the works in which he took Xenophon as his model, is

VI. His account of the Asiatic expedition of Alexander the Great (Ἱστορίαι ἀναβάσεως Ἀλεξάνδρου, or simply Ἀνάβασις Ἀλεξάνδρου), in seven books, which we possess complete, with the exception of a gap in the 12th chapter of the seventh book, which unfortunately exists in all the MSS. This great work reminds the reader of Xenophon's Anabasis, not only by its title, but also by the ease and clearness of its style. The work is not, indeed, equal to the Anabasis in point of composition: it does not possess either the thorough equality and noble simplicity, or the vividness of Xenophon; but Arrian is, nevertheless, in this work one of the most excellent writers of his time, above which he is raised by his simplicity and his unbiassed judgment. Great as his merits thus are as an historian, they are yet surpassed by his excellences as an historical critic. His Anabasis is based upon the most trustworthy historians among the contemporaries of Alexander, whose works are lost, such as Ptolemy, the son of Lagus, Aristobulus, the son of Aristobulus, which two he chiefly followed, Diodotus of Erythrae, Eumenes of Cardia, Nearchus of Crete, and Megasthenes; and his sound judgment as to who deserved credit, justly led him to reject the accounts of such authors as Onesicritus, Callisthenes, and others. No one at all acquainted with this work of Arrian can refuse his assent to the opinion of Photius (p. 73, a.; comp. Lucian, *Alex.* 2), that Arrian was the best among the numerous historians of Alexander. The work begins with the death of Philip, and after giving a brief account of the occurrences which followed that event, he proceeds in the eleventh chapter to relate the history of that gigantic expedition, which he continues down to the death of Alexander. One of the great merits of the work, independent of those already mentioned, is the clearness and distinctness with which he describes all military movements and operations, the drawing up of the armies for bat-

tle, and the conduct of battles and sieges. In all these respects the Anabasis is a masterly production, and Arrian shows that he himself possessed a thorough practical knowledge of military affairs. He seldom introduces speeches, but wherever he does, he shows a profound knowledge of man; and the speech of Alexander to his rebellious soldiers and the reply of Coenus (v. 25, &c.), as well as some other speeches, are masterly specimens of oratory. Everything, moreover, which is not necessary to make his narrative clear, is carefully avoided, and it is probably owing to this desire to omit everything superfluous in the course of his narrative, that we are indebted for his separate work,

VII. On India (Ἰνδικὴ or τὰ Ἰνδικα), which may be regarded as a continuation of the Anabasis, and has sometimes been considered as the eighth book of it, although Arrian himself speaks of it as a distinct work. It is usually printed at the end of the Anabasis, and was undoubtedly written immediately after it. It is a curious fact, that the Indica is written in the Ionic dialect, a circumstance which has been accounted for by various suppositions, the most probable among which is, that Arrian in this point imitated Ctesias of Cnidus, whose work on the same subject he wished to supplant by a more trustworthy and correct account. The first part of Arrian's Indica contains a very excellent description of the interior of India, in which he took Megasthenes and Eratosthenes as his guides. Then follows a most accurate description of the whole coast from the mouth of the Indus to the Persian gulf, which is based entirely upon the Παράπλους of Nearchus the Cretan, and the book concludes with proofs, that further south the earth is uninhabitable, on account of the great heat. Of Arrian's Anabasis and Indica two Latin translations, the one by C. Valgulius (without date or place), and the other by B. Facius (Pisaur. 1508) appeared before the Greek text was printed; and the editio princeps of the original is that by Trincavelli, Venice, 1535, 8vo. Among the subsequent editions we mention only those of Gerbel (Strassb. 1539, 8vo.), H. Stephens (Paris, 1575, 8vo.), Blancard (Amsterd. 1688, 8vo.), J. Gronovius, who availed himself of several Augsburg and Italian MSS. (Leyden, 1704, fol.), K. A. Schmidt, with the notes of G. Raphelius (Amsterd, 1757, 8vo.) and Schneider, who published the Anabasis and Indica separately, the former at Leipzig, 1798, 8vo., and the latter at Halle, 1798, 8vo. The best modern editions of the Anabasis are those of J. E. Ellendt (Regimontii, 1832, 2 vols. 8vo.) and of C. W. Krüger. (Berlin, 1835, vol. i., which contains the text and various readings.)

All the works we have hitherto mentioned seem to have been written by Arrian previous to his government of Cappadocia. During this whole period, he appears to have been unable to get rid of the idea that he must imitate some one or another of the more ancient writers of Greece. But from this time forward, he shews a more independent spirit, and throws off the shackles under which he had laboured hitherto. During his government of Cappadocia, and before the outbreak of the war against the Alani, about A. D. 137, he dedicated to the emperor Hadrian—VIII. his description of a voyage round the coasts of the Euxine (περίπλους πόντου Εὐξείνου), which had undoubtedly been made by Arrian himself. The starting-point is Trapezus, whence he proceeds to Dioscurias, the Cimmerian and Thracian Bosporus, and Byzantium. This Periplus has come down to us together with two other works of a similar kind, the one a Periplus of the Erythraean, and the other a Periplus of the Euxine and the Palus Maeotis. Both these works also bear the name of Arrian, but they belong undoubtedly to a later period. These Periploses were first printed, with other geographical works of a similar kind, by S. Gelenius, Basel, 1533, and somewhat better by Stuck, Geneva, 1577. They are also contained in the collection of the minor works of Arrian by Blancard (Amsterd. 1683 and 1750). The best editions are in Hudson's Geographi Minores, vol. i., and in Gail's and Hoffmann's collections of the minor Geographers.

It seems to have been about the same time that Arrian wrote, IX. a work on Tactics (λόγος τακτικὸς or τέχνη τακτική). What we now possess under this name can have been only a section of the whole work, as it treats of scarcely anything else than the preparatory exercises of the cavalry; but this subject is discussed with great judgment, and fully shews the practical knowledge of the author. The fragment is printed in Scheffer's collection of ancient works on tactics (Upsula, 1664), and better in Blancard's collection of the minor works of Arrian. The greatest literary activity of Arrian occurs in the latter period of his life, which he devoted wholly to the composition of historical works. Their number was not smaller than their importance; but all of these later productions are now lost, and some of them seem to have fallen into oblivion at an early time; for Photius states, that there were several works of Arrian of which he was unable to discover the titles. Besides some smaller works, such as—X. a Life of Dion (Phot. p. 73, b.), XI. a Life of Timoleon (Phot *l. c.*), and XII. a Life of Tilliborus, a notorious Asiatic robber of the time (Lucian, *Alex.* 2), we have mention of the following great works: XIII. A History of the successors of Alexander the Great (τὰ μετὰ Ἀλέξανδρον), in ten books, of which an abstract, or rather an enumeration of contents, is preserved in Photius. (*Cod.* 92.) XIV. A History of the Parthians (Παρθικά), in 17 books (Phot. p 17, a.), the main subject of which was their wars with the Romans, especially under Trajan. XV. A History of Bithynia (Βιθυνικά), in eight books. (Phot. *Cod.* 93; comp. p. 17, a.) This work began with the mythical age, and carried the history down to the time when Bithynia became united with the Roman empire, and in it the author mentioned several events connected with his own life. From a quotation in Eustathius (*ad Hom. Il.* viii. p. 694), who seems to have had the work before him, it is highly probable that it was written in the Ionic dialect. (Comp. Eustath. *ad Hom. Il.* iv. p. 490, v. p. 565, xv. p. 1017.) XVI. A History of the Alani (Ἀλανικὴ or τὰ κατ' Ἀλανούς, Phot. p. 17, a.). A fragment entitled ἔκταξις κατ' Ἀλανῶν, describing the plan of the battle against the Alani, was discovered in the seventeenth century at Milan: it seems to have belonged to the History of the Alani. It is printed in the collections of Scheffer and Blancard above referred to.

A collection of all the works of Arrian was edited by Borhek, Lemgo, 1792-1811, 3 vols. 8vo., which however has no merits at all. (Saint Croix, *Examen crit. des Anciens Historiens d'Alexandre le Grand*, Paris, 1804, p. 88, &c.; Ellendt, *De Arri-*

aneorum Librorum Reliquiis, Regimontii, 1836, 4to.; P. O. Van der Chys, *Commentarius Geographicus in Arrianum*, Leyden, 1828, 4to.) [L. S.]

ARRIA'NUS, a Roman jurisconsult, of uncertain date. He probably lived under Trajan, and, according to the conjecture of Grotius, is perhaps the same person with the orator Arrianus, who corresponded with the younger Pliny. (Plin. *Ep.* i. 2, ii. 11, 12, iv. 8, viii. 21.) He may also possibly be identical with the Arrianus Severus, *praefectus aerarii*, whose opinion concerning a constitution *Divi Trajani* is cited by Aburnus Valens. (Dig. 49. tit. 14. s. 42.) He wrote a treatise *de Interdictis*, of which the second book is quoted in the Digest in an extract from Ulpian. (Dig. 5. tit. 3. s. 11.) In that extract, Proculus, who lived under Tiberius, is mentioned in such a manner, that he might be supposed to have written after Arrianus. There is no direct extract from Arrianus in the Digest, though he is several times mentioned. (Majansius, vol. ii. p. 219; Zimmern, *Röm. Rechts-Geschichte*, i. § 90.) [J. T. G.]

A'RRIBAS, A'RRYBAS, ARYMBAS, or THARRYTAS (Ἀρρίβας, Ἄρρυβας, Ἀρύμβας, or Θαρρύτας), a descendant of Achilles, and one of the early kings of the Molossians in Epeirus. When he came to the possession of the throne, he was yet very young, and being the last surviving member of the royal family, his education was conducted with great care, and he was sent to Athens with this view. On his return he displayed so much wisdom that he won the affection and admiration of his people. He framed for them a code of laws, and established a regular constitution, with a senate and annual magistrates. The accounts of this king cannot, of course, be received as historical, and he must be looked upon as one of the mythical ancestors of the royal house of the Molossians, to whom they ascribed the foundation of their political institutions. (Justin, xvii. 3; Plut. *Pyrrh.* 1; Paus. i. 11. § 1.) The grandfather of Pyrrhus also bore the name of Arymbas. (Diod. xvi. 72.) [L. S.]

A'RRIUS APER. [APER.]

A'RRIUS MENANDER. [MENANDER.]

A'RRIUS VARUS. [VARUS.]

A'RRIUS. 1. Q. ARRIUS, praetor, B. C. 72, defeated Crixus, the leader of the runaway slaves, and killed 20,000 of his men, but was afterwards conquered by Spartacus. (Liv. *Epit.* 96.) In B. C. 71, Arrius was to have succeeded Verres as propraetor in Sicily (Cic. *Verr.* ii. 15, iv. 20; Pseudo-Ascon. *in Cic. Div.* p. 101, ed. Orelli), but died on his way to Sicily. (Schol. Gronov. *in Cic. Div.* p. 383, ed. Orelli.) Cicero (*Brut.* 69) says, that Arrius was of low birth, and without learning or talent, but rose to honour by his assiduity.

2. Q. ARRIUS, a son of the preceding, was an unsuccessful candidate for the consulship, B. C. 59. (Cic. *ad Att.* ii. 5, 7.) He was an intimate friend of Cicero (*in Vatin.* 12, *pro Mil.* 17); but Cicero during his exile complains bitterly of the conduct of Arrius. (*Ad Qu. fr.* i. 3.)

3. C. ARRIUS, a neighbour of Cicero at Formiae, who honoured Cicero with more of his company than was convenient to him, B. C. 59. (Cic. *ad Att.* ii. 14, 15.)

ARRU'NTIUS, a physician at Rome, who lived probably about the beginning or middle of the first century after Christ, and is mentioned by Pliny (*H. N.* xxix. 5) as having gained by his practice the annual income of 250,000 sesterces (about 1953*l.* 2*s.* 6*d.*). This may give us some notion of the fortunes made by physicians at Rome about the beginning of the empire. [W. A. G.]

ARRU'NTIUS. 1. ARRUNTIUS, proscribed by the triumvirs, and killed, B. C. 43. His son escaped, but perished at sea, and his wife killed herself by voluntary starvation, when she heard of the death of her son. (Appian, *B. C.* iv. 21.)

2. ARRUNTIUS, was also proscribed by the triumvirs in B. C. 43, but escaped to Pompey, and was restored to the state together with Pompey. (Appian, *B. C.* iv. 46; Vell. Pat. ii. 77.) This is probably the same Arruntius who commanded the left wing of the fleet of Octavianus at the battle of Actium, B. C. 31. (Vell. Pat. ii. 85; comp. Plut. *Ant.* 66.) There was a L. Arruntius, consul in B. C. 22 (Dion Cass. liv. 1), who appears to be the same person as the one mentioned above, and may perhaps also be the same as the L. Arruntius, the friend of Trebatius, whom Cicero mentions (*ad Fam.* vii. 18) in B. C. 53.

3. L. ARRUNTIUS, son of the preceding, consul A. D. 6. Augustus was said to have declared in his last illness, that Arruntius was not unworthy of the empire, and would have boldness enough to seize it, if an opportunity presented. This, as well as his riches, talents, and reputation, rendered him an object of suspicion to Tiberius. In A. D. 15, when the Tiber had flooded a great part of the city, he was appointed to take measures to restrain it within its bed, and he consulted the senate on the subject. The province of Spain had been assigned to him, but Tiberius, through jealousy, kept him at Rome ten years after his appointment, and obliged him to govern the province by his legates. He was accused on one occasion by Aruseius and Sanquinius, but was acquitted, and his accusers punished. He was subsequently charged in A. D. 37, as an accomplice in the crimes of Albucilla; and though his friends wished him to delay his death, as Tiberius was in his last illness, and could not recover, he refused to listen to their advice, as he knew the wickedness of Caligula, who would succeeed to the empire, and accordingly put himself to death by opening his veins. (Tac. *Ann.* i. 8, 13, 76, 79, vi. 27, *Hist.* ii. 65, *Ann.* vi. 5, 7, 47, 48; Dion Cass. lv. 25, lviii. 27.)

It was either this Arruntius or his father, in all probability, who wrote a history of the first Punic war, in which he imitated the style of Sallust. (Senec. *Epist.* 114.)

ARRU'NTIUS CELSUS. [CELSUS.]

ARRU'NTIUS STELLA. [STELLA.]

ARSA'CES (Ἀρσάκης), the name of the founder of the Parthian empire, which was also borne by all his successors, who were hence called the Arsacidae. Pott (*Etymologische Forschungen*, ii. p. 172) supposes that it signifies the "Shah or King of the Arii;" but it occurs as a Persian name long before the time of the Parthian kings. Aeschylus (*Pers.* 957) speaks of an Arsaces, who perished in the expedition of Xerxes against Greece; and Ctesias (*Pers.* cc. 49, 53, 57, ed. Lion) says, that Arsaces was the original name of Artaxerxes Mnemon.

ARSACES I., is variously represented by the ancient writers as a Scythian, a Bactrian, or a Parthian. (Strab. xi. p. 515; Arrian, *ap. Phot.* Cod. 58, p. 17, ed. Bekker; Herodian, vi. 2; Moses Chor. i. 7.) Justin (xli. 4) says, that he

was of uncertain origin. He seems however to have been of the Scythian race, and to have come from the neighbourhood of the Ochus, as Strabo says (*l. c.*), that he was accompanied in his undertaking by the Parni Daae, who had migrated from the great race of the Scythian Daae, dwelling above the Palus Maeotis, and who had settled near the Ochus. But from whatever country the Parthians may have come, they are represented by almost all ancient writers as Scythians. (Curt. vi. 2; Justin, xli. 1; Plut. *Crass.* 24; Isidor. *Orig.* ix. 2.) Arsaces, who was a man of approved valour, and was accustomed to live by robbery and plunder, invaded Parthia with his band of robbers, defeated Andragoras, the governor of the country, and obtained the royal power. This is the account given by Justin (*l. c.*), which is in itself natural and probable, but different from the common one which is taken from Arrian. According to Arrian (*ap. Phot.* Cod. 58), there were two brothers, Arsaces and Tiridates, the descendants of Arsaces, the son of Phriapitus. Pherecles, the satrap of Parthia in the reign of Antiochus II., attempted to violate Tiridates, but was slain by him and his brother Arsaces, who induced the Parthians in consequence to revolt from the Syrians. The account of Arrian in Syncellus (p. 284) is again different from the preceding one preserved by Photius; but it is impossible to determine which has given us the account of Arrian most faithfully. According to Syncellus, Arrian stated that the two brothers Arsaces and Tiridates, who were descended from Artaxerxes, the king of the Persians, were satraps of Bactria at the same time as the Macedonian Agathocles governed Persia (by which he means Parthia) as Eparch. Agathocles had an unnatural passion for Tiridates, and was slain by the two brothers. Arsaces then became king, reigned two years, and was succeeded by his brother Tiridates, who reigned 37 years.

The time, at which the revolt of Arsaces took place, is also uncertain. Appian (*Syr.* 65) places it at the death of Antiochus II., and others in the reign of his successor, Seleucus Callinicus. According to the statement of Arrian quoted above, the revolt commenced in the reign of Antiochus II., which is in accordance with the date given by Eusebius, who fixes it at B. C. 250, and which is also supported by other authorities. (Clinton, *F. H.* vol. iii. sub anno 250.) Justin (xli. 4, 5), who is followed in the main by Ammianus Marcellinus (xxiii. 6), ascribes to Arsaces I. many events, which probably belong to his successor. According to his account Arsaces first conquered Hyrcania, and then prepared to make war upon the Bactrian and Syrian kings. He concluded, however, a peace with Theodotus, king of Bactria, and defeated Seleucus Callinicus, the successor of Antiochus II. in a great battle, the anniversary of which was ever after observed by the Parthians, as the commencement of their liberty. According to Posidonius (*ap. Athen.* iv. p. 153, a.), Seleucus was taken prisoner in a second expedition which he made against the Parthians, and detained in captivity by Arsaces for many years. After these events Arsaces devoted himself to the internal organization of his kingdom, built a city, called Dara, on the mountain Zapaortenon, and died in a mature old age. This account is directly opposed to the one given by Arrian, already referred to (*ap. Syncell. l. c.*), according to which Arsaces was killed after a reign of two years and was succeeded by his brother. Arrian has evidently confounded Arsaces I. and II., when he says that the former was succeeded by his son. This statement we must refer to Arsaces II.

ARSACES II., TIRIDATES, reigned, as we have already seen, 37 years, and is probably the king who defeated Seleucus.

ARSACES III., ARTABANUS I., the son of the preceding, had to resist Antiochus III. (the Great), who invaded his dominions about B. C. 212. Antiochus at first met with some success, but was unable to subdue his country, and at length made peace with him, and recognized him as king. (Polyb. x. 27—31; Justin, xli. 5.) The reverse of the annexed coin represents a Par-

thian seated, and bears the inscription ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΣΑΚΟΥ.*

ARSACES IV., PRIAPATIUS, son of the preceding, reigned 15 years, and left three sons, Phraates, Mithridates, and Artabanus. (Justin, xli. 5, xlii. 2.)

ARSACES V., PHRAATES I., subdued the Mardi, and, though he had many sons, left the kingdom to his brother Mithridates. (Justin. xli. 5.) The reverse of the annexed coin has the inscription ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΜΕΓΑΛΟΥ ΑΡΣΑΚΟΥ ΕΠΙΦΑΝΟΥΣ.

Eckhel, with more probability, assigns this coin to Arsaces VI., who may have taken the title of "king of kings," on account of his numerous victories.

ARSACES VI., MITHRIDATES I., son of Arsaces IV., whom Orosius (v. 4) rightly calls the sixth from Arsaces I., a man of distinguished bravery, greatly extended the Parthian empire. He conquered Eucratides, the king of Bactria, and deprived him of many of his provinces. He is said even to have penetrated into India and to have subdued all the people between the Hydaspes and the Indus. He conquered the Medes and Elymaeans, who had revolted from the Syrians, and his empire extended at least from the Hindu Caucasus to the Euphrates. Demetrius Nicator, king of Syria, marched against Mithridates; he was at first successful, but was afterwards taken prisoner in B. C. 138. Mithridates, however, treated him with re-

* The number of coins, belonging to the Arsacidae, is very large, but it is impossible to determine with certainty to which individual each belongs. A few are given as specimens, and are placed under the kings to which they are assigned in the catalogue of the British Museum.

spect, and gave him his daughter Rhodogune in marriage; but the marriage appears not to have been solemnized till the accession of his son Phraates II. Mithridates died during the captivity of Demetrius, between B. C. 138 and 130. He is described as a just and upright prince, who did not give way to pride and luxury. He introduced among his people the best laws and usages, which he found among the nations he had conquered. (Justin, xli. 6; Oros. v. 4; Strab. xi. pp. 516, 517, 524, &c.: Appian, *Syr.* 67; Justin, xxxvi. 1, xxxviii. 9; Joseph. *Ant.* xiii. 9; 1 *Maccab.* c. 14; Diod. *Exc.* p. 597, ed. Wess.) The reverse of the annexed coin has the inscription ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΣΑΚΟΥ ΦΙΛΕΛΛΗΝΟΣ.

ARSACES VII., PHRAATES II., the son of the preceding, was attacked by Antiochus VII. (Sidetes), who defeated Phraates in three great battles, but was at length conquered by him, and lost his life in battle, B. C. 128. [See p. 199, a.] Phraates soon met with the same fate. The Scythians, who had been invited by Antiochus to assist him against Phraates, did not arrive till after the fall of the former; but in the battle which followed, the Greeks whom Phraates had taken in the war against Antiochus, and whom he now kept in his service, deserted from him, and revenged the ill-treatment they had suffered, by the death of Phraates and the destruction of his army. (Justin, xxxviii. 10, xlii. 1.) The reverse of the annexed coin has the inscription ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΣΑΚΟΥ ΘΕΟΠΑΤΟΡΟΣ ΝΙΚΑΤΟΡΟΣ.

ARSACES VIII., ARTABANUS II., the youngest brother of Arsaces VI., and the youngest son of Arsaces IV., and consequently the uncle of the preceding, fell in battle against the Thogarii or Tochari, apparently after a short reign. (Justin, xlii. 2.)

ARSACES IX., MITHRIDATES II., the son of the preceding, prosecuted many wars with success, and added many nations to the Parthian empire, whence he obtained the surname of Great. He defeated the Scythians in several battles, and also carried on war against Artavasdes, king of Armenia. It was in his reign that the Romans first had any official communication with Parthia. Mithridates sent an ambassador, Orobazus, to Sulla, who had come into Asia B. C. 92, in order to restore Ariobarzanes I. to Cappadocia, and requested alliance with the Romans, which seems to have been granted. (Justin, xlii. 2; Plut. *Sulla*, 5.) Justin (xlii. 4) has confounded this king with Mithridates III., *i. e.* Arsaces XIII.

ARSACES X., MNASCIRES? The successor of Arsaces IX. is not known. Vaillant conjectures that it was the Mnascires mentioned by Lucian (*Macrob.* 16), who lived to the age of ninety-six; but this is quite uncertain.

ARSACES XI., SANATROCES, as he is called on coins. Phlegon calls him Sinatruces; Appian, Sintricus; and Lucian, Sinatrocles. He had lived as an exile among the Scythian people called Sacauraces, and was placed by them upon the throne of Parthia, when he was already eighty years of age. He reigned seven years, and died while Lucullus was engaged in the war against Tigranes, about B. C. 70. (Lucian, *Macrob.* 15; Phlegon, *ap. Phot.* Cod. 97, p. 84, ed. Bekker; Appian, *Mithr.* 104.)

ARSACES XII., PHRAATES III., surnamed Θεός (Phlegon, *l. c.*), the son of the preceding. Mithridates of Pontus and Tigranes applied to Phraates for assistance in their war against the Romans, although Phraates was at enmity with Tigranes, because he had deprived the Parthian empire of Nisibis and part of Mesopotamia. Among the fragments of Sallust (*Hist.* lib. iv.) we have a letter purporting to be written by Mithridates to Phraates on this occasion. Lucullus, as soon as he heard of this embassy, also sent one to Phraates, who dismissed both with fair promises, but according to Dion Cassius, concluded an alliance with the Romans. He did not however send any assistance to the Romans, and eventually remained neutral. (Memnon, *ap. Phot.* Cod. 224, p. 239, ed. Bekker; Dion Cass. xxxv. 1, 3, comp. 6; Appian, *Mithr.* 87; Plut. *Lucull.* 30.) When Pompey succeeded Lucullus in the command, B. C. 66, he renewed the alliance with Phraates, to whose court meantime the youngest son of Tigranes, also called Tigranes, had fled after the murder of his two brothers by their father. Phraates gave the young Tigranes his daughter in marriage, and was induced by his son-in-law to invade Armenia. He advanced as far as Artaxata, and then returned to Parthia, leaving his son-in-law to besiege the city. As soon as he had left Armenia, Tigranes attacked his son and defeated him in battle. The young Tigranes then fled to his grandfather Mithridates, and afterwards to Pompey, when he found the former was unable to assist him. The young Tigranes conducted Pompey against his father, who surrendered on his approach. Pompey then attempted to reconcile the father and the son, and promised the latter the sovereignty of Sophanene; but as he shortly after offended Pompey, he was thrown into chains, and reserved for his triumph. When Phraates heard of this, he sent to the Roman general to demand the young man as his son-in-law, and to propose that the Euphrates should be the boundary between the Roman and Parthian dominions. But Pompey merely replied, that Tigranes was nearer to his father than his father-in-law, and that he would determine the boundary in accordance with what was just. (Dion Cass. xxxvi. 28, 34—36; Plut. *Pomp.* 33; Appian, *Syr.* 104, 105.) Matters now began to assume a threatening aspect between Phraates and Pompey, who had deeply injured the former by refusing to give him his usual title of "king of kings." But although Phraates marched into Armenia, and sent ambassadors to Pompey to bring many charges against him, and Tigranes, the

Armenian king, implored Pompey's assistance, the Roman general judged it more prudent not to enter into war with the Parthians, alleging as reasons for declining to do so, that the Roman people had not assigned him this duty, and that Mithridates was still in arms. (Dion Cass. xxxvii. 6, 7; Plut. *Pomp.* 38, 39.) Phraates was murdered soon afterwards by his two sons, Mithridates and Orodes. (Dion Cass. xxxix. 56.)

ARSACES XIII., MITHRIDATES III., the son of the preceding, succeeded his father apparently during the Armenian war. On his return from Armenia, Mithridates was expelled from the throne, on account of his cruelty, by the Parthian senate, as it is called, and was succeeded by his brother Orodes. Orodes appears to have given Media to Mithridates, but to have taken it from him again; whereupon Mithridates applied to the Roman general, Gabinius, in Syria, B. C. 55, who promised to restore him to Parthia, but soon after relinquished his design in consequence of having received a great sum from Ptolemy to place him upon the throne of Egypt. Mithridates, however, seems to have raised some troops; for he subsequently obtained possession of Babylon, where, after sustaining a long siege, he surrendered himself to his brother, and was immediately put to death by his orders. (Justin, xlii. 4; Dion Cass. xxxix. 56; Appian, *Syr.* 51; Joseph. *B. J.* i. 8. § 7.)

ARSACES XIV., ORODES I., the brother of the preceding, was the Parthian king, whose general Surenas defeated Crassus and the Romans, in B. C. 53. [CRASSUS.] The death of Crassus and the destruction of the Roman army spread universal alarm through the eastern provinces of the Roman empire. Orodes, becoming jealous of Surenas, put him to death, and gave the command of the army to his son Pacorus, who was then still a youth. The Parthians, after obtaining possession of all the country east of the Euphrates, entered Syria, in B. C. 51, with a small force, but were driven back by Cassius. In the following year (B. C. 50) they again crossed the Euphrates with a much larger army, which was placed nominally under the command of Pacorus, but in reality under that of Osaces, an experienced general. They advanced as far as Antioch, but unable to take this city marched against Antigoneia, near which they were defeated by Cassius. Osaces was killed in the battle, and Pacorus thereupon withdrew from Syria. (Dion Cass. xl. 28, 29; Cic. *ad Att.* v. 18, 21, *ad Fam.* xv. 1.) Bibulus, who succeeded Cassius in the command in the same year, induced Ornodapantes, one of the Parthian satraps, to revolt from Orodes, and proclaim Pacorus king (Dion Cass. xl. 30), in consequence of which Pacorus became suspected by his father and was recalled from the army. (Justin, xlii. 4.) Justin (*l. c.*) seems to have made a mistake in stating that Pacorus was recalled before the defeat of the Parthians by Cassius. On the breaking out of the war between Caesar and Pompey, the latter applied to Orodes for assistance, which he promised on condition of the cession of Syria; but as this was refused by Pompey, the Parthian king did not send him any troops, though he appears to have been in favour of his party rather than of Caesar's. (Dion Cass. xli. 55; Justin, *l. c.*) Caesar had intended to invade Parthia in the year in which he was assassinated, B. C. 44; and in the civil war which followed, Brutus and Cassius sent Labienus, the son of Caesar's general, T. Labienus, to Orodes to solicit his assistance. This was promised; but the battle of Philippi was fought, and Brutus and Cassius fell (B. C. 42), before Labienus could join them. The latter now remained in Parthia. Meantime Antony had obtained the East in the partition of the Roman world, and consequently the conduct of the Parthian war; but instead of making any preparations against the Parthians, he retired to Egypt with Cleopatra. Labienus advised the Parthian monarch to seize the opportunity to invade Syria, and Orodes accordingly placed a great army under the command of Labienus and Pacorus. They crossed the Euphrates in B. C. 40, overran Syria, and defeated Saxa, Antony's quaestor. Labienus penetrated into Cilicia, where he took Saxa prisoner and put him to death; and while he was engaged with a portion of the army in subduing Asia Minor, Pacorus was prosecuting conquests with the other part in Syria, Phoenicia, and Palestine. These successes at length roused Antony from his inactivity. He sent against the Parthians Ventidius, the ablest of his legates, who soon changed the face of affairs. He defeated Labienus at Mount Taurus in B. C. 39, and put him to death when he fell into his hands shortly after the battle. By this victory he recovered Cilicia; and by the defeat shortly afterwards of Pharnapates, one of the Parthian generals, he also regained Syria. (Dion Cass. xlviii. 24—41; Vell. Pat. ii. 78; Liv. *Epit.* 127; Flor. iv. 9; Plut. *Anton.* c. 33; Appian, *B. C.* v. 65.) In the following year, B. C. 38, Pacorus again invaded Syria with a still larger army, but was completely defeated in the district called Cyrrhestice. Pacorus himself fell in the battle, which was fought on the 9th of June, the very day on which Crassus had fallen, fifteen years before. (Dion Cass. xlix. 19, 20; Plut. *Anton.* c. 34; Liv. *Epit.* 128; Oros. vi. 18; Justin, *l. c.*) This defeat was a severe blow to the Parthian monarchy, and was deeply felt by the aged king, Orodes. For many days he refused to take food, and did not utter a word; and when at length he spoke, he did nothing but call upon the name of his dear son Pacorus. Weighed down by grief and age, he shortly after surrendered the crown to his son, Phraates, during his life-time. (Justin, *l. c.*; Dion Cass. xlix. 23.) The inscription on the annexed coin is ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΑΡΣΑΚΟ(Υ) ΕΥΕΡΓΕΤ(ΟΥ) ΕΠΙΦΑΝΟΥΣ ΦΙΛΕΛΛΗΝΟ(Σ).

ARSACES XV., PHRAATES IV., who is described as the most wicked of the sons of Orodes, commenced his reign by murdering his father, his thirty brothers, and his own son, who was grown up, that there might be none of the royal family whom the Parthians could place upon the throne in his stead. In consequence of his cruelty many of the Parthian nobles fled to Antony (B. C. 37)

and among the rest Monaeses, who was one of the most distinguished men in Parthia. At the instigation of Monaeses, Antony resolved to invade Parthia, and promised Monaeses the kingdom. Phraates, alarmed at this, induced Monaeses to return to him; but Antony notwithstanding persevered in his intention of invading Parthia. It was not, however, till late in the year (B. C. 36) that he commenced his march, as he was unable to tear himself away from Cleopatra. The expedition was a perfect failure; he was deceived by the Armenian king, Artavasdes, and was induced by him to invade Media, where he laid siege to Praaspi or Praata. His legate, Statianus, meantime was cut off with 10,000 Romans; and Antony, finding that he was unable to take the town, was at length obliged to raise the siege and retire from the country. In his retreat through Media and Armenia he lost a great number of men, and with great difficulty reached the Araxes with a part of his troops. (Dion Cass. xlix. 23—31; Plut. *Ant.* cc. 37—51; Strab. xi. p. 523, &c.; Liv. *Epit.* 130.)

The breaking out of the civil war soon afterwards between Antony and Octavianus compelled the former to give up his intention of again invading Parthia. He formed, however, an alliance with the king of Media against the Parthians, and gave to the former part of Armenia which had been recently conquered. But as soon as Antony had withdrawn his troops in order to oppose Octavianus, the Parthian king overran both Media and Armenia, and placed upon the Armenian throne Artaxias, the son of Artavasdes, whom Antony had deposed. (Dion Cass. xlix. 44.) Meantime the cruelties of Phraates had produced a rebellion against him. He was driven out of the country, and Tiridates proclaimed king in his stead. Phraates, however, was soon restored by the Scythians, and Tiridates fled to Augustus, carrying with him the youngest son of Phraates. Hereupon Phraates sent an embassy to Rome to demand the restoration of his son and Tiridates. Augustus, however, refused to surrender the latter; but he sent back his son to Phraates, on condition of his surrendering the Roman standards and prisoners taken in the war with Crassus and Antony. They were not, however, given up till three years afterwards (B. C. 20), when the visit of Augustus to the east appears to have alarmed the Parthian king. Their restoration caused universal joy at Rome, and was celebrated not only by the poets, but by festivals, the erection of a triumphal arch and temple, and other monuments. Coins also were struck to commemorate the event, on one of which we find the inscription SIGNIS RECEPTIS. (Dion Cass. li. 18, liii. 33, liv. 8; Justin, xlii. 5; Suet. *Aug.* 21; Hor. *Epist.* i. 18. 56, *Carm.* iv. 15. 6; Ovid, *Trist.* ii. 1. 228, *Fast.* vi. 467, *Ar. Am.* i. 179, &c.; Propert. ii. 10, iii. 4, iii. 5. 49, iv. 6. 79; Eckhel, vi. pp. 94—97.) Phraates also sent to Augustus as hostages his four sons, with their wives and children, who were carried to Rome. According to some accounts he delivered them up to Augustus, not through fear of the Roman power, but lest the Parthians should appoint any of them king in his stead, or according to others, through the influence of his Italian wife, Thermusa, by whom he had a fifth son, Phraataces. (Tac. *Ann.* ii. 1; Joseph. *Ant.* xviii. 2. § 4; Strab. xvi. p. 748.) In A. D. 2, Phraates took possession of Armenia, and expelled Artavasdes, who had been appointed king by Augustus, but was compelled soon after to give it up again. (Dion Cass. lv. 11; Vell. ii. 101; Tac. *Ann.* ii. 4.) He was shortly afterwards poisoned by his wife Thermusa, and his son Phraataces. (Joseph. *l. c.*) The coin given under Arsaces XIV. is assigned by most modern writers to this king.

ARSACES XVI., PHRAATACES, reigned only a short time, as the murder of his father and the report that he committed incest with his mother made him hated by his subjects, who rose in rebellion against him and expelled him from the throne. The Parthian nobles then elected as king Orodes, who was of the family of the Arsacidae. (Joseph. *l. c.*)

ARSACES XVII., ORODES II., also reigned only a short time, as he was killed by the Parthians on account of his cruelty. Upon his death the Parthians applied to the Romans for Vonones, one of the sons of Phraates IV., who was accordingly granted to them. (Joseph. *l. c.*; Tac. *Ann.* ii. 1—4.)

ARSACES XVIII., VONONES I., the son of Phraates IV., was not more liked by his subjects than his two immediate predecessors. His long residence at Rome had rendered him more a Roman than a Parthian, and his foreign habits and manners produced general dislike among his subjects. They therefore invited Artabanus, king of Media, who also belonged to the family of the Arsacidae, to take possession of the kingdom. Artabanus was at first defeated, but afterwards drove Vonones out of Parthia, who then took refuge in Armenia, of which he was chosen king. But, threatened by Artabanus, he soon fled into Syria, in which province the Roman governor, Creticus Silanus, allowed him to reside with the title of king. (A. D. 16.) Two years afterwards he was removed by Germanicus to Pompeiopolis in Cilicia, partly at the request of Artabanus, who begged that he might not be allowed to reside in Syria, and partly because Germanicus wished to put an affront upon Piso, with whom Vonones was very intimate. In the following year (A. D. 19) Vonones attempted to escape from Pompeiopolis, intending to fly into Scythia; but he was overtaken on the banks of the river Pyramus, and shortly after put to death. According to Suetonius, he was put to death by order of Tiberius on account of his great wealth. (Joseph. *l. c.*; Tac. *Ann.* ii. 1—4, 56, 58, 68; Suet. *Tiber.* c. 49.)

ARSACES XIX., ARTABANUS III., obtained the Parthian kingdom on the expulsion of Vonones in A. D. 16. The possession of Armenia was the great cause of contention between him and the Romans; but during the life-time of Germanicus, Artabanus did not attempt to seize the country. Germanicus, on his arrival in Armenia in A. D. 18, recognized as king Zenon, the son of Polemon, whom the Armenians wished to have as their ruler, and who reigned under the name of Artaxias III.; and about the same time, Artabanus sent an embassy to Germanicus to renew the alliance with the Romans. (Tac. *Ann.* ii. 56, 58.)

After the death of Germanicus, Artabanus began to treat the Romans with contempt, placed Arsaces, one of his sons, over Armenia, and sent an embassy into Syria to demand the treasures which Vonones had carried with him out of Parthia. He also oppressed his subjects, till at length

two of the chief men among the Parthians, Sinnaces, and the eunuch, Abdus, despatched an embassy to Tiberius in A. D. 35, to beg him to send to Parthia Phraates, one of the sons of Phraates IV. Tiberius willingly complied with the request; but Phraates upon arriving in Syria was carried off by a disease, which was brought on by his disusing the Roman mode of living, to which he had been accustomed for so many years, and adopting the Parthian habits. As soon as Tiberius heard of his death, he set up Tiridates, another of the Arsacidae, as a claimant to the Parthian throne, and induced Mithridates and his brother Pharasmanes, Iberian princes, to invade Armenia. The Iberians accordingly entered Armenia, and after bribing the servants of Arsaces, the son of Artabanus, to put him to death, they subdued the country. Orodes, another son of Artabanus, was sent against them, but was entirely defeated by Pharasmanes; and soon afterwards Artabanus was obliged to leave his kingdom, and to fly for refuge to the Hyrcanians and Carmanians. Hereupon Vitellius, the governor of Syria, crossed the Euphrates, and placed Tiridates on the throne. In the following year (A. D. 36) some of the Parthian nobles, jealous of the power of Abdageses, the chief minister of Tiridates, recalled Artabanus, who in his turn compelled Tiridates to fly into Syria. (Tac. *Ann.* vi. 31—37, 41—44; Dion Cass. lviii. 26; Joseph. *Ant.* xviii. 5. § 4.) When Tiberius received news of these events, he commanded Vitellius to conclude a peace with Artabanus (Joseph. *Ant.* xviii. 5. § 5), although Artabanus, according to Suetonius (*Tiber.* c. 66), sent a letter to Tiberius upbraiding him with his crimes, and advising him to satisfy the hatred of his citizens by a voluntary death. After the death of Tiberius, Artabanus sought to extend his kingdom; he seized Armenia, and meditated an attack upon Syria, but alarmed by the activity of Vitellius, who advanced to the Euphrates to meet him, he concluded peace with the Romans, and sacrificed to the images of Augustus and Caligula. (Dion Cass. lix. 27; Suet. *Vitell.* 2, *Calig.* 14, with Ernesti's Excursus.)

Subsequently, Artabanus was again expelled from his kingdom by the Parthian nobles, but was restored by the mediation of Izates, king of Adiabene, who was allowed in consequence to wear his tiara upright, and to sleep upon a golden bed, which were privileges peculiar to the kings of Parthia. Soon afterwards, Artabanus died, and left the kingdom to his son Bardanes. Bardanes made war upon Izates, to whom his family was so deeply indebted, merely because he refused to assist him in making war upon the Romans; but when the Parthians perceived the intentions of Bardanes, they put him to death, and gave the kingdom to his brother, Gotarzes. This is the account given by Josephus (*Ant.* xx. 3) of the reigns of Bardanes and Gotarzes, and differs from that of Tacitus, which is briefly as follows.

ARSACES XX., GOTARZES, succeeded his father, Artabanus III.; but in consequence of his cruelty, the Parthians invited his brother Bardanes to the throne. A civil war ensued between the two brothers, which terminated by Gotarzes resigning the crown to Bardanes, and retiring into Hyrcania. (Tac. *Ann.* xi. 8, 9.)

ARSACES XXI., BARDANES, the brother of the preceding, attempted to recover Armenia, but was deterred from his design by Vibius Marsus, the governor of Syria. He defeated his brother Gotarzes, who had repented of his resignation, and attempted to recover the throne; but his successes led him to treat his subjects with haughtiness, who accordingly put him to death while he was hunting, A. D. 47. His death occasioned fresh disputes for the crown, which was finally obtained by Gotarzes; but as he also governed with cruelty, the Parthians secretly applied to the emperor Claudius, to beg him to send them from Rome Meherdates, the grandson of Phraates IV. Claudius complied with their request, and commanded the governor of Syria to assist Meherdates. Through the treachery of Abgarus, king of Edessa, the hopes of Meherdates were ruined; he was defeated in battle, and taken prisoner by Gotarzes, who died himself shortly afterwards, about A. D. 50. (Tac. *Ann.* xi. 10, xii. 10—14.)

ARSACES XXII., VONONES II., succeeded to the throne on the death of Gotarzes, at which time he was satrap of Media. His reign was short (Tac. *Ann.* xii. 14), and he was succeeded by

ARSACES XXIII., VOLOGESES I., the son of Vonones II. by a Greek concubine, according to Tacitus (*Ann.* xii. 14, 44); but according to Josephus, the son of Artabanus III. (*Ant.* xx. 3. § 4.) Soon after his accession, he invaded Armenia, took Artaxata and Tigranocerta, the chief cities of the country, and dethroned Rhadamistus, the Iberian, who had usurped the crown. He then gave Armenia to his brother, Tiridates, having previously given Media to his other brother, Pacorus. These occurrences excited considerable alarm at Rome, as Nero, who had just ascended the throne (A. D. 55), was only seventeen years of age. Nero, however, made active preparations to oppose the Parthians, and sent Domitius Corbulo to take possession of Armenia, from which the Parthians had meantime withdrawn, and Quadratus Ummidius to command in Syria. Vologeses was persuaded by Corbulo and Ummidius to conclude peace with the Romans and give as hostages the noblest of the Arsacidae; which he was induced to do, either that he might the more conveniently prepare for war, or that he might remove from the kingdom those who were likely to prove rivals. (Tac. *Ann.* xii. 50, xiii. 5—9.) Three years afterwards (A. D. 58), the war at length broke out between the Parthians and the Romans; for Vologeses could not endure Tiridates to be deprived of the kingdom of Armenia, which he had himself given him, and would not let him receive it as a gift from the Romans. This war, however, terminated in favour of the Romans. Corbulo, the Roman general, took and destroyed Artaxata, and also obtained possession of Tigranocerta, which surrendered to him. Tiridates was driven out of Armenia; and Corbulo appointed in his place, as king of Armenia, the Cappadocian Tigranes, the grandson of king Archelaus, and gave certain parts of Armenia to the tributary kings who had assisted him in the war. After making these arrangements, Corbulo retired into Syria, A. D. 60. (Tac. *Ann.* xiii. 34-41, xiv. 23-26; Dion Cass. lxii. 19, 20.) Vologeses, however, resolved to make another attempt to recover Armenia. He made preparations to invade Syria himself, and sent Monaeses, one of his generals, and Monobazus, king of the Adiabeni, to attack Tigranes and drive him out of Armenia. They accordingly entered Armenia and laid siege to Tigranocerta,

but were unable to take it. As Vologeses also found that Corbulo had taken every precaution to secure Syria, he sent ambassadors to Corbulo to solicit a truce, that he might despatch an embassy to Rome concerning the terms of peace. This was granted; but as no satisfactory answer was obtained from Nero, Vologeses invaded Armenia, where he gained considerable advantages over Caesenninus Paetus, and at length besieged him in his winter-quarters. Paetus, alarmed at his situation, agreed with Vologeses, that Armenia should be surrendered to the Romans, and that he should be allowed to retire in safety from the country, A. D. 62. Shortly after this, Vologeses sent another embassy to Rome; and Nero agreed to surrender Armenia to Tiridates, provided the latter would come to Rome and receive it as a gift from the Roman emperor. Peace was made on these conditions; and Tiridates repaired to Rome, A. D. 63, where he was received with extraordinary splendour, and obtained from Nero the Armenian crown. (Tac. *Ann.* xv. 1—18, 25—31; Dion Cass. lxii. 20—23, lxiii. 1—7.)

In the struggle for the empire after Nero's death, Vologeses sent ambassadors to Vespasian, offering to assist him with 40,000 Parthians. This offer was declined by Vespasian, but he bade Vologeses send ambassadors to the senate, and he secured peace to him. (Tac. *Hist.* iv. 51.) Vologeses afterwards sent an embassy to Titus, as he was returning from the conquest of Jerusalem, to congratulate him on his success, and present him with a golden crown; and shortly afterwards (A. D. 72), he sent another embassy to Vespasian to intercede on behalf of Antiochus, the deposed king of Commagene. (Joseph. *B. J.* vii. 5. § 2, 7. § 3; comp. Dion Cass. lxvi. 11; Suet. *Ner.* 57.) In A. D. 75, Vologeses sent again to Vespasian, to beg him to assist the Parthians against the Alani, who were then at war with them; but Vespasian declined to do so, on the plea that it did not become him to meddle in other people's affairs. (Dion Cass. lxvi. 15; Suet. *Dom.* 2; Joseph. *B. J.* vii. 7. § 4.) Vologeses founded on the Euphrates, a little to the south of Babylon, the town of Vologesocerta. (Plin. *H. N.* vi. 30.) He seems to have lived till the reign of Domitian.

ARSACES XXIV., PACORUS, succeeded his father, Vologeses I., and was a contemporary of Domitian and Trajan; but scarcely anything is recorded of his reign. He is mentioned by Martial (ix. 36), and it appears from Pliny (*Ep.* x. 16), that he was in alliance with Decebalus, the king of the Dacians. It was probably this Pacorus who fortified and enlarged the city of Ctesiphon. (Amm. Marc. xxiii. 6.)

ARSACES XXV., CHOSROES, called by Dion Cassius OSROES, a younger son of Vologeses I., succeeded his brother Pacorus during the reign of Trajan. Soon after his accession, he invaded Armenia, expelled Exedares, the son of Tiridates, who had been appointed king by the Romans, and gave the crown to his nephew Parthamasiris, the son of his brother Pacorus. Trajan hastened in person to the east, conquered Armenia, and reduced it to the form of a Roman province. Parthamasiris also fell into his hands. After concluding peace with Augarus, the ruler of Edessa, Trajan overran the northern part of Mesopotamia, took Nisibis and several other cities, and, after a most glorious campaign, returned to Antioch to winter, A. D. 114. In consequence of these successes, he received the surname of *Parthicus* from the soldiers and of *Optimus* from the senate. Parthia was at this time torn by civil commotions, which rendered the conquests of Trajan all the easier. In the spring of the following year, A. D. 115, he crossed the Tigris, took Ctesiphon and Seleuceia, and made Mesopotamia, Assyria, and Babylonia, Roman provinces. After these conquests, he sailed down the Tigris to the Persian gulf and the Indian ocean; but during his absence there was a general revolt of the Parthians. He immediately sent against them two of his generals, Maximus and Lusius, A. D. 116, the former of whom was defeated and slain by Chosroes, but the latter met with more success, and regained the cities of Nisibis, Edessa, and Seleuceia, as well as others which had revolted. Upon his return to Ctesiphon, Trajan appointed Parthamaspates king of Parthia, and then withdrew from the country to invade Arabia. Upon the death of Trajan, however, in the following year (A. D. 117), the Parthians expelled Parthamaspates, and placed upon the throne their former king, Chosroes. But Hadrian, who had succeeded Trajan, was unwilling to engage in a war with the Parthians, and judged it more prudent to give up the conquests which Trajan had gained; he accordingly withdrew the Roman garrisons from Mesopotamia, Assyria, and Babylonia, and made the Euphrates, as before, the eastern boundary of the Roman empire. The exact time of Chosroes' death is unknown; but during the remainder of his reign there was no war between the Parthians and the Romans, as Hadrian cultivated friendly relations with the former. (Dion Cass. lxviii. 17—33; Aurel. Vict. *Caes.* c. 13; Paus. v. 12. § 4; Spartian, *Hadr.* c. 21.)

ARSACES XXVII., VOLOGESES II., succeeded his father Chosroes, and reigned probably from about A. D. 122 to 149. In A. D. 133, Media, which was then subject to the Parthians, was overrun by a vast horde of Alani (called by Dion Cassius, Albani), who penetrated also into Armenia and Cappadocia, but were induced to retire, partly by the presents of Vologeses, and partly through fear of Arrian, the Roman governor of Cappadocia. (Dion Cass. lxix. 15.) During the reign of Hadrian, Vologeses continued at peace with the Romans; and on the accession of Antoninus Pius, A. D. 138, he sent an embassy to Rome, to present the new emperor with a golden crown, which event is commemorated on a coin of Antoninus. (Eckhel, vii. pp. 5, 10, 11.) These friendly relations, however, did not continue undisturbed. Vologeses solicited from Antoninus the restoration of the royal throne of Parthia, which had been taken by Trajan, but did not obtain his request. He made preparations to invade Armenia, but was deterred from doing so by the representations of Antoninus. (Capitol. *Anton. Pius*, c. 9.)

ARSACES XXVIII., VOLOGESES III., probably a son of the preceding, began to reign according to coins (Eckhel, iii. p. 538), A. D. 149. During the reign of Antoninus, he continued at peace with the Romans; but on the death of this emperor, the long threatened war at length broke out. In A. D. 162, Vologeses invaded Armenia, and cut to pieces a Roman legion, with its commander Severianus, at Elegeia, in Armenia. He then entered Syria, defeated Atidius Cornelianus, the governor of Syria, and laid waste every thing

before him. Thereupon the emperor Verus proceeded to Syria, but when he reached Antioch, he remained in that city and gave the command of the army to Cassius, who soon drove Vologeses out of Syria, and followed up his success by invading Mesopotamia and Assyria. He took Seleuceia and Ctesiphon, both of which he sacked and set on fire, but on his march homewards lost a great number of his troops by diseases and famine. Meantime Statius Priscus, who had been sent into Armenia, was equally successful. He entirely subdued the country, and took Artaxata, the capitol. (Dion Cass. lxx. 2, lxxi. 2; Lucian, *Alex. Pseudom.* c. 27; Capitol. *M. Ant. Phil.* cc. 8, 9, *Verus*, cc. 6, 7; Eutrop. viii. 10.) This war seems to have been followed by the cession of Mesopotamia to the Romans.

From this time to the downfall of the Parthian empire, there is great confusion in the list of kings. Several modern writers indeed suppose, that the events related above under Vologeses III., happened in the reign of Vologeses II., and that the latter continued to reign till shortly before the death of Commodus (A. D. 192); but this is highly improbable, as Vologeses II. ascended the throne about A. D. 122, and must on this supposition have reigned nearly seventy years. If Vologeses III. began to reign in A. D. 149, as we have supposed from Eckhel, it is also improbable that he should have been the Vologeses spoken of in the reign of Caracalla, about A. D. 212. We are therefore inclined to believe that there was one Vologeses more than has been mentioned by modern writers, and have accordingly inserted an additional one in the list we have given.

ARSACES XXIX., VOLOGESES IV., probably ascended the throne in the reign of Commodus. In the contest between Pescennius Niger and Severus for the empire, A. D. 193, the Parthians sent troops to the assistance of the former; and accordingly when Niger was conquered, Severus marched against the Parthians. He was accompanied by a brother of Vologeses. His invasion was quite unexpected and completely successful. He took Ctesiphon after an obstinate resistance in A. D. 199, and gave it to his soldiers to plunder, but did not permanently occupy it. Herodian appears to be mistaken in saying that this happened in the reign of Artabanus. (Herodian. iii. 1, 9, 10; Dion Cass. lxxv. 9; Spartian. *Sever.* cc. 15, 16.) Reimar (*ad Dion Cass. l. c.*) supposes that this Vologeses is the same Vologeses, son of Sanatruces, king of Armenia, to whom, Dion Cassius tells us, that Severus granted part of Armenia; but the account of Dion Cassius is very confused. On the death of Vologeses IV., at the beginning of the reign of Caracalla, Parthia was torn asunder by contests for the crown between the sons of Vologeses. (Dion Cass. lxxvii. 12.)

ARSACES XXX., VOLOGESES V., a son of Vologeses IV., was engaged, as already remarked, in civil wars with his brothers. It was against him that Caracalla made war in A. D. 215, because he refused to surrender Tiridates and Antiochus, who had fled to Parthia from the Romans, but did not prosecute it, since the Parthians through fear delivered up the persons he had demanded. (Dion Cass. lxxvii. 19.) He appears to have been dethroned about this time by his brother Artabanus.

ARSACES XXXI., ARTABANUS IV., the last king of Parthia, was a brother of the preceding, and a son of Vologeses IV. According to Herodian, Caracalla entered Parthia in A. D. 216, under pretence of seeking the daughter of Artabanus in marriage; and when Artabanus went to meet him unarmed with a great number of his nobility, Caracalla treacherously fell upon them and put the greater number to the sword; Artabanus himself escaped with difficulty. Dion Cassius merely relates that Artabanus refused to give his daughter in marriage to Caracalla, and that the latter laid waste in consequence the countries bordering upon Media. During the winter Artabanus raised a very large army, and in the following year, A. D. 217, marched against the Romans. Macrinus, who had meantime succeeded Caracalla, advanced to meet him; and a desperate battle was fought near Nisibis, which continued for two days, but without victory to either side. At the commencement of the third day, Macrinus sent an embassy to Artabanus, informing him of the death of Caracalla, with whom the Parthian king was chiefly enraged, and offering to restore the prisoners and treasures taken by Caracalla, and to pay a large sum of money besides. On these conditions a peace was concluded, and Artabanus withdrew his forces.

In this war, however, Artabanus had lost the best of his troops, and the Persians seized the opportunity of recovering their long-lost independence. They were led by Artaxerxes (Ardshir), the son of Sassan, and defeated the Parthians in three great battles, in the last of which Artabanus was taken prisoner and killed, A. D. 226. Thus ended the Parthian empire of the Arsacidae, after it had existed 476 years. (Dion Cass. lxxviii. 1, 3, 26, 27, lxxx. 3; Herodian, iv. 9, 11, 14, 15, vi. 2; Capitolin. *Macrin.* cc. 8, 12; Agathias, *Hist.* iv. 24; Syncellus, vol. i. p. 677, ed Dindorf.) The Parthians were now obliged to submit to Artaxerxes, the founder of the dynasty of the Sassanidae, which continued to reign till A. D. 651. [SASSANIDAE.] The family of the Arsacidae, however, still continued to exist in Armenia as an independent dynasty. [ARSACIDAE.]

The best modern works on the history of the Parthian kings are: Vaillant, *Arsacidarum imperium sive regum Parthorum historia ad fidem numismatum accomodata*, Par. 1725; Eckhel, *Doctr. Num. Veter.* vol. iii. pp. 523—550; C. F. Richter, *Histor. Krit. Versuch über die Arsaciden und Sassaniden-Dynastie*, Göttingen, 1804; Krause in *Ersch und Gruber's Encyclopädie*, Art. *Parther*.

ARSA'CES, the name of four Armenian kings. [ARSACIDAE, pp. 362, b., 363, b., 364, a.]

ARSA'CIDAE. 1. The name of a dynasty of Parthian kings. [ARSACES.]

2. The name of a dynasty of Armenian kings, who reigned over Armenia during the wars of the Romans with Mithridates the Great, king of Pon-

tus, and with the Parthians. The history of this dynasty is involved in great difficulties, as the Latin and Greek authors do not always agree with the Armenian historians, such as Moses Chorenensis, Faustus Byzantinus, and others. The Romans do not call the dynasty of the Armenian kings by the name of Arsacidae; they mention several kings of the name of Arsaces, and others descended from the Parthian dynasty of the Arsacidae, and they seem not to have known several kings mentioned by the Armenian historians. On the other hand, the Armenian writers know but one dynasty reigning in Armenia during that period, and they do not mention several kings spoken of by the Romans; or, if they mention their names, they do not consider them as kings. The consequence of this is, that every account based exclusively on Roman and Greek writers would be incomplete; they want to be compared with the Armenian historians, and thus only a satisfactory result can be obtained. Several attempts have been made to reconcile the different statements of the western and eastern historians, as the reader may see from the notes of the brothers Whiston and the works of Vaillant, Du Four de Longuerue, Richter, and especially St. Martin, which are cited below.

The expression "kings *of* Armenia" is in many instances vague, and leads to erroneous conclusions, especially with regard to the Arsacidae. The transactions of the Romans with Armenia will present much less difficulties if the student will remember that he has to do with kings *in* Armenia, and kings of Armenian origin reigning in countries beyond the limits of Armenia. The history of the Arsacidae cannot be well understood without a previous knowledge of the other dynasties before and after that of the Arsacidae; for Armenian kings were known to the Greeks long before the accession of the Arsacidae; and the annals of the Eastern empire mention many important transactions with kings of Armenia, belonging to those dynasties, which reigned in this country during a period of almost a thousand years after the fall of the Arsacidae. But as any detailed account would be out of place here, we can give only a short sketch.

I. Dynasty of Haïg, founded by Haïg, the son of Gathlas, who is said to have lived B. C. 2107. Fifty-nine kings belong to this dynasty, and among them Zarmaïr, who, according to the Armenian historians, assisted the Trojans at the siege of their city, where he commanded a body of Assyrians; Dikran or Tigranes, a prince mentioned by Xenophon (*Cyrop.* iii. 1, v. 1, 3, viii. 3, 4); and Wahe, the last of his house, who fell in a battle with Alexander the Great in B. C. 328. The names of the fifty-nine kings, the duration of their reigns, and some other historical facts, mixed up with fabulous accounts, are given by the Armenian historians.

II. Seven Governors appointed by Alexander, and after his death by the Seleucidae, during the period from 328 to 149 B. C.

III. Dynasty of the Arsacidae, from B. C. 149 to A. D. 428. See below.

IV. Persian Governors, from A. D. 428 to 625.

V. Greek and Arabian Governors, from A. D. 632 to 855.

VI. Dynasty of the Pagratidae, from 855 to 1079. The Pagratidae, a noble family of Jewish origin, settled in Armenia in B. C. 600, according to the Armenian historians. They were one of the most powerful families in Armenia. After they had come to the throne, they sometimes were compelled to pay tribute to the khalifs and to the emperors of Constantinople, and in later times they lost a considerable part of Armenia. A branch of this family reigned at Kars for a considerable time after 1079. Another branch acquired the kingdom of Georgia, which it possessed down to the present day, when the last king, David, ceded his kingdom to Russia, in which country his descendants are still living. The princes of Bagration in Russia are likewise descended from the Pagratidae, another branch of whom settled in Imerethia in the Caucasus, and its descendants still belong to the principal chiefs of that country.

VII. Dynasty of the Ardzrunians, said to have been descended from the ancient kings of Assyria. Several members of it were appointed governors of Armenia by the first khalifs. In A. D. 855, this family became independent in the northern part of Armenia in the country round the upper part of the Euphrates. Adom and Abusahl, the last Ardzrunians, were killed in 1080 by the emperor Nicephorus Botaniates, who united their dominions with the Byzantine empire.

VIII. Mohammedan dynasties. 1. Of Kurdish origin, from A. D. 984 to A. D. 1085. 2. Of Turkoman origin, from A. D. 1084 to A. D. 1312. They resided in different places, and the extent of their dominions varied according to the military success of the khalifs of Egypt and the Seljukian princes.

IX. Dynasties of different origin, from the eleventh to the fourteenth century. Some kings belonged to the Pagratidae, among whom was the celebrated Haython I. or Hethum in 1224; and some were Latin princes, among whom was Leo VI. of Lusignan, who was driven out by the khalif of Egypt, and died in Paris in 1393, the last king of Armenia. Otto, duke of Brunswick, from whom is descended the present house of Hanover, was crowned as king of Armenia in Germany, but he never entered the country.

The Dynasty of the Arsacidae. (See above, No. III.) It has already been said, that there are considerable discrepancies between the statements of the Romans and those of the Armenians concerning this dynasty. The Romans tell us that Artaxias, governor of Armenia Magna for Antiochus the Great, king of Syria, made himself independent in his government B. C. 188; and that Zadriates became king of Armenia Minor, of which country he was praefect. The descendents of Artaxias became extinct with Tigranes III., who was driven out by Caius Caesar; and among the kings who reigned after him, there are many who were not Arsacidae, but belonged to other Asiatic dynasties. The Armenians on the contrary say, that the dynasty of the Arsacidae was founded by Valarsaces or Wagharshag, the brother of Mithridates Arsaces [Arsaces III.], king of Parthia, by whom he was established on the throne of Armenia in B. C. 149. A younger branch of the Arsacidae was founded by Arsham or Ardsham, son of Ardashes (Artaxes) and brother of the great Tigranes, who reigned at Edessa, and whose descendants became masters of Armenia Magna after the extinction of the Arsacidae in that country with the death of Tiridates I., who was established on the throne by Nero, and who died most

probably in A. D. 62. The Armenian historians have treated with particular attention the history of the younger branch; they speak but little about the earlier transactions with Rome; and they are almost silent with regard to those kings, the offspring of the kings of Pontus and Judaea, who were imposed upon Armenia by the Romans. From this we may conclude, that the Armenians considered those instruments of the Romans as intruders and political adventurers, and that the Arsacidae were the only legitimate dynasty. Thus they sometimes speak of kings unknown to the Romans, and who perhaps were but pretenders, who had succeeded in preserving an obscure independence in some inaccessible corner of the mountains of Armenia. On the other hand the Romans, with all the pride and haughtiness of conquerors, consider their instruments or allies alone as the legitimate kings, and they generally speak of the Arsacidae as a family imposed upon Armenia by the Parthians. As to the origin of the Armenian Arsacidae, both the Romans and Armenians agree, that they were descended from the dynasty of the Parthian Arsacidae, an opinion which was so generally established, that Procopius (*De Aedificiis Justiniani*, iii. 1) says, that nobody had the slightest doubt on the fact. But as to the origin of the earlier kings, who according to the Romans were not Arsacidae, we must prefer the statements of the Armenians, who, as all Orientals, paid great attention to the genealogy of their great families, and who say that those kings were Arsacidae.

The Persian historians know this dynasty by the name of the Ashcanians, and tell us, that its founder was one Ashk, who lived at the time of Alexander the Great. But the Persian authors throw little light upon the history of the Arsacidae. A series of the kings, according to the Romans, is necessary for understanding their historians. But as their statements are rather one-sided, they will be found insufficient not only for a closer investigation into the history of Armenia, but also for many other events connected with the history of the eastern empire. It has, therefore, been thought advisable to give first the series of the kings according to the Roman writers, and afterwards a series of these kings according to the Roman accounts combined with those of the Armenians. The chronology of this period has not yet been satisfactorily fixed, and many points remain vague.

The following is a series of the Arsacidae and other kings of Armenia according to the Romans.

ARTAXIAS I., praefect of Armenia Magna under Antiochus the Great, became the independent king of Armenia in B. C. 188. [ARTAXIAS I.]

TIGRANES I., the ally of Mithridates the Great against the Romans. [TIGRANES I.]

ARTAVASDES I., the son of Tigranes I., taken prisoner by M. Antonius. [ARTAVASDES I.]

ARTAXIAS II., the son of Artavasdes I., killed by his rebellious subjects. [ARTAXIAS II.]

TIGRANES II., the son of Artavasdes I., and the brother of Artaxias II., established in Armenia by order of Augustus, by Tiberius Nero. [TIGRANES II.]

ARTAVASDES II., perhaps the son of Artaxias II., driven out by his subjects. [ARTAVASDES II.]

TIGRANES III., the son of Tigranes II., the competitor of Artavasdes II., driven out by Caius Caesar. He was the last of his race. [TIGRANES III.]

ARIOBARZANES. After Artavasdes II. and Tigranes III. had been driven out by the Romans, the choice of Augustus for a king of the Armenians fell upon one Ariobarzanes, a Median or Parthian prince, who seems not to have belonged to the dynasty of the Arsacidae. As Ariobarzanes was a man of great talents and distinguished by bodily beauty, a quality which the eastern nations have always liked to see in their kings, the Armenians applauded the choice of Augustus. He died suddenly after a short reign in A. D. 2, according to the chronology of St. Martin. He left male issue, but the Armenians disliked his children, and chose Erato their queen. She was, perhaps, the widow of Tigranes III. (Tac. *Ann.* iii. 4.)

VONONES. Erato was deposed by the Armenians after a short reign, and the throne remained vacant for several years, till the Armenians at length chose Vonones as their king, the son of Phraates IV., and the exiled king of Parthia. (A. D. 16.) Vonones maintained himself but one year on the throne, as he was compelled to fly into Syria through fear of Artabanus III., the king of Parthia. [ARSACES XVIII.]

ARTAXIAS III., chosen king, A. D. 18, about two years after Vonones had fled into Syria. [ARTAXIAS III.]

ARSACES I., the eldest son of Artabanus, king of the Parthians, was placed on the throne of Armenia by his father, after the death of Artaxias III. He perished by the treachery of Mithridates, the brother of Pharasmanes, king of Iberia, who had bribed some of the attendants of Arsaces to kill their master. After his death, which happened in A. D. 35, Mithridates invaded Armenia and took its capital, Artaxata. Josephus (xviii. 3. § 4.) calls this Armenian king Orodes, but this was the name of his brother, who, as we learn from Tacitus, was sent by the Parthian king to revenge his death. (Tac. *Ann.* vi. 31—33; Dion Cass. lviii. 26.)

MITHRIDATES, the aforesaid brother of Pharasmanes, was established on the throne of Armenia by the emperor Tiberius, A. D. 35. He was recalled to Rome by Caligula, but sent into Armenia again by Claudius, about A. D. 47, where he continued to reign, supported by the Romans, till he was expelled and put to death by his nephew Rhadamistus, A. D. 52. (Tac. *Ann.* vi. 33, ix. 8, 9, xii. 44—47; Dion Cass. lx. 8.)

RHADAMISTUS, the son of Pharasmanes, king of Iberia, was a highly gifted but ambitious youth, whom his old father tried to get rid of by exciting him to invade Armenia, for which purpose he gave him an army. (A. D. 52.) Rhadamistus, seconded by the perfidy of the Roman praefect in Armenia, Pollio, succeeded in seizing upon the person of his uncle, whom he put to death with his wife and his children. Rhadamistus then ascended the throne; but Vologeses I., the king of the Parthians, took advantage of the distracted state of the country to send his brother Tiridates into Armenia, and proclaim him king. Tiridates advanced upon Tigranocerta, took this city and Artaxata, and compelled Rhadamistus to fly. Rhadamistus was subsequently killed by his father Pharasmanes. (Tac. *Ann.* xii. 44—51, xiii. 6, 37.)

TIRIDATES I., the brother of Vologeses I., king

of the Parthians, was driven out of Armenia by Corbulo, who appointed in his place Tigranes IV., the grandson of king Archelaus, A. D. 60. [TIGRANES IV.] Tiridates subsequently received the crown as a gift from Nero, A. D. 63. [ARSACES XXIII., TIRIDATES I.]

EXEDARES (*Ardashes III.*), an Arsacid (of the younger Armenian branch), was driven out by Chosroes or Khosrew, king of the Parthians. (Dion Cass. lxviii. 17.) According to Moses Chorenensis (ii. 44—57), Exedares, who is called Ardashes III., was a mighty prince, who humbled the armies of Domitian, but was finally driven out by Trajan. Chosroes placed on the throne in his stead Parthamasiris, a Parthian prince. Exedares reigned during forty-two years, from A. D. 78 to 120, but was several times compelled to fly from his kingdom.

PARTHAMASIRIS, the son of Pacorus (Arsaces XXIV.), king of Parthia, and the nephew of Chosroes, who supported him against Trajan. Parthamasiris, reduced to extremity, humbled himself before Trajan, and placed his royal diadem at the feet of the emperor, hoping that Trajan would restore it to him and recognize him as a subject king. But he was deceived in his expectation, and Armenia was changed into a Roman province. According to some accounts, he was put to death by Trajan. (Dion Cass. lxviii. 17—20; comp. Eutrop. viii. 2; Fronto, *Princip. Hist.* p. 248, ed. Niebuhr.)

PARTHAMASPATES, was appointed by Trajan king of Parthia, but after he had been expelled by the Parthians [ARSACES XXV.]; he seems to have subsequently received the kingdom of Armenia from Hadrian. (Comp. Spartan. *Hadr.* cc. 21, 5, where he is called *Psamatossiris.*)

ACHAEMENIDES, the son of Parthamaspates. There are some coins on which he is represented with the diadem, which seems to have been given to him by Antoninus Pius. (Iamblichus, *ap. Phot.* Cod. 94. p. 75, b., ed. Bekker.)

SOAEMUS or SOHEMUS (Σόαιμος), the son of Achaemenides, was established on the throne by Thucydides, the lieutenant of Lucius (Martius) Verus, during the reign of M. Aurelius Antoninus. (Iamblich. *ap. Phot. l. c.*) We learn from Moses Chorenensis (ii. 60—64), that the national king, who was supported by Vologeses II. of Parthia, was Dikran or Tigranes. Soaemus was an Arsacid. (Dion Cass. *Fragm.* lxxi. p. 1201, ed. Reimar.)

SANATRUCES (Σανατρούκης), the son of Soaemus, as it seems, was established on the throne by Septimius Severus. According to Suidas, he was a man highly distinguished by his warlike qualities and many nobler virtues. He seems to be the king of Armenia mentioned by Dion Cassius, who was treacherously seized upon by Caracalla, about A. D. 212. The Armenian name of Sanatruces is Sanadrug. (Dion Cass. lxxv. 9, lxxvii. 12; Suidas, *s. v.* Σανατρούκης; comp. Herodian, iii. 9.)

VOLOGESES, the son of Sanatruces, whom Dion Cassius (lxxvii. 12) calls king of the Parthians. [ARSACES XXIX.] Vaillant thinks that he was the king seized upon by Caracalla. On the other hand, the Armenian historians tell us that Wagharsh, in Greek Vologeses or Valarsases, the son of Dikran (Tigranes), reigned over Armenia, or part of Armenia, from A. D. 178 to 198, and that he perished in a battle against the Khazars, near Derbent, in 198. It is of course impossible that he should have been seized by Caracalla, who succeeded his father Septimius Severus in 211. Nor do the Armenians mention any king of that name who was a contemporary either of Septimius Severus or Caracalla. (Moses Choren. ii. 65—68.)

TIRIDATES II., the son of Vologeses. [TIRIDATES II.]

ARSACES II., the brother of Artabanus IV., the last Arsacid in Parthia, by whom he was made king of Armenia in the first year of the reign of Alexander Severus. (A. D. 222—223.) When his brother was killed by Artaxerxes (Ardashir), the first Sassanid on the Persian throne, he resisted the usurper, and united his warriors with those of Alexander Severus in the memorable war against Artaxerxes. [SASSANIDAE.] (Procop. *de Aedificiis Justin.* iii. 1; Dion Cass. lxxx. 3, 4; Herodian, vi. 2, &c.; Agathias, pp. 65, 134, ed. Paris.)

ARTAVASDES III., the ally of Sapor against the emperor Valerian, A. D. 260. (Trebell. Poll. *Valerian.* 6.)

Eusebius (*Hist. Eccl.* ix. 8) mentions a Christian king of Armenia during the reign of Diocletian, who seems to have been the son of Artavasdes III. During the war of Diocletian with Narses, king of Persia, this king of Armenia joined the Roman army commanded by Galerius Caesar. After the accession of Maximinianus he was involved in a war with this emperor, who intended to abolish the Christian religion in Armenia.

TIRIDATES III. [TIRIDATES III.]

ARSACES III. (Tiranus), the son of Diran (Tiridates III.), ascended the throne either in the seventeenth year of the reign of Constantius, that is, in A. D. 354, or perhaps as early as 341 or 342, after his father had been made prisoner and deprived of his sight by Sapor II., king of Persia. After the reconciliation of Sapor with his captive Diran (Tiridates), Arsaces was chosen king, since his father, on account of his blindness, was unable to reign according to the opinion of the eastern nations, which opinion was also entertained by the Greeks of the Lower Empire, whence we so often find that when an emperor or usurper succeeded in making his rival prisoner, he usually blinded him, if he did not venture to put him to death. The nomination of Arsaces was approved by the emperor Constantius. The new king nevertheless took the part of Sapor in his war with the Romans, but soon afterwards made peace with the latter. He promised to pay an annual tribute, and Constantius allowed him to marry Olympias, the daughter of the praefect Ablavius, a near relation of the empress Constantia, and who had been betrothed to Constans, the brother of Constantius. Olympias was afterwards poisoned by a mistress of Sapor, an Armenian princess of the name of P'harhandsem.

To punish the defection of Arsaces, Sapor invaded Armenia and took Tigranocerta. He was thus involved in a war with the emperor Julian, the successor of Constantius, who opened his famous campaign against the Persians (A. D. 363) in concert with Arsaces, on whose active co-operation the success of the war in a great measure depended. But Julian's sanguine expectations of overthrowing the power of the Sassanidae was destroyed by the pusillanimity, or more probably well calculated treachery, of Arsaces, who withdrew his troops from the Roman camp near Ctesiphon in the month of June, 363. Thence the disastrous

retreat of the Romans and the death of Julian, who died from a wound on the 26th of the same month. Jovian, who was chosen emperor in the camp, saved the Roman army by a treaty in July, by which he renounced his sovereignty over the tributary kingdoms of Armenia and Iberia. Arsaces, in the hope of receiving the reward of his treachery, ventured into the camp of Sapor. He was at first received with honour, but in the midst of an entertainment was seized by order of Sapor and confined in the tower of Oblivion at Ecbatana, where he was loaded with silver chains. He died there by the hand of a faithful servant, whom he implored to release him with his sword from the humiliation of his captivity. Arsaces reigned tyrannically, and had a strong party against him, especially among the nobles. (Amm. Marc. xx. 11, xxi. 6, xxiii. 2, 3, xxv. 7, xxvii. 12; Procop. *de Bell. Pers.* i. 5.)

PARA, the son of Arsaces III. and Olympias. (Tillemont, *Histoire des Empereurs.*) No sooner had Sapor seized Arsaces, than he put one Aspacures on the throne of Armenia. Para, the heir and successor of Arsaces, was reduced to the possession of one fortress, Artogerassa (perhaps Artagera, or Ardis, towards the sources of the Tigris, above Diyárbekr or Amida), where he was besieged with his mother Olympias by the superior forces of Sapor. The fortress surrendered after a gallant defence, Olympias fell into the hands of the conqueror, but Para escaped to Neocaesareia, and implored the aid of the emperor Valens. The emperor ordered him to be well treated, and promised to assist him. Terentius, a Roman general, led the fugitive king back into Armenia with a sufficient force, and Para was acknowledged as king; and though attacked by Sapor, he continued to reign with the assistance of the Romans. Para was a tyrant. Misled by the intrigues of Sapor, he killed Cylaces and Artabanus, two of his chief ministers. As Valens was dissatisfied with the conduct of the Armenian king, Terentius persuaded him to go to Cilicia, pretending that the emperor wished to have an interview with him. When Para arrived at Tarsus, he was treated with due respect, but so closely watched as to be little better than a prisoner. He escaped with a body of light cavalry, and swimming across the Euphrates, arrived safely in Armenia in spite of an ardent pursuit. He continued to show himself a friend of the Romans, but Valens distrusted him and resolved upon his death. Trajanus, a Roman dux, or general, executed the emperor's secret order. He invited Para to a banquet, and when the guests were half intoxicated, a band of Roman soldiers rushed in, and Para and his attendents were slain after a brave resistance, A. D. 374 or 377. The Armenian name of Para is Bab. (Amm. Marc. xxvii. 12, xxx. 1.)

ARSACES IV. (V. of Vaillant), the son of Para or Bab. According to Vaillant, he was the nephew of Para, being the son of one Arsaces (IV. of Vaillant), who was the brother of Para; this opinion has been adopted by distinguished historians, but it seems untenable. Arsaces IV. reigned a short time together with his brother Valarsaces or Wagharshag, who died soon. In a war against an usurper, Waraztad, the son of Anob, who was the brother of Arsaces III., Arsaces IV. showed such a want of character and energy that he owed his success merely to the bad conduct of the usurper, who was at first supported by the emperor Theodosius the Great. The weakness of Arsaces being manifest, Theodosius and Sapor III. formed and carried into execution the plan of dividing Armenia. Arsaces was allowed to reign as a vassal king of Constantinople in the western and smaller part of Armenia, while the larger and eastern part became the share of Sapor, who gave it to Chosroes or Khosrew, a noble belonging to the house of the Arsacidae, of which there were still some branches living in Persia. According to St. Martin this happened in 387. Procopius mentions one Tigranes, brother of Arsaces, who reigned over eastern Armenia, which he ceded to Sapor. The whole history of the division of Armenia is very obscure, and the chief sources, Procopius and Moses Chorenensis are in manifest contradiction. Arsaces IV. died in 389, and his dominions were conferred by the emperor upon his general, Casavon, who was descended from the family of the Gamsaragans, which was a branch of the Arsacidae. It seems that this general was a most able diplomatist, and that his nomination was a plot concerted between him and Theodosius to bring all Armenia under the imperial authority; Casavon declared himself a vassal of Chosroes, and this vassal suddenly broke his allegiance towards Sapor, and submitted to Theodosius. On this Bahram IV., the successor of Sapor, invaded Armenia, seized Chosroes and put Bahram Shapur (Sapor) the brother of Chosroes, on the vassal throne of (eastern) Armenia. (392.) In 414, Chosroes was re-established by Yezdegerd I., the successor of Bahram IV., and after the death of Chosroes, in 415, Yezdegerd's son, Shapur or Sapor, became king. Sapor died in 419, and till 422 there was an interregnum in Armenia till Ardashes (Artasires) ascended the throne. (Procopius, *de Aedif. Justin.* iii. 1. 5; *De Bell. Pers.* ii. 3; Moses Choren. iii. 40, &c., 49, &c.)

ARTASIRES, the last Arsacid on the throne of Armenia, the son of Bahram Shapur, and the nephew of Chosroes. Moses Chorenensis tells us, that his real name was Ardashes. (Artases or Artaxes.) He was made king of Armenia in 422, by Bahram IV., who ordered or requested him to adopt the name of Ardashir (Artasires or Artaxerxes). As Artasires was addicted to vices of every description, the people, or rather the nobles of Armenia, wished for another king. Since the conversion of prince Gregory (afterwards St. Gregory), the son of Anag, the Arsacid, to the Christian religion, in the time of Constantine the Great, the Armenians had gradually adopted the Christian religion; and there was a law that the patriarch should always be a member of the royal family of the Arsacidae. During the reign of Artasires the office of patriarch was held by Isaac, to whom the nobles applied when they wished to choose another king; but Isaac aware that their choice would fall upon Bahram, the heathen king of Persia, refused to assist them. The nobles thereupon applied straightway to Bahram, who invaded Armenia, deposed Artasires, and united his dominions to Persia, A. D. 428. From this time eastern Armenia was called Persarmenia. (Procop. *De Aedif. Justin.* iii. 1, 5; Moses Choren. iii. 63, &c.; Assemani, *Bibliotheca Orientalis*, vol. iii. pars i. p. 396, &c.)

The following chronological table, which differs in some points from the preceding narrative, is taken

from St. Martin, and is founded upon the Armenian histories of Moses Chorenensis and Faustus Byzantinus, compared with the Greek and Roman authors.

A. *The first or elder Branch in Armenia Magna.* B. C. 149. Valarsaces or Wagharshag I., founder of the Armenian dynasty of the Arsacidae, established on the throne of Armenia by his brother, Mithridates Arsaces [ARSACES VI.] king of the Parthians. —B. C. 127. Arsaces or Arshag I., his son.—B. C. 114. Artaces, Artaxes, or Ardashes I., his son.—B. C. 89. Tigranes or Dikran I. (II.), his son.—B. C. 36. Artavasdes or Artawazt I., his son.—B. C. 30. Artaxes II., his son.—B. C. 20. Tigranes II., brother of Artaxes II.—B. C. .... Tigranes III.—B. C. 6. Artavasdes II.—B. C. 5. Tigranes III. re-established.—B. C. 2. Erato, queen.

A. D. 2. Ariobarzanes, a Parthian prince, established by the Romans.—A. D. 4. Artavasdes III. or Artabases, his son.—A. D. 5. Erato re-established; death uncertain.— .... Interregnum.—A. D. 16. Vonones.—A. D. 17. Interregnum.—A. D. 18. Zeno of Pontus, surnamed Artaxias.— ... Tigranes IV., son of Alexander Herodes.—A. D. 35. Arsaces II. —A. D. 35. Mithridates of Iberia.—A. D. 51. Rhadamistus of Iberia.—A. D. 52. Tiridates I.—A. D. 60. Tigranes V. of the race of Herodes.—A. D. 62. Tiridates I. re-established by Nero, reigned about eleven years longer.

B. *The second or younger Branch*, at first at Edessa, and sometimes identical with the "Reges Osrhoënenses," afterwards in Armenia Magna. B. C. 38. Arsham or Ardsham, the Artabazes of Josephus. (*Ant. Jud.* xx. 2.)—B. C. 10. Manu, his son.—B. C. 5. Abgarus, the son of Arsham, the Ushama of the Syrians. This is the celebrated Abgarus who is said to have written a letter to our Saviour. (Moses Chor. ii. 29.)

A. D. 32. Anane or Ananus, the son of Abgarus. —A. D. 36. Sanadrug or Sanatruces, the son of a sister of Abgares, usurps the throne.—A. D. 58. Erowant, an Arsacid by the female line, usurps the throne; conquers all Armenia; cedes Edessa and Mesopotamia to the Romans.—A. D. 78. Ardashes or Artaxes III. (Exedares or Axidares), the son of Sanadrug, established by Vologeses I., king of the Parthians.—A. D. 120. Ardawazt or Artavasdes IV., son of Ardashes III., reigns only some months.—A. D. 121. Diran or Tiranus I., his brother.—A. D. 142. Dikran or Tigranes VI., driven out by Lucius (Martius) Verus, who puts Soaemus on the throne. —A. D. 178. Wagharsh or Vologeses, the son of Tigranes VI.—A. D. 198. Chosroes or Khosrew I., surnamed Medz, or the Great, the (fabulous) conqueror (overrunner) of Asia Minor; murdered by the Arsacid Anag, who was the father of St. Gregory, the apostle of Armenia.—A. D. 232. Ardashir or Artaxerxes, the first Sassanid of Persia.—A. D. 259. Dertad or Tiridates II., surnamed Medz, the son of Chosroes, established by the Romans.—A. D. 314. Interregnum. Sanadrug seizes northern Armenia, and Pagur southern Armenia, but only for a short time.—A. D. 316. Chosroes or Khosrew II., surnamed P'hok'hr, or "the Little," the son of Tiridates Mezd.—A. D. 325. Diran or Tiranus II., his son.—A. D. 341. Arsaces or Arshag III., his son. —A. D. 370. Bab or Para.—A. D. 377. Waraztad, usurper.—A. D. 382. Arsaces IV. (and Valarsaces or Wagharshag II., his brother).—A. D. 387. Armenia divided.—A. D. 389. Arsaces IV. dies. Cazavon in Roman Armenia, Chosroes or Khosrew III. in Persarmenia.—A. D. 392. Bahram Shapur (Sapor), the brother of Chosroes III.—A. D. 414. Chosroes re-established by Yezdegerd.—A. D. 415. Shapur or Sapor, the son of Yezdegerd—A. D. 419. Interregnum.—A. D. 422. Ardashes or Ardashir (Artasires) IV.—A. D. 428. End of the kingdom of Armenia. (Comp. Vaillant, *Regnum Arsacidarum*, especially *Elenchus Regum Armeniae Majoris*, in the 1st. vol.; Du Four de Longuerue, *Annales Arsacidarum*, Strasb. 1732; Richter, *Histor. Krit. Versuch über die Arsaciden und Sassaniden-Dynastien*, Göttingen, 1804; St. Martin, *Mémoires historiques et géograph. sur l'Arménie*, vol. i.) [W. P.]

ARSA'MENES (Ἀρσαμένης), the son of Dareius, the commander of the Utii and Myci in the army of Xerxes. (Herod. vii. 68.)

ARSA'MES (Ἀρσάμης). 1. The father of Hystaspes and grandfather of Dareius. (Herod. i. 209, vii. 11, 224.)

2. Also called Arsanes, the great grandson of the preceding, and the son of Dareius and Artystone, the daughter of Cyrus, commanded in the army of Xerxes the Arabians and the Aethiopians who lived above Egypt. (Herod. vii. 69.) Aeschylus (*Pers.* 37, 300) speaks of an Arsames, who was the leader of the Egyptians from Memphis in the army of Xerxes.

3. An illegitimate son of Artaxerxes Mnemon, murdered by his brother Artaxerxes Ochus. (Plut. *Artax.* c. 30.)

4. Supposed on the authority of a coin to have been a king of Armenia about the time of Seleucus II., and conjectured to have been the founder of the city of Arsamosata. (Eckhel, iii. p. 204, &c.)

ARSE'NIUS (Ἀρσένιος). 1. Of Constantinople, surnamed Autorianus, lived about the middle of the thirteenth century. He was educated in some monastery in Nicaea, of which he afterwards became the head. After he had held this office for some time, he led a private and ascetic life; and he appears to have passed some time also in one of the monasteries on mount Athos. At length, about A. D. 1255, the emperor Theodorus Lascaris the Younger raised him to the dignity of patriarch. In A. D. 1259, when the emperor died, he appointed Arsenius and Georgius Muzalo guardians to his son Joannes; but when Muzalo began to harbour treacherous designs against the young prince, Arsenius, indignant at such faithless intrigues, resigned the office of patriarch, and withdrew to a monastery. In A. D. 1260, when the Greeks had recovered possession of Constantinople under Michael Palaeologus, Arsenius was invited to the imperial city, and requested to resume the dignity of patriarch. In the year following, the emperor Michael Palaeologus ordered prince Joannes, the son of Theodorus Lascaris, to be blinded; and Arsenius not only censured this act of the emperor publicly, but punished him for it with excommunication. Michael in vain implored forgiveness, till at length, enraged at such presumption, he assembled a council of bishops, brought several fictitious accusations against his patriarch, and caused him to be deposed and exiled to Proconnesus. Here Arsenius survived his honourable disgrace for several years; but the time of his death is unknown. Fabricius places it in A. D. 1264. He was a man of great virtue and piety, but totally unfit for practical life. At the time when he was yet a monk, he wrote a synopsis of divine laws (*Synopsis Canonum*), collected from the writings of the fathers and the decrees of councils. The Greek original, accompanied by a Latin

translation, was published by H. Justellus in the *Biblioth. Jur. Canon.* vol. ii. p. 749, &c. His will likewise, with a Latin translation, was published by Cotelerius, *Monument.* ii. p. 168, &c. (Pachymer. ii. 15, iii. 1, 2, 10, 14, 19, iv. 1—16; Nicephorus Gregoras, iii. 1, iv. 1, &c.; Cave, *Hist. Lit.* i. p. 725, &c., ed. London; Fabr. *Bibl. Graec.* xi. p. 581.)

2. A Greek monk (Cave calls him Patricius Romanus), who lived towards the end of the fourth century of our era, was distinguished for his knowledge of Greek and Roman literature. The emperor Theodosius the Great invited him to his court, and entrusted to him the education of his sons Arcadius and Honorius, whose father Arsenius was called. At the age of forty, he left the court and went to Egypt, where he commenced his monastic life at Scetis in the desert of the Thebais. There he spent forty years, and then migrated to Troë, a place near Memphis, where he passed the remainder of his life, with the exception of three years, which he spent at Canopus. He died at Troë at the age of ninety-five. There exists by him a short work containing instructions and admonitions for monks, which is written in a truly monastic spirit. It was published with a Latin translation by Combefisius in his *Auctarium Novissimum Biblioth. Patr.*, Paris, 1672, p. 301, &c. We also possess forty-four of his remarkable sayings (*apophthegmata*), which had been collected by his ascetic friends, and which are printed in Cotelerius' *Monumenta*, i. p. 353. (Cave, *Hist. Lit.* ii. p. 80, ed. London; Fabr. *Bibl. Graec.* xi. p. 580, &c.) [L. S.]

ARSES, NARSES, or OARSES (Ἄρσης, Νάρσης, or Ὀάρσης), the youngest son of king Artaxerxes III. (Ochus.) After the eunuch Bagoas had poisoned Artaxerxes, he raised Arses to the throne, B. C. 339; and that he might have the young king completely under his power, he caused the king's brothers to be put to death; but one of them, Bisthanes, appears to have escaped their fate. (Arrian, *Anab.* iii. 19.) Arses, however, could but ill brook the indignities committed against his own family, and the bondage in which he himself was kept; and as soon as Bagoas perceived that the king was disposed to take vengeance, he had him and his children too put to death, in the third year of his reign. The royal house appears to have been thus destroyed with the exception of the above-mentioned Bisthanes, and Bagoas raised Dareius Codomannus to the throne. (Diod. xvii. 5; Strab. xv. p. 736; Plut. *de Fort. Alex.* ii. 3, *Artax.* 1; Arrian, *Anab.* ii. 14; Ctesias, *Pers.* p. 151, ed. Lion; Syncell. pp. 145, 392, 394, 487, ed. Dindorf.) [L. S.]

ARSI'NOE (Ἀρσινόη). 1. A daughter of Phegeus, and wife of Alcmaeon. As she disapproved of the murder of Alcmaeon, the sons of Phegeus put her into a chest and carried her to Agapenor at Tegea, where they accused her of having killed Alcmaeon herself. (Apollod. iii. 7. § 5; ALCMAEON, AGENOR.)

2. The nurse of Orestes, who saved him from the hands of his mother Clytemnestra, and carried him to the aged Strophius, the father of Pylades. (Pind. *Pyth.* xi. 25, 54.) Other traditions called this nurse Laodameia. (Schol. *ad Pind. l. c.*)

3. A daughter of Leucippus and Philodice, and sister of Hilaeira and Phoebe, the wives of the Dioscuri. By Apollo she became the mother of Eriopis, and the Messenian tradition regarded Asclepius also as her son. (Apollod. iii. 10. § 3; Paus. ii. 26. § 6; Schol. *ad Pind. Pyth.* iii. 14; Cic. *de Nat. Deor.* iii. 22.) At Sparta she had a sanctuary and was worshipped as a heroine. (Paus. iii. 12. § 7.) [L. S.]

ARSI'NOE (Ἀρσινόη). 1. The mother of Ptolemy I., king of Egypt, was originally a concubine of Philip, the father of Alexander the Great, and was given by Philip to Lagus, a Macedonian, while she was pregnant with Ptolemy. Hence Ptolemy was regarded by the Macedonians as the son of Philip. (Paus. i. 6. § 2; Curt. ix. 8; Suidas, *s. v.* Λάγος.)

2. The daughter of Ptolemy I. and Berenice, born about B. C. 316, was married in B. C. 300 to Lysimachus, king of Thrace, who was then far advanced in years. Lysimachus had put away Amastris in order to marry Arsinoë, and upon the death of the former in B. C. 288 [AMASTRIS], Arsinoë received from Lysimachus the cities of Heracleia, Amastris, and Dium, as a present. (Plut. *Demtr.* 31; Paus. i. 10. § 3; Memnon, *ap. Phot.* p. 225, a. 30, ed. Bekker.)

Arsinoë, who was anxious to secure the succession to the throne for her own children, was jealous of her step-son Agathocles, who was married to her half-sister Lysandra, the daughter of Ptolemy I. and Eurydice. Through the intrigues of Arsinoë, Agathocles was eventually put to death in B. C. 284. [AGATHOCLES, p. 65, a.] This crime, however, led to the death of Lysimachus; for Lysandra fled with her children to Seleucus in Asia, who was glad of the pretext to march against Lysimachus. In the war which followed, Lysimachus lost his life (B. C. 281); and after the death of her husband, Arsinoë first fled to Ephesus, to which Lysimachus had given the name of Arsinoë in honour of her (Steph. Byz. *s. v.* Ἔφεσος), and from thence (Polyaen. viii. 57) to Cassandreia in Macedonia, where she shut herself up with her sons by Lysimachus.

Seleucus had seized Macedonia after the death of Lysimachus, but he was assassinated, after a reign of a few months, by Ptolemy Ceraunus, the half-brother of Arsinoë, who had now obtained the throne of Macedonia. Ptolemy was anxious to obtain possession of Cassandreia and still more of the sons of Lysimachus, who might prove formidable rivals to him. He accordingly made offers of marriage to Arsinoë, and concealed his real object by the most solemn oaths and promises. Arsinoë consented to the union, and admitted him into the town; but he had scarcely obtained possession of the place, before he murdered the two younger sons of Lysimachus in the presence of their mother. Arsinoë herself fled to Samothrace (Justin, xvii. 2, xxiv. 2, 3; Memnon, *ap. Phot.* p. 226, b. 34); from whence she shortly after went to Alexandria in Egypt B. C. 279, and married her own brother Ptolemy II. Philadelphus. (Paus. i. 7. §§ 1, 3; Theocrit. *Idyll.* xv. 128, &c. with the Scholia; Athen. xiv. p. 621, a.) Though Arsinoë bore Ptolemy no children, she was exceedingly beloved by him; he gave her name to several cities, called a district (*νομός*) of Egypt Arsinoïtes after her, and honoured her memory in various ways. (Comp. Paus. *l. c.*; Athen. vii. p. 318, b. xi. p. 497, d. e.) Among other things, he commanded the architect, Dinochares, to erect a temple to Arsinoë in Alexandria, of which the roof was to be arched with loadstones, so that her statue made of

iron might appear to float in the air; but the death of the architect and the king prevented its completion. (Plin. *H. N.* xxxiv. 42.) Coins were struck in her honour, one of which is figured below, representing her crowned with a diadem and her head partially veiled: the reverse contains

a double cornucopia, which illustrates the statement of Athenaeus (xi. p. 497, b. c.), that Ptolemy Philadelphus was the first who had made the drinking-horn, calld *ῥυτόν*, as an ornament for the statues of Arsinoë, which bore in the left hand such a horn, filled with all the fruits of the earth. It should, however, be remarked that the word occurs as early as the time of Demosthenes. (*Dict. of Ant. s. v. ῥυτόν.*)

3. The daughter of Lysimachus and Nicaea, was married to Ptolemy II. Philadelphus soon after his accession, B. C. 285. When Arsinoë, the sister of Ptolemy Philadelphus [see No. 2], fled to Egypt in B. C. 279, and Ptolemy became captivated by her, Arsinoë, the daughter of Lysimachus, in conjunction with Amyntas and Chrysippus, a physician of Rhodes, plotted against her; but her plots were discovered, and she was banished to Coptos, or some city of the Thebais. She had by Ptolemy three children, Ptolemy Evergetes, afterwards king, Lysimachus, and Berenice. (Schol. *ad Theocr. Id.* xvii. 128; Paus. i. 7. § 3; Polyb. xv. 25.)

4. The wife of Magas, king of Cyrene. In order to put an end to his disputes with his brother Ptolemy II. Philadelphus, Magas had betrothed his only daughter, Berenice, to the son of Ptolemy, but died before the marriage took place. As Arsinoë disapproved of this connexion, she invited Demetrius the Fair, the son of Demetrius Poliorcetes, to Cyrene, in order to become the king of the place and the husband of Berenice. But his beauty captivated Arsinoë; and her daughter indignant at the treatment she had received, excited a conspiracy against him, and caused him to be killed in the arms of her mother. Berenice then married the son of Ptolemy. (Justin, xxvi. 3.) It is not stated of what family this Arsinoë was. Niebuhr (*Kleine Schriften*, p. 230) conjectures that she was the same as the daughter of Lysimachus [No. 3], who after her banishment to Coptos went to Cyrene, and married Magas.

5. Called Eurydice by Justin (xxx. 1), and Cleopatra by Livy (xxvii. 4), but Arsinoë by Polybius, was the daughter of Ptolemy III. Evergetes, the wife of her brother Ptolemy IV. Philopator, and the mother of Ptolemy V. Epiphanes. She was present with her husband at the battle of Raphia (B. C. 217), in which Antiochus, the Great, was defeated; but her profligate husband was induced towards the end of his reign, by the intrigues of Sosibius, to order Philammon to put her to death. But after the death of Ptolemy Philopator, the female friends of Arsinoë revenged her murder; they broke into the house of Philammon, and killed him together with his son and wife. (Polyb. v. 83, 84, 87, xv. 25, 32, 33.)

6. Daughter of Ptolemy XI. Auletes, escaped from Caesar, when he was besieging Alexandria in B. C. 47, and was recognized as queen by the Alexandrians, since her brother Ptolemy XII. Dionysus was in Caesar's power. After the capture of Alexandria she was carried to Rome by Caesar, and led in triumph by him in B. C. 46, on which occasion she excited the compassion of the Roman people. She was soon afterwards dismissed by Caesar, and returned to Alexandria; but her sister Cleopatra persuaded Antony to have her put to death in B. C. 41, though she had fled for refuge to the temple of Artemis Leucophryne in Miletus. (Dion Cass. xlii. 39, &c., xliii. 19; Caes. *B. C.* iii. 112, *B. Alex.* 4, 33; Appian, *B. C.* v. 9, comp. Dion Cass. xlviii. 24.)

ARSI'TES (Ἀρσίτης), the satrap of the Hellespontine Phrygia when Alexander the Great invaded Asia. After the defeat of the Persians at the Granicus, Arsites retreated to Phrygia, where he put an end to his own life, because he had advised the satraps to fight with Alexander, instead of retiring before him and laying waste the country, as Memnon had recommended. (Arrian, *Anab.* i. 13, 17; Paus. i. 29. § 7.)

ARTABA'NUS (Ἀρτάβανος), sometimes written *Artapanus* or *Artapanes*. 1. A son of Hystaspes and brother of Dareius Hystaspis, is described by Herodotus (iv. 83) as dissuading his brother from the expedition against the Scythians. In the reign of Xerxes, the successor of Dareius, Artabanus appears occasionally again in the character of a wise and frank counsellor, and Herodotus introduces him several times as speaking. (Herod. vii. 10, 46—53.)

2. An Hyrcanian, who was commander of the body-guard of king Xerxes. In B. C. 465, Artabanus, in conjunction with a eunuch, whom some call Spamitres and others Mithridates, assassinated Xerxes, with the view of setting himself upon the throne of Persia. Xerxes had three sons, Dareius, Artaxerxes, and Hystaspes, who was absent from the court as satrap of Bactria. Now as it was necessary for Artabanus to get rid of these sons also, he persuaded Artaxerxes that his brother Dareius was the murderer of his father, and stimulated him to avenge the deed by assassinating Dareius. This was done at the earliest opportunity. Artabanus now communicated his plan of usurping the throne to his sons, and his intention to murder Artaxerxes also. When the moment for carrying this plan into effect had come, he insidiously struck Artaxerxes with his sword; but the blow only injured the prince slightly, and in the struggle which ensued Artaxerxes killed Artabanus, and thus secured the succession to himself. (Diod. xi. 69.) Justin (iii. 1), who knows only of the two

brothers, Dareius and Artaxerxes, gives a different account of the circumstances under which Artabanus was killed. (Comp. Ctesias, *Pers.* p. 38, &c., ed Lion; Aristot. *Polit.* v. 10.)

3. A Greek historian of uncertain date, who wrote a work on the Jews (περὶ Ἰουδαίων), some of the statements of which are preserved in Clemens Alexandrinus (*Strom.* i. p. 149), the Chronicum Alexandrinum (p. 148), and Eusebius. (*Praep. Evang.* ix. 18, 23, 27.)

4. I. II. III. IV., kings of Parthia. [ARSACES, III. VIII. XIX. XXXI.] [L. S.]

ARTABAZA'NES (Ἀρταβαζάνης). 1. The eldest son of Dareius Hystaspis, also called Ariabignes. [ARIABIGNES.]

2. King of the people whom Polybius calls the Satrapeii, and who appear to have inhabited that part of Asia usually called Media Atropatene. Artabazanes was the most powerful king of this part of Asia in the time of Antiochus the Great, and appears to have been descended from Atropatus, who founded the kingdom in the time of the last king of Persia, and was never conquered by the Macedonians. When Antiochus marched against Artabazanes, in B. C. 220, he made peace with Antiochus upon terms which the latter dictated. (Polyb. v. 55.)

ARTABA'ZES. [ARTAVASDES.]

ARTABA'ZUS (Ἀρτάβαζος). 1. A Median, who acts a prominent part in Xenophon's account of Cyrus the Elder, whose relative Artabazus pretended to be. He is described there as a friend of Cyrus, and advising the Medes to follow Cyrus and remain faithful to him. Cyrus employed him on various occasions: when Araspes was on the point of violating Pantheia, the wife of Abradatas, Cyrus sent Artabazus to protect her; in the war against Croesus, Artabazus was one of the chiliarchs of the infantry. Cyrus bestowed upon him various honours and presents for his faithful attachment. (Xenoph. *Cyrop.* i. 4. § 27, iv. 1. § 23, v. 1. § 23, vi. 1. §§ 9, 34, vi. 3. § 31, vii. 5. § 48, viii. 3, § 25, 4. §§ 1, 12, 24.)

2. A distinguished Persian, a son of Pharnaces, who lived in the reign of Xerxes. In the expedition of this king to Greece, B. C. 480, Artabazus commanded the Parthians and Choasmians. (Herod. vii. 66.) When Xerxes quitted Greece, Artabazus accompanied him as far as the Hellespont, and then returned with his forces to Pallene. As Potidaea and the other towns of Pallene had revolted from the king after the battle of Salamis, Artabazus determined to reduce them. He first laid siege to Olynthus, which he took; he butchered the inhabitants whom he had compelled to quit the town, and gave the place and the town to the Chalcidians. After this Artabazus began the siege of Potidaea, and endeavoured to gain his end by bribes; but the treachery was discovered and his plans thwarted. The siege lasted for three months, and when at last the town seemed to be lost by the low waters of the sea, which enabled his troops to approach the walls from the sea-side, an almost wonderful event saved it, for the returning tide was higher than it had ever been before. The troops of Artabazus were partly overwhelmed by the waters and partly cut down by a sally of the Potidaeans. He now withdrew with the remnants of his army to Thessaly, to join Mardonius. (viii. 126—130.)

Shortly before the battle of Plataeae, B. C. 479, Artabazus dissuaded Mardonius from entering on an engagement with the Greeks, and urged him to lead his army to Thebes in order to obtain provisions for the men and the cattle; for he entertained the conviction that the mere presence of the Persians would soon compel the Greeks to surrender. (ix. 41.) His counsel had no effect, and as soon as he perceived the defeat of the Persians at Plataeae, he fled with forty thousand men through Phocis, Thessaly, Macedonia, and Thrace, to Byzantium, and led the remnants of his army, which had been greatly diminished by hunger and the fatigues of the retreat, across the Hellespont into Asia. (ix. 89; Diod. xi. 31, 33.) Subsequently Artabazus conducted the negotiations between Xerxes and Pausanias. (Thuc. i. 129; Diod. xi. 44; C. Nepos, *Paus.* 2, 4.)

3. One of the generals of Artaxerxes I., was sent to Egypt to put down the revolt of Inarus, B. C. 462. He advanced as far as Memphis, and accomplished his object. (Diod. xi. 74, 77; comp. Thuc. i. 109; Ctesias, *Pers.* p. 42, ed. Lion.) In B. C. 450, he was one of the commanders of the Persian fleet, near Cyprus, against Cimon. (Diod. xii. 4.)

4. A Persian general, who was sent in B. C. 362, in the reign of Artaxerxes II., against the revolted Datames, satrap of Cappadocia, but was defeated by the bravery and resolution of the latter. (Diod. xv. 91; comp. Thirlwall, *Hist. of Greece*, vi. p. 129.) In the reign of Artaxerxes III., Artabazus was satrap of western Asia, but in B. C. 356 he refused obedience to the king, which involved him in a war with the other satraps, who acknowledged the authority of Artaxerxes. He was at first supported by Chares, the Athenian, and his mercenaries, whom he rewarded very generously. Afterwards he was also supported by the Thebans, who sent him 5000 men under Pammenes. With the assistance of these and other allies, Artabazus defeated his enemies in two great battles. Artaxerxes, however, succeeded in depriving him of his Athenian and Boeotian allies, whereupon Artabazus was defeated by the king's general, Autophradates, and was even taken prisoner. The Rhodians, Mentor and Memnon, two brothers-in-law of Artabazus, who had likewise supported him, still continued to maintain themselves, as they were aided by the Athenian Charidemus, and even succeeded in obtaining the liberation of Artabazus. After this, Artabazus seems either to have continued his rebellious operations, or at least to have commenced afterwards a fresh revolt; but he was at last obliged, with Memnon and his whole family, to take refuge with Philip of Macedonia. During the absence of Artabazus, Mentor, his brother-in-law, was of great service to the king of Persia in his war against Nectanebus of Egypt. After the close of this war, in B. C. 349, Artaxerxes gave to Mentor the command against the rebellious satraps of western Asia. Mentor availed himself of the opportunity to induce the king to grant pardon to Artabazus and Memnon, who accordingly obtained permission to return to Persia. (Diod. xvi. 22, 34, 52; Dem. *c. Aristocr.* p. 671, &c.) In the reign of Dareius Codomannus, Artabazus distinguished himself by his great fidelity and attachment to his sovereign. He took part in the battle of Arbela, and afterwards accompanied Dareius on his flight. After the death of the latter, Alexander rewarded Arta-

bazus for his fidelity with the satrapy of Bactria. His daughter, Barsine, became by Alexander the mother of Heracles; a second daughter, Artocama, was given in marriage to Ptolemy; and a third, Artonis, to Eumenes. In B. C. 328, Artabazus, then a man of very advanced age, resigned his satrapy, which was given to Cleitus. (Arrian, *Anab.* iii. 23, 29, vii. 4; Curtius, iii. 13, v. 9, 12, vi. 5, vii. 3, 5, viii. 1; Strab. xii. p. 578; comp. Droysen, *Gesch. Alex. des Gross.* p. 497.) [L. S.]

ARTACAMA. [ARTABAZUS, No. 4.]

ARTACHAEES (Ἀρταχαίης), a distinguished Persian, and the tallest man in the nation, superintended the construction of the canal across the isthmus of Athos. He died while Xerxes was with his army at Athos; and the king, who was deeply grieved at his loss, gave him a splendid funeral, and the whole army raised a mound. In the time of Herodotus, the Acanthians, in pursuance of an oracle, sacrificed to Artachaees as a hero. (Herod. vii. 22, 117.) This mound appears to be the one described by Lieutenant Wolfe, who remarks: "About 1½ mile to the westward of the north end of the canal (of Xerxes) is the modern village of Erso (on the site of Acanthus), which gives its name to the bay, situated on an eminence overhanging the beach: this is crowned by a remarkable mound, forming a small natural citadel." (*Classical Museum*, No. I. p. 83, Lond. 1843.)

ARTANES (Ἀρτάνης), a son of Hystaspes and brother of Dareius Hystaspis, had given his only daughter and all his property to Dareius, and was afterwards one of the distinguished Persians who fought and fell in the battle of Thermopylae. (Herod. vii. 224.) [L. S.]

ARTAPANUS or ARTAPANES. [ARTABANUS.]

ARTAPHERNES (Ἀρταφέρνης). 1. A son of Hystaspes and brother of Dareius Hystaspis, who was appointed satrap of Sardis. In the year B. C. 505, when the Athenians sought the protection of Persia against Sparta, they sent an embassy to Artaphernes. The satrap answered, that the desired alliance with Persia could be granted only on condition of their recognizing the supremacy of king Dareius. When Hippias, the son of Peisistratus, had taken refuge in Asia, he endeavoured to induce Artaphernes to support his cause, and the Athenians, on being informed of his machinations, again sent an embassy to Artaphernes, requesting him not to interfere between them and Hippias. The reply of Artaphernes, that they should suffer no harm if they would recall their tyrant, shewed the Athenians that they had to hope nothing from Persia. In B. C. 501, Artaphernes was induced by the brilliant hopes which Aristagoras of Miletus held out to him, to place, with the king's consent, 200 ships and a Persian force at the command of Aristagoras, for the purpose of restoring the Naxian exiles to their country. But the undertaking failed, and Aristagoras, unable to realise his promises, was driven by fear to cause the insurrection of the Ionians against Persia. When in B. C. 499 Aristagoras and his Athenian allies marched against Sardis, Artaphernes, not expecting such an attack, withdrew to the citadel, and the town of Sardis fell into the hands of the Greeks and was burnt. But the Greeks returned, fearing lest they should be overwhelmed by a Persian army, which might come to the relief of Artaphernes. In the second year of the Ionian war, B. C. 497, Artaphernes and Otanes began to attack vigorously the towns of Ionia and Aeolis. Cumae and Clazomenae fell into the hands of the Persians. Artaphernes was sharp enough to see through the treacherous designs of Histiaeus, and expressed his suspicions to him at Sardis. The fear of being discovered led Histiaeus to take to flight. Some letters, which he afterwards addressed to some Persians at Sardis, who were concerned in his designs, were intercepted, and Artaphernes had all the guilty Persians put to death. From this time Artaphernes disappears from history, and he seems to have died soon afterwards. (Herod. v. 25, 30—32, 100, 123, vi. 1, &c.; comp. HIPPIAS, ARISTAGORAS, HISTIAEUS.)

2. A son of the former. After the unsuccessful enterprise of Mardonius against Greece in B. C. 492, king Dareius placed Datis and his nephew Artaphernes at the head of the forces which were to chastise Athens and Eretria. Artaphernes, though superior in rank, seems to have been inferior in military skill to Datis, who was in reality the commander of the Persian army. The troops assembled in Cilicia, and here they were taken on board 600 ships. This fleet first sailed to Samos, and thence to the Cyclades. Naxos was taken and laid in ashes, and all the islands submitted to the Persians. In Euboea, Carystus and Eretria also fell into their hands. After this the Persian army landed at Marathon. Here the Persians were defeated in the memorable battle of Marathon, B. C. 490, whereupon Datis and Artaphernes sailed back to Asia. When Xerxes invaded Greece, B. C. 480, Artaphernes commanded the Lydians and Mysians. (Herod. vi. 94, 116, vii. 10. § 2, 74; Aeschyl. *Pers.* 21.)

3. A Persian, who was sent by king Artaxerxes I., in B. C. 425, with a letter to Sparta. While he passed through Eion on the Strymon, he was arrested by Aristeides, the son of Archippus, and carried to Athens, where the letter of his king was opened and translated. It contained a complaint of the king, that owing to the many and discrepant messages they had sent to him, he did not know what they wanted; and he therefore requested them to send a fresh embassy back with Artaphernes, and to explain clearly what they wished. The Athenians thought this a favourable opportunity for forming connexions themselves with Persia, and accordingly sent Artaphernes in a galley, accompanied by Athenian ambassadors, to Ephesus. On their arrival there they received intelligence of the death of king Artaxerxes, and the Athenians returned home. (Thuc. iv. 50.) [L. S.]

ARTAS or ARTUS (Ἄρτας, Thuc.; Ἄρτος, Demetr. and Suidas), a prince of the Messapians in the time of the Peloponnesian war. Thucydides (vii. 33) relates that Demosthenes in his passage to Sicily (B. C. 413) obtained from him a force of 150 dartmen, and renewed with him an old-existing friendly connexion. This connexion with Athens is explained by the long enmity, which, shortly before, was at its height, between the Messapians and the Lacedaemonian Tarentum. (Comp. Niebuhr, i. p. 148.) The visit of Demosthenes is, probably, what the comic poet Demetrius alluded to in the lines quoted from his "Sicily" by Athenaeus (iii. p. 108), who tells us further, that Polemon wrote a book about him. Possibly, however, as Polemon and Demetrius both flourished about 300 B. C., this may be a second Artas. The name is

found also in Hesychius, who quotes from the lines of Demetrius, and in Suidas, who refers to Polemon. [A. H. C.]

ARTASI'RES. [ARSACIDAE, p. 364, b.]

ARTAVASDES ('Αρταουάσδης or 'Αρταβάσδης), ARTAUASDES ('Αρταουάσδης), or ARTABAZES ('Αρταβάζης), called by the Armenian historians, Artawazt. 1. King of the Greater Armenia, succeeded his father Tigranes I (II). In the expedition of Crassus against the Parthians, B. C. 54, Artavasdes was an ally of the Romans; but when Orodes, the king of Parthia, invaded Media, and Artavasdes was unable to obtain assistance from the Romans, he concluded a peace with the Parthian king, and gave his sister or daughter in marriage to Pacorus, the son of Orodes. When Pacorus subsequently invaded Syria, in B. C. 51, Artavasdes threatened a descent upon Cappadocia; and Cicero, who was then governor of Cilicia, made preparations to meet him; but the defeat of Pacorus put a stop to his designs. (Plut. *Crass.* 19, 21, 22, 33; Dion Cass. xl. 16; Cic. *ad Att.* v. 20, 21, *ad Fam.* xv. 2, 3.)

We next hear of Artavasdes in Antony's campaign against the Parthians in B. C. 36. Artavasdes joined the Romans, as he wished to injure his namesake Artavasdes, king of Media, with whom he was at enmity. He accordingly persuaded Antony to invade Media, but then treacherously deserted him, and returned with all his forces to Armenia. (Dion Cass. xlix. 25, 31; Plut. *Ant.* 39, 50; Strab. xi. p. 524.) The desertion of the Armenian king was one of the main causes of the failure of the Roman expedition [see p. 216, a.]; and Antony accordingly determined to be revenged upon Artavasdes. After deferring his invasion of Armenia for a year, he entered the country in B. C. 34, and contrived to entice Artavasdes into his camp, where he was immediately seized. The Armenians thereupon set upon the throne his son Artaxias [ARTAXIAS II.]; but Artavasdes himself, with his wife and the rest of his family, was carried to Alexandria, and led in triumph in golden chains. He remained in captivity till B. C. 30, when Cleopatra had him killed, after the battle of Actium, and sent his head to his old enemy, Artavasdes of Media, in hopes of obtaining assistance from him in return. (Dion Cass. xlix. 33, 39, 40, l. 1, li. 5; Plut. *Ant.* 50; Liv. *Epit.* 131; Vell. Pat. ii. 82; Tac. *Ann.* ii. 3; Strab. xi. p. 532; Joseph. *Ant.* xv. 4. § 3, *B. J.* i. 18. § 5.)

This Artavasdes was well acquainted with Greek literature, and wrote tragedies, speeches, and historical works, some of which were extant in Plutarch's time. (Plut. *Crass.* 33.)

ARTAVASDES II., perhaps the son of Artaxias II., was placed upon the Armenian throne by Augustus after the death of Tigranes II. He was however deposed by the Armenians; and C. Caesar, who was sent into Armenia to settle the affairs of the country, made Ariobarzanes, a Mede, king. (Tac. *Ann.* ii. 3, 4.)

There was another king of the name of Artavasdes in the later history of Armenia, respecting whom see ARSACIDAE, p. 363, b.

ARTAVASDES, king of Media Atropatene, and an enemy of Artavasdes I., king of Armenia. Antony invaded his country in B. C. 36, at the instigation of the Armenian king, and laid siege to his capital, Phraaspa. After Antony, however, had been obliged to retreat from Media with great loss, Artavasdes had a serious quarrel with the Parthian king, Phraates, about the booty which had been taken from the Romans. In consequence of this dispute, and also of his desire to be revenged upon the king of Armenia, Artavasdes offered peace and alliance to Antony, through means of Polemon, king of Pontus. This offer was gladly accepted by Antony, as he too wished to punish the Armenian king on account of his desertion of him in his campaign in Media. After Antony had conquered Armenia in B. C. 34, the alliance between him and Artavasdes was rendered still closer by the latter giving his daughter, Iotape, in marriage to Alexander, the son of Antony. Artavasdes further engaged to assist Antony with troops against Octavianus, and Antony on his part promised the Median king help against the Parthians. With the assistance of the Roman troops, Artavasdes was for a time enabled to carry on the war with success against the Parthians and Artaxias II., the exiled king of Armenia; but when Antony recalled his forces in order to oppose Octavianus, Artavasdes was defeated by Artaxias, and taken prisoner. Artavasdes recovered his liberty shortly afterwards. Plutarch (*Ant.* 61) mentions Median troops at the battle of Actium; but these might have been sent by Artavasdes before his captivity. After the battle of Actium, Octavianus restored to Artavasdes his daughter Iotape, who had married Antony's son. Artavasdes died shortly before B. C. 20. (Dion Cass. xlix. 25, 33, 40, 41, l. 1, li. 16, liv. 9; Plut. *Ant.* 38, 52.)

ARTAVASDES or ARTABASDUS ('Αρτάβασδος), emperor of Constantinople, was probably descended from a noble Armenian family. During the reign of Constantine V. Copronymus (A. D. 741—775), he was appointed Curopalatus, and married Anna, a daughter of this emperor. Constantine, as his nick-name Caballinus indicates, would have made an excellent groom, but was a bad emperor; excited by fanaticism, he was active in the destruction of images in the churches, and thus acquired the name of the new Mohammed. Artavasdes, an adherent of the worship of images, profited from the discontent of the people against Constantine, and during a campaign of the emperor against the Arabs, prepared a revolt in Phrygia. Constantine, doubtful of his fidelity, demanded the sons of Artavasdes as hostages for the good conduct of their father, who refused to give them up, and suddenly surprised his master at the head of an army. Constantine was defeated, and fled into Phrygia Pacotiana, where he assembled his troops. Meantime, the rebel had won over the patrician Theophanes Monotes and Anastasius, the patriarch of Constantinople, to his cause. Both these men had great influence among the people, whom they persuaded that Constantine was dead; and thus Artavasdes was proclaimed emperor. He and Constantine both tried to obtain the aid of the Arabs: but they assisted neither, and shewed hostility to both. Artavasdes re-established the worship of images. He conferred the title of emperor upon his eldest son, Nicephorus; and he sent his second son, Nicetas, with an army into Armenia. Constantine found assistance among the warlike inhabitants of Isauria, and early in 743 opened a campaign against Artavasdes, which terminated in the fall of the usurper. In May, 743, Artavasdes was defeated near Sardis; and in August, 743, his son Nicetas was routed at Comopolis in Bithynia: in

this battle fell Tigranes, a noble Armenian, the cousin of Artavasdes. The usurper fled to Constantinople, where he was besieged by the imperial forces; and while this city was exposed to the horrors of famine, Nicetas was taken prisoner near Nicomedeia. On the 2nd of November, 743, the besiegers took Constantinople by storm. Artavasdes, his sons, and his principal adherents, had their eyes put out, were conducted through the city on asses, with the tails in their hands, and were afterwards all put to death. Artavasdes was recognized as emperor by pope Zacharias. (Cedrenus, i. pp. 796–8, ed. Bonn.; Zonaras, ii. pp. 107, 108, ed. Paris; Procopius, *de Bell. Pers.* i. 2, &c.; Theophanes, pp. 347–50, ed. Paris.) [W. P.]

ARTAXERXES or ARTOXERXES (Ἀρταξέρξης or Ἀρτοξέρξης) is the name of three Persian kings, and signifies, according to Herodotus (vi. 98), "the great warrior" (ὁ μέγας ἀρήϊος). The word is compounded of *Arta*, which means "honoured" [see p. 284, a.], and *Xerxes*, which is probably the same as the Zend, *ksathra*, and the Sanscrit, *kshatra*, "a king:" consequently *Artaxerxes* would mean "the honoured king."

ARTAXERXES I., surnamed *Longimanus* (Μακρόχειρ) from the circumstance of his right hand being longer than his left (Plut. *Artax.* 1), was king of Persia for forty years, from B. C. 465 to B. C. 425. (Diod. xi. 69, xii. 64; Thuc. iv. 50.) He ascended the throne after his father, Xerxes I., had been murdered by Artabanus, and after he himself had put to death his brother Dareius on the instigation of Artabanus. (Justin. iii. 1; Ctesias, *ap. Phot. Bibl.* p. 40, a., ed. Bekk.) His reign is characterized by Plutarch and Diodorus (xi. 71) as wise and temperate, but it was disturbed by several dangerous insurrections of the satraps. At the time of his accession his only surviving brother Hystaspes was satrap of Bactria, and Artaxerxes had scarcely punished Artabanus and his associates, before Hystaspes attempted to make himself independent. After putting down this insurrection and deposing several other satraps who refused to obey his commands, Artaxerxes turned his attention to the regulation of the financial and military affairs of his empire. These beneficent exertions were interrupted in B. C. 462, or, according to Clinton, in B. C. 460, by the insurrection of the Egyptians under Inarus, who was supported by the Athenians. The first army which Artaxerxes sent under his brother Achaemenes was defeated, and Achaemenes slain. After a useless attempt to incite the Spartans to a war against Athens, Artaxerxes sent a second army under Artabazus and Megabyzus into Egypt. A remnant of the forces of Achaemenes, who were still besieged in a place called the white castle (λευκὸν τεῖχος), near Memphis, was relieved, and the fleet of the Athenians destroyed by the Athenians themselves, who afterwards quitted Egypt. Inarus, too, was defeated in B. C. 456 or 455, but Amyrtaeus, another chief of the insurgents, maintained himself in the marshes of lower Egypt. (Thuc. i. 104, 109; Diod. xi. 71, 74, 77.) In B. C. 449, Cimon sent 60 of his fleet of 300 ships to the assistance of Amyrtaeus, and with the rest endeavoured to wrest Cyprus from the Persians. Notwithstanding the death of Cimon, the Athenians gained two victories, one by land and the other by sea, in the neigbourhood of Salamis in Cyprus. After this defeat Artaxerxes is said to have commanded his generals to conclude peace with the Greeks on any terms. The conditions on which this peace is said to have been concluded are as follows:—that the Greek towns in Asia should be restored to perfect independence; that no Persian satrap should approach the western coast of Asia nearer than the distance of a three days' journey; and that no Persian ship should sail through the Bosporus, or pass the town of Phaselis or the Chelidonian islands on the coast of Lycia. (Diod. xii. 4; comp. Thirlwall, *Hist. of Greece*, iii. p. 37, &c.) Thucydides knows nothing of this humiliating peace, and it seems in fact to have been fabricated in the age subsequent to the events to which it relates. Soon after these occurrences Megabyzus revolted in Syria, because Artaxerxes had put Inarus to death contrary to the promise which Megabyzus had made to Inarus, when he made him his prisoner. Subsequently, however, Megabyzus became reconciled to his master. (Ctesias, *ap. Phot. Bibl.* p. 50, &c.; comp. MEGABYZUS, INARUS.) Artaxerxes appears to have passed the latter years of his reign in peace. On his death in B. C. 425, he was succeeded by his son Xerxes II. (Clinton, *Fast. Hell.* ii., sub anno, 455, and p. 380.)

ARTAXERXES II., surnamed *Mnemon* (Μνήμων) from his good memory, succeeded his father, Dareius II., as king of Persia, and reigned from B. C. 405 to B. C. 362. (Diod. xiii. 104, 108.) Cyrus, the younger brother of Artaxerxes, was the favourite of his mother Parysatis, and she endeavoured to obtain the throne for him; but Dareius gave to Cyrus only the satrapy of western Asia, and Artaxerxes on his accession confirmed his brother in his satrapy, on the request of Parysatis, although he suspected him. (Xenoph. *Anab.* i. 1. § 3; Plut. *Artax.* 3.) Cyrus, however, revolted against his brother, and supported by Greek mercenaries invaded Upper Asia. In the neighbourhood of Cunaxa, Cyrus gained a great victory over the far more numerous army of his brother, B. C. 401, but was slain in the battle. [CYRUS.] Tissaphernes was appointed satrap of western Asia in the place of Cyrus (Xenoph. *Hellen.* iii. 1. § 3), and was actively engaged in wars with the Greeks. [THIMBRON; DERCYLLIDAS; AGESILAUS.]

Notwithstanding these perpetual conflicts with the Greeks, the Persian empire maintained itself by the disunion among the Greeks themselves, which was fomented and kept up by Persian money. The peace of Antalcidas, in B. C. 388, gave the Persians even greater power and influence than they had possessed before. [ANTALCIDAS.] But the empire was suffering from internal disturbances and confusion: Artaxerxes himself was a weak man; his mother, Parysatis, carried on her horrors at the court with truly oriental cruelty; and slaves and eunuchs wielded the reins of government. Tributary countries and satraps endeavoured, under such circumstances, to make themselves independent, and the exertions which it was necessary to make against the rebels exhausted the strength of the empire. Artaxerxes thus had to maintain a long struggle against Evagoras of Cyprus, from B. C. 385 to B. C. 376, and yet all he could gain was to confine Evagoras to his original possession, the town of Salamis and its vicinity, and to compel him to pay a moderate tribute. (Diod. xv. 9.) At the same time he had to carry on war against the Cardusians, on the

shores of the Caspian sea; and after his numerous army was with great difficulty saved from total destruction, he concluded a peace without gaining any advantages. (Diod. xv. 9, 10; Plut. *Artax.* 24.) His attempts to recover Egypt were unsuccessful, and the general insurrection of his subjects in Asia Minor failed only through treachery among the insurgents themselves. (Diod. xv. 90, &c.) When Artaxerxes felt that the end of his life was approaching, he endeavoured to prevent all quarrels respecting the succession by fixing upon Dareius, the eldest of his three legitimate sons (by his concubines he had no less than 115 sons, Justin. x. 1), as his successor, and granted to him all the outward distinctions of royalty. But Dareius soon after fell out with his father about Aspasia, and formed a plot to assassinate him. But the plot was betrayed, and Dareius was put to death with many of his accomplices. (Plut. *Artax.* 26, &c.; Justin. *l. c.*) Of the two remaining legitimate sons, Ochus and Ariaspes, the former now hoped to succeed his father; but as Ariaspes was beloved by the Persians on account of his gentle and amiable character, and as the aged Artaxerxes appeared to prefer Arsames, the son of one of his concubines, Ochus contrived by intrigues to drive Ariaspes to despair and suicide, and had Arsames assassinated. Artaxerxes died of grief at these horrors in B. C. 362, and was succeeded by Ochus, who ascended the throne under the name of Artaxerxes III. (Plut. *Life of Artaxerxes;* Diod. xv. 93; Phot. *Bibl.* pp. 42—44, ed. Bekker; Clinton, *Fast. Hellen.* ii. p. 381, &c.)

ARTAXERXES III., also called *Ochus*, succeeded his father as king of Persia in B. C. 362, and reigned till B. C. 339. In order to secure the throne which he had gained by treason and murder, he began his reign with a merciless extirpation of the members of his family. He himself was a cowardly and reckless despot; and the great advantages which the Persian arms gained during his reign, were owing only to his Greek generals and mercenaries, and to traitors, or want of skill on the part of his enemies. These advantages consisted in the conquest of the revolted satrap Artabazus [ARTABAZUS, No. 4], and in the reduction of Phoenicia, of several revolted towns in Cyprus, and of Egypt, B. C. 350. (Diod. xvi. 40—52.) From this time Artaxerxes withdrew to his seraglio, where he passed his days in sensual pleasures. The reins of the government were entirely in the hands of the eunuch Bagoas, and of Mentor, the Rhodian, and the existence of the king himself was felt by his subjects only in the bloody commands which he issued. At last he was killed by poison by Bagoas, and was succeeded by his youngest son, Arses. (Diod. xvii. 5; Plut. *De Is. et Os.* 11; Aelian, *V. H.* iv. 8, vi. 8, *H. A.* x. 28; Justin, x. 3; comp. Clinton, *Fast. Hellen.* ii. p. 382, &c.) Respecting Artaxerxes, the founder of the dynasty of the Sassanidae, see SASSANIDAE. [L. S.]

ARTA'XIAS (Ἀρταξίας) or ARTAXES (Ἀρτάξης), the name of three kings of Armenia.

I. The founder of the Armenian kingdom, was one of the generals of Antiochus the Great, but revolted from him soon after his peace with the Romans in B. C. 188, and became an independent sovereign. (Strab. xi. pp. 528, 531, 532.) Hannibal took refuge at the court of Artaxias, when Antiochus was no longer able to protect him, and he superintended the building of Artaxata, the capital of Armenia, which was so called in honour of Artaxias. (Strab. xi. p. 528; Plut. *Lucull.* 31.) Artaxias was included in the peace made between Eumenes and Pharnaces in B. C. 179 (Polyb. xxvi. 6), but was conquered and taken prisoner by Antiochus IV. Epiphanes towards the end of his reign, about B. C. 165. (Appian, *Syr.* 45, 66.)

II. The son of Artavasdes I., was made king by the Armenians when his father was taken prisoner by Antony in B. C. 34. He risked a battle against the Romans, but was defeated and obliged to fly into Parthia. But with the help of the Parthians he regained his kingdom soon afterwards, and defeated and took prisoner Artavasdes, king of Media, who had opposed him. [ARTAVASDES.] On his return to Armenia, he put to death all the Romans who had remained behind in the country; and in consequence of that, Augustus refused to restore him his relatives, when he sent an embassy to Rome to demand them. When the Armenians in B. C. 20 complained to Augustus about Artaxias, and requested as king his brother Tigranes, who was then at Rome, Augustus sent Tiberius with a large army into Armenia, in order to depose Artaxias and place Tigranes upon the throne; but Artaxias was put to death by his relatives before Tiberius reached the country. Tigranes was now proclaimed king without any opposition; but Tiberius took the credit to himself of a successful expedition: whence Horace (*Epist.* i. 12. 25) says, "Claudi virtute Neronis Armenius cecidit." (Dion Cass. xlix. 39, 40, 44, li. 16, liv. 9; Tac. *Ann.* ii. 3; Vell. Pat. ii. 94; Joseph. *Ant.* xv. 4. § 3; Suet. *Tiber.* 9.) Velleius Paterculus (*l. c.*) calls this king Artavasdes, and Dion Cassius in one passage (liv. 9) names him Artabazes, but in all the others Artaxes.

III. The son of Polemon, king of Pontus, was proclaimed king of Armenia by Germanicus in A. D. 18, at the wish of the Armenians, whose favour he had gained by adopting their habits and mode of life. His original name was Zenon, but the Armenians called him Artaxias on his accession. Upon the death of Artaxias, about A. D. 35, Arsaces, the son of the Parthian king, Artabanus, was placed upon the Armenian throne by his father. (Tac. *Ann.* ii. 56, vi. 31.)

ARTAYCTES (Ἀρταΰκτης), a Persian, the son of Cherasmis, commanded the Macrones and Mosynoeci in the expedition of Xerxes into Greece. He was at the time governor of the town of Sestus and its territory on the Hellespont, where he ruled as an arbitrary and reckless tyrant. When Xerxes passed through Sestus, Artayctes induced the king by fraud to give him the tomb and sacred land of the hero Protesilaus, which existed at Elaeus near Sestus; he then pillaged the tomb, and made profane use of the sacred land. This sacrilegious act was not forgiven him by the Greeks. He did not expect to see an enemy at such a distance from Athens; when, therefore, in B. C. 479, Xanthippus appeared in the Hellespont with a fleet, Artayctes was not prepared for a siege. However the town was strongly fortified and able to resist a besieging army. Xanthippus continued his siege during the whole winter, but on the approach of spring the famine in the town became insupportable; and Artayctes and Oeobazus, a Persian of high rank, succeeded in making their escape through the lines of the besiegers. As soon as the Greek inhabitants of Sestus heard of the flight of their gover-

nor, they opened their gates to the Athenians. The two fugitives were pursued, and Artayctes and his son were overtaken and brought before Xanthippus. Artayctes offered 100 talents to the inhabitants of Elaeus as an atonement for the outrage he had committed on the tomb of Protesilaus, and 200 more as a ransom for himself and his son. But the inhabitants would not accept any other atonement than his life, and Xanthippus was obliged to give him up to them. Artayctes was then nailed to a cross, and his son stoned to death before his eyes. (Herod. vii. 33, 78, ix. 116, 118—120; Paus. i. 4. § 5.) [L. S.]

ARTAYNTE (Ἀρταΰντη), a daughter of Masistes, the brother of Xerxes I. Xerxes gave her in marriage to his son Dareius, but he himself was in love with her, and on one occasion was obliged, by his own imprudent promise, to give her a robe which he had received as a present from his wife Amastris. Thus the king's paramour became known, and Amastris, fancying that the love affair was the work of the wife of Masistes, took the most cruel vengeance upon her. (Herod. ix. 108—110.) Maximus Tyrius (xxvi. 7) confounds the two women, Amastris and Artaynte. (Comp. Tzetz. *Chil.* ii. 6.) [L. S.]

ARTAYNTES (Ἀρταΰντης), one of the generals in the army of Xerxes. When Xerxes had returned to Asia after the battle of Salamis, Artayntes, Ithamitres, and some other generals, sailed to Samos in order to watch the Ionians, and in the hope that the land-force under Mardonius in northern Greece might still be successful. But after the battles of Plataeae and Mycale, in B. C. 479, Artayntes and Ithamitres took to flight. While Artayntes was passing through Asia, he was met by Masistes, the brother of Xerxes, who censured him severely for his cowardly flight. Artayntes, enraged, drew his sword and would have killed Masistes, had he not been saved by Xeinagoras, a Greek, who seized Artayntes at the moment and threw him on the ground, for which act he was liberally rewarded. (Herod. viii. 130, ix. 102, 107.) [L. S.]

ARTE'MBARES (Ἀρτεμβάρης), a Median of noble rank, whose son, according to the story about the youth of the great Cyrus, was one of the playmates of Cyrus. Cyrus chastised him for his want of obedience in their play; and Artembares, indignant at the conduct of Cyrus, who was believed to be a mere shepherd's boy, complained to king Astyages, and thus became the means of discovering that Cyrus was the son of Mandane and the grandson of Astyages. (Herod. i. 114—116.) Two Persians of this name occur in Herodotus (ix. 122), and Aeschylus. (*Pers.* 29, 2?4.) [L. S.]

ARTEMICHA. [CLEINIS.]

ARTEMIDO'RUS (Ἀρτεμίδωρος). 1. Surnamed ARISTOPHANIUS, and also Pseudo-Aristophanius, from his being a disciple of the celebrated grammarian Aristophanes, of Byzantium at Alexandria. Artemidorus himself was, therefore, a contemporary of Aristarchus, and likewise a grammarian. He is mentioned by Athenaeus (iv. p. 182) as the author of a work περὶ Δωρίδος, the nature of which is not clear, and of λέξεις or γλῶσσαι ὀψαρτυτικαί, that is, a dictionary of technical terms and expressions used in the art of cookery. (Athen. i. p. 5, ix. p. 387, xiv. pp. 662, 663; Suidas, *s. vv.*, Ἀρτεμίδωρος and Τιμαχίδας; Erotian in Λάσιον.) Some MSS. of Theocritus contain, under the name of Artemidorus, an epigram of two lines on the collection of bucolic poems, which perhaps belongs to our grammarian. (Theocrit. p. 806, ed. Kiessling; *Anthol. Graec.* ix. n. 205.)

2. Of ASCALON, wrote a history of Bithynia, and is mentioned by Stephanus of Byzantium (*s. v.* Ἀσκαλών) as one of the distinguished persons of that place.

3. Of CNIDUS, a son of Theopompus, and a friend of Julius Caesar (Strab. xiv. p. 656), was a rhetorician, and taught the Greek language at Rome. At the time when the plot was formed against the life of Caesar, B. C. 43, Artemidorus, who had heard of it, cautioned Caesar by a letter, and urged him to take care of himself; but the warning was not heeded. (Plut. *Caes.* 65; Zonaras, vol. i. p. 491, ed. Paris.)

4. DALDIANUS, was a native of Ephesus, but is usually called Daldianus (Δαλδιανός), to distinguish him from the geographer Artemidorus (Lucian, *Philopatr.* 22), since his mother was born at Daldia or Daldis, a small town in Lydia. Artemidorus himself also preferred the surname of Daldianus (*Oneirocr.* iii. 66), which seems to have been a matter of pride with him, as the Daldian Apollo Mystes gave him the especial commission to write a work on dreams. (*Oneirocr.* ii. 70.) He lived at Rome in the reign of Antoninus Pius and M. Aurelius, as we may infer from several passages of his work (i. 28, 66, iv. 1), though some writers have placed him in the reign of Constantine, and others identify him with the friend of Pliny the younger, and son-in-law of Musonius. (Plin. *Epist.* iii. 11.) But the passages of Artemidorus's own work cited above, place the question beyond all doubt. Artemidorus is the author of a work on the interpretation of dreams (Ὀνειροκριτικά), in five books, which is still extant. He collected the materials for this work by very extensive reading (he asserts that he had read all the books on the subject), on his travels through Asia, Greece, Italy, and the Grecian islands. (*Oneir. Prooem. lib.* i.) He himself intimates that he had written several works, and from Suidas and Eudocia we may infer, that one was called οἰωνοσκοπικά, and the other χειροσκοπικά. Along with his occupations on these subjects, he also practised as a physician. From his work on dreams, it is clear that he was acquainted with the principal productions of more ancient writers on the subject, and his object is to prove, that in dreams the future is revealed to man, and to clear the science of interpreting them from the abuses with which the fashion of the time had surrounded it. He does not attempt to establish his opinion by philosophical reasoning, but by appealing to facts partly recorded in history, partly derived from oral tradition of the people, and partly from his own experience. On the last point he places great reliance, especially as he believed that he was called to his task by Apollo. (ii. 70.) This makes him conceited, and raises him above all fear of censure. The first two books are dedicated to Cassius Maximus. The third and fourth are inscribed to his son. The fifth book is, properly speaking, an independent work, the title of which is περὶ ὀνείρων ἀναβάσεων, and which contains a collection of interesting dreams, which were believed to have been realized. The style of the work is simple, correct, and elegant; and this,

together with the circumstance that Artemidorus has often occasion to allude to or explain ancient manners and usages, give to it a peculiar value. The work has also great interest, because it shews us in what manner the ancients symbolized and interpreted certain events of ordinary life, which, when well understood, throws light on various points of ancient mythology. The first edition of the Oneirocritica is that of Aldus, Venice, 1518, 8vo.; the next is that of Rigaltius (Paris, 1603, 4to.), which contains a valuable commentary; however, it goes down only to the 68th chapter of the second book. The last edition is that of J. G. Reiff, Leipzig, 1805, 2 vols. 8vo. It contains the notes of Rigaltius, and some by Reiske and the editor.

5. A Megaric philosopher, who, according to Diogenes Laërtius (ix. 53), wrote a work against Chrysippus.

6. Of Ephesus, a Greek geographer, who lived about B. C. 100. He made voyages round the coasts of the Mediterranean, in the Red Sea, and apparently even in the southern ocean. He also visited Iberia and Gaul, and corrected the accounts of Eratosthenes respecting those countries. We know that in his description of Asia he stated the distances of places from one another, and that the countries beyond the river Tanais were unknown to him. The work in which he gave the results of his investigations, is called by Marcianus of Heracleia, a *περίπλους*, and seems to be the same as the one more commonly called *τὰ γεωγραφούμενα*, or *τὰ τῆς γεωγραφίας βιβλία*. It consisted of eleven books, of which Marcianus afterwards made an abridgement. The original work, which was highly valued by the ancients, and is quoted in innumerable passages by Strabo, Stephanus of Byzantium, Pliny, Isidorus, and others, is lost; but we possess many small fragments and some larger ones of Marcianus' abridgement, which contain the periplus of the Pontus Euxeinus, and accounts of Bithynia and Paphlagonia. The loss of this important work is to be regretted, not only on account of the geographical information which it contained, but also because the author entered into the description of the manners and costumes of the nations he spoke of. The fragments of Artemidorus were first collected and published by D. Höschel in his *Geographica*, Aug. Vindel. 1600, 4to. The best collection is that in Hudson's Geographi Minores, vol. i. Two small fragments, not contained in Hudson, have been published by Van Goens in his edition of Porphyrius's *Antrum Nympharum*, p. 87, and a third, containing a description of the Nile is printed in Aretin's *Beiträge zur Gesch. und Lit.* vol. ii. p. 49, &c. (Vossius, *de Hist. Graec.* p. 185, with the notes of Westermann.) Athenaeus (iii. p. 111) ascribes to this Artemidorus a work entitled *Ἰωνικὰ ὑπομνήματα*. (Comp. Ukert, *Geogr. der Griech. u. Röm.* i. 2, p. 141, &c., 250.)

7. A son-in-law of Musonius, the philosopher, was himself likewise a philosopher, and a friend of Pliny the younger, one of whose letters (iii. 11) is full of his praise.

8. Of Parion, an astronomer, whose views of his science are recorded by Seneca. (*Quaest. Nat.* i. 4, vii. 13.)

9. Of Tarsus, a grammarian, whom Strabo (xiv. p. 675) mentions as one of the distinguished persons of that place. It is not impossible that he may be the same as the one to whose grammatical or lexicographical works reference is made by the Scholiast on Aristophanes (*Vesp.* 1139, 1164, 1231; Comp. Phot. *s. v. τευτάζειν*; Etym. M. *s. vv. ἀρισκύδης* and *ἁρμῷ*), though the work or works here referred to may also belong to No. 1.

10. Of Tralles, a celebrated pugilist, who lived about A. D. 69. (Paus. vi. 14. § 1; Martial, vi. 77.)

11. The author of elegies on love. (*Περὶ ἔρωτος*, Eratosth. *Catast.* 31.) There are many more persons of the name of Artemidorus who are mentioned in ancient writers; but as nothing is known about them, we refer to the list in Fabricius (*Bibl. Graec.* v. p. 263), to which some supplements are given by Van Goens. (*l. c.*) [L. S.]

ARTEMIDO'RUS (*Ἀρτεμίδωρος*). 1. A Greek physician, quoted by Caelius Aurelianus (*De Morb. Acut.* ii. 31, iii. 14, 15, pp. 146, 224, 227), who was a native of Side in Pamphylia, and a follower of Erasistratus. He must have lived some time between the third century B. C. and the second century after Christ. He may perhaps be the person quoted by Galen without any distinguishing epithet (*De Compos. Medicam. sec. Locos*, v. 3, vol. xii. p. 828), but he is probably not the same person as the Artemidorus *οἰωνιστὴς* who is mentioned by the same author. (*Comment. in Hippocr.* "*De Rat. Vict. in Morb. Ac.*" i. 15. vol. xv. p. 444.)

2. Artemidorus Capito (*Ἀρτεμίδωρος ὁ Καπίτων*), a Greek physician and grammarian at Rome, in the reign of the emperor Hadrian, A. D. 117—138, who published an edition of the works of Hippocrates, which Galen tells us (*Comment. in Hippocr.* "*De Nat. Hom.*" vol. xv. p. 21) was not only much valued by the emperor himself, but was also much esteemed even in Galen's time. He is, however, accused of making considerable changes in the text, and of altering the old readings and modernizing the language. He was a relation of Dioscorides, who also edited the works of Hippocrates, and he is frequently mentioned by Galen. (*Comment. in Hippocr.* "*De Humor.*" vol. xvi. p. 2; *Gloss. Hippocr.* vol. xix. p. 83, &c.) He may perhaps be the person sometimes quoted simply by the name of Capito. [Capito.]

3. Artemidorus Cornelius, a physician, who was born at Perga in Pamphylia, or, according to some editions of Cicero, at Pergamus in Mysia. He was one of the unprincipled agents of Verres, whom he first assisted in his robbery of the temple of Diana at Perga, when he was legatus to Cn. Dolabella in Cilicia, B. C. 79 (Cic. 2 *Verr.* i. 20, iii. 21); and afterwards attended him in Sicily during his praetorship, B. C. 72—69, where, among other infamous acts, he was one of the judges (*recuperatores*) in the case of Nympho. His original name appears to have been Artemidorus; he was probably at first a slave, and afterwards, on being freed by his master, (perhaps Cn. *Cornelius* Dolabella,) took the name of *Cornelius*. Cicero calls him in one place "Cornelius medicus" (2 *Verr.* iii. 11), in another "Artemidorus Pergaeus" (c. 21), and in a third "Artemidorus Cornelius" (c. 49); but it is plain that in each passage he refers to the same individual, though Ernesti has in his *Index Historicus* considered them as three different persons. [W. A. G.]

ARTEMIDO'RUS, a painter, who lived at the close of the first century after Christ. (Martial, v. 40.) [C. P. M.]

A'RTEMIS (Ἄρτεμις), one of the great divinities of the Greeks. Her name is usually derived from ἀρτεμής, uninjured, healthy, vigorous; according to which she would be the goddess who is herself inviolate and vigorous, and also grants strength and health to others. (Plat. *Cratyl.* p. 406, b.; Strab. xiv. p. 635; Eustath. *ad Hom.* pp. 32, 577, 1732.) According to the Homeric account and Hesiod (*Theog.* 918) she was the daughter of Zeus and Leto, whence Aeschylus (*Sept.* 148) calls her λητωγένεια. She was the sister of Apollo, and born with him at the same time in the island of Delos. According to a tradition which Pausanias (viii. 37. § 3) found in Aeschylus, Artemis was a daughter of Demeter, and not of Leto, while according to an Egyptian story (Herod. ii. 156) she was the daughter of Dionysus and Isis, and Leto was only her nurse. But these and some other legends are only the results of the identification of the Greek Artemis with other local or foreign divinities. The place of her birth is for the same reason not the same in all traditions: some say that it was the grove of Ortygia near Ephesus (Tacit. *Annal.* iii. 61; Schol. *ad Pind. Nem.* i. 1), others that it was Crete (Diod. v. 72), and others again, that she was the sister of Apollo, but born somewhat earlier, so that she was able to assist Leto in giving birth to Apollo. (Orph *Hymn.* 34. 5; Spanheim, *ad Callim.* p. 476, &c.) In the description of the nature and character of this goddess, it is necessary to distinguish between the different points of view from which the Greeks regarded her, and also between the really Greek Artemis and certain foreign divinities, who for some resemblance or another were identified by the Greeks with their own Artemis,

1. *Artemis as the sister of Apollo*, is a kind of female Apollo, that is, she as a female divinity represented the same idea that Apollo did as a male divinity. This relation between the two is in many other cases described as the relation of husband and wife, and there seems to have been a tradition which actually described Artemis as the wife of Apollo. (Eustath. *ad Hom.* p. 1197.) In the character of sister of Apollo, Artemis is like her brother armed with a bow, quiver, and arrows, and sends plague and death among men and animals: she is a θεὰ ἀπόλλουσα. Sudden deaths, but more especially those of women, are described as the effect of her arrows. (Hom. *Il.* vi. 205, 427, &c., xix. 59, xxi. 483, &c.; *Od.* xi. 172, &c., 324, xv. 478, xviii. 202, xx. 61, &c., v. 124, &c.) She also acts sometimes in conjunction with her brother. (*Od.* xv. 410; *Il.* xxiv. 606.) As Apollo was not only a destructive god, but also averted the evils which it was in his power to inflict, so Artemis was at the same time a θεὰ σώτειρα; that is, she cured and alleviated the sufferings of mortals. Thus, for instance, she healed Aeneas, when he was wounded and carried into the temple of Apollo. (*Il.* v. 447.) In the Trojan war she sided, like Apollo, with the Trojans. The man whom she looked graciously upon was prosperous in his fields and flocks, his household was thriving, and he died in old age. (Callim. *Hymn. in Dian.* 129, &c.) She was more especially the protectress of the young, whence the epithets παιδοτρόφος, κουροτρόφος, and φιλομείραξ (comp. Diod. v. 73); and Aeschylus (*Agam.* 142) calls her the protectress of young sucking-animals, and of the game ranging through the forests of the mountains. Artemis thus also came to be regarded as the goddess of the flocks and the chase: she is the huntress among the immortals; she is called the stag-killer (ἐλαφηβόλος), the lover of the tumult connected with the chase (κελαδεινή), and ἀγρότερα. (*Il.* xxi. 511, 485, &c.; Hom. *Hymn. in Dian.* 10.) Artemis is moreover, like Apollo, unmarried; she is a maiden-divinity never conquered by love. (Soph. *Elect.* 1220.) The priests and priestesses devoted to her service were bound to live pure and chaste, and trangressions of their vows of chastity were severely punished. (Paus. vii. 19. § 1. viii. 13. § 1.) She was worshipped in several places together with her brother; and the worship of both divinities was believed to have come from the Hyperboreans, and Hyperborean maidens brought sacrifices to Delos. (Herod. ii. 32, 35.) The laurel was sacred to both divinities, and both were regarded as the founders and protectors of towns and streets. (Paus. i. 38. § 6, iii. 24. § 6, viii. 36, in fin.; Aeschyl. *Sept.* 450; Callim. *Hymn. in Dian.* 34.)

There are, however, some points also, in which there is no resemblance between Artemis and Apollo: she has nothing to do with music or poetry, nor is there any trace of her having been regarded as an oracular divinity like Apollo. Respecting the real and original character of Artemis as the sister of Apollo, we encounter the same difficulties as those mentioned in the article APOLLO, viz. as to whether she was a purely spiritual and ethical divinity, as Müller thinks, or whether she was the representative of some power in physical nature; and the question must be decided here in the same manner as in the case of Apollo. When Apollo was regarded as identical with the sun or Helios, nothing was more natural than that his sister should be regarded as Selene or the moon, and accordingly the Greek Artemis is, at least in later times, the goddess of the moon. Buttmann and Hermann consider this idea of Artemis being the moon as the fundamental one from which all the others are derived. But, at any rate, the idea of Artemis being the goddess of the moon, must be confined to Artemis the sister of Apollo, and is not applicable to the Arcadian, Taurian, or Ephesian Artemis.

2. *The Arcadian Artemis* is a goddess of the nymphs, and was worshipped as such in Arcadia in very early times. Her sanctuaries and temples were more numerous in this country than in any other part of Greece. There was no connexion between the Arcadian Artemis and Apollo, nor are there any traces here of the ethical character which is so prominent in Artemis, the sister of Apollo. These circumstances, together with the fact, that her surnames and epithets in Arcadia are nearly all derived from the mountains, rivers, and lakes, shew that here she was the representative of some part or power of nature. In Arcadia she hunted with her nymphs on Taygetus, Erymanthus, and Maenalus; twenty nymphs accompanied her during the chase, and with sixty others, daughters of Oceanus, she held her dances in the forests of the mountains. Her bow, quiver, and arrows, were made by Hephaestus, and Pan provided her with dogs. Her chariot was drawn by four stags with golden antlers. (Callim. *Hymn. in Dian.* 13, 81, 90, &c.; Apollod. ii. 5. § 3; Pind. *Ol.* iii. 51.) Her temples and sanctuaries in Arcadia were usually near lakes or rivers, whence she was

called λιμνῆτις or λιμναία. (Paus. ii. 7. § 6, iii. 23. § 6, iv. 4. § 2, 31. § 3, viii. 53. § 5.) In the precincts of her sanctuaries there were often sacred wells, as at Corinth. (Paus. ii. 3. § 5, iii. 20. § 7.) As a nymph, Artemis also appears in connexion with river gods, as with Alpheius [ALPHEIUS], and thus it is intelligible why fish were sacred to her. (Diod. v. 3.)

3. *The Taurian Artemis.* The legends of this goddess are mystical, and her worship was orgiastic and connected, at least in early times, with human sacrifices. According to the Greek legend there was in Tauris a goddess, whom the Greeks for some reason identified with their own Artemis, and to whom all strangers that were thrown on the coast of Tauris, were sacrificed. (Eurip. *Iph. Taur.* 36.) Iphigeneia and Orestes brought her image from thence, and landed at Brauron in Attica, whence the goddess derived the name of Brauronia. (Paus. i. 23. § 9, 33. § 1, iii. 16, in fin.) The Brauronian Artemis was worshipped at Athens and Sparta, and in the latter place the boys were scourged at her altar in such a manner that it became sprinkled with their blood. This cruel ceremony was believed to have been introduced by Lycurgus, instead of the human sacrifices which had until then been offered to her. (*Dict. of Ant. s. v.* Βραυρώνια and Διαμαστίγωσις.) Her name at Sparta was Orthia, with reference to the phallus, or because her statue stood erect. According to another tradition, Orestes and Iphigeneia concealed the image of the Taurian goddess in a bundle of brushwood, and carried it to Aricia in Latium. [ARICINA.] Iphigeneia, who was at first to have been sacrificed to Artemis, and then became her priestess, was afterwards identified with the goddess (Herod. iv. 103; Paus. i. 43. § 1), who was worshipped in some parts of Greece, as at Hermione, under the name of Iphigeneia. (Paus. ii. 35. § 1.) Some traditions stated, that Artemis made Iphigeneia immortal, in the character of Hecate, the goddess of the moon. [HECATE.] A kindred divinity, if not the same as the Taurian Artemis, is Artemis ταυροπόλος, whose worship was connected with bloody sacrifices, and who produced madness in the minds of men, at least the chorus in the Ajax of Sophocles, describes the madness of Ajax as the work of this divinity. In the legends about the Taurian Artemis, it seems that separate local traditions of Greece are mixed up with the legends of some Asiatic divinity, whose symbol in the heaven was the moon, and on the earth the cow.

4. *The Ephesian Artemis* was a divinity totally distinct from the Greek goddess of the same name. She seems to have been the personification of the fructifying and all-nourishing powers of nature. It is an opinion almost universally adopted, that she was an ancient Asiatic divinity whose worship the Greeks found established in Ionia, when they settled there, and that, for some resemblance they discovered, they applied to her the name of Artemis. As soon as this identity of the Asiatic goddess with the Greek Artemis was recognised, other features, also originally peculiar to the Greek Artemis, were transferred to her; and thus she is called a daughter of Leto, who gave birth to her in the neighbourhood of Ephesus. Her original character is sufficiently clear from the fact, that her priests were eunuchs, and that her image in the magnificent temple of Ephesus represented her with *many* breasts (πολυμαστός). The whole figure of the goddess resembled a mummy: her head was surmounted with a mural crown (*corona muralis*), and the lower part of her body, which ended in a point, like a pyramid upside down, was covered with figures of mystical animals. (Strab. xiv. p. 641; Paus. iv. 31. § 6, vii. 5. § 2., The symbol of this divinity was a bee, and her high-priest bore the name of king (ἐσσήν). Her worship was said to have been established at Ephesus by the Amazons. (Paus. ii. 7. § 4, viii. 12. § 1; Hesych. and Suid. *s. v.* ἐσσήν.)

Respecting some other divinities, or attributes of divinities, which were likewise regarded as identical with Artemis in Greece, see BRITOMARTIS, DICTYNNA, and EILEITHYIA. The Romans identified their goddess Diana with the Greek Artemis, and at a comparatively early time they transferred to their own goddess all the peculiar features of the Greek Artemis. [DIANA.] The worship of Artemis was universal in all Greece, in Delos, Crete, Sicily, and southern Italy, but more especially in Arcadia and the whole of the Peloponnesus. The sacrifices offered to the Brauronian Artemis consisted of stags and goats; in Thrace dogs were offered to Artemis. Among the animals sacred to the Greek Artemis we may mention the stag, boar, dog, and others; the fir-tree was likewise sacred to her.

It is impossible to trace the various relations in which Artemis appears to us to one common source, or to one fundamental idea: the very manner in which such a complicated mythus was formed renders the attempt futile, or, to say the least, forced. In the case of Artemis, it is evident, that new elements and features were added in various places to the ancient local mythus; the worship of one divinity is identified with that of another, and the legends of the two are mixed up into one, or those of the one are transferred to the other, whose legends then sink into oblivion.

The representations of the Greek Artemis in works of art are different accordingly as she is represented either as a huntress, or as the goddess of the moon; yet in either case she appears as a youthful and vigorous divinity, as becomes the sister of Apollo. As the huntress, she is tall, nimble, and has small hips; her forehead is high, her eyes glancing freely about, and her hair tied up behind in such a manner, that some locks float down her neck; her breast is covered, and the legs up to the knees are naked, the rest being covered by the chlamys. Her attributes are the bow, quiver, and arrows, or a spear, stags, and dogs. As the goddess of the moon, she wears a long robe which reaches down to her feet, a veil covers her head, and above her forehead rises the crescent of the moon. In her hand she often appears holding a torch. (Mitscherlich, *de Diana Sospita*, Göttingen, 1821; Müller, *Dorians*, book ii. c. 9; *Museo Pio-Clem.* i. 30; Hirt. *Mythol. Bilderb.* i. p. 37.) [L. S.]

ARTEMI'SIA (Ἀρτεμισία). 1. A queen of Halicarnassus, Cos, Nisyros, and Calydna, who ruled over these places as a vassal of the Persian empire in the reign of Xerxes I. She was a daughter of Lygdamis, and on the death of her husband, she succeeded him as queen. When Xerxes invaded Greece, she voluntarily joined his fleet with five beautiful ships, and in the battle of Salamis (B. C. 480) she distinguished herself by her prudence, courage, and perseverance, for which she

was afterwards highly honoured by the Persian king. (Herod. vii. 99, viii. 68, 87, &c., 93, 101, &c.; Polyaen. viii. 53; Paus. iii. 11. § 3.) According to a tradition preserved in Photius (*Bibl.* p. 153, a., ed. Bekker), she put an end to her life in a romantic manner. She was in love, it is said, with Dardanus, a youth of Abydos, and as her passion was not returned, she avenged herself by putting his eyes out while he was asleep. This excited the anger of the gods, and an oracle commanded her to go to Leucas, where she threw herself from the rock into the sea. She was succeeded by her son Pisindelis. Respecting the import of the phrase in regard to lovers, "to leap from the Leucadian rock," see SAPPHO.

2. The sister, wife, and successor of the Carian prince Mausolus. She was the daughter of Hecatomnus, and after the death of her husband, she reigned for two years, from B. C. 352 to B. C. 350. Her administration was conducted on the same principles as that of her husband, whence she supported the oligarchical party in the island of Rhodes. (Diod. xvi. 36, 45; Dem. *de Rhod. Libert.* pp. 193, 197, 198.) She is renowned in history for her extraordinary grief at the death of her husband Mausolus. She is said to have mixed his ashes in her daily drink, and to have gradually died away in grief during the two years that she survived him. She induced the most eminent Greek rhetoricians to proclaim his praise in their oratory; and to perpetuate his memory she built at Halicarnassus the celebrated monument, Mausoleum, which was regarded as one of the seven wonders of the world, and whose name subsequently became the generic term for any splendid sepulchral monument. (Cic. *Tusc.* iii. 31; Strabo, xiv. p. 656; Gellius, x. 18; Plin. *H. N.* xxv. 36, xxxvi. 4. § 9; Val. Max. iv. 6. ext. 1; Suid. Harpocr. *s. vv.* Ἀρτεμισία and Μαύσωλος.) Another celebrated monument was erected by her in the island of Rhodes, to commemorate her success in making herself mistress of the island. The Rhodians, after recovering their liberty, made it inaccessible, whence it was called in later times the Ἄβατον. (Vitruv. ii. 8.) [L. S.]

ARTEMI'SIUS, a physician who is quoted by Marcellus Empiricus (*De Medicam.* c. 36. p. 410), and who must therefore have lived some time in or before the fourth century after Christ. It seems most probable that he is the same person who is called by mistake in another passage *Artemius.* (*Ibid.* c. 13. p. 298.) [W. A. G.]

ARTE'MIUS ANASTA'SIUS. [ANASTASIUS II.]

A'RTEMON (Ἀρτέμων). 1. Of CASSANDREIA, a learned grammarian, who seems to have lived after B. C. 316. He is mentioned by Athenaeus (xii. p. 515) as the author of—1. Περὶ συναγωγῆς (according to others ἀναγωγῆς) βιβλίων, which would either be on collecting books, or on assigning books to their proper authors. 2. Περὶ βιβλίων χρήσεως, or Περὶ χρήσεως τῶν περὶ τὰς συνουσίας ᾀδομένων. (Athen. xv. p. 694.) He is perhaps the same as the author of a work περὶ Διονυσιακοῦ συστήματος, quoted by Athenaeus (xiv. pp. 636, 637), without any distinguishing epithet. There is also a work on painters (περὶ ζωγράφων) which is ascribed to one Artemon. (Harpocrat. *s. v.* Πολύγνωτος.) Fabricius is inclined to believe, that our Artemon of Cassandreia is the one of whom Demetrius (*de Elocut.* 231) speaks as the person who collected letters of Aristotle.

2. Of CLAZOMENAE, is mentioned by Aelian (*Hist. An.* xii. 38) as the author of ὅροι Κλαζομένιοι, in which he mentioned that, at one time, the territory of Clazomenae was ravaged by a winged sow. Suidas (*s. v.* Ἀρκτῖνος) ascribes to him a work on Homer (περὶ Ὁμήρου), of which, however, not a trace is now extant.

3. A HERETIC, who seems to have lived about the beginning of the third century of our era. It is also probable that he resided in or near Rome, since we read in Photius (*Bibl.* p. 12, a., ed. Bekker), that the celebrated presbyter Caius (about A. D. 210) wrote against Artemon and his heresies. From the synodal letter of the bishops assembled at Antioch in A. D. 269, who deposed the heretic Paul of Samosata (Euseb. *H. E.* vii. 30), it seems clear that Artemon was regarded in the East as the precursor of the heresies of Paul, and perhaps also that Artemon was then still alive; at any rate, however, that his sect was still in existence. Artemon and his friend Theodotus denied the divinity of Christ, and asserted, that he was merely a prophet raised by his virtues above all others, and that God had made use of him for the good of mankind. (Euseb. *H. E.* v. 28; Theodoret. *Haeret. fabul. Epit.* ii 4.) These opinions were probably supported by Artemon and his followers, the Artemonites, by philosophical arguments; for Eusebius states, that they occupied themselves very much with philosophy and mathematics, and that they made use of them in their interpretation of Scripture. They are charged with having introduced forged readings into the text of the Bible, and to have omitted certain passages from the copies they used. These accusations, however, rest on rather weak grounds. (C. H. Stemmler *Diatribe de Secta Artemonitarum*, Leipzig, 1730; Schaffhausen, *Historia Artemonis et Artemonitarum*, Leipzig, 1737, 4to.)

4. A LACEDAEMONIAN, who built the military engines for Pericles in his war against Samos in B. C. 441. (Plut. *Pericl.* 27; Diod. xii. 28; Schol. *ad Aristoph. Acharn.* 802.) There was a celebrated statue of this Artemon made by Polycletus. (Plin. *H. N.* xxxiv. 19. § 2.) Servius (*ad Aen.* ix. 505) confounds him with Artemon of Clazomenae.

5. Of MAGNESIA, is known only as the author of a work on the virtues of women (περὶ τῶν κατ' ἀρετὴν γυναιξὶ πεπραγματευμένων διηγημάτων), of which Sopater made an abstract (Phot. *Bibl.* p. 103, a.); but both the original and the abstract are lost.

6. Called Μελοποιός, from his being a melic poet, appears to have been a contemporary of the comic poet Aristophanes. (*Acharn.* 830, with the Schol.; Suid. *s. v.* ὄζων.) It is usually believed, that he is the author of the two epigrams still extant in the Anthologia Graeca. (xii. 55. 124.)

7. Of MILETUS, wrote a work on the interpretation of dreams (ὀνειροκριτικά), in twenty-two books, which is now lost. (Artemid. *Oneir.* ii. 49; Eustath. *ad Hom. Il.* xvi. p. 1119; Tertull. *de Anim.* 46; Fulgent. i. 13.)

8. Of PERGAMUS, a Greek rhetorician, who wrote a history of Sicily, which is now lost, but is often mentioned by the grammarians. (Schol. *ad Pind. Pyth.* i. 1, 32, iii. 48; *Ol.* ii. 16, v. 1; *Isth.* ii. Argum.; Schol. *ad Lycophr.* 177.)

9. A RHETORICIAN, who seems to have lived during the early period of the Roman empire, and

is mentioned several times by Seneca, who has also preserved some fragments of his. (Senec. *Suas.* 1; *Controv.* i. 6, 7, ii. 9, 11, iii. 16, iv. 25, v. 30. 33.)

10. A SYRIAN of royal descent, who lived in and after the reign of Antiochus the Great. He resembled the king so much, that when, in B. C. 187, Antiochus was killed, the queen Laodice put Artemon into a bed, pretending that he was the king, and dangerously ill. Numbers of persons were admitted to see him; and all believed that they were listening to their king when he recommended to them Laodice and her children. (Plin. *H. N.* vii. 10; Val. Max. ix. 14. ext. 1.) [L. S.]

A'RTEMON, a physician, who is said by Pliny (*H. N.* xxviii. 2) to have made use of cruel and superstitious remedies, and who must have lived some time in or before the first century after Christ. [W. A. G.]

A'RTEMON. 1. A painter mentioned by Pliny (*H. N.* xxxv. 11. s. 40), who enumerates some of his works. His country is not known. With regard to his age, we can only say, that he seems to have lived after the time of Alexander the Great, as one of his works was a statue of queen Stratonice, a name not unfrequent in the Asiatic kingdoms after that time.

2. A sculptor, in the first century after Christ, and, in conjunction with Pythodorus, adorned the palaces of the Caesars on the Palatine with statues. (Plin. *H. N.* xxxvi. 5. s. 4. § 11.) [C. P. M.]

ARTO'CES (Ἀρτώκης), king of the Iberians, against whom Pompey marched in B. C. 65. Pompey crossed the Cyrnus and defeated Artoces; and when he also crossed the Pelorus, Artoces sent to him his sons as hostages, and concluded a peace with him. (Dion Cass. xxxvii. 1, 2; Appian, *Mithr.* 103, 117; Flor. iii. 5, who calls him Arthoces; Plut. *Pomp.* 36.)

ARTONIS. [ARTABAZUS, No. 4.]

M. ARTO'RIUS (Ἀρτώριος), a physician at Rome, who was one of the followers of Asclepiades (Cael. Aurel. *De Morb. Acut.* iii. 14, p. 224), and afterwards became the friend and physician of Caesar Octavianus. He attended him in his campaign against Brutus and Cassius, B. C. 42, and it was by his advice, in consequence of a dream, that Octavianus was persuaded to leave his camp and assist in person at the battle of Philippi, notwithstanding a severe indisposition. This was probably the means of saving his life, as that part of the army was cut to pieces by Brutus. (Vell. Paterc. ii. 70; Plut. *Brut.* c. 41, where some editions have *Antonius* instead of *Artorius;* Lactant. *Divin. Instit.* ii. 8; Dion Cass. xlvii. 41; Valer. Max. i. 7. § 1; Tertull. *De Anima*, c. 46; Sueton. *Aug.* c. 91; Appian, *De Bell. Civil.* iv. 110; Florus, iv. 7.) He was drowned at sea shortly after the battle of Actium, B. C. 31. (S. Hieron. *in Euseb. Chron.*) St. Clement of Alexandria quotes (*Paedag.* ii. 2, p. 153) a work by a person of the same name, Περὶ Μακροβιοτίας. (Fabric. *Bibl. Gr.* vol. xiii. p. 86, ed. vet.; Caroli Patini *Comment. in Antiq. Cenotaph. M. Artorii*, in Poleni *Thes. Antiq. Rom. et Gr. Supplem.* vol. ii. p. 1133.) [W. A. G.]

ARTY'BIUS (Ἀρτύβιος), a Persian general in the reign of Dareius Hystaspis, who, after the Ionian revolt had broken out, sailed with a fleet to Cyprus to conquer that island. He was killed in battle by Onesilus, the principal among the chiefs of Cyprus. (Herod. v. 108—110.) [L. S.]

ARTYSTO'NE (Ἀρτυστώνη), a daughter of the great Cyrus, was married to Dareius Hystaspis, who loved her more than any other of his wives, and had a golden statue made of her. She had by Dareius a son, Arsames or Arsanes. (Herod. iii. 88, vii. 69.) [ARSAMES.] [L. S.]

ARVI'NA, a cognomen of the Cornelia gens.

1. A. CORNELIUS P. F. A. N. COSSUS ARVINA, whom Livy sometimes calls A. Cornelius Cossus, and sometimes A. Cornelius Arvina, was magister equitum B. C. 353, and a second time in 349. (Liv. vii. 19, 26.) He was consul in B. C. 343, the first year of the Samnite war, and was the first Roman general who invaded Samnium. While marching through the mountain passes of Samnium, his army was surprised in a valley by the enemy, and was only saved by the heroism of P. Decius, who seized with a body of troops a height which commanded the road. The consul then conquered the Samnites, and triumphed on his return to Rome. (vii. 28, 32, 34—38, x. 31; Niebuhr, *Rom. Hist.* iii. p. 120, &c.) Arvina was consul again in B. C. 322 (*A. Cornelius iterum*, Liv. viii. 17), and dictator in 320, in the latter of which years he defeated the Samnites in a hard-fought battle, though some of the ancient authorities attributed this victory to the consuls of the year. (Liv. viii. 38, 39; Niebuhr, iii. p. 200, &c.)

2. A. CORNELIUS ARVINA, the fetialis, sent to restore to the Samnites the prisoners who had been set free by them after the battle of Caudium, B. C. 321. (Liv. ix. 10.)

3. P. CORNELIUS A. F. P. N. ARVINA, apparently a son of No. 1, consul B. C. 306, commanded in Samnium. He was censor in B. C. 294, and consul a second time in 288. (Liv. ix. 42, &c., x. 47; *Fasti.*)

ARULE'NUS RU'STICUS. [RUSTICUS.]

ARUNS. 1. The son of Demeratus of Corinth, and the brother of Lucumo, afterwards L. Tarquinius Priscus, died in the life-time of his father. (Liv. i. 34; Dionys. iii. 46.)

2. The brother of L. Tarquinius Superbus, married to the younger Tullia, was murdered by his wife, who despised her husband's want of ambition and was anxious to marry his brother. (Liv. i. 46.)

3. The son of Tarquinius Superbus, went with Brutus to consult the oracle at Delphi, and after the expulsion of the Tarquins killed, and was at the same time killed by, Brutus in battle. (Liv. i. 56, ii. 6; Cic. *Tusc.* iv. 22.)

4. The son of Porsena, accompanied his father to the Roman war, and was afterwards sent to besiege Aricia, before which he fell in battle. (Liv. ii. 14; Dionys. v. 30, 36, vii. 5, 6.)

5. Of Clusium, according to the legend, invited the Gauls across the Alps. He had been guardian to a wealthy Lucumo, who, when he grew up, seduced the wife of Aruns. The husband in revenge carried wine, oil, and figs, across the Alps, and by these tempted the Gauls to invade Italy. (Liv. v. 33; Plut. *Camill.* 15.)

ARU'NTIUS. [ARRUNTIUS.]

ARUSIA'NUS, MESSUS or ME'SSIUS, a Roman grammarian, who lived under one of the later emperors. He wrote a Latin phrase-book, entitled "Quadriga, vel Exempla Elocutionum ex Virgilio, Sallustio, Terentio, et Cicerone per literas digesta." It is called Quadriga from its being composed from four authors. The work is valuable

as preserving many passages from some of Cicero's lost writings, and from Sallust's History. He first gives a phrase generally, then an example, thus: "Firmatus illius rei, Sallust. *Hist.* iii. *Ad Cyzicum perrexit firmatus animi.* — Prudens illarum rerum, Sall. *Hist.* i. *Prudens omnium quae senatus censuerat.*" The following words he arranges under the letter K:—*Kave*, *kareo*, *kaptus*, *khao* (abl. of *chaos*) *kassus*, *klaudus*, *kalleo*, *kalco*, *kausatus*, *klam*.

In some MSS. the work is called "M. Frontonis Exempla Elocutionum," &c.; in others, "Arusiani (or Volusiani) Messi Quadriga." On the authority of the former MSS. it has often passed under the name of Fronto, and under his name it was published by Angelo Mai, from a MS. much mutilated, especially in the latter part. But after what Fronto says on Cicero and other authors, it seems highly improbable that he would have employed himself in composing such a work from these authors. He would have chosen some of his favourite writers, Ennius, &c. It is possible that the work may be an extract by Arusianus from a *larger* work by Fronto, which larger work would have been composed from a greater number of authors, including those which Fronto most admired. The best edition is that by Lindemann, in his *Corpus Grammaticorum Latin. Vet.* vol. i. p. 199, from a MS. in the Wolfenbüttel collection, in excellent condition, and which, with the exception of a few passages, gives the work complete. It contains more than half as much again as Mai's edition. This new part contains many of the most valuable passages, those from Cicero's lost writings and from Sallust's History. The transcriber has prefixed the following remark: — "In aliquibus Codicibus pro Arusiani Messi male irrepsit Cornelii Frontonis." Lindemann gives in the notes the exact references to the passages which in the MS. are referred to only by the book. [FRONTO.] (Niebuhr, *in his edit. of Fronto*, Berlin, 1816, p. xxxi., &c.; Lindemann, *Praefat. in Corp. Gramm. Lat. Vet.* i. p. 201, &c.) [A. A.]

ARYANDES (Ἀρυάνδης), a Persian, who was appointed by Cambyses governor of Egypt. During his administration Pheretime, the mother of Arcesilaus of Cyrene, is said to have come to Aryandes as a suppliant, and to have solicited his assistance in avenging the death of her son, who had been murdered at Barca, as she pretended, because he had been a friend of the Persians. Aryandes accordingly placed an army and a fleet at her command. Herodotus thinks that this whole affair was a mere pretext under which the Persian satrap concealed his desire of conquering Libya. After the conquest of Barca, some of the Persians wanted to take possession of Cyrene also, but before they came to any determination, Aryandes sent a messenger to call the troops back to Egypt. Dareius Hystaspis wished to perpetuate his own memory in a manner in which no king had yet done, and for this purpose he struck gold coins of the purest metal. Aryandes imitated the king by coining money of the purest silver; but Dareius, indignant at such presumption, had him put to death. (Herod. iv. 165—167, 200—203.) [L. S.]

ARYBAS or ARYMBAS. [ARRIBAS.]

ARYE'NIS. [ASTYAGES.]

ASANDER (Ἄσανδρος). 1. A son of Philotas and brother of Parmenion. Alexander the Great appointed him in B. C. 334, governor of Lydia and the other parts of the satrapy of Spithridates, and also placed under his command an army strong enough to maintain the Macedonian authority. (Arrian, *Anab.* i. 18.) In the beginning of the year B. C. 328, Asander and Nearchus led a number of Greek mercenaries to Alexander, who was then staying at Zariaspa. (iv. 7.) In the division of the empire after the death of Alexander, in B. C. 323, Asander obtained Caria for his satrapy, in which he was afterwards confirmed by Antipater. (Phot. *Bibl.* p. 64, a, 69, b, 72, a, ed. Bekk.; Diod. xviii. 3, 39, who in these and other passages uses the name of Cassander instead of Asander, and thus produces a confusion in his account; Justin, xiii. 4; Curtius, x. 10.) At the command of Antipater he fought against Attalus and Alcetas, both partizans of Perdiccas (Phot. *Bibl.* p. 72, b.), but was conquered by them. In B. C. 317, while Antigonus was engaged in Persia and Media, Asander increased his power in Asia Minor, and was undoubtedly a member of the confederacy which was formed by Ptolemy Lagi and Cassander of Macedonia against Antigonus, although he is not mentioned by Diodorus (xix. 57) on account of the above mentioned confusion with Cassander. In B. C. 315, when Antigonus began his operations against the confederates, he sent one Ptolemy, a nephew of his, with an army to relieve Amisus, and to expel from Cappadocia the army with which Asander had invaded that country; but as Asander was supported by Ptolemy Lagi and Cassander (Diod. xix. 62, 68), he maintained himself until B. C. 313, when Antigonus himself marched against him, and compelled him to conclude a treaty by which he was bound to surrender his whole army, to restore the Greek towns on the coast to freedom, to regard his satrapy of Caria as the gift of Antigonus, and to give his brother Agathon as hostage. But after a few days Asander broke this humiliating treaty: he contrived to get his brother out of the hands of Antigonus, and sent ambassadors to Ptolemy and Seleucus for assistance. Antigonus indignant at these acts, immediately sent out an army to restore the Greek towns to freedom by force of arms. Caria too appears to have been conquered, and Asander from this time disappears from history. (Diod. xix. 75.)

2. A man of high rank in the kingdom of the Bosporus. He first occurs in history as a general of Pharnaces II. of the Bosporus, whose sister Dynamis was the wife of Asander. In B. C. 47, he revolted against his brother-in-law who had appointed him regent of his kingdom during his war against Cn. Domitius Calvinus. Asander hoped by thus deserting his brother-in-law to win the favour of the Romans, and with their assistance to obtain the kingdom for himself. When, therefore, Pharnaces was defeated by the Romans and took refuge in his own dominions, Asander had him put to death. Asander now usurped the throne, but was unable to maintain himself upon it, for Julius Caesar commanded Mithridates of Pergamus, on whom he conferred the title of king of the Bosporus, to make war upon Asander. (Dion Cass. xlii. 46—48, liv. 24; Appian, *Mithrid.* 120; Caesar, *de Bello Alex.* 78.) The results of this undertaking are not mentioned, but if we may believe the authority of Lucian (*Macrob.* 17) Asander was deprived of his kingdom and afterwards restored by Augustus. He died of voluntary starvation at the advanced age of ninety-three, from

despair at seeing his troops desert to Scribonius. Strabo (vii. p. 311) speaks of a wall or a ditch which Asander constructed across the Isthmus of the Crimea, of 360 stadia in length, to protect the peninsula against the incursions of the nomadic tribes. (Mannert, *Geogr. der Griech. u. Röm.* iv. p. 293.) [L. S.]

ASBAMAEUS (Ἀσβαμαῖος), a surname of Zeus, the protector of the sanctity of oaths. It was derived from a well, Asbamaeon near Tyana, in Cappadocia, the water of which was said to be beneficial and pleasant to honest persons, but pestilential to those who were guilty of perjury. When perjured persons drank of the water, it produced a disease of the eyes, dropsy, and lameness, so that the guilty persons were unable to walk away from the well, and were obliged to own their crime. (Philostr. *Vit. Apollon.* i. 6.; Pseudo-Aristot. *Mirab. Auscult.* 163; Ammian. Marcellin. xxiii. 6.) [L. S.]

A'SBOLUS (Ἄσβολος), a centaur, whom Hesiod (*Scut. Herc.* 185) calls *οἰωνιστής*, probably from his skill in observing or prophesying from the flight of birds. He fought against the Lapithae at the nuptials of Peirithous, and was subsequently nailed to a cross by Heracles, who is said to have made an epigram upon him, which is preserved in Philostratus. (*Her.* xix. § 17; comp. Tzetz. *Chil.* v. 22.) [L. S.]

ASCA'LABUS (Ἀσκάλαβος), a son of Misme. When Demeter on her wanderings in search of her daughter Persephone came to Misme in Attica, the goddess was received kindly, and being exhausted and thirsty, Misme gave her something to drink. As the goddess emptied the vessel at one draught, Ascalabus laughed at her, and ordered a whole cask to be brought. Demeter indignant at his conduct, sprinkled the few remaining drops from her vessel upon him and thereby changed him into a lizard. (Antonin. Lib. 24; Ov. *Met.* v. 447, where a similar story is related, though without the name either of Misme or Ascalabus; Welcker, *Das Kunst-Museum zu Bonn*, p. 74, &c.) For different legends respecting what happened to Demeter on her arrival in Attica, see BAUBO, IAMBE, and METANEIRA. [L. S.]

ASCA'LAPHUS (Ἀσκάλοφος). 1. A son of Ares and Astyoche, and brother of Ialmenus, together with whom he led the Minyans of Orchomenos against Troy, in thirty ships. (Hom. *Il.* ii. 511, &c.) In the war against Troy, he was slain by the hand of Deïphobus, at which Ares was filled with anger and indignation. (*Il.* xiii. 519, &c., xv. 110, &c.; comp. Paus. ix. 37. § 3.) According to Apollodorus (i. 9. § 16, iii. 10. § 8) Ascalaphus was one of the Argonauts, and also one of the suitors of Helen. Hyginus in one passage (*Fab.* 97) calls Ascalaphus and Ialmenus sons of Lycus of Argos, while in another (*Fab.* 159) he agrees with the common account. One tradition described Ascalaphus as having gone from Troy to Samareia, and as having been buried there by Ares. The name of Samareia itself was derived from this occurrence, that is, from *σᾶμα* or *σῆμα* and Ἄρης. (Eustath. *ad Hom.* p. 1009.)

2. A son of Acheron by Gorgyra (Apollod. i. 5. § 3) or by Orphne. (Ov. *Met.* v. 540.) Servius (*ad Aen.* iv. 462) calls him a son of Styx. When Persephone was in the lower world, and Pluto gave her permission to return to the upper, provided she had not eaten anything, Ascalaphus declared that she had eaten part of a pomegranate. Demeter (according to Apollodorus, *l. c.*, ii. 5. § 12) punished him by burying him under a huge stone, and when subsequently this stone was removed by Heracles, she changed Ascalaphus into an owl. According to Ovid, Persephone herself changed him into an owl by sprinkling him with water of the river Phlegethon. There is an evident resemblance between the mythus of Ascalabus and that of Ascalaphus. The latter seems to be only a modification or continuation of the former, and the confusion may have arisen from the resemblance between the words *ἀσκάλαβος*, a lizard, and *ἀσκάλαφος*, an owl. [L. S.]

A'SCALUS (Ἄσκαλος), a son of Hymenaeus, and a general of the Lydian king Aciamus, who is said to have built the town of Ascalon in Syria. (Steph. Byz. *s. v.* Ἀσκάλων.) [L. S.]

ASCA'NIUS (Ἀσκάνιος), a son of Aeneas by Creusa (Virg. *Aen.* ii. 666), or by Lavinia. (Liv. i. 1, 3; Serv. *ad Aen.* vi. 760.) From Livy it would seem that some traditions distinguished between an earlier and a later Ascanius, the one a son of Creusa, and the other of Lavinia. After the fall of Troy, Ascanius and some Phrygian allies of the Trojans were sent by Aeneas to the country of Dascylitis, whose inhabitants made Ascanius their king; but he soon returned to Troy, and ruled there after the death of his father, who, according to some traditions, had likewise returned to Troy. (Dionys. Hal. i. 47, 53.) Another legend made Ascanius found a new kingdom at Scepsis in Troas, in conjunction with Scamandrius, the son of Hector. (Strab. xiii. p. 607.) Others again, according to whom his original name was Euryleon, made him accompany his father to Italy and succeed him as king of the Latins. (Dionys. i. 65.) Livy states that on the death of his father Ascanius was yet too young to undertake the government, and that after he had attained the age of manhood, he left Lavinium in the hands of his mother, and migrated to Alba Longa. Here he was succeeded by his son Silvius. According to Dionysius (i. 70), Silvius was a younger brother of Ascanius, and disputed the succession with Julus, a son of Ascanius. The dispute was decided in favour of Silvius. Servius (*ad Aen.* i. 271) states, that Ascanius was also called Ilus, Julus, Dardanus, and Leontodamus. The gens Julia at Rome traced its pedigree up to Julus and Ascanius. (Heyne, *Excurs.* viii., *ad Aen.* i.) In the stories about Troy there occur three other personages of the name Ascanius. (Apollod. iii. 12. § 5; Hom. *Il.* ii. 862, xiii. 792.) [L. S.]

A'SCARUS (Ἄσκαρος), a Theban statuary, who made a statue of Zeus, dedicated by the Thessalians at Olympia. (Paus. v. 24. § 1.) Thiersch (*Epochen der bild. Kunst*, p. 160, &c. Anm.) endeavours to shew that he was a pupil of Ageladas of Sicyon. [AGELADAS.] [C. P. M.]

A'SCLAPO, a physician of Patrae, in Achaia, who attended on Cicero's freedman, Tiro, during an illness, B. C. 51. (Cic. *ad Fam.* xvi. 9.) Cicero was so much pleased by his kindness and his medical skill, that he wrote a letter of recommendation for him to Servius Sulpicius, B. C. 47. (xiii. 20.) [W. A. G.]

ASCLEPI'ADAE. [AESCULAPIUS.]

ASCLEPI'ADES (Ἀσκληπιάδης). 1. Of ALEXANDRIA, seems to have been a grammarian, as the Scholiast on Aristophanes (*Nub.* 37) quotes him

as an authority on the meaning of the word δήμαρχος.

2. Of ANAZARBA in Cilicia, is mentioned by Stephanus of Byzantium (*s. v.* Ἀναζαρβά) as the author of many works, of which however only one, on rivers (περὶ ποταμῶν), is specified.

3. A son of AREIUS, wrote a work on Demetrius Phalereus. (Athen. xiii. p. 567.) It is not quite certain whether he is not the same as Asclepiades of Myrleia, who is also called a native of Nicaea. (Steph. Byz. *s. v.* Νίκαια.)

4. A CYNIC philosopher, a native of Phlius, and a contemporary of Crates of Thebes, who must consequently have lived about B. C. 330. (Diog. Laërt. vi. 91; Tertull. *c. Nat.* ii. 14.) Whether he is the same as the one whom Cicero (*Tusc.* v. 39) states to have been blind, is uncertain.

5. A CYNIC philosopher, who is mentioned along with Servianus and Chytton, and lived in the reign of Constantius and Julianus, about A. D. 360. (Julian, *Orat. c. Heracl. Cyn.* p. 224; Ammian. Marc. xxii. 13.)

6. Of CYPRUS, wrote a work on the history of his native island and Phoenicia, of which a fragment is preserved in Porphyrius. (*De Abstin.* iv. 15; comp. Hieronym. *ad Jovin.* 2.)

7. An EGYPTIAN, possessed, according to Suidas (*s. v.* Ἡράϊσκος), a profound knowledge of Egyptian theology, and wrote hymns on his native gods. He also composed a work upon the agreement among the different religions, a second on the history of Egypt, and a third on Ogyges. Of the history of Egypt the sixtieth book is quoted by Athenaeus. (iii. p. 83.) There seems to be little doubt that this Asclepiades is the same as the one whom Suetonius (*Aug.* 94) calls the author of Θεολογούμενα, and of whom he quotes a fragment. This Θεολογούμενα, moreover, seems to be the same work as that on the agreement among the different religions. Suetonius calls him Asclepiades Mendes, which seems to be derived from the name of a town in Egypt. (Comp. Schol. *ad Hom. Il.* vii. p. 147; Casaub. *ad Suet. l. c.*; Vossius, *de Hist. Graec.* p. 406, ed. Westermann.)

8. EPIGRAMMATIC poets. Under the name of Asclepiades the Greek Anthology contains upwards of forty epigrams; but it is more than probable that they are not all the productions of the same poet. Some of them undoubtedly belong to Asclepiades of Samos, who is mentioned as a teacher of Theocritus, and said to have written bucolic poetry. (Schol. *ad Theocr.* vii. 21, 40; Meleager, i. 46; Theocrit. vii. 40; Moschus, iii. 96.) Others may be the productions of Asclepiades of Adramyttium, who lived at an earlier time. (Jacobs, *ad Anthol.* xiii. p. 864.)

9. A LYRIC poet, from whom a certain species of verse, resembling the choriambic, is said to have derived its name; but the ancients themselves were not agreed whether the Asclepiadic verse was invented by Asclepiades, or whether he used it only more frequently than others. He lived after the time of Alcaeus and Sappho. (Hephaest. *Enchir.* p. 34; Attilius Fortunatianus, p. 2700, ed. Putsch.)

10. Of MENDE. See No. 7.

11. Of MYRLEIA in Bithynia, or of Nicaea, a son of Diotimus. He was a pupil of Apollonius Rhodius, and lived about the time of Pompey the Great. Suidas places him nearly a century earlier, from which some modern critics have inferred, that there must have been two Asclepiades of Myrleia, the one of whom was perhaps a son or grandson of the other. The younger taught grammar at Rome, and is supposed to be the same as the one who for some time resided in Spain as a teacher of grammar, and wrote a description of the tribes of Spain (περιήγησις τῶν ἐθνῶν), to which Strabo occasionally refers. (iii. p. 157, &c.) Asclepiades of Myrleia is also mentioned as the author of several other works, of which, however, we possess only a few fragments. 1. On grammarians or grammars (περὶ γραμματικῶν, Suidas, *s. v.* Ὀρφεύς; Anonym. *Vit. Arati;* S. Empiric. *adv. Grammat.* 47, 72, 252). 2. A work on the poet Cratinus (περὶ Κρατίνου, Athen. xi. p. 501). 3. A work called περὶ Νεστορίδος. (Athen. xi. pp. 477, 488, &c., 498, 503.) 4. An ὑπόμνημα τῆς Ὀδυσσείας. (Etym. M. *s. v.* Ἀρναῖος; Schol. *ad Hom. Od.* x. 2, xi. 269, 321, 326, xii. 69, ed. Buttmann.) 5. A work on the history of Bithynia (Βιθυνικά), which consisted of at least ten books. (Parthen. *Erot.* 35; Schol. *ad Apollon. Rhod.* ii. 722, 791; Athen. ii. p. 50.) He is usually believed to be the author of a history of Alexander the Great mentioned by Arrian. (*Anab.* vii. 15; comp. Vossius, *de Hist. Graec.* pp. 97, 158, 161, 187, ed. Westermann; F. X. Werfer, *Acta Philol. Monac.* iii. 4. p. 551, where the fragments of Asclepiades are collected.)

12. Of TRAGILUS in Thrace, a contemporary and disciple of Isocrates. (Phot. *Bibl.* p. 486, b. ed. Bekker.) He is called a tragic writer, but was more probably a sophist or a grammarian. He was the author of a work called τραγῳδούμενα, in six books, which treated on the subjects used by the Greek tragic writers, and on the manner in which they had dealt with their mythuses. (Plut. *Vit. X. Orat.* p. 837; Steph. Byz. *s. v.* Τράγιλος; Athen. x. p. 456; Harpocrat. *s. v.* Δυσαύλης; Hesych. *s. v.* δησίαρχος; comp. Werfer, *l. c.* p. 489, where the fragments of the τραγῳδούμενα are collected.)

13. A bishop of TRALLES, who lived about A. D. 484. A letter of his and ten *anathematismi* against Fullo are printed with a Latin translation in Labbeus, *Concil.* iv. p. 1120. Another letter of his is still extant in the Vienna and Vatican libraries in MS. (Fabr. *Bibl. Graec.* xi. p. 583.) This Asclepiades must be distinguished from an earlier Christian writer of the same name, who is mentioned by Lactantius. (vii. 4.) [L. S.]

ASCLEPI'ADES (Ἀσκληπιάδης), the name of several physicians, some of whom probably assumed this appellation either as a sort of honorary title in allusion to the ancient family of the Asclepiadae, or in order to signify that they themselves belonged to it. A list of the physicians who bore this name is given by Le Clerc, *Hist de la Méd.;* Fabricius, *Bibl. Gr.* vol. xiii. p. 87, &c. ed. vet.; C. G. Gumpert, *Asclepiadis Bithyni Fragmenta,* Vinar. 1794, 8vo., p. 3, &c.; C. F. Harless, *De Medicis Veteribus "Asclepiades" Dictis,* Bonn. 1828, 4to.

1. ASCLEPIADES BITHYNUS, a very celebrated physician of Bithynia, who acquired a considerable degree of popularity at Rome at the beginning of the first century B. C., which he maintained through life, and in a certain degree transmitted to his successors. It is said that he first came to Rome as a teacher of rhetoric (Plin. *H. N.* xxvi. 7), and that it was in consequence of his not being successful in this profession, that he turned his attention to the study of medicine. From what we learn of his

history and of his practice, it would appear that he may be fairly characterized as a man of natural talents, acquainted with human nature (or rather with human weakness), possessed of considerable shrewdness and address, but with little science or professional skill. He began (upon the plan which is so generally found successful by those who are conscious of their own ignorance) by vilifying the principles and practice of his predecessors, and by asserting that he had discovered a more compendious and effective mode of treating diseases than had been before known to the world. As he was ignorant of anatomy and pathology, he decried the labours of those who sought to investigate the structure of the body, or to watch the phenomena of disease, and he is said to have directed his attacks more particularly against the writings of Hippocrates. It appears, however, that he had the discretion to refrain from the use of very active and powerful remedies, and to trust principally to the efficacy of diet, exercise, bathing, and other circumstances of this nature. A part of the great popularity which he enjoyed depended upon his prescribing the liberal use of wine to his patients (Plin. *H. N.* vii. 37, xxiii. 22), and upon his not only attending in all cases, with great assiduity, to everything which contributed to their comfort, but also upon his flattering their prejudices and indulging their inclinations. By the due application of these means, and from the state of the people among whom he practised, we may, without much difficulty, account for the great eminence at which he arrived, and we cannot fail to recognise in Asclepiades the prototype of more than one popular physician of modern times. Justice, however, obliges us to admit, that he seems to have possessed a considerable share of acuteness and discernment, which on some occasions he employed with advantage. It is probable that to him we are indebted, in the first instance, for the arrangement of diseases into the two great classes of Acute and Chronic (Cael. Aurel. *De Morb. Chron.* iii. 8. p. 469), a division which has a real foundation in nature, and which still forms an important feature in the most improved modern nosology. In his philosophical principles Asclepiades is said to have been a follower of Epicurus, and to have adopted his doctrine of atoms and pores, on which he attempted to build a new theory of disease, by supposing that all morbid action might be reduced into obstruction of the pores and irregular distribution of the atoms. This theory he accommodated to his division of diseases, the acute being supposed to depend essentially upon a constriction of the pores, or an obstruction of them by a superfluity of atoms; the chronic, upon a relaxation of the pores or a deficiency of the atoms. Nothing remains of his writings but a few fragments, which have been collected and published by Gumpert in the little work mentioned above. There is a poem containing directions respecting health (*ὑγιεινὰ παραγγελματα*) which is ascribed to Asclepiades of Bithynia, and which was first published by R. von Welz, Würzberg, 1842; but a writer in the *Rheinisches Museum* (p. 444 in the vol. of 1843) has shewn, that this poem could not have been written before the seventh century after Christ.

The age at which Asclepiades died and the date of his death are unknown; but it is said that he laid a wager with Fortune, engaging to forfeit his character as a physician if he should ever suffer from any disease himself. Pliny, who tells the anecdote (*H. N.* vii. 37), adds, that he won his wager, for that he reached a great age and died at last from an accident.

Further information respecting the medical and philosophical opinions of Asclepiades may be found in Sprengel's *Hist. de la Méd.*; Isensee, *Gesch. der Med.*; Ant. Cocchi, *Discorso Primo sopra Asclepiade*, Firenze, 1758, 4to.; G. F. Bianchini, *La Medicina d'Asclepiades per ben curare le Malattie Acute, raccolta da Varii Frammenti Greci e Latini*, Venezia, 1769, 4to.; K. F. Burdach, *Asclepiades und John Brown, eine Parallele*, Leipzig, 1800, 8vo.; Id. *Scriptorum de Asclepiade Index*, Lips. 1800, 4to.; Bostock's *Hist. of Med.*, from which work part of the preceding account has been taken.

2. Asclepiades Pharmacion (*Φαρμακίων*) or Junior, a physician who must have lived at the end of the first or the beginning of the second century after Christ, as he quotes Andromachus, Dioscorides, and Scibonius Largus (Gal. *De Compos. Medicam. sec. Locos*, vii. 2, x. 2, vol. xiii. pp. 51, 53, 342; *De Compos. Medicam. sec. Gen.* vii. 6, vol. xiii. p. 968), and is himself quoted by Galen. He derived his surname of *Pharmacion* from his skill and knowledge of pharmacy, on which subject he wrote a work in ten books, five on external remedies, and five on internal. (Gal. *ibid.* vol. xiii. p. 442.) Galen quotes this work very frequently, and generally with approbation.

3. M. Artorius Asclepiades. [Artorius.]

4. Asclepiades Philophysicus (*Φιλοφυσικός*), a physician, who must have lived some time in or before the second century after Christ, as he is quoted by Galen, who has preserved some of his medical formulae. (*De Compos. Medicam. sec. Locos*, vii. 5, viii. 5, vol. xiii. pp. 102, 179.)

5. L. Scribonius Asclepiades, whose name occurs in a Latin inscription of unknown date, is supposed by Rhodius (*ad Scrib. Larg.* p. 4) to be Scribonius Largus Designatianus [Largus], but this is very doubtful.

6. Asclepiades Titiensis, a physician, who must have lived in or before the second century after Christ, as he is quoted by Caelius Aurelianus. (*De Morb. Acut.* iii. 5, p. 201.)

7. Asclepiades Junior (*ὁ Νεωτερος*), a physician quoted by Galen (*De Compos. Medicam. sec. Locos*, i. 1. vol. xii. p. 410), who is the same person as Asclepiades Pharmacion.

8. Areius Asclepiades (*Ἄρειος*) is sometimes inserted in the list of physicians of the name of Asclepiades, but this appears to be a mistake, as in the passage of Galen where the names occur (*De Compos. Medicam. sec. Locos*, viii. 5. vol. xiii. p. 182) instead of *Ἀρείου Ἀσκληπιάδου* we should probably read *Ἀρείου Ἀσκληπιαδείου*. [Areius.]

9. M. Gallus Asclepiades seems to be a similar mistake, as in Galen, *De Compos. Medicam. sec. Locos*, viii. 5, vol. xiii. p. 179, instead of *Γαλλου Μάρκου τοῦ Ἀσκληπιάδου* we should probably read *Γάλλου Μάρκου τοῦ Ἀσκληπιαδείου*. [Gallus.]

There are several other physicians of the name of Asclepiades mentioned in inscriptions, of whom nothing worth recording is known. A list of them is given in the works mentioned above. [W.A.G.]

ASCLEPIODO'RUS (*Ἀσκληπιόδωρος*). 1. A Macedonian, son of Timander, was one of the generals of Alexander the Great, and after the conquest of Syria was appointed by Alexander satrap

of that country. In B. C. 328, he led reinforcements from Syria to Alexander in eastern Asia, and there became involved in the conspiracy which was formed by Hermolaus against the life of the king. (Arrian, *Anab.* iv. 13, *Ind.* 18; Curtius, vii. 10, viii. 6.) He seems to be the same as the one whom Antigonus, in B. C. 317, made satrap of Persia (Diod. xix. 48); but he must be distinguished from an Asclepiodorus, a general of Cassander, mentioned by Diodorus. (xix. 60.)

2. The author of a small work on tactics (*τακτικὰ κεφάλαια*), who is in some MSS. called Asclepiodotus. His work exists in several MSS. at Leyden, Paris, and Rome, but has not yet been published. [L. S.]

ASCLEPIODO'RUS. 1. An Athenian painter, a contemporary of Apelles, who considered him to excel himself in the symmetry and correctness of his drawing. (Plin. *H. N.* xxxv. 10. s. 36. § 21.) Plutarch (*de Gloria Athen.* 2) ranks him with Euphranor and Nicias.

2. A statuary, famed for statues of philosophers. (Plin. *H. N.* xxxiv. 19. § 26.) [C. P. M.]

ASCLEPIO'DOTUS (*Ἀσκληπιόδοτος.*) 1. The author of an epigram which seems to have been taken from the base of a statue of Memnon. (*Anthol. Graec.* Append. No. 16, ed. Tauchnitz.; comp. Brunck. *Analect.* i. p. 490; Letronne in the *Transactions of the R. Society of Literature*, vol. ii. 1, part i. 1832.)

2. Of Alexandria, the most distinguished among the disciples of Proclus, and the teacher of Damascius, was one of the most zealous champions of Paganism. He wrote a commentary on the Timaeus of Plato, which however is lost. (Olympiod. *Meteorolog.* 4; Suidas, *s. v.* *Ἀσκληπιόδοτος*; Damascius, *Vit. Isid. ap. Phot.* pp. 344, b. 345, b.)

3. An author who lived in the time of Diocletian, and seems to have written a life of this emperor. (Vopisc. *Aurelian.* 44.) He seems to be the same as the one who is mentioned as a general in the reign of Probus. (Vopisc. *Prob.* 22.)

4. A pupil of Posidonius, who, according to Seneca (*Nat. Quaest.* vi. 17), wrote a work called "Quaestionum Naturalium causae."

5. A commander of the Gallic mercenaries in the army of Perseus, king of Macedonia. (Liv. xlii. 51, xliv. 2.) [L. S.]

ASCLEPIO'DOTUS (*Ἀσκληπιόδοτος*), a physician, who was also well versed in mathematics and music, and who grew famous for reviving the use of white hellebore, which in his time had grown quite out of vogue. He lived probably about the end of the fifth century after Christ, as he was the pupil of Jacobus Psychrestus, and is mentioned by Damascius. (Damascius, *ap. Phot.* Cod. 242, p. 344, b., ed. Bekk.; Suidas, *s. v.* *Σωρανος*; Freind's *Hist. of Physic.*) [W. A. G.]

ASCLEPIO'DOTUS, CA'SSIUS, a man of great wealth among the Bithynians, shewed the same respect to Soranus, when he was under Nero's displeasure, as he had when Soranus was in prosperity. He was accordingly deprived of his property and driven into exile, A. D. 67, but was restored by Galba. (Tac. *Ann.* xvi. 33; Dion Cass. lxii. 26.)

ASCLE'PIUS (*Ἀσκλήπιος*). 1. A fabulous personage, said to have been a disciple of Hermes, the Egyptian Thot, who was regarded as the father of all wisdom and knowledge. There existed in antiquity a Greek dialogue (*λόγος τέλειος*) between Asclepius and Hermes on God, man, and the universe; we now possess only a Latin translation of it, which in former times used to be attributed to Appuleius. It is entitled "Hermetis Trismegisti Asclepius, seu de Natura Deorum Dialogus," and is evidently the production of a very late time, that is, of the age in which a reconciliation was attempted between the polytheism of antiquity and Christianity through the medium of the views of the New Platonists. (Bosscha in Oudendorp's edition of Appuleius, iii. p. 517; Hildebrand, *de Vita et Scriptis Appuleii*, p. 28, &c.) To the same Asclepius is also ascribed a work still extant, entitled *ὅρος Ἀσκληπίου πρὸς Ἄμμωνα βασιλέα*, which is printed together with a Latin translation by A. Turnebus in his edition of the Poemander ascribed to Hermes Trismegistus (Paris, 1554, 4to.), and in F. Patricius's *Nova de Universis Philosophia*, Ferrara, 1591, fol. The Latin translation of the work is contained in vol. ii. of the works (Opera) of Marsilius Ficinus, Basel, 1561.

2. A Greek grammarian of uncertain date, who wrote commentaries upon the orations of Demosthenes and the history of Thucydides; but both works are now lost. (Ulpian, *ad Dem. Philip.* I; Schol. Bavar. *ad Dem. de fals. leg.* pp. 375, 378; Marcellin. *Vit. Thucyd.* 57; Schol. *ad Thucyd.* i. 56.)

3. Of Tralles, a Peripatetic philosopher and a disciple of Ammonius, the son of Hermias. He lived about A. D. 500, and wrote commentaries on the first six or seven books of Aristotle's Metaphysics and on the *ἀριθμητική* of Nicomachus of Gerasa. These commentaries are still extant in MS., but only a portion of them has yet been printed in Brandis, *Scholia Graeca in Aristot. Metaphys.* p. 518, &c.; comp. Fabr. *Bibl. Graec.* iii. p. 258; St. Croix in the *Magasin. Encyclop. Cinquième Année*, vol. iii. p. 359. [L. S.]

ASCLE'PIUS (*Ἀσκλήπιος*), a physician, who must have lived some time in or before the second century after Christ, as he is mentioned by Galen. (*De Differ. Morb.* c. 9. vol. vi. p. 869.) A person of the same name is quoted by the Scholiast on Hippocrates (Dietz, *Schol. in Hippocr. et Gal.* vol. ii. p. 458, n., 470, n.) as having written a commentary on the Aphorisms, and probably also on most of the other works of Hippocrates, as he is said to have undertaken to explain his writings by comparing one part with another. (*Ibid.*; Littré, *Oeuvres d'Hippocr.* vol. i. p. 125.) Another physician of the same name is said by Fabricius to be mentioned by Aëtius. [W. A. G.]

ASCLETA'RIO, an astrologer and mathematician in the time of Domitian. On one occasion he was brought before the emperor for some offence. Domitian tried to put the knowledge of the astrologer to the test, and asked him what kind of death he was to die, whereupon Ascletario answered, "I know that I shall soon be torn to pieces by the dogs." To prevent the realisation of this assertion, Domitian ordered him to be put to death immediately, and to be buried. When his body lay on the funeral pile, a vehement wind arose, which carried the body from the pile, and some dogs, which had been near, immediately began devouring the half-roasted body. Domitian, on being informed of this, is said to have been more moved and perplexed than he had ever been before. This tale, which is related in all its sim-

plicity by Suetonius (*Domit.* 15), is much distorted in the accounts which Cedrenus, Constantine Manasses, and Glycas give of it. [L. S.]

Q. ASCO'NIUS PEDIA'NUS, who holds the first place among the ancient commentators of Cicero, seems to have been born a year or two before the commencement of the Christian era, and there is some reason to believe that he was a native of Padua. It appears from a casual expression in his notes on the speech for Scaurus, that these were written after the consulship of Largus Caecina and Claudius, that is, after A. D. 42. We learn from the Eusebian chronicle that he became blind in his seventy-third year, during the reign of Vespasian, and that he attained to the age of eighty-five. The supposition that there were two Asconii, the one the companion of Virgil and the expounder of Cicero, the other an historian who flourished at a later epoch, is in opposition to the clear testimony of antiquity, which recognises one only. He wrote a work, now lost, on the life of Sallust; and another, which has likewise perished, against the censurers of Virgil, of which Donatus and other grammarians have availed themselves in their illustrations of that poet; but there is no ground for ascribing to him the tract entitled "Origo gentis Romanae," more commonly, but with as little foundation, assigned to Aurelius Victor.

But far more important and valuable than the above was his work on the speeches of Cicero; and fragments of commentaries, bearing his name, are still extant, on the Divinatio, the first two speeches against Verres and a portion of the third, the speeches for Cornelius (i. ii.), the speech In toga candida, for Scaurus, against Piso, and for Milo. The remarks which were drawn up for the instruction of his sons (*Comm. in Milon.* 14) are conveyed in very pure language, and refer chiefly to points of history and antiquities, great pains being bestowed on the illustration of those constitutional forms of the senate, the popular assemblies, and the courts of justice, which were fast falling into oblivion under the empire. This character, however, does not apply to the notes on the Verrine orations, which are of a much more grammatical cast, and exhibit not unfrequently traces of a declining Latinity. Hence, after a very rigid and minute examination, the most able modern critics have decided that these last are not from the pen of Asconius, but must be attributed to some grammarian of a much later date, one who may have been the contemporary or successor of Servius or Donatus. It is impossible here to analyse the reasoning by which this conclusion has been satisfactorily established, but those who wish for full information will find everything they can desire in the excellent treatise of Madvig. (*De Asconii Pediani, &c. Commentariis*, Hafniae, 1828, 8vo.)

The history of the preservation of the book is curious. Poggio Bracciolini, the renowned Florentine, when attending the council of Constance in the year 1416, discovered a manuscript of Asconius in the monastery of St. Gall. This MS. was transcribed by him, and about the same time by Bartolomeo di Montepulciano, and by Sozomen, a canon of Pistoia. Thus three copies were taken, and these are still in existence, but the original has long since disappeared. All the MSS. employed by the editors of Asconius seem to have been derived from the transcript of Poggio exclusively, and their discrepancies arise solely from the conjectural emendations which have been introduced from time to time for the purpose of correcting the numerous corruptions and supplying the frequently-recurring blanks. Poggio has left no description of the archetype, but it evidently must have been in bad order, from the number of small gaps occasioned probably by edges or corners having been torn off, or words rendered illegible by damp. Indeed the account given of the place where the monks had deposited their literary treasures is sufficient to account fully for such imperfections, for it is represented to have been "a most foul and dark dungeon at the bottom of a tower, into which not even criminals convicted of capital offences would have been thrust down."

The first edition of Asconius was taken directly from the transcript of Poggio, and was published at Venice in 1477, along with sundry essays and dissertations on the speeches of Cicero. The work was frequently reprinted in the early part of the sixteenth century, and numerous editions have appeared from time to time, either separately or attached to the orations themselves; but, notwithstanding the labours of many excellent scholars, the text is usually exhibited in a very corrupt and interpolated form. By far the best is that which is to be found in the fifth volume of Cicero's works as edited by Orelli and Baiter; but many improvements might yet be made if the three original transcripts were to be carefully collated, instead of reproducing mere copies of copies which have been disfigured by the carelessness or presumption of successive scribes. [W. R.]

ASCUS (Ἄσκος), a giant, who in conjunction with Lycurgus chained Dionysus and threw him into a river. Hermes, or, according to others, Zeus, rescued Dionysus, conquered (ἐδάμασεν) the giant, flayed him, and made a bag (ἄσκος) of his skin. From this event the town of Damascus in Syria was believed to have derived its name. (Etym. M. and Steph. Byz. *s. v.* Δαμασκός.) [L. S.]

A'SDRUBAL. [HASDRUBAL.]

ASE'LLIO, P. SEMPRO'NIUS, was tribune of the soldiers under P. Scipio Africanus at Numantia, B. C. 133, and wrote a history of the affairs in which he had been engaged. (Gell. ii. 13.) His work appears to have commenced with the Punic wars, and it contained a very full account of the times of the Gracchi. The exact title of the work, and the number of books into which it was divided, are not known. From the great superiority which Asellio assigns to history above annals (*ap. Gell.* v. 18), it is pretty certain that his own work was not in the form of annals. It is sometimes cited by the name of *libri rerum gestarum*, and sometimes by that of *historiae*; and it contained at least fourteen books. (Gell. xiii. 3, 21; Charis. ii. p. 195.) It is cited also in Gell. i. 13, iv. 9, xiii. 3, 21; Priscian, v. p. 668; Serv. *ad Virg. Aen.* xii. 121; Nonius, *s. v. gliscitur*.

Cicero speaks (*de Leg.* i. 2) slightingly of Asellio. P. Sempronius Asellio should be carefully distinguished from C. Sempronius Tuditanus, with whom he is often confounded. [TUDITANUS.] Comp. Krause, *Vitae et Fragm. Historicum Latinorum*, p. 216, &c.

ASELLUS, a cognomen in the Annian and Claudian gentes. The Annia gens was a plebeian one; and the Aselli in the Cornelia gens were also plebeians.

1. C. or P. ANNIUS ASELLUS, a senator, who had not been included in the census, died, leaving his only daughter his heres. The property, however, was seized by Verres, the praetor urbanus, on the ground that such a bequest was in violation of the lex Voconia. (Cic. *in Verr.* i. 41, &c., comp. i. 58, ii. 7; *Dict. of Ant. s. v. Voconia Lex.*)

2. TI. CLAUDIUS ASELLUS, tribune of the soldiers in the army of the consul, C. Claudius Nero, B. C. 207, praetor in B. C. 206, when he obtained Sardinia as his province, and plebeian aedile in B. C. 204. (Liv. xxvii. 41, xxviii. 10, xxix. 11.) Appian (*de Bell. Annib.* 37) relates an extraordinary adventure of this Claudius Asellus in B. C. 212.

3. TI. CLAUDIUS ASELLUS, of the equestrian order, was deprived of his horse, and reduced to the condition of an aerarian, by Scipio Africanus, the younger, in his censorship, B. C. 142. When Asellus boasted of his military services, and complained that he had been degraded unjustly, Scipio replied with the proverb, "Agas asellum," *i. e.* "Agas asellum, si bovem non agere queas" (Cic. *de Orat.* ii. 64), which it is impossible to translate so as to preserve the point of the joke; it was a proverbial expression for saying, that if a person cannot hold as good a station as he wishes, he must be content with a lower. When Asellus was tribune of the plebs in B. C. 139, he accused Scipio Africanus before the people (Gell. iii. 4); and Gellius (ii. 20) makes a quotation from the fifth oration of Scipio against Asellus, which may have been delivered in this year. Among other charges which Asellus brought against Scipio, was, that the lustrum had been inauspicious (because it had been followed by a pestilence); and Gellius (iv. 17) has preserved two verses of Lucilius referring to this charge:

"Scipiadae magno improbus objiciebat Asellus
Lustrum, illo censore, malum infelixque fuisse."

Scipio replied, that it was not surprising that it should have been so, as his colleague, L. Mummius, who had performed the lustrum, had removed Asellus from the aerarians and restored him to his former rank. (Cic. *de Orat.* ii. 66; comp. Val. Max. vi. 4. § 2; Aurel. Vict. *de Vir. Ill.* 58, where the opposition of Mummius to Scipio is alluded to.) This Claudius Asellus seems to be the same who was poisoned by his wife, Licinia. (Val. Max. vi. 3. § 8.)

A'SIA (Ἀσία). 1. A surname of Athena in Colchis. Her worship was believed to have been brought from thence by Castor and Polydeuces to Laconia, where a temple was built to her at Las. (Paus. iii. 24. § 5.)

2. A daughter of Oceanus and Tethys, who became by Japetus the mother of Atlas, Prometheus, and Epimetheus. (Hesiod. *Theog.* 359; Apollod. i. 2. § 2, &c.) According to some traditions the continent of Asia derived its name from her. (Herod. iv. 45.) There are two other mythical personages of this name. (Hygin. *Fab. Praef.* p. 2; Tzetzes, *ad Lycoph.* 1277.) [L. S.]

ASIA'TICUS, a surname of the Scipios and Valerii. [SCIPIO; VALERIUS.]

A'SINA, a surname of the Scipios. [SCIPIO.]

ASI'NIA, the daughter of C. Asinius Pollio, consul B. C. 40, was the wife of Marcellus Aeserninus, and the mother of Marcellus Aeserninus the younger, who was instructed in rhetoric by his grandfather Asinius. (Senec. *Epit. Controv.* lib. iv. praef.; Tac. *Ann.* iii. 11, xiv. 40; Suet. *Oct.* 43.)

ASI'NIA GENS, plebeian. The Asinii came from Teate, the chief town of the Marrucini (Sil. Ital. xvii. 453; Liv. *Epit.* 73; Catull. 12); and their name is derived from *asina*, which was a cognomen of the Scipios, as *asellus* was of the Annii and Claudii. The Herius, spoken of by Silius Italicus (*l. c.*) in the time of the second Punic war, about B. C. 218, was an ancestor of the Asinii; but the first person of the name of Asinius, who occurs in history, is Herius Asinius, in the Marsic war, B. C. 90. [ASINIUS.] The cognomens of the Asinii are AGRIPPA, CELER, DENTO, GALLUS, POLLIO, SALONINUS. The only cognomens which occur on coins, are GALLUS and POLLIO. (Eckhel, v. p. 144.)

ASI'NIUS. 1. HERIUS ASINIUS, of Teate, the commander of the Marrucini in the Marsic war, fell in battle against Marius, B. C. 90. (Liv. *Epit.* 73; Vell. Pat. ii. 16; Appian, *B. C.* i. 40; Eutrop. v. 3.)

2. CN. ASINIUS, only known as the father of C. Asinius Pollio. [POLLIO.]

3. ASINIUS, a friend of Antony, who surreptitiously crept into the senate after the death of Caesar, B. C. 44. (Cic. *Phil.* xiii. 13.)

ASI'NIUS QUADRA'TUS. [QUADRATUS.]

A'SIUS (Ἄσιος). 1. A son of Hyrtacus of Arisbe, and father of Acamas and Phaenops. He was one of the allies of the Trojans, and brought them auxiliaries from the several towns over which he ruled. He was slain by Idomeneus. (Hom. *Il.* ii. 835, xii. 140, xiii. 389, &c., xvii. 582.)

2. A son of Dymas and brother of Hecabe. Apollo assumed the appearance of this Asius, when he wanted to stimulate Hector to fight against Patroclus. (Hom. *Il.* xvi. 715, &c.; Eustath. p. 1083.) According to Dictys Cretensis (iv. 12), Asius was slain by Ajax. There are two more mythical personages of this name, which is also used as a surname of Zeus, from the town of Asos or Oasos in Crete. (Virg. *Aen.* x. 123; Tzetz. *ad Lycoph.* 355; Steph. Byz. *s. v.* Ἄσος.) [L. S.]

A'SIUS (Ἄσιος), one of the earliest Greek poets, who lived, in all probability, about B. C. 700, though some critics would place him at an earlier and others at a later period. He was a native of Samos, and Athenaeus (iii. p. 125) calls him the old Samian poet. According to Pausanias (vii. 4. § 2), his father's name was Amphiptolemus. Asius wrote epic and elegiac poems. The subject or subjects of his epic poetry are not known; and the few fragments which we now possess, consist of genealogical statements or remarks about the Samians, whose luxurious habits he describes with great naïveté and humour. The fragments are preserved in Athenaeus, Pausanias, Strabo, Apollodorus, and a few others. His elegies were written in the regular elegiac metre, but all have perished with the exception of a very brief one which is preserved in Athenaeus. (*l. c.*) The fragments of Asius are collected in N. Bach, *Callini, Tyrtaei et Asii Samii quae supersunt, &c.*, Leipzig, 1831, 8vo.; in Dübner's edition of Hesiod, &c., Paris, 1840, and in Düntzer, *Die Fragm. der Episch. Poes.* p. 66, &c., *Nachtrag*, p. 31. [L. S.]

ASO'PIS (Ἀσωπίς), two mythological personages, one a daughter of Thespius, who became by Heracles the mother of Mentor (Apollod. ii. 7.

§ 8), and the other a daughter of the river-god Asopus. (Diod. iv. 72.) [L. S.]

ASO'PIUS (Ἀσώπιος). 1. Father of Phormion (Thuc. i. 64), called Asopichus by Pausanias. (i. 24. § 12.)

2. Son of Phormion, was, at the request of the Acarnanians who wished to have one of Phormion's family in the command, sent by the Athenians in the year following his father's naval victories, B. C. 428 (the 4th of the Peloponnesian war), with some ships to Naupactus. He fell shortly after in an unsuccessful attempt on the Leucadian coast. (Thuc. iii. 7.) [A. H. C.]

ASOPODO'RUS, a statuary, possibly a native of Argos (Thiersch, *Epoch. d. bild. Kunst.* p. 275, Anm.), was a pupil of Polycletus. (Plin. xxxiv. 8. s. 19.) [C. P. M.]

ASO'PUS (Ἄσωπος), the god of the river Asopus, was a son of Oceanus and Tethys, or according to others, of Poseidon and Pero, of Zeus and Eurynome, or lastly of Poseidon and Cegluse. (Apollod. iii. 12. § 6; Paus. ii. 5. § 2, 12. § 5.) He was married to Metope, the daughter of the river god Ladon, by whom he had two sons and twelve, or, according to others, twenty daughters. Their names differ in the various accounts. (Apollod. *l. c.;* Diod. iv. 72; Schol. *ad Pind. Ol.* vi. 144, *Isthm.* viii. 37; Paus. ix. 1. § 2; Herod. ix. 51; Eustath. *ad Hom.* p. 278.) Several of these daughters of Asopus were carried off by gods, which is commonly believed to indicate the colonies established by the people inhabiting the banks of the Asopus, who also transferred the name of Asopus to other rivers in the countries where they settled. Aegina was one of the daughters of Asopus, and Pindar mentions a river of this name in Aegina. (*Nem.* iii. 4, with the Schol.) In Greece there were two rivers of this name, the one in Achaia in Peloponnesus, and the other in Boeotia, and the legends of the two are frequently confounded or mixed up with each other. Hence arose the different accounts about the descent of Asopus, and the difference in the names of his daughters. But as these names have, in most cases, reference to geographical circumstances, it is not difficult to perceive to which of the two river gods this or that particular daughter originally belonged. The more celebrated of the two is that of Peloponnesus. When Zeus had carried off his daughter Aegina, and Asopus had searched after her everywhere, he was at last informed by Sisyphus of Corinth, that Zeus was the guilty party. Asopus now revolted against Zeus, and wanted to fight with him, but Zeus struck him with his thunderbolt and confined him to his original bed. Pieces of charcoal which were found in the bed of the river in later times, were believed to have been produced by the lightning of Zeus. (Paus. ii. 5. § 1, &c.; Apollod. iii. 12. § 6.) According to Pausanias (ii. 12. § 5) the Peloponnesian Asopus was a man who, in the reign of Aras, discovered the river which was subsequently called by his name. [L. S.]

A'SPALIS (Ἀσπαλίς), a daughter of Argaeus, concerning whom an interesting legend is preserved in Antoninus Liberalis. (13.) [L. S.]

ASPAR, a Numidian, sent by Jugurtha to Bocchus in order to learn his designs, when the latter had sent for Sulla. He was, however, deceived by Bocchus. (Sall. *Jug.* 108, 112.)

ASPA'SIA (Ἀσπασία). 1. The celebrated Milesian, daughter of Axiochus, came to reside at Athens, and there gained and fixed the affections of Pericles, not more by her beauty than by her high mental accomplishments. With his wife, who was a lady of rank, and by whom he had two sons, he seems to have lived unhappily; and, having parted from her by mutual consent, he attached himself to Aspasia during the rest of his life as closely as was allowed by the law, which forbade marriage with a foreign woman under severe penalties. (Plut. *Peric.* 24; Demosth. *c. Neaer.* p. 1350.) Nor can there be any doubt that she acquired over him a great ascendancy; though this perhaps comes before us in an exaggerated shape in the statements which ascribe to her influence the war with Samos on behalf of Miletus in B. C. 440, as well as the Peloponnesian war itself. (Plut. *Peric. l. c.;* Aristoph. *Acharn.* 497, &c.; Schol. *ad loc.;* comp. Aristoph. *Pax*, 587, &c.; Thuc. i. 115.) The connexion, indeed, of Pericles with Aspasia appears to have been a favourite subject of attack in Athenian comedy (Aristoph. *Acharn. l. c.;* Plut. *Peric.* 24; Schol. *ad Plat. Menex.* p. 235), as also with certain writers of philosophical dialogues, between whom and the comic poets, in respect of their abusive propensities, Athenaeus remarks a strong family likeness. (Athen. v. p. 220; Casaub. *ad loc.*) Nor was their bitterness satisfied with the vent of satire; for it was Hermippus, the comic poet, who brought against Aspasia the double charge of impiety and of infamously pandering to the vices of Pericles; and it required all the personal influence of the latter with the people, and his most earnest entreaties and tears, to procure her acquittal. (Plut. *Peric.* 32; Athen. xiii. p. 589, e.; comp. Thirlwall's *Greece*, vol. iii. p. 87, &c., and Append. ii.) The house of Aspasia was the great centre of the highest literary and philosophical society of Athens, nor was the seclusion of the Athenian matrons so strictly preserved, but that many even of them resorted thither with their husbands for the pleasure and improvement of her conversation (Plut. *Peric.* 24); so that the intellectual influence which she exercised was undoubtedly considerable, even though we reject the story of her being the preceptress of Socrates, on the probable ground of the irony of those passages in which such statement is made (Plat. *Menex.* pp. 235, 249; Xen. *Oecon.* iii. 14, *Memor.* ii. 6. § 36; Herm. *de Soc. magist. et disc. juven.;* Schleiermacher's *Introd. to the Menexenus*); for Plato certainly was no approver of the administration of Pericles (*Gorg.* p. 515, d. &c.), and thought perhaps that the refinement introduced by Aspasia had only added a new temptation to the licentiousness from which it was not disconnected. (Athen. xiii. p. 569, f.) On the death of Pericles, Aspasia is said to have attached herself to one Lysicles, a dealer in cattle, and to have made him by her instructions a first-rate orator. (Aesch. *ap. Plut. Peric.* 24; Schol. *ad Plat. Menex.* p. 235.) For an amusing account of a sophistical argument ascribed to her by Aeschines the philosopher, see Cic. *de Invent.* i. 31; Quintil. *Inst. Orat.* v. 11. The son of Pericles by Aspasia was legitimated by a special decree of the people, and took his father's name. (Plut. *Peric.* 37.) He was one of the six generals who were put to death after the victory at Arginusae. (Comp. Jacobs, *Verm. Schriften*, vol. iv. pp. 349—397.)

2. A Phocaean, daughter of Hermotimus, was carried away from her country to the seraglio of Cyrus the Younger, who so admired, not her beauty

only, but her superior qualities of mind and character, that he made her his favourite wife, giving her the name of "wise." She is said to have frequently aided him with her advice, the adoption of which he never regretted; and they lived together with great mutual affection till the death of the prince at the battle of Cunaxa. She then fell into the hands of Artaxerxes, and became his wife. (Plut. *Peric.* 24, *Artax.* 26; Ael. *V. H.* xii. 1; Xen. *Anab.* i. 10. § 2.) When Dareius, son of Artaxerxes, was appointed successor to the throne, he asked his father to surrender Aspasia to him. The request, it seems, could not be refused, as coming from the king elect; Artaxerxes, therefore, gave her up, on finding that she herself consented to the transfer; but he soon after took her away again, and made her priestess of a temple at Ecbatana, where strict celibacy was requisite; and this gave rise to that conspiracy of Dareius against his father, which was detected, and cost him his life. (Plut. *Artax.* 27—29; Just. x. 2.) Her name is said to have been "Milto," till Cyrus called her "Aspasia" after the mistress of Pericles (Plut. *Peric.* 24; Athen. xiii. p. 576, d.); but "Milto" itself seems to have been a name expressive of the beauty of her complexion. (Ael. *V. H.* xii. 1, where we are favoured with a minute description of her appearance.) [E. E.]

ASPA'SIUS (Ἀσπάσιος). 1. Of Byblus, a Greek sophist, who according to Suidas (*s. v.* Ἀσπάσιος) was a contemporary of the sophists Adrianus and Aristeides, and who consequently lived in the reign of M. Antoninus and Commodus, about A. D. 180. He is mentioned among the commentators on Demosthenes and Aeschines; and Suidas ascribes to him a work on Byblus, meditations, theoretical works on rhetoric, declamations, an encomium on the emperor Hadrian, and some other writings. All these are lost with the exception of a few extracts from his commentaries. (Ulpian, *ad Demosth. Leptin.* p. 11; Phot. *Bibl.* p. 492, a., ed. Bekk.; Schol. *ad Hermog.* p. 260, &c.; Schol. *ad Aeschin. c. Tim.* p. 105.)

2. A peripatetic philosopher, who seems to have lived during the latter half of the first century after Christ, since Galen (vol. vi. p. 532, ed. Paris), who lived under the Antonines, states, that he heard one of the pupils of Aspasius. Boethius, who frequently refers to his works, says that Aspasius wrote commentaries on most of the works of Aristotle. The following commentaries are expressly mentioned: on De Interpretatione, the Physica, Metaphysica, Categoriae, and the Nicomachean Ethics. A portion of the commentary on the last-mentioned work of Aristotle (viz. on books 1, 2, 4, 7, and 8) are still extant, and were first printed by Aldus Manutius, in his collection of the Greek commentators on the Nicomachean Ethics. (Venice, 1536, fol.) A Latin translation by J. B. Felicianus appeared at Venice in 1541, and has often been reprinted. From Porphyrius, who also states that Aspasius wrote commentaries on Plato, we learn that his commentaries on Aristotle were used in the school of Plotinus. (Fabric. *Bibl. Graec.* iii. p. 264, &c.; Buhle, *Aristot. Op.* i. p. 296.)

3. Of Ravenna, a distinguished sophist and rhetorician, who lived about A. D. 225, in the reign of Alexander Severus. He was educated by his father Demetrianus, who was himself a skilful rhetorician; afterwards he was also a pupil of Pausanias and Hippodromus, and then travelled to various parts of the ancient world, as a companion of the emperor and of some other persons. He obtained the principal professorship of rhetoric at Rome, which he held until his death at an advanced age. At Rome he also began his long rhetorical controversy with Philostratus of Lemnos, which was afterwards continued by other disputants in Ionia. Aspasius was also secretary to the emperor, but his letters were censured by his opponent Pausanias, for their declamatory character and their want of precision and clearness. He is said to have written several orations, which, however, are now lost. They are praised for their simplicity and originality, and for the absence of all pompous affectation in them. (Philostr. *Vit. Soph.* ii. 33; Eudoc. p. 66; Suidas, *s. v.* Ἀσπάσιος.)

4. Of Tyre, a Greek rhetorician and historian of uncertain date, who, according to Suidas (*s. v.* Ἀσπάσιος), wrote a history of Epeirus and of things remarkable in that country, in twenty books, theoretical works on rhetoric, and some others. (Comp. Eudoc. p. 66.) [L. S.]

ASPA'THINES (Ἀσπαθίνης), one of the seven Persian chiefs, who conspired against the Magi. He was wounded in the thigh, when the latter were put to death. (Herod. iii. 70, &c. 78.) He was the father of Praxaspes. (vii. 97.)

ASPER, AEMI'LIUS, a Roman grammarian, who wrote commentaries on Terence (Schopen, *de Terentio et Donato, &c.* p. 32, Bonn, 1821) and Virgil. (Macrob. iii. 5; Heyne's account of the ancient Commentators on Virgil, prefixed to his edition of Virgil.) Asper is also quoted in the Scholia on Virgil, discovered by A. Mai. (*Virgil. Interp. Vet.* Mediol. 1818.) This Asper must be distinguished from another grammarian of the same name, usually called Asper Junior, but who is equally unknown. The latter is the author of a small work entitled "Ars Grammatica," which has been printed in the collections of *Grammatici Illustres XII.*, Paris, 1516; *Tres Artis Grammat. Authores*, Lips. 1527; *Grammat. Lat. Auctores*, by Putschius, Hanov. 1605; *Corpus Grammat. Lat.* by Lindemann, vol. i. Lips. 1831.

ASPER, JU'LIUS, had been raised to the consulship, as had also his sons, by Caracalla, but was afterwards, without any apparent cause, deprived of all his honours, and driven out of Rome by the same emperor, A. D. 212. (Dion Cass. lxxvii. 5.) We learn from an inscription (*ap. Fabrett.* p. 494), that the consuls in A. D. 212 were both of the name of Julius Asper. Either the father or one of his sons was appointed governor of Asia by Macrinus, but was deprived of this dignity on his journey to the province, on account of some incautious words which offended the emperor. It is usually stated, on the authority of Dion Cassius, that Asper was killed by Elagabalus; but Dion Cassius does not say this. (Dion Cass. lxxviii. 22, lxxix. 4.)

ASPER, SULPI'CIUS, a centurion, one of the conspirators against Nero, A. D. 66, met his fate with great firmness, when he was put to death after the detection of the conspiracy. (Tac. *Ann.* xv. 49, 50, 68; Dion Cass. lxii. 24.)

ASPHA'LIUS or ASPHALEIUS (Ἀσφάλιος or Ἀσφάλειος), a surname of Poseidon, under which he was worshipped in several towns of Greece. It describes him as the god who grants

safety to ports and to navigation in general. (Strab. i. p. 57; Paus. vii. 21. § 3; Plut. *Thes.* 36; Suid. *s. v.*) [L. S.]

ASPLE'DON (Ἀσπληδών), a son of Poseidon and the nymph Mideia (Chersias, *ap. Paus.* ix. 38. § 6); according to others, he was a son of Orchomenus and brother of Clymenus and Amphidicus (Steph. Byz. *s. v.* Ἀσπληδών), or a son of Presbon and Sterope. (Eustath. *ad Hom.* p. 272.) He was regarded as the founder of Aspledon, an ancient town of the Minyans in Boeotia. [L. S.]

ASPRE'NAS, a surname of the Nonii, a consular family under the early emperors. (Comp. Plin. *H. N.* xxx. 20.) 1. C. Nonius Asprenas, was a performer in the *Trojae lusus* under Augustus, and in consequence of an injury which he sustained from a fall in the game, he received a golden chain from Augustus, and was allowed to assume the surname of Torquatus, both for himself and his posterity. (Suet. *Oct.* 43.)

2. L. Asprenas, a legate under his maternal uncle, Varus, A. D. 10, preserved the Roman army from total destruction after the death of Varus. (Dion Cass. lvi. 22; Vell. Pat. ii. 120.) He is probably the same as the L. Nonius Asprenas who was consul A. D. 6, and as the L. Asprenas mentioned by Tacitus, who was proconsul of Africa at the death of Augustus, A. D. 14, and who, according to some accounts, sent soldiers, at the command of Tiberius, to kill Sempronius Gracchus. (Tac. *Ann.* i. 53.) He is mentioned again by Tacitus, under A. D. 20. (*Ann.* iii. 18.)

3. P. Nonius Asprenas, consul, A. D. 38. (Dion Cass. lix. 9; Frontinus, *de Aquaeduct.* c. 13.)

4. L. Nonius Asprenas and P. Nonius Asprenas are two orators frequently introduced as speakers in the *Controversiae* (1–4, 8, 10, 11, &c.) of M. Seneca.

ASPRE'NAS, CALPU'RNIUS, appointed governor of Galatia and Pamphylia by Galba, A. D. 70, induced the partisans of the counterfeit Nero to put him to death. (Tac. *Hist.* ii. 9.)

ASSAON. [Niobe.]

ASSALECTUS, a Roman sculptor, whose name is found upon an extant statue of Aesculapius by him, of the merit of which Winckelmann (*Gesch. d. K.* viii. 4. § 5) speaks slightingly. [C. P. M.]

ASSA'RACUS (Ἀσσάρακος), a son of Tros and Calirrhoë, the daughter of Scamander. He was king of Troy, and husband of Hieromneme, by whom he became the father of Capys, the father of Anchises. (Hom. *Il.* xx. 232, &c.; Apollod. iii. 12. § 2; Serv. *ad Virg. Georg.* iii. 35; *Aen.* viii. 130.) [L. S.]

ASSE'SIA (Ἀσσησία), a surname of Athena, derived from the town of Assesus in Ionia, where she had a temple. (Herod. i. 19.) [L. S.]

ASSTEAS or ASTEAS, a painter, whose name is found upon a vase of his workmanship, discovered at Paestum, and now preserved in the Royal Museum at Naples. (Winckelmann, *Gesch. d. K.* iii. Anm. 778.) [C. P. M.]

A'STACUS (Ἄστακος). 1. A son of Poseidon and the nymph Olbia, from whom the town of Astacus in Bithynia, which was afterwards called Nicomedeia, derived its name. (Arrian. *ap. Steph. Byz. s. v.*; Paus. v. 12. § 5; Strab. xii. p. 563.)

2. The father of Ismarus, Leades, Asphodicus, and Melanippus, whence Ovid calls the last of these heroes Astacides. (Apollod. iii. 6. § 8; Ovid, *Ibis*, 515.) [L. S.]

ASTARTE. [Aphrodite and Syria Dea.]

ASTE'RIA (Ἀστερία), a daughter of the Titan Coeus (according to Hygin. *Fab. Pref.* of Polus) and Phoebe. She was the sister of Leto, and, according to Hesiod (*Theog.* 409), the wife of Perses, by whom she became the mother of Hecate. Cicero (*de Nat. Deor.* iii. 16) makes her the mother of the fourth Heracles by Zeus. But according to the genuine and more general tradition, she was an inhabitant of Olympus, and beloved by Zeus. In order to escape from his embraces, she got metamorphosed into a quail (ὄρτυξ), threw herself into the sea, and was here metamorphosed into the island Asteria (the island which had fallen from heaven like a star), or Ortygia, afterwards called Delos. (Apollod. i. 2. § 2, 4. § 1; Athen. ix. p. 392; Hygin. *Fab.* 53; Callimach. *Hymn. in Del.* 37; Serv. *ad Aen.* iii. 73.) There are several other mythical personages of this name,—one a daughter of Alcyoneus [Alcyonides]; a second, one of the Danaids (Apollod. ii. 1. § 5); a third, a daughter of Atlas (Hygin. *Fab.* 250, where, perhaps, Asterope is to be read); and a fourth, a daughter of Hydis, who became by Bellerophontes the mother of Hydissus, the founder of Hydissus in Caria. (Steph. Byz. *s. v.* Ὑδισσός.) [L. S.]

ASTE'RION or ASTE'RIUS (Ἀστερίων or Ἀστέριος). 1. A son of Teutamus, and king of the Cretans, who married Europa after she had been carried to Crete by Zeus. He also brought up the three sons, Minos, Sarpedon, and Rhadamanthys whom she had by the father of the gods. (Apollod. iii. 1. § 2, &c.; Diod. iv. 60.)

2. A son of Cometes, Pyremus, or Priscus, by Antigone, the daughter of Pheres. He is mentioned as one of the Argonauts. (Apollon. Rhod. i. 35; Paus. v. 17. § 4; Hygin. *Fab.* 14; Valer. Flacc. i. 355.) There are two more mythical personages of this name, one a river-god [Acraea], and the second a son of Minos, who was slain by Theseus. (Paus. ii. 31. § 1.) [L. S.]

ASTERION (Ἀστερίων), a statuary, the son of a man named Aeschylus. Pausanias (vi. 3. § 1) mentions a statue of Chaereas, a Sicyonian pugilist, which was of his workmanship. [C. P. M.]

ASTE'RIUS (Ἀστέριος), a son of Anax and grandson of Ge. According to a Milesian legend, he was buried in the small island of Lade, and his body measured ten cubits in length. (Paus. i. 35. § 5, vii. 2. § 3.) There are four other mythical personages of this name, who are mentioned in the following passages: Apollod. iii. 1. § 4; Apollon. Rhod. i. 176; Apollod. i. 9. § 9; Hygin. *Fab.* 170. [L. S.]

ASTE'RIUS (Ἀστέριος), succeeded Eulalius as bishop of Amaseia in Pontus, in the latter part of the fourth century. He had been educated in his youth by a Scythian slave. Several of his homilies are still extant, and extracts from others, which have perished, have been preserved by Photius. (*Cod.* 271.) He belonged to the orthodox party in the Arian controversy, and seems to have lived to a great age.

Fabricius (*Bibl. Graec.* ix. p. 519, &c.) gives a list of 25 other persons of this name, many of whom were dignitaries of the church, and lived about the end of the fourth or the beginning of the fifth century. Among them we may notice Asterius, a Cappadocian, who embraced Christianity, but apostatized in the persecution under Diocletian and Maximian (about A. D. 304). He subse-

quently returned to the Christian faith, and joined the Arian party, but on account of his apostasy was excluded from the dignity of bishop to which he aspired. He was the author of several theological works. There was also an Asterius of Scythopolis, whom St. Jerome (*Epist.* 83, ad Magnum Orat.) mentions as one of the most celebrated ecclesiastical writers. [C. P. M.]

ASTE'RIUS, TURCIUS RUFUS APRONIA'NUS, was consul A. D. 494, devoted himself to literary pursuits, and emended a MS. of Sedulius, and one of Virgil, on which he wrote an epigram. (*Anth. Lat.* No. 281, ed. Meyer.) [C. P. M.]

ASTERODIA. [ENDYMION.]

ASTEROPAEUS (Ἀστεροπαῖος), a son of Pelegon, and grandson of the river-god Axius, was the commander of the Paeonians in the Trojan war, and an ally of the Trojans. He was the tallest among all the men, and fought with Achilles, whom he at first wounded, but was afterwards killed by him. (Hom. *Il.* xxi. 139, &c.; Philostr. *Heroic.* xix. 7.) [L. S.]

ASTE'ROPE (Ἀστερόπη), two mythical personages: see ACRAGAS and AESACUS. [L. S.]

ASTEROPEIA (Ἀστερόπεια), two mythical personages, one a daughter of Pelias, who in conjunction with her sisters murdered her father (Paus. viii. 11. § 2); and the second a daughter of Deion and Diomede. (Apollod. i. 9. § 4.) [L. S.]

ASTRA'BACUS (Ἀστράβακος), a son of Irbus and brother of Alopecus, was a Laconian hero of the royal house of Agis. He and his brother found the statue of Artemis Orthia in a bush, and became mad at the sight of it. He is said to have been the father of Damaratus by the wife of Ariston. He had a sanctuary at Sparta, and was worshipped there as a hero. (Herod. vi. 69; Paus. iii. 16. § 5, &c.) [L. S.]

ASTRAEA (Ἀστραία), a daughter of Zeus and Themis, or according to others, of Astraeus by Eos. During the golden age, this star-bright maiden lived on earth and among men, whom she blessed; but when that age had passed away, Astraea, who tarried longest among men, withdrew, and was placed among the stars. (Hygin. *Poet. Astr.* ii. 25; Eratost. *Catast.* 9; Ov. *Met.* i. 149.) [L. S.]

ASTRAEUS (Ἀστραῖος), a Titan and son of Crius and Eurybia. By Eos he became the father of the winds Zephyrus, Boreas, and Notus, Eosphorus (the morning star), and all the stars of heaven. (Hesiod. *Theog.* 376, &c.) Ovid (*Met.* xiv. 545) calls the winds *fratres Astraei*, which does not mean that they were brothers of Astraeus, but brothers through Astraeus, their common father. [L. S.]

ASTRAMPSY'CHUS, a name borne by some of the ancient Persian Magians. (Diog. Laërt. *prooem.* 2; Suidas, *s. v.* Μάγοι.) There is still extant under this name a Greek poem, consisting of 101 iambic verses, on the interpretation of dreams (Ὀνειροκριτικόν), printed in Rigault's edition of Artemidorus, in the collections of Obsopoeus and Servais Galle, and in J. C. Bulenger, *de Ration. Divinat.* v. 5. The poem is a comparatively modern composition (not earlier than the fourth century after Christ), and the name of the author is perhaps an assumed one. Suidas (*s. v.*) also ascribes to the same author a treatise on the diseases of asses, and their cure. (Fabric. *Bibl. Graec.* iv. p. 152, v. p. 265, xi. p. 583.) [C. P. M.]

ASTRATEIA (Ἀστρατεία), a surname of Artemis, under which she had a temple near Pyrrhichus in Laconia, because she was believed to have stopped there the progress of the Amazons. (Paus. iii. 25. § 2.) [L. S.]

ASTY'AGES (Ἀστυάγης), king of Media, (called by Ctesias Ἀστυΐγᾶς, and by Diodorus Ἀσπάδας), was the son and successor of Cyaxares. The accounts of this king given by Herodotus, Ctesias, and Xenophon, differ in several important particulars. We learn from Herodotus (i. 74), that in the compact made between Cyaxares and Alyattes in B. C. 610, it was agreed that Astyages should marry Aryenis, the daughter of Alyattes. According to the chronology of Herodotus, he succeeded his father in B. C. 595, and reigned 35 years. (i. 130.) His government was harsh. (i. 123.) Alarmed by a dream, he gave his daughter Mandane in marriage to Cambyses, a Persian of good family. (i. 107.) Another dream induced him to send Harpagus to destroy the offspring of this marriage. The child, the future conqueror of the Medes, was given to a herdsman to expose, but he brought it up as his own. Years afterwards, circumstances occurred which brought the young Cyrus under the notice of Astyages, who, on inquiry, discovered his parentage. He inflicted a cruel punishment on Harpagus, who waited his time for revenge. When Cyrus had grown up to man's estate, Harpagus induced him to instigate the Persians to revolt, and, having been appointed general of the Median forces, he deserted with the greater part of them to Cyrus. Astyages was taken prisoner, and Cyrus mounted the throne. He treated the captive monarch with mildness, but kept him in confinement till his death.

Ctesias agrees with Herodotus in making Astyages the last king of the Medes, but says, that Cyrus was in no way related to him till he married his daughter Amytis. When Astyages was attacked by Cyrus, he fled to Ecbatana, and was concealed in the palace by Amytis and her husband Spitamas, but discovered himself to his pursuers, to prevent his daughter and her husband and children from being put to the torture to induce them to reveal where he was hidden. He was loaded with chains by Oebaras, but soon afterwards was liberated by Cyrus, who treated him with great respect, and made him governor of the Barcanii, a Parthian people on the borders of Hyrcania. Spitamas was subsequently put to death by the orders of Cyrus, who married Amytis. Some time after, Amytis and Cyrus being desirous of seeing Astyages, a eunuch named Petisaces was sent to escort him from his satrapy, but, at the instigation of Oebaras, left him to perish in a desert region. The crime was revealed by means of a dream, and Amytis took a cruel revenge on Petisaces. The body of Astyages was found, and buried with all due honours. We are told that, in the course of his reign, Astyages had waged war with the Bactrians with doubtful success. (Ctes. *ap. Phot.* Cod. 72. p. 36, ed. Bekker.)

Xenophon, like Herodotus, makes Cyrus the grandson of Astyages, but says, that Astyages was succeeded by his son Cyaxares II., on whose death Cyrus succeeded to the vacant throne. (*Cyrop.* i. 5. § 2.) This account seems to tally better with the notices contained in the book of Daniel. (v. 31, vi. 1, ix. 1.) Dareius the Mede, mentioned there and by Josephus (x. 11. § 4), is apparently the same with Cyaxares II. (Compare the account in the

Cyropaedeia of the joint expedition of Cyaxares and Cyrus against the Assyrians.) In that case, Ahasuerus, the father of Dareius, will be identical with Astyages. The existence of Cyaxares II. seems also to be recognized by Aeschylus, *Pers.* 766. But the question is by no means free from difficulty. [C. P. M.]

ASTY'AGES, a grammarian, the author of a commentary on Callimachus, and some other treatises on grammatical subjects. (Suidas, *s. v.*; Eudocia, p. 64.) [C. P. M.]

ASTYANASSA (Ἀστυάνασσα), said to have been a daughter of Musaeus, and a slave of Helen, and to have composed poems on immodest subjects. (Suidas, *s. v.*; Photius, *Bibl.* p. 142, ed. Bekk.) Her personal existence, however, is very doubtful. [C. P. M.]

ASTY'ANAX (Ἀστυάναξ), the son of Hector and Andromache; his more common name was Scamandrius. After the taking of Troy the Greeks hurled him down from the walls of the city to prevent the fulfilment of a decree of fate, according to which he was to restore the kingdom of Troy. (Hom. *Il.* vi. 400, &c.; Ov. *Met.* xiii. 415; Hygin. *Fab.* 109.) A different mythical person of the name occurs in Apollodorus. (ii. 7. § 8.) [L. S.]

ASTY'DAMAS (Ἀστυδάμας). 1. A tragic poet, the son of Morsimus and a sister of the poet Aeschylus, was the pupil of Isocrates, and according to Suidas (*s. v.* Ἀστυδ.) wrote 240 tragedies and gained the prize fifteen times. His first tragedy was brought upon the stage in Ol. 95. 2. (Diod. xiv. p. 676.) He was the author of an epigram in the Greek Anthology (*Anal.* iii. 329), which gave rise to the proverb Σαυτὴν ἐπαινεῖς ὥσπερ Ἀστυδάμας ποτέ. (Suidas, *s. v.* Σαυτὴν κ. τ. λ.; Diog. Laërt. ii. 43.)

2. A tragic poet, the son of the former. The names of some of his tragedies are mentioned by Suidas (*s. v.*). [C. P. M.]

ASTYDAMEIA (Ἀστυδάμεια), a daughter of Amyntor, king of the Dolopians in Thessaly, by Cleobule. She became by Heracles the mother of Tlepolemus. (Pind. *Ol.* vii. 24, with the Schol.) Other accounts differ from Pindar, for Hyginus (*Fab.* 162) calls the mother of Tlepolemus Astyoche, and Apollodorus (ii. 7. § 8) calls the son of Astydameia Ctesippus. (Comp. Muncker, *ad Hygin. l. c.*) The Astydameia mentioned under ACASTUS and ANTIGONE, No. 2, is a different personage. [L. S.]

A'STYLUS, a seer among the centaurs, who is mentioned by Ovid (*Met.* xii. 308) as dissuading the centaurs from fighting against the Lapithae. But the name in Ovid seems to be a mistake either of the poet himself or of the transcribers for Asbolus. (Hes. *Scut. Herc.* 185; ASBOLUS.) [L. S.]

ASTYME'DES (Ἀστυμήδης), a Rhodian of distinction. On the breaking out of the war between the Romans and Perseus (B. C. 171), he advised his countrymen to side with the former. (Polyb. xxvii. 6. § 3.) After the war, when the Rhodians were threatened with hostilities by the Romans, Astymedes was sent as ambassador to Rome to deprecate their anger. The tenour of his speech on the occasion is censured by Polybius. (xxx. 4, 5; Liv. xlv. 21–25.) Three years afterwards, he was again sent as ambassador to Rome, and succeeded in bringing about an alliance between the Romans and his countrymen. (Polyb. xxxi. 6, 7.) In B. C. 153, on the occasion of the war with Crete, we find him appointed admiral, and again sent as ambassador to Rome. (Polyb xxxiii. 14.) [C. P. M.]

ASTY'NOME (Ἀστυνόμη), the daughter of Chryses (whence she is also called Chryseis), a priest of Apollo. She was taken prisoner by Achilles in the Hypoplacian Thebe or in Lyrnessus, whither she had been sent by her father for protection, or, according to others, to attend the celebration of a festival of Artemis. In the distribution of the booty she was given to Agamemnon, who, however, was obliged to restore her to her father, to soothe the anger of Apollo. (Hom. *Il.* i. 378; Eustath. *ad Hom.* pp. 77, 118; Dictys Cret. ii. 17.) There are two more mythical personages of this name, one a daughter of Niobe, and the other a daughter of Talaus and mother of Capaneus. (Hygin. *Fab.* 70.) [L. S.]

ASTY'NOMUS (Ἀστύνομος), a Greek writer upon Cyprus. (Plin. *H. N.* v. 35; Steph. Byz. *s. v.* Κύπρος.)

ASTY'NOUS (Ἀστύνοος), a son of Protiaon, a Trojan, who was slain by Neoptolemus. (Hom. *Il.* xv. 455; Paus. x. 26. § 1.) A second Astynous occurs in Apollodorus. (iii. 14. § 3.) [L. S.]

ASTY'OCHE or ASTYOCHEIA (Ἀστυόχη or Ἀστυόχεια). 1. A daughter of Actor, by whom Ares begot two sons, Ascalaphus and Ialmenus. (Hom. *Il.* ii. 512, &c.; Paus. ix. 37. § 3.)

2. A daughter of Phylas, king of Ephyra, by whom Heracles, after the conquest of Ephyra, begot Tlepolemus. (Apollod. ii. 7. §§ 6, 8; Hom. *Il.* ii. 658, &c.; Schol. *ad Pind. Ol.* vii. 24; ASTYDAMEIA.)

3. A daughter of Laomedon by Strymo, Placia, or Leucippe. (Apollod. iii. 12. § 3.) According to other traditions in Eustathius (*ad Hom.* p. 1697) and Dictys (ii. 2), she was a daughter of Priam, and married Telephus, by whom she became the mother of Eurypylus. Three other mythical personages of this name occur in Apollod. iii. 12. § 2, iii. 5. § 6; Hygin. *Fab.* 117. [L. S.]

ASTY'OCHUS (Ἀστύοχος), succeeded Melancridas as Lacedaemonian high admiral, in the summer of 412, B. C., the year after the Syracusan defeat, and arrived with four ships at Chios, late in the summer. (Thuc. viii. 20, 23.) Lesbos was now the seat of the contest: and his arrival was followed by the recovery to the Athenians of the whole island. (Ib. 23.) Astyochus was eager for a second attempt; but compelled, by the refusal of the Chians and their Spartan captain, Pedaritus, to forego it, he proceeded, with many threats of revenge, to take the general command at Miletus. (31—33.) Here he renewed the Persian treaty, and remained, notwithstanding the entreaties of Chios, then hard pressed by the Athenians, wholly inactive. He was at last starting to relieve it, when he was called off, about mid-winter, to join a fleet from home, bringing, in consequence of complaints from Pedaritus, commissioners to examine his proceedings. Before this (ἔτι ὄντα τότε περὶ Μίλητον, cc. 36—42), Astyochus it appears had sold himself to the Persian interest. He had received, perhaps on first coming to Miletus, orders from home to put Alcibiades to death; but finding him in refuge with the satrap Tissaphernes, he not only gave up all thought of the attempt, but on receiving private intelligence of his Athenian negotiations, went up to Magnesia, betrayed Phrynichus his informant to Alcibiades, and there, it would

seem, pledged himself to the satrap. (cc. 45 and 50.) Henceforward, in pursuance of his patron's policy, his efforts were employed in keeping his large forces inactive, and inducing submission to the reduction in their Persian pay. The acquisition of Rhodes, after his junction with the new fleet, he had probably little to do with; while to him, must, no doubt, be ascribed the neglect of the opportunities afforded by the Athenian dissensions, after his return to Miletus (cc. 60 and 63), 411 B.C. The discontent of the troops, especially of the Syracusans, was great, and broke out at last in a riot, where his life was endangered; shortly after which his successor Mindarus arrived, and Astyochus sailed home (cc. 84, 85), after a command of about eight months. Upon his return to Sparta he bore testimony to the truth of the charges which Hermocrates, the Syracusan, brought against Tissaphernes. (Xen. *Hell.* i. 1. § 31.) [A. H. C.]

ASTYPALAEA (Ἀστυπαλαία), a daughter of Phoenix and Perimede, the daughter of Oeneus. She was a sister of Europa, and became by Poseidon the mother of the Argonaut Ancaeus and of Eurypylus, king of the island of Cos. The island Astypalaea among the Cyclades derived its name from her. (Apollod. ii. 7. § 1; Paus. vii. 4. § 2; Apollod. Rhod. ii. 866; Steph. Byz. *s. v.*) [L.S.]

A'SYCHIS (Ἄσυχις), a king of Egypt, who, according to the account in Herodotus (ii. 136), succeeded Mycerinus (about B. C. 1012 according to Larcher's calculation), and built the propylaea on the east side of the temple of Hephaestus which had been begun by Menes, and also a pyramid of brick. Herodotus likewise mentions some laws of his for the regulation of money transactions. [C. P. M.]

ATABY'RIUS (Ἀταβύριος), a surname of Zeus derived from mount Atabyris or Atabyrion in the island of Rhodes, where the Cretan Althaemenes was said to have built a temple to him. (Apollod. iii. 2. § 1; Appian, *Mithrid.* 26.) Upon this mountain there were, it is said, brazen bulls which roared when anything extraordinary was going to happen. (Schol. *ad Pind. Ol.* vii. 159.) [L. S.]

ATALANTE (Ἀταλάντη). In ancient mythology there occur two personages of this name, who have been regarded by some writers as identical, while others distinguish between them. Among the latter we may mention the Scholiast on Theocritus (iii. 40), Burmann (*ad Ov. Met.* x. 565), Spanheim (*ad Callimach.* p. 275, &c.), and Muncker (*ad. Hygin. Fab.* 99, 173, 185). K. O. Müller, on the other hand, who maintains the identity of the two Atalantes, has endeavoured to shew that the distinction cannot be carried out satisfactorily. But the difficulties are equally great in either case. The common accounts distinguish between the Arcadian and the Boeotian Atalante. 1. The Arcadian Atalante is described as the daughter of Jasus (Jasion or Jasius) and Clymene. (Aelian, *V. H.* xiii. 1; Hygin. *Fab.* 99; Callim. *Hymn. in Dian.* 216.) Her father, who had wished for a son, was disappointed at her birth, and exposed her on the Parthenian (virgin) hill, by the side of a well and at the entrance of a cave. Pausanias (iii. 24. § 2) speaks of a spring near the ruins of Cyphanta, which gushed forth from a rock, and which Atalante was believed to have called forth by striking the rock with her spear. In her infancy, Atalante was suckled in the wilderness by a she-bear, the symbol of Artemis, and after she had grown up, she lived in pure maidenhood, slew the centaurs who pursued her, took part in the Calydonian hunt, and in the games which were celebrated in honour of Pelias. Afterwards, her father recognized her as his daughter; and when he desired her to marry, she made it the condition that every suitor who wanted to win her, should first of all contend with her in the foot-race. If he conquered her, he was to be rewarded with her hand, if not, he was to be put to death by her. This she did because she was the most swift-footed among all mortals, and because the Delphic oracle had cautioned her against marriage. Meilanion, one of her suitors, conquered her in this manner. Aphrodite had given him three golden apples, and during the race he dropped them one after the other. Their beauty charmed Atalante so much, that she could not abstain from gathering them. Thus she was conquered, and became the wife of Meilanion. Once when the two, by their embraces in the sacred grove of Zeus, profaned the sanctity of the place, they were both metamorphosed into lions. Hyginus adds, that Atalante was by Ares the mother of Parthenopaeus, though, according to others, Parthenopaeus was her son by Meilanion. (Apollod. iii. 9. § 2; Serv. *ad Aen.* iii. 313; Athen. iii. p. 82.)

2. The Boeotian Atalante. About her the same stories are related as about the Arcadian Atalante, except that her parentage and the localities are described differently. Thus she is said to have been a daughter of Schoenus, and to have been married to Hippomenes. Her footrace is transferred to the Boeotian Onchestus, and the sanctuary which the newly married couple profaned by their love, was a temple of Cybele, who metamorphosed them into lions, and yoked them to her chariot. (Ov. *Met.* x. 565, &c., viii. 318, &c.; Hygin. *Fab.* 185.) In both traditions the main cause of the metamorphosis is, that the husband of Atalante neglected to thank Aphrodite for the gift of the golden apples. Atalante has in the ancient poets various surnames or epithets, which refer partly to her descent, partly to her occupation (the chase), and partly to her swiftness. She was represented on the chest of Cypselus holding a hind, and by her side stood Meilanion. She also appeared in the pediment of the temple of Athena Alea at Tegea among the Calydonian hunters. (Paus. v. 19. § 1, viii. 45. § 4; Comp. Müller, *Orchom.* p. 214.) [L. S.]

ATALANTE (Ἀταλάντη), the sister of Perdiccas, married Attalus, and was murdered a few days after her brother, Perdiccas. (Diod. xviii. 37.)

ATA'RRHIAS (Ἀταρρίας), mentioned several times by Q. Curtius (v. 2, vii. 1, viii 1), with a slight variation in the orthography of the name, in the wars of Alexander the Great, appears to have been the same who was sent by Cassander with a part of the army to oppose Aeacides, king of Epeirus, in B. C. 317. (Diod. xix. 36.)

ATAULPHUS, ATHAULPHUS, ADAULPHUS (*i. e.* Atha-ulf, "sworn helper," the same name as that which appears in later history under the form of Adolf or Adolphus), brother of Alaric's wife. (Olympiod. *ap. Phot.* Cod. 80, p. 57, a., ed Bekk.) He first appears as conducting a reinforcement of Goths and Huns to aid Alaric in Italy after the termination of the first siege of Rome. (A. D. 409.) In the same year he was after the

second siege raised by the mock emperor Attalus to the office of Count of the Domestics; and on the death of Alaric in 410, he was elected to supply his place as king of the Visigoths. (Jornandes, *de Reb. Get.* 32.) From this time the accounts of his history vary exceedingly. The only undisputed facts are, that he retired with his nation into the south of Gaul,—that he married Placidia, sister of Honorius,—and that he finally withdrew into Spain, where he was murdered at Barcelona. According to Jornandes (*de Reb. Get.* 32), he took Rome a second time after Alaric's death, carried off Placidia, formed a treaty with Honorius, which was cemented by his marriage with Placidia at Forum Livii or Cornelii, remained a faithful ally in Gaul, and went into Spain for the purpose of suppressing the agitations of the Suevi and Vandals against the empire. But the other authorities for the time agree on the whole in giving a different representation. According to them, the capture of Placidia had taken place before Alaric's death (Philostorg. xii. 4; Olympiod. *l. c.*; Marcellin. *Chronicon*); the treaty with the empire was not concluded till after Ataulphus's retreat into Gaul, where he was implicated in the insurrection of Jovinus, and set up Attalus, whom he detained in his camp for a musician, as a rival emperor; he then endeavoured to make peace with Honorius by sending him the head of the usurper Sebastian, and by offering to give up Placidia in exchange for a gift of corn; on this being refused, he attacked Massilia, from which he was repulsed by Bonifacius; finally, the marriage with Placidia took place at Narbo (Idat. *Chronicon*), which so exasperated her lover, the general Constantius, as to make him drive Ataulphus into Spain. (Orosius, vii. 43; Idat. *Chronicon;* Philostorg. xii. 4.)

He was remarkable as being the first independent chief who entered into alliance with Rome, not for pay, but from respect. His original ambition had been (according to Orosius, vii. 43, who appears to record his very words), "that what was now Romania should become Gothia, and what Caesar Augustus was now, that for the future should be Ataulphus, but that his experience of the evils of lawlessness and the advantages of law had changed his intention, and that his highest glory now would be to be known in after ages as the defender of the empire." And thus his marriage with Placidia—the first contracted between a barbarian chief and a Roman princess—was looked upon by his contemporaries as a marked epoch, and as the fulfilment of the prophecy of Daniel, that the king of the North should wed the daughter of the king of the South. (Idat. *Chronicon.*)

He was a man of striking personal appearance, and of middle stature. (Jornandes, *de Reb. Get.* 32.) The details of his life are best given in Olympiodorus (*ap. Phot.*), who gives a curious description of the scene of his nuptials with Placidia in the house of Ingenuus of Narbo (p. 59, b. ed. Bekker).

His death is variously ascribed to the personal anger of the assassin Vernulf or (Olympiod. p. 60, a.) Dobbius (Jornandes, *de Reb. Get.* 32), to the intrigues of Constantius (Philostorg. xii. 4), and to a conspiracy occasioned in the camp by his having put to death a rival chief, Sarus (Olympiod. p. 58, b.) It is said to have taken place in the palace at Barcelona (Idat. *Chronicon*), or whilst, according to his custom, he was looking at his stables. (Olympiod. p. 60, a.) His first wife was a Sarmatian, who was divorced to make way for Placidia (Philostorg. xii. 4), and by whom he had six children. The only offspring of his second marriage was a son, Theodosius, who died in infancy. (Olympiod. p. 59, b.) [A. P. S.]

ATE (Ατη), according to Hesiod (*Theog.* 230), a daughter of Eris, and according to Homer (*Il.* xix. 91) of Zeus, was an ancient Greek divinity, who led both gods and men to rash and inconsiderate actions and to suffering. She once even induced Zeus, at the birth of Heracles, to take an oath by which Hera was afterwards enabled to give to Eurystheus the power which had been destined for Heracles. When Zeus discovered his rashness, he hurled Ate from Olympus and banished her for ever from the abodes of the gods. (Hom. *Il.* xix. 126, &c.) In the tragic writers Ate appears in a different light: she avenges evil deeds and inflicts just punishments upon the offenders and their posterity (Aeschyl. *Choeph.* 381), so that her character here is almost the same as that of Nemesis and Erinnys. She appears most prominent in the dramas of Aeschylus, and least in those of Euripides, with whom the idea of Dike (justice) is more fully developed. (Blümner, *Ueber die Idee des Schicksals, &c.* p. 64, &c.) [L. S.]

ATEIUS, surnamed *Praetextatus*, and also *Philologus*, the latter of which surnames he assumed in order to indicate his great learning, was born at Athens, and was one of the most celebrated grammarians at Rome, in the latter half of the first century B. C. He was a freedman, and was perhaps originally a slave of the jurist Ateius Capito, by whom he was characterized as a rhetorician among grammarians, and a grammarian among rhetoricians. He taught many of the Roman nobles, and was particularly intimate with the historian Sallust, and with Asinius Pollio. For the former he drew up an abstract of Roman history (*Breviarium rerum omnium Romanarum*), that Sallust might select from it for his history such subjects as he chose; and for the latter he compiled precepts on the art of writing. Asinius Pollio believed that Ateius collected for Sallust many of the peculiar expressions which we find in his writings, but this is expressly denied by Suetonius. The commentarii of Ateius were exceedingly numerous, but only a very few were extant even in the time of Suetonius. (Sueton. *de Illustr. Grammat.* 10; comp. Osann, *Analecta Critic.* p. 64, &c.; Madvig, *Opuscula Academica*, p. 97, &c.)

ATEIUS CA'PITO. [CAPITO.]

ATEIUS SANCTUS. [SANCTUS.]

ATERIA'NUS, JU'LIUS, wrote a work upon the Thirty Tyrants (A. D. 259—268), or at least upon one of them, Victorinus. Trebellius Pollio (*Trig. Tyr.* 6) gives an extract from his work.

A. ATE'RNIUS or ATE'RIUS consul B. C. 454, with Sp. Tarpeius. (Liv. iii. 31.) The consulship is memorable for the passing of the *Lex Aternia Tarpeia.* (*Dict. of Ant. s. v.*) Aternius was subsequently in B. C. 448, one of the patrician tribunes of the people, which was the only time that patricians were elected to that office. (Liv. iii. 65.)

ATE'RIUS, or HATE'RIUS, a Roman jurisconsult, who was probably contemporary with Cicero, and gave occasion to one of that great ora-

tor's puns. Cicero writes to L. Papirius Paetus (*ad Fam.* ix. 18), *Tu istic te Ateriano jure delectato: ego me hic Hirtiano.* "While you are amusing yourself with the *law* (*jus*) of Aterius, let me enjoy my pea-fowl here with the capital *sauce* (*jus*) of my friend Hirtius." [J. T. G.]

A'THAMAS ('Αθάμας), a son of Aeolus and Enarete, the daughter of Deimachus. He was thus a brother of Cretheus, Sisyphus, Salmoneus, &c. (Apollod. i. 7. § 3.) At the command of Hera, Athamas married Nephele, by whom he became the father of Phrixus and Helle. But he was secretly in love with the mortal Ino, the daughter of Cadmus, by whom he begot Learchus and Melicertes, and Nephele, on discovering that Ino had a greater hold on his affections than herself, disappeared in her anger. Misfortunes and ruin now came upon the house of Athamas, for Nephele, who had returned to the gods, demanded that Athamas should be sacrificed as an atonement to her. Ino, who hated the children of Nephele and endeavoured to destroy them, caused a famine by her artifices, and when Athamas sent messengers to Delphi to consult the oracle about the means of averting famine, Ino bribed them, and the oracle they brought back declared, that Phrixus must be sacrificed. When the people demanded compliance with the oracle, Nephele rescued Phrixus and Helle upon the ram with the golden fleece, and carried them to Colchis. Athamas and Ino drew upon themselves the anger of Hera also, the cause of which is not the same in all accounts. (Apollod. iii. 4. § 3; Hygin. *Fab.* 2.) Athamas was seized by madness (comp. Cic. *Tusc.* iii. 5, *in Pison.* 20), and in this state he killed his own son, Learchus, and Ino threw herself with Melicertes into the sea. Athamas, as the murderer of his son, was obliged to flee from Boeotia. He consulted the oracle where he should settle. The answer was, that he should settle where he should be treated hospitably by wild beasts. After long wanderings, he at last came to a place where wolves were devouring sheep. On perceiving him, they ran away, leaving their prey behind. Athamas recognized the place alluded to in the oracle, settled there, and called the country Athamania, after his own name. He then married Themisto, who bore him several sons. (Apollod. i. 9. § 1, &c.; Hygin. *Fab.* 1–5.)

The accounts about Athamas, especially in their details, differ much in the different writers, and it seems that the Thessalian and Orchomenian traditions are here interwoven with one another. According to Pausanias (ix. 34. § 4), Athamas wished to sacrifice Phrixus at the foot of the Boeotian mountain Laphystius, on the altar dedicated to Zeus Laphystius, a circumstance which suggests some connexion of the mythus with the worship of Zeus Laphystius. (Müller, *Orchom.* p. 161, &c.) There are two other mythical personages of this name, the one a grandson of the former, who led a colony of Minyans to Teos (Paus. vii. 3. § 3; Steph. Byz. *s. v.* Τέως), and the other a son of Oenopion, the Cretan, who had emigrated to Chios. (Paus. vii. 4. § 6.) [L. S.]

A'THAMAS ('Αθάμας), a Pythagorean philosopher, cited by Clemens of Alexandria. (*Strom.* vi. p. 624, d. Paris, 1629.)

ATHA'NADAS ('Αθανάδας), a Greek writer, the author of a work on Ambracia ('Αμβρακικά). (Antonin. Liber. c. 4.) [C. P. M.]

ATHANARI'CUS, the son of Rhotestus, was king, or according to Ammianus Marcellinus (xxvii. 5), "judex" of the West Goths during their stay in Dacia. His name became first known in A. D. 367, when the Goths were attacked by the emperor Valens, who first encamped near Daphne, a fort on the Danube, from whence, after having laid a bridge of boats over this river, he entered Dacia. The Goths retired and the emperor retreated likewise after having performed but little. He intended a new campaign, but the swollen waters of the Danube inundated the surrounding country, and Valens took up his winter quarters at Marcianopolis in Moesia. In 369, however, he crossed the Danube a second time, at Noviodunum in Moesia Inferior, and defeated Athanaric who wished for peace, and who was invited by Valens to come to his camp. Athanaric excused himself, pretending that he had made a vow never to set his foot on the Roman territory, but he promised to the Roman ambassadors, Victor and Arinthaeus, that he would meet with the emperor in a boat on the Danube. Valens having agreed to this, peace was concluded on that river, on conditions not very heavy for the Goths, for they lost nothing; but their commerce with Moesia and Thrace was restricted to two towns on the Danube. Thence probably the title "Gothicus," which Eutropius gives to Valens in the dedication of his history.

In 373, Athanaric, who belonged to the orthodox party, was involved in a feud with Fritigern, another "judge" of the West-Goths or Thervingi, who was an Arian, and oppressed the Catholic party. In 374, the Gothic empire was invaded by the Huns. Athanaric defended the passages of the Dnieper, but the Huns crossed this river in spite of his vigilance and defeated the Goths, whereupon Athanaric retired between the Pruth and the Danube, to a strong position which he fortified by lines. His situation, however, was so dangerous, that the Goths sent ambassadors, among whom probably was Ulphilas, to the emperor Valens, for the purpose of obtaining dwelling places within the Roman empire. Valens received the ambassadors at Antioch, and promised to receive the West-Goths as "foederati." Thus the West-Goths (Thervingi) settled in Moesia, but Athanaric, faithful to his vow, refused to accompany them and retired to a stronghold in the mountains of Dacia. There he defended himself against the Huns, as well as some Gothic chiefs, who tried to dislodge him, till in 380 he was compelled to fly. Necessity urged him to forget his oath, he entered the Roman territory and retired to Constantinople, where the emperor Theodosius treated him with great kindness and all the respect due to his rank. He died in 381. (Amm. Marc. xxvii. 5, xxx. 3; Themistius, *Orat. in Valent.*; Zosimus, iv. 34, 35; Sozomen. vi. 37; Idatius, in *Fastis*, Syagrio et Eucherio Coss.; Eunapius, *Fragm.* pp. 18, 19, ed. Paris.) [W. P.]

A'THANAS ('Αθάνας), a Greek historical writer, the author of a work on Sicily, quoted by Plutarch (*Timol.* 23, 37) and Diodorus. (xv. 94.) He is probably the same with Athanis, a writer mentioned by Athenaeus (iii. p. 98), who also wrote a work on Sicily. (Göller, *de Situ, &c. Syracusarum*, p. 16.) [C. P. M.]

ATHANA'SIUS ('Αθανάσιος), ST., archbishop of Alexandria, was born in that city, a few years before the close of the third century. The date of

his birth cannot be ascertained with exactness; but it is assigned by Montfaucon, on grounds sufficiently probable, to A. D. 296. No particulars are recorded of the lineage or the parents of Athanasius. The dawn of his character and genius seems to have given fair promise of his subsequent eminence; for Alexander, then primate of Egypt, brought him up in his own family, and superintended his education with the view of dedicating him to the Christian ministry. We have no account of the studies pursued by Athanasius in his youth, except the vague statement of Gregory Nazianzen, that he devoted comparatively little attention to general literature, but acquired an extraordinary knowledge of the Scriptures. His early proficiency in Biblical knowledge is credible enough; but though he was much inferior in general learning to such men as Clemens Alexandrinus, Origen, and Eusebius, his Oration against the Greeks, itself a juvenile performance, evinces no contemptible acquaintance with the literature of heathen mythology. While a young man, Athanasius frequently visited the celebrated hermit St. Antony, of whom he eventually became the biographer; and this early acquaintance laid the foundation of a friendship which was interrupted only by the death of the aged recluse. [ANTONIUS, ST.] At what age Athanasius was ordained a deacon is nowhere stated; but he was young both in years and in office when he vigorously supported Alexander in maintaining the orthodox faith against the earliest assaults of the Arians. He was still only a deacon when appointed a member of the famous council of Nice (A. D. 325), in which he distinguished himself as an able opponent of the Arian doctrine, and assisted in drawing up the creed that takes its name from that assembly.

In the following year Alexander died; and Athanasius, whom he had strongly recommended as his successor, was raised to the vacant see of Alexandria, the voice of the people as well as the suffrages of the ecclesiastics being decisively in his favour. The manner in which he discharged the duties of his new office was highly exemplary; but he had not long enjoyed his elevation, before he encountered the commencement of that long series of trials which darkened the eventful remainder of his life. About the year 331, Arius, who had been banished by Constantine after the condemnation of his doctrine by the council of Nice, made a professed submission to the Catholic faith, which satisfied the emperor; and shortly after, Athanasius received an imperial order to admit the heresiarch once more into the church of Alexandria. The archbishop had the courage to disobey, and justified his conduct in a letter which seems, at the time, to have been satisfactory to Constantine. Soon after this, complaints were lodged against Athanasius by certain enemies of his, belonging to the obscure sect of the Meletians. One of the charges involved nothing short of high treason. Others related to acts of sacrilege alleged to have been committed in a church where a priest named Ischyras or Ischyrion officiated. It was averred that Macarius, a priest acting under the orders of Athanasius, had forcibly entered this church while Ischyras was performing divine service, had broken one of the consecrated chalices, overturned the communion-table, burned the sacred books, demolished the pulpit, and razed the edifice to its foundations. Athanasius made his defence before the emperor in person, and was honourably acquitted. With regard to the pretended acts of sacrilege, it was proved that Ischyras had never received regular orders; that, in consequence of his unduly assuming the priestly office, Athanasius in one of his episcopal visitations had sent Macarius and another ecclesiastic to inquire into the matter; that these had found Ischyras ill in bed, and had contented themselves with advising his father to dissuade him from all such irregularities for the future. Ischyras himself afterwards confessed with tears the groundlessness of the charges preferred against Macarius; and gave Athanasius a written disavowal of them, signed by six priests and seven deacons. Notwithstanding these proofs of the primate's innocence, his enemies renewed their attack in an aggravated form; accusing Athanasius himself of the acts previously imputed to Macarius, and charging him moreover with the murder of Arsenius, bishop of Hypselis in Upper Egypt. To give colour to this latter accusation Arsenius absconded, and lay concealed for a considerable time. The emperor before whom the charges were laid, already knew that those relating to Ischyras were utterly unfounded. He referred it to his brother Dalmatius, the Censor, to inquire into the alleged murder of Arsenius. Dalmatius wrote to Athanasius, commanding him to prepare his defence. The primate was at first inclined to leave so monstrous a calumny to its own fate; but finding that the anger of the emperor had been excited against him, he instituted an active search after Arsenius, and in the end learned that he had been discovered and identified at Tyre. The Arians meanwhile had urged the convention of a council at Caesareia, for the purpose of inquiring into the crimes imputed to Athanasius. But he, unwilling to trust his cause to such a tribunal, sent to the emperor a full account of the exposure of the pretended homicide. On this, Constantine ordered Dalmatius to stay all proceedings against Athanasius, and commanded the Arian bishops, instead of holding their intended synod at Caesareia, to return home.

Undeterred by this failure, the enemies of Athanasius, two years after, prevailed upon Constantine to summon a council at Tyre, in which they repeated the old accusations concerning Ischyras and Arsenius, and urged new matter of crimination. The pretended sacrilege in the church of Ischyras was disproved by the bishops who were present from Egypt. The murder of Arsenius was satisfactorily disposed of by producing the man himself alive and well, in the midst of the council. The adversaries of the primate succeeded, however, in appointing a commission to visit Egypt and take cognizance of the matters laid to his charge. The proceedings of this commission are described by Athanasius as having been in the highest degree corrupt, iniquitous, and disorderly. On the return of the commissioners to Tyre, whence Athanasius had meanwhile withdrawn, the council deposed him from his office, interdicted him from visiting Alexandria, and sent copies of his sentence to all the bishops in the Christian world, forbidding them to receive him into their communion. On a calm review of all the proceedings in this case, it seems impossible to doubt that the condemnation of Athanasius was flagrantly unjust, and was entirely provoked by his uncompromising opposition to the tenets of the Arians, who had secured a ma-

jority in the council. Undismayed by the triumph of his enemies, the deposed archbishop returned to Tyre, and presenting himself before Constantine as he was entering the city, entreated the emperor to do him justice. His prayer was so far granted as that his accusers were summoned to confront him in the imperial presence. On this, they abandoned their previous grounds of attack, and accused him of having threatened to prevent the exportation of corn from Alexandria to Constantinople. It would seem that the emperor was peculiarly sensitive on this point; for, notwithstanding the intrinsic improbability of the charge, and the earnest denials of Athanasius, the good prelate was banished by Constantine to Gaul. It is not unlikely that, when the heat of his indignation had subsided, Constantine felt the sentence to be too rigorous; for he prohibited the filling up of the vacant see, and declared that his motive in banishing the primate was to remove him from the machinations of his enemies.* Athanasius went to Treves (A. D. 336), where he was not only received with kindness by Maximinus, the bishop of that city, but loaded with favours by Constantine the Younger. The Alexandrians petitioned the emperor to restore their spiritual father, and Antony the hermit joined in the request; but the appeal was unsuccessful.

In the year 337, Constantine died. In the following year, Athanasius was replaced in his see by Constantine II. He was received by the clergy and the people with the liveliest demonstrations of joy. But he had scarcely resumed the dignities and duties of his office, when the persevering hostility of his Arian opponents began to disturb him afresh. They succeeded in prejudicing the mind of Constantius against him, and in a council held at Antioch proceeded to the length of appointing Pistus archbishop of Alexandria. To counteract their movements, Athanasius convoked a council at Alexandria, in which a document was prepared setting forth the wrongs committed by the adverse party, and vindicating the character of the Egyptian primate. Both parties submitted their statements to Julius, the bishop of Rome, who signified his intention of bringing them together, in order that the case might be thoroughly investigated. To this proposition Athanasius assented. The Arians refused to comply. In the year 340, Constantine the Younger was slain; and in him Athanasius seems to have lost a powerful and zealous friend. In the very next year, the Arian bishops convened a council at Antioch, in which they condemned Athanasius for resuming his office while the sentence of deposition pronounced by the council of Tyre was still unrepealed. They accused him of disorderly and violent proceedings on his return to Alexandria, and even revived the old exploded stories about the broken chalice and the murder of Arsenius. They concluded by appointing Eusebius Emisenus to the archbishopric of Alexandria; and when he declined the dubious honour, Gregory of

* Gibbon ascribes the sentence to reasons of policy. "The emperor was satisfied that the peace of Egypt would be secured by the absence of a popular leader; but he refused to fill the vacancy of the archiepiscopal throne; and the sentence, which, after long hesitation, he pronounced, was that of a jealous ostracism, rather than of an ignominious exile."

Cappadocia was advanced in his stead. The new primate entered on his office (A. D. 341) amidst scenes of atrocious violence. The Christian population of Alexandria were loud in their complaints against the removal of Athanasius; and Philagrius, the prefect of Egypt, who had been sent with Gregory to establish him in his new office, let loose against them a crowd of ferocious assailants, who committed the most frightful excesses. Athanasius fled to Rome, and addressed to the bishops of every Christian church an energetic epistle, in which he details the cruel injuries inflicted upon himself and his people, and entreats the aid of all his brethren. At Rome he was honourably received by Julius, who despatched messengers to the ecclesiastical opponents of Athanasius, summoning them to a council to be held in the imperial city. Apparently in dread of exposure and condemnation, they refused to comply with the summons. When the council met (A. D. 342), Athanasius was heard in his own vindication, and honourably restored to the communion of the church. A synodical letter was addressed by the council to the Arian clergy, severely reproving them for their disobedience to the summons of Julius and their unrighteous conduct to the church of Alexandria.

In the year 347, a council was held at Sardica, at which the Arians at first designed to attend. They insisted, however, that Athanasius and all whom they had condemned should be excluded. As it was the great object of this council to decide upon the merits of that very case, the proposition was of course resisted, and the Arians left the assembly. The council, after due investigation, affirmed the innocence of those whom the Arians had deposed, restored them to their offices, and condemned their adversaries. Synodical epistles, exhibiting the decrees of the council, were duly prepared and issued. Delegates were sent to the emperor Constantius at Antioch, to notify the decision of the council of Sardica; and they were also entrusted with a letter from Constans to his brother, in which the cause of the orthodox clergy was strongly recommended. At Antioch an infamous plot was laid to blast the reputation of the delegates. Its detection seems to have wrought powerfully upon the mind of Constantius, who had previously supported the Arians; for he recalled those of the orthodox whom he had banished, and sent letters to Alexandria forbidding any further molestation to be offered to the friends of Athanasius.

In the following year (A. D. 349), Gregory was murdered at Alexandria; but of the occasion and manner of his death no particulars have reached us. It prepared the way for the return of Athanasius. He was urged to this by Constantius himself, whom he visited on his way to Alexandria, and on whom he made, for the time, a very favourable impression. He was once more received at Alexandria with overflowing signs of gladness and affection. Restored to his see, he immediately proceeded against the Arians with great vigour, and they, on their side, renewed against him the charges which had been so often disproved. Constans, the friend of Athanasius, was now dead; and though Constantius, at this juncture, professed great friendliness for the primate, he soon attached himself once more to the Arian party. In a council held at Arles (A. D. 353), and another at Milan (A. D. 355), they succeeded by great exertions in procur-

ing the condemnation of Athanasius. On the latter occasion, the whole weight of the imperial authority was thrown into the scale against him; and those of the bishops who resolutely vindicated his cause were punished with exile. Among these (though his banishment occurred some time after the synod of Milan had closed) was Liberius, bishop of Rome. Persecution was widely directed against those who sided with Athanasius; and he himself, after some abortive attempts to remove him in a more quiet manner, was obliged once more to flee from Alexandria in the midst of dreadful atrocities committed by Syrianus, a creature of the emperor's. The primate retired to the Egyptian deserts, whence he wrote a pastoral address to his persecuted flock, to comfort and strengthen them amidst their trials. His enemies meanwhile had appointed to the vacant primacy one George of Cappadocia, an illiterate man, whose moral character was far from blameless. The new archbishop commenced a ruthless persecution against the orthodox, which seems to have continued, with greater or less severity, during the whole of his ecclesiastical administration. The banished primate was affectionately entertained in the monastic retreats which had already begun to multiply in the deserts of Egypt; and he employed his leisure in composing some of his principal works. His place of retreat was diligently sought for by his enemies; but, through his own activity and the unswerving fidelity of his friends, the monks, the search was always unsuccessful. In the year 361, Constantius, the great patron of the Arians, expired. He was succeeded by Julian, commonly called the Apostate, who, at the commencement of his reign, ordered the restoration of the bishops banished by Constantius. This was rendered the easier in the case of Athanasius, inasmuch as George the Cappadocian was slain, at that very juncture, in a tumult raised by the heathen population of the city. Once more reinstated in his office, amidst the joyful acclamations of his friends, Athanasius behaved with lenity towards his humbled opponents, while he vigorously addressed himself to the restoration of ecclesiastical order and sound doctrine. But, after all his reverses, he was again to be driven from his charge, and again to return to it in triumph. The heathens of Alexandria complained against him to the emperor, for no other reason, it would seem, than his successful zeal in extending the Christian faith. Julian was probably aware that the superstition he was bent upon re-establishing had no enemy more formidable than the thrice-exiled archbishop: he therefore banished him not only from Alexandria, but from Egypt itself, threatening the prefect of that country with a heavy fine if the sentence were not carried into execution. Theodoret, indeed, affirms, that Julian gave secret orders for inflicting the last penalties of the law upon the hated prelate. He escaped, however, to the desert (A. D. 362), having predicted that this calamity would be but of brief duration; and after a few months' concealment in the monasteries, he returned to Alexandria on receiving intelligence of the death of Julian.

By Jovian, who succeeded to the throne of the empire, Athanasius was held in high esteem. When, therefore, his inveterate enemies endeavoured to persuade the emperor to depose him, they were repeatedly repulsed, and that with no little asperity. The speedy demise of Jovian again deprived Athanasius of a powerful protector. During the first three years of the administration of Valens, the orthodox party seem to have been exempt from annoyance. In this interval Athanasius wrote the life of St. Antony, and two treatises on the doctrine of the Trinity. In the year 367, Valens issued an edict for the deposition and banishment of all those bishops who had returned to their sees at the death of Constantius. After a delay occasioned by the importunate prayers of the people on behalf of their beloved teacher, Athanasius was for the fifth time expelled from Alexandria. His last exile, however, was short. In the space of a few months, he was recalled by Valens himself, for reasons which it is now impossible to penetrate; and from this time to the date of his death, A. D. 373, he seems to have remained unmolested. He continued to discharge the laborious duties of his office with unabated energy to the last; and after holding the primacy for a term of forty-six years, during which he sustained unexampled reverses with heroic fortitude, and prosecuted the great purpose of his life with singular sagacity and resolution, he died without a blemish upon his name, full of years and covered with honour.

The following eulogium was extorted by his merits from the pen of an historian who seldom lavishes praise upon ancient or modern defenders of orthodoxy:—"Amidst the storms of persecution, the Archbishop of Alexandria was patient of labour, jealous of fame, careless of safety; and though his mind was tainted by the contagion of fanaticism, Athanasius displayed a superiority of character and abilities, which would have qualified him, far better than the degenerate sons of Constantine, for the government of a great monarchy. His learning was much less profound and extensive than that of Eusebius of Caesarea, and his rude eloquence could not be compared with the polished oratory of Gregory or Basil; but whenever the primate of Egypt was called upon to justify his sentiments or his conduct, his unpremeditated style, either of speaking or writing, was clear, forcible, and persuasive." (Gibbon, *Decline and Fall, &c.* ch. xxi. vol. iii. pp. 351, 352, Milman's edition.) Erasmus's opinion of the style of Athanasius seems to us more just and discriminating than Gibbon's:—"Erat vir ille saeculo tranquillissimo dignus, dedisset nobis egregios ingenii facundiaeque suae fructus. Habebat enim vere dotem illam, quam Paulus in Episcopo putat esse praecipuam, *τὸ διδακτικόν*; adeo dilucidus est, acutus, sobrius, adtentus, breviter omnibus modis ad docendum appositus. Nihil habet durum, quod offendit in Tertulliano: nihil *ἐπιδεικτικόν*, quod vidimus in Hieronymo; nihil operosum, quod in Hilario: nihil laciniosum, quod est in Augustino, atque etiam Chrysostomo: nihil Isocraticos numeros, aut Lysiae compositionem redolens, quod est in Gregorio Nazianzeno: sed totus est in explicanda re."

The most important among the works of Athanasius are the following:—"Oratio contra Gentes;" "Oratio de Incarnatione;" "Encyclica ad Episcopos Epistola;" "Apologia contra Arianos;" "Epistola de Nicaenis Decretis;" "Epistola ad Episcopos Aegypti et Libyae;" "Apologia ad Imperatorem Constantium;" "Apologia de Fuga sua;" "Historia Arianorum ad Monachos;" "Orationes quatuor contra Arianos;" "Epistolae quatuor ad Serapionem;" "Epistola de Synodis Arimini et Seleuciae;" "Vita Antonii;" "Liber de Incarnatione Dei Verbi et c. Arianos."

The earliest edition of the collected works of Athanasius appeared, in two volumes, folio, at Heidelberg, ex officina Commeliniana, A. D. 1600. The Greek text was accompanied by the Latin version of Peter Nanning (Nannius); and in the following year an appendix issued from the same press, containing notes, various readings, indices, &c., by Peter Felckmann. Those who purchase this edition should take care that their copies contain the appendix. The Paris edition of 1627, and the Leipzig of 1686 (which professes, but untruly, to have been published at Cologne), are not held in much estimation; and the latter is very inaccurately printed. The valuable Benedictine edition of Athanasius was published at Paris, A. D. 1698, in three volumes, folio. The learned editor, Montfaucon, was at first assisted in preparing it by James Loppinus; but his coadjutor dying when no more than half of the first volume was finished, the honour of completing the edition devolved upon Montfaucon. Many of the opuscula of Athanasius were printed, for the first time, in the second volume of Montfaucon's "Collectio Nova Patrum et Scriptorum Graecorum," Paris, A. D. 1706. The most complete edition of the works of Athanasius is that published at Padua, A. D. 1777, in four volumes, folio. The first three volumes contain all that is comprised in the valuable Benedictine edition of 1698; the last includes the supplementary collections of Montfaucon, Wolf, Maffei, and Antonelli.

The following list includes the principal English translations from the works of Athanasius:—"St. Athanasius's Four Orations against the Arians; and his Oration against the Gentiles. Translated from the original Greek by Mr. Sam. Parker." Oxford, 1713. Athanasius's intire Treatise of the Incarnation of the Word, and of his bodily appearance to us, translated into English by W. Whiston, in his "Collection of ancient Monuments relating to the Trinity and Incarnation," London, 1713. The same collection also contains a translation of Athanasius's Life of Antony the Monk, which was first published in 1687. The Epistles of Athanasius in defence of the Nicene definition, and on the Councils of Ariminum and Seleuceia, together with his first Oration against the Arians, have been recently translated, with notes, by the Rev. J. H. Newman, Oxford, 1842. The other three Orations, translated by the same writer, are shortly to appear; and other works of Athanasius on the Arian controversy are advertised as preparing for publication.

For a complete list of the genuine, doubtful, and supposititious works of Athanasius, see Fabricius, *Bibl. Graeca*, vol. viii. pp. 184—215, ed. Harles. The most important of his genuine writings are those (both historical and doctrinal) which relate to the Arian controversy. It is hardly necessary to observe that the creed commonly called Athanasian was not composed by the archbishop of Alexandria. (See Gerardi Vossii, *Dissertatio de Symbolo Athanasiano*, Opp. vol. vi. pp. 516—522; W. E. Tentzelii, *Judicia eruditorum de Symbolo Athanasiano.*) It has been ascribed to Vigilius of Tapsus, Vincent of Lerins, Hilary of Poictiers, and others; but its real author is unknown. The "Synopsis Sacrae Scripturae," which is included in the writings of this eminent father, has no claim to be considered his; though, in itself, it is a valuable relic of antiquity.

The chief sources of information respecting the life of Athanasius are found in his own writings; next to these, in the ecclesiastical histories of Socrates, Sozomen, and Theodoret. The materials afforded by these and other writers have been collected, examined, and digested with great learning and fidelity by Montfaucon, in his "Vita Sancti Athanasii," prefixed to the Benedictine edition of the works of this father, and by Tillemont, in his *Mémoires pour servir à l'Histoire Ecclésiastique*, vol. viii., Paris edition of 1713. [J. M. M.]

ATHANA'SIUS (Ἀθανάσιος), of Alexandria, a presbyter of the church in that city, was a son of Isidora, the sister of Cyril of Alexandria. He was deprived of his office and driven out of Alexandria and Egypt by the bishop, Dioscurus, from whom he suffered much persecution. There is extant a small work of his, in Greek, against Dioscurus, which he presented to the council of Chalcedon, A. D. 451. (*Concil.* vol. iv. p. 405.)

There were various other ecclesiastical writers of the name of Athanasius, of whom a list is given in Fabric. *Bibl. Graec.* vol. viii. p. 174.

ATHANA'SIUS SCHOLASTICUS. 1. A Graeco-Roman jurist, who practised as an advocate at Emesa, and was contemporary with and survived Justinian. He published in Greek an epitome of Justinian's Novellae; and this work, long known to the learned to exist in manuscript in the royal libraries of Vienna and Paris, was first given to the world by G. E. Heimbach, in the first volume of his Ἀνέκδοτα, Leipz. 1838. It was probably the same Athanasius who wrote a book *de Criminibus*, of which there was a manuscript in the library of Ant. Augustinus. (G. E. Heimbach, *De Basilicorum Origine Fontibus Scholiis*, &c., Leipz. 1825, p. 44.)

2. A Graeco-Roman jurist, who wrote scholia on Eustathius after the publication of the Basilica. (Leunclav. *Jus Gr. Rom.* vol. ii. p. 207; Heimbach, *de Basilic. Orig.* &c. p. 44.) [J. T. G.]

ATHE'NA (Ἀθήνη or Ἀθηνᾶ), one of the great divinities of the Greeks. Homer (*Il.* v. 880) calls her a daughter of Zeus, without any allusion to her mother or to the manner in which she was called into existence, while most of the later traditions agree in stating that she was born from the head of Zeus. According to Hesiod (*Theog.* 886, &c.), Metis, the first wife of Zeus, was the mother of Athena, but when Metis was pregnant with her, Zeus, on the advice of Gaea and Uranus, swallowed Metis up, and afterwards gave birth himself to Athena, who sprang from his head. (Hesiod, *l. c.* 924.) Pindar (*Ol.* vii. 35, &c.) adds, that Hephaestus split the head of Zeus with his axe, and that Athena sprang forth with a mighty war-shout. Others relate, that Prometheus or Hermes or Palamaon assisted Zeus in giving birth to Athena, and mentioned the river Triton as the place where the event took place. (Apollod. i. 4. § 6; Schol. *ad Pind. Ol.* vii. 66.) Other traditions again relate, that Athena sprang from the head of Zeus in full armour, a statement for which Stesichorus is said to have been the most ancient authority. (Tzetz. *ad Lycoph.* 355; Philostr. *Icon.* ii. 27; Schol. *ad Apollon.* iv. 1310.) All these traditions, however, agree in making Athena a daughter of Zeus; but a second set regard her as the daughter of Pallas, the winged giant, whom she afterwards killed on account of his attempting to violate her chastity, whose skin

she used as her aegis, and whose wings she fastened to her own feet. (Tzetz. *ad Lycoph. l. c.*; Cic. *de Nat. Deor.* iii. 23.) A third tradition carries us to Libya, and calls Athena a daughter of Poseidon and Tritonis. Athena, says Herodotus (iv. 180), on one occasion became angry with her father and went to Zeus, who made her his own daughter. This passage shews more clearly than any other the manner in which genuine and ancient Hellenic myths were transplanted to Libya, where they were afterwards regarded as the sources of Hellenic ones. Respecting this Libyan Athena, it is farther related, that she was educated by the river-god Triton, together with his own daughter Pallas. (Apollod. iii. 12. § 3.) In Libya she was also said to have invented the flute; for when Perseus had cut off the head of Medusa, and Stheno and Euryale, the sisters of Medusa, lamented her death, while plaintive sounds issued from the mouths of the serpents which surrounded their heads, Athena is said to have imitated these sounds on a reed. (Pind. *Pyth.* xii. 19, &c.; compare the other accounts in Hygin. *Fab.* 165; Apollod. i. 4. § 2; Paus. i. 24. § 1.) The connexion of Athena with Triton and Tritonis caused afterwards the various traditions about her birth-place, so that wherever there was a river or a well of that name, as in Crete, Thessaly, Boeotia, Arcadia, and Egypt, the inhabitants of those districts asserted that Athena was born there. It is from such birth-places on a river Triton that she seems to have been called Tritonis or Tritogeneia (Paus. ix. 33. § 5), though it should be observed that this surname is also explained in other ways; for some derive it from an ancient Cretan, Aeolic, or Boeotian word, *τριτώ*, signifying "head," so that it would mean "the goddess born from the head," and others think that it was intended to commemorate the circumstance of her being born on the third day of the month. (Tztez. *ad Lycoph.* 519.) The connexion of Athena with Triton naturally suggests, that we have to look for the most ancient seat of her worship in Greece to the banks of the river Triton in Boeotia, which emptied itself into lake Copais, and on which there were two ancient Pelasgian towns, Athenae and Eleusis, which were according to tradition swallowed up by the lake. From thence her worship was carried by the Minyans into Attica, Libya, and other countries. (Müller, *Orchom.* p. 355.) We must lastly notice one tradition, which made Athenà a daughter of Itonius and sister of Iodama, who was killed by Athena (Paus. ix. 34. § 1; Tzetz. *ad Lycoph.* 355), and another according to which she was the daughter of Hephaestus.

These various traditions about Athena arose, as in most other cases, from local legends and from identifications of the Greek Athena with other divinities. The common notion which the Greeks entertained about her, and which was most widely spread in the ancient world, is, that she was the daughter of Zeus, and if we take Metis to have been her mother, we have at once the clue to the character which she bears in the religion of Greece; for, as her father was the most powerful and her mother the wisest among the gods, so Athena was a combination of the two, that is, a goddess in whom power and wisdom were harmoniously blended. From this fundamental idea may be derived the various aspects under which she appears in the ancient writers. She seems to have been a divinity of a purely ethical character, and not the representative of any particular physical power manifested in nature; her power and wisdom appear in her being the protectress and preserver of the state and of social institutions. Everything, therefore, which gives to the state strength and prosperity, such as agriculture, inventions, and industry, as well as everything which preserves and protects it from injurious influence from without, such as the defence of the walls, fortresses, and harbours, is under her immediate care.

As the protectress of agriculture, Athena is represented as the inventor of the plough and rake: she created the olive tree, the greatest blessing of Attica, taught the people to yoke oxen to the plough, took care of the breeding of horses, and instructed men how to tame them by the bridle, her own invention. Allusions to this feature of her character are contained in the epithets *βούδεια*, *βοαρμία*, *ἀγρίφα*, *ἱππία*, or *χαλινῖτις*. (Eustath. *ad Hom.* p. 1076; Tzetz. *ad Lycoph.* 520; Hesych. *s. v.* Ἱππία; Serv. *ad Aen.* iv. 402; Pind. *Ol.* xiii. 79.) At the beginning of spring thanks were offered to her in advance (*προχαριστήρια*, Suid. *s. v.*) for the protection she was to afford to the fields. Besides the inventions relating to agriculture, others also connected with various kinds of science, industry, and art, are ascribed to her, and all her inventions are not of the kind which men make by chance or accident, but such as require thought and meditation. We may notice the invention of numbers (Liv. vii. 3), of the trumpet (Böckh, *ad Pind.* p. 344), the chariot, and navigation. [AETHYIA.] In regard to all kinds of useful arts, she was believed to have made men acquainted with the means and instruments which are necessary for practising them, such as the art of producing fire. She was further believed to have invented nearly every kind of work in which women were employed, and she herself was skilled in such work: in short Athena and Hephaestus were the great patrons both of the useful and elegant arts. Hence she is called *ἐργάνη* (Paus. i. 24. § 3), and later writers make her the goddess of all wisdom, knowledge, and art, and represent her as sitting on the right hand side of her father Zeus, and supporting him with her counsel. (Hom. *Od.* xxiii. 160, xviii. 190; *Hymn. in Ven.* 4, 7, &c.; Plut. *Cim.* 10; Ovid, *Fast.* iii. 833; Orph. *Hymn.* xxxi. 8; Spanh. *ad Callim.* p. 643; Horat. *Carm.* i. 12. 19; comp. *Dict. of Ant.* under Ἀθήναια and Χαλκεῖα.) As the goddess who made so many inventions necessary and useful in civilized life, she is characterized by various epithets and surnames, expressing the keenness of her sight or the power of her intellect, such as *ὀπτιλέτις*, *ὀφθαλμῖτις*, *ὀξυδερκής*, *γλαυκῶπις*, *πολύβουλος*, *πολύμητις*, and *μηχανῖτις*.

As the patron divinity of the state, she was at Athens the protectress of the phratries and houses which formed the basis of the state. The festival of the Apaturia had a direct reference to this particular point in the character of the goddess. (*Dict. of Ant. s. v. Apaturia.*) She also maintained the authority of the law, and justice, and order, in the courts and the assembly of the people. This notion was as ancient as the Homeric poems, in which she is described as assisting Odysseus against the lawless conduct of the suitors. (*Od.* xiii. 394.) She was believed to have instituted the ancient court of the Areiopagus, and in cases where the votes of

the judges were equally divided, she gave the casting one in favour of the accused. (Aeschyl. *Eum.* 753; comp. Paus. i. 28. § 5.) The epithets which have reference to this part of the goddess's character are *ἀξιόποινος*, the avenger (Paus. iii. 15. § 4), *βουλαῖα*, and *ἀγυραῖα*. (iii. 11. § 8.)

As Athena promoted the internal prosperity of the state, by encouraging agriculture and industry, and by maintaining law and order in all public transactions, so also she protected the state from outward enemies, and thus assumes the character of a warlike divinity, though in a very different sense from Ares, Eris, or Enyo. According to Homer (*Il.* v. 736, &c.), she does not even bear arms, but borrows them from Zeus; she keeps men from slaughter when prudence demands it (*Il.* i. 199, &c.), and repels Ares's savage love of war, and conquers him. (v. 840, &c., xxi. 406.) She does not love war for its own sake, but simply on account of the advantages which the state gains in engaging in it; and she therefore supports only such warlike undertakings as are begun with prudence, and are likely to be followed by favourable results. (x. 244, &c.) The epithets which she derives from her warlike character are *ἀγελεία*, *λαφρία*, *ἀλκιμάχη*, *λαόσσοος*, and others. In times of war, towns, fortresses, and harbours are under her especial care, whence she is designated as *ἐρυσίπτολις*, *ἀλαλκομενηΐς*, *πολιάς*, *πολιοῦχος*, *ἀκραῖα*, *ἀκρία*, *κληδοῦχος*, *πυλαῖτις*, *προμαχόρμα*, and the like. As the prudent goddess of war, she is also the protectress of all heroes who are distinguished for prudence and good counsel, as well as for their strength and valour, such as Heracles, Perseus, Bellerophontes, Achilles, Diomedes, and Odysseus. In the war of Zeus against the giants, she assisted her father and Heracles with her counsel, and also took an active part in it, for she buried Enceladus under the island of Sicily, and slew Pallas. (Apollod. i. 6. § 1, &c.; comp. Spanheim, *ad Callim.* p. 643; Horat. *Carm.* i. 12. 19.) In the Trojan war she sided with the more civilised Greeks, though on their return home she visited them with storms, on account of the manner in which the Locrian Ajax had treated Cassandra in her temple. As a goddess of war and the protectress of heroes, Athena usually appears in armour, with the aegis and a golden staff, with which she bestows on her favourites youth and majesty. (Hom. *Od.* xvi. 172.)

The character of Athena, as we have here traced it, holds a middle place between the male and female, whence she is called in an Orphic hymn (xxxi. 10) *ἄρσην καὶ θῆλυς*, and hence also she is a virgin divinity (Hom. *Hymn.* ix. 3), whose heart is inaccessible to the passion of love, and who shuns matrimonial connexion. Teiresias was deprived of his sight for having seen her in the bath (Callim. *Hymn.* pp. 546, 589), and Hephaestus, who made an attempt upon her chastity, was obliged to flee. (Apollod. iii. 6. § 7, 14. § 6; Hom. *Il.* ii. 547, &c.; comp. Tzetz. *ad Lycophr.* 111.) For this reason, the ancient traditions always describe the goddess as dressed; and when Ovid (*Heroid.* v. 36) makes her appear naked before Paris, he abandons the genuine old story. Her statue also was always dressed, and when it was carried about at the Attic festivals, it was entirely covered. But, notwithstanding the common opinion of her virgin character, there are some traditions of late origin which describe her as a mother. Thus, Apollo is called a son of Hephaestus and Athena—a legend which may have arisen at the time when the Ionians introduced the worship of Apollo into Attica, and when this new divinity was placed in some family connexion with the ancient goddess of the country. (Müller, *Dor.* ii. 2. § 13.) Lychnus also is called a son of Hephaestus and Athena. (Spanheim, *ad Callim.* p. 644.)

Athena was worshipped in all parts of Greece, and from the ancient towns on the lake Copais her worship was introduced at a very early period into Attica, where she became the great national divinity of the city and the country. Here she was afterwards regarded as the *θεὰ σώτειρα*, *ὑγίεια*, and *παιωνία*, and the serpent, the symbol of perpetual renovation, was sacred to her. (Paus. i. 23. § 5, 31. § 3, 2. § 4.) At Lindus in Rhodes her worship was likewise very ancient. Respecting its introduction into Italy, and the modifications which her character underwent there, see MINERVA. Among the things sacred to her we may mention the owl, serpent, cock, and olive-tree, which she was said to have created in her contest with Poseidon about the possession of Attica. (Plut. *de Is. et Os.*; Paus. vi. 26. § 2, i. 24. § 3; Hygin. *Fab.* 164.) At Corone in Messenia her statue bore a crow in its hand. (Paus. iv. 34. § 3.) The sacrifices offered to her consisted of bulls, whence she probably derived the surname of *ταυροβόλος* (Suid. *s. v.*), rams, and cows. (Hom. *Il.* ii. 550; Ov. *Met.* iv. 754.) Eustathius (*ad Hom. l. c.*) remarks, that only female animals were sacrificed to her, but no female lambs. In Ilion, Locrian maidens or children are said to have been sacrificed to her every year as an atonement for the crime committed by the Locrian Ajax upon Cassandra; and Suidas (*s. v. ποινή*) states, that these human sacrifices continued to be offered to her down to B. C. 346. Respecting the great festivals of Athena at Athens, see *Dict. of Ant. s. vv. Panathenaea* and *Arrhephoria.*

Athena was frequently represented in works of art; but those in which her figure reached the highest ideal of perfection were the three statues by Pheidias. The first was the celebrated colossal statue of the goddess, of gold and ivory, which was erected on the acropolis of Athens; the second was a still greater bronze statue, made out of the spoils taken by the Athenians in the battle of Marathon; the third was a small bronze statue called the beautiful or the Lemnian Athena, because it had been dedicated at Athens by the Lemnians. The first of these statues represented the goddess in a standing position, bearing in her hand a Nike four cubits in height. The shield stood by her feet; her robe came down to her feet, on her breast was the head of Medusa, in her right hand she bore a lance, and at her feet there lay a serpent. (Paus. i. 24. § 7, 28. § 2.) We still possess a great number of representations of Athena in statues, colossal busts, reliefs, coins, and in vase-paintings. Among the attributes which characterise the goddess in these works of art, we mention—1. The helmet, which she usually wears on her head, but in a few instances carries in her hand. It is usually ornamented in the most beautiful manner with griffins, heads of rams, horses, and sphinxes. (Comp. Hom. *Il.* v. 743.) 2. The aegis. (*Dict. of Ant. s. v. Aegis.*) 3. The round Argolic shield, in the centre of which is represented the head of Medusa. 4. Objects sacred to her, such as an olive branch, a serpent, an owl, a cock, and a lance. Her garment is usually the Spartan tunic without sleeves, and over it

she wears a cloak, the peplus, or, though rarely, the chlamys. The general expression of her figure is thoughtfulness and earnestness; her face is rather oval than round, the hair is rich and generally combed backwards over the temples, and floats freely down behind. The whole figure is majestic, and rather strong built than slender: the hips are small and the shoulders broad, so that the whole somewhat resembles a male figure. (Hirt. *Mythol. Bilderb.* i. p. 46, &c.; Welcker, *Zeitschrift für Gesch. der alten Kunst*, p. 256, &c.) [L. S.]

ATHENAEUS (Ἀθήναιος), historical. The name differed in pronunciation from the Greek adjective for *Athenian*, the former being accentuated Ἀθήναιος, and the latter Ἀθηναῖος. (Eustath. *ad Il.* β. p. 237.) 1. Son of Pericleidas, a Lacedaemonian, was one of the commissioners, who, on the part of the Lacedaemonians and their allies, ratified the truce for one year which in B. C. 423 was made between the Lacedaemonians and Athenians and their allies; and afterwards with Aristonymus, an Athenian, went round to announce the truce to Brasidas and other officers of the belligerent parties. (Thuc. iv. 119, 122.) The names Athenaeus and Pericleidas mark the friendly relations which subsisted between this family and the Athenians, and more especially the family of Pericles.

2. A lieutenant of Antigonus, who was sent against the Nabataeans, an Arabian people. (B. C. 312.) He surprised the stronghold of Petra, but afterwards suffered himself to be surprised in the night, and his army was almost entirely destroyed. (Diod. xix. 94.)

3. A general in the service of Antiochus VII. He accompanied him on his expedition against the Parthians, and was one of the first to fly in the battle in which Antiochus lost his life, B. C. 128. He, however, perished with hunger in his flight, as in consequence of some previous excesses, none of those to whom he fled would furnish him with the necessaries of life. (Diod. *Exc. de Virt. et Vit.* p. 603, ed. Wess.)

4. Son of Attalus I., king of Pergamus. [EUMENES; ATTALUS.] His name occurs not unfrequently in connexion with the events of his time. He was on various occasions sent as ambassador to Rome by his brothers Eumenes and Attalus. (Polyb. xxiv. 1, xxxi. 9, xxxii. 26, xxxiii. 11; Liv. xxxviii. 12, 13, xlii. 55, xlv. 27.)

5. A Cappadocian, who had been banished at the instance of queen Athenais, but through the influence of Cicero was restored, B. C. 51. (Cic. *ad Fam.* xv. 4.) [C. P. M.]

ATHENAEUS (Ἀθήναιος), literary. 1. A contemporary of Archimedes, the author of an extant work Περὶ Μηχανημάτων (on warlike engines), addressed to Marcellus (probably the conqueror of Syracuse). He is perhaps the same with Athenaeus of Cyzicus, mentioned by Proclus (*in Euclid.* p. 19) as a distinguished mathematician. The above-mentioned work is printed in Thevenot's *Mathematici Veteres*, Paris, 1693. (Fabric. *Bibl. Graec.* iv. p. 222, &c.)

2. An EPIGRAMMATIC poet, mentioned by Diogenes Laërtius. (vi. 14, vii. 30.) He was the author of two epigrams in the Greek Anthology. (Brunck, *Anal.* ii. p. 257.)

3. ARHETORICIAN, the contemporary and opponent of Hermagoras. He defined rhetoric to be the art of deceiving. (Quintil. iii. 1. § 16, ii. 15. § 23.)

4. Of SELEUCUS, a philosopher of the Peripatetic school, mentioned by Strabo (xiv. p. 670) as a contemporary of his own. He was for some time the leading demagogue in his native city, but afterwards came to Rome and became acquainted with L. Licinius Varro Muraena. On the discovery of the plot which the latter, with Fannius Caepio, had entered into against Augustus, Athenaeus accompanied him in his flight. He was retaken, but pardoned by Augustus, as there was no evidence of his having taken a more active part in the plot. He is perhaps the same with the writer mentioned by Diodorus. (ii. 20.)

5. A STOIC philosopher, mentioned by Porphyrius in his life of Plotinus. (c. 20.) There was also an Epicurean philosopher of this name. (Diog. Laërt. x. 22. 12.) [C. P. M.]

ATHENAEUS (Ἀθήναιος), a native of Naucratis, a town on the left side of the Canopic mouth of the Nile, is called by Suidas a γραμματικός, a term which may be best rendered into English, *a literary man*. Suidas places him in the "times of *Marcus*," but whether by this is meant Marcus Aurelius is uncertain, as Caracalla was also Marcus Antoninus. We know, however, that Oppian, who wrote a work called *Halieutica* inscribed to Caracalla, was a little anterior to him (Athen. i. p. 13), and that Commodus was dead when he wrote (xii. p. 537), so that he may have been born in the reign of Aurelius, but flourished under his successors. Part of his work must have been written after A. D. 228, the date given by Dion Cassius for the death of Ulpian the lawyer, which event he mentions. (xv. p. 686.)

His extant work is entitled the *Deipnosophistae*, *i.e.* the *Banquet of the Learned*, or else, perhaps, as has lately been suggested, *The Contrivers of Feasts*. It may be considered one of the earliest collections of what are called *Ana*, being an immense mass of anecdotes, extracts from the writings of poets, historians, dramatists, philosophers, orators, and physicians, of facts in natural history, criticisms, and discussions on almost every conceivable subject, especially on Gastronomy, upon which noble science he mentions a work (now lost) of Archestratus [ARCHESTRATUS], whose place his own 15 books have probably supplied. It is in short a collection of stories from the memory and common-place book of a Greek gentleman of the third century of the Christian era, of enormous reading, extreme love of good eating, and respectable ability. Some notion of the materials which he had amassed for the work, may be formed from the fact, which he tells us himself, that he had read and made extracts from 800 plays of the middle comedy only. (viii. p. 336.)

Athenaeus represents himself as describing to his friend Timocrates, a banquet given at the house of Laurentius (Λαρήνσιος), a noble Roman, to several guests, of whom the best known are Galen, a physician, and Ulpian, the lawyer. The work is in the form of a dialogue, in which these guests are the interlocutors, related to Timocrates: a double machinery, which would have been inconvenient to an author who had a real talent for dramatic writing, but which in the hands of Athenaeus, who had none, is wholly unmanageable. As a work of art the failure is complete. Unity of time and dramatic probability are utterly violated by the supposition that so immense a work is the record of the conversation at a single banquet, and

by the absurdity of collecting at it the produce of every season of the year. Long quotations and intricate discussions introduced apropos of some trifling incident, entirely destroy the form of the dialogue, so that before we have finished a speech we forget who was the speaker. And when in addition to this confusion we are suddenly brought back to the tiresome Timocrates, we are quite provoked at the clumsy way in which the book is put together. But as a work illustrative of ancient manners, as a collection of curious facts, names of authors and fragments, which, but for Athenaeus, would utterly have perished; in short, as a body of amusing antiquarian research, it would be difficult to praise the Deipnosophistae too highly.

The work begins, somewhat absurdly, considering the difference between a discussion on the Immortality of the Soul, and one on the Pleasures of the Stomach, with an exact imitation of the opening of Plato's Phaedo,—Athenaeus and Timocrates being substituted for Phaedo and Echecrates. The praises of Laurentius are then introduced, and the conversation of the savans begins. It would be impossible to give an account of the contents of the book; a few specimens therefore must suffice. We have anecdotes of gourmands, as of Apicius (the second of the three illustrious gluttons of that name), who is said to have spent many thousands on his stomach, and to have lived at Minturnae in the reign of Tiberius, whence he sailed to Africa, in search of good lobsters; but finding, as he approached the shore, that they were no larger than those which he ate in Italy, he turned back without landing. Sometimes we have anecdotes to prove assertions in natural history, *e. g.* it is shewn that water is nutritious (1), by the statement that it nourishes the τέττιξ, and (2) because fluids generally are so, as milk and honey, by the latter of which Democritus of Abdera allowed himself to be kept alive over the Thesmophoria (though he had determined to starve himself), in order that the mourning for his death might not prevent his maid-servants from celebrating the festival. The story of the Pinna and Pinnoteer (πιννοφύλαξ or πιννοτήρης) is told in the course of the disquisitions on shell-fish. The pinna is a bivalve shell-fish (ὄστρεον), the pinnoteer a small crab, who inhabits the pinna's shell. As soon as the small fish on which the pinna subsists have swum in, the pinnoteer bites the pinna as a signal to him to close his shell and secure them. Grammatical discussions are mixed up with gastronomic; *e. g.* the account of the ἀμυγδάλη begins with the laws of its accentuation; of eggs, by an inquiry into the spelling of the word, whether ᾠόν, ᾷϊον, ᾷεον, or ᾠάριον. Quotations are made in support of each, and we are told that ᾠά was formerly the same as ὑπερῷα, from which fact he deduces an explanation of the story of Helen's birth from an egg. This suggests to him a quotation from Eriphus, who says that Leda produced goose's eggs; and so he wanders on through every variety of subject connected with eggs. This will give some notion of the discursive manner in which he extracts all kinds of facts from the vast stores of his erudition. Sometimes he connects different pieces of knowledge by a mere similarity of sounds. Cynulcus, one of the guests, calls for bread (ἄρτος), "not however for *Artus* king of the Messapians;" and then we are led back from Artus the king to Artus the eatable, and from that to salted meats, which brings in a

grammatical discussion on the word τάριχος, whether it is masculine in Attic or not. Sometimes antiquarian points are discussed, especially Homeric. Thus, he examines the times of day at which the Homeric meals took place, and the genuineness of some of the lines in the Iliad and Odyssey, as

ᾔδεε γὰρ κατὰ θυμὸν ἀδελφεόν, ὡς ἐπονεῖτο,

which he pronounces spurious, and only introduced to explain

αὐτόματος δὲ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος.

His etymological conjectures are in the usual style of ancient philology. In proving the religious duty of drunkenness, as he considers it, he derives θοίνη from θεῶν ἕνεκα οἰνοῦσθαι and μεθύειν from μετὰ τὸ θύειν. We often obtain from him curious pieces of information on subjects connected with ancient art, as that the kind of drinking-cup called ῥυτόν was first devised by Ptolemy Philadelphus as an ornament for the statues of his queen, Arsinoë. [ARSINOE, No. 2.] At the end of the work is a collection of scolia and other songs, which the savans recite. One of these is a real curiosity,—a song by Aristotle in praise of ἀρετή.

Among the authors, whose works are now lost, from whom Athenaeus gives extracts, are Alcaeus, Agathon the tragic poet, Antisthenes the philosopher, Archilochus the inventor of iambics, Menander and his contemporary Diphilus, Epimenides of Crete, Empedocles of Agrigentum, Cratinus, Eupolis (Hor. *Sat.* i. 4. 1), Alcman, Epicurus (whom he represents as a wasteful glutton), and many others whose names are well known. In all, he cites nearly 800 authors and more than 1200 separate works. Athenaeus was also the author of a lost book περὶ τῶν ἐν Συρίᾳ βασιλευσάντων, which probably, from the specimen of it in the Deipnosophists, and the obvious unfitness of Athenaeus to be a historian, was rather a collection of anecdotes than a connected history.

Of the *Deipnosophists* the first two books, and parts of the third, eleventh, and fifteenth, exist only in an Epitome, whose date and author are unknown. The original work, however, was rare in the time of Eustathius (latter part of 12th cent.); for Bentley has shewn, by examining nearly a hundred of his references to Athenaeus, that his only knowledge of him was through the Epitome. (*Phalaris*, p. 130, &c.) Perizonius (preface to Aelian quoted by Schweighäuser) has proved that Aelian transferred large portions of the work to his *Various Histories* (middle of 3rd cent.), a robbery which must have been committed almost in the life-time of the pillaged author. The *Deipnosophists* also furnished to Macrobius the idea and much of the matter of his *Saturnalia* (end of 4th cent.); but no one has availed himself so largely of Athenaeus's erudition as Eustathius.

Only one original MS. of Athenaeus now exists, called by Schweighäuser the Codex Veneto-Parisiensis. From this all the others which we now possess are copies; so that the text of the work, especially in the poetical parts, is in a very unsettled state. The MS. was brought from Greece by cardinal Bessarion, and after his death was placed in the library of St. Mark at Venice, whence it was taken to Paris by order of Napoleon, and there for the first time collated by Schweighäuser's son. It is probably of the date of the 10th cen-

tury. The subscript is always placed after, instead of under, the vowel with which it is connected, and the whole is written without contractions.

The first edition of Athenaeus was that of Aldus, Venice, 1514; a second published at Basle, 1535; a third by Casaubon at Geneva, 1597, with the Latin version of Dalecampius (Jacques Dalechamp of Caen), and a commentary published in 1600; a fourth by Schweighäuser, Strasburg, 14 vols. 8vo. 1801–1807, founded on a collation of the abovementioned MS. and also of a valuable copy of the Epitome; a fifth by W. Dindorf, 3 vols. 8vo., Leipsic, 1827. The last is the best, Schweighäuser not having availed himself sufficiently of the sagacity of previous critics in amending the text, and being himself apparently very ignorant of metrical laws. There is a translation of Athenaeus into French by M. Lefevre de Villebrune, under the title "Banquet des Savans, par Athenée," 1789–1791, 5 vols. 4to. A good article on Schweighäuser's edition will be found in the Edinburgh Review, vol. iii. 1803. [G. E. L. C.]

ATHENAEUS (Ἀθήναιος), a celebrated physician, who was the founder of the sect of the Pneumatici. He was born in Cilicia, at Attaleia, according to Galen (*De Element. ex Hippocr.* i. 6. vol. i. p. 457; *Defin. Med.* prooem. vol. xix. pp. 347, 356; *De Trem. Palpit., &c.* c. 6. vol. vii. p. 609; *De Differ. Puls.* iv. 10. vol. viii. p. 749), or at Tarsus according to Caelius Aurelianus. (*De Morb. Acut.* ii. 1. p. 74.) The exact years of his birth and death are unknown, but as Agathinus was one of his followers [AGATHINUS], he must have lived in the first century after Christ. (Gal. *De Dignosc. Puls.* i. 3. vol. viii. p. 787.) He was tutor to Theodorus (Diog. Laërt. ii. 104), and appears to have practised at Rome with great success. Some account of his doctrines and those of the Pneumatici is given in the *Dict. of Ant. s. v. Pneumatici*, but of his personal history no further particulars are known. He appears to have been a voluminous writer, as the twenty-fourth volume of one of his works is quoted by Galen (*De Caus. Symptom.* ii. 3. vol. vii. p. 165), and the twenty-ninth by Oribasius. (*Coll. Medic.* ix. 5. p. 366.) Nothing, however, remains but the titles, and some fragments preserved by Oribasius. (*Coll. Medic.* i. 2. p. 206, v. 5. p. 263, ix. 5. 12. pp. 366, 368.) For further information the reader may consult Le Clerc's *Hist. de la Méd.*; Haller's *Biblioth. Medic. Pract.* vol. i. p. 190; Osterhausen, *De Sectae Pneumaticorum Medicorum Historia*, Altorf, 1791, 8vo.; and Sprengel's *Hist. de la Méd.*

There is in the Royal Library at Paris a Greek MS. of the sixteenth century, containing a treatise on *Urine*, Περὶ Οὔρων Σύνοψις Ἀκριβής, by a person of the name of Athenaeus, but it is not known for certain whether he is the same individual as the founder of the Pneumatici. [W. A. G.]

ATHENAEUS, a statuary of distinction, who flourished about the 155th Olympiad. (Plin. *H. N.* xxxiv. 8. s. 19.) [C. P. M.]

ATHENA'GORAS (Ἀθηναγόρας) delivers in Thucydides (vi. 35—40) the speech which represents the common feeling of the democratical party at Syracuse on the first reports of the intended expedition from Athens, B. C. 415. He is called δήμου προστάτης, who, in Syracuse and other Dorian states, appears to have been an actual magistrate, like the Roman tribunus plebis. (Müller, *Dor.* iii. 9. § 1.) [A. H. C.]

ATHENA'GORAS (Ἀθηναγόρας). 1. A Samian, the son of Archestratides, was one of the ambassadors sent by the Samians to Leotychides shortly before the battle of Mycale, B. C. 479. (Herod. ix. 90.)

2. A Milesian, was sent by Ptolemy at the head of some mercenary troops to the assistance of the Rhodians, when they were attacked by Demetrius Poliorcetes (B. C. 305), and commanded the guard of the counter-mine which was dug by the Rhodians. Demetrius attempted to bribe him, but he disclosed his overtures to the Rhodians, and enabled them to make prisoner Alexander, an officer of high rank in the service of Demetrius. (Diod. xx. 94.)

3. An officer in the service of Philip, king of Macedonia, B. C. 200. His name occurs not unfrequently in the history of the war between that prince and the Romans. (Liv. xxxi. 27, 35, 43, xxxii. 5, xxxiii. 7; Polyb. xviii. 5.)

4. There was an officer of the same name in the service of Perseus, who commanded at Thessalonica in the war with the Romans, B. C. 168. (Liv. xliv. 32.)

There were several other persons of this name, among whom we may mention a native of Cumae, spoken of by Cicero (*pro Flacc.* c. 7); a Platonic philosopher, to whom Boëthus dedicated his work περὶ τῶν παρὰ Πλάτωνι ἀπορουμένων λέξεων (Photius, Cod. 155); and a bishop of Byzantium. (Philipp. Cypr. *Chron.* p. 4; Fabric. *Bibl. Graec.* vii. p. 101.) [C. P. M.]

ATHENA'GORAS (Ἀθηναγόρας), a Grecian philosopher converted to the Christian religion, flourished in the second century of our era. His name is unaccountably passed over by Eusebius and Jerome; and the only ancient biographical notice of him is contained in a fragment of Philippus Sidetes, published by Henry Dodwell along with his *Dissertationes in Irenaeum*. In this document it is stated, that Athenagoras was the first master of the catechetical school at Alexandria, and that he flourished in the days of Hadrian and Antoninus, to whom he addressed an Apology on behalf of the Christians. It is added that he had, before Celsus, intended to write against the Christians; but when he examined the Holy Scriptures with this view, he became a convert to the faith he had purposed to destroy. It is further asserted by this writer, that Clemens Alexandrinus was the disciple of Athenagoras, and Pantaenus the disciple of Clemens. The authority of Philippus Sidetes was lightly esteemed, even in ancient times; and there are some manifest inaccuracies in the foregoing statement. Athenagoras's defence of the Christians was certainly not addressed to Hadrian and Antoninus. It has been contended by some modern scholars, that it was presented to Marcus Aurelius and Lucius Verus; but it has been shewn by irrefragable proofs, that the emperors to whom it was addressed were Marcus Aurelius and his son Commodus. In this view Baronius, Petavius, Tillemont, Maranus, Fabricius, Lumper, and many others concur. It is certain, again, that Clemens Alexandrinus was the pupil, not the master, of Pantaenus. And it is very improbable that Athenagoras was in any way connected with the celebrated catechetical school of Alexandria. All that we know respecting him is, that he was an Athenian by birth, a proselyte to Christianity, and the author of the above-mentioned Apology, and of a treatise in defence of the

tenet of the resurrection. Both of these are written with considerable ability and elegance, and in a pure Attic style. In the first, he vigorously combats the charges of atheism, profligacy, and cannibalism, which were preferred against the early Christians. In the second, he shews with no little ingenuity, that the presumptive arguments against the Christian doctrine of the resurrection are inconclusive.

The best edition of the works of Athenagoras is that of the Benedictines, superintended by Maranus, and published, together with the writings of Justin Martyr, Theophilus of Antioch, and Hermias, in one volume, folio, Paris, 1742. The other editions of Athenagoras are these: H. Stephani, 1557, reprinted at Zurich in 1559, and at Cologne in 1686; Bishop Fell's, Oxford, 1682; Rechenberg's, Leipzig, 1684–85; Dechair's, Oxford, 1706. His works are also given in the edition of Justin Martyr, published at Paris in 1615, and in the collections of de la Bigne, Gallandi, and Oberthiir. J. G. Lindner's notes to his edition of the Apology for the Christians (Longosal. 1774-75) deserve particular recommendation. The writings of Athenagoras, with fragments from other ancient authors, were translated into English by David Humphreys, London, 1714. There is an old translation of the treatise on the Resurrection by Richard Porder, London, 1573. See T. A. Clarisse, *Commentatio de Athenagorae Vita et Scriptis*, Lugd. Batav. 1819; Polycarp Leyser, *Dissertatio de Athenagora*, Lips. 1736. [J. M. M.]

ATHENA'GORAS (Ἀθηναγόρας), a physician, the author of an unedited treatise on the Pulse and on Urine, of which there is a Latin MS. of the eleventh century in the Royal Library at Paris. Some bronze coins struck at Smyrna in honour of a person named Athenagoras were thought by Dr. Mead (in his *Dissert. de Nummis quibusdam a Smyrnaeis in Medicorum Honorem percussis*, Lond. 1724, 4to.) to refer to the physician of this name; but this is now generally considered to be a mistake. (See *Dict. of Ant. s. v. Medicus.*) A work on Agriculture by a person of the same name is mentioned by Varro (*De Re Rust.* i. 1. § 9) and Columella (*De Re Rust.* i. 1. § 10). [W. A. G.]

ATHENA'IS (Ἀθηναΐς). 1. A Sibyl in the time of Alexander the Great, born at Erythrae. (Strab. xiv. p. 645.)

2. Surnamed *Philostorgus* (Φιλόστοργος), the wife of Ariobarzanes II., king of Cappadocia, and the mother of Ariobarzanes III. (Cic. *ad Fam.* xv. 4; Eckhel, iii. p. 200.) It appears from an inscription (Eckhel, iii. p. 199), that the wife of Ariobarzanes I. was also called Athenais.

3. The daughter of Leontius. [EUDOCIA.]

ATHE'NION (Ἀθηνίων). 1. A Cilician, who in the second servile war in Sicily, by the aid of his wealth and pretended astrological knowledge, procured himself to be chosen leader of the insurgents in the western part of the island. After a fruitless attack upon Lilybaeum, he joined Salvius, the king of the rebels, who, under the influence of a suspicious jealousy, threw him into prison, but afterwards released him. Athenion fought with great bravery in a battle with L. Licinius Lucullus, and was severely wounded. On the death of Salvius, he succeeded to his title of king. He maintained his ground for some time successfully, but in B. C. 101 the Romans sent against him the consul M'. Aquillius, who succeeded in subduing the insurgents, and slew Athenion with his own hand. (Diod. *Fragm.* xxxvi.; Florus, iii. 19; Cic. *in Verr.* iii. 26, 54.)

The nickname Athenio was given to Sex. Clodius. (Cic. *ad Att.* ii. 12.)

2. A comic poet, from one of whose plays (the Σαμόθρακες) Athenaeus (xiv. p. 660) has a long extract.

3. A tragic poet, the instructor of Leonteus the Argive. (Athen. viii. p. 343.)

4. [ARISTION.]

5. A mythographer referred to in the Scholia on Apollonius (i. 917) and Homer (*Il.* xv. 718). (Comp. Lobeck, *Aglaoph.* ii. p. 1220.) [C. P. M.]

ATHE'NION (Ἀθηνίων), a Greek physician, who is mentioned by Soranus (*De Arte Obstetr.* p. 210) as being a follower of Erasistratus, and who must therefore have lived some time between the third century before and the first century after Christ. He may very possibly be the same physician, one of whose medical formulae is preserved by Celsus. (*De Medic.* v. 25. p. 95.) [W. A. G.]

ATHE'NION. 1. A painter, born at Maroneia in Thrace. He was a pupil of Glaucion of Corinth, and a contemporary probably of Nicias, whom he resembled and excelled, though his style was harsher. He gave promise of the highest excellence in his art, but died young. (Plin. *H. N.* xxxv. 11. s. 40. § 29.)

2. The engraver of a celebrated cameo, in the Royal Museum at Naples, representing Zeus contending with the giants. (Bracci, *Mem. degli Ant. Inic.* i. 30; Müller, *Arch. d. Kunst.* p. 498, Anm. 2.) [C. P. M.]

ATHENIPPUS (Ἀθήνιππος), a Greek physician (judging from his name), who must have lived some time in or before the first century after Christ, as one of his medical prescriptions is quoted by Scribonius Largus. (*De Compos. Medicam.* c. 3. § 26, p. 198.) He may perhaps be the same person mentioned by Galen. (*De Compos. Medicam. sec. Locos*, iv. 8. vol. xii. p. 789.) [W. A. G.]

ATHENOCLES (Ἀθηνοκλῆς). 1. The leader of an Athenian colony, who settled at Amisus in Pontus, and called the place Peiraeeus. The date of this event is uncertain. (Strab. xii. p. 547.)

2. Of Cyzicus, a commentator upon Homer, who, according to the judgment of Athenaeus (v. p. 177, e.), understood the Homeric poems better than Aristarchus. Whether the commentator upon Homer is the same Athenocles who wrote upon the early history of the Assyrians and Medes (Agathias, ii. 24), is uncertain.

ATHENOCLES (Ἀθηνοκλῆς), a celebrated embosser or chaser, mentioned by Athenaeus. (xi. pp. 781, e., 782, b.) [C. P. M.]

ATHENODO'RUS (Ἀθηνόδωρος). 1. Of AENOS, a rhetorician, who lived in the time of Pollux. He had been a disciple of Aristocles and Chrestus. (Philost. *Vit. Sophist.* ii. 14; Eudocia, p. 51.)

2. The father and brother of the poet ARATUS. The latter defended Homer against the attacks of Zoilus. (Suidas, *s. v.* Ἄρατος.)

3. A Stoic philosopher, surnamed CANANITES (Κανανίτης) from Cana in Cilicia, the birthplace of his father, whose name was Sandon. Athenodorus was himself a native of Tarsus. It is the same person probably whom Cicero (*ad Att.* xvi. 11) calls Athenodorus Calvus. In Rhodes he became acquainted with Posidonius, by whom probably he was

instructed in the doctrines of the Stoics. He afterwards went to Apollonia, where he taught, and attracted the notice of Octavianus, whom he followed to Rome. He stood high in the favour of the emperor, and was permitted to offer him advice, which he did on some occasions with considerable freedom. (Dion Cass. lii. 36, lvi. 43; Zonaras, p. 544, b.) Zosimus (i. 6) tells us, that the government of Augustus became milder in consequence of his attending to the advice of Athenodorus. The young Claudius was placed under his instruction. (Suet. *Claud.* 4.) In his old age he returned to Tarsus, which was at that time misgoverned by Boëthus, a favourite of Antonius. Athenodorus procured his expulsion and that of his party, and restored order. Through his influence with Augustus, he procured for his native city a remission of the vectigalia. He died at the age of eighty-two, and his memory was honoured by an annual festival and sacrifice. (Strab. xiv. p. 674; Lucian, *Macrob.* 21; Cic. *ad Fam.* iii. 7, *ad Att.* xvi. 14.) He was the author of a work against the Categories of Aristotle (Porphyr. *in Categ.* p. 21, a.; Simplic. *Categ.* p. 15, b.; Stobaeus, *Serm.* 33) attributed by some to Athenodorus Cordylio; of an account of Tarsus (Steph. Ἀγχιάλη); of a work addressed to Octavia (Plut. *Poplic.* 17); of one περὶ σπουδῆς καὶ παιδείας (Athen. xii. p. 519); of a work called Περίπατοι (Diog. Laërt. iii. 3, v. 36), and of some others. (Fabric. *Bibl. Graec.* iii. p. 543; Hoffmann, *Dissert. de Athen. Tarsensi*, Lips. 1732; Sevin, in the *Mémoires de l'Acad. des Inscr.* xix. p. 77.)

4. Surnamed Cordylio (Κορδυλίων), a Stoic philosopher, born at Tarsus. He was the keeper of the library at Pergamus, and in his anxiety to preserve the doctrines of his sect in their original purity, used to cut out from the works of the Stoic writers such parts as appeared to him erroneous or inconsistent. He removed from Pergamus to Rome, and lived with M. Cato, at whose house he died. (Strab. xiv. p. 674; Diog. Laërt. vii. 34; Plut. *Cat. Min.* 10; Senec. *de Tranquill. Animi*, c. 3, *Ep.* x. 4.)

5. An Eretrian, the author of a work entitled ὑπομνήματα. (Photius, *Cod.* 119.)

6. Of Rhodes, a rhetorician spoken of by Quintilian. (ii. 17.)

7. Of Soli, a disciple of Zenon. (Diog. Laërt. vii. 38, 121.) He maintained, in opposition to the other Stoics, that all offences were not equal.

8. Of Tarsus. [See Nos. 3 and 4.]

9. Of Teos, a player on the cithara, was one of the performers who assisted at the festivities celebrated at Susa in B. C. 324, on the occasion of the marriage of Alexander with Statira. There was also a tragedian of the same name, whose services were called into requisition on the same occasion. (Athen. xii. p. 538.) [C. P. M.]

ATHENODO'RUS (Ἀθηνόδωρος), a Greek physician in the first century after Christ or the beginning of the second. He was probably a contemporary of Plutarch, by whom the first book of his treatise *On Epidemic Diseases*, Ἐπιδήμια, is quoted. (*Sympos.* viii. 9. § 1.) [W. A. G.]

ATHENODO'RUS (Ἀθηνόδωρος). 1. A statuary, a native of Cleitor in Arcadia, executed statues of Zeus and Apollo, which were dedicated by the Lacedaemonians at Delphi after the battle of Aegos-potami. He was also famed for his statues of distinguished women. He was a pupil of the elder Polycletus, and flourished at the end of the fifth century B. C. (Paus. x. 9. § 8; Plin. *H. N.* xxxiv. 19, init., and § 26.)

2. A sculptor, the son and pupil of Agesander of Rhodes, whom he assisted in executing the group of Laocoon. [Agesander.] [C. P. M.]

ATHENO'GENES (Ἀθηνογένης), the author of a work, probably a poem, entitled Cephalion. (Athen. iv. p. 164, a.)

ATHENO'GENES (Ἀθηνογένης), a Christian martyr, of whom nothing more is known with certainty than that, when he was proceeding to the stake, he left, as a parting gift to his friends, a hymn in which the divinity of the Holy Spirit was acknowledged. We learn this fact from St. Basil, by whom it is incidentally recorded. (*De Spiritu Sancto*, c. 29.) On the supposed authority of this testimony, some have erroneously attributed to Athenogenes the morning hymn (ὕμνος ἑωθινός) beginning Δόξα ἐν ὑψίστοις Θεῷ, and the evening hymn (ὕμνος ἑσπερινός) beginning Φῶς ἱλαρὸν ἁγίας δόξης. (For the hymns themselves, see Usher, *Diss. de Symbolo-Apostolico*, &c. p. 33; Thomas Smith's *Miscellanea priora*, p. 152; Fabric. *Bibl. Gr.* vii. pp. 171-2.) But Basil in this passage makes no mention whatever of the morning hymn, while he expressly distinguishes the evening hymn from that of Athenogenes, and says that he does not know who was its author. Cave falls into the above-mentioned error in the first volume of his Historia Literaria (ed. 1688), but corrects it in the dissertation *de Libris et Officiis Ecclesiasticis Graecorum*, appended to the second volume, published in 1698. Le Moyne makes Athenogenes contemporary with Clemens Alexandrinus, and represents him as suffering under the emperor Severus. In this chronology Cave and Lumper concur. Garnier, in a note upon the above-cited passage in Basil, identifies this Athenogenes with one whom the martyrologies represent as suffering under Diocletian. Baronius and Tillemont strangely suppose that Athenogenes is one and the same with Athenagoras, whose apology for the Christians was addressed to M. Aurelius Antoninus and his son Commodus. (Le Moyne, *Varia Sacra*, ii. pp. 1095–6; Tillemont, *Mémoires*, &c. ii. p. 632; Lumper, *Historia Theologico-Critica*, &c. iv. pp. 39, 40; Fabric. *Bibl. Gr.* vii. pp. 170-2.) [J. M. M.]

ATHO'US (Ἀθῶος), a surname of Zeus, derived from mount Athos, on which the god had a temple. (Hesych. *s. v.*; Aeschyl. *Agam.* 270.) [L. S.]

ATHRYILA'TUS (Ἀθρυΐλατος), a Greek physician of Thasos, introduced by Plutarch as one of the speakers in his *Symposiacon* (iii. 4), and who must therefore have lived at the end or the first or the beginning of the second century after Christ. [W. A. G.]

ATHYMBRUS (Ἀθυμβρός), ATHYMBRADUS (Ἀθύμβραδος), and HYDRE'LUS (Ὑδρηλος), three brothers, who came from Lacedaemon, and founded cities in Lydia, which were called by their names. These cities were afterwards deserted by their inhabitants, who founded together the town of Nysa, whence the latter regarded Athymbrus as its founder. (Strab. xiv. p. 650; Steph. Byz. *s. v.* Ἄθυμβρα.)

A'TIA, the daughter of M. Atius Balbus of Aricia, and of Julia, the sister of C. Julius Caesar. She was married to C. Octavius, and became by him the mother of Augustus Caesar. (Suet. *Oct.* 4; Vell. Pat. ii. 59.) She pretended that Augustus

was the son of Apollo, who had intercourse with her in the form of a dragon, while she was sleeping on one occasion in the temple of the god. (Dion Cass. xlv. 1; Suet. *Oct.* 94.) She carefully attended to the education of her son, and is on this account classed by the author of the Dialogue on Orators (c. 29) along with Cornelia, the mother of the Gracchi, and Aurelia, the mother of C. Julius Caesar. Her husband died in B. C. 59, when her son was only four years of age, and she afterwards married L. Marcius Philippus, who was consul in B. C. 56. On the death of Julius Caesar, she and her husband tried to dissuade her son from accepting the inheritance which his great-uncle had left him. (Plut. *Cic.* 44; Suet. *Oct.* 8; Vell. Pat. ii. 60; Appian, *B. C.* iii. 10.) She died in the first consulship of her son, B. C. 43, and was honoured with a public funeral. (Suet. *Oct.* 61; Dion. Cass. xlvii. 17.)

A'TIA GENS, plebeian. The word is always written on coins with one *t*; but in manuscripts we find both *Attius* and *Atius*. This gens does not appear to have been of any great antiquity, and none of its members ever attained the consulship; but, since Augustus was connected with it on his mother's side [ATIA], the flattery of the poets derived its origin from Atys, the son of Alba, and father of Capys. (Virg. *Aen.* v. 568.) The cognomens of the Atii are BALBUS, LABIENUS, RUFUS, VARUS: for those who have no cognomens, see ATIUS. The only cognomens which occur on coins are Balbus and Labienus. (Eckhel, v. p. 145.)

ATI'DIUS GE'MINUS. [GEMINUS.]

ATI'LIA GENS, patrician and plebeian. On coins the name always occurs with only one *l*, but in MSS. usually with two. The cognomens of the Atilii under the republic are, BULBUS, CALATINUS, LONGUS, REGULUS, SERRANUS; and of these the Longi were undoubtedly patricians. (Dionys. xi. 61.) The first member of this gens who obtained the consulship was M. Atilius Regulus, in B. C. 335; and the Fasti contain several consuls of this name under the emperors. The only cognomen found on coins is *Saranus*, which appears to be the same as *Serranus*. (Eckhel, v. p. 146.) For those Atilii who have no cognomen, see ATILIUS.

The annexed coin of the Atilia Gens represents on the obverse the head of Pallas winged, and on the reverse the Dioscuri, with the inscription M. ATILI. and underneath ROMA.

ATILICI'NUS, a Roman jurist, who probably lived about the middle of the first century of the Christian era. He seems to have been attached to the sect of Proculus (Heinec. *Hist. Jur. Rom.* § 230), to whom he addressed a letter, which is contained in the Digest in an extract from Proculus. (Dig. 23. tit. 4. s. 17.) He is several times referred to in the Digest, and is also cited in the Institutes (2. tit. 14, pr.) as an authority; but there is no direct extract from him, and the names of his works have not been preserved, though Bach (*Hist. Jur. Rom.* p. 411) seems to infer from Dig. 12. tit. 4. s. 7. pr., that he published *responsa*. [J. T. G.]

ATI'LIUS. 1. L. ATILIUS, a plebeian, consular tribune B. C. 399, and again in 396. (Liv. v. 13, 18; Diod. xiv. 54, 90.) He must be distinguished from L. Atilius, the consular tribune in B. C. 444 (Liv. iv. 7), who was a patrician, and whose cognomen was Longus, as we learn from Dionysius (xi. 61).

2. L. ATILIUS, tribune of the plebs, B. C. 311, brought forward a bill, in conjunction with his colleague, C. Marcius, giving the people the power of electing 16 military tribunes in the four legions, the usual number levied annually. (Liv. ix. 30.) As there were six tribunes in each legion, the people by this bill had the election of two-thirds of the whole number. Previously they appointed only six; the remaining eighteen were nominated by the consuls. (Comp. Liv. vii. 5.)

3. L. ATILIUS, quaestor in B. C. 216, slain at the battle of Cannae in the same year. (Liv. xxii. 49.)

4 and 5. M. and C. ATILII, duumviri in B. C. 216, dedicated the temple of Concord, which L. Manlius, the praetor, had vowed. (Liv. xxiii. 22.)

6. L. ATILIUS, commander of the Roman garrison in Locri, escaped with his troops by sea, when the town was surrendered to Hannibal in B. C. 215. (Liv. xxiv. 1.)

7. L. ATILIUS, praetor B. C. 197, obtained Sardinia as his province. (Liv. xxxii. 27, 28.)

8. L. ATILIUS, served in the fleet of Cn. Octavius, who was sent by the consul Paullus to Samothrace in B. C. 168, to demand Perseus, who had taken refuge there. Atilius addressed the Samothracian assembly in support of this demand. (Liv. xlv. 5.)

9. L. ATILIUS, the jurist. See below.

10. ATILIUS, one of the libertini, built an amphitheatre at Fidenae in the reign of Tiberius, A. D. 27; but in consequence of the slight and careless manner in which it was built, it fell down through the weight of the spectators, and upwards of 20,000 persons perished, according to Suetonius (*Tib.* 40), and as many as 50,000, according to Tacitus, were either injured or destroyed. Atilius was banished in consequence. (Tac. *Ann.* iv. 62, 63.)

L. ATI'LIUS, a Roman jurist, who probably lived in the middle of the sixth century of the city. By Pomponius (Dig. 1. tit. 2. s. 2. § 38) he is called *Publius* Atilius, and in some manuscripts of Cicero (*Amic.* c. 2), Acilius, not Atilius. He was among the earliest of the jurisconsults, after Coruncanius, who gave public instruction in law, and he was remarkable for his science *in profitendo*. He was the first Roman who was called by the people *Sapiens*, although, before his time, the jurist P. Sempronius (who was consul B. C. 304) had acquired the cognomen *Sophus*, less expressive to Latin ears. *Sapiens* was afterwards a title frequently given to jurists. (Gell. iv. 1.) He wrote Commentaries on the laws of the Twelve Tables. (Cic. *de Leg.* ii. 23; Heinec. *Hist. Jur. Rom.* § 125.) [J. T. G.]

M. ATI'LIUS, one of the early Roman poets, is classed among the comic poets of Rome by Volcatius Sedigitus, who assigns him the fifth place among them in order of merit. (*Ap. Gell.* xv. 24.) But as Atilius translated into Latin the Electra of Sophocles (Cic. *de Fin.* i. 2; comp. Suet. *Caes.* 84), it would appear that he wrote tragedies as well as comedies. The latter, however, may have been both superior to, and more numerous

than, the former; and this would be a sufficient reason why Sedigitus classed him among the comic poets, without having recourse to the improbable conjecture of Weichert (*Poët. Latin. Reliquiae*, p. 139), that he had turned the Electra of Sophocles into a comedy. Among his other plays we have the titles of the following: Μισόγονος (Cic. *Tusc. Disp.* iv. 11), *Boeotia* (Varr. *L. L.* vi. 89, ed. Müller), Ἄγροικος, and *Commorientes*. (Varr. *ap. Gell.* iii. 3.) According to another reading the last three are attributed to a poet Aquillius. With the exception of a line quoted by Cicero (*ad Att.* xiv. 20), and a few words preserved in two passages of Varro (*L. L.* vii. 90, 106), nothing of Atilius has come down to us. Cicero (*ad Att. l. c.*) calls him *poëta durissimus*, and Licinius describes him as *ferreus scriptor*. (Cic. *de Fin. l. c.*)

ATI'LIUS FORTUNATIA'NUS. [FORTUNATIANUS.]

ATILLA, the mother of Lucan, was accused by her own son, in A. D. 66, as privy to the conspiracy against Nero, but escaped punishment, though she was not acquitted. (Tac. *Ann.* xv. 56, 71.)

ATIME'TUS, a freedman and paramour of Domitia, the aunt of Nero, accused Agrippina of plotting against her son Nero, A. D. 56. Agrippina, however, on this occasion, obtained from Nero the punishment of her accusers, and Atimetus accordingly was put to death. (Tac. *Ann.* xiii. 19, 21, 22.)

ATIME'TUS, P. ATTIUS, a physician, whose name is preserved in an ancient inscription, and who was physician to Augustus. Some writers suppose that he is the same person who was a contemporary of Scribonius Largus, in the first century after Christ, and who is said by him (*De Compos. Medicam.* c. 29. § 120) to have been the slave of a physician named Cassius, and who is quoted by Galen (*De Compos. Medicam. sec. Locos*, iv. 8, vol. xii. p. 771), under the name of *Atimetrus* (Ἀτιμητρός).

A physician of the same name, who is mentioned in an ancient inscription with the title *Archiater*, is most probably a different person, and lived later than the reign of Augustus. (Fabric. *Bibl. Gr.* vol. xiii. p. 94, ed. vet.; Rhodius, Note on Scribon. Larg. pp. 188–9.) [W. A. G.]

There is an epitaph on Claudia Homonoea, the wife of an Atimetus, who is described as the freedman of Pamphilus, the freedman of the emperor Tiberius, which has been published by Burmann (*Anth. Lat.* vol. ii. p. 90), Meyer (*Anth. Lat.* n. 1274), and Wernsdorf (*Poët. Lat. Min.* vol. iii. p. 213), and is in the form of a dialogue, partly in Latin and partly in Greek, between Homonoea and her husband. This Atimetus is supposed by some writers to have been the same as the slave of Cassius, mentioned by Scribonius (Wernsdorf, vol. iii. p. 139); and Lipsius (*ad Tac. Ann.* xiii. 19) imagines both to be the same as the freedman of Domitia spoken of above; but we can come to no certainty on the point.

ATI'NIA GENS, plebeian. None of the members of this gens ever attained the consulship; and the first who held any of the higher offices of the state was C. Atinius Labeo, who was praetor B. C. 188. All the Atinii bear the cognomen LABEO.

A'TIUS. 1. L. ATIUS, the first tribune of the second legion in the war with the Istri, B. C. 178. (Liv. xli. 7.)

2. C. ATIUS, the Pelignian, belonged to the Pompeian party, and had possession of Sulmo, when Caesar invaded Italy, B. C. 49. Caesar despatched M. Antony against the town, the inhabitants of which opened the gates as soon as they saw Antony's standards, while Atius cast himself down from the wall. At his own request he was sent to Caesar, who dismissed him unhurt. (Caes. *B. C.* i. 18.) Cicero writes (*ad Att.* viii. 4) as if Atius himself had surrendered the town to Antony.

ATLAS (Ἄτλας), according to Hesiod (*Theog.* 507, &c.), a son of Japetus and Clymene, and a brother of Menoetius, Prometheus, and Epimetheus; according to Apollodorus (i. 2. § 3), his mother's name was Asia; and, according to Hyginus (*Fab. Praef.*), he was a son of Aether and Gaea. For other accounts see Diod. iii. 60, iv. 27; Plat. *Critias*, p. 114; Serv. *ad Aen.* iv. 247. According to the description of the Homeric poems, Atlas knows the depth of all the sea, and bears the long columns which keep asunder, or carry all around (ἀμφὶς ἔχουσι), earth and heaven. (*Od.* i. 52.) Hesiod only says, that he bore heaven with his head and hands. (Comp. Aeschyl. *Prom.* 347, &c.; Paus. v. 18. § 1, 11. § 2.) In these passages Atlas is described either as bearing heaven alone, or as bearing both heaven and earth; and several modern scholars have been engaged in investigating which of the two notions was the original one. Much depends upon the meaning of the Homeric expression ἀμφὶς ἔχουσι; if the signification is "the columns which keep asunder heaven and earth," the columns (mountains) must be conceived as being somewhere in the middle of the earth's surface; but if they mean "bear or support all around," they must be regarded as forming the circumference of the earth, upon which the vault of heaven rests *apparently*. In either case, the meaning of keeping asunder is implied. In the Homeric description of Atlas, the idea of his being a superhuman or divine being, with a personal existence, seems to be blended with the idea of a mountain. The idea of heaven-bearing Atlas is, according to Letronne, a mere personification of a cosmographic notion, which arose from the views entertained by the ancients respecting the nature of heaven and its relation to the earth; and such a personification, when once established, was further developed and easily connected with other myths, such as that of the Titans. Thus Atlas is described as the leader of the Titans in their contest with Zeus, and, being conquered, he was condemned to the labour of bearing heaven on his head and hands. (Hesiod, *l. c.*; Hygin. *Fab.* 150.) Still later traditions distort the original idea still more, by putting rationalistic interpretations upon it, and make Atlas a man who was metamorphosed into a mountain. Thus Ovid (*Met.* iv. 630, &c., comp. ii. 296) relates, that Perseus came to him and asked for shelter, which he was refused, whereupon Perseus, by means of the head of Medusa, changed him into mount Atlas, on which rested heaven with all its stars. Others go still further, and represent Atlas as a powerful king, who possessed great knowledge of the courses of the stars, and who was the first who taught men that heaven had the form of a globe. Hence the expression that heaven rested on his shoulders was regarded as a mere figurative mode of speaking. (Diod. iii. 60, iv. 27; Paus. ix. 20. § 3; Serv. *ad Aen.* i. 745; Tzetz. *ad Lycophr.* 873.) At first, the story of Atlas referred to one mountain only,

which was believed to exist on the extreme boundary of the earth; but, as geographical knowledge extended, the name of Atlas was transferred to other places, and thus we read of a Mauritanian, Italian, Arcadian, and even of a Caucasian, Atlas. (Apollod. iii. 10. § 1; Dionys. i. 61; Serv. *ad Aen.* viii. 134.) The common opinion, however, was, that the heaven-bearing Atlas was in the north-western part of Africa, and the range of mountains in that part of the world bears the name of Atlas down to this day. Atlas is said to have been the father of the Pleiades by Pleione or by Hesperis, of the Hyades and Hesperides by Aethra, and of Oenomaus and Maea by Sterope. (Apollod. iii. 10. § 1; Diod. iv. 27; Serv. *ad Aen.* viii. 130.) Dione and Calypso, and Hyas and Hesperus, are likewise called his children. (Hom. *Od.* vii. 245; Hygin. *Fab.* 83.) Atlas was painted by Panaenus on the parapet surrounding the statue of the Olympian Zeus (Paus. v. 11. § 2); on the chest of Cypselus he was seen carrying heaven and holding in his hands the golden apples of the Hesperides; and on the throne of Apollo at Amyclae he was likewise represented. (Paus. v. 18. § 1, iii. 18. § 7; comp. Heffter, in the *Allgem. Schulzeitung* for 1832, No. 74, &c.; E. Gerhard, *Archemoros und die Hesperiden*, Berlin, 1838; *Kunstblatt* for 1836, No. 64, &c.; G. Hermann, *Dissertatio de Atlante*, Lips. 1820.) [L. S.]

ATOSSA (Ἄτοσσα), the daughter of Cyrus, and the wife successively of her brother Cambyses, of Smerdis the Magian, and of Dareius Hystaspis, over whom she possessed great influence. Excited by the description of Greece given her by Democedes [DEMOCEDES], she is said to have urged Dareius to the invasion of that country. She bore Dareius four sons, Xerxes, Masistes, Achaemenes, and Hystaspes. (Herod. iii. 68, 88, 133, 134, vii. 2, 3, 64, 82, 97; Aeschyl. *Persae.*) According to a tale related by Aspasius (*ad Aristot. Ethic.* p. 124), Atossa was killed and eaten by her son Xerxes in a fit of distraction.

Hellanicus related (Tatian, *c. Graec.* init.; Clem. Alex. *Strom.* i. p. 307, ed. Par. 1629), that Atossa was the first who wrote epistles. This statement is received by Bentley (*Phalaris*, p. 385, &c.), and is employed by him as one argument against the authenticity of the pretended epistles of Phalaris. [C. P. M.]

ATRATI'NUS, a family-name of the Sempronia gens. The Atratini were patricians, and were distinguished in the early history of the republic; but after the year B. C. 380, no member of the family is mentioned till B. C. 34.

1. A. SEMPRONIUS ATRATINUS, consul B. C. 497. (Liv. ii. 21; Dionys. vi. 1.) He had the charge of the city when the battle of the lake Regillus was fought (Dionys. vi. 2), which is variously placed in 498 and 496. [See p. 90, b.] He was consul again in 491, when he exerted himself with his colleague in obtaining a supply of corn for the people. (Liv. ii. 34; Dionys. vii. 20.) In the war with the Hernicans and Volscians in 487, Atratinus was again entrusted with the care of the city. (Dionys. viii. 64.) He was interrex in 482. (Dionys. viii. 90.)

2. A SEMPRONIUS A. F. ATRATINUS, son of No. 1, consular tribune B. C. 444, the year in which this office was first instituted. In consequence of a defect in the auspices, he and his colleagues resigned, and consuls were appointed in their stead. (Liv. iv. 7; Dionys, xi. 61; Diod. xii. 32.)

3. L. SEMPRONIUS A. F. ATRATINUS, son of No. 1, consul B. C. 444. He was censor in the following year with L. Papirius Mugillanus, and they were the first who held this office. (Dionys. xi. 62, 63; Liv. iv. 7, 8; Cic. *ad Fam.* ix. 21.)

4. A. SEMPRONIUS L. F. A. N. ATRATINUS, son of No. 3, was consular tribune three times, in B. C. 425, 420, and 416. (Liv. iv. 35, 44, 47; Diod. xii. 81, xiii. 9.)

5. C. SEMPRONIUS A. F. A. N. ATRATINUS, son of No. 2, whence he is called by Livy (iv. 44) the *patruelis* of No. 4, was consul B. C. 423, and had the conduct of the war against the Volscians. Through his negligence and carelessness the Roman army was nearly defeated, and was saved only through the exertions of Sex. Tempanius, one of the officers of the cavalry. The battle was undecided, when night put an end to it; and both armies abandoned their camps, considering it lost. The conduct of Atratinus excited great indignation at Rome, and he was accordingly accused by the tribune L. Hortensius, but the charge was dropt in consequence of the entreaties of Tempanius and three others of his colleagues, who had served under Atratinus, and had been elected tribunes. It was revived, however, in 420, and Atratinus was condemned to pay a heavy fine. (Liv. iv. 37—42, 44; Val. Max. vi. 5. § 2.)

6. A. SEMPRONIUS ATRATINUS, master of the horse to the dictator, T. Quinctius Cincinnatus, B. C. 380. (Liv. vi. 28.)

7. L. SEMPRONIUS ATRATINUS, the accuser of M. Caelius, whom Cicero defended. (Comp. Suet. *de Clar. Rhet.* 2.) In his speech which has come down to us, Cicero speaks highly of Atratinus. (*Pro Cael.* 1, 3, 7.) This Atratinus is apparently the same as the consul of B. C. 34, elected in the place of M. Antony, who resigned in his favour. (Dion Cass. xlix. 39.)

ATRAX (Ἄτραξ), a son of Peneius and Bura, from whom the town of Atrax in Hestiaeotis was believed to have derived its name. (Steph. Byz. *s. v.*) He was the father of Hippodameia and Caenis, the latter of whom by the will of Poseidon was changed into a man, and named Caenus. (Antonin. Lib. 17; Ov. *Met.* xii. 190, &c.) [L. S.]

ATREIDES (Ἀτρείδης), a patronymic from Atreus, to designate his sons and descendants. When used in the singular, it commonly designates Agamemnon, but in the plural it signifies the two brothers, Agamemnon and Menelaus. (Hom. *Il.* i. 12, &c.; Hor. *Carm.* ii. 4. 7, &c.) [L. S.]

ATREUS (Ἀτρεύς), a son of Pelops and Hippodameia, a grandson of Tantalus, and a brother of Thyestes and Nicippe. [PELOPS.] He was first married to Cleola, by whom he became the father of Pleisthenes; then to Aërope, the widow of his son Pleisthenes, who was the mother of Agamemnon, Menelaus, and Anaxibia, either by Pleisthenes or by Atreus [AGAMEMNON]; and lastly to Pelopia, the daughter of his brother Thyestes. (Schol. *ad Eurip. Orest.* 5; Soph. *Aj.* 1271; Hygin. *Fab.* 83, &c.; Serv. *ad Aen.* i. 462.) The tragic fate of the house of Tantalus gave ample materials to the tragic poets of Greece, but the oftener the subjects were handled, the greater were the changes and modifications which the legends underwent; but the main points are collected in Hyginus. The story of Atreus begins with a crime, for he and his brother Thyestes were induced by their mother Hippodameia to kill their step-brother Chrysippus,

the son of Pelops and the nymph Axioche or Danais. (Hygin. *Fab.* 85; Schol. *ad Hom. Il.* ii. 104.) According to the Scholiast on Thucydides (i. 9), who seems himself to justify the remark of his commentator, it was Pelops himself who killed Chrysippus. Atreus and Thyestes hereupon took to flight, dreading the consequences of their deed, or, according to the tradition of Thucydides, to escape the fate of Chrysippus. Sthenelus, king of Mycenae, and husband of their sister Nicippe (the Schol. on Thucyd. calls her Astydameia) invited them to come to Midea, which he assigned to them as their residence. (Apollod. ii. 4. § 6.) When afterwards Eurystheus, the son of Sthenelus, marched out against the Heracleids, he entrusted the government of Mycenae to his uncle Atreus; and after the fall of Eurystheus in Attica, Atreus became his successor in the kingdom of Mycenae. From this moment, crimes and calamities followed one another in rapid succession in the house of Tantalus. Thyestes seduced Aërope, the wife of Atreus, and robbed him also of the lamb with the golden fleece, the gift of Hermes. (Eustath. *ad Hom.* p. 184.) For this crime, Thyestes was expelled from Mycenae by his brother; but from his place of exile he sent Pleisthenes, the son of Atreus, whom he had brought up as his own child, commanding him to kill Atreus. Atreus however slew the emissary, without knowing that he was his own son. This part of the story contains a manifest contradiction; for if Atreus killed Pleisthenes under these circumstances, his wife Aërope, whom Thyestes had seduced, cannot have been the widow of Pleisthenes. (Hygin. *Fab.* 86; Schol. *ad Hom.* ii. 249.) In order to obtain an opportunity for taking revenge, Atreus feigned to be reconciled to Thyestes, and invited him to Mycenae. When the request was complied with, Atreus killed the two sons of Thyestes, Tantalus and Pleisthenes, and had their flesh prepared and placed it before Thyestes as a meal. After Thyestes had eaten some of it, Atreus ordered the arms and bones of the children to be brought in, and Thyestes, struck with horror at the sight, cursed the house of Tantalus and fled, and Helios turned away his face from the frightful scene. (Aeschyl. *Agam.* 1598; Soph. *Aj.* 1266.) The kingdom of Atreus was now visited by scarcity and famine, and the oracle, when consulted about the means of averting the calamity, advised Atreus to call back Thyestes. Atreus, who went out in search of him, came to king Thesprotus, and as he did not find him there, he married his third wife, Pelopia, the daughter of Thyestes, whom Atreus believed to be a daughter of Thesprotus. Pelopia was at the time with child by her own father, and after having given birth to a boy (Aegisthus), she exposed him. The child, however, was found by shepherds, and suckled by a goat; and Atreus, on hearing of his existence, sent for him and educated him as his own child. According to Aeschylus (*Agam.* 1605), Aegisthus, when yet a child, was banished with his father Thyestes from Mycenae, and did not return thither until he had grown up to manhood. Afterwards, when Agamemnon and Menelaus had grown up, Atreus sent them out in search of Thyestes. They found him at Delphi, and led him back to Mycenae. Here Atreus had him imprisoned, and sent Aegisthus to put him to death. But Aegisthus was recognised by his father; and, returning to Atreus, he pretended to have killed Thyestes, and slew Atreus himself, who was just offering up a sacrifice on the sea-coast. (Hygin. *Fab.* 88.) The tomb of Atreus still existed in the time of Pausanias. (ii. 16. § 5.) The treasury of Atreus and his sons at Mycenae, which is mentioned by Pausanias (*l. c.*), is believed by some to exist still (Müller, *Orchom.* p. 239); but the ruins which Müller there describes are above ground, whereas Pausanias calls the building ὑπόγαια. [L. S.]

Q. ATRIUS, was left on the coast in Britain to take care of the ships, B. C. 54, while Caesar himself marched into the interior of the country. (Caes. *B. G.* v. 9, 10.)

P. ATRIUS, a Roman knight, belonged to Pompey's party, and was taken prisoner by Caesar in Africa, B. C. 47, but his life was spared. (Caes. *B. Afr.* 68, 89.)

ATROMETUS. [AESCHINES, p. 36, b.]

ATROPATES (Ἀτροπάτης), called *Atrapes* by Diodorus (xviii. 4), a Persian satrap, apparently of Media, had the command of the Medes, together with the Cadusii, Albani, and Sacesinae, at the battle of Guagamela, B. C. 331. After the death of Dareius, he was made satrap of Media by Alexander. (Arrian, iii. 8, iv. 18.) His daughter was married to Perdiccas in the nuptials celebrated at Susa in B. C. 324; and he received from his father-in-law, after Alexander's death, the province of the Greater Media. (Arrian, vii. 4; Justin. xviii. 4; Diod. *l. c.*) In the northern part of the country, called after him Media Atropatene, he established an independent kingdom, which continued to exist down to the time of Strabo. (Strab. xi. p. 523.) It was related by some authors, that Atropates on one occasion presented Alexander with a hundred women, said to be Amazons; but Arrian (vii. 13) disbelieved the story.

ATROPOS. [MOIRAE.]

ATTA, T. QUINCTIUS, a Roman comic poet, of whom very little more is known than that he died at Rome in B. C. 78, and was buried at the second milestone on the Praenestine road. (Hieronym. *in Euseb. Chron.* Ol. 175, 3.) His surname Atta was given him, according to Festus (*s. v.*), from a defect in his feet, to which circumstance many commentators suppose that Horace alludes in the lines (*Ep.* ii. 1. 79),

> "Recte, necne, crocum floresque *perambulet* Attae
> Fabula, si dubitem;"

but the joke is so poor and far-fetched, that we are unwilling to father it upon Horace. It appears, however, from this passage of Horace, that the plays of Atta were very popular in his time. Atta is also mentioned by Fronto (p. 95, ed. Rom.); but the passage of Cicero (*pro Sestio*, 51), in which his name occurs, is evidently corrupt.

The comedies of Atta belonged to the class called by the Roman grammarians *togatae tabernariae* (Diomedes, iii. p. 487, ed. Putsch), that is, comedies in which Roman manners and Roman persons were introduced. The titles and a few fragments of the following plays of Atta have come down to us: *Aedilicia* (Gell. vii. 9; Diomed. iii. p. 487); *Aquae Calidae* (Non. Marc. p. 133. 11, 139. 7); *Conciliatrix* (Gell vii. 9); *Lucubratio* (Non. Marc. p. 468. 22); *Matertera*, though this was probably written by Afranius, and is wrongly ascribed to Atta (Schol. Cruqu. *ad Hor. Ep.* ii. 1. 80); *Megalensia* (Serv. *ad Virg. Ecl.* vii. 33); *Socrus* (Priscian, vii. p. 764); *Supplicatio* (Macrob. *Sat.* ii. 14);

Tiro Proficiscens. (Priscian, viii. p. 828.) The fragments of Atta are collected by Bothe, in *Poët. Scen. Lat.* vol. v. par. ii. p. 97, &c.; compare Weichert, *Poët. Lat. Reliquiae*, p. 345.

ATTAGI'NUS (Ἀτταγῖνος), the son of Phrynon, one of the leading men in Thebes, betrayed Thebes to Xerxes on his invasion of Greece (Paus. vii. 10. § 1), and took an active part in favour of the Persians. He invited Mardonius and fifty of the noblest Persians in his army to a splendid banquet at Thebes, shortly before the battle of Plataea, B. C. 479. After the battle, the Greeks marched against Thebes, and required Attaginus, with the other partisans of the Median party, to be delivered up to them. This was at first refused; but, after the city had been besieged for twenty days, his fellow-citizens determined to comply with the demands of the Greeks. Attaginus made his escape, but his family were handed over to Pausanias, who dismissed them without injury. (Herod. ix. 15, 86, 88; Athen. iv. p. 148, e.)

ATTALI'ATA,* MICHAEL, a judge and proconsul under Michael Ducas, emperor of the East, at whose command he published, A. D. 1073, a work containing a system of law in 95 titles, under the name *ποίημα νομικὸν ἤτοι πραγματική*. This work was translated into Latin by Leunclavius, and edited by him in the beginning of the second volume of his collection, *Jus Graeco-Romanum*. If it is a *poem*, as might be inferred from the title, no one has yet observed the fact or discovered the metre in which it is written. *Ποίημα νομικόν* is usually translated *opus de jure*. The historians of Roman law before Ritter (Ritter, *ad Heinec. Hist. J. R.* § 406) wrote *πόνημα* for *ποίημα*. There are many manuscripts of the work in existence, which differ considerably from the printed edition of Leunclavius. (Bach, *Hist. J. R.* p. 682.) It may be mentioned that extracts from a similar contemporary work, *σύνοψις τῶν νόμων*, by Michael Psellus, are given by Leunclavius as scholia to the work of Attaliata, and printed as if they were prose, whereas they are really specimens of the *πολιτικοὶ στίχοι*, or popular verses, in which accent or emphasis is supposed to supply the place of quantity. [PSELLUS.] (Heimbach, *Anecdota*, i. 125–6; C. E. Zachariae, *Historiae Juris Graeco-Romani delineatio*, p. 71, Heidelberg, 1839.) [J.T.G.]

ATTA'LION (Ἀτταλίων), a physician, who wrote a commentary on the Aphorisms of Hippocrates, which is now lost. His date is very uncertain, as he is mentioned only in the preface to the Commentary on the Aphorisms falsely ascribed to Oribasius, who lived in the fourth century after Christ. [W. A. G.]

A'TTALUS (Ἄτταλος). 1. One of the generals of Philip of Macedon, and the uncle of Cleopatra, whom Philip married in B. C. 337. He is called by Justin (ix. 5), and in one passage of Diodorus (xvii. 2), the brother of Cleopatra; but this is undoubtedly a mistake. (Wess. *ad Diod.* xvi. 93, xvii. 2.) At the festivities in celebration of the marriage of his niece, Attalus, when the guests were heated with wine, called upon the company to beg of the gods a legitimate (*γνήσιος*) successor to the throne. This roused the wrath of Alexander who was present, and a brawl ensued, in which Philip drew his sword and rushed upon his son. Alexander and his mother Olympias withdrew from the kingdom (Plut. *Alex.* 7; Justin, ix. 7; Athen. xiii. p. 557, d. e.); but though they soon afterwards returned, the influence of Attalus does not appear to have been weakened. Philip's connexion with Attalus not only thus involved him in family dissensions, but eventually cost him his life. Attalus had inflicted a grievous outrage upon Pausanias, a youth of noble family, and one of Philip's bodyguard. Pausanias complained to Philip; but, as he was unable to obtain the punishment of the offender, he resolved to be revenged upon the king himself, and accordingly assassinated him at the festival at Aegae in B. C. 336. [PHILIP.] (Arist. *Pol.* v. 8. § 10; Diod. xvi. 93; Plut. *Alex.* 10; Justin, ix. 6.) Attalus was in Asia at the time of Philip's death, as he had been previously sent thither, along with Parmenion and Amyntas in the command of some troops, in order to secure the Greek cities in Western Asia to the cause of Philip. (Diod. xvi. 91; Justin, ix. 5.) Attalus could have little hope of obtaining Alexander's pardon, and therefore entered very readily into the proposition of Demosthenes to rebel against the new monarch. But, mistrusting his power, he soon afterwards endeavoured to make terms with Alexander, and sent him the letter which he had received from Demosthenes. This, however, produced no change in the purpose of Alexander, who had previously sent Hecataeus into Asia with orders to arrest Attalus, and convey him to Macedon, or, if this could not be accomplished, to kill him secretly. Hecateus thought it safer to adopt the latter course, and had him assassinated privately. (Diod. xvii. 2, 3, 5.)

2. Son of Andromenes the Stymphaean, and one of Alexander's officers, was accused with his brothers, Amyntas and Simmias, of having been engaged in the conspiracy of Philotas, B. C. 330, but was acquitted, together with his brothers. [AMYNTAS, No. 4.] In B. C. 328, Attalus was left with Polysperchon and other officers in Bactria with part of the troops, while the king himself marched against the Sogdians. (Arrian, iv. 16.) He accompanied Alexander in his expedition into India, and was employed in several important duties. (Arrian, iv. 27, v. 12.) In Alexander's last illness, B. C. 323, he was one of the seven chief officers who passed the night in the temple of Serapis at Babylon, in order to learn from the god whether Alexander should be carried into the temple. (Arrian, vii. 26.)

After the death of Alexander, Attalus joined Perdiccas, whose sister, Atalante, he had married. He accompanied his brother-in-law in his unfortunate campaign against Egypt in B. C. 321, and had the command of the fleet. After the murder of Perdiccas, all his friends were condemned to death by the army; Atalante, who was in the camp, was immediately executed, but Attalus escaped his wife's fate in consequence of his absence with the fleet at Pelusium. He forthwith sailed to Tyre, where the treasures of Perdiccas had been deposited. These, which amounted to as much as 800 talents, were surrendered to him by Archelaus,

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* The *quantity* of the name appears from the last lines of an epigram prefixed to the edition of Leunclavius:

Ὑπηρετεῖ δὲ τῇ γραφῇ φιλοφρόνως
Ὁ Μιχαὴλ ἀνθύπατος Ἀτταλειάτης.

In some MSS. the name in the title of the work is spelled Ἀτταλειώτης. It is derived from the place Attala.

who had been appointed governor of the town, and by means of these he soon found himself at the head of 10,000 foot and 800 horse. He remained at Tyre for some time, to collect the friends of Perdiccas who had escaped from the army; but then, instead of uniting his forces immediately with those of Alcetas, the brother of Perdiccas, he sailed to the coast of Caria, where he became involved in a contest with the Rhodians, by whom he was completely defeated in a sea-fight. (Diod. xviii. 37; Arrian, *ap. Phot.* Cod. 92, p. 72, a., ed. Bekker.) After this, he joined Alcetas; but their united forces were defeated in Pisidia by Antigonus, who had the conduct of the war against the party of Perdiccas. Alcetas escaped for a time, but Attalus with many others was taken prisoner. (Diod. xviii. 44, 45.) This happened in B. C. 320; and he and his companions remained in captivity till B. C. 317, when they contrived on one occasion to overpower their guards, and obtain possession of the castle in which they were confined. Before they could effect their escape, the castle was surrounded with troops from the neighbourhood. They continued, however, to defend it for a year and four months; but at length were obliged to yield to superior numbers. (Diod. xix. 16.) We do not hear of Attalus after this: his daughters were with Olympias in B. C. 317. (Diod. xix. 35.)

3. Arrian speaks (ii. 9, iii. 12) of an Attalus who was the commander of the Agrianians in Alexander's army at the battles of Issus, B. C. 333, and Guagamela, B. C. 331. He seems to be a different person from the son of Andromenes.

4. One of the chief officers in the infantry of Alexander. After the death of Alexander, B. C. 323, the infantry were dissatisfied with the arrangements made by Alexander's generals; and in the tumult which ensued, Attalus, according to Justin (xiii. 3) sent persons to murder Perdiccas, though this is generally attributed to Meleager. He is again mentioned in the mutiny of the army at Triparadisus after the death of Perdiccas in B. C. 321. (Arrian, *ap. Phot.* Cod. 92, p. 71, b. 10.) It is evident, from both of these circumstances, that this Attalus must be a different person from the son of Andromenes.

ATTALUS, the name of three kings of Pergamus. I. Was the son of Attalus, the brother of Philetaerus, and Antiochis, daughter of Achaeus (not the cousin of Antiochus the Great). [EUMENES.] He succeeded his cousin, Eumenes I., in B. C. 241. He was the first of the Asiatic princes who ventured to make head against the Gauls, over whom he gained a decisive victory. After this success, he assumed the title of king (Strab. xiii. p. 624; Paus. i. 8. § 1, x. 15. § 3; Liv. xxxviii. 16; Polyb. xviii. 24), and dedicated a sculptured representation of his victory in the Acropolis at Athens. (Paus. i. 25. § 2.) He took advantage of the disputes in the family of the Seleucidae, and in B. C. 229 conquered Antiochus Hierax in several battles. (Porphyr. *ap. Euseb. Graec.* p. 186; Euseb. *Chron. Arm.* p. 347.) Before the accession of Seleucus Ceraunus (B. C. 226), he had made himself master of the whole of Asia Minor west of mount Taurus. Seleucus immediately attacked him, and by B. C. 221 Achaeus [ACHAEUS] had reduced his dominions to the limits of Pergamus itself. (Polyb. iv. 48.)

On the breaking out of the war between the Rhodians and Byzantines (B. C. 220), Attalus took part with the latter, who had done their utmost to bring about a peace between him and Achaeus (Polyb. iv. 49), but he was unable to render them any effective assistance. In B. C. 218, with the aid of a body of Gaulish mercenaries, he recovered several cities in Aeolis and the neighbouring districts, but was stopped in the midst of his successes by an eclipse of the sun, which so alarmed the Gauls, that they refused to proceed. (Polyb. v. 77, 78.) In B. C. 216, he entered into an alliance with Antiochus the Great against Achaeus. (v. 107.) In B. C. 211, he joined the alliance of the Romans and Aetolians against Philip and the Achaeans. (Liv. xxvi. 24.) In 209, he was made praetor of the Aetolians conjointly with Pyrrhias, and in the following year joined Sulpicius with a fleet. After wintering at Aegina, in 207 he overran Peparethus, assisted in the capture of Oreus, and took Opus. While engaged in collecting tribute in the neighbourhood of this town, he narrowly escaped falling into Philip's hands; and hearing that Prusias, king of Bithynia, had invaded Pergamus, he returned to Asia. (Liv. xxvii. 29, 30, 33, xxviii. 3—7; Polyb. x. 41, 42.)

In B. C. 205, in obedience to an injunction of the Sibylline books, the Romans sent an embassy to Asia to bring away the Idaean Mother from Pessinus in Phrygia. Attalus received them graciously and assisted them in procuring the black stone which was the symbol of the goddess. (Liv. xxix. 10, 11.) At the general peace brought about in 204, Prusias and Attalus were included, the former as the ally of Philip, the latter as the ally of the Romans. (xxix. 12.) On the breaking out of hostilities between Philip and the Rhodians, Attalus took part with the latter; and in B. C. 201, Philip invaded and ravaged his territories, but was unable to take the city of Pergamus. A sea-fight ensued, off Chios, between the fleet of Philip and the combined fleets of Attalus and the Rhodians, in which Philip was in fact defeated with considerable loss, though he found a pretext for claiming a victory, because Attalus, having incautiously pursued a Macedonian vessel too far, was compelled to abandon his own, and make his escape by land. After another ineffectual attempt upon Pergamus, Philip retired. (Polyb. xvi. 1—8; Liv. xxxii. 33.)

In 200, Attalus, at the invitation of the Athenians, crossed over to Athens, where the most flattering honours were paid him. A new tribe was created and named Attalis after him. At Athens he met a Roman embassy, and war was formally declared against Philip. (Polyb. xvi. 25, 26; Liv. xxxi. 14, 15; Paus. i. 5. § 5, 8. § 1.) In the same year, Attalus made some ineffectual attempts to relieve Abydos, which was besieged by Philip. (Polyb. xvi. 25, 30-34.) In the campaign of 199, he joined the Romans with a fleet and troops. Their combined forces took Oreus in Euboea. (Liv. xxxi. 44—47.) Attalus then returned to Asia to repel the aggressions of Antiochus III., who had taken the opportunity of his absence to attack Pergamus, but was induced to desist by the remonstrances of the Romans. (Liv. xxxi. 45—47, xxxii. 8, 27.)

In 198, Attalus again joined the Romans, and, after the campaign, wintered in Aegina. In the spring of 197, he attended an assembly held at Thebes for the purpose of detaching the Boeotians from the cause of Philip, and in the midst of his speech was struck with apoplexy. He was con-

veyed to Pergamus, and died the same year, in the seventy-second year of his age, after a reign of forty-four years. (Liv. xxxii. 16, 19, 23, 24, 33, xxxiii. 2, 21; Polyb. xvii. 2, 8, 16, xviii. 24, xxii. 2, &c.) As a ruler, his conduct was marked by wisdom and justice; he was a faithful ally, a generous friend, and an affectionate husband and father. He encouraged the arts and sciences. (Diog. Laërt. iv. 8; Athen. xv. p. 697; Plin. *H. N.* viii. 74, xxxiv. 19. § 24, xxxv. 49.) By his wife, Apollonias or Apollonis, he had four sons: Eumenes, who succeeded him, Attalus, Philetaerus, and Athenaeus.

II. Surnamed PHILADELPHUS, was the second son of Attalus I., and was born in B. C. 200. (Lucian, *Macrob.* 12; Strab. xiii. p. 624.) Before his accession to the crown, we frequently find him employed by his brother Eumenes in military operations. In B. C. 190, during the absence of Eumenes, he resisted an invasion of Seleucus, the son of Antiochus, and was afterwards present at the battle of Mount Sipylus. (Liv. xxxvii. 18, 43.) In B. C. 189, he accompanied the consul Cn. Manlius Vulso in his expedition into Galatia. (Liv. xxxviii. 12; Polyb. xxii. 22.) In 182, he served his brother in his war with Pharnaces. (Polyb. xxv. 4, 6.) In 171, with Eumenes and Athenaeus, he joined the consul P. Licinius Crassus in Greece. (Liv. xlii. 55, 58, 65.) He was several times sent to Rome as ambassador: in B. C. 192, to announce that Antiochus had crossed the Hellespont (Liv. xxxv. 23); in 181, during the war between Eumenes and Pharnaces (Polyb. xxv. 6); in 167, to congratulate the Romans on their victory over Perseus. Eumenes being in ill-favour at Rome at this time, Attalus was encouraged with hopes of getting the kingdom for himself; but was induced, by the remonstrances of a physician named Stratius, to abandon his designs. (Liv. xlv. 19, 20; Polyb. xxx. 1—3.) In 164 and 160, he was again sent to Rome. (Polyb. xxxi. 9, xxxii. 3, 5.)

Attalus succeeded his brother Eumenes in B. C. 159. His first undertaking was the restoration of Ariarathes to his kingdom. (Polyb. xxxii. 23.) In 156, he was attacked by Prusias, and found himself compelled to call in the assistance of the Romans and his allies, Ariarathes and Mithridates. In B. C. 154, Prusias was compelled by the threats of the Romans to grant peace, and indemnify Attalus for the losses he had sustained. (Polyb. iii. 5, xxxii. 25, &c., xxxiii. 1, 6, 10, 11; Appian, *Mithr.* 3, &c.; Diod. xxxi. Exc. p. 589.) In 152, he sent some troops to aid Alexander Balas in usurping the throne of Syria (Porphyr. *ap. Euseb.* p. 187; Justin. xxxv. 1), and in 149 he assisted Nicomedes against his father Prusias. He was also engaged in hostilities with, and conquered, Diegylis, a Thracian prince, the father-in-law of Prusias (Diod. xxxiii. Exc. p. 595, &c.; Strab. xiii. p. 624), and sent some auxiliary troops to the Romans, which assisted them in expelling the pseudo-Philip and in taking Corinth. (Strab. *l. c.*; Paus. vii. 16. § 8.) During the latter part of his life, he resigned himself to the guidance of his minister, Philopoemen. (Plut. *Mor.* p. 792.) He founded Philadelphia in Lydia (Steph. Byz. *s. v.*) and Attaleia in Pamphylia. (Strab. xiv. p. 667.) He encouraged the arts and sciences, and was himself the inventor of a kind of embroidery. (Plin. *H. N.* vii. 39, xxxv. 36. § 19, viii. 74; Athen. viii. p. 346, xiv. p. 634.) He died B. C. 138, aged eighty-two.

III. Surnamed PHILOMETOR, was the son of Eumenes II. and Stratonice, daughter of Ariarathes, king of Cappadocia. While yet a boy, he was brought to Rome (B. C. 152), and presented to the senate at the same time with Alexander Balas. He succeeded his uncle Attalus II. B. C. 138. He is known to us chiefly for the extravagance of his conduct and the murder of his relations and friends. At last, seized with remorse, he abandoned all public business, and devoted himself to sculpture, statuary, and gardening, on which he wrote a work. He died B. C. 133 of a fever, with which he was seized in consequence of exposing himself to the sun's rays while engaged in erecting a monument to his mother. In his will, he made the Romans his heirs. (Strab. xiii. p. 624; Polyb. xxxiii. 16; Justin. xxxvi. 14; Diod. xxxiv. Exc. p. 601; Varro, *R. R.* Praef.; Columell. i. 1. § 8; Plin. *H. N.* xviii. 5; Liv. *Epit.* 58; Plut. *Tib. Gracch.* 14; Vell. Pat. ii. 4; Florus, ii. 20; Appian. *Mithr.* 62, *Bell. Civ.* v. 4.) His kingdom was claimed by Aristonicus. [ARISTONICUS.] [C. P. M.]

A'TTALUS, emperor of the West for one year (A. D. 409, 410), the first raised to that office purely by the influence of barbarians. He was born in Ionia, brought up as a Pagan (Philostorgius, xii. 3), and received baptism from an Arian bishop. (Sozomen, *Hist. Eccl.* ix. 9.) Having become senator and praefect of the city at the time of Alaric's second siege of Rome, he was, after the surrender of the place, declared emperor by the Gothic king and his army, in the place of Honorius, and conducted by them in state to Ravenna, where he sent an insulting message to Honorius, commanding him to vacate the throne, amputate his extremities, and retire to a desolate island. (Philostorgius, xii. 3.) But the union of pride and folly which he had shewn in the first days of his reign, by proposing to reannex Egypt and the East to the empire (Sozomen, *Hist. Eccl.* ix. 8), and later by adopting measures without Alaric's advice, induced the Gothic chief to depose him on the plain of Ariminum. (Zosimus, vi. 6—13.) After the death of Alaric, he remained in the camp of Ataulphus, whom, as emperor, he had made count of the domestics, and whose nuptials with Placidia he celebrated as a musician. He was again put forward by Ataulphus as a rival emperor, during the insurrection of Jovinus, but on being abandoned by him (Olympiod. *apud Phot.* p. 58), was taken prisoner, and on being brought before the tribunal of Honorius, was condemned to a sentence with which he had himself threatened Honorius in his former prosperity, viz. the amputation of his thumb and forefinger, and perpetual banishment to the island of Lipari, A. D. 416. (Philostorgius, xii. 4, with Godefroy's Dissertations.)

There is in the British Museum a silver coin of this emperor, once in the collection of Cardinal Albano, and supposed to be unique. It is remarkable as exceeding in size all known ancient silver coins, and weighs about 1203 grains, and in the usual numismatic language would be represented by the number $13\frac{3}{4}$.

The obverse is, PRISCUS. ATTALVS. P. F. AUG., a protome of Attalus, turned to the right, wearing a fillet ornamented with pearls round his forehead, and the *paludamentum* fastened across the right shoulder with the usual *bulla*.

The reverse is, INVICTA. ROMA. AETERNA. R. M. Rome, helmeted and draped to the feet, sit-

ting in front on a chair ornamented on each side with lions' heads; in the *right* hand she holds a globe, on which a small Victory is standing and holding in her right hand a crown and in her left a branch of palm; the *left* rests upon a spear with a long iron head, and inverted. [A. P. S.]

A'TTALUS, literary. **1.** A Stoic philosopher in the reign of Tiberius, who was defrauded of his property by Sejanus, and reduced to cultivate the ground. (Senec. *Suas.* 2. p. 17, ed. Bip.) He taught the philosopher Seneca (*Ep.* 108), who frequently quotes him, and speaks of him in the highest terms. (Comp. *Nat. Quaest.* ii. 50, *Ep.* 9, 63, 67, 72. 81, 109.) The elder Seneca describes him (*Suas. l.c.*) as a man of great eloquence, and by far the acutest philosopher of his age. We have mention of a work of his on lightning (*Nat. Quaest.* ii. 48); and it is supposed that he may be the author of the Παροιμίαι referred to by Hesychius (*s.v.* Κορίννουσι) as written by one Attalus.

2. A Sophist in the second century of the Christian era, the son of Polemon, and grandfather of the Sophist Hermocrates. (Philostr. *Vit. Soph.* ii. 25. § 2.) His name occurs on the coins of Smyrna, which are figured in Olearius's edition of Philostratus (p. 609). They contain the inscription ΑΤΤΑΛΟΣ ΣΟΦΙΣ. ΤΑΙΣ ΠΑΤΡΙΣΙ ΣΜΥΡ. ΛΑΟΚ., which is interpreted, "Attalus, the Sophist, to his native cities Smyrna and Laodicea." The latter is conjectured to have been the place of his birth, the former to have adopted him as a citizen.

A'TTALUS (Ἄτταλος), a physician at Rome in the second century after Christ, who was a pupil of Soranus, and belonged to the sect of the Methodici. He is mentioned by Galen (*de Meth. Med.* xiii. 15. vol. x. p. 910, &c.) as having mistaken the disease of which the Stoic philosopher Theagenes died. [W. A. G.]

A'TTALUS (Ἄτταλος), an Athenian statuary, the son of Andragathus. Pausanias (ii. 19. § 3) mentions a statue of Apollo Lykeios, in the temple of that god at Argos, which was made by him. His name has been found on a statue discovered on the site of the theatre at Argos (Böckh, *Corp. Ins.* No. 1146), and on a bust. (Welcker, *Kunstblatt*, 1827, No. 82.) [C. P. M.]

ATTHIS or ATTIS (Ἄτθις or Ἄττις), a daughter of Cranaus, from whom Attica, which was before called Actaea, was believed to have derived its name. (Paus. i. 2. § 5.) The two birds into which Philomele and her sister Procne were metamorphosed, were likewise called Attis. (Martial, i. 54. 9, v. 67. 2.) [L. S.]

ATTIA'NUS, CAE'LIUS, a Roman knight, was the tutor, and afterwards the intimate friend, of Hadrian. On the death of Trajan, Attianus, in conjunction with Plotina, caused Hadrian to be proclaimed emperor; and the latter after his accession enrolled Attianus in the senate, made him praefectus praetorio, and conferred upon him the insignia of the consulship. He subsequently fell, however, under the displeasure of the emperor. (Spart. *Hadr.* 1, 4, 8, 15; Dion Cass. lxix. 1.)

ATTICA. [ATTICUS, T. POMPONIUS.]

A'TTICUS, ANTO'NIUS, a Roman rhetorician of the age of Seneca and Quintilian. (Senec. *Suas.* 2. p. 19, ed. Bip.) [L. S.]

A'TTICUS, bishop of CONSTANTINOPLE, was born at Sebaste, now Sivas, in Armenia Minor. He was educated in the ascetic discipline of the Macedonian monks, under the eye of Eustathius, a celebrated bishop of that sect. However, when Atticus reached the age of manhood, he conformed to the orthodox church. He was ordained a presbyter at Constantinople; and in the violent contentions between the friends and the enemies of the famous Chrysostom, he sided with the latter. After the death of Arsacius, who had been elevated to the see of Constantinople on occasion of the second banishment of Chrysostom, Atticus succeeded to the office, although the illustrious exile was still living. The ecclesiastical historians, Socrates and Sozomen, describe Atticus as a man of great natural prudence, and both of them testify that he administered the affairs of the church with wisdom and success. His learning seems to have been respectable; his preaching, we are told, was not attractive. His general manner was extremely winning, and he was particularly distinguished for his liberality to the poor. On hearing that distress amounting almost to famine prevailed at Nicaea, he sent a large sum of money for the relief of the suffering population, accompanied by a letter to Calliopius, the bishop of the place, which is extant in the Ecclesiastical History of Socrates. In his treatment of heretics, he is said to have exhibited a judicious combination of kindness and severity. He spoke charitably of the Novatians, and commended their inflexible adherence to the true faith under the persecutions of Constantius and Valens, though he condemned their terms of communion as being in the extreme of rigour. It is recorded, however, by Marius Mercator that when Coelestius, the well-known disciple of Pelagius, visited Constantinople, Atticus expelled him from the city, and sent letters to the bishops of various sees, warning them against him. He was himself laid under sentence of excommunication by the western bishops for refusing to insert the name of the deceased Chrysostom in the *diptychs* or church registers. In the end, Atticus complied with the demand, and was again received into the communion of the western churches. He is said by Socrates to have foretold his own death: the prophecy, however, amounted to no more than this—that he told his friend Calliopius that he should not survive the ensuing autumn; and the event corresponded with his prognostication. He died in the twenty-first year of his episcopate. Gennadius informs us that he wrote, in opposition to the Nestorian doctrine, an excellent treatise *de Fide et Virginitate*, which he dedicated *ad Reginas*, that is, to the daughters of the eastern emperor, Arcadius. This work has perished; and nothing from the pen of Atticus has survived, except the following short pieces: 1. A letter to Cyril, bishop of Alexandria, exhorting him to follow his own example, and insert the name of Chrysostom in the sacred tables. This is preserved in the Church History of Nicephorus Callisti. 2. The above-mentioned letter to Calliopius. 3. A few inconsiderable fragments extant in the writings of Marius Mercator and Theodoret,

and the appendix to the acts of the council of Chalcedon. (Socrates, *Hist. Eccl.* vi. 20, vii. 25; Sozomen, *Hist. Eccl.* viii. 27; Theodoret, *Hist. Eccl.* v. 3; Marius Mercator, *Opera*, ed. Baluz. pp. 133, 184, 185; Gennadius, *de Viris Illustribus*, c. 52; Nicephorus Callisti, xiv. 26.) [J. M. M.]

A'TTICUS, CU'RTIUS, a Roman knight, was one of the few companions whom Tiberius took with him when he retired from Rome to Capreae in A. D. 26. Six years afterwards, A. D. 32, Atticus fell a victim to the arts of Sejanus. (Tac. *Ann.* iv. 58, vi. 10.) He is supposed by Lipsius to be the same as the Atticus to whom two of Ovid's Epistles from Pontus (ii. 4, 7) are addressed.

A'TTICUS, DIONY'SIUS, of Pergamus, a pupil of the celebrated Apollodorus of Pergamus, who was also the teacher of Augustus. [APOLLODORUS, No. 22.] He was himself a teacher of rhetoric, and the author of several works, in which he explained the theory of his master. It would appear from his surname that he resided at Athens. (Strab. xiii. p. 625; Quintil. iii. 1. § 18.)

A'TTICUS HERO'DES, TIBE'RIUS CLAU'DIUS, the most celebrated Greek rhetorician of the second century of the Christian era, was born about A. D. 104, at Marathon in Attica. He belonged to a very ancient family, which traced its origin to the fabulous Aeacidae. His father, whose name was likewise Atticus, discovered on his estate a hidden treasure, which at once made him one of the wealthiest men of his age. His son Atticus Herodes afterwards increased this wealth by marrying the rich Annia Regilla. Old Atticus left in his will a clause, according to which every Athenian citizen was to receive yearly one mina out of his property; but his son entered into a composition with the Athenians to pay them once for all five minas each. As Atticus, however, in paying the Athenians, deducted the debts which some citizens owed to his father, they were exasperated against him, and, notwithstanding the great benefits he conferred upon Athens, bore him a grudge as long as he lived.

Atticus Herodes received a very careful education, and the most eminent rhetoricians of the time, such as Scopelianus, Favorinus, Secundus, and Polemon, were among his teachers: he was instructed in the Platonic philosophy by Taurus Tyrius, and in the critical study of eloquence by Theagenes of Cnidus and Munatius of Tralles. After completing his studies, he opened a school of rhetoric at Athens, and afterwards at Rome also, where Marcus Aurelius, who ever after entertained a high esteem for him, was among his pupils. In A. D. 143 the emperor Antoninus Pius raised him to the consulship, together with C. Bellicius Torquatus; but as Atticus cared more for his fame as a rhetorician than for high offices, he afterwards returned to Athens, whither he was followed by a great number of young men, and whither L. Verus also was sent as his pupil by the emperor M. Aurelius. For a time Atticus was entrusted with the administration of the free towns in Asia; the exact period of his life when he held this office is not known, though it is believed that it was A. D. 125 when he himself was little more than twenty years of age. At a later time he performed the functions of high priest at the festivals celebrated at Athens in honour of M. Aurelius and L. Verus. The wealth and influence of Atticus Herodes did not fail to raise up enemies, among whom Theodotus and Demostratus made themselves most conspicuous. His public as well as his private life was attacked in various ways, and numerous calumnies were spread concerning him. Theodotus and Demostratus wrote speeches to irritate the people against him, and to excite the emperor's suspicion respecting his conduct. Atticus Herodes, therefore, found it necessary to travel to Sirmium, where M. Aurelius was staying; he refuted the accusations of the Athenian deputies, and only some of his freedmen were punished. These annoyances at last appear to have induced him to retire from public life, and to spend his remaining years in his villa Cephisia, near Marathon, surrounded by his pupils. The emperor M. Aurelius sent him a letter, in which he assured him of his unaltered esteem. In the case of Atticus Herodes the Athenians drew upon themselves the just charge of ingratitude, for no man had ever done so much to assist his fellow-citizens and to embellish Athens at his own expense. Among the great architectural works with which he adorned the city, we may mention a race-course (stadium) of white Pentelic marble, of which ruins are still extant; and the magnificent theatre of Regilla, with a roof made of cedar-wood. His liberality, however, was not confined to Attica: at Corinth he built a theatre, at Olympia an aqueduct, at Delphi a race-course, and at Thermopylae a hospital. He further restored with his ample means several decayed towns in Peloponnesus, Boeotia, Euboea, and Epeirus, provided the town of Canusium in Italy with water, and built Triopium on the Appian road. It also deserves to be noticed, that he intended to dig a canal across the isthmus of Corinth, but as the emperor Nero had entertained the same plan without being able to execute it, Atticus gave it up for fear of exciting jealousy and envy. His wealth, generosity, and still more his skill as a rhetorician, spread his fame over the whole of the Roman world. He is believed to have died at the age of 76, in A. D. 180.

If we look upon Atticus Herodes as a man, it must be owned that there scarcely ever was a wealthy person who spent his property in a more generous, noble, and disinterested manner. The Athenians appear to have felt at last their own ingratitude; for, after his death, when his freedmen wanted to bury him, according to his own request, at Marathon, the Athenians took away his body, and buried it in the city, where the rhetorician Adrianus delivered the funeral oration over it. Atticus's greatest ambition was to shine as a rhetorician; and this ambition was indeed so strong, that on one occasion, in his early life, when he had delivered an oration before the emperor Hadrian, who was then in Pannonia, he was on the point of throwing himself into the Danube because his attempt at speaking had been unsuccessful. This failure, however, appears to have proved a stimulus to him, and he became the greatest rhetorician of his century. His success as a teacher is sufficiently attested by the great number of his pupils, most of whom attained some degree of eminence. His own orations, which were delivered extempore and without preparation, are said to have excelled those of all his contemporaries by the dignity, fulness, and elegance of the style. (Gell. i. 2, ix. 2, xix. 12.) Philostratus praises his oratory for its pleasing and harmonious flow, as well as for its simplicity and

power. The loss of the works of Atticus renders it impossible for us to form an independent opinion, and even if they had come down to us, it is doubtful whether we could judge of them as favourably as the ancients did; for we know, that although he did not neglect the study of the best Attic orators, yet he took Critias as his great model. Among his numerous works the following only are specified by the ancients: 1. Λόγοι αὐτοσχέδιοι, or speeches which he had delivered extempore. 2. Διαλέξεις, treatises or dialogues, one of which was probably the one mentioned in the Etymologicum Magnum (*s. v.* ἄρσην) περὶ γάμου συμβιώσεως. 3. Ἐφημερίδες, or diaries. 4. Ἐπιστολαί. All these works are now lost. There exists an oration περὶ πολιτείας, in which the Thebans are called upon to join the Peloponnesians in preparing for war against Archelaus, king of Macedonia, and which has come down to us under the name of Atticus Herodes. But the genuineness of this declamation is very doubtful; at any rate it has very little of the character which the ancients attribute to the oratory of Atticus. The "Defensio Palamedis," a declamation usually ascribed to Gorgias the Sophist, has lately been attributed to Atticus Herodes by H. E. Foss in his dissertation *De Gorgia Leontino*, &c. Halae, 1828, 8vo. p. 100, &c.; but his arguments are not satisfactory. The declamation περὶ πολιτείας is printed in the collections of the Greek orators, and also by R. Fiorillo in his *Herodis Attici quae supersunt, admonitionibus illustr.*, Leipzig, 1801, 8vo., which work contains a good account of the life of Atticus Herodes. (Compare Philostratus, *Vit. Soph.* ii. 1; Suid. *s. v.* Ἡρῴδης; Westermann, *Gesch. der Griech. Beredtsamk.* § 90.)

At the beginning of the sixteenth century, 1607, two small columns with inscriptions, and two others of Pentelic marble with Greek inscriptions, were discovered on the site of the ancient Triopium, the country seat of Atticus, about three miles from Rome. The two former are not of much importance, but the two latter are of considerable interest. They are written in hexameter verse, the one consisting of thirty-nine and the other of fifty-nine lines. Some have thought, that Atticus himself was the author of these versified inscriptions; but at the head of one of them there appears the name Μαρκέλλου, and, as the style and diction of the other closely resemble that of the former, it has been inferred, that both are the productions of Marcellus of Sida, a poet and physician who lived in the reign of M. Aurelius. These inscriptions, which are known by the name of the Triopian inscriptions, have often been printed and discussed, as by Visconti (*Inscrizioni grecche Triopee, con versioni ed osservazioni*, Rome, 1794, fol.), Fiorillo (*l. c.*), in Brunck's *Analecta* (ii. 302), and in the Greek Anthology. (*Append.* 50 and 51, ed. Tauchnitz.) [L. S.]

A'TTICUS, NUME'RIUS, a senator and a man of praetorian rank, who swore that after the death of Augustus he saw the emperor ascending up to heaven. (Dion Cass. lvi. 46; Suet. *Aug.* 100.)

A'TTICUS, a PLATONIC philosopher, lived in the second century of the Christian era, under the emperor M. Aurelius. (Syncell. vol. i. p. 666, ed. Dindorf.) Eusebius has preserved (*Praep. Ev.* xv. 4—9, &c.) some extracts from his works, in which he defends the Platonic philosophy against Aristotle. Porphyry (*Vit. Plotin.* c. 14) makes mention of the ὑπομνήματα of a Platonic Atticus, but they may have been written by Herodes Atticus.

A'TTICUS, T. POMPO'NIUS, was born at Rome, B. C. 109, three years before Cicero, and was descended from one of the most ancient equestrian families in the state. His proper name after his adoption by Q. Caecilius, the brother of his mother, was Q. Caecilius Q. F. Pomponianus Atticus, by which name Cicero addressed him when he congratulated him on his accession to the inheritance of his uncle. (*Ad Att.* iii. 20.) His surname, Atticus, was probably given him on account of his long residence in Athens and his intimate acquaintance with the Greek language and literature.

His father, T. Pomponius, was a man of cultivated mind; and as he possessed considerable property, he gave his son a liberal education. He was educated along with L. Torquatus, the younger C. Marius, and M. Cicero, and was distinguished above all his school-fellows by the rapid progress which he made in his studies. His father died when he was still young; and shortly after his father's death the first civil war broke out. Atticus was connected by ties both of affinity and friendship with the Marian party; for his cousin Anicia had married the brother of the tribune, P. Sulpicius Rufus, one of the chief opponents of Sulla, and Atticus himself was a personal friend of his old school-fellow, the younger Marius. He resolved, however, to take no part in the contest, and accordingly withdrew to Athens in B. C. 85, with the greater part of his moveable property, under the pretext of prosecuting his studies. The determination which he came to on this occasion, he steadily adhered to for the rest of his life. Contented with his equestrian rank, he abstained from suing for public honours, and would not mix himself up with any of the political parties into which all classes were divided for the next fifty years. But notwithstanding this, he lived on the most intimate terms with the most distinguished men of all parties; and there seems to have been a certain charm in his manners and conversation which captivated all who had intercourse with him. Though he had assisted the younger Marius with money in his flight, Sulla was so much pleased with him on his visit to Athens in B. C. 84, after the Mithridatic war, that he wished to take him with him to Rome; and on Atticus desiring to remain in Athens, Sulla presented him with all the presents he had received during his stay in that city. Atticus enjoyed also the friendship of Caesar and Pompey, Brutus and Cassius, Antony and Octavianus. But the most intimate of all his friends was Cicero, whose correspondence with him, beginning in the year B. C. 68 and continued down to Cicero's death, supplies us with various particulars respecting the life of Atticus, the most important of which are given in the article CICERO. Atticus did not return to Rome till B. C. 65, when political affairs had become more settled; and the day of his departure was one of general mourning among the Athenians, whom he had assisted with loans of money, and benefited in various ways. During his residence at Athens, he purchased an estate at Buthrotum in Epeirus, in which place, as well as at Athens and afterwards at Rome, he spent the greater part of his time, engaged in literary pursuits and commercial undertakings. He died in B. C. 32, at the age of 77, of

voluntary starvation, when he found that he was attacked by an incurable illness. His wife Pilia, to whom he was married on the 12th of February, B. C. 56, when he was fifty-three years of age, bore him only one child, a daughter, Pomponia or Caecilia, whom Cicero sometimes calls Attica and Atticula. (*Ad Att.* vi. 5, xii. 1, xiii. 5, &c.) Through the influence of Antony, Pomponia was married in the life-time of her father, probably in B. C. 36, to M. Vipsanius Agrippa, the minister of Augustus; and the issue of this marriage, Vipsania Agrippina, was married to Tiberius, afterwards emperor, by whom she became the mother of Drusus. The sister of Atticus, Pomponia, was married to Q. Cicero, the brother of the orator; but the marriage was not a happy one, and the quarrels of Pomponia and her husband gave considerable trouble and vexation to Atticus and M. Cicero.

The life of Atticus by Cornelius Nepos, of which the greater part was composed while Atticus was still alive (*Nepos*, 19), is to be regarded rather as a panegyric upon an intimate friend (Nepos, 13, &c.; comp. Cic. *ad Att.* xvi. 5, 14), than strictly speaking a biography. According to Nepos, the personal character of Atticus was faultless; and though we cannot trust implicitly to the partial statements of his panegyrist, yet Atticus could not have gained and preserved the affection of so many of his contemporaries without possessing amiable qualities of no ordinary kind.

In philosophy Atticus belonged to the Epicurean sect, and had studied it under Phaedrus, Zenon, and Patron, in Athens, and Saufeius, in Rome. His studies, however, were by no means confined to philosophy. He was thoroughly acquainted with the whole circle of Greek and Roman literature; he spoke and wrote Greek like a native, and was a thorough master of his own language. So high an opinion was entertained of his taste and critical acumen, that many of his friends, especially Cicero, were accustomed to send him their works for revision and correction, and were most anxious to secure his approbation and favour. It is therefore the more to be regretted that none of his own writings have come down to us. Of these the most important was one in a single book, entitled *Annalis*, which contained an epitome of Roman history from the earliest period to his own time, arranged according to years. (Cic. *ad Att.* xii. 23, *Orat.* 34; Ascon. *in Pison.* p. 13, *in Cornel.* p. 76, ed. Orelli; Nepos, *Hannib.* 13, *Attic.* 8.) This work was particularly valuable for the history of the ancient Roman families; and he had such an intimate acquaintance with this subject, that he was requested by many of his contemporaries to draw up genealogical tables of their families, specifying with dates the various public offices which each had held. He accordingly drew up such tables for the Junii, Marcelli, Fabii, Aemilii, and others; and he also wrote inscriptions in verse to be placed under the statues of distinguished men, in which he happily described in four or five lines their achievements and public offices. In addition to these, we have frequent mention of his letters, and of a history of Cicero's consulship, in Greek, written in a plain and inartificial style. (Cic. *ad. Att.* ii. 1.)

Atticus was very wealthy. His father left him two millions of sesterces, and his uncle Caecilius about ten (Nepos, 5, 14); and this property he greatly increased by his mercantile speculations. Being a member of the equestrian order, he was able to invest large sums of money in the various corporations which farmed the public revenues; and he also derived great profits from advancing his money upon interest. In addition to this, he was economical in all his habits; his monthly expenditure was small, and his slaves brought him in a considerable sum of money. He had a large number carefully educated in his own house, whom he employed in transcribing books. He was thus enabled to procure a library for himself at a comparatively small cost, and to supply the public with books at a profit. Atticus, in fact, neglected no means of making money. We read, for instance, of his purchasing a set of gladiators, in order to let them out to magistrates and others who wished to exhibit games. (Cic. *ad Att.* iv. 4, b.)

(Hüllemann, *Diatribe in T. Pomponium Atticum*, Traj. ad Rhen. 1838; Drumann's *Rom*, vol. v.)

A'TTICUS, C. QUI'NCTIUS, consul suffectus from the first of November, A. D. 69, declared in favour of Vespasian at Rome, and with the other partisans of Vespasian seized the Capitol. Here they were attacked by the soldiers of Vitellius; the Capitol was burnt down, and Atticus, with most of the other leaders of his party, taken prisoner. Atticus was not put to death by Vitellius; and probably in order to obtain the pardon of the emperor, he admitted that he had set fire to the Capitol, as Vitellius was anxious that his party should not bear the odium of this deed. (Tac. *Hist.* iii. 73—75; Dion Cass. lxv. 17.)

A'TTICUS, M. VESTI'NUS, was consul in the year (A. D. 65) in which the conspiracy of Piso was formed against Nero. Atticus was a man of firm character, and possessed great natural talents; Piso was afraid lest he might restore liberty or proclaim some one emperor. Although innocent he was put to death by Nero on the detection of the conspiracy. Atticus had been very intimate with the emperor, but had incurred his hatred, as he had taken no pains to disguise the contempt in which he held the emperor. He had still further increased the emperor's hatred by marrying Statilia Messallina, although he knew that Nero was among her lovers. (Tac. *Ann.* xv. 48, 52, 68, 69.)

A'TTICUS, VIPSA'NIUS, a disciple of Apollodorus of Pergamus. (Senec. *Controv.* ii. 13. p. 184.) As he is mentioned only in this passage of Seneca, his name has given rise to considerable dispute. Spalding (*ad Quintil.* iii. 1. § 18) conjectures that he was the son of M. Vipsanius Agrippa, who married the daughter of T. Pomponius *Atticus*, and that he had the surname of *Atticus* in honour of his grandfather. Frandsen (*M. Vipsanius Agrippa*, p. 228), on the other hand, supposes him to have been the father of Vipsanius Agrippa. But both of these conjectures are unsupported by any evidence, and are in themselves improbable. We are more inclined to adopt Weichert's opinion (*Caes. Augusti, &c. Reliquae*, p. 83), that, considering the imperfect state of Seneca's text, we ought to read Dionysius in this passage instead of Vipsanius. [ATTICUS, DIONYSIUS.] (Comp. Piderit, *De Apollodoro Pergameno*, &c. p. 16, &c.)

A'TTILA (Ἀττήλας or Ἀττίλας, German, *Etzel*, Hungarian, *Ethele*),* king of the Huns, remarkable

* Luden (*Teutsch. Gesch.* ii. p. 568) conjectures that these were all German titles of honour given to him.

as being the most formidable of the invaders of the Roman empire, and (except Radagaisus) the only one of them who was not only a barbarian, but a savage and a heathen, and as the only conqueror of ancient or modern times who has united under his rule the German and Sclavonic nations. He was the son of Mundzuk, descended from the ancient kings of the Huns, and with his brother Bleda, in German *Blödel* (who died, according to Jornandes, by his hand, in A. D. 445), attained in A. D. 434 to the sovereignty of all the northern tribes between the frontier of Gaul and the frontier of China (see Desguignes, *Hist. des Huns*, vol. ii. pp. 295–301), and to the command of an army of at least 500,000 barbarians. (Jornandes, *Reb. Get.* cc. 35, 37, 49.) In this position, partly from the real terror which it inspired, partly from his own endeavours to invest himself in the eyes of Christendom with the dreadful character of the predicted Antichrist (see Herbert, *Attila*, p. 360), and in the eyes of his own countrymen with the invincible attributes attendant on the possessor of the miraculous sword of the Scythian god of war (Jornandes, *Reb. Get.* 35), he gradually concentrated upon himself the awe and fear of the whole ancient world, which ultimately expressed itself by affixing to his name the well-known epithet of "the Scourge of God." The word seems to have been used generally at the time to denote the barbarian invaders, but it is not applied directly to Attila in any author prior to the Hungarian Chronicles, which first relate the story of his receiving the name from a hermit in Gaul. The earliest contemporary approaches to it are in a passage in Isidore's Chronicle, speaking of the Huns as "virga Dei," and in an inscription at Aquileia, written a short time before the siege in 451 (see Herbert, *Attila*, p. 486), in which they are described as "imminentia peccatorum flagella."

His career divides itself into two parts. The first (A. D. 445—450) consists of the ravage of the Eastern empire between the Euxine and the Adriatic and the negotiations with Theodosius II., which followed upon it, and which were rendered remarkable by the resistance of Azimus (Priscus, cc. 35, 36), by the embassy from Constantinople to the royal village beyond the Danube, and the discovery of the treacherous design of the emperor against his life. (Ib. 37–72.) They were ended by a treaty which ceded to Attila a large territory south of the Danube, an annual tribute, and the claims which he made for the surrender of the deserters from his army. (Ib. 34-37.)

The invasion of the Western empire (A. D. 450–453) was grounded on various pretexts, of which the chief were the refusal of the Eastern emperor, Marcian, the successor of Theodosius II., to pay the above-mentioned tribute (Priscus, 39, 72), and the rejection by the Western emperor Valentinian III. of his proposals of marriage to his sister Honoria. (Jornandes, *Regn. Succ.* 97, *Reb. Get.* 42.) Its particular direction was determined by his alliance with the Vandals and Franks, whose dominion in Spain and Gaul was threatened by Aëtius and Theodoric. With an immense army composed of various nations, he crossed the Rhine at Strasburg, which is said to have derived its name from his having made it a place of thoroughfare (Klemm, *Attila*, p. 175), and marched upon Orleans. From hence he was driven, by the arrival of Aëtius, to the plains of Chalons on the Marne, where he was defeated in the last great battle ever fought by the Romans, and in which there fell 252,000 (Jornandes, *Reb. Get.* 42) or 300,000 men. (Idatius and Isidore.) He retired by way of Troyes, Cologne, and Thuringia, to one of his cities on the Danube, and having there recruited his forces, crossed the Alps in A. D. 451, laid siege to Aquileia, then the second city in Italy, and at length took and utterly destroyed it. After ravaging the whole of Lombardy, he was then preparing to march upon Rome, when he was suddenly diverted from his purpose, partly perhaps by the diseases which had begun to waste his army, partly by the fear instilled into his mind that he, like Alaric, could not survive an attack upon the city, but ostensibly and chiefly by his celebrated interview with Pope Leo the Great and the senator Avienus at Peschiera or Governolo on the banks of the Mincius. (Jornandes, *Reb. Get.* 42.) The story of the apparition of St. Peter and St. Paul rests on the authority of an ancient MS. record of it in the Roman church, and on Paulus Diaconus, who wrote in the eighth century, and who mentions only St. Peter. (Baronius, *Ann. Eccl.* A. D. 452.)

He accordingly returned to his palace beyond the Danube, and (if we except the doubtful story in Jornandes, *de Reb. Get.* 43, of his invasion of the Alani and repulse by Thorismund) there remained till on the night of his marriage with a beautiful girl, variously named Hilda, Ildico, Mycolth, the last of his innumerable wives, possibly by her hand (Marcellin. *Chronicon*), but probably by the bursting of a blood-vessel, he suddenly expired, and was buried according to the ancient and savage customs of his nation. (A. D. 454.) The instantaneous fall of his empire is well symbolized in the story that, on that same night, the emperor Marcian at Constantinople dreamed that he saw the bow of Attila broken asunder. (Jornandes, *Reb. Get.* 49.)

In person Attila was, like the Mongolian race in general, a short thickset man, of stately gait, with a large head, dark complexion, flat nose, thin beard, and bald with the exception of a few white hairs, his eyes small, but of great brilliancy and quickness. (Jornandes, *Reb. Get.* 11; Priscus, 55.) He is distinguished from the general character of savage conquerors only by the gigantic nature of his designs, and the critical era at which he appeared, —unless we add also the magnanimity which he shewed to the innocent ambassador of Theodosius II. on discovering the emperor's plot against his life, and the awe with which he was inspired by the majesty of Pope Leo and of Rome. Among the few personal traits recorded of him may be mentioned the humorous order to invert the picture at Milan which represented the subjugation of the Scythians to the Caesars (Suidas, *s. v.* Κόρυκος); the command to burn the poem of Marullus at Padua, who had referred his origin to the gods of Greece and Rome (Hungarian Chronicles, as quoted by Herbert, *Attila*, p. 500); the readiness with which he saw in the flight of the storks from Aquileia a favourable omen for the approaching end of the siege (Jornandes, *Reb. Get.* 42; Procop. *Bell. Vand.* i. 4); the stern simplicity of his diet, and the immoveable gravity which he alone maintained amidst the uproar of his wild court, unbending only to caress and pinch the cheek of his favourite boy, Irnac (Priscus, 49—70); the preparation of the funeral pile on which to burn himself, had the

Romans forced his camp at Chalons (Jornandes, *Reb. Get.* 40); the saying, that no fortress could exist in the empire, if he wished to raze it; and the speech at Chalons, recorded by Jornandes (*Reb. Get.* 39), which contains parts too characteristic to have been forged.

The only permanent monuments of his career, besides its destructiveness, are to be found in the great mound which he raised for the defence of his army during the siege of Aquileia, and which still remains at Udine (Herbert, *Attila*, p. 489); and indirectly in the foundation of Venice by the Italian nobles who fled from his ravages in A. D. 451. The partial descent of the Hungarians from the remnant of his army, though maintained strenuously by Hungarian historians, has been generally doubted by later writers, as resting on insufficient evidence.

The chief historical authority for his life is Priscus, either as preserved in *Excerpt. de Legat.* 33-76 (in the Byzantine historians), or retailed to us through Jornandes. (*Reb. Get.* 32-50.) But he has also become the centre of three distinct cycles of tradition, which, though now inseparably blended with fable, furnish glimpses of historical truth. 1. The Hungarian Legends, which are to be found in the life of him by Dalmatinus and Nicolaus Olahus, the Enneads of Sabellicus and the Decads of Bonfinius,—none of which are earlier, in their present form, than the twelfth century.

2. The Ecclesiastical Legends, which relate to his invasion of Gaul, and which are to be found in the lives of St. Anianus, St. Servatius, St. Genovefa, St. Lupus, and St. Ursula, in the Acta Sanctorum.

3. The German Legends, which depart more entirely from history, and are to be found in the Nibelungen Lied, in a Latin poem on Attila, published by Fischer, and, as Mr. Herbert supposes (p. 536), in the romances about Arthur. See also W. Grimm's *Heldensagen*.

In modern works, a short account is given in Gibbon (cc. 34, 35), Rotteck (in Ersch and Gruber's *Encyclopädie*), and a most elaborate one in the notes to Mr. Herbert's poem of *Attila*, 1838, and in Klemm's *Attila*, 1827. Comp. J. v. Müller, *Attila der Held des fünften Jarh.* 1806. [A. P. S.]

ATTILIA'NUS, a sculptor, a native of Aphrodisias. One of his productions, a statue of a muse, is in the museum at Florence. (Winckelmann, vol. vi. pt. 2. p. 341, note.) [C. P. M.]

A'TTI'LIUS. [ATILIUS.]

A'TTIUS. [ACCIUS and ATIUS.]

A'TTIUS or ATTUS NA'VIUS. [NAVIUS.]

A'TTIUS TU'LLIUS. [TULLIUS.]

ATTUS CLAUSUS. [CLAUSUS and CLAUDIA GENS.]

ATTUS, a Sabine praenomen. (Val. Max. *Epit. de Nomin.*)

ATY'ANAS (Ἀτυάνας), the son of Hippocrates, a native of Adramyttium, conquered in boxing in the Olympic games, B. C. 72. He was afterwards killed by pirates. (Phlegon. Trall. *ap. Phot.* Cod. 97, p. 83, b., 40, ed. Bekk.; Cic. *pro Flacc.* c. 13.)

ATY'MNIUS (Ἀτύμνιος or Ἄτυμνος), a son of Zeus and Cassiopeia, a beautiful boy, who was beloved by Sarpedon. (Apollod. iii. 1. § 2.) Others call him a son of Phoenix. (Schol. *ad Apollon.* ii. 178.) He seems to have been worshipped at Gortyn in Crete together with Europa. (Höck, *Creta*, i. p. 105.) Two other mythical personages of this name occur in Quint. Smyrn. iii. 300, and Hom. *Il.* xvi. 317, &c. [L. S.]

ATYS, ATTYS, ATTES, ATTIS, or ATTIN (Ἄτυς, Ἄττυς, Ἄττης, Ἄττις or Ἄττιν). 1. A son of Nana, and a beautiful shepherd of the Phrygian town, Celaenae. (Theocr. xx. 40; Philostr. *Epist.* 39; Tertul. *de Nat.* 1.) His story is related in different ways. According to Ovid (*Fast.* iv. 221), Cybele loved the beautiful shepherd, and made him her own priest on condition that he should preserve his chastity inviolate. Atys broke the covenant with a nymph, the daughter of the river-god Sangarius, and was thrown by the goddess into a state of madness, in which he unmanned himself. When in consequence he wanted to put an end to his life, Cybele changed him into a fir-tree, which henceforth became sacred to her, and she commanded that, in future, her priests should be eunuchs. (Compare Arnob. *adv. Gent.* v. 4, and AGDISTIS.) Another story relates, that Atys, the priest of Cybele, fled into a forest to escape the voluptuous embraces of a Phrygian king, but that he was overtaken, and in the ensuing struggle unmanned his pursuer. The dying king avenged himself by inflicting the same calamity upon Atys. Atys was found by the priests of Cybele under a fir-tree, at the moment he was expiring. They carried him into the temple of the goddess, and endeavoured to restore him to life, but in vain. Cybele ordained that the death of Atys should be bewailed every year in solemn lamentations, and that henceforth her priests should be eunuchs. (Γάλλοι, *Galli*, Serv. *ad Aen.* ix. 116; comp. Lobeck, *ad Phrynich.* p. 273.) A third account says, that Cybele, when exposed by her father, the Phrygian king Maeon, was fed by panthers and brought up by shepherdesses, and that she afterwards secretly married Atys, who was subsequently called Papas. At this moment, Cybele was recognised and kindly received by her parents; but when her connexion with Atys became known to them, Maeon ordered Attis, and the shepherdesses among whom she had lived, to be put to death. Cybele, maddened with grief at this act of her father, traversed the country amid loud lamentations and the sound of cymbals. Phrygia was now visited by an epidemic and scarcity. The oracle commanded that Attis should be buried, and divine honours paid to Cybele; but as the body of the youth was already in a state of decomposition, the funeral honours were paid to an image of him, which was made as a substitute. (Diod. iii. 58, &c.) According to a fourth story related by Pausanias (vii. 17. § 5), Atys was a son of the Phrygian king Calaus, and by nature incapable of propagating his race. When he had grown up, he went to Lydia, where he introduced the worship of Cybele. The grateful goddess conceived such an attachment for him, that Zeus in his anger at it, sent a wild boar into Lydia, which killed many of the inhabitants, and among them Atys also. Atys was believed to be buried in Pessinus under mount Agdistis. (Paus. i. 4. § 5.) He was worshipped in the temples of Cybele in common with this goddess. (vii. 20. § 2; AGDISTIS; Hesych. *s. v.* Ἄττης.) In works of art he is represented as a shepherd with flute and staff. His worship appears to have been introduced into Greece at a comparatively late period. It is an ingenious opinion of Böttiger (*Amalthea*, i. p. 353, &c.), that the mythus of Atys represents the two-

fold character of nature, the male and female, concentrated in one.

2. A son of Manes, king of the Maeonians, from whose son Lydus, his son and successor, the Maeonians were afterwards called Lydians. (Herod. i. 7, vii. 74.) Herodotus (i. 94; comp. Dionys. Hal. *A. R.* i. 26, 28; Tacit. *Annal.* iv. 55) mentions Tyrrhenus as another son of Atys; and in another passage (iv. 45), he speaks of Cotys as the son of Manes, instead of Atys.

3. A Latin chief, the son of Alba, and father of Capys, from whom the Latin gens Atia derived its origin, and from whom Augustus was believed to be descended on his mother's side. (Virg. *Aen.* v. 568; Liv. i. 3; Suet. *Aug.* 4.)

4. A son of Croesus. [ADRASTUS.] [L. S.]

AU'DATA (Αὐδάτα), an Illyrian, the first wife of Philip of Macedon, by whom he had a daughter, Cynna. (Athen. xiii. p. 557, c.)

AUDE'NTIUS, a Spanish bishop, of whom Gennadius (*de Viris Illustribus*, c. 14) records, that he wrote against the Manichaeans, the Sabellians, the Arians, and, with especial energy, against the Photinians. The work was entitled *de Fide adversus Haereticos.* Its object was to shew that the second person in the Trinity is co-eternal with the Father. Audentius is styled by Trithemius (*de Script. Eccl.* CI.) "vir in divinis scripturis exercitatum habens ingenium." Cave supposes him to have flourished about A. D. 260. [J. M. M.]

AUDO'LEON (Αὐδολέων or Αὐδωλέων), a king of Paeonia, was the son of Agis. He was a contemporary of Alexander the Great, and was the father of Ariston, who distinguished himself at the battle of Guagamela, and of a daughter who married Pyrrhus, king of Epeirus. In a war with the Autoriatae he was reduced to great straits, but was succoured by Cassander. (Diod. xx. 19.) [C. P. M.]

COIN OF AUDOLEON.

AVENTINENSIS, the name of a plebeian family of the Genucia gens. The name was derived from the hill Aventinus, which was the quarter of Rome peculiar to the plebeians. The family was descended from the tribune Cn. Genucius, who was murdered in B. C. 473.

1. L. GENUCIUS M. F. CN. N. AVENTINENSIS, consul B. C. 365, and again in 362, was killed in battle against the Hernicans in the latter of these years, and his army routed. His defeat and death caused the patricians great joy, as he was the first consul who had marched against the enemy with plebeian auspices. (Liv. vii. 1, 4, 6; Diod. xv. 90, xvi. 4; Eutrop. ii. 4; Oros. iii. 4; Lyd. *de Mag.* i. 46.)

2. CN. GENUCIUS M. F. M. N. AVENTINENSIS, consul B. C. 363, in which year the senate was chiefly occupied in endeavouring to appease the anger of the gods. (Liv. vii. 3; Diod. xvi. 2.)

3. L. GENUCIUS (AVENTINENSIS), tribune of the plebs, B. C. 342, probably belonged to this family. He brought forward a law for the abolition of usury, and was probably the author of many of the other reforms in the same year mentioned by Livy. (vii. 42.)

4. L. GENUCIUS (L. F. M. N.) AVENTINENSIS, consul B. C. 303. (Liv. x. 1; Diod. xx. 102.)

AVENTI'NUS, a son of Hercules and the priestess Rhea. (Virg. *Aen.* vii. 656.) Servius on this passage speaks of an Aventinus, a king of the Aborigines, who was killed and buried on the hill afterwards called the Aventine. [L. S.]

AVENTI'NUS, one of the mythical kings of Alba, who was buried on the hill which was afterwards called by his name. He is said to have reigned thirty-seven years, and to have been succeeded by Procas, the father of Amulius. (Liv. i. 3; Dionys. i. 71; Ov. *Fast.* iv. 51.)

AVERNUS, properly speaking, the name of a lake in Campania, which the Latin poets describe as the entrance to the lower world, or as the lower world itself. Here we have only to mention, that Avernus was also regarded as a divine being; for Servius (*ad Virg. Georg.* ii. 161) speaks of a statue of Avernus, which perspired during the storm after the union of the Avernian and Lucrinian lakes, and to which expiatory sacrifices were offered. [L. S.]

AVERRUNCUS. [APOTROPAEI.]

AUFI'DIA GENS, plebeian, was not known till the later times of the republic. The first member of it, who obtained the consulship, was Cn. Aufidius Orestes, in B. C. 71. Its cognomens are LURCO and ORESTES: for those who occur without a family-name, see AUFIDIUS.

AUFIDIENUS RUFUS. [RUFUS.]

CN. AUFIDIUS, tribune of the plebs, B. C. 170, accused C. Lucretius Gallus on account of his oppression of the Chalcidians. (Liv. xliii. 10.)

CN. AUFI'DIUS, a learned historian and perhaps a jurist, is celebrated in some of the extant works of Cicero for the equanimity with which he bore blindness; and we find from St. Jerome (*in Epitaph. Nepotiani, Opp.* vol. iv. P. ii. p. 268, ed. Benedict.), that his patience was also recounted in the lost treatise *de Consolatione.* His corporeal blindness did not quench his intellectual vision. Bereaved of sight and advanced in age, he still attended his duties, and spoke in the senate, and found means to write a Grecian history. Cicero states (*Tusc. Disp.* v. 38), that he also gave advice to his friends (*nec amicis deliberantibus deerat*); and, on account of this expression, he has been ranked by some legal biographers among the Roman jurists. In his old age, he adopted Cn. Aurelius Orestes, who consequently took the name of Aufidius in place of Aurelius. This precedent has been quoted (Cic. *pro Dom.* 13) to shew that the power of adopting does not legally depend on the power of begetting children. Aufidius was quaestor B. C. 119, tribunus plebis, B. C. 114, and finally praetor B. C. 108, about two years before the birth of Cicero, who, as a boy, was acquainted with the old blind scholar. (*De Fin.* v. 19.) [J. T. G.]

SEX. AUFI'DIUS, was warmly recommended by Cicero to Cornificius, proconsul of Africa, in B. C. 43. (*Ad Fam.* xii. 26, 27.)

T. AUFI'DIUS, a jurist, the brother of M. Virgilius, who accused Sulla B. C. 86. It was probably the jurist who was quaestor B. C. 84, and who was afterwards praetor of Asia. (Cic. *pro Flac.* 19.) He may also have been the Aufidius once talked of as one of Cicero's competitors for the consulship, B. C. 63. (Cic. *ad Att.* i. 1.) In pleading private causes, he imitated the manner of T. Ju-

ventius and his disciple, P. Orbius, both of whom were sound lawyers and shrewd but unimpassioned speakers. Cicero, in whose lifetime he died at a very advanced age, mentions him rather slightingly as a good and harmless man, but no great orator. (*Brutus*, 48.) [J. T. G.]

T. AUFI'DIUS, a physician, who was a native of Sicily and a pupil of Asclepiades of Bithynia, and who therefore lived in the first century B. C. (Steph. Byz. *s. v.* Αυρράχιον.) He is probably the same person who is quoted by Caelius Aurelianus by the name of *Titus* only, and who wrote a work *On the Soul* and another *On Chronic Diseases*, consisting of at least two books. (*Acut. Morb.* ii. 29, p. 144; *Morb. Chron.* i. 5, p. 339.) [W. A. G.]

AUFI'DIUS BASSUS. [BASSUS.]

AUFI'DIUS CHIUS, a jurist, who is known only from the so-called *Vaticana Fragmenta*, first published by Mai in 1823 along with fragments of Symmachus and other newly-discovered remains of antiquity. In *Vat. Frag.* § 77, an opinion of Atilicinus is cited from Aufidius Chius; hence it is plain that this Aufidius could be neither Namusa nor Tucca, the disciples of Servius, for they lived long before Atilicinus. The Chian may possibly be identified with Titus or Titus Aufidius, who was consul under Hadrian, and is mentioned in the preamble of a senatusconsultum which is cited in Dig. 5. tit. 3. s. 20 [22]. § 6. (Bruns, *Quid conferant Vaticana Fragmenta ad melius cognoscendum jus Romanum*, p. 16, Tubingae, 1842.) [J. T. G.]

AUFI'DIUS NAMUSA. [NAMUSA.]

AUFI'DIUS TUCCA. [TUCCA.]

AU'GARUS. [ACBARUS.]

AUGE or AUGEIA (Αὔγη or Αὐγεία), a daughter of Aleus and Neaera, was a priestess of Athena, and having become by Heracles the mother of a son, she concealed him in the temple of the goddess. In consequence of this profanation of the sanctuary, the country was visited by a scarcity; and when Aleus was informed by an oracle that the temple of Athena was profaned by something unholy, he searched and found the child in it, and ordered him to be exposed on mount Parthenion, where he was suckled by a stag (ἔλαφος), whence the boy derived the name of Telephus. Auge was surrendered to Nauplius, who was to kill her, but he gave her to Teuthras, king of the Mysians, who made her his wife. (Apollod. ii. 7. § 4, iii. 9. § 1.) The same story is related with some modifications by Pausanias (viii. 4. § 6, 48. § 5), Diodorus (iv. 33), Hyginus (*Fab.* 99), and Tzetzes (*ad Lycoph.* 206). Respecting her subsequent meeting with her son Telephus, see TELEPHUS. Her tomb was shewn in the time of Pausanias (viii. 4. § 6) at Pergamus in Mysia. Auge was represented by Polygnotus in the Lesche of Delphi. (x. 28. § 4.) Another mythical personage of this name, one of the Horae, occurs in Hyginus. (*Fab.* 183.) [L. S.]

AU'GEAS or AUGEIAS (Αὐγέας or Αὐγείας), a son of Phorbas and Hermione, and king of the Epeians in Elis. According to some accounts he was a son of Eleios or Helios or Poseidon. (Paus. v. 1. § 7; Apollod. ii. 5. § 5; Schol. *ad Apollon.* i. 172.) His mother, too, is not the same in all traditions, for some call her Iphiboë or Naupidame. (Tzetz. *ad Lycoph.* 41; Hygin. *Fab.* 14.) He is mentioned among the Argonauts, but he is more celebrated in ancient story on account of his connexion with Heracles, one of whose labours, imposed upon him by Eurystheus, was to clear in one day the stables of Augeas, who kept in them a large number of oxen. Heracles was to have the tenth part of the oxen as his reward, but when the hero had accomplished his task by leading the rivers Alpheus and Peneus through the stables, Augeas refused to keep his promise. Heracles, therefore, made war upon him, which terminated in his death and that of his sons, with the exception of one, Phyleus, whom Heracles placed on the throne of his father. (Apollod. *l. c.*; ii. 7. § 2; Diod. iv. 13, 33; Theocrit. *Idyll.* 25.) Another tradition preserved in Pausanias (v. 3. § 4, 4. § 1) represents Augeas as dying a natural death at an advanced age, and as receiving heroic honours from Oxylus. [L. S.]

AU'GEAS or AU'GIAS (Αὐγέας or Αὐγίας), an Athenian poet of the middle comedy. Suidas (*s. v.*) and Eudocia (p. 69) mention the following plays of his: Ἄγροικος, Δίς, Κατηρούμενος, and Πορφύρα. He appears likewise to have written epic poems, and to have borrowed from Antimachus of Teos. (Fabric. *Bibl. Graec.* ii. p. 425. [C. P. M.]

AUGURI'NUS, the name of families in the Genucia and Minucia gentes. The word is evidently derived from augur.

I. *Genucii Augurini.*

They must originally have been patricians, as we find consuls of this family long before the consulship was open to the plebeians. But here a difficulty arises. Livy calls (v. 13, 18) Cn. Genucius, who was consular tribune in B. C. 399 and again in 396, a plebeian, and we learn from the Capitoline Fasti that his surname was Augurinus. Now if Livy and the Capitoline Fasti are both right, the Genucii Augurini must have gone over to the plebeians, as the Minucii Augurini did. It is possible, however, that Augurinus in the Capitoline Fasti may be a mistake for Aventinensis, which we know was a plebeian family of the same gens. [AVENTINENSIS.]

1. T. GENUCIUS L. F. L. N. AUGURINUS, consul B. C. 451, abdicated his office and was made a member of the first decemvirate. (Liv. iii. 33; Dionys. x. 54, 56; Zonar. vii. 18.) He was not included in the second. In the contests in 445 respecting the admission of the plebs to the consulship, which ended in the institution of the consular tribunate, Augurinus recommended the patricians to make some concessions. (Dionys. xi. 60.)

2. M. GENUCIUS L. F. L. N. AUGURINUS, brother of the preceding (Dionys. xi. 60), consul B C. 445, in which year the consular tribunate was instituted, and the lex Canuleia carried, establishing connubium between the patres and plebs. (Liv. iv. 1, &c.; Dionys. xi. 52, 58; Diod. xii. 31; Zonar. vii. 19; Varr. *L. L.* v. 150, ed. Müller.)

3. CN. GENUCIUS M. F. M. N. AUGURINUS, consular tribune B. C. 399, and again in 396, in the latter of which years he was cut off by an ambuscade in the war with the Faliscans and Capenates. (Liv. v. 13, 18; Diod. xiv. 54, 90.)

II. *Minucii Augurini.*

They were originally patricians, but a part of the family at least passed over to the plebeians in B. C. 439. [See below, No. 5.]

1. M. MINUCIUS AUGURINUS, consul B. C. 497, in which year the temple of Saturn was dedicated and the Saturnalia instituted. (Liv. ii. 21; Dionys. vi. 1.) He was consul again in 492, when there was a great famine at Rome. He took an active

part in the defence of Coriolanus, who was brought to trial in this year, but was unable to obtain his acquittal. (Liv. ii. 34; Dionys. vii. 20, 27—32, 38, 60, 61.) In the victorious approach of Coriolanus to Rome at the head of the Volscian army, Augurinus was one of the embassy sent to intercede with him on behalf of the city. (Dionys. viii. 22, 23.)

2. P. MINUCIUS AUGURINUS, consul B. C. 492, was chiefly engaged in his consulship in obtaining a supply of corn from different countries, on account of the famine at Rome. (Liv. ii. 34; Dionys. vii. 1; Oros. ii. 5.)

3. L. MINUCIUS P. F. M. N. ESQUILINUS AUGURINUS, consul B. C. 458, carried on the war against the Aequians, but through fear shut himself up in his camp on the Algidus, and allowed the enemy to surround him. He was delivered from his danger by the dictator L. Quinctius Cincinnatus, who compelled him, however, to resign his consulship. In the Fasti Capitolini we have one of the inversions which are so common in Roman history: in the Fasti, Augurinus is represented as consul suffectus in place of one whose name is lost, instead of being himself succeeded by another. (Liv. iii. 25—29; Dionys. x. 22; Dion Cass. *Frag.* xxxiv. 27, p. 140, ed. Reimar; Val. Max. ii. 7. § 7, v. 2. § 2; Flor. i. 11; Zonar. vii. 17; Niebuhr, *Rom. Hist.* ii. n. 604.)

4. Q. MINUCIUS P. F. M. N. ESQUILINUS AUGURINUS, brother of No. 3, consul B. C. 457, had the conduct of the war against the Sabines, but could not do more than ravage their lands, as they shut themselves up in their walled towns. (Liv. iii. 30; Dionys. x. 26, 30.)

5. L. MINUCIUS AUGURINUS, was appointed praefect of the corn-market (*praefectus annonae*) in B. C. 439, in order to regulate the price of corn and obtain a supply from abroad, as the people were suffering from grievous famine. Sp. Maelius, who distinguished himself by his liberal supplies of corn to the people, was accused by the patricians of aiming at the sovereignty; and Augurinus is said to have disclosed his treasonable designs to the senate. The ferment occasioned by the assassination of Maelius was appeased by Augurinus, who is said to have gone over to the plebs from the patricians, and to have been chosen by the tribunes one of their body. It is stated, indeed, that he was elected an eleventh tribune, as the number of their body was full; but this seems incredible. That he passed over to the plebs, however, is confirmed by the fact, that we find subsequently members of his family tribunes of the plebs. Augurinus also lowered the price of corn in three market days, fixing as the maximum an *as* for a modius. The people, in their gratitude, presented him with an ox having its horns gilt, and erected a statue to his honour outside the Porta

Trigemina, for which every body subscribed an ounce of brass. (Liv. iv. 12—16; Plin. *H. N.* xviii. 4, xxxiv. 11; Niebuhr, *Rom. Hist.* ii. p. 423, &c.) This circumstance is commemorated in the preceding coin of the Minucia gens. The obverse represents the head of Pallas winged: the reverse a column surmounted by a statue, which is not clearly delineated in the annexed cut, with ears of corn springing up from its base. The inscription is C. MINVCI. C. F. AVGVRINI., with ROMA at the top. (Eckhel, v. p. 254.)

6. TI. MINUCIUS AUGURINUS, consul B. C. 305, the last year of the Samnite war, was said in some annals to have received a mortal wound in battle. (Liv. ix. 44; Diod. xx. 81.)

7. M. MINUCIUS (AUGURINUS), tribune of the plebs, B. C. 216, introduced the bill for the creation of the triumviri mensarii. (Liv. xxiii. 21.)

8. C. MINUCIUS AUGURINUS, tribune of the plebs, B. C. 187, proposed the imposition of a fine upon L. Scipio Asiaticus, and demanded that Scipio should give security (*praedes*). As Scipio, however, refused to do so, Augurinus ordered him to be seized and carried to prison, but was unable to carry his command into effect in consequence of the intercession of his colleague, Tib. Sempronius Gracchus, the father of Tib. and C. Gracchi. (Gell. vii. 19.) A different account of this affair is given in Livy. (xxxviii. 55—60.)

9. TI. MINUCIUS (AUGURINUS) MOLLICULUS, was praetor peregrinus B. C. 180, and died of the pestilence which visited Rome in that year. (Liv. xl. 35, 37.)

AUGURI'NUS, SE'NTIUS, a poet in the time of the younger Pliny, who wrote short poems, such as epigrams, idylls, &c., which he called *poëmatia*, and which were in the style of Catullus and Calvus. He was an intimate friend of the younger Pliny, whom he praised in his verses; and Pliny in return represented Augurinus as one of the first of poets. One of his poems in praise of Pliny is preserved in a letter of the latter. (Plin. *Ep.* iv. 27, ix. 8.)

AUGUSTI'NUS, AURE'LIUS, ST., the most illustrious of the Latin fathers, was born on the 13th of November, A. D. 354, at Tagaste, an inland town in Numidia, identified by D'Anville with the modern Tajelt. His father, Patricius, who died about seventeen years after the birth of Augustin, was originally a heathen, but embraced Christianity late in life. Though poor, he belonged to the curiales of Tagaste. (August. *Conf.* ii. 3.) He is described by his son as a benevolent but hot-tempered man, comparatively careless of the morals of his offspring, but anxious for his improvement in learning, as the means of future success in life. Monnica,* the mother of Augustin, was a Christian of a singularly devout and gentle spirit, who exerted herself to the utmost in training up her son in the practice of piety; but his disposition, complexionally ardent and headstrong, seemed to bid defiance to her efforts. He has given, in his Confessions, a vivid picture of his boyish follies and vices,—his love of play, his hatred of learning, his disobedience to his parents, and his acts of deceit and theft. It would indeed be absurd to infer from this recital that he was a prodigy of youthful wickedness, such faults being unhappily too common at that early age. None, however, but a very shallow moralist will treat these singular disclosures with ridicule, or

* For the orthography of this name, see Bähr, *Geschichte der Römischen Literatur*, *Supplement*, vol. ii. p. 225. and note p. 228.

deny that they open a very important chapter in the history of human nature. When Augustin was still very young, he fell into a dangerous disorder, which induced him to wish for baptism; but on his recovery, the rite was delayed. He tells us that he was exceedingly delighted, from his childhood, with the fabulous stories of the Latin poets; but the difficulty of learning Greek inspired him with a great disgust for that language. He was sent, during his boyhood, to be educated at the neighbouring town of Madaura, and afterwards removed to Carthage in order to prosecute the study of rhetoric. Here he fell into vicious practices; and before he was eighteen, his concubine bore him a son, whom he named Adeodatus. He applied, however, with characteristic ardour, to the study of the great masters of rhetoric and philosophy. In particular, he describes in strong terms the beneficial effect produced upon him by reading the Hortensius of Cicero. Soon after this, he embraced the Manichaean heresy,—a wild and visionary system, repugnant alike to sound reason and to Scripture, but not without strong fascinations for an ardent and imaginative mind undisciplined in the lessons of practical religion. To this pernicious doctrine he adhered for nine years, during which he unhappily seduced others into the adoption of the same errors.

After teaching grammar for some time at his native place, he returned to Carthage, having lost a friend whose death affected him very deeply. At Carthage he became a teacher of rhetoric, and in his twenty-seventh year published his first work, entitled, "de apto et pulchro," which he dedicated to Hierius, a Roman orator, known to him only by his high reputation. Of the fate of this work the author seems to have been singularly careless; for when he wrote his Confessions, he had lost sight of it altogether, and says he does not remember whether it was in two or three books. We agree with Lord Jeffery (*Encycl. Brit.* art. Beauty) in lamenting the disappearance of this treatise, which was probably defective enough in strict scientific analysis, but could not fail to abound in ingenious disquisition and vigorous eloquence.

About this time Augustin began to distrust the baseless creed of the Manichaeans, and the more so that he found no satisfaction from the reasonings of their most celebrated teacher, Faustus, with whom he frequently conversed. In the year 383, he went, against the wishes of his mother, to Rome, intending to exercise his profession as a teacher of rhetoric there. For this step, he assigns as his reason that the students in Rome behaved with greater decorum than those of Carthage, where the schools were often scenes of gross and irrepressible disorder. At Rome he had a dangerous illness, from which however he soon recovered; and after teaching rhetoric for a few months, he left the imperial city, in disgust at the fraudulent conduct of some of his students, and went to Milan, designing to pursue his profession in that city. At that time Ambrose was bishop of Milan, and his conversation and preaching made a good impression upon Augustin. He was not, however, converted to Christianity at once, but fell, for a time, into a state of general uncertainty and scepticism. The great mystery of all, the origin of evil, especially perplexed and tormented him. By degrees his mind acquired a healthier tone, and the reading of some of the Platonic philosophers (not in the original Greek, but in a Latin version) disposed him still more favourably towards the Christian system. From these he turned, with a delight unfelt before, to the Holy Scriptures, in the perusal of which his earlier doubts and difficulties gave way before the self-evidencing light of divine truth. He was greatly benefited by the religious conversations which he held with Simplician, a Christian presbyter, who had formerly instructed Ambrose himself in theology. After deep consideration, and many struggles of feeling (of which he has given an interesting record in the eighth and ninth books of his Confessions), he resolved on making a public profession of Christianity, and was baptized by Ambrose at Milan on the 25th of April, A. D. 387. His fellow-townsman and intimate friend, Alypius, and his natural son, Adeodatus, of whose extraordinary genius he speaks with fond enthusiasm, were baptized on the same occasion. His mother Monnica, who had followed him to Milan, rejoiced over this happy event as the completion of all her desires on earth. She did not long survive it; for shortly after his conversion, Augustin set out with her to return to Africa, and at Ostia, on the banks of the Tiber, his mother died, after an illness of a few days, in the fifty-sixth year of her age. Her son has given, in the ninth book of his Confessions (cc. 8–11) a brief but deeply interesting account of this excellent woman. Augustin remained at Rome some time after his mother's death, and composed his treatises *de Moribus Ecclesiae Catholicae et de Moribus Manichaeorum*, *de Quantitate Animae*, and *de Libero Arbitrio*. The latter, however, was not finished until some years after.

In the latter part of the year 388, Augustin returned by way of Carthage to Tagaste. He sold the small remains of his paternal property, and gave the proceeds to the poor; and passed the next three years in seclusion, devoting himself to religious exercises. At this period of his life he wrote his treatises *de Genesi contra Manichaeos*, *de Musica*, *de Magistro*, (addressed to his son Adeodatus), and *de Vera Religione*. The reputation of these works and of their author's personal excellence seems to have been speedily diffused, for in the year 391, Augustin, against his own wishes, was ordained a priest by Valerius, then bishop of Hippo. On this, he spent some time in retirement, in order to qualify himself by the special study of the Bible for the work of preaching. When he entered on this public duty, he discharged it with great acceptance and success. He did not, however, abandon his labours as an author, but wrote his tractate *de Utilitate credendi*, inscribed to his friend Honoratus, and another entitled *de duabus Animabus contra Manichaeos*. He also published an account of his disputation with Fortunatus, a distinguished teacher of the Manichaean doctrine. In the year 393, he was appointed, though still only a presbyter, to deliver a discourse upon the creed before the council of Hippo. This discourse, which is still extant, was published at the solicitation of his friends.

In the year 395, Valerius exerted himself to obtain Augustin as his colleague in the episcopal charge; and though Augustin at first urged his unwillingness with great sincerity, his scruples were overcome, and he was ordained bishop of Hippo. He performed the duties of his new office with zealous fidelity, and yet found time amidst

them all for the composition of many of his ablest and most interesting works. His history, from the time of his elevation to the see of Hippo, is so closely implicated with the Donatistic and Pelagian controversies, that it would be impracticable to pursue its details within our prescribed limits. For a full and accurate account of the part which he took in these memorable contentions, the reader is referred to the life of Augustin contained in the eleventh volume of the Benedictine edition of his works, and to the thirteenth volume of Tillemont's "Mémoires pour servir à l'Histoire Ecclésiastique," —a quarto of 1075 pages devoted entirely to the life and writings of this eminent father. Of those of his numerous works which we have not already noticed, we mention the three following, as especially interesting and important: His Confessions, in thirteen books, were written in the year 397. They are addressed to the Almighty, and contain an account of Augustin's life down to the time when he was deprived of his mother by death. The last three books are occupied with an allegorical explanation of the Mosaic account of the creation. His autobiography is written with great genius and feeling; and though the interspersed addresses to the Deity break the order of the narrative, and extend over a large portion of the work, they are too fine in themselves, and too characteristic of the author, to allow us to complain of their length and frequency. The celebrated treatise, *de Civitate Dei*, commenced about the year 413, was not finished before A. D. 426. Its object and structure cannot be better exhibited than in the author's own words, taken from the 47th chapter of the second book of his *Retractationes*: "Interea Roma Gothorum irruptione, agentium sub rege Alarico, atque impetu magnae cladis eversa est: cujus eversionem deorum falsorum multorumque cultores, quos usitato nomine Paganos vocamus, in Christianam religionem referre conantes, solito acerbius et amarius Deum verum blasphemare coeperunt. Unde ego exardescens zelo domus Dei, adversus eorum blasphemias vel errores, libros *de Civitate Dei* scribere institui. Quod opus per aliquot annos me tenuit, eo quod alia multa intercurrebant, quae differre non oporteret, et me prius ad solvendum occupabant. Hoc autem *de Civitate Dei* grande opus tandem viginti duobus libris est terminatum. Quorum quinque primi eos refellunt, qui res humanas ita prosperari volunt, ut ad hoc multorum deorum cultum, quos Pagani colere consuerunt, necessarium esse arbitrentur; et quia prohibetur, mala ista exoriri atque abundare contendunt. Sequentes autem quinque adversus eos loquuntur, qui fatentur haec mala, nec defuisse unquam, nec defutura mortalibus; et ea nunc magna, nunc parva, locis, temporibus, personisque, variari: sed deorum multorum cultum, quo eis sacrificatur, propter vitam post mortem futuram, esse utilem disputant. His ergo decem libris duae istae vanae opiniones Christianae religionis adversariae refelluntur. Sed ne quisquam nos aliena tantum redarguisse, non autem nostra asseruisse, reprehenderet, id agit pars altera operis hujus, quae duodecim libris continetur. Quamquam, ubi opus est, et in prioribus decem quae nostra sunt asseramus, et in duodecim posterioribus redarguamus adversa. Duodecim ergo librorum sequentium, primi quatuor continent exortum duarum Civitatum, quarum est una Dei, altera hujus mundi. Secundi quatuor excursum earum sive procursum. Tertii vero, qui et postremi, debitos fines. Ita omnes viginti et duo libri cum sint de utraque Civitate conscripti, titulum tamen a meliore acceperunt, ut *de Civitate Dei* potius vocarentur." The learning displayed in this remarkable work is extensive rather than profound; its contents are too miscellaneous and desultory, and its reasonings are often more ingenious than satisfactory. Yet, after every due abatement has been made, it will maintain its reputation as one of the most extraordinary productions of human intellect and industry. The *Retractationes* of Augustin, written in the year 428, deserve notice as evincing the singular candour of the author. It consists of a review of all his own productions; and besides explanations and qualifications of much that he had written, it not unfrequently presents acknowledgments of downright errors and mistakes. It is one of the noblest sacrifices ever laid upon the altar of truth by a majestic intellect acting in obedience to the purest conscientiousness.

The life of Augustin closed amidst scenes of violence and blood. The Vandals under the ferocious Genseric invaded the north of Africa, A. D. 429, and in the following year laid siege to Hippo. Full of grief for the sufferings which he witnessed and the dangers he foreboded, the aged bishop prayed that God would grant his people a deliverance from these dreadful calamities, or else supply them with the fortitude to endure their woes: for himself he besought a speedy liberation from the flesh. His prayer was granted; and in the third month of the siege, on the 28th of August, 430, Augustin breathed his last, in the seventy-sixth year of his age. The character of this eminent man is admitted on all hands to have been marked by conspicuous excellence after his profession of the Christian faith. The only faults of which he can be accused are an occasional excess of severity in his controversial writings, and a ready acquiescence in the persecution of the Donatists. His intellect was in a very high degree vigorous, acute, and comprehensive; and he possessed to the last a fund of ingenuous sensibility, which gives an indescribable charm to most of his compositions. His style is full of life and force, but deficient both in purity and in elegance. His learning seems to have been principally confined to the Latin authors; of Greek he knew but little, and of Hebrew nothing. His theological opinions varied considerably even after he became a Christian; and it was during the later period of his life that he adopted those peculiar tenets with regard to grace, predestination, and free-will, which in modern times have been called Augustinian. His influence in his own and in every succeeding age has been immense. Even in the Roman Catholic Church his authority is professedly held in high esteem; although his later theological system has in reality been proscribed by every party in that communion, except the learned, philosophic, and devout fraternity of the Jansenists. The early Reformers drank deeply into the spirit of his speculative theology; and many even of those who recoil most shrinkingly from his doctrine of predestination, have done ample justice to his surpassing energy of intellect, and to the warmth and purity of his religious feelings.

The earliest edition of the collected works of Augustin is that of the celebrated Amerbach, which appeared in nine volumes folio, at Basle, 1506, and was reprinted at Paris in 1515. This edition did

not, however, contain the *Epistolae*, the *Sermones*, and the *Enarrationes in Psalmos*, which had been previously published by Amerbach. In 1529, the works of Augustin were again published at Basle, from the press of Frobenius, and under the editorship of Erasmus, in ten volumes folio. This edition, though by no means faultless, was a considerable improvement upon that of Amerbach. It was reprinted at Paris in 1531–32; at Venice, with some improvements, in 1552, and again in 1570; at Lyons in 1561–63, and again in 1571. It was also issued from the press of Frobenius at Basle, with various alterations, in 1543, in 1556, in 1569, and in 1570. In 1577 the valuable edition of Augustin prepared by the learned divines of Louvain, was published at Antwerp, by Christopher Plantin, in ten volumes folio. It far surpasses in critical exactness all the preceding editions; and though, on the whole, inferior to that of the Benedictines, it is still held in high estimation. No fewer than sixteen of the "Theologi Lovanienses" were employed in preparing it for publication. It has been very frequently reprinted: at Geneva in 1596; at Cologne in 1616; at Lyons in 1664; at Paris in 1586, in 1603, in 1609, in 1614, in 1626, in 1635, and in 1652. The Benedictine edition of the works of Augustin, in eleven volumes folio, was published at Paris in 1679—1700. It was severely handled by Father Simon; but its superiority to all the former editions of Augustin is generally acknowledged. The first volume contains, besides the Retractations and the Confessions, the greater part of the works written by Augustin before his elevation to the episcopal dignity. The second comprises his letters. The third and fourth include his exegetical writings, the fourth being entirely filled up with his Commentary on the Psalms. The fifth volume contains the sermons of Augustin. The sixth embraces his Opera Moralia. The seventh consists of the treatise *de Civitate Dei*. The eighth comprehends his principal works against the Manichaeans, and those against the Arians. The ninth comprises his controversial writings against the Donatists. The tenth consists of his treatises on the Pelagian controversy. Each of these volumes contains an appendix consisting of works falsely attributed to Augustin, &c. The eleventh volume is occupied with the life of Augustin, for the preparation of which Tillemont lent the sheets of his unpublished volume upon this father. This valuable edition was reprinted at Paris, in eleven thick imperial octavo volumes, 1836—39. The edition of Le Clerc (who calls himself Joannes Phereponus) appeared (professedly at Antwerp, but in reality) at Amsterdam, in 1700—1703. It is a republication of the Benedictine edition, with notes by Le Clerc, and some other supplementary matter; besides an additional volume containing the poem of Prosper de Ingratis, the Commentary of Pelagius on the Epistles of Paul, and some modern productions referring to the life and writings of Augustin.

Of the numerous editions of the separate works of Augustin the following are all that we have space to enumerate:—*De Civitate Dei:* editio princeps, e monasterio Sublacensi, 1467, fol.; Moguntiae per Petr. Schoeffer, cum commentariis Thomae Valois et Nic. Triveth, 1473, fol., reprinted at Basle in 1479 and again in 1515; commentariis illustratum studio et labore Jo. Lud. Vivis, Basileae, 1522, 1555, 1570, fol.; cum commentariis Leon. Coquaei et Jo. Lud. Vivis, Paris, 1613, 1636, fol., Lips. 1825, 2 vols. 8vo. *Confessiones:* editio princeps, Mediolani, 1475, 4to.; Lovanii, 1563, 12mo. and again 1573, 8vo.; Antverp. 1567, 1568, 1740, 8vo.; Lugd. Batav. 1675, 12mo. apud Elzevir.; Paris, 1776, 12mo. (an edition highly commended); Berol. 1823, ed. A. Neander; Lips. (Tauchnitz), 1837, ed. C. H. Bruder; Oxon. (Parker), 1840, ed. E. B. Pusey. *De Fide et Operibus:* editio princeps, Coloniae, 4to. 1473; ed. Jo. Hennichio, Francof. ad M. et Rintelii, 1652, 8vo. *De Doctrina Christiana:* Helmstad. 1629, 8vo. ed. Georgius Calixtus, reprinted at Helmstadt in quarto, 1655; Lips. 1769, 8vo. ed. J. C. B. Teegius, cum praef. J. F. Burscheri. *De Spiritu et Litera:* Lips. 1767, 1780, 8vo. ed. J. C. B. Teegius; Regimont. 1824, 8vo. cum praef. H. Olshausen. *De Conjugiis Adulterinis:* Jenae, 1698, 4to. cum notis Jurisconsulti celeberrimi (Joannis Schilter) quibus dogma Ecclesiae de matrimonii dissolutione illustratur.

The principal sources of information respecting the life of Augustin are his own Confessions, Retractations, and Epistles, and his biography written by his pupil Possidius, bishop of Calama. Among the best modern works on this subject are those of Tillemont and the Benedictine editors already mentioned; Laurentii Berti "De rebus gestis Sancti Augustini," &c. Venice, 1746, 4to.; Schröckh, "Kirchengeschichte," vol. xv.; Neander, "Geschichte der Christlichen Religion und Kirche," vol. ii.; Bähr, "Geschichte der Römischen Literatur," *Supplement*, vol. ii. For the editions of the works of Augustin, see Cas. Oudin. "Commentarius de Scriptoribus Ecclesiae Antiquis," vol. i. pp. 931—993, and C. T. G. Schönemann's "Bibliotheca Histor.-Literaria Patrum Latinorum," vol. ii. pp. 33—363. On the Pelagian controversy, see (besides Tillemont) G. J. Vossii "Historia de Controversiis quas Pelagius ejusque reliquiae moverunt," Opp. vol. vi.; C. W. F. Walch's "Ketzerhistorie," vol. iv. und v.; G. F. Wiggers' "Versuch einer pragmat. Darstellung des Augustinismus und Pelagianismus," Berlin, 1821. [J. M. M.]

AUGU'STULUS, RO'MULUS, the last Roman emperor of the West, was the son of Orestes, who seized the government of the empire after having driven out the emperor Julius Nepos. Orestes, probably of Gothic origin, married a daughter of the comes Romulus at Petovio or Petavio, in the south-western part of Pannonia; their son was called Romulus Augustus, but the Greeks altered Romulus into Μωμύλλος, and the Romans, despising the youth of the emperor, changed Augustus into Augustulus. Orestes, who declined assuming the purple, had his youthful son proclaimed emperor in A. D. 475, but still retained the real sovereignty in his own hands. As early as 476, the power of Orestes was overthrown by Odoacer, who defeated his rival at Pavia and put him to death; Paulus, the brother of Orestes, was slain at Ravenna. Romulus Augustulus was allowed to live on account of his youth, beauty, and innocence, but was exiled by the victor to the villa of Lucullus, on the promontory of Misenum in Campania, which was then a fortified castle. There he lived upon a yearly allowance of six thousand pieces of gold: his ultimate fate is unknown.

The series of Roman emperors who had governed the state from the battle of Actium, B. C. 31, during a period of five hundred and seven years,

closes with the deposition of the son of Orestes; and, strangely enough, the last emperor combined the names of the first king and the first emperor of Rome. [ORESTES, ODOACER.] (Amm. Marc. *Excerpta*, pp. 662, 663, ed. Paris, 1681; Cassiod. *Chronicon*, ad Zenonem; Jornand. *de Regnorum Successione*, p. 59, *de Reb. Goth.* pp. 128, 129, ed. Lindenbrog; Procop. *de Bell. Goth.* i. 1, ii. 6; Cedrenus, p. 350, ed. Paris; Theophanes, p. 102, ed. Paris; Evagrius, ii. 16.) [W. P.]

AUGUSTUS, the first emperor of the Roman empire, was born on the 23rd of September of the year B. C. 63, in the consulship of M. Tullius Cicero and C. Antonius. He was the son of C. Octavius by Atia, a daughter of Julia, the sister of C. Julius Caesar, who is said to have been descended from the ancient Latin hero Atys. His real name was, like that of his father, C. Octavius, but for the sake of brevity, and in order to avoid confusion, we shall call him Augustus, though this was only an hereditary surname which was given him afterwards by the senate and the people to express their veneration for him, whence the Greek writers translate it by Σεβαστός. Various wonderful signs, announcing his future greatness, were subsequently believed to have preceded or accompanied his birth. (Suet. *Aug.* 94; Dion Cass. xlv. 1, &c.)

Augustus lost his father at the age of four years, whereupon his mother married L. Marcius Philippus, and at the age of twelve (according to Nicolaus Damascenus, *De Vit. Aug.* 3, three years earlier) he delivered the funeral eulogium on his grandmother, Julia. After the death of his father his education was conducted with great care in the house of his grandmother, Julia, and at her death he returned to his mother, who, as well as his step-father, henceforth watched over his education with the utmost vigilance. His talents and beauty, and above all his relationship to C. Julius Caesar, drew upon him the attention of the most distinguished Romans of the time, and it seems that J. Caesar himself, who had no male issue, watched over the education of the promising youth with no less interest than his parents. In his sixteenth year (N. Damascenus erroneously says in his fifteenth) he received the toga virilis, and in the same year was made a member of the college of pontiffs, in the place of L. Domitius, who had been killed after the battle of Pharsalia. (N. Damasc. *l. c.* 4; Vell. Pat. ii. 59; Suet. *Aug.* 94; Dion Cass. xlv. 2.) From this time his uncle, C. Julius Caesar, devoted as much of his time as his own busy life allowed him to the practical education of his nephew, and trained him for the duties of the public career he was soon to enter upon. Dion Cassius relates that at this time Caesar also brought about his elevation to the rank of a patrician, but it is a well attested fact that this did not take place till three years later. In B. C. 47, when Caesar went to Africa to put down the Pompeian party in that country, Augustus wished to accompany him but was kept back, because his mother thought that his delicate constitution would be unable to bear the fatigues connected with such an expedition. On his return Caesar distinguished him, nevertheless, with military honours, and in his triumph allowed Augustus to ride on horseback behind his triumphal car. In the year following (B. C. 45), when Caesar went to Spain against the sons of Pompey, Augustus, who had then completed his seventeenth year, was to have accompanied his uncle, but was obliged to remain behind on account of illness, but soon joined him with a few companions. During his whole life-time Augustus, with one exception, was unfortunate at sea, and this his first attempt nearly cost him his life, for the vessel in which he sailed was wrecked on the coast of Spain. Whether he arrived in Caesar's camp in time to take part in the battle of Munda or not is a disputed point, though the former seems to be more probable. (Suet. *Aug.* 94; Dion Cass. xliii. 41.) Caesar became more and more attached to his nephew, for he seems to have perceived in him the elements of everything that would render him a worthy successor to himself: he constantly kept him about his person, and while he was yet in Spain he is said to have made his will and to have adopted Augustus as his son, though without informing him of it. In the autumn of B. C. 45, Caesar returned to Rome with his nephew; and soon afterwards, in accordance with the wish of his uncle, the senate raised the gens Octavia, to which Augustus belonged, to the rank of a patrician gens. About the same time Augustus was betrothed to Servilia, the daughter of P. Servilius Isauricus, but the engagement appears afterwards to have been broken off.

The extraordinary distinctions and favours which had thus been conferred upon Augustus at such an early age, must have excited his pride and ambition, of which one remarkable example is recorded. In the very year of his return from Spain he was presumptuous enough to ask for the office of magister equitum to the dictator, his uncle. Caesar, however, refused to grant it, and gave it to M. Lepidus instead, probably because he thought his nephew not yet fit for such an office. He wished that Augustus should accompany him on the expedition which he contemplated against the Getae and Parthians; and, in order that the young man might acquire a more thorough practical training in military affairs, he sent him to Apollonia in Illyricum, where some legions were stationed, and whither Caesar himself intended to follow him. It has often been supposed that Caesar sent his nephew to Apollonia for the purpose of finishing his intellectual education; but although this was not neglected during his stay in that city, yet it was not the object for which he was sent thither, for Apollonia offered no advantages for the purpose, as may be inferred from the fact, that Augustus took his instructors—the rhetorician Apollodorus of Pergamus and the mathematician Theogenes, with him from Rome. When Caesar had again to appoint the magistrates in B. C. 44, he remembered the desire of his nephew, and conferred upon him, while he was at Apollonia, the office of magister equitum, on which he was to enter in the autumn of B. C. 43. But things turned out far differently. Augustus had scarcely been at Apollonia six months, when he was surprised by the news of his uncle's murder, in March, B. C. 44. Short as his residence at this place had been, it was yet of great influence upon his future life: his military exercises seem to have strengthened his naturally delicate constitution, and the attentions and flatteries which were paid to the nephew of Caesar by the most distinguished persons connected with the legions in Illyricum, stimulated his ambition and love of dominion, and thus explain as well as excuse many of the acts of which he was afterwards guilty. It was at Apol-

lonia, also, that Augustus formed his intimate friendship with Q. Salvidienus Rufus and M. Vipsanius Agrippa.

When the news of Caesar's murder reached the troops in Illyricum, they immediately offered to follow Augustus to Italy and avenge his uncle's death; but fear and ignorance of the real state of affairs at Rome made him hesitate for a while. At last he resolved to go to Italy as a private person, accompanied only by Agrippa and a few other friends. In the beginning of April he landed at Lupiae, near Brundusium, and here he heard of his adoption into the gens Julia and of his being the heir of Caesar. At Brundusium, whither he next proceeded, he was saluted by the soldiers as Caesar, which name he henceforth assumed, for his legitimate name now was C. Julius Caesar Octavianus. After having visited his stepfather in the neighbourhood of Naples, he arrived at Rome, apparently about the beginning of May. Here he demanded nothing but the private property which Caesar had left him, but declared that he was resolved to avenge the murder of his benefactor. The state of parties at Rome was most perplexing; and one cannot but admire the extraordinary tact and prudence which Augustus displayed, and the skill with which a youth of barely twenty contrived to blind the most experienced statesmen in Rome, and eventually to carry all his designs into effect. It was not the faction of the conspirators that placed difficulties in his way, but one of Caesar's own party, M. Antony, who had in his possession the money and papers of Caesar, and refused to give them up. Augustus declared before the praetor, in the usual manner, that he accepted of the inheritance, and promised to give to the people the portion of his uncle's property which he had bequeathed them in his will. Antony endeavoured by all means to prevent Augustus from obtaining his objects; but the conduct of Augustus gained the favour of both the senate and the people. [ANTONIUS, p. 215, b.] Augustus had to contend against Dec. Brutus, who was in possession of Cisalpine Gaul, as well as against Antony; but to get rid of one enemy at least, the sword was drawn against the latter, the more dangerous of the two. While Antony was collecting troops for the war against D. Brutus, two of the legions which came from Macedonia, the legio Martia and the fifth, went over to Augustus; and to prevent the remaining troops following the example, Antony hastened with them to the north of Italy. Cicero, who had at first looked upon Augustus with contempt, now began to regard him as the only man capable of delivering the republic from its troubles; and Augustus in return courted Cicero. On the 10th of December, Cicero, in his third Philippic, proposed that Augustus should be entrusted with the command of the army against Antony, and on the first of January, B. C. 43, he repeated the same proposal in his fifth Philippic. The senate now granted more than had been asked: Augustus obtained the command of the army with the title and insignia of a praetor, the right of voting in the senate with the consulars, and of holding the consulship ten years before he attained the legitimate age. He was accordingly sent by the senate, with the two consuls of the year, C. Vibius Pansa and A. Hirtius, to compel Antony to raise the siege of Mutina. Augustus distinguished himself by his defence of the camp near Mutina, for which the soldiers saluted him as imperator. The fall of the two consuls threw the command of their armies into his hands. Antony was humbled and obliged to flee across the Alps. Various reports were spread in the meantime of disputes between D. Brutus and Augustus, and it was even said that the death of the two consuls was the work of the latter. The Roman aristocracy, on whose behalf Augustus had acted, now determined to prevent him from acquiring all further power. They entrusted D. Brutus with the command of the consular armies to prosecute the war against Antony, and made other regulations which were intended to prevent Augustus gaining any further popularity with the soldiers. He remained inactive, and seemed ready to obey the commands of the senate. Antony had in the meantime become reconciled with the governors in Gaul and Spain through the mediation of Lepidus, and was now at the head of a powerful army. In these circumstances Augustus resolved to seek a power which might assist him in gaining over Antony, or enable him to oppose him more effectually if necessary. This power was the consulship. He was very popular with the soldiers, and they were by promises of various kinds induced to demand the consulship for him. The senate was terrified, and granted the request, though, soon after, the arrival of troops from Africa emboldened them again to declare against him. But Augustus had won the favour of these troops: he encamped on the campus Martius, and in the month of August the people elected him consul together with Q. Pedius. His adoption into the gens Julia was now sanctioned by the curies; the sums due to the people, according to the will of Julius Caesar, were paid, the murderers of the dictator outlawed, and Augustus appointed to carry the sentence into effect. He first marched into the north, professedly against Antony, but had scarcely entered Etruria, when the senate, on the proposal of Q. Pedius, repealed the sentence of outlawry against Antony and Lepidus, who were just descending from the Alps with an army of 17 legions. D. Brutus took to flight, and was afterwards murdered at Aquileia at the command of Antony. On their arrival at Bononia, Antony and Lepidus were met by Augustus, who became reconciled with them. It was agreed by the three, that Augustus should lay down his consulship, and that the empire should be divided among them under the title of *triumviri rei publicae constituendae*, and that this arrangement should last for the next five years. Lepidus obtained Spain, Antony Gaul, and Augustus Africa, Sardinia, and Sicily. Antony and Augustus were to prosecute the war against the murderers of Caesar. The first objects of the triumvirs were to destroy their enemies and the republican party; they began their proscriptions even before they arrived at Rome; their enemies were murdered and their property confiscated, and Augustus was no less cruel than Antony. Two thousand equites and three hundred senators are said to have been put to death during this proscription: the lands of whole townships were taken from their owners and distributed among the veteran soldiers. Numbers of Roman citizens took to flight, and found a refuge with Sex. Pompeius in Sicily. Augustus first directed his arms against the latter, because Pompeius had it in his power to cut off all provisions from Rome. The army assembled at Rhe-

gium; but an attempt to cross over to Sicily was thwarted by a naval victory which Pompeius gained over Q. Salvidienus Rufus in the very sight of Augustus. Soon after this, Augustus and Antony sailed across the Ionian sea to Greece, as Brutus and Cassius were leaving Asia for the west. Augustus was obliged to remain at Dyrrhachium on account of illness, but as soon as he had recovered a little, he hastened to Philippi in the autumn of B. C. 42. The battle of Philippi was gained by the two triumvirs: Brutus and Cassius in despair put an end to their lives, and their followers surrendered to the conquerors, with the exception of those who placed their hopes in Sext. Pompeius. After this successful war, in which the victory was mainly owing to Antony, though subsequently Augustus claimed all the merit for himself, the triumvirs made a new division of the provinces. Lepidus obtained Africa, and Augustus returned to Italy to reward his veterans with the lands he had promised them. All Italy was in fear and trembling, as every one anticipated the repetition of the horrors of a proscription. His enemies, especially Fulvia, the wife of Antony, and some other of the friends of the latter, increased these apprehensions by false reports in order to excite the people against him; for Augustus was detained for some time at Brundusium by a fresh attack of illness. But he pacified the minds of the people by a letter which he wrote to the senate.

These circumstances not only prevented for the present his undertaking anything fresh against Sext. Pompeius, but occasioned a new and unexpected war. On his arrival at Rome, Augustus found that Fulvia had been spreading these rumours with the view of drawing away her husband from the arms of Cleopatra, and that L. Antonius, the brother of the triumvir, was used by her as an instrument to gain her objects. Augustus did all he could to avoid a rupture, but in vain. L. Antonius assembled an army at Praeneste, with which he threw himself into the fortified town of Perusia, where he was blockaded by Augustus with three armies, so that a fearful famine arose in the place. This happened towards the end of B. C. 41. After several attempts to break through the blockading armies, L. Antonius was obliged to surrender. The citizens of Perusia obtained pardon from Augustus, but the senators were put to death, and from three to four hundred noble Perusines were butchered on the 15th of March, B. C. 40, at the altar of Caesar. Fulvia fled to Greece, and Tiberius Nero, with his wife Livia, to Pompeius in Sicily and thence to Antony, who blamed the authors of the war, probably for no other reason but because it had been unsuccessful. Antony, however, sailed with his fleet to Brundusium, and preparations for war were made on both sides, but the news of the death of Fulvia in Greece accelerated a peace, which was concluded at Brundusium, between the two triumvirs. A new division of the provinces was again made: Augustus obtained all the parts of the empire west of the town of Scodra in Illyricum, and Antony the eastern provinces, while Italy was to belong to them in common. Antony also formed an engagement with the noble-minded Octavia, the sister of Augustus and widow of C. Marcellus, in order to confirm the new friendship. The marriage was celebrated at Rome. Sext. Pompeius, who had had no share in these transactions, continued to cut off the provisions of Rome, which was suffering greatly from scarcity: scenes of violence and outrage at Rome shewed the exasperation of the people. Augustus could not hope to satisfy the Romans unless their most urgent wants were satisfied by sufficient supplies of food, and this could not be effected in any other way but by a reconciliation with Pompeius. Augustus had an interview with him on the coast of Misenum, in B. C. 39, at which Pompeius received the proconsulship and the islands of Sicily, Sardinia, and Corsica, together with the province of Achaia. In return for these concessions he was to provide Italy with corn. In order to convince the Romans of the sincerity of his intentions, Augustus betrothed M. Marcellus, the son of Octavia and stepson of Antony, who was present on this occasion, to a daughter of Pompeius.

Peace seemed now to be restored everywhere. Antony returned to the East, where his generals had been successful, and Augustus too received favourable news from his lieutenants in Spain and Gaul. Augustus, however, was anxious for an opportunity of a war, by which he might deprive Sext. Pompeius of the provinces which had been ceded to him at Misenum. A pretext was soon found in the fact, that Pompeius allowed piracy to go on in the Mediterranean. Augustus solicited the aid of tbe two other triumvirs, but they did not support him; and Antony was in reality glad to see Augustus engaged in a struggle in which he was sure to suffer. The fleet of Augustus suffered greatly from storms and the activity of Democharcs, the admiral of Pompeius; but the latter did not follow up the advantages he had gained, and Augustus thus obtained time to repair his ships, and send Maecenas to Antony to invite him again to take part in the war. Antony hereupon sailed to Tarentum, in the beginning of the year 37, with 300 ships; but, on his arrival there, Augustus had changed his mind, and declined the assistance. This conduct exasperated Antony; but his wife, Octavia, acted as mediator; the two triumvirs met between Tarentum and Metapontum, and the urgent necessity of the times compelled them to lay aside their mutual mistrust. Augustus promised an army to Antony for his Parthian war, while Antony sent 120 ships to increase the fleet of Augustus, and both agreed to prolong their office of triumvirs for five years longer. While Antony hastened to Syria, Octavia remained with her brother. Soon after this, M. Vipsanius Agrippa received the command of the fleet of Augustus, and in July of the year 36, Sicily was attacked on all sides; but storms compelled the fleet of Augustus to return, and Lepidus alone succeeded in landing at Lilybaeum. Pompeius remained in his usual inactivity; in a sea-fight off Mylae he lost thirty ships, and Augustus landed at Tauromenium. Agrippa at last, in a decisive naval battle, put an end to the contest, and Pompeius fled to Asia. Lepidus, who had on all occasions been treated with neglect, now wanted to take Sicily for himself; but Augustus easily gained over his troops, and Lepidus himself submitted. He was sent to Rome by Augustus, and resided there for the remainder of his life as pontifex maximus. The forces which Augustus had under his command now amounted, according to Appian, to forty-five legions, independent of the light-armed troops and the cavalry, and to 600 ships. Augustus rewarded

his soldiers with garlands and money, and promised still further rewards; but the veterans insisted upon their dismission, and upon receiving (at once) the lands and all the sums that had been promised them. Augustus quelled the rebellion in its commencement by severity combined with liberality: he dismissed the veterans who had fought at Mutina and Philippi, and ordered them to quit Sicily immediately, that their disposition might not spread further among the soldiers. The latter were satisfied with the promises of Augustus, which he fulfilled at the expense of Sicily, and lands were assigned to the veterans in Campania. Augustus now sent back the ships of Antony, and took possession of Africa. The Roman senate hastened to honour the conqueror in the most extravagant manner; and when he approached the city, which Maecenas had governed during his absence, the senate and people flocked out to meet him. Augustus addressed the senate in a very modest manner, and declined some of the distinctions which were offered him. He celebrated his ovation on the 13th of November, B. C. 36. The abundant supply of provisions which was now brought to Rome satisfied the wants and wishes of the people; and as this happy state of things was the result of his victory, his interests coincided with those of the people, whose burdens were also lessened in various ways.

By the conquest of two of his rivals, Augustus had now acquired strength enough to enter upon the contest with the third. He first endeavoured, however, as much as was in his power, to remedy the confusion and demoralisation in which Italy had been involved in consequence of the civil wars, and he pretended only to wait for the arrival of his colleague in order to withdraw with him into private life, as the peace of the republic was now restored. This pretended self-denial did not remain unrewarded, for the people elected him pontifex maximus, though Lepidus, who held this office, was yet alive; and the senate decreed, that he should inhabit a public building, that his person should be inviolable, and that he should sit by the side of the tribunes. Augustus took every opportunity of praising and supporting his absent colleague, Antony, and by this stratagem the Romans gradually became convinced, that if new disputes should break out between them, the fault could not possibly lie with Augustus. But matters did not yet come to this: the most urgent thing was to keep his troops engaged, and to acquire funds for paying them. After suppressing a mutiny among the insolent veterans, he prepared for a campaign against some tribes on the north-eastern coast of the Adriatic, of which the Romans had never become complete masters, and which from time to time refused to pay their tribute. Augustus marched along the coast, without meeting with much resistance, until he came near the country of the Japydes: their capital Metulum was strongly fortified and garrisoned; but the perseverance of Augustus and the courage of his troops compelled the garrison to surrender, and the place was changed into a heap of ashes by the brave Japydes themselves (B. C. 35). As the season of the year was not yet much advanced, Augustus undertook a campaign against the Pannonians in Segestica. After several engagements during their march through the country, the Romans appeared before the town of Segesta, which, after a siege of thirty days, sued for pardon. Augustus, to suit his own purpose, imposed only a fine upon the inhabitants, and leaving his legate Fufius Geminus behind with a garrison of twenty-five cohorts, he returned to Rome. Octavia had in the meantime been repudiated by Antony; and at the request of Augustus the senate declared Octavia and Livia inviolable, and granted them the right of conducting their own affairs without any male assistance—an apparent reparation for the insult offered to Octavia by her husband, but in reality a means of keeping the recollection of it alive. Augustus intended next to make an expedition against Britain, but the news of fresh revolts in the countries from which he had just returned, altered his plan. His generals soon restored peace, but he himself went to Dalmatia, where Agrippa had the command. Several towns were taken, and neither life nor property was spared. Augustus penetrated as far as Setovia, where he was wounded in his knee. After his recovery, he gave the command to Statilius Taurus, and returned to Rome to undertake the consulship for the year B. C. 33, which he entered upon on the 1st of January together with L. Volcatius Tullus, and laid down on the same day, under the pretext of the Dalmatian war, though his presence there was no longer necessary, since Statilius Taurus had already completed the defeat of the Dalmatians. Out of the spoils made in this war Augustus erected a portico called, after his sister, Octavia. During this year, Agrippa was aedile, and did all he could to gain popularity for his friend Augustus and himself, and Augustus also made several very useful regulations.

Meantime the arbitrary and arrogant proceedings of Antony in the East were sufficient of themselves to point him out to the Romans as an enemy of the republic, but Augustus did not neglect to direct attention secretly to his follies. Letters now passed between the two triumvirs full of mutual criminations; and Antony already purchased from Artavasdes cavalry for the impending war against his colleague. The rupture between the two triumvirs was mainly brought about by the jealousy and ambition of Cleopatra. During the year B. C. 32, while Cleopatra kept Antony in a perpetual state of intoxication, Augustus had time to convince the Romans that the heavy sacrifices he demanded of them were to be made on their own behalf only, as Italy had to fear everything from Antony. War was now declared against Cleopatra, for Antony was looked upon only as her infatuated slave. In B. C. 31, Augustus was consul for the third time with M. Valerius Messalla. Rome was in a state of great excitement and alarm, and all classes had to make extraordinary exertions. An attempt of Augustus to attack his enemy during the winter was frustrated by storms; but, in the spring, his fleet, under the command of the able Agrippa, spread over the whole of the eastern part of the Adriatic, and Augustus himself with his legions landed in Epeirus. Antony and Cleopatra took their station near the promontory of Actium in Acarnania. Their fleet had no able rowers, and everything depended upon the courage of the soldiers and the size of their ships. Some persons ventured to doubt the safety of entering upon a sea-fight, but Cleopatra's opinion prevailed, and the battle of Actium was fought in September, 31. As soon as the queen observed that victory was not certain on her side, she took to flight, and Antony soon followed her. His fleet fought in vain

to the last, and, after a long hesitation, the land forces surrendered.

The danger which had threatened to bring Rome under the dominion of an eastern queen was thus removed, the ambition of Augustus was satisfied, and his generosity met with general admiration. After the battle of Actium, he proceeded slowly through Greece and a part of western Asia, where he entered on his fourth consulship for the year B. C. 30, and passed the winter at Samos. The confidence of his army in him grew with his success, but the veterans again shewed symptoms of discontent, and demanded the fulfilment of the promises made to them. Soon after, they broke out into open rebellion, and Augustus hastened from Samos to remedy the evil in person. It was with great difficulty that he escaped the storms and arrived at Brundusium. Here he was met by the Roman senators, equites, and a great number of the people, which emboldened him to ask for their assistance to pay his soldiers. His requests were readily complied with, and he was enabled to fulfil his engagements towards the veterans, and assigned lands to them in various parts of the empire. Without going to Rome, he soon after sailed to Corinth, Rhodes, Syria, and Egypt. Cleopatra negotiated with Augustus to betray Antony; but when she found that Augustus only wanted to spare her that she might adorn his triumph, she put an end to her life. [ANTONIUS, No. 12.] Egypt was made a Roman province, and the booty which Augustus obtained was so immense, that he could easily satisfy the demands of his army. At Rome the senate and people rivalled each other in devising new honours and distinctions for Augustus, who was now alone at the head of the Roman world. In Samos he entered upon his fifth consulship for the year B. C. 29. The senate sanctioned all his acts, and conferred upon him many extraordinary rights and privileges. The temple of Janus was closed, as peace was restored throughout the empire. In August of the same year, Augustus returned to Rome, and celebrated his threefold triumph over the Pannonians and Dalmatians, Antony and Egypt; and he obtained the title of imperator for ever.

After these solemnities were over, Augustus undertook the consulship for the year 28 together with his friend Agrippa. He was determined from the first not to lay down the power which his own successes and the circumstances of the times had placed in his hands, although he occasionally pretended that he would resign it. He first directed his attention to the restoration of order in all parts of the government; and, as he was invested with the censorship, he began by clearing the senate of all unworthy members; he ejected two hundred senators, and also raised the senatorial census; but where a worthy senator's property did not come up to the new standard, he very liberally made it up out of his own means. He raised many plebeian families to the rank of patricians; and as he had a predilection for ancient, especially religious, institutions, he restored several temples which had fallen into decay, and also built new ones. The keeping of the aerarium was transferred from the quaestors to the praetors and ex-praetors. After having introduced these and many other useful changes, he proposed in the senate to lay down his powers, but allowed himself to be prevailed upon to remain at the head of affairs for ten years longer. This plan was afterwards repeated several times, and he apparently allowed himself to be always persuaded to retain his power either for ten or five years longer. He next made a division of the provinces, leaving the quiet and peaceful ones to the senate, and retaining for himself those which required the presence of an army. The administration of the former was given every year by the senate to proconsuls, while Augustus placed the others under *legati Caesaris*, sometimes also called propraetores, whom he appointed at any time he pleased. He declined all honours and distinctions which were calculated to remind the Romans of kingly power; he preferred allowing the republican forms to continue, in order that he might imperceptibly concentrate in his own person all the powers which had hitherto been separated. He accepted, however, the name of Augustus, which was offered to him on the proposal of L. Munatius Plancus. In B. C. 23 he entered upon his eleventh consulship, but laid it down immediately afterwards; and, after having also declined the dictatorship, which was offered him by the senate, he accepted the imperium proconsulare and the tribunitia potestas for life, by which his inviolability was legally established, while by the imperium proconsulare he became the highest authority in all the Roman provinces. When in B. C. 12 Lepidus, the pontifex maximus, died, Augustus, on whom the title of chief pontiff had been conferred on a former occasion, entered upon the office itself. Thus he became the high priest of the state, and obtained the highest influence over all the other colleges of priests. Although he had thus united in his own person all the great offices of state, yet he was too prudent to assume exclusively the titles of all of them, or to shew to the Romans that he was the sole master. Other persons were accordingly allowed to hold the consulship, praetorship, and other public offices; but these offices were in reality mere forms and titles, like the new offices which he created to reward his friends and partisans. Augustus assumed nothing of the outward appearance of a monarch: he retained the simple mode of living of an ordinary citizen, continued his familiar intimacy with his friends, and appeared in public without any pomp or pageantry; a kingly court, in our sense of the word, did not exist at all in the reign of Augustus.

His relation to the senate was at first rather undefined: in B. C. 28 he had been made princeps senatus, but in the beginning of the year 24 he was exempted by the senate from all the laws of the state. During the latter years of his life, Augustus seldom attended the meetings of the senate, but formed a sort of privy council, consisting of twenty senators, with whom he discussed the most important political matters. Augustus had no ministers, in our sense of the word; but on state matters, which he did not choose to be discussed in public, he consulted his personal friends, C. Cilnius Maecenas, M. Vipsanius Agrippa, M. Valerius Messalla Corvinus, and Asinius Pollio, all of whom contributed, each in his way, to increase the splendour of the capital and the welfare of the empire. The people retained their republican privileges, though they were mere forms: they still met in their assemblies, and elected consuls and other magistrates; but only such persons were elected as had been proposed or recommended by the emperor. The almost uninterrupted festivities, games, and

distributions of corn, and the like, made the people forget the substance of their republican freedom; and they were ready to serve him who fed them most liberally: the population of the city was then little better than a mob.

It was a necessary consequence of the dominion acquired by force of arms, that standing armies (*castra stativa*) were kept on the frontiers of the empire, as on the Rhine, the Danube, and the Euphrates, which in many instances became the foundations of flourishing towns. The veterans were distributed into a number of colonies. For the protection of his own person, Augustus established ten praetorian cohorts, consisting of one thousand men each, which were placed under the command of two equites with the title of praefecti praetorio. For the purpose of maintaining order and security in the city, he instituted a sort of police, under the name of cohortes urbanae, which were under the command of the praefectus urbi. The fleets were stationed at Ravenna, Misenum, and in various ports of the provinces. In the division of the provinces which Augustus had made in B. C. 27, especial regulations were made to secure strict justice in their administration; in consequence of which many, especially those which were not oppressed by armies, enjoyed a period of great prosperity. Egypt was governed in a manner different from that of all other provinces. The division of the provinces was necessarily followed by a change in the administration of the finances, which were in a bad condition, partly in consequence of the civil wars, and partly through all the domain lands in Italy having been assigned to the veterans. The system of taxation was revised, and the taxes increased. The aerarium, out of which the senate defrayed the public expenses, was separated from the fiscus, the funds of the emperor, out of which he paid his armies.

Augustus enacted several laws to improve the moral condition of the Romans, and to secure the public peace and safety. Thus he made several regulations to prevent the recurrence of scarcity and famine, promoted industry, and constructed roads and other works of public utility. The large sums of money which were put into circulation revived commerce and industry, from which the eastern provinces especially and Egypt derived great advantages.

Although Augustus, who must have been startled and frightened by the murder of Caesar, treated the Romans with the utmost caution and mildness, and endeavoured to keep out of sight every thing that might shew him in the light of a sovereign, yet several conspiracies against his life reminded him that there were still persons of a republican spirit. It will be sufficient here to mention the names of the leaders of these conspiracies,—M. Lepidus, L. Murena, Fannius Caepio, and Cornelius Cinna, who are treated of in separate articles.

After this brief sketch of the internal affairs of the Roman empire during the reign of Augustus, it only remains to give some account of the wars in which he himself took part. Most of them were conducted by his friends and relations, and need not be noticed here. On the whole, we may remark, that the wars of the reign of Augustus were not wars of aggression, but chiefly undertaken to secure the Roman dominion and to protect the frontiers, which were now more exposed than before to the hostile inroads of barbarians. In B. C. 27, Augustus sent M. Crassus to check the incursions of the Dacians, Bastarnians, and Moesians on the Danube; and, in the same year, he himself went to Gaul and Spain, and began the conquest of the warlike Cantabri and Asturii, whose subjugation, however, was not completed till B. C. 19 by Agrippa. During this campaign Augustus founded several towns for his veterans, such as Augusta Emerita and Caesar Augusta. In B. C. 21 Augustus travelled through Sicily and Greece, and spent the winter following at Samos. After this, he went to Syria at the invitation of Tiridates, who had been expelled from his kingdom of Parthia. The ruling king, Phraates, for fear of the Romans, sent back the standards and prisoners which had been taken from Crassus and Antony. Towards the end of the year 20, Augustus returned to Samos, to spend the approaching winter there. Here ambassadors from India appeared before him, with presents from their king, Pandion, to confirm the friendship which had been sought on a former occasion. In the autumn of B. C. 19, he returned to Rome, where new honours and distinctions were conferred upon him. His vanity was so much gratified at these bloodless victories which he had obtained in Syria and Samos, that he struck medals to commemorate them, and afterwards dedicated the standards which he had received from Phraates in the new temple of Mars Ultor. In B. C. 18, the imperium of Augustus was prolonged for five years, and about the same time he increased the number of senators to 600. The wars in Armenia, in the Alps, and on the Lower Rhine, were conducted by his generals with varying success. In B. C. 16 the Romans suffered a defeat on the Lower Rhine by some German tribes; and Augustus, who thought the danger greater than it really was, went himself to Gaul, and spent two years there, to regulate the government of that province, and to make the necessary preparations for defending it against the Germans. In B. C. 13 he returned to Rome, leaving the protection of the frontier on the Rhine to his step-son, Drusus Nero. In B. C. 9 he again went to Gaul, where he received German ambassadors, who sued for peace; but he treacherously detained them, and distributed them in the towns of Gaul, where they put an end to their lives in despair. Towards the end of this year, he returned to Rome with Tiberius and Drusus. From this time forward, Augustus does not appear to have again taken any active part in the wars that were carried on. Those in Germany were the most formidable, and lasted longer than the reign of Augustus.

In A. D. 13, Augustus, who had then reached his 75th year, again undertook the government of the empire for ten years longer; but he threw some part of the burden upon his adopted son and successor, Tiberius, by making him his colleague. In the year following, A. D. 14, Tiberius was to undertake a campaign in Illyricum, and Augustus, though he was bowed down by old age, by domestic misfortunes and cares of every kind, accompanied him as far as Naples. On his return, he was taken ill at Nola, and died there on the 29th of August, A. D. 14, at the age of 76. When he felt his end approaching, he is said to have asked his friends who were present whether he had not acted his part well. He died very gently in the arms of his wife, Livia, who kept the event secret, until Tibe-

rius had returned to Nola, where he was immediately saluted as the successor of Augustus. The body of the emperor was carried by the decuriones of Nola to Bovillae, where it was received by the Roman equites and conveyed to Rome. The solemn apotheosis took place in the Campus Martius, and his ashes were deposited in the mausoleum which he himself had built.

As regards the domestic life of Augustus, he was one of those unhappy men whom fortune surrounds with all her outward splendour, and who can yet partake but little of the general happiness which they establish or promote. His domestic misfortunes must have embittered all his enjoyments. Augustus was a man of great caution and moderation—two qualities by which he maintained his power over the Roman world; but in his matrimonial relations and as a father he was not happy, chiefly through his own fault. He was first married, though only nominally, to Clodia, a daughter of Clodius and Fulvia. His second wife, Scribonia, was a relation of Sext. Pompeius: she bore him his only daughter, Julia. After he had divorced Scribonia, he married Livia Drusilla, who was carried away from her husband, Tiberius Nero, in a state of pregnancy. She brought Augustus two step-sons, Tiberius Nero and Nero Claudius Drusus. She secured the love and attachment of her husband to the last moments of his life. Augustus had at first fixed on M. Marcellus as his successor, the son of his sister Octavia, who was married to his daughter, Julia. Agrippa, jealous of Augustus' partiality for him, left Rome, and did not return till Marcellus had died in the flower of his life. Julia was now compelled by her father to marry the aged Agrippa, and her sons, Caius and Lucius Caesar, were raised to the dignity of principes juventutis. At the death of Agrippa, in B. C. 12, Tiberius was obliged to divorce his wife, Vipsania, and, contrary to his own will, to marry Julia. Dissatisfied with her conduct and the elevation of her sons, he went, in B. C. 6, to Rhodes, where he spent eight years, to avoid living with Julia. Augustus, who became at last disgusted with her conduct, sent her in B. C. 2 into exile in the island of Pandataria, near the coast of Campania, whither she was followed by her mother, Scribonia. The children of Julia, Julia the Younger and Agrippa Postumus, were likewise banished. The grief of Augustus was increased by the deaths of his friend Maecenas, in B. C. 8, and of his two grandsons, Caius and Lucius Caesar, who are said to have fallen victims to the ambitious designs of Livia, who wished to make room for her own son, Tiberius, whom the deluded emperor was persuaded to adopt and to make his colleague and successor. Tiberius, in return, was obliged to adopt Drusus Germanicus, the son of his late brother, Drusus. A more complete view of the family of Augustus is given in the annexed stemma.

Stemma of Augustus and his Family.

C. Octavius, praetor in B. C. 61, married to
1. Ancharia. 2. Atia, daughter of M. Atius Balbus and Julia, a sister of C. Julius Caesar.

Octavia, the elder.

1. Octavia, the younger.

2. C. Octavius (C. Julius Caesar Octavianus Augustus), married to
1. Clodia. 2. Scribonia. 3. Livia.

Julia, married to
1. M. Marcellus. No issue. 2. M. Vipsanius Agrippa. 3. Tiberius, emperor. No issue.

1. C. Caesar, married to Livia, the sister of Germanicus. Died A. D. 4.
2. L. Caesar, betrothed to Aemilia Lepida. Died A. D. 2.
3. Julia, married to L. Aemilius Paullus.
4. Agrippina, married to Germanicus.
5. Agrippa Postumus. Put to death A. D. 14.

1. M. Aemilius Lepidus, married to Drusilla, daughter of Germanicus.
2. Aemilia Lepida, married to
1. Ap. Junius Silanus. 2. Drusus.

1. L. Silanus. 2. M. Silanus. 3. Junia Calvina.

1. Nero, married to Julia, dau. of Drusus, the son of Tiberius. (Tac. *Ann.* vi. 27.)
2. Drusus, married to Aemilia Lepida. (Tac. *Ann.* vi. 40.)
3. Caligula, emperor.
4. Agrippina, married to Cn. Domitius.
5. Drusilla, married to 1. L. Cassius, and 2. M. Aemil. Lepidus.
6. Livia or Livilla, married to 1. M. Vicinius, 2. Quintilius Varus. (?)

Nero, emperor.

Our space does not allow us here to enter into a critical examination of the character of Augustus: *what* he did is recorded in history, and public opinion in his own time praised him for it as an excellent prince and statesman; the investigation of the *hidden motives* of his actions is such a delicate subject, that both ancient and modern writers have advanced the most opposite opinions, and both supported by strong arguments. The main difficulty lies in the question, whether his government was the fruit of his honest intentions and wishes, or whether it was merely a means of satisfying his own ambition and love of dominion; in other words, whether he was a straightforward and honest man, or a most consummate hypocrite. Thus much is certain, that his reign was a period of happiness for Italy and the provinces, and that it removed the causes of future civil wars. Previous to the victory of Actium his character is less a matter of doubt, and there we find sufficient proofs of his cruelty, selfishness, and faithlessness towards his friends. He has sometimes been charged with cowardice, but, so far as military courage is concerned, the charge is unfounded.

(The principal ancient sources concerning the life and reign of Augustus are: Sueton. *Augustus;* Nicolaus Damasc. *De Vita Augusti;* Dion Cass. xlv.—lvi.; Tacitus, *Annal.* i.; Cicero's *Epistles* and *Philippics;* Vell. Pat. ii. 59—124; Plut. *Antonius.* Besides the numerous modern works on the History of Rome, we refer especially to A. Weichert, *Imperatoris Caesaris Augusti Scriptorum Reliquiae*, Fasc. i., Grimae, 1841, 4to., which contains an excellent account of the youth of Augustus and his education; Drumann, *Geschichte Roms*, vol. iv. pp. 245—302, who treats of his history down to the battle of Actium; Loebell, *Ueber das Principat des Augustus*, in Raumer's *Historisches Taschenbuch*, 5ter, Jahrgang, 1834; Karl Hoeck, *Römische Geschichte vom Verfall der Republik bis zur Vollendung der Monarchie unter Constantin*, i. 1. pp. 214—421.) [L. S.]

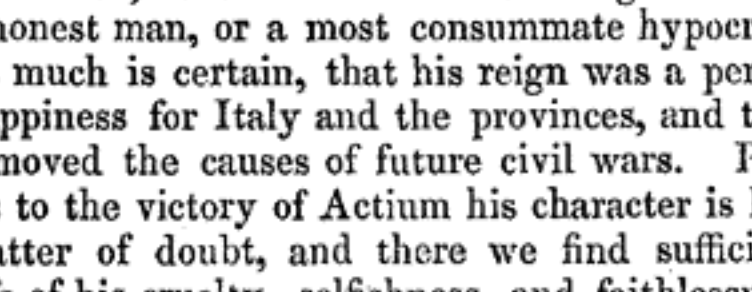

COIN OF AUGUSTUS.

AVIA'NUS, M. AEMILIUS, a friend of Cicero, and the patron of Avianus Evander and Avianus Hammonius. (Cic. *ad Fam.* xiii. 2, 21, 27.)

AVIA'NUS, FLA'VIUS, the author of a collection of forty-two Aesopic fables in Latin elegiac verse, dedicated to a certain Theodosius, who is addressed as a man of great learning and highly cultivated mind. The designation of this writer appears under a number of different shapes in different MSS., such as *Avianus*, *Anianus*, *Abidnus*, *Abienus*, and *Avienus*, from which last form he was by many of the earlier historians of Roman literature, such as Vossius and Funccius, identified with the geographical poet, Rufus Festus Avienus. [AVIENUS.] But, independent of the circumstance that no fact except this resemblance of name can be adduced in support of such an opinion, the argument derived from the style of these compositions must, to every reader of taste and discrimination, appear conclusive. Nothing can be imagined more unlike the vigorous, bold, spirited, and highly embellished rotundity which characterizes the Descriptio Orbis and the Aratea than the feeble, hesitating, dull meagreness of the fabulist. Making all allowances for numerous corruptions in the text, we can scarcely regard these pieces in any other light than as the early effusions of some unpractised youth, who patched very unskilfully expressions borrowed from the purer classics, especially Virgil, upon the rude dialect of an unlettered age. Cannegieter, in his erudite but most tedious dissertation, has toiled unsuccessfully to prove that Avianus flourished under the Antonines. Wernsdorf, again, places him towards the end of the fourth century, adopting the views of those who believe that the Theodosius of the dedication may be Aurelius Macrobius Ambrosius Theodosius, the grammarian, and adding the conjecture, that the Flavianus of the Saturnalia may have been corrupted by transcribers into Fl. Avianus. These are mere guesses, and may be taken for what they are worth. Judging from the language, and we have nothing else whatever to guide us, we should feel inclined to place him a hundred years later.

Avianus was first printed independently by Jac. de Breda, at Deventer in Holland, in the year 1494, 4to., Gothic characters, under the title "Apologus Aviani civis Romani adolescentulis ad mores et Latinum sermonem capessendos utilissimus;" but the editio princeps is appended to the fables of Aesop which appeared about 1480. The earlier editions contain only twenty-seven fables; the whole forty-two were first published by Rigaltius, along with Aesop and other opuscula (16mo. Lugd. 1570). The most complete edition is that of Cannegieter, 8vo. Amstel. 1731, which was followed by those of Nodell, 8vo. Amstel. 1787, and of C. H. Tzschucke, 12mo. Lips. 1790.

"The fables of Avian translated into Englyshe" are to be found at the end of "The Subtyl Historyes and Fables of Esope, translated out of Frenshe into Englysshe, by William Caxton at Westmynstre. In the yere of our lorde M CCCC lxxxiii., &c. *Enprynted by the same the* xxvj *daye of Marche the yere of our lord* M CCCC lxxxiij, *And the fyrst yere of the regne of kyng Rychard the thyrde*," folio. This book was reprinted by Pynson. We have a translation into Italian by Giov. Gris. Trombelli, 8vo. Venez. 1735; and into German by H. Fr. Kerler, in his *Röm. Fabeldichter*, Stuttgard, 1838. (Vossius, *de Poetis Latt.* p. 56; Funccius, *de Vegeta L. L. Senectute*, cap. iii. § lvi.; Barth. *Adversar.* xix. 24, xxvii. 3, xxxix. 7 and 13, xlvi. 4, 7, 16; Wernsdorf, *Poett. Latt. Mimn.* vol. v. pars. ii. p. 663, who effectually destroys the leading argument of Cannegieter that Avianus must be intermediate between Phaedrus and Titianus, upon which idea the hypothesis that he lived under the Antonines rests.) [W. R.]

AVIA'NUS EVANDER. [EVANDER.]

AVIA'NUS FLACCUS. [FLACCUS.]

AVIA'NUS HAMMO'NIUS. [HAMMONIUS.]

AVIA'NUS, LAETUS, the name prefixed to an epigram in bad Latin, comprised in three elegiac distichs, on the famous work of Martianus Capella. The subject proves that it cannot be earlier than the end of the fifth century. (Burmann, *Anthолog.* Add. i. p. 738, or Ep. n. 553, ed. Meyer.; Barth. *Adversar.* xviii. 21.) [W. R.]

AVIA'NUS PHILO'XENUS. [PHILOXENUS.]

AVI'DIUS CA'SSIUS. [CASSIUS.]

AVI'DIUS FLACCUS. [FLACCUS.]

C. AVIE'NUS, tribune of the soldiers of the tenth legion, was ignominiously dismissed from the army, on account of misconduct in the African war, B. C. 46. (Hirt. *B. Afr.* 46.)

AVIE'NUS, RUFUS FESTUS. The following poems are ascribed to an author bearing this name :—

1. *Descriptio Orbis Terrae*, or, as it is variously entitled in different editions and MSS., *Metaphrasis Perigeseos Dionysii—Situs Orbis—Ambitus Orbis*—in 1394 hexameter lines, derived directly from the *περιήγησις* of Dionysius, and containing a succinct account of the most remarkable objects in the physical and political geography of the known world. It adheres too closely in some places, and departs too widely in others, from the text of the Alexandrian, to be called with propriety a translation, or even a paraphrase, and still less does it deserve to be regarded as an independent work, but approaches more nearly to our modern idea of a new edition compressed in certain passages, enlarged in others, and altered throughout. These changes can hardly be considered as improvements, for not unfrequently the anxiety of the writer to expand and embellish his original has made him wander into extravagance and error, while on the other hand the fear of becoming prolix and tedious has led to injudicious curtailments, and induced him to omit the names of nations and districts which ought not to have been passed over. Nor does he attempt to correct the mistakes of his predecessor, nor to take advantage of those stores of knowledge which must have been available at the period when he lived; but the blunders and follies of the old Greek poets, who were profoundly ignorant of all the regions to the West and North of their own country, are implicitly followed, and many things set down which every well-informed man under the empire must have known to be absurd. There is, however, a considerable energy and liveliness of style, which animates the inherent dulness of the undertaking and carries the reader lightly on, while much ingenuity is displayed in varying the expression of constantly-recurring ideas.

2. *Ora Maritima*, a fragment in 703 Iambic trimeters. The plan comprehended a full delineation of the shores of the Mediterranean, together with those of the Euxine and sea of Asov, and a portion of the Atlantic without the pillars of Hercules; but we know not if this design was ever fully carried out, for the portion which has been preserved is confined almost entirely to the coast stretching from Marseilles to Cadiz. The author professes to have commenced the essay in order to satisfy the intelligent inquiries of a youth named Probus, to whom it is addressed, with regard to the geography of the Pontus and the Maeotic Gulf; but if intended for the purposes of instruction, it is impossible to imagine any task executed in a less satisfactory manner. There is an absence of all order and arrangement. Instead of advancing steadily in a given direction, we are carried backwards and forwards, transported abruptly from one spot to another at a great distance, and brought again and again to the same point without completing any circuit, besides being distracted with discussions on localities and objects totally foreign to the matter in hand. Moreover, the different nations and districts are distinguished by their ancient and forgotten names, instead of those by which they were actually known at the time when this guide-book was composed, and all the old and exploded fantasies of half mythical geography revived and gravely propounded. We are led almost irresistibly to the conclusion, that Avienus, possessing no practical or scientific acquaintance with his subject, had read a number of conflicting accounts of the countries in question, written in former times by persons who were as ignorant as himself, and had combined and pieced them together in the hope of elaborating a consistent whole,—neglecting with strange perversity the numerous sources of accurate information opened up by the wars so long waged and the dominion so long exercised by his countrymen in those regions.

3. *Aratea Phaenomena*, and *Aratea Prognostica*, both in Hexameter verse, the first containing 1325, the second 552 lines. They bear exactly the same relation to the well known works of Aratus as the *Descriptio Orbis Terrae* does to that of Dionysius. The general arrangement of the Greek original is followed throughout, and several passages are translated more closely than in the versions of Cicero and Germanicus, but on the other hand many of the mythical legends are expanded, new tales are introduced, and extracts from the works of celebrated astronomers, scraps of Pythagorean philosophy, and fragments of Aegyptian superstition, are combined and worked up with the materials of the old fabric. The result is much more successful than in the two efforts previously examined. Here there was more room for the imagination to disport itself unencumbered with dry details and stubborn facts, and accordingly the interest is well sustained and the flowing and spirited style of the poet appears to great advantage.

4. Three short fugitive pieces, the first addressed to a friend, *Flavianus Myrmecius, V. C.*, requesting a gift of some pomegranates from his estates in Africa, in order to remove an attack of bile and indigestion; the second, *De Cantu Sirenum*, or *Sirenum Allegoria*, on the allurements of the daughters of Achelous and the device by which Ulysses escaped their wiles; the third, *Ad Amicos de Agro*, enumerating the various occupations which by turns occupied the time and engaged the attention of the writer each day when living in country retirement.

We must remark, that while we can scarcely entertain a doubt that the two Geographical Essays are from the same pen, especially since in the second (l. 71) we find a direct reference to the first, we have no external evidence connecting them with the others, except the fact, that the same name is prefixed in all MSS. to the whole, with the exception of the 2nd and 3rd epigrams. But, on the other hand, the style, manner, and phraseology of the Aratean poems correspond so exactly with what we observe in the rest, that scholars in general have acquiesced in the arrangement which assigns the whole to one person. They evidently belong to an epoch when Latin literature, although fast verging to old age, was still fresh and hale, and far from being paralyzed by infirmities ;—we still perceive with pleasure a

force and freedom of expression in strong contrast with the inflated feebleness and uneasy stiffness which marked the last period of decay.

Assuming that the astronomical Avienus is the same with the geographical Avienus, we can at once determine approximately the age to which he belongs; for Jerome, in his commentary on the Epistle of St. Paul to Titus, mentions that the quotation by the Apostle, in the xvii. chapter of the Acts, Τοῦ γάρ καὶ γένος ἐσμέν, is to be found in the Phaenomena of Aratus, "quem Cicero in Latinum sermonem transtulit, et Germanicus Caesar, *et nuper Avienus.*" Now Jerome died in 420; therefore, allowing all fair latitude to the somewhat indefinite *nuper*, we may with tolerable certainty place Avienus in the latter half of the fourth century, under Valens, the Valentinians, Gratian, and Theodosius, or even somewhat earlier, under Constantine and Julian. Our next step leads us upon ground much less firm, but we may venture yet a little further. An inscription, discovered originally, we are told, in the church of St. Nicholas, of the Furbishers, at Rome, and afterwards deposited in the Villa Caesarina, has been published by Fabretti and others, and will be found in Burmann's Anthologia. (i. 79, or Ep .n. 278, ed. Meyer.) It bears as a title R. Festus V. C. De Se Ad Deam Nortiam, and begins in the first person, *Festus Musoni soboles prolesque Avieni*, after which follows an announcement on the part of this individual, that he was born at Vulsinii, that he dwelt at Rome, tnat he had twice been elevated to the office of proconsul, that he was the happy husband of a lady named Placida, the proud father of a numerous offspring, and the author of many poems (*carmina multa serens*); then follows a sort of epitaph in four lines, inscribed by Placidus, apparently the son of the above personage, to the sacred memory of his sire. Wernsdorf and others have at once pronounced without hesitation, that the Festus who here calls himself descendant of Musonius and son of Avienus, for such is undoubtedly the true meaning of the words, must be the same with our Rufus Festus Avienus. The proof adduced, when carefully sifted, amounts to this:—1. It is probable that the ancestor here referred to may be C. Musonius Rufus, the celebrated Stoic and intimate friend of Apollonius of Tyana. He was exiled by Nero, patronized by Vespasian, and is frequently mentioned by the writers who treat of this period. This idea receives confirmation from the circumstance that Tacitus and Philostratus both represent Musonius as a Tuscan, and Suidas expressly asserts that he was a native of Vulsinii. We thus fully establish an identity of name between the writer of the inscription and our Avienus, and can explain satisfactorily how the appellation Rufus came into the family. 2. From two laws in the Codex of Justinian (see Gothofred, *Prosopogr. Cod. Theod.*), it appears that a certain Festus was proconsul of Africa in the years 366 and 367, which agrees with the age we have assigned to our Avienus from St. Jerome, and an inscription is extant (Boeckh, *Inscr. Graec.* i. p. 436) commemorating the gratitude of the Athenians towards Ῥούφιος Φῆστος, proconsul of Greece. Now the editor of Dionysius and Aratus must have been a Greek scholar, and we gather from some lines in the Descriptio that he had repeatedly visited Delphi in person; thus he may be this very Ῥούφιος Φῆστος, and the two proconsular appointments are in this way determined. 3. The words "*carmina multa serens*" point out a similarity of taste and occupation. 4. Lastly, in the epitaph by Placidus we detect an expression, "Jupiter aethram (Pandit, Feste tibi)," which seems to allude directly to the second line of the Phaenomena, "excelsum reserat Jupiter aethram," although this may be merely an accidental resemblance. It will be seen that the evidence requires a good deal of hypothetical patching to enable it to hang together at all, and by no means justifies the undoubting confidence of Wernsdorf; but, at the same time, we can scarcely refuse to acknowledge that the coincidences are remarkable.

We need scarcely notice the opinion of some early critics, that Avienus was a Spaniard, since it avowedly rests upon the consideration, that the fragment of the Ora Maritima which has been preserved is devoted chiefly to the coast of Spain, and contains quotations from the works of Himilco and the Carthaginian annalists with regard to that country and the shores of the Atlantic. To refute such arguments would be almost as idle as to invent them. Nor need we treat with greater respect the assertion that he was a Christian. Not a line can be quoted which would appear to any reasonable man favourable to such a notion; but, on the contrary, wherever he speaks of the Pagan gods we find that he expresses in very unequivocal language a marked reverence for their worship. There is little to be said either for or against the idea, that he is the young Avienus introduced by Macrobius in the Saturnalia as talking with Symmachus. So far as dates are concerned there is no anachronism involved, but the name was very common, and we have no clue to guide us to any conclusion.

Servius, in his commentary on Virgil (x. 388), speaks of an Avienus who had turned the whole of Virgil and Livy into Iambics (*qui totum Virgilium et Livium iambis scripsit*), and refers to him again (x. 272) as the person "qui iambis scripsit Virgilii fabulas." We cannot doubt that Livy the historian must be indicated here, for he was by so much the most celebrated of all authors bearing that appellation, that a grammarian like Servius would scarcely have failed to add a distinguishing epithet had any other Livy been meant. There is no difficulty in believing the operation to have been performed upon Virgil, for we know that such conversions were common exercises during the decline of literature, and Suidas tells us in particular of a certain Marianus, in the reign of the emperor Anastasius, who turned the dactylics of Theocritus, Apollonius, Callimachus, and others, into iambic measures.

Lastly, all scholars now admit that there are no grounds for supposing, that the prose treatise "Breviarium de Victoriis ac Provinciis Populi Romani ad Valentinianum Augustum," ascribed to a Sextus Rufus or Rufus Festus, and the topographical compendium "Sexti Rufi de Regionibus Urbis Romae," belong to Avienus, as was at one time maintained; while the poem "De Urbibus Hispaniae Mediterraneis," quoted as his work by several Spaniards, is now known to be a forgery, executed in all probability by a certain Hieronymus Romanus, a Jesuit of Toledo, who was notorious for such frauds.

The Editio Princeps of Avienus was printed at Venice in Roman characters, by Antonius de

Strata, under the care of Victor Pisanus, in 4to., and bears the date of 25th October (8 Kal. Nov.), 1488. It contains the *Descriptio Orbis Terrae*, the *Ora Maritima*, the *Aratea*, and the epigram addressed to *Flavianus Myrmecius;* besides which we find in the same volume the translation of Aratus by Cicero and Germanicus, and the verses of Q. Serenus Samonicus on the cure of diseases.

The most useful edition is to be found in the second part of the fifth volume of the Poetae Latini Minores of Wernsdorf, which, however, does not include the Aratea, Wernsdorf not having lived to complete his work. But this last piece also, which was carefully edited by Buhle and placed at the end of his Aratus, is given in the French reprint of Wernsdorf (1825), which forms a portion of the collection of Latin classics published at Paris by Lemaire. [W. R.]

AVI'OLA, the name of a family of the Acilia gens, which is not mentioned till the very end of the republic.

1. M'. Acilius Aviola, consul suffectus in B.C. 33, from the 1st of July, is probably the same Aviola who is said to have come to life again on the funeral pile, when it was supposed that he was dead, but to have been nevertheless burnt to death, because the flames could not be extinguished. (Plin. *H. N.* vii. 52. s. 53; Val. Max. i. 8. § 12.)

2. Acilius Aviola, legate of Gallia Lugdunensis under Tiberius, put down an outbreak of the Andecavi and Turonii, in A. D. 21. (Tac. *Ann.* iii. 41.)

3. M'. Acilius Aviola, consul in the last year of the reign of Claudius, A. D. 54. (Tac. *Ann.* xii. 64; Suet. *Claud.* 45.)

AVITIA'NUS, son of Julius Ausonius and Aemilia Aeonia, was a young man of great promise, who was being brought up to follow his father's profession as a physician, but died at an early age, in the fourth century after Christ. He was a younger brother of the poet Ausonius, who in one of his poems (*Parent.* xiii.) laments his premature death, and gives the above particulars of his life. [W. A. G.]

AVI'TUS, A'LCIMUS ECDI'CIUS (or ECDI'DIUS), son of Isicius, archbishop of Vienne, was born about the middle of the 5th century. From his earliest years he is said to have devoted himself to literature, and to have given promise of that erudition which subsequently gained for him, among his countrymen at least, the reputation of being the most profound and eloquent scholar of his age. After bestowing an ample inheritance on the poor, he retired into the monastery of St. Peter and St. Paul, close to the walls of his native city, and remained in the seclusion of the cloister until the death of his father (in A. D. 490), whom he succeeded in the archiepiscopal dignity. His fame as a pious and charitable priest and a powerful controversialist now rose very high. He took part in the celebrated conference at Lyons between the Arians and the Catholic bishops, held in the presence of the Burgundian king, where, as we are told, he silenced the heretics and brought back many waverers to the bosom of the church. Gundebald himself is said to have yielded to his arguments, although from political motives he refused to recant his errors openly; and all agree, that after his death his son Sigismund publicly declared his adherence to the true faith. Avitus, at the request of his royal admirers, published treatises in confutation of the Nestorians, Eutychians, Sabellians, and Pelagians, and was peculiarly successful in gaining over a number of Jews who had settled in his diocese. By pope Hormisda he was appointed vicar apostolic in Gaul, in the year 517 presided at the council of Epaune (*concilium Epaonense*), died on the 5th of February, 523, was buried in the monastery of St. Peter and St. Paul, where he had passed so many years of his early life, and in the fulness of time received the honours of canonization.

The works of Avitus are

1. *Sacrorum Poematum libri quinque*, dedicated to his brother, Apollinaris, bishop of Valentia, a renowned worker of miracles. This collection consists of five distinct pieces, all in hexameter verse, extending to upwards of 2500 lines, *De Initio Mundi*, *De Peccato Originali*, *De Sententia Dei*, *De Diluvio Mundi*, *De Transitu Maris Rubri.*

2. *De consolatoria Castitatis Laude*, in 666 hexameters, addressed to his sister Fuscina, a nun.

These productions display much imagination and great fluency; the plan of the different portions is well conceived and skilfully executed, and both in versification and expression they deserve the moderate praise of being much better than could have been expected, belonging as they do to what Funccius has quaintly termed the "Iners ac decrepita senectus" of the Latin language. Barthius is of opinion that we are prevented from estimating them fairly, in consequence of the numerous depravations and interpolations which he believes them to have suffered from the monks in ages still more barbarous. Besides his effusions in verse, Avitus is known to have published nine books of epistles, and a great number of homilies; but of these the following only are extant:

3. Eighty-seven letters to and from various persons of distinction in church and state.

4. A homily "*De Festo Rogationum et prima ejus Institutione.*"

5. Eight fragments of homilies.

6. Fragments of opuscula.

These remains shew that he was well versed in scripture and in theology, and that he possessed some knowledge of Greek and Hebrew, and they contain curious and valuable information on various points of ecclesiastical history, discipline, and doctrine.

The poems were first printed at Strasburg in 1507 from a MS. in the possession of Beroaldus, and are given in the Corpus Poetarum Latinorum of Maittaire and similar compilations.

The whole works of Avitus were published collectively with notes by Père Sirmond, at Paris, 1643, 8vo., in the second volume of his Opuscula of the fathers and other ecclesiastical writers, and also in the works of Sirmond published by Père la Baume, Paris, 1690, fol., and reprinted at Venice, 1729, fol. Since that period, a new homily has been discovered, and is included in the fifth vol. of the *Thesaur. Anecdot.* by Dom. Martenne. [W. R.]

AVI'TUS, A'LPHIUS. The Latin poet quoted under this name is believed to have flourished during the reigns of Augustus and Tiberius. Many suppose him to be the same person with Alfius Flavus—the precocious pupil of Cestius and contemporary with Seneca, who while yet a boy was so famed for his eloquence, that crowds flocked to listen to his orations (Senec. *Controv.* i. 1)—and with Flavius Alfius, referred to by Pliny (*H. N.* ix. 8), as an authority for a story about dolphins. Hence

Vossius conjectures, that his designation at full length and properly arranged may have been Flavus Alfius Avitus. All this is very ingenious and very uncertain. We know from Terentianus Maurus (l. 2448), that Alphius Avitus composed a work upon Illustrious Men, in iambic dimeters, extending to several books; and eight lines are cited by Priscian from the second book, forming a part of the legend of the Faliscan schoolmaster who betrayed his pupils to Camillus; besides which, three lines more from the first book are contained in some MSS. of the same grammarian. (Priscian, vol. i. pp. 410, 553, vol. ii. p. 131, ed. Krehl, or pp. 823, 947, 1136, ed. Putsch.) These fragments are given in the *Anthologia Latina* of Burmann, ii. p. 267, and Add. ii. p. 730, or Ep. n. 125, ed. Meyer.

There is also an "Alpheus philologus," from whom Priscian adduces five words (vol. i. p. 370, ed. Kr., or p. 792, ed. Putsch), and an Alfius whose work on the Trojan war is mentioned by Festus, *s. v. Mamertini.* (Wernsdorf, *Poett. Latt. Minn.* vol. iii. p. xxxi., vol. iv. pars ii. p. 826.) [W. R.]

AVI'TUS, GALLO'NIUS, was legate over the provinces of Thrace under Aurelian, and a letter addressed to him by that emperor is quoted by Vopiscus in the life of Bonosus. Some critics have supposed, that he was the author of an "allocutio sponsalis," in five hexameters, preserved among the "fragmenta epithalamiorum veterum," and that the little poem itself was one of the hundred nuptial lays which were composed and recited when Gallienus celebrated the marriages of his nephews. (Pollio, *Gall.* 11.) Wernsdorf, however, considers that the lines belong to *Alcimus Avitus Alethius.* [ALETHIUS.] (Wernsdorf, *Poett. Latt. Minn.* vol. iv. pars ii. p. 501; Burmann, *Antholog.* iii. 259, or Ep. n. 259, ed. Meyer.) [W. R.]

AVI'TUS, JU'LIUS, the husband of Julia Maesa, brother-in-law of Julia Domna and Septimius Severus, uncle by marriage of Caracalla, father of Julia Soemias and Julia Mamaea, and maternal grandfather of Elagabalus and Alexander Severus. He was of consular rank, and, as we gather from the fragments of Dion Cassius, governed in succession Asia, Mesopotamia, and Cyprus. From him Elagabalus inherited the name of *Avitus*—an appellation by which ancient historians frequently distinguish that emperor. (Dion Cass. lxxxviii. 30, lxxix. 16; Herodian, v. 3. § 2; see also the genealogical table under CARACALLA.) [W. R.]

AVI'TUS, M. MAECI'LIUS, emperor of the West, was descended from a noble family in Auvergne, and spent the first thirty years of his life in the pursuits of literature, field-sports, jurisprudence, and arms. The first public office to which he was promoted was the praetorian praefecture of Gaul, and whilst in retirement in his villa near Clermont, he was appointed master of the armies of Gaul. During this period, he twice went as ambassador to the Visigothic court, first in A. D. 450 to Theodoric I., to secure his alliance on the invasion of Attila; secondly in A. D. 456, to Theodoric II., on which last occasion, having received the news of the death of Maximus, and of the sack of Rome by the Vandals, he was, by the assistance of the Visigoths, raised to the vacant throne; but, after a year's weak and insolent reign, was deposed by Ricimer, and returned to private life as bishop of Placentia. But the senate having pronounced the sentence of death upon him, he fled to the sanctuary of his patron saint, Julian, at Brivas in Auvergne, and there died, or at least was buried. (A. D. 456.)

His private life is chiefly known from the Panegyric of his son-in-law, Sidonius Apollinarus; his public life from Gregor. Turon. ii. 11, and Idatius, *Chronicon.* [A. P. S.]

The annexed coin of Avitus has on the obverse the head of Avitus crowned with a diadem of pearls, and the inscription D. M. AVITUS PERP. F. AUG., and on the reverse the emperor wearing the paludamentum, and standing with one foot upon a barbarian; in the right hand he holds the cross, and in the left a small figure of Victory.

AULANUS EVANDER. [EVANDER.]

AULESTES, a Tyrrhenian ally of Aeneas in Italy, is called a son of Tiberis and the nymph Manto, and brother of Ocnus. He was slain by Messapus, and was regarded as the founder of Perusia. (Virg. *Aen.* x. 207, xii. 290.) [L. S.]

AU'LIA GENS, probably plebeian. Persons of this name rarely occur, though one member of the gens, Q. Aulius Cerretanus, obtained the consulship twice in the Samnite war, in B. C. 323 and 319. The name is derived from the praenomen Aulus, as Sextius from Sextus, Marcius from Marcus, and Quintius from Quintus. The only cognomen belonging to this gens is CERRETANUS.

AULIS (Αὐλίς), a daughter of Ogygus and Thebe, from whom the Boeotian town of Aulis was believed to have derived its name. (Paus. ix. 19. § 5.) Other traditions called her a daughter of Euonymus, the son of Cephissus. (Steph. Byz. *s. v.* Αὐλίς.) She was one of the goddesses who watched over oaths under the name of *πραξιδίκαι.* [ALALCOMENIA.] [L. S.]

M'. AU'LIUS, praefect of the allies, was killed in the battle in which Marcellus was defeated by Hannibal, B. C. 208. (Liv. xxvii. 26, 27.)

AULO'NIUS (Αὐλώνιος), a surname of Asclepius, derived from a temple he had in Aulon, a valley in Messenia. (Paus. iv. 36. § 5.) [L. S.]

AURA (Αὔρα), a daughter of Lelas and Periboea, was one of the swift-footed companions of Artemis. She was beloved by Dionysus, but fled from him, until Aphrodite, at the request of Dionysus, inspired her with love for the god. She accordingly became by him the mother of twins, but at the moment of their birth she was seized with madness, tore one of her children to pieces, and then threw herself into the sea. (Nonnus, *Dionys.* 260.) Aura also occurs as the name of a race-horse and of one of Actaeon's dogs. (Paus. vi. 13. § 5; Hygin. *Fab.* 181.) [L. S.]

AURE'LIA, the wife of C. Julius Caesar, by whom she became the mother of C. Julius Caesar, the dictator, and of two daughters. It is doubtful who her parents were: Drumann (*Gesch. Roms,* iii. p. 128) conjectures, that she was the daughter of M. Aurelius Cotta and Rutilia (comp. Cic. *ad Att.* xii. 20), and that C. M. and L. Cottae, who were consuls in B. C. 75, 74, and 65 respectively,

were her brothers. She carefully watched over the education of her children (*Dial. de Orat.* 28; comp. Dion Cass. xliv. 38), and always took a lively interest in the success of her son. She appears to have constantly lived with him; and Caesar on his part treated her with great affection and respect. Thus, it is said, that on the day when he was elected Pontifex Maximus, B. C. 63, he told his mother, as she kissed him upon his leaving his house in the morning to proceed to the comitia, that he would not return home except as Pontifex Maximus. (Suet. *Caes.* 13.) It was Aurelia who detected Clodius in the house of her son during the celebration of the mysteries of the Bona Dea in B. C. 62. (Plut. *Caes.* 9, 10; Suet. *Caes.* 74.) She died in B. C. 54, while her son was in Gaul. (Suet. *Caes.* 26.)

AURE'LIA FADILLA. [ANTONINUS, p. 211.]

AURE'LIA GENS, plebeian, of which the family names, under the republic, are COTTA, ORESTES, and SCAURUS. On coins we find the cognomens Cotta and Scaurus, and perhaps Rufus (Eckhel, v. p. 147), the last of which is not mentioned by historians. The first member of the gens who obtained the consulship was C. Aurelius Cotta in B. C. 252, from which time the Aurelii become distinguished in history down to the end of the republic. Under the early emperors, we find an Aurelian family of the name of Fulvus, from which the Roman emperor Antoninus was descended, whose name originally was T. Aurelius Fulvus. [See pp. 210, 211.]

AURE'LIA MESSALI'NA. [ALBINUS, p. 93, b.]

AURE'LIA ORESTILLA, a beautiful but profligate woman, whom Catiline married. As Aurelia at first objected to marry him, because he had a grown-up son by a former marriage, Catiline is said to have killed his own offspring in order to remove this impediment to their union. (Sall. *Cat.* 15, 35; Appian, *B. C.* ii. 2; comp. Cic. *ad Fam.* ix. 22.) Her daughter was betrothed to the younger Cornificius in B. C. 49. (Caelius, *ap. Cic. ad Fam.* viii. 7.)

AURELIA'NUS, named twice by Dion Cassius (lxxviii. 12, 19), is supposed to be the conspirator against Caracalla, who appears in the text of Spartianus as *Reanus* or *Retianus.* The soldiers demanded him from Macrinus, who at first resisted their importunities, but at length yielded him up to their fury. [W. R.]

AURELIA'NUS. On coins, this emperor is uniformly styled L. Domitius Aurelianus, but in some fasti and inscriptions he appears as Valerius or Valerianus Aurelianus, the name Valerius being confirmed by a letter addressed to him by his predecessor, Claudius. (Vopisc. c. 17.) He was of such humble origin, that nothing certain is known of his family, nor of the time or place of his nativity. According to the account commonly received, he was born about the year A. D. 212, at Sirmium in Pannonia, or, as others assert, in Dacia, or in Moesia. His father is said to have been a farm servant on the property of Aurelius, a senator, his mother to have officiated as priestess of Sol in the village where she dwelt. It is certain that her son, in after-life, regarded that deity as his tutelary god, and erected for his worship at Rome a magnificent temple, decorated with a profusion of the most costly ornaments. In early youth, Aurelian was remarkable for vivacity of disposition, for bodily strength, and for an enthusiastic love of all military exercises. After entering upon the career of arms, he seems to have served in every grade and in every quarter of the world, and became so renowned for promptness in the use of weapons, and for individual prowess, that his comrades distinguished him as "Hand-on-sword" (*Aurelianus manu ad ferrum*). In a war against the Sarmatians, he was believed to have slain forty-eight of the enemy in one day, and nearly a thousand in the course of a single campaign. When tribune of the sixth legion in Gaul, he repelled a predatory incursion of the Franks, who had crossed the Rhine near Mayence, and now for the first time appear in history. His fame as a soldier, an officer, and a general, gradually rose so high, that Valerian compared him to the Corvini and Scipios of the olden time, and, declaring that no reward was adequate to his merits, bestowed on him the titles of Liberator of Illyria and Restorer of Gaul. Having been appointed lieutenant to Ulpius Crinitus, captain-general of Illyria and Thrace, he expelled the Goths from these provinces; and so important was this service deemed, that Valerian, in a solemn assembly held at Byzantium, publicly returned thanks to Aurelian for having averted the dangers by which the state was menaced, and after presenting him with a multitude of military decorations, proclaimed him consul elect. At the same time, he was adopted by Ulpius Crinitus, declared his heir, and probably received his daughter in marriage. He is marked in the Fasti as consul suffectus on the 22nd of May, 257.

We hear nothing of Aurelian during the reign of the indolent and feeble Gallienus; but great successes were achieved by him under Claudius, by whom he was appointed to the command previously held by his adopted father, and was entrusted with the defence of the frontier against the Goths, and nominated commander-in-chief of the cavalry of the empire.

Upon the death of Claudius, which took place at Sirmium in 270, Aurelian was at once hailed as his successor by the legions. Quintillus, the brother of Claudius, at the same time asserted his own claims at Aquileia; but, being abandoned by his soldiers, put himself to death within less than three weeks from the time when he assumed the purple.

The reign of Aurelian, which lasted for about four years and a half, from the end of August, 270, until the middle of March, 275, presents a succession of brilliant exploits, which restored for a while their ancient lustre to the arms of Rome.

As soon as his authority had been formally recognised in the metropolis, he directed his first efforts against a numerous host of Goths and Vandals, who, led by two kings and many powerful chiefs, had crossed the Danube, and were ravaging Pannonia. These, after sustaining a decisive defeat, were forced to submit, and were permitted to retire upon leaving the sons of the two kings, and other noble youths, as hostages, and furnishing a contingent of two thousand auxiliaries.

A great victory was next gained over the Alemanni and other German tribes, which was followed by a serious reverse. For, while the emperor was employing every exertion to cut off their retreat, he failed to watch them in front. The barbarians, taking advantage of this oversight, pressed boldly forwards, outstripped their heavy-armed pursuers, and bursting into Italy wasted all

Cisalpine Gaul. When at length overtaken near Placentia, they avoided a battle and sought shelter in a thick forest. Issuing from thence under cloud of night, they attacked and dispersed the Romans with great slaughter, and, advancing into Umbria, threatened the dissolution of the empire. Aurelian, however, having rallied his army, defeated the invaders near Fano, and in two subsequent engagements.

During the panic caused by the first alarm of this inroad, a formidable sedition had arisen in the city. Aurelian, upon his return from the pursuit, giving way to his natural violence of temper, executed bloody vengeance upon the authors of the plot, and upon all to whom the slightest suspicion attached. Numbers suffered death, and many noble senators were sacrificed upon the most frivolous charges. Ammianus distinctly asserts, that the wealthiest were selected as victims, in order that their confiscated fortunes might replenish an exhausted treasury.

Aurelian next turned his arms against the far-famed Zenobia [ZENOBIA], queen of Palmyra, the widow of Odenathus [ODENATHUS], who had been permitted by Gallienus to participate in the title of Augustus, and had extended his sway over a large portion of Asia Minor, Syria, and Egypt. The Romans on their march vanquished various barbarous tribes on the Thracian border, who opposed their progress. Passing over the Bosporus, they continued their triumphant course through Bithynia, which yielded without resistance, stormed Tyana, which had closed its gates at their approach, and at length encountered the forces of Zenobia on the banks of the Orontes, not far from Antioch. The Palmyrenians, being driven from their position, retreated to Emesa, where they were a second time overpowered in a bloody battle and forced to retire upon their capital. Aurelian pursued them across the desert, which he passed in safety, although harassed by the constant attacks of the Bedouins, and proceeded at once to invest Palmyra, which surrendered after a long and obstinate defence, the queen herself having been previously captured in an attempt to effect her escape to Persia. A profound sensation was produced by these events, and embassies poured in from all the most powerful nations beyond the Euphrates, bearing gifts and seeking friendship. The affairs of these regions having been fully arranged, the emperor set out on his return to Italy. At Byzantium he was overtaken by the intelligence that the inhabitants of Palmyra had revolted, had murdered the governor and Roman garrison, and proclaimed a relation of Zenobia Augustus. He immediately turned back, marched direct to Palmyra, which he entered unopposed, massacred the whole population, and razed the city to the ground, leaving orders, however, to restore the temple of the Sun, which had been pillaged by the soldiers. While yet in Mesopotamia, it became known that Egypt had risen in rebellion, and acknowledged a certain Firmus as their prince. Aurelian instantly hurried to Alexandria, put to death the usurper, and then returned to Rome.

But Aurelian's labours were not yet over. All the provinces of the East, Greece, Italy, Illyria, and Thrace, now owned his sway; but Gaul, Britain, and Spain were still in the hands of Tetricus [TETRICUS], who had been declared emperor a short time before the death of Gallienus, and had been left in undisturbed possession by Claudius, who was fully occupied in resisting the Germans and Goths on the Upper and Lower Danube. Tetricus, however, finding that disaffection prevailed among his legions, is said to have privately entered into negotiations with Aurelian. A battle was fought near Chalons, during the heat of which Tetricus surrendered himself, and his soldiers, being then left without a commander, were cut to pieces. Thus the Roman empire, which had been dismembered for more than thirteen years, was now once more restored to its former integrity. In honour of the long series of victories by which this result had been obtained, a magnificent triumph was celebrated at Rome, such as had never been witnessed since the days of Pompey and Julius Caesar. Among the long procession of captives which defiled along the Sacred Way, three might be seen, who engrossed the attention of all—Zenobia, Tetricus, and his son—a queen, an Augustus, and a Caesar.

For a brief period, the emperor was enabled to devote his attention to domestic improvements and reforms. Several laws were passed to restrain profusion and luxury. The poor were relieved by a liberal distribution of the necessaries of life; quays were erected along the river, and many works of public utility commenced. The most important of all was the erection of a new line of strongly fortified walls, embracing a much more ample circuit than the old ones, which had long since fallen into ruin; but this vast plan was not completed until the reign of Probus.

About this time, a formidable disturbance arose among the persons entrusted with the management of the mint, who had been detected in extensive frauds, and, to escape the punishment of their crimes, had incited to insurrection a great multitude. So fierce was the outbreak, that seven thousand soldiers are said to have been slain in a fight upon the Coelian hill; but the riot, which almost deserves the name of a civil war, was at length suppressed.

After a short residence in the city, Aurelian repaired to Gaul, and then visited in succession the provinces on the Danube, checking by his presence the threatened aggressions of the restless tribes who were ever ready to renew their attacks. He at this time carried into effect a measure which, although offensive to the vanity of his countrymen, was dictated by the wisest policy. Dacia, which had been first conquered by Trajan, but for a long series of years had been the seat of constant war, was entirely abandoned, and the garrisons transported to the south bank of the Danube, which was henceforward, as in the time of Augustus, considered the boundary of the empire.

A large force was now collected in Thrace in preparation for an expedition against the Persians. But the career of the warlike prince was drawing to a close. A certain Mnestheus, his freedman and private secretary, had betrayed his trust, and, conscious of guilt, contrived by means of forged documents to organise a conspiracy among some of the chief leaders of the army. While Aurelian was on the march between Heracleia and Byzantium, he was suddenly assailed, and fell by the hands of an officer of high rank, named Mucapor. The treachery of Mnestheus was discovered when it was too late. He was seized and condemned to be cast to wild beasts.

It will be seen from the above sketch that Aurelian was a soldier of fortune; that he possessed

military talents of the highest order; and that to these alone he was indebted for his elevation. One of his most conspicuous virtues as a commander was the rigid discipline which he enforced among legions long accustomed to unbounded license. His rigour, however, was free from caprice, and tempered by stern and inflexible justice; for we find that his soldiers submitted to his rule without a murmur while he was still in a private station, raised him to the throne, served him with fidelity during the period of his dominion, and after his death displayed the most enthusiastic devotion to his memory. His great faults as a statesman were the harshness of his disposition, and the impetuous violence of his passions, which frequently betrayed him into acts of sanguinary cruelty. Diocletian was wont to say, that Aurelian was better fitted to command an army than to govern a state.

The wife of Aurelian, we learn from coins and inscriptions, was Ulpia Severina, and, as was remarked above, is supposed to have been the daughter of his adopted father, Ulpius Crinitus. He had a daughter whose descendants were living at Rome when Vopiscus wrote. (c. 42.)

It is worthy of observation, that this humble Pannonian peasant was the first of the Roman princes who openly assumed the regal diadem; and now for the first time we read upon medals struck during the lifetime of an emperor the arrogant and impious titles of Lord and God (*Deo et Domino nostro Aureliano Aug.*).

Our chief authorities for the life of Aurelian are an elaborate biography by Vopiscus, founded, as he himself informs us, upon Greek memoirs, and especially upon certain journals kept by the order of the emperor, and deposited in the Ulpian library. We find also some important information in the other writers of the Augustan history, in the minor historians, and in the works of Dexippus and Zosimus. But the chronology is involved in inextricable confusion. Coins, which are usually our surest guides, here afford no aid. Thus we cannot decide whether the expedition against Zenobia preceded or followed the submission of Tetricus; the invasion of the Goths and Vandals, described above as the first event after his accession, is by Tillemont divided into two distinct inroads, one before and the other after the Alemannic war; so also the evacuation of Dacia is placed by Gibbon among the earliest acts of his reign, and represented as having exercised a material influence upon the treaty concluded with the Goths, while others refer it to the very close of his life. Although these and all the other events may be regarded as certain, the time when they occurred, and consequently their relation to each other, are altogether doubtful. [W. R.]

COIN OF AURELIANUS.

AURELIA'NUS, CAE'LIUS or COE'LIUS, a very celebrated Latin physician, respecting whose age and country there is considerable uncertainty. Some writers place him as early as the first century of the Christian aera, while others endeavour to prove that he was at least a century later. This opinion is founded principally upon the circumstance of his not mentioning, or being mentioned by, Galen, indicating that they were contemporaries or rivals. Numidia has been generally assigned as his native country, but perhaps without any direct evidence; it may, however, be concluded, from the imperfection of his style and the incorrectness of some of the terms which he employs, that he was not a native either of Greece or Italy. But whatever doubts may attach to his personal history, and whatever faults of style may exist in his writings, they afford us much valuable information respecting the state of medical science. He was a professed and zealous member of the sect of the Methodici, and it is principally from his work that we are able to obtain a correct view of the principles and practice of this sect. In his descriptions of the phaenomena of disease, he displays considerable accuracy of observation and diagnostic sagacity; and he describes some disorders which are not to be met with in any other ancient author. He gives us a very ample and minute detail of the practice which was adopted both by himself and his contemporaries; and it must be acknowledged that on these points his remarks display a competent knowledge of his subject, united to a clear and comprehensive judgment.

He divides diseases into the two great classes of *acute* and *chronic*, nearly corresponding to diseases of constriction and of relaxation, and upon these supposed states he founds his primary indications; but with respect to the intimate nature of these states of the system, as well as of all hidden or recondite causes generally, he thinks it unnecessary to inquire, provided we can recognise their existence, and can discover the means of removing them. Hence his writings are less theoretical and more decidedly practical than those of any other author of antiquity; and they consequently contributed more to the advancement of the knowledge and actual treatment of disease than any that had preceded them. They contributed in an especial manner to perfect the knowledge of therapeutics, by ascertaining with precision the proper indications of cure, with the means best adapted for fulfilling them. The great defect of Caelius Aurelianus (a defect which was inherent in the sect to which he belonged), was that of placing too much dependence upon the twofold division of diseases, and not sufficiently attending to the minute shades by which they gradually run into each other; which is the more remarkable in one who shews so much attention to the phaenomena of disease, and who for the most part allows himself to be so little warped by preconceived hypotheses. This view of the subject leads him not unfrequently to reject active and decisive remedies, when he could not reconcile their operation to his supposed indications; so that, although his practice is seldom what can be styled bad, it is occasionally defective.

His work consists of three books *On Acute Diseases*, "Celerum Passionum," (or "De Morbis Acutis,") and five books *On Chronic Diseases*, "Tardarum Passionum" (or "De Morbis Chronicis"). The books *On Chronic Diseases* were first published in folio, Basil. 1529; those *On Acute Diseases* in 8vo. Paris, 1533. The first edition of the whole work was that published at Lyons in 8vo. 1566; perhaps the best is that by Amman, Amstel. 1709, 4to., which was several times reprinted. The last

edition of the whole work is that by Haller, Lausan, 1774, 8vo. 2 vols. A new edition was begun at Paris by Delattre, 1826, 8vo., but only one volume was published. Some academical dissertations on Caelius Aurelianus were published by C. G. Kühn, which are reprinted in his *Opuscula Academica Medica et Philologica*, Lips. 1827, 1828, 8vo. vol. ii. p. 1, &c. For further information respecting Caelius Aurelianus, see Haller's *Biblioth. Medic. Pract.* vol. i.; Sprengel's *Hist de la Méd.* vol. ii.; Bostock's *Hist. of Med.;* and Choulant's *Handbuch der Bücherkunde für die Aeltere Medicin*, Leipzig, 8vo. 1841, from which two latter works the preceding account has been taken. [W. A. G.]

AURELIA'NUS FESTI'VUS. [FESTIVUS.]

AURE'LIUS, one of the names of several Roman emperors, of whom an account is given under ANTONINUS, AURELIUS, CARACALLA, CARINUS, CARUS, CLAUDIUS, COMMODUS, MAXENTIUS, MAXIMIANUS, NUMERIANUS, PROBUS, QUINTILLUS, ROMULUS, SEVERUS, VERUS.

M. AURE'LIUS ANTONI'NUS, commonly distinguished by the epithet of "the philosopher," was born at Rome, on the Coelian hill, on the 20th of April, A. D. 121. From his paternal ancestors, who for three generations had held high offices of state and claimed descent from Numa, he inherited the name of M. Annius Verus, while from his great-grandfather on the mother's side he received the appellation of Catilius Severus. The principal members and connexions of the family are represented in the following table:—

Annius Verus, of praetorian rank, a native of the municipium of Succubo in Spain.

Annius Verus, consul for a third time A. D. 126, and praef. urb. Married Rupilia Faustina, daughter of Rupilius Bonus, a consular.

- Annius Libo, Consul, A. D. 128.
- Annius Verus. Married Domitia Calvilla, named also Lucilla, and died while praetor.
  - Annia Cornificia, younger than M. Aurelius.
  - M. Annius Verus, postea M. AURELIUS ANTONINUS AUGUSTUS. Married his first cousin, Annia Faustina.
    - Annius Verus Caesar, born 163, died 170.
    - Antoninus Geminus, twin brother of Commodus, died when 4 years old.
    - L. Aurelius Commodus Augustus, born 31 August, A. D. 161. Married Brutia Crispina, daughter of Brutius Praesens.
    - Annia Lucilla Augusta, wife of L. Aurelius Verus Augustus, the colleague of M. Aurelius. Her second husband was Claudius Pompeianus, a Roman knight, of Syrian extraction.
    - Vibia Aurelia Sabina.
    - Domitia Faustina.
    - Fadilla.
- Annia Galeria Faustina Augusta, wife of Antoninus Pius Augustus.
  - Annia Faustina Augusta, wife of Marcus Aurelius Antoninus Augustus.

Maternal Descent.

L. Catilius Severus, consul A. D. 120, and praef. urb.

Catilia. (Not named), married, it would seem, L. Calvisius Tullus, consul a second time 109.

Domitia Calvilla. Married Annius Verus.

M. Annius Verus, postea M. AURELIUS ANTONINUS AUG.

N.B. M. Aurelius and Faustina seem to have had several children in addition to the above. Three daughters were still alive after the death of Commodus (Lamprid. *Commod.* 18; Herodian. i. 12), and one of these was put to death by Caracalla in 212. We find in an inscription the names of his sons, T. Aurelius Antoninus, and T. Aelius Aurelius, both of whom were, it is probable, older than Commodus, and died young. (See Tillemont.)

The father of young Marcus having died while praetor, the boy was adopted by his grandfather, Annius Verus, and from a very early period enjoyed the favour of Hadrian, who bestowed on him the honours of the equestrian order when only six years old, admitted him as a member of the fraternity of the Salian priests at the age of eight, and as a tribute to the sincerity and truthfulness of his disposition, was wont in playful affection to address him not as *Verus* but *Verissimus*. At the age of fifteen he received the manly gown, and was betrothed to the daughter of Aelius Caesar, the heir-apparent to the throne. But not long after (138), in consequence of the sudden death of his intended father-in-law, still more brilliant prospects were suddenly opened up to the youth. For, according to the arrangement explained under ANTONINUS PIUS, both he and L. Ceionius Commodus, son of Aelius Caesar, were adopted by Antoninus Pius, immediately after the latter had been himself adopted by Hadrian. He was now styled M. Aelius Aurelius Verus Caesar, and was immediately chosen to fill the office of quaestor for the following year. The proposed union with the daughter of Aelius Caesar was set aside, on account, it was alleged, of disparity in age, and Faustina, the daughter of Pius, who had been previously destined by Hadrian for young Ceionius Commodus, was fixed upon as the future wife of Marcus Aurelius. Their nuptials, however, were not celebrated until after a lapse of seven years. (145.) In 140 he was raised to the consulship, and in 147, after the birth of a daughter by Faustina, was permitted to share the tribunate, and was invested with va-

rious other honours and privileges befitting his station. From this time forward he was the constant companion and adviser of the monarch, and the most perfect confidence subsisted between the son and his adopted father until the death of the latter, which happened on the 7th of March, 161.

The first act of the new ruler was the admission of Ceionius Commodus to a full participation in the sovereign power, and these emperors henceforward bore respectively the names of M. Aurelius Antoninus and L. Aurelius Verus. When the double adoption by Antoninus Pius took place, it was settled that the son of Aelius Caesar should be considered as the younger brother. Thus, on the coins struck before the death of Pius, M. Aurelius alone bears the appellation of Caesar, to him alone Pius committed the empire with his dying breath, and to him alone did the senate formally offer the vacant throne. Hence his conduct towards L. Verus was purely an act of grace. But the alliance promised to prove advantageous both to the parties themselves, and also to the general interests of the state. Marcus was weak in constitution, and took more delight in philosophy and literary pursuits than in politics and war, while Lucius, young, active, and skilled in all manly exercises, was likely to be better fitted for the toils of a military life. His aptitude for such a career was soon put to the proof. The war, which had been long threatening the east, at length burst forth. Verus, after being betrothed to Lucilla, the daughter of his colleague, was despatched in all haste to the Parthian frontier towards the end of 161, while M. Aurelius remained in the city to watch an irruption of the Catti into the Rhenish provinces and a threatened insurrection in Britain.

Vologeses III., who had been induced to abandon a meditated attack upon Armenia by the remonstrances of Antoninus Pius, thinking that a fitting season had now arrived for the execution of his long-cherished schemes, had destroyed a whole Roman legion quartered at Elegeia, and advancing at the head of a great army, had spread devastation throughout Syria. Lucius having collected his troops, proceeded to Antioch, where he determined to remain, and entrusted the command of his army to Cassius and others of his generals. Cassius compelled the Parthians to retreat, invaded Mesopotamia, plundered and burnt Seleuceia, razed to the ground the royal palace at Ctesiphon, and penetrated as far as Babylon; while Statius Priscus, who was sent into Armenia, stormed Artaxata, and, rescuing the country from the usurper, reinstated the lawful but dethroned monarch Soaemus. Vologeses was thus constrained to conclude an ignominious peace, in virtue of which Mesopotamia was ceded to the Romans. These events took place in 162 and the three following years. In 166, Lucius returned home, and the two emperors celebrated jointly a magnificent triumph, assuming the titles of *Armeniacus*, *Parthicus Maximus*, and *Medicus*. But although this campaign had terminated so gloriously, little praise was due to the commander-in-chief. Twice he was unwillingly prevailed upon to advance as far as the Euphrates, and he made a journey to Ephesus (in 164) to meet his bride on her arrival from Italy; but with these exceptions he passed his winters at Laodiceia, and the rest of his time at Daphne or at Antioch, abandoning himself to gaming, drunkenness, and dissolute pleasures of every kind. All the achievements of the war were performed by his legates, and all the general arrangements conducted by M. Aurelius at Rome.

A still heavier danger was now impending, which threatened to crush Italy itself. A combination had been formed among the numerous tribes, dwelling along the whole extent of the northern limits of the empire, from the sources of the Danube to the Illyrian border, including the Marcomanni, the Alani, the Jazyges, the Quadi, the Sarmatae, and many others. In addition to the danger from without, the city was hard pressed by numerous calamities from within. Inundations had destroyed many buildings and much property, among which were vast granaries with their contents, the poor were starving in consequence of the deficiency thus caused in the supplies of corn, and numbers were perishing by a fearful pestilence, said to have been brought from the east by the troops of Verus. So great was the panic, that it was resolved that both emperors should go forth to encounter the foe. Previous to their departure, in order to restore confidence to the populace, priests were summoned from all quarters, a multitude of expiatory sacrifices were performed, many of them according to strange and foreign rites, and victims were offered to the gods with the most unsparing profusion.

The contest which had now commenced with the northern nations was continued with varying success during the whole life of M. Aurelius, whose head-quarters were generally fixed in Pannonia; but the details preserved by the historians who treat of this period are so confused and so utterly destitute of all chronological arrangement, that it becomes impossible to draw up anything like a regular and well-connected narrative of the progress of the struggle. Medals are our only sure guide, and the information afforded by these is necessarily meagre and imperfect. It would appear that the barbarians, overawed by the extensive preparations of the Romans and by the presence of the two Augusti, submitted for a time and sued for peace, and that the brothers returned to Rome in the course of 168. They set out again, however, in 169, but before they reached the army, L. Verus was seized with apoplexy, and expired at Aetinum, in the territory of Veneti. Marcus hastened back to Rome, paid the last honours to the memory of his colleague, and returned to Germany towards the close of the year. He now prosecuted the war against the Marcomanni with great vigour, although from the ravages caused by the plague among the troops, he was forced to enrol gladiators, slaves, and exiles, and, from the exhausted state of the public treasury, was compelled to raise money by selling the precious jewels and furniture of the imperial palace. In consequence of the success which attended these extraordinary efforts, the legends *Germanicus* and *Germania Subacta* now appear upon the coins, while *Parthicus*, *Armeniacus*, and *Medicus* are dropped, as having more especially appertained to L. Verus. Among the numerous engagements which took place at this epoch, a battle fought on the frozen Danube has been very graphically described by Dion Cassius (lxxii. 7); but by far the most celebrated and important was the victory gained over the Quadi in 174, which having been attended by certain circumstances believed to be supernatural, gave rise to the famous controversy among the historians of Christianity upon what is commonly termed the Miracle

of the Thundering Legion. Those who may desire to investigate this question will find the subject fully discussed in the correspondence between King and Moyle. (Moyle's *Works*, vol. ii. Lond. 1726.) There is an excellent summary of the whole argument in Lardner's "Jewish and Heathen Testimonies" (chap. xv.), and many useful remarks are to be found in Milman's History of Christianity (chap. vii.), and in the Bishop of Lincoln's "Illustrations, &c. from Tertullian" (p. 105). An attempt has been made recently to restore the credit of the supposed miracle, in the essay by Mr. Newman, prefixed to a portion of Fleury's "Ecclesiastical History," published at Oxford in 1842.

Whatever opinion we may form upon the subject of debate, we may feel certain of the fact, that the Romans were rescued from a very critical situation by a sudden storm, and gained an important victory over their opponents. That they attributed their preservation to the direct interposition of heaven is proved by the testimonies of the ancient historians, and also by the sculptures of the Antonine column, where a figure supposed to represent Jupiter Pluvius is seen sending down streams of water from his arms and head, which the Roman soldiers below catch in the hollow of their shields.

This success, and the circumstances by which it was accompanied, seem to have struck terror into the surrounding nations, who now tendered submission or claimed protection. But the fruits were in a great measure lost, for the emperor was prevented from following up the advantage gained, in consequence of the alarm caused by unexpected disturbances which had broken out in the East, and had quickly assumed a very formidable aspect. Faustina had long watched with anxiety the declining health of her husband, and anticipating his speedy death, was filled with alarm lest, from the youth and incapacity of her son Commodus, the empire might pass away into other hands. She had, therefore, opened a correspondence with Avidius Cassius, who had gained great fame in the Parthian war commemorated above, who had subsequently suppressed a serious insurrection in Egypt, and had acted as supreme governor of the Eastern provinces after the departure of Lucius Verus. Her object was to persuade him to hold himself in readiness to aid her projects, and she offered him her hand and the throne as his rewards. While Cassius was meditating upon these proposals, he suddenly received intelligence that Marcus was dead, and forthwith, without waiting for a confirmation of the news, caused himself to be proclaimed his successor. The falseness of the rumour soon became known, but deeming that his offence was beyond forgiveness, he determined to prosecute the enterprise; within a short period he made himself master of all Asia within Mount Taurus, and resolved to maintain his pretensions by force. A report of these transactions was forthwith transmitted to Rome by M. Verus, the legate commanding in Cappadocia. Aurelius, who was still in Pannonia, summoned his son to his presence in all haste, and bestowed on him the manly gown, intending to set out instantly for the seat of war. But in the midst of active preparations for a campaign Cassius was assassinated by two of his own officers, after having enjoyed a nominal sovereignty for three months and six days. His son soon after shared the same fate. The conduct of Marcus throughout the whole of this rebellion can scarcely fail to excite the warmest admiration. In the mournful address delivered to his soldiers, he bitterly deplores that he should be forced to engage in a contest so revolting to his feelings as civil strife. His chief dread was that Cassius, from shame or remorse, might put an end to his own life, or fall by the hand of some loyal subject—his fondest wish, that he might have an opportunity of granting a free pardon. Nor did this forgiving temper exhaust itself in words. When the head of the traitor was laid at his feet, he rejected with horror the bloody offering, and refused to admit the murderers to his presence. On repairing to the East, where his presence was thought necessary to restore tranquillity and order, he displayed the greatest lenity towards those provinces which had acknowledged the usurper, and towards those senators and persons of distinction who were proved to have favoured his designs. Not one individual suffered death; few were punished in any shape, except such as had been guilty of other crimes; and finally, to establish perfect confidence in all, he ordered the papers of Cassius to be destroyed without suffering them to be read. During this expedition, Faustina, who had accompanied her husband, died in a village among the defiles of Taurus. According to some, her end was caused by an attack of gout; according to others, it was hastened by her own act, in order to escape the punishment which she feared would inevitably follow the discovery of her negotiations with Cassius. Her guilt in this matter is spoken of by Dion without any expression of doubt; is mentioned by Capitolinus as a report only, and positively denied by Vulcatius; but the arguments employed by the latter are of no weight.

After visiting Egypt, the emperor set out for Italy, touched at Athens on his homeward journey, reached Brundusium towards the end of the year 176, and celebrated a triumph along with Commodus, now consul elect, on the 23rd of December. Scarcely was this ceremony concluded, when fresh tumults arose upon the Danube, where the presence of the emperor was once more required. Accordingly, after concluding somewhat earlier than he had intended the nuptials of Commodus and Crispina, he quitted Rome along with his son, in the month of August (177), and hastened to Germany. During the two following years his operations were attended with the most prosperous results. The Marcomanni, the Hermanduri, the Sarmatae, and the Quadi, were repeatedly routed, their confederacy was broken up, and everything seemed to promise that they would at length be effectually crushed. But the shattered constitution of Marcus now sunk beneath the pressure of mental and bodily fatigue. He died in Pannonia, either at Vindobona (Vienna) or at Sirmium, on the 17th of March, 180, in the 59th year of his age and the 20th of his reign. A strong suspicion prevailed that his death had been accelerated by the machinations of his son, who was accused of having tampered with the physicians, and persuaded them to administer poison.

The leading feature in the character of M. Aurelius was his devotion to philosophy and literature. When only twelve years old he adopted the dress and practised the austerities of the Stoics, whose doctrines were imparted to him by the most celebrated teachers of the day—Diognotus, Apollonius, and Junius Rusticus. He studied the principles

of composition and oratory under Herodes Atticus and Cornelius Fronto, and by his close and unremitting application laid the foundation of the bad health by which he was so much oppressed in after life. While yet Caesar he was addressed by Justin Martyr (*Apolog.* i. init.) as *Verissimus* "the philosopher," an epithet by which he has been commonly distinguished from that period down to the present day, although no such title was ever publicly or formally conferred. Even after his elevation to the purple, he felt neither reluctance nor shame in resorting to the school of Sextus of Chaeroneia, the descendant of Plutarch, and in listening to the extemporaneous declamations of Hermogenes. From his earliest youth he lived upon terms of the most affectionate familiarity with his instructors, as we may gather from his correspondence with Fronto [FRONTO]; the most worthy were, through his influence, promoted to the highest dignities; after their death he placed their images in the chapel of his lares, and was wont to strew flowers and offer sacrifices on their graves. Nor was his liberality confined to his own preceptors, for learned men in every quarter of the world enjoyed substantial proofs of his bounty. Philosophy was the great object of his zeal, but the other branches of a polite education were by no means neglected; music, poetry, and painting, were cultivated in turn, and the severer sciences of mathematics and law engaged no small portion of his attention. In jurisprudence especially, he laboured throughout life with great activity, and his Constitutions are believed to have filled many volumes. These are now all lost, but they are constantly quoted with great respect by later writers. (See Westenberg, *Dissertationes ad Constitutiones M. Aurelii Imperatoris*, Lug. Bat. 1736.)

With the exception of a few letters contained in the recently discovered remains of Fronto, the only production of Marcus which has been preserved is a volume composed in Greek, and entitled Μάρκου Ἀντωνίνου τοῦ αὐτοκράτορος τῶν εἰς ἑαυτὸν βιβλία ιβ'. It is a sort of common-place book, in which were registered from time to time the thoughts and feelings of the author upon moral and religious topics, together with striking maxims extracted from the works of those who had been most eminent for wisdom and virtue. There is no attempt at order or arrangement, but the contents are valuable, in so far as they illustrate the system of self-examination enjoined by the discipline of the Stoics, and present a genuine picture of the doubts and difficulties and struggles of a speculative and reflecting mind.

The education and pursuits of M. Aurelius exercised the happiest influence upon a temper and disposition naturally calm and benevolent. He succeeded in acquiring the boasted composure and self-command of the disciples of the Porch, without imbibing the harshness which they were wont to exhibit. He was firm without being obstinate; he steadfastly maintained his own principles without manifesting any overweening contempt for the opinions of those who differed from himself; his justice was tempered with gentleness and mercy; his gravity was devoid of gloom. In public life, he sought to demonstrate practically the truth of the Platonic maxim, ever on his lips, that those states only could be truly happy which were governed by philosophers, or in which the kings and rulers were guided by the tenets of pure philosophy. In general policy, both at home and abroad, he steadily followed in the path of his predecessor, whose counsels he had shared for more than twenty years. The same praise, therefore, which belongs to the elder may fairly be imparted to the younger Antonine; and this is perhaps the most emphatic panegyric we could pronounce. No monarch was ever more widely or more deeply beloved. The people believed, that he had been sent down by the gods, for a time, to bless mankind, and had now returned to the heaven from which he descended. So universal was this conviction among persons of every age and calling, that his apotheosis was not, as in other cases, viewed in the light of a mere empty form. Every one, whose means permitted, procured a statue of the emperor. More than a century after his decease, these images were to be found in many mansions among the household gods, and persons were wont to declare, that he had appeared to them in dreams and visions, and revealed events which afterwards came to pass.

The great, perhaps the only, indelible stain upon his memory is the severity with which he treated the Christians; and his conduct in this respect was the more remarkable, because it was not only completely at variance with his own general principles, but was also in direct opposition to the wise and liberal policy pursued by Hadrian and Pius. The numerous apologies published during his reign would alone serve to point out that the church was surrounded by difficulties and dangers; but the charge of positive persecution is fully established by the martyrdom of Justin at Rome, of the venerable Polycarp, with many others, at Smyrna (167) in the early part of his reign, and by the horrible atrocities perpetrated at Vienne and Lyons several years afterwards. (177.) It would be but a poor defence to allege, that these excesses were committed without the knowledge of a prince who on all other occasions watched with such care over the rights of his subjects in the most remote provinces. But, in so far as the proceedings in Gaul are concerned, we have clear evidence that they received his direct sanction; for when the Roman governor applied for instructions, an answer was returned, that all who confessed themselves to be Christians should suffer death. It is probable that his better feelings were in this instance overpowered by the violence of evil counsellors; for had he followed the dictates of his own nature, he would have been contented to moralise upon and lament over what he viewed as ignorant and obstinate adherence to a vain superstition. (See *Med.* xi. 3.) But this calm contempt by no means satisfied the active hate of the crowd of real and pretended Stoics, whom his patronage had attracted. Many of these were bigots of the worst class, and cherished sentiments of the most malignant animosity towards the professors of the new religion. Accustomed to regard all other sects with self-satisfied disdain, they could ill brook the freedom with which their follies and fallacies were now attacked and exposed; they regarded with jealous rage a code of morals and a spotless purity of life far superior to aught they had ever practised, or taught, or imagined; and least of all could they forgive the complete overthrow of their own exclusive pretensions to mental fortitude and calm endurance of bodily suffering.

Although no other serious charge has been preferred against M. Aurelius, for the rumour that he

poisoned L. Verus never seems to have obtained or deserved the slightest credit, we may perhaps by a close scrutiny detect a few weaknesses. The deep sorrow expressed upon the death of Faustina, and the eagerness with which he sought to heap honours on the memory of a wicked woman and a faithless wife, who rivalled Messalina in shameless and promiscuous profligacy, if sincere, betoken a degree of carelessness and blindness almost incredible; if feigned, a strange combination of apathy and dissimulation. Nor can we altogether forgive his want of discernment or of resolution in not discovering or restraining the evil propensities of his son, whose education he is said to have conducted with the most zealous care. Making every allowance for the innate depravity of the youth, we can scarcely conceive that if he had been trained with judicious firmness, and his evil passions combated and controlled before they became fully developed, he would ever have proved such a prodigy of heartless cruelty and brutal sensuality.

Our chief authorities for this period of history are the life of M. Aurelius by Capitolinus, a mass of ill-selected and badly arranged materials, and the 71st book of Dion Cassius, a collection of awkwardly patched fragments. Some facts may be extracted from the minor Roman historians, and from Aristeides (*Orat.* ix.), Herodian, Joannes Antiochenus, and Zonaras.

The editio princeps of the Meditations was published by Xylander (Tigur. 1558, 8vo.), and republished with improvements by the same scholar ten years afterwards. (Basil. 1568, 8vo,) The next in order was superintended by Merick Casaubon (Lond. 1643, 8vo.), followed by the edition of Gataker (Cantab. 1652, 4to.), reprinted at London (1697) with additional notes from the French of And. Dacier, and his life of M. Aurelius translated into Latin by Stanhope. This last edition must, upon the whole, be still considered as the most useful and ample. A new recension of the text, accompanied by a commentary, was commenced by Schulz, at the beginning of the present century (Slesvic. 1802, 8vo.), but the work is still imperfect, one volume only having appeared.

There are numerous translations into most of the European languages. In English, the best, though indifferent, is that published at Glasgow in 1749 and 1764; in French, that of Madame Dacier (Paris, 1691); in German, that of Schulz. (Sleswick, 1799.) For further information with regard to the instructors of this emperor and his various literary compositions, see Fabric. *Bibl. Graec.* vol. v. p. 500. [W. R.]

COIN OF AURELIUS.

AURE'LIUS, a physician who must have lived in or before the second century after Christ, as one of his prescriptions is quoted by Galen. (*De Compos. Medicam. sec. Loc.* v. 5. vol. xii. p. 892.) He is probably the same person who is mentioned in Cramer's *Anecd. Gr. Paris*, vol. i. p. 394. [W.A.G.]

AURE'LIUS ARCA'DIUS CHA'RISIUS. [Charisius.]

AURE'LIUS AUGUSTI'NUS. [Augustinus.]

AURE'LIUS CORNE'LIUS CELSUS. [Celsus.]

AURE'LIUS OLY'MPIUS NEMESIA'NUS. [Nemesianus.]

AURE'LIUS OPI'LIUS. [Opilius.]

AURE'LIUS PHILIPPUS. [Philippus.]

AURE'LIUS PRUDE'NTIUS. [Prudentius.]

AURE'LIUS SY'MMACHUS. [Symmachus.]

AURE'LIUS VICTOR. [Victor.]

AURE'OLUS. After the defeat and captivity of Valerian, the legions in the different provinces, while they agreed in scorning the feeble rule of Gallienus, could by no means unite their suffrages in favour of any one aspirant to the purple; but each army hastened to bestow the title of Augustus upon its favourite general. Hence arose within the short space of eight years (A. D. 260—267) no less than nineteen usurpers in the various dependencies of Rome, whose contests threatened speedily to produce the complete dissolution of the empire. The biographies of these adventurers, most of whom were of very humble origin, have been compiled by Trebellius Pollio, who has collected the whole under the fanciful designation of the *Thirty Tyrants*. But the analogy thus indicated will not bear examination. No parallel can be established between those pretenders who sprung up suddenly in diverse quarters of the world, without concert or sympathy, each struggling to obtain supreme dominion for himself, and that cabal which united under Critias and Theramenes with the common purpose of crushing the liberties of Athens. Nor does even the number correspond, for the Augustan historian is obliged to press in women and children and many doubtful names, in order to complete his tale. Of the whole nineteen, one only, Odenathus the Palmyrene, in gratitude for his successful valour against Sapor, was recognised by Gallienus as a colleague. It has been remarked, that not one lived in peace or died a natural death.

Among the last of the number was Aureolus, a Dacian by birth, by occupation originally a shepherd. His merits as a soldier were discovered by Valerian, who gave him high military rank; and he subsequently did good service in the wars waged against Ingenuus, Macrianus, and Postumus. He was at length induced to revolt, was proclaimed emperor by the legions of Illyria in the year 267, and made himself master of Northern Italy. Gallienus, having been recalled by this alarm from a campaign against the Goths, encountered and defeated his rebellious general, and shut him up in Milan; but, while prosecuting the siege with vigour, was assassinated. This catastrophe, however, did not long delay the fate of the usurper, who was the nearest enemy and consequently the first object of attack to his rival, the new emperor Claudius. Their pretensions were decided by a battle fought between Milan and Bergamo, in which Aureolus was slain; and the modern town of Pontirolo is said to represent under a corrupt form the name of the bridge (Pons Aureoli) thrown over the Adda at the spot where the victory was won. The records preserved of this period are full of confusion and contradic-

tion. In what has been said above we have followed the accounts of Aurelius Victor and Zonaras in preference to that of Pollio, who places the usurpation of Aureolus early in 261; but on this supposition the relations which are known to have subsisted afterwards between Gallienus and Aureolus become quite unintelligible. [W. R.]

AU'RIA. [AURIUS, No. 4.]

AU'RIUS, the name of a family at Larinum, frequently mentioned in Cicero's oration for Cluentius.

1. M. AURIUS, the son of Dinaea, was taken prisoner at Asculum in the Italian war. He fell into the hands of Q. Sergius, who confined him in his ergastulum, where he was murdered by an emissary of Oppianicus, his brother-in-law. (cc. 7, 8.)

2. NUM. AURIUS, also the son of Dinaea, died before his brother, M. Aurius. (c. 7.)

3. A. AURIUS MELINUS, a relation of the two preceding, threatened to prosecute Oppianicus, on account of the murder of M. Aurius. Oppianicus thereupon fled from Larinum, but was restored by Sulla, and obtained the proscription and death of M. Aurius Melinus and his son, Caius. (c. 8.) Melinus had married Cluentia, the daughter of Sassia; but as his mother-in-law fell in love with him, he divorced Cluentia and married Sassia. (cc. 5, 9, 26.)

4. AURIA, the wife of the brother of Oppianicus, was killed by the latter. (c. 11.)

AURO'RA. [EOS.]

AURUNCULEIA GENS, plebeian, of which COTTA is the only family-name mentioned: for those who have no cognomen, see AURUNCULEIUS. None of the members of this gens ever obtained the consulship: the first who obtained the praetorship was C. Aurunculeius, in B. C. 209.

AURUNCULEIUS. 1. C. AURUNCULEIUS, praetor B. C. 209, had the province of Sardinia. (Liv. xxvii. 6, 7.)

2. C. AURUNCULEIUS, tribune of the soldiers of the third legion in B. C. 207. (Liv. xxvii. 41.)

3. L. AURUNCULEIUS, praetor urbanus B. C. 190. He was one of the ten commissioners sent to arrange the affairs of Asia at the conclusion of the war with Antiochus the Great, B. C. 188. (Liv. xxxvi. 45, xxxvii. 2, 55.)

4. C. AURUNCULEIUS, one of the three Roman ambassadors sent into Asia, B. C. 155, to prevent Prusias from making war upon Attalus. (Polyb. xxxiii. 1.)

AURUNCUS, POST. COMI'NIUS, consul B. C. 501, in which year a dictator was first appointed on account of the conspiracy of the Latin states against Rome. (Liv. ii. 18; Dionys. v. 50; Zonar. vii. 13.) According to some accounts, he is said to have dedicated the temple of Saturn, in 497, in accordance with a decree of the senate. (Dionys. vi. 1.) Auruncus was consul again, in 493, and entered upon his office during the secession of the plebs, who had occupied the Aventine. He carried on war successfully against the Volscians, and took several of their towns. It was during this campaign that C. Marcius first distinguished himself at Corioli, whence he obtained the surname of Coriolanus. (Liv. ii. 33; Dionys. vi. 49, 91, 94; Cic. *de Rep.* ii. 33, *pro Balb.* 23; Plut. *Coriol.* 8.) It was probably on account of Coriolanus having served under him that Auruncus is represented as one of the ambassadors sent to Coriolanus when the latter was marching against Rome. (Dionys. viii. 22.)

AUSON (Αὔσων), a son of Odysseus either by Calypso or Circe. (Tzetz. *ad Lycoph.* 44, 696; Schol. *ad Apollon.* iv. 553; Serv. *ad Aen.* iii. 171; Suidas, *s. v.* Αὐσονίων.) The country of the Auruncans was believed to have derived from him the name of Ausonia. Dionysius (i. 72), in enumerating the sons of Odysseus by Circe, does not mention Auson. Liparus, from whom the name of the island of Lipara was derived, is called a son of Auson. (Steph. Byz. *s. v.* Λιπάρα.) [L. S.]

AUSO'NIUS, who in the oldest MSS. is entitled DECIMUS MAGNUS AUSONIUS, although the first two names are found neither in his own poems, nor in the epistle addressed to him by Symmachus, nor in the works of any ancient author, was born at Bourdeaux in the early part of the fourth century. His father, Julius Ausonius, who followed the profession of medicine, appears to have been a person of high consideration, since he was at one period invested with the honorary title of praefect of Illyricum; but there is no ground for the assertion of Scaliger, frequently repeated even in the most recent works, that he acted as physician in ordinary to the emperor Valentinian. If we can trust the picture of the parent drawn by the hand of the son, he must have been a very wonder of genius, wisdom, and virtue. (*Idyll.* ii. passim; *Parental.* i. 9, &c.) The maternal grandfather of our poet, Caecilius Argicius Arborius, being skilled in judicial astrology, erected a scheme of the nativity of young Ausonius, and the horoscope was found to promise high fame and advancement. (*Parental.* iv. 17, &c.) The prediction was, in all probability, in some degree the cause of its own accomplishment. The whole of his kindred took a deep interest in the boy whose career was to prove so brilliant. His infant years were sedulously watched by his grandmother, Aemilia Corinthia Maura, wife to Caecilius Arborius, and by his maternal aunts, Aemilia Hilaria and Aemilia Dryadia, the former of whom was a holy woman, devoted to God and chastity. (*Parental.* vi. and xxv.) He received the first rudiments of the Greek and Latin languages from the most distinguished masters of his native town, and his education was completed under the superintendence of Aemilius Magnus Arborius, his mother's brother, who taught rhetoric publicly at Toulouse, and who is named as the author of an elegy still extant, *Ad Nympham nimis cultam.* (*Profess.* viii. 12, &c., x. 16, iii. 1, i. 11; *Parental.* iii. 12, &c.; Wernsdorf, *Poet. Lat. Minores*, vol. iii. p. 217.) Upon his return to Bourdeaux he practised for a while at the bar; but at the age of thirty began to give instructions as a grammarian, and not long after was promoted to be professor of rhetoric. The duties of this office were discharged by him for many years, and with such high reputation that he was summoned to court in order that he might act as the tutor of Gratian, son of the emperor Valentinian. (*Praef. ad Syagr.* 15, &c.) Judging from the honours which were now rapidly showered down upon him, he must have acquitted himself in his important charge to the entire satisfaction of all concerned. He received the title of count (*comes*) and the post of quaestor from Valentinian, after whose death he was appointed by his pupil praefectus of Latium, of Libya, and of Gaul, and at length, in the year 379, was elevated to the consulship, thus verifying to the letter, as Bayle has observed, the apophthegm of Juvenal:

"Si fortuna volet fies de rhetore consul."

The letter of Gratian, conferring the dignity, and the grateful reply of Ausonius, are both extant. After the death of Gratian he retired from public life, and ended his days in a country retreat at no great distance from his native city (*Epist.* xxiv.), without losing, however, his court favour, for we have direct evidence that he was patronised by Theodosius. (*Praefatiuncula*, i.)

The precise dates of the birth and of the death of Ausonius are alike unknown. That he was born about the beginning of the fourth century, as stated above, is evident from the fact, that he speaks of himself as far advanced in years when invested with the consulship (*Grat. Act.*), and he was certainly alive in 388, since he refers to the victory of Theodosius over Maximus, and the death of the "Rutupian robber." (*Clar. Urb.* vii.)

Judging from the fond terms in which Ausonius speaks of his relations, the kindly feeling which appears to have been maintained between himself and several of his pupils, and the warm gratitude expressed by him towards his benefactors, we should be led to conclude that he was gentle, warm-hearted, and affectionate; but it is so very easy to be amiable upon paper, that we have perhaps no right to form any decided opinion upon his character. His religious faith has been the subject of keen controversy, but there seems to be little difficulty in determining the question. From his cradle he was surrounded by Christian relatives, he was selected by a Christian emperor to guide the studies of his Christian son, and he openly professes Christianity in several of his poems. It is objected — 1. That his friend and quondam disciple, Pontius Paullinus, the famous bishop of Nola, frequently upbraids him on account of his aversion to the pure faith. 2. That several of his pieces are grossly impure. 3. That his works contain frequent allusions to Pagan mythology, without any distinct declaration of disbelief. 4. That he was the intimate friend of Symmachus, who was notorious for his hostility to Christianity. 5. That the compositions in which he professes Christianity are spurious. To which arguments we may briefly reply, that the first falls to the ground, because the assertion, on which it rests, is entirely false; that if we admit the validity of the second and third, we might demonstrate half the poets who have lived since the revival of letters to be infidels; that the fourth proves nothing, and that the fifth, the rest being set aside, amounts to a petitio principii, since it is supported by no independent evidence external or internal. His poetical powers have been variously estimated. While some refuse to allow him any merit whatever, others contend that had he lived in the age of Augustus, he would have successfully disputed the palm with the brightest luminaries of that epoch. Without stopping to consider what he might have become under a totally different combination of circumstances, a sort of discussion which can never lead to any satisfactory result, we may pronounce with some confidence, that of all the higher attributes of a poet Ausonius possesses not one. Considerable neatness of expression may be discerned in several of his epigrams, many of which are evidently translations from the Greek; we have a very favourable specimen of his descriptive powers in the *Mosella*, perhaps the most pleasing of all his pieces; and some of his epistles, especially that to Paullinus (xxiv.) are by no means deficient in grace and dignity. But even in his happiest efforts we discover a total want of taste both in matter and manner, a disposition to introduce on all occasions, without judgment, the thoughts and language of preceding writers, while no praise except that of misapplied ingenuity can be conceded to the great bulk of his minor effusions, which are for the most part sad trash. His style is frequently harsh, and in latinity and versification he is far inferior to Claudian.

His extant works are—

1. *Epigrammatum Liber*, a collection of 150 epigrams. 2. *Ephemeris*, containing an account of the business and proceedings of a day. 3. *Parentalia*, a series of short poems addressed to friends and relations on their decease. From these Vinet has extracted a very complete catalogue of the kindred of Ausonius, and constructed a genealogical tree. 4. *Professores*, notices of the Professors of Bourdeaux, or of those who being natives of Bourdeaux gave instructions elsewhere. 5. *Epitaphia Heroum*, epitaphs on the heroes who fell in the Trojan war and a few others. 6. A metrical catalogue of the first twelve Caesars, the period during which each reigned, and the manner of his death. 7. *Tetrasticha*, on the Caesars from Julius to Elagabalus. 8. *Clarae Urbes*, the praises of fourteen illustrious cities. 9. *Ludus Septem Sapientum*, the doctrines of the seven sages expounded by each in his own person. 10. *Idyllia*, a collection of twenty poems on different subjects, to several of which dedications in prose are prefixed. The most remarkable are, *Epicedion in patrem Julium Antonium; Ausonii Villula; Cupido cruci affixus; Mosella;* and the too celebrated *Cento Nuptialis*. 11. *Eclogarium*, short poems connected with the Calendar and with some matters of domestic computation. 12. *Epistolae*, twenty-five letters, some in verse, some in prose, some partly in verse and partly in prose, addressed to various friends. 13. *Gratiarum Actio pro Consulatu*, in prose, addressed to the emperor Gratian. 14. *Periochae*, short arguments to each book of the Iliad and Odyssey. 15. *Tres Praefatiunculae*, one of them addressed to the emperor Theodosius.

The Editio Princeps of Ausonius appeared at Venice in folio, without a printer's name, in a volume bearing the date 1472, and containing *Probae Centones*, the eclogues of *Calpurnius*, in addition to which some copies have the Epistle on the death of Drusus and some opuscula of Publius Gregorius Tifernus. It is extremely scarce. The first edition, in which Ausonius is found separately, is that edited by J. A. Ferrarius, fol. Mediolan. 1490, printed by Ulderic Scinzenzeller. The first edition, in which the whole of the extant works are collected in a complete form, is that of Tadaeus Ugoletus, printed by his brother Angelus, at Parma, 4to. 1499. The first edition, which exhibits a tolerable text, is that of Phil. Junta, 8vo. Florent. 1517; and the best edition is the Variorum of Tollius, 8vo. Amstel. 1671. [W. R.]

AUSO'NIUS, JULIUS, an eminent physician, who, however, is chiefly known by his being the father of the poet of the same name, from whose works almost all the events of his life are to be learned. He was a native of Cossio Vasatum (the modern *Bazas*), but removed to Burdigala (*Bourdeaux*). He married Aemilia Aeonia, with whom he lived thirty-six years, and by whom he had four

children, two sons, Decius Magnus Ausonius and Avitianus, and two daughters, Aemilia Melania and Julia Dryadia. He was appointed praefect of Illyricum by the emperor Valentinian. (A. D. 364—375.) He died at the age either of eighty-eight (Auson. *Parent.* i. 4) or ninety (Id. *Epiced.* v. 61), after having enjoyed perfect health both of body and mind. If he at all resembled the description given of him by his son, he must have been a most remarkable man, as almost every intellectual and moral excellence is attributed to him. He wrote some medical works, which are not now extant. (Fabric. *Biblioth. Gr.* vol. xiii. p. 96, ed. vet.; Scaliger, *Vita Auson.*; Ausonius, *Parent.* i. and *Epiced.*) [W. A. G.]

AUTA'RITUS (Αὐτάριτος), the leader of the Gallic mercenaries in the Carthaginian army in Africa, took an active part in the rebellion against Carthage at the end of the first Punic war. He at length fell into the power of Hamilcar, and was crucified, B. C. 238. (Polyb. i. 77, 79, 80, 85, 86.)

AUTE'SION (Αὐτεσίων), a son of Tisamenus, grandson of Thersander, and great-grandson of Polyneices. He is called the father of Theras and Argeia, by the latter of whom Aristodemus became the father of Eurysthenes and Procles. He was a native of Thebes, where he had succeeded his father as king, but at the command of an oracle he went to Peloponnesus and joined the Dorians. (Apollod. ii. 8. § 2; Paus. iii. 15. § 4, 3. § 3, ix. 5. § 8; Herod. iv. 147, vi. 52; Strab. viii. p. 347.) [L. S.]

AU'TOCLES (Αὐτοκλῆς). 1. Son of Tolmaeus, was one of the Athenian commanders in the successful expedition against Cythera, B. C. 424 (Thuc. iv. 53); and, together with his two colleagues, Nicias and Nicostratus, he ratified, on the part of Athens, the truce which in B. C. 423 was concluded for one year with Sparta. (Thuc. iv. 119.)

2. Son of Strombichides, was one of the Athenian envoys empowered to negotiate peace with Sparta in B. C. 371. (Xen. *Hell.* vi. 3. § 2; comp. Diod. xv. 38.) Xenophon (*Hell.* vi. 3. § 7, &c.) reports a somewhat injudicious speech of his, which was delivered on this occasion before the congress at Sparta, and which by no means confirms the character, ascribed to him in the same passage, of a skilful orator. It was perhaps this same Autocles who, in B. C. 362, was appointed to the command in Thrace, and was brought to trial for having caused, by his inactivity there, the triumph of Cotys over the rebel Miltocythes. (Dem. *c. Aristocr.* p. 655, *c. Polycl.* p. 1207.) Aristotle (*Rhet.* ii. 23. § 12) refers to a passage in a speech of Autocles against Mixidemides, as illustrating one of his rhetorical τόποι. [E. E.]

AUTO'CRATES (Αὐτοκράτης), an Athenian, a poet of the old comedy. One of his plays, the Τυμπανισταί, is mentioned by Suidas and Aelian. (*V. H.* xii. 9.) He also wrote several tragedies. (Suidas, *s. v.* Αὐτοκράτης.)

The Autocrates whose Ἀχαϊκά is quoted by Athenaeus (ix. p. 395 and xi. p. 460) seems to have been a different person. [C. P. M.]

AUTOLA'US (Αὐτόλαος), a son of Arcas, who found and brought up the infant Asclepius when exposed in Thelpusa. (Paus. viii. 4. § 2, 25. § 6.) [L. S.]

AUTO'LEON (Αὐτολέων), an ancient hero of Croton in southern Italy, concerning whom the following story is related:—It was customary with the Opuntian Locrians, whenever they drew up their army in battle array, to leave one place in the lines open for their national hero Ajax. [AJAX.] Once in a battle between the Locrians and Crotoniats in Italy, Autoleon wanted to penetrate into this vacant place, hoping thus to conquer the Locrians. But the shade of Ajax appeared and inflicted on Autoleon a wound from which he suffered severely. The oracle advised him to conciliate the shade of Ajax by offering sacrifices to him in the island of Leuce. This was was done accordingly, and Autoleon was cured. While in the island of Leuce, Autoleon also saw Helen, who gave him a commission to Stesichorus. This poet had censured Helen in one of his poems, and had become blind in consequence. Helen now sent him the message, that if he would recant, his sight should be restored to him. Stesichorus composed a poem in praise of Helen, and recovered his sight. (Conon, *Narra.* 18.) Pausanias (iii. 19. § 11) relates precisely the same story of one Leonymus. [L. S.]

AUTO'LYCUS (Αὐτόλυκος). 1. A son of Hermes or Daedalion by Chione, Philonis, or Telauge. (Apollod. i. 9. § 16; Hygin. *Fab.* 201; Eustath. *ad Hom.* p. 804.) He was the husband of Neaera (Paus. viii. 4. § 3), or according to Homer (*Od.* xix. 394, &c.), of Amphithea, by whom he became the father of Anticleia, the mother of Odysseus and Aesimus. He had his residence on mount Parnassus, and was renowned among men for his cunning and oaths. (Comp. Hygin. *l. c.*; Ov. *Met.* xi. 311.) Once when he came to Ithaca as a guest, the nurse placed his newly-born grandson Odysseus on his knees, and he gave the child the name Odysseus. Afterwards, when Odysseus was staying with him, he was wounded by a boar during the chase on Parnassus, and it was by the scar of this wound that Odysseus was subsequently recognized by his aged nurse, when he returned from Troy. (Paus. x. 8. § 4; Ov. *Met.* xi. 295, &c.; Hygin. *Fab.* 200.) Polymede, the mother of Jason, was, according to Apollodorus, a daughter of this Autolycus, and the same writer (ii. 4. § 9) not only describes him as the teacher of Heracles in the art of wrestling, but mentions him among the Argonauts; the latter of which statements arose undoubtedly from a confusion of this Autolycus with the Thessalian of the same name. Autolycus is very famous in ancient story as a successful robber, who had even the power of metamorphosing both the stolen goods and himself. (Hom. *Il.* x. 267; Hygin. *Fab.* 201; Apollod. ii. 6. § 2; Strab. ix. p. 439; Eustath. *ad Hom.* p. 408; Serv. *ad Aen.* ii. 79.)

2. A Thessalian, son of Deimachus, who together with his brothers Deïleon and Phlogius joined Heracles in his expedition against the Amazons. But after having gone astray the two brothers dwelt at Sinope, until they joined the expedition of the Argonauts. (Apollon. Rhod. ii. 955, &c.; Valer. Flacc. v. 115.) He was subsequently regarded as the founder of Sinope, where he was worshipped as a god and had an oracle. After the conquest of Sinope by the Romans, his statue was carried from thence by Lucullus to Rome. (Strab. xii. p. 546.) It must be noticed, that Hyginus (*Fab.* 14) calls him a son of Phrixus and Chalciope, and a brother of Phronius, Demoleon, and Phlogius. [L. S.]

AUTO'LYCUS (Αὐτόλυκος), a young Athenian of singular beauty, the object of the affection of

Callias. It is in honour of a victory gained by him in the pentathlum at the Great Panathenaea that Callias gives the banquet described by Xenophon. (Comp. Athen. v. p. 187.) [C. P. M.]

AUTO'LYCUS (Αὐτόλυκος). 1. An Areiopagite, who was accused by the orator Lycurgus on account of removing his wife and children from Athens after the battle of Chaeroneia, B. C. 338, and was condemned by the judges. The speech of Lycurgus against Autolycus was extant in the time of Harpocration, but has not come down to us. (Lycurg. *c. Leocr.* p. 177, ed. Reiske; Harpocrat. *s. vv.* Αὐτόλυκος, ἠρία; Plut. *Vit. X. Orat.* p. 843, c. d.)

2. The son of Agathocles, and the brother of Lysimachus, was appointed one of the body-guard of king Philip Arrhidaeus, B. C. 321. (Arrian, *ap. Phot.* Cod. 92, p. 72, a. 14, ed. Bekker.)

AUTO'LYCUS (Αὐτολύκος), a mathematician, who is said to have been a native of Pitane in Acolis, and the first instructor of the philosopher Arcesilaus. (Diog. Laërt. iv. 29.) From this, it would follow, that he lived about the middle of the fourth century B. C., and was contemporary with Aristotle. We know nothing more of his history. He wrote two astronomical treatises, which are still extant, and are the most ancient existing specimens of the Greek mathematics. The first is on *the Motion of the Sphere* (περὶ κινουμένης σφαῖρας). It contains twelve propositions concerning a sphere which with its principal circles is supposed to revolve uniformly about a fixed diameter, whilst a fixed great circle (the horizon) always divides it into two hemispheres (the visible and invisible). Most of them are still explicitly or implicitly included amongst the elements of astronomy, and they are such as would naturally result from the first systematic application of geometrical reasoning to the apparent motion of the heavens. This treatise may be considered as introductory to the second, which is on *the risings and settings of the fixed stars*, περὶ ἐπιτολῶν καὶ δύσεων, in two books. Autolycus first defines the *true* risings and settings, and then the *apparent*. The former happen when the sun and a star are actually in the horizon together; and they cannot be *observed*, because the sun's light makes the star invisible. The latter happen when the star is in the horizon, and the sun just so far below it that the star is visible, and there are in general four such phaenomena in the year in the case of any particular star; namely, its first visible rising in the morning, its last visible rising in the evening, its first visible setting in the morning, and last visible setting in the evening. In a favourable climate, the precise day of each of these occurrences might be observed, and such observations must have constituted the chief business of practical astronomy in its infancy; they were, moreover, of some real use because these phaenomena afforded a means of defining the seasons of the year. A star when rising or setting is visible according to its brilliance, if the sun be from 10 to 18 degrees below the horizon. Autolycus supposes 15 degrees, but reckons them along the ecliptic instead of a vertical circle; and he proceeds to establish certain general propositions concerning the intervals between these apparent risings and settings, taking account of the star's position with respect to the ecliptic and equator. It was impossible, without trigonometry, to determine beforehand the absolute time at which any one of them would happen; but one having been observed, the rest might be roughly predicted, for the same star, by the help of these propositions. The demonstrations, and even the enunciations, are in some cases not easily understood without a globe; but the figures used by Autolycus are simple. There is nothing in either treatise to shew that he had the least conception of spherical trigonometry.

There seems to be no complete edition of the Greek text of Autolycus. There are three Greek manuscripts of each treatise in the Bodleian and Savilian libraries at Oxford. The propositions without the demonstrations were printed in Greek and Latin by Dasypodius in his "Sphaericae Doctrinae Propositiones," Argent. 1572. Both the works were translated into Latin from a Greek MS. by Jos. Auria, Rom. 1587 and 1588; and a translation of the first by Maurolycus, from an Arabic version, is given, without the name of Autolycus, at p. 243 of the "Universae Geometriae, etc. Synopsis" of Mersennus, Paris, 1645.

A full account of the works of Autolycus may be found in Delambre's *Hist. de l'Astronomie Ancienne.* Brucker quotes an essay by Carpzovius, *de Autolyco Pitaneo Diatribe*, Lips. 1744. See also Schaubach, *Geschichte der Griechischen Astronomie*, p. 338; Fabric. *Bibl. Graec.* vol. ii. p. 89. [W. F. D.]

AUTO'MATE (Αὐτομάτη), one of the Danaids, who, according to Apollodorus (ii. 1. § 5) and others, killed Busiris, who was betrothed to her; whereas, according to Pausanias (vii. 1. § 3), she was married to Architeles, the son of Achaeus, who emigrated from Phthiotis in Thessaly to Argos with Archander. [L. S.]

AUTOMA'TIA (Αὐτοματία) a surname of Tyche or Fortuna, which seems to characterize her as the goddess who manages things according to her own will, without any regard to the merit of man. Under this name Timoleon built to the goddess a sanctuary in his house. (Plut. *De Sui Laude*, p. 542, e.; Nepos, *Timol.* 4.) [L. S.]

AUTO'MEDON (Αὐτομέδων), a son of Diores, was, according to Homer, the charioteer and companion of Achilles, whereas Hyginus (*Fab.* 97) makes him sail by himself with ten ships against Troy. According to Virgil (*Aen.* ii. 476), he fought bravely by the side of Pyrrhus, the son of Achilles. (Hom. *Il.* ix. 209, xvi. 148, 219, xvii. 429, &c., xix. 392, xxiv. 474.) [L. S.]

AUTO'MEDON (Αὐτομέδων), of Cyzicus, a Greek epigrammatic poet, twelve of whose epigrams are contained in the Greek Anthology. (v. 129, x. 23, xi. 29, 46, 50, 319, 324—326, 346, 361, xii. 34.) He must have lived in the first century of the Christian era, as one of his poems is addressed to Nicetes, a distinguished orator in the reign of Nerva. One of the epigrams usually attributed to Theocritus (*Anth. Graec.* vii. 534; No. 9, in Kiessling's edition of Theocritus, p. 778) has in the manuscript the inscription Αὐτομέδοντος Αἰτωλοῦ: if this is correct there must have been an Aetolian poet of the name of Automedon.

AUTOMEDU'SA. [ALCATHOUS.]

AUTO'NOE (Αὐτονόη), a daughter of Cadmus and Harmonia, was the wife of Aristaeus, by whom she became the mother of Polydorus. (Hesiod. *Theog.* 977; Paus. x. 17. § 3.) According to Apollodorus (iii. 4. § 2, &c.), Polydorus was a brother of Autonoë, and Actaeon was her son. (Comp. Diod. iv. 81.) Autonoë together with her

sister Agave tore Pentheus to pieces in their Bacchic fury. (Hygin. *Fab.* 184.) At last grief and sadness at the lamentable fate of the house of her father induced her to quit Thebes, and she went to Erineia in the territory of Megara, where her tomb was shewn as late as the time of Pausanias. (i. 44. § 8.) There are five other mythical personages of this name. (Hesiod. *Theog.* 258; Apollod. i. 2. § 7, ii. 1. § 5, 7. § 8; Paus. viii. 9. § 2; Hom. *Od.* xviii. 182.) [L. S.]

AUTOPHRADATES (Αὐτοφραδάτης), a Persian, who distinguished himself as a general in the reign of Artaxerxes III. and Dareius Codomannus. In the reign of the former he made Artabazus, the revolted satrap of Lydia and Ionia, his prisoner, but afterwards set him free. (Dem. *c. Aristocr.* p. 671.) [ARTABAZUS, No. 4.] After the death of the Persian admiral, Memnon, in B. C. 333, Autophradates and Pharnabazus undertook the command of the fleet, and reduced Mytilene, the siege of which had been begun by Memnon. Pharnabazus now sailed with his prisoners to Lycia, and Autophradates attacked the other islands of the Aegaean, which espoused the cause of Alexander the Great. But Pharnabazus soon after joined Autophradates again, and both sailed against Tenedos, which was induced by fear to surrender to the Persians. (Arrian, *Anab.* ii. 1.) During these expeditions Autophradates also laid siege to the town of Atarneus in Mysia, but without success. (Aristot. *Polit.* ii. 4. § 10.) Among the Persian satraps who appeared before Alexander at Zadracarta, Arrian (*Anab.* iii. 23) mentions an Autophradates, satrap of the Tapuri, whom Alexander left in the possession of the satrapy. But this satrap is undoubtedly a different person from the Autophradates who commanded the Persian fleet in the Aegean. [L. S.]

AUTRO'NIA GENS, of which the only family-name mentioned is PAETUS. Persons of this gens first came into notice in the last century of the republic: the first member of it who obtained the consulship was P. Autronius Paetus, in B. C. 65.

AUXE'SIA (Αὐξησία), the goddess who grants growth and prosperity to the fields, a surname of Persephone. According to a Troezenian legend, there came once during an insurrection at Troezen two Cretan maidens, Auxesia and Damia, who was probably Demeter, and who, in our editions of Pausanias, is called Lamia (perhaps only an incorrect reading for Damia). During the tumult, the two maidens were stoned to death, whereupon the Troezenians paid divine honours to them, and instituted the festival of the Lithobolia. (Paus. ii. 32. § 3.) According to an Epidaurian and Aeginetan tradition, the country of Epidaurus was visited by a season of scarcity, and the Delphic oracle advised the Epidaurians to erect statues of Auxesia and Damia, which were to be made of olive-wood. The Epidaurians therefore asked permission of the Athenians to cut down an Attic olive-tree. The request was granted, on condition that the Epidaurians should every year offer up sacrifices to Athena Agraulos and Erechtheus. When the condition was complied with, the country of Epidaurus again bore fruit as before. Now when about B. C. 540 Aegina separated itself from Epidaurus, which had till then been regarded as its metropolis, the Aeginetans, who had had their sacra in common with the Epidaurians, took away the two statues of Auxesia and Damia, and erected them in a part of their own island called Oea, where they offered sacrifices and celebr[illegible] mysteries. When the Epidaurians, in consequ[illegible] of this, ceased to perform the sacrifices at Ath[illegible] and the Athenians heard of the statues being c[illegible] ried to Aegina, they demanded their surrender of the Aeginetans. The islanders refused, and the Athenians threw ropes round the sacred statues, to drag them away by force. But thunder and earthquakes ensued, and the Athenians engaged in the work were seized with madness, in which they killed one another. Only one of them escaped to carry back to Athens the sad tidings. The Aeginetans added to this legend, that the statues, while the Athenians were dragging them down, fell upon their knees, and that they remained in this attitude ever after. (Herod. v. 82-86; Paus. ii. 30. § 5; Hom. *Hymn. in Cer.* 122; comp. Müller, *Dor.* ii. 10. § 4, note f., iv. 6. § 11, *Aeginet.* p. 171.) [L. S.]

AUXO (Αὐξώ). 1. [HORAE.]

2. An ancient Attic divinity, who was worshipped, according to Pausanias (ix. 35. § 1), together with Hegemone, under the name of Charites. [CHARITES.] [L. S.]

A'XIA GENS, plebeian, of which very little is known, as there are only two or three persons of this name mentioned by ancient writers. There is a coin of this gens bearing on the obverse the cognomen *Naso*, and on the reverse the inscription *L. Axsius L. F.* (Eckhel, v. p. 148); *Axsius* being instead of *Axius*, in the same way as we find *Maxsumus* for *Maximus* and *Alexsandrea* for *Alexandrea*. We do not know who this *L. Axsius Naso* was; as the Axii mentioned by ancient writers have no cognomen. [AXIUS.]

AXI'EROS (Ἀξίερος), a daughter of Cadmilus, and one of the three Samothracian Cabeiri. According to the Paris-Scholia on Apollonius (i. 915-921), she was the same as Demeter. The two other Cabeiri were Axiocersa (Persephone), and Axiocersus (Hades). [CABEIRI.] [L. S.]

AXILLA, the name of a family of the Servilia gens, which is merely another form of AHALA. Axilla is a diminutive of Ala. (Comp. Cic. *Orat.* 45.) We have only one person of this name mentioned, namely,

C. SERVILIUS Q. F. C. N. (STRUCTUS) AXILLA, consular tribune in B. C. 419 and again in 418, in the latter of which he was magister equitum to the dictator Q. Servilius Priscus Fidenas. This is the account of the Fasti Capitolini; but Livy calls the consular tribune in B. C. 418 only C. Servilius, and says that he was the son of the dictator Q. Servilius Priscus Fidenas. He also tells us that some annals related, that the magister equitum was the son of the dictator, while others called him Servilius Ahala (Axilla). (Liv. iv. 45, 46.)

AXION (Ἄξιων). 1. A son of Phegeus of Psophis, and brother of Temenus and Arsinoë or Alphesiboea. (Paus. viii. 24. § 4.) Apollodorus (iii. 7. § 5) calls the two sons of Phegeus, Agenor and Pronous. [AGENOR, No. 5, ALCMAEON, ACARNAN.]

2. A son of Priam, who was slain by Eurypylus, the son of Euaemon. (Hygin. *Fab.* 90; Paus. x. 27.) [L. S.]

AXIONI'CUS (Ἀξιόνικος), an Athenian poet of the middle comedy. Some unimportant fragments of the following plays have been preserved by Athenaeus: the Τυρρηνός or Τυρρηνικός (iv. p. 166, vi. p. 244); Φιλευριπίδης (iv. p. 175, viii. p.

342); Φίλιννα (x. p. 442); Χαλκιδικός (vi. p. 239, iii. p. 95.) [C. P. M.]

AXIOPISTUS (Ἀξιόπιστος), a Locrian or Ionian, was the author of a poem entitled Γνῶμαι καὶ Γνῶμαι, which was commonly ascribed to Epicharmus. (Athen. xiv. p. 648, d. e.)

AXIOPOENOS (Ἀξιόποινος), the avenger, a surname of Athena. Under this name Heracles built a temple to the goddess at Sparta, after he had chastised Hippocoon and his sons for the murder of Oeonus. (Paus. iii. 15. § 4.) [L. S.]

AXIOTHEA. [Prometheus.]

AXIO'THEA (Ἀξιοθέα). 1. Wife of Nicocles, king of Paphos. When Nicocles, by the command of Ptolemy Lagi, killed himself, Axiothea slew her daughters with her own hand, to prevent their falling into the hands of their enemies, and then, together with her sisters-in-law, killed herself. (Diod. xx. 21; Polyaen. *Strateg.* viii. 48.)

2. A native of Phlius, who came to Athens, and putting on male attire, was for some time a hearer of Plato, and afterwards of Speusippus. (Diog. Laërt. iii. 46, iv. 2; Clem. Alex. *Stromat.* iv. p. 523; Themistius, *Orat.* iv.) [C. P. M.]

A'XIUS (Ἄξιος), a Paeonian river-god, who begot by Periboea a son, Pelegon, the father of Asteropaeus. (Hom. *Il.* xxi. 141, with the note of Eustath.; Asteropaeus.) [L. S.]

A'XIUS. 1. L. Axius, a Roman knight, mentioned by Varro. (*R. R.* iii. 7.)

2. Q. Axius, an intimate friend of Cicero and Varro, the latter of whom has introduced him as one of the speakers in the third book of his *de Re Rustica*. (Comp. Cic. *ad Att.* iii. 15, iv. 15.) Suetonius quotes (*Caes.* 9) from one of Cicero's letters to Axius, and Gellius speaks (vii. 3) of a letter which Tiro, the freedman of Cicero, wrote to Axius, the friend of his patron. Axius was a man of wealth, and was accustomed to lend money, if at least the Axius to whom Cicero talked of applying in B. C. 61 (*ad Att.* i. 12), is the same as the above. In B. C. 49, however, we find that Axius was in Cicero's debt. (*ad Att.* x. 11, 13, 15.)

AXUR. [Anxur.]

AZAN (Ἄζάν), a son of Arcas and the nymph Erato, was the brother of Apheidas and Elatus, and father of Cleitor. The part of Arcadia which he received from his father was called, after him, Azania. After his death, funeral games, which were believed to have been the first in Greece, were celebrated in his honour. (Paus. viii. 4. §§ 2, 3, v. 1. § 6; Steph. Byz. *s. v.* Ἀζάνια.) [L. S.]

AZANITES (Ἀζανίτης), a physician whose medical formulae appear to have enjoyed some celebrity, as they are quoted with approbation by Galen (*de Compos. Medicam. sec. Gen.* v. 2. vol. xiii. p. 784), Oribasius (*Synops.* iii. p. 43), Aëtius (Tetrab. iv. Serm. ii. 34. p. 705, and Tetrab. iv. Serm. iii. 21. p. 772), Paulus Aegineta (iv. 55, p. 530, vii. 19, p. 686), and others. As Galen is the earliest writer by whom he is mentioned, he must have lived some time in or before the second century after Christ. [W. A. G.]

AZEMILCUS (Ἀζέμιλκος), king of Tyre, was serving in the Persian fleet under Autophradates at the time when Alexander arrived at Tyre, B. C. 332. He was in the city when it was taken, but his life was spared by Alexander. (Arrian, ii. 15, 24.)

AZE'SIA (Ἀζησία), a surname of Demeter and Persephone, which is derived either from ἀζαίνειν τοὺς καρπούς, to dry fruits, or from ζητεῖν, to seek. (Zenob. iv. 20; Suid. *s. v.*; Hesych. *s. v.*; Spanheim, *ad Callim.* p. 740.) [L. S.]

AZEUS (Ἄζεύς), a son of Clymenus of Orchomenos, was a brother of Erginus, Stratius, Arrhon, and Pyleus, father of Actor and grandfather of Astyoche. (Hom. *Il.* ii. 513; Paus. ix. 37. § 2.) He went with his brothers, under the command of Erginus, the eldest, against Thebes, to take vengeance for the murder of his father, who had been slain by the Thebans at a festival of the Onchestian Poseidon. [Erginus, Clymenus.] [L. S.]

AZO'RUS (Ἄζωρος), according to Hesychius (*s. v.*), the helmsman of the ship Argo, who is said to have built the Pelagonian town of Azoros. (Steph. Byz. *s. v.*) [L. S.]

B.

BA'BILUS, an astrologer at Rome, in the reign of Nero (Suet. *Ner.* c. 36), is perhaps the same as Barbillus. [Barbillus.]

BA'BRIUS (Βάβριος), or BA'BRIAS (Βαβρίας), sometimes also called GA'BRIAS (Γαβρίας), who is not a different person from Babrius, as Bentley supposed, a Greek poet, who after the example of Socrates turned the Aesopean fables into verse. The emperor Julian (*Ep.* 90) is the first writer who mentions Babrius; but as some of Babrius's verses are quoted by Apollonius in his Homeric Lexicon (*s. v.* ἄειδε), though without mentioning his name, he lived in all probability before the time of Augustus. [Apollonius, No. 5.] This is in accordance with the account of Avianus, who speaks (*Praef.*) of Babrius before Phaedrus.

The work of Babrius, which was in Choliambic verses [see p. 47, b.], was called Μύθοι and Μυθίαμβοι, and was comprised in ten books according to Suidas (*s. v.* Βάβριος), or two *volumes* (*volumina*) according to Avianus. His version, which is one of no ordinary merit, seems to have been the basis of all the Aesopean fables which have come down to us in various forms. Later writers of Aesopean fables, such as Maximus Planudes, probably turned the poems of Babrius into prose, but they did it in so clumsy a manner, that many choliambic verses may still be traced in their fables, as Bentley has shewn in his dissertation on Aesop's fables. [Aesopus, p. 48, a.] Bentley was the first writer who called the attention of the learned to this fact, which was proved still more clearly by Tyrwhitt in his dissertation "De Babrio, Fabularum Aesopearum Scriptore," Lond. 1776, reprinted at Erlangen, 1785, ed. Harles. To this treatise Tyrwhitt added the fragments of Babrius, which were but few in number and chiefly taken from Suidas; but several of his complete poems have been discovered in a Florentine and Vatican MS., and were first published by de Furia under the title of "Fabulae Aesopicae, quales ante Planudem ferebantur," Flor. 1809. They have also been edited by J. Gl. Schneider, "Aesopi Fabulae, cum Fabulis Babrii," Vratisl. 1812; by Berger, Βαβρίου μύθων χωλιαμβικῶν βιβλία τρία, &c., Monach. 1816; and by Knoch, "Babrii Fabulae et Fabularum Fragmenta," Halis Sax. 1835.

BABU'LLIUS. [Bacillus.]

BABYS (Βάβυς). 1. The same according to Hellanicus (*ap. Athen.* xv. p. 680, a.) as the Egyptian Typhon. [Typhon.]

2. The father of Pherecydes. (Strab. x. p. 487; Diog. Laërt. i. 116. [PHERECYDES.]

3. A flute-player, who gave occasion to the proverb against bad flute-players, "He plays worse than Babys." (Athen. xiv. p. 624, b.; comp. Zenob. iv. 81.)

BACCHEIDAS (Βακχείδας), of Sicyon, a dancer and teacher of music, in honour of whom there is an ancient epigram of four lines preserved by Athenaeus. (xiv. p. 629, a.)

BACCHEIUS or BACCHI'US, of Miletus, the author of a work on agriculture (Var. *R. R.* i. 1), who is referred to by Pliny as one of the sources of his Natural History. (Elenchus, lib. viii. x. xiv. xv. xvii. xviii.)

BACCHEIUS (Βακχείος), surnamed Senior (ὁ γέρων), the author of a short musical treatise in the form of a catechism, called εἰσαγωγὴ τέχνης μουσικῆς. We know nothing of his history. Fabricius (*Bibl. Graec.* ii. p. 260, &c.) gives a list of persons of the same name, and conjectures that he may have been the Baccheius mentioned by M. Aurelius Antoninus (*de Rebus suis*, i. 6) as his first instructor. The treatise consists of brief and clear explanations of the principal subjects belonging to Harmonics and Rhythm. Baccheius reckons seven modes (pp. 12, 18), corresponding to the seven species of octave anciently called by the same names. Hence Meibomius (*praef. in Arist. Quint.*) supposes that he lived after Ptolemy, who adopts the same system, and before Manuel Bryennius, in whose time an eighth (the Hypermixolydian) had been added. But the former supposition does not seem to rest on satisfactory grounds.

The Greek text of Baccheius was first edited by Marinus Mersennus, in his Commentary on the first six chapters of Genesis. (Paris, 1623, fol., p. 1887.) It was also printed in a separate form, with a Latin version, by Frederic Morelli, Paris, 1623, 8vo., and lastly by Meibomius, in the *Antiquae Musicae Auctores Septem*, Amst. 1652. An anonymous Greek epigram, in which Baccheius is mentioned, is printed by Meibomius in his preface, from the same manuscript which contained the text; also by Fabricius. (*l. c.*) [W. F. D.]

BACCHEIUS (Βακχεῖος), one of the earliest commentators on the writings of Hippocrates, was a native of Tanagra in Boeotia. (Erot. *Gloss. Hippocr.* p. 8.) He was a follower of Herophilus (Gal. *Comment. in Hippocr.* "*Aphor.*" vii. 70. vol. xviii. pt. i. p. 187), and a contemporary of Philinus, and must therefore have lived in the third century B. C. Of his writings (which were both valuable and interesting) nothing remains but a few fragments preserved by Erotianus and Galen, by whom he is frequently mentioned. (Erot. *Gloss. Hippocr.* pp. 8, 32, 38, &c.; Gal. *Comment. in Hippocr.* "*Epid.* VI." i. prooem. vol. xvii. pt. i. p. 794; *Comment. in Hippocr.* "*de Med. Offic.*" i. prooem. vol. xviii. p. ii. p. 631.) [W. A. G.]

BACCHI'ADAE (Βακχιάδαι), a Heracleid clan, derived their name from Bacchis, who was king of Corinth from 926 to 891 B. C., and retained the supreme rule in that state, first under a monarchical form of government, and next as a close oligarchy, till their deposition by Cypselus, about B. C. 657. Diodorus (*Fragm.* 6), in his list of the Heracleid kings, seems to imply that Bacchis was a lineal descendent from Aletes, who in B. C. 1074 deposed the Sisyphidae and made himself master of Corinth (Wess. *ad Diod. l. c.*; Pind. *Olymp.* xiii. 17; Schol. *ad Pind. Nem.* vii. 155; Paus. ii. 4; Müll. *Dor.* i. 5. § 9); while from Pausanias (*l. c.*) it would rather appear, that Bacchis was the founder of a new, though still a Heracleid, dynasty. In his line the throne continued till, in B. C. 748, Telestes was murdered by Arieus and Perantas, who were themselves Bacchiads, and were perhaps merely the instruments of a general conspiracy of the clan to gain for their body a larger share of power than they enjoyed under the regal constitution. (Diod. and Paus. *ll. cc.*) From Diodorus, it would seem that a year, during which Automenes was king, elapsed before the actual establishment of oligarchy. According to the same author, this form of government, with annual prytanes elected from and by the Bacchiadae, lasted for ninety years (747–657); nor does it appear on what grounds a period of 200 years is assigned to it by Strabo. (Strab. viii. p. 378; Müll. *Dor. Append.* ix. *note* x.) It was indeed of too narrow and exclusive a kind to be of any very long duration; the members of the ruling clan intermarried only with one another (Herod. v. 92); and their downfall was moreover hastened by their excessive luxury (Ael. *V. H.* i. 19), as well as by their insolence and oppression, of which the atrocious outrage that drove Archias from Corinth, and led to the founding of Syracuse and Corcyra, is probably no very unfair specimen. (Diod. *Exc. de Virt. et. Vit.* 228; Plut. *Amat* p. 772, e.; Schol. *ad Apollon. Rhod.* iv. 1212.) On their deposition by Cypselus, with the help of the lower orders (Herod. v. 92; Aristot. *Polit.* v. 10, 12, ed. Bekk.), they were for the most part driven into banishment, and are said to have taken refuge in different parts of Greece, and even Italy. (Plut. *Lysand.* c. 1; Liv. i. 34; comp. Niebuhr, *Hist. of Rome*, vol. i. p. 366, &c.) Some of them, however, appear to have still remained at Corinth, if we may consider as a Bacchiad the Heracleid Phalius, who led the colony to Epidamnus in B. C. 627. (Thuc. i. 24.) As men of the greatest distinction among the Bacchiadae, may be mentioned Philolaus, the legislator of Thebes, about B. C. 728 (Aristot. *Polit.* ii. 12, ed. Bekk.), and Eumelus, the cyclic poet (Paus. ii. 1, 3, iv. 33; Athen. i. p. 22, c.; Schol. *ad Pind. Olymp.* xiii. 30; Müll. *Hist. of Greek Lit.* c. x. § 2.) Strabo tells us also (vii. p. 326), that the Lyncestian kings claimed descent from the Bacchiadae. [E. E.]

BA'CCHIDES (Βακχίδης), an eunuch of Mithridates. After the defeat of the latter by Lucullus, Mithridates in despair sent Bacchides to put his wives and sisters to death, B. C. 71. (Plut. *Lucull.* 18, &c.) Appian (*Mith.* 82) calls the eunuch Bacchus. The Bacchides, who was the governor of Sinope, at the time when this town was besieged by Lucullus, is probably the same as the above. (Strab. xii. p. 546.)

BACCHUS. [DIONYSUS.]

BACCHY'LIDES (Βακχυλίδης). 1. One of the great lyric poets of Greece, was a native of Iulis in the island of Ceos, and the nephew as well as fellow-townsman of Simonides. (Strab. x. p. 426; Steph. Byz. *s. v.* Ἰουλίς.) His father is variously called Medon (Suidas, *s. v.* Βακχυλίδης), Meilon (Epigr. in novem Lyr. *ap. Böckh, Schol. Pind.* p. 8), or Meidylus (Etym. M. p. 582. 20): his paternal grandfather was the athlete Bacchylides. We know nothing of his life, except that he lived at the court of Hiero in Syracuse,

together with Simonides and Pindar. (Aelian, *V. H.* iv. 15.) Eusebius makes him flourish in B. C. 450; but as Hiero died B. C. 467, and Bacchylides obtained great fame at his court, his poetical reputation must have been established as early as B. C. 470. The Scholiast on Pindar frequently states (*ad Ol.* ii. 154, 155, *ad Pyth.* ii. 131, 161, 166, 167, 171) that Bacchylides and Pindar were jealous of and opposed to one another; but whether this was the fact, or the story is to be attributed to the love of scandal which distinguishes the later Greek grammarians, it is impossible to determine.

The poems of Bacchylides were numerous and of various kinds. They consisted of Epinici (songs, like Pindar's, in honour of the victors in the public games), Hymns, Paeans, Dithyrambs, Prosodia, Hyporchemata, Erotica, and Paroenia or Drinking-songs: but all of these have perished with the exception of a few fragments. It is, therefore, difficult to form an independent opinion of their poetical value; but as far as we can judge from what has come down to us, Bacchylides was distinguished, like Simonides, for the elegance and finish of his compositions. He was inferior to Pindar in strength and energy, as Longinus remarks (c. 33); and in his lamentations over the inexorable character of fate, and the necessity of submitting to death, he reminds one of the Ionic elegy. Like his predecessors in Lyric poetry, he wrote in the Doric dialect, but frequently introduces Attic forms, so that the dialect of his poems very much resembles that of the choruses in the Attic tragedies.

Besides his lyrical poems there are two epigrams in the Greek Anthology attributed to Bacchylides, one in the Doric and the other in the Ionic dialect, and there seems no reason to doubt their genuineness. The fragments of Bacchylides have been published by Neue, "Bacchylidis Cei Fragmenta," Berol. 1823, and by Bergk, "Poëtae Lyrici Graeci," p. 820, &c.

2. Of Opus, a poet, whom Plato, the comic poet (about B. C. 400), attacked in his play entitled the Sophists. (Suidas, *s. v.* Σοφιστής.)

BA'CCHYLUS (written Βακχύλλος, by Eusebius, but given with only one *l* by Jerome, Ruffinus, Sophronius, and Nicephorus), bishop of Corinth, flourished in the latter half of the second century, under Commodus and Severus. He is recorded by Eusebius and Jerome as having written on the question, so early and so long disputed, as to the proper time of keeping Easter. From the language of Eusebius, Valesius is disposed to infer that this was not a Synodical letter, but one which the author wrote in his own individual capacity. But Jerome says expressly, that Bacchylus wrote "de Pascha ex omnium qui in Achaia erant episcoporum persona." And in the ancient Greek Synodicon, published by Paphus at Strasburg in 1601, and inserted in both editions of Fabricius's *Bibliotheca Graeca*, not only is this council registered as having been held at Corinth by Bacchylides, archbishop of that place, and eighteen bishops with him, but the celebration of Easter is mentioned as the subject of their deliberations. (Fabric. *Bibl. Graec.* xii. p. 364.) Notwithstanding the slight change of the name, and the designation of Bacchylides as *archbishop* of Corinth, there can be no reasonable doubt that he is the same with the bishop mentioned by Eusebius and Jerome. (Euseb. *Hist. Eccl.* v. 22, 23; Jerome, *de Viris Illustr.* c. 44, and the note of E. S. Cyprian.) [J. M. M.]

BACHIA'RIUS, a Latin ecclesiastical writer, respecting whom we possess little authentic information. The following account of him is given by Gennadius, *de Viris Illustribus*, c. 24: "Bachiarius, vir Christianae philosophiae, nudus et expeditus vacare Deo disponens, etiam peregrinationem propter conservandam vitae integritatem elegit. Edidisse dicitur grata opuscula: sed ego ex illis unum tantum *de fide libellum* legi, in quo satisfacit Pontifici urbis, adversus querulos et infamatores peregrinationis suae, et indicat, se non timore hominum, sed Dei, peregrinationem suscepisse, et exiens de terra sua cohaeres fieret Abrahamae patriarchae." To this brief account some additions of doubtful authority have been made by later writers. Bishop Bale calls him *Bachiarius Maccaeus*, says that he was a native of Great Britain, and a disciple of St. Patrick, and assigns the cruel oppressions under which his country was then groaning as the cause of his voluntary expatriation. Joannes Pitseus (John Pits), the Roman Catholic chronicler, follows the account of Bale. Aubertus Miraeus (Aubert Lemire) says that Bachiarius was an Irishman, a disciple of St. Patrick, and contemporary with St. Augustin. These statements rest on no sufficient evidence; for Bale, the source of them all, is an inaccurate and injudicious writer.* Schönemann denies that there is any proof, that Bachiarius was a native either of Great Britain or Ireland; and, from the contents of the treatise *de Fide*, infers, that the author's country was at the time extensively infested with heresy, from the imputation of which he deemed it necessary to clear himself. Schönemann concurs with Muratori in thinking that this could not be the Pelagian doctrine, to which there is no reference throughout the treatise; and adopts the conclusion of Francis Florius, that the author's country was Spain, and the heresy which he was solicitous to disavow that of the Priscillianists. This notion agrees very well with the contents of the work *de Fide*; but as it is not supported, so far as we are aware, by any positive evidence, we are rather surprised to see it coolly assumed by Neander (*Gesch. der Christ. Religion*, &c. ii. 3, p. 1485) as indubitably true.

The only surviving works of Bachiarius are the treatise "de Fide," mentioned above, and a letter to a certain Januarius, respecting the re-admission of a monk into the church, who had been excommunicated for seducing a nun. The "Objurgatio in Evagrium," inaccurately ascribed to Jerome, and the "Libri Duo de Deitate et Incarnatione Verbi ad Januarium," improperly classed among the works of Augustin, are regarded by Florius as the productions of Bachiarius. This, though not intrinsically improbable, wants the confirmation of direct external proof. Possenin, Bale, and Pits attribute other works to Bachiarius, but upon no sufficient grounds.

The "Epistola ad Januarium de recipiendis Lapsis," or "De Reparatione Lapsi," was first published in the *Monumenta S. Patrum Orthodoxographa* of John James Grynaeus, Basle, 1569. It was included in the Paris editions of de la

* "The infinite fables and absurdities which this author (Bale) hath without judgment stuft himself withal." Selden, Notes on Drayton's *Poly-Olbion*, Song Nine.

Bigne's *Bibliotheca Patrum*, 1575, vol. i. 1589, vol. iii. 1654, vol. iii.; in the Cologne edition, 1618, vol. v.; and in the Lyon's edition, 1677, vol. vi. The treatise "de Fide" was first published in the second volume of Muratori's *Anecdota*, Milan, 1697, where the text is given from a manuscript of great antiquity, and is accompanied by valuable prolegomena and notes. In 1748, both works were ably edited at Rome by Franciscus Florius, who, besides other illustrative matter, adds two learned dissertations, the first "de Haeresi Priscilliana," the second "de Scriptis et Doctrina Bachiarii." This edition is reprinted in the ninth volume of Gallandi's *Bibliotheca Patrum*. The works of Bachiarius are also included in the fifteenth volume of *Le Espana Sagrada* of Henry Florez, a voluminous collection in thirty-four volumes quarto, Madrid, 1747-84.

From the scanty remains of this author it is hardly possible to form a very exact judgment of his character, learning, and abilities. So far as may be collected from the above-named treatises, he appears to have possessed an understanding somewhat above mediocrity, and well exercised in the current theological erudition of the Latin church during the fifth century. His spirit and temper seem to have been singularly amiable. [J. M. M.]

L. BACILLUS, praetor B. C. 45, to whom Caesar would not assign a province, but gave a sum of money instead. Bacillus felt the indignity so much, that he put an end to his life by voluntary starvation. (Dion Cass. xliii. 47.) It is conjectured that Babullius, whose death Cicero mentions in this year (*ad Att.* xiii. 48), may be the same as the above.

BACIS (Βάκις), seems to have been originally only a common noun derived from βάζειν, to speak, and to have signified any prophet or speaker. In later times, however, Bacis was regarded as a proper noun, and the ancients distinguish several seers of this name.

1. The Boeotian, the most celebrated of them, was believed to have lived and given his oracles at Heleon in Boeotia, being inspired by the nymphs of the Corycian cave. His oracles were held in high esteem, and, from the specimens we still possess in Herodotus and Pausanias, we see that, like the Delphic oracles, they were composed in hexameter verse. (Paus. iv. 27. § 2, ix. 17. § 4, x. 12. § 6, 14. § 3, 32. § 6; Herod. viii. 20, 77, ix. 43; Aristoph. *Pax*, 1009 with the Schol., *Equit.* 123, *Av.* 907.) From these passages it seems evident, that in Boeotia Bacis was regarded as an ancient prophet, of whose oracles there existed a collection made either by himself or by others, similar to the Sibylline books at Rome; and, in fact, Cicero (*de Divin.* i. 18), Aelian (*V. H.* xii. 25), Tzetzes (*ad Lycoph.* 1278), and other writers, mention this Bacis always as a being of the same class with the Sibyls.

2. The Arcadian, is mentioned by Clemens of Alexandria as the only one besides the Boeotian. (*Strom.* i. p. 333.) According to Suidas, he belonged to the town of Caphya, and was also called Cydas and Aletes. (Comp. Tzetzes, *ad Lycoph. l.c.*)

3. The Athenian, is mentioned along with the two others by Aelian, Suidas, Tzetzes, and the Scholiast on Aristophanes. (*Pax*, 1009; comp. Perizon. *ad Aelian, V. H.* xii. 25.) [L. S.]

BACIS or PACIS, is only another name for the Egyptian Onuphis, the sacred bull, who was worshipped at Hermonthis in Upper Egypt, just as Apis was at Memphis. In size Bacis was required to excel all other bulls, his hair to be bristly, and his colour to change every day. (Macrob. *Sat.* i. 21; Aelian, *Hist. An.* xii. 11.) [L. S.]

BA'DIUS, a Campanian, challenged his *hospes*, T. Quinctius Crispinus, to single combat when the Romans were besieging Capua, B. C. 212. Crispinus at first refused, on account of the friendship subsisting between him and Badius, but was at length induced by his fellow-soldiers to accept the challenge. In the combat which ensued, he wounded Badius, who fled to his own party. (Liv. xxv. 18; Val. Max. v. 1. § 3.)

BADRES (Βάδρης), or BARES (Βάρης), a Persian, of the tribe of the Pasargadae, was appointed to the command of the naval portion of the force which Aryandes, governor of Egypt, sent against the Barcaeans on the pretext of avenging the murder of Arcesilaus III. [BATTIADAE.] After the capture of Barca (about 512 B. C.), the Persians were allowed to pass through Cyrene, and Badres was anxious to take the city; but through the refusal of Amasis, who commanded the land force, the opportunity was lost. (Herod. iv. 167, 203.) This is perhaps the same Badres whom Herodotus mentions as commanding a portion of the Persian army in the expedition of Xerxes against Greece. (Herod. vii. 77.) [E. E.]

BAE'BIA GENS, plebeian, of which the cognomens are DIVES, HERENNIUS (? see Liv. xxii. 34), SULCA, TAMPHILUS: the last is the only surname which appears on coins, where it is written *Tampilus*. (Eckhel, v. p. 149.) The first member of the gens who obtained the consulship was Cn. Baebius Tamphilus, in B. C. 182. For those whose cognomen is not mentioned, see BAEBIUS.

BAE'BIUS. 1. L. BAEBIUS, one of the ambassadors sent by Scipio to Carthage, B. C. 202. He was afterwards left by Scipio in command of the camp. (Liv. xxx. 25; Polyb. xv. 1, 4.)

2. Q. BAEBIUS, tribune of the plebs, B. C. 200, endeavoured to persuade the people not to engage in the war against Philip of Macedon. (Liv. xxxi. 6.)

3. M. BAEBIUS, one of the three commissioners sent into Macedonia, B. C. 186, to investigate the charges brought by the Maronitae and others against Philip of Macedon. (Polyb. xxxiii. 6.)

4. L. BAEBIUS, one of the three commissioners sent into Macedonia, B. C. 168, to inspect the state of affairs there, before Aemilius Paullus invaded the country. (Liv. xliv. 18.)

5. A. BAEBIUS, caused the members of the Aetolian senate to be killed in B. C. 167, and was in consequence afterwards condemned at Rome. Livy calls him *praeses*, a term which is applied in later times by the jurists to a governor of a province. Whether, however, Baebius had the government of Aetolia, or only of the town in which the murder was perpetrated, is uncertain. (Liv. xlv. 28, 31.)

6. C. BAEBIUS, tribune of the plebs, B. C. 111, was bribed by Jugurtha when the latter came to Rome. When Mummius commanded Jugurtha to give answers to certain questions, Baebius bade him be silent, and thus quashed the investigation. (Sall. *Jug.* 33, 34.)

7. C. BAEBIUS was appointed by L. Caesar (called Sext. Caesar by Appian), B. C. 89, as his successor in the command in the social war. (Appian, *B. C.* i. 48.)

8. M. BAEBIUS was put to death by Marius and Cinna when they entered Rome in B. C. 87. Instead of being killed by any weapon, Baebius was literally torn to pieces by the hands of his enemies. (Appian, *B. C.* i. 72; Florus, iii. 21; Lucan, ii. 119.)

9. M. BAEBIUS, a brave man, slain by order of L. Piso in Macedonia, B. C. 57. (Cic. *in Pis.* 36.)

10. A. BAEBIUS, a Roman eques of Asta in Spain, deserted the Pompeian party in the Spanish war, and went over to Caesar, B. C. 45. (*Bell. Hisp.* 26.)

11. BAEBIUS, a Roman senator, served under Vatinius in Illyria. On the murder of Caesar, B. C. 44, the Illyrians rose against Vatinius, and cut off Baebius and five cohorts which he commanded. (Appian, *Illyr.* 13.)

BAE'BIUS MACRI'NUS. [MACRINUS.]

BAE'BIUS MARCELLI'NUS. [MARCELLINUS.]

BAETON (Βαίτων), was employed by Alexander the Great in measuring distances in his marches, whence he is called ὁ Ἀλεξάνδρου βηματιστής. He wrote a work upon the subject entitled σταθμοὶ τῆς Ἀλεξάνδρου πορείας. (Athen. x. p. 422, b.; Plin. *H. N.* vi. 17. s. 21, 19. s. 22, vii. 2; Solin. 55.)

BAE'TYLUS (Βαίτυλος), is in reality the name of a peculiar kind of conical shaped stones, which were erected as symbols of gods in remarkable places, and were from time to time anointed with oil, wine, or blood. The custom of setting up such stones originated, in all probability, in meteors being erected in the places where they had fallen down. (Phot. *Cod.* 242.) Eusebius (*Praep. Evang.* i. 10) says, that Baetyli were believed to be stones endowed with souls and created by Uranus. Hence Baetylus, when personified, is called a son of Uranus and Ge, and a brother of Ilus and Cronos. Traces of the veneration paid to such stones are found among the Hebrews and Phoenicians, no less than among the Greeks. Photius (*l. c.*) says, that Asclepiades ascended mount Libanon, in the neighbourhood of Heliopolis in Syria, and saw many Baetyli there, concerning which he related the most wonderful tales. (Comp. Lucian, *Alex.* 30; Theophrast. *Charact.* 16; Clem. Alex. *Strom.* vii. p. 713.) In Grecian mythology, the stone which was given to Uranus, to swallow instead of the infant Zeus, was called Baetylus (Hesych. *s. v.*); and a little above the temple of Delphi, on the left, there was a stone which was anointed with oil every day, and on solemn occasions covered with raw wool: tradition said, that this stone was the same which Uranus had swallowed. (Paus. ix. 24. § 5; comp. vii. 22. § 3; Tac. *Hist.* ii. 3.) [L. S.]

BAEUS (Βαῖος), the helmsman of Odysseus, who is said to have died during the stay of the latter in Sicily. Mount Baea in the island of Cephallenia, and several islands and towns, but especially Baiae in Campania, in the bay of which he was believed to have been buried, are supposed to have derived their names from him. (Lycophr. 694, with Tzetz. note; Steph. Byz. *s. v.* Βαία; Eustath. *ad Hom.* p. 1967.) [L. S.]

BAGAEUS (Βαγαῖος). 1. A Persian nobleman, to whom was allotted the dangerous office of conveying the order of Dareius Hystaspis for the execution of Oroetes, the powerful and rebellious satrap of Lydia, about 520 B. C. On his arrival at Sardis, Bagaeus first ascertained the disposition of the satrap's guards by the delivery to them of several minor firmans from the king; and, when he saw that they received these with much reverence, he gave the order for the death of Oroetes, which was unhesitatingly obeyed. (Herod. iii. 128.)

2. Or *Bancaeus* (Βαγκαῖος), a half-brother of the satrap Pharnabazus, is mentioned by Xenophon as one of the commanders of a body of Persian cavalry, which, in a skirmish near Dascylium, defeated the cavalry of Agesilaus, in the first year of his invasion of Asia, B. C. 396. (Xen. *Hell.* iii. 4. § 13; Plut. *Agesil.* 9.) [E. E.]

BAGI'STANES (Βαγιστάνης), a distinguished Babylonian, deserted Bessus and the conspirators, when Alexander was in pursuit of them and Dareius, B. C. 330, and informed Alexander of the danger of the Persian king. (Arrian, iii. 21; Curt. v. 13.)

BAGO'AS (Βαγώας). 1. An eunuch, highly trusted and favoured by Artaxerxes III. (Ochus), is said to have been by birth an Egyptian, and seems to have fully merited the character assigned him by Diodorus, of a bold, bad man (τόλμῃ καὶ παρανομίᾳ διαφέρων). In the successful expedition of Ochus against Egypt, B. C. 350,* Bagoas was associated by the king with Mentor, the Rhodian, in the command of a third part of the Greek mercenaries. (Diod. xvi. 47.) Being sent to take possession of Pelusium, which had surrendered to the Theban Lacrates, he incurred the censure of Ochus by permitting his soldiers to plunder the Greek garrison of the town, in defiance of the terms of capitulation. (Diod. xvi. 49.) In the same war, the Egyptian part of the garrison at Bubastus having made terms with Bagoas for themselves, and admitted him within the gates, the Greek garrison, privately instigated by his colleague Mentor, attacked and slaughtered his men and took him prisoner. Mentor accordingly had the credit of releasing him and receiving the submission of Bubastus; and henceforth an alliance was formed between them for their mutual interest, which was ever strictly preserved, and conduced to the power of both,—Mentor enjoying the satrapy of the western provinces, while Bagoas directed affairs at his pleasure in the centre of the empire,—and the king was reduced to a cipher. (Diod. xvi. 50.) The cruelties of Ochus having excited general detestation, Bagoas at length removed him by poison, B. C. 338, fearing perhaps lest the effects of the odium in which he was held might extend to himself, and certainly not from the motive absurdly assigned by Aelian, viz. the desire of avenging the insult offered by Ochus, so many years before, to the religion of Egypt. To the murder of the king he joined that of all his sons except Arses, the youngest, whom he placed upon the throne; but, seeing reason to apprehend danger from him, he put him also to death in the third year of his reign, B. C. 336. He next conferred the crown on Codomannus (a great-grandson of Dareius II.), who having discovered, soon after his accession, a plot of Bagoas to poison him, obliged the traitor to drink the potion himself. (Diod. xvii. 5; Ael. *V. H.* vi. 8; Strab. xv. p. 736; Arr. *Anab.* ii. p. 41, e.; Curt. vi. 3. § 12.) [E. E.]

2. A favourite eunuch of Alexander the Great who first belonged to Dareius and afterwards fell into the hands of Alexander. He was a youth of

* This date is from Diodorus; but see Thirlwall's *Greece*, vol. vi. p. 142, note 2.

remarkable beauty. Alexander was passionately fond of him, and is said to have kissed him publicly in the theatre on one occasion. (Curt. vi. 5, x. 1; Plut. *Alex.* 67; Athen. xiii. p. 603, b.)

3. A general of Tigranes or Mithridates, who together with Mithraus expelled Ariobarzanes from Cappadocia in B. C. 92. (Appian, *Mithr.* 10; comp. Justin, xxxviii. 3.)

The name Bagoas frequently occurs in Persian history. According to Pliny (*H. N.* xiii. 9), it was the Persian word for an eunuch; and it is sometimes used by Latin writers as synonymous with an eunuch. (Comp. Quintil. v. 12; Ov. *Am.* ii. 2. 1.)

BAGO'PHANES, the commander of the citadel at Babylon, who surrendered it and all the royal treasures to Alexander after the battle of Guagamela, B. C. 331. (Curt. v. 1.)

BA'LACRUS (Βάλακρος). 1. The son of Nicanor, one of Alexander's body-guard, was appointed satrap of Cilicia after the battle of Issus, B. C. 333. (Arrian, ii. 12.) He fell in battle against the Pisidians in the life-time of Alexander. (Diod. xviii. 22.) It was probably this Balacrus who married Phila, the daughter of Antipater, and subsequently the wife of Craterus. (Phot. p. 111. b. 3, ed. Bekker.)

2. The son of Amyntas, obtained the command of the allies in Alexander's army, when Antigonus was appointed satrap of Phrygia, B. C. 334. After the occupation of Egypt, B. C. 331, he was one of the generals left behind in that country with a part of the army. (Arrian, i. 30, iii. 5; Curt. viii. 11.)

3. The commander of the javelin-throwers (ἀκοντισταί) in the army of Alexander the Great. (Arrian, iii. 12, iv. 4, 24.)

BA'LAGRUS (Βάλαγρος), a Greek writer of uncertain date, wrote a work on Macedonia (Μακεδονικά) in two books at least. (Steph. Byz. *s. vv.* Ἄμολθος, Ὄλθηλος, Δυβδάχιον.)

BA'LANUS, a Gaulish prince beyond the Alps, who sent ambassadors offering to assist the Romans in their Macedonian war, B. C. 169. (Liv. xliv. 14.)

BALAS. [ALEXANDER BALAS, p. 114.]

BALBI'LIUS, who was in Spain, B. C. 44 (Cic. *ad Att.* xv. 13), is conjectured by Mongault to be only a diminutive of Cornelius Balbus, the younger, a friend of Cicero's, but this is very improbable.

C. BALBILLUS, governor of Egypt in the reign of Nero, A. D. 55 (Tac. *Ann.* xiii. 22), and a man of great learning, wrote a work respecting Aegypt and his journeys in that country. (Senec. *Quaest. Nat.* iv. 2; Plin. *H. N.* xix. pröoem.)

BALBI'NUS, was proscribed by the triumvirs in B. C. 43, but restored with Sex. Pompeius in B. C. 39, and subsequently advanced to the consulship. (Appian, iv. 50.) No other author but Appian, and none of the Fasti, mention a consul of this name; but as we learn from Appian that Balbinus was consul in the year in which the conspiracy of the younger Aemilius Lepidus was detected by Maecenas, that is B. C. 30, it is conjectured that Balbinus may be the cognomen of L. Saenius, who was consul suffectus in that year.

BALBI'NUS. When intelligence reached Rome that the elder Gordian and his son had both perished in Africa, and that the savage Maximin, thirsting for vengeance, was advancing towards Italy at the head of a powerful army, the senate resolved upon electing two rulers with equal power, one of whom should remain in the city to direct the civil administration, while the other should march against Maximin. The choice fell upon Decimus Caelius Balbinus and Marcus Clodius Pupienus Maximus, both consulars well stricken in years, the one a sagacious statesman, the other a bold soldier and an able general. Balbinus, who was of noble birth, and traced his descent from Cornelius Balbus of Cadiz, the friend of Pompey, Cicero, and Caesar, had governed in succession the most important among the peaceful provinces of the empire. He was celebrated as one of the best orators and poets of the age, and had gained the esteem and love of all ranks. Maximus, on the other hand, was of lowly origin, the son, according to some, of a blacksmith, according to others, of a coachmaker. He had acquired great renown as an imperial legate by his victories over the Sarmatians in Illyria and the Germans on the Rhine, had been eventually appointed prefect of the city, and had discharged the duties of that office with a remarkable firmness and strictness.

The populace, still clinging with affection to the family of Gordian, and dreading the severity of Maximus, refused for a while to ratify the decision of the senate, and a serious tumult arose, which was not quelled until the grandson of Gordian, a boy of fourteen, was presented to the crowd and proclaimed Caesar. While Pupienus was hastening to encounter Maximin, now under the walls of Aquileia, a formidable strife broke out at Rome between the citizens and the praetorians. The camp of the praetorians was closely invested, and they were reduced to great distress in consequence of the supply of water being cut off, but in retaliation they made desperate sallies, in which whole regions of the town were burned or reduced to ruins. These disorders were repressed for a time by the glad tidings of the destruction of Maximin, and all parties joined in welcoming with the most lively demonstrations of joy the united armies and their triumphant chief. But the calm was of short duration. The hatred existing between the praetorians and the populace had been only smothered for a while, not extinguished; the soldiers of all ranks openly lamented that they had lost a prince chosen by themselves, and were obliged to submit to those nominated by the civil power. A conspiracy was soon organized by the guards. On a day when public attention was engrossed by the exhibition of the Capitoline games, a strong band of soldiers forced their way into the palace, seized the two emperors, stripped them of their royal robes, dragged them through the streets, and finally put them to death.

The chronology of this brief reign is involved in much difficulty, and different historians have contracted or extended it to periods varying from twenty-two days to two years. The statements of ancient writers are so irreconcileable, that we have no sure resource except medals; but, by studying carefully the evidence which these afford, we may repose with considerable confidence on the conclusion of Eckhel, that the accession of Balbinus and Maximus took place about the end of April, A. D. 238, and their death before the beginning of August in the same year.

We ought to notice here a remarkable innovation which was introduced in consequence of the circumstances attending the election of these princes,

Up to this period, although several individuals had enjoyed at the same time the appellation of Augustus, it had been held as an inviolable maxim of the constitution, that the office of chief pontiff did not admit of division, and could be vacated by death only. But the senate, in this case, anxious to preserve perfect equality between the two emperors, departed from a rule scrupulously observed from the earliest ages, and invested both with the office and appellation of Pontifex Maximus. The precedent thus established was afterwards generally followed; colleagues in the empire became generally, as a matter of course, colleagues in the chief priesthood; and when pretenders to the purple arose at the same time in different parts of the world, they all assumed the title among their other designations. [W. R.]

COIN OF BALBINUS.

BALBUS, a family-name in several gentes. It was originally a surname given to some one who had an impediment in his speech.

I. *Acilii Balbi*, plebeians.

1. M'. Acilius L. f. K. n. Balbus, consul B. C. 150. (Cic. *de Senect.* 5, *ad Att.* xii. 5; Plin. *H. N.* vii. 36.)

2. M'. Acilius M. f. L. n. Balbus, consul B. C. 114. (Obsequ. 97; Plin. *H. N.* ii. 29, 56. s. 57.) It is doubtful to which of the Acilii Balbi the annexed coin is to be referred. The obverse has the inscription Ba(l)bvs, with the head of Pallas, before which is X. and beneath Roma, the whole within a laurel garland. On the reverse we have MV. Acili, with Jupiter and Victory in a quadriga.

II. *T. Ampius Balbus*, plebeian,

tribune of the plebs B. C. 63, proposed, in conjunction with his colleague T. Labienus, that Pompey, who was then absent from Rome, should, on account of his Asiatic victories, be allowed to wear a laurel-crown and all the insignia of a triumph in the Circensian games, and also a laurel crown and the praetexta in the scenic games. (Vell. Pat. ii. 40.) He failed in his first attempt to obtain the aedileship, although he was supported by Pompey (Schol. Bob. *pro Planc.* p. 257, ed. Orelli); but he appears to have been praetor in B. C. 59, as we find that he was governor of Cilicia in the following year. (Comp. Cic. *ad Fam.* i. 3.) On the breaking out of the civil war in B. C. 49, he sided with the Pompeian party, and took an active part in the levy of troops at Capua. (*Ad Att.* viii. 11, b.) He no doubt left Italy with the rest of his party, for we find him in the next year endeavouring to obtain money by plundering the temple of Diana in Ephesus, which he was prevented from doing only by the arrival of Caesar. (Caes. *B. C.* iii. 105.) Balbus was one of those who was banished by Caesar; but he afterwards obtained his pardon through the intercession of his friend Cicero (comp. Cic. *ad Fam.* xiii. 70), who wrote him a letter on the occasion, B. C. 46. (*Ad Fam.* vi. 12.)

Balbus appears to have written some work on the history of his times; for Suetonius (*Caes.* 77) quotes some remarks of Caesar's from a work of T. Ampius. Balbus was also mentioned in the fourth book of Varro "De Vita Populi Romani." (Varr. *Fragm.* p. 249, ed. Bip.)

III. *Q. Antonius Balbus*, plebeian,

is supposed to be the same as Q. Antonius who was praetor in Sicily in B. C. 82 and was killed by L. Philippus, the legate of Sulla. (Liv. *Epit.* 86.) The annexed coin was struck either by, or in honour of, this Balbus. The obverse represents the head of Jupiter; the reverse is Q. A(n)to. Ba(l)b. Pr. with Victory in a quadriga.

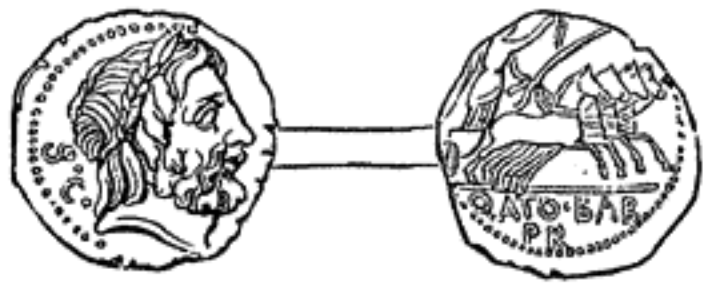

IV. *M. Atius Balbus*, plebeian,

of Aricia, married Julia, the sister of Julius Caesar, who bore him a daughter, Atia, the mother of Augustus Caesar. [Atia.] He was praetor in B. C. 62, and obtained the government of Sardinia, as we learn from the annexed coin (copied from the *Thesaur. Morell.*), of which the reverse is Atius Balbus Pr., with the head of Balbus; and the obverse, Sard. Pater, with the head of Sardus, the father or mythical ancestor of the island. In

B. C. 59, Balbus was appointed one of the vigintiviri under the Julian law for the division of the land in Campania; and, as Pompey was a member of the same board, Balbus, who was not a person of any importance, was called by Cicero in joke Pompey's colleague. (Suet. *Oct.* 4, *Phil.* iii. 6, *ad Att.* ii. 4.)

V. *Cornelii Balbi*, plebeians.

The Cornelii Balbi were, properly speaking, no part of the Cornelia gens. The first of this name was not a Roman; he was a native of Gades; and his original name probably bore some resemblance in sound to the Latin Balbus. The reason why he assumed the name of Cornelius is mentioned below. [No. 1.]

1. L. Cornelius Balbus, sometimes called Major to distinguish him from his nephew [No. 3], was a native of Gades, and descended from an illustrious family in that town. Gades, being one of the federate cities, supported the Romans in their

war against Sertorius in Spain, and Balbus thus had an opportunity of distinguishing himself. He served under the Roman generals, Q. Metellus Pius, C. Memmius, and Pompey, and was present at the battles of Turia and Sucro. He distinguished himself so much throughout the war, that Pompey conferred the Roman citizenship upon him, his brother, and his brother's sons; and this act of Pompey's was ratified by the law of the consuls, Cn. Cornelius Lentulus and L. Gellius, B. C. 72. (Cic. *pro Balb.* 8.) It was probably in honour of these consuls that Balbus took the gentile name of the one and the praenomen of the other; though some modern writers suppose that he derived his name from L. Cornelius, consul in B. C. 199, who was the hospes of the inhabitants of Gades. (*Pro Balb.* 18.)

At the conclusion of the war with Sertorius, B. C. 72, Balbus removed to Rome. He obtained admission into the Crustuminian tribe by accusing a member of this tribe of bribery, and thus gaining the place which the guilty party forfeited on conviction. Balbus had doubtless brought with him considerable wealth from Gades, and supported by the powerful interest of Pompey, whose friendship he assiduously cultivated, he soon became a man of great influence and importance. One of Pompey's intimate friends, the Greek Theophanes of Mytilene, adopted him; and Pompey himself shewed him marks of favour, which not a little offended the Roman nobles, who were indignant that a man of Gades should be preferred to them. Among other presents which Pompey made him, we read of a grant of land for the purpose of pleasure-grounds. But Balbus was too prudent to confine himself to only one patron; he early paid court to Caesar, and seems to have entirely ingratiated himself into his favour during Pompey's absence in Asia in prosecution of the Mithridatic war. From this time, he became one of Caesar's most intimate friends, and accompanied him to Spain in B. C. 61, in the capacity of praefectus fabrum, when Caesar went into that province after his praetorship. Soon after his return to Rome, the first triumvirate was formed, B. C. 60; and though he was ostensibly the friend both of Pompey and Caesar, he seems to have attached himself more closely to the interests of the latter than of the former. On Caesar's departure to Gaul in B. C. 58, Balbus again received the appointment of praefectus fabrum, and from this time to the breaking out of the civil war, he passed his time alternately in Gaul and at Rome, but principally at the latter. He was the manager and steward of Caesar's private property in the city, and a great part of the Gallic booty passed through his hands. But his increasing wealth and influence raised him many enemies among the nobles, who were still more anxious to ruin him, as he was the favourite of the triumvirs. They accordingly induced an inhabitant of Gades to accuse him of having illegally assumed the rights and privileges of a Roman citizen. The cause came on for trial probably in B. C. 55; and as there was yet no breach between Pompey and Caesar, Balbus was defended by Pompey and Crassus, and also by Cicero, who undertook the defence at Pompey's request, and whose speech on the occasion has come down to us. Balbus was acquitted, and justly, as is shewn in the article *Foederatae Civitates* in the *Dict. of Ant.*

In the civil war, in B. C. 49, Balbus remained at Rome, and endeavoured to some extent to keep up the semblance of neutrality. Thus he looked after the pecuniary affairs of his friend, the consul Cornelius Lentulus, who was one of Pompey's partizans; but his neutrality was scarcely disguised. It is true that he did not appear against Pompey in the field, but all his exertions were employed to promote Caesar's interests. He was especially anxious to gain over Cicero, with whom he had corresponded before the breaking out of the civil war. Knowing the weak side of Cicero, he had first requested him to act the mediator between Caesar and Pompey, and afterwards pressed him to come to Rome, which would have been tantamount to a declaration in Caesar's favour. Cicero, after a good deal of hesitation, eventually left Italy, but returned after the battle of Pharsalia (B. C. 48), when he re-opened his correspondence with Balbus, and requested him to use his good offices to obtain Caesar's pardon for him. During all this time, Balbus, in conjunction with Oppius, had the entire management of Caesar's affairs at Rome; and we see, from Cicero's letters, that Balbus was now regarded as one of the chief men in the state. He seems, however, to have used his good fortune with moderation, and never to have been deserted by the prudence which had always been one of his chief characteristics. We are therefore disposed to reject the tale, which is related only by Suetonius (*Caes.* 78) and Plutarch (*Caes.* 60), that Balbus prevented Caesar from rising to receive the senate on his return from the Spanish war, in B. C. 45.

On the murder of Caesar in March, 44, Balbus was placed in a somewhat critical position. He retired from the city, and spent two months in the country, and was one of the first who hastened to meet young Octavianus at Neapolis. During this time, he frequently saw Cicero, who believed that his professions to Octavianus were hollow, and that he was in reality the friend of Antony. In this, however, Cicero was mistaken; Balbus, whose good fortune it always was to attach himself to the winning party, accompanied Octavianus to Rome, and was subsequently advanced by him to the highest offices in the state. It is uncertain in what year he was praetor; but his propraetorship is commemorated in the annexed coin of Octavianus (copied from the *Thesaur. Morell.*), which contains on the obverse C. CAESAR. IIIVIR. R. P. C. with the head of Octavianus, and on the

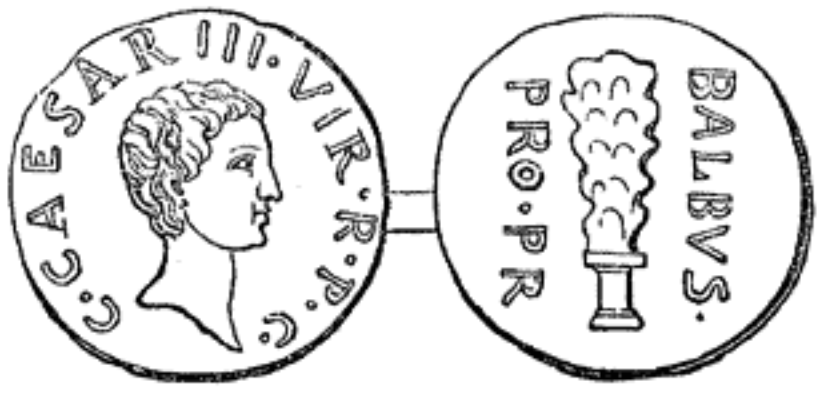

reverse BALBUS PRO PR. He obtained the consulship in B. C. 40, the first instance, according to Pliny (*H. N.* vii. 43. s. 44), in which this honour had been conferred upon one who was not born a Roman citizen. The year of his death is unknown. In his will he left every Roman citizen twenty denarii apiece (Dion Cass. xlviii. 32), which would seem to shew that he had no children, and that consequently the emperor Balbinus could not be, as he pretended, a lineal descendant from him.

Balbus was the author of a diary (*Ephemeris*)

which has not come down to us, of the most remarkable occurrences in his own and Caesar's life. (Sidon. Apoll. *Ep.* ix. 14; Suet. *Caes.* 81; Capitolin. *Balbin.* 2.) He took care that Caesar's Commentaries on the Gallic war should be continued; and we accordingly find the eighth book dedicated to him. There does not, however, appear to be sufficient grounds for the conjecture of some modern writers, that Balbus was the author of the History of the Spanish war. In the collection of Cicero's letters we find four from Balbus. (*Ad Att.* viii. 15, ix. 6, 13.)

2. P. Cornelius Balbus, brother of the preceding, received the Roman franchise at the same time as his brother; but appears to have died soon afterwards, either in Gades or Rome.

3. L. Cornelius Balbus, P. f., son of the preceding [No. 2], and frequently called Minor, to distinguish him from his uncle [No. 1], was born at Gades, and received the Roman franchise along with his father and uncle. On the breaking out of the civil war (B. C. 49) he served under Caesar, and was sent by him to the consul L. Cornelius Lentulus, who was an old friend of his uncle's, to persuade him to return to Rome. Balbus undertook the same dangerous commission in the following year, and paid Lentulus a visit in the Pompeian camp at Dyrrhachium, but he was not successful either time. Balbus served under Caesar in the Alexandrian and Spanish wars, during which time he kept up a correspondence with Cicero, with whom he had become acquainted through his uncle. In return for his services in these wars, Caesar made him pontiff; and it is therefore probably this Cornelius Balbus who wrote a work on the Roman sacra, of which the eighteenth book is quoted by Macrobius. (*Saturn.* iii. 6.)

In B. C. 44 and 43, Balbus was quaestor of the propraetor Asinius Pollio in Further Spain; and while there, he added to his native town Gades a suburb, which was called the new city, and built a dock-yard; and the place received in consequence the name of Didyma or double-city. (Strab. iii. p. 169.) But his general conduct in Spain was of a most arbitrary and tyrannical kind; and at length, after plundering the provincials and amassing large treasures, he left Spain in B. C. 43, without even paying the soldiers, and crossed over to Bogud in Africa.

From that time, we hear nothing of Balbus for upwards of twenty years. We then find him governor of Africa, with the title of proconsul, although he had been neither praetor nor consul. While in Africa, he obtained a victory over the Garamantes, and enjoyed a triumph in consequence in March, B. C. 19, the first instance of this honour having been conferred upon one who was not born a Roman citizen. (Plin. *H. N.* v. 5; Vell. Pat. ii. 51; Strab. iii. p. 169.) Balbus, like his uncle, had amassed a large fortune; and, as Augustus was anxious to adorn Rome with public buildings, Balbus erected at his own expense a theatre in the city, which was remarkable on account of its containing four pillars of onyx. It was dedicated in B. C. 13, with festive games, on the return of Augustus to Rome; and as a compliment to Balbus for having built it, his opinion was asked first in the senate by Tiberius, who was consul in that year. (Dion Cass. liv. 25; Plin. *H. N.* xxxvi. 7. s. 12.) After this we hear nothing further of Balbus. He may have been the Cornelius Balbus whom L. Valerius made his heir, although he had involved Valerius in many law-suits, and had at last brought a capital charge against him. (Val. Max. vii. 8. § 7.)

(For further information respecting the Cornelii Balbi, see Orelli's *Onomasticon Tullianum* and Drumann's *Rom*, vol. ii. p. 594, &c.)

VI. *Domitius Balbus*,

a wealthy man of praetorian rank, whose will was forged in A. D. 61. (Tac. *Ann.* xiv. 40.)

VII. *Laelii Balbi.*

1. D. Laelius D. f. D. n. Balbus, one of the quindecemviri who superintended the celebration of the saecular games in B. C. 17 (Fast. Capitol.), and consul in B. C. 6. (Dion Cass. lv. 9.)

2. Laelius Balbus, accused Acutia, formerly the wife of P. Vitellius, of treason (*majestas*), but was unable to obtain the usual reward after her condemnation, in consequence of the intercession of the tribune Junius Otho. He was condemned in A. D. 37 as one of the paramours of Albucilla, deprived of his senatorial rank, and banished to an island: his condemnation gave general satisfaction, as he had been ever ready to accuse the innocent. (Tac. *Ann.* vi. 47, 48.)

VIII. *Lucilii Balbi.*

1. L. Lucilius Balbus, the jurist. See below.

2. Q. Lucilius Balbus, probably the brother of the preceding, a Stoic philosopher, and a pupil of Panaetius, had made such progress in the Stoic philosophy, that he appeared to Cicero comparable to the best Greek philosophers. (*De Nat. Deor.* i. 6.) He is introduced by Cicero in his dialogue "On the Nature of the Gods" as the expositor of the opinions of the Stoics on that subject, and his arguments are represented as of considerable weight. (*De Nat. Deor.* iii. 40, *de Divin.* i. 5.) He was also the exponent of the Stoic opinions in Cicero's "Hortensius." (*Fragm.* p. 484, ed. Orelli.)

IX. *L. Naevius Balbus*, plebeian,

one of the quinqueviri appointed in B. C. 171 to settle the dispute between the Pisani and Lunenses respecting the boundaries of their lands. (Liv. xlv. 13.) The annexed coin of the Naevia gens belongs to this family. The obverse represents a head of Venus, the reverse is C. Nae. Ba(a)b. with Victory in a chariot.

X. *Nonius Balbus*, plebeian,

tribune of the plebs, B. C. 32, put his veto upon the decree which the senate would have passed against Octavianus at the instigation of the consul C. Sosius, a partizan of Antony. (Dion Cass. L. 2.)

XI. *Octavius Balbus.* See below.

XII. *Thorii Balbi*, plebeians.

1. C. Thorius Balbus, of Lanuvium, is said by Cicero to have lived in such a manner, that there was not a single pleasure, however refined and rare, which he did not enjoy. (*De Fin.* ii. 20.) He must not be confounded, as he has been by Pighius, with L. Turius who is mentioned in Cicero's *Brutus* (c. 67). The annexed coin of L. Thorius Balbus contains on the obverse the head of Juno Sospita, whose worship was of great anti-

quity at Lanuvium, with the letters I. S. M. R. (that is, *Junonis Sospitae magnae reginae*); and on the reverse L. THORIVS BAABVS, with a bull rushing forward. Eckhel (v. p. 324, &c.) thinks that the bull has an allusion to the name of Thorius, which the Romans might regard as the same as the Greek Θούριος, *impetuous*.

2. SP. THORIUS BALBUS, tribune of the plebs about B. C. 111, was a popular speaker, and introduced in his tribuneship an agrarian law, of which considerable fragments have been discovered on bronze tablets, and of which an account is given in the *Dict. of Ant. s. v. Thoria Lex.* (Cic. *Brut.* 36, *de Orat.* ii. 70; Appian, *B. C.* i. 27.)

BA'LBUS, JU'NIUS, a consular, husband of Metia Faustina, the daughter of the elder Gordian. (Capitolin. c. 4.) According to some historians, the third Gordian, who succeeded Balbinus and Pupienus Maximus, was the issue of this marriage, while others maintain that he was the son of Gordian the second. [GORDIANUS.] [W. R.]

BALBUS, L. LUCI'LIUS, a Roman jurist, one of the pupils of Q. Mucius Scaevola, and one of the legal instructors of the eminent lawyer and distinguished friend of Cicero, Servius Sulpicius Rufus. He was probably the father of Lucilius, the companion of Appius Pulcher in Cilicia (Cic. *ad Fam.* iii. 4), and the brother of Q. Lucilius Balbus, the Stoic philosopher. [BALBUS, No. VIII.] Cicero (*de Orat.* iii. 21) speaks of the *duo Balbi* as Stoics. By Heineccius (*Hist. Jur. Rom.* § 149) and others the jurist Lucius has been confounded with Quintus the Stoic philosopher. The jurist was occasionally quoted in the works of Sulpicius; and, in the time of Pomponius, his writings did not exist in a separate form, or, at least, were in the hands of few. (Dig. i. tit. 2. s. 42.) He was a man of much learning. In giving advice and pleading causes his manner was slow and deliberate. (Cic. *Brut.* 42, *pro Quint.* 16, 17.) [J. T. G.]

BALBUS, L. (*qu.* P.) OCTA'VIUS, a Roman, contemporary with Cicero. He was remarkable for his skill in law, and for his attention to the duties of justice, morality, and religion. (Cic. *pro Cluent.* 38.) For these reasons he bore a high character as a *judex* in public as well as private trials. There is a passage in Cicero (*in Ver.* ii. 12) in relation to L. Octavius Balbus, which has been misinterpreted and corrupted by commentators and critics ignorant of the Roman forms of pleading. Cicero accuses Verres of having directed an issue of fact in such an improper form, that even L. Octavius, if he had been appointed to try it, would have been obliged to adjudge the defendant in the cause either to give up an estate of his own to the plaintiff, or to pay pecuniary damages. The perfect acquaintance with Roman law, and the knowledge of his duty which Balbus possessed, would have compelled him to pass an unjust sentence. To understand the compliment, it is necessary to remark, that in the time of Cicero a judex in a private cause was appointed for the occasion merely, and that his functions rather resembled those of a modern English juryman than those of a judge. It was his duty to try a given question, and according to his finding on that question, to pronounce the sentence of condemnation or acquittal contained in the formula directed to him by the praetor. It was not *his* duty but the praetor's to determine whether the question was material, and whether the sentence was made to depend upon it in a manner consistent with justice. In the ordinary form of Roman action for the recovery of a thing, as in the English action of *detinue*, the judgment for the plaintiff was not directly that the thing should be restored, but the defendant was condemned, *unless* it were restored, to pay damages. The remainder of the chapter has been equally misinterpreted and corrupted. It accuses Verres of so shaping the formula of trial, that the judex was obliged to treat a Roman as a Sicilian, or a Sicilian as a Roman.

The death of Octavius Balbus is related by Valerius Maximus (v. 7. § 3) as a memorable example of paternal affection. Proscribed by the triumvirs Augustus, Antony, and Lepidus, B. C. 42, he had already made his escape from his house, when a false report reached his ears that the soldiers were massacring his son. Thereupon he returned to his house, and was consoled, by witnessing his son's safety, for the violent death to which he thus offered himself.

The praenomen of Balbus is doubtful. In Cic. *pro Cluent.* 38 most of the MSS. have P.; in Cic. *in Verr.* ii. 12 the common reading is L. [J. T. G.]

BALDUI'NUS I. (Βαλδουΐνος), BALDWIN, the first Latin emperor of Constantinople, was the son of Baldwin, count of Hainaut, and Marguerite, countess of Flanders. He was born at Valenciennes in 1171, and after the death of his parents inherited both the counties of Hainaut and Flanders. He was one of the most powerful among those warlike barons who took the cross in 1200, and arrived at Venice in 1202, whence they intended to sail to the Holy Land. They changed their plan at the supplication of prince Alexis Angelus, the son of the emperor Isaac II. Angelus, who was gone to Venice for the purpose of persuading the crusaders to attack Constantinople and release Isaac, who had been deposed, blinded, and imprisoned by his brother Alexis Angelus, who reigned as Alexis III. from the year 1195. The crusaders listened to the promises of young Alexis, who was chiefly supported by Baldwin of Flanders, as he is generally called; and they left Venice with a powerful fleet, commanded by the doge of Venice, Dandolo, who was also commander-in-chief of the whole expedition. The various incidents and the final result of this bold undertaking are given under ALEXIS III., IV., and V. The usurper Alexis III. was driven out by the crusaders; prince Alexis and his father Isaac succeeded him on the throne; both perished by the usurper Alexis V. Ducas Murzuphlus; and Murzuphlus in his turn was driven out and put to death by the crusaders in 1204. During this remarkable war Baldwin distinguished himself by his military skill as well as by his personal character, and the crusaders having resolved to choose one of their own body emperor of the East, their choice fell upon Baldwin.

Baldwin was accordingly crowned emperor at

Constantinople, on the 9th of May, 1204. But he received only a very small part of the empire, namely Constantinople and the greater part of Thrace; the Venetians obtained a much greater part, consisting chiefly of the islands and some parts of Epeirus; Boniface, marquis of Monteferrato, received Thessalonica, that is Macedonia, as a kingdom; and the rest of the empire, in Asia as well as in Europe, was divided among the French, Flemish, and Venetian chiefs of the expedition. The speedy ruin of the new Latin empire in the East was not doubtful under such divisions; it was hastened by the successful enterprises of Alexis Comnenus at Trebizond, of Theodore Lascaris at Nicaea, and by the partial revolts of the Greek subjects of the conquerors. Calo-Ioannes, king of Bulgaria, supported the revolters, who succeeded in making themselves masters of Adrianople. Baldwin laid siege to this town; but he was attacked by Calo-Ioannes, entirely defeated on the 14th of April, 1205, and taken prisoner. He died in captivity about a year afterwards. Many fables have been invented with regard to the nature of his death: Nicetas (*Urbs Capta*, 16) says, that Calo-Ioannes ordered the limbs of his imperial prisoner to be cut off, and the mutilated body to be thrown into a field, where it remained three days before life left it. But from the accounts of the Latin writers, whose statements have been carefully examined by Gibbon and other eminent modern historians, we must conclude, that although Baldwin died in captivity, he was neither tortured nor put to death by his victor. The successor of Baldwin I. was his brother Henry I. (Nicetas, *Alexis Isaacius Angelus Fr.* iii. 9, *Alexis Ducas Murzuphlus*, i. 1, *Urbs Capta*, 1—17; Acropolita, 8, 12; Nicephorus Gregor. ii. 3, &c.; Villehardouin, *De la Conqueste de Constantinoble*, ed. Paulin Paris, Paris, 1838.) [W. P.]

BALDUI'NUS II. (Βαλδουῖνος), the last Latin emperor of the east, was descended from the noble family of Courtenay, and was the son of Peter I. of Courtenay, emperor of Constantinople, and the empress Yolanda, countess of Flanders. He was born in 1217, and succeeded his brother, Robert, in 1228, but, on account of his youth, was put under the guardianship of John of Brienne, count De la Marche and king of Jerusalem. The empire was in a dangerous position, being attacked in the south by Vatatzes, the Greek emperor of Nicaea, and in the north by Asan, king of Bulgaria, who in 1234 concluded an alliance with Vatatzes and laid siege to Constantinople by sea and land. Until then the regent had done very little for his ward and the realm, but when the enemy appeared under the walls of the capital the danger roused him to energy, and he compelled the besiegers to withdraw after having sustained severe losses. John of Brienne died soon afterwards. In 1337 Vatatzes and Asan once more laid siege to Constantinople, which was defended by Geoffroy de Villehardouin, prince of Achaia, while the emperor made a mendicant visit to Europe. Begging for assistance, he appeared successively at the courts of France, England, and Italy, and was exposed to humiliations of every description; he left his son Philip at Venice as a security for a debt. At last he succeeded in gaining the friendship of Louis IX., king of France, of the emperor Frederic II., and of Pope Gregory IX., among whom Louis IX. was the most useful to him. The French king gave the unhappy emperor a large sum of money and other assistance, in return for which Baldwin permitted the king to keep several most holy relics. With the assistance of the Latins, Baldwin obtained some advantages over Vatatzes, and in 1243 concluded an alliance with the Turks Seljuks; but notwithstanding this, he was again compelled to seek assistance among the western princes. He was present at the council of Lyon in 1245, and returned to Greece after obtaining some feeble assistance, which was of no avail against the forces of Michael Palaeologus, who had made himself master of the Nicaean empire. On the night of the 15th of July, 1261, Constantinople was taken by surprise by Alexis Caesar Strategopulus, one of the generals of Michael Palaeologus. Baldwin fled to Italy. In 1270 he nearly persuaded Charles, king of Naples, to fit out a new expedition against Michael Palaeologus, and Louis IX. of France promised to second him in the undertaking; but the death of Louis in Tunis deterred the Latin princes from any new expedition against the East. Baldwin II. died in 1275, leaving a son, Philip of Courtenay, by his wife Maria, the daughter of John of Brienne. The Latin empire in the East had lasted fifty-seven years. (Acropolita, 14, 27, 37, 78, 85, &c.; Pachymeres, *Michael Palaeologus*, iii. 31, &c., iv. 29; Nicephorus Gregor. iv. 4, &c., viii. 2, &c.) [W. P.]

BALEA'RICUS, an agnomen of Q. Caecilius Metellus, consul B. C. 123. [METELLUS.]

BALISTA, one of the thirty tyrants of Trebellius Pollio. [AUREOLUS.] He was prefect of the praetorians under Valerian, whom he accompanied to the East. After the defeat and capture of that emperor, when the Persians had penetrated into Cilicia, a body of Roman troops rallied and placed themselves under the command of Balista. Led by him, they raised the siege of Pompeiopolis, cut off numbers of the enemy who were straggling in disorderly confidence over the face of the country, and retook a vast quantity of plunder. His career after the destruction of Macrianus, whom he had urged to rebel against Gallienus, is very obscure. According to one account, he retired to an estate near Daphne; according to another, he assumed the purple, and maintained a precarious dominion over a portion of Syria and the adjacent provinces for three years. This assertion is however based on no good foundation, resting as it does on the authority of certain medals now universally recognised as spurious, and on the hesitating testimony of Trebellius Pollio, who acknowledges that, even at the time when he wrote, the statements regarding this matter were doubtful and contradictory. Neither the time nor manner of Balista's death can be ascertained with certainty, but it is believed to have happened about 264, and to have been contrived by Odenathus. (Trebell. Pollio, *Trig. Tyrann.* xvii., *Gallien.* 2, &c.; see MACRIANUS, ODENATHUS, QUIETUS.) [W. R.]

BALLO'NYMUS. [ABDOLONIMUS.]

BA'LSAMO, THEODO'RUS, a celebrated Greek canonist, born at Constantinople, where, under Manuel Comnenus, he filled the offices of *Magnae Ecclesiae* (S. Sophiae) *Diaconus*, *Nomophylax*, and *Chartophylax*. Under Isaac Angelus he was elevated to the dignity of patriarch of Antioch, about 1185; but, on account of the invasion of the Latins, he was never able to ascend the patriarchal throne, and all the business of the patri-

archate was conducted at Constantinople. He died about 1204. Of the works of this author there is no complete edition: they are scattered among various collections. Under the auspices of the emperor Manuel Comnenus and of Michael Anchialus, the patriarch of Constantinople, he composed commentaries or scholia upon the Syntagma and the Nomocanon of Photius. These scholia seem, from external evidence, (though there is some difference of opinion among critics as to the exact date of their composition,) to have been begun as early as 1166, and not to have been completed before 1192. They are of much use in illustrating the bearing of the imperial law of Rome upon the canon law of the Greek Church. The historical accuracy of Balsamo has been questioned. In the preface of his commentary upon Photius, he refers the last revision of the Basilica to Constantinus Porphyrogenitus; whereas Attaliata, Blastares, Harmenopulus, and other authorities, concur in ascribing that honour to Leo the Wise. The Syntagma of Photius (which is a collection of canons at large), and the Nomocanon (which is a systematic abstract), are parts of a single plan; but, with the scholia of Balsamo, they have been usually edited separately. The scholia on the Nomocanon are best given in Justelli et Voelli *Bibliotheca Juris Canonici.* (Paris, 1661, vol. ii. p. 789, &c.) The Syntagma, without the Nomocanon, is printed with the scholia of Balsamo and Zonaras subjoined to the text in the Synodicon of Bishop Beveridge. In this edition much use is made of an ancient Bodleian MS., which supplies the lacunae of the former printed edition of Paris, 1620. A further collation of Beveridge's text with three MSS. is given in Wolfii *Anecdota Graeca Sacra et Profana*, vol. iv. p. 113. The scholia of Balsamo, unlike those of Zonaras, treat not so much of the sense of words as of practical questions, and the mode of reconciling apparent contradictions. The text of Justinian's collections is carefully compared by Balsamo with the Basilica, and the portions of the former which are not incorporated in the latter are regarded by him as having no validity in ecclesiastical matters.

Other genuine works of Balsamo are extant. His book Μελετῶν καὶ ἀποκρίσεων, and his answers to the questions of Marcus, patriarch of Alexandria, are given by Leunclavius. (*Jus. Gr. Rom.* vol. i.) The former work is also to be found in Cotelerius, *Eccl. Gr. Monum.*

Several works have been erroneously attributed to Balsamo. Of these the most important is a Greek collection of Ecclesiastical Constitutions, in three books, compiled chiefly from the Digest, Code, and Novells of Justinian. It is inserted, with the Latin translation of Leunclavius, in Justelli et Voelli *Bibl. Jur. Can.* vol. ii. F. A. Biener, however, in his history of the Authenticae (Diss. i. p. 16), proved that this collection was older than Balsamo; and in his history of the Novells (p. 179), he referred it to the time of the emperor Heraclius. (A. D. 610—641.) Heimbach (*Anecdota*, vol. i. pp. xliv.—xlvii) maintains, in opposition to Biener, that the collection was made soon after the time of Justin II. (565-8), and that four Novells of Heraclius, appended to the work, are the addition of a later compiler. There is extant an arrangement of Justinian's Novells according to their contents, which was composed, as Biener has shewn, by Athanasius Scholasticus, though a small portion of it had been previously printed under the name of Balsamo. (Hugo, *Röm. R. R.* 14.)

The *Glossa ordinaria* of the Basilica, which was formed in the 12th century from more ancient scholia, is, without sufficient reason, attributed to Balsamo by Assemani. (*Bibl. Jur. Orient*, ii. p. 386.)

Tigerström, in his *Aeussere Geschichte des Röm. Rechts* (Berlin, 1841, p. 331), speaks of a Πρόχειρον, or legal manual, of *Antiochus* Balsamo, as extant in MS.; but he does not say where, nor does he cite any authority for the fact. As Tigerström is often inaccurate, we suspect that Antiochus is put by mistake for Theodorus, and that the *Procheiron auctum* is referred to, of which an account is given by C. E. Zachariä, *Historiae Juris Graeco-Romani Delineatio*, § 48. The commencement of this Procheiron was published, by way of specimen, by Zachariä in the Prolegomena to his edition of the Procheiron of the emperor Basilius. (Heidelb. 1837.) The Procheiron Auctum is supposed by Biener (in Savigny's Journal, vol. viii. p. 276) to have been rather later than Balsamo, from whose works it borrows, as also from the works of Joannes Citrius, who outlived Balsamo. (Beveridge, Preface to the *Synodicon*, §§ 14—21; Bach, *Hist. Jur. Rom.* ed. Stockmann, p. 684; Heimbach, *de Basil. Orig.* pp. 130, 132; Biener, *Gesch. der Novv.* pp. 210–218; Witte, in *Rhein. Mus. für Jurisp.* iii. p. 37, n.; Walter, *Kirchenrecht*, Bonn, 1842, § 77.) [J. T. G.]

T. BALVE'NTIUS, a centurion of the first century (*primi pili*), who was severely wounded in the attack made by Ambiorix upon Q. Titurius Sabinus, B. C. 54. (Caes. *B. G.* v. 35.)

M. BAMBA'LIO, a man of no account, the father-in-law of M. Antonius, the triumvir, who received the nickname of Bambalio on account of a hesitancy in his speech. His full name was M. Fulvius Bambalio, and his daughter was Fulvia: he must not be confounded with Q. Fadius, whose daughter Fadia was Antony's first wife. (Cic. *Phil.* ii. 36, iii. 6.)

L. BA'NTIUS, of Nola, served in the Roman army at the battle of Cannae, B. C. 216, in which he was dangerously wounded and fell into the hands of Hannibal. Having been kindly treated by Hannibal, and sent home laden with gifts, he was anxious to surrender Nola to the Carthaginians, but was gained over to the Romans by the prudent conduct of Marcellus, who had the command of Nola. (Liv. xxiii. 15; Plut. *Marcell.* 10, &c.)

BA'PHIUS, a Greek commentator on the Basilica (cited *Basilica*, vol. vii. p. 787, ed. Fabrot). His date and history are uncertain, but he probably lived in the 10th or 11th century. Suarez (*Notitia Basilicorum*, § 39) thinks, that Baphius is not strictly a proper name, but an appellative epithet given to an annotator on the *Rubrics* of the Basilica. This opinion is rejected by Bach. (*Hist. Jur. Rom.* 676, n. i.) Tigerström (*Aeuss. Röm. Rechtsgesch.* p. 330) erroneously calls him *Salomon* Baphius. The names should be separated by a comma, for Salomon is a distinct scholiast (cited *Basilica*, vol. iii. p. 361). [J. T. G.]

BARBA, CA'SSIUS, a friend of J. Caesar, who gave Cicero guards for his villa, when Caesar paid him a visit in B. C. 44. (Cic. *ad Att.* xiii. 52; comp. *Phil.* xiii. 2.)

BARBA'TA, the bearded, a surname of Venus (Aphrodite) among the Romans. (Serv. *ad Aen.*

ii. 632.) Macrobius (*Sat.* iii. 8) also mentions a statue of Venus in Cyprus, representing the goddess with a beard, in female attire, but resembling in her whole figure that of a man. (Comp. Suidas, *s. v.* Ἀφροδίτη; Hesych. *s. v.* Ἀφρόδιτος.) The idea of Venus thus being a mixture of the male and female nature, seems to belong to a very late period of antiquity. (Voss, *Mythol. Briefe*, ii. p. 282, &c.) [L. S.]

BARBA'TIO, commander of the household troops under the Caesar Gallus, arrested his master, by command of Constantius, at Petovium in Noricum, and thence, after stripping him of the ensigns of his dignity, conducted him to Pola in Istria, A. D. 354. In return for his services, he was promoted, upon the death of Silvanus, to the rank of general of the infantry (*peditum magister*), and was sent with an army of 25,000 or 30,000 men to cooperate with Julian in the campaign against the Alemanni in 356; but he treacherously deserted him, either through envy of Julian, or in accordance with the secret instructions of the emperor. In 358, he defeated the Juthungi, who had invaded Rhaetia; and, in the following year, he was beheaded by command of Constantius, in consequence of an imprudent letter which his wife had written him, and which the emperor thought indicated treasonable designs on his part. (Amm. Marc. xiv. 11, xvi. 11, xvii. 6, xviii. 3; Liban. *Orat.* x. p. 273.)

M. BARBA'TIUS, a friend of J. Caesar, and afterwards quaestor of Antony in B. C. 40. (Cic. *Phil.* xiii. 2; Appian, *B. C.* v. 31.) His name occurs on a coin of Antony: the obverse of which is M. ANT. IMP. AVG. IIIVIR. R. P. C., M. BARBAT. Q. P., where there can be little doubt that M. BARBAT. signifies M. Barbatius, and not Barbatus, as Ursinus and others have conjectured, who make it a surname of the Valeria gens. The letters Q. P. probably signify *Quaestor Propractore*. (Comp. Eckhel, v. p. 334.)

This M. Barbatius appears to be the same as the Barbarius Philippus mentioned by Ulpian (Dig. 1. tit. 14. s. 3), where Barbarius is only a false reading for Barbatius, and also the same as the Barbius Philippicus, spoken of by Suidas. (*s. v.*) We learn from Ulpian and Suidas that M. Barbatius was a runaway slave, who ingratiated himself into the favour of Antony, and through his influence obtained the praetorship under the triumvirs. While discharging the duties of his office in the forum he was recognized, we are told, by his old master, but privately purchased his freedom by a large sum of money. (Comp. Garaton. *ad Cic. Phil.* xiii. 2.)

BARBA'TUS, the name of a family of the Horatia gens. Barbatus was also a surname of P. Cornelius Scipio, consul in B. C. 328 [SCIPIO], of the Quinctii Capitolini [CAPITOLINUS], and of M. Valerius Messalla, consul in B. C. 12. [MESSALLA.]

1. M. HORATIUS M. F. M. N. BARBATUS, was one of the most violent opponents of the second decemvirs, when they resolved to continue their power beyond their year of office. In the tumult which followed the death of Virginia, Valerius Poplicola and Horatius Barbatus put themselves at the head of the popular movement; and when the plebeians seceded to the Sacred Hill, Valerius and Horatius were sent to them by the senate, as the only acceptable deputies, to negotiate the terms of peace. The right of appeal and the tribunes were restored to the plebs, and a full indemnity granted to all engaged in the secession. The decemvirate was also abolished, and the two friends of the plebs, Valerius and Horatius, were elected consuls, B. C. 449. The liberties of the plebs were still further confirmed in their consulship by the passing of the celebrated *Valeriae Horatiae Leges.* [POPLICOLA.] Horatius gained a great victory over the Sabines, which inspired them with such dread of Rome, that they did not take up arms again for the next hundred and fifty years. The senate out of spite refused Horatius a triumph, but he celebrated one without their consent, by command of the populus. (Liv. iii. 39, &c., 49, 50, 53, 55, 61—63; Dionys. xi. 5, 22, 38, 45, 48; Cic. *de Rep.* ii. 31; Diod. xii. 26; Zonar. vii. 18.)

2. L. HORATIUS BARBATUS, consular tribune, B. C. 425. (Liv. iv. 35.)

BARBILLUS (Βάρβιλλος), an astrologer at Rome in the reign of Vespasian. (Dion Cass. lxvi. 9.) He was retained and consulted by the emperor, though all of his profession were forbidden the city. He obtained the establishment of the games at Ephesus, which received their name from him, and are mentioned in the Arundelian Marbles, p. 71, and discussed in a note in Reimar's edition of Dion Cass. vol. ii. p. 1084. [A. G.]

BARBUCALLUS, JOANNES (Ἰωάννης Βαρβουκάλλος), the author of eleven epigrams in the Greek Anthology. From internal evidence his date is fixed by Jacobs about A. D. 551. The Scholiast derives his name from Barbucale, a city of Spain within the Ebro mentioned by Polybius and Stephanus. The name of the city as actually given by Polybius (iii. 14), Stephanus Byzantinus (*s. v.*), and Livy (xxi. 5), is Arbucale (Ἀρβουκάλη) or Arbocala, probably the modern Albucella. [P. S.]

BA'RBULA, the name of a family of the patrician Aemilia gens.

1. Q. AEMILIUS Q. F. L. N. BARBULA, consul in B. C. 317, in which year a treaty was made with the Apulian Teates, Nerulum taken by Barbula, and Apulia entirely subdued. (Liv. ix. 20, 21; Diod. xix. 17.) Barbula was consul again in 311, and had the conduct of the war against the Etruscans, with whom he fought an indecisive battle according to Livy. (ix. 30—32; Diod. xx. 3.) The Fasti, however, assign him a triumph over the Etruscans, but this Niebuhr (*Rom. Hist.* iii. p. 278) thinks to have been an invention of the family, more especially as the next campaign against the Etruscans was not opened as if the Romans had been previously conquerors.

2. L. AEMILIUS Q. F. Q. N. BARBULA, son of No. 1, was consul in B. C. 281. The Tarentines had rejected with the vilest insult the terms of peace which had been offered by Postumius, the Roman ambassador; but as the republic had both the Etruscans and Samnites to contend with, it was unwilling to come to a rupture with the Tarentines, and accordingly sent the consul Barbula towards Tarentum with instructions to offer the same terms of peace as Postumius had, but if they were again rejected to make war against the city. The Tarentines, however, adhered to their former resolution; but as they were unable to defend themselves against the Romans, they invited Pyrrhus to their assistance. As soon as Barbula became acquainted with their determination, he prosecuted the war with the utmost vigour, beat

the Tarentines in the open field, and took several of their towns. Alarmed at his progress, and trusting to his clemency, as he had treated the prisoners kindly and dismissed some without ransom, the Tarentines appointed Agis, a friend of the Romans, general with unlimited powers. But the arrival of Cineas, the chief minister of Pyrrhus, almost immediately afterwards, caused this appointment to be annulled; and as soon as Milo landed with part of the king's forces, he marched against Barbula and attacked the army as it was passing along a narrow road by the sea-coast. By the side of the road were precipitous mountains, and the Tarentine fleet lay at anchor ready to discharge missiles at the Roman army as it marched by. The army would probably have been destroyed, had not Barbula covered his troops by placing the Tarentine prisoners in such a manner that they would have become the first object of the enemy's artillery. Barbula thus led his army by in safety, as the Tarentines would not injure their own countrymen.

Barbula continued in southern Italy after the expiration of his consulship as proconsul. He gained victories over the Samnites and Sallentines, as we learn from the Fasti, which record his triumph over these people, as well as over the Etruscans, in Quinctilis of 280. (Zonar. viii. 2; Oros. iv. 1; Appian, *Samn.* p. 58, &c., ed. Schw.; Dionys. *Exc.* p. 2342, &c., ed. Reiske; Frontin. *Strat.* i. 4. § 1, where Aemilius *Paullus* is a mistake.)

3. M. Aemilius L. f. Q. n. Barbula, son of No. 2, was consul in B. C. 230, and had in conjunction with his colleague the conduct of the war against the Ligurians. (Zonar. viii. 19.) Zonaras says (*l. c.*), that when the *Carthaginians* heard of the Ligurian war, they resolved to march against Rome, but that they relinquished their design when the consuls came into their country, and received the Romans as friends. This is evidently a blunder, and must in all probability be referred to the Gauls, who, as we learn from Polybius (ii. 21), were in a state of great ferment about this time owing to the lex Flaminia, which had been passed about two years previously, B. C. 232, for the division of the Picentian land.

4. Barbula purchased Marcus, the legate of Brutus, who had been proscribed by the triumvirs in B. C. 43, and who pretended that he was a slave in order to escape death. Barbula took Marcus with him to Rome, where he was recognized at the city-gates by one of Barbula's friends. Barbula, by means of Agrippa, obtained the pardon of Marcus from Octavianus. Marcus afterwards became one of the friends of Octavianus, and commanded part of his forces at the battle of Actium, B. C. 31. Here he had an opportunity of returning the kindness of his former master. Barbula had served under Antony, and after the defeat of the latter fell into the hands of the conquerors. He, too, pretended to be a slave, and was purchased by Marcus, who procured his pardon from Augustus, and both of them subsequently obtained the consulship at the same time. Such is the statement of Appian (*B. C.* iv. 49), who does not give us either the gentile or family name of Marcus, nor does he tell us whether Barbula belonged to the Aemilia gens. The Fasti do not contain any consul of the name of Barbula, but he and his friends may have been consuls suffecti, the names of all of whom are not preserved.

BARCA, the surname of the great Hamilcar, the father of Hanibal. [Hamilcar.] It is probably the same as the Hebrew *Barak*, which signifies lightning. Niebuhr (*Rom. Hist.* iii. p. 609) says, that Barca must not be regarded as the name of a house, but merely as a surname of Hamilcar: but, however this may be, we find that the family to which he belonged was distinguished subsequently as the "Barcine family," and the war and democratical party as the "Barcine party." (Liv. xxi. 2, 9, xxiii. 13, xxviii. 12, xxx. 7, 42.)

BARDANES. [Arsaces XXI., p. 358.]

BARDESANES, a Syrian writer, whose history is involved in partial obscurity, owing to the perplexed and somewhat contradictory notices of him that are furnished by ancient authorities. He was born at Edessa in Mesopotamia, and flourished in the latter half of the second century, and perhaps in the beginning of the third. The Edessene Chronicle (Assemani, *Bibl. Orient.* i. 389) fixes the year of his birth to A. D. 154; and Epiphanius (*Haer.* 56) mentions, that he lived in favour with Abgar Bar Manu, who reigned at Edessa from A. D. 152 to A. D. 187. It is difficult to decide whether he was originally educated in the principles of the famous Gnostic teacher Valentinus (as Eusebius seems to intimate), or whether (as Epiphanius implies) he was brought up in the Christian faith and afterwards embraced the Valentinian heresy. It is clear, however, that he eventually abandoned the doctrines of Valentinus and founded a school of his own. For an account of the leading principles of his theology see Mosheim, *de Rebus Christian. ante Constantinum M.* pp. 395—397, or C. W. F. Walch's *Ketzerhistorie*, vol. i. pp. 415—422.

Bardesanes wrote much against various sects of heretics, especially against the school of Marcion. His talents are reported to have been of an elevated order, and Jerome, referring to those of his works which had been translated out of Syriac into Greek, observes, "Si autem tanta vis est et fulgor in interpretatione, quantam putamus in sermone proprio." He elsewhere mentions that the writings of Bardesanes were held in high repute among the philosophers. Eusebius, in his *Praeparatio Evangelica* (vi. 10), has preserved a fragment of the dialogue on Fate by this writer, and it undoubtedly displays abilities of no ordinary stamp. This fragment is published by Grabe, in his *Spicilegium SS. Patrum*, vol. i. pp. 289–299; and by Orelli, in the collection entitled *Alexandri, Ammonii, Plotini, Bardesanis, &c., de Fato, quae supersunt*, Turici, 1824. Grabe there shews that the writer of the *Recognitiones*, falsely ascribed to Clemens Romanus, has committed plagiarism by wholesale upon Bardesanes. It appears from this fragment that the charge of fatalism, preferred against Bardesanes by Augustin, is entirely groundless. It is acutely conjectured by Colberg (*de Orig. et Progress. Haeres.* p. 140), that Augustin knew this work of Bardesanes only by its title, and hastily concluded that it contained a defence of fatalism. Eusebius says that this work was inscribed to Antoninus, and Jerome declares that this was the emperor Marcus Aurelius; but it was most probably Antoninus Verus, who, in his expedition against the Parthians, was at Edessa in the year 165.

Eusebius mentions that Bardesanes wrote several works concerning the persecution of the Christians. The majority of the learned suppose that this was

the persecution under Marcus Antoninus. We learn from Ephrem the Syrian that Bardesanes composed, in his native tongue, no fewer than one hundred and fifty Psalms elegantly versified. On this subject see Hahn, *Bardesanes Gnosticus Syrorum primus Hymnologus*, Lips. 1819. Bardesanes had a son, Harmonius (incorrectly called Hammonius by Lumper), whom Sozomen styles a man of learning, and specially skilled in music. (*Hist. Eccles.* iii. 16 ; comp. Theodoret, *Hist. Eccles.* iv. 29.) He was devoted to his father's opinions, and, by adapting popular melodies to the words in which they were conveyed, he did harm to the cause of orthodoxy. To counteract this mischief, Ephrem set new and evangelical words to the tunes of Harmonius, which, in this improved adaptation, long continued in vogue.

In the writings of Porphyry (*de Abstinentia*, iv. 17, and also in his fragment *de Styge*), a Bardesanes Babylonius is mentioned, whom Vossius (*de Hist. Graec.* iv. 17). Strunz (*Hist. Bardesanis et Bardesanistarum*), Heeren (*Stobaei Eclog.* P. i.), and Harles (Fabric. *Bibl. Graec.* iv. p. 247) represent as altogether a different person from Bardesanes of Edessa. Dodwell (*Diss. ad Irenaeum*, iv. 35) identifies the Babylonian Bardesanes with the Syrian Gnostic, and maintains that he flourished, not under Marcus Antoninus, but Elagabalus ; and in this last position Grabe concurs. (*Spicil.* i. 317.) Lardner conceives that the historical and chronological difficulties may be satisfactorily adjusted by the hypothesis that the same individual who had acquired an early reputation in the reign of Marcus Aurelius was still living, in the full blaze of his celebrity, under Elagabalus. His reasoning on the question is very sound ; yet an attentive consideration of the ancient authorities disposes us to agree with Vossius and Heeren. The Bardesanes mentioned by Porphyry wrote concerning the Indian Gymnosophists. (Euseb. *Hist. Eccles.* iv. 30 ; Jerome, *de Viris Illustr.* c. 33 ; Sozomen, Theodoret, and the Edessene Chronicle. The chief modern authorities are the works of Cave, Tillemont, and Remi Ceillier ; Beausobre, *Histoire de Manichée, &c.*, vol. ii. p. 128 ; Ittig, *Append. Diss. de Haeresiarch. sect.* ii. 6. § 85 ; Buddeus, *Diss. de haeres. Valentin.* § xviii. ; Lardner, *Credibility of the Gospel History*, part ii. ch. 28, § 12 ; Burton's *Lectures upon Ecclesiastical History*, Lect. xx. vol. ii. pp. 182—185 ; Neander, *Gesch. der Christ. Religion, &c.* I. i. p. 112, ii. pp. 532, 647, 743 ; and Grabe, Mosheim, Walch, and Hahn, *ll. c.*) [J. M. M.]

BARDYLIS or BARDYLLIS (Βάρδυλις, Βάρδυλλις), the Illyrian chieftain, is said to have been originally a collier,—next, the leader of a band of freebooters, in which capacity he was famous for his equity in the distribution of plunder,—and ultimately to have raised himself to the supreme power in Illyria. (Wesseling, *ad Diod.* xvi. 4, and the authorities there referred to.) He supported Argaeus against Amyntas II. in his struggle for the throne of Macedonia [see p. 154, b.] ; and from Diodorus (xvi. 2) it appears that Amyntas, after his restoration to his kingdom, was obliged to purchase peace of Bardylis by tribute, and to deliver up as a hostage his youngest son, Philip, who, according to this account (which seems far from the truth), was committed by the Illyrians to the custody of the Thebans. (Diod. xvi. 2 ; comp. Wesseling, *ad loc.* ; Diod. xv. 67 ; Plut. *Pelop.* 26 ; Just. vii. 5.) The incursions of Bardylis into Macedonia we find continued in the reign of Perdiccas III., who fell in a battle against him in B. C. 360. (Diod. xvi. 2.) When Philip, in the ensuing year, was preparing to invade Illyria, Bardylis, who was now 90 years old, having proposed terms of peace which Philip rejected, led forth his troops to meet the enemy, and was defeated and probably slain in the battle which ensued. Plutarch mentions a daughter of his, called Bircenna, who was married to Pyrrhus of Epeirus. (Diod. xvi. 4 ; Just. vii. 6 ; Lucian, *Macrob.* 10 ; Plut. *Pyrr.* 9.) [E. E.]

BA'REA SORANUS, must not be confounded with Q. Marcius Barea, who was consul suffectus in A. D. 26. The gentile name of Barea Soranus seems to have been Servilius, as Servilia was the name of his daughter. Soranus was consul suffectus in A. D. 52 under Claudius, and afterwards proconsul of Asia. By his justice and zeal in the administration of the province he incurred the hatred of Nero, and was accordingly accused by Ostorius Sabinus, a Roman knight, in A. D. 66. The charges brought against him were his intimacy with Rubellius Plautus [PLAUTUS], and the design of gaining over the province of Asia for the purpose of a revolution. His daughter Servilia was also accused for having given money to the Magi, whom she had consulted respecting her father's danger : she was under twenty years of age, and was the wife of Annius Pollio, who had been banished by Nero. Both Soranus and his daughter were condemned to death, and were allowed to choose the mode of their execution. The chief witness against father and daughter was P. Egnatius Celer, a Stoic philosopher, formerly a client and also the teacher of Soranus ; to whose act of villany Juvenal alludes (iii. 116),

> " Stoicus occidit Baream, delator amicum,
> Discipulumque senex."

Egnatius received great rewards from Nero, but was afterwards accused by Musonius Rufus under Vespasian, and condemned to death. (Tac. *Ann.* xii. 53, xvi. 21, 23, 30—33, *Hist.* iv. 10, 40 ; Dion Cass. lxii. 26 ; Schol. *ad Juv.* i. 33, vi. 551.)

BARES. [BARDES.]

BA'RGASUS (Βάργασος), a son of Heracles and Barge, from whom the town of Bargasa in Caria derived its name. He had been expelled by Lamus, the son of Omphale. (Steph. Byz. *s. v.* Βάργασα.) [L. S.]

BA'RGYLUS (Βάργυλος), a friend of Bellerophon, who was killed by Pegasus, and in commemoration of whom Bellerophon gave to a town in Caria the name of Bargyla. (Steph. Byz. *s. v.* Βάργυλα.) [L. S.]

BA'RNABAS (Βαρνάβας), one of the early inspired teachers of Christianity, was originally named Joseph, and received the apellation Barnabas from the apostles. To the few details in his life supplied by the New Testament various additions have been made ; none of which are certainly true, while many of them are evidently false. Clemens Alexandrinus, Eusebius, and others, affirm, that Barnabas was one of the seventy disciples sent forth by our Lord himself to preach the gospel. Baronius and some others have maintained, that Barnabas not only preached the gospel in Italy, but founded the church in Milan, of which they say he was the first bishop. That this opinion rests on no suffi-

cient evidence is ably shewn by the candid Tillemont. (*Mémoires*, &c. vol. i. p. 657, &c.) Some other fabulous stories concerning Barnabas are related by Alexander, a monk of Cyprus, whose age is doubtful; by Theodorus Lector; and in the Clementina, the Recognitions of Clemens, and the spurious *Passio Barnabae in Cypro*, forged in the name of Mark.

Tertullian, in his treatise "de Pudicitia," ascribes the Epistle to the Hebrews to Barnabas; but this opinion, though probably shared by some of his contemporaries, is destitute of all probability.

A gospel ascribed to Barnabas is held in great reverence among the Turks, and has been translated into Italian, Spanish, and English. It seems to be the production of a Gnostic, disfigured by the interpolations of some Mohammedan writer. (Fabric. *Codex Apocryphus Novi Testamenti*, Pars Tertia, pp. 373–394; White's *Bampton Lectures*.)

Respecting the epistle attributed to Barnabas great diversity of opinion has prevailed from the date of its publication by Hugh Menard, in 1645, down to the present day. The external evidence is decidedly in favour of its genuineness; for the epistle is ascribed to Barnabas, the coadjutor of Paul, no fewer than seven times by Clemens Alexandrinus, and twice by Origen. Eusebius and Jerome, however, though they held the epistle to be a genuine production of Barnabas, yet did not admit it into the canon. When we come to examine the contents of the epistle, we are at a loss to conceive how any serious believer in divine revelation could ever think of ascribing a work full of such gross absurdities and blunders to a teacher endowed with the gifts of the Spirit. It is not improbable that the author's name was Barnabas, and that the Alexandrian fathers, finding its contents so accordant with their system of allegorical interpretation, came very gladly to the precipitate conclusion that it was composed by the associate of Paul.

This epistle is found in several Greek manuscripts appended to Polycarp's Epistle to the Philippians. An old Latin translation of the epistle of Barnabas was found in the abbey of Corbey; and, on comparing it with the Greek manuscripts, it was discovered that they all of them want the first four chapters and part of the fifth. The Latin translation, on the other hand, is destitute of the last four chapters contained in the Greek codices. An edition of this epistle was prepared by Usher, and printed at Oxford; but it perished, with the exception of a few pages, in the great fire at Oxford in 1644. The following are the principal editions: in 1645, 4to. at Paris; this edition was prepared by Menard, and brought out after his death by Luke d'Acherry; in 1646, by Isaac Vossius, appended to his edition of the epistles of Ignatius; in 1655, 4to. at Helmstadt, edited by Mader; in 1672, with valuable notes by the editor, in Cotelerius's edition of the Apostolic Fathers: it is included in both of Le Clerc's republications of this work; in 1680, Isaac Vossius's edition was republished; in 1685, 12mo. at Oxford, an edition superintended by Bishop Fell, and containing the few surviving fragments of Usher's notes; in the same year, in the Varia Sacra of Stephen Le Moyne; the first volume containing long prolegomena, and the second prolix but very learned annotations to this epistle; in 1746, 8vo. in Russel's edition of the Apostolic Fathers; in 1788, in the first volume of Gallandi's *Bibliotheca Patrum;* in 1839, 8vo. by Hefele, in his first, and, in 1842, in his second edition of the *Patres Apostolici*. In English we have one translation of this epistle by Archbishop Wake, originally published in 1693 and often reprinted. Among the German translations of it, the best are by Rössler, in the first volume of his *Bibliothek der Kirchenväter*, and by Hefele, in his *Das Sendschreiben des Apostels Barnabas aufs Neue untersucht, übersetzt, und erklärt*, Tübingen, 1840. [J. M. M.]

BARRUS, T. BETU'CIUS, of Asculum, a town in Picenum, is described by Cicero (*Brut.* 46), as the most eloquent of all orators out of Rome. In Cicero's time several of his orations delivered at Asculum were extant, and also one against Caepio, which was spoken at Rome. This Caepio was Q. Servilius Caepio, who perished in the social war, B. C. 90. [CAEPIO.]

BARSANU'PHIUS (Βαρσανούφιος), a monk of Gaza, about 548 A. D., was the author of some works on aceticism, which are preserved in MS. in the imperial library at Vienna and the royal library at Paris. (Cave, *Hist. Lit.* sub. ann.) [P. S.]

BARSINE (Βαρσίνη). 1. Daughter of Artabazus, the satrap of Bithynia, and wife of Memnon the Rhodian. In B. C. 334, the year of Alexander's invasion of Asia, she and her children were sent by Memnon to Dareius III. as hostages for his fidelity; and in the ensuing year, when Damascus was betrayed to the Macedonians, she fell into the hands of Alexander, by whom she became the mother of a son named Hercules. On Alexander's death, B. C. 323, a claim to the throne on this boy's behalf was unsuccessfully urged by Nearchus. From a comparison of the accounts of Diodorus and Justin, it appears that he was brought up at Pergamus under his mother's care, and that she shared his fate when (B. C. 309) Polysperchon was induced by Cassander to murder him. (Plut. *Alex.* 21, *Eum.* 1; Diod. xvii. 23, xx. 20, 28; Curt. iii. 13. § 14, x. 6. § 10; Just. xi. 10, xiii. 2, xv. 2; Paus. ix. 7.) Plutarch (*Eum. l. c.*) mentions a sister* of hers, of the same name, whom Alexander gave in marriage to Eumenes at the grand nuptials at Susa in B. C. 324; but see Arrian, *Anab.* vii. p. 148, e.

2. Known also by the name of Stateira, was the elder daughter of Dareius III., and became the bride of Alexander at Susa, B. C. 324. Within a year after Alexander's death she was treacherously murdered by Roxana, acting in concert with the regent Perdiccas, through fear of Barsine's giving birth to a son whose claims might interfere with those of her own. (Plut. *Alex.* 70, 77; Arr. *Anab.* vii. p. 148, d.; Diod. xvii. 107.) Justin (xi. 10) seems to confound this Barsine with the one mentioned above. [E. E.]

BARSUMAS or BARSAUMAS, bishop of Nisibis (435-485 A. D.), was one of the most eminent leaders of the Nestorians. His efforts gained for Nestorianism in Persia numerous adherents, and the patronage of the king, Pherozes, who, at the instigation of Barsumas, expelled from his kingdom the opponents of the Nestorians, and allowed the latter to erect Seleuceia and Ctesiphon into a patriarchal see. He was the author of some polemical works, which are lost. He must not be confounded with Barsumas, an abbot, who was condemned for Eutychianism by the council of

* Perhaps a half-sister, a daughter of Artabazus by the sister of Memnon and Mentor.

Chalcedon, and afterwards spread the tenets of Eutyches through Syria and Armenia, about A. D. 460. (Asseman, *Biblioth. Orient.* ii. pp. 1-10, and preliminary Dissertation, iii. pt. 1. p. 66.) [P.S.]

BARTHOLOMAEUS (Βαρθολομαῖος), one of the twelve apostles of our Lord. Eusebius (*H. E.* v. 10) informs us, that when Pantaenus visited the Indians, he found in their possession a Hebrew Gospel of Matthew, which their fathers had received from Bartholomew. The story is confirmed by Jerome, who relates that this Hebrew Gospel was brought to Alexandria by Pantaenus. It is not very easy to determine who these Indians were; but Mosheim and Neander, who identify them with the inhabitants of Arabia Felix, are probably in the right. The time, place, and manner of the death of Bartholomew are altogether uncertain. There was an apocryphal gospel falsely attributed to him, which is condemned by Pope Gelasius in his decree *de Libris Apocryphis.* (Tillemont, *Mémoires, &c.* vol. i. pp. 387—389, 642—645. Ed. sec.; Mosheim, *de Rebus Christianorum, &c.* p. 205, &c.; Neander, *Allgemeine Geschichte, &c.* i. p. 113.) [J. M. M.]

BARSAENTES (Βαρσαέντης), or BARZAENTUS (Βαρζάεντος), satrap of the Arachoti and Drangae, was present at the battle of Guagamela, B. C. 331, and after the defeat of the Persian army conspired with Bessus against Dareius. He was one of those who mortally wounded the Persian king, when Alexander was in pursuit of him; and after this he fled to India, where, however, he was seized by the inhabitants and delivered up to Alexander, who put him to death. (Arrian, *Anab.* iii. 8, 21, 25; Diod. xvii. 74; Curt. vi. 6, viii. 13.)

BARYAXES (Βαρυάξης), a Mede, who assumed the sovereignty during Alexander's absence in India, but was seized by Atropates, the satrap of Media, and put to death by Alexander, B. C. 325. (Arrian, *Anab.* vi. 29.)

BARZANES (Βαρζάνης). 1. One of the early kings of Armenia according to Diodorus (ii. 1), who makes him a tributary of the Assyrian Ninus.

2. Appointed satrap of the Parthyaei by Bessus, B. C. 330, afterwards fell into the power of Alexander. (Arrian, *Anab.* iv. 7.)

BAS (Βᾶς), king of Bithynia, reigned fifty years, from B. C. 376 to 326, and died at the age of 71. He succeeded his father Boteiras, and was himself succeeded by his own son Zipoetes. He defeated Calantus, the general of Alexander, and maintained the independence of Bithynia. (Memnon, c. 20, ed. Orelli.)

BASILEI'DES (Βασιλείδης). 1. A Greek grammarian, who wrote a work on the Dialect of Homer (περὶ λέξεως Ὁμηρικῆς), of which an epitome was made by Cratinus. Both works are lost. (Etymol. Mag. *s. v.* Αρίζηλος.)

2. Of Scythopolis, a Stoic philosopher mentioned by Eusebius (*Chron. Arm.* p. 384, ed. Zohrab and Mai) and Syncellus (p. 351, b.) as flourishing under Antoninus Pius, and as the teacher of Verus Caesar.

3. An Epicurean philosopher, the successor of Dionysius. (Diog. Laërt. x. 25.)

4. Of Alexandria, was one of the earliest and most eminent leaders of the Gnostics. The time when he lived is not ascertained with certainty, but it was probably about 120 A. D. He professed to have received from Glaucias, a disciple of St. Peter, the esoteric doctrine of that apostle. (Clem. Alex. *Strom.* vii. p. 765, ed. Potter.) No other Christian writer makes any mention of Glaucias. Basileides was the disciple of Menander and the fellow-disciple of Saturninus. He is said to have spent some time at Antioch with Saturninus, when the latter was commencing his heretical teaching, and then to have proceeded to Persia, where he sowed the seeds of Gnosticism, which ripened under Manes. Thence he returned to Egypt, and publicly taught his heretical doctrines at Alexandria. He appears to have lived till after the accession of Antoninus Pius in 138 A. D. He made additions to the doctrines of Menander and Saturninus. A complete account of his system of theology and cosmogony is given by Mosheim (*Eccles. Hist.* bk. i. pt. ii. c. 5. §§ 11-13, and *de Reb. Christ. ante Constant.* pp. 342-361), Lardner (*History of Heretics*, bk. ii. c. 2), and Walch. (*Hist. der Ketzer.* i. 281-309.) Basileides was the author of *Commentaries on the Gospel*, in twenty-four books, fragments of which are preserved in Grabe, *Spicileg*, ii. p. 39. Origen, Ambrose, and Jerome mention a "gospel of Basileides," which may perhaps mean nothing more than his Commentaries.

5. Bishop of the Libyan Pentapolis, was a contemporary and friend of Dionysius of Alexandria, to whom he wrote letters "on the time of our Lord's resurrection, and at what hour of that day the antepaschal fast should cease." The letters of Basileides are lost, but the answers of Dionysius remain. Cave says, that Basileides seems to have been an Egyptian by birth, and he places him at the year 256 A. D. (*Hist. Litt.* sub. ann.) [P. S.]

BASILIA'NUS, prefect of Egypt at the assassination of Caracalla and the elevation of Macrinus, by whom he was nominated to the command of the praetorians. Before setting out to assume his office, he put to death certain messengers despatched by Elagabalus to publish his claims and proclaim his accession; but soon after, upon hearing of the success of the pretender and the overthrow of his patron, he fled to Italy, where he was betrayed by a friend, seized, and sent off to the new emperor, at that time wintering in Nicomedeia. Upon his arrival, he was slain by the orders of the prince, A. D. 213. (Dion Cass. lxxviii. 35.) [W. R.]

BASILICA. [PRAXILLA.]

BASI'LACAS. [NICEPHORUS BASILICAS.]

BASI'LICUS (Βασιλικός), a rhetorician and sophist of Nicomedeia. As we know that he was one of the teachers of Apsines of Gadara, he must have lived about A. D. 200. He was the author of several rhetorical works, among which are specified one περὶ τῶν διὰ τῶν λέξεων σχημάτων, a second περὶ ῥητορικῆς παρασκευῆς, a third περὶ ἀσκήσεως, and a fourth περὶ μεταποιήσεως. (Suidas, *s. vv.* Βασιλικὸς and Ἀψίνης; Eudoc. p. 93.) [L. S.]

BASI'LIDES. 1. A priest, who predicted success to Vespasian as he was sacrificing on mount Carmel. (Tac. *Hist.* ii. 78.)

2. An Egyptian of high rank, who is related to have appeared miraculously to Vespasian in the temple of Jupiter Serapis at Alexandria. (Tac. *Hist.* iv. 82; Sueton. *Vesp.* 7.) Suetonius calls him a freedman; but the reading is probably corrupt.

BASI'LIDES, a jurist, contemporary with Justinian, and one of a commission of ten employed by the emperor to compile the first code, which was afterwards suppressed, and gave place to the

Codex repetitae praelectionis. In the first and second prefaces to the code the names of the commissioners are mentioned in the following order:—Joannes, Leontius, Phocas, Basileides, Thomas, Tribonianus, Constantinus, Theophilus, Dioscurus, Praesentinus. From the same sources it appears that before 528, Basileides had been praefectus praetorio of the East, and invested with the dignity of patricius, and that in 529 he was PP. of Illyricum. [J. T. G]

BASILI'NA, the mother of Julian the apostate, being the second wife of Julius Constantius, brother of Constantine the Great. She is believed to have been the daughter of Anicius Julianus, consul in A. D. 322, and afterwards prefect of the city. Her marriage took place at Constantinople, and she died in 331, a few months after the birth of her only son. From this princess the city of Basilinopolis in Bithynia received its name. (Ammian. Marcellin. xxv. 3; Liban. *Orat.* xii. p. 262; Not. eccl. Hierocl. p. 692.) See the genealogical table prefixed to the article CONSTANTINUS MAGNUS. [W. R.]

BA'SILIS (Βάσιλις), a Greek writer of uncertain date, the author of a work on India (Ἰνδικά), of which the second book is quoted by Athenaeus. (ix. p. 390, b.) He also seems to have written on Aethiopia, as he gave an account of the size of the country. (Plin. *H. N.* vi. 29. s. 35.) He is mentioned by Agatharchides among the writers on the east. (*Ap. Phot.* p. 454, b. 34, ed. Bekker, who calls him *Basileus.*)

BASILI'SCUS (Βασιλίσκος), usurper of the throne of Constantinople, was the brother of the empress Verina, the wife of Leo I., who conferred upon his brother-in-law the dignities of patrician and "dux" or commander-in-chief in Thrace. In this country Basiliscus made a successful campaign against the Bulgarians in A. D. 463. In 468, he was appointed commander-in-chief of the famous expedition against Carthage, then the residence of Genseric, king of the Vandals—one of the greatest military undertakings which is recorded in the annals of history. The plan was concerted between Leo I. Anthemius, emperor of the West, and Marcellinus, who enjoyed independence in Illyricum. Basiliscus was ordered to sail direct to Carthage, and his operations were preceded by those of Marcellinus, who attacked and took Sardinia, while a third army, commanded by Heraclius of Edessa, landed on the Libyan coast east of Carthage, and made rapid progress. It appears that the combined forces met in Sicily, whence the three fleets started at different periods. The number of ships and troops under the command of Basiliscus, and the expenses of the expedition have been differently calculated by different historians. Both were enormous; but while we must reject the account of Nicephorus Gregoras, who speaks of one hundred thousand ships, as either an error of the copyists or a gross exaggeration, everything makes us believe that Cedrenus is correct in saying that the fleet that attacked Carthage consisted of eleven hundred and thirteen ships, having each one hundred men on board. Sardinia and Libya were already conquered by Marcellinus and Heraclius when Basiliscus cast anchor off the Promontorium Mercurii, now cape Bon, opposite Sicily. Genseric, terrified, or feigning to be so, spoke of submission, and requested Basiliscus to allow him five days in order to draw up the conditions of a peace which promised to be one of the most glorious for the Roman arms. During the negotiations, Genseric assembled his ships, and suddenly attacked the Roman fleet, which was unprepared for a general engagement. Basiliscus fled in the heat of the battle; his lieutenant, Joannes, one of the most distinguished warriors of his time, when overpowered by the Vandals, refused the pardon that was promised him, and with his heavy armour leaped overboard, and drowned himself in the sea. One half of the Roman ships was burnt, sunk, or taken, the other half followed the fugitive Basiliscus. The whole expedition had failed. After his arrival at Constantinople, Basiliscus hid himself in the church of St. Sophia, in order to escape the wrath of the people and the revenge of the emperor, but he obtained his pardon by the mediation of Verina, and he was punished merely with banishment to Heraclea in Thrace.

Basiliscus is generally represented as a good general, though easily deceived by stratagems; and it may therefore be possible that he had suffered himself to be surprised by Genseric. The historians generally speak ambiguously, saying that he was either a dupe or a traitor; and there is much ground to believe that he had concerted a plan with Aspar to ruin Leo by causing the failure of the expedition. This opinion gains further strength by the fact, that Basiliscus aspired to the imperial dignity, which, however, he was unable to obtain during the vigorous government of Leo. No sooner had Leo died (474), than Basiliscus and Verina, Leo's widow, conspired against his feeble successor, Zeno, who was driven out and deposed in the following year. It seems that Verina intended to put her lover, Priscus, on the throne; but Basiliscus had too much authority in the army, and succeeded in being proclaimed emperor. (October or November, 475.) His reign was short. He conferred the title of Augusta upon his wife, Zenonida; he created his son, Marcus, Caesar, and afterwards Augustus; and he patronised the Eutychians in spite of the decisions of the council of Chalcedon. During his reign a dreadful conflagration destroyed a considerable part of Constantinople, and amongst other buildings the great library with 120,000 volumes. His rapacity and the want of union among his adherents caused his ruin, which was accelerated by the activity of Zeno, his wife, the empress Ariadne, and generally all their adherents. Illus, the general despatched by Basiliscus against Zeno, who had assembled some forces in Cilicia and Isauria, had no sooner heard that the Greeks were dissatisfied with the usurper, than he and his army joined the party of Zeno; and his successor, Armatius or Harmatus, the nephew of Basiliscus, either followed the example of Illus, or at least allowed Zeno to march unmolested upon Constantinople. Basiliscus was surprised in his palace, and Zeno sent him and his family to Cappadocia, where they were imprisoned in a stronghold, the name of which was perhaps Cucusus. Food having been refused them, Basiliscus, his wife, and children perished by hunger and cold in the winter of 477–478, several months after his fall, which took place in June or July, 477. (Zonaras, xiv. 1, 2; Procop. *De Bell. Vand.* i. 6, 7; Theophanes, pp. 97–107, ed. Paris; Cedrenus, pp. 349-50, ed. Paris. Jornandes, *de Regn. Succ.* pp. 58, 59, ed. Lindenbrog, says, that Carthage was in an untenable position, and that Basiliscus was bribed by Genseric.) [W. P.]

BASI'LIUS (Βασιλείος and Βασίλιος), commonly called BASIL. 1. Bishop of ANCYRA (A. D. 336-360), originally a physician, was one of the chief leaders of the Semi-Arian party, and the founder of a sect of Arians which was named after him. He was held in high esteem by the emperor Constantius, and is praised for his piety and learning by Socrates and Sozomen. He was engaged in perpetual controversies both with the orthodox and with the ultra Arians. His chief opponent was Acacius, through whose influence Basil was deposed by the synod of Constantinople (A. D. 360), and banished to Illyricum. He wrote against his predecessor Marcellus, and a work on Virginity. His works are lost. (Hieron. *de Vir. Illust.* 89; Epiphan. *Haeres.* lxxiii. 1; Socrates, *H. E.* ii. 30, 42; Sozomen, *H. E.* ii. 43.)

2. Bishop of CAESAREIA in Cappadocia, commonly called Basil the Great, was born A. D. 329, of a noble Christian family which had long been settled at Caesareia, and some members of which had suffered in the Maximinian persecution. His father, also named Basil, was an eminent advocate and teacher of rhetoric at Caesareia: his mother's name was Emmelia. He was brought up in the principles of the Christian faith partly by his parents, but chiefly by his grandmother, Macrina, who resided at Neocaesareia in Pontus, and had been a hearer of Gregory Thaumaturgus, bishop of that city. His education was continued at Caesareia in Cappadocia, and then at Constantinople. Here, according to some accounts, or, according to others, at Antioch, he studied under Libanius. The statements of ancient writers on this matter are confused; but we learn from a correspondence between Libanius and Basil, that they were acquainted when Basil was a young man. The genuineness of these letters has been doubted by Garnier, but on insufficient grounds. From Constantinople he proceeded to Athens, where he studied for four years (351–355 A. D.), chiefly under the sophists Himerius and Proaeresius. Among his fellow-students were the emperor Julian and Gregory Nazianzen. The latter, who was also a native of Cappadocia, and had been Basil's schoolfellow, now became, and remained throughout life, his most intimate friend. It is said, that he persuaded Basil to remain at Athens when the latter was about to leave the place in disgust, and that the attachment and piety of the two friends became the talk of all the city. Basil's success in study was so great, that even before he reached Athens his fame had preceded him; and in the schools of that city he was surpassed by no one, if we may believe his friend Gregory, in rhetoric, philosophy, and science. At the end of 355, he returned to Caesareia in Cappadocia, where he began to plead causes with great success. He soon, however, abandoned his profession, in order to devote himself to a religious life, having been urged to this course by the persuasions and example of his sister Macrina. The more he studied the Bible the more did he become convinced of the excellence of a life of poverty and seclusion from the world. About the year 357, he made a journey through Syria, Palestine, and Egypt, in order to become acquainted with the monastic life as practised in those countries. On his return from this journey (358), he retired to a mountain on the banks of the river Iris, near Neocaesareia, and there lived as a recluse for thirteen years. On the opposite bank of the river was a small estate belonging to his family, where his mother and sister, with some chosen companions, lived in religious seclusion from the world. Basil assembled round him a company of monks, and was soon joined by his friend Gregory. Their time was spent in manual labour, in the religious exercises of singing, prayer, and watching, and more especially in the study of the Scriptures, with the comments of Christian writers. Their favourite writer appears to have been Origen, from whose works they collected a body of extracts under the title of *Philocalia* (φιλοκαλία). Basil also composed a code of regulations for the monastic life. He wrote many letters of advice and consolation, and made journeys through Pontus for the purpose of extending monasticism, which owed its establishment in central Asia mainly to his exertions.

In the year 359, Basil was associated with his namesake of Ancyra and Eustathius of Sebaste in an embassy to Constantinople, in order to gain the emperor's confirmation of the decrees of the synod of Seleuceia, by which the Homoiousians had condemned the Anomoians; but he took only a silent part in the embassy. He had before this time, but how long we do not know, been appointed reader in the church at Caesareia by the bishop Dianius, and he had also received deacon's orders from Meletius, bishop of Antioch. In the following year (360) Basil withdrew from Caesareia and returned to his monastery, because Dianius had subscribed the Arian confession of the synod of Ariminum. Here (361) he received a letter from the emperor Julian, containing an invitation to court, which Basil refused on account of the emperor's apostacy. Other letters followed; and it is probable that Basil would have suffered martyrdom had it not been for Julian's sudden death. In the following year (362), Dianius, on his death bed, recalled Basil to Caesareia, and his successor Eusebius ordained him as a presbyter; but shortly afterwards (364), Eusebius deposed him, for some unknown reason. Basil retired once more to the wilderness, accompanied by Gregory Nazianzen. Encouraged by this division, the Arians, who had acquired new strength from the accession of Valens, commenced an attack on the church at Caesareia. Basil had been their chief opponent there, having written a work against Eunomius; and now his loss was so severely felt, that Eusebius, availing himself of the mediation of Gregory Nazianzen, recalled Basil to Caesareia, and, being himself but little of a theologian, entrusted to him almost the entire management of ecclesiastical affairs. (365.) Basil's learning and eloquence, his zeal for the Catholic faith, and, above all, his conduct in a famine which happened in Cappadocia (367, 368), when he devoted his whole fortune to relieve the sufferers, gained him such general popularity, that upon the death of Eusebius, in the year 370, he was chosen in his place bishop of Caesareia. In virtue of this office, he became also metropolitan of Caesareia and exarch of Pontus. He still retained his monastic habit and his ascetic mode of life. The chief features of his administration were his care for the poor, for whom he built houses at Caesareia and the other cities in his province; his restoration of church discipline; his strictness in examining candidates for orders; his efforts for church union both in the East and West; his defence of his authority against Anthimus of Tyana, whose see was raised

to a second metropolis of Cappadocia by Valens; and his defence of orthodoxy against the powerful Arian and Semi-Arian bishops in his neighbourhood, and against Modestus, the prefect of Cappadocia, and the emperor Valens himself. He died on the 1st of January, 379 A. D., worn out by his ascetic life, and was buried at Caesareia. His epitaph by Gregory Nazianzen is still extant. The following are his chief works: 1. Εἰς τὴν ἑξαήμερον, Nine Homilies on the Six Days' Work. 2. XVII. Homilies on the Psalms. 3. XXXI. Homilies on various subjects. 4. Two Books on Baptism. 5. On true Virginity. 6. Commentary (ἑρμηνεία or ἐξήγησις) on the first XVI. chapters of Isaiah. 7. Ἀντιῤῥητικὸς τοῦ ἀπολογητικοῦ τοῦ δυσσεβοῦς Εὐνομιοῦ, An Answer to the Apology of the Arian Eunomius. 8. Περὶ τοῦ ἁγίου πνεύματος, a Treatise on the Holy Spirit, addressed to Eunomius: its genuineness is doubted by Garnier. 9. Ἀσκητικά, ascetic writings. Under this title are included his work on Christian Morals (ἠθικά), his monastic rules, and several other treatises and sermons. 10. Letters. 11. A Liturgy. His minor works and those falsely ascribed to him are enumerated by Fabricius and Cave. The first complete edition of Basil's works was published at Basel in 1551; the most complete is that by Garnier, 3 vols. fol. Paris, 1721—1730. (Gregor. Nazian. *Orat. in Laud. Basilii M.*; Gregor. Nyss. *Vit. S. Macrinae*; Garnier, *Vita S. Basilii*; Socrates, *H. E.* iv. 26; Sozomen, *H. E.* vi. 17; Rufinus, *H. E.* xi. 9; Suidas, *s. v.* Βασίλειος.)

3. Of CILICIA (ὁ Κίλιξ), was the author of a history of the Church, of which Photius gives a short account (*Cod.* 42), a work against John of Scythopolis (Phot. *Cod.* 107), and one against Archelaus, bishop of Colonia in Armenia. (Suidas, *s. v.*) He lived under the emperor Anastasius, was presbyter at Antioch about 497 A. D., and afterwards bishop of Irenopolis in Cilicia.

4. Bishop of SELEUCEIA in Isauria from 448 till after 458, distinguished himself by taking alternately both sides in the Eutychian controversy. His works are published with those of Gregory Thaumaturgus, in the Paris edition of 1622. He must not be confounded with Basil, the friend of Chrysostom, as is done by Photius. (*Cod.* 168, p. 116, ed. Bekker.) [P. S.]

BASI'LIUS I., MA'CEDO (Βασίλειος ὁ Μακεδών), emperor of the East, one of the most extraordinary characters recorded in history, ascended the throne after a series of almost incredible adventures. He was probably born in A. D. 826, and is said to have been the descendant of a prince of the house of the Arsacidae, who fled to Greece, and was invested with large estates in Thrace by the emperor Leo I. Thrax. (451—474.) There were probably two Arsacidae who settled in Thrace, Chlienes and Artabanus. The father of Basil, however, was a small landowner, the family having gradually lost their riches; but his mother is said to have been a descendant of Constantine the Great. At an early age, Basil was made prisoner by a party of Bulgarians, and carried into their country, where he was educated as a slave. He was ransomed several years afterwards, arrived at Constantinople a destitute lad, and was found asleep on the steps of the church of St. Diomede. His naked beauty attracted the attention of a monk, on whose recommendation he was presented to Theophilus, surnamed the Little, a cousin of the emperor Theophilus (829–842), who, a diminutive man himself, liked to be surrounded by tall and handsome footmen. Such was Basil, who, having accompanied his master to Greece, was adopted by a rich widow at Patras. Her wealth enabled him to purchase large estates in Macedonia, whence he derived his surname Macedo, unless it be true that it was given him on account of his pretended descent, on his mother's side, either from Alexander the Great or his father, Philip of Macedonia, which however seems to be little better than a fable. He continued to attend the little Theophilus, and after the accession of Michael III. in 842, attracted the attention of this emperor by vanquishing in single combat a giant Bulgarian, who was reputed to be the first pugilist of his time. In 854 Michael appointed him his chief chamberlain; and the ambition of Basil became so conspicuous, that the courtiers used to say that he was the lion who would devour them all. Basil was married to one Maria, by whom he had a son, Constantine; but, in order to make his fortune, he repudiated his wife, and married Eudoxia Ingerina, the concubine of the emperor, who took in exchange Thecla, the sister of Basil. The marriage was celebrated in December, 865; and in September, 866, Ingerina became the mother of Leo, afterwards emperor. The influence of Basil increased daily, and he was daring enough to form a conspiracy against the emperor's uncle, Bardus, upon whom the dignity of Caesar had been conferred, and who was assassinated in the presence of Michael.

A short time afterwards, Basil was created Augustus, and the administration of the empire devolved upon him, Michael being unable to conduct it on account of his drunkenness and other vices. The emperor became nevertheless jealous of his associate, and resolved upon his ruin; but he was prevented from carrying his plan into execution by the bold energy of Basil, by whose contrivance Michael was murdered after a debauch on the 24th of September, 867.

Basil, who succeeded him on the throne, was no general, but a bold, active man, whose intelligence was of a superior kind, though his character was stained with many a vice, which he had learned during the time of his slavery among the barbarians and of his courtiership at Constantinople. The famous patriarch Photius having caused those religious troubles for which his name is so conspicuous in ecclesiastical and political history, Basil instantly removed him from the see of Constantinople, and put Ignatius in his place. He likewise ordered a campaign to be undertaken against the warlike sect of the Paulicians, whom his generals brought to obedience. A still greater danger arose from the Arabs, who, during the reign of the incompetent Michael III., had made great progress in Asia and Europe. Basil, who knew how to choose good generals, forced the Arabs to renounce the siege of Ragusa. In 872, he accompanied his Asiatic army, which crossed the Euphrates and defeated the Arabs in many engagements, especially in Cilicia in 875. In 877 the patriarch Ignatius died, and Photius succeeded in resuming his former dignity, under circumstances the narrative of which belongs to the life of PHOTIUS. The success which the Greek arms had obtained against the Arabs, encouraged Basil to form the plan of driving them out of Italy, the southern part of which, as well as Sicily and Syracuse, they had

gradually conquered during the ninth century. They had also laid siege to Chalcis; but there they were defeated with great loss, and the Greeks burnt the greater part of their fleet off Creta. After these successes, Basil sent an army to Italy, which was commanded by Procopius and his lieutenant Leo. Procopius defeated the Arabs wherever he met them; but his glory excited the jealousy of Leo, who abandoned Procopius in the heat of a general action. Procopius was killed while endeavouring to rouse the spirit of his soldiers, who hesitated when they beheld the defection of Leo. Notwithstanding these unfavourable occurrences, the Greeks carried the day. Basil immediately recalled Leo, who was mutilated and sent into exile. The new commander-in-chief of the Greek army in Italy was Stephanus Maxentius, an incompetent general, who was soon superseded in his command by Nicephorus Phocas, the grandfather of Nicephorus Phocas who became emperor in 963. This happened in 885; and in one campaign Nicephorus Phocas expelled the Arabs from the continent of Italy, and forced them to content themselves with Sicily.

About 879, Basil lost his eldest son, Constantine. His second son, Leo, who succeeded Basil as Leo VI. Philosophus, was for some time the favourite of his father, till one Santabaren succeeded in kindling jealousy between the emperor and his son. Leo was in danger of being put to death for crimes which he had never committed, when Basil discovered that he had been abused by a traitor. Santabaren was punished (885), and the good understanding between Basil and Leo was no more troubled. In the month of February, 886, Basil was wounded by a stag while hunting, and died in consequence of his wounds on the 1st of March of the same year.

Basil was one of the greatest emperors of the East; he was admired and respected by his subjects and the nations of Europe. The weak government of Michael III. had been universally despised, and the empire under him was on the brink of ruin, through external enemies and internal troubles. Basil left it to his son in a flourishing state, with a well organised administration, and increased by considerable conquests. As a legislator, Basil is known for having begun a new collection of the laws of the Eastern empire, the Βασιλικαὶ Διατάξεις, "Constitutiones Basilicae," or simply "Basilica," which were finished by his son Leo, and afterwards augmented by Constantine Porphyrogeneta. The bibliographical history of this code belongs to the history of LEO VI. Philosophus. (See *Dict. of Ant. s. v. Basilica.*) The reign of Basil is likewise distinguished by the propagation of the Christian religion in Bulgaria, a most important event for the future history of the East.

Basil is the author of a small work, entitled Κεφάλαια παραινετικὰ ξσ΄. πρὸς τὸν ἑαυτοῦ υἱὸν Λέοντα (*Exhortationum Capita LXVI. ad Leonem filium*), which he dedicated to, and destined for, his son Leo. It contains sixty-six short chapters, each treating of a moral, religious, social, or political principle, especially such as concern the duties of a sovereign. Each chapter has a superscription, such as, Περὶ παιδεύσεως, which is the first; Περὶ τιμῆς Ἱερέων; Περὶ δυκαιοσύνης; Περὶ ἀρχῆς; Περὶ λόγου τελείου, &c., and Περὶ ἀναγνώσεως γραφῶν, which is the last. The first edition of this work was published, with a Latin translation, by F. Morellus, at Paris, 1584, 4to.; a second edition was published by Damke, with the translation of Morellus, Basel, 1633, 8vo.; the edition of Dransfeld, Göttingen, 1674, 8vo., is valued for the editor's excellent Latin translation; and another edition, with the translation of Morellus corrected by the editor, is contained in the first volume (pp. 143–156) of Bandurius, "Imperium Orientale," Paris, 1729.

(Preface to the *Exhortationes*, in Bandurius cited above; Zonar. xvi.; Cedren. pp. 556—592, ed. Paris; Leo Grammat. pp. 458–474, ed. Paris; Fabric. *Bibl. Graec.* viii. pp. 42, 43.) [W. P.]

BASI'LIUS II. (Βασίλειος), emperor of the East, was the elder son of Romanus II., of the Macedonian dynasty, and was born in A. D. 958; he had a younger brother, Constantine, and two sisters, Anna and Theophano or Theophania. Romanus ordered that, after his death, which took place in 963, his infant sons should reign together, under the guardianship of their mother, Theophano or Theophania; but she married Nicephorus Phocas, the conqueror of Creta, and raised him to the throne, which he occupied till 969, when he was murdered by Joannes Zimisces, who succeeded to his place. Towards the end of 975, Zimisces received poison in Cilicia, and died in Constantinople in the month of January, 976. After his death, Basil and Constantine ascended the throne; but Constantine, with the exception of some military expeditions, in which he distinguished himself, led a luxurious life in his palace in Constantinople, and the care of the government devolved upon Basil, who, after having spent his youth in luxuries and extravagances of every description, shewed himself worthy of his ancestor, Basil I., and was one of the greatest emperors that ruled over the Roman empire in the East.

The reign of Basil II. was an almost uninterrupted series of civil troubles and wars, in which, however, the imperial arms obtained extraordinary success. The emperor generally commanded his armies in person, and became renowned as one of the greatest generals of his time. No sooner was he seated on the throne, than his authority was shaken by a revolt of Sclerus, who, after bringing the emperor to the brink of ruin, was at last defeated by the imperial general, Phocas, and obliged to take refuge among the Arabs. Otho II., emperor of Germany, who had married Theophania, the sister of Basil, claimed Calabria and Apulia, which belonged to the Greeks, but had been promised as a dower with Theophania. Basil, unable to send sufficient forces to Italy, excited the Arabs of Sicily against Otho, who, after obtaining great successes, lost an engagement with the Arabs, and on his flight was taken prisoner by a Greek galley, but nevertheless escaped, and was making preparations for a new expedition, when he was poisoned. (982.) In consequence of his death, Basil was enabled to consolidate his authority in Southern Italy. In different wars with Al-masin, the khalif of Baghdád, and the Arabs of Sicily, who were the scourge of the sea-towns of Southern Italy, the Greeks made some valuable conquests, although they were no adequate reward either for the expenses incurred or sacrifices made in these expeditions. Basil's greatest glory was the destruction of the kingdom of Bulgaria, which, as Gibbon says, was the most important triumph of the Roman arms since the time of Belisarius. Basil opened

the war, which lasted, with a few interruptions, till 1018, with a successful campaign in 987; and, during the following years, he made conquest after conquest in the south-western part of that kingdom, to which Epeirus and a considerable part of Macedonia belonged. In 996, however, Samuel, the king of the Bulgarians, overran all Macedonia, laid siege to Thessalonica, conquered Thessaly, and penetrated into the Peloponnesus. Having marched back into Thessaly, in order to meet with the Greeks, who advanced in his rear, he was routed on the banks of the Sperchius, and hardly escaped death or captivity; his army was destroyed. In 999, the lieutenant of Basil, Nicephorus Xiphias, took the towns of Pliscova and Parasthlava in Bulgaria Proper. But as early as 1002, Samuel again invaded Thrace and took Adrianople. He was, however, driven back; and during the twelve following years the war seems to have been carried on with but little energy by either party. It broke out again in 1014, and was signalized by an extraordinary success of the Greeks, who were commanded by their emperor and Nicephorus Xiphias. The Bulgarians were routed at Zetunium. Being incumbered on his march by a band of 15,000 prisoners, Basil gave the cruel order to put their eyes out, sparing one in a hundred, who was to lead one hundred of his blind companions to their native country. When Samuel beheld his unhappy warriors, thus mutilated and filling his camp with their cries, he fell senseless on the ground, and died two days afterwards. Bulgaria was not entirely subdued till 1017 and 1018, when it was degraded into a Greek thema, and governed by dukes. This conquest continued a province of the Eastern empire till the reign of Isaac Angelus. (1185—1195.)

Among the other events by which the reign of Basil was signalised, the most remarkable were, a new revolt of Sclerus in 987, who was made prisoner by Phocas, but persuaded his victor to make common cause with him against the emperor, which Phocas did, whereupon they were both attacked by Basil, who killed Phocas in a battle, and granted a full pardon to the cunning Sclerus; the cession of Southern Iberia to the Greeks by its king David in 991; a glorious expedition against the Arabs in Syria and Phoenicia; a successful campaign of Basil in 1022 against the king of Northern Iberia, who was supported by the Arabs; and a dangerous mutiny of Sclerus and Phocas, the son of Nicephorus Phocas mentioned above, who rebelled during the absence of Basil in Iberia, but who were speedily brought to obedience. Notwithstanding his advanced age, Basil meditated the conquest of Sicily from the Arabs, and had almost terminated his preparations, when he died in the month of December, 1025, without leaving issue. His successor was his brother and co-regent, Constantine IX., who died in 1028. It is said, and it cannot be doubted, that Basil, in order to expiate the sins of his youth, promised to become a monk, that he bore the frock of a monk under his imperial dress, and that he took a vow of abstinence. He was of course much praised by the clergy; but he impoverished his subjects by his continual wars, which could not be carried on without heavy taxes; he was besides very rapacious in accumulating treasures for himself; and it is said that he left the enormous sum of 200,000 pounds of gold, or nearly eight million pounds sterling. Zonaras (vol. ii. p. 225) multiplies the sum by changing pounds into talents; but this is either an enormous exaggeration, or the error of a copyist. Basil, though great as a general, was an unlettered, ignorant man, and during his long reign the arts and literature yielded to the power of the sword. (Cedren. p. 645, &c. ed. Paris; Glycas, p. 305, &c. ed. Paris; Zonar. vol. ii. p. 197, &c. ed. Paris; Theophan. p. 458, &c. ed. Paris.) [W. P.]

BA'SILUS, the name of a family of the Minucia gens. Persons of this name occur only in the first century B. C. It is frequently written Basilius, but the best MSS. have Basilus, which is also shewn to be the correct form by the line of Lucan (iv. 416),

"Et Basilum videre ducem," &c.

1. (Minucius) Basilus, a tribune of the soldiers, served under Sulla in Greece in his campaign against Archelaus, the general of Mithridates, B. C. 86. (Appian, *Mithr.* 50.)

2. M. Minucius Basilus. (Cic. *pro Cluent.* 38.)

3. Minucius Basilus, of whom we know nothing, except that his tomb was on the Appian way, and was a spot infamous for robberies. (Cic. *ad Att.* vii. 9; Ascon. *in Milon*, p. 50, ed. Orelli.)

4. L. Minucius Basilus, the uncle of M. Satrius, the son of his sister, whom he adopted in his will. (Cic. *de Off.* iii. 18.)

5. L. Minucius Basilus, whose original name was M. Satrius, took the name of his uncle, by whom he was adopted. [No. 4.] He served under Caesar in Gaul, and is mentioned in the war against Ambiorix, B. C. 54, and again in 52, at the end of which campaign he was stationed among the Remi for the winter with the command of two legions. (Caes. *B. G.* vi. 29, 30, vii. 92.) He probably continued in Gaul till the breaking out of the civil war in 49, in which he commanded part of Caesar's fleet. (Flor. iv. 2. § 32; Lucan, iv. 416.) He was one of Caesar's assassins in B. C. 44, although, like Brutus and others, he was a personal friend of the dictator. In the following year he was himself murdered by his own slaves, because he had punished some of them in a barbarous manner. (Appian, *B. C.* ii. 113, iii. 98; Oros. vi. 18.) There is a letter of Cicero's to Basilus, congratulating him on the murder of Caesar. (Cic. *ad Fam.* vi. 15.)

6. (Minucius) Basilus, is attacked by Cicero in the second Philippic (c. 41) as a friend of Antony. He would therefore seem to be a different person from No. 5.

BA'SSAREUS (Βασσαρεύς), a surname of Dionysus (Hor. *Carm.* i. 18. 11; Macrob. *Sat.* i. 18), which, according to the explanations of the Greeks, is derived from βασσάρα or βασσαρίς, the long robe which the god himself and the Maenads used to wear in Thrace, and whence the Maenads themselves are often called *bassarae* or *bassarides*. The name of this garment again seems to be connected with, or rather the same as, βασσαρίς, a fox (Hesych. *s. v.* βασσάραι), probably because it was originally made of fox-skins. Others derive the name Bassareus from a Hebrew word, according to which its meaning would be the same as the Greek προτρύγης, that is, the precursor of the vintage. On some of the vases discovered in southern Italy Dionysus is represented in a long garment which is commonly considered to be the Thracian bassara. [L. S.]

BASSIA'NA, one of the names of Julia Soemias. [BASSIANUS, No. 2; SOEMIAS.]

BASSIA'NUS. 1. A Roman of distinction selected by Constantine the Great as the husband of his sister Anastasia, and destined for the rank of Caesar and the government of Italy, although probably never actually invested with these dignities. For, while negotiations were pending with Licinius respecting the ratification of this arrangement, it was discovered that the last-named prince had been secretly tampering with Bassianus, and had persuaded him to form a treasonable plot against his brother-in-law and benefactor. Constantine promptly executed vengeance on the traitor, and the discovery of the perfidy meditated by his colleague led to a war, the result of which is recounted elsewhere. [CONSTANTINUS.] The whole history of this intrigue, so interesting and important on account of the momentous consequences to which it eventually led, is extremely obscure, and depends almost exclusively upon the anonymous fragment appended by Valesius to his edition of Ammianus Marcellinus.

2. A Phoenician of humble extraction, who nevertheless numbered among his lineal descendants, in the three generations which followed immediately after him, four emperors and four Augustae, — Caracalla, Geta, Elagabalus, Alexander Severus, Julia Domna, Julia Maesa, Julia Soemias, and Julia Mamaea, besides having an emperor (Sept. Severus) for his son-in-law. From him Caracalla, Elagabalus, and Alexander Severus all bore the name of Bassianus; and we find his grand-daughter Julia Soemias entitled Bassiana in a remarkable bilinguar inscription discovered at Velitrae and published with a dissertation at Rome in 1765. (Aurelius Victor, *Epit.* c. 21, has preserved his name; and from an expression used by Dion Cassius, lxxviii. 24, with regard to Julia Domna, we infer his station in life. See also the genealogical table prefixed to the article CARACALLA.) [W. R.]

BASSUS. We find consuls of this name under Valerian for the years A. D. 258 and 259. One of these is probably the Pomponius Basseus who under Claudius came forward as a national sacrifice, because the Sibylline books had declared that the Goths could not be vanquished unless the chief senator of Rome should devote his life for his country; but the emperor would not allow him to execute this design, generously insisting, that the person pointed out by the Fates must be himself. The whole story, however, is very problematical. (Aurel. Vict. *Epit.* c. 34; comp. Julian, *Caes.* p. 11, and Tillemont on Claudius II.) [W. R.]

BASSUS. 1. Is named by Ovid as having formed one of the select circle of his poetical associates, and as celebrated for his iambic lays, "Ponticus heroo, Bassus quoque clarus iambo," but is not noticed by Quintilian nor by any other Roman writer, unless he be the Bassus familiarly addressed by Propertius. (*Eleg.* i. 4.) Hence is is probable that friendship may have exaggerated his fame and merits. Osann argues from a passage in Apuleius the grammarian (*De Orthograph.* § 43), that *Battus*, and not *Bassus*, is the true reading in the above line from the Tristia, but his reasonings have been successfully combated by Weichert. (*De L. Vario Poeta*, Excurs. ii. *De Bassis quibusdam*, &c.)

2. A dramatic poet, contemporary with Martial, and the subject of a witty epigram, in which he is recommended to abandon such themes as Medea, Thyestes, Niobe, and the fate of Troy, and to devote his compositions to Phaethon or Deucalion, *i. e.* to fire or water. (Martial. v. 53.) The name occurs frequently in other epigrams by the same author, but the persons spoken of are utterly unknown. [W. R.]

BASSUS, occurs several times in the ancient authors as the name of a medical writer, sometimes without any praenomen, sometimes called *Julius* and sometimes *Tullius*. It is not possible to say exactly whether all these passages refer to more than two individuals, as it is conjectured that *Julius* and *Tullius* are the same person: it is, however, certain that the Julius Bassus said by Pliny (Ind. to *H. N.* xx.) to have written a Greek work, must have lived before the person to whom Galen dedicates his work *De Libris Propriis*, and whom he calls Κράτιστος Βάσσος. (Vol. xix. p. 8.) Bassus Tullius is said by Caelius Aurelianus (*De Morb. Acut.* iii. 16. p. 233) to have been the friend of Niger, who may perhaps have been the Sextius Niger mentioned by Pliny. (Ind. to *H. N.* xx.) He is mentioned by Dioscorides (*De Mat. Med.* i. praef.) and St. Epiphanius (*Adv. Haer.* i. 1. § 3) among the writers on botany; and several of his medical formulae are preserved by Aëtius, Marcellus, Joannes Actuarius, and others. (Fabric. *Biblioth. Gr.* vol. xiii. p. 101, ed. vet.; C. G. Kühn, *Addit. ad Elench. Medic. a Fabr. &c. Exhib.* fasc. iv. p. 1, &c.) [W. A. G.]

BASSUS, A'NNIUS, commander of a legion under Antonius Primus, A. D. 70. (Tac. *Hist.* iii. 50.)

BASSUS, AUFI'DIUS, an orator and historian, who lived under Augustus and Tiberius. He drew up an account of the Roman wars in Germany, and also wrote a work upon Roman history of a more general character, which was continued, in thirty-one books, by the elder Pliny. No fragment of his compositions has been preserved. (*Dialog. de Orat.* 23; Quintil. x. 1, 102, &c.; Senec. *Suasor.* 6, *Ep.* xxx., which perhaps refers to a son of this individual; Plin. *H. N.* Praef., *Ep.* iii. 5, 9. ed. Titze.) It will be clearly perceived, upon comparing the two passages last referred to, that Pliny wrote a continuation of the general history of Bassus, and not of his history of the German wars, as Bähr and others have asserted. His praenomen is uncertain. Orelli (*ad Dialog. de Orat.* c. 23) rejects *Titus*, and shews from Priscian (lib. viii. p. 371, ed. Krehl), that *Publius* is more likely to be correct. [W. R.]

BASSUS, BETILIE'NUS, occurs on a coin, from which we learn that he was a triumvir monetalis in the reign of Augustus. (Eckhel, v. p. 150.) Seneca speaks (*de Ira*, iii. 18) of a Betilienus Bassus who was put to death in the reign of Caligula; and it is supposed that he may be the same as the Betillinus Cassius, who, Dion Cassius says (lix. 25), was executed by command of Caligula, A. D. 40.

BASSUS, Q. CAECI'LIUS, a Roman knight, and probably quaestor in B. C. 59 (Cic. *ad Att.* ii. 9), espoused Pompey's party in the civil war, and after the loss of the battle of Pharsalia (48) fled to Tyre. Here he remained concealed for some time; but being joined by several of his party, he endeavoured to gain over some of the soldiers of Sex. Julius Caesar, who was at that time governor of Syria. In this attempt he was successful; but his designs

were discovered by Sextus, who, however, forgave him on his alleging that he wanted to collect troops in order to assist Mithridates of Pergamus. Soon afterwards, however, Bassus spread a report that Caesar had been defeated and killed in Africa, and that he himself had been appointed governor of Syria. He forthwith seized upon Tyre, and marched against Sextus; but being defeated by the latter, he corrupted the soldiers of his opponent, who was accordingly put to death by his own troops.

On the death of Sextus, his whole army went over to Bassus, with the exception of some troops which were wintering in Apameia and which fled to Cilicia. Bassus followed them, but was unable to gain them over to his side. On his return he took the title of praetor, B. C. 46, and settled down in the strongly fortified town of Apameia, where he maintained himself for three years. He was first besieged by C. Antistius Vetus, who was, however, compelled to retire with loss, as the Arabian Alchaudonius and the Parthians came to the assistance of Bassus. It was one of the charges brought against Cicero's client, Deïtoraus, that he had intended to send forces to Bassus. After the retreat of Antistius, Statius Murcus was sent against Bassus with three legions, but he too received a repulse, and was obliged to call to his assistance Marcius Crispus, the governor of Bithynia, who brought three legions more. With these six legions Murcus and Crispus kept Bassus besieged in Apameia till the arrival of Cassius in Syria in the year after Caesar's death, B. C. 43. The troops of Bassus, as well as those of Murcus and Crispus, immediately went over to Cassius, and Bassus, who was unwilling to join Cassius, was dismissed uninjured. (Dion Cass. xlvii. 26—28; Appian, *B. C.* iii. 77, 78, iv. 58, 59; Cic. *pro Deït.* 8, 9, *ad Att.* xiv. 9, xv. 13, *ad Fam.* xi. 1, *Philip.* xi. 13, *ad Fam.* xii. 11, 12; Liv. *Epit.* 114, 121; Vell. Pat. ii. 69; Strab. xvi. p. 752; Joseph. *Ant.* xiv. 11, *B. J.* i. 10. § 10.)

Appian gives (*l. c.*) a different account of the origin of the revolt in Syria under Bassus. According to Appian's statement, Bassus was appointed by Caesar commander of the legion under the governor Sex. Julius. But as Sextus gave himself up to pleasure and carried the legion about with him everywhere, Bassus represented to him the impropriety of his conduct, but his reproofs were received with contempt; and shortly afterwards Sextus ordered him to be dragged into his presence, because he did not immediately come when he was ordered. Hereupon the soldiers rose against Sextus, who was killed in the tumult. Fearing the anger of Caesar, the soldiers resolved to rebel, and compelled Bassus to join them.

BASSUS, CAESIUS. 1. A Roman lyric poet, who flourished about the middle of the first century. Quintilian (x. 1. § 95) observes, "At Lyricorum idem Horatius fere solus legi dignus.... Si quemdam adjicere velis, is erit Caesius Bassus, quem nuper vidimus: sed eum longe praecedunt ingenia viventium." Two lines only of his compositions have been preserved, one of these, a dactylic hexameter from the second book of his Lyrics, is to be found in Priscian (x. p. 897, ed. Putsch); the other is quoted by Diomedes (iii. p. 513, ed. Putsch.) as an example of Molossian verse. The sixth satire of Persius is evidently addressed to this Bassus; and the old scholiast informs us, that he was destroyed along with his villa in A. D. 79 by the eruption of Vesuvius which overwhelmed Herculaneum and Pompeii. He must not be confounded with

2. Caesius Bassus, a Roman Grammarian of uncertain date, the author of a short tract entitled "Ars Caesii Bassi de Metris," which is given in the "Grammaticae Latinae Auctores Antiqui" of Putschius (Hanov. 1605), pp. 2663-2671. [W. R.]

BASSUS, CASSIA'NUS, surnamed Scholasticus, was in all probability the compiler of the *Geoponica* (Γεωπονικά), or work on Agriculture, which is usually ascribed to the emperor Constantine Porphyrogeneta. (A. D. 911—959.) Cassianus Bassus appears to have compiled it by the command of this emperor, who has thus obtained the honour of the work Of Bassus we know nothing, save that he lived at Constantinople, and was born at Maratonymum, probably a place in Bithynia. (*Geopon.* v. 6, comp. v. 36.) The work itself, which is still extant, consists of twenty books, and is compiled from various authors, whose names are always given, and of whom the following is an alphabetical list:—Sex. Julius Africanus; Anatolicus of Berytus [p. 161, b.]; Appuleius; Aratus of Soli; Aristoteles, the philosopher; Damogeron; Democritus; Didymus of Alexandria; Cassius Dionysius of Utica; Diophanes of Nicaea; Florentinus; Fronto; Hierocles, governor of Bithynia under Diocletian; Hippocrates, of Cos, a veterinary surgeon, at the time of Constantine the Great; Leontinus or Leontius; Nestor, a poet in the time of Alexander Severus; Pamphilus of Alexandria; Paramus; Pelagonius; Ptolemaeus of Alexandria; the brothers Quintilius (Gordianus and Maximus); Tarentinus; Theomnestus; Varro; Zoroaster. Cassianus Bassus has contributed only two short extracts of his own, namely, cc. 5 and 36 of the fifth book.

The various subjects treated of in the Geoponica will best appear from the contents of the different books, which are as follow: 1. Of the atmosphere and the rising and setting of the stars. 2. Of general matters appertaining to agriculture, and of the different kinds of corn. 3. Of the various agricultural duties suitable to each month. 4 and 5. Of the cultivation of the vine. 6—8. Of the making of wine. 9. Of the cultivation of the olive and the making of oil. 10—12. Of horticulture. 13. Of the animals and insects injurious to plants. 14. Of pigeons and other birds. 15. Of natural sympathies and antipathies, and of the management of bees. 16. Of horses, asses, and camels. 17. Of the breeding of cattle. 18. Of the breeding of sheep. 19. Of dogs, hares, deer, pigs, and of salting meat. 20. Of fishes.

The Geoponica was first published at Venice in 1538, 8vo., in a Latin translation made by Janus Cornarius. The Greek text appeared in the following year, 1539, 8vo., at Basel, edited by J. Alex. Brassicanus from a manuscript in the imperial library in Vienna. The next edition was published at Cambridge, 1704, 8vo., edited by Needham, and the last at Leipzig, 1781, 4 vols. 8vo., edited by Niclas.

BASSUS, CESE'LLIUS, a Roman knight, and a Carthaginian by birth, on the faith of a dream promised to discover for Nero immense treasures, which had been hidden by Dido when she fled to Africa. Nero gave full credit to this tale, and despatched vessels to carry the treasures to Rome; but Bassus, after digging about in every

direction, was unable to find them, and in despair put an end to his life, A. D. 66. (Tac. *Ann.* xvi. 1—3; Suet. *Ner.* 31.)

BASSUS, GA'VIUS or GA'BIUS, a learned grammarian, whose *Commentarii* and treatise *De Origine Verborum et Vocabulorum* are cited by Gellius (ii. 4, iii. 9, 19, v. 7, xi. 17). He is probably the same with the writer of the work *De Diis*, spoken of by Macrobius (*Sat.* i. 19, iii. 6, compare iii. 18), and perhaps to him belong the *Satirae* also from which Fulgentius Planciades quotes a line. (*Serm. Antiq. Explic.*) We hear of a Gavius Bassus who was praefectus of the Pontic coast under Trajan (Plin. *Ep.* x. 18, 32, 33), but those who would identify him with the person mentioned above have overlooked the circumstance that the author of the commentaries declares, that he beheld with his own eyes at Argos the famous equus Seianus, which was said to have belonged in succession to Dolabella, Cassius, and M. Antonius; and hence it is clear that, unless in addition to its peculiar property of entailing inevitable destruction upon its possessor, it had likewise received the gift of longer life than ever steed enjoyed before, it could hardly have been seen by a contemporary of the younger Pliny. The praenomen *Gavius* or *Gabius* has in many MSS. been corrupted into *Gaius* or *Caius*, and then abbreviated into *C.*, which has given rise to considerable confusion; but, for anything we can prove to the contrary, each of the above-mentioned books may be from the pen of a distinct individual. [W. R.]

BASSUS JU'LIUS. [BASSUS, p. 471, b.]

BASSUS, JU'LIUS, a Roman orator, frequently mentioned by the elder Seneca in his *Controversiae*, seems to be the same as the Junius Bassus who was called *Asinus albus* when Quintilian was a boy, and who was distinguished by his abusive wit. (Quintil. vi. 3. §§ 27, 57, 74.)

BASSUS, LOLLIUS (Λόλλιος Βάσσος), the author of ten epigrams in the Greek Anthology, is called, in the title of the second epigram, a native of Smyrna. His time is fixed by the tenth epigram, on the death of Germanicus, who died A. D. 19. (Tac. *Ann.* ii. 71.) [P. S.]

BASSUS, LUCI'LIUS, a name used by Cicero as proverbial for a vain and worthless author. In a letter to Atticus (xii. 5), speaking of his panegyric upon Cato, he says, "I am well pleased with my work, but so is Bassus Lucilius with his." Some MSS. here have *Caecilius*. [W. R.]

BASSUS, LUCI'LIUS, was promoted by Vitellius from the command of a squadron of cavalry to be admiral of the fleet at Ravenna and Misenum, B. C. 70; but disappointed at not obtaining the command of the praetorian troops, he betrayed the fleet to Vespasian. After the death of Vitellius, Bassus was sent to put down some disturbances in Campania. (Tac. *Hist.* ii. 100, iii. 12, 36, 40, iv. 3.) His name occurs in an inscription. (Gruter, p. 573.)

BASSUS, POMPO'NIUS, was consul A. D. 211, under Septimius Severus, and at a subsequent period fell a victim to the licentious cruelty of Elagabalus, who having become enamoured of his fair and high-born wife, Annia Faustina, a descendant (ἀπόγονος, probably great-grandaughter) of M. Aurelius, caused Bassus to be put to death by the senate under some frivolous pretext, and then married the widow with indecent haste. This event took place in 221.

The Bassus who was governor of Mysia under Caracalla may have been the father or the son of the above. (Dion Cass. lxxviii. 21, lxxix. 5; Herodian, v. 6, 5.) [W. R.]

BASSUS, SALEIUS, a Roman epic poet, contemporary with Statius. Quintilian thus characterises his genius: "vehemens et poeticum fuit nec ipsum senectute maturum." The last words are somewhat obscure, but probably signify that he died young, before his powers were ripened by years. He is the "tenuis Saleius" of Juvenal, one of the numerous band of literary men whose poverty and sufferings the satirist so feelingly deplores; but at a later period his wants were relieved by the liberality of Vespasian, as we learn from the dialogue on the decline of eloquence, where warm praise is lavished on his abilities and moral worth.

We have not even a fragment acknowledged as the production of this Bassus. A panegyric, indeed, in 261 heroic hexameters, on a certain Calpurnius Piso, has been preserved, the object and the author of which are equally uncertain; and hence we find it attributed to Virgil, to Ovid, to Statius, and very frequently to Lucan, whose name is said to be prefixed in some MSS., while Wernsdorf, rejecting all these suppositions, labours hard to prove that it ought to be ascribed to Saleius Bassus, and that the Piso who is the hero of the piece must be the well-known leader of the great conspiracy against Nero. The strong points in the position are the allusions (l. 180) to the game of draughts in which this Piso is known to have been an adept (Vet. Schol. *ad Juv.* v. 109), and the references by the writer to his own humble origin and narrow means, a description altogether inapplicable to the well-born and wealthy bard of Corduba. Granting, however, that Wernsdorf is right so far as Piso and Lucan are concerned, it by no means follows, from the simple fact that the author in question was poor and neglected, that we are entitled, in the absence of all other evidence direct or circumstantial, to identify him with Saleius Bassus, for it is certain that the same conditions would hold good of Statius, Serranus, and a long list of versifiers belonging to the same period. (Quint. x. 1, 90; *Dialog. de Oratt.* cc. 5, 9; Juv. vii. 80; Wernsdorf, *Poett. Latt. Minn.* vol. iv. P. i. pp. 36, 72, 75, 236.) [W. R.]

BASSUS, SEPU'LLIUS, a Roman orator, frequently mentioned by the elder Seneca. (*Controv.* iii. 16, 17, 20–22.)

BASSUS, SI'LIUS, a Roman orator, mentioned by the elder Seneca. (*Controv.* i. 6, 7.)

BA'TALUS (Βάταλος), according to some, the author of lascivious drinking-songs, and according to others, an effeminate flute-player, who must have lived shortly before the time of Demosthenes, for the latter is said to have been nick-named Batalus on account of his weakly and delicate constitution. (Plut. *Dem.* 4, *Vit. X. Orat.* p. 847, e.) According to Libanius (*Vit. Dem.* p. 2, ed. Reiske), Batalus, the flute-player, was a native of Ephesus, and the first man that ever appeared on the stage in women's shoes, for which reason he was ridiculed in a comedy of Antiphanes. Whether the poet and the flute-player were the same, or two different persons, is uncertain. (Comp. Meineke, *Hist. Crit. Com. Graec.* p. 333, &c.) [L. S.]

BATEIA (Βάτεια), a daughter of Teucer or of Tros (Steph. Byz. *s. v.* Δάρδανος), the wife of Dar-

danus, and mother of Ilus and Erichthonius. The town of Bateia in Troas was believed to have derived its name from her. (Arrian, *ap. Eustath. ad Hom.* p. 351.) Tzetzes (*ad Lycoph.* 29) calls her a sister of Scamander, the father of Teucer by the nymph Idaea; and in another passage (*ad Lycoph.* 1298) he calls the daughter of Teucer, who married Dardanus, by the name of Arisbe, and describes Erichthonius as her son, and Ilus as her grandson. A Naiad of the name of Bateia occurs in Apollodorus. (iii. 10. § 4.) [L. S.]

BATHANA'TIUS (Βαθανάτιος), the leader of the Cordistae, a Gaulish tribe, who invaded Greece with Brennus in B. C. 279. After the defeat of Brennus, Bathanatius led his people to the banks of the Danube, where they settled down. The way by which they returned received from their leader the name of Bathanatia; and his descendants were called Bathanati. (Athen. vi. p. 234, b.)

BATHYCLES (Βαθυκλῆς), a celebrated artist of Magnesia on the Maeander (Heyne, *Antiq. Aufs.* i. p. 108), the head of a band of artists of the same town, who constructed for the Lacedaemonians the colossal throne of the Amyclaean Apollo, covered with a great number of bas-reliefs, and supported and surmounted by statues. This throne, the most considerable work of art of the period, was destined for a statue of Apollo, which was of a much earlier date, and consisted of a brazen pillar, thirty cubits high, to which a head, arms, and the extremities of the feet were affixed. Accordingly this statue was standing on the throne, and not sitting like that of Zeus at Olympia, however strange the combination of a chair and a man standing on it must have looked. Pausanias (iii. 18. § 6) gives a minute description of the throne, or rather of the sculptures upon it, according to which Quatremère de Quincy undertook to restore it, and gave a picture of it in his "Jupiter Olympien," on the accuracy of which we cannot of course rely at all, considering the indistinctness with which Pausanias speaks of the shape of the throne. It is not even certain whether the throne was constructed of wood, and covered with golden and ivory plates to receive the bas-reliefs, or wrought in any other material. (K. O. Müller, *Handb. d. Archäol.* § 85.) The same doubts exist as to its height, which Quatremère fixes at thirty cubits, Welcker at fifty. (Welcker, *Zeitschrift für Gesch. d. alt. Kunst*, i. p. 279, &c.) Of the age of Bathycles we have no definite statements of the ancient writers. However, all modern scholars (Winckelmann, Böttiger, Voss, Quatremère, Welcker, Sillig) except Thiersch agree, that he must have flourished about the time of Solon, or a little later. Thiersch was evidently wrong (*Epochen*, p. 34, Anm. p. 53) when he placed Bathycles as early as Ol. 29, relying mostly on a passage of Pausanias (iii. 18. § 6), which however is far from being decisive. (Voss, *Myth. Briefe*, ii. p. 188; Sillig, *Catal. Artiff. s. v.*) [W. I.]

BATHYLLUS. 1. Of Alexandria, the freedman and favourite of Maecenas, together with Pylades of Cilicia and Hylas the pupil of the latter, brought to perfection during the reign of Augustus the imitative dance or ballet called *Pantomimus*, which excited boundless enthusiasm among all classes at Rome, and formed one of the most admired public amusements until the downfall of the empire. Bathyllus excelled in comic, while Pylades was preeminent in tragic personifications; each had a numerous train of disciples, each was the founder of a school which transmitted his fame to succeeding generations, and each was considered the head of a party among the citizens, resembling in its character the factions of the Circus, and the rivalry thus introduced stirred up angry passions and violent contests, which sometimes ended in open riot and bloodshed. The nature and peculiarities of these exhibitions are explained in the *Dict. of Ant. s. v. Pantomimus.* (Tac. *Ann.* i. 54; Senec. *Quaest. Natur.* vii. 32, *Controv.* v. praef.; Juv. vi. 63; Suet. *Octav.* 45; Dion Cass. liv. 17; Plut. *Symp.* vii. 8; Macrob. ii. 7; Athen. i. p. 70; Zosimus, i. 6; Suid. *s. vv.* Ὄρχησις and Ἀθηνόδωρος.)

2. Is named in the life of Virgil, ascribed to Tib. Cl. Donatus, as "poeta quidam mediocris," the hero of the *Sic vos non vobis* story. (Vit. Virg. xvii. § 70.) [W. R.]

BATHYLLUS (Βάθυλλος), a Pythagorean philosopher, to whom, together with Brontinus and Leon of Metapontum, Alcmaeon of Crotona [ALCMAEON] addressed his treatise on Natural Philosophy. (Diog. Laërt. viii. 83.) [A. G.]

BATIS (Βατίς), the sister of Epicurus, who married Idomeneus. (Diog. Laërt. x. 23.)

BATON (Βάτων), the charioteer of Amphiaraus. Both belonged to the house of Melampus, and both were swallowed up by the earth after the battle of Thebes. Baton was afterwards worshipped as a hero, and had a sanctuary at Argos. He was represented on the chest of Cypselus, and at Delphi his statue stood by the side of that of Amphiaraus, both having been dedicated there by the Argives. (Apollod. iii. 6. § 8; Paus. ii. 23. § 2, v. 17. § 4, x. 10. § 2.) Stephanus of Byzantium (*s. v.* Ἄρπυια) states that, after the disappearance of Amphiaraus, Baton emigrated to the town of Harpyia in Illyria; but Stephanus seems to confound here the mythical Baton with the historical person mentioned in the following article. [L. S.]

BATON or BATO. 1. The son of Longarus, a Dalmatian chief, who joined the Romans in their war with Philip of Macedon, B. C. 200. (Liv. xxxi. 28.)

2. The name of two leaders of one of the most formidable insurrections in the reign of Augustus. The one belonged to the Dysidiatian tribe of the Dalmatians, and the other to the Breucians, a Pannonian people. The insurrection broke out in Dalmatia, in A. D. 6, when Tiberius was engaged in his second German expedition, in which he was accompanied by Valerius Messallinus, the governor of Dalmatia and Pannonia, with a great part of the army stationed in those countries. The example of the Dalmatians was soon followed by the Breucians, who, under the command of their countryman Bato, marched against Sirmium, but were defeated by Caecina Severus, the governor of Moesia, who had advanced against them. Meantime the Dalmatian Bato had marched against Salonae, but was unable to accomplish anything in person in consequence of having received a severe wound from a stone in battle: he despatched others, however, in command of the troops, who laid waste all the sea-coast as far as Apollonia, and defeated the Romans in battle.

The news of this formidable outbreak recalled Tiberius from Germany, and he sent Messallinus ahead with part of the troops. The Dalmatian Bato had not yet recovered from his wound, but he

nevertheless advanced against Messallinus, and gained a victory over him; but being shortly after defeated in his turn, he fled to his Breucian namesake. The two Batos now united their forces, and took possession of the mountain Alma, near Sirmium, where they remained on the defensive, and maintained themselves against the attacks of Caecina Severus. But after the latter had been recalled to Moesia by the ravages of the tribes bordering upon his province, the Batos, who had now no enemy to oppose them, since Tiberius and Messallina were remaining at Siscia, left their position and induced many of the neighbouring tribes to join them. They undertook predatory incursions on every side, and carefully avoided an engagement with Tiberius. At the commencement of winter, they marched into Macedonia, but here they were defeated by the Thracian Rhymetalces and his brother Rascyporis, allies of the Romans.

The continuance of the war alarmed Augustus, who thought that it was purposely prolonged by Tiberius. Germanicus was accordingly sent into the disturbed districts in the following year (A. D. 7) with a fresh army, but Tiberius, it appears, was not recalled, as he did not return to Rome till two years later. In the campaign of this year the Romans accomplished very little; the chief advantage which they gained was the conquest by Germanicus of the Mazaei, a Pannonian people. Next year (A. D. 8), the Pannonians and Dalmatians were afflicted by famine and pestilence, in consequence of which, and of having suffered some reverses, they concluded a peace with the Romans. When the Dalmatian Bato appeared before Tiberius to treat respecting the peace, and was asked why he had rebelled, he replied, "You are the cause. Instead of sending dogs and shepherds to take care of your flocks, you send wolves."

This peace was of short duration. The Breucian Bato had betrayed to the Romans Pinnes or Pinnetes, one of the principal Pannonian chiefs, and had obtained in consequence the sovereignty of the Breucians. The Dalmatian Bato, suspecting the designs of the Breucian, made war upon the latter, took him prisoner, and put him to death. This led to a fresh war with the Romans. Many of the Pannonians joined the revolt, but Silvanus Plautius subdued the Breucians and several other tribes; and Bato, seeing no hope of success in Pannonia, laid waste the country and retired into Dalmatia.

At the beginning of the following year (A. D. 9), after the winter, Tiberius returned to Rome, while Germanicus remained in Dalmatia. But as the war was still protracted, Augustus resolved to make a vigorous effort to bring it to a conclusion. Tiberius was sent back to the army, which was now divided into three parts, one under the command of Silvanus, the second under M. Lepidus, and the third under Tiberius and Germanicus, all of whom prosecuted the war with the utmost vigour in different directions. Tiberius and Germanicus marched against Bato, who at length took refuge in a very strong fort, called Anderion or Andeterion, near Salonae. Before this place the Romans remained for some time, unable to obtain possession of it. Bato, however, mistrusting the issue, endeavoured to persuade his men to enter into negociations with Tiberius; but, as they refused, he abandoned them and went into concealment. The Romans eventually took the fort and subdued the greater part of Dalmatia; whereupon Bato offered to surrender himself to Tiberius upon promise of pardon. This was promised, and Bato accompanied Tiberius to Rome, where he was the chief object of attraction in the triumph. Tiberius, however, kept his word. He sent Bato to Ravenna laden with presents, which were given him, according to Suetonius, because he had on one occasion allowed Tiberius to escape, when he was shut up with his army in disadvantageous ground. (Dion Cass. lv. 29—34, lvi. 1, 10—16; Vell. Pat. ii. 110—114; Suet. *Tib.* 9, 16, 20; Ov. *ex Pont.* ii. 1. 46.)

BATON (Βάτων), of Sinope, a Greek rhetorician and historian, who lived subsequently to Aratus of Sicyon. (Plut. *Agis*, 15.) The following works of his are mentioned by the ancient writers:—1. Commentaries on Persian affairs. (Περσικά, Strab. xii. p. 546.) 2. On the tyrants of Ephesus. (Athen. vii. p. 289, c.; comp. Suidas, *s. v.* Πυθαγόρας Εφέσιος.) 3. On Thessaly and Haemonia. (Athen, xiv. p. 639, d. e.) 4. On the tyranny of Hieronymus. (Athen. vi. p. 251, e.) 5. On the poet Ion. (Athen. x. p. 436, f.) 6. A history of Attica. (Schol. *ad Pind. Isth.* iv. 104, where Böckh reads Βάτων instead of Βάτος.)

BATON (Βάτων), an Athenian comic poet of the new comedy, flourished about 280 B. C. We have fragments of the following comedies by him: Αἰτωλός or Αιτωλοί, Ευεργέται, Ανδροφόνος, Συνεξαπατῶν. His plays appear to have been chiefly designed to ridicule the philosophers of the day. His name is incorrectly written in some passages of the ancient authors, Βάττος, Βάττων, Βάθων. (Plut. *de Am. et Adul.* p. 55; Suidas, *s. v.*; Eudoc. p. 93; Phot. *Cod.* 167; Stobaeus, *Florileg.* xcviii. 18; Athen. xiv. p. 662, c., iv. p. 163, b., vii. p. 279, c., xv. p. 678, f.) [P. S.]

BA'TRACHUS (Βάτραχος), a Lacedaemonian sculptor and architect of the time of Augustus. Pliny (*H. N.* xxxvi. 5. s. 14) relates, that Batrachus and Sauras (*Frog and Lizard*), who were both very rich, built at their own expense two temples in Rome, one to Jupiter and the other to Juno, hoping they would be allowed to put their names in the inscription of the temples (*inscriptionem sperantes*). But being denied this, they made the figures of a frog and a lizard in the convolutions of the Ionic capitals (*in columnarum spiris*, comp. Thiersch, *Epoch.* Anm. p. 96.) That this tale is a mere fable founded on nothing but the appearance of the two figures on the columns, scarcely needs to be remarked. [W. I.]

BATTARUS, a name which repeatedly occurs in the ancient poem "Dirae," or imprecations, ascribed to Virgil or the grammarian Valerius Cato, and respecting the meaning of which the commentators on this poem have entertained the most opposite opinions. Some have thought it to be the name of some locality, a tree, a river, a grove, or a hill, and the like; while others, and apparently with more reason, have considered it to be the name of a person. But those who entertain this latter opinion are again divided in regard to the person that may be meant. Some believe Battarus to be the name of the person who had taken possession by force of the estates, the loss of which the author of the "Dirae" laments, and against whom, therefore, the imprecations are directed. Wernsdorf believes that it is only a fictitious name, and is meant to designate some satiric poet, perhaps Callimachus; others imagine that Battarus

is merely a dialectic form for Bassarus or Bassareus, a surname of Bacchus. Naeke, lastly, conceives Battarus to be the name of a slave who was a skilful flute-player, or perhaps a shepherd, and who had formerly lived with the author of the "Dirae" on his estate, and remained there after the poet had been driven from it. Each of these conflicting opinions is supported by something or other that occurs in the poem itself; but it is impossible to elicit anything that would decide the question. (Wernsdorf, *Poet. Lat. Min.* iii. p. xlviii. &c.; Naeke, in the *Rhein. Mus.* ii. 1, p. 113, &c.) [L. S.]

BATTUS (Βάττος), a shepherd of Neleus, who saw Hermes driving away the cattle he had stolen from Apollo. The god promised to reward him if he would not betray what he had seen. Battus promised on oath to keep the secret; but as Hermes mistrusted him nevertheless, he assumed a different appearance, returned to Battus, and promised him a handsome present, if he would tell him who had stolen the cattle of Apollo. The shepherd was tempted, and related all he knew, whereupon Hermes touched him with his staff, and changed him into a stone. (Ovid, *Met.* ii. 688, &c.; Anton. Lib. 22.) [L. S.]

BA'TTUS and the BATTI'ADAE (Βάττος, Βαττιάδαι), kings of Cyrene during eight generations. (Herod. iv. 163; comp. Thrige, *Res Cyrenensium*, § 42.)

1. BATTUS I., the leader of the colony from Thera to Cyrene, was son of Polymnestus, a Theraean noble, his mother, according to one account, being a Cretan princess. (Herod. iv. 150, 155.) By his father's side he was of the blood of the Minyae, and 17th in descent from Euphemus the Argonaut. (Herod. iv. 150; Pind. *Pyth.* iv. 17, 311, 455, &c.; Apoll. Rhod. iv. 1750; Thrige, *Res. Cyren.* §§ 8, 11.) He is said to have been first called "Aristoteles" (Pind. *Pyth.* v. 116; Callim. *Hymn. in Apoll.* 76); and we are left entirely to conjecture for the origin of the name "Battus," which he afterwards received. Herodotus (iv. 155) tells us, that it was the Libyan word for "king," and believes that the oracle which commanded the colonization of Libya applied it to him with reference to his future dignity. Others again have supposed Βάττος to have been derived from Βατταρίζω, and to have been expressive of the alleged impediment in his speech. (Suid. and Hesych. *s. v.* Βατταρίζειν; comp. Thrige, § 12; Strab. xiv. p. 662); while Thrige (*l. c.*) considers the name to be of kindred origin with Βησσοί, the appellation of the oracular priests of Dionysus among the Satrae. (Herod. vii. 111.) No less doubt is there as to the cause which led to the colonization of Cyrene. According to the account of the Cyrenaeans, Battus, having gone to consult the Delphic oracle about the removal of the physical defect above-mentioned, was enjoined to lead a colony into Libya; while the story of the Theraeans was, that this injunction was laid on their king Grinus, and that he pointed to Battus as a younger and fitter man for the purpose. In either case, the command was not obeyed but with reluctance and after a long delay. (Herod. iv. 150—156.) According, again, to Menecles, an historian, perhaps of Barca (*ap. Schol. ad Pind. Pyth.* iv. 10; comp. Thrige, §§ 3, 15), Battus was driven forth from Thera by civil war, and was ordered by Apollo not to return to his country, but to betake himself to the continent. Lastly, the account of Justin (xiii. 7) is a strange mixture of the two stories in Herodotus with the fable of Apollo's love for the nymph Cyrene. (Comp. Thrige, § 17.) Amidst these statements, the one thing certain is, that Battus led forth his colonists in obedience to the Delphic oracle, and under a belief in the protection of Apollo Ἀρχηγέτης. (Callim. *Hymn. in Apoll.* 65, &c., 55, &c.; Spanheim, *ad loc.*; comp. Müller, *Dor.* ii. 3. §§ 1, 7; Thrige, §§ 11, 16, 76.) Of the several opinions as to the period at which the colonists first sailed from Thera, the most probable is that which places it about 640 B. C. (Müller, *Orchom.* p. 344), and from this point apparently we must begin to reckon the 40 years assigned by Herodotus (iv. 159) to the reign of Battus I. It was not, however, till after a settlement of two years in the island Platea, and between six and seven at Aziris on the main-land, that Cyrene was actually founded, about 631 B. C. (Herod. iv. 157, 158; Thrige, §§ 22—24), whence Ovid (*Ibis*, 541) calls Battus "conditor *tardae* Cyrrhae."

Little further is known of the life of Battus I. He appears to have been vigorous and successful in surmounting the difficulties which beset his infant colony, in making the most of the great natural advantages of the country, and in subjugating the native tribes, with the assistance, it is said, of the Lacedaemonian Anchionis. (Pind. *Pyth.* v. 72, &c.; Aristot. *ap. Schol. ad Aristoph. Plut.* 925; Paus. iii. 14.) Diodorus tells us (*Exc. de Virt. et Vit.* p. 232), that he governed with the mildness and moderation befitting a constitutional king; and Pindar (*Pyth.* v. 120, &c.) celebrates his pious works, and especially the road (σκυρωτὴ ὁδός, comp. Böckh, *Publ. Econ. of Athens*, bk. ii. c. 10) which he caused to be made for the sacred procession to Apollo's temple, also built by him. (Callim. *Hymn. in Apoll.* 77.) Where this road joined the Agora, the tomb of Battus was placed, apart from that of the other kings. (Pind. *Pyth.* v. 125, &c.; Catull. vii. 6.) His subjects worshipped him as a hero, and we learn from Pausanias (x. 15), that they dedicated a statue of him at Delphi, representing him in a chariot driven by the nymph Cyrene, with Libya in the act of crowning him. (See Thrige, §§ 26, 28.)

2. ARCESILAUS I. (Ἀρκεσίλαος) was a son of the above (Herod. iv. 159); but nothing is recorded of him except that he reigned, and apparently in quiet, for 16 years, B. C. 599—583.

3. BATTUS II., surnamed "the Happy," principally from his victory over Apries (Βάττος ὁ Εὐδαίμων), was the son of No. 2, and the third king of the dynasty; for the opinion of those who consider that Herodotus has omitted two kings between Arcesilaus I. and the present Battus, is founded on an erroneous punctuation of iv. 159, and is otherwise encumbered with considerable chronological difficulties. (Thrige, §§ 29, 42, 43; comp. Plut. *Cor.* 11.) In this reign, Cyrene received a great accession of strength by the influx of a large number of colonists from various parts of Greece, principally perhaps from Peloponnesus and from Crete and the other islands, whom the state invited over under the promise of a new division of lands (probably to enable herself to make head against the neighbouring Libyans), and who were further urged to the migration by the Delphic oracle. (Herod. iv. 159, comp. c. 161.) This influx apparently giving rise to further en-

croachments on the Libyan tribes, the latter, under Adicran, their king, surrendered themselves to Apries, king of Egypt, and claimed his protection. A battle ensued in the region of Irasa, B. C. 570, in which the Egyptians were defeated,—this being the first time, according to Herodotus (iv. 159), that they had ever come into hostile collision with Greeks. (Comp. Herod. ii. 161; Diod. i. 68.) This battle seems to have finished the war with Egypt; for we read in Herodotus (ii. 181), that Amasis formed a marriage with Ladice, a Cyrenaean woman, daughter perhaps of Battus II. (Wesseling, *ad Herod. l. c.*), and, in other ways as well, cultivated friendly relations with the Cyrenaeans. By the same victory too the sovereignty of Cyrene over the Libyans was confirmed. (Comp. Herod. iv. 160, where their *revolt* from Arcesilaus II. is spoken of.) It was in this reign also, according to a probable conjecture of Thrige's (§ 30), that Cyrene began to occupy the neighbouring region with her colonies, which seem to have been numerous. (Pind. *Pyth.* iv. 20, 34, v. 20.) The period of the death of Battus II. it is impossible to settle with exactness. We know only that his reign lasted beyond the year 570 B. C.; and it is pure conjecture which would assign the end of it, with Thrige, to 560, or, with Bouhier and Larcher, to 554. (Thrige, § 29; Larcher, *ad Herod.* iv. 163.)

4. ARCESILAUS II., son of Battus II., was surnamed "the oppressive" (χαλεπός), from his attempting probably to substitute a tyranny for the Cyrenaean constitution, which had hitherto been similar to that of Sparta. It was perhaps from this cause that the dissensions arose between himself and his brothers, in consequence of which the latter withdrew from Cyrene, and founded Barca, at the same time exciting the Libyan tribes to revolt from Arcesilaus, who, in his attempt to quell this rebellion, suffered a signal defeat at Leucon or Leucoë, a place in the region of Marmarica. He met his end at last by treachery, being strangled by his brother or friend, Learchus. His wife, Eryxo, however, soon after avenged his death by the murder of his assassin. His reign lasted, according to some, from 560 to 550 B. C.; according to others, from 554 to 544. (Herod. iv. 160; Diod. *Exc. de Virt. et Vit.* p. 232; Plut. *de Virt. Mul.* pp. 260, 261; Thrige, §§ 35, 37.)

5. BATTUS III., or "the lame" (χωλός), son of Arcesilaus II., reigned from B. C. 550 to 530, or, as some state it, from 544 to 529. In his time, the Cyrenaeans, weakened by internal seditions, apprehensive of assaults from Libya and Egypt, and distressed too perhaps by the consciousness of the king's inefficiency, invited Demonax, a Mantinean, by the advice of the Delphic oracle, to settle the constitution of the city. The conflicting claims of the original colonists with those of the later settlers, and the due distribution of power between the sovereign and the commonalty, were the main difficulties with which he had to deal. With respect to the former point, he substituted for the old division of tribes an entirely new one, in which however some privileges, in regard to their relation to the Περίοικοι, were reserved to those of Theraean descent; while the royal power he reduced within very narrow limits, leaving to the king only certain selected lands, and the enjoyment of some priestly functions (τεμένεα καὶ ἱρωσύνας), with the privilege probably (see Herod. iv. 165) of presidency in the council. We hear nothing more recorded of Battus III. The diminution of the kingly power in his reign is not to be wondered at, when we remember that the two main causes assigned by Aristotle (*Polit.* v. 10, ad fin. ed. Bekk.) for the overthrow of monarchy had been, as we have seen, in full operation at Cyrene,—viz. quarrels in the royal family, and the attempt to establish a tyrannical government. (Herod. iv. 161; Diod. *l. c.*; Plut. *l. c.*; Thrige, § 38; Müller, *Dor.* iii. 4. § 5, iii. 9. § 13.)

6. ARCESILAUS III., son of Battus III. by Pheretime, reigned, according to Thrige (§ 39), from 530 to about 514 B. C. In the early part of his reign he was driven from Cyrene in an attempt to recover the ancient royal privileges, and, taking refuge in Samos, returned with a number of auxiliaries, whom he had attached to his cause by the promise of a new division of lands. With their aid he regained the throne; on which, besides taking the most cruel vengeance on his enemies, he endeavoured further to strengthen himself by making submission to Cambyses, and stipulating to pay him tribute, B. C. 525. (Herod. iv. 162–165, comp. iii. 13, 91, ii. 181.) Terrified, however, according to Herodotus (iv. 164), at the discovery that he had subjected himself to the woe denounced against him, under certain conditions, by an obscure oracle (comp. iv. 163), or, more probably, being driven out by his subjects, who were exasperated at his submission to the Persians (see iv. 165, ad fin.), he fled to Alazir, king of Barca, whose daughter he had married, and was there slain, together with his father-in-law, by the Barcaeans and some Cyrenaean exiles. (Herod. iv 164, 167; see Thrige, §§ 39–41.)

7. BATTUS IV. is called "the Handsome" (ὁ καλός) by Heracleides Ponticus. (See Thrige, § 38, n. 3. § 42.) It has been doubted by some whether there were any kings of the family after Arcesilaus III., but this point seems to be settled by Herodotus (iv. 163) and by Pindar. (*Pyth.* iv. 115.) The opinion of those, who suppose the names of two kings to have been omitted by Herodotus between Arcesilaus I. and Battus "the lame," has been noticed above. Of Battus IV. we know nothing. It is not improbable, however, that he was the son of Arcesilaus III., and was in possession of the throne at the period of the capture of Barca by the Persians, about 512 B. C. (Herod. iv. 203.) At least the peaceable admission of the latter into Cyrene (Herod. *l. c.*) may seem to point to the prevalence there of a *Medizing* policy, such as we might expect from a son or near relative of Arcesilaus III. The chronology of this reign is involved in as much obscurity as the events of it, and it is impossible therefore to assign any exact date either to its beginning or its end. (See Thrige, §§ 42—44.)

8. ARCESILAUS IV., son probably of Battus IV., is the prince whose victory in the chariot-race at the Pythian games, B. C. 466, is celebrated by Pindar in his 4th and 5th Pythian odes; and these, in fact, together with the Scholia upon them, are our sole authority for the life and reign of this last of the Battiadae. From them, even in the midst of all the praises of him which they contain, it appears, that he endeavoured to make himself despotic, and had recourse, among other means, to the expedient (a favourite one with tyrants, see Aristot. *Polit.* iii. 13, v. 10, 11, ed. Bekk.) of ridding himself of the nobles of the state. Indeed

one main object of Pindar in the 4th Pythian ode seems to have been to induce Arcesilaus to adopt a more prudent and moderate course, and in particular to recall Demophilus, a banished Cyrenaean nobleman then living at Thebes. (See especially *Pyth.* iv. 468, &c., εἰ γάρ τις ὄξους, κ. τ. λ.; Böckh and Dissen, *ad loc.*) It is further probable (Thrige, § 45), that the city "Hesperides" in the Cyrenaic Pentapolis (afterwards called "Berenice" from the wife of Ptolemy Euergetes) was founded by Arcesilaus IV., with the view of securing a retreat for himself in the event of the successful rebellion of his subjects. It is not known whether he died by violence or not; but after his death royalty was abolished, and his son Battus, who had fled to Hesperides, was there murdered, and his head was thrown into the sea. Various dates have been assigned for the conclusion of the dynasty of the Battiadae; but nothing is certain, except that it could not have ended before B. C. 460, in which year Arcesilaus IV. won the chariot-race at Olympia,—nor after 401, when we hear of violent seditions between the Cyrenaean nobles and populace. (Diod. xiv. 34; Aristot. *Polit.* vi. 4, ed. Bekk.) Thrige is disposed to place the commencement of popular government about 450. (*Res Cyrenensium*, §§ 24, 45, 46, 48; comp. Müller, *Dor.* iii. 9. § 13.) The father of Callimachus was a Cyrenaean of the name of Battus (Suidas, *s. v.* Καλλίμαχος); and the poet, who is often called "Battiades," seems to have claimed descent from the royal blood. (Callim. *Hymn in Apoll.* 65, &c., *Ep.* 37; Ovid. *Trist.* ii. 367; Catull. 66.) [E. E.]

BAUBO (Βαυβώ or Βαβω), a mythical woman of Eleusis, whom Hesychius calls the nurse of Demeter; but the common story runs thus:—on her wanderings in search of her daughter, Demeter came to Baubo, who received her hospitably, and offered her something to drink; but when the goddess, being too much under the influence of grief, refused to drink, Baubo made such a strange gesture, that the goddess smiled and accepted the draught. (Clem. Alex. *Cohort.* p. 17.) In the fragment of the Orphic hymn, which Clemens Alex. adds to this account, it is further related, that a boy of the name of Iacchus made an indecent gesture at the grief of Demeter. Arnobius (*Adv. Gent.* v. p. 175) repeats the story of Baubo from Clemens, but without mentioning the boy Iacchus, who is otherwise unknown, and, if meant for Dionysus, is out of place here. The different stories concerning the reception of Demeter at Eleusis seem all to be inventions of later times, coined for the purpose of giving a mythical origin to the jokes in which the women used to indulge at the festival of this goddess. [ASCALABUS and ASCALAPHUS, No. 2.] [L. S.]

BAUCIS, a Phrygian woman, in whose humble dwelling Jupiter and Mercury were hospitably received, after having been refused admission by every one else in the country. Baucis and her husband Philemon were therefore saved by the gods when they visited the country with an inundation; and Jupiter made Baucis and Philemon priests in his temple; and when the two mortals expressed a wish to die together, Jupiter granted their request by changing them simultaneously into trees. (Ov. *Met.* viii. 620–724.) [L. S.]

BAUCIS (Βαυκίς), a Greek poetess, who is called a disciple of Sappho. She was a native of Tenos, and a friend of Erinna. She died at a youthful age, just before her marriage, and Erinna is said to have written the epitaph upon her which is still extant, and which, together with another fragment of Erinna, contains all we know about Baucis. (*Anthol. Gr.* vii. 710, 712; Bergk, *Poet. Lyr. Gr.* p. 633.) [L. S.]

BA'VIUS and MAE'VIUS, whose names have become a by-word of scorn for all jealous and malevolent poetasters, owe their unenviable immortality solely to the enmity which they displayed towards the rising genius of the most distinguished of their contemporaries, and would probably never have been heard of but for the well-known line of Virgil (*Ecl.* iii. 90): "Qui Bavium non odit amet tua carmina, Maevi," the Epode of Horace where evil fortune is heartily anticipated to the ship which bore "rank Maevius" as its freight, and a caustic epigram by Domitius Marsus, in which one and probably both are wittily assailed. Upon the first of these passages we have the remark of Servius, "Maevius et Bavius pessimi fuerunt poetae, inimici tam Horatio quam Virgilio, unde Horatius Epod. x. etc." and again, upon the "serite hordea campis," in *Georgic.* i. 210, the same commentator observes, "sane reprehensus Virgilius dicitur a Bavio et Maevio hoc versu

Hordea qui dixit, superest ut tritica dicat,"

from which it would appear, that their attack was in the form of a poetical satire, and was moreover a joint undertaking. Philargyrius, in his exposition of the third Eclogue, after giving the same account of these personages as Servius, adds, that M. Bavius was a "curator," a designation so indefinite, that it determines nothing except the fact that he enjoyed some public appointment. Finally, St. Jerome, in the Eusebian chronicle, records that M. Bavius, the poet, stigmatised by Virgil in his Bucolics, died in Cappadocia, in the third year of the hundred and eighty-sixth Olympiad, that is, B. C. 35. Porphyrion (*ad Hor. Sat.* ii. 3. 239) tells us, that Maevius was the author of a work upon the son of Aesopus the tragedian, and his luxury; the old Scholiast published by Longinus (*Epod.* x.) observes, "Maevius poeta fuit inimicus Horatii, obtrectator certe omnium virorum doctorum, ipse sectator vocum antiquarum," and an early annotator upon the Ibis (l. 525) asserts, that Maevius is the person there spoken of who lampooned the Athenians, was thrown into prison in consequence, and starved to death; but this story has not found credit among scholars, although many disputes have arisen as to the individual actually referred to.

To one or other of these worthies has been attributed the practical joke played off upon Virgil, who, when rehearsing the first book of his Georgics, having chanced to make a pause after the words

Nudus ara, sere nudus—

some one of the audience completed the verse by exclaiming

—habebis frigore febrem.

And to them also have been ascribed the *Antibucolica*, two pastorals written expressly as a parody upon the Eclogues soon after their publication. (Donat. *Vit. Virg.* vii. § 28, xvi. § 61; Weichert, *Poet. Lat. Reliqu.*, &c., p. 308, &c.) [W. R.]

BEBIUS MASSA. [MASSA.]

BEBRYCE (Βεβρύκη), one of the Danaids, whom Apollodorus (ii. 1. § 5) calls Bryce, and

from whom the Bebryces in Bithynia were believed to have derived their name. (Eustath. *ad Dionys. Perieg.* 805.) Others however derived the Bebryces from a hero, Bebryx. (Steph. Byz. *s. v.* Βεβρύκων.) [L. S.]

BEDAS, a sculptor, the son and pupil of Lysippus, sculptured a praying youth (Plin. *H. N.* xxxiv. 8. s. 19), probably the original of which the fine bronze statue in Berlin is a copy. [W. I.]

BEGOE, an Etruscan nymph, who was believed to have written the *Ars fulguritarum*, probably the art of purifying places which had been struck by lightning. This religious book was kept at Rome in the temple of Apollo together with the Sibylline books and the Carmina of the Marcii. (Serv. *ad Aen.* vi. 72.) [L. S.]

BELENUS. [ABELLIO.]

BE'LESIS or BE'LESYS (Βέλεσις, Βέλεσυς), the noblest of the Chaldaean priests at Babylon, who, according to the account of Ctesias, is said, in conjunction with Arbaces, the Mede, to have overthrown the old Assyrian empire. [ARBACES.] Belesis afterwards received the satrapy of Babylon from Arbaces. (Diod. ii. 24, &c. 28.)

BE'LGIUS or BO'LGIUS (Βόλγιος), the leader of that division of the Gaulish army which invaded Macedonia and Illyria in B. C. 280. He defeated the Macedonians in a great battle, in which Ptolemy Ceraunus, who had then the supreme power in Macedonia, was killed; but the Gauls did not follow up their victory, and the rest of Greece was spared for a time. (Paus. x. 19. § 4; Justin. xxiv. 5.)

BELISA'RIUS (the name is *Beli-tzar*, Sclavonic for "White Prince"), remarkable as being the greatest, if not the only great general, whom the Byzantine empire ever produced. He was born about A. D. 505 (comp. Procop. *Goth.* i. 5, *Pers.* i. 12) at Germania, a town of Illyria. (Procop. *Vand.* i. 11, *de Aedif.* iv. 1.) His public life is so much mixed up with the history of the times, that it need not here be given except in outline, and his private life is known to us only through the narrative of the licentiousness and intrigues of his unworthy wife Antonina in the Secret History of Procopius. He first appears as a young man in the service of Justinian under the emperor Justin I. A. D. 520–527 (Procop. *Pers.* i. 12), and on the accession of the former, was made general of the Eastern armies, to check the inroads of the Persians, A. D. 529–532 (Procop. *Pers.* i. 13—21); shortly after which he married Antonina, a woman of wealth and rank, but of low birth and morals, and following the profession of an actress. (Procop. *Hist. Arcan.* 4, 5.)

The two great scenes of his history were the wars against the Vandals in Africa, and against the Ostrogoths in Italy.

1. The African expedition (A. D. 533, 534) was speedily ended by the taking of Carthage, the capture of the Vandal king, Gelimer, and the final overthrow of the Vandal kingdom established in Africa. (Procop. *Vand.* i. 11, ii. 8.) His triumph in 534 was remarkable as being the first ever seen at Constantinople, and the first ever enjoyed by a subject since the reign of Tiberius. Amongst his captives was the noble Gelimer, and the spoils of the Vandal kingdom contained the vessels of the temple of Jerusalem, that had been carried from Rome to Carthage by Genseric. He also (alone of Roman citizens besides Bonifacius) had medals struck in his honour, with his head on the reverse (Cedrenus, i. 370), and on Jan. 1, A. D. 535, was inaugurated with great splendour as consul, and with a second triumph, conducted however not according to the new imperial, but the old republican forms. (Procop. *Vand.* ii. 9.)

2. The Gothic war consists of two acts, the first (A. D. 535—540), the second (A. D. 544—548). The first began in the claims laid by Justinian to Sicily, and in his demand for the abdication of the feeble Gothic king, Theodatus. It was marked by Belisarius's conquest of Sicily (535) and Naples (537), by his successful defence of Rome against the newly elected and energetic king of the Goths, Vitiges (March, 537—March, 538), and by the capture of Ravenna with Vitiges himself, Dec. 539. (Procop. *Goth.* i. 5, ii. 30.) He was then recalled by the jealousy of Justinian and the intrigues of rival generals, without even the honours of a triumph. (Procop. *Goth.* iii. 1.)

The interval between the two Gothic wars was occupied by his defence of the eastern frontier against the inroads of the Persians under Nushirvan or Chosroes (541—543) (Procop. *Pers.* i. 25), from which he was again recalled by the intrigues of the empress Theodora, and of his wife Antonina, and escaped the sentence of death only by a heavy fine, and by his complete submission to his wife. (Procop. *Hist. Arcan.* 3, 4.)

The second act of the Gothic war, which Belisarius undertook in the office of count of the stables, arose from the revolt of the Goths and reconquest of Italy under their new king, Totila, A. D. 541—544. (Procop. *Goth.* iii. 2—9.) Belisarius, on arriving in Italy, made a vigorous but vain endeavour to raise the siege of Rome (May, 546—Feb. 547), and then kept in check the hostility of the conquerors, and when they left the city, recovered and successfully defended it against them. (Procop. *Goth.* iii. 13—24.) His career was again cut short by the intrigues of the Byzantine court, and after a brief campaign in Lucania, he returned from Italy, Sept. A. D. 548 (Procop. *Goth.* iii. 29—32), and left his victories to be completed by his rival Narses in the complete overthrow of the Ostrogothic kingdom, and the establishment of the exarchate of Ravenna. (Procop. *Goth.* iv. 21—35.) (A. D. 549—554.)

The last victory of Belisarius was gained in repelling an inroad of the Bulgarians, A. D. 559. (Agath. *Hist.* v. 15–20; Theophanes, pp. 198, 199.) In A. D. 563 he was accused of a conspiracy against the life of Justinian, and his fortune was sequestered. All that is certain after this is, that he died on the 13th of March, A. D. 565. (Theophanes pp. 160, 162.)

It is remarkable that whilst his life is preserved to us with more than usual accuracy—by the fact of the historian Procopius having been his secretary (Procop. *Pers.* i. 12), and having published both a public and private history of the times—the circumstances of his disgrace and death are involved in great uncertainty, and historical truth has in popular fame been almost eclipsed by romance. This arises from the termination of the contemporary histories of Procopius and Agathias before the event in question; and in the void thus left, Gibbon (after Alemann) follows the story of John Malala (p. 242), and of Theophanes (pp. 159—162), that he was merely imprisoned for a year in his own palace (A. D. 563, 564) and

restored to his honours eight months before his death; whilst Lord Mahon in his recent life of Belisarius, on the authority of an anonymous writer of the eleventh century, and of Tzetzes in the twelfth century, has endeavoured to revive the story which he conceives to have been handed down by tradition in Constantinople,—which was then transferred in the fifteenth century to Italy,—and which has become so famous through the French romance of Marmontel, that his eyes were put out, and that he passed the remainder of his life sitting in the streets of Constantinople and begging in the words preserved in the metrical narrative of Tzetzes.

The statue in the Villa Borghese, in a sitting posture with an open hand, formerly supposed to be Belisarius, has since the time of Winkelmann been generally conjectured to represent Augustus in the act of propitiating Nemesis.

In person, Belisarius was tall and handsome. (Procop. *Goth.* iii. 1.) As a general, he was distinguished as well by his personal prowess and his unconquerable presence of mind, as by the rapidity and comprehensiveness of his movements, and also as never having sustained defeat without good reason, and as having effected the greatest conquests with the smallest resources. His campaigns form an era in military history, as being the first conducted by a really great soldier under the influence of Christianity (for that he conformed to Christianity, even if he was not himself a Christian, is evident from his mention in connexion with the baptism of Theodosius, Procop. *Hist. Arcan.* 1.); and it is remarkable to trace the union of his rigorous discipline over his army (Procop. *Goth.* i. 28, *Vand.* i. 12, 16) with his considerate humanity towards the conquered, and (especially in contrast with the earlier spirit of Roman generals) his forbearance towards his enemies. (Procop. *Vand.* i. 16, 17, *Goth.* i. 10.)

In a private capacity, he was temperate, chaste, and brave; but his characteristic virtue, which appeared to Gibbon "either below or above the character of a man," was the patience with which he endured his rivals' insults, and the loyalty to Justinian—in itself remarkable as one of the earliest instances in European history of loyalty to the person of the sovereign—which caused him at the height of his success and power to return, at the emperor's order, from Africa, Persia, and Italy. Sir W. Temple (*Works*, vol. ii. p. 286) places him among the seven generals in the history of the world who have deserved a crown without wearing it.

In his two vices—the avarice of his later life (Procop. *Hist. Arcan.* 5), and his uxoriousness—he has been well compared to Marlborough, except so far as the great Sarah was superior to the infamous Antonina. To her influence over him are to be ascribed the only great blots of his life—the execution of his officer, Constantine (Procop. *ibid.* 1), A. D. 535, the persecution of his step-son, Photius (*Ibid.* 1–3), A. D. 540, and the deposition of the pope Sylverius and the corrupt election of Vigilius, A. D. 537. (*Goth.* i. 25.) He had by Antonina an only daughter, Joannina. (Procop. *Hist. Arcan.* i. 5, *Goth.* iii. 30.)

The effects of his career are—1. The preservation of the Byzantine empire, and, with it, of the mass of ancient literature afterwards bequeathed by it to the West; both of which, but for his appearance, must, humanly speaking, have perished in the inroad of the barbarians. 2. The timely support given to the cause of the orthodox faith in the Western empire at the crisis of its greatest oppression by the Arian kingdoms of the Goths and Vandals in all the western provinces. 3. The temporary infusion of Byzantine art and of the Greek language into Italy by the establishment of the exarchate of Ravenna on the ruins of the Ostrogothic kingdom. 4. The substitution of the Byzantine for the Vandal dominion in Africa and Sicily, and the consequent preparation for their future submission to the Mohammedan conquerors, and their permanent desolation, from the fact of his having made them the provinces of a distant and declining empire, instead of leaving them to become the homes of a warlike and vigorous nation.

The authorities for the life of Belisarius are the works of Procopius; for the Bulgarian war, Agathias (v. 15, 20) and Theophanes (pp. 198, 199); and for his death, those mentioned above. In modern times, the chief authority is Gibbon (cc. 41 and 43); Lord Mahon's *Life of Belisarius*, in which several inaccuracies in Gibbon's account are pointed out; and a review of this last-mentioned work in the *Wiener Jahrbücher*, by Von Hammer. [A. P. S.]

BELLE'ROPHON or BELLEROPHONTES (Βελλεροφῶν or Βελλεροφόντης), properly called Hipponous, was a son of the Corinthian king Glaucus and Eurymede, and a grandson of Sisyphus. (Apollod. i. 9. § 3; Hom. *Il.* vi. 155.) According to Hyginus (*Fab.* 157; comp. Pind. *Ol.* xiii. 66), he was a son of Poseidon and Eurymede. He is said to have received the name Bellerophon or Bellerophontes from having slain the noble Corinthian, Bellerus. (Tzetz. *ad Lycoph.* 17; Eustath. *Hom.* p. 632.) Others related, that he had slain his own brother, Deliades, Peiren, or Alcimenes. (Apollod. ii. 3. § 1, &c.) In order to be purified from the murder, whichever it may have been, he fled to Proetus, whose wife Anteia fell in love with the young hero; but her offers being rejected by him, she accused him to her husband of having made improper proposals to her, and insisted upon his being put to death. Proetus, unwilling to kill him with his own hands, sent him to his father-in-law, Iobates, king in Lycia, with a sealed letter in which the latter was requested to put the young man to death. Iobates accordingly sent him to kill the monster Chimaera, thinking that he was sure to perish in the contest. Bellerophon mounted the winged horse, Pegasus, and rising up with him into the air, killed the Chimaera from on high with his arrows. Iobates, being thus disappointed, sent Bellerophon out again, first against the Solymi and next against the Amazons. In these contests too he was victorious; and when, on his return to Lycia, he was attacked by the bravest Lycians, whom Iobates had placed in ambush for the purpose, Bellerophon slew them all. Iobates, now seeing that it was hopeless to attempt to kill the hero, shewed him the letter he had received from Proetus, gave him his daughter (Philonoë, Anticleia, or Cassandra) for his wife, and made him his successor on the throne. Bellerophon became the father of Isander, Hippolochus, and Laodameia. Here Apollodorus breaks off the story; and Homer, whose account (vi. 155—202) differs in some points from that of Apollodorus, describes the later period of Bellero-

phon's life only by saying, that he drew upon himself the hatred of the gods, and, consumed by grief, wandered lonely through the Aleïan field, avoiding the paths of men. We must here remark with Eustathius, that Homer knows nothing of Bellerophon killing the Chimaera with the help of Pegasus, which must therefore be regarded in all probability as a later embellishment of the story. The manner in which he destroyed the Chimaera is thus described by Tzetzes (*l. c.*): he fixed lead to the point of his lance, and thrust it into the fire-breathing mouth of the Chimaera, who was accordingly killed by the molten lead. According to others, Bellerophon was assisted by Athena Chalinitis or Hippia. (Paus. ii. 1. § 4; Pind. *l. c.*; Strab. viii. p. 379.) Some traditions stated, that he attempted to rise with Pegasus into heaven, but that Zeus sent a gad-fly, which stung Pegasus so, that he threw off the rider upon the earth, who became lame or blind in consequence. (Pind. *Isth.* vii. 44; Schol. *ad Pind. Ol.* xiii. 130; Horat. *Carm.* iv. 11. 26.) A peculiar story about Bellerophon is related by Plutarch. (*De Virt. Mul.* p. 247, &c.) Bellerophon was worshipped as a hero at Corinth, and had a sanctuary near the town in the cypress grove, Crancion. (Paus. ii. 2. § 4.) Scenes of the story of Bellerophon were frequently represented in ancient works of art. His contest with the Chimaera was seen on the throne of Amyclae (iii. 18. § 7), and in the vestibule of the Delphic temple. (Eurip. *Ion*, 203.) On coins, gems, and vases he is often seen fighting against the Chimaera, taking leave of Proetus, taming Pegasus or giving him to drink, or falling from him. But, until the recent discoveries in Lycia by Mr. Fellows, no representation of Bellerophon in any important work of art was known; in Lycian sculptures, however, he is seen riding on Pegasus and conquering the Chimaera. [Comp. CHIMAERA and PEGASUS.] [L. S.]

BELLERUS. [BELLEROPHON.]

BELLIE'NUS, the name of a family of the Annia gens. The word is sometimes written Bilienus.

1. L. (ANNIUS) BELLIENUS, praetor in B. C. 107, served under Marius in the war against Jugurtha and Bocchus. (Sall. *Jug.* 104.)

2. C. ANNIUS BELLIENUS, one of the legates of M. Fonteius in Gallia Narbonensis, B. C. 72. (Cic. *pro Font.* 4.)

3. L. (ANNIUS) BELLIENUS, the uncle of Catiline, killed, by command of Sulla, Lucretius Ofella, who attempted to obtain the consulship contrary to Sulla's wish. Bellienus was condemned in B. C. 64. (Ascon. *in Tog. Cand.* p. 92, ed. Orelli; comp. Appian, *B. C.* i. 101.)

4. L. (ANNIUS) BELLIENUS, perhaps a son of the preceding, whose house was burnt down after the murder of Caesar in B. C. 44. (Cic. *Phil.* ii. 36.)

5. BELLIENUS, originally a slave, born in the family of one Demetrius, was stationed at Intemelium with a garrison in B. C. 49, where he put to death, in consequence of a sum of money which he had received from the opposite party, Domitius, a man of noble rank in the town, and a friend of Caesar's. Thereupon the Intemelians took up arms, and Caelius had to march to the town with some cohorts, to put down the insurrection. (Cic. *ad Fam.* viii. 15; comp. xvi. 22.)

C. BELLIE'NUS, a distinguished Roman orator and jurist, who was prevented by the disorders which occurred in the time of Marius from attaining the consulship. (Cic. *Brut.* 47.) He is supposed by Trietanus (*Comm.* P. i. p. 90) to be the same person with C. Annius Bellienus mentioned above [No. 2], but Ernesti (*Clav. Cic.*) repudiates this conjecture, as not easily reconcileable with dates. [J. T. G.]

BELLI'NUS, a Roman praetor, who was taken prisoner by the pirates, about B. C. 68 (Plut. *Pomp.* 24; comp. Appian, *Mithr.* 93), may perhaps be a false reading for Bellienus.

BELLO'NA, the goddess of war among the Romans. It is very probable that originally Bellona was a Sabine divinity whose worship was carried to Rome by the Sabine settlers. She is frequently mentioned by the Roman poets as the companion of Mars, or even as his sister or his wife. Virgil describes her as armed with a bloody scourge. (Virg. *Aen.* viii. 703; Lucan, *Phars.* vii. 569; Horat. *Sat.* ii. 3. 223.) The main object for which Bellona was worshipped and invoked, was to grant a warlike spirit and enthusiasm which no enemy could resist; and it was for this reason, for she had been worshipped at Rome from early times (Liv. viii. 9), that in B. C. 296, during the war against the Samnites, Appius Claudius the Blind vowed the first temple of Bellona, which was accordingly erected in the Campus Martius close by the Circus Flaminius. (Liv. x. 19; Ov. *Fast.* vi. 201, &c.) This temple subsequently became of great political importance, for in it the senate assembled to give audience to foreign ambassadors, whom it was not thought proper to admit into the city, to generals who returned from a campaign for which they claimed the honour of a triumph, and on other occasions. (Liv. xxviii. 9, xxx. 21; *Dict. of Ant. s. v. Legatus.*) In front of the entrance to the temple there stood a pillar, which served for making the symbolical declarations of war; for the area of the temple was regarded as a symbolical representation of the enemies' country, and the pillar as that of the frontier, and the declaration of war was made by launching a spear over the pillar. This ceremony, so long as the Roman dominion was of small extent, had been performed on the actual frontier of the enemy's country. (Ov. *Fast.* vi. 205, &c.; Serv. *ad Aen.* ix. 53; Liv. i. 32; *Dict. of Ant. s. v. Fetiales.*) The priests of Bellona were called Bellonarii, and when they offered sacrifices to her, they had to wound their own arms or legs, and either to offer up the blood or drink it themselves, in order to become inspired with a warlike enthusiasm. This sacrifice, which was afterwards softened down into a mere symbolic act, took place on the 24th of March, which day was called *dies sanguinis* for this reason. (Lucan, i. 565; Martial, xii. 57; Tertull. *Apolog.* 9; Lactant. i. 21; comp. Heindorf, *ad Hor. Sat. l. c.*; Hartung, *Die Relig. der Römer*, ii. p. 270, &c.; C. Tiesler, *De Bellonae Cultu et Sacris*, Berlin, 1842, 8vo.) [L. S.]

BELLOVE'SUS. [AMBIGATUS.]

BELUS (Βῆλος). 1. A son of Poseidon by Libya or Eurynome. He was a twin-brother of Agenor, and father of Aegyptus and Danaus. He was believed to be the ancestral hero and national divinity of several eastern nations, from whence the legends about him were transplanted to Greece and became mixed up with Greek myths. (Apollod. ii. 1. § 4; Diod. i. 28; Serv. *ad Aen.* i. 733.)

2. The father of Dido, who conquered Cyprus and then gave it to Teucer. (Virg. *Aen.* i. 621; Serv. *ad Aen.* i. 625, 646.) [L. S.]

BELLUTUS, C. SICI'NIUS, was the leader of the plebs in their secession to the Sacred Mountain, B. C. 494, and was afterwards one of the first tribunes of the plebs elected in that year. (Liv. ii. 32, 33; Dionys. vi. 45, 70, 72, 82, 89.) He was plebeian aedile in 492 (Dionys. vii. 14), and tribune again in 491, when he distinguished himself by his attacks upon Coriolanus, who was brought to trial in that year. (Dionys. vii. 33–39, 61.) Asconius calls him (*in Cornel.* p. 76, ed. Orelli) *L.* Sicinius L. f. Bellutus.

It is most probable that his descendants, one of whom we are expressly told was tribune in B. C. 449 (Liv. iii. 54), also bore the cognomen Bellutus; but as they are not mentioned by this name in ancient writers, they are given under SICINIUS.

BEMA'RCHIUS (Βημάρχιος), a Greek sophist and rhetorician of Caesareia in Cappadocia, who lived in or shortly after the time of the emperor Constantine, whose history he wrote in a work consisting of ten books. He also wrote declamations and various orations; but none of his works have come down to us. (Suidas, *s. v.* Βημάρχιος; Liban. *Orat.* p. 24, &c. ed. Reiske.) [L. S.]

BENDIS (Βένδις), a Thracian divinity in whom the moon was worshipped. Hesychius (*s. v.* δίλογχον) says, that the poet Cratinus called this goddess δίλογχος, either because she had to discharge two duties, one towards heaven and the other towards the earth, or because she bore two lances, or lastly, because she had two lights, the one her own and the other derived from the sun. In Greece she was sometimes identified with Persephone, but more commonly with Artemis. (Proclus, *Theolog.* p. 353.) From an expression of Aristophanes, who in his comedy "The Lemnian Women" called her the μεγάλη θεός (Phot. *Lex.* and Hesych. *s. v.*), it may be inferred, that she was worshipped in Lemnos; and it was either from this island or from Thrace that her worship was introduced into Attica; for we know, that as early as the time of Plato the Bendideia were celebrated in Peiraeeus every year on the twentieth of Thargelion. (Hesych. *s. v.* Βένδις; Plat. *Rep.* i. 1; Proclus, *ad Tim.* p. 9; Xen. *Hell.* ii. 4. § 11; Strab. x. p. 471; Liv. xxxviii. 41.) [L. S.]

BERECY'NTHIA (Βερεκυνθία), a surname of Cybele, which she derived either from mount Berecynthus, or from a fortified place of that name in Phrygia, where she was particularly worshipped. Mount Berecynthus again derived its name from Berecynthus, a priest of Cybele. (Callim. *Hymn. in Dian.* 246; Serv. *ad Aen.* ix. 82, vi. 785; Strab. x. p. 472; Plut. *de Flum.* 10.) [L. S.]

BERENI'CE (Βερενίκη), a Macedonic form of Pherenice (Φερενίκη).

I. *Egyptian Berenices.*

1. A daughter of Lagus by Antigone, niece of Antipater, was married first to Philip, an obscure Macedonian, and afterwards to Ptolemy Soter (the reputed son of Lagus by Arsinoe), who fell in love with her when she came to Egypt in attendance on his bride Eurydice, Antipater's daughter. (Schol. *ad Theoc. Idyll.* xvii. 61; Paus. i. 6, 7.) She had such influence over her husband that she procured the succession to the throne for her son Ptolemy Philadelphus, to the exclusion of Eurydice's children,—and this, too, in spite of the remonstrances of Demetrius of Phalerus with the king. (Just. xvi. 2; Diog. Laërt. v. 78; comp. Ael. *V. H.* iii. 17.) Plutarch speaks of her as the first in virtue and wisdom of the wives of Ptolemy, and relates that Pyrrhus of Epeirus, when he was placed with Ptolemy as a hostage for Demetrius, courted her favour especially, and received in marriage Antigone, her daughter by her first husband Philip. Pyrrhus is also said to have given the name of "Berenicis," in honour of her, to a city which he built in Epeirus. (Plut. *Pyrrh.* 4, 6.) After her death her son Philadelphus instituted divine honours to her, and Theocritus (*Idyll.* xvii. 34, &c., 123) celebrates her beauty, virtue, and deification. See also Athen. v. pp. 202, d., 203, a.; Theoc. *Idyll.* xv. 106; and the pretty Epigram (55) of Callimachus. It seems doubtful whether the Berenice,

whose humane interference with her husband on behalf of criminals is referred to by Aelian (*V. H.* xiv. 43), is the subject of the present article, or the wife of Ptolemy III. (Euergetes.) See Perizonius, *ad Ael. l. c.*

2. Daughter of Ptolemy Philadelphus, became the wife of Antiochus Theos, king of Syria, according to the terms of the treaty between him and Ptolemy, B. C. 249, which required him to divorce Laodice and marry the Egyptian princess, establishing also the issue of the latter as his successors. On the death, however, of Ptolemy, B. C. 247, Antiochus put Berenice away and recalled Laodice, who notwithstanding, having no faith in his constancy, caused him to be poisoned. Berenice fled in alarm to Daphne with her son, where being besieged they fell into the hands of Laodice's partizans, and were murdered with all their Egyptian attendants, the forces of the Asiatic cities and of Ptolemy Euergetes (brother of Berenice) arriving only in time to avenge them. These events are prophetically referred to by Daniel in the clearest manner. (Polyb. *Fragm. Hist.* 54, v. 58, *ad fin.*; Athen. ii. p. 45, c.; Just. xxvii. 1; Polyaen. viii. 50; Appian, *Syr.* 65, p. 130; Dan. xi. 6, and Hieron. *ad loc.*)

3. Grand-daughter of Berenice, No. 1, and daughter of Magas, who was first governor and then king of Cyrene. Athenaeus (xv. p. 689, a.) calls her, if we follow the common reading, "Berenice the Great," but perhaps ἡ Μάγα should be substituted for ἡ μεγάλη. (Schweigh. *ad Athen. l. c.*) She was betrothed by her father to Ptolemy Euergetes, as one of the terms of the peace between himself and his half-brother Ptolemy II. (Philadelphus), the father of Euergetes.

Magas died, however, before the treaty was executed, and his wife Arsinoë* (Just. xxvi. 3), to prevent the marriage of Berenice with Ptolemy, offered her, together with the kingdom, to Demetrius, brother of Antigonus Gonatas. On his arrival, however, at Cyrene, Arsinoë fell in love with him herself, and Berenice accordingly, whom he had slighted, caused him to be murdered in the very arms of her mother; she then went to Egypt, and became the wife of Ptolemy. When her son, Ptolemy IV. (Philopator), came to the throne, B. C. 221, he put her and his brother Magas to death, at the instigation of his prime minister Sosibius, and against the remonstrances of Cleomenes III. of Sparta. The famous hair of Berenice, which she dedicated for her husband's safe return from his Syrian expedition [see No. 2] in the temple of Arsinoë at Zephyrium (Ἀφροδίτη Ζεφυρῖτις), and which was said by the courtly Conon of Samos to have become a constellation, was celebrated by Callimachus in a poem, which, with the exception of a few lines, is lost. There is, however, a translation of it by Catullus, which has been re-translated into indifferent Greek verse by Salvini the Florentine. (Polyb. v. 36, xv. 25; Just. xxvi. 3, xxx. 1; Plut. *Demetr. ad fin.*, *Cleom.* 33; Catull. lxvii.; Muret. *ad loc.*; Hygin. *Poët. Astron.* ii. 24; Thrige, *Res Cyren.* §§ 59—61.) Hyginus (*l. c.*) speaks of Berenice as the daughter of Ptolemy II. and Arsinoë [No. 2, p. 366, b.]; but the account above given rests on far better authority. And though Catullus, translating Callimachus, calls her the sister of her husband Euergetes, yet this may merely mean that she was his *cousin*, or may also be explained from the custom of the queens of the Ptolemies being called their sisters as a title of honour; and thus in either way may we reconcile Callimachus with Polybius and Justin. (See Thrige, *Res Cyren.* § 61; Droysen, *Gesch. der Nachfolger Alexanders*, Tabb. xiv. xv.)

4. Otherwise called Cleopatra, daughter of Ptolemy IX. (Lathyrus), succeeded her father on the throne, B. C. 81, and married her first cousin, Alexander II., son of Alexander I., and grandson of Ptolemy VIII. (Physcon), whom Sulla, then dictator, had sent to Egypt to take possession of the kingdom. Nineteen days after her marriage she was murdered by her husband, and Appian tells us, that he was himself put to death by his subjects about the same time; but this is doubtful. (Paus. i. 9; Appian, *Bell. Civ.* i. p. 414; but see Cic. *de Leg. Agr.* ii. 16; Appian, *Mithr.* p. 251.)

5. Daughter of Ptolemy Auletes, and eldest sister of the famous Cleopatra (Strab. xii. p. 558), was placed on the throne by the Alexandrines when they drove out her father, B. C. 58. (Dion Cass. xxxix. 12, &c.; Liv. *Epit.* 104; Plut. *Cat. Min.* 35; Strab. xvii. p. 796.) She married first Seleucus Cybiosactes, brother of Antiochus XIII. (Asiaticus) of Syria, who had some claim to the throne of Egypt through his mother Selene, the sister of Lathyrus. Berenice, however, was soon disgusted with the sordid character of Seleucus, and caused him to be put to death. (Strab. *l. c.*; Dion Cass. xxxix. 57; comp. Sueton. *Vespas.* 19.) She next married Archelaus, whom Pompey had made priest and king of Comana in Pontus, or, according to another account, in Cappadocia; but, six months after this, Auletes was restored to his kingdom by the Romans under Gabinius, and Archelaus and Berenice were slain, B. C. 55. (Liv. *Epit.* 105; Dion Cass. xxxix. 55—58; Strab. xvii. p. 796, xii. p. 558; Hirt. *de Bell. Alex.* 66; Plut. *Ant.* 3; comp. Cic. *ad Fam.* i. 1—7, *ad Q. Fr.* ii. 2.)

II. *Jewish Berenices.*

1. Daughter of Costobarus and Salome, sister of Herod the Great, was married to Aristobulus, her first cousin. [ARISTOBULUS, No. 4.] This prince, proud of his descent through Mariamne from the blood of the Maccabees, is said by Josephus to have taunted Berenice with her inferiority of birth; and her consequent complaints to Salome served to increase that hostility of the latter to Aristobulus which mainly caused his death. (Joseph. *Ant.* xviii. 5, 94, xvi. 1. § 2, 4. § 1, 7. § 3; *Bell. Jud.* i. 23. § 1, 24. § 3.) After his execution, B. C. 6, Berenice became the wife of Theudion, maternal uncle to Antipater the eldest son of Herod the Great,—Antipater having brought about the marriage with the view of conciliating Salome and disarming her suspicions of himself. (Joseph. *Ant.* xvii. 1. § 1; *Bell. Jud.* i. 28. § 1.) Josephus does not mention the death of Theudion, but it is probable that he suffered for his share in Antipater's plot against the life of Herod. [See p. 203, a.] (Joseph. *Ant.* xvii. 4. § 2; *Bell. Jud.* i. 30. § 5.)

Berenice certainly appears to have been again a widow when she accompanied her mother to Rome with Archelaus, who went thither at the commencement of his reign to obtain from Augustus the ratification of his father's will. (Joseph. *Ant.* xvii. 9. § 3; *Bell. Jud.* ii. 2. § 1.) At Rome she seems to have continued for the rest of her life, enjoying the favour of Augustus and the friendship of Antonia, wife of the elder Drusus. [ANTONIA, No. 6.] Antonia's affection, indeed, for Berenice exhibited itself even after the death of the latter, and during the reign of Tiberius, in offices of substantial kindness to her son Agrippa I., whom she furnished with the means of discharging his debt to the treasury of the emperor. (Strab. xvi. p. 765; Joseph. *Ant.* xviii. 6. §§ 1—6.)

2. The eldest daughter of Agrippa I., by his wife Cypros, was espoused at a very early age to Marcus, son of Alexander the Alabarch; but he died before the consummation of the marriage, and she then became the wife of her uncle, Herod, king of Chalcis, by whom she had two sons. (Joseph. *Ant.* xviii. 5. § 4, xix. 5. § 1, 9. § 1, xx. 5. § 2, 7. § 3; *Bell. Jud.* ii. 2. § 6.) After the death of Herod, A. D. 48, Berenice, then 20 years old, lived for a considerable time with her brother, and not without suspicion of an incestuous commerce with him, to avoid the scandal of which she induced Polemon, king of Cilicia, to marry her; but she soon deserted him and returned to Agrippa, with whom she was living in A. D. 62, when St. Paul defended himself before him at Caesareia. (Joseph. *Ant.* xx. 7. § 3; Juv. vi. 156; *Acts*, xxv. xxvi.) About A. D. 65, we hear of her being at Jerusalem (whither she had gone for the performance of a vow), and interceding for the Jews with Gessius Florus, at the risk of her life, during his cruel massacre of them. (Joseph. *Bell. Jud.* ii. 15. § 1.) Together with her brother, she endeavoured to divert her countrymen from their

* Pausanias (i. 7) mentions Apama as the name of the wife of Magas; but she may have had *both* names, or Arsinoë may have been his second wife. See p. 367, a.; and Thrige, *Res Cyrenensium*, § 60.

purpose of rebellion (*Bell. Jud.* ii. 16. § 5); and having joined the Romans with him on the outbreak of the war, she gained the favour of Vespasian by her munificent presents, and the love of Titus by her beauty. Her connexion with the latter continued at Rome, whither she went after the capture of Jerusalem, and it is said that he wished to make her his wife; but the fear of offending the Romans by such a step compelled him to dismiss her, and, though she afterwards returned to Rome, he still avoided a renewal of their intimacy. (Tac. *Hist.* ii. 2, 81; Suet. *Tit.* 7; Dion Cass. lxvi. 15, 18.) Quintilian (*Inst. Orat.* iv. 1) speaks of having pleaded her cause on some occasion, not further alluded to, on which she herself sat as judge. [E. E.]

BERI'SADES (Βερισάδης), a ruler in Thrace, who inherited, in conjunction with Amadocus and Cersobleptes, the dominions of Cotys on the death of the latter in B. C. 358. Berisades was probably a son of Cotys and a brother of the other two princes. His reign was short, as he was already dead in B. C. 352; and on his death Cersobleptes declared war against his children. (Dem. *in Aristocr.* pp. 623, 624.) The Birisades (Βιρισάδης) mentioned by Deinarchus (*c. Dem.* p. 95) is probably the same as Parisades, the king of Bosporus, who must not be confounded with the Berisades mentioned above. The Berisades, king of Pontus, whom Stratonicus, the player on the lyre, visited (Athen. viii. p. 349, d.), must also be regarded as the same as Parisades. [PARISADES.]

BEROE (Βερόη), a Trojan woman, married to Doryclus, one of the companions of Aeneas. Iris assumed the appearance of Beroë when she persuaded the women to set fire to the ships of Aeneas on the coast of Sicily. (Virg. *Aen.* v. 620, &c.) There are three other mythical personages of this name, concerning whom nothing of interest is related. (Hygin. *Fab.* 167; Virg. *Georg.* iv. 341; Nonnus, *Dionys.* xli. 155.) [L. S.]

BEROE, the wife of Glaucias, an Illyrian king, took charge of Pyrrhus when his father, Aeacides, was expelled from Epeirus in B. C. 316. (Justin, xvii. 3.)

BERONICIA'NUS (Βερονικιανός), of Sardis, a philosopher of considerable reputation, mentioned only by Eunapius. (*Vit. Soph.* sub fin.)

BERO'SUS (Βηρωσός or Βηρωσσός), a priest of Belus at Babylon, and an historian. His name is usually considered to be the same as Bar or Ber Oseas, that is, son of Oseas. (Scalig. *Animadv. ad Euseb.* p. 248.) He was born in the reign of Alexander the Great, and lived till that of Antiochus II. surnamed Θεός (B. C. 261–246), in whose reign he is said to have written his history of Babylonia. (Tatian, *adv. Gent.* 58; Euseb. *Praep. Evang.* x. p. 289.) Respecting the personal history of Berosus scarcely anything is known; but he must have been a man of education and extensive learning, and was well acquainted with the Greek language, which the conquests of Alexander had diffused over a great part of Asia. Some writers have thought that they can discover in the extant fragments of his work traces of the author's ignorance of the Chaldee language, and thus have come to the conclusion, that the history of Babylonia was the work of a Greek, who assumed the name of a celebrated Babylonian. But this opinion is without any foundation at all. The fact that a Babylonian wrote the history of his own country in Greek cannot be surprising; for, after the Greek language had commenced to be spoken in the East, a desire appears to have sprung up in some learned persons to make the history of their respective countries known to the Greeks: hence Menander of Tyre wrote the history of Phoenicia, and Manetho that of Egypt. The historical work of Berosus consisted of three books, and is sometimes called Βαβυλωνικά, and sometimes Χαλδαϊκά or ἱστορίαι Χαλδαϊκαί. (Athen. xiv. p. 639; Clem. Alex. *Strom.* i. p. 142, *Protrept.* 19.) The work itself is lost, but we possess several fragments of it, which are preserved in Josephus, Eusebius, Syncellus, and the Christian fathers, who made great use of the work, for Berosus seems to have been acquainted with the sacred books of the Jews, whence his statements often agree with those of the Old Testament. We know that Berosus also treated of the history of the neighbouring countries, such as Chaldaea and Media. (Agathias, ii. 24.) He himself states, that he derived the materials for his work from the archives in the temple of Belus, where chronicles were kept by the priests; but he appears to have used and interpreted the early or mythical history, according to the views current in his time. From the fragments extant we see that the work embraced the earliest traditions about the human race, a description of Babylonia and its population, and a chronological list of its kings down to the time of the great Cyrus. The history of Assyria, Media, and even Armenia, seems to have been constantly kept in view also. There is a marked difference, in many instances, between the statements of Ctesias and those of Berosus; but it is erroneous to infer from this, as some have done, that Berosus forged some of his statements. The difference appears sufficiently accounted for by the circumstance, that Ctesias had recourse to Assyrian and Persian sources, while Berosus followed the Babylonian, Chaldaean, and the Jewish, which necessarily placed the same events in a different light, and may frequently have differed in their substance altogether. The fragments of the Babylonica are collected at the end of Scaliger's work *de Emendatione Temporum*, and more complete in Fabricius, *Bibl. Graec.* xiv. p. 175, &c., of the old edition. The best collection is that by J. D. G. Richter. (*Berosi Chald. Historiae quae supersunt; cum Comment. de Berosi Vita, &c.* Lips. 1825, 8vo.)

Berosus is also mentioned as one of the earliest writers on astronomy, astrology, and similar subjects; but what Pliny, Vitruvius, and Seneca have preserved of him on these subjects does not give us a high idea of his astronomical or mathematical knowledge. Pliny (vii. 37) relates, that the Athenians erected a statue to him in a gymnasium, with a gilt tongue to honour his extraordinary predictions; Vitruvius (ix. 4, x. 7, 9) attributes to him the invention of a semicircular sun-dial (*hemicyclium*), and states that, in his later years, he settled in the island of Cos, where he founded a school of astrology. By the statement of Justin Martyr (*Cohort. ad Graec.* c. 39; comp. Paus. x. 12. § 5; and Suidas, *s. v.* Σίβυλλα), that the Babylonian Sibyl who gave oracles at Cuma in the time of the Tarquins was a daughter of the historian Berosus, some writers have been led to place the real Berosus at a much earlier date, and to consider the history which bore his name as the forgery of a Greek. But there is little or no reason for such an hypo-

thesis, for Justin may have confounded the well-known historian with some earlier Babylonian of the name of Berosus; or, what is more probable, the Sibyl whom he mentions is a recent one, and may really have been the daughter of the historian. (Paus. *l. c.*) [SIBYLLAE.] Other writers again have been inclined to assume, that Berosus the historian was a different person from the astrologer; but this opinion too is not supported by satisfactory evidence.

The work entitled *Berosi Antiquitatum libri quinque cum Commentariis Joannis Annii*, which appeared at Rome in 1498, fol., and was afterwards often reprinted and even translated into Italian, is one of the many fabrications of Giovanni Nanni, a Dominican monk of Viterbo, better known under the name of Annius of Viterbo, who died in 1502. (Fabric. *Bibl. Graec.* iv. p. 163, &c.; Vossius, *De Hist. Graec.* p. 120, &c., ed. Westermann; and Richter's Introduction to his edition of the Fragments.) [L. S.]

BERYLLUS (Βερυλλός), bishop of Bostra in Arabia, A. D. 230, maintained that the Son of God had no distinct personal existence before the birth of Christ, and that Christ was only divine as having the divinity of the Father residing in him, communicated to him at his birth as a ray or emanation from the Father. At a council held at Bostra (A. D. 244) he was convinced by Origen of the error of his doctrine, and returned to the Catholic faith. He wrote Hymns, Poems, and Letters, several of the latter to Origen, thanking him for having reclaimed him. A work was extant in the time of Eusebius and of Jerome, in which was an account of the questions discussed between Beryllus and Origen. None of his works are extant. (Euseb. *H. E.* vi. 20, 33; Hieron. *de Vir. Illustr.* c. 60; Socrates, *H. E.* iii. 7.) [P. S.]

BERY'TIUS, a surname given to several writers from their being natives of Berytus. See ANATOLIUS, HERMIPPUS, LUPERCUS, TAURUS.

BESANTI'NUS (Βησαντῖνος). The Vatican MS. of the Greek Anthology attributes to an author of this name two epigrams, of which one is also ascribed to Pallas (*Anal.* ii. p. 435, No. 134; Jacobs, iii. p. 142), and the other (Jacobs, *Paral. ex Cod. Vat.* 42, xiii. p. 651) is included among the epigrams of Theognis. (Vv. 527, 528, Bekk.) This latter epigram is quoted by Stobaeus as of "Theognis or Besantinus." (Tit. cxvi. 11.) The "Egg" of Simmias (*Anal.* i. p. 207, Jacobs, i. p. 140) bears the following title in the Vatican MS.: Βησαντίνου Ῥόδιων ὠὸν ἢ Δωσιάδα ἢ Σιμμίου, ἀμφότεροι γὰρ Ῥόδιοι. Hence we may infer that Besantinus was a Rhodian.

An author of this name is repeatedly quoted in the Etymologicum Magnum (pp. 608, l. 57, 685, l. 56, Sylb.), whom Fabricius (*Bibl. Graec.* x. 772) rightly identifies with the Helladius Besantinus of Photius. [HELLADIUS.] The name is also spelt Bisantinus. (Βισαντῖνος, Etym. Mag. p. 212. 49; Fabric. *Bibl. Graec.* iv. p. 467.) [P. S.]

BESSUS (Βῆσσος), was satrap of Bactria in the time of Dareius III. (Codomannus), who saw reason to suspect him of treachery soon after the battle of Issus, and summoned him accordingly from his satrapy to Babylon, where he was collecting forces for the continuance of the war. (Curt. iv. 6. § 1.) At the battle of Arbela, B. C. 331, Bessus commanded the left wing of the Persian army, and was thus directly opposed to Alexander himself. (Curt. iv. 12. § 6; Arr. *Anab.* iii. p. 59, e.) After this battle, when the fortunes of Dareius seemed hopelessly ruined, Bessus formed a plot with Nabarzanes and others to seize the king, and either to put him to death and make themselves masters of the empire, or to deliver him up to Alexander, according to circumstances. Soon after the flight of Dareius from Ecbatana (where, after the battle of Arbela, he had taken refuge), the conspirators, who had the Bactrian troops at their command, succeeded in possessing themselves of the king's person, and placed him in chains. But, being closely pressed in pursuit by Alexander, and having in vain urged Dareius to mount a horse and continue his flight with them, they filled up by his murder the measure of their treason, B. C. 330. (Curt. v. 9—13; Arr. *Anab.* iii. pp. 68, 69; Diod. xvii. 73; Plut. *Alex.* 42.) After this deed Bessus fled into Bactria, where he collected a considerable force, and assumed the name and insignia of royalty, with the title of Artaxerxes. (Curt. vi. 6. § 13; Arr. *Anab.* iii. p. 71, d.) On the approach of Alexander, he fled from him beyond the Oxus, but was at length betrayed by two of his followers, and fell into the hands of Ptolemy, whom Alexander had sent forward to receive him. (Curt. vii. 5; Arr. *Anab.* iii. p. 75; comp. Strab. xi. p. 513.) He was brought naked before the conqueror, and, having been scourged, was sent to Zariaspa, the capital of Bactria (Strab. xi. p. 514): here, a council being afterwards held upon him, he was sentenced to suffer mutilation of his nose and ears, and was delivered for execution to Oxathres, the brother of Dareius, who put him to a cruel death. The mode of it is variously related, and Plutarch even makes Alexander himself the author of the shocking barbarity which he describes. (Curt. vii. 5, 10; Arr. *Anab.* iv. p. 82, d.; Ptolem. and Aristobul. *ap. Arr. Anab.* iii. *ad fin.*; Diod. xvii. 83; Plut. *Alex.* 43; Just. xii. 5.) [E. E.]

BESTES (Βεστῆς), perhaps Vestes, surnamed Conostaulus, a Greek interpreter of the Novells, filled the office of judex veli, and probably lived soon after the age of Justinian. He is cited by Harmenopulus (*Promptuarium*, p. 426, ed. 1587), and mentioned by Nic. Comnenus Papadopoli. (*Praenotat. Mystagog.* p. 372.) [J. T. G.]

BE'STIA, the name of a family of the plebeian Calpurnia gens.

1. L. CALPURNIUS BESTIA, tribune of the plebs, B. C. 121, obtained in his tribuneship the recall of P. Popillius Laenas, who had been banished through the efforts of C. Gracchus in 123. (Cic. *Brut.* 34; comp. Vell. Pat. ii. 7; Plut. *C. Gracch.* 4.) This made him popular with the aristocratical party, who then had the chief power in the state; and it was through their influence doubtless that he obtained the consulship in 111. The war against Jugurtha was assigned to him. He prosecuted it at first with the greatest vigour; but when Jugurtha offered him and his legate, M. Scaurus, large sums of money, he concluded a peace with the Numidian without consulting the senate, and returned to Rome to hold the comitia. His conduct excited the greatest indignation at Rome, and the aristocracy was obliged to yield to the wishes of the people, and allow an investigation into the whole matter. A bill was introduced for the purpose by C. Mamilius Limetanus, and three commissioners or judges (*quaesitores*) appointed, one

of whom Scaurus contrived to be chosen. Many men of high rank were condemned, and Bestia among the rest, B. C. 110. The nature of Bestia's punishment is not mentioned; but he was living at Rome in B. C. 90, in which year he went voluntarily into exile, after the passing of the Varia lex, by which all were to be brought to trial who had been engaged in exciting the Italians to revolt.

Bestia possessed many good qualities; he was prudent, active, and capable of enduring fatigue, not ignorant of warfare, and undismayed by danger; but his greediness of gain spoilt all. (Cic. *l. c.*; Sall. *Jug.* 27—29, 40, 65; Appian, *B. C.* i. 37; Val. Max. viii. 6. § 4.)

2. L. CALPURNIUS BESTIA, probably a grandson of the preceding, was one of the Catilinarian conspirators, and is mentioned by Sallust as tribune of the plebs in the year in which the conspiracy was detected, B. C. 63. It appears, however, that he was then only tribune designatus; and that he held the office in the following year, B. C. 62, though he entered upon it, as usual, on the 10th of December, 63. It was agreed among the conspirators, that Bestia should make an attack upon Cicero in the popular assembly, and that this should be the signal for their rising in the following night. The vigilance of Cicero, however, as is well known, prevented this. (Sall. *Cat.* 17, 43; Appian, *B. C.* ii. 3; Plut. *Cic.* 23; Schol. Bob. *pro Sest.* p. 294, *pro Sull.* p. 366, ed Orelli.)

Bestia was aedile in B. C. 59, and was an unsuccessful candidate for the praetorship in 57, notwithstanding his bribery, for which he was brought to trial in the following year and condemned. He was defended by his former enemy, Cicero, who had now become reconciled to him, and speaks of him as his intimate friend in his oration for Caelius. (c. 11.) After Caesar's death, Bestia attached himself to Antony, whom he accompanied to Mutina in B. C. 43, in hopes of obtaining the consulship in the place of M. Brutus, although he had not been praetor. (Cic. *Phil.* xiii. 12, *ad Qu. Fr.* ii. 3, *Phil.* xi. 5, xii. 8, xiii. 2.)

BETILIE'NUS or BETILLI'NUS. [BASSUS, BETILIENUS.]

BETU'CIUS BARRUS. [BARRUS.]

BIA (Βία), the personification of mighty force, is described as the daughter of the Titan Pallas and Styx, and as a sister of Zelos, Cratos, and Nice. (Hesiod. *Theog.* 385; Aeschyl. *Prom.* 12.) [L. S.]

BIA'DICE (Βιαδίκη), or, as some MSS. call her, Demodice, the wife of Creteus, who on account of her love for Phrixus meeting with no return, accused him before Athamas. Athamas therefore wanted to kill his son, but he was saved by Nephele. (Hygin. *Poët. Astr.* ii. 20; Schol. *ad Pind. Pyth.* iv. 288; comp. ATHAMAS.) [L. S.]

BIA'NOR, an ancient hero of the town of Mantua, was a son of Tiberis and Manto, and was also called Ocnus or Aucnus. He is said to have built the town of Mantua, and to have called it after his mother. According to others, Ocnus was a son or brother of Auletes, the founder of Perusia, and emigrated to Gaul, where he built Cesena. (Serv. *ad Virg. Ecl.* ix. 60, *Aen.* x. 198.) [L. S.]

BIA'NOR (Βιάνωρ), a Bithynian, the author of twenty-one epigrams in the Greek Anthology, lived under the emperors Augustus and Tiberius. His epigrams were included by Philip of Thessalonica in his collection. (Jacobs, xiii. p. 868; Fabric. *Bibl. Graec.* iv. p. 467.) [P. S.]

BIAS (Βίας), son of Amythaon, and brother of the seer Melampus. He married Pero, daughter of Neleus, whom her father had refused to give to any one unless he brought him the oxen of Iphiclus. These Melampus obtained by his courage and skill, and so won the princess for his brother. (Schol. *ad Theocrit. Idyll.* iii. 43; Schol. *ad Apoll. Rhod.* i. 118; Paus. iv. 36; comp. Hom. *Odyss.* xi. 286, &c., xv. 231.) Through his brother also Bias is said to have gained a third of the kingdom of Argos, Melampus having insisted upon it in his behalf, as part of the condition on which alone he would cure the daughters of Proetus and the other Argive women of their madness. According to Pausanias, the Biantidae continued to rule in Argos for four generations. Apollonius Rhodius mentions three sons of Bias among the Argonauts, —Talaus, Arëius, and Leodocus. (Herod. ix. 34; Pind. *Nem.* ix. 30; Schol. *ad. loc.*; Diod. iv. 68; Paus. ii. 6, 18; Apoll. Rhod. i. 118.) According to the received reading in Diod. iv. 68, "Bias" was also the name of a son of Melampus by Iphianeira, daughter of Megapenthes; but it has been proposed to read "Abas," in accordance with Paus. i. 43; Apoll. Rhod. i. 142; Apollod. i. 9. [E. E.]

BIAS (Βίας), of Priene in Ionia, is always reckoned among the Seven Sages, and is mentioned by Dicaearchus (*ap. Diog. Laërt.* i. 41) as one of the Four to whom alone that title was universally given—the remaining three being Thales, Pittacus, and Solon. We do not know the exact period at which Bias lived, but it appears from the reference made to him by the poet Hipponax, who flourished about the middle of the sixth century B. C., that he had by that time become distinguished for his skill as an advocate, and for his use of it in defence of the right. (Diog. Laërt. i. 84, 88; Strab. xiv. p. 636.) Diogenes Laërtius informs us, that he died at a very advanced age, immediately after pleading successfully the cause of a friend: by the time the votes of the judges had been taken, he was found to have expired. Like the rest of the Seven Sages, with the exception of Thales, the fame of Bias was derived, not from philosophy, as the word is usually understood, but from a certain practical wisdom, moral and political, the fruit of experience. Many of his sayings and doings are recorded by Diogenes Laërtius, in his rambling uncritical way, and by others. In particular, he suffers in character as the reputed author of the selfish maxim φιλεῖν ὡς μισήσοντας; and there is a certain ungallant dilemma on the subject of marriage, which we find fathered upon him in Aulus Gellius. (Herod. i. 27, 170; Aristot. *Rhet.* ii. 13. § 4; Cic. *de Amic.* 16, *Parad.* i.; Diod. *Exc.* p. 552, ed. Wess; Gell. v. 11; Diog. Laërt. i. 82—88; comp. Herod. i. 20—22; Plut. *Sol.* 4.) [E. E.]

BIBA'CULUS, the name of a family of the Furia gens.

1. L. FURIUS BIBACULUS, quaestor, fell in the battle of Cannae, B. C. 216. (Liv. xxii. 49.)

2. L. FURIUS BIBACULUS, a pious and religious man, who, when he was praetor, carried, at the command of his father, the magister of the college of the Salii, the ancilia with his six lictors preceding him, although he was exempted from this duty by virtue of his praetorship. (Val. Max. i. 1. § 9; Lactant. i. 21.)

3. M. FURIUS BIBACULUS. See below.

BIBA'CULUS, M. FU'RIUS, who is classed by Quintilian (x. 1. § 96) along with Catullus and Horace as one of the most distinguished of the Roman satiric iambographers, and who is in like manner ranked by Diomedes, in his chapter on iambic verse (p. 482, ed. Putsch.) with Archilochus and Hipponax, among the Greeks, and with Lucilius, Catullus, and Horace, among the Latins, was born, according to St. Jerome in the Eusebian chronicle, at Cremona in the year B. C. 103. From the scanty and unimportant specimens of his works transmitted to modern times, we are scarcely in a condition to form any estimate of his powers. A single senarian is quoted by Suetonius (*de Illustr. Gr.* c. 9), containing an allusion to the loss of memory sustained in old age by the famous Orbilius Pupillus; and the same author (c. 11) has preserved two short epigrams in hendecasyllabic measure, not remarkable for good taste or good feeling, in which Bibaculus sneers at the poverty to which his friend, Valerius Cato [VALERIUS CATO], had been reduced at the close of life, as contrasted with the splendour of the villa which that unfortunate poet and grammarian had at one period possessed at Tusculum, but which had been seized by his importunate creditors. In addition to these fragments, a dactylic hexameter is to be found in the Scholiast on Juvenal (viii. 16), and a scrap consisting of three words in Charisius (p. 102, ed. Putsch.). We have good reason, however, to believe that Bibaculus did not confine his efforts to pieces of a light or sarcastic tone, but attempted themes of more lofty pretensions. It seems certain that he published a poem on the Gaulish wars, entitled *Pragmatia Belli Gallici*, and it is probable that he was the author of another upon some of the legends connected with the Aethiopian allies of king Priam. The former is known to us only from an unlucky metaphor cleverly parodied by Horace, who takes occasion at the same time to ridicule the obese rotundity of person which distinguished the composer. (Hor. *Serm.* ii. 5. 41, and the notes of the Scholiast; comp. Quintil. viii. 6. § 17.) The existence of the latter depends upon our acknowledging that the "turgidus Alpinus" represented in the epistle to Julius Florus (l. 103) as "murdering" Memnon, and polluting by his turbid descriptions the fair fountains of the Rhine, is no other than Bibaculus. The evidence for this rests entirely upon an emendation introduced by Bentley into the text of the old commentators on the above passage, but the correction is so simple, and tallies so well with the rest of the annotation, and with the circumstances of the case, that it may be pronounced almost certain. The whole question is fully and satisfactorily discussed in the dissertation of Weichert in his *Poet. Latin. Reliqu.* p. 331, &c. Should we think it worth our while to inquire into the cause of the enmity thus manifested by Horace towards a brother poet whose age might have commanded forbearance if not respect, it may perhaps be plausibly ascribed to some indisposition which had been testified on the part of the elder bard to recognise the merits of his youthful competitor, and possibly to some expression of indignation at the presumptuous freedom with which Lucilius, the idol and model of the old school, had been censured in the earlier productions of the Venusian. An additional motive may be found in the fact, which we learn from the well-known oration of Cremutius Cordus as reported by Tacitus (*Ann.* iv. 34), that the writings of Bibaculus were stuffed with insults against the first two Caesars—a consideration which will serve to explain also the hostility displayed by the favourite of the Augustan court towards Catullus, whose talents and taste were as fully and deservedly appreciated by his countrymen and contemporaries as they have been by modern critics, but whose praises were little likely to sound pleasing in the ears of the adopted son and heir of the dictator Julius.

Lastly, by comparing some expressions of the elder Pliny (Praef. *H. N.*) with hints dropped by Suetonius (*de Illustr. Gr.* c. 4) and Macrobius (*Saturn.* ii. 1), there is room for a conjecture, that Bibaculus made a collection of celebrated jests and witticisms, and gave the compilation to the world under the title of *Lucubrationes.*

We must carefully avoid confounding Furius Bibaculus with the Furius who was imitated in several passages of the Aeneid, and from whose Annals, extending to eleven books at least, we find some extracts in the Saturnalia. (Macrob. *Saturn.* vi. 1; Compare Merula, *ad Enn. Ann.* p. xli.) The latter was named in full *Aulus Furius Antias.* and to him L. Lutatius Catulus, colleague of M. Marius in the consulship of B. C. 102, addressed an account of the campaign against the Cimbri. (Cic. *Brut.* c. 35.) To this Furius Antias are attattributed certain lines found in Aulus Gellius (xviii. 11), and brought under review on account of the affected neoterisms with which they abound. Had we any fair pretext for calling in question the authority of the summaries prefixed to the chapters of the Noctes Atticae, we should feel strongly disposed to follow G. J. Voss, Lambinus, and Heindorf, in assigning these follies to the ambitious Bibaculus rather than to the chaste and simple Antias, whom even Virgil did not disdain to copy. (Weichert, *Poet. Latin. Reliqu.*) [W. R.]

BI'BULUS, a cognomen of the plebeian Calpurnia gens.

1. L. CALPURNIUS BIBULUS, obtained each of the public magistracies in the same year as C. Julius Caesar. He was curule aedile in B. C. 65, praetor in 62, and consul in 59. Caesar was anxious to obtain L. Lucceius for his colleague in the consulship; but as Lucceius was a thorough partizan of Caesar's, while Bibulus was opposed to him, the aristocratical party used every effort to secure the election of the latter, and contributed large sums of money for this purpose. (Suet. *Caes.* 19.) Bibulus, accordingly, gained his election, but was able to do but very little for his party. After an ineffectual attempt to oppose Caesar's agrarian law, he withdrew from the popular assemblies altogether, and shut himself up in his own house for the remainder of the year; whence it was said in joke, that it was the consulship of Julius and Caesar. He confined his opposition to publishing edicts against Caesar's measures: these were widely circulated among his party, and greatly extolled as pieces of composition. (Suet. *Caes.* 9. 49; Cic. *ad Att.* ii. 19, 20; Plut. *Pomp.* 48; comp. Cic. *Brut.* 77.) To vitiate Caesar's measures, he also pretended, that he was observing the skies, while his colleague was engaged in the comitia (Cic. *pro Dom.* 15); but such kind of opposition was not likely to have any effect upon Caesar.

On the expiration of his consulship, Bibulus remained at Rome, as no province had been assigned him. Here he continued to oppose the measures

of Caesar and Pompey, and prevented the latter in 56 from restoring in person Ptolemy Auletes to Egypt. When, however, a coolness began to arise between Caesar and Pompey, Bibulus supported the latter, and it was upon his proposal, that Pompey was elected sole consul in 52, when the republic was almost in a state of anarchy through the tumults following the death of Clodius. In the following year, 51, Bibulus obtained a province in consequence of a law of Pompey's, which provided that no future consul or praetor should have a province till five years after the expiration of his magistracy. As the magistrates for the time being were thus excluded, it was provided that all men of consular or praetorian rank who had not held provinces, should now draw lots for the vacant ones. In consequence of this measure Bibulus went to Syria as proconsul about the same time as Cicero went to Cilicia. The eastern provinces of the Roman empire were then in the greatest alarm, as the Parthians had crossed the Euphrates, but they were driven back shortly before the arrival of Bibulus by C. Cassius, the proquaestor. Cicero was very jealous of this victory which had been gained in a neighbouring province, and took good care to let his friends know that Bibulus had no share in it. When Bibulus obtained a thanksgiving of twenty days in consequence of the victory, Cicero complained bitterly, to his friends, that Bibulus had made false representations to the senate. Although great fears were entertained, that the invasion would be repeated, the Parthians did not appear for the next year. Bibulus left the province with the reputation of having administered its internal affairs with integrity and zeal.

On his return to the west in 49, Bibulus was appointed by Pompey commander of his fleet in the Ionian sea to prevent Caesar from crossing over into Greece. Caesar, however, contrived to elude his vigilance; and Bibulus fell in with only thirty ships returning to Italy after landing some troops. Enraged at his disappointment, he burnt these ships with their crews. This was in the winter; and his own men suffered much from cold and want of fuel and water, as Caesar was now in possession of the eastern coast and prevented his crews from landing. Sickness broke out among his men; Bibulus himself fell ill, and died in the beginning of the year 48, near Corcyra, before the battle of Dyrrhachium. (Caes. *B. C.* iii. 5—18; Dion Cass. xli. 48; Plut. *Brut.* 13; Oros. vi. 15; Cic. *Brut.* 77.)

Bibulus was not a man of much ability, and is chiefly indebted for his celebrity to the fact of his being one of Caesar's principal, though not most formidable, opponents. He married Porcia, the daughter of M. Porcius Cato Uticensis, by whom he had three sons mentioned below. (Orelli, *Onomast. Tull.* p. 119, &c.; Drumann's *Gesch. Roms*, ii. p. 97, &c.)

2. 3. CALPURNII BIBULI, two sons of the preceding, whose praenomens are unknown, were murdered in Egypt, B. C. 50, by the soldiers of Gabinius. Their father bore his loss with fortitude though he deeply felt it; and when the murderers of his children were subsequently delivered up to him by Cleopatra, he sent them back, saying that their punishment was not his duty but that of the senate. Bibulus had probably sent his sons into Egypt to solicit aid against the Parthians; and they may have been murdered by the soldiers of Gabinius, because it was known that their father had been opposed to the expedition of Gabinius, which had been undertaken at the instigation of Pompey. (Caes. *B. C.* iii. 110; Val. Max. iv. 1. § 15; comp. Cic. *ad Att.* vi. 5, *ad Fam.* ii. 17.)

4. L. CALPURNIUS BIBULUS, the youngest son of No. 1, was quite a youth at his father's death (Plut. *Brut.* 13), after which he lived at Rome with M. Brutus, who married his mother Porcia. He went to Athens in B. C. 45 to prosecute his studies (Cic. *ad Att.* xii. 32), and appears to have joined his step-father Brutus after the death of Caesar in 44, in consequence of which he was proscribed by the triumvirs. He was present at the battle of Philippi in 42, and shortly after surrendered himself to Antony, who pardoned him and promoted him to the command of his fleet, whence we find on some of the coins of Antony the inscription L. BIBULUS PRAEF. CLAS. (Eckhel, v. p. 161, vi. p. 57.) He was frequently employed by Antony in the negotiations between himself and Augustus, and was finally promoted by the former to the government of Syria, where he died shortly before the battle of Actium. (Appian, *B. C.* iv. 38, 104, 136, v. 132.) Bibulus wrote the Memorabilia of his step-father, a small work which Plutarch made use of in writing the life of Brutus. (Plut. *Brut.* 13, 23.)

C. BI'BULUS, an aedile mentioned by Tacitus (*Ann.* iii. 52) in the reign of Tiberius, A. D. 22, appears to be the same as the L. Publicius Bibulus, a plebeian aedile, to whom the senate granted a burial-place both for himself and his posterity. (Orelli, *Inscr.* n. 4698.)

BILIENIS. [BELLIENUS.]

BION (Βίων). 1. Of Proconnesus, a contemporary of Pherecydes of Syros, who consequently lived about B. C. 560. He is mentioned by Diogenes Laërtius (iv. 58) as the author of two works which he does not specify; but we must infer from Clemens of Alexandria (*Strom.* vi. p. 267), that one of these was an abridgement of the work of the ancient historian, Cadmus of Miletus.

2. A mathematician of Abdera, and a pupil of Democritus. He wrote both in the Ionic and Attic dialects, and was the first who said that there were some parts of the earth in which it was night for six months, while the remaining six months were one uninterrupted day. (Diog. Laërt. iv. 58.) He is probably the same as the one whom Strabo (i. p. 29) calls an astrologer.

3. Of Soli, is mentioned by Diogenes Laërtius (iv. 58) as the author of a work on Aethiopia (Αἰθιοπικά), of which a few fragments are preserved in Pliny (vi. 35), Athenaeus (xiii. p. 566), and in Cramer's *Anecdota* (iii. p. 415). Whether he is the same as the one from whom Plutarch (*Thes.* 26) quotes a tradition respecting the Amazons, and from whom Agathias (ii. 25; comp. Syncellus, p. 676, ed. Dindorf) quotes a statement respecting the history of Assyria, is uncertain. Varro (*De Re Rust.* i. 1) mentions Bion of Soli among the writers on agriculture; and Pliny refers to the same or similar works, in the Elenchi to several books. (Lib. 8, 10, 14, 15, 17, 18.) Some think that Bion of Soli is the same as Caecilius Bion. [BION, CAECILIUS.]

4. Of Smyrna, or rather of the small place of Phlossa on the river Meles, near Smyrna. (Suid. *s. v.* Θεόκριτος.) All that we know about him is the little that can be inferred from the third Idyl

of Moschus, who laments his untimely death. The time at which he lived can be pretty accurately determined by the fact, that he was older than Moschus, who calls himself the pupil of Bion. (Mosch. iii. 96, &c.) His flourishing period must therefore have very nearly coincided with that of Theocritus, and must be fixed at about B. C. 280. Moschus states, that Bion left his native country and spent the last years of his life in Sicily, cultivating bucolic poetry, the natural growth of that island. Whether he also visited Macedonia and Thrace, as Moschus (iii. 17, &c.) intimates, is uncertain, since it may be that Moschus mentions those countries only because he calls Bion the Doric Orpheus. He died of poison, which had been administered to him by several persons, who afterwards received their well-deserved punishment for the crime. With respect to the relation of master and pupil between Bion and Moschus, we cannot say anything with certainty, except that the resemblance between the productions of the two poets obliges us to suppose, at least, that Moschus imitated Bion; and this may, in fact, be all that is meant when Moschus calls himself a disciple of the latter. The subjects of Bion's poetry, viz. shepherds' and love-songs, are beautifully described by Moschus (iii. 82, &c.); but we can now form only a partial judgment on the spirit and style of his poetry, on account of the fragmentary condition in which his works have come down to us. Some of his idyls, as his poems are usually called, are extant entire, but of others we have only fragments. Their style is very refined, the sentiments soft and sentimental, and his versification (he uses the hexameter exclusively) is very fluent and elegant. In the invention and management of his subjects he is superior to Moschus, but in strength and depth of feeling, and in the truthfulness of his sentiments, he is much inferior to Theocritus. This is particularly visible in the greatest of his extant poems, Ἐπιτάφιος Ἀδώνιδος. He is usually reckoned among the bucolic poets; but it must be remembered that this name is not confined to the subjects it really indicates; for in the time of Bion bucolic poetry also embraced that class of poems in which the legends about gods and heroes were treated from an erotic point of view. The language of such poems is usually the Doric dialect mixed with Attic and Ionic forms. Rare Doric forms, however, occur much less frequently in the poems of Bion than in those of Theocritus. In the first editions of Theocritus the poems of Bion are mixed with those of the former; and the first who separated them was Adolphus Mekerch, in his edition of Bion and Moschus. (Bruges, 1565, 4to.) In most of the subsequent editions of Theocritus the remains of Bion and Moschus are printed at the end, as in those of Winterton, Valckenaer, Brunck, Gaisford, and Schaefer. The text of the editions previous to those of Brunck and Valckenaer is that of Henry Stephens, and important corrections were first made by the former two scholars. The best among the subsequent editions are those of Fr. Jacobs (Gotha, 1795, 8vo.), Gilb. Wakefield (London, 1795), and J. F. Manso (Gotha, 1784, second edition, Leipzig, 1807, 8vo.), which contains an elaborate dissertation on the life and poetry of Bion, a commentary, and a German translation.

5. A tragic poet, whom Diogenes Laërtius (iv. 58) describes as ποιητὴς τραγῳδίας τῶν Ταρσικῶν λεγομένων. Casaubon (*De Sat. Poes.* i. 5) remarks, that Diogenes by these words meant to describe a poet whose works bore the character of extempore poetry, of which the inhabitants of Tarsus were particularly fond (Strab. xiv. p. 674), and that Bion lived shortly before or at the time of Strabo. Suidas (*s. v.* Αἰσχύλος) mentions a son of Aeschylus of the name of Bion who was likewise a tragic poet; but nothing further is known about him.

6. A melic poet, about whom no particulars are known. (Diog. Laërt. iv. 58; Eudoc. p. 94.)

7. A Greek sophist, who is said to have censured Homer for not giving a true account of the events he describes. (Acron, *ad Horat. Epist.* ii. 2.) He is perhaps the same as one of the two rhetoricians of this name.

8. The name of two Greek rhetoricians; the one, a native of Syracuse, was the author of theoretical works on rhetoric (τέχνας ῥητορικὰς γεγραφώς); the other, whose native country is unknown, was said to have written a work in nine books, which bore the names of the nine Muses. (Diog. Laërt. iv. 58.) [L. S.]

BION (Βίων), a Scythian philosopher, surnamed BORYSTHENITES, from the town of Oczacovia, Olbia, or Borysthenes, near the mouth of the Dnieper, lived about B. C. 250, but the exact dates of his birth and death are uncertain. Strabo (i. p. 15) mentions him as a contemporary of Eratosthenes, who was born B. C. 275. Laërtius (iv. 46, &c.) has preserved an account which Bion himself gave of his parentage to Antigonus Gonatas, king of Macedonia. His father was a freedman, and his mother, Olympia, a Lacedaemonian harlot, and the whole family were sold as slaves, on account of some offence committed by the father. In consequence of this, Bion fell into the hands of a rhetorician, who made him his heir. Having burnt his patron's library, he went to Athens, and applied himself to philosophy, in the course of which study he embraced the tenets of almost every sect in succession. First he was an Academic and a disciple of Crates, then a Cynic, afterwards attached to Theodorus [THEODORUS], the philosopher who carried out the Cyrenaic doctrines into the atheistic results which were their natural fruit [ARISTIPPUS], and finally he became a pupil of Theophrastus, the Peripatetic. He seems to have been a man of considerable intellectual acuteness, but utterly profligate, and a notorious unbeliever in the existence of God. His habits of life were indeed avowedly infamous, so much so, that he spoke with contempt of Socrates for abstaining from crime. Many of Bion's dogmas and sharp sayings are preserved by Laërtius: they are generally trite pieces of morality put in a somewhat pointed shape, though hardly brilliant enough to justify Horace in holding him up as the type of keen satire, as he does when he speaks of persons delighting *Bioneis sermonibus et sale nigro.* (*Epist.* ii. 2. 60.) Examples of this wit are his sayings, that "the miser did not possess wealth, but was possessed by it," that "impiety was the companion of credulity," "avarice the μητρόπολις of vice," that "good slaves are really free, and bad freemen really slaves," with many others of the same kind. One is preserved by Cicero (*Tusc.* iii. 26), viz. that "it is useless to tear our hair when we are in grief, since sorrow is not cured by baldness." He died at Chalcis in Euboea. We learn his mother's name and country from Athenaeus (xiii. p. 591, f. 592, a.) [G. E. L. C.]

BION, CAECI'LIUS, a writer whose country

is unknown, but who is mentioned by Pliny (Ind. to *H. N.* xxviii.) among the "Auctores Externi." Of his date it can only be said, that he must have lived some time in or before the first century after Christ. He wrote a work Περὶ Δυνάμεων, "On the Properties of Plants and other Medicines," which is not now extant, but which was used by Pliny. (*H. N.* xxviii. 57.) [W. A. G.]

BIPPUS (Βίππος), an Argive, who was sent by the Achaean league as ambassador to Rome in B. C. 181. (Polyb. xxv. 2, 3.)

BIRCENNA, the daughter of the Illyrian Bardyllis, was one of the wives of Pyrrhus. (Plut. *Pyrrh.* 9.)

BISANTI'NUS. [BESANTINUS.]

BI'TALE (Βιτάλη), was the daughter of Damo, and grand-daughter of Pythagoras. (Iambl. *Vit. Pyth.* c. 28, p. 135.) [A. G.]

BI'STHANES (Βισθάνης), the son of Artaxerxes Ochus, met Alexander near Ecbatana, in B. C. 330, and informed him of the flight of Dareius from that city. (Arrian, *Anab.* iii. 19.)

BI'THYAS (Βιθύας), the commander of a considerable body of Numidian cavalry, deserted Gulussa, the son of Masinissa and the ally of the Romans in the third Punic war, B. C. 148, and went over to the Carthaginians, to whom he did good service in the war. At the capture of Carthage in 146, Bithyas fell into the hands of Scipio, by whom he was taken to Rome. He doubtless adorned the triumph of the conqueror, but instead of being put to death afterwards, according to the usual custom, he was allowed to reside under guard in one of the cities of Italy. (Appian, *Pun.* 111, 114, 120; Zonar. ix. 30; Suidas, *s. v.* Βιθίας.)

BITHY'NICUS, a cognomen of the Pompeii. We do not know which of the Pompeii first bore this cognomen; but, whatever was its origin, it was handed down in the family.

1. Q. POMPEIUS BITHYNICUS, the son of Aulus, was about two years older than Cicero, with whom he was very intimate. He prosecuted his studies together with Cicero, who describes him as a man of great learning and industry, and no mean orator, but his speeches were not well delivered. (Cic. *Brut.* 68, 90, comp. *ad Fam.* vi. 17.) On the breaking out of the civil war in 49, Bithynicus espoused the party of his great namesake, and, after the battle of Pharsalia, accompanied him in his flight to Egypt, where he was killed together with the other attendants of Pompeius Magnus. (Oros. vi. 15.)

2. A. POMPEIUS BITHYNICUS, son of the preceding, was praetor of Sicily at the time of Caesar's death, B. C. 44, and seems apparently to have been in fear of the reigning party at Rome, as he wrote a letter to Cicero soliciting his protection, which Cicero promised in his reply. (Cic. *ad Fam.* vi. 16, 17, comp. xvi. 23.) Bithynicus repulsed Sex. Pompeius in his attempt to gain possession of Messana, but he afterwards allowed Sextus to obtain it, on the condition that he and Sextus should have the government of the island between them. Bithynicus, however, was, after a little while, put to death by Sextus. (Dion Cass. xlviii. 17, 19; Liv. *Epit.* 123; Appian, *B. C.* iv. 84, v. 70.)

Bithynicus also occurs as the cognomen of a Clodius, who was put to death by Octavianus, on the taking of Perusia, B. C. 40. (Appian, *B. C.* v. 49.)

BITIS or BITHYS (Βίθυς), the son of Cotys, king of Thrace, who was sent by his father as a hostage to Perseus, king of Macedonia. On the conquest of the latter by Aemilius Paullus in B. C. 168, Bitis fell into the hands of the Romans, and was taken to Rome, where he adorned the triumph of Paullus in 167. After the triumph, he was sent to Carseoli, but was shortly afterwards restored to his father, who sent an embassy to Rome to solicit his liberation. (Zonar. ix. 24; Liv. xlv. 42; Polyb. xxx. 12.)

BITON (Βίτων), the author of a work called κατασκευαὶ πολεμικῶν ὀργάνων καὶ καταπελτικῶν. His history and place of birth are unknown. He is mentioned by Hesychius (*s. v.* Σαμβύκη), by Heron Junior (*de Mach. Bell.* prooem), and perhaps by Aelian (*Tact.* c. 1), under the name of Βίων. The treatise consists of descriptions—1. Of a πετρόβολον, or machine for throwing stones, made at Rhodes by Charon the Magnesian. 2. Of another at Thessalonica, by Isidorus the Abidene. 3. Of a ἑλέπολις (an apparatus used in besieging cities, see Vitruv. x. 22, and *Dict. of Ant. s. v.*), made by Poseidonius of Macedon for Alexander the Great. 4. Of a *Sambuca* (*Dict. of Ant. s. v.*), made by Damius of Colophon. 5. Of a γαστραφέτης (an engine somewhat resembling a crossbow, and so named from the way in which it was held in order to stretch the string, see Hero Alexandrinus, *Belop. ap. Vet. Math.* p. 125), made by Zopyrus of Tarentum at Miletus, and another by the same at Cumae in Italy. Biton addresses this work to king Attalus, if at least the reading ὦ Ἄτταλε is to be adopted instead of ὦ πάλαι or πάλλα (near the beginning), and the emendation is said to be supported by a manuscript (Gale, *de Script. Mythol.* p. 45); but whether Attalus, the 1st of Pergamus, who reigned B. C. 241—197, or one of the two later kings of the same name be meant, is uncertain.

The Greek text, with a Latin version, is printed in the collection of ancient mathematicians, *Vet. Mathem. Op. Graec. et Latin.*, Paris, 1693, fol., p. 105, &c. Biton mentions (p. 109) a work of his own on Optics, which is lost. (Fabric. *Bibl. Graec.* ii. p. 591.) [W. F. D.]

BITON (Βίτων) and CLEOBIS (Κλέοβις) were the sons of Cydippe, a priestess of Hera at Argos. Herodotus, who has recorded their beautiful story, makes Solon relate it to Croesus, as a proof that it is better for mortals to die than to live. On one occasion, says Herodotus (i. 31), during the festival of Hera, when the priestess had to ride to the temple of the goddess in a chariot, and when the oxen which were to draw it did not arrive from the country in time, Cleobis and Biton dragged the chariot with their mother, a distance of 45 stadia, to the temple. The priestess, moved by the filial love of her sons, prayed to the goddess to grant them what was best for mortals. After the solemnities of the festival were over, the two brothers went to sleep in the temple and never rose again. The goddess thus shewed, says Herodotus, that she could bestow upon them no greater boon than death. The Argives made statues of the two brothers and sent them to Delphi. Pausanias (ii. 20. § 2) saw a relief in stone at Argos, representing Cleobis and Biton drawing the chariot with their mother. (Comp. Cic. *Tuscul.* i. 47; Val. Max. v. 4, extern. 4; Stobaeus, *Sermones*, 169; Servius and Philargyr. *ad Virg. Georg.* iii. 532.) [L. S.]

BITUI'TUS, or as the name is found in in-

scriptions, BETULTUS, a king of the Arverni in Gaul. When the proconsul Cn. Domitius Ahenobarbus undertook the war in B. C. 121 against the Allobroges, who were joined by the Arverni under Bituitus, these Gallic tribes were defeated near the town of Vindalium. After this first disaster the Allobroges and Arverni made immense preparations to renew the contest with the Romans, and Bituitus again took the field with a very numerous army. At the point where the Isara empties itself into the Rhodanus, the consul Q. Fabius Maximus, the grandson of Paullus, met the Gauls in the autumn of B. C. 121. Although the Romans were far inferior in numbers, yet they gained such a complete victory, that, according to the lowest estimate, 120,000 men of the army of Bituitus fell in the battle. After this irreparable loss, Bituitus, who had been taken prisoner in an insidious manner by Cn. Domitius, was sent to Rome. The senate, though disapproving of the conduct of Domitius, exiled Bituitus to Alba. His son, Congentiatus, was likewise made prisoner and sent to Rome. Florus adds, that the triumph of Q. Fabius was adorned by Bituitus riding in a silver war-chariot and with his magnificent armour, just as he had appeared on the field of battle. (Liv. *Epit.* 61; Florus, iii. 2; Vell. Pat. ii. 10; Suet. *Nero*, 2; Appian, *Gallic.* 12, where Bituitus is erroneously called king of the Allobroges; Eutrop. iv. 22, where the year and the consuls are given incorrectly; Oros. v. 14; Val. Max. ix. 6. § 3; comp. Strab. iv. p. 191; Plin. *H. N.* vii. 51.) [L. S.]

BITYS (Βίτυς), an Egyptian seer, who is said by Iamblichus (*de Myst.* viii. 5) to have interpreted to Ammon, king of Egypt, the books of Hermes written in hieroglyphics.

BLAESUS (Βλαῖσος), an ancient Italian poet, born at Capreae, who wrote serio-comic plays (σπουδογέλοιοι) in Greek. (Steph. Byz. *s. v.* Καπρίη.) Two of these plays, the Μεσοτρίβας and Σατοῦρνος, are quoted by Athenaeus (iii. p. 111, c., xi. p. 487, c.), and Hesychius refers to Blaesus (*s. vv.* Μοκκωνώσις, Μολγῷ, Φυλατός), but without mentioning the names of his plays. Casaubon supposed that Blaesus lived under the Roman empire; but he must have lived as early as the 3rd century B. C., as Valckenär (*ad Theocr.* p. 290, a.) has shewn, that Athenaeus took his quotations of Blaesus from the Γλώσσαι of Pamphilus of Alexandria, who was a disciple of Aristarchus; and also that Pamphilus borrowed a part of his work explaining the words in Blaesus and similar poets from the Γλώσσαι Ἰταλικαί of Diodorus, who was a pupil of Aristophanes of Alexandria. (Comp. Schweigh. *ad Athen.* iii. p. 111, c.)

BLAESUS, "a stammerer," was the name of a plebeian family of the Sempronia gens under the republic. It also occurs as a cognomen of the Junii and of one Pedius under the empire.

1. C. SEMPRONIUS TI. F. TI. N. BLAESUS, consul in B. C. 253 in the first Punic war, sailed with his colleague, Cn. Servilius Caepio, with a fleet of 260 ships to the coast of Africa, which they laid waste in frequent descents, and from which they obtained great booty. They did not, however, accomplish anything of note; and in the lesser Syrtis, through the ignorance of the pilots, their ships ran aground, and only got off, upon the return of the tide, by throwing everything overboard. This disaster induced them to return to Sicily, and in their voyage from thence to Italy they were overtaken off cape Palinurus by a tremendous storm, in which 150 ships perished. Notwithstanding these misfortunes, each of them obtained a triumph for their successes in Africa, as we learn from the Fasti. (Polyb. i. 39; Eutrop. ii. 23; Oros. iv. 9; Zonar. viii. 14.) Blaesus was consul a second time, in 244 (Fasti Capit.), in which year a colony was founded at Brundusium. (Vell. Pat. i. 14.)

2. SEMPRONIUS BLAESUS, quaestor in B. C. 217 to the consul Cn. Servilius Geminus, was killed, together with a thousand men, in a descent upon the coast of Africa in this year. (Liv. xxii. 31.)

3. C. SEMPRONIUS BLAESUS, tribune of the plebs in B. C. 211, brought Cn. Fulvius to trial on account of his losing his army in Apulia. (Liv. xxvi. 2; comp. Val. Max. ii. 8. § 3.)

4. CN. SEMPRONIUS BLAESUS, legate in B. C. 210 to the dictator Q. Fulvius Flaccus, by whom he was sent into Etruria to command the army which had been under the praetor C. Calpurnius. (Liv. xxvii. 5.) It is not improbable that this Cn. Blaesus may be the same as No. 3, as *Cn.* is very likely a false reading for *C.*, since we find none of the Sempronii at this period with the former praenomen, while the latter is the most common one.

5. P. SEMPRONIUS BLAESUS, tribune of the plebs in B. C. 191, opposed the triumph of P. Cornelius Scipio Nasica, but withdrew his opposition through the remonstrances of the consul. (Liv. xxxvi. 39, 40.)

6. C. SEMPRONIUS BLAESUS, plebeian aedile in B. C. 187, and praetor in Sicily in 184. In 170, he was sent with Sex. Julius Caesar as ambassador to Abdera. (Liv. xxxix. 7, 32, 38, xliii. 6.)

BLAESUS, a Roman jurist, not earlier than Trebatius Testa, the friend of Cicero: for Blaesus is cited by Labeo in the Digest (33. tit. 2. s. 31) as reporting the opinion of Trebatius. Various conjectures have been made without much plausibility for the purpose of identifying the jurist with other persons of the same name. Junius Blaesus, proconsul of Africa in A. D. 22, was probably somewhat later than the jurist. (Majansius, vol. ii. p. 162; G. Grotii, *Vita Ictorum*, c. 9. § 18.) [J. T. G.]

BLAESUS, JU'NIUS. 1. The governor of Pannonia at the death of Augustus, A. D. 14, when the formidable insurrection of the legions broke out in that province, which was with difficulty quelled by Drusus himself. The conduct of Blaesus in allowing the soldiers relaxation from their ordinary duties was the immediate cause of the insurrection, but the real causes lay deeper. Through the influence of Sejanus, who was his uncle, Blaesus obtained the government of Africa in 21, where he gained a victory over Tacfarinas in 22, in consequence of which Tiberius granted him the insignia of a triumph, and allowed him the title of *Imperator*—the last instance of this honour being conferred upon a private person. We learn from Velleius Paterculus, who says that it was difficult to decide whether Blaesus was more useful in the camp or distinguished in the forum, that he also commanded in Spain. (Dion Cass. lvii. 4; Tac. *Ann.* i. 16, &c., iii. 35, 58, 72–74; Vell. Pat. ii. 125.) It appears from the Fasti, from which we learn that his praenomen was Quintus, that Blaesus was consul suffectus in 28; but he shared in the fall of Sejanus in 31, and was deprived, as was

also his son, of the priestly offices which he held. His life, however, was spared for the time; but when Tiberius, in 36, conferred these offices upon other persons, Blaesus and his son perceived that their fate was sealed, and accordingly put an end to their own lives. (Tac. *Ann.* v. 7, vi. 40.)

2. The son of the preceding, was with his father in Pannonia when the legions mutinied in A. D. 14, and was compelled by the soldiers to go to Tiberius with a statement of their grievances. He was sent a second time to Tiberius after the arrival of Drusus in the camp. He also served under his father in 22 in the war against Tacfarinas in Africa; and he put an end to his own life, as mentioned above, in 36. (Tac. *Ann.* i. 19, 29, iii. 74, vi. 40.)

3. Probably the son of No. 2, was the governor of Gallia Lugdunensis in A. D. 70, and espoused the party of the emperor Vitellius, whom he supplied when in Gaul with everything necessary to support his rank and state. This liberality on the part of Blaesus excited the jealousy of the emperor, who shortly after had him poisoned on the most trumpery accusation, brought against him by L. Vitellius. Blaesus was a man of large property and high integrity, and had steadily refused the solicitations of Caecina and others to desert the cause of Vitellius. (Tac. *Hist.* i. 59, ii. 59, iii. 38, 39.)

BLAESUS, PE'DIUS, was expelled the senate in A. D. 60, on the complaint of the Cyrenians, for robbing the temple of Aesculapius, and for corruption in the military levies; but he was re-admitted in 70. (Tac. *Ann.* xiv. 18, *Hist.* i. 77.)

BLANDUS, a Roman knight, who taught eloquence at Rome in the time of Augustus, and was the instructor of the philosopher and rhetorician, Fabianus. (Senec. *Controv.* ii. prooem. p. 136, ed. Bip.) He is frequently introduced as a speaker in the *Suasoriae* (2, 5) and *Controversiae* (i. 1, 2, 4, &c.) of the elder Seneca. He was probably the father or grandfather of the Rubellius Blandus mentioned below.

BLANDUS, RUBE'LLIUS, whose grandfather was only a Roman knight of Tibur, married in A. D. 33 Julia, the daughter of Drusus, the son of the emperor Tiberius, whence Blandus is called the *progener* of Tiberius. (Tac. *Ann.* vi. 27, 45.) Rubellius Plautus, who was put to death by Nero, was the offspring of this marriage. [PLAUTUS]

There was in the senate in A. D. 21 a Rubellius Blandus, a man of consular rank (Tac. *Ann.* iii. 23, 51), who is probably the same as the husband of Julia, though Lipsius supposes him to be the father of the latter. We do not, however, find in the Fasti any consul of this name.

There is a coin, struck under Augustus, bearing the inscription C. RVBELLIVS BLANDVS IIIVIR A. A. A. F. F., that is, *Auro Argento Aeri Flando Feriundo*, which is probably to be referred to the father of the above-mentioned Blandus. (Eckhel, v. p. 295.)

BLA'SIO, a surname of the Cornelia and Helvia gentes.

I. *Cornelii Blasiones.*

1. CN. CORNELIUS L. F. CN. N. BLASIO, who is mentioned nowhere but in the Fasti, was consul in B. C. 270, censor in 265, and consul a second time in 257. He gained a triumph in 270, but we do not know over what people.

2. CN. CORNELIUS BLASIO, was praetor in Sicily in B. C. 194. (Liv. xxxiv. 42, 43.)

3. P. CORNELIUS BLASIO, was sent as an ambassador with two others to the Carni, Istri, and Iapydes, in B. C. 170. In 168 he was one of the five commissioners appointed to settle the disputes between the Pisani and Lunenses respecting the boundaries of their lands. (Liv. xliii. 7, xlv. 13.)

There are several coins belonging to this family. The obverse of the one annexed has the inscription BLASIO CN. F., with what appears to be the head of Mars: the reverse represents Dionysus, with Pallas on his left hand in the act of crowning him and another female figure on his right. (Eckhel, v. p. 180.)

II. *Helvii Blasiones.*

1. M. HELVIUS BLASIO, plebeian aedile in B. C. 198 and praetor in 197. He obtained the province of further Spain, which he found in a very disturbed state upon his arrival. After handing over the province to his successor, he was detained in the country a year longer by a severe and tedious illness. On his return home through nearer Spain with a guard of 6000 soldiers, which the praetor Ap. Claudius had given him, he was attacked by an army of 20,000 Celtiberi, near the town of Illiturgi. These he entirely defeated, slew 12,000 of the enemy, and took Illiturgi. This at least was the statement of Valerius Antias. For this victory he obtained an ovation (B. C. 195), but not a triumph, because he had fought under the auspices and in the province of another. In the following year (194) he was one of the three commissioners for founding a Roman colony at Sipontum in Apulia. (Liv. xxxii. 27, 28, xxxiii. 21, xxxiv. 10, 45.)

2. HELVIUS BLASIO, put an end to his own life to encourage his friend D. Brutus to meet his death firmly, when the latter fell into the hands of his enemies, in B. C. 43. (Dion Cass. xlvi. 53.)

BLA'SIUS, BLA'TIUS, or BLA'TTIUS, one of the chief men at Salapia in Apulia, betrayed the town to the Romans in B. C. 210, together with a strong Carthaginian garrison that was stationed there. The way in which he outwitted his rival Dasius, who supported the Carthaginians, is related somewhat differently by the ancient writers. (Appian, *Annib.* 45—47; Liv. xxvi. 38; Val. Max. iii. 8, extern. 1.)

BLA'STARES, MATTHAEUS, a hieromonachus, or monk in holy orders, eminent as a Greek canonist, who composed, about the year 1335 (as Bishop Beveridge satisfactorily makes out from the author's own enigmatical statement) an alphabetical compendium of the contents of the genuine canons. It was intended to supply a more convenient repertory for ordinary use than was furnished by the collections of Photius and his commentators. The letters refer to the leading word in the rubrics of the titles, and under each letter the chapters begin anew in numerical order. In each chapter there is commonly an abstract, first of the ecclesiastical, then of the secular laws which relate to the subject; but the sources whence the secular laws are cited are not ordinarily referred to, and

cannot always be determined. The ecclesiastical constitutions are derived from the common canonical collections. This compilation, as the numerous extant manuscripts prove, became very popular among ecclesiastics. The preface to the Syntagma Alphabeticum of Blastares contains some historical particulars, mingled with many errors, concerning the canon and imperial law. As an example of the errors, it may be stated that the formation of Justinian's Digest and Code is attributed to Hadrian. In most MSS. a small collection of minor works, probably due to Blastares, is appended to the Syntagma. As to unpublished works of Blastares in MS., see Fabric. *Bibl. Graec.* xii. p. 205. A portion of the Syntagma (part of B and Γ), which was probably found copied in a detached form, is printed in Leunclav. *Jur. Graeco-Rom.* vol. i. lib. viii.; but the only complete edition of the work is that which is given by Beveridge in his Synodicon, vol. ii. part. 2. The "matrimonial questions" of Blastares, printed in Leunclav. *Jur. Graeco-Rom.*, are often enumerated as a distinct work from the Syntagma, but in reality they come under the head Γάμος. At the end of the Père Goar's edition of Codinus is a treatise, written in popular verses (πολιτικοὶ στίχοι), concerning the offices of the Palace of Constantinople, by Matthaeus, monk, Ξήτης, and physician. The author may possibly be no other than Blastares. (Biener, *Gesch. der Novv.* pp. 218—222; Walter, *Kirchenrecht.* § 79.) [J. T. G.]

BLEMMIDAS. [NICEPHORUS BLEMMIDAS.]

BLEPAEUS (Βλεπαῖος), a rich banker at Athens in the time of Demosthenes, who was also mentioned in one of the comedies of Alexis. (Dem. *c. Meid.* p. 583. 17, *c. Boeot. de Dot.* p. 1023. 19; Athen. vi. p. 241, b.)

BLESA'MIUS, a Galatian, a friend and minister of Deiotarus, by whom he was sent as ambassador to Rome, where he was when Cicero defended his master, B.C. 45. (Cic. *pro Deiot.* 12, 14, 15.) Blesamius was also in Rome in the following year, 44. (Cic. *ad Att.* xvi. 3.)

BLITOR (Βλίτωρ), satrap of Mesopotamia, was deprived of his satrapy by Antigonus in B. C. 316, because he had allowed Seleucus to escape from Babylon to Egypt in that year. (Appian, *Syr.* 53.)

BLO'SIUS or BLO'SSIUS, the name of a noble family in Campania.

1. F. MARIUS BLOSIUS, was Campanian praetor when Capua revolted from the Romans and joined Hannibal in B. C. 216. (Liv. xxiii. 7.)

2. BLOSII, two brothers in Capua, were the ringleaders in an attempted revolt of Capua from the Romans in B. C. 210; but the design was discovered, and the Blosii and their associates put to death. (Liv. xxvii. 3.)

3. C. BLOSIUS, of Cumae, a *hospes* of Scaevola's family, was an intimate friend of Ti. Gracchus, whom he is said to have urged on to bring forward his agrarian law. After the death of Ti. Gracchus he was accused before the consuls in B. C. 132, on account of his participation in the schemes of Gracchus, and fearing the issue he fled to Aristonicus, king of Pergamus, who was then at war with the Romans. When Aristonicus was conquered shortly afterwards, Blosius put an end to his own life for fear of falling into the hands of the Romans. Blosius had paid considerable attention to the study of philosophy, and was a disciple of Antipater of Tarsus. (Cic. *de Amic.* 11, *de Leg. Agr.* ii. 34; Val. Max. iv. 7. § 1; Plut. *Ti Gracch.* 8, 17, 20.)

BOADICE'A (some MSS. of Tacitus have *Boudicea*, *Boodicia* or *Voadica*, and Dion Cassius calls her Βουνδουΐκα), was the wife of Prasutagus, king of the Iceni, a tribe inhabiting the eastern coast of Britain. Her husband, who died about A. D. 60 or 61, made his two daughters and the emperor Nero the heirs of his private property, hoping thereby to protect his kingdom and his family from the oppression and the rapacity of the Romans stationed in Britain. But these expectations were not realized; for Boadicea, who succeeded him, saw her kingdom and her house robbed and plundered by the Roman soldiers, as if they had been in a country conquered by force of arms. The queen herself was maltreated even with blows, and Romans ravished her two daughters. The most distinguished among the Iceni were deprived of their property, and the relatives of the late king treated as slaves. These outrages were committed by Roman soldiers and veterans under the connivance of their officers, who not only took no measures to stop their proceedings, but Catus Decianus was the most notorious of all by his extortion and avarice. At last, in A. D 62, Boadicea, a woman of manly spirit and undaunted courage, was roused to revenge. She induced the Iceni to take up arms against their oppressors, and also prevailed upon the Trinobantes and other neighbouring tribes to join them. While the legate Paulinus Suetonius was absent on an expedition to the island of Mona, Camalodunum, a recently established colony of veterans, was attacked by the Britons. The colony solicited the aid of Catus Decianus, who however was unable to send them more than 200 men, and these had not even regular arms. Camalodunum was taken and destroyed by fire, and the soldiers, who took refuge in a temple which formed the arx of the place, were besieged for two days, and then made prisoners. Petilius Cerealis, the legate of the ninth legion, who was advancing to relieve Camalodunum, was met by the Britons, and, after the loss of his infantry, escaped with the cavalry to his fortified camp. Catus Decianus, who in reality bore all the guilt, made his escape to Gaul; but Suetonius Paulinus, who had been informed of what was going on, had returned by this time, and forced his way through the midst of the enemies as far as the colony of Londinium. As soon as he had left it, it was taken by the Britons, and the municipium of Verulamium soon after experienced the same fate: in these places nearly 70,000 Romans and Roman allies were slain with cruel tortures. Suetonius saw that a battle could no longer be deferred. His forces consisted of only about 10,000 men, while those of the Britons under Boadicea are said to have amounted to 230,000. On the day of the battle, the queen rode in a chariot with her two daughters before her, and commanded her army in person. She harangued her soldiers, reminded them of the wrongs inflicted upon Britain by the Romans, and roused their courage against the common enemy. But the Britons were conquered by the greater military skill and the favourable position of the Romans. About 80,000 Britons are said to have fallen on that day, and the Romans to have lost no more than 400. Boadicea would not survive this irreparable loss, and put an end to

her life by poison. Her body was interred with great solemnity by the Britons, who then dispersed. This victory, which Tacitus declares equal to the great victories of ancient times, finally established the Roman dominion in Britain. (Tac. *Ann.* xiv. 31-37, *Agric.* 15, 16; Dion Cass. lxii. 1-12.) [L.S.]

BOCCHAR. 1. A king of the Mauri in the time of MASINISSA, B. C. 204. (Liv. xxix. 30.)

2. A general of Syphax, who sent him against Masinissa, B. C. 204. (Liv. xxix. 32.) [P. S.]

BO'CCHORIS (Βόκχορις), an Egyptian king and legislator, who was distinguished for his wisdom, avarice, and bodily weakness. His laws related chiefly to the prerogatives of the king and to pecuniary obligations. (Diod. i. 94.) From his not being mentioned by Herodotus, it has been conjectured that he was identical with Asychis. (Herod. ii. 136.) Eusebius places him alone in the twenty-fourth dynasty, calls him a Saïte, and says that, after reigning forty-four years, he was taken prisoner and burnt by Sabacon. (*Chron. Arm.* pp. 104, 318, Mai and Zohrab; compare Syncellus, pp. 74, b., 184, c.) According to Wilkinson, he began to reign B. C. 812; he was the son and successor of Turphachthus; and his name on the monuments is Pehor, Bakhor, or Amun-se-Pehor. (*Ancient Egyptians*, i. pp. 130, 138.) In the Armenian copy of Eusebius his name is spelt Boccharis, in Syncellus Βόχχωρις. (See also Aelian, *Hist. An.* xii. 3; Tac. *Hist.* v. 3; Athen. x. p. 418, f., where his father is called Neochabis.) [P. S.]

BOCCHUS (Βόκχος). 1. A king of Mauretania, who acted a prominent part in the war of the Romans against Jugurtha. He was a barbarian without any principles, assuming alternately the appearance of a friend of Jugurtha and of the Romans, as his momentary inclination or avarice dictated; but he ended his prevarication by betraying Jugurtha to the Romans. In B. C. 108, Jugurtha, who was then hard pressed by the proconsul Q. Metellus, applied for assistance to Bocchus, whose daughter was his wife. Bocchus complied the more readily with this request, since at the beginning of the war he had made offers of alliance and friendship to the Romans, which had been rejected. But when Q. Metellus also sent an embassy to him at the same time, Bocchus entered into negotiations with him likewise, and in consequence of this the war against Jugurtha was almost suspended so long as Q. Metellus had the command. When in B. C. 107, C. Marius came to Africa as the successor of Metellus, Bocchus sent several embassies to him, expressing his desire to enter into friendly relations with Rome; but when at the same time Jugurtha promised Bocchus the third part of Numidia, and C. Marius ravaged the portion of Bocchus's dominion which he had formerly taken from Jugurtha, Bocchus accepted the proposal of Jugurtha, and joined him with a large force. The two kings thus united made an attack upon the Romans, but were defeated in two successive engagements. Hereupon, Bocchus again sent an embassy to Marius, requesting him to despatch two of his most trustworthy officers to him, that he might negotiate with them. Marius accordingly sent his quaestor, Sulla, and A. Manlius, who succeded in effecting a decided change in the king's mind. Soon after, Bocchus despatched ambassadors to Rome, but they fell into the hands of the Gaetuli, and having made their escape into the camp of Sulla, who received them very hospitably, they proceeded to Rome, where hopes of an alliance and the friendship of the Roman people were held out to them. When Bocchus was informed of this, he requested an interview with Sulla. This being granted, Sulla tried to persuade Bocchus to deliver up Jugurtha into the hands of the Romans. At the same time, however, Jugurtha also endeavoured to induce him to betray Sulla, and these clashing proposals made Bocchus hesitate for a while; but he at last determined to comply with the wish of Sulla. Jugurtha was accordingly invited to negotiate for peace, and when he arrived, was treacherously taken prisoner, and delivered up to Sulla, B. C. 106. According to some accounts, Jugurtha had come as a fugitive to Bocchus, and was then handed over to the Romans. Bocchus was rewarded for his treachery by an alliance with Rome, and he was even allowed to dedicate in the Capitol statues of Victory and golden images of Jugurtha representing him in the act of being delivered up to Sulla. (Sall. *Jug.* 19, 80–120; Appian, *Numid.* 3, 4; Liv. *Epit.* 66; Dion Cass. *Fragm. Reimar.* n. 168, 169; Eutrop. iv. 27; Florus, iii. 1; Oros. v. 15; Vell. Pat. ii. 12; Plut. *Mar.* 10, 32, *Sull.* 3.)

2. Probably a son of the preceding, and a brother of Bogud, who is expressly called a son of Bocchus I. (Oros. v. 21.) These two brothers for a time possessed the kingdom of Mauretania in common, and, being hostile to the Pompeian party, J. Caesar confirmed them, in B. C. 49, as kings of Mauretania, which some writers describe as if Caesar had then raised them to this dignity. In Caesar's African war, Bocchus was of great service, by taking Cirta, the capital of Juba, king of Numidia, and thus compelling him to abandon the cause of Scipio. Caesar rewarded him with a portion of the dominions of Masinissa, the ally of Juba, which however was taken from him, after the death of Caesar, by Arabion, the son of Masinissa. There is a statement in Dion Cassius (xliii. 36), that, in B. C. 45, Bocchus sent his sons to Spain to join Cn. Pompey. If this is true, it can only be accounted for by the supposition, that Bocchus was induced by jealousy of his brother Bogud to desert the cause of Caesar and join the enemy; for all we know of the two brothers shews that the good understanding between them had ceased. During the civil war between Antony and Octavianus, Bocchus sided with the latter, while Bogud was in alliance with Antony. When Bogud was in Spain, B. C. 38, Bocchus usurped the sole government of Mauretania, in which he was afterwards confirmed by Octavianus. He died about B. C. 33, whereupon his kingdom became a Roman province. (Dion Cass. xli. 42, xliii. 3, 36, xlviii. 45, xlix. 43; Appian, B. C. ii. 96, iv. 54, v. 26; Hirt. *B. Afr.* 25; Strab. xvii. p. 828.) [L.S.]

BODON (Βώδων), an ancient hero, from whom the Thessalian town of Bodone derived its name. (Steph. Byz. *s. v.* Βωδώνη.) [L. S.]

BODUOGNA'TUS, a leader of the Nervii in their war against Caesar, B. C. 57. (Caes. *B. G.* ii. 23.)

BOEBUS (Βοίβος), a son of Glaphyrus, from whom the Thessalian town of Boebe derived its name. (Steph. Byz. *s. v.* Βοίβη.) [L. S.]

BOEDRO'MIUS (Βοηδρόμιος), the helper in distress, a surname of Apollo at Athens, the origin of which is explained in different ways. According to some, the god was thus called because he

had assisted the Athenians in the war with the Amazons, who were defeated on the seventh of Boëdromion, the day on which the Boëdromia were afterwards celebrated. (Plut. *Thes.* 27.) According to others, the name arose from the circumstance, that in the war of Erechtheus and Ion against Eumolpus, Apollo had advised the Athenians to rush upon the enemy with a war-shout (βοή), if they would conquer. (Harpocrat., Suid., Etym. M. *s. v.* Βοηδρόμιος; Callim. *Hymn. in Apoll.* 69.) [L.S.]

BOEO (Βοιώ), an ancient poetess of Delphi, composed a hymn of which Pausanias (x. 5. § 4) has preserved four lines. Athenaeus (ix. p. 393, e.) cites a work, apparently a poem, entitled Ὀρνιθογονία, which seems to have contained an account of the myths of men who had been turned into birds, but he was doubtful whether it was written by a poetess Boeo or a poet Boeus (Βοῖος): Antoninus Liberalis, however, quotes it (cc. 3, 7, and 11, &c.) as the work of Boeus. The name of Boeo occurs in a list of seers given by Clemens Alexandrinus. (*Strom.* i. p. 333, d., ed. Paris, 1629.)

BOEO'TUS (Βοιωτός), a son of Poseidon or Itonus and Arne (Antiope or Melanippe), and brother of Aeolus. [AEOLUS, No. 3.] He was the ancestral hero of the Boeotians, who derived their name from him. (Paus. ix. 1. § 1.) [L. S.]

BOE'THIUS, whose full name was ANICIUS MANLIUS SEVERINUS BOETHIUS (to which a few MSS. of his works add the name of *Torquatus*, and commentators prefix by conjecture the praenomen *Flavius* from his father's consulship in A. D. 487), a Roman statesman and author, and remarkable as standing at the close of the classical and the commencement of scholastic philosophy. He was born between A. D. 470 and 475 (as is inferred from *Consol. Phil.* i. 1). The Anician family had for the two preceding centuries been the most illustrious in Rome (see Gibbon, c. 31), and several of its members have been reckoned amongst the direct ancestors of Boëthius. But the only conjecture worth notice is that which makes his grandfather to have been the Flavius Boëthius murdered by Valentinian III. A. D. 455. His father was probably the consul of A. D. 487, and died in the childhood of his son, who was then brought up by some of the chief men at Rome, amongst whom were probably Festus and Symmachus. (*Consol. Phil.* ii. 3.)

He was famous for his general learning (Ennodius, *Ep.* viii. 1) and his laborious translations of Greek philosophy (Cassiodor. *Ep.* i. 45) as well as for his extensive charities to the poor at Rome, both natives and strangers. (Procop. *Goth.* i. 1.) In his domestic life, he was singularly happy, as the husband of Rusticiana, daughter of Symmachus (*Consol. Phil.* ii. 3, 4; Procop. *Goth.* iii. 20), and the father of two sons, Aurelius Anicius Symmachus, and Anicius Manlius Severinus Boëthius, who were consuls, A. D. 522. (*Consol. Phil.* ii. 3, 4.) He naturally rose into public notice, became patrician before the usual age (*Consol. Phil.* ii. 3), consul in A. D. 510, as appears from the diptychon of his consulship still preserved in Brescia (See Fabric. *Bibl. Lat.* iii. 15), and princeps senatus. (Procop. *Goth.* i. 1.) He also attracted the attention of Theodoric, king of the Ostrogoths, was appointed (Anonym. Vales. p. 36) magister officiorum in his court, and was applied to by him for a mathematical regulation of the coinage to prevent forgery (Cassiod. *Ep.* i. 10), for a sun-dial and water-clock for Gundebald, king of the Burgundians (*ib.* i. 45), and for the recommendation of a good musician to Clovis, king of the Franks. (*Ib.* ii. 40.) And he reached the height of his prosperity when, on the inauguration of his two sons in the consulate, A. D. 522, after pronouncing a panegyric on Theodoric, he distributed a largess to the Roman populace in the games of the circus. (*Consol. Phil.* ii. 3.)

This happiness was suddenly overcast. He had resolved, on his entrance into public life, to carry out the saying of Plato, "that the world would only be happy when kings became philosophers, or philosophers became kings." He protected and relieved the provincials from the public and private rapine to which they were exposed, defended the Campanians against the praefect of the praetorium, saved Paulinus from "the dogs of the palace," and restrained the oppressions of the barbarian officers, Triguilla and Conigastus. (*Consol. Phil.* i. 4.) This unflinching integrity naturally provoked enmity in the court of Theodoric; and the boldness with which he pleaded the cause of Albinus, when accused of treason by the informer Cyprianus, seems to have been the plea on which Gaudentius, Opilio, and Basilius charged him and Symmachus with the intention of delivering Rome from the barbarian yoke,—to which was added the charge of sacrilege or magic. A sentence of confiscation and death was passed against him unheard (*Consol. Phil.* i. 4), and he was imprisoned at Ticinum in the baptistry of the church, which was to be seen at Pavia till 1584 (Tiraboschi, vol. iii. lib. i. c. 4), during which time he wrote his book "De Consolatione Philosophiae." He was executed at Calvenzano (in agro Calventiano) (Anonym. Vales. p. 36), or according to the general belief, at Ticinum, by beheading (Anast. *Vit. Pontif. in Joanne I.*; Aimoin. *Hist. Franc.* ii. 1), or (according to Anonym. Vales. p. 36) by the torture of a cord drawn round his head till the eyes were forced from their sockets, and then by beating with clubs till he expired. Symmachus was also beheaded, and Rusticiana reduced to poverty, till Amalasontha, widow of Theodoric and regent during her son's minority, replaced his statues and restored to her his confiscated property. (Procop. *Goth.* i. 2, *Anec.* 10; Jornand. *Reb. Get.* 89.) Rusticiana was, however, on the sack of Rome, in A. D. 541, chiefly by her liberality to the besieged, again reduced to beggary, and was only saved by the kindness of Totila from the fury which this liberality, as well as her destruction of Theodoric's statues in revenge for her husband and father, had excited in the Gothic army. (Procop. *Goth.* iii. 20.) In A. D. 722, a tomb was erected to Boëthius's memory by Luitprand, king of the Lombards, in the church of S. Pietro Cielo d'Oro, and in A. D. 990, a more magnificent one by Otho III., with an epitaph by pope Sylvester II. (Tiraboschi, vol. iii. lib. i. c. 4.)

With the facts stated above have been mixed up various stories, more or less disputed, which seem to have grown with the growth of his posthumous reputation.

1. The story of his eighteen years' stay at Athens, and attendance on the lectures of Proclus, rests only on the authority of the spurious treatise "De Disciplina Scholarium," proved by Thomasius to have been written by Thomas Brabantinus, or Cantipratinus. The sentence of Cassiodorus (i. 45)

inaccurately quoted by Gibbon ("Atheniensium scholas [not Athenas] longè posit*us* [not posit*as*] introisti") as a proof of his visit to Athens, is really a statement of the reverse, being a rhetorical assertion of the fact, that though living at Rome, he was well acquainted with the philosophy of Greece. Compare the similar expressions in the same letter: "*Plato . . . Aristoteles . . . Quirinali voce disceptant.*"

2. The three consulships sometimes ascribed to him are made up from that of his father in 487, and that of his sons in 522.

3. Besides his wife, Rusticiana, later and especially Sicilian writers have supposed, that he was previously the husband of a Sicilian lady, Elpis, authoress of two hymns used in the Breviary ("Decora lux," and "Beate Pastor," or according to others, "Aurea luce," and "Felix per omnes"), and by her to have had two sons, Patricius and Hypatius, Greek consuls in A. D. 500. But this has no ground in history: the expression "socerorum," in *Consol. Phil.* ii. 3, refers not to two fathers-in-law, but to the parents of Rusticiana; and the epitaph of Elpis, which is the only authentic record of her life, contradicts the story altogether, by implying that she followed her husband (who is not named) into exile, which would of course leave no time for his second marriage and children. (See Tiraboschi, vol. iii. lib. i. c. 4.)

4. Paulus Diaconus (book vii.), Anastasius (*Vit. Pontif. in Joanne* I.), and later writers, have connected his death with the embassy of pope John I. to Constantinople for the protection of the Catholics, in which he is alleged to have been implicated. But this story, not being alluded to in the earlier accounts, appears to have arisen, like the last-mentioned one, from the desire to connect his name more distinctly with Christianity, which leads to the last and most signal variation in his history.

5. He was long considered as a Catholic saint and martyr, and in later times stories were current of his having been a friend of St. Benedict, and having supped at Monte Cassino (Trithemius, *ap. Fabric. Bibl. Lat.* iii. 15), and again of miracles at his death, as carrying his head in his hand (Life of him by Martianus, *ap. Baron. Annal.* A. D. 526, No. 17, 18), which last indeed probably arose from the fact of this being the symbolical representation of martyrdom by decapitation; as the particular day of his death (Oct. 23) was probably fixed by its being the day of two other saints of the same name of Severinus.

Whatever may be thought of these details, the question of his Christianity itself is beset with difficulties in whichever way it may be determined. On the one hand, if the works on dogmatical theology ascribed to him be really his, the question is settled in the affirmative. But, in that case, the total omission of all mention of Christianity in the "Consolatio Philosophiae," in passages and under circumstances where its mention seemed to be imperatively demanded, becomes so great a perplexity that various expedients have been adopted to solve it. Bertius conjectured, that there was to have been a sixth book, which was interrupted by his death. Glareanus, though partly on other grounds, with the independent judgment for which he is commended by Niebuhr, rejected the work itself as spurious. Finally, Professor Hand, in Ersch and Gruber's *Encyclopädie*, has with much ingenuity maintained the opposite hypothesis, viz. that Boëthius was not a Christian at all, and that the theological works ascribed to him were written by another Boëthius, who was afterwards confounded with him; and hence the origin or confirmation of the mistake. In favour of this theory may be mentioned, over and above the general argument arising from the *Consolatio Philosophiae*, (1.) The number of persons of the name of Boëthius in or about that time. See Fabric. *Bibl. Lat.* iii. 15. (2.) The tendency of that age to confound persons of inferior note with their more famous namesakes, as well as to publish anonymous works under celebrated names; as, for example, the ascription to St. Athanasius of the hymn "Quicunque vult," or to St. Dionysius the Areopagite, of the works which go under his name. (3.) The evidently fabulous character of all the *events* in his life alleged to prove his Christianity. (4.) The tendency which appears increasingly onwards through the middle ages to Christianize eminent heathens; as, for example, the embodiment of such traditions with regard to Trajan, Virgil, and Statius, in the Divina Comedia of Dante. Still sufficient difficulties remain to prevent an implicit acquiescence in this hypothesis. Though no author quotes the theological works of Boëthius before Hincmar (A. D. 850), yet there is no trace of any doubt as to their genuineness; and also, though the general tone of the Consolatio is heathen, a few phrases seem to savour of a belief in Christianity, *e. g. angelica virtute* (iv. 5), *patriam* for "heaven" (v. 1, iv. 1), *veri praevia luminis* (iv. 1).

After all, however the critical question be settled, the character of Boëthius is not much affected by it. For as it must be determined almost entirely from the "Consolatio," in which he speaks with his whole heart, and not from the abstract statements of doctrine in the theological treatises, which, even if genuine, are chiefly compiled with hardly an expression of personal feeling, from the works of St. Augustin, on the one hand the general silence on the subject of Christianity in such a book at such a period of his life, proves that, if he was a Christian, its doctrines could hardly have been a part of his living belief; on the other hand, the incidental phrases above quoted, the strong religious *theism* which pervades the whole work, the real belief which it indicates in prayer and Providence, and the unusually high tone of his public life, prove that, if a heathen, his general character must have been deeply tinged by the contemporaneous influence of Christianity.

He would thus seem to have been one of a probably large class of men, such as will always be found in epochs between the fall of one system of belief and the rise of another, and who by hovering on the confines of each can hardly be assigned exclusively to either,—one who, like Epictetus and the Antonines, and, nearer his own time, the poet Claudian and the historian Zosimus, was by his deep attachment to the institutions and literature of Greece and Rome led to look for practical support to a heathen or half-heathen philosophy; whilst like them, but in a greater degree, his religious and moral views received an elevation from their contact with the now established faith of Christianity.

The middle position which he thus occupied by his personal character and belief, he also occupies in the general history and literature of the world.

Being the last Roman of any note who understood the language and studied the literature of Greece, and living on the boundary of the ancient and modern world, he is one of the most important links between them. As it had been the great object of his public life to protect the declining fortunes of Rome against the oppression of the barbarian invaders, so it was the great object of his literary life to keep alive the expiring light of Greek literature amidst the growing ignorance of the age. The complete ruin of the ancient world, which followed almost immediately on his death, imparted to this object an importance and to himself a celebrity far beyond what he could ever have anticipated. In the total ignorance of Greek writers which prevailed from the 6th to the 14th century, he was looked upon as the head and type of all philosophers, as Augustin was of all theology and Virgil of all literature, and hence the tendency throughout the middle ages to invest him with a distinctly Christian and almost miraculous character. In Dante, *e. g.* he is thus described (*Parad.* x. 124):—

Per veder ogni ben dentro vi gode
L' anima santa, che 'l mondo fallace
Fa manifesto a chi di lei ben ode;
Lo corpo, ond 'ella fu cacciata, giace
Giuso in Cieldauro, ed essa da martiro
E da esiglio venne a questa pace.

After the introduction of the works of Aristotle into Europe in the 13th century, Boëthius's fame gradually died away, and he affords a remarkable instance of an author, who having served a great purpose for nearly 1000 years, now that that purpose has been accomplished, will sink into obscurity as general as was once his celebrity. The first author who quotes his works is Hincmar (i. 211, 460, 474, 521), A. D. 850, and in the subsequent literature of the middle ages the Consolatio gave birth to imitations, translations, and commentaries, innumerable. (Warton's *Eng. Poet.* ii. 342, 343.) Of four classics in the Paris library in A. D. 1300 this was one. (Ib. i. p. cxii.) Of translations the most famous were one into Greek, of the poetical portions of the work, by Maximus Planudes (first published by Weber, Darmstadt, 1833), into Hebrew by Ben Banschet (Wolf. *Bibl. Heb.* i. 229, 1092, 243, 354, 369; Fabric. *Bibl. Lat.* iii. 15), into old High German at the beginning of the 11th century, by St. Gallen; into French by J. Meun, in 1300, at the order of Philip the Fair; but above all, that into Anglo-Saxon by Alfred the Great, which is doubly interesting, (1.) as one of the earliest specimens of Anglo-Saxon literature; (2.) as the chief literary relic of Alfred himself, whose own mind appears not only in the freedom of the translation, but also in large original insertions relative to the kingly office, or to Christian history, which last fact strikingly illustrates the total absence of any such in Boëthius's own work. (Of this the best edition is by J. S. Cardale, with notes and translation, 1828.)

Of imitations may be mentioned (1), Chaucer's Testament of Love. (Warton's *Eng. Poet.* ii. 295.) 2. *Consolatio Monachorum*, by Echard, 1130. 3. *Consolatio Theologiae*, by Gerson. 4. The King's Complaint, by James I. 5. An Imitation, by Charles, Duke of Orleans, in the 15th century.

Boëthius's own works are as follow:—1. *De Consolatione Philosophiae.* Of its moral and religious character no more need be said. In a literary point of view, it is a dialogue between himself and Philosophy, much in the style of the Pastor of Hermas,—a work which it resembles in the liveliness of personification, though inferior to it in variety and superior in diction. The alternation of prose and verse is thought to have been suggested by the nearly contemporary work of Marcianus Capella on the nuptials of Mercury and Philology. The verses are almost entirely borrowed from Seneca.

2. *De Unitate et Uno*, and *De Arithmetica libri* ii.; 3. *De Musica libri* v.; 4. *De Geometria libri* ii.; 5. *In Porphyrii Phoenicis Isagogen de Praedicabilibus a Victorino translatam Diologi* ii.; 6. *In eandem a se Latine versam Expositio secunda libris totidem*; 7. *In Categorias Aristotelis libri* ii.; 8. *In librum Aristotelis de Interpretatione Minorum Commentariorum libri* ii., and a second ed. called *Comment. Majora*, in 6 books; 9. *Analyticorum Aristotelis priorum et posteriorum libri* iv.; 10. *Introductio ad Categoricos Syllogismos*; 11. *De Syllogismo Categorico libri* ii., and *De Hypothetico libri* ii.; 12. *De Divisione*, and *De Definitione*; 13. *Topicorum Aristotelis libri* viii.; 14. *Elenchorum Sophisticorum libri* ii.; 15. *In Topica Ciceronis libri* vi.; 16. *De Differentiis Topicis libri* iv. The first collected edition of his works was published at Venet., fol., 1491 (or 1492); the best and most complete at Basel, 1570, fol.

The chief ancient authorities for his life are the Epistles of Ennodius and Cassiodorus, and the History of Procopius. The chief modern authorities are Fabric. *Bibl. Lat.* iii. 15; Tiraboschi, vol. iii. lib. 1. cap. 4; Hand, in Ersch and Gruber's *Encyclopädie*; Barberini, *Crit. storica Exposizione della Vita di Sev. Boezio*, Pavia, 1783; Heyne, *Censura ingenii, &c. Boethii*, Gottin. 1806. [A. P. S.]

BOE'THUS (Βοηθός). 1. A Stoic philosopher who perhaps lived even before the time of Chrysippus, and was the author of several works. One of them was entitled περὶ φύσεως, from which Diogenes Laërtius (vii. 148) quotes his opinion about the essence of God; another was called περὶ εἱμαρμένης, of which the same writer (vii. 149) mentions the eleventh book. This latter work is, in all probability the one to which Cicero refers in his treatise on Divination (i. 8, ii. 21). Philo (*de Mund. incorrupt.* ii. p. 497, ed. Mangey) mentions him together with Posidonius, and it is not improbable that this Boëthus is the one mentioned by Plutarch. (*De Placit. Philos.* iii. 2.)

2. An Epicurean philosopher and geometrician, who is mentioned by Plutarch (*de Pyth. Orac.* p. 396, d.), and is introduced by the same writer in the *Symposiaca* (v. 1, p. 673, c.); but nothing further is known about him.

3. A Platonic philosopher and grammarian, who wrote a Lexicon to Plato's works (συναγωγὴ λέξεων Πλατωνικῶν), dedicated to Melanthus, which Photius (*Cod.* 154) preferred to the similar work of Timaeus still extant. Another work on the ambiguous words of Plato (περὶ τῶν παρὰ Πλάτωνι ἀπορουμένων λέξεων) was dedicated to Athenagoras. (Phot. *Cod.* 155.) Whether he is the same as the Boëthus who wrote an exegesis to the Phaenomena of Aratus (Geminus, *Introd. ad Phaen.* 14) is uncertain, and also whether he is the one against whom Porphyrius wrote his work περὶ ψυχῆς. (Euseb. *Praep. Evang.* xiv. 10, xv. 11, 16; comp. Hesych. *s. v.* διὰ πάντων κριτής; Aeneas, Gaz. *Theophr.* p. 16.) [L. S.]

BOE'THUS (Βόηθος), surnamed SIDONIUS, was born at Sidon in Phoenicia. As he is called a disciple of the Peripatetic Andronicus of Rhodes (Ammon. Herm. *Comment. in Aristot. Categ.* p. 8, ed. Ald. 1546), he must have travelled at an early age to Rome and Athens, in which cities Andronicus is known to have taught. Strabo (xvi. p. 757), who mentions him and his brother Diodotus among the celebrated persons of Sidon, speaks of him at the same time as his own teacher in the Peripatetic philosophy. Among his works, all of which are now lost, there was one on the nature of the soul, and also a commentary on Aristotle's Categories, which is mentioned by Ammonius in his commentary on the same work of Aristotle. Ammonius quotes also an opinion of Boëthus concerning the study of the works of Aristotle, viz. that the student should begin with the Physics (ἀπὸ τῆς φυσικῆς), whereas Andronicus had maintained, that the beginning should be made ἀπὸ τῆς λογικῆς, ἥτις περὶ τὴν ἀπόδειξιν γίνεται. (Fabric. *Bibl. Graec* iii. p. 480; Schneider, *Epimetrum III. ad Aristot. Hist. Anim.* p. xcv.; Buhle, *Aristot. Opera*, i. p. 297; Stahr, *Aristotelia*, ii. p. 129, &c.) [A. S.]

BOE'THUS (Βοηθός), the author of an epigram in the Greek Anthology in praise of Pylades, a pantomime in the time of Augustus, was a native of Tarsus. Strabo (xiv. p. 674) describes him as a bad citizen and a bad poet, who gained the favour of Antony by some verses on the battle of Philippi, and was set by him over the gymnasium and public games in Tarsus. In this office he was guilty of peculation, but escaped punishment by flattering Antony. He was afterwards expelled from Tarsus by Athenodorus, with the approbation of Augustus. [P. S.]

BOE'THUS (Βοηθός), a sculptor and embosser or chaser of Carthage (Paus. v. 17. § 1) of uncertain age. Pliny (*H. N.* xxxiii. 12. s. 55) praises his excellence in embossing and (xxxiv. 8. s. 19) in sculpture. Müller (*Handb. d. Arch.* § 159. 1) suspects, and not without good reason, that the reading Καρχηδόνιος is corrupted out of Καλχήδονιος. The artist would then not be an inhabitant or even a native of the barbarian Carthage, but of the Greek town of Chalcedon in Asia Minor. [ACRAGAS.] [W. I.]

BOEUS (Βοιός), a son of Heracles, and founder of the Laconian town of Boeae, to which he led colonists from Etis, Aphrodisias, and Side. (Paus. iii. 22. § 9.) [L. S.]

BOEUS. [BOEO.]

BOGES (Βόγης), the Persian governor of Eion in Thrace, when Xerxes invaded Greece in B. C. 480. Boges continued to hold the place till B. C. 476, when it was besieged by the Athenians under Cimon. Boges, finding that he was unable to defend the town, and refusing to surrender it, killed his wife, children, and family, and set fire to the place, in which he himself perished. (Herod. vii. 113, 107; Plut. *Cim.* 7, who calls him Βούτης; Paus. viii. 8. § 5, who calls him Βοής; Polyaen. vii. 24, who calls him Βόργης; comp. Diod. xi. 60.)

BOGUD (Βογούας) was king of Mauretania Tingitana, in which title he was confirmed by Julius Caesar, B. C. 49, as a reward for his adherence to him in opposition to the party of Pompey. (Dion Cass. xli. 42; comp. Cic. *ad Fam.* x. 32; Sueton. *Jul.* 52.) Accordingly, while Caesar was engaged with his rival in Greece, B. C. 48, we find Bogud zealously lending his aid to Cassius Longinus, Caesar's pro-praetor in further Spain, to quell the sedition in that province. (Hirt. *Bell. Alex.* 62.) Again, during Caesar's campaign in Africa, B. C. 46, Mauretania was invaded unsuccessfully by the young Cn. Pompey; and when Juba, the Numidian, was hastening to join his forces to those of Q. Metellus Scipio, Bogud attacked his dominions at the instigation of the Roman exile P. Sitius, and obliged him to return for their defence. (Hirt. *Bell. Afric.* 23, 25, comp. c. 95; Dion Cass. xliii. 3.) In Caesar's war in Spain against Pompey's sons, B. C. 45, Bogud joined the former in person; and it was indeed by his attack on the camp of Cn. Pompey at the battle of Munda that Labienus was drawn from his post in the field to cover it, and the scale was thus turned in Caesar's favour. (Dion Cass. xliii. 38.) After the murder of Caesar, Bogud espoused the side of Antony, and it was perhaps for the furtherance of these interests that he crossed over to Spain in B. C. 38, and so lost his kingdom through a revolt of his subjects, fomented in his absence by Bocchus. This prince's usurpation was confirmed by Octavius, and seems to have been accompanied with the gift of a freer constitution to the Tingitanians. (Dion Cass. xlviii. 45.) Upon this, Bogud betook himself into Greece to Antony, for whom we afterwards find him holding the town of Methone, at the capture of which by Agrippa he lost his life about the end of B. C. 32 or the beginning of 31. (Dion Cass. l. 11.) [E. E.]

BOIOCALUS, the leader of the Ansibarii, a German people, was a man of great renown, and had long been faithful to the Romans, but made war against them in A. D. 59. (Tac. *Ann.* xiii. 55, 56.)

BOIORIX, a chieftain of the the Boii, who in B. C. 194, together with his two brothers, excited his countrymen to revolt from the Romans, and fought an indecisive battle with Tib. Sempronius, the consul, who had advanced into his territory. The Boii continued to give the Romans trouble for several successive years, till their reduction by Scipio in B. C. 191; but of Boiorix himself we find no further mention in Livy. (Liv. xxxiv. 46, 47, 56, xxxv. 4, 5, 40, xxxvi. 38, 39.) [E. E.]

BOLA'NUS, a friend of Cicero's, recommended by him to P. Sulpicius in B. C. 54. (Cic. *ad Fam.* xiii. 77.)

Bolanus also occurs in Horace (*Sat.* i. 9. 11) as the name of a well-known furious fellow, who would not submit to any insult or impertinence.

BOLA'NUS, VE'TTIUS, commanded a legion under Corbulo in the war against Tigranes in Armenia, A. D. 63, and was appointed governor of Britain in 69, in the place of Trebellius Maximus. In the civil war between Vespasian and Vitellius, Bolanus did not declare in favour of either; and, during his government of the province, he attempted nothing against the Britons, and allowed his troops great licence. But, as his administration was marked by integrity, he was popular in the province. The praises which Statius bestows upon Bolanus in the poem (*Silv.* v. 2. 34, &c.), addressed to his son Crispinus, must be set down to flattery. (Tac. *Ann.* xv. 3, *Hist.* ii. 65, 97, *Agric.* 3, 16.)

BO'LGIUS. [BELGIUS.]

BOLIS. [ACHAEUS, p. 8, a.]

BOLUS (Βῶλος). Under this name Suidas, and Eudocia after him, mention a Pythagorean philo-

sopher of Mende, to whom they ascribe several works, which are otherwise entirely unknown. From this Pythagorean, Suidas distinguishes a Bolus who was a philosopher of the school of Democritus, who wrote on medicine and also an historical work. But, from a passage of Columella (vii. 5; comp. Stobaeus, *Serm.* 51), it appears that Bolus of Mende and the follower of Democritus were one and the same person; and he seems to have lived subsequently to the time of Theophrastus, whose work on plants he appears to have known. (Steph. Byz. *s. v.* Ἄψυνθος; Schol. *ad Nicand. Theriac.* 764.) [L. S.]

BOMILCAR (Βομίλκας, Βοαμίλκας). 1. A commander of the Carthaginians against Agathocles, when the latter invaded Africa, B. C. 310. In the first battle with the invaders, Bomilcar, his colleague Hanno having fallen, betrayed the fortune of the day to the enemy, with the view, according to Diodorus, of humbling the spirit of his countrymen, and so making himself tyrant of Carthage. (Diod. xx. 10, 12; comp. Arist. *Polit.* v. 11, ed. Bekk.) Two years after this, B. C. 308, after many delays and misgivings, he attempted to seize the government with the aid of 500 citizens and a number of mercenaries; but his followers were induced to desert him by promises of pardon, and he himself was taken and crucified. (Diod. xx. 43, 44; Justin, xxii. 7.)

2. Father of the Hanno who commanded a portion of Hannibal's army at the passage of the Rhone, B. C. 218. This Bomilcar seems to have been one of the Carthaginian Suffetes (*rex*, not *praetor*; see Göttling, *Excurs.* iii. *ad Arist. Polit.* p. 484), and to have presided in that assembly of the senate in which the second Punic war was resolved on. (Polyb. iii. 33, 42; Liv. xxi. 18, 27, 28.)

3. Commander of the Carthaginian supplies which were voted to Hannibal after the battle of Cannae, B. C. 216, and with which he arrived in Italy in the ensuing year. (Liv. xxiii. 13, 41.) In B. C. 214, he was sent with fifty-five ships to the aid of Syracuse, then besieged by the Romans; but, finding himself unable to cope with the superior fleet of the enemy, he withdrew to Africa. (Liv. xxiv. 36.) Two years after, we again find him at Syracuse; for we hear of his making his escape out of the harbour, carrying to Carthage intelligence of the perilous state of the city (all of which, except Achradina, was in the possession of Marcellus), and returning within a few days with 100 ships. (Liv. xxv. 25.) In the same year, on the destruction by pestilence of the Carthaginian land-forces under Hippocrates and Himilco, Bomilcar again sailed to Carthage with the news, and returned with 130 ships, but was prevented by Marcellus from reaching Syracuse. He then proceeded to Tarentum, apparently with the view of cutting off the supplies of the Roman garrison in that town; but, as the presence of his force only increased the scarcity under which the Tarentines themselves suffered, they were obliged to dismiss him. (Liv. xxv. 27, xxvi. 20; comp. Polyb. *Spicil. Rel.* ix. 1; Schweig. *ad loc.*)

4. A Numidian, deep in the confidence of Jugurtha, by whom he was employed on many secret services. In particular, when Jugurtha was at Rome, in B. C. 108, Bomilcar undertook and effected for him the assassination of Massiva, who happened to be at Rome at the same time, and who, as well as Jugurtha himself, was a grandson of Masinissa, and a rival claimant to the throne of Numidia. The murder was discovered and traced to Bomilcar, who was obliged to enter into large recognizances to appear and stand his trial; but, before the trial came on, his master privately sent him back to Africa. (Sall. *Jug.* 35; comp. Liv. *Epit.* 64.) In the ensuing year, we find him commanding a portion of Jugurtha's army, with which he was defeated in a skirmish at the river Muthul by Rutilius, lieutenant of Metellus. (Sall. *Jug.* 49, 52, 53.) In the winter of the same year Metellus, after his unsuccessful attempt on Zama, engaged Bomilcar by promises of Roman favour to deliver Jugurtha to him alive or dead; and it was accordingly at his instigation that the king sent ambassadors to make offers of unconditional submission to Metellus. (Sall. *Jug.* 61, 62.) In consequence of this advice Bomilcar seems to have become an object of suspicion to his master, which urged him the more towards the execution of his treachery. Accordingly he formed a plot with Nabdalsa, a Numidian nobleman, for the seizure or assassination of the king; but the design was discovered to Jugurtha by Nabdalsa's agent or secretary, and Bomilcar was put to death. (Sall. *Jug.* 70, 71.) [E. E.]

BONA DEA, a Roman divinity, who is described as the sister, wife, or daughter of Faunus, and was herself called Fauna, Fatua, or Oma. (Serv. *ad Aen.* viii. 314; Macrob. *Sat.* i. 12.) She was worshipped at Rome from the earliest times as a chaste and prophetic divinity; and her worship was so exclusively confined to women, that men were not even allowed to know her name. Faunus himself had not been able to overcome her aversion to men, except by changing her into a serpent. (Cic. *de Harusp. resp.* 17; Varr. *ap. Lactant.* i. 22; Serv. *l. c.*) She revealed her oracles only to females, as Faunus did only to males. Her sanctuary was a grotto in the Aventine, which had been consecrated to her by Claudia, a pure maiden. (Macrob. *l. c.*; Ov. *Fast.* v. 148, &c.) In the time of Cicero, however, she had also a sanctuary between Aricia and Bovillae. (Cic. *pro Mil.* 31; Ascon. *ad Milon.* p. 32.) Her festival, which was celebrated every year on the 1st of May, was held in the house of the consul or praetor, as the sacrifices on that occasion were offered on behalf of the whole Roman people. The solemnities were conducted by the Vestals, and only women, usually of the higher orders, were allowed to take part in them. (Cic. *ad Att.* i. 13, *de Harusp. resp. l. c.*; Dion Cass. xxxvii. 45.) During the solemnity, no male person was allowed to be in the house, and portraits of men were tolerated only when they were covered over. It is a well-known fact, that P. Clodius profaned the sacred ceremonies on such an occasion by entering the house of Caesar in the disguise of a woman. (Juv. vi. 429; Senec. *Epist.* 97; Plut. *Caes.* 9, *Quaest. Rom.* 20; Cic. *Paradox.* 4, *ad Att.* ii. 4.) The women who celebrated the festival of Fauna had to prepare themselves for it by abstaining from various things, especially from intercourse with men. The house of the consul or praetor was decorated by the Vestals as a temple, with flowers and foliage of every kind except myrtle, on account of its symbolic meaning. The head of the goddess's statue was adorned with a garland of vine-leaves, and a serpent surrounded its feet. The women were decorated in a similar manner. Although no one was

allowed to bring wine with her, a vessel filled with wine, stood in the room, and from it the women made their libations and drank. This wine, however, was called milk, and the vessel containing it mellarium, so that the name of wine was avoided altogether. The solemnity commenced with a sacrifice called *damium* (the priestess who performed bore the name *damiatrix*, and the goddess *damia*; Fest. *s. v. Damium*, who however gives an absurd account of these names). One might suppose that the sacrifice consisted of a chamois (*dama*) or some kind of substitute for a chamois; but Pliny (*H. N.* x. 77) seems to suggest, that the sacrifice consisted of hens of various colours, except black ones. After this sacrifice, the women began to perform Bacchic dances, and to drink of the wine prepared for them. (Juv. vi. 314.) The goddess herself was believed to have set the example for this; for, while yet on earth, she was said to have intoxicated herself by emptying a large vessel of wine, whereupon Faunus killed her with a myrtle staff, but afterwards raised her to the rank of a goddess. (Varr. *ap. Lactant. l. c.*; Arnob. *adv. Gent.* v. 18; Plut. *Quaest. Rom.* 20.) This whole ceremony took place at night, whence it is usually called *sacrum opertum*, or *sacra opertanea*. (Cic. *de Legg.* ii. 9, *ad Att.* i. 13.) Fauna was also regarded as a goddess possessed of healing powers, as might be inferred from the serpents being part of her worship; but we know that various kinds of medicinal herbs were sold in her temple, and bought largely by the poorer classes. (Macrob., Plut., Arnob. *ll. cc.*) Greek writers, in their usual way, identify the Bona Dea with some Greek divinity, such as Semele, Medeia, Hecate, or Persephone. The Angitia of the Marsians seems to have been the same goddess with them as the Bona Dea with the Romans. (ANGITIA; comp. Hartung, *Die Relig. der Röm.* ii. p. 195, &c.) [L. S.]

BONIFA'CIUS, a Roman general, tribunus, and comes in the province of Africa under Valentinian III. In the early part of his career he was distinguished for his prompt administration of justice, and also for his activity against the barbarians, as at Massilia in A. D. 413 against the Gothic king Ataulphus (Olymp. *ap. Phot.* p. 59, Bekk.), and in 422 against the Vandals in Spain. (Prosper.) His high character procured for him the friendship of Augustin, whom he consulted with regard to enforcing the imperial laws against the Donatists, and to scruples which he entertained against continuing military pursuits, and (on the death of his wife) even against remaining in the world at all. These scruples Augustin wisely allayed, only recommending to him resolutions, which he adopted, of confining himself to defensive warfare against the barbarians, and of leading a single life. (Augustin. *Ep.* 185, 189.) (A. D. 417, 418.)

The abandonment of this last resolution, in his second marriage with a rich Arian lady of the name of Pelagia, seems to have exercised a pernicious influence over his general character. Although he so far maintained his own religious convictions as to insist on the previous conversion of his wife, yet he so far gave them up as to allow his child to receive Arian baptism; and as the first breach of even slight scruples may prepare a conscience naturally tender for the commission of actual crimes, he is afterwards reported to have lived with concubines. (Augustin. *Ep.* 220.) (A. D. 424.) Whilst in the unsettled state consequent on this change of life, he was, in 427, entrapped by his rival Aëtius [AETIUS] into the belief that the empress Placidia was bent on his destruction; and under this impression he yielded to the temptation of inviting Genseric, king of the Vandals, to settle in Africa. (Procop. *Bell. Vand.* i. 4.) Bitterly reproached for his crime by Augustin (*Ep.* 220), and discovering the fraud when it was too late, he took arms against Genseric, but was driven by him into Hippo (A. D. 430), and thence, after a year's siege, during which he witnessed the death of his friend, Augustin, he escaped with a great part of the inhabitants to Italy, where he was restored to the favour of Placidia, and even enjoyed the almost unexampled honour of having coins struck in honour of his imaginary victories, with his own head on the reverse. Aëtius, however, challenged him to single combat, shortly after which, either by a wound from the longer spear of his adversary (Marcellinus in anno) or from illness (Prosper), he expired, expressing his forgiveness to Aëtius, and advising his widow to marry him. (A. D. 432.)

His career is singularly and exactly the reverse of that of his rival, Aëtius. Uniting true Roman courage and love of justice with true Christian piety, he yet by one fatal step brought on his church and country the most severe calamities which it had been in the power of any of the barbarian invaders to inflict on either of them.

The authorities for his life are Procopius, *Bell. Vand.* i. 3, 4; Olymp. *ap. Phot.* pp. 59, 62; Augustin. *Ep.* 185 (or 50), 189 (or 95), 220 (or 70); and, of modern writers, Gibbon, c. 33; at greater length, Tillemont, *Mem. Eccl.* xiii. pp. 712—886, in which last (note 77) is a discussion on a correspondence of sixteen smaller letters, falsely ascribed to him and Augustin. [A. P. S.]

BONO'SUS, was born in Spain; his ancestors were from Britain and Gaul. The son of a humble schoolmaster, he displayed a marked inaptitude for literary pursuits; but, having entered the army, gradually rose to high military rank, and was indebted for much of his success in life to the singular faculty which he possessed of being able to drink to excess (*bibit quantum hominum nemo*) without becoming intoxicated or losing his self-command. Aurelian, resolving to take advantage of this natural gift, kept him near his person, in order that when ambassadors arrived from barbarian tribes, they might be tempted to deep potations by Bonosus, and so led to betray the secrets of their mission. In pursuance of this plan, the emperor caused him to wed Hunila, a damsel of the noblest blood among the Goths, in hopes of gaining early information of the schemes in agitation among her kinsmen, which they were apt to divulge when under the influence of wine. How the husband-spy discharged his task we are not told; but we find him at a subsequent period in the command of troops upon the Rhaetian frontier, and afterwards stationed on the Rhine. The Germans having succeeded in destroying certain Roman vessels in consequence of some carelessness or breach of duty on his part, in order to avoid immediate punishment, he prevailed upon his soldiers to proclaim him emperor. After a long and severe struggle, he was vanquished by Probus, and hanged himself. The conqueror magnanimously spared his two sons and pensioned his widow. No medals are extant except those published by Goltzius, which are spurious. (Vopiscus, *Vit. Bonos.*) [W. R.]

BOO'PIS (Βοῶπις), an epithet commonly given to Hera in the Homeric poems. It has been said, that the goddess was thus designated in allusion to her having metamorphosed Io into a cow; but this opinion is contradicted by the fact, that other divinities too, such as Euryphaëssa (Hom. *Hymn. in Sol.* 2) and Pluto (Hesiod. *Theog.* 355), are mentioned with the same epithet; and from this circumstance it must be inferred, that the poets meant to express by it nothing but the sublime and majestic character of those divinities. [L. S.]

BO'REAS (Βορέας or Βορᾶς), the North wind, was, according to Hesiod (*Theog.* 379), a son of Astraeus and Eos, and brother of Hesperus, Zephyrus, and Notus. He dwelt in a cave of mount Haemus in Thrace. (Callim. *Hymn. in Del.* 63.) He is mixed up with the early legends of Attica in the story of his having carried off Oreithyia, the daughter of Erechtheus, by whom he begot Zetes, Calais, and Cleopatra, the wife of Phineus, who are therefore called Boreades. (Ov. *Met.* vi. 683, &c.; Apollon. Rhod. i. 211; Apollod. iii. 15. § 2; Paus. i. 19. § 6.) In the Persian war, Boreas shewed his friendly disposition towards the Athenians by destroying the ships of the barbarians. (Herod. vii. 189.) He also assisted the Megalopolitans against the Spartans, for which he was honoured at Megalopolis with annual festivals. (Paus. viii. 36. § 3.) According to an Homeric tradition (*Il.* xx. 223), Boreas begot twelve horses by the mares of Erichthonius, which is commonly explained as a mere figurative mode of expressing the extraordinary swiftness of those horses. On the chest of Cypselus he was represented in the act of carrying off Oreithyia, and here the place of his legs was occupied by tails of serpents. (Paus. v. 19. § 1.) Respecting the festivals of Boreas, celebrated at Athens and other places, see *Dict. of Ant. s. v.* Βορεασμοί. [L. S.]

BORMUS (Βῶρμος or Βώριμος), a son of Upius, a Mariandynian, was a youth distinguished for his extraordinary beauty. Once during the time of harvest, when he went to a well to fetch water for the reapers, he was drawn into the well by the nymphs, and never appeared again. For this reason, the country people in Bithynia celebrated his memory every year at the time of harvest with plaintive songs (βῶριμοι) with the accompaniment of their flutes. (Athen. xiv. p. 620; Aeschyl. *Pers.* 941; Schol. *ad Dionys. Perieg.* 791; Pollux, iv. 54.) [L. S.]

BORUS (Βῶρος), two mythical personages, of whom no particulars are related. (Apollod. iii. 13. § 1; Paus. ii. 18. § 7.) [L. S.]

BOSTAR (Βώστωρ, Polyb. iii. 98; Βώσταρος, Polyb. i. 30; Βοδόστωρ, Diod. *Exc.* xxiv.). 1. A Carthaginian general, who, in conjunction with Hamilcar and Hasdrubal, the son of Hanno, commanded the Carthaginian forces sent against M. Atilius Regulus when he invaded Africa in B. C. 256. Bostar and his colleagues were, however, quite incompetent for their office. Instead of keeping to the plains, where their cavalry and elephants would have been formidable to the Romans, they retired to the mountains, where these forces were of no use; and they were defeated, in consequence, near the town of Adis, with great slaughter. The generals, we are told, were taken prisoners; and we learn from Diodorus, that Bostar and Hamilcar were, after the death of Regulus, delivered up to his family, who behaved to them with such barbarity, that Bostar died of the treatment he received. The cruelty of the family, however, excited so much odium at Rome, that the sons of Regulus thought it advisable to burn the body of Bostar, and send his ashes to Carthage. This account of Diodorus, which, Niebuhr remarks, is probably taken from Philinus, must be regarded as of doubtful authority. (Polyb. i. 30; Oros. iv. 8; Eutrop. ii. 21; Flor. ii. 2; Diod. *Exc.* xxxiv.; Niebuhr, *Hist. of Rome*, iii. p. 600.)

2. The Carthaginian commander of the mercenary troops in Sardinia, was, together with all the Carthaginians with him, killed by these soldiers when they revolted in B. C. 240. (Polyb. i. 79.)

3. A Carthaginian general, who was sent by Hasdrubal, the commander-in-chief of the Carthaginian forces in Spain, to prevent the Romans under Scipio from crossing the Iberus in B. C. 217. But not daring to do this, Bostar fell back upon Saguntum, where all the hostages were kept which had been given to the Carthaginians by the different states in Spain. Here he was persuaded by Abelox, who had secretly gone over to the Romans, to set these hostages at liberty, because such an act would secure the affections of the Spanish people. But the hostages had no sooner left the city, than they were betrayed by Abelox into the hands of the Romans. For his simplicity on this occasion, Bostar was involved in great danger. (Polyb. iii. 98, 99; Liv. xxii. 22.)

4. One of the ambassadors sent by Hannibal to Philip of Macedonia in B. C. 215. The ship in which they sailed was taken by the Romans, and the ambassadors themselves sent as prisoners to Rome. (Liv. xxiii. 34.) We are not told whether they obtained their freedom; and consequently it is uncertain whether the Bostar who was governor of Capua with Hanno, in 211, is the same as the preceding. (Liv. xxvi. 5, 12; Appian, *Annib.* 43.)

BO'TACHUS (Βώταχος), a son of Iocritus and grandson of Lycurgus, from whom the demos Botachidae or Potachides at Tegea was believed to have derived its name. (Paus. viii. 45. § 1; Steph. Byz. *s. v.* Βωταχίδαι.) [L. S.]

BOTANIDES. [NICEPHORUS III.]

BO'TRYAS (Βοτρύας), of Myndus, is one of the writers whom Ptolemy, the son of Hephaestion made use of in compiling his "New History." (Phot. p. 147, a., 21, ed. Bekker.)

BOTRYS (Βότρυς), a native of Messana in Sicily, was the inventor of the lascivious poems called Παίγνια. (Athen. vii. p. 322, a.; Polyb. xii. 13; Suidas, *s. v.* Δημοχάρης.)

BOTRYS (Βότρυς), a Greek physician, who must have lived in or before the first century after Christ. His writings are not now extant, but they were used by Pliny for his Natural History. (Ind. to *H. N.* xiii. xiv.) One of his prescriptions is preserved by Galen. (*De Compos. Medicam. sec. Locos.* iii. 1. vol. xii. p. 640.) [W. A. G.]

BOTTHAEUS (Βοτθαιός), is mentioned along with Scylax of Caryanda by Marcianus of Heracleia (p. 63) as one of those who wrote a Periplus.

BRACHYLLES or BRACHYLLAS (Βραχύλλης, Βραχύλλας), was the son of Neon, a Boeotian, who studiously courted the favour of the Macedonian king Antigonus Doson; and accordingly, when the latter took Sparta, B. C. 222, he entrusted to Brachyllas the government of the city. (Polyb. xx. 5; comp. ii. 70, v. 9, ix. 36.) After the death of Antigonus, B. C. 220, Brachyllas con-

tinued to attach himself to the interests of Macedonia under Philip V., whom he attended in his conference with Flamininus at Nicaea in Locris, B. C. 198. (Polyb. xvii. 1; Liv. xxxii. 32.) At the battle of Cynoscephalae, B. C. 197, he commanded the Boeotian troops in Philip's army; but, together with the rest of his countrymen who had on that occasion fallen into the Roman power, he was sent home in safety by Flamininus, who wished to conciliate Boeotia. On his return he was elected Boeotarch, through the influence of the Macedonian party at Thebes; in consequence of which Zeuxippus, Peisistratus, and the other leaders of the Roman party, caused him to be assassinated as he was returning home one night from an entertainment, B. C. 196. Polybius tells us, what Livy omits to state, that Flamininus himself was privy to the crime. (Polyb. xviii. 26; Liv. xxxiii. 27, 28; comp. xxxv. 47, xxxvi. 6.) [E. E.]

BRANCHUS (Βράγχος), a son of Apollo or Smicrus of Delphi. His mother, a Milesian woman, dreamt at the time she gave birth to him, that the sun was passing through her body, and the seers interpreted this as a favourable sign. Apollo loved the boy Branchus for his great beauty, and endowed him with prophetic power, which he exercised at Didyma, near Miletus. Here he founded an oracle, of which his descendants, the Branchidae, were the priests, and which was held in great esteem, especially by the Ionians and Aeolians. (Herod. i. 157; Strab. xiv. p. 634, xvii. p. 814; Lutat. *ad Stat. Theb.* viii. 198; Conon, *Narrat.* 33; Luc. *Dial. Deor.* 2; comp. *Dict. of Ant. s. v. Oraculum.*)

BRANCUS, king of the Allobroges, had been deprived of his kingdom by his younger brother, but was restored to it by Hannibal in B. C. 218. (Liv. xxi. 31.)

BRANGAS (Βράγγας), a son of the Thracian king Strymon, and brother of Rhessus and Olynthus. When the last of these three brothers had been killed during the chase by a lion, Brangas buried him on the spot where he had fallen, and called the town which he subsequently built there Olynthus. (Conon, *Narrat.* 4; Steph. Byz. *s. v.* Ὄλυνθος; Athen. viii. p. 334, who calls Olynthus a son of Heracles.) [L. S.]

BRA'SIDAS (Βρασίδας), son of Tellis, the most distinguished Spartan in the first part of the Peloponnesian war, signalized himself in its first year (B. C. 431) by throwing a hundred men into Methone, while besieged by the Athenians in their first ravage of the Peloponnesian coast. For this exploit, which saved the place, he received, the first in the war, public commendation at Sparta; and perhaps in consequence of this it is we find him in September appointed Ephor Eponymus. (Xen. *Hell.* ii. 3. § 10.) His next employment (B. C. 429) is as one of the three counsellors sent to assist Cnemus, after his first defeat by Phormion; and his name is also mentioned after the second defeat in the attempt to surprise the Peiraeeus, and we may not improbably ascribe to him the attempt, and its failure to his colleagues. In 427 he was united in the same, but a subordinate, capacity, with Alcidas, the new admiral, on his return from his Ionian voyage; and accompanying him to Corcyra he was reported, Thucydides tells us, to have vainly urged him to attack the city immediately after their victory in the first engagement. Next, as trierarch in the attempt to dislodge Demosthenes from Pylos (425), he is described as running his galley ashore, and, in a gallant endeavour to land, to have fainted from his wounds, and falling back into the ship to have lost in the water his shield, which was afterwards found by the Athenians and used in their trophy. Early in the following year we find him at the Isthmus preparing for his expedition to Chalcidice (424), but suddenly called off from this by the danger of Megara, which but for his timely and skilful succour would no doubt have been lost to the enemy. Shortly after, he set forth with an army of 700 helots and 1000 mercenaries, arrived at Heracleia, and, by a rapid and dexterous march through the hostile country of Thessaly, effected a junction with Perdiccas of Macedon. The events of his career in this field of action were (after a brief expedition against Arrhibaeus, a revolted vassal of the king's) the acquisition, 1st. of Acanthus, effected by a most politic exposition of his views (of which Thucydides gives us a representation), made before the popular assembly; 2nd. of Stageirus, its neighbour; 3rd. of Amphipolis, the most important of all the Athenian tributaries in that part of the country, accomplished by a sudden attack after the commencement of winter, and followed by an unsuccessful attempt on Eïon, and by the accession of Myrcinus, Galepsus, Aesyme, and most of the towns in the peninsula of Athos; 4th. the reduction of Torone, and expulsion of its Athenian garrison from the post of Lecythus. In the following spring (423) we have the revolt of Scione, falling a day or two after the ratification of the truce agreed upon by the government at home—a mischance which Brasidas scrupled not to remedy by denying the fact, and not only retained Scione, but even availed himself of the consequent revolt of Mende, on pretext of certain infringements on the other side. Next, a second expedition with Perdiccas, against Arrhibaeus, resulting in a perilous but most ably-conducted retreat: the loss, in the meantime, of Mende, recaptured by the new Athenian armament; and in the winter an ineffectual attempt on Potidaea. In 422, Brasidas with no reinforcements had to oppose a large body of the flower of the Athenian troops under Cleon. Torone and Galepsus were lost, but Amphipolis was saved by a skilful sally,—the closing event of the war,—in which the Athenians were completely defeated and Cleon slain, and Brasidas himself in the first moment of victory received his mortal wound.

He was interred at Amphipolis, within the walls—an extraordinary honour in a Greek town—with a magnificent funeral, attended under arms by all the allied forces. The tomb was railed off, and his memory honoured by the Amphipolitans, by yearly sacrifices offered to him there, as to a hero, and by games. (Paus. iii. 14. § 1; Aristot. *Eth. Nic.* v. 7; *Dict. of Ant. s. v.* Βρασίδεια.) Regarding him as their preserver, they transferred to him all the honours of a Founder hitherto paid to Hagnon. Pausanias mentions a cenotaph to him in Sparta, and we hear also (Plut. *Lysander*, 1) of a treasury at Delphi, bearing the inscription, "Brasidas and the Acanthians from the Athenians." Two or three of his sayings are recorded in Plutarch's *Apophthegmata Laconica*, but none very characteristic. Thucydides gives three speeches in his name, the first and longest at Acanthus; one to his forces in the

retreat, perhaps the greatest of his exploits, from Lyncestis; and a third before the battle of Amphipolis. His own opinion of him seems to have been very high, and indeed we cannot well overestimate the services he rendered his country. Without his activity, even the utmost temerity in their opponents would hardly have brought Sparta out of the contest without the utmost disgrace. He is in fact the one redeeming point of the first ten years; and had his life and career been prolonged, the war would perhaps have come to an earlier conclusion, and one more happy for all parties. As a commander, even our short view of him leads us to ascribe to him such qualities as would have placed his above all other names in the war, though it is true that we see him rather as the captain than the general. To his reputation for "justice, liberality, and wisdom," Thucydides ascribes not only much of his own success, but also the eagerness shewn for the Spartan alliance after the Athenian disasters at Syracuse. This character was no doubt mainly assumed from motives of policy, nor can we believe him to have had any thought except for the cause of Sparta and his own glory. Of unscrupulous Spartan duplicity he had a full share, adding to it a most unusual dexterity and tact in negotiation; his powers, too, of eloquence were, in the judgment of Thucydides, very considerable for a Spartan. Strangely united with these qualities we find the highest personal bravery; apparently too (in Plato's *Symposium* he is compared to Achilles) heroic strength and beauty. He, too, like Archidamus, was a successful adaptation to circumstances of the unwieldy Spartan character: to make himself fit to cope with them he sacrificed, far less, indeed, than was afterwards sacrificed in the age of Lysander, yet too much perhaps to have permitted a return to perfect acquiescence in the ancient discipline. Such rapidity and versatility, such enterprise and daring, were probably felt at Sparta (comp. Thuc. i. 70) as something new and incongruous. His successes, it is known, were regarded there with so much jealousy as even to hinder his obtaining reinforcements. (Thuc. iv. 108.) [A. H. C.]

BRAURON (Βραύρων), an ancient hero, from whom the Attic demos of Brauron derived its name. (Steph. Byz. *s. v.*) [L. S.]

BRAURO'NIA (Βραυρωνία), a surname of Artemis, derived from the demos of Brauron in Attica. Under this name the goddess had a sanctuary on the Acropolis of Athens, which contained a statue of her made by Praxiteles. Her image at Brauron, however, was believed to be the most ancient, and the one which Orestes and Iphigeneia had brought with them from Tauris. (Paus. i. 23. § 8; *Dict. of Ant. s. v.* Βραυρώνια.) [L. S.]

BRENNUS. 1. The leader of the Gauls, who in B. C. 390 crossed the Apennines, took Rome, and overran the centre and the south of Italy. His real name was probably either *Brenhin*, which signifies in Kymrian "a king," or *Bran*, a proper name which occurs in Welsh history. (Arnold's *Rome*, vol. i. p. 524.) This makes it probable that he himself, as well as many of the warriors whom he led, belonged to the Kymri of Gaul, though the mass of the invaders are said by Livy (v. 35) and by Diodorus (xiv. 13) to have been Senones, from the neighbourhood of Sens, and must therefore, according to Caesar's division (*B. G.* i. 1) of the Gallic tribes, have been Kelts.

Little is known of him and his Gauls till they came into immediate contact with the Romans, and even then traditionary legends have very much obscured the facts of history.

It is clear, however, that, after crossing the Apennines (Diod. xiv. 113; Liv. v. 36), Brennus attacked Clusium, and unsuccessfully. The valley of the Clanis was then open before him, leading down to the Tiber, where the river was fordable; and after crossing it he passed through the country of the Sabines, and advanced along the Salarian road towards Rome. His army now amounted to 70,000 men. (Diod. xiv. 114.) At the Allia, which ran through a deep ravine into the Tiber, about 12 miles from the city, he found the Roman army, consisting of about 40,000 men, strongly posted. Their right wing, composed of the proletarians and irregular troops, was drawn up on high ground, covered by the ravine in front and some woody country on the flank; the left and centre, composed of the regular legions, filled the ground between the hills and the Tiber (Diod. xiv. 114), while the left wing rested on the river itself. Brennus attacked and carried this position, much in the same way as Frederick of Prussia defeated the Austrians at Leuthen. He fell with the whole strength of his army on the right wing of the Romans, and quickly cleared the ground. He then charged the exposed flank of the legions on the left, and routed the whole army with great slaughter. Had he marched at once upon the city, it would have fallen, together with the Capitol, into his hands, and the name and nation of Rome might have been swept from the earth. But he spent the night on the field. His warriors were busy in cutting off the heads of the slain (Diod. *l. c.*), and then abandoned themselves to plunder, drunkenness, and sleep. He delayed the whole of the next day, and thus gave the Romans time to secure the Capitol. On the third morning he burst open the gates of the city. Then followed the massacre of the eighty priests and old patricians (Zonar, ii. 23), as they sat, each in the portico of his house, in their robes and chairs of state; the plunder and burning of all the city, except the houses on the Palatine, where Brennus established his quarters (Diod. xiv. 115); the famous night attack on the Capitol, and the gallant exploit of Manlius in saving it.

For six months Brennus besieged the Capitol, and at last reduced the garrison to offer 1000 pounds of gold for their ransom. The Gaul brought unfair weights to the scales, and the Roman tribune remonstrated. But Brennus then flung his broadsword into the scale, and told the tribune, who asked what it meant, that it meant "vae victis esse," that the weakest goes to the wall.

Polybius says (ii. 18), that Brennus and his Gauls then gave up the city, and returned home safe with their booty. But the vanity of the Romans and their popular legends would not let him so escape. According to some, a large detachment was cut off in an ambush near Caere (Diod. xiv. 117); according to others, these were none others than Brennus and those who had besieged the Capitol. (Strab. v. p. 220.) Last of all, Camillus and a Roman army are made to appear suddenly just at the moment that the gold is being weighed for the Capitol, Brennus is defeated in two battles, he himself is killed, and his whole army slain to a man. (Liv. v. 49.)

2. The leader of a body of Gauls, who had settled in Pannonia, and who moved southwards and broke into Greece B. C. 279, one hundred and eleven years after the taking of Rome.

Pyrrhus of Epeirus was then absent in Italy. The infamous Ptolemy Ceraunus had just established himself on the throne of Macedon. Athens was again free under Olympiodorus (Paus. i. 26), and the old Achaean league had been renewed, with the promise of brighter days in the Peloponnesus, when the inroad of the barbarians threatened all Greece with desolation.

Brennus entered Paeonia at the same time that two other divisions of the Gauls invaded Thrace and Macedonia. On returning home, the easy victory which his countrymen had gained over Ptolemy in Macedon, the richness of the country, and the treasures of the temples, furnished him with arguments for another enterprise, and he again advanced southward with the enormous force of 150,000 foot and 61,000 horse. (Paus. x. 19.)

After ravaging Macedonia (Justin. xxiv. 6) he marched through Thessaly towards Thermopylae. Here an army of above 20,000 Greeks was assembled to dispute the pass, while a fleet of Athenian triremes lay close in shore, commanding the narrow road between the foot of the cliffs and the beach.

On arriving at the Spercheius, Brennus found the bridges broken, and a strong advanced post of the Greeks on the opposite bank. He waited therefore till night, and then sent a body of men down the river, to cross it where it spreads itself over some marshy ground and becomes fordable. On the Gauls gaining the right bank, the advanced post of the Greeks fell back upon Thermopylae. Brennus repaired the bridges and crossed the river, and advanced hastily by Heracleia towards the pass. At daybreak the fight began. But the ill-armed and undisciplined Gauls rushed in vain upon the Grecian phalanx, and after repeated attacks of incredible fury they were forced to retire with great loss. Brennus then despatched 40,000 of his men across the mountains of Thesssaly into Aetolia, which they ravaged with horrible barbarity. This had the intended effect of detaching the Aetolians from the allied army at Thermopylae; and about the same time some Heracleots betrayed the pass over the mountains by which, two hundred years before, the Persians had descended on the rear of the devoted Spartans. The Gaul followed the same path. But the Greeks this time, though again surrounded, escaped; for the Athenian fleet carried them safely away before the Gauls attacked them. (Paus. x. 22.)

Brennus, without waiting for those whom he had left on the other side of the pass, pushed on for the plunder of Delphi. Justin says the barbarians laughed at the notion of dedication to the gods (xxiv. 6): "The gods were so rich themselves that they could afford to be givers instead of receivers;" and as he approached the sacred hill, he pointed out the statues, and chariots, and other offerings, which were conspicuous around the temple, and which he promised as the golden prizes of the victory. (Justin. xxiv. 8.)

The Delphians had collected about 4000 men on the rock,—a small number to oppose the host of Brennus. But they were strongly posted, and the advantage of the ground, and their own steady conduct, manifestly saved the temple without the supernatural help of Apollo, which is given to them by the Greek and Roman historians. As the Gauls rushed on from below, the Greeks plied their darts, and rolled down broken rocks from the cliff upon them. A violent storm and intense cold (for it was winter) increased the confusion of the assailants. They nevertheless pressed on, till Brennus fainted from his wounds, and was carried out of the fight. They then fled. The Greeks, exasperated by their barbarities, hung on their retreat, through a difficult and mountainous country, and but few of them escaped to their comrades, whom they had left behind at Thermopylae. (Paus. x. 23.)

Brennus was still alive, and might have recovered from his wounds, but according to Pausanias he would not survive his defeat, and put an end to his life with large draughts of strong wine—a more probable account than that of Justin (xxiv. 8), who says that being unable to bear the pain of his wounds, he stabbed himself. [A. G.]

BRENTUS (Βρέντος), a son of Heracles, who was regarded as the founder of the town of Brentesium or Brundusium, on the Adriatic. (Steph. Byz. *s. v.* Βρεντήσιον.) [L. S.]

BRIAREUS. [AEGAEON.]

BRETTUS (Βρέττος), a son of Heracles, from whom the Tyrrhenian town of Brettus and the country of Brettia derived their names. (Steph. Byz. *s. v.*) [L. S.]

BRIE'NNIUS, JOANNES, a Greek scholiast on the Basilica, of uncertain date and history. (*Basilica*, vol. iii. p. 186, Fabrot.) [J. T. G.]

BRIETES, a painter, the father of Pausias of Sicyon. (Plin. *H. N.* xxxv. 11. s. 40.) [W. I.]

BRIGA'NTICUS, JU'LIUS, was born among the Batavi, and was the son of the sister of Civilis, who hated and was in turn hated by his nephew. Briganticus commanded a squadron of cavalry, with which he first revolted to Caecina, the general of Vitellius, and afterwards to Vespasian, in A. D. 70. He served under Cerialis in Germany against his uncle Civilis, and fell in battle in this war, A. D. 71. (Tac. *Hist.* ii. 22, iv. 70, v. 21.)

BRIMO (Βριμώ), the angry or the terrifying, occurs as a surname of several divinities, such as Hecate or Persephone (Apollon. Rhod. iii. 861, 1211; Tzetz. *ad Lycoph.* 1171), Demeter (Arnob. v. p. 170), and Cybele. (Theodoret. *Ther.* i. 699.) The Scholiast on Apollonius (*l. c.*) gives a second derivation of Brimo from Βρόμος, so that it would refer to the crackling of the fire, as Hecate was conceived bearing a torch. [L. S.]

BRINNO, a German of noble birth, was chosen leader of his people, the Canninefates, in their attack upon the Romans in A. D. 70. (Tac. *Hist.* iv. 15.)

BRISAEUS (Βρισαῖος), a surname of Dionysus, derived from mount Brisa in Lesbos (Steph. Byz. *s. v.* Βρίσα), or from a nymph Brisa, who was said to have brought up the god. (Schol. *ad Pers. Sat.* i. 76.) [L. S.]

BRISE'IS (Βρισηΐς), a patronymic from Briseus, and the name of Hippodameia, the daughter of Briseus of Lyrnessus, who fell into the hands of Achilles, and about whom the quarrel arose between Achilles and Agamemnon. (Hom. *Il.* i. 184, &c.; ACHILLES.) [L. S.]

BRISEUS (Βρισεύς), the father of Briseis, was a son of Ardys and king of the Leleges at Pedasus, or a priest at Lyrnessus. (Hom. *Il.* i. 392, ii. 689.) Briseus is said to have hanged himself when he lost his daughter. (Dict. Cret. ii. 17.) [L. S.]

BRISO, M. A'NTIUS, tribune of the plebs, B.C. 137, opposed the tabellaria lex of his colleague L. Cassius Longinus, but was induced by Scipio Africanus the Younger to withdraw his opposition. (Cic. *Brut.* 25.)

BRITA'NNICUS, son of Claudius and Messalina, appears to have been born in the early part of the year A. D. 42, during the second consulship of his father, and was originally named *Claudius Tiberius Germanicus*. In consequence of victories, or pretended victories, in Britain, the senate bestowed on the emperor the title of *Britannicus*, which was shared by the infant prince and retained by him during the remainder of his life as his proper and distinguishing appellation. He was cherished as the heir apparent to the throne until the disgraceful termination of his mother's scandalous career (A. D. 48); but Claudius, soon after his marriage with the ambitious and unscrupulous Agrippina, was prevailed upon by her wiles and the intrigues of the freedman Pallas, her paramour, to adopt L. Domitius, her son by a former husband, to grant him Octavia, sister of Britannicus, in marriage, and to give him precedence over his own offspring. This preference was publicly manifested the year following (51), for young Nero was prematurely invested with the manly gown, and received various marks of favour, while Britannicus still wore the simple dress of a boy. Indications of jealousy were upon this occasion openly displayed by Britannicus towards his adopted brother, and Agrippina seized upon his conduct as a pretext for removing by banishment or death the most worthy of his preceptors, and substituting creatures of her own in their place. Claudius is said before his death to have given tokens of remorse for his conduct, and to have hastened his own fate by incautiously dropping some expressions which seemed to denote a change of purpose. After the accession of Nero, Britannicus might perhaps have been permitted to live on in harmless insignificance, had he not been employed as an instrument by Agrippina for working upon the fears of her rebellious son. For, when she found her wishes and commands alike disregarded, she threatened to bring the claims of the lawful heir before the soldiery and publicly to assert his rights. Nero, alarmed by these menaces, resolved at once to remove a rival who might prove so dangerous: poison was procured from Locusta—the same apparently whose infamy has been immortalized by Juvenal—and administered, but without success. A second dose of more potent efficacy was mixed with a draught of wine, and presented at a banquet, where, in accordance with the usage of those times, the children of the imperial family, together with other noble youths, were seated at a more frugal board apart from the other guests. Scarcely had the cup touched the lips of the ill-fated prince, when he fell back speechless and breathless. While some fled, and others remained gazing in dismay at the horrid spectacle, Nero calmly ordered him to be removed, remarking that he had from infancy been subject to fits, and would soon revive. The obsequies were hurried over the same night; historians concur in reporting, that a terrible storm burst forth as the funeral procession defiled through the forum towards the Campus Martius, and Dion adds, that the rain, descending in torrents, washed away from the face of the murdered boy the white paint with which it had been smeared, and revealed to the gaze of the populace the features swollen and blackened by the force of the deadly potion.

There is some doubt and confusion with regard to the date of the birth of Britannicus. The statement of Suetonius (*Claud.* 27), that he was born in the second consulship of Claudius and on the twentieth day of his reign, is inconsistent with itself; for Claudius became emperor on the 24th of January, A. D. 41, and did not enter upon his second consulship until the 1st of January, A. D. 42. Tacitus also has committed a blunder upon the point, for he tells us, in one place (*Ann.* xii. 25), that Britannicus was two years younger than Nero; and we learn from another (*Ann.* xiii. 15), that he was murdered at the beginning of A. D. 55, a few days before he had completed his fourteenth year. But we can prove, from Tacitus himself (*Ann.* xii. 58, xiii. 6), that Nero was born A. D. 37, and from Suetonius that the event took place upon the 15th of December; therefore, according to this last assertion, Britannicus must have been born in the year 39 or at the beginning of 40 at latest; but this would bring him to the completion of his fifteenth year in 55. If Britannicus was born on the twentieth day after his father's accession, then he would be on the eve of completing his fourteenth year in January, 55; if he was born in the second consulship of Claudius, and this seems to be the opinion of Dion Cassius (lx. 12), he was only about to enter upon his fourteenth year. Under the first supposition, he was somewhat more than three years younger than Nero; under the second, somewhat more than four. (Tacit. *Ann.* xi. 4, 26, 32, xii. 2, 25, 41, xiii. 15, 16; Suet. *Claud.* 27, 43, *Nero*, 6, 7, 33; Dion Cass. lx. 12, 22, 34, lxi. 7.)

[W. R.]

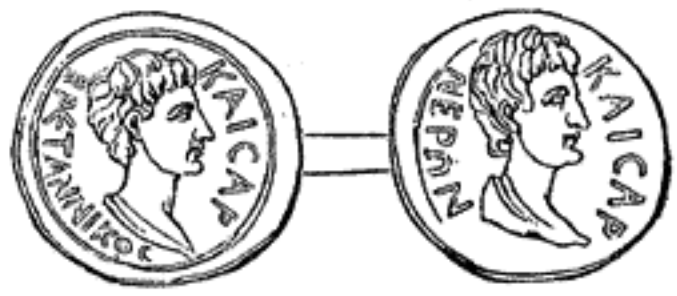

COIN OF BRITANNICUS.

BRITOMA'RIS, a leader of the Senonian Gauls, who induced his countrymen to murder the Roman ambassadors who had been sent to complain of the assistance which the Senones had rendered to the Etruscans, then at war with Rome. The corpses of the Roman ambassadors were mangled with every possible indignity; and as soon as the Roman consul, P. Cornelius Dolabella, heard of this outrage, he marched straight into the country of the Senones, which he reduced to a desert, and murdered all the males, with the exception of Britomaris, whose death he reserved for his triumph. (Appian, *Samn.* v. 1, 2, p. 55, ed. Schw., *Gall.* xi. p. 83; comp. Polyb. ii. 19; Liv. *Epit.* 12.)

BRITOMARTIS (Βριτόμαρτις), appears to have originally been a Cretan divinity of hunters and fishermen. Her name is usually derived from βριτύς, sweet or blessing, and μάρτις, *i. e.* μαρνά, a maiden, so that the name would mean, the *sweet* or *blessing maiden*. (Paus. iii. 14. § 2; Solin. 11.) After the introduction of the worship of Artemis into Crete, Britomartis, between whom and Artemis there were several points of resemblance, was

placed in some relation to her: Artemis, who loved her, assumed her name and was worshipped under it, and in the end the two divinities became completely identified, as we see from the story which makes Britomartis a daughter of Leto. (Callim. *Hymn. in Dian.* 189, with the Schol.; Paus. ii. 30. § 3; Schol. *ad Aristoph. Ran.* 1402; Eurip. *Iphig. Taur.* 126; Aristoph. *Ran.* 1358; Virg. *Cir.* 305.) The mythus of Britomartis is given by some of the authorities just referred to. She was a daughter of Zeus and Carme, the daughter of Eubulus. She was a nymph, took great delight in wandering about hunting, and was beloved by Artemis. Minos, who likewise loved her, pursued her for nine months, but she fled from him and at last threw herself into the nets which had been set by fishermen, or leaped from mount Dictynnaeum into the sea, where she became entangled in the nets, but was saved by Artemis, who now made her a goddess. She was worshipped not only in Crete, but appeared to the inhabitants of Aegina, and was there called Aphaea, whereas in Crete she received the surname Dictymna or Dictynna (from δίκτυον, a net; comp. Diod. v. 76). According to another tradition, Britomartis was fond of solitude, and had vowed to live in perpetual maidenhood. From Phoenicia (for this tradition calls her mother Carme, a daughter of Phoenix) she went to Argos, to the daughters of Erasinus, and thence to Cephallenia, where she received divine honours from the inhabitants under the name of Laphria. From Cephallenia she came to Crete, where she was pursued by Minos; but she fled to the sea-coast, where fishermen concealed her under their nets, whence she derived the surname Dictynna. A sailor, Andromedes, carried her from Crete to Aegina, and when, on landing there, he made an attempt upon her chastity, she fled from his vessel into a grove, and disappeared in the sanctuary of Artemis. The Aeginetans now built a sanctury to her, and worshipped her as a goddess. (Anton. Lib. 40.) These wanderings of Britomartis unquestionably indicate the gradual diffusion of her worship in the various maritime places of Greece mentioned in the legend. Her connexion and ultimate identification with Artemis had naturally a modifying influence upon the notions entertained of each of them. As Britomartis had to do with fishermen and sailors, and was the protectress of harbours and navigation generally, this feature was transferred to Artemis also, as we see especially in the Arcadian Artemis; and the temples of the two divinities, therefore, stood usually on the banks of rivers or on the sea-coast. As, on the other hand, Artemis was considered as the goddess of the moon, Britomartis likewise appears in this light: her disappearance in the sea, and her identification with the Aeginetan Aphaea, who was undoubtedly a goddess of the moon, seem to contain sufficient proof of this, which is confirmed by the fact, that on some coins of the Roman empire Dictynna appears with the crescent. Lastly, Britomartis was like Artemis drawn into the mystic worship of Hecate, and even identified with her. (Eurip. *Hippol.* 141, with the Schol.; comp. Müller, *Aeginet.* p. 163, &c.; Höck, *Kreta*, ii. p. 158, &c.; *Dict. of Ant. s. v.* Δικτύννια.) [L. S.]

BRIZO (Βριζώ), a prophetic goddess of the island of Delos, who sent dreams and revealed their meaning to man. Her name is connected with βρίζειν, to fall asleep. The women of Delos offered sacrifices to her in vessels of the shape of boats, and the sacrifices consisted of various things; but fishes were never offered to her. Prayers were addressed to her that she might grant everything that was good, but especially, that she might protect ships. (Athen. viii. p. 335; Eustath. *ad Hom.* p. 1720; Hesych. *s. v.* Βριζόμαντις.) [L. S.]

BROCCHUS, a Roman cognomen, was originally applied to a person who had teeth standing out. It was the name of a family of the Furia gens, and occurs on coins. In the one annexed, the obverse is III VIR BROCCHI with the head of Ceres, and the reverse L. FVRI CN. F. with a sella curulis

and fasces on each side of it. This Brocchus is not mentioned by ancient writers: he may have been a triumvir of the mint or for the purchase of corn. Pighius assigns the surname of Brocchus to several persons of the Furia gens: but the only Brocchi of this gens mentioned by ancient writers, as far as we are aware, are:

1. T. (FURIUS) BROCCHUS, the uncle of Q. Ligarius. (Cic. *pro Lig.* 4.)

2. CN. FURIUS BROCCHUS, detected in adultery, and grievously punished. (Val. Max. vi. 1. § 13.)

BROCCHUS, C. ANNAEUS, or ANNEIUS, a Roman senator, who was plundered by Symmachus, one of the Venerii, a new class of publicani instituted by Verres. (Cic. *Verr.* iii. 40.)

BROCCHUS, ARME'NIUS, a proconsul in the time of Domitian. (Plin. *Ep.* x. 71.)

BROGITA'RUS, a Gallo-Grecian, a son-in-law of king Deiotarus. He was an unworthy and nefarious person, who has become known only through the fact, that P. Clodius, in his tribuneship, B. C. 58, sold to him, by a lex tribunicia, for a large sum of money, the office of high priest of the Magna Mater at Pessinus, and the title of king. (Cic. *pro Sest.* 26, *de Harusp. Resp.* 13, comp. *ad Q. Fratr.* ii. 9.) [L. S.]

BROME or BRO'MIE, one of the nymphs who brought up Dionysus on mount Nysa. (Hygin. *Fab.* 182; Serv. *ad Virg. Eclog.* vi. 15.) [L. S.]

BRO'MIUS (Βρόμιος), a surname of Dionysus, which some explain by saying, that he was born during a storm of thunder and lightning (Diod. iv. 5; Dion Chrys. *Or.* 27); others derive it from the nymph Brome, or from the noise of the Bacchantic processions, whence the verb βρομεάζεσθαι, to rage like a Bacchant (Ov. *Met.* iv. 11; Orph. *Lith.* xviii. 77.) There is also a mythical personage of this name. (Apollod. ii. 1. § 5.) [L. S.]

BRONTES. [CYCLOPES.]

BRONTI'NUS (Βροντῖνος), of Metapontum, a Pythagorean philosopher, to whom, as well as to Leon and Bathyllus, Alcmaeon dedicated his works. According to some accounts, Brontinus married Theano, the daughter of Pythagoras. (Diog. Laërt. viii. 83; Suidas, *s. v.* Θεανώ; Iambl. *Vit. Pyth.* § 267.) Iamblichus (Villoison, *Anec. Gr.* vol. ii. p. 198) quotes a work of Brontinus.

BRO'TEAS (Βροτέας). 1. A son of Vulcan

and Minerva, who burnt himself that he might not be taunted with his ugliness. (Ov. *Ibis*, 517.)

2. One of the fighters at the marriage of Phineus. (Ov. *Met.* v. 106.)

3. A Lapith, who was slain at the marriage of Pirithous. (Ov. *Met.* xii. 260.)

4. The father of Tantalus, who had been married to Clytaemnestra before Agamemnon. The common account, however, is, that Thyestes was the father of this Tantalus. (Paus. ii. 22. § 4.)

5. A son of Tantalus, who, according to a tradition of the Magnetes, had made the most ancient statue of the mother of the gods on the rock of Coddinos. (Paus. iii. 22. § 4.) [L. S.]

BRUNI'CHIUS (Βρουνίχιος), a chronographer of uncertain date, referred to by Joannes Malala (vol. i. p. 239), the title of whose work was ἔκθεσις Βρουνιχίου Ῥωμαίου χρονογράφου.

BRUSUS (Βροῦσος), a son of Emathius, from whom Brusis, a portion of Macedonia, was believed to have derived its name. (Steph. Byz. *s. v.* Βροῦσις.) [L. S.]

BRUTI'DIUS NIGER. [NIGER.]

BRU'TIUS (Βρούτιος), an historian and chronographer, is called by the writer of the Alexandrian chronicle (p. 90), who quotes some things from him respecting Danaë and Perseus, ὁ σοφώτατος ἱστορικὸς καὶ χρονογράφος. He is also mentioned by Joannes Malala (vol. i. pp. 39, 326, 340) and by Hieronymus in the Chronicle of Eusebius; and Scaliger, in his notes upon this passage (p. 205), has conjectured, that he may be the same as the Brutius Praesens whose daughter, Brutia Crispina, married L. Aurelius Commodus, the son of M. Aurelius: but this is quite uncertain. (Vossius, *de Hist. Graec.* p. 409, ed. Westermann.)

BRUTTIA'NUS LUSTRICUS. [LUSTRICUS.]

BRU'TTIUS. 1. A Roman knight, for whom Cicero wrote a letter of introduction to M'. Acilius Glabrio, proconsul in Sicily in B. C. 46. (Cic. *ad Fam.* xiii. 38.)

2. A philologer, with whom M. Cicero, the son of the orator, studied at Athens, in B. C. 44. (Cic. *ad Fam.* xvi. 21.)

BRU'TTIUS SURA. [SURA.]

BRU'TULUS PA'PIUS, a man of noble rank and great power among the Samnites, who persuaded his countrymen to undertake a second war against the Romans; but the Samnites, after their disasters in B. C. 322, became anxious for a peace, and resolved to deliver up Brutulus to the Romans. His corpse, however, was all that they could give their enemies; for Brutulus put an end to his own life, to avoid perishing by the hands of the Romans. (Liv. viii. 39.)

BRUTUS, the name of a plebeian family of the Junia Gens, which traced its descent from the first consul, L. Junius Brutus. (Comp. Cic. *Phil.* i. 6, *Brut.* 4.) It was denied by many of the ancients that this family could be descended from the first consul, first, because the latter was a patrician, and secondly, because his race became extinct at his death, as he had only two sons, who were executed by his own orders. (Dionys. v. 18, comp. vi. 70; Dion. Cass. xliv. 12; Plut. *Brut.* 1.) Posidonius, indeed, asserted that there was a third son, who was a child when his brothers were put to death, and that the plebeian family was descended from him; and he even pretended to discover a likeness in many of the Bruti to the statue of the first consul. (Plut. *l. c.*) But this tale about a third son is such an evident invention, to answer an objection that had been started by those who espoused the other side of the question, that it deserves no credence; and nothing was more natural than that the family should claim descent from such an illustrious ancestor, especially after the murder of Caesar, when M. Brutus was represented as the liberator of his country from tyranny, like his name-sake of old. It is, however, by no means impossible, that the family may have been descended from the first consul, even if we take for granted that he was a patrician, as we know that patricians sometimes passed over to the plebeians: while this descent becomes still more probable, if we accept Niebuhr's conjecture (*Rom. Hist.* i. p. 522, &c.), that the first consul was a plebeian, and that the consulship was, at its first institution, shared between the two orders.

The surname of *Brutus* is said to have been given to L. Junius, because he pretended idiocy in order to save himself from the last Tarquin, and the word is accordingly supposed to signify an "idiot." (Liv. i. 56; Dionys. iv. 67, who translates it ἠλίθιος; Nonius, p. 77.) Festus, however, in a passage (*s. v. Brutum*) which is pointed out by Arnold (*Rom. Hist.* i. p. 104), tells us, that *Brutus*, in old Latin, was synonymous with *Gravis*; which, as Arnold remarks, would show a connexion with βάρυς. The word may, therefore, as a surname, have been originally much the same as Severus. This conjecture we think more probable than that of Niebuhr's, who supposes it to mean a "runaway slave," and connects it with the Brettii, "revolted slaves," whence the Brutii are supposed to have derived their name (Strab. vi. p. 225; Diod. xvi. 15; Gell. x. 3): he further observes, that this name might easily have been applied by the Tarquins to Brutus as a term of reproach. (*Rom. Hist.* i. pp. 63, 98, 515.)

1. L. JUNIUS BRUTUS, was elected consul in B. C. 509, according to the chronology of the Fasti, upon the expulsion of the Tarquins from Rome. His story, the greater part of which belongs to poetry, ran as follows: The sister of king Tarquin the Proud, married M. Brutus, a man of great wealth, who died leaving two sons under age. Of these the elder was killed by Tarquin, who coveted their possessions; the younger escaped his brother's fate only by feigning idiocy, whence he received the surname of Brutus. After a while, Tarquin became alarmed by the prodigy of a serpent crawling from the altar in the royal palace, and accordingly sent his two sons, Titus and Aruns, to consult the oracle at Delphi. They took with them their cousin Brutus, who propitiated the priestess with the gift of a golden stick enclosed in a hollow staff. After executing the king's commission, the youths asked the priestess who was to reign at Rome after Tarquin, and the reply was, "He who first kisses his mother." Thereupon the sons of Tarquin agreed to draw lots, which of them should first kiss their mother upon arriving at Rome; but Brutus, who better understood the meaning of the oracle, stumbled upon the ground as they quitted the temple, and kissed the earth, mother of them all. Soon after followed the rape of Lucretia; and Brutus accompanied the unfortunate father to Rome, when his daughter sent for him to the camp at Ardea. Brutus was present at her death, and the moment had now come

for avenging his own and his country's wrongs. In the capacity of Tribunus Celerum, which office he then held, and which bore the same relation to the royal power as that of the Magister Equitum did to the dictatorship, he summoned the people, obtained the banishment of the Tarquins, and was elected consul with L. Tarquinius Collatinus in the comitia centuriata. Resolved to maintain the freedom of the infant republic, he loved his country better than his children, and accordingly put to death his two sons, when they were detected in a conspiracy with several other of the young Roman nobles, for the purpose of restoring the Tarquins. He moreover compelled his colleague, L. Tarquinius Collatinus, to resign his consulship and leave the city, that none of the hated family might remain in Rome. And when the people of Veii and Tarquinii attempted to bring Tarquin back by force of arms, Brutus marched against them, and, fighting with Aruns, the son of Tarquin, he and Aruns both fell, pierced by each other's spears. The matrons mourned for Brutus a year, and a bronze statue was erected to him on the capitol, with a drawn sword in his hand. (Liv. i. 56—60, ii. 1—7; Dionys. iv. 67—85, v. 1—18; Macrob. ii. 16; Dion. Cass. xlii. 45; Plut. *Brut.* 1.)

The contradictions and chronological impossibilities in this account have been pointed out by Niebuhr. (i. p. 511.) Thus, for instance, the last Tarquin is said to have reigned only twenty-five years, and yet Brutus is represented as a child at the beginning of his reign, and the father of young men at the close of it. Again, the tale of his idiocy is irreconcileable with his holding the responsible office of Tribunus Celerum. That he did hold this office seems to be an historical fact (Pompon. *de Orig. Juris*, Dig. 1. tit. 2. s. 2. § 15); and the story of his idiocy probably arose from his surname, which may, however, as we have seen, have had a very different meaning originally.

2. T. Junius Brutus, and

3. Ti. Junius Brutus, the sons of the first consul and of Vitellia (Liv. ii. 4), were executed by their father's orders, as related above. (Dionys. v. 6—8; Liv. ii, 4, 5.)

4. L. Junius Brutus, one of the leaders of the plebeians in their secession to the Sacred Mount, B. C. 494, is represented by Dionysius as a plebeian, who took the surname of Brutus, that his name might be exactly the same as the first consul's. He was, according to the same authority, chosen one of the first tribunes of the plebs in this year, and also plebeian aedile in the year that Coriolanus was brought to trial. (Dionys. vi. 70, &c., 87—89, vii. 14, 26.) This Brutus is not mentioned by any ancient writer except Dionysius, and Plutarch (*Coriol.* 7) who copies from him. The old reading in Asconius (*in Cornel.* p. 76, ed. Orelli) made L. Junius C. F. Paterculus one of the first tribunes; but Junius was an alteration made by Manutius, and Paterculus nowhere occurs as a cognomen of the Junia gens: the true reading is Albinius. [Albinius.] Niebuhr supposes (i. p. 617) that this L. Junius Brutus of Dionysius is an entirely fictitious person.

5. D. Junius Brutus Scaeva, magister equitum to the dictator Q. Publilius Philo, B. C. 339, and plebeian consul in 325 with the patrician L. Furius Camillus. He carried on war in his consulship against the Vestini, whom he conquered in battle, after a hard contest, and took two of their towns, Cutina and Cingilia. (Liv. viii. 12, 29; Diod. xviii. 2.)

6. D. Junius D. F. Brutus Scaeva, legate B. C. 293 in the army of the consul Sp. Carvilius Maximus, and consul in 292. (Liv. x. 43, 47.) In his consulship he conquered the Faliscans: Sp. Carvilius, the consul of the preceding year, served under him as legate by command of the senate. (Zonar. viii. 1.)

7. D. Junius Brutus, probably a son of the preceding, exhibited, in conjunction with his brother Marcus, the first gladiatorial combat at Rome in the Forum Boarium, at his father's funeral in B. C. 264. (Liv. *Epit.* 16; Val. Max. ii. 4. § 7.)

8. M. Junius Brutus, brother of the preceding. (Val. Max. *l. c.*)

9. M. Junius Brutus, tribune of the plebs, B. C. 195, endeavoured with his colleague P. Junius Brutus to prevent the repeal of the Oppia lex, which restrained the expenses of women. He was praetor in 191, and had the jurisdiction in the city, while his colleagues obtained the provinces. During his praetorship he dedicated the temple of the Great Idaean Mother, on which occasion the Megalesian games were performed for the first time. (*Dict. of Ant. s. v. Megalesia.*) He was one of the ambassadors sent into Asia in 189, to settle the terms of peace with Antiochus the Great. (Liv. xxxiv. 1; Val. Max. ix. 1. § 3; Liv. xxxv. 24, xxxvi. 2, 36, xxxvii. 55.) This M. Junius Brutus may be the same as No. 12, who was consul in 178.

10. P. Junius Brutus, probably the brother of the preceding, was his colleague in the tribunate, B. C. 195. He was curule aedile in 192, and praetor in 190; in the latter office he had the province of Etruria, where he remained as propraetor in the following year, 189. From thence he was sent by the senate into Further Spain, which was decreed to him as a province. (Liv. xxxiv. 1; Val. Max. ix. 1. § 3; Liv. xxxv. 41, xxxvi. 45, xxxvii. 2, 50, 57.)

11. D. Junius Brutus, one of the triumvirs for founding a colony in the territory of Sipontum, B. C. 194. (Liv. xxxiv. 35.)

The annexed stemma exhibits the probable family connexion of the following persons, Nos. 12 to 17 inclusive.

12. M. Junius Brutus, cos. B. C. 178.

- 13. M. Junius Brutus, the jurist.
  - 14. M. Junius Brutus, the accuser.
- 15. D. Junius Brutus Gallaccus, cos. B. C. 138.
  - 16. D. Junius Brutus, cos. B. C. 77.
    - 17. D. Junius Brutus Albinus, one of Caesar's assassins.

12. M. Junius M. F. L. N. Brutus, the son of No. 9, unless he is the same person, was consul B. C. 178, and had the conduct of the war against the Istri, whom he subdued in the following year, and compelled them to submit to the Romans. (Liv. xl. 59, xli. 9, 14, 15; Obsequ. 62.) He was one of the ambassadors sent into Asia in 171, to exhort the allies to assist the Romans in their war against Perseus. He was an unsuccessful candidate for the censorship in 169. (Liv. xlii. 45, xliii. 16.)

13.* M. Junius Brutus, an eminent Roman jurist, who, judging from his praenomen and the time in which he is said to have lived, was probably a son of No. 12. He is mentioned by Pomponius (Dig. 1. tit. 2. s. 39), along with P. Mucius and Manilius, as one of the three founders of civil law; and it may be inferred from Pomponius, that though he was praetor, he never attained the rank of consul. The passage of Pomponius, according to the reading which has been suggested, is as follows: —*Post hos fuerunt P. Mucius et Manilius et Brutus* [vulg. et Brutus et Manilius], *qui fundaverunt jus civile. Ex his P. Mucius etiam decem libellos reliquit, septem Manilius, Brutus tres* [vulg. Brutus septem, Manilius tres]. *Illi duo consulares fuerunt, Brutus praetorius, P. autem Mucius etiam pontifex maximus.* The transposition of the names Brutus and Manilius makes the clause *Illi duo consulares fuerunt, Brutus praetorius*, consistent with the former part of the sentence. It also makes the testimony of Pomponius consistent with that of Cicero, who reports, on the authority of Scaevola, that Brutus left no more than three genuine books *de jure civile.* (*De Orat.* ii. 55.) That more, however, was attributed to Brutus than he really wrote may be inferred from the particularity of Cicero's statement. Brutus is frequently referred to as a high authority on points of law in ancient classical and legal authors (*e. g.* compare Cic. *de Fin.* i. 4, and Dig. 7. tit. 1. s. 68, pr.; again, compare Cic. *ad Fam.* vii. 22, and Gell. xvii. 7). In the books of Brutus are contained some of the *responsa* which he gave to clients, and he and Cato are censured by Cicero for publishing the actual names of the persons, male and female, who consulted them, as if, in law, there were anything in a name. (*De Orat.* ii. 32.) From the fragments we possess (*de Orat.* ii. 55), Brutus certainly appears to enter into unlawyer-like details, giving us the very names of the villas where he happened to be. Whether Servius Sulpicius commented upon Brutus is a much disputed question. Ulpian (Dig. 14. tit. 3. s. 5. § 1) cites Servius *libro primo ad Brutum*, and Pomponius (Dig. 1. tit. 2. s. 2. § 44) asserts that *Servius duos libros ad Brutum perquam brevissimos ad Edictum subscriptos reliquit.* It is commonly supposed that Servius, instead of commenting on the work of the jurisconsult, dedicated his short notes on the Edict to M. Junius Brutus, the assassin of Julius Caesar, or else to the father of the so-called tyrannicide. (Zimmern, *R. R. G.* § 75; Majansius, vol. i. pp. 127—140.)

14. M. Junius Brutus, a son of the preceding, studied law like his father, but, instead of seeking magistracies of distinction, became so notorious for the vehemence and harshness of his prosecutions, that he was named *Accusator.* (Cic. *de Off.* ii. 14.) He did not spare the highest rank, for among the objects of his attack was M. Aemilius Scaurus. (Cic. *pro Font.* 13.) He was a warm and impassioned orator, though his oratory was not in good taste. It should be remarked that all we know of the son is derived from the unfavourable representations of Cicero, who belonged to the opposite political party. Brutus, the father, was a man of considerable wealth, possessing baths and three country seats, which were all sold to support the extravagance of the son. Brutus, the son, in the accusation of Cn. Plancus, made some charges of inconsistency against L. Licinius Crassus, the orator; and Cicero twice (*de Orat.* ii. 55, *pro Cluent.* 51) relates the *bons mots* (*bene dicta*) of Crassus, recriminating upon the extravagance of the accuser.

15. D. Junius M. f. M. n. Brutus Gallaecus (Callaecus) or Callaicus, son of No. 12 and brother of No. 13, was a contemporary of the Gracchi, and one of the most celebrated generals of his age. He belonged to the aristocratical party, and in his consulship with P. Cornelius Scipio Nasica, in B. C. 138, distinguished himself by his opposition to the tribunes. He refused to bring before the senate a proposition for the purchase of corn for the people; and when the tribunes wished to have the power of exempting ten persons apiece from the military levies, he and his colleague refused to allow them this privilege. In consequence of this they were committed to prison by the tribune C. Curiatius. (Val. Max. iii. 7. § 3; Liv. *Epit.* 55; Cic. *de Leg.* iii. 9.) The province of Further Spain was assigned to Brutus, whither he proceeded in the same year. In order to pacify the province, he assigned lands to those who had served under Viriathus, and founded the town of Valentia. But as Lusitania continued to be overrun with parties of marauders, he laid waste the country in every direction, took numerous towns, and advanced as far as the river Lethe or Oblivio, as the Romans translated the name of the river, which was also called Limaea, Limia or Belion, now Lima. (Strab. iii. p. 153; Mela, iii. 1; Plin. *H. N.* iv. 22. s. 35.) Here the soldiers at first refused to march further; but when Brutus seized the standard from the standard-bearer, and began to cross the river alone, they immediately followed him. From thence they advanced to the Minius (Minho), which he crossed and continued his march till he arrived at the ocean, where the Romans saw with astonishment the sun set in its waters. In this country he subdued various tribes, among whom the Bracari are mentioned as the most warlike. He also conquered the Gallaeci, who had come to the assistance of their neighbours with an army of 60,000 men, and it was from his victory over them that he obtained the surname of Gallaecus. The work of subjugation, however, proceeded but slowly, as many towns after submission again revolted, among which Talabriga is particularly mentioned. In the midst of his successes, he was recalled into Nearer Spain by his relation, Aemilius Lepidus (Appian, *Hisp.* 80), and from thence he proceeded to Rome, where he celebrated a splendid triumph, B. C. 136, for his victories over the Lusitanians and Gallaeci. Drumann (*Gesch. Roms*, vol. iv. p. 8), misled apparently by a passage in Eutropius (iv. 19), places his triumph in the same year as that of Scipio's over Numantia, namely, in B. C. 132. (Liv. *Epit.* 55, 56; Appian, *Hisp.* 71—73; Flor. ii. 17. § 12; Oros. v. 5; Vell. Pat. ii. 5; Cic. *pro Balb.* 17; Plut. *Quaest. Rom.* 34, *Ti. Gracch.* 21; Val. Max. vi. 4, extern. 1.)

With the booty obtained in Spain, Brutus erected temples and other public buildings, for which the poet L. Accius wrote inscriptions in verse. (Cic. *pro Arch.* 11; Plin. xxxvi. 4. s. 5. § 7; Val. Max. viii. 14. § 2.) The last time we hear of Brutus is in B. C. 129, when he served under C. Sempronius Tuditanus against the Japydes, and by his military skill gained a victory for the consul,

* Nos. 13, 14, 19, 20, being reckoned jurists, are written by J. T. G.

and thereby repaired the losses which the latter had sustained at the commencement of the campaign. (Liv. *Epit.* 59.)

Brutus was a patron of the poet L. Accius, and for the times was well versed in Greek and Roman literature; he was also not deficient in oratorical talent. (Cic. *Brut.* 28.) We learn from Cicero (*de Am.* 2), that he was augur. The Clodia mentioned by Cicero in a letter to Atticus (xii. 22), whom Orelli supposes to be the mother of this Brutus, was in all probability his wife, and the mother of the consul of B. C. 77. [No. 16.] (Drumann, *l.* c.)

16. D. Junius D. F. M. N. Brutus, son of the preceding, distinguished himself by his opposition to Saturninus in B. C. 100. (Cic. *pro Rabir. perd.* 7.) He belonged to the aristocratical party, and is alluded to as one of the aristocrats in the oration which Sallust puts into the mouth of Lepidus against Sulla. (Sall. *Hist.* i. p. 937, ed. Cortius.) He was consul in B. C. 77, with Mamercus Lepidus (Cic. *Brut.* 47), and in 74 became security for P. Junius before Verres, the praetor urbanus. (Cic. *Verr.* i. 55, 57.) He was well acquainted with Greek and Roman literature. (Cic. *Brut. l. c.*) His wife Sempronia was a well-educated, but licentious woman, who carried on an intrigue with Catiline; she received the ambassadors of the Allobroges in her husband's house in 63, when he was absent from Rome. (Sall. *Cat.* 40.) We have no doubt that the preceding D. Brutus is the person meant in this passage of Sallust, and not D. Brutus Albinus, one of Caesar's assassins [No. 17], as some modern writers suppose, since the latter is called an adolescens by Caesar (*B. G.* iii. 11) in 56, and therefore not likely to have had Sempronia as his wife in 63; and because we know that Paulla Valeria was to marry Brutus Albinus in 50. (Caelius, *ad Fam.* viii. 7.)

17. D. Junius Brutus Albinus, one of Caesar's assassins, who must not be confounded with the more celebrated M. Junius Brutus, was in all probability the son of No. 16 and of Sempronia, as we know that they had children (Sall. *Cat.* 25), and the praenomen is the same. This D. Brutus was adopted by A. Postumius Albinus, who was consul B. C. 99 [Albinus, No. 22], whence he is called Brutus Albinus; and this adoption is commemorated on a coin of D. Brutus figured on p. 93. (Plut. *Caes.* 64, &c., *Ant.* 11; Dion Cass. xliv. 14.) We first read of him as serving under Caesar in Gaul when he was still a young man. Caesar gave him the command of the fleet which was sent to attack the Veneti in B. C. 56. (Caes. *B. G.* iii. 11; Dion Cass. xxxix. 40–42.) He seems to have continued in Gaul till almost the close of the war, but his name does not occur frequently, as he did not hold the rank of legatus. He served against Vercingetorix in 52 (Caes. *B. G.* vii. 9), and appears to have returned to Rome in 50, when he married Paulla Valeria. (Cael. *ad Fam.* viii. 7.) On the breaking out of the civil war in the following year (49), he was recalled to active service, and was placed by Caesar over the fleet which was to besiege Massilia. D. Brutus, though inferior in the number of his ships, gained a victory over the enemy, and at length obtained possession of Massilia. (Caes. *B. C.* i. 36, 56, &c., ii. 3–22; Dion Cass. xli. 19–22.) After this, he had the command of Further Gaul entrusted to him where he gained a victory over the Bellovaci; and so highly was he esteemed by Caesar, that on his return from Spain through Italy, in 45, Caesar conferred upon him the honour of riding in his carriage along with Antony and his nephew, the young Octavius. (Plut. *Ant.* 11.) Caesar gave him still more substantial marks of his favour, by promising him the government of Cisalpine Gaul, with the praetorship for 44 and the consulship for 42. In Caesar's will, read after his death, it was found that D. Brutus had been made one of his heirs in the second degree; and so entirely did he possess the confidence of Caesar, that the other murderers sent him to conduct their victim to the senate-house on the day of the assassination. The motives which induced D. Brutus to take part in the conspiracy against his friend and benefactor are not stated; but he could have no excuse for his crime; and among the instances of base ingratitude shewn on the ides of March, none was so foul and black as that of D. Brutus. (Liv. *Epit.* 114, 116; Dion Cass. xliv. 14, 18, 35; Appian, *B. C.* ii. 48, 111, 113, 143, iii. 98; Suet. *Caes.* 81, 83; Vell. Pat. ii. 56.)

After Caesar's death (44), D. Brutus went into his province of Cisalpine Gaul, and when Antony obtained from the people a grant of this province, Brutus refused to surrender it to him. His conduct was warmly praised by Cicero and the senatorial party; but so little was he prepared to resist Antony, that when the latter crossed the Rubicon towards the close of the year, D. Brutus dared not meet him in the field, but threw himself into Mutina, which was forthwith besieged by Antony. In this town he continued till April in the following year (43), when the siege was raised by the consuls Hirtius and Pansa, who were accompanied by Octavianus. Antony was defeated, and fled across the Alps; and as Hirtius and Pansa had fallen in the battle, the command devolved upon D. Brutus, since the senate was unwilling to entrust Octavianus with any further power. He was not, however, in a condition to follow up his victory against Antony, who meantime had collected a large army north of the Alps, and was preparing to march again into Italy. Octavianus also had obtained the consulship, notwithstanding the ill-will of the senate, and had procured the enactment of the lex Pedia, by which the murderers of Caesar were outlawed, and the execution of the sentence entrusted to himself. D. Brutus was now in a dangerous position. Antony was marching against him from the north, Octavianus from the south; his own troops could not be depended upon, and L. Plancus had already deserted him and gone over to Antony with three legions. He therefore determined to cross over to M. Brutus in Macedonia; but his soldiers deserted him on the march, and he was betrayed by Camillus, a Gaulish chief, upon whom he had formerly conferred some favours, and put to death, by order of Antony, by one Capenus, a Sequanan, B. C. 43. (Cicero's *Letters* and *Philippics;* Liv. *Epit.* 117–120; Dion Cass. xlv. 9, 14, xlvi. 35, &c., 53; Appian, *B. C.* iii. 74, 81, 97, 98; Vell. Pat. ii. 64.)

18. M. Junius Brutus, praetor in B. C. 88, was sent with his colleague Servilius by the senate, at the request of Marius, to command Sulla, who was then at Nola, not to advance nearer Rome. (Plut. *Sull.* 9.) On Sulla's arrival at Rome, Brutus was proscribed with ten other senators. (Appian, *B. C.* i. 60.) He subsequently served

under Cn. Papirius Carbo, the consul, B. C. 82, and was sent by him in a fishing-boat to Lilybaeum; but finding himself surrounded by Pompey's fleet, he put an end to his own life, that he might not fall into the hands of his enemies. (Liv. *Epit.* 89.) Cicero, in a letter to Atticus (ix. 14), mentions a report, that Caesar intended to revenge the death of M. Brutus and Carbo, and of all those who had been put to death by Sulla with the assistance of Pompey. This M. Junius Brutus is not to be confounded, as he often is, with L. Junius Brutus Damasippus, praetor in 82 [No. 19], whose surname we know from Livy (*Epit.* 86) to have been Lucius; nor with M. Junius Brutus [No. 20], the father of the so-called tyrannicide.

19. L. JUNIUS BRUTUS DAMASIPPUS, an active and unprincipled partizan of Marius. The younger Marius, reduced to despair by the blockade of Praeneste (B. C. 82), came to the resolution that his greatest enemies should not survive him. Accordingly he managed to despatch a letter to L. Brutus, who was then praetor urbanus at Rome, desiring him to summon the senate upon some false pretext, and to procure the assassination of P. Antistius, of C. Papirius Carbo, L. Domitius, and Scaevola, the pontifex maximus. The cruel and treacherous order was too well obeyed, and the dead bodies of the murdered senators were thrown unburied into the Tiber. (Appian, *B. C.* i. 88; Vell. Pat. ii. 26.)

In the same year L. Brutus made an ineffectual attempt to relieve Praeneste: the consul of Cn. Papirius Carbo, despairing of success, fled to Africa; but L. Brutus, with others of his party, advanced towards Rome, and were defeated by Sulla. L. Brutus was taken prisoner in the battle, and was put to death by Sulla. (Appian, *B. C.* i. 92, 93; Sall. *Cat.* 51; Dion Cass. *Frag.* 135, p. 54, ed. Reimar.)

Some confusion has arisen from the circumstance that the subject of this article is sometimes spoken of with the cognomen Damasippus, and sometimes with that of Brutus. (Duker, *ad Flor.* iii. 21. p. 685.) He appears now as L. Damasippus, and now as Junius Brutus. Perhaps he was adopted by one of the Licinii, for the cognomen Damasippus belonged to the Licinian gens (Cic. *ad Fam.* vii. 23); and an adoptive name, in reference to the original name, was often alternative, not cumulative. The same person may have been L. Junius Brutus and L. Licinius Damasippus.

20. M. JUNIUS BRUTUS, the father of the so-called tyrannicide [No. 21] is described by Cicero as well skilled in public and private law; but he will not allow him to be numbered in the rank of orators. (Cic. *Brut.* 36.) He was tribune B. C. 83 (Cic. *pro Quint.* 20); and the M. Brutus who is spoken of with some asperity by Cicero for having made an impious attempt to colonize Capua (*de Leg. Agr.* ii. 33, 34, 36), in opposition to omens and auspices, and who is said, like all who shared in that enterprise, to have perished miserably, is supposed by Ernesti (*Clav. Cic.*) after Mazochius (*Amphitheat. Camp.* p. 9; Poleni, *Thes. Supp.* v. 217) to have been the *pater interfectoris*. He no doubt made this attempt in his tribunate.

M. Brutus married Servilia, who was the daughter of Q. Servilius and of Livia, the sister of Drusus, and thus was half-sister of Cato of Utica by the mother's side. Another Servilia, her sister, was the wife of Lucullus. The Q. Servilius Caepio, who afterwards adopted her son, was her brother. She traced her descent from Servilius Ahala, the assassin of Sp. Maelius. (Plut. *Brut.* 1.) This asserted descent explains the pronoun *vester* in the masculine gender in a passage of Cicero's Orator (c. 45), which was addressed to the younger Brutus: "Quomodo enim *vester* axilla ala factus est, nisi fuga literae vastioris." It is in reference to this descent that we find the head of Servilius Ahala on the coins of the so-called tyrannicide: one is figured on p. 83. Servilia was a woman of great ability, and had much influence with Cato, who became the father-in-law of her son.

Brutus, besides his well-known son, had two daughters by Servilia, one of whom was married to M. Lepidus, the triumvir (Vell. Pat. ii. 88; compare Cic. *ad Fam.* xii. 2), and the other to C. Cassius. The name, other than Junia, of the former, is not known. Asconius, in his commentary on the speech *pro Milone*, mentions Cornelia, *cujus castitas pro exemplo habita est*, as the wife of Lepidus; but perhaps Lepidus was married twice, as a daughter of Brutus could not have borne the family-name Cornelia. The wife of Cassius was named Tertia, or, by way of endearment, Tertulla. Some have supposed, without reason, that Brutus had but one daughter, Tertia Junia, who was married successively to Lepidus and Cassius; and Lipsius (cited Orelli, *Onomast. Cic. s. v. Tertia*) erroneously (see *ad Att.* xiv. 20) makes Tertia the daughter of Servilia by her second husband.

There is much reason to suspect that Servilia intrigued with Caesar (Plut. *Brut.* 5), who is said to have believed his assassin to have been his own son; but this cannot have been, for Caesar was only fifteen years older than the younger Brutus. Scandal went so far as to assert, that Tertia, like her mother, was one of Caesar's mistresses; and Suetonius (*Caes.* 30) has preserved a *double entendre* of Cicero in allusion to Servilia's supposed connivance at her daughter's shame. This anecdote refers to a time subsequent to the death of the elder Brutus. The death of Tertia, A. D. 22, when she must have been very old, is recorded by Tacitus (*Ann.* iii. 76), who states that the images of twenty of the noblest families graced her funeral; "sed praefulgebant Cassius atque Brutus, eo ipso, quod effigies eorum non visebantur."

The knowledge of these family connexions gives additional interest to the history of the times. Though the reputed dishonour of his wife did not prevent the father from actively espousing the political party to which Caesar belonged, yet it is possible, but not very probable, that the rumour of Caesar's amours with a mother and a sister may afterwards have deepened the hostility of the son.

When Lepidus, B. C. 77, endeavoured to succeed to the leadership which had become vacant by the death of Sulla, Brutus was placed in command of the forces in Cisalpine Gaul; and, at Mutina, he for some time withstood the attack of Pompey's hitherto victorious army; but, at length, either finding himself in danger of being betrayed, or voluntarily determining to change sides, he put himself and his troops in the power of Pompey, on the understanding that their lives should be spared, and, sending a few horsemen before him, retired to the small town of Rhegium near the Padus. There, on the next day, he was slain by one Geminius, who was sent by Pompey for that purpose. Pompey (who had forwarded despatches on successive

days to the senate to announce first the surrender and then the death of Brutus) was much and justly blamed for this cruel and perfidious act. (Plut. *Pomp.* 16; Appian, *B. C.* ii. 111; Liv. *Epit.* 90.)

21. M. Junius Brutus, the son of No. 20, by Servilia, was born in the autumn of B. C. 85. He was subsequently adopted by his uncle Q. Servilius Caepio, which must have happened before B. C. 59, and hence he is sometimes called Caepio or Q. Caepio Brutus, especially in public documents, on coins, and inscriptions. (On the coin annexed the

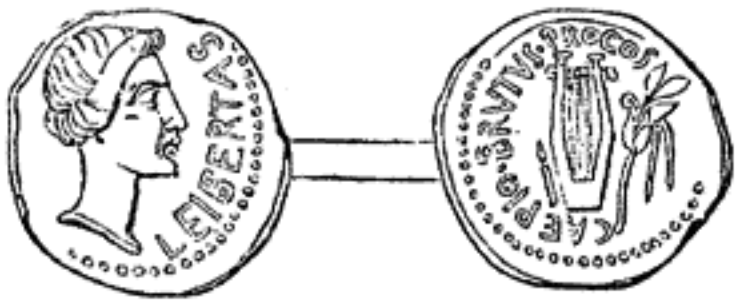

inscription on the reverse is Caepio Brutus Procos.) He lost his father at the early age of eight years, but his mother, Servilia, assisted by her two brothers, continued to conduct his education with the utmost care, and he acquired an extraordinary love for learning, which he never lost in after-life. M. Porcius Cato became his great political model, though in his moral conduct he did not follow his example. In 59, when J. Caesar was consul and had to silence some young and vehement republicans, L. Vettius on the instigation of the tribune, P. Vatinius, denounced Brutus as an accomplice in a conspiracy against Pompey's life; but as it was well known that Brutus was perfectly innocent, Caesar put a stop to the prosecution. When it was thought necessary in 58 to remove from Rome some of the leading republicans, Cato was sent to Cyprus, and Brutus accompanied him. After his return to Rome, Brutus seems for some years to have taken no part in public proceedings, and not to have attached himself to any party. In 53 he followed Appius Claudius, whose daughter Claudia he had married, to Cilicia, where he did not indeed, like his father-in-law, plunder the provincials, but could not resist the temptation to lend out money at an exorbitant rate of interest. He probably did not return to Rome till 51. During his absence Cicero had defended Milo, and Brutus also now wrote a speech, in which he endeavoured to show that Milo not only deserved no punishment, but ought to be rewarded for having murdered Clodius. This circumstance, together with Cicero's becoming the successor of Appius Claudius in Cilicia, brought about a sort of connexion between Cicero and Brutus, though each disliked the sentiments of the other. Cicero, when in Cilicia, took care that the money which Brutus had lent was repaid him, but at the same time endeavoured to prevent his transgressing the laws of usury, at which Brutus, who did not receive as high a percentage as he had expected, appears to have been greatly offended. In 50 Brutus defended Appius Claudius, against whom two serious charges were brought, and succeeded in getting him acquitted.

When the civil war broke out in 49 between Caesar and Pompey, it was believed that Brutus would join the party of Caesar; but Brutus, who saw in Pompey the champion of the aristocracy, suppressed his personal feelings towards the murderer of his father, and followed the example of Cato, who declared for Pompey. Brutus, however, did not accompany Cato, but went with P. Sextius to Cilicia, probably to arrange matters with his debtors in Asia, and to make preparations for the war. In 48, he distinguished himself in the engagements in the neighbourhood of Dyrrhachium, and Pompey treated him with great distinction. In the battle of Pharsalia, Caesar gave orders to kill Brutus, probably for the sake of Servilia, who implored Caesar to spare him. (Plut. *Brut.* 5.) After the battle, Brutus escaped to Larissa, but did not follow Pompey any further. Here he wrote a letter to Caesar soliciting his pardon, which was generously granted by the conqueror, who even invited Brutus to come to him. Brutus obeyed, and, if we may believe Plutarch (*Brut.* 6), he informed Caesar of Pompey's flight to Egypt. As Caesar did not require Brutus to fight against his former friends, he withdrew from the war, and spent his time either in Greece or at Rome in his favourite literary pursuits. He did not join Caesar again till the autumn of 47 at Nicaea in Bithynia, on which occasion he endeavoured to interfere with the conqueror on behalf of a friend of king Deiotarus, but Caesar refused to comply with the request. In the year following Brutus was made governor of Cisalpine Gaul, though he had been neither praetor nor consul; and he continued to serve the dictator Caesar, although the latter was making war against Brutus's own relatives in Africa. The provincials in Cisalpine Gaul were delighted with the mild treatment and justice of Brutus, whom they honoured with public monuments: Caesar too afterwards testified his satisfaction with his administration. As his province was far from the scene of war, Brutus as usual devoted his time to study. At this time, Cicero made him one of the speakers in the treatise which bears the name of Brutus, and in 46 he dedicated to him his Orator. In 45, Brutus was succeeded in his province by C. Vibius Pansa, but did not go to Rome immediately. Before his return, he published his eulogy on Cato, in which Cicero found sentiments that hurt his vanity, as his suppression of the conspiracy of Catiline was not spoken of in the terms he would have liked. Accordingly, upon the arrival of Brutus at one of his country-seats near Rome, a certain degree of coldness and want of confidence existed between the two, although they wrote letters to each other, and Cicero, on the advice of Atticus, even dedicated to him his work *De Finibus*. About this time, Brutus divorced Claudia, apparently for no other reason than that he wished to marry Portia, the daughter of Cato. After the close of Caesar's war in Spain, Brutus went from Rome to meet him, and, in the beginning of August, returned to the city with him.

In 44 Brutus was praetor urbanus, and C. Cassius, who had been disappointed in his hope of obtaining the praetorship, was as much enraged against Brutus as against the dictator. Caesar promised Brutus the province of Macedonia, and also held out to him hopes of the consulship. Up to this time Brutus had borne Caesar's dictatorship without expressing the least displeasure; he had served the dictator and paid homage to him, nor had he thought it contrary to his republican principles to accept favours and offices from him. His change of mind which took place at this time was not the result of his reflections or principles, but of the

influence which Cassius exercised over him. He was persuaded by Cassius to join the conspirators who murdered Caesar on the 15th of March, 44. After the deed was perpetrated he went to the forum to address the people, but found no favour. The senate, indeed, pardoned the murderers, but this was only a farce played by M. Antony to obtain their sanction of the Julian laws. The murderers then assembled the people on the capitol, and Brutus in his speech promised that they should receive all that Caesar had destined for them. All parties were apparently reconciled. But the arrangements which Antony made for the funeral of Caesar, and in consequence of which the people made an assault upon the houses of the conspirators, shewed them clearly the intentions of Antony. Brutus withdrew into the country, and during his stay there he gave, in the month of July, most splendid Ludi Apollinares, hoping thereby to turn the disposition of the people in his favour. But in this he was disappointed, and as Antony assumed a threatening position, he sailed in September to Athens with the intention of taking possession of the province of Macedonia, which Caesar had assigned him, and of repelling force by force. After staying at Athens a short time in the company of philosophers and several young Romans who attached themselves to his cause, and after receiving a very large sum of money from the quaestor M. Appuleius, who brought it from Asia, Brutus intended to proceed to Macedonia. But the senate had now assigned this province to Antony, who, however, towards the end of the year, transferred it to his brother, the praetor C. Antonius. Before, however, the latter arrived, Brutus, who had been joined by the scattered troops of Pompey, marched into Macedonia, where he was received by Q. Hortensius, the son of the orator, as his legitimate successor. Brutus found an abundance of arms, and the troops stationed in Illyricum, as well as several other legions, joined him. C. Antonius, who also arrived in the meantime, was unable to advance beyond the coast of Illyricum, and at the beginning of 43 was besieged in Apollonia and compelled to surrender. Brutus disregarded all the decrees of the senate, and resolved to act for himself. While Octavianus in the month of August 43 obtained the condemnation of Caesar's murderers, Brutus was engaged in a war against some Thracian tribes to procure money for himself and booty for his soldiers. About this time he assumed the title imperator, which, together with his portrait, appear on many of his coins. The things which were going on meantime in Italy seemed to affect neither Brutus nor Cassius, but after the triumvirate was established, Brutus began to prepare for war. Instead, however, of endeavouring to prevent the enemy from landing on the coast of the Ionian sea, Brutus and Cassius separated their forces and ravaged Rhodes and Lycia. Loaded with booty, Brutus and Cassius met again at Sardis in the beginning of 42, but it was only the fear of the triumvirs that prevented them from falling out with each other. Their carelessness was indeed so great, that only a small fleet was sent to the Ionian sea under the command of Statius Murcus. Before leaving Asia, Brutus had a dream which foreboded his ruin at Philippi, and in the autumn of 42 the battle of Philippi was fought. In the first engagement Brutus conquered the army of Octavianus, while Cassius was defeated by Antony. But in a second battle, about twenty days later, Brutus was defeated and fell upon his own sword.

From his first visit to Asia, Brutus appears as a man of considerable wealth, and he afterwards increased it by lending money upon interest. He possessed an extraordinary memory and a still more extraordinary imagination, which led him into superstitions differing only from those of the multitude by a strange admixture of philosophy. He was deficient in knowledge of mankind and the world, whence he was never able to foresee the course of things, and was ever surprised at the results. Hence also his want of independent judgment. The quantity of his varied knowledge, which he had acquired by extensive reading and his intercourse with philosophers, was beyond his control, and was rather an encumberance to him than anything else. Nothing had such charms for him as study, which he prosecuted by day and night, at home and abroad. He made abridgements of the historical works of C. Fannius and Caelius Antipater, and on the eve of the battle of Pharsalus he is said to have been engaged in making an abridgement of Polybius. He also wrote several philosophical treatises, among which we have mention of those On Duties, On Patience, and On Virtue. The best of his literary productions, however, appear to have been his orations, though they are censured as having been too dry and serious, and deficient in animation. Nothing would enable us so much to form a clear notion of his character as his letters, but we unfortunately possess only a few (among those of Cicero), the authenticity of which is acknowledged, and a few passages of others quoted by Plutarch. (*Brut.* 2, 22, *Cic.* 45.) Even in the time of Plutarch (*Brut.* 53) there seem to have existed forged letters of Brutus; and the two books of "Epistolae ad Brutum," usually printed among the works of Cicero, are unquestionably the fabrications of a later time. The name of Brutus, his fatal deed, his fortunes and personal character, offered great temptations for the forgery of such documents; but these letters contain gross blunders in history and chronology, to which attention was first drawn by Erasmus of Rotterdam. (*Epist.* i. 1.) Brutus is also said to have attempted to write poetry, which does not seem to have possessed much merit. (Cicero, in the passages collected in Orelli's *Onomast. Tull.* ii. pp. 319—324; Plut. *Life of Brutus;* Appian, *B. C.* ii. 11—iv. 132; Dion Cass. lib. xli.—xlviii. Respecting his oratory and the extant fragments of it, see Meyer, *Orat. Rom. Fragm.* p. 443, &c., 2nd edit.; comp. Weichert, *Poet. Lat. Reliq.* p. 125; Drumann, *Gesch. Roms*, iv. pp. 18—44.)

BRYAXIS (Βρύαξις), an Athenian statuary in stone and metal, cast a bronze statue of Seleucus, king of Syria (Plin. *H. N.* xxxiv. 8. s. 19), and, together with Scopas, Timotheus, and Leochares, adorned the Mausoleum with bas-reliefs. (Plin. *H. N.* xxxvi. 5. s. 4.) He must have lived accordingly B. C. 372—312. (Sillig. *Catal. Art. s. v.*) Besides the two works above mentioned, Bryaxis executed five colossal statues at Rhodes (Plin. *H. N.* xxxiv. 7. s. 18), an Asclepios (*H. N.* xxxiv. 8. s. 19), a Liber, father of Cnidus (*H. N.* xxxvi. 5), and a statue of Pasiphae. (Tatian. *ad Graec.* 54.) If we believe Clemens Alexandrinus (*Protr.* p. 30, c.), Bryaxis attained so high a degree of perfection, that two statues of his were ascribed by some to Phidias. [W. I.]

BRYE'NNIUS, JOSE'PHUS (Ἰωσὴφ Βρυέννιος), a Greek priest and eloquent preacher, died between A. D. 1431 and 1438. He is the author of a great number of treatises on religious subjects, as well as of several letters to distinguished persons of his time respecting theological and ecclesiastical matters. His works were first published under the title "Ἰωσὴφ μοναχοῦ τοῦ Βρυεννίου τὰ εὑρεθέντα δι' ἐπιμελείας Εὐγενίου, Διακόνου τῆς Βουλγαρείας, ἤδη τὸ πρῶτον τύποις ἐκδόθεντα," three volumes, 8vo. Leipzig, 1768—1784. This edition contains only the Greek text. Eugenius, diaconus in Bulgaria, was in possession of a fine manuscript of the works of Bryennius, and he is the author of a life of Bryennius contained in the preface to the Leipzig edition. The works of Bryennius were known and published in extracts long before the complete edition of them appeared. Leo Allatius refers to, and gives extracts from, several of his treatises, such as "Orationes II de Futuro Judicio et Sempiterna Beatitudine," in which the author maintained peculiar views respecting purgatory; "Oratio de Sancta Trinitate;" "Oratio de Transfiguratione Domini;" "Oratio de Domini Crucifixione;" &c. The style of Bryennius is remarkably pure for his time. (Leo Allat. *De Libris et Rebus Eccles. Graec.* pars i. pp. 136, 141, 143, 237, &c., 311, 339–343, *De Consensu Utriusque Ecclesiae*, pp. 529, 837, 863, &c.; Cave, *Hist. Liter. Appendix*, p. 121; Fabric. *Bibl. Graec.* xi. p. 659, &c.) [W. P.]

BRYE'NNIUS, MA'NUEL (Μανουὴλ Βρυέννιος), a Greek writer on music, is probably identical with one Manuel Bryennius, the contemporary of the emperor Andronicus I., who reigned from 1282 till 1328. Bryennius wrote Ἁρμονικά, or a commentary on the theory of music, which is divided into three books, in the first of which he frequently dwells upon the theory of Euclid, while in the second and third books he has chiefly in view that of Ptolemy the musician. The learned Meibomius intended to publish this work, and to add it to his "Antiquae Musicae Autores Septem," Amsterdam, 1652; but he was prevented from accomplishing his purpose. The "Harmonica" having attracted the attention of John Wallis, who perused the Oxford MSS., he published it in 1680 together with the "Harmonica" of Ptolemy and some other ancient musicians; he also added a Latin translation. The "Harmonica" of both Bryennius and Ptolemy are contained in the third volume of Wallis's works, Oxford, 1699. (Fabric. *Bibl. Graec.* iii. pp. 648, 649; Labbe, *Biblioth. Nov.* MSS. p. 118.) [W. P.]

BRYE'NNIUS, NICE'PHORUS (Νικηφόρος Βρυέννιος), the accomplished husband of Anna Comnena, was born at Orestias in Macedonia in the middle of the eleventh century of the Christian aera. He was the son, or more probably the nephew, of another Nicephorus Bryennius, who is renowned in Byzantine history as one of the first generals of his time, and who, having revolted against the emperor Michael VII. Ducas Parapinaces, assumed the imperial title at Dyrrhachium in 1071. Popular opinion was in favour of the usurper, but he had to contend with a third rival, Nicephorus Botaniates, who was supported by the aristocracy and clergy, and who succeeded in deposing Michael and in becoming recognized as emperor under the name of Nicephorus III. The contest then lay between Nicephorus Botaniates and Nicephorus Bryennius, against whom the former sent an army commanded by Alexis Comnenus, who afterwards became emperor. Bryennius was defeated and made prisoner by Alexis near Calabrya in Thrace: he was treated by the victor with kindness; but Basil, the emperor's minister, ordered his eyes to be put out. His son, or nephew, the subject of this article, escaped the fate of his relative; and no sooner had Alexis Comnenus ascended the throne (1081), than the name of Bryennius became conspicuous as the emperor's most faithful friend.

Bryennius was not only distinguished by bodily beauty and military talents, but also by his learning, the affability of his manners, and the wisdom he shewed in the privy council of the emperor. During the first differences with the crusaders, he was one of the chief supports of the throne; and, in order to reward him for his eminent services, Alexis created for him the dignity of panhypersebastos—a title until then unknown in the code of Byzantine ceremonies, and which gave the bearer the rank of Caesar. But Bryennius is also called Caesar, and we must therefore suppose that this title was formally conferred upon him. The greatest mark of confidence, however, which Alexis bestowed upon him was the hand of his daughter, Anna Comnena, with whom Bryennius lived in happiness during forty years. Bryennius distinguished himself in the war between Alexis and Bohemond, prince of Antioch, and negotiated the peace of 1108 to the entire satisfaction of his sovereign.

Anna Comnena and the empress Irene tried to persuade the emperor to name Bryennius his successor; but Alexis would not deprive his son John of his natural rights. After the death of Alexis in 1118, and the accession of John, Anna and Bryennius conspired against the young emperor, but the conspiracy failed. [ANNA COMNENA.] The cause of its failure was the refusal of Bryennius to act in the decisive moment, for which he was severely blamed by his haughty wife. They were punished with confiscation of their estates and banishment to Oenoe, now Unieh, on the Black Sea, where they led a retired life during several years. Bryennius afterwards recovered the favour of the emperor. In 1137 he went to Cilicia and Syria with the intention of relieving the siege of Antioch by the crusaders; but ill health compelled him to return to Constantinople, where he died soon afterwards.

Bryennius is the author of a work entitled Ὕλη ἱστορίας, which is a history of the reign of the emperors Isaac I. Comnenus, Constantine XI. Ducas, Romanus III. Diogenes, and Michael VII. Ducas Parapinaces; his intention was to write also the history of the following emperors, but death prevented him from carrying his design into execution. This work, which is divided into four books, is one of the most valuable of the Byzantine histories, and is distinguished by the clearness of the narrative. Its principal value arises from its author being not only a witness but also one of the chief leaders in the events which he relates, and from his being accustomed to, and having the power of forming a judgment upon, important affairs. The editio princeps forms part of the Paris collection of the Byzantines, and was published by Pierre Poussines at the end of Procopius, Paris, 1661, fol., with notes and a Latin translation. The editor, who dedicated the work to Christina, queen of Sweden, perused two MSS., one of Cujas, and the other of Favre de St.

Joire. Du Cange has written excellent notes upon it, which form an appendix to his edition of Cinnamus, Paris, 1670, fol. Cousin (le président) translated it into French in his usual extravagant and inaccurate way, which induced Gibbon to say, "did he ever think?" A new and careful edition has been published by Meineke, together with Cinnamus ("Nicephori Bryennii Commentarii," Bonn, 1836, 8vo.), which forms part of the Bonn collection of the Byzantines. It contains the notes of Pierre Poussines and Du Cange, and the Latin translation of the former revised by the editor. (Anna Comnena, *Alexias;* Cinnamus, i. 1–10; Fabric. *Bibl. Graec.* vii. p. 674; Hankius, *de Byzant. Rer. Script. Graec.*, pp. 492—507.) [W. P.]

BRYSON (Βρύσων), mentioned by Iamblichus (*Vit. Pyth.* c. 23) as one of those youths whom Pythagoras instructed in his old age. He was perhaps the same writer that is mentioned in the extract from Theopompus found in Athenaeus (xi. p. 508), where Plato is charged with having borrowed from Bryson, the Heracleot, and others, a great deal that he introduced into his dialogues as his own. A saying of Bryson's is refuted by Aristotle in his *Rhet.* iii. 2, 13. [A. G.]

BU'BARES (Βουβάρης), the son of Megabazus, a Persian, was sent into Macedonia to make inquiries after the missing Persian envoys, whom Alexander, the son of Amyntas I., had caused to be murdered at his father's court, about B. C. 507. Alexander induced Bubares to pass the matter over in silence, by giving him great presents and also his sister Gygaea in marriage. By this Gygaea Bubares had a son, who was called Amyntas after his grandfather. (Herod. v. 21, viii. 136.)

In conjunction with Artachaees, Bubares superintended the construction of the canal which Xerxes made across the isthmus of Athos. (Herod. vii. 22.)

BUBASTIS (Βούβαστις), an Egyptian divinity whom the Greeks used to identify with their own Artemis, and whose genealogy they explain accordingly. (Herod. ii. 137, 156; Steph. Byz, *s. v.* Βούβαστος.) She was a daughter of Osiris and Isis, and sister of Horus (Apollo). Her mother, Isis, entrusted Bubastis and Horus to Buto, to protect them from Typhon. In the town of Buto there was a temple of Bubastis and Horus, but the principal seat of the worship of Bubastis was in the town of Bubastus or Bubastis. Here her sanctuary was surrounded by two canals of the Nile, and it was distinguished for its beautiful situation as well as for the style of the building. (Herod. ii. 137, 138.) An annual festival was celebrated to the goddess here, which was attended by immense crowds of people (Herodotus, ii. 60, estimates their number at 700,000), and was spent in great merriment. But the particulars, as well as the object of the solemnity, are not known, though the worship of Bubastis continued to a very late time. (Ov. *Met.* ix. 687; Gratius, *De Venat.* 42.) The animal sacred to Bubastis was the cat; and according to Stephanus of Byzantium, the name Bubastis itself signified a cat. When cats died they were carefully embalmed and conveyed to Bubastis. (Herod. ii. 67.) The goddess herself was represented in the form of a cat, or of a female with the head of a cat, and some specimens of such representations, though not many, are still extant. This is explained in the legend of Bubastis by the story, that when the gods fled from Typhon, Bubastis (Artemis, Diana) concealed herself by assuming the appearance of a cat. (Ov. *Met.* v. 329; Anton. Lib. 28.) But it seems more natural to suppose here, as in other instances of Egyptian religion, that the worship of Bubastis was originally the worship of the cat itself, which was subsequently refined into a mere symbol of the goddess. The fact that the ancients identify Bubastis with Artemis or Diana is to us a point of great difficulty, since the information which we possess respecting the Egyptian goddess presents little or no resemblance between the two divinities. The only point that might seem to account for the identification, is, that Bubastis, like Artemis, was regarded as the goddess of the moon. The cat also was believed by the ancients to stand in some relation to the moon, for Plutarch (*De Is. et Os.* 63) says, that the cat was the symbol of the moon on account of her different colours, her busy ways at night, and her giving birth to 28 young ones during the course of her life, which is exactly the number of the phases of the moon. (Comp. Phot. *Bibl.* p. 343, a., ed. Bekker; Demeter. Phal. Περὶ Ἑρμην. § 159, ed. Oxford.) It might, therefore, seem that Bubastis, being the daughter of Osiris (the sun) and Isis (the moon), was considered as the symbol of the new moon. But the interpretation given by Plutarch cannot be regarded as decisive, for in another passage (*De Is. et Os.* 74) he gives a different account of the symbolical meaning of the cat. Another point in which some think that Bubastis and Artemis coincide, is the identity of the two with Eileithyia. But although Artemis and Eileithyia may have been the same, it does not follow that Bubastis and Eileithyia were likewise identical, and originally they must have been different, as the mode of worship of the latter was incompatible with the religion of the Egyptians. (Manetho, *ap. Plut. De Is. et Os.* 73; Herod. ii. 45; Macrob. i. 7.) We must, therefore, be contented with knowing the simple fact, that the Greeks identified the Egyptian Bubastis with their own Artemis, and that in later times, when the attributes of different divinities were exchanged in various ways, the features peculiar to Eileithyia were transferred to Bubastis (*Anthol. Graec.* xi. 81) and Isis. (Ov. *Amor.* ii. 13.) Josephus (*Ant. Jud.* xiii. 3. § 2) mentions Bubastis with the surname ἀγρία, or the rustic, who had a temple near Leontopolis in the nomos of Heliopolis, which had fallen into decay as early as the reign of Ptolemy Philometor. (Comp. Jablonsky *Panth. Aeg.* iii. 3; Pignorius, *Exposit. Tab. Isiacae*, p. 66, ed. Amstelod.) [L. S.]

BUBO'NA. The Romans had two divinities whom they believed to be the protectors of stables, viz. Bubona and Epona, the former being the protectress of oxen and cows, and the latter of horses. Small figures of these divinities were placed in niches made in the wall (*aediculae*), or in the pillar supporting the roof; sometimes, also, they were only painted over the manger. (Augustin. *De Civ. Dei*, iv. 34; Tertull. *Apolog.* 16; Minuc. Fel. *Oct.* 28; Apul. *Met.* p. 60; Juven. viii. 157.) [L. S.]

BUBULCUS, the name of a family of the Junia gens. (Plin. *H. N.* xviii. 37; comp. Plut. *Poplic.* 11.) There are only two persons of this family mentioned, both of whom bear the name of Brutus also; of these, one is called in the Fasti Capitolini Bubulcus Brutus, and the other Brutus Bubulcus: they may therefore have belonged to the Bruti, and not to a distinct family of the Junia gens.

1. C. JUNIUS C. F. C. N. BUBULCUS BRUTUS, was consul B. C. 317 and again in 313, in the latter of which years Saticula was founded. (Liv. ix. 20, 21, 28; Diod. xix. 17, 77; Festus, *s. v. Saticula.*) He was magister equitum in 312 to the dictator C. Sulpicius Longus (Fast. Capit.) and not dictator, as he is erroneously called by Livy (ix. 29). He was consul a third time in 311, and carried on the war against the Samnites with great success. He retook Cluvia, which the Samnites had wrested from the Romans, and thence marched to Bovianum, which also fell into his hands. In his return from Bovianum, he was surprised in a narrow pass by the Samnites; but, after a hard-fought battle, he gained a great victory over them, and slew 20,000 of the enemy. It must have been on this occasion that he vowed a temple to Safety, which he afterwards dedicated in his dictatorship. In consequence of this victory, he obtained the honour of a triumph. (Liv. ix. 30, 31; Diod. xx. 3; Fast. Capitol.) In 309 he was again magister equitum to the dictator L. Papirius Cursor (Liv. ix. 38), and in 307 obtained the censorship with L. Valerius Maximus. During his censorship he contracted for the building of the temple of Safety which he had vowed in his consulship, and he and his colleague had roads made at the public expense. They also expelled L. Antonius from the senate. (Liv. ix. 43; Val. Max. ii. 9. § 2.) Finally, in 302, he was appointed dictator when the Aequians renewed the war, as a general rising of the surrounding nations was feared. Bubulcus defeated the Aequians at the first encounter, and returned to Rome at the end of seven days; but he did not lay down his dictatorship till he had dedicated the temple of Safety which he had vowed in his consulship. The walls of this temple were adorned with paintings by C. Fabius Pictor, which probably represented the battle he had gained over the Samnites. (Liv. x. 1; Val. Max. viii. 14. § 6; Plin. xxxv. 4. s. 7.) The festival to commemorate the dedication of this temple was celebrated, in Cicero's time, on the Nones of Sextilis. (Cic. *ad Att.* iv. 1.)

2. C. JUNIUS C. F. C. N. BRUTUS BUBULCUS, consul B. C. 291 (Liv. xvii. 6), and again in 277. In the latter year, he and his colleague P. Cornelius Rufinus were sent into Samnium, and sustained a repulse in an attack upon the Samnites in the mountains. Their loss upon this occasion led to a quarrel between the consuls, who separated in consequence. Zonaras says, that Bubulcus remained in Samnium, while Rufinus marched into Lucania and Bruttium: but, according to the Capitoline Fasti, which ascribe a triumph over the Lucanians and Bruttians to Bubulcus, the contrary must have been the case. (Zonar. viii. 6.)

BUCA, the name of a family of the Aemilia gens, known to us chiefly from coins.

1. L. AEMILIUS BUCA, the father (Ascon. *in Scaur.* p. 29, ed. Orelli), is supposed to have been quaestor under Sulla, and to have struck the annexed coin to commemorate the dream which Sulla had on his approach to Rome from Nola, in B. C. 83. (Plut. *Sull.* 9.) On the obverse is the head of Venus, with L. BVCA; on the reverse a man sleeping, to whom Diana appears with Victory. (Eckhel, v. p. 121.)

2. L. AEMILIUS BUCA, the son, supplicated the judges on behalf of M. Scaurus at his trial in B. C. 54. (Ascon. *l. c.*) The following coin is supposed to refer to him, on the obverse of which is the head of Caesar, with PERPETVO CAESAR, and on the reverse Venus seated holding a small statue of Victory, with the inscription L. BUCA. There are several other coins belonging to this Buca, on some of which we find the inscription, L. AEMILIUS BUCA IIIVIR, from which it would appear that he was a triumvir of the mint. (Eckhel, vi. pp. 8, 9.)

M. BUCCULEIUS, a Roman, not unversed in legal studies, although, in the treatise *De Oratore* (i. 39), Cicero puts into the mouth of L. Crassus a rather sarcastic sketch of his character. Bucculeius is there described by Crassus as *familiaris noster, neque meo judicio stultus, et suo valde sapiens.* An anecdote is then given of his want of legal caution. Upon the conveyance of a house to L. Fufius, he covenanted that the lights should remain in the state in which they then were. Accordingly Fufius, whenever any building however distant was raised which could be seen from the house, commenced an action against Bucculeius for a breach of agreement. [J. T. G.]

BUCILIA'NUS, one of Caesar's assassins, B. C. 44 (Cic. *ad Att.* xv. 17, xvi. 4), is called Bucolianus by Appian (*B. C.* ii. 113, 117), from whom we learn that he had been one of Caesar's friends.

BUCO'LION (Βουκολίων), a son of Laomedon and the nymph Calybe, who had several sons by Abarbarea. (Hom. *Il.* vi. 21, &c.; Apollod. iii. 12. § 3; ABARBAREA.) There are two other mythical personages of this name. (Apollod. iii. 8. § 1; Paus. viii. 5. § 5.) [L. S.]

BU'COLUS (Βουκόλος), two mythical personages, one a son of Heracles, and the other of Hippocoon. (Apollod. ii. 7. § 8, iii. 10. § 5.) [L.S.]

BUDEIA (Βούδεια). 1. [ATHENA.]

2. A Boeotian woman, the wife of Clymenus and mother of Erginus, from whom the town of Budeion derived its name. (Eustath. *ad Hom.* p. 1076.) From the Scholiast on Apollonius Rhodius (i. 185), it appears that she was the same as Buzyge. Others derived the name of the town of Budeion from an Argive hero, Budeios. (Eustath. *l. c.*; Steph. Byz. *s. v.* Βούδεια.) [L. S.]

BULARCHUS, a very old painter of Asia Minor, whose picture representing the defeat of the Magnesians (*Magnetum proelium*, Plin. *H. N.* xxxv. 34; *Magnetum excidium*, Ib. vii. 39) is said to have been paid by Candaules, king of Lydia, with so much gold as was required to cover the whole of its large surface. This is either a mistake of Pliny, since Candaules died in B. C. 716, and the only destruction of Magnesia that is known of took place after B. C. 676 (see Heyne, *Art. Tempor. Opusc.* v. p. 349); or, what is more probable,

the whole story is fictitious, as Welcker has shewn. (*Archiv für Philol.* 1830, Nos. 9 and 10.) [W. I.]

BULBUS, a Roman senator and an unprincipled man, was one of the judices at the trial of Oppianicus. Staienus, another of the judices at the trial, had received a sum of money to secure the acquittal of Oppianicus; but, although Bulbus had obtained a share of it, he and Staienus condemned Oppianicus. Bulbus was afterwards condemned on a charge of treason (*majestas*) for attempting to corrupt a legion in Illyricum. (Cic. *pro Cluent.* 26, 35, *c. Verr.* ii. 32.)

BULBUS, C. ATI'LIUS, was consul in B. C. 245, a second time in 235, and censor in 234. In his second consulship, in which he had T. Manlius Torquatus for a colleague, the temple of Janus was closed for the first time after the reign of Numa. (Fast. Capit.; Eutrop. ii. 3; Oros. iv. 12; Plut. *Num.* 20; comp. Liv. i. 19.)

BULBUS, C. NORBA'NUS. [NORBANUS.]

BULIS (Βοῦλις) and SPE'RTHIAS (Σπερθίης), two Spartans of noble rank, voluntarily offered to go to Xerxes and offer themselves to punishment, when the hero Talythibius was enraged against the Spartans on account of their having murdered the heralds whom Dareius had sent to Sparta; but, upon their arrival at Susa, they were dismissed uninjured by the king. Their names are written somewhat differently by different authors. (Herod. vii. 134, &c.; Plut. *Apophth. Lac.* 60, p. 235, f., *Praec. Reipubl. Ger.* 19, p. 815, e.; Lucian, *Dem. Enc.* 32; Suidas, *s. v.*; Stobaeus, *Serm.* vii. p. 93.) There was a mournful song upon this Sperthias or Sperchis, as he is called by Theocritus, which seems to have been composed when he and his companion left Sparta. (Theocr. *Id.* xv. 98.)

BULON (Βούλων), the founder of the town of Bulis in Phocis. (Paus. x. 37. § 2; Steph. Byz. *s. v.* Βούλις.) [L. S.]

BUNAEA (Βουναία), a surname of Hera, derived from Bunus, the son of Hermes and Alcidameia, who is said to have built a sanctuary to Hera on the road which led up to Acrocorinthus. (Paus. ii. 4. § 7, 3. § 8.) [L. S.]

BU'PALUS, an architect and sculptor of the island of Chios, where his family is said to have exercised the art of statuary from the beginning of the Olympiads. (Plin. *H. N.* xxxvi. 5; comp. Thiersch, *Epoch.* Anm. p. 58.) Bupalus and his brother Athenis are said by Pliny (*l. c.*) and Suidas (*s. v.* Ἱππώναξ) to have made caricatures of the famous iambographical poet Hipponax, which the poet requited by the bitterest satires. (Welcker, *Hipp. fragm.* p. 12.) This story, which we have no grounds for doubting, gives at once a pretty certain date for the age of the two artists, for Hipponax was a contemporary of Dareius (B. C. 524—485); and it also accounts for their abilities, which for their time must have been uncommon. This is proved moreover by the fact, that Augustus adorned most of his temples at Rome with their works. It is to be noticed that *marble* was their material. In the earlier period of Greek art wood and bronze was the common material, until by the exertions of Dipoenus and Scyllis, and the two Chian brothers, Bupalus and Athenis, marble became more general. Welcker (*Rhein. Museum*, iv. p. 254) has pointed out the great importance which Bupalus and his brother acquired by forming entire groups of statues, which before that time had been wrought as isolated figures. The father of Bupalus and Athenis, likewise a celebrated artist, is generally called Anthermus, which being very differently spelt in the different MSS. has been rejected by Sillig (*Cat. Art. s. v.*), who proposes to read Archeneus. The reading Anthermus for the son's name instead of Athenis has long been generally given up. [W. I.]

BU'PHAGUS (Βούφαγος). 1. A son of Iapetus and Thornaxe, an Arcadian hero and husband of Promne. He received the wounded Iphicles, the brother of Heracles, into his house, and took care of him until he died. Buphagus was afterwards killed by Artemis for having pursued her. (Paus. viii. 14. § 6, 27. § 11.)

2. A surname of Heracles, Lepreus, and others, who were believed to have eaten a whole bull at once. (Apollod. ii. 7. § 7, 5. § 11; Aelian, *V. H.* i. 24; Eustath. *ad Hom.* p. 1523.) [L. S.]

BURA (Βοῦρα), a daughter of Ion, the ancestral hero of the Ionians, and Helice, from whom the Achaean town of Bura derived its name. (Paus. vii. 25. § 5; Steph. Byz. *s. v.*) [L. S.]

BURA'ICUS (Βουραϊκός), a surname of Heracles, derived from the Achaean town of Bura, near which he had a statue on the river Buraïcus, and an oracle in a cave. Persons who consulted this oracle first said prayers before the statue, and then took four dice from a heap which was always kept ready, and threw them upon a table. These dice were marked with certain characters, the meaning of which was explained with the help of a painting which hung in the cave. (Paus. vii. 25. § 6.) [L. S.]

BURDO, JU'LIUS, commander of the fleet in Germany, A. D. 70, was obnoxious to the soldiers, because it was thought that he had had a hand in the death of Fonteius Capito; but he was protected by Vitellius from the vengeance of the soldiers. (Tac. *Hist.* i. 58.)

BU'RICHUS (Βούριχος), one of the commanders of Demetrius Poliorcetes in the sea-fight off Cyprus, B. C. 306, was one of the flatterers of the king, to whom the Athenians erected an altar and a heroum. (Diod. xx. 52; Athen. vi. p. 253, a.)

C. BURRIE'NUS, praetor urbanus about B. C. 82. (Cic. *pro Quint.* 6, 21.)

BURRUS or BURRHUS, AFRANIUS, a distinguished Roman general under Claudius and Nero, who was appointed by Claudius sole praefectus praetorio, A. D. 52, upon the recommendation of Agrippina, the wife of the emperor, as she hoped to obtain more influence over the praetorian cohorts by one man being their praefect instead of two, especially as Burrus was made to feel that he owed his elevation to her. Burrus and Seneca conducted the education of Nero, and although they were men of very different pursuits, yet they agreed in their endeavours to bring up the young prince in virtuous habits. When Claudius died in A. D. 55, Burrus accompanied Nero from the palace to the praetorians, who, at the command of their praefect, received Nero with loud acclamations. It appears, indeed, that Nero owed his elevation to the throne chiefly to the influence of Burrus. The executions which Agrippina ordered in the beginning of Nero's reign were strenuously opposed by Burrus and Seneca. When Nero had given orders in A. D. 60 to put his mother Agrippina to death, and was informed that she had escaped with a slight wound, he consulted Burrus and Seneca, hoping that they would assist him in carrying his

plan into effect; but Burrus refused to take any part in it, and declared that the praetorians were bound to afford their protection to the whole house of the Caesars. In the same manner Burrus opposed Nero's design of murdering his wife Octavia. At length, however, Nero, who had already threatened to deprive Burrus of his post, resolved to get rid of his stern and virtuous officer, and accordingly had him killed by poison, A. D. 63. Tacitus, indeed, states, that it was uncertain whether he died of illness or in consequence of poison, but the authority of other writers leaves no doubt that he was poisoned by the emperor. The death of Burrus was lamented by all who had felt the beneficial influence he had exercised, and the power which Seneca had hitherto possessed lost in Burrus its last supporter. (Tacit. *Ann.* xii. 42, 69, xiii. 2, 20, &c., xiv. 7, 51, 52; Dion Cass. lii. 13; Suet. *Ner.* 35.) [L. S.]

BURSA, a surname of T. Munatius Plancus. [PLANCUS.]

BU'RSIO, a cognomen of the Julia gens, which is known only from coins. There is a large number, of which the following is a specimen, bearing on the reverse the inscription L. IVLI. BVRSIO, with Victory in a four-horse chariot. The head on the obverse has occasioned great dispute among writers on coins: on account of its wings and the trident, it may perhaps be intended to represent Ocean. (Eckhel, v. p. 227, &c.)

BUSA, an Apulian woman of noble birth and great wealth, who supplied with food, clothing, and provisions for their journey, the Roman soldiers who fled to Canusium after the battle of Cannae, B. C. 216. For this act of liberality thanks were afterwards returned her by the senate. (Liv. xxii. 52, 54; Val. Max. iv. 8. § 2.)

BUSI'RIS (Βούσιρις), according to Apollodorus (ii. 1. § 5), a son of Aegyptus, who was killed by the Danaid Automate; but according to Diodorus (i. 17), he was the governor whom Osiris, on setting out on his expedition through the world, appointed over the north eastern portion of Egypt, which bordered on the sea and Phoenicia. In another place (i. 45) he speaks of Busiris as an Egyptian king, who followed after the 52 successors of Menas, and states that Busiris was succeeded by eight kings, who descended from him, and the last of whom likewise bore the name of Busiris. This last Busiris is described as the founder of the city of Zeus, which the Greeks called Thebes. Apollodorus, too (ii. 5. § 11), mentions an Egyptian king Busiris, and calls him a son of Poseidon and Lysianassa, the daughter of Epaphus. Concerning this Busiris the following remarkable story is told:—Egypt had been visited for nine years by uninterrupted scarcity, and at last there came a soothsayer from Cyprus of the name of Phrasius, who declared, that the scarcity would cease if the Egyptians would sacrifice a foreigner to Zeus every year. Busiris made the beginning with the prophet himself, and afterwards sacrificed all the foreigners that entered Egypt. Heracles on his arrival in Egypt was likewise seized and led to the altar, but he broke his chains and slew Busiris, together with his son Amphidamas or Iphidamas, and his herald Chalbes. (Apollod. *l. c.*; Schol. *ad Apollon.* iv. 1396; comp. Herod. ii. 45; Gell. ii. 6; Macrob. *Sat.* vi. 7; Hygin. *Fab.* 31.) This story gave rise to various disputes in later times, when a friendly intercourse between Greece and Egypt was established, both nations being anxious to do away with the stigma it attached to the Egyptians. Herodotus (*l. c.*) expressly denies that the Egyptians ever offered human sacrifices, and Isocrates (*Bus.* 15) endeavours to upset the story by shewing, that Heracles must have lived at a much later time than Busiris. Others again said, that it was a tale invented to shew up the inhospitable character of the inhabitants of the town of Busiris, and that there never was a king of that name. (Strab. xvii. p. 802.) Diodorus (i. 88) relates on the authority of the Egyptians themselves that Busiris was not the name of a king, but signified *the tomb of Osiris*, and that in ancient times the kings used to sacrifice at this grave men of red colour (the colour of Typhon), who were for the most part foreigners. Another story gives a Greek origin to the name Busiris, by saying that when Isis had collected the limbs of Osiris, who had been killed by Typhon, she put them together in a wooden cow (βοῦς), whence the name of the town of Busiris was derived (Diod. i. 85), which contained the principal sanctuary of Isis. (Herod. ii. 59.) If we may judge from the analogy of other cases, the name of the town of Busiris was not derived from a king of that name; and indeed the dynasties of Manethon do not mention a king Busiris, so that the whole story may be a mere invention of the Greeks, from which we can scarcely infer anything else than that, in ancient times, the Egyptians were hostile towards all foreigners, and in some cases sacrificed them. Modern scholars, such as Creuzer and G. Hermann, find a deeper meaning in the mythus of Busiris than it can possibly suggest. [L. S.]

BUTAS (Βούτας), a Greek poet of uncertain age, wrote in elegiac verse an account of early Roman history, from which Plutarch quotes the fabulous origin of the Lupercalia. It seems to have been called Αἴτια, like a work of Callimachus, because it gave the causes or origin of various fables, rites, and customs. (Plut. *Rom.* 21; Arnob. v. 18.)

BU'TEO, the name of a family of the patrician Fabia gens. This name, which signifies a kind of hawk, was originally given to a member of this gens, because the bird had on one occasion settled upon his ship with a favourable omen. (Plin. *H. N.* x. 8. s. 10.) We are not told which of the Fabii first obtained this surname, but it was probably one of the Fabii Ambusti. [AMBUSTUS.]

1. N. FABIUS M. F. M. N. BUTEO, consul B. C. 247, in the first Punic war, was employed in the siege of Drepanum. In 224 he was magister equitum to the dictator L. Caecilius Metellus. (Zonar. viii. 16; Fast. Capit.)

2. M. FABIUS M. F. M. N. BUTEO, brother apparently of the preceding, was consul B. C. 245. Florus says (ii. 2. §§ 30, 31), that he gained a naval victory over the Carthaginians and afterwards suffered shipwreck; but this is a mistake, as we know from Polybius, that the Romans had no fleet at that time. In 216 he was elected dictator

without a master of the knights, in order to fill up the vacancies in the senate occasioned by the battle of Cannae: he added 177 new members to the senate, and then laid down his office. (Liv. xxiii. 22, 23; Plut. *Fab. Max.* 9.) We learn from Livy, who calls him the oldest of the ex-censors, that he had filled the latter office; and it is accordingly conjectured that he was the colleague of C. Aurelius Cotta in the censorship, B. C. 241. In the Fasti Capitolini the name of Cotta's colleague has disappeared.

3. FABIUS BUTEO, son of the preceding, was accused of theft, and killed in consequence by his own father. (Oros. iv. 13.) This event, from the order in which it is mentioned by Orosius, must have happened shortly before the second Punic war.

4. M. FABIUS BUTEO, curule aedile B. C. 203, and praetor 201, when he obtained Sardinia as his province. (Liv. xxx. 26, 40.)

5. Q. FABIUS BUTEO, praetor B. C. 196, obtained the province of Further Spain. (Liv. xxxiii. 24, 26.)

6. Q. FABIUS BUTEO, praetor B. C. 181, obtained the province of Cisalpine Gaul, and had his command prolonged the following year. In 179 he was appointed one of the triumvirs for founding a Latin colony in the territory of the Pisani, and in 168 one of the quinqueviri to settle the disputes between the Pisani and Lunenses respecting the boundaries of their lands. (Liv. xl. 18, 36, 43, xlv. 13.)

7. N. FABIUS BUTEO, praetor B. C. 173, obtained the province of Nearer Spain, but died at Massilia on his way to the province. (Liv. xli. 33, xlii. 1, 4.)

8. (Q.) FABIUS BUTEO, son of the brother of P. Cornelius Scipio Africanus, the younger, must have been the son of Q. Fabius, who was adopted by Q. Fabius Maximus, the conqueror of Hannibal. Buteo was elected quaestor in B. C. 134, and was entrusted by his uncle, Scipio, with the command of the 4000 volunteers who enlisted at Rome to serve under Scipio in the war against Numantia. (Val. Max. viii. 15. § 4; Appian, *Hisp.* 84.)

BU'TEO, a rhetorician in the first century of the Christian era, is frequently mentioned by the elder Seneca, who tells us, that he was a pupil of Porcius Latro, and a dry declaimer, but that he divided all his subjects well. (*Controv.* 1, 6, 7, 13, &c.)

BUTES (Βούτης). 1. A son of Boreas, a Thracian, was hostile towards his step-brother Lycurgus, and therefore compelled by his father to emigrate. He accordingly went with a band of colonists to the island of Strongyle, afterwards called Naxos. But as he and his companions had no women, they made predatory excursions, and also came to Thessaly, where they carried off the women who were just celebrating a festival of Dionysus. Butes himself took Coronis; but she invoked Dionysus, who struck Butes with madness, so that he threw himself into a well. (Diod. v. 50.)

2. A son of Teleon and Zeuxippe. Others call his father Pandion or Amycus. He is renowned as an Athenian shepherd, ploughman, warrior, and an Argonaut. (Apollod. i. 9. §§ 16, 25, iii. 14. § 8, 15. § 1.) After the death of Pandion, he obtained the office of priest of Athena and the Erechtheian Poseidon. The Attic family of the Butadae or Etcobutadae derived their origin from him, and in the Erechtheum on the Acropolis there was an altar dedicated to Butes, and the walls were decorated with paintings representing scenes from the history of the family of the Butadae. (Paus. i. 26. § 6; Harpocrat., Etym. M., Hesych. *s. v.*; Orph. *Arg.* 138; Val. Flacc. i. 394; Hygin. *Fab.* 14.) The Argonaut Butes is also called a son of Poseidon (Eustath. *ad Hom.* xiii. 43); and it is said, that when the Argonauts passed by the Sirens, Orpheus commenced a song to counteract the influence of the Sirens, but that Butes alone leaped into the sea. Aphrodite, however, saved him, and carried him to Lilybaeum, where she became by him the mother of Eryx. (Apollod. i. 9. § 25; Serv. *ad Aen.* i. 574, v. 24.) Diodorus (iv. 83), on the other hand, regards this Butes as one of the native kings of Sicily.

There are at least four more mythical persons of this name, respecting whom nothing of interest can be said. (Ov. *Met.* vii. 500; Diod. v. 59; Virg. *Aen.* xi. 690, &c., ix. 646. &c.) [L. S.]

BUTO (Βουτώ), an Egyptian divinity, whom the Greeks identified with their Leto, and who was worshipped principally in the town of Buto, which derived its name from her. Festivals were celebrated there in her honour, and there she had also an oracle which was in high esteem among the Egyptians. (Herod. ii. 59, 83, 111, 133, 152, 155; Aelian, *V. H.* ii. 41; Strab. xvii. p. 802.) According to Herodotus, she belonged to the eight great divinities; and in the mythus of Osiris and Isis she acts the part of a nurse to their children, Horus and Bubastis. Isis entrusted the two children to her, and she saved them from the persecutions of Typhon by concealing them in the floating island of Chemnis, in a lake near the sanctuary at Buto, where afterwards Bubastis and Horus were worshipped, together with Buto. (Herod. ii. 156; Plut. *de Is. et Os.* 18, 38.) Stephanus of Byzantium appears (*s. v.* Λητοῦς πόλις) to speak of an earlier worship of Buto (Leto) at Letopolis near Memphis; but Letopolis was in later times known only by its name, and was destroyed long before the time of Cambyses. (Joseph. *Ant. Jud.* ii. 15. § 1.) As regards the nature and character of Buto, the ancients, in identifying her with Leto, transferred their notions of the latter to the former, and Buto was accordingly considered by Greeks as the goddess of night. (Phurnut. *de Nat. Deor.* 2; Plut. *ap. Euseb. Praep. Ev.* iii. 1.) This opinion seemed to be confirmed by the peculiar animal which was sacred to Buto, viz. the shrew-mouse (μυγαλή) and the hawk. Herodotus (ii. 67) states, that both these animals were, after their death, carried to Buto; and, according to Antoninus Liberalis (28), Leto (Buto) changed herself into a shrew-mouse in order to escape the persecution of Typhon. About this mouse Plutarch (*Sympos.* iv. 5) relates, that it was believed to have received divine honours in Egypt because it was blind, and because darkness preceded light. This opinion of the ancients respecting the nature of Buto has been worked out with some modifications by modern writers on Egyptian mythology. (Jablonsky, *Panth. Aeg.* iii. 4. § 7; Champollion, *Panth. Egyptien*, text to plate 23.) [L. S.]

BUTO'RIDES, one of the authors who wrote upon the pyramids of Egypt. From the order in which he is mentioned by Pliny (*H. N.* xxxvi. 12. s. 17), it would appear that he must have lived after Alexander Polyhistor and before Apion, that

is, either in the first century before or the first century after Christ. [ARISTAGORAS.]

BUZYGE. [BUDEIA.]

BYBLIS (Βυβλίς), a daughter of Miletus and Eidothea (others call her mother Tragasia or Areia), and sister of Caunus. The story about her is related in different ways. One tradition is, that Caunus loved his sister with more than brotherly affection, and as he could not get over this feeling, he quitted his father's home and Miletus, and settled in Lycia. Byblis, deeply grieved at the flight of her brother, went out to seek him, and having wandered about for a long time, hung herself by means of her girdle. Out of her tears arose the well Byblis. (Parthen. *Erot.* 11; Conon, *Narrat.* 2.) According to another tradition, Byblis herself was seized with a hopeless passion for her brother, and as in her despair she was on the point of leaping from a rock into the sea, she was kept back by nymphs, who sent her into a profound sleep. In this sleep she was made an immortal Hamadryas; and the little stream which came down that rock was called by the neighbouring people the tears of Byblis. (Antonin. Lib. 30.) A third tradition, which likewise represented Byblis in love with her brother, made her reveal to him her passion, whereupon Caunus fled to the country of the Leleges, and Byblis hung herself. (Parthen. *l. c.*) Ovid (*Met.* ix. 446–665) in his description combines several features of the different legends; Byblis is in love with Caunus, and as her love grows from day to day, he escapes; but she follows him through Caria, Lycia, &c., until at last she sinks down worn out; and as she is crying perpetually, she is changed into a well. The town of Byblus in Phoenicia is said to have derived its name from her. (Steph. Byz. *s. v.*) [L. S.]

BYZAS (Βύζας), a son of Poseidon and Ceroëssa, the daughter of Zeus and Io. He was believed to be the founder of Byzantium. (Steph. Byz. *s. v.*; Diod. iv. 49.) This transplantation of the legend of Io to Byzantium suggests the idea, that colonists from Argos settled there. The leader of the Megarians, who founded Byzantium in B. C. 658, was likewise called Byzas. (Müller, *Dor.* i. 6. § 9.) [L. S.]

C.

CAANTHUS (Κάανθος), a son of Oceanus and brother of Melia. He was sent out by his father in search of his sister who had been carried off, and when he found that she was in the possession of Apollo, and that it was impossible to rescue her from his hands, he threw fire into the sacred grove of Apollo, called the Ismenium. The god then killed Caanthus with an arrow. His tomb was shewn by the Thebans on the spot where he had been killed, near the river Ismenius. (Paus. ix. 10. § 5.) [L. S.]

CABADES. [SASSANIDAE.]

CABARNUS (Κάβαρνος), a mythical personage of the island of Paros, who revealed to Demeter the fact of her daughter having been carried off, and from whom the island of Paros was said to have been called Cabarnis. (Steph. Byz. *s. v.* Πάρος.) From Hesychius (*s. v.* Κάβαρνοι) it would seem that, in Paros, Cabarnus was the name for any priest of Demeter. [L. S.]

CABA'SILAS, NEILUS (Νεῖλος Καβασίλας), archbishop of Thessalonica, lived according to some about A. D. 1314, and according to others somewhat later, about 1340, in the reign of the emperor Joannes Cantacuzenus. He was a bitter opponent of the doctrines of the Latin Church, whence he is severely censured by modern writers of that church, whereas Greek and even Protestant writers speak of him in terms of high praise. Cabasilas is the author of several works, of which, however, two only have yet appeared in print. 1. An oration on the cause of the schism between the Latin and Greek churches (περὶ τῶν αἰτιῶν τῆς ἐκκλησιαστικῆς διαστάσεως), and 2. A small work on the primacy of the pope (περὶ τῆς ἀρχῆς τοῦ πάπα). The first edition of the latter treatise, with a Latin translation by Mathias Flacius, appeared at Frankfurt in 1555, in small 8vo. This was followed by the editions of B. Vulcanius, Lugd. Bat. 1595, 8vo. and of Salmasius, Hanover, 1608, 8vo. This last edition contains also a work of Barlaam, on the same subject, with notes by the editor, and also the first edition of the oration of Cabasilas on the schism between the two churches, which Salmasius has printed as the second book of the work on the primacy of the pope. Of this latter work there is an English translation by Thomas Gressop, London, 1560, 8vo. A list of the works of Neilus Cabasilas which have not yet been printed is given by Fabricius. (*Bibl. Graec.* x. p. 20, &c.; comp. Wharton's *Appendix to Cave's Hist. Lit.* i. p. 34, &c., vol. ii. p. 521, &c. ed. London.) [L. S.]

CABA'SILAS, NICOLAUS (Νικόλαος Καβασίλας), archbishop of Thessalonica, was the nephew and successor of Neilus Cabasilas, with whom he has often been confounded. He lived about A. D. 1350. He first held a high office at the imperial court of Constantinople, and in that capacity he was sent in 1346 by Joannes, patriarch of Constantinople, to the emperor Cantacuzenus to induce him to resign the imperial dignity. In the year following he was sent by the emperor Cantacuzenus himself, who had then conquered and entered the city, to the palace of the empress Anna, to lay before her the terms of peace proposed by the conqueror. (Cantacuz. *Hist. Byz.* iv. 39, &c., xiv. 16.) Nicolaus Cabasilas, who was a man of great learning, wrote several works, of which however only a few have been published, perhaps because he was, like his uncle, a vehement antagonist of the Latin church. The following works have appeared in print: 1. Ἑρμηνεία κεφαλειώδης, &c., that is, a compendious explanation of the holy mass or liturgy. It first appeared in a Latin translation by Gentianus Heructianus, Venice, 1548, 8vo., from whence it was reprinted in the "Liturgia SS. Patrum," edited by J. S. Andreas and F. C. de Sainctes, Paris, 1560, fol., and Antwerp, 1562, 8vo., and also in the *Biblioth. Patr.* xxvi. p. 173, ed. Lugd. The Greek original was first edited by Fronto Ducaeus in the Auctarium to the Bibl. Patr. of 1624, vol. ii. p. 200, &c. 2. A work on the life of Christ, in six books, in which, however, the author treats principally of baptism, the last unction, and the eucharist. This work is as yet published only in a Latin version by J. Pontanus, together with some other works, and also an oration of Nicol. Cabasilas against usury, Ingolstadt, 1604, 4to. From this edition it was reprinted in the *Bibl. Patr.* xxvi. p. 136, ed. Lugd. In some MSS. this work consists of seven books, but the seventh has never appeared in print. 3. An oration on

Usury and against Usurers, of which a Latin translation was published by J. Pontanus together with Cabasilas' life of Christ. The Greek original of this oration appeared at August. Vindel. 1595 by D. Hoeschel, and was afterwards published in a more correct form, together with the oration of Epiphanius on the burial of Christ, by S. Simonides, Samoscii, 1604, 4to. The many other orations and theological works of Nicolaus Cabasilas, which have not yet been printed, are enumerated in Fabric. *Bibl. Graec.* x. p. 25. &c.; comp. Wharton's *Appendix to Cave's Hist. Lit.* i. p. 44. ed. London. [L. S.]

CABEIRI (Κάβειροι), mystic divinities who occur in various parts of the ancient world. The obscurity that hangs over them, and the contradictions respecting them in the accounts of the ancients themselves, have opened a wide field for speculation to modern writers on mythology, each of whom has been tempted to propound a theory of his own. The meaning of the name Cabeiri is quite uncertain, and has been traced to nearly all the languages of the East, and even to those of the North; but one etymology seems as plausible as another, and etymology in this instance is a real ignis fatuus to the inquirer. The character and nature of the Cabeiri are as obscure as the meaning of their name. All that we can attempt to do here is to trace and explain the various opinions of the ancients themselves, as they are presented to us in chronological succession. We chiefly follow Lobeck, who has collected all the passages of the ancients upon this subject, and who appears to us the most sober among those who have written upon it. (*Aglaopham.* pp. 1202—1281.)

The earliest mention of the Cabeiri, so far as we know, was in a drama of Aeschylus, entitled Κάβειροι, in which the poet brought them into contact with the Argonauts in Lemnos. The Cabeiri promised the Argonauts plenty of Lemnian wine. (Plut. *Sympos.* ii. 1; Pollux, vi. 23; Bekker, *Anecd.* p. 115.) The opinion of Welcker (*Die Aeschyl. Trilog.* p. 236), who infers from Dionysius (i. 68, &c.) that the Cabeiri had been spoken of by Arctinus, has been satisfactorily refuted by Lobeck and others. From the passage of Aeschylus here alluded to, it appears that he regarded the Cabeiri as original Lemnian divinities, who had power over everything that contributed to the good of the inhabitants, and especially over the vineyards. The fruits of the field, too, seem to have been under their protection, for the Pelasgians once in a time of scarcity made vows to Zeus, Apollo, and the Cabeiri. (Myrsilus, *ap. Dionys.* i. 23.) Strabo in his discussion about the Curetes, Dactyls, &c. (x. p. 466), speaks of the origin of the Cabeiri, deriving his statements from ancient authorities, and from him we learn, that Acusilaus called Camillus a son of Cabeiro and Hephaestus, and that he made the three Cabeiri the sons, and the Cabeirian nymphs the daughters, of Camillus. According to Pherecydes, Apollo and Rhytia were the parents of the nine Corybantes who dwelled in Samothrace, and the three Cabeiri and the three Cabeirian nymphs were the children of Cabeira, the daughter of Proteus, by Hephaestus. Sacrifices were offered to the Corybantes as well as the Cabeiri in Lemnos and Imbros, and also in the towns of Troas. The Greek logographers, and perhaps Aeschylus too, thus considered the Cabeiri as the grandchildren of Proteus and as the sons of Hephaestus, and consequently as inferior in dignity to the great gods on account of their origin. Their inferiority is also implied in their jocose conversation with the Argonauts, and their being repeatedly mentioned along with the Curetes, Dactyls, Corybantes, and other beings of inferior rank. Herodotus (iii. 37) says, that the Cabeiri were worshipped at Memphis as the sons of Hephaestus, and that they resembled the Phoenician dwarf-gods (Παταϊκοί) whom the Phoenicians fixed on the prows of their ships. As the Dioscuri were then yet unknown to the Egyptians (Herod. ii. 51), the Cabeiri cannot have been identified with them at that time. Herodotus proceeds to say, "the Athenians received their phallic Hermae from the Pelasgians, and those who are initiated in the mysteries of the Cabeiri will understand what I am saying; for the Pelasgians formerly inhabited Samothrace, and it is from them that the Samothracians received their orgies. But the Samothracians had a sacred legend about Hermes, which is explained in their mysteries." This sacred legend is perhaps no other than the one spoken of by Cicero (*De Nat. Deor.* iii. 22), that Hermes was the son of Coelus and Dies, and that Proserpine desired to embrace him. The same is perhaps alluded to by Propertius (ii. 2. 11), when he says, that Mercury (Hermes) had connexions with Brimo, who is probably the goddess of Pherae worshipped at Athens, Sicyon, and Argos, whom some identified with Proserpine (Persephone), and others with Hecate or Artemis. (Spanh. *ad Callim. hymn. in Dian.* 259.) We generally find this goddess worshipped in places which had the worship of the Cabeiri, and a Lemnian Artemis is mentioned by Galen. (*De Medic. Simpl.* ix. 2. p. 246, ed. Chart.) The Tyrrhenians, too, are said to have taken away the statue of Artemis at Brauron, and to have carried it to Lemnos. Aristophanes, in his "Lemnian Women," had mentioned Bendis along with the Brauronian Artemis and the great goddess, and Nonnus (*Dionys.* xxx. 45) states that the Cabeirus Alcon brandished Ἑκάτης θρασώδεα πυρσόν, so that we may draw the conclusion, that the Samothracians and Lemnians worshipped a goddess akin to Hecate, Artemis, Bendis, or Persephone, who had some sexual connexion with Hermes, which revelation was made in the mysteries of Samothrace.

The writer next to Herodotus, who speaks about the Cabeiri, and whose statements we possess in Strabo (p. 472), though brief and obscure, is Stesimbrotus. The meaning of the passage in Strabo is, according to Lobeck, as follows: Some persons think that the Corybantes are the sons of Cronos, others that they are the sons of Zeus and Calliope, that they (the Corybantes) went to Samothrace and were the same as the beings who were there called Cabeiri. But as the doings of the Corybantes are generally known, whereas nothing is known of the Samothracian Corybantes, those persons are obliged to have recourse to saying, that the doings of the latter Corybantes are kept secret or are mystic. This opinion, however, is contested by Demetrius, who states, that nothing was revealed in the mysteries either of the deeds of the Cabeiri or of their having accompanied Rhea or of their having brought up Zeus and Dionysus. Demetrius also mentions the opinion of Stesimbrotus, that the ἱερά were performed in Samothrace to the Cabeiri, who derived their name from mount

Cabeirus in Berecyntia. But here again opinions differed very much, for while some believed that the ἱερὰ Καβείρων were thus called from their having been instituted and conducted by the Cabeiri, others thought that they were celebrated in honour of the Cabeiri, and that the Cabeiri belonged to the great gods.

The Attic writers of this period offer nothing of importance concerning the Cabeiri, but they intimate that their mysteries were particularly calculated to protect the lives of the initiated. (Aristoph. *Pax*, 298; comp. Etymol. Gud. p. 289.) Later writers in making the same remark do not mention the name Cabeiri, but speak of the Samothracian gods generally. (Diod. iv. 43, 49; Aelian, *Fragm.* p. 320; Callim. *Ep.* 36; Lucian. *Ep.* 15; Plut. *Marcell. 30.*) There are several instances mentioned of lo vers swearing by the Cabeiri in promising fidelity to one another (Juv. iii. 144; Himerius, *Orat.* i. 12); and Suidas (*s. v.* Διαλαμβάνει) mentions a case of a girl invoking the Cabeiri as her avengers against a lover who had broken his oath. But from these oaths we can no more draw any inference as to the real character of the Cabeiri, than from the fact of their protecting the lives of the initiated; for these are features which they have in common with various other divinities. From the account which the scholiast of Apollonius Rhodius (i. 913) has borrowed from Athenion, who had written a comedy called *The Samothracians* (Athen. xiv. p. 661), we learn only that he spoke of two Cabeiri, Dardanus, and Jasion, whom he called sons of Zeus and Electra. They derived their name from mount Cabeirus in Phrygia, from whence they had been introduced into Samothrace.

A more ample source of information respecting the Cabeiri is opened to us in the writers of the Alexandrine period. The two scholia on Apollonius Rhodius (*l. c.*) contain in substance the following statement: Mnaseas mentions the names of three Cabeiri in Samothrace, viz. Axieros, Axiocersa, and Axiocersus; the first is Demeter, the second Persephone, and the third Hades. Others add a fourth, Cadmilus, who according to Dionysodorus is identical with Hermes. It thus appears that these accounts agreed with that of Stesimbrotus, who reckoned the Cabeiri among the great gods, and that Mnaseas only added their names. Herodotus, as we have seen, had already connected Hermes with Persephone; the worship of the latter as connected with that of Demeter in Samothrace is attested by Artemidorus (*ap. Strab.* iv. p. 198); and there was also a port in Samothrace which derived its name, Demetrium, from Demeter. (Liv. xlv. 6.) According to the authors used by Dionysius (i. 68), the worship of Samothrace was introduced there from Arcadia; for according to them Dardanus, together with his brother Jasion or Jasus and his sister Harmonia, left Arcadia and went to Samothrace, taking with them the Palladium from the temple of Pallas. Cadmus, however, who appears in this tradition, is king of Samothrace: he made Dardanus his friend, and sent him to Teucer in Troas. Dardanus himself, again, is sometimes described as a Cretan (Serv. *ad Aen.* iii. 167), sometimes as an Asiatic (Steph. *s. v.* Δάρδανος; Eustath. *ad Dionys. Perieg.* 391), while Arrian (*ap. Eustath.* p. 351) makes him come originally from Samothrace. Respecting Dardanus' brother Jasion or Jasus, the accounts likewise differ very much; for while some writers describe him as going to Samothrace either from Parrhasia in Arcadia or from Crete, a third account (Dionys. i. 61) stated, that he was killed by lightning for having entertained improper desires for Demeter; and Arrian (*l. c.*) says that Jasion, being inspired by Demeter and Cora, went to Sicily and many other places, and there established the mysteries of these goddesses, for which Demeter rewarded him by yielding to his embraces, and became the mother of Parius, the founder of Paros.

All writers of this class appear to consider Dardanus as the founder of the Samothracian mysteries, and the mysteries themselves as solemnized in honour of Demeter. Another set of authorities, on the other hand, regards them as belonging to Rhea (Diod. v. 51; Schol. *ad Aristid.* p. 106; Strab. *Excerpt. lib.* vii. p. 511, ed. Almelov.; Lucian, *De Dea Syr.* 97), and suggests the identity of the Samothracian and Phrygian mysteries. Pherecydes too, who placed the Corybantes, the companions of the great mother of the gods, in Samothrace, and Stesimbrotus who derived the Cabeiri from mount Cabeirus in Phrygia, and all those writers who describe Dardanus as the founder of the Samothracian mysteries, naturally ascribed the Samothracian mysteries to Rhea. To Demeter, on the other hand, they were ascribed by Mnaseas, Artemidorus, and even by Herodotus, since he mentions Hermes and Persephone in connexion with these mysteries, and Persephone has nothing to do with Rhea. Now, as Demeter and Rhea have many attributes in common—both are μεγάλοι θεοί, and the festivals of each were celebrated with the same kind of enthusiasm; and as peculiar features of the one are occasionally transferred to the other (*e. g.* Eurip. *Helen.* 1304), it is not difficult to see how it might happen, that the Samothracian goddess was sometimes called Demeter and sometimes Rhea. The difficulty is, however, increased by the fact of Venus (Aphrodite) too being worshipped in Samothrace. (Plin. *H. N.* v. 6.) This Venus may be either the Thracian Bendis or Cybele, or may have been one of the Cabeiri themselves, for we know that Thebes possessed three ancient statues of Aphrodite, which Harmonia had taken from the ships of Cadmus, and which may have been the Παταϊκοί who resembled the Cabeiri. (Paus. ix. 16. § 2; Herod. iii. 37.) In connexion with this Aphrodite we may mention that, according to some accounts, the Phoenician Aphrodite (Astarte) had commonly the epithet *chabar* or *chabor*, an Arabic word which signifies "the great," and that Lobeck considers Astarte as identical with the Σελήνη Καβειρία, which name P. Ligorius saw on a gem.

There are also writers who transfer all that is said about the Samothracian gods to the Dioscuri, who were indeed different from the Cabeiri of Acusilaus, Pherecydes, and Aeschylus, but yet might easily be confounded with them; first, because the Dioscuri are also called great gods, and secondly, because they were also regarded as the protectors of persons in danger either by land or water. Hence we find that in some places where the ἄνακες were worshipped, it was uncertain whether they were the Dioscuri or the Cabeiri. (Paus. x. 38. § 3.) Nay, even the Roman Penates were sometimes considered as identical with the Dioscuri and Cabeiri (Dionys. i. 67, &c.); and Varro thought that the Penates were carried by Dardanus from the Arcadian town Pheneos to Samothrace,

and that Aeneas brought them from thence to Italy. (Macrob. *Sat.* iii. 4; Serv. *ad Aen.* i. 378, iii. 148.) But the authorities for this opinion are all of a late period. According to one set of accounts, the Samothracian gods were two male divinities of the same age, which applies to Zeus and Dionysus, or Dardanus and Jasion, but not to Demeter, Rhea, or Persephone. When people, in the course of time, had become accustomed to regard the Penates and Cabeiri as identical, and yet did not know exactly the name of each separate divinity comprised under those common names, some divinities are mentioned among the Penates who belonged to the Cabeiri, and vice versâ. Thus Servius (*ad Aen.* viii. 619) represents Zeus, Pallas, and Hermes as introduced from Samothrace; and, in another passage (*ad Aen.* iii. 264), he says that, according to the Samothracians, these three were the great gods, of whom Hermes, and perhaps Zeus also, might be reckoned among the Cabeiri. Varro (*de Ling. Lat.* v. 58, ed. Müller) says, that Heaven and Earth were the great Samothracian gods; while in another place (ap. August. *De Civ. Dei*, vii. 18) he stated, that there were three Samothracian gods, Jupiter or Heaven, Juno or Earth, and Minerva or the prototype of things,—the ideas of Plato. This is, of course, only the view Varro himself took, and not a tradition.

If we now look back upon the various statements we have gathered, for the purpose of arriving at some definite conclusion, it is manifest, that the earliest writers regard the Cabeiri as descended from inferior divinities, Proteus and Hephaestus: they have their seats on earth, in Samothrace, Lemnos, and Imbros. Those early writers cannot possibly have conceived them to be Demeter, Persephone or Rhea. It is true those early authorities are not numerous in comparison with the later ones; but Demetrius, who wrote on the subject, may have had more and very good ones, since it is with reference to him that Strabo repeats the assertion, that the Cabeiri, like the Corybantes and Curetes, were only ministers of the great gods. We may therefore suppose, that the Samothracian Cabeiri were originally such inferior beings; and as the notion of the Cabeiri was from the first not fixed and distinct, it became less so in later times; and as the ideas of mystery and Demeter came to be looked upon as inseparable, it cannot occasion surprise that the mysteries, which were next in importance to those of Eleusis, the most celebrated in antiquity, were at length completely transferred to this goddess. The opinion that the Samothracian gods were the same as the Roman Penates, seems to have arisen with those writers who endeavoured to trace every ancient Roman institution to Troy, and thence to Samothrace.

The places where the worship of the Cabeiri occurs, are chiefly Samothrace, Lemnos, and Imbros. Some writers have maintained, that the Samothracian and Lemnian Cabeiri were distinct; but the contrary is asserted by Strabo (x. p. 466). Besides the Cabeiri of these three islands, we read of *Boeotian Cabeiri*. Near the Neïtian gate of Thebes there was a grove of Demeter Cabeiria and Cora, which none but the initiated were allowed to enter; and at a distance of seven stadia from it there was a sanctuary of the Cabeiri. (Paus. ix. 25. § 5.) Here mysteries were celebrated, and the sanctity of the temple was great as late as the time of Pausanias. (Comp. iv. 1. § 5.) The account of Pausanias about the origin of the Boeotian Cabeiri savours of rationalism, and is, as Lobeck justly remarks, a mere fiction. It must further not be supposed that there existed any connexion between the Samothracian Cadmilus or Cadmus and the Theban Cadmus; for tradition clearly describes them as beings of different origin, race, and dignity. Pausanias (ix. 22. § 5) further mentions another sanctuary of the Cabeiri, with a grove, in the Boeotian town of Anthedon; and a Boeotian Cabeirus, who possessed the power of averting dangers and increasing man's prosperity, is mentioned in an epigram of Diodorus. (Brunck, *Anal.* ii. p. 185.) A *Macedonian Cabeirus* occurs in Lactantius. (i. 15, 8; comp. Firmicus, *de Error. Prof.* p. 23; Clem. Alex. *Protrept.* p. 16.) The reverence paid by the Macedonians to the Cabeiri may be inferred from the fact of Philip and Olympias being initiated in the Samothracian mysteries, and of Alexander erecting altars to the Cabeiri at the close of his Eastern expedition. (Plut. *Alex.* 2; Philostr. *de Vit. Apollon.* ii. 43.) The *Pergamenian Cabeiri* are mentioned by Pausanias (i. 4. § 6), and those of *Berytus* by Sanchoniathon (*ap. Euseb. Praep. Evang.* p. 31) and Damascius. (*Vit. Isidor.* cclii. 573.) Respecting the mysteries of the Cabeiri in general, see *Dict. of Ant. s. v.* Καβείρια; Lobeck, *Aglaoph.* p. 1281, &c. For the various opinions concerning the nature of the Cabeiri, see Creuzer, *Symbol.* ii. p. 302, &c.; Schelling, *Ueber die Götter von Samothrake*, Stuttgard, 1815; Welcker, *Aeschyl. Trilog.*; Klausen, *Aeneas u. die Penat.* [L. S.]

CACA or CA'CIA, a sister of Cacus, who, according to some accounts, betrayed the place where the cattle were concealed which Cacus had stolen from Hercules or Recaranus. She was rewarded for it with divine honours, which she was to enjoy for ever. In her sanctuary a perpetual fire was kept up, just as in the temple of Vesta. (Lactant. i. 20, 36; Serv. *ad Aen.* viii. 190.) [L. S.]

CACUS, a fabulous Italian shepherd, who was believed to have lived in a cave, and to have committed various kinds of robberies. Among others, he also stole a part of the cattle of Hercules or Recaranus; and, as he dragged the animals into his cave by their tails, it was impossible to discover their traces. But when the remaining oxen passed by the cave, those within began to bellow, and were thus discovered. Another tradition stated, that Caca, the sister of Cacus, betrayed the place of their concealment. Cacus was slain by Hercules. (Liv. i. 7.) He is usually called a son of Vulcan, and Ovid, who gives his story with considerable embellishments, describes Cacus as a fearful giant, who was the terror of the whole land. (Ov. *Fast.* i. 554; comp. Virg. *Aen.* viii. 190, &c.; Propert. iv. 9; Dionys. i. 32, 43; Aurel. Vict. *De Orig. Gent. Rom.* 6.) Evander, who then ruled over the country in which Cacus had resided, shewed his gratitude to the conqueror of Cacus by dedicating to him a sanctuary, and appointing the Potitii and Pinarii as his priests. The common opinion respecting the original character of Cacus is, that he was the personification of some evil daemon, and this opinion is chiefly founded upon the descriptions of him given by the Roman poets. Hartung (*Die Relig. d. Röm.* i. p. 318, &c.), however, thinks that Cacus, whom he identifies with Cacius (Diod. iv. 21; Solin. i. 1), and his sister Caca were Roman penates, whose names he connects with *καίω*,

caleo, and *coquo*. There were at Rome various things connected with the legends about Cacus. On the side of the Palatine hill, not far from the hut of Faustulus, there was a foot-path leading up the hill, with a wooden ladder called "the ladder of Cacus," and the ancient cave of Cacus, which is still shewn at Rome, was in the Salina, near the Porta Trigemina. (Diod., Solin., *ll. cc.;* Klausen, *Aeneas u. die Penaten*, p. 768, &c.; Bunsen, *Beschreib. der Stadt Rom*, i. p. 134, iii. 1. p. 407.) [L. S.]

CA'DIUS RUFUS. [RUFUS.]

CA'DMILUS, CA'SMILUS, or CADMUS (Καδμῖλος, Κασμῖλος, or Κάδμος), according to Acusilaus (*ap. Strab.* x. p. 472) a son of Hephaestus and Cabeiro, and father of the Samothracian Cabeiri and the Cabeirian nymphs. Others consider Cadmilus himself as the fourth of the Samothracian Cabeiri. (Schol. *ad Apollon. Rhod.* i. 917; comp. CABEIRI.) [L. S.]

CADMUS (Κάδμος), a son of Agenor and Telephassa, and brother of Europa, Phoenix, and Cilix. When Europa was carried off by Zeus to Crete, Agenor sent out his sons in search of their sister, enjoining them not to return without her. Telephassa accompanied her sons. All researches being fruitless, Cadmus and Telephassa settled in Thrace. Here Telephassa died, and Cadmus, after burying her, went to Delphi to consult the oracle respecting his sister. The god commanded him to abstain from further seeking, and to follow a cow of a certain kind, and to build a town on the spot where the cow should sink down with fatigue. (Schol. *ad Eurip. Phoen.* 638, *ad Aristoph. Ran.* 1256; Paus. ix. 12. § 1.) Cadmus found the cow described by the oracle in Phocis among the herds of Pelagon, and followed her into Boeotia, where she sank down on the spot on which Cadmus built Thebes, with the acropolis, Cadmea. As he intended to sacrifice the cow here to Athena, he sent some persons to the neighbouring well of Ares to fetch water. This well was guarded by a dragon, a son of Ares, who killed the men sent by Cadmus. Hereupon, Cadmus slew the dragon, and, on the advice of Athena, sowed the teeth of the monster, out of which armed men grew up, who slew each other, with the exception of five, Echion, Udaeus, Chthonius, Hyperenor, and Pelor, who, according to the Theban legend, were the ancestors of the Thebans. Cadmus was punished for having slain the dragon by being obliged to serve for a certain period of time, some say one year, others eight years. After this Athena assigned to him the government of Thebes, and Zeus gave him Harmonia for his wife. The marriage solemnity was honoured by the presence of all the Olympian gods in the Cadmea. Cadmus gave to Harmonia the famous πέπλος and necklace which he had received from Hephaestus or from Europa, and became by her the father of Autonoë, Ino, Semele, Agave, and Polydorus. Subsequently Cadmus and Harmonia quitted Thebes, and went to the Cenchelians This people was at war with the Illyrians, and had received an oracle which promised them victory if they took Cadmus as their commander. The Cenchelians accordingly made Cadmus their king, and conquered the enemy. After this, Cadmus had another son, whom he called Illyrius. In the end, Cadmus and Harmonia were changed into dragons, and were removed by Zeus to Elysium.

This is the account given by Apollodorus (iii. 1. § 1, &c.), which, with the exception of some particulars, agrees with the stories in Hyginus (*Fab.* 178) and Pausanias (ix. 5. § 1, 10. § 1, 12. § 1, &c.). There are, however, many points in the story of Cadmus in which the various traditions present considerable differences. His native country is commonly stated to have been Phoenicia, as in Apollodorus (comp. Diod. iv. 2; Strab. vii. p. 321, ix. p. 401); but he is sometimes called a Tyrian (Herod. ii. 49; Eurip. *Phoen.* 639), and sometimes a Sidonian. (Eurip. *Bacch.* 171; Ov. *Met.* iv. 571.) Others regarded Cadmus as a native of Thebes in Egypt (Diod. i. 23; Paus. ix. 12. § 2), and his parentage is modified accordingly; for he is also called a son of Antiope, the daughter of Belus, or of Argiope, the daughter of Neilus. (Schol. *ad Eurip. Phoen.* 5, with Valck. note; Hygin. *Fab.* 6, 178, 179.) He is said to have introduced into Greece from Phoenicia or Egypt an alphabet of sixteen letters (Herod. v. 58, &c.; Diod. iii. 67, v. 57; Plin. *H. N.* vii. 56; Hygin. *Fab.* 277), and to have been the first who worked the mines of mount Pangaeon in Thrace. The teeth of the dragon whom Cadmus slew were sown, according to some accounts, by Athena herself; and the spot where this was done was shewn, in aftertimes, in the neighbourhood of Thebes. (Schol. *ad Eurip. Phoen.* 670; Paus. ix. 10. § 1.) Half of the teeth were given by Athena to Aeëtes, king of Colchis. (Apollon. Rhod. iii. 1183; Apollod. i. 9. § 23; Serv. *ad Virg. Georg.* ii. 141.) The account of his quitting Thebes also was not the same in all traditions; for some related, that he was expelled by Amphion and Zethus, or by Dionysus. (Syncell. p. 296, ed. Dindorf.) A tradition of Brasiae stated, that Cadmus, after discovering the birth of Dionysus by his daughter Semele, shut up the mother and her child in a chest, and threw them into the sea. (Paus. iii. 24. § 3.) According to the opinion of Herodotus (ii. 49), however, Melampus learned and received the worship of Dionysus from Cadmus, and other traditions too represent Cadmus as worshipping Dionysus. (*e. g.* Eurip. *Bacch.* 181.) According to Euripides, Cadmus resigned the government of Thebes to his grandson, Pentheus; and after the death of the latter, Cadmus went to Illyria, where he built Buthoë (*Bacch.* 43, 1331, &c.), in the government of which he was succeeded by his son Illyrius or Polydorus.

The whole story of Cadmus, with its manifold poetical embellishments, seems to suggest the immigration of a Phoenician or Egyptian colony into Greece, by means of which civilisation (the alphabet, art of mining, and the worship of Dionysus) came into the country. But the opinion formed on this point must depend upon the view we take of the early influence of Phoenicia and Egypt in general upon the early civilisation of Greece. While Buttmann and Creuzer admit such an influence, C. O. Müller denies it altogether, and regards Cadmus as a Pelasgian divinity. Cadmus was worshipped in various parts of Greece, and at Sparta he had a heroum. (Paus. iii. 15. § 6; comp. Buttmann, *Mythолog.* ii. p. 171; Müller, *Orchom.* p. 113, &c.) [L. S.]

CADMUS (Κάδμος), the son of Scythes, a man renowned for his integrity, was sent by Gelon to Delphi, in B. C. 480, with great treasures, to await the issue of the battle between the Greeks and Persians, and with orders to give them to the Persians if the latter conquered, but to bring them back to Sicily if the Greeks prevailed. After the

defeat of Xerxes, Cadmus returned to Sicily with the treasures, though he might easily have appropriated them to his own use. (Herod. vii. 163, 164.) Herodotus calls Cadmus a Coan, and states further, that he received the tyranny of Cos from his father, but gave the state its liberty of his own accord, merely from a sense of justice; and that after this he went over to Sicily and dwelt along with the Samians at Zancle, afterwards called Messene. Müller (*Dor.* i. 8. § 4, note q.) thinks that this Cadmus was the son of the Scythes, tyrant of Zancle, who was driven out by the Samians (B. C. 497), and who fled to the court of Persia, where he died. (Herod. vi. 23.) In reply to the objection, that Herodotus speaks of Cadmus having inherited the tyranny from his father, but of Scythes having died in Persia, Müller remarks that the government of Cos was probably given to his father by the Persians, but that he notwithstanding continued to reside in Persia, as we know was the case with Histiaeus. If this conjecture is correct, Cadmus probably resigned the tyranny of Cos through desire of returning to his native town, Zancle. He was accompanied to Sicily by the poet Epicharmus. (Suidas, *s. v.* Ἐπίχαρμος.)

CADMUS (Κάδμος). 1. Of Miletus, a son of Pandion, and in all probability the earliest Greek historian or logographer. He lived, according to the vague statement of Josephus (*c. Apion.* i. 2; comp. Clem. Alex. *Strom.* vi. p. 267), very shortly before the Persian invasion of Greece; and Suidas makes the singular statement, that Cadmus was only a little younger than the mythical poet Orpheus, which arises from the thorough confusion of the mythical Cadmus of Phoenicia and the historian Cadmus. But there is every probability that Cadmus lived about B. C. 540. Strabo (i. p. 18) places Cadmus first among the three authors whom he calls the earliest prose writers among the Greeks: viz. Cadmus, Pherecydes, and Hecataeus; and from this circumstance we may infer, that Cadmus was the most ancient of the three—an inference which is also confirmed by the statement of Pliny (*H. N.* v. 31), who calls Cadmus the first that ever wrote (Greek) prose. When, therefore, in another passage (vii. 56) Pliny calls Pherecydes the most ancient prose writer, and Cadmus of Miletus simply the earliest historian, we have probably to regard this as one of those numerous inconsistencies into which Pliny fell by following different authorities at different times, and forgetting what he had said on former occasions. All, therefore, we can infer from his contradicting himself in this case is, that there were some ancient authorities who made Pherecydes the earliest Greek prose writer, and not Cadmus; but that the latter was the earliest Greek historian, seems to be an undisputed fact. Cadmus wrote a work on the foundation of Miletus and the earliest history of Ionia generally, in four books (Κτίσις Μιλήτου καὶ τῆς ὅλης Ἰωνίας). This work appears to have been lost at a very early period, for Dionysius of Halicarnassus (*Jud. de Thucyd.* 23) expressly mentions, that the work known in his time under the name of Cadmus was considered a forgery. When Suidas and others (Bekker's *Anecd.* p. 781), call Cadmus of Miletus the inventor of the alphabet, this statement must be regarded as the result of a confusion between the mythical Cadmus, who emigrated from Phoenicia into Greece; and Suidas is, in fact, obviously guilty of this confusion, since he says, that Cadmus of Miletus introduced into Greece the alphabet which the Phoenicians had invented. (Comp. Clinton, *Fast. Hell.* ii. p. 454, 3rd edition.)

2. Of Miletus, the Younger, is mentioned only by Suidas, according to whom he was a son of Archelaus, and a Greek historian, concerning whose time nothing is said. Suidas ascribes to him two works, one on the history of Attica, in sixteen books, and the second on the deliverance from the sufferings of love, in fourteen books. [L. S.]

CAECILIA, CAIA, is said to have been the genuine Roman name for Tanaquil, the wife of Tarquinius Priscus. (Plin. *H. N.* viii. 74; Val. Max. *Epit. de Praen.* in fin.; Festus, *s. v. Gaia;* Plut. *Quaest. Rom.* p. 271, e.) Both her names, Caia and Caecilia, are of the same root as Caeculus, and the Roman Caecilii are supposed to have derived their origin from the Praenestine Caeculus. (Fest. *s. v. Caeculus.*) The story of Caia Caecilia is related under TANAQUIL; and it is sufficient to say here, that she appears in the early legends of Rome as a woman endowed with prophetic powers, and closely connected with the worship of the god of the hearth. That she was, at the same time, looked upon as a model of domestic life, may be inferred from the fact, that a newly married woman, before entering the house of her husband, on being asked what her name was, answered, "My name is Caia." (Val. Max. *l. c.*; Plut. *Quaest. Rom.* p. 271, e.) [L. S.]

CAECI'LIA, the daughter of T. Pomponius Atticus, who is called Caecilia, because her father took the name of his uncle, Q. Caecilius, by whom he was adopted. She was married to M. Vipsanius Agrippa. [ATTICUS, p. 415, a.)

CAECI'LIA or METELLA, 1. and 2. Daughters of Q. Caecilius Metellus Macedonicus, consul B. C. 143, one of whom married C. Servilius Vatia, and was by him the mother of P. Servilius Vatia Isauricus, consul in 79, and the other P. Cornelius Scipio Nasica, consul in 111, and was the grandmother of Q. Metellus Pius Scipio, consul in 52. (Cic. *pro Dom.* 47, *post Red. ad Quir.* 3, *Brut.* 58.)

3. The daughter of L. Caecilius Metellus Calvus, consul in B. C. 142, and the brother of Metellus Numidicus, consul in 109, was married to L. Licinius Lucullus, praetor in 103, and was by him the mother of the celebrated Lucullus, the conqueror of Mithridates. Her moral character was in bad repute. (Plut. *Lucull.* 1; Cic. *in Ver.* iv. 66; Aurel. Vict. *de Vir. Ill.* 62.)

4. Daughter of Q. Caecilius Metellus Balearicus, consul in B. C. 123, was the wife of Ap. Claudius Pulcher, consul in 79, and the mother of Ap. Claudius Pulcher, consul in 54, and of P. Clodius Pulcher, tribune of the plebs in 58. (Cic. *de Div.* i. 2, 44, *pro Rosc. Am.* 10, 50: in the former of the two latter passages she is erroneously called *Nepotis filia* instead of *Nepotis soror.*) Her brother was Q. Metellus Nepos, consul in 98, and we accordingly find his two sons, Metellus Celer and Metellus Nepos, called the *fratres* (cousins) of her sons Ap. Claudius and P. Clodius. (Cic. *ad Att.* iv. 3, *ad Fam.* v. 3, *pro Cael.* 24.)

Cicero relates (*de Div. ll. cc.*), that in consequence of a dream of Caecilia's in the Marsic war, the temple of Juno Sospita was restored.

5. Daughter of L. Metellus Dalmaticus, consul in B. C. 119, and not of Q. Metellus Pius, the pontifex maximus, consul in 80, as has been inferred from Plutarch. (*Sull.* 6.) Her father's praenomen is Lucius, and he is said to have rebuilt the temple of

the Dioscuri (Cic. *pro Scaur.* 2. §§ 45, 46, with the commentary of Asconius), which point to L. Dalmaticus as her father. She was first married to M. Aemilius Scaurus, consul in 115, by whom she had three children, the eldest of whom was the M. Scaurus defended by Cicero (Cic. *l. c. pro Sest.* 47; Plut. *Sull.* 33, *Pomp.* 9; Plin. *H. N.* xxxvi. 15. s. 24. § 8), and afterwards to the dictator Sulla, who always treated her with the greatest respect. When she fled from Cinna and Carbo in Italy to her husband's camp before Athens, she was insulted from the walls of the city by Aristion and the Athenians, for which they paid dearly at the capture of the city. She fell ill in 81, during the celebration of Sulla's triumphal feast; and as her recovery was hopeless, Sulla for religious reasons sent her a bill of divorce, and had her removed from his house, but honoured her memory by a splendid funeral. (Plut. *Sull.* 6, 13, 22, 35.) She purchased a great deal of the property confiscated in the proscriptions. (Plin. *l. c.*)

6. The wife of P. Lentulus Spinther the younger, whose father was consul in B. C. 57. She was a woman of loose character, and intrigued with Dolabella, Cicero's son-in-law (Cic. *ad Att.* xi. 23), and also, as it appears, with Aesopus, the son of the actor. (Hor. *Serm.* ii. 3. 239.) She was divorced by her husband in 45. (Cic. *ad Att.* xii. 52, xiii. 7.) Her father is not known.

CAECI'LIA GENS, plebeian; for the name of T. Caecilius in Livy (iv. 7, comp. 6), the patrician consular tribune in B. C. 444, is a false reading for T. Cloelius. A member of this gens is mentioned in history as early as the fifth century B. C.; but the first of the Caecilii who obtained the consulship was L. Caecilius Metellus Denter, in 284. The family of the Metelli became from this time one of the most distinguished in the state. Like other Roman families in the later times of the republic, they traced their origin to a mythical personage, and pretended that they were descended from Caeculus, the founder of Praeneste [CAECULUS], or Caecas, the companion of Aeneas. (Festus, *s. v. Caeculus.*) The cognomens of this gens under the republic are BASSUS, DENTER, METELLUS, NIGER, PINNA, RUFUS, of which the Metelli are the best known: for those whose cognomen is not mentioned, see CAECILIUS.

CAECILIA'NUS, a senator, punished in A. D. 32 for falsely accusing Cotta. (Tac. *Ann.* vi. 7.)

CAECILIA'NUS, a deacon of the church at Carthage, was chosen bishop of the see in A. D. 311, upon the death of the African primate, Mensurius. The validity of this appointment was impugned by Donatus, stimulated, it is said, by the malicious intrigues of a woman named Lucilla, upon three grounds: 1. That the election had been irregular. 2. That the ordination was null and void, having been performed by Felix, bishop of Apthunga, a *traditor*, that is, one of those who, in obedience to the edicts of Diocletian, had yielded to the civil power, and delivered up the sacred vessels used in places of worship, and even the Holy Scriptures. 3. That Caecilian had displayed marked hostility towards the victims of the late persecution. These charges were brought under the consideration of an assembly of seventy Numidian bishops, who declared the see vacant, and, proceeding to a new election, made choice of Majorinus. Both parties called upon the praefect Anulinus to interfere, but were referred by him to the emperor, and accordingly the rival prelates repaired to Rome, each attended by ten leading ecclesiastics of his own faction. The cause was judged by a council composed of three Gallic and fifteen Italian bishops, who met on the 2nd of October, 313, and gave their decree in favour of Caecilian and Felix. An appeal was lodged with Constantine, who agreed to summon a second and more numerous council, which was held at Arles on the 1st of August, 314, when the decision of the council of Rome was confirmed. The struggle was, however, obstinately prolonged by fresh complaints on the part of the Donatists, who, after having been defeated before various tribunals and commissions to which the determination of the dispute was delegated by the supreme government, at length openly refused to submit, or to acknowledge any authority whatever, if hostile to their claims. The formidable schism which was the result of these proceedings is spoken of more fully under DONATUS. (Optatus, i. 19, &c.) [W. R.]

CAECILIA'NUS, DOMI'TIUS, an intimate friend of Thrasea, who informed him of his condemnation by the senate in A. D. 67. (Tac. *Ann.* xvi. 34.)

CAECILIA'NUS, MA'GIUS, praetor, falsely accused of treason in A. D. 21, was acquitted, and his accusers punished. (Tac. *Ann.* iii. 37.)

CAECI'LIUS. 1. Q. CAECILIUS, tribune of the plebs, B. C. 439. (Liv. iv. 16.)

2. Q. CAECILIUS, a Roman knight, the husband of Catiline's sister, who had taken no part in public affairs, was killed by Catiline himself in the time of Sulla. (Q. Cic. *de Petit. Cons.* 2; Ascon. *in Tog. Cand.* p. 84, ed. Orelli.) This is perhaps the same Q. Caecilius who is mentioned in connexion with the trial of P. Gabinius, who was praetor in 89. (Cic. *Divinat.* 20.) Zumpt remarks, that he can hardly have belonged to the noble family of the Metelli, as Cicero says that he was overborne by the influence and rank of Piso.

3. Q. CAECILIUS, a Roman knight, a friend of L. Lucullus, and the uncle of Atticus, acquired a large fortune by lending money on interest. The old usurer was of such a crabbed temper, that no one could put up with him except his nephew Atticus, who was in consequence adopted by him in his will, and obtained from him a fortune of ten millions of sesterces. He died in B. C. 57. (Nepos, *Att.* 5; Cic. *ad Att.* i. 1, 12, ii. 19, 20, iii. 20.)

4. T. CAECILIUS, a centurion of the first rank (*primi pili*) in the army of Afranius, was killed at the battle of Ilerda, B. C. 49. (Caes. *B. C.* i. i. 46.)

L. CAECI'LIUS. We generally find included among the writings of Lactantius a book divided into fifty-two chapters, entitled *De Mortibus Persecutorum*, containing an outline of the career of those emperors who displayed active hostility towards the church, an account of the death of each, together with a sketch of the different persecutions from Nero to Diocletian. The object of the narrative is to point out that the signal vengeance of God in every case overtook the enemies of the faith, and to deduce from this circumstance, from the preservation of the new religion amidst all the dangers by which it was surrounded, and all the attacks by which it was assailed, and from its final triumph over its foes, an irresistible argument in favour of its heavenly origin. The work appears from internal evidence to have been composed after the victory of Constantine over Maxentius, and

before his quarrel with Licinius, that is to say, between A. D. 312 and 315. The text is corrupt and mutilated, and the statements which it contains must be received with a certain degree of caution in consequence of the declamatory tone in which they are delivered, and the high colouring and trimming employed throughout to suit the particular design proposed. But notwithstanding these drawbacks, the treatise is extremely valuable on account of the light which it sheds on many obscure passages of ecclesiastical and civil history, and is peculiarly famous as containing a contemporary record of the alleged vision of Constantine before the battle of the Milvian bridge, in consequence of which he ordered the soldiers to engrave upon their shields the well-known monogram representing the cross together with the initial letters of the name of Christ (c. 44).

This piece is altogether wanting in the earlier editions of Lactantius, and was first brought to light by Stephen Baluze, who printed it at Paris in his Miscellanea (vol. ii., 1679) from a very ancient MS. in the Bibliotheca Colbertina, bearing simply the inscription LUCII CECILII INCIPIT LIBER AD DONATUM CONFESSOREM DE MORTIBUS PERSECUTORUM. Baluze entertained no doubt that he had discovered the tract of Lactantius quoted by Hieronymus as *De Persecutione Librum Unum*, an opinion corroborated by the name prefixed [LACTANTIUS], by the date, by the dedication to Donatus, apparently the same person with the Donatus addressed in the discourse *De Ira Dei*, and by the general resemblance in style and expression, a series of considerations no one of which would be in itself conclusive, but which when combined form a strong chain of circumstantial evidence. Le Nourry, however, sought to prove that the production in question must be assigned to some unknown L. Caecilius altogether different from Lactantius, and published it at Paris in 1710 as "Lucii Cecilii Liber ad Donatum Confessorem de Mortibus Persecutorum hactenus Lucio Caecilio Firmiano Lactantio adscriptus, ad Colbertinum codicem denuo emendatus," to which is prefixed an elaborate dissertation. His ideas have been adopted to a certain extent by Pfaff, Walch, Le Clerc, Lardner, and Gibbon, and controverted by Heumann and others. Although the question cannot be considered as settled, and indeed does not admit of being absolutely determined, the best modern critics seem upon the whole disposed to acquiesce in the original hypothesis of Baluze.

The most complete edition of the *De Mortibus Persecutorum* in a separate form, is that published at Utrecht in 1693, under the inspection of Bauldri, with a very copious collection of notes, forming one of the series of Variorum Classics in 8vo. Other editions are enumerated in the account given of the works of LACTANTIUS. [W. R.]

SEX. CAECI'LIUS. A Roman jurist of this name is occasionally cited in the Corpus Juris, and is suspected by some authors to be distinct from and earlier than Africanus. [AFRICANUS, SEX. CAECILIUS.] In support of this opinion, not to mention the corrupt passage of Lampridius (*Alex. Sev.* 68), they urge that there is no proof, that the Sex. Caecilius Africanus to whom Julianus returned an answer upon a legal question (Dig. 35. tit. 3. s. 3. § 4) was identical with Africanus. He may have been a private person, and distinct from the jurists Sex. Caecilius and Africanus. This inconclusive passage is the only connecting link between Africanus and Sex. Caecilius, for elsewhere in the Digest the name Africanus always appears alone. Africanus was probably rather later (say they) than Julianus, whom he occasionally cites (*e. g.* Dig. 12. tit. 6. s. 38; Dig. 19. tit. 1. s. 45, pr.). On the other hand, Caecilius (they proceed) appears to be anterior to Africanus, for he is cited by Javolenus (Dig. 24. tit. 1. s. 64), who was the master of Julianus. (Dig. 40. tit. 2. s. 5.) Again, Sex. Caecilius is represented by Gellius as conversing with Favorinus, and is spoken of in the Noctes Atticae as a person deceased. "Sextus Caecilius, in disciplina juris atque legibus populi Romani noscendis interpretandisque scientia, usu, auctoritateque illustri *fuit*." (Gell. xx. 1, pr.) Now Favorinus is known to have flourished in the reign of Hadrian, and Gellius to have completed the Noctes Atticae before the death of Antoninus Pius. (A. D. 161.) The passage in Gellius which would make the conversation take place nearly 700 years after the laws of the Twelve Tables were enacted, must be, if not a false reading, an error or exaggeration; for at most little more than 600 years could have elapsed from A. U. C. 300 in the lifetime of Gellius. If 600 be read for 700, the scene would be brought at furthest to a period not far from the commencement (A. D. 138) of the reign of Antoninus Pius.

These arguments are not sufficient to destroy the probability arising from Dig. 35. tit. 3. s. 3. § 4, that Sex. Caecilius and Africanus are one person. In Dig. 24. tit. 1. s. 64, some have proposed to read Caelius instead of Caecilius, and thus get rid of the passage which is the principal ground for assigning an earlier date to Sex. Caecilius; but this mode of cutting the knot, though it is assisted by fair critical analogies, is unnecessary, for Javolenus, as we learn from Capitolinus (*Anton. Pius*, 12), was living in the reign of Antoninus Pius, and a contemporary of Javolenus and Julianus might easily cite the younger, and be cited by the elder of the two. The pupil in the master's lifetime may have acquired greater authority than the master.

To assist the inquirer in investigating this question—one of the most difficult and celebrated in the biography of Roman jurists—we subjoin a list of the passages in the Corpus Juris where Caecilius or Caecilius Sextus is cited:—Caecilius: Dig. 15. tit. 2. s. 1. § 7; 21. tit. 1. s. 14. § 3 (al. Caelius); 21. tit. 1. s. 14. § 10; 24. tit. 1. s. 64; 35. tit. 2. s. 36. § 4; 48. tit. 5. s. 2. § 5; Cod. 7. tit. 7. s. 1, pr. Sex. Caecilius: Dig. 24. tit. 1. s. 2; 33. tit. 9. s. 3. § 9 (qu. Sex. Aelius; compare Gell. iv. 1); 35. tit. 1. s. 71, pr.; 40. tit. 9. s. 12. § 2; 40. tit. 9. 12. § 6; 48. tit. 5. s. 13. § 1.

A jurist of the name Sextus is thrice quoted by Ulpian in the Digest (29. tit. 5. s. 1. § 27; 30. tit. *un.* s. 32, pr.; 42. tit. 4. s. 7. § 17). Whether this Sextus be identical with Sex. Caecilius must be a matter of doubt. There may have been a Sextus, known, like Gaius, by a single name. There are, moreover, several jurists with the praenomen Sextus named in the Digest, *e. g.* Sex. Aelius, Sex. Pedius, Sex. Pomponius. That there were two jurists named Pomponius has been inferred from Dig. 28. tit. 5. s. 41, where Pomponius appears to quote Sex. Pomponius. From this and from the other passages where Sex. Pomponius is named in full (Dig. 24. tit. 3. s. 44; 29. tit. 2.

s. 30. § 6), the praenomen Sextus has been supposed to be distinctive of the elder Pomponius. But that Sextus, *alone*, did not designate any one named Pomponius is clear from the phrase "tam Sextus quam Pomponius" in Dig. 30. tit. *un.* s. 32, pr., and from the similar phrase "Sextum quoque et Pomponium" occurring in *Vat. Frag.* § 88, though Bethmann-Hollweg, the last editor (in the Bonn *Corp. Jur. Rom. Antejust.* i. p. 255), has thought proper to omit the *et*. From Dig. 42. tit. 4. s. 7. § 19, Vat. Frag. § 88, and Gaius, ii. 218, we infer, that Sextus was contemporary with Juventius Celsus, the son, and that some of his works were digested by Julianus. If, then, Sextus be identified with Sextus Caecilius and Africanus, Africanus must have lived rather earlier than is usually supposed, and can scarcely have been a pupil of Julianus. That, however, a pupil should have been annotated by his preceptor is not without example, if we understand in its ordinary sense the expression "Servius apud Alfenum notat," in Dig. 17. tit. 2. s. 35. § 8. (See contra, Otto, *in Thes. Jur. Rom.* v. 1614–5.)

A jurist named *Publius* Caecilius is spoken of by Rutilius (*Vitae JCtorum*, c. 45) as one of the disciples of Servius Sulpicius; but the name Publius Caecilius is a mere conjectural emendation for Publicius Gellius, who figures in the text of Pomponius, Dig. 1. tit. 2. l. *un.* § 44. The conjecture was invited by the unusual blending of two family names in Publicius Gellius. (Menagius, *Amoen. Jur.* cc. 22, 23; Heineccius, *de Sexto Pomponio*, Opera, ed. Genev. iii. 77.) [J. T. G.]

CAECI'LIUS (Καικίλιος) of Argos, is mentioned by Athenaeus (i. p. 13) among the writers on the art of fishing; but nothing further is known about him. [L. S.]

CAECI'LIUS BION. [Bion.]

CAECI'LIUS CALACTI'NUS (Καικίλιος Καλακτῖνος), or, as he was formerly, though erroneously, surnamed CALANTIANUS, a Greek rhetorician, who lived at Rome in the time of Augustus. He was a native of Cale Acte in Sicily (whence his name Calactinus). His parents are said by Suidas to have been slaves of the Jewish religion; and Caecilius himself, before he had obtained the Roman franchise, is said to have borne the name Archagathus. He is mentioned by Quintilian (iii. 1. § 16, comp. iii. 6. § 47, v. 10. § 7, ix. 1. § 12, 3. §§ 38, 46, 89, 91, 97) along with Dionysius of Halicarnassus as a distinguished Greek rhetorician and grammarian. Respecting the sphere of his activity at Rome, and his success as a teacher of rhetoric, nothing is known; but, from the title of one of his works, we see that he studied Roman oratory along with that of the Greeks. He wrote a great number of works on rhetoric, grammar, and also on historical subjects. All these works are now lost; but they were in high repute with the rhetoricians and critics of the imperial period. (Plut. *Dem.* 3, *Vit. X Orat.* pp. 832, 833, 836, 838, 840; Phot. *Bibl.* pp. 20, 485, 486, 489, ed. Bekker.) Some of his works were of a theoretical character, others were commentaries on the Greek orators, and others again were of a grammatical or historical kind. The following list is made up from that given by Suidas, and from some passages of other writers: 1. Περὶ ῥητορικῆς. (Suid.; Quintil. *l. c.*) 2. Περὶ σχημάτων. (Alex. *de Figur.* ii. 2; Tiber. *de Figur.* passim.) 3. Περὶ χαρακτῆρος τῶν δέκα ῥητόρων. 4. Περὶ Λυσίου σύγγραμμα. (Longin. *de Sublim.* 32.) 5. Περὶ Ἀντιφῶντος σύνταγμα. (Plut. *Vit. X Orat.* p. 832, e.) 6. Σύγκρισις Δημοσθένους καὶ Αἰσχίνου. 7. Σύγκρισις Δημοσθένους καὶ Κικερῶνος. (Plut. *Dem.* 3.) 8. Περὶ ἱστορίας. (Athen. xi. p. 466.) 9. Τίνι διαφέρει ὁ Ἀττικὸς ζῆλος τοῦ Ἀσιανοῦ. 10. Περὶ Δημοσθένους, ποῖοι αὐτοῦ γνήσιοι λόγοι καὶ ποῖοι νόθοι. 11. Περὶ τῶν καθ' ἱστορίαν ἢ παρ' ἱστορίαν εἰρημένων τοῖς ῥήτορσι. 12. Περὶ δουλικῶν πολέμων. (Athen. vi. p. 272.) 13. Κατὰ Φρυγῶν δύο. 14. Ἐκλογὴ λέξεων κατὰ στοιχεῖον. This work has been much used by Suidas. (See his preface.) 15. Περὶ ὕψους, was the first work with this title in antiquity. (Longin.]; compare Westermann, *Gesch. der Griech. Beredtsamk.* § 88, notes 16, &c., § 47, note 6, § 57, note 4.) [L. S.]

CAECI'LIUS CORNUTUS. [Cornutus.]

CAECI'LIUS CYPRIA'NUS. [Cyprianus.]

Q. CAECI'LIUS EPIRO'TA, a grammarian, born at Tusculum, was a freedman of T. Pomponius Atticus, and taught the daughter of his patron, who was afterwards married to M. Agrippa. But, suspected by Atticus of entertaining designs upon his daughter, he was dismissed. He then lived on the most intimate terms with Cornelius Gallus; and, after the death of the latter, he opened a school at Rome for young men, and is said to have been the first to dispute in Latin extempore, and to give lectures upon Virgil and other modern poets. (Suet. *Ill. Gram.* 16.)

CAECI'LIUS EUTY'CHIDES. [Eutychides.]

CAE'CILIUS NATA'LIS. [Natalis.]

CAE'CILIUS RUFI'NUS. [Rufinus.]

CAE'CILIUS SIMPLEX. [Simplex.]

CAECI'LIUS STA'TIUS, a Roman comic poet, the immediate predecessor of Terence, was, according to the accounts preserved by Aulus Gellius (iv. 20) and Hieronymus (in Euseb. Chron. Olymp. cl. 2), by birth an Insubrian Gaul, and a native of Milan. Being a slave he bore the servile appellation of *Statius*, which was afterwards, probably when he received his freedom, converted into a sort of cognomen, and he became known as Caecilius Statius. His death happened B. C. 168, one year after that of Ennius and two years before the representation of the Andria, which had been previously submitted to his inspection and had excited his warm admiration. (Sueton. *Vit. Terent.*)

The names of at least forty dramas by Caecilius have been preserved, together with a considerable number of fragments, but all of them are extremely brief, the two longest extending one (ap. Aul. Gell. ii. 23) to seventeen lines, and the other (Cic. *de N. D.* xxix.) to twelve only. Hence we must rest satisfied with collecting and recording the opinions of those who had the means of forming an estimate of his powers, without attempting to judge independently. The Romans themselves, then, seem to agree in placing Caecilius in the first rank of his own department, classing him for the most part with Plautus and Terence. "Caecilius excels in the arrangement of his plots, Terentius in the development of character, Plautus in dialogue;" and again, "None rival Titinnius and Terentius in depicting character, but Trabea and Atilius and Caecilius at once command our feelings," are the observations of Varro (ap. Non. *s. v. Poscere*; Charis. lib. ii. sub fin.).—"We may pronounce Ennius chief among epic poets, Pacuvius among tragic poets, perhaps Caecilius among comic poets,"

says Cicero (*De Optim. Gen. Dic.* i.), although in other passages he censures his latinity as impure. (*Ad Att.* vii. 3, *Brut.* c. 74.) The dictum of the fashionable critics of the Augustan age is embodied by Horace in the line (*Ep.* ii. 1. 59), "Vincere Caecilius gravitate, Terentius arte." Velleius declares (ii. 17), that the "charms of Latin wit were brilliantly displayed by Caecilius, Terentius, and Afranius." "We are most lame in comedy, although the ancients extol Caecilius," is the testimony of Quintilian (x. 1. § 99), while Vulcatius Sedigitus in an epigram preserved in the Noctes Atticae (xv. 24) pronounces Caecilius first among the nine comic poets there enumerated, the second place being assigned to Plautus, and the sixth to Terence.

This popularity, however, was not acquired at once, for the speaker of the prologue to the Hecyra, while he apologises for reproducing a piece which had already twice failed, reminds the audience that although the works of Caecilius were now listened to with pleasure, several had at first been driven off the stage, while others had with difficulty kept their ground. The whole of the forty plays alluded to above, as far as we can gather from their titles, belong to the class of *Palliatae*, that is, were free translations or adaptations of the works of Greek writers of the new comedy. There is a curious chapter in Aulus Gellius (ii. 23), where a comparison is instituted between certain passages in the *Plocium* of Caecilius and the corresponding portions of the drama by Menander, from which it was derived. We here gain some knowledge of the manner in which these transfusions were performed, and we feel strongly impressed with the poorness, flatness, and vapid heaviness of the Latin imitation when placed in juxtaposition with the sparkling brilliancy of the rich and racy original. To adopt the quaint simile of the grammarian, they resemble each other in the same degree as the bright and precious armour of Glaucus resembled the dull and paltry harness of Diomede. [W. R.]

CAECI'NA, the name of an Etruscan family of Volaterrae, one of the ancient cities of Etruria. It seems either to have derived its name from, or given it to, the river Caecina, which flows by the town. Persons of this name are first mentioned in the century before Christ, and they are expressly said to have been natives of Volaterrae. Under the empire the name is of frequent occurrence, and it is probable that all these Caecinae were of Etruscan origin. As late as the reign of Honorius, we read of the poet Decius Albinus Caecina [see below], residing at his villa in the neighbourhood of Volaterrae; and there is, or was lately, a family of this name at the modern Volterra, which Italian antiquaries would make out to be descended from the ancient Caecinae. There has been discovered in the neighbourhood of Volterra the family tomb of the Caecinae, from which we learn that *Ceicna* was the Etruscan form of the name. In this tomb there was found a beautiful sarcophagus, now in the Museum of Paris. The family was divided into several branches, and we accordingly find on the funeral urns the cognomens *Caspu* and and *Tlapuni:* in Latin inscriptions we also meet with the surnames *Quadratus* and *Placidus*; and various others occur below. (Müller, *Etrusker*, vol. i. p. 416, &c.) The most important persons of this name are:

1. A. Caecina, of Volaterrae, whom Cicero defended in a law-suit, B. C. 69. The argument of this oration, which is of a purely legal nature, cannot be understood without a knowledge of the Roman interdict. It is discussed at length by Keller in the second book of his "Semestrium ad M. Tullium Ciceronem Libri VI." Turici, 1843. He was probably the father of the following, and not the same person, as is usually supposed. (Comp. Cic. *ad Fam.* vi. 9; Orelli, *Onom. Tull. s. v.*)

2. A. Caecina, son of the preceding, published a libellous work against Caesar, and was in consequence compelled to go into exile after the battle of Pharsalia, B. C. 48. In order to obtain Caesar's pardon, he wrote another work entitled *Querelae*, which he sent to Cicero for revision. In the collection of Cicero's letters there is rather a long one from Caecina to Cicero, and three of Cicero's to Caecina. (Suet. *Caes.* 75; Cic. *ad Fam.* vi. 5–8.) In 47 Caecina was in Asia, and was recommended by Cicero to the proconsul P. Servilius, the governor of the province (*ad Fam.* xiii. 66): from thence he crossed over to Sicily, and was again recommended by Cicero to Furfanius, the governor of Sicily. (*Ad. Fam.* vi. 9.) From Sicily he went into Africa, and, upon the defeat of the Pompeians there in the same year, B. C. 46, surrendered to Caesar, who spared his life. (Hirt. *Bell. Afr.* 89.)

Caecina was the author of a work on the "Etrusca Disciplina," which is referred to by Pliny as one of his authorities for his second book; and it is probably from this work that Seneca quotes (*Quaest. Nat.* ii. 39) some remarks of Caecina upon the different kinds of lightning. Cicero tells us (*ad Fam.* vi. 6. § 3), that Caecina was trained by his father in the knowledge of the Etruscans, and speaks of him otherwise as a man of talent, and possessed of oratorical powers. Seneca (*Quaest. Nat.* ii. 56) says, that he would have had some reputation in eloquence if he had not been thrown into the shade by Cicero. This must be the same Caecina whose work on the Etruscan Discipline is quoted in the Veronese scholia on the Aeneid (x. 198, ed. Mai).

3. Caecina of Volaterrae, a friend of Octavianus, sent by the latter to Cicero in B. C. 44. (Cic. *ad Att.* xvi. 8.) Cicero speaks of him as "Caecinam *quendam* Volaterranum," which would seem to shew that he could not have been the same as the preceding, nor even his son, with whom also Cicero was well acquainted. (Cic. *ad Fam.* vi. 5.) This Caecina was sent by Octavianus with proposals to Antony in 41. (Appian, *B. C.* v. 60.)

4. A. Caecina Severus, a distinguished soldier and general in the reigns of Augustus and Tiberius, had served forty campaigns by the year A. D. 15, and lived several years afterwards. (Tac. *Ann.* i. 64, iii. 33.) He was governor of Moesia in A. D. 6, when the formidable insurrection under the two Batos broke out in the neighbouring provinces of Dalmatia and Pannonia. [Bato.] He immediately marched against the Breucians in Pannonia, whom he defeated after a hard-fought battle, in which many of his troops fell, but was recalled almost immediately afterwards to his own province by the ravages of the Dacians and Sarmatians. In the following year, he gained another victory over the insurgents, who had attacked him while on his march from Moesia to join Germanicus in Pannonia. (Dion Cass. lv. 29, 30, 32; Vell. Pat. ii. 112.)

In A. D. 14, Caecina had the command, as legate of Germanicus, of the Roman army in Lower Ger-

many, and was employed by Germanicus, in the following year, in the war against Arminius. With the view of distracting the attention of the enemy, Caecina was sent with forty cohorts through the territory of the Bructeri to the river Amisia; and when Germanicus determined upon retreating after a hard-fought but indecisive battle with Arminius, he ordered Caecina to lead back his division of the army to the Rhine. His way lay through an extensive marsh, over which there was a causeway known by the name of the Long Bridges. Here his army was attacked and nearly destroyed by Arminius; but he eventually defeated the Germans with great slaughter, and reached the Rhine in safety. [ARMINIUS.] On account of this victory, he received the insignia of a triumph. (Tac. *Ann.* i. 31, 32, 56, 60, 63—68, 72.)

This is the last military command which Caecina appears to have held. He is mentioned in A. D. 20 as the author of a proposition in the senate that an altar should be erected to the goddess of Vengeance, on account of the suppression of Piso's conspiracy; and again in A. D. 21, as proposing that the governors of provinces should not be allowed to take their wives with them into their provinces. Tacitus gives a speech of his on the latter of these motions, in which he states, that he had always lived in harmony with his wife, who had borne him six children. His motion, which was opposed by Valerius Messallinus and Drusus, was not carried. (Tac. *Ann.* iii. 18, 33, 34.)

5. CAECINA PAETUS, was put to death by the emperor Claudius in A. D. 42. The heroism of his wife Arria on this occasion is mentioned under ARRIA. His daughter married Thrasea, who was put to death by Nero. (Plin. *Ep.* iii. 16; Dion Cass. lx. 16; Martial, i. 14; Zonaras, xi. 9.)

6. C. CAECINA LARGUS, consul A. D. 42 with the emperor Claudius, inhabited the magnificent house which formerly belonged to Scaurus, the contemporary of Cicero. (Dion Cass. lx. 10; Ascon. *in Scaur.* p. 27, ed. Orelli; Plin. *H. N.* xvii. 1.)

7. P. CAECINA LARGUS, one of the chief friends of the emperor Claudius, was perhaps the brother of No. 6, unless indeed he is the same person, and *C* should be read in Tacitus instead of *P*. (Tac. *Ann.* xi. 33, 34.)

8. CAECINA TUSCUS, the son of Nero's nurse, had been appointed in A. D. 56, according to Fabius Rusticus, praefect of the Praetorian troops in the place of Afranius Burrus, but did not enter upon the office, as Burrus was retained in the command through the influence of Seneca. Caecina was subsequently appointed governor of Egypt by Nero, but was afterwards banished for making use of the baths which had been erected in anticipation of the emperor's arrival in Egypt. He probably returned from banishment on the death of Nero, A. D. 68, as we find him in Rome in the following year. (Tac. *Ann.* xiii. 20; Suet. *Ner.* 35; Dion Cass. lxiii. 18; Tac. *Hist.* iii. 38.)

9. A. CAECINA ALIENUS (called in the Fasti *A. Licinius Caecina*), was quaestor in Baetica in Spain at the time of Nero's death, A. D. 68, and was one of the foremost in joining the party of Galba. He was rewarded by Galba with the command of a legion in Upper Germany; but, being shortly afterwards detected in embezzling some of the public money, the emperor ordered him to be prosecuted. Caecina, in revenge, induced his troops to revolt to Vitellius. Caecina was a great favourite with the soldiers. His personal presence was commanding; he was tall in stature, comely in person, and upright in gait; he possessed considerable ability in speaking; and, as he was ambitious, he used every means to win the favour of his troops. After persuading them to espouse the side of Vitellius, he set out at the beginning of the year (A. D. 69), on his march towards Italy at the head of an army of 30,000 men, the main strength of which consisted in one legion, the twenty-first. In his march through Switzerland, he ravaged the country of the Helvetians in a frightful manner, because they had refused to own the authority of Vitellius. He crossed the Great St. Bernard and marched through northern Italy without meeting with any opposition. Upon entering Italy, he observed greater discipline than he had done previously, and prevented his troops from plundering the country; but his dress gave great offence to the citizens, because he wore in receiving them a military cloak of various colours, and also trowsers, which were reckoned as characteristic of barbarians. People were also scandalized at his wife Salonina riding as it were in state upon a beautiful horse, and dressed in purple.

As Placentia was garrisoned by the troops of Otho, who had now succeeded Galba, Caecina crossed the Po, and proceeded to attack that city. He was, however, repulsed in his attack with considerable loss, and thereupon recrossed the Po and retired towards Cremona. Otho's troops were commanded by Suetonius Paullinus and Celsus, the former a general of great skill and military experience, who frustrated all the plans of Caecina. Anxious to retrieve his honour before he was joined by Fabius Valens, who was advancing with the other division of the German army, Caecina determined to make a vigorous effort to gain some decisive advantage. He accordingly laid an ambush at a place called Castorum, twelve miles from Cremona; but his plans were betrayed to the enemy, and he suffered a signal defeat. Shortly afterwards, he was joined by Fabius Valens, and their united forces then gained a victory over Otho's troops at Bedriacum, which established the power of Vitellius in Italy. The unhappy country, however, was now exposed to pillage in every direction, as neither Caecina nor Valens attempted to restrain his soldiers, the former through desire of preserving his popularity with them, the latter because he himself took part in the plunder.

After obtaining possession of Rome, Caecina and Valens were advanced to the consulship, and entered upon the office on the 1st of September, A. D. 69. Meantime, Antonius Primus, who had declared in favour of Vespasian, was preparing to invade Italy, and Caecina was accordingly sent against him. Caecina met with Antonius in the neighbourhood of Verona, and might with his numerous army have easily crushed him; but he resolved to desert the cause of Vitellius, and concerted measures for that purpose with Lucilius Bassus, who meditated the same treachery and had the command of Vitellius's fleet. But when he attempted to persuade his soldiers to take the oath of allegiance to Vespasian, they rose against him and put him in irons. In this state of things, they were attacked by Antonius, who conquered them near Bedriacum, and forthwith proceeded to assault Cremona, where most of the conquered had taken refuge. Alarmed at the success of Antonius, Caecina was released

by his soldiers, and sent to Antonius to intercede on their behalf. Antonius despatched Caecina to Vespasian, who treated him with great honour. When the news of his treachery reached Rome, he was deprived of his consulship, and Roscius Regulus elected in his stead. (Tac. *Hist.* i. 52, 53, 61, 67—70, ii. 20—25, 30, 41—44, 71, 99, 100, iii. 13, 14, 31; Dion Cass. lxv. 10, 14; Joseph. *B. J.* iv. 11. § 3.)

Nothing more is heard of Caecina till the latter end of the reign of Vespasian (A. D. 79), when he entered into a plot against the emperor, and was slain, by order of Titus, as he rose from a banquet in the imperial palace. (Dion Cass. lxvi. 16; Suet. *Tit.* 6.) According to Aurelius Victor (*Epit.* 10), Caecina was put to death by Titus because he suspected him of intriguing with his mistress Berenice.

10. LICINIUS CAECINA, a senator attached to Otho's party, A. D. 69 (Tac. *Hist.* ii. 53), may perhaps be the Licinius Caecina, a man of praetorian rank, mentioned by Pliny. (*H. N.* xx. 18. s. 76.)

CAECI'NA, DE'CIUS ALBI'NUS, a Roman satirist who flourished under Arcadius and Honorius. Rutilius Numatianus in his Itinerary (i. 599) addresses a certain Decius, a man of high station, whom he styles "Lucilli nobile pignus," and whose father he pronounces to be not inferior as a poet to Turnus and Juvenal. But this Decius, the son, is supposed to be the same person with the Decius, son of Albinus, introduced by Macrobius as conversing with Postumianus (*Saturn.* i. 2, init.), and Decius the father is identified with Caecina Albinus, represented in the same chapter of the Saturnalia as the friend and companion of Aurelius Symmachus. Moreover, it is maintained that the elder Decius, the satirist, is the individual to whom several of the epistles of Symmachus are addressed (*Ep.* vii. 35–65, comp. viii. 21), that he was praefectus urbi in A. D. 302 (Cod. Theod. 7. tit. 15. s. 13; Gruter, *Corp. Inscr.* p. cclxxxvii.), and that from the success with which he followed in the foot-steps of Aurunca's bard, he was known as the Lucilius of his day. Hence the expression "Lucilli (Lucili) nobile pignus" applied to his son, and hence the mistake of those historians of literature who have included a *Lucillus* or *Lucullus* (corrupt forms of *Lucilius*) among the satirical writers of the fifth century. Lastly, the persons who hold the above opinions believe that the epigrams in the Greek Anthology bearing the name of Lucillius, and assigned by Fabricius to a writer who lived at the end of the fourth century, are in reality the productions of the subject of this article. (Fabric. *Bibl. Graec.* vol. ii. p. 719.)

The web of conjecture by which all these facts are connected has been very ingeniously woven by Wernsdorff, but in many places the tissue is too frail to bear rough handling. (Wernsdorff, *Poet. Latin. Min.* vol. iii. p. xxii., vol. v. p. 182.) [W. R.]

C. CAE'CIUS, a friend of Lentulus Spinther, the younger, spoken of by Cicero in B. C. 49. (Cic. *ad Att.* ix. 11, 13.)

CAE'CULUS, an ancient Italian hero of Praeneste. The account which Servius (*ad Aen.* vii. 678) gives of him runs as follows: At Praeneste there were pontifices and dii indigetes as well as at Rome. There were however two brothers called indigetes (the common reading is *dii* instead of *indigetes*, but is evidently wrong) who had a sister. On one occasion, while she was sitting by the fire of the hearth, a spark fell into her lap, whereby she became the mother of a son, whom she exposed near the temple of Jupiter. Here the infant was found, lying by the side of a fire, by maidens who happened to come to fetch water. The fire near which he had been found led to his being considered a son of Vulcan. This child was Caeculus, who, after growing up to manhood, and living for a time as a robber, together with a number of comrades who were shepherds, built the town of Praeneste. He invited the neighbourhood to the celebration of public games at Praeneste, and when they were assembled, he called upon them to settle in the newly built town, and he gave weight to his demand by declaring that he was a son of Vulcan. But when the people disbelieved his assertions, he prayed Vulcan to send a sign, whereupon the whole assembly was surrounded by a bright flame. This miracle induced the people to recognize him as the son of Vulcan, and to settle at Praeneste. The substance of this story is also given by Solinus (ii. 9). The two brothers (*indigetes*) mentioned in this story are, according to Hartung, the well-known twins who were worshipped at Rome as Lares and Penates, and their sister a priestess of the hearth. Caeculus, too, is, like Vulcan, a divinity of the hearth, because he is the son of Vulcan, was conceived by a priestess of the hearth, and was found near a hearth (fire). For the same reason, Hartung connects the name Caeculus with *καίω* and *caleo*. The manner in which Caeculus obtains settlers for his new town resembles the means by which Romulus contrived to get women for his Romans; but a still greater similarity exists between the stories of the conception of Caeculus and of king Servius Tullius. This resemblance, together with the connexion of Servius Tullius with Caia Caecilia, seem to indicate that Servius Tullius was the representative of the same idea at Rome as Caeculus was at Praeneste. (Hartung, *Die Relig. d. Röm.* i. p. 88, &c.; Klausen, *Aeneas u. d. Penat.* p. 761, &c.) [L. S.]

CAECUS, a surname of Ap. Claudius, censor B. C. 312 and consul in 307 and 296. His life is related under CLAUDIUS, as he is better known under the latter name.

CAEDI'CIA GENS, plebeian. A person of this name was a tribune of the plebs as early as B. C. 475, but the first of the gens who obtained the consulship was Q. Caedicius Noctua, in B. C. 289. The only cognomen occurring in this gens is NOCTUA: for those who have no surname, see CAEDICIUS. The name does not occur at all in the later times of the republic; but a Caedicius is mentioned twice by Juvenal (xiii. 197, xvi. 46).

CAEDI'CIUS. 1. L. CAEDICIUS, tribune of the plebs, B. C. 475, brought to trial Sp. Servilius Priscus Structus, the consul of the preceding year. (Liv. ii. 52; Dionys. ix. 28.)

2. M. CAEDICIUS, is said to have told the tribunes of the plebs, in B. C. 391, that he had heard, in the silence of the night, a superhuman voice, commanding him to inform the magistrates that the Gauls were coming. (Liv. v. 32; Plut. *Camill.* 14; Zonaras, vii. 23.) This appears to be the same Caedicius, a centurion, who was elected as their commander by the Romans that had fled to Veii after the destruction of the city by the Gauls, B. C. 390. He led out his countrymen against the Etruscans, who availed themselves of the misfortunes of the Romans to plunder the Veientine territory. After this he proposed that Camillus should

be invited to become their general, and according to another account he himself carried to Camillus the decree of the senate appointing him to the command. (Liv. v. 45, 46; Appian, *Celt.* 5.)

3. C. CAEDICIUS, one of the legates of the consul L. Papirius Cursor, commanded the cavalry in the great battle with the Samnites in B. C. 293. (Liv. x. 40.)

4. Q. CAEDICIUS Q. F. Q. N., consul B. C. 256, died in his consulship, and was succeeded in the office by M. Atilius Regulus. (Fast. Capit.)

CAE'DICUS, two mythical personages in Virgil's Aeneid (ix. 360, x. 747). [L. S.]

CAELES or CAE'LIUS VIBENNA, the leader of an Etruscan army, who is said to have come to Rome at the invitation of one of the early Roman kings, and to have settled with his troops on the hill called after him the Caelian. In whose reign however he came, was differently stated, as Tacitus observes. (*Ann.* iv. 65.) Tacitus himself places his arrival at Rome in the reign of Tarquinius Priscus, and this is in accordance with a mutilated passage of Festus (*s. v. Tuscum vicum*), in which, moreover, Caeles and Vibenna are spoken of as brothers. Festus, however, in another passage (*s. v. Caelius Mons*), Dionysius (ii. 36), and Varro (*L. L.* v. 46, ed. Müller), state that Caeles came to Rome in the age of Romulus to assist him against the Sabines. The Etruscan story, which is preserved in the speech of the emperor Claudius, of which considerable fragments were discovered at Lyons, differs considerably from the preceding ones. According to the Etruscan account, Servius Tullius, afterwards king of Rome, was originally a follower of Caeles Vivenna, whose fortunes he shared, and that afterwards overcome by a multitude of disasters he migrated to Rome with the remains of the army of Caeles, and occupied the Caelian hill, which he called after the name of his former commander. It is probable that these different accounts refer to two distinct Etruscan migrations to Rome, and that Caeles Vibenna is thus represented as the leader of each. (Niebuhr, *Hist. of Rome*, vol. i. p. 381, &c.; Müller, *Etrusker*, vol. i. p. 116, &c.)

CAELESTI'NUS, an historian of the Empire referred to by Trebellius Pollio in the biography of the younger Valerian. We know nothing more about him. [W. R.]

CAE'LIA or COE'LIA, the third wife of the dictator Sulla, whom he divorced on account of barrenness. (Plut. *Sull.* 6.)

CAE'LIA or COE'LIA GENS, plebeian. In manuscripts the name is usually written Caelius, while on coins it generally occurs in the form of Coelius or Coilius, though we find on one coin *L. Caelius Tax.* (Eckhel, v. pp. 156, 175.) From the similarity of the names, Caelius is frequently confounded with Caecilius. The gens traced its origin to the Etruscan leader, Caeles Vibenna, in the time of the Roman kings, but no members of it obtained the higher offices of the state till the beginning of the first century B. C.: the first who obtained the consulship was C. Caelius Caldus in B. C. 94. There were only two family-names in this gens, CALDUS and RUFUS: the other cognomens are personal surnames, chiefly of freedmen. For those without a surname see CAELIUS.

CAELIOMONTA'NUS (not *Coe*liomontanus), the name of a family of the Virginia gens. Almost all the members of this gens had the surname Tricostus, and the name of Caeliomontanus was undoubtedly given to the family dwelling on the Caelian hill, to distinguish it from others of the same gens.

1. T. VIRGINIUS TRICOSTUS CAELIOMONTANUS, consul B. C. 496 with A. Postumius Albus Regillensis, in which year, according to some annalists, the battle at the lake Regillus was fought. According to the same accounts, Postumius resigned the consulship because he suspected his colleague, and was afterwards made dictator. The battle, however, is usually placed two years earlier. [ALBINUS, No. 1.] (Liv. ii. 21; Dionys. vi. 2.)

2. A. VIRGINIUS A. F. TRICOSTUS CAELIOMONTANUS, called by Dionysius A. Virginius *Montanus*, consul B. C. 494, the year in which the plebs seceded to the Sacred Mountain. Previous to the secession he had marched against the Volsci, whom he had defeated in battle, and had taken one of their chief towns, Velitrae. He is mentioned by Dionysius as one of the ten envoys sent by the senate to treat with the plebs. (Liv. ii. 28—30; Dionys. vi. 34, 42, 69; Ascon. *in Cornel.* p. 76, ed. Orelli.)

3. A. VIRGINIUS A. F. A. N. TRICOSTUS CAELIOMONTANUS, son of No. 2, consul in 469, marched against the Aequi, whom he eventually defeated through the valour of his soldiers, though his army was nearly destroyed in consequence of his own negligence. (Liv. ii. 63; Dionys. ix. 56; Diod. xi. 70.)

4. SP. VIRGINIUS A. F. A. N. TRICOSTUS CAELIOMONTANUS, son of No. 2, consul B. C. 456, in whose consulship the ludi saeculares are said to have been celebrated the second time. (Liv. iii. 31; Dionys. x. 31; Diod. xii. 4; Censor. *de Die Nat.* 17.)

5. T. VIRGINIUS T. F. TRICOSTUS CAELIOMONTANUS, consul B. C. 448. (Liv. iii. 65; Dionys. xi. 51; Diod. xii. 27.)

CAE'LIUS or COE'LIUS. 1. M. CAELIUS, tribune of the plebs in the time of M. Cato, the censor, whom Cato attacked in a speech, in which among other hard things he said, that Caelius would speak or hold his tongue for a piece of bread. (Gell. i. 15.)

2. L. CAELIUS, commanded as legate in Illyricum in the war against Perseus, B. C. 169, and was defeated in an attempt which he made to obtain possession of Uscana in the country of the Penestae, a town which was garrisoned by the Macedonians. (Liv. xliii. 21.)

3. P. CAELIUS, was placed in the command of Placentia by the consul Cn. Octavius, B. C. 87, and when the town was taken by Cinna's army, he caused himself to be put to death by L. Petronius, that he might not fall into the hands of the Marian party. (Val. Max. iv. 7. § 5.)

4. P. CAELIUS, perhaps a son of the preceding, praetor with Verres, B. C. 74. (Cic. *c. Verr.* i. 50.)

5. M. CAELIUS, a Roman knight, from whom Verres took away, at Lilybaeum, several silver vases. (Cic. *Verr.* iv. 47.) As Cicero says that this Caelius was still young at this time, B. C. 71, he may be the same M. Caelius who is mentioned in the oration for Flaccus, B. C. 59. (Cic. *pro Flacc.* 4.)

6. C. CAELIUS, tribune of the plebs, B. C. 51, put his veto with several of his colleagues upon the decrees of the senate directed against Caesar (Cael. *ap. Cic. ad Fam.* viii. 8.)

7. Q. CAELIUS, a friend and follower of M. Antonius, attacked by Cicero. (*Phil.* xiii. 2, 12.)

8. CAELIUS, an usurer, with whom Cicero had some dealings. (Cic. *ad Att.* xii. 5, 6, vii. 3, xiii. 3.)

CAELIUS ANTIPATER. [ANTIPATER.]

CAELIUS APICIUS. [APICIUS.]

CAELIUS AURELIANUS. [AURELIANUS.]

CAELIUS BALBINUS. [BALBINUS.]

CAELIUS CURSOR. [CURSOR.]

CAELIUS POLLIO. [POLLIO.]

CAELIUS ROSCIUS. [ROSCIUS.]

CAELIUS SABINUS. [SABINUS.]

CAELIUS FIRMIANUS SYMPOSIUS. [SYMPOSIUS.]

CAELIUS VINICIANUS. [VINICIANUS.]

CAENIS, the concubine of Vespasian, was originally a freedwoman of Antonia, the mother of the emperor Claudius. After the death of his wife Flavia Domitilla, Vespasian took her to live with him and treated her almost as his legal wife. She had very great influence with Vespasian, and acquired immense wealth from the presents presented to her by those who wished to gain the favour of the emperor. Domitian, however, treated her with some contempt. After her death, Vespasian kept many concubines in her place. (Dion Cass. lxvi. 14; Suet. *Vesp.* 3, 21, *Dom.* 12.)

M. CAEPA'RIUS. 1. Of Tarracina, a town in Latium, was one of Catiline's conspirators, who was to induce the shepherds in Apulia to rise, and who was on the point of leaving Rome for the purpose when the conspirators were apprehended by Cicero. He escaped from the city, but was overtaken in his flight, carried back to Rome, and committed to the custody of Cn. Terentius. He was afterwards executed with the other conspirators in the Tullianum, B. C. 63. (Cic. *in Cat.* iii. 6; Sall. *Cat.* 46, 47, 55.)

2. A different person from the preceding, mentioned by Cicero in B. C. 46. (*Ad Fam.* ix. 23.)

C. and L. CAEPA'SII, two brothers, contemporaries of the orator Hortensius, obtained the quaestorship, though they were unknown men, by means of their oratory. They were very industrious and laborious, but their oratory was of rather a rude and unpolished kind. (Cic. *Brut.* 69, *pro Cluent.* 20, 21; Julius Victor, p. 248, ed. Orelli; Quintil. iv. 2. § 19, vi. 1. § 41, 3. § 39.)

CAE'PIAS was, according to Dion Cassius (xlv. 1), the surname of C. Octavius, afterwards the emperor Augustus. This cognomen, however, is not mentioned by any other writer, nor even by Dion Cassius himself in any other passage.

CAE'PIO, the name of a patrician family of the Servilia gens.

STEMMA CAEPIONUM.

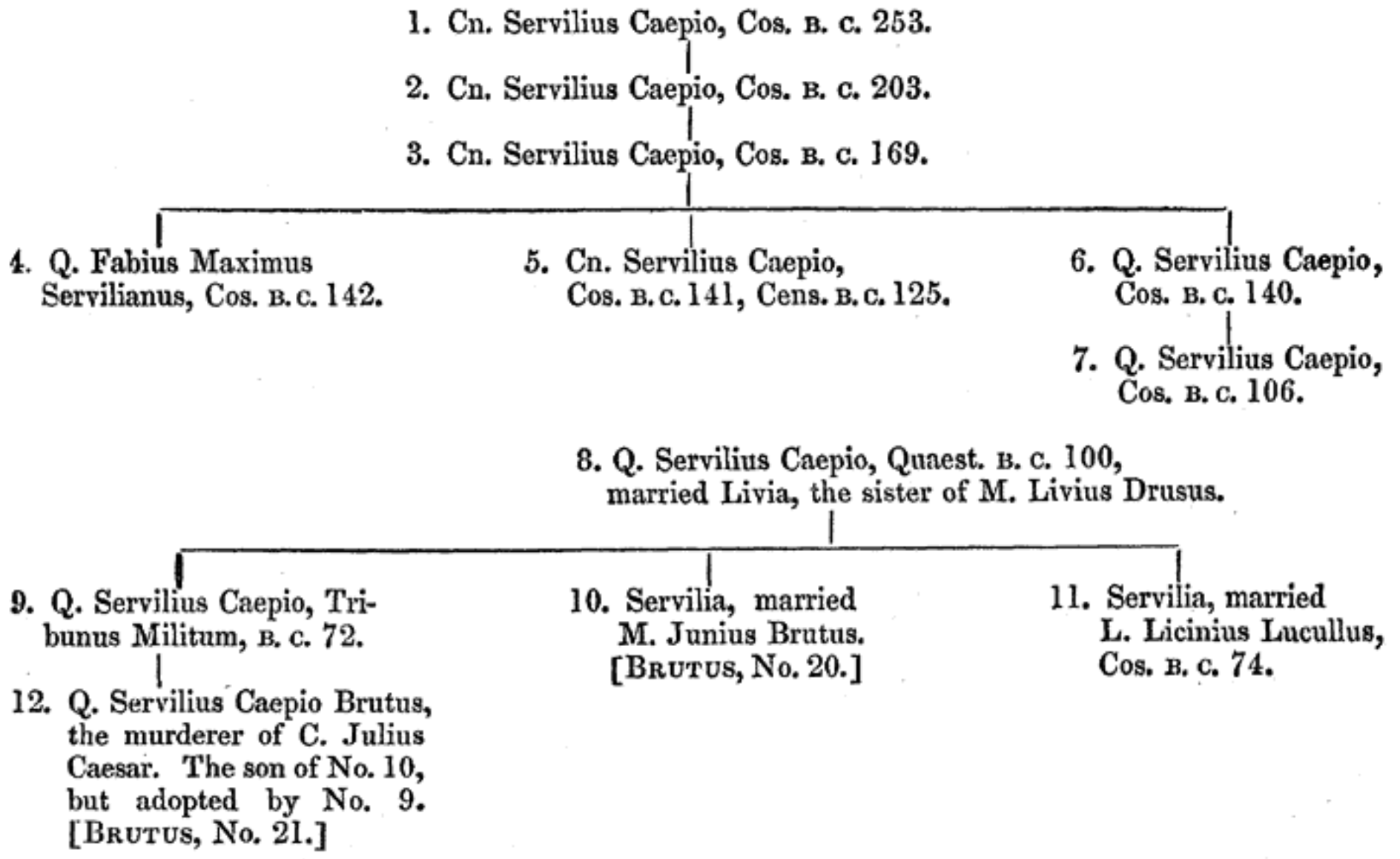

1. CN. SERVILIUS CN. F. CN. N. CAEPIO, consul B. C. 253, in the first Punic war, sailed with his colleague, C. Sempronius Blaesus, to the coast of Africa. For an account of this expedition, see BLAESUS, No. 1.

2. CN. SERVILIUS CN. F. CN. N. CAEPIO, was probably a grandson, and not a son, of No. 1. He was elected pontiff in the place of C. Papirius Maso, B. C. 213; curule aedile in 207, when he celebrated the Roman games three times; praetor in 205, when he obtained the city jurisdiction; and consul in 203. In his consulship he had Bruttii assigned to him as his province, and he was the last Roman general who fought with Hannibal in Italy. The engagement took place in the neighbourhood of Crotona, but no particulars of it are preserved. When Hannibal quitted Italy, Caepio passed over into Sicily, with the intention of crossing from thence to Africa. In order to prevent this, the senate, who feared that the consul would not obey their commands, created a dictator, P. Sulpicius Galba, who recalled Caepio to Italy. In B. C. 192, Caepio was sent with other legates into Greece, to encourage the Roman allies in the prospect of the war with Antiochus. He died in the pestilence in 174. (Liv. xxv. 2, xxviii. 10, 38, 46, xxix. 38, xxx, 1, 19, 24, xxxv. 23, xli. 26.)

3. CN. SERVILIUS CN. F. CN. N. CAEPIO, son of

No. 2 (Liv. xli. 26) curule aedile B. C. 179, when he celebrated the Roman games over again, on account of prodigies which had occurred; and praetor B. C. 174, when he obtained the province of Further Spain. On his return to Italy, he was one of the ambassadors sent into Macedonia to renounce the Roman alliance with Perseus; and he was consul in 169 with Q. Marcius Philippus. Caepio remained in Italy; his colleague had Macedonia as his province. (Liv. xl. 59, xli. 26, xlii. 25, xliii. 13, 14, 17; Cic. *Brut.* 20, *de Senect.* 5.)

4. Q. FABIUS MAXIMUS SERVILIANUS, son of No. 3, consul in B. C. 142, was adopted by Q. Fabius Maximus. [MAXIMUS.]

5. CN. SERVILIUS CN. F. CN. N. CAEPIO, son of No. 3, was consul B. C. 141 (Cic. *ad Att.* xii. 5, *de Fin.* ii. 16), and censor in 125. In his censorship one of the aquaeducts, the *Aqua Tepula*, for supplying Rome with water, was constructed. (Frontin. *de Aquaed.* 8; Cic. *Verr.* i. 55; Vell. Pat. ii. 10.)

6. CN. SERVILIUS CN. F. CN. N. CAEPIO, son of No. 3, consul B. C. 140 with C. Laelius (Cic. *Brut.* 43; Obsequ. 82), succeeded his brother, Q. Fabius Maximus Servilianus, in the conduct of the war against Viriathus in Lusitania. His brother had made a treaty of peace with Viriathus, which had been confirmed by the senate; but Caepio, by representing that the treaty was unfavourable to the interests of Rome, persuaded the senate to allow him at first to injure Viriathus, as far as he could, secretly, and finally to declare open war against him. Hereupon, Viriathus sent two of his most faithful friends to Caepio to offer terms of peace; but the consul persuaded them, by promises and great rewards, to assassinate their master. Accordingly, on their return to their own party, they murdered Viriathus while he was asleep in his tent, and afterwards fled to Caepio. But this murder did not put an immediate stop to the war. After burying the corpse of Viriathus with great magnificence, his soldiers elected Tantalus as their general, who undertook an expedition against Saguntum. Repulsed from thence, he crossed the Baetis, closely pursued by Caepio, and, despairing of success, at length surrendered, with all his forces, to the Roman general. Caepio deprived them of their arms, but assigned them a certain portion of land, that they might not turn robbers from want of the necessaries of life. (Appian, *Hisp.* 70, 75, 76; Liv. *Epit.* 54; Flor. ii. 17; Eutrop. iv. 16; Oros. v. 4; Vell. Pat. ii. 1; Val. Max. ix. 6. § 4; Aurel. Vict. *de Vir. Ill.* 71; Diod. xxxii. Ecl. 4.) Caepio treated his soldiers with great cruelty and severity, which rendered him so unpopular, that he was nearly killed by his cavalry on one occasion. (Dion Cass. *Frag.* lxxiii. p. 35, ed. Reimar.)

The two last-mentioned brothers, Nos. 5 and 6, are classed by Cicero (*Brut.* 25) among the Roman orators. He says, that they assisted their clients much by their advice and oratory, but still more by their authority and influence. They appeared as witnesses against Q. Pompeius. (Val. Max. viii. 5. § 1; Cic. *pro Font.* 7.)

7. Q. SERVILIUS Q. F. CN. N. CAEPIO, son of No. 6, was praetor about B. C. 110, and obtained the province of Further Spain, as we learn from the triumphal Fasti, that he triumphed over the Lusitanians, as propraetor, in B. C. 108. His triumph is mentioned by Valerius Maximus (vi. 9. § 13); but Eutropius (iv. 27) is the only writer, as far as we are aware, who refers to his victories in Lusitania. He was consul, B. C. 106, with C. Atilius Serranus, and proposed a law for restoring the judicia to the senators, of which they had been deprived by the Sempronia lex of C. Gracchus. That this was the object of Caepio's law, appears tolerably certain from a passage of Tacitus (*Ann.* xii. 60); though many modern writers have inferred, from Julius Obsequens (c. 101), that his law opened the judicia to the senate and the equites in common. It seems, however, that this law was repealed shortly afterwards.

As the Cimbri and Teutones were threatening Italy, Caepio received the province of Gallia Narbonensis. The inhabitants of Tolosa, the capital of the Tectosagae, had revolted to the Cimbri; and as it was one of the most wealthy cities in those districts, and possessed a temple which was celebrated for its immense treasures, Caepio eagerly availed himself of the pretext which the inhabitants had given him to enrich himself by the plunder both of the city and the temple. The wealth which he thus acquired was enormous; but he was thought to have paid for it dearly, as the subsequent destruction of his army and his own unhappy fate were regarded as a divine punishment for his sacrilegious act. Hence too arose the proverb, "Aurum Tolosanum habet." (Strab. iv. p. 188; Dion Cass. *Frag.* xcvii. p. 41; Gell. iii. 9; Justin. xxxii. 3; Oros. v. 15.) He was continued in his command in Gaul in the following year (B. C. 105), in which some writers place the sack of Tolosa; and, that there might be a still stronger force to oppose the Cimbri, the consul Cn. Mallius, or Manlius, was sent with another consular army into Gallia Narbonensis. As however Caepio and Mallius could not agree, they divided the province between them, one having the country west, and the other the country east, of the Rhone. Soon afterwards, M. Aurelius Scaurus was defeated by the Cimbri, and Mallius sent for Caepio, that they might unite their forces to oppose the common enemy. Caepio at first refused to come, but afterwards, fearing lest Mallius should reap all the glory by defeating the Cimbri, he crossed the Rhone and marched towards the consul. Still, however, he would hold no communication with him; he encamped separately; and that he might have an opportunity of finishing the war himself, he pitched his camp between the consul and the enemy. At this juncture, with such a formidable enemy in their front, the utmost prudence and unanimity were needed by the Roman generals: their discord was fatal. The Roman soldiers saw this, and compelled Caepio, against his will, to unite his forces with those of Mallius. But this did not mend matters. The discord of Mallius and Caepio increased more and more, and they appear to have separated again before they were attacked by the Cimbri, as Florus speaks of the defeat of Mallius and Caepio as two separate events. But whether they were attacked together or separately, the result was the same. Both armies were utterly defeated; 80,000 soldiers and 40,000 camp-followers perished; only ten men are said to have escaped the slaughter. It was one of the most complete defeats which the Romans had ever sustained; and the day on which it happened, the 6th of October, became one of the black days in the Roman calendar. (Dion Cass. *Frag.* xcviii. xcix. pp. 41, 42; Liv. *Epit.* 67; Oros. v. 16; Sall. *Jug.* 114; Flor. iii. 3; Tac.

Germ. 37; Vell. Pat. ii. 12; Val. Max. iv. 7. § 3; Plut. *Mar.* 19, *Sertor.* 3, *Lucull.* 27.)

Caepio survived the battle, but was deprived of the imperium by the people. Ten years afterwards (B. C. 95) he was brought to trial by the tribune C. Norbanus on account of his misconduct in this war, and although he was defended by the orator L. Licinius Crassus, who was consul in that year (Cic. *Brut.* 44), and by many others of the Roman aristocracy, he was condemned and his property confiscated. He himself was cast into prison, where according to one account he died, and his body, mangled by the common executioner, was afterwards exposed to view on the Gemonian steps. (Val. Max. vi. 9. § 13.) But according to the more generally received account, he escaped from prison through the assistance of the tribune L. Antistius Reginus, and lived in exile at Smyrna. (Val. Max. iv. 7. § 3; Cic. *pro Balb.* 11.)

8. Q. SERVILIUS CAEPIO, quaestor urbanus in B. C. 100. He *may* have been the son of No. 7, but as the latter in all probability obtained the consulship at the usual age, it is not likely that he had a son old enough to obtain the quaestorship six years afterwards. In his quaestorship Caepio opposed the lex frumentaria of the tribune L. Saturninus, and when Saturninus insisted upon putting the law to the vote, notwithstanding the veto of his colleagues, Caepio interrupted the voting by force of arms, and thus prevented the law from being carried. He was accused in consequence of treason (*majestas*), and it was perhaps upon this occasion that T. Betucius Barrus spoke against him. The oration of Caepio in reply was written for him by L. Aelius Praeconinus Stilo, who composed orations for him as well as for other distinguished Romans at that time. (Auct. *ad Herenn.* i. 12; Cic. *Brut.* 46, 56.)

In the contests of the year B. C. 91, Caepio deserted the cause of the senate and espoused that of the equites in opposition to the lex judiciaria of the tribune M. Livius Drusus, who proposed to divide the judicia between the senate and the equites. Caepio and Drusus had formerly been very intimate friends, and had exchanged marriages, by which we are to understand, that Caepio had married a sister of Drusus and Drusus a sister of Caepio, and not that they had exchanged wives, as some modern writers would interpret it. The enmity between the brothers-in-law is said to have arisen from competition in bidding for a ring at a public auction (Plin. *H. N.* xxxiii. 1. s. 6), but whatever may have been its origin, it was now of a most determined and violent character. The city was torn asunder by their contentions, and seemed almost to be divided between two hostile armies. To strike terror into the senate, Caepio accused two of the most distinguished leaders of the body, M. Aemilius Scaurus of extortion (*repetundae*), and L. Marcius Philippus, the consul, of bribery (*ambitus*). Both accusations, however, seem to have failed, and Scaurus, before his trial came on, retaliated by accusing Caepio himself. (Dion Cass. *Frag.* cix. cx. p. 45; Flor. iii. 17; Plin. *H. N.* xxviii. 9. s. 41; Cic. *pro Dom.* 46, *Brut.* 62, *pro Scaur.* 1; Ascon. *in Scaur.* p. 21, ed. Orelli.) The assassination of Drusus shortly afterwards was supposed by some to have been committed at the instigation of Caepio. (Aurel. Vict. *de Vir. Ill.* 66.)

On the breaking out of the social war in the following year, B. C. 90, Caepio again accused his old enemy Scaurus under the provisions of the Varia lex, which had been passed to bring all to trial who had been instrumental in causing the revolt of the allies. (Cic. *pro Scaur.* 1; Ascon. *in Scaur.* p. 22.) Caepio took an active part in this war, in which he served as the legate of the consul P. Rutilius Lupus, and upon the death of the latter he received, in conjunction with C. Marius, the command of the consular army. Caepio at first gained some success, but was afterwards decoyed into an ambush by Pompaedius, the leader of the enemy's army, who had pretended to revolt to him, and he lost his life in consequence. (B. C. 90.) (Appian, *B. C.* i. 40, 44; Liv. *Epit.* 73.)

9. Q. SERVILIUS CAEPIO, son of No. 8, was a tribune of the soldiers in the war against Spartacus, B. C. 72. He died shortly afterwards at Aenus in Thrace, on his road to Asia. He is called the brother of Cato Uticensis, because his mother Livia had been married previously to M. Porcius Cato, by whom she had Cato Uticensis. (Plut. *Cat. Min.* 8, 11.)

10. 11. SERVILIAE. [SERVILIA.]

12. Q. SERVILIUS CAEPIO BRUTUS. [BRUTUS, No. 21.]

13. CN. SERVILIUS CAEPIO, the father of Servilia, the wife of Claudius, perished by shipwreck. Who he was is uncertain. (Cic. *ad Att.* xii. 20.)

14. SERVILIUS CAEPIO, was one of Caesar's supporters in his consulship (B. C. 59) against Bibulus. He had been betrothed to Caesar's daughter, Julia, but was obliged to give her up in favour of Pompey. As a compensation for her loss, he received the promise of Pompey's daughter, who had likewise been betrothed to Faustus Sulla. (Appian, *B. C.* ii. 14; Suet. *Caes.* 21; Plut. *Caes.* 14, *Pomp.* 47; comp. Dion Cass. xxxviii. 9.)

CAE'PIO, FA'NNIUS, conspired with Murena against Augustus in B. C. 22. He was accused of treason (*majestas*) by Tiberius, and condemned by the judges in his absence, as he did not stand his trial, and was shortly afterwards put to death. (Dion Cass. liv. 3; Vell. Pat. ii. 91; Suet. *Aug.* 19, *Tib.* 8; Senec. *de Clem.* 9, *de Brevit. Vit.* 5.)

CAE'PIO CRISPI'NUS, quaestor in Bithynia, accused Granius Marcellus, the governor of that province, of treason in A. D. 15. From this time he became one of the state informers under Tiberius. (Tac. *Ann.* i. 74.) He may be the same as the Caepio mentioned by Pliny (*H. N.* xxi. 4. s. 10), who lived in the reign of Tiberius, and seems to have written a work on botany.

CAERE'LLIA, a Roman lady of the time of Cicero, who was distinguished for her acquirements and a great love of philosophical pursuits. She was connected with Cicero by friendship, and studied his philosophical writings with great zeal. She was a woman of considerable property, and had large possessions in Asia. These estates and their procuratores were strongly recommended, in B. C. 46, by Cicero (*ad Fam.* xiii. 72) to the care of P. Servilius. Cicero, in his recommendatory letter, speaks of her as an intimate friend, though, on other occasions, he seems to be rather inclined to sneer at her. (*Ad. Att.* xii. 51, xiii. 21, 22, xiv. 19, xv. 1, 26.) Q. Fufius Calenus charges Cicero with having, in his old age, had an adulterous connexion with Caerellia. (Dion Cass. xlvi. 18.) How far this charge may be true, it is not easy to say; the only facts which are attested beyond a doubt

are, that Cicero was intimate with her during the latter period of his life, and that letters of his addressed to her were extant in the days of Quintilian. (vi. 3. § 112.) The charge of Calenus would acquire some additional weight, if it were certain that in the 13th Idyll of Ausonius the name Cicero has dropped out before the words *in praeceptis omnibus exstare severitatem, in epistolis ad Caerelliam subesse petulantiam.* [L. S.]

CAESAR, the name of a patrician family of the Julia gens, which was one of the most ancient in the Roman state, and traced its origin to Iulus, the son of Aeneas. [JULIA GENS.] It is uncertain which member of this gens first obtained the surname of Caesar, but the first who occurs in history is Sex. Julius Caesar, praetor in B. C. 208. The origin of the name is equally uncertain. Spartianus, in his life of Aelius Verus (c. 2), mentions four different opinions respecting its origin: 1. That the word signified an elephant in the language of the Moors, and was given as a surname to one of the Julii because he had killed an elephant. 2. That it was given to one of the Julii because he had been cut (*caesus*) out of his mother's womb after her death; or 3. Because he had been born with a great quantity of hair (*caesaries*) on his head; or 4. Because he had azure-coloured (*caesii*) eyes of an almost supernatural kind. Of these opinions the third, which is also given by Festus (*s. v. Caesar*), seems to come nearest the truth. *Caesar* and *caesaries* are both probably connected with the Sanskrit *kêsa*, "hair," and it is quite in accordance with the Roman custom for a surname to be given to an individual from some peculiarity in his personal appearance. The second opinion, which seems to have been the most popular one with the ancient writers (Serv. *ad Virg. Aen.* i. 290; Plin. *H. N.* vii. 7. s. 9; Solin. 1. § 62; Zonar. x. 11), arose without doubt from a false etymology. With respect to the first, which was the one adopted, says Spartianus (*l. c.*), by the most learned men, it is impossible to disprove it absolutely, as we know next to nothing of the ancient Moorish language: but it has no inherent probability in it; and the statement of Servius (*l. c.*) is undoubtedly false, that the grandfather of the dictator obtained the surname on account of killing an elephant with his own hand in Africa, as there were several of the Julii with this name before his time.

An inquiry into the etymology of this name is of some interest, as no other name has ever obtained such celebrity—"clarum et duraturum cum aeternitate mundi nomen." (Spart. *Ael. Ver.* 1.) It was assumed by Augustus as the adopted son of the dictator, and was by Augustus handed down to his adopted son Tiberius. It continued to be used by Caligula, Claudius, and Nero, as members either by adoption or female descent of Caesar's family; but though the family became extinct with Nero, succeeding emperors still retained it as part of their titles, and it was the practice to prefix it to their own name, as for instance, *Imperator Caesar Domitianus Augustus.* When Hadrian adopted Aelius Verus, he allowed the latter to take the title of Caesar; and from this time, though the title of *Augustus* continued to be confined to the reigning prince, that of *Caesar* was also granted to the second person in the state and the heir presumptive to the throne.

In the following stemma the connexion of the earlier members of the family is to a considerable extent conjectural. A full account of the lives of all the Caesars mentioned below is given in Drumann's *Geschichte Roms*, vol. iii. p. 113, &c.

STEMMA CAESARUM.

1. Sex. Julius Caesar, Pr. B. C. 208.
2. L. Julius Caesar.

- 3. L. Julius Caesar, Pr. B. C. 183.
  - 5. L. Julius Caesar, Pr. B. C. 166.
- 4. Sex. Julius Caesar, Trib. Mil. B. C. 181.
  - 6. Sex. Julius Caesar, Cos. B. C. 157.
    - 7. Sex. Julius Caesar, Pr. B. C. 123.
    - 8. L. Julius Caesar, married Popillia.
      - 9. L. Julius Caesar, Cos. B. C. 90, Cens. B. C. 89, married Fulvia.
        - 11. L. Julius Caesar, Cos. B. C. 64.
          - 13. L. Julius Caesar, died B. C. 46.
        - 12. Julia, married 1. M. Antonius, 2. P. Lentulus.
      - 10. C. Julius Caesar Strabo Vopiscus, Aed. cur. B. C. 90

14. C. Julius Caesar, the grandfather of the dictator, married Marcia.

- 15. C. Julius Caesar, Pr., married Aurelia.
  - *a*
- 16. Julia, married C. Marius.
- 17. Sex. Julius Caesar Cos. B. C. 91.
  - *b*

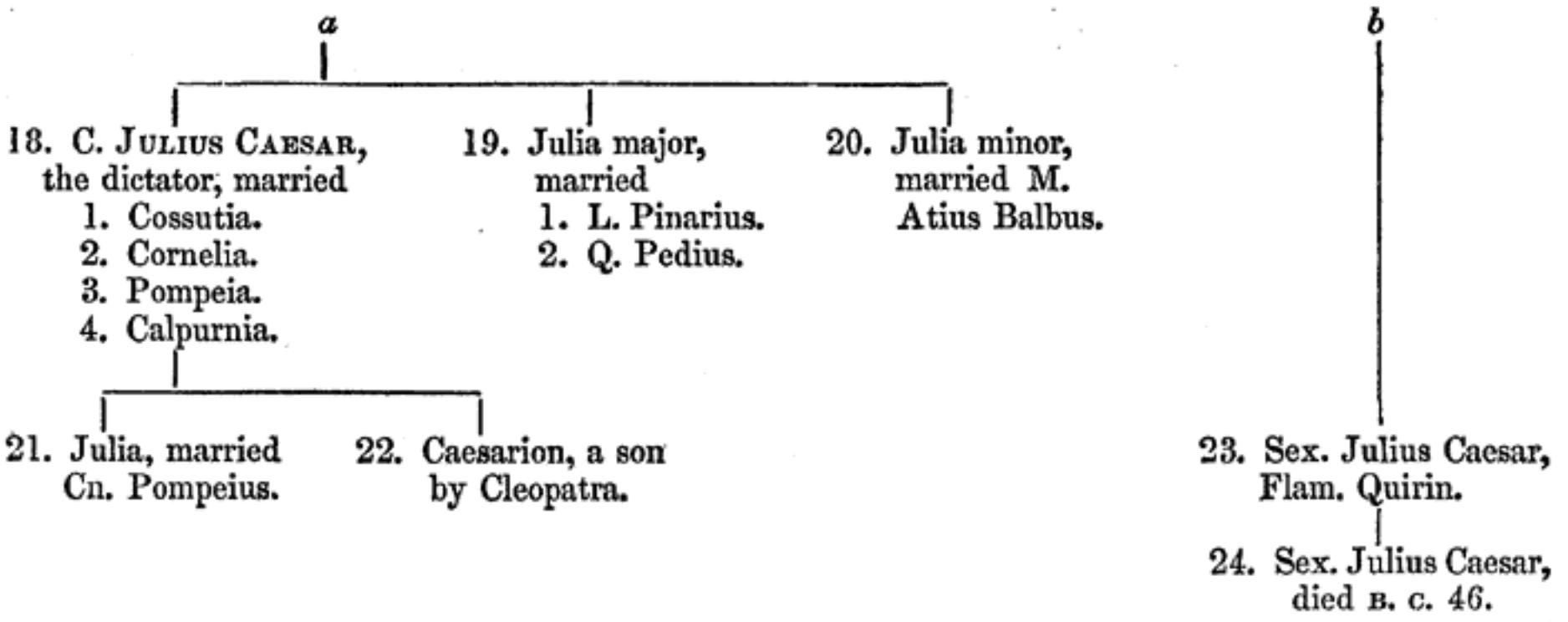

1. Sex. Julius Caesar, praetor B. C. 208, obtained the province of Sicily. On his return he was one of the ambassadors sent to the consul T. Quinctius Crispinus, after the death of the other consul, Marcellus, to tell him to name a dictator, if he could not himself come to Rome to hold the comitia. (Liv. xxvii. 21, 22, 29.)

2. L. Julius Caesar, grandfather of No. 6, as we learn from the Capitoline Fasti.

3. L. Julius (Caesar), probably son of No. 2, praetor B. C. 183, had the province of Gallia Cisalpina, and was commanded to prevent the Transalpine Gauls, who had come into Italy, from building the town of Aquileia, which they had commenced. (Liv. xxxix. 45.)

4. Sex. Julius Caesar, probably son of No. 2, tribune of the soldiers, B. C. 181, in the army of the proconsul L. Aemilius Paullus. In 170 he was sent, as a legate, with C. Sempronius Blaesus to restore Abdera to liberty. (Liv. xl. 27, xliii. 4.)

5. L. Julius (Caesar), probably son of No. 3, praetor B. C. 166. (Liv. xlv. 44.)

6. Sex. Julius Sex. f. L. n. Caesar, curule aedile B. C. 165, exhibited, in conjunction with his colleague Cn. Cornelius Dolabella, the Hecyra of Terence at the Megalesian games. (Titul. Hecyr. Ter.) He was consul in 157 with L. Aurelius Orestes. (Plin. *H. N.* xxxiii. 3. s. 17; Polyb. xxxii. 20; Fast. Capit.)

7. Sex. Julius Caesar, probably son of No. 6, praetor urbanus in B. C. 123. (Cic. *pro Dom.* 53; *ad Her.* ii. 13.)

8. L. Julius Caesar, son of No. 6, and father of No. 9 (Fast. Cap.), married Popillia, who had been previously married to Q. Catulus.

9. L. Julius L. f. Sex. n. Caesar, called erroneously by Appian, Sex. Julius Caesar, son of No. 8, was consul, B. C. 90, with P. Rutilius Lupus, when the Social war broke out. His legates in this war were Sulla, Crassus, P. Lentulus, T. Didius, and M. Marcellus. He commenced the campaign by attacking the Samnites, but was defeated by their general, Vettius Cato, and fled to Aesernia, which still remained faithful to the Romans. Having, however, received a reinforcement of Gallic and Numidian auxiliaries, he was soon able to face the enemy again, and pitched his camp near Acerrae in Campania, which was besieged by the enemy. Here a great number of the Numidians deserted, and Caesar, suspecting the fidelity of the remainder, sent them back to Africa. Encouraged by this defection, Papius Motulus, the general of the enemy, proceeded to attack Caesar's camp, but was repulsed with a loss of 6000 men. This victory caused great joy at Rome; and the citizens laid aside the military cloaks (*saga*), which they had assumed at the beginning of the war. It was not followed, however, by any important results: on the contrary, Caesar withdrew from Acerrae almost immediately afterwards, without having relieved the town. Meantime, the other consul, Rutilius Lupus, had been defeated and slain in battle by Vettius Cato; and Caesar himself, while marching to Acerrae to make another attempt to raise the siege of the town, was defeated with great loss by Marius Egnatius. (Appian, *B. C.* i. 40—42, 45; Vell. Pat. ii. 15; Liv. *Epit.* 73; Plin. *H. N.* ii. 29. s. 30; Obsequ. c. 115; Cic. *de Div.* i. 2, *pro Font.* 15, *pro Planc.* 21; Flor. iii. 18. § 12; Oros. v. 18.)

These disasters, the fear of a war with Mithridates, and apprehension of a revolt of all the allies, induced Caesar to bring forward a law for granting the citizenship to the Latins and the allies which had remained faithful. (*Lex Julia de Civitate.*) It appears, however, to have contained a provision, giving each allied state the opportunity of accepting what was offered them; and many preferred their original condition as federate states to incurring the obligations and responsibilities of Roman citizens. (Cic. *pro Balb.* 8; Vell. Pat. ii. 16; Gell. iv. 4.)

In the following year, B. C. 89, Caesar's command was prolonged. He gained a considerable victory over the enemy, and afterwards proceeded to besiege Asculum, before which he died of disease, according to the statement of Appian. (*B. C.* i. 48.) This, however, is clearly a mistake: he probably was obliged to leave the army in consequence of serious illness, and was succeeded in the command by C. Baebius. He was censor in the same year with P. Licinius Crassus (Cic. *pro Arch.* 5; Plin. *H. N.* xiii. 3. s. 5, xiv. 14. s. 16; Festus, *s. v. Referri*), and was engaged in carrying into effect his own law and that of Silvanus and Carbo, passed in this year, for conferring the citizenship upon some of the other Italian allies. These citizens were enrolled in eight or ten new tribes, which were to vote after the thirty-five old ones. (Appian, *B. C.* i. 49; Vell. Pat. ii. 20.)

On the breaking out of the civil war in B. C. 87, L. Caesar and his brother Caius, who were opposed to Marius and Cinna, were killed by Fimbria. (Appian, *B. C.* i. 72; Flor. iii. 21. § 14; Ascon. *in Scaur.* p. 24, ed. Orelli; Val. Max. ix. 2. § 2; Cic. *de Orat.* iii. 3, *Tuscul.* v. 19.)

10. C. Julius L. f. Sex. n. Caesar Strabo Vopiscus (comp. Cic. *Phil.* xi. 5; Varro, *R. R.* i.

7. § 10; Plin. *H. N.* xvii. 3. s. 4), son of No. 8, and brother of No. 9. He commenced his public career in B. C. 103, when still young, by accusing T. Albucius, who had been praetor in Sicily, of extortion (*repetundae*) in that province: Cn. Pompeius Strabo, who had been quaestor to Albucius, wished to conduct the prosecution, but was obliged to give way to Caesar. Albucius was condemned, and the speech which Caesar delivered on this occasion was much admired, and was afterwards closely imitated by his great namesake, the dictator, in the speech which he delivered upon the appointment of an accuser against Dolabella. (Suet. *Caes.* 55.) He was curule aedile in B. C. 90 in the consulship of his brother, and not in the following year, as some modern writers state; for we are told, that he was aedile in the tribuneship of C. Curio, which we know was in the year 90. In B. C. 88 he became a candidate for the consulship, without having been praetor, and was strongly supported by the aristocracy, and as strongly opposed by the popular party. This contest was, indeed, as Asconius states, one of the immediate causes of the civil war. The tribunes of the plebs, P. Sulpicius and P. Antistius, contended, and with justice, that Caesar could not be elected consul without a violation of the lex Annalis; but since he persevered in spite of their opposition, the tribunes had recourse to arms, and thus prevented his election. Shortly afterwards, Sulla entered Rome, and expelled the leaders of the popular party; but upon his departure to Greece to prosecute the war against Mithridates, Marius and Cinna obtained possession of the city (B. C. 87), and C. Caesar was put to death, together with his brother Lucius. It may be added, that C. Caesar was a member of the college of pontiffs.

C. Caesar was regarded as one of the chief orators and poets of his age, and is introduced by Cicero as one of the speakers in the second book of his "De Oratore." Wit was the chief characteristic of Caesar's oratory, in which he was superior to all his contemporaries; but he was deficient in power and energy. His tragedies were distinguished by ease and polish, though marked by the same defects as his oratory. His contemporary Accius appears, from a story related by Valerius Maximus (iii. 7. § 11), to have regarded Caesar's poetry as very inferior to his own. The names of two of his tragedies are preserved, the "Adrastus" and "Tecmessa." (Orelli, *Onomast. Tull.* ii. p. 301, where all the passages of Cicero are quoted; Gell. iv. 6; Appian, *B. C.* i. 72; Val. Max. v. 3. § 3; Suet. *Cal.* 60; Vell. Pat. ii. 9. § 2. The fragments of his orations are given by Meyer, *Orat. Roman. Fragm.* p. 330, &c. Respecting his tragedies, see Welcker, *Die Griechischen Tragödien*, p. 1398; and Weichert, *Poet. Lat. Rel.* p. 127.)

11. L. Julius L. f. L. n. Caesar, son of No. 9, and uncle by his sister Julia of M. Antony the triumvir. He was consul B. C. 64 with C. Marcius Figulus, and belonged, like his father, to the aristocratical party. In the debate in the senate, in B. C. 63, respecting the punishment of the Catilinarian conspirators, he voted for the death of the conspirators, among whom was the husband of his own sister, P. Lentulus Sura. L. Caesar seems to have remained at Rome some years after his consulship without going to any province. In B. C. 52, we find him in Gaul, as legate to C. Caesar, afterwards the dictator. Here he remained till the breaking out of the civil war in 49, when he accompanied C. Caesar into Italy. He took, however, no active part in the war; but it would appear that he deserted the aristocracy, for he continued to live at Rome, which was in the dictator's power, and he was even entrusted with the care of the city in 47 by his nephew M. Antony, who was obliged to leave Rome to quell the revolt of the legions in Italy. L. Caesar, however, was now advanced in years, and did not possess sufficient energy to keep the turbulent spirits at Rome in order: hence much confusion and contention arose during Antony's absence.

After the death of the dictator in 44, L. Caesar preserved neutrality as far as possible, though he rather favoured the party of the conspirators than that of Antony. He retired from Rome soon after this event, and spent some time at Neapolis, where Cicero saw him, at the beginning of May, dangerously ill. From Neapolis he went to Aricia, and from thence returned to Rome in September, but did not take his seat in the senate, either on account, or under the plea, of ill-health. L. Caesar had expressed to Cicero at Neapolis his approbation of Dolabella's opposition to his colleague Antony; and as soon as the latter left Rome for Mutina, at the close of the year, he openly joined the senatorial party. It was on the proposal of L. Caesar, in B. C. 43, that the agrarian law of Antony was repealed; but he opposed the wishes of the more violent of his party, who desired war to be declared against Antony as an enemy of the state, and he carried a proposition in the senate that the contest should be called a "tumult," and not a war. In the same spirit, he proposed that P. Sulpicius, and not C. Cassius or the consuls Hirtius and Pansa, as the more violent of his party wished, should be entrusted with the war against Dolabella. His object then was to prevent matters coming to such extremities as to preclude all hopes of reconciliation; but, after the defeat of Antony in the middle of April, he was one of the first to express his opinion in favour of declaring Antony an enemy of the state. On the establishment of the triumvirate, at the latter end of this year, L. Caesar was included in the proscription; his name was the second in the list, and the first which was put down by his own uncle. He took refuge in the house of his sister, Julia, who with some difficulty obtained his pardon from her son. From this time we hear no more of him. He was not a man of much power of mind, but had some influence in the state through his family connexions and his position in society. (Orelli, *Onomast. Tull.* ii. p. 314; Sall. *Cat.* 17; Dion Cass. xxxvii. 6, 10; Caes. *B. G.* vii. 65, *B. C.* i. 8; Dion Cass. xlii. 30; xlvii. 6, 8; Appian, *B. C.* iv. 12, 37; Plut. *Ant.* 19, *Cic.* 46; Liv. *Epit.* 120; Vell. Pat. ii. 57; Flor. iv. 6. § 4.)

12. Julia, the daughter of No. 9, and sister of No. 11. [Julia.]

13. L. Julius L. f. L. n. Caesar, son of No. 11, with whom he is sometimes confounded by modern writers, though he is usually distinguished from his father by the addition to his name of *filius* or *adolescens*. On the breaking out of the civil war in B. C. 49, the younger L. Caesar joined the Pompeian party, although his father was Caesar's legate. It was probably for this reason, and on account of his family connexion with Caesar, that Pompey sent him with the praetor Roscius to

Caesar, who was then at Ariminum, with some proposals for peace. Although these did not amount to much, Caesar availed himself of the opportunity to send back by L. Caesar the terms on which he would withdraw from Italy. Cicero saw L. Caesar at Minturnae on his way back to Pompey, and whether he was jealous at not having been employed himself, or for some other reason, he speaks with the utmost contempt of Lucius, and calls him a bundle of loose broom-sticks (*scopae solutae*). Pompey sent him back again to the enemy with fresh proposals, but the negotiation, as is well known, came to nothing. (Caes. *B. C.* i. 8, 9, 10; Cic. *ad Att.* vii. 13, 14, 16; Dion Cass. xli. 5.)

In the course of the same year (B. C. 49), L. Caesar repaired to Africa, and had the command of Clupea entrusted to him, which he deserted, however, on the approach of Curio from Sicily, who came with a large force to oppose the Pompeian party. (Caes. *B. C.* ii. 23; Dion Cass. xli. 41.) Three years afterwards (B. C. 46), we find L. Caesar serving as proquaestor to Cato in Utica. After the death of Cato, who committed his son to his care, he persuaded the inhabitants of Utica to surrender the town to the dictator, and to throw themselves upon his mercy. Lucius himself was pardoned by the dictator, according to the express statement of Hirtius, though other writers say that he was put to death by his order. It is certain that he was murdered shortly afterwards; but it was probably not the dictator's doing, as such an act would have been quite opposed to Caesar's usual clemency, and not called for by any circumstance. He probably fell a victim to the fury of the dictator's soldiers, who may have been exasperated against him by the circumstance mentioned by Suetonius. (Hirt. *B. Afr.* 88, 89; Plut. *Cat. Min.* 66; Cic. *ad Fam.* ix. 7; Dion Cass. xliii. 12; Suet. *Caes.* 75.)

14. C. Julius Caesar, the grandfather of the dictator, as we learn from the Fasti. It is quite uncertain who the father of this Caius was. Drumann conjectures, that his father may have been a son of No. 4 and a brother of No. 6, and perhaps the C. Julius, the senator, who is said to have written a Roman history in Greek, about B. C. 143. (Liv. *Epit.* 53.) We know nothing more of the grandfather of the dictator, except that he married Marcia, whence his grandson traced his descent from the king Ancus Marcius. (Suet. *Caes.* 6.) It is conjectured by some writers, that the praetor Caesar, who died suddenly at Rome, is the same as the subject of the present notice. (Plin. *H. N.* vii. 53. s. 54.)

15. C. Julius Caesar, the son of No. 14, and the father of the dictator, was praetor, though in what year is uncertain, and died suddenly at Pisae in B. C. 84, while dressing himself, when his son was sixteen years of age. The latter, in his curule aedileship, B. C. 65, exhibited games in his father's honour. (Suet. *Caes.* 1; Plin. *H. N.* vii. 53. s. 54, xxxiii. 3. s. 16.) His wife was Aurelia. [Aurelia.]

16. Julia, daughter of No. 14. [Julia.]

17. Sex. Julius C. F. Caesar, son of No. 14, and the uncle of the dictator, was consul in B. C. 91, just before the breaking out of the Social war. (Plin. *H. N.* ii. 83. s. 85, xxxiii. 3. s. 17; Eutrop. v. 3; Flor. iii. 18; Oros. v. 18; Obsequ. 114.) The name of his grandfather is wanting in the Capitoline Fasti, through a break in the stone; otherwise we might have been able to trace further back the ancestors of the dictator. This Sex. Caesar must not be confounded, as he is by Appian (*B. C.* i. 40), with L. Julius Caesar, who was consul in B. C. 90, in the first year of the Social war. [See No. 9.]

The following coin, which represents on the obverse the head of Pallas winged, and on the reverse a woman driving a two-horse chariot, probably belongs to this Caesar.

18. C. Julius C. F. C. N. Caesar, the dictator, son of No. 15 and Aurelia, was born on the 12th of July, B. C. 100, in the consulship of C. Marius (VI.) and L. Valerius Flaccus, and was consequently six years younger than Pompey and Cicero. He had nearly completed his fifty-sixth year at the time of his murder on the 15th of March, B. C. 44. Caesar was closely connected with the popular party by the marriage of his aunt Julia with the great Marius, who obtained the election of his nephew to the dignity of flamen dialis, when he was only thirteen years of age. (B. C. 87.) Marius died in the following year; and, notwithstanding the murder of his own relations by the Marian party, and the formidable forces with which Sulla was preparing to invade Italy, Caesar attached himself to the popular side, and even married, in B. C. 83, Cornelia, the daughter of L. Cinna, one of the chief opponents of Sulla. He was then only seventeen years old, but had been already married to Cossutia, a wealthy heiress belonging to the equestrian order, to whom he had probably been betrothed by the wish of his father, who died in the preceding year. Caesar divorced Cossutia in order to marry Cinna's daughter; but such an open declaration in favour of the popular party provoked the anger of Sulla, who had returned to Rome in B. C. 82, and who now commanded him to put away Cornelia, in the same way as he ordered Pompey to divorce Antistia, and M. Piso his wife Annia, the widow of Cinna. Pompey and Piso obeyed, but the young Caesar refused to part with his wife, and was consequently proscribed, and deprived of his priesthood, his wife's dower, and his own fortune. His life was now in great danger, and he was obliged to conceal himself for some time in the country of the Sabines, till the Vestal virgins and his friends obtained his pardon from the dictator, who granted it with difficulty, and is said to have observed, when they pleaded his youth and insignificance, "that that boy would some day or another be the ruin of the aristocracy, for that there were many Mariuses in him."

This was the first proof which Caesar gave of the resolution and decision of character which distinguished him throughout life. He now withdrew from Rome and went to Asia in B. C. 81, where he served his first campaign under M. Minucius Thermus, who was engaged in the siege of Mytilene, which was the only town in Asia that held out against the Romans after the conclusion of the first Mithridatic war. Thermus sent him to Nicomedes III. in Bithynia to fetch his fleet, and, on his return to the camp, he took part in the capture

of Mytilene (B. C. 80), and was rewarded by the Roman general with a civic crown for saving the life of a fellow-soldier. He next served under P. Sulpicius, in Cilicia, in B. C. 78, but had scarcely entered upon the campaign before news reached him of the death of Sulla, whereupon he immediately returned to Rome.

M. Aemilius Lepidus, the consul, had already attempted to rescind the acts of Sulla. He was opposed by his colleague Q. Catulus, and the state was once more in arms. This was a tempting opportunity for the leaders of the popular party to make an effort to recover their former power, and many, who were less sagacious and long-sighted than the youthful Caesar, eagerly availed themselves of it. But he saw that the time had not yet come; he had not much confidence in Lepidus, and therefore remained neutral.

Caesar was now twenty-two years of age, and, according to the common practice of the times, he accused, in the following year (B. C. 77), Cn. Dolabella of extortion in his province of Macedonia. Cn. Dolabella, who had been consul in 81, belonged to Sulla's party, which was an additional reason for his being singled out by Caesar; but, for the same reason, he was defended by Cotta and Hortensius, and acquitted by the judges, who were now, in accordance with one of Sulla's laws, chosen from the senate. Caesar, however, gained great fame by this prosecution, and shewed that he possessed powers of oratory which bid fair to place him among the first speakers at Rome. The popularity he had gained induced him, in the following year (B. C. 76), at the request of the Greeks, to accuse C. Antonius (afterwards consul in B. C. 63) of extortion in Greece; but he too escaped conviction. To render himself still more perfect in oratory, he went to Rhodes in the winter of the same year, to study under Apollonius Molo, who was also one of Cicero's teachers; but in his voyage thither he was captured off Miletus, near the island of Pharmacusa, by pirates, with whom the seas of the Mediterranean then swarmed. In this island he was detained by them till he could obtain fifty talents from the neighbouring cities for his ransom. Immediately he had obtained his liberty, he manned some Milesian vessels, overpowered the pirates, and conducted them as prisoners to Pergamus, where he shortly afterwards crucified them—a punishment he had frequently threatened them with in sport when he was their prisoner. He then repaired to Rhodes, where he studied under Apollonius for a short time, but soon afterwards crossed over into Asia, on the outbreak of the Mithridatic war again in B. C. 74. Here, although he held no public office, he collected troops on his own authority, and repulsed the commander of the king, and then returned to Rome in the same year, in consequence of having been elected pontiff, in his absence, in the place of his uncle C. Aurelius Cotta.

On his return to Rome, Caesar used every means to increase his popularity. His affable manners, and still more his unbounded liberality, won the hearts of the people. As his private fortune was not large, he soon had recourse to the usurers, who looked for repayment to the offices which he was sure to obtain from the people. It was about this time that the people elected him to the office of military tribune instead of his competitor, C. Popilius; but he probably served for only a short time, as he is not mentioned during the next three years (B. C. 73–71) as serving in any of the wars which were carried on at that time against Mithridates, Spartacus, and Sertorius.

The year B. C. 70 was a memorable one, as some of Sulla's most important alterations in the constitution were then repealed. This was chiefly owing to Pompey, who was then consul with M. Crassus. Pompey had been one of Sulla's steady supporters, and was now at the height of his glory; but his great power had raised him many enemies among the aristocracy, and he was thus led to join to some extent the popular party. It was Pompey's doing that the tribunicial power was restored in this year; and it was also through his support that the law of L. Aurelius Cotta, Caesar's uncle, was carried, by which the judicia were taken away from the senate, who had possessed them exclusively for ten years, and were shared between the senate, equites, and tribuni aerarii. These measures were also strongly supported by Caesar, who thus came into close connexion with Pompey. He also spoke in favour of the Plotia lex for recalling from exile those who had joined M. Lepidus in B. C. 78, and had fled to Sertorius after the death of the latter.

Caesar obtained the quaestorship in B. C. 68. In this year he lost his aunt Julia, the widow of Marius, and his own wife Cornelia, the daughter of Cinna. He pronounced orations over both of them in the forum, in which he took the opportunity of passing a panegyric upon the former leaders of the popular party. The funeral of his aunt produced a great sensation at Rome, as he caused the images of Marius, who had been declared an enemy of the state, to be carried in the procession: they were welcomed with loud acclamations by the people, who were delighted to see their former favourite brought, as it were, into public again. After the funeral of his wife, he went, as quaestor to Antistius Vetus, into the province of further Spain.

On his return to Rome, in B. C. 67, Caesar married Pompeia, the daughter of Q. Pompeius Rufus and Cornelia, the daughter of the dictator Sulla. This marriage with one of the Pompeian house was doubtless intended to cement his union still more closely with Pompey, who was now more favourably inclined than ever to the popular party. Caesar eagerly promoted all his views, and rendered him most efficient assistance; for he saw, that if the strength of the aristocracy could be broken by means of Pompey, he himself would soon rise to power, secure as he was of the favour of the people. He accordingly supported the proposal of the tribune Gabinius for conferring upon Pompey the command of the war against the pirates with unlimited powers: this measure was viewed with the utmost jealousy by the aristocracy, and widened still further the breach between them and Pompey. In the same year, Caesar was elected one of the superintendents of the Appian Way, and acquired fresh popularity by expending upon its repairs a large sum of money from his private purse.

In the following year, B. C. 66, Caesar again assisted Pompey by supporting, along with Cicero, the Manilian law, by which the Mithridatic war was committed to Pompey. At the end of this year, the first Catilinarian conspiracy, as it is called, was formed, in which Caesar is said by some writers to have taken an active part. But

this is probably a sheer invention of his enemies in later times, as Caesar had already, through his favour with the people and his connexion with Pompey, every prospect of obtaining the highest offices in the state. He had been already elected to the curule aedileship, and entered upon the office in the following year (B. C. 65), with M. Bibulus as his colleague. It was usual for those magistrates who wished to win the affections of the people, to spend large sums of money in their aedileship upon the public games and buildings; but the aedileship of Caesar and Bibulus surpassed in magnificence all that had preceded it. Caesar was obliged to borrow large sums of money again; he had long since spent his private fortune, and, according to Plutarch, was 1300 talents in debt before he held any public office. Bibulus contributed to the expenses, but Caesar got almost all the credit, and his popularity became unbounded. Anxious to revive the recollection of the people in favour of the Marian party, he caused the statues of Marius and the representations of his victories in the Jugurthine and Cimbrian wars, which had been all destroyed by Sulla, to be privately restored, and placed at night in the Capitol. In the morning the city was in the highest state of excitement: the veterans and other friends of Marius cried with joy at the sight of his countenance again, and greeted Caesar with shouts of applause: the senate assembled, and Q. Catulus accused Caesar of a breach of a positive law; but the popular excitement was so great, that the senate dared not take any measures against him. He now attempted to obtain by a plebiscitum an extraordinary mission to Aegypt, with the view probably of obtaining money to pay off his debts, but was defeated in his object by the aristocracy, who got some of the tribunes to put their veto upon the measure.

In B. C. 64 he was appointed to preside, in place of the praetor, as judex quaestionis, in trials for murder, and in that capacity held persons guilty of murder who had put any one to death in the proscriptions of Sulla, although they had been specially exempted from punishment by one of Sulla's laws. This he probably did in order to pave the way for the trial of C. Rabirius in the following year. He also took an active part in supporting the agrarian law of the tribune P. Servilius Rullus, which was brought forward at the close of B. C. 64, immediately after the tribunes entered upon their office. The provisions of this law were of such an extensive kind, and conferred such large and extraordinary powers upon the commissioners for distributing the lands, that Caesar could hardly have expected it to be carried; and he probably did not wish another person to obtain the popularity which would result from such a measure, although his position compelled him to support it. It was of course resisted by the aristocracy; and Cicero, who had now attached himself to the aristocratical party, spoke against it on the first day that he entered upon his consulship, the 1st of January, B. C. 63. The law was shortly afterwards dropped by Rullus himself.

The next measure of the popular party was adopted at the instigation of Caesar. Thirty-six years before, in B. C. 100, L. Appuleius Saturninus, the tribune of the plebs, had been declared an enemy by the senate, besieged in the Capitol, and put to death when he was obliged to surrender through want of water. Caesar now induced the tribune T. Atius Labienus to accuse C. Rabirius, an aged senator, of this crime. It was doubtless through no desire of taking away the old man's life that Caesar set this accusation afoot, but he wanted to frighten the senate from resorting to arms in future against the popular party, and to strengthen still further the power of the tribunes. Rabirius was accused of the crime of perduellio or treason against the state, a species of accusation which had almost gone out of use, and been supplanted by that of majestas. He was brought to trial before the duumviri perduellionis, who were usually appointed for this purpose by the comitia centuriata, but on the present occasion were nominated by the praetor. Caesar himself and his relative L. Caesar were the two judges; they forthwith condemned Rabirius, who according to the old law would have been hanged or hurled down from the Tarpeian rock. Rabirius, however, availed himself of his right of appealing to the people; Cicero spoke on his behalf; the people seemed inclined to ratify the decision of the duumvirs, when the meeting was broken up by the praetor Q. Metellus Celer removing the military flag which floated on the Janiculum. This was in accordance with an old law, which was intended to protect the comitia centuriata in the Campus Martius from being surprised by the enemy, when the territory of Rome scarcely extended beyond the boundaries of the city, and which was still maintained as a useful engine in the hands of the magistrates. Rabirius therefore escaped, and Caesar did not think it necessary to renew the prosecution, as the object for which it had been instituted had been already in great measure attained.

Caesar next set on foot in the same year (B. C. 63) an accusation against C. Piso, who had been consul in B. C. 67, and afterwards had the government of the province of Gallia Narbonensis. Piso was acquitted, and became from this time one of Caesar's deadliest enemies. About the same time the office of pontifex maximus became vacant by the death of Q. Metellus Pius. The candidates for it were Q. Lutatius Catulus, Q. Servilius Isauricus, and Caesar. Catulus and Servilius had both been consuls, and were two of the most illustrious men in Rome, and of the greatest influence in the senate: but so great was Caesar's popularity, that Catulus became apprehensive as to his success, and fearing to be defeated by one so much his inferior in rank, station, and age, privately offered him large sums to liquidate his debts, if he would withdraw from the contest. Caesar, however, replied, that he would borrow still more to carry his election. He was elected on the sixth of March, and obtained more votes even in the tribes of his competitors than they had themselves. Shortly after this he was elected praetor for the following year. Then came the detection of Catiline's conspiracy. The aristocracy thought this a favourable opportunity to get rid of their restless opponent; and C. Piso and Q. Catulus used every means of persuasion, and even bribery, to induce Cicero to include him among the conspirators. That Caesar should both at the time and afterwards have been charged by the aristocracy with participation in this conspiracy, as he was in the former one of Catiline in B. C. 66, is nothing surprising; but there is no satisfactory evidence of his guilt, and we think it unlikely that he would have embarked in such a rash scheme.

For though he would probably have had little scruple as to the means he employed to obtain his ends, he was still no rash, reckless adventurer, who could only hope to rise in a general scramble for power: he now possessed unbounded influence with the people, and was sure of obtaining the consulship; and if his ambition had already formed loftier plans, he would have had greater reason to fear a loss than an increase of his power in universal anarchy. In the debate in the senate on the 5th of December respecting the punishment of the conspirators, Caesar, though he admitted their guilt, opposed their execution, and contended, in a very able speech, that it was contrary to the principles of the Roman constitution for the senate to put Roman citizens to death, and recommended that they should be kept in custody in the free towns of Italy. This speech made a great impression upon the senate, and many who had already given their opinion in favour of death began to hesitate; but the speech of M. Cato confirmed the wavering, and carried the question in favour of death. Cato openly charged Caesar as a party to the conspiracy, and as he left the senate-house his life was in danger from the Roman knights who guarded Cicero's person.

The next year, B. C. 62, Caesar was praetor. On the very day that he entered upon his office, he brought a proposition before the people for depriving Q. Catulus of the honour of completing the restoration of the Capitol, which had been burnt down in B. C. 83, and for assigning this office to Pompey. This proposal was probably made more for the sake of gratifying Pompey's vanity, and humbling the aristocracy, than from any desire of taking vengeance upon his private enemy. As however it was most violently opposed by the aristocracy, Caesar did not think it advisable to press the motion. This, however, was a trifling matter; the state was soon almost torn asunder by the proceedings of the tribune Q. Metellus Nepos, the friend of Pompey. Metellus openly accused Cicero of having put Roman citizens to death without trial, and at length gave notice of a rogation for recalling Pompey to Rome with his army, that Roman citizens might be protected from being illegally put to death. Metellus was supported by the eloquence and influence of Caesar, but met with a most determined opposition from one of his colleagues, M. Cato, who was tribune this year. Cato put his veto upon the rogation; and when Metellus attempted to read it to the people, Cato tore it out of his hands; the whole forum was in an uproar; the two parties came to blows, but Cato eventually remained master of the field. The senate took upon themselves to suspend both Metellus and Caesar from their offices. Metellus fled to Pompey's camp; Caesar continued to administer justice, till the senate sent armed troops to drag him from his tribunal. Then he dismissed his lictors, threw away his praetexta, and hurried home. The senate, however, soon saw that they had gone too far. Two days after the people thronged in crowds to the house of Caesar, and offered to restore him to his dignity. He assuaged the tumult; the senate was summoned in haste, and felt it necessary to make concessions to its hated enemy. Some of the chief senators were sent to Caesar to thank him for his conduct on the occasion; he was invited to take his seat in the senate, loaded with praises, and restored to his office. It was a complete defeat of the aristocracy. But, not disheartened by this failure, they resolved to aim another blow at Caesar. Proceedings against the accomplices in Catiline's conspiracy were still going on, and the aristocracy got L. Vettius and Q. Curius, who had been two of the chief informers against the conspirators, to accuse Caesar of having been privy to it. But this attempt equally failed. Caesar called upon Cicero to testify that he had of his own accord given him evidence respecting the conspiracy, and so complete was his triumph, that Curius was deprived of the rewards which had been voted him for having been the first to reveal the conspiracy, and Vettius was cast into prison.

Towards the end of Caesar's praetorship, a circumstance occurred which created a great stir at the time. Clodius had an intrigue with Pompeia, Caesar's wife, and had entered Caesar's house in disguise at the festival of the Bona Dea, at which men were not allowed to be present, and which was always celebrated at the house of one of the higher magistrates. He was detected and brought to trial; but though Caesar divorced his wife, he would not appear against Clodius, for the latter was a favourite with the people, and was closely connected with Caesar's party. In this year Pompey returned to Rome from the Mithridatic war, and quietly disbanded his army.

At the expiration of his praetorship Caesar obtained the province of Further Spain, B. C. 61. But his debts had now become so great, and his creditors so clamorous for payment, that he was obliged to apply to Crassus for assistance before leaving Rome. This he readily obtained; Crassus became surety for him, as did also others of his friends; but these and other circumstances detained him so long that he did not reach his province till the summer. Hitherto Caesar's public career had been confined almost exclusively to political life; and he had had scarcely any opportunity of displaying that genius for war which has enrolled his name among the greatest generals of the world. He was now for the first time at the head of a regular army, and soon shewed that he knew how to make use of it. He commenced his campaign by subduing the mountainous tribes of Lusitania, which had plundered the country, took the town of Brigantium in the country of the Gallaeci, and gained many other advantages over the enemy. His troops saluted him as imperator, and the senate honoured him by a public thanksgiving. His civil reputation procured him equal renown, and he left the province with great reputation, after enriching both himself and his army.

Caesar returned to Rome in the summer of the following year, B. C. 60, a little before the consular elections, without waiting for his successor. He laid claim to a triumph, and at the same time wished to become a candidate for the consulship. For the latter purpose, his presence in the city was necessary; but as he could not enter the city without relinquishing his triumph, he applied to the senate to be exempted from the usual law, and to become a candidate in his absence. As this, however, was strongly opposed by the opposite party, Caesar at once relinquished his triumph, entered the city, and became a candidate for the consulship. The other competitors were L. Lucceius and M. Calpurnius Bibulus: the former belonged to the popular party, but the

latter, who had been Caesar's colleague in the aedileship and praetorship, was a warm supporter of the aristocracy. Caesar's great popularity combined with Pompey's interest rendered his election certain; but that he might have a colleague of the opposite party, the aristocracy used immense exertions, and contributed large sums of money in order to carry the election of Bibulus. And they succeeded. Caesar and Bibulus were elected consuls. But to prevent Caesar from obtaining a province in which he might distinguish himself, the senate assigned as the provinces of the consuls-elect the care of the woods and of the public pastures. It was apparently after his election, and not previously as some writers state, that he entered into that coalition with Pompey and M. Crassus, usually known by the name of the first triumvirate. Caesar on his return to Rome had found Pompey more estranged than ever from the aristocracy. The senate had most unwisely opposed the ratification of Pompey's acts in Asia and an assignment of lands which he had promised to his veterans. For the conqueror of the east and the greatest man in Rome to be thus thwarted in his purpose, and not to have the power of fulfilling the promises which he had made to his Asiatic clients and his veteran troops, were insults which he would not brook; and all the less, because he might have entered Rome, as many of his enemies feared he intended, at the head of his army, and have carried all his measures by the sword. He was therefore quite ready to desert the aristocracy altogether, and to join Caesar, who promised to obtain the confirmation of his acts. Caesar, however, represented that they should have great difficulty in carrying their point unless they detached M. Crassus from the aristocracy, who by his position, connexions, and still more by his immense wealth, had great influence at Rome. Pompey and Crassus had for a long time past been deadly enemies; but they were reconciled by means of Caesar, and the three entered into an agreement to support one another, and to divide the power between themselves. This first triumvirate, as it is called, was therefore merely a private agreement between the three most powerful men at Rome; it was not a magistracy like the second; and the agreement itself remained a secret, till the proceedings of Caesar in his consulship shewed, that he was supported by a power against which it was in vain for his enemies to struggle.

In B. C. 59, Caesar entered upon the consulship with M. Bibulus. His first proceeding was to render the senate more amenable to public opinion, by causing all its proceedings to be taken down and published daily. His next was to bring forward an agrarian law, which had been long demanded by the people, but which the senate had hitherto prevented from being carried. We have seen that the agrarian law of Rullus, introduced in B. C. 63, was dropped by its proposer; and the agrarian law of Flavius, which had been proposed in the preceding year (B. C. 60), had been successfully opposed by the aristocracy, although it was supported by the whole power of Pompey. The provisions of Caesar's agrarian law are not explicitly stated by the ancient writers, but its main object was to divide the rich Campanian land which was the property of the state among the poorest citizens, especially among those who had three or more children; and if the domain land was not sufficient for the object, more was to be purchased. The execution of the law was to be entrusted to a board of twenty commissioners. The opposition of the aristocratical party was in vain. Bibulus, indeed, declared before the people, that the law should never pass while he was consul; but Pompey and Crassus spoke in its favour, and the former declared, that he would bring both sword and buckler against those who used the sword. On the day on which the law was put to the vote, Bibulus, the three tribunes who opposed it, and all the other members of the aristocracy were driven out of the forum by force of arms: the law was carried, the commissioners appointed, and about 20,000 citizens, comprising of course a great number of Pompey's veterans, received allotments subsequently. On the day after Bibulus had been driven out of the forum, he summoned the senate, narrated to them the violence which had been employed against him, and called upon them to support him, and declare the law invalid; but the aristocracy was thoroughly frightened; not a word was said in reply; and Bibulus, despairing of being able to offer any further resistance to Caesar, shut himself up in his own house, and did not appear again in public till the expiration of his consulship. In his retirement he published "Edicts" against Caesar, in which he protested against the legality of his measures, and bitterly attacked his private and political character.

It was about this time, and before the agrarian law had been passed, that Caesar united himself still more closely to Pompey by giving him his daughter Julia in marriage, although she had been already betrothed to Servilius Caepio. Caesar himself, at the same time, married Calpurnia, the daughter of L. Piso, who was consul in the following year.

By his agrarian law Caesar had secured to himself more strongly than ever the favour of the people; his next step was to gain over the equites, who had rendered efficient service to Cicero in his consulship, and had hitherto supported the aristocratical party. An excellent opportunity now occurred for accomplishing this object. In their eagerness to obtain the farming of the public taxes in Asia, the equites, who had obtained the contract, had agreed to pay too large a sum, and had accordingly petitioned the senate in B. C. 61 for more favourable terms. This, however, had been opposed by Metellus Celer, Cato, and others of the aristocracy; and Caesar therefore now brought forward a bill in the comitia to relieve the equites from one-third of the sum which they had agreed to pay. This measure, which was also supported by Pompey, was carried. Caesar next obtained the confirmation of Pompey's acts; and having thus gratified the people, the equites, and Pompey, he was easily able to obtain for himself the provinces which he wished. The senate, as we have seen, had previously assigned him the care of the woods and the public pastures as his province, and he therefore got the tribune Vatinius to propose a bill to the people, granting to him the provinces of Cisalpine Gaul and Illyricum with three legions for five years. This was of course passed; and the senate added to his government the province of Transalpine Gaul, with another legion, for five years also, as they plainly saw that a bill would be proposed to the people for that purpose, if they did not grant the province themselves.

It is not attributing any great foresight to Caesar to suppose, that he already saw that the struggle between the different parties at Rome must eventually be terminated by the sword. The same causes were still in operation which had led to the civil wars between Marius and Sulla, which Caesar had himself witnessed in his youth; and he must have been well aware that the aristocracy would not hesitate to call in the assistance of the sword if they should ever succeed in detaching Pompey from his interests. It was therefore of the first importance for him to obtain an army, which he might attach to himself by victories and rewards. But he was not dazzled by the wealth of Asia to obtain a command in the East, for he would then have been at too great a distance from Rome, and would gradually have lost much of his influence in the city. He therefore wisely chose the Gallic provinces, as he would thus be able to pass the winter in the north of Italy, and keep up his communication with the city, while the disturbed state of Further Gaul promised him sufficient materials for engaging in a series of wars, in which he might employ an army that would afterwards be devoted to his purposes. In addition to these considerations, Caesar was doubtless actuated by the desire of finding a field for the display of those military talents which his campaign in Spain shewed that he possessed, and also by the ambition of subduing for ever that nation which had once sacked Rome, and which had been, from the earliest times, more or less an object of dread to the Roman state.

The consuls of the following year (B. C. 58), L. Calpurnius Piso and A. Gabinius, were devoted to Caesar's interests; but among the praetors, L. Domitius Ahenobarbus and C. Memmius attempted to invalidate the acts of Caesar's consulship, but without success. Caesar remained a short time in the city, to see the result of this attempt, and then left Rome, but was immediately accused in his absence by the tribune Antistius. This accusation, however, was dropped; and all these attempts against Caesar were as ill-advised as they were fruitless, since they only shewed more strongly than ever the weakness of his adversaries. But although Caesar had left Rome, he did not go straight to his province; he remained with his army three months before Rome, to support Clodius, who had passed over from the patricians to the plebs in the previous year, was now tribune, and had resolved upon the ruin of Cicero. Towards the latter end of April, Cicero went into exile without waiting for his trial, and Caesar then proceeded forthwith into his province.

During the next nine years Caesar was occupied with the subjugation of Gaul. In this time he conquered the whole of Transalpine Gaul, which had hitherto been independent of the Romans, with the exception of the part called Provincia; he twice crossed the Rhine, and carried the terror of the Roman arms across that river, and he twice landed in Britain, which had been hitherto unknown to the Romans. To give a detailed account of these campaigns would be impossible in the limits of this work; we can only offer a very brief sketch of the principal events of each year.

Caesar left Rome, as has been already remarked, towards the latter end of April, and arrived at Geneva in eight days. His first campaign was against the Helvetii, a powerful Gallic people situated to the north of the lake of Geneva, and between the Rhine and mount Jura. He had heard before leaving Rome that this people had intended to migrate from their country into Western or Southern Gaul, and he had accordingly made all the more haste to leave the city. There were only two roads by which the Helvetii could leave their country—one across mount Jura into the country of the Sequani (Franche Comté), and the other across the Rhone by the bridge of Geneva, and then through the northern part of the Roman province. Since the latter was by far the easier of the two, they marched towards Geneva, and requested permission to pass through the Roman province; but, as this was refused by Caesar, and they were unable to force a passage, they proceeded northwards, and, through the mediation of Dumnorix, an Aeduan, obtained permission from the Sequani to march through their country. Caesar, apprehending great danger to the Roman province in Gaul, from the settlement of the Helvetii in its immediate neighbourhood, resolved to use every effort to prevent it. But having only one legion with him, he hastened back into Cisalpine Gaul, summoned from their winter quarters the three legions at Aquileia, levied two new ones, and with these five crossed the Alps, and came into the country of the Segusiani, the first independent people north of the province, near the modern town of Lyons. When he arrived there, he found that the Helvetii had passed through the country of the Sequani, and were now plundering the territories of the Aedui. Three out of their four clans had already crossed the Arar (Saône), but the fourth was still on the eastern side of the river. This clan, called Tigurinus, was unexpectedly surprised by Caesar, and cut to pieces. He then threw a bridge across the Arar, and went in pursuit of the enemy. His progress, however, was somewhat checked by the defeat, a day or two afterwards, of the whole body of his cavalry, 4000 in number, levied in the province and among the Aedui, by 500 Helvetian horsemen. He therefore followed them more cautiously for some days, and at length fought a pitched battle with them near the town of Bibracte (Autun). The battle lasted from about mid-day to sunset, but the Helvetii, after a desperate conflict, were at length defeated with great slaughter. After resting his troops for three days, Caesar went in pursuit of the enemy. Unable to offer any further resistance, they surrendered unconditionally to his mercy, and were by him commanded to return to their former homes. When they left their native country, their number was 368,000, of whom 92,000 were fighting-men; but upon returning to Helvetia, their number was found to have been reduced to 110,000 persons.

This great victory soon raised Caesar's fame among the various tribes of the Gauls, who now sent embassies to congratulate him on his success, and to solicit his aid. Among others, Divitiacus, one of the most powerful of the Aeduan chiefs, informed Caesar that Ariovistus, a German king, had been invited by the Arverni and Sequani to come to their assistance against the Aedui, between whom and the Arverni there had long been a struggle for the supremacy in Gaul. He further stated, that not only had the Aedui been again and again defeated by Ariovistus, but that the German king had seized upon a great part of the land of the Sequani, and was still bringing over fresh swarms of Germans to settle in the Gallic

country. In consequence of these representations, Caesar commanded Ariovistus, who had received the title of king and friend of the Roman people in Caesar's own consulship, to abstain from introducing any more Germans into Gaul, to restore the hostages to the Aedui, and not to attack the latter or their allies. But as a haughty answer was returned to these commands, both parties prepared for war. Caesar advanced northwards through the country of the Sequani, and took possession of Vesontio (Besançon), an important town on the Dubis (Doubs), and some days afterwards fought a decisive battle with Ariovistus, who suffered a total defeat, and fled with the remains of his army to the Rhine, a distance of fifty miles. Only a very few, and among the rest Ariovistus himself, crossed the river; the rest were cut to pieces by the Roman cavalry. [ARIOVISTUS.]

Having thus completed two very important wars in one summer, Caesar led his troops into their quarters for the winter early in the autumn, where he left them under the command of Labienus, while he himself went into Cisalpine Gaul to attend to his civil duties in the province.

The following year, B. C. 57, was occupied with the Belgic war. Alarmed at Caesar's success, the various Belgic tribes, which dwelt between the Sequana (Seine) and the Rhine, and were the most warlike of all the Gauls, had entered into a confederacy to oppose Caesar, and had raised an army of 300,000 men. Caesar meantime levied two new legions in Cisalpine Gaul, which increased his army to eight legions; but even this was but a small force compared with the overwhelming numbers of the enemy. Caesar was the first to open the campaign by marching into the country of the Remi, who submitted at his approach, and entered into alliance with him. He then crossed the Axona (Aisne), and pitched his camp on a strong position on the right bank. But, in order to make a diversion, and to separate the vast forces of the enemy, he sent Divitiacus with the Aedui to attack the country of the Bellovaci from the west. The enemy had meantime laid siege to Bibrax (Bièvre), a town of the Remi, but retired when Caesar sent troops to its assistance. They soon, however, began to suffer from want of provisions, and hearing that Divitiacus was approaching the territories of the Bellovaci, they came to the resolution of breaking up their vast army, and retiring to their own territories, where each people could obtain provisions and maintain themselves. This determination was fatal to them: together they might possibly have conquered; but once separated, they had no chance of contending against the powerful Roman army. Hitherto Caesar had remained in his entrenchments, but he now broke up from his quarters, and resumed the offensive. The Suessiones, the Bellovaci, and Ambiani were subdued in succession, or surrendered of their own accord; but a more formidable task awaited him when he came to the Nervii, the most warlike of all the Belgic tribes. In their country, near the river Sabis (Sambre), the Roman army was surprised by the enemy while engaged in marking out and fortifying the camp. This part of the country was surrounded by woods, in which the Nervii had concealed themselves; and it seems, as Napoleon has remarked, that Caesar was on this occasion guilty of great imprudence in not having explored the country properly, as he was well provided with light armed troops. The attack of the Nervii was so unexpected, and the surprise so complete, that before the Romans could form in rank, the enemy was in their midst: the Roman soldiers began to give way, and the battle seemed entirely lost. Caesar used every effort to amend his first error; he hastened from post to post, freely exposed his own person in the first line of the battle, and discharged alike the duties of a brave soldier and an able general. His exertions and the discipline of the Roman troops at length triumphed; and the Nervii were defeated with such immense slaughter, that out of 60,000 fighting-men only 500 remained in the state. The Aduatici, who were on their march to join the Nervii, returned to their own country when they heard of Caesar's victory, and shut themselves up in one of their towns, which was of great natural strength, perhaps on the hill called at present Falais. Caesar marched to the place, and laid siege to it; but when the barbarians saw the military engines approaching the walls, they surrendered to Caesar. In the night, however, they attempted to surprise the Roman camp, but, being repulsed, paid dearly for their treachery; for on the following day Caesar took possession of the town, and sold all the inhabitants as slaves, to the number of 53,000. At the same time he received intelligence that the Veneti, Unelli, and various other states in the north-west of Gaul, had submitted to M. Crassus, whom he had sent against them with one legion. Having thus subjugated the whole of the north of Gaul, Caesar led his troops into winter-quarters in the country of the Carnutes, Andes, and Turones, people near the Ligeris (Loire), in the central parts of Gaul, and then proceeded himself to Cisalpine Gaul. When the senate received the despatches of Caesar announcing this victory, they decreed a public thanksgiving of fifteen days—a distinction which had never yet been granted to any one: the thanksgiving in Pompey's honour, after the Mithridatic war, had lasted for ten days, and that was the longest that had hitherto been decreed.

At the beginning of the following year, B. C. 56, which was Caesar's third campaign in Gaul, he was detained some months in Italy by the state of affairs at Rome. There had been a misunderstanding between Pompey and Crassus; and L. Domitius Ahenobarbus, who had become a candidate for the consulship, threatened to deprive Caesar of his army and provinces. Caesar accordingly invited Pompey and Crassus to come to him at Luca (Lucca), where he reconciled them to one another, and arranged that they should be the consuls for the following year, and that Crassus should have the province of Syria, and Pompey the two Spains. They on their part agreed to obtain the prolongation of Caesar's government for five years more, and pay for his troops out of the public treasury. It was not through any want of money that Caesar made the latter stipulation, for he had obtained immense booty in his two campaigns in Gaul; but so corrupt was the state of society at Rome, that he knew it would be difficult for him to retain his present position unless he was able to bribe the people and the leading men in the city. The money which he had acquired in his Gallic wars was therefore freely expended in carrying the elections of those candidates for public offices who would support his interests, and also in pre-

sents to the senators and other influential men who flocked to him at Luca to pay him their respects and share in his liberality. He held almost a sort of court at Luca: 200 senators waited upon him, and so many also that were invested with public offices, that 120 lictors were seen in the streets of the town.

After settling the affairs of Italy, Caesar proceeded to his army at the latter end of the spring of B. C. 56. During his absence, a powerful confederacy had been formed against him by the maritime states in the north-west of Gaul. Many of these had submitted to P. Crassus in the preceding year, alarmed at Caesar's victories over the Belgians; but, following the example of the Veneti in Bretagne, they had now all risen in arms against the Romans. Fearing a general insurrection of all Gaul, Caesar thought it advisable to divide his army and distribute it in four different parts of the country. He himself, with the main body and the fleet which he had caused to be built on the Ligeris, undertook the conduct of the war against the Veneti; while he sent T. Titurius Sabinus with three legions into the country of the Unelli, Curiosolitae, and Lexovii (Normandy). Labienus was despatched eastwards with a cavalry force into the country of the Treviri, near the Rhine, to keep down the Belgians and to prevent the Germans from crossing that river. Crassus was sent with twelve legionary cohorts and a great number of cavalry into Aquitania, to prevent the Basque tribes in the south of Gaul from joining the Veneti. The plan of the campaign was laid with great skill, and was crowned with complete success. The Veneti, after suffering a great naval defeat, were obliged to surrender to Caesar, who treated them with merciless severity in order to strike terror into the surrounding tribes: he put all the senators to death, and sold the rest of the people as slaves. About the same time, Titurius Sabinus conquered the Veneti and the surrounding people; and Crassus, though with more difficulty, the greater part of Aquitania. The presence of Labienus, and the severe defeats they had experienced in the preceding year, seem to have deterred the Belgians from any attempt at revolt. Although the season was far advanced, Caesar marched against the Morini and Menapii (in the neighbourhood of Calais and Boulogne), as they were the only people in Gaul that still remained in arms. On his approach, they retired into the woods, and the rainy season coming on, Caesar was obliged to lead his troops into winter-quarters. He accordingly recrossed the Sequana (Seine), and stationed his soldiers for the winter in Normandy in the country of the Aulerci and Lexovii. Thus, in three campaigns, Caesar may be said to have conquered the whole of Gaul; but the spirit of the people was not yet broken. They therefore made several attempts to recover their independence; and it was not till their revolts had been again and again put down by Caesar, and the flower of the nation had perished in battle, that they learnt to submit to the Roman yoke.

In the next year, B. C. 55, Pompey and Crassus were consuls, and proceeded to carry into execution the arrangement which had been entered into at Luca. They experienced, however, more opposition than they had anticipated: the aristocracy, headed by Cato, threw every obstacle in their way, but was unable to prevent the two bills proposed by the tribune Trebonius from being carried, one of which assigned the provinces of the Spains and Syria to the consuls Pompey and Crassus, and the other prolonged Caesar's provincial government for five additional years. By the law of Vatinius, passed in B. C. 59, Gaul and Illyricum were assigned to Caesar for five years, namely, from the 1st of January, B. C. 58 to the end of December, B. C. 54; and now, by the law of Trebonius, the provinces were continued to him for five years more, namely, from the 1st of January, B. C. 53 to the end of the year 49.

In B. C. 55, Caesar left Italy earlier than usual, in order to make preparations for a war with the Germans. This was his fourth campaign in Gaul. The Gauls had suffered too much in the last three campaigns to make any further attempt against the Romans at present; but Caesar's ambition would not allow him to be idle. Fresh wars must be undertaken and fresh victories gained to keep him in the recollection of the people, and to employ his troops in active service. Two German tribes, the Usipetes and the Tenchtheri, had been driven out of their own country by the Suevi, and had crossed the Rhine, at no great distance from its mouth, with the intention of settling in Gaul. This, however, Caesar was resolved to prevent, and accordingly prepared to attack them. The Germans opened negotiations with him, but while these were going on, a body of their cavalry attacked and defeated Caesar's Gallic cavalry, which was vastly superior in numbers. On the next day, all the German chiefs came into Caesar's camp to apologize for what they had done; but, instead of accepting their excuse, Caesar detained them, and straightway led out his troops to attack the enemy. Deprived of their leaders, and taken by surprise, the Germans after a feeble resistance took to flight, and were almost all destroyed by the Roman cavalry. The remainder fled to the confluence of the Mosa (Meuse) and the Rhine, but few crossed the river in safety. To strike terror into the Germans, Caesar resolved to cross the Rhine. In ten days he built a bridge of boats across the river, probably in the neighbourhood of Cologne, and, after spending eighteen days on the eastern side of the river, and ravaging the country of the Sigambri, he returned to Gaul and broke down the bridge.

Although the greater part of the summer was now gone, Caesar resolved to invade Britain. His object in undertaking this expedition at such a late period of the year was more to obtain some knowledge of the island from personal observation, than with any view to permanent conquest at present. He accordingly took with him only two legions, with which he sailed from the port Itius (probably Witsand, between Calais and Boulogne), and effected a landing somewhere near the South Foreland, after a severe struggle with the natives. Several of the British tribes hereupon sent offers of submission to Caesar; but, in consequence of the loss of a great part of the Roman fleet a few days afterwards, they took up arms again. Being however defeated, they again sent offers of submission to Caesar, who simply demanded double the number of hostages he had originally required, as he was anxious to return to Gaul before the season should be further advanced. He did not, therefore, wait for the hostages, but commanded them to be brought to him in Gaul. On his return, he punished the Morini, who had revolted in his absence; and, after leading his troops into winter-

quarters among the Belgians, repaired, as usual, to the north of Italy. Caesar had not gained any victories in this campaign equal to those of the three former years; but his victories over the Germans and far-distant Britons were probably regarded by the Romans with greater admiration than his conquests of the Gauls. The senate accordingly voted him a public thanksgiving of twenty days, notwithstanding the opposition of Cato, who declared, that Caesar ought to be delivered up to the Usipetes and Tenchtheri, to prevent the gods from visiting upon Rome his violation of the law of nations in seizing the sacred persons of ambassadors.

The greater part of Caesar's fifth campaign, B. C. 54, was occupied with his second invasion of Britain. After making an expedition into Illyricum, and afterwards into the country of the Treviri, who had shewn a disposition to revolt, he set sail from the port Itius with an army of five legions, and landed without opposition at the same place as in the former year. The British states had entrusted the supreme command to Cassivellaunus, a chief whose territories were divided from the maritime states by the river Tamesis (Thames). The Britons bravely opposed the progress of the invaders, but were defeated in a series of engagements. Caesar crossed the Thames at the only place where it was fordable, took the town of Cassivellaunus, and conquered great part of the counties of Essex and Middlesex. In consequence of these disasters, Cassivellaunus sued for peace; and, after demanding hostages, and settling the tribute which Britain should pay yearly to the Roman people, Caesar returned to Gaul towards the latter part of the summer. Caesar gained no more by his second invasion of Britain than by his first. He had penetrated, it is true, further into the country, but he had left no garrisons or military establishments behind him; and the people obeyed the Romans just as little afterwards as they had done before.

In consequence of the great scarcity of corn in Gaul, arising from a drought this year, Caesar was obliged, contrary to his practice in former years, to divide his forces, and station his legions for the winter in different parts of Gaul. This seemed to the Gauls a favourable opportunity for recovering their lost independence, and destroying their conquerors. The Eburones, a Gallic people between the Meuse and the Rhine, near the modern Tongres, led on by their chiefs, Ambiorix and Cativolcus, were the first to begin the revolt, and attacked the camp of the legion and five cohorts under the command of T. Titurius Sabinus and L. Aurunculeius Cotta, only fifteen days after they had been stationed in their country. Alarmed at the vast hosts which surrounded them, and fearing that they should soon be attacked by the Germans also, the Romans quitted their camp, with the intention of marching to the winter-quarters of the legions nearest them under promise of a safe-conduct from Ambiorix. This step was taken by Sabinus against the wish of Cotta, who mistrusted the good faith of Ambiorix. The result verified his fears: the Romans were attacked on their march by Ambiorix, and were destroyed almost to a man. This was the first serious disaster that Caesar had experienced in Gaul. Flushed with victory, Ambiorix and the Eburones now proceeded to attack the camp of Q. Cicero, the brother of the orator, who was stationed with one legion among the Nervii. The latter people and the Aduatici readily joined the Eburones, and Cicero's camp was soon surrounded by an overwhelming host. Seconded by the bravery of his soldiers, Cicero, though in a weak state of health, repulsed the enemy in all their attempts to storm the camp, till he was at length relieved by Caesar in person, who came to his assistance with two legions, as soon as he heard of the dangerous position of his legate. The forces of the enemy, which amounted to 60,000, were defeated by Caesar, who then joined Cicero, and praised him and his men for the bravery they had shewn. In consequence of the unsettled state of Gaul, Caesar resolved to remain with his army all the winter, and accordingly took up his quarters at Samarobriva (Amiens). About the same time, Indutiomarus, a chief of the Treviri, attempted to form a confederacy against the Romans, but was attacked and killed by Labienus, who was stationed in the country of the Treviri.

In September of this year, B. C. 54, Julia, Caesar's daughter and Pompey's wife, died in childbirth; but her death did not at the time affect the relations between Caesar and Pompey. In order, however, to keep up a family connexion between them, Caesar proposed that his niece Octavia, the wife of C. Marcellus and the sister of the future emperor Augustus, should marry Pompey, and that he himself should marry Pompey's daughter, who was now the wife of Faustus Sulla. This proposal, however, was declined, but for what reason we are not told.

In the next year, B. C. 53, which was Caesar's sixth campaign in Gaul, the Gauls again took up arms, and entered into a most formidable conspiracy to recover their independence. The destruction of the Roman troops under Sabinus and Cotta, and the unsettled state of Gaul during the winter, had led Caesar to apprehend a general rising of the natives; and he had accordingly levied two new legions in Cisalpine Gaul, and obtained one from Pompey, who was remaining in the neighbourhood of Rome as proconsul with the imperium. Being thus at the head of a powerful army, he was able to subdue the nations that revolted, and soon compelled the Nervii, Senones, Carnutes, Menapii, and Treviri to return to obedience. But as the Treviri had been supported by the Germans, he crossed the Rhine again a little above the spot where he had passed over two years before, and having received the submission of the Ubii, proceeded to march into the country of the Suevi. The latter people, however, retired to their woods and fastnesses as he advanced; and, finding it impossible to come up with the enemy, he again recrossed the Rhine, having effected as little as in his previous invasion of the country. On his return, he made a vigorous effort to put down Ambiorix, who still continued in arms. The country of the Eburones was laid waste with fire and sword; the troops of Ambiorix were again and again defeated, but he himself always escaped falling into the hands of the Romans. In the midst of this war, when the enemy were almost subdued, Cicero's camp was surprised by a body of the Sigambri, who had crossed the Rhine, and was almost taken. At the conclusion of the campaign, Caesar prosecuted a strict inquiry into the revolt of the Senones and Carnutes, and caused Acco, who had been the chief ringleader in the conspiracy, to be put to death. He then stationed his troops for the winter among

the Treviri, Lingones, and Senones, and departed to Cisalpine Gaul.

Upon Caesar's arrival in Cisalpine Gaul, he heard of the death of Clodius, who was killed by Milo at the latter end of January, B. C. 52. This event was followed by tumults, which rent both Rome and Italy asunder; and it was currently reported in Gaul that Caesar could not possibly leave Italy under these circumstances. The unsuccessful issue of last year's revolt had not yet damped the spirits of the Gauls; the execution of Acco had frightened all the chiefs, as every one feared that his turn might come next; the hatred of the Roman yoke was intense; and thus all the materials were ready for a general conflagration. It was first set alight by the Carnutes, and in an incredibly short time it spread from country to country, till almost the whole of Gaul was in flames. Even the Aedui, who had been hitherto the faithful allies of the Romans, and had assisted them in all their wars, subsequently joined the general revolt. At the head of the insurrection was Vercingetorix, a young man of noble family belonging to the Arverni, and by far the ablest general that Caesar had yet encountered. Never before had the Gauls been so united: Caesar's conquests of the last six years seemed to be now entirely lost. The war, therefore, of this year, B. C. 52, was by far the most arduous that Caesar had yet carried on; but his genius triumphed over every obstacle, and rendered it the most brilliant of all.

It was in the depth of winter when the news of this revolt reached Caesar, for the Roman calendar was now nearly three months in advance of the real time of the year. Caesar would gladly have remained in Italy to watch the progress of events at Rome; but not merely were his hard-won conquests at stake, but also his army, the loss of which would have ruined all his prospects for the future. He was therefore compelled to leave Rome in Pompey's power, and set out to join his army. It was, however, no easy matter to reach his troops, as the intermediate country was in the hands of the enemy, and he could not order them to come to him without exposing them to be attacked on their march. Having provided for the safety of the province in Transalpine Gaul, he resolved to surprise the enemy by crossing the Cebenna and descending into the country of the Arverni (Auvergne). With the forces already in the province, and with those which he had himself brought from Italy, he effected a passage over these mountains, though it was the depth of winter, and the snow lay six feet on the ground. The Arverni, who looked upon these mountains as an impregnable fortress, had made no preparations to resist Caesar, and accordingly sent to Vercingetorix to pray him to come to their assistance. This was what Caesar had anticipated: his only object was to direct the attention of the enemy to this point, while he himself stole away to his legions. He accordingly remained only two days among the Arverni, and leaving his troops there in command of D. Brutus, he arrived by rapid journeys in the country of the Lingones, where two of his legions were stationed, ordered the rest to join him, and had assembled his whole army before Vercingetorix heard of his arrival in that part of the country. He lost no time in attacking the chief towns in the hands of the enemy. Vellaunodunum (in the country of Château-Landon), Genabum (Orléans), and Noviodunum (Nouan, between Orleans and Bourges), fell into his hands without difficulty. Alarmed at Caesar's rapid progress, Vercingetorix persuaded his countrymen to lay waste their country and destroy their towns, that Caesar might be deprived of all sustenance and quarters for his troops. This plan was accordingly carried into effect; but Avaricum (Bourges), the chief town of the Bituriges, and a strongly fortified place, was spared from the general destruction, contrary to the wishes of Vercingetorix. This town Caesar accordingly laid siege to, and, notwithstanding the heroic resistance of the Gauls, it was at length taken, and all the inhabitants, men, women, and children, were indiscriminately butchered by the Roman soldiery.

Caesar now divided his army into two parts: one division, consisting of four legions, he sent under the command of T. Labienus against the Senones and Parisii; the other, comprising six legions, he led himself into the country of the Arverni, and with them laid siege to Gergovia (near Clermont). The revolt of the Aedui shortly afterwards compelled him to raise the siege, but not until he had received a severe repulse in attempting to storm the town. Meantime, the Aedui had taken Noviodunum, in which Caesar had placed all his stores; and, as his position had now become very critical, he hastened northwards to join Labienus in the country of the Senones. By rapid marches he eluded the pursuit of the enemy, crossed the Ligeris (Loire), and joined Labienus in safety.

The revolt of the Aedui inspired fresh courage in the Gauls, and Vercingetorix soon found himself at the head of a much larger army than he had hitherto commanded. Fearing now for the safety of the province, Caesar began to march southwards through the country of the Lingones into that of the Sequani. The Gauls followed him in vast numbers, and attacked him on his march. After an obstinate engagement, in which Caesar is said to have lost his sword, the Gallic cavalry were repulsed by the German horse whom Caesar had procured from beyond the Rhine. Thereupon, Vercingetorix led off his infantry, and retreated towards Alesia (Alise in Burgundy, between Semur and Dijon), whither he was pursued by Caesar. After dismissing his cavalry, Vercingetorix shut himself up in the town, which was considered impregnable, and resolved to wait for succours from his countrymen. Caesar immediately laid siege to the place, and drew lines of circumvallation around it. The Romans, however, were in their turn soon surrounded by a vast Gallic army, which had assembled to raise the siege. The Roman army was thus placed in imminent peril, and in no instance in Caesar's whole life was his military genius so conspicuous. He was between two great armies: Vercingetorix had 70,000 men in Alesia, and the Gallic army without consisted of between 250,000 and 300,000 men. Still, he would not raise the siege. He prevented Vercingetorix from breaking through the lines, entirely routed the Gallic army without, and finally compelled Alesia to surrender. Vercingetorix himself thus fell into his hands. The fall of Alesia was followed by the submission of the Aedui and Arverni. Caesar then led his troops into winter-quarters, and resolved to pass the winter himself at Bibracte, in the country of the Aedui. After receiving Caesar's despatches, the senate voted him a public thanksgiving of twenty days, as in the year 55.

The victories of the preceding year had determined the fate of Gaul; but many states still remained in arms, and entered into fresh conspiracies during the winter. The next year, B. C. 51, Caesar's eighth campaign in Gaul, was occupied in the reduction of these states, into the particulars of which we need not enter. It is sufficient to say, that he conquered in succession the Carnutes, the Bellovaci, and the Armoric states in western Gaul, took Uxellodunum, a town of the Cadurci (Cahors), and closed the campaign by the reduction of Aquitania. He then led his troops into winter-quarters, and passed the winter at Nemetocenna in Belgium. He here employed himself in the pacification of Gaul; and, as he already saw that his presence would soon be necessary in Italy, he was anxious to remove all causes for future wars. He accordingly imposed no new taxes, treated the states with honour and respect, and bestowed great presents upon the chiefs. The experience of the last two years had taught the Gauls that they had no hope of contending successfully against Caesar; and as he now treated them with mildness, they were the more readily induced to submit patiently to the Roman yoke. Having thus completed the pacification of Gaul, Caesar found that he could leave his army in the spring of B. C. 50, and therefore, contrary to his usual practice, repaired at the end of the winter to Cisalpine Gaul.

While Caesar had thus been actively engaged in Gaul during the last two years, affairs at Rome had taken a turn, which threatened a speedy rupture between him and Pompey. The death of Crassus in the Parthian war in B. C. 53 had left Caesar and Pompey alone at the head of the state. Pompey had been the chief instrument in raising Caesar to power in order to serve his own ends, and never seems to have supposed it possible that the conqueror of Mithridates could be thrown into the shade by any man in the world. This, however, now began to be the case; Caesar's brilliant victories in Gaul were in every body's mouth; and Pompey saw with ill-disguised mortification that he was becoming the second person in the state. Though this did not lead him to break with Caesar at once, it made him anxious to increase his power and influence, and he had therefore resolved as early as B. C. 53 to obtain, if possible, the dictatorship. He accordingly used no effort to put an end to the disturbances at Rome between Milo and Clodius in that year, in hopes that all parties would be willing to accede to his wishes in order to restore peace to the city. These disturbances broke out into perfect anarchy on the death of Clodius at the beginning of the following year, B. C. 52, and led to the appointment of Pompey as sole consul with the concurrence of the senate. This, it is true, did not entirely meet Pompey's wishes, yet it was the first step which the aristocracy had taken to gratify Pompey, and it paved the way for a reconciliation with them. The acts of Pompey's consulship, which were all directed to the increase of his power, belong to Pompey's life; it is sufficient to mention here, that among other things he obtained the prolongation of his government in Spain for five years more; and as he was not yet prepared to break entirely with Caesar, he allowed some of the tribunes to carry a law exempting Caesar from the necessity of coming to Rome to become a candidate for the consulship. The ten years of Caesar's government would expire at the end of B. C. 49, and he was therefore resolved to obtain the consulship for B. C. 48, for otherwise he would become a private man.

In the following year, B. C. 51, Pompey entered into still closer connexions with the aristocracy, but at the same time was not willing to support all the violent measures of the consul M. Claudius Marcellus, who proposed to send a successor to Caesar, on the plea that the war in Gaul was finished, and to deprive him of the privilege of becoming a candidate for the consulship in his absence. At length a decree of the senate was passed, that the consuls of the succeeding year, B. C. 50, should on the first of March consult the senate respecting the disposal of the consular provinces, by which time it was hoped that Pompey would be prepared to take decisive measures against Caesar. The consuls for the next year, B. C. 50, L. Aemilius Paullus and C. Claudius Marcellus, and the powerful tribune C. Curio, were all reckoned devoted partizans of Pompey and the senate. Caesar, however, gained over Paullus and Curio by large bribes, and with an unsparing hand distributed immense sums of money among the leading men of Rome. Thus this year passed by without the senate coming to any decision. The great fear which Pompey and the senate entertained was, that Caesar should be elected consul while he was still at the head of his army, and it was therefore proposed in the senate by the consul C. Marcellus, that Caesar should lay down his command by the 13th of November. This it could not be expected that Caesar would do; his proconsulate had upwards of another year to run; and if he had come to Rome as a private man to sue for the consulship, there can be little doubt that his life would have been sacrificed. Cato had declared that he would bring Caesar to trial as soon as he laid down his command; but the trial would have been only a mockery, for Pompey was in the neighbourhood of the city at the head of an army, and would have overawed the judges by his soldiery as at Milo's trial. The tribune Curio consequently interposed his veto upon the proposition of Marcellus. Meantime Caesar had come into Cisalpine Gaul in the spring of B. C. 50, as already mentioned. Here he was received by the municipal towns and colonies with the greatest marks of respect and affection; and after remaining there a short time, he returned to Transalpine Gaul and held a review of his whole army, which he had so long led to victory. Anxious to diminish the number of his troops, the senate had, under pretext of a war with the Parthians, ordered that Pompey and Caesar should each furnish a legion to be sent into the East. The legion which Pompey intended to devote to this service was the one he had lent to Caesar in B. C. 53, and which he now accordingly demanded back; and although Caesar saw that he should thus be deprived of two legions, which would probably be employed against himself, he did not think it advisable to break with the senate on this point, and felt that he was sufficiently strong to spare even two legions. He accordingly sent them to the senate, after bestowing liberal presents upon each soldier. Upon their arrival in Italy, they were not, as Caesar had anticipated, sent to the East, but were ordered to pass the winter at Capua. After this Caesar stationed his remaining eight legions in winter-quarters, four in Belgium and four among the Aedui, and then re-

paired to Cisalpine Gaul. He took up his quarters at Ravenna, the last town in his province bordering upon Italy, and there met C. Curio, who informed him more particularly of the state of affairs at Rome.

Though war seemed inevitable, Caesar still shewed himself willing to enter into negotiations with the aristocracy, and accordingly sent Curio with a letter addressed to the senate, in which he expressed his readiness to resign his command if Pompey would do the same, but intimated that he would continue to hold it if Pompey did not accede to his offer. Curio arrived at Rome on the first of January, B. C. 49, the day on which the new consuls L. Cornelius Lentulus and C. Claudius Marcellus entered upon their office. It was with great difficulty that the tribunes M. Antonius and Q. Cassius Longinus forced the senate to allow the letter to be read, but they could not prevail upon the house to take the subject of it into deliberation and come to a vote upon it. The consuls, however, brought before the house the state of the republic in general; and after a violent debate the motion of Scipio, Pompey's father-in-law, was carried, "that Caesar should disband his army by a certain day, and that if he did not do it he should be regarded as an enemy of the state." Upon this motion the tribunes M. Antonius and Q. Cassius put their veto; but their opposition was set at naught. Pompey had now made up his mind to crush Caesar, if possible, and accordingly the more violent counsels prevailed. Antonius and Cassius were ejected from the senate-house, and on the sixth of January the senate passed the decree, which was tantamount to a declaration of martial law, that the consuls and other magistrates "should provide for the safety of the state." Antonius and Cassius considering their lives no longer safe, fled from the city in disguise to Caesar's army, and called upon him to protect the inviolable persons of the tribunes. War was now declared. The senate entrusted the whole management of it to Pompey, made a fresh distribution of the provinces, divided the whole of Italy into certain districts, the defence of each of which was to be entrusted to some distinguished senator, determined that fresh levies of troops should be held, and voted a sum of money from the public treasury to Pompey. Pompey had had all along no apprehensions as to the result of a war; he seems to have regarded it as scarcely possible that Caesar should ever seriously think of marching against him; his great fame, he thought, would cause a multitude of troops to flock around him whenever he wished them; and thus in his confidence of success, he had neglected all means for raising an army. In addition to this he had been deceived as to the disposition of Caesar's troops, and had been led to believe that they were ready to desert their general at the first opportunity. Consequently, when the war broke out, Pompey had scarcely any troops except the two legions which he had obtained from Caesar, and on the fidelity of which he could by no means rely. So unpopular too was the senatorial party in Italy, that it was with great difficulty they could levy troops, and when levied, they took the first opportunity of passing over to Caesar.

As soon as Caesar learnt the last resolution of the senate, he assembled his soldiers, informed them of the wrongs he had sustained, and called upon them to support him. Finding them quite willing to follow him, he crossed the Rubicon which separated his province from Italy, and occupied Ariminum, where he met with the tribunes. He commenced his enterprise with only one legion, consisting of 5000 foot soldiers and 300 horse, but others had orders to follow him from Transalpine Gaul, and he was well aware of the importance of expedition, that the enemy might have no time to complete their preparations. Therefore, though it was the middle of winter, he pushed on with the utmost rapidity, and such was the popularity of his cause in Italy, that city after city opened its gates to him, and his march was like a triumphal progress. Arretium, Pisaurum, Fanum, Ancona, Iguvium, and Auximum, fell into his hands. These successes caused the utmost consternation at Rome; it was reported that Caesar's cavalry was already near the gates of the city; a general panic seized the senate, and they fled from the city even without taking with them the money from the public treasury, and did not recover their courage till they had got as far south as Capua. Caesar continued his victorious march through Picenum till he came to Corfinium, which was the first town that offered him any vigorous resistance. L. Domitius Ahenobarbus, who had been appointed Caesar's successor in Gaul, had thrown himself into Corfinium with a strong force; but as Pompey did not come to his assistance, he was unable to maintain the place, and fell himself into Caesar's hands, together with several other senators and distinguished men. Caesar, with the same clemency which he displayed throughout the whole of the civil war, dismissed them all uninjured, and hastened in pursuit of Pompey, who had now resolved to abandon Italy and was accordingly hastening on to Brundisium, intending from thence to sail to Greece. Pompey reached Brundisium before Caesar, but had not sailed when the latter arrived before the town. Caesar straightway laid siege to the place, but Pompey abandoned it on the 17th of March and embarked for Greece. Caesar was unable to follow Pompey for want of ships, and therefore determined to march against Afranius and Petreius, Pompey's legates in Spain, who possessed a powerful army in that country. He accordingly marched back from Brundisium and repaired to Rome, having thus in three months become the supreme master of the whole of Italy.

After remaining in the neighbourhood of Rome for a short time, he set out for Spain, having left M. Lepidus in charge of the city and M. Antonius in command of the troops in Italy. He sent Curio to drive Cato out of Sicily, Q. Valerius to take possession of Sardinia, and C. Antonius to occupy Illyricum. Curio and Valerius obtained possession of Sicily and Sardinia without opposition; and Curio then passed over into Africa, which was in possession of the Pompeian party. Here, however, he met with strong opposition, and at length was defeated and lost his life in a battle with Juba, king of Mauritania, who supported P. Atius Varus, the Pompeian commander. C. Antonius also met with bad success in Illyricum, for his army was defeated and he himself taken prisoner. These events, however, happened at a later period in this year; and these disasters were more than counterbalanced by Caesar's victories in the meantime in Spain. Caesar left Rome about the middle of April, and on his

arrival in Gaul found, that Massilia refused to submit to him. He forthwith laid siege to the place, but unable to take it immediately, he left C. Trebonius and D. Brutus with part of his troops to prosecute the siege, and continued his march to Spain. In this country Pompey had seven legions, three under the command of L. Afranius in the nearer province, two under M. Petreius in the further, and two under M. Terentius Varro also in the latter province west of the Anas (Guadiana). Varro remained in the west; but Afranius and Petreius on the approach of Caesar united their forces, and took up a strong position near the town of Ilerda (Lerida in Catalonia) on the right bank of the Sicoris (Segre). Into the details of this campaign we cannot enter. It is sufficient to state, that, after experiencing great difficulties at first and some reverses, Caesar at length reduced Afranius and Petreius to such difficulties that they were obliged to surrender. They themselves were dismissed uninjured, part of their troops disbanded, and the remainder incorporated among Caesar's troops. Caesar then proceeded to march against Varro; but after the victory over Afranius and Petreius, there was no army in Spain capable of resisting the conqueror, and Varro accordingly surrendered to Caesar when the latter arrived at Corduba (Cordova). Having thus subdued all Spain, which had engaged him only forty days, he returned to Gaul. Massilia had not yet yielded, but the siege had been prosecuted with so much vigour, that the inhabitants were compelled to surrender the town soon after his arrival before the walls.

While Caesar was before Massilia, he received intelligence that he had been appointed dictator by the praetor M. Lepidus, who had been empowered to do so by a law passed for the purpose. This appointment, which was of course made in accordance with Caesar's wishes, was contrary to all precedent; for a praetor had not the power of nominating a dictator, and the senate was entirely passed over: but it is idle to talk of established forms under such circumstances; it was necessary that there should be a higher magistrate than praetor to hold the comitia for the election of the consuls; and Caesar wished to enter Rome invested with some high official power, which he could not do so long as he was merely proconsul. Accordingly, as soon as Massilia surrendered, Caesar hastened to Rome and entered upon his dictatorship, but laid it down again at the end of eleven days after holding the consular comitia, in which he himself and P. Servilius Vatia Isauricus were elected consuls for the next year. But during these eleven days he caused some very important laws to be passed. The first, which was intended to relieve debtors, but at the same time protect to a great extent the rights of creditors, was in the present state of affairs a most salutary measure. (For the provisions of this lex, see *Dict. of Ant. s. v. Julia Lex de Foenore.*) He next obtained the reversal of the sentences which had been pronounced against various persons in accordance with the laws passed in Pompey's last consulship; he also obtained the recall of several other exiles; he further restored the descendants of those who had been proscribed by Sulla to the enjoyment of their rights, and rewarded the Transpadani by the citizenship for their faithful support of his cause.

After laying down the dictatorship, Caesar went in December to Brundisium, where he had previously ordered his troops to assemble. He had lost many men in the long march from Spain, and also from sickness arising from their passing the autumn in the south of Italy. Pompey had not been idle during the summer, and had employed his time in raising a large army in Greece, Egypt, and the East, the scene of his former glory. He thus collected an army consisting of nine legions of Roman citizens, and an auxiliary force of cavalry and infantry; and, though it is impossible to estimate its exact strength, as we do not know the number of men which each legion contained, it was decidedly greater than the army which Caesar had assembled at Brundisium. His fleet entirely commanded the sea, and so small was the number of Caesar's ships, that it seemed impossible that he should venture to cross the sea in face of Pompey's superior fleet. This circumstance, and also the time of the year caused M. Bibulus, the commander of Pompey's fleet, to relax in his guard; and thus when Caesar set sail from Brundisium, on the 4th of January, he arrived the next day in safety on the coast of Epeirus. In consequence, however, of the small number of his ships, Caesar was able to carry over only seven legions, which, for the causes previously mentioned, had been so thinned as to amount only to 15,000 foot and 500 horse. After landing this force, he sent back his ships to bring over the remainder; but part of the fleet was intercepted in its return by M. Bibulus, who cruelly put all the crews to death; and the Pompeian fleet kept up such a strict watch along the coast, that the remainder of Caesar's army was obliged for the present to remain at Brundisium. Caesar was thus in a critical position, in the midst of the enemy's country, cut off from the rest of his army; but he knew that he could thoroughly rely on his men, and therefore immediately commenced acting on the offensive. After gaining possession of Oricum and Apollonia, he hastened northwards, in hopes of surprising Dyrrhachium, where all Pompey's stores were deposited; but Pompey, by rapid marches, reached this town before him, and both armies then encamped opposite to each other, Pompey on the right and Caesar on the left bank of the river Apsus. Caesar was at length joined by the remainder of his troops, which were brought over from Brundisium with great difficulty by M. Antonius and Q. Fufius Calenus. Pompey meantime had retired to some high ground near Dyrrhachium, and as he would not venture a battle with Caesar's veterans, Caesar began to blockade him in his position, and to erect lines of circumvallation of an extraordinary extent; but when these were nearly completed, Pompey forced a passage through Caesar's lines, and drove back his legions with considerable loss. Caesar thus found himself compelled to retreat from his present position, and accordingly commenced his march for Thessaly, pursued by Pompey's army, which was not however able to come up with him. Pompey's plan of avoiding a general engagement with Caesar's veterans till he could place more reliance upon his own troops, was undoubtedly a wise one, and had been hitherto crowned with success; but his victory at Dyrrhachium and the retreat of the enemy inspired him with more confidence, and induced him to give heed to those of his officers who recommended him to bring the contest to an issue by an immediate battle. Ac-

cordingly, when Pompey came up with Caesar, who was encamped on the plains of Pharsalus or Pharsalia, in Thessaly, he offered him battle, which was readily accepted by Caesar. Their numbers were very unequal: Pompey had 45,000 foot-soldiers and 7000 horse, Caesar 22,000 foot-soldiers and 1000 horse. The battle, which was fought on the 9th of August, B. C. 48, according to the old calendar, ended in the total defeat of Pompey's army. Pompey fled to the court of Egypt, pursued by Caesar, but was murdered there before the latter arrived in the country. [POMPEIUS.]

The battle of Pharsalia decided the fate of the republic. When news of it reached Rome, various laws were passed, which conferred in fact supreme power upon Caesar. Though absent, he was nominated dictator a second time, and that not for six months or a shorter time, but for a whole year. He appointed M. Antonius his master of the horse, and entered upon the office in September of this year (B. C. 48), so that the commencement and termination of his dictatorship and consulship did not coincide, as some modern writers have represented. He was also nominated to the consulship for the next five years, but this privilege he did not avail himself of; he was invested, moreover, with the tribunicial power for life, and with the right of holding all the comitia for the election of the magistrates, with the exception of those for the choice of the plebeian tribunes; and it was for this reason that no magistrates except the tribunes of the plebs were elected for the next year, as Caesar did not return to Rome till September in B. C. 47

Caesar went to Egypt, as we have already said, in pursuit of Pompey, and upon his arrival there, he became involved in a war, which detained him several months, and gave the remains of the Pompeian party time to rally and to make fresh preparations for continuing the war. The war in Egypt, usually called the Alexandrine war, arose from Caesar's resolving to settle the disputes respecting the succession to the kingdom. Caesar determined that Cleopatra, whose fascinations completely won his heart, and her elder brother Ptolemy should reign in common; but as this decision was opposed by the guardians of the young king, a war broke out between them and Caesar, in which he was for some time exposed to great danger on account of the small number of his forces. But, having received reinforcements, he finally prevailed, and placed Cleopatra and her younger brother on the throne, as the elder had perished in the course of the contest. It was soon after this, that Cleopatra had a son by Caesar. [CAESARION; CLEOPATRA.]

After bringing the Alexandrine war to a close, in the latter end of March, B. C. 47, Caesar marched through Syria into Pontus in order to attack Pharnaces, the son of the celebrated Mithridates, who had defeated Cn. Domitius Calvinus, one of Caesar's legates. This war, however, did not detain him long; for Pharnaces, venturing to come to an open battle with the dictator, was utterly defeated, on the 2nd of August, near Zela. He thence proceeded to Rome, settling the affairs of the provinces in the way, and arrived in the capital in September. As the year of his dictatorship was nearly expiring, he caused himself to be appointed to the dignity again for a year, and he nominated M. Aemilius Lepidus his master of the horse. His third dictatorship consequently begins before the termination of the year 47. The property of Pompey and of several others of the aristocracy was now confiscated and sold by public auction. That he might the more easily reward his own friends, the dictator increased the number of praetors and of the members of the priestly colleges, and also introduced a great number of his partizans into the senate. For the remainder of this year he elevated Q. Fufius Calenus and P. Vatinius to the consulship, but he caused himself and his master of the horse, M. Aemilius Lepidus to be elected consuls for the next year. It was during this time that he quelled a formidable mutiny of his troops which had broken out in Campania.

Caesar did not remain in Rome more than two or three months. With his usual activity and energy, he set out to Africa before the end of the year (B. C. 47), in order to carry on the war against Scipio and Cato, who had collected a large army in that country. Their forces were far greater than Caesar could bring against them at present; but he was well aware of the advantage which a general has in acting on the offensive, and had too much reliance on his own genius to be alarmed by mere disparity of numbers. At the commencement of the campaign, however, Caesar was in considerable difficulties; but, having been joined by some of his other legions, he was able to prosecute the campaign with more vigour, and finally brought it to a close by the battle of Thapsus, on the 6th of April, B. C. 46, in which the Pompeian army was completely defeated. Cato, finding himself unable to defend Utica, put an end to his own life. The other towns in Africa submitted to the conqueror, and Caesar was thus able to be in Rome again by the latter end of July, according to the old calendar.

Caesar was now the undisputed master of the Roman world. As he drew near to Rome, great apprehensions were entertained by his enemies lest, notwithstanding his former clemency, he should imitate Marius and Sulla, and proscribe all his opponents. But these fears were perfectly groundless. A love of cruelty was no part of Caesar's nature; and, with a magnanimity which victors rarely shew, and least of all those in civil wars, he freely forgave all who had borne arms against him, and declared that he should make no difference between Pompeians and Caesarians. His object was now to allay animosities, and to secure the lives and property of all the citizens of his new kingdom. As soon as the news of his African victory reached Rome, and before he himself arrived there, a public thanksgiving of forty days was decreed in his honour, and the dictatorship was bestowed upon him for ten years, and the censorship, under the new title of "Praefectus Morum," for three years. Caesar had never yet enjoyed a triumph; and, as he had now no further enemies to meet, he availed himself of the opportunity of celebrating his victories in Gaul, Egypt, Pontus, and Africa by four magnificent triumphs. None of these, however, were in honour of his successes in the civil war; and consequently his African triumph was to commemorate his victory over Juba, and not over Scipio and Cato. These triumphs were followed by largesses of corn and money to the people and the soldiers, by public banquets, and all sorts of entertainments. Never before had

the games of the circus and the amphitheatre been celebrated with such splendour; for Caesar well knew the temper of the Roman populace, and that they would be willing enough to surrender their so-called liberties if they were well fed and amused.

Caesar next appears in the character of a legislator. He now proceeded to correct the various evils which had crept into the state, and to obtain the enactment of several laws suitable to the altered condition of the commonwealth. He attempted by severe sumptuary laws to restrain the extravagance which pervaded all classes of society. In order to prevent any other general from following his own career, he obtained a law by which no one was to be allowed to hold a praetorian province for longer than one year, or a consular for more than two years. But the most important of his changes this year (B. C. 46) was the reformation of the calendar, which was a real benefit to his country and the civilized world, and which he accomplished in his character as pontifex maximus, with the assistance of Sosigenes, the Alexandrine mathematician, and the scribe M. Flavius, though he himself also was well acquainted with astronomy. The regulation of the Roman calendar had always been entrusted to the college of pontiffs, who had been accustomed to lengthen or shorten the year at their pleasure for political purposes; and the confusion had at length become so great, that the Roman year was three months in advance of the real time. To remedy this serious evil, Caesar added 90 days to this year, and thus made the whole year consist of 445 days; and he guarded against a repetition of similar errors for the future by adapting the year to the sun's course. (*Dict. of Ant. s.v. Calendarium.*)

In the midst of these labours, Caesar was interrupted by intelligence of a formidable insurrection which had broken out in Spain, where the remains of the Pompeian party had again collected a large army under the command of Pompey's sons, Cneius and Sextus. Having been previously designated consul and dictator for the following year, Caesar set out for Spain at the latter end of B. C. 46. With his usual activity, he arrived at Obulco near Corduba in twenty-seven days from the time of his leaving Rome. He found the enemy able to offer stronger opposition than he had anticipated; but he brought the war to a close by the battle of Munda, on the 17th of March, B. C. 45, in which he entirely defeated the enemy. It was, however, a hard-fought battle: Caesar's troops were at first driven back, and were only rallied again by their general's exposing his own person, like a common soldier, in the front line of the battle. Cn. Pompeius was killed shortly afterwards, but Sextus made good his escape. The settlement of the affairs in Spain detained Caesar in the province some months longer, and he consequently did not reach Rome till September. He entered the city at the beginning of October in triumph on account of his victories in Spain, although the victory had been gained over Roman citizens, and he also allowed triumphs to his legates Fabius Maximus and Q. Pedius. The senate received him with the most servile flattery. They had in his absence voted a public thanksgiving of fifty days on account of his victory in Spain, and various other honorary decrees, and they now vied with each other in paying him every species of adulation and homage. He was to wear, on all public occasions, the triumphal robe; he was to receive the title of "Father of his country;" statues of him were to be placed in all the temples; his portrait was to be struck on coins; the month of Quintilis was to receive the name of Julius in his honour, and he was to be raised to a rank among the gods. But there were still more important decrees than these, which were intended to legalise his power and confer upon him the whole government of the Roman world. He received the title of imperator for life; he was nominated consul for the next ten years, and both dictator and praefectus morum for life; his person was declared sacred; a guard of senators and knights was appointed to protect him, and the whole senate took an oath to watch over his safety.

If we now look at the way in which Caesar exerted his sovereign power, it cannot be denied that he used it in the main for the good of his country. He still pursued his former merciful course: no proscriptions or executions took place; and he began to revolve vast schemes for the benefit of the Roman world. He was at the same time obliged to reward his followers, and for that reason he greatly increased the number of senators, augmented the number of public magistrates, so that there were to be sixteen praetors, forty quaestors, and six aediles, and he added new members to the priestly colleges. Among his other plans of internal improvement, he proposed to frame a digest of all the Roman laws, to establish public libraries, to drain the Pomptine marshes, to enlarge the harbour of Ostia, and to dig a canal through the isthmus of Corinth. To protect the boundaries of the Roman empire, he meditated expeditions against the Parthians and the barbarous tribes on the Danube, and had already begun to make preparations for his departure to the East. In the midst of these vast projects he entered upon the last year of his life, B. C. 44, and his fifth consulship and dictatorship. He had made M. Antony his colleague in the consulship, and M. Lepidus the master of the horse. Caesar had for some time past resolved to preserve the supreme power in his family; and, as he had no legitimate children, had fixed upon his great-nephew Octavius (afterwards the emperor Augustus) as his successor. Possessing royal power, he now wished to obtain the title of king, which he might hand down to his successor on the throne, and accordingly got his colleague Antony to offer him the diadem in public on the festival of the Lupercalia (the 15th of February); but, seeing that the proposition was not favourably received by the people, he resolved to decline it for the present. Caesar's wish for the title of king must not be regarded as merely a desire to obtain an empty honour, the reality of which he already possessed. Had he obtained it, and been able to bequeath it to his successor, he would have saved the state from many of the evils which subsequently arose from the anomalous constitution of the Roman empire as it was finally established by Augustus. The state would then have become an hereditary and not an elective monarchy, and would not have fallen into the hands of an insolent and rapacious soldiery.

Meantime, the conspiracy against Caesar's life had been already formed as early as the beginning of the year. It had been set afoot by Cassius, a personal enemy of Caesar's, and there were more than sixty persons privy to it. Personal hatred alone seems to have been the motive of Cassius, and probably of several others. Many

of them had taken an active part in the war against Caesar, and had not only been forgiven by him, but raised to offices of rank and honour; but forgiveness by an enemy, instead of exciting gratitude, only renders the benefactor still more hateful to men of low and base minds. They pretended that their object was to restore liberty to the state, and some, perhaps M. Brutus among the rest, believed that they should be doing good service to their country by the assassination of its ruler. But the majority were undoubtedly actuated by the mere motive of restoring their own party to power: every open attempt to crush their enemy had failed, and they had now recourse to assassination as the only means of accomplishing their object. Their project was nearly discovered; but Caesar disregarded the warnings that had been given him, and fell by the daggers of his assassins in the senate-house, on the ides, or fifteenth, of March, B. C. 44. Caesar's death was undoubtedly a loss not only for the Roman people, but the whole civilized world. The republic was utterly lost; it could not have been restored; and if there had been any possibility of establishing it again, it would have fallen into the hands of a profligate aristocracy, which would only have sought its own aggrandizement upon the ruins of its country. Now the Roman world was called to go through many years of disorder and bloodshed, till it rested again under the supremacy of Augustus, who had neither the talents, the power, nor the inclination to carry into effect the vast and salutary plans of his uncle. When we recollect the latter years of the Roman republic, the depravity and corruption of the ruling class, the scenes of anarchy and bloodshed which constantly occurred in the streets of the capital, it is evident that the last days of the republic had come, and that its only hope of peace and security was under the strong hand of military power. And fortunate was it in obtaining a ruler so mild and so beneficent as Caesar. Pompey was not naturally cruel, but he was weak and irresolute, and was surrounded by men who would have forced him into the most violent and sanguinary acts, if his party had prevailed.

Caesar was in his fifty-sixth year at the time of his death. His personal appearance was noble and commanding; he was tall in stature, of a fair complexion, and with black eyes full of expression. He never wore a beard, and in the latter part of his life his head was bald. His constitution was originally delicate, and he was twice attacked by epilepsy while transacting public business; but, by constant exercise and abstemious living, he had acquired strong and vigorous health, and could endure almost any amount of exertion. He took great pains with his person, and was considered to be effeminate in his dress. His moral character, as far as the connexion of the sexes goes, was as low as that of the rest of the Romans of his age. His intrigues with the most distinguished Roman ladies were notorious, and he was equally lavish of his favours in the provinces.

If we now turn to the intellectual character of Caesar, we see that he was gifted by nature with the most various talents, and was distinguished by the most extraordinary genius and attainments in the most diversified pursuits. He was at one and the same time a general, a statesman, a lawgiver, a jurist, an orator, a poet, an historian, a philologer, a mathematician and an architect. He was equally fitted to excel in all, and has given proofs that he would have surpassed almost all other men in any subject to which he devoted the energies of his extraordinary mind. Julius Caesar was the greatest man of antiquity; and this fact must be our apology for the length to which this notice has extended. His greatness as a general has been sufficiently shewn by the above sketch; but one circumstance, which has been generally overlooked, places his genius for war in a most striking light. Till his fortieth year, when he went as propraetor into Spain, Caesar had been almost entirely engaged in civil life. He had served, it is true, in his youth, but it was only for a short time, and in campaigns of secondary importance; he had never been at the head of an army, and his whole military experience must have been of the most limited kind. Most of the greatest generals in the history of the world have been distinguished at an early age: Alexander the Great, Hannibal, Frederick of Prussia, and Napoleon Bonaparte, gained some of their most brilliant victories under the age of thirty; but Caesar from the age of twenty-three to forty had seen nothing of war, and, notwithstanding, appears all at once as one of the greatest generals that the world has ever seen.

During the whole of his busy life Caesar found time for literary pursuits, and always took pleasure in the society and conversation of men of learning. He himself was the author of many works, the majority of which has been lost. The purity of his Latin and the clearness of his style were celebrated by the ancients themselves, and are conspicuous in his "Commentarii," which are his only works that have come down to us. They relate the history of the first seven years of the Gallic war in seven books, and the history of the Civil war down to the commencement of the Alexandrine in three books. In them Caesar has carefully avoided all rhetorical embellishments; he narrates the events in a clear unassuming style, and with such apparent truthfulness that he carries conviction to the mind of the reader. They seem to have been composed in the course of his campaigns, and were probably worked up into their present form during his winter-quarters. The Commentaries on the Gallic War were published after the completion of the war in Gaul, and those on the Civil War probably after his return from Alexandria. The "Ephemerides" of Caesar must not be regarded as a separate work, but only as the Greek name of the "Commentarii." Neither of these works, however, completed the history of the Gallic and Civil wars. The history of the former was completed in an eighth book, which is usually ascribed to Hirtius, and the history of the Alexandrine, African, and Spanish wars were written in three separate books, which are also ascribed to Hirtius. The question of their authorship is discussed under HIRTIUS.

Besides the Commentaries, Caesar also wrote the following works, which have been lost, but the mere titles of which are a proof of his literary activity and diversified knowledge: — 1. "Orationes," some of which have been mentioned in the preceding account, and a complete list of which is given in Meyer's *Oratorum Romanorum Fragmenta*, p. 404, &c., 2nd ed. The ancient writers speak of Caesar as one of the first orators of his age, and describe him as only second to Cicero. (Quintil. x. 1. § 114; Vell. Pat. ii. 36;

Cic. *Brut.* 72, 74; Tac. *Ann.* xiii. 3, *Dial. de Orat.* 21; Plut. *Caes.* 3; Suet. *Caes.* 55.) 2. "Epistolae," of which several are preserved in the collection of Cicero's letters, but there were still more in the time of Suetonius (*Caes.* 56) and Appian (*B. C.* ii. 79). 3. "Anticato," in two books, hence sometimes called "Anticatones," a work in reply to Cicero's "Cato," which the Roman orator wrote in praise of Cato after the death of the latter in B. C. 46. (Suet. *l. c.*; Gell. iv. 16; Cic. *ad Att.* xii. 40, 41, xiii. 50, &c.) 4. "De Analogia," or as Cicero explains it, "De Ratione Latine loquendi," in two books, which contained investigations on the Latin language, and were written by Caesar while he was crossing the Alps in his return from his winter-quarters in the north of Italy to join his army in further Gaul. It was dedicated to Cicero, and is frequently quoted by the Latin grammarians. (Suet. *l. c.*; Cic. *Brut.* 72; Plin. *H. N.* vii. 30. s. 31; Gell. xix. 8; Quintil. i. 7. § 34.) 5. "Libri Auspiciorum," or "Auguralia." As pontifex maximus Caesar had a general superintendence over the Roman religion, and seems to have paid particular attention to the subject of this work, which must have been of considerable extent as the sixteenth book is quoted by Macrobius. (*Sat.* i. 16; comp. Priscian, vi. p. 719, ed. Putsch.) 6. "De Astris," in which he treated of the movements of the heavenly bodies. (Macrob. *l. c.*; Plin. *H. N.* xviii. 25. s. 57, &c.) 7. "Apophthegmata," or "Dicta collectanea," a collection of good sayings and witty remarks of his own and other persons. It seems from Suetonius that Caesar had commenced this work in his youth, but he kept making additions to it even in his dictatorship, so that it at length comprised several volumes. This was one of Caesar's works which Augustus suppressed. (Suet. *l. c.*; Cic. *ad Fam.* ix. 16.) 8. "Poemata." Two of these written in his youth, "Laudes Herculis" and a tragedy "Oedipus," were suppressed by Augustus. He also wrote several epigrams, of which three are preserved in the Latin Anthology. (Nos. 68—70, ed. Meyer.) There was, too, an astronomical poem of Caesar's, probably in imitation of Aratus's, and lastly one entitled "Iter," descriptive of his journey from the city to Spain, which he wrote at the latter end of the year B. C. 46, while he was on this journey.

The editio princeps of Caesar's Commentaries was printed at Rome in 1449, fol. Among the subsequent editions, the most important are by Jungermann, containing a Greek translation of the seven books of the Gallic war made by Planudes (Francf. 1606, 4to., and 1669, 4to.); by Graevius, with the life of Caesar, ascribed to Julius Celsus (Amst. 1697, 8vo., and Lug. Bat. 1713, 8vo.); by Cellarius (Lips. 1705); by Davis, with the Greek translation of Planudes (Cant. 1706, 1727, 4to.); by Oudendorp (Lugd. Bat. 1737, 4to., Stuttgard, 1822, 8vo.); by Morus (Lips. 1780, 8vo.), re-edited by Oberlin (Lips. 1805, 1819, 8vo.).

(The principal ancient sources for the life of Caesar are the biographies of him by Suetonius and Plutarch, the histories of Dion Cassius, Appian, and Velleius Paterculus, and the letters and orations of Cicero. The life of Caesar ascribed to Julius Celsus, of Constantinople, who lived in the seventh century after Christ, is a work of Petrarch's, as has been shewn by C. E. Ch. Schneider in his work entitled "Petrarchae, Historia Julii Caesaris," Lips. 1827. Among modern works the best account of Caesar's life is in Drumann's *Geschichte Roms.* Caesar's campaigns have been criticised by Napoleon in the work entitled "Précis des Guerres de César par Napoléon, écrit par M. Marchand, à l'île Sainte-Hélène, sous la dictée de l'Empereur," Paris, 1836.)

For an account of Caesar's coins, see Eckhel, vol. vi. pp. 1—17. His likeness is given in the two coins annexed; in the latter the natural baldness of his head is concealed by a crown of laurel. (See also p. 516.)

19, 20, 21. JULIAE. [JULIA.]

22. CAESARION. [CAESARION.]

23. SEX. JULIUS CAESAR, son of No. 17, was Flamen Quirinalis, and is mentioned in the history of the year B. C. 57. (Cic. *de Harusp. Resp.* 6.)

24. SEX. JULIUS CAESAR, son probably of No. 23, as he is called by Appian very young in B. C. 47, and is not therefore likely to have been the same as the preceding, as some have conjectured. He was in the army of the great Caesar in Spain in B. C. 49, and was sent by the latter as ambassador to M. Terentius Varro. At the conclusion of the Alexandrine war, B. C. 47, Sex. Caesar was placed over Syria, where he was killed in the following year by his own soldiers at the instigation of Caecilius Bassus, who had revolted against the dictator. (Caes. *B. C.* ii. 20; Hirt. *B. Alex.* 66; Dion Cass. xlvii. 26; Appian, *B. C.* iii. 77; compare BASSUS, CAECILIUS.)

C. CAESAR and L. CAESAR, the sons of M. Vipsanius Agrippa and Julia, and the grandsons of Augustus. Caius was born in B. C. 20 and Lucius in B. C. 17, and in the latter year they were both adopted by Augustus. In B. C. 13, Caius, who was then only seven years of age, took part with other patrician youths in the Trojan game at the dedication of the temple of Marcellus by Augustus. In B. C. 8, Caius accompanied Tiberius in his campaign against the Sigambri in order to become acquainted with military exercises. Augustus carefully superintended the education of both the youths, but they early shewed signs of an arrogant and overbearing temper, and importuned their grandfather to bestow upon them public marks of honour. Their requests were seconded by the entreaties of the people, and granted by Augustus, who, under the appearance of a refusal, was exceedingly anxious to grant them the honours they solicited. Thus they were declared consuls elect and principes juventutis before they had laid aside the dress of childhood. Caius was nominated to the consulship in B. C. 5, but was not to enter upon it till five years afterwards. He assumed the toga virilis in the same year, and his brother in B. C. 2.

Caius was sent into Asia in B. C. 1, where he passed his consulship in the following year, A. D. 1. About this time Phraates IV., king of Parthia, seized upon Armenia, and Caius accordingly prepared to make war against him, but the Parthian king gave up Armenia, and settled the terms of peace at an interview with Caius on an island in the Euphrates. (A. D. 2.) After this Caius went to take possession of Armenia, but was treacherously wounded before the town of Artagera in this country. Of this wound he never recovered, and died some time afterwards at Limyra in Lycia, on the 21st of February, A. D. 4. His brother Lucius had died eighteen months previously, on August 20th, A. D. 2, at Massilia, on his way to Spain. Their bodies were brought to Rome. Some suspected that their death was occasioned by their step-mother Livia. (Dion Cass. liv. 8, 18, 26, lv. 6, 9, 11, 12; Zonar. x. p. 539; Suet. *Aug.* 26, 56, 64, 65, *Tib.* 12; Vell. Pat. ii. 101, 102; Tac. *Ann.* i. 3, ii. 4; Florus, iv. 12. § 42; Lapis Ancyranus.)

C. Caesar married Livia or Livilla, the daughter of Antonia [ANTONIA, No. 6], who afterwards married the younger Drusus, but he left no issue. (Tac. *Ann.* iv. 40.) L. Caesar was to have married Aemilia Lepida, but died previously. (*Ann.* iii. 23.) There are several coins both of Caius and Lucius: their portraits are given in the one annexed. (Eckhel, vi. p. 170.)

C. CAESAR CALI'GULA. [CALIGULA.]

CAESA'RION, the son of Cleopatra, originally called Ptolemaeus as an Egyptian prince, was born soon after the departure of Julius Caesar from Alexandria in B. C. 47, and probably accompanied his mother to Rome in the following year. Cleopatra said that he was the son of Julius Caesar, and there seems little doubt of this from the time at which Caesarion was born, from the favourable reception of his mother at Rome, and from the dictator allowing him to be called after his own name. Antonius declared in the senate, doubtless after Caesar's death and for the purpose of annoying Augustus, that the dictator had acknowledged Caesarion as his son; but Oppius wrote a treatise to prove the contrary.

In consequence of the assistance which Cleopatra had afforded Dolabella, she obtained from the triumvirs in B. C. 42 permission for her son Caesarion to receive the title of king of Egypt. In B. C. 34, Antony conferred upon him the title of king of kings; he subsequently called him in his will the son of Caesar, and after the battle of Actium (B. C. 31) declared him and his own son Antyllus to be of age. When everything was lost, Cleopatra sent Caesarion with great treasures by way of Aethiopia to India; but his tutor Rhodon persuaded him to return, alleging that Augustus had determined to give him the kingdom of Egypt. After the death of his mother, he was executed by order of Augustus. (Dion Cass. xlvii. 31, xlix. 41, l. 1, 3, li. 6; Suet. *Caes.* 52, *Aug.* 17; Plut. *Caes.* 49, *Anton.* 54, 81, 82.)

CAESARIUS, ST. (Καισάριος), a physician who is however better known as having been the brother of St. Gregory Theologus. He was born of Christian parents, his father (whose name was Gregory) being bishop of Nazianzus. He was carefully and religiously educated, and studied at Alexandria, where he made great progress in geometry, astronomy, arithmetic, and medicine. He afterwards embraced the medical profession, and settled at Constantinople, where he enjoyed a great reputation, and became the friend and physician of the emperor Constantius, A. D. 337—360. Upon the accession of Julian, Caesarius was tempted by the emperor to apostatize to paganism; but he refused, and chose rather to leave the court and return to his native country. After the death of Julian, he was recalled to court, and held in high esteem by the emperors Jovian, Valens, and Valentinian, by one of whom he was appointed quaestor of Bithynia. At the time of the earthquake at Nicaea, he was preserved in a very remarkable manner, upon which his brother St. Gregory took occasion to write a letter (which is still extant, *Ep.* 20, vol. ii. p. 19, ed. Paris, 1840), urging upon him the duty of abandoning all worldly cares, and giving himself up entirely to the service of God. This he had long wished to do, but was now prevented from putting his design into execution by his death, which took place A. D. 369, shortly after his baptism. His brother pronounced a funeral oration on the occasion, which is still extant (*Orat.* 7, vol. i. p. 198), and from which the preceding particulars of his life are taken; and also wrote several short poems, or epitaphs, lamenting his death. (*Opera*, vol. ii. p. 1110, &c.) There is extant, under the name of Caesarius, a short Greek work, with the title Πεύσεις, *Quaestiones Theologicae et Philosophicae*, which, though apparently considered, in the time of Photius (*Biblioth. Cod.* 210), to belong to the brother of St. Gregory, is now generally believed to be the work of some other person. The contents of the book are sufficiently indicated by the title. It has been several times published with the works of his brother, St. Gregory, and in collections of the Fathers; and also separately, in Greek and Latin, August. Vindel. 1626, 4to. ed. Elias Ehinger. The memory of St. Caesarius is celebrated in the Romish Church on Feb. 25. (*Acta Sanctorum*, Feb. 25, vol. v. p. 496, &c.; Lambec. *Biblioth. Vindob.* vol. iv. p. 66, &c., ed. Kollar; Fabric. *Bibl. Graec.* vol. viii. pp. 435, 436.) [W. A. G.]

CAESARIUS, a distinguished ecclesiastic of the fifth and sixth centuries, was born at Chalons in 468, devoted his youth to the discipline of a monastic life, and was elected bishop of Arles in 502. He presided over this see for forty years, during which period he was twice accused of treason, first against Alaric, and afterwards against Theodoric, but upon both occasions was honourably acquitted. He took an active share in the deliberations of several councils of the church, and gained peculiar celebrity by his strenuous exertions for the suppression of the Semipelagian doctrines, which had been promulgated about a century before by Cassianus, and had spread widely in southern Gaul. A life of Caesarius, which however must be considered rather in the light of a panegyric than of a sober biography, was composed by his friend and pupil, Cyprian, bishop of Toulon.

Caesarius is the author of two treatises, one entitled *Regula ad Monachos*, and another *Regula ad Virgines*, which, together with three *Exhortationes* and some opuscula, will be found in the 8th volume of the Bibliotheca Patrum, Leyden, 1677; and were printed in a separate volume, with the notes of Meynardus, at Poitiers (Petavium), 1621, 8vo. His chief works, however, consist of sermons or homilies. Forty of these were published by Cognatus, at Basle, 1558, 4to., and 1569, fol., and are included in the Monumenta SS. Patrum Orthodoxographa of Grynaeus, Cologne, 1618, fol. p. 1861; a collection of forty-six, together with some smaller tracts, are in the 8th volume of the Bibliotheca Patrum referred to above; and the 11th volume of the Bibliotheca Patrum of Galland (Venice, 1776) contains fourteen more, first brought to light by Baluze (Paris, 1699, 8vo.); but, besides these, upwards of a hundred out of the 317 discourses falsely attributed to Augustin are commonly assigned to Caesarius. (*Vita S. Caesarii, Episc. Arelatensis, a Cypriano, ejus Discipulo, et Messiano Presb. et Stephano Diac. conscripta duobus libris*, in the *Vitae SS.* of Surius, 27 August. p. 284. See also *Dissertatio de Vita et Scriptis S. Caesarii, Arelatensis Archiep.*, by Oudin in his *Comment. de Scriptt. Eccles.* vol. i. p. 1339; in addition to which, Funccius, *De Inerti et Decrepita Senectute Linguae Latinae*, cap. vi. § viii.; and Baehr, *Geschichte der Römischen Literatur*, Suppl. vol. ii. p. 425.) [W. R.]

CAESE'NNIUS, the name of a noble Etruscan family at Tarquinii, two members of which are mentioned by Cicero, namely, P. Caesennius and Caesennia, first the wife of M. Fulcinius, and afterwards of A. Caecina. (Cic. *pro Caecin.* 4, 6, 10.) The name is found in sepulchral inscriptions. (Müller, *Etrusker*, i. p. 433.)

CAESE'NNIUS LENTO. [Lento.]

CAESE'NNIUS PAETUS. [Paetus.]

C. CAE'SETIUS, a Roman knight, who entreated Caesar to pardon Q. Ligarius. (Cic. *pro Lig.* 11.)

P. CAESE'TIUS, the quaestor of C. Verres. (Cic. *Verr.* iv. 65, v. 25.)

CAESE'TIUS FLAVUS. [Flavus.]

CAESE'TIUS RUFUS. [Rufus.]

CAE'SIA, a surname of Minerva, a translation of the Greek γλαυκῶπις. (Terent. *Heaut.* v. 5, 13; Cic. *de Nat. Deor.* i. 30.) [L. S.]

CAE'SIA GENS, plebeian, does not occur till towards the end of the republic. [Caesius.]

On the following coin of this gens, the obverse represents the head of a youthful god brandishing an arrow or spear with three points, who is usually supposed from the following passage of A. Gellius (v. 12) to be Apollo Veiovis: "Simulacrum dei Veiovis —— sagittas tenet, quae sunt videlicet paratae ad nocendum. Quapropter eum deum plerique Apollinem esse dixerunt." The two men on the reverse are Lares: between them stands a dog, and above them the head of Vulcan with a forceps. (Eckhel, v. p. 156, &c.)

CAESIA'NUS, APRO'NIUS. [Apronius, No. 3.]

CAE'SIUS. 1. M. Caesius, was praetor with C. Licinius Sacerdos in B. C. 75. (Cic. *Verr.* i. 50.)

2. M. Caesius, a rapacious farmer of the tithes in Sicily during the administration of Verres, B. C. 73, &c. (Cic. *Verr.* iii. 39, 43.)

3. L. Caesius, was one of Cicero's friends, and accompanied him during his proconsular administration of Cilicia, in B. C. 50. (*Ad Quint. Frat.* i. 1. § 4, 2. § 2.) He seems to be the same person as the Caesius who superintended the building of Q. Cicero's villa of the Manilianum. (*Ad Quint. Frat.* iii. 1. §§ 1, 2.) There is a Roman denarius bearing the name L. Caesius (see above), but whether it belongs to our L. Caesius or not cannot be ascertained.

4. M. Caesius, of Arpinum, an intimate friend of Cicero, who held the office of aedile at Arpinum, the only municipium which had such a magistracy, in B. C. 47. (Cic. *ad Fam.* xiii. 11, 12.)

5. P. Caesius, a Roman eques of Ravenna, received the Roman franchise from Cn. Pompeius, the father of Pompey the Great. (Cic. *pro Balb.* 22.) There is a letter of Cicero (*ad Fam.* xiii. 51) addressed to P. Caesius (B. C. 47), in which Cicero recommends to him his friend P. Messienus. From the manner in which Cicero there speaks (pro nostra et pro *paterna amicitia*), it would almost seem as if there was some mistake in the praenomen, and as if the letter was addressed to M. Caesius of Arpinum. But it may be, that there had existed a friendship between Cicero and the father of Caesius, of which beyond this allusion nothing is known.

6. Sex. Caesius, a Roman eques, who is mentioned by Cicero (*pro Flacc.* 28) as a man of great honesty and integrity. [L. S.]

T. CAE'SIUS, a jurist, one of the disciples of Servius Sulpicius, the eminent friend of Cicero. Pomponius (Dig. 1. tit. 2. s. *un.* § 44) enumerates ten disciples of Servius, among whom T. Caesius is mentioned, in a passage not free from the inaccuracy of expression which pervades the whole title *De Origine Juris.* His words are these: "Ab hoc (Servio) plurimi profecerunt: fere tamen hi libros conscripserunt: Alfenus Varus, A. Ofilius, T. Caesius, Aufidius Tucca, Aufidius Namusa, Flavius Priscus, Ateius Pacuvius, Labeo Antistius, Labeonis Antistii pater, Cinna, Publicius Gellius. Ex his decem libros octo conscripserunt, quorum omnes qui fuerunt libri digesti sunt ab Aufidio Namusa in centum quadraginta libros." It is not clear from this account whether (according to the usual interpretation of the passage) only eight of the ten were authors, or whether (as appears to be the more correct interpretation) all the ten wrote books, but not more than eight wrote books which were digested by Aufidius Namusa. In the computation of the eight, it is probable that the compiler himself was not included. T. Caesius is nowhere else expressly mentioned in the Digest, but "Ofilius, Cascellius, et *Servii auditores*, are cited Dig. 33. tit. 4. s. 6. § 1, and the phrase *Servii auditores* occurs also Dig. 33. tit. 7. s. 12, pr., and Dig. 33. tit. 7. s. 12, § 6. In Dig. 39. tit. 3. s. 1. § 6, where *Servii auctores* is the reading of the Florentine manuscript of the Digest, *Servii auditores* has been proposed as a conjectural emendation. Under these names it has been supposed that the eight disciples

of Servius, or rather Namusa's Digest of their works, is referred to. If so, it is likely that the eight included T. Caesius, and did not include A. Ofilius. Dirksen (*Beitraege zur Kunde des Roem. Rechts*, p. 23, n. 52, et p. 329), who thinks this supposition unnecessary, does not, in our opinion, shake its probability. Gellius (vi. 5) quotes the words of a treaty between the Romans and Carthaginians from Alfenus, "in libro Digestorum trigesimo et quarto, Conjectaneorum [al. Conlectaneorum] autem secundo." As it is known from the Florentine Index, that Alfenus wrote forty books Digestorum, and as no other work of his is elsewhere mentioned, it has been supposed that the Conjectanea or Conlectanea cited by Gellius is identical with the compilation of Namusa in which were digested the works of *Servii auditores*. It must be observed, however, that the Florentine Index ordinarily enumerates those works only from which the compiler of the Digest made extracts, and that the Roman jurists frequently inserted the same passages verbatim in different treatises. That the latter practice was common may be proved by glancing at the inscriptions of the fragments and the formulae of citation, as collected in the valuable treatise of Ant. Augustinus, *de Nominibus Propriis Pandectarum*. For example, in Dig. 4. tit. 4. s. 3. § 1, Ulpian cites Celsus, "Epistolarum libro undecimo et Digestorum secundo." (Bertrandi, Βίοι Νομικῶν, ii. 13; Guil. Grotii, *Vitae JCtorum*, i. 11. § 9; Zimmern, *R. R. G.* i. § 79.) [J. T. G.]

CAE'SIUS BASSUS. [Bassus.]

CAE'SIUS CORDUS. [Cordus.]

CAE'SIUS NASI'CA. [Nasica.]

CAE'SIUS TAURI'NUS. [Taurinus.]

CAESO'NIA, or according to Dion Cassius (lix. 23), MILONIA CAESONIA, was at first the mistress and afterwards the wife of the emperor Caligula. She was neither handsome nor young when Caligula fell in love with her; but she was a woman of the greatest licentiousness, and, at the time when her intimacy with Caligula began, she was already mother of three daughters by another man. Caligula was then married to Lollia Paullina, whom however he divorced in order to marry Caesonia, who was with child by him, A. D. 38. According to Suetonius (*Cal.* 25) Caligula married her on the same day that she was delivered of a daughter (Julia Drusilla); whereas, according to Dion Cassius, this daughter was born one month after the marriage. Caesonia contrived to preserve the attachment of her imperial husband down to the end of his life (Suet. *Cal.* 33, 38; Dion. Cass. lix. 28); but she is said to have effected this by love-potions, which she gave him to drink, and to which some persons attributed the unsettled state of Caligula's mental powers during the latter years of his life. Caesonia and her daughter were put to death on the same day that Caligula was murdered, A. D. 41. (Suet. *Cal.* 59; Dion Cass. lix. 29; Joseph. *Ant. Jud.* xix. 2. § 4.) [L. S.]

CAESONI'NUS. [Piso.]

CAESONI'NUS, SUI'LIUS, was one of the parties accused A. D. 48, when Messalina, the wife of Claudius, went so far in contempt of her husband as to marry the young eques, C. Silius. Tacitus says, that Caesoninus saved his life through his vices, and that on the occasion of Messalina's marriage he disgraced himself in the basest manner. (Tac. *Ann.* xi. 36.) [L. S.]

M. CAESO'NIUS, one of the judices at Rome, an upright man, who displayed his integrity in the inquiry into the murder of Cluentius, B. C. 74, when C. Junius presided over the court. He was aedile elect with Cicero in B. C. 70, and consequently would not have been able to act as judex in the following year, as a magistrate was not allowed to discharge the duties of judex during his year of office. This was one reason among others why the friends of Verres were anxious to postpone his trial till B. C. 69. The praetorship of Caesonius is not mentioned, but he must have obtained it in the same year as Cicero, namely, B. C. 66, as Cicero writes to Atticus in 65, that there was some talk of Caesonius becoming a candidate with him for the consulship. (Cic. *Verr.* Act. i. 10; Pseudo-Ascon. *in loc.*; Cic. *ad Att.* i. 1.) This Caesonius is probably the one whom Cicero speaks of in B. C. 45. (*Ad Att.* xii. 11.)

CAESO'NIUS MA'XIMUS. [Maximus.]

L. CAESULE'NUS, a Roman orator, who was already an old man, when Cicero heard him. Cicero (*Brut.* 34) calls him a vulgar man, and adds, that he never heard any one who was more skilful in drawing suspicions upon persons, and in making them out to be criminals. He appears to have been one of the many low persons of those times, with whom accusation was a regular business. [L. S.]

C. CAETRO'NIUS, legate of the first legion in Germany at the accession of Tiberius in A. D. 14. A mutiny had broken out among the soldiers, but they soon repented, and brought their ringleaders in chains before C. Caetronius, who tried and punished them in a manner which had never been adopted before, and must be considered as an usurpation of the soldiery. The legions (the first and twentieth) met with drawn swords and formed a sort of popular assembly. The accused individual was led to some elevated place, so as to be seen by all, and when the multitude declared him guilty, he was forthwith put to death. This sort of court-martial was looked upon in later times as a welcome precedent. (Tacit. *Ann.* i. 44; Ammian. Marc. xxix. 5.) [L. S.]

CAFO or CAPHO, a centurion and one of Caesar's veteran soldiers, was a zealous supporter of Antony after the murder of Caesar in B. C. 44, and is accordingly frequently denounced by Cicero. (*Phil.* viii. 3, 9, x. 10, xi. 5.)

CAIA'NUS or GAIA'NUS (Γαϊανός), a Greek rhetorician and sophist, was a native of Arabia and a disciple of Apsines and Gadara, and he accordingly lived in the reign of the emperors Maximus and Gordianus. He taught rhetoric at Berytus, and wrote several works, such as On Syntax (Περὶ Συντάξεως), in five books, a System of Rhetoric (Τέχνη Ῥητορική), and Declamations (Μέλεται); but no fragments of these works are now extant. (Suidas, *s. v.* Γαϊανός; Eudoc. p. 100.) [L. S.]

CAICUS (Καΐκός), two mythical personages, one a son of Oceanus and Tethys (Hesiod, *Theog.* 343), and the other a son of Hermes and Ocyrrhoë, who threw himself into the river Astraeus, henceforth called Caicus. (Plut. *de Fluv.* 21.) [L. S.]

CAIE'TA, according to some accounts, the nurse of Aeneas (Virg. *Aen.* vii. 1; Ov. *Met.* xiv. 442), and, according to others, the nurse of Creusa or Ascanius. (Serv. *ad Aen. l. c.*) The promontory of Caieta, as well as the port and town of this name on the western coast of Italy, were believed

to have been called after her. (Klausen, *Aeneas u. d. Penat.* p. 1044, &c.) [L. S.]

CAIUS or GAIUS (Γάϊος). 1. The jurist. [Gaius.]

2. A Platonic philosopher who is mentioned as an author by Porphyry (*Vit. Plot.* 14), but of his writings nothing is known. Galen (vol. vi. p. 532, ed. Paris) states, that he heard the disciples of Caius, from which we must infer that Caius lived some time before Galen.

3. A Greek rhetorician of uncertain date. Stobaeus has preserved the titles of, and given extracts from, six of his declamations. (Stobaeus, *Florileg.* vol. i. pp. 89, 266, vol. iii. pp. 3, 29, 56, &c., 104, 135, 305, &c.)

4. A presbyter of the church of Rome, who lived about A. D. 310. He was at a later time elected bishop of the gentiles, which probably means, that he received a commission as a missionary to some heathen people, and the power of superintending the churches that might be planted among them. (Phot. *Cod.* 48.) While he was yet at Rome he engaged in the celebrated disputation with Proclus, the champion of the Montanist heresy, and he subsequently published the whole transaction in the form of a dialogue. (Euseb. *H. E.* ii. 25, iii. 23, vi. 20.) He also wrote a work against the heresy of Artemon, and a third work, called Λαβύρινθος, appears likewise to have been directed against Artemon. (Euseb. *H. E.* v. 28; comp. Theodoret. *H. E.* iv. 21.) Caius is further called by Photius the author of a work Περὶ τῆς παντὸς οὐσίας, which some consider to be the same as the work Περὶ τοῦ παντός, which is still extant, and is usually ascribed to Hippolytus. He denied the Epistle to the Hebrews to be the work of St. Paul, and accordingly counted only 13 genuine epistles of that apostle. (Cave, *Hist. Lit.* i. p. 65; Fabricius, *Bibl. Graec.* x. p. 693, &c.) [L. S.]

CAIUS CAESAR. [Caligula.]

CALABER. [Quintus Smyrnaeus.]

CALACTI'NUS. [Caecilius Calactinus.]

CA'LAMIS (Κάλαμις), a statuary and embosser, whose birth-place and age are not mentioned by any of the ancient authors. It is certain, however, that he was a contemporary of Phidias, for he executed a statue of Apollo Alexicacos, who was believed to have stopped the plague at Athens. (Paus. i. 3. § 3.) Besides he worked at a chariot, which Dinomenes, the son of Hiero, caused to be made by Onatas in memory of his father's victory at Olympia. (Paus. vi. 12. § 1, viii. 42. § 4.) This chariot was consecrated by Dinomenes after Hiero's death (B. C. 467), and the plague at Athens ceased B. C. 429. The 38 years between these two dates may therefore safely be taken as the time in which Calamis flourished. (Sillig, *Cat. Art. s. v.*) Calamis was one of the most diligent artists of all antiquity. He wrought statues in bronze, stone, gold, and ivory, and was, moreover, a celebrated embosser. (Plin. *H. N.* xxxiii. 12. s. 15, xxxvi. 4. s. 3.) Besides the Apollo Alexicacos, which was of metal (Sillig, *Cat. Art.* p. 117), there existed a marble statue of Apollo in the Servilian gardens in Rome (Plin. *H. N.* xxxvi. 4, 5), and a third bronze statue of Apollo, 30 cubits high, which Lucullus carried to Rome from the Illyrian town Apollonia. (Strab. vii. p. 319.) A beardless Asclepios in gold and ivory, a Nike, a Zeus Ammon (consecrated by Pindar at Thebes), a Dionysos, an Aphrodite, an Alcmene, and a Sosandra, are mentioned as works of Calamis. Besides the statues of gods and mortals he also represented animals, especially horses, for which he was very celebrated. (Plin. *H. N.* xxxiv. 8. s. 19.) Cicero gives the following opinion of the style of Calamis, which was probably borrowed from the Greek authors:—"Quis enim eorum, qui haec minora animadvertunt, non intelligit, Canachi signa rigidiora esse, quam ut imitentur veritatem? Calamidis dura illa quidem, sed tamen molliora quam Canachi, nondum Myronis satis ad veritatem adducta." (*Brut.* 18; comp. Quintil. xii. 10.) [W. I.]

CALAMI'TES (Καλαμίτης), an Attic hero, who is mentioned only by Demosthenes (*De Coron.* p. 270), and is otherwise entirely unknown. Comp. Hesych. and Suid. *s. v.* Καλαμίτης.) The commentators on Demosthenes have endeavoured in various ways to gain a definite notion of Calamites: some think that Calamites is a false reading for Cyamites, and others that the name is a mere epithet, and that ἰατρός is understood. According to the latter view, Calamites would be a hero of the art of surgery, or a being well skilled in handling the κάλαμος or reed which was used in dressing fractured arms and legs. Others again find in Calamites the patron of the art of writing and of writing masters. (Comp. Jahn, *Jahrb. für Philol. u. Paed.* for 1838.) [L. S.]

CA'LANUS (Κάλανος), one of the so-called gymnosophists of India, who followed the Macedonian army from Taxila at the desire of Alexander the Great; but when he was taken ill afterwards, he refused to change his mode of living, and in order to get rid of the sufferings of human life altogether, he solemnly burnt himself on a pyre in the presence of the whole Macedonian army, without evincing any symptom of pain. (Arrian, *Anab.* vii. 2, &c.; Aelian, *V. H.* ii. 41, v. 6; Plut. *Alex.* 69; Strab. xv. p. 686; Diod. xvii. 107; Athen. x. p. 437; Lucian, *De M. Pereg.* 25; Cic. *Tusc.* ii. 22, *De Divinat.* i. 22, 30; Val. Max. i. 8, Ext. 10.) His real name was, according to Plutarch (*Alex.* 65), Sphines, and he received the name Calanus among the Greeks, because in saluting persons he used the form καλέ instead of the Greek χαῖρε. What Plutarch here calls καλέ is probably the Sanscrit form *calyána*, which is commonly used in addressing a person, and signifies good, just, or distinguished. Josephus (*c. Apion.* i. p. 484) states, that all the Indian philosophers were called Κάλανοι, but this statement is without any foundation, and is probably a mere invention. (Lassen, in the *Rhein. Museum. für Philol.* i. p. 176.) [L. S.]

CALAS or CALLAS (Κάλας, Κάλλας). 1. Son of the traitor Harpalus of Elimiotis, and first cousin to Antigonus, king of Asia, held a command in the army which Philip sent into Asia under Parmenion and Attalus, B. C. 336, to further his cause among the Greek cities there. In B. C. 335, Calas was defeated in a battle in the Troad by Memnon, the Rhodian, but took refuge in Rhaeteum. (Diod. xvi. 91, xvii. 7.) At the battle of the Granicus, B. C. 334, he led the Thessalian cavalry in Alexander's army, and was appointed by him in the same year to the satrapy of the Lesser or Hellespontine Phrygia, to which Paphlagonia was soon after added. (Arr. *Anab.* i. p. 14, e., ii. p. 31, d.; Curt. iii. 1. § 24; Diod. xvii. 17.) After this we do not hear of Calas: it would seem, however, that he died before the treason and flight of

his father in 325 [HARPALUS], as we know from Arrian that Demarchus succeeded him in the satrapy of the Hellespontine Phrygia during Alexander's life-time. (See Droysen, *Gesch. der Nachf. Alex.* p. 68, note 29; Thirlwall's *Greece*, vol. vii. p. 179, note 2.)

2. One of Cassander's generals, whom he sent with a portion of his forces to keep Polysperchon employed in Perrhaebia, while he himself made his way to Macedon to take vengeance on Olympias, B. C. 317. Calas by bribes induced many of his opponent's soldiers to desert him, and blockaded Polysperchon himself in Naxium, a town of Perrhaebia, whence, on hearing of the death of Olympias, he escaped with a few attendants, and took refuge together with Aeacides in Aetolia, B. C. 316. (Diod. xix. 35, 36, 52.) [E. E.]

CALATI'NUS, A. ATI'LIUS, a distinguished Roman general in the first Punic war, who was twice consul and once dictator. His first consulship falls in B. C. 258, when he obtained Sicily as his province, according to Polybius (i. 24), together with his colleague C. Sulpicius Paterculus but according to other authorities alone, to conduct the war against the Carthaginians. He first took the town of Hippana, and afterwards the strongly fortified Myttistratum, which he laid in ashes. (Zonar. viii. 11, where he is erroneously called Latinus instead of Calatinus.) Immediately after he attacked Camarina, but during the siege he fell into an ambush, and would have perished with his army, had it not been for the generous exertions of a tribune who is commonly called Calpurnius Flamma, though his name is not the same in all authorities. (Liv. *Epit.* 17, xxii. 60; Plin. *H. N.* xxii. 6; Oros. iv. 8; Florus, ii. 2. § 13, who erroneously calls Atilius Calatinus dictator; Aurel. Vict. *De Vir. Illustr.* 39; Gell. iii. 7; Frontin. *Stratag.* iv. 5. § 10.) After his escape from this danger, he conquered Camarina, Enna, Drepanum, and other places, which had till then been in the possession of the Carthaginians. Towards the close of the year he made an attack upon Lipara, where the operations were continued by his successor. On his return to Rome he was honoured with a triumph. In B. C. 254 he was invested with the consulship a second time. Shortly before this event the Romans had lost nearly their whole fleet in a storm off cape Pachynum, but Atilius Calatinus and his colleague Cn. Cornelius Scipio Asina built a new fleet of 220 ships in the short space of three months, and both the consuls then sailed to Sicily. The main event of that year was the capture of Panormus. (Polyb. i. 38; Zonar. viii. 14.) In B. C. 249 Atilius Calatinus was appointed dictator for the purpose of carrying on the war in Sicily in the place of Claudius Glycia. But nothing of importance was accomplished during his dictatorship, which is remarkable only for being the first instance in Roman history of a dictator commanding an army out of Italy. (Liv. *Epit.* 19; Suet. *Tiber.* 2; Zonar. viii. 15; Dion Cass. xxxvi. 17.) Several years later, in B. C. 241, he was chosen as mediator between the proconsul C. Lutatius Catulus and the praetor Q. Valerius, to decide which of the two had the right to claim a triumph, and he decided in favour of the proconsul. (Val. Max. ii. 8. § 2.) Beyond the fact that he built a temple of Spes nothing further is known about him. (Cic. *De Leg.* ii. 11, *De Nat. Deor.* ii. 23; Tacit. *Ann.* ii. 49; comp. Liv. xxiv. 47, xxv. 7.) A. Atilius Calatinus was a man highly esteemed both by his contemporaries and by posterity, and his tomb was adorned with the inscription "unum hunc plurimae consentiunt gentes populi primarium fuisse." (Cic. *De Senect.* 17, *De Finib.* ii. 35, *pro Planc.* 25.) [L. S.]

CALA'VIUS, the name of a distinguished Campanian family or gens. In conjunction with some other Campanians, the Calavii are said to have set fire to various parts of Rome, B. C. 211, in order to avenge themselves for what the Campanians had suffered from the Romans. A slave of the Calavii betrayed the crime, and the whole family, together with their slaves who had been accomplices in the crime, were arrested and punished. (Liv. xxvi. 27.)

1, 2. NOVIUS CALAVIUS and OVIUS CALAVIUS are mentioned as the leaders of the conspiracy which broke out at Capua in B. C. 314. C. Maenius was appointed dictator to coerce the insurgents, and the two Calavii, dreading the consequences of their conspiracy, are believed to have made away with themselves. (Liv. ix. 26.)

3. OFILIUS CALAVIUS, son of Ovius Calavius, was a man of great distinction at Capua, and when in B. C. 321 the Campanians exulted over the defeat of the Romans at Caudium, and believed that their spirit was broken, Ofilius Calavius taught his fellow-citizens to look at the matter in another light, and advised them to be on their guard. (Liv. ix. 7.)

4. PACUVIUS CALAVIUS, a contemporary of Hannibal, and a man of great popularity and influence, who, according to the Roman accounts, acquired his power by evil arts, and sacrificed everything to gratify his ambition and love of dominion. In B. C. 217, when Hannibal had gained his victory on lake Trasimenus, Pacuvius Calavius happened to be invested with the chief magistracy at Capua. He had good reasons for believing that the people of Capua, who were hostile towards the senate, intended on the approach of Hannibal to murder all the senators, and surrender the town to the Carthaginians. In order to prevent this and to secure his ascendancy over both parties, he had recourse to the following stratagem. He assembled the senate and declared against a revolt from Rome; first, because he was connected with the Romans by marriage, his own wife being a daughter of Appius Claudius, and one of his daughters married to a Roman. He then revealed to the senate the intentions of the people, and declared that he would save the senators if they would entrust themselves to him. Fear induced the senators to do as he desired. He then shut all the senators up in the senate-house, and had the doors well guarded, so that no one could leave or enter the edifice. Upon this he assembled the people, told them that all the senators were his prisoners, and advised them to subject each senator to a trial, but before executing one, to elect a better and juster one in his stead. The sentence of death was easily pronounced upon the first senator that was brought to trial, but it was not so easy to elect a better one. The disputes about a successor grew fierce, and the people at last grew tired and were disgusted with their own proceedings, which led to no results. They accordingly ordered that the old senators should retain their dignity and

be liberated. Calavius, who by this stratagem had laid the senators under great obligations to himself and the popular party, not only brought about a reconciliation between the people and the senate, but secured to himself the greatest influence in the republic, which he employed to induce his fellow-citizens to espouse the cause of Hannibal. After the battle of Cannae, in B. C. 216, Hannibal took up his winter-quarters at Capua. Perolla, the son of Calavius, had been the strongest opponent of the Carthaginians, and had sided with Decius Magius, but his father obtained his pardon from Hannibal, who even invited father and son to a great entertainment which he gave to the most distinguished Campanians. But Perolla could not conquer his hatred of the Carthaginians, and went to the repast armed with a sword, intending to murder Hannibal. When Pacuvius Calavius left the banquet-room, his son followed him and told him of his plan; but the father worked upon the young man's feelings, and induced him to abandon his bloody design. (Liv. xxiii. 2—4, 8, 9.) [L. S.]

CALA'VIUS SABI'NUS. [SABINUS.]

CALCHAS (Κάλχας), a son of Thestor of Mycenae or Megara, was the wisest soothsayer among the Greeks at Troy. (Hom. *Il.* i. 69, &c., xiii. 70.) He foretold the Greeks the duration of the Trojan war, even before they sailed from Aulis, and while they were engaged in the war he explained to them the cause of the anger of Apollo. (*Il.* ii. 322; Ov. *Met.* xii. 19, &c.; Hygin. *Fab.* 97; Paus. i. 43. § 1.) An oracle had declared that Calchas should die if he should meet with a soothsayer superior to himself; and this came to pass at Claros, for Calchas met the famous soothsayer Mopsus in the grove of the Clarian Apollo, and was defeated by him in not being able to state the number of figs on a wild fig-tree, or the number of pigs which a sow was going to give birth to—things which Mopsus told with perfect accuracy. Hereupon, Calchas is said to have died with grief. (Strab. xiv. p. 642, &c., 668; Tzetz. *ad Lycoph.* 427, 980.) Another story about his death runs thus: a soothsayer saw Calchas planting some vines in the grove of Apollo near Grynium, and foretold him that he would never drink any of the wine produced by them. When the grapes had grown ripe and wine was made of them, Calchas invited the soothsayer among his other guests. Even at the moment when Calchas held the cup of wine in his hand, the soothsayer repeated his prophecy. This excited Calchas to such a fit of laughter, that he dropped the cup and choked. (Serv. *ad Virg. Eclog.* vi. 72.) A third tradition, lastly, states that, when Calchas disputed with Mopsus the administration of the oracle at Claros, he promised victory to Amphimachus, king of the Lycians, while Mopsus said that he would not be victorious. The latter prophecy was fulfilled; and Calchas, in his grief at this defeat, put an end to his life. (Conon, *Narrat.* 6.) Respecting the oracle of Calchas in Daunia, see *Dict. of Ant. s. v. Oraculum.* [L. S.]

CALDUS, the name of a family of the plebeian Caelia gens. The word *caldus* is a shortened form of *calidus*, and hence Cicero (*de Invent.* ii. 9) says, "aliquem Caldum vocari, quod temerario et repentino consilio sit."

1. C. CAELIUS CALDUS, a contemporary of L. Crassus, the orator. No member of his family had yet obtained any of the great offices, but he succeeded in raising himself by his activity and eloquence, though his powers as an orator do not appear to have been very great. After having endeavoured in vain to obtain the quaestorship (Cic. *pro Planc.* 21), he was elected in B. C. 107, tribune of the plebs. His tribuneship is remarkable for a lex tabellaria, which was directed against the legate C. Popillius, and which ordained that in the courts of justice the votes should be given by means of tablets in cases of high treason. Cicero (*De Leg.* iii. 16) states, that Caldus regretted, throughout his life, having proposed this law, as it did injury to the republic. In B. C. 94, he was made consul, together with L. Domitius Ahenobarbus, in preference to a competitor of very high rank, though he himself was a novus homo: and after his consulship he obtained Spain as his province, as is usually inferred from coins of the gens Caelia which bear his name, the word His (*pania*) and the figure of a boar, which Eckhel refers to the town of Clunia. (One of these coins is figured in the *Dict. of Ant. s. v. Epulones.*) During the civil war between Marius and Sulla, B. C. 83, Caldus was a steady supporter of the Marian party, and in conjunction with Carrinas and Brutus, he endeavoured to prevent Pompey from leading his legions to Sulla. But as the three did not act in unison, Pompey made an attack upon the army of Brutus and routed it, whereby the plan of Caldus was completely thwarted. (Cic. *de Orat.* i. 25, *Brut.* 45, *in Verr.* v. 70, *de Petit. Cons.* 3, *pro Muren.* 8; J. Obsequens, 111; Ascon. *Argum. in Cornel.* p. 57, ed. Orelli; Plut. *Pomp.* 7; Cic. *ad Att.* x. 12, 14—16, *de Orat.* ii. 64; *ad Herenn.* ii. 13, though it is uncertain whether the Caelius mentioned in the last two passages is the same as C Caelius Caldus or not; comp. Eckhel, v. p. 175.)

2. C. CAELIUS CALDUS, a son of L. Caelius Caldus, and a grandson of No. 1, was appointed quaestor in B. C. 50, in Cilicia, which was then under the administration of Cicero. When Cicero departed from the province, he left the administration in the hands of Caldus, although he was not fit for such a post either by his age or his character. Among the letters of Cicero, there is one (*ad Fam.* ii. 19) addressed to Caldus at the time when he was quaestor designatus. (Cic. *ad Fam.* ii. 15, *ad Att.* vi. 2, 4—6, vii. 1.)

3. CALDUS, the last member of the family who occurs in history. He was one of the Romans who were taken prisoner by the Germans in the defeat of Varus, A. D. 9, and seeing the cruel tortures which the barbarians inflicted upon the prisoners, he grasped the chains in which he was fettered and dashed them against his own head with such force, that he died on the spot. (Vell. Pat. ii. 120.)

The name Caldus occurs on several coins of the Caelia gens. One of the most important is given, as is mentioned above, in the *Dict. of Ant.* [L. S.]

CALE'CAS, JOANNES (Ἰωάννης Καλήκας), was patriarch of Constantinople from A. D. 1333 to to 1347. (Cantacuz. *Hist. Byz.* iii. 21.) He was

a native of the town of Apri or Aprus in Thrace, and before he was made patriarch he held a high ecclesiastical office at the court of the emperor Andronicus. He delivered a great number of homilies at Constantinople, which created great sensation in their time, and sixty of which are said to be still extant in MS. But only two of them have been published by Grester (*De Cruce*, ii. p. 1363, &c., and 1477, &c.), and the latter under the erroneous name of Philotheus. (Cave, *Hist. Lit.* ii. p. 497, &c., ed. Lond.; Fabric. *Bibl. Graec.* xi. p. 591, &c.) [L. S.]

CALE'CAS, MANUEL (Μανουὴλ Καλήκας), a relative of Joannes Calecas, appears to have lived about A. D. 1360, as he combated the doctrines of Palamas. He is said to have been a monk of the Dominican order, and was the author of several works. Though he himself was a Greek, he wrote against the Greek church and in favour of that of Rome, for which he is, of course, highly praised by the adherents of the Roman church. The following list contains those of his works which are published: — 1. "Libri iv adversus errores Graecorum de Processione Spiritus Sancti." The Greek original has not yet been printed, but a Latin translation was made at the command of Pope Martin V. by Ambrosius Camaldulensis, and was edited with a commentary by P. Stenartius, Ingolstadt, 1616, 4to. A reprint of this translation is contained in the Biblioth. Patr. vol. xxvi. p. 382, &c., ed. Lugdun. 2. "De Essentia et Operatione Dei" (*περὶ οὐσίας καὶ ἐνεργείας*), was edited with a Latin translation and notes by Combefisius, in vol. ii. of his Auctarium Novissimum Bibl. Patr. pp. 1—67, ed. Paris, 1672, fol. This work is directed against the heresies of Palamas, and was approved by the synod of Constantinople of 1351. 3. "De Fide deque Principiis Catholicae Fidei" (*περὶ πίστεως καὶ περὶ τῶν ἀρχῶν τῆς καθολικῆς πίστεως*). This work, consisting of ten chapters, was edited with a Latin translation and notes by Combefisius, in his Auctarium mentioned above, ii. pp. 174—285. The Latin translation is reprinted in the Bibl. Patr. vol. xxvi. p. 345, &c., ed. Lugdun. About ten more of his works are extant in MS., but have never yet been published. (Wharton's *Append. to Cave's Hist. Lit.* i. p. 55, &c.; Fabric. *Biblioth. Graec.* xi. p. 453, &c.) [L. S.]

CALENUS. [OLENUS.]

CALE'NUS, the name of a family of the Fufia gens, is probably derived from Cales, a municipium in Campania; but whether the name merely indicated the origin of the family, or whether the first who bore it, derived it from having conquered the town of Cales is uncertain, though the latter is the more probable supposition. The name occurs on a coin of the Fufia gens. (Eckhel, v. p. 220, &c.)

1. Q. FUFIUS CALENUS is mentioned only by Cicero (*Philip.* viii. 4) as one who thought, that P. Cornelius Scipio Nasica was the greatest man in the republic, because he had delivered the state from the obnoxious Tib. Gracchus. From this sentiment it may be inferred, that Fufius Calenus occupied a considerable portion of the public land.

2. Q. FUFIUS Q. F. C. N. CALENUS, son of No. 1, was tribune of the plebs in B. C. 61, and patronized P. Clodius, whom he endeavoured to save from condemnation for his violation of the mysteries of the Bona Dea. With this view he proposed a law, that Clodius should not be tried by special judges, but by the ordinary court. This bill was supported by Q. Hortensius, though he thought it impossible that Clodius should be acquitted. However the law was passed, and Fufius Calenus gained his end. In B. C. 59, he was elected praetor by the influence of Caesar, in whose cause he continued to be very active ever afterwards. In this year he carried a law, that each of the three classes of judges, senators, equites, and tribuni aerarii, should give their votes separately, so that it might always be seen in what way each of them voted. Being generally known as the tool of Caesar, he also shared in the hatred which the latter drew upon himself, and was accordingly treated, says Cicero (*ad Att.* ii. 18), with contempt and hisses by all the good citizens.

In B. C. 52, Calenus is stated to have supported the Clodian party after Clodius had been murdered by Milo, and in the year following we find him as legate of Caesar in Gaul. On the outbreak of the civil war in B. C. 49, Calenus hastened in the month of March to meet Caesar at Brundusium, and on his journey thither he called upon Cicero at his Formian Villa, on which occasion he called Pompey a criminal, and charged the senate with levity and folly. (Cic. *ad Att.* ix. 5.) When Caesar afterwards went to Spain, Calenus again followed him as legate; and after Caesar had gone to Epeirus, Calenus was sent to fetch over the remainder of the troops from Italy. But while he was crossing over from Epeirus to Italy with his empty ships, Bibulus captured most of them: Calenus himself escaped to the Italian coast and afterwards returned to Epeirus with Antony. Before the battle of Pharsalia Caesar sent him to Achaia, and there he took Delphi, Thebes, and Orchomenos, and afterwards Athens, Megara, and Patrae. In B. C. 47, Caesar caused him to be raised to the consulship.

After the murder of Caesar, in B. C. 44, Calenus joined M. Antony, and during the transactions of the early part of B. C. 43, he defended Antony against Cicero. The speech which Dion Cassius (xlii. 1, &c.) puts into his mouth, does not, probably, contain much genuine matter, and is, perhaps, only an invention of the historian. After the war against Brutus and Cassius, Calenus served as the legate of M. Antony, and the legions of the latter were placed under his command in northern Italy. When the Perusinian war terminated, in B. C. 41, with the defeat of L. Antonius, Octavianus was anxious to get possession of the army of Calenus, which was stationed at the foot of the Alps; fortunately for Octavianus, Calenus just then died, and his son, who was a mere youth, surrendered the army to Octavianus without striking a blow. It is related by Appian (B. C. iv. 47), that during the proscription of (B. C. 43) the life of the great M. Terentius Varro was saved by Calenus, and it is not improbable that the letter of Varro to Fufius, which is still extant (*Fragm.* p. 199. ed Bipont.) was addressed to our Q. Fufius Calenus. (Cic. *ad Fam.* v. 6, *ad Att.* i. 14, 15, xi. 15, 16; Schol. Bobiens. pp. 330, 235; Ascon. *ad Milon.* p. 43, ed. Orelli; Cic. *Philip.* viii. 4, &c.; Caes. *B. G.* viii. 39, *B. C.* iii. 8, 26, 55; Dion Cass. xxxviii. 8, xlii. 14, 55, xlviii. 10, 20; Appian, *B. C.* ii. 58, v. 3, 12, 24, 33, 51, 61; comp. Orelli, *Onom. Tull.* ii. p. 259.)

3. CALENUS, L. (FUFIUS), is mentioned only by Cicero (*c. Verr.* ii. 8) as one of the witnesses against Verres. [L. S.]

CALE'NUS, JU'LIUS, an Aeduan. After the battle of Cremona, in A. D. 69, in which the army of Vitellius was defeated by Antonius Primus, Julius Calenus, who had himself belonged to the Vitellian party, was sent to Gaul as a living proof of their defeat. (Tac. *Hist.* iii. 35.) [L. S.]

CALE'NUS, M. VALE'RIUS CORVUS. [CORVUS.]

CALE'TOR (Καλήτωρ), a son of Clytius, slain at Troy by the Telamonian Ajax. (Hom. *Il.* xv. 419; Paus. x. 14. § 2.) Another person of this name, the father of Aphareus, occurs in *Il.* xiii. 541. [L. S.]

CA'LGACUS or GA'LGACUS, a British chief who distinguished himself among his countrymen in the war with Agricola. Tacitus (*Agr.* 29, &c.) gives a noble specimen of his love of liberty in the speech he puts into his mouth. [L. S.]

CALIDIA'NUS, C. COSCONIUS. [COSCONIUS.]

CALI'DIUS or CALLI'DIUS. 1. CN. CALIDIUS, a Roman knight in Sicily, of high rank and great influence, whose son was a Roman judex and senator, was robbed of some of his plate by Verres. (Cic. *Verr.* iv. 20.)

2. Q. CALIDIUS, tribune of the plebs in B. C. 99, carried a law in this year for the recall of Q. Metellus Numidicus from banishment. In gratitude for this service, his son Q. Metellus Pius, who was then consul, supported Calidius in his canvas for the praetorship in B. C. 80. Calidius was accordingly praetor in B. C. 79, and obtained one of the Spanish provinces; but, on his return to Rome, he was accused of extortion in his province by Q. Lollius (not Gallius, as the Pseudo-Asconius states), and condemned by his judges, who had been bribed for the purpose. As, however, the bribes had not been large, Calidius made the remark, that a man of praetorian rank ought not to be condemned for a less sum than three million sesterces. (Val. Max. v. 2. § 7; Cic. *pro Planc.* 28, 29; Cic. *Verr.* Act. i. 13; Pseudo-Ascon. *ad loc.*; Cic. *Verr.* iii. 25.) This Calidius may have been the one who was sent from Rome, about B. C. 82, to command Murena to desist from the devastation of the territories of Mithridates. (Appian, *Mithr.* 65.)

3. M. CALIDIUS, son of No. 2 (Pseudo-Ascon. *ad Cic. Verr.* Act. i. 13), a celebrated orator, studied under Apollodorus of Pergamus, who was also the teacher of the emperor Augustus. (Euseb. *Chron.* Ol. 179. 2.) Cicero passes (*Brut.* 79, 80) a high panegyric upon Calidius' oratory, which he characterizes at considerable length, and particularly praises the clearness and elegance of his style. But while Calidius explained a thing most lucidly, and was listened to with the greatest pleasure, he was not so successful in carrying with him the feelings of his hearers and producing conviction. Velleius Paterculus (ii. 36) classes him with Cicero, Hortensius, and the other chief orators of his time, and Quintilian (xii. 10. § 10) also speaks of the "subtilitas" of Calidius.

The first oration of Calidius of which we have mention was delivered in B. C. 64, when he accused Q. Gallius, a candidate for the praetorship, of bribery. Gallius was defended by Cicero, of whose oration a few fragments are extant. (Ascon. *in Orat. in Tog. cand.* p. 88, ed. Orelli; Cic. *Brut.* 80; Festus, *s. v. Sufes.*) In B. C. 57 Calidius was praetor, and in that year spoke in favour of restoring the house of Cicero, having previously supported his recall from banishment. (Quintil. x. i. § 23; Cic. *post. Red. in Sen.* 9.) In B. C. 54, he defended, in conjunction with Cicero and others, M. Aemilius Scaurus, who was accused of extortion. (Ascon. *in Scaur.* p. 20.) He also spoke in the same year on behalf of the freedom of the inhabitants of Tenedos, and in support of Gabinius. (Cic. *ad Q. Fr.* ii. 11, iii. 2.) In B. C. 52, Calidius was one of the supporters of Milo, after the death of Clodius (Ascon. *in Milon.* p. 35); and in the following year (51) he was a candidate for the consulship, but lost his election, and was accused of bribery by the two Gallii, one of whom he had himself accused in B. C. 64. (Cael. *ap Cic. ad Fam.* viii. 4, 9.)

In the debate in the senate at the beginning of January, B. C. 49, Calidius gave it as his opinion that Pompey ought to depart to his provinces to prevent any occasion for war; and on the breaking out of the civil war immediately afterwards, he joined Caesar, by whom he was appointed to the government of the province of Gallia Togata. He died at Placentia, in his province, in B. C. 48. (Caes. *B. C.* i. 2; Euseb. *Chron.* Ol. 180. 4.)

(The fragments of the orations of Calidius are given in Meyer's *Oratorum Roman. Fragm.* p. 434, &c. 2nd ed.; comp. Ellendt's *Prolegomena* to his edition of Cicero's *Brutus*, p. cvii. and Westermann's *Gesch. der Röm. Beredtsamkeit*, § 69, not. 6–11.)

The coin annexed refers to this M. Calidius. It bears on the obverse the head of Rome, and on the reverse Victory in a two-horse chariot, with the inscription M. CALID. Q. ME. CN. FL., that is, M. Calidius, Q. Metellus, and Cn. Fulvius, being triumvirs of the mint.

CA'LIDUS, L. JU'LIUS (some MSS. have CALIDIUS, but this last is a gentile appellation and not a cognomen), is pronounced by Cornelius Nepos (*Att* 12) worthy of holding the first place among the Roman poets of his day, after the death of Catullus and Lucretius. This must, of course, be understood to refer to the period immediately anterior to the Augustan era. Calidus had great possessions in Africa, and was proscribed in consequence by Volumnius, one of the creatures of Antony, but his name was erased from the fatal list through the interposition of Atticus. [W. R.]

CALI'GULA, the third in the series of Roman emperors, reigned from A. D. 37 to A. D. 41. His real name was Caius Caesar, and he received that of Caligula in the camp, from *caligae*, the foot dress of the common soldiers, when he was yet a boy with his father in Germany. As emperor, however, he was always called by his contemporaries Caius, and he regarded the name of Caligula as an insult. (Senec. *De Constant.* 18.) He was the youngest son of Germanicus, the nephew of Tiberius, by Agrippina, and was born on the 31st of August, A. D. 12. (Suet. *Cal.* 8.) The place of his birth was a matter of doubt with the ancients; according to some, it was Tibur; according to others, Treves on the Moselle; but Suetonius has proved from the public documents of Antium

that he was born at that town. His earliest years were spent in the camp of his father in Germany, and he grew up among the soldiers, with whom he became accordingly very popular. (Tac. *Annal.* i. 41, 69; Suet. *Cal.* 9; Dion Cass. lvii. 5.) Caligula also accompanied his father on his Syrian expedition, and after his return first lived with his mother, and, when she was exiled, in the house of Livia Augusta. When the latter died, Caligula, then a youth in his sixteenth year, delivered the funeral oration upon her from the Rostra. After this he lived some years with his grandmother, Antonia. Caligula, like his two elder brothers, Nero and Drusus, was hated by Sejanus, but his favour with Tiberius and his popularity as the son of Germanicus saved him. (Dion Cass. lviii. 8.)

After the fall of Sejanus in A. D. 32, when Caligula had just attained his twentieth year, Tiberius summoned him to come to Capreae. Here the young man concealed so well his feelings at the injuries inflicted upon his mother and brothers, as well as at the wrongs which he himself had suffered, that he did not utter a sound of complaint, and behaved in such a submissive manner, that those who witnessed his conduct declared, that there never was such a cringing slave to so bad a master. (Suet. *Cal.* 10; Tac. *Annal.* vi. 20.) But his savage and voluptuous character was nevertheless seen through by Tiberius. About the same time he married Junia Claudilla (Claudia), the daughter of M. Silanus, an event which Dion Cassius (lviii. 25) assigns to the year A. D. 35. Soon afterwards he obtained the quaestorship, and on the death of his brother Drusus was made augur in his stead, having been created pontiff two years before. (Dion Cass. lviii. 8; Suet. *Cal.* 12.)

After the death of his wife, in March A. D. 36, Caligula began seriously to think in what manner he might secure the succession to himself, of which Tiberius had held out hopes to him, without however deciding anything. (Dion Cass. lviii. 23; Tac. *Annal.* vi. 45, &c.) In order to ensure his success, he seduced Ennia Naevia, the wife of Macro, who had then the command of the praetorian cohorts. He promised to marry her if he should succeed to the throne, and contrived to gain the consent and co-operation of Macro also, who according to some accounts introduced his wife to the embraces of the voluptuous youth. (Suet. *Cal.* 12; Tac. *Annal.* vi. 45; Dion Cass. lviii. 28; Philo, *Legat. ad Cai.* p. 998, ed. Paris, 1640.) Tiberius died in March A. D. 37, and there can be little doubt but that Caligula either caused or accelerated his death. In aftertimes he often boasted of having attempted to murder Tiberius in order to avenge the wrongs which his family had suffered from him. There were reports that Caligula had administered to Tiberius a slow poison, or that he had withheld from him the necessary food during his illness, or lastly, that he had suffocated him with a pillow. Some again said, that he had been assisted by Macro, while Tacitus (*Annal.* vi. 50) mentions Macro alone as the guilty person. (Suet. *Tib.* 73, *Cal.* 12; Dion Cass. lviii. 28.) When the body of Tiberius was carried from Misenum to Rome, Caligula accompanied it in the dress of a mourner, but he was saluted by the people at Rome with the greatest enthusiasm as the son of Germanicus. Tiberius in his will had appointed his grandson Tiberius as coheir to Caligula, but the senate and the people gave the sovereign power to Caligula alone, in spite of the regulations of Tiberius. (Suet. *Cal.* 14; Dion Cass. lix. 1; comp. Joseph. *Ant. Jud.* xviii. 6. § 9.) In regard to all other points, however, Caligula carried the will of Tiberius into execution: he paid to the people and the soldiers the sums which the late emperor had bequeathed to them, and even increased these legacies by his own munificence. After having delivered the funeral oration upon Tiberius, he immediately fulfilled the duty of piety towards his mother and his brother: he had their ashes conveyed from Pandataria and the Pontian islands to Rome, and deposited them in the Mausoleum with great solemnity. But notwithstanding the feeling which prompted him to this act, he pardoned all those who had allowed themselves to be used as instruments against the members of his family, and ordered the documents which contained the evidence of their guilt to be burnt in the Forum. Those who had been condemned to imprisonment by Tiberius were released, and those who had been exiled were recalled to their country. He restored to the magistrates their full power of jurisdiction without appeal to his person, and he also endeavoured to revive the old character of the comitia by allowing the people to discuss and decide the matters brought before them, as in former times. Towards foreign princes who had been stripped of their power and their revenues by his predecessor, he behaved with great generosity. Thus Agrippa, the grandson of Herod, who had been put in chains by Tiberius, was released and restored to his kingdom, and Antiochus IV. of Commagene received back his kingdom, which was increased by the maritime district of Cilicia.

On the first of July A. D. 37, Caligula entered upon his first consulship together with Claudius, his father's brother, and held the office for two months. Soon after this he was seized by a serious illness in consequence of his irregular mode of living. He was, indeed, restored to health, but from that moment appeared an altered man. Hitherto the joy of the people at his accession seemed to be perfectly justified by the justice and moderation he shewed during the first months of his reign, but from henceforward he appears more like a diabolical than a human being—he acts completely like a madman. A kind of savageness and gross voluptuousness had always been prominent features in his character, but still we are not justified in supposing, as many do, that he merely threw off the mask which had hitherto concealed his real disposition; it is much more probable that his illness destroyed his mental powers, and thus let loose all the veiled passions of his soul, to which he now yielded without exercising any control over them. Immediately after his recovery he ordered Tiberius, the grandson of his predecessor, whom he had raised before to the rank of *princeps juventutis*, to be put to death on the pretext of his having wished the emperor not to recover from his illness; and those of his friends who had vowed their lives for his recovery, were now compelled to carry their vow into effect by putting an end to their existence. He also commanded several members of his own family, and among them his grandmother Antonia, Macro, and his wife Ennia Naevia, to make away with themselves. His thirst for blood seemed to increase with the number of his victims, and murdering soon ceased to be the consequence of his

hatred; it became a matter of pleasure and amusement with him. Once during a public fight of wild beasts in the Circus, when there were no more criminals to enter the arena, he ordered persons to be taken at random from among the spectators, and to be thrown before the wild beasts, but that they might not be able to cry out or curse their destroyer, he ordered their tongues to be cut out. Often when he was taking his meals, he would order men to be tortured to death before his eyes, that he might have the pleasure of witnessing their agony. Once when, during a horse-race, the people were more favourably disposed to one of his competitors than to himself, he is said to have exclaimed, "Would that the whole Roman people had only one head."

But his cruelty was not greater than his voluptuousness and obscenity. He carried on an incestuous intercourse with his own sisters, and when Drusilla, the second of them, died, he raved like a madman with grief, and commanded her to be worshipped as a divinity. No Roman lady was safe from his attacks, and his marriages were as disgracefully contracted as they were ignominiously dissolved. The only woman that exercised a lasting influence over him was Caesonia. A point which still more shews the disordered state of his brain is, that in his self-veneration he went so far as to consider himself a god: he would appear in public sometimes in the attire of Bacchus, Apollo, or Jupiter, and even of Venus and Diana; he would frequently place himself in the temple of Castor and Pollux, between the statues of these divinities, and order the people who entered the temple to worship him. He even built a temple to himself as Jupiter Latiaris, and appointed priests to attend to his worship and offer sacrifices to him. This temple contained his statue in gold, of the size of life, and his statue was dressed precisely as he was. The wealthiest Romans were appointed his priests, but they had to purchase the honour with immense sums of money. He sometimes officiated as his own priest, making his horse Incitatus, which he afterwards raised to the consulship, his colleague. No one but a complete madman would have been guilty of things like these.

The sums of money which he squandered almost surpass belief. During the first year of his reign he nearly drained the treasury, although Tiberius had left in it the sum of 720 millions of sesterces. One specimen may serve to shew in what senseless manner he spent the money. That he might be able to boast of having marched over the sea as over dry land, he ordered a bridge of boats to be constructed across the channel between Baiae and Puteoli, a distance of three Roman miles and six hundred paces. After it was covered with earth and houses built upon it, he rode across it in triumph, and gave a splendid banquet on the middle of the bridge. In order to amuse himself on this occasion in his usual way, he ordered numbers of the spectators whom he had invited to be thrown into the sea. As the regular revenues of the state were insufficient to supply him with the means of such mad extravagance, he had recourse to robberies, public sales of his estates, unheard-of taxes, and every species of extortion that could be devised. In order that no means of getting money might remain untried, he established a public brothel in his own palace, and sent out his servants to invite men of all classes to avail themselves of it. On the birth of his daughter by Caesonia, he regularly acted the part of a beggar in order to obtain money to rear her. He also made known that he would receive presents on new year's day, and on the first of January he posted himself in the vestibule of his palace, to accept the presents that were brought him by crowds of people. Things like these gradually engendered in him a love of money itself without any view to the ends it is to serve, and he is said to have sometimes taken a delight in rolling himself in heaps of gold. After Italy and Rome were exhausted by his extortions, his love of money and his avarice compelled him to seek other resources. He turned his eyes to Gaul, and under the pretence of a war against the Germans, he marched, in A. D. 40, with an army to Gaul to extort money from the wealthy inhabitants of that country. Executions were as frequent here as they had been before in Italy. Lentulus Gaetulicus and Aemilius Lepidus were accused of having formed a conspiracy and were put to death, and the two sisters of Caligula were sent into exile as guilty of adultery and accomplices of the conspiracy. Ptolemaeus, the son of king Juba, was exiled merely on account of his riches, and was afterwards put to death. It would be endless and disgusting to record here all the acts of cruelty, insanity, and avarice, of which his whole reign, with the exception of the first few months, forms one uninterrupted succession. He concluded his predatory campaign in Gaul by leading his army to the coast of the ocean, as if he would cross over to Britain; he drew them up in battle array, and then gave them the signal — to collect shells, which he called the spoils of conquered Ocean. After this he returned to Rome, where he acted with still greater cruelty than before, because he thought the honours which the senate conferred upon him too insignificant and too human for a god like him. Several conspiracies were formed against him, but were discovered, until at length Cassius Chaerea, tribune of a praetorian cohort, Cornelius Sabinus, and others, entered into one which was crowned with success. Four months after his return from Gaul, on the 24th of January A. D. 41, Caligula was murdered by Chaerea near the theatre, or according to others, in his own palace while he was hearing some boys rehearse the part they were to perform in the theatre. His wife and daughter were likewise put to death. His body was secretly conveyed by his friends to the horti Lamiani, half burnt, and covered over with a light turf. Subsequently, however, his sisters, after their return from exile, ordered the body to be taken out, and had it completely burnt and buried. (Sueton. *Caligula*; Dion Cass. lib. lix.; Joseph. *Ant.* xix. 1; Aurel. Vict. *De Caes.* 3; Zonar. x. 6.)

In the coin annexed the obverse represents the head of Caligula, with the inscription C. CAESAR AVG. GERM. P. M. TR. POT., and the reverse that of Augustus, with the inscription DIVVS AVG. PATER PATRIAE. [L. S.]

CALIPPUS. [CALIPPUS.]

CALLAESCHRUS. [ANTISTATES.]

CALLAICUS, a surname of D. Junius Brutus. [BRUTUS, No. 15.]

CALLAS. [CALAS.]

CALLATIA'NUS, DEME'TRIUS (Δημήτριος Καλλατιανός), the author of a geographical work on Europe and Asia (περὶ Εὐρώπης καὶ Ἀσίας) in twenty books, which is frequently referred to by the ancients. (Diog. Laërt. v. 83; Steph. Byz. *s. v.* Ἀντικύρα; Strab. i. p. 60; Dionys. Hal. *de comp. Verb.* 4; Lucian. *Macrob.* 10; Schol. *ad Theocrit.* i. 65, x. 19; Marcian. Heracl. *passim.*) [L. S.]

CALLI'ADES (Καλλιάδης), is mentioned by Herodotus (viii. 51) as archon eponymus of Athens at the time of the occupation of the city by the Persian army, B. C. 480. [E. E.]

CALLI'ADES (Καλλιάδης), a comic poet, who is mentioned by Athenaeus (xiii. p. 577), but about whom nothing further is known, than that a comedy entitled Ἄγνοια was ascribed by some to Diphilus and by others to Calliades. (Athen. ix. p. 401.) From the former passage of Athenaeus it must be inferred, that Calliades was a contemporary of the archon Eucleides, B. C. 403, and that accordingly he belonged to the old Attic comedy, whereas the fact of the Agnoea being disputed between him and Diphilus shews that he was a contemporary of the latter, and accordingly was a poet of the new Attic comedy. For this reason Meineke (*Hist. Crit. Com. Gr.* p. 450) is inclined to believe that the name Calliades in Athenaeus is a mistake for Callias. [L. S.]

CALLI'ADES (Καλλιάδης), the name of two artists, a painter spoken of by Lucian (*Dial. Meretr.* 8, p. 300), and a statuary, who made a statue of the courtezan Neaera. (Tatian, *ad Graec.* 55.) The age and country of both are unknown. (Plin. *H. N.* xxxiv. 8. s. 19.) [W. I.]

CALLI'ANAX (Καλλιάναξ), a physician, who probably lived in the third century B. C. He was one of the followers of Herophilus, and appears to have been chiefly known for the roughness and brutality of his manners towards his patients. Some of his answers have been preserved by Galen. To one of his patients who said he was about to die, he replied by the verse, Εἰ μή σε Λητὼ καλλίπαις ἐγείνατο: and to another who expressed the same fear he quoted the verse from Homer (*Il.* xxi. 107), Κάτθανε καὶ Πάτροκλος, ὅπερ σέο πολλὸν ἀμείνων. (Galen, *Comment. in Hippocr.* "*Epid. VI.*" iv. 9. vol. xvii. pt. ii. p. 145; Pallad. *Comment. Hippocr.* "*Epid. VI.*" § 8, apud Dietz, *Schol. in Hippocr. et Gal.* vol. ii. p. 112.) [W. A. G.]

CALLI'ARUS (Καλλίαρος), a son of Odoedocus and Laonome, from whom the Locrian town of Calliarus was said to have derived its name. (Steph. Byz. *s. v.*) [L. S.]

CA'LLIAS (Καλλίας), a son of the Heracleid king Temenus, who, in conjunction with his brothers, caused his father to be killed by some hired persons, because he preferred Deiphontes, the husband of his daughter Hyrnetho, to his sons. (Apollod. ii. 8. § 5.) [L. S.]

CA'LLIAS and HIPPONI'CUS (Καλλίας, Ἱππόνικος), a noble Athenian family, celebrated for their wealth, the heads of which, from the son of Phaenippus downwards [No. 2], received these names alternately in successive generations. (Aristoph. *Av.* 283; Schol. *ad loc.*; Perizon. *ad Ael. V. H.* xiv. 16.) They enjoyed the hereditary dignity of torch-bearer at the Eleusinian mysteries, and claimed descent from Triptolemus. (Xen. *Hell.* vi. 3. § 6.)

1. HIPPONICUS I., the first of the family on record, is mentioned by Plutarch (*Sol.* 15, comp. *Pol. Praec.* 13) as one of the three to whom Solon, shortly before the introduction of his σεισάχθεια, B. C. 594, imparted his intention of diminishing the amount of debt while he abstained from interference with landed property. Of this information they are said to have made a fraudulent use, and to have enriched themselves by the purchase of large estates with borrowed money. Böckh thinks, however (*Publ. Econ. of Athens*, b. iv. ch. 3), that this story against Hipponicus may have originated in the envy of his countrymen.

2. CALLIAS I., son of Phaenippus and probably nephew of the above, is mentioned by Herodotus (vi. 121) as a strong opponent of Peisistratus, and as the only man in Athens who ventured to buy the tyrant's property on each occasion of his expulsion. On the same authority, if indeed the chapter be not an interpolation (vi. 122; see Larcher, *ad loc.*), we learn, that he spent much money in keeping horses, was a conqueror at the Olympic and Pythian games, at the former in B. C. 564 (Schol. *ad Aristoph. Av.* 283), and gave large dowries to his daughters, allowing them—a good and wise departure from the usual practice—to marry any of the Athenians they pleased.

3. HIPPONICUS II., surnamed Ammon, son of Callias I., is said to have increased his wealth considerably by the treasures of a Persian general, which had been entrusted to Diomnestus, a man of Eretria, on the first invasion of that place by the Persians. The invading army being all destroyed Diomnestus kept the money; but his heirs, on the second Persian invasion, transmitted it to Hipponicus at Athens, and with him it ultimately remained, as all the captive Eretrians (comp. Herod. vi. 118) were sent to Asia. This story is given by Athenaeus (xii. pp. 536, f., 537, a.) on the authority of Heracleides of Pontus; but it is open to much suspicion from its inconsistency with the account of Herodotus, who mentions only one invasion of Eretria, and that a successful one B. C. 490. (Herod. vi. 99—101.) Possibly the anecdote, like that of Callias λακκόπλουτος below, was one of the modes in which the gossips of Athens accounted for the large fortune of the family.

4. CALLIAS II., son of No. 3, was present in his priestly dress at the battle of Marathon; and the story runs that, on the rout of the enemy, a Persian, claiming his protection, pointed out to him a treasure buried in a pit, and that he slew the man and appropriated the money. Hence the surname λακκόπλουτος (Plut. *Aristeid.* 5; Schol. *ad Aristoph. Nub.* 65; Hesych. and Suid. *s. v.* λακκόπλουτος), which, however, we may perhaps rather regard as having itself suggested the tale, and as having been originally, like βαθύπλουτος, expressive of the extent of the family's wealth. (Böckh, *Publ. Econ. of Athens*, b. iv. ch. 3.) His enemies certainly were sufficiently malignant, if not powerful; for Plutarch (*Aristeid.* 25), on the authority of Aeschines the Socratic, speaks of a capital prosecution instituted against him on extremely weak grounds. Aristeides, who was his cousin, was a witness on the trial, which must therefore have taken place before B. C. 468, the

probable date of Aristeides' death. In Herodotus (vii. 151) Callias is mentioned as ambassador from Athens to Artaxerxes; and this statement we might identify with that of Diodorus, who ascribes to the victories of Cimon, through the negotiation of Callias, B. C. 449, a peace with Persia on terms most humiliating to the latter, were it not that extreme suspicion rests on the whole account of the treaty in question. (Paus. i. 8; Diod. xii. 4; Wesseling, *ad loc.*; Mitford's *Greece*, ch. xi. sec. 3, note 11; Thirlwall's *Greece*, vol. iii. pp. 37, 38, and the authorities there referred to; Böckh, *Publ. Econ. of Athens*, b. iii. ch. 12, b. iv. ch. 3.) Be this as it may, he did not escape impeachment after his return on the charge of having taken bribes, and was condemned to a fine of 50 talents, more than 12,000*l.*, being a fourth of his whole property. (Dem. *de Fals. Leg.* p. 428; Lys. *pro Aristoph. Bon.* § 50.)

5. HIPPONICUS III., was the son of Callias II., and with Eurymedon commanded the Athenians in their successful incursion into the territory of Tanagra, B. C. 426. (Thuc. iii. 91; Diod. xii. 65.) He was killed at the battle of Delium, B. C. 424, where he was one of the generals. (Andoc. *c. Alcib.* p. 30.) It must therefore have been his divorced wife, and not his widow, whom Pericles married. (Plut. *Peric.* 24; comp. Palm. *ad Aristoph. Av.* 283; Wesseling, *ad Diod.* xii. 65.) His daughter Hipparete became the wife of Alcibiades, with a dowry of ten talents, the largest, according to Andocides, that had ever before been given. (Andoc. *c. Alcib.* p. 30; Plut. *Alcib.* 8.) Another daughter of Hipponicus was married to Theodorus, and became the mother of Isocrates the orator. (Isocr. *de Big.* p. 353, a.) In Plato's "Cratylus," also (pp. 384, 391), Hermogenes is mentioned as a son of Hipponicus and brother of Callias; but, as in p. 391 he is spoken of as not sharing his father's property, and his poverty is further alluded to by Xenophon (*Mem.* ii. 10), he must have been illegitimate. (See *Dict. of Ant.* pp. 472, a., 598, b.) For Hipponicus, see also Ael. *V. H.* xiv. 16, who tells an anecdote of him with reference to Polycletus the sculptor.

6. CALLIAS III., son of Hipponicus III. by the lady who married Pericles (Plut. *Peric.* 24), was notorious for his extravagance and profligacy. We have seen, that he must have succeeded to his fortune in B. C. 424, which is not perhaps irreconcileable with the mention of him in the "Flatterers" of Eupolis, the comic poet, B. C. 421, as having *recently* entered on the inheritance. (Athen. v. p. 218, c.) In B. C. 400, he was engaged in the attempt to crush Andocides by a charge of profanation, in having placed a supplicatory bough on the altar of the temple at Eleusis during the celebration of the mysteries (Andoc. *de Myst.* § 110, &c.); and, if we may believe the statement of the accused, the bough was placed there by Callias himself, who was provoked at having been thwarted by Andocides in a very disgraceful and profligate attempt. In B. C. 392, we find him in command of the Athenian heavy-armed troops at Corinth on the occasion of the famous defeat of the Spartan Mora by Iphicrates. (Xen. *Hell.* iv. 5. § 13.) He was hereditary proxenus of Sparta, and, as such, was chosen as one of the envoys empowered to negotiate peace with that state in B. C. 371, on which occasion Xenophon reports an extremely absurd and self-glorifying speech of his (*Hell.* vi. 3. § 2, &c., comp. v. 4. § 22.) A vain and silly dilettante, an extravagant and reckless profligate, he dissipated all his ancestral wealth on sophists, flatterers, and women; and so early did these propensities appear in him, that he was commonly spoken of, before his father's death, as the "evil genius" (ἀλιτήριος) of his family. (Andoc. *de Myst.* § 130, &c.; comp. Aristoph. *Ran.* 429, *Av.* 284, &c.; Schol. *ad Aristoph. Ran.* 502; Athen. iv. p. 169, a.; Ael. *V. H.* iv. 16.) The scene of Xenophon's "Banquet," and also that of Plato's "Protagoras," is laid at his house; and in the latter especially his character is drawn with some vivid sketches as a trifling dilettante, highly amused with the intellectual fencing of Protagoras and Socrates. (See Plat. *Protag.* pp. 335, 338; comp. Plat. *Apol.* p. 20, a., *Theaet.* p. 165, a., *Cratyl.* p. 391.) He is said to have ultimately reduced himself to absolute beggary, to which the sarcasm of Iphicrates (Aristot. *Rhet.* iii. 2. § 10) in calling him μητραγύρτης instead of δᾳδοῦχος obviously refers; and he died at last in actual want of the common necessaries of life. (Athen. xii. p. 537, c.; Lys. *pro Aristoph. Bon.* § 50.) Aelian's erroneous account of his committing suicide is clearly nothing but gossip from Athenaeus by memory. (Ael. *V. H.* iv. 23; Perizon. *ad loc.*) He left a legitimate son named Hipponicus. (Andoc. *de Myst.* § 126, which speech, from § 110 to § 131, has much reference to the profligacy of Callias.) [E. E.]

CALLIAS (Καλλίας). 1. A soothsayer of the sacred Elean family of the Iamidae. (Pind. *Olymp.* vi.), who, according to the account of the Crotonians, came over to their ranks from those of Sybaris, when he saw that the sacrifices foreboded destruction to the latter, B. C. 510. His services to Crotona were rewarded by an allotment of land, of which his descendants were still in possession when Herodotus wrote. (Herod. v. 44, 45.)

2. A wealthy Athenian, who, on condition of marrying Cimon's sister, Elpinice, paid for him the fine of fifty talents which had been imposed on Miltiades. (Plut. *Cim.* 4; Nepos, *Cim.* 1.) He appears to have been unconnected with the nobler family of Callias and Hipponicus, the δᾳδοῦχοι. It seems likely that his wealth arose from mining, and that it was a son or grandson of his who discovered a method of preparing cinnabar, B. C. 405. (Böckh, *Dissert. on the Mines of Laurion*, § 23.)

3. Son of Calliades, was appointed with four colleagues to the command of the second body of Athenian forces sent against Perdiccas and the revolted Chalcidians, B. C. 432, and was slain in the battle against Aristeus near Potidaea. (Thuc. i. 61–63; Diod. xii. 37.) This is probably the same Callias who is mentioned as a pupil of Zeno the Eleatic, from whose instructions, purchased for 100 minae, he is said to have derived much real advantage, σοφὸς καὶ ἐλλόγιμος γέγονεν. (Pseudo-Plat. *Alcib.* i. p. 119; Buttmann, *ad loc.*)

4. The Chalcidian, son of Mnesarchus, together with his brother Taurosthenes, succeeded his father in the tyranny of Chalcis, and formed an alliance with Philip of Macedon in order to support himself against Plutarchus, tyrant of Eretria, or rather with the view of extending his authority over the whole of Euboea—a design which, according to Aeschines, he covered under the disguise of a plan for uniting in one league the states of the island, and establishing a general Euboean congress at Chalcis. Plutarchus accordingly applied to Athens

for aid, which was granted in opposition to the advice of Demosthenes, and an army was sent into Euboea under the command of Phocion, who defeated Callias at Tamynae, B. C. 350. (Aesch. *c. Ctes.* §§ 85–88, *de Fals. Leg.* § 180; Dem. *de Pac.* § 5; Plut. *Phoc.* 12.) After this, Callias betook himself to the Macedonian court, where he was for some time high in the favour of the king; but, having in some way offended him, he withdrew to Thebes, in the hope of gaining her support in the furtherance of his views. Breaking, however, with the Thebans also, and fearing an attack both from them and from Philip, he applied to Athens, and through the influence of Demosthenes not only obtained alliance, and an acknowledgment of the independence of Chalcis, but even induced the Athenians to transfer to that state the annual contributions (*συντάξεις*) from Oreus and Eretria, Callias holding out great promises (apparently never realized) of assistance in men and money from Achaia, Megara, and Euboea. This seems to have been in B. C. 343, at the time of Philip's projected attempt on Ambracia. Aeschines of course ascribes his rival's support of Callias to corruption; but Demosthenes may have thought that Euboea, united under a strong government, might serve as an effectual barrier to Philip's ambition. (Aesch. *c. Ctes.* § 89, &c.; Dem. *Philipp.* iii. § 85; Thirlwall's *Greece*, vol. vi. p. 19.) In B. C. 341, the defeat by Phocion of the Macedonian party in Eretria and Oreus under Cleitarchus and Philistides gave the supremacy in the island to Callias. (Dem. *de Cor.* §§ 86, 99, &c.; *Philipp.* iii. §§ 23, 75, 79; Diod. xvi. 74; Plut. *Dem.* 17.) Callias seems to have been still living in B. C. 330, the date of the orations on "the Crown." See Aesch. *c. Ctes.* §§ 85, 87, who mentions a proposal of Demosthenes to confer on him and his brother Taurosthenes the honour of Athenian citizenship.

5. One of the Thespian ambassadors, who appeared at Chalcis before the Roman commissioners, Marcius and Atilius, to make a surrender of their city, renouncing the alliance of Perseus, B. C. 172. In common with the deputies from all the Boeotian towns, except Thebes, they were favourably received by the Romans, whose object was to dissolve the Boeotian confederacy,—an object accomplished in the same year. (Polyb. xxvii. 1, 2; Liv. xlii. 43, 44; Clinton, *Fast.* ii. p. 80, iii. p. 398.) [E. E.]

CA'LLIAS (*Καλλίας*), literary. 1. A comic poet, was according to Suidas (*s. v.*) a son of Lysimachus, and bore the name of Schoenion because his father was a rope or basket maker (*σχοινοπλόκος*). He belonged to the old Attic comedy, for Athenaeus (x. p. 453) states, that he lived shortly before Strattis, who appears to have commenced his career as a comic poet about B. C. 412. From the Scholiast on Aristophanes (*Equit.* 526) we further learn, that Callias was an emulator of Cratinus. It is, therefore, probable that he began to come before the public prior to B. C. 424; and if it could be proved that he was the same person as Calliades [CALLIADES], he would have lived at least till B. C. 402. We still possess a few fragments of his comedies, and the names of six are preserved in Suidas, viz. *Αἰγύπτιος*, *Ἀταλάντη* (Zenob. iv. 7), *Κύκλωπες* (perhaps alluded to by Athen. ii. p. 57, and Clem. Alex. *Strom.* vi. p. 264), *Πεδῆται* (Athen. viii. p. 344; Schol. *ad Aristoph. Av.* 31, 151; Diog. Laërt. ii. 18), *Βάτραχοι*, and *Σχολάζοντες*. Whether he is the same as the Callias whom Athenaeus (vii. p. 672, x. pp. 448, 453) calls the author of a *γραμματικὴ τραγῳδία*, is uncertain. (Comp. Athen. iv. pp. 140, 176, vii. p. 300, xii. pp. 524, 667; Pollux, vii. 113; Etymol. M. *s. v.* *Εἶναι*; Meineke, *Hist. Crit. Com. Gr.* p. 213, &c.)

2. Of Argos, a Greek poet, the author of an epigram upon Polycritus. (*Anth. Graec.* xi. 232; Brunck, *Anal.* ii. p. 3.)

3. Of Mytilene in Lesbos, a Greek grammarian who lived before the time of Strabo (xiii. p. 618), who mentions him among the celebrated persons born in Lesbos, and states that he wrote commentaries on the poems of Sappho and Alcaeus. (Comp. Athen. iii. p. 85.)

4. Of Syracuse, a Greek historian who wrote a great work on the history of Sicily. He lived, as Josephus (*c. Apion.* i. 3) expresses it, long after Philistus, but earlier than Timaeus. From the nature of his work it is clear that he was a contemporary of Agathocles, whom, however, the historian survived, as he mentioned the death of the tyrant. This work is sometimes called *τὰ περὶ Ἀγαθοκλέα*, or *περὶ Ἀγαθοκλέα ἱστορίαι*, and sometimes also by Roman writers "Historia de Rebus Siculis." (Athen. xii. p. 542; Aelian, *Hist. An.* xvi. 28; Schol. *ad Apollon. Rhod.* iii. 41; Macrob. *Sat.* v. 19; Dionys. i. 42; Fest. *s. v. Romam.*) It embraced the history of Sicily during the reign of Agathocles, from B. C. 317 to 289, and consisted of twenty-two books. (Diod. xxi. *Exc.* 12. p. 492.) The very few fragments which we possess of the work do not enable us to form an opinion upon it, but Diodorus (xxi. *Exc.* p. 561) states, that Callias was corrupted by Agathocles with rich bribes; that he sacrificed the truth of history to base gain; and that he went even so far in distorting the truth as to convert the crimes and the violation of the laws human and divine, of which Agathocles was guilty, into praiseworthy actions. (Comp. Suid. *s. v.* *Καλλίας*.)

There is another Callias of Syracuse, a contemporary of Demosthenes, who occupied himself with oratory, but who is mentioned only by Plutarch. (*Dem.* 5, *Vit. X Orat.* p. 844, c.) [L. S.]

CA'LLIAS, an architect of the island of Aradus, contemporary with Demetrius Poliorcetes. (Vitruv. x. 16. § 5.) [W. I.]

CALLI'BIUS (*Καλλίβιος*). 1. The Harmost who commanded the garrison with which the Spartans occupied Athens at the request of the Thirty tyrants, B. C. 404. The story told by Plutarch of his raising his staff to strike Autolycus the Athlete (whom the Thirty put to death for presuming to resent the insult), shews that he formed no exception to the coarse and overbearing demeanour so common with Spartan governors. The tyrants conciliated his favour by the most studious deference,—the above case is a strong instance of it,—and he allowed them accordingly to use his soldiers at their pleasure as the instruments of their oppression. (Xen. *Hell.* ii. 3. §§ 13, 14; Diod. xiv. 4; Plut. *Lysand.* 15.)

2. One of the leaders of the democratic party at Tegea, B. C. 370, who having failed in obtaining the sanction of the Tegean assembly for the project of uniting the Arcadian towns into one body, endeavoured to gain their point by an appeal to arms. They were, however, defeated by the oligarchical leader, Stasippus, and Proxenus, the col-

league of Callibius, was slain. Callibius on this retreated with his forces close to the walls of the city, and, while he affected to open a negotiation with Stasippus, waited for the arrival of a reinforcement for which he had sent from Mantineia. On its appearance, Stasippus and his friends fled from the city and took refuge in the temple of Artemis; but the party of Callibius unroofed the building and attacked them with missiles, and being thus obliged to surrender, they were taken to Tegea and put to death after the mockery of a trial. (Xen. *Hell.* vi. 5. § 6, &c.; comp. Paus. viii. 27.) [E. E.]

CALLICLES (Καλλικλῆς), a physician, who lived probably in the third or second century B. C., and who is mentioned by Galen (*De Meth. Med.* ii. 7. vol. x. p. 142) as having belonged to the medical sect of the Empirici. [W. A. G.]

CALLICLES (Καλλικλῆς). 1. A statuary of Megara, who lived about B. C. 400. (See Siebelis, *ad Paus.* iii. p. 29.) His principal works seem to have been Olympian victors (Paus. vi. 7. §§ 1, 3), and philosophers. (Plin. *H. N.* xxxiv. 8. s. 19.)

2. A painter of uncertain age and country (Plin. *H. N.* xxxv. 10. s. 37), is perhaps the same as the painter, Callicles, mentioned by Varro. (*Fragm.* p. 236, Bip.) [W. I.]

CALLI'CRATES (Καλλικράτης), historical. 1. A Spartan, is mentioned by Herodotus as the finest and handsomest man of all the Greeks of his time. He was slain by an arrow just before the armies engaged at Plataea (B. C. 479), and while the Greeks were waiting till the signs from the sacrifices should be favourable. (Herod. ix. 72.) In Herod. ix. 85, his name occurs among the ἱρέες who were buried separately from the rest of the Spartans and from the Helots. The word ἱρέες, however, can hardly be used here in its ordinary meaning of "youths," but has probably its original signification of "commanders." (See Müller, *Dor.* ii. p. 315 ; Thirlwall's *Greece*, ii. p. 350, note.)

2. Callicrates is the name given to the murderer of Dion by Nepos (*Dion*, 8): he is called Callippus by Diodorus and Plutarch. [CALLIPPUS.]

3. An accomplished flatterer at the court of Ptolemy III. (Euergetes), who, apparently mistaking servility for knowledge of the world, affected to adopt Ulysses as his model. He is said to have worn a seal-ring with a head of Ulysses engraved on it, and to have given his children the names of Telegonus and Anticleia. (Athen. vi. p. 251, d.)

4. A man of Leontium in Achaia, who plays a somewhat disreputable part in the history of the Achaean league. By a decree of the Achaeans, solemnly recorded in B. C. 181, Lacedaemon had been received into their confederacy and the restoration of all Lacedaemonian exiles had been provided for, with the exception of those who had repaid with ingratitude their previous restoration by the Achaeans. The Romans, however, had sent to urge the recall of these men, and in the debate in the assembly on this question, B. C. 179, Callicrates contended, in opposition to Lycortas, that the requisition should be complied with, openly maintaining, that neither law, nor solemn record, nor anything else, should be more regarded than the will of Rome. The assembly, however, favoured the view of Lycortas, and appointed ambassadors, of whom Callicrates was one, to lay it before the Roman senate. But he grievously abused his trust, and instigated the Romans to sap the independence of his country by giving their support in every city to the Roman or anti-national party. Returning home with letters from the senate, pressing the recall of the exiles, and highly commendatory of himself, he was made general of the league, and used all his influence thenceforth for the furtherance of the Roman cause. (Polyb. xxv. 1, 2, xxvi. 1—3.) In B. C. 174 he successfully resisted the proposal of Xenarchus, who was at that time general, for an alliance with Perseus. (Liv. xli. 23, 24.) Early in B. C. 168 he opposed the motion of Lycortas and his party for sending aid to the two Ptolemies (Philometor and Physcon) against Antiochus Epiphanes, recommending instead, that they should endeavour to mediate between the contending parties ; and he carried his point by introducing a letter from Q. Marcius, the Roman consul, in which the same course was urged. (Polyb. xxix. 8—10.) On the conquest of Macedonia by the Romans, B. C. 168, more than 1000 of the chief Achaeans, pointed out by Callicrates as having favoured the cause of Perseus, were apprehended and sent to Rome, to be tried, as it was pretended, before the senate. Among these was Polybius, the historian ; and he was also one of the survivors, who, after a detention of 17 years, were permitted to return to their country. (Polyb. xxx. 10, xxxi. 8, xxxii. 7, 8, xxxiii. 1; Liv. xlv. 31; Paus. vii. 10.) The baseness of Callicrates was visited on his head,—if, indeed, such a man could feel such a punishment, —in the intense hatred of his countrymen. Men deemed it pollution to use the same bath with him, and the very boys in the streets threw in his teeth the name of traitor. (Polyb. xxx. 20.) In B. C. 153 he dissuaded the league from taking any part in the war of the Rhodians against Crete, on the ground that it did not befit them to go to war at all without the sanction of the Romans. (Polyb. xxxiii. 15.) Three years after this, B. C. 150, Menalcidas, then general of the league, having been bribed by the Oropians with 10 talents to aid them against the Athenians, from whose garrison in their town they had received injury, engaged Callicrates in the same cause by the promise of half the sum. The payment, however, he evaded, and Callicrates retaliated on Menalcidas by a capital charge; but Menalcidas escaped the danger through the favour of Diaeus, his successor in the office of general, whom he bribed with three talents. In B. C. 149, Callicrates was sent as ambassador to Rome with Diaeus, to oppose the Spartan exiles, whose banishment Diaeus had procured, and who hoped to be restored by the senate. Callicrates, however, died at Rhodes, where they had touched on their way ; "his death," says Pausanias, "being, for aught I know, a clear gain to his country." (Paus. vii. 11, 12.) [E. E.]

CALLI'CRATES (Καλλικράτης), literary. 1. Is mentioned only once by Athenaeus (xiii. p. 586) as the author of a comedy called Μοσχίων, and from the connexion in which his name appears there with those of Antiphanes and Alexis, it may be inferred that he was a poet of the middle Attic comedy. (Meineke, *Hist. Crit. Com. Gr.* p. 418.)

2. A Greek orator who seems to have lived about the time of Demosthenes, and to whom the tables of Pergamus ascribed the oration κατὰ Δημοσθένους παρανόμων, which was usually considered the work of Deinarchus. (Dionys. *Deinarch.*

11.) But no work of Callicrates was known even as early as the time of Dionysius of Halicarnassus.

3. A Greek historian who lived in and after the time of the emperor Aurelian. He was a native of Tyre, and wrote the history of Aurelian. Vopiscus (*Aurel.* 4), who has preserved a few fragments of the work, describes Callicrates as by far the most learned writer among the Greeks of his time. [L. S.]

CALLI'CRATES (Καλλικράτης). 1. An architect, who in company with Ictinus built the Parthenon on the Acropolis of Athens. (Plut. *Pericl.* 13.)

2. A Lacedaemonian sculptor, celebrated for the smallness of his works. (Aelian, *V. H.* i. 17.) He made ants and other animals out of ivory, which were so small that one could not distinguish the different limbs. (Plin. *H. N.* vii. 21, xxxvi. 5. s. 4.) According to Athenaeus (ix. p. 782, B.), he also executed embossed work on vases. [W. I.]

CALLICRA'TIDAS (Καλλικρατίδας) was sent out in B. C. 406 to succeed Lysander as admiral of the Lacedaemonian fleet, and soon found that the jealousy of his predecessor, as well as the strong contrast of their characters, had left for him a harvest of difficulties. Yet he was not unsuccessful in surmounting these, and shewed that plain, straight-forward honesty may sometimes be no bad substitute for the arts of the supple diplomatist. The cabals of Lysander's partizans against him he quelled by asking them, whether he should remain where he was, or sail home to report how matters stood; and even those who looked back with most regret to the winning and agreeable manners of his courtly predecessor, admired his virtue, says Plutarch, even as the beauty of a heroic statue. His great difficulty, however, was the want of funds, and for these he reluctantly went and applied to Cyrus, to whom it is said that Lysander, in order to thwart his successor, had returned the sums he held; but the proud Spartan spirit of Callicratidas could not brook to dance attendance at the prince's doors, and he withdrew from Sardis in disgust, declaring that the Greeks were most wretched in truckling to barbarians for money, and that, if he returned home in safety, he would do his best to reconcile Lacedaemon to Athens. He succeeded, however, in obtaining a supply from the Milesians, and he then commenced against the enemy a series of successful operations. The capture of the fortress of Delphinium in Chios and the plunder of Teos were closely followed by the conquest of Methymna. This last place Conon attempted to save, in spite of his inferiority in numbers, but, arriving too late, anchored for the night at Ἑκατόννησοι. The next morning he was chased by Callicratidas, who declared that he would put a stop to his *adultery with the sea*, and was obliged to take refuge in Mytilene, where his opponent blockaded him by sea and land. Conon, however, contrived to send news to the Athenians of the strait in which he was, and a fleet of more than 150 sail was despatched to relieve him. Callicratidas then, leaving Eteonicus with 50 ships to conduct the blockade, proceeded with 120 to meet the enemy. A battle ensued at Arginusae, remarkable for the unprecedented number of vessels engaged, and in this Callicratidas was slain, and the Athenians were victorious. According to Xenophon, his steersman, Hermon, endeavoured to dissuade him from engaging with such superior numbers: as Diodorus and Plutarch tell it, the soothsayer foretold the admiral's death. His answer at any rate, μὴ παρ' ἕνα εἶναι τὰν Σπάρταν, became famous, but is mentioned with censure by Plutarch and Cicero. On the whole, Callicratidas is a somewhat refreshing specimen of a plain, blunt Spartan of the old school, with all the guilelessness and simple honesty, but (it may be added) not without the bigotry of that character. Witness his answer, when asked what sort of men the Ionians were: "Bad freemen, but excellent slaves." (Xen. *Hell.* i. 6. §§ 1—33; Diod. xiii. 76—79, 97—99; Plut. *Lysand.* 5—7, *Pelop.* 2, *Apophthegm. Lacon;* Cic. *de Off.* i. 24, 30.) Aelian tells us (*V. H.* xii. 43), that he rose to the privileges of citizenship from the condition of a slave (μόθων); but see Mitford's *Greece*, ch. xx. sec. 2, note 4.) [E. E.]

CALLICRA'TIDAS (Καλλικρατίδας), a disciple of Pythagoras. Four extracts from his writings on the subject of marriage and domestic happiness are preserved in Stobaeus. (*Floril.* lxx. 11, lxxxv. 16—18.) [A. G.]

CALLI'CRITUS (Καλλίκριτος), a Theban, was sent as ambassador from the Boeotians to the Roman senate, B. C. 187, to remonstrate against the requisition of the latter for the recall of Zeuxippus from exile. The sentence of banishment had been passed against him both for sacrilege and for the murder of Brachyllas [see p. 502, a.]; and Callicritus represented to the Romans on behalf of his countrymen, that they could not annul a sentence which had been legally pronounced. The remonstrance was at first unavailing, though ultimately the demand of the senate was not pressed. (Polyb. xxiii. 2.) It was probably the same Callicritus who strongly opposed in the Boeotian assembly the views of Perseus. He appears even to have gone to Rome to warn the senate of the king's schemes, and was murdered, by order of the latter, on his way back. (Liv. xlii. 13, 40.) [E. E.]

CALLICTER (Καλλίκτηρ), surnamed Μαντίσιος, a Greek poet, the author of four epigrams of little merit in the Greek Anthology. (*Anthol. Graec.* xi. 5, 6, 118, 333; Brunck, *Anal.* ii. pp. 294, 529.) [L. S.]

CALLIDE'MUS (Καλλίδημος), a Greek author about whom nothing is known, except that Pliny (*H. N.* iv. 12) and Solinus (17) refer to him as their authority for the statement, that the island of Euboea was originally called Chalcis from the fact of brass (χαλκός) being discovered there first. [L. S.]

CALLI'DIUS. [CALIDIUS.]

CALLIGEITUS (Καλλίγειτος), a Megarian, and TIMAGORAS (Τιμαγόρας), a Cyzican, were sent to Sparta in B. C. 412 by Pharnabazus, the satrap of Bithynia, to induce the Lacedaemonians to send a fleet to the Hellespont, in order to assist the Hellespontine cities in revolting from Athens. The Lacedaemonians, however, through the influence of Alcibiades, preferred sending a fleet to Chios; but Calligeitus and Timagoras would not take part in this expedition, and applied the money which they brought from Pharnabazus to the equipment of a separate fleet, which left Peloponnesus towards the close of the year. (Thuc. viii. 6, 8, 39.)

CALLIGENEIA (Καλλιγένεια), a surname of Demeter or of her nurse and companion, or of Gaea. (Aristoph. *Thesm.* 300, with the Schol.; Hesych. *s. v.*; Phot. *Lex. s. v.*) [L. S.]

CALLI'GENES (Καλλιγένης), the name of the physician of Philip, king of Macedonia, who attended him in his last illness at Amphipolis, B. C. 179, and concealed his death from the people till the arrival of Perseus, to whom he had sent intelligence of the great danger of the king. (Liv. xl. 56.) [W. A. G.]

CALLI'MACHUS (Καλλίμαχος). 1. Of the tribe of Aiantis and the δῆμος of Aphidna, held the office of Polemarch, B. C. 490, and in that capacity commanded the right wing of the Athenian army at Marathon, where he was slain, after behaving with much gallantry. In the battle he is said to have vowed to Artemis a heifer for every enemy he should slay. By the persuasion of Miltiades he had given his casting vote for fighting, when the voices of the ten generals were equally divided on the question. This is the last recorded instance of the Polemarch performing the military duties which his name implies. Callimachus was conspicuously figured in the fresco painting of the battle of Marathon, by Polygnotus, in the στοὰ ποικίλη. (Herod. vi. 109—114; Plut. *Aristid. et Cat. Maj.* 2, *Sympos.* i. 8. § 3; Schol. *ad Aristoph. Eq.* 658; Paus. i. 15.)

2. One of the generals of Mithridates, who, by his skill in engineering, defended the town of Amisus, in Pontus, for a considerable time against the Romans, in B. C. 71; and when Lucullus had succeeded in taking a portion of the wall, Callimachus set fire to the place and made his escape by sea. He afterwards fell into the hands of Lucullus at the capture of Nisibis (called by the Greeks Antioch) in Mygdonia, B. C. 68, and was put to death in revenge for the burning of Amisus. (Plut. *Lucull.* 19, 32; comp. Appian, *Bell. Mithr.* 78, 83; Dion Cass. xxxv. 7.) [E. E.]

CALLI'MACHUS (Καλλίμαχος), one of the most celebrated Alexandrine grammarians and poets, was, according to Suidas, a son of Battus and Mesatme, and belonged to the celebrated family of the Battiadae at Cyrene, whence Ovid (*Ib.* 53) and others call him simply Battiades. (Comp. Strab. xvii. p. 837.) He was a disciple of the grammarian Hermocrates, and afterwards taught at Eleusis, a suburb of Alexandria. He was highly esteemed by Ptolemy Philadelphus, who invited him to a place in the Museum. (Suid.; Strab. xvii. p. 838.) Callimachus was still alive in the reign of Ptolemy Euergetes, the successor of Philadelphus. (Schol. *ad Callim. Hymn.* ii. 26.) It was formerly believed, but is now established as an historical fact, that Callimachus was chief librarian of the famous library of Alexandria. This fact leads us to the conclusion, that he was the successor of Zenodotus, and that he held this office from about B. C. 260 until his death about B. C. 240. (Ritschl, *Die Alexandrin. Biblioth. &c.* pp. 19, 84, &c.) This calculation agrees with the statement of A. Gellius (xvii. 21), that Callimachus lived shortly before the first Punic war. He was married to a daughter of Euphrates of Syracuse, and had a sister Megatime, who was married to Stasenorus, and a son Callimachus, who is distinguished from his uncle by being called the younger, and is called by Suidas the author of an epic poem Περὶ νήσων.

Callimachus was one of the most distinguished grammarians, critics, and poets of the Alexandrine period, and his celebrity surpassed that of nearly all the other Alexandrine scholars and poets. Several of the most distinguished men of that period, such as his successor Eratosthenes, Philostephanus, Aristophanes of Byzantium, Apollonius Rhodius, Ister, and Hermippus, were among his pupils. Callimachus was one of the most fertile writers of antiquity, and if the number in Suidas be correct, he wrote 800 works, though we may take it for granted that most of them were not of great extent, if he followed his own maxim, that a great book was equal to a great evil. (Athen. iii. p. 72.) The number of his works of which the titles or fragments are known to us, amounts to upwards of forty. But what we possess is very little, and consists principally of poetical productions, apparently the least valuable of all his works, since Callimachus, notwithstanding the reputation he enjoyed for his poems, was not a man of real poetical talent: labour and learning are with him the substitutes for poetical genius and talent. His prose works, on the other hand, which would have furnished us with some highly important information concerning ancient mythology, history, literature, &c., are completely lost.

The poetical productions of Callimachus still extant are: 1. Hymns, six in number, of which five are written in hexameter verse and in the Ionic dialect, and one, on the bath of Pallas, in distichs and in the Doric dialect. These hymns, which bear greater resemblance to epic than to lyric poetry, are the productions of labour and learning, like most of the poems of that period. Almost every line furnishes some curious mythical information, and it is perhaps not saying too much to assert, that these hymns are more overloaded with learning than any other poetical production of that time. Their style has nothing of the easy flow of genuine poetry, and is evidently studied and laboured. There are some ancient Greek scholia on these hymns, which however have no great merit. 2. Seventy-three epigrams, which belong to the best specimens of this kind of poetry. The high estimation they enjoyed in antiquity is attested by the fact, that Archibius, the grammarian, who lived, at the latest, one generation after Callimachus, wrote a commentary upon them, and that Marianus, in the reign of the emperor Anastasius, wrote a paraphrase of them in iambics. They were incorporated in the Greek Anthology at an early time, and have thus been preserved. 3. Elegies. These are lost with the exception of some fragments, but there are imitations of them by the Roman poets, the most celebrated of which is the "De Coma Berenices" of Catullus. If we may believe the Roman critics, Callimachus was the greatest among the elegiac poets (Quintil. x. 1. § 58), and Ovid, Propertius, and Catullus took Callimachus for their model in this species of poetry. We have mention of several more poetical productions, but all of them have perished except a few fragments, and however much we may lament their loss on account of the information we might have derived from them, we have very little reason to regret their loss as specimens of poetry. Among them we may mention, 1. The Αἴτια, an epic poem in four books on the causes of the various mythical stories, religious ceremonies, and other customs. The work is often referred to, and was paraphrased by Marianus; but the paraphrase is lost, and of the original we have only a few fragments. 2. An epic poem entitled Ἑκάλη, which was the name of an old woman who had received

Theseus hospitably when he went out to fight against the Marathonian bull. This work was likewise paraphrased by Marianus, and we still possess some fragments of the original. The works entitled Γαλάτεια and Γλαῦκος were in all probability likewise epic poems. It appears that there was scarcely any kind of poetry in which Callimachus did not try his strength, for he is said to have written comedies, tragedies, iambic, and choliambic poems. Respecting his poem Ibis see APOLLONIUS RHODIUS.

Of his numerous prose works not one is extant entire, though there were among them some of the highest importance. The one of which the loss is most to be lamented was entitled Πίναξ παντοδαπῶν συγγραμμάτων, or πίνακες τῶν ἐν πάσῃ παιδείᾳ διαλαμψάντων καὶ ὧν συνέγραψαν, in 120 books. This work was the first comprehensive history of Greek literature. It contained, systematically arranged, lists of the authors and their works. The various departments of literature appear to have been classified, so that Callimachus spoke of the comic and tragic poets, of the orators, law-givers, philosophers, &c., in separate books, in which the authors were enumerated in their chronological succession. (Athen. ii. p. 70, vi. p. 252, xiii. p. 585, xv. p. 669; Diog. Laërt. iv. 23, viii. 86.) It is natural to suppose that this work was the fruit of his studies in the libraries of Alexandria, and that it mainly recorded such authors as were contained in those libraries. His pupil Aristophanes of Byzantium wrote a commentary upon it. (Athen. ix. p. 408, viii. 336; Etym. Mag. *s. v.* Πίναξ.) Among his other prose works we find mentioned the following:—1. Μουσεῖον, which is usually supposed to have treated of the Museum of Alexandria and the scholars connected with it. 2. Περὶ ἀγώνων. 3. Ἐθνικαὶ ὀνομασίαι. 3. Θαυμάσια or Θαυμάτων τῶν εἰς ἅπασαν τὴν γῆν καὶ τόπους ὄντων συναγωγή, a work similar, though probably much superior, to the one still extant by Antigonus Carystius. 4. Ὑπομνήματα ἱστορικά. 5. Νόμιμα βαρβαρικά. 6. Κτίσεις νήσων καὶ πόλεων. 7. Ἄργους οἰκισμοί. 8. Περὶ ἀνέμων. 9. Περὶ ὄρνεων. 10. Συναγωγὴ ποταμῶν, or περὶ τῶν ἐν οἰκουμένῃ ποταμῶν, &c., &c. A list of his works is given by Suidas, and a more complete one by Fabricius. (*Bibl. Graec.* iii. p. 815, &c.)

The first edition of the six hymns of Callimachus appeared at Florence in 4to., probably between 1494 and 1500. It was followed by the Aldine, Venice, 1513, 8vo., but a better edition, in which some gaps are filled up and the Greek scholia are added, is that of S. Gelenius, Basel, 1532, 4to., reprinted at Paris, 1549, 4to. A more complete edition than any of the preceding ones is that of H. Stephanus, Paris, 1566, fol. in the collection of "Poetae principes Heroici Carminis." This edition is the basis of the text which from that time has been regarded as the vulgate. A second edition by H. Stephanus (Geneva, 1577, 4to.) is greatly improved: it contains the Greek scholia, a Latin translation, thirty-three epigrams of Callimachus, and a few fragments of his other works. Henceforth scarcely anything was done for the text, until Th. Graevius undertook a new and comprehensive edition, which was completed by his father J. G. Graevius. It appeared at Utrecht, 1697, 2 vols. 8vo. It contains the notes of the previous editors, of R. Bentley, and the famous commentary of Ez. Spanheim. This edition is the basis of the one edited by J. A. Ernesti at Leiden, 1761, 2 vols. 8vo., which contains the whole of the commentary of Graevius' edition, a much improved text, a more complete collection of the fragments, and additional notes by Hemsterhuis and Ruhnken. Among the subsequent editions we need only mention those of Ch. F. Loesner (Leipzig, 1774, 8vo.), H. F. M. Volzer (Leipzig, 1817, 8vo.), and C. F. Blomfield (London, 1815, 8vo.). [L S.]

CALLI'MACHUS, a physician, who was one of the followers of Herophilus, and who must have lived about the second century B. C., as he is mentioned by Zeuxis. (Galen, *Comment. in Hippocr.* "*Epid. VI.*" i. 5. vol. xvii. pt. i. p. 827.) He wrote a work in explanation of the obsolete words used by Hippocrates, which is not now extant, but which is quoted by Erotianus. (*Gloss. Hippocr.* praef.) He may perhaps be the same person who is mentioned by Pliny as having written a work *De Coronis.* (*H. N.* xxi. 9.) [W. A. G.]

CALLI'MACHUS (Καλλίμαχος), an artist of uncertain country, who is said to have invented the Corinthian column. (Vitruv. iv. 1. § 10.) As Scopas built a temple of Athene at Tegea with Corinthian columns in B. C. 396, Callimachus must have lived before that time. Pausanias (i. 26. § 7) calls him the inventor of the art of boring marble (τοὺς λίθους πρῶτος ἐτρύπησε), which Thiersch (*Epoch.* Anm. p. 60) thinks is to be understood of a mere perfection of that art, which could not have been entirely unknown to so late a period. By these inventions as well as by his other productions, Callimachus stood in good reputation with his contemporaries, although he did not belong to the first-rate artists. He was so anxious to give his works the last touch of perfection, by elaborating the details with too much care, that he lost the grand and sublime. Dionysius therefore compares him and Calamis to the orator Lysias (τῆς λεπτότητος ἕνεκα καὶ τῆς χάριτος), whilst he draws a parallel between Polycletus and Phidias and Isocrates, on account of the σεμνὸν καὶ μεγαλότεχνον καὶ ἀξιωματικόν. (*Judic. Isocr.* c. 3.) Callimachus was never satisfied with himself, and therefore received the epithet κακιζότεχνος. (Paus. i. 26. § 7.) Pliny (*H. N.* xxxiv. 8. s. 19) says the same, and gives an exact interpretation of the surname: "Semper calumniator sui nec finem habens diligentiae; ob id κακιζότεχνος appellatus." Vitruvius says, that Callimachus "propter elegantiam et subtilitatem artis marmoreae ab Atheniensibus κατάτεχνος fuerat nominatus." Sillig (*Cat. Art.* p. 125) conjectures, after some MSS., that κατατηξίτεχνος must be read instead of κακιζότεχνος; but this is quite improbable on account of Pliny's translation, "calumniator sui." Whether the κατάτεχνος of Vitruvius is corrupt or a second surname (as Siebelis supposes, *ad Paus.* i. 26. § 7), cannot be decided. So much is certain, that Callimachus' style was too artificial. Pliny (*l. c.*), speaking of a work representing some dancing Lacedaemonian women, says, that his excessive elaboration of the work had destroyed all its beauty. Pausanias (i. 26. § 7) describes a golden lamp, a work of Callimachus dedicated to Athene, which if filled with oil, burnt precisely one whole year without ever going out. It is scarcely probable that the painter Callimachus, mentioned by Pliny (*l. c.*), should be our statuary, although he is generally identified with him. [W I.]

CALLI'MEDON (Καλλιμέδων), surnamed ὁ Κάραβος, or the crab, on account of his fondness for that kind of shell-fish (Athen. iii. p. 100, c.), was one of the orators at Athens in the Macedonian interest, and accordingly fled from the city to Antipater, when the Athenians rose against the Macedonians upon the death of Alexander the Great in B. C. 323. When the Macedonian supremacy was reestablished at Athens by Antipater, Callimedon returned to the city, but was obliged to fly from it again upon the outbreak against Phocion in B. C. 317. The orators Hegemon and Pythocles were put to death along with Phocion, and Callimedon was also condemned to death, but escaped in safety. (Plut. *Dem.* 27, *Phoc.* 27, 33, 35.) Callimedon was ridiculed by the comic poets. (Athen. *l. c.* p. 104, c. d., viii. p. 339, f., xiv. p. 614, d.)

CALLIMORPHUS (Καλλίμορφος), an army-surgeon attached to the sixth legion or cohort of contarii, who lived probably in the second century after Christ. He wrote a work entitled Ἱστοριαὶ Παρθικαί, *Historia Parthica*, which may perhaps have been an account of Trajan's campaigns, A. D. 114—116, and in which, according to Lucian (*Quom. Histor. sit Conscrib.* § 16), he asserted that it was especially the province of a physician to write historical works, on account of his connexion, through Aesculapius, with Apollo, the author of all literature. [W. A. G.]

CALLI'NES (Καλλίνης), a veteran officer in the royal companion-cavalry (τῆς ἵππου τῆς ἑταιρικῆς) of Alexander the Great, took an active part in the reconciliation between him and his army in B. C. 324. (Arrian, *Anab.* vii. 11.)

CALLINI'CUS (Καλλίνικος), surnamed Sutorius, a Greek sophist and rhetorician, was a native of Syria, or, according to others, of Arabia Petraea. He taught rhetoric at Athens in the reign of the emperor Gallienus (A. D. 259—268), and was an opponent of the rhetorician Genethlius. (Suid. *s. vv.* Καλλίνικος, Γενέθλιος, and Ἰουλιανὸς Δόμνου.) Suidas and Eudocia (p. 268) mention several works of Callinicus, all of which are lost, with the exception of a fragment of an eulogium on Rome, which is very inferior both in form and thought. It is printed in L. Allatius' "Excerpt. Rhet. et Sophist." pp. 256—258, and in Orelli's edition of Philo, "De VII Spect. Orb." Lipsiae, 1816, 8vo. Among the other works of Callinicus there was one on the history of Alexandria, in ten books, mentioned by Suidas and Eudocia, and referred to by Jerome in the preface to his commentary on Daniel. (Fabric. *Bibl. Graec.* iii. p. 36, vi. p. 54.) [L. S.]

CALLINI'CUS SELEUCUS. [SELEUCUS.]

CALLI'NUS (Καλλῖνος). 1. Of Ephesus, the earliest Greek elegiac poet, whence either he or Archilochus is usually regarded by the ancients as the inventor of elegiac poetry. As regards the time at which he lived, we have no definite statement, and the ancients themselves endeavoured to determine it from the historical allusions which they found in his elegies. It has been fixed by some at about B. C. 634, and by others at about B. C. 680, whereas some are inclined to place Callinus as far back as the ninth century before the Christian aera, and to make him more ancient even than Hesiod. The main authorities for determining his age are Strabo (xiv. p. 647), Clemens Alexandrinus (*Strom.* i. p. 333), and Athenaeus (xii. p. 525). But the interpretation of these passages is involved in considerable difficulty, since the Cimmerian invasion of Asia Minor, to which they allude, is itself very uncertain; for history records three different inroads of the Cimmerians into Asia Minor. We cannot enter here into a refutation of the opinions of others, but confine ourselves to our own views of the case. From Strabo it is evident that Callinus, in one of his poems, mentioned Magnesia on the Maeander as still existing, and at war with the Ephesians. Now, we know that Magnesia was destroyed by the Treres, a Cimmerian tribe, in B. C. 727, and consequently the poem referred to by Strabo must have been written previous to that year, perhaps about B. C. 730, or shortly before Archilochus, who in one of his earliest poems mentioned the destruction of Magnesia. Callinus himself, however, appears to have long survived that event; for there is a line of his (*Fragm.* 2, comp. *Fragm.* 8, ed. Bergk) which is usually referred to the destruction of Sardis by the Cimmerians, about B. C. 678. If this calculation is correct, Callinus must have been in the bloom of life at the time of the war between Magnesia and Ephesus, in which he himself perhaps took a part. We possess only a very few fragments of the elegies of Callinus, but among them there is one of twenty-one lines, which forms part of a war-elegy, and is consequently the most ancient specimen of this species of poetry extant. (Stobaeus, *Floril.* li. 19.) In this fragment the poet exhorts his countrymen to courage and perseverance against their enemies, who are usually supposed to be the Magnesians, but the fourth line of the poem seems to render it more probable that Callinus was speaking of the Cimmerians. This elegy is one of great beauty, and gives us the highest notion of the talent of Callinus. It is printed in the various collections of the "Poetae Graeci Minores." All the fragments of Callinus are collected in N. Bach's *Callini, Tyrtaei et Asii Fragmenta* (Leipzig, 1831, 8vo.) and Bergk's *Poetae Lyrici Graeci*, p. 303, &c. (Comp. Francke, *Callinus, sive Quaestiones de Origine Carminis Elegiaci*, Altona, 1816, 8vo.; Thiersch, in the *Acta Philol. Monacens.* iii. p. 571; Bode, *Gesch. der Lyrisch. Dichtkunst*, i. pp. 143–161.)

2. A disciple and friend of Theophrastus, who left him in his will a piece of land at Stageira and 3000 drachmae. Callinus was also appointed by the testator one of the executors of the will. (Diog. Laërt. v. 52, 55, 56.)

3. Of Hermione, lived at a later period than the preceding one, and was a friend of the philosopher Lycon, who bequeathed to him in his will the works which he had not yet published. (Diog. Laërt. v. 70–74.) [L. S.]

CALLI'OPE. [MUSAE.]

CALLIO'PIUS. In all, or almost all, the MSS. of Terence, known not to be older than the ninth century, we find at the end of each play the words "Calliopius recensui," from whence it has very naturally been inferred, that Calliopius was some grammarian of reputation, who had revised and corrected the text of the dramatist. Eugraphius, indeed, who wrote a commentary upon the same comedian about the year A. D. 1000, has the following note on the word *plaudite* at the end of the Andria: "Verba sunt Calliopii ejus recitatoris, qui, cum fabulam terminâsset elevabat aulaeum scenae, et alloquebatur populum, *Vos valete, Vos plaudite* sive *favete*;" but this notion is altogether inconsistent with the established meaning of *recen-*

sui. Barth, on the other hand, maintained, that Calliopius was a complimentary epithet, indicating the celebrated Flaccus Albinus or Alcuinus, whom in a MS. life of Willebrord he found designated as "Dominus Albinus magister optimus Calliopicus," *i. e.* totus a Calliope et Musis formatus; but the probability of this conjecture has been much weakened by Fabricius, who has shewn that Calliopius was a proper name not uncommon among writers of the middle ages. (Funccius, *de Inerti ac Decrepita Linguae Latinae Senectute*, c. iv. § xxxii.; Fabric. *Bibl. Lat.* lib. i. c. iii. §§ 3 and 4; Eust. Swartii *Analecta*, iii. 11, p. 132; Barth. *Advers.* vi. 20; Ritschl, *De emendat. Fab. Terentt, disput.*, Wratislav. 4to. 1838.) [W. R.]

CALLIPHANA, a priestess of Velia. In B. C. 98, the praetor urbanus C. Valerius Flaccus, in pursuance of a decree of the senate, brought a bill before the people, that Calliphana should be made a Roman citizen. This was done before the Velienses obtained the Roman franchise, and for the purpose of enabling the priestess of a foreign divinity at Rome to perform sacrifices on behalf of Romans also. (Cic. *pro Balb.* 24.) [L. S.]

CALLIPHON (Καλλιφῶν), a philosopher, and most probably a disciple of Epicurus, who is mentioned several times and condemned by Cicero as making the chief good of man to consist in an union of virtue (*honestas*) and bodily pleasure (ἡδονή, *voluptas*), or, as Cicero says, in the union of the man with the beast. (Cic. *de Fin.* ii. 6, 11, iv. 18, v. 8, 25, *de Off.* iii. 33, *Tusc.* v. 30, 31; Clem. Alex. *Strom.* 2. § 127.) [A. G.]

CALLIPHON (Καλλιφῶν), a Samian painter, employed to decorate the temple of Artemis at Ephesus. (Paus. v. 19. § 1, x. 25. § 2.) [W. I.]

CALLI'PPIDES (Καλλιππίδης), of Athens, a celebrated tragic actor of the time of Alcibiades and Agesilaus. (Plut. *Alcib.* 32, *Ages.* 21; Athen. xii. p. 535.) He was particularly famous for his imitation of the actions of real life, which he carried so far as to become ridiculous, and to be stigmatized by the nickname of the ape (πίθηκος. See the Greek life of Sophocles; Apostolius, *Proverb.* xv. 39). A comedy of Strattis entitled *Callippides* seems to have been composed to ridicule our actor. (Meineke, *Fragm. Com. Graec.* i. p. 226); and it is not improbable that Cicero (*ad Att.* xiii. 12) may be alluding to Callippides the actor. (Orelli, *Onomast. Tull.* ii. p. 119.) [L. S.]

CALLIPPUS (Κάλλιππος), historical. 1. Of Athens, was a disciple of Plato, and thus became acquainted with Dion of Syracuse, who was likewise among the pupils of Plato. When Dion afterwards returned to Syracuse, Callippus accompanied him, and was ever after treated by him with distinction and confidence. Notwithstanding this, Callippus formed at last a conspiracy against the life of Dion. The plot was discovered by Dion's sister; but Callippus pacified them by swearing, that he had no evil intentions towards Dion. But in spite of this oath, he assassinated Dion during a festival of Persephone, the very divinity by whom he had sworn, B. C. 353. Callippus now usurped the government of Syracuse, but maintained himself only for thirteen months. The first attempt of Dion's friends to cause an insurrection of the people against the usurper was unsuccessful; but, a short time after, Hipparenus, a brother of the younger Dionysius, landed with a fleet at Syracuse, and Callippus, who was defeated in the ensuing battle, took to flight. He now wandered about in Sicily from town to town, at the head of a band of licentious mercenaries, but could not maintain himself anywhere. At last he and Leptines, with their mercenaries, crossed over into Italy, and laid siege to Rhegium, which was occupied by a garrison of Dionysius the Younger. The garrison was expelled, and the citizens of Rhegium were restored to autonomy, and Callippus himself remained at Rhegium. He treated his mercenaries badly, and being unable to satisfy their demands, he was murdered by his own friends, Leptines and Polyperchon, with the same sword, it is said, with which he had assassinated Dion. (Plut. *Dion.* 28—58, *de Sera Num. Vind.* p. 553, d.; Diod. xvi. 31, 36, 45; Athen. xi. p. 508.)

2. Of Athens, took part in the Olympic games in B. C. 332. He bribed his competitors in the pentathlon to allow him to conquer and win the prize. But the fraud became known, and the Eleans condemned both Callippus and his competitors to pay a heavy fine. The Athenians, who considered the affair as a national one, sent Hyperides to petition the Eleans to desist from their demand. When the request was refused, the Athenians neither paid the fine nor did they frequent the Olympic games any longer, until at last the Delphic god declared that he would not give any oracle to the Athenians, unless they satisfied the demand of the Eleans. The fine was now paid, and the money was spent in erecting six statues to Zeus, with inscriptions by no means flattering to the Athenians. (Paus. v. 21. § 3, &c.)

3. Of Athens, a son of Moerocles, a brave commander of the Athenians in the war against the Gauls, B. C. 279. He was stationed with his Athenians at Thermopylae to guard the pass. (Paus. i. 3. § 4, x. 20. § 3.)

4. An admiral of king Perseus of Macedonia. He and Antenor were sent by the king, in B. C. 168, with a fleet to Tenedos, to protect the transports that came with provisions for the Macedonians from the islands of the Aegean. (Liv. xliv. 28.) [L. S.]

CALLIPPUS (Κάλλιππος), literary. 1. A comic poet, who is mentioned only by Athenaeus (xv. p. 668) as the author of a comedy entitled Pannychis. Porson proposed to read in this passage Hipparchus instead of Callippus, because it is known that Hipparchus composed a comedy Pannychis. (Athen. xv. p. 691.) But this is not a sufficient reason for striking the name of Callippus from the list of comic writers. (Meineke, *Hist. Crit. Com. Gr.* p. 490.)

2. Of Athens, is mentioned by Aristotle (*Rhet.* ii. 23) as the author of a τέχνη ῥητορική, but nothing further is known about him.

3. A Stoic philosopher of Corinth, who was a pupil of Zeno, the founder of the school. (Diog. Laërt. vii. 38.) He seems to be the same person as the Callippus mentioned by Pausanias (ix. 29. § 2, 38. § 10) as the author of a work entitled συγγραφὴ εἰς Ὀρχομενίους, of which a few fragments are preserved there.

4. Surnamed Petaneus, is mentioned by Diogenes Laërtius (v. 57) as one of the witnesses to the will of Theophrastus. [L. S.]

CALLIPPUS or CALIPPUS (Κάλλιππος or Κάλιππος), an astronomer of Cyzicus. He was a disciple of one of Eudoxus' friends, and followed him to Athens, where he became acquainted

with Aristotle (who mentions him *Metaph.* xi. 8), and assisted that philosopher in rectifying and completing the discoveries of Eudoxus. (Simplic. *in lib. II. de Coel.* p. 120, a.) His observations are frequently referred to by Geminus and Ptolemy in their meteorological calendars (see Geminus, *Elem. Astron.* cap. 16, in Petav. *Uranolog.* p. 64, &c. and Ptol. *φάσεις ἀπλανῶν ἀστέρων καὶ συναγωγὴ ἐπισημασιῶν*, ibid. p. 71, &c.), and were probably made at Cyzicus, since Ptolemy (ad fin.) says, that Callippus observed at the Hellespont. Such calendars were fixed in public places, for common use, and hence called *παραπήγματα*: they record the times of the different risings and settings of the fixed stars, with the *ἐπισημασίαι*, or principal changes in the weather supposed to be connected with them, as deduced from the observations of various astronomers. Callippus invented the period or cycle of 76 years, called after him the *Callippic*. Several attempts had been previously made to discover intervals of time of moderate length, which should be expressible in whole numbers by means of each of the three natural units of time—the solar year, the lunar month, and the solar day: and, in particular, Meton, about a century before, had observed the remarkable approximation to equality between 19 years and 235 months, and had introduced the celebrated cycle of 19 years, which he also assumed to contain 6940 days. This would make the year $= 365\frac{5}{19}$ days; and, therefore, Callippus, observing that the difference between this and the more correct value $365\frac{1}{4}$ was $\frac{5}{19} - \frac{5}{20} = \frac{1}{4} \times \frac{1}{19} = \frac{1}{76}$, proposed to quadruple the Metonic period, and then subtract one day. He supposed, that 76 years $=$ 940 months $=$ 27759 days; both of which suppositions are considerably nearer the truth than Meton's. (Geminus, *El. Ast.* cap. 6, *Uranolog.* p. 37.) If we take the mean values of the year and month, in days, to be 365·2422414 and 29·5305887215 respectively, then 76 years $= 27758^{d}\ 9^{h}\ 50^{m}\ 54^{s}$, and 940 months $= 27758^{d}\ 18^{h}\ 4^{m}\ 54^{s}$ nearly; but these numbers would not be strictly accurate in the time of Callippus.

The Callippic period seems to have been generally adopted by astronomers in assigning the dates of their observations; and the frequent use which Ptolemy makes of it enables us to fix the epoch of the beginning of the first period with considerable certainty. It must have begun near the time of the summer solstice, since Ptolemy refers to an observation of that solstice made at the end of the 50th year (*τῷν' ἔτει λήγοντι*) of the first period (*μεγ. σύνταξ.* iii. 2, vol. i. p. 163, ed. Halma); and out of a number of other observations recorded by the same writer, all but two, according to Ideler, indicate the year B. C. 330, whilst four of them require the evening of June 28 for the epoch in question. It is not certain at what time the period came into civil use; it would naturally be employed not to supersede, but to correct from time to time, the Metonic reckoning. The inaccuracy of the latter must have become quite sensible in B. C. 330; and it is evident, from the praise which Diodorus (xii. 36) bestows upon it, that it could not have remained uncorrected down to his time. (Ideler, *Hist. Untersuch. über die Astron. Beobachtungen der Alten*, Berlin, 1806, p. 214, &c., *Handbuch der Technischen Chronologie*, Berlin, 1825, vol. i. p. 344, &c.; Petavius, *Doctrin. Temp.* ii. 16; Scaliger, *De Emend. Temp.* lib. ii.; Delambre, *Hist. de l'Astron. Ancienne*, vol. i. p. 200.) [W. F. D.]

CALLIPYGOS (Καλλίπυγος), a surname of Aphrodite, of which the origin is related by Athenaeus. (xii. p. 554; comp. Alciphron, i. 39.) We still possess some representations of Aphrodite Callipygos, which are distinguished for their great softness, luxuriancy, and roundness of form. (Hirt, *Mythol. Bilderb.* i. p. 59.) [L. S.]

CALLI'RRHOË (Καλλιῤῥόη). 1. A daughter of Oceanus, who was the mother of Geryones and Echidna by Chrysaor. (Hesiod, *Theog.* 351, 981; Apollod. ii. 5. § 10.) By Neilus she was the mother of Chione, and by Poseidon of Minyas. (Serv. *ad Aen.* iv. 250; Tzetz. *ad Lycoph.* 686.)

2. A daughter of Achelous and wife of Alcmaeon, whom she induced to procure her the peplus and necklace of Harmonia, by which she caused her husband's death. [ALCMAEON.] Callirrhoë then requested Zeus, with whom she lived in close intimacy, to grant that her sons by Alcmaeon might grow up to manhood at once, in order that they might be able to avenge the death of their father. Zeus granted the request, and Amphoterus and Acarnan killed the murderers of their father, the sons of Phegeus, at Delphi, and afterwards Phegeus himself also. (Apollod. iii. 7. § 6.)

3. A daughter of Scamander, the wife of Tros, and mother of Ilus and Ganymedes. (Apollod. iii. 12. § 2.)

4. A maiden of Calydon, who, when she was loved by Coresus, a priest of Dionysus, rejected all the offers he made to her. At length, he implored his god to punish the cruel maid. Dionysus now visited the people of Calydon with a general madness, which raged there like a plague. The Dodonaean oracle, which was consulted about the mode of averting the calamity, answered, that Dionysus must be propitiated, and that Callirrhoë must be sacrificed to him, or some one else in her stead. The maiden endeavoured in vain to escape her fate; but when she was led to the altar, Coresus, instead of performing the sacrifice, felt his love for her revive so strongly, that he sacrificed himself in her stead. But she also now put an end to her life near a well which derived its name from her. (Paus. vii. 21. § 1.) There are two more mythical personages of this name. (Steph. Byz. *s. v.* Ἀλάσανδα; Plut. *Parallel. Gr. et Rom.* 23.) [L. S.]

CALLISTE (Καλλίστη), a surname of Artemis, by which she was worshipped at Athens and Tegea. (Paus. i. 29. § 2, viii. 35. § 7.) [L. S.]

CALLI'STHENES (Καλλισθένης). 1. A philosopher, born at Olynthus. His mother, Hero, was a cousin of Aristotle's, and by him Callisthenes was brought up, studying under him at Stageira, together, as we may infer, with Alexander, and certainly with Theophrastus, with whom Aristotle is said to have contrasted him, saying, that Theophrastus needed the rein, but Callisthenes the spur [but see p. 317, b.]. When Alexander set forth on his Asiatic expedition, B. C. 334, he took Callisthenes with him by Aristotle's recommendation. The latter, however, was aware of the faults of his kinsman's character, of his total want of tact and prudence, and of his wrong-headed propensity to the unseasonable exhibition of his independent spirit; and against these he warned him to guard in his intercourse with the king. The warning was given in vain. Callisthenes became indignant at Alexander's adoption of oriental customs, and especially at the requirement of the ceremony of adoration, which he deemed

derogatory to free Greeks and Macedonians; and it may be that he was the more open in the expression of his sentiments, because of the opposite extreme of supple flattery adopted by his opponent Anaxarchus. When Alexander was overwhelmed with remorse for the murder of Cleitus, both these philosophers were sent to console him; but the suggestions of Callisthenes, though apparently on this occasion more judicious than usual, were quite eclipsed by the bold adulation of Anaxarchus, who openly affirmed, that "whatever kings did, must therefore of necessity be lawful and just." Several anecdotes are recorded by Arrian and Plutarch, illustrative of the freedom of language in which Callisthenes indulged, and of his coarse and unconciliating demeanour—qualities which, while they alienated the king from him and procured him a number of enemies, rendered him also popular with many who looked on Alexander's innovations with a jealous eye; and the young men in particular are said to have flocked to hear his discourses, regarding him as the only free-spirited man in the royal retinue. It was this which ultimately proved fatal to him. When the plot of Hermolaus and others to assassinate Alexander was discovered, Callisthenes was involved in the charge. Aristobulus and Ptolemy indeed both asserted in their histories that Hermolaus and his accomplices, when under the torture, had named him as the chief instigator of their attempt; but this is rendered at least doubtful by a letter on the subject from Alexander himself to Craterus, which is preserved by Plutarch (*Alex.* 55), and in which the sufferers are expressly said to have denied that any one was privy to their design. It would seem more probable that the suspicions of Alexander were excited or revived, after the death of the traitors, by the suggestions of the enemies of Callisthenes, acting on a mind already exasperated against him. Every rash expression he had ever used, every rhetorical common-place he had ever uttered on the patriotism and glory of regicides, were raked up and made to tell against him. In another letter, written by Alexander to Antipater, subsequently to the one above-mentioned, and also quoted by Plutarch (*l. c.*) the king expresses his intention of "punishing the sophist and those who sent him out," the last words being, as Plutarch thinks, a clear allusion to Aristotle. The mode in which Callisthenes was put to death (about B. C. 328) is variously reported. Even the contemporary writers, Ptolemy and Aristobulus, differed on the point. Aristobulus recorded, that he was carried about in chains and died of disease; Ptolemy, that he was tortured and crucified. The former account, however, seems to agree with that of Chares of Mytilene, who was εἰσαγγελεύς, or lord-in-waiting, to Alexander (see *Philol. Mus.* i. p. 373, &c.), and who related that he was kept in confinement with the intention of bringing him ultimately to trial in the presence of Aristotle; but that, after an imprisonment of seven months, he died of a disgusting disease arising from his excessive corpulence. The accounts preserved in Justin and Diogenes Laërtius (one of which is a perversion of the other, while the former is clearly a romance) are entitled to less credit. (Arrian, *Anab.* iv. 10—14; Plut. *Alex.* 52—55, *Sull.* 36; Curt. viii. 5—8; Freinsh. *ad Curt.* viii. 5. § 13, 8. § 21; Just. xii. 6, 7, xv. 3; Diog. Laërt. v. 4, 5, 39; Menag. *ad Diog. Laërt.* v. 4, 5; Suidas, *s. v.* Καλλισθένης; Thirlwall's *Greece*, vol. vi. pp. 317—325; Blakesley's *Life of Aristotle*, pp. 56, 73—84.)

Some manuscripts are still extant, professing to contain writings of Callisthenes; but they are spurious, and none of his works have come down to us. Besides an account of Alexander's expedition (which he arrogantly said would be the main support of the conqueror's glory, and which is referred to in several places by Plutarch and Strabo), he also wrote a history of Greece, in ten books, from the peace of Antalcidas to the seizure of the Delphic temple by Philomelus. (B. C. 387—357.) Cicero mentions too a work of his on the Trojan war. The loss, however, of his writings we have not much reason to regret, if we may trust the criticisms passed on them by those to whom they were known. Thus Polybius censures him for his unskilfulness in his relation of military affairs; Cicero finds fault with his style as fitted rather for rhetorical declamation than for history, and contrasts it with that of Xenophon; and Strabo speaks disparagingly of his accuracy and veracity. He seems indeed to have been far more a rhetorician than either a philosopher or a historian, and, even as a rhetorician, to have had more of the spirit of Isocrates than of his own great master. His readiness and fluency, no less than his extreme indiscretion, are illustrated by the anecdote given by Plutarch (*Alex.* 53) of his speaking with great applause in praise of the Macedonians at a banquet, and then, on Alexander's challenging him to take the other side, launching forth into the bitterest invective against them. In philosophy he probably followed Aristotle, so far indeed as he threw himself into any system at all. The recension of Homer (ἡ ἀπὸ νάρθηκος), kept by Alexander in a precious casket, and usually ascribed to Aristotle, was made, according to Strabo (xiii. p. 594), by Callisthenes and Anaxarchus. (Diod. iv. 1, xiv. 117, xvi. 14; Cic. *ad Fam.* v. 15, *ad Q. Fratr.* ii. 12, *de Orat.* ii. 14, *de Div.* i. 34, ii. 25; Strab. xi. p. 531, xii. p. 542, xiv. p. 680, xvii. p. 814; Plut. *Alex.* 27, 33; Polyb. xii. 17—21; Suidas, *l. c.*; Fabric. *Bibl. Graec.* vol. iii. p. 480; Clint. *Fast.* iii. p. 376, note k.)

2. An Athenian orator, and, according to Plutarch, one of the eight whom Alexander, after the destruction of Thebes (B. C. 335), required to be delivered up to him,—on which occasion Demosthenes is said to have quoted the fable of the wolf, who demanded from the sheep the surrender of their dogs. Demades, however, who, it seems, received a fee of five talents for the service, succeeded in propitiating Alexander, and in saving all whose lives were threatened, except the general Charidemus. Arrian gives the number and list somewhat differently, and neither he nor Diodorus mentions Callisthenes. (Plut. *Dem.* 23, *Alex.* 13; Diod. xvii. 15; Arr. *Anab.* i. 10.)

3. A freedman of Lucullus, who, according to Cornelius Nepos (*ap. Plut. Lucull.* 43), administered to his master a certain drug (intended as a charm to increase his affection for him), which caused the failure of intellect that he laboured under in his latter years. [E. E.]

CALLI'STHENES (Καλλισθένης), of Sybaris, is mentioned as the author of a history of the Galatians (Γαλατικά), of which Plutarch (*De Fluv.* 6) quotes the thirteenth book. But the work must have been of much greater extent, since

Stobaeus (*Floril.* c. 14) has preserved a fragment of it which belonged to the twenty-third book. [L. S.]

CALLISTO (Καλλιστώ), is sometimes called a daughter of Lycaon in Arcadia and sometimes of Nycteus or Ceteus, and sometimes also she is described as a nymph. (Schol. *ad Eurip. Orest.* 1642; Apollod. iii. 8. § 2; comp. Hygin. *Poet. Astr.* ii. 1.) She was a huntress, and a companion of Artemis. Zeus, however, enjoyed her charms; and, in order that the deed might not become known to Hera, he metamorphosed her into a she-bear. But, notwithstanding this precaution, Callisto was slain by Artemis during the chase, through the contrivance of Hera. Arcas, the son of Callisto, was given by Zeus to Maia to be brought up, and Callisto was placed among the stars under the name of Arctos. (Apollod. *l. c.*) According to Hyginus, Artemis herself metamorphosed Callisto, as she discovered her pregnancy in the bath. Ovid (*Met.* ii. 410, &c.) makes Juno (Hera) metamorphose Callisto; and when Arcas during the chase was on the point of killing his mother, Jupiter (Zeus) placed both among the stars. The Arcadians shewed the tomb of Callisto thirty stadia from the well Cruni: it was on a hill planted with trees, and on the top of the hill there was a temple of Artemis Calliste or Callisto. (Paus. viii. 35. § 7.) A statue of Callisto was dedicated at Delphi by the citizens of Tegea (x. 9. § 3), and in the Lesche of Delphi Callisto was painted by Polygnotus, wearing the skin of a bear instead of a dress. (x. 31. § 3.) While tradition throughout describes Callisto as a companion of Artemis, Müller (*Dor.* ii. 9. § 3) endeavours to shew that Callisto is only another form of the name of Artemis Calliste, as he infers from the fact, that the tomb of the heroine was connected with the temple of the goddess, and from Callisto being changed into a she-bear, which was the symbol of the Arcadian Artemis. This view has indeed nothing surprising, if we recollect that in many other instances also an attribute of a god was transformed by popular belief into a distinct divinity. Her being mixed up with the Arcadian genealogies is thus explained by Müller: the daughter of Lycaon means the daughter of the Lycaean Zeus; the mother of Arcas is equivalent to the mother of the Arcadian people. [L. S.]

CALLISTO, a female Pythagorean, to whom Theano, the wife of Pythagoras, addressed a letter on the proper way of governing a family. The letter is extant, and printed in the Aldine collection published at Rome in 1499, and at Geneva, with the Latin translation, in 1606. (Fabric. *Bibl. Graec.* ii. p. 10.) [A. G.]

CALLISTONI'CUS (Καλλιστόνικος), a Theban statuary mentioned by Pausanias (ix. 16. § 1), made a statue of Tyche carrying the god Plutus. The face and the hands of the statue were executed by the Athenian Xenophon. [W. I.]

CALLI'STRATUS (Καλλίστρατος), historical.

1. Son of Empedus, is mentioned by Pausanias as the commander of a body of Athenian cavalry in Sicily during the expedition of Nicias. When his countrymen were nearly cut to pieces at the river Assinarus, B. C. 413, Callistratus forced his way through the enemy and led his men safe to Catana. Thence returning to Syracuse, he attacked those who were plundering the Athenian camp, and fell, selling his life dearly. (Paus. vii. 16; comp. Thuc. vii. 84, 85.)

2. One of the body of knights under the command of Lysimachus, who were employed by the government of the Ten to keep in check the exiles under Thrasybulus in the Peiraeeus. Lysimachus having massacred some countrymen, with whom he fell in as they were going from the Peiraeeus to their farms to procure provisions, the party in the harbour, having got Callistratus into their hands, retaliated by putting him to death, B. C. 403. (Xen. *Hell.* ii. 4. § 27.) In B. C. 410, this Callistratus had been treasurer of the goddess. Perhaps also he was the originator of the practice of paying the poorer citizens for their attendance at the assembly (*μισθὸς ἐκκλησιαστικός*); but Böckh thinks that the introduction of this salary is more probably to be referred to the son of Empedus. (*Publ. Econ. of Athens*, bk. ii. ch. 14.)

3. An Athenian orator, son of Callicrates of Aphidna, and nephew of the notorious Agyrrhius. (Dem. *c. Timocr.* p. 742.) We first hear of him in B. C. 379, as connected with the oligarchical party, and as sending to Thebes to warn Leontiades of the intended attempt on the Cadmeia by the exiles under Pelopidas; and yet in the following year, 378, he was joined with Chabrias and Timotheus in the command of the forces which were despatched to the assistance of Thebes against Agesilaus. (Plut. *de Gen. Socrat.* 31; Xen. *Hell.* v. 4. § 34; Diod. xv. 29.) Still, however, he appears as the supporter at Athens of Spartan interests. Thus, in 373, he joined Iphicrates in the prosecution of Timotheus, who had been most active against Sparta in the western seas, and had, in fact, by his restoration of the Zacynthian exiles, caused the renewal of war after the short peace of 374. (Dem. *c. Timoth.* pp. 1187, 1188; Xen. *Hell.* vi. 2. §§ 11—13, comp. v. 4. § 64, &c., vi. 2. §§ 2, 3.) In 373 also, but before the trial of Timotheus, Callistratus had been appointed commander, together with Iphicrates and Chabrias, of the forces destined for Corcyra,—and this at the request of Iphicrates himself, to whom (according to one mode of interpretating the words of Xenophon, *οὐ μάλα ἐπιτήδειον ὄντα*) he had hitherto been opposed. (Xen. *Hell.* vi. 2. § 39; compare Schneid. *Epimetr. ad loc.*; Thirlwall's *Greece*, vol. v. p. 63, note 2; Böckh, *Publ. Econ. of Athens*, p. 419, note 497, 2nd. edit.; Dem. *c. Timoth.* p. 1187.) Soon, however, he induced Iphicrates to consent to his returning to Athens, promising either to obtain for him a supply of money, or to bring about a peace; and in 371 accordingly we find him at Sparta with the ambassadors,—himself apparently without that title,—who were empowered to negotiate peace for Athens. On this occasion Xenophon records a speech delivered by him after those of Callias and Autocles, and the only pertinent and sensible one of the three. (Xen. *Hell.* vi. 3. §§ 3, 10, &c.; see Diod. xv. 38, 51, who in the former passage assigns the mission of Callistratus to B. C. 375, confounding the peace of 371 with that of 374, and placing the latter a year too soon.) Again, in 369, the year of the invasion of Laconia by Epaminondas, Callistratus induced the Athenians to grant the aid which the Spartans had sent to ask. (Dem. *c. Neaer.* p. 1353; comp. Xen. *Hell.* vi. 5. § 33, &c.) To B. C. 366 we may with most probability refer his famous speech on the affair of Oropus,—a speech which is said to have excited the emulation of Demosthenes, and caused him to devote himself to the study of oratory. It would seem that, after the seizure of

Oropus by a body of Oropian exiles and the consequent loss of it to Athens, the Athenians, having sent an army against it under Chares, were induced by Chabrias and Callistratus to compromise the matter by delivering the place as a deposit to the Thebans pending the adjustment of their claims. The Thebans refused afterwards to surrender it, and the consequence was the prosecution of the advisers of the compromise. At first the eloquence of Callistratus was successful, and they were acquitted; but the loss of so important a frontier town rankled in the minds of the people, and Callistratus appears to have been condemned to death in 361, and to have gone into banishment to Methone in Macedonia. In 356 (see Clinton on the year) he seems to have been still an exile, but he ultimately returned to Athens,—a step which the orator Lycurgus refers to as a striking instance of judicial infatuation,—and was put to death, though he had fled for refuge to the altar of the twelve gods. (Xen. *Hell.* vii. 4. § 1, &c.; Diod. xv. 76; Plut. *Dem.* 5; Hermipp. *ap. Gell.* iii. 13; Pseudo-Plut. *Vit. X Orat.* p. 156, ed. Tauchn.; Dem. *c. Polycl.* pp. 1221, 1222; Lycurg. *c. Leocr.* p. 159; Aristot. *Rhet.* i. 7. § 13.) During his exile he is said to have founded the city of Datum, afterwards Philippi, and doubtless he was the deviser of the plan for increasing the rent of the Macedonian harbour dues from 20 to 40 talents. (Isocr. *de Pac.* p. 164, a.; Pseudo-Aristot. *Oecon.* ii. 22; comp. Schneid. *Epim. ad Xen. Hell.* vi. 2. § 39; Böckh, *Publ. Econ. of Athens*, bk. iii. ch. 4.) Demosthenes appears to have admired him greatly as an orator, and Theopompus praises him for his public conduct, while he censures the profligacy of his private life. (Dem. *de Cor.* p. 301, *de Fals. Leg.* p. 436; comp. Ruhnken, *Hist. Crit. Orat. Graec. ap. Reiske*, vol. viii. p. 140; Aristot. *Rhet.* i. 14. § 1, iii. 17. § 13; Theopomp. *ap. Athen.* iv. p. 166, e.) The author of the lives of the X Orators (*l. c.*) strangely confounds the present Callistratus with the son of Empedus, in which mistake he has been followed by some modern writers: others again have erroneously identified him with the Callistratus who was Archon Eponymus in 355. (See Ruhnken, *l. c.*; Clint. *Fast.* ii. pp. 126, 378; Böckh, *Publ. Econ.* bk. ii. ch. 14.)

4. An Elean, who came as an ambassador to Antiochus III. (the Great) at Chalcis, B. C. 192, to ask for aid to Elis against the Achaeans. The latter had declared for Rome, and decided on war with Antiochus, and the Eleans, friends to Antiochus, feared in consequence the invasion of their territory. The king sent them, for their defence, a thousand men under the command of Euphanes the Cretan. (Polyb. xx. 3; Liv. xxxv. 48—50, xxxvi. 5.)

5. Private secretary to Mithridates. He fell into the hands of the Romans when his master decamped so hastily from his position on the plains of Cabeira, B. C. 72; and the soldiers, who were bringing him before Lucullus, murdered him when they discovered that he had a large sum of money about his person. (Plut. *Lucull.* 17; comp. App. *Bell. Mithr.* p. 227.) [E. E.]

CALLI'STRATUS, literary. 1. A Greek grammarian, and a disciple of Aristophanes of Byzantium, whence he is frequently surnamed *ὁ Ἀριστοφάνειος.* (Athen. i. p. 21, vi. p. 263.) He must have lived about the middle of the second century before Christ, and have been a contemporary of the famous Aristarchus. He appears to have devoted himself principally to the study of the great poets of Greece, such as Homer, Pindar, the tragedians, Aristophanes, and some others, and the results of his studies were deposited in commentaries upon those poets, which are lost, but to which occasionally reference is made in our scholia. Tzetzes (*Chil.* xi. 61) states, that the grammarian Callistratus was the first who made the Samians acquainted with the alphabet of twenty-four letters, but this is in all probability a fiction. (Comp. Schol. *ad Hom. Il.* vii. 185.) There are several more works mentioned by the ancients, which, it seems, must be attributed to our grammarian. Athenaeus (iii. p. 125) mentions the seventh book of a work called *Σύμμικτα*, and in another passage (xiii. p. 591), a work on courtezans (*περὶ ἑταιρῶν*), both of which belong probably to Callistratus the grammarian. Harpocration (*s. v.* *Μενεκλῆς ἢ Καλλίστρατος*) mentions a work *περὶ Ἀθηνῶν*, which some ascribed to Menecles and others to Callistratus, but the reading in the passage of Harpocration is uncertain, and Preller (*Polem. Fragm.* p. 173, &c.) thinks that *Καλλικράτης* ought to be read instead of *Καλλίστρατος.* A commentary of Callistratus on the *Θρατταί* of Cratinus is mentioned by Athenaeus (xi. p. 495). It is uncertain whether the Callistratus whose history of Samothrace is mentioned by Dionysius of Halicarnassus (i. 68; comp. Schol. *ad Pind. Nem.* vii. 150) is the same as our grammarian. (R. Schmidt, *Commentatio de Callistrato Aristophaneo*, Halae, 1838, 8vo.; Clinton, *Fast. Hellen.* iii. p. 530.)

2. The author of a song upon Harmodius the tyrannicide, which appears to have enjoyed great popularity in antiquity. Its beginning is preserved in Suidas (*s. v.* *Παροίνιος*) and the Scholiast on Aristophanes. (*Acharn.* 956; comp. Hesych. *s. v.* *Ἁρμοδίου μέλος.*) The whole song is preserved in Athenaeus. (xv. p. 695; comp. Brunck, *Anal.* i. p. 155.)

3. A comic actor of the time of Aristophanes, in whose comedies Acharnenses, Aves, and Vespae Callistratus performed, as we learn from the scholia on those plays. [L. S.]

CALLI'STRATUS, a Roman jurist, who, as appears from Dig. 1. tit. 19. s. 3. § 2, and from other passages in the Digest, wrote at least as late as the reign (A. D. 198–211) of Severus and Antoninus (*i. e.* Septimius Severus and Caracalla). In a passage of Lampridius (*Alex. Sev.* 68) which, either from interpolation or from the inaccuracy of the author, abounds with anachronisms, Callistratus is stated to have been a disciple of Papinian, and to have been one of the council of Alexander Severus. This statement may be correct, notwithstanding the suspicious character of the source whence it is derived.

The numerous extracts from Callistratus in the Digest occupy eighteen pages in Hommel's *Palingenesia Pandectarum;* and the fact that he is cited by no other jurist in the Digest, may be accounted for by observing, that the Digest contains extracts from few jurists of importance subsequent to Callistratus. The extracts from Callistratus are taken from works bearing the following titles: 1. "Libri VI de Cognitionibus." 2. "Libri VI Edicti Monitorii." 3. "Libri IV de Jure Fisci," or (Dig. 48, tit. 20. s. 1) "de Jure Fisci et Populi." 4. "Libri III Institutionum." 5. "Libri II

Quaestionum." The titles of the first three of these works require some explanation.

1. The treatise "de Cognitionibus" relates to those causes which were heard, investigated, and decided by the emperor, the governor of a province, or other magistrate, without the intervention of judices. This departure from the ordinary course of the civil law took place, even before Diocletian's general abolition of the ordo judiciorum, sometimes by virtue of the imperial prerogative, and in some cases was regularly practised for the purpose of affording equitable relief where the strict civil law gave no remedy, instead of resorting to the more tortuous system of legal fictions and equitable actions. (Herm. Cannegieter, *Observ. Jur. Rom.* lib. i. c. 9.)

2. What is meant by "Edictum Monitorium" is by no means clear. Haubold (*de Edictis Monitoriis ac Brevibus*, Lips. 1804), thinks, that monitory edicts are not special writs of notice or summons directed to the parties in the course of a cause, but those general clauses of the edictum perpetuum which relate to the law of procedure, giving actions and other remedies on certain conditions, and therefore, tacitly at least, containing warnings as to the consequences of irregularity or nonfulfilment of the prescribed conditions. The fragments of Callistratus certainly afford much support to this view. Haubold distinguishes the edictum monitorium from the edictum breve, upon which Paulus wrote a treatise. The latter he supposes to consist of those new clauses, which, in process of time, were added as an appendage to the edictum perpetuum, after the main body of it had acquired a constant form.

3. The phrase "de Jure Fisci *et Populi*" appears anomalous, but it occurs elsewhere. (See Paulus, *Recept. Sent.* v. 12.) Lampridius also (*Alex. Sev.* 15) writes, that Alexander Severus "leges de jure populi et fisci moderatas et infinitas (?) sanxit." Probably under the phrase "jus populi" must here be understood the law relating to the aerarium, or to the arca publica (which latter, practically as well as theoretically, was at the disposal of the senate) as distinguished from the fiscus, which was the emperor's own, not as res privata, but as property attached to the imperial dignity. (Vopisc. *Aurelian.* 20.)

The principal commentator on Callistratus is Edm. Merillius, whose *Commentarius ad Libros duo Quaestionum Callistrati* is inserted in Otto's "Thesaurus," iii. 613-634. A dissertation by And. W. Cramer, *de Juvenibus apud Callistratum JCtum*, appeared at Kiel, 8vo. 1814.

Cujas (in his preface to his Latin translation of the 60th book of the Basilica, reprinted at the beginning of the 7th volume of Fabrot's edition) mentions among the commentators on the Basilica a jurist named Callistratus. Fabricius also supposes the Callistratus of the Basilica to have been different from the Callistratus of the Digest. Suarez naturally expresses strong doubts as to the existence of a later Callistratus; for there are many other asserted duplicate names, as Modestinus, Theophilus, Thalelaeus, Stephanus, Dorotheus, Cyrillus, Theodorus, Isidorus; but Reiz has shewn, in several instances, that the asserted later commentator, bearing the name of a prior jurist, is a fictitious entity. The name of the prior jurist has perhaps been sometimes attributed to the scholiast who cites him; but we believe it would appear, upon examination, that the existence of two sets of jurists of the same names but different dates has gained credit partly from the mendacious inventions and supposititious citations of Nic. Comnenus Papadopoli, and partly from a very general misunderstanding of the mode in which the scholia on the Basilica were formed. These scholia were really formed thus: extracts from ancient jurists and antecedent commentators on the collections of Justinian were appended to certain passages of the text of the Basilica which they served to elucidate. These extracts were sometimes interpolated or otherwise altered, and were mingled with glosses posterior to the Basilica. Thus, they were confounded with the latter, and were not unnaturally supposed to be posterior in date to the work which they explained. The determination of the question as to the existence of a duplicate Callistratus may be helped by the following list of the passages in the Basilica (ed. Fabrot), where the name is mentioned. It is taken from Fabr. *Bibl. Graec.* xii. p. 440, and the parentheses ( ) denote a reference not to the text, but to a Greek scholiast.

"Callistratus JCtus, i. 257, ii. 36, 315, 512, iii. 206, iv. (263), 292, 358, 507, (568,) 810, 833, v. 10, 734, 778, 788, vi. (158), 436, 468, 490, 677, 680, 702, 703, vii. 439, 515, 537, 564, 585, 628, 687, 710, 715, 783, 803, 827, 833, 836, 837, 869, 871, 888." On reference to these passages, we find nothing to indicate a Graeco-Roman jurist Callistratus.

(Bertrandus, *de Jurisperitis*, i. c. 27; Aug. Jenichen, *Ep. Singular. de Callistrato JCto*, 4to. Lips. 1742; Zimmern. *R. R. G.* i. § 101; Suarez, *Notitia Basilicorum*, ed. Pohl. Lips. 1804, §§ 34, 41.)[J.T.G.]

CALLI'STRATUS, a statuary, of uncertain country, who lived about B. C. 160, at which time the arts revived after a period of decay. (Plin. xxxiv. 8. s. 19.) [W. I.]

CALLI'STRATUS, DOMI'TIUS (Δομίτιος Καλλίστρατος), is mentioned seven times by Stephanus of Byzantium, as the author of a work on Heracleia (περὶ Ἡρακλείας), which consisted of at least seven books. (Steph. Byz. *s. v.* Ὀλύμπη.) If, as it appears, he is the same as the one mentioned by Athenaeus (vi. p. 263), he was a disciple of Aristophanes of Byzantium. (Comp. Schol. *ad Aeschyl. Pers.* 941, *ad Apollon. Rhod.* i. 1125, ii. 780; Suid. *s. v.* Φιλόξενος.) [L. S.]

CALLISTUS (Κάλλιστος). 1. A contemporary of the emperor Julian, who accompanied his sovereign on his expeditions, and afterwards celebrated his exploits in an epic poem, from which a statement is quoted by Nicephorus. (*Hist. Eccles.* vi. 34.)

2. Surnamed Syropulus, a Christian author who wrote a learned disputation against the Palamites, which was dedicated to the patriarch Euthymius. (Nic. Commenus, *Praenot. Mystag.* p. 158.)

3. A monk of mount Athos. During the war between Palaeologus and Cantacuzenus he was sent by the monks to Constantinople to endeavour to restore peace; but he was ill-treated there by the empress Anna and the patriarch Joannes. About the year A. D. 1354, the emperor Cantacuzenus made Callistus patriarch of Constantinople. The year after, when he was requested by the same emperor to crown his son Matthaeus, Callistus refused to comply with the request and withdrew to a monastery. As he refused to perform his duties as patriarch, Philotheus was appointed in his

place. But when afterwards Joannes Palaeologus had gained possession of the imperial throne, Callistus was restored to the patriarchal see. The year after his restoration he was sent as ambassador to the Servian princess Elizabeth to conclude a peace, and during this embassy he died near Pherae, the capital of the Servians. There is a Greek homily on the exaltation of the cross by one Callistus, which is printed with a Latin translation in Gretser (*De Cruce*, ii. p. 1347), but whether it is the work of our Callistus, or of another who was patriarch of Constantinople in A. D. 1406, is uncertain. There are some other works of a theological nature which are ascribed to one Callistus, but they have never been printed. (Wharton's Appendix to Cave, *Hist. Lit.* i. p. 46, &c., ed. London.) [L. S.]

CALLISTUS, C. JU'LIUS, a freedman of Caligula, in whose reign he possessed very great influence and power, though in the end he was an accomplice in the conspiracy by which this emperor was murdered. In the reign of Claudius, Callistus continued to have great influence, and he endeavoured secretly, in conjunction with others, to counteract the attachment of Messalina to C. Silius; but Callistus was afraid of losing his position, and gave up opposing the scheme of Messalina. When she had been put to death, Callistus supported the designs of Lollia Paulina, who wished to become the emperor's wife; but he did not succeed in this point, for Claudius married Agrippina, who was supported by Pallas. This Callistus is undoubtedly the person to whom the physician Scribonius Largus dedicates his work; and from it we learn that the full name of Callistus was C. Julius Callistus. (Tac. *Ann.* xi. 29, 38, xii. 1, &c.; Dion Cass. lix. 19; Senec. *Epist.* 47; Joseph. *Ant. Jud.* xix. 1. § 10.) [L. S.]

CALLI'TELES (Καλλιτέλης), thought by Pausanias (v. 27. § 5) to be a son or pupil of Onatas, in company with whom he wrought a Hermes carrying a ram. [W. I.]

CALLI'XENUS (Καλλίξενος) was the mover in the Athenian βουλή of the following decree against the generals who had conquered at Arginusae, B. C. 406,—a decree as false in its preamble as it was illegal and iniquitous in its substance: "Whereas the accusation against the generals, as well as their defence, has been heard in the previous assembly, be it enacted that all the Athenians give their votes on the case according to their tribes; and that for each tribe there be set two urns to receive the ballots of condemnation or acquittal. And if they be found guilty, let them suffer death; and let their property be confiscated, and a tenth of it be set apart for the goddess." The decree, in fact, took away from the accused the right of separate trials and a fair hearing; and, when it was brought before the assembly, Eurytolemus and some other friends of the generals threatened Callixenus with a prosecution for his illegal proposition, but were compelled by the clamours of the multitude to drop their proceedings. The Prytanes then refused to put the motion to the vote; but they too, with the single exception of Socrates (who was ἐπιστάτης for that day) were obliged to give way before the invectives of Callixenus and the threats of the people. (Xen. *Hell.* i. 7. §§ 8—16, *Memorab.* i. 1. § 18; Plat. *Apol.* p. 32, b.; Pseudo-Plat. *Axioch.* p. 368, *ad fin.*) Not long after the death of the generals the Athenians decreed the institution of criminal accusations (προβολάι, see *Dict. of Ant. s. v.*) against Callixenus and the rest who had deceived them. He and four others accordingly were compelled to give bail for their appearance, and were kept in confinement by their sureties. They contrived, however, to effect their escape, and took refuge with the Lacedaemonians at Deceleia. On the restoration of democracy at Athens, B. C. 403, Callixenus took advantage of the general amnesty to return: but the ban of his countrymen's hatred was upon him, —no man, it is said, would give him either water or light for his fire,—and he perished miserably of hunger. (Diod. xiii. 103; Xen. *Hell.* i. 7. § 35; Suid. *s. v.* Ἐναύειν; comp. Herod. vii. 231.) [E. E.]

CALLI'XENUS (Καλλίξενος), of Rhodes, a contemporary of Ptolemy Philadelphus, was the author of two works, which are lost. The one which bore the title of περὶ Ἀλεξανδρείας, consisted of at least four books, and was much used by Athenaeus. (Athen. v. p. 196, &c., ix. p. 387, xi. pp. 472, 474, 483; Harpocrat. *s. v.* ἐγγυθήκη.) The second work appears to have been a catalogue of painters and sculptors (ζωγράφων τε καὶ ἀνδριαντοποιῶν ἀναγραφή), of which Sopater, in the twelfth book of his Eclogae had made an abridgement. (Phot. *Bibl. Cod.* 161; comp. Preller, *Polem. Fragm.* p. 178, &c.) [L. S.]

CALLO (Καλλώ), an orphan who lived at Epidaurus about thirty years after the death of Alexander the Great, and was commonly considered to be a girl. She accordingly married, and lived with her husband for two years. After that time, she was taken seriously ill, and had to undergo an operation, the effect of which was that she became a man. She is one of the beings commonly called androgyne, and her case as described by Diodorus (xxxii. Ecl. i. p. 522) must be of interest to medical men. [L. S.]

CALLON (Κάλλων). 1. An artist of the island of Aegina, the pupil of Angelio and Tectaeus, who were themselves pupils of Dipoenus and Scyllis. (Paus. ii. 32. § 4.) As the latter two flourished B. C. 580, the age of Callon must be fixed at B. C. 516. This is confirmed by the statement of Pausanias (vii. 18. § 6), that Callon was a contemporary of Canachus, who we know flourished from B. C. 540 to 508. [CANACHUS.] There are two passages in Pausanias which seem to contradict this conclusion; but K. O. Müller (*Aeginet.* p. 100) and Thiersch (*Epoch. Anm.* p. 40) have clearly shewn that one of them is interpolated, and that the other, if explained properly, does not place Callon either in the time of the Messenian wars, or as late as the battle of Aegospotamos, as some interpreters had believed. (Comp. Sillig, *Cat. Art. s. v.*) We are acquainted with two works of Callon: the tripod ornamented by a statue of Cora and a xoanon of Athene. Quintilian (xii. 10) calls his works "duriora atque Tuscanicis proxima."

2. A native of Elis, who sculptured a Hermes at Olympia (Paus. v. 27. § 5) and a chorus of thirty-five Messenian boys, together with their leader and the flute-player, who had all perished on the passage from Messana to Rhegium. The whole group was dedicated by the Messenians at Olympia. (Paus. v. 25. § 1.) Callon must have lived before B. C. 436. (Thiersch, *Epoch.* Anm. p. 62.) [W. I.]

CALOCY'RUS, proconsul (ἀνθύπατος) or dux (δούξ, Basilica, v. 487), a Graeco-Roman jurist. In Basil. vol. iv. p. 403 (Fabrot), he is called

Calocyrus Sextus. By Jos. Sim. Assemani, in his extremely rare but very valuable work, *Bibliotheca Juris Orientalis Canonici et Civilis*, 5 vols. 4to. Rome, 1762—6 (ii. c. 20, p. 403), Calocyrus is supposed to have been posterior to Cyrillus (whom he cites, Basil. vol. v. p. 44), and to have lived after the time of Alexius Comnenus. The passages in Fabrot's edition of the Basilica, where Calocyrus is mentioned, are given as follows in Fabricius, *Bibl. Graec.* vol. xii. p. 440: "Calocyrus JCtus, ii. 543; Calocyrus Sextus, iv. 403, v. 26, 39, 77, 180, 269, 292, 324, 325, 410, 423, 459, 587; Proconsul (Fabroto interpreti Dux), v. 37, 44, 78, 82, 121, 144, 179, 237, 238, 253, 263, 341, 414, 430, 432, 436, 487, 537; Cyrillo Junior. v. 44."

Reiz (Excurs. xx. ad Theophilum, p. 1234) selects the following passages under the head "Memorabilia ex Scholiis Basilicorum, quae faciunt ad indagandam aetatem JCtorum, maxime eorum qui sub Imperatore Justiniano Magno floruerunt." Calocyrus ad Basilica Comment. iv. 403, v. 39, v. 292. Nic. Comnenus Papadopoli (*Praenot. Mystag.* p. 345) cites an interpretation (Synopsis Septima) by Calocyrus, of the Novells of Leo, and (p. 371 of the same work) cites the notes of Sixtus or Sextus, JCtus and Nomophylax, on the Novells. In both these passages, Papadopoli (or, as he is usually styled, Nic. Comnenus) probably refers to the same person; but his gross infidelity (which is exposed by Heimbach, *Anecdota*, i. pp. 219—222) renders his testimony, when unsupported, nearly worthless.

(Suarez, *Notitia Basilicorum*, ed. Pohl. § 42, p. 136, nn. (ϕ) et (χ); Stockmann ad Bachii *Hist. Jurisp. Rom.* p. 675, citing Van Vryhoff, *Observ. Jur. Civ.* c. 26, p. 134, Amst. 1747, 8vo.; Heimbach, *de Basilicorum Origine*, &c. p. 74, &c.) [J. T. G.]

CALO-JOANNES or JOANNES II. COMNE'NUS (Καλο-Ιωάννης ὁ Κομνηνός), one of the greatest and best emperors of the East, the eldest son and successor of Alexis I. Comnenus, was born in 1088. His real name was Joannes. His diminutive stature, tawny complexion, and ugly features, distinguished him, not to his advantage, from among the other princes of the handsome Comnenian race; and it would seem that his name Calo-Joannes, or John the Handsome, was a nickname, were we not justified in believing that that name was given him for the beauty of his mind. His virtues were acknowledged by his father, who, when urged on his death-bed to leave the empire to Bryennius, his excellent son-in-law, resisted the persuasion of his wife and his daughter Anna, and appointed Calo-Joannes his successor. The new emperor ascended the throne on the 15th of August, 1118. It is related under ANNA COMNENA and NICEPHORUS BRYENNIUS, that their conspiracy to depose Calo-Joannes and to make Bryennius emperor, proved abortive, and that the property of both was confiscated. The emperor was especially protected by his younger brother, Isaac Sebastocrator, and by his minister, Axuch, a Turk who had been made prisoner during the reign of Alexis I., and who, joining great talents and knowledge with honesty and affable manners, advanced from one eminent post to another, till he became magnus domesticus, or prime minister, an office which he held during the whole reign of Calo-Joannes. The conspiracy of Anna and Bryennius was the only event that troubled the reign of Calo-Joannes, who won the hearts of his subjects to such a degree, that he ventured to abolish the punishment of death, and deserved to be called the Byzantine Marcus Aurelius. His relations with his brother Isaac were a model of brotherly affection, and though their friendship was on one occasion disturbed by the slander of some courtiers, it was but for a short time. The reign of Calo-Joannes is a series of wars, and each war was a triumph for the Greek arms. But while Nicetas and Cinnamus, the chief sources, dwell with prolixity on the description of so many glorious deeds, they have neglected to give us a satisfactory exposition of the emperor's administration, and their chronology is very confused. This circumstance has probably induced Gibbon to relate the reign of Calo-Joannes without any chronology except the dates of his accession and his death. Le Beau, in his *Histoire du Bas Empire* (vol. xix. l. 86), gives a careful chronology which he has established by comparing the Latin historians, especially Guilielmus Tyrensis and Otho Frisingensis; and Du Cange (*Familiae Byzantinae*, pp. 178, 179) gives an account of the different statements respecting the year in which Calo-Joannes died. We follow Le Beau and Du Cange.

The wars of Calo-Joannes with the different princes of the Turks lasted during his whole reign with scarcely any interruption. In the first campaign, in 1119, he took Laodiceia, and spared the lives of the garrison, and in 1120 he took Sozopolis. An invasion of the Petchenegues or Patzinacitae, who had crossed the Danube, called him to Thrace, and in 1122 he obtained a complete victory over them in Macedonia, giving the example at once of a general and a soldier. This war was finished to the advantage of the Greeks: the Petchenegues returned into their Scythian steppes, and great numbers of them who had been made prisoners received lands from the emperor in the very districts which their brethren had laid waste. In 1123 he took the field against the revolted Servians, who were supported by Stephen II., king of Hungary, who took Belgrade and Branizova. But in the following year, 1124, Calo-Joannes advanced with a strong army, took Francochorium near Sirmium, conquered the country between the Save and the Danube, and forced the king to desist from farther attempts on the Greek empire. According to the Greek historians, the advantages of this war were rather on the side of king Stephen; while, strange enough, the Hungarian annalists attribute both victories and advantages to the Greeks. Thence Calo-Joannes turned once more against the Turks of Iconium, and took Castamonia and Gangra, which his garrisons were, however, obliged to surrender to the Turks a short time afterwards. The emperor was more fortunate, in 1131, against the Armenians of Cilicia, or Armenia Minor, under their prince Livo or Leo, who was vanquished in several engagements; and in 1137, all his dominions were annexed to the Greek empire, and received the name of the fourth Armenia. This conquest brought him in contact with Raymond, prince of Antioch, who, according to the treaties made between Alexis I. and prince Boemond I. of Antioch, was obliged to recognize the Greek emperor as his liege lord, but refused doing so, till Calo-Joannes compelled him, partly by negotiations, partly by threats. The emperor entered Antioch in 1138, and prince Raymond and the count of Edessa held the bridles of his horse, as a token of

their vassalship. During his stay in that town, the emperor was exposed to great danger by a sudden uproar of the people, who fancied that the town was about to be given over to the Greeks. The emperor saved himself by a sudden flight, and was going to storm Antioch, when prince Raymond came to his camp, made an apology for the reckless conduct of his subjects, and soothed the emperor's anger by a new protestation of his faith. Calo-Joannes and Raymond now joined their troops, and made a successful campaign against the Turks-Atabeks in Syria, whose emir Emad-ed-dín had conquered Haleb. Calo-Joannes returned to Constantinople in 1141, defeating on his march the sultan of Iconium, from whom he took the fortified islands in the lake near Iconium, and exterminated the pirates and robbers who had infested the coasts from Cilicia to Lydia. Encouraged by so many victories, and supported by eminent generals and well-disciplined troops, who were in every respect equal to those of the Latin princes of the East, Calo-Joannes conceived the plan of conquering the Latin kingdoms and principalities of Jerusalem, Antioch, &c., and of driving out the Atabecks from Syria, all of which were provinces that had once belonged to the Eastern empire. In 1142 he set out for Cilicia at the head of a strong army, pretending that he was going to make a pilgrimage to Jerusalem. In the spring of 1143, he was at Anazarba. While hunting one day in the forests on the banks of the Pyramus, he attacked a wild boar: he succeeded in piercing the beast with his spear, but in the struggle his quiver was upset, and he received a slight wound in his hand from one of the arrows. The weapon was poisoned, and as the emperor would not allow his hand to be amputated, he died from the effects of the wound, on the 8th of April, 1143. His successor was his fourth son, Manuel, whom the emperor appointed in preference to his third son, Isaac; his eldest sons, Alexis and Andronicus, had both died a short time before their father. The wife of Calo-Joannes was Irene the daughter of Wladislaw I. the Saint, king of Hungary, the sister of king Caloman, and the aunt of king Stephen I., with whom Calo-Joannes made war: he married her before 1105, and she died in 1124. (Nicetas, *Joannes Comnenus;* Cinnamus, i. ii. 1–5.) [W. P.]

CALPETA'NUS, a physician at Rome, who lived probably about the beginning or middle of the first century after Christ, and who is mentioned by Pliny (*H. N.* xxix. 5) as having gained by his practice the annual income of two hundred and fifty thousand sesterces (about 1953*l.* 2*s.* 6*d.*). This is considered by Pliny to be a very large sum, and may therefore give us some notion of the fortunes made by physicians at Rome about the beginning of the empire. [W. A. G.]

CALPU'RNIA. 1. The daughter of L. Calpurnius Bestia, consul in B. C. 111, the wife of P. Antistius and the mother of Antistia, the first wife of Pompeius Magnus. On the murder of her husband in B. C. 82, by order of the younger Marius, Calpurnia put an end to her own life. (Vell. Pat. ii. 26; comp. ANTISTIUS, No. 6.)

2. The daughter of L. Calpurnius Piso Caesoninus, consul in B. C. 58, and the last wife of the dictator Caesar, whom he married in B. C. 59. (Suet. *Caes.* 21; Plut. *Caes.* 14, *Pomp.* 47, *Cat. Min.* 33; Appian, *B. C.* ii. 14; Caes. *B. G.* i. 12.) Calpurnia seems not to have intermeddled in political affairs, and to have borne quietly the favours which her husband bestowed upon Cleopatra, when she came to Rome in B. C. 46. The reports that had got abroad respecting the conspiracy against Caesar's life filled Calpurnia with the liveliest apprehensions; she was haunted by dreams in the night, and entreated her husband, but in vain, not to leave home on the fatal Ides of March, B. C. 44. (Appian, *B. C.* ii. 115; Dion Cass. xliv. 17; Vell. Pat. ii. 57; Suet. *Caes.* 81; Plut. *Caes.* 63.)

CALPU'RNIA. 1. One of the favourite concubines of the emperor Claudius. She was prevailed upon by Narcissus to go to Ostia, where the emperor was tarrying, to inform him of the marriage of Messalina and C. Silius. (Tac. *Ann.* xi. 30.)

2. A woman of high rank, who was sent into exile by the jealousy of Agrippina, the wife of the emperor Claudius, who had accidentally spoken of her figure in terms of praise. She was recalled by Nero, in A. D. 60, for the purpose of making an exhibition of his clemency, after having just before caused his own mother to be murdered. (Tac. *Ann.* xii. 22, xiv. 72.) [L. S.]

CALPU'RNIA GENS, plebeian, pretended to be descended from Calpus, the third of the four sons of Numa; and accordingly we find the head of Numa on some of the coins of this gens. (Plut. *Num.* 21; Hor. *Ars Poet.* 292; Festus, *s. v. Calpurni;* Eckhel, v. p. 160.) The Calpurnii are not mentioned till the time of the first Punic war, and the first of them who obtained the consulship was C. Calpurnius Piso in B. C. 180; but from this time their consulships are very frequent, and the family of the Pisones becomes one of the most illustrious in the Roman state. The family-names under the republic are BESTIA, BIBULUS, FLAMMA, and PISO, and some of the Pisones are distinguished by the surnames of Caesoninus and Frugi.

CALPURNIA'NUS, DE'CIUS, praefect of the body-guard of the emperor Claudius, seems to have been compromised in the adulterous conduct of Messalina, and was put to death in consequence, A. D. 48. (Tac. *Ann.* xi. 35.) [L. S.]

CALPURNIA'NUS, M. PU'PIUS PISO, consul in B. C. 61. [PISO.]

CALPU'RNIUS, standard-bearer of the first legion in Germany at the accession of Tiberius, A. D. 14. When Munatius Plancus arrived in the camp of Germanicus in Germany, as the ambassador of the senate, the rebellious soldiers would have murdered him while he was embracing as a suppliant the sacred standards, had not Calpurnius checked the violence of the soldiers. (Tac. *Ann.* i. 39.) [L. S.]

CALPU'RNIUS, surnamed SICULUS. Among the works of the Latin poets we find eleven pastorals which usually bear the title *T. Calpurnii Siculi Bucolicon Eclogae*, to which is sometimes added *Ad Nemesianum Carthaginiensem.* The author is generally believed to have lived towards the end of the third century, and the person to whom the work is addressed is supposed to be the Aurelius Olympius Nemesianus whose poem on hunting is still extant. It will be found, however, upon a careful investigation of authorities, that we not only know nothing whatsoever with regard to the personal history of Calpurnius, but that every circumstance connected with his name, his age, his works, and his friends, is involved in obscurity and doubt. In several MSS. he is designated as

Titus, in others as *Caius*, in a great number the praenomen is altogether wanting, while the only evidence for the determination of the epoch when he flourished rests upon the gratuitous assumption that he is identical with the *Junius* or *Julius Calpurnius* commemorated by Vopiscus in the life of Carus. In like manner we are left in uncertainty whether we ought to consider the term *Siculus* as a cognomen, or as an appellation pointing out his native country, or as an epithet bestowed upon him because he cultivated the same style of composition with the Syracusan Theocritus. Some have sought to prove, from internal evidence, that, like the Mantuan bard, he was raised from a humble station by the favour of some exalted patron, but this hypothesis receives no support from the passages referred to, and those who have attempted in a similar manner to ascertain the precise epoch when he flourished have arrived at conflicting conclusions. Even if the dedication to Nemesianus is genuine, and this is far from certain, it does not necessarily follow, that this must be the same Nemesianus who was contemporary with Numerianus.

The literary merits of Calpurnius may be briefly discussed. In all that relates to the mechanism of his art he deserves much praise. His versification is smooth, flowing, and sonorous, and his diction for the most part pure and elegant, although from being too elaborately finished it is sometimes tinged with affectation. In all the higher departments he can advance no claim to our admiration. He imitates closely the Eclogues of Virgil, and like Virgil is deficient in the simplicity, freshness, and reality which lend such a charm to the Idylls of Theocritus—a deficiency which he awkwardly endeavours to supply by occasionally foisting harsh and uncouth expressions into the mouths of his speakers. He evidently was a careful student of Horace, Tibullus, Propertius, Juvenal, and Statius, for we can often detect their thoughts and even their expressions, unless, indeed, we are disposed to adopt the absurd notions advocated by Ascensius, that he belonged to the Augustan age, and might thus have been copied by the others instead of borrowing from them.

In the oldest MSS. and editions the whole eleven eclogues are attributed to Calpurnius. Ugoletus, upon the authority of a single MS., separated the last four from the rest, assigning them to Nemesianus; but independent of the feeble authority upon which this change was introduced, the tone and spirit of the whole eleven is so exactly uniform, that we might at once conclude with confidence that they were productions of the same pen, and this has been satisfactorily established by Wernsdorf.

The Editio Princeps is without place or date, but is usually found appended to the Silius Italicus printed at Rome in 1471, by Sweynheim and Pannartz. The next in antiquity is that of Venice, 1472. The most valuable modern editions are those contained in the Poetae Latini Minores of Burmann (Leida, 1731), and in the Poetae Latini Minores of Wernsdorff (Altenb. 1780), and in Lemaire's Classics (Paris, 1824). The text has been recently revised with much care by Glaeser. (Gotting. 1842.) [W. R.]

CALPU'RNIUS ASPRE'NAS, [ASPRENAS.]

CALPU'RNIUS CRASSUS. [CRASSUS.]

CALPU'RNIUS FABA'TUS. [FABATUS.]

CALPU'RNIUS FLACCUS. [FLACCUS.]

CALPU'RNIUS GALERIA'NUS. [GALERIANUS.]

CALPU'RNIUS SALVIA'NUS. [SALVIANUS.]

CALVA, a surname of Venus at Rome, which is derived by some from the verb *calvere*, to mock or annoy, and is believed to refer to the caprices of lovers. Others relate, that Ancus Marcius dedicated the temple of Venus Calva near the Capitol at the time when his wife's hair began to fall off; whereas a third account connects the foundation of this temple with the war against the Gauls, during which the Roman women were said to have cut off their hair for the purpose of making bow-strings of it. (Serv. *ad Aen.* i. 724; Lactant. i. 20, 27.) Hartung (*Die Relig. d. Röm.* ii. p. 251) thinks the last account the most probable, and believes that the name referred to a real or symbolical cutting off of the hair of brides on their marriage day. (Comp. Pers. *Sat.* ii. 70, with the Schol.) [L. S.]

CALVASTER, JU'LIUS, a laticlave tribune of the soldiers under Domitian, took part in the revolt of Antonius in Germany, but was pardoned because he pretended that his intercourse with Antonius was confined to a licentious connexion. (Dion Cass. lxvii. 11; Suet. *Dom.* 10.)

CALVE'NA, C. MA'TIUS, usually called Matius, without his cognomen Calvena, which he received on account of his baldness, belonged to the equestrian order, and was one of Caesar's most intimate friends. He was a learned, amiable, and accomplished man; but, through his love of retirement and literature, he took no part in the civil war, and did not avail himself of Caesar's friendship to obtain any public offices in the state. Unlike many, who called themselves the friends of Caesar, he took no part in the conspiracy against his life, but on the contrary was deeply affected by his death. He immediately espoused the side of Octavianus, with whom he became very intimate; and at his request, and in memory of his departed friend, he presided over the games which Octavianus exhibited in B. C. 44, on the completion of the temple of Venus Genetrix, in honour of Caesar's victories. The conduct of Matius excited the wrath of Caesar's murderers; and there is a beautiful letter of his to Cicero (*ad Fam.* xi. 28), in which he justifies his conduct, avows his attachment to Caesar, and deplores his loss.

Matius was also an intimate friend of Cicero and Trebatius. Cicero first speaks of him in a letter to Trebatius, written in B. C. 52, in which he congratulates the latter upon having become a friend of Matius, whom he calls "suavissimus doctissimusque homo" (*ad Fam.* vii. 15); but Cicero himself had been intimate with him some time before. Matius paid Cicero a visit at his Formian villa in B. C. 49, when he was on his way to join Caesar at Brundusium; and when Cicero returned to Italy after the battle of Pharsalia, in B. C. 48, greatly alarmed at the reception which Caesar might give him, Matius met him at Brundusium, did his best to console him, and promised to exert his influence with Caesar to obtain his pardon. From that time till Caesar's death, Matius and Cicero appear to have seen a good deal of one another; and he is frequently mentioned by Cicero in the period immediately following Caesar's death. (Cic. *ad Att.* ix. 11, 12, 15, a., *ad Fam.* vi. 12, *ad Att.* xiv. 1, 2, 4, 5, 9, xv. 2, xvi. 11, but the fullest information respecting Matius is in the two letters *ad Fam.* xi. 27, 28.)

Matius' friendship with Caesar is mentioned by Suetonius (*Caes.* 52), and his intimacy with Augustus by Pliny (*H. N.* xii. 2, s. 6), who erroneously calls him Cn. Matius, and who speaks of him as alive about 80 years before his time. Tacitus (*Ann.* xii. 60) also alludes to the power and influence which Matius possessed.

This C. Matius is in all probability the same as the C. Matius (not Cn. as Gellius calls him), who translated the Iliad into Latin verse, and was the author of several other works. His version of the Iliad is first quoted by his contemporary Varro (*L. L.* vii. 95, 96, ed. Müller), and is referred to by A. Gellius (vi. 6, ix. 14) and the Latin grammarians. Matius also wrote "Mimiambi," which were as celebrated as his translation of the Iliad, and were particularly admired for the elegance of the new words which he introduced in them. (Gell. xv. 25, xx. 8.) Matius also paid great attention to economics and agriculture, and wrote a work on the whole art and science of cookery, in three books, which were entitled respectively *Cocus*, *Cetarius*, *Salgamarius*. (Columella, xii. 4, 44.) It was probably from this Matius that the *malum Matianum* derived its name (Plin. *H. N.* xv. 14, 15; Columella, v. 10, 19; Suet. *Dom.* 21; Macrob. *Saturn.* ii. 10; Athen. iii. p. 82, c.), and the *Opsonium Matianum*, praised by Apicius (iv. 3).

(Wernsdorf, *Poët. Lat. Min.* vol. iv. p. 568, &c.; Leutsch, in the *Zeitschrift für Alterthumswissenschaft*, 1834, p. 164, &c.)

CALVE'NTIUS, an Insubrian Gaul, of the town of Placentia, and a merchant, whose daughter married L. Calpurnius Piso Caesoninus, the father of L. Calpurnius Piso Caesoninus, consul in B. C. 58. In his speech against the latter, Cicero upbraids him with the low origin of his mother, and calls him Caesoninus Semiplacentinus Calventius (*in Pison*, 6, 23; Ascon *in Pison*, p. 5, ed. Orelli; comp. Cic. *de prov. Cons.* 4, *pro Sext.* 9); and in a letter to his brother Quintus (iii. 1. § 4), Piso is also meant by the name of Calventius Marius.

CA'LVIA CRISPINILLA. [CRISPINILLA.]

CALVI'NA, JU'LIA, the sister of L. Silanus, was at first married to a son of Vitellius, but afterwards, for the sake of doing a favour to Agrippina, Vitellius accused her of incestuous intercourse with her brother, L. Silanus. There was, however, according to the concurrent testimony of the ancients, no ground whatever for that charge, except that Silanus was attached to his sister, and perhaps expressed his love for her in too unguarded a manner, surrounded as he was by spies and enemies. When Silanus had put an end to his own life, Calvina was expelled from Italy. (Tac. *Ann.* xii. 4, 8; L. SILANUS.) It is highly probable that this Calvina is the same as the Junia (Julia?) Calvina mentioned by Suetonius (*Vesp.* 23) as still alive towards the end of the reign of Vespasian, for it is stated there, that she belonged to the family of Augustus, and it is well known that the Silani were great-great-grandsons of Augustus. [L. S.]

CALVI'NUS, the name of a family of the plebeian Domitia gens.

1. CN. DOMITIUS CALVINUS, consul in B.C. 332. (Liv. viii. 17.)

2. CN. DOMITIUS CN. F. CALVINUS, surnamed Maximus, offered himself as a candidate for the curule aedileship in B. C. 304; but, although his father had been consul, Cn. Flavius, the famous scribe of Appius Claudius, was preferred to him. Five years later, however, B. C. 299, he was elected curule aedile. (Liv. x. 9, where instead of the praenomen C. we ought to read Cn.) He was raised to the consulship in B. C. 283, together with P. Cornelius Dolabella. The name of Calvinus scarcely appears during the year of his consulship, though he must have been very actively engaged, for Rome was just then threatened by a coalition of all her enemies in Italy. Stimulated by the Lucanians and Bruttians, and more especially by the Tarentines, the Etruscans, Gauls, Umbrians, and Samnites took up arms against her. The Senones, allied with the Etruscans, attacked the town of Arretium; and as the consuls were probably engaged in other parts of Italy, the praetor L. Caecilius was sent out to the relief of the place; but he lost a battle and his life near Arretium. His successor, M'. Curius, sent ambassadors to the Senones to effect an exchange of prisoners, but the ambassadors were murdered by the Senones. In order to avenge this breach of the law of nations, the consul P. Cornelius Dolabella marched through the country of the Sabines and Picentians into that of the Senones, conquered their army and ravaged their country, to secure which a Roman colony was established in it. The events which we have just described are not mentioned by all authorities in the same succession. According to Orosius (iii. 22; comp. Liv. *Epit.* 12), the murder of the Roman ambassadors preceded the campaign of L. Caecilius; whereas, according to Appian, the campaign of Dolabella followed immediately after the murder, and the object of the embassy was to remonstrate with the Senones for serving against the Romans, their allies. (Comp. Niebuhr, *Hist. of Rome*, iii. p. 427, &c.) In what manner Calvinus was engaged during this time, is not known. When the Boians saw that the Senones were expelled from their country, they began to dread the same fate, joined the remaining Senones and the Etruscans, and marched against Rome. But in crossing the Tiber they met a Roman army, and in the ensuing battle most of the Etruscans were slain, and only a few of the Gauls escaped. Our accounts differ as to the Roman commanders in this battle; for some represent Dolabella and others Calvinus as the victorious general, whereas it is most probable that both consuls gained laurels on that day. It was undoubtedly to this victory that Calvinus owed the surname of Maximus, and in B. C. 280 he was further honoured by being made dictator. On laying down this office in the same year, he was elected censor—the first instance of a plebeian being raised to that office. (Plin. *H. N.* xxxiii. 1; Polyb. ii. 19, 20; Liv. *Epit.* 13; Appian, *Samnit.* 6, *Gall.* 11; Flor. i. 13; Eutrop. ii. 10; Dion Cass. *Excerpt. Vat.* p. 163, ed. Sturz; Fast. Cap.)

3. DOMITIUS CALVINUS, probably a son of No. 2, conquered the Etruscan town of Luna, which was occupied by the Illyrians. He seems to have been praetor when he made the conquest. The year to which it belongs is unknown, though it is clear that the event must have occurred after the first Punic war, that is, after B. C. 240. (Frontin. *Strateg.* iii. 2. § 1; Liv. *Epit.* 20; Zonar. viii. 19, &c.)

4. CN. DOMITIUS, M. F. M. N. CALVINUS, appears, in B. C. 62, as legate of L. Valerius Flaccus in Asia, and in B. C. 59 as tribune of the people, in which capacity he supported the consul M. Bibulus against the other consul, C. Julius Caesar, and the

tribune Vatinius, who allowed himself to be used by Caesar as a tool. Three years later, Calvinus was praetor, and presided at the trials of L. Calpurnius Bestia, who was accused of ambitus, and of M. Caelius, who was charged with having attempted to poison Clodia. In B. C. 54 he offered himself as a candidate for the consulship, on which occasion he, as well as his competitors, was guilty of enormous bribery; and, in conjunction with C. Memmius, he entered into a most disgraceful compact with the consuls of the year, who were to preside at the elections. The two candidates promised to procure for the consuls in office certain lucrative provinces by perjury, if they would lend them their assistance in the elections; and in case the plan with the provinces should fail, the candidates promised to give to the consuls a compensation in money of forty millions of sesterces. C. Memmius himself afterwards denounced the whole plan to the senate; but the appointment of a court to investigate the conduct of Calvinus was prevented by intrigues. The election of the consuls also was delayed on account of unfavourable auspices. In the beginning of October, however, all the candidates were to be tried for ambitus; but they escaped judgment by the interreign which the party of Pompey tried to use as a means for getting him appointed dictator. The interreign lasted for nearly nine months, and Calvinus, who had in the meantime gained the favour of Pompey by voting for the acquittal of A. Gabinius, was at length made consul through the influence of Pompey. His colleague was M. Valerius Messalla. During the year of their consulship the disturbances at Rome continued: the candidates for the consulship for the year following, Milo, Hypsaeus, and Metellus Scipio, as well as P. Clodius, who sued for the praetorship, carried on their contests with bribes, and had recourse even to force and violence. The consuls were unable to get their successors elected; a decree of the senate which they effected, that no one should obtain a foreign province till five years after he had held the consulship or praetorship, did not produce the desired results. During an attempt of the consuls to get their successors elected in an assembly of the people, stones were thrown at the consuls, and Calvinus was wounded.

For some years we now lose sight of Calvinus; but after the outbreak of the civil war in B. C. 49, we find him actively engaged in the service of Caesar's party, and commanding the cavalry under Curio in Africa. After the unfortunate battle on the Bagradas, he advised Curio to take to flight, and promised not to forsake him. In the year following, Caesar sent Calvinus with two legions from Illyricum to Macedonia, where he met Metellus Scipio, without however any decisive engagement taking place between them. But, according to Dion Cassius (xli. 51), he was driven by Faustus from Macedonia, and penetrated into Thessaly, where he gained a victory over Metellus Scipio, and took several towns. When Caesar broke up from Dyrrhachium to unite his forces with those of Calvinus, the latter was in the north of Macedonia, and had nearly fallen into the hands of Pompey, but succeeded in effecting his union with Caesar on the frontier of Thessaly. In the battle of Pharsalia Calvinus commanded the centre, and was faced by Metellus Scipio.

After the close of the war in Thessaly, when Caesar went to Egypt, he entrusted to Calvinus the administration of the province of Asia and the neighbouring countries. While Caesar was engaged in the Alexandrine war, for which Calvinus sent him two legions from Asia, the latter became involved in a war with Pharnaces, the son of Mithridates; he was defeated in the neighbourhood of Nicopolis, and escaped with only a few remnants of his small army. After his return from Egypt, Caesar defeated Pharnaces near Zela, and Calvinus was sent to pursue the enemy, who was compelled to surrender Sinope. But soon after, a peace was concluded with him. As Caesar wanted to hasten to Italy, he left Calvinus behind to complete the settlement of the affairs in Asia. This does not appear to have occupied much time, for in the year following, B. C. 46, we find him engaged in Africa in besieging Considius at Thisdra, and in B. C. 45, he was present at Rome at the time when Cicero defended king Deiotarus. Caesar appointed Calvinus his magister equitum for the year following, but the murder of the dictator prevented his entering upon the office.

During the war of Octavianus and Antony against the republicans, Calvinus was ordered by the former to bring over reinforcements from Brundusium to Illyricum; but while crossing the Ionian sea, he was attacked by L Statius Murcus and Cn. Domitius Ahenobarbus. His ships were destroyed, and he himself succeeded with great difficulty in escaping back to Brundusium. In B. C. 40 he was elected consul a second time; but before the end of the year, he and his colleague were obliged to resign, in order to make room for others. In the year following, he fought as proconsul against the revolted Ceretani in Spain. Here he acted with the greatest rigour towards his own soldiers, and afterwards defeated the enemy without difficulty. His occupations in Spain, however, appear to have lasted for several years, for the triumph which he celebrated for his exploits in Spain is assigned in the triumphal Fasti to the year B. C. 36. The sums of money which he had raised in the towns of Spain were spent partly on the celebration of his triumph, and partly upon the restoration of the regia on the via sacra, which had been burnt down. (Orelli, *Onom. Tull.* ii. p. 226; Dion Cass. xxxviii. 6, xl. 45, 46, 56, xlii. 46, 49, xlvii. 47, xlviii. 15, 32, 42; Plut. *Pomp.* 54, *Caes.* 44, 50, *Brut.* 47; Appian, *B. C.* ii. 76, 91, iv. 115, 116, *Mithrid.* 120; Caes. *B. C.* ii. 42, iii. 36, &c. 78, &c., 89, *Bell. Alex.* 34, &c., 36, 93; Liv. *Epit.* 112; Vell. Pat. ii. 78; Suet. *Caes.* 35, &c.; Fast. Cap.; Eckhel, v. p. 183.) [L. S.]

CALVI'NUS, L. SE'XTIUS. 1. Consul in B. C. 124. In the year following, he had the administration of Gaul, and carried on a war against the Salluvii. After having conquered them, he founded the colony of Aquae Sextiae. (Liv. *Epit.* 61; Strab. iv. p. 180; Vell. Pat. i. 15.)

2. Is mentioned only by Cicero as an elegant orator, but of a sickly constitution, so that persons might have his advice whenever they pleased, but could employ him as their pleader in the courts only when his health permitted it. (Cic. *Brut.* 34.) He seems to be the same as the C. Sextius who was a friend of C. Caesar Strabo, and is described as one-eyed. (Cic. *De Orat.* ii. 60, 61.) Pighius thinks him to be also the same as the C. Sextius who was praetor in B. C. 99, and afterwards obtained Macedonia as his province. But in the passage of Cicero in which he is mentioned (*c. Pison.*

34) the better MSS. read Sentius instead of Sextius. [L. S.]

CALVI'NUS, T. VETU'RIUS, was twice consul, in B. C. 334 and 321. In his second consulship he and his colleague Sp. Postumius Albinus commanded the Roman army at Caudium against the Samnites, where the Romans suffered the well-known defeat, and passed under the yoke. The consuls concluded a treaty with the Samnites; but as this treaty was not approved of by the Romans, the consuls who had concluded it, and several other officers, were delivered up to the Samnites. (Liv. viii. 16, ix. 1, 6, 10; Appian, *Samnit.* 6; Cic. *De Senec.* 12, *De Off.* iii. 30; comp. Niebuhr, *Hist. of Rome*, iii. p. 211, &c.) [L. S.]

CALVI'SIUS, a client of Junia Silana. This lady had been grievously injured by Agrippina, and now resolved to take vengeance. She therefore sent Calvisius and a fellow-client to bring against Agrippina the charge of endeavouring to place Rubellius Plautus on the throne instead of Nero. It was so contrived that the charge came to the emperor's ears in a round-about way, and did not appear an intentional denunciation. Hereupon, Nero resolved to put Agrippina to death; but the monstrous deed was yet deferred for a few years, and Junia Silana and her two clients were sent into exile; but after the murder of Agrippina they were all recalled. (Tac. *Ann.* xiii. 19, 21, 22, xiv. 12.) [L. S.]

CALVI'SIUS. A person of this name was entrusted by Pliny the Younger with the task of informing the decuriones of Comum that Pliny was willing, as a matter of bounty, not of right, to effectuate the intention of one Saturninus, who, after leaving 400,000 sesterces to the respublica Comensium (a legacy which was legally void), gave the residue of his property to Pliny. (*Ep.* v. 7.) Hence Guil. Grotius (*Vitae JCtorum*, ii. 5. § 16) has classed Calvisius among the jurists, although his duties might have been undertaken by any one of moderate discretion and delicacy of feeling. Upon the same slight ground, Guil. Grotius builds the supposition, that the Calvisius mentioned by Pliny was the author of the *Actio Calvisiana*. This action was introduced, probably in the time of the republic, by some praetor of the name Calvisius (Hugo, *R. R. G.* p. 335), to protect the patron's rights of succession to a portion of his freedman's property against fraudulent alienations made in the lifetime of the freedman. (Dig, 38, tit. 5, s. 3. § 3; Heineccius, *Hist. Jur. Rom.* § 264.) [J. T. G.]

CALVI'SIUS, FLA'VIUS, the governor of Egypt under M. Aurelius, took part in the revolt of Avidius Cassius, but was treated by the emperor with great leniency, and only banished to an island. (Dion Cass. lxxi. 28.)

CALVI'SIUS NEPOS. [NEPOS.]

CALVI'SIUS SABI'NUS. [SABINUS.]

CALUSI'DIUS, a soldier who distinguished himself by his insolence to Germanicus, when the legions in Germany revolted on the death of Augustus in A. D. 14. (Tac. Ann. i. 35, 43.)

CALVUS, the "bald-head," the name of a family of the Licinia gens.

1. P. LICINIUS CALVUS, consular tribune in B. C. 400, and the first plebeian who was elected to that magistracy. (Liv. v. 12.)

2. P. LICINIUS CALVUS, a son of No. 1, was made consular tribune in B. C. 396, in the place and on the proposal of his father, who had been elected to this office, but declined it on account of his advanced age. (Liv. v. 18.)

3. C. LICINIUS CALVUS, a son of No. 2, was consular tribune in B. C. 377, and magister equitum to the dictator P. Manlius in B. C. 368,—an office which was then conferred upon a plebeian for the first time. (Liv. vi. 31, 39; Diod. xv. 57.) Plutarch (*Camill.* 39) considers this magister equitum to be the same as the famous law-giver C. Licinius Calvus Stolo, who was then tribune of the people; but it is inconceivable that a tribune should have held the office of magister equitum. Dion Cassius (*Fragm.* 33) likewise calls the magister equitum erroneously Licinius Stolo. (Comp. Niebuhr, *Hist. of Rome*, iii. p. 27, n. 35.)

4 C. LICINIUS CALVUS, surnamed STOLO, which he derived, it is said, from the care with which he dug up the shoots that sprung up from the roots of his vines. He brought the contest between the patricians and plebeians to a crisis and a happy termination, and thus became the founder of Rome's greatness. He was tribune of the people from B. C. 376 to 367, and was faithfully supported in his exertions by his colleague L. Sextius. The laws which he proposed were: 1. That in future no more consular tribunes should be appointed, but that consuls should be elected as in former times, one of whom should always be a plebeian. 2. That no one should possess more than 500 jugers of the public land, or keep upon it more than 100 head of large and 500 of small cattle. 3. A law regulating the affairs between debtor and creditor, which ordained that the interest already paid for borrowed money should be deducted from the capital, and that the remainder of the latter should be paid back in three yearly instalments. 4. That the Sibylline books should be entrusted to a college of ten men (decemviri), half of whom should be plebeians, that no falsifications might be introduced in favour of the patricians. These rogations were passed after a most vehement opposition on the part of the patricians, and L. Sextius was the first plebeian who, in accordance with the first of them, obtained the consulship for the year B. C. 366. Licinius himself too received marks of the people's gratitude and confidence, by being elected twice to the consulship, in B. C. 364 and 361; but some years later he was accused by M. Popilius Laenas of having transgressed his own law respecting the amount of public land which a person might possess. Avarice had tempted him to violate his own salutary regulations, and in B. C. 357 he was sentenced to pay a heavy fine. (Plin. *H. N.* xvii. 1, xviii. 4; Varro, *De Re Rust.* i. 2; Liv. vi. 35, 42, vii. 1, 2, 9, 16; Florus, i. 26; Aur. Vict. *De Vir. Illustr.* 20; Plut. *Camill.* 39; Diod. xv. 82, 95; Zonar. vii. 24; Val. Max. viii. 6. § 3; comp. Niebuhr, *Hist. of Rome*, iii. p. 1, &c.) [L. S.]

CALVUS, C. LICI'NIUS MACER, who, as a forensic speaker, was considered by his countrymen generally as not unworthy of being ranked with Caesar, Brutus, Pollio, and Messalla, while by some he was thought to rival even Cicero himself, and who as a poet is commonly placed side by side with Catullus, was born on the 28th of May, B. C. 82, on the same day with M. Coelius Rufus. (Plin. *H. N.* vii. 50.) He was the son of C. Licinius Macer, a man of praetorian dignity, who, when impeached (B. C. 66) of extortion by Cicero, finding that the verdict was against him, forthwith committed suicide before the formalities of the trial

were fully completed, and thus averted the dishonour and ruin which would have been entailed upon his family by a public condemnation and by the confiscation of property which it involved. (Val. Max. ix. 12. § 7; Plut. *Cic.* 9; Cic. *ad Att.* i. 4.) This Licinius Macer was very probably the same person with the annalist of that name so frequently quoted by Livy and others, and with the orator mentioned in the *Brutus* (cc. 64, 67, comp. *de Leg.* i. 2. § 3), although there is not sufficient evidence to justify us in pronouncing with confidence on their identity. Young Calvus being thus at the age of sixteen bereft of his father, devoted himself to study with singular zeal, and submitted to extraordinary discipline, in order that the whole of his bodily strength might be concentrated upon intellectual pursuits. (Plin. *H. N.* xxxiv. 50.) But this excessive application seems to have enfeebled and exhausted his constitution, for he died in his early prime, certainly not later than in his 35th or 36th year (Cic. *Brut.* 82, *ad Fam.* xv. 21), leaving behind him twenty-one orations. The names of five only of these have been preserved: against Asitius; against Drusus; for Messius; for C. Cato, the prosecution against whom was conducted by Asinius Pollio; and against Vatinius, who was defended by Cicero. This last, which was divided into several parts, was his first effort at the bar, and was delivered when he had attained the age of 27. It is very frequently referred to by ancient writers in terms of strong commendation (*e.g. Dial. de Orat.* 34); and from Seneca (*Controv.* iii. 19) we learn, that so skilfully were the charges developed, so energetically were they urged upon the jury, and so powerful was the effect evidently produced, that the accused, unable to restrain his feelings, started up in the midst of the pleading, and passionately exclaimed, "Rogo vos, judices num, si iste disertus est, ideo me damnari oporteat?"

The inconsiderable fragments which have been preserved of the above speeches are not of such a description as to enable us to form any estimate of the powers of Calvus; but we gather from the testimony of Cicero, Quintilian, and the author of the dialogue on the decline of eloquence, that his compositions were carefully moulded after the models of the Attic school, and were remarkable for the accuracy, tact, and deep research which they displayed, but were so elaborately polished as to appear deficient in ease, vigour, and freshness; and thus, while they were listened to with delight and admiration by men of education, they fell comparatively dead and cold upon an uncultivated audience. (Cic. *ad Fam.* xv. 21; Quintil. x. 1. § 111. x. 2. § 25, xii. 10. § 11.; *Dial. de Orat.* 17, 21, 25; Senec. *Controv. l. c.*)

As a poet, he was the author of many short fugitive pieces, which, although of a light and sportive character (*jeca*) and somewhat loose in tone, still bore the stamp of high genius—of elegies whose beauty and tenderness, especially of that on the untimely death of his mistress Quintilia, have been warmly extolled by Catullus, Propertius, and Ovid—and of fierce lampoons (*famosa epigrammata*) upon Pompey, Caesar, and their satellites, the bitterness of which has been commemorated by Suetonius. We have reason to believe, from the criticisms of Pliny (*Ep.* i. 16) and Aulus Gellius (xix. 9), that the poems of Calvus, like the lighter effusions of Catullus with which they are so often classed, were full of wit and grace, but were nevertheless marked by a certain harshness of expression and versification which offended the fastidious ears of those habituated to the unbroken smoothness of the poets of the Augustan court. They were undoubtedly much read, so that even Horace, whose contemptuous sneer (*Sat.* i. 10. 16) was probably in some degree prompted by jealousy, cannot avoid indirectly acknowledging and paying tribute to their popularity. As to their real merits, we must depend entirely upon the judgment of others, for the scraps transmitted to us are so few and trifling, none extending beyond two lines, that they do not enable us to form any opinion for ourselves. We hear of an *Epithalamium* (Priscian, v. 8. p. 196, ed. Krehl); of an *Io*, in hexameter verse (Serv. *ad Virg. Ecl.* vi. 47, viii. 4); and of a *Hipponacteum praeconium*, levelled against the notorious Hermogenes Tigellius (Schol. Cruq. *ad Hor. Sat.* i. 3. 3; Cic. *ad Fam.* vii. 24); but with these exceptions, the very names of his pieces are lost. (Plin. *Ep.* iv. 14. § 9, iv. 27. § 3, v. 3; Catull. xcvi.; Propert. ii. 19, 40, ii. 25, 89; Ov. *Am.* iii. 9. 61; Senec. *Controv. l. c.*; Sueton. *Jul. Caes.* 49, 73.)

Calvus was remarkable for the shortness of his stature, and hence the vehement action in which he indulged while at the bar, leaping over the benches, and rushing violently towards the seats of his opponents, was in such ludicrous contrast with his stunted and insignificant person, that even his friend Catullus has not been able to resist a joke, and has presented him to us as the "Salaputium disertum," "the eloquent Tom Thumb." (Catull. liv.; Senec. *Controv. l. c.*)

With regard to his name, he is usually styled C. Licinius Calvus; but we find him called by Cicero (*ad Q. Fr.* ii. 4) Macer Licinius, probably after his father; and hence his full designation would be that which we have placed at the head of this article.

The most complete account of Licinius Calvus is given in the essay of Weichert "De C. Licinio Calvo poeta" (*Fragm. Poet. Latin.* Lips. 1830); but it is so full of digressions that it is not very readable. See also Levesque de Burigny in the Memoirs of the Academy of Inscriptions and Belles Lettres, vol. xxxi. [W. R.]

CALVUS, ATHENODO'RUS. [ATHENODORUS, No. 3.]

CALVUS, L. CAECI'LIUS METELLUS, consul B. C. 142. [METELLUS.]

CALVUS, CN. CORN'ELIUS SCIPIO, consul, B. C. 222. [SCIPIO.]

CA'LYBE (Καλύβη), two mythical personages, one of whom was a nymph by whom Laomedon became the father of Bucolion (Hom. *Il.* vi. 23; Apollod. iii. 12. § 3), and the other a priestess of of Juno. (Virg. *Aen.* vii. 419.) [L. S.]

CA'LYCE (Καλύκη), three mythical beings, the one a daughter of Aeolus and Enarete, and mother of Endymion (Apollod. i. 7. §§ 3, 5); the second a daughter of Hecaton and mother of Cygnus by Poseidon (Hygin. *Fab.* 157); and the third is mentioned by Apollodorus (iii. 1. § 5) among the daughters of Danaus; but the whole passage is probably corrupt. [L. S.]

CA'LYDON (Καλυδών), a son of Aetolus and Pronoë, married to Aeolia, by whom he became the father of Epicaste and Protogeneia. He was regarded as the founder of the Aetolian town of Calydon. (Apollod. i. 7. § 7; Steph. Byz. *s. v.*) [L. S.]

CALYDO'NIUS (Καλυδώνιος), a surname of

Dionysus, whose image was carried from Calydon to Patrae (Paus. vii. 21. § 1), and of Meleager, the hero in the Calydonian hunt. (Ov. *Met.* viii. 231.) [L. S.]

CALYNTHUS (Κάλυνθος), a statuary of uncertain country, contemporary with Onatas, B. C. 468–448. (Paus. x. 13. § 5.) [W. I.]

CALYPSO (Καλυψώ). Under this name we find in Hesiod (*Theog.* 359) a daughter of Oceanus and Tethys, and in Apollodorus (i. 2. § 7) a daughter of Nereus, while the Homeric Calypso is described as a daughter of Atlas. (*Od.* i. 50.) This last Calypso was a nymph inhabiting the island of Ogygia, on the coast of which Odysseus was thrown when he was shipwrecked. Calypso loved the unfortunate hero, and promised him eternal youth and immortality if he would remain with her. She detained him in her island for seven years, until at length she was obliged by the gods to allow him to continue his journey homewards. (*Od.* v. 28, &c., vii. 254, &c.) [L. S.]

CAMATE'RUS, ANDRONI'CUS (Ἀνδρόνικος Καματηρός), a relative of the emperor Manuel Comnenus (A. D. 1143 to 1180), who honoured him with the title of Sebastus, and promoted him to the offices of praefect of the city and praefect of the βίγλα, *i. e.* praefectus vigilum, or praefect of the imperial guards. Camaterus is said to have been a man of great intellect and a powerful speaker. He is the author of several theologico-polemical works, an extract from one of which is all that has appeared in print. Among them we may mention one entitled Ἀντιῤῥητικά, a dialogue against the Latins. A portion of this work which relates to the *Processio Spiritus Sancti*, was subsequently refuted by J. Veccus, and both the original and the refutation are printed in L. Allatius' *Graecia Orthodox.* ii. p. 287, &c. His other works are still extant in MS. Andronicus Camaterus was the father of Joannes Ducas, to whom Eustathius dedicated his commentary on Dionysius Periegetes. (Cave, *Hist. Lit.* i. p. 675, with Wharton's *Append.* p. 24; Fabric. *Bibl. Graec.* xi. p. 278.) [L. S.]

CAMATE'RUS, JOANNES (Ἰωάννης Καματηρός), patriarch of Constantinople from A. D. 1198 to 1204. We have four iambic lines in praise of him, which were written by Ephraemus, and are printed in Leo Allatius, *De Consensu*, &c. (i. p. 724.) Nicolaus Comnenus (*Praenot. Mystag.* p. 251) mentions an oration of his on homicide, and another, on the marriage of Consobrini, is printed in Freher's *Jus Graecum* (iv. p. 285). An epistle of J. Camaterus addressed to Innocent III. is printed in a Latin translation among the letters of Innocent, with the reply of the latter. In this letter Camaterus expresses his wonder at the Roman church assuming the title of the *universal church.* Among the other works of his which are still extant in MS. there is an iambic poem inscribed to the emperor Manuel Comnenus, and entitled περὶ ζωδιακοῦ κύκλου καὶ τῶν ἄλλων ἁπάντων τῶν ἐν οὐρανῷ. (Cave, *Hist. Lit.* i. p. 693; Fabric. *Bibl. Graec.* iv. p. 154, &c., xi. p. 279, &c.) [L. S.]

CAMBAULES (Καμβαύλης), the leader of a horde of Gauls before they invaded Greece in B. C. 279. The barbarians were at first few in number, but when they reached Thrace their forces had increased to such an extent, that they were divided into three great armies, which were placed under Cerethrius, Brennus, and Bolgius; and Cambaules is no longer heard of. (Paus. x. 19. § 4.) [L. S.]

CAMBY'LUS (Καμβῦλος), commander of the Cretans engaged in the service of Antiochus III. in B. C. 214. He and his men were entrusted with the protection of a fort near the acropolis of Sardis during the war against Achaeus, the son of Andromachus. He allowed himself to be drawn into a treacherous plan for delivering up Achaeus to Antiochus, by Bolis, who received a large sum of money from Sosibius, the agent of Ptolemy, for the purpose of assisting Achaeus to escape. But the money was divided between Bolis and Cambylus, and instead of setting Achaeus free, they communicated the plan to Antiochus, who again rewarded them richly for delivering Achaeus up to him. (Polyb. viii. 17–23; comp. ACHAEUS.) [L. S.]

CAMBY'SES (Καμβύσης). 1. The father of Cyrus the Great, according to Herodotus and Xenophon, the former of whom tells us (i. 107), that Astyages, being terrified by a dream, refrained from marrying his daughter Mandane to a Mede, and gave her to Cambyses, a Persian of noble blood, but of an unambitious temper. (Comp. Just. i. 4.) The father of Cambyses is also called 'Cyrus' by Herodotus (i. 111). In so rhetorical a passage as the speech of Xerxes (Herod. vii. 11) we must not look for exact accuracy in the genealogy. Xenophon (*Cyrop.* i. 2) calls Cambyses the *king* of Persia, and he afterwards speaks of him (*Cyrop.* viii. 5) as still reigning after the capture of Babylon, B. C. 538. But we cannot of course rest much on the statements in a romance. The account of Ctesias differs from the above. [ASTYAGES.]

2. A son of Cyrus the Great, by Amytis according to Ctesias, by Cassandane according to Herodotus, who sets aside as a fiction the Egyptian story of his having had Nitetis, the daughter of Apries, for his mother. This same Nitetis appears in another version of the tale, which is not very consistent with chronology, as the concubine of Cambyses; and it is said that the detection of the fraud of Amasis in substituting her for his own daughter, whom Cambyses had demanded for his seraglio, was the cause of the invasion of Egypt by the latter in the fifth year of his reign, B. C. 525. There is, however, no occasion to look for any other motive than the same ambition which would have led Cyrus to the enterprise, had his life been spared, besides that Egypt, having been conquered by Nebuchadnezzar, seems to have formed a portion of the Babylonian empire. (See Jerem. xliii. xlvi.; Ezek. xxix.—xxxii.; Newton, *On the Prophecies*, vol. i. p. 357, &c.; comp. Herod. i. 77.) In his invasion of the country, Cambyses is said by Herodotus to have been aided by Phanes, a Greek of Halicarnassus, who had fled from the service of Amasis; and, by his advice, the Persian king obtained the assistance of an Arabian chieftain, and thus secured a safe passage through the desert, and a supply of water for his army. Before the invading force reached Egypt, Amasis died and was succeeded by his son, who is called Psammenitus by Herodotus, and Amyrtaeus by Ctesias. According to Ctesias, the conquest of Egypt was mainly effected through the treachery of Combapheus, one of the favourite eunuchs of the Egyptian king, who put Cambyses in possession of the passes on condition of being made viceroy of the country. But Herodotus makes no mention either of this intrigue, or of the singular stratagem by which Polyaenus says (vii. 9), that Pelusium was taken almost without resistance. He tells us,

however, that a single battle, in which the Persians were victorious, decided the fate of Egypt; and, though some of the conquered held out for a while in Memphis, they were finally obliged to capitulate, and the whole nation submitted to Cambyses. He received also the voluntary submission of the Greek cities, Cyrene and Barca [see p. 477, b.], and of the neighbouring Libyan tribes, and projected fresh expeditions against the Aethiopians, who were called the "long-lived," and also against Carthage and the Ammonians. Having set out on his march to Aethiopia, he was compelled by want of provisions to return; the army which he sent against the Ammonians perished in the sands; and the attack on Carthage fell to the ground in consequence of the refusal of the Phoenicians to act against their colony. Yet their very refusal serves to shew what is indeed of itself sufficiently obvious, how important the expedition would have been in a commercial point of view, while that against the Ammonians, had it succeeded, would probably have opened to the Persians the caravan-trade of the desert. (Herod. ii. 1, iii. 1-26; Ctes. *Pers.* 9; Just. i. 9; comp. Heeren's *African Nations*, vol. i. ch. 6.)

Cambyses appears to have ruled Egypt with a stern and strong hand; and to him perhaps we may best refer the prediction of Isaiah: "The Egyptians will I give over into the hand of a cruel lord" (Is. xix. 4; see Vitringa, *ad loc.*); and it is possible that his tyranny to the conquered, together with the insults offered by him to their national religion, may have caused some exaggeration in the accounts of his madness, which, in fact, the Egyptians ascribed to his impiety. But, allowing for some over-statement, it does appear that he had been subject from his birth to epileptic fits (Herod. iii. 33); and, in addition to the physical tendency to insanity thus created, the habits of despotism would seem to have fostered in him a capricious self-will and a violence of temper bordering upon frenzy. He had long set the laws of Persia at defiance by marrying his sisters, one of whom he is said to have murdered in a fit of passion because she lamented her brother Smerdis, whom he had caused to be slain. Of the death of this prince, and of the events that followed upon it, different accounts are given by Herodotus and Ctesias. The former relates that Cambyses, alarmed by a dream which seemed to portend his brother's greatness, sent a confidential minister named Prexaspes to Susa with orders to put him to death. Afterwards, a Magian, who bore the same name as the deceased prince and greatly resembled him in appearance, took advantage of these circumstances to personate him and set up a claim to the throne [SMERDIS], and Cambyses, while marching through Syria against this pretender, died at a place named Ecbatana of an accidental wound in the thigh, B. C. 521. According to Ctesias, the name of the king's murdered brother was Tanyoxarces, and a Magian named Sphendadates accused him to the king of an intention to revolt. After his death by poison, Cambyses, to conceal it from his mother Amytis, made Sphendadates personate him. The fraud succeeded at first, from the wonderful likeness between the Magian and the murdered prince; at length, however, Amytis discovered it, and died of poison, which she had voluntarily taken, imprecating curses on Cambyses. The king died at Babylon of an accidental wound in the thigh, and Sphendadates continued to support the character of Tanyoxarces, and maintained himself for some time on the throne. (Herod. iii. 27–38, 61–66; Ctes. *Pers.* 10–12; Diod. *Exc. de Virt. et Vit.* p. 556, ed. Wess.; Strab. x. p. 473, xvii. pp. 805, 816; Just. i. 9.) Herodotus says (iii. 89), that the Persians always spoke of Cambyses by the name of δεσπότης, in remembrance of his tyranny. [E. E.]

CAMEIRUS (Κάμειρος), a son of Cercaphus and Cydippe, and a grandson of Helios. The town of Cameiros, in Rhodes, is said to have derived its name from him. (Diod. v. 57; Pind. *Ol.* vii. 135, with the Schol.; Eustath. *ad Hom.* p. 315.) [L. S.]

CAME'LIUS, one of the physicians of Augustus, who appears to have lived after Artorius, and to have been succeeded by Antonius Musa. Pliny in rather an obscure passage (*H. N.* xix. 38), tells us, that he would not allow the emperor to eat lettuce in one of his illnesses, from the use of which plant afterwards, at the recommendation of Antonius Musa, he derived much benefit. [W. A. G.]

CAME'NAE, not *Camoenae*, were Roman divinities whose name is connected with *carmen* (an oracle or prophecy), whence we also find the forms *Casmenae*, *Carmenae*, and *Carmentis*. The *Camenae* were accordingly prophetic nymphs, and they belonged to the religion of ancient Italy, although later traditions represent them as having been introduced into Italy from Arcadia. Two of the Camenae were Antevorta and Postvorta. [ANTEVORTA.] The third was Carmenta or Carmentis, a prophetic and healing divinity, who had a temple at the foot of the Capitoline hill, and altars near the porta Carmentalis. Respecting the festival celebrated in her honour, see *Dict. of Ant. s. v. Carmentalia.* The traditions which assigned a Greek origin to her worship at Rome, state that her original name was Nicostrate, and that she was called Carmentis from her prophetic powers. (Serv. *ad Aen.* viii. 51, 336; Dionys. i. 15, 32.) According to these traditions she was the mother of Evander, the Arcadian, by Hermes, and after having endeavoured to persuade her son to kill Hermes, she fled with him to Italy, where she gave oracles to the people and to Heracles. She was put to death by her son at the age of 110 years, and then obtained divine honours. (Dionys. i. 31, &c.) Hyginus (*Fab.* 277) further relates, that she changed the fifteen characters of the Greek alphabet, which Evander introduced into Latium, into Roman ones. The fourth and most celebrated Camena was Aegeria or Egeria. [AEGERIA.] It must be remarked here, that the Roman poets, even as early as the time of Livius Andronicus, apply the name of Camenae to the Muses. (Hartung, *Die Relig. d. Röm.* ii. p. 198, &c.) [L. S.]

CAMENIA'TA, JOANNES (Ἰωάννης Καμενιάτα), cubuclesius, or bearer of the crosier, to the archbishop of Thessalonica, was an eye-witness of the capture of that town by the Arabs in A. D. 904 A. H. 189. Leo, a Syrian renegade, who held a command under the Arabs, made a descent in that year near Thessalonica, with a fleet of fifty-four ships chiefly manned with negro slaves, surprised, took, and plundered the town, then the second in the Greek empire, and sailed off with a great number of captives. Among these were Cameniata and several of his family, who would have been put to death by the Arabs, had not Cameniata saved his and their lives by shewing the victors a spot where the inhabitants had buried part of their riches.

The Arabs, however, did not restore him to liberty, but carried him to Tarsus in Cilicia for the purpose of exchanging him for Arab prisoners who had been taken by the Greeks. At Tarsus, Cameniata wrote a description of the capture of Thessalonica, entitled Ἰωάννου κληρικοῦ καὶ κουβουκλεισίου τοῦ Καμενιάτου εἰς τὴν ἅλωσιν τῆς Θεσσαλονίκης, which is commonly called by its Latin title "De Excidio Thessalonicensi." It is divided into seventy-nine chapters, and is as important for the plunder of Thessalonica by the Arabs as the work of Joannes Anagnosta for the sack of the same town by the Turks in 1430. The Greek text of this elegant work was first published, with a Latin translation, by Leo Allatius in his Σύμμικτα, 1653-1658, where it is divided into forty-five sections. The second edition is by Combefisius, who published it with an improved Latin translation in his "Historiae Byzantinae Scriptores post Theophanem," Paris, 1685, fol., which forms part of the Parisian "Corpus Script. Hist. Byzant." Combefisius divided it into seventy-nine chapters. The third and last edition, in the Bonn Collection, was published by Em. Bekker together with Theophanes (continuatus), Symon Magister, and Georgius Monachus, Bonn, 1838, 8vo. (Fabric. *Bibl. Graec.* vii. p. 683; Hanckius, *De Script. Hist. Byzant.* p. 403, &c.; the Ἅλωσις of Ioannes Cameniata.) [W.P.]

CAMERI'NUS, the name of an old patrician family of the Sulpicia gens, which probably derived its name from the ancient town of Cameria or Camerium, in Latium. The Camerini frequently held the highest offices in the state in the early times of the republic; but after B. C. 345, when Ser. Sulpicius Camerinus Rufus was consul, we do not hear of them again for upwards of 400 years, till Q. Sulpicius Camerinus obtained the consulship in A. D. 9. The family was reckoned one of the noblest in Rome in the early times of the empire. (Juv. vii. 90, viii. 38.)

1. SER. SULPICIUS P. F. CAMERINUS CORNUTUS, consul B. C. 500 with M'. Tullius Longus in the tenth year of the republic. Livy says, that nothing memorable took place in that year, but Dionysius speaks of a formidable conspiracy to restore the Tarquins which was detected and crushed by Camerinus. After the death of his colleague, Camerinus held the consulship alone. Dionysius puts a speech into the mouth of Camerinus respecting a renewal of the league with the Latins in B. C. 496. (Liv. ii. 19; Dionys. v. 52, 55, 57, vi. 20; Cic. *Brut.* 16; Zonar. vii. 13.)

2. Q. SULPICIUS CAMERINUS CORNUTUS, consul B. C. 490 with Sp. Larcius Flavus. He was afterwards one of the embassy sent to intercede with Coriolanus when the latter was advancing against Rome. (Dionys. vii. 68, viii. 22.)

3. SER. SULPICIUS SER. F. SER. N. CAMERINUS CORNUTUS, consul B. C. 461, when the lex Terentillia was brought forward a second time for a reform in the laws. (Liv. iii. 10; Dionys. x. 1; Diod. xi. 84; Plin. *H. N.* ii. 57.) This law, however, was successfully resisted by the patricians; but when in B. C. 454 it was resolved to send three ambassadors into Greece to collect information respecting the laws of the Greek states, Ser. Camerinus was one of their number, according to Dionysius (x. 52), though Livy calls him (iii. 31) Publius. The ambassadors remained three years in Greece, and on their return Ser. Camerinus was appointed a member of the decemvirate in B. C. 451. (Liv. iii. 33; Dionys. x. 56.) In B. C. 446 he commanded the cavalry under the consuls T. Quinctius Capitolinus and Agrippa Furius Medullinus in the great battle against the Volsi and Aequi fought in that year. (Liv. iii. 70.)

4. P. SULPICIUS CAMERINUS. (Liv. iii. 31.) See No. 3.

5. Q. SULPICIUS SER. F. SER. N. CAMERINUS CORNUTUS, son or grandson of No. 3, consular tribune in B. C. 402 and again in 398. (Liv. v. 8, 14; Diod. xiv. 38, 82.)

6. SER. SULPICIUS Q. F. SER. N. CAMERINUS, son of No. 5, consul B. C. 393, and military tribune in 391, in the latter of which years he conducted the war against the Salpinates, and carried off a great quantity of booty from their territory. (Liv. v. 29, 32; Diod. xiv. 99, 107.) He was one of the three interreges in B. C. 387. (Liv. vi. 5.)

7. C. SULPICIUS CAMERINUS, consular tribune in B. C. 382, and censor in 380 with Sp. Postumius Regillensis Albinus. But no census was taken in this year, as Camerinus resigned his office on the death of his colleague. (Liv. vi. 22; Diod. xv. 41; Liv. vi. 27.)

8. SER. SULPICIUS CAMERINUS RUFUS, consul B. C. 345. (Liv. vii. 28; Diod. xvi. 66.)

9. Q. SULPICIUS Q. F. Q. N. CAMERINUS, was consul in A. D. 9, the birth-year of the emperor Vespasian. (Suet. *Vesp.* 3; Plin. *H. N.* vii. 48. s. 49.)

10. SULPICIUS CAMERINUS, was proconsul of Africa together with Pomponius Silvanus, and on their return to Rome in A. D. 59, they were both accused on account of their extortions in their province, but were acquitted by the emperor Nero. (Tac. *Ann.* xiii. 52.) Soon afterwards, however, Nero put Camerinus and his son to death, according to Dion Cassius (lxiii. 18), for no other reason but because they ventured to make use of the surname Pythicus, which was hereditary in their family, and which Nero claimed as an exclusive prerogative for himself. It appears from Pliny (*Ep.* v. 3), that they were accused by M. Regulus.

CAMERI'NUS, a Roman poet, contemporary with Ovid, who sang of the capture of Troy by Hercules. No portion of this lay has been preserved, nor do we find any allusion to the work or its author except in a single line of the Epistles from Pontus. The supposition, that the *Excidium Trojae* mentioned by Apuleius (*de Orthograph.* § 16) is the production in question, seems to rest on no evidence whatever. (Ov. *Ep. ex. Pont.* iv. 16. 20.) [W. R.]

CAMERI'NUS, SCRIBONIA'NUS, the assumed name of a runaway slave, whose real name was afterwards found out to be Geta. He made his appearance in the reign of Vitellius, and his object seems to have been to upset the government of Vitellius. He pretended to have been obliged to quit Rome in the time of Nero, and to have ever since lived concealed in Histria, because he belonged to the family of the Crassi, who had large possessions there. He succeeded in assembling around him the populace, and even some soldiers, who were misled by him or wished for a revolution. The pretender, however, was seized and brought before Vitellius; and when his real origin was discovered, he was executed as a common slave. (Tac. *Hist.* ii. 72.) [L. S.]

CAMERS, the name of two mythical personages in Virgil. (*Aen.* x. 562, xii. 224, &c.) [L. S.]

CAMILLA, a daughter of king Metabus of the Volscian town of Privernum. When her father, expelled by his subjects, came in his flight to the river Amasenus, he tied his infant daughter, whom he had previously devoted to the service of Diana, to a spear, and hurled it across the river. He himself then swam after it, and on reaching the opposite bank he found his child uninjured. He took her with him, and had her suckled by a mare. He brought her up in pure maidenhood, and she became one of the swift-footed servants of Diana, accustomed to the chase and to war. In the war between Aeneas and Turnus she assisted the latter, and was slain by Aruns. Diana avenged her death by sending Opis to kill Aruns, and to rescue the body of Camilla. (Virg. *Aen.* vii. 803, &c., xi. 432, &c., 648, &c.; Hygin. *Fab.* 252.) Servius (*ad Aen.* xi. 543 and 558) remarks, that she was called Camilla because she was engaged in the service of Diana, since all youthful priestesses were called Camillae by the Etruscans. That there were such Camillae as well as Camilli at Rome is expressly stated by Dionysius. (ii. 21, &c.; Fest. *s. v. Camillus.*) [L. S.]

CAMILLUS, a Gallic chief. [BRUTUS, No. 17.]

CAMILLUS, the name of a patrician family of the Furia gens.

1. M. FURIUS CAMILLUS, was, according to Livy (v. 1), elected consular tribune for the first time in B. C. 403. In this year Livy mentions eight consular tribunes, a number which does not occur any where else; and we know from Plutarch (*Cam.* 2), that Camillus was invested with the censorship before he had held any other office. From these circumstances it has justly been inferred, that the censorship of Camillus and his colleague Postumius must be assigned to the year B. C. 403, and that Livy, in his list of the consular tribunes of that year, includes the two censors. (Comp. Val. Max. i. 9. § 1.) Therefore, what is commonly called the second, third, &c., consular tribunate of Camillus, must be regarded as the first, second, &c. The first belongs to B. C. 401; and the only thing that is mentioned of him during this year is, that he marched into the country of the Faliscans, and, not meeting any enemy in the open field, ravaged the country. His second consular tribunate falls in the year B. C. 398, in the course of which he acquired great booty at Capena; and as the consular tribunes were obliged by a decree of the senate to lay down their office before the end of the year, Q. Servilius Fidenas and Camillus were successively appointed interreges.

In B. C. 396, when the Veientines, Faliscans, and Fidenates again revolted, Camillus was made dictator for the purpose of carrying on the war against them, and he appointed P. Cornelius Scipio his magister equitum. After defeating the Faliscans and Fidenates, and taking their camp, he marched against Veii, and succeeded in reducing the town, in the tenth year of the war. Here he acquired immense booty, and had the statue of Juno Regina removed to Rome, where it was set up in a special temple on the Aventine, which was consecrated in B. C. 391, the year in which he celebrated the great games he had vowed. On his return from Veii, he entered Rome in triumph, riding in a chariot drawn by white horses. In B. C. 394 he was elected consular tribune for the third time, and reduced the Faliscans. The story of the schoolmaster who attempted to betray the town of Falerii to Camillus, belongs to this campaign. Camillus had him chained and sent back to his fellow-citizens, who were so much affected by the justice of the Roman general, that they surrendered to the Romans. (Liv. v. 27; comp. Val. Max. vi. 5. § 1, who calls Camillus consul on this occasion, although, according to the express testimony of Plutarch, he was never invested with the consulship.)

In B. C. 391, Camillus was chosen interrex to take the auspices, as the other magistrates were attacked by an epidemic then raging at Rome, by which he also lost a son. In this year he was accused by the tribune of the plebs, L. Appuleius, with having made an unfair distribution of the booty of Veii; and, seeing that his condemnation was unavoidable, he went into exile, praying to the gods that, if he was wronged, his ungrateful country might soon be in a condition to stand in need of him. During his absence he was condemned to pay a fine of 15,000 heavy asses. The time for which he had prayed soon came; for the Gauls advanced through Etruria towards Rome, and the city, with the exception of the capitol, was taken by the barbarians, and reduced to ashes. In this distress, Camillus, who was living in exile at Ardea, was recalled by a lex curiata, and while yet absent was appointed dictator a second time, B. C. 390. He made L. Valerius Potitus his magister equitum, assembled the scattered Roman forces, consisting partly of fugitives and partly of those who had survived the day on the Allia, and marched towards Rome. Here he took the Gauls by surprise, and defeated them completely. He then entered the city in triumph, saluted by his fellow-citizens as alter Romulus, pater patriae, and conditor alter urbis. His first care was to have the temples restored, and then to rebuild the city. The people, who were at first inclined to quit their destroyed homes and emigrate to Veii, were prevailed upon to give up this plan, and then Camillus laid down his dictatorship.

In B. C. 389 Camillus was made interrex a second time for the purpose of electing the consular tribunes; and, as in the same year the neighbouring tribes rose against Rome, hoping to conquer the weakened city without any difficulty, Camillus was again appointed dictator, and he made C. Servilius Ahala his magister equitum. He first defeated the Volscians, and took their camp; and they were now compelled to submit to Rome after a contest of seventy years. The Aequians were also conquered near Bola, and their capital was taken in the first attack. Sutrium, which had been occupied by Etruscans, fell in like manner. After the conquest of these three nations, Camillus returned to Rome in triumph.

In B. C. 386 Camillus was elected consular tribune for the fourth time, and, after having declined the dictatorship which was offered him, he defeated the Antiates and Etruscans. In B. C. 384 he was consular tribune for the fifth, and in 381 for the sixth time. In the latter year he conquered the revolted Volscians and the Praenestines. During the war against the Volscians L. Furius Medullinus was appointed as his colleague. The latter disapproved of the cautious slowness of Camillus, and, without his consent, he led his troops against the enemy, who by a feigned flight drew him into a perilous situation and put him to flight. But Camillus now appeared, compelled the fugitives to

stand, led them back to battle, and gained a complete victory. Hereupon Camillus received orders to make war upon the Tusculans for having assisted the Volscians; and, notwithstanding the former conduct of Medullinus, Camillus again chose him as his colleague, to afford him an opportunity of wiping off his disgrace. This generosity and moderation deserved and excited general admiration.

In B. C. 368, when the patricians were resolved to make a last effort against the rogations of C. Licinius Stolo, the senate appointed Camillus, a faithful supporter of the patricians, dictator for the fourth time. His magister equitum was L. Aemilius Mamercinus. But Camillus, who probably saw that it was hopeless to resist any further the demands of the plebeians, resigned the office soon after, and P. Manlius was appointed in his stead. In the following year, B. C. 367, when a fresh war with the Gauls broke out, Camillus, who was now nearly eighty years old, was called to the dictatorship for the fifth time. His magister equitum was T. Quinctius Pennus. He gained a great victory, for which he was rewarded with a triumph. Two years later, B. C. 365, he died of the plague. Camillus is the great hero of his time, and stands forth as a resolute champion of his own order until he became convinced that further opposition was of no avail. His history, as related in Plutarch and Livy, is not without a considerable admixture of legendary and traditional fable, and requires a careful critical sifting. (Plut. *Life of Camillus;* Liv. v. 10, 12, 14, 17, 19, &c., 31, 32, 46, 49–55, vi. 1–4, 6, &c., 18, &c., 22, &c., 38, 42, vii. 1; Diod. xiv. 93; Eutrop. i. 20; Val. Max. iv. 1. § 2; Gellius, xvii. 21; Cic. *pro Dom.* 32, *de Re Publ.* i. 3, *Tuscul.* i. 37, *Fragm.* p. 462; Ascon. *pro Scaur.* p. 30, ed. Orelli.)

2. SP. FURIUS CAMILLUS, a son of No. 1. When the praetorship was instituted in B. C. 367, Camillus was one of the two who were first invested with it. (Liv. vii. 1; Suid. *s. v.* Πραίτωρ.)

3. L. FURIUS M. F. CAMILLUS, a son of No. 1. In B. C. 350, when one of the consuls was ill, and the other, Popillius Laenas, returned from the Gallic war with a severe wound, L. Furius Camillus was appointed dictator to hold the comitia, and P. Cornelius Scipio became his magister equitum. Camillus, who was as much a patrician in his feelings and sentiments as his father, did not accept the names of any plebeians who offered themselves as candidates for the consulship, and thus caused the consulship to be given to patricians only. The senate, delighted with this, exerted all its influence in raising him to the consulship in B. C. 349. He then nominated Appius Claudius Crassus as his colleague, who however died during the preparations for the Gallic war. Camillus, who now remained sole consul, caused the command against the Gauls to be given to himself *extra sortem.* Two legions were left behind for the protection of the city, and eight others were divided between him and the praetor L. Pinarius, whom he sent to protect the coast against some Greek pirates, who in that year infested the coast of Latium. Camillus routed the Gauls in the Pomptine district, and compelled them to seek refuge in Apulia. This battle against the Gauls is famous in Roman story for the single combat of M. Valerius Corvus with a bold and presumptuous Gaul. After the battle, Camillus honoured the gallantry of Valerius with a present of ten oxen and a golden crown. Camillus then joined the praetor Pinarius on the coast; but nothing of any importance was accomplished against the Greeks, who soon after disappeared. (Liv. vii. 24–26; Cic. *De Senect.* 12; Gell. ix. 11.)

4. L. FURIUS SP. F. M. N. CAMILLUS, son of No. 2, consul in B. C. 338, together with C. Maenius. He fought in this year successfully against the Tiburtines, and took their town Tibur. The two consuls united completed the subjugation of Latium; they were rewarded with a triumph, and equestrian statues, then a rare distinction, were erected to them in the forum. Camillus further distinguished himself by advising his countrymen to treat the Latins with mildness. In B. C. 325 he was elected consul a second time, together with D. Junius Brutus Scaeva. In this year war was declared against the Vestinians, and Camillus obtained Samnium for his province; but while he was engaged in the war, he was attacked by a severe illness, and was ordered to nominate L. Papirius Cursor dictator to continue the war. (Liv. viii. 13, 16, &c., 29; Plin. *H. N.* xxxiii. 5.)

5. M. FURIUS CAMILLUS, consul in A. D. 8 (Fast. Cap.), and proconsul of Africa in the reign of Tiberius, defeated in A. D. 17, the Numidian Tacfarinas, together with a great number of Numidians and Mauretanians. It is expressly stated, that after the lapse of several centuries, he was the first who revived the military fame of the Furii Camilli. The senate, with the consent of Tiberius, honoured him with the insignia of a triumph, a distinction which he was allowed to enjoy with impunity on account of his unassuming character. (Tac. *Ann.* ii. 52, iii. 20.)

6. M. FURIUS CAMILLUS, surnamed SCRIBONIANUS, was consul in the reign of Tiberius, A. D. 32, together with Cn. Domitius. At the beginning of the reign of Claudius he was legate of Dalmatia, and revolted with his legions, probably in the hope of raising himself to the throne. But he was conquered on the fifth day after the beginning of the insurrection, A. D. 42, sent into exile and died in A. D. 53, either of an illness, or, as was commonly reported, by poison. (Tac. *Ann.* vi. 1, xii. 52, *Hist.* i. 89, ii. 75; Suet. *Claud.* 13.)

7. FURIUS CAMILLUS, likewise surnamed SCRIBONIANUS, was sent into exile by the emperor Claudius, together with his mother Junia, A. D. 53, for having consulted the Chaldaeans about the time when Claudius was to die. (Tac. *Ann.* xii. 52, *Hist.* ii. 75.) [L. S.]

C. CAMILLUS, a Roman jurist, and a particular friend of Cicero, who had a high opinion of his worldly prudence and judgment, and often consulted him on matters of business and law. At Cicero's table he was a frequent guest, and was remarkable for his love of news, and extreme personal neatness. His name often occurs in the letters of Cicero (*ad Att.* v. 8, vi. 1, 5, xi. 16, 23, xiii. 6, 33, *ad Fam.* ix. 20, xiv. 5, 14), from one of which (*ad Fam.* v. 20) it appears, that Camillus was consulted by Cicero upon a matter connected with the *jus praediatorium*, which was a branch of the revenue law of Rome, and was so difficult and intricate that some jurists specially devoted themselves to its study. (*Dict. of Ant. s. v. Praes.*)[J.T.G.]

CAMI'SSARES, a Carian, father of Datames, was high in favour with Artaxerxes II. (Mnemon), by whom he was made satrap of a part of Cilicia bordering on Cappadocia. He fell in the war of

Artaxerxes against the Cadusii, B. C. 385, and was succeeded in his satrapy by his son. (Nep. *Dat.* 1; comp. Diod. xv. 8, 10; Plut. *Artax.* 24.) [E. E.]

CAMOENAE. [CAMENAE.]

CAMPA'NUS, one of the leaders of the Tungri in the war of Civilis against the Romans, in A. D. 71. (Tac. *Hist.* iv. 66.) [L. S.]

CAMPA'NUS, a Roman jurist, quoted in the Digest, once by Valens (Dig. 38, tit. 1, s. 47), and once by Pomponius. (Dig. 40, tit. 5, s. 34. § 1.) As both Valens and Pomponius lived about the time of Hadrian and Antoninus Pius, Campanus probably flourished about the commencement of the second century. Both the passages quoted from him relate to *fideicommissa*.

A Cocceius Campanus, to whom was addressed a rescript of the emperors Severus and Antoninus (Dig. 36, tit. 1, s. 29), must have been of later date, though he is confounded with the jurist by Bertrandus. (Menag. *Amoen. Jur.* c. 38; Maiansius, *ad* 30 *JCtos*, ii p. 197.) [J. T. G.]

CAMPASPE, called Pancaste (Παγκάστη) by Aelian, and Pacate (Πακάτη) by Lucian, of Larissa, the favourite concubine of Alexander, and the first with whom he is said to have had intercourse. Apelles being commissioned by Alexander to paint Campaspe naked, fell in love with her, whereupon Alexander gave her to him as a present. According to some she was the model of Apelles' celebrated picture of the Venus Anadyomene, but according to others Phryne was the original of this painting. (Aelian, *V. H.* xii. 34; Plin. *H. N.* xxxv. 10. s. 36. § 12; Lucian, *Imag.* 7; Athen. xiii. p. 591; comp. ANADYOMENE.)

CAMPE (Κάμπη), a monster which was appointed in Tartarus to guard the Cyclops. It was killed by Zeus when he wanted the assistance of the Cyclops against the Titans. (Apollod. i. 2. § 1.) Diodorus (iii. 72) mentions a monster of the same name, which was slain by Dionysus, and which Nonnus (*Dionys.* xviii. 237, &c.) identifies with the former. [L. S.]

CAMU'RIUS, a common soldier of the tenth legion, who was the murderer of the emperor Galba according to most authorities consulted by Tacitus. (*Hist.* i. 41.) [L. S.]

CANA. [CANUS, Q. GELLIUS.]

CANACE (Κανάκη), a daughter of Aeolus and Enarete, whence she is called Aeolis (Callim. *Hymn. in Cer.* 100), who had several children by Poseidon. (Apollod. i. 7. § 3, &c.) She entertained an unnatural love for her brother Macareus, and on this account was killed by her own father; but according to others, she herself, as well as Macareus, put an end to her life. (Hygin. *Fab.* 238, 242; Ov. *Her.* 11.) [L. S.]

CA'NACHUS (Κάναχος). 1. A Sicyonian artist, about whose age the greatest uncertainty long prevailed, as one work of his is mentioned which must have been executed before Ol. 75, and another 80 years later, which seems to be, and indeed is, impossible. The fact is, that there were two artists of the name of Canachus, both of Sicyon, and probably grandfather and grandson. This was first suggested by Schorn (*Ueb. d. Stud. d. Griech. Künstler*, p. 199) and adopted by Thiersch (*Epoch.* Anm. pp. 38–44), K. O. Müller, and Böckh. The work which must have been finished B. C. 480, was a colossal statue of Apollo Philesius at Miletus, this statue having been carried to Ecbatana by Xerxes after his defeat in Greece, B. C. 479. Müller (*Kunstblatt*, 1821, N. 16) thinks, that this statue cannot have been executed before B. C. 494, at which time Miletus was destroyed and burnt by Dareius; but Thiersch (*l. c.*) shews that the colossus might very well have escaped the general ruin, and therefore needs not have been placed there after the destruction of the city. Finding that all indications point to the interval between Ol. 60 and 68 (B. C. 540-508), he has given these 32 years as the time during which Canachus flourished. Thus the age of our artist coincides with that of Callon, whose contemporary he is called by Pausanias (vii. 18. § 6). He was likewise contemporary with Ageladas, who flourished about Ol. 66 [AGELADAS]; for, together with this artist and with his own brother, Aristocles, he executed three Muses, who symbolically represented the diatonic, chromatic, and enharmonic styles of Greek music. Besides these works, we find the following mentioned: Riding (κελητίζοντες) boys (Plin. *H. N.* xxxiv. 8. s. 19); a statue of Aphrodite, wrought in gold and ivory (Paus. ii. 10. § 4); one of Apollo Ismenius at Thebes, made of cedar, and so very like the Apollo Philesius of Miletus, which was of metal, that one could instantly recognize the artist. (Paus. *l. c.*, ix. 10. § 2.) For Cicero's judgment of Canachus's performances, see CALAMIS.

2. A Sicyonian artist, probably the grandson of the former, from whom he is not distinguished by the ancients. He and Patrocles cast the statues of two Spartans, who had fought in the battle of Aegospotamos, B. C. 405. (Paus. x. 9. § 4.) [W. I.]

CANA'NUS, IOANNES (Ἰωάννης Κανανός), lived in the first part of the fifteenth century, and wrote a description of the siege of Constantinople, by Sultan Mürad II. in A. D. 1422 (A. H. 826). The title of it is Διήγησις περὶ τοῦ ἐν Κωνσταντινουπόλει γεγονότος πολέμου κατὰ τὸ συιλ' ἔτος (A. M. 6930), ὅτε ὁ Ἀμουρὰτ Πεὶς (Bei) παρέπεσε ταύτῃ μετὰ δυνάμεως βαρείας, &c. It was first published with a Latin translation, by Leo Allatius, together with Georgius Acropolita and Joel, and accompanied with the notes by the editor and by Theodore Douza, Paris, 1651, fol. The best edition is that of Immanuel Bekker, appended to the edition of Phranzes, Bonn, 1838, with a new Latin translation. (Fabric. *Bibl. Graec.* vii. pp. 773, 774.) [W. P.]

CANDA'CE (Κανδάκη), a queen of that portion of Aethiopia which had Meroë for its metropolis. In B. C. 22, she invaded Egypt, being encouraged by supposing that the unsuccessful expedition of Aelius Gallus against Arabia, in B. C. 24, had weakened the Romans. She advanced into the Thebaïd, ravaging the country, and attacked and captured the Roman garrisons at Elephantine, Syene, and Philae; but Petronius, who had succeeded Gallus in the government of the province, compelled her to retreat, and defeated her with great loss in her own territory near the town of Pselcha. This place he took, and also Premnis and Nabata, in the latter of which the son of the queen commanded. After he had withdrawn, Candace attacked the garrison he had left in Premnis; but Petronius hastily returned, and again defeated her. On this she sent ambassadors to Augustus, who was then at Samos, and who received them favourably, and even remitted the tribute which had been imposed on their country. Strabo, who tells us that Candace was a woman of a manly spirit, also favours us with the information

that she was blind of one eye. (Strab. xvii. pp. 819—821; Dion Cass. liii. 29, liv. 5.) Her name seems to have been common to all the queens of Aethiopia (Plin. *H. N.* vi. 29; Joseph. *Ant.* viii. 6. § 5; Acts, viii. 27); and it appears from Eusebius (*Hist. Eccl.* ii. 1. § 10), that it was customary for the Aethiopians to be governed by women, though Oecumenius thinks (*Comm. in Acts, l. c.*), that Candace was only the common name of the queen-mothers, the nation regarding the sun alone as their father and king, and their princes as the sun's children. [E. E.]

CANDAULES (Καυδαύλης), known also among the Greeks by the name of Myrsilus, was the last Heracleid king of Lydia. According to the account in Herodotus and Justin, he was extremely proud of his wife's beauty, and insisted on exhibiting her unveiled charms, but without her knowledge, to Gyges, his favourite officer. Gyges was seen by the queen as he was stealing from her chamber, and the next day she summoned him before her, intent on vengeance, and bade him choose whether he would undergo the punishment of death himself, or would consent to murder Candaules and receive the kingdom together with her hand. He chose the latter alternative, and became the founder of the dynasty of the Mermnadae, about B. C. 715. In Plato the story, in the form of the well-known fable of the ring of Gyges, serves the purpose of moral allegory. Plutarch, following in one place the story of Herodotus, speaks in another of Gyges as making war against Candaules with the help of some Carian auxiliaries. (Herod. i. 7—13; Just. i. 7; Plat. *de Repub.* ii. pp. 359, 360; Cic. *de Off.* iii. 9; Plut. *Quaest. Graec.* 45, *Sympos.* i. 5. § 1; comp. Thirlwall's *Greece*, vol. ii. p. 158.) Candaules is mentioned by Pliny in two passages as having given Bularchus, the painter, a large sum of money ("pari rependit auro") for a picture representing a battle of the Magnetes. (Plin. *H. N.* vii. 38, xxxv. 8; comp. *Dict. of Ant.* p. 682.) [E. E.]

CA'NDIDUS (Κάνδιδος), a Greek author, who lived about the time of the emperors Commodus and Severus, about A. D. 200, and wrote a work on the Hexameron, which is referred to by Eusebius. (*Hist. Eccl.* v. 27; comp. Hieronym. *De Scriptor. Eccl.* 48.) [L. S.]

CA'NDIDUS, an Arian who flourished about the middle of the fourth century, the author of a tract "De Generatione Divina," addressed to his friend Marius Victorinus, who wrote in reply "De Generatione Verbi Divini sive Confutatorium Candidi Ariani ad eundem." Mabillon published in his Analecta (Paris, 1685, fol.) a "Fragmentum Epistolae Candidi Ariani ad Marium Victorinum," which Oudin first pointed out to be in reality a portion of the "De Generatione Divina." Both are printed in the Bibliotheca Patrum of Galland, vol. viii. [VICTORINUS.] (Oudin, *De Script. Eccl.* vol. i. p. 528; Schönemann, *Bibl. Patrum Latinorum*, c. iv. 13 and 14, Lips. 1792.) [W. R.]

CA'NDIDUS ISAURUS (Κάνδιδος Ἴσαυρος), a Byzantine historian, a native of Isauria, whence his surname Isaurus. He lived in the reign of the emperor Anastasius, and held a high public office in his native country. He is called a man of great influence and an orthodox Christian, which is inferred from his advocating the decrees of the council of Chalcedon. His history of the Byzantine empire, in three books, which is now lost, began with the election of the emperor Leo the Thracian, and came down to the death of Zeno the Isaurian. It therefore embraced the period from A. D. 457 to 491. A summary of its contents is preserved in Photius (cod. 79), to whom we are also indebted for the few facts concerning the life of Candidus which we have mentioned, and who censures the style of the historian for its affectation of poetical beauties. A small fragment of the work is preserved by Suidas (*s. v.* χειρίζω). The extant fragments of Candidus are printed in the appendix to "Eclogae Historicorum de Reb. Byz.," ed. Labbe, which forms an appendix to "Excerpta de Legationibus, &c." ed. D. Hoeschelius, published by C. A. Fabrotus, Paris, 1648. They are also contained in the edition of Dexippus, Eunapius, &c. published in the Bonn collection of Byzantine writers. (Comp. Hanke, *Byz. Rer. Script.* ii. 3, p. 672, &c.; Fabric. *Bibl. Graec.* vii. p. 543.) [L. S.]

CA'NDIDUS, VESPRO'NIUS, one of the consular envoys despatched by Didius Julianus and the senate in A. D. 192, for the purpose of inducing the troops of Septimius Severus to abandon their leader, who had been declared a public enemy. Not only did Candidus fail in accomplishing the object of his mission, but he very narrowly escaped being put to death by the soldiers, who recollected the harshness he had formerly displayed towards those under his command. We find him, nevertheless, at a subsequent period (193) employed as a legate by Severus, first in Asia Minor, against Pescennius Niger, and afterwards (194) against the Arabians and other barbarous tribes on the confines of Syria and Mesopotamia. On both occasions he did good service; for, by his exhortations and example, the fortune of the day was turned at the great battle of Nicaea; and, acting in conjunction with Lateranus, he reduced to submission the turbulent chiefs of Adiabene and Osroene. (Dion Cass. lxxiii. 16, lxxiv. 6, lxxv. 2; Spartian. *Julian.* 5.) [W. R.]

CANDYBUS (Κάνδυβος), a son of Deucalion, from whom Candyba, a town in Lycia, was believed to have received its name. (Steph. Byz. *s. v.*) [L. S.]

CANE'THUS (Κάνηθος), two mythical personages, one a son of Lycaon, and the second the son of Atlas and father of Canthus in Euboea, from whom a mountain in Euboea near Chalcis derived its name. (Apollod. iii. 8. § 1; Apollon. Rhod. i. 78; Strab. x. p. 447.) [L. S.]

CANI'DIA, whose real name was Gratidia, as we learn from the scholiasts, was a Neapolitan hetaira beloved by Horace; but when she deserted him, he revenged himself upon her by holding her up to contempt as an old sorceress. This was the object of the 5th and 17th Epodes, and of the 8th Satire of the first book. The Palinodia in the 16th ode of the 1st book is supposed to refer to these poems. Horace attacks her by the name of Canidia because her real name Gratidia conveyed the idea of what was pleasing and agreeable, while the assumed one was associated with gray hairs and old age. (Comp. Hor. *Sat.* ii. 1. 48; Schol. Acr. and Cruqu. *ad loc.* and *ad Sat.* i. 8. 24.)

P. CANI'DIUS CRASSUS. [CRASSUS.]

CANI'NA, C. CLAU'DIUS, consul in B. C. 285 and 273. [CLAUDIUS.]

CANI'NIA GENS, plebeian, is not mentioned in early Roman history. It came into notice at the beginning of the second century before Christ. C. Caninius Rebilus, praetor in B. C. 171, was the

first member of the gens who obtained any of the curule offices; but the first Caninius who was consul was C. Caninius Rebilus in B. C. 45. The chief families are those of GALLUS and REBILUS: we also meet with the surname of SATRIUS, and a Caninius Sallustius is mentioned who was adopted by some member of this gens. [SALLUSTIUS.]

C. CA'NIUS, a Roman knight, who defended P. Rutilius Rufus, when he was accused by M. Aemilius Scaurus in B. C. 107. Cicero relates an amusing tale of how this Canius was taken in by a banker at Syracuse, of the name of Pythius, in the purchase of some property. (Cic. *de Orat.* ii. 69, *de Off.* iii. 14.)

CA'NIUS RUFUS. [RUFUS.]

CANNU'TIUS. [CANUTIUS.]

CANO'BUS or CANO'PUS (Κάνωβος or Κάνωπος), according to Grecian story, the helmsman of Menelaus, who on his return from Troy died in Egypt, in consequence of the bite of a snake, and was buried by Menelaus on the site of the town of Canobus, which derived its name from him. (Strab. xvii. p. 801; Conon, *Narrat.* 8; Nicand. *Ther.* 309, &c.; Schol. *ad Aelian. V. H.* xv. 13; Steph. Byz. *s. v.*; Tac. *Annal.* ii. 60; Dionys. Perieg. 13; Amm. Marcell. xxii. 16; Serv. *ad Virg. Georg.* iv. 287.) According to some accounts, Canobus was worshipped in Egypt as a divine being, and was represented in the shape of a jar with small feet, a thin neck, a swollen body, and a round back. (Epiphan. *Ancorat.* § 108; Rufin. *Hist. Eccles.* ii. 26; Suid. *s. v.* Κάνωπος.) The identification of an Egyptian divinity with the Greek hero Canobus is of course a mere fiction, and was looked upon in this light even by some of the ancients themselves. (Aristid. *Orat. Aegypt.* vol. ii. p. 359, &c. ed. Jebb.) On the Egyptian monuments we find a number of jars with the head either of some animal or of a human being at the top, and adorned with images of gods and hieroglyphics. (*Déscription de l'Egypte*, i. pl. 10, ii. pl. 36, 92; Montfaucon, *l'Antiquité expliq.* vol. ii. p. 2, pl. 132–134.) Such jars are also seen on Egyptian, especially Canobian, coins. (Vaillant, *Hist. Ptolem.* p. 205.) They appear to have been frequently used by the Egyptians in performing religious rites and sacrifices, and it may be that some deities were symbolically represented in this manner; but a particular jar-god, as worshipped at Canobus, is not mentioned by any writer except Rufinus, and is therefore exceedingly doubtful. Modern critics accordingly believe, that the god called Canobus may be some other divinity worshipped in that place, or the god Serapis, who was the chief deity of Canobus. But the whole subject is involved in utter obscurity. (See Jablonsky, *Panth. Aegypt.* iii. p. 151; Hug, *Untersuchungen über den Mythus*, &c.; Creuzer, *Dionysius*, p. 109, &c., *Symbol.* i. p. 225, &c.) [L. S.]

CANTACUZE'NUS, the name of one of the most illustrious of the Byzantine families. It is probable that the Cantacuzeni belonged to the nobility at Constantinople long before the time of its supposed founder, who lived in the latter part of the eleventh and the early part of the twelfth century. There are at present several Greek nobles who style themselves princes Cantacuzeni, but it is very doubtful whether they are descended from the imperial Cantacuzeni, of whom, however, there are probably descendants living in Italy, although they have dropt the name of their ancestors.

1. The first Cantacuzenus who became distinguished in history was the commander of the Greek fleet in the reign of Alexis I. Comnenus. He besieged Laodiceia, and was victorious in Dalmatia in the war with Bohemond in 1107.

2. JOANNES CANTACUZENUS, the son or grandson of No. 1, married Maria Comnena, the daughter of Andronicus Comnenus Sebastocrator and the niece of the emperor Manuel Comnenus, and was killed in a war with the Turks-Seljuks about 1174.

3. MANUEL CANTACUZENUS, son of No. 2, blinded by the emperor Manuel.

4. JOANNES CANTACUZENUS, perhaps the son of No. 3, blinded by the emperor Andronicus Comnenus, but nevertheless made Caesar by the emperor Isaac Angelus, whose sister Irene he had married. He was killed in a war with the Bulgarians after 1195.

5. THEODORUS, perhaps the brother of the preceding, was one of the most courageous opponents of Andronicus I. Comnenus; he was killed in 1183.

6. MANUEL CANTACUZENUS, dux under John Vatatzes, emperor of Nicaea; died subsequently to the year 1261: his children probably were,

1. Cantacuzenus, praefect of the Peloponnesus; died at thirty years of age, during the reign of Andronicus II., the elder (1283—1328); married Theodora Palaeologina (Tarchaniota), who died in 1342.
   - 1. Joannes VI. Cantacuzenus, emperor in 1347. [JOANNES VI.] He married Irene, daughter of Andronicus Asan Protovestiarius, and granddaughter of Joannes Asan, king of Bulgaria.
     - 1. Matthaeus Asanes Cantacuzenus, co-emperor in 1355, and abdicated in the same year. [MATTHAEUS.] He died before his father. He married Irene Palaeologina.
       - *a*
     - 2. Thomas.
     - 3. Manuel, duke of Sparta, died 1380.
     - 4. Andronicus, died 1348.
     - 5. Maria, married Nicephorus Ducas Angelus, despot of Acarnania.
     - 6. Theodora, married Urnhan, sultan of the Turks-Osmanlis.
     - 7. Helena, married Joannes V Palaeologus, emperor.
   - 2. Nicephorus Sebastocrator.
   - 3. A daughter, married Constantinus Acropolita.
2. Cantacuzenus.
   - Nicephorus.
3. A daughter

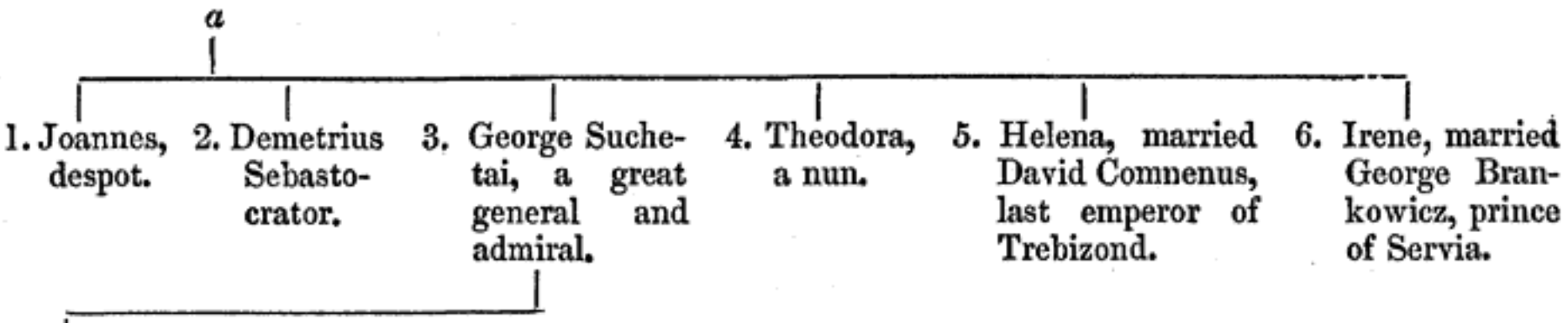

There are several other Cantacuzeni conspicuous in Byzantine history, whose parentage cannot be correctly established. (Du Cange, *Familiae Byzantinae*, p. 258, &c.) [W. P.]

CA'NTHARUS (Κάνθαρος), a comic poet of Athens. (Suid. *s. v.*; Eudoc. p. 269.) The only thing we have to guide us in determining his age is, that the comedy entitled Symmachia, which commonly went by the name of Plato, was ascribed by some to Cantharus, whence we may infer, that he was a contemporary of Plato, the comic poet. Besides some fragments of the Symmachia, we possess a few of two other comedies, viz. the Medeia (Suid. and Mich. Apostol. *s. v.* Ἀράβιος αὐλητής; Pollux, iv. 61), and Tereus. (Athen. iii. p. 81; Mich. Apostol. *s. v.* Ἀθηναία.) Of two other comedies mentioned by Suidas, the Μύρμηκες and the Ἀηδόνες, no fragments are extant. (Meineke, *Hist. Crit. Com. Graec.* p. 251.) [L. S.]

CA'NTHARUS (Κάνθαρος), a statuary and embosser of Sicyon, the son of Alexis and pupil of Eutychides. (Paus. vi. 3. § 3.) According to Pliny (*H. N.* xxxiv. 8. s. 19), there flourished an artist Eutychides about B. C. 300. If this was the teacher of Cantharus, as is probable, his father Alexis cannot have been the artist of that name who is reckoned by Pliny (*l. c.*) amongst the pupils of the older Polycletus, for this Polycletus was already an old man at B. C. 420. Cantharus, therefore, flourished about B. C. 268. He seems to have excelled in athletes. (Paus. vi. 3. § 3, vi. 17. § 5.) [W. I.]

CANTHUS (Κάνθος), an Argonaut, is called a son of Canethus and grandson of Abas, or a son of Abas of Euboea. (Apollon. Rhod. i. 78; Orph. *Argon.* 139; Val. Flacc. i. 453.) He is said to have been killed in Libya by Cephalion or Caphaurus. (Hygin. *Fab.* 14; Apollon. Rhod. iv. 1495; Val. Flacc. vi. 317, vii. 422.) [L. S.]

L. CANTI'LIUS, a scribe or secretary of one of the pontiffs, committed incest with a Vestal virgin in the second Punic war, B. C. 216, and was flogged to death in the comitium by the pontifex maximus. (Liv. xxii. 57.)

M. CA'NTIUS, tribune of the plebs, B. C. 293, accused L. Postumius Megellus, who avoided a trial by becoming the legatus of Sp. Carvilius Maximus, the conqueror of the Samnites in this year. (Liv. x. 46.)

CANULEIA GENS, plebeian. Persons of this name occur occasionally in the early as well as the latter times of the republic; but none of them ever obtained the consulship. The only surname in the Gens is DIVES: all the other Canuleii are mentioned without any cognomen. [CANULEIUS.]

CANULEIUS. 1. C. CANULEIUS, tribune of the plebs, B. C. 445, was the proposer of the law, establishing connubium between the patricians and plebs, which had been taken away by the laws of the twelve tables. He also proposed a law giving the people the option of choosing the consuls from either the patricians or the plebs; but to preserve the consulship in their order, and at the same time make some concessions to the plebs, the patricians resolved, that three military tribunes, with consular power, should be elected indifferently from either order in place of the consuls. (Liv. iv. 1—6; Cic. *de Rep.* ii. 37; Florus, i. 25; Dionys. xi. 57, 58.)

2. M. CANULEIUS, tribune of the plebs, B. C. 420, accused C. Sempronius Atratinus, who had been consul in B. C. 423, on account of his misconduct in the Volscian war. [ATRATINUS, No. 5.] Canuleius and his colleagues introduced in the senate this year the subject of an assignment of the public land. (Liv. iv. 44.)

3. L. CANULEIUS, one of the five Roman legates sent by the senate to the Aetolians, B. C. 174. (Liv. xli. 25.)

4. CANULEIUS, a Roman senator, who had been one of the ambassadors sent into Egpyt previously to B. C. 160. (Polyb. xxxi. 18.)

5. C. CANULEIUS, tribune of the plebs, B. C. 100, accused P. Furius, who was so much detested by the people, that they tore him to pieces before he commenced his defence. (Appian, *B. C.* i. 33; comp. Cic. *pro Rabir.* 9; Dion Cass. *Frag.* 105, p. 43, ed. Reimar.)

6. L. CANULEIUS, one of the publicani, engaged in farming the duties paid on imported and exported goods at the harbour of Syracuse, when Verres was governor of Sicily, B. C. 73—71. (Cic. *Verr.* ii. 70, 74.)

7. M. CANULEIUS, defended by Hortensius and Cotta, but on what occasion is unknown. (Cic. *Brut.* 92.)

8. CANULEIUS, mentioned in one of Cicero's letters in B. C. 49 (*ad Att.* x. 5), is otherwise unknown.

9. L. CANULEIUS, one of Caesar's legates in the war with Pompey, B. C. 48, was sent by Caesar into Epeirus in order to collect corn. (Caes. *B. C.* iii. 42.)

CANUS, Q. GELLIUS, a friend of T. Pomponius Atticus, was struck out of the proscription in B. C. 43 by Antony on account of the friendship of the latter with Atticus. (Nepos, *Att.* 10; comp. Cic. *ad Att.* xiii. 31, xv. 21.) The Cana to whom there was some talk of marrying young Q. Cicero, was probably the daughter of this Gellius Canus. (*Ad Att.* xiii. 41, 42.)

CANUS, JU'LIUS, a Stoic philosopher, who promised his friends, when he was condemned to death by Caligula, to appear to them after his death, and inform them of the state of the soul after quitting the body. He is said to have fulfilled this promise by appearing in a vision to one of his friends named Antiochus. (Senec. *de Animi Tranqu.* 14; Plut. *ap. Syncell.* p. 330, d.)

CANU'SIUS or GANU'SIUS (Γανούσιος), ap-

parently a Greek historian, who seems to have been a contemporary of Julius Caesar; for it is on the authority of Canusius that Plutarch (*Caes.* 22) relates, that when the senate decreed a supplication on account of the successful proceedings of Caesar in Gaul, B. C. 55, Cato declared that Caesar ought to be delivered up to the barbarians, to atone for his violation of the laws of nations. [L. S.]

P. CANU'TIUS, or CANNU'TIUS, was born in the same year as Cicero, B. C. 106, and is described by the latter as the most eloquent orator out of the senatorial order. After the death of P. Sulpicius Rufus, who was one of the most celebrated orators of his time, and who left no orations behind him, P. Canutius composed some and published them under the name of Sulpicius. Canutius is frequently mentioned in Cicero's oration for Cluentius as having been engaged in the prosecution of several of the parties connected with that disgraceful affair. (Cic. *Brut.* 56, *pro Cluent.* 10, 18, 21, 27.)

TI. CANU'TIUS or CANNU'TIUS, tribune of the plebs in the year that Caesar was assassinated, B. C. 44, was a violent opponent of Antony. When Octavianus drew near to Rome towards the end of October, Canutius went out of the city to meet him, in order to learn his intentions; and upon Octavianus declaring against Antony, Canutius conducted him into the city, and spoke to the people on his behalf. Shortly afterwards, Octavianus went into Etruria and Antony returned to Rome; and when the latter summoned the senate on the Capitol on the 28th of November, in order to declare Octavianus an enemy of the state, he would not allow Canutius and two of his other colleagues to approach the Capitol, lest they should put their veto upon the decree of the senate. After the departure of Antony from Rome to prosecute the war against Dec. Brutus in Cisalpine Gaul, Canutius had full scope for indulging his hostility to Antony, and constantly attacked him in the most furious manner (*continua rabie lacerabat*, Vell. Pat. ii. 64). Upon the establishment of the triumvirate in the following year, B. C. 43, Canutius is said by Velleius Paterculus (*l. c.*) to have been included in the proscription and put to death; but this is a mistake, for he was engaged in the Perusinian war, B. C. 40. As Octavianus had deserted the senatorial party, Canutius became one of his enemies, and accordingly joined Fulvia and L. Antonius in their attempt to crush him in B. C. 40; but falling into his hands on the capture of Perusia, Canutius was put to death by his orders. (Appian, *B. C.* iii. 41; Dion Cass. xlv. 6, 12; Cic. *ad Fam.* xii. 3, 23, *Philipp.* iii. 9; Appian, *B. C.* v. 49; Dion Cass. xlviii. 14.)

The C. Canutius, whom Suetonius (*de Clar. Rhet.* 4) mentions, is in all probability the same as this Ti. Canutius. Whether the Canutius spoken of in the Dialogue "De Oratoribus" (c. 21) is the same as either P. or Ti. Canutius, or a different person altogether, is quite uncertain.

CA'PANEUS (Καπανεύς), a son of Hipponous and Astynome or Laodice, the daughter of Iphis. (Hygin. *Fab.* 70; Schol. *ad Eurip. Phoen.* 181; *ad Pind. Nem.* ix. 30.) He was married to Euadne or Ianeira, who is also called a daughter of Iphis, and by whom he became the father of Sthenelus. (Schol. *ad Pind. Ol.* vi. 46; Apollod. iii. 10. § 8.) He was one of the seven heroes who marched from Argos against Thebes, where he had his station at the Ogygian or Electrian gate. (Apollod. iii. 6. § 6; Aeschyl. *Sept. c. Theb.* 423; Paus. ix. 8. § 3.) During the siege of Thebes, he was presumptuous enough to say, that even the fire of Zeus should not prevent his scaling the walls of the city; but when he was ascending the ladder, Zeus struck him with a flash of lightning. (Comp. Eurip. *Phoen.* 1172, &c.; comp. Soph. *Antig.* 133; Apollod. iii. 6. § 7; Ov. *Met.* ix. 404.) While his body was burning, his wife Euadne leaped into the flames and destroyed herself. (Apollod. iii. 7. § 1; Eurip. *Suppl.* 983, &c.; Philostr. *Icon.* ii. 31; Ov. *Ars Am.* iii. 21; Hygin. *Fab.* 243.) Capaneus is one of those heroes whom Asclepius was believed to have called back into life. (Apollod. iii. 10. § 3.) At Delphi there was a statue of Capaneus dedicated by the Argives. (Paus. x. 10. § 2.) [L. S.]

CAPELIA'NUS. [GORDIANUS.]

CAPELLA, a Roman elegiac poet named by Ovid, concerning whom we know nothing. (Ovid, *Ep. ex Pont.* iv. 16. 36.) [W. R.]

CAPELLA, ANTI'STIUS, the preceptor of the emperor Commodus. (Lamprid. c. 1.) [W. R.]

CAPELLA, MARTIA'NUS MINEUS FELIX, is generally believed to have flourished towards the close of the fifth century of our era, although different critics have fixed upon different epochs, and some, in opposition to all internal evidence, would place him as high as the reigns of Maximinus and the Gordians. In MSS. he is frequently styled *Afer Carthaginiensis*; and since, when speaking of himself, he employs the expression "Beata alumnum urbs Elissae quem videt," it seems certain that the city of Dido was the place of his education, if not of his birth also. The assertions, that he rose to the dignity of proconsul, and composed his book at Rome when far advanced in life, rest entirely upon a few ambiguous and probably corrupt words, which admit of a very different interpretation. (Lib. ix. § 999.) Indeed, we know nothing whatever of his personal history, but an ancient biography is said to exist in that portion of Barth's Adversaria which has never yet been published. (Fabric. *Bibl. Lat.* iii. c. 17.)

The great work of Capella is composed in a medley of prose and various kinds of verse, after the fashion of the Satyra Menippea of Varro and the Satyricon of Petronius Arbiter; while, along with these, it probably suggested the form into which Boëthius has thrown his Consolatio Philosophiae. It is a voluminous compilation, forming a sort of encyclopaedia of the polite learning of the middle ages, and is divided into nine books. The first two, which may be regarded as a mystical introduction to the rest, consist of an elaborate and complicated allegory, entitled the Nuptials of Philology and Mercury, while in the remaining seven are expounded the principles of the seven liberal arts, which once were believed to embrace the whole circle of philosophy and science. Thus, the third book treats of Grammar; the fourth of Dialectics, divided into Metaphysics and Logic; the fifth of Rhetoric; the sixth of Geometry, consisting chiefly of an abstract of Geography, to which are appended a few simple propositions on lines, surfaces, and solids; the seventh of Arithmetic, devoted in a great measure to the properties of numbers; the eighth of Astronomy; and the last of Music, including Poetry. We find here an immense mass of learning, but the materials are ill-selected, ill-arranged, and ill-digested; though from amidst much that is dull

and frivolous, we can occasionally extract curious and valuable information, derived without doubt from treatises which have long since perished. Thus, for example, in one remarkable passage (viii. § 857) we detect a hint of the true constitution of the solar system. It is here so distinctly maintained that the planets Mercury and Venus revolve round the sun, and not round the earth, and their position with regard to these bodies and to each other is so correctly described, that the historians of science have considered it not improbable that Copernicus, who quotes Martianus, may have derived the first germ of his theory from this source. The style is in the worst possible taste, and looks like a caricature of Apuleius and Tertullian. It is overloaded with far-fetched metaphors, and has all the sustained grandiloquence, the pompous pretension, and the striving after false sublimity, so characteristic of the African school, while the diction abounds in strange words, and is in the highest degree harsh, obscure, and barbarous. Some allowance must be made, however, for the circumstances under which the book has been transmitted to us. It was highly esteemed during the middle ages, and extensively employed as a manual for the purposes of education. Hence it was copied and re-copied by the monks, and being of course in many places quite unintelligible to them, corruptions crept in, and the text soon became involved in inextricable confusion. The oldest MSS. are those in the Bodleian library, in the British Museum, in the public library of the University of Cambridge, and in the library of Corpus Christi College in the same university. A MS. exposition of Capella, written by Jo. Scotus, who died in 875, is mentioned by L'Abbé (*Bibl. Nov. MSS.* p. 45); another, the work of Alexander Neckam, who belongs to the thirteenth century, is described by Leland (*Commentar. de Script. Brit.* p. 214); and Perizonius possessed a commentary drawn up by Remigius Antissiodorensis about the year 888. In modern times, Ugoletus had the merit of first bringing Capella to light; and the editio princeps was printed at Vicenza by Henricus de S. Urso, in fol. 1499, under the care of Franciscus Bodianus, who in a prefatory letter boasts of having corrected 2000 errors. This was followed by the editions of Mutina, 1500, fol.; of Vienna, with the notes of Dubravius, 1516, fol.; of Basle, 1532, fol.; of Lyons, 1539, 8vo.; of Basle, with the scholia, &c., of Vulcanius, 1577, fol. in a vol. containing also the Origines of Isidorus. But all these were thrown into the shade by that of Leyden, 8vo. 1599, with the remarks of Hugo Grotius, who wrote his commentary when a boy of fourteen, with the assistance probably of Joseph Scaliger, by whom he was advised to undertake the task. This edition was with justice considered the best, until the appearance of that by U. F. Kopp, 4to. Francf. 1836, which is immeasurably superior, in a critical point of view, to all preceding ones, and contains also a copious collection of the best notes. The last book was included by Meibomius in his "Auctores Vet. Musicae," Amst. 4to. 1652; the first two were published separately by Walthard, Bern, 1763, 8vo., and by J. A. Goetz at Nuremberg, 8vo. 1794, with critical and explanatory remarks. The poetical passages are inserted in the Collectio Pisaurensis, vol. vi. p. 69.

The popularity of Capella in the middle ages is attested by Gregorius Turonensis, Joannes Sarisburiensis, Nicolaus Clemangius, and others. A number of clever emendations will be found in the notes of Heinsius upon Ovid; and Munker, in his commentary on Hyginus, has given several important readings from a Leyden MS. There is an interesting analysis of the work by F. Jacobs in Ersch and Gruber's Encyclopädie. [W. R.]

CAPELLA, STATI'LIUS, a Roman eques, who at one time kept Flavia Domitilla, afterwards the wife of Vespasian. (Suet. *Vesp.* 3.) [L. S.]

CAPER (Κάπρος), of Elis, the son of one Pythagoras, who acquired great renown from obtaining the victory in wrestling and the pancratium on the same day, in the Olympic games. (Ol. 142, B. C. 212.) He is said to have been the first after Heracles, according to Pausanias, or the second, according to Africanus, who conquered in these two contests on the same day. (Paus. v. 21. § 5, vi. 15. §§ 3, 6; Euseb. Ἑλλ. ὀλ. p. 42, ed. Scaliger; Krause, *Olympia*, p. 306.)

CAPER, FLA'VIUS, a Roman grammarian of uncertain date, whose works "de Latinitate," &c., are quoted repeatedly with the greatest respect by Charisius, Rufinus, Servius, and others, but especially by Priscian. We possess two very short tracts entitled "Flavii Capri grammatici vetustissimi de Orthographia libellus," and "Caper de Verbis mediis." Barthius (*Advers.* xxi. 1, xxxv. 9) has conjectured, with much plausibility, that these are not the original works of Caper, but meagre abridgements by a later hand. Servius (*ad Virg. Aen.* x. 344) cites "Caper in libris enucleati sermonis," and (*ad Aen.* x. 377) "Caper in libris dubii generis." St. Jerome (*Adv. Rufin.* ii.) speaks of his grammatical "commentarii" as a book in common use; and Agroetus, who wrote a supplement to the "Libellus de Orthographia et Proprietate ac Differentia Sermonum," refers to his annotations on Cicero as the most celebrated of his numerous productions. He is also frequently ranked among the scholiasts upon Terence, but apparently on no good grounds. (Schopfen, *de Terentio*, &c., Bonn, 1821.)

Caper was first published among a collection of Latin grammarians printed at Venice about 1476, and reprinted in 1480, 1491, and often afterwards. The best edition is that contained in the "Grammat. Latin. Auct. Antiqu." by Putschius (pp. 2239—2248), Hanov. 1605. [W. R.]

CA'PETUS SI'LVIUS. [SILVIUS.]

CAPHA. [THEODOSIA.]

CAPHO. [CAFO.]

CA'PITO, the father of Betilienus Bassus, or Cassius Betillinus as Dion Cassius calls him, was compelled to be present at the execution of his son by order of Caligula, and was then put to death himself. (Dion Cass. lix. 25.) [BASSUS, p. 471, b.]

CA'PITO (Καπίτων). 1. Of Alexandria, is called by Athenaeus (x. p. 425) an epic poet, and the author of a work Ἐρωτικά, which consisted of at least two books. In another passage (viii. p. 350) he mentions a work of his entitled πρὸς Φιλόπαππον ἀπομνημονεύματα, from which he quotes a statement. It is not improbable that the Capito of whom there is an epigram in the Greek Anthology (v. 67, ed. Tauchn.) may be the same person as the epic poet.

2. A native of Lycia, is called by Suidas (*s. v.* Καπίτων) and Eudocia (p. 267) an historian, and the author of a work on Isauria (Ἰσαυρικά), which consisted, according to Suidas, of eight books, and is frequently referred to by Stephanus of Byzan-

tium. The latter writer (*s. v.* Ψίμαδα), quotes the fifteenth book of it; but the reading in that passage seems to be incorrect, and one MS. has έ instead of πεντεκαιδεκάτῳ. This Capito also made a Greek translation of the sketch of Roman history which Eutropius had drawn up from Livy. The translation, which is mentioned by Suidas (*l. c.*) and Lydus (*De Magistr. Prooem.*), is lost, and his work or works on Lycia and Pamphylia have likewise perished. (Comp. Tschucke's preface to his edition of Eutropius, p. lxvi. &c.) [L. S.]

CA'PITO (Καπίτων), a physician, who probably lived in the first or second century after Christ, and who appears to have given particular attention to diseases of the eyes. His prescriptions are quoted by Galen (*De Compos. Medicam. sec. Loc.* iv. 7. vol. xii. p. 731) and Aëtius (ii. 3. 77, p. 332). He may perhaps be the same person as Artemidorus Capito [ARTEMIDORUS], but this is quite uncertain. [W. A. G.]

CAPITO, C. ATEIUS, was tribune of the people in B. C. 55, and with his colleague, Aquillius Gallus, opposed Pompey and Crassus, who were consuls that year. Capito in particular opposed a bill, which the tribune Trebonius brought forward, concerning the distribution of the provinces, but in vain. Capito and Gallus afterwards endeavoured to stop the levy of the troops and to render the campaigns, which the consuls wished to undertake, impossible; and when Crassus, nevertheless, continued to make preparations for an expedition against the Parthians, Capito announced awful prodigies which were disregarded by Crassus. Appius, the censor, afterwards punished Capito with a nota censoria, as he was charged with having fabricated the prodigies by which he had attempted to deter Crassus from his undertaking. Dion Cassius (xxxix. 34) says, that Capito, as tribune, also counteracted the measures adopted by the consuls in favour of Caesar; but some time afterwards Cicero (*ad Famil.* xiii. 29), who speaks of him as his friend, says that he favoured the party of Caesar, though it may be inferred from the whole tone of the letter of Cicero just referred to, that Capito had made no public declaration in favour of Caesar, as Cicero is at so much pains to induce Plancus to interfere with Caesar on behalf of Capito. It is not improbable that our Capito, whom Tacitus (*Ann.* iii. 45) calls a praetorian, is the same as the one whom Appian (*B. C.* v. 33, 50) mentions as a legate of Antony. (Comp. Dion Cass. xxxi. 42, xxxix. 33—39; Appian, *B. C.* ii. 18; Plut. *Crass.* 19; Cic. *de Divinat.* i. 16.) [L. S.]

CA'PITO, C. ATE'IUS, an eminent Roman jurist, was the son of the preceding. He became a disciple of the jurist Ofilius, who is said by Pomponius to have been more learned than Trebatius. Labeo, too, his elder contemporary and subsequent rival, had studied under Ofilius, but had received his elementary education from Trebatius, and had listened to all the other eminent jurists of the day. Labeo and Capito became the highest legal authorities at Rome, and were reckoned the ornaments of their profession. Differing in opinion on many important points, they were the founders of two legal schools, analogous to the sects of philosophers. They were men of very opposite dispositions and political principles—Labeo, a sturdy and hereditary republican; Capito, a time-serving adherent to the new order of things. The complaisance of Capito found favour with Augustus, who accelerated his promotion to the consulship, in order, says Tacitus (*Ann.* iii. 75), that he might obtain precedence over Labeo. It may be that Capito was made consul before the proper age, that is, before his 43rd year. He was consul suffectus with C. Vibius Postumus in A. D. 5. Several writers erroneously confound the jurist with C. Fonteius Capito, who was consul with Germanicus in A. D. 12.

Pomponius says (as we interpret his words), that Labeo refused the offer of Augustus to make him the colleague of Capito. "Ex his Ateius consul fuit: Labeo noluit, quum offerretur ei ab Augusto consulatus, *et* honorem suscipere." (Dig. 1. tit. 2. s. 2. § 47.) We cannot agree with the commentators who attempt to reconcile the statement of Pomponius with the inference that would naturally be drawn from the antithesis of Tacitus: "Illi [Labeoni], quod praeturam intra stetit, commendatio ex injuria, huic [Capitoni] quod consulatum adeptus est, odium ex invidia oriebatur."

In A. D. 13, Capito was appointed to succeed Messalla in the important office of "curator aquarum publicarum," and this office he held to the time of his death. (Frontinus, *de Aquaed.* 102, ed Diederich.)

Capito continued in favour under Tiberius. In A. D. 15, after a formidable and mischievous inundation of the Tiber, he and Arruntius were intrusted with the task of keeping the river within its banks. They submitted to the senate whether it would not be expedient to divert the course of the tributary streams and lakes. Deputies from the coloniae and municipal towns, whose interests would have been affected by the change, were heard against the plan. Piso led the opposition, and the measure was rejected. (Tac. *Ann.* i. 76, 79.)

The grammarian, Ateius Philologus, who was a freedman, was probably (if we may conjecture from his name and from some other circumstances) the freedman of Capito. [ATEIUS, p. 392, b.]

The few recorded incidents of Capito's life tend to justify the imputation of servility which has been attached to his name; while Labeo, as if for the sake of contrast, appears to have fallen into the opposite extreme of superfluous incivility. Tiberius, in an edict relating to new years' gifts (*Dict. of Ant. s. v. Strena*) had employed a word, which recurred to his memory at night, and struck him as of doubtful Latinity. In the morning he summoned a meeting of the most celebrated verbal critics and grammarians in Rome, among whom Capito was included, to decide upon the credit of the word. It was condemned by M. Pomponius Marcellus, a rigid purist, but Capito pronounced that "it was good Latin, or if not, that it would become so." "Capito does not speak the truth," rejoined the inflexible Marcellus, "You have the power, Caesar, to confer a citizenship on men but not on words." (Suet. *de Ill. Gram.* 22; Dion. Cass. lvii. 17.) We agree with Van Eck in holding that in Capito's conduct on this occasion there is nothing that deserves blame. There was a faint condemnation lurking in his prophecy as to the future, and, peradventure he spoke the truth, for the authority of an emperor so fastidious in his diction as Tiberius, might fairly be expected to confer on a word, if not full citizenship, at least a limited *jus Latii*.

In the story of the (unknown) word, we dis-

cern the spirit of a courtier, without anything to call for serious blame, but Tacitus relates an incident which exhibits Capito in the shameful character of a hypocrite playing the game of a hypocrite—of a lawyer perverting his high authority, and using the pretence of adherence to constitutional freedom in order to encourage cruel tyranny. L. Ennius, a Roman knight, was accused by some informer of treason, for having melted down a small silver statue of the emperor, and converted it into common plate. Tiberius employed his right of intercession to stop the accusation. Capito complained of such an interference with the jurisdiction of the senate, and deprecated the impunity of such an atrocious delinquent as L. Ennius. "Let the emperor," said he, "be as slow as he likes in avenging his merely private griefs, but let his generosity have some limits—let it stop short of giving away the wrongs of the state." The men understood each other. The mock magnanimity of the emperor was proof against the mock remonstrance of the lawyer. (Tac. *Ann.* iii. 70.)

Shortly after this disgraceful scene Capito died, A. D. 22.

It is remarkable that, notwithstanding the great legal reputation of Capito, not a single *pure* extract from any of his works occurs in the Digest, though there are a few quotations from him at second hand. His works may have perished before the time of Justinian, though some of them must have existed in the fifth century, as they are cited by Macrobius. It may be that he treated but little of private law, and that his public law soon became superannuated.

Capito is quoted in the Digest by his contemporary Labeo: Dig. 23, tit. 3, s. 79, § 1; 32, s. 30, § 6; by Proculus, 8, tit. 2, s. 13, § 1; by Javolenus, 34. tit. 2, s. 39, § 32; by Ulpian, 23, tit. 2, s. 29 (where mention is made of Capito's consulship), by Paulus, 39, tit. 3, s. 2, § 4; 39, tit. 3, s. 14; though, in this last-mentioned passage, the Florentine manuscript has Antaeus, but there is no where else the slightest record of a jurist named Antaeus. In Dig. 23, tit. 2, s. 79, § 1, and 34, tit. 2, s. 39, § 2, Capito is quoted as himself quoting Servius Sulpicius, who thus appears at third hand. There are judicial fragments of Capito preserved in other authors (Gellius, Festus, Nonius, Macrobius). A collection of such fragments is given by Dirksen in his *Bruchstücke aus der Schriften der Römischen Juristen*, pp. 83—92.

Capito was learned in every department of law, public, private, and sacred. He wrote 1. *Conjectanea*, which must have been exceedingly voluminous, as the 259th book is cited by Gellius. (xiv. 8.) Each book seems to have had a separate title. At least, the 9th book is said by Gellius (iv. 14) to have been inscribed de judiciis publicis, and it is undoubtedly the same book which is cited (x 6), as if it were a separate treatise, by the name Commentarius de Judiciis Publicis. Possibly the Conjectaneorum libri were composed of all the separate works of Capito, collected and arranged under proper heads and subdivisions. The books of the ancient jurists, so far as we can judge by remaining specimens, were not long. Labeo left 400 behind him. 2. A treatise *De Pontificio Jure*, of which the 5th book is quoted by Gellius (iv. 6), and the 6th by Festus (*s. v. Mundus*). It is probably the same treatise, or a part of the same treatise, which is cited by Macrobius (*Saturn.* iii. 10) under the name *De Jure Sacrificiorum*. 3. A treatise, *De Officio Senatorio*. (Gell. iv. 10.)

Frontinus (*De Aquaeduct.* 97) cites Capito on the law of the public waters of Rome, and it is very likely that he wrote specially on a subject with which his official duties connected him.

We have already seen Capito in the character of a verbal critic. The meaning and proper usage of words constitute a branch of study of considerable importance to a jurist, who has to interpret wills and other private dispositions of property, and to construe laws. There is a title de Significatione Verborum in the Digest. The subject engaged the attention of Labeo, and we are strongly disposed to believe that it was treated of by Capito. In Pliny (*H. N.* xiv. 15), Capito is cited as agreeing with the jurist Scaevola, and with Laelius (Aelius?) in holding (as Plautus, *Pseud.* ii. 4. 51, seems to have held), that the word *myrrhina* comprehended sweets (*dulcia*), as well as wines. In another passage of Pliny (*H. N.* xviii. 28), we find Capito tracing the variations in meaning of the words *coquus* and *pistor*. In Servius (*ad Virg. Aen.* v. 45), Varro and Ateius are cited as holding a peculiar opinion on the distinction between *Divus* and *Deus*. We take Ateius here to be the jurist Capito, for Ateius is the name by which he is generally denoted in the Digest; but it is not impossible that the freedman Ateius Philologus may be meant.

Aymarus Rivallius, one of the earliest writers on the history of Roman law (v. 2) says, that Capito wrote commentaries on the 12 Tables, but no authority is produced for this assertion, which, however, is followed by Val. Forster (in i. Zileti *Tractatus Tractatuum* p. 48), and Rutilius. (*De Jurisp.* c. 48.)

Gellius (xiii. 12) cites a certain epistle of Capito, the authenticity of which has been called in question. It speaks in the past tense of Labeo, who died in the beginning of the reign of Tiberius. It commends the great legal learning of Labeo, while it charges him with a love of liberty so excessive, that he set no value upon anything "nisi quod justum sanctumque esse in Romanis antiquitatibus legisset." It then relates an instance of Labeo's refusing to obey the summons of a tribune, while he admitted the right of a tribune to *arrest*. Gellius thereupon takes occasion to shew, very clearly and satisfactorily, from Varro, why it was that tribunes, having power to arrest, had not the apparently minor and consequential power of summons. That Capito should charge Labeo with adherence to the strict letter of constitutional law seems to be at variance with the character of the two jurists as drawn by Pomponius: "Capito kept to that which he received from his instructors; Labeo, who possessed an intellect of a different order, and had diligently cultivated other departments of human knowledge besides law, introduced many innovations." (Dig. 1. tit. 2, s. 2. § 47.) For the purpose of reconciling these apparently conflicting testimonies, it has been supposed that Capito was a follower of the Old in private law, and Labeo in public law; while, on the contrary, in public law, Capito was an advocate of the New; in private law, Labeo.

Capito and Labeo became the founders of two celebrated schools of Roman law, to which most of the distinguished jurists belonged. Their respective followers, mentioned by Pomponius, are—

Of Antistius Labeo.	*Of C. Ateius Capito.*
M. Cocceius Nerva pater.	Masurius Sabinus.
Sempronius Proculus.	C. Cassius Longinus.
Nerva filius.	Longinus.
Pegasus.	Caelius Sabinus.
P. Juventius Celsus pater.	Priscus Javolenus.
Celsus filius.	Aburnus Valens.
Neratius Priscus.	Tuscianus.
	Salvius Julianus.

To the list of Capito's followers may be added with certainty, Gaius ; with the highest probability, Pomponius ; and, with more or less plausible conjecture, a few others, as T. Aristo.

The schools, of which Capito and Labeo were the founders, took their respective names from distinguished disciples of those jurists. The followers of Capito were called from Masurius Sabinus, Sabiniani ; and afterwards, from Cassius Longinus, Cassiani. The followers of Labeo took from Proculus (not Proculeius), the ill-formed name Proculeiani (so spelt, not Proculiani, in all old manuscripts wherever it occurs). From a misunderstanding of the phrase Pegasianum jus, (meaning, the legal writings of Pegasus,) in the scholiast on Juvenal (iv. 77), some have supposed that the followers of Labeo were also called from Pegasus, Pegasiani. (*Dict. of Ant. s. v. Jurisconsulti.*)

The controversy as to the characteristic differences between these schools has been endless, and most writers on the subject have endeavoured to refer those differences to some general principle. When continental jurists were disputing about the relative importance of equity, as compared with strict law, the Roman schools were supposed to be based upon a disagreement between the admirers of equity and the admirers of strictness. Those who thought Labeo the better man were anxious to enlist him upon their side of the question. According to Mascovius and Hommel, Labeo was the advocate of sound and strict interpretation ; according to Bach and Tydemann, Capito was an opponent of that enlightened equity which seeks to penetrate beyond the literal husky rind. When modern jurists were divided into the philosophical (dyslogistically, unhistorical), and the historical (dyslogistically, unphilosophical), schools, Capito and Labeo were made to belong to one or other of these parties. Dirksen (*Beiträge zur Kentniss des Römischen Rechts*, pp. 1-159) and Zimmern (*R. R. G.* 1. § 66) think, that the schools differ chiefly in their mode of handling legal questions ; that the votaries of Sabinus look for something *external* to hang their reasoning upon, whether it be ancient practice, or the text of a law, or the words of a private disposition, or analogy to a positive rule, and only at last, in default of all these, resort to the general principles of right and the natural feelings of equity : whereas the votaries of Proculus on the other hand, looking, in the first instance, more freely to the *inner essence* of rules and institutions, and anxious to construct law on the unchanging basis of morality, sometimes by an apparent deviation from the letter, arrive at results more correspondent with the nature of the subject. Puchta (*Inst.* 1. § 98) refers the original divergence to the personal characters of the founders, the acquiescence of Capito in received doctrines, the liberal and comprehensive intellect of Labeo, urging philosophical progress and scientific developement.

Whether the original differences rested on general principles, or whether they consisted in discordant opinions upon isolated particular points, it is clear that the *political* opposition between Capito and Labeo had not long any important influence on their respective schools, for Cocceius Nerva, the immediate successor of Labeo, did not adopt the political opinions of his master, which, as the empire became consolidated, must have soon grown out of fashion, the more especially, since jurists now began to receive their authorization from the prince. Proculus was a still stronger imperialist than Nerva. Even in private law, the subsequent leaders on either side modified, perhaps considerably, the original differences, and introduced new matters of discussion. The distinction of the schools is strongly manifested in Gaius, who wrote under Antoninus Pius, but soon after that time it seems to have worn out from the influence of independent eclecticism. Even in earlier times, a jurist was not necessarily a bigoted supporter of every dogma of his school. Thus, we find a case in Gaius (iii. 140) where Cassius approves the opinion of Labeo, while Proculus follows that of Ofilius, the master of Capito. Not every question, on which the opinions of Roman jurists were divided, was a school question. When Justinian found it necessary to settle fifty disputed questions in the interval between the first and second editions of his Constitutionum Codex, he was obliged to look back to ancient controversies, and sometimes to annul by express sanction that which was already antiquated in practice. The consideration of this fact alone shews that, from his L. Decisiones, it would be wrong to infer, as some have done, that the old separation of the schools existed in his time ; but further, there is no proof that any of the questions he settled were ever *party* questions of the schools.

Though the distinctions of the schools gradually wore out, as eminent and original men arose, who thought for themselves, there is no proof that there was ever a distinct middle school. A school of Miscelliones has been imagined in consequence of a passage of Festus, which, however, has nothing to do with the profession of the law : " Miscelliones appellantur, qui non certae sunt sententiae, sed variorum mixtorumque judiciorum." Cujas, from a false reading of Servius (*ad Virg. Aen.* iii. 68), imagined the existence of an eclectic sect of Herciscundi. Servius, speaking of the opinions of the ancients concerning the soul, says that some believed that consciousness ceased with death ; others, that the soul was immortal ; while the Stoics, pursuing a middle course, held that it was *buried in the earth*, and lived as long as the body endured. " Stoici vero, *terris condi*, *i. e.* medium secuti, tam diu durare dicunt, quamdiu durat et corpus." Cujas, for *terris condi*, deciphered, as he thought, in his nearly illegible copy, *herciscundi*, a technical word, which appears in the Familiae herciscundae causa. (Dig. 10. tit. 2.) The error of Cujas, in referring a name so strangely gotten to an eclectic sect of Roman jurists, gained general reception among the civilians of his day, on account of his great learning and authority.

Though Capito is little quoted—not once by his own follower, Gaius—though there are many (60) more citations bearing the name of Labeo in the Digest, and a vast number of citations of Labeo in fragments bearing the name of other jurists—the conclusions of Capito's school seem, in a majority of

cases, to have prevailed in practice. This proceeded partly, perhaps, from the great authority acquired by Masurius Sabinus, and from the numerous commentators who wrote libri ad Sabinum. Among these, indeed, were some of the opposite party. According to Blume's celebrated hypothesis, first suggested by Jac. Godefroi, one of the great divisions in most of the titles of the Digest consisted of extracts from the writings of annotations on Sabinus. Some Sabinian influence may also have been exerted upon Roman jurisprudence through the labour of the Sabinian Salvius Julianus in recasting the praetor's edict. But there never was any general determination in favour of either school. In some points, Proculus and his party were preferred. For example, Gaius (ii. 21) mentions a rescript of Hadrian, and (ii. 195) another of Antoninus Pius, against certain theoretical conclusions of the Sabinians ('nostri praeceptores') and in favour of the "diversae scholae auctores." The agreement of the majority of the jurists authorized by the emperor jura condere, rather than the creed of this or that sect, became under the empire the test of legal orthodoxy. (Plin. *H. N.* xiv. 15; Rutilius, c. 48, in Franckii *Vitae Tripartitae JCtorum*, contains several questionable statements, without giving his authorities. He enters into conjectures as to the family of the jurist, and treats of several Romans of the name of Capito. Bertrand, ii. 51. 3; Guil. Grot. i. 12. 6; Ant. Augustinus, *de Nominibus Propriis Pandectarum*, in Otto's Thesaurus, i. 226; Chr. Thomasii, *Comparatio Antistii Labeonis et Ateii Capitonis*, 4to. Lips. 1683; Corn. Van Eck, *de Vita, Moribus, et Studiis M. Antistii Labeonis et C. Ateii Capitonis*, ed. Oelrichs, Thes. Nov. Diss. i. 825—856; And. M. Molleri, *Selecta quaedam*, &c., ib. vol. ii. tom. ii. pp. 111—126; Maiansius, ad XXX JCtos, ii. 167—186; Zimmern. *R. R. G.* i. §§ 82, 83.) [J. T. G.]

CA'PITO, CLAU'DIUS, a Roman orator, a contemporary of the younger Pliny. (*Ep.* vi. 13.)

CA'PITO, COSSUTIA'NUS, a Roman advocate in the reigns of Claudius and Nero, who appears to have used his profession as a mere means for enriching himself. For this reason he and some of his profession opposed a law by which advocates were to be forbidden to accept any fees from their clients. In A. D. 56 he obtained Cilicia as his province, and there he acted with the same avarice and impudence as he had done before at Rome. In the year following, the Cilicians accused him of extortion, and he was condemned, in consequence of which he lost his senatorial rank. But this he afterwards received back, through the mediation of Tigellinus, his father-in-law; and shortly after, A. D. 62, he accused the praetor Antistius Sosianus of high treason. In A. D. 66, Annaeus Mela, the brother of the philosopher Seneca, and father of the poet Annaeus Lucan, left a large legacy to Tigellinus and Cossutianus Capito, the latter of whom came forward in the same year as the accuser of Thrasea Paetus, for Thrasea had formerly supported the cause of the Cilicians against him, and had been instrumental in bringing about his condemnation. Capito was rewarded by Nero for this base act with an immense sum of money. (Tac. *Ann.* xi. 6, &c., xiii. 33, xiv. 48, xvi. 17, 21, 22, 26, 28, 33; Juv. *Sat.* viii. 93, &c.) [L. S.]

CA'PITO, FONTEIUS. 1. T. FONTEIUS CAPITO, was praetor in B. C. 178, and obtained the command in Hispania Ulterior, which was left to him also for the year following, with the title of proconsul. (Liv. xl. 59, xli. 2, 19.)

2. P. FONTEIUS CAPITO, was praetor in B. C. 169, and obtained Sardinia as his province. (Liv. xliii. 13, 17.)

3. C. FONTEIUS CAPITO, a friend of M. Antony, accompanied Maecenas, in B. C. 37, when he was sent by Octavianus to Antony to restore friendship between Octavianus and Antony. Capito remained with Antony, and was soon after sent by him to Egypt, to fetch Cleopatra to Syria. He is probably the same person as the C. Fonteius Capito who was appointed consul suffectus, in B. C. 33, together with M'. Acilius. There is a coin of his extant with the heads of Antony and Cleopatra, and on which Capito is called propraetor, and bears the praenomen Caius. (Horat. *Sat.* i. 5. 32; Plut. *Anton.* 36; Eckhel, *Doctr. Num.* v. p. 219.)

4. C. FONTEIUS CAPITO, a son of C. Fonteius Capito, the friend of M. Antony. [No. 3.] He was consul in A. D. 12, together with Germanicus, and afterwards had, as proconsul, the administration of the province of Asia. Many years later, in A. D. 25, he was accused by Vibius Serenus, apparently on account of his conduct in Asia; but, as no sufficient evidence was adduced, he was acquitted. (Fasti Cap.; Suet. *Cal.* 8; Tac. *Ann.* iv. 36.)

5. C. FONTEIUS CAPITO, consul in A. D. 59 together with C. Vipsanius. (Tac. *Ann.* xiv. 1; Plin. *H. N.* ii. 72, vii. 20; Solin. 6.)

6. L. FONTEIUS CAPITO, consul in A. D. 67 together with C. Julius Rufus, as we learn from the Fasti Siculi and the Chronicon of Cassiodorus; but whether he is the same as the Fonteius Capito who was put to death in Germany in the reign of Galba, A. D. 68, on the ground of having attempted to excite an insurrection, is uncertain. (Tac. *Hist.* i. 7, 37, 52, iii. 62, iv. 13; Suet. *Galb.* 11; Plut. *Galb.* 15, where Φροντήϊος should be changed into Φοντηΐος.)

It is uncertain to which of the Capitos the two following coins belong: the praenomen Publius would lead us to refer them to No. 2. The former contains on the obverse a head of Mars with a trophy behind it and the inscription P. FONTEIVS P. F. CAPITO III. VIR., and on the reverse a man riding on horseback at full gallop, with two men below fighting, and the inscription MAN. FONT. TR. MIL.

The latter coin contains on the obverse the head of Concordia with the inscription P. FONTEIVS CAPITO III. VIR. CONCORDIA, and on the reverse a double portico with the inscription T. DIDI. IMP. VIL. PVBL. [L. S.]

CA'PITO, INSTEIUS, a centurion in the Roman army which carried on the war under Domitius Corbulo against the Parthian Vologeses, A. D. 54. The king, after being defeated, sent hostages who were delivered up to Capito. He is probably the same whom we meet with three years later, in those same regions as praefectus castrorum, to whom Corbulo entrusted some of the smaller fortresses in Armenia. (Tac. *Ann.* xiii. 9,39.) [L. S.]

CA'PITO, LUCI'LIUS, procurator of Asia in A. D. 23, was accused by the provincials of malversation, and was tried by the senate. (Tac. *Ann.* iv. 15; Dion Cass. lvii. 23.) [L. S.]

CA'PITO, C. MA'RIUS, occurs on several coins of the Maria gens, a specimen of which is given below, but this Marius Capito is not mentioned by any ancient writer. The obverse represents the head of Ceres, the reverse a man ploughing.

CA'PITO, VIRGI'NIUS. During the war between the supporters of Vitellius and Vespasian, A. D. 69, Virginius Capito sent a slave to L. Vitellius, the emperor's brother, promising to surrender to him the citadel of Terracina, if he would receive the garrison. The slave was afterwards hanged for having assisted in carrying out a treacherous design. (Tac. *Hist.* iii. 77, iv. 3.) [L. S.]

CAPITOLI'NUS, a family-name in several Roman gentes, which was no doubt originally given to a person who lived on the hill Capitolinus. In the same way Aventinensis, Caeliomontanus, Esquilinus, frequently occur as the names of families at Rome. [L. S.]

CAPITOLI'NUS, JU'LIUS. We possess a volume containing the biographies of various Roman emperors and pretenders to the purple, compiled by writers who flourished towards the end of the third and the beginning of the fourth century, dedicating their works for the most part to Diocletian or Constantine. The number of pieces is in all thirty-four. They reach from Hadrian to the death of Carinus, that is, from A. D. 117 to A. D. 284, extending over a space of 167 years, and forming a sort of supplement to the Caesars of Suetonius, which terminate with Domitian. No immediate connexion, however, is established with the last-named work, since Nerva and Trajan are passed over; nor is the series absolutely complete, even within its own proper limits, for there is a gap of nine years, from the third Gordian to Valerianus, that is, from A. D. 244 to A. D. 253, including the reigns of Philippus, Decius, Gallus, and Aemilianus. It is by no means unlikely, indeed, that these, as well as Nerva and Trajan, may originally have formed a part of the whole, and that the existing blanks are owing to the mutilation of the MS. which formed the archetype; but this is merely a probable conjecture. The authors of the collection are commonly classed together under the title "Historiae Augustae Scriptores sex," their names being Aelius Spartianus, Julius Capitolinus, Vulcatius Gallicanus, Aelius Lampridius, Trebellius Pollio, and Flavius Vopiscus. In consequence of the confusion which prevails in the MSS. it is impossible to assign each section with absolute certainty to its real owner, and no trustworthy conclusion can be drawn from comparing the styles of the different portions, for the lives do not exhibi the well-digested result of careful and extensive research, but are in many instances evidently made up of scraps derived from different sources and possessing different degrees of merit, loosely tacked together, and often jumbled into a rough mass destitute of form and symmetry. Hence we find numerous repetitions of frivolous details, a strange mixture of what is grave and valuable with the most puerile and worthless rubbish, and a multitude of irreconcileable and contradictory statements freely admitted without remark or explanation. We have history here presented to us in its lowest and crudest shape—a total want of judgment in the selection and classification of facts; an absence of all unity of purpose, no attempt being made to establish a relation between the circumstances recorded and the character of the individual under discussion; and a total disregard of philosophical combination and inference. The narratives have all the bareness and disjointed incoherence of a meagre chronicle without possessing simplicity and methodical arrangement. These strictures may perhaps be slightly modified in favour of Vopiscus, who appears to have had access to valuable public records, and to have taken some pains to extract what was most interesting, although he often exhibits as little discretion as the rest in working up his raw materials. But, notwithstanding all these defects, this compilation is of no small importance in enabling us to form a just conception of an important period of Roman history. We have no reason to question the general accuracy of the great events recorded, although blended with idle rumours and false details; nor the general fidelity of the portraits of the leading men, although the likenesses may be in some instances flattered and in others caricatured, according to the predilections of the artist. The antiquarian, above all, will here discover a mass of curious statements with regard to the formal administration of public affairs and the history of jurisprudence, together with a multitude of particulars illustrating the state of literature and the arts, the social usages and modes of thought and feeling which prevailed among the different classes of the community during this stormy period. Nay, the very frivolous minuteness with which these writers descant upon matters connected with the private life and habits of the personages who pass under review, although unworthy of the dignity of history, opens up to us a very singular region for observation and inquiry, the more interesting because usually inaccessible. In these departments also we may receive the information conveyed without suspicion, for upon such topics there could be no conceivable motive for falsehood or misrepresentation; and the worst we have to fear is, that the love of the marvellous may occasionally have given rise to exaggeration in describing the fantastic extravagance and profusion so characteristic of that epoch.

Nine biographies bear the name of Capitolinus: 1. Antoninus Pius, 2. Marcus Aurelius Antoninus, 3. L. Verus, 4. Pertinax, 5. Clodius Albinus, 6. Opilius Macrinus, 7. the two Maximini, 8. the three Gordiani, 9. Maximus and Balbinus. Of

these Antoninus Pius and L. Verus are inscribed to Diocletian, who is also addressed in M. Aurelius (c. 19); Pertinax and Maximus with Balbinus bear no inscription; the rest are inscribed to Constantine. Salmasius, following the authority of the Palatine MSS., assigns the first five to Spartianus, and acknowledges the sixth, seventh, and 8th only, as the genuine productions of Capitolinus; but these are points on which it is foolish, in the absence of all satisfactory evidence, internal or external, to hazard even an opinion.

The editio princeps of the Historiae Augustae Scriptores was printed at Milan in 1475 by Philip de Lavagna, in a folio volume divided into three parts, of which the first contains Suetonius; the second a piece entitled *de exordio Nervae*, followed by the Augustan Historians; the third Eutropius and Paulus Diaconus. It is excessively rare, and bears a high price. It was reprinted at Venice by Bernardinus, fol. 1489, and by Rubeus, fol. 1490. These lives are also to be found in various miscellanies containing the history of the Caesars which appeared during the 16th century; but they were first brought out in an independent form at Paris, 4to. 1603, under the inspection of Isaac Casaubon; this was followed by the edition of Salmasius, fol. Par. 1620, which exhibits a text greatly improved by a careful examination of MSS. and copious notes containing a prodigious but ill-digested mass of erudition. The most useful edition is that by Schrevelius (Lugd. Bat. 1671); but much remains to be done, for palpable corruptions appear in every page.

(Dodwell, *Praelect. Academ.* 8vo, Oxford, 1692; Heyne, *Opusc. Academ.* vol. vi. p. 52, &c.; Gu. de Moulines, *Mémoires sur les Ecrivains de l'Histoire Auguste*, in *Mémoires de l'Académie de Berlin*, 1750; Godofred. Muscovius, *Oratio de Usu et Praestantia Hist. August. in Jure Civili*, in his *Opusc. Juridica et Philolog.* 8vo. Lips. 1776; H. E. Dirksen, *Die Script. Histor. August.* 8vo. Lips. 1842.) [W. R.]

CAPITOLI'NUS, P. MAE'LIUS, twice consular tribune, in B. C. 400 and 396. (Liv. v. 12, 18.) [L. S.]

CAPITOLI'NUS, MA'NLIUS. 1. M. MANLIUS CAPITOLINUS, consular tribune in B. C. 434. (Liv. iv. 23.)

2. L. MANLIUS CAPITOLINUS, consular tribune in B. C. 422. (Liv. iv. 42.)

3. A. MANLIUS A. F. CN. N. CAPITOLINUS VULSO, thrice consular tribune, in B. C. 405, 402, and 397. In B. C. 390 he was one of the ambassadors whom the senate sent to Delphi, to dedicate there the golden crater which Camillus had vowed. In the straits of Sicily the ambassadors fell in with pirates of Lipara and were made prisoners, but they were restored to freedom and treated with distinction at Lipara, when it became known who they were. (Liv. iv. 61, v. 8, 16, 28.)

4. M. MANLIUS T. F. A. N. CAPITOLINUS, the famous deliverer of the Capitol from the Gauls, was consul in B. C. 392 with L. Valerius Potitus. An insignificant war was carried on in that year against the Aequians, for which Manlius was honoured with an ovation, and his colleague with a triumph. Rome was visited at the time by a pestilence, and as the two consuls were seized with it, they were obliged to abdicate, and an interreign followed. In B. C. 390, when the Gauls one night endeavoured to ascend the Capitol, Manlius, whose residence was on the Capitol, was roused from his sleep by the cackling of the geese, and on discovering the cause of it, he and as many men as he could collect at the moment hastened to the spot where the Gauls were ascending, and succeeded in repelling them. This gallant and successful deed was rewarded the next day by the assembled people with all the simple and rude honours and distinctions which were customary at the time. He is said to have received the surname of Capitolinus from this circumstance; but this is probably a mistake, as it had become a regular family-name in his gens before his time, and he would thus have inherited it from his father. In B. C. 387 he was appointed interrex, but two years later, B. C. 385, he abandoned the cause of the patricians, to whom he belonged, and placed himself at the head of the plebeians, who were suffering severely from their debts and the harsh and cruel treatment they experienced from their patrician creditors. The motive, however, from which Manlius came forward to support them was not pure; it appears that after his delivery of the Capitol he was so intoxicated with his exploit, that he could not bear seeing any man placed on an equality with or raised above himself, and it is even believed that he harboured the scheme of making himself tyrant or king of Rome. With such or similar intentions he excited the plebeians against their oppressors, who became so alarmed that they resolved upon the appointment of a dictator, A. Cornelius Cossus. While the dictator was absent from Rome, Manlius had recourse to violence to rescue the plebeians from the hands of their creditors, and conducted himself altogether like a complete demagogue. When the dictator returned to the city in order to put a stop to the proceedings of Manlius, he summoned Manlius to appear before him. The rebel came accompanied by a host of plebeians; but the dictator had him arrested by one of his viators and consigned to prison as a seditious citizen. The plebeians, though they did not venture anything against the orders of the dictator, displayed their grief by putting on mourning for their champion, and gathering around his prison. The attempts of the senate to allay the indignation of the plebeians by assignments of land, only irritated them the more, as they regarded these favours as bribes to betray their patron, and the insurrection rose to such a height, that the senate and patricians saw themselves obliged to liberate Manlius. By this step, however, nothing was gained; the plebeians now had a leader, and the insurrection instead of decreasing spread further and further. In the year following, B. C. 384, the Romans had not to fight against any foreign enemy, and as Manlius did not scruple to instigate the plebs to open violence, the consular tribunes of the year received orders, *viderent ne quid res publica detrimenti caperet.* Manlius was charged with high-treason, and brought before the people assembled in the campus Martius, but as the Capitol which had once been saved by him could be seen from this place, the court was removed to the Poetelinian grove outside the porta Nomentana. Here Manlius was condemned, notwithstanding his former military glory and his appeals to the gratitude of the people, and the tribunes threw him down the Tarpeian rock. The members of the Manlia gens considered that he had brought disgrace upon them, and accordingly resolved that none of them should ever have in future the praenomen of Marcus. (Liv. v.

31, 47, vi. 5, 11, 14—20; Cic. *de Re Publ.* ii. 27, *Philipp.* i. 13, ii. 44; Gell. xvii. 21; Dion Cass. *Frag.* 31, p. 15, ed. Reimar, xlv. 32; Aurel. Vict. *de Vir. Ill.* 24.)

5. A. MANLIUS A. F. A. N. CAPITOLINUS, four times consular tribune, in B. C. 389, 385, 383, and 370. In his first tribuneship Rome was attacked by several enemies at once, and A. Manlius obtained the command of one of the three armies then raised for guarding the city. In the second tribuneship he persuaded the senate to appoint a dictator to carry on the war against the Volscians, Latins, and Hernicans. (Liv. vi. 1, 11, 21, 36.)

6. C. MANLIUS CAPITOLINUS, consular tribune in B. C, 385. (Liv. vi. 30.)

7. P. MANLIUS A. F. A. N. CAPITOLINUS, consular tribune in B. C. 379. He was created dictator in B. C. 368, as the successor of M. Furius Camillus, for the purpose of restoring peace between the two orders, and during his government the Licinian laws were carried. In the year following he was elected consular tribune a second time. (Liv. vi. 30, 38, &c.; Plut. *Camill.* 39, 42.)

8. L. MANLIUS A. F. A. N. CAPITOLINUS IMPERIOSUS, was dictator in B. C. 363 *clavi figendi causa.* (Liv. vii. 3.)

9. CN. MANLIUS L. F. A. N. CAPITOLINUS IMPERIOSUS, was consul in B. C. 359 with M. Popillius Laenas, and carried on a war with the Tiburtines. Two years later, B. C. 357, he was again called to the consulship, during which he had to carry on a war against the Faliscans and Tarquinienses. In B. C. 351 he was censor with C. Marcius Rutilus, and during the war with the Auruncans in 345, he was magister equitum to the dictator L. Furius Camillus. (Liv. vii. 12, 16, 22, 28.) [L. S.]

CAPITOLI'NUS, PETI'LLIUS, was according to the Scholiast on Horace (*Sat.* i. 4. 94) entrusted with the care of the temple of Jupiter on the Capitol, and was accused of having stolen the crown of Jupiter, but was acquitted by the judges in consequence of his being a friend of Augustus. The Scholiast states that Petillius received the surname of Capitolinus from his being placed over the Capitol; but whether this be so, or whether it was a regular family-name of the gens, so much is certain, that the annexed coin of the gens refers to the connexion of one of the Petillii with the temple of Jupiter Capitolinus, for the obverse represents the head of Jupiter, and the reverse the temple.

CAPITOLI'NUS, QUI'NCTIUS. 1. T. QUINCTIUS CAPITOLINUS BARBATUS, was consul in B. C. 471 with App. Claudius Sabinus Regillensis. During the disputes about the Publilian law, he opposed his colleague and conciliated the plebeians, and the law was carried. He then conducted the war against the Aequians, and his great popularity with the soldiers enabled him to conquer the enemy, who did not venture to meet the Romans, but allowed them to ravage the country. The immense booty acquired in this campaign was all distributed among the soldiers. He obtained the consulship a second time in B. C. 468, during which year he again carried on a war against the Volscians and Aequians, and by his presence of mind saved the Roman camp, which was attacked by the enemy during the night. After this war he was honoured with a triumph. In B. C. 365 he was made consul a third time. The war against the Aequians and Volscians was still continued, and Capitolinus, who was stationed on mount Algidus and there heard of the ravaging inroads of the Aequians in the Roman territory, returned to Rome and delivered his fellow-citizens from their terror. The senate proclaimed a justitium, and the consul again marched out to protect the Roman frontier; but as he did not meet with the enemy, who had in the meantime been defeated by his colleague Q. Fabius, Capitolinus returned to Rome four days after he had left it. The consulship was given him for the fourth time in B. C. 446, together with Agrippa Furius. During the quarrels which were then going on at Rome between the patricians and plebeians, the Aequians and Volscians again took up arms, began ravaging Latium, and advanced up to the very walls of the city. The people of Rome were too distracted among themselves to take the field against the enemy, but Capitolinus succeeded in allaying the discontent of the plebs, and in rousing the nation to defend itself with all energy. The supreme command of the Roman army was given him with the consent of his colleague, and he routed the enemy in a fierce contest. In B. C. 443 he obtained his fifth consulship. In this year the censorship was instituted at Rome as an office distinct from the consulship. While his colleague M. Geganius Macerinus was engaged in a war against Ardea, Capitolinus gained equal laurels at home by acting as mediator between the patricians and plebeians, with both of whom he had acquired the highest esteem. The extraordinary wisdom and moderation he had shewn on all occasions, obtained for him the sixth consulship in B. C. 439, together with Agrippa Menenius. Rome was at that time visited by a famine, and when he pointed out the necessity of appointing a dictator under the circumstances, the dignity was offered him, but he declined it on account of his advanced age, recommending L. Quinctius Cincinnatus, who was accordingly raised to that dignity. In B. C. 437, he accompanied the dictator Mam. Aemilius Mamercinus as legate in his campaign against Fidenae, and a few years later he came forward as a suppliant for the son of the dictator Cincinnatus, who was tried before the comitia, and the prayer of the aged Quinctius procured his acquittal. After this time we hear no more of him. (Liv. ii. 56—60, 64, iii. 2, &c., 66, &c., iv. 8, 10, 13, 17, 41; Dionys. ix. 43, &c., 57, 61, xi. 63; Zonar. vii. 19.)

2. T. QUINCTIUS CAPITOLINUS BARBATUS, a son of No. 1, was consul in B. C. 421, together with N. Fabius Vibulanus. (Liv. iv. 43.)

3. T. QUINCTIUS T. F. T. N. CAPITOLINUS BARBATUS, a son of No. 2, consular tribune in B. C. 405. (Liv. iv. 61; Zonar. vii. 20.)

4. T. QUINCTIUS CAPITOLINUS, consular tribune in B. C. 385, and magister equitum in the same year to the dictator Q. Cornelius Cossus. (Liv. vi. 11.)

5. T. QUINCTIUS CINCINNATUS CAPITOLINUS, consular tribune in B. C. 388. [CINCINNATUS.]

6. T. Quinctius Cincinnatus Capitolinus, consular tribune in B. C. 368. [Cincinnatus.]

7 T. Quinctius T. F. Pennus Capitolinus Crispinus, was appointed dictator in B. C. 361, to conduct the war against the Gauls, as Livy thinks, who is supported by the triumphal fasti, which ascribe to him a triumph in this year over the Gauls. In the year following he was magister equitum to the dictator, Q. Servilius Ahala, who likewise fought against the Gauls. In B. C. 354 he was consul with M. Fabius Ambustus, and in that year the Tiburtines and Tarquinienses were subdued. In B. C. 351, he was appointed consul a second time, and received the conduct of the war against the Faliscans as his province, but no battle was fought, as the Romans confined themselves to ravaging the country. (Liv. vii. 9, 11, 18, 22.)

8. T. Quinctius Pennus Capitolinus Crispinus. In B. C. 214, when M. Claudius Marcellus went to Rome to sue for his third consulship, he left Capitolinus in Sicily in command of the Roman fleet and camp. In B. C. 209, he was elected praetor, and obtained Capua as his province. The year after, B. C. 208, he was elected consul together with M. Claudius Marcellus, and both consuls were commissioned to carry on the war against Hannibal in Italy. In a battle which was fought in the neighbourhood of Tarentum, Capitolinus was severely wounded and retreated. He was afterwards carried to Capua and thence to Rome, where he died at the close of the year, after having proclaimed T. Manlius Torquatus dictator. (Liv. xxiv. 39, xxvii. 6, 7, 21, 27, 28, 33; Polyb. x. 32.)

9. T. Quinctius T. F. Pennus Capitolinus Crispinus, consul in B. C. 9. (Fast. Cap.) [L. S.]

CAPITOLI'NUS, P. SE'XTIUS, surnamed VATICANUS, was consul in B. C. 452 with T. Menenius Agrippa. In this year the ambassadors who had been sent to Athens for the purpose of consulting its laws and institutions, returned to Rome, and in the year following P. Sextius was one of the decemvirs appointed to draw up a new code of laws. Festus (*s. v. peculatus*) mentions a lex multaticia which was carried by P. Sextius and his colleague during their consulship. (Liv. iii. 32, &c.; Dionys. x. 54.) [L. S.]

CAPITOLI'NUS, SP. TARPE'IUS MONTA'NUS, consul in B. C. 454 with A. Aternius Varus. A *lex de multae sacramento* which was carried in his consulship, is mentioned by Festus (*s. v. peculatus*, comp. Cic. *de Re Publ.* ii. 35; Liv. iii. 31; Dionys. x. 48, 50). After the close of their office both consuls were accused by a tribune of the people for having sold the booty which they had made in the war against the Aequians, and giving the proceeds to the aerarium instead of distributing it among the soldiers. Both were condemned notwithstanding the violent opposition of the senate. In B. C. 449, when the Roman army advanced towards Rome to revenge the murder of Virginia, and had taken possession of the Aventine, Sp. Tarpeius was one of the two ambassadors whom the senate sent to the revolted army to remonstrate with them. In the year following, he and A. Aternius, though both were patricians, were elected tribunes of the plebs by the cooptation of the college to support the senate in its opposition to the rogation of the tribune L. Trebonius. (Liv. iii. 50, 55.) [L. S.]

CAPRA'RIUS, a surname of Q. Caecilius Metellus, consul B. C. 113. [Metellus.]

CAPRATINA, a surname of Juno at Rome, of which the origin is related as follows:—When the Roman state was in a very weak condition, after the ravages of the Gauls, the neighbouring people under Postumius Livius advanced from Fidenae before the gates of Rome, and demanded Roman women in marriage, threatening to destroy Rome completely unless their demand was complied with. While the Roman senate was yet deliberating as to what was to be done, a slave of the name of Tutela or Philotis, offered to go with her fellow-slaves, in the disguise of free women, to the camp of the enemy. The stratagem succeeded, and when the Latins in their camp, intoxicated with wine, had fallen asleep, the slaves gave a signal to the Romans from a wild fig-tree (*caprificus*). The Romans now broke forth from the city, and defeated the enemy. The senate rewarded the generosity of the female slaves by restoring them to freedom, and giving to each a dowry from the public treasury. The day on which Rome had thus been delivered, the 7th of July, was called nonae Caprotinae, and an annual festival was celebrated to Juno Caprotina in all Latium, by free women as well as by female slaves, with much mirth and merriment. The solemnity took place under the ancient caprificus, and the milky juice flowing from the tree was offered as a sacrifice to the goddess. (Macrob. *Sat.* i. 11; Varro, *De Ling. Lat.* vi. 18; Plut. *Romul.* 29, *Camil.* 33.) [L. S.]

CAPRE'OLUS, succeeded Aurelius in the episcopal see of Carthage in the year 430, at the period when all Africa was overrun and ravaged by the Vandals. The state of the country rendering it impossible to send a regular deputation to the council of Ephesus, summoned in 431 for the purpose of discussing the doctrines of Nestorius, Capreolus despatched thither his deacon Besula, with an epistle, in which he deplores the circumstances which compelled his absence, and denounces the tenets of the patriarch of Constantinople. Capreolus is believed to have died before 439, the year in which Carthage was stormed by the Vandals.

We possess, 1. *Epistola ad Synodum Ephesinam*, written, as we have seen above, in 431. It is extant both in Greek and Latin.

2. *Epistola de una Christi veri Dei et Hominis Persona contra recens damnatum Haeresim Nestorii*, a long and learned letter, addressed to two persons named Vitalis and Constantius, or Tonantius, who had written from Spain to consult Capreolus concerning the controversy which was then agitating the church. It is contained in the *Varior. Opusc.* of Sirmond, vol. i. Paris, 1675, 8vo.

Both of the above works, together with the epistle of Vitalis and Tonantius to Capreolus, will be found in the Bibliotheca Patrum of Galland, vol. ix. p. 490.

3. A fragment in reply to the letter addressed by Theodosius to Augustin with regard to the council of Ephesus, is preserved by Ferrandus in his "Epistola ad Pelagium et Anatolium," and quoted by Galland.

4. Tillemont believes Capreolus to be the author of the *Sermo de Tempore Barbarico*, on the invasion of Africa by the Vandals, usually included among the works of St. Augustin. Galland, *Bibl. Patrum.* vol. ix. Prolegg. p. 31; Schoenemann, *Bibl. Patrum Latinorum*, c. v. 32, who enumerates all the editions. [W. R.]

CAPTA or CAPITA, a surname of the Minerva

worshipped on the Caelian hill at Rome. Its origin was not known. Ovid (*Fast.* iii. 837, &c.) proposes various conjectures about it. [L. S.]

CAPUSA, the son of Oesalces, who was the uncle of Masinissa. While the latter was in Spain fighting on behalf of the Carthaginians, his father Gala died, and was succeeded in the sovereignty by his brother Oesalces. Oesalces also dying shortly afterwards, his son Capusa obtained the throne; but as he had not much influence among his people, one Mezetulus laid claim to the kingdom, and defeated and killed Capusa in battle. (Liv. xxix. 29.)

CAPYS (Κάπυς). 1. A son of Assaracus and Hieromnemone, and father of Anchises. (Apollod. iii. 12. § 2; Hom. *Il.* xx. 239; Virg. *Aen.* vi. 768; Diod. iv. 75.)

2. One of the companions of Aeneas, from whom the town of Capua was said to have derived its name. (Virg. *Aen.* x. 145.) This Capys was a Trojan, and is mentioned by Virgil among those who were of opinion that the wooden horse should be thrown into the water. (*Aen.* ii. 35.) Livy (iv. 37) states, that according to some traditions the town of Capua, which was previously called Vulturnum, derived its name from a Samnite chief of the name of Capys. [L. S.]

CAPYS SI'LVIUS. [SILVIUS.]

CAR (Κάρ), a son of Phoroneus, and king of Megara, from whom the acropolis of this town derived its name Caria. (Paus. i. 39. § 4, 40. § 5.) His tomb was shewn as late as the time of Pausanias, on the road from Megara to Corinth. (i. 44. § 9.) Another mythical personage of the name of Car, who was a brother of Lydus and Mysus, and was regarded as the ancestral hero of the Carians, is mentioned by Herodotus. (i. 171.) [L. S.]

CARACALLA or CARACALLUS. The genealogy of this emperor and of many other historical personages will be readily understood from the following table. An account of each individual is given in its proper alphabetical place.

Bassianus.

Julia Domna Augusta, second wife of L. Septimius Severus Augustus.

Julia Maesa Augusta, wife of Julius Avitus.

M. Aurelius Antoninus Augustus, commonly called CARACALLA.

L. (vel. P.) Septimius Geta Augustus.

Julia Soemias Augusta, wife of Sex. Varius Marcellus.

Julia Mamaea Augusta, wife of Gessius Marcianus.

M. Aurelius Antoninus Augustus, commonly called Elagabalus.

M. Aurelius Severus Alexander Augustus.

Caracalla or Caracallus, son of Septimius Severus and his second wife Julia Domna, was born at Lyons on the 4th or 6th of April, A. D. 188. while his father was governor of Gallia Lugdunensis. The child was originally called *Bassianus* after his maternal grandfather, but when Severus thought fit to declare himself the adopted offspring of M. Aurelius, he at the same time changed the name of his boy to *M. Aurelius Antoninus*, a designation retained by him ever after. *Caracalla* or *Caracallus*, which never appears on medals or inscriptions, was a nickname derived from a long tunic or great coat with a hood, worn by the Gauls, which he adopted as his favourite dress after he became emperor, and introduced into the army. These vestments found great favour, especially among the lower orders, and were known as *Antoninianae Caracallae*.

Young Bassianus is said to have been remarkable in early life for a gentle and pleasing address. At this period he was beloved alike by his parents and the people, and displayed no indication of that ferocious temper which subsequently rendered him the scourge of the world. At the age of eight (196) he received the title of Caesar and Princeps Juventutis, in Maesia, while his father was marching from the East to encounter Albinus, and the year following (197) he was admitted an extraordinary member of the pontifical college. After the overthrow of Albinus, we find him styled Destinatus Imperator; and in 198, when ten years old, he was invested with the tribunician power, and created Augustus. He accompanied Severus in the expedition against the Parthians, sharing his victories and honours, put on the manly gown at Antioch in 201, entered upon his first consulship in 202, and, returning through Egypt to Rome, was married in the course of a few months to Plautilla, daughter of Plautianus, the praetorian praefect. The political events from this date until the death of Severus, which took place at York, on the 4th of February, A. D. 211, are given in the life of that prince, whose acuteness and worldly knowledge were so conspicuous, that he could not, under any circumstances, have failed to fathom the real character of his son, who assuredly was little of a hypocrite. But, although the youth was known to have tampered with the troops, and once, it is said, was detected in an open attempt to assassinate his father, no punishment was inflicted, and parental fondness prevented the feeble old man from taking any steps which might save the empire from being cursed with such a ruler. Geta, however, was named joint heir of the throne, having been previously elevated to the rank of consul and dignified with the appellations of Caesar and Augustus.

The great object of Caracalla was now the destruction of this colleague, towards whom he entertained the most deadly hatred. Having failed in persuading the army to set aside the claims of his rival, he, on various occasions, sought his life secretly while they were journeying from Britain to Rome with the ashes of their father; but these treacherous schemes were all frustrated by the vigilance of Geta, who was well aware of his danger, and fear of the soldiery prevented open violence. A pretended reconciliation now took place: they entered the city together, together bestowed a do-

native on the guards and the people, and a negotiation was commenced for a peaceful partition of the empire. But the passions of Caracalla could no longer be restrained. During an interview held in the chamber of Julia, soldiers, who had been craftily concealed, rushed forth and stabbed the younger son of the empress in his mother's arms, while the elder not only stood by and encouraged, but with his own hands assisted in completing the deed. The murderer sought to appease the irritated troops by pretending that he had only acted in self-defence; but was eventually compelled to purchase their forbearance by distributing among them the whole wealth accumulated during his father's reign. The senate he treated with well-merited contempt, and, feeling now secure, proceeded to glut his vengeance by massacring all whom he suspected of having favoured the pretensions or pitied the fate of Geta, whose name was forthwith erased from the public monuments. The number of persons sacrificed is said to have amounted to twenty thousand of both sexes, among the number of whom was Papinianus, the celebrated jurist. But these crimes brought their own retribution. From this moment Caracalla seems never to have enjoyed tranquillity for a single hour. Never were the terrors of an evil conscience more fearfully displayed. After endeavouring in vain to banish remorse by indulgence in all the dissolute pleasures of Rome, by chariot-racing and gladiatorial shows and wild beast hunts, to each of which in turn he devoted himself with frantic eagerness; after grinding the citizens to the earth by taxes and extortions of every description; and after plundering the whole world to supply the vast sums lavished on these amusements and on his soldiers, he resolved if possible to escape from himself by change of place. Wandering with restless activity from land to land, he sought to drown the recollection of his past guilt by fresh enormities. Gaul, Germany, Dacia, Thrace, Asia, Syria, and Egypt, were visited in succession, and were in succession the scene of varied and complicated atrocities. His sojourn at Alexandria was marked by a general slaughter of the inhabitants, in order to avenge certain sarcastic pleasantries in which they had indulged against himself and his mother; and the numbers of the slain were so great, that no one ventured to make known the amount, but orders were given to cast the bodies instantly into deep trenches, that the extent of the calamity might be more effectually concealed. The Greeks now believed that the furies of his brother pursued him with their scourges. It is certain that his bodily health became seriously affected, and his intellects evidently deranged. He was tormented by fearful visions, and the spectres of his father and the murdered Geta stood by him, in the dead of night, with swords pointed to his bosom. Believing himself spell-bound by the incantations of his foes, he had recourse to strange rites in order to evoke the spirits of the dead, that from them he might seek a remedy for his tortures; but it was said that none would answer to his call except the kindred soul of Commodus. At last, he sought the aid of the gods, whom he importuned by day and night with prayers and many victims; but no deity would vouchsafe a word of comfort to the fraticide.

While in this excited and unhappy condition, he demanded in marriage the daughter of Artabanus, the Parthian king; but the negotiation having been abruptly broken off, he suddenly passed the Euphrates in hostile array. The enemy were totally unprepared to resist an invasion so unexpected, and could offer no effectual resistance. Mesopotamia was wasted with fire and sword, Arbela was captured, and the emperor, after digging up the sepulchres of the Parthian kings and scattering their bones, returned to winter at Edessa. Having treacherously gained possession of the person of Abgarus, king of the Osroeni, he seized upon his territory, and took the field in spring with the intention of carrying his arms beyond the Tigris. His course was first directed towards Carrhae, that he might offer homage at a celebrated shrine of the Moon-deity in that neighbourhood; but during the march he was assassinated, at the instigation of Macrinus, the praetorian praefect, by a veteran named Martialis, on the 8th of April, 217, in the thirtieth year of his age and the seventh of his reign.

The chronology of the last years of Caracalla is full of difficulty, and it is almost impossible to arrange the different events recorded in their proper order with anything like certainty. We hear of an expedition against the Alemanni and another against the Getae. The former, commemorated by the epithet *Germanicus*, terminated in a purchased peace; the latter appears to have been partially successful. The portion of Dion Cassius which refers to this period consists of disjointed and imperfect chapters, between which we can seldom establish any connexion. They contain, however, much curious information, to which considerable additions have been made by the fragments recently discovered by Mai. Dion tells us, that after death Caracalla was usually spoken of under the insulting name of *Tarantus*, taken from a gladiator remarkable from his short stature, ugly features, and sanguinary disposition. The historian himself, having explained this term (lxxviii. 9), invariably employs it in the subsequent portions of his work.

We must not omit to observe, that Gibbon, following Spanheim and Burmann, ascribes to Caracalla the important edict which communicated to all free inhabitants of the empire the name and privileges of Roman citizens, while several ancient authors attribute this document to M. Aurelius. The truth seems to be, that M. Aurelius was the author of a very broad and liberal measure in favour of the provincials, clogged, however, by certain conditions and restrictions which were swept away by Caracalla, in order that he mght introduce an uniform system of taxation and extort a larger revenue in return for a worthless privilege.

(Dion Cass. lxxvii. lxxviii.; Herodian. iv.; Spartian. *Vit. Caracall.*; Aurel. Vict. *Epit.* xxi., *Caes.* xxi.; Eutrop. xxi.; Gruter, *Corp. Inscr.* pp. cxci. cclxvii. ccc. mlxxxv.; Gibbon, chap. vi.; Joh. P. Mahneri, *Comm. de Marc. Aur. Antonino Constitution. de Civitate Universo Orbi Romanae data*, Hall. 1772, quoted by Wenck; comp. Milman's Gibbon, vol. i. p. 281.) A coin of Caracalla's, which has been accidentally omitted here, is given under his brother GETA. [W. R.]

CARA'CTACUS (or, as Dion Cassius calls him, Καράτακος or Καταράκατος), was a king of the British tribe of the Silures, and by various prosperous enterprises had raised himself above all the other British chiefs. He appears to have been a most formidable enemy of the Romans. When they made their last attack upon him, he transferred the war into the country of the Ordovices,

and there took a position which was as favourable to himself as it appeared detrimental to the Romans. When Caractacus, in addition to this, had also fortified himself with artificial means, he exhorted his men either to die or to conquer in the approaching battle. The Roman propraetor, P. Ostorius, who saw the disadvantages under which the Romans were labouring, would not have ventured upon an engagement, had not the courage of his soldiers and officers demanded it. The superior military skill of the Roman legions overcame all the difficulties, and a splendid victory was gained: the wife and daughters of Caractacus fell into the hands of the Romans, and his brothers surrendered. Caractacus himself sought the protection of Cartimandua, queen of the Brigantes; but she betrayed him, and he was delivered up to the Romans, and carried to Rome, A. D. 51, after the war in Britain had lasted for nine years, as Tacitus says. The emperor Claudius wished to exhibit to the people this old and formidable foe in his humiliation, and ordered Caractacus and the members of his family, with their clients and ornaments, to be led in a sort of triumph before an assembly of the people and an array of soldiers. The emperor himself was present. The relatives of Caractacus walked by his side cast down with grief, and entreated the mercy of the Romans; Caractacus alone did neither of these things, and when he approached the seat of the emperor, he stopped and addressed him in so noble a manner, that Claudius pardoned him and his friends. They appear, however, not to have returned to Britain, but to have spent the remainder of their life in Italy. (Tac. *Ann.* xii. 33–38 *Hist.* iii. 45; Dion Cass. lx. 20.) [L. S.]

CARA'NUS (Κάρανος or Καρανός). 1. A Heracleid of the family of the Temenidae, and according to some accounts, the founder of the Argive dynasty in Macedonia, about the middle probably of the eighth century B. C., since he was brother to Pheidon, the Argive tyrant. The legend tells, that he led into Macedonia a large force of Greeks, and, following a flock of goats, entered the town of Edessa in the midst of a heavy storm of rain and a thick mist, unobserved by the inhabitants. Remembering the oracle which had desired him "to seek an empire by the guidance of goats," he fixed here the seat of government, and named the place Aegae in commemoration of the miracle. Herodotus gives a different tradition of the origin of the dynasty, and his account seems to have been adopted by Thucydides, who speaks of Archelaus I. as the ninth king, and therefore does not reckon Caranus and the other two who come before Perdiccas I. in the lists of Dexippus and Eusebius. Müller thinks that the two traditions are substantially the same, the one in Herodotus being the rude native legend, while the other, of which Caranus is the hero, was the Argive story; and he further suggests that Κάρανος is perhaps only another form of Κόρανος. (Diod. *Fragm.* ix. p. 637, ed. Wess.; Plut. *Alex.* 2; Just. vii. 1, xxxiii. 2; Clinton, *Fast.* ii. p. 221; Müller, *Dor.* i. 7. § 15, App. i. § 15, and the authorities there referred to; Herod. viii. 137-139; Thuc. ii. 100.) Pausanias, in mentioning that the Macedonians never erected trophies when victorious, records the national tradition by which they accounted for it, and which related, that a trophy set up by Caranus, in accordance with Argive custom, for a victory over his neighbour Cisseus, was thrown down and destroyed by a lion from Olympus; whereby, it was said, the king learnt that its erection had been of evil counsel, as deepening the enmity of the conquered. (Paus. ix. 40.)

2. Mentioned by Justin (xi. 2) as a son of Philip and a half-brother of Alexander the Great. The latter suspected him of aiming at the throne, and put him to death soon after his accession, B. C. 336.

3. A Macedonian of the body called ἑταῖροι or guards (comp. Polyb. v. 53, xxxi. 3), was one of the generals sent by Alexander against Satibarzanes when he had a second time excited Aria to revolt. Caranus and his colleagues were successful, and Satibarzanes was defeated and slain, in the winter of B. C. 330. (Arrian, *Anab.* iii. 25, 28; Curt. vi. 6. § 20, &c., vii. 3. § 2, Freinsheim, *ad loc.*, vii. 4. § 32, &c.; comp. Diod. xvii. 81.) In B. C. 329, Caranus was appointed, together with Andromachus and Menedemus, under the command of the Lycian Pharnuches, to act against Spitamenes, the revolted satrap of Sogdiana. Their approach compelled him to raise the siege of Maracanda; but, in a battle which ensued, he defeated them with the help of a body of Scythian cavalry, and forced them to fall back on the river Polytimetus, the wooded banks of which promised shelter. The rashness however or cowardice of Caranus led him to attempt the passage of the river with the cavalry under his command, and the rest of the troops plunging in after him in haste and disorder, they were all destroyed by the enemy. (Arr. *Anab.* iv. 3, 5; comp. Curt. vii. 6. § 24, 7. § 31, &c.) [E. E.]

CARAU'SIUS, M. AURE'LIUS VALE'RIUS. Maximianus Herculius having equipped a naval force at Boulogne for the purpose of repressing the outrages of the Franks, who cruising from place to place in their light sloops were devastating the coasts of Holland, Gaul, and Spain, gave the command of the armament to a certain Carausius, a man of humble extraction, born in Menapia, a district between the Scheldt and Meuse, who had been bred a pilot and had distinguished himself as a soldier in the war against the Bagaudae. Carausius was by no means deficient in zeal and energy, but after a time his peculiar tactics and rapidly increasing wealth gave rise to a suspicion, probably not ill founded, that he permitted the pirates to commit their ravages unmolested, and then watching for their return, seized the ships laden with plunder and appropriated to his own use the greater portion of the spoils thus captured. Herculius accordingly gave orders for his death, but the execution of this mandate was anticipated by the vigilance of the intended victim, who having crossed the channel with the fleet, which was devoted to his interests, and having succeeded in gaining over the troops quartered in Britain, established himself in that island and assumed the title of Augustus. His subsequent measures were characterised by the greatest vigour and prudence. A number of new galleys was constructed with all speed, alliances were formed with various barbarous tribes, who were carefully disciplined as sailors, and the usurper soon became master of all the western seas. After several ineffectual attempts to break his power, Diocletian and Maximianus found it necessary to acknowledge him as their colleague in the empire, an event commemorated by a medal bearing as a device three busts with appropriate emblems and the legend CARAVSIVS. ET. FRATRES. SVI., while on the reverse we read the words PAX.

AVGGG., or, in some cases, LAETITIA. AVGGG., or HILARITAS. AVGGG. On a second coin we find a laurelled head with IMP. C. CARAVSIVS. P. F. AVG., and on the reverse IOVI. ET. HERCVLI. CONS. AVG., indicating Jovius Diocletianus and Herculius Maximinianus, and to a third we are indebted for the name M. AURELIUS VALERIUS, an appellation probably borrowed from his recently adopted brother. These transactions took place about A. D. 287, and for six years the third Augustus maintained his authority without dispute; but upon the elevation of Constantius the efforts of the new Caesar were at once directed to the recovery of Britain. Boulogne fell after a protracted siege, and Constantius was making active and extensive preparations for a descent upon the opposite coast, when Carausius was murdered by his chief officer, Allectus. This happened in 293. Such are the only facts known to us with regard to this remarkable man. Of his private character and domestic policy we are unable to speak, for the abusive epithets applied to him so liberally by the panegyrists indicate nothing except the feelings entertained at the imperial court, which could have been of no friendly description. (Eutrop. ix. 21; Aurel. Vict. *Caes.* xxxix., *Epit.* xxxix., who calls this emperor *Charausio;* Oros. vii. 25; Panegyr. Vet. ii. 12, iv. 6—8, 12, v. 4, 11, vi. 5, 8, vii. 9, viii. 25; Genebrier, *l'Histoire de Carausius prouvée par les Médailles*, Paris, 4to. 1740; Stukely, *Medallic History of Carausius*, London, 4to. 1757–59, full of the most extravagant conjectures and inventions.) [W. R.]

COIN OF CARAUSIUS.

CARAVA'NTIUS, the brother of Gentius, king of the Illyrians, against whom the praetor L. Anicius Gallus was sent in B. C. 168. Caravantius fell into the hands of Gallus, and with his brother Gentius and the rest of the royal family walked before the chariot of Gallus in his triumph in the following year. (Liv. xliv. 30, 32, xlv. 43.)

CARBO, the name of a plebeian family of the Papiria gens.

STEMMA CARBONUM.

1. C. Papirius Carbo, Pr. B. C. 168.
   - 2. C. Papirius Carbo, Cos. B. C. 120.
     - 6. C. Papirius Carbo Arvina, Trib. Pleb. B. C. 90.
   - 3. Cn. Papirius Carbo, Cos. B. C. 113.
     - 7. Cn. Papirius Carbo, Cos. B. C. 85, 84, 82.
   - 4. M. Papirius Carbo.
   - 5. P. Papirius Carbo.

1. C. PAPIRIUS CARBO, praetor in B. C. 168, when he obtained the province of Sardinia; but he appears not to have gone into his province, as the senate requested him to remain at Rome and there to exercise jurisdiction in cases between citizens and peregrini. (Liv. xliv. 17, xlv. 12.)

2. C. PAPIRIUS CARBO, born about B. C. 164, a son of No. 1, and a contemporary and friend of the Gracchi; but though he apparently followed in the footsteps of Tib. Gracchus, yet his motives widely differed from those of his noble friend, and towards the end of his life he shewed how little he had acted upon conviction or principle, by deserting his former friends and joining the ranks of their enemies. After the death of Tiberius Gracchus he was appointed his successor as *triumvir agrorum dividendorum*, and shortly after, in B. C. 131, he was elected tribune of the people. During the year of his tribuneship he brought forward two new laws: 1. That a person should be allowed to be re-elected to the tribuneship as often as might be thought advisable: this law, which was strenuously opposed by P. Cornelius Scipio Africanus the younger, was supported by C. Gracchus; and 2. A *lex tabellaria*, which ordained that the people should in future vote by ballot in the enactment and repeal of laws. In his tribuneship he continued to hold the office of triumvir agrorum dividendorum. The difficulties connected with carrying out the division of land according to the Sempronian agrarian law created many disturbances at Rome, and Scipio Africanus, the champion of the aristocratical party, was found one morning dead in his bed. Among the various suspicions then afloat as to the cause of his death, one was that Carbo had murdered him, or at least had had a hand in the deed; and this report may not have been wholly without foundation, if we consider the character of Carbo. After his tribuneship, Carbo continued to act as the friend and supporter of the Gracchi. Upon the death of C. Gracchus, L. Opimius, his murderer, who was consul in B. C. 121, put to death a great number of the friends of the Gracchi: but at the expiration of his consulship he was accused of high treason by the tribune Q. Decius, and Carbo, who was now raised to the consulship himself (B. C. 120), suddenly turned round, and not only undertook the defence of Opimius, but did not scruple to say, that the murder of C. Gracchus had been an act of perfect justice. This inconsistency drew upon him the contempt of both parties, so that, as Cicero says, even his return to the aristocratical party could not secure him their protection. The aristocracy could not forget that he was suspected of having murdered Scipio, and seem to have been waiting for an opportunity to crush him. In B. C. 119 the young orator L. Licinius Crassus brought a charge against him, the exact nature of which is not known, but as Carbo foresaw his condemnation, he put an end to his life by taking cantharides. Valerius Maximus (iii. 7. § 6) states, that he was sent into exile. Carbo was a man of great talents, and his oratorical powers are mentioned by Cicero with great

praise, although he otherwise abominates the man. There can be no doubt that Carbo was a person of no principle, and that he attached himself to the party from which he hoped to derive most advantages. (Liv. *Epit.* 59, 61; Appian, *B. C.* i. 18, 20; Vell. Pat. ii. 4; Cic. *De Amicit.* 25, *De Leg.* iii. 16, *Ad Fam.* ix. 21, *De Orat.* ii. 2, 25, 39, 40, i. 10, iii. 7, 20, *Brut.* 27, 43, 62, *Tuscul.* i. 3; Tacit. *Orat.* 34.)

3. Cn. Papirius Carbo, a son of No. 1, was consul in B. C. 113, together with C. Caecilius Metellus. He was according to Cicero (*ad Fam.* ix. 21) the father of Cn. Papirius Carbo, who was thrice consul [No. 7], whereas this latter is called by Velleius Paterculus (ii. 26) a brother of No. 6. This difficulty may be solved by supposing that our Cn. Papirius Carbo and C. Papirius Carbo [No. 2] were brothers, so that the word *frater* in Velleius is equivalent to *frater patruelis* or cousin. (Perizon. *Animadv. Hist.* p. 96.) In his consulship the Cimbrians advanced from Gaul into Italy and Illyricum, and Carbo, who was sent against them, was put to flight with his whole army. He was afterwards accused by M. Antonius, we know not for what reason, and put an end to his own life by taking a solution of vitriol (*atramentum sutorium*, Cic. *ad Fam.* ix. 21; Liv. *Epit.* 63).

4. M. Papirius Carbo, a son of No. 1, is mentioned only by Cicero (*ad Fam.* ix. 21) as having fled from Sicily.

5. P. Papirius Carbo, a son of No. 1, is likewise mentioned only by Cicero (*ad Fam.* ix. 21) as having been accused by Flaccus and condemned.

6. C. Papirius Carbo, with the surname Arvina, was a son of No. 2 (Cic. *Brut.* 62), and throughout his life a supporter of the aristocracy, whence Cicero calls him the only good citizen in the whole family. He was tribune of the people in B. C. 90, as we may infer from Cicero (*Brut.* 89), though some writers place his tribuneship a year earlier, and others a year later. In his tribuneship Carbo and his colleague, M. Plautius Silvanus, carried a law (*lex Plautia et Papiria*), according to which a citizen of a federate state, who had his domicile in Italy at the time the law was passed, and had sent in his name to the praetor within sixty days after, should have the Roman franchise. Carbo distinguished himself greatly as an orator, and though according to Cicero he was wanting in acuteness, his speeches were always weighty and carried with them a high degree of authority. We still possess a fragment of one of his orations which he delivered in his tribuneship, and which Orelli (*Onom. Tull.* ii. p. 440) erroneously attributes to his father. [No. 2.] In this fragment (Cic. *Orat.* 63) he approves of the death of M. Livius Drusus, who had been murdered the year before, B. C. 91. Cicero expressly states, that he was present when the oration was delivered, which shews incontrovertibly, that it cannot belong to C. Papirius Carbo, the father, who died long before Cicero was born. He was murdered in B. C. 82, in the curia Hostilia, by the praetor Brutus Damasippus [Brutus, No. 19], one of the leaders of the Marian party. (Cic. *pro Arch.* 4, *Brut.* 62, 90, *Ad Fam.* ix. 21, *De Orat.* iii. 3; *Schol. Bobiens.* p. 353, ed. Orelli; Vell. Pat. ii. 26; Appian, *B. C.* i. 88.)

7. Cn. Papirius Cn. f. C. n. Carbo, a son of No. 3 and cousin of No. 6, occurs in history for the first time in B. C. 92, when the consul Appius Claudius Pulcher made a report to the senate about his seditious proceedings. (Cic. *De Legg.* iii. 19.) He was one of the leaders of the Marian party, and in B. C. 87, when C. Marius returned from Africa, he commanded one of the four armies with which Rome was blockaded. In B. C. 86, when L. Valerius Flaccus, the successor of Marius in his seventh consulship, was killed in Asia, Carbo was chosen by Cinna for his colleague for B. C. 85. These two consuls, who felt alarmed at the reports of Sulla's return, sent persons into all parts of Italy to raise money, soldiers, and provisions, for the anticipated war, and they endeavoured to strengthen their party, especially by the new citizens, whose rights, they said, were in danger, and on whose behalf they pretended to exert themselves. The fleet also was restored to guard the coasts of Italy, and in short nothing was neglected to make a vigorous stand against Sulla. When the latter wrote to the senate from Greece, the senate endeavoured to stop the proceedings of the consuls until an answer from Sulla had arrived. The consuls declared themselves ready to obey the commands of the senate, but no sooner had the ambassadors to Sulla quitted Rome, than Cinna and Carbo declared themselves consuls for the year following, that they might not be obliged to go to Rome to hold the comitia for the elections. Legions upon legions were raised and transported across the Adriatic to oppose Sulla; but great numbers of the soldiers began to be discontented and refused fighting against their fellow-citizens. A mutiny broke out, and Cinna was murdered by his own soldiers. Carbo now returned to Italy with the troops which had already been carried across the Adriatic, but he did not venture to go to Rome, although the tribunes urged him to come in order that a successor to Cinna might be elected. At length, however, Carbo returned to Rome, but the attempts at holding the comitia were frustrated by prodigies, and Carbo remained sole consul for the rest of the year.

In B. C. 83, Sulla arrived in Italy. Carbo, who was now proconsul of Gaul, hastened to Rome, and there caused a decree to be made, which declared Metellus and all the senators who supported Sulla, to be enemies of the republic. About the same time the capitol was burnt down, and there was some suspicion of Carbo having set it on fire. While Sulla and his partizans were carrying on the war in various parts of Italy, Carbo was elected consul a third time for the year B. C. 82, together with C. Marius, the younger. Carbo's army was in Cisalpine Gaul, and in the spring of 82 his legate, C. Carrinas, fought a severely contested battle with Metellus, and was put to flight. Carbo himself, however, pursued Metellus, and kept him in a position in which he was unable to do any thing; hearing of the misfortunes of his colleague Marius at Praeneste, he led his troops back to Ariminum, whither he was followed by Pompey. In the mean time Metellus gained another victory over an army of Carbo. Sulla, after entering Rome and making some of the most necessary arrangements, marched out himself against Carbo. In an engagement on the river Glanis, several of the Spaniards, who had joined his army a little while before, deserted to Sulla, and Carbo, either to avenge himself on those who remained with him, or to set a fearful example, ordered all of them to be put to death. At

length a great battle was fought at Clusium between Carbo and Sulla: it lasted for a whole day, but the victory was not decided. Pompey and Crassus were engaged against Carrinas in the neighbourhood of Spoletium, and when Carbo sent out an army to his relief, Sulla, who was informed of the route which this army took, attacked it from an ambuscade and killed nearly 2000 men. Carrinas himself however escaped. Marcius, who was sent by Carbo to the relief of Praeneste, was likewise attacked from an ambuscade by Pompey, and lost many of his men. His soldiers, who considered him to be the cause of their defeat, deserted him, with the exception of a few cohorts, with which he returned to Carbo. Shortly after Carbo and Norbanus made an attack upon the camp of Metellus near Faventia, but time and place were unfavourable to them, and they were defeated: about 10,000 of their men were slain, and 6000 deserted to Metellus, so that Carbo was obliged to withdraw to Arretium with about 1000 men.

The desertion and treachery in the party, which had hitherto supported the cause of Marius, increased every day: Norbanus despairing of success fled to Rhodes, where he put an end to his life soon afterwards; and when Carbo found that the relief of Praeneste, whither he had sent two legions under Damasippus, was hopeless, he too resolved to quit Italy, although he had still large forces at his command, and his generals, Carrinas, Marcius, and Damasippus, were continuing the war in Italy. Carbo fled to Africa. After his party in Italy had been completely defeated, Pompey was sent against the remains of it in Sicily, whither Carbo then repaired. From thence he went to the island of Cossyra, where he was taken prisoner by the emissaries of Pompey. His companions were put to death at once, but Carbo himself was brought in chains before Pompey at Lilybaeum, and after a bitter invective against him, Pompey had him executed and sent his head to Sulla, B. C. 82. (Appian, *B. C.* i. 69—96; Liv. *Epit.* 79, 83, 88, 89; Plut. *Sull.* 22, &c., *Pomp.* 10, &c.; Cic. *c. Verr.* i. 4, 13; Pseudo-Ascon. *in Verr.* p. 129, ed. Orelli; Cic. *ad Fam.* ix. 21; Eutrop. v. 8, 9; Oros. v. 20; Zonar. x. 1.)

8. PAPIRIUS CARBO, a son of Rubria, who is mentioned only by Cicero (*ad Fam.* ix. 21), and is ironically called there a friend of Cicero. Who he was is unknown. [L. S.]

CARCI'NUS, the father of Agathocles. [AGATHOCLES.]

CARCINUS (Καρκίνος). 1. Suidas mentions three distinct poets of this name. The first he calls a native of Agrigentum in Sicily; the second an Athenian, and son of Theodectes or Xenocles; and the third simply an Attic poet. The first of these poets is not mentioned any where else, and his existence is more than doubtful. The investigations of Meineke on the poets of the name Carcinus have shewn incontrovertibly that we have to distinguish between two tragic poets of this name, both of whom were natives of Athens. The first, or elder one, who was a very skilful scenic dancer (Athen. i. p. 22), is occasionally alluded to by Aristophanes (*Nub.* 1263, *Pax*, 794, with the Schol.); but his dramas, of which no fragments have come down to us, seem to have perished at an early time.

The younger Carcinus was a son either of Theodectes or of Xenocles; and if the latter statement be true, he is a grandson of Carcinus the elder. (Comp. Harpocrat. *s. v.* Καρκίνος.) He is in all probability the same as the one who spent a great part of his life at the court of Dionysius II. at Syracuse. (Diog. Laërt. ii. 7.) This supposition agrees with the statement of Suidas, according to whom Carcinus the son of Xenocles lived about B. C. 380; for Dionysius was expelled from Syracuse in B. C. 356. (Comp. Diod. v. 5, where Wesseling is thinking of the fictitious Carcinus of Agrigentum.) The tragedies which are referred to by the ancients under the name of Carcinus, probably all belong to the younger Carcinus. Suidas attributes to him 160 tragedies, but we possess the titles and fragments of nine only and some fragments of uncertain dramas. The following titles are known: Alope (Aristot. *Ethic. Nicom.* vii. 7), Achilles (Athen. v. p. 189), Thyestes (Aristot. *Poet.* 16), Semele (Athen. xiii. p. 559), Amphiaraus (Aristot. *Poet.* 17), Medeia (Aristot. *Rhet.* ii. 23), Oedipus (Aristot. *Rhet.* iii. 15), Tereus (Stobaeus, *Serm.* ciii. 3), and Orestes. (Phot. *Lex.* p. 132.) As regards the character of the poems of Carcinus, it is usually inferred, from the phrase Καρκίνου ποιήματα, used to designate obscure poetry (Phot. *Lex. s. v.*), and is also attested by other authorities (Athen. viii. p. 351), that the style of Carcinus was of a studied obscurity; though in the fragments extant we can scarcely perceive any trace of this obscurity, and their style bears a close resemblance to that of Euripides. (Meineke, *Hist. Crit. com. Graec.* p. 505, &c.)

2. Of Naupactus, is mentioned by Pausanias (x. 38. § 6) among the cyclic poets; and Charon of Lampsacus, before whose time Carcinus must have lived, attributed to him the epic poem Ναυπάκτια, which all others ascribed to a Milesian poet.

3. A Greek rhetorician, who is referred to by Alexander (*De Fig. Dict.*), but of whom nothing further is known. [L. S.]

CA'RCIUS, the commander of a portion of the fleet of Octavianus in the war against Sext. Pompeius, B. C. 36. (Appian, *B. C.* v. 111.) [L. S.]

CA'RDEA, a Roman divinity presiding over and protecting the hinges of doors (*cardo*). What Ovid (*Fast.* vi. 101, &c.) relates of Carna belongs to Cardea: the poet seems, in fact, in that passage to confound three distinct divinities—Carna, Cardea, and Crane, the last of whom he declares to be merely an ancient form of Carna. Cardea was beloved by Janus, and after yielding to his embraces, the god rewarded her by giving her the protection of the hinges of doors, and the power of preventing evil daemons from entering houses. She especially protected little children in their cradles against formidable night-birds, which witches used to metamorphose themselves into, and thus to attack children by night time, tearing them from their cradles and sucking the blood out of them. Cardea exercised this power by means of white thorn and other magic substances, and is said to have done so first in the case of Procas, prince of Alba. (Tertull. *de Cor.* 13.) [L. S.]

CARDIA'NUS HIERO'NYMUS. [HIERONYMUS.]

CARE'NES or CARRHE'NES, a general of the Parthians who was defeated in a battle with Gotarzes in A. D. 49. (Tac. *Ann.* xii. 12–14.) [L. S.]

D. CARFULE'NUS, called Carsuleius by Appian, served under Julius Caesar in the Alexandrine war (B. C. 47), in which he is spoken of as

a man of great military skill. (Hirt. *B. Alex.* 31.) He was tribune of the plebs at the time of Caesar's death (B. C. 44); and as he was a supporter of the aristocratical party, and an opponent of Antony, was excluded from the senate by the latter on the 28th of November. (Cic. *Philipp.* iii. 9.) [TI. CANUTIUS.] He took an active part in the war against Antony in the following year, and fell in the battle of Mutina, in which Antony was defeated. (Appian, *B. C.* iii. 66, &c.; Cic. *ad Fam.* x. 33, xv. 4.)

CARI'NAS. [CARRINAS.]

CARI'NUS, M. AURE'LIUS, the elder of the two sons of Carus. Upon the departure of his father for the Persian war (A. D. 282), he was appointed supreme governor of all the Western provinces, and received the titles of Caesar and Imperator. After the death of Carus in 283, he assumed the purple conjointly with his brother, and upon receiving intelligence of the untimely fate of Numerianus and the elevation of Diocletian to the throne by the army of Asia, he set forth in all haste from Gaul to encounter his rival. The opposing hosts met in Maesia, several engagements followed, and at length a decisive battle was fought near Margum, in which Carinus gained the victory, but, in the moment of triumph, was slain by some of his own officers, whose honour he had wounded in the course of his profligate indulgences. Historians agree in painting the character of this emperor in the darkest colours. When roused he was unquestionably not deficient in valour and military skill, as was proved by the vigour with which he repressed certain seditious movements in Gaul, and by the successful conduct of his last campaign. But during the greater part of his short career he abandoned himself to the gratification of the most brutal passions, and never scrupled at any act of oppression or cruelty. State affairs were totally neglected—the most upright of those by whom he was surrounded were banished or put to death, and the highest offices bestowed upon degraded ministers of his pleasures. Nine wives were wedded and repudiated in quick succession, and the palace, filled with a throng of players, dancers, harlots, and panders, presented a constant scene of riot and intemperance. It was bitterly observed, that in this prince the sensual enormities of Elagabalus were seen combined with the cold ferocity of Domitian. His only claims upon the affection of the populace consisted in the prodigal magnificence displayed in the celebration of games in honour of his brother and himself. These appear to have transcended in fantastic splendour all previous exhibitions, and the details transmitted to us by Vopiscus are of a most strange and marvellous description.

Chronologers are at variance with regard to the precise date of the death of Carinus. Eckhel seems inclined to fix it at the close of the year 284, but it is generally referred to the May following. (Vopisc. *Carin.*; Aurel. Vict. *Caes.* xxxviii., *Epit.* xxxviii.; Zonar. xii. 30; Eutrop. ix. 12.) [W. R.]

T. CARI'SIUS, defeated the Astures in Spain, and took their chief town, Lancia, about B. C. 25; but in consequence of the cruelty and insolence of Carisius, the Astures took up arms again in B. C. 22. (Florus, iv. 12. § 55, &c.; Oros. vi. 21; Dion Cass. liii. 25, liv. 5.) There are several coins bearing the name of Carisius upon them, two specimens of which are given below. The former has on the obverse the head of a woman, and on the reverse a sphinx, with the inscription T. CARISIVS III. VIR: the latter has on the obverse

the head of Augustus, with the inscription IMP. CAESAR AVGVST., and on the reverse the gate of a city, over which is inscribed IMIRITA, and around it the words P. CARISIVS LEG. PROPR. There is nothing in the former coin except the

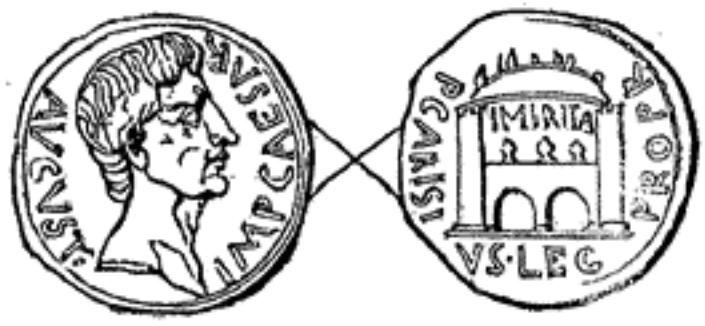

praenomen Titus to identify it with the subject of this article; but the latter one would appear to have been struck by the conqueror of the Astures, and perhaps Dion Cassius has made a mistake in calling him Titus. The word IMIRITA, which is also written EMERITA and IIMIIRITA on some of the coins, seems to refer to the fact mentioned by Dion Cassius (liii. 26), that after the conquest of the Cantabri and Astures, Augustus dismissed many of his soldiers who had served their time (*emeriti*), and assigned them a town in Lusitania, to which he gave the name of Augusta *Emerita*. (Eckhel, v. p. 162, &c.)

CA'RIUS (Κάριος), the Carian, a surname of Zeus, under which he had a temple at Mylassa in Caria, which belonged to the Carians, Lydians, and Mysians in common, as they were believed to be brother nations. (Herod. i. 171, v. 66; Strab. xiv. p. 659.) In Thessaly and Boeotia, Zeus was likewise worshipped under this name. (Phot. *Lex. s. v.*) [L. S.]

CARMA'NOR (Καρμάνωρ), a Cretan of Tarrha, father of Eubulus and Chrysothemis. He was said to have received and purified Apollo and Artemis, after they had slain the monster Python, and it was in the house of Carmanor that Apollo formed his connexion with the nymph Aeacallis. (Paus. ii. 7. § 7, 30. § 3, x. 16. § 2, 7. § 2; comp. Müller, *Dor.* ii. 1. § 5, 8. § 11.) [L. S.]

CARME (Κάρμη), a daughter of Eubulus, who became by Zeus the mother of Britomartis. (Paus. ii. 30. § 2.) Antoninus Liberalis (40) describes her as a grand-daughter of Agenor, and daughter of Phoenix. [L. S.]

CARMENTA, CARMENAE, CARMENTIS. [CAMENAE.]

CARNA or CARNEA, a Roman divinity,

whose name is probably connected with *caro*, flesh, for she was regarded as the protector of the physical well-being of man. It was especially the chief organs of the human body, without which man cannot exist, such as the heart, the lungs, and the liver, that were recommended to her protection. Junius Brutus, at the beginning of the commonwealth, was believed to have dedicated to her a sanctuary on the Caelian hill, and a festival was celebrated to her on the first of June, which day was called *fabrariae calendae*, from beans (*fabae*) and bacon being offered to her. (Macrob. *Sat.* i. 12; Varro, *ap. Nonium, s. v. Mactare;* Ovid, *Fast.* vi. 101, &c., who however confounds *Cardea* with *Carna.*) [L. S.]

CARNE'ADES (Καρνεάδης). 1. The son of Epicomus or Philocomus, was born at Cyrene about the year B. C. 213. He went early to Athens, and attended the lectures of the Stoics, and learnt there logic from Diogenes. His opinions, however, on philosophical subjects differed from those of his master, and he was fond of telling him, "if I reason right, I am satisfied; if wrong, give back the mina," which was the fee for the logic lectures. He was six years old when Chrysippus died, and never had any personal intercourse with him; but he deeply studied his works, and exerted all the energy of a very acute and original mind in their refutation. To this exercise he attributed his own eminence, and often repeated the words

Εἰ μὴ γὰρ ἦν Χρύσιππος, οὐκ ἂν ἦν ἐγώ.

He attached himself as a zealous partizan to the Academy, which had suffered severely from the attacks of the Stoics; and on the death of Hegesinus, he was chosen to preside at the meetings of Academy, and was the fourth in succession from Arcesilaus. His great eloquence and skill in argument revived the glories of his school; and, defending himself in the negative vacancy of asserting nothing (not even that nothing can be asserted), carried on a vigorous war against every position that had been maintained by other sects.

In the year B. C. 155, when he was fifty-eight years old, he was chosen with Diogenes the Stoic and Critolaus the Peripatetic to go as ambassador to Rome to deprecate the fine of 500 talents which had been imposed on the Athenians for the destruction of Oropus. During his stay at Rome, he attracted great notice from his eloquent declamations on philosophical subjects, and it was here that, in the presence of Cato the Elder, he delivered his famous orations on Justice. The first oration was in commendation of the virtue, and the next day the second was delivered, in which all the arguments of the first were answered, and justice was proved to be not a virtue, but a mere matter of compact for the maintenance of civil society. The honest mind of Cato was shocked at this, and he moved the senate to send the philosopher home to his school, and save the Roman youth from his demoralizing doctrines.

Carneades lived twenty-seven years after this at Athens, and died at the advanced age of eighty-five, or (according to Cicero) 90, B. C. 129. He is described as a man of unwearied industry. He was so engrossed in his studies, that he let his hair and nails grow to an immoderate length, and was so absent at his own table (for he would never dine out), that his servant and concubine, Melissa, was constantly obliged to feed him. In his old age, he suffered from cataract in his eyes, which he bore with great impatience, and was so little resigned to the decay of nature, that he used to ask angrily, if this was the way in which nature undid what she had done, and sometimes expressed a wish to poison himself.

Carneades left no writings, and all that is known of his lectures is derived from his intimate friend and pupil, Cleitomachus; but so true was he to his own principles of witholding assent, that Cleitomachus confesses he never could ascertain what his master really thought on any subject. He, however, appears to have defended atheism, and consistently enough to have denied that the world was the result of anything but chance. In ethics, which more particularly were the subject of his long and laborious study, he seems to have denied the conformity of the moral ideas with nature. This he particularly insisted on in the second oration on Justice, in which he manifestly wished to convey his own notions on the subject; and he there maintains that ideas of justice are not derived from nature, but that they are purely artificial for purposes of expediency.

All this, however, was nothing but the special application of his general theory, that man did not possess, and never could possess, any criterion of truth.

Carneades argued that, if there were a criterion, it must exist either in reason (λόγος), or sensation (αἴσθησις), or conception (φαντασία). But then reason itself depends on conception, and this again on sensation; and we have no means of judging whether our sensations are true or false, whether they correspond to the objects that produce them, or carry wrong impressions to the mind, producing false conceptions and ideas, and leading reason also into error. Therefore sensation, conception, and reason, are alike disqualified for being the criterion of truth.

But after all, man must live and act, and must have some rule of practical life; therefore, although it is impossible to pronounce anything as absolutely true, we may yet establish probabilities of various degrees. For, although we cannot say that any given conception or sensation is in itself true, yet some sensations appear to us more true than others, and we must be guided by that which seems the most true. Again, sensations are not single, but generally combined with others, which either confirm or contradict them; and the greater this combination the greater is the probability of that being true which the rest combine to confirm; and the case in which the greatest number of conceptions, each in themselves apparently most true, should combine to affirm that which also in itself appears most true, would present to Carneades the highest probability, and his nearest approach to truth.

But practical life needed no such rule as this, and it is difficult to conceive a system more barren of all help to man than that of Carneades. It is not, indeed, probable that he aspired to any such designs of benefiting mankind, or to anything beyond his own celebrity as an acute reasoner and an eloquent speaker. As such he represented the spirit of an age when philosophy was fast losing the earnest and serious spirit of the earlier schools, and was degenerating to mere purposes of rhetorical display. (Diog. Laërt. iv. 62—66; Orelli, *Onom. Tull.* ii. p. 130, &c., where are given all the passages of Cicero, in which Carneades is mentioned; Sextus Empiricus, *Adv. Math.* vii. 159,

&c.; Ritter, *Gesch. Phil.* xi. 6; Brucker, *Hist. Phil.* i. p. 759, &c., vi. p. 237, &c.)

2. An Athenian philosopher and a disciple of Anaxagoras. (Suidas, *s. v.* Καρνεάδης.)

3. A Cynic philosopher in the time of Apollonius Tyanaeus. (Eunapius, *Prooem.*)

4. A bad elegiac poet mentioned by Diogenes Laërtius (iv. 66). [A. G.]

CARNEIUS (Καρνεῖος), a surname of Apollo under which he was worshipped in various parts of Greece, especially in Peloponnesus, as at Sparta and Sicyon, and also in Thera, Cyrene, and Magna Graecia. (Paus. iii. 13. § 2, &c., ii. 10. § 2, 11. § 2; Pind. *Pyth.* v. 106; Plut. *Sympos.* viii. 1; Paus. iii. 24. § 5, iv. 31. § 1, 33. § 5.) The origin of the name is explained in different ways. Some derived it from Carnus, an Acarnanian soothsayer, whose murder by Hippotes provoked Apollo to send a plague into the army of Hippotes while he was on his march to Peloponnesus. Apollo was afterwards propitiated by the introduction of the worship of Apollo Carneius. (Paus. iii. 13. § 3; Schol. *ad Theocrit.* v. 83.) Others believed that Apollo was thus called from his favourite Carnus or Carneius, a son of Zeus and Europa, whom Leto and Apollo had brought up. (Paus. *l. c.*; Hesych. *s. v.* Καρνεῖος.) Several other attempts to explain the name are given in Pausanias and the Scholiast on Theocritus. It is evident, however, that the worship of the Carneian Apollo was very ancient, and was probably established in Peloponnesus even before the Dorian conquest. Respecting the festival of the Carneia see *Dict. of Ant. s. v.* Κάρνεια. [L. S.]

CARNEIUS (Καρνεῖος), a Cynic philosopher, who is surnamed Cynulcus (Κύνουλκος), that is, the leader of dogs or Cynics, or, in other words, the leader and teacher of Cynic philosophers. He was a native of Megara, but nothing further is known of him. (Athen. iv. p. 156.) [L. S.]

CARNU'LIUS, was accused, in the reign of Tiberius, of some crime not now known, and put an end to his own life to escape the cruel tortures inflicted by Tiberius upon other victims. When Tiberius heard of his death, he was grieved at losing an opportunity of killing a man in his own way, and exclaimed *Carnulius me evasit.* (Suet, *Tib.* 61.) [L. S.]

CARPA'THIUS, JOANNES (Ἰωάννης Καρπάθιος), a bishop of the island of Carpathos, of uncertain date. At the request of the monks of India he wrote to them a consolatory work in 100 chapters, entitled πρὸς τοὺς ἀπὸ τῆς Ἰνδίας προτρέψαντας μοναχοὺς παρακλητικόν. (Phot. *Cod* 201.) This work is still extant, and a Latin translation of it by J. Pontanus is printed at the end of his "Dioptrae Philippi Solitarii," Ingolstadt, 1654, 4to., and in the "Bibliotheca Patrum," xii. p. 535, &c., The Greek original, as well as some other ascetic works of his, are still extant in MS. (Fabric. *Bibl. Graec.* x. p. 738, &c., xi. p. 173.) [L. S.]

CARPA'THIUS PHILO. [Philo.]

CARPHY'LLIDES (Καρφυλλίδης), a Greek poet, of whom there are extant two elegant epigrams in the Greek Anthology. (vii. 260, ix. 52.) The name of the author of the second epigram is sometimes written Carpyllides; but whether this is a mere mistake, or whether Carpyllides is a different person from Carphyllides, cannot be ascertained. [L. S.]

L. CARPINA'TIUS, the pro-magister or deputy-manager of the company of publicani, who farmed the *scriptura* (see *Dict. of Ant. s. v.*) in Sicily during the government of Verres, with whom he was very intimate. He is called by Cicero a second Timarchides, who was one of the chief agents of Verres in his robberies and oppressions. (Cic. *Verr.* 70, 76, iii. 71.)

CA'RPIO, an architect, who, in company with Ictinus, wrote a book concerning the Parthenon. (Vitr. vii. praef. 12.) [W. I.]

CARPO'PHORI (Καρποφόροι), the fruitbearers, a surname of Demeter and Cora, under which they were worshipped at Tegea. (Paus. viii. 53. § 3.) Demeter Carpophoros appears to have been worshipped in Paros also. (Ross, *Reisen auf den Griech. Inseln*, i. p. 49.) [L. S.]

CARRHE'NES. [Carrenes.]

CARRI'NAS or CARI'NAS, the name of a Roman family, but the gens to which it belonged is nowhere mentioned: Havercamp (*Thes. Morell.* p. 497) supposes it to be a cognomen of the Albia gens.

1. C. Carrinas, is mentioned first as the commander of a detachment of the Marian party, with which he attacked Pompey, who was levying troops in Picenum to strengthen the forces of Sulla in B. C. 83, immediately after his arrival in Italy. In the year after, B. C. 82, Carrinas was legate of the consul Cn. Papirius Carbo [Carbo, No. 7.], and fought a battle on the river Aesis, in Umbria, against Metellus, in which however he was beaten. He was attacked soon after in the neighbourhood of Spoletium, by Pompey and Crassus, two of Sulla's generals, and after a loss of nearly 3000 men, he was besieged by the enemy, but found means to escape during a dark and stormy night. After Carbo had quitted Italy, Carrinas and Marcius continued to command two legions; and after joining Damasippus and the Samnites, who were still in arms, they marched towards the passes of Praeneste, hoping to force their way through them and relieve Marius, who was still besieged in that town. But when this attempt failed, they set out against Rome, which they hoped to conquer without difficulty, on account of its want of provisions. They encamped in the neighbourhood of Alba. Sulla, however, hastened after them, and pitched his camp near the Colline gate. A fearful battle was fought here, which began in the evening and lasted the whole night, until at last Sulla took the camp of the enemy. Carrinas and the other leaders took to flight, but he and Marcius were overtaken, and put to death by command of Sulla. Their heads were cut off and sent to Praeneste, where they were carried round the walls to inform Marius of the destruction of his friends. (Appian, *B. C.* i. 87, 90, 92, 93; Plut. *Pomp.* 7; Oros. v. 21; Eutrop. v. 8.)

2. C. Carrinas, a son of No. 1, was sent by Caesar, in B. C. 45, into Spain against Sext. Pompeius, but as he did not accomplish anything, he was superseded by Asinius Pollio. In 43, after the establishment of the triumvirate, Carrinas was appointed consul for the remainder of the year, together with P. Ventidius. Two years later, B. C. 41, he received from Octavianus the administration of the province of Spain, where he had to carry on war with the Mauretanian Bocchus. In 36, he was sent with three legions against Sext. Pompeius in Sicily; and about 31, we find him as proconsul in Gaul, where he was successful

against the Morini and other tribes, and drove the Suevi across the Rhine back into Germany. For those exploits he was honoured with a triumph in 29. (Appian, *B. C.* iv. 83, v. 26, 112; Dion Cass. xlvii. 15, li. 21, 22.)

3. CARRINAS, whom Cicero speaks of in B. C. 45, as an unpleasant person, who visited him in his Tusculanum. (Cic. *ad Att.* xiii. 33.)

4. CARRINAS SECUNDUS, a rhetorician of the time of Caligula, by whom he was expelled from Rome for having, by way of exercise, declaimed against tyrants on one occasion. (Dion Cass. lix. 20; Juven. vii. 204.) He is probably the same as the Secundus Carinas whom Nero, in B. C. 65, sent to Asia and Achaia to plunder those countries, and carry the statues of the gods from thence to Rome. (Tacit. *Ann.* xv. 45.) [L. S.]

CARSIGNA'TUS (Καρσίγνατος), a Galatian prince, who was at one time allied with Pharnaces. When the latter threatened to invade Galatia, and Carsignatus had in vain endeavoured to maintain peace, he and another Galatian, Gaezotoris, marched against him, but the war was prevented by a Roman embassy. (Polyb. xxv. 4.) [L. S.]

CARSULEIUS. [CARFULENUS.]

L. CARTEIUS, a friend of C. Cassius, who was with him in Syria in B. C. 43. (Cass. *ap. Cic. ad Fam.* xii. 11.)

CA'RTHALO (Καρθάλων). 1. A commander of the Carthaginian fleet in the first Punic war, who was sent by his colleague Adherbal, in B. C. 249, to burn the Roman fleet, which was riding at anchor off Lilybaeum. While Carthalo was engaged in this enterprise, Himilco, the governor of Lilybaeum, who perceived that the Roman army on land was anxious to afford their support to the fleet, sent out his mercenaries against the Roman troops, and Carthalo endeavoured to draw the Roman fleet into an engagement. The latter, however, withdrew to a town on the coast and prepared themselves for defence. Carthalo was repulsed with some loss, and after having taken a few transports, he retreated to the nearest river, and watched the Romans as they sailed away from the coast. When the consul L. Junius Pullus, on his return from Syracuse, had doubled Pachynum, he ordered his fleet to sail towards Lilybaeum, not knowing what had happened to those whom he had sent before him. Carthalo informed of his approach, immediately sailed out against him, in order to meet him before he could join the other part of the fleet. Pullus fled for refuge to a rocky and dangerous part of the sea, where Carthalo did not venture to attack him; but he took his station at a place between the two Roman fleets to watch them and prevent their joining. Soon after a fearful storm arose which destroyed the whole of the Roman fleet, while the Carthaginians, who were better sailors, had sought a safe place of refuge before the storm broke out. (Polyb. i. 53, 54.)

2. The Carthaginian commander of the cavalry in the army of Hannibal. In B. C. 217, he fought against L. Hostilius Mancinus, in the neighbourhood of Casilinum, and put him to flight. The Romans, under Mancinus, who were merely a reconnoitering band which had been sent out by the dictator, Q. Fabius, at last resolved to make a stand against the enemy, but nearly all of them were cut to pieces. This Carthalo is probably the noble Carthaginian of the same name, whom Hannibal, after the battle of Cannae, in B. C. 216, sent to Rome with ten of the Roman prisoners to negotiate the ransom of the prisoners, and to treat about peace. But when Carthalo approached Rome, a lictor was sent out to bid him quit the Roman territory before sunset. In B. C. 208, when Tarentum was re-conquered by the Romans, Carthalo was commander of the Carthaginian garrison there. He laid down his arms, and as he was going to the consul to sue for mercy, he was killed by a Roman soldier. (Liv. xxii. 15, 58, xxvii. 16; Appian, *de Bell. Annib.* 49; Dion Cass. *Fragm.* 152, ed. Reimar.)

3. One of the two leaders of the popular party at Carthage after the close of the second Punic war. He held an office which Appian calls boetharchus, and which seems to have been a sort of tribuneship; and while in his official capacity he was travelling through the country, he attacked some of the subjects of Masinissa, who had pitched their tents on controverted ground. He killed several of them, made some booty, and excited the Africans against the Numidians. These and other acts of hostility between the Carthaginians and Masinissa called for the interference of the Romans, who however rather fostered the hostile feeling, than allayed it. The result was an open war between the Carthaginians and Masinissa. When at length the Romans began to make preparations for the third Punic war, the Carthaginians endeavoured to conciliate the Romans by condemning to death the authors of the war with Masinissa; and Carthalo was accordingly executed. (Appian, *de Bell. Pun.* 63, 74.) [L. S.]

CARTI'LIUS, an early Roman jurist, who probably lived not later than the time of Caligula, as in Dig. 28, tit. 5, s. 69, he is cited by Proculus, who adopts his opinion in the case in question in preference to that of Trebatius. The case was this—Let A or B, whichever wishes, be my heir. They both wish. Cartilius says, Both take: Trebatius, Neither. In Dig. 13, tit. 6, s. 5, § 13, he is cited by Ulpian. It was Ant. Augustinus who (*Emend.* 3, 9) first brought these passages into notice, and rescued the name of Cartilius from oblivion. In the former passage the Haloandrine editions of the Digest have Carfilius, and, in the latter, an early corrector of the Florentine manuscript, not being familiar with the name Cartilius, enclosed it in brackets as a mark of condemnation.

The jurist Cartilius is evidently different from the Catilius, not Cartilius Severus, who was praepositus Syriae, praefectus urbi, and great-grandfather of the emperor M. Antoninus. (Plin. *Ep.* i. 22; iii. 12; Spart. *Hadr.* 5, 15, 22; Capitol. *Anton. Pius* 2; *M. Ant.* 1; Dion Cass. ix. 21.) The name of this Catilius appears in the Fasti, A. D. 121, as consul for the second time, three years after the death of Trajan. His first consulate does not appear in the Fasti, and therefore it may be inferred that he was *consul suffectus*. If the rescript of Trajan, cited Dig. 29, tit. 1, s. 24, were addressed, according to the Haloandrine reading, to Catilius Severus, it is probably referable to the time of the proconsulate succeeding his first consulship. (Bertrandus, 2, 22, 1. Maiansius, ii. p. 273—287.) [J. T. G.]

CARTIMANDUA, or CARTISMANDUA, queen of the Brigantes in Britain, about A. D. 50, in which year she treacherously delivered up to the Romans Caractacus, who had come to seek her

protection. By this act of treachery towards her own countrymen, she won the favour of the Romans, and increased her power. Hence, says Tacitus, arose wealth and luxury, and Cartimandua repudiated her own husband Venutius to share her bed and throne with Vellocatus, the arm-bearer of her husband. This threw her state into a civil war, a portion of her people supporting Venutius against the adulterer. Venutius collected an army of auxiliaries, defeated the Brigantes, and reduced Cartimandua to the last extremity. She solicited the aid of the Romans, who rescued her from her danger; but Venutius remained in possession of her kingdom, A. D. 69. (Tac. *Ann.* xii. 36, 40, *Hist.* iii. 45.) [L. S.]

CARVI'LIA GENS, plebeian, came into distinction during the Samnite wars. The first member of the gens who obtained the consulship was Sp. Carvilius in B. C. 293, who received the surname of MAXIMUS, which was handed down as a regular family-name. For those whose cognomen is not mentioned, see CARVILIUS.

The following coin is referred to this gens, and the three names upon it, CAR. OGVL. VER., are those of three triumvirs of the mint.

CARVI'LIUS. 1. and 2. L. CARVILIUS and SP. CARVILIUS, tribunes of the plebs B. C. 212, accused M. Postumius. [POSTUMIUS.] (Liv. xxv. 3.)

3. SP. CARVILIUS, was sent by Cn. Sicinius to Rome in B. C. 171, when Perseus despatched an embassy to the senate. When the senate ordered the ambassadors to quit Italy within eleven days, Carvilius was appointed to keep watch over them, till they embarked on board their ships. (Liv. xlii. 36.)

4. C. CARVILIUS of Spoletium, negotiated on behalf of the Roman garrison the surrender of Uscana, a town of the Penestae, to Perseus in B. C. 169. (Liv. xliii. 18, 19.)

CARUS, a Roman poet, and a contemporary of Ovid, who appears to have written a poem on Hercules. (Ovid, *Epist. ex Pont.* iv. 16. 7.)

CARUS, M. AURE'LIUS, according to Victor, whose account is confirmed by Sidonius Apollinaris and Zonaras, was a native of Narbonne in Gaul; but Vopiscus professes to be unable to speak with certainty either of his lineage or birth-place, and quotes the conflicting statements of older authorities, who variously represented that he was born at Milan; or in Illyria, of Carthaginian ancestors; or in the metropolis, of Illyrian parents. He himself undoubtedly claimed Roman descent, as appears from a letter addressed by him when proconsul of Cilicia to his legate Junius, but this is not inconsistent with the supposition that he may have belonged to some city which was also a colony. After passing through many different stages of civil and military preferment, he was appointed praefect of the praetorians by Probus, who entertained the highest respect for his talents and integrity. When that prince was murdered by the soldiers at Sirmium in A. D. 282, Carus was unanimously hailed as his successor, and the choice of the troops was confirmed by the senate. The new ruler, soon after his accession, gained a victory over the Sarmatians, who had invaded Illyricum and were threatening Thrace and even Italy itself. Having conferred the title of Caesar upon both his sons, he nominated Carinus, the elder, governor of all the Western provinces, and, accompanied by Numerianus, the younger, set out upon an expedition against the Persians which had been planned by his predecessor. The campaign which followed was most glorious for the Roman arms. The enemy, distracted by internal dissensions, were unable to oppose a vigorous resistance to the invaders. All Mesopotamia was quickly occupied, —Seleucia and Ctesiphon were forced to yield. But the career of Carus, who was preparing to push his conquests beyond the Tigris, was suddenly cut short, for he perished by disease, or treachery, or, as the ancient historians commonly report, by a stroke of lightning, towards the close of 283, after a reign of little more than sixteen months. The account of his death, transmitted by his secretary Junius Calphurnius to the praefect of the city, is so confused and mysterious that we can scarcely avoid the surmise that his end was hastened by foul play, and suspicion has rested upon Arrius Aper, who was afterwards put to death by Diocletian on the charge of having murdered Numerianus.

According to the picture drawn by the Augustan historian, Carus held a middle rank between those preeminent in virtue or in vice, being neither very bad nor very good, but rather good than bad. His character undoubtedly stood high before his elevation to the throne: no credit is to be attached to the rumour that he was accessary to the death of his benefactor, Probus, whose murderers he sought out and punished with the sternest justice, and the short period of his sway was unstained by any great crime. But the atrocities of Carinus threw a shade over the memory of his father, whom men could not forgive for having bequeathed his power to such a son. (Vopisc. *Carus*; Aurel. Vict. *Caes.* xxxviii., *Epit.* xxxviii.; Zonar. xii. 30; Eutrop. ix. 12.) [W. R.]

CARUS, JU'LIUS, one of the murderers of T. Vinius when Galba was put to death in A. D. 69. (Tac. *Hist.* i. 42.)

CARUS, ME'TIUS, one of the most infamous informers under Domitian. (Tac. *Agric.* 45; Juv. i. 36; Martial, xii. 25; Plin. *Ep.* i. 5, vii. 19, 27.)

CA'RUS, SEIUS, son of Fascianus, at one time praefectus urbi, was put to death by Elagabalus under the pretext that he had stirred up a mutiny among some of the soldiers quartered in the camp under the Alban Mount, but in reality because he was rich, elevated in station, and high in intellect. He was brought to trial in the palace and there executed, no one appearing to give evidence against him except his accuser the emperor. (Dion Cass. lxxix. 4.) [W. R.]

CARYA'TIS (Καρυᾶτις), a surname of Artemis, derived from the town of Caryae in Laconia. Here the statue of the goddess stood in the open air, and maidens celebrated a festival to her every year with dances. (Paus. iii. 10. § 8, iv. 16. § 5; Serv. *ad Virg. Eclog.* viii. 30.) [L. S.]

CARY'STIUS, ANTI'GONUS. [ANTIGONUS of CARYSTUS.]

CARY'STIUS (Καρύστιος), a Greek grammarian of Pergamus, who lived after the time of Nicander (Athen. xv. p. 684), and consequently about the end of the second century B. C. He is mentioned as the author of several works: 1. Ἱστορικὰ ὑπομνήματα, sometimes also called simply ὑπομνήματα, an historical work of which great use was made by Athenaeus, who has preserved a considerable number of statements from it. (i. p. 24, x. p. 434, &c., xi pp. 506, 508, xii. pp. 542, 548, xiii. p. 577, xiv. p. 639; comp. Schol. *ad Aristoph. Av.* 575, *ad Theocrit.* xiii. 22.) It must have consisted of at least three books, as the third is referred to by Athenaeus. 2. Περὶ διδασκαλιῶν, that is, an account of the Greek dramas, of the time and place of their performance, of their success, and the like. (Athen. vi. p. 235; the Greek Life of Sophocles,) 3. Περὶ Σωτάδου, or a commentary on the poet Sotades. (Athen. xiv. p. 620.) All these works are lost. [L. S.]

CARYSTUS (Κάρυστος), a son of Cheiron and Chariclo, from whom the town of Carystus in Euboea was believed to have derived its name. (Schol. *ad Pind. Pyth.* iv. 181; Eustath. *ad Hom.* p. 281.) [L. S.]

CASCA, the name of a plebeian family of the Servilia gens.

1. C. SERVILIUS CASCA, was tribune of the plebs in B. C. 212. In that year M. Postumius, a farmer of the public revenue, and a relation of Casca, was accused of having defrauded the republic, and his only hope of escaping condemnation was Casca, who, however, was either too honest or too timid to interpose on his behalf. (Liv. xxv. 3.)

2. P. SERVILIUS CASCA, one of the conspirators against Caesar, who aimed the first stroke at his assassination, B. C. 44. He was in that year tribune of the plebs, and soon afterwards fled from Rome, as he anticipated the revenge which Octavianus was going to take. His leaving Rome as tribune was against the constitution, and his colleague, P. Titius, accordingly carried a decree in the assembly of the people, by which he was deprived of his tribuneship. He fought in the battle of Philippi, and died shortly afterwards. (Appian *B. C.* ii. 113, 115, 117; Dion Cass. xliv. 52, xlvi. 49; Cic. *Philipp.* xiii. 15, *ad Att.* i. 17, *ad Brut.* i. 18; Plut. *Brut.* 17, 45.)

3. C. SERVILIUS CASCA, a brother of the preceding, and a friend of Caesar, notwithstanding which he was likewise one of the conspirators against the life of the dictator. (Appian, *B. C.* ii. 113; Plut. *Caes.* 66; Suet. *Caes.* 82; Dion Cass. xliv. 52; Cic. *Philipp.* ii. 11.)

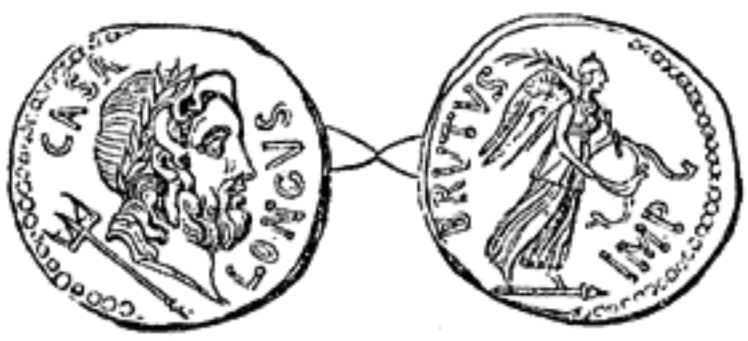

The foregoing coin of the Servilia gens belongs either to No. 2 or No. 3; it contains on the obverse the head of Neptune, and on the reverse a figure of Victory. [L. S.]

A. CASCE'LLIUS, an eminent Roman jurist, contemporary with Trebatius, whom he exceeded in eloquence, though Trebatius surpassed him in legal skill. Their contemporary, Ofilius, the disciple of Servius Sulpicius, was more learned than either. Cascellius, according to Pliny the Elder (*H. N.* viii. 40), was the disciple of one Volcatius, who, on a certain occasion, was saved by a dog from the attack of robbers. Pomponius (Dig. 1, tit. 2, s. 2, § 45), according to the Florentine manuscript, writes thus—"Fuit Cascellius, Mucius, Volusii auditor: denique in illius honorem testamento P. Mucium nepotem ejus reliquit heredem." This may be understood to mean that, at the end of a long life, Cascellius made the grandson of his fellow-pupil his heir, but a man is more likely to honour his praeceptor than his fellow-pupil, and, on this construction, the Latinity is harsh, both in the use of the singular for the plural, and in the reference of the word *illius* to the *former* of the two names, Mucius and Volusius, which are connected merely by collocation. Hence the conjectural reading of Balduinus adopted by Bertrandus (*de Vitis Jurisp.* 2, 19), viz. "Fuit Cascellius Mucii et Volcatii auditor," has gained the approbation of many critics.

Cascellius was a man of stern republican principles: of Caesar's proceedings he spoke with the utmost freedom. Neither hope nor fear could induce him, B. C. 41, to compose legal forms for the donations of the triumvirs, the fruits of their proscriptions, which he looked upon as wholly irregular and illegal. His independence and liberty of speech he ascribed to two things, which most men regarded as misfortunes, old age and childlessness. In offices of honour, he never advanced beyond the first step, the quaestorship, though he survived to the reign of Augustus, who offered him the consulship, which he declined. (Val. Max. vi. 2, § 12, Dig. *l. c.*)

Cascellius is frequently quoted at second hand in the Digest, especially by Javolenus. In Dig. 35, tit. 1, s. 40, s. 1, and 32, s. 100, § 1, we find him differing from Ofilius. In the latter passage, the case proposed was this:—A man leaves by will two specific marble statues, and all his marble. Do his other marble statues pass? Cascellius thought not, and Labeo agreed with him, in opposition to Ofilius and Trebatius.

In Dig. 38, tit. 5, s. 17, § 5, the following words occur in a quotation from Ulpian, "Labeo quarto Posteriorum scripsit, nec Aristo, vel Aulus, utpote probabile, notant." For Aulus here it is not unlikely that Paulus ought to be read, for Cascellius is no where else in the Digest called Aulus simply. Moreover, he was of older standing than Labeo, and the only work of Cascellius extant in the time of Pomponius (who was anterior to Ulpian), was a book of legal *bons mots* (*benedictorum liber*).

In conversation, Cascellius was graceful, amusing, and witty. Several of his good sayings are preserved. When a client, wishing to sever a partnership in a ship, said to him, "Navem dividere volo," his answer was, "You will destroy your ship." He probably remembered the story of the analogous quibble on the words of a treaty, which,

to the disgrace of the Romans, deprived Antiochus the Great of his whole fleet. Vatinius, an unpopular personage, for whom it is to be presumed that Cascellius had no great liking, had been pelted with stones at a gladiatorial show, and consequently got a clause inserted in the edict of the aediles, "ne quis in arenam nisi pomum mitteret." About this time, the question was put to Cascellius, whether a *nux pinea* were a *pomum*, it being a legal doubt whether fruits with hard as well as with soft external rind, were included in the term. "Si in Vatinium missurus es, pomum est." (Quintil. vi. 3 ; Macrob. *Saturn.* ii. 6.)

Horace (*Ars Poet.* 371, 372) pays a compliment to the established legal reputation of Cascellius—

"——nec scit quantum Cascellius Aulus,
Et tamen in pretio est."

The old scholiast on this passage remarks, that Gellius mentions Cascellius with praise, but this seems to be a mistake, unless the lost portions of Gellius should bear out the scholiast's assertion. He probably confounds the jurist with Caesellius Vindex, the grammarian, who is frequently cited by Gellius. The name of the jurist is often corruptly spelt Caesellius, Ceselius, &c.

When an interdictum recuperandae possessionis was followed by an action on a sponsio, if the claimant were successful in recovering on the sponsio, he was entitled as a consequence to the restitution of possession by what was called the Cascellianum or secutorium judicium. (Gaius, iv. 166, 169.) It is likely that this judicium was devised by A. Cascellius.

Cicero (*pro Balbo*, 20) and Val. Maximus (viii. 12, § 1) say, that Q. Mucius Scaevola, the augur, a most accomplished lawyer, when he was consulted concerning *jus praediatorium*, used to refer his clients to Furius and Cascellius, who, being themselves praediatores, and consequently personally interested in that part of the law, had made it their peculiar study. The quotations from our Cascellius in the Digest, do not point to praediatorian law, and a consideration of dates goes far to prove, that Cascellius praediator, was not our jurist, but perhaps his father. The old augur died when Cicero was very young, but our Cascellius might still have been his disciple.

(Amm. Marc. xxx. 6 ; Rutilius, *Vitae JCtorum*, 36 ; Bertrandus, *de Jurisp.* ii. 19 ; Guil. Grotius, i. 10 ; Strauch. *Vitae aliquot JCtorum*, p. 62 ; Menagius, *Amoen. Jur.* c. 8 ; D'Arnaud, *Vitae Scaevolarum*, § 4, p. 14; Heineccius, *Hist. Jur. Rom.* §§ 190, 191 ; Edelmann, [Stockmann,] *De Benedictis A. Cascellii*, Lips. 1803 ; Bynkershoek, *Praetermissa ad Pomponium*, p. 57 ; Lagemans, *de Aulo Cascellio JCto.* Lug. Bat. 1823 ; Zimmern, *R. R. G.* i. pp. 299, 300.) [J. T. G.]

CA'SIUS (Κάσιος), a surname of Zeus, derived from mount Casion not far from Pelusium, on which the god had a temple. (Strab. xvi. p. 760 ; Plin. *H. N.* iv. 20, v. 14.) [L. S.]

CA'SMILUS. [CADMILUS.]

CASPE'RIUS, a centurion who served under the praefect Caelius Pollio, and commanded the garrison of a stronghold called Gorneae in A. D. 52, during a war between the Armenians and Hiberians. Caelius Pollio acted the part of a traitor towards the Armenians, but found an honest opponent in Casperius, who endeavoured, though in vain, to induce the Hiberians to raise the siege. In A. D. 62 we find him still serving as centurion in Armenia, and Corbulo sent him as ambassador to Vologeses to expostulate with him respecting his conduct. (Tac. *Ann.* xii. 45, xv. 5.) [L. S.]

CASPE'RIUS AELIA'NUS. [AELIANUS.]

CASSANDA'NE (Κασσανδάνη), a Persian lady of the family of the Achaemenidae, daughter of Pharnaspes, who married Cyrus the Great, and became by him the mother of Cambyses. She died before her husband, who much lamented her loss, and ordered a general mourning in her honour. (Herod. ii. 1, iii. 2.) [E. E.]

CASSANDER (Κάσσανδρος). 1. King of Macedonia, and son of Antipater, was 35 years old before his father's death, if we may trust an incidental notice to that effect in Athenaeus, and must, therefore, have been born in or before B. C. 354. (Athen. i. p. 18, a.; Droysen, *Gesch. der Nachfolger Alexanders*, p. 256.) His first appearance in history is on the occasion of his being sent from Macedonia to Alexander, then in Babylon, to defend his father against his accusers: here, according to Plutarch (*Alex.* 74), Cassander was so struck by the sight, to him new, of the Persian ceremonial of prostration, that he could not restrain his laughter, and the king, incensed at his rudeness, is said to have seized him by the hair and dashed his head against the wall. Allowing for some exaggeration in this story, it is certain that he met with some treatment from Alexander which left on his mind an indelible impression of terror and hatred,—a feeling which perhaps nearly as much as ambition urged him afterwards to the destruction of the royal family. The story which ascribed Alexander's death to poison [see pp. 201, 320], spoke also of Cassander as the person who brought the deadly water to Babylon. With respect to the satrapy of Caria, which is said by Diodorus, Justin, and Curtius to have been given to Cassander among the arrangements of B. C. 323, the confusion between the names Cassander and Asander is pointed out in p. 379, a. (Comp. Diod. xviii. 68.) On Polysperchon's being appointed to succeed Antipater in the regency, Cassander was confirmed in the secondary dignity of Chiliarch (see Wess. *ad Diod.* xviii. 48 ; *Philolog. Mus.* i. 380),—an office which had previously been conferred on him by his father, that he might serve as a check on Antigonus, when (B. C. 321) the latter was entrusted by Antipater with the command of the forces against Eumenes. Being, however, dissatisfied with this arrangement, he strengthened himself by an alliance with Ptolemy Lagi and Antigonus, and entered into war with Polysperchon. For the operations of the contending parties at Athens in B. C. 318, see p. 125, b. The failure of Polysperchon at Megalopolis, in the same year, had the effect of bringing over most of the Greek states to Cassander, and Athens also surrendered to him, on condition that she should keep her city, territory, revenues, and ships, only continuing the ally of the conqueror, who should be allowed to retain Munychia till the end of the war. He at the same time settled the Athenian constitution by establishing 10 minae (half the sum that had been appointed by Antipater) as the qualification for the full rights of citizenship (see Böckh, *Publ. Econ. of Athens*, i. 7, iv. 3) ; and the union of clemency and energy which his general conduct exhibited, is said to have procured him many adherents. While, however, he was successfully advancing his cause in the south, intelli-

gence reached him that Eurydice and her husband Arrhidaeus had fallen victims to the vengeance of Olympias, who had also murdered Cassander's brother Nicanor, together with 100 of his principal friends, and had even torn from its tomb the corpse of Iollas, another brother of his, by whom she asserted (the story being now probably propagated for the first time), that Alexander had been poisoned. Cassander immediately raised the siege of Tegea, in which he was engaged, and hastened with all speed into Macedonia, though he thereby left the Peloponnesus open to Polysperchon's son [ALEXANDER], and cutting off from Olympias all hope of aid from Polysperchon and Aeacides [CALAS, ATARRHIAS], besieged her in Pydna throughout the winter of B. C. 317. In the spring of the ensuing year she was obliged to surrender, and Cassander shortly after caused her to be put to death in defiance of his positive agreement. The way now seemed open to him to the throne of Macedon, and in furtherance of the attainment of this object of his ambition, he placed Roxana and her young son, Alexander Aegus, in custody at Amphipolis, not thinking it safe as yet to murder them, and ordered that they should no longer be treated as royal persons. He also connected himself with the regal family by a marriage with Thessalonica, half-sister to Alexander the Great, in whose honour he founded, probably in 316, the town which bore her name; and to the same time, perhaps, we may refer the foundation of Cassandreia in Pallene, so called after himself. (Strab. *Exc. e Lib.* vii. p. 330.) Returning now to the south, he stopped in Boeotia and began the restoration of Thebes in the 20th year after its destruction by Alexander (B. C. 315), a measure highly popular with the Greeks, and not least so at Athens, besides being a mode of venting his hatred against Alexander's memory. (Comp. Paus. ix. 7; Plut. *Polit. Praec.* c. 17; for the date see also Polem. *ap. Athen.* i. p. 19, c.; Casaub. *ad. loc.*; Clinton, *Fasti*, ii. p. 174.) Thence advancing into the Peloponnesus, he retook most of the towns which the son of Polysperchon had gained in his absence; and soon after he succeeded also in attaching Polysperchon himself and Alexander to his cause, and withdrawing them from that of Antigonus, against whom a strong coalition had been formed. [See pp. 126, a, 187, b.] But in B. C. 313, Antigonus contrived, by holding out to them the prospect of independence, to detach from Cassander all the Greek cities where he had garrisons, except Corinth and Sicyon, in which Polysperchon and Cratesipolis (Alexander's widow) still maintained their ground; and in the further operations of the war Cassander's cause continued to decline till the hollow peace of 311, by one of the terms of which he was to retain his authority in Europe till Alexander Aegus should be grown to manhood, while it was likewise provided that all Greek states should be independent. In the same year Cassander made one more step towards the throne, by the murder of the young king and his mother Roxana. In B. C. 310, the war was renewed, and Polysperchon, who once more appears in opposition to Cassander, advanced against him with Hercules, the son of Alexander the Great and Barsine, whom, acting probably under instructions from Antigonus, he had put forward as a claimant to the crown; but, being a man apparently with all the unscrupulous cruelty of Cassander without his talent and decision, he was bribed by the latter, who promised him among other things the government of the Peloponnesus, to murder the young prince and his mother, B. C. 309. [BARSINE, No. 1.] At this time the only places held by Cassander in Greece were Athens, Corinth, and Sicyon, the two latter of which were betrayed to Ptolemy by Cratesipolis, in B. C. 308; and in 307, Athens was recovered by Demetrius, the son of Antigonus, from Demetrius the Phalerean, who had held it for Cassander from B. C. 318, with the specious title of "Guardian" (ἐπιμελητής). In B. C. 306, when Antigonus, Lysimachus, and Ptolemy took the name of king, Cassander was saluted with the same title by his subjects, though according to Plutarch (*Demetr.* 18) he did not assume it himself in his letters. During the siege of Rhodes by Demetrius in 305, Cassander sent supplies to the besieged, and took advantage of Demetrius being thus employed to assail again the Grecian cities, occupying Corinth with a garrison under Prepelaus, and laying siege to Athens. But, in B. C. 304, Demetrius having concluded a peace with the Rhodians, obliged him to raise the siege and to retreat to the north, whither, having made himself master of southern Greece, he advanced against him. Cassander first endeavoured to obtain peace by an application to Antigonus, and then failing in this, he induced Lysimachus to effect a diversion by carrying the war into Asia against Antigonus, and sent also to Seleucus and Ptolemy for assistance. Meanwhile Demetrius, with far superior forces remained unaccountably inactive in Thessaly, till, being summoned to his father's aid, he concluded a hasty treaty with Cassander, providing nominally for the independence of all Greek cities, and passed into Asia, B C. 302. In the next year, 301, the decisive battle of Ipsus, in which Antigonus and Demetrius were defeated and the former slain, relieved Cassander from his chief cause of apprehension. After the battle, the four kings (Seleucus, Ptolemy, Cassander, and Lysimachus) divided among them the dominions of Antigonus as well as what they already possessed; and in this division Macedonia and Greece were assigned to Cassander. (Comp. Daniel. viii.; Polyb. v. 67; App. *Bell. Syr.* p. 122, *ad fin.*) To B. C. 299 or 298, we must refer Cassander's invasion of Corcyra, which had remained free since its deliverance by Demetrius, B. C. 303, from the Spartan adventurer Cleonymus (comp. Liv. x. 2; Diod. xx. 105), and which may perhaps have been ceded to Cassander as a set-off against Demetrius' occupation of Cilicia, from which he had driven Cassander's brother Pleistarchus. The island, however, was delivered by Agathocles of Syracuse, who compelled Cassander to withdraw from it. In B. C. 298, we find him carrying on his intrigues in southern Greece, and assailing Athens and Elatea in Phocis, which were successfully defended by Olympiodorus, the Athenian, with assistance from the Aetolians. Not being able therefore to succeed by force of arms, Cassander encouraged Lachares to seize the tyranny of Athens, whence however Demetrius expelled him; and Cassander's plans were cut short by his death, which was caused by dropsy in the autumn of B. C. 297, as Droysen places it; Clinton refers it to 296. (Diod. xviii.—xx. xxi. *Exc.* 2; Plut. *Phocion*, *Pyrrhus*, *Demetrius*;

Just. xii.–xv.; Arrian, *Anab.* vii. 27; Paus. i. 25, 26, x. 34; Droysen, *Gesch. der Nachf. Alexanders;* Thirlwall's *Greece*, vol. vii.) It will have appeared from the above account that there was no act, however cruel and atrocious, from which Cassander ever shrunk where the objects he had in view required it; and yet this man of blood, this ruthless and unscrupulous murderer, was at the same time a man of refinement and of cultivated literary tastes,—one who could feel the beauties of Homer, and who knew his poems by heart. (Caryst. *ap. Athen.* xiv. p. 620, b.) For a sketch of his character, eloquently drawn, see Droysen, pp. 256, 257. The head on the obverse of the annexed coin of Cassander is that of Hercules.

2. A Corinthian, who with his countryman Agathynus, having unsuspiciously entered the port of Leucas with four ships of Taurion's squadron, was treacherously seized there by the Illyrians, and sent to Scerdilaidas the Illyrian king. The latter had thought himself wronged by Philip V. of Macedonia, in not receiving the full sum agreed on for his services in the social war, and had sent out 15 cutters to pay himself by piracy, B. C. 218. (Polyb. v. 95.)

3. An Aeginetan, who, at the Achaean congress, held at Megalopolis, B. C. 186, followed Apollonides in dissuading the assembly from accepting the 120 talents proffered them as a gift by king Eumenes II. [See p. 237, a.] He reminded the Achaeans, that the Aeginetans, in consequence of their adherence to the league, had been conquered and enslaved by P. Sulpicius (B. C. 208), and that their island, having been given up by Rome to the Aetolians, had been sold by them to Attalus, the father of Eumenes. He called on Eumenes to shew his good-will to the Achaeans rather by the restoration of Aegina than by gifts of money, and he urged the assembly not to receive presents which would prevent their ever attempting the deliverance of the Aeginetans. The money of the king of Pergamus was refused by the congress. (Polyb. xi. 6, xxiii. 7, 8; comp. Liv. xxvii. 33; Plut. *Arat.* 34.)

4. An officer in the service of Philip V. of Macedon, whom the king, exasperated by the Romans calling on him to give up Aenus and Maroneia in Thrace, employed as his chief instrument in the cruel massacre of the Maronites, B. C. 185. Being desired by the Romans to send Cassander to Rome for examination before the senate on the subject of the massacre, he caused him to be poisoned on his way, in Epeirus, to prevent any untoward revelations. (Polyb. xxiii. 13, 14; Liv. xxxix. 27, 34.) [E. E.]

CASSANDRA (Κασσάνδρα), also called Alexandra (Paus. iii. 19. § 5, 26. § 3), was the fairest among the daughters of Priam and Hecabe. There are two points in her story which have furnished the ancient poets with ample materials to dilate upon. The first is her prophetic power, concerning which we have the following traditions: Cassandra and Hellenus, when yet children, were left by their parents in the sanctuary of the Thymbraean Apollo. The next morning they were found entwined by serpents, which were occupied with purifying the children's ears, so as to render them capable of understanding the divine sounds of nature and the voices of birds, and of thereby learning the future. (Tzetz. *Argum. ad Lycoph.;* Eustath. *ad Hom.* p. 663.) After Cassandra had grown up, she once again spent a night in the temple of the god. He attempted to surprise her, but as she resisted him, he punished her by causing her prophecies, though true, to be disbelieved by men. (Hygin. *Fab.* 93.) According to another version, Apollo initiated her in the art of prophecy on condition of her yielding to his desires. The maiden promised to comply with his wishes, but did not keep her word, and the god then ordained that no one should believe her prophecies. (Aeschyl. *Agam.* 1207; Apollod. iii. 12. § 5; Serv. *ad Aen.* ii. 247.) This misfortune is the cause of the tragic part which Cassandra acts during the Trojan war: she continually announces the calamities which are coming, without any one giving heed to what she says; and even Priam himself looks upon her as a mad woman, and has her shut up and guarded. (Tzetz. *l. c.;* Lycoph. 350; Serv. *ad Aen.* ii. 246.) It should, however, be remarked, that Homer knows nothing of the confinement of Cassandra, and in the Iliad she appears perfectly free. (*Il.* xxiv. 700; comp. *Od.* xi. 421, &c.) During the war Othryoneus of Cabesus sued for her hand, but was slain by Idomeneus (*Il.* xiii. 363); afterwards Coroebus did the same, but he was killed in the taking of Troy. (Paus. x. 27. § 1; Virg. *Aen.* ii. 344, 425.)

The second point in her history is her fate at and after the taking of Troy. She fled into the sanctuary of Athena, and embraced the statue of the goddess as a suppliant. But Ajax, the son of Oïleus, tore her away from the temple, and according to some accounts, even ravished her in the sanctuary. (Strab. vi. p. 264; comp. AJAX.) When the Greeks divided the booty of Troy, Cassandra was given to Agamemnon, who took her with him to Mycenae. Here she was killed by Clytaemnestra, and Aegisthus put to death her children by Agamemnon, Teledamus, and Pelops. (Aeschyl. *Agam.* 1260; Paus. ii. 16. § 5; Hom. *Il.* xiii. 365, xxiv. 699; *Od.* xi. 420.) She had a statue at Amyclae, and a temple with a statue at Leuctra in Laconia. (Paus. iii. 19. § 5, 26. § 3.) Her tomb was either at Amyclae or Mycenae (ii. 16. § 5), for the two towns disputed the possession of it.

There is another mythical heroine Cassandra, who was a daughter of Iobates, king of Lycia. (Schol. *ad Hom. Il.* vi. 155; comp. BELLEROPHON.) [L. S.]

CA'SSIA GENS, originally patrician, afterwards plebeian. We have mention of only one patrician of this gens, Sp. Cassius Viscellinus, consul in B. C. 502, and the proposer of the first agrarian law, who was put to death by the patricians. As all the Cassii after his time are plebeians, it is not improbable either that the patricians expelled them from their order, or that they abandoned it on account of the murder of Viscellinus. The Cassia gens was reckoned one of the noblest in Rome; and members of it are constantly mentioned under the empire as well as during the re-

public. (Comp. Tac. *Ann.* vi. 15.) The chief family in the time of the republic bears the name of LONGINUS: the other cognomens during that time are HEMINA, PARMENSIS, RAVILLA, SABACO, VARUS, VISCELLINUS. Under the empire, the surnames are very numerous: of these an alphabetical list is given below. The few persons of this gens mentioned without any cognomen are given under CASSIUS.

CASSIA'NUS (Κασσιανός), a Christian writer who was, according to Clemens of Alexandria (*ap. Hieron. Catal. Script. Eccles.* 38), the author of a chronological work (χρονογραφία). He may be the same as the Julius Cassianus from whose work "De Continentia" a fragment is quoted by Eusebius (*Hist. Eccles.* vi. 13), and is perhaps also no other person than the Cassianus whose first book of a work entitled ἐξηγητικά is quoted by Clemens of Alexandria. (Strom. i. p. 138.) [L. S.]

CASSIA'NUS, otherwise called JOANNES MASSILIENSIS and JOANNES EREMITA, is celebrated in the history of the Christian church as the champion of Semipelagianism, as one of the first founders of monastic fraternities in Western Europe, and as the great lawgiver by whose codes such societies were long regulated. The date of his birth cannot be determined with certainty, although A. D. 360 must be a close approximation, and the place is still more doubtful. Some have fixed upon the shores of the Euxine, others upon Syria, others upon the South of France, and all alike appeal for confirmation of their views to particular expressions in his works, and to the general character of his phraseology. Without pretending to decide the question, it seems on the whole most probable that he was a native of the East. At a very early age he became an inmate of the monastery of Bethlehem, where he received the first elements of religious instruction, and formed with a monk named Germanus an intimacy which exercised a powerful influence over his future career. In the year 390, accompanied by his friend, he travelled into Egypt, and after having passed seven years among the Ascetics who swarmed in the deserts near the Nile, conforming to all their habits and practising all their austerities, he returned for a short period to Bethlehem, but very soon again retired to consort with the eremites of the Thebaïd. In 403 he repaired to Constantinople, attracted by the fame of Chrysostom, and received ordination as deacon from his hands. When that great prelate was driven by persecution from his see, Cassianus and Germanus were employed by the friends of the patriarch to lay a statement of the case before Pope Innocent I., and since Pelagius is known to have been at Rome about this period, it is highly probable that some personal intercourse may have taken place between him and his future opponent. From this time there is a blank in the history of Cassianus until the year 415, when we find him established as a presbyter at Marseilles, where he passed the remainder of his life in godly labours, having founded a convent for nuns and the celebrated abbey of St. Victor, which while under his controul is said to have numbered five thousand inmates. These two establishments long preserved a high reputation, and served as models for many similar institutions in Gaul and Spain. The exact year of his death is not known, but the event must be placed after 433, at least the chronicle of Prosper represents him as being alive at that epoch. He was eventually canonized as a saint, and a great religious festival used to be celebrated in honour of him at Marseilles on the 25th of July.

The writings of Cassianus now extant are—

1. "De Institutis Coenobiorum Libri XII.," composed before the year 418 at the request of Castor [CASTOR], bishop of Apt, who was desirous of obtaining accurate information with regard to the rules by which the cloisters in the East were governed. This work is divided into two distinct parts. The first four books relate exclusively to the mode of life, discipline, and method of performing sacred offices, pursued in various monasteries; the remainder contain a series of discourses upon the eight great sins into which mankind in general and monks in particular are especially liable to fall, such as gluttony, pride, passion, and the like. Hence Photius (Cod. cxcvii.) quotes these two sections as two separate treatises, and this arrangement appears to have been adopted to a certain extent by the author himself. (See Praef. Collatt. and Collat. xx. 1.) The subdivision of the first part into two, proposed by Gennadius, is unnecessary and perplexing.

2. "Collationes Patrum XXIV.," twenty-four sacred dialogues between Cassianus, Germanus, and Egyptian monks, in which are developed the spirit and object of the monastic life, the end sought by the external observances previously described. They were composed at different periods between 419 and 427. The first ten are inscribed to Leontius, bishop of Frejus, and to Helladius, abbot of St. Castor, the following seven to Honoratus, afterwards bishop of Arles, the last seven to Jovinianus, Minervius, and other monks. In the course of these conversations, especially in the 13th, we find an exposition of the peculiar views of Cassianus on certain points of dogmatic theology, connected more especially with original sin, predestination, free-will, and grace, constituting the system which has been termed Semipelagianism because it steered a middle course between the extreme positions occupied by St. Augustin and Pelagius; for while the former maintained, that man was by nature utterly corrupt and incapable of emerging from his lost state by any efforts of his own, the latter held, that the new-born infant was in the state of Adam before the fall, hence morally pure and capable in himself of selecting between virtue and vice; while Cassianus, rejecting the views of both, asserted, that the natural man was neither morally dead nor morally sound, but morally sick, and therefore stood in need of medical aid, that aid being the Grace of God. Moreover, according to his doctrine, it is necessary for man of his own free will to seek this aid in order to be made whole, but at the same time the free-will of man cannot set limits to the Grace of God which may be exerted on behalf of those who seek it not, as in the case of the Apostle Paul and others. Cassianus certainly rejected absolute predestination and the limitation of justification to the elect, but his ideas upon these topics are not very clearly expressed. Those who desire full information with regard to Semipelagian tenets will find them fully developed in the works enumerated at the end of this article.

3. "De Incarnatione Christi Libri VII.," a controversial tract in confutation of the Nestorian heresy, drawn up about 430 at the request of Leo,

at that time archdeacon and afterwards bishop of Rome.

The following essays have been ascribed erroneously, or at all events upon insufficient evidence, to Cassianus:—"De spirituali Medicina Monachi seu Dosis medica ad exinaniendos Animi Affectus;" "Theologica Confessio et De Conflictu Vitiorum et Virtutum;" "Vita S. Victoris Martyris," &c. There are no grounds for believing that he wrote, as some have asserted, a Regula Monastica, now lost.

The attentive reader of this father will soon perceive that he was thoroughly engrossed with his subject, and paid so little attention to the graces of style, that his composition is often careless and slovenly. At the same time his diction, although it bears both in words and in construction a barbaric stamp deeply impressed, is far superior to that of many of his contemporaries, since it is plain, simple, unaffected, and intelligible, devoid of the fantastic conceits, shabby finery, and coarse paint, under which the literature of that age so often strove to hide its awkwardness, feebleness, and deformity.

The earliest edition of the collected works of Cassianus is that of Basle, 1559, fol., in a volume containing also Joannes Damascenus. It was reprinted in 1569 and 1575. These were followed by the edition of Antwerp, 1578, 8vo. The most complete and best edition is that printed at Frankfort, 1722, fol., with the commentaries and preliminary dissertations of the Benedictine Gazaeus (Gazet), and reprinted at Leipzig in 1733, fol. The edition superintended by Gazet himself was published at Douay in 1618, 3 vols. fol., and again in an enlarged form at Arras in 1628.

The *Institutiones* appeared at Basle in 1485 and 1497, fol., and at Leyden, 1516, fol. The existence of the Venice edition of 1481, mentioned by Fabricius, is doubtful.

The *Institutiones* and *Collationes* appeared at Venice, 1491, fol.; at Bologna, 1521, 8vo.; at Leyden, 1525, 8vo., at Rome, 1583 and 1611, 8vo.

The *De Incarnatione*, first published separately at Basle in 1534, and reprinted at Paris in 1545 and 1569, is included in Simler's "Scriptores veteres Latini de una Persona et duabus Naturis Christi," Zurich, 1572, fol.

There is a translation of the *Institutiones* into Italian by Buffi, a monk of Camaldoli, Venice, 1563, 4to., of the *Collationes* into French by De Saligny, Paris, 1663, 8vo., and of the *Institutiones*, also by De Saligny, Paris, 1667, 8vo.

For a full and elaborate disquisition on the life, writings, and doctrines of Cassianus, consult the two essays by Dr. G. F. Wiggers, *De Joanne Cassiano Massiliensi, qui Semipelagianismi Auctor vulgo perhibetur*, Rostochii, 1824, 1825, 4to., and his article "Cassianus" in the Encyclopaedia of Ersch and Gruber. See also Geffken, *Historia Semipelagianismi antiquissima*, Gottingae, 1826. Besides these, we have among the older writers *Commentarius de Joanne Cassiano*, by Cuper, in the Acta SS. m. Jul. v. p. 488; also *S. Joannes Cassianus illustratus*, by Jo. Bapt. Guesnay, Leyden, 1652, 4to.; and *Dissertatio de Vita, Scriptis et Doctrina Joannis Cassiani, Abbatis Massiliensis, Semipelagianorum Principis*, by Ouden, in his *Comment. de Script. Eccl.* vol. i. p. 1113. See also Tillemont, xiv. 157; Schroeck, *Kirchengesch.* viii. 383; Schoenemann, *Bibliotheca Patrum Latinorum* cap. v. 26 (Lips. 1792); Baehr, *Geschichte der Römischen Literatur*, Suppl. Band, ii. Abtheil. p. 328. [W. R.]

CASSIA'NUS BASSUS. [Bassus.]

CASSIEPEIA or CASSIOPEIA (Κασσιέπεια or Κασσιόπεια), the wife of Cepheus in Aethiopia, and mother of Andromeda, whose beauty she extolled above that of the Nereids. This pride became the cause of her misfortunes, for Poseidon sent a monster into the country which ravaged the land, and to which Andromeda was to be sacrificed. But Perseus saved her life. (Hygin. *Fab.* 64; comp. Andromeda.) According to other accounts Cassiepeia boasted that she herself surpassed the Nereids in beauty, and for this reason she was represented, when placed among the stars, as turning backwards. (Arat. *Phaen.* 187, &c.; Manil. *Astron.* i. 355.) [L. S.]

CASSIODO'RUS, MAGNUS AURE'LIUS, or CASSIODO'RIUS, for the MSS. vary between these two forms of the name, although the former has been generally adopted, was born about A. D. 468, at Scylaceum (Squillace), in the country of the Bruttii, of an ancient, honourable, and wealthy Roman family. His father was at one period secretary to Valentinian the Third, but retired from public life upon the death of that prince and the extinction of the Western Empire. Young Cassiodorus was soon discovered to be a boy of high promise, and his talents were cultivated with anxious assiduity and care. At a very early age his genius, accomplishments, and multifarious learning, attracted the attention and commanded the respect of the first barbarian king of Italy, by whom he was chosen *Comes rerum privatarum* and eventually *Comes sacrarum largitionum*, an appointment which placed him at the head of financial affairs. But when Odoacer after a succession of defeats was shut up in Ravenna by Theodoric, Cassiodorus withdrew to his estates in the south, and hastened to recommend himself to the conqueror by persuading his countrymen and the Sicilians to submit without resistance. Hence, after the murder of his former patron, he was received with the greatest distinction by the new sovereign, was nominated to all the highest offices of state in succession, and under a variety of different titles (for the parade and formality of the old court were studiously maintained), regulated for a long series of years the administration of the Ostrogothic power with singular ability, discretion, and success, possessing at once the full confidence of his master and the affection of the people. Perceiving, however, that Theodoric, enfeebled by age, was beginning to yield to the selfish suggestions of evil counsellors and to indulge in cruelty towards his Italian subjects, Cassiodorus wisely resolved to seek shelter from the approaching storm, and, resigning all his honours, betook himself to the country in 524, thus avoiding the wretched fate of Boethius and Symmachus. Recalled after the death of Theodoric, he resumed his position, and continued to discharge the duties of chief minister under Amalasontha, Athalaric, Theodatus, and Vitiges, exerting all his energies to prop their tottering dominion. But when the triumph of Belisarius and the downfall of the Ostrogoths was no longer doubtful, being now 70 years old, he once more retired to his native province, and having founded the monastery of Viviers (Coenobium Vivarienses. Castellense), passed the remainder of his life, which

was prolonged until he had nearly completed a century, in the seclusion of the cloister. Here his activity of mind was no less conspicuous than when engaged in the stirring business of the world, and his efforts were directed towards the accomplishment of designs not less important. The great object which he kept steadily in view and prosecuted with infinite labour and unflagging zeal, was to elevate the standard of education among ecclesiastics by inducing them to study the models of classical antiquity, and to extend their knowledge of general literature and science. To accomplish this he formed a library, disbursed large sums in the purchase of MSS., encouraged the monks to copy these with care, and devoted a great portion of his time to labour of this description and to the composition of elementary treatises on history, metaphysics, the seven liberal arts, and divinity, which have rendered him not less celebrated as an author and a man of learning than as a politician and a statesman. The leisure hours which remained he is said to have employed in the construction of philosophical toys, such as sun-dials, water-clocks, everlasting lamps, and the like. The benefit derived from his precepts and example was by no means confined to the establishment over which he presided, nor to the epoch when he flourished. The same system, the advantages of which were soon perceived and appreciated, was gradually introduced into similar institutions, the transcription of ancient works became one of the regular and stated occupations of the monastic life, and thus, in all probability, we are indirectly indebted to Cassiodorus for the preservation of a large proportion of the most precious relics of ancient genius. The following is a list of all the writings of Cassiodorus with which we are acquainted :—

1. "Variarum (Epistolarum) Libri XII.," an assemblage of state papers drawn up by Cassiodorus in accordance with the instructions of the sovereigns whom he served. In the first ten books the author always speaks in the person of the ruler for the time being; in the last two, in his own. The first five contain the ordinances of Theodoric, the sixth and seventh regulations (formulae) with regard to the chief offices of the kingdom, the eighth, ninth, and tenth, the decrees promulgated by the immediate successors of Theodoric, the eleventh and twelfth the edicts published by Cassiodorus himself during the years 534—538, when praefect of the praetorium. This collection is of the greatest historical importance, being our chief and most trustworthy source of information in regard to everything connected with the constitution and internal discipline of the Ostrogothic dominion in Italy. We must not, however, expect to find much that is attractive or worthy of imitation in the style of these documents. While we cannot help admiring the ingenuity displayed in the selection and combination of phrases, moulded for the most part into neat but most artificial forms, and polished with patient toil, we at the same time feel heartily wearied and disgusted by the sustained affectation and declamatory glitter which disfigure every page. The language is full of strange and foreign words, and little attention is paid to the delicacies of syntax, but Funccius is too harsh when he designates it as a mere mass of Gothic solecisms. Perhaps the best description which can be given of the general effect produced upon the reader by these compositions is contained in the happy expression of Tiraboschi, who characterises the diction of Cassiodorus as "barbara eleganza."

The Editio Princeps of the "Variarum" was printed under the inspection of Accursius by Henr. Sileceus, at Augsburg, in the month of May, 1533 (fol.), the disquisition "De Anima" being included in the same volume.

2. "Chronicon," a dull, pompous, clumsy summary of Universal History, extending from the creation of the world down to A. D. 519, derived chiefly from Eusebius, Hieronymus, Prosper, and other authorities still accessible. It was drawn up in obedience to the orders of Theodoric, and by no means deserves the respect with which it was regarded in the middle ages, since it is carelessly compiled and full of mistakes.

3. "Historiae Ecclesiasticae Tripartitae ex tribus Graecis Scriptoribus, Sozomeno, Socrate, ac Theodoreto ab Epiphanio Scholastico Versis, per Cassiodorum Senatorem in Epitomen redactae Libri XII." The origin of this work is sufficiently explained by the title. It contains a complete survey of ecclesiastical history from Constantine down to the younger Theodosius. This, like the Chronicon, is of little value in the present day, since the authorities from which it is taken are still extant, and are infinitely superior both in matter and manner to the epitomizer. Prefixed we have an introduction, in which Cassiodorus gives full scope to his taste for inflated grandiloquence. The editio princeps of the Ecclesiastical History was printed by Johannes Schussler, at Augsburg, 1472, fol.

4. "Computus Paschalis sive de Indictionibus, Cyclis Solis et Lunae," &c., containing the calculations necessary for the correct determination of Easter. This treatise belongs to the date 562, and this is the latest year in which we can prove the author to have been alive.

5. "De Orthographia Liber," compiled by Cassiodorus when 93 years old from the works of nine ancient grammarians,—Agnaeus Cornutus, Velius Longus, Curtius Valerianus, Papirianus, Adamantius Martyrius, Eutyches, Caesellius, Lucius Caecilius Vindex, and Priscianus, in addition to whom we find quotations from Varro, Donatus, and Phocas.

6. "De Arte Grammatica ad Donati Mentem," of which a fragment only has been preserved.

This tract, together with the preceding, will be found in the "Grammaticae Latini Auctores antiqui" of Putschius, Hanov. 1605, p. 2275 and p. 2322.

7. "De Artibus ac Disciplinis Liberalium Literarum," in two books, a compilation from the best authorities, much esteemed and studied during the middle ages. It contains a compendium of the seven liberal arts which were at one time supposed to embrace the whole circuit of human knowledge, —Grammar, Rhetoric, Dialectics, Arithmetic, Geometry, Astronomy, Music.

Angelo Mai has recently published from a Vatican MS. some chapters, hitherto unedited, which seem to have formed the conclusion of the work. (*Classicorum Auctorum e Vat. Codd.* vol. iii. p. 349.)

8. "De Anima," on the name, origin, nature, qualities, abode, and future existence of the soul, together with speculations upon other topics connected with the same subject.

9. "De Institutione Divinarum Literarum," an introduction to the profitable reading of the Holy Scriptures, intended for the use of the monks. This is perhaps the most pleasing of all our author's works. His profound and varied knowledge is here displayed to the best advantage, his instructions are conveyed in more plain and simple phraseology than he elsewhere employs, while a truly Christian tone and spirit pervades the whole.

10. "Expositio in Psalmos sive Commenta Psalterii," extracted chiefly from the "Enarrationes" of St. Augustin, although we gather from internal evidence that the exegetical treatises of Hilarius, Ambrosius, Hieronymus, and others upon the same subject, had been carefully consulted. As a matter of course we detect in the copy the same features which distinguish the original, the same love of overstrained allegorical interpretation, the same determination to wring from the plainest and least ambiguous precepts some mystical and esoteric doctrine.

11. The "Expositio in Cantica Canticorum," although breathing a spirit similar to the commentary just described, and set down in all MSS. as the production of Cassiodorus, is throughout so different in style and language from all his other dissertations, that its authenticity has with good reason been called in question.

12. "Complexiones in Epistolas Apostolorum, in Acta et in Apocalypsim." Short illustrations of the apostolic Epistles, the Acts, and Revelations, first brought to light by Scipio Maffei, published by him at Florence from a Verona MS. in 1721, and reprinted at London with the notes of Chandler in 1722, and at Rotterdam in 1723, all in 8vo. These annotations are not considered by theologians of any particular value.

In addition to the above we frequently find two tracts included among the writings of Cassiodorus, one a rhetorical essay entitled "De Schematibus et Tropis," and the other "De Amicitia Liber." Of these the former is now generally ascribed to the venerable Bede, while the latter is believed to have been composed by Petrus Blesensis, archdeacon of London, an ecclesiastic of the twelfth century.

Among his lost works we may name, 1. "Libri XII De Rebus Gestis Gothorum," known to us only through the abridgement of Jornandes; 2. "Liber Titulorum s. Memorialis," short abstracts, apparently, of chapters in holy writ; 3. "Expositio Epistolae ad Romanos," in which the Pelagian heresy was attacked and confuted. The last two, together with the "Complexiones" and several other treatises already mentioned, are enumerated in the preface to the "De Orthographia Liber."

The first edition of the collected works of Cassiodorus is that published at Paris in 1584, 4to., with the notes of Fornerius; the best and most complete is that published by D. Garet at Rouen, 1679, 2 vols. fol., and reprinted at Venice in 1729.

On his life we have *Vita Cassiodori*, prefixed to the edition of Garet; *La Vie de Cassidore avec un Abrégé de l'Histoire des Princes qu'il a servi et des Remarques sur ses Ouvrages*, by F. D. de Sainte Marthe, Paris, 1694, 8vo.; and *Leben Cassiodor's*, by De Buat, in the first volume of the transactions of the Royal Academy of Munich, p. 79. There is frequently much confusion in biographical disquisitions between Cassiodorus the father and Cassiodorus the son, the former having been supposed by many to be the individual who held office under Odoacer, and the latter not to have been born until 479. But the question seems to be set at rest by the 4th epistle of the 1st book of the *Variarum*, where the father and son are clearly distinguished from each other; and since the latter unquestionably enjoyed a place of trust under Odoacer, whose downfall took place in 490, the young secretary, although still "adolescens," could not by any possibility have been born so late as 479. Some remarks upon this point will be found in Osann, *Beiträge zur Gr. und Röm. Literatur Geschichte*, vol. ii. p. 160, Cassel. 1839. The different dignities with which he was invested are enumerated, and their nature fully explained, in Manso, *Geschichte des Ostgothischen Reichs.* [W. R.]

CASSI'PHONE (Κασσιφόνη), a daughter of Odysseus by Circe, and sister of Telegonus. After Odysseus had been restored to life by Circe, when he had been killed by Telegonus, he gave Cassiphone in marriage to Telemachus, whom, however, she killed, because he had put to death her mother Circe. (Schol. *ad Lycoph.* 795, &c.) [L. S.]

CASSIVELAUNUS, a British chief, who fought against Caesar in his second campaign against Britain, B. C. 54. He ruled over the country north of the river Tamesis (Thames), and as by his perpetual wars with his neighbours he had acquired the reputation of a great warrior, the Britons gave him the supreme command against the Romans. After the Britons and Romans had fought in several engagements, the former abstained from attacking the Romans with their whole forces, which emboldened Caesar to march into the dominions of Cassivelaunus: he crossed the Thames, though its passage had been rendered almost impossible by artificial means, and put the enemy to flight; but he continued to be much harassed by the sallies of the Britons from their forests. The Trinobantes, however, with whom Cassivelaunus had been at war, and some other tribes submitted to the Romans. Through them Caesar became acquainted with the site of the capital of Cassivelaunus, which was not far off, and surrounded by forests and marshes. Caesar forthwith made an attack upon the place and took it. Cassivelaunus escaped, but as one or two attacks which he made on the naval camp of the Romans were unsuccessful, he sued for peace, which was granted to him on condition of his paying a yearly tribute and giving hostages. (Caes. *B. G.* v. 11–23; Dion Cass. xl. 2, 3; Polyaen. *Strat.* viii. *Caes.* 5; Beda, *Eccles. Hist. Gent. Angl.* i. 2.) [L. S.]

CA'SSIUS. 1. C. Cassius, tribune of the soldiers, B. C. 168, to whose custody the Illyrian king Gentius was entrusted by the praetor Anicius, when he fell into the hands of the latter in the Illyrian war. (Liv. xliv. 31.)

2. L. Cassius, proconsul in Asia in B. C. 90, which province he probably received after his praetorship with the title of proconsul, as we know that he never obtained the consulship itself. In conjunction with M'. Aquillius he restored Ariobarzanes to Cappadocia, and Nicomedes to Bithynia; but when Ariobarzanes was again driven out of his kingdom by Mithridates in the following year, Cassius made preparations to carry on war against the latter. He was, however, obliged to retire before Mithridates, and fled to Rhodes, where he was when Mithridates laid siege to the place. He afterwards fell into the

hands of the king of Pontus, though on what occasion is not mentioned, but was restored to freedom at the end of the first Mithridatic war. (Appian, *Mithr.* 11, 17, 24, 112.)

3. L. CASSIUS, tribune of the plebs, B. C. 89, at the time of the Marsic war, when the value of landed property was depreciated, and the quantity of money in circulation was comparatively small. Debtors were thus unable to pay the money they owed, and as the praetor A. Sempronius Asellio decided against the debtors in accordance with the old laws, the people became exasperated, and L. Cassius excited them still more against him, so that he was at length murdered by the people while offering a sacrifice in the forum. (Val. Max. ix. 7. § 4; comp. Liv. *Epit.* 74.)

4. Q. CASSIUS, legate of Q. Cassius Longinus in Spain in B. C. 48, and probably the same to whom Antony gave Spain at the division of the provinces at the end of B. C. 44. (Hirt. *B. Alex.* 52, 57; Cic. *Philipp.* iii. 10.)

CA'SSIUS (Κάσσιος), a Sceptic philosopher, who wrote against Zeno the Stoic. (Diog. Laërt. vii. 32, 34; Galen, *Hypothes. Empir.* 3.) [L. S.]

CA'SSIUS, AGRIPPA, is called a most learned writer. He lived about A. D. 132, in the reign of the emperor Hadrian, and wrote a very accurate refutation of the heresies of Basilides the Gnostic and his son Isidorus. A fragment of this work is preserved in Eusebius. (*Hist. Eccles.* iv. 7; comp. Hieron. *Script. Eccles.* 21, *Indic. Haeres.* 2; Theodoret, *De Haeret. Fab.* i. 4.) [L. S.]

CA'SSIUS APRONIA'NUS. [APRONIANUS, No. 2.]

CA'SSIUS ASCLEPIO'DOTUS. [ASCLEPIODOTUS.]

CA'SSIUS, AVI'DIUS, one of the most able and successful among the generals of M. Aurelius, was a native of Cyrrhus in Syria, son of a certain Heliodorus, who in consequence of his eminence as a rhetorician had risen to be praefect of Egypt. While Verus was abandoning himself to all manner of profligacy at Antioch, the war against the Parthians was vigorously prosecuted by Cassius, who closed a most glorious campaign by the capture of Seleuceia and Ctesiphon. He subsequently quelled a formidable insurrection in Egypt, organized by a tribe of marauders who dwelt among the fens; and having been appointed governor of all the Eastern provinces, discharged his trust for several years with fidelity and firmness. The history of his rebellion and his miserable death are narrated under M. AURELIUS. If we can believe in the authenticity of the documents produced by Gallicanus, the conduct of Cassius excited the suspicion of Verus at a very early period, but Antoninus refused to listen to the representations of his colleague, ascribing them doubtless, and with good cause, to jealousy. (In addition to the notices contained in Dion Cassius lxxi. 2, 21, &c., we have a formal biography from the pen of one of the Augustan historians, named Vulcatius Gallicanus, but the style of this production is not such as to inspire much confidence in its author.) [W. R.]

CA'SSIUS BARBA. [BARBA.]

CA'SSIUS BETILLI'NUS. [BASSUS, BETILIENUS.]

CA'SSIUS CHAEREA. [CHAEREA.]

CA'SSIUS CLEMENS. [CLEMENS.]

CA'SSIUS DION. [DION CASSIUS.]

CA SSIUS, DIONY'SIUS (Διονύσιος Κάσσιος), a native of Utica, lived about B. C. 40. He translated the great work of the Carthaginian Mago on agriculture from the Punic into Greek, but in such a manner that he condensed the twenty-eight books of the original into twenty, although he made numerous additions to it from the best Greek writers on agriculture. He dedicated this work to the praetor Sextilius. Diophanes of Bithynia, again, made a useful abridgement of the work in six books, which he dedicated to king Deiotarus. The work of Dionysius Cassius is mentioned among those used by Cassianus Bassus in compiling the Geoponica at the command of Constantinus Porphyrogeneta. (Varro, *De Re Rust.* i. 1; Columella, i. 1; Athen. xiv. p. 648; Plin. *H. N.* xx. 44; Geoponica, i. 11.) Cassius also wrote a work ῥιζοτομικά. (Schol. *ad Nicand.* 520; Steph. Byz. *s. v.* Ἰτύκη.) With the exception of the extracts in the Geoponica, the works of Cassius have perished. [L. S.]

CA'SSIUS IATROSOPHISTA, or CA'SSIUS FELIX, the author of a little Greek medical work entitled Ἰατρικαὶ Ἀπορίαι καὶ Προβλήματα Φυσικά, *Quaestiones Medicae et Problemata Naturalia.* Nothing is known of the events of his life, nor is it possible to identify him with certainty with any of the individuals of this name. With respect to his date, it can only be said that he quotes Asclepiades, who lived in the first century B. C., and that he is generally supposed to have lived himself in the first century after Christ. His title *Iatrosophista* is explained in the *Dict. of Ant.* His work consists of eighty-four questions on medical and physical subjects, with the solutions, and contains much curious matter. It was first published in Greek at Paris, 1541, 12mo., and translated into Latin the same year by Hadrianus Junius, Paris, 4to. A Greek and Latin edition appeared in 1653, 4to. Lips., together with the work of Theophylactus Simocatta; and the Greek text alone is inserted in the first volume of Ideler's *Physici et Medici Graeci Minores*, Berol. 1841, 8vo. The work is also to be found in various old editions of Aristotle. (Fabric. *Bibl. Graec.* vol. ii. p. 169, ed. vet.; Choulant, *Handbuch der Bücherkunde für die Aeltere Medicin.*) [W. A. G.]

CA'SSIUS LONGUS. [LONGUS.]

CA'SSIUS PARMENSIS, so called, it would appear, from Parma, his birth-place, is in most works upon Roman literature styled *C. Cassius Severus Parmensis*, but erroneously, since there is no authority whatsoever for assigning the praenomen of Caius or the cognomen of Severus to this writer.

Horace (*Serm.* i. 10. 61), when censuring careless and rapid compositions, illustrates his observations, by referring to a *Cassius Etruscus*, whom he compares to a river in flood rolling down a turbid torrent, and adds, that the story ran that this poet, his works, and book-boxes, were all consigned together to the flames. Here Acro, Porphyrio, and the Scholiast of Cruquius agree in expressly declaring that the person spoken of is *Cassius Parmensis*, and the latter makes mention of a tragedy by him, called Thyestes, as still extant.

Again, Horace (*Ep.* i. 4. 3), when writing to Albius, who is generally believed to be Tibullus, questions him with regard to his occupations, and asks whether he is writing anything "quod Cassii Parmensis opuscula vincat." Here the old commentators quoted above again agree in asserting that this Cassius served as tribune of the soldiers

in the army of Brutus and Cassius, that he returned to Athens after their defeat, that L. Varus was despatched by Augustus to put him to death, and, after executing the order, carried off his portfolio; whence a report became current, that the Thyestes published by Varus was really the work of Cassius stolen and appropriated by his executioner. To this narrative Acro and the Scholiast of Cruquius add, that he composed in various styles, and that his elegies and epigrams were especially admired.

These two passages and the annotations upon them have been the foundation of a lengthened controversy, in which almost all writers upon Roman literature have taken part. A variety of opinions have been expressed and hypotheses propounded, many of them supported with great learning and skill. A full account of these will be found in the essay of Weichert "De Lucii Varii et Cassii Parmensis Vita et Carminibus," (Grimae, 1836,) who, after patient examination, has shewn by many arguments, that the following conclusions are the most probable which the amount and nature of the evidence at our disposal will enable us to form:

1. Cassius Etruscus and Cassius Parmensis were two separate personages. It is the intention of Horace to hold up the first to ridicule, while his words imply a compliment to the second.

2. Cassius Parmensis was one of the conspirators who plotted the death of Caesar. He took an active part in the war against the triumvirs, and, after the defeat and death of Brutus and Cassius, carried over the fleet which he commanded to Sicily, and joined Sextus Pompeius, with whom he seems to have remained up to the period of the great and decisive sea-fight between Mylae and Naulochus. He then surrendered himself to Antonius, whose fortunes he followed until after the battle of Actium, when he returned to Athens, and was there put to death by the command of Octavianus. These facts are fully established by the testimony of Appian (*B. C.* v. 2) and of Valerius Maximus (i. vii. § 7), who tells the tale of the vision by which Cassius was forewarned of his approaching fate, and of Velleius (ii. 88), who distinctly states, that as Trebonius was the first, so Cassius Parmensis was the last, of the murderers of Caesar who perished by a violent end. The death of Cassius probably took place about B. C. 30; and this fact alone is sufficient to prove that Cassius Parmensis and Cassius Etruscus were different persons; the former had held a high command in the struggle in which Horace had been himself engaged, and had perished but a few years before the publication of the epistles; the former is spoken of as one who had been long dead, and almost if not altogether forgotten.

3. We have seen that two of the Scholiasts on Horace represent that Cassius composed in different styles. We have reason to believe that he wrote tragedies, that the names of two of his pieces were *Thyestes* and *Brutus*, and that a line of the latter has been preserved by Varro (*L. L.* vi. 7, ed. Müller). In like manner, a single line of one of his epigrams is quoted by Quintilian (v. 2. § 24), and a single sentence from an abusive letter addressed to Octavianus is to be found in Suetonius (*Aug.* 4); in addition to which we hear from Pliny of an epistle to Antonius. (Plin. *H. N.* xxxi. 8.) Many persons, and among these Drumann, believe that the letter to be found in Cicero (*ad Fam.* xii. 13) is from the pen of Cassius Parmensis, and strong arguments may be adduced in support of this opinion; but, on the whole, we are led to conclude from its tone, that it proceeded from some person younger and holding a less distinguished position than Cassius Parmensis at that time occupied.

We have a little poem in hexameters, entitled Orpheus, in which it is set forth, that the Thracian bard, although at first an object of ridicule to his contemporaries, by assiduous study and undeviating perseverance, at length acquired that heavenly skill by which he was enabled to charm the ears of listening rocks and woods, and draw them in his train. These verses were first published by Achilles Statius in his edition of Suetonius, "de Clar. Rhetor." and we are there told by the editor that they were found among the Bruttii and communicated to him by a very learned youth, Suetonius Quadrimanus; they were published again by Fabricius in his notes to Senec. *Herc. Oet.* 1034, as having been discovered anew at Florence by Petrus Victorius, and are to be found in Burmann's *Anthologia* (i. 112, or n. 112, ed. Meyer), in Wernsdorf's *Poetae Latini Minores* (vol. ii. p. 310), and many other collections. Various conflicting opinions were long entertained with regard to the author of this piece, which commonly bears prefixed the name of Cassius Parmensis or Cassius Severus, but is now proved to have been written by Antonius Thylesius, a native of Cosenza in Calabria, a distinguished poet of the sixteenth century. See the edition of his works by F. Daniele, Naples, 1762, and the authorities quoted by Meyer in his edition of the Anthologia. An edition in a separate form was printed at Frankfort, 1585, 8vo., and two years afterwards "Cassius of Parma his Orpheus with Nathan Chitraeus his commentarie abridged into short notes translated by Roger Rawlins of Lincoln's Inn, 8vo. Lond. 1587." [W. R.]

CA'SSIUS SCAEVA. [SCAEVA.]

CA'SSIUS SEVE'RUS. [SEVERUS.]

CASSO'TIS (Κασσωτίς), a Parnassian nymph, from whom was derived the name of the well Cassotis at Delphi, the water of which gave the priestess the power of prophecy. (Paus. x. 24. § 5.) [L. S.]

CASTA'LIA (Κασταλία), the nymph of the Castalian spring at the foot of mount Parnassus. She was regarded as a daughter of Achelous (Paus. x. 8. § 5), and was believed to have thrown herself into the well when pursued by Apollo. (Lutat. *ad Stat. Theb.* i. 697.) Others derived the name of the well from one Castalius, who was either a simple mortal, or a son of Apollo and father of Delphis, who came from Crete to Crissa, and there founded the worship of the Delphinian Apollo. (Ilgen, *ad Hom. hymn. in Apoll.* p. 341.) A third account makes Castalius a son of Delphus and father of Thyia. (Paus. vii. 18. § 6, x. 6. § 2.) [L. S.]

CASTA'LIDES (Κασταλίδες), the Castalian nymphs, by which the Muses are sometimes designated, as the Castalian spring was sacred to them. (Theocrit. vii. 148; Martial, vii. 11.) [L. S.]

CASTA'LIUS. [CASTALIA.]

CA'STICUS, the son of Catamantaledes, a Sequanan, seized the government in his own state, which his father had held before him, at the instigation of Orgetorix, about B. C. 50. (Caes. *B. G.* i. 3.)

CASTINUS, a general of the emperor Honorius, who was sent, in A. D. 422, with an army into Spain against the Vandals. At the same time Bonifacius, another general of Honorius, was likewise engaged against the Vandals in Spain, but Castinus offended him so much by his arrogant and imprudent conduct, that he withdrew from the war. After the death of Honorius, in A. D. 423, Castinus was believed to be supporting secretly the usurper Joannes; and accordingly when the usurper was put to death in A. D. 425, Castinus was sent into exile. (Prosp. Aquit. *Chron. Integr.* p. 651, ed. Roncall.) [L. S.]

CASTOR, brother of Polydeuces. [DIOSCURI.]

CASTOR, grandson of Deiotarus. [DEIOTARUS.]

CASTOR (Κάστωρ), either a native of Rhodes, of Massilia, or of Galatia, was a Greek grammarian and rhetorician, who was surnamed Φιλορώμαιος, and is usually believed to have lived about the time of Cicero and Julius Caesar. He wrote, according to Suidas (if we adopt the readings of Bernhardy, the last editor): 1. Ἀναγραφὴ τῶν θαλασσοκρατησάντων, in two books. 2. Χρονικὰ ἀγνοήματα, which is also referred to by Apollodorus (ii. 1. § 3). 3. Περὶ ἐπιχειρημάτων, in nine books. 4. Περὶ πειθοῦς, in two books. 5. Περὶ τοῦ Νείλου. 6. Τέχνη ῥητορική, of which a portion is still extant and printed in Walz's *Rhetores Graeci* (iii. p. 712, &c.). To these works Clinton (*Fast. Hell.* iii. p. 546) adds a great chronological work (χρονικὰ or χρονολογία), which is referred to several times by Eusebius (*Chron. ad Ann.* 989, 161, 562, &c.), though it is not quite certain whether this is not the same work as the χρονικὰ ἀγνοήματα mentioned above. He is frequently referred to as an authority in historical matters, though no historical work is specified, so that those references may allude to any of the above-mentioned works. (Euseb. *Praep. Evang.* x. 3, *Chron.* i. 13, p. 36; Justin Mart. *Paraen. ad Graec.* p. 9.) His partiality to the Romans is indicated by his surname; but in what manner he shewed this partiality is unknown, though it may have been in a work mentioned by Plutarch (*Quaest. Rom.* 10, 76, comp. *De Is. et Os.* 31), in which he compared the institutions of the Romans with those of Pythagoras. Suidas describes the grammarian and rhetorician Castor as a son-in-law of the Galatian king Deiotarus (whom, however, he calls a Roman senator!), who notwithstanding afterwards put to death both Castor and his wife, because Castor had brought charges against him before Caesar,—evidently alluding to the affair in which Cicero defended Deiotarus. The Castor whom Suidas thus makes a relative of Deiotarus, appears to be the same as the Castor mentioned by Strabo (xii. p. 568; comp. Caes. *B. C.* iii. 4) who was surnamed Saocondarius, was a son-in-law of Deiotarus, and was put to death by him. But it is, to say the least, extremely doubtful whether the rhetorician had any connexion with the family of Deiotarus at all. The Castor who brought Deiotarus into peril is expressly called a grandson of that king, and was yet a young man at the time (B. C. 44) when Cicero spoke for Deiotarus. (Cic. *pro Deiot.* 1, 10.) Now we have seen above that one of the works of Castor is referred to in the *Bibliotheca* of Apollodorus, who died somewhere about B. C. 140. The conclusion, therefore, must be, that the rhetorician Castor must have lived at or before the time of Apollodorus, at the latest, about B. C. 150, and can have had no connexion with the Deiotarus for whom Cicero spoke. (Compare Vossius, *De Hist. Graec.* p. 202, ed. Westermann; Orelli, *Onomast. Tull.* ii. p. 138, in both of which there is much confusion about Castor.) [L.S.]

CASTOR (Κάστωρ), a distinguished citizen of Phanagoria, who had once been ill treated by Tryphon, a eunuch of Mithridates the Great. When the king, after his defeat by Pompey, came to Phanagoria, Castor avenged himself by murdering Tryphon. Pompey afterwards honoured him with the title of friend of the Roman people. (Appian, *Mithrid.* 108, 114.) [L. S.]

CASTOR, the chamberlain and confidential adviser of Septimius Severus. Being the most upright of all the courtiers, he became an object of suspicion and hatred to Caracalla, who upon ascending the throne immediately put him to death, having failed in an attempt, during the lifetime of Severus, to destroy him by treachery. (Dion Cass. lxxvi. 14, lxxvii. 1.) [W. R.]

CASTOR, bishop of Apt, was born at Nismes about the middle of the fourth century, and married an heiress, by whom he had a daughter. The family being fired with holy zeal, agreed to separate, in order that they might devote their wealth to the endowment of religious establishments, and their lives to seclusion and sanctity. Accordingly, they founded an abbey and a convent in Provence; the husband retired to the former, the wife and her daughter took the veil in the latter. There is still extant a letter addressed by Castor to Cassianus [CASSIANUS], soliciting information with regard to the rules observed in the monasteries of Palestine and Egypt. This request was speedily complied with, and produced the work "Institutiones Coenobiorum," dedicated to Castor, which was followed by the "Collationes Patrum," addressed to his brother, Leontius. The death of Castor took place in September, 419. We are told by Vincent St. Laurent, in the "Biographie Universelle," that at a recent period the archives of the cathedral of Apt contained a MS. life of its canonized prelate, in which were enumerated with circumstantial details all the miracles ascribed to him.

The letter above-mentioned, which is composed in a very rude and harsh style, was first discovered by Gazet, was prefixed to the "Institutiones" in his edition of Cassianus, and republished in a more correct form, from a MS. in the Royal Library at Paris, by Baluze in his edition of Salvianus and Vincentius Lirinensis, Paris, 1663, 8vo., and in the reprint at Bremen, 1688, 4to.; it is also found in the edition of Vincentius, Paris, 1669. (Schoenemann, *Bibl. Patrum Latin.* v. 27.) [W. R.]

CASTOR, ANTO'NIUS, an eminent botanist at Rome in the first century after Christ, who is several times quoted and mentioned by Pliny. He enjoyed a great reputation, possessed a botanical garden of his own (which is probably the earliest on record), and lived more than a hundred years, in perfect health both of body and mind. (Plin. *H. N.* xxv. 5.) [W. A. G.]

CASTOR, TARCONDA'RIUS, of Galatia, with Dorylaus, gave 300 horsemen to Pompey's army in B. C. 49. (Caes. *B. C.* iii. 4.)

CASTO'RION (Καστορίων), of Soli, is mentioned by Athenaeus (x. p. 454) as the author of a poem on Pan, of which he quotes a fragment: but nothing further is known about him. [L. S.]

CASTRI'CIUS. 1. M. CASTRICIUS, the chief magistrate of Placentia, who refused to give hostages to Cn. Papirius Carbo, when he appeared before the town in B. C. 84. (Val. Max. vi. 2. § 10.)

2. M. CASTRICIUS, a Roman merchant in Asia, who received a public funeral from the inhabitants of Smyrna. (Cic. *pro Flacc.* 23, 31.) He is probably the same person as the M. Castricius mentioned in the Verrine Orations (iii. 30), but must be different from the one spoken of in B. C. 44 (*ad Att.* xii. 28), as the speech for Flaccus, in which the death of the former is recorded, was delivered as early as B. C. 59.

3. CASTRICIUS gave information to Augustus respecting the conspiracy of Murena. (Suet. *Aug.* 56.)

4. T. CASTRICIUS, a rhetorician at Rome, contemporary with A. Gellius, by whom he is frequently mentioned. (Gell. i. 6, xi. 13, xiii. 21; comp. Front. *Epist.* ii. 2, p. 210.)

L. CASTRI'NIUS PAETUS. [PAETUS.]

L. CASTRO'NIUS PAETUS. [PAETUS.]

CATAE'BATES (Καταιβάτης), occurs as a surname of several gods. 1. Of Zeus, who is described by it as the god who descends in thunder and lightning. Under this name he had an altar at Olympia. (Paus. v. 14. § 8; Lycophr. 1370.) Places which had been struck by lightning, *i. e.* on which Zeus Cataebates had descended, were sacred to him. (Pollux, ix. 41; Suid. and Hesych. *s. v.*) 2. Of Acheron, being the first river to which the shades descended in the lower world. 3. Of Apollo, who was invoked by this name to grant a happy return home (κατάβασις) to those who were travelling abroad. (Eurip. *Bacch.* 1358; Schol. *ad Eurip. Phoen.* 1416.) 4. Of Hermes, who conducted the shades into Hades. (Schol. *ad Aristoph. Pac.* 649.) [L. S.]

CATAMANTA'LEDES, king of the Sequani in the former half of the first century B. C., had received the title of friend from the senate and the Roman people. (Caes. *B. G.* i. 3.)

CATAMITUS, the Roman name for Ganymedes, of which it is only a corrupt form. (Plaut. *Menaech.* i. 2. 34; Fest. *s. v. Catamitum.*) [L. S.]

CATHA'RSIUS (Καθάρσιος), the purifyer or atoner, a surname of Zeus, under which he in conjunction with Nice had a temple at Olympia. (Paus. v. 14. § 6.) [L. S.]

T. CATIE'NUS, described by Cicero as a low and mean fellow, but of equestrian rank, who was angry with Q. Cicero. (Cic. *ad Qu. Fr.* i. 2. § 2.)

CATILI'NA, L. SE'RGIUS, the descendant of an ancient patrician family which had sunk into poverty, first appears in history as a zealous partizan of Sulla. During the horrors of the great proscription, among many other victims, he killed, with his own hand, his brother-in-law, Q. Caecilius, described as a quiet inoffensive man, and having seized and tortured the well-known and popular M. Marius Gratidianus, the kinsman and fellow-townsman of Cicero, cut off his head, and bore it in triumph through the city. Plutarch accuses him in two places (*Sull.* 32, *Cic.* 10) of having murdered his own brother at the same period, under circumstances of peculiar atrocity, but there is probably some confusion here between the brother and the brother-in-law, for Sallust, when enumerating the crimes of Catiline, would scarcely have failed to add such a monstrous deed as this to the black catalogue. Although his youth was spent in the most reckless extravagance, and in the open indulgence of every vice; although he was known to have been guilty of various acts of the foulest and most revolting debauchery; although he had incurred the suspicion of an intrigue with the Vestal Fabia, sister of Terentia; and although it was said and believed that he had made away with his first wife and afterwards with his son, in order that he might wed the fair and rich but worthless Aurelia Orestilla, who objected to the presence of a grown-up step-child, yet this complicated infamy appears to have formed no bar to his regular political advancement,—for he attained to the dignity of praetor in B. C. 68, was governor of Africa during the following year, and returned to Rome in 66, in order to press his suit for the consulship. The election for 65 was carried by P. Autronius Paetus and P. Cornelius Sulla, both of whom were soon after convicted of bribery, and their places supplied by their competitors and accusers, L. Aurelius Cotta and L. Manlius Torquatus, Catiline, who was desirous of becoming a candidate, having been disqualified in consequence of an impeachment for oppression in his province, preferred by P. Clodius Pulcher, afterwards so celebrated as the implacable enemy of Cicero. Exasperated by their disappointment, Autronius and Catiline forthwith formed a project along with a certain Cn. Calpurnius Piso, a young man of high family, but turbulent, needy, and profligate, to murder the new consuls upon the first of January, when offering up their vows in the Capitol, after which Autronius and Catiline were to seize the fasces, and Piso was to be despatched with an army to occupy the Spains. Some rumours of what was in contemplation having been spread abroad, such precautions were taken that the conspirators were induced to delay the execution of their plan until the 5th of February, resolving at the same time to include many of the leading men of the state in the proposed massacre. This extraordinary design is said to have been frustrated solely by the impatience of Catiline, who, upon the appointed day, gave the signal prematurely, before the whole of the armed agents had assembled, and thus confounded the preconcerted combinations. The danger being past, certain resolutions were proposed in the senate with regard to the authors of this abortive attempt; but the proceedings were quashed by the intercession of a tribune. The plot was, however, a matter of common discussion, and no one seems to have entertained any doubt of its reality, while many did not scruple to assert that M. Crassus, and Julius Caesar, who was then aedile, were deeply involved. (Q. Cic. *de pet. Cons.* 2, &c.; Asconius *in Tog. cand.* and *in Cornel*; Sall. *Catil.* 15—18; Liv. *Epit.* 101; Dion Cass. xxxvi. 27; Sueton. *Jul.* 9; Cic. *pro Sulla*, 1—24, *pro Muren.* 38, *pro Cael.* 4, *in Catil.* i. 6.) [Comp. p. 540, b.]

Encouraged rather than disheartened by a failure which had so nearly proved a triumph, and which had so distinctly demonstrated the practicability of such a project, if conducted with common prudence and caution, Catiline was soon after (B. C. 65), left completely unfettered by his acquittal upon trial for extortion, a result secured, it was alleged, by the liberal bribes administered to the accuser as well as to the jury. From this time he seems to have determined to proceed more systematically; to enlist a more numerous body of supporters; to extend

the sphere of operations, and to organize a more comprehensive and sweeping scheme of destruction. Accordingly, about the beginning of June, B. C. 64, probably soon after the successful termination of his second trial, when called to account for the blood which he had shed during the proscription of Sulla (Dion Cass. xxxvii. 10), he began, while canvassing vigorously for the consulship, to sound the dispositions of various persons, by pointing out the probable success of a great revolutionary movement, and the bright prospect of power and profit opened up to its promoters. After having thus ascertained the temper of different individuals, he called together those who from their necessities, their characters, and their sentiments, were likely to be most eager and most resolute in the undertaking. The meeting, according to Sallust, was attended by eleven senators, by four members of the equestrian order, and by several men of rank and influence from the provincial towns. The most conspicuous were P. Cornelius Lentulus Sura, who had been consul in B. C. 71, but having been passed over by the censors had lost his seat in the senate, which he was now seeking to recover by standing a second time for the praetorship (Dion Cass. xxxvii. 30); C. Cornelius Cethegus, distinguished throughout by his impatience, headstrong impetuosity, and sanguinary violence (Sall. *Cat.* 43; Cic. *pro Sull.* 19); P. Autronius spoken of above; L. Cassius Longinus, at this time a competitor for the consulship, dull and heavy, but bloodthirsty withal (Cic. *in Cat.* iii. 4—6; *Pro Sulla*, 13); L. Vargunteius, who had been one of the colleagues of Cicero in the quaestorship, and had subsequently been condemned for bribery (*Pro Sull.* 5, 6, 18); L. Calpurnius Bestia, tribune elect; Publius and Servius Sulla, nephews of the dictator; M. Porcius Laeca (Cic. *in Cat.* i. 4, ii. 6, *Pro Sull.* 2, 18); Q. Annius; Q. Curius; M. Fulvius Nobilior; L. Statilius; P. Gabinius Capito; C. Cornelius. In addition to these, a great body of the younger nobility were known to be favourably inclined although they had not openly committed themselves, and now, as on the former occasion, rumour included Crassus and Caesar, although the report does not appear to have gained general belief. [Comp. p. 541, b.]

At this assembly Catiline, after expatiating upon a number of topics calculated to rouse the indignation and stimulate the cupidity of his audience, proceeded to develop his objects and resources. He proposed that all debts should be cancelled, that the most wealthy citizens should be proscribed, and that all offices of honour and emolument should be divided among the associates, while for support he counted upon Piso in Hither Spain, P. Sittius Nucerinus with the army in Mauritania, and at home confidently anticipated the co-operation of C. Antonius, whom he expected to be chosen consul along with himself for the following year, having formed a coalition with him for the purpose of excluding Cicero. The votes of the people, however, in some measure deranged these calculations. Cicero and C. Antonius were returned, the former nearly unanimously, the latter by a small majority over Catiline. This disappointment, while it increased if possible the bitterness of his animosity towards the dominant party among the aristocracy and the independent portion of the middle ranks, rendered him more vigorous in the prosecution of his designs. Large sums of money were raised upon his own security, or on the credit of his friends; magazines of arms and other warlike stores were secretly formed; troops were levied in various parts of Italy, especially in the neighbourhood of Faesulae, under the superintendence of C. Manlius, an experienced commander, one of the veteran centurions of Sulla (Dion Cass. xxxvii. 30), and numerous adherents were enrolled from the most desperate classes, including not a few women of ruined reputation; attempts also were made in various quarters to gain over the slaves; and it was determined, when the critical moment should arrive for an open demonstration, to set fire to the city in many different places at the same instant, and to slaughter the well-disposed portion of the population in the tumult. Meanwhile, in the midst of these extensive preparations, Catiline again (63) stood candidate for the consulship, and used every effort to get rid of Cicero, who met him at every turn and thwarted all his best-contrived machinations. Nor was this wonderful, for he was countermined from a quarter whence he apprehended no danger. One of the most high-born, abandoned, but at the same time, weak and vacillating, among the conspirators, was a certain Q. Curius, who had been expelled from the senate by the censors on account of the infamy of his life. This man had long consorted with a noble mistress named Fulvia, who appears to have acquired complete controul over his mind, and to have been made the depositary of all his secrets. Fulvia, alarmed by the intelligence obtained from her lover, divulged what she had learned to several of her acquaintances and, through them, opened a correspondence with Cicero, to whom she regularly communicated all the particulars she could collect, and at length persuaded Curius himself to turn traitor and betray his comrades. Thus the consul was at once put in possession of every circumstance as soon as it occurred, and was enabled to keep vigilant watch over the conduct of every individual from whom danger was to be apprehended. By imparting to a certain extent his fears and suspicions to the senators and monied men, he excited a general feeling of distrust and suspicion towards Catiline, and bound firmly together, by the tie of common interest, all who having property to lose looked forward with dread to confusion and anarchy; Antonius, whose good faith was more than doubtful, he gained over by at once resigning to him the province of Macedonia, while he protected his own person by a numerous body of friends and dependants who surrounded him whenever he appeared in public. These preliminary measures being completed, he now ventured to speak more openly; prevailed upon the senate to defer the consular elections in order that the state of public affairs might be fully investigated; and at length, on the 21st of October, openly denounced Catiline, charged him broadly with treason, predicted that in six days from that time Manlius would take the field in open war, and that the 28th was the period fixed for the murder of the leading men in the commonwealth. Such was the consternation produced by these disclosures that many of those who considered themselves peculiarly obnoxious instantly fled from Rome, and the senate being now thoroughly roused, passed the decretum ultimum, in virtue of which the consuls were invested for the time being with absolute power, both civil and military. Thus supported, Cicero took such precautions that the Comitia passed off without any outbreak or even attempt at violence, although an

attack upon the magistrates had been meditated. Catiline was again rejected; was forthwith impeached of sedition, under the Plautian law, by L. Aemilius Paullus; was forced to abandon the expectation he had entertained of surprising the strong fortress of Praeneste, which would have formed an admirable base for his warlike operations; and found himself every hour more and more closely confined and pressed by the net in which he was entangled through the activity of Cicero. Driven to despair by this accumulation of disappointments and dangers he resolved at once to bring matters to a crisis, and no longer to waste time by persevering in a course of policy in which he had been so repeatedly foiled. Accordingly, while he still endeavoured to keep up appearances by loud protestations of innocence, and by offering to place himself under the controul and surveillance of M. Lepidus, of Q. Metellus, the praetor, or of M. Marcellus, in whose house he actually took up his abode, or even of Cicero himself; on the night of the 6th of November he met the ringleaders at the dwelling of M. Porcius Laeca, and after complaining of their backwardness and inactivity, informed them that he had despatched Manlius to Etruria, Septimius of Camers, to Picenum, C. Julius, to Apulia, and others of less note to different parts of Italy to raise open war, and to organize a general revolt of the slave population. He added that he was desirous to place himself at the head of his troops, but that it was absolutely necessary in the first place to remove Cicero, whose vigilance was most injurious to their cause. Upon this L. Vargunteius, a senator, and C. Cornelius, a knight, undertook to repair at an early hour the following morning to the house of the consul, to make their way into his chamber as if for the purpose of paying their respects, and then to stab him on the spot. The whole of these proceedings were instantly reported to their intended victim; the assassins, when they presented themselves, were refused admission, and certain intelligence having been now received that the rebellion had actually broken out on the 27th of October in Etruria, Cicero, on the 8th of November, went down to the senate which, for greater security, had been summoned to meet in the temple of Jupiter Stator, and there delivered his celebrated oration, "Quousque tandem abutêre, Catilina, patientia nostra?" which paralysed the traitor, not so much by the vehemence of the invective, as by the intimate acquaintance which it displayed with all his most hidden contrivances. Catiline, who upon his entrance had been avoided by all, and was sitting alone upon a bench from which every one had shrunk, rose to reply with downcast countenance, and in humble accents implored the fathers not to listen to the malignant calumnies of an upstart foreigner against the noblest blood in Rome; but scarcely had he commenced when his words were drowned by the shouts of "enemy" and "parricide" which burst from the whole assembly, and he rushed forth with threats and curses on his lips. On his return home perceiving that there was now no hope of destroying his hated foe, and that the strict watch kept throughout the city rendered tumult and fire-raising difficult if not impossible for the present; he resolved to strike some decisive blow before troops could be levied to oppose him, and accordingly leaving the chief controul of affairs at Rome in the hands of Lentulus and Cethegus, with the promise at the same time to march with all speed to their support at the head of a powerful army, set forth in the dead of night (8th—9th November), and after remaining for a few days with his adherents in the neighbourhood of Arretium, where he assumed the fasces and other ensigns of lawful military command, proceeded to the camp of Manlius, having previously addressed letters to the most distinguished consulars and others, solemnly protesting his innocence, and declaring that unable to resist the cabal formed among his enemies he had determined to retire to Marseilles that he might preserve his country from agitation and disturbance.

On the 9th, when the flight of Catiline was known, Cicero delivered his second speech, which was addressed to the people in the forum, the senate proceeded to declare Catiline and Manlius public enemies, despatched officers of high standing to Etruria, Picenum, Campania, Apulia, and the different districts from which danger was apprehended, directed the consuls to hold a levy with all speed, decreed that Antonius should go forth to the war, and that Cicero should remain to guard the city; offering at the same time an amnesty to all who should quit the rebels, and free pardon and great rewards to any who should give such information as might lead to the discovery and conviction of the conspirators within the walls. It is a remarkable fact, and one which indicates most strongly the disaffection of the lower classes to the existing order of things, that not one man could be found to take advantage of this proclamation, and that not a single soldier deserted from the rebel standard. This circumstance threatened to prove a source of most serious embarrassment. Although the existence of the conspiracy and the names of the leading conspirators were known, not only to the magistrates, but to the public at large, yet there was no legal evidence against any individual, for Curius, while he faithfully supplied secret intelligence, could not come forward openly without blasting himself for ever, and at the same time depriving the government of its most powerful auxiliary. But such steadfastness of purpose did not extend to certain foreigners belonging to a race proverbial in ancient times for the lightness of their faith. There was at Rome at this period a party of Allobroges, deputies despatched by their nation to seek relief from certain real or alleged grievances. Their suit, however, had not prospered, and their complaints of the cupidity of the magistrates and of the indifference of the senate were open and loud. Lentulus, conceiving that their discontent might be made available for his own purposes, opened a negotiation through the medium of P. Umbrenus, a freedman, who, in the course of mercantile transactions, had become acquainted with most of the Gaulish chiefs, and who now assuming a tone of warm sympathy with their wrongs, undertook to point out an easy method by which they might obtain ample redress. Finding that these mysterious hints were greedily caught up, he gradually disclosed the nature of the plot, and invited them to co-operate by stimulating their countrymen to insurrection. The men for a long while hesitated, but prudence prevailed. After calculating and balancing the chances, they resolved to secure a certain and immediate recompense, rather than to speculate upon doubtful and distant advantages. Accordingly, they revealed all to Q. Fabius Sanga, the patron of their

state, who in his turn acquainted Cicero, and by the instructions of the latter enjoined the ambassadors to affect great zeal in the undertaking, and if possible to gain possession of some tangible documentary proof. The Gauls played well the part assigned to them. A written agreement, signed by Lentulus, Cethegus, and Statilius, was placed in their hands, and they quitted Rome soon after midnight on the 3rd of December, accompanied by T. Volturcius, of Crotona, who was charged with despatches for Catiline, it being arranged that the Allobroges were to visit his camp on their way homewards for the double purpose of receiving his orders and obtaining a ratification of the pledges given by his agents. The whole cavalcade was surrounded and seized as it was crossing the Milvian bridge, by two of the praetors who had been stationed in ambush to intercept them. The Gauls quietly surrendered ; Volturcius, after having vainly endeavoured to resist, was overpowered and forced to yield.

Cicero, when informed of the complete success of his plan instantly summoned Lentulus, Cethegus, Statilius, and Gabinius to his presence. Lentulus being praetor, the consul led him by the hand to the fane of Concord where the senate was already met ; the rest of the accused followed closely guarded. The praetor Flaccus was also in attendance, bearing the portfolio with the papers still sealed. Volturcius finding escape impossible, agreed, upon his own personal safety being insured, to make a full confession. His statements were confirmed by the Allobroges, and the chain of testimony was rendered complete and conclusive, by the signatures in the handwriting of the ringleaders, which they were unable to deny. The guilt of Lentulus, Cethegus, and seven others being thus established beyond a doubt, Lentulus was forced to abdicate his office, and then along with the rest was consigned to the charge of certain individuals of high station who became responsible for their appearance.

These circumstances as they had occurred having been fully detailed by Cicero in his third oration delivered in the forum, a strong reaction took place among the populace, who all now joined in execrating Catiline and demanding vengeance, from the well-founded conviction, that although they might have derived profit from riot or even from civil war, yet the general conflagration, which had always formed a leading feature in the schemes of the conspirators, must have brought ruin upon the humblest mechanics as well as upon the wealthiest of the aristocracy. On the other hand, a vigorous effort was made by the clients of Lentulus to excite the dregs of the multitude to attempt his rescue. The danger appearing imminent, the senate was called together on the nones (5) of December, the day so frequently referred to by Cicero in after times with triumphant pride, and the question was put, what was their pleasure with regard to those who were now in custody. After an animated debate, of which the leading arguments are strongly and pointedly expressed in the two celebrated orations assigned by Sallust to Caesar and to Cato, a decree was passed, that the last punishment should be inflicted according to ancient usage upon the convicted traitors. Thereupon the consul led away Lentulus to the subterranean prison on the slope of the capitol, and the others were conducted thither by the praetors. On the selfsame night the high-born patrician Lentulus, a member of the noble Cornelia gens, was strangled in that loathsome dungeon by the common executioner, and the rest of his associates shared his fate. The legality of this proceeding, which was afterwards so fiercely impugned, is discussed in the life of CICERO.

While these things were going on at Rome, Catiline had gradually collected a force amounting to two legions, although not above one-fourth part of the whole, or about 5000 men, were fully equipped, the rest being armed with pikes, clubs, and other rude weapons which chance presented. On the approach of Antonius, Catiline fearing to encounter regular troops with this motley crowd, threw himself into the mountains and by constantly shifting his ground and moving rapidly in different directions, contrived to avoid a collision, while at the same time he exercised and disciplined his followers, whose numbers daily increased, although he now refused to enrol slaves, multitudes of whom flocked to his banner, deeming that it might prove injurious to his prospects were he to identify their interests with what he termed the cause of Roman freedom. But when the news arrived of the disclosures that had taken place in the city, of the complete suppression of the plot, and of the execution of the leading conspirators, many who had joined his standard, from the love of excitement and the hope of plunder, gradually slunk away. Those who remained firm he led into the territory of Pistoria with the design of crossing the Apennines and taking refuge in Gaul. But this movement was anticipated by the vigilance of Metellus Celer, who guarded Picenum with three legions, and had marched straight to the foot of the hills that he might intercept the insurgents on their descent.

Catiline, therefore, at the beginning of the year 62, finding that escape was cut off in front, while Antonius was pressing on his rear, turned fiercely on his pursuers and determined as a last resource to hazard an engagement, trusting that, if successful, all Etruria would be thrown open for the maintenance of his soldiers, and that he would be able to keep his ground in the disaffected districts until some diversion in his favour should be made in the metropolis. The battle, in which the legions of the republic were commanded by M. Petreius, in consequence of the real or pretended illness of the proconsul Antonius, was obstinate and bloody. The rebels fought with the fury of despair, and long kept at bay the veterans by whom they were assailed. Catiline, in this his last field, nobly discharged the duties of a skilful general and a gallant soldier ; his eye and his hand were everywhere ; he brought up columns to support those who were most hotly pressed ; withdrew the wounded and the weary, and supplied their place with the sound and fresh ; flew from rank to rank encouraging the combatants, and strove by repeated feats of daring valour to turn the fortune of the day. But at length, perceiving that all was lost, he charged headlong where the foes were thickest, and fell sword in hand fighting with resolute courage, worthy of a better cause and a better man. His body was found after the struggle was over far in advance of his own ranks in the midst of a heap of his enemies ; he was yet breathing, and his features in the agonies of death

still wore their habitual expression of reckless daring. His adherents, to the number of 3000, imitated the example of their leader. Each perished at his post, and not one freeborn citizen was taken alive either in the fight or in the pursuit. The victory cost the consular army dear, for all the bravest were slain or grievously wounded.

Although we possess only a one-sided history of this famous conspiracy; although much that has been recorded seems so marvellous and incredible, that many have regarded the whole narrative as little better than a fabric of misrepresentation and falsehood, built up by violent political animosity, and resting on a very slender basis of truth; although it cannot be denied that some of the particulars, set down by Dion Cassius (xxxvii. 30) and alluded to by others (*e. g.* Sall. *Cat.* 32) of the revolting rites by which the compact between the associates was ratified, are evidently vulgar exaggerations; although little reliance can be placed on the self-panegyrics of Cicero, who would studiously seek to magnify the danger in order to enhance the merits of his own exertions; yet upon a careful and dispassionate investigation, we shall discover no reasonable ground for entertaining any doubts with regard to the general accuracy of the facts as presented to us by Sallust, whose account is throughout clear and consistent, and is corroborated in all the most important details by the information transmitted from other sources. Nor, upon a close examination into the circumstances of the individuals concerned, of the times, and of the state of public feeling and public morals, shall we have much difficulty in forming a distinct idea of the character of Catiline himself, of the motives by which he was stimulated, and of the calculations by which he was encouraged to anticipate success.

Trained in the wars of Sulla, he was made familiar from his earliest youth with civil strife, acquired an indifference to human suffering, and imbibed an utter contempt for the constitutional forms and government of his country, which had been so freely neglected or violated by his patron. The wealth quickly acquired was recklessly squandered in the indulgence of coarse sensuality; and, although his shattered fortunes may have been to a certain extent repaired by a wealthy marriage, and by the plunder of a province, yet the relief was but temporary; his pleasures were too costly; a considerable portion of his ill-gotten gains would be expended in bribing the different juries who pronounced his innocence, and his necessities soon became pressing. The remorse too produced by his frightful vices and crimes—remorse which was betrayed by the haggard cheek, the bloodshot eye, the wild glance, and the unsteady step, so graphically depicted by the historian—must have given rise to a frame of mind which would eagerly desire to escape from reflection, and seek relief in fierce excitement. On the other hand, the consciousness of those great mental and physical powers, from which even his most bitter enemies could not withhold a tribute of admiration, combined with the extensive popularity which he had acquired among the young by his agreeable address, varied accomplishments, and unwearied zeal in ministering to their pleasures, must have tended to augment his natural self-confidence, to foster his pride, and to stimulate his ambition. How soon the idea of

destroying the liberties of his country may have entered his thoughts it is impossible to discover, but we can readily believe that the career of Sulla was ever present to his imagination, that his grand aim was to become what the dictator had been, and that, provided this end was accomplished, he felt little scrupulous about the means employed. And, in truth, when he looked abroad, the moment seemed most propitious for the advancement of a man of daring and powerful intellect uncontrolled by principle. The leading statesmen were divided into factions which eyed each other with the bitter jealousy engendered during the convulsions in which they had played an active part some twenty years before. The younger nobility, as a class, were thoroughly demoralized, for the most part bankrupts in fortune as well as in fame, eager for any change which might relieve them from their embarrassments, while it held out the promise of unrestrained licence. The rabble were restless and discontented, filled with envy and hatred against the rich and powerful, ever ready to follow at the bidding of any seditious demagogue. Thus, at home, the dominant party in the senate and the equites or capitalists alone felt a deep interest in the stability of the government. Moreover, a wide-spread feeling of disaffection extended over the whole of Italy. Many of the veterans of Sulla, accustomed to riotous living and profuse expenditure, had already squandered their hoards, and looked forward with anxiety to the renewal of these scenes of blood which they had found by experience so profitable; while the multitudes whose estates had been confiscated, whose relations had been proscribed, and who themselves were suffering under civil disabilities in consequence of their connexion with those who had thus perished, were eagerly watching for any movement which might give them a chance of becoming oppressors, robbers, and murderers in their turn.

Never was the executive weaker. The senate and magistrates were wasting their energies in petty disputes, indifferent to the great interests of the commonwealth; Pompey, at the head of all the best troops of the republic, was prosecuting a long-protracted and doubtful war in the East; there was no army in Italy, where all was hushed in a treacherous calm. If then, Catiline, surrounded as he was by a large body of retainers all devotedly attached to his person, and detached from society at large by the crimes which he had suggested or promoted, had succeeded in striking his first great blow, had he assassinated the consuls and the most able of the senators, the chances were, that the waverers among the higher ranks would have at once espoused his cause, that the populace would have been intimidated or gained over, and that thousands of ruined and desperate men would have rushed from all quarters to his support, enabling him to bid defiance to any force which could have been brought to bear upon the city until the return of Pompey from the East. But Pompey might never return, or might not return victorious, or, at all events, a long period must elapse, and ample time would be given for negotiations or resistance. Such were the probabilities which led on Catiline to hazard all upon one great throw;—but the Fortune of Rome prevailed, the gambler was ruined, and the state saved.

(Sall. *Catilin.*; Dion Cass. xxxvi. 27, xxxvii. 10, 29—42; Liv. *Epit.* 101, 102; Cic. *in Catilin.*

i. ii. iii. iv., *pro Sulla*, *pro Murena*, 25, 26, *in Pison.* 2, *pro Flacc.* 40, *pro Planc.* 37, *ad Att.* i. 19, ii. 1, xii. 21, xvi. 14, *ad Fam.* i. 9; Sueton. *Jul.* 14; Plut. *Cic.* 10–22, *Cat. Min.* 23. Muretus, *ad Cic. Cat.* i. 1, has collected from ancient authorities the names of forty persons connected with the conspiracy. Dion Cassius is very confused in his chronology. His account would lead us to suppose, that the first efforts of Catiline were confined in a great measure to the destruction of Cicero and those senators who supported the Tullian law against bribery, which he believed to be levelled against himself individually, and that he did not form the project of a general revolution until after his second defeat, at the election in 63. But this is manifestly impossible; for in that case the whole of the extensive preparations for the plot must have been devised and completed within the space of a few days.) [W. R.]

L. CATI'LIUS SEVE'RUS. [SEVERUS.]

CATIVOLCUS, king of half of the country of the Eburones, a people between the Meuse and the Rhine, united with Ambiorix, the other king, in the insurrection against the Romans in B. C. 54; but when Caesar in the next year proceeded to devastate the territories of the Eburones, Cativolcus, who was advanced in age and unable to endure the labours of war and flight, poisoned himself, after imprecating curses upon Ambiorix. (Caes. *B. G.* v. 24, vi. 31.)

CA'TIUS, a Roman divinity, who was invoked under the name of *divus Catius pater* to grant prudence and thoughtfulness to children at the time when their consciousness was beginning to awaken. (Augustin. *De Civit. Dei*, iv. 21.) [L. S.]

CA'TIUS. 1. Q. CATIUS, plebeian aedile B. C. 210 with L. Porcius Licinus, celebrated the games with great magnificence, and with the money arising from fines erected some brazen statues near the temple of Ceres. He served as legate in the army of the consul C. Claudius Nero in the campaign against Hasdrubal in B. C. 207, and was one of the envoys sent to Delphi two years afterwards to present to the temple some offerings from the booty obtained on the conquest of Hasdrubal. (Liv. xxvii. 6, 43, xxviii. 45.)

2. C. CATIUS, a Vestinian, tribune of the soldiers in the army of Antony, B. C. 43. (Cic. *ad Fam.* x. 23.)

CA'TIUS, an Epicurean philosopher, was a native of Gallia Transpadana (Insuber), and composed a treatise in four books on the nature of things and on the chief good (de Rerum Natura et de summo Bono). Cicero, in a letter written B. C. 45 (*ad Fam.* xv. 16), speaks of him as having died recently, and jests with his correspondent about the "spectra Catiana," that is, the εἴδωλα or material images which were supposed by the disciples of the garden to present themselves to the mind, and thus to call up the idea of absent objects. Quintilian (x. 1. § 124) characterises him briefly as "in Epicureis levis quidem sed non injucundus auctor." The old commentators on Horace all assert, that the Catius addressed in the fourth satire of the second book, and who is there introduced as delivering a grave and sententious lecture on various topics connected with the pleasures of the table, is Catius the Epicurean, author of the work whose title we have given above. It appears certain, however, from the words of Cicero, that the satire in question could not have been written until several years after the death of Catius; and therefore it is probable that Horace may intend under this nickname to designate some of the gourmands of the court. [W. R.]

CATO, DIONY'SIUS. We possess a small volume which commonly bears the title "Dionysii Catonis Disticha de Moribus ad Filium." It commences with a preface addressed by the author to his son, pointing out how prone men are to go astray for want of proper counsel, and inviting his earnest attention to the instructive lessons about to be inculcated. Next come fifty-six proverb-like injunctions, very briefly expressed, such as "parentem ama," "diligentiam adhibe," "jusjurandum serva," and the like, which are followed by the main body of the work, consisting of a series of sententious moral precepts, one hundred and forty-four in number, each apophthegm being enunciated in two dactylic hexameters. The collection is divided into four books; to the second, third, and fourth of these are attached short metrical prefaces, and the whole is wound up by a couplet containing a sort of apology for the form in which the materials are presented to the reader.

It is amusing to take a survey of the extraordinary number of conflicting opinions which have been entertained by scholars of eminence with regard to the real author of this work, the period when it was composed, its intrinsic merits, and indeed every circumstance in any way connected with it directly or indirectly. It has been assigned with perfect confidence to Seneca, to Ausonius, to Serenus Samonicus, to Boethius, to an Octavius, to a Probus, and to a variety of unknown personages. The language has been pronounced worthy of the purest era of Latin composition, and declared to be a specimen of the worst epoch of barbarism. The adages themselves have been extolled by some as the dignified exposition of high philosophy; by others they have been contemptuously characterised as, with few exceptions, a farrago of vapid trash. One critic, at least, has discovered that the writer was undoubtedly a Christian, and has traced nearly the whole of the distichs to the Bible; while others find the clearest proofs of a mind thoroughly imbued with Pagan creeds and rites. In so far as the literary merits of the production are concerned, if we distrust our own judgment, we can feel little hesitation in believing that what such men as Erasmus, Joseph Scaliger, Laurentius Valla, and Pithou concurred in admiring warmly and praising loudly, cannot, although its merits may have been exaggerated, be altogether worthless; and any scholar, who examines the book with an impartial eye, will readily perceive that, making allowance for the numerous and palpable corruptions, the style is not unworthy of the Silver Age. As to the other matters under discussion, it will be sufficient to state what facts we can actually prove. The very circumstance that every one of the suppositions alluded to above has been ingeniously maintained and ingeniously refuted, would in itself lead us to conclude, that the evidence which admits of such opposite interpretations must be both scanty and indistinct.

The work is first mentioned in an epistle addressed by Vindicianus, Comes Archiatrorum, to Valentinian, in which he states that a certain sick man used often to repeat the words of Cato—

"Corporis exigua (leg. auxilium) medico committe fideli"—

a line which is found in ii. D. 22; the next allusion is in Isidorus, who quotes Cato as an authority for the rare word *officiperda* (see iv. D. 42); and the third in order of time is in Alcuin, contemporary with Charlemagne, who cites one of the Distichs (ii. D. 31) as the words of the "philosopher Cato." In our own early literature it is frequently quoted by Chaucer. It is clear, therefore, that these saws were familiarly known in the middle of the fourth century, and recognized from that time forward as the composition of some Cato. So, in like manner, all the MSS. agree in presenting that name; while for the addition of *Dionysius* we are indebted to a single codex once in the possession of Simeon Bos, which was inspected by Scaliger and Vinet, and pronounced by them of great antiquity. We must remark, however, that the combination *Dionysius Cato* is exceedingly suspicious. Dionysius was a name frequently borne by slaves of Greek extraction; but when combined with a Roman name, according to the fashion among libertini, it was added as a cognomen to the gentile appellation of the patron. Thus, C. Julius Dionysius appears in an inscription as a freedman of Augustus; so we find P. Aelius Dionysius, and many others; but it does not occur prefixed to a Roman cognomen, as in the present case. Names purely Greek, such as Dionysius Socrates, Dionysius Philocalus, and the like, do not of course bear upon the question.

No one now imagines that either of the Catos celebrated in history has any connexion with this metrical system of ethics. Aulus Gellius (xi. 2), it is true, gives some fragments of a *Carmen de Moribus* in prose by the elder; and Pliny (*H. N.* xxix. 6) has preserved a passage from the precepts delivered by the same sage to his son; but these were both works of a totally different description, and no hint has been given by the ancients that anything such as we are now discussing ever proceeded from Cato of Utica.

In truth, we know nothing about this Cato or Dionysius Cato, if he is to be so called; and, as we have no means of discovering anything with regard to him, it may be as well to confess our ignorance once for all.

Perhaps we ought to notice the opinion entertained by several persons, that *Cato* is not intended to represent the name of the author, but is merely to be regarded as the significant title of the work, just as we have the *Brutus*, and the *Laelius*, and the *Cato Major* of Cicero, and the treatise mentioned by Aulus Gellius, called *Cato, aut de Liberis educandis.*

Lastly, it has been inferred, from the introduction to book second, in which mention is made of Virgil and Lucan, that we have here certain proof that the distichs belong to some period later than the reign of Nero; but even this is by no means clear, for all the prologues have the air of forgeries; and the one in question, above all, in addition to a false quantity in the first syllable of Macer, contains a most gross blunder, such as no one but an illiterate monk was likely to commit,—for the Punic wars are spoken of as the subject of Lucan's poem.

This Catechism of Morals, as it has been called, seems to have been held in great estimation in the middle ages, and to have been extensively employed as a school-book. This will account for the vast number of early editions, more than thirty belonging to the fifteenth century, which have proved a source of the greatest interest to bibliographers. One of these, on vellum, of which only a single copy is known to exist, is in the Spenser collection, and is believed by Dibdin to be older than the Gottenburg Bible of 1465. The title in the earlier impressions is frequently *Cato Moralisatus, Cato Moralissimus, Cato Carmen de Moribus,* and so forth.

The best edition is that of Otto Arntzenius, 8vo. Amsterdam, 1754, which contains an ample collection of commentaries; the Greek paraphrases by Maximus Planudes and Joseph Scaliger; the dissertations of Boxhorn, written with as much extravagant bitterness as if the author of the Distichs had been a personal enemy; the learned but rambling and almost interminable reply of Cannegieter; and two essays by Withof. These, together with the preliminary notices, contain everything that is worth knowing.

One of the oldest specimens of English typography is a translation of Cato by Caxton through the medium of an earlier French version: THE BOOKE CALLYD CATHON, *Translated oute of Frenche into Englyssh by William Caxton in thabby of Westmystre the yere of our lorde* MCCCCLXXXIIJ *and the fyrst yere of the regne of Kyng Rychard the thyrde* XXIIJ *day of Decembre.* From the preface to this curious volume we learn, that the same task had previously been accomplished in verse. "Here beginneth the prologue or proheme of the book called Caton, which book hath been translated out of Latin into English, by Maister Benet Burgh, late Archdeacon of Colchester, and high canon of St. Stephen at Westminster; which full craftily hath made it, in ballad royal for the erudition of my Lord Bousher, son and heir at that time to my lord the Earl of Essex." The Cato we have been discussing is frequently termed by the first English printers *Cato Magnus*, in contradistinction to *Cato Parvus*, which was a sort of supplement to the former, composed originally by Daniel Church (Ecclesiensis), a domestic in the court of Henry the Second, about 1180, and also translated by Burgh. The two tracts were very frequently bound up together. (See Ames, *Typographical Antiquities*, vol. i. pp. 195—202; Warton's *History of English Poetry*, vol. ii. section 27.) [W. R.]

CATO, PO'RCIUS. Cato was the name of a family of the plebeian Porcia gens, and was first given to M. Cato, the censor. [See below, No. 1.]

STEMMA CATONUM.

1. M. Porcius Cato Censorius, Cos. B. C. 195, Cens. B. C. 184, married 1. Licinia. 2. Salonia.

2. M. Porcius Cato Licinianus, Pr. design. B. C. 152, married Aemilia.

a

3. M. Porcius Cato Salonianus, Pr.

b

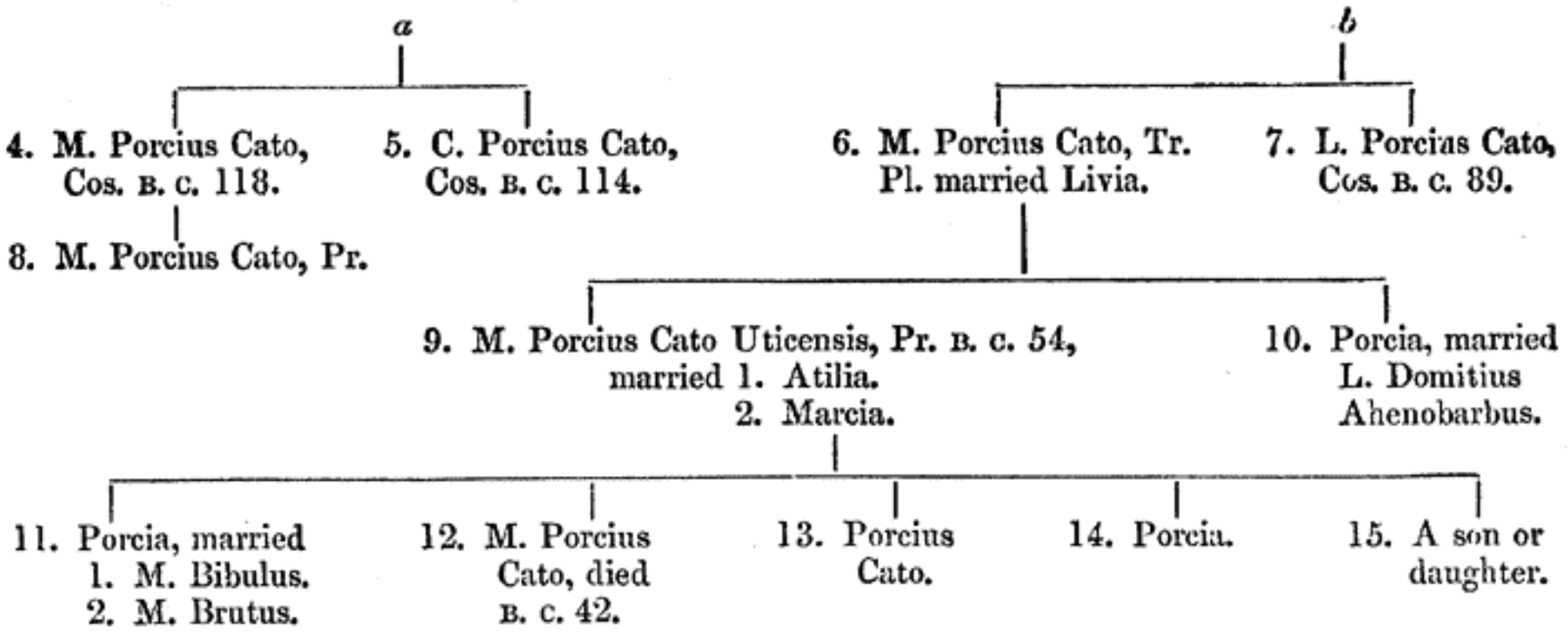

1. M. Porcius Cato Censorius, was born at Tusculum, a municipal town of Latium, to which his ancestors had belonged for some generations. His father had earned the reputation of a brave soldier, and his great-grandfather had received an honorary compensation from the state for five horses killed under him in battle. The haughtiest patrician of Rome never exulted in the splendour of the purest nobility with a spirit more proud than Cato's when he remembered the warlike achievements and the municipal respectability of his family, to which he ascribed extreme antiquity. Yet the Tusculan Porcii had never obtained the honours of the Roman magistracy. Their illustrious descendant, at the commencement of his career in the great city, was regarded as a novus homo, and the feeling of his unmeet position, working along with the consciousness of inherent superiority, contributed to exasperate and stimulate his ambitious soul. Early in life, he so far eclipsed the previous glimmer of his race, that he is constantly spoken of, not only as the leader, but as the founder, of the Porcia Gens.

His ancestors for three generations had been named M. Porcius, and it is said by Plutarch (*Cato Maj.* 1), that at first he was known by the additional cognomen Priscus, but was afterwards called Cato—a word denoting that practical wisdom which is the result of natural sagacity, combined with experience of civil and political affairs. However, it may well be doubted whether Priscus, like Major, were not merely an epithet used to distinguish him from the later Cato of Utica, and we have no precise information as to the date when he first received the appellation of Cato, which may have been bestowed in childhood rather as an omen of eminence, than as a tribute to past desert. The qualities implied in the word Cato were acknowledged by the plainer and less archaïc title of Sapiens, by which he was so well known in his old age, that Cicero (*Amic.* 2) says, it became his quasi cognomen. From the number and eloquence of his speeches, he was styled orator (Justin, xxxiii. 2; Gell. xvii. 21), but Cato the Censor, or Cato Censorius, is now his most common, as well his most characteristic appellation, since he filled the office of censor with extraodinary repute, and was the only Cato who ever filled it.

In order to ascertain the date of Cato's birth, we have to consider the testimony of ancient writers as to his age at the time of his death, which is known to have happened B. C. 149. How far we are to go back from this date is a question upon which the authorities are not unanimous. According to the consistent chronology of Cicero (*Senect.* 4), Cato was born B. C. 234, in the year preceding the first consulship of Q. Fabius Maximus, and died at the age of 85, in the consulship of L. Marcius and M. Manilius. Pliny (*H. N.* xxix. 8) agrees with Cicero. Other authors exaggerate the age of Cato. According to Valerius Maximus (viii. 7. § 1) he survived his 86th year; according to Livy (xxxix. 40) and Plutarch (*Cat. Maj.* 15) he was 90 years old when he died. The exaggerated age, however, is inconsistent with a statement recorded by Plutarch (*Cat. Maj.* 1) on the asserted authority of Cato himself.

Cato is represented to have said, that he served his first campaign in his 17th year, when Hannibal was over-running Italy. Plutarch, who had the works of Cato before him, but was careless in dates, did not observe that the reckoning of Livy would take back Cato's 17th year to B. C. 222, when there was not a Carthaginian in Italy, whereas the reckoning of Cicero would make the truth of Cato's statement reconcileable with the date of Hannibal's first invasion.

When Cato was a very young man, the death of his father put him in possession of a small hereditary estate in the Sabine territory, at a distance from his native town. It was here that he passed the greater part of his boyhood, hardening his body by healthful exercise, superintending and sharing the operations of the farm, learning the manner in which business was transacted, and studying the rules of rural economy. Near his estate was an humble cottage which had been tenanted, after three triumphs, by its owner M. Curius Dentatus, whose warlike exploits and rigidly simple character were fresh in the memory of the old, and were often talked of with admiration in the neighbourhood. The ardour of the youthful Cato was kindled. He resolved to imitate the character, and hoped to rival the glory, of Dentatus. Opportunity was not wanting: in the school of Hannibal he took his first military lessons, namely in the campaign of B. C. 217. There is some discrepancy among historians as to the events of Cato's early military life. In B. C. 214 he served at Capua, and Drumann (*Gesch. Roms*, v. p. 99) imagines that already, at the age of 20, he was a military tribune. Fabius Maximus had now the command in Campania, during the year of his fourth consulship. The old

general admitted the young soldier to the honour of intimate acquaintance. While Fabius communicated the valued results of military experience, he omitted not to instil his own personal and political partialities and dislikes into the ear of his attached follower. At the siege of Tarentum, B. C. 209, Cato was again at the side of Fabius. Two years later, Cato was one of the select band who accompanied the consul Claudius Nero on his northern march from Lucania to check the progress of Hasdrubal. It is recorded that the services of Cato contributed not a little to the decisive victory of Sena on the Metaurus, where Hasdrubal was slain.

In the intervals of war, Cato returned to his Sabine farm, using the plainest dress, and working and faring like his labourers. Young as he was, the neighbouring farmers liked his hardy mode of living, relished his quaint and sententious sayings, and recognized his abilities. His own active temperament made him willing and anxious to employ his powers in the service of his neighbours. He was engaged to act, sometimes as an arbiter of disputes, and sometimes as an advocate, in local causes, which were probably tried before recuperatores in the country. Thus was he enabled to strengthen by practice his oratorical faculties, to gain self-confidence, to observe the manners of men, to dive into the springs of human nature, to apply the rules of law, and practically to investigate the principles of justice.

In the vicinity of Cato's Sabine farm was the estate of L. Valerius Flaccus, a young nobleman of considerable influence, and high patrician family. Flaccus could not help remarking the energy of Cato, his military talent, his eloquence, his frugal and simple life, and his old-fashioned principles. Flaccus himself was one of that old-fashioned party who professed their adherence to the severer virtues of the ancient Roman character. There was now in progress a transition from Samnite rusticity to Grecian civilization and oriental voluptuousness. The chief magistracies of the state had become almost the patrimony of a few distinguished families, whose wealth was correspondent with their illustrious birth. Popular by lavish expenditure, by acts of graceful but corrupting munificence, by winning manners, and by the charm of hereditary honours, they united with the influence of office the material power conferred by a numerous retinue of clients and adherents, and the intellectual ascendancy which the monopoly of philosophical education, of taste in the fine arts, and of acquaintance with elegant literature, could not fail to bestow. Nevertheless, the reaction was strong. The less fortunate nobles, jealous of this exclusive oligarchy, and keenly observant of the degeneracy and disorder which followed in the train of luxury, placed themselves at the head of a party which professed its determination to resort to purer models and to stand upon the ancient ways. In their eyes, rusticity, austerity, and asceticism were the marks of Sabine hardihood and religion, and of the old Roman unbending integrity and love of order. Marcellus, the family of Scipio, and the two Flaminini, may be taken as types of the new civilization; Cato's friends, Fabius and Flaccus, were leading men in the party of the old plainness.

Flaccus was one of those clear-sighted politicians who seek out and patronize remarkable ability in young and rising men. He had observed Cato's martial spirit and eloquent tongue. He knew how much courage and eloquence were prized at Rome. He knew that the distinctions of the battle-field opened the way to the successes of the gown; and that, for a municipal stranger like Cato, forensic success was almost the only possible avenue to magisterial honours. Accordingly, he recommended Cato to transplant his ambition to the fitter soil and ampler field of Rome. The advice was eagerly followed. Invited to the town-house of Flaccus, and countenanced by his support, Cato began to distinguish himself in the forum, and became a candidate for office.

We have dwelt upon the accidents of his early history, since they affected the whole tenor of Cato's life. We have seen a youth, indomitably active and strong-minded — the fellow-workman and oracle of rustics—not suffered to droop from want of practice or encouragement, but befriended by opportunity and always equal to the exigencies of his position, disciplined in the best school of arms, the favourite of his general, listened to with applause in the courts of Rome, and introduced at once into a high political circle. What wonder if, in such scenes, the mind of Cato received a better training for wide command and worldly success than could have been supplied by a more regular education? What wonder if his strength and originality were tinged with dogmatism, coarseness, harshness, vanity, self-sufficiency, and prejudice,—if he had little sympathy with the pursuits of calm and contemplative scholars,—if he disdained or hated or disparaged the accomplishments which he had no leisure to master,—if he railed and rebelled against the conventional elegancies of a more polished society to which he and his party were opposed,—if he confounded delicacy of sentiment with unmanly weakness, and refinement of manners with luxurious vice?

In B. C. 205, Cato was designated quaestor, and in the following year entered upon the duties of his office, and followed P. Scipio Africanus to Sicily. When Scipio, acting on the permission which, after much opposition, he had obtained from the senate, transported the army from the island into Africa, Cato and C. Laelius were appointed to convoy the baggage-ships. There was not that cordiality of co-operation between Cato and Scipio which ought to subsist between a quaestor and his proconsul. Fabius had opposed the permission given to Scipio to carry the attack into the enemy's home, and Cato, whose appointment was intended to operate as a check upon Scipio, adopted the views of his friend. It is reported by Plutarch, that the lax discipline of the troops under Scipio's command, and the extravagant expense incurred by the general, provoked the remonstrance of Cato; that Scipio thereupon retorted haughtily, saying he would give an account of victories, not of pelf; that Cato, returning to Rome, denounced the prodigality of his general to the senate; and that, at the joint instigation of Cato and Fabius, a commission of tribunes was despatched to Sicily to investigate the conduct of Scipio, who was acquitted upon the view of his extensive and judicious preparations for the transport of the troops. (Plut. *Cat. Maj.* 3.) This account is scarcely consistent with the narrative of Livy, and would seem to attribute to Cato the irregularity of quitting his post before his time. If Livy be correct, the commission was sent upon the complaint of the in-

habitants of Locri, who had been cruelly oppressed by Pleminius, the legate of Scipio. Livy says not a word of Cato's interference in this transaction, but mentions the acrimony with which Fabius accused Scipio of corrupting military discipline, and of having unlawfully left his province to take the town of Locri. (Liv. xxix. 19, &c.)

The author of the abridged life of Cato which commonly passes as the work of Cornelius Nepos, states that Cato, upon his return from Africa, touched at Sardinia, and brought the poet Ennius in his own ship from the island to Italy; but Sardinia was rather out of the line of the voyage to Rome, and it is more likely that the first acquaintance of Ennius and Cato occurred at a subsequent date, when the latter was praetor in Sardinia. (Aur. Vict. *de Vir. Ill.* 47.)

In B. C. 199, Cato was aedile, and with his colleague Helvius, restored the plebeian games, and gave upon that occasion a banquet in honour of Jupiter. In the following year he was made praetor, and obtained Sardinia as his province, with the command of 3,000 infantry and 200 cavalry. Here he took the earliest opportunity of illustrating his principles by his practice. He diminished official expenses, walked his circuits with a single attendant, and, by the studied absence of pomp, placed his own frugality in striking contrast with the oppressive magnificence of ordinary provincial magistrates. The rites of religion were solemnized with decent thrift; justice was administered with strict impartiality; usury was restrained with unsparing severity, and the usurers were banished. Sardinia had been for some time completely subdued, but if we are to believe the improbable and unsupported testimony of Aurelius Victor (*de Vir. Ill.* 47), an insurrection in the island was quelled by Cato, during his praetorship.

Cato had now established a reputation for pure morality, and strict old-fashioned virtue. He was looked upon as the living type and representative of the ideal ancient Roman. His very faults bore the impress of national character, and humoured national prejudice. To the advancement of such a man opposition was vain. In B. C. 195, in the 39th year of his age, he was elected consul with his old friend and patron L. Valerius Flaccus.

During this consulship a strange scene took place, peculiarly illustrative of Roman manners. In B. C. 215, at the height of the Punic war, a law had been passed on the rogation of the tribune Oppius, that no woman should possess more than half an ounce of gold, nor wear a garment of divers colours, nor drive a carriage with horses at less distance than a mile from the city, except for the purpose of attending the public celebration of religious rites. Now that Hannibal was conquered; that Rome abounded with Carthaginian wealth; and that there was no longer any necessity for women to contribute towards the exigencies of an impoverished treasury the savings spared from their ornaments and pleasures, the tribunes T. Fundanius and L. Valerius, thought it time to propose the abolition of the Oppian law; but they were opposed by their colleagues, M. Brutus and T. Brutus. The most important affairs of state excited far less interest and zeal than this singular contest. The matrons poured forth into the streets, blockaded every avenue to the forum, and intercepted their husbands as they approached, beseeching them to restore the ancient ornaments of the Roman matrons. Nay, they had the boldness to accost and implore the praetors and consuls and other magistrates. Even Flaccus wavered, but his colleague Cato was inexorable, and made an ungallant and characteristic speech, the substance of which, remodelled and modernized, is given by Livy. Finally, the women carried the day. Worn out by their importunity, the recusant tribunes withdrew their opposition. The hated law was abolished by the suffrage of all the tribes, and the women evinced their exultation and triumph by going in procession through the streets and the forum, bedizened with their now legitimate finery.

Scarcely had this important affair been brought to a conclusion when Cato, who had maintained during its progress a rough and sturdy consistency without, perhaps, any very serious damage to his popularity, set sail for his appointed province, Citerior Spain.

In his Spanish campaign, Cato exhibited military genius of a very high order. He lived abstemiously, sharing the food and the labours of the common soldier. With indefatigable industry and vigilance, he not only gave the requisite orders, but, wherever it was possible, personally superintended their execution. His movements were bold and rapid, and he never was remiss in reaping the fruits and pushing the advantages of victory. The sequence of his operations and their harmonious combination with the schemes of other generals in other parts of Spain appear to have been excellently contrived. His stratagems and manoeuvres were original, brilliant, and successful. The plans of his battles were arranged with consummate skill. He managed to set tribe against tribe, availed himself of native treachery, and took native mercenaries into his pay.

The details of the campaign, as related by Livy (lib. xxxiv.), and illustrated by the incidental anecdotes of Plutarch, are full of horror. We read of multitudes who, after they had been stript of their arms, put themselves to death for very shame; of wholesale slaughter of surrendered victims, and the frequent execution of merciless *razzias*. The political elements of Roman patriotism inculcated the maxim, that the good of the state ought to be the first object, and that to it the citizen was bound to sacrifice upon demand natural feelings and individual morality. Such were the principles of Cato. He was not the man to feel any compunctious visitings of conscience in the thorough performance of a rigorous public task. His proceedings in Spain were not at variance with the received idea of the fine old Roman soldier, or with his own stern and imperious temper. He boasted of having destroyed more towns in Spain than he had spent days in that country.

When he had reduced the whole tract of land between the Iberus and the Pyrenees to a hollow, sulky, and temporary submission, he turned his attention to administrative reforms, and increased the revenues of the province by improvements in the working of the iron and silver mines. On account of his achievements in Spain, the senate decreed a thanksgiving of three days. In the course of the year, B. C. 194, he returned to Rome, and was rewarded with a triumph, at which he exhibited an extraordinary quantity of captured brass, silver, and gold, both coin and bullion. In the distribution of prize-money to his soldiery, he was more liberal than might have been expected from so strenuous a professor of parsimonious economy. (Liv. xxxiv. 46.)

The return of Cato appears to have been accelerated by the enmity of P. Scipio Africanus, who was consul, B. C. 194, and is said to have coveted the command of the province in which Cato was reaping renown. There is some variance between Nepos (or the pseudo-Nepos), and Plutarch (*Cat. Maj.* 11), in their accounts of this transaction. The former asserts that Scipio was unsuccessful in his attempt to obtain the province, and, offended by the repulse, remained after the end of his consulship, in a private capacity at Rome. The latter relates that Scipio, who was disgusted by Cato's severity, was actually appointed to succeed him, but, not being able to procure from the senate a vote of censure upon the administration of his rival, passed the time of his command in utter inactivity. From the statement in Livy (xxxiv. 43), that B. C. 194, Sex. Digitius was appointed to the province of Citerior Spain, it is probable that Plutarch was mistaken in assigning that province to Scipio Africanus. The notion that Africanus was appointed successor to Cato in Spain may have arisen from a double confusion of name and place, for P. Scipio *Nasica* was appointed, B. C. 194, to the *Ulterior* province.

However this may be, Cato successfully vindicated himself by his eloquence, and by the production of detailed pecuniary accounts, against the attacks made upon his conduct while consul; and the existing fragments of the speeches, (or the same speech under different names,) made after his return, attest the vigour and boldness of his defence.

Plutarch (*Cat. Maj.* 12), states that, after his consulship, Cato accompanied Tib. Sempronius Longus as legatus to Thrace, but here there seems to be some error, for though Scipio Africanus was of opinion that one of the consuls ought to have Macedonia, we soon find Sempronius in Cisalpine Gaul (Liv. xxxiv. 43, 46), and in B. C. 193, we find Cato at Rome dedicating to Victoria Virgo a small temple which he had vowed two years before. (Liv. xxxv. 9.)

The military career of Cato was not yet ended. In B. C. 191, he was appointed military tribune (or legatus? Liv. xxxvi. 17, 21), under the consul M'. Acilius Glabrio, who was despatched to Greece to oppose the invasion of Antiochus the Great, king of Syria. In the decisive battle of Thermopylae, which led to the downfall of Antiochus, Cato behaved with his wonted valour, and enjoyed the good fortune which usually waits upon genius. By a daring and difficult advance, he surprised and dislodged a body of the enemy's Aetolian auxiliaries, who were posted upon the Callidromus, the highest summit of the range of Oeta. He then commenced a sudden descent from the hills above the royal camp, and the panic occasioned by this unexpected movement at once turned the day in favour of the Romans. After the action, the general embraced Cato with the utmost warmth, and ascribed to him the whole credit of the victory. This fact rests on the authority of Cato himself, who, like Cicero, often indulged in the habit, offensive to modern taste, of sounding his own praises. After an interval spent in the pursuit of Antiochus and the pacification of Greece, Cato was despatched to Rome by the consul Glabrio to announce the successful result of the campaign, and he performed his journey with such celerity that he had commenced his report in the senate before the arrival of L. Scipio, (the subsequent conqueror of Antiochus,) who had been sent off from Greece a few days before him. (Liv. xxxvi. 21.)

It was during the campaign in Greece under Glabrio, and, as it would appear from the account of Plutarch, (rejected by Drumann,) *before* the battle of Thermopylae, that Cato was commissioned to keep Corinth, Patrae, and Aegium, from siding with Antiochus. It was then too that he visited Athens, and, to prevent the Athenians from listening to the overtures of the Syrian king, addressed them in a Latin speech, which was explained to them by an interpreter. Already perhaps he had a smattering of Greek, for, it is said by Plutarch, that, while at Tarentum in his youth, he became intimately acquainted with Nearchus, a Greek philosopher, and it is said by Aurelius Victor that while praetor in Sardinia, he received instruction in Greek from Ennius. It was not so much, perhaps, on account of his still professed contempt for everything Greek, as because his speech was an affair of state, that he used the Latin language, in compliance with the Roman custom, which was observed as a diplomatic mark of Roman majesty. (Val. Max. ii. 2. § 2.)

After his arrival at Rome, there is no certain proof that Cato was ever again engaged in war. Scipio, who had been legatus under Glabrio, was consul B. C. 190, and the province of Greece was awarded to him by the senate. An expression occurs in Cicero (*pro Muren.* 14), which might lead to the opinion that Cato returned to Greece, and fought under L. Scipio, but, as to such an event, history is silent. "Nunquam cum Scipione esset profectus [M. Cato], si cum mulierculis bellandum esse arbitraretur." That Cicero was in error seems more likely than that he referred to the time when Cato and L. Scipio served together under Glabrio, or that the words "cum Scipione," as some critics have thought, are an interpolation.

In B. C. 189, M. Fulvius Nobilior, the consul, obtained Aetolia as his province, and Cato was sent thither after him, as we learn from an extract (preserved by Festus, *s. v. Oratores*), from his speech "de suis Virtutibus contra Thermum." It seems that his legation was rather civil than military, and that he was sent to confer with Fulvius on the petition of the Aetolians, who were placed in an unfortunate situation, not sufficiently protected by Rome if they maintained their fidelity, and yet punished if they were induced to assist her enemies.

We have seen Cato in the character of an eminent and able soldier: we have now to observe him in the character of an active and leading citizen. If Cato were in B. C. 190 with L. Scipio Asiaticus (as Cicero seems to have imagined), and in B. C 189 in Aetolia with Fulvius, he must still have passed a portion of those years in Rome. We find him in B. C. 190 most strenuous in resisting the claims of Q. Minucius Thermus to a triumph. Thermus had been displaced by Cato in the command of Citerior Spain, and was afterwards engaged in repressing the incursions of the Ligurians, whom he reduced to submission, and now demanded a triumph as his reward. Cato accused him of fabricating battles and exaggerating the numbers of the enemy slain in real engagements, and declaimed against his cruel and ignominious execution of ten magistrates (decemviri) of the Boian Gauls, without even the forms of justice, on the pretext that they were dilatory in furnishing the required sup-

plies. (Gell. xiii. 24, x. 3.) Cato's opposition was successful; but the passage of Festus already referred to shews that, after his return from Aetolia in 189, he had to defend his own conduct against Thermus, who was tribune B. C. 189, and died in battle, B. C. 188.

In B. C. 189, Cato and his old friend L. Valerius Flaccus were among the candidates for the censorship, and, among their competitors, was their former general M'. Acilius Glabrio. Glabrio, who did not possess the advantage of nobility, determined to try what the influence of money could effect. In order to counteract his endeavours, he was met by an accusation of having applied the treasures of Antiochus to his own use, and was ultimately obliged to retire from the contest. Cato was active in promoting the opposition to his old general, and declared that he had seen vessels of gold and silver among the royal booty in the camp, but had *not* seen them displayed in the parade of Glabrio's triumph. Neither Cato nor Flaccus was elected. The choice fell upon two of the opposite party, T. Flamininus and M. Marcellus.

Cato was not to be daunted by a failure. In B. C. 187, M. Fulvius Nobilior returned from Aetolia, and sought the honour of a triumph. Again, Cato was found at his post of opposition. Fulvius was indulgent to his soldiers. He was a man of literary taste, and patronized Ennius, who was his companion in hours not devoted to military duty. All this was repugnant to the old Roman principles of Cato, who, among other charges, found fault with Fulvius for keeping poets in his camp (Cic. *Tusc.* i. 2), and impairing military discipline, by giving crowns to his soldiers for such mighty services as digging a well with spirit, or valorously throwing up a mound. (Gell. v. 6.) Again, Cato was unsuccessful, and Fulvius obtained the triumph he sought for.

When P. Scipio Africanus was charged with having received sums of money from Antiochus, which had not been duly accounted for to the state, and with having allowed the unfortunate monarch to come off too leniently, Cato is said to have been the instigator of the accusation. (Liv. xxxviii. 54.) Every one has read how the proud conqueror of Africa tore with his own hands the books of account which his brother Lucius was producing to the senate; and how, on the day of his own trial, he bade the people follow him from the rostra to the Capitol to return thanks to the immortal gods on the anniversary of the battle of Zama. Unused to submit to question, and conscious of his great benefits to the state, he deemed himself almost above the law. Though Cato devolved upon others the obloquy of accusing Africanus, he hesitated not openly to speak in favour of a proposition which was calculated to prepare the way for the successful prosecution of a similar charge against L. Scipio Asiaticus. By his influence a plebiscitum was carried, referring it to the senate to appoint a commissioner to inquire into the charge concerning the money of Antiochus. The result was, that Lucius and others were condemned. As to the dates and details of these transactions, there is the utmost variance in the early authorities. [SCIPIO.]

Cato was now again a candidate for the censorship, with his old friend L. Valerius Flaccus and six others, among whom were the patricians P. and L. Scipio, and the plebeian L. Fulvius Nobilior. He was loud in his promises or threats of reform, and declared that, if invested with power, he would not belie the professions of his past life. The dread of his success alarmed all his personal enemies, all who were notorious for their luxury, and all who derived profit from the mismanagement of the public finances. Notwithstanding the combined opposition of the six other candidates, he obtained the censorship, B. C. 184, bringing in by his own influence L. Valerius Flaccus as his colleague.

This was a great epoch in Cato's life. He applied himself strenuously to the duties of his office, regardless of the enemies he was making. He repaired the watercourses, paved the reservoirs, cleansed the drains, destroyed the communications by which private individuals illegally drew off the public water to supply their dwellings and irrigate their gardens, raised the rents paid by the publicani for the farm of the taxes, and diminished the contract prices paid by the state to the undertakers of public works. It may be doubted whether he did not go too far in his reforms, from considering rather the cheapness of an offer than the security which was afforded by the character and circumstances of the applicant; but there can be no doubt that great abuses existed, with which nothing but the undaunted courage and extraordinary administrative faculties of Cato could have successfully grappled. He was disturbing a nest of hornets, and all his future life was troubled by their buzz and their attempts to sting. After his censorship, he was prosecuted by some of the tribunes, at the instigation of T. Flamininus, for misconduct in this department of his office, and condemned to pay a fine of two talents (Plut. *Cat. Maj.* 10), or in Roman money 12,000 asses. Though he was accused no fewer than forty-four times during the course of his life, this is the only recorded instance in which his enemies prevailed against him.

The provisions against luxury, contained in his censorial edict, were severe and stringent. He directed unauthorized statues erected to the honour of unworthy men to be removed from the public places, and declaimed against the unceremonious indecency and want of religious feeling with which the images of gods taken from the temples of conquered countries were used, like ordinary household furniture, to ornament the mansions of the nobles. In the lustral census, young slaves, purchased at 10,000 asses and upwards, were valued at ten times their cost, and then taxed, upon this fictitious value at the rate of three, instead of one, per 1000—a circuitous mode of imposing a rate of three per cent. The same course was pursued in rating the dress, furniture, and equipage of the women, when their real value amounted to 15,000 asses. (Liv. xxxix. 44.) Whether or not the rating were anciently or usually confined to *res mancipi*, such was clearly not the case upon the present occasion. In the exercise of the tremendous power of the nota censoria, he was equally uncompromising. He most justly degraded from the senate L. Quintius Flamininus (the brother of Titus, his former successful opponent in the canvas for the censorship), for having committed (whatever version of the story we accept) an act of the most abominable cruelty, accompanied by circumstances of the most disgusting profligacy (Liv. xxxix. 42, 43; Plut. *Cat. Maj.* 17; Cic. *Senect.* 12); yet such was already the low

state of morals at Rome, that a mob could be procured to invite the degraded wretch to resume his former place at the theatre in the seats allotted to the consulars. He degraded Manilius, a man of praetorian rank, for having kissed his wife in his daughter's presence in open day. Whether Cato's strange statement as to his own practice (Plut. *Cato*, 17) is to be taken as a hyperbolical recommendation of decent reserve, or to be explained as Balzac (cited by Bayle, *s. v. Porcius*) explains it, we cannot stop to inquire. He degraded L. Nasica (or, as some conjecturally read, L. Porcius Laeca) for an unseasonable and irreverent joke in answer to a solemn question. (Cic. *de Orat.* ii. 64.) In order to detect that celibacy which it was the duty of the censors to put an end to or to punish, men of marriageable age were asked, "Ex tui animi sententia, tu uxorem habes?" "Non hercule," was the answer of L. Nasica, "ex mei animi sententia." At the muster of the knights, he deprived L. Scipio Asiaticus of his horse for having accepted the bribes of Antiochus. L. Scipio was a senator, but senators, not beyond the age of service, still retained the public horse of the knight, and took their place at the muster. (*Dict. Ant. s. v. Equites.*) He deprived L. Veturius of his horse for having omitted a stated sacrifice, and for having grown too corpulent to be of use in battle. (Fest. *s. v. Stata.*) Several others he degraded and deprived of their horses, and, not content with this, he publicly exposed, with bitter vehemence, the vices of his victims.

It does not appear that, in the exercise of the theoretically exorbitant and anomalous power of the censorship, Cato acted unfairly, although personal motives and private enmities or party dislikes may sometimes have conspired with his views of political and moral duty.

The remarkable censorship of Cato was rewarded by a public statue, with a commemorative and laudatory inscription.

Henceforward the public life of Cato was spent chiefly in forensic contests, senatorial debates, and speeches to the people. The fragments of his orations shew his unceasing activity, and the general consistency of his career. He pursued his political opponents with relentless animosity, for with him, true Italian as he was, revenge was a virtue. In his own words, the most honourable obsequies which a son could pay to the memory of his father were the condemnation and tears of that father's foes. With greenish-gray eyes and sandy hair, an iron frame, and a stentorian voice, he gave utterance to such bitter invectives as to provoke the pungent Greek epigram recorded by Plutarch. (*Cato*, 1)

Πυῤῥὸν, πανδακέτην, γλαυκόμματον, οὐδὲ θανόντα
Πόρκιον εἰς ἀΐδην Περσεφόνη δέχεται.

His resistance to luxury continued. In B. C. 181, he urged the adoption of the Lex Orchia for restricting the number of guests at banquets. In B. C. 169 (according to Cicero, *Senect.* 5, or several years earlier, according to the epitomizer of Livy *Epit.* xli.) he supported the proposal of the Lex Voconia, the provisions of which were calculated to prevent the accumulation of wealth in the hands of women.

In some questions of foreign policy we find him taking the side of the oppressed. The proconsular governors of both Spains compelled the provincial inhabitants to pay their corn-assessments in money at a high arbitrary commutation, and then forced the provincial farmers to supply the Romans with corn at a greatly reduced price. When the Spanish deputies came to Rome, B. C. 171, to complain of such unjust exaction, Cato was chosen advocate of his former province, Citerior Spain, and conducted the prosecution with such spirit as to draw down upon himself powerful enmity, although the guilty governors, M. Matienus and P. Furius Philus, escaped condemnation by voluntary exile. (Liv. xliii. 2.)

Again, when the Rhodians besought the senate not to punish the whole island for the unauthorized acts of a few factious individuals, on the charge of general disaffection towards the Roman arms in the wars with Antiochus and Perseus, Cato pleaded the cause of Rhodes before the senate in an able and effective speech. The minute and artificial criticisms of Tiro, the freedman of Cicero, upon parts of this speech, are reported and refuted by Gellius (vii. 3). Cicero himself speaking by the mouth of Atticus (*Brutus*, 85), was scarcely able sufficiently to appreciate the sturdy, rugged, sententious, passionate, racy, oratory of Cato. It was tinged with some affectations of striking expressions — with quaintnesses, vulgarisms, archaisms, and neologisms, but it told—it worked—it came home to men's business and bosoms. If we may judge of Cato by his fragments, he possessed the living fiery spirit and intense earnestness of Demosthenes, without the elevation of thought, the harmony of language, and the perfection of form which crowned the eloquence of the Athenian.

The strong national prejudices of Cato appear to have diminished in force as he grew older and wiser. He applied himself in old age to the study of Greek literature, with which in youth he had no acquaintance, although he was not ignorant of the Greek language. Himself an historian and orator, the excellences of Demosthenes and Thucydides made a deep impression upon his kindred mind. In many important cases, however, throughout his life, his conduct was guided by prejudices against classes and nations, whose influence he deemed to be hostile to the simplicity of the old Roman character. It is likely that he had some part in the senatusconsultum which, upon the appearance of Eumenes, king of Pergamus, at Brundisium, B. C. 166, forbade kings to enter Rome, for when Eumenes, upon his former visit, after the war with Antiochus, was received with honour by the senate, and splendidly entertained by the nobles, Cato was indignant at the respect paid to the monarch, refused to go near him, and declared that, "kings were naturally carnivorous animals." He had an antipathy to physicians, because they were mostly Greeks, and therefore unfit to be trusted with Roman lives, inasmuch as all Greeks looked upon the barbarians, including the Romans, as natural enemies. He loudly cautioned his eldest son against physicians, and dispensed with their attendance. He was not a bad physician himself in recommending as a peculiarly salutary diet, ducks, geese, pigeons, and hares, though hares, he tells us, are apt to produce dreams. With all his antipathy, there is no ground in ancient authors for the often-repeated statement that he carried a law for the expulsion of physicians from the city. When Athens sent Carneades, Diogenes, and Critolaus to Rome in order to negotiate a remission of the 500 talents which the Athenians had been awarded to pay by way of

compensation to the Oropians, Carneades excited great attention by his philosophical conversation and lectures, in which he preached the pernicious doctrine of an expediency distinct from justice, and illustrated his doctrine by touching on a dangerous and delicate subject—the example of Rome herself. "If Rome were stript of all that she did not justly gain, the Romans might go back to their huts." Cato, offended with these principles, and jealous of the attention paid to this Greek, gave advice which the senate followed—"Let these deputies have an answer, and a polite dismissal as soon as possible." Upon the conquest of Perseus, the leading men of the Achaian union, to the number of nearly 1,000, including the historian Polybius, were brought to Rome, B. C. 167, as hostages for the good behaviour of the Achaians, and, afterwards, without any proof of disaffection, were detained in exile from their country, and distributed among the coloniae and municipia of Italy. When their numbers were reduced to about 300, by an exile of 16 years, the intercession of the younger Africanus, the friend of Polybius, prevailed with Cato to vote that they should be permitted to return to their country. The conduct of the old senator—he was now eighty-three—was kinder than his words. He did not interpose until the end of a long debate, and then assented to the proposal on the ground, that it was a matter of perfect indifference. "Have we nothing better to do than to sit here all day long debating whether a parcel of worn-out Greeks shall be carried to their graves here or in Achaia?" When the exiles further besought the senate that they might be restored to their former status and honours in their own country, Cato intimated that they were fools for going home, and were much better off as they were. He said with a smile, that Polybius was like Ulysses returning to the cave of the Cyclops for his hat and sash. The active powers of Cato had been so much more educated than his affections, that he appears to have been nearly devoid of sympathy with fine and tender feelings, though some allowance may be made for a little assumed ungraciousness of demeanour, in order to keep up his Catonian character. Nowhere in his writings or his speeches do we meet with generous and elevating sentiments. His strong will and powerful passions of anger and ambition were guided by a keen and cold intellect, and a practical, utilitarian, common sense.

Even in the closing years of his protracted life, Cato had no repose. In his 81st year, B. C. 153, he was accused by C. Cassius of some capitale crimen (the nature of which is not recorded), and defended himself in person with unbroken strength, with unfaltering voice, and with unshaken memory. "How hard it is," he said, "for one whose life has been past in a preceding generation, to plead his cause before the men of the present!" (Val. Max. viii. 7. § 1; Plut. *Cato*, 15.)

In the very year before his death, he was one of the chief instigators of the third Punic war. The anxiety of the senate had been excited by the report that a large army, under Ariobarzanes, was assembled on the Carthaginian territory. Cato recommended an instant declaration of war against the Carthaginians, on the ground that their real object in procuring the assistance of the Numidians was hostility to Rome, although their nominal object was the defence of their frontier against the claim of Masinissa to part of their dominions. Scipio Nasica thought that no *casus belli* had arisen, and it was arranged that an embassy should be sent to Africa to gain information as to the real state of affairs. When the ten deputies, of whom Cato was one, came to the disputed territory, they offered their arbitration, which was accepted by Masinissa, but rejected by the Carthaginians, who had no confidence in Roman justice. The deputies accurately observed the warlike preparations, and the defences of the frontier. They then entered the city, and saw the strength and population it had acquired since its conquest by the elder Africanus. Upon their return home, Cato was the foremost in asserting that Rome would never be safe, as long as Carthage was so powerful, so hostile, and so near. One day he drew a bunch of early ripe figs from beneath his robe, and throwing it upon the floor of the senate-house, said to the assembled fathers, who were astonished at the freshness and fineness of the fruit, "Those figs were gathered but three days ago at Carthage; so close is our enemy to our walls." From that time forth, whenever he was called upon for his vote in the senate, though the subject of debate bore no relation to Carthage, his words were "I vote that Carthage no longer be," or, according to the more accepted version of Florus (ii. 15) "Delenda est Carthago." Scipio Nasica, on the other hand, thinking that Carthage in its weakened state was rather a useful check than a formidable rival to Rome, always voted to "let Carthage be." (Liv. *Epit.* xlviii. xlix.; Appian, *de Bell. Pun.* 69; Plin. *H. N.* xv. 17.) This story must appear strange to those who know not that, during the republic, it was a Roman custom for senators, when called upon for their votes, to express—no matter what the question—any opinion which they deemed of great importance to the welfare of the state. (Tac. *Ann.* ii. 33.)

In the very last year of his life, Cato took a conspicuous part in the righteous but unsuccessful prosecution of S. Sulpicius Galba. This perfidious general, after the surrender of the Lusitanian army, in flagrant breach of faith, put to death some of the soldiers, and sold others as slaves in Gaul, while a few escaped by flight, among whom was Viriathus, the future avenger of his nation. Galba pretended to have discovered that, under cover of the surrender, the Lusitanians had concerted an attack; but he obtained his acquittal chiefly through the compassion excited by the theatrical parade of his young weeping sons and orphan ward. Cato made a powerful speech against Galba, and inserted it in the 7th book of his Origines, a few days or months before his death, B. C. 149, at the age of 85. (Cic. *Brutus*, 23.)

Cato was twice married; first to Licinia, a lady of small property but noble birth, who bore a son, M. Porcius Cato Licinianus, the jurist, and lived to an advanced age. After her death he secretly cohabited with a female slave; for, though he was a faithful husband, and as a widower was anxious to preserve his reputation, the well-known "sententia, dia Catonis" proves that he set but little value upon the virtue of chastity. When his amour was discovered by his son, he determined to marry again, and chose the young daughter of his scribe and client, M. Salonius. The way in which a patron could command his client, and a father

dispose of his daughter, is disagreeably exemplified in Plutarch's graphic account of the interview between Cato and Salonius which decided the match. The vigorous old man had completed his eightieth year when Salonia bore him a son, M. Porcius Cato Salonianus, the grandfather of Cato of Utica. To his eldest son he behaved like a good father, and took the whole charge of his education. To his slaves he was a rigid master. His conduct towards them (if not represented in too dark colours by Plutarch) was really detestable. The law held them to be mere chattels, and he treated them as such, without any regard to the rights of humanity. "Lingua mali pars pessima servi;" so he taught them to be secret and silent. He made them sleep when they had nothing else to do. In order to prevent combination and to govern them the more easily, he intentionally sowed enmities and jealousies between them, and allowed the males to purchase out of their peculium the liberty of sexual intercourse with the females of his household. In their name he bought young slaves, whom they trained, and then sold at a profit for his benefit. After supping with his guests, he often severely chastised them with thong in hand for trifling acts of negligence, and sometimes condemned them to death. When they were worn out and useless, he sold them or turned them out of doors. He treated the lower animals no better. His war-horse which bore him through his campaign in Spain, he sold before he left the country, that the state might not be charged with the expenses of its transport. These excesses of a tyrannous and unfeeling nature shocked no scruples of his own conscience, and met no reprehension from a public opinion which tolerated gladiatorial shows. They were only specimens of the wholesome strictness of the good old Sabine paterfamilias. In youth the austerity of his life was much greater than in age, and perhaps his rigour would have been further relaxed, had he not felt that he had a character to keep up, and had not his frugal simplicity been found to conduce to the acquisition of wealth. As years advanced, he sought gain with increasing eagerness; though, to his honour be it spoken, in the midst of manifold temptations, he never attempted to profit by the misuse of his public functions. He accepted no bribes, he reserved no booty to his own use; but, no longer satisfied with the returns of agriculture, which varied with the influences of Jupiter, he became a speculator, not only in slaves, but in buildings, artificial waters, and pleasure-grounds. The mercantile spirit was strong within him. He who had been the terror of usurers in Sardinia became a lender of money at nautical interest on the security of commercial ventures, while he endeavoured to guard against the possibility of loss by requiring that the risk should be divided, and that his own agent should have a share in the management.

To those who admitted his superiority he was affable and social. His conversation was lively and witty. He liked to entertain his friends, and to talk over the historical deeds of Roman worthies.

The activity of this many-sided man found leisure for the composition of several literary works. He lived at a time when the Latin language was in a state of transition, and he contributed to enrich it.

> Cum lingua Catonis et Enni
> Sermonem patrium ditaverit, et nova rerum
> Nomina protulerit.

He was contemporary with some of the earliest writers of eminence in the adolescence of classical literature. Naevius died when he was quaestor under Scipio, Plautus when he was censor. Before his own death the more cultivated muse of Terence, who was born in his consulship, had appeared upon the stage.

The work *De Re Rustica*, which we now possess under the name of Cato, is probably substantially his, though it is certainly not exactly in the form in which it proceeded from his pen. It consists of very miscellaneous materials, relating principally to domestic and rural economy. There we may find rules for libations and sacrifices; medical precepts, including the sympathetic cure and the verbal charm; a receipt for a cake; the form of a contract; the description of a tool; the mode of rearing garden flowers. The best editions of this work are those which are contained in the collected Scriptores Rei Rusticae of Gesner (Lips. 1773–4) and Schneider. (Lips. 1794-7.)

Cato's instructions to his eldest son, published in the form of letters, treated of various subjects suited to the education of a Roman youth. They were divided into books, which, being quoted by various names, have been counted as separate treatises. The *Apophthegmata*, for example, may have formed one of the books of the general collection. Of Cato's instructions to his son a few fragments remain, which may be found in H. Alb. Lion's *Catoniana*, Gött. 1826, a work of small critical merit.

The fragments of the orations are best given in H. Meyer's *Oratorum Romanorum Fragmenta*, Turici, 1842.

The few passages in the Digest where Cato is cited are commented upon by Majansius (*ad XXX JCtos*); but it is probable that the citations in the Digest refer not to the Censor, but to his elder son, who confined himself more exclusively to jurisprudence than his father. Other juridical fragments of Cato are given by Dirksen in his "Bruchstücke aus den Schriften der Römischen Juristen," p. 44, &c.

Cato, when he was already advanced in life, commenced an historical work entitled "Origines," of which many fragments have been preserved. It was probably published in parts from time to time as the several books were completed. Livy (xxxiv. 5), in a speech which he puts into the mouth of the tribune Valerius during the consulship of Cato, makes Valerius quote the Origines in reply to their author; but this is generally thought to be an anachronism. The first book contained the history of the Roman kings; the second and third treated of the origin of the Italian towns, and from these two books the whole work derived its title. There was a blank in the history from the expulsion of the kings to the commencement of the first Punic war, which formed the subject of the fourth book. The events of the second Punic war were related in the fifth book, and the sixth and seventh continued the narrative to the year of Cato's death. (Nepos, *Cato*, 3.) It is said, by Nepos, Gellius, and Pliny (*H. N.* viii. 5), that he suppressed the names of the generals who carried on the wars which he relates; but the remaining fragments shew that he made at least some exceptions to this practice. He is unanimously acknowledged by the ancients to have been an exceedingly industrious and learned antiquary; but Livy, in his early decads, makes no use of the Origines. According to

Dionysius (i. 74) Cato placed the building of Rome in the 132nd year after the Trojan war, or in the first of the 7th Olympiad, B. C. 751. The best collection of the remains of the Origines is in Krause's *Vitae et Fragmenta Vet. Hist. Rom.* Berlin, 1833.

The life of this extraordinary man was written by Cornelius Nepos, Plutarch, and Aurelius Victor. Many additional particulars of his history are to be collected from Livy, who portrays his character in a splendid and celebrated passage (xxxix. 40). Some facts of importance are to be gleaned from Cicero, especially from his *Cato Major* or *de Senectute*, and his *Brutus*. By later writers he was regarded as a model of Roman virtue, and few names occur oftener in the classics than his. Much has been written upon him by the moderns. There are some Latin verses upon Cato in the *Juvenilia* of Theodore Beza. Majansius (*ad XXX JCtos*) composed his life with remarkable diligence, collecting and comparing nearly all the ancient authorities, except a few which were discreditable to his hero. (See also Wetzel's Excursus in his edition of Cic. *de Senect.* p. 256, &c.; *De M. Porcii Catonis Vita Studiis et Scriptis*, in Schneider's "Scriptores Rei Rusticae," vol. i. pars ii. init.; Bayle, *Dict. s. v. Porcius*; Krause, *Vitae et Fragm.* &c. pp. 89-97; G. E. Weber, *Commentatio de M. Porcii Catonis Censorii Vita et Moribus*, Bremae, 1831; and Gerlach, *Scipio und Cato*, in Schweitzerisches Museum für historische Wissenschaften, 1837; above all, Drumann, *Gesch. Roms*, v. pp. 97—148.)

2. M. Porcius Cato Licinianus, a Roman jurist, the son of Cato the Censor by his first wife Licinia, and thence called Licinianus to distinguish him from his half-brother, M. Porcius Cato, the son of Salonia. His father paid great attention to his education, physical as well as mental, and studied to preserve his young mind from every immoral taint. He was taught to ride, to swim, to wrestle, to fence, and, perhaps to the injury of a weak constitution, was exposed to vicissitudes of cold and heat in order to harden his frame. The Censor would not allow his learned slave Chilo to superintend the education of his son, lest the boy should acquire slavish notions or habits, but wrote lessons of history for him in large letters with his own hand, and afterwards composed a kind of Encyclopaedia for his use. Under such tuition, the young Cato became a wise and virtuous man. He first entered life as a soldier, and served, B. C. 173, in Liguria under the consul M. Popilius Laenas. The legion to which he belonged having been disbanded, he took the military oath a second time, by the advice of his father, in order to qualify himself legally to fight against the enemy. (Cic. *de Off.* i. 11.) In B. C. 168, he fought against Perseus at Pydna under the consul Aemilius Paullus, whose daughter, Aemilia Tertia, he afterwards married. He distinguished himself in the battle by his personal prowess in a combat in which he first lost and finally recovered his sword. The details of this combat are related with variations by several authors. (Plut. *Cat. Maj.* 20; Justin, xxxiii. 2; Val. Max. iii. 12. § 16; Frontin. *Strat.* iv. 5. § 17.) He returned to the troops on his own side covered with wounds, and was received with applause by the consul, who gave him his discharge in order that he might get cured. Here again his father seems to have cautioned him to take no further part in battle, as after his discharge he was no longer a soldier. (Plut. *Quaest. Rom.* 39.)

Henceforward he appears to have devoted himself to the practice of the law, in which he attained considerable eminence. In the obscure and corrupt fragment of Pomponius *de Origine Juris* (Dig. 1. tit. 2. § 38), after mentioning Sextus and Publius Aelius and Publius Atilius, the author proceeds to speak of the two Catos as follows: "Hos sectatus ad aliquid est Cato. Deinde M. Cato, princeps Porciae familiae, cujus et libri extant; sed plurimi filii ejus; ex quibus caeteri oriuntur." This passage seems to speak of a Cato before the Censor, but Pomponius wrote in paragraphs, devoting one to each succession of jurists, and the word *Deinde* commences that of the Catos, though the Censor had been mentioned by anticipation at the end of the preceding paragraph. From the Catos, father and son (*ex quibus*), the subsequent jurists traced their succession. Apollinaris Sulpicius, in that passage of Gellius (xiii. 18) which is the principal authority with respect to the genealogy of the Cato family, speaks of the son as having written "egregios de juris disciplina libros." Festus (*s. v. Mundus*) cites the commentarii juris civilis of Cato, probably the son, and Paullus (Dig. 45. tit. 1. s. 4. § 1) cites Cato's 15th book. Cicero (*de Orat.* ii. 33) censures Cato and Brutus for introducing in their published responsa the names of the persons who consulted them. Celsus (Dig. 50. tit. 16. s. 98. § 1) cites an opinion of Cato concerning the intercalary month, and the regula or sententia Catoniana is frequently mentioned in the Digest. The regula Catoniana was a celebrated rule of Roman law to the effect, that a legacy should never be valid unless it would have been valid if the testator had died immediately after he had made his will. This rule (which had several exceptions) was a particular case of a more general maxim: "Quod initio non valet, id tractu temporis non potest convalescere." The greater celebrity of the son as a jurist, and the language of the citations from Cato, render it likely that the son is the Cato of the Digest. From the manner in which Cato is mentioned in the Institutes (Inst. 1. tit. 11. § 12),—"Apud Catonem bene scriptum refert antiquitas,"—it may be inferred, that he was known only at second hand in the time of Justinian.

He died when praetor designatus, about B. C. 152, a few years before his father, who bore his loss with resignation, and, on the ground of poverty, gave him a frugal funeral. (Liv. *Epit.* 48; comp. Cic. *de Senect.* 19.)

(Majansius, *ad XXX JCtos*, i. 1—113; E. L. Harnier, *de Regula Catoniana*, Heidelb. 1820; Drumann's *Rom.* v. p. 149.)

3. M. Porcius Cato Salonianus, the son of Cato the censor by his second wife Salonia, was born B. C. 154, when his father had completed his 80th year, and about two years before the death of his step-brother. He lost his father when he was five years old, and lived to attain the praetorship, in which office he died. (Gell. xiii. 19; Plut. *Cat. Maj.* 27.)

4. M. Porcius Cato, elder son of Cato Licinianus. [No. 2.] Like his grandfather, the Censor, he was a vehement orator, and left behind him many written speeches. In B. C. 118, he was consul with Q. Marcius Rex, and in the same year died in Africa, whither he had proceeded

probably for the purpose of arranging the differences between the heirs of Micipsa in Numidia. (Gell. xiii. 19; Liv. *Epit.* lxii.)

5. C. Porcius Cato, younger son of Cato Licinianus [No. 2], is mentioned by Cicero as a middling orator. (*Brut.* 28.) In his youth he was a follower of Tib. Gracchus. In B. C. 114, he was consul with Acilius Balbus, and in the same year obtained Macedonia as his province. In Thrace, he fought unsuccessfully against the Scordisci. His army was cut off in the mountains, and he himself escaped with difficulty, though Ammianus Marcellinus erroneously states that he was slain. (xxvii. 4. § 4.) Disappointed of booty in war, he endeavoured to indemnify himself by extortions in Macedonia. For this he was accused and sentenced to pay a fine. Afterwards, he appears to have served as a legate in the war with Jugurtha in Africa, where he was won over by the king. In order to escape condemnation on this charge, in B. C. 110, he went to Tarraco in Spain, and became a citizen of that town. (Cic. *pro Balb.* 11.) He has been sometimes confounded with his elder brother. (Vell. Pat. ii. 8; Eutrop. iv. 24; Cic. *in Verr.* iii. 80, iv. 10.)

6. M. Porcius Cato, son of No. 3, and father of Cato of Utica. He was a friend of Sulla, whose proscriptions he did not live to see. He was tribunus plebis, and died when a candidate for the praetorship. (Gell. xiii. 19; Plut. *Cat. Min.* 1–3.) Cicero, in discussing how far a vendor is bound to disclose to a purchaser the defects of the thing sold, mentions a decision of Cato on the trial of an actio arbitraria, in which Calpurnius was plaintiff and Claudius defendant. The plaintiff, having been ordered by the augurs to pull down his house on the Mons Caelia because it obstructed the auspices, sold it to the defendant without giving notice of the order. The defendant was obliged to obey a similar order, and brought an action to recover damages for the fraud. Upon these facts, Cato decided in favour of the purchaser. (*De Off.* iii. 16.)

7. L. Porcius Cato, the son of No. 3, and uncle of Cato of Utica, attached himself to the party of the senate. In the year B. C. 100, he was tribune of the plebs, and in that office opposed the attempts of L. Apuleius Saturninus, and assisted in rejecting a rogation on behalf of the exiled Metellus Numidicus. In the social war, B. C. 90, he defeated the Etruscans, and in the following year was consul with Pompeius Strabo. On one occasion a portion of his troops, consisting of town rabble, was instigated to disobedience and mutiny by the impudent prating of one C. Titius. He lost his life in an unlucky skirmish with the Marsians, near Lake Fucinus, at the end of a successful battle. It was thought by some that his death was not to be attributed to the enemy, but to the art of the younger Marius; for Cato had boasted that his own achievements were equal to the Cimbrian victory of Marius the father. (Liv. *Epit.* lxxv.; Oros. v. 17.)

8. M. Porcius Cato, son of No. 4. After having been curule aedile and praetor, he obtained the government of Gallia Narbonensis, where he died. (Gell. xiii. 19.)

9. M. Porcius Cato, son of No. 6 by Livia, great-grandson of Cato the Censor, and surnamed Uticensis from Utica, the place of his death, was born B. C. 95. In early childhood he lost both his parents, and was brought up in the house of his mother's brother, M. Livius Drusus, along with his sister Porcia and the children of his mother by her second husband, Q. Servilius Caepio. While yet of tender age, he gave token of a certain sturdy independence. The Italian socii were now seeking the right of Roman citizenship, and Q. Pompaedius Silo was endeavouring to enlist Drusus on their side. Silo playfully asked Cato and his half-brother Q. Caepio if they would not take his part with their uncle. Caepio at once smiled and said he would, but Cato frowned and persisted in saying that he would not, though Silo pretended that he was going to throw him out of the window for his refusal. This story has been doubted on the ground that, as Drusus lost his life B. C. 91, Cato could not have been more than four years old, and consequently was not of an age to form an opinion on public affairs at the time when it is stated to have occurred. This criticism will be appreciated at its due value by those who understand the spirit of the anecdote, and know the manner in which little boys are commonly addressed.

After the death of Drusus, Cato was placed under the charge of Sarpedon, who found him difficult to manage, and more easily led by argument than authority. He had not that quick apprehension and instinctive tact which make learning to some happily-organized children a constant but unobtrusive growth. He did not trust, and observe, and feel, but he acquired his knowledge by asking questions and receiving explanations. That which he thus acquired slowly he retained tenaciously. His temper was like his intellect: it was not easily roused; but, being roused, it was not easily calmed. The child was father to the man. Throughout his life, the same want of flexibility and gradation was one of his obvious defects. He had none of that almost unconscious intuition by which great men modify the erroneous results of abstract reasoning, and take hints from passing events. There was in him no accommodation to circumstances, no insight into the windings of character, no power of gaining influence by apt and easy insinuation. The influence he gained was due to his name for high and stubborn virtue.

As a boy he took little interest in the childish pursuits of his fellows. He rarely smiled, and he exhibited a firmness of purpose which was not to be cajoled by flattery nor daunted by violence. Yet was there something in his unsocial individuality which attracted notice and inspired respect. Once, at the game of Trials, he rescued by force from a bigger boy a youth sentenced to prison who appealed to him for protection, and, burning with passion, led him home accompanied by his comrades. When Sulla gave to the noble youths of Rome the military game called Troja, and proposed as their leaders the son of his wife Metella and Sex. Pompeius, the boys with one accord cried out for Cato in place of Sextus. Sarpedon took him occasionally, when he was in his fourteenth year, to pay his respects to Sulla, his late father's friend. The tortures and executions which sometimes were conducted in Sulla's house made it resemble (in the words of Plutarch) "the place of the damned." On one of his visits, seeing the heads of several illustrious citizens carried forth, and hearing with indignation the suppressed groans of those who were present, he turned to his preceptor with the question "Why does no one kill

that tyrant?" "Because," answered Sarpedon, "men fear him more strongly than they hate him." "Why then," subjoined Cato, "would you not let me have a sword, that I might put him to death, and restore my country to freedom?" This outbreak induced his tutor to watch him, lest he should attempt something desperate.

He received 120 talents as his share of his father's fortune, and, being now his own master, still further contracted his expenditure, hitherto extremely moderate. He addicted himself to political studies, and practised in solitude oratorical declamation. As he hated luxury and was accustomed to self-denial, the precepts of the Porch found favour in his sight; and, under the guidance of Antipater of Tyre, he pursued with all the ardour of a devotee the ethical philosophy of the Stoics. The virtue he chiefly worshipped was a rigid justice, not only unmoved by favour, but rejecting the corrective of equity and mercy.

Differing widely in disposition and natural gifts from his great ancestor the Censor, he yet looked up to him as a model, adopted his principles, and imitated his conduct. His constitution was naturally vigorous, and he endeavoured to harden it still more by excessive toil. He travelled bareheaded in the heat of summer, and amid the winter snow. When his friends were making long journeys on horseback, he accompanied them on foot. In illness and fever, he passed his hours alone, not bearing any witness of his physical infirmities. He was singular in his dress, preferring, by way of sober contrast, a dark purple to the rich crimson then in vogue, and he often appeared in public after dinner without shoes or tunic. Up to his twentieth year, his inseparable companion was his half-brother, Q. Servilius Caepio, to whom he was affectionately attached. When Caepio was praised for his moderation and frugality, he acknowledged that he was but a Sippius (a notorious prodigal) when compared with Cato. Thus Cato became a mark for the eyes of the throng. Vicious luxury was one of the crying evils of the times, and he was pointed to as the natural successor of his ancestor in reforming manners, and in representing the old, simple, undegenerate Roman. It is much to become a type of a national character.

The first occasion of his appearance in public life was connected with the name of his ancestor. The elder Cato in his censorship had erected and dedicated a building called the Porcia Basilica. In this the tribunes of the people were accustomed to transact business. There was a column in the way of the benches where they sat, and they determined either to remove it altogether or to change its place. This proposition called forth the younger Cato, who successfully resisted the measure in a speech which was graceful while it was cutting, and was elevated in tone without any of the tumour of juvenile declamation.

Cato was capable of warm and tender attachment, and much that was stiff and angular in his character was enhanced by early disappointment and blighted affection. Lepida had been betrothed to Metellus Scipio, who broke off the match. Free once more, she was wooed by Cato; but the attentions of a new admirer recalled the ardour of her former lover, who sued again, and was again accepted. Stung to the quick, Cato was with difficulty prevented, by the entreaties of friends, from exposing himself by going to law, and expended the bitterness of his wrath against Scipio in satirical iambics. He soon afterwards married Atilia, the daughter of Serranus, but was obliged to divorce her for adultery after she had borne him two children.

He served his first campaign as a volunteer, B. C. 72, under the consul Gellius Poblicola, in the servile war of Spartacus. He joined the army rather from a desire to be near Caepio, who was tribunus militum, than out of any love for a military life. In this new career he had no opportunity of distinguishing himself; but his observation of discipline was perfect, and in courage he was never found wanting. The general offered him military rewards, which he refused on the ground that he had done nothing to deserve them. For this he was reckoned perverse and cross-grained, but his own estimate of his services was not perhaps much below the mark. He had many of the qualities which make a good soldier, but of that peculiar genius which constitutes a great general he had not a spark.

About the year B. C. 67, he became a candidate for the post of tribunus militum, and obeyed the law by canvassing without nomenclatores. He was elected, and joined the army of the propraetor M. Rubrius in Macedonia. Here he was appointed to command a legion, and he won the esteem and attachment of the soldiery by the force of reason, by sharing all their labours, and by a strict attention to his duty. He treated them as rational beings, not as mere machines, and he preserved order without harsh punishments or lavish bribes. But the life of the camp was ill suited to his temperament. Hearing that the famous Stoic philosopher Athenodorus, surnamed Cordylion, was at Pergamus, he obtained a free legation, which gave him leave of absence for two months, travelled to Asia in search of the philosopher, and succeeded in persuading Athenodorus to return with him to Macedonia. This was deemed by Cato a greater triumph than the capture of a rich city, for the Stoic had refused repeated offers of friendship and society from kings and emperors.

Cato was now doomed to suffer a severe misfortune, and to put to the test all the lessons of his philosophy. Servilius Caepio, on his way to Asia, was taken ill at Aenus, a town of Thrace. Cato was informed of this by letter, and, embarking without delay in a small vessel, set sail in stormy weather from Thessalonica; but he did not arrive in time to close the eyes of his beloved brother. The tumult of his grief was excessive. He embraced the corpse with tears and cries, and spared no expense in the splendour of the funeral. He sent back to the provincials their proferred gifts of money, and paid them for the odours and precious vestments which they contributed to the sad solemnity. At the cost of eight talents, he erected to the memory of Caepio a polished monument of Thasian marble in the market-place at Aenus.

He now returned to Rome in a ship which conveyed the ashes of his brother. At Rome his time was divided between the lessons of philosophy from the lips of Athenodorus, the advocacy of his friends' causes in the forum, and the studies that were necessary to qualify him for political offices. He was now of an age to offer himself for the quaestorship, but he determined not to put himself forward as a candidate until he was master of the details of his duties. He was able to purchase for

five talents a book which contained the pecuniary accounts of the quaestorship from the time of Sulla, and this he attentively perused. Further, he made himself acquainted with all the laws relating to the public treasure. Armed with this knowledge, he was elected to the quaestorship. The scribes and subordinate clerks of the treasury, accustomed to the routine of official business and official documents, relied upon their own experience and the ignorance of ordinary quaestors, and thus were able to teach their teachers and to rule their rulers. Cato broke in upon this official monopoly, which had been made a cover for much fraud and abuse, and, in spite of the resistance which might have been expected from such an interested swarm, he routed and exposed their misdeeds. The debts that were due from the state to individuals he promptly paid, and he rigidly demanded prompt payment of the debts that were due to the state. He took effectual measures to prevent the falsification of the decrees of the senate and other public documents which were entrusted to the custody of the quaestors. He obliged the informers who had received blood-money from Sulla out of the public treasure to refund their ill-gotten gains. His colleagues, who were at first offended at his strictness, finding that he continued to act with impartiality and upon consistent principle, sought to avoid his reproach and began to admire his conduct. By his honest and determined administration he replenished the treasury, and quitted office at the end of the year amid the general applause of his fellow-citizens.

It is probable that after the termination of his quaestorship he went a second time to Asia, upon the invitation of king Deiotarus, his father's friend, for, as Drumann has observed (*Geschichte Roms*, v. p. 157), the narrative of Plutarch, who makes the events of his Asiatic journey anterior to his quaestorship, is beset with numerous difficulties and anachronisms. In his travels in the east, he neglected that external splendour to which the Orientals were accustomed, and sometimes was treated with slight on account of the meanness of his equipage and apparel. By Pompey, Cato was received with the utmost civility and respect, and this external show of honour from the great man upon whom all eyes were turned, considerably exalted Cato's dignity and importance elsewhere. But there was no cordiality in Pompey's welcome. The visitor, who seemed to be a damper upon his free command, was not invited to stay, and was dismissed without regret.

Deiotarus, upon the arrival of Cato, offered him all kinds of presents, and pressed their acceptance with an earnestness which offended his guest, who departed early on the following day. Upon reaching Pessinus, Cato found that still richer presents had been sent on with a letter from the king, beseeching him, if he would not take them himself, to let his attendants take them; but, much to the dissatisfaction of some of his attendants, he rejected this specious bribery too.

Upon Cato's return to Rome, B. C. 63, he found Lucullus, who had married one of his half-sisters, Servilia, before the gates soliciting a triumph for his success against Mithridates. In obtaining this object, he succeeded by the assistance of Cato and the nobility, notwithstanding the opposition of Memmius and other creatures of Pompey.

Cato was now looked upon by many as a suitable candidate for the tribuneship, but he declined to stand for that office, and determined to pass some time at his country seat in Lucania in the company of his books and his philosophers. On his way he met a long train of baggage, and was informed that it belonged to Metellus Nepos, who was hastening from Pompey's army to seek the tribuneship. His resolution was at once taken. He determined to oppose this emissary of Pompey, and, after spending a day or two in the country, reappeared in Rome. He compared the sudden arrival of Metellus to a thunderbolt falling upon the state, but his own arrival equally surprised his friends. The nobles, who were jealous of Pompey's power and designs, flocked in crowds to vote for him, aud he succeeded in gaining his own election, but not in ousting Metellus. One of his first acts after his election was the prosecution of L. Licinius Muraena for bribery at the consular comitia; but Muraena, who was defended by Cicero, Hortensius, and Crassus, was acquitted by the judges. This (B. C. 63) was the famous year of Cicero's consulship, and of the suppression of Catiline's conspiracy. Cato supported the consul in proposing that the conspirators should suffer death, and was the first who gave to Cicero the name of pater patriae. It was Cato's speech of the 5th of December which determined the senate, previously wavering from the force of Caesar's oratory. The severer sentence was carried, and Cato's part in this transaction occasioned a rupture between him and Caesar, whom he charged with being a secret accomplice of Catiline. Plutarch (*Cato Minor*, 23) speaks of Cato's speech as extant, and says that it was taken down by short-hand writers placed in the senate-house for that purpose by Cicero. Sallust gives two well-known orations as the speeches of Caesar and Cato, but there is reason to believe that not only is the language Sallust's own, but that the fabricated speeches differ considerably in several particulars from those which were actually delivered.

The crushing of Catiline's conspiracy was an important step, but, in order to accomplish the political theories of Cato, much remained to be done. Induced by the example of Sulla, several ambitious men were now aspiring to supreme power, and those who, like Catiline, endeavoured to grasp it in the disorder occasioned by popular tumult and anarchy, were not the most formidable. The wealth of Crassus and the character and position of Pompey were directed to the same end. Caesar, who had watched the conspiracy of Catiline, and, if it had succeeded, would most likely have been the person to profit by its success, saw their object, and had the address to baffle their schemes. Pompey, his more formidable rival, wished to obtain supreme power by constitutional means, and waited in hope of a voluntary surrender; but he had not the unscrupulous courage which would have been required to seize it, or to keep it when gained. Caesar, of a more daring, vigorous, and comprehensive intellect, was not restrained by similar scruples. He contrived by entering into a combination with Pompey and Crassus to detach both from the senatorial party, from which they were already estranged by their own unambiguous ambition. Cato wished to defeat this combination, but the measures he resorted to were clumsy and injudicious. His opposition to Pompey was conducted in a manner which pro-

moted the views of Caesar, who turned every combination of events to the purposes of his own aggrandizement, and availed himself at once of the influence of Pompey and the wealth of Crassus. The state of political parties at Rome was now such, that neither energy nor foresight could long have retarded the downfall of the republic. The party of the senate professed to adhere to the ancient doctrines of the constitution, clinging in practice to oligarchical principles, but it possessed in its ranks no man of great popularity or commanding political genius. Lucullus had often led his troops to victory, and had considerable influence over the army, but he preferred the quiet enjoyment of the vast wealth he had acquired in Asia to the leadership of the party of the nobles. Had he not lacked ambition, he might have given the senate effectual support. Cato attached himself to the senate, and may be numbered among its leaders; but neither he nor his chief coadjutors in the same cause, Catulus and Cicero, could boast of that practical ability and ready command of resources which were wanting at the present crisis. He was far better suited for contemplation than for action, and would have been more at home, more happy, and not less useful, in the calm pursuits of literature and philosophy, than amidst the turmoil of public life. A man more pure and disinterested could not be found. His opinion as a judex and his testimony as a witness were regarded as almost decisive. Such was the reverence for his character, that when he went into the theatre during the games of Flora, given by Messius, the dancing-women were not required to exhibit their performances in their accustomed nudity; but when Cato learned from Savonius that his presence damped the enjoyment of the people, he retired amidst applause. The conduct of his political friends was analogous. They rather praised than imitated his virtues, and those who praised him liked him best when he was at such a distance as not to impose restraint upon their actions. Irregularity and corruption were so general, that an honest man, in order to do good, must have been master of remarkable discretion, whereas the straightforward and uncompromising strictness of Cato generally appeared ill-timed, and was deemed better suited to the imaginary republic of Plato than to the actual condition of the Roman people.

In the year of his tribunate he opposed the proposition of Metellus Nepos to recall Pompey from Asia, and to give him the command of the legions against Catiline. Cato exerted himself in the midst of a riot to prevent the voting of the proposition, and exposed himself to considerable personal danger without much prudence or much dignity. In B. C. 60, he opposed the rogation of the tribune L. Flavius to reward Pompey's veterans with allotments of land. Caesar, when he was returning from Spain, sought the honour of a triumph, and desired in the meantime to be allowed, though absent, to be a candidate for the consulship. In order to prevent a resolution to this effect from being carried on the day when it was proposed, Cato spoke against time until sunset; but Caesar renounced his triumph and gained the consulship. By a course of conduct which to the eyes of the statesmen of that day appeared to be a series of half-measures and vacillating policy, Cato desired to prove that, while some were for Caesar and some for Pompey, he, Cato, was for the commonwealth.

Though Cato seemed generally to waste his strength in ineffectual efforts, he still was found to be a trouble and a hindrance to the designs of Caesar, Pompey, and Crassus. They accordingly got Clodius, during his tribunate, to propose that Ptolemy, king of Cyprus, should, without even a plausible pretext, be deprived of his dominions, and that Cato should be charged with the task of reuniting the island to the Roman empire, and restoring the exiles who had been sent to Byzantium. Constitutionally averse to active military measures, as well as benevolently anxious to prevent the unnecessary shedding of blood, Cato sent a messenger to Ptolemy to signify the determination of the Roman people. The unfortunate king put an end to his life by poison, and Cato took peaceable possession of Cyprus, and sold the royal treasures at the highest price, offending some of his friends, who hoped to enrich themselves by cheap bargains. After restoring the Byzantine exiles, and successfully accomplishing a commission which, however abstractedly unjust, he considered himself bound to undertake by his duty to the state, he returned to Rome in B. C. 56, displaying to the eyes of the people the public wealth thus acquired. This very treasure afterwards came to the hands of Caesar, and contributed to the destruction of republican liberty. The pecuniary accounts of the sale by some accident were lost, and Clodius Pulcher took occasion to accuse Cato of embezzlement. His answer was, "What greater disgrace could befall this age, than that Pulcher should be an accuser or Cato be accused?" (Senec. *Controvers.* v. 30.) Cicero, on his return from banishment, insisted that Clodius was not legitimately appointed tribune, and that therefore all his official acts ought to be annulled. The proposition was opposed by Cato, as it would have rendered void his legation to Cyprus. This affair produced a marked coldness between Cicero and Cato.

After his divorce from Atilia, Cato had married Marcia, the daughter of Philippus, and had three children by his second wife. About the year B. C. 56 happened that strange transaction by which he ceded Marcia to his friend Q. Hortensius, with the consent of her father. At the death of Hortensius in the year 50, he took her back again. Heineccius (*Antiq. Rom.* lib. i. append. c. 47) infers, from the words of Plutarch (*Cato Min.* 25), that Cato did not, according to the common belief, *lend* his wife, but that she was divorced from him by the ceremony of sale, and married to Hortensius. Heineccius quotes the case as an instance of a marriage contracted by *coemtio* and dissolved by *remancipatio*, in accordance with the maxim "unumquodque eo modo dissolvitur quo colligatum est." But it does not appear that Cato married her again after the death of Hortensius, and yet it seems that she returned to her former relation of wife.

Cato continued to oppose the triumvirs. In B. C. 55 he actively assisted L. Domitius Ahenobarbus in canvassing for the consulship against Pompey and Crassus, who were elected. In the election riots he was wounded, and narrowly escaped with life. With no better success was he himself a candidate for the praetorship in the same year in opposition to Vatinius. He would not submit to employ the bribery which was necessary to obtain a majority. Again, in an unsuccessful opposition to the Trebonian law conferring extraordinary powers upon the triumvirs, we find him

engaged in popular tumults and personal conflict. At length, B. C. 54, he was made praetor, and this was the highest office to which he attained. His exertions during his praetorship to put down the notorious bribery of the consular comitia disgusted both the buyers and the sellers of votes. Again he was attacked by a hooting and pelting mob, who put his attendants to flight; but he persisted in mounting the tribunal, and succeeded in appeasing the violence of the populace.

After the death of Crassus, when the senate had to make choice between Pompey and Caesar, it naturally wished to place itself under the protection of the former. In B. C. 52, Pompey was anxious to obtain the dictatorship; but as the nobles had not given him their full confidence, and yet at the same time were anxious to gratify him, Bibulus proposed that he should be created sole consul, and in this proposition was supported by Cato. In the following year, Cato himself, mistrusting Pompey, was a candidate for the consulship; but he would not bribe, and his competitors, S. Sulpicius and M. Claudius Marcellus, who had the support of Caesar and Pompey, were elected. On the day of his defeat, Cato amused himself with playing at ball, and renounced for ever all aspiration after an office which the people had not thought proper to confer upon him.

On the commencement of the civil war, B. C. 49, Cato supported those illegal proceedings [CAESAR, p. 550] which gave some colour of right to the hostile preparations of Caesar. On the approach of Caesar to the city, Cato took flight with the consuls to Campania, and yielded himself up to unavailing grief. From that day forth he allowed his hair to grow; he never after wore a garland, but seeing that Roman blood must be shed, whichever party might prevail, he determined to mourn until his death the unhappy lot of his country. It was a time for decisive and strong measures. Caesar was not now to be fought by laws or resolutions, and the time for negotiation was past. Cato recommended a temporizing policy. Thoughts of patriotic philanthropy were uppermost in his mind. He made Pompey promise to pillage no Roman town, and, except in battle, to put to death no Roman citizen.

The senate entrusted Cato, as propraetor, with the defence of Sicily; but, on the landing of Curio with three of Caesar's legions, Cato, thinking resistance useless, instead of defending the island, took flight, and proceeded to join Pompey at Dyrrachium. Little confidence was placed in his military skill, or in the course that he would pursue if his party succeeded; for, though it was now his object to crush the rebellion of Caesar, it was felt that his efforts might soon be directed to limit the power of Pompey. After Pompey's victory at Dyrrachium, Cato was left in charge of the camp, and was thus saved from being present at the disastrous battle of Pharsalia. (B. C. 48.) After this battle, he set sail for Corcyra with the troops and the fleet left in his charge; but he offered to resign his command to Cicero, who was now anxious for a reconciliation with Caesar. Cicero, a man equally incompetent to command, declined the offer. Cato now proceeded to Africa, where he hoped to find Pompey; but on his route he received intelligence from Cornelia of Pompey's assassination. After a circuitous voyage he effected a landing, and was admitted by the inhabitants of Cyrene, who had refused to open their gates to Labienus.

In the spring of the year B. C. 47 Cato marched his troops across the desert, for six days supporting hunger and thirst, and every privation, with remarkable fortitude, in order to form a junction with Scipio Metellus, Attius Varus, and the Numidian Juba. Here arose a question of military precedence. The army wished to be led by Cato; but, as a strict disciplinarian, he thought it necessary to yield to the consular Scipio. Most probably he was glad to rid himself of a position in which immediate action appeared inevitable, and felt himself oppressed by the weight of a responsibility to which his shoulders were unequal. Here the mildness of his disposition was again manifest. He resisted the counsel of Scipio to put Utica to the sword, and, though now nothing could be hoped but a putting-off of the evil day, wisely advised him not to risk a decisive engagement; but Scipio disregarded his advice, and was utterly routed at Thapsus. (April 6th, B. C. 46.) All Africa now, with the exception of Utica, submitted to the victorious Caesar. Cato wanted to inspire the Romans in Utica with courage to stand a siege; but they quailed at the approach of Caesar, and were inclined to submit. Plutarch relates in detail the events which now occurred at Utica, and his narrative exhibits a lamentable picture of a good man standing at bay with fortune. Careless for his own safety, or rather determined not to live under the slavery of Caesar's despotism, Cato yet was anxious to provide for the safety of his friends, advised them to flee, accompanied them to the port, besought them to make terms with the conqueror, composed the speech in which L. Caesar interceded for them, but would not allow his own name to appear. Bewildered and oppressed, driven into a corner where his irresolution could not lurk, and from which he had not strength to break forth, he deeply felt that the only way to preserve his high personal character and unbending moral dignity, and to leave to posterity a lofty Roman name, was —to die. For the particulars of his death, which our limits prevent us from giving, we must refer our readers to the graphic account of Plutarch. After spending the greater part of the night in perusing Plato's Phaedo several times, he stabbed himself below the breast, and in falling overturned an abacus. His friends, hearing the noise, ran up, found him bathed in blood, and, while he was fainting, dressed his wound. When however he recovered feeling, he tore open the bandages, let out his entrails, and expired, B. C. 46, at the age of forty-nine.

There was deep grief in Utica on account of his death. The inhabitants buried him on the coast, and celebrated his funeral with much pomp. A statue, with sword in hand, was erected to his memory on the spot, and was still standing when Plutarch wrote.

Caesar had hastened his march in order to catch Cato; but arriving too late, he exclaimed, "Cato, I grudge thee thy death, since thou hast grudged me the glory of sparing thy life."

The only existing composition of Cato (not to count the speech in Sallust) is a letter written in B. C. 50. It is a civil refusal in answer to an elaborate letter of Cicero, requesting that Cato would use his influence to procure him a triumph. (Cic. *ad Fam.* XV. 4—6.)

Cato soon became the subject of biography and panegyric. Shortly after his death appeared Cicero's "Cato," which provoked Caesar's "Anticato," also called "Anticatones," as it consisted of two books; but the accusations of Caesar appear to have been wholly unfounded, and were not believed by his contemporaries. Works like Cicero's Cato were published by Fabius Gallus, and M. Brutus. In Lucan the character of Cato is a personification of godlike virtue. In modern times, the closing events of Cato's life have been often dramatized. Of the French plays on this subject that of Deschamps (1715) is the best; and few dramas have gained more celebrity than the Cato of Addison. (Plut. *Cato Minor;* Sall. *Catil.* 54; Tacit. *Hist.* iv. 8; Cic. *ad Att.* i. 18, ii. 9; Senec. *Ep.* 95; Val. Max. vi. 2. § 5; Lucan, i. 128, ii. 380; Hor. *Carm.* i. 12. 35, ii. 1, 24; Virg. *Aen.* vi. 841, viii. 670; Juv. xi. 90; Drumann's *Gesch. Roms,* v. p. 153.)

10, 11. PORCIAE. [PORCIA.]

12. M. PORCIUS CATO, a son of Cato of Utica [No. 9] by Atilia. He accompanied his father upon his flight from Italy, and was with him at Utica on the night of his death. Caesar pardoned him, and allowed him to possess his father's property. (*Bell. Afr.* 89.) After Caesar's death, he attached himself to M. Brutus, his sister's husband, and followed him from Macedonia to Asia. He was a man of warm and sensual temperament, much addicted to illicit gallantry. His long stay in Cappadocia on a visit to Marphadates, who had a very beautiful wife named Psyche, gave occasion to the jest that the young Cato and his host had but one soul (Psyche) between them. (Plut. *Cato Minor*, 73.) At the battle of Philippi (B. C. 42) he behaved bravely, and sold his life dearly.

13. PORCIUS CATO, son of Cato of Utica [No. 9] by Marcia, and therefore half-brother of No. 12. Nothing more is known of him than that, at the commencement of the civil war, he was sent by his father to Munatius Rufus at Bruttium. (Plut. *Cato Min.* 52.)

14. PORCIA. [PORCIA.]

15. A son or daughter of Cato of Utica [No. 9], and a sister or brother of Nos. 13 and 14, as we know that Cato of Utica had three children by Marcia. (Lucan, ii. 331.)

16. C. PORCIUS CATO, of uncertain pedigree, perhaps descended from No. 5. He appears in the early part of his life as an opponent of Pompey. In B. C. 59, he wanted to accuse A. Gabinius of ambitus, but the praetors gave him no opportunity of preferring the accusation against Pompey's favourite. This so vexed him, that he called Pompey *privatum dictatorem*, and his boldness nearly cost him his life. (Cic. *ad Qu. Fr.* i. 2. § 9.) In B. C. 56, he was tribune of the plebs, and prevented the Romans from assisting Ptolemy Auletes with troops, by getting certain priests to read to the people some Sibylline verses which threatened Rome with danger if such aid were given to a king of Egypt. (Dion Cass. xxxix. 15.) He took the side of Clodius, and Milo in revenge raised a laugh against him in the following manner:—Cato used to go about attended by a gang of gladiators, whom he was too poor to support. Milo, learning this, employed a stranger to buy them of him, and then got Racilius the tribune to make a public announcement, "se familiam Catonianam venditurum." (Cic. *ad Qu. Fr.* ii. 6.) Afterwards he made himself useful to the triumviri by delaying the comitia in order to promote the election of Pompey and Crassus, when they were candidates for the consulship in B. C. 55. In his manœuvre on this occasion he was assisted by Nonius Sufenas, one of his colleagues in the tribunate. (Dion Cass. xxxvii. 27, 28.) In the following year he and Sufenas were accused of violating the Lex Junia et Licinia and the Lex Fufia, by proposing laws without due notice and on improper days. (Ascon. *in Cic. pro Scauro.*) Cato was defended by C. Licinius Calvus and M. Scaurus, and obtained an acquittal, which, however, was chiefly owing to the interest of Pompey. (Cic. *ad Att.* iv. 5, 6.) [J. T. G.]

On the coins of the Porcia gens, we find only the names of C. Cato and M. Cato. Who the former was, is quite uncertain; the latter is M. Cato of Utica. In the two coins annexed the obverse of the former represents the head of Pallas,

the reverse Victory in a biga; the obverse of the latter a female head, the reverse Victory sitting.

CATO, VALE'RIUS, a distinguished grammarian and poet, who flourished at Rome during the last years of the republic. Some persons asserted, that he was of Gaulish extraction, the freedman of a certain Bursenus; but he himself, in a little work entitled *Indignatio*, maintained, that he was pure from all servile stain, that he had lost his father while still under age, and had been stripped of his patrimony during the troubles which attended the usurpation of Sulla. Having studied under Philocomus with Lucilius for a text-book, he afterwards acted as preceptor to many persons of high station, and was considered particularly successful in training such as had a turn for poetry. In this manner he seems to have accumulated considerable wealth; for we find that at one period he was the possessor of a magnificent abode at Tusculum; but, having fallen into difficulties, he was obliged to yield up this villa to his creditors, and retired to a poor hovel, where the remainder of his life, which was prolonged to extreme old age, was passed in the greatest penury. In addition to various works upon grammatical subjects, he was the author of poems also, of which the *Lydia* and the *Diana* were the most celebrated. The fame thus acquired by him as an author and a teacher is commemorated in the following complimentary distich, probably from the pen of some admiring contemporary:

"Cato Grammaticus, Latina Siren,
Qui solus legit, ac facit poetas."

Suetonius (*de Illustr. Gram.* 2—9), to whom exclusively we are indebted for all these particulars.

has preserved, in addition to the above lines, short testimonies from Ticida and Cinna to the merits of the Lydia and the Diana, together with two epigrams by Furius Bibaculus [BIBACULUS], which contrast, in no very feeling terms, the splendour of Cato in the full flush of his fame and prosperity—"unicum magistrum, summum grammaticum, optimum poetam"—with his subsequent distress and poverty. From the circumstance already noticed, that Cato devoted much attention in his earlier years to the productions of Lucilius, he is probably the Cato named in the prooemium to the tenth satire of Horace (lib. i.), and may be the same with the Cato addressed by Catullus (lvi.), and with the Cato classed by Ovid (*Trist.* ii. 435) along with Ticida, Memmius, Cinna, Anser, and Cornificius.

In all the collections of the minor Latin poets will be found 183 hexameter verses, which, ever since the time of Joseph Scaliger, have been known under the title "Valerii Catonis Dirae." We gather from the context, that the lands of the author had been confiscated during civil strife, and assigned to veteran soldiers as a reward for their services. Filled with wrath and indignation on account of this cruel injustice and oppression, the rightful owner solemnly devotes to destruction the fields he had loved so well. Then in gentler mood he dwells upon the beauty of the scenes he was about to quit for ever; scarcely tearing himself away from an eminence whence he was gazing on his flocks, he bids a last farewell to them and his adored Lydia, to whom he vows eternal constancy. Such is the argument as far as the end of the 103d line. In the portion which follows, the bard dwells with envy on the felicity of the rural retreats haunted by his beautiful mistress, and complains of his relentless destiny, which had separated him from the object of his passion. It must also be observed, that in the first line we find an invocation of some person, place, or thing, designated by the appellation of *Battarus*—"Battare cycneas repetamus carmine voces"—and that this word occurs again and again, as far as line 97, forming a sort of burden to the song. These matters being premised, it remains for us to investigate, 1. The connexion and arrangement of the different parts of the "Dirae." 2. The real author. 3. What we are to understand by Battarus.

1. To all who read the lines in question with care it will at once become evident, that they in reality constitute two pieces, and not one. The first, containing the imprecations, and addressed to Battarus, concludes with l. 103, and is completely distinct in subject, tone, spirit, and phraseology, from the second, which ought always to be printed as a separate strain. This opinion was first advanced by F. Jacobs (*Bibliothek der alten Literatur und Kunst*, P. ix. p. 56, Götting. 1792), and has been fully adopted by Putsch, the most recent editor. The confusion probably arose from the practice common among the ancient scribes of copying two or more compositions of the same author continuously, without interposing any space or mark to point out that they had passed from one to another. The error, once introduced, was in this case perpetuated, from the circumstance, that both poems speak of the charms of certain rural scenes, and of the beauty of Lydia, although in the one these objects are regarded with feelings very different from those expressed in the other.

2. In all MSS. these lines are found among the minor poems attributed to Virgil, and in several are specifically ascribed to him. Moreover, in the catalogues of Virgil's works drawn up by Donatus and by Servius, "Dirae" are included. Joseph Scaliger, however, considering that in language and versification the Dirae bore no resemblance whatever to the acknowledged compositions of Virgil, and that the sentiments expressed were completely at variance with the gentle and submissive spirit which Virgil displayed under like circumstances, was convinced that he could not be the author; but, recollecting, on the other hand, that the incidents described and the name of Lydia corresponded in some degree with the details transmitted to us with regard to Valerius Cato, determined, that they must be from the pen of that grammarian; and almost all subsequent editors have acquiesced in the decision. It is manifest, however, that the conclusion has been very rashly adopted. Granting that we are entitled to neglect the authority of the MSS., which in this case is perhaps not very important, and to remove these pieces from the works of Virgil, still the arguments on which they have been so confidently transferred to Cato are singularly weak. We can build nothing upon the fictitious name of Lydia; and even if we grant that the estate of Cato was actually distributed among the veterans of Sulla, although of this we have not the slightest evidence, we know well that hundreds of others suffered under a like calamity. Nor is there anything in the context by which we can fix the epoch of the forfeiture in question. All the circumstances are just as applicable to the times of Octavianus as to those of Sulla.

3. The discordant opinions which have been entertained with regard to Battarus are spoken of under BATTARUS.

The Dirae were first printed at the end of the editio princeps of Virgil, at Rome, by Sweynheim and Pannartz in 1469, and are always included among the early impressions of the Catalecta. They appeared in an independent form at Leyden (12mo. 1652), under the inspection of Christopher Arnold, who adopted the corrected text of Scaliger. Since that period, they have been edited by Eichstädt (Jena, 4to. 1826), and with very complete prolegomena by Putsch (Jena, 8vo. 1828), whose work was reprinted at Oxford by Dr. Giles in 1838. They are to be found also in the "Anthologia" of Burmann (vol. ii. p. 647), and in the "Poetae Latini Minores" of Wernsdorff (vol. iii. p. xlv. &c.), who prefixed a very learned dissertation on various topics connected with the work. An essay by Näke, who had prepared a new edition of Valerius Cato for the press, appeared in the "Rheinisches Museum" for 1828. [W. R.]

CATO, VE'TTIUS. [SCATO.]

CATO'NIUS JUSTUS, a centurion in one of the Pannonian legions which revolted on the accession of Tiberius, A. D. 14. When the insurrection was quelled by Drusus, Catonius and some others were sent to Tiberius to sue for pardon. (Tac. *Ann.* i. 29; Dion Cass. lx. 18.) [L. S.]

CATTUME'RUS, a chief of the German tribe of the Catti, from whom the mother of Italicus, the Cheruscan chief, was descended. (Tac. *Ann.* xi. 16.) He is probably the same as the one whom Strabo (vii. p. 292) calls Ucromerus. [L. S.]

CATUALDA, a noble youth of the German tribe of the Gotones. Dreading the violence of Maroboduus, he took to flight; but when the power

of Maroboduus was in its decline, Catualda resolved upon taking vengeance. He assembled a large force, and invaded the country of the Marcomanni. Maroboduus fled across the Danube, and solicited the protection of the emperor Tiberius. But Catualda in his turn was conquered soon after by the Hermunduri under the command of Vibilius. He was made prisoner, and sent to Forum Julium in Gallia Narbonensis. (Tac. *Ann.* ii. 62, 63.) [L. S.]

CATUGNA'TUS, the leader of the Allobroges in their revolt against the Romans in B. C. 61, defeated Manlius Lentinus, the legate of C. Pomptinus, the praetor of the province, and would have destroyed his whole army but for a violent tempest which arose. Afterwards Catugnatus and his army were surrounded by C. Pomptinus near Solonium, who made them all prisoners with the exception of Catugnatus himself. (Dion Cass. xxxvii. 47, 48; comp. Liv. *Epit.* 103; Cic. *de Prov. Cons.* 13.)

CATULLUS, VALE'RIUS, whose praenomen is altogether omitted in many MSS., while several, with Apuleius (*Apolog.*), designate him as *Caius*, and a few of the best with Pliny (*H. N.* xxxvii. 6) as *Quintus*, was a native of Verona or its immediate vicinity, as we learn from the testimony of many ancient writers (*e. g.* Ov. *Am.* iii. 15. 17; Plin. *l. c.*; Martial, i. 62, x. 103, xiv. 195; Auson. *Drep.* &c.). According to Hieronymus in the Eusebian Chronicle, he was born in the consulship of Cinna and Octavius, B. C. 87, and died in his thirtieth year, B. C. 57. The second date is undoubtedly erroneous, for we have positive evidence from his own works that he survived not only the second consulship of Pompey, B. C. 55, and the expedition of Caesar into Britain, but that he was alive in the consulship of Vatinius, B. C. 47. (*Carm.* lii. and cxiii.) We have no reason, however, to conclude that the allusion to Mammurra, contained in a letter written by Cicero (*ad Att.* xiii. 52) in B. C. 45, refers to the lampoon of Catullus; we can attach no weight to the argument, deduced by Joseph Scaliger from an epigram of Martial (iv. 14), that he was in literary correspondence with Virgil after the reputation of the latter was fully established; and still less can we admit that there is the slightest ground for the assertion, that the hymn to Diana was written for the secular games celebrated by Augustus in B. C. 17. He *may* have outlived the consulship of Vatinius, but our certain knowledge does not extend beyond that period.

Valerius, the father of Catullus, was a person of some consideration, for he was the friend and habitual entertainer of Julius Caesar (Suet. *Jul.* 73), and his son must have possessed at least a moderate independence, since in addition to his paternal residence on the beautiful promontory of Sirmio, he was the proprietor of a villa in the vicinity of Tibur, and performed a voyage from the Pontus in his own yacht. On the other hand, when we observe that he took up his abode at Rome and entered on his poetical career while still in the very spring of youth (lxviii. 15), that he mingled with the gayest society and indulged freely in the most expensive pleasures (ciii.) of the metropolis, we need feel no surprise that he should have become involved in pecuniary difficulties, nor doubt the sincerity of his frequent humorous lamentations over the empty purses of himself and his associates. These embarrassments may have induced him to make an attempt to better his fortunes, according to the approved fashion of the times, by proceeding to Bithynia in the train of the praetor Memmius, but it is clear from the bitter complaints which he pours forth against the exclusive cupidity of his chief, that the speculation was attended with little success.

The death of his brother in the Troad—a loss which he repeatedly deplores with every mark of heartfelt grief, more especially in the affecting elegy to Hortalus—is generally supposed to have happened during this expedition. But any evidence we possess leads to a different inference. When railing against the evil fortune which attended the journey to the East, he makes no allusion to any such misfortune as this; we find no notice of the event in the pieces written immediately before quitting Asia and immediately after his return to Italy, nor does the language of those passages in which he gives vent to his sorrow in any way confirm the conjecture.

That Catullus plunged into all the debauchery of his times is evident from the tone which pervades so many of his lighter productions, and that he enjoyed the friendship of the most celebrated literary characters, seems clear from the individuals to whom many of his pieces are addressed, among whom we find Cicero, Alphenus Varus, Licinius Calvus, the orator and poet, Cinna, author of the Smyrna, and several others. The lady-love who is the theme of the greater number of his amatory effusions is styled Lesbia, but her real name we are told by Apuleius was Clodia. This bare fact by no means entitles us to jump to the conclusion at which many have arrived, that she was the sister of the celebrated Clodius slain by Milo. Indeed the presumption is strong against such an inference. The tribute of high-flown praise paid to Cicero would have been but a bad recommendation to the favour of one whom the orator makes the subject of scurrilous jests, and who is said to have cherished against him all the vindictive animosity of a woman first slighted and then openly insulted. Catullus was warm in his resentments as well as in his attachments. No prudential considerations interfered with the free expression of his wrath when provoked, for he attacks with the most bitter vehemence not only his rivals in love and poetry, but scruples not on two occasions to indulge in the most offensive imputations on Julius Caesar. This petulance was probably the result of some temporary cause of irritation, for elsewhere he seems fully disposed to treat this great personage with respect (cxi. 10), and his rashness was productive of no unpleasant consequences to himself or to his family, for not only did Caesar continue upon terms of intimacy with the father of Catullus, but at once accepted the apology tendered by the son, and admitted him on the same day as a guest at his table. (Suet. *Jul.* 73.)

The works of Catullus which have come down to us consist of a series of 116 poems, thrown together apparently at random, with scarcely an attempt at arrangement. The first of these is an epistle dedicatory to a certain Cornelius, the author of some historical compendium. The grammarians decided that this must be Cornelius Nepos, and consequently entitled the collection *Valerii Catulli ad Cornelium Nepotem Liber*. The pieces are of different lengths, but most of them are very short. They refer to such a variety of topics, and are composed in so many different styles and different

metres, that it is almost impossible to classify them systematically. A few, such as the hymn to Diana (xxxiv.), the translation from Sappho (li.), the address to Furius and Aurelius, and the two Hymenaeal lays (lxi. lxii.), especially the former, may be considered as strictly lyrical. The Nuptials of Peleus and Thetis, which extends to upwards of 400 Hexameter lines, is a legendary heroic poem; the four which are numbered lxiv.—lxvii., although bearing little resemblance to each other either in matter or manner, fall under the head of elegies; the Atys stands alone as a religious poem of a description quite peculiar, and the great mass of those which remain may be comprehended under the general title of epigrams, provided we employ that term in its widest acceptation, as including all short, occasional, fugitive compositions, suggested by some passing thought and by the ordinary occurrences of every-day social life. From the nature of the case it is probable that many such effusions would be lost, and accordingly Pliny (*H. N.* xxviii. 2) makes mention of verses upon love-charms of which no trace remains, and Terentianus Maurus notices some *Ithyphallica*. On the other hand, the *Ciris* and the *Pervigilium Veneris* have been erroneously ascribed to our author.

Notwithstanding his remarkable versatility, it may be affirmed with absolute truth, that Catullus adorned all he touched. We admire by turns, in the lighter efforts of his muse, his unaffected ease, playful grace, vigorous simplicity, pungent wit, and slashing invective, while every lively conception is developed with such matchless felicity of expression, that we may almost pronounce them perfect in their kind. The lament for his brother's death is a most touching outburst of genuine grief, while the elegy which immediately follows, on the transformation of Berenice's hair into a constellation, being avowedly a translation or close imitation of Callimachus, is a curious and valuable specimen of the learned stiffness and ingenious affectation of the Alexandrian school. It is impossible not to admire the lofty tone and stately energy which pervade the Peleus and Thetis; and the sudden transition from the desolation and despair of Ariadne to the tumultuous merriment of Bacchus and his revellers is one of the finest examples of contrast to be found in any language. Comparison is almost impossible between a number of objects differing essentially from each other, but perhaps the greatest of all our poet's works is the Atys, one of the most remarkable poems in the whole range of Latin literature. Rolling impetuously along in a flood of wild passion, bodied forth in the grandest imagery and the noblest diction, it breathes in every line the frantic spirit of orgiastic worship, the fiery vehemence of the Greek dithyramb. Many of his poems, however, are defiled by gross coarseness and sensuality; and we shall not attempt to urge his own plea (cxvi.) in extenuation, although approved by the solemn inanity of the younger Pliny, for the defence in reality aggravates the crime, since it indicates a secret though suppressed consciousness of guilt. At the same time they were the vices of the age rather than of the individual. The filth of Catullus seldom springs from a prurient imagination revelling in voluptuous images, it rather proceeds from habitual impurity of expression, and probably gives a fair representation of the manners and conversation of the gay society of Rome at that period.

The epithet *doctus* applied to our poet by Tibullus, Ovid, Martial, and others, has given rise to considerable discussion. It was bestowed, in all probability, in consequence of the intimate acquaintance with Greek literature and mythology displayed in the Atys, the Peleus, and many other pieces, which bear the strongest internal marks of being formed upon Greek models. Catullus also, it must be remembered, was the first who naturalized many of the more beautiful species of Greek verse, and Horace can only claim the merit of having extended the number. At the same time, most of the shorter poems bear deep impress of original invention, are strikingly national, and have a strong flavour of the old republican roughness. Nay more, as a German critic has well remarked, even when he employs foreign materials he works them up in such a manner as to give them a Roman air and character, and thus approaches much more nearly to Lucretius and the ancients than to the highly polished and artificial school of Virgil and the Augustans. Hence arose the great popularity he enjoyed among his countrymen, as proved by the long catalogue of testimonies from the pens of poets, historians, philosophers, men of science, and grammarians. Horace alone speaks in a somewhat contemptuous strain, but this is in a passage where he is professedly depreciating the older bards, towards whom he so often displays jealousy.

The poems of Catullus were first discovered about the beginning of the 14th century, at Verona, by a poet named Benvenuto Campesani. None of the MSS. at present known ascend higher than the 15th century, and all of them appear to have been derived from the same archetype. Hence, as might be expected, the text is very corrupt, and has been repeatedly interpolated.

The Editio Princeps bears the date 1472, without the name of place or printer; a second appeared at Parma in 1472, and two at Venice in 1475 and 1485 respectively. In the sixteenth century Muretus and Achilles Statius, and in the seventeenth Passeratius and Isaac Vossius, published elaborate and valuable commentaries, but their attempts to improve the text were attended with little success. The most complete of the more recent editions is that of Volpi (Patav. 1710), the most useful for ordinary purposes is that of F. W. Doering. (Ed. sec. Altona, 1834.) Lachmann (Berol. 1829) has exhibited the genuine text, so far as it can be ascertained, cleared in great measure of conjectural emendations.

An English metrical translation of the whole works of Catullus, accompanied by the Latin text and short notes, was published by Doctor Nott, Lond. 1795, 2 vols. 8vo.; but by far the best which has appeared in our language is that of the Hon. George Lamb, Lond. 1821, 2 vols. 12mo. There are also numerous translations into French, Italian, and German of the collected poems and of detached pieces. [W. R.]

CA'TULUS, a name of a family of the plebeian Lutatia or Luctatia gens, etymologically connected with the words Cato, Catus, and indicating shrewdness, sagacity, caution, or the like.

1. C. Lutatius C. f. C. n. Catulus, consul B. C. 242 with A. Postumius Albinus. The first Punic war had now continued for upwards of twenty-two years. Both parties were exhausted by the long struggle, but neither of them shewed

any inclination to abandon the contest. Ever since the battle of Panormus (250) the Romans had been in possession of all Sicily with the exception of Lilybaeum, Drepanum, and the fortified camp upon Mount Eryx; but these strongholds had hitherto defied every effort upon the part of the besiegers, who having abandoned in despair all active measures, were blockading them by land, while Hamilcar Barca was gradually forming an army with which he hoped that he might soon venture to meet his adversaries in the open field. The Carthaginians were undisputed masters of the sea, for the Romans, dispirited by the loss of four large fleets within a very short period (255—249), amounting in all to upwards of 600 ships, had, after the great victory of Adherbal over P. Claudius Pulcher (249), completely abandoned their navy. In this juncture the senate, feeling convinced that only one path to success lay open, determined to make a desperate effort. A fleet of 200 ships of war was built and manned with astonishing rapidity, chiefly through the patriotic liberality of individuals who came forward to support the state with voluntary loans, and both consuls were ordered to take the command. Albinus, being flamen of Mars, was prohibited by the chief pontiff from quitting the city, and his place was supplied by Q. Valerius Falto, then praetor. Catulus before setting out, filled with anxiety in regard to the result of an enterprise so important, had determined to consult the oracle of Fortune at Praeneste; but this was forbidden, on the ground that it was unbecoming in a Roman general to intermeddle with any deities save those of Rome. These measures were so prompt, that the new fleet appeared upon the Sicilian coast early in summer, while the navy of the enemy was still in winter-quarters at Carthage. The harbour of Drepanum was instantly occupied, and the siege vigorously pressed both by land and sea. But while the struggle was most fierce, Catulus received a serious wound which compelled him to suspend operations for a time. Meanwhile he trained his sailors with unceasing activity, and by constant practice rendered them expert in all ordinary nautical evolutions. News had now reached Africa of the events in Sicily. A powerful armament was launched in haste and put to sea, deeply laden with provisions and warlike stores for the relief of Drepanum, navigated, however, by raw, ill-trained, and awkward crews. The great object of Hanno, the admiral, was, as we are told by Polybius, to run over to Eryx without attracting the notice of the Romans, to lighten his vessels by landing their cargo, and to take on board a number of the brave and well-disciplined troops of Hamilcar. His movements, however, were known by Catulus, who resolved at every hazard to force an engagement, and being himself still unfit for active exertion, entrusted the execution of his plans in a great measure to Falto. The fleet accordingly passed over to the island of Aegusa, opposite to Lilybaeum, and from thence, at day-break on the morning of the 10th of March 241, they descried the hostile squadron bearing down under a press of canvass right before the wind, which was blowing a gale from the west and had raised a heavy sea. Notwithstanding these disadvantages, the Romans formed their line of battle with their prows to windward. The Carthaginians, perceiving that they were cut off, prepared for action by hauling down their sails, thus altogether sacrificing the advantage of the weather gage. The result of the contest seems never to have been for a moment doubtful. The deep-laden ships of Hanno could neither manœuvre nor fight; seventy were captured, fifty were sunk; the rest taking advantage of a lucky shift of the wind which veered round to the East, wore and escaped. This blow, which at an earlier period would scarcely have been felt, was decisive. The Carthaginians, upon receiving intelligence of the disaster, feeling that they had neither officers, men, nor money, left for prosecuting the war, despatched a messenger with all speed to Hamilcar, investing him with full authority to accept the best terms he could obtain. Catulus was eager to meet these overtures, that he might have the honour of concluding a glorious peace before the period of his command, which was fast drawing to a close, should expire. With these dispositions preliminaries were quickly arranged, and the following conditions were agreed upon: 1. That the Carthaginians should evacuate all Sicily, and should not make war upon Hiero, the Syracusans, or the allies of the Syracusans. 2. That they should restore all the Roman prisoners without ransom. 3. That they should pay to the Romans 2200 Euboic talents by instalments, extending over a space of twenty years. These stipulations, when submitted to the Roman people, did not meet with their approbation, and ten commissioners were despatched to examine into the state of affairs, who, when they arrived, insisted upon certain changes to the disadvantage of the Carthaginians, and Hamilcar thought fit to submit. These were, that the compensation money should be augmented by the sum of one thousand talents, and that the period allowed for payment should be diminished by ten years; moreover, that the Carthaginians should evacuate all the islands between Italy and Sicily.

Catulus on his return home claimed and was allowed his well-won triumph, which he celebrated on the 4th of October, 241, not, however, without a vexatious opposition on the part of Falto, who pretended, contrary to those principles of military law by which the Romans were invariably guided, that he was entitled to all the glory because the commander-in-chief had been disabled by his wound from taking an active share in the final engagement. (Polyb. i. 58—64; Liv. *Epit.* 19; Eutrop. ii. 27; Oros. iv. 10; Val. Max. ii. 8. § 2; Zonar. viii. p. 398, &c.; Fast. Capitol.)

2. C. Lutatius Catulus, perhaps the son of No. 1, consul B. C. 220, with L. Veturius Philo. (Zonar. viii. p. 405.)

3. Q. Lutatius Q. F. Catulus, consul B. C. 102 with C. Marius IV., having been previously defeated in three successive attempts, first by C. Atilius Serranus, who was consul in 106, secondly by Cn. Manlius (or Mallius, or Manilius), who was consul in B. C. 105, and thirdly by C. Flavius Fimbria, who was consul in B. C. 104. He either was not a candidate for the consulship of 103, or if unsuccessful, his disappointment is not alluded to by Cicero in the passage where the rest of his repulses are enumerated. (*Pro Planc.* 5.) At the time when Catulus entered upon office, the utmost consternation reigned at Rome. The Cimbri, who in their great migration westward had been joined by the Teutoni, the Ambrones, the Tigurini, and

various other tribes, after sweeping the upper valley of the Danube and spreading over Southern Gaul and Northern Spain, after defeating four Roman consuls, Carbo (113), Silanus (109), Cassius (107), Manlius (105), together with the proconsul Caepio (105), and destroying five Roman armies, were now preparing to pour down on Italy. The invading host was divided into two vast columns. The Teutoni were marching through Provence with the intention of turning the Alps at Nice, and following the coast road along the shores of the Ligurian gulf, while the Cimbri were preparing to cross the passes from the Tyrol which lead down by Botzen and Trent to the plains of the Po. It was determined that Marius should oppose the Teutoni, and that Catulus with Sulla for his lieutenant should be ready to attack the Cimbri while their cumbrous array was entangled in the mountain defiles. How well the former executed his task by the great battle fought on the Rhone near Aix (Aquae Sextiae) is detailed elsewhere. [MARIUS.] Meanwhile the campaign of his colleague had been less glorious. Catulus, fearing to weaken his force by attempting to guard the passes, took up a position on the Adige (Athesis) where it begins to emerge from the rocky gorges which confine its waters near their source, and having thrown a bridge across the stream and erected forts on both sides, resolved there to await an attack. The Cimbri, pouring down from the higher ground along the left bank, attacked the Roman works with such fury, that the soldiers, dispirited probably by the timid defensive tactics of their general, were seized with a panic, abandoned their camp, and fled in confusion. Had it not been for the gallantry of the detachment who defended a redoubt which served as a *tête du pont*, the bridge would have at once been won, and the whole Roman army might have been destroyed. Catulus on this occasion, according to the construction which Plutarch thinks fit to put upon his conduct, like an able and excellent general, preferred the glory of his fellow-citizens to his own. For when he found himself unable to prevail upon his men to keep their ground, choosing that the dishonour should fall upon his own head, he ordered a retreat, and placing himself in front of the fugitives, fell back behind the Po, thus abandoning the whole of Transpadane Gaul to the ravages of the enemy. As soon as the news of this disaster, which happened in the spring of 101, reached Rome, Marius, who had recently returned to the city, instantly set forth to the assistance of his late colleague. The united armies of the consul and proconsul crossed the Po, and hastened in search of the Cimbri, whom they found to the westward of Milan, near Vercelli (Vercellae), searching, it would appear, for the Teutoni, of whose destruction they had not yet received intelligence. The account of the engagement, which was fought on the 30th of July, transmitted to us by Plutarch, savours not a little of the marvellous. The Roman forces amounted to about fifty thousand men, of whom twenty thousand under Catulus occupied the centre, while the remainder, commanded by Marius, were posted on the wings. When the battle was joined, a prodigious dust arose which hid the combatants from each other. Marius missed the enemy, and having passed beyond, wandered about seeking them in vain, while the chief brunt of the conflict fell upon Catulus, and to him therefore belonged the honour of the decisive victory which was gained. It must be remarked that this version of the story is confessedly derived from the commentaries of Sulla, and probably also from the historical work of Catulus himself, and since both of these authorities were not only inclined to make the most of their own exploits, but were also stimulated by violent hatred towards Marius, we cannot receive their testimony with any confidence. It is certain that great jealousy existed between the two armies; it is certain also that at Rome the whole merit of having saved his country was given to Marius, and, that the same feeling existed to a certain degree nearly two centuries afterwards is proved by the well-known line of Juvenal (viii. 253),

"Nobilis ornatur lauro collega secunda."

Catulus was one of those who took an active share in the death of Saturninus; he served with distinction in the Social war, and having eagerly espoused the cause of Sulla in the civil strife which followed, his name was included among the list of victims in the great proscription of 87. As escape was impossible, he shut himself up in a newly-plastered chamber, kindled a (charcoal) fire, and was quickly suffocated by the vapours.

Catulus was a highly educated and generally accomplished man, deeply versed in Greek literature, and especially famed for the extreme grace and purity with which he spoke and wrote his own language. (Cic. *de Orat.* iii. 8, *Brut.* 35.) He was the author of several orations, of an historical work on his own Consulship and the Cimbric war, composed in the style of Xenophon, and of poems; but the whole of these have perished with the exception of a couple of epigrams, not remarkable for any peculiar ease or felicity of expression, one of which is given by Cicero (*de Nat. Deor.* i. 28), and the other by A. Gellius (xix. 9).

Two edifices in Rome are spoken of by ancient writers as "Monumenta Catuli"—the temple of "Fortuna hujusce diei," vowed at the battle of Vercelli, and the "Porticus Catuli" on the Palatine, built with the proceeds of the Cimbric spoils. A portion of the latter edifice was destroyed by Clodius when he razed the house of Cicero. (The passages of Cicero referring to Catulus are given in Orelli, *Onom. Tull.* ii. p. 366, &c.; Plut. *Mar. Sull.*; Appian, *B. C.* i. 74; Vell. Pat. ii. 21; Flor. iii. 21; Val. Max. vi. 3, ix. 12; Plin. *H. N.* xxxiv. 19. Catulus is introduced in the De Oratore, and is represented as accompanying his half-brother, C. Julius Caesar Strabo, to the Tusculanum of Crassus. The mother of Catulus was Popillia, whose second husband was L. Julius Caesar, father of the above-named Caesar.) [Comp. CAESAR, Nos. 8, 10.]

4. Q. LUTATIUS Q. F. Q. N. CATULUS, son of No. 3, narrowly escaped his father's fate, having been included in the same proscription. Throughout life he was distinguished as one of the prominent leaders of the aristocracy, but rose far superior to the great body of his class in purity and singleness of purpose, and received from the whole community marks of esteem and confidence seldom bestowed with unanimity in periods of excitement upon an active political leader. Being consul along with M. Aemilius Lepidus in B. C. 78, the year in which Sulla died, he steadily resisted the efforts of his colleague to bring about a counter revolution

by abrogating the acts of the dictator, and when, the following spring, Lepidus marched against the city at the head of the remnants of the Marian faction, he was defeated by Catulus in the battle of the Milvian bridge, and forced to take refuge in Sardinia, where he soon after perished in an attempt to organize an insurrection. [LEPIDUS.] Catulus, although true to his party and his principles, denounced the corrupt practices which disgraced the senate while they possessed the exclusive right to act as judices on criminal trials; his opinion upon this subject was most unequivocally expressed when Pompeius brought forward his measure (B. C. 70) for restoring the privileges of the tribunes, and his presence as a judex upon the impeachment of Verres was probably one of the circumstances which deprived the culprit of all hope. He came forward as an opponent of the Gabinian and Manilian laws (B. C. 67 and 66), and Cicero records the tribute paid by the populace, on the latter occasion, to his character and talents; for when, in the course of an argument against the extravagant powers which the contemplated enactment proposed to bestow upon a single individual, Catulus asked the multitude to whom they would look should any misfortune befal their favourite, the crowd, almost with one voice, shouted back the reply, that they would look to himself. When censor along with Crassus in 65, he withstood the measures of his colleague, who desired to make Egypt tributary to Rome, and so firm was each in maintaining his position, that at length both resigned without effecting anything. During the progress of the Catilinarian plot (B. C. 63), he strenuously supported Cicero, and either he or Cato was the first to hail him as "parens patriae." If we are to believe Sallust, Catulus used every effort to prevail upon Cicero to insert the name of Caesar among the conspirators, stimulated, it is said, by a recent grudge; for, when candidate for the office of chief pontiff, he had been defeated by Caesar. That a bad feeling existed between them is clear, for the first act of Caesar when he became praetor, on the first of January, 62, was an attempt to deprive his former rival of the office of commissioner for the restoration of the Capitol, which had been destroyed by fire during the civil war (83), an appointment held by him ever since the death of Sulla. But the optimates who were escorting the new consuls, upon hearing of the attempt, rushed in a body to the forum and by their united efforts threw out the bill. Thus the name of Catulus became connected with the Capitol and remained inscribed on the temple until it was again consumed in the reign of Vitellius.

Catulus died during the consulship of Metellus Celer, B. C. 60, happy, says Cicero, both in the splendour of his life and in having been spared the spectacle of his country's ruin. He was not considered an orator, but at the same time possessed the power of expressing his opinions with learning, grace, and wisdom. (Orelli, *Onom. Tull.* ii. p. 367, &c.; Sall. *Catil.* 35, 49, *Frag. Histor.* i. iii.; Tacit. *Hist.* iii. 72; Sueton. *Jul.* 15, *Galb.* 2; Val. Max. vi. 9. § 5; Plut. *Crass.* 13, *Cat. Min.* 16; Senec. *Epist.* 97; Dion Cass. xxxvi. 13, calls him princeps senatus, *τὰ τε πρῶτα τῆς βουλῆς ἦν*, at the time of the Gabinian law. See also xxxvii. 37, 46, xlv. 2; Orelli, *Inscrip.* n. 31.) [W. R.]

CATUS, a word indicating shrewdness, caution, sagacity, or the like, was a surname of Sex. Aelius Paetus, who was consul B. C. 198 [PAETUS], and the cognomen of Sex. Aelius, consul in A. D. 4, with C. Sentius Saturninus. (Vell. Pat. ii. 103.)

CATUS DECIA'NUS, procurator of Britain when the people rose against the Romans in A. D. 62 under Boadicea, was by his extortion and avarice one of the chief causes of the revolt. The Britons commenced the war by laying siege to Camalodunum, and as Suetonius Paullinus, the legate of the province, was absent upon an expedition against the island of Mona, the colonists applied to Catus for assistance, who was, however, able to send them only 200 men. After the fall of Camalodunum and the defeat of Petilius Cerealis, Catus fled in alarm to Gaul. He was succeeded in his office of procurator by Julius Glassicianus. (Tac. *Ann.* xiv. 32, 38; Dion Cass. lxii. 2; comp. BOADICEA.)

CATUS, FI'RMIUS, a senator, was the accuser of Scribonius Libo Drusus in A. D. 16. A few years afterwards (A. D. 24), Catus was condemned by the senate to be banished to an island, on account of a false accusation of majestas which he brought against his sister; but in consequence of his former service in the accusation of Drusus, Tiberius remitted his banishment, but allowed him to be expelled from the senate. (Tac. *Ann.* ii. 27, iv. 31.)

CAVARI'NUS, a Senonian, whom Caesar made king of his people, was expelled by his subjects and compelled to fly to Caesar, B. C. 54. He afterwards accompanied Caesar in his war against Ambiorix. (Caes. *B. G.* v. 54, vi. 5.)

CA'VARUS (*Καύαρος*), the last king of that portion of the Gauls which settled in Thrace and for many years exacted an annual tribute from Byzantium. It was chiefly by his mediation that Prusias I. and the Rhodians were induced to make peace with Byzantium in B. C. 219. He was ultimately slain in battle against the Thracians, who defeated and utterly destroyed all the Gauls in their country. (Polyb. iv. 46, 52.) Polybius calls him "a royal-hearted and magnanimous man" (*βασιλικὸς τῇ φύσει καὶ μεγαλόφρων*), and says that he gave great protection to merchants sailing to the Euxine; he adds, however, that he was spoilt by the flattery of Sostratus of Chalcedon. (Polyb. viii. 24, and *ap. Athen.* vi. p. 252, d.) "Cavarus" was perhaps rather a national name than one peculiar to the individual, the Cavari having been a tribe of some consequence which dwelt on the eastern bank of the Rhone, between Avignon and Valence. (Strab. iv. p. 186; Dalechamp, *ad Athen. l. c.*) [E. E.]

CAU'CALUS (*Καύκαλος*), of Chios, a rhetorician, of whom an eulogium on Heracles is mentioned by Athenaeus (x. p. 412), who also states that he was a brother of the historian Theopompus. It is very probable, that Suidas and Photius (*s. v. Λήμνιον κακόν*) refer to our rhetorician, in which case the name **Καύκασος** must be changed into **Καύκαλος**. [L. S.]

CAUCON (*Καύκων*), a son of Celaenus, who was believed to have carried the orgies of the great goddess from Eleusis to Messene, where he was worshipped as a hero. His tomb was shewn in Lepreos. (Paus. iv. 1. § 4, 27. § 4, v. 5. § 4.) One of the sons of Lycaon also bore the name of Caucon. (Apollod. iii. 8. § 1.) [L. S.]

CAUDI'NUS, a surname of several of the Cornelii Lentuli. [LENTULUS.]

CAUNUS. [BYBLIS.]

CAU'SIUS (Καούσιος), a surname of Asclepius, derived from Caus in Arcadia, where he was worshipped. (Steph. Byz. *s. v.* Καοῦς; comp. Paus. viii. 25. § 1.) [L. S.]

CAY'STRIUS (Καΰστριος), a son of Achilles and the Amazon Penthesileia, from whom the river Caystrus was believed to have derived its name. Caystrius, together with Asius, had a heroum on the banks of that river. (Strab. xiv. p. 650; Serv. *ad Aen.* xi. 661.) [L. S.]

CEBALI'NUS (Κεβαλῖνος), a brother of Nicomachus, who lived on licentious terms with Dimnus, the author of the plot against the life of Alexander the Great in B. C. 330. Nicomachus acquainted his brother with the plot, and the latter revealed it to Philotas that he might lay it before the king; but as Philotas neglected to do so for two days, Cebalinus mentioned it to Metron, one of the royal pages, who immediately informed Alexander. Cebalinus was forthwith brought before the king, and orders were given to arrest Dimnus. (Curt. vi. 7; Diod. xvii. 79.) [PHILOTAS.]

CEBES (Κέβης), of Thebes, was a disciple of Philolaus, the Pythagorean, and of Socrates, with whom he was connected by intimate friendship. (Xen. *Mem.* i. 2. § 28, iii. 11. § 17; Plat. *Crit.* p. 45, b.) He is introduced by Plato as one of the interlocutors in the Phaedo, and as having been present at the death of Socrates. (*Phaed.* p. 59, c.) He is said on the advice of Socrates to have purchased Phaedo, who had been a slave, and to have instructed him in philosophy. (Gell. ii. 18; Macrob. *Sat.* i. 11; Lactant. iii. 24.) Diogenes Laërtius (ii. 125) and Suidas ascribe to him three works, viz. Πίναξ, Ἑβδόμη, and Φρύνιχος, all of which Eudocia (p. 272) erroneously attributes to Callippus of Athens. The last two of these works are lost, and we do not know what they treated of, but the Πίναξ is still extant, and is referred to by several ancient writers. (Lucian, *Apolog.* 42, *Rhet. Praecept.* 6; Pollux, iii. 95; Tertullian, *De Praescript.* 39; Aristaenet. i. 2.) This Πίναξ is a philosophical explanation of a table on which the whole of human life with its dangers and temptations was symbolically represented, and which is said to have been dedicated by some one in the temple of Cronos at Athens or Thebes. The author introduces some youths contemplating the table, and an old man who steps among them undertakes to explain its meaning. The whole drift of the little book is to shew, that only the proper development of our mind and the possession of real virtues can make us truly happy. Suidas calls this πίναξ a διήγησις τῶν ἐν Ἅιδου, an explanation which is not applicable to the work now extant, and some have therefore thought, that the πίναξ to which Suidas refers was a different work from the one we possess. This and other circumstances have led some critics to doubt whether our πίναξ is the work of the Theban Cebes, and to ascribe it to a later Cebes of Cyzicus, a Stoic philosopher of the time of Marcus Aurelius. (Athen. iv. p. 156.) But the πίναξ which is now extant is manifestly written in a Socratic spirit and on Socratic principles, so that at any rate its author is much more likely to have been a Socratic than a Stoic philosopher. There are, it is true, some few passages (*e. g.* c. 13) where persons are mentioned belonging to a later age than that of the Theban Cebes, but there is little doubt but that this and a few similar passages are interpolations by a later hand, which cannot surprise us in the case of a work of such popularity as the πίναξ of Cebes. For, owing to its ethical character, it was formerly extremely popular, and the editions and translations of it are very numerous. It has been translated into all the languages of Europe, and even into Russian, modern Greek, and Arabic. The first edition of it was in a Latin translation by L. Odaxius, Bologna, 1497. In this edition, as in nearly all the subsequent ones, it is printed together with the Enchiridion of Epictetus. The first edition of the Greek text with a Latin translation is that of Aldus (Venice, 4to., without date), who printed it together with the "Institutiones et alia Opuscula" of C. Lascaris. This was followed by a great number of other editions, among which we need notice only those of H. Wolf (Basel, 1560, 8vo.), the Leiden edition (1640, 4to., with an Arabic translation by Elichmann) of Jac. Gronovius (Amsterdam, 1689, 8vo.), J. Schulze (Hamburg, 1694, 12mo.), T. Hemsterhuis (Amsterdam, 1708, 12mo., together with some dialogues of Lucian), M. Meibom, and Adr. Reland (Utrecht, 1711, 4to.), and Th. Johnson. (London, 1720, 8vo.) The best modern editions are those of Schweighaüser in his edition of Epictetus, and also separately printed (Strassburg, 1806, 12mo.), and of A. Coraes in his edition of Epictetus. (Paris, 1826, 8vo.)

(Fabric. *Bibl. Graec.* ii. p. 702, &c.; Klopfer, *De Cebetis Tabula tres Dissertationes*, Zwickau, 1818, &c., 4to.; *Mémoires de l'Académie des Inscript.* iii. p. 146, &c., xlviii. p. 455, &c.) [L. S.]

CEBREN (Κεβρήν), a river-god in Troas, the father of Asterope or Hesperie and Oenone. (Apollod. iii. 12. § 5, &c.; Ov. *Met.* xi. 769.) [L. S.]

CEBRI'ONES (Κεβριόνης), a son of Priam, and charioteer of Hector, slain by Patroclus. (Hom. *Il.* viii. 318, xi. 521, xvi. 736.) [L. S.]

CECEIDES (Κηκείδης), of Hermione, a very ancient Greek dithyrambic poet, whom Aristophanes (*Nub.* 981) reckons among those who belonged to the good old times, but had become obsolete in his own days. The Scholiast on that passage remarks, that Ceceides was also mentioned by the comic poet Cratinus in his "Panoptae." (Comp. Suidas, *s. v.* Κηκίδιος; Bode, *Gesch. der Lyr. Dichtk. der Hellen.* ii. p. 303, note 1.) [L. S.]

CECROPS (Κέκροψ), according to Apollodorus (iii. 14. § 1, &c.) the first king of Attica, which derived from him its name Cecropia, having previously borne the name of Acte. He is described as an autochthon, and is accordingly called a γηγενής, the upper part of whose body was human, while the lower was that of a dragon. Hence he is called διφυής or *gemimus*. (Hygin. *Fab.* 48; Anton. Lib. 6; Diod. i. 28; Aristoph. *Vesp.* 438; Ov. *Met.* ii. 555.) Some ancients referred the epithet διφυής to marriage, of which tradition made him the founder. He was married to Agraulos, the daughter of Actaeus, by whom he had a son, Erysichthon, and three daughters, Agraulos, Herse, and Pandrosos. (Apollod. *l. c.*; Paus. i. 2. § 5.) In his reign Poseidon called forth with his trident a well on the acropolis, which was known in later times by the name of the Erechthean well, from its being enclosed in the temple of Erechtheus. (Paus. i. 26. § 6; Herod. viii. 55.) The marine god now wanted to take possession of the country; but Athena,

who entertained the same desire, planted an olive-tree on the hill of the acropolis, which continued to be shewn at Athens down to the latest times; and as she had taken Cecrops as her witness while she planted it, he decided in her favour when the possession of Attica was disputed between her and Poseidon, who had no witness to attest that he had created the well. Cecrops is represented in the Attic legends as the author of the first elements of civilized life, such as marriage, the political division of Attica into twelve communities, and also as the introducer of a new mode of worship, inasmuch as he abolished the bloody sacrifices which had until then been offered to Zeus, and substituted cakes (πέλανοι) in their stead. (Paus. viii. 2. § 1; Strab. ix. p. 397; Eustath. *ad Hom.* p. 1156.) The name of Cecrops occurs also in other parts of Greece, especially where there existed a town of the name of Athenae, such as in Boeotia, where he is said to have founded the ancient towns of Athenae and Eleusis on the river Triton, and where he had a heroum at Haliartus. Tradition there called him a son of Pandion. (Paus. ix. 33, § 1; Strab. ix. p. 407.) In Euboea, which had likewise a town Athenae, Cecrops was called a son of Erechtheus and Praxithea, and a grandson of Pandion. (Apollod. iii. 15. §§ 1, 5; Paus. i. 5. § 3.) From these traditions it appears, that Cecrops must be regarded as a hero of the Pelasgian race; and Müller justly remarks, that the different mythical personages of this name connected with the towns in Boeotia and Euboea are only multiplications of the one original hero, whose name and story were transplanted from Attica to other places. The later Greek writers describe Cecrops as having immigrated into Greece with a band of colonists from Sais in Egypt. (Diod. i. 29; Schol. *ad Arist. Plut.* 773.) But this account is not only rejected by some of the ancients themselves, but by the ablest critics of modern times. (Müller, *Orchom.* p. 123; Thirlwall, *Greece*, i. p. 66, &c.) [L. S.]

CEDRE'NUS, GEO'RGIUS (Γεώργιος ὁ Κεδρηνός), a Greek monk, of whose life nothing is known, lived in the eleventh century, and is the author, or rather compiler, of an historical work (Σύνοψις ἱστοριῶν) which begins with the creation of the world and goes down to the year 1057. This extensive work is written in the form of annals, and must be perused with great caution, as its author was not only very deficient in historical knowledge, but shews a great want of judgment and a degree of credulity which may suit a writer of legends, but which becomes absurd and ridiculous in historians. The latter part of the Synopsis, which treats of events of which Cedrenus was a contemporary, is not quite so bad, but it still shews that the author was utterly unable to form a judgment respecting the times in which he lived. However, as the work is extensive and contains an abundance of facts, it may frequently be used in conjunction with other authors; but a careful writer will seldom make him his sole authority, except where he has copied good sources.

A great number of passages, nay long episodes, of the Synopsis are also found in the Annals of Joannes Scylitzes Curopalates, the contemporary of Cedrenus, and the question has often been discussed, whether Curopalates copied Cedrenus or Cedrenus Curopalates. The work of Curopalates goes down to the year 1081, but the latter writer was a man of much more intellect and judgment than Cedrenus, and there is no doubt that Cedrenus was the plagiarist, although, of course, he can have used only the first part of the annals of Curopalates. The style of Cedrenus is very barbarous. Oudin (*Comment. de Script. Eccles.* vol. ii. p. 1130) thinks, but without sufficient evidence, that Cedrenus lived in the twelfth century.

The general Latin title of the Σύνοψις is, "Compendium Historiarum ab Orbe Condita ad Isaacum Comnenum (1057)." The first edition, published by Xylander, Basel, 1506, fol., with a Latin translation and a preface, is very deficient, as Xylander perused an incomplete MS. A good edition was published by Goar and Fabrot, together with the Annals of Curopalates, Paris, 1647, 2 vols. fol., with a new translation, a glossary of barbarisms, and a preface of Fabrot. This edition is complete, or very nearly so, the editors having collated good MSS., and paid particular attention to the numerous passages taken from Curopalates; it belongs to the Paris collection of the Byzantine historians, and is reprinted in the Venice collection. The last edition is by Immanuel Bekker, Bonn, 1838–39, 2 vols. in 8vo.; it is the revised French edition, and contains likewise the Annals of Curopalates. (The *Prefaces* of Xylander and Fabrot to their editions of Cedrenus; Fabric. *Bibl. Graec.* vii. p. 464, &c.; Leo Allatius, *De Georgiis.*) [W. P.]

CEIO'NIUS, a common name under the emperors.

1. Ceionius Albinus, the name of a distinguished Roman, probably a relation of the emperor Albinus, put to death by Severus (Spart. *Sever.* 13), and also the name of the praefectus urbi under Valerian. (Vopisc. *Aurelian.* 9.)

2. Ceionius Bassus, a friend of the emperor Aurelian, to whom the latter wrote a letter, preserved by Vopiscus (*Aurelian.* 31), respecting the destruction of Palmyra. His full name was Ceionius Virius Bassus, and he was consul in A. D. 271. (*Fast.*)

3. Ceionius Commodus. [Commodus.]

4. Ceionius Julianus, a friend of the historian Vopiscus. (Vopisc. *Firm.* 2.)

5. Ceionius Postumius, the father of the emperor Albinus (Capitol. *Clod. Albin.* 4), whose full name was Dec. Clodius Ceionius Septimius Albinus [p. 93, b.].

6. Ceionius Postumianus, a relation of the emperor Albinus. (Capitol. *Clod. Albin.* 6.)

7. Ceionius Verus. [Verus.]

CELAENO (Κελαινώ), a Pleiad, daughter of Atlas and Pleione, and by Poseidon the mother of Lycus and Eurypylus, or, according to others, of Lycus and Chimaereus by Prometheus. (Apollod. iii. 10. § 1; Ov. *Her.* xix. 135; Schol. *ad Apollon. Rhod.* iv. 1561; Tzetz. *ad Lycoph.* 132.)

There are several other mythological beings of this name: namely, a Harpy (Virg. *Aen.* iii. 211), a daughter of Ergeus (Hygin. *Fab.* 157), a daughter of Hyamus (Paus. x. 6. § 2), a Danaid (Strab. xii. p. 579; Apollod. ii. 1. § 5), and an Amazon. (Diod. iv. 16.) [L. S.]

CELE'DONES (Κηληδόνες), the soothing goddesses, were frequently represented by the ancients in works of art, and were believed to be endowed, like the Sirens, with a magic power of song. For this reason, they are compared to the Iynges. Hephaestus was said to have made their golden images on the ceiling of the temple at Delphi.

(Paus. ix. 5. § 5; Athen. vii. p. 290; Philostr. *Vit. Apollon.* vi. 11; Pind. *Fragm.* 25, p. 568, &c. ed. Böckh; comp. Huschke and Böttiger, in the *Neue Teutsche Mercur*, ii. p. 38, &c.) [L. S.]

CELER. 1. A freedman of Atticus, in all probability. (Cic. *ad Att.* x. 1, xi. 4, xii. 8.)

2. A Roman knight, poisoned Junius Silanus at the instigation of Agrippina, in the first year of Nero's reign, A. D. 55. (Tac. *Ann.* xiii. 1, 33.)

3. A Roman knight in the time of Domitian, was scourged to death in the comitium for having committed incest with Cornelia, a Vestal virgin, although he persisted in his innocence to the last. (Plin. *Ep.* iv. 11; comp. Suet. *Dom.* 8; Dion Cass. lxvii. 3.)

CELER, an artist of considerable talent and renown, was, together with Severus, the principal architect of Nero's immense building, the golden house, of which only a few remains are now visible in the baths of Titus, and perhaps at the foot of the Palatine near the arch of Titus. Not satisfied with the completion of this colossal palace, both artists, whose daring and talent did not shrink from the mightiest works, undertook a still more gigantic enterprise. Since the sea-ports of Ostia and Portus were small and dangerous, so that all larger vessels entered the port of Puteoli, they got the emperor's consent to dig a canal from the lake Avernus to the mouth of the Tiber, and began actually by working a way through the hills near the lake, but were probably prevented from executing their intention by the death of their employer. (Tac. *Ann.* xv. 42; Osann, *Kunstblatt*, 1830, No. 83.) [L. U.]

CELER, ASI'NIUS, lived in the reign of Caligula, and is mentioned by Pliny (*H. N.* ix. 17. s. 31) as a man of consular rank; but when he was consul is not known. He may have been the son of C. Asinius Gallus, consul B. C. 8.

CELER, CANI'NIUS, a Greek rhetorician, the teacher of M. Aurelius and L. Verus, was one of the secretaries of Hadrian, and was distinguished for his skill in the composition of the imperial letters. He wrote a work on the art of rhetoric. (Philostr. *Vit. Soph.* i. 22, who calls him τεχνογράφος; Capitol. *Ver.* 2; Aristeid. *Or. Sacr.* 5. vol. i. p. 335, ed. Jebb.)

CELER, DOMI'TIUS, an intimate friend of Piso, persuaded the latter, after the death of Germanicus, to return to Syria, and was himself previously sent by Piso into the province. (Tac. *Ann.* ii. 77—79.)

CELER, P. EGNA'TIUS. [BAREA.]

CELER, METELLUS. [METELLUS.]

CELEUS (Κηλεός), a king of Eleusis, and husband of Metaneira. When Demeter, on her wanderings in search of her daughter, came to Eleusis, she stayed in the house of Celeus. The goddess wished to make his son Demophon immortal, and, in order to destroy his mortal parts, she put him at night into the fire; but Metaneira, ignorant of the object, screamed aloud on seeing her child in the fire, and Demophon was destroyed by the flames. Demeter, to make up for the loss, bestowed great favours upon Triptolemus, the other son of Celeus. (Apollod. i. 5. § 1; TRIPTOLEMUS.) Celeus is described as the first priest of Demeter at Eleusis, and his daughters as priestesses of the goddess. (Hom. *Hym. in Dem.* 101, &c.; Paus. i. 38. § 3, ii. 14. § 2.) There is another mythical personage of this name. (Anton. Lib. 19.) [L. S.]

CELSUS (*T. Cornelius*), one of the thirty tyrants enumerated by Trebellius Pollio. [Comp. AUREOLUS.] In the twelfth year of Gallienus, A. D. 265, when usurpers were springing up in every quarter of the Roman world, a certain Celsus, who had never risen higher in the service of the state than the rank of a military tribune, living quietly on his lands in Africa, in no way remarkable except as a man of upright life and commanding person, was suddenly proclaimed emperor by Vibius Passienus, proconsul of the province, and Fabius Pomponianus, general of the Libyan frontier. So sudden was the movement, that the appropriate trappings of dignity had not been provided, and the hands of Galliena, a cousin it is said of the lawful monarch, invested the new prince with a robe snatched from the statue of a goddess. The downfall of Celsus was not less rapid than his elevation: he was slain on the seventh day, his body was devoured by dogs, and the loyal inhabitants of Sicca testified their devotion to the reigning sovereign by devising an insult to the memory of his rival unheard-of before that time. The effigy of the traitor was raised high upon a cross, round which the rabble danced in triumph. The names *T. Cornelius* rest upon the authority of medals published by Goltzius now universally recognised as spurious. (Trebell. Pollio, *Trig. Tyrann.*) [W. R.]

CELSUS, a Greek rhetorician, a pupil of Libanius. (Liban. *Ep.* 627, 1581, *Orat.* xxvi. vol. ii. p. 606.)

CELSUS, an Epicurean, who lived in the time of the Antonines, and was a friend of Lucian. There was another Celsus, who lived before the time of Nero, but he is of no historical importance. Neither would the other have been so, but for the doubt whether he is not the author of the attack on Christianity called the Λόγος ἀληθής, which has acquired so much notoriety from the answer written to it by Origen. [ORIGENES.] To the Epicurean Celsus, Lucian dedicated his life of the magician Alexander, and in the course of it (§ 21) praises a work written by him against the belief in magic. But in the book against Christianity, Celsus stated with apparent approbation the opinion of the Platonists, that enchanters had power over all who have not raised themselves above the influence of sensuous nature (ὕλη), but not over those who are elevated to communion with the Deity; the whole of which sentiment is inconsistent with the doctrine of Epicurus. Again, he talked of the soul's relation to God, of the spirit of man as immortal and derived from the Divinity, of evil spirits springing from the ὕλη and opposing the designs of God. All these are plainly the sentiments, not of an Epicurean, but of a Platonist. Indeed, the only reason for supposing the author of this work to be the Epicurean Celsus, is the positive assertion of Origen, who, however, is obliged to have recourse to some curious hypotheses to account for the prevalence of the Platonic element. One is, that the author chose to conceal his real views, because there was at the time a strong prejudice against Epicureans as deniers of all religion, and therefore unfit to be judges of the merits of Christianity. But this seems improbable, and on the whole it is better to suppose Celsus the Epicurean and Celsus the author of this book to be different persons. With regard to the work itself, it is a mixture of self-sufficiency, ignorance, and inconsistency. In one place the author re-

proached the Christians as slaves of a blind belief, in another with their numerous sects and ever-varying opinions. Sometimes he spoke of them as the slaves of their senses (δειλὸν καὶ φιλοσώματον γένος), on another occasion as persons who rejected all external worship whatever. He was indignant that the Christian promises are offered to sinners, and said in reference to our Lord's coming to save them, τί δὲ τοῖς ἀναμαρτήτοις οὐκ ἐπέμφθη; he also argued *à priori* against the doctrines of a special Providence, the Fall, and the Redemption, asserting that God made his work perfect once for all, and had no need to improve it afterwards. (Origenes, *adv. Cels.*; Brucker, *Hist. Crit. Phil.* Per. ii., i. 1, 2, 8; Neander, *Geschichte der Christl. Kirche*, vol. i. sect. 2.) [G. E. L. C.]

CELSUS ALBINOVA'NUS, the secretary of Tib. Claudius Nero, and a friend of Horace, to whom the latter addressed one of his Epistles (i. 8). He is thought to be the same as the poet Celsus mentioned in another of Horace's Epistles (i. 3), in which he is said to have compiled his poems from other persons' writings. He must not be confounded with the poet Pedo Albinovanus, the friend of Ovid. [ALBINOVANUS.]

CELSUS, APPULEIUS, a physician of Centuripa in Sicily, who was the tutor of Valens and Scribonius Largus (Scrib. Larg. *De Compos. Medicam.* capp. 94, 171), and who must therefore have lived about the beginning of the Christian era. He has been supposed to be the author of the work entitled *Herbarium, seu de Medicaminibus Herbarum*, which goes under the name of Appuleius Barbarus [APPULEIUS], but this is probably not the case. He may, however, perhaps be the person who is quoted several times in the Geoponica, Cantab. 8vo. 1704. [W. A. G.]

CELSUS, ARRU'NTIUS, an ancient commentator on Terence, who probably lived in the second half of the fourth century of the Christian aera. (Schopen, *De Terentio et Donato*, Bonn, 1821.)

CELSUS, A.* CORNELIUS, a very celebrated Latin writer on medicine, of whose age, origin, or even actual profession, we know but little. There are some incidental expressions which lead to the conjecture, that he lived at the beginning of the Christian era, under the reigns of Augustus and Tiberius; and particularly the mode in which he refers to Themison (Praef. lib. i. pp. 5, 9, iii. 4, p. 43) would indicate that they were either contemporaries, or that Themison preceded him by a short period only. With respect to the country of Celsus (though he has been claimed as a native of Verona), we have nothing on which to ground our opinion, except the purity of his style, which at most would prove no more than that he had been educated or had passed a considerable part of his life at Rome. With regard to his profession, there is some reason to doubt whether he was a practitioner of medicine or whether he only studied it as a branch of general science, after the manner of some of the ancient Greek philosophers. This doubt has arisen principally from the mode in which he is referred to by Columella (*de Re Rust.* i. 1. 14) and by Quintilian (xii. 11), and by his not being enumerated by Pliny among the physicians of Rome in his sketch of the history of medicine. (*H. N.* xxix. 1, &c.) But, on the other hand, his work appears to bear very strong evidence that he was an actual practitioner, that he was familiar with the phenomena of disease and the operation of remedies, and that he described and recommended what fell under his own observation, and was sanctioned by his own experience; so that it seems upon the whole most probable that he was a physician by profession, but that he devoted part of his time and attention to the cultivation of literature and general science. Quintilian speaks rather slightingly of him, calls him (xii. 11) "mediocri vir ingenio," and says he not only wrote on all sorts of literary matters, but even on agriculture and military tactics. Of these numerous works only one remains entire, his celebrated treatise on Medicine; but a few fragments of a work on Rhetoric were published under his name in 1569, 8vo., Colon., with the title "Aurelii Cornelii Celsi, Rhetoris vetustissimi et clarissimi, de Arte Dicendi Libellus, primum in Lucem editus, curante Sixto a Popma Phrysio." This little work is inserted by Fabricius at the end of his *Bibliotheca Latina*, where it fills about six small quarto pages, and is chiefly occupied with the works of Cicero.

The treatise of Celsus "De Medicina," *On Medicine*, is divided into eight books. It commences with a judicious sketch of the history of medicine, terminating by a comparison of the two rival sects, the Dogmatici and the Empirici, which has been given in the *Dict. of Ant.* pp. 350, 379. The first two books are principally occupied by the consideration of diet, and the general principles of therapeutics and pathology; the remaining books are devoted to the consideration of particular diseases and their treatment; the third and fourth to internal diseases; the fifth and sixth to external diseases, and to pharmaceutical preparations; and the last two to those diseases which more particularly belong to surgery. In the treatment of disease, Celsus, for the most part, pursues the method of Asclepiades of Bithynia; he is not, however, servilely attached to him, and never hesitates to adopt any practice or opinion, however contrary to his, which he conceives to be sanctioned by direct experience. He adopted to a certain extent the Hippocratic method of observing and watching over the operations of Nature, and of regulating rather than opposing them,—a method which, with respect to acute diseases, may frequently appear inert. But there are occasions on which he displays considerable decision and boldness, and particularly in the use of the lancet, which he employed with more freedom than any of his predecessors. His regulations for the employment of blood-letting and of purgatives are laid down with minuteness and precision (ii. 10, &c., p. 30, &c.); and, although he was in some measure led astray by his hypothesis of the crudity and concoction of the humours, the rules which he prescribed were not very different from those which were generally adopted in the commencement of the present century. His description of the symptoms of fever, and of the different varieties which it assumes, either from the nature of the epidemic, or from the circumstances under which it takes place (iii. 3, &c., p. 43, &c.), are correct and judicious; his practice was founded upon the principle already referred to, of watching the operations of Nature, conceiving that fever consisted essentially in an

* It is not quite certain whether his praenomen was *Aulus* or *Aurelius*, but it is generally supposed to have been *Aurelius*.

effort of the constitution to throw off some morbid cause, and that, if not unduly interfered with, the process would terminate in a state of health. We here see the germ of the doctrine of the "vis medicatrix Naturae," which has had so much influence over the practice of the most enlightened physicians of modern times, and which, although erroneous, has perhaps led to a less hazardous practice than the hypotheses which have been substituted in its room.

But perhaps the most curious and interesting parts of the work of Celsus are those which treat of Surgery and surgical operations, of which some account is given in the *Dict. of Ant.* art. *Chirurgia.* It is very remarkable that he is almost the first writer who professedly treats on these topics, and yet his descriptions of the diseases and of their treatment prove that the art had attained to a very considerable degree of perfection. Many of what are termed the "capital" operations seem to have been well understood and frequently practised, and it may be safely asserted, that the state of Surgery at the time when Celsus wrote, was comparatively much more advanced than that of Medicine. The Pharmacy of Celsus forms another curious and interesting part of his work, and, like his Surgery, marks a state of considerable improvement in this branch of the art. Many of his formulae are well arranged and efficacious, and, on the whole, they may be said to be more correct and even more scientific than the multifarious compounds which were afterwards introduced into practice, and which were not completely discarded until our own times. The style of Celsus has been much admired, and it is in fact equal in purity and elegance to that of the best writers of the Augustan age. This is probably one of the chief reasons of his work having been chosen as a text-book in modern times; but it would be great injustice to suppose that this is its only merit, or that it contains nothing but a judicious and well-arranged abstract of what had been said by his predecessors. Some instances of his lax and inaccurate use of certain anatomical terms are mentioned in the *Dict. of Ant.* art. *Physiologia;* but his anatomical and physiological knowledge does not appear to have been at all inferior to that of his contemporaries. In many passages of his work he follows Hippocrates, especially when treating of the general symptoms and phaenomena of diseases; and occasionally we meet with sentences literally translated from the Greek. He does not, however, by any means blindly embrace his doctrines, and differs from him occasionally both in theory and practice.

The work of Celsus, entitled *De Medicina Libri Octo*, has been published very often; Choulant mentions four editions in the fifteenth century, fifteen in the sixteenth, five in the seventeenth, thirteen in the eighteenth, and twelve in the first thirty-five years of the nineteenth. The first edition was published at Florence, 1478, small fol., edited by Barthol. Fontius: it is said to be very scarce, and is described by Dibden in his *Biblioth. Spencer.* i. 303. Perhaps the other editions that best deserve to be noticed are those by Van der Linden, Lugd. Bat. 1657, 12mo.; Almeloveen, Amstel. 1687, 12mo. (which was several times reprinted); Targa, Patav. 1769, 4to. (whose text has been the basis of most subsequent editions); Lugd. Bat. 1785, 4to.; Argent. 1806, 8vo. 2 vols.; and Milligan, Edinb. 1826, 8vo. The latest edition mentioned by Choulant is that by F. Ritter and H. Albers, Colon. ad Rhen. 1835, 12mo. The work has been translated into English, French, Italian, and German. The English translations appear to be chiefly made for the use of medical students in London who are preparing for their examination at Apothecaries' Hall, and are not very good. A great number of works have been published on Celsus and his writings, which are enumerated by Choulant, but which cannot be mentioned here. Further particulars respecting his medical opinions may be found in Le Clerc's *Hist. de la Méd.*; Haller's *Biblioth. Medic. Pract.* vol. i.; Sprengel's *Hist. de la Méd.* vol. ii. See also Bostock's *Hist. of Med.*, and Choulant's *Handbuch der Bücherkunde für die Aeltere Medicin*, Leipz. 1840, 8vo., from which works the greater part of the preceding account has been taken. [W. A. G.]

CELSUS, JU'LIUS, a tribune of the city-cohort, was condemned to death under Tiberius, and broke his own neck in prison by means of the chains with which he was fettered, in order to escape the disgrace of a public execution. (Tac. *Ann.* vi. 9, 14.)

CELSUS, JU'LIUS, a scholar at Constantinople in the seventh century after Christ, who made a recension of the text of Caesar's Commentaries, whence we find subjoined to many MSS. of Caesar, *Julius Celsus Vir Clarissimus et Comes recensui*, or *Julius Celsus Constantinus V. C. legi.* Many modern writers, indeed, have maintained that Celsus was the author of these commentaries, and still more have attributed to him the works on the Spanish and African wars; but the former supposition is ridiculous, and the latter destitute of proof. Julius Celsus has been usually regarded as the author of the life of Caesar, which has been frequently printed with the editions of Caesar's Commentaries under the title of *Julii Celsi Commentarii de Vita Caesaris;* but this work has been proved by C. E. Ch. Schneider (*Petrarchae, Historia Julii Caesaris*, Lips. 1827) to be a work of Petrarch's. There is a dissertation on Julius Celsus by Dodwell, appended to his *Annales Quinctilianei et Statiani*, Oxon. 1698.

CELSUS, JUVE'NTIUS, a Roman jurist, who flourished, as Majansius and Heineccius have clearly shewn, in the second half of the first century of the Christian aera. He succeeded Pegasus, the follower of Proculus, and was himself succeeded by Celsus, the son, and Neratius Priscus. (Dig. 1. tit. 2. s. 2. § 47.) He belonged (at least on one occasion) to the consilium of the consul Ducenus Verus, who was probably a consul suffectus, and is nowhere named except in Dig. 31. s. 29. The numerous attempts of learned men to identify Ducenus with recorded consuls are without ground, and most of their conjectures refer to too late a period, unless Celsus the father attained to an unusual age. Thus Wieling (*Jurisprudentia Restituta*, p. 351) and Guil. Grotius (*De Vitis Jurisp.* ii. c. 2. § 2) make Ducenus the same as L. Cejonius Commodus Verus, who was consul A. D. 106. Others are for L. Annius Verus, consul A. D. 121. Ant. Augustinus (*De Nominibus Propriis Pandectarum*, c. 3, p. 259, n. [g.]) seems to think he might have been the Juventius Verus, who was consul for the third time A. D. 134. Heineccius (*Hist. Jur. Civ.* § 241, n.) is for Decennius Gemi-

nus, who was consul suffectus A. D. 57, and whose cognomen might have been Verus. It was in the council of Ducenus Verus that the opinion of Celsus the father was given upon an important point, and was adopted as law. He held (to use the nomenclature of English jurisprudence), that the beneficial interest in a legacy did not lapse by the death of the trustee before the testator. (As to the consilium of the consul and other magistrates, see *Dict. of Ant. s. v. Conventus;* also Cic. *Brut.* 22; Plin. *Ep.* i. 20; Amm. Mar. xxxiii. c. *ult.*; Suet. *Tiber.* 33; *Tituli ex Corpore Ulpiani,* 1. s. 13; Cod. 1. tit. 51; Dig. 1. tit. 21. s. 2, pr.; tit. 22.) In Dig. 17. tit. 1. s. 39, his opinion is cited along with that of Aristo, who was rather younger than Celsus the father. The Celsus to whom Aristo gives answers in Dig. 2. tit. 14. s. 7. § 2, and Dig. 40. tit. 7. s. 29. § 1, was Celsus the son, who, having gained greater celebrity as a jurist than his father, is understood to be meant in the Digest whenever Celsus is named without the addition *pater* or *filius*. Bach, who thinks the contrary more likely (*Hist. Jurisp. Rom.* iii. c. 1. § 22. n. [h.]), is certainly mistaken. Compare Dig. 12. tit. 4. s. 3. §§ 6, 7; Dig. 31. s. 20. It can scarcely be doubted that the name of the father was the same as that of the son, viz. P. Juventius Celsus, for otherwise he would probably have been distinguished by the difference of name, whereas he is never mentioned by any other appellation than Celsus pater. There is no direct citation from him in the Digest. Stockmann (*ad* Bachii *Hist. Jurisp. Rom.* loc. cit.) mentions a conjecture of Ev. Otto (*Praef. ad Thes.* i. p. 28), that there were three jurists named Celsus, viz. father, son, and grandson; but the reference to Otto seems to be incorrect. It is, indeed, highly probable that the P. Juventius, who appears from an inscription in Gruter (p. 607) to have been promagister scrinii under Antoninus Pius, A. D. 155, was a grandson of the elder Celsus, but there is no proof that he was a jurist. Those who, like Ménage (*Amoen. Jur.* c. xx.), identify the promagister with the son, must suppose that the son discharged an exceedingly laborious office in a very advanced age. Very little is known of Celsus the father, though much has been written upon him. Among the legal biographers who have attributed to his life one or more of the events that belong to the life of his son, are Guil. Grotius, Gravina, and Strauchius. (*Vitae vet. JCtorum*, No. 2, p. 14.) The Gens Juventia was an ancient race, and could boast of several jurists, as T. Juventius, C. Juventius, and M. Juventius Laterannensis. In manuscripts and monuments, from the ordinary interchange of V and B, the name is often spelt Jubentius. (Majansius, *ad XXX JCtos*, ii. pp. 236—255.) [J. T. G.]

CELSUS, P. JUVE'NTIUS, a Roman jurist, the son of the subject of the preceding article. He was an accomplice in a conspiracy against Domitian, along with Nerva (who was afterwards emperor) and others; but although he was denounced to the emperor, he contrived to rescue himself and his companions, by flattering the emperor, by professing his innocence, and by promising to unravel the whole plot, and thus creating delays until the death of Domitian. (Dion Cass. lxvii. 13; Philostrat. *Vit. Apoll. Tyan.* vii. 3.) He was afterwards highly favoured by Nerva and his son Trajan. Pliny (*Ep.* vi. 5) mentions an altercation between him and Licinius Nepos, concerning the cause of Pomponius Rufus Varinus. Celsus was then praetor, and, as the *leges annales* were at that time religiously observed (Plin. *Ep.* vii. 16), may be supposed to have been 34 years of age. This would give A. D. 67 for the year of the birth of Celsus, for the cause of Pomponius Rufus was pleaded when M. Acilius was consul-elect (Plin. *Ep.* v. 20), that is to say, in A. D. 101. Celsus was twice consul. The date of his first consulship is not recorded. The second occurred A. D. 129, when he had C. Neratius Marcellus for his colleague. (Dig. 5. tit. 3. s. 20. § 6.) He was a friend of Hadrian, and one of that emperor's council (Spartian. *Hadrian.* c. 18, where for Julius Celsus is to be read Juventius Celsus), and he probably died towards the end of Hadrian's reign, for Julianus, the jurist, in a fragment of a work (*Digesta*) which was written in the commencement of the reign of Antoninus Pius (compare Dig. 3. tit. 5. s. 6. § 12; 4. tit. 2. s. 18), speaks of Celsus in the past tense:—"Quod etiam Juventio Celso apertissime placuit." (Dig. 28. tit. 2. s. 28, pr.)

Celsus received legal instruction from his father, and is supposed from several indications in extant passages of his works to have studied philosophy, especially the philosophy of the Stoics. His education was probably attended to with great care, for his style is terse and elegant, and his latinity so pure, that Laurentius Valla and Floridus, who unsparingly criticise the diction of the ancient Roman jurists, find little or nothing to carp at in Celsus. There are fragments which prove that he was acquainted with Greek. (Dig. 33. tit. 10. s. 7, 13. tit. 3. s. 3.) He early commenced the practice of the law. One of his youthful opinions was followed by Julianus, and is cited by Paulus. (Dig. 45. tit. 1. s. 91. § 3, unless by Celsus *adolescens* we are here to understand Celsus the younger.) Celsus was manifestly well versed in the writings of his predecessors, for in the 20 pages which his 142 fragments occupy in Hommel (*Palingen. Pandect.*), will be found references to Sex. Aelius, Brutus, Cascellius, Cato, Livius Drusus, Q. Mucius Scaevola, Q. Antistius Labeo, C. Trebatius Testa, Aelius Tubero, M. Tullius Cicero, Servius Sulpicius, Nerva, Masurius Sabinus, Semp. Proculus, and Neratius Priscus. In return, we find him quoted by many of the most eminent later jurists, as Julianus, Pomponius, Maecianus, Ulpian, and Paulus, and by Justinian himself in the Institutes and the Code. In Cod. 6, tit. 2. s. 10 Justinian mentions a curious physiological opinion of Celsus concerning deafness. He belonged, like his father, to the sect of Proculus, but he was an independent thinker, sometimes differing from Labeo, Nerva, and his own father, and sometimes agreeing with Sabinus and Cassius. (Dig. 47. tit. 2. s. 25. § 1; 21. tit. 2. s. 29, pr.; 12. tit. 4. s. 3. §§ 6, 7; 12. tit. 5. s. 6.) In the fragments of Celsus there are several passages which betoken great self-confidence and uncivil dogmatism. In this he deviated from the usual practice (almost amounting to professional etiquette) of jurists ancient and modern. A Roman or an English lawyer would say, "mihi videtur," "I think," "verius est," "the better opinion is;" but Celsus sometimes omits such modest forms of expression. For example, it appears from Dig. 21. tit. 2. s. 29, pr., that he called Nerva's opinion *false*. But the grossest instance of rudeness occurs in an answer to one Domitius Labeo, who inquired whether the person by whose hand a will was

written was thereby disqualified from being one of the attesting witnesses. "Juventius Celsus Labeoni suo salutem. Aut non intelligo de quo me consulueris, aut valde stulta est consultatio tua: plus enim quam ridiculum est dubitare, an aliquis jure testis adhibitus sit, quoniam idem et tabulas testamenti scripserit." (Dig. 28. tit. 1. s. 27.) This question and this answer obtained such undesirable celebrity among civilians, that silly questions were called *Quaestiones Domitianae*, and blunt answers *Responsiones Celsinae*.

He wrote—1. *Digestorum Libri XXXIX.* after the order of the praetor's edict. Seven books of this work, viz. xxx—xxxvi, were occupied by a commentary on the Lex Julia et Papia Poppaea. This is the only one of the works of Celsus of which pure fragments are preserved in the compilations of Justinian, and perhaps the only one then extant. It belongs, according to Blume's theory, to the Classis Edictalis of the Digest. 2. *Epistolae*, of which Ulpian (Dig. 4. tit. 4. s. 3. § 1) cites the 11th book. 3. *Quaestiones*, which, according to a citation of Ulpian (Dig. 34. tit. 2. s. 19. § 3), consisted of at least 19 books. 4. *Commentarii*, of which the 7th book is cited by Ulpian. (Dig. 34. tit. 2. s. 19. § 6.) 5. *Institutiones*, in 7 books, according to the testimony of the old scholiast on Juvenal (vi. 243). Gravina (*Orig. Jur. Civ.* lib. i. § 49, p. 68) says, that Celsus left a work *De Usucapionibus*, in which he refers to his father; but this statement is given without authority, and appears to be an error partly copied from Panciroli (*de Claris Leg. Interp.* p. 44), who cites a passage in the Digest (Dig. 41. tit. 2. s. 47) referring not to Celsus, but to Nerva filius.

(Heinecc. *de Juventio Celso*, Op. ii. pp. 518-532; Schott. *de Quaestione Domitiana*, Lips. 1771; Hub. Greg. van Vryhoff, *Observ. Jur. Civ.* c. 35; Neuber, *Die juristiche Klassiker*, pp. 133—145; Kämmerer, *Beiträge zur Gesch. u. Theorie des Röm. Rechts*, i. No. 3, pp. 208—226.) [J. T. G.]

CELSUS, P. MA'RIUS, consul in A. D. 62 (*Fasti*), was the commander of the fifteenth legion in Pannonia, with which he was sent to join Corbulo in his expedition against the Parthians in 64. On the death of Nero in 68, Celsus joined Galba's party, at which time he is spoken of as consul designatus, but whether he had been nominated to the consulship by Nero or by Galba is uncertain. He was one of the ablest and most faithful of Galba's supporters; and when the troops rebelled against the new emperor, Celsus was sent to endeavour to propitiate the detachment of the Illyrian army which had encamped in the Vipsanian porticus. It was probably thought that Celsus would have more influence with this army than any one else, on account of his former connexion with it: but he was unable to quell the insurrection. The death of Galba soon followed, and Otho obtained the sovereignty. The life of Celsus was now in great danger; the partizans of Otho loudly demanded his execution; but Otho, who appreciated his fidelity to his late master, not only spared his life, but admitted him to the circle of his most intimate friends. Celsus served Otho with the same fidelity as he had the late emperor. He was sent, together with Suetonius Paullinus and Annius Gallus, in command of the army to oppose the generals of Vitellius, who were advancing into Italy. At first he and his colleagues were completely successful; in the campaign on the Po, in the neighbourhood of Placentia and Cremona, they defeated all the plans of Caecina, the general of Vitellius [CAECINA, No. 9]; and it was not till the latter had been joined by Fabius Valens, and Otho had resolved, against the advice of Celsus as well as Suetonius Paullinus, to risk a battle, that the aspect of affairs was changed. The battle of Bedriacum, in which Otho's army was defeated, gave Vitellius the empire; but Celsus, who had remained faithful to Otho to the last, again did not suffer for his fidelity. Vitellius allowed him to enter on the consulship on the calends of July (A. D. 69), as had been arranged from the first. (Tac. *Ann.* xv. 25, *Hist.* i. 14, 31, 39, 45, 71, 77, 87, 90, ii. 23, 33, 60.)

CELSUS, PA'PIUS. Celsus appears as a surname of the Papia gens on several coins of the republican period, but does not occur in any ancient writer. Two of the most remarkable of these coins are given below. On the obverse the former contains a youthful head with a trophy behind it,

the latter the head of Juno Sospita. The reverse of both represents the same subject, namely, a wolf with a piece of wood in its mouth, and an eagle

standing before a burning heap of wood. This subject appears to refer to a legend related by Dionysius (i. 59) in connexion with the foundation of Lavinium by the Trojans. He tells us, that the forest in which the city was afterwards built took fire of its own accord, and that a wolf was seen bringing dry wood to feed the flame, which was fanned by an eagle with its wings; but that a fox at the same time tried to extinguish the fire by its tail, which had been dipped in water; and that it was not till after several efforts that the wolf and eagle were able to get rid of him. Now we know that the Papia gens came originally from Lanuvium, which was also one of the chief seats of the worship of Juno Sospita. Hence it has been conjectured, that Dionysius has made a mistake in referring this legend to Lavinium: but it is not improbable that the same story may have been told, in later times, of the foundation of each city.

CELSUS, L. PUBLI'CIUS, consul under Trajan in A. D. 113 (*Fasti*), was so much esteemed by this emperor, that he had a statue erected to his honour. He was, however, a personal enemy of Hadrian's, and accordingly the latter caused him to be put to death at Baiae immediately after his accession, A. D. 117. (Dion Cass. lxviii. 16, lxix. 2; Spartian. *Hadr.* 4, 7.)

CENAEUS (Κηναῖος), a surname of Zeus, derived from cape Cenaeum in Euboea, on which the

god had a temple. (Apollod. ii. 7. § 7; Ov. *Met.* ix. 136.) [L. S.]

CE'NCHRIAS (Κεγχρίας), a son of Poseidon and Peirene, was killed accidentally by Artemis. He and his brother Leches were believed to have given their names to Cenchreae and Lechaeum, the two port-towns of Corinth. (Paus. ii. 2. § 3, 3. § 3, 24. § 8.) [L. S.]

CENSORI'NUS, the name of a plebeian family of the Marcia gens. The name of this family was originally Rutilus, and the first member of it who acquired the name of Censorinus, was C. Marcius Rutilus [No. 1, below], who is said in the Capitoline Fasti to have received this surname in his second censorship, B. C. 265. Niebuhr, however, remarks (*Hist. of Rome*, iii. p. 556), that this statement is doubtful, as he might have derived it from the circumstance of his father having first gained for the plebs a share in this dignity.

1. C. MARCIUS C. F. L. N. RUTILUS CENSORINUS, was the son of C. Marcius Rutilus, the first plebeian dictator (B. C. 356) and censor (B. C. 351). He was consul in B. C. 310 with Q. Fabius Maximus, and while his colleague was engaged in his brilliant campaign in Etruria, Rutilus conducted the war in Samnium and took the town of Allifae. He afterwards fought a battle with the Samnites, in which he was probably defeated; for the statement of Livy, that the battle was a drawn one, is almost outweighed by his confession, that the consul himself was wounded and a legate and several tribunes of the soldiers killed. (Liv. ix. 33, 38; Diod. xx. 27.)

On the admission of the plebs to the priestly colleges by the Ogulnian law in B. C. 300, by which also the number of their members was increased, Rutilus was elected one of the pontiffs. (Liv. x. 9.) He was censor with P. Cornelius Arvina in 294 (Liv. x. 47), and a second time with Cn. Cornelius Blasio in 265, the only instance in which a person held the office of censor twice. It is mentioned above that he is said to have received the surname of Censorinus in this honour. After his election Rutilus rebuked the people for having conferred this dignity upon him again, and brought forward a law enacting that no one in future should be eligible to this office a second time. (Liv. *Epit.* 16; Eutrop. ii. 18; Val. Max. iv. 1. § 3; Plut. *Coriol.* 1.)

2. L. MARCIUS C. F. C. N. CENSORINUS, consul with M'. Manilius in B. C. 149, the first year of the third Punic war. Both consuls were ordered to proceed to Carthage: the command of the army was entrusted to Manilius, and that of the fleet to Censorinus. In the negotiations between the consuls and Carthaginians which preceded actual hostilities, and of which Appian has given us a detailed account, Censorinus acted as spokesman because he was the better orator. After the Carthaginians had refused compliance with the commands of the Romans, who required them to abandon Carthage and build another town not less than ten miles from the sea, the consuls formally laid siege to the city; but Censorinus was compelled shortly afterwards to return to Rome in order to hold the comitia, leaving the conduct of the siege in the hands of his colleague. (Appian, *Pun.* 75—90, 97—99; Liv. *Epit.* 49; Flor. ii. 15; Eutrop. iv. 10; Oros. iv. 22; Vell. Pat. i. 13; Zonar. ix. p. 463; Cic. *Brut.* 15, 27, *ad Att.* xii. 5.) Censorinus was censor in B. C. 147, with L. Cornelius Lentulus Lupus. (Val. Max. vi. 9. § 10.)

It was to this Censorinus that the philosopher Cleitomachus dedicated one of his works. (Cic. *Acad.* ii. 32.)

3. C. MARCIUS CENSORINUS, one of the leading men of the Marian party, is first mentioned as the accuser of Sulla on his return from Asia in B. C. 91. (Plut. *Sull.* 5.) He entered Rome together with Marius and Cinna in B. C. 87, and took a leading part in the massacres which then ensued. It was Censorinus who killed the consul Octavius, the first victim of the proscription; he cut off his head and carried it to Cinna, who commanded it to be hung up on the rostra. Censorinus shared in the vicissitudes of the Marian party, and took an active part in the great campaign of B. C. 82, which established the supremacy of Sulla. He had the command of one of the Marian armies, and is first mentioned as suffering a defeat from Pompey near Sena. He was afterwards sent with eight legions by the consul Carbo to relieve the younger Marius, who was kept besieged at Praeneste; but on his march thither, he was attacked from an ambush by Pompey, and was compelled after considerable loss to take refuge on a neighbouring hill. His men, believing him to be the cause of their defeat, deserted him in a body, with the exception of seven cohorts, with which miserable remnant he was compelled to return to Carbo. When Carbo shortly afterwards abandoned Italy in despair, Censorinus united his forces with those of Brutus Damasippus and Carrinas, and these three generals, after an ineffectual attempt to force the passes of Praeneste with the object of relieving the town, marched towards Rome, hoping to take the city as it was destitute of men and provisions. Sulla, however, hastened after them, and a dreadful battle was fought near the Colline gate, which ended in the total defeat of the Marian army. Censorinus and Carrinas took to flight, but were overtaken and brought back to Sulla, who commanded them to be put to death, and their heads to be cut off and carried round the walls of Praeneste to inform Marius of the fate of his friends. (Appian, *B. C.* i. 71, 88, 90, 92, 93.) Censorinus is spoken of by Cicero as one of the orators of his time, and as tolerably well versed in Greek literature. (*Brut.* 67, 90.)

4. (MARCIUS) CENSORINUS, one of the friends of Q. Cicero in Asia, B. C. 59 (Cic. *ad Q. Fr.* i. 2. § 4), may possibly be the same as the following.

5. L. MARCIUS L. F. C. N. CENSORINUS, a violent partizan of M. Antony, and one of the praetors in B. C. 43. (Cic. *Phil.* xi. 5, 14, xiii. 2, *duo praetores*, xii. 8; comp. Garaton. *ad* xii. 8.) When Antony passed over into Asia after arranging the affairs of Greece in B. C. 41, he left Censorinus governor of the province. (Plut. *Anton.* 24.) His adherence to Antony procured him the consulship in 39 (Dion Cass. xlviii. 34), and we learn from the Triumphal Fasti, that he obtained a triumph for some successes he had gained in Macedonia, which must consequently have been his province.

6. C. MARCIUS L. F. L. N. CENSORINUS, son of No. 5, was consul in B. C. 8 (Dion Cass. lv. 5; Plin. *H. N.* xxxiii. 10. s. 47; Censorin. 22; Sueton. *Vit. Horat.*; Lapis Ancyranus), and seems to have obtained subsequently the government of Syria, from the way in which he is mentioned by Josephus (*Ant.* xvi. 6. § 2) in the decree of Augus-

tus securing certain immunities to the Jews. He died in Asia in A. D. 2, when he was in attendance upon C. Caesar, the grandson of Augustus. His death was universally regretted: Velleius Paterculus calls him (ii. 102) "Vir demerendis hominibus genitus."

There are several interesting coins of the Marcia gens, bearing upon them the names of C. Censorinus and L. Censorinus; but it is impossible to determine to which of the preceding Censorini they belong. Five specimens of these coins are given below. The first three contain on the obverse the heads of Numa Pompilius and Ancus Marcius, the second and fourth kings of Rome, because the

Marcia gens claimed to be descended from Ancus Marcius [MARCIA GENS], and the latter was supposed to be the grandson of Numa Pompilius. In these three coins Numa is represented with a beard,

and Ancus without, probably to mark the relation between them of grandfather and grandson. The obverse of the first contains the inscription NVMAE. POMPILI. ANCI. MARCI., and that of the second NVMA. POMPILI. ANCVS. MARCI. The reverse of

the first represents two arches, in one of which Victory stands on a pillar, and in the other is the prow of a vessel, with the moon above. The reverse of the second contains two prows also with a figure of Victory; and both coins seem to have reference to the harbour of Ostia, which was built by Ancus Marcius. The reverse of the third coin represents a desultor riding with two horses, as he was accustomed to leap from one to another in the public games, while they were at full gallop. (*Dict. of Ant. s. v. Desultor.*) The fourth and fifth coins are of less importance: the fourth has on the obverse a youthful head, and on the reverse a horse at full gallop; the fifth has on the obverse the head of Apollo, and on the reverse, Silenus. (Eckhel, v. p. 245, &c.)

CENSORI'NUS (*Appius Claudius*), is ranked by Trebellius Pollio among the thirty tyrants [comp. AUREOLUS], although the number is complete without the addition of his name, and he belongs not to the reign of Gallienus, but of Claudius Gothicus. Censorinus, having devoted his youth and manhood to a military career, attained to the highest dignities. He was twice consul, twice praefect of the praetorium, thrice praefect of the city, four times proconsul, and discharged at various periods the duties of numerous inferior appointments. Full of years, and disabled by an honourable wound received in the Persian war, under Valerian, he had retired to pass the evening of his days on his estate, when he was suddenly proclaimed emperor by a body of mutinous troops, and invested with the purple at Bologna, in A. D. 270. Having, however, displayed a determination to enforce strict discipline, he was forthwith put to death by the same soldiers who had raised him to a throne. If any genuine medals of this prince exist, which is very doubtful, they have never been described with sufficient accuracy to render them of any historical value, or even to enable us to determine whether the names *Appius Claudius* formed part of his designation. Birago, in his Numismata (Mediol. 1683), quotes a Greek coin supposed to indicate the third year of the reign of Censorinus; but, since no account is given of the place where it was preserved, it was in all probability a forgery, especially as we have no reason to believe that the pretender maintained his authority beyond the space of a few days. Tillemont supposes, that the *Victorinus* mentioned by the younger Victor as having assumed the purple under Claudius is the same person with our Censorinus. (Trebell. Pollio, *Trig. Tyr.*; Tillemont, *Histoire des Empereurs*, vol. p. 37.) [W.R.]

CENSORI'NUS, the compiler of a treatise entitled *de Die Natali*, which treats of the generation of man, of his natal hour, of the influence of the stars and genii upon his career, and discusses the various methods employed for the division and calculation of time, together with sundry topics connected with astronomy, mathematics, geography, and music. It affords much valuable information with regard to the various systems of ancient chronology, and is constantly referred to by those who have investigated these topics. The book is dedicated to a certain Q. Cerellius, whom the writer addresses as his patron and benefactor (c. 1), and was composed in the year A. D. 238, in the consulship of Ulpius and Pontianus (c. 21). Censorinus terms Rome the "communis patria" of himself and Cerellius (c. 16); and this fact, along with those detailed above, comprise the whole knowledge we possess with regard to the work and its author. A fragment *de Metris* and lost tracts *de Accentibus* and *de Geometria* are ascribed, but upon no sure evidence, to this same Censorinus. Carrio, in his

edition published at Paris in 1583, divided the twenty-fourth chapter of the *de Die Natali* into two parts, considering the latter half to be from a different hand, and to belong to an essay *de Naturali Institutione*.

The editio princeps of Censorinus is in 4to., without date, place, or printer's name, and contains also the *Tabula* of Cebes, Plutarch *De Invidia et Odio*, an oration of Basil upon the same subject and his epistle to Gregory of Nazianzus "de Vita Solitaria," all translated into Latin. The second edition, printed at Bologna, fol. 1497, is combined with the *Tabula* of Cebes, a dialogue of Lucian, the *Enchiridion* of Epictetus, Plutarch and Basil *De Invidia et Odio*. The first critical edition is that by Vinetus, Pictav. 4to. 1568, followed by those of Aldus Manutius, Venet. 8vo. 1581, and Carrio, Lutet. 8vo. 1583. The most complete and valuable is that by Havercamp, Lug. Bat. 8vo. 1743: the most recent is that of Gruber, Noremb. 8vo. 1805. [W. R.]

CENTAURI (Κένταυροι), that is, the bull-killers, are according to the earliest accounts a race of men who inhabited the mountains and forests of Thessaly. They are described as leading a rude and savage life, occasionally carrying off the women of their neighbours, as covered with hair and ranging over their mountains like animals. But they were not altogether unacquainted with the useful arts, as in the case of Cheiron. (Hom. *Il.* i. 268, ii. 743, in which passages they are called φῆρες, that is, θῆρες, *Od.* xxi. 295, &c.; Hesiod. *Scut. Herc.* 104, &c.) Now, in these earliest accounts, the centaurs appear merely as a sort of gigantic, savage, or animal-like beings; whereas, in later writers, they are described as monsters (hippocentaurs), whose bodies were partly human and partly those of horses. This strange mixture of the human form with that of a horse is accounted for, in the later traditions, by the history of their origin. Ixion, it is said, begot by a cloud Centaurus, a being hated by gods and men, who begot the hippocentaurs on mount Pelion, by mixing with Magnesian mares. (Pind. *Pyth.* ii. 80, &c.) According to Diodorus (iv. 69; comp. Hygin. *Fab.* 33), the centaurs were the sons of Ixion himself by a cloud; they were brought up by the nymphs of Pelion, and begot the Hippocentaurs by mares. Others again relate, that the centaurs were the offspring of Ixion and his mares; or that Zeus, metamorphosed into a horse, begot them by Dia, the wife of Ixion. (Serv. *ad Aen.* viii. 293; Nonn. *Dionys.* xvi. 240, xiv. 193.) From these accounts it appears, that the ancient centaurs and the later hippocentaurs were two distinct classes of beings, although the name of centaurs is applied to both by ancient as well as modern writers.

The Centaurs are particularly celebrated in ancient story for their fight with the Lapithae, which arose at the marriage-feast of Peirithous, and the subject of which was extensively used by ancient poets and artists. This fight is sometimes put in connexion with a combat of Heracles with the centaurs. (Apollod. ii. 5. § 4; Diod. iv. 12; Eurip. *Herc. fur.* 181, &c.; Soph. *Trachin.* 1095; Nonn. *Dionys.* xiv. 367; Ov. *Met.* xii. 210, &c.; Virg. *Georg.* ii. 455.) The scene of the contest is placed by some in Thessaly, and by others in Arcadia. It ended by the centaurs being expelled from their country, and taking refuge on mount Pindus, on the frontiers of Epeirus. Cheiron is the most celebrated among the centaurs. [CHEIRON.]

As regards the origin of the notion respecting the centaurs, we must remember, in the first place, that bull-hunting on horseback was a national custom in Thessaly (Schol. *ad Pind.* p. 319, ed. Boeckh), and, secondly, that the Thessalians in early times spent the greater part of their lives on horseback. It is therefore not improbable that the Thessalian mountaineers may at some early period have made upon their neighbouring tribes the same impression as the Spaniards did upon the Mexicans, namely, that horse and man were one being. The centaurs were frequently represented in ancient works of art, and it is here that the idea of them is most fully developed. There are two forms in which the centaurs were represented in works of art. In the first they appear as men down to their legs and feet, but the hind part consists of the body, tail, and hind legs of a horse (Paus. v. 19. § 2); the second form, which was probably not used before the time of Phidias and Alcamenes, represents the centaurs as men from the head to the loins, and the remainder is the body of a horse with its four feet and tail. (Paus. v. 10. § 2; Plin. *H. N.* xxxvi. 4.) It is probably owing to the resemblance between the nature of the centaurs and that of the satyrs, that the former were in later times drawn into the sphere of Dionysiac beings; but here they appear no longer as savage monsters, but as tamed by the power of the god. They either draw the chariot of the god, and play the horn or lyre, or they appear in the train of Dionysus, among the Satyrs, Fauns, Nymphs, Erotes, and Bacchantes. It is remarkable that there were also female centaurs, who are said to have been of great beauty. (Philostr. *Icon.* ii. 3; comp. Voss, *Mythol. Briefe*, ii. p. 265, &c.; Böttiger, *Vasengem.* iii. p. 75, &c.) [L. S.]

C. CENTE'NIUS, propraetor in B. C. 217, was sent by the consul Cn. Servilius Geminus from the neighbourhood of Ariminum with 4000 cavalry to the assistance of his colleague C. Flaminius in Etruria, whom he intended to join with all his forces. Centenius took possession of a narrow pass in Umbria near the lake Plestine, so called from a town, Plestia, in its neighbourhood; and here, after Hannibal's victory at the Trasimene lake, he was attacked by Maharbal, one of Hannibal's officers, and defeated; those of his troops that were not killed took refuge on a hill, but were compelled to surrender next day. Appian, who is the only writer that gives us the exact place of this defeat, confounds C. Centenius with the M. Centenius mentioned below. (Polyb. iii. 86; Liv. xxii. 8; Appian, *Anib.* 9—11, 17; Zonar. viii. 25; C. Nepos. *Hannib.* 4.)

M. CENTE'NIUS PE'NULA, first centurion of the triarii (*primi pili*), who had obtained his discharge after serving his full military time, and was distinguished for his bravery, obtained from the senate in B. C. 212 the command of 8000 men, half of whom were Roman citizens and half allies, by his assurance that his knowledge of the enemy and the country would enable him to gain some great advantage in a short time. The number of men granted him by the senate was nearly doubled by volunteers; and with these he marched into Lucania, offered battle to Hannibal, and was, as a matter of course, defeated. (Liv. xxv. 19; Oros. iv. 16.)

CENTHO, a surname of C. Claudius, consul B. C. 240. [CLAUDIUS.]

CENTUMALUS, the name of a family of the plebeian Fulvia gens.

1. Cn. Fulvius Cn. f. Cn. n. Maximus Centumalus, legate of the dictator M. Valerius Corvus in the Etruscan war, B. C. 301, and consul in 298 with L. Cornelius Scipio, when he gained a brilliant victory over the Samnites near Bovianum, and afterwards took this town and Aufidena. It would also appear that he subsequently obtained some successes in Etruria, as the Capitoline Fasti speak of his triumph in this year as celebrated over the Samnites and Etruscans. In 295 he served as propraetor in the great campaign of Q. Fabius Maximus and P. Decius Mus, and gained a victory over the Etruscans. (Liv. x. 4, 11, 22, 26, 27, 30.)

The Fasti Capitolini mention a dictator of this name in 263, who is either the same as the preceding, or his son.

2. Cn. Fulvius Cn. f. Cn. n. Centumalus, consul B. C. 229 with L. Postumius Albinus, conducted the war with his colleague in Illyria. They met with no effectual resistance; and after the troops of the Illyrian queen, Teuta, had been completely dispersed, and she herself had retired with a very few followers to a strongly fortified town, called Rhizon, Centumalus returned to Rome with the greater part of the navy and land forces, leaving Albinus behind with forty ships. Centumalus triumphed in the following year, the first time that a triumph had been celebrated over the Illyrians. (Polyb. ii. 11, 12; Flor. ii. 5; Eutrop. iii. 4; Oros. iv. 13; comp. Dion Cass. *Frag.* 151, ed. Reimar.)

3. Cn. Fulvius Cn. f. Cn. n. Centumalus, son apparently of No. 2, was curule aedile in B. C. 214, and was elected to the praetorship while he held the former office. As praetor in the following year, B. C. 213, Suessula was assigned him as his province with the command of two legions. He was consul in 211 with P. Sulpicius Galba, and his command was prolonged in the next year, in which he was defeated by Hannibal near the town of Herdonia in Apulia, and he himself with eleven tribunes of the soldiers perished in the battle. (Liv. xxiv. 43, 44, xxv. 41, xxvi. 1, 28, xxvii. 1; Polyb. ix. 6; Eutrop. iii. 14; Oros. iv. 17.)

4. M. Fulvius Centumalus, praetor urbanus B. C. 192, had to take an active part that year in the preparations for the war against Antiochus the Great, and was commanded, among other things, to superintend the building of fifty new quinqueremes. (Liv. xxxv. 10, 20, 23, 24.)

CENTUMALUS, TI. CLAUDIUS, had an action brought against him by P. Calpurnius Lanarius on account of alleged fraud in the sale of some property to the latter. Judgment was pronounced against Centumalus by M. Porcius Cato, the father of Cato Uticensis. (Cic. *de Off.* iii. 16; Val. Max. viii. 2. § 1.) [Comp. Cato, No. 6, p. 645, a.]

CEPHA'LION (Κεφαλίων or Κεφαλαίων), an historian of the time of Hadrian, who wrote, besides other works, a *σύντομον ἱστορικόν* extending from the time of Ninus and Semiramis to that of Alexander the Great. It was written in the Ionic dialect, and was divided into nine books, called by the names of the Muses; and as in this he aped Herodotus, so he is reported to have aimed at resembling Homer by concealing his birth-place. Hadrian banished him to Sicily where this work was composed. (Suidas, *s. v.*; Photius, Cod. 68; Euseb. *Chron.* i. p. 30; Syncell. p. 167; Vossius, *de Hist. Graec.* p. 262, ed. Westermann.) [G. E. L. C.]

CE'PHALON (Κεφάλων), called *ὁ Γεργήθιος* or *Γεργίθιος* from a town in the Cuman territory named *Γέργηθες* or *Γέργιθες*. (Strab. xiii. p. 589.) He wrote an account of the fortunes of Aeneas after the taking of Troy, called *Troica* (*Τρωικά*). His date is unknown, but he is called by Dionysius of Halicarnassus (i. 72) *συγγραφεὺς παλαιὸς πάνυ*. Athenaeus (ix. 393, d.) calls him Cephalion, and remarks, that the *Troica* which went under his name, was in reality the work of Hegesianax of Alexandria. (Vossius, *de Hist. Graec.* p. 412, ed. Westermann.) [G. E. L. C.]

CE'PHALUS (Κέφαλος). 1. A son of Hermes and Herse, was carried off by Eos, who became by him the mother of Tithonus in Syria. (Apollod. iii. 14. § 3.) Hyginus (*Fab.* 160, 270) makes him a son of Hermes by Creusa, or of Pandion, and Hesiod (*Theog.* 986) makes Phaëton the son of Cephalus instead of Tithonus. On the pediment of the kingly Stoa in the Cerameicus at Athens, and on the temple of Apollo at Amyclae, the carrying off of Cephelus by Hemera (not Eos) was represented. (Paus. i. 3. § 1, iii. 18. § 7.)

2. A son of Deion, the ruler of Phocis, and Diomede, was married to Procris or Procne, by whom he became the father of Archius, the father of Laërtes. He is described as likewise beloved by Eos (Apollod. i. 9. § 4; Hygin. *Fab.* 125; Schol. *ad Callim. Hymn. in Dian.* 209), but he and Procris were sincerely attached, and promised to remain faithful to each other. Once when the handsome Cephalus was amusing himself with the chase, Eos approached him with loving entreaties, which, however, he rejected. The goddess then bade him not break his vow until Procris had broken hers, but advised him to try her fidelity. She then metamorphosed him into a stranger, and gave him rich presents with which he was to tempt Procris. Procris was induced by the brilliant presents to break the vow she had made to Cephalus, and when she recognized her husband, she fled to Crete and discovered herself to Artemis. The goddess made her a present of a dog and a spear, which were never to miss their object, and then sent her back to Cephalus. Procris returned home in the disguise of a youth, and went out with Cephalus to chase. When he perceived the excellence of her dog and spear, he proposed to buy them of her; but she refused to part with them for any price except for love. When he accordingly promised to love her, she made herself known to him, and he became reconciled to her. As, however, she still feared the love of Eos, she always jealously watched him when he went out hunting, but on one occasion he killed her by accident with the never-erring spear. (Hygin. *Fab.* 189.) Somewhat different versions of the same story are given by Apollodorus (iii. 15. § 1) and Ovid. (*Met.* vii. 394, &c.; comp. Anton. Lib. 41; Schol. *ad Eurip. Orest.* 1643.) Subsequently Amphitryon of Thebes came to Cephalus, and persuaded him to give up his dog to hunt the fox which was ravaging the Cadmean territory. After doing this he went out with Amphitryon against the Teleboans, upon the conquest of whom he was rewarded by Amphitryon with the island which he called after his own name Cephallenia. (Apollod. ii. 4. § 7; Strab. x. p. 456; Eustath. *ad Hom.* p. 307, &c.) Cephalus is also called the father of Iphiclus by Clymene.

(Paus. x. 29. § 2.) He is said to have put an end to his life by leaping into the sea from cape Leucas, on which he had built a temple of Apollo, in order to atone for having killed his wife Procris. (Strab. x. p. 452; comp. Paus. i. 37. § 4; Hygin. *Fab.* 48.) [L. S.]

CE'PHALUS (Κέφαλος), a Molossian chief, who, together with another chief, Antinous, was driven by the calumnies of Charops to take the side of Perseus, in self-defence, against the Romans. [ANTINOUS.] Some have inferred from the language of Polybius that, after the outbreak of the war, Cephalus slew himself to avoid falling into the hands of the conquerors; but Livy tells us, that he was killed at the capture of the Molossian town of Tecmon, which he had obstinately defended against L. Anicius, the Roman commander, B. C. 167. Polybius speaks of him as "a man of wisdom and consistency," *φρόνιμος καὶ στάσιμος ἄνθρωπος*. (Polyb. xxvii. 13, xxx. 7; Liv. xliii. 18, 22, xlv. 26.) [E. E.]

CE'PHALUS (Κέφαλος). 1. The son of Lysanias, grandson of Cephalus, and father of the orator Lysias, was a Syracusan by birth, but went to Athens at the invitation of Pericles, where he lived thirty years, till his death, taking a part in public affairs, enjoying considerable wealth, and having so high a reputation that he never had an action brought against him. He is one of the speakers in Plato's Republic.* (Lys. *c. Eratosth.* p. 120. 26, ed. Steph.; Plat. *Repub.* p. 328, b. &c., comp. Cic. *ad Att.* iv. 16; Taylor's *Life of Lysias*, in Reiske's *Oratores Graeci.*) He died at a very advanced age before B. C. 443, so that he must have settled at Athens before B. C. 473. (Clinton, *Fast. Hell.* s. ann. 443.) He left three sons — Polemarchus, Lysias, and Euthydemus.

2. An eminent Athenian orator and demagogue of the Colyttean demus, who flourished at and after the time of the Thirty Tyrants, in effecting whose overthrow he appears to have borne a leading part. He is placed by Clinton at B. C. 402, on the authority of Deinarchus (*c. Demosth.* p. 100. 4, ed. Steph., compare p. 95. 7–8.) This date is confirmed by Demosthenes, who mentions him in connexion with Callistratus, Aristophon the Azenian, and Thrasybulus. (*De Coron.* p. 301.) He is summoned by Andocides to plead for him at the end of the oration *De Mysteriis*. (B. C. 400.) He flourished at least thirty years longer. Aeschines (who calls him *ὁ παλαιὸς ἐκεῖνος ὁ δοκῶν δημοτικώτατος γεγονέναι*) relates, that, on one occasion, when he was opposed to Aristophon the Azenian, the latter boasted that he had been acquitted seventy-five times of accusations against his public conduct, but Cephalus replied, that during his long public life he had never been accused. (*c. Ctesiph.* p. 81. 39, ed. Steph.; see the answer of Dem. *de Coron.* pp. 310–11.) He had a daughter named Oea, who was married to Cherops. (Suid. *s. v.*; Harpocrat. *s. v.* Οἰῆθεν.) Tzetzes (*Chil.* vi. *Hist.* 34) confounds this Cephalus with the father of Lysias. In spite of the coincidence on the point of never having been accused, they must have been different persons, at least if the date given above for the death of Lysias's father be correct.

* The Cephalus, who is one of the speakers in the *Parmenides* of Plato, was a different person, a native of Clazomenae. (Plat. *Parm.* p. 126.)

The Scholiast on Aristophanes asserts, that the Cephalus whom the poet mentions (*Eccles.* 248) as a scurrilous and low-born demagogue, but powerful in the Ecclesia, was not the same person as the orator mentioned by Demosthenes. This is perhaps a mistake, into which the Scholiast was led by the high respect with which Cephalus is referred to by Demosthenes, as well as by Aeschines and Deinarchus. The attacks of an Athenian comic poet are no certain evidence of a public man's worthlessness.

According to Suidas (*s. v.*), Cephalus was the first orator who composed *προοίμια* and *ἐπιλόγοι*. A small fragment from him is preserved in the Etymologicon Magnum (*s. v.* Ἐπιτιμία). Athenaeus (xiii. p. 592, c.) states, that he wrote an *ἐγκώμιον* on the celebrated courtezan Lagis (or Laïs), the mistress of Lysias. Ruhnken (*Hist. Crit. Orat. Graec.* § 5) supposes, that the writer mentioned by Athenaeus was a different person from the orator, but his only reason for this opinion is, that such an *ἐγκώμιον* is unworthy of a distinguished orator. [P. S.]

CEPHEUS (Κηφεύς). 1. A son of Belus and husband of Cassiepeia, was king of Ethiopia and father of Andromeda. (Apollod. ii. 1. § 4, 4. § 3; Herod. vii. 61; Tac. *Hist.* v. 2.)

2. A son of Aleus and Neaera or Cleobule, and an Argonaut from Tegea in Arcadia, of which he was king. He had twenty sons and two daughters, and nearly all of his sons perished in an expedition which they had undertaken with Heracles. The town of Caphyae was believed to have derived its name from him. (Apollod. i. 9. § 16, ii. 7. § 3, iii. 9. § 1; Apollon. Rhod. i. 161; Hygin. *Fab.* 14; Paus. viii. 8. § 3, 23. § 3.)

3. One of the Calydonian hunters. (Apollod. i. 8. § 2.) [L. S.]

CEPHISODO'RUS (Κηφισόδωρος). 1. An Athenian comic poet of the old comedy, gained a prize B. C. 402. (Lysias, Δωροδ. p. 162. 2, ed. Steph.; Suidas, *s. v.*; Eudoc. p. 270.) This date is confirmed by the title of one of his comedies, Ἀντιλαΐς, which evidently refers to the celebrated courtezan Laïs; and also by his being mentioned in connexion with Cratinus, Aristophanes, Callias, Diocles, Eupolis, and Hermippus. The following are the known titles of his plays: Ἀντιλαΐς, Ἀμαξόνες, Τροφώνιος, Ὗς. A few fragments of them are preserved by Photius and Suidas (*s. v.* Ὄνος ὕεται), by Pollux (vi. 173, vii. 40, 87), and by Athenaeus. (iii. p. 119, d., viii. p. 345, f., xi. p. 459, a., xii. p. 553, a., xiv. p. 629, d., xv. p. 667, d., p. 689, f., p. 701, b.)

2. An Athenian orator, a most eminent disciple of Isocrates, wrote an apology for Isocrates against Aristotle. The work against Aristotle was in four books, under the title of *αἱ πρὸς Ἀριστοτέλη ἀντιγραφαί*. (Dionys. *Ep. ad Amm.* p. 120. 32, Sylb.; *Isoc.* p. 102. 17; *Isaeus*, p. 111. 37; *Dem.* p. 120. 31; Athen. ii. p. 60, e., iii. p. 122, b., viii. p. 359, c.) He also attacked Plato. (Dionys. *Ep. ad Pomp.* p. 127. 3, Sylb.)

A writer of the same name is mentioned by the Scholiast on Aristotle (*Eth. Nicom.* iii. 8) as the author of a history of the Sacred War. As the disciples of Isocrates paid much attention to historical composition, Ruhnken conjectures that the orator and the historian were the same person. (*Hist. Crit. Orat. Graec.* § 38.) There is a Cephisodorus, a Theban, mentioned by Athenaeus (xii. p. 548, e.)

as an historian. It is possible that he may be the same person. If so, we must suppose that Cephisodorus was a native of Thebes, and settled at Athens as a *μέτοικος*: but this is mere conjecture. [P. S.]

CEPHISODO'RUS, an illustrious painter mentioned by Pliny (xxxv. 9. s. 36. § 1), together with Aglaophon, Phrylus, and Evenor, the father of Parrhasius, under the 90th Olympiad (B. C. 420), at which date, the end of the Archidamian war, Pliny's authorities made a stop and enumerated the distinguished men of the age. (Heyne, *Antiq. Aufsätze*, i. p. 220.) At least, this reason for the date of Pliny seems more probable than the victories of Alcibiades in the Olympian and other games which were celebrated by Aglaophon. (AGLAOPHON; and Böttiger, *Archäologie der Malerei*, p. 269.) [L. U.]

CEPHISO'DOTUS (*Κηφισόδοτος*). 1. One of the three additional generals who, in B. C. 405, were joined by the Athenians in command with Conon, Adeimantus, and Philocles. He was taken prisoner at the battle of Aegospotami, and put to death. (Xen. *Hell.* ii. 1. §§ 16, 30, &c.)

2. An Athenian general and orator, who was sent with Callias, Autocles, and others (B. C. 371) to negotiate peace with Sparta. (Xen. *Hell.* vi. 3. § 2.) Again, in B. C. 369, when the Spartan ambassadors had come to Athens to settle the terms of the desired alliance between the states, and the Athenian council had proposed that the land-forces of the confederacy should be under the command of Sparta, and the navy under that of Athens, Cephisodotus persuaded the assembly to reject the proposal, on the ground that, while Athenian citizens would have to serve under Spartan generals, few but Helots (who principally manned the ships) would be subject to Athenian control. Another arrangement was then adopted, by which the command of the entire force was to be held by each state alternately for five days. (Xen. *Hell.* vii. 1. §§ 12—14.) It seems to have been about B. C. 359 that he was sent out with a squadron to the Hellespont, where the Athenians hoped that the Euboean adventurer, Charidemus, the friend of Cephisodotus, would, according to his promise made through the latter, co-operate with him in re-annexing the Chersonesus to their dominion. But Charidemus turned his arms against them, and marched in particular to the relief of Alopeconnesus, a town on the south-east of the Chersonese, of which Cephisodotus had been ordered to make himself master under the pretext of dislodging a band of pirates who had taken refuge there. Unable to cope with Charidemus, he entered into a compromise by which the place was indeed yielded to Athens, but on terms so disadvantageous that he was recalled from his command and brought to trial for his life. By a majority of only three votes he escaped sentence of death, but was condemned to a fine of five talents. (Dem. *c. Aristocr.* pp. 670—676; Suid. *s. v.* *Κηφισόδοτος*.) This was perhaps the Cephisodotus who, in B. C. 355, joined Aristophon the Azenian and others in defending the law of Leptines against Demosthenes, and who is mentioned in the speech of the latter as inferior to none in eloquence. (Dem. *c. Lept.* p. 501, &c.; comp. Ruhnk. *Hist. Crit. Orat. Gr.* p. 141.) Aristotle speaks of him (*Rhet.* iii. 10) as an opponent of Chares when the latter had to undergo his *εὐθύνη* after the Olynthian war, B. C. 347. [E. E.]

CEPHISO'DOTUS. 1. A celebrated Athenian sculptor, whose sister was the first wife of Phocion. (Plut. *Phoc.* 19.) He is assigned by Pliny (xxxiv. 8. s. 19. § 1) to the 102nd Olympiad (B. C. 372), an epoch chosen probably by his authorities because the general peace recommended by the Persian king was then adopted by all the Greek states except Thebes, which began to aspire to the first station in Greece. (Heyne, *Antiq. Aufs.* i. p. 208.) Cephisodotus belonged to that younger school of Attic artists, who had abandoned the stern and majestic beauty of Phidias and adopted a more animated and graceful style. It is difficult to distinguish him from a younger Cephisodotus, whom Sillig (p. 144), without the slightest reason, considers to have been more celebrated. But some works are expressly ascribed to the elder, others are probably his, and all prove him to have been a worthy contemporary of Praxiteles. Most of his works which are known to us were occasioned by public events, or at least dedicated in temples. This was the case with a group which, in company with Xenophon of Athens, he executed in Pentelian marble for the temple of Zeus Soter at Megalopolis, consisting of a sitting statue of Zeus Soter, with Artemis Soteira on one side and the town of Megalopolis on the other. (Paus. viii. 30. § 5.) Now, as it is evident that the inhabitants of that town would erect a temple to the preserver of their new-built city immediately after its foundation, Cephisodotus most likely finished his work not long after Ol. 102. 2. (B. C. 371.) It seems that at the same time, after the congress of Sparta, B. C. 371, he executed for the Athenians a statue of Peace, holding Plutus the god of riches in her arms. (Paus. i. 8. § 2, ix. 16. § 2.) We ascribe this work to the elder Cephisodotus, although a statue of Enyo is mentioned as a work of Praxiteles' sons, because after Ol. 120 we know of no peace which the Athenians might boast of, and because in the latter passage Pausanias speaks of the plan of Cephisodotus as equally good with the work of his contemporary and companion Xenophon, which in the younger Cephisodotus would have been only an imitation. The most numerous group of his workmanship were the nine Muses on mount Helicon, and three of another group there, completed by Strongylion and Olympiosthenes. (Paus. ix. 30. § 1.) They were probably the works of the elder artist, because Strongylion seems to have been a contemporary of Praxiteles, not of his sons. (Comp. Sillig. p. 432.)

Pliny mentions two other statues of Cephisodotus (xxxiv. 8. s. 19. § 27), one a Mercury nursing the infant Bacchus, that is to say, holding him in his arms in order to entrust him to the care of the Nymphs, a subject also known by Praxiteles' statue (Paus. ix. 39. § 3), and by some bassorelievos, and an unknown orator lifting his hand, which attitude of Hermes Logeos was adopted by his successors, for instance in the celebrated statue of Cleomenes in the Louvre, and in a colossus at Vienna. (Meyer's *Note to Winckelmann*, vii. 2, 26.) It is probable that the admirable statue of Athena and the altar of Zeus Soter in the Peiraeeus (Plin. xxxiv. 8. s. 19. § 14) — perhaps the same which Demosthenes decorated after his return from exile, B. C. 323 (Plut. *Dem.* c. 27, *Vit. X Orat.* p. 846, d.)—were likewise his works, because they must have been erected soon after the restoration of the Peiraeeus by Conon, B. C. 393.

2. The younger Cephisodotus, likewise of Athens, a son of the great Praxiteles, is mentioned by Pliny (xxxiv. 8. § 19) with five other sculptors in bronze under the 120th Olympiad (B. C. 300), probably because the battle of Ipsus, B. C. 301, gave to the chronographers a convenient pause to enumerate the artists of distinction then alive; it is, therefore, not to be wondered at if we find Cephisodotus engaged before and probably after that time. Heir to the art of his father (Plin. xxxvi. 4. § 6), and therefore always a sculptor in bronze and marble, never, as Sillig (p. 144) states, a painter, he was at first employed, together with his brother Timarchus, at Athens and Thebes in some works of importance. First, they executed wooden statues of the orator and statesman Lycurgus (who died B. C. 323), and of his three sons, Abron, Lycurgus, and Lycophron, which were probably ordered by the family of the Butadae, and dedicated in the temple of Erechtheus on the Acropolis, as well as the pictures on the walls placed there by Abron. (Paus. i. 26. § 6; Plut. *Vit. X Orat.* p. 843.) Sillig confounds by a strange mistake the picture of Ismenias with the statues of Praxiteles' sons (*πίναξ* and *εἰκόνες ξύλιναι*). The marble basement of one of these statues has been discovered lately on the Acropolis, together with another pedestal dedicated by Cephisodotus and Timarchus to their uncle Theoxenides. (Ross, *Kunstblatt*, 1840, No. 12.) It is very likely that the artists performed their task so well, that the people, when they ordered a bronze statue to be erected to their benefactor, B. C. 307 (Psephism. *ap. Plut. l. c.* p. 852; Paus. i. 8. § 2), committed it to them. The vicinity at least of the temple of Mars, where the sons of Praxiteles had wrought a statue of Enyo (Paus. *l. c.* § 5), supports this supposition. Another work which they executed in common was the altar of the Cadmean Dionysus at Thebes (Paus. ix. 12. § 3: *βωμόν* is the genuine reading, not the vulgate *κάδμον*), probably erected soon after the restoration of Thebes by Cassander, B. C. 315, in which the Athenians heartily concurred. This is the last work in which both artists are named.

The latter part of the life of Cephisodotus is quite unknown. Whether he remained at Athens or left the town after B. C. 303 in its disasters, for the brilliant courts of the successors of Alexander, or whether, for instance, as might be inferred from Pliny (xxxvi. 4. § 6), he was employed at Pergamus, cannot be decided. It would seem, on account of Myros's portrait, that he had been at Alexandria at any rate. Of his statues of divinities four—Latona, Diana, Aesculapius, and Venus, were admired at Rome in various buildings. (Plin. *l. c.*) Cephisodotus was also distinguished in portrait-sculpture, especially of philosophers (Plin. xxxiv. 8. s. 19. § 27), under which general term Pliny comprises perhaps all literary people. According to the common opinion of antiquarians (Sillig. *l. c.*; Meyer, *Note to Winckelmann, l. c.*; Hirt, *Geschichte der bildenden Künste*, p. 220), he portrayed likewise courtezans, for which they quote Tatian (*advers. Graecos*, c. 52, p. 114, ed. Worth.), and think probably of the well-known similar works of Praxiteles. But Tatian in that chapter does not speak of courtezans, but of poets and poetesses, whose endeavours were of no use to mankind; it is only in c. 53 that he speaks of dissipated men and women, and in c. 55 of all these idle people together. In fact the two ladies whom Cephisodotus is there stated to have represented, are very well known to us as poetesses, —Myro or Moero of Byzantium, mother of the tragic poet Homer (who flourished B. C. 284; see Suidas, *s. v.* *Ὅμηρος*), and Anyte. [ANYTE.]

All the works of Cephisodotus are lost. One only, but one of the noblest, the Symplegma, praised by Pliny (xxxvi. 4. § 6) and visible at his time at Pergamus, is considered by many antiquarians as still in existence in an imitation only, but a very good one, the celebrated group of two wrestling youths at Florence. (*Gall. di Firenze Statue*, iii. tavv. 121, 122.) Winckelmann seems to have changed his mind about its meaning, for in one place (*Gesch. d. Kunst*, ix. 2. 28) he refers it to the group of Niobe with which it was found, and in another (ix. 3. § 19) he takes it to be a work either of Cephisodotus or of Heliodorus; and to the former artist it is ascribed by Maffei. (*Collectan. Statuar. Antiq.* tab. 29, p. 31; Meyer, *in his Note to Winckelmann, Gesch. der bildenden Künste*, vol. i. pp. 138, 304; Müller, *Handb. d. Archäol.* § 126. 4, § 423. 4, *Denkmäler der alten Kunst*, Heft, iii. 149.) Now this opinion is certainly more probable than the strange idea of Hirt (*Gesch. d. bildend. Künste b. d. Alten.* p. 187), that we see in the Florentine work an imitation of the wrestlers of Daedalus (Plin. xxxiv. 8. s. 19. § 15), which were no group at all, but two isolated athletes. But still it is very far from being true. There is no doubt that the Florentine statues do not belong to the Niobids, although Wagner, in his able article respecting these master-works (*Kunstblatt*, 1830, No. 55), has tried to revive that old error of Winckelmann, and Krause (*Gymnastik der Hellenen*, vol. i. pp. 414, 540) admits it as possible. (Comp. Welcker, *Rhein Museum*, 1836, p. 264.) But they have nothing to do with the work of Cephisodotus, because Pliny's words point to a very different representation. He speaks of "digitis verius corpori, quam marmori impressis," and in the group of Florence there is no impression of fingers at all. This reason is advanced also by Zannoni (*Gall. di Firenze*, iii. p. 108, &c.), who, although he denies that Cephisodotus invented the group, persists in considering it as a combat between two athletes. The "alterum in terris symplegma nobile" (Plin. xxxvi. 4. § 10) by Heliodorus shewed "Pana et Olympum luctantes." Now as there were but two famous symplegmata, one of which was certainly of an amorous description, that of Cephisodotus could not be a different one, but represented an amorous strife of two individuals. To this kind there belongs a group which is shewn by its frequent repetitions to have been one of the most celebrated of ancient art, namely, the beautiful though indecent contest of an old Satyr and a Hermaphrodite, of which two fine copies are in the Dresden museum, the print and description of which is contained in Böttiger's *Archäologie und Kunst* (p. 165, &c.). This seems to be the work of our artist, where the position of the hands in particular agrees perfectly with Pliny's description. [L. U.]

CEPHI'SOPHON (*Κηφισοφῶν*), a friend of Euripides, is said not only to have been the chief actor in his dramas, but also to have aided him with his advice in the composition of them. (Aristoph. *Ran.* 942, 1404, 1448, with the Scholia.) Traditionary scandal accuses him of an intrigue

with one of the wives of Euripides, whose enmity to the sex has sometimes been ascribed to this cause. But the story is more than suspicious from the absence of any mention of it in Aristophanes, unless, indeed, as some have thought, it be alluded to in the *Frogs* (1044). We can hardly suppose, however, that the comic poet would have denied himself the pleasure of a more distinct notice of the tale, had it been really true, especially in the *Thesmophoriazusae* and the *Frogs*. (Comp. Hartung, *Eurip. restitutus*, i. p. 164, &c., and the passages there referred to.) [E. E.]

CEPHISSUS (Κηφισσός), the divinity of the river Cephissus, is described as a son of Pontus and Thalassa, and the father of Diogeneia and Narcissus, who is therefore called *Cephisius*. (Hygin. *Fab.* Praef.; Apollod. iii. 5. § 1; Ov. *Met.* iii. 343, &c.) He had an altar in common with Pan, the Nymphs, and Achelous, in the temple of Amphiaraus near Oropus. (Paus. i. 34. § 2.) [L. S.]

CEPHREN (Κεφρήν) is the name, according to Diodorus, of the Egyptian king whom Herodotus calls Chephren. He was the brother and successor of Cheops, whose example of tyranny he followed, and built the second pyramid, smaller than that of Cheops, by the compulsory labour of his subjects. His reign is said to have lasted 56 years. The pyramids, as Diodorus tells us, were meant for the tombs of the royal builders; but the people, groaning under their yoke, threatened to tear up the bodies, and therefore both the kings successively desired their friends to bury them elsewhere in an unmarked grave. In Herodotus it is said that the Egyptians so hated the memory of these brothers, that they called the pyramids, not by their names, but by that of Philition, a shepherd who at that time fed his flocks near the place. We are told by Diodorus that, according to some accounts, Chembes (the Cheops of Herodotus) was succeeded by his *son* Chabryis, which name is perhaps only another form of Cephren. In the letter in which Synesius, bishop of the African Ptolemais, announces to his brother bishops his sentence of excommunication against Andronicus, the president of Libya, Cephren is classed, as an instance of an atrocious tyrant, with Phalaris and Sennacherib. (Herod. ii. 127, 128; Diod. i. 64; Synes. *Epist.* 58.) [E. E.]

CER (Κήρ), the personified necessity of death (Κήρ or Κῆρες θανάτοιο). The passages in the Homeric poems in which the Κήρ or Κῆρες appear as real personifications, are not very numerous (*Il.* ii. 302, iii. 454, xviii. 535), and in most cases the word may be taken as a common noun. The plural form seems to allude to the various modes of dying which Homer (*Il.* xii. 326) pronounces to be μυρίαι, and may be a natural, sudden, or violent death. (*Od.* xi. 171, &c., 398, &c.) The Κῆρες are described as formidable, dark, and hateful, because they carry off men to the joyless house of Hades. (*Il.* ii. 859, iii. 454; *Od.* iii. 410, xiv. 207.) The Κῆρες, although no living being can escape them, have yet no absolute power over the life of men: they are under Zeus and the gods, who can stop them in their course or hurry them on. (*Il.* xii. 402, xviii. 115, iv. 11; *Od.* xi. 397.) Even mortals themselves may for a time prevent their attaining their object, or delay it by flight and the like. (*Il.* iii. 32, xvi. 47.) During a battle the Κῆρες wander about with Eris and Cydoimos in bloody garments, quarrelling about the wounded and the dead, and dragging them away by the feet. (*Il.* xviii. 535, &c.) According to Hesiod, with whom the Κῆρες assume a more definite form, they are the daughters of Nyx and sisters of the Moerae, and punish men for their crimes. (*Theog.* 211, 217; Paus. v. 19. § 1.) Their fearful appearance in battle is described by Hesiod. (*Scut. Herc.* 249, &c.) They are mentioned by later writers together with the Erinnyes as the goddesses who avenge the crimes of men. (Aesch. *Sept.* 1055; comp. Apollon. Rhod. iv. 1665, &c.) Epidemic diseases are sometimes personified as Κῆρες. (Orph. *Hymn.* xiii. 12, lxvi. 4, *Lith.* vii. 6; Eustath. *ad Hom.* p. 847.) [L. S.]

CERAMEUS, THEO'PHANES (Θεοφάνης Κεραμεύς), archbishop of Tauromenium in Sicily during the reign of Roger (A. D. 1129—1152), was a native of this town or of a place in its immediate vicinity. He wrote in Greek a great number of homilies, which are said to be superior to the majority of similar productions of his age. Sixty-two of these homilies were published by Franciscus Scorsus at Paris, 1644, fol., with a Latin version and notes. There are still many more extant in manuscript. (Fabric. *Bibl. Graec.* xi. p. 208, &c.)

CE'RBERUS (Κέρβερος), the many-headed dog that guarded the entrance of Hades, is mentioned as early as the Homeric poems, but simply as "the dog," and without the name of Cerberus. (*Il.* viii. 368, *Od.* xi. 623.) Hesiod, who is the first that gives his name and origin, calls him (*Theog.* 311) fifty-headed and a son of Typhaon and Echidna. Later writers describe him as a monster with only three heads, with the tail of a serpent and a mane consisting of the heads of various snakes. (Apollod. ii. 5. § 12; Eurip. *Herc. fur.* 24, 611; Virg. *Aen.* vi. 417; Ov. *Met.* iv. 449.) Some poets again call him many-headed or hundred-headed. (Horat. *Carm.* ii. 13. 34; Tzetz. *ad Lycoph.* 678; Senec. *Herc. fur.* 784.) The place where Cerberus kept watch was according to some at the mouth of the Acheron, and according to others at the gates of Hades, into which he admitted the shades, but never let them out again. [L. S.]

CE'RCIDAS (Κερκιδᾶς). 1. A poet, philosopher, and legislator for his native city, Megalopolis. He was a disciple of Diogenes, whose death he recorded in some Meliambic lines. (Diog. Laërt. vi. 76.) He is mentioned and cited by Athenaeus (viii. p. 347, e., xii. 554, d.) and Stobaeus (iv. 43, lviii. 10). At his death he ordered the first and second books of the Iliad to be buried with him. (Ptol. Hephaest. *ap. Phot.* Cod. 190, p. 151, a., 14, ed. Bekker.) Aelian (*V. H.* xiii. 20) relates that Cercidas died expressing his hope of being with Pythagoras of the philosophers, Hecataeus of the historians, Olympus of the musicians, and Homer of the poets, which clearly implies that he himself cultivated these four sciences. He appears to be the same person as Cercidas the Arcadian, who is mentioned by Demosthenes among those Greeks, who, by their cowardice and corruption, enslaved their states to Philip. (*De Coron.* p. 324; see the reply of Polybius to this accusation, xvii. 14.)

2. A Megalopolitan, who was employed by Aratus in an embassy to Antigonus Doson to treat of an alliance, B. C. 224. He returned home after he had succeeded in his mission, and he afterwards commanded a thousand Megalopolitans in the army which Antigonus led into Laconia, B. C. 222. (Polyb.

ii. 48—50, 65.) He may have been a descendant of the preceding, but on this point we have no information. [P. S.]

CERCO, the name of a family of the plebeian Lutatia gens.

1. Q. LUTATIUS C. F. C. N. CERCO, consul with A. Manlius Torquatus Atticus, B. C. 241, in which year the first Punic war was brought to a close by the victory of C. Lutatius Catulus at the Aegates. Cerco is called by Zonaras (viii. 17) the brother of Catulus, which statement is confirmed by the Capitoline Fasti, in which both are described as *C. f. C. n.* Zonaras also says, that Cerco was sent into Sicily to regulate the affairs of the island in conjunction with his brother Catulus. After peace had been concluded with Carthage, the Falisci or people of Falerii, for some reason which is unknown, rose against the Romans: both consuls were sent against them, and the war was finished by the conquest of the infatuated people within six days. Half of their domain land was taken from them and their town destroyed. For this success, Cerco as well as his colleague obtained a triumph. (Liv. xxx. 44, *Epit.* 19; Eutrop. ii. 28; Oros. iv. 11; Polyb. i. 65; Zonar. viii. 18.) Cerco was censor in 236 with L. Cornelius Lentulus, and died in this magistracy. (Fast. Capit.)

2. CN. LUTATIUS CERCO, one of the five ambassadors sent to Alexandria, B. C. 173. (Liv. xlii. 6.)

The annexed coin of the Lutatia gens contains on the obverse the name CERCO with the head of Pallas, and on the reverse Q. LUTATI, with a ship enclosed within a wreath made of oak-leaves.

The reverse probably refers to the victory of C. Lutatius Catulus, which would of course be regarded by the Cercones as well as the Catuli as conferring honour upon their gens. (Eckhel, v. p. 240.)

CERCO'PES (Κέρκωπες), droll and thievish gnomes who play a part in the story of Heracles. Their number is commonly stated to have been two, but their names are not the same in all accounts,—either Olus and Eurybatus, Sillus and Triballus, Passalus and Aclemon, Andulus and Atlantus, or Candulus and Atlas. (Suidas, *s. vv.*; Schol. *ad Lucian. Alex.* 4; Tzetz. *Chil.* v. 75.) Diodorus (iv. 31), however, speaks of a greater number of Cercopes. They are called sons of Theia, the daughter of Oceanus; they annoyed and robbed Heracles in his sleep, but they were taken prisoners by him, and either given to Omphale, or killed, or set free again. (Tzetz. *ad Lycoph.* 91.) The place in which they seem to have made their first appearance, was Thermopylae (Herod. vii. 216), but the comic poem Κέρκωπες, which bore the name of Homer, probably placed them at Oechalia in Euboea, whereas others transferred them to Lydia (Suid. *s. v.* Εὐρύβατος), or the islands called Pithecusae, which derived their name from the Cercopes who were changed into monkeys by Zeus for having cunningly deceived him. (Ov. *Met.* xiv. 90, &c.; Pomp. Mela, ii. 7; compare Müller, *Dor.* ii. 12. § 10; Hüllmann, *De Cyclop. et Cercop.* 1824; Rigler, *De Hercule et Cercopi*, Cologne, 1825, &c. 4to.) [L. S.]

CERCOPS (Κέρκωψ). 1. One of the oldest Orphic poets, called a Pythagorean by Clemens of Alexandria (*Strom.* i. p. 333, ed. Paris, 1629) and Cicero (*de Nat. Deor.* i. 38), was said by Epigenes of Alexandria to have been the author of an Orphic epic poem entitled "the Descent to Hades (ἡ εἰς Ἅιδου κατάβασις), which seems to have been extant in the Alexandrine period. (Clem. Alex. *l. c.*) Others attribute this work to Prodicus of Samos, or Herodicus of Perinthus, or Orpheus of Camarina. (Suidas, *s. v.* Ὀρφεύς.)

Epigenes also assigns to Cercops (Clem. Alex. *l. c.*) the Orphic ἱερὸς λόγος which was ascribed by some to Theognetus of Thessaly, and was a poem in twenty-four books. (Fabric. *Bibl. Graec.* i. pp. 161, &c., 172; Bode, *Gesch. der Episch. Dichtkunst der Hellenen*, p. 125, &c.)

2. Of Miletus, the contemporary and rival of Hesiod, is said by some to have been the author of an epic poem called "Aegimius," which is also ascribed to Hesiod. (Diog. Laërt. ii. 46; Athen. xi. p. 503; Apollod. ii. 1. § 3; comp. AEGIMIUS, p. 26, a.)

CE'RCYON (Κερκύων), a son of Poseidon by a daughter of Amphictyon, and accordingly a half-brother of Triptolemus. (Paus. i. 14. § 1.) Others call him a son of Hephaestus. (Hygin. *Fab.* 38.) He came from Arcadia, and dwelt at Eleusis in Attica. (Plut. *Thes.* 11; Ov. *Met.* vii. 439.) He is notorious in ancient story for his cruelty towards his daughter Alope [ALOPE] and all who refused to fight with him, but he was in the end conquered and slain by Theseus. (Paus. i. 39. § 3.) Another personage of the same name is mentioned by Pausanias. (viii. 5. § 3; comp. AGAMEDES.) [L. S.]

S. CEREA'LIS, a Roman general, commanded the fifth legion in the Jewish war, under Titus. (A. D. 70.) He slew a number of Samaritans on mount Gerizim; overran Idumaea, and took Hebron; made an unsuccessful night attack on the temple, and was present at the council of war held by Titus immediately before the taking of Jerusalem. (Joseph. *B. J.* iii. 7. § 32, iv. 9. § 9, vi. 2. §§ 5, 6; c. 4. § 3.) [P. S.]

CEREA'LIS or CERIA'LIS, ANI'CIUS, was consul designatus in A. D. 65, and proposed in the senate, after the detection of Piso's conspiracy, that a temple should be built to Nero as quickly as possible at the public expense. (Tac. *Ann.* xv. 74.) In the following year, he, in common with several other noble Romans, fell under Nero's suspicions, was condemned, and anticipated his fate by putting himself to death. He was but little pitied, for it was remembered that he had betrayed the conspiracy of Lepidus and Lentulus. (A. D. 39.) The alleged ground of his condemnation was a mention of him as an enemy to the emperor in a paper left by Mella, who had been condemned a little before; but the paper was generally believed to be a forgery. (Tac. *Ann.* xvi. 17.) [P. S.]

CEREA'LIS, CI'VICA, a Roman senator who, while proconsul of Asia, was put to death by Domitian, shortly before A. D. 90. (Suet. *Dom.* 10; Tac. *Agric.* 42.) [P. S.]

CEREA'LIS, JU'LIUS, a Roman poet, contemporary with Pliny the Younger and Martial, by both of whom he is addressed as an intimate friend. He wrote a poem on the war of the giants. (Plin. *Epist.* ii. 19; Martial, *Epig.* xi. 52.) [P. S.]

CEREA'LIS or CERIA'LIS, PETI'LIUS, a Roman general, and a near relative of the emperor Vespasian, is first mentioned as legate of the 9th legion, under Vettius Bolanus, in Britain, when he was defeated by the British insurgents under Boadicea, A. D. 61. (Tac. *Ann.* xiv. 32.) When Vespasian set up his claim to the empire (A. D. 69), Petilius Cerealis escaped from Rome and joined his army in Italy under Antonius, and was made one of his generals. He commanded an advanced party of cavalry, and is charged, in common with the other generals, with not advancing upon Rome quickly enough. He suffered a defeat in a skirmish beneath the walls of Rome. In the following year, he was sent to the Rhine, to suppress the revolt of Civilis, in which he was completely successful. [CIVILIS.] While holding this command, he was solicited by Domitian to give up to him his army. Domitian's object was partly to gain reputation by finishing the victory which Cerealis had secured, but chiefly to seize the empire. Cerealis, however, laughed off the request, as being the foolish fancy of a boy. (Tac. *Hist.* iii. 59, 78, 79, iv. 86.)

In the following year (A. D. 71), he was sent as consular legate to the government of Britain, in which he was active and successful. He conquered a great part of the Brigantes, and called out the talents of Agricola. (Tac. *Agr.* 8, 17.) As a commander he was energetic, but rash. (See especially Tac. *Hist.* iv. 71.) [P. S.]

CEREA'LIUS (Κερεάλιος), a poet of the Greek Anthology, whose time and country are unknown. Three epigrams are ascribed to him by Brunck (*Anal.* ii. p. 345), but of these the third is of very doubtful authorship. Of the other two the first is a jocose allusion to the poetic contests at the Grecian games, the second is in ridicule of those grammarians who thought to pass for pure Attic writers on the strength of a few Attic words and, in general, of the use of obsolete words. [P. S.]

CERES. [DEMETER.]

CERINTHUS (Κήρινθος), probably belonged to the first century of the Christian aera, though he has been assigned to the second by Basnage and others. The fathers by whom he is mentioned make him contemporary with the Apostle John, and there is no ground for rejecting their testimony. He has been universally placed in the list of heretics, and may be reckoned the first who taught principles afterwards developed and embodied in the Gnostic system. According to Epiphanius, he was a Jew by birth; and Theodoret (*Haeret. Fabul.* lib. ii.) asserts, that he studied philosophy at Alexandria. It is probable, however, that during his residence in Egypt he had not imbibed all the sentiments which he subsequently held; they rather seem to have been adopted while he abode in Asia Minor, where he spent the greater part of his life. This is accordant with the statement of Epiphanius that he propagated his doctrines in Asia. Whether he often encountered the apostles themselves at Jerusalem, Caesareia, and Antioch, as the same writer affirms, is questionable. Tradition states, that he lived at Ephesus while John was in that city. Nothing is known of the time and manner of his death.

It is not difficult to reconcile the varying accounts of his system given by Irenaeus, Epiphanius, Caius, and Dionysius of Alexandria. Irenaeus reckons him a thorough Gnostic; while Caius and Dionysius ascribe to him a gross and sensual Chiliasm or Millennarianism, abhorrent to the nature of Gnosticism. If it be true that the origin of the Gnostic is to be sought in the Judaising sects, as Neander believes, the former uniting Jewish Theosophy with Christianity, Cerinthus's system represents the transition-state, and the Jewish elements were subsequently refined and modified so as to exhibit less grossness. Irenaeus himself believed in Chiliasm, and therefore he did not mention it as a peculiar feature in the doctrines of Cerinthus; while Caius, a strenuous opponent of Millennarianism, would naturally describe it in the worst colours. Thus the accounts of both may be harmonised.

His system, as collected from the notices of Irenaeus, Caius, Dionysius, and Epiphanius, consisted of the following particulars: He taught that the world was created by angels, over whom presided one from among themselves. This presiding spirit or power was so far inferior to the Supreme Being as to be ignorant of his character. He was also the sovereign and lawgiver of the Jews. Different orders of angels existed in the *pleroma*, among whom those occupied with the affairs of this world held the lowest rank. The man Jesus was a Jew, the son of Joseph and Mary by ordinary generation, but distinguished for his wisdom and piety. Hence he was selected to be the Messiah. When he was baptized by John in the Jordan, the Christ, or Logos, or Holy Spirit, descended from heaven in form of a dove and entered into his soul. Then did he first become conscious of his future destination, and receive all necessary qualifications to enable him to discharge its functions. Henceforward he became perfectly acquainted with the Supreme God, revealed Him to men, was exalted above all the angels who managed the affairs of the world, and wrought miracles by virtue of the spiritual energy that now dwelt in him. When Jesus was apprehended at the instigation of the God of the Jews, the logos departed from him and returned to the Father, so that the man Jesus alone suffered. After he had been put to death and consigned to the grave he rose again. Epiphanius says, that Cerinthus adhered in part to Judaism. He appears to have held that the Jewish law was binding upon Christians in *a certain sense*, probably that sense in which it was explained by the logos when united to Jesus. He maintained that there would be a resurrection of the body, and that the righteous should enjoy a paradise of delights in Palestine, where the man Jesus appearing again as the Messiah by virtue of the logos associated with him, and having conquered all his enemies, should reign a thousand years. It is not likely that he connected with the millennial reign of Christ such carnal pleasures as Caius and Dionysius allege. It is clear that he received the books of the Old Testament; and the evidence which has been adduced to prove his rejection of the gospels, or any part of them, is unsatisfactory. Epiphanius affirms, that he *rejected Paul* on account of the apostle's renunciation of circumcision, but whether this means *all* Paul's writings it is impossible to determine. Several of the Fathers relate, that John on one occasion went into the bath at Ephesus, but on seeing Cerinthus came out in haste, saying, "Let us flee home, lest the bath should fall while Cerinthus is within." It is also an ancient opinion that John wrote his Gospel to refute Cerinthus. (Walch, *Entwurf der*

Geschichte der Ketzereien, vol. i.; Neander, *Kirchengeschichte*, vol. i. part 2; Mosheim, *Institut. Hist. Christ. Major.*, and his *Comment. de Rebus Christianorum ante Constant. M.*; Schmidt, *Cerinth ein Judaisirender Christ*, in his *Bib. für Kritik und Exegese des N. T.* vol. i.; Paulus, *Historia Cerinthi*, in his *Introductionis in N. T. capita selectiora*; Lardner, *History of Heretics*, Works, vol. iv., 4to. edition.) [S. D.]

CEROESSA (Κερόεσσα), a daughter of Zeus by Io, and born on the spot where Byzantium was afterwards built. She was brought up by a nymph of the place, and afterwards became the mother of Byzas. (Steph. Byz. *s. v.* Βυζάντιον.) From this story it must be inferred, that Argos had some share in founding the colony of Byzantium, which is otherwise called a colony of Megara. (Müller, *Dor.* i. 6. § 9.) [L. S.]

CERRETA'NUS, Q. AULIUS, twice consul in the Samnite war, first in B. C. 323 with C. Sulpicius Longus, when he had the conduct of the war in Apulia, and a second time in 319 with L. Papirius Cursor, when he conquered the Ferentani and received their city into surrender. (Liv. viii. 37; Diod. xviii. 26; Liv. ix. 15, 16; Diod. xviii. 58.) He was magister equitum to the dictator Q. Fabius Maximus in 315, and fought a battle against the Samnites without consulting the dictator, in which he was slain after killing the Samnite general. (Liv. ix. 22.)

CERSOBLEPTES (Κερσοβλέπτης), was son of Cotys, king of Thrace, on whose death in B. C. 358 he inherited the kingdom in conjunction with Berisades and Amadocus, who were probably his brothers. He was very young at the time, and the whole management of his affairs was assumed by the Euboean adventurer, Charidemus, who was connected by marriage with the royal family, and who bore the prominent part in the ensuing contests and negotiations with Athens for the possession of the Chersonesus, Cersobleptes appearing throughout as a mere cipher. (Dem. *c. Aristocr.* pp. 623, &c., 674, &c.) The peninsula seems to have been finally ceded to the Athenians in B. C. 357, though they did not occupy it with their settlers till 353 (Diod. xvi. 34); nor perhaps is the language of Isocrates (*de Pac.* p. 163, d. μὴ γὰρ οἴεσθε μήτε Κερσοβλέπτην, κ. τ. λ.) so decisive against this early date as it may appear at first sight, and as Clinton (on B. C. 356) seems to think it. (Comp. Thirlwall's *Greece*, vol. v. pp. 229, 244.) For some time after the cession of the Chersonesus, Cersobleptes continued to court assiduously the favour of the Athenians, being perhaps restrained from aggression by the fear of their squadron in the Hellespont; but on the death of Berisades, before 352, he conceived, or rather Charidemus conceived for him, the design of excluding the children of the deceased prince from their inheritance, and obtaining possession of all the dominions of Cotys; and it was with a view to the furtherance of this object that Charidemus obtained from the Athenian people, through his party among the orators, the singular decree in his favour for which its mover Aristocrates was impeached, but unsuccessfully, in the speech of Demosthenes yet extant. (Dem. *c. Aristocr.* pp. 624, 625, 680.) [CHARIDEMUS.] From a passing allusion in this oration (p. 681), it appears that Cersobleptes had been negotiating with Philip for a combined attack on the Chersonesus, which however came to nothing in consequence of the refusal of Amadocus to allow Philip a passage through his territory. But after the passing of the decree above-mentioned, Philip became the enemy of Cersobleptes, and in B. C. 352 made a successful expedition into Thrace, gained a firm ascendancy in the country, and brought away a son of Cersobleptes as a hostage. (Dem. *Olynth.* i. p. 12 ad fin.; Isocr. *Phil.* p. 86, c.; Aesch. *de Fals. Leg.* p. 38.) At the time of the peace between Athens and Philip in B. C. 346, we find Cersobleptes again involved in hostilities with the Macedonian king, who in fact was absent in Thrace when the second Athenian embassy arrived at Pella, and did not return to give them audience till he had completely conquered Cersobleptes. (Dem. *de Fals. Leg.* pp. 390, 391, *de Cor.* p. 235; Aesch. *de Fals. Leg.* pp. 29, 40, &c.) In the course of the next three years, Cersobleptes seems to have recovered strength sufficient to throw off the yoke, and, according to Diodorus, persisted in his attacks on the Greek cities on the Hellespont. Accordingly, in B. C. 343, Philip again marched against him, defeated him in several battles, and reduced him to the condition of a tributary. (Diod. xvi. 71; *Ep. Phil. ad Ath. ap. Dem.* pp. 160, 161; Dem. *de Chers.* p. 105.) [E. E.]

CERVA'RIUS PRO'CULUS. [PROCULUS.]

CERVI'DIUS SCAE'VOLA. [SCAEVOLA.]

CERYX (Κήρυξ), an Attic hero, a son of Hermes and Aglauros, from whom the priestly family of the Ceryces at Athens derived their origin. (Paus. i. 38. § 3.) [L. S.]

CESE'LLIUS BASSUS. [BASSUS, p. 472, b.]

CESTIA'NUS, a surname which occurs on several coins of the Plaetoria gens, but is not mentioned in any ancient writer. [PLAETORIUS.]

CE'STIUS. 1. Cicero mentions three persons of this name, who perhaps are all the same: one in the oration for Flaccus, B. C. 59 (c. 13), another (C. Cestius) in a letter to Atticus, B. C. 51 (*ad Att.* v. 13), and a third (C. Cestius) as praetor in B. C. 44, who, he says, refused a province from Antony. (*Phil.* iii. 10.) As the last belonged to the aristocratical party, it is probable that he is the same Cestius who perished in the proscription, B. C. 43. (Appian, *B. C.* iv. 26.)

2. CESTIUS, surnamed MACEDONICUS, on account of his having formerly served in Macedonia, was a native of Perusia. When this town was taken by Augustus in B. C. 41, he set fire to his house, which occasioned the conflagration of the whole city, and then stabbed himself and leaped into the flames. (Appian, *B. C.* v. 49; Vell. Pat. ii. 74.)

3. CESTIUS GALLUS. [GALLUS.]

4. CESTIUS PROCULUS, accused of repetundae, but acquitted, A. D. 56. (Tac. *Ann.* xiii. 30.)

5. CESTIUS SEVERUS, an infamous informer under Nero. (Tac. *Hist.* iv. 41.)

The name Cestius is chiefly remarkable on account of its connexion with two monuments at Rome, the Pons Cestius and the Pyramid of Cestius, both of which are still remaining. This bridge, which connects the island of the Tiber with the Janiculum, is supposed by some writers to have been built by the consul C. Cestius Gallus, in the reign of Tiberius; but as it seems improbable that a private person would have been allowed to give his name to a public work under the empire, its erection is generally referred to the time of the republic. The Pyramid of Cestius, which was

used as a burial-place, stands near the Porta Ostiensis, and part of it is within and part without the walls of Aurelian. From an inscription upon it we are told, that it was erected, in accordance with a testamentary provision, for C. Cestius, the son of Lucius, who had been Epulo, Praetor, Tribune of the plebs, and one of the seven Epulones; and from another inscription on it, in which the names of M. Valerius Messalla Corvinus and M. Agrippa occur, we learn, that it was built in the reign of Augustus. Whether this C. Cestius is to be identified with one of the persons of this name mentioned by Cicero [see above, No. 1], as some modern writers have supposed, cannot be determined.

The name of L. Cestius occurs on two coins, together with that of C. Norbanus; but who these two persons were is quite uncertain. A specimen of one of these coins is given below: the obverse represents a female head covered with an elephant's skin, the reverse a sella curulis with a helmet on the top of it. (Eckhel, v. p. 169.)

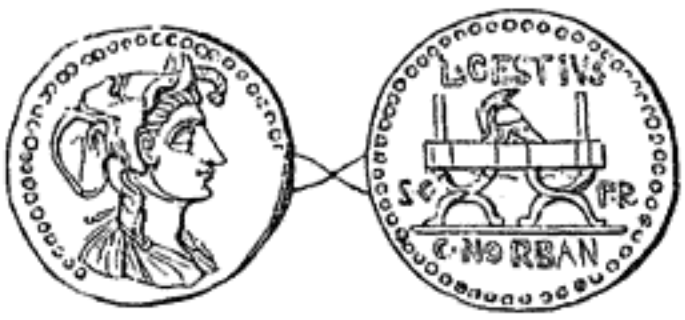

L. CE'STIUS PIUS, a native of Smyrna, taught rhetoric at Rome a few years before the commencement of the Christian era. He was chiefly celebrated on account of the declamations which he was wont to deliver in places of public resort in reply to the orations of Cicero; but neither Seneca nor Quintilian speaks of him with any respect. No fragment of his works has been preserved. (Hieronym. *ap. Chron. Euseb. ad Ol.* cxci.; Senec. *Controv.* iii. praef., *Suasor.* vii.; Quintil. x. 5. § 20; Meyer, *Orator. Roman. Fragm.*) [W. R.]

CETHE'GUS, the name of a patrician family of the Cornelia gens. The family was of old date. They seem to have kept up an old fashion of wearing their arms bare, to which Horace alludes in the words *cinctuti Cethegi* (*Ars Poët.* 50); and Lucan (ii. 543) describes the associate of Catiline [see No. 8] thus, *exsertique manus vesana Cethegi.*

1. M. Cornelius M. f. M. n. Cethegus, was curule aedile in B. C. 213, and pontifex maximus in the same year upon the death of L. Lentulus; praetor in 211 when he had the charge of Apulia; censor in 209 with P. Sempronius Tuditanus; and consul with the same colleague in 204. In the next year he commanded as proconsul in Cisalpine Gaul, where with the praetor Quintilius Varus he defeated Mago, the brother of Hannibal, and compelled him to quit Italy. He died in B. C. 196 (Liv. xxv. 2, 41, xxvii. 11, xxix. 11, xxx. 18.) His eloquence was rated very high, so that Ennius gave him the name of *Suadae medulla* (ap. Cic. *Cat. Maj.* 14; comp. *Brut.* 15), and Horace twice refers to him as an ancient authority for the usage of Latin words. (*Epist.* ii. 2. 116, *Ars Poët.* 50, and Schol. *ad loc.*)

2. C. Cornelius L. f. M. n. Cethegus, commanded in Spain as proconsul in B. C. 200, before he had been aedile. Elected aedile in his absence he exhibited the games with great magnificence. (B. C. 199.) As consul (B. C. 197), he defeated the Insubrians and Cenomanians in Cisalpine Gaul, and triumphed. He was censor in 194; and towards the close of the next year, after holding the lustrum, he went as joint commissioner with Scipio Africanus and Minucius Rufus to mediate between Masinissa and Carthage. (Liv. xxxi. 49, 50, xxxii. 7, 27—30, xxxiii. 23, xxxiv. 44, 62.)

3. P. Cornelius L. f. P. n. Cethegus, curule aedile in B. C. 187, praetor in 185, and consul in 181. The grave of Numa was discovered in his consulship. He triumphed with his colleague Baebius Tamphilus over the Ligurians, though no battle had been fought,—an honour that had not been granted to any one before. In 173 he was one of the ten commissioners for dividing the Ligurian and Gallic lands. (Liv. xxxix. 7, 23, xl. 18; Val. Max. i. 1. § 12; Plin. *H. N.* xiii. 13. s. 27; Plut. *Num.* 22; Liv. xl. 38, xlii. 4.)

4. P. Cornelius Cethegus, praetor in 184 B. C. (Liv. xxxix. 32, 38, 39.)

5. M. Cornelius C. f. C. n. Cethegus, was sent in B. C. 171 as one of a commission into Cisalpine Gaul, to inquire why the consul C. Cassius Longinus had left his province. In 169 he was triumvir coloniae deducendae, in order to plant an additional body of citizens at Aquileia. As consul in 160 he drained a part of the Pontine Marshes. (Liv. xliii. 1, 17, *Epit.* 46.)

6. L. Cornelius Cethegus, one of the chief supporters of a bill brought in (B. C. 149) by L. Scribonius Libo, tribune of the plebs, to impeach Serv. Sulpicius Galba for breach of his word, in putting some of the Lusitanians to death, and selling others as slaves. (Liv. *Epit.* 49; Cic. *de Orat.* i. 52, *Brut.* 23, *ad Att.* xii. 5.)

7. P. Cornelius Cethegus, a friend of Marius, who being proscribed by Sulla (B. C. 88) fled with the younger Marius into Numidia, but returned next year to Rome with the heads of his party. In 83, however, he went over to Sulla, and was pardoned. (Appian, *B. C.* i. 60 62, 80.) Notwithstanding his notorious bad life and utter want of faith, he retained great power and influence even after Sulla's death; and it was he who joined the consul M. Cotta in procuring the unlimited command of the Mediterranean for a man like himself, M. Antonius Creticus [Antonius, No. 9]; nor did Lucullus disdain to sue Cethegus' concubine to use her interest in his favour, when he was seeking to obtain the command against Mithridates. (Cic. *Parad.* v. 3; Plut. *Lucull.* 5, 6; comp. Cic. *pro Cluent.* 31.)

8. C. Cornelius Cethegus, one of Catiline's crew. His profligate character shewed itself in early youth (Cic. *pro Sull.* 25); the heavy debts he had contracted made him ready for any desperate political attempt; and before he was old enough to be aedile, he had leagued himself with Catiline. (B. C. 63.) When his chief left Rome, after Cicero's first speech, Cethegus staid behind under the orders of Lentulus. His charge was to murder the leading senators. But the tardiness of Lentulus prevented anything being done. Cethegus was arrested and condemned to death with the other conspirators, the evidence against him being the swords and daggers which he had collected in his house, and the letter under his hand and seal which he had given to the Allobrogian ambassadors. Cethegus was a bold, rash, enterprising man (*manus vesana Cethegi*, Lucan, ii. 543; comp. Cic. *in Cat.* iv. 6); and if the chief part, after

Catiline's departure, had fallen to him instead of Lentulus, it is more than possible that Rome would have been fired and pillaged, and her best citizens murdered. (Sall. *Cat.* 17, 46—50, 55; Cic. *in Cat.* iii. 3, 5—7, *pro Sull.* 6, 25, &c., *post Red. in Sen.* 4, *pro Domo*, 24; Appian, *B. C.* ii. 2—5, &c., 15.) [H. G. L.]

CEYX (Κήϋξ), lord of Trachis, was connected by friendship with Heracles. He was the father of Hippasus, who fell in battle fighting as the ally of Heracles. (Apollod. ii. 7. § 6, &c.) According to others, Ceÿx was a nephew of Heracles, who built for him the town of Trachis. Müller (*Dor.* ii. 11. § 3, comp. i. 3. § 5) supposes that the marriage of Ceÿx and his connexion with Heracles were subjects of ancient poems. [L. S.]

CHA'BRIAS (Χαβρίας), the Athenian general, makes his first appearance in history as the successor of Iphicrates in the command of the Athenian force at Corinth in B. C. 393, according to Diodorus (xiv. 92), who places it, however, at least a year too soon, since it was in 392 that Iphicrates, yet in command, defeated the Spartan Mora. (See Xen. *Hell.* iv. 8. § 34; Schneid. *ad Xen. Hell.* iv. 5. § 19.) In B. C. 388, on his way to Cyprus to aid Evagoras against the Persians, Chabrias landed in Aegina, and gained by an ambuscade a decisive victory over the Spartans, who lost their commander Gorgopas in the engagement. The consequence of his success was, that the Athenians were delivered for a time from the annoyance to which they had been subjected from Aegina by the Spartans and Aeginetans. (Xen. *Hell.* v. 1. § 10, &c.; comp. iv. 8. § 24; Polyaen. iii. 10; Dem. *c. Lept.* p. 479, ad fin.) In B. C. 378 he was joined with Timotheus and Callistratus in the command of the forces which were despatched to the aid of Thebes against Agesilaus, and it was in the course of this campaign that he adopted for the first time that manœuvre for which he became so celebrated,—ordering his men to await the attack with their spears pointed against the enemy and their shields resting on one knee. The attitude was a formidable one, and the Spartans did not venture to charge. A statue was afterwards erected at Athens to Chabrias in the posture above described. (Xen. *Hell.* v. 4. § 34, &c.; Diod. xv. 32, 33; Polyaen. ii. 1; Dem. *c. Lept. l. c.*; Arist. *Rhet.* iii. 10. § 7.) It was perhaps in the next year that he accepted the offer of Acoris, king of Egypt, to act as general of the mercenaries in his service against the Persians: the Athenians, however, recalled him on the remonstrance of Pharnabazus. (Diod. xv. 29.) But other distinction awaited him, of a less equivocal nature, and in the service of his own country. The Lacedaemonians had sent out Pollis with a fleet of 60 ships to cut off from Athens her supplies of corn. Chabrias, being appointed to act against him with more than 80 triremes, proceeded to besiege Naxos, and, the Lacedaemonians coming up to relieve it, a battle ensued (Sept. 9, B. C. 376), in which the Athenians gained a decisive and important victory,—the first they had won with their own ships since the Peloponnesian war. According to Diodorus, the whole of the Lacedaemonian fleet might have been easily destroyed, had not Chabrias been warned by the recollection of Arginusae to look before everything to the saving of his own men from the wrecks. (Xen. *Hell.* v. 4. §§ 60, 61; Diod. xv. 34, 35; Polyaen. iii. 11; Dem. *c. Aristocr.* p. 686; Plut. *Phoc.* 6, *Camill.* 19, *de Glor. Ath.* 7.) In B. C. 373, Chabrias was joined with Iphicrates and Callistratus in the command of the forces destined for Corcyra [see p. 577, b.]; and early in 368 he led the Athenian troops which went to aid Sparta in resisting at the Isthmus the second invasion of the Peloponnesus by Epaminondas, and repulsed the latter in an attack which he made on Corinth. (Xen. *Hell.* vii. 1. §§ 15—19; Diod. xv. 68, 69; Paus. ix. 15.) Two years after this, B. C. 366, he was involved with Callistratus in the accusation of having caused the loss of Oropus to Athens [CALLISTRATUS, No. 3] (comp. Dem. *c. Meid.* p. 535); and Clinton suggests, that this may have been the occasion on which he was defended by Plato, according to the anecdote in Diogenes Laërtius (iii. 24)—a suggestion which does not preclude us from supposing, that it was also the occasion referred to by Aristotle. (*Rhet.* iii. 10. § 7; see Clint. *Fast.* ii. p. 396, note *w*, and sub anno 395; comp. *Dict. of Ant. s. v.* συνήγορος.) On the authority of Theopompus, we hear that Chabrias was ever but too glad to enter on any foreign service, not only because it gave him more opportunity to gratify his luxurious propensities, but also from the jealousy and annoyance to which men of note and wealth were exposed at Athens. Accordingly we find him, early in B. C. 361, taking the command of the naval force of Tachos, king of Egypt, who was in rebellion against Persia. The king's army of mercenaries was entrusted to Agesilaus, who however deserted his cause for that of Nectanabis, while Chabrias remained faithful to his first engagement. On the course and results of the war there is a strange discrepancy between Xenophon and Plutarch on the one side, and Diodorus on the other. (Theopomp. *ap. Athen.* xii. p. 532, b.; Nep. *Chabr.* 3; Xen. *Ages.*; Plut. *Ages.* 37; Diod. xv. 92, 93; Wesseling, *ad loc.*) About B. C. 358 Chabrias was sent to succeed Athenodorus as commander in Thrace; but he arrived with only one ship, and the consequence was that Charidemus renounced the treaty he had made with Athenodorus, and drove Chabrias to consent to another most unfavourable to the interests of Athens. [CHARIDEMUS.] On the breaking out of the social war in 357, Chares was appointed to command the Athenian army, and Chabrias was joined with him as admiral of the fleet; though, according to C. Nepos, the latter accompanied the expedition merely in a private capacity. At the siege of Chios, which was the first operation of the war, he advanced with gallant rashness into the harbour, before the rest of the fleet, and, when his ship was disabled, he refused to save his life by abandoning it, and fell fighting. (Diod. xvi. 7; Nep. *Chabr.* 4; Dem. *c. Lept.* p. 481.) Plutarch tells us, that Chabrias was slow in devising and somewhat rash in executing, and that both defects were often in some measure corrected and supplied by his young friend Phocion. Yet his death seems to have been a real loss to Athens. His private qualities, notwithstanding the tendency to profligate self-indulgence which has been mentioned above on the authority of Theopompus, were at least such as to attract and permanently retain the friendship of Phocion. His public services were rewarded with the privilege of exemption from liturgies; and the continuation of the privilege to his son Ctesippus, from whom the law of Leptines would have taken it,

was successfully advocated by Demosthenes in B.C. 355. (Plut. *Phoc.* 6, 7; Dem. *c. Lept.* pp. 479—483.) Pausanias (i. 29) speaks of the tomb of Chabrias as lying between those of Pericles and Phormion on the way from the city to the Academy. [E. E.]

CHAE'REA, C. CA'SSIUS, the slayer of the emperor Caligula, was tribune of the praetorian cohort. He is said to have been incited to conspire against the emperor partly by his noble spirit and love of liberty, partly by his disgust at the cruelties which he was employed to execute, partly by his suspicion that the confidence and favour of Caligula was the forerunner of his destruction, and most of all by the insults of the emperor, who used himself to ridicule him as if he were an effeminate person, and to hold him up to ridicule to his fellow-soldiers, by giving through him such watchwords as *Venus* and *Priapus*. Having formed a conspiracy with Cornelius Sabinus and other noble Romans, he fixed on the Palatine games in honour of Augustus for the time of action. On the fourth day of the games, as the emperor was going from the theatre to his palace, the conspirators attacked him in a narrow passage, and killed him with many wounds, Chaerea striking the first blow. (Jan. 24, A. D. 41.) In the confusion which ensued, some of the conspirators were killed by the German guards of Caligula; but others, among whom was Chaerea, escaped into the palace. Chaerea next sent and put to death Caligula's wife Caesonia and her daughter. He warmly supported the scheme, which the senators at first adopted, of restoring the republic, and received from the consuls the watchword for the night,—*Liberty*. But the next day Claudius was made emperor by the soldiers, and his first act was to put Chaerea and the other conspirators to death. Chaerea met his fate with the greatest fortitude, the executioner using, at Chaerea's own desire, the sword with which he had wounded Caligula. A few days afterwards, many of the people made offerings to his manes. (Josephus, *Ant. Jud.* xix. 1–4; Sueton. *Calig.* 56–58, *Claud.* 11; Dion Cass. lix. 29; Zonaras, xi. 7; Seneca, *de Const.* 18; Aurel. Vict. *Caes.* 3.) [P. S.]

CHAE'REAS (Χαιρέας). 1. An Athenian, son of Archestratus, was sent by the people of Samos and the Athenian armament there stationed (who were ignorant of the overthrow of the democracy at Athens by the Four Hundred) to report the defeat of a late attempt at an oligarchical revolution in the island, B. C. 411. The crew of the ship were arrested, on their arrival at Athens, by the new government; but Chaereas himself escaping, returned to Samos, and, by his exaggerated accounts of the tyranny of the oligarchs, led to the strong measures which ensued in favour of democracy under Thrasybulus and Thrasyllus. (Thuc. viii. 74, 86.)

2. A historian, so miscalled, of whom Polybius, speaking of his account of the proceedings at Rome when the news arrived of the capture of Saguntum in B. C. 219, says that his writings contained, not history, but gossip fit for barbers' shops, *κουρεακῆς καὶ πανδήμου λαλιᾶς*. (Polyb. iii. 20.) We find no record either of the place of his birth or of the exact period at which he flourished. A writer of this name is mentioned by Athenaeus also (i. p. 32, d.), but whether he is the same person as the preceding cannot be determined. [E. E.]

CHAE'REAS, artists. 1. A statuary in bronze, who made statues of Alexander the Great and his father Philip. (Plin. *H. N.* xxxiv. 8. s. 19. § 14.)

2. A goldsmith. *Χαιρέας ὁ χρυσοτέκτων ὁ κατὰ νώτου ποικίλος.* (Lucian, *Lexiph.* xxxiv. 9.) [L. S.]

CHAE'REAS, C. FA'NNIUS, seems from his name to have been of Greek extraction, and was perhaps a freedman of some C. Fannius. He had a slave whom he entrusted to Roscius the actor for instruction in his art, and it was agreed that any profits the man might acquire should be shared between them. The slave was murdered by one Q. Flavius, against whom accordingly an action was brought by Chaereas and Roscius for damages. Roscius obtained a farm for himself from the defendant by way of composition, and was sued by Chaereas, who insisted that he had received it for both the plaintiffs. The matter was at first referred to arbitration, but further disputes arose, and the transaction ultimately gave occasion to the action of Chaereas against Roscius, in which the latter was defended by Cicero in a speech (*pro Q. Roscio*) partially extant. We must form but a low opinion of the respectability of Chaereas if we trust the testimony of Cicero, who certainly indulges himself in the full license of an advocate, and spares neither the character nor the personal appearance of the plaintiff. (See especially c. 7.) [E. E.]

CHAERE'CRATES (Χαιρεκράτης), a disciple of Socrates, is honourably recorded (Xen. *Mem.* i. 2. § 48) as one of those who attended his instructions with the sincere desire of deriving moral advantage from them, and who did not disgrace by their practice the lessons they had received. An inveterate quarrel between himself and his elder brother Chaerephon serves in Xenophon as the occasion of a good lecture on the subject of brotherly love from Socrates, who appears to have succeeded in reconciling them. (Xen. *Mem.* ii. 3.) [E. E.]

CHAERE'MON (Χαιρήμων). 1. An Athenian tragic poet of considerable eminence. We have no precise information about the time at which he lived, but he must certainly be placed later than Aristophanes, since, though his style was remarkably calculated to expose him to the ridicule of a comoedian, he is nowhere mentioned by that poet, not even in the *Frogs*. On the other hand, he was attacked by the comic poets, Eubulus (Athen. ii. p. 43, c.) and Ephippus, of whom the latter, at least, seems to speak of him as of a contemporary. (Athen. xi. p. 482, b.) Aristotle frequently mentions him in a manner which, in the opinion of some critics, implies that Chaeremon was alive. (*Rhet.* ii. 23, 24, iii. 12; *Problem.* iii. 16; *Poet.* i. 9, xxiv. 6.) The writers also who call him a comic poet (see below) assign him to the middle comedy For these and other reasons, the time when Chaeremon flourished may be fixed about B. C. 380. Nothing is known of his life. It may be assumed that he lived at Athens, and the fragments of his poetry which remain afford abundant proofs, that he was trained in the loose morality which marked Athenian society at that period, and that his taste was formed after the model of that debased and florid poetry which Euripides first introduced by his innovations on the drama of Aeschylus and Sophocles, and which was carried to its height by the dithyrambic poets of the age. Accordingly, the fragments and even some of the titles of Chaeremon's plays shew, that he seldom aimed at the

heroic and moral grandeur of the old tragedy. He excelled in description, not merely of objects and scenes properly belonging to his subject, but description introduced solely to afford pleasure, and that generally of a sensual kind. He especially luxuriates in the description of flowers and of female beauty. His descriptions belong to the class which Aristotle characterizes as *ἀργὰ μέρη* and as *μήτε ἠθικὰ μήτε διανοητικά*. The approach to comedy, by the introduction of scenes from common life, and that even in a burlesque manner, of which we have a striking example in the *Alcestis* of Euripides, seems to have been carried still further by Chaeremon; and it is probably for this reason that he is mentioned as a *comic* poet by Suidas, Eudocia, and the Scholiast on Arist. *Rhet.* iii. p. 69, b. (For a further discussion of this point, see Meineke and Bartsch, as quoted below.) The question has been raised, whether Chaeremon's tragedies were intended for the stage. They certainly appear to have been far more descriptive and lyric than dramatic; and Aristotle mentions Chaeremon among the poets whom he calls *ἀναγνωστικοί*. (*Rhet.* iii. 12. § 2.) But there appears to be no reason for believing that at this period dramas were written without the *intention* of bringing them on the stage, though it often happened, in fact, that they were not represented; nor does the passage of Aristotle refer to anything more than the *comparative* fitness of some dramas for acting and of others for reading. It is by no means improbable that the plays of Chaeremon were never actually represented. There is no mention of his name in the *διδασκαλίαι*. The following are the plays of Chaeremon of which fragments are preserved: *Ἀλφεσίβοια*, *Ἀχιλλεὺς Θερσιτοκτόνος* or *Θερσίτης* (a title which seems to imply a satyric drama, if not one approaching still nearer to a comedy), *Διόνυσος*, *Θυέστης*, *Ἰώ*, *Μινύαι*, *Ὀδυσσεὺς Τραυματίας*, *Οἰνεύς*, and *Κένταυρος*. It is very doubtful whether the last was a tragedy at all, and indeed what sort of poem it was. Aristotle (*Poet.* i. 12, or 9, ed. Ritter) calls it *μικτὴν ῥαψῳδίαν ἐξ ἁπάντων τῶν μέτρων* (comp. xxiv. 11, or 6), and Athenaeus (xiii. p. 608, e) says of it *ὅπερ δρᾶμα πολύμετρόν ἐστι*. The fragments of Chaeremon have been collected, with a dissertation on the poet, by H. Bartsch, 4to. Mogunt. 1843.

There are three epigrams ascribed to Chaeremon in the Greek Anthology (Brunck, *Anal.* ii. 55; Jacobs, ii. 56), two of which refer to the contest of the Spartans and Argives for Thyrea. (Herod. i. 82.) The mention of Chaeremon in the *Corona* of Meleager also shews that he was an ancient poet. There seems, therefore, no reason to doubt that he was the same as the tragic poet. The third epigram refers to an unknown orator Eubulus, the son of Athenagoras.

(Welcker, *Die Griech. Trag.* &c. iii. pp. 1082—1095; Meineke, *Hist. Crit. Com. Graec.* pp. 517—521; Ritter, *Annot. in Arist. Poet.* p. 87; Heeren, *De Chaeremone Trag. Vet. Graec.*; Jacobs, *Additamenta Animadv. in Athen.* p. 325, &c.; Bartsch, *De Chaeremone Poeta Tragico.*)

2. Of Alexandria, a Stoic philosopher and grammarian, and an historical writer, was the chief librarian of the Alexandrian library, or at least of that part of it which was kept in the temple of Serapis. He is called *ἱερογραμματεύς*, that is, keeper and expounder of the sacred books. (Tzetz. *in Hom. Il.* p. 123. 11, 28, p. 146. 16; Euseb. *Praep. Evang.* v. 10.) He was the teacher of Dionysius of Alexandria, who succeeded him, and who flourished from the time of Nero to that of Trajan. (Suid. *s. v.* *Διονύσιος Ἀλεξανδρεύς*.) This fixes his date to the first half of the first century after Christ; and this is confirmed by the mention of him in connexion with Cornutus. (Suid. *s. v.* *Ὠριγένης*; Euseb. *Hist. Ecc.* vi. 19.) He accompanied Aelius Gallus in his expedition up Egypt [GALLUS], and made great professions of his astronomical knowledge, but incurred much ridicule on account of his ignorance (Strab. xvii. p. 806): but the suspicion of Fabricius, that this account refers to a different person, is perhaps not altogether groundless. (*Bibl. Graec.* iii. p. 546.) He was afterwards called to Rome, and became the preceptor of Nero, in conjunction with Alexander of Aegae. (Suid. *s. v.* *Ἀλέξανδρος Αἰγαῖος*.)

1. His chief work was a history of Egypt, which embraced both its sacred and profane history. An interesting fragment respecting the Egyptian priests is preserved by Porphyry (*de Abstinent.* iv. 6) and Jerome (*c. Jovinianum*, ii.). He also wrote, 2. On Hieroglyphics (*ἱερογλυφικά*, Suid. *s. v.* *Ἱερογλυφικά* and *Χαιρήμων*). 3. On Comets (*περὶ κομητῶν*, Origen. *c. Cels.* i. 59: perhaps in Seneca, *Quaest. Nat.* vii. 5, we should read *Chaeremon* for *Charimander*; but this is not certain, for Charimander is mentioned by Pappus, lib. vii. p. 247). 4. A grammatical work, *περὶ συνδέσμων*, which is quoted by Apollonius. (Bekker, *Anecdot. Graec.* ii. 28, p. 515. 15.)

As an historian, Chaeremon is charged by Josephus with wilful falsehood (*c. Apion.* cc. 32, 33). This charge seems to be not unfounded, for, besides the proofs of it alleged by Josephus, we are informed by Tzetzes (*Chil.* v. 6), that Chaeremon stated that the phoenix lived 7000 years!

Of his philosophical views we only know that he was a Stoic, and that he was the leader of that party which explained the Egyptian religious system as a mere allegory of the worship of nature, as displayed in the visible world (*ὁρώμενοι κόσμοι*) in opposition to the views of IAMBLICHUS. His works were studied by Origen. (Suid. *s. v.* *Ὠριγένης*; Euseb. *Hist. Ecc.* vi. 19.) Martial (xi. 56) wrote an epigram upon him. (Ionsius, *de Script. Hist. Philos.* p. 208; Brucker, *Hist. Crit. Phil.* ii. p. 543, &c.; Kruger, *Hist. Philos. Ant.* p. 407; Vossius. *de Hist. Graec.* pp. 209, 210, ed. Westermann.) [P. S.]

CHA'RMADAS, the philosopher. [CHARMIDES, No. 2.]

CHAERE'PHANES, artist. [NICOPHANES.]

CHAE'REPHON (*Χαιρεφῶν*), of the Athenian demus of Sphettus, a disciple and friend of Socrates, is said by Xenophon to have attended his instructions for the sake of the moral advantage to be derived from them, and to have exemplified in his practice his master's precepts. From the several notices of him in Xenophon and Plato, he appears to have been a man of very warm feelings, peculiarly suceptible of excitement, with a spirit of high and generous emulation, and of great energy in everything that he undertook. He it was that inquired of the Delphic oracle who was the wisest of men, and received the famous answer:

Σοφὸς Σοφοκλῆς· σοφώτερος δ' Εὐριπίδης·
ἀνδρῶν δὲ πάντων Σωκράτης σοφώτατος.

The frequent notices of him in Aristophanes shew that he was highly distinguished in the school of Socrates; while from the nicknames, such as

νυκτερίς and πύξινος, by which he was known, and the Aristophanic allusions to his weakness and his sallow complexion (*Vesp.* 1413, γυναικὶ ἐοικὼς θαψίνῃ; comp. *Nub.* 496), it appears that he injured his health by intense application to study. He attached himself to the popular party in politics, was driven into banishment by the Thirty tyrants, and returned to Athens on the restoration of democracy in B. C. 403. (Plat. *Apol.* p. 21, a.) From the passage just referred to it appears, that he was dead when the trial of Socrates took place in B. C. 399. (Xen. *Mem.* i. 2. § 48, ii. 3; Plat. *Charm.* p. 153, *Gorg.* pp. 447, 448; Stallb. *ad Plat. Apol.* p. 21, a.; Athen. v. p. 218; Aristoph. *Nub.* 105, 145, 157, 821, 1448, *Av.* 1296, 1564; Schol. *ad ll. cc.*) [E. E.]

CHAERIPPUS, a Greek, a friend of Cicero and his brother Quintus, frequently mentioned in the letters of the former. (*Ad Q. Fr.* i. 1. § 4, *ad Fam.* xii. 22, 30, *ad Att.* iv. 7, v. 4.)

CHAERIS (Χαῖρις). 1. A flute-player and harper at Athens, who seems to have been more fond of hearing himself play than other people were of hearing him. He is ridiculed by Aristophanes. (*Ach.* 16, 831, *Pax*, 916, *Av.* 858.) From the Scholiast on the two passages last referred to we learn, that he was attacked also by Pherecrates in the Ἄγριοι (Plat. *Protag.* p. 327) and,—for there seems no reason to suppose this a different person,—by Cratinus in the Νέμεσις.

2. A very ancient poet of Corcyra, mentioned by Demetrius of Phalerus (*ap. Tzetz. Prolegom. ad Lycophr.*; see Fabric. *Bibl. Graec.* vi. p. 361.)

3. A grammarian (father of APOLLONIUS, No. 10), who is quoted several times in the Scholia on Homer, Pindar, and Aristophanes. He was probably contemporary with Diodorus of Tarsus. (Fabric. *Bibl. Graec.* i. p. 508, ii. pp. 84, 396, iv. pp. 275, 380, vi. p. 361.) [E. E.]

CHAERON (Χαίρων), a son of Apollo and Thero, the daughter of Phydas, is the mythical founder of Chaeroneia in Boeotia. (Paus. ix. 40. § 3; Steph. Byz. *s. v.* Χαιρώνεια; Plut. *Sulla*, 17.) [L. S.]

CHAERON (Χαίρων), or, according to another reading, CHARON, a Lacedaemonian, who appears to have belonged to the party of Nabis; for we find him at Rome in B. C. 183 as the representative of those who had been banished or condemned to death by the Achaeans when they took Sparta in B. C. 188, and restored the exiled enemies of the tyrant. On this occasion the object of Chaeron's mission was obtained. (Polyb. xxiv. 4; Liv. xxxix. 48; comp. Plut. *Philop.* 17.) He was again one of the ambassadors sent to Rome in B. C. 181, to inform the senate of the recent admission of Lacedaemon for the second time into the Achaean league and of the terms of the union. (See p. 569, a.; Polyb. xxv. 2; Liv. xl. 2, 20.) Polybius represents him as a clever young man, but a profligate demagogue; and accordingly we find him in the ensuing year wielding a sort of brief tyranny at Sparta, squandering the public money, and dividing lands, unjustly seized, among the lowest of the people. Apollonides and other commissioners were appointed to check these proceedings and examine the public accounts; but Chaeron had Apollonides assassinated, for which he was brought to trial by the Achaeans and cast into prison. (Polyb. xxv. 8.) [E. E.]

CHAERON (Χαίρων), a man of Megalopolis, who, shortly before the birth of Alexander the Great, B. C. 356, was sent by Philip to consult the Delphic oracle about the snake which he had seen with Olympias in her chamber. (Plut. *Alex.* 3.) It was perhaps this same Chaeron who, in the speech (περὶ τῶν πρὸς Ἀλέξ. p. 214) attributed by some to Demosthenes, is mentioned as having been made tyrant of Pellene by Alexander (comp. Fabric. *Bibl. Graec.* b. ii. ch. 26), and of whom we read in Athenaeus (xi. p. 509) as having been a pupil both of Plato and Xenocrates. He is said to have conducted himself very tyranically at Pellene, banishing the chief men of the state, and giving their property and wives to their slaves. Athenaeus, in a cool and off-hand way of his own, speaks of his cruelty and oppression as the natural effect of Plato's principles in the "Republic" and the "Laws." [E. E.]

CHA'LCIDEUS (Χαλκιδεύς), the Spartan commander, with whom, in the spring and summer of B. C. 412, the year after the defeat at Syracuse, Alcibiades threw the Ionian subject allies of Athens into revolt. He had been appointed commander (evidently not high-admiral) during the previous winter in the place of Melanchridas, the high-admiral on occasion of the ill omen of an earthquake; and on the news of the blockade of their ships at Peiraeeus, the Spartans, but for the persuasions of Alcibiades, would have kept him at home altogether. Crossing the Aegaean with only five ships, they effected the revolt first of Chios, Erythrae, and Clazomenae; then, with the Chian fleet, of Teos; and finally, of Miletus, upon which ensued the first treaty with Tissaphernes. From this time Chalcideus seems to have remained at Miletus, watched by an Athenian force at Lade. Meanwhile, the Athenians were beginning to exert themselves actively, and from the small number of Chalcideus' ships, they were able to confine him to Miletus, and cut off his communication with the disaffected towns; and before he could be joined by the high-admiral Astyochus (who was engaged at Chios and Lesbos on his first arrival in Ionia), Chalcideus was killed in a skirmish with the Athenian troops at Lade in the summer of the same year (412 B. C.) in which he had left Greece. (Thuc. viii. 6, 8, 11, 17, 24.) [A. H. C.]

CHALCI'DIUS, styled in MSS. *Vir Clarissimus*, a designation altogether indefinite, but very frequently applied to grammarians, was a Platonic philosopher, who lived probably during the sixth century of the Christian aera, although many place him as early as the fourth. He wrote an "Interpretatio Latina partis prioris Timaei Platonici," to which is appended a voluminous and learned commentary inscribed to a certain Osius or Hosius, whom Barth and others have asserted, upon no sure grounds, to be Osius bishop of Cordova, who took a prominent part in the proceedings of the great council of Nicaea, held in A. D. 325. The writer of these annotations refers occasionally with respect to the Mosaic dispensation, and speaks, as a believer might, of the star which heralded the nativity of our Lord, but expresses himself throughout with so much ambiguity or so much caution, that he has been claimed by men of all creeds. Some have not scrupled to maintain, that he was a deacon or archdeacon of the church at Carthage; Fulgentius Planciades dedicates his tracts "Allegoria librorum Virgilii" and "De prisco Sermone" to a Chalcidius, who may be the

person whom we are now discussing, and calls him "Levitarum Sanctissimus;" but in reality it is impossible to discover from internal evidence whether the author of the translation from Plato was Christian, Jew, or Heathen, or, as Mosheim has very plausibly conjectured, a sort of nondescript combination of all three. He certainly gives no hint that the individual to whom the book is addressed was a dignified ecclesiastic or even a member of the church. This translation was first printed under the inspection of Augustinus Justinianus, bishop of Nebio in Corsica, by Badius Ascensius, Paris, fol. 1520, illustrated by numerous mathematical diagrams very unskilfully executed; a second edition, containing also the fragments of Cicero's version of the same dialogue, appeared at Paris, 4to. 1563; a third at Leyden, 4to. 1617, with the notes and corrections of Jo. Meursius; the most recent and best is that of J. A. Fabricius, Hamburg. fol. 1718, placed at the end of the second volume of the works of Saint Hippolytus. The text was improved by the collation of a Bodleian MS., and the notes of Meursius are given entire. (Cave, *Histor. Liter. Eccles. Script.* vol. i. p. 199, ed. Basil.; Barthius, *Adv.* xxii. 16, xlviii. 8; Funccius, *De inerti ac decrepita Linguae Latinae Senectute*, c. ix. § 5; Brucker, *Histor. Crit. Philos.* vol. iii. p. 546, iv. p. 1322.) [W. R.]

CHALCIOECUS (Χαλκίοικος), "the goddess of the brazen house," a surname of Athena at Sparta, derived from the brazen temple which the goddess had in that city, and which also contained her statue in brass. This temple, which continued to exist in the time of Pausanias, was believed to have been commenced by Tyndareus, but was not completed till many years later by the Spartan artist Gitiadas. (Paus. iii. 17. § 3, x. 5. § 5; C. Nep. *Paus.* 5; Polyb. iv. 22.) Respecting the festival of the Chalcioecia celebrated at Sparta, see *Dict. of Ant. s. v.* Χαλκιοίκια. [L. S.]

CHALCI'OPE (Χαλκιόπη). 1. A daughter of Rhexenor, or according to others of Chalcodon, was the second wife of Aegeus. (Apollod. iii. 15. § 6; Athen. xiii. p. 556.)

2. A daughter of king Eurypylus in the island of Cos, and mother of Thessalus. (Hom. *Il.* ii. 679; Apollod. ii. 7. § 8.) There is a third mythical personage of this name. (Apollod. i. 9. § 1.) [L. S.]

CHALCIS (Χαλκίς), one of the daughters of Asopus and Metope, from whom the town of Chalcis in Euboea was said to have derived its name. (Eustath. *ad Hom.* p. 279.) According to others, Chalcis was the mother of the Curetes and Corybantes, the former of whom were among the earliest inhabitants of Chalcis. (Schol. Vict. *ad Hom. Il.* xiv. 291; Strab. x. p. 447.) [L. S.]

CHALCOCO'NDYLES, or, by contraction, CHALCO'NDYLES, LAO'NICUS or NICOLA'US (Λαόνικος or Νικολάος Χαλκοκονδύλης or Χαλκονδύλης), a Byzantine historian of the fifteenth century of the Christian aera, of whose life little is known, except that he was sent by the emperor John VII. Palaeologus, as ambassador to the camp of Sultan Mürad II. during the siege of Constantinople in A. D. 1446. Hamberger (*Gelehrte Nachrichten von berühmten Männern*, &c. vol. iv. p. 764) shews, that he was still living in 1462, but it is scarcely credible that he should have been alive in 1490, and even later, as Vossius thinks (*De Historicis Graecis*, ii. 30). Chalcocondyles, who was a native of Athens, has written a history of the Turks and of the later period of the Byzantine empire, which begins with the year 1298, and goes down to the conquest of Corinth and the invasion of the Peloponnesus by the Turks in 1463, thus including the capture of Constantinople by the Turks in 1453. Chalcocondyles, a statesman of great experience and of extensive learning, is a trustworthy historian, whose style is interesting and attractive, and whose work is one of the most important sources for the history of the decline and fall of the Greek empire. His work, however, which is divided into ten books, is not very well arranged, presenting in several instances the aspect of a book composed of different essays, notes, and other materials, written occasionally, and afterwards put together with too little care for their logical and chronological order. Another defect of the author is his display of matters which very often have nothing to do with the chief subject, and which he apparently inserted in order to shew the variety of his knowledge. But if they are extraneous to his historical object, they are valuable to us, as they give us an idea of the knowledge of the Greeks of his time, especially with regard to history, geography, and ethnography. Among these episodes there is a most interesting description of the greater part of Europe, which had been disclosed to the eyes of the Greeks by the political travels of several of their emperors in the fourteenth and fifteenth centuries. (ii. pp. 36—50, ed. Paris.) He says that Germany stretches from Vienna to the ocean, and from Prague to the river Tartessus (!) in the Pyrenees (!!); but he observes with great justness, that if the Germans were united under one head, they would be the most powerful nation; that there are more than two hundred free towns flourishing by trade and industry; that the mechanical arts are cultivated by them with great success; that they have invented gun-powder, and that they are fond of duelling. The passage treating of Germany is given with a Latin translation and notes in Freherus "Corpus Script. Rer. Germ." As to England, he says that it lies opposite to Flanders—a country but too well known to the Greeks—and is composed of three islands united under one government; he mentions the fertility of the soil, the mildness of the climate, the manufacture of woollen cloth, and the flourishing trade of the great metropolis, London (Λονδύνη). His description of her bold and active inhabitants is correct, and he was informed of their being the first bowmen in the world; but when he says that their language has no affinity with that of any other nation, he perhaps confounded the English language with the Irish. He states that their manners and habits were exactly like those of the French, which was an error as to the nation at large, but tolerably correct if applied to the nobles; the great power and turbulence of the aristocracy were well known to him. At that time strangers and visitors were welcomed by the ladies in England with a kiss, a custom which one hundred years later moved the sympathizing heart of the learned Erasmus Roterodamus, and caused him to express his delight in his charming epistle to Faustus Andrelinus: the Greek, brought up among depraved men, and accustomed to witness but probably to abhor disgraceful usages, draws scandalous and revolting conclusions from that token of kindness.

The principal MSS. of Chalcocondyles are those

in the Bodleian, in the libraries of the Escurial, and of Naples, in the Bibl. Laurentiana at Florence, several in the royal library at Munich and in the royal library at Paris, and that of the former Coislin library now united with the royal library at Paris. The history of Chalcocondyles was first published in Latin translations, the first of which is that of Conradus Clauserus of Zürich, Basel, 1556, fol.; the same corrected and compared with an unedited translation of Philippus Gundelius appended to the edition of Nicephorus Gregoras, ibid. 1562, fol.; the same together with Latin translations of Zonaras, Nicetas, and Nicephorus Gregoras, Frankfort on-the-Main, 1568, fol. The Greek text was first published, with the translation and notes of Clauserus, and the works of Nicephorus Gregoras and Georgius Acropolita, at Geneva, 1615, fol. Fabrot perused this edition for his own, which belongs to the Paris collection of the Byzantine historians (1650, fol); he collated two MSS. of the royal library at Paris, and corrected both the text and the translation of the Geneva edition; he added the history of Ducas, a glossary, and a Latin translation of the German version, by John Gaudier, called Spiegel, of a Turkish MS. work on the earlier Turkish history. The French translation of Chalcocondyles by Blaise de Vigenère, was edited and continued at first by Artus Thomas, a dull writer and an equivocal scholar, and after him by Mézerai, who continued the work down to the year 1661. This latter edition, which is in the library of the British Museum, is a useful book. None of these editions is satisfactory: the text is still susceptible of corrections, and there is a chance of getting important additions, as the different MSS. have not all been collated. Besides, we want a good commentary, which will present the less difficulties, as the materials of it are already given in the excellent notes of Baron von Hammer-Purgstall to the first and second volumes of his work cited below. From these notes and other remarks of the learned Baron we learn, that he considers Chalcocondyles as a trustworthy historian, and that the reproach of credulity with which he has been charged should be confined to his geographical and historical knowledge of Western Europe. We venture to hope that the editors of the Bonn collection of the Byzantines will furnish us with such a commentary. (Fabric. *Bibl. Graec.* vii. pp. 793—795; Hammer-Purgstall, *Geschichte des Osmanischen Reiches*, vol. i. p. 469, ii. p. 83.) [W. P.]

CHALCO'DON (Χαλκώδων). 1. A son of Abas, king of the Chalcidians in Euboea. He was slain by Amphitryon in a battle against the Thebans, and his tomb was seen as late as the time of Pausanias. (viii. 15. § 3; Eustath. *ad Hom.* p. 281.)

2. A Coan who wounded Heracles in a fight at night. (Apollod. ii. 7. § 1.) Theocritus (vii. 6) calls him Chalcon. There are four other mythical personages of this name. (Apollod. ii. 1. § 5, iii. 5. § 15; Paus. vi. 21. § 7, viii. 15. § 3; Hom. *Il.* ii. 741, iv. 463.) [L. S.]

CHALCON (Χάλκων). 1. [CHALCODON, No. 2.]

2. A wealthy Myrmidon, and father of Bathycles. (Hom. *Il.* xvi. 594, &c.)

3. Of Cyparissus, the shield-bearer of Antilochus. He was in love with the Amazon Penthesileia, but on hastening to her assistance he was killed by Achilles, and the Greeks nailed his body to a cross. (Eustath. *ad Hom.* p. 1697.) [L. S.]

CHALCO'STHENES. 1. A statuary in bronze, who made statues of comoedians and athletes. (Plin. *H. N.* xxxiv. 8. s. 19. § 27.)

2. A statuary at Athens, who made statues in unburnt clay (*cruda opera*, Plin. *H. N.* xxxv. 12. s. 45). The statement of Pliny, that the Cerameicus was so called from his place of work having been in it, though incorrect, seems however to point out the great antiquity of the artist. It is possible, but not very probable, that the two passages of Pliny refer to the same person. [P. S.]

CHALINI'TIS (Χαλινῖτις), the tamer of horses by means of the bridle (χαλινός), a surname of Athena, under which she had a temple at Corinth. In order to account for the name, it is related, that she tamed Pegasus and gave him to Bellerophontes, although the general character of the goddess is sufficient to explain the surname. (Paus. ii. 4. § 1; comp. ATHENA.) [L. S.]

CHAMAE'LEON (Χαμαιλέων), a Peripatetic philosopher of Heracleia on the Pontus, was one of the immediate disciples of Aristotle. He wrote works on several of the ancient Greek poets, namely, περὶ Ἀνακρέοντος, περὶ Σαπφοῦς, περὶ Σιμωνίδου, περὶ Θεσπίδος, περὶ Αἰσχύλου, περὶ Λάσου, περὶ Πινδάρου, περὶ Στησιχόρου. He also wrote on the Iliad, and on Comedy (περὶ κωμῳδίας). In this last work he treated, among other subjects, of the dances of comedy. (Athen. xiv. p. 628, e.) This work is quoted by Athenaeus (ix. p. 374, a.) by the title περὶ τῆς ἀρχαίας κωμῳδίας, which is also the title of a work by the Peripatetic philosopher Eumelus. (Meineke, as quoted below.) It would seem also that he wrote on Hesiod, for Diogenes says, that Chamaeleon accused Heracleides Ponticus of having stolen from him his work concerning Homer and Hesiod. (v. 6. § 92.) The above works were probably both biographical and critical. He also wrote works entitled περὶ θεῶν, and περὶ σατύρων, and some moral treatises, περὶ ἡδονῆς (which was also ascribed to Theophrastus), προτρεπικόν, and περὶ μέθης. Of all his works only a few fragments are preserved by Athenaeus and other ancient writers. (Ionsius, *Script. Hist. Philos.* i. 17; Voss. *de Hist. Graec.* p. 413, ed. Westermann; Böckh, *Praef. ad Pind. Schol.* p. ix.; Meineke, *Hist. Crit. Com. Graec.* p. 8.) [P. S.]

CHAMYNE (Χαμύνη), a surname of Demeter in Elis, which was derived either from the earth having opened (χαίνειν) at that place to receive Pluto, or from one Chamynus, to whom the building of a temple of Demeter at Elis was ascribed. (Paus. vi. 21. § 1.) [L. S.]

CHAOS (Χάος), the vacant and infinite space which existed according to the ancient cosmogonies previous to the creation of the world (Hes. *Theog.* 116), and out of which the gods, men, and all things arose. A different definition of Chaos is given by Ovid (*Met.* i. 1, &c.), who describes it as the confused mass containing the elements of all things that were formed out of it. According to Hesiod, Chaos was the mother of Erebos and Nyx. Some of the later poets use the word Chaos in the general sense of the airy realms, of darkness, or the lower world. [L. S.]

CHARAX (Χάραξ), of Pergamus, an historian and priest, who wrote two large works, the one, in forty books, called Ἑλληνικά, the other named Χρονικά, of which the sixteenth book is quoted by Stephanus Byzantinus (s. v. Ὠρεός). In the former he mentions Augustus Caesar and Nero,

which is our only authority for his date. Suidas quotes an epigram, beginning

Εἰμὶ Χάραξ ἱερεὺς γεραρῆς ἀπὸ Περγαμοῦ ἀκρῆς,

which gives his country and profession. He is frequently referred to by Stephanus Byzantinus. He is mentioned by Euagrius (*Hist. Eccl.* v. extr.) among those historians who mixed fable with history, and this is confirmed by the anonymous writer of the "De Rebus Incredibilibus" (cc. 15, 16). (Comp. Vossius, *de Hist. Graec.* p. 414, ed. Westermann.) [G. E. L. C.]

CHARAXUS (Χάραξος) of Mytilene, son of Scamandronymus and brother of the famous Sappho, fell desperately in love with Rhodopis the hetaera at Naucratis in Egypt, ransomed her from slavery for a large sum of money, and, according to Suidas (*s. v.* Ἰάδμων), married her. For this, Herodotus tells us, he was vehemently satirized by his sister on his return to Mytilene, though indeed the passage is capable of another interpretation, and may mean, that the woman who had infatuated him was the object of Sappho's attack. Athenaeus, contradicting Herodotus, calls the hetaera in question Dorica; and Suidas tells us (*s. v.* Ῥοδώπιδος ἀνάθημα), that Doricha was the name which Sappho called her in her poem. (Herod. ii. 135; Suid. *s. v.* Σαπφώ; Athen. xiii. p. 596, b.; Strab. xvii. p. 808; Müller, *Lit. of Greece*, ch. xiii. § 6; Ov. *Her.* xv. 117.) [E. E.]

CHARES (Χάρης), an Athenian general, who for a long series of years contrived by profuse corruption to maintain his influence with the people, in spite of his very disreputable character. We first hear of him in B. C. 367, as being sent to the aid of the Phliasians, who were hard pressed by the Arcadians and Argives, assisted by the Theban commander at Sicyon. His operations were successful in relieving them, and it was in this campaign under him that Aeschines, the orator, first distinguished himself. (Xen. *Hell.* vii. 2. §§ 18–23; Diod. xv. 75; Aesch. *de Fals. Leg.* p. 50.) From this scene of action he was recalled to take the command against Oropus [CALLISTRATUS, No. 3]; and the recovery of their harbour by the Sicyonians from the Spartan garrison, immediately on his departure, shews how important his presence had been for the support of the Lacedaemonian cause in the north of the Peloponnesus. (Xen. *Hell.* vii. 4. § 1, comp. vii. 3. § 2.) [EUPHRON, PASIMELUS.] In 361 he was appointed to succeed Leosthenes, after the defeat of the latter by Alexander of Pherae [p. 125, a.], and, sailing to Corcyra, he gave his aid, strange to say, to an oligarchical conspiracy there, whereby the democracy was overthrown with much bloodshed,—a step by which he of course excited a hostile disposition towards Athens on the part of the ejected, while he failed at the same time to conciliate the oligarchs. (Diod. xv. 95.) The necessary consequence was the loss of the island to the Athenians when the Social war broke out. In 358 Chares was sent to Thrace as general with full power, and obliged Charidemus to ratify the treaty which he had made with Athenodorus. [CHARIDEMUS.] In the ensuing year he was appointed to the conduct of the Social war, in the second campaign of which, after the death of Chabrias, Iphicrates and Timotheus were joined with him in the command, B. C. 356. According to Diodorus, his colleagues having refused, in consequence of a storm, to risk an engagement for which he was eager, he accused them to the people, and they were recalled and subsequently brought to trial. As C. Nepos tells it, Chares actually attacked the enemy in spite of the weather, was worsted, and, in order to screen himself, charged his colleagues with not supporting him. In the prosecution he was aided by Aristophon, the Azenian. (Diod. xvi. 7, 21; Nep. *Tim.* 3; Arist. *Rhet.* ii. 23. § 7, iii. 10. § 7; Isocr. περὶ Ἀντιδ. § 137; Deinarch. *c. Polycl.* § 17.) Being now left in the sole command, and being in want of money, which he was afraid to apply for from home, he relieved his immediate necessities by entering, compelled perhaps by his mercenaries, into the service of Artabazus, the revolted satrap of Western Asia. The Athenians at first approved of this proceeding, but afterwards ordered him to drop his connexion with Artabazus on the complaint of Artaxerxes III. (Ochus); and it is probable that the threat of the latter to support the confederates against Athens hastened at least the termination of the war, in accordance with the wishes of Eubulus and Isocrates, and in opposition to those of Chares and his party. (Diod. xvi. 22; Dem. *Philipp.* i. p. 46; Isoc. *de Pac.*; Arist. *Rhet.* iii. 17. § 10.) In B. C. 353 Chares was sent against Sestus, which, as well as Cardia, seems to have refused submission notwithstanding the cession of the Chersonesus to Athens in 357. [CERSOBLEPTES.] He took the town, massacred the men, and sold the women and children for slaves. (Diod. xvi. 34.) In the Olynthian war, B. C. 349, he was appointed general of the mercenaries sent from Athens to the aid of Olynthus; but he seems to have effected little or nothing. The command was then entrusted to Charidemus, who in the ensuing year, 348, was again superseded by Chares. In this campaign he gained some slight success on one occasion over Philip's mercenaries, and celebrated it by a feast given to the Athenians with a portion of the money which had been sacrilegiously taken from Delphi, and some of which had found its way into his hands. (Diod. xvi. 52—55; Philochor. *ap. Dionys.* p. 735; Theopomp. and Heracleid. *ap. Athen.* xii. p. 532.) On his εὐθύνη he was impeached by Cephisodotus, who complained, that "he was endeavouring to give his account after having got the people tight by the throat" (Arist. *Rhet.* iii. 10. § 7), an allusion perhaps merely to the great embarrassment of Athens at the time. (See a very unsatisfactory explanation in Mitford, ch. 39, sec. 2.) In B. C. 346 we find him commanding again in Thrace; and, when Philip was preparing to march against Cersobleptes, complaints arrived at Athens from the Chersonesus that Chares had withdrawn from his station, and was nowhere to be found; and the people were obliged to send a squadron in quest of him with the extraordinary message, that "the Athenians were surprised that, while Philip was marching against the Chersonese, they did not know where their general and their forces were." That he had been engaged in some private expedition of plunder is probable enough. In the same year, and before the departure of the second embassy from Athens to Macedonia on the subject of the peace, a despatch arrived from Chares stating the hopeless condition of the affairs of Cersobleptes. (Dem. *de Fals. Leg.* pp. 390, 391, 447; Aesch. *de Fals. Leg.* pp. 29, 37, 40.) After this we lose sight of Chares for several years, during which he probably resided at Sigeum, which, according to Theopompus (*ap. Athen.* xii. p. 532),

was with him a favourite residence, as supplying more opportunity for the indulgence of his profligate propensities than he could find at Athens. But in a speech of Demosthenes delivered in B. C. 341 (*de Chers.* p. 97) he is spoken of as possessing much influence at that time in the Athenian councils; and we may consider him therefore to have been one of those who authorized and defended the proceedings of Diopeithes against Philip in Thrace. In B. C. 340 he was appointed to the command of the force which was sent to aid Byzantium against Philip; but his character excited the suspicions of the Byzantians, and they refused to receive him. Against the enemy he effected nothing: his only exploits were against the allies of Athens, and these he plundered unscrupulously. He was accordingly superseded by Phocion, whose success was brilliant. (Diod. xvi. 74, &c.; Phil. *Ep. ad Ath. ap. Dem.* p. 163; Plut. *Phoc.* 14.) In 338 he was sent to the aid of Amphissa against Philip, who defeated him together with the Theban general, Proxenus. Of this defeat, which is mentioned by Aeschines, Demosthenes in his reply says nothing, but speaks of two battles in which the Athenians were victorious. (Polyaen. iv. 2; Aesch. *c. Ctes.* p. 74; Dem. *de Cor.* p. 300; see Mitford, ch. 42, sec. 4; Clinton, *Fast.* ii. pp. 293, 294.) In the same year Chares was one of the commanders of the Athenian forces at the battle of Chaeroneia, for the disastrous result of which he escaped censure, or at least prosecution, though Lysicles, one of his colleagues, was tried and condemned to death. (Diod. xvi. 85, 88; Wess. *ad loc.*) He is mentioned by Arrian among the Athenian orators and generals whom Alexander required to be surrendered to him in B. C. 335, though he was afterwards prevailed on by Demades not to press the demand against any but Charidemus. Plutarch, however, omits the name of Chares in the list which he gives us. (Arr. *Anab.* i. 10; Plut. *Dem.* 23.) When Alexander invaded Asia in B. C. 334, Chares was living at Sigeum, and he is mentioned again by Arrian (*Anab.* i. 12) as one of those who came to meet the king and pay their respects to him on his way to Ilium. Yet we afterwards find him commanding for Dareius at Mytilene, which had been gained in B. C. 333 by Pharnabazus and Autophradates, but which Chares was compelled to surrender in the ensuing year. (Arr. *Anab.* ii. 1, iii. 2.) From this period we hear no more of him, but it is probable that he ended his days at Sigeum.

As a general, Chares has been charged with rashness, especially in the needless exposure of his own person (Plut. *Pelop.* 2); and he seems indeed to have been possessed of no very superior talent, though perhaps he was, during the greater portion of his career, the best commander that Athens was able to find. In politics we see him connected throughout with Demosthenes (see Dem. *de Fals. Leg.* p. 447), — a striking example of the strange associations which political interests are often thought to necessitate. Morally he must have been an incubus on any party to which he attached himself, notwithstanding the apparent assistance he might sometimes render it through the orators whom he is said to have kept constantly in pay. His profligacy, which was measureless, he unblushingly avowed and gloried in, openly ridiculing, — what might have abashed any other man, — the austere virtue of Phocion. His bad faith passed into a proverb; and his rapacity was extraordinary, even amidst the miserable system then prevailing, when the citizens of Athens would neither fight their own battles nor pay the men who fought them, and her commanders had to support their mercenaries as best they could. In fact, his character presents no one single point on which the mind can rest with pleasure. He lived, as we know, during the period of his country's decline, and may serve, indeed, as a specimen of a class of men whose influence in a nation is no less a cause than a symptom of its fall. (Plut. *Phoc.* 5; Theopomp. *ap. Athen. l. c.*; Isocr. *de Pace*; Aesch. *de Fals. Leg.* p. 37; Eubul. *ap. Arist. Rhet.* i. 15. § 15; Suid. *s. v.* Χάρητος ὑποσχέσεις.) [E. E.]

CHARES (Χάρης) of Mytilene, an officer at the court of Alexander the Great, whose duty it was to introduce strangers to the king (εἰσαγγελεύς), wrote a history or rather a collection of anecdotes concerning the campaigns and the private life of Alexander (περὶ Ἀλέξανδρον ἱστορίαι) in ten books, fragments of which are preserved by Athenaeus (i. p. 27, d., iii. p. 93, c., p. 124, c., iv. p. 171, b., vii. p. 277, a., x. p. 434, d., 436, f., xii. p. 513, f., 514, f., 538, b., xiii. p. 575), by Plutarch (*Alex.* 20, 24, 46, 54, 55, 70, *de Fort. Alex.* ii. 9). He is also quoted by Pliny (*H. N.* xii. xiii. table of contents, xxxvii. 2) and A. Gellius (v. 2). [P.S.]

CHARES (Χάρης), of Lindus in Rhodes, a statuary in bronze, was the favourite pupil of Lysippus, who took the greatest pains with his education, and did not grudge to initiate him into all the secrets of his art. Chares flourished at the beginning of the third century B. C. (Anon. *ad Herenn.* iv. 6; printed among Cicero's rhetorical works.) He was one of the greatest artists of Rhodes, and indeed he may be considered as the chief founder of the Rhodian school of sculpture. Pliny (*H. N.* xxxiv. 7. s. 18) mentions among his works a colossal head, which P. Lentulus (the friend of Cicero, cos. B. C. 57) brought to Rome and placed in the Capitol, and which completely threw into the shade another admirable colossal head by Decius which stood beside it. (The apparently unnecessary emendation of Sillig and Thiersch, *improbabilis* for *probabilis*, even if adopted, would not alter the general meaning of the sentence, at least with reference to Chares.)

But the chief work of Chares was the statue of the Sun, which, under the name of "The Colossus of Rhodes," was celebrated as one of the seven wonders of the world. Of a hundred colossal statues of the Sun which adorned Rhodes, and any one of which, according to Pliny, would have made famous the place that might possess it, this was much the largest. The accounts of its height differ slightly, but all agree in making it upwards of 105 English feet. Pliny (*l. c.*), evidently repeating the account of some one who had seen the statue after its fall, if he had not seen it himself, says that few could embrace its thumb; the fingers were larger than most statues; the hollows within the broken limbs resembled caves; and inside of it might be seen huge stones, which had been inserted to make it stand firm. It was twelve years in erecting (B. C. 292—280), and it cost 300 talents. This money was obtained by the sale of the engines of war which Demetrius Poliorcetes presented to the Rhodians after they had compelled him to give up his siege of their city. (B. C. 303.) The colossus stood

at the entrance of the harbour of Rhodes. There is no authority for the statement that its legs extended over the mouth of the harbour. It was overthrown and broken to pieces by an earthquake 56 years after its erection. (B. C. 224, Euseb. *Chron.*, and *Chron. Pasch.* sub Ol. 139. 1; Polyb. v. 88, who places the earthquake a little later, in B. C. 218.) Strabo (xiv. p. 652), says, that an oracle forbade the Rhodians to restore it. (See also Philo Byzant. *de VII Orbis Miraculis*, c. iv. p. 15.) The fragments of the colossus remained on the ground 923 years, till they were sold by Moawiyeh, the general of the caliph Othman IV., to a Jew of Emesa, who carried them away on 900 camels. (A. D. 672.) Hence Scaliger calculated the weight of the bronze at 700,000 pounds. Considering the mechanical difficulties both of modelling and of casting so large a statue, the nicety required to fit together the separate pieces in which it must necessarily have been cast, and the skill needed to adjust its proportions, according to the laws of optics, and to adapt the whole style of the composition to its enormous size, we must assign to Chares a high place as an inventor in his art.

There are extant Rhodian coins, bearing the head of the Sun surrounded with rays, probably copied from the statue of Chares or from some of the other colossal statues of the sun at Rhodes. (Eckhel, *Doct. Num.* ii. pp. 602–3; Rasche, *Lex. Univ. Rei Num. s. v. Rhodus*, A., b., 11, &c.) There are two epigrams on the colossus in the Greek Anthology. (Brunck, *Anal.* i. p. 143, iii. pp. 198-9; Jacobs, i. 74, iv. 166. Respecting these epigrams, and the question whether Laches completed the work which Chares commenced, see Jacobs, *Comment.* i. 1, pp. 257-8, iii. 2, p. 8, and Böttiger, *Andeutungen zu 24 Vorträgen über die Archäologie*, pp. 199—201.) [P. S.]

CHA'RICLES (Χαρικλῆς), an Athenian demagogue, son of Apollodorus, was one of the commissioners (ζητηταί) appointed to investigate the affair of the mutilation of the Hermae in B. C. 415, on which occasion he inflamed the passions of the people by representing the outrage as connected with a plot for the destruction of the democracy. (Thuc. vi. 27—29, 53, 60, &c.; Andoc. *de Myst.* p. 6.) In B. C. 413 he was sent in command of a squadron round the Peloponnesus together with Demosthenes, and succeeded with him in fortifying a small peninsula on the coast of Laconia, to serve as a position for annoying the enemy. (Thuc. vii. 20, 26.) In B. C. 404 he was appointed one of the thirty tyrants; nor did he relinquish under the new government the coarse arts of the demagogue which had distinguished him under the democracy, still striving to curry favour with the dominant party by an unscrupulous advocacy of their most violent and tyrannical measures. We may conclude, that he was one of the remnant of the Thirty who withdrew to Eleusis on the establishment of the council of Ten, and who, according to Xenophon, were treacherously murdered in a conference by the leaders of the popular party on the restoration of democracy in B. C. 403. (Xen. *Hell.* ii. 3. § 2, 4. §§ 24, 43, *Mem.* i. 2. §§ 31, &c.; Arist. *Polit.* v. 6, ed. Bekk.; Lys. *c. Erat.* p. 125; Isocr. *de Big.* p. 355, d.) In the passage last referred to Charicles is mentioned as having been driven into banishment previously to his appointment as one of the tyrants. [E. E.]

CHARICLEIDES (Χαρικλείδης), a writer of the new comedy, of uncertain date. A play of his called Ἅλυσις (the Chain) is quoted by Athenaeus (vii. p. 325, d.). [E. E.]

CHARICLEITUS (Χαρίκλειτος), one of the commanders of the Rhodian fleet, which, in B. C. 190, defeated that of Antiochus the Great under Hannibal and Apollonius, off Side in Pamphylia. (Liv. xxxiv. 23, 24.) [E. E.]

CHA'RICLES (Χαρικλῆς), an eminent physician at Rome, who sometimes attended on the Emperor Tiberius, and who is said to have predicted his approaching death from the weak state of his pulse, A. D. 37. (Suet. *Tiber.* 72; Tac. *Ann.* vi. 50.) Some medical formulae are preserved by Galen (*De Compos. Medicam. sec. Locos.* ii. 1, 2. vol. xii. pp. 556, 579, &c.) which may perhaps belong to the same person. [W. A. G.]

CHA'RICLO (Χαρικλώ). 1. The wife of the centaur Cheiron, and mother of Carystus. She was a daughter of Apollo, and according to others of Perses or of Oceanus. (Schol. *ad Pind. Pyth.* iv. 181; Ov. *Met.* ii. 636.)

2. A nymph, the wife of Eueres and mother of Teiresias. It was at her request that Teiresias, who had been blinded by Athena, obtained from this goddess the power to understand the voices of the birds, and to walk with his black staff as safely as if he saw. (Apollod. iii. 6. § 7; Callim. *Hymn. in Pall.* 67, &c.) [L. S.]

CHARIDE'MUS (Χαρίδημος). 1. Of Euboea, son of a woman of Oreus by an obscure father, if we may believe the account of Demosthenes in a speech filled with invective against him. (Dem. *c. Aristocr.* p. 691.) On the same authority, we learn that he began his military career as a slinger among the light-armed, that he then became commander of a pirate vessel, and finally the captain of a mercenary band of "free companions." (Dem. *c. Aristocr.* pp. 668, 669.) In this capacity he first entered the Athenian service under Iphicrates, who had been sent against Amphipolis, about B. C. 367. At the end of somewhat more than three years, Amphipolis agreed to surrender to the Athenians, and delivered hostages to Iphicrates for the performance of the promise: these, on being superseded by Timotheus, he entrusted to Charidemus, who restored them to the Amphipolitans in spite of the decree of the Athenian people requiring them to be sent to Athens, and then passed over to Cotys, king of Thrace, who was hostile to the Athenians at the time. In B. C. 360, when Timotheus was meditating his attack on Amphipolis, Charidemus was engaged to enter the service of the Olynthians, who were preparing to defend it; but, on his passage from Cardia in the Chersonesus, he was captured by the Athenians, and consented to aid them against Olynthus. After the failure of Timotheus at Amphipolis in the same year, Charidemus crossed over to Asia and entered the service of Memnon and Mentor, brothers-in-law of Artabazus, who had been imprisoned by Autophradates, but whose cause they still maintained. [ARTABAZUS, No. 4.] He deceived his employers, however, and seized the towns of Scepsis, Cebren, and Ilium; but, being closely pressed by Artabazus after his release from prison, he applied to the Athenians to interpose in his behalf, promising to help them in recovering the Chersonesus. Artabazus, however, allowed him to depart uninjured, by the advice of Memnon and Mentor,

before the arrival of the Athenian squadron destined for the Hellespont under Cephisodotus; and Charidemus, on his return to Europe, in spite of his promise, lent his services to Cotys, whose daughter he married, and laid siege to Crithote and Elaeus. (Dem. *c. Aristocr.* pp. 669–674.) On the murder of Cotys, B. C. 358, he adhered to the cause of Cersobleptes, on whose behalf he conducted the struggle with the Athenians, both by war and diplomacy, for the possession of the Chersonesus. He compelled Cephisodotus to submit, with respect to it, to a compromise most unfavourable to his country; and though Athenodorus (uniting with Amadocus and Berisades, and taking advantage of the national indignation excited by the murder of Miltocythes, which Charidemus had procured from the Cardians) obliged Cersobleptes to consent to a threefold division of the kingdom, and to the surrender of the Chersonesus to Athens,—yet, on the arrival of Chabrias with only one ship, the crafty Euboean again renounced the treaty, and drove the Athenian general to accept another still more unfavourable to Athens than that of Cephisodotus. But this was repudiated by the Athenians; and, at length, after much fruitless negotiation, Chares having arrived in the Hellespont with a sufficient force and with the authority of commander *autocrator*, Charidemus consented to ratify the treaty of Athenodorus, still, however, contriving to retain the town of Cardia; and his partizans among the orators at Athens having persuaded the people that they owed to him the cession of the Chersonesus (a strange delusion, if the narrative of events in Demosthenes may be depended on), they rewarded his supposed services with the franchise of the city and a golden crown. (Dem. *c. Aristocr.* pp. 650, 674—682; Arist. *Rhet.* ii. 23. § 17; comp. Isocr. *de Pac.* p. 169, c.) This appears to have been in B. C. 357. In B. C. 352, hoping perhaps to recover Amphipolis through his aid, they passed a decree in spite of the opposition of Demosthenes and his party (*c. Aristocr. passim*), pronouncing the person of Charidemus inviolable, and rendering any one who should kill him amenable to justice from any part of the Athenian empire. [CERSOBLEPTES.] In B. C. 349, after the recall of Chares, Charidemus was appointed by the Athenians as commander in the Olynthian war. In conjunction with the Olynthians, he ravaged Pallene and Bottiaea, which seem to have been then in the hands of Philip; but he caused much offence by his insolent and profligate conduct at Olynthus, and in the ensuing year he was superseded and replaced by Chares. (Philochor. *ap. Dionys.* p. 735; Theopomp. *ap. Athen.* x. p. 436, c.) Henceforth he disappears from history, though he has been identified by some with the Charidemus mentioned immediately below, in opposition, we think, to internal evidence. (Mitford's *Greece*, ch. 48, sec. 1; Thirlwall's *Greece*, vol. v. p. 192, note 4, vol. vi. p. 101.)

2. An Athenian, who in B. C. 358 was sent with Antiphon as ambassador to Philip of Macedon, ostensibly to confirm the friendship between the king and the Athenians, but authorized to negotiate with him secretly for the recovery of Amphipolis, and to promise that the republic, in return for it, would make him master of Pydna. This was the *θρυλούμενόν ποτε ἀπόῤῥητον* to which Demosthenes refers in *Olynth.* ii. p. 19, *ad fin.* (Theopomp. *ap. Suid. s. v. τί ἐστι τὸ ἐν τοῖς Δημοσθένους Φιλιππικοῖς, κ. τ. λ.*; comp. Diod. xiii. 49; Deinarch. *c. Dem.* p. 91, *ad fin.*) It was perhaps this same Charidemus whom the Athenians, had they not been restrained by Phocion's party, would have made general to act against Philip after the battle of Chaeroneia, B. C. 338, and who, being at the court of Macedonia as an envoy at the time of Philip's murder, B. C. 336, transmitted to Demosthenes, whose friend he was, the earliest intelligence of that event. (Plut. *Phoc.* 16, *Dem.* 22; Aesch. *c. Ctes.* p. 64.) He was one of the orators whose surrender was required by Alexander in B. C. 335, after the destruction of Thebes, and the only one in whose behalf he refused to recede from his demand on the mediation of Demades. Charidemus, being thus obliged to leave his country, fled to Asia, and took refuge with Dareius, by whose orders he was summarily put to death in B. C. 333, shortly before the battle of Issus, having exasperated the king by some advice, too freely given, tending to abate his confidence in his power and in the courage of his native troops. (Arr. *Anab.* i. 10; Plut. *Dem.* 23, *Phoc.* 17; Diod. xvii. 15, 30; Deinarch. *c. Dem.* p. 94.) Diodorus (xvii. 30) speaks of Charidemus as having been high in favour with Philip of Macedon; but the inconsistency of this with several of the authorities above referred to is pointed out by Wesseling. (*Ad Diod. l. c.*) [E. E.]

CHARIDE'MUS (*Χαρίδημος*), a Greek physician, who was one of the followers of Erasistratus and probably lived in the third century B. C. He is mentioned by Caelius Aurelianus (*De Morb. Acut.* iii. 15. p. 227), and was probably the father of the physician Hermogenes. [W. A. G.]

CHARILA'US (*Χαρίλαος*). 1. Brother of Maeandrius, tyrant of Samos. When the Persians invaded the island, towards the commencement of the reign of Dareius Hystaspis, for the purpose of establishing Syloson, the brother of Polycrates, in the tyranny, Maeandrius submitted to them, and agreed to abdicate; but Charilaüs, who was somewhat crazy, obtained leave from his brother to fall with a body of soldiers on a party of the most distinguished Persians, who were sitting in front of the acropolis, and waiting for the ratification of the treaty. The consequence of this treacherous murder was a wholesale massacre of the Samians by order of the Persian general, Otanes. (Herod. iii. 144—149.)

2. An Italian Greek, one of the chief men of Palaepolis, who, together with Nymphius, betrayed the town to Q. Publilius Philo, the Roman proconsul, in the second Samnite war (B. C. 323), and drove out the Samnite garrison. (Liv. viii. 25, 26.) [E. E.]

CHARILA'US (*Χαρίλαος*), a Locrian, and a dramatic poet. Whether he wrote tragedies or comedies is uncertain, nor is anything further known of him than that plays of his were represented at Athens in B. C. 328. (Fabric. *Bibl. Graec.* ii. p. 428, ed. Harles.) [E. E.]

CHARILA'US or CHARI'LLUS (*Χαρίλαος, Χάριλλος*), a king of Sparta, son of Polydectes, and 7th of the Eurypontids, is said by Plutarch to have received his name from the general joy excited by the justice of his uncle Lycurgus when he placed him, yet a new-born infant, on the royal seat, and bade the Spartans acknowledge him for their king. (Plut. *Lyc.* 3; Paus. ii. 36; Just. iii. 2; Schol. *ad Plat. Rep.* x. p. 474.) According to Plutarch, the reforms projected by Lycurgus on his return from his voluntary exile at first

alarmed Charilaüs for his personal safety; but he soon became reassured, and co-operated with his uncle in the promotion of his plans. (Plut. *Lyc.* 5:) Yet this is not very consistent with Aristotle's statement (*Polit.* v. 12, ed. Bekk.), that an aristocratic government was established on the ruins of the tyranny of Charilaüs, which latter account again is still less reconcileable with the assertion of Plutarch (*l. c.*), that the kingly power had lost all its substance when Lycurgus began to remodel the constitution. There is, however, much probability in the explanation offered as an hypothesis by Thirlwall. (*Greece*, vol. i. p. 299, &c.) We hear from Pausanias that Charilaüs was engaged successfully in a war with the Argives, which had slumbered for two generations. He aided also his colleague Archelaus in destroying the border-town of Aegys, which they suspected of an intention of revolting to the Arcadians; and he commanded the Spartans in that disastrous contest with Tegea, mentioned by Herodotus (i. 66), in which the Tegean women are said to have taken up arms and to have caused the rout of the invaders by rushing forth from an ambuscade during the heat of the battle. Charilaüs himself was taken prisoner, but was dismissed without ransom on giving a promise (which he did not keep), that the Spartans should abstain in future from attacking Tegea. (Paus. iii. 2, 7, viii. 48.) For the chronology of the reign of Charilaüs, see Clinton. (*Fast.* i. p. 140, &c.) There are two passages of Herodotus, which, if we follow the common reading, are at variance with some portions of the above account; but there is good reason for suspecting in both of them a corruption of the text. (Herod. i. 65; Larch. *ad loc.*, viii. 131; comp. Clint. *Fast.* i. p. 144, note b.) [E. E.]

CHARIMANDER, the author of a work on Comets, quoted by Seneca. (*Quaest. Nat.* vii. 5.)

CHARIS (Χάρις), the personification of Grace and Beauty, which the Roman poets translate by *Gratia* and we after them by *Grace*. Homer, without giving her any other name, describes a Charis as the wife of Hephaestus. (*Il.* xviii. 382.) Hesiod (*Theog.* 945) calls the Charis who is the wife of Hephaestus, Aglaia, and the youngest of the Charites. (Comp. Eustath. *ad Hom.* p. 1148.) According to the Odyssey, on the other hand, Aphrodite was the wife of Hephaestus, from which we may infer, if not the identity of Aphrodite and Charis, at least a close connexion and resemblance in the notions entertained about the two divinities. The idea of personified grace and beauty was, as we have already seen, divided into a plurality of beings at a very early time, probably to indicate the various ways in which the beautiful is manifested in the world and adorns it. In the Iliad itself (xiv. 269) Pasithea is called one of the younger Charites, who is destined to be the wife of Sleep, and the plural Charites occurs several times in the Homeric poems. (*Od.* xviii. 194.)

The parentage of the Charites is differently described; the most common account makes them the daughters of Zeus either by Hera, Eurynome, Eunomia, Eurydomene, Harmonia, or Lethe. (Hesiod. *Theog.* 907, &c.; Apollod. i. 3. § 1; Pind. *Ol.* xiv. 15; Phurnut. 15; Orph. *Hymn.* 59. 2; Stat. *Theb.* ii. 286; Eustath. *ad Hom.* p. 982.) According to others they were the daughters of Apollo by Aegle or Euanthe (Paus. ix. 35. § 1), or of Dionysus by Aphrodite or Coronis. The Homeric poems mention only one Charis, or an indefinite number in the plural, and from the passage in which Pasithea is mentioned, it would almost seem as if the poet would intimate that he was thinking of a great number of Charites and of a division of them into classes. Hesiod distinctly mentions three Charites, whose names are Euphrosyne, Aglaia, and Thalia, and this number as well as these names subsequently became generally established, although certain places in Greece retained their ancient and established number. Thus the Spartans had only two Charites, Cleta and Phaënna, and the Athenians the same number, Auxo and Hegemone, who were worshipped there from the earliest times. Hermesianax added Peitho as a third. (Paus. ix. 35.) Sostratus (*ap. Eustath. ad Hom.* p. 1665) relates that Aphrodite and the three Charites, Pasithea, Cale, and Euphrosyne, disputed about their beauty with one another, and when Teiresias awarded the prize to Cale he was changed by Aphrodite into an old woman, but Cale rewarded him with a beautiful head of hair and took him to Crete. The name Cale in this passage has led some critics to think that Homer also (*Il.* xviii. 393) mentions the names of two Charites, Pasithea and Cale, and that καλήν should accordingly be written by a capital initial.

The character and nature of the Charites are sufficiently expressed by the names they bear: they were conceived as the goddesses who gave festive joy and enhanced the enjoyments of life by refinement and gentleness. Gracefulness and beauty in social intercourse are therefore attributed to them. (Horat. *Carm.* iii. 21, 22; Pind. *Ol.* xiv. 7, &c.) They are mostly described as being in the service or attendance of other divinities, as real joy exists only in circles where the individual gives up his own self and makes it his main object to afford pleasure to others. The less beauty is ambitious to rule, the greater is its victory; and the less homage it demands, the more freely is it paid. These seem to be the ideas embodied in the Charites. They lend their grace and beauty to everything that delights and elevates gods and men. This notion was probably the cause of Charis being called the wife of Hephaestus, the divine artist. The most perfect works of art are thus called the works of the Charites, and the greatest artists are their favourites. The gentleness and gracefulness which they impart to man's ordinary pleasures are expressed by their moderating the exciting influence of wine (Hor. *Carm.* iii. 19. 15; Pind. *Ol.* xiii. 18), and by their accompanying Aphrodite and Eros. (Hom. *Od.* viii. 364, xviii. 194; Paus. vi. 24. § 5.) They also assist Hermes and Peitho to give grace to eloquence and persuasion (Hesiod. *Op.* 63), and wisdom itself receives its charms from them. Poetry, however, is the art which is especially favoured by them, whence they are called ἐρασίμολποι or φιλησίμολποι. For the same reason they are the friends of the Muses, with whom they live together in Olympus. (Hes. *Theog.* 64; Eurip. *Herc. fur.* 673; Theocrit. xvi. in fin.) Poets are inspired by the Muses, but the application of their songs to the embellishment of life and the festivals of the gods are the work of the Charites. Late Roman writers describe the Charites (Gratiae) as the symbols of gratitude and benevolence, to which they were led by the meaning of the word *gratia*

in their own language. (Senec. *De Benef.* i. 3; comp. Diod. v. 73.)

The worship of the Charites was believed to have been first introduced into Boeotia by Eteoclus or Eteocles, the son of Cephissus, in the valley of that river. (Paus. ix. 35. § 1; Theocrit. xvi. 104; Pind. *Ol.* xiv.) At Orchomenos and in the island of Paros a festival, the χαρίσια or χαριτήσια, was celebrated to the Charites. (Eustath. *ad Hom.* p. 1843; Apollod. iii. 15. § 7.) At Orchomenos they were worshipped from early times in the form of rude stones, which were believed to have fallen from heaven in the time of Eteocles. (Paus. ix. 38. § 1; Strab. ix. p. 414.) Statues of them are mentioned in various parts of Greece, as at Sparta, on the road from Sparta to Amyclae, in Crete, at Athens, Elis, Hermione, and others. (Paus. i. 22. § 8, ii. 34. § 10, iii. 14. § 6, vi. 24. § 5.) They were often represented as the companions of other gods, such as Hera, Hermes, Eros, Dionysus, Aphrodite, the Horae, and the Muses. In the ancient statues of Apollo at Delos and Delphi, the god carried the Charites on his hand. In the early times the Charites were represented dressed, but afterwards their figures were always made naked, though even Pausanias (ix. 35. § 2) did not know who had introduced the custom of representing them naked. Specimens of both dressed and naked representations of the Charites are still extant. Their character is that of unsuspicious maidens in the full bloom of life, and they usually embrace one another. Their attributes differ according to the divinities upon whom they attend; as the companions of Apollo they often carry musical instruments, and as the companions of Aphrodite they carry myrtles, roses, or dice, the favourite game of youth. (Hirt, *Mythol. Bilderb.* ii. p. 215, &c.) [L. S.]

CHARI'SIUS (Χαρίσιος), a son of Lycaon, to whom tradition ascribed the foundation of Charisiae in Arcadia. (Paus. viii. 3. § 1; Steph. Byz. *s. v.*) [L. S.]

CHARI'SIUS (Χαρίσιος), a Greek orator and a contemporary of Demosthenes, wrote orations for others, in which he imitated the style of Lysias. He was in his turn imitated by Hegesias. (Cic. *Brut.* 83.) His orations, which were extant in the time of Quintilian and Rutilius Lupus, must have been of considerable merit, as we learn from the former writer (x. i. § 70), that they were ascribed by some to Menander. Rutilius Lupus (i. 10, ii. 6) has given two extracts from them. (Comp. Ruhnken, *ad Rutil. Lup.* i. 10; Westermann, *Gesch. der Griech. Beredtsamkeit.* § 54, n. 34.)

CHARI'SIUS, a presbyter of the church of the Philadelphians in the fifth century. Shortly before the general council held at Ephesus, A. D. 431, Antonius and James, presbyters of Constantinople, and attached to the Nestorian party, came to Philadelphia with commendatory letters from Anastasius and Photius, and cunningly prevailed upon several of the clergy and laity who had just renounced the errors of the *Quartodecimani* (Neander, *Kirchengesch.* ii. 2, p. 645), to subscribe a prolix confession of faith tinctured with the Nestorian errors. But Charisius boldly withstood them, and therefore they proscribed him as a heretic from the communion of the pious. When the council assembled at Ephesus, Charisius accused before the fathers that composed it Anastasius, Photius, and James, exhibiting against them a book of indictment, and the confession which they had imposed upon the deluded Philadelphians. He also presented a brief confession of his own faith, harmonizing with the Nicene creed, in order that he might clear himself from the suspicion of heresy. The time of his birth and death is unknown. He appears only in connexion with the Ephesian council, A. D. 431.

The indictment which he presented to the synod, his confession of faith, a copy of the exposition of the creed as corrupted by Anastasius and Photius, the subscribings of those who were misled, and the decree of the council after hearing the case, are given in Greek and Latin in the *Sacrosancta Concilia*, edited by Labbe and Cossart, vol. iii. p. 673, &c., Paris, 1671, folio. See also Cave's *Historia Literaria*, pp. 327, 328, ed. Lond. 1688, fol. [S. D.]

CHARI'SIUS, AURE'LIUS ARCA'DIUS, a Roman jurist, one of the latest in time of those whose works are cited in the Digest. Herennius Modestinus, who was living in the reign of Gordianus III., is usually considered to be the last jurist of the classical period of Roman jurisprudence. "Hic oracula jurisconsultorum obmutuere," says the celebrated Jac. Godefroi (*Manuale Juris*, i. 7), "sic ut ultimum JCtorum Modestinum dicere vere liceat." For an interval of 80 or 90 years after Modestinus, no jurist appears whose works are honoured with citation in the Digest, unless Julius Aquila or Furius Anthianus belongs to that interval. The only two who can be named with certainty as posterior to Modestinus are Charisius and Hermogenianus. Of these two, the priority of date is probably, for several reasons, to be assigned to the former. It may be here mentioned, that Hermogenianus occupies the last place in the Fiorentine Index. Charisius cites Modestinus with applause (Dig. 50. tit. 4. s. 18. § 26), but his date is more closely to be collected from Dig. 1. tit. 11. s. un. § 1, where he states that appeal from the sentences of the praefecti praetorio has been abolished. Now, this appeal was abolished by Constantine the Great, A. D. 331 (Cod. 7. tit. 62. s. 19), and, from the language of Charisius in Dig. 1. tit. 11, it may be inferred, that Constantine was alive at the time when that passage was written. Charisius is sometimes (*e. g.* Dig. 22. tit. 5. s. 1. pr.) cited in the Digest by the name "Arcadius, qui et Charisius," and by Joannes Lydus (*de Magist. Pop. Rom.* i. c. 14), he is cited by the name Aurelius simply. The name Charisius was not uncommon in the decline of the empire, and, when it occurs on coins, it is usually spelled Carisius, as if it were etymologically connected with *Carus* rather than χάρις. The jurist, according to Panziroli (*de Clar. Jur. Interpp.* pp. 13, 59), was the same with the Arcadius to whom Carus, Carinus, and Numerianus directed a rescript, A. D. 283. (Cod. 9. tit. 11. s. 4.) There is a constitution of Diocletianus and Maximianus, addressed, A. D. 300–2, to Arcadius Chresimus. (Cod. 2. tit. 3. s. 27.) Panziroli would here read Charisius for Chresimus, and would also identify our Charisius with the Carisius (Vat. M. S.; vulg. lect. Charissimus), praeses of Syria, to whom was addressed (A. D. 290) an earlier constitution of the same emperors. (Cod. 9. tit. 41. s. 9.) These identifications, however, though not absolutely impossible, rest upon mere conjecture, and would require the jurist to have lived to a very advanced

age. Three works of Charisius are cited in the Digest. Four extracts (Dig. 22. tit. 5. s. 1; Dig. 22. tit. 5. s. 21; Dig. 22. tit. 5. s. 25; Dig. 48. tit. 18. s. 10) are made from his Liber singularis de Testibus; one (Dig. 50. tit. 4. s. 18) from his Liber singularis de Muneribus civilibus; and one (Dig. 1. tit. 1. s. un.) from his Liber singularis de Officio Praefecti praetorio. In the inscription prefixed to the latter passage (Dig. 1. tit. 11. s. un.), he is styled magister libellorum, and Cujas (*Obss.* vii. 2), probably suspecting that he held office under Constantine, conjectures that he was a Christian. For this conjecture, however, there is no sufficient ground, for, as Ritter has remarked (*ad Heineccii Historiam Jur. Rom.* § 358), even under Valentinianus the younger, Rome was still for the most part pagan, and men, the most addicted to paganism, held the highest dignities even in the imperial household.

Both the matter and the language of the extracts from Charisius in the Digest mark the declining age of jurisprudence and Latinity. The matter betrays the mere compiler. The language is disfigured by barbarisms, *e. g. participales, regimentum, incunctabile, munus camelasiae.* (Jac. Godefroi, *ad Cod. Theodos.* 11. tit. 30. s. 16; Guil. Grot. *Vitae Jurisc.* ii. 11; Chr. Rau, *de Aur. Arc. Charisio. Vet. Jurisc.*, 4to, Lips. 1773; Zimmern, *R. R. G.* i. § 104.) [J. T. G.]

CHARI'SIUS, FLA'VIUS SOSI'PATER, a Latin grammarian, author of a treatise in five books, drawn up for the use of his son, entitled *Institutiones Grammaticae*, which has come down to us in a very imperfect state, a considerable portion of the first and fifth books being entirely wanting, as we at once discover by comparing the table of contents presented in the prooemium with what actually remains. It is a careful compilation from preceding writers upon the same subject, such as Flavius Caper, Velius Longus, Terentius Scaurus, and above all Comminianus and Julius Romanus, from whom whole chapters are cited, and is particularly valuable on account of the number of quotations, apparently very accurate, from lost works. We can detect a close correspondence with many passages in the Ars Grammatica of Diomedes, but Charisius is so scrupulous in referring to his authorities, that we are led to conclude, since he makes no mention of Diomedes, that the latter was the borrower. Comminianus is known to have flourished after Donatus and before Servius [COMMINIANUS], therefore Charisius, being mentioned by Priscian, must belong to some period between the middle of the fourth and the end of the fifth centuries. Osann, who has investigated this question with great care, decides that he ought to be placed about the year A. D. 400, in which case he probably enjoyed the advantage of consulting the great libraries of the metropolis, before they were pillaged by the Goths. We gather from his own words that he was a native of Campania, in religion a Christian, by profession a grammarian, following his occupation at Rome. The Editio Princeps of Charisius was published by J. Pierius Cyminius, a pupil of Janus Parrhasius, who first discovered the work, at Naples, fol. 1532; the second, superintended by G. Fabricius Chemnicensis, was printed by Frobenius at Basle, 8vo., 1551, and contains many corrections and improvements, but likewise many interpolations, since the editor was not assisted by any MS.; the third, included in the "Grammaticae Latin Auctores Antiqui," of Putschius, Hanov. 4to. 1605, professes to be far more complete and accurate than the preceding, in consequence of the additional matter and various readings obtained from an excellent codex, the property of Janus Douza, of which, however, no detailed account is given, and of which no trace now remains. Niebuhr had paved the way for a new edition by collating and making extracts from the Neapolitan MS. originally employed by Cyminius, which affords means for greatly purifying and enlarging the text. These materials were promised by Niebuhr to Lindemann, who, however, in consequence of the death of his friend and the destruction of a portion of his papers by fire, succeeded in obtaining only a copy of Putschius with the various readings of the Neapolitan MS. marked on the margin. These are given in the edition of Charisius, which forms the first part of the fourth volume of the "Corpus Grammaticorum Latinorum Veterum," Lips. 4to. 1840. (Funccius, *De inerti ac decrepita Linguae Latinae Senectute*, c. iv. § 11; Osann, *Beiträge zur Griech. und Röm. Litteraturgesch.* vol. ii. p. 319; Lersch, *Die Sprachphilosophie der Alten*, vol. i. p. 163.) [W. R.]

CHA'RITES. [CHARIS.]

CHA'RITON (Χαρίτων) of Aphrodisias, a town of Caria, is the name by which one of the Greek erotic prose writers calls himself; but the name is probably feigned (from χάρις and Ἀφροδίτη), as the time and position of the author certainly are. He represents himself as the secretary (ὑπογραφεύς) of the orator Athenagoras, evidently referring to the Syracusan orator mentioned by Thucydides (vi. 35, 36) as the political opponent of Hermocrates. The daughter of Hermocrates is the heroine of Chariton's work, which is a romance, in eight books, on the Loves of Chaereas and Callirrhoë, under the following title, Χαρίτωνος Ἀφροδισίεως τῶν περὶ Χαιρέαν καὶ Καλλιῤῥοὴν ἐρωτικῶν διηγημάτων λόγοι ἡ. The work begins with the marriage of the heroine, which is presently followed by her burial. She comes to life again in the tomb, and is carried off by robbers. After various adventures, she is restored to Chaereas. The incidents are natural and pleasing, and the style simple; but the work as a whole is reckoned inferior to those of Achilles Tatius, Heliodorus, Longus, and Xenophon of Ephesus. Nothing is known respecting the real life or the time of the author. The critics place him variously between the fifth and ninth centuries after Christ. The general opinion is, that he was the latest of the erotic prose writers, except perhaps Xenophon of Ephesus.

There is only one known MS. of the work, from which it was printed by James Philip D'Orville, with a Latin version and notes by Reiske, in 3 vols. 4to. Amst. 1750. The commentary of D'Orville is esteemed one of the best on any ancient author. It was reprinted, with additional notes by Beck, 1 vol. 8vo. Lips. 1783. A very beautiful edition of the text was printed at Venice, 1812, 4to.

The book has been translated into German by Heyne, Leipz. 1753, and Schneider, Leipz. 1807; into French by Larcher, Par. 1763 (reprinted in the Bibliothèque des Romans Grecs, Par. 1797). and Fallet, 1775 and 1784; into Italian by M. A. Giacomelli, Rom. 1752, and others; into English by Becket and de Hondt, 1764. [P. S.]

CHA'RITON (Χαρίτων), an oculist, who lived in or before the second century after Christ, as one of his medical formulae is quoted by Galen (*De Antid.* ii. 13. vol. xiv. p. 180), and also by Aëtius (iv. 1, 18, p. 620). He is also mentioned in an ancient Latin inscription, which is explained at length by C. G. Kühn, in his *Index Medicorum Ocularioruin inter Graecos Romanosque*, Lips. 1829, 4to., fasc. ii. p. 3, &c. See also Kühn's *Additam. ad Elench. Medic. Vet. a J. A. Fabricio, &c. exhibitum*, Lips. 1826, 4to., fasc. iv. [W. A. G.]

CHARI'XENA (Χαριξένα), a lyric poetess, mentioned by Eustathius, who calls her *ποιήτρια κρουμάτων*. (*Ad Iliad.* β' 711.) Aristophanes alludes to her in a passage which the Scholiast and lexicographers explain as a proverbial expression implying that she was "silly and foolish." (*Ecclesiaz.* 943; Suidas, *s. v.*; *Etymol. Mag.* and Hesychius, *s. v. ἐπὶ Χαριξένης.*) She is said to have been also a flute-player, and an erotic poetess. (*Etym. Mag.* and Hesych. *l. c.*) Nothing is known of her time or country. The reference to her as an erotic poetess has been understood as indicating that she belonged to the Aeolic lyric school; and the words of Hesychius (*ἀρχαία οὖσα*) perhaps imply that she lived at a very early period. [P. S.]

CHARI'XENUS (Χαρίξενος) or CHARI'XENES (Χαριξένες), a physician, who probably lived in the first century after Christ, as he is mentioned by Asclepiades Pharmacion. Several of his medical formulae have been preserved by Galen and Aëtius. (Gal. *De Compos. Medicam. sec. Loc.* iii. 3, v. 3, vii. 2, 4, 5, vol. xii. pp. 685, 829, xiii. pp. 48, 49, 50, 82, 102; Aët. *De Med.* ii. 4, 52, p. 406.) [W. A. G.]

CHA'RMADAS, philosopher. [CHARMIDES.]

CHA'RMIDES (Χαρμίδης). 1. An Athenian, son of Glaucon, was cousin to Critias and uncle by the mother's side to Plato, who introduces him in the dialogue which bears his name as a very young man at the commencement of the Peloponnesian war. (Comp. Heind. *ad Plat. Charm.* p. 154, and the authorities there referred to.) In the same dialogue he is represented as a very amiable youth and of surpassing beauty, and he appears again in the "Protagoras" at the house of Callias, son of Hipponicus. [See p. 567, b.] We learn from Xenophon, that he was a great favourite with Socrates, and was possessed of more than ordinary ability, though his excessive diffidence deprived his country of the services which he might have rendered her as a statesman. In B. C. 404 he was one of the Ten who were appointed, over and above the thirty tyrants, to the special government of the Peiraeeus, and he was slain fighting against Thrasybúlus at the battle of Munychia in the same year. (Xen. *Mem.* iii. 6, 7, *Hell.* ii. 4. § 19; Schneid. *ad loc.*)

2. Called also Charmadas by Cicero, a disciple of Cleitomachus the Carthaginian, and a friend and companion (as he had been the fellow-pupil) of Philo of Larissa, in conjunction with whom he is said by some to have been the founder of a fourth Academy. He flourished, therefore, towards the end of the second and at the commencement of the first century B. C. Cicero, writing in B. C. 45, speaks of him as recently dead. (*Tusc. Disp.* i. 24.) On the same authority we learn, that he was remarkable for his eloquence and for the great compass and retentiveness of his memory. His philosophical opinions were doubtless coincident with those of PHILO. (Cic. *Acad. Quaest.* iv. 6, *Orat.* 16, *de Orat.* ii. 88; Plin. *H. N.* vii. 24; Fabric. *Bibl. Graec.* iii. p. 167, and the authorities there referred to.) [E. E.]

CHARMI'NUS (Χαρμῖνος), an Athenian general, who is first mentioned by Thucydides as coming to Samos in B. C. 412. Samos was at this time the head-quarters of the Athenian fleet, and the force there amounted to upwards of 100 ships, of which 30 were detached to besiege Chios, while the rest (and with them Charminus) remained to watch the Spartan fleet under the high-admiral Astyochus at Miletus. He was detached a very short time afterwards with twenty vessels to the coast of Lycia, to look out for the Spartan fleet conveying the deputies who were to examine the complaints made against Astyochus. On this service he fell in with Astyochus, who was himself on the look-out to convoy his countrymen. Charminus was defeated, and lost six ships, but escaped with the rest to Halicarnassus. We afterwards find him assisting the oligarchical party at Samos in the ineffectual attempt at a revolution. (Thuc. viii. 30, 41, 42, 73; Aristoph. *Thesmoph.* 804.) [A.H.C.]

CHARMI'NUS, a Lacedaemonian, was sent by Thibron, the Spartan harmost in Asia, to the Cyrean Greeks, then at Selymbria and in the service of Seuthes, to induce them to enter the Lacedemonian service against Persia, B. C. 399. (Xen. *Anab.* vii. 6. § 1, &c., *Hell.* iii. 1. § 6; Diod. xiv. 37.) On this occasion he defended Xenophon from the imputation thrown out against him by some of the Cyreans, of treacherous collusion with Seuthes to defraud them of their pay, and he also aided them in obtaining what was due to them from the Thracian prince. A great portion of this consisted in cattle and slaves, and the sale of these and the distribution of the proceeds was undertaken, at Xenophon's request, by Charminus and his colleague, Polynicus, who incurred much odium in the management of the transaction. (Xen. *Anab.* vii. 6. § 39, 7. §§ 13—19, 56.) [E. E.]

CHARMIS (Χάρμις), a physician of Marseilles, who came to Rome in the reign of Nero, A. D. 54—68, where he acquired great fame and wealth by reviving the practice of cold bathing. (Plin. *H. N.* xxix. 5.) He is said to have received from one patient two hundred thousand sesterces, or 1562*l.* 10*s.* (Plin. *H. N.* xxix. 8.) He was also the inventor of an antidote which was versified by Damocrates, and is preserved by Galen. (*De Antid.* ii. 1, 4, vol. xiv. pp. 114, 126.) [W. A. G.]

CHAROE'ADES (Χαροιάδης), called Chariades by Justin (iv. 3), was joined in command with Laches in the earliest expedition sent from Athens to Sicily (B. C. 427), and was killed soon afterwards. (Thuc. iii. 86, 90; Diod. xii. 54.) [A. H. C.]

CHARON (Χάρων), a son of Erebos, the aged and dirty ferryman in the lower world, who conveyed in his boat the shades of the dead—though only of those whose bodies were buried—across the rivers of the lower world. (Virg. *Aen.* vi. 295, &c.; Senec. *Herc. fur.* 764.) For this service he was paid by each shade with an obolus or danace, which coin was placed in the mouth of every dead body previous to its burial. This notion of Charon seems to be of late origin, for it does not occur in any of the early poets of Greece. (Paus. x. 28. § 1; Juven. iii. 267; Eustath. *ad Hom.* p. 1666.) Charon was represented in the Lesche of Delphi by Polygnotus. [L. S.]

CHARON (Χάρων), a distinguished Theban, who exposed himself to much danger by concealing Pelopidas and his fellow-conspirators in his house, when they returned to Thebes with the view of delivering it from the Spartans and the oligarchical government, B. C. 379. Charon himself took an active part in the enterprise, and, after its success, was made Boeotarch together with Pelopidas and Mellon. (Xen. *Hell.* v. 4. § 3; Plut. *Pelop.* 7–13, *de Gen. Soc. passim.*) [E. E.]

CHARON (Χάρων), literary. 1. A historian of Lampsacus, is mentioned by Tertullian (*de Anim.* 46) as prior to Herodotus, and is said by Suidas (*s. v.*) according to the common reading, to have flourished (*γενόμενος*) in the time of Dareius Hystaspis, in the 79th Olympiad (B. C. 464); but, as Dareius died in B. C. 485, it has been proposed to read *ξθ'* for *οθ'* in Suidas, thus placing the date of Charon in Ol. 69 or B. C. 504. He lived, however, as late as B. C. 464, for he is referred to by Plutarch (*Them.* 27) as mentioning the flight of Themistocles to Asia in B. C. 465. We find the following list of his works in Suidas: 1. Αἰθιοπικά. 2. Περσικά. 3. Ἑλληνικά. 4. Περὶ Λαμψάκου. 5. Λιβυκά. 6. Ὅροι Λαμψακηνῶν, a work quoted by Athenaeus (xi. p. 475, c.), where Schweighaeuser proposes to substitute ὧροι (comp. Diod. i. 26), thus making its subject to be the *annals* of Lampsacus. 7. Πρυτάνεις ἢ Ἄρχοντες οἱ τῶν Λακεδαιμονίων, a chronological work. 8. Κτίσεις πόλεων. 9. Κρητικά. 10. Περίπλους ὁ ἐκτὸς τῶν Ἡρακλείων στηλῶν. The fragments of Charon, together with those of Hecataeus and Xanthus, have been published by Creuzer, Heidelberg, 1806, and by Car. and Th. Müller, *Fragm. Histor. Graec.* Paris, 1841. Besides the references above given, comp. Plut. *de Mul. Virt. s. v.* Λαμψάκη; Strab. xiii. p. 583; Paus. x. 38; Athen. xii. p. 520, d.; Ael. *V. H.* i. 15; Schol. *ad Apoll. Rhod.* ii. 2, 479; Voss. *de Hist. Graec.* b. i. c. 1; Clint. *Fast.* sub annis 504, 464.

2. Of Carthage, wrote an account of all the tyrants of Europe and Asia, and also the lives of illustrious men and women. (Suid. *s. v.*; Voss. *de Hist. Graec.* p. 415, ed. Westermann.)

3. Of Naucratis, was the author of a history of the Alexandrian and Egyptian priests, and of the events which occurred under each; likewise of a treatise on Naucratis, and other works. (Suid. *s. v.*) The Charon who was a friend of Apollonius Rhodius, and wrote a historical commentary on his *Argonautica*, has been identified by some with the historian of Naucratis, by others with the Carthaginian. (Fabric. *Bibl. Graec.* b. iii. c. 21; Voss. *de Hist. Graec.* pp. 20, 138, 144, 415, ed. Westermann; Schol. *ad Apoll. Rhod.* ii. 1054.) [E. E.]

CHARONDAS (Χαρώνδας), a lawgiver of Catana, who legislated for his own and the other cities of Chalcidian origin in Sicily and Italy. (Aristot. *Polit.* ii. 10.) Now, these were Zancle, Naxos, Leontini, Euboea, Mylae, Himera, Callipolis, and Rhegium. He must have lived before the time of Anaxilaus, tyrant of Rhegium, *i. e.* before B. C. 494, for the Rhegians used the laws of Charondas till they were abolished by Anaxilaus, who, after a reign of eighteen years, died B. C. 476. These facts sufficiently refute the common account of Charondas, as given by Diodorus (xii. 12): viz. that after Thurii was founded by the people of the ruined city of Sybaris, the colonists chose Charondas, "the best of their *fellow-citizens*," to draw up a code of laws for their use. For Thurii, as we have seen, is not included among the Chalcidian cities, and the date of its foundation is B. C. 443. It is also demonstrated by Bentley (*Phalaris*, p. 367, &c.), that the laws which Diodorus gives as those drawn up by Charondas for the Thurians were in reality not his. For Aristotle (*Polit.* iv. 12) tells us, that his laws were adapted to an aristocracy, whereas in Diodorus we constantly find him ordering appeals to the *δῆμος*, and the constitution of Thurii is expressly called *πολίτευμα δημοκρατικόν*. Again, we learn from a happy correction made by Bentley in a corrupt passage of the Politics (ii. 12), that the only peculiarity in the laws of Charondas was that he first introduced the power of prosecuting false witnesses (*ἐπίσκηψις*). But it is quite certain that this was in force at Athens long before the existence of Thurii, and therefore that Charondas, as its author, also lived before the foundation of that city. Lastly, we are told by Diogenes Laërtius, that Protagoras was the lawgiver of Thurii. (See Wesseling's note on Diodorus, *l. c.*, where Bentley's arguments are summed up with great clearness.) Diodorus ends the account of his pseudo-Charondas by the story, that he one day forgot to lay aside his sword before he appeared in the assembly, thereby violating one of his own laws. On being reminded of this by a citizen, he exclaimed, *μὰ Δί' ἀλλὰ κύριον ποιήσω*, and immediately stabbed himself. This anecdote is also told of Diocles of Syracuse, and of Zaleucus, though Valerius Maximus (vi. § 5) agrees with Diodorus in attributing it to Charondas. The story that Charondas was a Pythagorean, is probably an instance of the practice which arose in later times of calling every distinguished lawgiver a disciple of Pythagoras, which title was even conferred on Numa Pompilius. (Comp. Iamblich. *Vit. Pythag.* c. 7.) Among several pretended laws of Charondas preserved by Stobaeus, there is one probably authentic, since it is found in a fragment of Theophrastus. (Stob. *Serm.* 48.) This enacts, that all buying and selling is to be transacted with ready money, and that the government is to provide no remedy for those who lose their money by giving credit. The same ordinance will be found in Plato's Laws. The laws of Charondas were probably in verse. (Athen. xiv. p. 619.) The fragments of the laws of Charondas are given in Heyne's *Opuscula*, vol. ii. p. 74, &c. [G. E. L. C.]

CHAROPS (Χάροψ), bright-eyed or joyful-looking, a surname of Heracles, under which he had a statue near mount Laphystion on the spot where he was believed to have brought forth Cerberus from the lower world. (Paus. ix. 34. § 4.) There are also two mythical beings of this name. (Hom. *Od.* xi. 427; Hom. *Hymn. in Merc.* 194; Hygin. *Fab.* 181.) [L. S.]

CHAROPS (Χάροψ). 1. A chief among the Epeirots, who sided with the Romans in their war with Philip V., and, by sending a shepherd to guide a portion of the Roman army over the heights above the position of the Macedonians, enabled Flamininus to dislodge Philip from the defile which he had occupied in Epeirus, B. C. 198. (Polyb. xvii. 3, xviii. 6, xxvii. 13; Liv. xxxii. 6, 11; Plut. *Flam.* 4.) In B. C. 192, Charops was sent by his countrymen on an embassy to Antiochus the Great, who was wintering at Chalcis in Euboea. He represented to the king that the Epeirots were more exposed to the attacks of the Romans than any of the inhabitants of the rest of

Greece, and begged him therefore to excuse them from siding with him unless he felt himself strong enough to protect them. (Polyb. xx. 3.) He continued to the end of his life to cultivate the friendship of the Romans, and sent his grandson to Rome for education. (Polyb. xxvii. 13.) [E. E.]

2. A grandson of the above. He received his education at Rome, and after his return to his own country adhered to the Roman cause; but here ends all resemblance between himself and his grandfather, who is called *καλὸς κἀγαθὸς* by Polybius. (xxvii. 13.) It was this younger Charops by whose calumnies Antinous and Cephalus were driven in self-defence to take the side of Perseus [ANTINOUS]; and he was again one of those who flocked from the several states of Greece to Aemilius Paullus at Amphipolis, in B. C. 167, to congratulate him on the decisive victory at Pydna in the preceding year, and who seized the opportunity to rid themselves of the most formidable of their political opponents by pointing them out as friends of Macedonia, and so causing them to be apprehended and sent to Rome. (Polyb. xxx. 10; Liv. xlv. 31; Diod. *Exc.* p. 578; see p. 569, b.) The power thus obtained Charops in particular so barbarously abused, that Polybius has recorded his belief "that there never had been before and never would be again a greater monster of cruelty." But even his cruelty did not surpass his rapacity and extortion, in which he was fully aided and seconded by his mother, Philotis. (Diod. *Exc.* p. 587.) His proceedings, however, were discountenanced at Rome, and when he went thither to obtain the senate's confirmation of his iniquity, he not only received from them an unfavourable and threatening answer, but the chief men of the state, and Aemilius Paullus among the number, refused to receive him into their houses. Yet on his return to Epeirus he had the audacity to falsify the senate's sentence. The year 157 B. C. is commemorated by Polybius as one in which Greece was purged of many of her plagues: as an instance of this, he mentions the death of Charops at Brundisium. (Polyb. xxx. 14, xxxi. 8, xxxii. 21, 22.) Both this man and his grandfather are called "Charopus" by Livy. [E. E.]

CHARO'PUS. [CHAROPS.]

CHARTAS (*Χάρτας*) and SYADRAS (*Συάδρας*), statuaries at Sparta, were the teachers of Eucheirus of Corinth, and he of Clearchus of Rhegium, and he of the great statuary Pythagoras of Rhegium. (Paus. vi. 4. § 2.) Hence it is calculated that Chartas and Syadras flourished about 540 B. C., a little before which time the Spartans sent to Croesus a crater of bronze ornamented with figures. (Herod. i. 70.) [P. S.]

CHARYBDIS. [SCYLLA.]

CHEILON or CHILON (*Χείλων, Χίλων*). 1. Of Lacedaemon, son of Damagetus, and one of the Seven Sages, flourished towards the commencement of the 6th century B. C. Herodotus (i. 59) speaks of him as contemporary with Hippocrates, the father of Peisistratus, and Diogenes Laërtius tells us, that he was an old man in the 52nd Olympiad (B. C. 572), and held the office of Ephor Eponymus in Ol. 56. (B. C. 556.) In the same author there is a passage which appears to ascribe to Cheilon the institution of the Ephoralty, but this contradicts the other well known and more authentic traditions. On the authority also of Alcidamas the rhetorician (*ap. Arist. Rhet.* ii. 23. § 11) we learn, that he was a member of the Spartan senate. It is said that he died of joy when his son gained the prize for boxing at the Olympic games, and that his funeral was attended by all the Greeks assembled at the festival. Such a token of respect seems to have been due not more to his wisdom than to the purity of his life, which, according to Diodorus, was not inconsistent with his doctrine. (Comp. Gell. i. 3.) Diogenes Laërtius mentions him as a writer of Elegiac poems, and records many sayings of his which shew that even at Sparta he may well have been remarkable for his sententious brevity, and several of which breathe also in other respects a truly Spartan spirit. Witness especially his denunciation of the use of gesture in speaking,—*λέγοντα μὴ κινεῖν τὴν χεῖρα· μανικὸν γάρ.* The distinguishing excellence of man he considered to be sagacity of judgment in divining the future,—a quality which he himself remarkably exemplified in his foreboding, afterwards realized, of the evils to which Sparta might at any time be exposed from Cythera. (Diog. Laërt. i. 68—73; Menag. *ad loc.*; Plat. *Protag.* p. 343; Plut. *de Ei ap. Delph.* 3; Ael. *V. H.* iii. 17; Perizon. *ad loc.*; Plin. *H. N.* vii. 32; Diod. Exc. *de Virt. et Vit.* p. 552, ed. Wess; Arist. *Rhet.* ii. 12. § 14; Herod. vii. 235; comp. Thuc. iv. 53; Arnold, *ad loc.*)

2. A Spartan of the royal house of the Eurypontids. On the death of Cleomenes III. in B. C. 220, his claim to the throne was disregarded, and the election fell on one Lycurgus, who was not a Heracleid. Cheilon was so indignant at this, that he devised a revolution, holding out to the people the hope of a division of landed property—a plan which Agis IV. and Cleomenes III. had successively failed to realize. Being joined by about 200 adherents, he surprised the ephori at supper, and murdered them. Lycurgus, however, whose house he next attacked, effected his escape, and Cheilon, having in vain endeavoured to rouse the people in his cause, was compelled to take refuge in Achaia. (Polyb. iv. 35, 81.) [E. E.]

CHEILO'NIS (*Χειλωνίς*). 1. Daughter of Cheilon of Lacedaemon, is mentioned by Iamblichus (*de Vit. Pyth.* 36, ad fin.) as one of the most distinguished women of the school of Pythagoras.

2. Daughter of Leonidas II., king of Sparta, and wife to Cleombrotus II. When Leonidas, alarmed at the prosecution instituted against him by Lysander [AGIS IV.], took refuge in the temple of Athena Chalcioecus, Cheilonis left her husband, who was made king on the deposition of Leonidas, and, preferring to comfort her father in his adversity, accompanied him in his flight to Tegea. Afterwards, when Leonidas was restored, and Cleombrotus in his turn was driven to take refuge in the temple of Poseidon, Cheilonis joined him in his altered fortunes, saved his life by her entreaties from her father's vengeance, and, again refusing to share the splendour of a throne, went with him into banishment; "so that, had not Cleombrotus," says Plutarch, "been spoilt by vain ambition, his wife's love would have made him deem his exile a more blessed lot than the kingdom which he lost." (Plut. *Agis*, 11, 12, 16—18.) [E. E.]

CHEIRI'SOPHUS (*Χειρίσοφος*), a Lacedaemonian, was sent by the Ephors with 700 heavy-armed men (800 according to Diodorus), to aid Cyrus in his expedition against his brother Artaxerxes, B. C. 401, and joined the prince on his

march at Issus in Cilicia. (Diod. xiv 19, 21; Xen. *Anab.* i. 4. § 3.) After the battle of Cunaxa, Clearchus sent him with others to Ariaeus to make an offer, which however was declined, of placing him on the Persian throne [p. 283, b.]. After the arrest of Clearchus and the other generals, through the treachery of Tissaphernes, Cheirisophus took an active part in encouraging the troops and in otherwise providing for the emergency, and, on the motion of Xenophon, was appointed, as being a Lacedaemonian, to lead the van of the retreating army. In this post we find him subsequently acting throughout the retreat, and cordially co-operating with Xenophon. In fact it was only once that any difference arose between them, and that was caused by Cheirisophus having struck, in a fit of angry suspicion, an Armenian who was guiding them, and who left them in consequence of the indignity. (Diod. xiv. 27; Xen. *Anab.* iii. 2. § 33, &c., 3. §§ 3, 11, 4. §§ 38—43, 5. §§ 1—6, iv. 1. §§ 6, 15—22, 2. § 23, &c., iii. §§ 8, 25, &c., 6. §§ 1—3.) When the Greeks had arrived at Trapezus on the Euxine, Cheirisophus volunteered to go to his friend Anaxibius, the Spartan admiral at Byzantium, to obtain a sufficient number of ships to transport them to Europe; but he was not successful in his application. (Diod. xiv. 30, 31; Xen. *Anab.* v. 1. § 4, vi. 1. § 16.) On his return to the army, which he found at Sinope, he was chosen commander-in-chief, Xenophon having declined for himself the proffered honour on the express ground of the prior claim of a Lacedaemonian. (*Anab.* vi. 1. §§ 18—33.) Cheirisophus, however, was unable to enforce submission to his authority, or to restrain the Arcadian and Achaean soldiers from their profligate attempt to plunder the hospitable Heracleots; and, on the sixth or seventh day from his election, these troops, who formed more than half the army, separated themselves from the rest, and departed by sea under ten generals whom they had appointed. Xenophon then offered to continue the march with the remainder of the forces, under the command of Cheirisophus, but the latter declined the proposal by the advice of Neon, who hoped to find vessels at Calpe furnished by Cleander, the Spartan Harmost at Byzantium, and wished to reserve them exclusively for their own portion of the army. With the small division yet under his command, Cheirisophus arrived safely at Calpe, where he died from the effects of a medicine which he had taken for a fever. (Xen. *Anab.* vi. 2. § 4, 4. § 11.) [E. E.]

CHEIRI'SOPHUS (Χειρίσοφος), a statuary in wood and probably in stone. A gilt wooden statue of Apollo Agyieus, made by him, stood at Tegea, and near it was a statue in stone of the artist himself, which was most probably also his own work. (Paus. viii. 53. § 3.) Pausanias knew nothing of his age or of his teacher; but from the way in which he mentions him in connexion with the Cretan school of Daedalus, and from his working both in wood and stone, he is probably to be placed with the latest of the Daedalian sculptors, such as Dipoenus and Scyllis (about B. C. 566). Böckh considers the erection by the artist of his own statue as an indication of a later date (*Corp. Inscrip.* i. p. 19); but his arguments are satisfactorily answered by Thiersch, who also shews that the reply of Hermann to Böckh, that Pausanias does not say that Cheirisophus made his own statue, is not satisfactory. (*Epochen*, pp. 137—139.) Thiersch has also observed, that the name of Cheirisophus, like many other names of the early artists, is significant of skill in art (χείρ, σοφός). Other names of the same kind are, Daedalus (Δαίδαλος) the son of Eupalamus (Εὐπάλαμος), Eucheir (Εὔχειρ), Chersiphron (Χερσίφρων), and others. Now, granting that Daedalus is nothing more than a mythological personage, and that his name was merely symbolical, there can be no doubt that others of these artists really existed and bore these names, which were probably given to them in their infancy because they belonged to families in which art was hereditary. Thiersch quotes a parallel case in the names taken from navigation among the maritime people of Phaeacia. (Hom. *Od.* viii. 112, &c.)

Pausanias mentions also two shrines of Dionysus, an altar of Cora, and a temple of Apollo, but the way in which he speaks leaves it doubtful whether Cheirisophus erected these, as well as the statue of Apollo, or only the statue. [P. S.]

CHEIRON (Χείρων), the wisest and justest of all the centaurs. (Hom. *Il.* xi. 831.) He was the instructor of Achilles, whose father Peleus was a friend and relative of Cheiron, and received at his wedding with Thetis the heavy lance which was subsequently used by Achilles. (*Il.* xvi. 143, xix. 390.) According to Apollodorus (i. 2. § 4), Cheiron was the son of Cronus and Philyra. He lived on mount Pelion, from which he, like the other centaurs, was expelled by the Lapithae; but sacrifices were offered to him there by the Magnesians until a very late period, and the family of the Cheironidae in that neighbourhood, who were distinguished for their knowledge of medicine, were regarded as his descendants. (Plut. *Sympos.* iii. 1; Müller, *Orchom.* p. 249.) Cheiron himself had been instructed by Apollo and Artemis, and was renowned for his skill in hunting, medicine, music, gymnastics, and the art of prophecy. (Xen. *Cyneg.* 1; Philostr. *Her.* 9, *Icon.* ii. 2; Pind. *Pyth.* ix. 65.) All the most distinguished heroes of Grecian story are, like Achilles, described as the pupils of Cheiron in these arts. His friendship with Peleus, who was his grandson, is particularly celebrated. Cheiron saved him from the hands of the other centaurs, who were on the point of killing him, and he also restored to him the sword which Acastus had concealed. (Apollod. iii. 13. § 3, &c.) Cheiron further informed him in what manner he might gain possession of Thetis, who was doomed to marry a mortal. He is also connected with the story of the Argonauts, whom he received kindly when they came to his residence on their voyage, for many of the heroes were his friends and pupils. (Apollon. Rhod. i. 554; Orph. *Argon.* 375, &c.) Heracles too was connected with him by friendship; but one of the poisoned arrows of this hero was nevertheless the cause of his death, for during his struggle with the Erymanthian boar, Heracles became involved in a fight with the centaurs, who fled to Cheiron, in the neighbourhood of Malea. Heracles shot at them, and one of his arrows struck Cheiron, who, although immortal, would not live any longer, and gave his immortality to Prometheus. According to others, Cheiron, in looking at one of the arrows, dropped it on his foot, and wounded himself. (Ovid. *Fast.* v. 397; Hygin. *Poet. Astr.* ii. 38.) Zeus placed Cheiron among the stars. He had been married to Naïs or Cha-

riclo, and his daughter Endeis was the mother of Peleus. (Apollod. iii. 12. § 6.) Cheiron is the noblest specimen of a combination of the human and animal forms in the ancient works of art; for while the centaurs generally express the sensual and savage features of a man combined with the strength and swiftness of a horse, Cheiron, who possesses the latter likewise, combines with it a mild wisdom. He was represented on the Amyclaean throne of Apollo, and on the chest of Cypselus. (Paus. iii. 18. § 7, v. 19. § 2.) Some representations of him are still extant, in which young Achilles or Erotes are riding on his back. (*Mus. Pio-Clement.* i. 52; Böttiger, *Vasengemälde*, iii. p. 144, &c.) [L. S.]

CHE'LIDON, the mistress of C. Verres, who is said by Cicero to have given all his decisions during his city praetorship (B. C. 74) in accordance with her wishes. She died two years afterwards, when Verres was propraetor in Sicily, leaving him her heir. She is called by the Pseudo-Asconius a plebeian female client of Verres. (Cic. *Verr.* i. 40, 52, v. 13, 15, ii. 47, iv. 32; Pseudo-Ascon. p. 193; Schol. Vatic. p. 376, ed. Orelli.)

CHELI'DONIS (Χελιδονίς), a Spartan woman of great beauty and royal blood, daughter of Leotychides. She married Cleonymus, who was much older than herself, and to whom she proved unfaithful in consequence of a passion for Acrotatus, son of Areus I. It was partly on account of this injury that Cleonymus, offended also by his exclusion from the throne, invited Pyrrhus to attempt the conquest of Sparta in B. C. 272. Chelidonis, alarmed for the result, was prepared to put an end to her own life rather than fall into her husband's hands; but Pyrrhus was beaten off from the city, chiefly through the valour of Acrotatus. If we may trust the account of Plutarch, the Spartans generally of both sexes exhibited more sympathy with the lovers than indignation at their guilt,—a proof of the corruption of manners, which Phylarchus (*ap. Athen.* iv. p. 142, b.) ascribes principally to Acrotatus and his father. (Plut. *Pyrrh.* 26—28.) [E. E.]

CHELO'NE (Χελώνη), the tortoise. When all the gods, men, and animals were invited by Hermes to attend the wedding of Zeus and Hera, the nymph Chelone alone remained at home, to shew her disregard of the solemnity. But Hermes then descended from Olympus, threw Chelone's house, which stood on the bank of a river, together with the nymph, into the water, and changed her into a tortoise, who had henceforth to carry her house on her back. (Serv. *ad Aen.* i. 509.) [L. S.]

CHEOPS (Χέοψ), an early king of Egypt, godless and tyrannical, who, according to Herodotus and Diodorus, reigned for fifty years, and built the first and largest pyramid by the compulsory labour of his subjects. Diodorus calls him Chembes or Chemmis. His account agrees with that of Herodotus, except that he supposes seven generations to have intervened between Remphis or Rhampsinitus and Cheops. (Herod. ii. 124—127; Larcher, *ad loc.*; Diod. i. 63.) [CEPHREN.] [E. E.]

CHEPHREN. [CEPHREN.]

CHERA (Χήρα), a surname of Hera, which was believed to have been given her by Temenus, the son of Pelasgus. He had brought up Hera, and erected to her at Old Stymphalus three sanctuaries under three different names. To Hera, as a maiden previous to her marriage, he dedicated one in which she was called παῖς; to her as the wife of Zeus, a second in which she bore the name of τέλεια; and a third in which she was worshipped as the χήρα, the widow, alluding to her separation from Zeus. (Paus. viii. 22. § 2.) [L. S.]

CHE'RSIPHRON (Χερσίφρων), or, as the name is written in Vitruvius and one passage of Pliny, CTESIPHON, an architect of Cnossus in Crete, in conjunction with his son Metagenes, built or commenced building the great temple of Artemis at Ephesus. The worship of Artemis was most probably established at Ephesus before the time of the Ionian colonization [ARTEMIS, p. 376, a.]; and it would seem, that there was already at that distant period some temple to the goddess. (Paus. vii. 2. § 4.) We are not told what had become of this temple, when, about the beginning of the 6th century B. C., the Ionian Greeks undertook the erection of a new temple, which was intended for the centre of their national worship, like the temple of Hera at Samos, which was built about the same time by the Dorian colonies. The preparation of the foundations was commenced about B. C. 600. To guard against earthquakes, a marsh was chosen for the site of the temple, and the ground was made firm by layers of charcoal rammed down, over which were laid fleeces of wool. This contrivance was suggested by Theodorus of Samos. [THEODORUS.] The work proceeded very slowly. The erection of the columns did not take place till about 40 years later. (B. C. 560.) This date is fixed by the statement of Herodotus (i. 92), that most of the pillars were presented by Croesus. This therefore is the date of Chersiphron, since it is to him and to his son Metagenes that the ancient writers attribute the erection of the pillars and the architrave. Of course the plan could not be extended after the erection of the pillars; and therefore, when Strabo (xiv. p. 640) says, that the temple was enlarged by another architect, he probably refers to the building of the courts round it. It was finally completed by Demetrius and Paeonius of Ephesus, about 220 years after the foundations were laid; but it was shortly afterwards burnt down by HEROSTRATUS on the same night in which Alexander the Great was born, B. C. 356. It was rebuilt with greater magnificence by the contributions of all the states of Asia Minor. It is said, that Alexander the Great offered to pay the cost of the restoration on the condition that his name should be inscribed on the temple, but that the Ephesians evaded the offer by replying, that it was not right for a god to make offerings to gods. The architect of the new temple was DEINOCRATES. The edifice has now entirely disappeared, except some remnants of its foundations. Though Pliny (like others of the ancient writers) has evidently confounded the two buildings, yet his description is valuable, since the restored temple was probably built on the same foundations and after the same general plan as the old one. We have also descriptions of it by Vitruvius, who took his statements from a work on the temple, which was said to have been written by the architects themselves, Chersiphron and Metagenes. (vii. Praef. § 12.) There are also medals on which the elevation of the chief portico is represented. The temple was Octastyle, Dipteral, Diastyle, and Hypaethral. It was raised on a basement of 10 steps. Its dimensions were 425 × 220 feet. The columns were 127 in number, 60 feet high, and made of

white marble, a quarry of which was discovered, at a distance of only eight miles from the temple, by a shepherd named Pixodarus. Thirty-six of the columns were sculptured (perhaps Caryatides within the *cella*), one of them by the great sculptor Scopas. (Plin. xxxvi. 14. s. 21: but many critics think the reading doubtful.) They were of the Ionic order of architecture, which was now first invented. (Plin. xxxvi. 23. s. 56, and especially Vitruv. iv. 1. §§ 7, 8.) Of the blocks of marble which composed the architrave some were as much as 30 feet long. In order to convey these and the columns to their places, Chersiphron and Metagenes invented some ingenious mechanical contrivances. (Vitruv. x. 6, 7, or x. 2. §§ 11, 12, ed. Schneider; Plin. xxxvi. 14. s. 21.) The temple was reckoned one of the seven wonders of the world, and is celebrated in several epigrams in the Greek Anthology, especially in two by Antipater of Sidon (ii. pp. 16, 20, Brunck and Jacobs).

From this account it is manifest that Chersiphron and Metagenes were among the most distinguished of ancient architects, both as artists and mechanicians.

(Plin. *H. N.* vii. 25. s. 38, xvi. 37. s. 79, xxxvi. 14. s. 21; Vitruv. iii. 2. § 7, vii. Praef. § 16; Strab. xiv. pp. 640, 641; Liv. i. 45; Diog. Laërt. ii. 9; Philo Byzant. *de VII Orb. Mirac.* p. 18; Hirt, *Tempel der Diana von Ephesus*, Berl. 1807, *Geschichte der Baukunst*, i. pp. 232-4, 254, with a restoration of the temple, plate viii.; Rasche, *Lex. Univ. Rei Num. s. v. Ephesia, Ephesus*; Eckhel, *Doct. Num. Vet.* ii. 512.) [P. S.]

CHI'LIUS, a Greek poet, a friend of Cicero, who mentions him along with Archias, appears, among other things, to have written epigrams. (Cic. *ad Att.* i. 9, 12, 16.)

CHILO or CILO. [CILO.]

CHIMAERA (Χίμαιρα), a fire-breathing monster, which, according to the Homeric poems, was of divine origin. She was brought up by Amisodarus, king of Caria, and afterwards made great havoc in all the country around and among men. The fore part of her body was that of a lion, and the hind part that of a dragon, while the middle was that of a goat. (Hom. *Il.* vi. 180, xvi. 328; comp. Ov. *Met.* ix. 646.) According to Hesiod (*Theog.* 319, &c.), she was a daughter of Typhaon and Echidna, and had three heads, one of each of the three animals before mentioned, whence she is called τρικέφαλος or τρισώματος. (Eustath. *ad Hom.* p. 634; Eurip. *Ion*, 203, &c.; Apollod. i. 9. § 3, ii. 3. § 1.) She was killed by Bellerophon, and Virgil (*Aen.* vi. 288) places her together with other monsters at the entrance of Orcus. The origin of the notion of this fire-breathing monster must probably be sought for in the volcano of the name of Chimaera near Phaselis, in Lycia (Plin. *H. N.* ii. 106, v. 27; Mela. i. 15), or in the volcanic valley near the Cragus (Strab. xiv. p. 665, &c.), which is described as the scene of the events connected with the Chimaera. In the works of art recently discovered in Lycia, we find several representations of the Chimaera in the simple form of a species of lion still occurring in that country. [L. S.]

CHI'MARUS, a statuary in the reign of Tiberius, who made a statue and shrine of Germanicus, probably in bronze, on a marble base. (Inscr. ap. Donati, *Suppl. Inscr. ad Nov. Thes. Murat.* ii. p. 210.) [P. S.]

CHIOMA'RA (Χιομάρα), wife of Ortiagon, king of Galatia, was taken prisoner by the Romans when Cn. Manlius Vulso invaded Galatia, B.C. 189, and was violated by the centurion into whose hands she fell. She agreed, however, to pay him a large sum for her ransom; and when he had delivered her up to a body of her countrymen who met them at an appointed place for the purpose, she caused him to be put to death, and carried back his head to her husband. (Polyb. xxii. 21, and *ap. Plut. de Mul. Virt.* p. 225, ed. Tauchn.; Val. Max. vi. 1. *Extern.* 2; comp. Liv. xxxviii. 12.) Polybius says (*l. c.*), that he had himself conversed with her at Sardis, and admired her high spirit and good sense. [E. E.]

CHION (Χίων), the son of Matris, a noble citizen of Heracleia, on the Pontus, was a disciple of Plato. With the aid of Leon (or Leonides), Euxenon, and other noble youths, he put to death Clearchus, the tyrant of Heracleia. (B. C. 353.) Most of the conspirators were cut down by the tyrant's body-guards upon the spot, others were afterwards taken and put to death with cruel tortures, and the city fell again beneath the worse tyranny of Satyrus, the brother of Clearchus. (Memnon, *ap. Phot.* Cod. 224, pp. 222, 223, ed. Bekker; Justin. xvi. 5.)

There are extant thirteen letters which are ascribed to Chion, and which are of considerable merit; but they are undoubtedly spurious. Probably they are the composition of one of the later Platonists. They were first printed in Greek in the Aldine collection of Greek Letters, Venet. 1499, 8vo.; again, in Greek and Latin, in the reprint of that collection, Aurel. Allob. 1606. The first edition in a separate form was by J. Caselius, printed by Steph. Myliander, Rostoch, 1583, 4to.; there was also a Latin translation published in the same volume with a Latin version of the fourth book of Xenophon's Cyropaedeia, by the same editor and printer, Rostoch, 1584, 4to. A more complete edition of the Greek text, founded on a new recension of some Medicean MSS., with notes and indices, was published by J. T. Coberus, Lips. and Dresd. 1765, 8vo. The best edition, containing all that is valuable in the preceding ones, is that of J. Conr. Orelli, in the same volume with his edition of Memnon, Lips. 1816, 8vo. It contains the Greek text, the Latin version of Caselius, the Prolegomena of A. G. Hoffmann, the Preface of Coberus, and the Notes of Coberus, Hoffmann, and Orelli. There are several selections from the letters of Chion. (A. G. Hoffmann, *Prolegom. ad Chionis Epist. Graec. futuram edit. conscripta*; Fabric. *Bibl. Graec.* i. p. 677.) [P. S.]

CHION, of Corinth, a sculptor, who attained to no distinction, not from the want of industry or skill, but of good fortune. (Vitruv. iii. Praef.) [P. S.]

CHI'ONE (Χιόνη). 1. A daughter of Boreas and Oreithyia, and sister of Cleopatra, Zetes, and Calais. She became by Poseidon the mother of Eumolpus, and in order to conceal the event, she threw the boy into the sea; but the child was saved by Poseidon. (Apollod. iii. 15. §§ 2, 4; Paus. i. 38. § 3.)

2. A daughter of Daedalion, who was beloved by Apollo and Hermes on account of her beauty. She gave birth to twins, Autolycus and Philammon, the former a son of Hermes and the latter of Apollo. She was killed by Artemis for having found fault with the beauty of that goddess, and her father in his grief threw himself from a rock of

Parnassus, but in falling he was changed by Apollo into a hawk. Chione is also called Philonis. (Ov. *Met.* xi. 300, &c.; Hygin. *Fab.* 200; comp. AUTOLYCUS.) There is a third mythical personage of this name. (Serv. *ad Aen.* iv. 250.) [L. S.]

CHIO'NIDES (Χιωνίδης and Χιονίδης), an Athenian comic poet of the old comedy, whom Suidas (*s. v.*) places at the head of the poets of the old comedy (*πρωταγωνιστὴν τῆς ἀρχαίας κωμῳδίας*), adding that he exhibited eight years before the Persian war, that is, in B. C. 487. (Clinton, *sub ann.*) On the other hand, according to a passage in the *Poetic* of Aristotle (c. 3), Chionides was *long after* Epicharmus. [EPICHARMUS.] On the strength of this passage Meineke thinks that Chionides cannot be placed much earlier than B. C. 460; and in confirmation of this date he quotes from Athenaeus (xiv. p. 638, a.) a passage from a play of Chionides, the Πτωχοί, in which mention is made of Gnesippus, a poet contemporary with Cratinus. But we also learn from Athenaeus (*l. c.* and iv. p. 137, e.), that some of the ancient critics considered the Πτωχοί to be spurious, and with respect to the passage of Aristotle, Ritter has brought forward very strong arguments against its genuineness. (For the discussion of the question see Wolf, *Proleg. ad Hom.* p. lxix.; Meineke, *Hist. Crit.* pp. 27, 28; Grysarius, *de Com. Doric.* pp. 152, 153; Ritter, *Comm. in Aristot. Poet.* 3.) However this may be, the difference of some twenty years in the date of Chionides is of little consequence compared with the fact, attested by Suidas and implied by Aristotle, that Chionides was the most ancient poet of the Athenian old comedy,—not absolutely in order of time, for Susarion was long before him [SUSARION], and, if the passage of Aristotle be genuine, so were Euetes, Euxenides, and Myllus; but the first who gave the Athenian comedy that form which it retained down to the time of Aristophanes, and of which the old comic lyric songs of Attica and the Megaric buffoonery imported by Susarion were only the rude elements.

We have the following titles of his Comedies:—Ἥρωες (a correction for Ἥρως), Πτωχοί (see above), Πέρσαι ἢ, Ασσύριοι. Of the last not a fragment remains: whether its title may be taken as an argument for placing Chionides about the time of the Persian war, is of course a mere matter of conjecture. The Πτωχοί is quoted by Athenaeus (*l. c.*, and iii. p. 191, e.), the Ἥρωες by Pollux (x. 43), the Antiatticista (p. 97), and Suidas (*s. v.* Ἄγνος). The poet's name occurs in Vitruvius. (vi. Praef.) [P. S.]

CHI'ONIS (Χιόνις), a Spartan, who obtained the victory at the Olympic games in four successive Olympiads (Ol. 28–31), four times in the stadium and thrice in the diaulos. (Paus. iii. 14. § 3, iv. 23. §§ 2, 5, vi. 13. § 1, viii. 39. § 2: *Anchionis* is the same as this *Chionis;* see Krause, *Olympia*, pp. 243, 261.)

CHI'ONIS (Χίονις), a statuary of Corinth, about B. C. 480, executed, in conjunction with Amyclaeus and Dyillus, the group which the Phocians dedicated at Delphi. [AMYCLAEUS.] Chionis made in it the statues of Athene and Artemis. (Paus. x. 13. § 4.) [P. S.]

CHIOS (Χίος), the name of two mythical personages, each of whom is said to have given the name to the island of Chios. (Paus. vii. 4. § 6; Steph. Byz. *s. v.* Χίος.) [L. S.]

CHITO'NE (Χιτώνη), a surname of Artemis, who was represented as a huntress with her chiton girt up. Others derived the name from the Attic village of Chitone, or from the circumstance of the clothes in which newly-born children were dressed being sacred to her. (Callim. *Hymn. in Dian.* 225; Schol. *ad Callim. Hymn. in Jov.* 77.) Respecting the festival of the Chitonia celebrated to her at Chitone, see *Dict. of Ant. s. v.* Χιτώνια. [L. S.]

CHIUS AUFI'DIUS. [AUFIDIUS CHIUS.]

CHLAE'NEAS (Χλαινέας), an Aetolian, was sent by his countrymen as ambassador to the Lacedaemonians, B. C. 211, to excite them against Philip V. of Macedon. He is reported by Polybius as dwelling very cogently (δυσαντιῤῥήτως) on the oppressive encroachments of all the successive kings of Macedonia from Philip II. downwards, as well as on the sure defeat which awaited Philip from the confederacy then formed against him. Chlaeneas was opposed by the Acarnanian envoy Lyciscus, but the Lacedaemonians were induced to join the league of the Romans with the Aetolians and Attalus I. (Polyb. ix. 28—39, x. 41; Liv. xxvi. 24.) [E. E.]

CHLOE (Χλόη), the blooming, a surname of Demeter the protectress of the green fields, who had a sanctuary at Athens conjointly with Ge Curotrophos. (Paus. i. 22. § 3; Eustath. *ad Hom.* p. 772.) This surname is probably alluded to when Sophocles (*Oed. Col.* 1600) calls her Δημήτηρ εὔχλοος. (Comp. Aristoph. *Lysist.* 815.) Respecting the festival Chloeia, see *Dict. of Ant. s. v.* [L. S.]

CHLORIS (Χλωρίς). 1. A daughter of the Theban Amphion and Niobe. According to an Argive tradition, her original name was Meliboea, and she and her brother Amyclas were the only children of Niobe that were not killed by Apollo and Artemis. But the terror of Chloris at the death of her brothers and sisters was so great, that she turned perfectly white, and was therefore called Chloris. She and her brother built the temple of Leto at Argos, which contained a statue of Chloris also. (Paus. ii. 21. § 10.) According to an Olympian legend, she once gained the prize in the foot-race during the festival of Hera at Olympia. (Paus. v. 16. § 3.) Apollodorus (iii. 5. § 6) and Hyginus (*Fab.* 10, 69) confound her with Chloris, the wife of Neleus.

2. A daughter of Amphion, the ruler of Orchomenos, by Persephone, the daughter of Minyas. She was the wife of Neleus, king of Pylos, and became by him the mother of Nestor, Chromius, Periclymenos, and Pero. (Hom. *Od.* xi. 281, &c.; Paus. x. 36. § 4, x. 29. § 2; Apollod. i. 9. § 9.)

3. The wife of Zephyrus, and the goddess of flowers, so that she is identical with the Roman Flora. (Ov. *Fast.* v. 195.) There are two more mythical personages of the name of Chloris. (Hygin. *Fab.* 14; Anton. Lib. 9.) [L. S.]

CHLORUS. [CONSTANTIUS.]

CHNODOMA'RIUS or CHONDOMA'RIUS (Gundomar), king of the Alemanni, became conspicuous in Roman history in A. D. 351. Magnentius having assumed the purple at Augustodunum, now Autun, in Gaul, the emperor Constantius made an alliance with the Alemanni and induced them to invade Gaul. Their king, Chnodomarius, consequently crossed the Rhine, defeated Decentius Caesar, the brother of Magnentius, destroyed many towns, and ravaged the country without opposition. In 356 Chnodomarius was involved in

a war with Julian, afterwards emperor, and then Caesar, who succeeded in stopping the progress of the Alemanni in Gaul, and who defeated them completely in the following year, 357, in a battle near Argentoratum, now Strassburg. Chnodomarius had assembled in his camp the contingents of six chiefs of the Alemanni, viz. Vestralpus, Urius, Ursicinus, Suomarius, Hortarius, and Serapio, the son of Chnodomarius' brother Mederichus, whose original name was Agenarichus; but in spite of their gallant resistance, they were routed, leaving six thousand dead on the field. Obliged to cross the Rhine in confusion, they lost many thousands more who were drowned in the river. Ammianus Marcellinus says, that the Romans lost only two hundred and forty-three men, besides four officers of rank, but this account cannot be relied upon. Chnodomarius fell into the hands of the victors, and being presented to Julian, was treated by him with kindness, and afterwards sent to Rome, where he was kept a prisoner in the Castra Peregrina on Mount Caelius. There he died a natural death some time afterwards. Ammianus Marcellinus gives a detailed account of the battle of Strassburg, which had the most beneficial effect upon the tranquillity of Gaul. (Amm. Marc. xvi. 12; Aurel. Vict. *Epit.* c. 42; Liban. *Orat.* 10, 12.) [W. P.]

CHOE'RILUS (Χοιρίλος or Χοίριλλος). There were four Greek poets of this name who have been frequently confounded with one another. They are treated of, and properly distinguished, by A. F. Näke, *Choerili Samii quae supersunt*, Lips. 1817, 8vo.

1. Choerilus of Athens, a tragic poet, contemporary with Thespis, Phrynichus, Pratinas, Aeschylus, and even with Sophocles, unless, as Welcker supposes, he had a son of the same name, who was also a tragic poet. (Welcker, *Die Griech. Tragöd.* p. 892.) His first appearance as a competitor for the tragic prize was in B. C. 523 (Suid. *s. v.*), in the reign of Hipparchus, when Athens was becoming the centre of Greek poetry by the residence there of Simonides, Anacreon, Lasus, and others. This was twelve years after the first appearance of Thespis in the tragic contests; and it is therefore not improbable that Choerilus had Thespis for an antagonist. It was also twelve years before the first victory of Phrynichus. (B. C. 511.) After another twelve years, Choerilus came into competition with Aeschylus, when the latter first exhibited (B. C. 499); and, since we know that Aeschylus did not carry off a prize till sixteen years afterwards, the prize of this contest must have been given either to Choerilus or to Pratinas. (Suid. *s. vv.* Αἰσχύλος, Πρατίνας.) Choerilus was still held in high estimation in the year 483 B. C. after he had exhibited tragedies for forty years. (Cyrill. *Julian.* i. p. 13, b.; Euseb. *Chron.* sub. Ol. 74. 2; Syncell. p. 254, b.) In the statement in the anonymous life of Sophocles, that Sophocles contended with Choerilus, there is very probably some mistake, but there is no impossibility; for when Sophocles gained his first victory (B. C. 468), Choerilus would be just 80, if we take 25 as the usual age at which a tragic poet first exhibited. (Compare Welcker, *l. c.* and Näke, p. 7.)

Of the character of Choerilus we know little more than that, during a long life, he retained a good degree of popular favour. The number of his tragedies was 150, of his victories 13 (Suid. *s. v.*), being exactly the number of victories assigned to Aeschylus. The great number of his dramas not only establishes the length of his career, but a much more important point, namely, that the exhibition of tetralogies commenced early in the time of Choerilus; for new tragedies were exhibited at Athens only twice a year, and at this early period we never hear of tragedies being written but not exhibited, but rather the other way. In fact, it is the general opinion, that Choerilus was the first who composed written tragedies, and that even of his plays the greater number were not written.

Some writers attributed to him the invention or great improvement of masks and theatrical costume (*τοῖς προσωπείοις καὶ τῇ σκεύῃ τῶν στολῶν ἐπεχείρησε* are the words of Suidas, *s. v.*). These inventions are in fact ascribed to each of the great tragedians of this age; and it is remarkable that the passages on the authority of which they are usually attributed to Aeschylus imply not so much actual invention as the artistic perfection of what previously existed in a rude form. It is evident, moreover, that these great improvements, by whomsoever made, must have been adopted by all the tragedians of the same age. The poetical character and construction of the plays of Choerilus probably differed but little from those of Thespis, until the period when Aeschylus introduced the second actor —a change which Choerilus of course adopted, for otherwise he could not have continued to compete with Aeschylus. The same remark applies to the separation made by Pratinas of the satyric drama from the regular tragedy. It is generally supposed that Choerilus had some share in effecting this improvement, on the authority of a line from an unknown ancient poet (*ap. Plotium de Metris*, p. 2633, ed. Putsch.),

ἡνίκα μὲν βασιλεὺς ἦν Χοιρίλος ἐν Σατύροις.

But it seems more natural to take the words *ἐν Σατύροις* to mean *the tragic Chorus*, at the time when the persons composing it retained the costume of satyrs.

The name of Choerilus is mentioned in a very curious fragment of the comic poet Alexis, from his play *Linus*. (Athen. iv. p. 164, c.; Meineke, *Frag. Com. Graec.* iii. p. 443.) Linus, who is instructing Hercules, puts into his hand some books, that he may choose one of them to read, saying,

Ὀρφεύς ἔνεστιν, Ἡσίοδος, τραγῳδία,
Χοιρίλος, Ὅμηρος, Ἐπίχαρμος, συγγράμματα
παντοδαπά.

Here we have a poet for each sort of poetry: Orpheus for the early mystic hymns, Hesiod for the didactic and moral epos, Homer for the heroic epos, Epicharmus for comedy; but what are *τραγῳδία*, *Χοιρίλος*? The usual answer of those critics who abstain from evading the difficulty by an alteration of the text is, Tragedy and the Satyric Drama: but the question is a very difficult one, and cannot be discussed here. (See Näke, p. 5.) Possibly the passage may refer, after all, to the epic poet, Choerilus of Samos, and there may be some hit at his *ὀψοφαγία* (see below) in the choice of Hercules, who selects a work on *ὀψαρτυσία*.

Of all the plays of Choerilus we have no remnant except the statement by Pausanias (i. 14. § 2) of a mythological genealogy from his play called Ἀλόπη.

The Latin grammarians mention a metre which they call *Choerilian*. It was

-⏑⏑-⏑⏑--⏑⏑-⏑⏑

in fact, a dactylic hexameter stript of its final catalexis. It must not be supposed that this metre was invented by Choerilus, for the Greek metrical writers never mention it by that name. Perhaps it got its name from the fact of the above-mentioned line, in praise of Choerilus, being the most ancient verse extant in this metre. (See Näke, pp. 257, 263; Gaisford's edition of Hephaestion, notes, pp. 353, 354.)

2. Choerilus, a slave of the comic poet ECPHANTIDES, whom he was said to assist in the composition of his plays. (Hesych. *s. v.* Ἐκκεχοιριλωμένη and Χοιρίλον Ἐκφαντίδος.) This explains the error of Eudocia (p. 437), that the epic poet Choerilus wrote tragedies. (Meineke, *Hist. Crit. Com. Graec.* pp. 37, 38; Gaisford, *ad Heph.* p. 96.)

3. Choerilus of Samos, the author of an epic poem on the wars of the Greeks with Xerxes and Dareius. Suidas (*s. v.*) says, that he was a contemporary of Panyasis and a young man (νεανίσκον) at the time of the Persian war, in the 75th Olympiad. But this is next to impossible, for Plutarch (*Lys.* 18) tells us that, when Lysander was at Samos (B. C. 404), Choerilus was residing there, and was highly honoured by Lysander, who hoped that the poet would celebrate his exploits. This was 75 years later than the 75th Olympiad: and therefore, if this date has anything to do with Choerilus, it must be the date of his birth (B. C. 479); and this agrees with another statement of Suidas, which implies that Choerilus was younger than Herodotus (οὗτινος αὐτὸν καὶ παιδικὰ γεγονέναι φασιν). We have here perhaps the explanation of the error of Suidas, who, from the connexion of both Panyasis and Choerilus with Herodotus, and from the fact that both were epic poets, may have confounded them, and have said of Choerilus that which can very well be true of Panyasis. Perhaps Choerilus was even younger. Näke places his birth about B. C. 470. Suidas also says, that Choerilus was a slave at Samos, and was distinguished for his beauty; that he ran away and resided with Herodotus, from whom he acquired a taste for literature; and that he turned his attention to poetry: afterwards he went to the court of Archelaus, king of Macedonia, where he died. His death must therefore have been not later than B. C. 399, which was the last year of Archelaus. Athenaeus (viii. p. 345, e.) states, that Choerilus received from Archelaus four minae a-day, and spent it all upon good living (ὀψοφαγίαν). There are other statements of Suidas, which evidently refer to the later poet, who was contemporary with Alexander. (See below.) There is some doubt whether the accounts which made him a native either of Iasos or of Halicarnassus belong to this class. Either of them is perfectly consistent with the statement that he was a slave at Samos. (Compare Steph. Byz. *s. v.* Ἰασσός; Hesych. Miles. p. 40, ed. Meurs.; Phot. *Lex. s. v.* Σαμιακὸν τροπόν.)

His great work was on the Persian wars, but its exact title is not known: it may have been Περσικά. It is remarkable as the earliest attempt to celebrate in epic poetry events which were nearly contemporary with the poet's life. Of its character we may form some conjecture from the connexion between the poet and Herodotus. There are also fragments preserved by Aristotle from the Prooemium (*Rhet.* iii. 14, and Schol.); by Ephorus from the description of Dareius's bridge of boats, in which the Scythians are mentioned (Strab. vii. p. 303); by Josephus from the catalogue of the nations in the army of Xerxes, among whom were the Jews (*c. Apion.* i. 22, vol. ii. p. 454, ed. Havercamp, iii. p. 1183, ed. Oberthür; compare Euseb. *Praep. Evang.* ix. 9); and other fragments, the place of which is uncertain. (See Näke.) The chief action of the poem appears to have been the battle of Salamis. The high estimation in which Choerilus was held is proved by his reception into the epic canon (Suid. *s. v.*), from which, however, he was again expelled by the Alexandrian grammarians, and Antimachus was substituted in his place, on account of a statement, which was made on the authority of Heracleides Ponticus, that Plato very much preferred Antimachus to Choerilus. (Proclus, *Comm. in Plat. Tim.* p. 28; see also an epigram of Crates in the Greek Anthology, ii. p. 3, eds. Brunck and Jac., with Jacobs's note, *Animadv.* ii. 1. pp. 7–9.) The great inferiority of Choerilus to Homer in his similes is noticed by Aristotle. (*Topic.* viii. 1. § 24.)

4. Choerilus, probably of Iasos, a worthless epic poet in the train of Alexander the Great. (Curtius, viii. 5. § 8.) Horace says of him (*Ep.* ii. 1. 232—234),

> "Gratus Alexandro regi Magno fuit ille
> Choerilus, incultis qui versibus et male natis
> Rettulit acceptos, regale nomisma, Philippos;"

and (*Art. Poët.* 357, 358),

> "Sic mihi, qui multum cessat, fit Choerilus ille,
> Quem bis terque bonum cum risu miror."

From the former passage it is evident that we must refer to this Choerilus the statement of Suidas respecting Choerilus of Samos, that he received a gold stater for every verse of his poem. However liberally Alexander may have paid Choerilus for his flattery, he did not conceal his contempt for his poetry, at least if we may believe Acron, who remarks on the second of the above passages, that Alexander used to tell Choerilus that "he would rather be the Thersites of Homer than the Achilles of Choerilus." The same writer adds, that Choerilus bargained with Alexander for a piece of gold for every good verse, and a blow for every bad one; and the bad verses were so numerous, that he was beaten to death. This appears to be merely a joke.

Suidas assigns to Choerilus of Samos a poem entitled Λαμιακά, and other poems. But in all probability that poem related to the Lamian war, B. C. 323; and, if so, it must have been the composition of this later Choerilus. To him also Näke assigns the epitaph on Sardanapalus, which is preserved by Strabo (xiv. p. 672), by Athenaeus (viii. p. 336, a., who says, that it was translated by Choerilus from the Chaldee, xii. p. 529, f.; compare Diod. ii. 23; Tzetz. *Chil.* iii. 453), and in the Greek Anthology. (Brunck, *Anal.* i. p. 185; Jacobs, i. p. 117; see Jacobs, *Animadv.* vol. i. pt. 1, p. 376.) [P. S.]

CHOEROBOSCUS, GEO'RGIUS (Γεώργιος Χοιροβοσκός), a Greek grammarian, who lived probably towards the end of the sixth century of the Christian aera. He is the author of various grammatical and rhetorical works, of which only one has been printed, namely "de Figuris poeticis, oratoriis, et theologicis" (περὶ τρόπου τῶν κατὰ ποιητικὴν καὶ θεολογικὴν χρῆσιν), published with a Latin translation together with the dissertation of Proclus on divine and poetical instinct, by Morellus, Paris, 1615, 12mo. His other works, the

MSS. of which are scattered in the principal libraries of this country (Bodleian) and the continent, treat on various grammatical matters; his treatise on the Greek accent, the MS. of which is in the Vatican library, seems to deserve particular attention. Several treatises on theological matters, which are extant in MS. are likewise attributed to him. But as Choeroboscus is generally quoted by the earlier writers as Georgius Grammaticus, or Georgius Diaconus—he was a priest—he might sometimes have been confounded with some other grammarian or theologian of that name. (Fabric. *Bibl. Graec.* vi. pp. 338—341; Leo Allatius, *De Georgiis*, pp. 318—321.) [W. P.]

CHOMATIA'NUS, DEME'TRIUS, a Graeco-Roman jurist and canonist, who probably lived in the early part of the 13th century. He was chartophylax and afterwards archbishop of Bulgaria, and wrote *Quaestiones* relating to ecclesiastical law, now in manuscript at Munich. (Heimbach, *de Basil. Orig.* p. 86.) This work is cited by Cujas. (Observ. v. c. 4.) Freherus, in the Chronologia in the first volume of the Jus Graeco-Romanum of Leunclavius, under the year 913, enumerates him among the commentators upon the Basilica, but that he was so is denied by Böcking. (*Institutionem*, i. p. 108, n. 48.) It should be added, that Böcking (*l. c.*), apparently with good reason, in like manner refuses the character of scholiast on the Basilica to Bestes and Joannes Briennius [BRIENNIUS], though they are named as scholiasts in almost every modern work on Graeco-Roman law. [J. T. G.]

CHONDOMA'RIUS. [CHNODOMARIUS.]

CHONIATES. [NICETAS.]

CHORI'CIUS (Χορίκιος), a rhetorician and sophist of Gaza, the pupil of Procopius of Gaza, and afterwards of another sophist of the same place, flourished in the reign of Justinian, about A. D. 520. His orations formed, in the time of Photius, a collection under the title of μελέται καὶ συντάξεις λόγων διάφοροι. They were on very various subjects, but chiefly panegyrical. Photius makes particular mention of a funeral oration for the rhetorician's teacher. (*Cod.* 160; Fabric. *Bibl. Graec.* ix. p. 760, x. p. 719, ed. Harles.) Twenty-one of Choricius's orations exist in MS., of which two have been printed by Fabricius with a Latin version by J. C. Wolf (*Bibl. Graec.* viii. p. 841, old ed.) and a third by Villoison. (*Anec.* ii. pp. 21, 52.) [P. S.]

CHOSROES, king of Parthia. [ARSACES XXV.]

CHOSROES, king of Persia. [SASSANIDAE.]

CHRESTUS (Χρῆστος), of Byzantium, a distinguished scholar of Herodes Atticus, lived in the second century of the Christian aera, and taught rhetoric at Athens, where he had sometimes as many as a hundred auditors. Among the distinguished men who were his pupils, Philostratus enumerates Hippodromus, Philiscus, Nicomedes, Aristaenetus, and Callaeschrus. Chrestus was given to wine. (Philostr. *Vit. Soph.* ii. 11.)

CHRISTODO'RUS (Χριστόδωρος), a Greek poet of Coptus in Egypt, was the son of Paniscus, and flourished in the reign of Anastasius I., A. D. 491—518. He is classed by Suidas as an epic poet (ἐποποιός). 1. There is still extant a poem of 416 hexameter verses, in which he describes the statues in the public gymnasium of Zeuxippus. This gymnasium was built by Septimius Severus at Byzantium, and was burnt down A. D. 532. The poem of Christodorus is entitled Ἔκφρασις τῶν ἀγαλμάτων τῶν εἰς τὸ δημόσιον γυμνάσιον τὸ ἐπικαλουμένον τοῦ Ζευξίππου. It is printed in the *Antiq. Constantinop.* of Anselmus Banduri, Par. 1711, Venet. 1729, and in the Greek Anthology. (Brunck, *Anal.* ii. p. 456; Jacobs, iii. p. 161.) He also wrote—2. Ἰσαυρικά, a poem, in six books, on the taking of Isauria by Anastasius. 3. Three books of Epigrams, of which two epigrams remain. (Anthol. Graec. *l. c.*) 4. Four books of Letters. 5. Πάτρια, epic poems on the history and antiquities of various places, among which were Constantinople, Thessalonica, Nacle near Heliopolis, Miletus, Tralles, Aphrodisias, and perhaps others. Suidas and Eudocia mention another person of the same name a native of Thebes, who wrote Ἰξευτικὰ δι' ἐπῶν and Θαύματα τῶν ἁγίων ἀναγύρων (where Küster proposes to read μαρτύρων) Κοσμᾶ καὶ Δαμιανοῦ. (Suidas, *s. v.* Χριστόδωρος and Ζεύξιππος; Eudocia, p. 436; Fabricius, *Bibl. Graec.* iv. p. 468; Jacobs, *Anth. Graec.* xiii. p. 871.) [P. S.]

CHRISTO'PHORUS (Χριστοφόρος), patriarch of ALEXANDRIA, about A. D. 836, wrote an exhortation to asceticism under the title τί ὁμοιοῦται ὁ βίος οὗτος καὶ εἰς ποῖον τέλος καταστρέφει. There are citations from this work in Allatius, *ad Eustath. Antioch.* p. 254, and Cotelerius, *Monum. MSta. in Bibl. Caesar.* There are MSS. of the work at Vienna, Paris, Rome, Milan, and Oxford. It was printed in Greek and Latin, with notes, by F. Morellus, Par. 1608, who mistook it for the work of Theophilus of Alexandria: Θεοφίλου Ἀλεξανδρείας λόγος, τίνι ὁμοιοῦται ἄνθρωπος. (Fabricius, *Bibl. Graec.* vii. p. 109.) There is also a synodic epistle to the emperor Theophilus Iconomachus, by Christophorus of Alexandria, Job of Antioch, and Basil of Jerusalem, and 1455 other bishops and clergy, on images, entitled Ἐπιστολὴ πρὸς τὸν Βασιλέα Θεόφιλον περὶ τῶν ἁγίων καὶ σεπτῶν εἰκόνων, which is mentioned by Constantinus Porphyrogenitus in his *Narratio de Imag. Edess.* p. 90, and by the author of a MS. *Narratio de Imag. B. Virg.* ap. Lambec. viii. p. 334. The work exists in MS. in the Codex Baroccianus, 148. It was published, in Greek and Latin, first by Combefisius in his *Manipul. Rerum. Constant.* Par. 1664, 4to., pp. 110—145, and afterwards by Michael le Quien in his edition of Damascenus, Par. 1712, i. p. 629. (Nessel, *Catal. Bibl. Vindobon*, pt. v. p. 129; Cave, *Hist. Litt.* sub anno; Fabricius, *Bibl. Graec.* viii. p. 84, ix. p. 717, xi. p. 594.) [P. S.]

CHRISTO'PHORUS the CAESAR, son of Constantine V. Copronymus. There is an edict against image-worship issued by him and his brother Nicephorus, A. D. 775, in the *Imperial. Decret. de Cult. Imag.* of Goldastus, Franc. 1608, 4to., No. 8, p. 75. (Fabric. *Bibl. Graec.* xii. p. 740.) For what is known of the life of Christophorus, see NICEPHORUS. [P. S.]

CHRISTO'PHORUS, PATRI'CIUS, a native of Mytilene, whose time is unknown, wrote in Iambic verse a *Menologium*, or history of the saints, arranged according to the saints' days in each month. The MS. was formerly in the Palatine Library, but is now in the Vatican, Cod. 383, No. 7. There are also MSS. of the whole or part of the work at Venice, Moscow, and Paris. It is cited more than once in the *Glossarium* of Meursius. (Cave, *Hist. Litt.* vol. ii. Diss. pp. 5, 6; Fabric. *Bibl. Graec.* xi. p. 594.) [P. S.]

CHROMA'TIUS, a Latin writer and bishop of

Aquileia, flourished at the close of the fourth century and the commencement of the fifth. The circumstance of his baptizing Rufinus, about A. D. 370, shews, that he properly belongs to the former. The year and place of his birth are alike unknown. It is supposed, that he was a Roman; but nothing certain can be ascertained respecting his native place. Though he condemned the writings of Origen, his friendship for Rufinus continued unabated. Rufinus also dedicated to him some of his works, especially his Latin translation of Eusebius's ecclesiastical history. That Jerome had a great esteem for him may be inferred from the fact that he inscribed to him his commentaries on the prophet Habakkuk and some other writings. He urged Jerome to translate the Hebrew Scriptures into Latin. Being afterwards displeased with this father, he advised him in a letter to cease attacking Rufinus, and thus to put an end to the quarrel subsisting between those who had formerly been friends. He was a strenuous defender of Chrysostom's cause in the West, for which he received the thanks of the latter. (Chrysostom, *Epist.* 155, vol. iii. p. 689, ed. Benedict.) Chromatius is supposed to have died about 410. Jerome styles him, most learned and holy; but he seems to have been a man of judgment and determination rather than of great abilities. When Anastasius, the Roman pontiff, condemned both Origen and Rufinus, and signified his decision to Chromatius, the bishop of Aquileia was so far from coinciding with the pontifical decree, that he received Rufinus into the communion of the church.

Of his works there are extant Homilies and some Tracts on the beatitudes, on the remainder of Matthew's Gospel, chap. v., part of chap. vi., and on Matth. iii. 14. A few epistles also remain. The best edition of these pieces is that in the *Bibliotheca Patrum*, vol. v., Lugd. 1677. They had been previously published at Basel, 1528; at Louvain, 1646; and at Basel, 1551. The epistle to Jerome respecting Rufinus, and one addressed to the emperor Honorius in defence of Chrysostom, have been lost. Among Jerome's works there is an epistle concerning the nativity of the blessed Mary addressed to Jerome under the names of Chromatius and Heliodorus, and another bearing the same names directed to the same father. Both are spurious. Several epistles addressed to Chromatius by Jerome are extant among the voluminous works of the latter. (Cave, *Historia Literaria*; Le Long, *Bib. Sac.* p. 675; Lardner's *Works*, vol. iv., Lond. 1827, 8vo.) [S. D.]

CHRYSANTAS (Χρυσάντας), a Persian peer (*ὁμότιμος*), is said by Xenophon to have been a man of superior powers of mind, but of diminutive bodily stature. (*Cyrop.* ii. 3. § 5.) He is represented throughout the Cyropaedeia as deservedly high in the favour of Cyrus, to whom he proved himself most useful, not only by his gallantry and promptitude in the field, but also by his wisdom in the council, and the zeal with which he forwarded the political plans of the prince. In the distribution of provinces after the conquest of Babylon, his services were rewarded, according to Xenophon (comp. Herod. i. 153), with the satrapy of Lydia and Ionia. (Xen. *Cyrop.* ii. 2. § 17, &c., 3. §§ 5—7, 4. § 22, &c., iii. 1. §§ 1—6, 3. § 48, &c., iv. 1. §§ 3, 4, 3. §§ 15—23, v. 3. § 6, vi. 2. §§ 21, 22, vii. 1. § 3, 5. §§ 55, 56, viii. 1. § 1, &c., 4. § 9, &c., 6. § 7.) [E. E.]

CHRYSAOR (Χρυσάωρ). 1. A son of Poseidon and Medusa, and consequently a brother of Pegasus. When Perseus cut off the head of Medusa, Chrysaor and Pegasus sprang forth from it. Chrysaor became by Callirrhoë the father of the three-headed Geryones and Echidna. (Hesiod, *Theog.* 280, &c.; Hygin. *Fab.* Praef. and 151.)

2. The god with the golden sword or arms. In this sense it is used as a surname or attribute of several divinities, such as Apollo (Hom. *Il.* xv. 256), Artemis (Herod. viii. 77), and Demeter. (Hom. *Hymn. in Cer.* 4.) We find Chrysaoreus as a surname of Zeus with the same meaning, under which he had a temple in Caria, which was a national sanctuary, and the place of meeting for the national assembly of the Carians. (Strab. xiv. p. 660; comp. Paus. v. 21. § 5; Steph. Byz. *s. v.* Χρυσαορίς.) [L. S.]

CHRYSE'IS (Χρυσηΐς). [ASTYNOME.] Another mythical personage of this name occurs in Apollodorus (ii. 7. § 8). [L. S.]

CHRYSERMUS (Χρύσερμος), a Corinthian, whom we find mentioned as the author of the following works:—1. A history of India, extending to at least 80 books. 2. A history of Persia. 3. A history of the Peloponnesus. 4. A treatise on rivers. (Plut. *De Fluv.* 1, 18, 20, *Parall. Min.* 10; Stob. *Floril.* xxxix. 31, C. 11; Phot. *Bibl.* 167.) The period at which he flourished is not known. [E. E.]

CHRYSERMUS (Χρύσερμος), an ancient physician, who lived probably at the end of the second or the beginning of the first century B. C., as he was one of the tutors of Heracleides of Erythrae (Gal. *De Differ. Puls.* iv. 10, vol. viii. p. 743), perhaps also of Apollonius Mus, who was a fellow-pupil of Heracleides. (Strab. xiv. 1, p. 182, ed. Tauchn.) His definition of the pulse has been preserved by Galen (*l. c.* p. 741), as also one of his medical formulae (*De Compos. Medicam. sec. Loc.* ix. 2, vol. xiii. p. 243), and an anecdote of him is mentioned by Sextus Empiricus (*Pyrrhon. Hypotyp.* i. 14. § 84), and copied into Cramer's *Anecd. Graec.* vol. iii. p. 412, where for Ἐρυσερμὸς we should read Χρύσερμος. He is also mentioned by Pliny. (*H. N.* xxii. 32.) [W. A. G.]

CHRYSES (Χρύσης). 1. A son of Ardys and a priest of Apollo at Chryse. He was the father of Astynome (Chryseïs), and when he came to the camp of the Greeks, offering a rich ransom for the liberation of his daughter, he was treated by Agamemnon with harsh words. Chryses then prayed to Apollo for vengeance, and the god sent a plague into the camp of the Greeks, which did not cease raging until Calchas explained the cause of it, and Odysseus took Chryseïs back to her father. (Hom. *Il.* i. 10, &c.)

2. A son of Agamemnon or Apollo by Astynome. When Agamemnon restored Astynome to her father, she was with child, and, on giving birth to a boy, she declared him to be a son of Apollo, and called him Chryses. Subsequently, when Orestes and Iphigeneia fled to Chryses on their escape from Tauris, and the latter recognized in the fugitives his brother and sister, he assisted them in killing king Thoas. (Hygin. *Fab.* 120, &c.)

3. A son of Minos and the nymph Pareia. He lived with his three brothers in the island of Paros, and having murdered two of the companions of Heracles, they were all put to death by the latter. (Apollod. ii. 5. § 9, iii. 1. § 2.)

4. A son of Poseidon and Chrysogeneia, and father of Minyas. (Paus. ix. 36. § 3.) [L. S.]

CHRYSES (Χρύσης), of Alexandria, a skilful mechanician, flourished about the middle of the sixth century after Christ. (Procop. *de Aedif. Justin.* iii. 3.) [P. S.]

CHRYSIPPUS (Χρύσιππος), a son of Pelops by the nymph Axioche or by Danais (Plut. *Parall. Hist. Gr. et Rom.* 33), and accordingly a step-brother of Alcathous, Atreus, and Thyestes. While still a boy, he was carried off by king Laius of Thebes, who instructed him in driving a chariot. (Apollod. iii. 5. § 5.) According to others, he was carried off by Theseus during the contests celebrated by Pelops (Hygin. *Fab.* 271); but Pelops recovered him by force of arms. His step-mother Hippodameia hated him, and induced her sons Atreus and Thyestes to kill him; whereas, according to another tradition, Chrysippus was killed by his father Pelops himself. (Paus. vi. 20. § 4; Hygin. *Fab.* 85; Schol. ad Thucyd. i. 9.) A second mythical Chrysippus is mentioned by Apollodorus (ii. 1. § 5). [L. S.]

CHRYSIPPUS (Χρύσιππος). 1. Of Tyana, a learned writer on the art of cookery, or more properly speaking, on the art of making bread or sweetmeats, is called by Athenaeus σοφὸς πεμματολόγος, and seems to have been little known before the time of the latter author. One of his works treated specially of the art of bread-making, and was entitled Ἀρτοκοπικός. (Athen. iii. p. 113, xiv. pp. 647, c., 648, a. c.)

2. The author of a work entitled Ἰταλικά. (Plut. *Parall. Min.* c. 28.)

CHRYSIPPUS, a learned freedman of Cicero, who ordered him to attend upon his son in B. C. 52; but as he left young Marcus without the knowledge of his patron, Cicero determined to declare his manumission void. As, however, we find Chrysippus in the confidence of Cicero again in B. C. 48, he probably did not carry his threat into effect. (Cic. *ad Q. Fr.* iii. 4, 5, *ad Att.* vii. 2, 5, 11.)

CHRYSIPPUS, VETTIUS, a freedman of the architect Cyrus, and himself also an architect. (Cic. *ad Fam.* vii. 14, *ad Att.* xiii. 29, xiv. 9.)

CHRYSIPPUS (Χρύσιππος), a Stoic philosopher, son of Apollonius of Tarsus, but born himself at Soli in Cilicia. When young, he lost his paternal property, for some reason unknown to us, and went to Athens, where he became the disciple of Cleanthes, who was then at the head of the Stoical school. Some say that he even heard Zeno, a possible but not probable statement, as Zeno died B. C. 264, and Chrysippus was born B. C. 280. He does not appear to have embraced the doctrines of the Stoics without considerable hesitation, as we hear that he studied the Academic philosophy, and for some time openly dissented from Cleanthes. Disliking the Academic scepticism, he became one of the most strenuous supporters of the principle, that knowledge is attainable and may be established on certain foundations. Hence, though not the founder of the Stoic school, he was the first person who based its doctrines on a plausible system of reasoning, so that it was said, "if Chrysippus had not existed, the Porch could not have been" (Diog. Laërt. vii. 183), and among the later Stoics his opinions had more weight than those of either Zeno or Cleanthes, and he was considered an authority from which there was no appeal. He died B. C. 207, aged 73 (Laërt. *l. c.*), though Valerius Maximus (viii. 7. § 10) says, that he lived till past 80. Various stories are handed down by tradition to account for his death—as that he died from a fit of laughter on seeing a donkey eat figs, or that he fell sick at a sacrificial feast, and died five days after.

With regard to the worth of Chrysippus as a philosopher, it is the opinion of Ritter that, in spite of the common statement that he differed in some points from Zeno and Cleanthes (Cic. *Acad.* ii. 47), he was not in truth so much the author of any new doctrines as the successful opponent of those who dissented from the existing Stoic system, and the inventor of new arguments in its support. With the reasoning of his predecessors he appears to have been dissatisfied, from the story of his telling Cleanthes that he only wished to learn the principles of his school, and would himself provide arguments to defend them. Besides his struggles against the Academy, he felt very strongly the dangerous influence of the Epicurean system; and in order to counterbalance the seductive influence of their moral theory, he seems to have wished in some degree to popularize the Stoic doctrine, and to give to the study of ethics a more prominent place than was consistent with his statement, that physics (under which he included the whole science of theology, or investigations into the nature of God) was the highest branch of philosophy. This is one of the contradictions for which he is reproached by Plutarch, whose work *De Stoicorum Repugnantiis* is written chiefly against his inconsistencies, some of which are important, some merely verbal. The third of the ancient divisions of philosophy, logic (or the theory of the sources of human knowledge), was not considered by Chrysippus of the same importance as it had appeared to Plato and Aristotle; and he followed the Epicureans in calling it rather the organum of philosophy than a part of philosophy itself. He was also strongly opposed to another opinion of Aristotle, viz. that a life of contemplative solitude is best suited to the wise man—considering this a mere pretext for selfish enjoyment, and extolling a life of energy and activity. (Plut. *de Stoic. Rep.* ii.)

Chrysippus is pronounced by Cicero (*de Nat. Deor.* iii. 10) "homo sine dubio versutus, et callidus," and the same character of quickness and sagacity was generally attributed to him by the ancients. His industry was so great, that he is said to have seldom written less than 500 lines a-day, and to have left behind him 705 works. These however seem to have consisted very largely of quotations, and to have been undistinguished for elegance of style. Though none of them are extant, yet his fragments are much more numerous than those of his two predecessors. His erudition was profound, he is called by Cicero (*Tusc.* i. 45) "in omni historia curiosus," and he appears to have overlooked no branch of study except mathematics and natural philosophy, which were neglected by the Stoics till the time of Posidonius. His taste for analysing and refuting fallacies and sophistical subtleties was derived from the Megarians (Plut. *Stoic. Rep.* x.): in the whole of this branch of reasoning he was very successful, and has left numerous treatises on the subject, *e.g.* περὶ τῶν πέντε πτωσέων, περὶ λεξέων, κ. τ. λ. (Diog. Laërt. vii. 192, 193.) He was the inventor of the kind of argument called *Sorites*. (*Chrysippi acervus*, Pers. *Sat.* vi. 80.) In person he was so slight, that his

statue in the Ceramcicus was hidden by a neighbouring figure of a horse; whence Carneades, who, as head of the Academy, bore him no great goodwill, gave him the soubriquet of Κρύψιππος.

(Orelli, *Onom. Tull.* ii. p. 144; Ritter, *Geschichte der Phil.* xi. 5, 1; Brucker, *Hist. Crit. Phil.* II. ii. 9, 2; Baguet, *de Chrysippi vita, doctrina et reliquiis Comment.* Lovan. 1822; Petersen, *Philosophiae Chrysippeae Fundamenta*, Alton. 1827.) The general account of the doctrine of the Stoics is given under ZENO. [G. E. L. C.]

CHRYSIPPUS (Χρύσιππος), the name of several physicians, who have been frequently confounded together, and whom it is sometimes difficult to distinguish with certainty.

1. Of Cnidos, has sometimes been confounded with the celebrated Stoic philosopher of the same name, who, however, lived about a century later. He was the son of Erineus (Diog. Laërt. viii. 89), and must have lived in the fourth century B. C., as he was a contemporary of Praxagoras (Cels. *De Med.* Praef. lib. i. p. 5; Plin. *H. N.* xxvi. 6), a pupil of Eudoxus of Cnidos and Philistion (Diog. Laërt. *l. c.*), father of Chrysippus the physician to Ptolemy Soter (id. vii. 186), and tutor to Erasistratus (id. *l. c.*; Plin. *H. N.* xxix. 3; Galen, *De Ven. Sect. adv. Erasistr.* c. 7, vol. xi. p. 171), Aristogenes (id. *De Ven. sect. adv. Erasistr. Rom. Deg.* c. 2, et *De Cur. Rat. per Ven. Sect.* c. 2, vol. xi. pp. 197, 252), Medius (id. *ibid.*), and Metrodorus. (Sext. Empir. *cont. Mathem.* i. 12, p. 271, ed. Fabric.) He accompanied his tutor Eudoxus into Egypt (Diog. Laërt. viii. 87), but nothing more is known of the events of his life. He wrote several works, which are not now extant, and Galen says (*De Ven. Sect. adv. Erasistr. Rom. Deg.* c. 5, vol. xi. p. 221), that even in his time they were in danger of being lost. Several of his medical opinions are, however, preserved by Galen, by whom he is frequently quoted and referred to. (*De Ven. Sect. adv. Erasistr., &c.*, vol. xi. pp. 149, &c., 171, &c., 197, 221, &c.)

2. The son of the preceding, was a physician to Ptolemy Soter, king of Egypt, B. C. 323—283, and was falsely accused, scourged, and put to death, but on what charge is not mentioned. (Diog. Laërt. vii. 186.)

3. A pupil of Erasistratus (Diog. Laërt. vii. 186), who must have lived therefore in the third century B. C. Some persons think he was the author of the work *De Brassica*, "On the Cabbage," mentioned by Pliny (*H. N.* xx. 33) and Plinius Valerianus (*De Med.* iv. 29), but this is quite uncertain.

4. A writer on Agriculture, Γεωργικά, mentioned by Diogenes Laërtius (vii. 186), and distinguished by him from the pupil of Erasistratus.

5. A follower of Asclepiades, who must therefore (if Asclepiades of Bithynia be the person meant) have lived in the first century B. C. One of his works is quoted by Caelius Aurelianus (*De Morb. Chron.* iv. 8, p. 537), and a physician of the same name is mentioned by him in several other passages (pp. 99, 107, 323, 376), but whether the same person be meant in each passage is uncertain.

6. A native of Cilicia, who may perhaps have been the tutor of Athenaeus (who was also born in Cilicia), as Galen calls him the great-grandfather of the sect of the Pneumatici. (*De Diff. Puls.* ii. 10, vol. viii. p. 631.) He lived probably about the beginning of the Christian aera. [W. A. G.]

CHRYSIPPUS (Χρυσίππος), a native of Cappadocia, was a celebrated ecclesiastical writer, who lived during the middle of the fifth century of the Christian aera. Chrysippus had two brothers, Cosmas and Gabriel, all of whom received a learned education in Syria, and were afterwards intrusted to the care of the abbot Euthymius at Jerusalem. There Chrysippus took orders, and became Oeconomus in the "Monasterium Laurae," praefect of the church of the Holy Resurrection, and custos of the church of the Holy Cross, an office which he held during ten years. He wrote many works on ecclesiastical matters, and his style is at once elegant and concise; but his productions are lost except a treatise entitled "Homilia de Sancta Deipara," which is contained with a Latin translation in the second volume of "Auctuarius Duceanus," and some fragments of a small work entitled "Encomium Theodori Martyris," which are extant in Eustathius Constantinopolitanus "Liber de Statu Vitae Functorum." (Cave, *Hist. Liter.* vol. i. p. 357.) [W. P.]

CHRYSOBERGES, LUCAS (Λουκᾶς Χρυσοβέργης), an important writer on the Canon law and other ecclesiastical and religious subjects, was chosen patriarch of Constantinople in A. D. 1155, presided at the synod of Constantinople in 1166, and died in 1167. His works are mostly lost, and only some fragments are printed. Thirteen "Decreta Synodalia" are contained in Leunclavius, "Jus Graeco-Romanum." They treat on important subjects, as, for instance, No. 2. "De Clericis qui se immiscent saecularibus Negotiis;" No. 4. "De indecoris et scenicis Ritibus sanctorum notariorum Festo abrogandis;" No. 13. "Ne Clerici turpilucra fiant, aut medici," &c. A Greek poem in iambic verses, and another poem on fasting, both extant in MS. in the imperial library at Vienna, are attributed to Chrysoberges, and it is believed that he wrote his poem on fasting at the request of a lady, before he was appointed to the patriarchal see of Constantinople.

One Maximus Chrysoberges, who lived about 1400, wrote "Oratio de Processione Spiritus Sancti," dedicated to the Cretans, and which is printed with a Latin translation in the second vol. of Leo Allatius, "Graecia Orthodoxa." (Cave, *Hist. Liter.* ii. p. 390, ad an. 1155; Fabric. *Bibl. Graec.* xi. pp. 338, 339, ix. 679.) [W. P.]

CHRYSOCE'PHALUS, MACA'RIUS (Μακάριος Χρυσοκέφαλος), a Greek ecclesiastical writer of great repute. The time at which he lived has been the subject of much investigation: Cave says that it is not correctly known; Oudin thinks that he lived about A. D. 1290; but Fabricius is of opinion that he lived in the fourteenth century, as would appear from the fact, that the condemnation of Barlaam and Gregorius Acindynus took place in the synod of Constantinople in 1351, in presence of a great number of prelates, among whom there was Macarius, archbishop of Philadelphia.

The original name of Chrysocephalus was Macarius, and he was also archbishop of Philadelphia; he was called Chrysocephalus because, having made numerous extracts from the works of the fathers, he arranged them under different heads, which he called χρυσᾶ κεφάλαια, or "Golden Heads." Chrysocephalus was a man of extensive learning: his works, which were very numerous, were entirely on religious subjects, and highly esteemed in his day; but only one, of comparatively

small importance, the "Oratio in Exaltationem Sanctae Crucis," has been published, with a Latin translation, by Gretserus, in his great work "De Cruce." The most important work of Chrysocephalus is his Commentary on St. Matthew, in three volumes, each of which was divided into twenty books. Only the first volume, containing twenty books, is extant in the Bodleian. (Cod. Baronianus; it is entitled Ἐξήγησις εἰς τὸ κατὰ Ματθαῖον ἅγιον Εὐαγγέλιον, συλλεγεῖσα καὶ συντεθεῖσα κεφαλαιωδῶς παρὰ Μακαρίου Μητροπολίτου Φιλαδελφείας τοῦ Χρυσοκεφάλου, &c.) Fabricius gives the prooemium to it, with a Latin translation. The most important among his other works are "Orationes XIV. in Festa Ecclesiae," "Expositio in Canones Apostolorum et Conciliorum," which he wrote in the island of Chios, "Magnum Alphabetum," a Commentary on Lucas, so called because it is divided into as many chapters as there are letters in the alphabet, viz. twenty-four; it is extant in the Bodleian, and is inscribed Εὐαγγελικῶν διάνοιαν ῥημάτων Χρυσοκέφαλος συντίθησιν ἐνθάδε ταπεινὸς Μακάριος Φιλαδελφείας, ὁ οἰκέτης τῆς μακαρίας Τριάδος. Fabricius gives the prooemium, "Cosmogenia," a Commentary on Genesis, divided into two parts, the first of which is entitled "Cosmogenia," and the second "Patriarchae." The MS. works of Chrysocephalus were nearly all known to Gretserus, and still more so to Leo Allatius, who often refers to them, and gives some fragments or passages of them in his works "De Concilio Florentino, adversus Creightonium," "Diatriba de Script. Symeon.," "De Psellis," &c. (Fabric. *Bibl. Graec.* viii. pp. 675—683; Cave, *Hist. Lit.* vol. ii. D. pp. 19, 20.) [W. P.]

CHRYSO'CHOUS (Χρυσόχοος), a poor man at Alexandria, who may have lived between the fifth and tenth centuries after Christ, of whom a story is told by Nicolaus Myrepsus. (*De Compos. Medicam.* xxiv. 60, 85, pp. 664, 666.) At the age of thirty-two he lost his sight, upon which he went to a chapel of the Blessed Virgin to offer up prayers for his recovery. Here he is said to have been directed to a place where he would find a written paper, which contained a prescription for making an eye-wash; by means of which he was himself restored to sight, and also gained a large income by healing others. At his death he gave the prescription to one of his daughters, and it has been preserved by Nicolaus Myrepsus. [W. A. G.]

CHRYSOCOCCES, GEO'RGIUS (Γεώργιος ὁ Χρυσοκόκκης), was a learned Greek physician, who lived in the middle of the fourteenth century of the Christian aera, and wrote several valuable works on astronomy and mathematics. It would seem that Georgius Chrysococces is identical with Chrysococces the friend of Theodore Gaza, both of whom were employed for some time in the library of the Vatican, and saved several valuable Greek MSS. from oblivion or destruction. None of the works of Chrysococces have been printed, although their publication would apparently be a valuable acquisition to the history of astronomy. His principal works extant in MS. are: Ἐξήγησις εἰς τὴν σύνταξιν τῶν Περσῶν ἐν κεφαλαίοις μξ', σὺν τοῖς Ἀστρονομικοῖς διαγράμμασι, καὶ Γεωγραφικοῖς πίναξιν, "Expositio in Constructionem Persarum per Capita 47, cum Astronomicis Designationibus, et Geographicis Tabulis," in the Bibl. Ambrosiana. It seems that this work is the same which we find in the Royal Library at Paris, under the title Γεωργίου τοῦ Χρυσοκόκκη τοῦ ἰατροῦ Ἀστρονομικά. There is another Codex in the same library, intitled Γεωργίου ἰατροῦ τοῦ Χρυσοκόκκη περὶ τῆς εὑρήσεως τῆς ἡμέρας τῆς ἁπλῶς συζυγίας ἡλίου καὶ σελήνης, "De inveniendis Syzygiis Lunae solaribus per singulos Anni Menses." In the Royal Library at Madrid is Πῶς δεῖ κατασκευάζειν Ὡροσκόπον, ἤτοι Ἀστρόλαβον, "Quomodo construendum sit Horoscopium, aut Astrolabium." A codex in the Ambrosian Library, inscribed Ἔκδοσις εἰς τὸ Ἰουδαϊκὸν ἑξαπτέρυγον, "Editio et Expositio Syntagmatis Canonum Astronomicorum Judaicorum," is attributed to Georgius Chrysococces, who has also left a MS. of Homer's Odyssey, written and accompanied with scholia by himself, in the year of the world 6844 (A. D. 1336), as it is said in the copy of this work which was formerly in the Bibl. Palatina at Heidelberg, whence it was sent to Rome by the Spaniards, and kept in the Vatican library till 1815, when it was sent back to Heidelberg with the rest of the Palatine library by order of pope Pius VII. It is doubtful if Georgius Chrysococces is the same Chrysococces who wrote a history of the Byzantine empire, of which a fragment on the murder of sultan Mürad I. in A. D. 1389 is given by Fabricius. The complete astronomical works of Chrysococces, as stated above, have not been published, but several of his Astronomical and Geographical tables have been inserted in various modern works on Astronomy and Geography. (Fabric. *Bibl. Graec.* xii. pp. 54 57.) [W. P.]

CHRYSO'GONUS (Χρυσόγονος.) 1. A celebrated player on the flute, who dressed in a sacred robe (πυθικὴ στολή) played to keep the rowers in time, when Alcibiades made his triumphal entry into the Peiraeeus on his return from banishment in B. C. 407. From a conversation between the father of Chrysogonus and Stratonicus, reported by Athenaeus, it seems that Chrysogonus had a brother who was a dramatic poet. Chrysogonus himself was the author of a poem or drama entitled Πολιτεία, which some attributed to Epicharmus. (Athen. xii. p. 353, d., viii. p. 350, e., xiv. p. 648, d.)

2. The father of the poet Samus, was an intimate friend and devoted servant of Philip V. of Macedon. (B. C. 220—179.) He was employed by Philip both in war and in peace, and possessed great influence with the king, which he seems to have exercised in an honourable manner, for Polybius says that Philip was most merciful when he followed the advice of Chrysogonus. (Polyb. v. 9, 97, vii. 12, ix. 23.)

CHRYSO'GONUS, L. CORNE'LIUS, a favourite freedman of Sulla, purchased, at Sulla's sale of the goods of the proscribed, the property of S. Roscius Amerinus, which was worth 250 talents, for 2000 denarii, and afterwards accused Roscius's son, who was also named S. Roscius Amerinus, of the murder of his father. (B. C. 80.) Cicero pronounced his first public oration in defence of Roscius, and in that oration we have a powerful picture of the profligate character of Chrysogonus. It cannot be said with certainty whether in this proceeding Chrysogonus was, as Plutarch affirms, merely the instrument of Sulla. (Plut. *Cic.* 3; Cic. *pro S. Rosc. Amer.*; Plin. *H. N.* xxxv. 18. s. 58.) [P. S.]

CHRYSOLO'RAS, DEME'TRIUS (Δεμήτριος ὁ Χρυσόλωρας), a native of Thessalonica, was a Greek priest renowned as a theologian, philosc-

pher, astronomer, and statesman. His uncommon talents procured him an introduction to John Cantacuzenus, formerly emperor (John VI.) and from 1355 a monk. Cantacuzenus recommended him to the emperor Manuel II. (1391—1425), by whom he was employed in various important offices. Manuel sent him on several occasions as ambassador to foreign courts. One hundred letters which Chrysoloras wrote to that emperor are extant in MS. in the Bodleian, and in the Royal Library at Paris. Besides these letters, Chrysoloras wrote several treatises on religious subjects, entitled Διάλογοι, such as "Dialogus adversus Demetrium Cydonium, pro Nicolao Cabasila de Processione Spiritus Sancti;" "Dialogus contra Latinos;" "Encomium in S. Demetrium Martyrem;" "Tractatus ex Libris Nili contra Latinos de Processione Spiritus Sancti;" "Epistola ad Barlaamum de Processione Spiritus Sancti," extant in a Latin translation, probably made by the same Barlaam with his own refutation, in the Bibliotheca Patrum Coloniensis;" "Homiliæ de Transfiguratione Christi;" "De Sepultura;" "De Resurrectione;" "De Annunciatione," &c., extant in MS. in different libraries in England and on the continent. "Disputatio coram Manuele Imperatore inter Demetrium Chrysoloram et Antonium Asculanum de Christi Verbis, Melius ei (Judae) esset si natus non fuisset," Ex versione Georgii Trombae, Florence, 1618; it seems that the Greek text of this work is lost. (Fabric. *Bibl. Graec.* xi. p. 411, &c.; Cave, *Hist. Lit.* vol. ii. p. 520.) [W. P.]

CHRYSOLO'RAS, MANUEL (Μανουὴλ ὁ Χρυσόλωρας), one of the most learned Greeks of his time, contributed to the revival of Greek literature in western Europe. Towards the close of the fourteenth century the Greek empire was in the greatest danger of being overthrown by sultan Bayazíd II., who, however, was checked in his ambitious designs by Timur, and being taken prisoner by him, died in captivity. Before this event, and probably in A. D. 1389, Manuel Chrysoloras was sent by the emperor Manuel Palaeologus to some European kings (among others to the English), at whose courts he remained several years, endeavouring to persuade them to undertake a crusade against the Turks. His efforts, however, were unsuccessful, for the western princes had no confidence in the Greek emperor, nor in his promises to effect the union of the Greek with the Latin church. Having become acquainted with several of the most learned Italians, he accepted their proposition to settle in Italy and to lecture on the Greek language and literature. This he did with great success in Venice, Florence, Milan (1397), Pavia, and Rome: his most distinguished pupils were Leonardo Aretino, Leonardo Bruni, Poggio Bracciotini, Filelfo, Francisco Strozzi, and many more. His renown as a learned priest and eloquent orator were so great, that he was sent to the council of Constance, where he died a short time after his arrival, in the month of April, 1415. He was buried in the church of the Dominicans at Constance, and Aeneas Sylvius wrote his epitaph, which is given in the works cited below.

Manuel Chrysoloras was the author of several treatises on religious subjects, and a considerable number of letters on various topics, which are extant in different libraries in Italy, France, Germany, and Sweden. Only two of his works have been printed, viz., 1. "Epistolae III de Comparatione Veteris et Novae Romae," the Greek text with a Latin version by Petrus Lambecius, appended to "Codices de Antiquitatibus Constantinop." Paris, 1665, fol. These letters are elegantly written. The first is rather prolix, and is addressed to the emperor John Palaeologus; the second to John Chrysoloras; and the third to Demetrius Chrysoloras. This John Chrysoloras, the contemporary of Manuel and Demetrius Chrysoloras, wrote some treatises and letters of little importance, several of which are extant in MS. 2. Ἐρώτηματα sive Quaestiones (that is, "Grammaticales"), printed probably for the first time in 1488, and frequently reprinted at the latter end of that century and the beginning of the next. This is a grammar of the Greek language, and one of the first that circulated in Italy. (Fabric. *Bibl. Graec.* xi. p. 409, &c.) [W. P.]

CHRYSOPELEIA (Χρυσοπέλεια), a hamadryad who was one day in great danger, as the oak-tree which she inhabited was undermined by a mountain torrent. Arcas, who was hunting in the neighbourhood, discovered her situation, led the torrent in another direction, and secured the tree by a dam. Chrysopeleia became by Arcas the mother of Elatus and Apheidas. (Apollod. iii. 9. § 1; Tzetz. *ad Lycoph.* 480.) [L. S.]

CHRYSO'STOMUS, JOANNES (Χρυσόστομος, golden-mouthed, so surnamed from the power of his eloquence), was born at Antioch, most probably A. D. 347, though the dates 344 and 354 have also been given. His father Secundus was a general in the imperial army, and his mother Anthusa was left a widow soon after his birth. From her he received his first religious impressions, so that she was to him what Monica was to Augustin, though, unlike Augustin, Chrysostom from his earliest childhood was continually advancing in seriousness and earnestness of mind, and underwent no violent inward struggle before he embraced Christianity. To this circumstance, Neander (*Kirchengesch.* iii. p. 1440, &c.) attributes the peculiar form of his doctrine, his strong feeling that the choice of belief or unbelief rests with ourselves, and that God's grace is given in proportion to our own wish to receive it. Libanius taught him eloquence, and said, that he should have desired to see him his successor in his school, if the Christians had not stolen him. Before his ordination, he retired first to a monastery near Antioch, and afterwards to a solitary cavern, where he committed the whole of the Bible to memory. In this cavern he so injured his health that he was obliged to return to Antioch, where he was ordained deacon by the bishop Meletius, A. D. 381, who had previously baptized him, and afterwards presbyter by Flavianus, successor to Meletius, A. D. 386. At Antioch his success as a preacher was so great, that on the death of Nectarius, archbishop of Constantinople, he was chosen to succeed him by Eutropius, minister to the emperor Arcadius, and the selection was readily ratified by the clergy and people of the imperial city, A. D. 397. The minister who appointed him was a eunuch of infamous profligacy, and Chrysostom was very soon obliged to extend to him the protection of the church. Tribigild, the Ostrogoth, aided by the treachery of Gainas, the imperial general, who hated and despised Eutropius, threatened Constantinople itself by his armies, and demanded as a condition of peace the head of Eutropius, who fled to the sanctuary of the cathedral. While he was grovelling in terror at the altar,

Chrysostom ascended the pulpit, and by his eloquence saved his life for the time, though it was afterwards sacrificed to the hatred of his enemies.

The sermons of the archbishop soon gave great offence at Constantinople. The tone of his theology was always rather of a practical than a doctrinal kind, and his strong sense of the power of the human will increased his indignation at the immorality of the capital. He was undoubtedly rash and violent in his proceedings, and the declamatory character of his preaching was exactly adapted to express the stern morality of his thoughts. He was also disliked for the simplicity of his mode of living, and the manner in which he diverted the revenues of his see from the luxuries in which his predecessors had consumed them, to humane and charitable objects. Many of the worldly-minded monks and clergy, as well as the ministers and ladies of the court, became his enemies, and at their head appeared the empress Eudoxia herself, who held her husband's weak mind in absolute subjection. His unpopularity was spread still more widely in consequence of a visitation which he held in Asia Minor, two years after his consecration, in which he accused several bishops of simony and other gross crimes, and deposed thirteen of them. (Comp. *Hom.* iii. *in Act. Apost.*) Meanwhile, a contest had arisen in Egypt between Theophilus, patriarch of Alexandria, and certain monks of Nitria, who followed the opinions of Origen. At their head were four of one family, known as the Tall Brothers (*ἀδελφοὶ μακροί*), against whom Theophilus seems to have been prejudiced by a strictly private quarrel. (Palladius, *ap. Chrysost.* ed. Montfauc. vol. xiii.) He excommunicated them, and they fled to Constantinople, where they sought the protection of Chrysostom and of the empress. A long dispute followed, in the course of which Theophilus, by artfully working on the simplicity of Epiphanius, bishop of Cyprus, and other prelates hostile to the opinions of Origen, prejudiced them against Chrysostom as implicated in the charge of heresy with which those views had recently been branded by a synod. Eudoxia, who had summoned Theophilus to Constantinople to answer the charge of persecuting the Nitrian monks, became his warm friend when she saw in him her instrument for the destruction of Chrysostom; and he arrived at the capital of the East not as an accused person, but as the judge of its archbishop. But the same causes which had brought on Chrysostom the hatred of the higher orders had made him the idol of the people; and as it was thought unsafe to hold a synod against him within the city, it was summoned to meet on an estate at Chalcedon, called the oak, whence it is known by the name of *σύνοδος πρὸς τὴν δρύν*. The accusations against him were various; his inhospitality was especially put forward (*ὅτι τὴν φιλοξενίαν ἀθετεῖ, μονοσιτίαν ἐπιτηδεύων, ὅτι μόνος ἐσθίει, ἀσωτῶς ζῶν Κυκλώπων βιόν*, Phot. *Cod.* 59), and the charge of Origenism was used to blind the better part of the assembly. Before this council Chrysostom steadily refused to appear, until four bishops, notoriously his enemies, were removed from it, who are called by Isidore of Pelusium (i. 152) *σύνεργοι ἢ μᾶλλον συναπόσταται* with Theophilus. He was therefore deposed for contumacy, forty-five bishops subscribing his sentence, to which was added a hint to the emperor, that his sermons against Eudoxia subjected him to the penalties of treason. At first he refused to desert the flock which God had entrusted to him; but, on hearing that there was a danger of an insurrection in his favour, he retired from Constantinople, to which he was recalled in a few days by a hasty message from the empress, whose superstitious fears were alarmed by an earthquake, which the enraged people considered as a proof of the divine anger at his banishment. But in two months after his return he was again an exile. The festivities attending the dedication of a silver statue of Eudoxia near the cathedral had disturbed the worshippers, and provoked an angry sermon from the archbishop, who, on hearing that this had excited anew the enmity of the empress, began another sermon with this exordium:—"Herodias again rages, once more she dances, she again requires the head of John." This offence Eudoxia could not forgive. A new synod of Eastern bishops, guided by the advice of Theophilus, condemned Chrysostom for resuming his functions before his previous sentence had been legally reversed, and he was hastily conveyed to the desolate town of Cucusus, on the borders of Isauria, Cilicia, and Armenia.

Chrysostom's character shone even more brightly in adversity than it had done in power. In spite of the inclement climate to which he was banished, and continual danger from the neighbourhood of Isaurian robbers, he sent letters full of encouragement and Christian faith to his friends at Constantinople, and began to construct a scheme for spreading the gospel among the Persians and Goths. He met with much sympathy from other churches, especially the Roman, whose bishop, Innocent, declared himself his warm friend and supporter. All this excited jealousy at Constantinople, and in the summer of A. D. 407 an order came for his removal to Pityus, in Pontus, at the very extremity of the East-Roman empire. But the fatigues of his journey, which was performed on foot under a burning sun, were too much for him, and he died at Comana in Pontus, in the 60th year of his age. His last words were those of Job,—*δόξα τῷ Θεῷ πάντων ἕνεκεν*, and formed a worthy conclusion of a life spent in God's service. His exile nearly caused a schism at Constantinople, where a party, named after him Johannists, separated from the church, and refused to acknowledge his successors. They did not return to the general communion till A. D. 438, when the archbishop Proclus prevailed on the emperor Theodosius II. to bring back the bones of Chrysostom to. Constantinople, where they were received with the highest honours, the emperor himself publicly imploring the forgiveness of heaven for the crime of his parents, Arcadius and Eudoxia. Chrysostom, as we learn from his biographers, was short, with a large bald head, high forehead, hollow cheeks, and sunken eyes. The Greek church celebrates his festival Nov. 13, the Latin, Jan. 27.

The works of Chrysostom are most voluminous. They consist of: 1. Homilies on different parts of Scripture and points of doctrine and practice. 2. Commentaries, by which, as we learn from Suidas, he had illustrated the whole of the Bible, though some of them afterwards perished in a fire at Constantinople. 3. Epistles addressed to a great number of different persons. 4. Treatises on various subjects, *e. g.* the Priesthood (six books), Providence (three books), &c. 5. Liturgies. Of the homilies, those on St. Paul are superior to anything in ancient theology, and Thomas Aquinas

said, that he would not accept the whole city of Paris for those on St. Matthew, delivered at Antioch, A. D. 390–397. The letters written in exile have been compared to those of Cicero composed under similar circumstances; but in freedom from vanity and selfishness, and in calmness and resignation, Chrysostom's epistles are infinitely superior to Cicero's. Among the collection of letters is one from the emperor Honorius to his brother Arcadius in defence of Chrysostom, found in the Vatican, and published by Baronius and afterwards by Montfaucon.

The merits of Chrysostom as an expositor of Scripture are very great. Rejecting the allegorical interpretations which his predecessors had put upon it, he investigates the meaning of the text grammatically, and adds an ethical or doctrinal application to a perspicuous explanation of the sense. The first example of grammatical interpretation had indeed been set by Origen, many of whose critical remarks are of great merit; but Chrysostom is free from his mystical fancies, and quite as well acquainted with the language of the New Testament. The Greek expositors who followed him have done little more than copy his explanations. The commentary of Theodoret is a faithful compendium of Chrysostom's homilies, and so also are the works of Theophylact and Oecumenius, so much so that to those who wish to gain a knowledge of the results of his critical labours, the study of the two latter may be recommended as perfectly correct compilers from their more prolix predecessor.

Of Chrysostom's powers as a preacher the best evidence is contained in the history of his life; there is no doubt that his eloquence produced the deepest impression on his hearers, and while we dissent from those who have ranked him with Demosthenes and Cicero, we cannot fail to admire the power of his language in expressing moral indignation, and to sympathise with the ardent love of all that is good and noble, the fervent piety, and absorbing faith in the Christian revelation, which pervade his writings. His faults are too great diffuseness and a love of metaphor and ornament. He often repelled with indignation the applause with which his sermons were greeted, exclaiming, "The place where you are is no theatre, nor are you now sitting to gaze upon actors." (*Hom.* xvii. Matt. vii.) There are many respects in which he shews the superiority of his understanding to the general feelings of the age. We may cite as one example the fact, that although he had been a monk, he was far from exalting monachism above the active duties of the Christian life. (See *Hom.* vii. in Heb. iv.; *Hom.* vii. in Ephes. iv.) "How shall we conquer our enemies," he asks in one place, "if some do not busy themselves about goodness at all, while those who do withdraw from the battle?" (*Hom.* vi. in 1 Cor. iv.) Again, he was quite free from the view of inspiration which prevailed at Alexandria, and which considered the Bible in such a sense the word of God, as to overlook altogether the human element in its composition, and the difference of mind and character in its authors. Variations in trifles he speaks of as proofs of truth (*Hom.* i. in Matth.); so that he united the principal intellectual with the principal moral element necessary for an interpretator of Scripture, a critical habit of mind with a real depth of Christian feeling. At the same time he was not always free from the tendencies of the time, speaking often of miracles wrought by the relics of martyrs, consecrated oil, and the sign of the cross, and of the efficacy of exorcism, nor does he always express himself on some of the points already noticed with the same distinctness as in the examples cited above. His works are historically valuable as illustrating the manners of the 4th and 5th centuries of the Christian aera, the social state of the people, and the luxurious licence which disgraced the capital. (See Jortin, *Eccles. Hist.* iv. p. 169, &c.)

The most elaborate among the ancient authorities for Chrysostom's life are the following:— 1. Palladius, bishop of Helenopolis, whose work (a dialogue) was published in a Latin translation at Venice A. D. 1533, and in the original text at Paris in 1680. It is to be found in Montfaucon's edition of Chrysostom's works, vol. xiii. 2. The Ecclesiastical Histories of Socrates (lib. vi.), Sozomenus (lib. viii.), Theodoret (v. 27). 3. The works of Suidas (Ἰωάννης), and Isidore of Pelusium (ii. *Epist.* 42), besides several others, some published and some in MS., of which a list will be found in Fabricius (*Bibl. Graec.* vol. viii. pp. 456-460). Among the more modern writers it will suffice to mention Erasmus (vol. iii. *Ep.* 1150. p. 1331, &c., ed. Lugd. Bat.), J. Frederic Meyer (*Chrysostomus Lutheranus*, Jena, 1630), with Hack's reply (*S. J. Chrysostomus a Lutheranismo vindicatus*, 1683), Cave (*Script. Eccl. Hist. Litter.* vol. i), Lardner (*Credibility of the Gospel Hist.* part ii. vol. x. c. 118), Tillemont (*Mémoires Ecclésiastiques*, vol. xi. pp. 1—405, &c.), and Montfaucon, his principal editor. Gibbon's account (*Decline and Fall*, xxxii.) is compiled from Palladius, Socrates, Sozomen, Theodoret, Tillemont, Erasmus, and Montfaucon. But the best of all will be found in Neander (*Kirchengesch.* ii. 3, p. 1440, &c.), who has also published a separate life of Chrysostom.

Chrysostom's works were first published in Latin at Venice in 1503, *Comment. impensa et studio Bernardini Staynini Tridinensis et Gregorii de Gregoriis.* Several editions followed at Basle, also in Latin, and in 1523 the Homilies on Genesis were translated there by Oecolampadius (Hauschein). In 1536 his works were published at Paris, but the most famous edition which appeared in that city was *cura Frontonis Ducaei*, 1613, whose translation is much commended by Montfaucon. In Greek were first published at Verona, 1529, the Homilies on St. Paul's Epistles, edited by Gilbert Bishop of Verona, with a preface by Donatus, addressed to Pope Clement VII. In 1610-13, the most complete collection of Chrysostom's works which had yet appeared was published at Eton by Norton, the king's printer, under the superintendence of Henry Savil, in 8 vols.: this edition contained notes by Casaubon and others. In 1609, at Paris, F. Morell began to publish the Greek text with the version of Ducaeus, a task which was completed by Charles Morell in 1633. Of this edition the text is compiled from that of Savil, and that of an edition of the Commentaries on the New Testament, published at Heidelberg by Commelin, 1591—1603. In 1718–38 appeared, also at Paris, the editio optima by Bernard de Montfaucon, in 13 vols. folio. He has endeavoured to ascertain the date of the different works, has prefixed to most of them a short dissertation on the circumstances under which it was

written, with an inquiry into its authenticity, and has added very much hitherto unpublished, together with the principal ancient lives of Chrysostom. Montfaucon was a Benedictine monk, and was assisted by others of his order. Of separate works of Chrysostom the editions and translations are almost innumerable. Erasmus translated some of the homilies and commentaries; and the edition of two homilies (those on 1 Cor. and 1 Thess. iv.) "Gr. Lat. interprete Joanne Cheko, Cantabrigiensi, Londini, ap. Reyner Vuolfuin. 1543" is interesting as the first book printed with Greek types in England. Some of the homilies are translated in the Library of the Fathers now publishing at Oxford, and those on St. Matthew have been recently edited by the Rev. F. Field, Fellow of Trin. Coll. Cambridge. The number of MSS. of Chrysostom is also immense: the principal of these are in the royal library at Paris, the imperial library at Vienna (to which collection two of great value were added by Maria Theresa), and that of St. Mark at Venice. [G. E. L. C.]

CHRYSO'STOMUS, DION. [DION.]

CHRYSO'THEMIS (Χρυσόθεμις). There are four mythical females of this name (Hygin. *Fab.* 170, *Poet. Astr.* ii. 25; Diod. v. 22; Hom. *Il.* ix. 287), and one male, a son of Carmanor, the priest of Apollo at Tarrha in Crete. He is said to have been a poet, and to have won the first victory in the Pythian games by a hymn on Apollo. (Paus. x. 7. § 2.) [L. S.]

CHRYSO'THEMIS (Χρυσόθεμις) and EUTE'LIDAS (Ευτελίδας), statuaries of Argos, made in bronze the statues of Damaretus and his son Theopompus, who were each twice victorious in the Olympic games. The victories of Demaretus were in the 65th and 66th Olympiads, and the artists of course lived at the same time (B. C. 520 and onwards). Pausanias describes one of the statues, and quotes the inscription, which contained the names of the artists, and which described them as τέχναν εἰδότες ἐκ προτέρων, which appears to mean that, like the early artists in general, they each belonged to a family in which art was hereditary. (x. 6. § 2.) [P. S.]

CHRYSUS (Χρυσός), the fourteenth (or thirteenth) of the family of the Asclepiadae, was the youngest son of Nebrus, the brother of Gnosidicus, and the father of Elaphus; and lived in the sixth century B. C. in the island of Cos. During the Crissaean war, while the Amphyctions were besieging the town of Crissa in Phocis, the plague broke out among their army. Having consulted the oracle of Delphi in consequence, they were directed to fetch from Cos "the young of a stag, together with gold," which was interpreted to mean Nebrus and Chrysus. They accordingly persuaded them both to join the camp, where Chrysus was the first person to mount the wall at the time of the general assault, but was at the same time mortally wounded, B. C. 591. He was buried in the hippodrome at Delphi, and worshipped by the inhabitants as a hero (ἐναγίζω). (Thessali *Oratio*, in Hippocr. *Opera*, vol. iii. p. 836, &c.) [W. A. G.]

CHTHO'NIA (Χθονία), may mean the subterraneous, or the goddess of the earth, that is, the protectress of the fields, whence it is used as a surname of infernal divinities, such as Hecate (Apollon. Rhod. iv. 148; Orph. *Hymn.* 35. 9), Nyx (Orph. *Hymn.* 2. 8), and Melinoë (Orph. *Hymn.* 70. 1), but especially of Demeter. (Herod. ii. 123; Orph. *Hymn.* 39. 12; Artemid. ii. 35; Apollon. Rhod. iv. 987.) Although the name, in the case of Demeter, scarcely requires explanation, yet mythology relates two stories to account for it. According to one of them, Clymenus and Chthonia, the children of Phoroneus, founded at Hermione a sanctuary of Demeter, and called her Chthonia from the name of one of the founders. (Paus. ii. 35. § 3.) According to an Argive legend, Demeter on her wanderings came to Argolis, where she was ill-received by Colontas. Chthonia, his daughter, was dissatisfied with her father's conduct, and, when Colontas and his house were burnt by the goddess, Chthonia was carried off by her to Hermione, where she built a sanctuary to Demeter Chthonia, and instituted the festival of the Chthonia in her honour. (Paus. ii. 35. § 3; *Dict. of Ant.* s. v. Χθόνια.) A third mythical personage of this name occurs in Apollodorus (iii. 15. § 1). [L. S.]

CHTHO'NIUS (Χθόνιος) has the same meaning as Chthonia, and is therefore applied to the gods of the lower world, or the shades (Hom. *Il.* ix. 457; Hesiod. *Op.* 435; Orph. *Hymn.* 17. 3, 69. 2, *Argon.* 973), and to beings that are considered as earth-born. (Apollod. iii. 4. § 1; Apollon. Rhod. iv. 1398.) It is also used in the sense of "gods of the land," or "native divinities." (Apollon. Rhod. iv. 1322.) There are also several mythical personages of the name of Chthonius. (Apollod. ii. 1. § 5, iii. 4. §§ 1, 5; Ov. *Met.* xii. 441; Diod. v. 53; Paus. ix. 5. § 1; Hygin. *Fab.* 178.) [L. S.]

CHUMNUS, GEORGIUS, a native of Candace or Chandace, in the island of Crete, lived most probably during the later period of the Greek empire. He wrote a history in verse, beginning with the creation of the world and going down to the reign of David and Solomon, kings of Judaea, which is extant in MS. in the imperial library at Vienna, and was formerly in the library of John Suzzo (Susius) at Constantinople. (Fabric. *Bibl. Graec.* xii. p. 43; Cave, *Hist. Lit.* vol. ii. D. p. 13.) [W. P.]

CHUMNUS, MICHAEL, a Graeco-Roman jurist and canonist, who was nomophylax, and afterwards metropolitan of Thessalonica. He is said by Pohl (*ad Suares. Notit. Basil.* p. 138, n. [α.]) to have lived in the 13th century, in the time of Nicephorus Blemmydas, patriarch of Constantinople, and to have been the author of various works. He is cited by Mat. Blastares (*Leunc. J. G. R.* i. pp. 482, 487), and is known by a short treatise on the degrees of relationship (περὶ τῶν βαλσαμῶν [qu. βαθμῶν] τῆς συγγενείας), inserted in the collection of Leunclavius (i. p. 519). By Suarez (who erroneously identifies Chumnus and Domnus), Chumnus is mentioned among the scholiasts upon the Basilica (*Notit. Basil.* § 42), but this seems to be an error. (Böcking, *Institutionen*, Bonn, 1843, i. p. 108, n. 48; Heimbach, *de Basil. Orig.* p. 87.) [J. T. G.]

CHUMNUS, NICE'PHORUS, renowned as a statesman, a philosopher, and a divine, lived in the latter part of the 13th and in the beginning of the 14th century. He was probably a native of Constantinople, and belonged undoubtedly to one of the first families in the Greek empire. Enjoying the confidence and friendship of the emperor Andronicus Palaeologus the elder, he was successively appointed praefect of the Canicleus, keeper of the imperial seal-ring, and magnus stratope-

darcha, and his merits were so great, that as early as 1295 Andronicus asked the hand of his daughter, Irene, for one of his sons, John Palaeologus, to whom she was married in the same year. During the unfortunate civil contest between Andronicus the elder and his grandson, Andronicus the younger, Chumnus remained faithful to his imperial patron, and for some time defended the town of Thessalonica, of which he was praefect, against the troops of Andronicus the younger, whom he compelled to raise the siege. It seems that Chumnus had more influence and did more for the support of Andronicus the elder, than any other of the ministers of this unfortunate emperor. Towards the end of his life Chumnus took orders and retired into a convent, where he lived under the name of Nathanael, and occupied himself with literary pursuits. The time of his death has not been ascertained, but we must presume that he died after 1330, during the reign of Andronicus the younger.

Nicephorus Chumnus is the author of numerous works and treatises on philosophical, religious, ecclesiastical, rhetorical, and legal subjects, none of which have ever been printed; they are extant in MS. in the principal libraries of Rome, Venice, and Paris. We give the titles of some of them as they stand in Latin in the catalogues of those libraries: "Confutatio Dogmatis de Processione Spiritus Sancti;" "Sermo in Christi Transfigurationem;" "Symbuleuticus de Justitia ad Thessalonicenses, et Urbis Encomium;" "Ex Imperatoris Decreto, ut Judices jurejurando obligentur, ad Munus sancte obeundum;" "Encomium ad Imperatorem" (Andronicum II.); "Querela adversus Niphonem ob male administratam Patriarchatus sui Provinciam;" "Oratio funebris in Theoleptum Metropolitam Philadelphiae;" "Ad Imperatorem de Obitu Despotae et Filii ejus," a letter to Andronicus II. the elder, on the death of his son, the despot John, who had married Irene, the daughter of Chumnus; "De Charitate, erga Proximum, et omnia reliquenda ut Christum sequamur, &c.;" "De Mundi Natura;" "De Primis et Simplicibus Corporibus;" "Quod Terra quum in Medio sit, infra se nihil habeat;" "Quod neque Materia ante Corpora, neque Formae seorsim, sed haec ipsa simul constent;" "Contra Plotinum de Anima rationali Quaestiones variae, ubi de Metempsychosi, de Belluis, utrum Intellectu praeditae sint, nec ne, de Corporum Resurrectione, et aliis disseritur;" "De Anima sensitiva et vegetiva;" "Quod non impossibile sit, etiam secundum physices Rationes, collocatam esse Aquam in Firmamento, tum, quum Orbis Terrarum creatus sit, eamque ibi esse et perpetuo manere," &c. There are also extant "Oratio in Laudem Imperatoris Andronici Senioris," and a great number of letters on various subjects, several of which seem to be of great interest for history, while others, as well as the works cited above, appear to be of considerable importance for the history of Greek civilization in the middle ages. (Fabric. *Bibl. Graec.* vol. vii. pp. 675, 676; Cave, *Hist. Liter.* vol. ii. p. 494, ad an. 1320; Nicephorus Gregoras, lib. vii. p. 168, ed. Paris; Cantacuzenus, lib. i. p. 45, ed. Paris.) [W. P.]

C. CICEREIUS, the secretary (*scriba*) of the elder Scipio Africanus, was a candidate for the praetorship in B. C. 174 along with Scipio's son, but when he saw that he was obtaining more votes than the latter, he resigned in his favour. (Val. Max. iv. 5. § 3, iii. 5. § 2.) Cicereius was, however, elected praetor in the following year (B. C. 173), and he obtained the province of Sardinia, but was ordered by the senate to go to Corsica first, in order to conduct the war against the inhabitants of that island. After defeating the Corsicans in battle, he granted them peace on the payment of 200,000 pounds of wax, and then passed over to Sardinia. On his return to Rome next year (B. C. 172) he sued for a triumph on account of his victory in Corsica, and when this was refused by the senate, he celebrated on his own authority a triumph on the Alban mount, a practice which had now become not unfrequent. In the same year he was one of the three ambassadors sent to the Illyrian king, Gentius; and in B. C. 167 he was again despatched on the same mission. In the year before (B. C. 168) he dedicated on the Alban mount the temple to Juno Moneta, which he had vowed in his battle with the Corsicans five years before. (Liv. xli. 33, xlii. 1, 7, 21, 26 xlv. 17, 15.)

CI'CERO, the name of a family, little distinguished in history, belonging to the plebeian Claudia gens, the only member of which mentioned is C. Claudius Cicero, tribune of the plebs in B. C. 454. (Liv. iii. 31.) The word seems to be connected with *cicer*, and may have been originally applied by way of distinction to some individual celebrated for his skill in raising that kind of pulse, by whom the epithet would be transmitted to his descendants. Thus the designation will be precisely analogous to *Bulbus*, *Fabius*, *Lentulus*, *Piso*, *Tubero*, and the like. [W. R.]

CI'CERO, the name of a family of the Tullii. The Tullii Cicerones had from time immemorial been settled at Arpinum, which received the full franchise in B. C. 188; but they never aspired to any political distinction until the stock was raised by the great orator from that obscurity into which it quickly relapsed after his death. His genealogy, so far as it can be traced, is represented in the following table.

1. M. Tullius Cicero. Married Gratidia.

2. M. Tullius Cicero. Married Helvia.

3. L. Tullius Cicero.

5. M. Tullius Cicero, the orator. Married. 1. Terentia. 2. Publilia.

6. Q. Tullius Cicero. Married Pomponia.

4. L. Tullius Cicero.

a

b

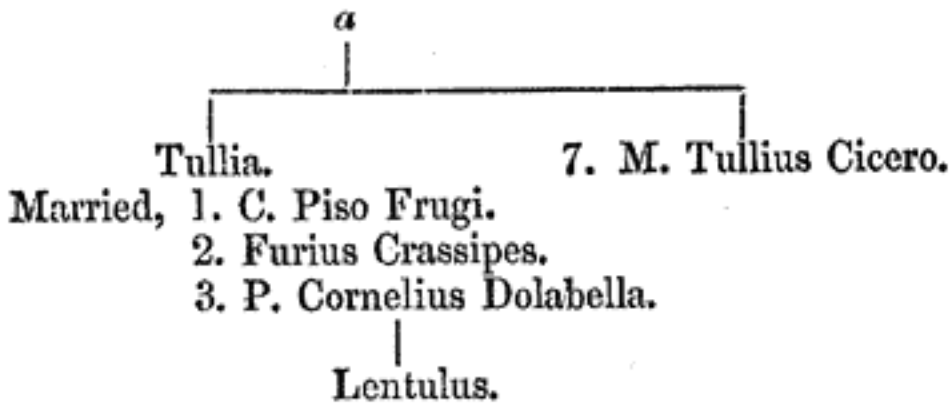

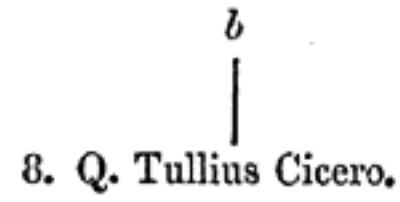

1. M. TULLIUS CICERO, grandfather of the orator, appears to have taken a lead in his own community, and vigorously opposed the projects of his fellow-townsman and brother-in-law, M. Gratidius, who had raised a great commotion at Arpinum by agitating in favour of a law for voting by ballot. The matter was referred to the consul M. Aemilius Scaurus (B. C. 115), who complimented Cicero on his conduct, declaring that he would gladly see a person of such spirit and integrity exerting his powers on the great field of the metropolis, instead of remaining in the seclusion of a country town. The old man was still alive at the birth of his eldest grandson (B. C. 106), whom he little resembled in his tastes, for he was no friend to foreign literature, and was wont to say, that his contemporaries were like Syrian slaves, the more Greek they knew, the greater scoundrels they were. (Cic. *de Leg.* ii. 1, iii. 16, *de Orat.* ii. 66.)

2. M. TULLIUS CICERO, son of the foregoing, and father of the orator. He was a member of the equestrian order, and lived upon his hereditary estate, in the neighbourhood of Arpinum, near the junction of the Fibrenus with the Liris, devoted to literary pursuits, till far advanced in life, when he removed to Rome for the purpose of educating his two boys, Marcus and Quintus, and became the proprietor of a house in the Carinae. His reputation as a man of learning procured for him the society and friendship of the most distinguished characters of the day, especially the orators M. Antonius and L. Crassus, and the jurists Q. Scaevola and C. Aculeo, the latter of whom was his brother-in-law, being married to the sister of his wife Helvia. Although naturally of a delicate constitution, by care and moderation he attained to a good old age, and died in the year B. C. 64, while his son, whose rapid rise he had had the happiness of witnessing, was canvassing for the consulship with every prospect of success. (*De Leg.* ii. 1, *de Orat.* ii. 1, *de Off.* iii. 19, *ad Att.* i. 6.)

3. L. TULLIUS CICERO, brother of the foregoing. He accompained M. Antonius the orator to Cilicia in B. C. 103 as a private friend, and remained with him in the province until his return the following year. He must have lived for a considerable time after this period, since he was in the habit of giving his nephew many particulars with regard to the pursuits of Antonius. (*De Orat.* ii. 1.)

4. L. TULLIUS CICERO, son of the foregoing. He was the constant companion and schoolfellow of the orator, travelled with him to Athens in B. C. 79, and subsequently acted as his assistant in collecting evidence against Verres. On this occasion the Syracusans paid him the compliment of voting him a public guest (*hospes*) of their city, and transmitted to him a copy of the decree to this effect engraved on a tablet of brass. Lucius died in B. C. 68, much regretted by his cousin, who was deeply attached to him. (*De Fin.* v. 1, *c. Verr.* iv. 11, 61, 64, 65, *ad Att.* i. 5.)

5. M. TULLIUS CICERO, the orator, eldest son of No. 2. In what follows we do not intend to enter deeply into the complicated political transactions of the era during which this great man flourished, except in so far as he was directly and personally interested and concerned in the events. The complete history of that momentous crisis must be obtained by comparing this article with the biographies of ANTONIUS, AUGUSTUS, BRUTUS, CAESAR, CATILINA, CATO, CLODIUS PULCHER [CLAUDIUS], CRASSUS, LEPIDUS, POMPEIUS, and the other great characters of the day.

1. BIOGRAPHY OF CICERO.

M. Tullius Cicero was born on the 3rd of January, B. C. 106, according to the Roman calendar, at that epoch nearly three months in advance of the true time, at the family residence in the vicinity of Arpinum. No trustworthy anecdotes have been preserved with regard to his childhood, for little faith can be reposed in the gossiping stories collected by Plutarch of the crowds who were wont to flock to the school where he received the first rudiments of knowledge, for the purpose of seeing and hearing the young prodigy; but we cannot doubt that the aptitude for learning displayed by himself and his brother Quintus induced their father to remove to Rome, where he conducted their elementary education according to the advice of L. Crassus, who pointed out both the subjects to which their attention ought chiefly to be devoted, and also the teachers by whom the information sought might be best imparted. These instructors were, with the exception perhaps of Q. Aelius, the grammarian (*Brut.* 56), all Greeks, and among the number was the renowned Archias of Antioch, who had been living at Rome under the protection of Lucullus ever since B. C. 102, and seems to have communicated a temporary enthusiasm for his own pursuits to his pupil, most of whose poetical attempts belong to his early youth. In his sixteenth year (B. C. 91) Cicero received the manly gown, and entered the forum, where he listened with the greatest avidity to the speakers at the bar and from the rostra, dedicating however a large portion of his time to reading, writing, and oratorical exercises. At this period he was committed by his father to the care of the venerable Q. Mucius Scaevola, the augur, whose side he scarcely ever quitted, acquiring from his lips that acquaintance with the constitution of his country and the principles of jurisprudence, and those lessons of practical wisdom which proved of inestimable value in his future career. During B. C. 89, in accordance with the ancient practice not yet entirely obsolete which required every citizen to be a soldier, he served his first and only campaign under Cn. Pompeius Strabo (father of Pompeius Magnus), then engaged in prosecuting with vigour the Social war, and was present at the conference between his commander and P. Vettius Scato, general of the Marsi, by

whom the Romans had been signally defeated, a few months before, and the consul P. Rutilius Lupus slain.

For upwards of six years from the date of his brief military career Cicero made no appearance as a public man. During the whole of the fierce struggle between Marius and Sulla he identified himself with neither party, but appears to have carefully kept aloof from the scenes of strife and bloodshed by which he was surrounded, and to have given himself up with indefatigable perseverance to those studies which were essential to his success as a lawyer and orator, that being the only path open to distinction in the absence of all taste or talent for martial achievements. Accordingly, during the above period he first imbibed a love for philosophy from the discourses of Phaedrus the Epicurean, whose lectures, however, he soon deserted for the more congenial doctrines instilled by Philo, the chief of the New Academy, who with several men of learning had fled from Athens when Greece was invaded by the troops of Mithridates. From Diodotus the Stoic, who lived and died in his house, he acquired a scientific knowledge of logic. The principles of rhetoric were deeply impressed upon his mind by Molo the Rhodian, whose reputation as a forensic speaker was not inferior to his skill as a teacher; while not a day passed in which he did not apply the precepts inculcated by these various masters in declaiming with his friends and companions, sometimes in Latin, sometimes in Greek, but more frequently in the latter language. Nor did he omit to practise composition, for he drew up the treatise commonly entitled *De Inventione Rhetorica*, wrote his poem *Marius*, and translated Aratus together with the *Oeconomics* of Xenophon.

But when tranquillity was restored by the final discomfiture of the Marian party, and the business of the forum had resumed, in outward appearance at least, its wonted course, the season seemed to have arrived for displaying those abilities which had been cultivated with so much assiduity, and accordingly at the age of twenty-five Cicero came forward as a pleader. The first of his extant speeches, in a civil suit, is that for P. Quinctius (B. C. 81), in which, however, he refers to some previous efforts; the first delivered upon a criminal trial was that in defence of Sex. Roscius of Ameria, charged with parricide by Chrysogonus, a freedman of Sulla, supported, as it was understood, by the influence of his patron. No one being disposed to brave the wrath of the all-powerful dictator by openly advocating the cause of one to whom he was supposed to be hostile, Cicero, moved partly by compassion and partly by perceiving that this was a noble opportunity for commencing his career as a protector of the oppressed (see *de Off.* ii. 14), and establishing at considerable apparent but little real risk his character as a fearless champion of innocence, boldly came forward, pronounced a most animating and powerful address, in which he did not scruple to animadvert distinctly in the strongest terms upon the cruel and unjust measures of the favourite, and by implication on the tyranny of those by whom he was upheld, and succeeded in procuring the acquittal of his client. Soon after (B. C. 79) he again came indirectly into collision with Sulla; for having undertaken to defend the interests of a woman of Arretium, a preliminary objection was taken against her title to appear in court, inasmuch as she belonged to a town the inhabitants of which in the recent troubles had been deprived of the rights of citizenship. But Cicero denounced the act by which she and her fellow-citizens had been stripped of their privileges as utterly unconstitutional and therefore in itself null and void, and carried his point although opposed by the eloquence and experience of Cotta. It does not appear probable, notwithstanding the assertion of Plutarch to the contrary, that Cicero experienced or dreaded any evil consequences from the displeasure of Sulla, whose power was far too firmly fixed to be shaken by the fiery harangues of a young lawyer, although other circumstances compelled him for a while to abandon the field upon which he had entered so auspiciously. He had now attained the age of twenty-seven, but his constitution was far from being vigorous or his health robust. Thin almost to emaciation, with a long scraggy neck, his general appearance and habit of body were such as to excite serious alarm among his relations, especially since in addition to his close application to business, he was wont to exert his voice, when pleading, to the uttermost without remission, and employed incessantly the most violent action. Persuaded in some degree by the earnest representations of friends and physicians, but influenced still more strongly by the conviction that there was great room for improvement in his style of composition and in his mode of delivery, both of which required to be softened and tempered, he determined to quit Italy for a season, and to visit the great fountains of arts and eloquence. Accordingly (B. C. 79) he repaired in the first instance to Athens, where he remained for six months, diligently revising and extending his acquaintance with philosophy by listening to the famous Antiochus of Ascalon, studying rhetoric under the distinguished and experienced Demetrius Syrus, attending occasionally the lectures of Zeno the Epicurean, and enjoying the society of his brother Quintus, of his cousin Lucius, and of Pomponius Atticus, with whom he now cemented that close friendship which proved one of the chief comforts of his life, and which having endured unshaken the fiercest trials, was dissolved only by death. After quitting Athens he made a complete tour of Asia Minor, holding fellowship during the whole of his journey with the most illustrious orators and rhetoricians of the East, — Menippus of Stratoniceia, Dionysius of Magnesia, Aeschylus of Cnidus, and Xenocles of Adramyttium, — carefully treasuring up the advice which they bestowed and profiting by the examples which they afforded. Not satisfied even with this discipline and these advantages, he passed over to Rhodes (B. C. 78), where he became acquainted with Posidonius, and once more placed himself under the care of Molo, who took great pains to restrain and confine within proper limits the tendency to diffuse and redundant copiousness which he remarked in his disciple.

At length, after an absence of two years, Cicero returned to Rome (B. C. 77), not only more deeply skilled in the theory of his art and improved by practice, but almost entirely changed. His general health was now firmly established, his lungs had acquired strength, the habit of straining his voice to the highest pitch had been conquered, his excessive and unvarying vehemence had evaporated, the whole form and character of his oratory both in matter and delivery had assumed a steady, sub-

dued, composed, and well-regulated tone. Transcendant natural talents, developed by such elaborate and judicious training under the most celebrated masters, stimulated by burning zeal and sustained by indomitable perseverance, could scarcely fail to command success. His merits were soon discerned and appreciated, the prejudice at first entertained that he was a mere Greekling, an indolent man of letters, was quickly dissipated; shyness and reserve were speedily dispelled by the warmth of public applause; he forthwith took his station in the foremost rank of judicial orators, and ere long stood alone in acknowledged pre-eminence; his most formidable rivals, Hortensius, eight years his senior, and C. Aurelius Cotta, now (B. C. 76) canvassing for the consulship, who had long been kings of the bar, having been forced, after a short but sharp contest for supremacy, to yield.

Cicero had now reached the age (of 30) at which the laws permitted him to become candidate for the lowest of the great offices of state, and although comparatively speaking a stranger, and certainly unsupported by any powerful family interest, his reputation and popularity already stood so high, that he was elected (B. C. 76) quaestor by the votes of all the tribes. The lot decided that he should serve in Sicily under Sex. Peducaeus, praetor of Lilybaeum. During his tenure of office (B. C. 75) he executed with great skill the difficult and delicate task of procuring large additional supplies of corn for the relief of the metropolis, then suffering from a severe dearth, and at the same time displayed so much liberality towards the farmers of the revenue and such courtesy towards private traders, that he excited no jealousy or discontent, while he maintained such strict integrity, rigid impartiality, and disinterested self-denial, in all branches of his administration, that the delighted provincials, little accustomed to the exhibition of these virtues in the person of a Roman magistrate, devised unheard-of honours to testify their gratitude. Some of the leading weaknesses in the character of Cicero, inordinate vanity and a propensity to exaggerate extravagantly the importance of his services, now began to shew themselves, but they had not yet acquired such a mastery over his mind as to prevent him from laughing at the disappointments he encountered. Thus we find him describing with considerable humour in one of his speeches (*pro Planc.* 26) the exalted idea he had formed at this period of his own extraordinary merits, of the position which he occupied, and of the profound sensation which his proceedings must have caused at Rome. He imagined that the scene of his duties was, as it were, the stage of the world, and that the gaze of all mankind had been watching his performances ready to condemn or to applaud. Full of the consciousness of this celebrity he landed at Puteoli (B. C. 74), and intense was his mortification when he discovered that even his own acquaintances among the luxurious crowd who thronged that gay coast were absolutely ignorant, not only of what he had been doing, but even of where he had been, a lesson, he tells us, which though severe was most valuable, since it taught him that, while the eyes of his countrymen were bright and acute their ears were dull, and pointed out the necessity of mingling with the people and keeping constantly in their view, of frequenting assiduously all places of general resort, and of admitting visitors and clients to his presence, under any circumstances, and at all hours, however inconvenient or unseasonable.

For upwards of four years after his return to Rome in the beginning of B. C. 74, the life of Cicero presents an entire blank. That he was actively engaged in the courts of law is certain, for he himself informs us, that he was employed in a multitude of causes (*Brut.* 92), and that his powers had now attained to the full vigour of maturity; but we know not even the name of one of these orations, except perhaps that, "Pro M. Tullio," some important fragments of which have been recently brought to light. Meanwhile, Lucullus had been pressing the war in the East against Mithridates with great energy and the happiest results; the power of Pompey and of Crassus at home had been steadily increasing, although a bad feeling had sprung up between them in consequence of the events connected with the final suppression of the servile war of Spartacus. They, however, discharged harmoniously the duties of their joint consulship (B. C. 70), and seem to have felt that it was necessary for their interests to control the high aristocratical faction, for by their united exertions the plebeian tribunes recovered the vital privileges of which they had been deprived by Sulla, and the equites were once more admitted to serve as judices on criminal trials, sharing this distinction with the senate and the tribuni aerarii. In this year Cicero became candidate for the aedileship, and the issue of the contest was if possible more triumphant than when he had formerly solicited the suffrage of the people, for he was chosen not only by a majority in every tribe, but carried a greater number of votes than any one of his competitors. A little while before this gratifying demonstration of public approbation, he undertook the management of the most important trial in which he had hitherto been engaged—the impeachment preferred against Verres, for misgovernment and complicated oppression, by the Sicilians, whom he had ruled as praetor of Syracuse for the space of three years. (73—71.) Cicero, who always felt much more inclined to appear in the character of a defender than in the invidious position of an accuser, was prevailed upon to conduct this cause by the earnest entreaties of his provincial friends, who reposed the most perfect confidence in his integrity and good-will, and at the same time were fully alive to the advantage that would be secured to their suit from the local knowledge of their advocate. The most strenuous exertions were now made by Verres, backed by all the interest of the Metelli and other powerful families, to wrest the case out of the hands of Cicero, who, however, defeated the attempt; and, having demanded and been allowed 110 days for the purpose of collecting evidence, instantly set out, accompanied by his cousin Lucius, for Sicily, where he exerted himself so vigorously, that he traversed the whole island in less than two months, and returned attended by all the necessary witnesses and loaded with documents. Another desperate effort was made by Hortensius, now consul-elect, who was counsel for the defendant, to raise up obstacles which might have the effect of delaying the trial until the commencement of the following year, when he counted upon a more favourable judge, a more corrupt jury, and the protection of the chief magistrates; but here again he was defeated by the promptitude

and decision of his opponent, who opened the case very briefly upon the fifth of August, proceeded at once to the examination of the witnesses, and the production of the depositions and other papers, which taken together constituted a mass of testimony so decisive, that Verres gave up the contest as hopeless, and retired at once into exile without attempting any defence. The full pleadings, however, which were to have been delivered had the trial been permitted to run its ordinary course were subsequently published by Cicero, and form, perhaps, the proudest monument of his oratorical powers, exhibiting that extraordinary combination of surpassing genius with almost inconceivable industry, of brilliant oratory with minute accuracy of inquiry and detail, which rendered him irresistible in a good cause and often victorious in a bad one.

The most important business of his new office (B. C. 69) were the preparations for the celebration of the Floralia, of the Liberalia, and of the Ludi Romani in honour of the three divinities of the Capitol. It had become a common custom for the aediles to lavish enormous sums on these shows, in the hope of propitiating the favour of the multitude and securing their support. Cicero, whose fortune was very moderate, at once perceiving that, even if he were to ruin himself, it would be impossible for him to vie in splendour with many of those who were likely to be his rivals in his upward course, with very correct judgment resolved, while he did nothing which could give reasonable offence, to found his claims to future distinction solely on those talents which had already won for him his present elevation, and accordingly, although he avoided everything like meanness or parsimony in the games presented under his auspices, was equally careful to shun ostentation and profuse expenditure.

For nearly three years the history of Cicero is again a blank, that is, until the close of B. C. 67, when he was elected first praetor by the suffrages of all the centuries, and this on three several occasions, the comitia having been twice broken off in consequence of the disturbances connected with the passing of the Cornelian law. The duties of this magistracy, on which he entered in January, B. C. 66, were two-fold. He was called upon to preside in the highest civil court, and was also required to act as commissioner (*quaestor*) in trials for extortion, while in addition to his judicial functions he continued to practise at the bar, and carried through single-handed the defence of Cluentius, in the most singular and interesting *cause célèbre* bequeathed to us by antiquity. But the most important event of the year was his first appearance as a political speaker from the rostra, when he delivered his celebrated address to the people in favour of the Manilian law, maintaining the cause of Pompey against the hearty opposition of the senate and the optimates. That his conduct on this occasion was the result of mature deliberation we cannot doubt. Nor will it be difficult to discern his real motives, which were perhaps not quite so pure and patriotic as his panegyrists would have us believe. Hitherto his progress, in so far as any external obstacles were concerned, had been smooth and uninterrupted; the ascent had been neither steep nor rough; the quaestorship, the aedileship, the praetorship, had been gained almost without a struggle: but the great prize of the consulship, on which every ambitious hope and desire had long been fixed, was yet to be won, and he had every reason to anticipate the most determined resistance on the part of the nobles (we use the word in the technical Roman sense), who guarded the avenues to this the highest honour of the state with watchful jealousy against the approach of any new man, and were likely to strain every nerve to secure the exclusion of the son of an obscure municipal knight. Well aware that any attempt to remove or soften the inveterate prejudices of these men would be met, if not by open hostility and insult, most surely by secret treachery, he resolved to throw himself into the arms of the popular faction, whose principles he detested in his heart, and to rivet their favour by casting into the scale of their idol the weight of his own influence with the middle classes, his proper and peculiar party. The popularity of the orator rose higher than ever; the friendship of Pompey, now certainly the most important individual in the commonwealth, was secured, and the success which attended the operations in the East smothered if it did not extinguish the indignation of the senatorial leaders. Perhaps we ought not here to omit adding one more to the almost innumerable examples of the incredible industry of Cicero. It is recorded, that, during his praetorship, notwithstanding his complicated engagements as judge, pleader, and politician, he found time to attend the rhetorical school of Antonius Gnipho, which was now rising to great eminence. (Suet. *de Illustr. Gramm.* 7; Macrob. *Sat.* iii. 12.)

During the eighteen months which followed (65–64), Cicero having declined to accept a province, kept his eye steadily fixed upon one great object, and employed himself unceasingly in watching every event which could in any way bear upon the consular elections. It appears from his letters, which now begin to open their treasures to us, that he had six competitors, of whom the most formidable were C. Antonius, a nephew of the great orator, who perished during the Marian proscription, and the notorious Catiline. The latter was threatened with a criminal prosecution, and it is amusing to observe the lawyer-like coolness with which Cicero speaks of his guilt being as clear as the noon-day sun, at the same time indicating a wish to defend him, should such a course be for his own interest, and expressing great pleasure at the perfidy of the accuser who was ready to betray the cause, and the probable corruption of the judices, a majority of whom it was believed might be bought over. Catiline was, however, acquitted without the aid of his rival, and formed a coalition with Antonius, receiving strenuous assistance from Crassus and Caesar, both of whom now began to regard with an evil eye the partizan of Pompey, whose splendid exploits filled them with increasing jealousy and alarm. That Cicero viewed this union with the most lively apprehensions is evident from the fragments of his address, *In Toga candida*, in which he appears to have dissected and exposed the vices and crimes of his two opponents with the most merciless severity. But his fears proved groundless. His star was still in the ascendant; he was returned by all the centuries, while his colleague Antonius obtained a small majority only over Catiline. The attention of the new consul immediately after entering upon office (B. C. 63) was occupied with the agrarian law of Rullus,

with regard to which we shall speak more fully hereafter; in quelling the tumults excited by the enactment of Otho; in reconciling the descendants of those proscribed by Sulla to the civil disabilities under which they laboured; in defending C. Rabirius, charged with having been concerned in the death of Saturninus; in bringing forward a measure to render the punishment of bribery more stringent; in checking the abuses connected with the nominations to a *legatio libera;* and in remedying various defects in the administration of justice. But his whole thoughts were soon absorbed by the precautions required to baffle the treason of Catiline. The origin and progress of that famous plot, the consummate courage, prudence, caution, and decision manifested throughout by Cicero under circumstances the most delicate and embarrassing, are fully detailed elsewhere. [CATILINA.] For once the nation did not prove thankless to their benefactor. Honours were showered down upon him such as no citizen of Rome had ever enjoyed. Men of all ranks and all parties hailed him as the saviour of his country; Catulus in the senate, and Cato in the forum, addressed him as "parens patriae," father of his father-land; thanksgivings in his name were voted to the gods, a distinction heretofore bestowed only on those who had achieved a victory in a field of battle; and all Italy joined in testifying enthusiastic admiration and gratitude. But in addition to the open and instant peril from which the consul had preserved the commonwealth, he had made a grand stroke of policy, which, had it been firmly and honestly followed out by those most deeply interested, might have saved the constitution from dangers more remote but not less formidable. The equites or monied men had for half a century been rapidly rising in importance as a distinct order, and now held the balance between the optimates or aristocratic faction, the members of which, although exclusive, selfish, and corrupt, were for their own sakes steadfast supporters of the laws and ancient institutions, and felt no inclination for a second Sulla, even had he been one of themselves; and the populares or democratic faction, which had degenerated into a venal rabble, ever ready to follow any revolutionary scheme promoted by those who could stimulate their passions or buy their votes. Although in such a state of affairs the equites were the natural allies of the senate, from being deeply interested in the preservation of order and tranquillity, yet unfortunately the long-protracted struggle for the right of acting as judices in criminal trials had given rise to the most bitter animosity. But when all alike were threatened with immediate destruction this hostility was forgotten; Cicero persuaded the knights, who always placed confidence in him as one of themselves, to act heartily with the senate, and the senate were only too glad to obtain their co-operation in such an emergency. Could this fair fellowship have been maintained, it must have produced the happiest consequences; but the kindly feelings passed away with the crisis which called them forth; a dispute soon after arose with the farmers of the Asiatic revenues, who desired to be relieved from a disadvantageous contract; neither side shewed any spirit of fair mutual concession; the whole body of the equites making common cause with their brethren became violent and unreasonable; the senate remained obstinate, the frail bond was rudely snapped asunder, and Caesar, who had viewed this alliance with no small dissatisfaction, contrived to paralyze the hands of the only individual by whom the league could have been renewed.

Meanwhile, Cicero could boast of having accomplished an exploit for which no precedent could be found in the history of Rome. Of ignoble birth, of small fortune, without family or connexions, without military renown, by the force of his intellectual powers alone, he had struggled upwards, had been chosen to fill in succession all the high offices of the state, as soon as the laws permitted him to become a candidate, without once sustaining a repulse; in the garb of peace he had gained a victory of which the greatest among his predecessors would have been proud, and had received tributes of applause of which few triumphant generals could boast. His fortune, after mounting steadily though swiftly, had now reached its culminating point of prosperity and glory; for a brief space it remained stationary, and then rapidly declined and sunk. The honours so lavishly heaped upon him, instead of invigorating and elevating, weakened and debased his mind, and the most splendid achievement of his life contained the germ of his humiliation and downfal. The punishment inflicted by order of the senate upon Lentulus, Cethegus, and their associates, although perhaps morally justified by the emergency, was a palpable violation of the fundamental principles of the Roman constitution, which solemnly declared, that no citizen could be put to death until sentenced by the whole body of the people assembled in their comitia; and for this act Cicero, as the presiding magistrate, was held responsible. It was in vain to urge, that the consuls had been armed with dictatorial authority; for, although even a dictator was always liable to be called to account, there was in the present instance no semblance of an exertion of such power, but the senate, formally assuming to themselves judicial functions which they had no right to exercise, formally gave orders for the execution of a sentence which they had no right to pronounce. The argument, pressed again and again by Cicero, that the conspirators by their guilt had forfeited all their privileges, while it is virtually an admission of the principle stated above, is in itself a mere flimsy sophism, since it takes for granted the guilt of the victims—the very fact which no tribunal except the comitia or commissioners nominated by the comitia could decide. Nor were his enemies, and those who secretly favoured the traitors, long in discovering and assailing this vulnerable point. On the last day of the year, when, according to established custom, he ascended the rostra to give an account to the people of the events of his consulship, Metellus Celer, one of the new tribunes, forbad him to speak, exclaiming, that the man who had put Roman citizens to death without granting them a hearing was himself unworthy of being heard. But this attack was premature. The audience had not yet forgotten their obligations and their recent escape; so that when Cicero, instead of simply taking the common oath to which he was restricted by the interposition of the tribune, swore with a loud voice that he had saved the republic and the city from ruin, the crowd with one voice responded, that he had sworn truly, and escorted him in a body to his house with every demonstration of respect and affection.

Having again refused to accept the government

of a province, an employment for which he felt no vocation, Cicero returned to the senate as a private individual (B. C. 62), and engaged in several angry contests with the obnoxious tribune. But after the excitement occasioned by these disputes, and by the destruction of Catiline with his army which followed soon after, had subsided, the eyes of men were turned away for a while in another direction, all looking forward eagerly to the arrival of Pompey, who at length reached Rome in the autumn, loaded with the trophies of his Asiatic campaigns. But, although every one was engrossed with the hero and his conquests, to the exclusion of almost every other object, we must not pass over an event which occurred towards the end of the year, and which, although at first sight of small importance, not only gave rise to the greatest scandal in the city, but was indirectly the source of misfortune and bitter suffering to Cicero. While the wife of Caesar was celebrating in the house of her husband, then praetor and pontifex maximus, the rites of the Bona Dea, from which male creatures were excluded with the most scrupulous superstition, it was discovered that P. Clodius Pulcher, son of Appius (consul B. C. 79), had found his way into the mansion disguised in woman's apparel, and, having been detected, had made his escape by the help of a female slave. Instantly all Rome was in an uproar. The matter was laid before the senate, and by them referred to the members of the pontifical college, who passed a resolution that sacrilege had been committed. Caesar forthwith divorced his wife. Clodius, although the most powerful interest was exerted by his numerous relations and connexions to hush up the affair, and attempts were even made to stop the proceedings by violence, was impeached and brought to trial. In defence he pleaded an alibi, offering to prove that he was at Interamna at the very time when the crime was said to have been committed; but Cicero came forward as a witness, and swore that he had met and spoken to Clodius in Rome on the day in question. In spite of this decisive testimony, and the evident guilt of the accused, the judices, with that corruption which formed one of the most fatal symptoms of the rottenness of the whole social fabric, pronounced him innocent by a majority of voices. (B. C. 61.) Clodius, whose popular talents and utter recklessness rendered him no insignificant enemy, now vowed deadly vengeance against Cicero, whose destruction from thenceforward was the chief aim of his life. To accomplish this purpose more readily, he determined to become a candidate for the tribuneship; but to effect this it was necessary in the first place that he should be adopted into a plebeian family by means of a special law. This, after protracted opposition, was at length accomplished (B. C. 60), although irregularly, through the interference of Caesar and Pompey, and he was elected tribune in the course of B. C. 59.

While this underplot was working, the path of Cicero had been far more thorny than heretofore. Intoxicated by his rapid elevation, and dazzled by the brilliant termination of his consulship, his self-conceit had become overweening, his vanity uncontrollable and insatiable. He imagined that the authority which he had acquired during the late perilous conjuncture would be permanently maintained after the danger was past, and that he would be invited to grasp the helm and steer single-handed the vessel of the state. But he slowly and painfully discovered that, although addressed with courtesy, and listened to with respect, he was in reality powerless when seeking to resist the encroachments of such men as Pompey, Crassus, and Caesar; and hence he viewed with the utmost alarm the disposition now manifested by these three chiefs to bury their former jealousies, and to make common cause against the aristocratic leaders, who, suspicious of their ulterior projects, were using every art to baffle and outmanœuvre them. Hence Cicero also, at this epoch perceiving how fatal such a coalition must prove to the cause of freedom, earnestly laboured to detach Pompey, with whom he kept up a close but somewhat cold intimacy, from Caesar; but having failed, with that unsteadiness and want of sound principle by which his political life was from this time forward disgraced, began to testify a strong inclination to join the triumvirs, and in a letter to Atticus (ii. 5), B. C. 59, actually names the price at which they could purchase his adherence—the seat in the college of augurs just vacant by the death of Metellus Celer. Finding himself unable to conclude any satisfactory arrangement, like a spoiled child, he expresses his disgust with public life, and longs for an opportunity to retire from the world, and devote himself to study and philosophic contemplation. But while in the letters written during the stormy consulship of Caesar (B. C. 59) he takes a most desponding view of the state of the commonwealth, and seems to consider slavery as inevitable, he does not appear to have foreseen the storm impending over himself individually; and when at length, after the election of Clodius to the tribuneship, he began to entertain serious alarm, he was quieted by positive assurances of friendship and support from Pompey conveyed in the strongest terms. One of the first acts of his enemy, after entering upon office, notwithstanding the solemn pledge he was said to have given to Pompey that he would not use his power to the injury of Cicero, was to propose a bill interdicting from fire and water any one who should be found to have put a Roman citizen to death untried. Here Cicero committed a fatal mistake. Instead of assuming the bold front of conscious innocence, he at once took guilt to himself, and, without awaiting the progress of events, changed his attire, and assuming the garb of one accused, went round the forum, soliciting the compassion of all whom he met. For a brief period public sympathy was awakened. A large number of the senate and the equites appeared also in mourning, and the better portion of the citizens seemed resolved to espouse his cause. But all demonstrations of such feelings were promptly repressed by the new consuls, Piso and Gabinius, who from the first displayed steady hostility, having been bought by the promises of Clodius, who undertook to procure for them what provinces they pleased. The rabble were infuriated by the incessant harangues of their tribune; nothing was to be hoped from Crassus; the good offices of Caesar had been already rejected; and Pompey, the last and only safeguard, contrary to all expectations, and in violation of the most solemn engagements, kept aloof, and from real or pretended fear of some outbreak refused to interpose. Upon this, Cicero, giving way to despair, resolved to yield to the storm, and quitting Rome at the beginning of April, (B. C. 58), reached Brundisium about the middle of the month. From thence he crossed over to

Greece, and taking up his residence at Thessalonica, where he was hospitably received by Plancius, quaestor of Macedonia, remained at that place until the end of November, when he removed to Dyrrachium. His correspondence during the whole of this period presents the melancholy picture of a mind crushed and paralyzed by a sudden reverse of fortune. Never did divine philosophy fail more signally in procuring comfort or consolation to her votary. The letters addressed to Terentia, to Atticus, and others, are filled with unmanly wailing, groans, sobs, and tears. He evinces all the desire but wants the physical courage necessary to become a suicide. Even when brighter prospects begin to dawn, when his friends were straining every nerve in his behalf, we find them receiving no judicious counsel from the object of their solicitude, nought save renewed complaints, captious and querulous repinings. For a time indeed his prospects were sufficiently gloomy. Clodius felt no compassion for his fallen foe. The instant that the departure of Cicero became known, a law was presented to and accepted by the tribes, formally pronouncing the banishment of the fugitive, forbidding any one to entertain or harbour him, and denouncing as a public enemy whosoever should take any steps towards procuring his recall. His magnificent mansion on the Palatine, and his elaborately decorated villas at Tusculum and Formiae were at the same time given over to plunder and destruction. But the extravagant and outrageous violence of these measures tended quickly to produce a strong reaction. As early as the beginning of June, in defiance of the laws of Clodius, a movement was made in the senate for the restoration of the exile; and, although this and other subsequent efforts in the same year were frustrated by the unfriendly tribunes, still the party of the good waxed daily stronger, and the general feeling became more decided. The new consuls (B. C. 57) and the whole of the new college of tribunes, led on by Milo, took up the cause; but great delay was occasioned by formidable riots attended with fearful loss of life, until at length the senate, with the full approbation of Pompey, who, to give greater weight to his words, read a speech which he had prepared and written out for the occasion, determined to invite the voters from the different parts of Italy to repair to Rome and assist in carrying a law for the recall of him who had saved his country from ruin, passing at the same time the strongest resolutions against those who should venture under any pretext to interrupt or embarrass the holding of the assembly. Accordingly, on the 4th of August, the bill was submitted to the comitia centuriata, and carried by an overwhelming majority. On the same day Cicero quitted Dyrrachium, and crossed over to Brundisium, where he was met by his wife and daughter. Travelling slowly, he received deputations and congratulatory addresses from all the towns on the line of the Appian way, and having arrived at the city on the 4th of September, a vast multitude poured forth to meet and escort him, forming a sort of triumphal procession as he entered the gates, while the crowd collected in groups on the steps of the temples rent the air with acclamations when he passed through the forum and ascended the capitol, there to render homage and thanks to Jupiter Maximus.

Nothing at first sight can appear more strange and inexplicable than the abrupt downfal of Cicero, when suddenly hurled from a commanding eminence he found himself a helpless and almost friendless outcast; and again, on the other hand, the boundless enthusiasm with which he was greeted on his return by the selfsame populace who had exulted so furiously in his disgrace. A little consideration will enable us, however, to fathom the mystery. From the moment that Cicero laid down his consulship he began to lose ground with all parties. The senate were disgusted by the arrogant assumption of superiority in an upstart stranger; the equites were displeased because he would not cordially assent to their most unreasonable and unjust demands; the people, whom he had never attempted to flatter or cajole, were by degrees lashed into fury against one who was unceasingly held up before their eyes as the violator of their most sacred privileges. Moreover, the triumvirs, who were the active though secret movers in the whole affair, considered it essential to their designs that he should be humbled and taught the risk and folly of playing an independent part, of seeking to mediate between the conflicting factions, and thus in his own person regulating and controlling all. They therefore gladly availed themselves of the energetic malignity of Clodius, each dealing with their common victim in a manner highly characteristic of the individual. Caesar, who at all times, even under the greatest provocation, entertained a warm regard and even respect for Cicero, with his natural goodness of heart endeavoured to withdraw him from the scene of danger, and at the same time to lay him under personal obligations; with this intent he pressed him to become one of his legates: this being declined, he then urged him to accept the post of commissioner for dividing the public lands in Campania; and it was not until he found all his proposals steadfastly rejected that he consented to leave him to his fate. Crassus gave him up at once, without compunction or regret: they had never been cordial friends, had repeatedly quarrelled openly, and their reconciliations had been utterly hollow. The conduct of Pompey, as might have been expected, was a tissue of selfish, cautious, calculating, cold-blooded dissimulation; in spite of the affection and unwavering confidence ever exhibited towards him by Cicero, in spite of the most unequivocal assurances both in public and private of protection and assistance, he quietly deserted him, without a pang, in the moment of greatest need, because it suited his own plans and his own convenience. But soon after the departure of Cicero matters assumed a very different aspect; his value began once more to be felt and his absence to be deplored. The senate could ill afford to lose the most able champion of the aristocracy, who possessed the greater weight from not properly belonging to the order; the knights were touched with remorse on account of their ingratitude towards one whom they identified with themselves, who had often served them well, and might again be often useful; the populace, when the first fervour of angry passion had passed away, began to long for that oratory to which they had been wont to listen with such delight, and to remember the debt they owed to him who had saved their temples, dwellings, and property from destruction; while the triumviri, trusting that the high tone of their adversary would be brought low by this severe lesson, and that he would henceforth be passive, if not a subservient tool, were eager to check

and overawe Clodius, who was now no longer disposed to be a mere instrument in their hands, but, breaking loose from all restraint, had already given symptoms of open rebellion. Their original purpose was fully accomplished. Although the return of Cicero was glorious, so glorious that he and others may for a moment have dreamed that he was once more all that he had ever been, yet he himself and those around him soon became sensible that his position was entirely changed, that his spirit was broken, and his self-respect destroyed. After a few feeble ineffectual struggles, he was forced quietly to yield to a power which he no longer dared to resist, and was unable to modify or guide. Nor were his masters content with simple acquiescence in their transactions; they demanded positive demonstrations on their behalf. To this degradation he was weak enough to submit, consenting to praise in his writings those proceedings which he had once openly and loudly condemned (*ad Att.* iv. 5), uttering sentiments in public totally inconsistent with his principles (*ad Att.* iv. 6), professing friendship for those whom he hated and despised (*ad Fam.* i. 9), and defending in the senate and at the bar men who had not only distinguished themselves as his bitter foes, but on whom he had previously lavished every term of abuse which an imagination fertile in invective could suggest. (*Ad Fam.* vii. 1, v. 8.)

Such was the course of his life for five years (B. C. 57–52), a period during the whole of which he kept up warm social intercourse with the members of the triumvirate, especially Pompey, who remained constantly at Rome, and received all outward marks of high consideration. A large portion of his time was occupied by the business of pleading; but being latterly in a great measure released from all concern or anxiety regarding public affairs, he lived much in the country, and found leisure to compose his two great political works, the *De Republica* and the *De Legibus*.

After the death of Crassus (B. C. 53) he was admitted a member of the college of augurs, and towards the end of B. C. 52, at the very moment when his presence might have been of importance in preventing an open rupture between Pompey and Caesar, he was withdrawn altogether from Italy, and a new field opened up for the exercise of his talents, an office having been thrust upon him which he had hitherto earnestly avoided. In order to put a stop in some degree to the bribery, intrigues, and corruption of every description, for which the Roman magistrates had become so notorious in their anxiety to procure some wealthy government, a law was enacted during the third consulship of Pompey (B. C. 52) ordaining, that no consul or praetor should be permitted to hold a province until five years should have elapsed from the expiration of his office, and that in the meantime governors should be selected by lot from those persons of consular and praetorian rank who had never held any foreign command. To this number Cicero belonged: his name was thrown into the urn, and fortune assigned to him Cilicia, to which were annexed Pisidia, Pamphylia, some districts (of Cappadocia) to the north of mount Taurus, and the island of Cyprus. His feelings and conduct on this occasion present a most striking contrast to those exhibited by his countrymen under like circumstances. Never was an honourable and lucrative appointment bestowed on one less willing to accept it. His appetite for praise seems to have become more craving just in proportion as his real merits had become less and the dignity of his position lowered; but Rome was the only theatre on which he desired to perform a part. From the moment that he quitted the metropolis, his letters are filled with expressions of regret for what he had left behind, and of disgust with the occupations in which he was engaged; every friend and acquaintance is solicited and importuned in turn to use every exertion to prevent the period of his absence from being extended beyond the regular and ordinary space of a single year. It must be confessed that, in addition to the vexatious interruption of all his pursuits and pleasures, the condition of the East was by no means encouraging to a man of peace. The Parthians, emboldened by their signal triumph over Crassus, had invaded Syria; their cavalry was scouring the country up to the very walls of Antioch, and it was generally believed that they intended to force the passes of mount Amanus, and to burst into Asia through Cilicia, which was defended by two weak legions only, a force utterly inadequate to meet the emergency. Happily, the apprehensions thus excited were not realized: the Parthians received a check from Cassius which compelled them in the mean time to retire beyond the Euphrates, and Cicero was left at liberty to make the circuit of his province, and to follow out that system of impartiality, moderation, and self-control which he was resolved should regulate not only his own conduct but that of every member of his retinue. And nobly did he redeem the pledge which he had voluntarily given to his friend Atticus on this head—strictly did he realise in practice the precepts which he had so well laid down in former years for the guidance of his brother. Nothing could be more pure and upright than his administration in every department; and his staff, who at first murmured loudly at a style of procedure which most grievously curtailed their emoluments, were at length shamed into silence. The astonished Greeks, finding themselves listened to with kindness, and justice dispensed with an even hand, breathed nothing but love and gratitude, while the confidence thus inspired enabled Cicero to keep the publicans in good-humour by settling to their satisfaction many complicated disputes, and redressing many grievances which had sprung out of the wretched and oppressive arrangements for the collection of the revenue. Not content with the fame thus acquired in cultivating the arts of peace, Cicero began to thirst after military renown, and, turning to account the preparations made against the Parthians, undertook an expedition against the lawless robber tribes who, dwelling among the mountain fastnesses of the Syrian frontier, were wont to descend whenever an opportunity offered and plunder the surrounding districts. The operations, which were carried on chiefly by his brother Quintus, who was an experienced soldier and one of his legati, were attended with complete success. The barbarians, taken by surprise, could neither escape nor offer any effectual resistance; various clans were forced to submit; many villages of the more obstinate were destroyed; Pindenissus, a strong hill fort of the Eleutherocilices, was stormed on the Saturnalia (B. C. 51), after a protracted siege; many prisoners and much plunder were secured; the general was saluted as imperator by his troops; a despatch was transmitted

to the senate, in which these achievements were detailed with great pomp; every engine was set to work to procure a flattering decree and supplications in honour of the victory; and Cicero had now the weakness to set his whole heart upon a triumph —a vision which he long cherished with a degree of childish obstinacy which must have exposed him to the mingled pity and derision of all who were spectators of his folly. The following spring (B. C. 50) he again made a progress through the different towns of his province, and as soon as the year of his command was concluded, having received no orders to the contrary, delegated his authority to his quaestor, C. Caelius, and quitted Laodicea on the 30th of July (B. C. 50), having arrived in that city on the 31st of the same month in the preceding year. Returning homewards by Ephesus and Athens, he reached Brundisium in the last week of November, and arrived in the neighbourhood of Rome on the fourth of January (B. C. 49), at the very moment when the civil strife, which had been smouldering so long, burst forth into a blaze of war, but did not enter the city because he still cherished sanguine hopes of being allowed a triumph.

From the middle of December (B. C. 50) to the end of June (B. C. 49) he wrote almost daily to Atticus. The letters which form this series exhibit a most painful and humiliating spectacle of doubt, vacillation, and timidity, together with the utter absence of all singleness of purpose, and an utter want of firmness, either moral or physical. At first, although from habit, prejudice, and conviction disposed to follow Pompey, he seriously debated whether he would not be justified in submitting quietly to Caesar, but soon afterwards accepted from the former the post of inspector of the Campanian coast, and the task of preparing for its defence, duties which he soon abandoned in disgust. Having quitted the vicinity of Rome on the 17th of January, he spent the greater portion of the two following months at Formiae in a state of miserable restlessness and hesitation; murmuring at the inactivity of the consuls; railing at the policy of Pompey, which he pronounced to be a tissue of blunders; oscillating first to one side and then to the other, according to the passing rumours of the hour; and keeping up an active correspondence all the while with the leaders of both parties, to an extent which caused the circulation of reports little favourable to his honour. Nor were the suspicions thus excited altogether without foundation, for it is perfectly evident that he more than once was on the point of becoming a deserter, and in one epistle (*ad Att.* viii. 1) he explicitly confesses, that he had embarked in the aristocratical cause sorely against his will, and that he would at once join the crowd who were flocking back to Rome, were it not for the incumbrance of his lictors, thus clinging to the last with pitiable tenacity to the faint and fading prospect of a military pageant, which must in his case have been a mockery. His distress was if possible augmented when Pompey, accompanied by a large number of senators, abandoned Italy; for now arose the question fraught with perplexity, whether he could or ought to stay behind, or was bound to join his friends; and this is debated over and over again in a thousand different shapes, his intellect being all the while obscured by irresolution and fear. These tortures were raised to a climax by a personal interview with Caesar, who urged him to return to Rome and act as a mediator, a proposal to which Cicero, who appears, if we can trust his own account, to have comported himself for the moment with considerable boldness and dignity, refused to accede, unless he were permitted to use his own discretion and enjoy full freedom of speech —a stipulation which at once put an end to the conference. At last, after many lingering delays and often renewed procrastination, influenced not so much by any overpowering sense of rectitude or consistency as by his sensitiveness to public opinion, to the "sermo hominum" whose censure he dreaded far more than the reproaches of his own conscience, and impressed also with a strong belief that Caesar must be overwhelmed by the enemies who were closing around him, he finally decided to pass over to Greece, and embarked at Brundisium on the 7th of June (B. C. 49). For the space of nearly a year we know little of his movements; one or two notes only have been preserved, which, combined with an anecdote given by Macrobius (*Sat.* ii. 3), prove that, during his residence in the camp of Pompey he was in bad health, low spirits, embarrassed by pecuniary difficulties, in the habit of inveighing against everything he heard and saw around him, and of giving way to the deepest despondency. After the battle of Pharsalia (August 9, B. C. 48), at which he was not present, Cato, who had a fleet and a strong body of troops at Dyrrachium, offered them to Cicero as the person best entitled by his rank to assume the command; and upon his refusing to have any further concern with warlike operations, young Pompey and some others of the nobility drew their swords, and, denouncing him as a traitor, were with difficulty restrained from slaying him on the spot. It is impossible to tell whether this narrative, which rests upon the authority of Plutarch, is altogether correct; but it is certain that Cicero regarded the victory of Caesar as absolutely conclusive, and felt persuaded that farther resistance was hopeless. While, therefore, some of his companions in arms retired to Achaia, there to watch the progress of events, and others passed over to Africa and Spain determined to renew the struggle, Cicero chose rather to throw himself at once upon the mercy of the conqueror, and, retracing his steps, landed at Brundisium about the end of November. Here he narrowly escaped being put to death by the legions which arrived from Pharsalia under the orders of M. Antonius, who, although disposed to treat the fugitive with kindness, was with the greatest difficulty prevailed upon to allow him to continue in Italy, having received positive instructions to exclude all the retainers of Pompey except such as had received special permission to return. At Brundisium Cicero remained for ten months until the pleasure of the conqueror could be known, who was busily engaged with the wars which sprung up in Egypt, Pontus, and Africa. During the whole of this time his mind was in a most agitated and unhappy condition. He was constantly tormented with unavailing remorse on account of the folly of his past conduct in having identified himself with the Pompeians when he might have remained unmolested at home; he was filled with apprehensions as to the manner in which he might be treated by Caesar, whom he had so often offended and so lately deceived; he moreover was visited by secret shame and compunction for having at once given up his associates upon the

first turn of fortune; above all, he was haunted by the foreboding that they might after all prove victorious, in which event his fate would have been desperate; and the cup of bitterness was filled by the unnatural treachery of his brother and nephew, who were seeking to recommend themselves to those in power by casting the foulest calumnies and vilest aspersions upon their relative, whom they represented as having seduced them from their duty. This load of misery was, however, lightened by a letter received on the 12th of August (B. C. 47) from Caesar, in which he promised to forget the past, and be the same as he had ever been—a promise which he amply redeemed, for on his arrival in Italy in September, he greeted Cicero with frank cordiality, and treated him ever after with the utmost respect and kindness.

Cicero was now at liberty to follow his own pursuits without interruption, and, accordingly, until the death of Caesar, devoted himself with exclusive assiduity to literary labours, finding consolation in study, but not contentment, for public display and popular applause had long been almost necessary to his existence; and now that the senate, the forum, and the courts of law were silent, or, at all events, no longer presented an arena for free and open discussion, the calm delights of speculative research, for which he was wont to sigh amid the din and hurry of incessant business, seemed monotonous and dull. Posterity, however, has good cause to rejoice that he was driven to seek this relief from distracting recollections; for, during the years B. C. 46, 45, and 44, nearly the whole of his most important works on rhetoric and philosophy, with the exception of the two political treatises named above, were arranged and published. In addition to the pain produced by wounded vanity, mixed with more honourable sorrow arising from the degradation of his country, he was harassed by a succession of domestic annoyances and griefs. Towards the close of B. C. 46, in consequence, it would appear, of some disputes connected with pecuniary transactions, he divorced his wife Terentia, to whom he had been united for upwards of thirty years, and soon after married a young and wealthy maiden, Publilia, his ward, but, as might have been anticipated, found little comfort in this new alliance, which was speedily dissolved. But his great and overpowering affliction was the death of his beloved daughter, Tullia (early in B. C. 45), towards whom he cherished the fondest attachment. Now, as formerly, philosophy afforded no support in the hour of trial; grief for a time seems to have been so violent as almost to affect his intellects, and it was long before he recovered sufficient tranquillity to derive any enjoyment from society or engage with zest in his ordinary occupations. He withdrew to the small wooded island of Astura, on the coast near Antium, where, hiding himself in the thickest groves, he could give way to melancholy thoughts without restraint; gradually he so far recovered as to be able to draw up a treatise on Consolation, in imitation of a piece by Crantor on the same topic, and found relief in devising a variety of plans for a monument in honour of the deceased.

The tumults excited by Antony after the murder of Caesar (B. C. 44) having compelled the leading conspirators to disperse in different directions, Cicero, feeling that his own position was not free from danger, set out upon a journey to Greece with the intention of being absent until the new consuls should have entered upon office, from whose vigour and patriotism he anticipated a happy change. While in the neighbourhood of Rhegium (August 2, B. C. 44), whither he had been driven from the Sicilian coast by a contrary wind, he was persuaded to return in consequence of intelligence that matters were likely to be arranged amicably between Antony and the senate. How bitterly this anticipation was disappointed is sufficiently proved by the tone and contents of the first two Philippics; but the jealousy which had sprung up in Antony towards Octavianus soon induced the former to quit the city, while the latter, commencing that career of dissimulation which he maintained throughout a long and most prosperous life, affected the warmest attachment to the senate, and especially to the person of their leader, who was completely duped by these professions. From the beginning of the year B. C. 43 until the end of April, Cicero was in the height of his glory; within this space the last twelve Philippics were all delivered and listened to with rapturous applause; his activity was unceasing, at one moment encouraging the senate, at another stimulating the people, he hurried from place to place the admired of all, the very hero of the scene; and when at length he announced the result of the battles under the walls of Mutina, he was escorted by crowds to the Capitol, thence to the Rostra, and thence to his own house, with enthusiasm not less eager than was displayed when he had detected and crushed the associates of Catiline. But when the fatal news arrived of the union of Lepidus with Antony (29th May), quickly followed by the defection of Octavianus, and when the latter, marching upon Rome at the head of an armed force, compelled the comitia to elect him consul at the age of 19, it was but too evident that all was lost. The league between the three usurpers was finally concluded on the 27th of November, and the lists of the proscribed finally arranged, among whom Cicero and sixteen others were marked for immediate destruction, and agents forthwith despatched to perpetrate the murders before the victims should take alarm. Although much care had been taken to conceal these proceedings, Cicero was warned of his danger while at his Tusculan villa, instantly set forth for the coast with the purpose of escaping by sea, and actually embarked at Antium, but was driven by stress of weather to Circeii, from whence he coasted along to Formiae, where he landed at his villa, diseased in body and sick at heart, resolving no longer to fly from his fate. The soldiers sent in quest of him were now known to be close at hand, upon which his attendants forced him to enter a litter, and hurried him through the woods towards the shore, distant about a mile from the house. As they were pressing onwards, they were overtaken by their pursuers, and were preparing to defend their master with their lives, but Cicero commanded them to desist, and stretching forward called upon his executioners to strike. They instantly cut off his head and hands, which were conveyed to Rome, and, by the orders of Antony, nailed to the Rostra.

A glance at the various events which form the subject of the above narrative will sufficiently demonstrate, that Cicero was totally destitute of the qualifications which alone could have fitted him to sustain the character of a great independent states-

man amidst those scenes of turbulence and revolutionary violence in which his lot was cast. So long as he was contented in his struggle upwards to play a subordinate part, his progress was marked by extraordinary, well-merited, and most honourable success. But when he attempted to secure the highest place, he was rudely thrust down by bolder, more adventurous, and more commanding spirits; when he sought to act as a mediator, he became the tool of each of the rivals in turn; and when, after much and protracted hesitation, he had finally espoused the interests of one, he threw an air of gloom and distrust over the cause by timid despondency and too evident repentance. His want of firmness in the hour of trial amounted to cowardice; his numerous and glaring inconsistencies destroyed all confidence in his discretion and judgment; his irresolution not unfrequently assumed the aspect of awkward duplicity, and his restless craving vanity exposed him constantly to the snares of insidious flattery, while it covered him with ridicule and contempt. Even his boasted patriotism was of a very doubtful, we might say of a spurious stamp, for his love of country was so mixed up with petty feelings of personal importance, and his hatred of tyranny so inseparably connected in his mind with his own loss of power and consideration, that we can hardly persuade ourselves that the former was the disinterested impulse of a noble heart so much as the prompting of selfishness and vain glory, or that the latter proceeded from a generous devotion to the rights and liberties of his fellow-citizens so much as from the bitter consciousness of being individually depressed and overshadowed by the superior weight and eminence of another. It is vain to undertake the defence of his conduct by ingenious and elaborate reasonings. The whole case is placed clearly before our eyes, and all the common sources of fallacy and unjust judgment in regard to public men are removed. We are not called upon to weigh and scrutinize the evidence of partial or hostile witnesses, whose testimony may be coloured or perverted by the keenness of party spirit. Cicero is his own accuser, and is convicted by his own depositions. The strange confessions contained in his correspondence call for a sentence more severe than we have ventured to pronounce, presenting a most marvellous, memorable, and instructive spectacle of the greatest intellectual strength linked indissolubly to the greatest moral weakness.

Upon his social and domestic relations we can dwell with unmixed pleasure. In the midst of almost universal profligacy he remained uncontaminated; surrounded by corruption, not even malice ever ventured to impeach his integrity. To his dependents he was indulgent and warm-hearted, to his friends affectionate and true, ever ready to assist them in the hour of need with counsel, influence, or purse; somewhat touchy, perhaps, and loud in expressing resentment when offended, but easily appeased, and free from all rancour. In his intercourse with his contemporaries he rose completely above that paltry jealousy by which literary men are so often disgraced, fully and freely acknowledging the merits of his most formidable rivals,—Hortensius and Licinius Calvus, for the former of whom he cherished the warmest regard. Towards the members of his own family he uniformly displayed the deepest attachment. Nothing could be more amiable than the readiness with which he extended his forgiveness to his unworthy nephew and to his brother Quintus, after they had been guilty of the basest and most unnatural treachery and ingratitude; his devotion through life to his daughter Tullia, and his despair upon her death, have already called forth some remarks, and when his son, as he advanced in years, did not fulfil the hopes and expectations of his father, he was notwithstanding treated with the utmost forbearance and liberality. One passage only in the private life of Cicero is obscured by a shade of doubt. The simple fact, that when he became embarrassed by pecuniary difficulties he divorced the mother of his children, to whom he had been united for upwards of thirty years, and soon after married a rich heiress, his own ward, appears at first sight suspicious, if not positively discreditable. But it must be remembered that we are altogether ignorant of the circumstances connected with this transaction. From a series of obscure hints contained in letters to Atticus, we infer that Terentia had been extravagant during the absence of her husband in the camp of Pompey, and that she had made some arrangements with regard to her will which he looked upon as unfair and almost dishonest; in addition to which, we know from other sources that she was a woman of imperious and unyielding temper. On the other hand, the connexion with Publilia could not have been contemplated at the period of the divorce, for we find that his friends were busily employed for some time in looking out for a suitable match, and that, among others, a daughter of Pompey was suggested. Moreover, if the new alliance had been dictated by motives of a purely mercenary nature, more anxiety would have been manifested to retain the advantages which it procured, while on the contrary we find that it was dissolved very quickly in consequence of the bride having incautiously testified satisfaction at the death of Tullia, of whose influence she may have been jealous, and that Cicero steadily refused to listen to any overtures, although a reconciliation was earnestly desired on the part of the lady.

(Our great authority for the life of Cicero is his own writings, and especially his letters and orations. The most important passages will be found collected in Meierotto, "Ciceronis Vita ex ipsius scriptis excerpta," Berolin. 1783, and in the "Onomasticon Tullianum," which forms an appendix to Orelli's Cicero, Zurich, 1826—1838. Much that is curious and valuable may be collected from the biographies of the orator and his contemporaries by Plutarch, whose statements, however, must always be received with caution. Something may be gleaned from Velleius Paterculus also, and from the books of Appian and of Dion Cassius which belong to this period. These and other ancient testimonies have been diligently arranged in chronological order in the "Historia M. Tullii Ciceronis," by F. Fabricius. Of modern works that of Middleton has attained great celebrity, although it must be regarded as a blind and extravagant panegyric; some good strictures on his occasional inaccuracies and constant partiality will be found in Tunstall's "Epistola ad Middletonum," Cantab. 1741, and in Colley Cibber's "Character and Conduct of Cicero," London, 1747; but by far the most complete and critical examination of all points relating to Cicero and his times, down to the end of B. C. 56, is contained in the fifth volume of Drumann's "Gesch-

ichte Roms," a work not yet brought to a conclusion.)

II. Writings of Cicero.

The works of Cicero are so numerous and diversified, that it is necessary for the sake of distinctness to separate them into classes, and accordingly they may be conveniently arranged under five heads:—1. *Philosophical works.* 2. *Speeches.* 3. *Correspondence.* 4. *Poems.* 5. *Historical and Miscellaneous works.* The last may appear too vague and comprehensive, but nothing of importance belonging to this section has been preserved.

1. Philosophical Works.

Several of the topics handled in this department are so intimately connected and shade into each other by such fine and almost imperceptible gradations, that the boundaries by which they are separated cannot in all cases be sharply defined, and consequently some of the subdivisions may appear arbitrary or inaccurate; for practical purposes, however, the following distribution will be found sufficiently precise:—

A. *Philosophy of Taste or Rhetoric.* B. *Political Philosophy.* C. *Philosophy of Morals.* D. *Speculative Philosophy.* E. *Theology.*

In the table given below, those works to which an asterisk is prefixed have descended to us in a very imperfect and mutilated condition, enough, however, still remaining to convey a clear conception of the general plan, tone, and spirit; of those to which a double asterisk is prefixed, only a few fragments, or even a few words, survive; those printed in Italics are totally lost; those included within brackets are believed to be spurious:—

A. *Philosophy of Taste.*
- Rhetoricorum s. De Inventione Rhetorica libri II.
- De Partitione Oratoria.
- De Oratore libri III.
- Brutus s. De Claris Oratoribus.
- Orator s. De Optimo Genere dicendi.
- De Optimo Genere Oratorum.
- Topica.
- *Communes Loci.*
- [Rhetoricorum ad C. Herennium libri IV.]

B. *Political Philosophy.*
- * De Republica libri VI.
- * De Legibus libri (VI.?)
- ** De Jure Civili.
- *Epistola ad Caesarem de Ordinanda Republica.*

C. *Philosophy of Morals.*
- De Officiis libri III.
- ** De Virtutibus.
- Cato Major s. De Senectute.
- Laelius s. De Amicitia.
- ** De Gloria libri II.
- ** De Consolatione s. De Luctu minuendo.

D. *Speculative Philosophy.*
- * Academicorum libri IV.
- De Finibus libri V.
- Tusculanarum Disputationum libri V.
- Paradoxa Stoicorum sex.
- ** Hortensius s. De Philosophia.
- * Timaeus ex Platone.
- ** Protagoras ex Platone.

E. *Theology.*
- De Natura Deorum libri III.
- De Divinatione libri II.
- * De Fato.
- ** De Auguriis-Auguralia.

The Editio Princeps of the collected philosophical works of Cicero was printed at Rome in 1471, by Sweynheym and Pannartz, 2 vols. folio, and is a work of excessive rarity. The first volume contains De Natura Deorum, De Divinatione, De Officiis, Paradoxa, Laelius, Cato Major, Versus duodecim Sapientium; the second volume, Quaestiones Tusculanae, De Finibus, De Fato, Q. Cicero de Petitione Consulatus, Fragments of the Hortensius, Timaeus, Academicae Quaestiones, De Legibus.

We have belonging to the same period, De Officiis, De Amicitia, De Senectute, Somnium Scipionis, Paradoxa, Tusculanae Quaestiones, in 2 vols. folio, without place or date, but known to have been published at Paris about 1471, by Gering, Crantz, and Friburger.

Also, the De Natura Deorum, De Divinatione, De Fato, De Legibus, Hortensius, (Modestus,) De Disciplina Militari, appeared in 1 vol. 4to., 1471, at Venice, from the press of Vindelin de Spira.

An excellent edition, intended to embrace the whole philosophical works of Cicero, was commenced by J. A. Goerenz, and carried to the extent of three volumes, 8vo., which contain the De Legibus, Academica, De Finibus, Leipz. 1809—1813.

Before entering upon an examination of Cicero's philosophic writings in detail, we must consider very briefly the inducements which first prompted Cicero to devote his attention to the study of philosophy, the extent to which his original views were subsequently altered and enlarged, the circumstances under which his various treatises were composed, the end which they were intended to accomplish, the degree of importance to be attached to these works, the form in which they are presented to the reader, and the opinions really entertained by the author himself.

Cicero dedicated his attention to philosophy in the first instance not merely as a branch of general education, but as that particular branch which was likely to prove peculiarly serviceable to him in attaining the great object of his youthful aspirations—oratorical fame. (See *Paradox.* praef., *De Off.* prooem.) He must have discerned from a very early period that the subtle and astute, though often sophistical, arguments advanced by rival sects in supporting their own tenets and assailing the positions of their adversaries, and the habitual quickness of objection and readiness of reply which distinguished the oral controversies of the more skilful disputants could be turned to admirable account in the wordy combats of the courts; and hence the method pursued by the later Academy of probing the weak points and detecting the fallacies of all systems in succession, possessed the strongest attractions for one who to insure success must be able to regard each cause submitted to his judgment under many different aspects, and be prepared to anticipate and repel exceptions, of whatever nature, proceeding from whatever quarter. We have already seen, in the biographical portion of this article, that Cicero allowed no opportunity to escape of gaining an intimate acquaintance with the doctrines of the most popular sects, without resigning himself exclusively to one; and he was fully sensible that he owed much of the signal success which attended his efforts, after his return from Greece, to this

training in philosophy, which he emphatically denominates "the fountain-head of all perfect eloquence, the mother of all good deeds and good words." (*Brut.* 93.) During his residence at Athens and at Rhodes he appears to have imbibed a deep and earnest attachment for the pursuit which he henceforward viewed as something better and nobler than a mere instrument for acquiring dialectic skill. Accordingly, every moment that could be snatched from his multifarious avocations was employed with exemplary zeal in accumulating stores of philosophic lore, which were carefully treasured up in his memory. But the incessant demands of business long prevented him from arranging and displaying the wealth thus acquired; and had not the disorders of the times compelled him upon two occasions to retire for a brief space from public life, he would probably never have communicated to the world the fruits of his scientific researches. The first of the two periods alluded to above was when after his recall from exile he found himself virtually deprived of all political influence, and consequently, although busily engaged in discharging the duties of a pleader, found leisure to compose his *De Oratore*, *De Republica*, and *De Legibus*. The second period reached from his return to Italy after the battle of Pharsalia until the autumn after the death of Caesar, during the greater portion of which he lived in retirement and produced the rest of his philosophical works, some of them being published even subsequent to his re-appearance on the stage of public affairs. But, although these were all finished and sent abroad between the end of B. C. 46 and the middle of B. C. 44, it would be absurd to suppose that the varied information required for such a task could have been brought together and distributed into a series of elaborate treatises in the course of sixteen or eighteen months. It seems much more probable, as indicated above, that the materials were gradually collected during a long course of reading and inquiry, and carefully digested by reflection and frequent discussion, so that when a convenient season had arrived, the design already traced out was completed in all its details. Thus we find in the dialogue upon Laws (i. 20) a reference to the debates which had taken place among the wise on the nature of the Supreme Good, the doubts and difficulties with which the question was still encumbered, and the importance of arriving at some correct decision; after which the speaker proceeds briefly to express the same sentiments which nine years afterwards were expanded and formally maintained in the *De Finibus*. (Comp. *Acad.* i. 3.)

In order to understand clearly the nature of these works and the end which they were intended to serve, we must bear in mind the important fact, that they were almost the first specimens of this kind of literature ever presented to the Romans in their own language. With the exception of the poems of Lucretius and some other publications on the doctrines of Epicurus by an Amafinius and a Rabirius, so obscure that Cicero seems to have thought them not worth the trouble of perusal, there was absolutely nothing. Hence Cicero was led to form the scheme of drawing up a series of elementary treatises which should furnish his countrymen with an easy introduction to the knowledge of the tenets professed by the leading sects of Greece on the most important branches of politics, morals, metaphysics, and theology. We must, if we desire to form a fair judgment, never forget that the design proposed was to communicate in a correct and precise but familiar and attractive form the results at which others had arrived, not to expound new conceptions—to present a sharp and striking outline of the majestic structures reared by the labours of successive schools, not to claim distinction as the architect of a new edifice. The execution of this project demanded extensive research, a skilful selection of the best portions of the best authors, the accurate adjustment and harmonious combination of these loose fragments, a choice of familiar examples and apt illustrations to shed light on much that would necessarily appear dark and incomprehensible to the inexperienced, and, most difficult of all, the creation of terms and phraseology capable of expressing with clearness and exactitude a class of ideas altogether new. If then we find upon examination that this difficult undertaking, requiring the union of talents the most opposite, of unwearying application, delicate discrimination, refined taste, practical skill in composition, and an absolute command over a stubborn and inflexible dialect, has been executed with consummate ability, we have no right to complain that many of the topics are handled somewhat superficially, that there is an absence of all originality of thought, and that no effort is made to enlarge the boundaries of the science. Nor have we any reason to regret the resolution thus formed and consistently carried out. We are put in possession of a prodigious mass of most curious and interesting information bearing upon the history of philosophy, conveyed in the richest and most winning language. Antiquity produced no works which could rival these as manuals of instruction; as such they were employed until the downfal of the Roman empire; they stood their ground and kept alive a taste for literature during the middle ages; they were still zealously studied for a long period after the revival of learning; they even now command respect from the purity of the moral principles which they inculcate, and serve as models of perfect style and diction. We arrive at the conclusion, that Cicero is fully entitled to the praise of having accomplished with brilliant success all that he engaged to perform. In philosophy he must be regarded as the prince of popular compilers, but nothing more. It is certain that he could not have put forth his powers in a manner better calculated to promote the interests and extend the influence of his favourite pursuit.

The greater number of these essays, in imitation of the writings of many of the Greek philosophers, are thrown into dialogue—a form extremely well suited for the purposes of instruction, since it affords facility for familiar explanation and for the introduction of those elucidations and digressions so necessary to communicate clearness and animation to abstract propositions, which, if simply enunciated in a purely scientific shape, must unavoidably appear to the learner dull and spiritless. In a dialogue, also, the teacher is not compelled to disclose his own opinions, but may give full scope to his ingenuity and eloquence in expounding and contrasting the views of others. The execution is, upon the whole, no less happy than the design. One cannot fail to be impressed with the dexterity exhibited in contriving the machinery of the different conversations, the tact with which the most appropriate personages are se-

lected, the scrupulous accuracy with which their respective characters are distinguished and preserved throughout, and the air of calm dignity which pervades each separate piece. At the same time, we must confess, that there is throughout a want of that life and reality which lends such a charm to the dialogues of Plato. We feel that most of the colloquies reported by the Athenian might actually have been held; but there is a stiffness and formality about the actors of Cicero, and a tendency to lecture rather than to converse, which materially injures the dramatic effect, and in fact in some degree neutralizes the benefit to be derived from this method of imparting knowledge. He has also rather abused the opportunities presented for excursions into the attractive regions which lie out of the direct path, and so much space is sometimes occupied by enthusiastic declamations, that the main subject is for a time thrown out of sight and forgotten.

The speculative opinions entertained by Cicero himself are of little importance, except as a mere matter of curiosity, and cannot be ascertained with certainty. In all controversies the chief arguments of the contending parties are drawn out with the strictest impartiality, marshalled in strong relief over against each other, and the decision then left to the reader. The habit of stating and comparing a multitude of conflicting theories, each of which could number a long array of great names among its supporters, would naturally confirm that disposition to deny the certainty of human knowledge which must have been imbibed in early life by the pupil of Philo of Larissa; while the multitude of beautiful and profound reflections scattered over the writings of the Greek sages would lead an unbiassed mind, honest in its search after truth, to select what was best in each without binding himself exclusively to one.

(Those who desire to follow out this subject may consult Brucker, *Historia Critica Philosophiae*, vol. ii. pp. 1—70; Gaultier de Sibert, *Examen de la Philosophie de Ciceron*, in the *Mémoires de l'Académie des Inscriptions*, vols. xlii. and xliii.; Ritter, *Geschichte der Philosophie*, vol. iv. pp. 76—168; G. Waldin, *De Philosoph. Cic. Platonica*, Jena, 1753; J. G. Zierlein, *De Philosoph. Cic.* Hal. 1770; J. C. Brieglieb, *Progr. de Philosoph. Cic.* Cob. 1784; M. Fremling, *Philosoph. Cic.* Lund. 1795; H. C. F. Hulsemann, *De Indole Philosoph. Cic.* Luneb. 1799; D. F. Gedicke, *Historia Philosoph. antiquae ex Cic. Scriptis*, Berol. 1815; J. A. C. Van Heusde, *M. Tull. Cic. Φιλοπλάτων*, Traj. ad Rhen. 1836; R. Kühner, *M. Tull. Cic. in Philosophiam ejusque Partes Merita*, Hamburg, 1825. The last mentioned work contains a great quantity of information, distinctly conveyed, and within a moderate compass.)

A. Philosophy of Taste, or Rhetoric.

The rhetorical works of Cicero may be considered as a sort of triple compound formed by combining the information derived from the lectures and disquisitions of the teachers under whom he studied, and from the writings of the Greeks, especially Aristotle, Theophrastus, and Isocrates, with his own speculative researches into the nature and theory of the art, corrected in his later years by the results of extensive experience. Rhetoric, considered as a science depending upon abstract principles which might be investigated philosophically and developed in formal precepts, had hitherto attracted but little attention in Rome except among the select few who were capable of comprehending the instructions of foreign professors delivered in a foreign tongue; for the Latin rhetoricians were long regarded, and perhaps justly, as ignorant pretenders, who brought such discredit on the study by their presumptuous quackery, that so late as B. C. 92, L. Crassus, who was not likely to be an unjust or illiberal judge in such matters, when censor was desirous of expelling the whole crew from the city. Thus Cicero had the honour of opening up to the masses of his countrymen a new field of inquiry and mental exercise, and of importing for general national use one of the most attractive productions of Athenian genius and industry.

The Editio Princeps of the collected rhetorical works of Cicero was printed at Venice by Alexandrinus and Asulanus, fol. 1485, containing the De Oratore, the Orator, the Topica, the Partitiones Oratoriae, and the De Optimo Genere Oratorum, and was reprinted at Venice in 1488 and 1495, both in fol. The first complete edition, including, in addition to the above, the Brutus, the Rhetorica ad Herennium, and the De Inventione, was published at Venice by Aldus in 1514, 4to., edited in part by Naugerius. Of modern editions the most notable are the following: that by Schütz, which contains the whole, Lips. 1804, 3 vols. 8vo.; the "Opera Rhetorica Minora," by Wetzel, Lignitz, 1807, containing all with the exceptions of the De Oratore, the Brutus, and the Orator; and the Orator, Brutus, Topica, De Optimo Genere Oratorum, with the notes of Beier and Orelli, Zurich, 1830, 8vo.

1. *Rhetoricorum* s. *De Inventione Rhetorica Libri II.*

This appears to have been the earliest of the efforts of Cicero in prose composition. It was intended to exhibit in a compendious systematic form all that was most valuable and worthy of note in the works of the Greek rhetoricians. Aristotle had already performed this task in so far as his own predecessors were concerned; and hence his writings, together with those of his disciples and of the followers of Isocrates, would supply all the necessary materials for selection and combination. According to the original plan, this treatise was to have embraced the whole subject; but there is no reason to fix upon the exact number of four books as the extent contemplated, and it certainly never was completed. The author, after finishing the two which have descended to us, seems to have thrown them aside, and speaks of them at a later period perhaps too slightingly (*de Orat.* i. 2) as a crude and imperfect performance. After a short preface regarding the origin, rise, progress, use and abuse of eloquence, we find an enumeration and classification of the different branches of the subject. The whole art must be considered under five distinct heads:—1. Its general character and the position which it occupies among the sciences (*genus*). 2. The duty which it is called upon to perform (*officium*). 3. The end which it seeks to attain (*finis*). 4. The subject matter of a speech (*materia*). 5. The constituent elements of which a speech is made up (*partes rhetoricae*). After remarking cursorily, with regard to the *genus*, that the art of rhetoric is a branch of civil knowledge (*civilis scientiae*), that its *officium* is, to use all the

methods most suitable for persuasion by oratory, and its *finis* to achieve this persuasion, Cicero confines himself for the present to the *materia* and *partes*. Now the *materia*, subject-matter, or form of a speech, may belong to one of three classes, according to the nature of the audience. (Comp. *Partit. Orat.* 3.) 1. The *genus demonstrativum* (γένος ἐπιδεικτικόν), addressed to mere listeners who study the oratory as an exhibition of art. 2. The *genus deliberativum* (γένος συμβουλευτικόν) addressed to those who judge of the future as in legislative and political assemblies. 3. The *genus judiciale* (γένος δικανικόν), addressed to those who judge of the past as in courts of law. Again, the *partes rhetoricae* or constituent elements of a speech are five. 1. The invention of arguments (*inventio*). 2. The arrangement of these arguments (*dispositio*). 3. The diction in which these arguments are expressed (*eloquutio*). 4. The clear and distinct perception in the mind of the things and words which compose the arguments and the power of producing them at the fitting season (*memoria*). 5. The delivery, comprehending the modulation of the voice, and the action of the body (*pronuntiatio*). These points being premised, it is proposed to treat of *inventio* generally and independently, and then to apply the principles established to each of the three classes under which the *materia* may be ranged, according to the following method:

Every case which gives rise to debate or difference of opinion (*controversia*) involves a question, and this question is termed the constitution (*constitutio*) of the case. The constitution may be fourfold. 1. When the question is one of fact (*controversia facti*), it is a *constitutio conjecturalis*. 2. When both parties are agreed as to the fact, but differ as to the name by which the fact ought to be distinguished (*controversia nominis*), it is a *constitutio definitiva*. 3. When the question relates to the quality of the fact (*generis controversia*), it is a *constitutio generalis*. 4. When the question concerns the fitness or propriety of the fact (*quum aut quem, aut quicum, aut quomodo, aut apud quos, aut quo jure, aut quo tempore agere oporteat quaeretur*), it is a *constitutio translativa*. Again, the *constitutio generalis* admits of being divided into—*a*. The *constitutio juridicialis*, in which right and wrong, reward and punishment, are viewed in the abstract; and *b*. The *constitutio negotialis*, where they are considered in reference to existing laws and usages; and finally, the *constitutio juridicialis* is subdivided into α. The *constitutio absoluta*, in which the question of right or wrong is viewed with reference to the fact itself; and β. The *constitutio assumptiva*, in which the question of right and wrong is viewed not with reference to the fact itself, but to the external circumstances under which the fact took place. The *constitutio assumptiva* is itself fourfold —(1) *concessio*, when the accused confesses the deed with which he is charged, and does not justify it but seeks forgiveness, which may be done in two ways, (α) by *purgatio*, when the deed is admitted but moral guilt is denied in consequence of its having been done unwittingly (*imprudentia*), or by accident (*casu*), or unavoidably (*necessitate*), (β) by *deprecatio*, when the misdeed is admitted to have been done, and to have been done wilfully, but notwithstanding forgiveness is sought—a very rare contingency; (2) *remotio criminis*, when the accused defends himself by casting the blame on another; (3) *relatio criminis*, when the deed is justified by previous provocation; (4) *comparatio*, when the deed is justified by pleading a praiseworthy motive.

The constitution of the case being determined, we must next examine whether the case be simple (*simplex*) or compound (*conjuncta*), that is, whether it involves a single question or several, and whether the reasonings do or do not depend upon some written document (*in ratione, an in scripto sit controversia*). We must then consider the exact point upon which the dispute turns (*quaestio*), the plea in justification (*ratio*), the debate which will arise from the reply to the plea of justification (*judicatio*), and the additional arguments by which the defendant seeks to confirm his plea of justification after it had been attacked by his opponent (*firmamentum*), which will convert the *judicatio* into a *disceptatio* (comp. *Part. Orat.* 30), and so lead more directly to a decision.

These matters being duly weighed, the orator must proceed to arrange the different divisions of his speech (*partes orationis*), which are six in number.

1. The *Exordium* or introduction, which is divided into *a*. the *Principium* or opening, and *b*. the *Insinuatio*, of which the great object is to awaken the attention and secure the goodwill of the audience. 2. The *Narratio* or statement of the case. 3. The *Partitio* or explanation of the manner in which the speaker intends to handle the case, indicating at the same time those points on which both parties are agreed, and those on which they differ. 4. The *Confirmatio* or array of arguments by which the speaker supports his case. 5. The *Reprehensio* or confutation of the arguments employed by the antagonist. 6. The *Conclusio* or peroration, consisting of *a*. the *Enumeratio* or brief impressive summary of the whole; *b*. the *Indignatio*, which seeks to enlist the passions of the audience, and, *c*. the *Conquestio* or appeal to their sympathies.

Each of these six divisions is discussed separately, and numerous rules and precepts are laid down for the guidance of the orator.

In the second book the fifth and sixth of the above divisions, the *Confirmatio* and *Reprehensio* are considered at large with direct reference to cases belonging to the *Genus Judiciale*, and to each of the four constitutions and their subdivisions, after which the two remaining classes, the *Genus Deliberativum* and the *Genus Demonstrativum*, are very briefly noticed, and the dissertation upon Rhetorical invention closes somewhat abruptly.

We have no means of deciding with certainty the exact time at which these books were composed and published. The expressions employed in the De Oratore (i. 2), "quoniam quae *pueris aut adolescentulis nobis* ex commentariolis nostris inchoata ac rudia exciderunt, vix hac aetate digna et hoc usu quem ex causis, quas diximus, tot tantisque consecuti sumus" (comp. i. 6), point unquestionably to the early youth of Cicero, but without enabling us to fix upon any particular year. They formed, very probably, a portion of the fruits of that study continued incessantly during the period of tranquillity which prevailed in the city while Sulla was engaged in prosecuting the Mithridatic war (B. C. 87—84), and bear the appearance of notes taken down from the lectures of some instructor, arranged, simplified, and expanded by reference to the original sources.

The work is repeatedly quoted by Quintilian, sometimes under the title *Libri Rhetorici*, sometimes as *Libri Artis Rhetoricae*, generally as *Rhetorica* (comp. Serv. *ad Virg. Aen.* viii. 321, ix. 481), and we might infer from a passage in Quintilian (ii. 14. § 5), that *De Rhetorice* was the appellation selected by the author; at all events, the addition *De Inventione Rhetorica* rests upon no ancient authority.

An account of the most important editions of the *De Inventione* is given below, after the remarks upon the *Rhetorica ad Herennium*.

2. *De Partitione Oratoria Dialogus.*

This has been correctly described as a catechism of Rhetoric, according to the method of the middle Academy, by way of question and answer, drawn up by Cicero for the instruction of his son Marcus, in which the whole art is comprised under three heads. 1. The *Vis Oratoris*, in which the subject is treated with reference to the speaker; 2. the *Oratio*, which treats of the speech; 3. the *Quaestio*, which treats of the case.

The precepts with regard to the speaker are ranged under five heads. 1. *Inventio.* 2. *Collocatio.* 3. *Eloquutio.* 4. *Actio.* 5. *Memoria.*

The precepts with regard to the speech are also under five heads. 1. *Exordium.* 2. *Narratio.* 3. *Confirmatio.* 4. *Reprehensio.* 5. *Peroratio.*

The case may be *a. Infinita*, in which neither persons nor times are defined, and then it is called *propositum* or *consultatio*, or it may be *b. Finita*, in which the persons are defined, and then it is called *causa*; this in reality is included in the former.

The precepts with regard to the *quaestio infinita* or *consultatio* are ranged under 1. *Cognitio*, by which the existence, the nature, and the quality of the case are determined; 2. *Actio*, which discusses the means and manner in which any object may be obtained.

The precepts with regard to the *quaestio finita* or *causa* are ranged under three heads, according as the case belongs to 1. the *Genus Demonstrativum*; 2. the *Genus Deliberativum*; 3. the *Genus Judiciale.*

The different *constitutiones* are next passed under review, and the conversation concludes with an exhortation to the study of philosophy.

These *partitiones*, a term which corresponds to the Greek διαιρέσεις, may be considered as the most purely scientific of all the rhetorical works of Cicero, and form a useful companion to the treatise *De Inventione*; but from their strictly technical character the tract appears dry and uninteresting, and from the paucity of illustrations is not unfrequently somewhat obscure. From the circumstance that Cicero makes no mention of this work in his other writings, some critics have called in question its authenticity, but there seems to be no evidence either internal or external to justify such a suspicion, and it is repeatedly quoted by Quintilian without any expression of doubt. Another debate has arisen as to the period when it was composed. We are told at the commencement that it was drawn up during a period when the author was completely at leisure in consequence of having been at length enabled to quit Rome, and this expression has been generally believed to indicate the close of the year B. C. 46 or the beginning of B. C. 45, shortly before the death of Tullia and the departure of Marcus for Athens, when, as we know from his correspondence, he was devoting himself with the greatest diligence to literary pursuits. (*Ad Fam.* vii. 28, ix. 26.) Hand has, however, endeavoured to prove (Ersch and Grüber's *Encyclopädie*, art. *Cicero*), that we may with greater probability fix upon the year B. C. 49, when Cicero after his return from Cilicia suddenly withdrew from Rome about the middle of January (*ad Att.* vii. 10), and having spent a considerable time at Formiae, and visited various parts of Campania, proceeded to Arpinum at the end of March, invested his son with the manly gown, and afterwards made him the companion of his flight. But this critic seems to have forgotten that Cicero never entered the city from the spring of B. C. 51 until late in the autumn of B. C. 47, and therefore could certainly never have employed the phrase "quoniam aliquando *Roma exeundi* potestas data est," and still less could he ever have talked of enjoying "summum otium" at an epoch perhaps the most painful and agitating in his whole life.

The earliest edition of the Partitiones Oratoriæ, in a separate form, which bears a date, is that by Gabr. Fontana, printed in 1472, 4to., probably at Venice. There are, however, two editions, supposed by bibliographers to be older. Neither of them has place, date, nor printer's name, but one is known to be from the press of Moravus at Naples. The commentaries of G. Valla and L. Strebaeus, with the argument of Latomius, are found in the edition of Seb. Gryphius, Leyden, 1541 and 1545, 8vo., often reprinted. We have also the editions of Camerarius, Lips. 1549; of Sturmius, Strasburg, 1565; of Minos, Paris, 1582; of Maioragius and Marcellinus, Venice, 1587; of Hauptmann, Leipzig, 1741. In illustration, the disquisition of Erhard. Reuschius, "De Ciceronis Partitionibus Oratoriis," Helmstaedt, 1723, will be found useful.

3. *De Oratore ad Quintum Fratrem Libri III.*

Cicero having been urged by his brother Quintus to compose a systematic work on the art of Oratory, the dialogues which bear the above title were drawn up in compliance with this request. They were completed towards the end of B. C. 55 (*ad Att.* iv. 13), about two years after the return of their author from banishment, and had occupied much of his time during a period in which he had in a great measure withdrawn from public life, and had sought consolation for his political degradation by an earnest devotion to literary pursuits. All his thoughts and exertions were thus directed in one channel, and consequently, as might be expected, the production before us is one of his most brilliant efforts, and will be found to be so accurately finished in its most minute parts, that it may be regarded as a master-piece of skill in all that relates to the graces of style and composition. The object in view, as explained by himself, was to furnish a treatise which should comprehend all that was valuable in the theories of Aristotle, Isocrates, and other ancient rhetoricians, and at the same time present their precepts in an agreeable and attractive form, disembarrassed of the formal stiffness and dry technicalities of the schools. (*Ad Fam.* i. 9, *ad Att.* iv. 16.)

The conversations, which form the medium through which instruction is conveyed, are supposed to have taken place in B. C. 91, immediately before the breaking out of the Social war, at the moment when the city was violently agitated by the proposal of the tribune M. Livius Drusus, to

grant to the senators the right of acting in common with the equites as judices on criminal trials. The measure was vehemently opposed by the consul Philippus, who was in consequence regarded as a traitor to his order, and supported by all the influence and talent of L. Licinius Crassus, the most celebrated orator of that epoch, who had filled the preceding year the office of censor. This venerable statesman is represented as having retired to his villa at Tusculum during the celebration of the Roman games, in order that he might collect his thoughts and brace up his energies for the grand struggle which was soon to decide the contest. He was accompanied to his retirement by two youths of high promise, C. Amelius Cotta (consul B. C. 75) and P. Sulpicius Rufus, and there joined by his father-in-law and former colleague in the consulship (B. C. 95), Q. Mucius Scaevola, renowned for his profound knowledge of civil law, and by his friend and political ally, M. Antonius (consul B. C. 99), whose fame as a public speaker was little if at all inferior to that of Crassus himself. The three consular sages having spent the first day in reflections upon politics and the aspect of public affairs, unbend themselves on the second by the introduction of literary topics. The whole party being stretched at ease under the shadow of a spreading plane, the elders, at the earnest solicitation of Cotta and Sulpicius, commence a discourse upon oratory, which is renewed the following morning and brought to a close in the afternoon. At the end of the first dialogue, Scaevola, in order that strict dramatic propriety may be observed (see *ad Att.* iv. 16), retires, and his place, in the two remaining colloquies, is supplied by Q. Lutatius Catulus, and his half-brother, C. Julius Caesar Strabo, both distinguished as public speakers, the former celebrated for the extreme purity of his diction, the latter for the pungency of his wit.

An animated debate first arises on the qualifications essential for pre-eminence in oratory. Crassus, who throughout must be regarded as expressing the sentiments of Cicero, after enlarging upon the importance, the dignity, and the universal utility of eloquence, proceeds to describe the deep learning, the varied accomplishments, and the theoretical skill which must enter into the combination which shall form a perfect orator, while Antonius, although he allows that universal knowledge, if attainable, would mightily increase the power of those who possessed it, is contented to pitch the standard much lower, and seeks to prove that the orator is more likely to be embarrassed than benefited by aiming at what is beyond his reach, and that, by attempting to master the whole circle of the liberal arts, he will but waste the time that might be more profitably employed, since the natural gifts of quick talents, a good voice, and a pleasing delivery, when improved by practice, self-training, and experience, are in themselves amply sufficient to produce the result sought. This preliminary controversy, in which, however, both parties agree in reality, as to what is desirable, although they differ as to what is practicable, being terminated, Antonius and Crassus enter jointly upon the τεχνολογία (*ad Att.* iv. 16) of the subject, and expound the principles and rules upon which success in the rhetorical art depends and by the observance of which it may be achieved. The former discusses at large in the second book, the *invention and arrangement of arguments*, and winds up with a dissertation on *memory*, the continuous flow of his discourse being broken and relieved by an essay, placed in the mouth of Caesar, upon the nature and use of *humour*, a digression, both amusing in itself, and interesting generally, as evincing the miserable bad taste of the Romans in this department. In the third book, Crassus devotes himself to an exposition of the *ornaments* of rhetoric, comprising all the graces of *diction*, to which are added a few remarks upon *delivery*, that is, upon the *voice*, *pronunciation*, and *action* of the speaker.

The MSS. of the *De Oratore* known up to the early part of the 15th century, were all imperfect. There were blanks extending in Bk. i. from c. 28. § 128 to c. 34. § 157, and from c. 43. § 193 to Bk. ii. c. 59. § 19, although in the Erfurt MS. only as far as Bk. ii. c. 3. § 13; in Bk. ii. from c. 12. § 50 to c. 14. § 60; and in Bk. iii. from c. 5. § 17 to c. 28. § 110. These gaps were first supplied by Gasparinus of Barziza, from a MS. found at Lodi, and hence called *Codex Laudensis*, 1419, which in addition to the *Rhetorica ad Herennium*, the *De Inventione*, the *Brutus* and the *Orator* contained the three books *De Oratore* entire. This MS., which is now lost, was repeatedly copied, and its contents soon became known all over Italy; but it is uncertain whether the whole was transcribed, or merely those passages which were required to fill up existing deficiencies.

The Editio Princeps of the De Oratore was printed at the monastery of Subiaco, by Sweynheym and Pannartz, in 4to. between 1465 and 1467. The most useful editions are those by Pearce, Camb. 1716, 1732, and Lond. 1746, 1771, 1795, 8vo.; by J. F. Wetzel, Brunswick, 1794, 8vo.; by Harles, with the notes of Pearce and others, Leipzig, 1816, 8vo.; by O. M. Müller, Leipzig, 1819, 8vo.; by Heinichsen, Copenhagen, 1830, 8vo.

Literature:—J. A. Ernesti, *De Praestantia Librorum Cic. de Oratore Prolusio*, Lips. 1736, 4to.; C. F. Matthiae, *Prolegomenen zu Cic. Gesprächen vom Redner*, Worms, 1791, and Frankfort, 1812, 8vo.; H. A. Schott, *Comment. qua Cic. de Fine Eloquentiae Sententia examinatur*, Lips. 1801; G. E. Gierig, *Von dem ästhetischen Werthe der Bücher des Cic. vom Redner*, Fulda, 1807; J. F. Schaarschmidt, *De Proposito Libri Cic. de Oratore*, Schneeberg, 8vo.; 1804; E. L. Trompheller, *Versuch einer Charakteristik der Ciceronischen Bücher vom Redner*, Coburg, 1830, 4to.

4. *Brutus* s. *de Claris Oratoribus.*

This work is in the form of a dialogue, the speakers being Cicero himself, Atticus, and M. Brutus; the scene a grass plot, in front of a colonnade, attached to the house of Cicero at Rome, with a statue of Plato close at hand. It contains a complete critical history of Roman eloquence, from the earliest epochs, commencing with L. Junius Brutus, Appius Claudius, M. Curius, and sundry sages of the olden time, whose fame rested upon obscure tradition alone, passing on to those with regard to whose talents more certain information could be obtained, such as Cornelius Cethegus and Cato, the censor, advancing gradually till it reached such men as Catulus, Licinius Crassus, and M. Antonius, whose glory was bright in the recollection of many yet alive, and ending with those whom Cicero himself had heard with admiration as a youth, and rivalled as a man, the greatest of whom was Hortensius, and with him the list closes, living

orators being excluded. Prefixed, are some short, but graphic sketches, of the most renowned Grecian models; the whole discourse being interspersed with clever observations on the speculative principles of the art, and many important historical details connected with the public life and services of the individuals enumerated. Great taste and discrimination are displayed in pointing out the characteristic merits, and exposing the defects, of the various styles of composition reviewed in turn, and the work is most valuable as a contribution to the history of literature. But, from the desire to render it absolutely complete, and, at the same time, to confine it within moderate limits, the author is compelled to hurry from one individual to another, without dwelling upon any for a sufficient period to leave a distinct impression on the mind of the reader; and, while we complain of the space occupied by a mere catalogue of uninteresting names, by which we are wearied, we regret that our curiosity should have been excited, without being gratified, in regard to many of the shining lights which shed such a lustre over the last century of the commonwealth.

The Brutus was composed next in order, although at a long interval, after the *De Republica*, at a period when Caesar was already master of the state, it was written before the *Cato*, the *Cato* itself coming immediately before the *Orator*, a combination of circumstances which fixes it down to the year B. C. 46. (*Brut.* 1, 2, 5, 6, *Orat.* 7, *de Divin.* ii. 1.)

The Brutus was unknown until the discovery of the Codex Laudensis described above. Hence all the MSS. being confessedly derived from this source do not admit of being divided into families, although the text might probably be improved if the transcripts existing in various European libraries were more carefully examined and compared.

The Editio Princeps of the Brutus was that printed at Rome, by Sweynheym and Pannartz, 1469, 4to., in the same volume with the De Oratore and the Orator. The best edition is that by Ellendt, with very copious and useful prolegomena, Königsberg, 1826, 8vo., to which we may add an useful school edition by Billerbeck, Hannover, 1828.

5. *Ad M. Brutum Orator.*

Cicero having been frequently requested by M. Brutus to explain his views with regard to what constituted a faultless orator, this term being understood to denote a public speaker in the senate or in the forum, but to exclude the eloquence displayed by philosophers in their discourses, and by poets and historians in their writings, endeavours in the present essay to perform the task imposed on him. We must not, therefore, expect to find here a series of precepts, the result of observation and induction, capable of being readily applied in practice, or a description of anything actually existing in nature, but rather a fancy picture, in which the artist represents an object of ideal beauty, such as would spring from the union of all the prominent characteristic excellences of the most gifted individuals, fused together and concentrated into one harmonious whole.

He first points out that perfection must consist in absolute propriety of expression, and that this could be obtained only by occasional judicious transitions from one style to another, by assuming, according to the nature of the subject, at one time a plain, familiar, unpretending tone; by rising at another into lofty, impassioned, and highly ornamented declamation; and by observing in general a graceful medium between the two extremes; by ascending, as the Greeks expressed it, from the *ἰσχνόν* to the *ἀδρόν*, and falling back from the *ἀδρόν* to the *μέσον*,—instead of adhering steadfastly, after the fashion of most great orators, to one particular form. He next passes on to combat an error very prevalent among his countrymen, who, admitting that Athenian eloquence was the purest model for imitation, imagined that its essence consisted in avoiding with scrupulous care all copious, flowing, decorated periods, and in expressing every idea in highly polished, terse, epigrammatic sentences—a system which, however interesting as an effort of intellect, must necessarily produce results which will fall dull and cold upon the ear of an ordinary listener, and, if carried out to its full extent, degenerate into offensive mannerism. After dwelling upon these dangers and insisting upon the folly of neglecting the practice of Aeschines and Demosthenes and setting up such a standard as Thucydides, Cicero proceeds to shew that the orator must direct his chief attention to three points, which in fact comprehend the soul of the art, *the what*, *the where*, and *the how*; the matter of his speech, the arrangement of that matter, the expression and enunciation of that matter each of which is in turn examined and discussed. The perfect orator being defined to be one who clearly demonstrates to his hearers the truth of the position he maintains, delights them by the beauty and fitness of his language, and wins them over to his cause ("is, qui in foro, causisque civilibus, ita dicet, ut probet, ut delectet, ut flectat"), we are led to consider the means by which these ends are reached. The groundwork and foundation of the whole is true wisdom, but true wisdom can be gained only by the union of all the highest natural endowments with a knowledge of philosophy and all the chief departments of literature and science; and thus Cicero brings us round to the conclusion, which is in fact the pervading idea of this and the two preceding works, that he who would be a perfect orator must be a perfect man. What follows (from c. 40 to the end) is devoted to a dissertation on the harmonious arrangement of words and the importance of rhythmical cadence in prose composition—a curious topic, which attracted much attention in ancient times, as may be seen from the elaborately minute dulness of Dionysius of Halicarnassus, but possesses comparatively little interest for the modern reader.

The Orator was composed about the beginning of B. C. 45, having been undertaken immediately after the completion of the Cato. Cicero declares, that he was willing to stake his reputation for knowledge and taste in his own art upon the merits of this work: "Mihi quidem sic persuadeo, me quidquid habuerim judicii de dicendo in illum librum contulisse;" and every one must be charmed by the faultless purity of the diction, the dexterity manifested in the choice of appropriate phraseology, and the sonorous flow with which the periods roll gracefully onwards. There is now and then perhaps a little difficulty in tracing the connexion of the different divisions; and while some of the most weighty themes are touched upon very slightly, disproportionate space is assigned to the remarks upon the music of prose; but this probably arose

from the subject having been entirely passed over in the two preceding treatises. For it must be borne in mind that the *De Oratore*, the *Brutus*, and the *Orator* were intended to constitute a connected and continuous series, forming a complete system of the rhetorical art. In the first are expounded the principles and rules of oratory, and the qualifications natural and acquired requisite for success; in the second the importance of these qualifications, and the use and application of the principles and rules are illustrated by a critical examination of the leading merits and defects of the greatest public speakers; while in the third is delineated that ideal perfection to which the possession of all the requisite qualifications and a strict adherence to all the principles and rules would lead.

The Editio Princeps of the Orator is that mentioned above, under the Brutus, printed at Rome in 1469. The best is that by Meyer, Lips. 1827, 8vo.; to which we may add the school edition of Billerbeck, Hannover, 1829, 8vo.

Literature:—P. Ramus, *Brutinae Quaestiones in Oratorem Cic.*, Paris. 1547, 4to., 1549, 8vo.; J. Perionius, *Oratio pro Cic. Oratore contra P. Ramum*, Paris. 1547, 8vo.; A. Maioragius, *In Oratorem Cic. Commentarius*, Basil. 1552; M. Junius, *In Oratorem Cic. Scholia*, Argent. 1585, 8vo.; H. A. Burchardus, *Animadversiones ad Cic. Oratorem*, Berolin. 1815, 8vo.

6. *De Optimo Genere Oratorum.*

We have already noticed in the remarks on the Orator the opinion advocated by several of the most distinguished speakers of this epoch, such as Brutus and Calvus, that the essence of the true Attic style consisted in employing the smallest possible number of words, and concentrating the meaning of the speaker into subtle, terse, pointed sentences, which, however, from being totally devoid of all ornament and amplitude of expression, were for the most part stiff, lean, and dry, the very reverse of Cicero's style. In order to refute practically this prevalent delusion, Cicero resolved to render into Latin the two most perfect specimens of Grecian eloquence, the orations of Aeschines and Demosthenes in the case of Ctesiphon. The translation itself has been lost; but a short preface, in which the origin and object of the undertaking is explained, is still extant, and bears the title given above, *De Optimo Genere Oratorum.*

The Editio Princeps of this tract, in an independent form, is that published with the commentary of Achilles Statius, Paris, 1551, 4to., and 1552, 8vo. We have also "De Optimo Genere Oratorum, ad Trebatium Topica, Oratoriae Partitiones, cum Commentario, ed. G. H. Saalfrank, vol. i. Ratisbon, 1823, 8vo."

7. *Topica ad C. Trebatium.*

C. Trebatius, the celebrated jurisconsult, having found himself unable to comprehend the Topics of Aristotle, which treat of the Invention of Arguments, and having failed in procuring any explanation from a celebrated rhetorician, whose aid he sought, had frequently applied to Cicero for information and assistance. Cicero's incessant occupations prevented him for a long time from attending to these solicitations; but when he was sailing towards Greece, the summer after Caesar's death, he was reminded of Trebatius by the sight of Velia, a city with which the lawyer was closely connected, and accordingly, while on board of the ship, drew up from recollection the work before us, and dispatched it to his friend from Rhegium on the 27th of July, B. C. 44.

We are here presented with an abstract of the original, expressed in plain, familiar terms, illustrated by examples derived chiefly from Roman law instead of from Greek philosophy, accompanied by a promise to expound orally, at a future period, any points which might still appear confused or obscure. We cannot, of course, expect to find in such a book any originality of matter; but when we consider the circumstances under which it was composed, and the nature of the subject itself, we cannot fail to admire the clear head and the wonderful memory which could produce at once a full and accurate representation of a hard, complicated, and technical disquisition on the theory of rhetoric.

The Editio Princeps is without place, date, or printer's name, but is believed to have been published at Venice about 1472. The commentaries upon this work are very numerous. The most celebrated are those by Boethius, G. Valla, Melancthon, J. Visorius, Hegendorphinus, Latomus, Goveanus, Talaeus, Curio, Achilles Statius, &c., which are contained in the editions printed at Paris by Tiletanus in 1543, 4to., by David in 1550, 4to., by Vascosanus in 1554, 4to., and by Richardus in 1557 and 1561, 4to.

8. *Communes Loci.*

All that we know regarding this work is comprised in a single sentence of Quintilian (ii. 1. § 11): "Communes loci, sive qui sunt in vitia directi, quales legimus a Cicerone compositos; seu quibus quaestiones generaliter tractantur, quales sunt editi a Quinto quoque Hortensio." Orelli supposes, that the *Paradoxa* are here spoken of; but this opinion is scarcely borne out by the expression in the preface to which he refers.

9. *Rhetoricorum ad C. Herennium Libri IV.*

A general view of the whole art of Rhetoric, including a number of precepts and rules for the guidance of the student. Passages from this treatise are quoted by St. Jerome (*adv. Rufin.* lib. i. p. 204, ed. Basil.), by Priscian, by Rufinus (*de Comp. et Metr. Orat.* pp. 315, 321 of the *Rhetores Antiq.* ed. Pith.), and by other ancient grammarians, who speak of it as the work of Cicero, and as such it was generally received by the most distinguished scholars of the fifteenth century, Leonardus Arretinus, Angelus Politianus, and Laurentius Valla. At a very early period, however, its authenticity was called in question by Raphael Rhegius and Angelus Decembrius, and the controversy has been renewed at intervals down to the present day. Almost all the best editors agree in pronouncing it spurious, but the utmost diversity of opinion has existed with regard to the real author. Regius propounded no less than three hypotheses, assigning it at one time to Q. Cornificius, who was quaestor B. C. 81, and an unsuccessful candidate for the consulship in B. C. 64; at another, to Virginius, a rhetorician contemporary with Nero; and lastly, to Timolaus, son of queen Zenobia, who had an elder brother Herennianus. Paulus and Aldus Manutius, Sigonius, Muretus, Barthius, and many of less note, all adopted the first supposition of Regius. G. J. Vossius began by deciding in favour of the younger Q. Cornificius, the colleague

of Cicero in the augurate (*ad Fam.* xii. 17—30), but afterwards changed his mind and fixed upon Tullius Tiro; Julius Caesar Scaliger upon M. Gallio; Nascimbaenius upon Laureas Tullius; while more recently Schütz has laboured hard to bring home the paternity to M. Antonius Gnipho, and Van Heusde to Aelius Stilo. The arguments which seem to prove that the piece in question is not the production of Cicero are briefly as follows: 1. It could not have been composed before the *De Oratore*, for Cicero there (i. 2) speaks of his juvenile efforts in this department as rough and never brought to a conclusion,—a description which corresponds perfectly with the two books *De Inventione*, whereas the *Ad Herennium* is entire and complete in all its parts; moreover, the author of the *Ad Herennium* complains at the outset that he was so oppressed with family affairs and business, that he could scarcely find any leisure for his favourite pursuits—a statement totally inapplicable to the early career of Cicero. 2. It could not have deen written after the *De Oratore*, for not only does Cicero never make any allusion to such a performance among the numerous labours of his later years, but it would have been quite unworthy of his mature age, cultivated taste, and extensive experience: it is in reality in every way inferior to the *De Inventione*, that boyish essay which he treats so contemptuously. We shall not lay any stress here upon the names of Terentia and young Tullius which occur in bk. i. c. 12, since these words are manifest interpolations. 3. Quintilian repeatedly quotes from the *De Inventione* and other acknowledged rhetorical pieces of Cicero, but never notices the *Ad Herennium*. 4. Marius Victorinus in his commentary on the *De Inventione*, makes no allusion to the existence of the *Ad Herennium;* it is little probable that he would have carefully discussed the imperfect manual, and altogether passed over that which was complete. 5. Servius refers three times (*ad Virg. Aen.* viii. 321, ix. 481, 614) to the "Rhetorica" and Cassiodorus (*Rhetor. comp.* pp. 339, 341, ed. Pith.) to the "Ars Rhetorica" of Cicero; but these citations are all from the *De Inventione* and not one from the *Ad Herennium*.

The most embarrassing circumstance connected with these two works is the extraordinary resemblance which exists between them—a resemblance so strong that it is impossible to doubt that there is some bond of union. For although there are numerous and striking discrepancies, not only is the general arrangement the same, but in very many divisions the same precepts are conveyed in nearly if not exactly the same phraseology, and illustrated by the same examples. Any one who will compare *Ad Herenn.* i. 2, ii. 20, 22, 23, 25, 27, with *De Invent.* i. 7, 42, 45, 48, 49, 51, will at once be convinced that these coincidences cannot be accidental; but the single instance to be found *Ad Herenn.* ii. 23, and *De Invent.* i. 50 would alone be sufficient, for in both we find the same four lines extracted for the same purpose from the Trinummus, and Plautus censured for a fault of which he is not guilty, the force of his expression having been misunderstood by his critics. We cannot suppose that the author of the *Ad Herennium* copied from the *De Inventione*, since the former embraces a much wider compass than the latter; still less can we believe that Cicero would be guilty of a shameless plagiarism, which must have been open to such easy detection. Both parties cannot have derived their matter from a common Greek original, for not only is it incredible that two persons translating independently of each other should have rendered so many phrases in words almost identical, but the illustrations from Roman writers common to both at once destroy such an explanation. Only two solutions of the enigma suggest themselves. Either we have in the *Ad Herennium* and the *De Inventione* the notes taken down by two pupils from the lectures of the same Latin rhetorician, which were drawn out at full length by the one, and thrown aside in an unfinished state by the other after some alterations and corrections had been introduced; or we have in the *Ad Herennium* the original lectures, published subsequently by the professor himself. This last idea is certainly at variance with the tone assumed in the preliminary remarks, but may receive some support from the claim put forth (i. 9) to originality in certain divisions of *insinuationes*, which are adopted without observation in the *De Inventione*. Whatever conclusion we may adopt upon this head, it is clear that we possess no evidence to determine the real author. The case made out in favour of Cornificius (we cannot tell *which* Cornificius) is at first sight plausible. Quintilian (iii. 1. § 21, comp. ix. 3. § 89) frequently mentions a certain Cornificius as a writer upon rhetoric, and in one place especially (ix. 3. § 98) enumerates his classification of figures, which corresponds exactly with the *Ad Herennium* (iv. 15, &c.); and a second point of agreement has been detected in a citation by Julius Rufinianus. (*De Fig. Sent.* p. 29.) But, on the other hand, many things are ascribed by Quintilian to Cornificius which nowhere occur in the *Ad Herennium;* and, still more fatal, we perceive, upon examining the words referred to above (ix. 3. § 93), that the remarks of Cornificius on figures must have been taken from a separate and distinct tract confined to that subject. We can accord to Schütz the merit of having demonstrated that M. Antonius Gnipho *may* be the compiler, and that there is no testimony, external or internal, to render this position untenable; but we cannot go further. There are several historical allusions dispersed up and down reaching from the consulship of L. Cassius Longinus, B. C. 107, to the death of Sulpicius in B. C. 88; and if Burmann and others are correct in believing that the second consulship of Sulla is distinctly indicated (iv. 54, 68), the fact will be established, that these books were not published before B. C. 80.

The materials for arriving at a correct judgment with regard to the merits of this controversy, will be found in the preface of the younger Burmann, to his edition of the *Rhetorica ad Herennium* and *De Inventione*, printed at Leyden in 1761, 8vo., and republished with additional notes by Lindemann, Leipzig, 1828, 8vo.; in the prooemium of Schütz to his edition of the rhetorical works of Cicero, Leipzig, 1804, 3 vols. 8vo., enlarged and corrected in his edition of the whole works of Cicero, Leipzig, 1814; and in the disquisition of J. van Heusde, *De Aelio Stilone*, Utrecht, 1839; to which we may add, as one of the earliest authorities, *Utrum Ars Rhetorica ad Herennium Ciceroni falso inscribatur*, appended to the Problemata in Quintil. *Instit. Orat.* by Raphael Regius, published at Venice in 1492.

The Editio Princeps of the Rhetorica ad Heren-

nium was printed along with the De Inventione, under the title "Ciceronis Rhetorica Nova et Vetus," by Nicol. Jenson, in 4to., Venice, 1470; and bibliographers have enumerated fourteen more belonging to the fifteenth century. The best edition in a separate form is that of Burmann, or the reprint of Lindemann, mentioned above.

B. Political Philosophy.

1. *De Republica Libri VI.*

This work on the best form of government and the duty of the citizen, was one of the earliest of Cicero's philosophical treatises, drawn up at a period when, from his intimacy with Pompey, Caesar and Crassus being both at a distance, he fancied, or at least wished to persuade others, that he was actually grasping the helm of the Roman commonwealth (*de Div.* ii. 1). Deeply impressed with the arduous nature of his task, he changed again and again not only various minute details but the whole general plan, and when at length completed, it was received with the greatest favour by his contemporaries, and is referred to by himself repeatedly with evident satisfaction and pride. It was commenced in the spring of B. C. 54 (*ad Att.* iv. 14, comp. 16), and occupied much of his attention during the summer months of that year, while he was residing at his villas in the vicinity of Cumae and of Pompeii. (*Ad Q. Fr.* ii. 14.) It was in the first instance divided into two books (*ad Q. Fr.* iii. 5), then expanded into nine (*ad Q. Fr. l. c.*), and finally reduced to six (*de Leg.* i. 6, ii. 10, *de Div.* ii. 1). The form selected was that of Dialogue, in imitation of Plato, whom he kept constantly in view. The epoch at which the several conferences, extending over a space of three days, were supposed to have been held, was the *Latinae feriae*, in the consulship of C. Sempronius Tuditanus and M.' Aquillius, B. C. 129; the dramatis personae consisted of the younger Africanus, in whose suburban gardens the scene is laid, and to whom the principal part is assigned; his bosom friend C. Laelius the Wise; L. Furius Philus, consul B. C. 136, celebrated in the annals of the Numantine war, and bearing the reputation of an eloquent and cultivated speaker (*Brut.* 28); M.' Manilius, consul B. C. 149, under whom Scipio served as military tribune at the outbreak of the third Punic war, probably the same person as Manilius the famous jurisconsult; Sp. Mummius, the brother of him who sacked Corinth, a man of moderate acquirements, addicted to the discipline of the Porch; Q. Aelius Tubero, son of Aemilia, sister of Africanus, a prominent opponent of the Gracchi, well skilled in law and logic, but no orator; P. Rutilius Rufus, consul B. C. 105, the most worthy citizen, according to Velleius, not merely of his own day, but of all time, who having been condemned in a criminal trial (B. C. 92), although innocent, by a conspiracy among the equites, retired to Smyrna, where he passed the remainder of his life in honourable exile; Q. Mucius Scaevola, the augur, consul B. C. 117, the first preceptor of Cicero in jurisprudence; and lastly, C. Fannius, the historian, who was absent, however, on the second day of the conference, as we learn from the remarks of his father-in-law Laelius, and of Scaevola, in the *De Amicitia* (4, 7). In order to give an air of probability to the action of the piece, Rutilius is supposed to have been visited at Smyrna by Cicero during his Asiatic tour, and on that occasion to have spent some days in recounting the particulars of this memorable conversation, in which he had taken a part, to his young friend who afterwards dedicated the De Republica to the person who was his travelling companion on this occasion. It is hard to discover who this may have been, but historical considerations go far to prove that either Q. Cicero or Atticus was the individual in question. (*De Rep.* i. 8, *Brut.* 22; Mai, *Praef.* § iv.) The precise date at which the De Republica was given to the world is unknown; it could scarcely have been before the end of B. C. 54, for the work was still in an unfinished state at the end of September in that year (*ad Att.* iv. 16), and during the month of October scarcely a day passed in which the author was not called upon to plead for some client (*ad Q. Fr.* iii. 3); on the other hand, it appears from an expression in the correspondence of Caelius with Cicero, while the latter was in Cilicia (*ad Fam.* viii. 1), that the "politici libri" were in general circulation in the early part of B. C. 51, while the language used is such as would scarcely have been employed except with reference to a new publication.

The greater number of the above particulars are gleaned from incidental notices dispersed over the writings of Cicero. The dialogues themselves, although known to have been in existence during the tenth century, and perhaps considerably later, had ever since the revival of literature eluded the most earnest search, and were believed to have been irrecoverably lost with the exception of the episode of the Somnium Scipionis, extracted entire from the sixth book by Macrobius, and sundry fragments quoted by grammarians and ecclesiastics, especially by Lactantius and St. Augustin. But in the year 1822, Angelo Mai detected among the Palimpsests in the Vatican a portion of the long-sought-for treasure, which had been partially obliterated to make way for a commentary of St. Augustin on the Psalms. A full history of this volume, which seems to have been brought from the monastery of Bobio during the pontificate of Paulus V., about the beginning of the 7th century, is contained in the first edition, printed at Rome in 1822, and will be found in most subsequent editions. Although what has been thus unexpectedly restored to light is in itself most valuable, yet, considered as a whole, the work presents a sadly deformed and mutilated aspect. These imperfections arise from various causes. In the first place, the commentary of Augustin reaches from the 119th to the 140th psalm, but the remainder, down to the 150th psalm, written, as may be fairly inferred, over sheets of the same MS., has disappeared, and gaps occur in what is left to the extent of 64 pages, leaving exactly 302 pages entire in double columns, each consisting of fifteen lines. In the second place, it must be remembered that to prepare an ancient MS. for the reception of a new writing, it must have been taken to pieces in order to wash or scrape every page separately, and that, no attention being paid to the arrangement of these disjecta membra, they would, when rebound, be shuffled together in utter disorder, and whole leaves would be frequently rejected altogether, either from being decayed or from some failure in the cleaning process. Accordingly, in the palimpsest in question the different parts of the original were in the utmost confusion, and great care was required not only in deciphering the faint characters, but in re-

storing the proper sequence of the sheets. Altogether, after a minute calculation, we may estimate that by the palimpsest we have regained about one-fourth of the whole, and if the fragments collected from other sources be added, they will increase the proportion to one-third. The MS. is written in very large well-formed capitals, and from the splendour of its appearance those best skilled in palaeography have pronounced it to be the oldest MS. of a classic in existence, some being disposed to carry it back as far as the second or third century, the superinduced MS. being probably earlier than the tenth century. In the first book, the first 33 pages are wanting, and there are fourteen smaller blanks scattered up and down, amounting to 38 pages more. A few words are wanting at the beginning of the second book, which runs on with occasional blanks, amounting in all to 50 pages, until we approach the close, which is very defective. The third book is a mere collection of disjointed scraps; of the fourth the MS. contains but a few lines, the same is the case with the fifth, and the sixth is totally wanting.

The object of the work was to determine the best form of government, to define the duties of all the members of the body politic, and to investigate those principles of justice and morality which must form the basis of every system under which a nation can expect to enjoy permanent prosperity and happiness. We cannot doubt that Cicero was stimulated to this undertaking by perceiving the destruction which threatened the liberties of his country; and, in the vain hope of awakening those around him to some sense of their danger, he resolved to place before their eyes a lively representation of that constitution by which their forefathers had become masters of the world.

The materials of which this production was formed appear, for we can speak with little certainty of the last four books, to have been distributed in the following manner:—

The greater part of the prologue to the first book is lost, but we gather that it asserted the superiority of an active over a purely contemplative career. After a digression on the uncertainty and worthlessness of physical pursuits, the real business of the piece is opened, the meaning of the word *republic* is defined, and the three chief forms of government, the monarchical, the aristocratical, and the democratical, are analyzed and compared, Scipio awarding the preference to the first, although, since all in their simple shape are open to corruption and degeneracy, and contain within themselves the seeds of dissolution, the ideal of a perfect constitution would be a compound of all these three elements mixed in due proportions—a combination to which the Roman constitution at one time closely approximated.

The subject being pursued in the second book leads to a history of the origin and progress of the Roman state; and, passing from the particular to the general, the remainder of the book is occupied by an examination of the great moral obligations which serve as the foundation of all political union.

The third book, as we glean from Lactantius and St. Augustin, contained a protracted discussion on the famous paradox of Carneades, that justice was a visionary delusion.

The fourth book entered upon the duties of citizens in public and private life, and enlarged upon general education and moral training.

In the prologue to the fifth book, of which we know less than of any of the preceding, Cicero indulged in lamentations on the general depravity of morals which were becoming rapidly more corrupt. The main topic in what followed was the administration of laws, including a review of the practice of the Roman courts, beginning with the paternal jurisdiction of the kings, who were the sole judges in the infancy of the city.

We can hardly hazard a conjecture on the contents of the sixth book, with the exception of the well-known Somnium Scipionis, in which Scipio relates that he saw in a dream, when, in early youth, he visited Masinissa, in Africa, the form of the first Africanus, which dimly revealed to him his future destiny, and urged him to press steadily forward in the path of virtue and of true renown, by announcing the reward prepared in a future state for those who have served their country in this life with good faith.

The authorities chiefly consulted by Cicero, in composing the De Republica, are concisely enumerated in the first chapter of the second book *de Divinatione*. "Sex de Republica libros scripsimus—Magnus locus philosophiaeque proprius, a Platone, Aristotele, Theophrasto totaque Peripateticorum familia tractus uberrime." To these we must add Polybius, from whom many of the most important opinions are directly derived (e. g. comp. Polyb. vi. 3, 6, 7).

The Editio Princeps of the recovered *De Republica* was printed, as we have seen above, at Rome, in 1822, with copious prolegomena and notes by Mai; this was followed by the edition of Creuzer and Moser, Frankf. 1826, 8vo., which is the most complete that has hitherto appeared. The following also contains useful matter, "La République de Ciceron, d'après la texte inedit, recemment découvert et commenté par M. Mai, bibliothécaire de Vatican, avec une traduction française, un discours préliminaire et des dissertations historiques, par M. Villemain, de l' Académie française, ii tomes, Paris, Michaud, 1823."

Literature:—F. C. Wolf, *Observ. Crit. in M. Tull. Cic. Orat. pro Scauro, et pro Tullio, et librorum De Rep. Fragm.* 1824; Zacharia, *Staatswissenschaftliche Betrachtungen über Ciceros neu aufgefundenes Werk vom Stadte*, Heidelberg, 1823.

The fragments known before the discovery of Mai are included in all the chief editions of the collected works, and were published with a French translation by Bernardi, ii tomes, Paris, 1807.

2. *De Legibus Libri III.*

Three dialogues, in a somewhat mutilated condition, on the nature, the origin, and the perfection of laws. These have given rise to a series of controversies respecting the real author of the work, the time at which it was written, its extent when entire, its proper title, the date of publication, the existence of a prologue, or preface, the sources from which the author derived his materials, and the design which he proposed to accomplish. On each of these points it is necessary to say a few words.

1. The opinion that Cicero was not the author, rests solely upon the fact that, contrary to his usual practice in such matters, he nowhere makes mention of these books; no notice of them is taken in the catalogue of his philosophical writings, inserted in the *De Divinatione* (ii. 1), nor in any part of his correspondence with Atticus, which generally con-

tains some account of the literary labours in which he was from time to time engaged, nor in any of those passages where a reference might very naturally have been expected (e. g. *Tusc.* iv. 1, *Brut.* v. 19), while the expressions which have been adduced as containing indirect allusions, will be found upon examination to be so indistinct, or to have been so unfairly interpreted, that they throw no light whatever on the question. (e. g. *de Orat.* i. 42, *ad Att.* xiv. 17.) On the other hand, "M. Tullius . . . in libro de legibus primo," and "Cicero in quinto de legibus," are the words with which Lactantius (*De Opif. Dei*, i.) and Macrobius (vi. 4) introduce quotations, and all the best scholars agree in pronouncing that not only is there no internal evidence against the authenticity of the treatise, but that the diction, style, and matter, are in every respect worthy of Cicero, presenting no trace of a late or inferior hand, of interpolation, or of forgery. Even if we do not feel quite certain that the sentence in Quintilian (xii. 3), "M. Tullius non modo inter agendum numquam est destitutus scientia juris, sed etiam componere aliqua de eo coeperat," was intended to indicate the work before us, yet the word *coeperat* may be allowed at least to suggest a solution of the difficulty. Taking into account the actual state of these dialogues as they have descended to us, remarking the circumstance, which becomes palpable upon close examination, that some portions are complete, full, and highly polished, while others are imperfect, meagre, and rough, we are led to the conclusion, that the plan was traced out and partially executed; that, while the undertaking was advancing, some serious interruption occurred, possibly the journey to Cilicia; that being thus thrown aside for a time, the natural disinclination always felt by Cicero to resume a train of thought once broken off (comp. *de Leg.* i. 3) combined with a conviction that the disorders of his country were now beyond the aid of philosophic remedies, prevented him from ever following out his original project, and giving the last touches to the unfinished sketch. This supposition will account in a satisfactory manner for the silence observed regarding it in the *De Divinatione*, the *Brutus*, and elsewhere; and if it was in progress, as we shall see is very probable, towards the close of B. C. 52, we can be at no loss to explain why it makes no figure in the epistles to Atticus, for no letters between the friends are extant for that year, in consequence, perhaps, of both being together at Rome. Chapman, in his Chronological Dissertation, avoids the objection altogether by supposing, that the *de Legibus* was not written until after the *de Divinatione*, but from what is said below, it will appear that this hypothesis is probably erroneous, and, according to the view we have given, it is certainly unnecessary.

2. Since we find in the work allusions to the elevation of Cicero to the augurate (ii. 12, iii. 19), an event which did not take place until the vacancy caused by the death of Crassus (B. C. 53) was known at Rome, and also to the death of Clodius (ii. 17, B. C. 52), and since Cato and Pompey are both named as alive (iii. 18, i. 3, iii. 9), it is manifest that the action of the drama belongs to some epoch between the beginning of the year, B. C. 52, and the battle of Pharsalia, B. C. 48; but on the other hand this evidence will only enable us to decide that the drama was composed after the 18th of January, B. C. 52, the day when Clodius perished, without defining any second limit before which it must have been composed. When, however, we remark the evident bitterness of spirit displayed towards Clodius and his friends, together with the suppressed, but not concealed, dissatisfaction, with the conduct of Pompey (ii. 16, 41, iii. 9, 21), we are led to suppose that these paragraphs were penned under the influence of feelings recently excited, such as might have been roused by the proceedings which distinguished the trial of Milo. We are inclined, therefore, to think that the date of the action of the drama, and the date of composition, are nearly identical, and that both may be assigned to the middle or end of B. C. 52.

3. With regard to the number of books at one time in existence, we are certain that there were more than three, for Macrobius (*l. c.*) quotes the fifth; but how many there may have been is purely a matter of conjecture. Fabricius, Hülsemann, and Wagner, decide that there were just five; Goerenz argues very ingeniously that there must have been six; Davis fixes that there were eight.

4. The title *De Legibus* rests on the authority of nearly all the MSS. One alone exhibits *De Jure Civili et Legibus*, which doubtless arose from a desire to include the supposed contents of the later books. (See *de Leg.* iii. 5 fin.; Gell. i. 22.)

5. If we are correct in our position, that Cicero never finished his work, it follows that it was not published during his life, and, therefore, remained unknown to his contemporaries.

6. As to the existence of a prologue, we should naturally have imagined that this was a question of fact, affording no scope for reasoning. Nevertheless the point also has been keenly debated. Turnebus, in one commentary, considers that the first few chapters constitute a regular introduction, but he afterwards changed his mind, and, startled by the abruptness with which the conversation opens, maintained that the exordium had been lost. Goerenz and Moser, the most judicious editors, adopt the first conclusion of Turnebus.

7. In all that relates to external form and decoration Plato is evidently the model, and the imitation throughout is most close and accurate. But the resemblance extends no farther than the surface: the definitions, the propositions, the arguments, and the whole substance, except what is immediately connected with Roman law, can be traced to the labours of the Stoics, especially to the φυσίκαι θέσεις, the περὶ καλοῦ, the περὶ δικαίοσυνης, and above all the περὶ νόμου of Chrysippus; for the few fragments which have been preserved of these tracts are still sufficient to shew that not only did Cicero draw his materials from their stores, but in some instances did little more than translate their words. Even in the passages on magistrates the ideas of Plato, Aristotle, and Theophrastus are presented with the modifications introduced by Dion (Diogenes?) and Panaetius. (*De Leg.* iii. 6.)

8. The general plan of the work is distinctly traced in one of the opening chapters (i. 5, 17). It was intended to comprehend an exposition of the nature of justice and its connexion with the nature of man, an examination of the laws by which states ought to be governed, and a review of the different systems of legislation which had been adopted by different nations.

Accordingly, in the first book we have an investigation into the sources of justice and virtue. It is laid down (1), That the Gods are the ultimate

source of justice; (2) That men, being bound together by a community of faculties, feelings, and desires, are led to cultivate social union—and hence justice, without which social union could not exist. Thus human nature is a second source of justice. But since human nature is intimately connected with God by reason and virtue, it follows that God and the moral nature of man are the joint sources of justice, law being the practical exposition of its principles. Much more stress is, however, laid upon the second of these two sources than upon the first, which is quickly dismissed and kept out of sight.

In the second book the author explains his views of a Model Code, illustrated by constant references to the ancient institutions of Rome. Attention is first called to the laws which relate to religion and sacred observances, which are considered under the different heads of divine worship in general, including the solemnities to be observed in the performance of ordinances, and the classification of the Gods according to the degrees of homage to which they are severally entitled; the celebration of festivals; the duties of the various orders of priests; the exhibition of public games; the maintenance of ancient rites; the punishment of perjury and impurity; the consecration of holy places and things; and the respect to be paid to the spirits of the departed.

The third book treated of Magistrates, commencing with a short exposition of the nature and importance of their functions as interpreters and enforcers of the laws. This is followed by a dissertation on the expediency of having one magistrate in a state to whom all the rest shall be subordinate, which leads to certain reflections on the authority of the consuls, as controlled by the tribunes. Here, however, there is a great blank, the part which is lost having contained, it would appear, an inquiry into the functions of all the chief officers of the Roman republic. What remains consists of three discussions, one on the power exercised by tribunes of the plebeians, a second on the propriety of supplying the vacancies in the senate from the number of those who had held certain appointments, and, thirdly, on the advantages and drawbacks of voting by ballot.

The scene of these dialogues is laid in the villa of Cicero, in the neighbourhood of his native Arpinum, near the point where the Fibrenus joins the Liris. The Editio Princeps forms part of the edition of the philosophical works printed at Rome in 2 vols. fol. by Sweynheym and Pannartz, 1471; see above, p. 719, b. The editions of Davis, Camb. 1727-8, containing the notes of the old commentators, and an improved text, were long held in high estimation, and frequently reprinted, but is now superseded by those of Goerenz, Leip. 1809, 8vo., forming the first volume of the collected philosophical works; of Moser and Creuzer, Frankf. 1824, 8vo., containing everything that the scholar can desire; and of Bake, Leyden, 1842, 8vo., which is the most recent.

3. *De Jure Civili in Artem redigendo.*

A. Gellius quotes a sentence from a work of Cicero which he says bore the above title. The subject of civil law was also discussed in one of the last books *De Legibus*, but the words of Gellius can apply only to an independent treatise. See Orelli's Cicero vol. iv. pt. ii. p. 478. (Gell. i. 22; Quintil. xii. 3. § 10; Macrob. vi. 4; Cic. *de Leg.* iii. 20.)

4. *Epistola ad Caesarem de Republica ordinanda.*

Cicero, in a letter to Atticus, (xii. 40,) written in June, B. C. 45, tells his friend, that he had made several attempts to compose an address to Caesar, in imitation of those of Aristotle and Theopompus to Alexander, but had hitherto failed (*Συμβουλευτικόν saepe conor: nihil reperio*). A few days later, however, it appears to have been finished (*ad* Att. xiii. 26), and was soon after sent to Atticus (*ad Att.* xii. 49), but never forwarded to the dictator; for, having been previously submitted to his friends for their approbation, they made so many objections, and suggested so many alterations, that Cicero threw it aside in disgust. (*Ad Att.* xii. 51, 52, xiii. 1, 27, 28, 31.)

C. Philosophy of Morals.

1. *De Officiis Libri III.*

A treatise on moral obligations, viewed not so much with reference to a metaphysical investigation of the basis on which they rest, as to the practical business of the world and the intercourse of social and political life. It was composed and published late in the year B. C. 44, certainly after the end of August (iii. sub fin.), and is addressed to young Marcus, at that time residing at Athens under the care of Cratippus the Peripatetic. This being a work professedly intended for the purposes of instruction, Cicero does not dwell upon the conflicting doctrines of rival sects, but endeavours rather to inculcate directly those views which he regarded as the most correct; and, rejecting the form of dialogue, enunciates the different precepts with the authority of a teacher addressing his pupil. The discipline of the Stoics is principally followed. In the first two books, the *περὶ καθηκοντός* of Panaetius served as a guide, and not a little was borrowed from Diogenes of Babylon, Antipater of Tarsus, Hecato, Posidonius, Antipater of Tyre, and others enumerated in the commentary of Beier and the tract of Lynden on Panaetius. Notwithstanding the express declaration of Cicero to the contrary, we cannot, from internal evidence, avoid the conclusion, that the Greek authorities have in not a few passages been translated verbatim, and translated not very happily, for the unyielding character of the Latin language rendered it impossible to express accurately those nice gradations of thought and delicate distinctions which can be conveyed with so much clearness and precision by the copious vocabulary and graceful flexibility of the sister tongue. (See the essay of Garve named at the end of the article.) The third book, which is occupied with questions in casuistry, although it lays claim to greater originality than those which precede it, was certainly formed upon the model of the *περὶ καθηκοντός* of the Stoic Hecato. But while the skeleton of the whole work is unquestionably of foreign origin, the examples and illustrations are taken almost exclusively from Roman history and Roman literature, and are for the most part selected with great judgment and clothed in the most felicitous diction.

In the first book, after a few preliminary remarks, we find a threefold division of the subject. When called upon to perform any action we must inquire, 1. Whether it is *honestum*, that is, good in itself, absolutely and abstractedly good; 2. Whether it is *utile*, that is, good when considered with reference to external objects; 3. What course

we must pursue when the *honestum* and the *utile* are at variance. Moreover, the *honestum* and the *utile* each admit of degrees which also fall to be examined in order that we may make choice of the highest. The general plan being thus sketched, it is followed out by a discussion of the four constituent elements into which the *honestum* may be resolved: *a. Sapientia*, the power of discerning truth; *b. Justitia et Beneficentia*, which consist in studying the welfare of those around us, in rendering to every one his own, and in preserving contracts inviolate; *c. Fortitudo*, greatness and strength of mind; *d. Temperantia*, the faculty of doing and saying everything in a becoming manner, in the proper place, and to the proper extent. Each of these is explained at length, and the book closes with a debate on the degrees of the *honestum*, that is, the method of deciding, when each of two lines of conduct is *honestum*, which is to be preferred as superior (*honestius*) to the other.

The second book is devoted to the *utile*, and considers how we may best conciliate the favour of our fellow-men, apply it to our own advancement, and thus arrive at wealth and public distinction, enlarging peculiarly on the most pure and judicious mode of displaying liberality, whether by pecuniary gifts or by aid of any other description. This is succeeded by a short notice of two *utilitates* passed over by Panaetius—the care of the health and the care of the purse, after which a few words are added on the comparison of things expedient with each other.

In the third book it is demonstrated that there never can be any real collision between the *honestum* and the *utile;* but that when an action is viewed through a proper medium the *honestum* will invariably be found to be inseparable from the *utile* and the *utile* from the *honestum*, a proposition which had been briefly enunciated at the beginning of book second, but is here fully developed and largely illustrated. A number of difficult cases are then stated, which serve as exercises in the application of the rules laid down, among which a prominent place is assigned to the story of Regulus.

The Editio Princeps of the *De Officiis* is one of the oldest specimens of classical typography in existence, having been printed along with the *Paradoxa* by Fust and Schöffer at Mayence in 1465 and again in 1466, both in small 4to. These are not of excessive rarity, and occur more frequently upon vellum than upon paper. Next comes an edition in 4to., without date or name of place or of printer, but generally recognised as from the press of Ulric Zell, at Cologne, about 1467, which were followed by that of Ulric Hann, fol., Rome, 1468-9, also without name or date, that of Sweynheym and Pannartz, Rome, fol., 1469, of Vindelin de Spira, Venice, fol., 1470, and of Eggesteyn, Strasburg, 4to., 1770. Many of these have given rise to lengthened controversies among bibliographers, the substance of which will be found in Dibdin's "Introduction to the Classics," Lond. 1827. Among the almost countless editions which have appeared since the end of the 15th century, it is sufficient to specify those of Heusinger, Brunswick, 8vo., 1783, which first presented a really pure text and has been repeatedly reprinted; of Gernhard, Leipzig, 8vo., 1811; and of Beier, 2 vols. 8vo., Leipzig, 1820–21, which may be considered as the best.

Literature:—A. Buscher, *Ethicae Ciceronianae Libri II.*, Hamb. 1610; R. G. Rath, *Cicero de Officiis in brevi conspectu*, Hall. 1803; Thorbecke, *Princip. phil. mor. e Ciceronis Op.*, Leyden, 1817; and the remarks which accompany the translation of Garve, of which a sixth edition was published at Breslau in 1819.

2. *De Virtutibus.*

This work, if it ever existed, which is far from being certain, must have been intended as a sort of supplement to the *De Officiis*, just as Aristotle added a tract, περὶ ἀρετῶν, to his Ethics. (Hieron. *in Zachar. Prophet. Comment.* i. 2; Charisius, ii. p. 186.)

3. *Cato Major* s. *De Senectute.*

This little tract, drawn up at the end of B. C. 45 or the commencement of B. C. 44, for the purpose of pointing out how the burden of old age may be most easily supported, is addressed to Atticus, who was now in his sixty-eighth year, while Cicero himself was in his sixty-second or sixty-third. It is first mentioned in a letter written from Puteoli on the 11th of May, B. C. 44 (*ad Att.* xiv. 21, comp. xvii. 11), and is there spoken of as already in the hands of his friend. In the short introductory dialogue, Scipio Aemilianus and Laelius are supposed to have paid a visit during the consulship of T. Quinctius Flamininus and M.' Acilius Balbus (B. C. 150; see c. 5 and 10) to Cato the censor, at that time 84 years old. Beholding with admiration the activity of body and cheerfulness of mind which he displayed, they request him to point out by what means the weight of increasing years may be most easily borne. Cato willingly complies, and commences a dissertation in which he seeks to demonstrate how unreasonable are the complaints usually urged regarding the miseries which attend the close of a protracted life. The four principal objections are stated and refuted in regular succession. It is held that old age is wretched, 1. Because it incapacitates men for active business; 2. Because it renders the body feeble; 3. Because it deprives them of the enjoyment of almost all pleasures; 4. Because it heralds the near approach of death. The first three are met by producing examples of many illustrious personages in whom old age was not attended by any of these evils, by arguing that such privations are not real but imaginary misfortunes, and that if the relish for some pleasures is lost, other delights of a more desirable and substantial character are substituted. The fourth objection is encountered still more boldly, by an eloquent declaration that the chief happiness of old age in the eyes of the philosopher arises from the conviction, that it indicates the near approach of death, that is, the near approach of the period when the soul shall be released from its debasing connexion with the body, and enter unfettered upon the paths of immortality.

This piece has always been deservedly esteemed as one of the most graceful moral essays bequeathed to us by antiquity. The purity of the language, the liveliness of the illustrations, the dignity of the sentiments, and the tact with which the character of the strong-minded but self-satisfied and garrulous old man is maintained, have excited universal applause. But however pleasing the picture here presented to us, every one must perceive that it is a fancy sketch, not the faithful copy of a scene

from nature. In fact the whole treatise is a tissue of special pleading on a question which is discussed in the same tone of extravagance on the opposite side by Juvenal in his tenth satire. The logic also is bad, for in several instances general propositions are attacked by a few specious particular cases which are mere exceptions to the rule. No one can doubt the truth of the assertions, that old age does incapacitate us for active business, that it does render the body feeble, and that it does blunt the keenness of our senses; but while it is a perfectly fair style of argument to maintain that these are imaginary and not real ills, it is utterly absurd to deny their existence, because history affords a few instances of favoured individuals who have been exempted from their influence.

Cicero appears to have been indebted for the idea, if not for the plan, of this work to Aristo of Chios, a Stoic philosopher (c. 1); much has been translated almost literally from the Republic of Plato (see cc. 2, 3, 14), and more freely from the Oeconomics and Cyropaedeia of Xenophon. The passage with regard to the immortality of the soul is derived from the Timaeus, the Phaedon, the Phaedrus, and the Menon (see Kühner, p. 116), and some editors have traced the observations upon the diseases of young men (c. 19) to Hippocrates. It must be remarked, that although Cato was a rigid follower of the Porch, the doctrines here propounded have little of the austerity of that sect, but savour more of the gentle and easy discipline of the Peripatetics. (Kühner, *l. c.*)

The five earliest editions of the *Cato Major* were all printed at Cologne, the first three by Ulric Zell, the fourth by Winter de Homborch, the fifth by Arnold Therhoernen, not one of which bears a date, but some of them are certainly older than the edition of the collected philosophical works printed at Rome, in 2 vols. fol., by Sweynheym and Pannartz, which contains the *De Senectute*. [See above, p. 719, b.] The best modern editions are those of Gernhard, which include the Paradoxa also, Leipzig, 8vo., 1819, and of Otto, Leipzig, 1830.

4. *Laelius* s. *De Amicitia.*

This dialogue was written after the preceding, to which it may be considered as forming a companion. Just as the dissertation upon old age was placed in the mouth of Cato because he had been distinguished for energy of mind and body preserved entire to the very close of a long life, so the steadfast attachment which existed between Scipio and Laelius pointed out the latter as a person peculiarly fitted to enlarge upon the advantages of friendship and the mode in which it might best be cultivated. To no one could Cicero dedicate such a treatise with more propriety than to Atticus, the only individual among his contemporaries to whom he gave his whole heart.

The imaginary conversation is supposed to have taken place between Laelius and his two sons-in-law, C. Fannius and Q. Mucius Scaevola, a few days after the death of Africanus (B. C. 129), and to have been repeated, in after times, by Scaevola to Cicero. Laelius begins by a panegyric on his friend. Then, at the request of the young men, he explains his own sentiments with regard to the origin, nature, limits, and value of friendship; traces its connexion with the higher moral virtues, and lays down the rules which ought to be observed in order to render it permanent and mutually advantageous. The most pleasing feature in this essay is the simple sincerity with which it is impressed. The author casts aside the affectation of learning, and the reader feels convinced throughout that he is speaking from his heart. In giving full expression to the most amiable feelings, his experience, knowledge of human nature, and sound sense, enabled him to avoid all fantastic exaggeration, and, without sacrificing his dignified tone, or pitching his standard too low, he brings down the subject to the level of ordinary comprehension, and sets before us a model which all may imitate.

The exordium is taken from the Theaetetus, and in the 8th chapter we detect a correspondence with a passage in the Lysis of Plato; the Ethics of Aristotle, and the Memorabilia of Socrates by Xenophon afforded some suggestions; a strong resemblance can be traced in the fragments of Theophrastus *περὶ φιλίας*, and some hints are supposed to have been taken from Chrysippus *περὶ φιλίας* and *περὶ τοῦ δικάζειν*. (Kühner, p. 118.)

The Editio Princeps was printed at Cologne by Joh. Guldenschaff, the second, which includes the Paradoxa, at the same place by Ulric Zell; neither bears any date, but both are older than the collection of the philosophical works printed at Rome in 2 vols. fol. by Sweynheym and Pannartz, 1471, which contains the Laelius. The best modern editions are those of Gernhard, Leipzig, 8vo. 1825, and of Beier, Leipzig, 12mo. 1828.

5. *De Gloria Libri II.*

Cicero completed a work under the above title, in two books dedicated to Atticus, on the 4th of July, B. C. 44. A few words only having been preserved, we have no means of determining the manner or tone in which the subject was handled. Petrarch was in possession of a MS. of the *De Gloria*, which afterwards passed into the hands of Bernardo Giustiniani, a Venetian, and then disappeared. Paulus Manutius and Jovius circulated a story that it had been destroyed by Petrus Alcyonius, who had stolen numerous passages and inserted them in his own treatise *De Exilio;* but this calumny has been refuted by Tiraboschi in his history of Italian literature. (See Orelli's Cicero, vol. iv. pt. ii. p. 487: Cic. *de Off.* ii. 9, *ad Att.* xv. 27, xvi. 2.)

6. *De Consolatione* s. *De Luctu minuendo.*

This treatise was written B. C. 45, soon after the death of his beloved daughter, Tullia, when seeking distraction and relief in literary pursuits. We learn from Pliny (praef. *H.N.*), that the work of Crantor the Academician was closely followed. A few inconsiderable fragments have been preserved chiefly by Lactantius, and will be found in Orelli's Cicero, vol. iv. pt. ii. p. 489. The tract published at Venice in 1583 under the title *Consolatio Ciceronis* is a notorious forgery, executed, as is generally believed, by Sigonius or Vianellus. (Cic. *ad Att.* xii. 20, 23, *Tuscul.* iii. 28, 31; Augustin, *de Civ. Dei*, xix. 4; Hieron. *Epitaph. Nepot.*)

D. Speculative Philosophy.

1. *Academicorum Libri II.*

The history of this work before it finally quitted the hands of its author is exceedingly curious and somewhat obscure, but must be clearly understood before we can explain the relative position of those

portions of it which have been transmitted to modern times. By comparing carefully a series of letters written to Atticus in the course of B. C. 45 (*ad Att.* xiii. 32, 12–14, 16, 18, 19, 21–23, 25, 35, 44), we find that Cicero had drawn up a treatise upon the Academic Philosophy in the form of a dialogue between Catulus, Lucullus, and Hortensius, and that it was comprised in two books, the first bearing the name of Catulus, the second that of Lucullus. A copy was sent to Atticus, and soon after it had reached him, two new introductions were composed, the one in praise of Catulus, the other in praise of Lucullus. Scarcely had this been done, when Cicero, from a conviction that Catulus, Lucullus, and Hortensius, although men of highly cultivated minds, and well acquainted with general literature, were known to have been little conversant with the subtle arguments of abstruse philosophy, determined to withdraw them altogether, and accordingly substituted Cato and Brutus in their place. (*Ad. Att.* xiii. 16.) Immediately after this change had been introduced, he received a communication from Atticus representing that Varro was much offended by being passed over in the discussion of topics in which he was deeply versed. Thereupon, Cicero, catching eagerly at the idea thus suggested, resolved to recast the whole piece, and quickly produced, under the old title, a new and highly improved edition, divided into four books instead of two, dedicating the whole to Varro, to whom was assigned the task of defending the tenets of Antiochus of Ascalon, while the author himself undertook to support the views of Philo, Atticus also taking a share in the conversation. But although these alterations were effected with great rapidity, the copy originally sent to Atticus had in the meantime been repeatedly transcribed: hence both editions passed into circulation, and a part of each has been preserved. One section, containing 12 chapters, is a short fragment of the first book of the second or Varronian edition; the other, containing 49 chapters, is the entire second book of the first edition, to which is prefixed the new introduction noticed above (*ad Att.* xiii. 32), together with the proper title of *Lucullus*. Thus it appears that the first book of the first edition has been altogether lost, and the whole of the second edition, with the exception of the fragment of the first book already mentioned and a few scraps quoted by Lactantius, Augustin, and the grammarians. Upon examining the dates of the letters referred to, it will be seen that the first edition had been despatched to Atticus about the middle of June, for the new introductions were written by the 27th (*ad Att.* xiii. 32); that the second edition, which is spoken of with great complacency—"Libri quidem ita exierunt (nisi forte me communis φιλαυτία decipit), ut in tali genere ne apud Graecos quidem simile quidquam"—was fully completed towards the close of July (*ad Att.* xiii. 15), a few days before the last touches had been given to the *De Finibus* (xiii. 19); and that it was actually in the possession of Varro before the ides of August. (xiii. 35, 44.) Goerenz has taken great pains to prove that these books were published under the title of *Academica*, and that the appellation *Academicae Quaestiones*, or *Academicae Disputationes*, by which they are frequently distinguished, are without authority and altogether inappropriate.

The object proposed was, to give an accurate narrative of the rise and progress of the Academic Philosophy, to point out the various modifications introduced by successive professors, and to demonstrate the superiority of the principles of the New Academy, as taught by Philo, over those of the Old Academy, as advocated by Antiochus of Ascalon. It is manifestly impossible, under existing circumstances, to determine with certainty the amount of difference between the two editions. That there was a considerable difference is certain, for, although Cicero was in the first instance induced to depart from his plan merely because he considered the topics discussed out of keeping with the character of the individuals who were represented as discussing them, still the division of the two books into four necessarily implies some important change in the arrangement if not in the substance of the subject-matter. We are, moreover, expressly informed, that many things were omitted, and that the four books of the second edition, although more concise than the two of the first, were at the same time better and more brilliant (*splendidiora*, *breviora*, *meliora*). It is probable that the first book of the first edition, after giving a sketch of the leading principles of the different branches of the Academy as they grew out of each other in succession, was occupied with a detailed investigation of the speculations of Carneades, just as those of Philo, which were adopted to a certain extent by Cicero himself, form the leading theme of the second. What remains of the first book of the second edition enables us to discover that it was devoted to the history of Academic opinions from the time of Socrates and Plato, who were regarded as the fathers of the sect, down to Antiochus, from whom Cicero himself had in his youth received instruction while residing at Athens. The second book may have been set apart for an inquiry into the theories of Arcesilas, who, although the real founder of the New Academy, appears to have been alluded to in the former edition only in an incidental and cursory manner; while the third and fourth books would embrace the full and clear development and illustration of his pregnant though obscure doctrines, as explained in the eloquent disquisitions of Carneades and Philo. Such is the opinion of Goerenz, and although it does not admit of strict proof, yet it is highly plausible in itself, and is fully corroborated by the hints and indications which appear in those portions of the dialogue now extant.

The scene of the *Catulus* was the villa of that statesman at Cumae, while the *Lucullus* is supposed to have been held at the mansion of Hortensius near Bauli. The dialogues of the second edition commence at the Cumanum of Varro; but, as we learn from a fragment of the third book quoted by Nonius Marcellus, the parties repaired during the course of the conference to the shores of the Lucrine lake.

The Editio Princeps is included in the collection of Cicero's philosophical works printed in 2 vols. fol. by Sweynheym and Pannartz, Rome, 1471, see above, p. 719, b. The edition of Davis, Camb. 8vo. 1725, was frequently reprinted, and for a long period remained the standard, but is now superseded by those of Goerenz, Leipzig, 8vo. 1810, forming the first volume of his edition of the philosophical works of Cicero; and of Orelli, Zurich, 8vo. 1827

2. *De Finibus Bonorum et Malorum Libri V.*

A series of dialogues dedicated to M. Brutus, in which the opinions of the Grecian schools, especially of the Epicureans, the Stoics, and the Peripatetics, on the Supreme Good, that is, the *finis*, object, or end, towards which all our thoughts, desires, and actions are or ought to be directed,—the kernel, as it were, of practical wisdom,—are expounded, compared, and discussed. The style is throughout perspicuous and highly polished, the doctrines of the different sects are stated with accurate impartiality according to the representations contained in accredited authorities; but, from the abstruse nature of many of the points investigated, and the subtilty of the arguments by which the different positions are defended, this treatise must be regarded as the most difficult, while it is the most perfect and finished, of all the philosophical performances of Cicero.

These conversations are not supposed to have been all held at the same period, nor in the same place, nor between the same parties. They agree in this, that, after the fashion of Aristotle (*ad Att.* xiii. 19), the author throughout assumes the most prominent place, and that the rest of the actors, at least those to whom important parts are assigned, were dead at the time of publication—a precaution taken to avoid giving umbrage to living men by exciting jealousy in reference to the characters which they are respectively represented as supporting (*ἀζηλοτύπητον*, *id fore putaram*, *ad Att. l. c.*), but the time, the scene, and the performers are twice changed. In the third and fourth books they are different from those in the first and second, and in the fifth from those in any of the preceding.

The first book opens with an apology for the study of philosophy; after which Cicero relates, for the information of Brutus, a debate which took place at his Cumanum, in the presence of C. Valerius Triarius, between Cicero himself and L. Manlius Torquatus, who is represented as being praetor elect and just about to enter upon his office—a circumstance which fixes this imaginary colloquy to the close of the year B. C. 50, a date agreeing perfectly with the allusion (ii. 18) to the excessive power then wielded by Pompey. Cicero, being challenged by Torquatus to state his objections to the discipline of Epicurus, briefly impugns in general terms his system of physics, his imperfect logic, and, above all, the dogma that the Supreme Good is Pleasure, and the Supreme Evil, Pain. This elicits from Torquatus a lengthened explanation of the sentiments really entertained by Epicurus and the worthiest of his followers respecting *ἡδονή*, sentiments which he contends had been misunderstood and misrepresented, but whose truth he undertakes to demonstrate in a series of propositions; in opposition to which Cicero, in the second book, sets in array the reasonings by which the Stoics assailed the whole system. In the third book we find ourselves in the library of young Lucullus in his Tusculan villa, to which Cicero had repaired for the purpose of consulting a work of Aristotle, and there meets Cato, immersed in study and surrounded by the books of the Stoics. In this way a controversy arises, in which Cicero maintains, that there was no real discordance between the ethics of the Porch and those previously promulgated by the Old Academy and the Peripatetics; that the differences were merely verbal, and that Zeno had no excuse for breaking off from Plato and Aristotle, and establishing a new school, which presented the same truths in a worse form. These assertions are vigorously combated by Cato, who argues, that the principles of his sect were essentially distinct, and descants with great energy on the superior purity and majesty of their ideas concerning the Supreme Good; in reply to which Cicero, in the fourth book, employs the weapons with which the New Academy attacked the Stoics. The second discourse is supposed to have been held in B. C. 52, for we find a reference (iv. 1) to the famous provision for limiting the length of speeches at the bar contained in a law passed by Pompey against bribery in his second consulship, an enactment here spoken of as having recently come into force. This was the year also in which L. Lucullus the elder died and left his son under the guardianship of Cato.

In the fifth book we are carried back to B. C. 79 and transported from Italy to Athens, where Cicero was at that time prosecuting his studies. [See above, p. 709, b.] The dramatis personaé are Cicero himself, his brother Quintus, his cousin Lucius, Pomponius Atticus, and M. Pupius Piso. These friends having met in the Academia, the genius of the place calls up the recollection of the mighty spirits who had once trod that holy ground, and Piso, at the request of his companion, enters into a full exposition of the precepts inculcated by Aristotle and his successors on the Summum Bonum, the whole being wound up by a statement on the part of Cicero of the objections of the Stoics, and a reply from Piso. The reason which induced Cicero to carry this last dialogue back to his youthful days was the difficulty he experienced in finding a fitting advocate for the Peripatetic doctrines, which had made but little progress among his countrymen. M. Brutus and Terentius Varro were both alive, and therefore excluded by his plan; L. Lucullus, although dead, was not of sufficient weight to be introduced with propriety on such an occasion; Piso alone remained, but in consequence of the quarrel between Cicero and himself arising out of his support of Clodius, it was necessary to choose an epoch when their friendship was as yet unshaken. (See Goerenz, introd. xix.) It will be observed that throughout, the author abstains entirely from pronouncing any judgment of his own. The opinions of the Epicureans are first distinctly explained, then follows the refutation by the Stoics; the opinions of the Stoics are next explained, then follows the refutation by the New Academy; in the third place, the opinions of the Peripatetics are explained, then follows the refutation by the Stoics. In setting forth the opinions of Epicurus, in addition to the writings of that sage enumerated by Diogenes Laërtius, much use seems to have been made of his epistle to Menoeceus and his *περὶ κυριῶν δοξῶν*, and not unfrequently the very words of the original Greek have been literally translated; while the lectures of Phaedrus and Zeno [see above, p. 709] would supply accurate information as to the changes and additions introduced by the successive disciples of the Garden after the death of their master. The Stoical refutation of Epicurus, in book second, was probably derived from Chrysippus *περὶ τοῦ καλοῦ καὶ τῆς ἡδονῆς* and from the writings and oral communications of Posidonius [see above, p. 709, b.]; the Stoical doctrines in book

third were taken from Zeno, from Diogenes, and from Chrysippus περὶ τελῶν; the refutation of the Stoics in book fourth probably proceeds from Carneades. The Peripatetical doctrines in book fifth are from Aristotle and Theophrastus, as explained and enlarged by Antiochus of Ascalon; while the Stoical objections are in all probability due to Diodotus [see above p. 709, a.], who, we are told elsewhere, was strongly opposed to Antiochus. (*Acad.* ii. 36.)

In determining the precise date at which the work before us was completed and published, we cannot agree with Goerenz, that the expression "duo magna συντάγματα absolvi" (*ad Att.* xii. 45, 11th June, B. C. 45) can with certainty be made to comprehend both the *De Finibus* and the *Academica*. No distinct notice of the former occurs until the 27th of June, when, in a letter to Atticus, (xiii. 32,) we find "Torquatus Romae est. Misi ut tibi daretur," where *Torquatus* denotes the first book. On the 24th of July (*ad Att.* xiii. 12), the treatise is spoken of as finished. "Nunc illam περὶ τελῶν σύνταξιν, sane mihi probatam, Bruto, ut tibi placuit, despondimus." Again, on the 30th of the same month, "Ita confeci quinque libros περὶ τελῶν, ut Epicurea L. Torquato, Stoica M. Catoni, περιπατητικά M. Pisoni darem. Ἀξηλοτύπητον id fore putaram, quod omnes illi decesserant" (*ad Att.* xiii. 19); and we learn from an epistle, despatched only two days afterwards (*ad Att.* xiii. 21, comp. 22), that it had been for some time in the hands of Atticus, through whom Balbus had obtained a copy of the fifth book, while the widow Caerellia, in her philosophic zeal, had contrived by some means to get possession of the whole. Cicero complains of this for two reasons; first, because it was but fitting that since the work was dedicated to Brutus it should be presented to him before it became trite and stale, and in the second place, because he had made some changes in the last book; which he was desirous to insert before finally dismissing it from his hands. It is not unlikely that the formal presentation to Brutus took place about the middle of August, when he paid a visit to Cicero at his Tusculanum (*ad Att.* xiii. 44), and that two editions of the fifth book, differing in some respects from each other, may have gone abroad, which will account for some singular variations and interpolations which have long exercised the ingenuity of editors. (See Goerenz. praef. p. xiv.)

The Editio Princeps in 4to. is without date, name of place or printer, but is believed to have appeared at Cologne, from the press of Ulric Zell, about 1467, and was followed by the edition of Joannes ex Colonia, 4to., Venice, 1471. The edition of Davis, 8vo., Cambridge, 1728, was long held in high estimation, and frequently reprinted, but is now superseded by those of Rath, Hal. Sax. 8vo., 1804; of Goerenz, Leipz. 1813, 8vo., forming the third volume of the collected philosophical works; of Otto, Leipz. 8vo., 1831; and, last and best of all, of Madvig, Copenhagen, 1839, 8vo.

3. *Tusculanarum Disputationem Libri V.*

This work, addressed to M. Brutus, is a series of discussions on various important points of practical philosophy supposed to have been held in the Tusculanum of Cicero, who, on a certain occasion, soon after the departure of Brutus for the government of Gaul (B. C. 46), requested one of the numerous circle of friends and visitors by whom he was surrounded, to propose some subject for debate which he then proceeded to examine as he sat or walked about. These exercises were continued for five days, a new topic being started and exhausted at each successive conference. There is an utter want of dramatic effect in this collection of dialogues, for the antagonist is throughout anonymous, and is not invested with any life or individuality, but is a sort of a man of straw who brings forward a succession of propositions which are bowled down by Cicero as fast as they are set up. This personage is usually designated in MSS. by the letter A, and editors have amused themselves by quarrelling about the import of the symbol which they have variously interpreted to mean *Atticus*, *Adolescens*, *Auditor*, and so forth. There is little room for doubt as to the period when this work was actually composed, since it abounds in allusions to historical events and to former treatises which enable us, when taken in connexion with other circumstances, to determine the question within very narrow limits. Thus, in the eleventh chapter of the fifth book, we have a reference to the *De Finibus* which was not published until the month of August, B. C. 45, while the dissertations before us were familiarly known before the middle of May in the following year (*ad Att.* xv. 24), and must consequently have been given to the world early in B. C. 44, since the task appears to have been undertaken just at the time when the *Academica* were completed (*ad Att.* xiii. 32). Schütz (*Proleg.*) has satisfactorily proved that *Tusculanae Disputationes* is the true title, and not *Tusculanae Quaestiones* as a few MSS. have it.

The first book treats of the wisdom of despising death which, it is maintained, cannot be considered as an evil either to the living or to the dead, whether the soul be mortal or immortal. This leads to an investigation of the real nature of death, and a review of the opinions entertained by different philosophers with regard to the soul. The arguments for its immortality are derived chiefly from the writings of the Stoics and of Plato, especially from the Phaedon.

The second book is on the endurance of pain, in which it is demonstrated, after Zeno, Aristo, and Pyrrho, that pain is not an evil, in opposition to Aristippus and Epicurus, who held it to be the greatest evil, to Hieronymus of Rhodes, who placed the chief good in the absence of pain, and to the numerous band of philosophers, belonging to different schools, who agreed that pain was an evil, although not the greatest of evils. Here everything is taken from the Stoics.

In the third book it is proved that a wise man is insensible to sorrow; and the doctrines of the Peripatetics, of Epicurus, of the Cyrenaics, and of Crantor, being examined in turn, and weighed against the tenets of Zeno, are found wanting. The authorities chiefly consulted appear to have been Chrysippus, Cleanthes, Cleitomachus, Antiochus of Ascalon, Carneades, and Epicurus περὶ τέλους.

The thesis supported in the fourth book, which forms a continuation to the preceding, is, that the wise man is absolutely free from all mental disquietude (*animi perturbatione*). We have first a curious classification of perturbations in which the terms sorrow, joy, fear, pity, and a host of others, are carefully analysed and defined according to the discipline of the Porch; and, after a few remarks upon the main proposition, we find a long essay on

e best means of tranquillising the heart, and for-'ying it against the attacks of all those passions ..d desires which must be regarded as diseases of the mind. Here again the Stoics, and especially Zeno and Chrysippus, are chiefly followed, although several hints can be traced to Aristotle, Plato, and even to the Pythagoreans.

The fifth book contains a reply in the affirmative to the question, whether virtue is in itself sufficient to insure happiness, thus carrying out to its full extent the grand moral dogma of the Stoics in opposition to the more qualified views of the Peripatetics and Academics. The materials for this section were supplied by Plato, Aristotle, Theophrastus, Xenocrates, Speusippus, Polemo, Carneades, and the Stoics. (v. 12, 13, 18, 27.)

Although each of these five books is complete within itself and independent of the rest, yet we feel inclined to adopt the hypothesis of Olivet, that they were drawn up and digested according to a regular and well-imagined plan, and ought to be taken in connexion with each other as forming one harmonious whole. In fact, all the reasonings converge to one point. They all act in unison to defend one position—that man possesses within himself the means of securing his own happiness. To make this evident it was necessary to expose the folly of those alarms, and the weakness of those assailants by which tranquillity is scared away from the human bosom. Hence, the fear of death, and the fear of pain, are shewn to be the result of ignorance and error, while joy, sorrow, love, hatred, with the whole array of desires and passions which excite such tumults, are treated as mere visionary unsubstantial forms which the sage can dissipate by a vigorous exertion of his will.

The Tusculan Disputations are certainly inferior in recondite learning, in subtle reasoning, and in elaborately finished composition, to the *Academica*, the *De Finibus*, and the *De Officiis;* yet no one among the philosophical essays of Cicero is more deservedly popular, or forms a better introduction to such studies, on account of the easy, familiar, and perspicuous language in which the ideas are expressed, and the liveliness imparted to each of the discourses by the numerous entertaining and apt illustrations, many of which being poetical quotations from the earlier bards, are in themselves highly interesting to the grammarian and the historian of literature. Certainly no work has ever been more enthusiastically, perhaps extravagantly, admired. Erasmus, after ascribing to it every conceivable excellence both in matter and manner, declares his conviction, that the author was directly inspired from heaven, while another worthy deems that his faith must have been of the same quality with that of Abraham.

The Editio Princeps was printed at Rome by Ulric Han, 4to., 1469; the second by Gering, Crantz, and Friburg, fol., Paris, about 1471, followed by several others in the 15th century. Of modern editions, that of Davis, 8vo., Camb. 1709, containing the emendations of Bentley, was long highly valued and was frequently reprinted, but is now superseded by those of Rath, Hal. 8vo., 1805; of Orelli, including the Paradoxa, and enriched with a collection of the best commentaries, Zurich, 8vo., 1829; of Kühner, Jenae, 8vo. 1829, second edition, 1835; and of Moser, Hannov., 3 vols. 8vo., 1836–37, which is the most complete of any.

4. *Paradoxa.*

Six favourite Paradoxes of the Stoics explained in familiar language, defended by popular arguments, and illustrated occasionally by examples derived from contemporary history, by which means they are made the vehicles for covert attacks upon Crassus, Hortensius, and Lucullus, and for vehement declamation against Clodius. This must not be viewed as a serious work, or one which the author viewed in any other light than that of a mere *jeu d' esprit* ("Ego vero, illa ipsa, quae vix in gymnasiis et in otio Stoici probant, ludens conjeci in communes locos, *praef.*), for the propositions are mere philosophical quibbles, and the arguments by which they are supported are palpably unsatisfactory and illogical, resolving themselves into a juggle with words, or into induction resting upon one or two particular cases. The theorems enunciated for demonstration are, 1. That which is morally fair (τὸ καλόν) is alone good (ἀγαθὸν). 2. Virtue alone is requisite to secure happiness. 3. Good and evil deeds admit of no degrees, *i. e.* all crimes are equally heinous, all virtuous actions equally meritorious. 4. Every fool is a madman. 5. The wise man alone is free, and therefore every man not wise is a slave. 6. The wise man alone is rich.

The preface, which is addressed to M. Brutus, must have been written early in B. C. 46, for Cato is spoken of in such terms that we cannot doubt that he was still alive, or at all events that intelligence of his fate had not yet reached Italy, and there is also a distinct allusion to the *De Claris Oratoribus* as already published. But although the offering now presented is called a "parvum opusculum," the result of studies prosecuted during the shorter nights which followed the long watchings in which the *Brutus* had been prepared, it is equally certain that the fourth paradox bears decisive evidence of having been composed before the death of Clodius (B. C. 52), and the sixth before the death of Crassus (B. C. 53). Hence we must conclude that Cicero, soon after his arrival at Rome from Brundusium, amused himself by adding to a series of rhetorical trifles commenced some years before, and then despatched the entire collection to his friend.

The Editio Princeps of the Paradoxa was printed along with the *De Officiis*, by Fust and Schöffer, at Mayence, 4to., 1465, and reprinted at the same place by Fust and Gernshem, fol., 1466. They were published along with the *De Officiis*, *De Amicitia*, and *De Senectute*, by Sweynheym and Pannartz, 4to., Rome, 1469; and the same, with the addition of the *Somnium Scipionis*, by Vindelin de Spira, Venice, 4to., 1470; besides which there are a very great number of other editions belonging to the 15th century. The most useful editions are those of Wetzel, 8vo., Lignitz, 1808, and of Gernhard, 8vo., Leipz. 1819, the former containing also the *De Senectute* and the *De Amicitia*, the latter the *De Senectute*. The *Paradoxa* were published separately by Borgers, 8vo., Leyden, 1826.

5. *Hortensius* s. *De Philosophia.*

A dialogue in praise of philosophy, drawn up for the purpose of recommending such pursuits to the Romans. Hortensius was represented as depreciating the study and asserting the superior claims of eloquence; his arguments were combated

by Q. Lutatius Catulus, L. Licinius Lucullus, Balbus the Stoic, Cicero himself, and perhaps other personages. The work was composed and published B. C. 45, immediately before the Academica, but the imaginary conversation must have been supposed to have been held at some period earlier than B. C. 60, the year in which Catulus died. A considerable number of unimportant fragments have been preserved by St. Augustin, whose admiration is expressed in language profanely hyperbolical, and by the grammarians. These have been carefully collected and arranged by Nobbe, and are given in Orelli's *Cicero*, vol. iv. pt. ii. pp. 479—486. (Cic. *de Divin.* ii. 1, *Tuscul.* ii. 2.)

6. *Timaeus* s. *De Universo.*

We possess a fragment of a translation of Plato's Timaeus, executed after the completion of the Academica, as we learn from the prooemium. It extends from p. 22, ed. Bekker, with occasional blanks as far as p. 54, and affords a curious specimen of the careless and inaccurate style in which Cicero was wont to represent the meaning of his Greek originals. It was first printed in the edition of Sweynheym and Pannartz, 1471, and with a commentary by G. Valla, at Venice, in 1485. It is given in Orelli's *Cicero*, vol. iv. pt. ii. pp. 495—513.

7. *Protagoras ex Platone.*

A translation of the Protagoras of Plato into Latin. At what period this was executed we cannot determine, but it is generally believed to have been an exercise undertaken in early youth. A few words seem to have been preserved by Priscian on Donatus, which will be found in Orelli's *Cicero*, vol. ii. pt. ii. p. 477. (Comp. Cic. *de Off.* ii. 24; Quintil. x. 5. § 2.)

E. Theology.

1. *De Natura Deorum Libri III.*

Three dialogues dedicated to M. Brutus, in which the speculations of the Epicureans and the Stoics on the existence, attributes, and providence of a Divine Being are fully stated and discussed at length, the debate being illustrated and diversified by frequent references to the opinions entertained upon these topics by the most celebrated philosophers. The number of sects and of individuals enumerated is so great, and the field of philosophic research thrown open is so wide, that we can scarcely believe that Cicero could have had recourse to original sources for the whole mass of information which he lavishes so profusely on his subject, but must conclude that he made use of some useful manual or summary, such as were doubtless compiled by the preceptors of those days for the use of their pupils, containing a view of the tenets of different schools presented in a condensed form. Be that as it may, in no production do we more admire the vigorous understanding and varied learning of the author, in none does he display a greater command over appropriate language, in none are liveliness and grace more happily blended with lucid arrangement and brilliant eloquence. Although the materials may have been collected by degrees, they were certainly moulded into shape with extraordinary rapidity, for we know that this work was published immediately after the Tusculan Disputations, and immediately before the *De Divinatione* (*de Div.* ii. 1), and that the whole three appeared in the early part of B. C. 44. The imaginary conversation is supposed to have been held in the presence of Cicero, somewhere about the year B. C. 76, at the house of C. Aurelius Cotta, the pontifex maximus (consul B. C. 75), who well sustains the part of a New Academician, attacking and overthrowing the doctrines of others without advancing any dogma of his own, while the discipline of the Porch, mixed up however with much that belongs rather to Plato and Aristotle, is developed with great earnestness and power by Q. Lucilius Balbus, the pupil of Panaetius, and the doctrines of the Garden are playfully supported by Velleius (trib. pleb. B. C. 90), who occupies himself more in ridiculing the speculations of different schools than in any laboured defence of those espoused by himself. Accordingly, in the first book he opens with an attack upon Plato and the Stoics; he then adverts briefly to the theories of no less than 27 of the most famous philosophers, commencing with Thales of Miletus and ending with Diogenes of Babylon, characterising them, in many cases not unjustly, as little superior to the dreams of madmen, the fables of poets, or the superstitions of the vulgar. Passing on from this motley crew to Epicurus, he pronounces him worthy of all praise, first, because he alone placed the argument for the existence of gods upon its proper and only firm basis,—the belief implanted by nature in the hearts of all mankind; secondly, because he assigned to them their real attributes, happiness, immortality, apathy; representing them as dwelling within themselves, susceptible of neither pleasure nor pain from without, bestowing no benefits and inflicting no evils on men, but fit objects of honour and worship on account of their essential excellence, a series of propositions which are carefully elucidated by an inquiry into the *form*, the *mode of existence*, and the *mental constitution* of divine beings. Cotta now comes forward, takes up each point in succession, and overturns the whole fabric piecemeal. He first proves that the reasons assigned by Epicurus for the existence of gods are utterly inadequate; secondly, that, granting their existence, nothing can be less dignified than the form and attributes ascribed to them; and thirdly, granting these forms and qualities, nothing more absurd than that men should render homage or feel gratitude to those from whom they have not received and do not hope to receive any benefits.

The second book contains an investigation of the question by Balbus, according to the principles of the Stoics, who divided the subject into four heads. 1. The existence of gods. 2. Their nature. 3. Their government of the world. 4. Their watchful care of human affairs (providence), which is in reality included under the third head. The existence of gods is advocated chiefly *a*. From the universal belief of mankind; *b*. From the well-authenticated accounts of their appearances upon earth; *c*. From prophesies, presentiments, omens, and auguries; *d*. From the evident proofs of design, and of the adaptation of means to a beneficent end, everywhere visible in the arrangements of the material world; *e*. From the nature of man himself and his mental constitution; *f*. From certain physical considerations which tend clearly and unequivocally to the establishment of a system of pantheism, the introduction of which is somewhat curious in this place, since, if admitted, it would

at once destroy all the preceding arguments; *g.* From the gradual upward progression in the works of creation, from plants to animals and from the lower animals to man, which leads us to infer that the series ascends from man to beings absolutely perfect. In treating of the *nature* of the gods, the pantheistic principle is again broadly asserted, —God is the Universe and the Universe is God,— whence is derived the conclusion that the Deity must be spherical in form, because the sphere is the most perfect of figures. But while the Universe is God as a whole, it contains within its parts many gods, among the number of whom are the heavenly bodies. Then follows a curious digression on the origin of the Greek and Roman Pantheon, and on the causes which led men to commit the folly of picturing to themselves gods differing in shape, in age, and in apparel; of assigning to them the relationships of domestic life, and of ascribing to them the desires and passions by which mortals are agitated. Lastly, the government and providence of the gods is deduced from three considerations: (α) From their existence, which being granted, it necessarily follows, that they must rule the world. (β) From the admitted truth, that all things are subject to the laws of Nature; but Nature, when properly defined and understood, is another name for God. (γ) From the beauty, harmony, wisdom, and benevolence, manifested in the works of creation. This last section is handled with great skill and effect; the absurdity of the doctrine which taught that the world was produced by a fortuitous concourse of atoms is forcibly exposed, while the arguments derived from astronomy, from the structure of plants, of fishes, of terrestial animals, and of the human frame, form a most interesting essay on natural theology. The whole is wound up by demonstrating that all things serviceable to man were made for his use, and that the Deity watches over the safety and welfare, not only of the whole human race collectively, but of every individual member of the family.

In the third book Cotta resumes the discourse for the purpose not of absolutely demolishing what has been advanced by Balbus, but of setting forth, after the fashion of the Sceptics, that the reasonings employed by the last speaker were unsatisfactory and not calculated to produce conviction. In following his course over the different divisions in order, we find two remarkable blanks in the text. By the first we lose the criticism upon the evidence for the visible appearances of the gods on earth; the second leaves us in ignorance of the doubts cast upon the belief of a general ruling Providence. We have no means of discovering how these deficiencies arose; but it has been conjectured, that the chapters were omitted by some early Christian transcriber, who conceived that they might be quoted for a special purpose by the enemies of revealed religion.

The authorities followed in these books, in so far as they can be ascertained, appear to have been, for the Epicurean doctrines, the numerous works of Epicurus himself, whose very words are sometimes quoted, and the lectures of his distinguished follower Zeno, which Cicero had attended while residing at Athens; in the development of the Stoic principles much was derived from Cleanthes, from Chrysippus, from Antipater of Tarsus, and from Posidonius περὶ θεῶν, while in the dexterous and subtle logic of Cotta we may unquestionably trace the master-spirit of Carneades as represented in the writings of his disciple Cleitomachus. (Kühner, p. 98.)

The Editio Princeps is included in the collection of the philosophical works of Cicero printed by Sweynheym and Pannartz, in 2 vols. fol., Rome, 1471. [See above, p. 719, b.] The edition of Davis, Camb. 8vo., 1718, long held the first place, and has been often reprinted; but that of Moser and Creuzer, 8vo., Leipz. 1818, must now be regarded as the best. The pretended 4th book published by Seraphinus at Bologna, 8vo., 1811, is an absurd forgery, if indeed the author ever intended or hoped to deceive, which seems doubtful.

2. *De Divinatione Libri II.*

This is intended as a continuation of the preceding work, out of which the inquiry naturally springs. We are here presented with an exposition of the conflicting opinions of the Porch and the Academy upon the reality of the science of divination, and the degree of confidence which ought to be reposed in its professors. In the first book the doctrines of the Stoics are defended by Q. Cicero, who begins by dividing divination into two branches. 1. The divination of Nature. 2. The divination of Art. To the first belong dreams, inward presages, and presentiments, and the ecstatic phrenzy, during which the mind inspired by a god discerns the secrets of the future, and pours forth its conceptions in prophetic words; in the second are comprehended the indications yielded by the entrails of the slaughtered victim, by the flight, the cries, and the feeding of birds, by thunder and lightning, by lots, by astrology, and by all those strange sights and sounds which were regarded as the shadows cast before by coming events. A cloud of examples is brought to establish the certainty of each of the various methods, cases of failure being explained away by supposing an error in the interpretation of the sign, while the truth of the general principles is confirmed by an appeal to the concurring belief of philosophers, poets, and mankind at large. Hence Quintus maintains, that we are justified in concluding that the future is revealed to us both from within and from without, and that the information proceeds from the Gods, from Fate, or from Nature; having, however, previously insisted that he was not bound to explain how each circumstance came to pass, it being sufficient for his purpose if he could prove that it actually did come to pass.

In the second book Cicero himself brings forward the arguments of Carneades, who held that divination was altogether a delusion, and that the knowledge which it pretends to convey, if real, would be a curse rather than a blessing to men. He then proceeds to confute each of the propositions enunciated by his antagonist, and winds up by urging the necessity of upholding and extending the influence of true religion, and of waging a vigorous war in every quarter against superstition under every form.

Although many modern writers may be and probably are quite correct in their assertion, that the whole religious system of the Romans was a mere engine of government, that it was a deliberate cheat, in which men of education were the deceivers and the ignorant populace the dupes, yet we have no right in the present instance, and the

same remark extends to all the philosophical writings, to pronounce that the reasonings employed by Cicero are to be taken as the expression of his own views. Here and elsewhere he always carefully guards himself against such an imputation; his avowed object in every matter of controversy was merely to assist the judgment of the reader by stating fairly the strong points upon both sides of the question, scrupulously leaving the inference to be drawn by each individual, according to the impression produced. In the piece before us whatever may have been the private convictions of the author, it would have been little seemly in a member of that august college whose duty to the state consisted in presiding over and regulating augury to declare openly, that the whole of the discipline which he was required to enforce was a tissue of fraud and imposture; and Cicero above all others was the last man to be guilty of such a breach of public decency.

The scene of the conversation is the Lyceum in the Tusculanum of Cicero. The tract was composed after the death of Caesar, for that event is spoken of in the course of the debate.

Cicero appears to have consulted Chrysippus, who wrote several works upon this subject, especially a book entitled περὶ χρησμῶν, to have availed himself of the labours of Posidonius and Diogenes of Babylon περὶ μαντικῆς, and to have derived some assistance from Cratippus, Antipater, Plato, and Aristotle. In the second book he avowedly followed Carneades, and there is a reference (ii. 47) to Panaetius also. (See Kühner, p. 100.)

The Editio Princeps is included in the collection of Cicero's philosophical works, printed in 2 vols. fol., by Sweynheym and Pannartz, Rome, 1471. The edition of Davis, Camb. 8vo., 1721, containing the *De Fato* also, was for a long period the standard, but has now given way to that of Rath, Hal. 8vo., 1807, and especially to that superintended by Creuzer, Kayser, and Moser, 8vo., Frankf. 1828, which is superior to every other.

3. *De Fato Liber Singularis.*

A dialogue to complete the series upon speculative theology, of which the *De Natura Deorum* and the *De Divinatione* form the first two parts. (*De Divin.* ii. 1.) It is a confused and mutilated fragment on the subject of all others the most perplexing to unaided reason, the doctrine of predestination and its compatibility with free-will. The beginning and the end are wanting, and one if not more chasms break the continuity of what remains. We find it generally stated that the work consisted of two books, and that the whole or the greater portion of what has been preserved belongs to the second; but there is no evidence whatever to prove in what manner it was originally divided, nor do we know whether it was ever finished, although, judging from the careless style of the composition, we are led to infer that the author left his task incomplete. It would appear to have contained, or to have been intended to contain, a review of the opinions held by the chief philosophic sects upon Fate, or Destiny, the most prominent place being assigned to the Stoics — who maintained that Fate, or Destiny, was the great ruling power of the Universe, the λόγος or anima mundi, in other words, the Divine Essence from which all impulses were derived — and to the Academics, who conceived that the movements of the mind were voluntary, and independent of, or at least not necessarily subject to, external controul. The scene of conversation is the Puteolanum of Cicero, where he spent the months of April and May after the death of Caesar, the speakers being Cicero himself, and Hirtius, at that time consul-elect.

The *De Fato* has generally been published along with the *De Divinatione*; all the editions of the latter, mentioned above contain it, and the same remarks apply.

4. *De Auguriis — Auguralia.*

Charisius quotes three words from a work of Cicero under the former title, Servius refers apparently to the same under the latter designation. We know nothing more upon the subject. (Charisius, i. p. 98, comp. p. 112; Serv. *ad Virg. Aen.* v. 737.)

2. Speeches.

In oratory Cicero held a position very different from that which he occupied in relation to philosophy, whether we consider the amount of exertion and toil bestowed on each pursuit respectively, or the obstacles external and internal which impeded his advancement. Philosophy was originally viewed by him merely as an instrument which might prove useful in fabricating weapons for the strife of the bar, and in bestowing a more graceful form on his compositions. Even after he had learned to prize more fully the study of mental science, it was regarded simply as an intellectual pastime. But the cultivation of eloquence constituted the main business of his whole life. It was by the aid of eloquence alone that he could hope to emerge from obscurity, and to rise to wealth and honour. Upon eloquence, therefore, all his energies were concentrated, and eloquence must be held as the most perfect fruit of his talents.

Cicero was peculiarly fortunate in flourishing during the only epoch in the history of his country which could have witnessed the full development of his intellectual strength; had he lived fifty years earlier public taste would not have been sufficiently refined to appreciate his accomplishments, fifty years later the motive for exertion would have ceased to exist. In estimating the degree of excellence to which Cicero attained, we must by no means confine ourselves, as in the case of the philosophical works, to a critical examination of the speeches in reference to the matter which they contain, and the style in which they are expressed, for in an art so eminently practical the result gained is a most important element in the computation. Even had the orations which have come down to us appeared poor and spiritless, we should nevertheless have been justified in concluding, that the man who unquestionably obtained a mastery over the minds of his hearers, and who worked his way to the first offices of state by the aid of eloquence alone, must have been a great orator; while, on the other hand, we could not have pronounced such an opinion with confidence from a mere perusal of his orations, however perfect they may appear as writings, unless we possessed the assurance, that they were always suited to the ears of those who listened to them, and generally produced the effect desired. This being premised, we may very briefly glance at the merits of these works as literary composi-

tions, and then consider their characteristics with reference to the class to which they severally belong, and the audiences to whom they were addressed; as deliberative or judicial; delivered in the senate, from the rostra, or before the tribunal of a judge.

Every one must at once be struck by the absolute command which Cicero had over the resources of his native tongue. His words seem to gush forth without an effort in an ample stream; and the sustained dignity of his phraseology is preserved from pompous stiffness by the lively sallies of a ready wit and a vivid imagination, while the happy variety which he communicated to his cadences prevents the music of his carefully-measured periods from falling on the ear with cloying monotony. It is a style which attracts without startling, which fixes without fatiguing the attention. It presents a happy medium between the florid exuberance of the Asiatic school and the meagre dryness which Calvus, Brutus, and their followers mistook for Attic terseness and vigour. But this beauty, although admirably calculated to produce a powerful impression for the moment, loses somewhat of its charm as soon as the eye is able to look steadily upon its fascinations. It is too evidently a work of art, the straining after effect is too manifest, solidity is too often sacrificed to show, melody too often substituted for rough strength; the orator, passing into a rhetorician, seeks rather to please the fancy than to convince the understanding; the declaimer usurps the place of the practical man of business.

If the skill of Cicero in composition is surpassing, not less remarkable was his tact and judgment. No one ever knew human nature better, or saw more clearly into the recesses of the heart. No one was ever more thoroughly familiar with the national feelings and prejudices of the Romans, or could avail himself more fully of such knowledge. But although prompt to detect the weaknesses of others, he either did not perceive or could not master his own. The same wretched vanity which proved such a fruitful source of misery in his political career, introduced a most serious vice into his oratory,—a vice which, had it not been palliated by a multitude of virtues, might have proved fatal to his reputation. On no occasion in his speeches can he ever forget himself. We perpetually discover that he is no less eager to recommend the advocate than the cause to his judges.

The audiences which Cicero addressed were either the senate, the persons entrusted with the administration of the laws, or the whole body of the people convoked in their public meetings.

In the senate, during the last days of the Republic, eloquence was for the most part thrown away. The spirit of faction was so strong that in all important questions the final issue was altogether independent of the real bearing of the case or of the arguments employed in the debate. Of the extant orations of Cicero, nineteen were addressed to the Senate viz. the first against Rullus, the first and fourth against Catiline, twelve of the Philippics, including the second, which was never delivered, the fragments of the *In Toga Candida* and of the *In Clodium et Curionem*, the *In Pisonem*, and the *De Provinciis Consularibus*. Each of these is examined separately; it is enough to remark at present, that the first fifteen were called forth by great emergencies, at periods when Cicero for a brief space was regarded as the leader of the state, and would, therefore, exert himself with spirit and conscious dignity; that the three following contain the outpourings of strongly-excited personal feelings, that against Piso especially, being a singular specimen of the coarsest invective, while the *De Provinciis*, which alone is of a strictly deliberative character, is a lame attempt to give a false colouring to a bad cause.

Occasional failures in the courts of justice would be no indication of want of ability in the advocate, for corruption was carried to such a frightful extent, that the issue of a trial was frequently determined before a syllable had been spoken, or a witness examined; but it would appear that Cicero was generally remarkably fortunate in procuring the acquittal of those whose cause he supported, and, except in the instance of Verres, he scarcely ever appeared as an accuser. The courts of justice were the scene of all his earliest triumphs; his devotion to his clients alone won for him that popularity to which he owed his elevation; he never was seen upon the rostra until he had attained the rank of praetor, and there is no record of any harangue in the senate until two years later. We have some difficulty in deciding the precise amount of praise to be awarded to him in this branch of his profession, because we are in no instance in possession of both sides of the case. We know not how much is a masterly elucidation, how much a clever perversion of the truth. The evidence is not before us; we see points which were placed in prominent relief, but we are unable to discover the facts which were quietly kept out of view, and which may have been all-important. What we chiefly admire in these pleadings is the well-concealed art with which he tells his story. There is a sort of graceful simplicity which lulls suspicion to sleep; the circumstances appear so plain, and so natural, that we are induced to follow with confidence the guidance of the orator, who is probably all the while leading us aside from the truth.

Although the criterion of success must be applied with caution to the two classes of oratory we have just reviewed, it may be employed without hesitation to all dealings with popular assemblies. We must admit that that man must be one of the greatest of orators who will boldly oppose the prejudices and passions of the vulgar, and, by the force of his eloquence, will induce them to abandon their most cherished projects. This Cicero frequently did. We pass over his oration for the Manilian law, for here he had the people completely on his side; but when, two years afterwards, he came forward to oppose the Agrarian law of the tribune Rullus, he had to struggle with the prejudices, interests, and passions of the people. The two speeches delivered on this occasion have come down to us, and are triumphs of art. Nothing can be more dexterous than the tact with which he identifies himself with his hearers, reminds them that he was the creature of their bounty, then lulls all suspicion to sleep by a warm eulogy on the Gracchi, declares that he was far from being opposed to the principle of such measures, although strongly opposed to the present enactment, which was in fact a disguised plot against their liberties, and then cunningly taking advantage of some inadvertence in the wording of the law, contrives to kindle their indignation by representing it as a studied insult to their favourite Pompey, and through him to them

selves. Not less remarkable is the ingenuity with which, in the second address, he turns the tables upon his adversary, who had sought to excite the multitude by accusing Cicero of being a supporter of Sulla, and demonstrates that Rullus was the real partizan of the late dictator, since certain clauses in the new rogation would have the effect of ratifying some of his most obnoxious acts. The defenders of the scheme were forced to abandon their design, and left the consul master of the field, who boasted not unreasonably, that no one had ever carried a popular assembly more completely with him when arguing in favour of an Agrarian law, than he had done when declaiming against it. His next exhibition was, if possible, still more marvellous. The love of public amusements which has always formed a strong feature in the Italian character, had gradually become an engrossing passion with the Romans. At first the spectators in the theatres occupied the seats without distinction of rank or fortune. The elder Scipio, however, introduced an ordinance by which the front benches in the orchestra were reserved for the senate; but, notwithstanding the immense influence of Africanus, the innovation gave a heavy blow to his popularity. Accordingly, when Roscius Otho carried a law by which places immediately behind the senators were set apart for the equestrian order, the populace were rendered furious; and when Otho, not long after the new regulation was put in force, entered the theatre, he was greeted with a perfect storm of disapprobation. The knights on the other hand, shewed every inclination to support their benefactor, both parties grew more violent, and a riot seemed inevitable, when Cicero entered, called upon the spectators to follow him to the area of a neighbouring temple, and there so wrought upon their feelings that they returned and joined heartily in doing honour to Otho. Such a victory needs no comment. The address is unhappily lost.

In order to avoid repetition, an account of each oration is given separately with the biography of the individual principally concerned. The following table presents a view of all the speeches whose titles have been preserved. As before, those which have totally perished are printed in italics; those to which two asterisks are prefixed survive only in a few mutilated fragments; those with one asterisk are imperfect, but enough is left to convey a clear idea of the work.

Pro P. Quinctio, B. C. 81. [QUINCTIUS.]
Pro Sex. Roscio Amerino, B. C. 80. [ROSCIUS.]
Pro Muliere Arretina. Before his journey to Athens. (See above, p. 709, and *pro Caecin.* 33.)
* Pro Q. Roscio Comoedo, B. C. 76. [ROSCIUS.]
Pro Adolescentibus Siculis, B. C. 75. (See Plut. *Cic.* 6.)
** Quum Quaestor Lilybaeo decederet, B. C. 74.
Pro Scamandro, B. C. 74. (See *pro Cluent.* 17.) [CLUENTIUS.]
** Pro L. Vareno, B. C. 71, probably. [VARENUS.]
* Pro M. Tullio, B. C. 71. [M. TULLIUS.]
Pro C. Mustio. Before B. C. 70. (See *Ver. Act.* ii. 53. Never published, according to Pseud-Ascon. in 53.)
In Q. Caecilium, B. C. 70. [VERRES.]
In Verrem Actio prima, 5th August, B. C. 70. [VERRES.]
In Verrem Actio secunda. Not delivered. [VERRES.]
* Pro M. Fonteio, B. C. 69. [FONTEIUS.]
Pro A. Caecina, B. C. 69, probably. [CAECINA.]
** Pro P. Oppio, B. C. 67. [OPPIUS.]
Pro Lege Manilia, B. C. 66. [MANILIUS.]
** Pro C. Fundanio, B. C. 66. [FUNDANIUS.]
Pro A. Cluentio Avito, B. C. 66. [CLUENTIUS.]
** Pro C. Manilio, B. C. 65. [MANILIUS.]
Pro L. Corvino, B. C. 65. (See Q. Cic. *de petit. cons.* 5.)
** Pro C. Cornelio. Two orations. B. C. 65. [CORNELIUS.]
Pro C. Calpurnio Pisone, B. C. 64. [PISO.]
** Oratio in Toga Candida, B. C. 64. See above, p. 711, b. [CATILINA.]
** Pro Q. Gallio, B. C. 64. [GALLIUS.]
Orationes Consulares. (*Ad Att.* ii. 1; B. C. 63.)
1. *In Senatu*, 1st January.
* 2. De Lege Agraria, Oratio prima, in senatu.
De Lege Agraria, Oratio secunda, ad populum.
De Lege Agraria, Oratio tertia, ad populum.
} [RULLUS.]
** 3. De L. Roscio Othone. [OTHO.]
* 4. Pro C. Rabirio. [RABIRIUS.]
** 5. De Proscriptorum Liberis.
6. *In deponenda Provincia.* [CATILINA, p. 680.]
7. In Catilinam prima Oratio, 8th Nov.
8. „ secunda, 9th Nov.
9. „ tertia,
10. „ quarta, 5th Dec.
} [CATILINA.]
Pro Murena. Towards the end of B. C. 63, but before 10th Dec. [MURENA.]
** Contra Concionem Q. Metelli, 3rd Jan., B. C. 62. [METELLUS.]
Pro P. Cornelio Sulla, B. C. 62. [SULLA.]
** In Clodium et Curionem, B. C. 61. [See M. TULLIUS.]
[Pro A. Licinio Archia. Generally assigned to B. C. 61. [ARCHIAS.]]
Pro Scipione Nasica, B. C. 60. (*Ad Att.* ii. 1.)
Pro L. Valerio Flacco, B. C. 59. [L. FLACCUS.]
Pro A. Minucio Thermo. Twice defended in B. C. 59. [THERMUS.]
Pro Ascitio. Before B. C. 56. (*Pro Cael.* 10.) [RUFUS.]
Pro M. Cispio. After B. C. 57. (*Pro Planc.* 31.)
[Post Reditum in Senatu, 5th Sept., B. C. 57.]
[Post Reditum ad Quirites, 6th or 7th Sept., B. C. 57.]
[Pro Domo sua ad Pontifices, 29th Sept., B. C. 57.]
[De Haruspicum Responsis, B. C. 56.]
Pro L. Calpurnio Pisone Bestia, 11th Feb., B. C. 56. (*Ad Q. Fr.* ii. 13. § 6.)
Pro P. Sextio. Early in March, B. C. 56. [SEXTIUS.]
In Vatinium Interrogatio. Same date. [VATINIUS.]
Pro M. Caelio Rufo. [RUFUS.]
Pro L. Cornelio Balbo, B. C. 56. [BALBUS.]
De Provinciis Consularibus, B. C. 56. [A. GABINIUS.]
** De Rege Alexandrino, B. C. 56. [A. GABINIUS; PTOLEMAEUS AULETES.]
In L. Pisonem, B. C. 55. [PISO.]
** In A. Gabinium. (Quintil. xi. 1. § 73.)
Pro Cn. Plancio, B. C. 55. [PLANCIUS.]
Pro Caninio Gallo, B. C. 55. [GALLUS.]
Pro C. Rabirio Postumo, B. C. 54. [RABIRIUS POSTUMUS.]
** Pro Vatinio, B. C. 54. [VATINIUS.]

* Pro M. Aemilio Scauro, B. C. 54. [SCAURUS.]
Pro Crasso in Senatu, B. C. 54. (*Ad Fam.* i. 9. § 7.)
Pro Druso, B. C. 54. (*Ad Att.* iv. 15.) [DRUSUS.]
Pro C. Messio, B. C. 54. (*Ad Att.* iv. 15.) [MESSIUS.)
De Reatinorum Causa contra Interamnates. (*Ad Att.* iv. 15.)
* * De Aere alieno Milonis Interrogatio, B. C. 53. [MILO.]
Pro T. Annio Milone, B. C. 52. [MILO.]
Pro M. Saufeio. Two orations. B. C. 52. [SAUFEIUS.]
Contra T. Munatium Plancum. In Dec. B. C. 52. (See *Ad Fam.* viii. 2, *Philipp.* vi. 4; Dion Cass. xl. 55.)
Pro Cornelio Dolabella, B. C. 50. (*Ad Fam.* iii. 10.)
[Pro M. Marcello, B. C. 47. [M. MARCELLUS.]]
Pro Q. Ligario, B. C. 46. [Q. LIGARIUS.]
Pro Rege Deiotaro, B. C. 45. [DEIOTARUS.]
De Pace, in Senatu, 17 March, B. C. 44. (Dion Cass. xliv. 63.)

It will be seen from the marks attached to the Orations in the above lists that doubts are entertained with regard to the genuineness of those Pro Archia, Post Reditum in Senatu, Pro Domo sua ad Pontifices, De Haruspicum Responsis, Pro M. Marcello. An account of the controversy with regard to these is given under M. MARCELLUS.

The following are universally allowed to be spurious, and therefore have not been admitted into the catalogue:

["Responsio ad Orationem C. Sallustii Crispi." [SALLUSTIUS.]
Oratio ad Populum et ad Equites antequam iret in exilium.
Epistola s. Declamatio ad Octavianum.
Oratio adversus Valerium.
Oratio de Pace.]

The Editio Princeps of the Orations is probably that printed in 1471 at Rome by Sweynheym and Pannartz, fol., under the inspection of Andrew, bishop of Aleria. Another edition was printed in the same year at Venice, by Valdarfer; and a third at Venice, in 1472, by Ambergau, both in folio; besides which there is a fourth, in very ancient characters, without date, name of place or printer, which many bibliographers believe to be the earliest of all. The most useful editions are those of Jo. Roigny, fol., Paris, 1536, containing a complete collection of all the commentaries which had appeared up to that date; of Graevius, 3 vols. in 6 parts, Amsterdam, 1695—1699, forming part of the series of Variorum Classics in 8vo., and comprising among other aids the notes of Manutius and Lambinus entire; to which we may add that of Klotz, Leipzig, 1835, 3 vols. 8vo., with excellent introductions and annotations in the German language. The best edition of each speech will be noticed when discussing the speech itself.

3. CORRESPONDENCE.

Cicero during the most important period of his life maintained a close correspondence with Atticus, and with a wide circle of literary and political friends and connexions. Copies of these letters do not seem to have been systematically preserved, and so late as B. C. 44 no regular collection had been formed, although Tiro was at that time in possession of about seventy, which he is supposed to have published with large additions after the death of his patron. (*Ad Att.* xvi. 5, comp. *ad Fam.* xvi. 17.) We now have in all upwards of eight hundred, undoubtedly genuine, extending over a space of 26 years, and commonly arranged in the following manner:

1. "Epistolarum ad Familiares s. Epistolarum ad Diversos Libri XVI," titles which have been permitted to keep their ground, although the former conveys an inaccurate idea of the contents, and the latter is bad Latin. The volume contains a series of 426 epistles, commencing with a formal congratulation to Pompey on his success in the Mithridatic war, written in the course of B. C. 62, and terminating with a note to Cassius, despatched about the beginning of July, B. C. 43, announcing that Lepidus had been declared a public enemy by the senate, in consequence of having gone over to Antony. They are not placed in chronological order, but those addressed to the same individuals, with their replies, where these exist, are grouped together without reference to the date of the rest. Thus the whole of those in the third book are addressed to Appius Pulcher, his predecessor in the government of Cilicia; those of the fourteenth to Terentia; those of the fifteenth to Tiro; those of the fourth to Sulpicius, Marcellus, and Figulus, with replies from the two former; while the whole of those in the eighth are from M. Caelius Rufus, most of them transmitted to Cicero while in his province, containing full particulars of all the political and social gossip of the metropolis.

2. "Epistolarum ad T. Pomponium Atticum Libri XVI." A series of 396 epistles addressed to Atticus, of which eleven were written in the years B. C. 68, 67, 65, and 62, the remainder after the end of B. C. 62, and the last in Nov. B. C. 44. (*Ad Att.* xvi. 15.) They are for the most part in chronological order, although dislocations occur here and there. Occasionally, copies of letters received from or sent to others—from Caesar, Antony, Balbus, Hirtius, Oppius, to Dolabella, Plancus, &c., are included; and to the 16th of the last book no less than six are subjoined, to Plancus, Capito, and Cupiennius.

3. "Epistolarum ad Q. Fratrem Libri III." A series of 29 epistles addressed to his brother, the first written in B. C. 59, while Quintus was still propraetor of Asia, containing an admirable summary of the duties and obligations of a provincial governor; the last towards the end of B. C. 54.

4. We find in most editions "Epistolarum ad Brutum Liber," a series of eighteen epistles all written after the death of Caesar, eleven from Cicero to Brutus, six from Brutus to Cicero, and one from Brutus to Atticus. To these are added eight more, first published by Cratander, five from Cicero to Brutus, three from Brutus to Cicero. The genuineness of these two books has proved a fruitful source of controversy, and the question cannot be said to be even now fully decided, although the majority of scholars incline to believe them spurious. [BRUTUS, No. 21.]

5. In addition to the above, collections of letters by Cicero are quoted by various authors and grammarians, but little has been preserved except the names. Thus we can trace that there must have once existed two books to Cornelius Nepos, three books to Caesar, three books to Pansa, nine books to Hirtius, eight books to M. Brutus, two books to young M. Cicero, more than one book to Calvus,

more than one book to Q. Axius, single letters to M. Titinius, to Cato, to Caerellia, and, under the title of "Epistola ad Pompeium," a lengthened narrative of the events of his consulship. (Ascon. *ad Orat. pro Planc.* c. 34, *pro Sull.* c. 24.)

Notwithstanding the manifold attractions offered by the other works of Cicero, we believe that the man of taste, the historian, the antiquary, and the student of human nature, would willingly resign them all rather than be deprived of the Epistles. Greece can furnish us with more profound philosophy, and with superior oratory; but the ancient world has left us nothing that could supply the place of these letters. Whether we regard them as mere specimens of style, at one time reflecting the conversational tone of familiar every-day life in its most graceful form, at another sparkling with wit, at another claiming applause as works of art belonging to the highest class, at another couched in all the stiff ccurtesy of diplomatic reserve; or whether we consider the ample materials, derived from the purest and most inaccessible sources, which they supply for a history of the Roman constitution during its last struggles, affording a deep insight into the personal dispositions and motives of the chief leaders,—or, finally, seek and find in them a complete key to the character of Cicero himself, unlocking as they do the most hidden secrets of his thoughts, revealing the whole man in all his greatness and all his meanness,—their value is altogether inestimable. To attempt to give any idea of their contents would be to analyze each individually.

The Editio Princeps of the *Epistolae ad Familiares* was printed in 1467, 4to., being the first work which issued from the press of Sweynheym and Pannartz at Rome. A second edition of it was published by these typographers in 1469, fol., under the inspection of Andrew of Aleria, and two others were produced in the same year at Venice by Jo. de Spira.

Editions of the *Epistolae ad Atticum*, *ad M. Brutum*, *ad Q. Fratrem*, were printed in 1470 at Rome by Sweynheym and Pannartz, and at Venice by Nicol. Jenson, both in folio; they are taken from different MSS., and bibliographers cannot decide to which precedence is due. The first which exhibited a tolerable text was that of P. Victorius, Florence, 1571, which follows the MS. copy made by Petrarch. The commentaries of P. Manutius attached to the Aldine of 1548, and frequently reprinted, are very valuable.

The most useful edition is that of Schütz, 6 vols. 8vo., Hal. 1809—12, containing the whole of the Epistles, except those to Brutus, arranged in chronological order and illustrated with explanatory notes. The student may add to these the translation into French of the letters to Atticus by Mongault, Paris, 1738, and into German of all the letters by Wieland, Zurich, 1808—1821, 7 vols. 8vo, and the work of Abeken, *Cicero in seinen Briefen*, Hanov. 1835.

4. Poetical Works.

Cicero appears to have acquired a taste for poetical composition while prosecuting his studies under Archias. Most of his essays in this department belong to his earlier years; they must be regarded as exercises undertaken for improvement or amusement, and they certainly in no way increased his reputation.

1. ** *Versus Homerici.* Translations from Homer. (See *de Fin.* v. 18.) The lines which are found *de Divin.* ii. 30, *Tusculan.* iii. 26, 9, *de Fin.* v. 18; Augustin, *de Civ. Dei*, v. 8, amounting in all to 44 hexameters, may be held as specimens.

2. * *Arati Phaenomena.*

3. ** *Arati Prognostica.*

About two-thirds of the former, amounting to upwards of five hundred hexameter lines, of which 470 are nearly continuous, have been preserved, while twenty-seven only of the latter remain. The translation is for the most part very close—the dull copy of a dull original. Both pieces were juveline efforts, although subsequently corrected and embellished. (*De Nat. Deor.* ii. 41, comp. *ad Att.* ii. 1.) [Aratus, Avienus, Germanicus.]

4. ** *Alcyones.* Capitolinus (*Gordian.* 3) mentions a poem under this name ascribed to Cicero, of which nearly two lines are quoted by Nonius. (*s. v. Praevius.*)

5. *Uxorius.*
6. *Nilus.* } See Capitolin. *l. c.*

7. ** *Limon.* Four hexameter lines in praise of Terence from this poem, the general subject of which is unknown, are quoted by Suetonius. (*Vit. Terent.* 5.)

8. ** *Marius.* Written before the year B. C. 82. (*De Leg.* i. 1; Vell. Pat. ii. 26.) A spirited fragment of thirteen hexameter lines, describing a prodigy witnessed by Marius and interpreted by him as an omen of success, is quoted in *de Divinatione* (i. 47), a single line in the *de Legibus* (i. 1), and another by Isidorus. (*Orig.* xix. 1.)

9. * *De Rebus in Consulatu gestis.* Cicero wrote a history of his own consulship, first in Greek prose, which he finished before the month of June, B. C. 60 (*ad Att.* ii. 1), and soon afterwards a Latin poem on the same subject, divided, it would seem, into three parts. A fragment consisting of seventy-eight hexameters, is quoted from the second book in the *de Divinatione* (i. 11–13), three lines from the third in a letter to Atticus (ii. 3), and one verse by Nonius. (*s. v. Eventus.*)

10. ** *De meis Temporibus.* We are informed by Cicero in a letter belonging to B. C. 54 (*ad Fam.* i. 9), that he had written three books in verse upon his own times, including, as we gather from his words, an account of his exile, his sufferings, and his recall—the whole being probably a continuation of the piece last mentioned. Four disjointed lines only remain (Quintil. xi. 1. § 24, ix. 4. § 41), one of which is, "Cedant arma togae concedat laurea linguae," and the other, the unlucky jingle so well known to us from Juvenal (x. 122), "O fortunatam natam me consule Romam."

11. * * *Tamelastis.* An elegy upon some unknown theme. One line and a word are found in the commentary of Servius on Virgil. (*Ecl.* i. 58.)

12. * * *Libellus Jocularis.* Our acquaintance with this is derived solely from Quintilian (viii. 6. § 73), who quotes a punning couplet as the words of Cicero "in quodam joculari libello."

13. *Pontius Glaucus.* Plutarch tells us that Cicero, while yet a boy, wrote a little poem in tetrameters with the above title. The subject is unknown. (Plut. *Cic.* 2.)

14. *Epigramma in Tironem.* Mentioned by Pliny. (*Ep.* vii. 4.)

The poetical and other fragments of Cicero are given in their most accurate form, with useful in-

troductory notices, in the edition of the whole works by Nobbe, 1 vol. 4to., Leipz. 1827, and again with some improvements by Orelli, vol. iv. pt. ii., 1828.

5. Historical and Miscellaneous Works.

1. * * *De meis Consiliis* s. *Meorum Consiliorum Expositio.* We find from Asconius and St. Augustin that Cicero published a work under some such title, in justification of his own policy, at the period when he feared that he might lose his election for the consulship, in consequence of the opposition and intrigues of Crassus and Caesar. A few sentences only remain. (Ascon. *ad Orat. in Tog. Cand.*; Augustin. *c. Julian. Pelag.* v. 5; Fronto, *Exc. Elocut.*)

2. *De Consulatu* (*περὶ τῆς ὑπατείας*). The only purely historical work of Cicero was a commentary on his own consulship, written in Greek and finished before the month of June, B. C. 60, not one word of which has been saved. (*Ad Att.* ii. 1; Plut. *Caes.* 8; Dion Cass. xlvi. 21; comp. *ad Fam.* v. 12.)

3. *De Laude Caesaris.* It is clear from the commencement of a letter to Atticus (iv. 5; 10th April, B. C. 56), that Cicero had written a book or pamphlet in praise of Caesar. He does not give the title, and was evidently not a little ashamed of his performance.

4. * * *M. Cato* s. *Laus M. Catonis.* A panegyric upon Cato, composed after his death at Utica in B. C. 46, to which Caesar replied in a work entitled *Anticato.* [Caesar, p. 555, a.] A few words only remain. (*Ad Att.* xii. 40; Gell. xiii. 19; Macrob. vi. 2; *Priscian.* x. 3, p. 485, ed. Krehl.)

5. *Laus Porciae.* A panegyric on Porcia, the sister of M. Cato and wife of L. Domitus Ahenobarbus, written in B. C. 45, soon after her death. (*Ad Att.* xiii. 37, 48.)

6. * * *Oeconomica ex Xenophonte.* Probably not so much a close translation as an adaptation of the treatise of Xenophon to the wants and habits of the Romans. It was composed in the year B. C. 80, or in 79, and was divided into three books, the arguments of which have been preserved by Servius. The first detailed the duties of the mistress of a household at home, the second the duties of the master of a household out of doors, the third was upon agriculture. The most important fragments are contained in the eleventh and twelfth books of Columella, which together with those derived from other sources have been carefully collected by Nobbe (*Ciceronis Opera*, Leipzig, 1827), and will be found in Orelli's *Cicero*, vol. iv. pt. 2. p. 472. (Serv. *ad Virg. Georg.* i. 43; Cic. *de Off.* ii. 24.)

7. *Chorographia.* Priscian, according to the text usually received (xvi. 16), mentions "Chorographiam Ciceronianam," but the most recent editor, Krehl, supposes "orthographiam" to be the true reading, while others substitute "chronographiam." If "chorographia" be correct, it may refer to the geographical work in which Cicero was engaged B. C. 59, as we read in letters to Atticus. (ii. 4, 6, 7.)

8. *Admiranda.* A sort of commonplace book or register of curious facts referred to by the elder Pliny. (*H. N.* xxxi. 8, 28, comp. xxix. 16, vii. 2, 21.)

It is doubtful whether works under the following titles were ever written by Cicero:—

1. *De Orthographia.* 2. *De Re Militari.* 3. *Synonyma.* 4. *De Numerosa Oratione ad Tironem.* 5. *Orpheus* s. *de Adolescente Studioso.* 6. *De Memoria.* Any tracts which have been published from time to time under the above titles as works of Cicero, such as the *De Re Militari* attached to many of the older editions, are unquestionably spurious. (See Angelo Mai, *Catalog. Cod. Ambros.* cl.; Bandini, *Catalog. Bibl. Laurent.* iii. p. 465, and Suppl. ii. p. 381; Fabric. *Bibl. Lat.* i. p. 211; Orelli, *Ciceronis Opera*, vol. iv. pt. ii. p. 584.)

The Editio Princeps of the collected works of Cicero was printed at Milan by Alexander Minutianus, 4 vols. fol., 1498, and reprinted with a few changes due to Budaeus by Badius Ascensius, Paris, 4 vols. fol., 1511. Aldus Manutius and Naugerius published a complete edition in 9 vols. fol., Venet., 1519—1523, which served as the model for the second of Ascensius, Paris, 1522, 2 or 4 vols. fol. None of the above were derived from MS. authorities, but were merely copies of various earlier impressions. A gradual progress towards a pure text is exhibited in those which follow:—*Cratander*, Basil. 1528, 2 vols. fol., corrected by Bentinus after certain Heidelberg MSS.; *Hervagius*, Basil. 1534, 4 vols. fol.; *Junta*, Ven. 1534—1537, 4 vols. fol., an entirely new recension by Petrus Victorius, who devoted his attention especially to the correction of the Epistles from the Medicean MSS.; *Car. Stephanus*, Paris, 1555, 4 vols. fol., containing many new readings from MSS. in France; *Dionysius Lambinus*, Lutet. ap. Bernardum Turrisanum, 1566, 4 vols. fol., with an ample commentary,—in every respect more worthy of praise than any of the foregoing, and of the greatest importance to the critic; *Gruter*, Hamburg, Froben. 1618, 4 vols. fol., including the collations of sundry German, Belgian, and French MSS., followed in a great measure by *Jac. Gronovius*, Lug. Bat. 1691, 4 vols. 4to., and by *Verburgius*, Amst. Wetstein. 1724, 2 vols. fol., or 4 vols. 4to., or 12 vols. 8vo., which comprehends also a large collection of notes by earlier scholars; *Olivet*, Genev. 1743—1749, 9 vols. 4to., with a commentary "in usum Delphini," very frequently reprinted; *Ernesti*, Hal. Sax. 1774—1777, 5 vols. 8vo., in 7 parts, immeasurably superior, with all its defects, to any of its predecessors, and still held by some as the standard; *Schütz*, Lips. 1814—1823, 20 vols., small 8vo., in 28 parts, with useful prolegomena and summaries prefixed to the various works. The small editions printed by *Elzevir*, Amst. 1684—1699, 11 vols. 12mo., by *Foulis*, Glasg. 1749, 20 vols. 16mo., and by *Barbou*, Paris, 1768, 14 vols. 12mo., are much esteemed on account of their neatness and accuracy.

All others must now, however, give place to that of *Orelli*, Turic. 1826—1837, 9 vols. 8vo., in 13 parts. The text has been revised with great industry and judgment, and is as pure as our present resources can render it, while the valuable and well-arranged selection of readings placed at the bottom of each page enable the scholar to form an opinion for himself. There is unfortunately no commentary, but this want is in some degree supplied by an admirable "Onomasticon Tullianum," drawn up by Orelli and Baiter jointly, which forms the three concluding volumes.

The seventh volume contains the Scholiasts upon Cicero, C. Marius Victorinus, Rufinus, C. Julius

Victor, Boëthius, Favonius Eulogius, Asconius Pedianus, Scholia Bobiensia, Scholiasta Gronovianus.

6. Q. Tullius Cicero, son of No. 2, was born about B. C. 102, and was educated along with his elder brother, the orator, whom he accompanied to Athens in B. C. 79. (*De Fin.* v. 1.) In B. C. 67 he was elected aedile, and held the office of praetor in B. C. 62. After his period of service in the city had expired, he succeeded L. Flaccus as governor of Asia, where he remained for upwards of three years, and during his administration gave great offence to many, both of the Greeks and of his own countrymen, by his violent temper, unguarded language, and the corruption of his favourite freedman, Statius. The murmurs arising from these excesses called forth from Marcus that celebrated letter (*ad Q. Fr.* i. 2), in which, after warning him of his faults and of the unfavourable impression which they had produced, he proceeds to detail the qualifications, duties, and conduct of a perfect provincial ruler. Quintus returned home in B. C. 58, soon after his brother had gone into exile, and on his approach to Rome was met by a large body of the citizens (*pro Sext.* 31), who had flocked together to do him honour. He exerted himself strenuously in promoting all the schemes devised for procuring the recall of the exile, in consequence of which he was threatened with a criminal prosecution by App. Claudius, son of C. Clodius (*ad Att.* iii. 17), and on one occasion nearly fell a victim to the violence of one of the mercenary mobs led on by the demagogues. (*Pro Sext.* 35.) In B. C. 55 he was appointed legatus to Caesar, whom he attended on the expedition to Britain, and on their return was despatched with a legion to winter among the Nervii. (B. C. 54.) Here, immediately after the disasters of Titurius Sabinus and Aurunculeius Cotta, his camp was suddenly attacked by a vast multitude of the Eburones and other tribes which had been roused to insurrection by Ambiorix. The assault was closely pressed for several days in succession, but so energetic were the measures adopted by Cicero, although at that very time suffering from great bodily weakness, and so bravely was he supported by his soldiers, that they were enabled to hold out until relieved by Caesar, who was loud in his commendations of the troops and their commander. (Caes. *B. G.* v. 24, &c.)

Quintus was one of the legati of the orator in Cilicia, B. C. 51, took the chief command of the military operations against the mountaineers of the Syrian frontier, and upon the breaking out of the civil war, insisted upon sharing his fortunes and following him to the camp of Pompey. (*Ad Att.* ix. 1, 6.) Up to this time the most perfect confidence and the warmest affection subsisted between the brothers; but after the battle of Pharsalia (B. C. 48) the younger, giving way to the bitterness of a hasty temper exasperated by disappointment, and stimulated by the representations of his son, indulged in the most violent language towards M. Cicero, wrote letters to the most distinguished persons in Italy loading him with abuse, and, proceeding to Alexandria, made his peace with Caesar. (B. C. 47.) (*Ad Att.* xi. 5, 9, 13, 14—16, 20.) A reconciliation took place after his return to Italy; but we hear little more of him until the year B. C. 43, when he fell a victim to the proscription of the triumvirs.

Quintus, in addition to his military reputation, was an aspirant to literary fame also, and in poetry Cicero considered him superior to himself. (*Ad Q. Fr.* iii. 4.) The fact of his having composed four tragedies in sixteen days, even although they may have been mere translations, does not impress us with a high idea of the probable quality of his productions (*ad Q. Fr.* iii. 5); but we possess no specimens of his powers in this department, with the exception of twenty-four hexameters on the twelve signs, and an epigram of four lines on the love of women, not very complimentary to the sex. (*Antholog. Lat.* v. 41, iii. 88.) In prose we have an address to his brother, entitled *De Petitione Consulatus*, in which he gives him very sound advice as to the best method of attaining his object.

Quintus was married to Pomponia, sister of Atticus; but, from incompatibility of temper, their union was singularly unhappy. As an example of their matrimonial squabbles, the reader may refer to a letter addressed to Atticus (v. 1), which contains a most graphic and amusing description of a scene which took place in the presence of the lady's brother-in-law. (Appian, *B. C.* iv. 20; Dion Cass. xl. 7, xlvii. 10.)

7. M. Tullius Cicero, only son of the orator and his wife Terentia, was born in the year B. C. 65, on the very day, apparently (*ad Att.* i. 2), on which L. Julius Caesar and C. Marcius Figulus were elected consuls. He is frequently spoken of, while a boy, in terms of the warmest affection, in the letters of his father, who watched over his education with the most earnest care, and made him the companion of his journey to Cilicia. (B. C. 51.) The autumn after their arrival he was sent along with his school-fellow and cousin, Quintus, to pay a visit to king Deiotarus (*ad Att.* v. 17), while the proconsul and his legati were prosecuting the war against the highlanders of Amanus. He returned to Italy at the end of B. C. 50, was invested with the manly gown at Arpinum in the course of March, B. C. 49 (*ad Att.* ix. 6, 19), being then in his sixteenth year, passed over to Greece and joined the army of Pompey, where he received the command of a squadron of cavalry, gaining great applause from his general and from the whole army by the skill which he displayed in military exercises, and by the steadiness with which he endured the toils of a soldier's life. (*De Off.* ii. 13.) After the battle of Pharsalia he remained at Brundisium until the arrival of Caesar from the East (*ad Fam.* xiv. 11, *ad Att.* xi. 18), was chosen soon afterwards (B. C. 46), along with young Quintus and a certain M. Caesius, to fill the office of aedile at Arpinum (*ad Fam.* xiii. 11), and the following spring (B. C. 45) expressed a strong wish to proceed to Spain and take part in the war against his former friends. He was, however, persuaded by his father to abandon this ill-judged project (*ad Att.* xii. 7), and it was determined that he should proceed to Athens and there prosecute his studies, along with several persons of his own age belonging to the most distinguished families of Rome. Here, although provided with an allowance upon the most liberal scale (*ad Att.* xii. 27, 32), he fell into irregular and extravagant habits, led astray, it is said, by a rhetorician named Gorgias. The young man seems to have been touched by the remonstrances of Cicero and Atticus, and in a letter addressed to Tiro (*ad Fam.* xvi. 21), expresses great shame and sorrow for his past misconduct, giving an account at the same

time of his reformed mode of life, and diligent application to philosophy under Cratippus of Mytilene —representations confirmed by the testimony of various individuals who visited him at that period. (*Ad Att.* xiv. 16, xv. 4, 6, 17, 20, xvi. 1, *ad Fam.* xii. 16.) After the death of Caesar he was raised to the rank of military tribune by Brutus, gained over the legion commanded by L. Piso, the lieutenant of Antonius, defeated and took prisoner C. Antonius, and did much good service in the course of the Macedonian campaign. When the republican army was broken up by the rout at Philippi, he joined Sext. Pompeius in Sicily, and taking advantage of the amnesty in favour of exiles, which formed one of the terms of the convention between that chief and the triumvirs when they concluded a short-lived peace (B. C. 39), returned to the metropolis. Here he lived in retirement and obscurity, until Octavianus, touched perhaps with remorse on account of his former treachery to the family, caused him to be admitted into the college of augurs, and after his final rupture with Antony, assumed him as his colleague in the consulship. (B. C. 30, from 13th Sept.) By a singular coincidence, the despatch announcing the capture of the fleet of Antony, which was immediately followed by his death, was addressed to the new consul in his official capacity, and thus, says Plutarch, "the divine justice reserved the completion of Antony's punishment for the house of Cicero," for the arrival of the intelligence was immediately followed by a decree that all statues and monuments of Antony should be destroyed, and that no individual of that family should in time coming bear the name of Marcus. Middleton has fallen into the mistake of supposing that the victory thus announced was the battle of Actium, but this was fought about eleven months before the event in question. Soon after the termination of his office, Cicero was nominated governor of Asia, or, according to others, of Syria, and we hear no more of him.

Young Cicero was one of those characters whose name would never have appeared on the page of history had it not been for the fame of his father; and that fame proved to a certain extent a misfortune, since it attracted the eyes of the world to various follies and vices which might have escaped unnoticed in one enjoying a less illustrious parentage. Although naturally indolent (*ad Att.* vi. 1), the advantages of education were by no means lost upon him, as we may infer from the style and tone of those two epistles which have been preserved (*ad Fam.* xvi. 21, 25), which prove that the praise bestowed on his compositions by his father did not proceed from mere blind partiality (*ad Att.* xiv. 7. xv. 17), while his merits as a soldier seem unquestionable. Even the stories of his dissipation scarcely justify the bitterness of Seneca and Pliny, the latter of whom records, upon the authority of Tergilla, that he was able to swallow two congii of wine at a draught, and that on one occasion, when intoxicated, he threw a cup at M. Agrippa, an anecdote which Middleton, who is determined to see no fault in any one bearing the name of Cicero, oddly enough quotes as an example of courage and high spirit.

(Plin. *H. N.* xxii. 3, &c., xiv. 28; Senec. *Suasor.* 6, *de Benef.* iv. 30; Plut. *Cic.* and *Brut.*; Appian, *B. C.* iv. 19, 20, v. 2; Dion Cass. xlv. 15, xlvi. 3, 18, 41, 19.)

8. Q. TULLIUS CICERO, son of No. 6, and of Pomponia, sister of Atticus, must have been born about B. C. 66 or 67, for we find that it was proposed to invest him with the manly gown in the year B. C. 51 (*ad Att.* v. 20). He passed a considerable portion of his boyhood with his cousin Marcus, under the eye of his uncle, whom he accompanied to Cilicia, and who at an early period remarked his restless vehemence and self-confidence, observing that he required the curb, while his own son stood in need of the spur (*ad Att.* vi. 1, 3, 7), although he at the same time had formed a favourable opinion of his disposition from the propriety with which he conducted himself amidst the wrangling of his parents (*ad Att. l. c.*). Before leaving Cicilia, however, he appears to have begun to entertain some doubts of his nephew's uprightness, and these suspicions were fully verified by a letter which the youth, tempted it would seem by the prospect of a great reward, despatched to Caesar soon after the outbreak of the civil war, betraying the design which his father and his uncle had formed of quitting Italy. (*Ad Att.* x. 4, 7.) His unamiable temper broke forth with savage violence after the battle of Pharsalia, when he loaded his uncle with the most virulent vituperation in hopes that he might thus the more easily propitiate the conqueror. Having obtained pardon from Caesar he accompanied him to Spain, ever seeking to gain favour by railing against his own nearest relations, and after the death of the dictator was for a while the right-hand man of Antony (*ad Att.* xiv. 20), but, having taken some offence, with characteristic fickleness he went over to Brutus and Cassius, by whom he was kindly received, was in consequence included in the proscription of the triumvirs, and was put to death at Rome in B. C. 43. He is said on this occasion to have in some degree made amends for his former errors by the steadfastness with which he refused to divulge the place where his father was concealed, even when pressed by torture. (Dion Cass. xlvii. 10.) [W. R.]

CICURI'NUS, the name of a patrician family of the Veturia gens. Varro says (*L. L.* vii. 91, ed. Müller), that the Veturii obtained the surname of Cicurii from their quiet and domesticated (*cicur*) disposition. Cicurinus seems to have been the name of two distinct families of the Veturia gens, which were called respectively the Crassi Cicurini and Gemini Cicurini: the members of each are given below in chronological order.

1. P. VETURIUS GEMINUS CICURINUS, consul B. C. 499 with T. Aebutius Elva. In this year siege was laid to Fidenae, Crustumeria was taken, and Praeneste revolted from the Latins to the Romans. In Livy (ii. 19) his praenomen is *Caius*, but Dionysius (v. 58) has *Publius;* and the latter name is preferable, as it seems likely enough that the P. Veturius, who was one of the first two quaestors, was the same as the consul. (Plut. *Poplic.* 12.)

2. T. VETURIUS GEMINUS CICURINUS, consul B. C. 494 with A. Virginius Tricostus Caeliomantanus, in which year the plebs seceded to the sacred mountain, and the tribunate of the plebs was established. Cicurinus was sent against the Aequi, who invaded the Latin territory this year; but they retired at his approach, and took refuge in the mountains. (Liv. ii. 28-30; Dionys. vi. 34; Ascon. *in Cornel.* p. 76, ed. Orelli.)

3. T. VETURIUS GEMINUS CICURINUS, consul B. C. 462, with L. Lucretius Triciptinus, defeated

the Volsci, and on this account entered the city with the honour of an ovation. (Liv. iii. 8, 10; Dionys. ix. 69; Diod. xi. 81.)

4. C. VETURIUS P. F. GEMINUS CICURINUS, consul B. C. 455 with T. Romilius Rocus Vaticanus, marched with his colleague against the Aequi. They defeated the enemy, and gained immense booty, which however they did not distribute among the soldiers, but sold on account of the poverty of the treasury. They were in consequence both brought to trial in the next year: Veturius was accused by L. Alienus, the plebeian aedile, and sentenced to pay a fine of 10,000 asses. As some compensation for his ill-treatment by the plebeians he was elected augur in 453. (Liv. iii. 31, 32; Dionys. x. 33; Diod. xii. 5.)

5. SP. VETURIUS SP. F. P. N. CRASSUS CICURINUS, one of the first decemvirate, B. C. 451 (Fast. Capitol.), called L. Veturius by Livy (iii. 33) and T. Veturius by Dionysius (x. 56).

6. SP. VETURIUS CRASSUS CICURINUS, consular tribune in B. C. 417. Livy (iii. 47) calls him Sp. *Rutilius* Crassus; but this no doubt is a false reading, for Diodorus (xiii. 7) has Sp. Veturius, and the Rutilia gens was moreover plebeian, and had not the cognomen of Crassus.

7. M. VETURIUS TI. F. SP. N. CRASSUS CICURINUS, consular tribune B. C. 399,—the only patrician elected this year; his five colleagues were all plebeians. (Liv. v. 13; Diod. xiv. 54.)

8. C. VETURIUS CRASSUS CICURINUS, consular tribune B. C. 377, and a second time in 369 during the agitation of the Licinian laws. (Liv. vi. 32, 36; Diod. xv. 61, 77.)

9. L. VETURIUS L. F. SP. N. CRASSUS CICURINUS, consular tribune two years successively, B. C. 368, 367, in the latter of which years the Licinian laws were carried. (Liv. vi. 38, 42.)

CIDA'RIA (Κιδαρία), a surname of the Eleusinian Demeter at Pheneus, in Arcadia, derived either from an Arcadian dance called κίδαρις, or from a royal head-dress of the same name. (Paus. viii. 15. § 1.) [L. S.]

CILIX (Κίλιξ), a son of Agenor and Telephassa. He and his brothers Cadmus and Phoenix were sent out by their father in search of Europa, who had been carried off by Zeus. Cilix settled in the country which derived from him the name of Cilicia. He is called the father of Thasus and Thebe. (Herod. vii. 91; Apollod. iii. 1. § 1; Hygin. *Fab.* 178; Diod. v. 49.) [L. S.]

CILLA (Κίλλα), a daughter of Laomedon and Placia or Leucippe, and a sister of Priam. At the time when Hecabe was pregnant with Paris, the seer Aesacus declared that mother and child must be put to death in order to avert a great calamity; but Priam, who referred this prophetic declaration to Cilla and her son Menippus by Thymoetus, made them suffer instead of Hecabe and Paris. (Apollod. iii. 12. § 8; Tzetz. *ad Lycoph.* 224.) [L.S.]

CILLAS or CILLUS (Κίλλας or Κίλλος), the charioteer of Pelops, whose real name, according to a Troezenian tradition, was Sphaerus. His tomb was shewn near the town of Cilla in the neighbourhood of the temple of Apollo. (Paus. v. 10. § 2; Strab. xiii. p. 613.) [L. S.]

CI'LNII, a powerful family in the Etruscan town of Arretium, who seem to have been usually firm supporters of the Roman interests. They were driven out of their native town in B. C. 301, by the party opposed to them, but were restored by the Romans. The Cilnii were nobles or Lucumones in their state, and some of them in ancient times may have held even the kingly dignity. (Comp. Hor. *Carm.* i. 1. 1, iii. 29. 1, *Serm.* i. 6. 3.) Till the fall of the republic no separate individual of this family is mentioned, for the "Cilnius" of Silius Italicus (vii. 29) is a poetical creation, and the name has been rendered chiefly memorable by C. Cilnius Maecenas, the intimate friend of Augustus. [MAECENAS.] It appears from sepulchral inscriptions that the Etruscan form of the name was *Cfenle* or *Cfelne*, which was changed by the Romans into *Cilnius*, much in the same way as the Etruscan *Lecne* was altered into *Licinius*. (Müller, *Etrusker*, i. p. 414.)

CILO or CHILO, a Roman surname, seems to have been written in either way, as we find both forms on coins of the Flaminia gens. (Eckhel, v. p. 212.) The Latin grammarians, however, state that *Cilo* was applied to a person with a long and narrow head, and *Chilo* to one with large or thick lips. (Velius Long. p. 2234, Flav. Caper, p. 2242, Charis. p. 78, ed. Putschius; Festus, *s. v. Chilo.*)

CILO, a Roman senator, called by Appian Κίλλων, proscribed in B. C. 43 (Appian, *B. C.* iv. 27), may perhaps be the same as the Cilo, the friend of Toranius and Cicero, whom the latter mentions in B. C. 45. (Cic. *ad Fam.* vi. 20.)

CILO, or CHILO, L. FLAMI'NIUS, occurs only on coins, of which a specimen is annexed. The obverse represents the head of Venus, and the reverse Victory driving a biga. The interpretation of the inscription on the obverse, IIII. VIR. PRI. FL., is not certain. We know that Julius Caesar increased the number of the superintendents of the mint from three to four, and it has therefore been supposed that this Flaminius Chilo was one of the first four superintendents appointed by Caesar, and that the above letters refer to this, being equivalent to *III Vir primus flandae monetae.* (Eckhel, v. pp. 212, 213.)

CILO, JU'NIUS, procurator of Pontus in the reign of Claudius, brought the Bosporan Mithridates to Rome in A. D. 50, and received afterwards the consular insignia. (Tac. *Ann.* xii. 21.) Dion Cassius speaks (lx. 33) of him as governor of Bithynia, and relates an amusing tale respecting him. The Bithynians came before Claudius to complain of Cilo having taken bribes, but as the emperor could not hear them on account of the noise, he asked those standing by his side what they said. Narcissus thereupon told him that they were returning thanks to Cilo, upon which Claudius appointed him to the government of the province for two years longer.

CILO, or CHILO, P. MA'GIUS, murdered at Peiraeeus, in B. C. 45, M. Claudius Marcellus, who had been consul in 51, and killed himself immediately afterwards. Cilo was a friend and client of Marcellus and a rumour was circulated at the time by Caesar's enemies, that the dictator had instigated him to commit the murder. Brutus wrote to Cicero

to defend Caesar from this charge. The real motive for the crime seems to have been, that Marcellus refused to advance Cilo a sum of money to relieve him from his embarrassments. (Cic. *ad Att.* xiii. 10, *ad Fam.* iv. 12.) Valerius Maximus (ix. 11. § 4) says, that Cilo had served under Pompey, and that he was indignant at Marcellus preferring another friend to him. Livy (*Epit.* 115) calls him *Cn.* Magius.

CILO SEPTIMIA'NUS, L. FA'BIUS, to whom an inscription quoted by Tillemont after Onuphrius Panvinius gives the names Catinius Acilianus Lepidus Fulginianus, was consul in A. D. 193 and 204, and was the chosen friend of Septimius Severus, by whom he was appointed praefect of the city and tutor to his two sons. Having endeavoured to mediate between the brothers, he incurred the hatred of the elder, who after the murder of Geta gave orders that the man who had ever acted towards him the part of a father, and whom he had often addressed by that title, should be included in the massacre which followed. The soldiers hastened to the mansion of Cilo, and after plundering it of all the costly furniture and other precious effects, dragged him from the bath, compelled him to walk through the streets in his wooden slippers and a single scanty garment, buffeting him as they hurried along with the intention of putting him to death when they should have reached the palace. This gratuitous cruelty proved his salvation. For the populace, beholding one whom they had been wont to honour treated with such indignity, began to murmur, and were joined by the city-guards. A tumult was imminent, when Caracalla came forth to meet the mob, and partly through fear, partly perhaps touched for a moment with compunction, threw his own cloak over the shoulders of his former preceptor, once more addressed him as father and master, gave orders that the tribune and his attendants who had been sent to perpetrate the crime should themselves be put to death, not, says Dion, because they had wished to slay their victim, but because they had failed to do so, and continued to treat him with the outward semblance at least of respect. The only other anecdote preserved with regard to Cilo is, that he saved the life of Macrinus at the time when the latter was upon the point of sharing the fate of Plautianus [PLAUTIANUS], whose agent he was, and thus the destruction of Caracalla was indirectly hastened by the friend and benefactor whom he had sought to destroy. (Dion Cass. lxxvii. 4, lxxviii. 11; Spartian. *Caracall.* 4; Aurel. Vict. *Epit.* 20.) [W. R.]

CIMBER, C. A'NNIUS, the son of Lysidicus, had obtained the praetorship from Caesar, and was one of Antony's supporters in B. C. 43, on which account he is vehemently attacked by Cicero. He was charged with having killed his brother, whence Cicero calls him ironically *Philadelphus*, and perpetrates the pun *Nisi forte jure Germanum Cimber occidit*, that is, "unless perchance he has a right to kill his own countryman," as Cimber is the name of a German people, and *Germanus* signifies in Latin both a German and a brother. (Cic. *Phil.* xiii. 12, xi. 6; Quintil. viii. 3. § 27; comp. Cic. *ad Att.* xv. 13; Suet. *Aug.* 86.) Cimber was an orator, a poet, and an historian, but his merits were of a low order, and he is ridiculed by Virgil in an epigram preserved by Quintilian (*l. c.*). (Huschke, *De C. Annio Cimbro*, Rostoch. 1824.)

CIMBER, P. GABI'NIUS, one of the Catilinarian conspirators, B. C. 63. (Cic. *in Cat.* iii. 3, 5, 6, iv. 6.)

CIMBER, L. TI'LLIUS (not Tullius), one of the murderers of Caesar, B. C. 44. When Caesar first became supreme, Cimber was one of his warmest supporters (Cic. *Philipp.* ii. 11; Senec. *de Ira*, iii. 30); and we find Cicero making use of his influence with the Dictator in behalf of a friend (*Ad Fam.* vi. 12). He was rewarded with the province of Bithynia. But for some reason (Seneca says from disappointed hopes) he joined the conspirators. On the fatal day, Cimber was foremost in the ranks, under pretence of presenting a petition to Caesar praying for his brother's recall from exile. Caesar motioned him away; and Cimber then, seizing the Dictator's gown with both hands drew it over his neck, so as to pull him forward. After the assassination, Cimber went to his province and raised a fleet, with which (if we may believe the author of the Pseudo-Brutus Epistles to Cicero, i. 6) he defeated Dolabella. When Cassius and Brutus marched into Macedonia, Cimber co-operated with the fleet, and appears to have done good service. (Appian, *B. C.* iv. 102, 105.) He was a bold active man, but addicted to wine and riotous living, so that he asked jokingly, *Ego quemquam feram, qui vinum ferre non possum?* (Senec. *Epist.* 83. 11.) [H. G. L.]

CIMON (Κίμων). 1. Nicknamed from his silliness Κοάλεμος (Plut. *Cim.* 4), will be best described by the following table.

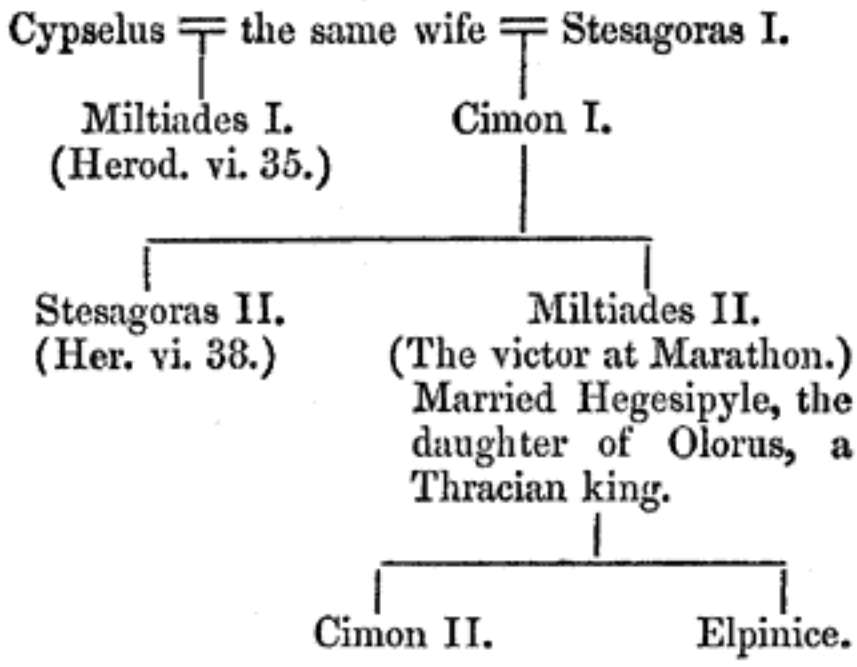

He was banished by Peisistratus from Athens, and during his banishment won two Olympic victories with his four-horse chariot. He allowed Peisistratus to be proclaimed victor at the second, and was in consequence suffered to return to Athens. But when after the death of Peisistratus he gained another Olympic victory with the same horses, he was secretly murdered by order of the sons of the tyrant. (Herod. vi. 103.)

2. Grandson of the preceding, and son of the great Miltiades, is mentioned in Herodotus as paying his father's fine and capturing Eïon. (vi. 136, vii. 107.) This latter event, the battle of Eurymedon, the expedition in aid of Sparta, and his death in Cyprus, are the only occasions in which he is expressly named by his relation, Thucydides; whose summary, moreover, of the history of this period leaves us by its briefness necessarily dependent for much on the additional authorities, which form the somewhat heterogeneous basis of Plutarch's biography. We find here the valuable contemporary recollections of Ion of Chios (cc. 5. 9), and the almost worthless contemporary gossip and scandal of the Thasian Stesimbrotus: some little

also from the poets of the time, Cratinus, Melanthius, and Archelaus. He seems to have followed Thucydides, though not very strictly, as a guide in general, while he filled up the details from the later historians, perhaps from Theopompus more than from Ephorus, whose account, as followed probably by Diodorus (xi. 60), differs materially. He appears to have also used Callisthenes, Cratinus, Phanodemus, Diodorus Periegetes, Gorgias, and Nausicrates; Aristotle, Eupolis, Aristophanes, and Critias.

On the death of Miltiades, probably in B. C. 489, Cimon, we are told by Diodorus (Excerpta, p. 255), in order to obtain the corpse for burial, took his father's place in prison till his fine of 50 talents should be paid. [MILTIADES.] It appears, however, certain (see Dem. *c. Androt.* p. 603) that the ἀτιμία, if not the imprisonment, of the public debtor was legally inherited by the son, and Cornelius Nepos, whose life comes in many parts from Theopompus, states the confinement to have been compulsory. The fine was eventually paid by Callias on his marriage with Elpinice, Cimon's sister. [CALLIAS, No. 2, p. 567, b.] A more difficult point is the previous connexion and even marriage of Cimon with this sister or half-sister, which was recorded by numerous writers, but after all was very probably the scandal of Stesimbrotus and the comedians. (Eupolis, *ap. Plut. Cim.* 15, comp. 4; Nepos, *Cim.* 1; Athen. xiii. p. 589.) Nor, again, can we very much rely on the statement which Plutarch introduces at this time, that he and Themistocles vied with each other at the Olympian games in the splendour of their equipments and banquets. (Plut. *Themist.* 5.) It is more credible that his first occasion of attracting notice and admiration was the forwardness with which, when the city in B. C. 480 was to be deserted, he led up to the citadel a company of young men to offer to the goddess their now unserviceable bridles. (Plut. *Cim.* 5.) After the battle of Plataea, Aristeides brought him forward. They were placed together in 477 at the head of the Athenian contingent to the Greek armament, under the supreme command of Pausanias. Cimon shared the glory of transferring that supremacy to Athens, and in the first employment of it reduced the Persian garrison at Eïon, and opened the important district in the neighbourhood for Athenian colonization. (Plut. *Cim.* 6; Herod. vii. 107; Thuc. i. 98; Nepos, *Cim.* 2; Schol. *ad Aesch. de Fals. Leg.* p. 755, &c., ed. Reiske; Clinton, *F. H.* ii. App. ix.) In honour of this conquest he received from his countrymen the distinction, at that time unprecedented, of having three busts of Hermes erected, inscribed with triumphal verses, but without mention of the names of the generals. (Plut. *Cim.* 6; Aesch. *c. Ctesiph.* p. 573, ed. Reiske.) In 476, apparently under his conduct, the piratical Dolopians were expelled from Scyros, and a colony planted in their room; and the remains of Theseus discovered there, were thence transported, probably after some years' interval (B. C. 468) with great pomp to Athens. (Plut. *Cim.* 8; Paus. i. 17. § 6, iii. 3. § 6.)

The reduction of Carystus and Naxos was, most likely, effected under his command (Thuc. i. 98); and at this period he was doubtless in war and politics his country's chief citizen. His coadjutor at home would be Aristeides; how far he contributed to the banishment of Themistocles may be doubtful. (Comp. Plut. *Arist.* 25, *Them.* 24.) The year B. C. 466 (according to Clinton; Krüger and others persist in placing it earlier) saw the completion of his glory. In the command of the allied forces on the Asiatic coast he met a Persian fleet of 350 ships, attacked them, captured 200, and following the fugitives to the shore, by the river Eurymedon, in a second and obstinate engagement on the same day, routed the land armament; indeed, according to Plutarch, he crowned his victory before night by the defeat of a reinforcement of 80 Phoenician ships. (Plut. *Cim.* 12; Thuc. i. 100; Diod. xi. 60, with Wesseling's note.) His next achievement was the expulsion of the Persians from the Chersonese, and the subjection of the territory to Athens, accompanied perhaps with the recovery of his own patrimony. The effect of these victories was doubtless very great; they crushed perhaps a last aggressive movement, and fixed Persia finally in a defensive position. In later times it was believed, though on evidence, as was shewn by Callisthenes, quite insufficient, that they had been succeeded by a treaty (the famous peace of Cimon) negotiated through Callias, and containing in its alleged conditions the most humiliating concessions. They placed Cimon at the height of his power and glory, the chief of that empire which his character had gained for Athens, and which his policy towards the allies was rendering daily firmer and completer. Themistocles, a banished man, may perhaps have witnessed his Asiatic triumphs in sorrow; the death of Aristeides had left him sole possessor of the influence they had hitherto jointly exercised: nor had time yet matured the opposition of Pericles. (Plut. *Cim.* 13, 14.) Still the loss of the old friend and the rapidly increasing influence of the new opponent rendered his position precarious.

The chronology of the events that follow is henceforth in most points disputed; according to Clinton's view, which cannot hastily be deserted, the revolt of Thasos took place in 465; in 463 Cimon reduced it; in the year intervening occurred the earthquake and insurrection at Sparta, and in consequence, upon Cimon's urgent appeal, one if not two (Plut. *Cim.* 16; comp. Aristoph. *Lysistr.* 1137) expeditions were sent from Athens, under his command, to assist the Spartans. In these occurrences were found the means for his humiliation. During the siege of Thasos, the Athenian colonists on the Strymon were cut off by the Thracians, and Cimon seems to have been expected, after his victory there, to retrieve this disaster: and, neglecting to do so, he was on his return brought to trial; but the accusation of having taken bribes from Alexander of Macedon, was, by Pericles at any rate, not strongly urged, and the result was an acquittal. The termination of his Lacedaemonian policy in the jealous and insulting dismissal of their Athenian auxiliaries by the Spartans, and the consequent rupture between the two states was a more serious blow to his popularity. And the victory of his opponents was decided when Ephialtes and Pericles, after a severe struggle, carried their measure for reducing the authority of the aristocratic Areiopagus. Upon this it would seem his ostracism ensued. Soon after its commencement (B. C. 457) a Lacedaemonian army, probably to meet the views of a violent section of the defeated party in Athens, posted itself at Tanagra. The Athenians advanced

to meet it: Cimon requested permission to fight in his place; the generals in suspicion refused: he departed, begging his own friends to vindicate his character: they, in number a hundred, placed in the ensuing battle his panoply among them, and fell around it to the last man. Before five years of his exile were fully out, B. C. 453 or 454, he was recalled on the motion of Pericles himself; late reverses having inclined the people to tranquillity in Greece, and the democratic leaders perhaps being ready, in fear of more unscrupulous opponents, to make concessions to those of them who were patriotic and temperate. He was probably employed in effecting the five years' truce with Sparta which commenced in 450. In the next year he sailed out with 200 ships to Cyprus, with the view of retrieving the late mishaps in Egypt. Here, while besieging Citium, illness or the effects of a wound carried him off. His forces, while sailing away with his remains, as if animated by his spirit, fell in with and defeated a fleet of Phoenician and Cilician galleys, and added to their naval victory a second over forces on shore. (Plut. *Cim.* 14—19; Thuc. i. 112; Diod. xi. 64, 86, xii. 3, 4; Theopomp. *ap. Ephori fragm.* ed. Marx, 224.)

Cimon's character (see Plut. *Cim.* 4, 5, 9, 10, 16, *Peric.* 5) is marked by his policy. Exerting himself to aggrandize Athens, and to centralize in her the power of the naval confederacy, he still looked mainly to the humiliation of the common enemy, Persia, and had no jealous feeling towards his country's rivals at home. He was always an admirer of Sparta: his words to the people when urging the succours in the revolt of the Helots were, as recorded by Ion (Plut. *Cim.* 16) "not to suffer Greece to be lamed, and Athens to lose its yoke-fellow." He is described himself to have had something of the Spartan character, being deficient in the Athenian points of readiness and quick discernment. He was of a cheerful, convivial temper, free and indulgent perhaps rather than excessive in his pleasures (*φιλοπότης καὶ ἀμελής*, Eupolis, *ap. Plut. Cim.* 15), delighting in achievement for its own sake rather than from ambition. His frankness, affability, and mildness, won over the allies from Pausanias; and at home, when the recovery of his patrimony or his share of spoils had made him rich, his liberality and munificence were unbounded. His orchards and gardens were thrown open; his fellow demesmen (Aristot. *ap. Plut. Cim.* 10; comp. Cic. *de Off.* ii. 18 and Theopomp. *ap. Athen.* xii. 533) were free daily to his table, and his public bounty verged on ostentation. With the treasure he brought from Asia the southern wall of the citadel was built, and at his own private charge the foundation of the long walls to the Peiraeeus, works which the marshy soil made difficult and expensive, were laid down in the most costly and efficient style. According to the report of Ion, the tragic poet, who as a boy supped in his company (Plut. *Cim.* 5, 9), he was in person tall and good-looking, and his hair, which he wore long, thick and curly. He left three sons, Lacedaemonius, Eleus, and Thessalus, and was, according to one account, married to Isodice, a daughter of Euryptolemus, the cousin of Pericles, as also to an Arcadian wife. (Diodorus Periegetes, *ap. Plut. Cim.* 16.) Another record gives him three more sons, Miltiades, Cimon, and Peisianax. (Schol. *ad Aristid.* iii. p. 515, Dindorf.)

(Herod., Thucyd.; Plut. *Cimon;* Nepos, *Cimon;* Diodorus. Plutarch's life of Cimon is separately edited in an useful form by Arnold Ekker, Utrecht, 1843, in which references will be found to other illustrative works.) [A. H. C.]

CIMON. 1. Of Cleonae, a painter of great renown, praised by Pliny (*H. N.* xxxv. 34) and Aelian. (*V. H.* viii. 8.) It is difficult to ascertain, from Pliny's obscure words, wherein the peculiar merits of Cimon consisted: it is certain, however, that he was not satisfied with drawing simply the outlines of his figures, such as we see in the oldest painted vases, but that he also represented limbs, veins, and the folds of garments. He invented the *Catagrapha*, that is, not the profile, according to the common interpretation (Caylus, *Mém. de l'Acad.* vol. xxv. p. 265), but the various positions of figures, as they appear when looking upwards, downwards, and sideways; and he must therefore be considered as the first painter of perspective. It would appear from an epigram of Simonides (Anthol. Palat. ix. 758), that he was a contemporary of Dionysius, and belonged therefore to the 80th Olympiad; but as he was certainly more ancient, Κίμων should in that passage be changed into Μίχων. (Böttiger, *Archäolog. d. Malerei*, p. 234, &c.; Müller, *Handb.* § 99.)

2. An artist who made ornamented cups. (Athen. xi. p. 781, e.) [L. U.]

CI'NADON (Κινάδων), the chief of a conspiracy against the Spartan peers (ὅμοιοι) in the first year of Agesilaus II. (B. C. 398—397.) This plot appears to have arisen out of the increased power of the ephors, and the more oligarchical character which the Spartan constitution had by this time assumed. (Thirlwall's *Greece*, iv. pp. 373—378; Manso's *Sparta*, iii. 1, p. 219, &c.; Wachsmuth, *Hellen. Alter.* i. 2, pp. 214, 215, 260, 262.) Cinadon was a young man of personal accomplishment and courage, but not one of the peers. The design of his conspiracy was to assassinate all the peers, in order, as he himself said, "that he might have no superior in Lacedaemon." The first hint of the existence of the plot was given by a soothsayer, who was assisting Agesilaus at a sacrifice. Five days afterwards, a person came to the ephors, and told them the following story: He had been taken, he said, into the agora by Cinadon, who asked him to count the Spartans there. He did so, and found that, including one of the kings, the ephors, the senators, and others, there were less than forty. "These," said Cinadon, "account your enemies, but the others in the agora, who are more than four thousand, your confederates." He then referred to the like disparity which might be seen in the streets and in the country. The leaders of the conspiracy, Cinadon further told him, were few, but trustworthy; but their associates were in fact all the Helots, and Neodamodes, and Hypomeiones, who, if the Spartans were mentioned in their presence, were unable to conceal their ferocious hatred towards them. For arms, he added, there were at hand the knives, swords, spits, hatchets, and so forth, in the iron market; the rustics would use bludgeons and stones, and the artificers had each his own tools. Cinadon finally warned him, he said, to keep at home, for the time of action was at hand.

Upon hearing this account, the ephors called no assembly, but consulted with the senators as they happened to meet them. Cinadon, who had been at other times employed by the ephors on important commissions, was sent to Aulon in Messenia,

with orders to take certain persons prisoners; but secret instructions were given to some young men who were sent with him, and the choice of whom was so managed as not to excite his suspicions. This step was taken because the ephors were ignorant of the number of the conspirators. Accordingly, Cinadon was seized and tortured: letters were sent to Sparta mentioning the persons whom he had denounced as his confederates; and it is a remarkable proof of the formidable character of the conspiracy that among them was Tisamenus, the soothsayer, a descendant of Tisamenus the Eleian, who had been admitted to the full franchise. (Herod. ix. 33.) Cinadon was then brought to Sparta, and he and the other conspirators were led in irons through the streets, and scourged as they went, and so they were put to death. (Xen. *Hell.* iii. 3, §§ 4—11; Aristot. *Polit.* v. 6. § 2.) [P. S.]

CINAETHON (Κιναίθων), of Lacedaemon, one of the most fertile of the Cyclic poets, is placed by Eusebius (*Chron.* Ol. 3. 4) in B. C. 765. He was the author of: 1. *Telegonia* (Τηλεγονία), which gave the history of Odysseus from the point where the Odyssey breaks off to his death. (Euseb. *l. c.*) 2. *Genealogies*, which are frequently referred to by Pausanias (ii. 3. § 7, 18. § 5, iv. 2. § 1, viii. 53. § 2; comp. Schol. *ad Hom. Il.* iii. 175), and which must consequently have been extant in A. D. 175. 3. *Heracleia* (Ἡράκλεια), containing an account of the adventures of Heracles. (Schol. *ad Apoll. Rhod.* i. 1357.) 4. *Oedipodia* (Οἰδιποδία), the adventures of Oedipus, is ascribed to Cinaethon in an ancient inscription (Heeren, *in Bibl. d. alten Literat. und Kunst*, vol. iv. p. 57), but other authorities speak of the author as uncertain. (Paus. ix. 5. § 5; Schol. *ad Eurip. Phoen.* 1760.) 5. The *Little Iliad* (Ἰλιὰς μικρά) was also attributed by some to Cinaethon. (Schol. Vat. *ad Eur. Troad.* 822; comp. Welcker, *Epischer Cyclus*, p. 243.)

CINAETHUS or CYNAETHUS (Κίναιθος or Κύναιθος), of Chios, a rhapsodist, who was generally supposed by the ancients to have been the author of the Homeric hymn to Apollo. He is said to have lived about the 69th Olympiad (B. C. 504), and to have been the first rhapsodist of the Homeric poems at Syracuse. (Schol. *ad Pind. Nem.* ii. 1.) This date, however, is much too low, as the Sicilians were acquainted with the Homeric poems long before. Welcker (*Epischer Cyclus*, p. 243) therefore proposes to read *κατὰ τὴν ἕκτην ἢ τὴν ἐννάτην* Ὀλ. instead of *κατὰ τὴν ἑξηκοστὴν ἐννάτην* Ὀλ., and places him about B. C. 750. Cinaethus is charged by Eustathius (*ad Il.* i. p. 16, ed. Polit.) with having interpolated the Homeric poems. (Fabric. *Bibl. Graec.* i. p. 508.)

CI'NCIA GENS, plebeian, of small importance. None of its members ever obtained the consulship: the first Cincius who gained any of the higher offices of the state was L. Cincius Alimentus, praetor in B. C. 209. The only cognomen of this gens is ALIMENTUS: those who occur without a surname are given under CINCIUS.

CINCINNA'TUS, the name of a patrician family of the Quinctia gens. Some of the Quinctii, mentioned without a surname, probably belonged to this family.

1. L. QUINCTIUS L. F. L. N. CINCINNATUS, plays a conspicuous part in the civil and military transactions of the period in which he lived. He particularly distinguished himself as a violent opponent of the claims of the plebeians. He was born about B. C. 519. (Niebuhr, vol. ii. note 927.) The story of his having been reduced to poverty by the merciless exaction of the bail forfeited by the flight of his son Caeso (Liv. iii. 13) has no foundation. (Niebuhr, ii. p. 289.) In B. C. 460 he was illegally appointed consul suffectus in the room of P. Valerius. (Liv. iii. 19; Niebuhr, ii. p. 295.) Irritated by the death of his son Caeso, he proposed a most arbitrary attempt to oppose the enactment of the Terentilian law, but the design was abandoned. (Liv. iii. 20, 21.)

Two years afterwards (B. C. 458), according to the common story, Cincinnatus was appointed dictator, in order to deliver the Roman consul and army from the perilous position in which they had been placed by the Aequians. (Plin. *H. N.* xviii. 4; Cic. *de Senect.* 16, who however refers the story to his second dictatorship.) The story of the manner in which he effected this is given by Livy (iii. 26–29). The inconsistencies and impossibilities in the legend have been pointed out by Niebuhr (ii. pp. 266–269), who is inclined to regard it as altogether fabulous. During his dictatorship, in defiance of the tribunes, he held the comitia for the trial of Volscius, through whose evidence his son Caeso had been condemned, and who was charged with false witness. The accused went into voluntary exile. (Dion. *Exc. de Sent.* 22, p. 151, ed. R.; Zonar. vii. 15.) In B. C. 450 Cincinnatus was an unsuccessful candidate for the office of decemvir. (Liv. iii. 35.) In the disputes about the law for opening the consulship to the plebeians, we find him the advocate of milder measures. (Liv. iv. 6.) In B. C. 439, at the age of eighty, he was a second time appointed dictator to oppose the alleged machinations of Spurius Maelius. (Liv. iv. 13—15.) This is the last event recorded of him.

2. L. QUINCTIUS L. F. L. N. CINCINNATUS, son of No. 1, was consular tribune in B. C. 438. In the following year he was appointed master of the horse by the dictator Aemilius Mamercus. (Liv. iv. 16, 17; Diod. xii. 38.) In 425 he was a second time elected consular tribune (Liv. iv. 35; Diod. xii. 81), and, according to Livy (iv. 44), a third time in 420.

3. T. QUINCTIUS L. F. L. N. CINCINNATUS PENNUS, son of L. Cincinnatus, and son-in-law of A. Postumius Tubertus, was consul in B. C. 431. In this year the Aequians and Volscians renewed their attacks, and encamped on mount Algidus. The danger was so pressing, that it was resolved to appoint a dictator. The opposition of the consuls was overruled; and Cincinnatus, to whose lot it fell to do so, named as dictator his father-in-law. Cincinnatus and Postumius then led separate armies against the enemy, who sustained a severe defeat. (Liv. iv. 26–29.) Cincinnatus was again consul in 428 (Liv. iv. 30; Diod. xii. 75) and consular tribune in 426. (Liv. iv. 31; Diod. xii. 80.) With two of his colleagues he commanded against the Veientians, but sustained a defeat, on which Aemilius Mamercus was appointed dictator. In the capacity of legatus he aided the dictator in the victory which he gained over the Veientians and Fidenatians. Having been subsequently brought to trial for his ill-conduct against the Veientians, he was acquitted on the ground of his services under the dictators, Postumius and Aemilius. (Liv. iv. 41.)

4. Q. QUINCTIUS L. F. L. N. CINCINNATUS, consular tribune in B. C. 415, and again in 405. (Liv. iv. 49, 61; Diod. xiii. 34, xiv. 17.)

5. T. QUINCTIUS CINCINNATUS CAPITOLINUS, consular tribune in B. C. 388, and again in 384. In 380, in the war with the Praenestines, he was appointed dictator, gained a decisive victory over them on the banks of the Alia, and in nine days captured nine towns. (Liv. vi. 4, 18, 28, 29; Diod. xv. 23, 36; Eutrop. ii. 2; Festus, *s. v. Triens.*)

6. L. QUINCTIUS CINCINNATUS, consular tribune in B. C. 386, again in 385, and a third time in 377, when, with his colleague Ser. Sulpicius, he raised the siege of Tusculum, of which the Latins had nearly made themselves masters. (Liv. vi. 6, 32, 33; Diod. xv. 25, 28, 61.)

7. C. QUINCTIUS CINCINNATUS, consular tribune in B. C 377. (Liv. vi. 32.)

8. Q. QUINCTIUS CINCINNATUS, consular tribune in B. C. 369. (Liv. vi. 36.)

9. T. QUINCTIUS CINCINNATUS CAPITOLINUS, consular tribune in B. C. 368, and in the following year master of the horse to the dictator M. Furius Camillus, when the Licinian laws were carried. Livy calls him T. Quinctius Pennus, and as we have the surnames Cincinnatus Capitolinus in the Capitoline Fasti, his full name may have been T. Quinctius Pennus Cincinnatus Capitolinus. (Liv. vi. 38, 42; Diod. xv. 78.) [C. P. M.]

CI'NCIUS. 1. M. CINCIUS, praefect of Pisae in B. C. 194, wrote to the senate to inform them of an insurrection of the Ligures. (Liv. xxxiv. 56.) He is probably the same as the M. Cincius Alimentus, tribune of the plebs in 204 [p. 132, a].

2. L. CINCIUS, the procurator or bailiff of Atticus, is frequently mentioned in Cicero's letters. (*Ad Att.* i. 1, 7, 8, 16, 20, iv. 4, a., vi. 2, *ad Q. Fr.* ii. 2, iii. 1. § 2.)

3. CINCIUS, who was entrusted with the government of Syria in A. D. 63, during the expedition of Corbulo. (Tac. *Ann.* xv. 25.)

CI'NEAS (Κινέας), a Thessalian, is mentioned by Demosthenes, in a well-known passage (*de Cor.* p. 324), as one of those who, for the sake of private gain, became the instruments of Philip of Macedon in sapping the independence of their country. Polybius (xvii. 14) censures Demosthenes for bringing so sweeping a charge against a number of distinguished men; but he does not enter specially into the question with respect to Cineas and the Thessalians. (Comp. Dem. *de Cor.* p. 245, *de Chers.* p. 105; Diod. xvi. 38, 69.) [E. E.]

CI'NEAS (Κινέας), a Thessalian, the friend and minister of Pyrrhus, king of Epeirus. He was the most eloquent man of his day, and reminded his hearers (in some degree) of Demosthenes, whom he heard speak in his youth. Pyrrhus prized his persuasive powers so highly, that "the words of Cineas (he was wont to say) had won him more cities than his own arms." He was also famous for his conversational powers, and some instances of his repartees are still preserved. (Plin. *H. N.* xiv. 12.) That he was versed in the philosophy of Epicurus is plain from the anecdote related by Cicero (*Cat. Maj.* 13) and Plutarch. (*Pyrrh.* 20.) But this is no ground for assuming that he professed this philosophy. At all events he did not practise it; for, instead of whiling away life in useless ease, he served Pyrrhus long and actively; and he took so much interest in the art of war, as to epitomise the Tactica of Aeneas (Aelian, *Tact.* 1); and this, no doubt, is the work to which Cicero refers when he speaks of Cineas' books *de re militari* (*ad Fam.* ix. 25). Dr. Arnold says Plutarch mentions his Commentaries, but it does not appear to what he refers. The historical writer referred to by Strabo (vii. fin. p. 329) may be the same person.

The most famous passage in his life is his embassy to Rome, with proposals for peace from Pyrrhus, after the battle of Heraclea (B. C. 280). Cineas spared no arts to gain favour. Thanks to his wonderful memory, on the day after his arrival he was able (we are told) to address all the senators and knights by name (Plin. *H. N.* vii. 24); and in after times stories were current that he sought to gain them over by offering presents to them and their wives, which, however, were disdainfully rejected. (Plut. *Pyrrh.* 18; Diod. *Exc. Vatic.* xxii.; Liv. xxxiv. 4.) The terms he had to offer were hard, viz. that all the Greeks in Italy should be left free, and that the Italian nations from Samnium downwards should receive back all they had forfeited to Rome. (Appian, *Samn. Fragm.* x.) Yet such was the need, and such the persuasiveness of Cineas, that the senate would probably have yielded, if the scale had not been turned by the dying eloquence of old Appius Caecus. [CLAUDIUS, No. 10.] The ambassador returned and told the king (say the Romans), that there was no people like that people,—their city was a temple, their senate an assembly of kings. Two years after (B. C. 278), when Pyrrhus was about to cross over into Sicily, Cineas was again sent to negotiate peace, but on easier terms; and though the senate refused to *conclude* a treaty while the king was in Italy, his minister's negotiations were in effect successful. (Appian, *Samn. Fragm.* xi.) Cineas was then sent over to Sicily, according to his master's usual policy, to win all he could by persuasion, before he tried the sword. (Plut. *Pyrrh.* 22.) And this is the last we hear of him. He probably died before Pyrrhus returned to Italy in B. C. 276, and with him the star of his master's fortune set. He was (as Niebuhr says) the king's good genius, and his place was filled by unworthy favourites. [H. G. L.]

CINE'SIAS (Κινησίας), a dithyrambic poet of Athens. The Scholiast on Aristophanes (*Ran.* 153) calls him a Theban, but this account seems to be virtually contradicted by Plutarch (*de Glor. Ath.* 5), and may perhaps have arisen, as Fabricius suggests (*Bibl. Graec.* ii. p. 117), from confounding him with another person of the same name. (Comp. Aristot. *ap. Schol. ad Aristoph. Av.* 1379.) Fabricius himself mentions Evagoras as his father, on the authority apparently of a corrupt fragment of Plato, the comic poet, which is quoted by Galen. (See Dalechamp, *ad Athen.* xii. p. 551.) In the "Gorgias" of Plato (p. 501, e.) he is expressly called the son of Meles. His talents are said to have been of a very inferior order. Plutarch (*l. c.*) calls him a poet of no high repute or creative genius. The comic writer, Pherecrates (*ap. Plut. de Mus.* 30), accuses him of having introduced sad corruptions into music, and to this Aristophanes perhaps alludes in the word ᾠσματοκάμπτας. (*Nub.* 332.) In the *Birds* (1372—1409), he is introduced as wishing to fly up to Olympus to bring down from the clouds, their proper region, a fresh supply of "rambling odes, air-tost and snow-

beaten" (*δεροδονήτους καὶ νιφοβόλους ἀναβολάς*, comp. Aristot. *Rhet.* iii. 9. § 1). But he presented many salient points, besides the character of his poems, to the attacks of comedy. Athenaeus tells us (xii. p. 551), that he was so tall and thin as to be obliged to wear, for the support of his body, a species of stays made of the wood of the linden tree. Hence Aristophanes (*Av.* 1378) calls him *φιλύρινον*: hence, too (*Ran.* 1433), he makes Euripides propose to fit Cinesias, by way of wings, to a fellow-rogue, Cleocritus; and in a fragment of the *Γηρυτάδης* (*ap. Athen. l. c.*) he speaks of him as a fit ambassador from the Dithyrambic poets to their shadowy brethren of the craft in Hades. (Comp. Strattis, *ap. Athen. l. c.*; Dalechamp, *ad loc.*, and the authors there referred to.) A more legitimate ground of satire was furnished by his impiety, which was open and excessive, and his very profligate life; and we learn from Lysias, the orator (*ap. Athen. l. c.*), who himself attacked him in two orations,—now lost with the exception of the fragment here referred to,—that not a year passed in which he was not assailed on this score by the comic poets. He had his revenge however; for he succeeded in procuring (probably about B. C. 390) the abolition of the Choragia, as far as regarded comedy, which had indeed been declining ever since the Archonship of Callias in B. C. 406. In consequence of this Strattis attacked him in his play called "Cinesias." (Schol. *ad Arist. Ran.* 404; Fabric. *Bibl. Graec.* ii. p. 497; Böckh, *Publ. Econ. of Athens*, bk. iii. ch. 22; Clinton, sub annis 406, 388, 337.) From Lysias also (*ap. Athen. l. c.*) we learn, that Cinesias abandoned prudently the practice of his art, and betook himself to the trade of an informer, which he found a very profitable one. (Comp. Perizon. *ad Ael. V. H.* iii. 8, x. 6; Schol. *ad Aristoph. ll. cc.*; Plut. *de Superst.* 10; Harpocrat. and Suid. *s. v.* Κινησίας.) [E. E.]

CINGE'TORIX, a Gaul, one of the first men in the city of the Treviri (*Trèves, Trier*). He attached himself to the Romans, though son-in-law to Indutiomarus, the head of the independent party. When this leader had been put to death by order of Caesar, he was promoted to be chief of his native city. (Caes. *B. G.* v. 3, 55—58, vi. 8.) Caesar (*B. G.* v. 22) mentions another Cingetorix, a chief of the Kentish Britons. [H. G. L.]

CINGO'NIUS VARRO. [VARRO.]

CINNA, an early Roman jurist, mentioned by Pomponius (Dig. 1. tit. 2. s. 2. § 44), among the disciples of Servius Sulpicius. [T. CAESIUS.] He is cited by Ulpian (Dig. 23. tit. 2. s. 6), and by Javolenus. (Dig. 35, tit. 1. s. 40. § 40.) There are no data to identify him with any of the various historical Cinnas of his age. He was later than the celebrated L. Cornelius Cinna, who was consul in B. C. 87-84; but may have been his son. [CINNA, No. 3.] The grandson, Cn. Corn. Cinna Magnus, consul in A. D. 5, is of rather too late a date, and, moreover, is termed by Seneca (*de Clem.* i. 9), a stupid man, "quod nostro jurisconsulto minime convenit," says Maiansius, who seems disposed to identify the jurist with the poet C. Helvius Cinna, the author of Smyrna. (Maiansius, *ad XXX. JCtos.* ii. p. 143.) [J. T. G.]

CINNA, CA'TULUS, a Stoic philosopher, a teacher of M. Aurelius. (Capitol. *Anton. Phil.* 3; Antonin. i. 13.)

CINNA, CORNE'LIUS. Cinna was the name of a patrician family of the Cornelia gens.

1. L. CORNELIUS L. F. CINNA, consul in B. C. 127. (Fast. Sic.)

2. L. CORNELIUS L. F. L. N. CINNA, son of No. 1, the famous leader of the popular party, during the absence of Sulla in the East. (B. C. 87—84.) He was praetorian legate in the Marsic war. (Cic. *pro Font.* 15.) In B. C. 87, when Sulla was about to take the command against Mithridates, he allowed Cinna to be elected consul with Cn. Octavius, on condition of his taking an oath not to alter the constitution as then existing. (Plut. *Sull.* 10; Dion Cass. *Frag.* 117.) Yet Cinna's first act as consul was to impeach Sulla (Cic. *in Cat.* iii. 10, *Brut.* 47, *Tusc. Disp.* v. 19); and as soon as the general had left Italy, he began his endeavour to overpower the senate, by forming a strong popular party out of the new citizens, chiefly of the Italian states, who had lately been enrolled in the 35 old tribes, whereas they had before voted separately as eight tribes (Appian, *B. C.* i. 55, 56; Cic. *Philipp.* viii. 2; Vell. Pat. ii. 20); and by their aid it was proposed to recall Marius and his party. The other consul, Octavius, was ill fitted to oppose the energy of the popular leaders (Plut. *Mar.* 41, 42, *Sertor.* 4); yet Sulla had left the party of the senate so strong, that on the day of voting, Octavius was able to defeat his opponents in the forum, and Cinna fled the city. He was soon joined by Sertorius and others, who assisted in raising the Italians against the party now in power at Rome; for which the senate, by unconstitutionally deposing him from the consulate, had given him a very specious pretext. Cinna and his friends then marched upon Rome and invested it from the land, while Marius, having landed from Africa, blockaded it on the sea-side; and to his life more properly belong the siege and capture of the city, with the massacre of Sulla's friends. [MARIUS.]

Next year (B. C. 86) Cinna and Marius made themselves consuls; but Marius dying in January, was succeeded by L. Valerius Flaccus. Him Cinna got rid of by appointing him to the command against Mithridates, hoping thereby also to provide Sulla with a new enemy. But Flaccus was killed by his legatus C. Flavius Fimbria. (Vell. Pat. ii. 23; Appian, *B. C.* i. 75.) In B. C. 85, Cinna entered on his third consulate with Cn. Papirius Carbo, an able man, who had already been of great use to the party. Sulla now threatened to return and take vengeance on his enemies; and the next year (B. C. 84), Cinna and Carbo being again consuls, he fulfilled his threat. Cinna had assembled an army at Brundisium, and sent part of it across to Liburnia, intending to meet Sulla before he set foot in Italy; but when he ordered the rest to follow, a mutiny arose, and in the effort to quell it he was slain. [For the sequel see SULLA.]

Cinna was a bold and active man, but his boldness was akin to rashness, and his activity little directed by judgment. Single-handed he could do nothing; he leant for support first on Sertorius, then on Marius, then on Carbo; and fell at last from wanting the first quality of a general, ability to command the confidence of his troops. Velleius's character of him is more antithetical than true. (ii. 24.)

3. L. CORNELIUS L. F. L. N. CINNA, son of No. 2. When very young he joined M. Lepidus in overthrowing the constitution of Sulla (B. C. 78); and on the defeat and death of Lepidus in Sar-

dinia, he went with M. Perperna to join Sertorius in Spain. (Suet. *Caes.* 5; Plut. *Sert.* 15.) Caesar, his brother-in-law, wishing to make use of him against the party of the senate, procured his recall from exile. But his father had been proscribed by Sulla, and young Cinna was by the laws of proscription unable to hold office, till Caesar, when dictator, had them repealed. He was not elected praetor till B. C. 44. By that time he had become discontented with Caesar's government; and though he would not join the conspirators, he approved of their act. And so great was the rage of the mob against him, that notwithstanding he was praetor, they nearly murdered him; nay, they did murder Helvius Cinna, tribune of the plebs, whom they mistook for the praetor, though he was at the time walking in Caesar's funeral procession. (Plut. *Brut.* 18, *Caes.* 68; Suet. *Caes.* 52, 85, &c.; Val. Max. ix. 9. § 1.) Cicero praises him for not taking any province (*Philipp.* iii. 10); but it may be doubted whether the conspirators gave him the choice, for the praetor does not seem to have been a very disinterested person. He married a daughter of Pompeius Magnus.

4. CINNA, probably brother of the last, served as quaestor under Dolabella against Brutus. (Plut. *Brut.* 25; Cic. *Philipp.* x. 6.)

5. CN. CORNELIUS CINNA MAGNUS, son of No. 3, and therefore grandson of Pompey, whence he received the surname of Magnus. Though he sided with Antony against Octavius, he was preferred to a priesthood by the conqueror, and became consul in A. D. 5. (Senec. *de Clem.* i. 9; Dion Cass. lv. 14. 22.) [H. G. L.]

The name of Cinna occurs, in the form of *Cina*, on asses, semisses, and trientes. A specimen of one is given below: the obverse represents the head of Janus, the reverse the prow of a ship.

CINNA, C. HE'LVIUS, a poet of considerable renown, was the contemporary, companion, and friend of Catullus. (Catull. x., xcv., cxiii.) The year of his birth is totally unknown, but the day of his death is generally supposed to be a matter of common notoriety; for Suetonius (*Caes.* 85) informs us, that immediately after the funeral of Julius Caesar the rabble rushed with fire-brands to the houses of Brutus and Cassius, but having been with difficulty driven back, chanced to encounter Helvius Cinna, and mistaking him, from the resemblance of name, for Cornelius Cinna, who but the day before had delivered a violent harangue against the late dictator, they killed him on the spot, and bore about his head stuck on a spear. The same story is repeated almost in the same words by Valerius Maximus (ix. 9. § 1), by Appian (*B. C.* ii. 147), and by Dion Cassius (xliv. 50), with this addition, that they all three call Helvius Cinna a tribune of the plebeians, and Suetonius himself in a previous chapter (50) had spoken of Helvius Cinna as a tribune, who was to have brought forward a law authorizing Caesar to marry whom he pleased and as many as he pleased, in order to make sure of an heir. Plutarch likewise (*Caes.* 68) tells us that Cinna, a friend of Caesar, was torn to pieces under the supposition that he was Cinna, one of the conspirators. None of the above authorities take any notice of Cinna being a poet; but Plutarch, as if to supply the omission, when relating the circumstances over again in the life of Brutus (c. 20), expressly describes the victim of this unhappy blunder as *ποιητικὸς ἀνήρ* (*ἦν δέ τις Κίννας, ποιητικὸς ἀνήρ*—the reading *πολιτικὸς ἀνήρ* being a conjectural emendation of Xylander). The chain of evidence thus appearing complete, scholars have, with few exceptions, concluded that Helvius Cinna, the tribune, who perished thus, was the same with Helvius Cinna the poet; and the story of his dream, as narrated by Plutarch (*Caes. l. c.*) has been embodied by Shakspeare in his Julius Caesar.

Weichert, however, following in the track of Reiske and J. H. Voss, refuses to admit the identity of these personages, on the ground that chronological difficulties render the position untenable. He builds almost entirely upon two lines in Virgil's ninth eclogue, which is commonly assigned to B. C. 40 or 41.

> Nam neque adhuc Vario videor, nec dicere Cinna
> Digna, sed argutos inter strepere anser olores,

arguing that, since Varius was alive at this epoch, Cinna must have been alive also; that the Cinna here celebrated can be no other than Helvius Cinna; and that inasmuch as Helvius Cinna was alive in B. C. 40, he could not have been murdered in B. C. 44. But, although the conclusion is undeniable if we admit the premises, it will be at once seen that these form a chain, each separate link of which is a pure hypothesis. Allowing that the date of the pastoral has been correctly fixed, although this cannot be proved, we must bear in mind—1. That *Varo* and not *Vario* is the reading in every MS. 2. That even if *Vario* be adopted, the expression in the above verses might have been used with perfect propriety in reference to any bard who had been a contemporary of Virgil, although recently dead. 3. That we have no right to assert dogmatically that the Cinna of Virgil must be C. Helvius Cinna, the friend of Catullus. Hence, although we may grant that it is not absolutely certain that Helvius Cinna the tribune and Helvius Cinna the poet were one and the same, at all events this opinion rests upon much stronger evidence than the other.

The great work of C. Helvius Cinna was his *Smyrna;* but neither Catullus, by whom it is highly extolled (xcv.), nor any other ancient writer gives us a hint with regard to the subject, and hence the various speculations in which critics have indulged rest upon no basis whatsoever. Some believe that it contained a history of the adventures of Smyrna the Amazon, to whom the famous city of Ionia ascribed its origin; others that it was connected with the myth of Adonis and with the legend of *Myrrha*, otherwise named *Smyrna*, the incestuous daughter of Cinyras; at all events, it certainly was not a drama, as a commentator upon Quintilian has dreamed; for the fragments, short and unsatisfactory as they are, suffice to demonstrate that it belonged to the epic style. These consist of two disjointed hexameters

preserved by Priscian (vi. 16. § 84, ed. Krehl) and the Scholiast on Juvenal (vi. 155), and two consecutive lines given by Servius (*ad Virg. Georg.* i. 288), which are not without merit in so far as melodious versification is concerned.

> Te matutinus flentem conspexit Eous
> Et flentem paulo vidit post Hesperus idem.

The circumstance that nine years were spent in the elaboration of this piece has been frequently dwelt upon, may have suggested the well-known precept of Horace, and unquestionably secured the suffrage of the grammarians. (Catull. xcv.; Quintil. x. 4. § 4; Serv. and Philargyr. *ad Virg. Ecl.* ix. 35; Hor. *A. P.* 387, and the comments of Acro, Porphyr., and the Schol. Cruq.; Martial, *Epigr.* x. 21; Gell. xix. 9, 13; Sueton. *de Illustr. Gramm.* 18.)

Besides the Smyrna, he was the author of a work entitled *Propempticon Pollionis*, which Voss imagines to have been dedicated to Asinius Pollio when setting forth in B. C. 40 on an expedition against the Parthini of Dalmatia, from which he returned in triumph the following year, and founded the first public library ever opened at Rome from the profits of the spoils. This rests of course upon the assumption that Cinna was not killed in B. C. 44, and until that fact is decided, it is vain to reason upon the subject, for the fragments, which extend to six hexameter lines, of which four are consecutive, throw no light on the question. (Charis. *Instit. Gramm.* p. 99, ed. Putsch; Isidor. *Orig.* xix. 2, 4.)

Lastly, in Isidorus (vi. 12) we find four elegiac verses, while one hexameter in Suetonius (*de Illustr. Gramm.* 11), one hexameter and two hendecasyllabics in Gellius (ix. 12, xix. 13), and two scraps in Nonius Marcellus (*s. vv. Clypeat. cummi*), are quoted from the "Poemata" and "Epigrammata" of Cinna. The class to which some of these fugitive essays belonged may be inferred from the words of Ovid in his apology for the Ars Amatoria. (*Trist.* ii. 435.) (Weichert, *Poetar. Latin. Reliqu.*) [W. R.]

CI'NNAMUS, JOANNES (Ἰωάννης Κίνναμος), also called CI'NAMUS (Κίναμος), and SI'NNAMUS (Σίνναμος), one of the most distinguished Byzantine historians, and the best European historian of his time, lived in the twelfth century of the Christian aera. He was one of the "Grammatici" or "Notarii" of the emperor Manuel Comnenus, who reigned from A. D. 1143 till 1180. The functions of the imperial notaries, the first of whom was the proto-notarius, were nearly those of private secretaries appointed for both private and state affairs, and they had a considerable influence upon the administration of the empire. Cinnamus was attached to the person of Manuel at a youthful age, and probably as early as the year of his accession, and he accompanied that great emperor in his numerous wars in Asia as well as in Europe. Favoured by such circumstances, he undertook to write the history of the reign of Manuel, and that of his predecessor and father, the emperor Calo-Joannes; and so well did he accomplish his task, that there is no history written at that period which can be compared with his work. The full title of this work is Ἐπιτομὴ τῶν κατορθωμάτων τῷ μακαρίτῃ βασιλεῖ καὶ πορφυρογεννήτῳ κυρίῳ Ἰωάννῃ τῷ Κομνηνῷ, καὶ ἀφήγησις τῶν πραχθέντων τῷ ἀοιδίμῳ υἱῷ αὐτοῦ τῷ βασιλεῖ καὶ πορφυρογεννήτῳ κυρίῳ Μανουὴλ τῷ Κομνηνῷ ποιηθεῖσα Ἰωάννῃ βασιλικῷ γραμματικῷ Κιννάμῳ. It is divided into six books, or more correctly into seven, the seventh, however, being not finished: it is not known if the author wrote more than seven books; but as to the seventh, which in the Paris edition forms the end of the sixth and last book, it is evidently mutilated, as it ends abruptly in the account of the siege of Iconium by the emperor Manuel in 1176. As Cinnamus was still alive when Manuel died (1180), it is almost certain that he finished the history of his whole reign; and the loss of the latter part of his work is the more to be regretted, as it would undoubtedly have thrown light on many circumstances connected with the conduct of the Greek aristocracy, and especially of Andronicus Comnenus, afterwards emperor, during the short reign of the infant son and successor of Manuel, Alexis II. In the first book Cinnamus gives a short and concise account of the reign of Calo-Joannes, and in the following he relates the reign of Manuel.

Possessed of great historical knowledge, Cinnamus records the events of his time as a man accustomed to form an opinion of his own upon important affairs; and, being himself a statesman who took part in the administration of the empire, and enjoyed the confidence of the emperor Manuel, he is always master of his subject, and never sacrifices leading circumstances to amusing trifles. His knowledge was not confined to the political state of the Greek empire; he was equally well acquainted with the state of Italy, Germany, Hungary, and the adjoining barbarous kingdoms, the Latin principalities in the East, and the empires of the Persians and Turks. His view of the origin of the power of the popes, in the fifth book, is a fine instance of historical criticism, sound and true without being a tedious and dry investigation, and producing the effect of a powerful speech. He is, however, often violent in his attacks on the papal power, and is justly reproached with being prejudiced against the Latin princes, although he deserves that reproach much less than Nicetas and Anna Comnena. His praise of the emperor Manuel is exaggerated, but he is very far from making a romantic hero of him, as Anna Comnena did of the emperor Alexis. Cinnamus is partial and jealous of his enemies, rivals, or such as are above him; he is impartial and just where he deals with his equals, or those below him, or such persons and events as are indifferent to him personally. In short, Cinnamus shews that he was a Byzantine Greek. His style is concise and clear, except in some instances, where he embodies his thoughts in rhetorical figures or poetical ornaments of more show than beauty. This defect also is common to his countrymen; and if somebody would undertake to trace the origin of the deviation of the writers, poets, and artists among the later Greeks from the classical models left them by their forefathers, he would find it in the supernatural tendency of minds imbued with Christianism being in perpetual contact with the sensualism of the Mohammedan faith and the showy materialism of Eastern imagination. Xenophon, Thucydides, and Procopius were the models of Cinnamus; and though he cannot be compared with the two former, still he may be ranked with Procopius, and he was not unworthy to be the disciple of such masters. His work will ever be of interest to the scholar and the historian.

Leo Allatius made Cinnamus an object of deep study, and intended to publish his work; so did Petrus Possinus also; but, for some reasons unknown, they renounced their design. The first edition is that of Cornelius Tollius, with a Latin translation and some notes of no great consequence, Utrecht, 1652, 4to. Tollius dedicated this edition, which he divided into four books, to the states of Utrecht, and in his preface gives a brilliant description of the literary merits of Cinnamus. The second edition is that in the Paris collection of the Byzantines by Du Cange, published at Paris, 1670, fol., together with the description of the church of St. Sophia at Constantinople, by Paulus Silentiarius, and the editor's notes to Nicephorus Bryennius and Anna Comnena. It is divided into six books. Du Cange corrected the text, added a new Latin translation, such of the notes of Tollius as were of some importance, and an excellent philologico-historical commentary of his own; he dedicated his edition to the minister Colbert, one of the principal protectors of the French editors of the Byzantines. This edition has been reprinted in the Venice collection, 1729, fol. Cinnamus has lately been published at Bonn, 1836, 8vo., together with Nicephorus Bryennius, by Augustus Meineke; the work is divided into seven books. The editor gives the Latin translation of Du Cange revised in several instances, and the prefaces, dedications, and commentaries of Tollius and Du Cange. (Hankius, *De Script. Byzant. Graec.* p. 516, &c.; Fabric. *Bibl. Graec.* vii. p. 733, &c.; the *Prefaces* and *Dedications* of Tollius and Du Cange; Leo Allatius, *De Psellis*, p. 24, &c.) [W. P.]

CI'NYRAS (Κινύρας), a famous Cyprian hero. According to the common tradition, he was a son of Apollo by Paphos, king of Cyprus, and priest of the Paphian Aphrodite, which latter office remained hereditary in his family, the Cinyradae. (Pind. *Pyth.* ii. 26, &c.; Tac. *Hist.* ii. 3; Schol. *ad Theocrit.* i. 109.) Tacitus describes him as having come to Cyprus from Cilicia, from whence he introduced the worship of Aphrodite; and Apollodorus (iii. 14. § 3) too calls him a son of Sandacus, who had emigrated from Syria to Cilicia. Cinyras, after his arrival in Cyprus, founded the town of Paphos. He was married to Metharne, the daughter of the Cyprian king, Pygmalion, by whom he had several children. One of them was Adonis, whom, according to some traditions, he begot unwittingly in an incestuous intercourse with his own daughter, Smyrna. He afterwards killed himself on discovering this crime, into which he had been led by the anger of Aphrodite. (Hygin. *Fab.* 58, 242; Antonin. Lib. 34; Ov. *Met.* x. 310, &c.) According to other traditions, he had promised to assist Agamemnon and the Greeks in their war against Troy; but, as he did not keep his word, he was cursed by Agamemnon, and Apollo took vengeance upon him by entering into a contest with him, in which he was defeated and slain. (Hom. *Il.* xi. 20, with the note of Eustath.) His daughters, fifty in number, leaped into the sea, and were metamorphosed into alcyones. He is also described as the founder of the town of Cinyreia in Cyprus. (Plin. *H. N.* v. 31; Nonn. *Dionys.* xiii. 451.) [L. S.]

CIOS (Κῖος), a son of Olympus, from whom Cios (Prusa) on the Propontis derived its name, as he was believed to have led thither a band of colonists from Miletus. (Schol. *ad Theocrit.* xiii. 30; *ad Apollon. Rhod.* i. 1177.) Strabo (xii. p. 564) calls him a companion of Heracles who founded Cios on his return from Colchis. [L. S.]

CI'PIUS, a person who gave rise to the proverb "non omnibus dormio," was called *Pararenchon* (παραρέγχων), because he pretended to be asleep, in order to give facility to his wife's adultery. (Festus, *s. v. Non omnibus dormio*; Cic. *ad Fam.* vii. 24.) There are two coins extant

with the name M. Cipi. M. f. upon them, but it is not impossible that they may belong to the Cispia gens, as the omission of a letter in a name is by no means of uncommon occurrence on Roman coins.

CIPUS or CIPPUS, GENU'CIUS, a Roman praetor, to whom an extraordinary prodigy is said to have happened. For, as he was going out of the gates of the city, clad in the paludamentum, horns suddenly grew out of his head, and it was said by the haruspices that if he returned to the city, he would be king: but lest this should happen, he imposed voluntary exile upon himself. (Val. Max. v. 6. § 3; Ov. *Met.* xv. 565, &c.; Plin. *H. N.* xi. 37. s. 45.)

CIRCE (Κίρκη), a mythical sorceress, whom Homer calls a fair-locked goddess, a daughter of Helios by the oceanid Perse, and a sister of Aeëtes. (*Od.* x. 135.) She lived in the island of Aeaea; and when Odysseus on his wanderings came to her island, Circe, after having changed several of his companions into pigs, became so much attached to the unfortunate hero, that he was induced to remain a whole year with her. At length, when he wished to leave her, she prevailed upon him to descend into the lower world to consult the seer Teiresias. After his return from thence, she explained to him the dangers which he would yet have to encounter, and then dismissed him. (*Od.* lib. x.—xii.; comp. Hygin. *Fab.* 125.) Her descent is differently described by the poets, for some call her a daughter of Hyperion and Aërope (Orph. *Argon.* 1215), and others a daughter of Aeëtes and Hecate. (Schol. *ad Apollon. Rhod.* iii. 200.) According to Hesiod (*Theog.* 1011) she became by Odysseus the mother of Agrius. The Latin poets too make great use of the story of Circe, the sorceress, who metamorphosed Scylla and Picus, king of the Ausonians. (Ov. *Met.* xiv. 9, &c.) [L. S.]

CIRRHA (Κίρρα), a nymph from whom the town of Cirrha in Phocis was believed to have derived its name. (Paus. x. 37. § 4.) [L. S.]

CI'SPIA GENS, plebeian, which came originally from Anagnia, a town of the Hernici. An ancient tradition related that Cispius Laevus, of Anagnia, came to Rome to protect the city, while Tullus Hostilius was engaged in the siege of Veii, and that he occupied with his forces one of the two hills of the Esquiline, which was called after him the Cispius mons, in the same way as Oppius of Tusculum did the other, which was likewise called after him the Oppius mons. (Festus, *s. vv. Septimontio, Cispius mons*; Varr. *L. L.* v. 50, ed.

Müller, where the name is also written *Cespeus* and *Cispius*.)

No persons of this name, however, occur till the very end of the republic. The only cognomen of the gens is LAEVUS: for those whose surname is not mentioned, see CISPIUS.

CI'SPIUS. 1. M. CISPIUS, tribune of the plebs, B. C. 57, the year in which Cicero was recalled from banishment, took an active part in Cicero's favour. The father and brother of Cispius also exerted themselves to obtain Cicero's recall, although he had had in former times a law-suit with the family. On one occasion the life of Cispius was in danger through his support of Cicero; he was attacked by the mob of Clodius, and driven out of the forum. In return for these services Cicero defended Cispius when he was accused of bribery (*ambitus*), but was unable to obtain a verdict in his favour. (Cic. *pro. Planc.* 31, *post red. in Sen.* 8, *pro Sext.* 35.)

2. L. CISPIUS, one of Caesar's officers in the African war, commanded part of the fleet. (Hirt. *B. Afr.* 62, 67.) He is perhaps the same as the Cispius Laevus, whom Plancus mentions in a letter to Cicero in B. C. 43. (Cic. *ad Fam.* x. 21.)

3. CISPIUS, a debtor of Cicero's. (Cic. *ad Att.* xii. 24, xiii. 33.) Whether he is the same as either of the preceding, is uncertain.

CISSEUS (Κισσεύς), a king in Thrace, and father of Theano or, according to others, of Hecabe. (Hom. *Il.* vi. 295, xi. 223; Eurip. *Hec.* 3; Hygin. *Fab.* 91; Virg. *Aen.* vii. 720; Serv. *ad Aen.* v. 535.) There are two other mythical beings of the name of Cisseus. (Apollod. ii. 1. § 5; Virg. *Aen.* x. 317.) [L. S.]

CI'SSIDAS (Κισσίδας), a Syracusan, commanded the body of auxiliaries which Dionysius I. sent, for the second time, to the aid of Sparta. (B. C. 367.) He assisted Archidamus in his successful attack on Caryae, and in his expedition against Arcadia in the same year. But during the campaign in Arcadia he left him, as the period fixed for his stay by Dionysius had now expired. On his march towards Laconia he was intercepted by a body of Messenians, and was obliged to send to Archidamus for assistance. The prince having joined him with his forces, they changed their route, but were again intercepted by the combined troops of the Arcadians and Argives. The result was, the defeat of the latter in that which has been called the "Tearless Battle." (Xen. *Hell.* vii. 1. §§ 28–32; see p. 267, b.) [E. E.]

CITE'RIUS SIDO'NIUS, the author of an epigram on three shepherds, which has no poetical merits, and is only remarkable for its quaintness. It is printed in Wernsdorff's *Poëtae Latini Minores* (vol. ii. p. 215), and in the *Anthologia Latina* (ii. *Ep.* 257, ed. Burmann, *Ep.* 253, ed. Meyer). Its author appears to be the same as the Citerius, one of the professors at Bourdeaux, and the friend of Ausonius, commemorated in a poem of the latter. (*Prof. Burdig.* xiii.) We learn from Ausonius that Citerius was born at Syracuse, in Sicily, and was a grammarian and a poet. In his hyperbolical panegyric, Ausonius compares him to Aristarchus and Zenodotus, and says that his poems, written at an early age, were superior to those of Simonides. Citerius afterwards settled at Bourdeaux, married a rich and noble wife, but died without leaving any children.

CITHAERON (Κιθαιρών), a mythical king in Boeotia, from whom mount Cithaeron was believed to have derived its name. Once when Hera was angry with Zeus, Cithaeron advised the latter to take into his chariot a wooden statue and dress it up so as to make it resemble Plataea, the daughter of Asopus. Zeus followed his counsel, and as he was riding along with his pretended bride, Hera, overcome by her jealousy, ran up to him, tore the covering from the suspected bride, and on discovering that it was a statue, became reconciled to Zeus. (Paus. ix. 1. § 2, 3. § 1.) Respecting the festival of the Daedala, celebrated to commemorate this event, see *Dict. of Ant. s.v.* [L. S.]

CI'VICA CEREA'LIS. [CEREALIS.]

CIVI'LIS, CLAU'DIUS, was the leader of the Batavi in their revolt from Rome, A. D. 69–70. The Batavi were a people of Germanic origin, who had left the nation of the Catti, of which they were a part, and had settled in and about the island which is formed by the mouths of the Rhenus (Rhine) and Mosa (Maas). The important position which they occupied led the Romans to cultivate their friendship, and they rendered good service to Rome in the wars in Germany and Britain, under the early emperors. When Rome gave up the idea of subduing Germany, the nations west of the Rhine, especially those of Germanic origin, began to feel a hope of setting themselves free. The civil wars afforded an opportunity for the attempt, and the oppressions of the imperial legates furnished the provocation. It was out of such an act of oppression that the rebellion of Civilis sprung.*

Julius Paulus and Claudius Civilis were brothers† of the Batavian royal race, and excelled all their nation in personal accomplishments. On a false charge of treason, Nero's legate, Fonteius Capito, put Julius Paulus to death, A. D. 67 or 68, and sent Civilis in chains to Nero at Rome, where he was heard and acquitted by Galba. He was afterwards prefect of a cohort, but under Vitellius he became an object of suspicion to the army, who demanded his punishment. (Compare Tac. *Hist.* i. 59.) He escaped the danger, but he did not forget the affront. He thought of Hannibal and Sertorius, like whom he had lost an eye; and, being endowed, says Tacitus, with greater mental power than is common among barbarians, he began the execution of his schemes of enmity to Rome under the pretence of supporting the cause of Vespasian. In order to understand the events which occurred at this period in the Germanies and Gaul, it must be remembered that the legions of Germany were Vitellius's own troops, who had called him to the purple, and who remained steadfast to his cause to the very last. The legates, on the other hand, early chose the side of Vespasian, and it was not without reason that they were accused by their soldiers of treasonable

* In the following narrative it is necessary to bear in mind the distinction between *Germany*, properly so called, and the two Gallic provinces on the left bank of the Rhine, which, from their population being chiefly of Germanic origin, were called *the Germanies* (Germania Inferior, and Germania Superior). The scene of the war with Civilis was on the left bank of the Rhine, and chiefly in Germania Inferior.

† Tacitus (*Hist.* i. 59) also calls Civilis Julius, and so do other writers. (Plut. *Erot.* 25, p. 770: where, however, Julius Tutor is possibly meant; Frontin. *Strat.* iv. 3. § 14.)

connivance at the progress of the insurrection on the Rhine. (See especially Tacit. *Hist.* iv. 27.) Thus Civilis was urged by a letter from Antonius Primus, and by a personal request from Hordeonius Flaccus, to prevent the German legions from marching into Italy to the support of Vitellius, by the appearance of a Germanic insurrection; an appearance which Civilis himself resolved to convert into a reality. His designs were aided by an edict of Vitellius, calling for a levy of the Batavians, and still more by the harshness with which the command was executed; for feeble old men were compelled to pay for exemption from service, and beautiful boys were seized for the vilest purposes. Irritated by these cruelties, and urged by Civilis and his confederates, the Batavians refused the levy; and Civilis having, according to the ancient German custom, called a solemn meeting at night in a sacred grove, easily bound the chiefs of the Batavians by an oath to revolt. Messengers were sent to secure the assistance of the Canninefates, another Germanic tribe, living on the same island, and others to try the fidelity of the Batavian cohorts, which had formerly served in Britain, and were now stationed at Magontiacum, as a part of the Roman army on the Rhine. The first of these missions was completely successful. The Canninefates chose Brinno for their chief; and he, having joined to himself the Frisii, a nation beyond the Rhine, attacked the furthest winter quarters of the Romans, and compelled them to retire from their forts. Upon this, Civilis, still dissembling, accused the prefects, because they had deserted the camp, and declared that with his single cohort he would repress the revolt of the Canninefates, while the rest of the army might betake themselves quietly to their winter quarters. His treachery was, however, seen through, and he found himself compelled openly to join the insurgents. At the head of the Canninefates, Frisii, and Batavi, he engaged the Romans on the bank of the Rhine. In the midst of the battle, a cohort of the Tungri deserted to Civilis, and decided the battle on the land; while the Roman fleet, which had been collected on the river to co-operate with the legions, was carried over to the German bank by the rowers, many of whom were Batavians, who overpowered the pilots and centurions. Civilis followed up his victory by sending messengers through the two Germanies and the provinces of Gaul, urging the people to rebellion; and aimed at the kingdom of the Germanies and Gauls. Hordeonius Flaccus, the governor of the Germanies, who had secretly encouraged the first efforts of Civilis, now ordered his legate, Mummius Lupercus, to march against the enemy. Civilis gave him battle; and Lupercus was immediately deserted by an *ala* of Batavians; the rest of the auxiliaries fled; and the legionary soldiers were obliged to retreat into Vetera Castra, the great station which Augustus had formed on the left bank of the Rhine, as the head quarters for operations against Germany. About the same time some veteran cohorts of Batavians and Canninefates, who were on their march into Italy by the order of Vitellius, were induced by the emissaries of Civilis to mutiny and to march back into lower Germany, in order to join Civilis, which they were enabled to effect by the indecision of Hordeonius Flaccus; defeating, on their way, the forces of Herennius Gallus, who was stationed at Bonn, and who was forced by his soldiers to resist their march. Civilis was now at the head of a complete army; but, being still unwilling to commit himself to an open contest with the Roman power, he caused his followers to take the oath to Vespasian, and sent envoys to the two legions which, as above related, had taken refuge in Vetera Castra, to induce them to take the same oath. Enraged at their refusal, he called to arms the whole nation of the Batavi, who were joined by the Bructeri and Teucteri, while emissaries were sent into Germany to rouse the people. The Roman legates, Mummius Lupercus and Numisius Rufus, strengthened the fortifications of Vetera Castra. Civilis marched down both banks of the Rhine, having ships also on the river, and blockaded the camp, after a fruitless attempt to storm it. The operations of Hordeonius Flaccus were retarded by his weakness, his anxiety to serve Vespasian, and the mistrust of his soldiers, to whom this inclination was no secret; and he was at last compelled to give up the command to Dillius Vocula. The dissensions at this period in the Roman camp are described elsewhere. [HORDEONIUS FLACCUS; HERENNIUS GALLUS; DILLIUS VOCULA.] Civilis, in the meantime, having been joined by large forces from all Germany, proceeded to harass the tribes of Gaul west of the Mosa, even as far as the Menapii and Morini, on the sea shore, in order to shake their fidelity to the Romans. His efforts were more especially directed against the Treviri and the Ubii. The Ubii were firm in their faith, and suffered severely in consequence. He then pressed on the siege of Vetera Castra, and, yielding to the ardour of his new allies beyond the Rhine, tried again to storm it. The effort failed, and he had recourse to attempts to tamper with the besieged soldiery.

These events occurred towards the end of A. D. 69, before the battle of Cremona, which decided the victory of Vespasian over Vitellius. [VESPASIANUS.] When the news of that battle reached the Roman army on the Rhine, ALPINUS MONTANUS was sent to Civilis to summon him to lay down his arms, since his professed object was now accomplished. The only result of this mission was, that Civilis sowed the seeds of disaffection in the envoy's mind. Civilis now sent against Vocula his veteran cohorts and the bravest of the Germans, under the command of Julius Maximus, and Claudius Victor, his sister's son, who, having taken on their march the winter quarters of an auxiliary *ala*, at Asciburgium, fell suddenly upon the camp of Vocula, which was only saved by the arrival of unexpected aid. Civilis and Vocula are both blamed by Tacitus, the former for not sending a sufficient force, the latter for neglecting to follow up his victory. Civilis now attempted to gain over the legions who were besieged in Vetera Castra, by pretending that he had conquered Vocula, but one of the captives whom he paraded before the walls for this purpose, shouted out and revealed the truth, his credit, as Tacitus observes, being the more established by the fact, that he was stabbed to death by the Germans on the spot. Shortly afterwards, Vocula marched up to the relief of Vetera Castra, and defeated Civilis, but again neglected to follow up his victory, most probably from design. [VOCULA.] Civilis soon again reduced the Romans to great want of provisions, and forced them to retire to Gelduba, and thence to Novesium, while he again invested Vetera Castra, and took Gelduba. The Romans, paralyzed by new dissensions [HORDEONIUS FLACCUS; VOCULA], suffered another defeat from Civi-

lis; but some of them, rallying under Vocula, retook Magontiacum.

At the beginning of the new year (A. D. 70), the war assumed a fresh and more formidable character. The news of the death of Vitellius exasperated the Roman soldiers, encouraged the insurgents, and shook the fidelity of the Gauls; while a rumour was moreover circulated that the winter quarters of the Moesian and Pannonian legions were besieged by the Dacians and Sarmatians; and above all the burning of the Capitol was esteemed an omen of the approaching end of the Roman empire. Civilis, whose last remnant of dissimulation was necessarily torn away by the death of Vitellius, gave his undivided energies to the war, and was joined by Classicus and Julius Tutor, who at length gained over the army of Vocula. [CLASSICUS; TUTOR; SABINUS.] The besieged legions at Vetera Castra could now hold out no longer; they capitulated to Civilis, and took the oath *to the empire of the Gauls* (*in verba Galliarum*), but as they marched away, they were all put to death by the Germans, probably not without the connivance of Civilis. That chieftain, having at length performed his vow of enmity to the Romans, now cut off his hair which, according to the custom of the Germans, he had suffered to grow since the beginning of his enterprise. (Tac. *Germ.* 31.) Neither Civilis nor any others of the Batavians took the oath *in verba Galliarum*, which was the watchword of Classicus and Tutor, for they trusted that, after having disposed of the Romans, they should be able to overpower their Gallic allies. Civilis and Classicus now destroyed all the Roman winter camps, except those at Magontiacum and Vindonissa. The Germans demanded the destruction of Colonia Agrippinensis, but it was at length spared, chiefly through the gratitude of Civilis, whose son had been kept in safety there since the beginning of the war. Civilis now gained over several neighbouring states. He was opposed by his old enemy CLAUDIUS LABEO, at the head of an irregular force of Betasii, Tungri, and Nervii; and, by a daring act of courage, he not only decided the victory, but gained the alliance of the Tungri and the other tribes. The attempt, however, to unite all Gaul in the revolt completely failed, the Treviri and the Lingones being the only people who joined the insurgents. [SABINUS.]

The reports of these events which were carried to Rome had at length roused Mucianus, who now sent an immense army to the Rhine, under Petilius Cerealis and Annius Gallus [CEREALIS; GALLUS.] The insurgents were divided among themselves, Civilis was busy among the Belgae, trying to crush Claudius Labeo; Classicus was quietly enjoying his new empire; while Tutor neglected the important duty, which had been assigned to him, of guarding the Upper Rhine and the passes of the Alps. Cerealis had therefore little difficulty in overcoming the Treviri and regaining their capital. [TUTOR; VALENTINUS.] While he was stationed there he received a letter from Civilis and Classicus, informing him that Vespasian was dead, and offering him the empire of the Gauls. Civilis now wished to wait for succours from beyond the Rhine, but the opinion of Tutor and Classicus prevailed, and a battle was fought on the Mosella in which the Romans, though at first almost beaten, gained a complete victory, and destroyed the enemy's camp. Colonia Agrippinensis now came over to the Romans; but Civilis and Classicus still made a brave stand. The Canninefates destroyed the greater part of a Roman fleet, and defeated a body of the Nervii, who, after submitting to Fabius Priscus, the Roman legate, had of their own accord attacked their former allies. Having renewed his army from Germany, Civilis encamped at Vetera Castra, whither Cerealis also marched with increased forces, both leaders being eager for a decisive battle. It was soon fought, and Cerealis gained the victory by the treachery of a Batavian; but, as the Romans had no fleet, the Germans escaped across the Rhine. Here Civilis was joined by reinforcements from the Chauci; and, after making, with Verax, Classicus, and Tutor, one more effort which was partially successful, to hold his ground in the island of the Batavi, he was again defeated by Cerealis, and driven back across the Rhine. Emissaries were sent by Cerealis to make private offers of peace to the Batavians, and of pardon to Civilis, who found that he had no alternative but to surrender. He obtained an interview with Cerealis on a bridge of the river Vahalis. The *History* of Tacitus breaks off suddenly just after the commencement of his speech. (Tac. *Hist.* iv. 12–37, 54–79, v. 14–26. Joseph. *Bell. Jud.* vii. 4. § 2; Dion Cass. lxvi. 3.) [P. S.]

CLANIS, the name of two mythical beings. (Ov. *Met.* v. 140, xii. 379.) [L. S.]

CLARA, DI'DIA, daughter of the emperor Didius Julianus and his wife Manlia Scantilla. She was married to Cornelius Repentinus, who was appointed praefectus urbi in the room of Flavius Sulpicianus; she received the title of Augusta upon her father's accession, and was deprived of it at his death. Her effigy appears upon coins, but these are of great rarity. (Spartian. *Julian.* 3, 8; Eckhel, vol. vii. p. 151.) [W. R.]

CLA'RIUS (Κλάριος), a surname of Apollo, derived from his celebrated temple at Claros in Asia Minor, which had been founded by Manto, the daughter of Teiresias, who, after the conquest of her native city of Thebes, was made over to the Delphic god, and was then sent into the country, where subsequently Colophon was built by the Ionians. (Paus. vii. 3. § 1, ix. 33. § 1; Tacit. *Ann.* ii. 54; Strab. xiv. p. 642; Virg. *Aen.* iii. 360; comp. Müller, *Dor.* ii. 2. § 7.) Clarius also occurs as a surname of Zeus, describing him as the god who distributes things by lot (κλᾶρος or κλῆρος, Aeschyl. *Suppl.* 360). A hill near Tegea was sacred to Zeus under this name. (Paus. viii. 53. § 4.) [L. S.]

CLARUS, a cognomen of a noble Roman family in the second century of the Christian aera.

1. C. SEPTICIUS CLARUS, a brother of No. 2, and an uncle of No. 3, was an intimate friend of the younger Pliny, who dedicated to him his Epistles, and speaks of him as one "quo nihil verius, nihil simplicius, nihil candidius, nihil fidelius novit." (*Ep.* ii. 9.) Several of Pliny's Epistles are addressed to him (i. 1, 15, vii. 28, viii. 1). Clarus was appointed Praefectus Praetorio by Hadrian, but removed from this office soon afterwards,

having, like most of Hadrian's other friends, incurred his suspicion. (Spartian. *Hadr.* 9, 11, 15.)

2. M. ERUCIUS CLARUS, brother of the preceding, is spoken of by Pliny (*Ep.* ii. 9), as a man of honour, integrity, and learning, and well skilled in pleading causes. He is probably the same as the Erucius Clarus who took and burnt Seleuceia, in conjunction with Julius Alexander, in A. D. 115 (Dion Cass. lxviii. 30), and also the same as the M. Erucius Clarus, who was consul suffectus with Ti. Julius Alexander, in A. D. 117, the year of Trajan's death.

3. SEX. ERUCIUS CLARUS, son of No. 2, was also a friend of Pliny, who obtained for him from Trajan the *latus clavus*, which admitted him to the senate, subsequently secured the quaestorship for him, and writes a letter to his friend Apollinaris, requesting his assistance in canvassing for Erucius who was then aspiring to the tribunate. (Plin. *Ep.* ii. 9.) A. Gellius speaks of him as a contemporary, and says that he was most devoted to the study of ancient literature ; we also learn from the same author that he was praefect of the city, and had been twice consul. (Gell. vi. 6, xiii. 17.) The date of his first consulship is not known, but we learn from Spartianus (*Sever.* 1), and an ancient inscription, that he was consul a second time in A. D. 146, with Cn. Claudius Severus. One of Pliny's Epistles (i. 15), is addressed to him.

4. C. ERUCIUS CLARUS, consul in A. D. 170, with M. Cornelius Cethegus (Fast.), was probably the son of No. 3, and the same as the Praefectus Vigilum mentioned in the Digest. (1. tit. 15. s. 3. § 2.)

5. C. (JULIUS) ERUCIUS CLARUS, probably the son of No. 4, was consul in A. D. 193, with Q. Sosius Falco. The emperor Commodus had determined to murder both consuls, as they entered upon their office on the 1st of January, but he was himself assassinated on the preceding day. (Dion Cass. lxvii. 22 ; Capitol. *Pertin.* 15.) After the death of Niger, who had been one of the claimants to the vacant throne, Severus wished Clarus to turn informer, and accuse persons falsely of having assisted Niger, partly with the view of destroying the character of Clarus, and partly that the well-known integrity of Clarus might give an appearance of justice to the unjust judgments that might be pronounced. But as Clarus refused to discharge this disgraceful office, he was put to death by Severus. (Dion Cass. lxxiv. 9; Spartian. *Sever.* 13.)

CLA'SSICUS, JULIUS, a Trevir, was prefect of an *ala* of the Treviri in the Roman army on the Rhine, under Vitellius, A. D. 69 (Tac. *Hist.* ii. 14), and afterwards joined Civilis at the head of some of the Treviri in his rebellion against the Romans, A. D. 70. During the first part of the war with Civilis, the Treviri, like the rest of Gaul, remained firm to the Romans. They even fortified their borders, and opposed the Germans in great battles. (Tac. *Hist.* iv. 37.) But when the news of Vitellius's death reached Gaul (A. D. 70), there arose a rumour that the chiefs of Gaul had secretly taken an oath to avail themselves of the civil discords of Rome for the recovery of their independence. There was, however, no open sign of rebellion till after the death of HORDEONIUS FLACCUS, when messengers began to pass between Civilis and Classicus, who was still commanding an *ala* of Trevirans in the army of Vocula. He was descended from a family of royal blood and of renown both in peace and war, and through his ancestors he accounted himself rather an enemy than an ally of the Roman people. His conspiracy was shared by JULIUS TUTOR, a Treviran, and JULIUS SABINUS, a Lingon. They met, with some Trevirans and a few Ubii and Tungri, in a house at Colonia Agrippinensis; and, having resolved to occupy the passes of the Alps, to seduce the Roman legions, and to kill the legates, they sent emissaries to rouse the Gauls. Vocula was warned of the plot, but did not feel strong enough to crush it. He even suffered himself to be enticed by the conspirators to leave his camp at Colonia and to march against Civilis, who was besieging Vetera Castra. The army was not far from this place, when Classicus and Tutor, having communicated privately with the Germans, drew off their forces and formed a separate camp. Vocula, after attempting in vain to gain them back, retired to Novesium. They followed at a little distance, and at length persuaded the disaffected soldiers of Vocula to mutiny against him ; and in the midst of the mutiny Classicus sent into the camp a deserter named Aemilius Longus, who murdered Vocula. Classicus then entered the camp, bearing the insignia of a Roman emperor, and compelled the soldiers to take the oath *to the empire of Gaul* (*pro imperio Galliarum*). The command was now divided between Classicus and Tutor; and Classicus sent the worst disposed of the captured Roman soldiers to induce the legions who were besieged in Vetera Castra to surrender and to take the same oath. The further progress of the war is related under CIVILIS. The last mention of Classicus is when he crossed the Rhine with Civilis after his defeat by Cerealis, and aided him in his last effort in the island of the Batavi. (Tac. *Hist.* iv. 54—79, v. 19—22.) [P. S.]

CLAU'DIA. 1. Five of this name were daughters of App. Claudius Caecus, censor B. C. 312. [CLAUDIUS, Stemma, No. 10.) It is related of one of them, that, being thronged by the people as she was returning home from the games, she expressed a wish that her brother Publius had been alive, that he might again lose a fleet, and lessen the number of the populace. For this she was fined by the plebeian aediles, B. C. 246. (Liv. xix.; Valer. Max. viii., 1. § 4 ; Sueton. *Tib.* 2 ; Gell. x. 6.)

2. CLAUDIA QUINTA [CLAUDIUS, Stemma, No. 18], probably the sister of App. Claudius Pulcher [CLAUDIUS, No. 17], and grand-daughter of App. Claudius Caecus. Her fame is connected with the story of the transportation of the image of Cybele from Pessinus to Rome. The vessel conveying the image had stuck fast in a shallow at the mouth of the Tiber. The soothsayers announced that only a chaste woman could move it. Claudia, who had been accused of incontinency, stepped forward from among the matrons who had accompanied Scipio to Ostia to receive the image, and after calling upon the goddess to vindicate her innocence, took hold of the rope, and the vessel forthwith followed her. A statue was erected to her in the vestibule of the temple of the goddess. (Liv. xxix. 14 ; Ov. *Fasti*, iv. 305, &c.; Cic. *de Harusp. Resp.* 13 ; Val. Max. i. 8. § 11 ; Plin. *H. N.* vii. 35.)

3. CLAUDIA [CLAUDIUS, Stemma, No. 19], daughter of Appius Claudius Pulcher [No. 17]. She was married to Pacuvius Calavius of Capua. (Liv. xxiii. 2.)

4. CLAUDIA [Stemma, No. 30], daughter of App. Claudius Pulcher [No. 25], was one of the vestal virgins. (Cic. *pro Caelio*, 14; Val. Max. v. 4. § 6.)

5. CLAUDIA [Stemma, No. 31], sister of No. 4, was married to Tib. Gracchus. (Plut. *Tib. Gracch.* 4.)

6. CLAUDIA [Stemma, No. 37], daughter of C. Claudius Pulcher [No. 29], married Q. Marcius Philippus. (Cic. *pro Dom.* 32.)

7. CLODIA [Stemma, No. 41], eldest sister of P. Clodius Pulcher, the enemy of Cicero (Cic. *ad Fam.* i. 9), married Q. Marcius Rex. (Plut. *Cic.* 29; Dion Cass. xxxv. 17.) She is said to have been debauched by her brother Publius. (Plut. *Cic.* 29; Cic. *ad Fam.* i. 9.) For a discussion respecting the number of sisters Clodius had, see Drumann, vol. ii. p. 374, &c.

8. CLODIA [Stemma, No. 42], the second of the three sisters of P. Clodius, and older than her brother. (Cic. *pro Cael.* 15.) She was married to Q. Metellus Celer, but became infamous for her debaucheries (Cic. *l.c.* 14), which so destroyed all domestic peace, that, as Cicero says (*ad Att.* ii. 1), she was at open war with her husband, and, on his sudden death, she was suspected of having poisoned him. During her husband's lifetime she had wished to form a connexion with Cicero, and, being slighted by him, revenged herself by exciting her brother Publius against him, and during his exile annoyed his family. (*Pro Cael.* 20, *ad Att.* ii. 12; Plut. *Cic.* 29.) Among her paramours was M. Caelius, who after a time left her. To revenge herself, she instigated Atratinus to charge him with having borrowed money of her to hire assassins to murder Dio, the head of the embassy sent by Ptolemaeus Auletes, and with having attempted to poison Clodia herself. Crassus and Cicero spoke in defence of Caelius, who was acquitted. Cicero in his speech represents Clodia as a woman of most abandoned character, and charges her with having carried on an incestuous intrigue with her brother Publius. (*Pro Cael.* 14—20, 32.) The nickname *Quadrantaria* was often applied to her. (*Pro Cael.* 26; Quintil. viii. 6. § 53.) Cicero in his letters frequently calls her Βοῶπις. (*Ad Att.* ii. 9, 12, 14.) Either this Clodia, or her youngest sister, was alive in B. C. 44. (*Ad Att.* xiv. 8.)

9. CLODIA [Stemma, No. 43], the youngest sister of P. Clodius, was married to L. Licinius Lucullus, before his election to the consulship in B. C. 74. (Plut. *Lucull.* 21, 34, 38; Varr. *R. R.* iii. 16. § 1.) After his return from the Mithridatic war, Lucullus separated from her, on account of her infidelity, and in B.C. 61 brought her to trial for an incestuous amour with her brother P. Clodius. (Plut. *Lucull.* 34, 38; Cic. *pro Mil.* 27, *ad Fam.* i. 9.)

10. CLAUDIA [Stemma, No. 44], daughter of App. Claudius Pulcher [No. 38], was married to Cn. Pompeius, the elder son of the triumvir. (Cic. *ad Fam.* ii. 13, iii. 4, 11; Dion Cass. xxxix. 60.)

11. CLAUDIA [Stemma, No. 45), sister of the preceding, was married to M. Brutus, who separated from her in B. C. 45. (Cic. *ad Fam.* iii. 4, *ad Att.* xiii. 9, 10, *Brut.* 77, 94.)

12. CLODIA [Stemma, No. 49], daughter of P. Clodius, was betrothed in B. C. 43 to Octavianus (Augustus), who, however, never regarded her as his wife, and at the outbreak of the Perusinian war sent her back to her mother Fulvia. (Suet. *Aug.* 62; Dion Cass. xlviii. 5.)

13. CLAUDIA PULCHRA, lived in the reign of Tiberius. In A. D. 26, to prepare the way for the accusation of Agrippina, she was brought to trial by Domitius Aper, and convicted of adultery, poisoning, and conspiracy against the emperor. (Tac. *Ann.* iv. 52; Dion Cass. lix. 19.) She is the last member of this family whose name occurs in history.

14. CLAUDIA, called by Suetonius (*Calig.* 12) JUNIA CLAUDILLA, was the daughter of M. Junius Silanus, and was married to Caligula, according to Dion Cassius (lviii. 25) in A. D. 35. (Tac. *Ann.* vi. 20, 45.)

15. CLAUDIA, daughter of the emperor Claudius I. by his wife Plautia Urgulanilla. (Suet. *Claud.* 27.)

16. CLAUDIA, an illegitimate daughter of Plautia Urgulanilla, the wife of the emperor Claudius I. and his freedman Boter (Suet. *Claud.* 27), was exposed by the command of Claudius.

17. CLAUDIA AUGUSTA, daughter of the emperor Nero by his wife Poppaea Sabina. She died young. (Suet. *Ner.* 35.) [C. P. M.]

CLAU'DIA, daughter of Crispus the brother of Claudius Gothicus, wife of Eutropius, mother of Constantius, and grandmother of Constantine the Great. (Trebell. Poll. *Claud.* 13.) [W. R.]

CLAUDIA GENS, patrician and plebeian. The patrician Claudii were of Sabine origin, and came to Rome in B. C. 504, when they were received among the patricians. [CLAUDIUS, No. 1.] The patrician Claudii bear various surnames, as *Caecus*, *Caudex*, *Centho*, *Crassus*, *Pulcher*, *Regillensis*, and *Sabinus*, the two latter of which, though applicable to all of the gens, were seldom used, when there was also a more definite cognomen. But as these surnames did not mark distinct families, an account of all the patrician Claudii is given under CLAUDIUS, with the exception of those with the cognomen NERO, since they are better known under the latter name.

The surnames of the plebeian Claudii are ASELLUS, CANINA, CENTUMALUS, CICERO, FLAMEN, and MARCELLUS, of which the last is by far the most celebrated.

The patrician Claudii were noted for their pride and arrogance, and intense hatred of the commonalty. "That house during the course of centuries produced several very eminent, few great men; hardly a single noble-minded one. In all ages it distinguished itself alike by a spirit of haughty defiance, by disdain for the laws, and iron hardness of heart." (Niebuhr, vol. i. p. 599.) The praenomen Lucius was avoided after two of that name had dishonoured it, the one by robbery, the other by murder. (Sueton. *Tib.* 1.) The honours and public offices borne by members of this gens are enumerated by Suetonius. (*l. c.*) During the republic no patrician Claudius adopted one of another gens: the emperor Claudius was the first who broke through this custom by adopting L. Domitius Ahenobarbus, afterwards the emperor Nero. (Suet. *Claud.* 39; Tac. *Ann.* xii. 25.) [C. P. M.]

CLAUDIA'NUS, CLAU'DIUS, the last of the Latin classic poets, flourished under Theodosius and his sons Arcadius and Honorius. Our knowledge of his personal history is very limited. That he was a native of Alexandria seems to be satisfactorily established from the direct testimony of Suidas, corroborated by an allusion in Sidonius

Apollinaris (*Epist.* ix. 13), and certain expressions in his own works (e. g. *Epist.* v. 3, i. 39, 56). It has been maintained by some that he was a Gaul, and by others that he was a Spaniard; but neither of these positions is supported by even a shadow of evidence, while the opinion advanced by Petrarch and Politian, that he was of Florentine extraction, arose from their confounding the *Florentinus* addressed in the introduction to the second book of the *Raptus Proserpinae*, and who was *praefectus urbi* in A. D. 396, with the name of their native city. We are entirely ignorant of the parentage, education, and early career of Claudian, and of the circumstances under which he quitted his country. We find him at Rome in 395, when he composed his panegyric on the consulate of Probinus and Olybrius. He appears to have cultivated poetry previously, but this was his first essay in Latin verse, and the success by which it was attended induced him to abandon the Grecian for the Roman muse. (*Epist.* iv. 13.) During the five years which immediately followed the death of Theodosius, he was absent from Rome, attached, it would appear, to the retinue of Stilicho (*de Cons. Stilich.* praef. 23), under whose special protection he seems to have been received almost immediately after the publication of the poem noticed above. We say *after*, because he makes no mention of the name of the all-powerful Vandal in that composition, where it might have been most naturally and appropriately introduced in conjunction with the exploits of Theodosius, while on all subsequent occasions he eagerly avails himself of every pretext for sounding the praises of his patron, and expressing his own fervent devotion. Nor was he less indebted to the good offices of Serena than to the influence of her husband. He owed, it is true, his court favour and preferment to the latter, but by the interposition of the former he gained his African bride, whose parents, although they might have turned a deaf ear to the suit of a poor poet, were unable to resist the solicitations of the niece of Theodosius, the wife of the general who ruled the ruler of the empire. The following inscription, discovered at Rome in the fifteenth century, informs us that a statue of Claudian was erected in the Forum of Trajan by Arcadius and Honorius at the request of the senate, and that he enjoyed the titles of *Notarius* and *Tribunus*, but the nature of the office, whether civil or military, denoted by the latter appellation we are unable to determine :—

CL. CLAUDIANI V. C. CL. CLAUDIANO V. C. TRIBUNO ET NOTARIO INTER CETERAS VIGENTES ARTES PRAEGLORIOSISSIMO POETARUM LICET AD MEMORIAM SEMPITERNAM CARMINA AB EODEM SCRIPTA SUFFICIANT ADTAMEN TESTIMONII GRATIA OB JUDICII SUI FIDEM DD. NN. ARCADIUS ET HONORIUS FILICISSIMI AC DOCTISSIMI IMPERATORES SENATU PETENTE STATUAM IN FORO DIVI TRAJANI ERIGI COLLOCARIQUE JUSSERUNT.

The close of Claudian's career is enveloped in the same obscurity as its commencement. The last historical allusion in his writings is to the 6th consulship of Honorius, which belongs to the year 404. That he may have been involved in the misfortunes of Stilicho, who was put to death in 408, and may have retired to end his days in his native country, is a probable conjecture, but nothing more. The idea that he at this time became exposed to the enmity of the powerful and vindictive Hadrian, whom he had provoked by the insolence of wit, and who with cruel vigilance had watched and seized the opportunity of revenge, has been adopted by Gibbon with less than his usual caution. It rests upon two assumptions alike incapable of proof — first, that by *Pharius*, whose indefatigable rapacity is contrasted in an epigram (xxx.) with the lethargic indolence of Mallius, the poet meant to indicate the praetorian prefect, who was a native of Egypt; and secondly, that the palinode which forms the subject of one of his epistles refers to that effusion, and is addressed to the same person.

The religion of Claudian, as well as that of Appuleius, Ausonius, and many of the later Latin writers, has been a theme of frequent controversy. There is, however, little cause for doubt. It is impossible to resist the explicit testimony of St. Augustin (*de Civ. Dei*, v. 26), who declares that he was "a Christi nomine alienus," and of Orosius, who designates him as "Poeta quidem eximius sed paganus pervicacissimus." The argument for his Christianity derived from an ambiguous expression, interpreted as an admission of the unity of God (III. *Cons. Honor.* 96), is manifestly frivolous, and the Greek and Latin hymns appended to most editions of his works are confessedly spurious. That his conscience may have had all the pliancy of indifference on religious topics is probable enough, but we have certainly nothing to adduce against the positive assertions of his Christian contemporaries.

The works of Claudian now extant are the following: 1. Three panegyrics on the third, fourth, and sixth consulships of Honorius respectively. 2. A poem on the nuptials of Honorius and Maria. 3. Four short Fescennine lays on the same subject. 4. A panegyric on the consulship of Probinus and Olybrius, with which is interwoven a description of the exploits of the emperor Theodosius. 5. The praises of Stilicho, in two books, and a panegyric on his consulship, in one book. 6. The praises of Serena, the wife of Stilicho: this piece is mutilated or was left unfinished. 7. A panegyric on the consulship of Flavius Mallius Theodorus. 8. The Epithalamium of Palladius and Celerina. 9. An invective against Rufinus, in two books. 10. An invective against Eutropius, in two books. 11. *De Bello Gildonico*, the first book of an historical poem on the war in Africa against Gildo. 12. *De Bello Getico*, an historical poem on the successful campaign of Stilicho against Alaric and the Goths, concluding with the battle of Pollentia. 13. *Raptus Proserpinae*, three books of an unfinished epic on the rape of Proserpine. 14. *Gigantomachia*, a fragment extending to a hundred and twenty-eight lines only. 15. Ten lines of a Greek poem on the same subject, perhaps a translation by some other hand from the former. 16. Five short epistles; the first of these is a sort of prayer, imploring forgiveness for some petulant attack. It is usually inscribed "Deprecatio ad Hadrianum Praefectum Praetorio," but from the variations in the manuscripts this title appears to be merely the guess of some transcriber. The remaining four, which are very brief, are addressed—to Serena, to Olybrius, to Probinus, to Gennadius. 17. *Eidyllia*, a collection of seven poems chiefly on subjects connected with natural history, as may be seen by their titles, *Phoenix*, *Hystrix*, *Torpedo*, *Nilus*, *Magnes*, *Aponus*, *De Piis Fratribus*. 18. A collection of short occa-

sional pieces, in Greek as well as Latin, comprehended under the general title of *Epigrammata*. The Christian hymns to be found among these in most editions are, as we have observed above, certainly spurious. 19. Lastly, we have a hundred and thirty-seven lines entitled "*Laudes Herculis;*" but with the exception of some slight resemblance in style, we have no ground for attributing them to Claudian.

The measure employed in the greater number of these compositions is the heroic hexameter. The short prologues prefixed to many of the longer poems are in elegiacs, and so also are the last four epistles, the last two idylls, and most of the epigrams. The first of the Fescennines is a system of Alcaic hendecasyllabics; the second is in a stanza of five lines, of which the first three are iambic dimeters catalectic, the fourth is a pure choriambic dimeter, and the fifth a trochaic dimeter brachycatalectic; the third is a system of anapaestic dimeters acatalectic; and the fourth is a system of choriambic trimeters acatalectic.

It will be at once perceived that the first thirteen articles in the above catalogue, constituting a very large proportion of the whole works of Claudian, although some of them differ from the rest and from each other in form, belong essentially to one class of poems, being such as would be exacted from a laureate as the price of the patronage he enjoyed. The object in view is the same in all—all breathe the same spirit, all are declamations in verse devoted either professedly or virtually to the glorification of the emperor, his connexions and favourites, and to the degradation of their foes. We must also bear in mind, while we discuss the merits and defects of our author, and compare him with those who went before, that although Virgil and Horace were flatterers as well as he, yet their strains were addressed to very different ears. When they, after entering upon some theme apparently far removed from any courtly train of thought, by some seemingly natural although unexpected transition seemed as it were compelled to trace a resemblance between their royal benefactor and the gods and heroes of the olden time, they well knew that their skill would be appreciated by their cultivated hearers, and that the value of the compliment would be enhanced by the dexterous delicacy with which it was administered. But such refinements were by no means suited to the "purple-born" despots of the fifth century and their half-barbarous retainers. Their appetite for praise was craving and coarse. If the adulation was presented in sufficient quantity, they cared little for the manner in which it was seasoned, or the form under which it was served up. Hence there is no attempt at concealment; no veil is thought requisite to shroud the real nature and object of these panegyrics. All is broad, direct, and palpable. The subject is in each case boldly and fully proposed at the commencement, and followed out steadily to the end. The determination to praise everything and the fear lest something should be left unpraised, naturally lead to a systematic and formal division of the subject; and hence the career of each individual is commonly traced upwards from the cradle, and in the case of Stilicho separate sections are allotted to his warlike, his peaceful, and his magisterial virtues,—the poet warning his readers of the transition from one subdivision to another with the same care as when an accurate lecturer discriminates the several heads of his discourse. It can scarcely be argued, however, that the absence of all reserve rendered the task more easy. The ingenuity of the author is severely taxed by other considerations, with this disadvantage, that just in proportion as we might feel disposed to admire his skill in hiding the ugliness of his idol within the folds of the rich garment with which it is invested, so are we constrained to loathe his servile hypocrisy and laugh at his unblushing falsehood. It was indeed hard to be called upon to vaunt the glories of an empire which was crumbling away day by day from the grasp of its feeble rulers; it was harder still to be forced to prove a child of nine years old, at which age Honorius received the title of Augustus, to be a model of wisdom and kingly virtue, and to blazon the military exploits of a boy of twelve who had never seen an enemy except in chains; and hardest of all to be constrained to encircle with a halo of divine perfections a selfish Vandal like Stilicho. To talk of the historical value of such works as the *Bellum Gildonicum* and the *Bellum Geticum* is sheer folly. Wherever we have access to other sources of information, we discover at once that many facts have been altogether suppressed, and many others distorted and falsely coloured; and hence it is impossible to feel any confidence in the fidelity of the narrator in regard to those incidents not elsewhere recorded.

The simple fact that pieces composed under such circumstances, to serve such temporary and unworthy purposes, have been read, studied, admired, and even held up as models, ever since the revival of letters, is in itself no mean tribute to the powers of their author. Nor can we hesitate to pronounce him a highly-gifted man. Deeply versed in all the learning of the Egyptian schools, possessing a most extensive knowledge of the history of man and of the physical world, of the legends of mythology, and of the moral and theological speculations of the different philosophical sects, he had the power to light up this mass of learning by the fire of a brilliant imagination, and to concentrate it upon the objects of his adulation as it streamed forth in a flashing flood of rhetoric. The whole host of heaven and every nation and region of the earth are called upon to aid in extolling his patron, the prince, and their satellites; on the other hand, an infernal Pantheon of demons and furies with all the horrors of Styx and Tartarus, are evoked as the allies and tormentors of a Rufinus, and all nature is ransacked for foul and loathsome images to body forth the mental and corporeal deformity of the eunuch consul. His diction is highly brilliant, although sometimes shining with the glitter of tinsel ornaments; his similes and illustrations are elaborated with great skill, but the marks of toil are frequently too visible. His versification is highly sonorous, but is deficient in variety; the constant recurrence of the same cadences, although in themselves melodious, palls upon the ear. His command of the language is perfect; and although the minute critic may fancy that he detects some traces of the foreign extraction of the bard, yet in point of style neither Lucan nor Statius need be ashamed to own him as their equal. His powers appear to greatest advantage in description. His pictures often approach perfection, combining the softness and rich glow of the Italian with the force and reality of the Dutch school.

We have as yet said nothing of the Rape of Proserpine, from which we might expect to form the most favourable estimate of his genius, for here at least it had fair and free scope, untrammeled by the fetters which cramped its energies in panegyric. But, although these causes of embarrassment are removed, we do not find the result anticipated. If we become familiar with his other works in the first instance, we rise with a feeling of disappointment from the perusal of this. We find, it is true, the same animated descriptions and harmonious numbers; but there is a want of taste in the arrangement of the details, of sustained interest in the action, and of combination in the different members, which gives a fragmentary character to the whole, and causes it to be read with much greater pleasure in extracts than continuously. The subject, although grand in itself, is injudiciously handled; for, all the characters being gods, it is impossible to invest their proceedings with the interest which attaches to struggling and suffering humanity. The impression produced by the commencement is singularly unfortunate. The rage of the King of Shades that he alone of gods is a stranger to matrimonial bliss, his determination to war against heaven that he may avenge his wrongs, the mustering and marshalling of the Titans and all the monsters of the abyss for battle against Jupiter, are figured forth with great dignity and pomp; but when we find this terrific tempest at once quelled by the very simple and sensible suggestion of old Lachesis, that he might probably obtain a wife, if he chose to ask for one, the whole scene is converted into a burlesque, and the absurdity is if possible heightened by the blustering harangue of Pluto to the herald, Mercury. Throughout this poem, as well as in all the other works of Claudian, we lament the absence not only of true sublimity but of simple nature and of real feeling: our imagination is often excited, our intellect is often gratified; but our nobler energies are never awakened; no cord of tenderness is struck, no kindly sympathy is enlisted; our hearts are never softened.

Of the Idylls we need hardly say anything; little could be expected from the subjects: they may be regarded as clever essays in versification, and nothing more. The best is that in which the hot springs of Aponus are described. The Fescennine verses display considerable lightness and grace; the epigrams, with the exception of a very few which are neatly and pointedly expressed, are not worth reading.

The Editio Princeps of Claudian was printed at Vicenza by Jacobus Dusenius, fol., 1482, under the editorial inspection of Barnabus Celsanus, and appears to be a faithful representation of the MS. from which it was taken. Several of the smaller poems are wanting. The second edition was printed at Parma by Angelus Ugoletus, 4to., 1493, superintended by Thadaeus, who made use of several MSS. for emending the text, especially one obtained from Holland. Here first we find the epigrams, the Epithalamium of Palladius and Serena, the epistles to Serena and to Hadrian, the Aponus, and the Gigantomachia. The edition printed at Vienna by Hieronymus Victor and Joannes Singrenius, 4to., 1510, with a text newly revised by Joannes Camers, is the first which contains the Laudes Herculis, In Sirenas, Laus Christi, and Miracula Christi. The first truly critical edition was that of Theod. Pulmannus, printed at Antwerp by Plantinus, 16mo., 1571, including the notes of Delrio. The second edition of Caspar Barthius, Francf. and Hamburg. 1650 and 1654, 4to., boasts of being completed with the aid of seventeen MSS., and is accompanied by a voluminous commentary; but the notes are heavy, and the typography very incorrect. The edition of Gesner, Lips. 1759, is a useful one; but by far the best which has yet appeared is that of the younger Burmann, Amst. 1760, forming one of the series of the Dutch Variorum Classics, in 4to. An edition was commenced by G. L. König, and one volume published in 1808 (Götting.), but the work did not proceed farther.

The "Raptus Proserpinae" was published separately, under the title "Claudiani de Raptu Proserpinae Tragoediae duae," at Utrecht, by Ketelaer and Leempt, apparently several years before the Editio Princeps of the collected works noticed above, and three other editions of the same poem belong to the same early period, although neither the names of the printers nor the precise dates can be ascertained.

We have a complete metrical translation of the whole works of Claudian by A. Hawkins, 2 vols. 8vo., Lond. 1817; and there are also several English translations of many of the separate pieces, few of which are of any merit. [W. R.]

CLAUDIA'NUS (Κλαυδιανός), the author of five epigrams in the Greek Anthology (Brunck, *Anal.* ii. p. 447; Jacobs, iii. p. 153), is commonly identified with the celebrated Latin poet of the same name; but this seems to be disproved by the titles and contents of two additional epigrams, ascribed to him in the Vatican MS., which are addressed "to the Saviour," and which shew that their author was a Christian. (Jacobs, *Paralip.* ap. *Anthol. Graec.* xiii. pp. 615—617.) He is probably the poet whom Evagrius (*Hist. Eccl.* i. 19) mentions as flourishing under Theodosius II., who reigned A. D. 408—450. The *Gigantomachia*, of which a fragment still exists (Iriarte, *Catal. MSS. Matrit.* p. 215), and which has been ascribed to the Roman poet, seems rather to belong to this one. He wrote also, according to the Scholia on the Vatican MS., poems on the history of certain cities of Asia Minor and Syria, πάτρια Ταρσοῦ, Ἀναζάρβου, Βηρύτου, Νικαίας, whence it has been inferred that he was a native of that part of Asia. (Jacobs, *Anth. Graec.* xiii. p. 872.) [P. S.]

CLAUDIA'NUS ECDI'DIUS MAMERTUS. [MAMERTUS,]

CLAU'DIUS, patrician. [CLAUDIA GENS.]

1. APP. CLAUDIUS SABINUS REGILLENSIS, a Sabine of the town of Regillum or Regilli, who in his own country bore the name of Attus Clausus (or, according to some, Atta Claudius; Dionysius calls him Τίτος Κλαύδιος), being the advocate of peace with the Romans, when hostilities broke out between the two nations shortly after the beginning of the commonwealth, and being vehemently opposed by most of his countrymen, withdrew with a large train of followers to Rome. (B. C. 504.) He was forthwith received into the ranks of the patricians, and lands beyond the Anio were assigned to his followers, who were formed into a new tribe, called the Claudian. (Liv. ii. 16, iv. 3, x. 8; Dionys. v. 40, xi. 15; Sueton. *Tib.* 1; Tac. *Ann.* xi. 24, xii. 25; Niebuhr, i. p. 560.) He exhibited the characteristics which marked his

STEMMA CLAUDIORUM.

1. App. Claudius Sabinus Regillensis, Cos. B. C. 495.

2. App. Claud. Sabinus, Cos. B. C. 471.

3. C. Claud. Sabinus, Cos. B. C. 460.

4. App. Claud. Crassus, Decemvir B. C. 451.

5. App. Claud. Crassus, Trib. Mil. B. C. 424.

6. P. Claud. Crassus.

7. App. Claud. Crassus, Trib. Mil. B. C. 403.

8. App. Claud. Crassus, Dict. B. C. 362, Cos. B. C. 349.

9. C. Claud. Crassus, Dict. B. C. 337.

10. App. Claud. Caecus, Cens. B. C. 312.

11. App. Claud. Caudex, Cos. B. C. 264.

12. App. Cl. Crassus, Cos. B. C. 268.

13. P. Cl. Pulcher, Cos. B. C. 249.

14. C. Cl. Cento, Cos. B. C. 240.

15. Tib. Cl. Nero.

16. Claudiae Quinque.

17. App. Cl. Pulcher, Cos. B. C. 212.

18. Claudia Quinta.

(C. Cl. Cento.)?

19. Claudia. Married Pacuvius Calavius.

20. App. Cl. Pulcher.

21. P. Cl. Pulcher, Cos. B. C. 184.

22. C. Cl. Pulcher, Cos. B. C. 177.

23. C. Cl. Cento.

24. Ap. Cl. Cento.

25. App. Cl. Pulcher. Married Antistia.

26. C. Cl. Pulcher, Cos. B. C. 130.

27. App. Cl. Pulcher.

28. C. Cl. Pulcher.

29. App. Cl. Pulcher.

30. Claudia. Vestal.

31. Claudia. Married Tib. Gracchus.

32. C. Cl. Pulcher, Cos. B. C. 92.

33. App. Cl. Pulcher (?) Interrex B. C. 77.

34. App. Cl. Pulcher, Cos. B. C. 79.

35. App. Cl. Pulcher.

36. C. Cl. Pulcher, Praetor B. C. 73.

37. Claudia. Married M. Philippus.

38. App. Cl. Pulcher, Cos. B. C. 54.

39. C. Cl. Pulcher, Praetor B. C. 56.

40. P. Clodius Pulcher, Trib. Pleb. B. C. 58.

41. Clodia. Married Q. Marcius Rex.

42. Clodia. Married Q. Metellus Celer.

43. Clodia. Married L. Lucullus.

44. Claudia. Married Cn. Pompeius.

45. Claudia. Married M. Brutus.

46. App. Cl.

47. App. Cl.

48. P. Clodius.

49. Clodia Married Octavianus. (Augustus.)

descendants, and, in his consulship (B. C. 495), shewed great severity towards the plebeian debtors. (Liv. ii. 21, 23, 24, 27; Dionys. vi. 23, 24, 27, 30.) Next year, on the refusal of the commons to enlist, we find him proposing the appointment of a dictator. (Liv. ii. 29.) We find him manifesting the same bitter hatred of the plebs at the time of the secession to the Mons Sacer, in B. C. 494 (Dionys. vi. 59, &c.), of the famine in 493 (Dionys. vii. 15), and of the impeachment of Coriolanus. (Dionys. vii. 47, &c.) He is made by Dionysius (viii. 73, &c.) to take a prominent part in opposing the agrarian law of Sp. Cassius. According to Pliny (*H. N.* xxxv. 3) he was the first who set up images of his ancestors in a public temple (that of Bellona).

2. App. Claudius App. f. M. n. Sabinus Regillensis, son of the preceding, was a candidate for the consulship in B. C. 482, but, through the opposition of the tribunes, did not succeed. (Dionys. viii. 90.) In 471 he was made consul by the patricians to oppose the Publilian rogations. He was baffled in his violent attempt to do so, and strove to revenge himself on the plebeians by his severity when commanding against the Aequians and Volscians. The soldiers became discontented and disobedient, and, when the enemy attacked them, threw away their arms and fled. For this he punished them with extreme severity. The next year he violently opposed the execution of the agrarian law of Sp. Cassius, and was brought to trial by two of the tribunes. According to the common story, he killed himself before the trial. (Liv. ii. 56–61; Dionys. ix. 43–45, 48–54; Niebuhr, vol. ii. pp. 186, 219–228.)

3. C. Claudius App. f. M. n. Sabinus Regillensis, brother of the preceding (Dionys. x. 30; Liv. iii. 35), was consul in B. C. 460, when Appius Herdonius seized the Capitol. After it had been recovered, we find him hindering the execution of the promise made by Valerius respecting the Terentilian law. (Liv. iii. 15—21; Dionys. x. 9, 12—17.) Subsequently, he opposed the proposition to increase the number of the plebeian tribunes and the law *de Aventino publicando*. (Dionys. x. 30, 32.) He was an unsuccessful candidate for the dictatorship. (Liv. iii. 35.) Though a staunch supporter of the aristocracy, he warned his brother against an immoderate use of his power. (Liv. iii. 40; Dionys. xi. 7–11.) His remonstrances being of no avail, he withdrew to Regillum, but returned to defend the decemvir Appius, when impeached. (Liv. iii. 58.) Incensed at his death, he strove to revenge himself on the consuls Horatius and Valerius by opposing their application for leave to triumph. (Dionys. xi. 49.) In 445 we find him strenuously opposing the law of Canuleius, and proposing to arm the consuls against the tribunes. (Liv. iv. 6.) According to Dionysius, however (xi. 55, 56), he himself proposed the election of military tribunes with consular power from both plebeians and patricians.

4. App. Claudius Crassus (or Crassinus) Regillensis Sabinus, the decemvir, is commonly considered to have been the son of No. 2 (as by Livy, iii. 35); but, from the Capitoline Fasti, where the record of his consulship appears in the following form: *Ap. Claudius Ap. f. M. n. Crassin. Regill. Sabinus II.*, he would appear to have been the same person. (See Niebuhr, vol. ii. note 754.) He was elected consul in B. C. 451, and on the appointment of the decemvirs in that year, he became one of them. His influence in the college became paramount, and he so far won the confidence of the people, that he was reappointed the following year. Now, however, his real character betrayed itself in the most violent and tyrannous conduct towards the plebeians, till his attempt against Virginia led to the overthrow of the decemvirate. Appius was impeached by Virginius, but did not live to abide his trial. According to Livy, he killed himself. Dionysius (xi. 46) says, it was the general opinion that he was put to death in prison by order of the tribunes. (Liv. iii. 33, 35—58; Dionys. x. 54—xi. 46.) For an account of the decemviral legislation, see *Dict. of Ant. s. v. Twelve Tables.*

5. App. Claudius Ap. f. Ap. n. Crassus (or Crassinus), the elder son of the decemvir, was consular tribune in B. C. 424. All that we are told of him is, that he was marked by a genuine Claudian hatred of the tribunes and plebeians. (Liv. iv. 35, 36.)

6. P. Claudius Crassus (or Crassinus), a younger son of the decemvir. (Liv. vi. 40.)

7. App. Claudius App. f. App. n. Crassus (or Crassinus), son of No. 5, was consular tribune in B. C. 403. It was this Appius who was the author of the important measure, that the proceedings of the tribunes might be stopped by the veto of one of the college. (Niebuhr, vol. ii. p. 439, note 965.) Livy (v. 3—6) puts into his mouth a speech in reply to the complaints of the tribunes, when, at the siege of Veii, the troops were kept in the field during the winter. He afterwards proposed to appropriate the spoil of Veii for the pay of the soldiers. (Liv. v. 1—6, 20.)

8. App. Claudius P. f. App. n. Crassus (or Crassinus), a son of No. 6, distinguished himself by his opposition to the Licinian rogations, particularly as regarded the appointment of plebeian consuls. In 362, on the death of the consul Genucius, he was appointed dictator to conduct the war against the Hernicans, when a victory was gained over them under his auspices. In 349 he was made consul, but died at the commencement of his year of office. (Liv. vi. 40—42, vii. 6, &c., 24, 25.)

9. C. Claudius App. f. App. n. Crassus (or Crassinus), son of No. 7, was named dictator in B. C. 337, but immediately resigned his office, the augurs having pronounced his appointment invalid. Who the C. Claudius Hortator, whom he made Master of the Horse, was, is not known. (Liv. viii. 15.)

10. App. Claudius C. f. App. n. Caecus, son of No. 9. It was generally believed among the ancients that his blindness was real, and there can be no doubt that such was the fact, though it is pretty certain that he did not become blind before his old age. The tradition of the occasion of his blindness is given by Livy, ix. 29. (See also Cic. *de Senect.* 6, *Tusc. Disp.* v. 38; Plut. *Pyrrh.* 18, 19; Diodorus, xx. 36; Appian, *Samn.* 10.) He was twice curule aedile (Frontin. *de Aquaed.* v. 72), and in B. C. 312 was elected censor with C. Plautius, without having been consul previously. (Liv. ix. 29.) With the design of forming in the senate and people a party which should be subservient to him in his ambitious designs, he filled up the vacancies in the senate with the names of a large number of the low popular party, including

even the sons of freedmen. His list, however, was set aside the following year, upon which C. Plautius resigned, and Appius continued in office as sole censor. He then proceeded to draw up the lists of the tribes, and enrolled in them all the libertini, whom he distributed among all the tribes, that his influence might predominate in all. (Liv. ix. 29, 30, 33, 34, 46; Suet. *Claud.* 24.) According to Pliny (*H. N.* xxxiii. 6) it was at his instigation that his secretary, Cn. Flavius, published his calendar and account of the *legis actiones*. But the most durable monuments of his censorship (for his political innovations were in good part set aside by Q. Fabius Maximus) were the Appian road to Capua, which was commenced by him, and the Appian aqueduct, which he completed. (Liv. ix. 29; Frontin. *de Aquaed.* 5; Niebuhr, vol. iii. pp. 303—309.) Niebuhr conjectures, with some probability, that in order to raise money he must have sold large portions of the public land. He retained his censorship four years. (Niebuhr, vol. iii. pp. 294—313.) In 307 he was elected consul after resigning his censorship, which he had ineffectually endeavoured to retain, and remained in Rome for the purpose of strengthening his interest. (Liv. ix. 42.) In the following year we find him a strenuous opponent of the Ogulnian law for opening the offices of pontiff and augur to the plebeians. (x. 7, 8.) In 298 he was appointed interrex (an office which he filled three times; see inscription in Pighius, *ad ann.* 561), and at first refused to receive votes for the plebeian candidate. (Liv. x. 11; Cic. *Brut.* 14.) In 296 he was chosen consul a second time, and commanded at first in Samnium with some success. (Liv. x. 17; Orelli, *Inscr.* No. 539.) From Samnium he led his forces into Etruria, and having been delivered from a perilous position by his colleague Volumnius, the combined armies gained a decisive victory over the Etruscans and Samnites. (Liv. x. 18, 19.) In this battle he vowed a temple to Bellona, which he afterwards dedicated. Next year he was continued in command, as praetor, but was sent back to Rome by the consul Fabius. (x. 22, 25.) Afterwards, in conjunction with Volumnius, he gained a victory over the Samnites. (x. 31.) He was once dictator, but in what year is not known. (Insc. in Orelli, *l. c.*) In his old age, when Cineas was sent by Pyrrhus to propose peace, Appius, now quite blind, appeared in the senate, and by his speech prevailed on them to resist the proffered terms. This speech was extant in Cicero's time. (Liv. xiii.; Cic. *Brut.* 14, 16, *De Senect.* 6.) His eloquence is extolled by Livy. (x. 19.)

Appius Claudius the Blind was the earliest Roman writer in prose and verse whose name has come down to us. He was the author of a poem known to Cicero through the Greek (Cic. *Tusc. Disp.* iv. 2), of which some minute fragments have come down to us. (Priscian. viii. p. 792, ed. Putsch; Festus, *s. v. Stuprum.*) Its contents were of a Pythagorean cast. He also wrote a legal treatise, *De Usurpationibus*, and according to some was the author of the *Actiones* which Flavius published. [FLAVIUS.] (Pomponius, *Dig.* i. 2. § 36.) He left four sons and five daughters. (Cic. *de Senect.* 11.)

11. APP. CLAUDIUS C. F. APP. N. CAUDEX, also son of No. 9. He derived his surname from his attention to naval affairs. (Senec. *de Brev. Vitae*, 13.) He was elected consul B. C. 264, and commanded the forces sent to the assistance of the Mamertini. He effected a landing on the coast of Sicily by night, defeated Hiero and the Carthaginians, and raised the siege of Messana. After a repulse from Egesta, and some other unsuccessful operations, he left a garrison in Messana and returned home. (Polyb. i. 11, 12, 16; Suet. *Tib.* 2.)

12. APP. CLAUDIUS APP. F. C. N. CRASSUS (or CRASSINUS) RUFUS, the eldest son of No. 10, and apparently the last of the gens who bore the surname Crassus. He was consul B. C. 268. (Fast. Sic.; Vell. Pat. i. 14.)

13. P. CLAUDIUS APP. F. C. N. PULCHER, the first of this gens who bore that surname, was the second son of No. 10. He possessed in a more than ordinary degree most of the worst characteristics of this family. He was elected consul in B. C. 249, and commanded the fleet sent to reinforce the troops at Lilybaeum. In defiance of the auguries, he attacked the Carthaginian fleet lying in the harbour of Drepana, but was entirely defeated, with the loss of almost all his forces. (Polyb. i. 49, &c.; Cic. *De Divin.* i. 16, ii. 8, 33; Schol. Bob. *in Cic.* p. 337, ed. Orell.; Liv. xix.; Suet. *Tib.* 2.) Claudius was recalled and commanded to appoint a dictator. He named M. Claudius Glycias or Glicia, the son of a freedman. but the nomination was immediately superseded. (Suet. *Tib.* 2; Fasti Capit.) P. Claudius was accused of high treason, and, according to Polybius (i. 52) and Cicero (*de Nat. Deor.* ii. 3), was severely punished. According to other accounts (Schol. Bob. *l. c.*; Val. Max. viii. 1. § 4), a thunder-storm which happened stopped the proceedings; but he was impeached a second time and fined. He did not long survive his disgrace. He was dead before B. C. 246. [CLAUDIA, No. 1.] The probability is that he killed himself. (Val. Max. i. 4. § 3.)

14. C. CLAUDIUS APP. F. C. N. CENTHO or CENTO, another son of No. 10, was consul in B. C. 240, interrex in 217, and dictator in 213. (Fasti Cap.; Cic. *Tusc. Disp.* i. 1, *Brut.* 18; Liv. xxii. 34, xxv. 2.)

15. TIB. CLAUDIUS NERO, fourth son of No. 10. Nothing further is known respecting him. (Suet. *Tib.* 3; Gell. xiii. 22.) An account of his descendants is given under NERO.

16. CLAUDIAE QUINQUE. [CLAUDIA, No. 1.]

17. APP. CLAUDIUS P. F. APP. N. PULCHER, son of No. 13, was aedile in B. C. 217. (Liv. xxii. 53.) In the following year he was military tribune, and fought at Cannae. Together with P. Scipio he was raised to the supreme command by the troops who had fled to Canusium. In 215 he was created praetor, and conducted the relics of the defeated army into Sicily, where his efforts to detach Hieronymus, the grandson of Hiero, from his connexion with the Carthaginians, were unsuccessful. (Liv. xxiii. 24, 30, 31, xxiv. 6, 7.) He remained in Sicily the following year also, as propraetor and legatus to M. Marcellus. (xxiv. 10, 21, 27, 29, 30, 33, 36; Polyb. viii. 3, 5, 9), having charge of the fleet and the camp at Leontini. (Liv. xxiv. 39.) In 212 he was elected consul, and in conjunction with his colleague Q. Fulvius Flaccus laid siege to Capua. At the close of his year of office, in pursuance of a decree of the senate, he went to Rome and created two new consuls. His own command was prolonged another year. In the battle with Hannibal before Capua

he received a wound, from the effects of which he died shortly after the surrender of the city. He ineffectually opposed the infliction of the sanguinary vengeance which Fulvius took on the Capuans. (Liv. xxv. 2, 22, 41, xxvi. 1, 5, 6, 8, 15, 16; Polyb. ix. 3.)

18. CLAUDIA QUINTA. [CLAUDIA, No. 2.]

19. CLAUDIA. [CLAUDIA, No. 3.]

20. APP. CLAUDIUS APP. F. P. N. PULCHER, son of No. 17. In B. C. 197 and the three following years, he served as military tribune under T. Quinctius Flamininus in Greece in the war with Philip. (Liv. xxxii. 35, 36, xxxiii. 29, xxxiv. 50.) We find him again in Greece in 191, serving first under M. Baebius in the war with Antiochus (xxxvi. 10), and afterwards under the consul M'. Acilius Glabrio against the Aetolians. (xxxvi. 22, 30.) In 187 he was made praetor, and Tarentum fell to him by lot as his province. (xxxviii. 42.) In 185 he was elected consul, and gained some advantages over the Ingaunian Ligurians, and, by his violent interference at the comitia, procured the election of his brother Publius to the consulship. (xxxix. 23, 32.) In 184, when Philip was preparing for a new war with the Romans, Appius was sent at the head of an embassy into Macedonia and Greece, to observe his movements and wrest from his grasp the cities of which he had made himself master. (xxxix. 33—39.) In 176 he was one of an embassy sent to the Aetolians, to bring about a cessation of their internal hostilities and oppose the machinations of Perseus. (xli. 25, 27.)

21. P. CLAUDIUS APP. F. P. N. PULCHER, son of No. 17. In B. C. 189 he was curule aedile, and in 188 praetor. (Liv. xxxviii. 35.) In 184 he was made consul [see No. 20] (xxxix. 32), and in 181 one of the three commissioners appointed for planting a colony at Graviscae. (xl. 29.)

22. C. CLAUDIUS APP. F. P. N. PULCHER, another son of No. 17 (Fasti Cap.; Liv. xxxiii. 44), was made augur in B. C. 195, praetor in 180 (xl. 37, 42), and consul in 177. The province of Istria fell to his lot. Fearing lest the successes of the consuls of the preceding year might render his presence unnecessary, he set out without performing the regular initiatory ceremonies of the consulship, but soon found himself compelled to return. Having again proceeded to his province with a fresh army, he captured three towns, and reduced the Istrians to subjection. He next marched against the Ligurians, whom he defeated, and celebrated a double triumph at Rome. Having held the comitia, he returned to Liguria and recovered the town of Mutina. (xli. 10—18; Polyb. xxvi. 7.) In 171 he served as military tribune under P. Licinius against Perseus. (Liv. xlii. 49.) In 169 he was censor with Ti. Sempronius Gracchus. Their severity drew down upon them an impeachment from one of the tribunes, but the popularity of Gracchus secured an acquittal. Claudius opposed his colleague, who wished to exclude the freedmen from all the tribes, and at last it was agreed that they should be enrolled in one tribe—the Esquiline. (xliii. 14—16, xliv. 16, xlv. 15; Valer. Max. vi. 5. § 3.) In 167 Claudius was one of an embassy of ten sent into Macedonia. He died in this year. (xlv. 17, 44; Polyb. xxx. 10.)

23. C. CLAUDIUS CENTO, probably the grandson of No. 14, served under the consul P. Sulpicius in B. C. 200, in the war with Philip. Being sent to the relief of Athens, which was besieged by a Macedonian army, he raised the siege. He next made himself master of Chalcis in Euboea, and gained several advantages over Philip, who marched in person upon Athens. (Liv. xxxi. 14, 22, &c.; Zonar. ix. 15.)

24. APP. CLAUDIUS CENTO, brother of No. 23, was aedile in B. C. 178. (Liv. xl. 59.) In 175 he was made praetor, and received Hispania Citerior as his province. Here he gained a victory over the revolted Celtiberi, for which he was honoured with an ovation. (xli. 22, 31, 33.) In 173 he was sent into Thessaly, and quieted the disturbances which prevailed there. (xlii. 5.) In 172 he was one of an embassy sent into Macedonia to communicate to Perseus the demands and threats of the Romans. (xlii. 25.) In 170 he was legatus under the consul A. Hostilius. Having been sent with 4000 men into Illyricum, he sustained a defeat near the town of Uscana. (xliii. 11, 12.)

25. APP. CLAUDIUS APP. F. APP. N. PULCHER, son of No. 20. He was consul in B. C. 143, and, to obtain a pretext for a triumph, attacked the Salassi, an Alpine tribe. He was at first defeated, but afterwards, following the directions of the Sibylline books, gained a victory. (Frontin. *de Aquaed.* 7; Dion Cass. *Fragm.* lxxix. lxxx.; Oros. v. 4.) On his return a triumph was refused him; but he triumphed at his own expense, and when one of the tribunes attempted to drag him from his car, his daughter Claudia, one of the Vestal virgins, walked by his side up to the capitol. (Cic. *pro Cael.* 14; Sueton. *Tib.* 2.) Next year he was an unsuccessful candidate for the censorship, though he afterwards held that office with Q. Fulvius Nobilior, probably in 136. (Dion Cass. *Fragm.* lxxxiv.; Plut. *Tib. Gracch.* 4.) He gave one of his daughters in marriage to Tib. Gracchus, and in B. C. 133 with Tib. and C. Gracchus was appointed commissioner for the division of the lands. (Liv. *Epit.* 58; Orelli, *Inscr.* No. 570; Vell. Pat. ii. 2.) Appius lived at enmity with P. Scipio Aemilianus. (Plut. *Aemil.* 38; Cic. *de Rep.* i. 19.) He died shortly after Tib. Gracchus. (Appian, *B. C.* i. 18.) He was one of the Salii, an augur, and princeps senatus. (Macrob. *Saturn.* ii. 10; Plut. *Tib. Gracch.* 4.) Cicero (*Brut.* 28) says, that his style of speaking was fluent and vehement. He married Antistia. [ANTISTIA, No. 1.]

26. C. CLAUDIUS PULCHER, son of No. 22, was consul in B. C. 130, and laid information before the senate of the disturbances excited by C. Papirius Carbo. (Cic. *de Leg.* iii. 19.)

27. APP. CLAUDIUS PULCHER, known only as the son of No. 26 and father of No. 32.

28. C. CLAUDIUS PULCHER, also son of No. 26 and father of No. 34. (Cic. *pro Planc.* 21.)

29. APP. CLAUDIUS PULCHER, son of No. 25. He inherited his father's enmity to P. Scipio Aemilianus. (Cic. *pro Scaur.* ii. 32.) In B. C. 107 he took part in the discussions respecting the agrarian law of Sp. Thorius. (Cic. *de Orat.* ii. 70.) He appears to have been of a facetious disposition. (Cic. *de Orat.* ii. 60.)

30. CLAUDIA. [CLAUDIA, No. 4.]

31. CLAUDIA. [CLAUDIA, No. 5.]

32. C. CLAUDIUS APP. F. C. N. PULCHER, son of No. 27 (Cic. *de Off.* ii. 16, *Verr.* ii. 49; Fasti Capit.), appears in B. C. 100 as one of those who

took up arms against Saturninus. (Cic. *pro Rab.* 7.) In 99 he was curule aedile, and in the games celebrated by him elephants were for the first time exhibited in the circus, and painting employed in the scenic decorations. (Plin. *H. N.* viii. 7, xxxv. 7; Val. Max. ii. 4. § 6.) In 85 he was praetor in Sicily, and, by direction of the senate, gave laws to the Halesini respecting the appointment of their senate. (Cic. *Verr.* ii. 49.) The Mamertini made him their patronus. (*Verr.* iv. 3.) He was consul in 92. (*Fasti Cap.*) Cicero (*Brut.* 45) speaks of him as a man possessed of great power and some ability as an orator.

33. App. Claudius Pulcher, the brother, possibly of No. 32, was military tribune in B. C. 87. He was appointed to guard the Janiculum when the city was threatened by Marius and Cinna, but opened a gate to Marius, to whom he was under obligations. (Appian, *B. C.* i. 68.) It appears, however, that he managed to keep his credit with his own party; for it is probably this Claudius who was interrex in 77, and with Q. Lutatius Catulus had to defend Rome against M. Aemilius Lepidus. (Sall. *Fragm.* lib. 1.)

34. App. Claudius Pulcher, son of No. 28, was made consul in B. C. 79, though he had been an unsuccessful candidate for the curule aedileship. (Cic. *pro Planc.* 21; Appian, *B. C.* i. 103.) He was afterwards governor of Macedonia, and engaged in contests with the neighbouring barbarians. He died in his province, before 76, when he was succeeded by C. Scribonius Curio. (Liv. *Epit.* 91; Flor. iii. 4; Oros. v. 23.)

35. App. Claudius Pulcher, apparently the son of No. 29. (Orelli, *Inscript.* No. 578.) When curule aedile he celebrated the Megalesian games. (Cic. *de Harusp. Resp.* 12.) In B. C. 89 he was made praetor (Cic. *pro Arch.* 5), and afterwards filled the office of propraetor. In B. C. 87 Cinna gained a victory over his army. (Liv. *Epit.* 79.) Claudius was impeached by one of the tribunes, and, not appearing, was deposed from his command and banished. Next year, L. Marcius Philippus, his nephew, who was censor, omitted his name in the list of senators. (Cic. *pro Dom.* 31, 32.) He appears in 82 to have marched with Sulla against Rome, and met his death near the city. (Plut. *Sulla*, 29.) He married Caecilia, and left three sons and three daughters, but no property. (Varro, *R. R.* iii. 16,)

36. C. Claudius Pulcher, son of No. 29, when curule aedile excluded slaves from the Megalesian games which he celebrated. (Cic. *de Har. Resp.* 12.) In B. C. 73 he was praetor (Plut. *Crass.* 9), and commanded an army against Spartacus, by whom he was defeated at mount Vesuvius. (Liv. *Epit.* 95; Oros. v. 24.)

37. Claudia. [Claudia, No. 6.]

38. App. Claudius Pulcher, eldest son of No. 35 (Varr. *R. R.* iii. 16), appears in B. C. 75 as the prosecutor of Terentius Varro. (Ascon. *ad Cic. Div. in Caecil.* p. 109, Orell.) In 70 he served in Asia under his brother-in-law, Lucullus, and was sent to Tigranes to demand the surrender of Mithridates. (Plut. *Lucull.* 19, 21.) In 61 he was in Greece, collecting statues and paintings to adorn the games which he contemplated giving as aedile. (Cic. *pro Dom.* 43; Schol. Bob. *in orat. in Clod. et Cur.* p. 338, Orell.) Through the favour and influence of the consul L. Piso, however, he was made praetor without first filling the office of aedile. (Cic. *l. c.*) As praetor (B. C. 57) he presided in trials for extortion, and Cicero expresses anxiety on behalf of his brother Quintus, who had been propraetor in Asia. (*Ad Att.* iii. 17.) Though Appius did not openly and in person oppose Cicero's recall (Cic. *ad Fam.* iii. 10. § 8; comp. *pro Dom.* 33), he tacitly sanctioned and abetted the proceedings of his brother Publius. He placed at his disposal the gladiators whom he had hired, and alone of the praetors did nothing on behalf of Cicero; and, after the return of the latter, shewed more decidedly which side he took. (Cic. *pro Sext.* 36, 39—41, *in Pison.* 15, *pro Mil.* 15, *post. Red. in Sen.* 9, *ad Att.* iv. 1—3; Schol. Bob. p. 307, Orell.; Dion Cass. xxxix. 6, 7.) Next year he was propraetor in Sardinia, and in April paid a visit to Caesar at Luca. (Plut. *Caes.* 21; Cic. *ad Q. F.* ii. 6, 15.) In B. C. 54 he was chosen consul with L. Domitius Ahenobarbus. (Caes. *B. G.* v. 1; Dion Cass. xxxix. 60, xl. 1.) Through the intervention of Pompey, a reconciliation was brought about between him and Cicero, though his attentions to the latter appear, in part at least, to have been prompted by avarice. (Cic. *ad. Q. F.* ii. 12, *ad Fam.* i. 9, iii. 10.) When Gabinius returned from his province, Appius appeared as his accuser, in hopes that his silence might be bought, though previously he had said he would do all that lay in his power to prevent the threatened prosecution. (Cic. *ad Q. Fr.* ii. 12, 13, iii. 2; Dion Cass. xxxix. 60.) Similar motives appear to have induced him to support C. Pomptinus in his claim for a triumph. (Cic. *ad Att.* iv. 16, *ad Q. F.* iii. 4.) A still more glaring instance of his dishonesty and venality was the compact which he and his colleague entered into with Cn. Domitius Calvinus and C. Memmius, two of the candidates for the consulship, by which the two latter bound themselves in the sum of 4,000,000 sesterces a-piece, in case they should be appointed consuls, to bring forward false witnesses to prove that laws had been passed assigning to Appius and his colleague the command of an army, and settling in other respects the administration of the provinces to which they were to go as proconsuls. The whole affair, however, was exposed, and the comitia were not held in that year. (Cic. *ad Att.* iv. 18, 15, 16, *ad Q. Fr.* iii. 1. cap. 5.) Appius, however, asserted his right to command an army, even without a lex curiata. (*Ad Fam.* i. 9. § 25, *ad Att.* iv. 16. § 12.) He reached his province in July, B. C. 53, and governed it for two years. His rule appears to have been most tyrannous and rapacious. (Cic. *ad Att.* vi. 1, 2. § 8, *ad Fam.* xv. 4, comp. iii. 8. § 5-8.) He made war upon the mountaineers of Amanus, and some successes over them gave him a pretext for claiming a triumph. (Cic. *ad Fam.* iii. 1, 2; Eckhel, iv. p. 360.) Cicero wrote to him, while in his province, in terms of the greatest cordiality (*ad Fam.* iii. 1); but when he was appointed his successor in 51, Appius did not conceal his displeasure. He avoided meeting him, and shewed him other marks of disrespect. His displeasure was increased by Cicero's countermanding some of his directions and regulations. (*Ad Fam.* iii. 2—6, 7, 8.) Appius on his return demanded a triumph, but was compelled to withdraw his claim by an impeachment instituted against him by Dolabella. (*Ad Fam.* iii. 9, viii. 6, iii. 11.) As witnesses were required from his old province, he found himself again obliged to pay court to Cicero. (*Ad Fam.*

iii. 10, comp. viii. 6, *ad Att.* vi. 2. § 10.) Through the exertions of Pompey, Brutus, and Hortensius, he was acquitted. (*Ad Fam.* iii. 11, *Brut.* 64, 94.) He was at this time a candidate for the censorship, and a charge of bribery was brought against him, but he was acquitted. (*Ad Fam.* iii. 11, 12.) He was chosen censor with L. Piso, B. C. 50. (For an account of the quarrel between Appius and Caelius, and the mutual prosecutions to which it gave rise, see Cic. *ad Fam.* viii. 12, *ad Q. F.* ii. 13.) Appius exercised his power as censor with severity (*ad Fam.* viii. 14. § 4), and expelled several from the senate, among others the historian Sallust. (Dion xl. 63; Acron. *ad* Hor. *Serm.* i. 2. 48.) Appius, by his connexion with Pompey, and his opposition in the senate to Curio (Dion xl. 64), drew upon himself the enmity of Caesar, and, when the latter marched upon Rome, he fled from Italy. (*Ad Att.* ix. 1. § 4.) He followed Pompey, and received Greece as his province. He consulted the Delphic oracle to learn his destiny, and, following its injunctions, went to Euboea, where he died before the battle of Pharsalus. (Val. Max. i. 8. § 10; Lucan, v. 120-236.) He was elected one of the college of augurs in 59. (Varr. *R. R.* iii. 2. § 2; Cic. *ad Fam.* iii. 10. § 9.) He was well skilled in augury, and wrote a work on the augural discipline, which he dedicated to Cicero. He was also distinguished for his legal and antiquarian knowledge. (Cic. *de Leg.* ii. 13, *de Divin.* ii. 35, *Brut.* 77, *ad Fam.* iii. 4, 9, 11; Festus, *s. v. Solistimum.*) He believed in augury and divination, and seems to have been of a superstitious turn of mind. (Cic. *de Div.* i. 16, 58, *Tusc. Disp.* i. 16.) Cicero speaks highly of his oratorical powers. (*Brut.* 77.) His favourite and confidant was a freedman named Phanias. (*Ad Fam.* iii. 1, 5, 6.)

39. C. CLAUDIUS PULCHER, son of No. 35 (Cic. *pro Scaur.* § 33; Ascon. *in Milon.* p. 35, ed. Orell.), and older than his brother Publius, as appears from the dates at which they respectively held public offices, and from the testimony of Cicero (*pro Cael.* 15, where Publius is called *minimus frater*), was appointed legatus by Caesar in B. C. 58. (Cic. *pro Sext.* 18.) In 56 he became praetor, and assisted his brother Publius when he at first attempted to prevent Cicero from removing from the capitol the tablets containing the decree of his banishment. (Dion Cass. xxxix. 21.) In 55 he went to Asia as propraetor, and next year proposed becoming a candidate for the consulship, but was induced to abandon his design and remain in his province. (Cic. *pro Scaur.* §§ 33—35.) On his return he was accused of extortion by M. Servilius, who was however bribed to drop the prosecution. This proceeding was subsequently (in B. C. 51) exposed by his younger son Appius demanding back from Servilius the sum which had been given to him. (Cic. *ad Fam.* viii. 8.) At the time when Cicero defended Milo (B. C. 52) Caius was no longer alive. (Ascon. *in Milon.* p. 35, Orell.)

40. P. CLODIUS PULCHER, was the youngest son of No. 35. The form of the name Clodius was not peculiar to him: it is occasionally found in the case of others of the gens (Orelli, *Inscript.* 579); and Clodius was himself sometimes called Claudius. (Dion Cass. xxxv. 14.) He first makes his appearance in history in B. C. 70, serving with his brother Appius under his brother-in-law, L. Lucullus, in Asia. Displeased at not being treated by Lucullus with the distinction he had expected, he encouraged the soldiers to mutiny. He then left Lucullus, and betook himself to his other brother-in-law, Q. Marcius Rex, at that time proconsul in Cilicia, and was entrusted by him with the command of the fleet. He fell into the hands of the pirates, who however dismissed him without ransom, through fear of Pompey. He next went to Antiocheia, and joined the Syrians in making war on the Arabians. Here again he excited some of the soldiers to mutiny, and nearly lost his life. He now returned to Rome, and made his first appearance in civil affairs in B. C. 65 by impeaching Catiline for extortion in his government of Africa. Catiline bribed his accuser and judge, and escaped.

In B. C. 64, Clodius accompanied the propraetor L. Murena to Gallia Transalpina, where he resorted to the most nefarious methods of procuring money. His avarice, or the want to which his dissipation had reduced him, led him to have recourse to similar proceedings on his return to Rome. Asconius (*in Mil.* p. 50, Orell.) says, that Cicero often charged him with having taken part in the conspiracy of Catiline. But, with the exception of some probably exaggerated rhetorical allusions (*de Harusp. Resp.* 3, *pro Mil.* 14), no intimation of the kind appears in Cicero; and Plutarch (*Cic.* 29) says, that on that occasion he took the side of the consul, and was still on good terms with him.

Towards the close of 62, Clodius was guilty of an act of sacrilege, which is especially memorable, as it gave rise to that deadly enmity between himself and Cicero which produced such important consequences to both and to Rome. The mysteries of the Bona Dea were this year celebrated in the house of Caesar. Clodius, who had an intrigue with Pompeia, Caesar's wife, with the assistance of one of the attendants entered the house disguised as a female musician. But while his guide was gone to apprize her mistress, Clodius was detected by his voice. The alarm was immediately given, but he made his escape by the aid of the damsel who had introduced him. He was already a candidate for the quaestorship, and was elected; but in the beginning of 61, before he set out for his province, he was impeached for this offence. The senate referred the matter to the pontifices, who declared it an act of impiety. Under the direction of the senate a rogation was proposed to the people, to the effect that Clodius should be tried by judices selected by the praetor who was to preside. The assembly, however, was broken up without coming to a decision. The senate was at first disposed to persist in its original plan; but afterwards, on the recommendation of Hortensius, the proposition of the tribune Fufius Calenus was adopted, in accordance with which the judices were to be selected from the three decuries. Cicero, who had hitherto strenuously supported the senate, now relaxed in his exertions. Clodius attempted to prove an alibi, but Cicero's evidence shewed that he was with him in Rome only three hours before he pretended to have been at Interamna. Bribery and intimidation, however, secured him an acquittal by a majority of 31 to 25. Cicero however, who had been irritated by some sarcastic allusions made by Clodius to his consulship, and by a verdict given in contradiction to his testimony, attacked Clodius and his partisans in the senate with great vehemence.

Soon after his acquittal Clodius went to his province, Sicily, and intimated his design of becoming a candidate for the aedileship. On his return, however, he disclosed a different purpose. Eager to revenge himself on Cicero, that he might be armed with more formidable power he purposed becoming a tribune of the plebs. For this it was necessary that he should be adopted into a plebeian family; and as he was not in the power of his parent, the adoption had to take place by a vote of the people in the comitia curiata. (This ceremony was called *Adrogatio:* see *Dict. of Ant. s. v. Adrogatio.*) Repeated attempts were made by the tribune C. Herennius to get this brought about. Cicero, who placed reliance on the friendship and support of Pompey, did not spare Clodius, though he at times shews that he had misgivings as to the result. The triumvirs had not yet taken Clodius' side, and when he impeached L. Calpurnius Piso for extortion, their influence procured the acquittal of the accused. But in defending C. Antonius, Cicero provoked the triumvirs, and especially Caesar, and within three hours after the delivery of his speech Clodius became the adopted son of P. Fonteius (at the end of the year 60). The lex curiata for his adoption was proposed by Caesar, and Pompey presided in the assembly. The whole proceeding was irregular, as the sanction of the pontifices had not been obtained; Fonteius was not twenty years old, and consequently much younger than Clodius, and was married, nor was there the smallest reason to suppose that his marriage would remain childless, and, indeed, he was afterwards the father of several children; the rogation was not made public three nundines before the comitia; and it was passed although Bibulus sent notice to Pompey that he was taking the auspices. A report soon after got abroad that Clodius was to be sent on an embassy to Tigranes, and that by his refusal to go he had provoked the hostility of the triumvirs. Neither turned out to be true. Clodius was now actively endeavouring to secure his election to the tribuneship. Cicero was for a time amused with a report that his only design was to rescind the laws of Caesar. With the assistance of the latter, Clodius succeeded in his object, and entered upon his office in December, B.C. 59.

Clodius did not immediately assail his enemies. On the last day of the year, indeed, he prevented Bibulus, on laying down his office, from addressing the people; but his first measures were a series of laws, calculated to lay senate, knights, and people under obligations to him. The first was a law for the gratuitous distribution of corn once a month to the poorer citizens. The next enacted that no magistrate should observe the heavens on comitial days, and that no veto should be allowed to hinder the passing of a law. This enactment was designed specially to aid him in the attack with which he had threatened Cicero. The third was a law for the restoration of the old guilds which had been abolished, and the creation of new ones, by which means he secured the support of a large number of organized bodies. A fourth law was intended to gratify those of the higher class, and provided that the censors should not expel from the senate, or inflict any mark of disgrace upon any one who had not first been openly accused before them, and convicted of some crime by their joint sentence. The consuls of the year he gained over to his interests by undertaking to secure to them the provinces which they wished. Having thus prepared the way, he opened his attack upon Cicero by proposing a law to the effect, that whoever had taken the life of a citizen uncondemned and without a trial, should be interdicted from earth and water. For an account of the proceedings which ensued, and which ended in Cicero's withdrawing into exile, see CICERO, p. 713.

On the same day on which Cicero left the city Clodius procured the enactment of two laws, one to interdict Cicero from earth and water, because he had illegally put citizens to death, and forged a decree of the senate; the other forbidding any one, on pain of the like penalty, to receive him. The interdict was, however, limited to the distance of 400 miles from Rome. Clodius added the clause, that no proposition should ever be made for reversing the decree till those whom Cicero had put to death should come to life again. The law was confirmed in the comitia tributa, and engraven on brass. On the same day, the consuls Gabinius and Piso had the provinces of Syria and Macedonia assigned to them, with extraordinary powers. Clodius next rid himself of M. Cato, who, by a decree passed on his motion, was sent with the powers of praetor to take possession of the island of Cyprus, with the treasures of its king, Ptolemy, and to restore some Byzantine exiles. [CATO, p. 648, b.] In the former nefarious proceeding, Clodius seems to have taken as a pretext the will of Ptolemy Alexander I., the uncle of the Cyprian king, who, as the Romans pretended, had made over to them his kingdom.

Immediately after the banishment of Cicero, Clodius set fire to his house on the Palatine, and destroyed his villas at Tusculum and Formiae. The greater part of the property carried off from them was divided between the two consuls. The ground on which the Palatine house stood, with such of the property as still remained, was put up to auction. Clodius wished to become the purchaser of it, and, not liking to bid himself, got a needy fellow named Scato to bid for him. He wished to erect on the Palatine a palace of surpassing size and magnificence. A short time before he had purchased the house of Q. Seius Postumus, after poisoning the owner, who had refused to sell it. This it was his intention to unite with another house which he already had there. He pulled down the portico of Catulus, which adjoined Cicero's grounds, and erected another in its place, with his own name inscribed on it. To alienate Cicero's property irretrievably, he dedicated it to the goddess Libertas, and a small portion of the site of the dwelling, with part of the ground on which the portico of Catulus had stood, was occupied by a chapel to the goddess. For the image of the goddess he made use of the statue of a Tanagraean hetaera, which his brother Appius had brought from Greece. To maintain the armed bands whom he employed, Clodius required large sums of money; but this he did not find much difficulty in procuring: for with the populace he was all-powerful, and his influence made his favour worth purchasing. (For an account of the way in which, through his influence, Brogitarus of Galatia was made priest of Cybele at Pessinus, and Memula of Anagnia screened from punishment, with other arbitrary and irregular proceedings of Clodius, see Cic. *pro Dom.* 30, 50, *de Har. Resp.* 13, *pro Sest.*

26, 30, *pro Mil.* 27, 32.) He went so far as to offend Pompey by aiding the escape of Tigranes, son of the king of Armenia, whom Pompey had brought a prisoner to Rome. In this instance also his services were purchased. Pompey, however, did not feel himself strong enough to resent the insult. Clodius soon assailed him more openly. The consul Gabinius sided with Pompey. Frequent conflicts took place between the armed bands of the tribune and consul, in one of which Gabinius himself was wounded and his fasces broken. Clodius and the tribune Ninnius went through the farce of dedicating to the gods, the one the property of Gabinius, the other that of Clodius. An attempt was made by Clodius, through one of his slaves, upon the life of Pompey, who now withdrew to his own house, and kept there as long as his enemy was in office. Clodius stationed a body of men under his freedman Damis to watch him, and the praetor Flavius was repulsed in an attempt to drive them off.

The attempts made before the end of this year to procure the recall of Cicero proved abortive. Next year (B. C. 57), Clodius, possessing no longer tribunitial power, was obliged to depend on his armed bands for preventing the people from passing a decree to recall Cicero. On the twenty-fifth of January, when a rogation to that effect was brought forward by the tribune Fabricius, Clodius appeared with an armed body of slaves and gladiators; Fabricius had also brought armed men to support him, and a bloody fight ensued, in which the party of Fabricius was worsted. Soon afterwards, Clodius with his men fell upon another of his opponents, the tribune Sextius, who nearly lost his life in the fray. He attacked the house of Milo, another of the tribunes, and threatened his life whenever he appeared. He set fire to the temple of the Nymphs, for the purpose of destroying the censorial records; interrupted the Apollinarian games, which were being celebrated by the praetor L. Caecilius, and besieged him in his house. Milo made an unsuccessful attempt to bring Clodius to trial for his acts of violence; and finding his endeavours unsuccessful, resolved to repel force by force. Accordingly he collected an armed band of slaves and gladiators, and frequent contests took place in the streets between the opposing parties.

When the senate came to a resolution to propose to the comitia a decree for the restoration of Cicero, Clodius was the only one who opposed it; and when, on the fourth of August, it was brought before the people, Clodius spoke against it, but could do nothing more; for Milo and the other friends of Cicero had brought to the place of meeting a force sufficiently powerful to deter him from attempting any violence, and the decree was passed. Clodius, however, was not stopped in his career of violence. On the occasion of the dearth which ensued immediately after Cicero's recall, the blame of which Clodius endeavoured to throw on him, he excited a disturbance; and when, by the advice of Cicero, Pompey was invested with extraordinary powers to superintend the supplies, Clodius charged the former with betraying the senate.

The decree by which Cicero was recalled, provided also for the restitution of his property. Some difficulty, however, remained with respect to the house on the Palatine, the site of which had been consecrated by Clodius to the service of religion. The matter was referred to the college of pontifices, but was not decided till the end of September, when Cicero defended his right before them. The pontifices returned an answer sufficient to satisfy all religious scruples, though Clodius chose to take it as favourable to himself, and the senate decreed the restoration of the site, and the payment of a sum of money to Cicero for rebuilding his house. When the workmen began their operations in November, Clodius attacked and drove them off, pulled down the portico of Catulus, which had been nearly rebuilt, and set fire to the house of Q. Cicero. Shortly afterwards he assaulted Cicero himself in the street, and compelled him to take refuge in a neighbouring house. Next day he attacked the house of Milo, situated on the eminence called Germalus, but was driven off by Q. Flaccus. When Marcellinus proposed in the senate that Clodius should be brought to justice, the friends of the latter protracted the discussion, so that no decision was come to.

Clodius was at this time a candidate for the aedileship, that, if successful, he might be screened from a prosecution; and threatened the city with fire and sword if an assembly were not held for the election. Marcellinus proposed that the senate should decree that no election should take place till Clodius had been brought to trial; Milo declared that he would prevent the consul Metellus from holding the comitia. Accordingly, whenever Metellus attempted to hold an assembly, he posted himself with a strong body of armed men on the place of meeting, and stopped the proceedings, by giving notice that he was observing the auspices. In the beginning of the following year, however (B. C. 56), when Milo was no longer in office, Clodius was elected without opposition; for, notwithstanding his outrageous violence, as it was evident that his chief object was not power but revenge, he was supported and connived at by several who found his proceedings calculated to further their views. The optimates rejoiced to see him insult and humble the triumvir, Pompey, and the latter to find that he was sufficiently powerful to make the senate afraid of him. Cicero had many foes and rivals, who openly or secretly encouraged so active an enemy of the object of their envy and dislike; while the disturbances which his proceedings occasioned in the city were exactly adapted to further Caesar's designs. Clodius almost immediately after his election impeached Milo for public violence. Milo appeared on the second of February to answer the accusation, and the day passed without disturbance. The next hearing was fixed for the ninth, and when Pompey stood up to defend him, Clodius' party attempted to put him down by raising a tumult. Milo's party acted in a similar manner when Clodius spoke. A fray ensued, and the judicial proceedings were stopped for that day. The matter was put off by several adjournments to the beginning of May, from which time we hear nothing more of it. In April, Clodius celebrated the Megalesian games, and admitted such a number of slaves, that the free citizens were unable to find room. Shortly after this, the senate consulted the haruspices on some prodigies which had happened near Rome. They replied, that, among other things which had provoked the anger of the gods, was the desecration of sacred places. Clodius interpreted this as referring to the restoration of Cicero's house, and

made it a handle for a fresh attack upon him. Cicero replied in the speech *De Haruspicum Responsis*. By this time Pompey and Clodius had found it convenient to make common cause with each other. A fresh attack which Clodius soon afterwards made on Cicero's house was repulsed by Milo. With the assistance of the latter also, Cicero, after being once foiled in his attempt by Clodius and his brother, succeeded during the absence of Clodius in carrying off from the capitol the tablets on which the laws of the latter were engraved.

Clodius actively supported Pompey and Crassus when they became candidates for the consulship, to which they were elected in the beginning of B. C. 55, and nearly lost his life in doing so. He appears to have been in a great measure led by the hope of being appointed on an embassy to Asia, which would give him the opportunity of recruiting his almost exhausted pecuniary resources, and getting from Brogitarus and some others whom he had assisted, the rewards they had promised him for his services. It appears, however, that he remained in Rome. We hear nothing more of him this year. In B. C. 54 we find him prosecuting the ex-tribune Procilius, who, among other acts of violence, was charged with murder; and soon after we find Clodius and Cicero, with four others, appearing to defend M. Aemilius Scaurus. Yet it appears that Cicero still regarded him with the greatest apprehension. (Cic. *ad Att.* iv. 15, *ad Q. Fr.* ii. 15, b., iii. 1. 4.)

In B. C. 53 Clodius was a candidate for the praetorship, and Milo for the consulship. Each strove to hinder the election of the other. They collected armed bands of slaves and gladiators, and the streets of Rome became the scene of fresh tumults and frays, in one of which Cicero himself was endangered. When the consuls endeavoured to hold the comitia, Clodius fell upon them with his band, and one of them, Cn. Domitius, was wounded. The senate met to deliberate. Clodius spoke, and attacked Cicero and Milo, touching, among other things, upon the amount of debt with which the latter was burdened. Cicero replied in the speech *De Aere alieno Milonis*. The contest, however, was soon after brought to a sudden and violent end. On the 20th of January, B. C. 52, Milo set out on a journey to Lanuvium. Near Bovillae he met Clodius, who was returning to Rome after visiting some of his property. Both were accompanied by armed followers, but Milo's party was the stronger. The two antagonists had passed each other without disturbance; but two of the gladiators in the rear of Milo's troop picked a quarrel with some of the followers of Clodius, who immediately turned round, and rode up to the scene of dispute, when he was wounded in the shoulder by one of the gladiators. The fray now became general. The party of Clodius were put to flight, and betook themselves with their leader to a house near Bovillae. Milo ordered his men to attack the house. Several of Clodius' men were slain, and Clodius himself dragged out and despatched. The body was left lying on the road, till a senator named Sex. Tedius found it, and conveyed it to Rome. Here it was exposed to the view of the populace, who crowded to see it. Next day it was carried naked to the forum, and again exposed to view before the rostra. The mob, enraged by the spectacle, and by the inflammatory speeches of the tribunes Munatius Plancus and Q. Pompeius Rufus, headed by Sex. Clodius carried the corpse into the Curia Hostilia, made a funeral pile of the benches, tables, and writings, and burnt the body on the spot. Not only the senate-house, but the Porcian basilica, erected by Cato the Censor, and other adjoining buildings, were reduced to ashes. (For an account of the proceedings which followed, see MILO.)

Clodius was twice married, first to Pinaria, and afterwards to Fulvia. He left a son, Publius, and a daughter. Cicero charges him with having held an incestuous intercourse with his three sisters. [CLAUDIA, Nos. 7—9.] Clodius inherited no property from his father. [See No. 35.] Besides what he obtained by less honest means, he received some money by legacies and by letting one of his houses on the Palatine. He also received a considerable dowry with his wife Fulvia. He was the owner of two houses on the Palatine hill, an estate at Alba, and considerable possessions in Etruria, near lake Prelius. His personal appearance was effeminate, and neither handsome nor commanding. That he was a man of great energy and ability there can be little question; still less that his character was of the most profligate kind. Cicero himself admits that he possessed considerable eloquence.

The chief ancient sources for the life of Clodius are the speeches of Cicero, *pro Caelio*, *pro Sextio*, *pro Milone*, *pro Domo sua*, *de Haruspicum Responsis*, *in Pisonem*, and *in Clodium et Curionem*, and his letters to Atticus and his brother Quintus; Plutarch's lives of Lucullus, Pompey, Cicero, and Caesar; and Dion Cassius. Of modern writers, Middleton, in his Life of Cicero, has touched upon the leading points of Clodius's history; but the best and fullest account has been given by Drumann, *Geschichte Roms*, vol. ii. pp. 199—370.

41—45. CLODIAE. [CLAUDIAE, Nos. 7—11.]

46. APP. CLAUDIUS or CLODIUS PULCHER, the elder of the two sons of C. Claudius. [No. 39.] Both he and his younger brother bore the praenomen Appius (Ascon. *Arg. in Milon.* p. 35, Orell.), from which it was conjectured by Manutius (*in Cic. ad Fam.* ii. 13. § 2, and viii. 8. § 2), that the former had been adopted by his uncle Appius [No. 38], a conjecture which is confirmed by a coin, on which he is designated C. CLOD. C. F. (Vaillant, *Claud.* No. 13.) Cicero, in letters written to Atticus during his exile (iii. 17. § 1, 8. § 2, 9. § 3) expresses a fear lest his brother Quintus should be brought to trial by this Appius before his uncle on a charge of extortion. On the death of P. Clodius he and his brother appeared as accusers of Milo. (Ascon. *in Milon.* pp. 35, 39, 40, 42, ed. Orell.) In B. C. 50 he led back from Gallia the two legions which had been lent to Caesar by Pompey. (Plut. *Pomp.* 57.) Whether it was this Appius or his brother who was consul in B. C. 38 (Dion. Cass. xlviii. 43) cannot be determined.

47. APP. CLAUDIUS or CLODIUS PULCHER, brother of No. 46, joined his brother in prosecuting Milo. (B. C. 52.) Next year he exposed the intrigue through which his father had escaped [see No. 39], in hopes of getting back the bribe that had been paid to Servilius. But he managed the matter so clumsily, that Servilius escaped, and Appius, having abandoned a prosecution with which he had threatened Servilius, was himself not long after impeached for extortion by the Ser-

viii, and for violence by Sex. Tettius. (Cic. *ad Fam.* viii. 8.)

48. P. CLODIUS, son of P. Clodius and Fulvia, was a child at the time of his father's death. Milo was accused of having attempted to get him into his power, that he might put him to death. (Ascon. *in Milon.* p. 36.) His step-father Antonius spoke of him as a hopeful lad. (Cic. *ad Att.* xiv. 13, A.) According to Valerius Maximus (iii. 5. § 3) his youth was spent in gluttony and debauchery, which occasioned a disease of which he died.

49. CLODIA. [CLAUDIA, No. 12.]

There are several coins of the Claudia gens. A specimen is given below: it contains on the obverse the head of Apollo, with a lyre behind, and on the reverse Diana holding two torches, with the inscription P. CLODIUS M. F., but it is uncertain to which of the Claudii this refers. [C. P. M.]

CLAU'DIUS. The following were plebeians, or freedmen of the patrician Claudia gens.

1. Q. CLAUDIUS, a plebeian, was tribune of the plebs in B. C. 218, when he brought forward a law that no senator, or son of a person of senatorial rank, should possess a ship of the burden of more than 300 amphorae. (Liv. xxi. 63.) The Q. Claudius Flamen, who was praetor in B. C. 208, and had Tarentum assigned to him as his province, is probably the same person. (Liv. xxvii. 21, 22, 43, xxviii. 10.)

2. L. CLODIUS, praefectus fabrum to App. Claudius Pulcher, consul B. C. 54. [CLAUDIUS, No. 38.] (Cic. *ad Fam.* iii. 4—6, 8.) He was tribune of the plebs, B. C. 43. (Pseudo-Cic. *ad Brut.* i. 1; comp. Cic. *ad Att.* xv. 13.)

3. APP. CLAUDIUS, C. F., mentioned by Cicero in a letter to Brutus. (*Ad Fam.* xi. 22.) Who he was cannot be determined. He attached himself to the party of Antony, who had restored his father. Whether this Appius was the same with either of the two of this name mentioned by Appian (*B. C.* iv. 44, 51) as among those proscribed by the triumvirs, is uncertain.

4. SEX. CLODIUS, probably a descendant of a freedman of the Claudian house, was a man of low condition, whom P. Clodius took under his patronage. (Cic. *pro Cael.* 32, *pro Dom.* 10.) In B. C. 58 we find him superintending the celebration of the Compitalian festival. (Cic. *in Pison.* 4; Ascon. p. 7, Orell.) He was the leader of the armed bands which P. Clodius employed. (Ascon. *l. c.*) The latter entrusted to him the task of drawing up the laws which he brought forward in his tribuneship, and commissioned him to carry into effect his lex frumentaria. (Cic. *pro Dom.* 10, 18, 31, 50, *de Har. Resp.* 6, *pro Sext.* 64.) We find Sextus the accomplice of Publius in all his acts of violence. (*pro Cael.* 32.) In 56 he was impeached by Milo, but was acquitted. (Cic. *ad Q. Fr.* ii. 6, *pro Cael.* 32.) For his proceedings on the death of P. Clodius Pulcher see No 40; Cic. *pro Mil.* 13, 33; Ascon. pp. 34, 36, 48.

He was impeached by C. Caesennius Philo and M. Aufidius, and condemned. (Ascon. *in Milon.* p. 55.) He remained in exile for eight years, but was restored in 44 by M. Antonius. (Cic. *ad Att.* xiv. 13, A. and B.) Cicero (*pro Dom.* 10, 31, *pro Cael.* 32) charges him with having carried on a criminal correspondence with Clodia (Quadrantaria).

5. SEX. CLODIUS, a Sicilian rhetorician, under whom M. Antonius studied oratory, and whom he rewarded with a present of a large estate in the Leontine territory. (Cic. *ad Att.* iv. 15, *Phil.* ii. 4, 17, iii. 9; Dion Cass. xlv. 30, xlvi. 8; Suet. *de Clar. Rhet.* 5.)

6. P. CLODIUS, M. F. appears on several coins which bear the image of Caesar and Antonius. (Eckhel, v. p. 172; Vaillant, *Anton.* Nos. 14, 15, *Claud.* 43—46.) He is probably the same with the Clodius whom Caesar in B. C. 48 sent into Macedonia to Metellus Scipio (Caes. *B. C.* iii. 57), and with the Clodius Bithynicus mentioned by Appian (*B. C.* v. 49), who fought on the side of Antonius in the Perusian war, and was taken prisoner and put to death in B. C. 40 by the command of Octavianus.

7. C. CLAUDIUS, probably the descendant of a freedman of the Claudian house, was one of the suite of P. Clodius on his last journey to Aricia. (Cic. *pro Mil.* 17; Ascon. *in Milon.* p. 33, Orell.)

8. C. CLAUDIUS, a follower of M. Brutus, who by the direction of the latter put C. Antonius to death. [ANTONIUS, No. 13, p. 216.] (Dion Cass. xlvii. 24; Plut. *Anton.* 22, *Brut.* 28.) He was afterwards sent by Brutus in command of a squadron to Rhodes, and on the death of his patron joined Cassius of Parma. (Appian, *B. C.* v. 2.) [C. P. M.]

CLAU'DIUS I., or, with his full name, TIB. CLAUDIUS DRUSUS NERO GERMANICUS, was the fourth in the series of Roman emperors, and reigned from A. D. 41 to 54. He was the grandson of Tib. Claudius Nero and Livia, who afterwards married Augustus, and the son of Drusus and Antonia. He was born on the first of August, B. C. 10, at Lyons in Gaul, and lost his father in his infancy. During his early life he was of a sickly constitution, which, though it improved in later years, was in all probability the cause of the weakness of his intellect, for, throughout his life, he shewed an extraordinary deficiency in judgment, tact, and presence of mind. It was owing to these circumstances that from his childhood he was neglected, despised, and intimidated by his nearest relatives; he was left to the care of his paedagogues, who often treated him with improper harshness. His own mother is reported to have called him a *portentum hominis*, and to have said, that there was something wanting in his nature to make him a man in the proper sense of the word. This judgment, harsh as it may appear in the mouth of his mother, is not exaggerated, for in everything he did, and however good his intentions were, he failed from the want of judgment and a proper tact, and made himself ridiculous in the eyes of others. Notwithstanding this intellectual deficiency, however, he was a man of great industry and diligence. He was excluded from the society of his family, and confined to slaves and women, whom he was led to make his friends and confidants by his natural desire of unfolding his heart. During the long period previous to his accession, as well as afterwards, he devoted the greater part of his time to literary pursuits,

Augustus and his uncle Tiberius always treated him with contempt; Caligula, his nephew, raised him to the consulship indeed, but did not allow him to take any part in public affairs, and behaved towards him in the same way as his predecessors had done.

In this manner the ill-fated man had reached the age of fifty, when after the murder of Caligula he was suddenly and unexpectedly raised to the imperial throne. When he received the news of Caligula's murder, he was alarmed about his own safety, and concealed himself in a corner of the palace; but he was discovered by a common soldier, and when Claudius fell prostrate before him, the soldier saluted him emperor. Other soldiers soon assembled, and Claudius in a state of agony, as if he were led to execution, was carried in a lectica into the praetorian camp. There the soldiers proclaimed him emperor, and took their oath of allegiance to him, on condition of his giving each soldier, or at least each of the praetorian guards, a donative of fifteen sestertia—the first instance of a Roman emperor being obliged to make such a promise on his accession. It is not quite certain what may have induced the soldiers to proclaim a man who had till then lived in obscurity, and had taken no part in the administration of the empire. It is said that they chose him merely on account of his connexion with the imperial family, but it is highly probable that there were also other causes at work.

During the first two days after the murder of Caligula, the senators and the city cohorts, which formed a kind of opposition to the praetorian guards, indulged in the vain hope of restoring the republic, but being unable to make head against the praetorians, and not being well agreed among themselves, the senators were at last obliged to give way, and on the third day they recognized Claudius as emperor. The first act of his government was to proclaim an amnesty respecting the attempt to restore the republic, and a few only of the murderers of Caligula were put to death, partly for the purpose of establishing an example, and partly because it was known that some of the conspirators had intended to murder Claudius likewise. The acts which followed these shew the same kind and amiable disposition, and must convince every one, that, if he had been left alone, or had been assisted by a sincere friend and adviser, his government would have afforded little or no ground for complaint. Had he been allowed to remain in a private station, he would certainly have been a kind, good, and honest man. But he was throughout his life placed in the most unfortunate circumstances. The perpetual fear in which he had passed his earlier days, was now increased and abused by those by whom he was surrounded after his accession. And this fear now became the cause of a series of cruel actions and of bloodshed, for which he is stamped in history with the name of a tyrant, which he does not deserve.

The first wife of Claudius was Plautia Urgulanilla, by whom he had a son, Drusus, and a daughter, Claudia. But as he had reason for believing that his own life was threatened by her, he divorced her, and married Aelia Petina, whom he likewise divorced on account of some misunderstanding. At the time of his accession he was married to his third wife, the notorious Valeria Messalina, who, together with the freedmen Narcissus, Pallas, and others, led him into a number of cruel acts. After the fall of Messalina by her own conduct and the intrigues of Narcissus, Claudius was, if possible, still more unfortunate in choosing for his wife his niece Agrippina, A. D. 49. She prevailed upon him to set aside his own son, Britannicus, and to adopt her son, Nero, in order that the succession might be secured to the latter. Claudius soon after regretted this step, and the consequence was, that he was poisoned by Agrippina in A. D. 54.

The conduct of Claudius during his government, in so far as it was not under the influence of his wives and freedmen, was mild and popular, and he made several useful and beneficial legislative enactments. He was particularly fond of building, and several architectural plans which had been formed, but thought impracticable by his predecessors, were carried out by him. He built, for example, the famous Claudian aquaeduct (*Aqua Claudia*), the port of Ostia, and the emissary by which the water of lake Fucinus was carried into the river Liris. During his reign several wars were carried on in Britain, Germany, Syria, and Mauretania; but they were conducted by his generals. The southern part of Britain was constituted a Roman province in the reign of Claudius, who himself went to Britain in A. D. 43, to take part in the war; but not being of a warlike disposition, he quitted the island after a stay of a few days, and returned to Rome, where he celebrated a splendid triumph. Mauretania was made a Roman province in A. D. 42 by the legate Cn. Hosidius.

As an author Claudius occupied himself chiefly with history, and was encouraged in this pursuit by Livy, the historian. With the assistance of Sulpicius Flavius, he began at an early age to write a history from the death of the dictator Caesar; but being too straightforward and honest in his accounts, he was severely censured by his mother and grandmother. He accordingly gave up his plan, and began his history with the restoration of peace after the battle of Actium. Of the earlier period he had written only four, but of the latter forty-one books. A third work were memoirs of his own life, in eight books, which Suetonius describes as *magis inepte quam incleganter composita*. A fourth was a learned defence of Cicero against the attacks of Asinius Pollio. He seems to have been as well skilled in the use of the Greek as of the Latin language, for he wrote two historical works in Greek, the one a history of Carthage, in eight books, and the other a history of Etruria, in twenty books. However small the literary merit of these productions may have been, still the loss of the history of Etruria in particular is greatly to be lamented, as we know that he made use of the genuine sources of the Etruscans themselves. In A. D. 48, the Aedui petitioned that their senators should obtain the *jus petendorum honorum* at Rome. Claudius supported their petition in a speech which he delivered in the senate. The grateful inhabitants of Lyons had this speech of the emperor engraved on brazen tables, and exhibited them in public. Two of these tables were discovered at Lyons in 1529, and are still preserved there. The inscriptions are printed in Gruter's *Corp. Inscript.* p. DII. (Sueton. *Claudius*; Dion Cassius, lib. lx.; Tacit. *Annal.* libb. xi. and xii.; Zonaras, xi. 8, &c.; Joseph. *Ant. Jud.* xix. 2, &c., xx. 1; Oros.

vii. 6; Eutrop. vii. 13; Aurel. Vict. *de Caes.* 4. *Epit.* 4; Seneca, *Lusus de Morte Drusi;* comp. Niebuhr, *Hist. of Rome*, vol. v. p. 213, &c.)

The portrait of Claudius is given in each of the two cuts annexed: the second, which was struck by Cotys I., king of Thrace, contains also that of his wife Agrippina. See also p. 82. [L. S.]

CLAU'DIUS II. (M. AURELIUS CLAUDIUS, surnamed GOTHICUS), Roman emperor A. D. 268–270, was descended from an obscure family in Dardania or Illyria, and was indebted for distinction to his military talents, which recommended him to the favour and confidence of Decius, by whom he was entrusted with the defence of Thermopylae against the northern invaders of Greece. By Valerian he was nominated captain-general of the Illyrian frontier, and commander of all the provinces on the Lower Danube, with a salary and appointments on the most liberal scale; by the feeble and indolent son of the latter he was regarded with mingled respect, jealousy, and fear, but always treated with the highest consideration. Having been summoned to Italy to aid in suppressing the insurrection of Aureolus, he is believed to have taken a share in the plot organized against Gallienus by the chief officers of state, and, upon the death of that prince, was proclaimed as his successor by the conspirators, who pretended that such had been the last injunctions of their victim—a choice confirmed with some hesitation by the army, which yielded however to an ample donative, and ratified with enthusiastic applause by the senate on the 24th of March, A. D. 268, the day upon which the intelligence reached Rome. The emperor signalized his accession by routing on the shores of the Lago di Garda a large body of Alemanni, who in the late disorders had succeeded in crossing the Alps, and thus was justified in assuming the epithet of *Germanicus*. The destruction of Aureolus also was one of the first acts of the new reign: but whether, as some authorities assert, this usurper was defeated and slain by Claudius in the battle of the Adda, or slain by his own soldiers as others maintain who hold that the action of Pons Aureoli (*Pontirolo*) was fought against Gallienus before the siege of Milan was formed, the confusion in which the history of this period is involved prevents us from deciding with confidence. [AUREOLUS.] A more formidable foe now threatened the Roman dominion. The Goths, having collected a vast fleet at the mouth of the Dniester, manned it is said by no less than 320,000 warriors, had sailed along the southern shores of the Euxine. Proceeding onwards, they passed through the narrow seas, and, steering for mount Athos, landed in Macedonia and invested Thessalonica. But having heard that Claudius was advancing at the head of a great army, they broke up the siege and hastened to encounter him. A terrible battle was fought near Naissus in Dardania (A. D. 269); upwards of fifty thousand of the barbarians were slain; a still greater number sank beneath the ravages of famine, cold, and pestilence; and the remainder, hotly pursued, threw themselves into the defiles of Haemus. Most of these were surrounded and cut off from all escape; such as resisted were slaughtered; the most vigorous of those who surrendered were admitted to recruit the ranks of their conquerors, while those unfit for military service were compelled to labour as agricultural slaves. But soon after these glorious achievements, which gained for the emperor the title of *Gothicus*, by which he is usually designated, he was attacked by an epidemic which seems to have spread from the vanquished to the victors, and died at Sirmium in the course of A. D. 270, after a reign of about two years, recommending with his last breath his general Aurelian as the individual most worthy of the purple.

Claudius was tall in stature, with a bright flashing eye, a broad full countenance, and possessed extraordinary muscular strength of arm. He was dignified in his manners, temperate in his mode of life, and historians have been loud in extolling his justice, moderation, and moral worth, placing him in the foremost rank of good emperors, equal to Trajan in valour, to Antoninus in piety, to Augustus in self-controul—commendations which must be received with a certain degree of caution, from the fact, that the object of them was considered as one of the ancestors of Constantine, his niece Claudia being the wife of Eutropius and the mother of Constantius Chlorus. The biography of Trebellius Pollio is a mere declamation, bearing all the marks of fulsome panegyric; but the testimony of Zosimus, who, although no admirer of Constantine, echoes these praises, is more to be trusted. It is certain also that he was greatly beloved by the senate, who heaped honours on his memory: a golden shield bearing his effigy was hung up in the curia Romana, a colossal statue of gold was erected in the capitol in front of the temple of Jupiter Optimus Maximus, a column was raised in the forum beside the rostra, and a greater number of coins bearing the epithet *divus*, indicating that they were struck after death, are extant of this emperor than of any of his predecessors. (Trebell. Pollio, *Claud.;* Aurel. Vict. *Epit.* 34, *de Caes.* 34; Eutrop. ix. 11; Zosim. i. 40–43; Zonar. xii. 25, 26. Trebellius Pollio and Vopiscus give Claudius the additional appellation of *Flavius*, and the former that of *Valerius* also, names which were borne afterwards by Constantius.) [W. R.]

COIN OF CLAUDIUS II.

CLAU'DIUS APOLLINA'RIS. [APOLLINA'RIS.]

CLAU'DIUS A'TTICUS HERO'DES. [ATTICUS HERODES.]

CLAU'DIUS CA'PITO. [CAPITO.]

CLAU'DIUS CIVI'LIS. [CIVILIS.]

CLAU'DIUS CLAUDIA'NUS. [CLAUDIANUS.]

CLAU'DIUS DI'DYMUS. [DIDYMUS.]

CLAU'DIUS DRUSUS. [DRUSUS.]

CLAU'DIUS EUSTHE'NIUS. [EUSTHENIUS.]

CLAU'DIUS FELIX. [FELIX.]

CLAU'DIUS JU'LIUS or JOLAUS, a Greek writer of unknown date, and probably a freedman of some Roman, was the author of a work on Phoenicia (*Φοινικικά*) in three books at least. (Steph. Byz. *s. vv.* *Ἄκη*, *Ἰουδαία*, *Δῶρος*; Etym. *s. v.* *Γάδειρα*.) This appears to be the same Jolāus, who wrote a work on the Peloponnesus (*Πελοποννησιακά*, Schol. *ad Nicand. Ther.* 521); he spoke in one of his works of the city Lampe in Crete. (Steph. Byz. *s. v.* *Λάμπη*.)

CLAU'DIUS LABEO. [LABEO.]

CLAU'DIUS MAMERTI'NUS. [MAMERTINUS.]

CLAU'DIUS MAXIMUS. [MAXIMUS.]

CLAU'DIUS POMPEIA'NUS. [POMPEIANUS.]

CLAU'DIUS QUADRIGA'RIUS. [QUADRIGARIUS.]

CLAU'DIUS SACERDOS. [SACERDOS.]

CLAU'DIUS SATURNI'NUS. [SATURNINUS.]

CLAU'DIUS SEVE'RUS. [SEVERUS.]

CLAU'DIUS TA'CITUS. [TACITUS.]

CLAU'DIUS TRYPHO'NIUS. [TRYPHONIUS.]

CLAUDUS, C. QUINCTIUS, patrician, consul with L. Genucius Clepsina in B.C. 271. (*Fasti.*)

CLAUSUS, a Sabine leader, who is said to have assisted Aeneas, and who was regarded as the ancestor of the Claudia gens. (Virg. *Aen.* vii. 706, &c.) App. Claudius, before he migrated to Rome, was called in his own country Attus, or Atta Clausus. (CLAUDIUS, No. 1.)

CLEAE'NETUS (*Κλεαίνετος*). 1. Father of Cleon, the Athenian demagogue. (Thuc. iii. 36, iv. 21.) It is doubtful whether he is the same person as the Cleaenetus who is mentioned by Aristophanes (*Eq.* 572), and of whom the Scholiast on the passage speaks as the author of a decree for withholding the *σίτησις ἐν Πρυτανείῳ* from the generals of the state.

2. A tragic poet, of whom we find nothing recorded except the interesting fact of his being so fond of lupines, that he would eat them, husks and all. (Com. incert. *ap. Athen.* ii. p. 55, c.; comp. Casaub. *ad loc.*) [E. E.]

CLEANDER (*Κλέανδρος*). 1. Tyrant of Gela, which had been previously subject to an oligarchy. He reigned for seven years, and was murdered B. C. 498, by a man of Gela named Sabyllus. He was succeeded by his brother Hippocrates, one of whose sons was also called Cleander. The latter, together with his brother Eucleides, was deposed by Gelon when he seized the government for himself in B. C. 491. (Herod. vii. 154, 155; Aristot. *Polit.* v. 12, ed. Bekk.; Paus. vi. 9.)

2. An Aeginetan, son of Telesarchus, whose victory in the pancratium at the Isthmian games is celebrated by Pindar. (*Isthm.* viii.) The ode must have been composed very soon after the end of the Persian war (B. C. 479), and from it we learn that Cleander had also been victorious at the *Ἀλκαθοῖα* at Megara and the *Ἀσκληπιεῖα* at Epidaurus. (See *Dict. of Ant.* on the words.)

3. A Lacedaemonian, was harmost at Byzantium in B. C. 400, and promised Cheirisophus to meet the Cyrean Greeks at Calpe with ships to convey them to Europe. On their reaching that place, however, they found that Cleander had neither come nor sent; and when he at length arrived, he brought only two triremes, and no transports. Soon after his arrival, a tumult occurred, in which the traitor Dexippus was rather roughly handled, and Cleander, instigated by him, threatened to sail away, to denounce the army as enemies, and to issue orders that no Greek city should receive them. [DEXIPPUS.] They succeeded, however, in pacifying him by extreme submission, and he entered into a connexion of hospitality with Xenophon, and accepted the offer of leading the army home. But he wished probably to avoid the possibility of any hostile collision with Pharnabazus, and, the sacrifices being declared to be unfavourable for the projected march, he sailed back to Byzantium, promising to give the Cyreans the best reception in his power on their arrival there. This promise he seems to have kept as effectually as the opposition of the admiral Anaxibius would permit. He was succeeded in his government by Aristarchus. (Xen. *Anab.* vi. 2. § 13, 4. §§ 12, 18, vi. 6. §§ 5—38, vii. 1. §§ 8, 38, &c., 2. § 5, &c.)

4. One of Alexander's officers, son of Polemocrates. Towards the winter of B. C. 334, Alexander, being then in Caria, sent him to the Peloponnesus to collect mercenaries, and with these he returned and joined the king while he was engaged in the siege of Tyre, B. C. 331. (Arr. *Anab.* i. 24, ii. 20; Curt. iii. 1. § 1, iv. 3. § 11.) In B. C. 330 he was employed by Polydamas, Alexander's emissary, to kill Parmenion, under whom he had been left as second in command at Ecbatana. (Arr. *Anab.* iii. 26; Curt. vii. 2. §§ 19, 27–32; Plut. *Alex.* 49; Diod. xvii. 80; Just. xii. 5.) On Alexander's arrival in Carmania, B. C. 325, Cleander joined him there, together with some other generals from Media and their forces. But he was accused with the rest of extreme profligacy and oppression, not unmixed with sacrilege, in his command, and was put to death by order of Alexander. (Arr. *Anab.* vi. 27; Diod. xvii. 106; Plut. *Alex.* 68; Curt. x. 1. §§ 1—8; Just. xii. 10.)

5. A collector of proverbs, is quoted by the Scholiast on Theocritus. (*Idyll.* v. 21, *ἔντι μὲν οὐδὲν ἱερόν.*) [E. E.]

CLEANDER, a Phrygian slave, brought to Rome as a porter. He chanced to attract the attention and gain the favour of Commodus, who elevated him to the rank of chamberlain, and made him his chief minister after the death of Perennis. [PERENNIS.] Being now all-powerful, he openly offered for sale all offices, civil and military, and the regular number of magistrates was multiplied to answer the demand, so that on one occasion twenty-five consuls were nominated in a single year (it is believed to have been A. D. 185, or, according to Tillemont, 189), one of whom was Septimius Severus, afterwards emperor. The vast sums thus accumulated were however freely spent, partly in supplying the demands of the emperor,

partly in his own private gratifications, partly in relieving the wants of friends, and partly in works of public magnificence and utility. But fortune, which had raised him so rapidly, as suddenly hurled him down. A scarcity of corn having arisen, the blame was artfully cast upon the favourite by Papirius Dionysius, the praefectus annonae. A tumult burst forth in the circus, a mob hurried to the suburban villa of Commodus, clamouring for vengeance, and the emperor giving way to the dictates of his natural cowardice, yielded up Cleander, who was torn to pieces, and his whole family and nearest friends destroyed. (Dion Cass. lxxii. 12, 13; Herodian. i. 12, 10; Lamprid. *Commod.* 6, 7, 11.) [W. R.]

CLEANDER, an architect, who constructed some baths at Rome for the emperor Commodus. (Lamprid. *Comm.* c. 17; Osann, *Kunstblatt*, 1830, N. 83.) [L. U.]

CLEA'NDRIDAS (Κλεανδρίδας), a Spartan, father of Gylippus, who having been appointed by the ephors as counsellor to Pleistoanax in the invasion of Attica, B. C. 445, was said to have been bribed by Pericles to withdraw his army. He was condemned to death, but fled to Thurii, and was there received into citizenship. (Plut. *Pericl.* 22, *Nic.* 28; Thuc. vi. 104, 93, vii. 2; Diod. xiii. 106, who calls him Clearchus.) He afterwards commanded the Thurians in their war against the Tarentines. (Strab. vi. p. 264, who calls him Cleandrias.) [A. H. C.]

CLEA'NOR (Κλεάνωρ), an Arcadian of Orchomenus, entered into the service of Cyrus the Younger, and is introduced by Xenophon as refusing, in the name of the Greeks, after the battle of Cunaxa, B. C. 401, to surrender their arms at the requisition of Artaxerxes. (Xen. *Anab.* ii. 1. § 10.) After the treacherous apprehension of Clearchus and the other generals by Tissaphernes, Cleanor was one of those who were appointed to fill their places, and seems to have acted throughout the retreat with bravery and vigour. (Xen. *Anab.* iii. 1. § 47, 2. §§ 4—6, iv. 6. § 9.) When the Greeks found themselves deceived by the adventurer Coeratades, under whom they had marched out of Byzantium, Cleanor was among those who advised that they should enter the service of Seuthes, the Thracian prince, who had conciliated him by the present of a horse. We find him afterwards co-operating with Xenophon, of whom he seems to have had a high opinion, in his endeavour to obtain from Seuthes the promised pay. (Xen. *Anab.* vii. 2. § 2, 5. § 10.) [E. E.]

CLEANTHES (Κλέανθης), a Stoic, born at Assos in Troas about B. C. 300, though the exact date is unknown. He was the son of Phanias, and entered life as a boxer, but had only four drachmas of his own when he felt himself impelled to the study of philosophy. He first placed himself under Crates, and then under Zeno, whose faithful disciple he continued for nineteen years. In order to support himself and pay Zeno the necessary fee for his instructions, he worked all night at drawing water from gardens, and in consequence received the nickname of Φρεάντλης.* As he spent the whole day in philosophical pursuits, he had no visible means of support, and was therefore summoned before the Areiopagus to account for his way of living. The judges were so delighted by the evidence of industry which he produced, that they voted him ten minae, though Zeno would not permit him to accept them. By his fellow-pupils he was considered slow and stupid, and received from them the title of *the Ass*, in which appellation he said that he rejoiced, as it implied that his back was strong enough to bear whatever Zeno put upon it. Several other anecdotes preserved of him shew that he was one of those enthusiastic votaries of philosophy who naturally appeared from time to time in an age when there was no deep and earnest religion to satisfy the thinking part of mankind. We are not therefore surprised to hear of his declaring that for the sake of philosophy he would dig and undergo all possible labour, of his taking notes from Zeno's lectures on bones and pieces of earthenware when he was too poor to buy paper, and of the quaint penitence with which he reviled himself for his small progress in philosophy, by calling himself an old man "possessed indeed of grey hairs, but not of a mind." For this vigour and zeal in the pursuit, he was styled a second Hercules; and when Zeno died, B. C. 263, Cleanthes succeeded him in his school. This event was fortunate for the preservation of the Stoical doctrines, for though Cleanthes was not endowed with the sagacity necessary to rectify and develop his master's system, yet his stern morality and his devotion to Zeno induced him to keep it free from all foreign corruptions. His poverty was relieved by a present of 3000 minas from Antigonus, and he died at the age of eighty. The story of his death is characteristic. His physician recommended to him a two days' abstinence from food to cure an ulcer in his mouth, and at the end of the second day, he said that, as he had now advanced so far on the road to death, it would be a pity to have the trouble over again, and he therefore still refused all nourishment, and died of starvation.

The names of the numerous treatises of Cleanthes preserved by Laërtius (vii. 175) present the usual catalogue of moral and philosophical subjects: περὶ ἀρετῶν, περὶ ἡδονῆς, περὶ θεῶν, &c. A hymn of his to Zeus is still extant, and contains some striking sentiments. It was published in Greek and German by H. H. Cludius, Göttingen, 1786; also by Sturz, 1785, re-edited by Merzdorf, Lips. 1835, and by others. His doctrines were almost exactly those of Zeno. There was a slight variation between his opinion and the more usual Stoical view respecting the immortality of the soul. Cleanthes taught that all souls are immortal, but that the intensity of existence after death would vary according to the strength or weakness of the particular soul, thereby leaving to the wicked some apprehension of future punishment; whereas Chrysippus considered that only the souls of the wise and good were to survive death. (Plut. *Plac. Phil.* iv. 7.) Again, with regard to the ethical principle of the Stoics, to "live in unison with nature," it is said that Zeno only enunciated the vague direction, ὁμολογουμένως ζῆν, which Cleanthes explained by the addition of τῇ φύσει. (Stob. *Ecl.* ii. p. 132.) By this he meant the universal nature of things, whereas Chrysippus understood by the nature which we are to follow, the particular nature of man, as well as universal nature. (Diog. Laërt. vii. 89.) This opinion of Cleanthes was of a Cynical character [ANTISTHENES], and held up as a model

* Hence the correction of *puteum* for *pluteum* has been proposed in Juv. ii. 7: "Et jubet archetypos *pluteum* servare Cleanthas."

of an animal state of existence, unimproved by the progress of civilization. Accordingly we hear that his moral theory was even stricter than that of ordinary Stoicism, denying that pleasure was agreeable to nature, or in any way good. The direction to follow universal nature also led to fatalist conclusions, of which we find traces in the lines ἄγου δέ μ' ὦ Ζεῦ, καὶ σύ γ' ἡ Πεπρωμένη, ὅποι ποθ' ὑμῖν εἰμὶ διατεταγμένος, κ. τ. λ. (Mohnike, *Kleanthes der Stoiker*, fragm. i.; see also Diog. Laërt. *l. c.*; Cic. *Acad.* iv. 23, *Div.* i. 3, *Fin.* ii. 21, iv. 3; Ritter, *Geschichte der Philosophie*, xi. 5. 1; Brucker, *Hist. Crit. Philosoph.* pt. II. lib. ii. c. 9.) [G. E. L. C.]

CLEANTHES (Κλεάνθης), the name of a freedman of Cato the Younger, who was also his physician, and attended him at the time of his death, B. C. 46. (Plut. *Cat.* ad fin.) [W. A. G.]

CLEANTHES, an ancient painter of Corinth, mentioned among the inventors of that art by Pliny (*H. N.* xxxv. 5) and Athenagoras. (*Legat. pro Christ.* c. 17). A picture by him representing the birth of Minerva was seen in the temple of Diana near the Alpheus. (Strab. viii. p. 343, b.; Athen. viii. p. 346, c.) This work was not, as Gerhard (*Auserles. Vasenbilder*, i. p. 12) says, confounding our artist with Ctesilochus (Plin. xxxv. 40), in a ludicrous style, but rather in the severe style of ancient art. [L. U.]

CLEARCHUS (Κλέαρχος), a Spartan, son of Ramphias. In the congress which the Spartans held at Corinth, in B. C. 412, it was determined to employ him as commander in the Hellespont after Chios and Lesbos should be gained from the Athenians; and in the same year the eleven commissioners, who were sent out from Sparta to take cognizance of the conduct of Astyochus, were entrusted with the discretionary power of despatching a force to the Hellespont under Clearchus. (Thuc. viii. 8, 39.) In B. C. 410, he was present at the battle of Cyzicus under Mindarus, who appointed him to lead that part of the force which was specially opposed to Thrasybulus. (Diod. xiii. 51; Xen. *Hell.* i. 1. § 16, &c.; Plut. *Alc.* 28.) In the same year, on the proposal of Agis, he was sent to Chalcedon and Byzantium, with the latter of which states he had a connexion of hospitality, to endeavour to cut off the Athenian supplies of corn in that quarter, and he accordingly fixed his residence at Byzantium as harmost. When the town was besieged by the Athenians, B. C. 408, Clearchus reserved all the provisions, when they became scarce, for the Lacedaemonian soldiers; and the consequent sufferings of the inhabitants, as well as the general tyranny of his rule, led some parties within the place to surrender it to the enemy, and served afterwards to justify them even in the eyes of Spartan judges when they were brought to trial for the alleged treachery. At the time of the surrender, Clearchus had crossed over to Asia to obtain money from Pharnabazus and to collect a force sufficient to raise the siege. He was afterwards tried for the loss of the town, and fined. (Xen. *Hell.* i. 1. § 35, 3. § 15, &c.; Diod. xiii. 67; Plut. *Alc.* 31; Polyaen. i. 47, ii. 2.) In B. C. 406 he was present at the battle of Arginusae, and was named by Callicratidas as the man most fit to act as commander, should he himself be slain. (Diod. xiii. 98.) On the conclusion of the Peloponnesian war, Clearchus, to whom peace was ever irksome, persuaded the Spartans to send him as general to Thrace, to protect the Greeks in that quarter against the Thracians. But by the time he had reached the isthmus, the ephors repented their selection of him, and sent an order for his recall. He proceeded however to the Hellespont in spite of it, and was consequently condemned to death by the authorities at home. At Byzantium, where he took up his residence, he behaved with great cruelty, and, having put to death many of the chief citizens and seized their property, he raised a body of mercenaries with the money, and made himself master of the place. The Spartans, according to Diodorus, having remonstrated with him to no purpose, sent a force against him under Panthoides; and Clearchus, thinking it no longer safe to remain in Byzantium, withdrew to Selymbria. Here he was defeated and besieged, but effected his escape by night, and passing over to Asia, proceeded to the court of Cyrus. The prince, whose object was to collect, without exciting suspicion, as many troops as possible for his intended expedition against his brother, supplied Clearchus with a large sum of money, with which he levied mercenaries, and employed them, till Cyrus should need their services, in protecting the Greeks of the Thracian Chersonesus against the neighbouring barbarians. Plutarch says,—a statement not very easy to be reconciled with the sentence of death which had been passed against him,—that he received also an order from Sparta to promote in all points the objects of Cyrus. When the prince had set out on his expedition, Clearchus joined him at Celaenae in Phrygia with a body of 2000 men in all, being, according to Xenophon (*Anab.* iii. 1. § 10), the only Greek who was aware of the prince's real object. When the actual intention of Cyrus began to be suspected, the Greeks refused to march further, and Clearchus, attempting to force his own troops to proceed, narrowly escaped stoning at their hands. Professing then to come into their wishes, and keeping up a show of variance between himself and Cyrus, he gradually led, not his own forces only, but the rest of his countrymen as well, to perceive the difficulties of their position should they desert the service of the prince, and thus ultimately induced them to advance. When Orontes was brought to trial for his treason, Clearchus was the only Greek admitted into the number of judges, and he was the first to advise sentence of death against the accused. At the battle of Cunaxa, B. C. 401, he commanded the right wing of the Greeks, which rested on the Euphrates; from this position he thought it unsafe to withdraw, as such a step would have exposed him to the risk of being surrounded; and he therefore neglected the directions of Cyrus, who had desired him to charge with all his force the enemy's centre. Plutarch blames him exceedingly for such an excess of caution, and attributes to it the loss of the battle. When the Greeks began their retreat, Clearchus was tacitly recognized as their commander-in-chief, and in this capacity he exhibited his usual qualities of prudence and energy, as well as great strictness in the preservation of discipline. At length, however, being desirous of coming to a better understanding with Tissaphernes, and allaying the suspicions which existed between him and the Greeks in spite of their solemn treaty, Clearchus sought an interview with the satrap, the result of which was an agreement to punish the parties on both sides who had laboured to excite their mutual jealousy; and Tissaphernes

promised that, if Clearchus would bring his chief officers to him, he would point out those who had instilled suspicion into him against their countrymen. Clearchus fell into the snare, and induced four of the generals and twenty of the lochagi to accompany him to the interview. The generals were admitted and arrested, while the other officers, who had remained without, were massacred. Clearchus and his colleagues were sent to the court of Artaxerxes, and, notwithstanding the efforts of the queen-mother, Parysatis, in their favour, were all beheaded, with the exception of Menon, who perished by a more lingering death. In this account Xenophon and Ctesias in the main agree; but from the latter Plutarch reports besides several apocryphal stories. One of these is, that, while the bodies of the other generals were torn by dogs and birds, a violent wind raised over that of Clearchus a tomb of sand, round which, in a miraculously short space of time, an overshadowing grove of palm-trees arose; so that the king repented much when he knew that he had slain a favourite of the gods. (Xen. *Anab.* i. 1. § 9, 2. § 9, 3. §§ 1—21, 5. §§ 11—17, 6. §§ 1—11, 8. §§ 4—13, ii. 1—6. § 15; Diod. xiv. 12, 22—26; Plut. *Artax.* 8, 18.) [E. E.]

CLEARCHUS (Κλέαρχος), a citizen of Heracleia on the Euxine, was recalled from exile by the nobles to aid them in quelling the seditious temper and demands of the people. According to Justin, he made an agreement with Mithridates I. of Pontus to betray the city to him on condition of holding it under him as governor. But, perceiving apparently that he might make himself master of it without the aid of Mithridates, he not only broke his agreement with the latter, but seized his person, and compelled him to pay a large sum for his release. Having deserted the oligarchical side, he came forward as the man of the people, obtained from them the command of a body of mercenaries, and, having got rid of the nobles by murder and banishment, raised himself to the tyranny. He used his power as badly, and with as much cruelty as he had gained it, while, with the very frenzy of arrogance, he assumed publicly the attributes of Zeus, and gave the name of Κεραυνός to one of his sons. He lived in constant fear of assassination, against which he guarded in the strictest way. But, in spite of his precautions, he was murdered by Chion and Leon in B. C. 353, after a reign of twelve years. He is said to have been a pupil both of Plato and of Isocrates, the latter of whom asserts that, while he was with him, he was one of the gentlest and most benevolent of men. (Diod. xv. 81, xvi. 36; Just. xvi. 4, 5; Polyaen. ii. 30; Memn. *ap. Phot. Bibl.* 224; Plut. *de Alex. Fort.* ii. 5, *ad Princ. inerud.* 4; Theopomp. *ap. Athen.* iii. p. 85; Isocr. *Ep. ad Timoth.* p. 423, ad fin.; Suid. *s. v.* Κλέαρχος; Wesseling, *ad Diod. ll. cc.*; Perizon. *ad Ael. V. H.* ix. 13.) [E. E.]

CLEARCHUS (Κλέαρχος), of Soli, one of Aristotle's pupils, was the author of a number of works, none of which are extant, on a very great variety of subjects. He seems to have been the same person whom Athenaeus (i. p. 4, a.) calls τρεχέδειπνος, or the *diner out*. A list of his principal writings is subjoined, all the references which may be found in Vossius (*de Hist. Graec.* pp. 83, 84, ed. Westermann) being omitted for the sake of brevity:—1. Βίοι, a biographical work, extending to at least eight books. (See Athen. xii. p. 548, d.) 2. A commentary on Plato's "Timaeus." (Fabric. *Bibl. Graec.* iii. p. 95.) 3. Πλάτωνος ἐγκώμιον. (Diog. Laërt. iii. 2.) 4. Περὶ τῶν ἐν τῇ Πλάτωνος Πολιτείᾳ μαθηματικῶς εἰρημένων. 5. Γεργίθιος, a treatise on flattery, so called, according to Athenaeus (vi. p. 255), from Gergithius, one of Alexander's courtiers. 6. Περὶ παιδείας. (Diog. Laërt. i. 9; Athen. xv. p. 697, e.) 7. Περὶ φιλίας. 8. Παροιμίαι. 9. Περὶ γρίφων, on riddles. 10. Ἐρωτικά, probably historical, a collection of love-stories, not unmixed with the discussion of some very odd questions on the subject (*e. g.* Athen. xii. p. 553, f.). 11. Περὶ γραφῶν, on paintings. (Athen. xiv. p. 648, f.) 12. Περιγραφαί? The reading in Athenaeus (vii. ad init.) is doubtful; see Dalechamp and Casaubon, *ad loc.* 13. Περὶ νάρκης, on the Torpedo. 14. Περὶ τῶν ἐνύδρων, on water-animals. 15. Περὶ ϑινῶν, on sand-wastes. 16. Περὶ σκελετῶν, an anatomical work. (Casaub. *ad Athen.* ix. p. 399.) 17. Περὶ ὕπνου, the genuineness of which, however, has been called in question. (Fabr. *Bibl. Graec.* iii. p. 481.) This is the work to which Clement of Alexandria refers (*Strom.* i. 15) for the account of the philosophical Jew, with whom Aristotle was said to have held much communication, and therein, by his own confession, to have gained more than he imparted. It has been doubted also whether the work on military tactics referred to by Aelianus Tacticus (ch. 1) should be ascribed to the present Clearchus or to the tyrant of Heracleia. (See Voss. *l. c.*; Fabric. *Bibl. Graec.* iii. p. 481.) [E. E.]

CLEARCHUS (Κλέαρχος), an Athenian comic poet of the new comedy, whose time is unknown. Fragments are preserved from his Κιθαρῳδός (Athen. x. p. 426, a., xiv. p. 623, c.), Κορινθίοι (xiv. p. 613, b.), Πάνδροσος (xiv. p. 642, b.), and from a play, the title of which is unknown. (i. p. 28, e.; Eustath. *ad Odyss.* p. 1623, 47; Meineke, *Com. Graec.* i. p. 490, iv. pp. 562, 849.) [P. S.]

CLEARCHUS, a sculptor in bronze at Rhegium, is important as the teacher of the celebrated Pythagoras, who flourished at the time of Myron and Polycletus. Clearchus was the pupil of the Corinthian Eucheir, and belongs probably to the 72nd and following Olympiads. The whole pedigree of the school to which he is to be ascribed is given by Pausanias. (vi. 4. § 2. Comp. Heyne, *Opusc. Acad.* v. p. 371.) [L. U.]

CLEA'RIDAS (Κλεαρίδας), a friend of Brasidas, and apparently one of those young men whose appointment to foreign governments Thucydides considers to have been inconsistent with Spartan principles (iv. 132). He was made governor of Amphipolis by Brasidas; and in the battle there, in which Brasidas and Cleon were killed, he commanded the main body of the forces, B. C. 422. Clearidas afterwards distinguished himself in the quarrels which arose after the peace of Nicias, by giving up Amphipolis, not (as the terms required) to the Athenians, but to the Amphipolitans themselves. (Thuc. v. 10, 21, 34.) [A. H. C.]

CLEDO'NIUS, the author of an essay upon Latin grammar, published by Putschius from a single corrupt and imperfect MS., inscribed "Ars Cledonii Romani Senatoris, Constantinopolitani Grammatici." It is professedly a commentary on the celebrated treatise of Donatus, and to suit the arrangement of that work is divided into two parts, the former, or *ars prima*, containing illustrations of the *Editio Prima*; the latter, or *ars*

secunda, of the *Editio Secunda*. [DONATUS.] Of Cledonius personally we know nothing; but it is not improbable that he may have been attached to the Auditorium or University established in the capitolium of Constantinople, an institution to which we find an allusion in p. 1866. (Comp. Godofr. *ad Cod. Theodos.* 14. tit. 9 vol. v. p. 203, &c.) The only edition is that contained in the "Grammaticae Latinae Auctores Antiqui" of Putschius, 4to., Hanov. 1605, pp. 1859—1939. (Osann, *Beiträge zur Griech. und Röm. Litteraturgesch.* vol. ii. p. 314.) [W. R.]

CLEE'MPORUS or CLEA'MPORUS, a physician, who may have lived in the sixth or fifth century B. C., as Pliny says that a botanical work, which was commonly attributed to Pythagoras, was by some persons supposed to have been written by him. (*H. N.* xxiv. 101.) [W. A. G.]

CLEIDE'MUS (Κλείδημος), an ancient Athenian author. Meursius is inclined to believe (*Peisistr.* c. 2), that the name, where it occurs in Plutarch, Athenaeus, and others, has been substituted, by an error of the copyists, for Cleitodemus, who is mentioned by Pausanias (x. 15) as the most ancient writer of Athenian history. We find in Athenaeus the following works ascribed to Cleidemus:—1. Ἐξηγητικός. (Athen. ix. p. 410, a.) This is probably the same work which is referred to by Suidas (*s. v.* Ὕης). Casaubon (*ad Athen. l. c.*) and Vossius (*de Hist. Graec.* p. 418, ed. Westermann) think that it was a sort of lexicon; but it seems rather to have been an antiquarian treatise, in verse, on religious rites and ceremonies. (Comp. Ruhnken, *ad Tim. s. v.* Ἐξηγηταί.) 2. Ἀτθίς (Athen. vi. p. 235, a.), the subject of which seems to have been the history and antiquities of Attica. It is probably the work quoted by Plutarch (*Thes.* 19, 27), who mentions prolixity as the especial characteristic of the author. 3. Πρωτογονία, also apparently an antiquarian work. (Athen. xiv. p. 660, a.) 4. Νόστοι, a passage from the eighth book of which is referred to by Athenaeus (xii. p. 609, c.), relating to the first restoration of Peisistratus and the marriage of Hipparchus with Phya. (Comp. Herod. i. 60.) We cannot fix the exact period at which Cleidemus flourished, but it must have been subsequently to B. C. 479, since Plutarch refers to his account of the battle of Plataea. (Plut. *Arist.* 19.) See further references in Vossius (*l. c.*). [E. E.]

CLEI'GENES (Κλειγένης). 1. A citizen of Acanthus, sent as ambassador to Sparta, B. C. 382, to obtain her assistance for Acanthus and the other Chalcidian towns against the Olynthians. Xenophon records a speech of his, delivered on this occasion, in which he dwells much on the ambition of Olynthus and her growing power. His application for aid was successful. (Xen. *Hell.* v. 2. § 11, &c.; Diod. xv. 19, &c.; comp. p. 155, a.)

2. A man who is violently attacked by Aristophanes in a very obscure passage (*Ran.* 705–716), where he is spoken of as a bath-man, puny in person, dishonest, drunken, and quarrelsome. The Scholiast says (*ad Arist. l. c.*), that he was a rich man, but of foreign extraction. He seems to have been a meddler in politics, and a mischievous charlatan of the day. [E. E.]

CLEI'NIAS (Κλεινίας.) 1. Son of Alcibiades, who traced his origin from Eurysaces, the son of the Telamonian Ajax. This Alcibiades was the contemporary of Cleisthenes [CLEISTHENES, No. 2], whom he assisted in expelling the Peisistratidae from Athens, and along with whom he was subsequently banished. Cleinias married Deinomacha, the daughter of Megacles, and became by her the father of the famous Alcibiades. He greatly distinguished himself in the third naval engagement at Artemisium, B. C. 480, having provided a ship and manned it with 200 men at his own expense. He was slain in B. C. 447, at the battle of Coroneia, in which the Athenians were defeated by the Boeotian and Euboean exiles. (Herod. viii. 17; Plut. *Alc.* 1; Plat. *Alc. Prim.* p. 112; Thuc. i. 113.)

2. A younger brother of the famous Alcibiades. Pericles, the guardian of the youths, fearing lest Alcibiades might corrupt him, sent him away from his own house and placed him for education with his brother Ariphron; but the latter sent him back at the end of six months, finding it impossible to make anything of him. (Plat. *Protag.* p. 320.) In another dialogue (*Alc. Prim.* p. 118, *ad fin.*; comp. Schol. *ad loc.*) he is spoken of as quite a madman.

3. Son of Axiochus, and the same who is introduced as a very young man by Plato in the "Euthydemus," was first cousin to No. 3 and to Alcibiades.

4. The father of Aratus of Sicyon. The Sicyonians committed to him the supreme power in their state on the deposition, according to Pausanias, of the tyrants Euthydemus and Timocleidas, the latter of whom, according to Plutarch, was joined with Cleinias as his colleague. Soon after this Abantidas murdered Cleinias and seized the tyranny, B. C. 264. (Paus. ii. 8; Plut. *Arat.* 2.) [ABANTIDAS.] [E. E.]

CLEI'NIAS (Κλεινίας), a Pythagorean philosopher, of Tarentum, was a contemporary and friend of Plato's, as appears from the story (perhaps otherwise worthless) which Diogenes Laërtius (ix. 40) gives on the authority of Aristoxenus, to the effect that Plato wished to burn all the writings of Democritus which he could collect, but was prevented by Amyclas and Cleinias. In his practice, Cleinias was a true Pythagorean. Thus we hear that he used to assuage his anger by playing on his harp; and, when Prorus of Cyrene had lost all his fortune through a political revolution (comp. Thrige, *Res Cyrenensium*, § 48), Cleinias, who knew nothing of him except that he was a Pythagorean, took on himself the risk of a voyage to Cyrene, and supplied him with money to the full extent of his loss. (Iamblich. *Vit. Pyth.* 27, 31, 33; Ael. *V. H.* xiv. 23; Perizon. *ad loc.*; Chamael. Pont. *ap. Athen.* xiv. p. 623, f.; Diod. *Fragm.* lib. x.; Fabric. *Bibl. Graec.* i. pp. 840, 886.) [E. E.]

CLEINIS (Κλεῖνις), the husband of Harpe and father of Lycius, Ortygius, Harpasus, and Artemicha. He lived in Mesopotamia, near Babylon, and was beloved by Apollo and Artemis. Having heard that the Hyperboreans sacrificed asses to Apollo, he wished to introduce the same custom at Babylon; but Apollo threatened him, and commanded that only sheep, goats, and heifers should be sacrificed. Lycius and Harpasus, the sons of Cleinis, however, persisted in sacrificing asses, whereupon Apollo infuriated the animals so as to attack the family of Cleinis. Other divinities, however, took pity upon the family, and changed all its members into different birds. (Anton Lib. 20.) [L. S.]

CLEINO'MACHUS (Κλεινόμαχος), a Megaric

philosopher of Thurium, is said by Diogenes Laërtius (ii. 112) to have been the first who composed treatises on the fundamental principles of dialectics (*περὶ ἀξιωμάτων καὶ κατηγορημάτων*). We learn from Suidas (*s. v.* Πύῤῥων), that Pyrrhon, who flourished about 330 B. C., attended the instructions of Bryso, and that the latter was a disciple of Cleinomachus. We may therefore set the date of Cleinomachus towards the commencement of the same century. [E. E.]

CLEIO. [MUSAE.]

CLEI'STHENES (Κλεισθένης). 1. Son of Aristonymus and tyrant of Sicyon. He was descended from Orthagoras, who founded the dynasty about 100 years before his time, and succeeded his grandfather Myron in the tyranny, though probably not without some opposition. (Herod. vi. 126; Aristot. *Polit.* v. 12, ed Bekk.; Paus. ii. 8; Müller, *Dor.* i. 8. § 2.) In B. C. 595, he aided the Amphictyons in the sacred war against Cirrha, which ended, after ten years, in the destruction of the guilty city, and in which Solon too is said to have assisted with his counsel the avengers of the god. (Paus. x. 37; Aesch. *c. Ctes.* § 107, &c.; Clinton, *F. H.* sub anno, 595.) We find Cleisthenes also engaged in war with Argos, his enmity to which is said by Herodotus to have been so great, that he prohibited the recitation at Sicyon of Homer's poems, because Argos was celebrated in them, and restored to the worship of Dionysus what the historian calls, by a prolepsis, the tragic choruses in which Adrastus, the Argive hero, was commemorated. (Herod. v. 67; see Nitzsch, *Meletem.* i. p. 153, &c.) Müller (*l. c.*) connects this hostility of Cleisthenes towards Argos, the chief Dorian city of the district, with his systematic endeavour to depress and dishonour the Dorian tribes at Sicyon. The old names of these he altered, calling them by new ones derived from the sow, the ass, and the pig (Ὑᾶται, Ὀνεᾶται, Χοιρεᾶται), while to his own tribe he gave the title of Ἀρχέλαοι (lords of the people). The explanation of his motive for this given by Müller (*Dor.* iii. 4. § 3) seems even less satisfactory than the one of Herodotus which he sets aside; and the historian's statement, that Cleisthenes of Athens imitated his grandfather in his political changes, may justify the inference, that the measures adopted at Sicyon with respect to the tribes extended to more than a mere alteration of their names. (Herod. v. 67, 68.) From Aristotle (*Pol.* v. 12) we learn, that Cleisthenes maintained his power partly through the respect inspired by his military exploits, and partly by the popular and moderate course which he adopted in his general government. His administration also appears to have been characterized by much magnificence, and Pausanias mentions a colonnade (*στοὰ Κλεισθένειος*) which he built with the spoils taken in the sacred war. (Paus. ii. 9.) We have no means of ascertaining the exact date of the death of Cleisthenes, or the conclusion of his tyranny, but we know that it cannot be placed earlier than B. C. 582, in which year he won the victory in the chariot-race at the Pythian games. (See Clinton and Müller on the year.) His daughter Agarista, whom so many suitors sought, was given in marriage to Megacles the Alcmaeonid. [AGARISTA.]

2. An Athenian, son of Megacles and Agarista, and grandson of the tyrant of Sicyon, appears as the head of the Alcmaeonid clan on the banishment of the Peisistratidae, and was indeed suspected of having tampered with the Delphic oracle, and urged it to require from Sparta the expulsion of Hippias. Finding, however, that he could not cope with his political rival Isagoras except through the aid of the commons, he set himself to increase the power of the latter, and to remove most of the safeguards against democracy which Solon had established or preserved. There is therefore less truth than rhetoric in the assertion of Isocrates (*Areiopag.* p. 143, a), that Cleisthenes merely restored the constitution of Solon. The principal change which he introduced, and out of which most of his other alterations grew, was the abolition of the four ancient tribes, and the establishment of ten new ones in their stead. These last were purely local, and the object as well as the effect of the arrangement was, to give permanence to democratic ascendency by the destruction of the old aristocratic associations of clanship. (Comp. Arist. *Polit.* vi. 4, ed. Bekk.; Thrige, *Res Cyren.* § 48.) The increase in the number of the *βουλή* and of the *ναυκραρίαι* was a consequence of the above measure. The *φρατρίαι* were indeed allowed to remain as before, but, as they were no longer connected with the tribes (the *δῆμοι* constituting the new subdivision), they ceased to be of any political importance. According to Aelian (*V. H.* xiii. 24) Cleisthenes was also the first who instituted ostracism, by which he is said, on the same authority, to have been the first sufferer; and this is partly borne out by Diodorus (xi. 55), who says, that ostracism was introduced after the banishment of the Peisistratidae (but see Plut *Nic.* 11; Harpocrat. *s. v.* Ἵππαρχος). We learn, moreover, from Aristotle (*Polit.* iii. 2, ed Bekk.) that he admitted into the tribes a number of persons who were not of Athenian blood; but this appears to have been only intended to serve his purposes at the time, not to be a precedent for the future. By some again he is supposed to have remodelled the Ephetae, adding a fifth court to the four old ones, and altering the number of the judges from 80 to 51, *i. e.* five from each tribe and a president. (Wachsmuth, vol. i. p. 360, Eng. transl.; but see Müller, *Eumenid.* § 64, &c.) The changes of Cleisthenes had the intended effect of gaining political superiority for himself and his party, and Isagoras was reduced to apply for the aid of the Spartans under Cleomenes I. Heralds accordingly were sent from Lacedaemon to Athens, who demanded and obtained the banishment of Cleisthenes and the rest of the Alcmaeonidae, as the accursed family (*ἐναγεῖς*), on whom rested the pollution of Cylon's murder. [CYLON.] Cleisthenes having withdrawn, Cleomenes proceeded to expel 700 families pointed out by Isagoras, and endeavoured to abolish the Council of 500, and to place the government in the hands of 300 oligarchs. But the Council resisted the attempt, and the people supported them, and besieged Cleomenes and Isagoras in the Acropolis, of which they had taken possession. On the third day the besieged capitulated, and the Lacedaemonians and Isagoras were allowed to depart from Attica. The rest were put to death, and Cleisthenes and the 700 banished families were recalled. (Herod. v. 63, 66, 69—73, vi. 131; comp. *Dict. of Ant.* pp. 156, 235, 323, &c., 633, 755, 990—993.)

3. An Athenian, whose foppery and effeminate profligacy brought him more than once under the

lash of Aristophanes. Thus the Clouds are said to take the form of women when they see him (*Nub.* 354); and in the *Thesmophoriazusae* (574, &c.) he brings information to the women, as being a particular friend of theirs, that Euripides has smuggled in Mnesilochus among them as a spy. In spite of his character he appears to have been appointed on one occasion to the sacred office of θεωρός. (*Vesp.* 1187.) The Scholiast on *Ach.* 118 and *Eq.* 1371 says, that, in order to preserve the appearance of youth, he wore no beard, removing the hair by an application of pitch. (Comp. Elmsl. *ad Ach.* 118.) [E. E.]

CLEITA'GORA (Κλειταγόρα), a lyric poetess, mentioned by Aristophanes in his *Wasps* (v. 1245), and in his lost play, the *Danaids*. She is variously represented as a Lacedaemonian, a Thessalian, and a Lesbian. (Schol. *in Aristoph. Vesp.* 1239, 1245, *Lysistr.* 1237; Suid. Hesych. *s. v.*) [P. S.]

CLEITARCHUS (Κλείταρχος), tyrant of Eretria in Euboea. After Plutarchus had been expelled from the tyranny of Eretria by Phocion, B. C. 350, popular government was at first established; but strong party struggles ensued, in which the adherents of Athens were at length overpowered by those of Macedonia, and Philip then sent Hipponicus, one of his generals, to destroy the walls of Porthmus, the harbour of Eretria, and to set up Hipparchus, Automedon, and Cleitarchus as tyrants. (Plut. *Phoc.* 13; Dem. *de Cor.* § 86, *Philipp.* iii. §§ 68, 69.) This was subsequent to the peace between Athens and Philip in B. C. 346, since Demosthenes adduces it as one of the proofs of a breach of the peace on the part of Macedon. (*Philipp.* iii. § 23.) The tyrants, however, were not suffered to retain their power quietly, for Demosthenes (*Philip.* iii. § 69) mentions two armaments sent by Philip for their support, at different times, under Eurylochus and Parmenion respectively. Soon after, we find Cleitarchus in sole possession of the government; but he does not seem to have been at open hostility with Athens, though he held Eretria for Philip, for we hear of the Athenians sending ambassadors to request his consent to the arrangement for uniting Euboea under one federative government, having its congress at Chalcis, to which Athens was also to transfer the annual contributions from Oreus and Eretria. Aeschines says, that a talent from Cleitarchus was part of the bribe which he alleges that Demosthenes received for procuring the decree in question. Cleitarchus appears therefore to have come into the above project of Demosthenes and Callias, to whom he would naturally be opposed; but he thought it perhaps a point gained if he could get rid of the remnant of Athenian influence in Eretria. For the possible motives of Demosthenes, see p. 568, a. The plan, however, seems to have fallen to the ground, and Demosthenes in B. C. 341 carried a decree for an expedition to Euboea with the view of putting down the Macedonian interest in the island. On this, Cleitarchus and Philistides, the tyrant of Oreus, sent ambassadors to Athens to prevent, if possible, the threatened invasion; and Aeschines, at whose house the envoys were entertained, appears to have supported their cause in the assembly. But the decree was carried into effect, and the command of the armament was given to Phocion, by whom Cleitarchus and Philistides were expelled from their respective cities. (Aesch. *c. Ctes.* §§ 85—103; Dem. *de Cor.* p. 252, &c.; Diod. xvi. 74; Plut. *Dem.* 17.) [E. E.]

CLEITARCHUS (Κλείταρχος), son of the historian Deinon (Plin. *H. N.* x. 49), accompanied Alexander the Great in his Asiatic expedition, and wrote a history of it. This work has been erroneously supposed by some to have formed the basis of that of Curtius, who is thought to have closely followed, even if he did not translate it. We find Curtius, however, in one passage (ix. 5. § 21) differing from Cleitarchus, and even censuring him for his inaccuracy. Cicero also (*de Leg.* i. 2) speaks very slightingly of the production in question (τὰ περὶ Ἀλέξανδρον), and mentions him again (*Brut.* 11) as one who, in his account of the death of Themistocles, eked out history with a little dash of romance. Quintilian says (*Inst. Or.* x. 1), that his ability was greater than his veracity; and Longinus (*de Sublim.* § 3; comp. Toup. *ad loc.*) condemns his style as frivolous and inflated, applying to it the expression of Sophocles, σμικροῖς μὲν αὐλίσκοις, φορβειᾶς δ' ἄτερ. He is quoted also by Plutarch (*Them.* 27, *Alex.* 46), and several times by Pliny, Athenaeus, and Strabo. The Cleitarchus, whose treatise on foreign words (γλῶσσαι) is frequently referred to by Athenaeus, was a different person from the historian. (Fabric. *Bibl. Graec.* iii. p. 38; Voss, *de Hist. Graec.* p. 90, ed. Westermann.) [E. E.]

CLEITE (Κλείτη), a daughter of king Merops, and wife of Cyzicus. After the murder of her husband by the Argonauts she hung herself, and the tears of the nymphs, who lamented her death, were changed into the well of the name of Cleite. (Apollon. Rhod. i. 967, 1063, &c.) [L. S.]

CLEITODE'MUS. [CLEIDEMUS.]

CLEITO'MACHUS (Κλειτόμαχος), a Carthaginian by birth, and called Hasdrubal in his own language, came to Athens in the 40th year of his age, previously at least to the year 146 B. C. He there became connected with the founder of the New Academy, the philosopher Carneades, under whose guidance he rose to be one of the most distinguished disciples of this school; but he also studied at the same time the philosophy of the Stoics and Peripatetics. Diogenes Laërtius, to whom we are indebted for these notices of the life of Cleitomachus, relates also (iv. 67), that he succeeded Carneades as the head of the Academy on the death of the latter, B. C. 129. (Comp. Steph. Byz. *s. v.* Καρχηδών.) He continued to teach at Athens till as late as B. C. 111, at all events, as Crassus heard him in that year. (Cic. *de Orat.* i. 11.)

Of his works, which amounted to 400 books (βιβλία, Diog. Laërt. *l. c.*), only a few titles are preserved. His main object in writing them was to make known the philosophy of his master Carneades, from whose views he never dissented. Cleitomachus continued to reside at Athens till the end of his life; but he continued to cherish a strong affection for his native country, and when Carthage was taken in B. C. 146, he wrote a work to console his unfortunate countrymen. This work, which Cicero says he had read, was taken from a discourse of Carneades, and was intended to exhibit the consolation which philosophy supplies even under the greatest calamities. (Cic. *Tusc.* iii. 22.) Cicero seems indeed to have paid a good deal of attention to the works of Cleitomachus, and speaks in high terms of his industry, penetration, and philosophical talent. (*Acad.* ii. 6,

31.) He sometimes translates from the works of Cleitomachus, as for instance from the "De sustinendis Offensionibus," which was in four books. (*Acad.* ii. 31.)

Cleitomachus appears to have been well known to his contemporaries at Rome, for two of his works were dedicated to illustrious Romans; one to the poet C. Lucilius, and the other to L. Censorinus, consul in B. C. 149. (Cic. *Acad.* ii. 32.)

Cleitomachus probably treated of the history of philosophy in his work on the philosophical sects (περὶ αἱρέσεων). (Diog. Laërt. ii. 92.)

(Fabric. *Bibl. Graec.* iii. p. 168; Brucker, *Hist. Phil.* i. p. 771; Orelli, *Onom. Tull.* ii. pp. 159, 160; Suid. *s. v.* Κλειτόμαχος.) [A. S.]

CLEITO'MACHUS (Κλειτόμαχος), a Theban athlete, whose exploits are recorded by Pausanias (vi. 15; comp. Suid. *s. v.* Κλειτόμαχος). He won the prize at Olympia in the pancratium in Ol. 141. (B. C. 216.) Aelian mentions (*V. H.* iii. 30) his great temperance, and the care he took to keep himself in good condition. [E. E.]

CLEITO'NYMUS (Κλειτώνυμος), an historian of uncertain date. A work of his on Italy and another on Sybaris are quoted by Plutarch. (*Parall. Min.* 10, 21.) His *Tragica*, also quoted by Plutarch (*de Fluv.* 3), Vossius supposes to have been a collection of the legends which formed the ordinary subjects of ancient tragedy; but it has been proposed to substitute Θρᾳκικῶν for τραγικῶν in the passage in question. (Voss. *de Hist. Graec.* p. 418, ed. Westermann.) [E. E.]

CLEI'TOPHON (Κλειτοφῶν), a Rhodian author of uncertain date, to whom we find the following works ascribed: 1. Γαλατικά, a history of the Gauls, from which Plutarch (*Parallel. Min.* 15) gives a story, parallel to that of Tarpeia in Livy, of a woman of Ephesus, who betrayed the town to Brennus. 2. Ἰνδικά, from the tenth book of which Plutarch (*de Fluv.* 25. § 3) quotes a medical recipe for the jaundice. 3. Ἰταλικά. 4. Κτίσεις, a work on the origin of different cities (Plut. *de Fluv.* 6. § 4), from which we obtain one theory on the etymology of Lugdunum. (See Voss. *de Hist. Graec.* pp. 418, 419.) [E. E.]

CLEITUS (Κλεῖτος). 1. A son of Aegyptus, murdered by Cleite. (Apollod. ii. 1. § 5.)

2. A son of Mantius, carried off by Eos on account of his extraordinary beauty. (Hom. *Od.* xv. 250; Eustath. *ad Hom.* p. 1780.)

3. A son of Peisenor of Troy, slain by Teucrus. (Hom. *Il.* xv. 445, &c.)

4. The beloved friend of Pallene, who fought with his rival Dryas for the possession of Pallene, and conquered him by the assistance of the maiden. Sithon, the father of Pallene, wanted to punish his daughter, but she was rescued from his hands by Aphrodite, and after Sithon's death she married Cleitus, and the country of Pallene derived its name from her. (Conon, *Narrat.* 10; Parthen. *Erot.* 6.)

5. King of the Sithones in Thrace, who gave his daughter Chrysonoe or Torone in marriage to Proteus, who had come to Thrace from Egypt. (Conon, *Narrat.* 32.) [L. S.]

CLEITUS (Κλεῖτος or Κλειτός). 1. Son of Bardylis, king of Illyria. [See p. 463.] In B. C. 335, having received promise of aid from Glaucias, king of the Taulantians, he revolted from Alexander the Great. The latter accordingly invaded his country, and after a campaign, in which the advantage of the Illyrians and their allies lay entirely in the strong positions they were enabled to take up among their hills, compelled him to flee from his dominions and take refuge in those of Glaucias. Arrian mentions a dreadful sacrifice of three boys, three girls, and three black rams, offered by the Illyrians before their first battle with Alexander's troops. (Arr. *Anab.* i. 5, 6; Plut. *Alex.* 11; Diod. xvii. 8.)

2. A Macedonian, surnamed Μέλας, son of Dropides, and brother to Lanice or Hellanice, nurse of Alexander the Great. He saved Alexander's life at the battle of Granicus, B. C. 334, cutting off with a blow of his sword the arm of Spithridates which was raised to slay the king. At the battle of Arbela, B. C. 331, he commanded, in the right wing, the body of cavalry called Ἄγημα (see Polyb. v. 65, xxxi. 3); and when, in B. C. 330, the guards (ἑταῖροι) were separated into two divisions, it being considered expedient not to entrust the sole command to any one man, Hephaestion and Cleitus were appointed to lead respectively the two bodies. In B. C. 328, Artabazus resigned his satrapy of Bactria, and the king gave it to Cleitus. On the eve of the day on which he was to set out to take possession of his government, Alexander, then at Maracanda in Sogdiana, celebrated a festival in honour of the Dioscuri, though the day was in fact sacred to Dionysus—a circumstance which afterwards supplied his friends with a topic of consolation to him in his remorse for the murder of Cleitus, the soothsayers declaring, that his frenzy had been caused by the god's wrath at the neglect of his festival. At the banquet an angry dispute arose, the particulars of which are variously reported by different authors. They agree, however, in stating, that Cleitus became exasperated at a comparison which was instituted between Alexander and Philip, much to the disparagement of the latter, and also at supposing that his own services and those of his contemporaries were depreciated as compared with the exploits of younger men. Being heated with wine, he launched forth into language highly insolent to the king, quoting a passage from Euripides (*Androm.* 683, &c.) to the effect, that the soldiers win by their toil the victories of which the general reaps the glory. Alexander at length, stung to a frenzy of rage, rushed towards him, but was held back by his friends, while Cleitus also was forced from the room. Alexander, being then released, seized a spear, and sprung to the door; and Cleitus, who was returning in equal fury to brave his anger, met him, and fell dead beneath his weapon. (Diod. xvii. 21, 57; Wess. *ad loc.*; Plut. *Alex.* 16, 50-52; Arr. *Anab.* i. 15, iii. 11, 27, iv. 8, 9; Curt. iv. 13. § 26, viii. 1; Just. xii. 6.)

3. Another of Alexander's officers, surnamed Λευκός to distinguish him from the above. He is noted by Athenaeus and Aelian for his pomp and luxury, and is probably the same who is mentioned by Justin among the veterans sent home to Macedonia under Craterus in B. C. 324. (Athen. xii. p. 539, c.; Ael. *V. H.* ix. 3; Just. xii. 12; Arr. *Anab.* vii. 12.)

4. An officer who commanded the Macedonian fleet for Antipater in the Lamian war, B. C. 323, and defeated the Athenian admiral, Eetion, in two battles off the Echinades. In the distribution of provinces at Triparadeisus, B. C. 321, he obtained from Antipater the satrapy of Lydia; and when Antigonus was advancing to dispossess

him of it, in B. C. 319, after Antipater's death, he garrisoned the principal cities, and sailed away to Macedonia to report the state of affairs to Polysperchon. In B. C. 318, after Polysperchon had been baffled at Megalopolis, he sent Cleitus with a fleet to the coast of Thrace to prevent any forces of Antigonus from passing into Europe, and also to effect a junction with Arrhidaeus, who had shut himself up in the town of Cius. [See p. 350, a.] Nicanor being sent against him by Cassander, a battle ensued near Byzantium, in which Cleitus gained a decisive victory. But his success rendered him over-confident, and, having allowed his troops to disembark and encamp on land, he was surprised by Antigonus and Nicanor, and lost all his ships except the one in which he sailed himself. Having reached the shore in safety, he proceeded towards Macedonia, but was slain by some soldiers of Lysimachus, with whom he fell in on the way. (Diod. xviii. 15, 39, 52, 72.) [E. E.]

CLEMENS (Κλήμης), a Greek historian, probably of Constantinople, who wrote, according to Suidas (*s. v.*), respecting the kings and emperors of the Romans, a work to Hieronymus on the figures of Isocrates (περὶ τῶν Ἰσοκρατικῶν σχημάτων), and other treatises. Ruhnken (*Praef. ad Tim. Lex.* p. x.) supposes that Suidas has confounded two different persons, the historian and grammarian, but one supposition seems just as probable as the other. The grammatical works of Clemens are referred to in the Etymologicum Magnum (*s. v.* ζάλη) and Suidas (*s. vv.* Ἥρας, παλίμβολος), and the historical ones very frequently in the Byzantine writers. (Vossius, *de Histor. Graec.* p. 416, ed. Westermann.)

CLEMENS (Κλήμης), a slave of Agrippa Postumus, whose person very much resembled his master's, and who availed himself of this resemblance, after the murder of the latter on the accession of Tiberius in A. D. 14, to personate the character of Agrippa. Great numbers joined him in Italy; he was generally believed at Rome to be the grandson of Tiberius; and a formidable insurrection would probably have broken out, had not Tiberius contrived to have him apprehended secretly. The emperor did not venture upon a public execution, but commanded him to be slain in a private part of the palace. This was in A. D. 16. (Tac. *Ann.* ii. 39, 40; Dion Cass. lvii. 16; comp. Suet. *Tib.* 25.)

CLEMENS ALEXANDRI'NUS, whose name was T. Flavius Clemens, usually surnamed Alexandrinus, is supposed to have been born at Athens, though he spent the greater part of his life at Alexandria. In this way the two statements in which he is called an Athenian and an Alexandrian (Epiphan. *Haer.* xxvii. 6) have been reconciled by Cave. In early life he was ardently devoted to the study of philosophy, and his thirst for knowledge led him to visit various countries,—Greece, southern Italy, Coelo-Syria, Palestine, and Egypt.

It appears, from his own account, that he had various Christian preceptors, of whom he speaks in terms of great respect. One of them was a Jew by birth, and several were from the East. At length, coming to Egypt, he sought out Pantaenus, master of the Christian school at Alexandria, to whose instructions he listened with much satisfaction, and whom he prized far more highly than all his former teachers. It is not certainly known whether he had embraced Christianity before hearing Pantaenus, or whether his mind had only been favourably inclined towards it in consequence of previous inquiries. Probably he first became a Christian under the influence of the precepts of Pantaenus, though Neander thinks otherwise. After he had joined the Alexandrian church, he became a presbyter, and about A. D. 190 he was chosen to be assistant to his beloved preceptor. In this latter capacity he continued until the year 202, when both principal and assistant were obliged to flee to Palestine in consequence of the persecution under Severus. In the beginning of Caracalla's reign he was at Jerusalem, to which city many Christians were then accustomed to repair in consequence of its hallowed spots. Alexander, bishop of Jerusalem, who was at that time a prisoner for the gospel, recommended him in a letter to the church at Antioch, representing him as a godly minister, a man both virtuous and well-known, whom they had already seen, and who had confirmed and promoted the church of Christ. It is conjectured, that Pantaenus and Clement returned, after an absence of three years, in 206, though of this there is no certain evidence. He must have returned before 211, because at that time he succeeded Pantaenus as master of the school. Among his pupils was the celebrated Origen. Guerike thinks, that he died in 213; but it is better to assume with Cave and Schröckh, that his death did not take place till 220. Hence he flourished under the reigns of Severus and Caracalla, 193—217.

It cannot safely be questioned, that Clement held the fundamental truths of Christianity and exhibited genuine piety. But in his mental character the philosopher predominated. His learning was great, his imagination lively, his power of perception not defective; but he was unduly prone to speculation. An eclectic in philosophy, he eagerly sought for knowledge wherever it could be obtained, examining every topic by the light of his own mind, and selecting out of all systems such truths as commended themselves to his judgment. "I espoused," says he, "not this or that philosophy, not the Stoic, nor the Platonic, nor the Epicurean, nor that of Aristotle; but whatever any of these sects had said that was fit and just, that taught righteousness with a divine and religious knowledge, all *that* being selected, I call philosophy." He is supposed to have leaned more to the Stoics than to any other sect. He seems, indeed, to have been more attached to philosophy than any of the fathers with the exception of Origen.

In comprehensiveness of mind Clement was certainly deficient. He never develops great principles, but runs chiefly into minute details, which often become trifling and insipid. In the interpretation of the Scriptures he was guided by fancy rather than fixed rules deduced from common sense. He pursues no definite principles of exposition, neither does he penetrate into the essential nature of Christianity. His attainments in purely religious knowledge could never have been extensive, as no one doctrine is well stated. From his works no system of theology can be gathered. It were preposterous to recur to them for sound exegesis, or even a successful development of the duties of a Christian, much less for an enlightened estimate of the obligations under which men are laid to their Creator and to each other. It may be questioned, whether he had the ability to compose a connected system of theology, or a code of Christian morality.

Doubtless great allowance should be made for the education and circumstances of the writer, the character of the age in which he lived, the persons for whom chiefly he wrote, the modes of thought then current, the entire circle of influences by which he was surrounded, the principal object he had in view; but after all deductions, much theological knowledge will not be attributed to him. The speculative philosopher is still more prominent than the theologian—the allegoriser rather than the expounder of the Bible appears—the metaphysician eclipses the Christian.

The works of Clement which have reached us are his Λόγος Προτρεπτικός πρὸς Ἕλληνας or *Hortatory Address to the Greeks;* Παιδαγωγός, or *Teacher;* Στρωματεῖς, or *Miscellanies;* and Τίς ὁ σωζόμενος Πλούσιος; *Quis Dives salvetur?* In addition to these, he wrote Ὑποτυπώσεις in eight books; περὶ τοῦ Πάσχα, i. e. *de Paschate;* περὶ Νηστείας, i. e. *de Jejunio;* περὶ Καταλαλιᾶς, i. e. *de Obtrectatione;* Προτρεπτικὸς εἰς Ὑπομονήν, i. e. *Exhortatio ad Patientiam;* Κανὼν Ἐκκλησιαστικός, i. e. *Canon Ecclesiasticus*, or *de Canonibus Ecclesiasticis;* εἰς τὴν Προφήτην Ἀμώς, *On the Prophet Amos;* περὶ Προνοίας and Ὅροι διαφόροι. If the ὑποτυπώσεις be the same as the *Adumbrationes* mentioned by Cassiodorus, as is probable, various fragments of them are preserved and may be seen in Potter's edition. Perhaps the ἐκλογαὶ ἐκ τῶν προφητικῶν, which are also given by Potter, were originally a part of the ὑποτυπώσεις. Among the fragments printed in the same edition are also ἐκ τῶν Θεοδότου καὶ τῆς ἀνατολικῆς καλουμένης διδασκαλίας κατὰ τοὺς Οὐαλεντίνου χρόνους ἐπιτομαί, *i. e.* extracts from the writings of Theodotus and the doctrine called oriental, relating to the times of Valentinus. Whether these excerpts were really made by Clement admits of doubt, though Sylburg remarks that the style and phraseology resemble those of the Alexandrine father. The fragments of his lost works have been industriously collected by Potter, in the second volume of his edition of Clement's works; but Fabricius, at the end of his second volume of the works of Hippolytus, published some of the fragments more fully, along with several not found in Potter's edition. There are also fragments in the *Biblioth. Patr.* of Galland. In various parts of his writings Clement speaks of other works which he had written or intended to write. (See Potter, vol. ii. p. 1045.)

His three principal works constitute parts of a whole. In the *Hortatory Address* his design was to convince the Heathens and to convert them to Christianity. It exposes the impurities of polytheism as contrasted with the spirituality of Christianity, and demonstrates the superiority of the gospel to the philosophy of the Gentile world by shewing, that it effectually purifies the motives and elevates the character. The *Paedagogue* takes up the new convert at the point to which he is supposed to have been brought by the hortatory address, and furnishes him with rules for the regulation of his conduct. In the first chapter he explains what he means by the term *Paedagogue*,—one who instructs children, leading them up to manhood through the paths of truth. This preceptor is none other than *Jesus Christ*, and the children whom he trains up are simple, sincere believers. The author goes into minutiae and trifling details, instead of dwelling upon great precepts applicable to human life in all circumstances. The *Stromata* are in eight books, but probably the last book did not proceed from Clement himself. The treatise is rambling and discursive, without system, order, or method, but contains much valuable information on many points of antiquity, particularly the history of philosophy. The principal information respecting Egyptian hieroglyphics is contained in the fifth book of this work of Clement. His object was to delineate in it the perfect Christian or *Gnostic*, after he had been instructed by the *Teacher* and thus prepared for sublime speculations in philosophy and theology. The eighth book is a treatise on logic, so that the original seems to have been lost, and this one substituted in its place. Bishop Kaye, however, inclines to the opinion, that it is a genuine production of Clement. The treatise entitled τίς ὁ σωζόμενος is practical, shewing to what temptations the rich are particularly exposed. It has the appearance of a homily. His *Hypotyposes* in eight books (ὑποτυπώσεις, translated *adumbrationes* by Cassiodorus) contained, according to Eusebius (*Hist. Eccl.* iv. 14), a summary exposition of the books of Scripture. Photius gives a most unfavourable account of it, affirming that it contained many fabulous and impious notions similar to those of the Gnostic heretics. But at the same time he suggests, that these monstrous sentiments may not have proceeded from Clement, as there is nothing similar to them in his acknowledged works. Most probably they were interpolated.

The following are the chief editions of Clement's works:—Victorii, Florentiae, 1550, fol., Graecè. This is the editio princeps. Frid. Sylburgii, Heidelberg, 1592, fol. Gr. et Lat. Herveti, "Protrepticus et Paedagogus," et Strozzae libri viii. "Stromatum," Florent. 1551, fol. Lat. Herveti, "Protrepticus, Paedagogus, et Stromata," Basil. 1556, fol. and 1566, fol., Paris, 1572 and 1590, fol. in the Bibliotheca Patrum, vol. iii. 1677, fol. Lugd. Sylburgii et Heinsii, Lugd. Bat. 1616, fol. Gr. et Lat.; this edition was reprinted with the additional notes of Ducaeus at Paris, 1629, fol., Paris, 1641, fol. and Colon. 1688, fol. Potteri, Oxon. 1715, fol. 2 vols. Gr. et Lat.; this edition is incomparably the best. Oberthür, Wirceb. 1788—89, 8vo. 3 vols. Gr. et Lat. Klotz, Lips. 1830—34, 8vo. 4 vols. Graecè. A. B. Cailleau, in the "Collectio selecta SS. Ecclesiae Patrum," Paris, 1827 &c., vol. iv. 8vo. Lat. The treatise "Quis Dives salvetur" was published in Greek and Latin, with a commentary by Segaar, Traj. 1816, 8vo.; and in Latin by Dr. H. Olshausen, Regiom. 1831, 12mo. The Hymn to Christ the Saviour at the end of the Paedagogus, was published in Greek and Latin by Piper, Goetting. 1835, 8vo.

(See Le Nourry's *Apparatus ad Bibl. maxim. Patrum*, Paris, 1703, fol. lib. iii.; P. H. de Groot, *De Clem. Alexandr. Disp.* Groning. 1826, 8vo.; H. E. F. Guerike, *Comment. Histor. et Theolog. de Schola, quae Alexandriae floruit, Catechetica*, Halae, 1824–25, 8vo.; Matter, *Essai histor. sur l'Ecole d'Alexandrie*, Paris, 1820, 2 vols. 8vo.; Redepenning, *Origines*, Bonn, 1841, 8vo.; Neander, *De Fidei Gnoseosque Ideae, qua ad se invicem atque ad Philosophiam referatur ratione secundum mentem Clementis Alex.*, Heidelb. 1811, 8vo.; *Allgemeine Gesch. der Christ. Religion und Kirche*, i. 3, Hamburg, 1827, 8vo.; Guerike, *Handbuch der Kirchengeschichte, fünfte Auflage*, 2 vols. Halle, 1843, 8vo.;

Baur, *Die Christliche Gnosis*, Tübing. 1835, 8vo.; Dähne, *De γνώσει Clementis Alex.* Hal. 1831, 8vo.; Bp. Kaye's *Account of the Writings and Opinions of Clement of Alexandria*, London, 1835, 8vo.; Davidson's *Sacred Hermeneutics*, Edinb. 1843, 8vo.; Cave's *Historia Literaria*, Lond. 1688, fol.; Gieseler's *Text-book of Ecclesiastical History*, translated by Cunningham, Philadelph. 1836, 3 vols. 8vo. vol. i.; Euseb. *Histor. Eccles.* lib. v. et vi., ed. Heinichen, 1827—30, Lips.) [S. D.]

CLEMENS ARRETI'NUS, a man of Senatorial rank, connected by marriage with the family of Vespasian, and an intimate friend of Domitian, was appointed by Mucianus praefect of the praetorian guards in A. D. 70, a dignity which his father had formerly held under Caligula. (Tac. *Ann.* iv. 68.) Clemens probably did not hold this command long, and the appointment of Mucianus may have been regarded as altogether void, as Suetonius says (*Tib.* 6), that Titus was the first senator who was praefect of the praetorians, the office being up to that time filled by a knight. Notwithstanding, however, the friendship of Domitian with Clemens, he was one of the victims of the cruelty of this emperor when he ascended the throne. (Suet. *Dom.* 11.)

CLEMENS, A'TRIUS, a friend of the younger Pliny, who has addressed two of his letters to him. (*Ep.* i. 10, iv. 2.)

CLEMENS, CA'SSIUS, was brought to trial about A. D. 195, for having espoused the side of Niger; but defended himself with such dignity and freedom, that Severus, in admiration, not only granted him his life, but allowed him to retain half of his property. (Dion Cass. lxxiv. 9.)

CLEMENS, T. FLA'VIUS, was cousin to the emperor Domitian, and his colleague in the consulship, A. D. 95, and married Domitilla, also a relation of Domitian. His father was Flavius Sabinus, the elder brother of the emperor Vespasian, and his brother Flavius Sabinus, who was put to death by Domitian. (Suet. *Domit.* 10.) Domitian had destined the sons of Clemens to succeed him in the empire, and, changing their original names, had called one Vespasian and the other Domitian; but he subsequently put Clemens to death during the consulship of the latter. (Suet. *Domit.* 15.) Dion Cassius says (lxvii. 14), that Clemens was put to death on a charge of atheism, for which, he adds, many others who went over to the Jewish opinions were executed. This must imply that he had become a Christian; and for the same reason his wife was banished to Pandataria by Domitian. (Comp. Philostr. *Apoll.* viii. 15; Euseb. *H. E.* iii. 14; Hieronym. *Ep.* 27.) To this Clemens in all probability is dedicated the church of St. Clement at Rome, on the Caelian hill, which is believed to have been built originally in the fifth century, although its site is now occupied by a more recent, though very ancient, structure. In the year 1725 Cardinal Annibal Albani found under this church an inscription in honour of Flavius Clemens, martyr, which is described in a work called *T. Flavii Clementis Viri Consularis et Martyris Tumulus illustratus*, Urbino, 1727. Some connect him with the author of the Epistle to the Corinthians. [CLEMENS ROMANUS.] [G. E. L. C.]

CLEMENS, PACTUMEIUS, a Roman jurist, who probably died in the lifetime of Pomponius, for Pomponius mentions him as if he were no longer living, and cites, on his authority, a constitution of the emperor Antoninus: "Pactumeius Clemens aiebat imperatorem Antoninum constituisse." (Dig. 40. tit. 7. s. 21. § 1.) The name Antoninus is exceedingly ambiguous, as it belongs to Pius, Marcus, L. Verus, Commodus, Caracalla, Geta, Diadumenus, and Elagabalus; but in the compilations of Justinian, the name Antoninus, without addition, refers either to Caracalla, M. Aurelius, or Pius—usually to the first; to the second, if used by a jurist who lived earlier than Caracalla, and not earlier than Marcus; to the third, if used by a jurist who was living under Pius. (Zimmern, *R. R. G.* i. p. 184, n. 8.) Here it probably denotes Pius, of whom Pactumeius Clemens may be supposed to have been a contemporary. [J. T. G.]

CLEMENS ROMA'NUS, was bishop of Rome at the end of the first century. He is probably the same as the Clement whom St. Paul mentions (*Phil.* iv. 3) as one of "his fellow workers, whose names are in the Book of Life." To Clement are ascribed two epistles addressed to the Corinthian Church, and both probably genuine, the first certainly so. From the style of the second, Neander (*Kirchengesch.* iii. p. 1100) considers it as a fragment of a sermon rather than an epistle. The first was occasioned by the divisions which distracted the Church of Corinth, where certain presbyters had been unjustly deposed. The exhortations to unity are enforced by examples from Scripture, and in addition to these are mentioned the martyrdoms of St. Peter and St. Paul. Of the latter it is said, that he went ἐπὶ τὸ τέρμα τῆς δύσεως—a passage which has been considered to favour the supposition that the apostle executed the intention of visiting Spain, which he mentions, *Rom.* xv. 24.

The epistle seems to contain an important interpolation (§ 40, &c.). In these chapters is suddenly introduced, in the midst of practical exhortations, a laboured comparison between the Jewish priesthood and Christian ministry, and the theory of the former is transferred to the latter. This style of speaking savours in itself of a later age, and is opposed to the rest of the epistle, which uniformly speaks of the church and its offices in their simplest form and relations. The whole tone of both epistles is meek, pious, and Christian, though they are not free from that tendency to find types in greater number than the practice of Scripture warrants, which the later fathers carried to so extravagant a length. Thus, when Rahab is quoted as an example of faith and hospitality, the fact of her hanging a *scarlet* thread from her window is made to typify our redemption through Christ's blood. In the midst of much that is wise and good we are surprised to find the fable of the phoenix adduced in support of the resurrection of the body.

As one of the very earliest apostolical fathers, the authority of Clement is valuable in proving the authenticity of certain books of the New Testament. The parts of it to which he refers are the gospels of St. Matthew and St. Luke, the epistle of St. James, the first of St. Peter, and several of St. Paul, while from the epistle to the Hebrews he quotes so often, that by some its authorship has been attributed to him. Two passages are quoted (i. § 46, and ii. § 4) with the formula γέγραπται, which do not occur in Scripture; we also find reference to the apocryphal books of Wisdom and Judith; a traditionary conversation is

related between our Lord and St. Peter; and a story is given from the spurious gospel to the Egyptians. (*Ep.* ii. § 12; comp. Clem. Alex. *Strom.* iii. p. 465.) The genuineness of the Homily or 2nd Epistle is denied by Jerome (*Catal.* c. 15) and Photius (*Bibl.* Cod. 113), and it is not quoted by any author earlier than Eusebius. Besides these works two other letters were preserved as Clement's in the Syrian church, and published by Wetstein in the appendix to his edition of the New Testament. They are chiefly occupied by the praises of celibacy, and it therefore seems a fair ground of suspicion against them that they are not quoted before the fourth century, though, from the ascetic disposition prevalent in the North African and other Western churches, it seems unlikely that no one should ever have appealed to such an authority. Other writings are also falsely attributed to Clement. Such are the *Recognitiones* (a name given to the work from the Latin translation of Ruffinus), which purport to contain a history of Clement himself, who is represented as a convert of St. Peter, and in the course of it *recognizes* his father, whom he had lost. Of this there is a convenient edition by Gersdorf in his *Bibliotheca Patrum Ecclesiasticorum Latinorum selecta.* (Leipzig and Brussels, 1837.) The collection of Apostolical Constitutions is also attributed to Clement, though certainly without foundation, as they are plainly a collection of the ecclesiastical rules of various times and places. (See Krabbe, *Ueber den Ursprung und Inhalt der Apostol. Constitutionen*, 1839.) Lastly, we may just mention the *Clementines*,—homilies of a Judaizing tendency, and supposed by Neander (*Genetische Entwickelung*, &c. p. 367) to be written by a member of the Ebionitish sect.

The true particulars of Clement's life are quite unknown. Tillemont (*Mémoires*, ii. p. 147) supposes that he was a Jew; but the second epistle is plainly written by a Gentile. Hence some connect him with Flavius Clemens who was martyred under Domitian. It is supposed, that Trajan banished Clement to the Chersonese, where he suffered martyrdom. Various dates are given for the first Epistle. Grabe (*Spic. Patr.* i. p. 254) has fixed on A. D. 68, immediately after the martyrdom of St. Peter and St. Paul; while others prefer A. D. 95, during Domitian's persecution.

The Epistles were first published at Oxford by Patric Young, the king's librarian, from the Codex Alexandrinus, to the end of which they are appended (the second only as a fragment), and which had been sent by Cyrillus Lucaris, patriarch of Constantinople, to Charles I. They were republished by F. Rous, provost of Eton, in 1650; by Fell, bishop of Oxford, in 1669; Cotelerius, at Paris, in 1672; Ittig, at Leipzig, 1699; Wotton, at Cambridge, 1718; Galland, at Venice, 1765; Jacobson, at Oxford, in 1838; and by Hefele, at Tübingen, 1839. Most of the above editions contain the works of other fathers also. Of the various texts, Hefele's is the best, and has been republished in England (1843) in a convenient form, with an introduction, by Mr. Grenfell, one of the masters of Rugby. The best English translation is that of Chevallier (Cambridge, 1833), founded on a previous translation made by Archbishop Wake, 1693. [G. E. L. C.]

CLEMENS, TERE'NTIUS, a Roman jurist, contemporary with Julianus, whom he once cites by the expression Julianus *noster*. (Dig. 28. tit. 6. s. 6.) From this we infer, not that he was a pupil of Julianus, but that he belonged to the same legal school. (Compare Dig. 7. tit. 7. s. 5.) He probably therefore flourished in the time of Hadrian. It has been suggested from the agreement of date, that he was the same person as Pactumeius Clemens, and that his name in full was Ter. Pactumeius Clemens, but this is not likely. No jurist is mentioned in the Digest by the name Clemens simply, but, as if expressly for the sake of distinction, we have always either Terentius Clemens or Pactumeius Clemens. Terentius is nowhere cited in any extant fragment of any other jurist. He wrote a treatise on the famous lex Julia et Papia Poppaea, with the title "*Ad Leges* Libri xx.," and of this work 35 fragments (belonging, according to Blume's hypothesis, to the *classis edictalis*), are preserved in the Digest. They are explained by Heineccius in his excellent commentary on the lex Julia et Papia Poppaea. [Comp. CLEMENS PACTUMEIUS.] [J. T. G.]

CLEME'NTIA, a personification of Clemency, was worshipped as a divinity at Rome, especially in the time of the emperors. She had then temples and altars, and was represented, as we still see on coins, holding a patera in her right, and a lance in her left hand. (Claudian, *De Laud. Stil.* ii. 6, &c.; Stat. *Theb.* xii. 481, &c.; comp. Hirt, *Mythol. Bilderbuch*, ii. p. 113.) [L. S.]

CLEOBIS. [BITON.]

CLEOBULI'NE (Κλεοβουλίνη), called also CLEOBULE'NE and CLEOBU'LE (Κλεοβουλήνη, Κλεοβούλη), was daughter to Cleobulus of Lindus, and is said by Plutarch to have been a Corinthian by birth. From the same author we learn that her father called her Eumetis, while others gave her the name which marks her relation to Cleobulus. She is spoken of as highly distinguished for her moral as well as her intellectual qualities. Her skill in riddles, of which she composed a number in hexameter verse, is particularly recorded, and we find ascribed to her a well-known one on the subject of the year [CLEOBULUS], as well as that on the cupping-glass, which is quoted with praise by Aristotle. A play of Cratinus, called Κλεοβουλῖναι, and apparently having reference to her, is mentioned by Athenaeus. (Plut. *de Pyth. Orac.* 14, *Conv.* vii. *Sap.* 3; Diog. Laërt. i. 89; Menag. *ad loc.*; Clem. Alex. *Strom.* iv. 19; Suid. *s. v.* Κλεοβουλίνη; Arist. *Rhet.* iii. 2. § 12; Athen. iv. p. 171, b., x. p. 448, c.; Casaub. *ad loc.*; Fabric. *Bibl. Graec.* ii. pp. 117, 121, 654; Meineke, *Hist. Crit. Com. Graec.* p. 277.) Cleobuline was also the name of the mother of Thales. (Diog. Laërt. i. 22.) [E. E.]

CLEOBU'LUS (Κλεόβουλος), one of the Seven Sages, was son of Evagoras and a citizen of Lindus in Rhodes, for Duris seems to stand alone in stating that he was a Carian. (Diog. Laërt. i. 89; Strab. xiv. p. 655.) He was a contemporary of Solon's, and must have lived at least as late as B. C. 560 (the date of the usurpation of Peisistratus), if the letter preserved in Diogenes Laërtius is genuine, which purports to have been written by Cleobulus to Solon, inviting him to Lindus, as a place of refuge from the tyrant. In the same letter Lindus is mentioned as being under democratic government; but Clement of Alexandria (*Strom.* iv. 19) calls Cleobulus king of the Lindians, and Plutarch (*de Ei ap. Delph.* 3) speaks of

him as a tyrant. These statements may, however, be reconciled, by supposing him to have held, as *αἰσυμνήτης*, an authority delegated by the people through election. (Arist. *Polit.* iii. 14, 15, *ad fin.* iv. 10, ed. Bekk.) Much of the philosophy of Cleobulus is said to have been derived from Egypt. He wrote also lyric poems, as well as riddles (*γρῖφους*) in verse. Diogenes Laërtius also ascribes to him the inscription on the tomb of Midas, of which Homer was considered by others to have been the author (comp. Plat. *Phaedr.* p. 264), and the riddle on the year (*εἷς ὁ πατήρ, παῖδες δὲ δυώδεκα, κ. τ. λ.*), generally attributed to his daughter Cleobuline. He is said to have lived to the age of sixty, and to have been greatly distinguished for strength and beauty of person. Many of his sayings are on record, and one of them at least,—*δεῖν συνοικίζειν τὰς θυγατέρας, παρθένους μὲν τὴν ἡλικίαν, τῷ δὲ φρονεῖν γυναῖκας*,—shews him to have had worthier views of female education than were generally prevalent; while that he *acted* on them is clear from the character of his daughter. (Diog. Laërt. i. 89—93; Suid. *s. v.* Κλεόβουλος; Clem. Alex. *Strom.* i. 14; Fabric. *Bibl. Graec.* ii. pp. 117, 121, 654; comp. *Dict. of Ant. s. v.* Χελιδόνια.) [E. E.]

CLEOBU'LUS (Κλεόβουλος), ephor with Xenares at Sparta B. C. 422–1, the second year of the peace of Nicias. To this peace they were hostile, and signalized their ephoralty by an intrigue with the Boeotians and Corinthians, with the purpose of forming anew the Lacedaemonian league so as to include the Argives, the fear of whose hostility was the main obstacle in the way of the war-party at Sparta. (Thuc. v. 36—38.) [A. H. C.]

CLEO'CHARES (Κλεοχάρης), a Greek orator of Myrleia in Bithynia, contemporary with the orator Democharcs and the philosopher Arcesilas, towards the close of the third century B. C. The chief passage relating to him is in Rutilius Lupus, *de Figur. Sentent.* p. 1, 3, where a list of his orations is given. He also wrote on rhetoric: a work in which he compared the styles of Isocrates and Demosthenes, and said that the former resembled an athlete, the latter a soldier, is quoted by Photius. (Cod. 176, p. 121, b. 9, ed. Bekker.) The remark there quoted is, however, ascribed to Philip of Macedon by Photius himself (Cod. 265, p. 493, b. 20, ed. Bekker), and by the Pseudo-Plutarch (*de Vit. X Or.* viii. 25, p. 845, c.). The obvious explanation is, that Cleochares inserted the observation in his work as having been made by Philip. None of his orations are extant. (Strab. xii. p. 566; Diog. Laërt. iv. 41; Ruhnken, *ad Rutil. Lup.* i. p. 5, &c., and *Hist. Crit. Or. Gr.* 63, pp. 185, 186; Westermann, *Gesch. der Beredtsamkeit in Griechenland*, § 76.) [P. S.]

CLEO'CRITUS (Κλεόκριτος), an Athenian, herald of the Mysteries, was one of the exiles who returned to Athens with Thrasybulus. After the battle of Munychia, B. C. 404, being remarkable for a very powerful voice, he addressed his countrymen who had fought on the side of the Thirty, calling on them to abandon the cause of the tyrants and put an end to the horrors of civil war. (Xen. *Hell.* ii. 4. §§ 20–22.) His person was as burly as his voice was loud, as we may gather from the joke of Aristophanes (*Ran.* 1433), who makes Euripides propose to fit on the slender Cinesias by way of wings to Cleocritus, and send them up into the air together to squirt vinegar into the eyes of the Spartans. The other passage also in which Aristophanes mentions him (*Av.* 876), may perhaps be best explained as an allusion to his stature. (See Schol. *ad loc.*) [E. E.]

CLEODAEUS (Κλεόδαιος), a son of the Heracleid Hyllus, who was as unsuccessful as his father in his attempt to conquer Peloponnesus. In after times he had a heroum at Sparta. (Apollod. ii. 8. § 2; Paus. iii. 15. § 7.) [L. S.]

CLEODE'MUS MALCHUS (Κλεόδημος Μάλχος), an historian of uncertain date. He wrote a history of the Jews, to which we find reference made by Alexander Polyhistor in a passage quoted from the latter by Josephus. (*Ant.* i. 15.) The name of Malchus is said to be of the same meaning in Syriac as that of Cleodemus in Greek. [E. E.]

CLEODE'MUS (Κλεόδημος), the name of a physician introduced by Plutarch in his *Septem Sapientum Convivium* (c. 10, ed. Tauchn.), and said to have used cupping more frequently than any other physician of his age, and to have brought that remedy into great repute by his example, in the first century after Christ. [W. A. G.]

CLEOETAS (Κλεοίτας), a sculptor and architect, celebrated for the skilful construction of the *ἄφεσις* or starting-place in the stadium at Olympia. (Paus. vi. 20. § 7.) He was the author of a bronze statue of a warrior which existed at the acropolis of Athens at the time of Pausanias. (i. 24. § 3.) As he was the son and father of an Aristocles (Visconti, *Oeuvres diverses*, vol. iii. p. 372), Thiersch (*Epochen d. Bild. Kunst.* p. 281, &c.) and Sillig (*Catal.* p. 153) reckon him as one of the Sicyonian artists, among whom Aristocles, the brother of Canachus, is a conspicuous name, and assign him therefore to Ol. 61. But this is a manifest error, as may be seen by comparing two passages of Pausanias (vi. 3. § 4, vi. 9. § 1); and it is highly probable that Cleoetas was an Athenian. His name occurs (Ol. 86) in an inscription, from which we learn, that he was one of Phidias' assistants, that he accompanied his master to Olympias, and that thus he came to construct the the *ἄφεσις*. (Müller, *de Phidia*, i. 13; Böckh, *Corp. Inscript. Graec.* vol. i. pp. 39, 237, 884; Schultz, in *Jahn's Jahrbücher für Philologie*, 1829, p. 73; Brunn, *Artific. liberae Graeciae tempora*, p. 23.) [L. U.]

CLEO'MACHUS (Κλεόμαχος). 1. It is supposed that there was a tragic poet of this name, contemporary with Cratinus; but there can be little doubt that the passages of Cratinus on which this notion is founded (*ap. Athen.* xiv. p. 638, f.) refer to the lyric poet Gnesippus, the son of Cleomachus, and that for *τῷ* Κλεομάχῳ and *ὁ* Κλεόμαχος we ought to read *τῷ* Κλεομάχου and *ὁ* Κλεομάχου. (Bergk, *Reliq. Com. Att.* p. 33, &c.; Meineke, *Frag. Com. Graec.* ii. pp. 27—29; GNESIPPUS.) Of Cleomachus, the father of Gnesippus, nothing is known, unless he be the same as the lyric poet mentioned below.

2. Of Magnesia, a lyric poet, was at first a boxer, but having fallen violently in love, he devoted himself to the composition of poems of a very licentious character. (Strab. xiv. p. 648; Tricha, *de Metris*, p. 34.) From the resemblance in character between his poetry and that of Gnesippus, it might be inferred that he is the same person as the father of Gnesippus; but Strabo mentions him among the celebrated men of Magnesia in such a

way that, if he adheres in this case to his usual practice of giving the names in chronological order, this Cleomachus would fall much later than the time of Gnesippus. His name was given to a variety of the Ionic a Majore metre. (Hephaestion, xi. p. 62, ed. Gaisford.) [P. S.]

CLEO'MBROTUS (Κλεόμβροτος), son of Anaxandrides, king of Sparta, brother of Dorieus and Leonidas, and half-brother of Cleomenes. (Herod. v. 41.) He became regent after the battle of Thermopylae, B. C. 480, for Pleistarchus, infant son of Leonidas, and in this capacity was at the head of the Peloponnesian troops who at the time of the battle of Salamis were engaged in fortifying the isthmus. (Herod. viii. 71.) The work was renewed in the following spring, till deserted for the commencement of the campaign of Plataea. Whether Cleombrotus was this second time engaged in it cannot be gathered with certainty from the expression of Herodotus (ix. 10), "that he died shortly after leading home his forces from the Isthmus in consequence of an eclipse of the sun." Yet the date of that eclipse, Oct. 2nd, seems to fix his death to the end of B. C. 480 (thus Müller, *Prolegom.* p. 409), nor is the language of Herodotus very favourable to Thirlwall's hypothesis, according to which, with Clinton (*F. H.* ii. p. 209), he places it early in 479. (*Hist. of Greece*, ii. p. 328.) He left two sons,—the noted Pausanias, who succeeded him as regent, and Nicomedes. (Thuc. i. 107.) [A. H. C.]

CLEO'MBROTUS I. (Κλεόμβροτος), the 23rd king of Sparta, of the Agid line, was the son of Pausanias. He succeeded his brother AGESIPOLIS I. in the year 380 B. C., and reigned nine years. After the deliverance of Thebes from the domination of Sparta [PELOPIDAS], Cleombrotus was sent into Boeotia, at the head of a Lacedaemonian army, in the spring of B. C. 378, but he only spent sixteen days in the Theban territory without doing any injury, and then returned home, leaving Sphodrias as harmost at Thespiae. On his march home his army suffered severely from a storm. His conduct excited much disapprobation at Sparta, and the next two expeditions against Thebes were entrusted to the other king, AGESILAUS II. In the year 376, on account of the illness of Agesilaus, the command was restored to Cleombrotus, who again effected nothing, but returned to Sparta in consequence of a slight repulse in the passes of Cithaeron. This created still stronger dissatisfaction: a congress of the allies was held at Sparta, and it was resolved to prosecute the war by sea. [CHABRIAS; POLLIS.] In the spring of 374, Cleombrotus was sent across the Corinthian gulf into Phocis, which had been invaded by the Thebans, who, however, retreated into Boeotia upon his approach. He remained in Phocis till the year 371, when, in accordance with the policy by which Thebes was excluded from the peace between Athens and Sparta, he was ordered to march into Boeotia. Having avoided Epaminondas, who was guarding the pass of Coroneia, he marched down upon Creusis, which he took, with twelve Theban triremes which were in the harbour; and he then advanced to the plains of Leuctra, where he met the Theban army. He seems to have been desirous of avoiding a battle, though he was superior to the enemy in numbers, but his friends reminded him of the suspicions he had before incurred by his former slowness to act against the Thebans, and warned him of the danger of repeating such conduct in the present crisis. In accusing Cleombrotus of rashness in fighting, Cicero (*Off.* i. 24) seems to have judged by the result. There was certainly as much hesitation on the other side. In the battle which ensued [EPAMINONDAS; PELOPIDAS] he fought most bravely, and fell mortally wounded, and died shortly after he was carried from the field. According to Diodorus, his fall decided the victory of the Thebans. He was succeeded by his son AGESIPOLIS II. (Xen. *Hell.* v. 4. §§ 14–18, 59, vi. 1. § 1, c. 4. § 15; Plut. *Pelop.* 13, 20–23, *Ages.* 28; Diod. xv. 51—55; Paus. i. 13. § 2, iii. 6. § 1, ix. 13. §§ 2—4; Manso, *Sparta*, iii. 1. pp. 124, 133, 138, 158.) [P. S.]

CLEOMBROTUS II., the 30th king of Sparta of the Agid line, was of the royal race, though not in the direct male line. He was also the son-in-law of Leonidas II., in whose place he was made king by the party of Agis IV. about 243 B. C. On the return of Leonidas, Cleombrotus was deposed and banished to Tegea, about 240 B. C. [AGIS IV.] He was accompanied into exile by his wife Cheilonis, through whose intercession with her father his life had been spared, and who is mentioned as a conspicuous example of conjugal affection. He left two sons, Agesipolis and Cleomenes, of whom the former became the father and the latter the guardian of AGESIPOLIS III. (Plut. *Agis*, 11, 16—18; Paus. iii. 6; Polyb. iv. 35; Manso, *Sparta*, iii. 1, pp. 284, 298.) [P. S.]

CLEO'MBROTUS (Κλεόμβροτος), an Academic philosopher of Ambracia, who is said to have thrown himself down from a high wall, after reading the *Phaedon* of Plato; not that he had any sufferings to escape from, but that he might exchange this life for a better. (Callimach. *Epigr.* 60, ap. Brunck, *Anal.* i. p. 474, Jacobs, i. p. 226; Agath. Schol. *Ep.* 60. v. 17, ap. Brunck, *Anal.* iii. p. 59, Jacobs, iv. p. 29; Lucian, *Philop.* 1; Cic. *pro Scaur.* ii. 4, *Tusc.* i. 34; Augustin. *de Civ. Dei*, i. 22; Fabric. *Bibl. Graec.* iii. p. 168.) The disciple of Socrates, whom Plato mentions as being in Aegina when Socrates died, may possibly be the same person. (*Phaedon*, 2, p. 59, c.) [P. S.]

CLEOME'DES (Κλεομήδης), an Athenian, son of Lycomedes, was one of the commanders of the expedition against Melos in B. C. 416. He is mentioned also by Xenophon as one of the 30 tyrants appointed in B. C. 404. (Thuc. v. 84, &c.; Xen. *Hell.* ii. 3. § 2.) Schneider's conjecture with respect to him (*ad Xen. l. c.*) is inadmissible. [E. E.]

CLEOME'DES (Κλεομήδης), of the island Astypalaea, an athlete, of whom Pausanias (vi. 9) and Plutarch (*Rom.* 28) record the following legend:—In Ol. 72 (B. C. 492) he killed Iccus, his opponent, in a boxing-match, at the Olympic games, and the judges (Ἑλλανοδίκαι) decided that he had been guilty of unfair play, and punished him with the loss of the prize. Stung to madness by the disgrace, he returned to Astypalaea, and there in his frenzy he shook down the pillar which supported the roof of a boys' school, crushing all who were in it beneath the ruins. The Astypalaeans preparing to stone him, he fled for refuge to the temple of Athena, and got into a chest, which his pursuers, having vainly attempted to open it, at length broke to pieces; but no Cleomedes was there. They sent accordingly to consult the Delphic oracle, and received the following answer:—

Ὕστατος ἡρώων Κλεομήδης Ἀστυπαλαιεύς,
Ὃν θυσίαις τιμᾶθ' ὡς μηκέτι θνητὸν ἐόντα. [E.E.]

CLEOME'DES (Κλεομήδης), author of a Greek treatise in two books *on the Circular Theory of the Heavenly Bodies* (Κυκλικῆς Θεωρίας Μετεώρων Βίβλια δύο). It is rather an exposition of the system of the universe than of the geometrical principles of astronomy. Indeed, Cleomedes betrays considerable ignorance of geometry (see his account, p. 28, of the position of the ecliptic), and seems not to pretend to accuracy in numerical details. The first book treats of the universe in general, of the zones, of the motions of the stars and planets, of day and night, and of the magnitude and figure of the earth. Under the last head, Cleomedes maintains the spherical shape of the earth against the Epicureans, and gives the only detailed account extant of the methods by which Eratosthenes and Poseidonius attempted to measure an arc of the meridian. The second book contains a dissertation on the magnitudes of the sun and moon, in which the absurd opinions of the Epicureans are again ridiculed; and on the illumination of the moon, its phases and eclipses. The most interesting points are, the opinion, that the moon's revolution about its axis is performed in the same time as its *synodical* revolution about the earth; an allusion to something like almanacs, in which predicted eclipses were registered; and the suggestion of atmospherical refraction as a possible explanation of the fact (which Cleomedes however professes not to believe), that the sun and moon are sometimes seen above the horizon at once during a lunar eclipse. (He illustrates this by the experiment in which a ring, just out of sight at the bottom of an empty vessel, is made visible by pouring in water.)

Of the history of Cleomedes nothing is known, and the date of his work is uncertain. He professes (*ad fin.*), that it is compiled from various sources, ancient and modern, but particularly from Poseidonius (who was contemporary with Cicero); and, as he mentions no author later than Poseidonius, it is inferred, that he must have lived before, or at least not much after Ptolemy, of whose works he could hardly have been ignorant if they had been long extant. It seems, also, from the eagerness with which he defends the Stoical doctrines against the Epicureans, that the controversy between these two sects was not obsolete when he wrote. On the other hand, Delambre has shewn that he had nothing more than a second-hand knowledge of the works of Hipparchus, which seems to lessen the improbability of his being ignorant of Ptolemy. And Letronne (*Journal des Savans*, 1821, p. 712) argues, that it is unlikely that Cleomedes should have known anything of refraction before Ptolemy, who says nothing of it in the *Almagest* (in which it must have appeared if he had been acquainted with it), but introduces the subject for the first time in his *Optics*. The same writer also endeavours to shew, from the longitude assigned by Cleomedes (p. 59) to the star Aldebaran, that he could not have written earlier than A. D. 186. Riccioli (*Almag. Nov.* vol. i. pp. xxxii. and 307) supposes, that the Cleomedes who wrote the *Circular Theory* lived a little after Poseidonius, and that another Cleomedes lived about A. D. 390.

A treatise on *Arithmetic* and another on the *Sphere*, attributed to a Cleomedes, are said to exist in MS. Vossius (*de Nat. Art.* p. 130, b.) conjectures that Cleomedes wrote the work on *Harmonics* attributed to Cleonides or Euclid. [EUCLEIDES.]

The Κυκλικὴ Θεωρία was first printed in Latin by Geo. Valla, Ven. 1498, fol.; in Greek by Conrad Neobarius, Paris, 1539; in Gr. and Lat. with a commentary, by Rob. Balfour, Burdigal. 1605, 4to. The two latest editions are by Janus Bake, with Balfour's commentary, &c., Lugd. Bat. 1820, 8vo., and C. C. T. Schmidt, Lips. 1832, 8vo. (a reprint of Bake's text, with select notes).

(Delambre, *Hist. de l'Astron. Ancienne*, vol. i. chap. 12; Weidler, *Hist. Astron.* p. 152; Voss. *de Nat. Art.* p. 117, a.; Fabric. *Bibl. Graec.* iv. p. 41.) [W. F. D.]

CLEOME'NES I. (Κλεομένης), 16th king of Sparta in the Agid line, was born to Anaxandrides by his second wife, previous to the birth by his first of Dorieus, Leonidas, and Cleombrotus. [ANAXANDRIDES.] He accordingly, on his father's death, succeeded, not later it would seem than 519 B. C., and reigned for a period of 29 years. (Clinton, *F. H.* ii. p. 208.)

In B. C. 519 we are told it was to Cleomenes that the Plataeans applied when Sparta, declining to assist them, recommended alliance with Athens. (Herod. vi. 108.) And not much later, the visit of Maeandrius occurred, who had been left in possession of Samos by the death of Polycrates, but had afterwards been driven out by the Persians with Syloson. Maeandrius twice or thrice in conversation with Cleomenes led the way to his house, where he took care to have displayed certain splendid goblets, and, on Cleomenes expressing his admiration, begged he would accept them. Cleomenes refused; and at last, in fear for his own or his citizens' weakness, went to the ephors and got an order for the stranger's departure. (Herod. iii. 148.)

In 510 Cleomenes commanded the forces by whose assistance Hippias was driven from Athens, and not long after he took part in the struggle between Cleisthenes and the aristocratical party of Isagoras by sending a herald with orders, pointed against Cleisthenes, for the expulsion of all who were stained with the pollution of Cylon. He followed this step by coming and driving out, in person, 700 households, substituting also for the new Council of 500 a body of 300 partisans of Isagoras. But his force was small, and having occupied the acropolis with his friends, he was here besieged, and at last forced to depart on conditions, leaving his allies to their fate. In shame and anger he hurried to collect Spartan and allied forces, and set forth for his revenge. At Eleusis, however, when the Athenians were in sight, the Corinthians refused to proceed; their example was followed by his brother-king Demaratus; and on this the other allies also, and with them Cleomenes, withdrew. When in the acropolis at Athens, he is related to have attempted, as an Achaean, to enter the temple, from which Dorians were excluded, and to have hence brought back with him to Sparta a variety of oracles predictive of his country's future relations with Athens; and their contents, says Herodotus, induced the abortive attempt which the Spartans made soon after to restore the tyranny of Hippias. (Herod. v. 64, 65, 69-76, 89-91.)

In 500, Sparta was visited by Aristagoras, a petitioner for aid to the revolted Ionians. His brazen map and his accompanying representations

appear to have had considerable effect on Cleomenes. He demanded three days to consider; then enquired "how far was Susa from the sea." Aristagoras forgot his diplomacy and said, "three months' journey." His Spartan listener was thoroughly alarmed, and ordered him to depart before sunset. Aristagoras however in suppliant's attire hurried to meet him at home, and made him offers, beginning with ten, and mounting at last to fifty talents. It chanced that Cleomenes had his daughter Gorgo, a child eight or nine years old, standing by; and at this point she broke in, and said "Father, go away, or he will do you harm." And Cleomenes on this recovered his resolution, and left the room. (Herod. vi. 49—51.) This daughter Gorgo, his only child, was afterwards the wife of his half-brother Leonidas: and she, it is said, first found the key to the message which, by scraping the wax from a wooden writing-tablet, graving the wood, and then covering it with wax again, Demaratus conveyed to Sparta from the Persian court in announcement of the intended invasion. (Herod. vii. 239.)

In 491 the heralds of Dareius came demanding earth and water from the Greeks; and Athens denounced to Sparta the submission of the Aeginetans. Cleomenes went off in consequence to Aegina, and tried to seize certain parties as hostages. Meantime Demaratus, with whom he had probably been on bad terms ever since the retreat from Eleusis, sent private encouragements to the Aeginetans to resist him, and took further advantage of his absence to intrigue against him at home. Cleomenes returned unsuccessful, and now leagued himself with Leotychides, and effected his colleague's deposition. [DEMARATUS.] (Herod. vi. 49—66.) He then took Leotychides with him back to Aegina, seized his hostages, and placed them in the hands of the Athenians. But on his return to Sparta, he found it detected that he had tampered with the priestess at Delphi to obtain the oracle which deposed Demaratus, and, in apprehension of the consequences, he went out of the way into Thessaly. Shortly after, however, he ventured into Arcadia, and his machinations there to excite the Arcadians against his country were sufficient to frighten the Spartans into offering him leave to return with impunity. He did not however long survive his recall. He was seized with raving madness, and dashed his staff in every one's face whom he met; and at last when confined as a maniac in a sort of stocks, he prevailed on the Helot who watched him to give him a knife, and died by slashing (*καταχορδεύων*) his whole body over with it. (Herod. vi. 73—75.)

His madness and death, says Herodotus, were ascribed by the Spartans to the habit he acquired from some Scythian visitors at Sparta of excessive drinking. Others found a reason in his acts of sacrilege at Delphi or Eleusis, where he laid waste a piece of sacred land (the *Orgas*), or again at Argos, the case of which was as follows. Cleomenes invaded Argolis, conveying his forces by sea to the neighbourhood of Tiryns; defeated by a simple stratagem the whole Argive forces, and pursued a large number of fugitives into the wood of the hero Argus. Some of them he drew from their refuge on false pretences, the rest he burnt among the sacred trees. He however made no attempt on the city, but after sacrificing to the Argive Juno, and whipping her priestess for opposing his will, returned home and excused himself, and indeed was acquitted after investigation, on the ground that the oracle predicting that he should capture Argos had been fulfilled by the destruction of the grove of Argus. Such is the strange account given by Herodotus (vi. 76–84) of the great battle of the Seventh (*ἐν τῇ Ἑβδόμῃ*), the greatest exploit of Cleomenes, which deprived Argos of 6000 citizens (Herod. vii. 148), and left her in a state of debility from which, notwithstanding the enlargement of her franchise, she did not recover till the middle of the Peloponnesian war. To this however we may add in explanation the story given by later writers of the defence of Argos by its women, headed by the poet-heroine Telesilla. (Paus. ii. 20. § 7; Plut. *Mor.* p. 245; Polyaen. viii. 33; Suidas. *s. v.* Τελέσιλλα.) [TELESILLA.] Herodotus appears ignorant of it, though he gives an oracle seeming to refer to it. It is perfectly probable that Cleomenes thus received some check, and we must remember the Spartan incapacity for sieges. The date again is doubtful. Pausanias, (iii. 4. §§ 1-5), who follows Herodotus in his account of Cleomenes, says, it was at the beginning of his reign; Clinton, however, whom Thirlwall follows, fixes it, on the ground of Herod. vii. 148-9, towards the end of his reign, about 510 B. C.

The life of Cleomenes, as graphically given by Herodotus is very curious; we may perhaps, without much imputation on the father of history, suspect that his love for personal story has here a little coloured his narrative. Possibly he may have somewhat mistaken his character; certainly the freedom of action allowed to a king whom the Spartans were at first half inclined to put aside for the younger brother Dorieus, and who was always accounted half-mad (*ὑπομαργότερος*), seems at variance with the received views of their kingly office. Yet it is possible that a wild character of this kind might find favour in Spartan eyes. (Comp. Müller, *Dor.* i. 8. § 6; Clinton, B. C. 510, and p. 425, note x.) The occupation of the acropolis of Athens is mentioned by Aristophanes. (*Lysistr.* 272.) [A. H. C.]

CLEO'MENES II., the 25th king of Sparta of the Agid line, was the son of Cleombrotus I. and the brother of Agesipolis II., whom he succeeded in B. C. 370. He died in B. C. 309, after a reign of sixty years and ten months; but during this long period we have no information about him of any importance. He had two sons, Acrotatus and Cleonymus. Acrotatus died during the life of Cleomenes, upon whose death Areus, the son of Acrotatus, succeeded to the throne. [AREUS I.; CLEONYMUS.] (Diod. xx. 29; Plut. *Agis*, 3; Paus. i. 13. § 3, iii. 6. § 1; Manso, *Sparta*, iii. 1, p. 164, 2. pp. 247, 248: Diod. xv. 60, contradicts himself about the time that Cleomenes reigned, and is evidently wrong; see Clinton, *Fast.* ii. pp. 213, 214.) [P. S.]

CLEO'MENES III., the 31st king of Sparta of the Agid line, was the son of Leonidas II. After the death of Agis IV., B. C. 240, Leonidas married his widow Agiatis to Cleomenes, who was under age, in order, as it seems, to bring into his family the inheritance of the Proclidae. Agiatis, though at first violently opposed to the match, conceived a great affection for her husband, and she used to explain to him the principles and designs of Agis, about which he was eager for information. Cleomenes was endowed, according to Plutarch, with a noble spirit; in moderation and simplicity

of life he was not inferior to Agis, but superior to him in energy, and less scrupulous about the means by which his good designs might be accomplished. His mind was further stirred up to manliness and ambition by the instructions of the Stoic philosopher Sphaerus of Borysthenes, who visited Sparta. To this was added the influence of his mother Cratesicleia. It was not long, therefore, before Cleomenes had formed the design of restoring the ancient Spartan discipline, and the death of his father, whom he succeeded (B. C. 236), put him in a position to attempt his projected reform; but he saw that careful preparations must first be made, and that Sparta was not to be restored by the means which Agis had employed. Instead of repeating the vain attempt of Agis to form a popular party against the Ephors, the impossibility of which was proved by the refusal of Xenares, one of his most intimate friends, to aid his efforts, he perceived that the regeneration of Sparta must be achieved by restoring to her her old renown in war, and by raising her to the supremacy of Greece; and then that, the restored strength of the state being centred in him as its leader, he might safely attempt to crush the power of the Ephors. It was thus manifest that his policy must be war, his enemy the Achaean league. Lydiadas, the former tyrant of Megalopolis, foresaw the danger which the league might apprehend from Cleomenes; but the counsels of Aratus, who was blind to this danger, prevailed; and the proposal of Lydiadas, to make the first attack on Sparta, was rejected.

The first movement of Cleomenes was to seize suddenly and by treachery the Arcadian cities, Tegea, Mantineia, and Orchomenus, which had recently united themselves with the Aetolians, who, instead of resenting the injury, confirmed Cleomenes in the possession of them. The reason of this was, that the Aetolians had already conceived the project of forming an alliance with Macedonia and Sparta against the Achaean league. It is probable that they even connived at the seizure of these towns by Cleomenes, who thus secured an excellent position for his operations against the league before commencing war with it. Aratus, who was now strategos, at last perceived the danger which threatened from Sparta, and, with the other chiefs of the Achaean league, he resolved not to attack the Lacedaemonians, but to resist any aggression they might make. About the beginning of the year 227 B. C., Cleomenes, by the order of the Ephors, seized the little town of Belbina, and fortified the temple of Athena near it. This place commanded the mountain pass on the high road between Sparta and Megalopolis, and was at that period claimed by both cities, though anciently it had belonged to Sparta. Aratus made no complaint at its seizure, but attempted to get possession of Tegea and Orchomenus by treachery. But, when he marched out in the night to take possession of them, the conspirators, who were to deliver up the towns, lost courage. The attempt was made known to Cleomenes, who wrote in ironical terms of friendship to ask Aratus whither he had led his army in the night? "To prevent your fortifying Belbina," was the reply. "Pray then, if you have no objection," retorted Cleomenes, "tell us why you took with you lights and scaling ladders." By this correspondence Aratus found out with whom he had to do. The Spartans, on the other hand, were satisfied with the important advantage which they had gained in the fortification of Belbina; and Cleomenes, who was in Arcadia with only three hundred foot and a few horse, was recalled by the Ephors. His back was no sooner turned than Aratus seized Caphyae, near Orchomenus. The Ephors immediately sent back Cleomenes, who took Methydrion, and made an incursion into the territories of Argos. About this time Aristomachus succeeded Aratus as strategos of the Achaean league (in May, 227, B. C.), and to this period perhaps should be referred the declaration of war against Cleomenes by the council of the Achaeans, which is mentioned by Polybius. Aristomachus collected an army of 20,000 foot and 1000 horse, with which he met Cleomenes near Palantium; and, though the latter had only 5000 men, they were so eager and brave that Aratus persuaded Aristomachus to decline battle. The fact is, that the Achaeans were never a warlike people, and Aratus was very probably right in thinking that 20,000 Achaeans were no match for 5000 Spartans. But the moral effect of this affair was worth more than a victory to Cleomenes. In May, 226, Aratus again became strategos, and led the Achaean forces against Elis. The Eleans applied to Sparta for aid, and Cleomenes met Aratus on his return, at the foot of Mount Lycaeum, in the territory of Megalopolis, and defeated him with great slaughter. It was at first reported that Aratus was killed; but he had only fled; and, having rallied part of his army, he took Mantineia by a sudden assault, and revolutionized its constitution by making the metoeci citizens. The effect of this change was the formation of an Achaean party in the town.

Cleomenes had not yet taken any open steps against the Ephors, though he could not but be an object of suspicion to them; they were however in a difficult position. The spirit of Agis still lived in the Spartan youth; and Cleomenes, at the head of his victorious army, was too strong to be crushed like Agis. Secret assassination might have been employed—and when was a Spartan ephor heard of who would have scrupled to use it?—but then they would have lost the only man capable of carrying on the war, and Sparta must have fallen into the position of a subordinate member of the Achaean league. They appear, however, to have taken advantage of the loss of Mantineia to make a truce with the Achaeans. (Paus. viii. 27. § 10.) Cleomenes now took measures to strengthen himself against them. These measures are differently represented by Phylarchus, the panegyrist of Cleomenes, whom Plutarch seems on the whole to have followed, and by Polybius and Pausanias, who followed Aratus and other Achaean writers. At the death of Agis, his infant son, Eurydamidas, was left in the hands of his mother, Agiatis; and Archidamus, the brother of Agis, fled into Messenia, according to the statement of Plutarch, which, from the nature of the case, is far more probable than the account of Polybius (v. 37. § 2, viii. 1. § 3), that Archidamus fled at a later period, through fear of Cleomenes. Eurydamidas was now dead, poisoned, it was said, by the Ephors, and that too, according to Pausanias (ii. 9. § 1), at the instigation of Cleomenes. The falsity of this last statement is proved by the silence of Polybius, who never spares Cleomenes, but it may serve to shew how recklessly he was abused by some of the Achaean

party. Archidamus had thus become the rightful heir to the throne of the Proclidae, and he was invited by Cleomenes to return; but no sooner had he set foot in Sparta than he was assassinated. This crime also is charged upon Cleomenes by the Achaean party, and among them by Polybius. The truth cannot now be ascertained, but every circumstance of the case seems to fix the guilt upon the Ephors. Cleomenes had everything to hope, and the Ephors everything to fear, from the association of Archidamus in his councils. Cleomenes, it is true, did nothing to avenge the crime: but the reason of this was, that the time for his attack upon the Ephors was not yet come; and thus, instead of an evidence of his guilt, it is a striking proof of his patient resolution, that he submitted to incur such a suspicion rather than to peril the object of his life by a premature movement. On the contrary, he did everything to appease the party of the Ephors. He bribed them largely, by the help of his mother Cratesicleia, who even went so far as to marry one of the chief men of the oligarchical party. Through the influence thus gained, Cleomenes was permitted to continue the war; he took Leuctra, and gained a decisive victory over Aratus beneath its walls, owing to the impetuosity of Lydiadas, who was killed in the battle. The conduct of Aratus, in leaving Lydiadas unsupported, though perhaps it saved his army, disgusted and dispirited the Achaeans to such a degree, that they made no further efforts during this campaign, and Cleomenes was left at leisure to effect his long-cherished revolution during the winter which now came on. (B. C. 226—225.)

Having secured the aid of his father-in-law, Megistonus, and of two or three other persons, he first weakened the oligarchical party by drafting many of its chief supporters into his army, with which he then again took the field, seized the Achaean cities of Heraea and Asea, threw supplies into Orchomenus, beleaguered Mantineia, and so wearied out his soldiers, that they were glad to be left in Arcadia, while Cleomenes himself marched back to Sparta at the head of a force of mercenaries, surprised the Ephors at table, and slew all of them, except Agesilaus, who took sanctuary in the temple of Fear, and had his life granted afterwards by Cleomenes. Having struck this decisive blow, and being supported not only by his mercenaries, but also by the remains of the party of Agis, Cleomenes met with no further resistance. He now propounded his new constitution, which is too closely connected with the whole subject of the Spartan polity to be explained within the limits of this article. All that can be said here is, that he extended the power of the kings, abolished the Ephorate, restored the community of goods, made a new division of the lands, and recruited the body of the citizens, by bringing back the exiles and by raising to the full franchise the most deserving of those who had not before possessed it. He also restored, to a great extent, the ancient Spartan system of social and military discipline. In the completion of this reform he was aided by the philosopher Sphaerus. The line of the Proclidae being extinct, he took his brother Eucleidas for his colleague in the kingdom. In his own conduct he set a fine example of the simple virtue of an old Spartan.

From this period must be dated the contest between the Achaeans and Cleomenes for the supremacy of Greece, which Polybius calls the Cleomenic war, and which lasted three years, from B. C. 225 to the battle of Sellasia in the spring of B. C. 222. For its details, of which a slight sketch is given under ARATUS, the reader is referred to the historians. Amidst a career of brilliant success, Cleomenes committed some errors, but, even if he had avoided them, he could not but have been overpowered by the united force of Macedonia and the Achaean league. The moral character of the war is condensed by Niebuhr into one just and forcible sentence: — "Old Aratus sacrificed the freedom of his country by an act of high treason, and gave up Corinth rather than establish the freedom of Greece by a union among the Peloponnesians, which would have secured to Cleomenes the influence and power he deserved." (*History of Rome*, iv. p. 226.)

From the defeat of Sellasia, Cleomenes returned to Sparta, and having advised the citizens to submit to Antigonus, he fled to his ally, Ptolemy Euergetes, at Alexandria, where his mother and children were already residing as hostages. Any hope he might have had of recovering his kingdom by the help of Ptolemy Euergetes was defeated by the death of that king, whose successor, Ptolemy Philopator, treated Cleomenes with the greatest neglect, and his minister, Sosibius, imprisoned him on a charge of conspiracy against the king's life. Cleomenes, with his attendants, escaped from prison, and attempted to raise an insurrection against Ptolemy, but finding no one join him, he put himself to death. (B. C. 221—220.) His reign lasted 16 years. He is rightly reckoned by Pausanias (iii. 6. § 5) as the last of the Agidae, for his nominal successor, Agesipolis III., was a mere puppet. He was the last truly great man of Sparta, and, excepting perhaps Philopoemen, of all Greece.

(Plutarch, *Cleom.*, *Arat.*; Polyb. ii. v., &c.; Droysen, *Geschichte der Hellenismus*, vol. ii. bk. ii. c. 4; Manso, *Sparta*, vol. iii.) [P. S.]

CLEO'MENES (Κλεομένης), Spartans of the royal family of the Agidae, but not kings.

1. Son of the general Pausanias, brother of king Pleistoanax, and uncle of king Pausanias, led the Peloponnesian army in their fourth invasion of Attica, in the fifth year of the Peloponnesian war. (B. C. 427.) Cleomenes acted in place of his nephew, Pausanias, who was a minor. (Thucyd. iii. 26, and Schol.)

2. Son of Cleombrotus II., and uncle and guardian of Agesipolis III., B. C. 219. (Polyb. iv. 35. § 12; AGESIPOLIS III., CLEOMBROTUS II.) [P. S.]

CLEO'MENES, a Greek of Naucratis in Egypt, was appointed by Alexander the Great as nomarch of the Arabian district (*νόμος*) of Egypt and receiver of the tributes from all the districts of Egypt and the neighbouring part of Africa. (B. C. 331.) Some of the ancient writers say that Alexander made him satrap of Egypt; but this is incorrect, for Arrian expressly states, that the other nomarchs were independent of him, except that they had to pay to him the tributes of their districts. It would, however, appear that he had no difficulty in extending his depredations over all Egypt, and it is not unlikely that he would assume the title of satrap. His rapacity knew no bounds; he exercised his office solely for his own advantage. On the occurrence of a scarcity of corn, which was less severe in Egypt than in the neighbouring

countries, he at first forbad its exportation from Egypt; but, when the nomarchs represented to him that this measure prevented them from raising the proper amount of tribute, he permitted the exportation of the corn, but laid on it a heavy export duty. On another occasion, when the price of corn was ten drachmas, Cleomenes bought it up and sold it at 32 drachmas; and in other ways he interfered with the markets for his own gain. At another time he contrived to cheat his soldiers of a month's pay in the year. Alexander had entrusted to him the building of Alexandria. He gave notice to the people of Canopus, then the chief emporium of Egypt, that he must remove them to the new city. To avert such an evil they gave him a large sum of money; but, as the building of Alexandria advanced, he again demanded of the people of Canopus a large sum of money, which they could not pay, and thus he got an excuse for removing them. He also made money out of the superstitions of the people. One of his boys having been killed by a crocodile, he ordered the crocodiles to be destroyed; but, in consideration of all the money which the priests could get together for the sake of saving their sacred animals, he revoked his order. On another occasion he sent for the priests, and informed them that the religious establishment was too expensive, and must be reduced; they handed over to him the treasures of the temples; and he then left them undisturbed. Alexander was informed of these proceedings, but found it convenient to take no notice of them; but after his return to Babylon (B. C. 323) he wrote to Cleomenes, commanding him to erect at Alexandria a splendid monument to Hephaestion, and promised that, if this work were zealously performed, he would overlook his misconduct.

In the distribution of Alexander's empire, after his death, Cleomenes was left in Egypt as hyparch under Ptolemy, who put him to death on the suspicion of his favouring Perdiccas. The effect, if not also a cause, of this act was, that Ptolemy came into possession of the treasures of Cleomenes, which amounted to 8000 talents. (Arrian, *Anab.* iii. 5, vii. 23; Arrian, *ap. Phot.* Cod. 92, p. 69, a. 34, ed. Bekker; Dexippus, *ap. Phot.* Cod. 82, p. 64, a. 34; Justin. xiii. 4. § 11; Q. Curt. iv. 33. § 5; Pseud-Aristot. *Oecon.* ii. 34, 40; Dem. *c. Dionysiod.* p. 1258; Paus. i. 6. § 3; Diod. xviii. 14; Droysen, *Geschichte Alex.* pp. 216, 580, *Nachfolg.* pp. 41, 128.) [P. S.]

CLEO'MENES, literary. 1. A rhapsodist, who recited the *καθαρμοί* of Empedocles at the Olympic games. (Athen. xiv. p. 620, d.)

2. Of Rhegium, a dithyrambic poet, censured by Chionides (Athen. xiv. p. 638, e.), and by Aristophanes, according to the Scholiast. (*Nubes*, 332, 333.) He seems to have been an erotic writer, since Epicrates mentions him in connexion with Sappho, Meletus, and Lamynthius. (Athen. xiv. p. 605, e.) The allusions of other comedians to him fix his date in the latter part of the fifth century B. C. One of his poems was entitled *Meleager*. (Athen. ix. p. 402, a.)

3. A cynic philosopher, the disciple of Metrocles, wrote a work on education (*Παιδαγωγικός*), which is quoted by Diogenes Laërtius (vi. 75, 95).

4. A commentator on Homer, and Hesiod. (Clem. Alex. *Strom.* i. p. 129.) Perhaps he was the same as the philosopher. [P. S.]

CLEO'MENES (*Κλεομένης*), the name of a physician introduced by Plutarch in his *Symposiacon* (vi. 8. § 5, ed. Tauchn.) as giving his opinion on the nature and cause of the disease called *bulimia*, in the first century after Christ. [W. A. G.]

CLEO'MENES, a sculptor mentioned only by Pliny (xxxvi. 4. § 10) as the author of a group of the Thespiades, or Muses, which was placed by Asinius Pollio in his buildings at Rome, perhaps the library on the Palatine hill. This artist, who does not appear to have enjoyed great celebrity with the ancients, is particularly interesting to us, because one of the most exquisite statues, the Venus de Medici, bears his name in the following inscription on the pedestal:

ΚΛΕΟΜΕΝΗΣ ΑΠΟΛΛΟΔΩΡΟΥ
ΑΘΗΝΑΙΟΣ ΕΠΟΕΣΕΝ.

This inscription, which has been undeservedly considered as a modern imposition, especially by Florentine critics, who would fain have claimed a greater master for their admired statue, indicates both the father and the native town of Cleomenes; and the letter Ω gives likewise an external proof of what we should have guessed from the character of the work itself, that he was subsequent to B. C. 403. But we may arrive still nearer at his age. Mummius brought the above-mentioned group of the Muses from Thespiae to Rome; and Cleomenes must therefore have lived previously to B. C. 146, the date of the destruction of Corinth. The beautiful statue of Venus is evidently an imitation of the Cnidian statue of Praxiteles; and Müller's opinion is very probable, that Cleomenes tried to revive at Athens the style of this great artist. Our artist would, according to this supposition, have lived between B. C. 363 (the age of Praxiteles) and B. C. 146.

Now, there is another *Cleomenes*, the author of a much admired but rather lifeless statue in the Louvre, which commonly bears the name of Germanicus, though without the slightest foundation. It represents a Roman orator, with the right hand lifted, and, as the attribute of a turtle at the foot shews, in the habit of Mercury. There the artist calls himself

ΚΛΕΟΜΕΝΗΣ
ΚΛΕΟΜΕΝΟΥΣ
ΑΘΗΝΑΙΟΣΕ
ΠΟΙΗΣΕΝ.

He was therefore distinct from the son of Apollodorus, but probably his son; for the name of Cleomenes is so very rare at Athens, that we can hardly suppose another Cleomenes to have been his father; and nothing was more common with ancient artists than that the son followed the father's profession. But it is quite improbable that an Athenian sculptor should have made the statue of a Roman in the form of a god before the wars against Macedonia had brought the Roman armies into Greece. The younger Cleomenes must therefore have exercised his art subsequently to B. C. 200, probably subsequently to the battle of Cynoscephalae. We may therefore place the father about B. C. 220.

Another work is also inscribed with the name of Cleomenes, namely, a basso-relievo at Florence, of very good workmanship, with the story of Alceste, bearing the inscription ΚΛΕΟΜΕΝΗΣ ΕΠΟΙΕΙ. But we are not able to decide whether it is to be referred to the father, or to the son, or to a third and more recent artist, whose name is published by Raoul-Rochette. (*Monumens inédits*

Orestéide, pl. xxv. p. 130.) The inscriptions of four statues in the collection of Wilton House are of a very doubtful description. (Visconti, *Oeuvres diverses*, vol. iii. p. 11 ; Thiersch, *Epochen*, p. 288, &c.) [L. U.]

CLEOMY'TTADES (Κλεομυττάδης). 1. The sixth of the family of the Asclepiadae, the son of Crisamis I. and the father of Theodorus I., who lived probably in the tenth century B. C. (Jo. Tzetzes, *Chil.* vii. Hist. 155, in Fabric. *Bibl. Graec.* vol. xii. p. 680, ed. vet.)

2. The tenth in descent from Aesculapius, the son of king Crisamis II., and the father of Theodorus II., who probably lived in the eighth century B. C. (Paeti *Epist. ad Artax.*, in Hippocr. *Opera*, vol. iii. p. 770.) [W. A. G.]

CLEON (Κλέων), the son of Cleaenetus, shortly after the death of Pericles, succeeding, it is said (Aristoph. *Equit.* 130, and Schol.), Eucrates the flax-seller, and Lysicles the sheep-dealer, became the most trusted and popular of the people's favourites, and for about six years of the Peloponnesian war (B. C. 428—422) may be regarded as the head of the party opposed to peace.

He belonged by birth to the middling classes, and was brought up to the trade of a tanner; how long however he followed it may be doubtful; he seems early to have betaken himself to a more lucrative profession in politics. He became known at the very beginning of the war. The latter days of Pericles were annoyed by his impertinence. Hermippus, in a fragment of a comedy probably represented in the winter after the first invasion of Attica, speaks of the home-keeping general as tortured by the sting of the fierce Cleon (*δηχθεὶς αἰθωνι* Κλέωνι, ap. Plut. *Per.* 33). And according to Idomeneus (*ibid.* 35) Cleon's name was attached to the accusation, to which in the miseries of the second year Pericles was obliged to give way. Cleon at this time was, we must suppose, a violent opponent of the policy which declined risking a battle; nay, it is possible he may also have indulged freely in invectives against the war in general.

In 427 the submission of the Mytileneans brings him more prominently before us. He was now established fairly as demagogue. (*τῷ δήμῳ παρὰ πολὺ ἐν τῷ τότε πιθανώτατος*, Thuc. iii. 36.) The deliberations on the use to be made of the unconditional surrender of these revolted allies ended in the adoption of his motion,—that the adult males should be put to death, the women and children sold for slaves. The morrow, however, brought a cooler mind; and in the assembly held for reconsideration it was, after a long debate, rescinded. The speeches which on this second occasion Thucydides ascribes to Cleon and his opponent give us doubtless no grounds for any opinion on either as a speaker, but at the same time considerable acquaintance with his own view of Cleon's position and character. We see plainly the effort to keep up a reputation as the straightforward energetic counsellor; the attempt by rude bullying to hide from the people his slavery to them; the unscrupulous use of calumny to excite prejudice against all rival advisers. "The people were only shewing (what he himself had long seen) their incapacity for governing, by giving way to a sentimental unbusinesslike compassion: as for the orators who excited it, they were, likely enough, paid for their trouble." (Thuc. iii. 36—49.)

The following winter unmasked his boldest enemy. At the city Dionysia, B. C. 426, in the presence of the numerous visitors from the subject states, Aristophanes represented his "Babylonians." It attacked the plan of election by lot, and contained no doubt the first sketch of his subsequent portrait of the Athenian democracy. Cleon, it would appear, if not actually named, at any rate felt himself reflected upon; and he rejoined by a legal suit against the author or his representative. The Scholiasts speak of it as directed against his title to the franchise (*ξενίας γραφή*), but it certainly also assailed him for insulting the government in the presence of its subjects. (Aristoph. *Acharn.* 377, 502.) About the same time, however, before the next winter's Lenaea, Cleon himself, by means of a combination among the nobler and wealthier (the Ἱππεῖς), was brought to trial and condemned to disgorge five talents, which he had extracted on false pretences from some of the islanders. (Aristoph. *Acharn.* 6, comp. Schol., who refers to Theopompus.) Thirlwall, surely by an oversight, places this trial after the representation of the Knights. (*Hist. of Greece*, iii. p. 300.)

In 425 Cleon reappears in general history, still as before the potent favourite. The occasion is the embassy sent by Sparta with proposals for peace, after the commencement of the blockade of her citizens in the island of Sphacteria. There was considerable elevation at their success prevalent among the Athenians; yet numbers were truly anxious for peace. Cleon, however, well aware that peace would greatly curtail, if not annihilate, his power and his emoluments, contrived to work on his countrymen's presumption, and insisted to the ambassadors on the surrender, first of all, of the blockaded party with their arms, and then the restoration in exchange for them of the losses of B. C. 445, Nisaea, Pegae, Troezen, and Achaia. Such concessions it was beyond Sparta's power to make good; it was even dangerous for her to be known to have so much as admitted a thought of them; and when the ambassadors begged in any case to have commissioners appointed them for private discussion, he availed himself of this to break off the negotiation by loud outcries against what he professed to regard as evidence of double-dealing and oligarchical caballing. (Thuc. iv. 21, 22.)

A short time however shewed the unsoundness of his policy. Winter was approaching, the blockade daily growing more difficult, and escape daily easier; and there seemed no prospect of securing the prize. Popular feeling now began to run strongly against him, who had induced the rejection of those safe offers. Cleon, with the true demagogue's tact of catching the feeling of the people, talked of the false reports with which a democracy let people deceive it, and when appointed himself to a board of commissioners for inquiry on the spot, shifted his ground and began to urge the expediency rather of sending a force to decide it at once, adding, that if he had been general, he would have done it before. Nicias, at whom the scoff was directed, took advantage of a rising feeling in that direction among the people, and replied by begging him to be under no restraint, but to take any forces he pleased and make the attempt. What follows is highly characteristic. Cleon, not having a thought that the timid Nicias was really venturing so unprecedented a step, professed his acquiescence, but on finding the

matter treated as serious, began to be disconcerted and back out. But it was intolerable to spoil the joke by letting him off, and the people insisted that he should abide by his word. And he at last recovered his self-possession and coolly replied, that if they wished it then, he would go, and would take merely the Lemnians and Imbrians then in the city, and bring them back the Spartans dead or alive within twenty days. And indeed, says Thucydides, wild as the proceeding appeared, soberer minds were ready to pay the price of a considerable failure abroad for the ruin of the demagogue at home.

Fortune, however, brought Cleon to Pylos at the moment when he could appropriate for his needs the merit of an enterprise already devised, and no doubt entirely executed, by Demosthenes. [DEMOSTHENES.] He appears, however, not to have been without shrewdness either in the selection of his troops or his coadjutor, and it is at least some small credit that he did not mar his good luck. In any case he brought back his prisoners within his time, among them 120 Spartans of the highest blood. (Thuc. iv. 27—39.) At this, the crowning point of his fortunes, Aristophanes dealt him his severest blow. In the next winter's Lenaea, B. C. 424, appeared "The Knights," in which Cleon figures as an actual dramatis persona, and, in default of an artificer bold enough to make the mask, was represented by the poet himself with his face smeared with wine-lees. The play is simply one satire on his venality, rapacity, ignorance, violence, and cowardice; and was at least successful so far as to receive the first prize. It treats of him, however, chiefly as the leader in the Ecclesia; the Wasps, in B. C. 422, similarly displays him as the grand patron of the abuses of the courts of justice. He is said to have originated the increase of the dicast's stipend from one to three obols (See Böckh, *Publ. Econ. of Athens*, bk. ii. 15), and in general he professed to be the unhired advocate of the poor, and their protector and enricher by his judicial attacks on the rich.

The same year (422) saw, however, the close of his career. Late in the summer, he went out, after the expiration of the year's truce, to act against Brasidas in Chalcidice. He seems to have persuaded both himself and the people of his consummate ability as a general, and he took with him a magnificent army of the best troops. He effected with ease the capture of Torone, and then moved towards Amphipolis, which Brasidas also hastened to protect. Utterly ignorant of the art of war, he advanced with no fixed purpose, but rather to look about him, up to the walls of the city; and on finding the enemy preparing to sally, directed so unskilfully a precipitate retreat, that the soldiers of one wing presented their unprotected right side to the attack. The issue of the combat is related under BRASIDAS. Cleon himself fell, in an early flight, by the hand of a Myrcinian targeteer. (Thuc. v. 2, 3, 6—10.)

Cleon may be regarded as the representative of the worst faults of the Athenian democracy, such as it came from the hands of Pericles. While Pericles lived, his intellectual and moral power was a sufficient check, nor had the assembly as yet become conscious of its own sovereignty. In later times the evil found itself certain alleviations; the coarse and illiterate demagogues were succeeded by the line of orators, and the throne of Pericles was at last worthily filled by Demosthenes. How far we must call Cleon the creature and how far the cause of the vices and evils of his time of course is hard to say; no doubt he was partly both. He is said (Plut. *Nicias*, 8) to have first broken through the gravity and seemliness of the Athenian assembly by a loud and violent tone and coarse gesticulation, tearing open his dress, slapping his thigh, and running about while speaking. It is to this probably, and not to any want of pure Athenian blood, that the title Paphlagonian (Παφλαγών, from παφλάζω), given him in the Knights, refers. His power and familiarity with the assembly are shewn in a story (Plut. *Nicias*, 7), that on one occasion the people waited for him, perhaps to propose some motion, for a long time, and that he at last appeared with a garland on, and begged that they would put off the meeting till the morrow, "for," said he, "today I have no time: I am entertaining some guests, and have just sacrificed,"—a request which the assembly took as a good joke, and were good-humoured enough to accede to.

Compare ARISTOPHANES. The passages in the other plays, besides the Knights and Wasps, and those quoted from the Acharnians, are, *Nubes*, 549, 580; *Ranae*, 569—577. [A. H. C.]

CLEON (Κλέων), literary. 1. Of CURIUM, the author of a poem on the expedition of the Argonauts (Ἀργοναυτικά), from which Apollonius Rhodius took many parts of his poem. (Schol. *in Apoll. Rhod.* i. 77, 587, 624.)

2. Of HALICARNASSUS, a rhetorician, lived at the end of the 5th and the beginning of the 4th century B. C. (Plut. *Lys.* 25.)

3. A MAGNESIAN, appears to have been a philosopher, from the quotation which Pausanias makes from him. (x. 4. § 4.)

4. A SICILIAN, one of the literary Greeks in the train of Alexander the Great, who, according to Curtius, corrupted the profession of good arts by their evil manners. At the banquet, at which the proposal was made to adore Alexander (B. C. 327), Cleon introduced the subject. (Curt. viii. 5. § 8.) Neither Arrian nor Plutarch mentions him; and Arrian (iv. 10) puts into the mouth of Anaxarchus the same proposal and a similar speech to that which Curtius ascribes to Cleon.

5. Of SYRACUSE, a geographical writer, mentioned by Marcianus (*Periplus*, p. 63). His work, Περὶ τῶν λιμένων, is cited by Stephanus Byzantinus (*s. v.* Ἀσπίς). [P. S.]

CLEON (Κλέων), an oculist who must have lived some time before the beginning of the Christian era, as he is mentioned by Celsus. (*De Medic.* vi. 6. §§ 5, 8, 11, pp. 119—121.) Some of his prescriptions are also quoted by Galen (*De Compos. Medicam. sec. Locos*, iii. 1, vol. xii. p. 636), Aëtius (*Lib. Medic.* ii. 2. 93, ii. 3. 15, 18, 27, 107, pp. 294, 306, 309, 353), and Paulus Aegineta. (*De Re Med.* vii. 16, p. 672.) [W. A. G.]

CLEON. 1. A sculptor of Sicyon, a pupil of Antiphanes, who had been taught by Periclytus, a follower of the great Polycletus of Argos. (Paus. v. 17. § 1.) Cleon's age is determined by two bronze statues of Zeus at Olympia executed after Ol. 98, and another of Deinolochus, after Ol. 102. (Paus. vi. 1. § 2.) He excelled in portrait-statues (*Philosophos*, Plin. *H. N.* xxxiv. 19, is to be taken as a general term), of which several athletic ones are mentioned by Pausanias. (vi. 3. § 4, 8. § 3, 9. § 1, 10, fin.)

2. A painter. (Plin. *H. N.* xxxv. 40.) [L. U.]

CLEO'NE (Κλεώνη), one of the daughters of Asopus, from whom the town of Cleonae in Peloponnesus was believed to have derived its name. (Paus. ii. 15 § 1; Diod. iv. 74.) [L. S.]

CLEONI'CA. [PAUSANIAS.]

CLEONI'CUS (Κλεόνικος), of Naupactus in Aetolia, was taken prisoner by the Achaean admiral in a descent on the Aetolian coast, in the last year of the social war, B. C. 217; but, as he was a πρόξενος of the Achaeans, he was not sold for a slave with the other prisoners, and was ultimately released without ransom. (Polyb. v. 95.) In the same year, and before his release, Philip V. being anxious for peace with the Aetolians, employed him as his agent in sounding them on the subject. (v. 102.) He was perhaps the same person who is mentioned in the speech of Lyciscus, the Acarnanian envoy (ix. 37), as having been sent by the Aetolians, with Chlaeneas, to excite Lacedaemon against Philip, B. C. 211. [CHLAENEAS.] [E. E.]

CLEONIDES. The Greek musical treatise attributed to Euclid, is in some MSS. ascribed to Cleonides. [EUCLEIDES.] His age and history are wholly unknown. (Fabric. *Bibl. Graec.* vol. iv. p. 79.) [W. F. D.]

CLEO'NYMUS (Κλεώνυμος). 1. An Athenian, who is frequently attacked by Aristophanes as a pestilent demagogue, of burly stature, gluttonous, perjured, and cowardly. (Aristoph. *Ach.* 88, 809, *Eq.* 953, 1290, 1369, *Nub.* 352, 399, 663, &c., *Vesp.* 19, 592, 822, *Pax*, 438, 656, 1261, *Av.* 289, 1475; comp. Ael. *V. H.* i. 27.)

2. A Spartan, son of Sphodrias, was much beloved by Archidamus, the son of Agesilaus. When Sphodrias was brought to trial for his incursion into Attica in B. C. 378, the tears of Cleonymus prevailed on the prince to intercede with Agesilaus on his behalf. The king, to gratify his son, used all his influence to save the accused, who was accordingly acquitted. Cleonymus was extremely grateful, and assured Archidamus that he would do his best to give him no cause to be ashamed of their friendship. He kept his promise well, acting ever up to the Spartan standard of virtue, and fell at Leuctra, B. C. 371, bravely fighting in the foremost ranks. (Xen. *Hell.* v. 4. §§ 25—33; Plut. *Ages.* 25, 28.)

3. The younger son of Cleomenes II., king of Sparta, and uncle of Areus I., was excluded from the throne on his father's death, B. C. 309, in consequence of the general dislike inspired by his violent and tyrannical temper. In B. C. 303, the Tarentines, being at war with the Romans and Lucanians, asked aid of Sparta, and requested that the command of the required succours might be given to Cleonymus. The request was granted, and Cleonymus crossed over to Italy with a considerable force, the mere display of which is said to have frightened the Lucanians into peace. Diodorus, who mentions this, says nothing of the effect of the Spartan expedition on the Romans, though it is pretty certain that they also concluded a treaty at this time with the Tarentines. (See Arnold, *Hist. of Rome*, vol. ii. p. 315.) According to some of the Roman annalists, Cleonymus was defeated and driven back to his ships by the consul, M. Aemilius; while others of them related that, Junius Bubulcus the dictator being sent against him, he withdrew from Italy to avoid a conflict. After this, abandoning a notion he had formed of freeing the Sicilians from the tyranny of Agathocles, he sailed up the Adriatic and made a piratical descent on the country of the Veneti; but he was defeated by the Patavians and obliged to sail away. He then seized and garrisoned Corcyra, from which he seems to have been soon expelled by Demetrius Poliorcetes. While, however, he still held it, he was recalled to Italy by intelligence of the revolt of the Tarentines and others whom he had reduced: but he was beaten off from the coast, and returned to Corcyra. Henceforth we hear no more of him till B. C. 272, when he invited Pyrrhus to attempt the conquest of Sparta. [ACROTATUS; CHELIDONIS.] (Diod. xx. 104, 105; Liv. x. 2; Strab. vi. p. 280; Paus. iii. 6; Plut. *Agis*, 3, *Pyrrh.* 26, &c.) [E. E.]

CLEOPATRA (Κλεοπάτρα). 1. A daughter of Idas and Marpessa, and wife of Meleager (Hom. *Il.* ix. 556), is said to have hanged herself after her husband's death, or to have died of grief. Her real name was Alcyone. (Apollod. i. 8. § 3; Hygin. *Fab.* 174.)

2. A Danaid, who was betrothed to Etelces or Agenor. (Apollod. ii. 1. § 5; Hygin. *Fab.* 170.) There are two other mythical personages of this name in Apollodorus. (iii. 12. § 2, 15. § 2.) [L. S.]

CLEOPATRA (Κλεοπάτρα). 1. Niece of Attalus, one of the generals of Philip of Macedonia. Philip married her when he divorced Olympias in B. C. 337; and, after his murder, in the next year she was put to death by Olympias, being either compelled to hang herself (Justin, ix. 7) or boiled to death in a brazen cauldron. (Paus. viii. 7. § 5.) Her infant son or daughter, according to Justin, perished with her, being apparently looked upon as a rival to Alexander. (Just. *l. c.*, and ix. 5; Diod. xvi. 93, xvii. 2; Plut. *Alex.* 10.)

2. A daughter of Philip and Olympias, and sister of Alexander the Great, married Alexander, king of Epeirus, her uncle by the mother's side, B. C. 336. It was at the celebration of her nuptials, which took place on a magnificent scale at Aegae in Macedonia, that Philip was murdered. (Diod. xvi. 92.) Her husband died in B. C. 326; and after the death of her brother, she was sought in marriage by several of his generals, who thought to strengthen their influence with the Macedonians by a connexion with the sister of Alexander. Leonatus is first mentioned as putting forward a claim to her hand, and he represented to Eumenes that he received a promise of marriage from her. (Plut. *Eum.* 3.) Perdiccas next attempted to gain her in marriage, and after his death in B. C. 321, her hand was sought by Cassander, Lysimachus, and Antigonus. She refused, however, all these offers; and, anxious to escape from Sardis, where she had been kept for years in a sort of honourable captivity, she readily acceded to proposals from Ptolemy; but, before she could accomplish her design, she was assassinated by order of Antigonus. (Diod. xviii. 23, xx. 37; Justin. ix. 6, xiii. 6, xiv. 1; Arrian, *ap. Phot.* p. 70, ed. Bekker.)

3. A daughter of Antiochus III. the Great, who married Ptolemy V. Epiphanes (B. C. 193), Coele-Syria being given her as her dowry (Appian, *Syr.* c. 5; Liv. xxxvii. 3), though Antiochus afterwards repudiated any such arrangement. (Polyb. xxviii. 17.)

4. A daughter of the preceding and of Ptolemy V. Epiphanes, married her brother Ptolemy VI. Philometor. She had a son by him, whom on his death,

B. C. 146, she seems to have wished to place on the throne, but was prevented by the accession of her brother, Physcon or Evergetes II. (Ptolemy VII.), to whom the crown and her hand were given. Her son was murdered by Physcon on the day of the marriage, and she was soon divorced to make way for her own daughter by her former marriage. On Physcon's retiring to Cyprus to avoid the hatred which his tyranny had caused, she solicited the aid of her son-in-law, Demetrius Nicator, king of Syria, against his expected attack, offering the crown of Egypt as an inducement. During the period of Physcon's voluntary exile, she lost another son (by her marriage with him), whom Physcon barbarously murdered for the express purpose of distressing her, and sent her his mangled limbs, in Thyestean fashion, on her birth-day. Soon after this, she was obliged to take refuge with Demetrius, fearing the return of Physcon, who, however, suspended his hostilities against her, on Alexander, whom he had employed against his disaffected subjects, setting up a claim to the throne of Egypt. (Justin. xxxviii. 8, 9, xxxix. 1, 2; Liv. *Ep.* 59; Diod. *Ecl.* vol. ii. p. 602, ed. Wess.)

5. A daughter of Ptolemy VI. Philometor by the last-mentioned Cleopatra, married first Alexander Balas (B. C. 150), the Syrian usurper (1 Macc. x. 57; comp. Joseph. *Ant.* xiii. 4. §§ 1, 5), and on his death Demetrius Nicator. (1 Macc. xi. 12; Joseph. *Ant.* xiii. 4. § 7.) During the captivity of the latter in Parthia, jealous of the connexion which he there formed with Rhodogune, the Parthian princess, she married Antiochus VII. Sidetes, his brother, and also murdered Demetrius on his return (Appian, *Syr.* 68; Liv. *Ep.* 60), though Justin and Josephus (*Ant.* xiii. 9. § 3) represent her as only refusing to receive him. She also murdered Seleucus, her son by Nicator, who on his father's death assumed the government without her consent. (Appian, *Syr.* 69; Justin. xxxix. 1.) Her other son by Nicator, Antiochus VIII. Grypus, succeeded to the throne (B. C. 125) through her influence; but when she found him unwilling to concede her sufficient power, she attempted to make away with him by offering him a cup of poison on his return from exercise. Having learnt her intention, he begged her to drink first, and on her refusal produced his witness, and then repeated his request as the only way to clear herself. On this she drank and died. (Justin. xxxix. 2.) She had another son, by Sidetes, Antiochus IX., surnamed Cyzicenus from the place of his education. The following coin represents on the obverse the heads of Cleopatra and her son Antiochus VIII. Grypus.

6. Another daughter of Ptolemy VI. Philometor and Cleopatra [No. 4], married, as we have seen, her uncle Physcon, and on his death was left heir of the kingdom in conjunction with whichever of her sons she chose. She was compelled by her people to choose the elder, Ptolemy VIII. Lathyrus, but she soon prevailed on them to expel him, and make room for her younger son Alexander, her favourite (Paus. viii. 7), and even sent an army against Lathyrus to Cyprus, whither he had fled, and put to death the general who commanded it for allowing him to escape alive. Terrified at her cruelty, Alexander also retired, but was recalled by his mother, who attempted to assassinate him, but was herself put to death by him ere she could effect her object, B. C. 89. (Justin. xxxix. 4.)

7. A daughter of Ptolemy Physcon and Cleopatra [No. 6], married first her brother Ptolemy VIII. Lathyrus, but was divorced from him by his mother, and fled into Syria, where she married Antiochus IX. Cyzicenus, who was then in arms against his brother Grypus, about B. C. 117, and successfully tampered with the latter's army. A battle took place, in which Cyzicenus was defeated; and she then fled to Antioch, which was besieged and taken by Grypus, and Cleopatra was surrendered by him to the vengeance of his wife Tryphaena, her own sister, who had her murdered in a temple in which she had taken refuge. (Justin. xxxix. 3.)

8. Another daughter of Ptolemy Physcon, married her brother Lathyrus (on her sister [No. 7] being divorced), and on his exile remained in Egypt, and then married Antiochus XI. Epiphanes, and on his death Antiochus X. Eusebes. She was besieged by Tigranes in Syria or Mesopotamia, and either taken and killed by him (Strab. xvi. p. 749), or, according to Josephus (*Ant.* xiii. 16. § 4), relieved by Lucullus' invasion of Armenia. She was the mother of Antiochus XIII. Asiaticus. She is more generally called Selene.

9. Daughter of Ptolemy IX. Lathyrus, usually called Berenice. [BERENICE, No. 4.]

10. Third and eldest surviving daughter of Ptolemy Auletes, was born towards the end of B. C. 69, and was consequently seventeen at the death of her father, who in his will appointed her heir of his kingdom in conjunction with her younger brother, Ptolemy, whom she was to marry. The personal charms, for which she was so famed, shewed themselves in early youth, as we are told by Appian (*B. C.* v. 8), that she made an impression on the heart of Antony in her fifteenth year, when he was at Alexandria with Gabinius. Her joint reign did not last long, as Ptolemy, or rather Pothinus and Achillas, his chief advisers, expelled her from the throne, about B. C. 49. She retreated into Syria, and there collected an army with which she designed to force her brother to reinstate her. But an easier way soon presented itself; for in the following year Caesar arrived in Egypt in pursuit of Pompey, and took upon himself to arrange matters between Cleopatra and her brother. (Caes. *B. C.* iii. 103, 107.) Being informed of Caesar's amatory disposition, she resolved to avail herself of it, and, either at his request, according to Plutarch, or of her own accord, clandestinely effected an entrance into the palace where he was residing, and by the charms of her person and voice and the fascination of her manner, obtained such an ascendancy over him, that, in the words of Dion Cassius (xlii. 35), from being the judge between her and her brother, he became her advocate. According to Plutarch, she made her entry into Caesar's apartment in a bale of cloth, which was brought by Apollodorus, her attendant, as a present to Caesar. However this may be, her plan fully

succeeded, and we find her replaced on the throne, much to the indignation of her brother and the Egyptians, who involved Caesar in a war in which he ran great personal risk, but which ended in his favour. In the course of it, young Ptolemy was killed, probably drowned in the Nile (Liv. *Ep.* 112; Hirt. *B. Alex.* 31; Dion Cass. xlii. 43), and Cleopatra obtained the undivided rule. She was however associated by Caesar with another brother of the same name, and still quite a child, with a view to conciliate the Egyptians, with whom she appears to have been very unpopular (Dion Cass. xlii. 34), and she was also nominally married to him.

While Caesar was in Egypt, Cleopatra lived in undisguised connexion with him, and would have detained him there longer, or have accompanied him at once to Rome, but for the war with Pharnaces, which tore him from her arms. She however joined him in Rome, in company with her nominal husband, and there continued the same open intercourse with him, living in apartments in his house, much to the offence of the Romans. (Doubts have been thrown on her visit to Rome, but the evidence of Cicero (*ad Att.* xiv. 8), of Dion Cassius (xliii. 27), and Suetonius (*Caes.* 35), seems to be conclusive.) She was loaded with honours and presents by Caesar, and seems to have stayed at Rome till his death, B. C. 44. She had a son by him, named Caesarion, who was afterwards put to death by Augustus. Caesar at least owned him as his son, though the paternity was questioned by some contemporaries [CAESARION]; and the character of Cleopatra perhaps favours the doubt. After the death of Caesar, she fled to Egypt, and in the troubles which ensued she took the side of the triumvirate, and assisted Dolabella both by sea and land, resisting the threats of Cassius, who was preparing to attack her when he was called away by the entreaties of Brutus. She also sailed in person with a considerable fleet to assist Antony after the defeat of Dolabella, but was prevented from joining him by a storm and the bad state of her health. She had however done sufficient to prove her attachment to Caesar's memory (which seems to have been sincere), and also to furnish her with arguments to use to Antony, who in the end of the year 41 came into Asia Minor, and there summoned Cleopatra to attend, on the charge of having failed to co-operate with the triumvirate against Caesar's murderers. She was now in her twenty-eighth year, and in the perfection of matured beauty, which in conjunction with her talents and eloquence, and perhaps the early impression which we have mentioned, completely won the heart of Antony, who henceforth appears as her devoted lover and slave. We read in Plutarch elaborate descriptions of her well-known voyage up the Cydnus in Cilicia to meet Antony, and the magnificent entertainments which she gave, which were remarkable not less for good taste and variety than splendour and profuse expense. One of these is also celebrated in Athenaeus (iv. 29). The first use Cleopatra made of her influence was to procure the death of her younger sister, Arsinoë, who had once set up a claim to the kingdom. (Appian, *B. C.* v. 8, 9; Dion Cass. xlviii. 24.) Her brother, Ptolemy, she seems to have made away with before by poison. She also revenged herself on one of her generals, Serapion, who had assisted Cassius contrary to her orders, and got into her hands a person whom the people of Aradus had set up to counterfeit the elder of her two brothers, who perished in Egypt. All these were torn from the sanctuaries of temples; but Antony, we learn from both Dion and Appian, was so entirely enslaved by Cleopatra's charms, that he set at nought all ties of religion and humanity. (Appian, *B. C.* v. 9; Dion Cass. xlviii. 24.)

Cleopatra now returned to Egypt, where Antony spent some time in her company; and we read of the luxury of their mode of living, and the unbounded empire which she possessed over him. The ambition of her character, however, peeps out even in these scenes, particularly in the fishing anecdote recorded by Plutarch. (*Ant.* 29.) Her connexion with Antony was interrupted for a short time by his marriage with Octavia, but was renewed on his return from Italy, and again on his return from his Parthian expedition, when she went to meet him in Syria with money and provisions for his army. He then returned to Egypt, and gratified her ambition by assigning to her children by him many of the conquered provinces. (Dion Cass. xlix. 32.) According to Josephus (*Ant.* xv. 4. § 2), during Antony's expedition Cleopatra went into Judaea, part of which Antony had assigned to her and Herod necessarily ceded, and there attempted to win Herod by her charms, probably with a view to his ruin, but failed, and was in danger of being put to death by him. The report, however, of Octavia's having left Rome to join Antony, made Cleopatra tremble for her influence, and she therefore exerted all her powers of pleasing to endeavour to retain it, and bewailed her sad lot in being only regarded as his mistress, and therefore being liable to be deserted at pleasure. She feigned that her health was suffering,—in short, put forth all her powers, and succeeded. (Plut. *Ant.* 53.) From this time Antony appears quite infatuated by his attachment, and willing to humour every caprice of Cleopatra. We find her assuming the title of Isis, and giving audience in that dress to ambassadors, that of Osiris being adopted by Antony, and their children called by the title of the sun and the moon, and declared heirs of unbounded territories. (Dion Cass. xlix. 32, 33, l. 4, 5.) She was saluted by him with the title of Queen of Queens, attended by a Roman guard, and Artavasdes, the captive king of Armenia, was ordered to do her homage. (Dion Cass. xlix. 39.) One can hardly wonder that Augustus should represent Antony to the Romans as "bewitched by that accursed Egyptian" (Dion Cass. l. 26); and he was not slow in availing himself of the disgust which Antony's conduct occasioned to make a determined effort to crush him. War, however, was declared against Cleopatra, and not against Antony, as a less invidious way. (Dion Cass. l. 6.) Cleopatra insisted on accompanying Antony in the fleet; and we find them, after visiting Samos and Athens, where they repeated what Plutarch calls the farce of their public entertainments, opposed to Augustus at Actium. Cleopatra indeed persuaded Antony to retreat to Egypt, but the attack of Augustus frustrated this intention, and the famous battle took place (B. C. 31) in the midst of which, when fortune was wavering between the two parties, Cleopatra, weary of suspense, and alarmed at the intensity of the battle (Dion Cass. l. 33), gave a signal of retreat to her fleet, and herself led the way. Augustus in vain pursued her, and she

made her way to Alexandria, the harbour of which she entered with her prows crowned and music sounding, as if victorious, fearing an outbreak in the city. With the same view of retaining the Alexandrians in their allegiance, she and Antony (who soon joined her) proclaimed their children, Antyllus and Cleopatra, of age. She then prepared to defend herself in Alexandria, and also sent embassies to the neighbouring tribes for aid. (Dion Cass. li. 6.) She had also a plan of retiring to Spain, or to the Persian gulf; and either was building ships in the Red Sea, as Dion asserts, or, according to Plutarch, intended to draw her ships across the isthmus of Suez. Whichever was the case, the ships were burnt by the Arabs of Petra, and this hope failed. She scrupled not to behead Artavasdes, and send his head as a bribe for aid to the king of Media, who was his enemy. Finding, however, no aid nigh, she prepared to negotiate with Augustus, and sent him on his approach her sceptre and throne (unknown to Antony), as thereby resigning her kingdom. His public answer required her to resign and submit to a trial; but he privately urged her to make away with Antony, and promised that she should retain her kingdom. On a subsequent occasion, Thyrsus, Caesar's freedman, brought similar terms, and represented Augustus as captivated by her, which she seems to have believed, and, seeing Antony's fortunes desperate, betrayed Pelusium to Augustus, prevented the Alexandrians from going out against him, and frustrated Antony's plan of escaping to Rome by persuading the fleet to desert him. She then fled to a mausoleum she had built, where she had collected her most valuable treasures, and proclaimed her intention of putting an end to her life, with a view to entice Antony thither, and thus ensure his capture. (This is the account of Dion Cassius, li. 6, 8—11; the same facts for the most part are recorded by Plutarch, who however represents Cleopatra's perfidy as less glaring.) She then had Antony informed of her death, as though to persuade him to die with her; and this stratagem, if indeed she had this object, fully succeeded, and he was drawn up into the unfinished mausoleum, and died in her arms. She did not however venture to meet Augustus, though his rival was dead, but remained in the mausoleum, ready if need was to put herself to death, for which purpose she had asps and other venomous animals in readiness. Augustus contrived to apprehend her, and had all instruments of death removed, and then requested an interview (for an account of which see Dion Cass. li. 12, 13, and Plut. *Ant.* 83). The charms of Cleopatra, however, failed in softening the colder heart of Augustus. He only "bade her be of good cheer, and fear no violence." Seeing that her case was desperate, and determined at all events not to be carried captive to Rome, she resolved on death; but in order to compass this, it was necessary to disarm the vigilance of her goalers, and she did this by feigning a readiness to go to Rome, and preparing presents for Livia, the wife of Augustus. This artifice succeeded, and she was thereby enabled to put an end to her life, either by the poison of an asp, or by a poisoned comb (Dion Cass. li. 14; Plut. *Ant.* 85, 86), the former supposition being adopted by most writers. (Suet. *Aug.* 17; Galen. *Theriac. ad Pis.* p. 460, ed. Basil; Vell. Pat. ii. 87.)

Cleopatra died in B. C. 30, in the thirty-ninth year of her age, and with her ended the dynasty of the Ptolemies in Egypt. She had three children by Antony: Alexander and Cleopatra, who were twins, and Ptolemy surnamed Philadelphus. The leading points of her character were, ambition and voluptuousness. History presents to us the former as the prevailing motive, the latter being frequently employed only as the means of gratifying it. In all the stories of her luxury and lavish expense, there is a splendour and a grandeur that somewhat refines them. (See Plin. *H. N.* ix. 58.) In the days of her prosperity, her arrogance was unbounded, and she loved to swear by the Capitol, in which she hoped to reign with Antony. She was avaricious, to supply her extravagance, and cruel, or at least had no regard for human life when her own objects were concerned,—a Caesar with a woman's caprice. Her talents were great and varied; her knowledge of languages was peculiarly remarkable (Plut. *Ant.* 27), of which she had seven at command, and was the more remarkable from the fact, that her predecessors had not been able to master even the Egyptian, and some had forgotten their native Macedonian; and in the midst of the most luxurious scenes we see traces of a love of literature and critical research. She added the library of Pergamus, presented to her by Antony, to that of Alexandria. Her ready and versatile wit, her knowledge of human nature and power of using it, her attractive manners, and her exquisitely musical and flexible voice, compared by Plutarch (*Ant.* 27) to a many-stringed instrument, are also the subjects of well-attested praise. The higher points in her character are admirably touched by Horace in the ode (i. 37) on her defeat.

The following coin represents the head of Antony on the obverse, and Cleopatra's on the reverse.

11. Daughter of Antony, the triumvir, and Cleopatra, was born with her twin brother Alexander in B. C. 40. Her early history till the time she was carried to Rome is given under ALEXANDER, p. 112, a. She continued to reside at Rome till her marriage with Juba, king of Numidia, who was brought to Rome in B. C. 46, when quite a boy, along with his father, after the defeat of the latter by Caesar. (Dion Cass. li. 15; Plut. *Ant.* 87.) By Juba, Cleopatra had two children, Ptolemy, who succeeded him in the kingdom, and Drusilla, who married Antonius Felix, the governor of Judaea. The following coin contains the head of Juba on the obverse, and Cleopatra's on the reverse.

12. A daughter of Mithridates, who married Tigranes, king of Armenia. She seems to have

been a woman of great courage and spirit. (Plut. *Luc.* 22; Appian, *Mith.* 108; Justin. xxxviii. 3.)

13. A courtezan of the emperor Claudius. (Tac. *Ann.* xi. 30.)

14. A wife of the poet Martial, who has written an epigram relating to her. (*Epig.* iv. 21.) [J. E. B.]

CLEOPATRA (Κλεοπάτρα), the authoress of a work on Cosmetics (Κοσμητικόν, or Κοσμητικά), who must have lived some time in or before the first century after Christ, as her work was abridged by Criton. (Galen, *De Compos. Medicam. sec. Locos*, i. 3. vol. xii. p. 446.) The work is several times quoted by Galen (*ibid.* i. 1, 2, 8, pp. 403, 432, 492, *De Pond. et Mens.* c. 10. vol. xix. p. 767), Aëtius (*Lib. Medic.* ii. 2. 56, p. 278), and Paulus Aegineta. (*De Re Med.* iii. 2. p. 413.) Though at first sight one might suspect that Cleopatra was a fictitious name attached to a treatise on such a subject, it does not really appear to have been so, as, wherever the work is mentioned, the authoress is spoken of as if she were a real person, though no particulars of her personal history are preserved. A work on the Diseases of Women is attributed either to this Cleopatra, or to the Egyptian queen; an epitome of which is to be found in Caspar Wolf's *Volumen Gynaeciorum*, &c., Basil. 1566, 1586, 1597, 4to. [W. A. G.]

CLEOPHANTUS (Κλεόφαντος). 1. A Greek physician, who lived probably about the beginning of the third century B. C., as he was the tutor of Antigenes (Cael. Aurel. *De Morb. Acut.* ii. 10. p. 96) and Mnemon. (Gal. *Comment. in Hippocr.* "*Epid. III.*" ii. 4, iii. 71, vol. xvii. pt. i. pp. 603, 731.) He seems to have been known among the ancients for his use of wine, and is several times quoted by Pliny (*H. N.* xx. 15, xxiv. 92, xxvi. 8), Celsus (*De Medic.* iii. 14. p. 51), Galen (*De Compos. Medicam. sec. Locos*, ix. 6, vol. xiii. p. 310; *De Compos. Medicam. sec. Gen.* vii. 7, vol. xiii. p. 985; *De Antid.* ii. 1, vol. xiv. p. 108), and Caelius Aurelianus (*De Morb. Acut.* ii. 39, p. 176).

2. Another physician of the same name, who attended A. Cluentius Avitus in the first century B. C., and who is called by Cicero "medicus ignobilis, sed spectatus homo" (*pro Cluent.* 16), must not be confounded with the preceding. [W. A. G.]

CLEOPHANTUS, one of the mythic inventors of painting at Corinth, who is said to have followed Demaratus in his flight from Corinth to Etruria. (Plin. *H. N.* xxxv. 5.) [L. U.]

CLE'OPHON (Κλεοφῶν). 1. An Athenian demagogue, of obscure and, according to Aristophanes (*Ran.* 677), of Thracian origin. The meanness of his birth is mentioned also by Aelian (*V. H.* xii. 43), and is said to have been one of the grounds on which he was attacked by Plato, the comic poet, in his play called "Cleophon." (Schol. *ad Aristoph. l. c.*) He appears throughout his career in vehement opposition to the oligarchical party, of which his political contest with Critias, as referred to by Aristotle (*Rhet.* i. 15. § 13), is an instance; and we find him on three several occasions exercising his influence successfully for the prevention of peace with Sparta. The first of these was in B. C. 410, after the battle of Cyzicus, when very favourable terms were offered to the Athenians (Diod. xiii. 52, 53; Wess. *ad loc.*; Clinton, *F. H.* sub anno 410); and it has been thought that a passage in the "Orestes" of Euripides, which was represented in B. C. 408, was pointed against Cleophon and his evil counsel. (See l. 892, —*κἀπὶ τῷδ' ἀνίσταται ἀνήρ τις ἀθυρόγλωσσος*, κ. τ. λ.) The second occasion was after the battle of Arginusae, B. C. 406, and the third after that of Aegospotami in the following year, when, resisting the demand of the enemy for the partial demolition of the Long Walls, he is said to have threatened death to any one who should make mention of peace. (Aristot. *ap. Schol. ad Aristoph. Ran.* 1528; Aesch. *de Fals. Leg.* p. 38, *c. Ctes.* p. 75; Thirlwall's *Greece*, vol. iv. pp. 89, 125, 158.) It is to the second of the above occasions that Aristophanes refers in the last line of the "Frogs," where, in allusion also to the foreign origin of Cleophon, the chorus gives him leave to fight to his heart's content in his *native* fields. During the siege of Athens by Lysander, B. C. 405, the Athenian council, in which the oligarchical party had a majority, and which had been denounced by Cleophon as a band of traitorous conspirators, were instigated by Satyrus to imprison him and bring him to trial on a charge of neglect of military duty, which, as Lysias says, was a mere pretext. Before a regular court of justice he would doubtless have been acquitted, and one Nicomachus therefore, who had been entrusted with a commission to collect the laws of Solon, was suborned by his enemies to fabricate a law for the occasion, investing the council with a share in the jurisdiction of the case. This law is even said to have been shamelessly produced on the very day of the trial, and Cleophon of course was condemned and put to death,—not, however, without opposition from the people, since Xenophon speaks of his losing his life in a sedition. (Lys. *c. Nicom.* p. 184, *c. Agor.* p. 130; Xen. *Hell.* i. 7. § 35.) The same year had already witnessed a strong attack on Cleophon by the comic poet Plato in the play of that name above alluded to, as well as the notices of him, not complimentary, in the "Frogs" of Aristophanes. If we may trust the latter (*Thesm.* 805), his private life was as profligate as his public career was mischievous. By Isocrates also (*de Pac.* p. 174, b.) he is classed with Hyperbolus and contrasted with the worthies of the good old time, and Andocides mentions it as a disgrace that his house was inhabited, during his exile, by Cleophon, the harp-manufacturer. (Andoc. *de Myst.* p. 19.) On the other hand, he cannot at any rate be reckoned among those who have made a thriving and not over-honest trade of patriotism, for we learn from Lysias (*de Arist. Bon.* p. 156), that, though he managed the affairs of the state for many years, he died at last, to the surprise of all, in poverty. (Comp. Meineke, *Hist. Crit. Com. Graec.* p. 171 &c.)

2. A tragic poet of Athens, the names of ten of whose dramas are given by Suidas (*s. v.*). He is also mentioned by Aristotle. (*Poët.* 2, 22.) [E. E.]

CLEOPTO'LEMUS (Κλεοπτόλεμος), a noble Chalcidian, whose daughter, named Euboea, Antiochus the Great married when he wintered at Chalcis in B. C. 192. (Polyb. xx. 8; Liv. xxxvi. 11; Diod. *Fragm.* lib. xxix.) [E. E.]

CLEO'STRATUS (Κλεόστρατος), an astronomer of Tenedos. Censorinus (*de Die Nat.* c. 18) considers him to have been the real inventor of the *Octaëteris*, or cycle of eight years, which was used before the Metonic cycle of nineteen years, and which was popularly attributed to Eudoxus. Theophrastus (*de Sign. Pluv.* p. 239, ed. Basil. 1541) mentions him as a meteorological observer along

with Matricetas of Methymna and Phaeinus of Athens, and says that Meton was taught by Phaeinus. If, therefore, Callistratus was contemporary with the latter, which however is not clear, he must have lived before Ol. 87. Pliny (*H. N.* ii. 8) says, that Anaximander discovered the obliquity of the ecliptic in Ol. 58, and that Cleostratus afterwards introduced the division of the Zodiac into signs, beginning with Aries and Sagittarius. It seems, therefore, that he lived some time between B. C. 548 and 432. Hyginus (*Poët. Astr.* ii. 13) says, that Cleostratus first pointed out the two stars in Auriga called *Haedi.* (Virg. *Aen.* ix. 668.) On the Octaëteris, see Geminus, *Elem. Astr.* c. 6. (Petav. *Uranolog.* p. 37.)

(Ideler, *Technische Chronologie*, vol. i. p. 305; Schaubach, *Gesch. d. Gr. Astron.* p. 196; Petavius, *Doctr. Temp*, ii. 2; Fabric. *Bibl. Graec.* vol. ii. p. 82.) [W. F. D.]

CLEO'XENUS (Κλεόξενος), was joint-author with one Democleitus of a somewhat cumbrous system of telegraphing, which Polybius explains (x. 45–47) with the remark, that it had been considerably improved by himself. See Suidas, *s. v.* Κλεόξενος καὶ Δημόκλειτος ἔγραψαν περὶ πυρσῶν, where περσῶν was the erroneous reading of the old editions. [E. E.]

CLEPSINA, the name of a patrician family of the Genucia gens.

1. C. Genucius Clepsina, consul in B. C. 276 with Q. Fabius Maximus Gurges, in which year Rome was visited by a grievous pestilence (Oros. iv. 2), and a second time in 270 with Cn. Cornelius Blasio. (Fasti.)

2. L. Genucius Clepsina, probably brother of the preceding, was consul in B. C. 271 with C. Quinctius Claudus. He was sent to subdue the Campanian legion, which under Decius Jubellius had revolted from the Romans and made itself master of Rhegium. After a long siege, Clepsina took the town; he straightway put to death all the loose vagabonds and robbers whom he found among the soldiers, but sent the remains of the legion (probably a few above 300, though the numbers vary in the different authorities) to Rome for trial, where they were scourged and beheaded. (Oros. iv. 3; Dionys. xx. 7 in Mai's Excerpta; Appian, *Samn.* 9; Polyb. i. 7; Liv. *Epit.* 15; Zonar. viii. 6; Val. Max. ii. 7. § 15; Frontin. *Strateg.* iv. 1. § 38.) Orosius and Dionysius are the only writers who mention the name of the consul, with the exception of Appian, who calls him by mistake Fabricius; and even the two former do not entirely agree. Orosius calls the consul Genucius simply, and places the capture of Rhegium in the year after that of Tarentum, by which L. Genucius would seem to be intended; while Dionysius, on the other hand, names him C. Genucius, and would thus appear to attribute the capture of the city to the consul of the following year (B. C. 270). [No. 1.]

CLETA. [Charis.]

CLI'MACUS, JOANNES (Ἰωάννης ὁ Κλίμακος), surnamed the Learned (ὁ Σκολαστικός), a Greek writer who lived in the sixth century of the Christian aera, whose original name was Joannes, and who was called Climacus on account of a work written by him, which was entitled Κλίμαξ. He took orders, and although the learned education which he had received seemed to have destined him for a life among scholars, he lived during forty years with monks of the most rude and illiterate description, till he was chosen abbot of the convent on Mount Sinai, where he died at the age of one hundred, or thereabouts, on the 30th of March. The year of his death is uncertain, but it was probably in the beginning of the seventh century. (A. D. 606?) The life of Climacus, written by a Greek monk of the name of Daniel, is contained in "Bibliotheca Patrum Maxima," in the "Acta Sanctorum," ad 30 diem Martii, in the editions of the works of Climacus, and in "Johannis Climaci, Johannis Damasceni, et Johannis Eleemosynarii Vitae," &c., ed. Johannes Vicartius, Jesuita, Tournai, 1664, 4to. Two works of Climacus, who was a fertile writer on religious subjects, have been printed, viz.:—1. "Scala Paradisi" (Κλίμαξ), addressed to John, abbot of the monastery of Raithu, which is divided into thirty chapters, and treats on the means of attaining the highest possible degree of religious perfection. A Latin translation of this work by Ambrosius, a Camaldulensian monk, was published at Venice, 1531, ibid. 1569, Cologne, 1583, ibid. 1593, with an exposition of Dionysius, a Carthusian friar; ibid. 1601, 8vo. The Greek text, with a Latin translation and the Scholia of Elias, archbishop of Creta, was published together with the work of Climacus cited below, by Matthaeus Raderus, Paris, 1633, fol. It is also contained, together with the previously mentioned Scholia of Elias, in the different Bibliothecae Patrum. In some MSS. this work has the title Πλάκες Πνευματικαί, or Spiritual Tables. 2. "Liber ad Pastorem," of which a Latin translation was published by the Ambrosius mentioned above, and was reprinted several times; the Greek text with a Latin version was published, together with the "Scala Paradisi" and the Scholia of the archbishop Elias, by Raderus mentioned above, Paris, 1633, fol. Both these works of Climacus were translated into modern Greek and published by Maximus Margunius, bishop of Cerigo, Venice, 1590. (Fabric. *Bibl. Graec.* ix. p. 522, &c.; Cave, *Hist. Lit.* vol. i. p. 421, ad an. 564; Hamberger, *Zuverlässige Nachrichten von gelehrten Männern*, vol. iii. p. 467.) [W. P.]

CLOACI'NA or CLUACI'NA, a surname of Venus, under which she is mentioned at Rome in very early times. (Liv. iii. 48.) The explanation given by Lactantius (*de Fals. Relig.* i. 20), that the name was derived from the great sewer (*Cloaca maxima*), where the image of the goddess was said to have been found in the time of king Tatius, is merely one of the unfortunate etymological speculations which we frequently meet with in the ancients. There is no doubt that Pliny (*H. N.* xv. 36) is right in saying that the name is derived from the ancient verb *cloare* or *cluere*, to wash, clean, or purify. This meaning is also alluded to in the tradition about the origin and worship of Venus Cloacina, for it is said that, when Tatius and Romulus were arrayed against each other on account of the rape of the Sabine women, and when the women prevented the two belligerents from bloodshed, both armies purified themselves with sacred myrtle-branches on the spot which was afterwards occupied by the temple of Venus Cloacina. The supposition of some modern writers, that Cloacina has reference to the purity of love, is nothing but an attempt to intrude a modern notion upon the ancients, to whom it was quite foreign. (Hartung, *Die Relig. d. Röm.* ii. p. 249.) [L. S.]

CLODIA'NUS, mentioned by Cicero (*ad Att.* i. 19), is the same as Cn. Cornelius Lentulus Clodianus, consul B. C. 72. [LENTULUS.]

CLO'DIUS, another form of the name *Claudius*, just as we find both *caudex* and *codex*, *claustrum* and *clostrum*, *cauda* and *coda*. In the latter times of the republic several of the Claudia gens, adopted exclusively the form *Clodius*, others were called indifferently, sometimes *Claudius* and sometimes *Clodius*: their lives are given under CLAUDIUS.

CLO'DIUS. 1. A physician, who must have lived in the first century B. C., as he was a pupil of Asclepiades of Bithynia. One of his works is quoted by Caelius Aurelianus (*De Morb. Chron.* iv. 9, p. 545; *De Morb. Acut.* iii. 8, p. 217) with reference to ascarides.

2. L. Clodius, a native of Ancona, who was employed by Oppianicus to poison Dinea in the first century B. C., and who is called by Cicero (*pro Cluent.* c. 14) "pharmacopola circumforaneus," may perhaps be the same person as the preceding, though it is scarcely probable. [W. A. G.]

CLO'DIUS ALBI'NUS. [ALBINUS.]

CLO'DIUS BITHY'NICUS. [BITHYNICUS, and CLAUDIUS No. 6, p. 775, b.]

CLO'DIUS LICI'NUS [LICINUS.]

CLO'DIUS MACER. [MACER.]

CLO'DIUS QUIRINA'LIS. [QUIRINALIS.]

CLO'DIUS SABI'NUS. [SABINUS.]

CLO'DIUS TURRI'NUS. [TURRINUS.]

CLOE'LIA, a Roman virgin, who was one of the hostages given to Porsena with other maidens and boys, is said to have escaped from the Etruscan camp, and to have swum across the Tiber to Rome. She was sent back by the Romans to Porsena, who was so struck with her gallant deed, that he not only set her at liberty, but allowed her to take with her a part of the hostages: she chose those who were under age, as they were most exposed to ill-treatment. Porsena also rewarded her with a horse adorned with splendid trappings, and the Roman people with the statue of a female on horseback, which was erected in the Sacred Way. Another tradition, of far less celebrity, related, that all the hostages were massacred by Tarquinius with the exception of Valeria, who swum over the Tiber and escaped to Rome, and that the equestrian statue was erected to her, and not to Cloelia. (Liv. ii. 13; Dionys. v. 33; Plut. *Poplic.* 19, *Illustr. Fem. s. vv. Valeria et Cloelia;* Flor. i. 10; Val. Max. iii. 2. § 2; Aurel. Vict. *de Vir. Ill.* 13; Dion Cass. in Bekker's *Anecd.* i. p. 133. 8; Plin. *H. N.* xxxiv. 6. s. 13; Virg. *Aen.* viii. 651; Juv. viii. 265.)

CLOE'LIA or CLUI'LIA GENS, patrician, of Alban origin, was one of the gentes minores, and was said to have derived its name from Clolius, a companion of Aeneas. (Festus, *s. v. Cloelia.*) The name of the last king of Alba is said to have been C. Cluilius or Cloelius. He led an army against Rome in the time of Tullus Hostilius, pitched his camp five miles from the city, and surrounded his encampment with a ditch, which continued to be called after him, in subsequent ages, *Fossa Cluilia*, *Fossae Cluiliae*, or *Fossae Cloeliae.* While here, he died, and the Albans chose Mettus Fuffetius as dictator, in consequence of whose treachery the Romans destroyed Alba. Niebuhr, however, remarks, that though the Fossa Cluilia was undoubtedly the work of an Alban prince called Cluilius, yet that the story of the Alban army encamping there was probably invented for the sake of accounting for this name. (Liv. i. 22, 23; Dionys. iii. 2–4; Festus, *s. v. Cloeliae Fossae;* comp. Liv. ii. 39; Dionys. viii. 22; Niebuhr, vol. i. pp. 204, 348, n. 870.)

Upon the destruction of Alba, the Cloelii were one of the noble Alban houses enrolled in the Roman senate. (Liv. i. 30; Dionys. iii. 29.) They bore the surname SICULUS, probably because the Albans were regarded as a mixture of Siculians with Priscans. Tullus was perhaps another cognomen of this gens. See CLOELIUS TULLUS.

The following coin of this gens contains on the obverse the head of Pallas, and on the reverse Victory in a biga, with the inscription T. CLOVLI, *Cloulius* being an ancient form of the name.

CLOE'LIUS, an Aequian, the commander of a Volscian force, came to besiege Ardea, B. C. 443, invited by the plebs of that town, who had been driven out of it by the optimates. While he was before the place, the Romans, under the consul M. Geganius, came to the assistance of the optimates, drew lines around the Volscians, and did not allow them to march out till they had surrendered their general, Cloelius, who adorned the triumph of the consul at Rome. (Liv. iv. 9, 10.) Comp. COELIUS GRACCHUS.

CLOE'LIUS GRACCHUS, the leader of the Aequians in B. C. 458, surrounded the consul L. Minucius Augurinus, who had through fear shut himself up in his camp on Mount Algidus; but Coelius was in his turn surrounded by the dictator L. Quinctius Capitolinus, who had come to relieve Minucius, and was delivered up by his own troops to the dictator. (Liv. iii. 25—28; Dionys. x. 22—24.) The legendary nature of this story as told by Livy has been pointed out by Niebuhr (vol. ii. p. 268), who remarks, that the Aequian general, Coelius is again surrounded and taken prisoner twenty years after at Ardea—a circumstance quite impossible, as no one who had been led in triumph in those days ever escaped execution.

CLOE'LIUS TULLUS, a Roman ambassador, who was killed with his three colleagues by the Fidenates, in B. C. 438, upon the instigation of Lar Tolumnius, king of the Veientes. Statues of all four were placed on the Rostra. Cicero calls him Tullus Cluilius. (Liv. iv. 17; Cic. *Phil.* ix. 2; Plin. *H. N.* xxxiv. 6. s. 11.)

CLONAS (Κλονᾶς), a poet, and one of the earliest musicians of Greece, was claimed by the Arcadians as a native of Tegea, but by the Boeotians as a native of Thebes. His age is not quite certain; but he probably lived a little later than Terpander, or he was his younger contemporary (about 620 B. C.). He excelled in the music of the flute, which he is thought by some to have introduced into Greece from Asia. As might be expected from the connexion between elegiac poetry and the flute music, he is reckoned among the elegiac poets. Among the pieces of music which he composed was one called *Elegos.* To him are ascribed the invention of the Apothetos and

Schoenium, and of Προσφδίαι. Mention is made of a choral song in which he used all the three ancient modes of music, so that the first strophe was Dorian, the second Phrygian, and the third Lydian. (Plut. *de Mus.* 3. p. 1132, c., 5. p. 1133, a., 8. p. 1134, a. b., 17. p. 1136, f.; Heracl. Pont. p. 140; Paus. x. 7. § 3.) [P. S.]

CLO'NIUS (Κλόνιος). 1. The leader of the Boeotians in the war against Troy, was slain by Agenor. (Hom. *Il.* ii. 495, xv. 340; Diod. iv. 67; Hygin. *Fab.* 97.)

2. Two companions of Aeneas, the one of whom was slain by Turnus, and the other by Messapus. (Virg. *Aen.* ix. 574, x. 749.) There is a fourth mythical personage of this name. (Apollod. iii. 12. § 5.) [L. S.]

CLOTHO. [Moirae.]

CLUE'NTIA. 1. Sister of the elder A. Cluentius Habitus. She was one of the numerous wives of Statius Albius Oppianicus, and, according to the representation of Cicero, was poisoned by her husband (*pro Cluent.* 10). This Cluentia, in Orelli's *Onomasticon Tullianum*, seems to be confounded with her niece. [No. 2.]

2. Daughter of the elder A. Cluentius Habitus. Soon after her father's death she married her first cousin A. Aurius Melinus, from whom she was soon divorced in order to make way for her own mother, Sassia, who had conceived a passion for the husband of her daughter. (*Pro Cluent.* 5.) [W. R.]

L. CLUE'NTIUS, called A. Cluentius by Eutropius (v. 3), was one of the generals of the Italians in the Social War. He gained a victory over Sulla in the neighbourhood of Pompeii, but was soon after defeated with great loss by Sulla, B. C. 89. Thirty thousand of his men are said to have fallen in their flight towards Nola, and twenty thousand, among whom was Cluentius himself, before the walls of that town, as the inhabitants would admit them by only one gate, for fear lest Sulla's troops should rush in with them. (Appian, *B. C.* i. 50; Eutrop. *l. c.*; comp. Cic. *de Div.* i. 33; Val. Max. i. 6. § 4; Plin. *H. N.* xxii. 6.)

A. CLUE'NTIUS HA'BITUS. 1. A native of Larinum, highly respected and esteemed not only in his own municipium but in the whole surrounding country, on account of his ancient descent, unblemished reputation, and great moral worth. He married Sassia, and died in B. C. 88, leaving one son and one daughter. (*Pro Cluent.* 5.)

In modern editions of Cicero the cognomen *Avitus* uniformly appears instead of *Habitus*, having been first introduced, in opposition to all the best MSS. both of Cicero and Quintilian, by Lambinus at the suggestion of Cujaccius, who maintained, that *Habitus* must in every case be considered as a corruption of the transcribers, and appealed for the confirmation of his opinion to the Florentine MS. of the Digest (48. tit. 19. s. 39), where, however, upon examination the reading is found to be *Abitus*. Accordingly, Orelli, following Niebuhr and Classen, has restored the ancient form in his Onomasticon, although not in the text of the oration. (*Rheinisches Museum* for 1827, p. 223.)

2. Son of the foregoing and his wife Sassia, was also a native of Larinum, born about B. C. 103. (*Pro Cluent.* 5.) In B. C. 74, being at Rome, he accused his own step-father, Statius Albius Oppianicus, of having attempted to procure his death by poison. The cause was heard before a certain C. Junius during a period when a strong feeling prevailed with regard to the venality of the criminal judices, who were at that epoch selected from the senate exclusively. Shortly before the trial, a report was spread abroad, and gained general credit, that bribery had been extensively practised by those interested in the result. Accordingly, when a verdict of guilty was pronounced by a very small majority, including several individuals of notoriously bad character, when it became known that one of the concilium had been irregularly introduced, and had voted against the defendant without hearing the evidence, and when, above all, it was ascertained beyond a doubt that one of the most infamous of the judices who had condemned Oppianicus had actually received a large sum of money for distribution among his fellows, the belief became universal that Cluentius had by the foulest practices obtained the conviction of an innocent man. Indignation being thus strongly excited, it was exhibited most unequivocally. No opportunity was allowed to pass of inflicting condign punishment on the obnoxious judices. Junius, the judex quaestionis, a man rising rapidly to eminence, was forced by the popular clamour to retire from public life; Cluentius and many others of those concerned were disgraced by the censors, and the *Judicium Junianum* or *Albianum Judicium* became a by-word for a corrupt and unrighteous judgment, no one being more ready to take advantage of the outcry than Cicero himself, when insisting, at the trial of Verres, on the necessity of obliterating the foul stain which had thus sullied the reputation of the Roman courts. (*In Verr.* act. i. 10, 13—61, *pro Caecin.* 10; Pseudo-Ascon. *in Verr.* act. i. p. 141; Schol. Gronov. p. 395, ed. Orelli.)

Eight years after these events, in B. C. 66, Cluentius was himself accused by young Oppianicus, son of Statius Albius who had died in the interval, of three distinct acts of poisoning, two of which, it was alleged, had proved successful. The attack was conducted by T. Accius Pisaurensis; the defence was undertaken by Cicero, at that time praetor. It is perfectly clear, from the whole tenor of the remarkable speech delivered upon this occasion, from the small space devoted to the refutation of the above charges, and from the meagre and defective evidence by which they were supported, that comparatively little importance was attached to them by the prosecutor, that they were merely employed as a plausible pretext for bringing Cluentius before a Roman court, and that his enemies grounded their hopes of success almost entirely upon the prejudice which was known to exist in men's minds on account of the *Judicium Junianum*,—a prejudice which had already proved the ruin of many others when arraigned of various offences. Hence it would appear that the chief object kept in view by Accius in his opening address was to refresh the memories of his hearers, to recall to their recollections all the circumstances connected with the previous trial, and the punishments which had been inflicted on the guilty judices. Consequently, the greater portion of the reply is devoted to the same topics; the principal aim of Cicero was to undeceive his audience with regard to the real state of the facts, to draw a vivid picture of the life and crimes of the elder Oppianicus and Sassia, proving them to be monsters of guilt, and thus to remove the "inveterata

invidia" which had taken such deep root against his client. Following the example of his antagonist, he divides the subject into two heads: 1. The *invidia* or prejudice which prevailed. 2. The *crimen* or specific offences libelled; but while five-sixths of the pleading are devoted to removing the former, the latter is dismissed shortly and contemptuously as almost unworthy of notice. A critical analysis of the whole will be found in the well-known lectures of Blair upon rhetoric and belles-lettres, who has selected the oration as an excellent example of managing at the bar a complex and intricate cause with order, elegance, and force. And certainly nothing can be more admirable than the distinct and lucid exposition by which we are made acquainted with all the details of a most involved and perplexing story, the steady precision with which we are guided through a frightful and entangled labyrinth of domestic crime, and the apparently plain straightforward simplicity with which every circumstance is brought to bear upon the exculpation of the impeached. We are told (Quintil. ii. 17. § 21), that Cicero having procured an acquittal by his eloquence, boasted that he had spread a mist before the judices; but so artfully are all the parts connected and combined, that it is very difficult, in the absence of the evidence, to discover the suspicious and weak points of the narrative. In one place only do we detect a sophism in the reasoning, which may involve important consequences. It is freely confessed that bribery had been extensively employed at the trial of Oppianicus; it is admitted with ostentatious candour that this bribery must have been the work either of Cluentius or of Oppianicus; it is fully proved that the latter had tampered with Staienus, who had undertaken to suborn a majority of those associated with him; and then the conclusion is triumphantly drawn, that since Oppianicus was guilty, Cluentius must have been innocent. But another contingency is carefully kept out of view, namely, that both may have been guilty of the attempt, although one only was successful; and that this was really the truth appears not only probable in itself, but had been broadly asserted by Cicero himself a few years before. (*In Verr.* Act. i. 13.) Indeed, one great difficulty under which he laboured throughout arose from the sentiments which he had formerly expressed with so little reserve; and Accius did not fail to twit him with this inconsistency, while great ingenuity is displayed in his struggles to escape from the dilemma. Taken as a whole, the speech for Cluentius must be considered as one of Cicero's highest efforts. (Comp. Quintil. xi. 1. § 61.) [W. R.]

CLUI'LIUS. [CLOELIA GENS and CLOELIUS.]

CLU'VIA, FAU'CULA [CLUVII], a Capuan courtezan, who lived in the time of the second Punic war. She earned the good-will of the Romans by secretly supplying the Roman prisoners with food. When Capua was taken, B. C. 210, her property and liberty were restored to her by a special decree of the senate. (Liv. xxvi. 33, 34.) [C. P. M.]

CLU'VIUS, the name of a family of Campanian origin, of whom we find the following mentioned:—

1. C. CLUVIUS SAXULA, praetor in B. C. 175, and again in B. C. 173 praetor peregrinus. (Liv. xli. 22, 33, xlii. 1.)

2. SP. CLUVIUS, praetor in B. C. 172, had Sardinia as his province. (Liv. xlii. 9, 10.)

3. C. CLUVIUS, legate in B. C. 168 to the consul L. Aemilius Paullus in Macedonia. (Liv. xliv. 40.)

4. C. CLUVIUS, a Roman knight, a contemporary of Cicero, was judex in a suit between C. Fannius Chaerea and Q. Flavius, about B. C. 76. (Cic. *pro Rosc. Com.* xiv. 14—16.)

5. M. CLUVIUS, a wealthy banker of Puteoli, with whom Cicero was on intimate terms. In B. C. 51, Cicero gave him a letter of introduction to Thermus, who was propraetor in Asia, whither Cluvius was going to collect some debts due to him from various cities and individuals. In his will he bequeathed part of his property to Cicero. (Cic. *ad Att.* vi. 2, *ad Fam.* xiii. 56, *ad Att.* xiii. 46, xiv. 9.)

6. C. CLUVIUS, made consul suffectus in B. C. 29 by Augustus. (Dion Cass. lii. 42.) It was probably this Cluvius who in B. C. 45 was appointed by Caesar to superintend the assignment of lands in Gallia Cisalpina, when Cicero wrote to him on behalf of the town of Atella. (*Ad Fam.* xiii. 7.) This same Cluvius also is probably referred to in a funeral oration of the age of Augustus. (Orelli, *Inscr.* No. 4859.)

The annexed coin, struck in the third dictatorship of Caesar, seems to belong to this Cluvius. Its obverse represents the head of Victory, with CAESAR DIC. TER.; its reverse Pallas, with C. CLOVI PRAEF.

7. M. CLUVIUS RUFUS, consul suffectus in A. D. 45. (Joseph. *Antiq.* ii. 1; Suet. *Ner.* 21; Dion Cass. lxiii. 14.) He was governor of Hispania in the time of Galba, B. C. 69. (Tac. *Hist.* i. 8.) On the death of Galba he first swore allegiance to Otho, but soon afterwards he appears as a partisan of Vitellius. Hilarius, a freedman of Vitellius, having accused him of aspiring to the independent government of Spain, Cluvius went to Vitellius, who was then in Gallia, and succeeded in clearing himself. He remained in the suite of the emperor, though he still retained the government of his province. (Tac. *Hist.* ii. 65.) Tacitus speaks of him (*Hist.* iv. 43) as distinguished alike for his wealth and for his eloquence, and says, that no one in the time of Nero had been endangered by him. In the games in which Nero made his appearance, Cluvius acted as herald. (Suet. *Ner.* 21; Dion Cass. lxiii. 14.) It is probably this same Cluvius whom we find mentioned as an historian. He wrote an account of the times of Nero, Galba, Otho, and Vitellius. (Tac. *Ann.* xiii. 20, xiv. 2; Plin. *Ep.* ix. 19. § 5.) [C. P. M.]

CLY'MENE (Κλυμένη). 1. A daughter of Oceanus and Thetys, and the wife of Japetus, by whom she became the mother of Atlas, Prometheus, and others. (Hesiod. *Theog.* 351, 507; comp. Virg. *Georg.* iv. 345; Schol. *ad Pind. Ol.* ix. 68; Hygin. *Fab.* 156.)

2. A daughter of Iphis or Minyas, and the wife of Phylacus or Cephalus, by whom she became the

mother of Iphiclus and Alcimede. (Paus. x. 29. § 2; Hom. *Od.* xi. 325; Schol. *ad Apollod. Rhod.* i. 45, 230.) According to Hesiod (*ap. Eustath. ad Hom.* p. 1689; comp. Ov. *Met.* i. 756, iv. 204), she was the mother of Phaëton by Helios, and according to Apollodorus (iii. 9. § 2), also of Atalante by Jasus.

3. A relative of Menelaus and a companion of Helena, together with whom she was carried off by Paris. (Hom. *Il.* iii. 144; Dictys Cret. i. 3, v. 13.) After the taking of Troy, when the booty was distributed, Clymene was given to Acamas. She was represented as a captive by Polygnotus in the Lesche of Delphi. (Paus. x. 26. § 1; comp. Ov. *Her.* xvii. 267.) There are several other mythical personages of this name. (Hom. *Il.* xviii. 47; Hygin. *Fab.* 71; Apollod. iii. 2. § 1, &c.; Paus. x. 24. § 3.) [L. S.]

CLY'MENUS (Κλύμενος). 1. A son of Cardis in Crete, who is said to have come to Elis in the fiftieth year after the flood of Deucalion, to have restored the Olympic games, and to have erected altars to Heracles, from whom he was descended. (Paus. v. 8. § 1, 14. § 6, vi. 21. § 5.)

2. A son of Caeneus or Schoenus, king of Arcadia or of Argos, was married to Epicaste, by whom he had among other children a daughter Harpalyce. He entertained an unnatural love for his daughter, and after having committed incest with her, he gave her in marriage to Alastor, but afterwards took her away from him, and again lived with her. Harpalyce, in order to avenge her father's crime, slew her younger brother, or, according to others, her own son, and placed his flesh prepared in a dish before her father. She herself was thereupon changed into a bird, and Clymenus hung himself. (Hygin. *Fab.* 242, 246, 255; Parthen. *Erot.* 13.)

3. A son of Presbon and king of Orchomenos, who was married to Minya. (Paus. ix. 37. § 1, &c.; Apollod. ii. 4. § 11; Hygin. *Fab.* 14.) There are several other mythical personages of this name. (Hygin. *Fab.* 154; Paus. ii. 35. § 3; Ov. *Met.* v. 98; comp. ALTHAEA.) [L. S.]

CLYTAEMNESTRA (Κλυταιμνήστρα), a daughter of Tyndareus and Leda, and sister of Castor, Timandra, and Philonoe, and half-sister of Polydeuces and Helena. She was married to Agamemnon. (Apollod. iii. 10. § 6, &c.) For the particulars of the stories about her see AGAMEMNON, AEGISTHUS, ORESTES. [L. S.]

CLY'TIE (Κλυτίη), the name of three mythical personages. (Hes. *Theog.* 352; Ov. *Met.* iv. 305; Paus. x. 30. § 1; Tzetz. *ad Lycoph.* 421.) [L. S.]

CLY'TIUS (Κλύτιος). 1. A son of Laomedon and father of Caletor and Procleia, was one of the Trojan elders. (Hom. *Il.* iii. 147, xv. 419; Paus. x. 14. § 2.)

2. A son of the Oechalian king Eurytus, was one of the Argonauts, and was killed during the expedition by Heracles, or according to others by Aeetes. (Apollon. Rhod. i. 86; Schol. *ad Soph. Trach.* 355; Hygin. *Fab.* 14.) There are several other mythical personages of this name. (Paus. vi. 17. § 4; Ov. *Met.* v. 140; Apollod. i. 6. § 2; Virg. *Aen.* ix. 774, x. 129, 325, xi. 666.) [L. S.]

CLYTUS (Κλυτός), the name of three mythical personages. (Hygin. *Fab.* 124, 170; Ov. *Met.* v. 87.) [L. S.]

CLYTUS (Κλίτος), a Milesian and a disciple of Aristotle, was the author of a work on the history of his native city. The two passages of Athenaeus (xii. p. 540, d., xiv. p. 655, b.), in which this work is quoted, must be assimilated to one another either by reading Κλύτος in the first or Κλεῖτος in the second, for it is clear that reference is made in both to the same author and the same treatise. In the passage of Diogenes Laërtius (i. 25),—καὶ αὐτὸς δέ φησιν, ὡς Ἡρακλείδης ἱστορεῖ, κ. τ. λ.,—Menagius proposes, with much show of probability, the substitution of Κλύτος for αὐτός, as a notice of Thales would naturally find a place in an account of Miletus. It does not appear what ground there is for the assertion of Vossius (*de Hist. Graec.* p. 91, ed. Westermann), that Clytus accompanied Alexander on his expedition. The passage in Valerius Maximus to which he refers (ix. 3, *extern.* § 1), speaks only of the Cleitus who was murdered by the king. [E. E.]

CNA'GIA (Κναγία), a surname of Artemis, derived from Cnageus, a Laconian, who accompanied the Dioscuri in their war against Aphidna, and was made prisoner. He was sold as a slave, and carried to Crete, where he served in the temple of Artemis; but he escaped from thence with a priestess of the goddess, who carried her statue to Sparta. (Paus. iii. 18. § 3.) [L. S.]

CNEMUS (Κνῆμος), the Spartan high admiral (ναύαρχος) in the second year of the Peloponnesian war, B. C. 430, made a descent upon Zacynthus with 1000 Lacedaemonian hoplites; but, after ravaging the island, was obliged to retire without reducing it to submission. Cnemus was continued in his office of admiral next year, though the regular term, at least a few years subsequently, was only one year. In the second year of his command (B. C. 429), he was sent with 1000 hoplites again to co-operate with the Ambracians, who wished to subdue Acarnania and to revolt from Athens. He put himself at the head of the Ambracians and their barbarian allies, invaded Acarnania, and penetrated to Stratus, the chief town of the country. But here his barbarian allies were defeated by the Ambracians, and he was obliged to abandon the expedition altogether. Meantime the Peloponnesian fleet, which was intended to co-operate with the land forces, had been defeated by Phormio with a far smaller number of ships. Enraged at this disaster, and suspecting the incompetency of the commanders, the Lacedaemonians sent out Timocrates, Brasidas, and Lycophron to assist Cnemus as a council, and with instructions to prepare for fighting a second battle. After refitting their disabled vessels and obtaining reinforcements from their allies, by which their number was increased to seventy-five, while Phormio had only twenty, the Lacedaemonian commanders attacked the Athenians off Naupactus, and though the latter at first lost several ships, and were nearly defeated, they eventually gained the day, and recovered, with one exception, all the ships which had been previously captured by the enemy. After this, Cnemus, Brasidas, and the other Peloponnesian commanders formed the design of surprising Peiraeeus, and would probably have succeeded in their attempt, only their courage failed them at the time of execution, and they sailed to Salamis instead, thereby giving the Athenians notice of their intention. (Thuc. ii. 66, 80—93; Diod. xii. 47, &c.)

CNEPH. [CNUPHIS.]

CNI'DIA (Κνιδία), a surname of Aphrodite, derived from the town of Cnidus in Caria, for which Praxiteles made his celebrated statue of the goddess. The statue of Aphrodite known by the name of the Medicean Venus, is considered by many critics to be a copy of the Cnidian Aphrodite. (Paus. i. 1. § 3; Plin. *H. N.* xxxvi. 5; Lucian, *Amor.* 13; Hirt, *Mythol. Bilderb.* p. 57.) [L. S.]

CNO'PIAS (Κνωπίας), of Alorus, an officer who, having seen some active service under Demetrius II. and Antigonus Doson, was one of those employed by Agathocles and Sosibius, ministers of Ptolemy IV. (Philopator) to superintend the provision of arms and the choice and training of the troops when Egypt was threatened with war by Antiochus the Great in B. C. 219. Cnopias is said by Polybius to have performed the duty entrusted to him with ability and zeal. (v. 63–65.) [E. E.]

CNOSSUS (Κνωσσός), the author of a work on the geography of Asia (γεωγραφικά τῆς Ασίας) quoted by the Scholiast on Apollonius Rhodius (iv. 262). The name is perhaps corrupted. (Voss. *Histor. Graec.* p. 420, ed. Westermann.) [P. S.]

CNUPHIS (Κνοῦφις), an Egyptian divinity, so called by Strabo (xvii. p. 562); while other writers, such as Plutarch, probably more in conformity with the genuine Egyptian name, call him Cneph (Κνήφ). Plutarch (*de Is. et Os.* 21) states, that all the Egyptians contributed to the maintenance of the sacred animals, with the exception of the inhabitants of Thebaïs, who did not worship any mortal divinity, but an unborn and an immortal one, whom they called Cneph. This statement would lead us to the belief, that the inhabitants of Thebaïs worshipped some spiritual divinity to the exclusion of all others, and that consequently their religion was of a purer and more refined nature than that of the other Egyptians; but we know from other sources, that in Thebaïs, as well as in other places, animals were worshipped, such as the crocodile (Herod. ii. 69), the eagle (Diod. i. 87; Strab. xvii. p. 559), the ram [AMMON], and a kind of harmless snake. (Herod. ii. 74.) The god Cneph himself was worshipped in the form of a serpent, as we learn from Strabo and Eusebius (*Praep. Ev.* i. 10), the latter of whom states, that Cneph was called by the Phoenicians Agathodaemon, a name which occurs also in coins and inscriptions of the time of the Roman empire, in which the god himself is represented in the form of a serpent. It was probably the idea of which the serpent is the symbol, that gave rise to the opinion of Plutarch and others, that Cneph was a spiritual divinity; and when this notion had once become established, the symbol of the god became a matter of less importance, and was changed. Thus Eusebius (*Praep. Ev.* iii. 11) informs us, that the Egyptians called the creator and ruler of the world (δημιουργός) Cneph, and that he was represented in the form of a man, with dark complexion, a girdle, and a sceptre in his hand. Cneph produced an egg, that is, the world, from his mouth, and out of it arose the god Phtha, whom the Greeks called Hephaestus. Most modern writers entertain about Cneph the same or nearly the same views as were propounded by the Greek philosophers, and accordingly regard him as the eternal spirit, and as the author of all that is in the world. Cnuphi is said to signify in the Coptic language the good spirit, like Agathodaemon. (Jablonsky, *Panth. Aegypt.* i. 4.) [L. S.]

COBIDAS, JOANNES, a Graeco-Roman jurist, who seems to have lived shortly after the time of Justinian. His name is spelt in various ways, as Gobidas, Cobidius, &c. He is one of the Greek jurists whose commentaries on the titles "de Procuratoribus et Defensibus" in the Digest and the Code (which titles, translated into Greek and arranged, constitute the eighth book of the Basilica) were edited by D. Ruhnkenius and first published in the third and fifth volumes of Meermann's Thesaurus. Extracts from the commentaries of Cobidas on the Digest are sometimes appended as notes to the Basilica, and sometimes the Scholiasts on the Basilica cite Cobidas. (*Basil.* ed. Heimbach, i. pp. 359, 794, ii. p. 10.) In *Basil.* (ed. Fabrot.) iii. p. 182, Cobidas is found citing Cyrillus and Stephanus, contemporaries of Justinian, and in no extant passage does he refer to the Novellae of Leo; though Nic. Comnenus (*Praenot. Mystag.* p. 372) mentions a Gobidas, logotheta genici, who wrote scholia on the Novellae of Leo. Cobidas is cited by Balsamo. (*Ad Nomocan. Photii in Just. et Voell. Bibl. Jur. Canon*, p. 1118.)

Cobidas, the commentator on the Digest, is usually identified and may perhaps be the same with the Joannes Cubidius (Cobidius, Convidius, &c.) who wrote a Ποινᾶλίον, or treatise on punishments. Of this jurist and professor (antecessor) Suarez (*Notit. Basil.* § 27) says, that Ant. Augustinus possessed some works or portions of works in manuscript. Some fragments of the Ποινᾶλίον are preserved in the appendix to the Ecloga of Leo and Constantine. This appendix consists of legal writings, chiefly of the eighth and ninth centuries, and was published from a Parisian manuscript by C. E. Zachariae in his work entitled *Anecdota.* (Lips. 1843, p. 191.) (Zachariae, *Hist. Jur. Graeco-Rom.* p. 30; Heimbach, *Anecdota*, i. p. lxxviii; Pohl, *ad Suares. Notit. Basil.* p. 137, n. (ω); Fabric. *Bibl. Graec.* xii. p. 563.) [J. T. G.]

CO'CALUS (Κώκαλος), a mythical king of Sicily, who kindly received Daedalus on his flight from Crete, and afterwards killed Minos, who came with an army in pursuit of him. According to others, Minos was killed by the daughters of Cocalus. (Diod. iv. 78, 80; Hygin. *Fab.* 44; Paus. vii. 4. § 5.) [L. S.]

COCCEIA'NUS, SA'LVIUS, the son of the brother of the emperor Otho, was quite a youth at his uncle's death in A. D. 69. He was afterwards put to death by Domitian for celebrating his uncle's birthday. Plutarch calls him Cocceius, but Cocceianus seems the correct form. (Tac. *Hist.* ii. 48; Plut. *Oth.* 16; Suet. *Oth.* 10, *Domit.* 10.)

COCCEIUS, the name of a family which is first mentioned towards the latter end of the republic, and to which the emperor Nerva belonged. All the members of this family bore the cognomen NERVA.

COCCUS (Κόκκος), an Athenian orator or rhetorician, was, according to Suidas (*s. v.*), a disciple of Isocrates, and wrote rhetorical discourses (λόγους ῥητορικούς). A passage of Quintilian (xii. 10) has been thought to imply that Coccus lived at an earlier period than Isocrates and even Lysias; but it seems that Quintilian is speaking of the comparative distinction of the orators he mentions, rather than of their time. [P. S.]

COCLES, HORA'TIUS, that is, Horatius the "one-eyed," a hero of the old Roman lays, is said to have defended the Sublician bridge along with

Sp. Lartius and T. Herminius against the whole Etruscan army under Porsena, while the Romans broke down the bridge behind them. When the work was nearly finished, Horatius sent back his two companions, and withstood alone the attacks of the foe, till the crash of the falling timbers and the shouts of the Romans announced that the bridge was destroyed. Then he prayed to father Tiberinus to take him and his arms in charge, and forthwith plunged into the stream and swam across to the city in safety amid the arrows of the enemy. The state raised a statue to his honour, which was placed in the comitium, and allowed him as much land as he could plough round in one day. The citizens, too, when the famine was raging, deprived themselves of food to support him. This statue was afterwards struck by lightning, and the Etruscan haruspices, who had been consulted respecting the prodigy, envious of the glory of Rome, caused it to be placed on a lower spot, where the sun never shone upon it. But their treachery was discovered; they were put to death, and the statue was placed in a higher spot on the Vulcanal above the Comitium, which brought good fortune to the state. This story is related by A. Gellius (iv. 5), and explains the fact why some writers speak of the statue being in the Comitium, and others in the Vulcanal. The statue still existed in the time of Pliny (*H. N.* xxxiv. 5. s. 11) —an irrefragable proof of the truth of the story! Few legends in Roman story were more celebrated than this gallant deed of Horatius, and almost all Roman writers tell us,

"How well Horatius kept the bridge
In the brave days of old."

(Liv. ii. 10; Dionys. v. 24, 25; Val. Max. iii. 2. § 1; Flor. i. 10; Aurel. Vict. *de Vir. Ill.* 11; Plut. *Poplic.* 16; Senec. *Ep.* 120, &c.)

Polybius relates (vi. 55) the legend differently. According to his description, Horatius defended the bridge alone, and perished in the river. Mr. Macauley observes (*Lays of Ancient Rome*, p. 43), with much probability, that it is likely that there were two old Roman lays about the defence of the bridge; and that, while the story which Livy has transmitted to us was preferred by the multitude, the other, which ascribed the whole glory to Horatius alone, may have been the favourite of the Horatian house. (Compare Niebuhr, i. p. 542.)

The annexed coin, which bears on it the name of Cocles, was doubtless struck by some member of the Horatian house, but at what time is uncertain. The obverse represents the head of Pallas, the reverse the Dioscuri. A facsimile of this coin, with the addition of the legend IMP. CAES. TRAIAN. AVG. GER. DAC. P. P. REST., that is, *Imperator Caesar Trajanus Augustus Germanicus Dacicus Pater Patriae restituit*, was struck in the time of Trajan.

CODI'NUS, GEO'RGIUS, surnamed CUROPALA'TES (Γεώργιος Κώδινος ὁ Κυροπαλάτης), a Greek compiler, who held the office of curopalates, lived during the latter period of the Byzantine empire, and died probably after the conquest of Constantinople in 1453. He has compiled two works, which, although written in most barbarous Greek, are of considerable importance, inasmuch as one of them treats of the various public offices in the church and in the administration of the empire, and another on the antiquities of Constantinople. The principal works from which Codinus has taken his accounts, and which he has copied in many instances to a considerable extent, are those of Hesychius Milesius, Glycas, Julius Pollux, the Chronicon Alexandrinum, &c.; his accounts of the statues and buildings of Constantinople are chiefly taken from Phurnutus, Joannes Lydus of Philadelphia, and from the Antiquities of Constantinople, written by an anonymous author, who in his turn has plundered Theodorus Lector, Papia, Eusebius, Socrates, Marcellus Lector, and others. The works of Codinus are—I. Περὶ τῶν ὀφφικιαλίων τοῦ Παλατίου Κωνσταντινουπόλεως καὶ τῶν ὀφφικίων τῆς μεγάλης Ἐκκλησίας, "De Officialibus Palatii Constantinopolitani et de Officiis Magnae Ecclesiae." Editions: 1. by Nadabus Agmonius, 1588; 2. the same reprinted by Junius, who was also the editor of the first edition, but for some foolish motive adopted that pseudonym. Both these editions are of little value; the editor, a man of great vanity and equivocal learning, had carelessly perused bad MSS., and though he was aware of all the errors and negligences he had committed in the first edition, he did not take the trouble to correct them when the public curiosity required a second. Junius confounded this work with another of the same author on the antiquities of Constantinople. 3. By Gretserus, Ingolstadt, 1620: the editor perused good MSS. with his usual care, and added a Latin translation and an excellent commentary; still this edition is not without several defects, since the editor did not understand the meaning of many barbarous words employed by Codinus, and of which the glossary of Meursius likewise gives either an imperfect account or none at all. 4. By Goar, Paris, 1648, fol., in the Paris collection of the Byzantines. Goar revised both the text and the translation, and added the commentary of Gretserus, which he corrected in many passages, and to which he added his own observations. 5. By Immanuel Bekker, Bonn, 1839, 8vo., in the Bonn collection of the Byzantines. This is a revised reprint of the Paris edition; the editor gives no preface. This work of Codinus, although but a dry catalogue, is of great importance for the understanding of Byzantine history, since it explains the numerous civil and ecclesiastical titles and offices of the later Greeks, as the "Notitiae Dignitatum" does for the earlier period of the Eastern empire.

II. Παρεκβολαὶ ἐκ τῆς βίβλου τοῦ χρονίκου περὶ τῶν πατρίων Κωνσταντινουπόλεως, "Excerpta ex Libro Chronico de Originibus Constantinopolitanis." Editions: 1. By George Dousa, 1596, 8vo., the Greek text with a Latin translation. 2. The same, with notes by John Meursius, 1609, 8vo. 3. By Petrus Lambecius, Paris, 1655, fol., in the Paris collection, and afterwards reprinted in the Venice collection of the Byzantines. Lambeck, a native of Hamburg, perused the best MSS. in France, revised the text, and added a new Latin translation and an extensive commentary; he dedicated his work to the celebrated

Cardinal Francesco Barberini. This work begins with an account of the origin of Constantinople (Byzantium); after this the author treats in different chapters on the size and situation of that city; on the province of Adiabene(!); on the statues, public buildings of Constantinople, and the like subjects, in an extensive chapter; on the church of St. Sophia; and the work finishes with a short chronicle from the beginning of the world down to the conquest of Constantinople by the Turks. If Codinus wrote this latter fact himself, he died of course after 1453; but the singular digression respecting the province of Adiabene is of itself a sufficient proof that an unknown hand has made some additions to it. This work of Codinus is likewise of great interest. The student, however, who should wish to make himself acquainted with that interesting subject, the antiquities of Constantinople, should begin with Petrus Gyllius, "Antiquitates Constantinopolitanae," of which a very good English translation was published by John Ball, London, 1729, 8vo., to which is added a "Description of the City of Constantinople as it stood in the reign of Arcadius and Honorius" (translated from "Notitia Utriusque Imperii"), with the notes of Pancirola. After this the student will peruse with profit Du Cange's celebrated work, "Constantinopolis Christiana," where he will find numerous observations referring to Codinus.

III. A Greek translation of "Missa Scti Gregorii, papae," first published by Morellus, Paris, 1595, 8vo., and also contained in the second volume of "Bibl. Patrum Max."

(Lambecius, *Vita Codini*, in his edition of Codinus' Antiquities of Constantinople; Fabric. *Bibl. Graec.* xii. 57, &c.) [W. P.]

CODOMANNUS. [DAREIUS III.]

CODON. Suarez (*Notit. Basil.* § 27) states, that portions of the Paratitla of Codon, copied from a Cretan manuscript, were in the library of Ant. Augustinus. Paratitla are additions made by commentators, explaining difficulties and filling up deficiencies in one title of the authorized collections of civil law by summaries of parallel passages in other titles. (Heimbach, *Anecdota*, i. p. xviii.) Several books of Paratitla are known still to exist in manuscript in various libraries. (Pohl, *ad Suares. Notit. Basil.* p. 101, n. *η*.) Perhaps Codon is a fictitious name assumed by some commentator on the Code of Justinian, for such names were common among the Graeco-Roman jurists. Thus, Enantiophanes is the name given to the author (probably Photius) of a treatise *περὶ ἐναντιοφανῶν* (apparent legal inconsistencies). So the Paratitla of Tipucitus are perhaps the work of an author who took the name Tipucitus (*Τιπούκειτος*) from explaining what (*τί*) the law is, and where it is to be found (*ποῦ κεῖται*); though Heimbach (*Anecdota*, i. p. 220) refers the name to the book, not the author. Under BAPHIUS we have mentioned a similar conjecture of Suarez; but Heimbach (*l. c.*) thinks, that Baphius is a mere fabrication of Nic. Comnenus Papadopoli, which he was induced to hazard under cover of the false reading *Βαφίου* for *Φαβίου* in a passage of the Basilica referring to the lex Fabia. (*Basil.* vii. p. 787.) [J. T. G.]

CODRA'TUS (*Κόδρατος*), an ancient physician, saint, and martyr, who was born at Corinth in the third century after Christ. His parents, who were Christians and persons of rank and wealth, died while he was quite young. When he was grown up, he applied himself to the study and practice of medicine, and also took every opportunity of endeavouring to convert his fellow-citizens to Christianity. He was put to death, together with several other Christians, about the year 258, at the command of Jason, the governor of Greece at that time; and there is an interesting account of his martyrdom in the *Acta Sanctorum*, Mart. vol. ii. p. 5. His memory is observed on the 10th of March both by the Roman and Greek Churches. (*Acta Sanct. l. c.*; *Menolog. Graec.* vol. iii. p. 11; Bzovius, *Nomenclator Sanctorum Professione Medicorum;* Carpzovius, *De Medicis ab Ecclesia pro Sanctis habitis.*) [W. A. G.]

CODRUS (*Κόδρος*), the son of Melanthus, and king of Athens, where he reigned, according to tradition, some time after the conquest of the Peloponnesus by the Dorians, about B. C. 1068. Once when the Dorians invaded Attica from Peloponnesus, they were told by an oracle, that they should be victorious if the life of the Attic king was spared. The Dorians accordingly took the greatest precautions not to kill the king. But when Codrus was informed of the oracle, he resolved to sacrifice himself, and thus to deliver his country. In the disguise of a common man, he entered the camp of the enemy. There he began quarrelling with the soldiers, and was slain in the struggle. When the Dorians discovered the death of the Attic king, they abstained from further hostilities, and returned home. Tradition adds, that as no one was thought worthy to succeed such a high-minded and patriotic king, the kingly dignity was abolished, and a responsible archon for life was appointed instead. In our accounts of this transaction there are points which justify the belief, that when, after the death of Codrus, quarrels arose among his sons about the succession, the eupatrids availed themselves of the opportunity for stripping the chief magistrate of as much of his power as they could, and that they succeeded in altogether abolishing the kingly dignity, for which that of a responsible archon was instituted. Medon accordingly succeeded his father as archon, and his brothers emigrated to Asia Minor, where they founded several of the Ionian colonies. (Herod. v. 76; Lycurg. *c. Leocr.* 20; Vell. Pat. i. 2; Justin, ii. 6, &c.; Paus. iv. 5. § 4, vii. 2; Strab. xiv. p. 633, &c.) [L. S.]

CODRUS, a Roman poet, a contemporary of Virgil, who ridicules him for his vanity. (*Eclog.* vii. 22, x. 10.) According to Servius, Codrus had been mentioned also by Valgius in his elegies. Weichert (*Poët. Lat. Reliq.* p. 407) conjectures, that this Codrus is the same as the Jarbitas, the imitator of Timagenes, who is ridiculed by Horace (*Epist.* i. 19. 15); whereas Bergk believes, that Codrus in Virgil and Valgius is a fictitious name, and is meant for the poet Cornificius. (*Classical Museum*, vol. i. p. 278.) Juvenal (i. 1) also speaks of a wretched poet of the name of Codrus (the Scholiast calls him Cordus), who wrote a tragedy "Theseus." But it is generally believed, that in all the above cases Codrus is altogether a fictitious name, and that it is applied by the Roman poets to those poetasters who annoyed other people by reading their productions to them. [L. S.]

COELESTI'NUS, a Campanian by birth, the successor of Pope Bonifacius I., was ordained bishop of Rome on the 10th of September, A. D.

423, and retained this dignity until his death, in the month of July, 432. He was distinguished by the activity which he displayed in seconding the exertions of Cyril for procuring the deposition of Nestorius and the condemnation of his doctrines at the council of Ephesus in 431, and by the earnestness with which he strove to root out the Semipelagianism of Cassianus [CASSIANUS] from Gaul, Italy, and Britain. We must not omit to observe, that during this pontificate the jurisdiction of the Roman see was formally disowned by the clergy of Africa, who refused to admit the right of any transmarine ecclesiastic to interfere with the proceedings or alter the decrees of their synods. According to Prosper, Palladius, the first bishop of Scotland, which probably means Ireland, was consecrated by Coelestinus.

Sixteen Epistles of Coelestinus are extant, and being chiefly of an official character, are considered of importance by the students of church history. The whole series is given in the "Epistolae Pontificum Romanorum," published by Coustant, Paris, fol. 1721 (vol. i. pp. 1051—1228), in the great work of Galland (vol. ix. p. 287), and in all the larger collections of councils. [W. R.]

COELE'STIUS, the friend, associate, and partisan of Pelagius, whose followers were hence termed indifferently *Pelagians* or *Coelestians*, is believed from an expression used by Prosper to have been born in Campania, although others maintain that he was a native of Ireland or of Scotland. He commenced his career as an advocate (*auditorialis scholasticus*), but in early life, in consequence perhaps of bodily deformity, became a monk, and in A. D. 409 accompanied Pelagius to Carthage. Here he soon excited the suspicions of the restless ecclesiastics of that province, and was impeached of heresy before the council held in 412. Having been found guilty and excommunicated, he prepared to appeal to Pope Innocent against the sentence; but, feeling probably that success was hopeless before such a judge, refrained from prosecuting the matter farther for the time being, and retired to Ephesus, where he was raised to the rank of presbyter, and passed five years in tranquillity. From thence, about the year 417, he passed over to Constantinople, but being speedily driven out of that city by Atticus, the enemy and supplanter of Chrysostom, he betook himself to Rome, and laying his whole case before Zosimus, the successor of Innocent, demanded that the allegations of his enemies should be fairly examined, and at the same time presented in writing a statement of the articles of his faith. After a full and formal hearing before all the bishops and clergy then present in Rome, the council of Carthage was rebuked for precipitation and want of charity, their decree was reversed, and Coelestius was reinstated in all his privileges, to the great indignation of the African prelates, who passed a solemn resolution adhering to their first judgment; and fearing that these proceedings would tend to promote the extension of Pelagian doctrines, applied for relief to the imperial court. Accordingly St. Augustin obtained from Honorius an edict, published on the 30th of April, 418, banishing Coelestius, Pelagius, and their followers, from Rome and from the whole of the Roman dominions. Notwithstanding these strong measures, it would appear that Coelestius contrived to keep his ground, for similar denunciations were issued by Constantius (421) and Pope Coelestinus, and about 429 we find him expelled from Constantinople by a proclamation of Theodosius, granted in compliance with the solicitations of Marius Mercator. [MERCATOR.] Coelestius is mentioned in the Acts of the Council of Rome held in 430, but from that time his name disappears from ecclesiastical history, and the close of his life is unknown.

Coelestius was younger than Pelagius, and appears to have possessed a more bold, enthusiastic, and enterprising temperament than his master, and to have displayed more zeal and energy in the propagation and defence of their peculiar tenets, while he at the same time, with great acuteness, verbal subtlety, and dialectic skill, sought to establish these principles by metaphysical and *a priori* reasoning, rather than by induction from the observed habits of mankind. [AUGUSTINUS; PELAGIUS; ZOSIMUS.]

While still a young man, before he had embraced the views of Pelagius, Coelestius composed in his monastery three *Epistolae* on moral subjects, addressed to his parents. These were followed by *Contra Traducem Peccati*, on the origin, propagation, and transmission of sin, published, apparently, before the commentary of Pelagius on the Romans. Augustin, in his *De Perfectione Justitiae*, replies to a work which he believes to have proceeded from Coelestius, entitled, it would seem, *Definitiones*, or perhaps *Ratiocinationes*, containing sixteen propositions to prove that man may be without sin. The *Libellus Fidei*, or Confession of Faith, presented to Zosimus, is known to us from the treatise of Augustin, *De Peccato Originali*, out of which Garnier has essayed to extract the original document in its perfect form. Finally, Augustin, *De gestis Palaestinis* (13, 14), quotes from several chapters of a piece by Coelestius, without, however, giving it a name. After his banishment from Rome, he addressed Epistles to his adherents; and, in like manner, when driven from Constantinople, he wrote to Nestorius, whose reply is still extant.

Of the above compositions none exist in an entire shape; but, a considerable portion, if not the whole, of the *Ratiocinationes* and the *Libellus Fidei*, as noticed above, may be extracted from the replies of Augustin.

For the best account of the life and the most complete collection of the fragments of Coelestius, we are indebted to the Jesuit Garnier, in the dissertations prefixed to his edition of the works of Marius Mercator, Paris, fol. 1673. [W. R.]

COELIOMONTA'NUS. [CAELIOMONTANUS.]

COE'LIUS. [CAELIUS.]

COENUS (Κοῖνος), a son of Polemocrates and son-in-law of Parmenion, was one of the ablest and most faithful generals of Alexander the Great in his eastern expedition. In the autumn of B. C. 334, when Alexander was in Caria, and sent those of his soldiers who had been recently married, to Macedonia, to spend the ensuing winter with their wives there, Coenus was one of the commanders who led them back to Europe. In the spring of the year following, Coenus returned with the Macedonians, and joined Alexander at Gordium. He commanded a portion of Alexander's army, and distinguished himself on various occasions. When Alexander had arrived at the river Hyphasis, and was anxious to push his conquests still further, Coenus was the first who had the boldness strongly to urge the necessity of returning, and

the king was obliged to follow his advice. But a short time afterwards, when the Macedonian army had actually commenced its return, Coenus died of an illness, and was honoured by the king with a splendid burial. Alexander lamented his death, but is reported to have said, that Coenus had urged the necessity of returning so strongly, as if he alone had been destined to see his native country again. (Arrian, *Anab.* i. 6, 14, 24, 29, iv. 16–18, 27, v. 16, 17, 21, 27, vi. 2–4; Curtius, ii. 10, iii. 9, iv. 13, 16, v. 4, vi. 8, 9, viii. 1, 10, 12, 14, ix. 3; Diod. xvii. 57, 61.) [L. S.]

COERA'TADAS (Κοιρατάδας), a Theban, commanded some Boeotian forces under Clearchus, the Spartan harmost at Byzantium, when that place was besieged by the Athenians in B.C. 408. When Clearchus crossed over to Asia to obtain money from Pharnabazus, and to collect forces, he left the command of the garrison to Helixus, a Megarian, and Coeratadas, who were soon after compelled to surrender themselves as prisoners when certain parties within the town had opened the gates to Alcibiades. [CLEARCHUS.] They were sent to Athens, but during the disembarkation at the Peiraeeus, Coeratadas contrived to escape in the crowd, and made his way in safety to Deceleia. (Xen. *Hell.* i. 3. §§ 15—22; Diod. xiii. 67; Plut. *Alc.* 31.) In B. C. 400, when the Cyrean Greeks had arrived at Byzantium, Coeratadas, who was going about in search of employment as a general, prevailed on them to choose him as their commander, promising to lead them into Thrace on an expedition of much profit, and to supply them plentifully with provisions. It was however almost immediately discovered that he had no means of supporting them for even a single day, and he was obliged accordingly to relinquish his command. (Xen. *Anab.* vii. 1. §§ 33—41.) [E. E.]

COES (Κώης), of Mytilene, attended Dareius Hystaspis in his Scythian expedition (see Clinton, *F. H.* ii. p. 313) as commander of the Mytilenaeans, and dissuaded the king from breaking up his bridge of boats over the Danube, and so cutting off his own retreat. For this good counsel he was rewarded by Dareius on his return with the tyranny of Mytilene. In B. C. 501, when the Ionians had been instigated to revolt by Aristagoras, Coës, with several of the other tyrants, was seized by Iatragoras at Myus, where the Persian fleet that had been engaged at Naxos was lying. They were delivered up to the people of their several cities, and most of them were allowed to go uninjured into exile; but Coës, on the contrary, was stoned to death by the Mytilenaeans. (Herod. iv. 97, v. 11, 37, 38.) [E. E.]

COLAENIS (Κολαινίς), a surname of Artemis in the Attic demos of Myrrhinus, was derived from a mythical king, Colaenus, who was believed to have reigned even before the time of Cecrops. (Paus. i. 31. § 3.) [L. S.]

COLAXAIS or COLAXES (Κολάξαϊς), an ancient king of the Scythians, a son of Targitaus, who, according to the Scythian tradition, reigned about 1000 years previous to the expedition of Dareius into Scythia. (Herod. iv. 5, &c.; Val. Flacc. vi. 48.) [L. S.]

COLCHAS or CO'LICHAS (Κόλχας, Κολίχας), a petty prince of Spain, who ruled over twenty-eight cities, and furnished supplies of troops to Scipio against Mago and Hasdrubal in B. C. 206. (Pol. xi. 20; Liv. xxviii. 13.) In reward for his services, the Romans increased his dominions (Pol. xxi. 9); but in B. C. 197 he revolted, and drew away seventeen towns from their allegiance to Rome. The rebellion spread widely through Spain, but was eventually suppressed by M. Porcius Cato, Q. Minucius Thermus, and various other commanders, in B. C. 195. (Liv. xxxiii. 21, 26, 44, xxxiv. 8—21.) [E. E.]

CO'LIAS (Κωλιάς), a surname of Aphrodite, who had a statue on the Attic promontory of Colias. (Paus. i. 1. § 4; comp. Herod. viii. 96; Schol. *ad Aristoph. Nub.* 56.) Strabo (ix. p. 398) places a sanctuary of Aphrodite Colias in the neighbourhood of Anaphlystus. [L. S.]

COLLATI'NUS, L. TARQUI'NIUS, the son of Egerius, who was the son of Aruns, the brother of Tarquinius Priscus. When the town of Collatia was taken by Tarquinius Priscus, Egerius was left in command of the place (Liv. i. 38), and there his son also resided, whence he received the surname of Collatinus. He was married to Lucretia, and it was the rape of the latter by his cousin, Sex. Tarquinius, that led to the dethronement of Tarquinius Superbus, and the establishment of the republic, B. C. 509. Collatinus and L. Junius Brutus were the first consuls; but as the people could not endure the rule of any of the hated race of the Tarquins, Collatinus was persuaded by his colleague and the other nobles to resign his office and retire from Rome. He withdrew with all his property to Lavinium, and P. Valerius Poplicola was elected in his place. (Liv. i. 57—60, ii. 2; Dionys. iv. 64, &c.; Dion Cass. *Frag.* 24, ed. Reimar; Cic. *de Rep.* ii. 25, *de Off.* iii. 10.)

COLLE'GA, POMPEIUS, consul with Cornelius Priscus, A. D. 93, the year in which Agricola died. (Tac. *Agr.* 44.)

COLLU'THUS (Κόλλουθος). 1. A heretic, who seems nearly to have agreed in his opinions with the Manichaeans. He was a presbyter of Alexandria. He was deposed by the council of Alexandria (A. D. 324), and died before A. D. 340. His sect lasted no long time.

2. A heretic of the Monophysite sect, who lived at a later time. Some fragments of his writings are preserved in the acts of the great Lateran council, A. D. 649. (Fabric. *Bibl. Graec.* ix. 245, ed. Harles.) [P. S.]

COLO'TES (Κολώτης), of Lampsacus, a hearer of Epicurus, and one of the most famous of his disciples, wrote a work to prove, "That it was impossible even to live according to the doctrines of the other philosophers" (*ὅτι κατὰ τὰ τῶν ἄλλων φιλοσόφων δόγματα οὐδὲ ζῆν ἐστιν*). It was dedicated to king Ptolemy, probably Philopator. In refutation of it Plutarch wrote two works, a dialogue, to prove, "That it is impossible even to live pleasantly according to Epicurus," and a work entitled "Against Colotes." (Plut. *Oper.* pp. 1086—1127.) The two works stand in the editions in this order, which should be reversed. It may be collected from Plutarch, that Colotes was clever, but vain, dogmatical, and intolerant. He made violent attacks upon Socrates, and other great philosophers. He was a great favourite with Epicurus, who used, by way of endearment, to call him Κολωτάρας and Κολωτάριος. It is also related by Plutarch, that Colotes, after hearing Epicurus discourse on the nature of things, fell on his knees before him, and besought him to give him instruction. He held, that it is unworthy of the truth-

fulness of a philosopher to use fables in his teaching, a notion which Cicero opposes. (*De Repub.* vi. 7, ed. Orelli, ap. Macrob. *in Somn. Scip.* i. 2.) Some fragments of another work of Colotes, against the *Lysis* of Plato, have been recently discovered at Herculaneum. [P. S.]

COLO'TES (Κολώτης). 1. A sculptor from the island of Paros, who assisted Phidias in executing the colossus of Zeus at Olympia, and left several beautiful works, principally in gold and ivory, in Elis, where he seems to have lived in banishment. He appears to belong to Ol. 84, &c. (B. C. 444), and is praised for his statues of philosophers. (Strab. viii. p. 337; Plin. *H. N.* xxxiv. 19, xxxv. 34; Paus. v. 20. § 1; Eustath. *ad Il.* ii. 603; Böckh, *Corp. Inscr.* n. 24.)

2. A painter, a contemporary of Timanthes, B. C. 396, mentioned by Quintilian (ii. 13). [L. U.]

COLUMELLA, L. JU'NIUS MODERA'TUS, is known to us as the most voluminous and important of all the Roman writers upon rural affairs. The only particulars which can be ascertained with regard to his personal history are derived exclusively from incidental notices scattered up and down in his writings. We thus learn, that he was a native of Cadiz (x. 185); and since he frequently quotes Virgil, names Cornelius Celsus (i. 1. § 14, iii. 17. § 4, &c.), and Seneca (iii. 3. § 3), as his contemporaries, and is himself repeatedly referred to by the elder Pliny, it is certain that he must have flourished during the early part of the first century of the Christian era. At some period of his life, he visited Syria and Cilicia (ii. 10. § 18); Rome appears to have been his ordinary residence (Praef. 20); he possessed a property which he calls *Ceretanum* (iii. 3. § 3, comp. iii. 9. § 6), but whether situated in Etruria, in Spain, or in Sardinia, we cannot tell; and from an inscription found at Tarentum it has been conjectured that he died and was buried in that city. His great work is a systematic treatise upon agriculture in the most extended acceptation of the term, dedicated to an unknown Silvinus, and divided into twelve books. The first contains general instructions for the choice of a farm, the position of the buildings, the distribution of the various duties among the master and his labourers, and the general arrangement of a rural establishment; the second is devoted to agriculture proper, the breaking up and preparation of the ground, and an account of the different kinds of grain, pulse, and artificial grasses, with the tillage appropriate for each; the third, fourth, and fifth are occupied with the cultivation of fruit trees, especially the vine and the olive; the sixth contains directions for choosing, breeding, and rearing oxen, horses, and mules, together with an essay on the veterinary art; the seventh discusses the same topics with reference to asses, sheep, goats, swine, and dogs; the eighth embraces precepts for the management of poultry and fishponds; the ninth is on bees; the tenth, composed in dactylic hexameters, treats of gardening, forming a sort of supplement to the Georgics (comp. Virg. *Georg.* iv.); in the eleventh are detailed the duties of a villicus, followed by a Calendarium Rusticum, in which the times and seasons for the different kinds of work are marked down in connexion with the risings and settings of the stars, and various astronomical and atmospherical phaenomena; and the twelfth winds up the whole with a series of receipts for manufacturing different kinds of wine, and for pickling and preserving vegetables and fruits.

In addition to the above, we have one book "De Arboribus," which is of considerable value, since it contains extracts from ancient authorities now lost, and throws much light on the fifth book of the larger work, which appears under a very corrupt form in many of the MSS. Cassiodorus (*Divin. Lect.* 28) mentions sixteen books of Columella, from which some critics have imagined, that the tract "De Arboribus" was one of four written at an early period, presenting the outline or first sketch of the complete production. The MSS. from which Columella was first printed inserted the "De Arboribus" as the third book of the whole work, and hence in the older editions that which is now the third book is marked as the fourth, and so on for all the rest in succession.

The Latinity of Columella is in no way inferior to that of his contemporaries, and belongs to the best period of the Silver Age. His style is easy and copious to exuberance, while the fondness which he displays for multiplying and varying his mode of expression is out of taste when we consider the nature of his theme, and not compatible with the close precision which we have a right to expect in a work professedly didactic. Although we miss the racy quaintness of Cato and the varied knowledge and highly cultivated mind of Varro, we find here a far greater amount of information than they convey, and could we persuade ourselves that the whole was derived from personal observation and experience, we might feel satisfied that our knowledge of the rural economy of that epoch was tolerably complete. But the extreme carelessness with which the Calendar has been compiled from foreign sources may induce the suspicion, that other matters also may have been taken upon trust; for no man that had actually studied the appearance of the heavens with the eye of a practical farmer could ever have set down in an almanac intended for the use of Italian husbandmen observations copied from parapegmata calculated for the latitudes of Athens and Alexandria.

With the exception of Cassiodorus, Servius, and Isidorus, scarcely any of the ancient grammarians notice Columella, whose works lay long concealed and were unknown even in the tenth century. The Editio Princeps was printed at Venice by Nic. Jenson, 1472, fol., in a collection of "Rei Rusticae Scriptores" containing Cato, Terentius Varro, Columella, and Palladius Rutilius. The first edition in which the "Liber de Arboribus" was separated from the rest was that superintended by Jucundus of Verona and published by Aldus, Venice, 1514, 4to. The most valuable editions are those contained in the "Scriptores Rei Rusticae veteres Latini," edited by Gesner, 2 vols. 4to. Lips. 1735, reprinted, with the collation of an important Paris MS., by Ernesti, Lips. 1773; and in the Scriptores Rei Rusticae of J. G. Schneider, 4 vols. 8vo., Lips. 1794. This last must be considered in every respect the most complete, and in the preface will be found a very full account of the different MSS. and of the gradual progress and improvement of the text.

The tenth book, under the title "J. Moderati Columellae Hortuli Commentarium," appeared in a separate form at Rome, about 1472, from the press of Adam Rot, and was frequently reprinted in the fifteenth and sixteenth centuries.

Translations exist in English, Lond. 4to. 1745; in French by Cotereau, Paris, 4to. 1551; in Italian by P. Lauro, Venez. 8vo. 1554, 1557, and 1559, by Bened. del Bene, 2 tom. 4to. Verona, 1808; and in German, among many others, by M. C. Curtius, 8vo., Hamburg, 1769. [W. R.]

COLU'THUS (Κόλουθος), one of the late Greek epic poets, was a native of Lycopolis in Upper Egypt, and flourished under the emperor Anastasius, at the beginning of the sixth century of our era. He wrote laudatory poems (ἐγκώμια δι' ἐπῶν), an heroic poem, in six books, entitled Καλυδονικά, and another entitled Περσικά. These are all lost, but his poem on "The Rape of Helen" (Ἑλένης ἁρπαγή) was discovered, with Quintus Smyrnaeus, by the Cardinal Bessarion in Calabria. It was first printed by Aldus, 8vo. (no date): more accurately, with ingenious conjectural emendations, by H. Stephens in his *Poetae Graeci Principes*, Par. 1566, fol. Several Latin versions and reprints of the text appeared in the 16th, 17th, and 18th centuries, the most important of which is the edition of Io. Dan. Lennep, Leoward. 1747, 8vo. The latest and best editions are those of Bekker, Berl. 1816, 8vo., and Schaefer, Lips. 1825, 8vo. The poem, as it now stands, consists of 392 hexameter lines, and is an unsuccessful imitation of Homer. [P. S.]

COMANUS (Κομανός), one of the ministers of Ptolemy Physcon (who had been placed on the throne of Egypt in the room of his exiled brother, Philometor), is introduced by Polybius as endeavouring by embassy and negotiation to obtain peace from Antiochus Epiphanes, B. C. 169, when the latter had gained possession of Egypt. (Pol. xxviii. 16; comp. Liv. *Epit.* 46; Val. Max. v. 1. § 1.) We hear of Comanus again in B. C. 162 as ambassador from Physcon to the Romans, to complain that Philometor refused to act up to their decree, by which Cyprus had been assigned to Physcon in the partition of the kingdom. (Pol. xxxi. 27, xxxii. 1; Diod. xxxi. *Exc. de Legat.* 23, p. 626.) [E. E.]

COMAZON, one of the first commission of nine appointed by Theodosius and Valentinian, A. D. 429, to compile the Theodosian Code,—a work which was carried into effect by a second commission of sixteen, consisting for the most part of new members, appointed A. D. 435. He was an ex-magister scrinii in A. D. 429. (Cod. Theodos. tit. 1. §§ 5, 6.) [J. T. G.]

COMAZON, P. VALERIUS EUTYCHIA'NUS. Eutychianus, surnamed *Comazon* from his dissipation and buffoonery (τοῦτο γὰρ τοὔνομα ἐκ μίμων καὶ γελωτοποιΐας ἔσχεν), was originally an actor and dancer at Rome. While serving in Thrace, he was degraded, in consequence of misconduct, to the rank of a rower in the fleet, by Claudius Attalus, governor of the province; but having subsequently taken an active part in the conspiracy against Macrinus, he became the confidential adviser and right-hand man of Elagabalus, was chosen praefect of the praetorium, raised to the rank of consul A. D. 220, twice nominated praefect of the city, and permitted to gratify his revenge by procuring the death of the officer by whom he had been disgraced. Comazon not only escaped the massacre which followed the death of his patron (A. D. 222), but was immediately after appointed praefect of the city for the third time—an honour never before enjoyed by any individual. [GANNYS.]

(Dion Cass. lxxviii. 31, 32, 39, and Reimarus on c. 38, lxxix. 3, 4, 21; Lamprid. *Elagab.* 12. With regard to the imaginary second and third consulships of Comazon, see Tillemont, note iv. on the emperor Elagabalus, vol. iii. p. 472, and Reimarus on Dion Cass. lxxix. 4.) [W. R.]

COME'TAS SCHOLA'STICUS (Κομητᾶς Σχολαστικός, *Cod. Vat.* pp. 130, 457), or CHARTULA'RIUS (Χαρτουλάριος, *record-keeper*, *ib.* p. 458), is the author of six epigrams in the Greek Anthology. (Brunck, *Anal.* iii. pp. 15, 16; Jacobs, iii. pp. 236, 237), and of a paraphrase of part of the 11th chapter of John's Gospel, in fifty-seven hexameter verses. (Jacobs, *Paralip. e Cod. Vat.* 213, xiii. p. 747.) From some of his epigrams (4, 5, 6) we learn, that he produced a new recension of the Homeric poems, in which he reformed the punctuation. His time is very doubtful. Villoison (*Proleg. in Hom.* p. lix.) identifies him with the Cometas who was appointed by Bardas public professor of grammar at Constantinople in the reign of Michael III., A. D. 856. Jacobs, however, thinks that there are indications of his having lived later, in some marginal notes on his poems in the Vatican MS. (Jacobs, *Anthol. Graec.* xiii. p. 873.) These notes are by no means complimentary. Respecting the title of *Chartularius*, see Du Cange, *Gloss. Med. et Inf. Graec. s. v.* p. 1735.

Clemens Alexandrinus mentions Cometas, a Cretan, among the commentators on Homer. (*Strom.* i. p. 331.) [P. S.]

COMI'NIA GENS, plebeian. If Postumus or Postumius Cominius Auruncus, consul in B. C. 501, belonged to this gens, it must have been patrician originally; but it is probable that he was a member of the Postumia gens, as Valerius Maximus (*de Nom. Rat.*) mentions him as an instance in which the praenomens and cognomens are confounded in the consular Fasti. Cominius also occurs as a cognomen of the Pontii. (See below.) None of the members of the Cominia gens obtained any of the higher offices of the state. [COMINIUS.]

COMI'NIUS. 1. Tribune of the plebs, but in what year is uncertain, accused M. Laetorius Mergus, a military tribune, for attempting to seduce his cornicularius. (Val. Max. vi. 1. § 11.)

2. L. COMINIUS, military tribune in the army of the dictator, L. Papirius Cursor, B. C. 325. (Liv. viii. 30.)

3. COMINIUS, the commander of a troop of cavalry in the army of Tib. Sempronius Gracchus in Spain, B. C. 178. (Appian, *Hisp.* 43.)

4. SEX. COMINIUS, a Roman knight, maltreated by Verres. (Cic. *Verr.* iv. 10.)

5, 6. P. and L. or C. COMINII, two brothers, who are described by Cicero as men of character and eloquence, accused Staienus, about B. C. 74. (Cic. *pro Cluent.* 36.) In B. C. 66, these two brothers accused of majestas C. Cornelius, the tribune of the preceding year [C. CORNELIUS], but on the day appointed for the trial, the praetor, L. Cassius, did not appear, and the Cominii were driven away by a mob, and were eventually obliged to quit the city. They renewed the accusation in the following year, B. C. 65; Cornelius was defended by Cicero, who was then praetor, and acquitted. The speech which P. Cominius delivered on this occasion was extant in the time of Asconius, who says that it was worth reading, not only because of Cicero's speech, but for its own merits. P. Cominius was a native of

Spoletium. He died shortly before Cicero composed his "Brutus," namely B. C. 45, in which he calls Cominius his friend, and praises his well-arranged, lively, and clear style of speaking. (Ascon. *in Cornel.*; Cic. *Brut.* 78.)

7. Q. COMINIUS, one of Caesar's officers, was taken prisoner with L. Ticida by Virgilius, a Pompeian commander, near Thapsus, in crossing over to Africa, B. C. 47. (Hirt. *B. Afr.* 44, 46.)

8. L. COMINIUS PEDARIUS, appointed by Augustus to assist Messalla Corvinus in his superintendence over the aquaeducts. (Frontin. *de Aquaeduct.* 99.)

9. C. COMINIUS, a Roman knight, was the author of a libellous poem against Tiberius, but was pardoned by the emperor on the entreaty of his brother, who was a senator, A. D. 24. (Tac. *Ann.* iv. 31.)

COMI'NIUS, PO'NTIUS, a youth of great bravery and activity, who offered to go to the senate, when besieged in the Capitol by the Gauls, to convey the wish of the Roman army at Veii, that Camillus should be appointed dictator. He arrived at the Capitol in safety by floating down the Tiber in the bark of a tree. (Liv. v. 46; Plut. *Camill.* 25; Zonar. vii. 23.)

COMMINIA'NUS, a Latin grammarian, who was intermediate between Donatus, whom he quotes, and Servius, by whom he is quoted (Virg. *Ecl.* iii. 21, *Georg.* i. 215), and therefore belongs to the latter part of the fourth century. Large extracts from his work are to be found in Charisius, and a few fragments in Lindemann, *Grammatt. Inedit. Lat.* i. Zittau. 1822, and in Mai, *Classici Auctores ex Codicibus Vaticanis*, vol. v. p. 150. [W. R.]

CO'MMIUS, king of the Atrebates, was advanced to that dignity by Caesar. When Caesar's projected invasion of Britain became known to the inhabitants, ambassadors from various states came to him. Commius, in whose fidelity Caesar had great confidence, and whose influence in Britain was great, was sent back with them, accompanied by a small body of cavalry. He was seized and cast into chains by the Britons, but was released when, after a defeat, they found it expedient to sue for peace. (Caes. *B. G.* iv. 21, 27, 35.) In B. C. 53, we find him serving under Caesar against the Menapii (vi. 6); but towards the close of 52, when an extensive league was formed by the Gauls for the purpose of relieving Alesia, his patriotism proved stronger than his gratitude. He joined the confederates, and was one of those to whom the chief command was assigned. (vii. 76, 79, &c.) In the course of the ensuing winter, an ineffectual attempt was made by T. Labienus to assassinate him. (viii. 23.) We find him again in 51 one of the two leaders of the confederacy formed by the Bellovaci and the neighbouring tribes. (For an account of the operations which ensued, see *B. G.* viii. 7—23.) When the Atrebates were reduced to subjection, Commius continued to carry on a predatory warfare against the Romans, but, having lost a great part of his men in an engagement, he made his submission to Antonius. (viii. 47, 48.) [C. P. M.]

COMMODIA'NUS, the Christian composer of a prosaic poem against the Pagan divinities, divided into eighty sections, and entitled *Instructiones adversus Gentium Deos pro Christiana Disciplina.* Of these the first thirty-six are addressed to the Gentiles with the object of gaining them over to the true faith; in the nine which follow an attempt is made to bring home conviction to the obstinate ignorance of the Jews; the remainder are devoted to the instruction of catechumens and penitents. Whatever knowledge we possess with regard to this author is derived exclusively from his work. The general style and the peculiar words occasionally employed lead us to infer that he was of African extraction. It is expressly and repeatedly declared, that for a long period he was heathen, but was converted by perusing the Scriptures (*e. g. Praef.* 5, *Instruct.* xxvi. 24, lxi. 1); while the epithet *Gazaeus*, which he applies to himself, may either indicate that he was connected with the city of Gaza in Palestine, or, more probably, that he was indebted for support to the treasury of the church. Doubts have been entertained with regard to the period when he flourished. Rigaltius concluded, from a conjectural emendation of his own upon the text of an obscure passage (*Instruct.* xxxiii. 5), that it contained an allusion to pope Sylvester (A. D. 314—335), the contemporary of Constantine the Great; but the careful and accurate researches of Cave and Dodwell have clearly proved that Commodianus belongs to the third century (comp. *Instruct.* vi. 6), and may with tolerable certainty be placed about A. D. 270.

The Instructiones display much devotion and a fervent zeal for the propagation of the Gospel, but from their harshness, dryness, and total want of all poetic fire, they present few attractions as literary productions. The versification is curious, since it exhibits an early specimen of the Versus Politici, in which, while an attempt is made to imitate the general rhythm of some ancient measure, the rules of quantity are to a great extent neglected. Thus the following lines from the Praefatio are intended for dactylic hexameters:

> Praefatio nostra viam erranti demonstrat
> Respectumque bonum, cum venerit saeculi meta
> Aeternum fieri: quod discredunt inscia corda.

The taste for acrostics also is largely developed: the initials of the twenty-six concluding verses, when read backwards, form the words *Commodianus Mendicus Christi*, and in like manner the general subject and contents of each chapter are expressed by the first letters of the opening lines.

The Instructiones of Commodianus were first published by Rigaltius at Toul (Tullum Leucorum), 4to. 1650. They were subsequently printed at the end of the edition of Cyprian by Priorius, Paris, 1666, fol.; in the Bibliotheca Patrum Lugdun. vol. xxvii.; in the Bibliotheca Patrum of Galland, vol. iii. p. 621; and in an independent form, by Schurzfleisch, Vitemberg. Saxon. 4to. 1704. [W.R.]

CO'MMODUS, the name of a family of the Ceionii under the emperors.

1. L. CEIONIUS COMMODUS, appears in the Fasti as consul under Vespasian, A. D. 78.

2. CEIONIUS COMMODUS, who according to some was named also *Verus*, according to others *L. Aurelius*, according to many *Annius*, descended from a noble family of Etruria or Faventia (Spartian. *Ael. Ver.* 2), was the father of

3. L. CEIONIUS COMMODUS, otherwise called L. AURELIUS VERUS, who was adopted by Hadrian when that emperor, feeling that his health was sinking under the attacks of protracted disease, deemed it expedient to select an assistant and

successor. The new prince from that time forward, as we infer from inscriptions and Fasti, laid aside his former appellations, and, passing into the gens Aelia, was styled L. AELIUS VERUS* CAESAR, being the first individual on whom the title of *Caesar* was bestowed to indicate the next heir to the imperial throne. Of the early life of Aelius Caesar we know nothing except that he attracted the attention and gained the favour of Hadrian by his personal beauty and literary accomplishments, although the son-in-law of Nigrinus, who was put to death as a traitor. The precise date of his adoption is a disputed point among chronologers (see Tillemont and Eckhel), some, on the authority of Spartianus, declaring for A. D. 135; while others with greater probability conclude, from inscriptions and coins, that it took place the year following. He is set down in the Fasti as consul for A. D. 136, under the name of Ceionius Commodus, which seems to prove that the ceremonies of adoption had not at all events been completed at the commencement of that year; while on the coins of his second consulship, which belongs to A. D. 137, we find him designated as *L. Aelius Caesar*, and invested with the tribunicia potestas. Soon after his elevation, he was nominated governor of Pannonia, returned from his province in the course of 137, died suddenly on the 1st of January, 138, and was interred in the mausoleum of Hadrian.

Aelius Caesar, according to the testimony of his biographer, Spartianus, was a man of comely features, graceful bearing, and noble aspect, but in all other respects deeply stamped with the impress of mediocrity. He displayed moderate abilities as a statesman, governed his province respectably, was considered a tolerably good general, and although somewhat addicted to the pleasures of the table and other luxurious indulgences, maintained a decent character in his private life and social relations. His health was so wretched, that Hadrian is said to have speedily repented of the choice he had made, declaring that he had leaned for support upon a falling wall, and had thrown away the large sums lavished on the soldiers and people in largesses and shows in honour of the adoption. Aelius Caesar left behind him one daughter, Fabia, and one son, namely

4. L. CEIONIUS COMMODUS, who was born at Rome on the 15th of December, A. D. 130. Upon the adoption of his father by Hadrian, he passed into the gens Aelia, and was entitled *L. Ceionius Aelius Aurelius Commodus.* Again, after the death of his father, he was, in pursuance of the command of Hadrian, adopted, along with M. Aurelius, by Antoninus Pius on the 25th of February, A. D. 138, and thus became *L. Ceionius Aelius Aurelius Commodus Antoninus.* During the lifetime of Pius he enjoyed no peculiar distinction except the appellation *filius Augusti;* in 156 he was quaestor, and in the year following consul, an honour which he enjoyed for a second time, along with his brother by adoption, in 161. After the death of Antoninus Pius, which took place in March, 161, he was invested with the titles of *Caesar* and *Augustus*, and by the favour of the new sovereign admitted to a full participation in all the imperial dignities. At the same time, M. Aurelius transferred to him the name of *Verus*, which he had himself borne up to this time, and the designation of Commodus being altogether dropped, the younger of the two Augusti was addressed as the emperor L. AURELIUS VERUS. His journey to the East; his conduct during the campaign against the Parthians; his marriage with Lucilla, the daughter of M. Aurelius; his return to Rome; the joint triumph of the two princes; their expedition into Germany, and the sudden death of Verus at Altinum in the country of the Veneti, towards the close of A. D. 169, in the 39th or 40th year of his age and the 9th of his reign, are fully detailed in the biography of M. AURELIUS, to which the reader is referred.

It may be remarked, that there is some question as to the various names enumerated above. In opposition to the clear and explicit testimony of Spartianus, Lampridius, and Capitolinus, it has been doubted whether he was ever called *Antoninus*, because it never appears upon any public monument of unquestionable authority. But if we suppose it to have been assumed, as appears most natural, at the period of his adoption by Pius, and dropped after his elevation to the purple, the difficulty will be in a great measure removed, although it must be confessed, that the Augustan historians represent him as having received the designations of *Antoninus* and *Verus* at the same time from M. Aurelius.

(Dion Cass. lxix. 17, 20, 21, lxxi. 1, &c.; Spartian. *Hadrian.* 23, *Ael. Ver.;* Capitolin. *Ver. Imp. Anton. Pius*, 4, *M. Aurel.* 4, 5, 7, &c.) [W. R.]

CO'MMODUS, L. AURELIUS, son of M. Aurelius and the younger Faustina (see genealogical table prefixed to ANTONINUS PIUS), was born at Lanuvium on the last day of August, A. D. 161, a few months after the death of Antoninus Pius, and this was the first of the Roman emperors to whom the title of *Porphyrogenitus* could be correctly applied. Faustina at the same time gave birth to a twin son, known as Antoninus Geminus, who died when four years old. The nurture and education of Commodus were watched and superintended from infancy with anxious care; and from a very early age he was surrounded with the most distinguished preceptors in the various departments of general literature, science, and philosophy. The honours heaped upon the royal youth as he advanced towards manhood have been accurately chronicled by his biographers. He received the appellation of *Caesar* along with his younger brother Annius Verus on the 12th of October, A. D. 166, at the time when M. Aurelius and L. Verus celebrated their triumph over the Parthians; he was styled *Germanicus* on the 15th of October, 172; in 175, on the 20th of January, he was admitted a member of all the sacerdotal colleges; on the 19th of May he left the city, having been summoned in all haste to Germany in consequence of the news which had arrived from Syria of the rebellion of Avidius Cassius; on the 7th of July he was invested with the manly gown, proclaimed *Princeps Juventutis*, and nominated consul-elect; he then accompanied his father to the East, and, during his absence from Rome, *Sarmaticus* was added to his other titles; on the 27th of November, 176, he was saluted *Imperator;* on the 23rd of December, he shared in the triumph celebrated over the Germans, and was assumed as

* Spartianus in several passages gives him the name of *Verus* and so Hadrian (ap. Vopisc. *Saturn.* c. 8); but Cardinal Noris rejects Verus, because it does not appear in inscriptions and Fasti.

colleague in the tribunician power; on the 1st of January, 177, he entered on his first consulship; in the same year he married Bruttia Crispina, daughter of Bruttius Praesens, was hailed as *Augustus* and *Pater Patriae*, and thus at the age of 16 was admitted to a full participation in all the imperial dignities except the chief pontificate, which, according to the principle maintained inviolate until the reign of Balbinus and Pupienus [BALBINUS], could be held by one individual only. On the 5th of August he set forth to take part in the war then raging on the Upper Danube, which, as is mentioned elsewhere [M. AURELIUS], was prosecuted with signal success until the death of M. Aurelius, on the 17th of March, 180.

Impatient of hardship and eager to indulge without restraint in the pleasures of the capital, Commodus, disregarding alike the last injunctions of his sire and the earnest advice of the trusty counsellors to whose care he had been consigned, concluded a hasty and therefore uncertain peace with the barbarians, who in their depressed and enfeebled condition might by a vigorous effort have been crushed for ever. In autumn he reached Rome, where his authority was as fully and freely acknowledged by the senate, the praetorians, and the people, as it had been by the legions which he commanded in person and the armies of the distant provinces. No prince ever commenced a career of power under fairer auspices. The love and veneration entertained by men of every condition for the father had descended like an inheritance on the son, and although some who knew him well and had marked his boyhood might whisper distrust and fear, such murmurs were drowned by the general acclamations which greeted his first appearance as emperor. Nor were the hopes of men for a while disappointed. Grave and calculating statesmen might feel displeasure and alarm at the reckless profusion which characterised the very commencement of the new reign; but since a large portion of the sums squandered was lavished upon the soldiers and the people, the lower orders at least of the community were enthusiastic in their attachment to the new ruler. This state of things did not endure long. A formidable plot against his life was organised (A. D. 183) by his sister Lucilla, jealous, it was believed, of the superior influence and position of Crispina; but the scheme failed in consequence of the awkwardness of the assassin, who, instead of dealing the fatal blow at the proper moment, put the prince upon his guard by exclaiming as he rushed forward, "The senate sends thee this." The event seems to have awakened the slumbering ferocity of a temper which now burst forth with frightful vehemence, and raging from that time forward without controul, especially against the members of that body in which the conspiracy was said to have originated, rendered the remainder of his life an unbroken tissue of sanguinary excesses. Every pretext was seized for the exhibition of the most savage cruelty; false accusations, vague suspicions, great wealth, high birth, distinguished learning, or any conspicuous virtue, were sufficient to point out and doom his victims, long lists of whom have been preserved by Lampridius, including nearly all who had risen to fame and fortune under M. Aurelius, with the exception of Pertinax, Pompeianus, and Victorinus. [PERTINAX; POMPEIANUS; VICTORINUS.] All other passions were indulged with the same freedom as the thirst for blood. Resigning the reins of government into the hands of the various favourites who followed each other in rapid succession [see PERENNIS; CLEANDER; LAETUS; ECLECTUS], he abandoned himself without interruption to the most shameless and beastly debauchery. But while devouring in gluttony the resources of the empire and wallowing in every description of sensual filth, he was at the same time the slave of the most childish vanity, and sought for popular applause with indefatigable activity. He disdained not to dance, to sing, to play the charioteer and the buffoon, to disguise himself as a pedlar or a horse-dealer, and to essay his skill in the practical pursuits of the humble artizan. Frequently he would appear and officiate as a sacrificing priest, and eagerly assisted in all the orgies of foreign superstition, celebrating the rites of Isis, of Anubis, of Serapis, or of Mithra, in all their folly and all their horror. His pride and boast, however, was his skill in the use of martial weapons. This he sought not to display against the enemies of his country in the field, but he fought as a gladiator upwards of seven hundred times, and slew many thousands of wild beasts in the amphitheatre with bow and spear. Other emperors had sought or accepted the compliment of having one month named after themselves, but Commodus decreed that the whole twelve should be designated by the epithets and titles which he had at different periods assumed, and that they should be arranged and enumerated in the following order:—*Amazonius*, *Invictus*, *Felix*, *Pius*, *Lucius*, *Aelius*, *Aurelius*, *Commodus*, *Augustus*, *Herculeus*, *Romanus*, *Exsuperatorius*, ordaining also that the happy epoch during which he had sojourned on earth should be distinguished as *Seculum aureum Commodianum*, the nation as *Commodiana*, the senate as *Commodianus*, the armies as *Commodiani*, and the eternal city itself as *Colonia Commodiana*. At length the miserable craving could be no longer appeased by the homage and flatteries which a mere mortal might claim. Long ere this, indeed, the Greeks had been wont to compare their rulers, both domestic and foreign, to deities, and the Romans had sometimes delicately hinted at some such resemblance by the devices stamped on the reverse of the coins of their Augusti. But as yet no inscription had appeared openly ascribing divine attributes to living princes, nor had any symbol appeared on their medals which could openly and directly convey such impious meaning. It was left for Commodus to break through these decent restrictions; his exploits in the slaughter of wild beasts suggested an analogy with the Tirynthian hero; he demanded that he should be worshipped as Hercules, and hence from the year 191 we find a multitude of coins on which he is represented in the attire of the immortal son of Alcmena, with the epigraph of *Hercules Commodianus* or *Hercules Romanus*. His statues also, we are told by the historians of the day, were clad in the appropriate robes; sacrifices were publicly offered as to a present God; when he went abroad the lion's hide and other insignia were borne before him; and, to crown the whole, a number of unhappy wretches were inclosed in cases terminating in serpent-tails, and these he slaughtered with his club, as if they had been the giants warring against heaven.

After having escaped many plots provoked by atrocious tyranny, he at length came to a fitting

end. He had a mistress named Marcia, to whom he was deeply attached, and whom he especially loved to behold equipped as an Amazon. Hence the epithet *Amazonius* was frequently assumed by himself: the name Amazonius, as we have already seen, was attached to the first month, and he displayed his own person in the amphitheatre arrayed in the Amazonian garb. The first of January, 193, was to have been signalized by a spectacle which would have thrown into the shade the insults previously heaped upon the senate and the people, for Commodus had determined to put to death the two consuls-elect, Q. Sosius Falco and C. Julius Erucius Clarus, and to come forth himself as consul at the opening of the year, not marching in robes of state from the palace to the capitol at the head of the senate, but in the uniform of a secutor, followed by a band of gladiators issuing from their training-school. This project he communicated to Marcia, who earnestly implored him to abandon a design so fraught with disgrace and danger, and her remonstrances were warmly seconded by Laetus and Eclectus, the one praefect of the praetorians, the other imperial chamberlain. These counsellors were dismissed with wrath from the presence of the prince, who retired to indulge in his wonted siesta, having previously inscribed on his tablets a long catalogue of persons who were to be put to death that night, the names of Marcia, Laetus, and Eclectus appearing at the head of the list. This document was found by a favourite child, who entered the apartment while Commodus was asleep, and was carried by him in sport to Marcia, who at once perceived its import. She immediately communicated the discovery to Laetus and Eclectus. The danger was imminent, and, unless promptly met, inevitable. Their plans were quickly matured and quickly executed. That evening poison was administered, and its operation proving so slow as to excite apprehensions of its efficacy, Narcissus, a celebrated athlete, was introduced, and by him Commodus was strangled on the night of December the 31st, A. D. 192, in the thirty-second year of his age and the thirteenth of his reign. When the news of his death, at first cautiously attributed to apoplexy, was spread abroad, the intelligence diffused universal joy among all ranks except the guards, who had been permitted to revel in indolence and luxury and could scarcely expect again to find a master so indulgent and liberal. When his successor, Pertinax [PERTINAX], repaired next morning before daylight to the senate, that venerable body, while greeting their new sovereign, poured forth a string of curses upon the dead tyrant in a sort of strange chaunt, the words of which have been preserved by Lampridius, declared him a public enemy, and, being unable to vent their rage upon the living man, begged that his body might be dragged, like that of a criminal, through the streets with a hook, and cast into the Tiber,—a request with which Pertinax, to his credit, refused to comply, and the corpse was decently interred in the mausoleum of Hadrian.

We seldom meet in history with a character which inspires such pure and unmixed detestation as that of Commodus. While his vices and crimes were inexpressibly revolting, they were rendered if possible more loathsome by his contemptible meanness and weakness. The most grinding oppression was combined with the most childish vanity, the most savage cruelty with the most dastardly cowardice. He hated, persecuted, and massacred the senate and the nobles, and at the same time eagerly drank in their most disgusting flatteries. He slew thousands and tens of thousands of wild beasts, but his arrows were shot and his darts were hurled from behind a screen of network which protected his person from the possibility of risk. He butchered hundreds of his fellow-men in gladiatorial combats; but while he was clad in the impenetrable armour and wielded the heavy blade of a secutor, his antagonists had no defences except weapons of lead or tin; and when as, Hercules, he crushed with his club the unhappy creatures dressed up to resemble the monstrous progeny of Earth, the rocks which they hurled at their assailant were formed of sponge. After examining the ample records preserved of his career, we shall be unable to find a trace of one generous action or one kindly feeling, to discern a single ray of human sympathy to relieve the portentous blackness of his guilt. Dion, indeed, represents him as naturally of a weak and extremely simple temper; as one who easily received impressions, and whose crimes were to be attributed rather to the artful advice of evil counsellors acting upon a timid and yielding disposition, than to any inherent depravity; and imagines that he erred at first from ignorance of what was right, and gliding by degrees into a habit of doing evil, became gradually familiar with deeds of shame and wickedness. But had this been the case, the lessons so carefully inculcated in early life would never have been so rapidly and for ever obliterated. We feel more inclined to give credit to the assertion of Lampridius, who declares that from his earliest boyhood he displayed evident proofs of dark passions and a corrupt heart, a propensity to indulge freely in every low and dissolute pleasure, and utter indifference to human suffering and life.

It is almost needless to remark, that Commodus paid no attention to foreign policy nor to the government and regulation of the provinces, except in so far as they might be made to minister to his profusion and profligacy. The integrity of the empire was however maintained, and the barbarians repulsed from the Dacian frontier by the skill and valour of Clodius Albinus and Pescennius Niger, the same who after the death of Pertinax contested the throne with Septimius Severus. A still more serious disturbance arose in Britain; for the northern tribes having forced a passage across the wall of Antonine, defeated the Roman troops who opposed their progress, slew their leader, and laid waste the more peaceful districts far and wide. But Ulpius Marcellus having assumed the chief command, the Caledonians were speedily driven back, the war was successfully terminated about A. D. 184, Commodus was saluted *Imperator* for the seventh time, and added *Britannicus* to his other titles.

COIN OF COMMODUS.

(Dion Cass. lib. lxxii. and Excerpta Vaticana, p. 121, ed. Sturz; Herodian. i. 10—55; Capitolin. *M. Aurel.*; Lamprid. *Commod.*; and the minor Roman historians.) [W. R.]

COMNE'NA. [ANNA COMNENA.]

COMNE'NUS, the name of an illustrious Byzantine family, which in all probability was of Italian origin, and migrated to the East in the time of Constantine the Great or his immediate successors. Several of the other great Byzantine families were likewise of Italian origin, as for instance the Ducae. That the name Comnenus was not unknown in Italy in early times, is proved by an inscription on a marble discovered in the walls of the church of St. Secundus, at Ameria in Italy, and which stands thus:—

L. COMNENO. ↄ. L. FELICI.
COMNENAE. ↄ. L. NYMPHE.
ET. COMNENO. ↄ. L. FELIONI.
C. SERVILIO. ALBANO.

Six emperors of the East,—Isaac I., Alexis I., Calo-Joannes (John II.), Manuel I., Alexis II., and Andronicus I.,—all the emperors of Trebizond, and a vast number of generals, statesmen, and authors, were descended from the family of the Comneni; but while almost all of them were distinguished by the choicest natural gifts both of mind and of body, many of them were notorious for a laxity of morals, in which they were excelled by none of their frivolous countrymen. Imperial families, such as the Ducae, the Angeli, the Palaeologi, several royal houses in Europe, and even the reigning dynasty of the sultans in Turkey, boasted, and still boast, of being descended from the Comneni; and down to this very day the pretensions of a noble family in France to be entitled by descent to the name of Princes de Comnène have attracted the attention of historians of repute. A history of that family would be a most valuable contribution to our knowledge of the Greeks during the middle ages. When the Comneni first became known in history, in the tenth century, they belonged to the Greek nobility in Asia, and their family seat was at Castamone, a town in Paphlagonia, near the Black Sea, where Alexis Comnenus, afterwards emperor, visited the palace of his ancestors during the reign of Michael VII. Ducas Parapinaces. Towards the close of the tenth century two Comneni, Manuel and Nicephorus, became conspicuous, who were probably brothers, and who are generally called the ancestors of the Comnenian family. The following table exhibits the genealogy of this family, as far as it can be traced, together with a brief account of each individual of it.

Manuel,
Praefectus totius Orientis in A. D. 976, under the emperor Basil II.; died before 1025.

Nicephorus
Protospatharius; praefect of Aspracania (Media Superior) in 1016; blinded in 1026 by order of the emperor Constantine IX.; time of death uncertain; no issue known.

1. Isaac I., Emperor [ISAACUS I.]; died probably in 1061; married Aicatherina, or Catherina, daughter of either Samuel or John Wladislaus, kings of Bulgaria.
   1. Manuel, of whom nothing is known; died young, before 1059.
   2. Maria, retired with her mother into the convent of Myrilaeum, after 1059.

2. Joannes Curopalata, Magnus Domesticus, died shortly after 1067; married Anna Dalassena, daughter of Alexis Charon, praefect of the Byzantine part of Italy.
   1. Manuel, born before 1048; Protoproedrus, Protostrator, Curopalata, a great general; taken prisoner by the Turks in 1069; soon restored to liberty; died shortly after 1069, in Bithynia.
      - Daughter, married a descendant of the emperor Nicephorus Botaniates.
   2. Isaac, Sebastocrator. *See below*, I.
   3. Alexis, Emperor. *See below*, II.
   4. Adrian, Protosebastus, Magnus Domesticus Occidentis; marr. Zoe, youngest daugh. of the Emperor Constantine XI. Ducas, and Eudoxia Dalassena; left issue, of whom nothing is known.
   5. Nicephorus, Sebastus, Magnus Drungarius; killed in a battle with the Scythians, in 1089.
      - Daughter, married Gregorius Pacurianus, Sebastus, son of Pacurianus, Magnus Domesticus Occidentis.
   6. Maria, married Michael Taronita, Protosebastus, Protovestiarius, Panhypersebastus, a Syrian noble.
   7. Eudoxia, married Nicephorus Melissenus; their descendants received among the Spanish nobility towards the end of the sixteenth century.
   8. Theodora, married either Diogenes, or more probably Leo, both sons of the emperor Romanus Diogenes. Leo was killed in 1090, and Theodora retired to the convent of Melissaeum.

3. A daughter, married one Doceanus, probably Michael Doceanus, Protospatharius.

From above. I. ISAAC,
the excellent elder brother of Alexis I., died before 1118, in a convent to which he retired when old; married Irene, daughter of a prince of the Alani, and a relative of Maria, wife of the emperor Michael VII. Ducas Parapinaces, and, after his death, of the emperor Romanus Diogenes.

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1. Joannes, Duke of Dyrrachium before 1106; treacherously seized Hugo, Count of Vermandois, third son of king Henry I. of France, one of the chiefs of the first crusade; Praefectus Sacri Cubiculi under the emperor Calo-Joannes; was destined to marry a relative of Henry III., emperor of Germany; death unknown.
2. Alexis, Duke of Dyrrachium after 1106.
3. Constantine, Sebastus, Duke of Berrhoea, Magnus Drungarius (?); alive in 1144 (?).
4. Adrian, Sebastus, took orders; died as archbishop of Bulgaria.
5. Daughter, was destined to marry Gregorius Gabra, Duke of Trebizond.
6. Other children, viz. Nicephorus, Manuel, Stephanus, Joannes, Isaac, and Paul, whose parentage is not well established.

From above. II. ALEXIS I., Emperor [ALEXIS I.], born probably in 1048; began to reign in 1081; died in 1118; married 1. a daughter of Argyrus, of the noble family of the Argyri; 2. Irene, daughter of Andronicus Ducas, the brother of Constantine X. Ducas.

1. Calo-Joannes (Joannes II.), Emperor [CALO-JOANNES]; born in 1088; obtained the throne in 1118; died in 1143; married Irene, dau. of Wladislaus II., the Saint, king of Hungary.
2. Andronicus Sebastocrator; was married; issue unknown.
3. Isaac Sebastocrator, father of Andronicus I., founder of the branch of the Comneni of Trebizond. *See below*, V.
4. Anna [ANNA COMNENA], born in 1083; died after 1137; marr. Nicephorus Bryennius
5. Maria, born in 1085; married Gregorius Gabra, duke of Trebizond, whose descendants fled to France after the capture of Constantinople in 1453.
6. Eudoxia, married Constantine Jasita; ill-treated; retired to a convent.
7. Theodora, marr. Constantine Angeli, the founder of the family of the Angeli.

1. Alexis, titular Emperor, born in 1106, in Macedonia; died before his father, probably in 1142, at Attalia, the capital of Pamphylia; his wife, whose name is unknown, survived him.

   A daughter, married Alexis Protostratus, son of Joannes Axuch, or Axuchus, the excellent Turkish minister of the emperors Calo-Joannes and Manuel.

2. Andronicus, Sebastocrator; died shortly after his brother Alexis, and likewise before his father; his wife was Irene, at whose persuasion Constantine Manasses wrote his poetical Annals.

   Further issue, *see below* III.

1. Joannes, Protovestiarius, Protosebastus under the emperor Manuel; killed about 1174, in a battle against the Turks; well known to the Latins in Syria and Palestine; wife unknown.

   1. Alexis. 2. Maria, married in 1164, but not in 1167 as Ducange says, Amaury or Amalric I., king of Jerusalem, and, after his death, about 1176, 2. Baliano de Ibelino, an Italian noble. 3. Some daughters.

2. Alexis, Protostrator, Protovestiarius, Protosebastus; governed the empire for the minor, Alexis II.; his arrogance insupportable to many of the Greek nobles, who declared for Andronicus Comnenus; blinded and castrated by Andronicus; died in prison in 1183.

   Stephanus, Magnus Drungarius.

3. Maria, married 1. Theodore Dasiota; 2. Joannes Cantacuzenus.
4. Theodora (Calusina), the haughty concubine of the emperor Manuel, by whom she had

   Alexis.

5. Eudoxia; first husband unknown; after his death concubine of Andronicus Comnenus, afterwards emperor; 2. Mich. Gabra, about 1173.

From above. III. Further Issue of the Emperor CALO-JOANNES.

3. Isaac Sebastocrator, deprived of the succession by his father; on good terms with his younger brother, the emperor Manuel; wife unknown.

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4. Manuel, Emperor. *See below*, IV.
5. Maria, twin sister of Alexis; married Roger, Prince of Capua, Caesar.
6. A daughter, married Stephanus Contostephanus, who was killed in the siege of Corcyra, about 1160.
7. A daughter, married Theodore Vatatzes, Dux.

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1. Theodora, married Baldwin III., king of Jerusalem; after his death concubine of Andronicus Comnenus, afterwards emperor.

2. Maria, married Stephen, prince of Hungary.

3. A daughter, married Constantine Macroducas.

4. A daughter, married probably a Ducas, whose son Isaac became independent master of Cyprus, and styled himself emperor.

5. Eudoxia, married a French nobleman.

From above. IV. Further Issue of the Emperor Calo-Joannes. Manuel, Emperor [MANUEL]; born about 1120, began to reign 1143, died 1180; married

1. Bertha (in 1143), afterwards called Irene, daughter of Berengar, Count of Sulzbach, and niece of Konrad III., Emperor of Germany, who died about 1158; 2. Maria, afterwards called Xene, daughter of Raymond, prince of Antioch; put to death by Andronicus I. in 1183; 3. Concubine, Theodora Comnena (Calusina).

1. Maria, betrothed to Bela, prince of Hungary; married, in 1180, Rayner, 2nd son of William, marquis of Monteferrato, called Alexis, afterwards Caesar; both put to death by Andronicus I.

2. A daughter; died young.

3. Alexis II., Emperor [ALEXIS II.]; born 1167; began to reign 1180; married, in 1179, Anna, or Agnes, daughter of Louis VII., king of France; put to death by Andronicus I. in 1183.

4. Alexis, illegitimate, Sebastocrator; married Irene, natural daughter of Andronicus I. Comnenus and Theodora Comnena; destined to succeed Andronicus I., by whom he was afterwards blinded for conspiracy; though blind, created Caesar by Isaac II.; for some time a monk; a learned and highly gifted man, of whom no issue is known.

(See Du Cange, *Familiae Byzantinae*, pp. 169—189.)

From above. V. Issue of ISAAC SEBASTOCRATOR, founder of the Imperial branch of the COMNENI OF TREBIZOND.

The history of the Emperors of Trebizond was almost entirely unknown till the publication of Professor Fallmerayer's *Geschichte des Kaiserthums von Trapezunt*, one of the most important historical productions of our days. The accounts which Du Cange and Gibbon give of these emperors is in many respects quite erroneous; but these writers are to be excused, since they could not avail themselves of several Oriental works perused by Fallmerayer, and especially of two Greek MSS. which the German professor discovered at Venice, viz., A Chronicle of the imperial palace at Trebizond, by Panaretus, and a work on Trebizond by the celebrated Cardinal Bessarion. It would not be compatible with the plan of the present work to give the lives of the Emperors of Trebizond, but it has been thought advisable to give at least their genealogy, and thus to assist those who should wish to investigate the history and tragical fall (in 1462) of the last independent remnant of Greek and Roman power. As there are no genealogical tables in Fallmerayer's work, the writer has brought together all his separate statements respecting the genealogy of the family, and the following genealogical table of the Comneni of Trebizond is thus the first that has yet been printed.

V. Isaac Sebastocrator, Caesar,

third son of Alexis I., and third brother and favourite of the Emperor Calo-Joannes.

In consequence of some slanders against his character, he fled to the Sultan of Iconium, with his son Joannes, returned, enjoyed again the confidence of Calo-Joannes, lost it once more, was imprisoned, but released by the emperor Manuel, and died in possession of the highest civil and military honours, leaving behind him the reputation of having been one of the most virtuous and able men of his time. Died after 1143.

1. Joannes;

returned from Iconium, whither he had fled with his father; but, for some insult shewn to him, abandoned the Greeks for ever, adopted the Mohammedan religion, settled at Iconium, and married Camero (?), daughter of Sultan Mazuthi (Mesúd I); called by the Turks-Seljuks Zelebis (Chelebi), that is, "the Nobleman." This Joannes, as was said by Mohammed II., sultan of the Turks-Osmanlis, the conqueror of Constantinople, and repeated by most of the Turkish historians, was the ancestor of the sultans of Turkey, leaving issue, viz. Soliman Shah.

Ertóghrúl.

Osman,

the well-known founder of the present reigning dynasty in Turkey. These three persons are all historical, but their descent from John Comnenus is more than doubtful.

2. Andronicus, Emperor [ANDRONICUS I.]; born about 1112; began to reign 1182—3; put to death 1185; married 1. name unknown; 2. Theodora Comnena, concubine; 3. Philippa, daughter of Raymond, prince of Antioch, and widow of Baldwin III., king of Jerusalem, concubine (wife?); 4. Anna or Agnes, daughter of Louis VII., king of France, and widow of the emperor Alexis II.

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3. A son.

Isaac;

put to death by Isaac II. Angelus.

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1. Manuel Sebastocrator; opposed the cruel policy of his father; put to death by Isaac II. Angelus; married Irene.

2. Joannes; born in prison, about 1166; destined to succeed his father; put to death by Isaac II. Angelus, in 1186.

3. Maria.
4. Thamar.

5. Alexis, and 6. Irene; both illegitimate. Irene married Alexis, the illegitimate son of the emperor Manuel.

1. ALEXIS I., FIRST EMPEROR OF TREBIZOND; born 1182; carried with his younger brother, by their aunt Thamar, to Trebizond, thence to the Caucasus; conquered Trebizond and a great part of Asia Minor in 1204; emperor in the same year; died in 1222; married Theodora.

2. David, a great general; his brother's chief support; died without issue, probably in 1215.

1. A daughter; married Andronicus I. Gidon Comnenus (II.),* Emperor, of unknown parentage, who succeeded Alexis I., and reigned 13 years; died probably in 1235.

2. (III.) Joannes I. Axuchus, Emperor; succeeded Andronicus I. probably in 1235; reigned 3 years; died probably in 1238.

(IV.) Joannicus; Emp. succ. his father probably in 1238; confined in a convent shortly afterwards by his uncle Manuel.

3. (V.) Manuel I., Emperor; succ. his nephew Joannicus, probably in 1238; formed an alliance with the Mongols; reigned 25 years; died March, 1263; marr. 1. Anna Xylaloe; 2. Irene; 3. Princess of Iberia.

1. (VI.) Andronicus II. Emperor, succeeded his father Manuel in 1263; reigned three years; died probably in 1266.

2. (VII.) George, Emperor, succeeded his brother Andronicus II. probably in 1266; reigned 14 years; died probably in 1280.

3. (VIII.) Joannes II., Emperor, succeeded his brother George, probably in 1280; reigned 18 years; died in 1297 or 1298; married, in 1282, Eudoxia, daughter of Michael Palaeologus, emperor of Constantinople.

4. Theodora.

1. (IX.) Alexis II., Emp.; born in 1283; succ. his father Joannes II. in 1297 or 1298; died in 1330; married a princess of Iberia

2. (XVI.) Michael, Emp.; sent to Constantinople; fruitless attempt to seize the crown; imprisoned; succeeded his son Joannes III. in March, 1334; deposed and confined in a convent, in December, 1349.

3. George.

1. (X.) Andronicus III., Emp.; succ. his father Alexis II. in 1330; reigned 20 months.

(XI.) Manuel II., Emp. eight years old; succ. his father Andronicus III.; deposed in 1333 by his uncle Basil.

2. (XII.) Basil I. Emp.; sent to Constantinople; returned; deposed his nephew Manuel II. in 1333; died in 1340; married, 1, Irene (XIII.) natural daughter of Andronicus II., emperor of Constantinople; repudiated soon afterwards; seized the crown in 1340; reigned 15 months; deposed and sent to Constantinople by Anna (XIV.); 2. Irene, a lady of Trebizond, by whom he had issue

3. (XIV.) Anna; first a nun, then queen of Imerethia; wrested the crown from Irene in 1341; strangled by Joannes III. (XV)

(XV.) Joannes III., Emp.; born about 1322; wrested the crown from the empress Anna in September, 1342; confined in a convent in March 1344 by the nobles who put his father Michael on the throne.

1. (XVII.) Alexis III. Joannes, Emp.; born 1338; succeeded Michael in 1349; died 1390 (?); married Theodora Cantacuzena; humbled by the Genoese; under him lived Panaretus, mentioned above.

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2. Calo-Joannes.

3. Maria, married in 1351 Kutlu Bey, chief of the White Horde.

4. Theodora, married in 1357 Haj-Emír, chief of Chalybia.

* The Roman numerals indicate the order in which the members of the family succeeded to the crown.

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1. (XVIII.) Manuel, Emperor, born 1364, Caesar 1376; succeeded his father 1390 (?); submitted to Timur; died 1412; married Eudoxia, daughter of David, king of Georgia.

2. Eudoxia, married Jatines or Zetines, a Turkish emir, and after his death John V. Palaeologus, Emperor of Constantinople.

3. Anna, married Bagrat VI., king of Georgia.

4. A daughter, married Tahartan or Zahratan, emir of Arsinga.

(XIX.) Alexis IV., Emperor; succeeded his father in 1412; murdered between 1445 and 1449; married a Cantacuzenian princess.

(XX.) 1. Joannes IV. (Calo-Joannes), Emp.; deposed and killed his father between 1445 and 1449; paid tribute to the Turks; died 1458; married a daughter of Alexander, king of Iberia.

2. Alexander, married a daughter of Gatteluzzi, prince of Lesbos.

A Son, whose life was spared by Mohammed II.

3. (XXII.) David, the last Emperor of Trebizond; seized the crown from his nephew Alexis V. in 1458; married 1. Maria Theodora, of the house of the Theodori, princes of Gothia in the Crimea; 2. Helena (Irene), daughter of Matthaeus, and granddaughter of John VI. Cantacuzenus, emperor of Constantinople; deposed by Sultan Mohammed II. in 1462; exiled with his family to Serres, near Adrianople; put to death with nearly all his children by order of the Sultan, probably in 1466.

4. Maria, married John VII. Palaeologus, emperor of Constantinople.

5. A daughter married a Turkoman emír in Persia.

6. A daughter; married George Brancowicz, kral (king) of Servia.

(XXI.) 1. Alexis V., born 1454; succeeded his father 1458; deposed in the same year by his uncle David; put to death by Sultan Mohammed II. after 1462.

2. A daughter, married Nicolo Crespo, duke of the Archipelago.

3. Catharina, married Usún Hasán, Emír of Diyárbekr, Sultan of Mesopotamia.

1—7. Seven sons, put to death with their father at Adrianople.

8. George, the youngest; said to have adopted the Mohammedan religion; his life was spared, but his fate is doubtful.

9. Anna, her life was spared; she married a Turkish chief.

A branch of the Comnenian family became extinct at Rome in 1551; another branch flourished in Savoy, and became extinct in 1784. Demetrius Comnenus, a captain in the French army, whose descendants are still alive, pretended to be descended from Nicephorus, one of the sons of the last emperor of Trebizond, David, whose life, according to him was spared by Mohammed, and his parentage and name were recognized by letters-patent of Louis XVI., king of France. But his claims will hardly stand a critical examination, notwithstanding many so-called authentic documents which he published in a rather curious work, "Précis historique de la Maison Impériale des Comnènes, avec Filiation directe et reconnue par Lettres-Patentes du Roi du mois d'Avril, 1782, depuis David, dernier empereur de Trébizonde, jusqu' à Demétrius Comnène," Amsterdam, 1784, 8vo. (Fallmerayer, *Geschichte des Kaiserthums von Trapezunt.*) [W. P.]

COMUS (Κῶμος), occurs in the later times of antiquity as the god of festive mirth and joy. He was represented as a winged youth, and Philostratus (*Icon.* i. 2) describes him as he appeared in a painting, drunk and languid after a repast, his head sunk on his breast; he was slumbering in a standing attitude, and his legs were crossed. (Hirt, *Mythol. Bilderb.* ii. p. 224.) [L. S.]

CONCO'LERUS (Κογκόλερος), the Greek name of Sardanapalus. (Polyb. *Fragm.* ix.) Other forms of the name are Κονοσκογκόλορος (see Suid. *s. v.*) and Θωνοσκογκόλερος. [E. E.]

CONCOLITA'NUS (Κογκολίτανος), a king of the Gallic people called Gaesati, and colleague of Aneroëstus, together with whom he made war against the Romans, B. C. 225. [ANEROESTUS.] In the battle in which they were defeated, Concolitanus was taken prisoner. (Polyb. ii. 31.) [E. E.]

CONCO'RDIA, a Roman divinity, the personification of concord. She had several temples at Rome, and one was built as early as the time of Furius Camillus, who vowed and built it in commemoration of the reconciliation between the patricians and plebeians. (Plut. *Cam.* 42; Ov. *Fast.* i. 639.) This temple, in which frequent meetings of the senate were held, but which appears to have fallen into decay, was restored by Livia, the wife of Augustus, and was consecrated by her son, Tiberius, A. D. 9, after his victory over the Pannonians. (Suet. *Tib.* 20; Dion Cass. lv. 17.) In the reign of Constantine and Maxentius, the temple was burnt down, but was again restored. A second temple of Concordia was built by Cn. Flavius on the area of the temple of Vulcan (Liv. ix. 46, xl. 19; Plin. *H. N.* xxxiii. 6), and a third was vowed by L. Manlius during a seditious commotion among his troops in Gaul, and was afterwards erected on the Capitoline hill. (Liv. xxii. 33.) Concordia is represented on several coins as a matron, sometimes standing and sometimes sitting, and holding in her left hand a cornucopia, and in her right either an olive branch or a *patera*. (Comp. Ov. *Fast.* vi. 91; Varr. *L. L.* v. 73, ed. Müller; Cic. *de Nat. Deor.* ii. 23; Hirt, *Mythol. Bilderb.* ii. p. 168.) [L. S.]

CONDIA'NUS, SEX. QUINTI'LIUS, and SEX. QUINTI'LIUS MA'XIMUS, two brothers remarkable for their mutual affection, high character, learning, military skill, and wealth, who flourished under the Antonines. They were consuls together in A. D. 151; were subsequently joint governors, first of Achaia, and afterwards of Pannonia; they addressed a joint epistle to M. Aurelius, to which he gave a rescript (Dig. 38. tit. 2. s. 16. § 4); they wrote jointly a work upon agriculture frequently quoted in the Geoponica; and, having been inseparable in life, were not divided in death, for they both fell victims at the same time to the cruelty of Commodus, guiltless of any crime, but open to the suspicion that, from their high fame and probity, they must have felt disgusted with the existing state of affairs and eager for a change.

SEX. CONDIANUS, son of Maximus, is said to have been in Syria at the period of his father's death, and, in anticipation of his own speedy destruction, to have devised an ingenious trick for escape. The story, as told by Dion Cassius, is amusing and romantic, but bears the aspect of a fable. (Lamprid. *Commod.* 4, and Casaubon's note; Dion Cass. lxxii. 5, and Reimarus's note; Philostrat. *Vit. Sophist.* ii. 1. § 11; Needham, *Prolegom. ad Geoponica*, Cantab. 1704.) [W. R.]

CONISALUS (Κονίσαλος), a daemon, who together with Orthanes and Tychon appeared in the train of Priapus. (Aristoph. *Lys.* 983; Athen. x. p. 441; Strab. xiii. p. 588; Hesych. *s. v.*) [L. S.]

CO'NIUS (Κόνιος), the god who excites or makes dust, a surname of Zeus, who had an uncovered temple under this name in the arx of Megara. (Paus. i. 40. § 5.) [L. S.]

CONNUS (Κόννος), the son of Metrobius, a player on the cithara, who taught Socrates music. (Plat. *Euthyd.* pp. 272, c., 295, d., *Menex.* p. 235, e.; Cic. *ad Fam.* ix. 22.) This Connus is probably the same as the flute-player Connas, mentioned by Aristophanes (*Equit.* 532), who was, as we learn from the Scholiast, very poor, although he had gained several victories in the Olympic games. Whether the proverb mentioned by Suidas, Κόννου ψῆφον, "good for nothing," refers to the same person, is doubtful.

CONON (Κόνων). 1. A distinguished Athenian general, who lived in the latter part of the fifth and the beginning of the fourth century B. C. In 413, he was stationed in command of a fleet off Naupactus, to prevent the Corinthians from sending succours to the Syracusans. In an engagement which ensued neither side gained a decisive victory. (Thuc. vii. 31.) In 410, according to Diodorus (xiii. 48), he was strategus, and was sent to Corcyra to protect the Athenian interests in that quarter, when Corcyra became the scene of another massacre. In 409, he was elected strategus with Alcibiades and Thrasybulus (Xen. *Hell.* i. 4. § 10), and again in 406 was made the first of the ten generals chosen to supersede Alcibiades. (Xen. *Hell.* i. 5. § 16; Diod. xiii. 74.) For an account of the operations which forced him to take refuge in Mytilene, of his blockade by Callicratidas, and the victory of the Athenians at Arginusae by which he was delivered, see Xen. *Hell.* i. 6; Diod. xiii. 77—79, 97, &c. When all his colleagues were deposed, Conon retained his command. (Xen. *Hell.* vii. 1.)

When the Athenian fleet was surprised by Lysander at Aegos-Potami (B. C. 405), Conon alone of the generals was on his guard. He escaped with eight ships, and sought an asylum in Cyprus, which was governed by his friend Evagoras. (Xen. *Hell.* ii. 1. § 20, &c.; Diod. xiii. 106; Corn. Nep. *Conon*, 1—3.) Here he remained for some years, till the war which the Spartans commenced against the Persians gave him an opportunity of serving his country. There is some difficulty in reconciling the accounts which we have left of his proceedings. He appears to have connected himself with Pharnabazus (Corn. Nep. *Con.* 2), and it was on the recommendation of the latter, according to Diodorus (xiv. 39) and Justin (vi. 1), that he was appointed by the Persian king to the command of the fleet in B. C. 397. From Ctesias (*Pers.* 63) it would appear, that Conon opened a negotiation with the Persian court while at Salamis, and Ctesias was sent down to him with a letter empowering him to raise a fleet at the expense of the Persian treasury, and to act as admiral under Pharnabazus. He was first attacked, though without success, by Pharax, the Lacedaemonian admiral, while lying at Caunus, and soon after succeeded in detaching Rhodes from the Spartan alliance. (Diod. xiv. 79.) Though he received considerable reinforcements, the want of supplies kept him inactive. (Isocr. *Paneg.* c. 39.) He therefore made a journey to the Persian court in 395. The king granted him all that he wanted, and at his request appointed Pharnabazus as his colleague. (Diod. xiv. 81; Isocr. *Paneg.* c. 39; Corn. Nep. *Con.* 2—4; Justin, vi. 2.) In B. C. 394, they gained a decisive victory over Pisander, the Spartan admiral, off Cnidus. (Xen. *Hell.* iv. 3. § 10, &c.; Diod. xiv. 83; Corn. Nep. *Con.* 4.) Pharnabazus and Conon now cruised about the islands and coasts of the Aegean, expelled the Lacedaemonian harmosts from the maritime towns, and won over the inhabitants by assurances of freedom from foreign garrisons. (Xen. *Hell.* iv. 8; Diod. xiv. 84.) In the course of the winter, Conon drew contributions from the cities on the Hellespont, and in the spring of 393, in conjunction with Pharnabazus, sailed to the coast of Laconia, made descents on various points, ravaged the vale of the Pamisus, and took possession of Cythera. They then sailed to Corinth, and Pharnabazus having left a subsidy for the states in alliance against Sparta, made preparations for returning home. Conon with his sanction proceeded to Athens, for the purpose of restoring the long walls and the fortifications of Peiraeeus. He was received with the greatest enthusiasm, and with the aid of his crews great progress was in a short time made towards the restoration of the walls. (Xen. *Hell.* iv. 8. § 7, &c.; Diod. xiv. 84, 85; Paus. i. 2; Corn. Nep. *Con.* 4; Dem. *in Lept.* p. 478; Athen. i. 5, p. 3.) When the Spartans opened their negotiations with Tiribazus, Conon with some others was sent by the Athenians to counteract the intrigues of Antalcidas, but was thrown into prison by Tiribazus. (Xen. *Hell.* iv. 8. § 16; Diod. xiv. 85; Corn. Nep. *Con.* 5.) According to some accounts, he was sent into the interior of Asia, and there put to death. (Isocr. *Paneg.* c. 41; Diod. xv. 43; Corn. Nep. *l. c.*) But according to the most probable account, he escaped to Cyprus. He had property in this island, and on his death left behind him a considerable fortune, part of which was bequeathed to different relations

and temples, and the remainder to his son Timotheus. (Lys. *de Arist. Bon.* p. 638, ed. Reiske; Corn. Nep. *l. c.*) His tomb and that of his son, in the Cerameicus, were to be seen in the time of Pausanias. (i. 29. § 15.)

2. Son of Timotheus, grandson of the preceding. On the death of Timotheus nine-tenths of the fines which had been imposed on him were remitted, and Conon was allowed to discharge the remainder in the form of a donation for the repair of the long walls. (Corn. Nep. *Tim.* 4.) He was sent by the Athenians, together with Phocion and Clearchus, to remonstrate with Nicanor on his seizure of Peiraeeus, B. C. 318. (Diod. xviii. 64.) [C. P. M.]

CONON, literary. 1. A grammarian of the age of Augustus, the author of a work entitled Διηγήσεις, addressed to Archelaus Philopator, king of Cappadocia. It was a collection of fifty narratives relating to the mythical and heroic period, and especially the foundation of colonies. An epitome of the work has been preserved in the Bibliotheca of Photius (*Cod.* 186), who speaks in terms of commendation of his Attic style, and remarks (*Cod.* 189), that Nicolaus Damascenus borrowed much from him. There are separate editions of this abstract in Gale's *Histor. Poet. Script.* p. 241, &c., Paris, 1675; by Teucher, Lips. 1794 and 1802; and Kanne, Götting. 1798.

Dion Chrysostom (*Or.* xviii. tom. i. p. 480) mentions a rhetorician of this name, who may possibly be identical with the last.

2. A Conon is mentioned by the scholiast on Apollonius Rhodius (i. 1163), who quotes a passage, ἐν τῇ Ἡρακλείᾳ, and mentions a treatise by him, Περὶ τῆς Νησιάδος. Josephus (*c. Apion.* i. 23) also speaks of a writer of this name.

3. Another Conon, whether identical with any of those above-mentioned or not is uncertain, is mentioned by Servius (*ad Virg. Aen.* vii. 738) as having written a work on Italy. (Fabric. *Bibl. Graec.* iv. p. 25; Voss. *de Hist. Gr.* pp. 206, 420, ed. Westermann.)

4. There was a Christian writer of this name, who wrote on the resurrection against Johannes Philoponus. (Phot. *Cod.* 23, 24.) [C. P. M.

CONON (Κόνων), of Samos, a mathematician and astronomer, lived in the time of the Ptolemies Philadelphus and Euergetes (B. C. 283—222), and was the friend and probably the teacher of Archimedes, who survived him. None of his works are preserved. His observations are referred to by Ptolemy in his φάσεις ἀπλανῶν, and in the historical notice appended to that work they are said to have been made in Italy (Petav. *Uranolog.* p. 93), in which country he seems to have been celebrated. (See Virgil's mention of him, *Ecl.* iii. 40.) According to Seneca (*Nat. Quaest.* vii. 3), he made a collection of the observations of solar eclipses preserved by the Egyptians. Apollonius Pergaeus (*Conic.* lib. iv. praef.) mentions his attempt to demonstrate some propositions concerning the number of points in which two conic sections can cut one another. Conon was the inventor of the curve called the *spiral of Archimedes* [ARCHIMEDES]; but he seems to have contented himself with proposing the investigation of its properties as a problem to other geometers. (Pappus, *Math. Coll.* iv. *Prop.* 18.) He is said to have given the name *Coma Berenices* to the constellation so called [BERENICE, 3], on the authority of an ode of Callimachus translated by Catullus (lxvii. *de Coma Berenices*); a fragment of the original is preserved by Theon in his Scholia on Aratus. (*Phaenom.* 146; see also Hyginus, *Poët. Astron.* ii. 24.) But it is doubtful whether the constellation was really adopted by the Alexandrian astronomers. The strongest evidence which remains to us of Conon's mathematical genius consists in the admiration with which he is mentioned by Archimedes. See his prefaces to the treatises on the *Quadrature of the Parabola* and on *Spirals*. [W. F. D.]

CONOSTAULUS BESTES. [BESTES.]

CONO'NEUS (Κονωνεύς), a Tarentine, is mentioned by Appian (*Annib.* 32) as the person who betrayed Tarentum to the Romans in B. C. 213. (Comp. Frontin. *Strateg.* iii. 3. § 6, where Oudendorp has restored this name from Appian.) Polybius (viii. 19, &c.) and Livy (xxv. 8, &c.) say, that Philemenus and Nicon were the leaders of the conspiracy; but Schweighäuser remarks (*ad App. l. c.*), that as Percon was the cognomen of Nicon (see Liv. xxvi. 39), so there is no reason why we should not infer that Cononeus was the cognomen of Philemenus. [PHILEMENUS.]

P. CONSA. A Roman jurist of this name is mentioned by legal biographers and by writers who have made lists of jurists, as Val. Forsterus, Rutilius, Guil. Grotius, and Fabricius, but they give no authority for their statement. The only authority that we can find for this name is an anecdote in Plutarch's life of Cicero (c. 26), repeated in his *Apophthegmata*. When P. Consa, an ignorant and empty man, who held himself forth as a jurist, was summoned as a witness in a cause, and declared that he knew nothing whatever about the matter that he was examined upon, Cicero said to him, drily, "Perhaps you think that the question relates to law."

The reading of the name in Plutarch is exceedingly doubtful,—Publius may be Popillius, and Consa may be Caius, Cassius, or Cotta. [J. T. G.]

CONSENTES DII, the twelve Etruscan gods, who formed the council of Jupiter. Their name is probably derived from the ancient verb *conso*, that is, *consulo*. According to Seneca (*Quaest. Nat.* ii. 41), there was above the Consentes and Jupiter a yet higher council, consisting of mysterious and nameless divinities, whom Jupiter consulted when he intended to announce to mankind great calamities or changes by his lightnings. The Consentes Dii consisted of six male and six female divinities, but we do not know the names of all of them; it is however certain that Juno, Minerva, Summanus, Vulcan, Saturn, and Mars were among them. According to the Etruscan theology, they ruled over the world and time; they had come into existence at the beginning of a certain period of the world, at the end of which they were to cease to exist. They were also called by the name of Complices, and were probably a set of divinities distinct from the twelve great gods of the Greeks and Romans. (Varro, *R. R.* i. 1, *ap. Arnob. adv. Gent.* iii. 40; Hartung, *Die Relig. d. Röm.* ii. p. 5.) [L. S.]

P. CONSE'NTIUS, the author of a grammatical treatise "Ars P. Consentii V. C. de duabus partibus Orationis, Nomine et Verbo," published originally by J. Sichard at Basle, in 1528, and subsequently, in a much more complete form, in the collection of Putschius (*Grammaticae Latin. Auctores Antiq.* 4to. Hannov. 1605), who had access to MSS. which enabled him to supply numerous

and large deficiencies. Another work by the same writer, entitled "Ars de Barbarismis et Metaplasmis," was recently discovered by Cramer in a Regensburg MS. now at Munich, and was published at Berlin, in 1817, by Buttmann. It is of considerable value on account of the fragments quoted from lost productions, and of the view which it affords of the state of the language and of grammatical studies at the period when it was composed. In the "de Barbarismis" we find a reference to a third essay on the structure of periods, "de Structurarum Ratione," which, if ever published, is no longer extant.

Consentius is commonly believed to have flourished at Constantinople in the middle of the fifth century, on the supposition that he was one or other of the following individuals.

1. CONSENTIUS, a poet violently bepraised by Sidonius Apollinaris. (*Carm.* xxiii., *Epist.* viii. 4.) He married a daughter of the consul Jovianus, by whom he had a son, namely

2. CONSENTIUS, who rose to high honour under Valentinian III., by whom he was named Comes Palatii and despatched upon an important mission to Theodosius. He also had a son, namely

3. CONSENTIUS, who devoted himself to literary leisure and the enjoyments of a rural life, and is celebrated as well as his grandfather by Sidonius.

Fabricius (*Bibl. Lat.* vol. iii. p. 745) tells us, that in some MSS. the grammarian is styled not only *vir clarissimus*, the ordinary appellation of learned men at that period, but also *quintus consularis quinque civitatum*, which might perhaps lead us to identify him with the second of the above personages. [W. R.]

CONSE'VIUS or CONSI'VIUS, the propagator, occurs as the surname of Janus and Ops. (Macrob. *Sat.* i. 9, iii. 9; Fest. *s. v. Opima.*) [L. S.]

CONSI'DIA GENS, plebeian. None of its members ever obtained any higher office in the state than the praetorship, and are, with once exception, mentioned only in the last century of the republic. The cognomens of this gens are *Gallus*, *Longus*, *Nonianus*, and *Paetus*, the last two of which also occur on coins; but as there is some confusion between some of the members of the gens, an account of all of them is given under CONSIDIUS, and not under the cognomens.

CONSI'DIUS. 1. Q. CONSIDIUS, tribune of the plebs, B. C. 476, united with his colleague T. Genucius in bringing forward the agrarian law again, and also in accusing T. Menenius Lanatus, the consul of the preceding year, because it was supposed that the Fabii had perished at Cremera through his neglect. (Liv. ii. 52; Dionys. ix. 27.)

2. CONSIDIUS, a farmer of the public taxes (*publicanus*), brought an action against L. Sergius Orata, who was praetor in B. C. 98, on account of his illegal appropriation of the waters of the Lucrine sea. Orata was defended by L. Crassus, who was a friend of Considius. (Val. Max. ix. 1. § 1.)

3. L. CONSIDIUS, conducted, in conjunction with Sex. Saltius, a colony to Capua, which was formed by M. Brutus, the father of the so-called tyrannicide, in his tribunate, B. C. 83. [BRUTUS, No. 20] Considius and Saltius are ridiculed by Cicero for the arrogance which they displayed, and for calling themselves praetors instead of duumvirs. (Cic. *de Lej. Agr.* ii. 34.)

4. Q. CONSIDIUS, a senator and one of the judices, is praised by Cicero for his integrity and uprightness as a judge both in B. C. 70 (*in Verr.* i. 7) and in B. C. 66. (*Pro Cluent.* 38.) Considius is spoken of as quite an old man in Caesar's consulship, B. C. 59, and it is related of him, that when very few senators came to the house, on one occasion, he told Caesar, that the reason of their absence was their fear of his arms and soldiers; and that when Caesar thereupon asked him why he also did not stop at home, he replied, that old age had deprived him of all fear. (Plut. *Caes.* 14; Cic. *ad Att.* ii. 24.)

5. Q. CONSIDIUS, the usurer, may perhaps be the same as the preceding, especially as the anecdote related of him is in accordance with the character which Cicero gives of the senator. It is related of this Considius, that, when in the Catilinarian conspiracy, B. C. 63, the value of all property had been so much depreciated that it was impossible even for the wealthy to pay their creditors, he did not call in the principal or interest of any of the sums due to him, although he had 15 millions of sesterces out at interest, endeavouring by this indulgence to mitigate, as far as he could, the general alarm. (Val. Max. iv. 8. § 3; comp. Cic. *ad Att.* i. 12.)

6. Q. CONSIDIUS GALLUS, one of the heirs of Q. Turius in B. C. 43, was perhaps a son of No. 4. (Cic. *ad Fam.* xii. 26.)

7. P. CONSIDIUS, served under Caesar in his first campaign in Gaul, B. C. 58, and is spoken of as an experienced soldier, who had served under L. Sulla and afterwards under M. Crassus. (Caes. *B. G.* i. 21.)

8. M. CONSIDIUS NONIANUS, praetor in B. C. 52. He is spoken of in 49 as the intended successor of Caesar in the province of Nearer Gaul, and he assisted Pompey in the same year in conducting his preparations at Capua. (Ascon. *in Cic. Mil.* p. 55, ed. Orelli; Cic. *ad Fam.* xvi. 12, *ad Att.* viii. 11, B.) The name of *C.* Considius Nonianus occurs on coins. (Eckhel, v. p. 177.)

9. C. CONSIDIUS LONGUS, propraetor in Africa, left his province shortly before the breaking out of the civil war between Caesar and Pompey, in order to go to Rome to become a candidate for the consulship, entrusting the government to Q. Ligarius. (Cic. *pro Ligar.* 1; Schol. Gronov. *in Ligar.* p. 414, ed. Orelli.) When the civil war broke out in B. C. 49, Considius espoused Pompey's party, and returned to Africa, where he held Adrumetum with one legion. (Caes. *B. C.* ii. 23.) He still had possession of Adrumetum two years afterwards, B. C. 47, when Caesar came into Africa; and when a letter was sent him by the hands of a captive, Considius caused the unfortunate bearer to be put to death, because he said he had brought it from the imperator Caesar, declaring at the same time himself, that Scipio was the only imperator of the Roman people at that time. Shortly afterwards Considius made an unsuccessful attempt upon Achilla, a free town in Caesar's interest, and was obliged to retire to Adrumetum. We next hear of Considius in possession of the strongly-fortified town of Tisdra; but after the defeat of Scipio at Thapsus, and when he heard that Cn. Domitius Calvinus was advancing against the town, he secretly withdrew from it, accompanied by a few Gaetulians and laden with money, intending to fly into Mauretania. But he was murdered on the journey by the Gaetulians, who coveted his treasures. (Hirt. *B. Afr.* 3, 4, 33, 43, 76, 86, 93.)

10. C. CONSIDIUS, son of No. 9, fell into Caesar's power, when he obtained possession of Adrumetum after the battle of Thapsus, B. C. 47, and was pardoned by Caesar. (Hirt. *B. Afr.* 89.) It is supposed that he may be the same as the C. Considius Paetus, whose name occurs on coins; but this is mere conjecture. (Eckhel, v. p. 177.)

CONSTANS I., FLA'VIUS JU'LIUS, the youngest of the three sons of Constantine the Great and Fausta, was at an early age appointed by his father governor of Western Illyricum, Italy, and Africa, countries which he subsequently received as his portion upon the division of the empire in A. D. 337. After having successfully resisted the treachery and violence of his brother Constantine, who was slain in invading his territory, A. D. 340, Constans became master of the whole West, and being naturally indolent, weak, and profligate, abandoned himself for some years without restraint to the indulgence of the most depraved passions. While hunting in Gaul, he suddenly received intelligence that Magnentius [MAGNENTIUS] had rebelled, that the soldiers had mutinied, and that emissaries had been despatched to put him to death. Flying with all speed, he succeeded in reaching the Pyrenees, but was overtaken near the town of Helena (formerly Illiberis) by the cavalry of the usurper, and was slain, A. D. 350, in the thirtieth year of his age and the thirteenth of his reign. (Aurel. Vict. *de Caes.* xli., *Epit.* xli.; Eutrop. x. 5; Zosimus, ii. 42; Zonaras, xiii. 6.) [W. R.]

COIN OF CONSTANS I.

CONSTANS II., FLA'VIUS HERA'CLIUS, emperor of the East, A. D. 641–668, the elder son of the emperor Constantine III. and the empress Gregoria, was born on the 7th of November, A. D. 630, and his original name was Heraclius. After the death of his father, who reigned but a few months, in A. D. 641, the throne was seized by Heracleonas, the younger brother of Constantine III.; but as Heracleonas was a tool in the hands of his ambitious mother, Martina, he incurred the hatred of the people, and a rebellion broke out, which was headed by Valentinus Caesar. Valentine at first compelled Heracleonas to admit his nephew Heraclius as co-regent, and on this occasion Heraclius adopted the name of Constantine, which he afterwards changed into that of Constans. Not satisfied with this result, Valentine proclaimed Constans sole emperor: Heracleonas and Martina were made prisoners, and, after being mutilated, were sent into exile. Thus Constans II. succeeded in the month of August, A. D. 641, and on account of his youth was obliged to be satisfied with only the name of emperor, and to abandon his authority to Valentine, who is probably identical with one Valentinian, who rebelled in A. D. 644, but was killed in a skirmish in the streets of Constantinople.

The reign of Constans II. is remarkable for the great losses which the empire sustained by the attacks of the Arabs and Longobards or Lombards. Egypt, and at last its capital, Alexandria, had been conquered by 'Amru, the general of the khalif 'Omar, towards the close of the reign of the emperor Heraclius, the grandfather of Constans. (A. D. 610—641.) Anxious to regain possession of Alexandria, Constans fitted out an expedition against Egypt, and we are informed by the Chinese annalists, that he sent ambassadors to the emperor of China, Taisum, to excite him to a war against the Arabs, by whom the Chinese possessions in Turkistan were then infested. (Comp. De Guignes, *Histoire générale des Huns*, i. pp. 55, 56.) This emperor reigned from A. D. 627 till 650, and as the Christian religion was preached in China during his reign by Syrian monks, from which we may conclude that an intercourse existed between China and the Greek empire, the fact related by the Chinese annalists seems worthy of belief, especially as the danger from the Arabs was common to both the empires. When Manuel, the commander of the imperial forces, appeared with a powerful fleet off Alexandria, the inhabitants took up arms against the Arabic governor 'Othmán, and with their assistance Manuel succeeded in taking the town. (A. D. 646.) But he maintained himself there only a short time. 'Amru approached with a strong army; he took the town by assault, and Manuel fled to Constantinople with the remnants of his forces. A considerable portion of Alexandria was destroyed, and the Greeks never got possession of it again. Encouraged by this success, the khalif 'Omar ordered his lieutenant 'Abdu-l-lah to invade the Greek possessions in northern Africa. 'Abdu-l-lah met with great success; he conquered and killed in battle Gregorius, the imperial governor of Africa, and the Greeks ceded to him Tripolitana, and promised to pay an annual tribute for the remaining part of the imperial dominions in Africa. This treaty was concluded without the consent of Constans, and although it was dictated by necessity, the emperor blamed and punished his officers severely, and shewed so much resentment against his subjects in Africa, that he took revenge upon them seventeen years afterwards, as is mentioned below.

While 'Abdu-l-lah was gaining these advantages in Africa, Mú'awiyah, who subsequently became khalif, drove the Greeks out of Syria, and, after conquering that country, sailed with a fleet of 1700 small craft to Cyprus, conquered the whole island, and imposed upon the inhabitants an annual tribute of 7200 pieces of gold. The island, however, was taken from the Arabs two years after the conquest, by the imperial general Cacorizus. The Arabs made also considerable progress in Cilicia and Isauria, which were ravaged by Bizr, one of their best generals. While the finest provinces of the East thus became a prey to the khalifs, the emperor was giving all his attention towards the protection of monothelism, to which sect he was addicted, and the persecution of the orthodox catholic faith. Unable to finish the religious contest by reasonable means, Constans issued an edict by which he prohibited all discussions on religious subjects, hoping thus to establish monothelism by oppressive measures. This edict, which is known by the name of "Typus," created as much discontent as laughter: it was rejected by the pope and generally by all the churches in Italy, and contributed much to ruin the emperor in public opinion. His subjects manifested publicly their

contempt for his character, and the governors of distant provinces paid so little respect to his authority, that they seemed to be independent princes. A revolt broke out in Armenia under Pasagnathus, who made himself completely independent; but he afterwards returned to obedience.

As early as 648, a truce for two years had been concluded between the Arabs and Constans. 'Abdu-l-lah availed himself of that truce to invade and conquer Nubia and Abyssinia; but he returned in 651, renewed hostilities, and sent an expedition against Sicily, where the Arabs took several places, and maintained themselves there. In the same year Mú'awiyah spread terror through both the East and the West by the conquest of Rhodes, and it was on this occasion that the famous colossus was sold to a Jew of Edessa.

The fall of Rhodes failed to rouse Constans from his carelessness. He still endeavoured to compel obedience to his "Typus" in Italy, although it had been condemned by pope Martin I. Theodorus Calliopas, the imperial exarch in Italy, arrested Martin in his own palace in 653, and sent him from thence to Messina, afterwards to the island of Naxos, and at last, in 654, to Constantinople. Here, after a mock trial, he was condemned of holding treacherous correspondence with the infidels, and was mutilated and banished to Cherson, in the Chersonnesus Taurica, where he died in September, A. D. 655. Many other bishops of the orthodox faith were likewise persecuted, among whom was St. Maximus, who died in exile in the Caucasus, in 662.

In 655, the war with the Arabs became alarmingly dangerous. Mú'awiyah, then governor of Syria, fitted out a fleet, which he entrusted to the command of Abú-l-ábár, while he himself with the land forces marched against Caesareia, whence he intended to proceed to the Bosporus. In this imminent danger Constans gave the command of Constantinople to his eldest son, Constantine, and sailed himself with his own ships against the hostile fleet. The two fleets met off the coast of Lycia, and an obstinate battle ensued, in which the Greeks were at last completely defeated. Constantinople seemed to be lost. But the khalif 'Othmán was assassinated in 655, and Mú'awiyah, who was chosen in his stead, was obliged to renounce the conquest of Constantinople, and to defend his own empire against the attempts of 'Alí, and afterwards of his son Hasán, who assumed the title of khalif, and maintained themselves at Kufá till 668. Delivered from the Arabs, Constans made war upon the Slavonian nations south and north of the Danube with great success.

In 661, Constans put his brother Theodosius to death. The reasons for this crime are not well known; for, as Theodosius had taken orders, and was consequently unfit for reigning, political jealousy could not be the cause; perhaps there was some religious difference between the two brothers. The murder of his brother pressed heavily upon him; he constantly dreamt about him, and often awoke, crying out that Theodosius was standing at his bedside, holding a cup of blood, and saying, "Drink, brother, drink!" His palace at Constantinople was insupportable to him, and he at last resolved to quit the East and to fix his residence in Italy. The political state of this country, however, was as strong a reason for the emperor's presence there as the visions of a murderer.

As early as A. D. 641, Rotharis, king of the Longobards, attacked the imperial dominions in northern Italy, and conquered the greater part of them. One of his successors, Grimoald, had formed designs against the Greek possessions in southern Italy, where the emperor was still master of the duchies of Rome and Naples, with both the Calabrias. Sicily, Sardinia, and Corsica belonged likewise to the Greek empire. The emperor's authority in Italy was much shaken by the religious and civil troubles which he had caused there by his absurd edict, the "Typus;" but, on the other hand, the dissensions among the dukes and other great chiefs of the Longobards seemed to afford a favourable chance for the re-establishment of the Roman empire of Italy by the Greeks, an enterprise which one hundred years before the emperor Justinian had so gloriously achieved by his general Narses. Under these circumstances, Constans resolved not only to imitate the example of Justinian, but to make Rome once more the centre of the Roman empire. His resolution caused the greatest surprise, for since the downfall of the Western empire no emperor had resided, nor even made a momentary stay, in Italy. "But," said Constans, "the mother (Rome) is worthier of my care than the daughter (Constantinople);" and, having fitted out a fleet, he fixed the day of his departure, and ordered the empress and his three sons to accompany him. He waited for them on board of his galley, but no sooner had they left the imperial palace, than the people of Constantinople rose in revolt and prevented them by force from joining the emperor. Being informed of this, Constans spit against the city, cursed its inhabitants, and ordered the sailors to weigh anchor. This took place towards the end of 662. Constans stayed the winter at Athens, having previously appointed his eldest son, Constantine, governor of Constantinople. Our space prevents us from giving an account of his campaign in Italy; it is sufficient to state, that though he met at first with some success, his troops were afterwards defeated by the Longobards, and he was obliged to relinquish his design of subduing them. After plundering the churches and other public buildings of Rome of their finest ornaments and treasures, he took up his residence at Syracuse for a time. In this city also he gratified his love of avarice and cruelty to such an extent, that many thousands fled from the island and settled in different parts of Syria, especially at Damascus, where they adopted the religion of Mohammed. The emperor's absence from the seat of government excited Mú'awiyah to make fresh inroads into the Greek provinces.

It has been already related that Constans was deeply offended on account of the treaty having been concluded without his consent between his officers in Africa and the Arabian general 'Abdu-l-lah. In 665, Mú'awiyah being then chiefly occupied in the eastern part of the Khalifate, Constans resolved to revenge himself upon his subjects in Africa, and accordingly imposed a tribute upon them which was more than double what they had engaged to pay to the Arabs. This avaricious and imprudent measure caused a revolt. They invited the Arabs to take possession of their country, promising to make no resistance. Upon this Mú'awiyah entered Africa, defeated the few troops who were faithful to Constans, and extended his

conquests as far as the frontiers of Mauretania. During the same time the Longobards extended their conquests in Italy. Despised and hated by all his subjects, Constans lost his life by the hand of an assassin, at least in a most mysterious manner, perhaps by the intrigues of orthodox priests. On the 15th of July, 668, he was found drowned in his bath at Syracuse. He left three sons, Constantine IV. Pogonatus, his successor, Heraclius, and Tiberius. The name of his wife is not known. (Theophanes, p. 275, &c., ed. Paris; Cedrenus, p. 429, &c., ed. Paris; Zonaras, vol. ii. p. 87, &c., ed. Paris; Glycas, p. 277, &c., ed. Paris; Philo Byzantinus, *Libellus de Septem Orbis Spectaculis*, ed. Orelli, Leipzig, 1816, pp. 15, &c., 30, &c., and the notes of Leo Allatius, p. 97, &c.; Paulus Diaconus (Warnefried), *De Gestis Longobardorum*, iv. 51, &c., v. 6—13, 30; Abulfeda, *Vita Mohammed*, p. 109, ed. Reiske, *Annales*, p. 65, &c., ed. Reiske.) [W. P.]

CONSTA'NTIA. 1. FLAVIA VALERIA CONSTANTIA, also called CONSTANTINA, the daughter of Constantius Chlorus Caesar and his second wife, Theodora, was born after A. D. 292 and before A. D. 306, either in Gaul or Britain. She was a half-sister of Constantine the Great, who gave her in marriage in 313 to C. Valerius Licinianus Licinius Augustus, master of the East. In the civil war which broke out between Constantine and Licinius in 323, the latter was entirely defeated at Chrysopolis, now Scutari opposite Constantinople, and fled to Nicomedeia, where he was besieged by the victor. In order to save the life of her husband, who was able neither to defend the town nor to escape, Constantia went into the camp of her brother, and by her earnest entreaties obtained pardon for Licinius. Afraid, however, of new troubles, Constantine afterwards gave orders to put him to death; but this severity did not alter his friendship for his sister, whom he always treated with kindness and respect. Constantia was first an orthodox Christian, having been baptized by pope Sylvester at Rome; but she afterwards adopted the Arian creed. It appears that she was governed by an Arian priest, whose name is unknown, but who was certainly a man of great influence, for it was through him that she obtained the pardon of Arius, who had been sent into exile in 325, after his opinion had been condemned by the council at Nicaea. During the negotiations concerning the recall of Arius, Constantia fell ill, and, being visited by her brother Constantine, besought him on her death-bed to restore Arius to liberty. She died some time afterwards, between 328 and 330. She had a son by Licinius, whose name was Flavius Licinianus Licinius Caesar. (Philostorg. i. 9; Theophan. pp. 9, 27, ed. Paris; Euseb. *H. E.* x. 8; Socrat. i. 2; Zosim. ii. pp. 17, 28.)

2. FLAVIA MAXIMA CONSTANTIA, the daughter of the emperor Constantius II. and his third wife, Faustina, was born shortly after the death of her father in A. D. 361. In 375 she was destined to marry the young emperor Gratian, but, on her way to the emperor, was surprised in Illyria by the Quadi, who had invaded the country, and would have been carried away into captivity but for the timely succour of Messalla, the governor of Illyria, who brought her safely to Sirmium. When a child of four years, she had the misfortune to be seized with her mother by Procopius, a cousin of the emperor Julian, who had raised a rebellion in 365, and who carried his captives with him in all his expeditions, in order to excite his troops by their presence. Constantia died before her husband Gratian, that is, before 383, leaving no issue. (Amm. Marc. xxi. 15, xxv. 7, 9, xxix. 6.) [W. P.]

CONSTANTI'NA, FLA'VIA JU'LIA, by some authors named CONSTA'NTIA, daughter of Constantine the Great and Fausta, was married to Hannibalianus, and received from her father the title of *Augusta*. Disappointed in her ambitious hopes by the death of her husband, she encouraged the revolt of Vetranio [VETRANIO], and is said to have placed the diadem on his brows with her own hand. She subsequently became the wife of Gallus Caesar (A. D. 351), and three years afterwards (A. D. 354) died of a fever in Bithynia. This princess, if we can trust the highly-coloured picture drawn by Ammianus Marcellinus, must have been a perfect demon in the human form, a female fury ever thirsting for blood, and stimulating to deeds of violence and savage atrocity the cruel temper of Gallus, who after her death ascribed many of his former excesses to her evil promptings.

(Amm. Marc. xiv. 1, &c.; Aurel. Vict. 41, 42; Julian, *Epist. ad Athen.* p. 501, ed. 1630; Philostorg. *Hist. Eccl.* iii. 22, iv. 1; Theophan. *Chronog.* p. 37, ed. 1655.) [W. R.]

CONSTANTI'NUS, the second son of Constantius Chlorus, and the first whom he had by his second wife, Theodora, was probably murdered by his nephew, the emperor Constantius. He is mentioned only by Zonaras (vol. i. p. 246, ed. Paris). There is much doubt respecting him, although it appears from Julianus (*Epist. ad Pop. Athen.* p. 497, ed. Paris), that Constantius put two uncles to death; so that we are forced to admit three brothers of Constantine the Great, one of whom, Hannibalianus, died before him, while his brothers Constantius and Constantinus survived him. The passage in Philostorgius (ii. 4) "Μετ οὐ πολὺν χρόνον (after the empress Fausta was suffocated in a bath) ὑπὸ τῶν ἀδελφῶν φαρμάκοις κατὰ τὴν Νικομήδειαν διατρίβοντα ἀναιρεθῆναι" says clearly, that at the death of Constantine the Great there was more than one brother of him alive. [CONSTANTIUS II.] [W. P.]

CONSTANTI'NUS, the tyrant, emperor in Britain, Gaul, and Spain, was a common soldier in the Roman army stationed in Britain in the beginning of the fifth century of our aera, during the reign of the emperor Honorius. In A. D. 407 these troops rebelled, and chose one Marcus emperor, whom they murdered soon afterwards. They then swore obedience to one Gratianus, and having got tired of him, they killed him likewise, and chose one of their comrades, Constantine, in his stead. They had no other motive for selecting him but the fact that he bore the venerated and royal name of Constantine. Although little fitted for the duties of his exalted rank, Constantine considered that he should soon share the fate of his predecessors, if he did not employ his army in some serious business. He consequently carried his troops immediately over to Gaul, and landed at Boulogne. This country was so badly defended, that Constantine was recognized in nearly every province before the year had elapsed in which he was invested with the purple. (A. D. 407.) Stilicho, who was commissioned by the emperor Honorius, sent his lieutenant Sarus, a Goth, into Gaul, who defeated and killed Justinian, and assassinated Nervigastes,

the two best generals of the usurper. Constantine was besieged by Sarus in Vienna, now Vienne in Dauphiné; but, assisted by the skill of Edobincus and especially Gerontius, the successors of Justinian and Nervigastes in the command of the army, he defeated the besiegers, and drove them back beyond the Alps. Upon this, he took up his residence at Arelatum, now Arles, and sent his son Constans, whom he created Caesar, into Spain. At the head of the Honoriani, a band of mercenary barbarians, Constans soon established the authority of his father in Spain (A. D. 408), and was rewarded with the dignity of Augustus.

In the following year Honorius judged it prudent to acknowledge Constantine as emperor, in order that he might obtain his assistance against the Goths. Constantine did not hesitate to arm for the defence of Honorius, having previously obtained his pardon for the assassination of Didymus (Didymius) and Verinianus (Verenianus), two kinsmen of Honorius, who had been killed by order of Constantine for having defended Spain against his son Constans; and he entered Italy at the head of a strong army, his secret intention being to depose Honorius and to make himself master of the whole Western empire. He had halted under the walls of Verona, when he was suddenly recalled to Gaul by the rebellion of his general, Gerontius, who, having the command of the army in Spain, persuaded the troops to support his revolt. In a short time, Gerontius was master of Spain; but, instead of assuming the purple, he had his friend Maximus proclaimed emperor, and hastened into Gaul, where Constantine had just arrived from Italy. Constans, the son of Constantine, was taken prisoner at Vienna, and put to death, and his father shut himself up in Arles, where he was besieged by Gerontius. This state of things was suddenly changed by the arrival of Constantius, the general of Honorius, with an army strong enough to compel Gerontius to raise the siege and to fly to the Pyrenees, where he perished with his wife. Constantius commanded part of his troops to pursue him; with the other part he continued the siege, as is related under CONSTANTIUS, and afterwards compelled Constantine to surrender on condition of having his life preserved. Constantine and his second son Julian were sent to Italy; but Honorius did not keep the promise made by his general, and both the captives were put to death. The revolt of Constantine is of great importance in the history of Britain, since in consequence of it and the rebellion of the inhabitants against the officers of Constantine, the emperor Honorius gave up all hopes of restoring his authority over that country, and recognized its independence of Rome,—a circumstance that led to the conquest of Britain by the Saxons. (A. D. 411.) (Zosim. lib. v. ult. and lib. vi., the chief source; Oros. vii. 40—42; Sozom. ix. 11—13; Jornandes, *de Reb. Goth.* p. 112, ed. Lindenbrog; Sidon. Apoll. *Epist.* v. 9; Prosper, *Chron.*, Honorio VII. et Theodosio II. Coss., Theodosio Aug. IV. Cons.) [W. P.]

COIN OF CONSTANTINUS, THE TYRANT.

CONSTANTI'NUS I., FLA'VIUS VALE'RIUS AURE'LIUS, surnamed MAGNUS or "the Great," Roman emperor, A. D. 306–337, the eldest son of the emperor Constantius Chlorus by his first wife Helena. His descent and the principal members of his family are represented in the following genealogical table:—

Crispus, brother of the emperors Claudius II. and Quintilius.

Claudia, married Eutropius.

Constantius Chlorus, Augustus in A. D. 305; died at York in A. D. 306; married 1. Helena the Saint, 2. Theodora.

CONSTANTINUS MAGNUS. Married, 1. Minervina; 2. Fausta, daughter of the emperor Galerius and his second wife Eutropia.

Further issue of Constantius Chlorus by Theodora, *see below.*

1. Crispus; Caesar, 316; put to death by order of his father, 326; married Helena; issue unknown.
2. Constantinus II., surnamed the Younger; born, 312; Caesar, 316; Emperor, 337; died, 340. Twice married (?); no issue known.
3. Constantius II.; born, 317; Caesar, 326 (?); Emperor, 337; sole Emp. 353; died, 361; marr. 1. unknown; 2. Flavia Aurelia Eusebia; 3. Maxima Faustina.
4. Constans; born, 320; Caesar, 333 (335?); Emp. 337; killed, 350; marr. Olympia; no issue known.
5. Constantius or Constantia; married 1. her kinsman Hannibalianus, king of Pontus; 2. Constantine Gallus, emp.
6. Constantia or Constantina; nun.
7. Helena, Flavia Maximiana; married the emperor Julian, her kinsman.

Flavia Maxima Constantia, married the emperor Gratianus.

From above. Further issue of CONSTANTIUS CHLORUS by his second wife, Theodora.

1. Constantinus, murdered by the emperor Constantius II.; no issue known.

2. Dalmatius Flavius Hannibalianus; time of death unknown.

3. Constantius, Consul, 335; murdered by the emperor Constantius; married, 1. Galla; 2. Basilina.

1. Dalmatius, Flavius Julius, Consul in A. D. 333. Put to death by the emperor Constantine the Younger in 339 or 340; no issue known.

2. Hannibalianus, Flavius Claudius, king of Pontus; married Constantina, eldest daughter of Constantine the Great; perished in the wholesale murder of his kinsmen.

A Son, killed by the emperor Constantius II. in 341.

2. Gallus, Flavius Julius, born in 325; Caesar, 341; disobedient; put to death by the emperor Constantius II. near Pola, in Istria, in 354; married Constantina, widow of Hannibalianus and eldest daughter of Constantine the Great.

3. A daughter, married the emperor Constantius.

4. Julianus, surnamed the Apostate; born 332 (?); Caesar, 355; succeeded Constantius in 361; killed in the Persian war, 26th of June, 363. Married Helena, Flavia Maximiana, youngest daughter of Constantine the Great; left issue whose fate is unknown.

From above. Further issue of CONSTANTIUS CHLORUS by Theodora.

4. Constantia or Constantina [CONSTANTIA] Flavia Valeria, married in 313 Valeria Licinianus Licinius, Augustus; died between 328 and 330.

5. Anastasia, married Bassianus Caesar, and after his death, probably, Lucius Ramius Aconitus Optatus, consul.

6. Eutropia, married Popilius Nepotianus, consul.

Flavius Licinianus Licinius, put to death by Constantine the Great.

Flavius Popilius Nepotianus; assumed the purple in Gaul in 350; killed at Rome in the same year.

Constantine was born in the month of February, A. D. 272. There are many different opinions respecting his birth-place; but it is most probable, and it is now generally believed, that he was born at Naissus, now Nissa, a well-known town in Dardania or the upper and southern part of Moesia Superior.*

Constantine was distinguished by the choicest gifts of nature, but his education was chiefly military. When his father obtained the supreme command in Gaul, Britain, and Spain, he did not accompany him, but remained with the emperor Diocletian as a kind of hostage for the fidelity of his parent, and he attended that emperor on his celebrated expedition in Egypt. After the capture of Alexandria and the pacification of that country in A. D. 296, Constantine served under Galerius in the Persian war, which resulted in the conquest and final cession to the Romans of Iberia, Armenia, Mesopotamia, and the adjoining countries, for which Diocletian and Maximian celebrated a triumph in Rome in 303. In these wars Constantine distinguished himself so much by personal courage as well as by higher military talents, that he became the favourite of the army, and was as a reward appointed tribunus militum of the first class. But he was not allowed to enjoy quietly the honours which he so justly deserved. In his position as a kind of hostage he was exposed to the machinations of the ambitious, the jealous, and the designing; and the dangers by which he was surrounded increased after the abdication of Diocletian and Maximian and the accession of his father and Galerius as emperors (A. D. 305). He continued to live in the East under the eyes of Galerius, whose jealousy of the superior qualities of Constantine was so great, that he meditated his ruin by exposing him to personal dangers, from which Constantine, however, escaped unhurt. In such circumstances he was compelled to cultivate and improve his natural prudence and sagacity, and to accustom himself to that reserve and discretion to which he afterwards owed a considerable part of his greatness, and which was the more remarkable in him as he was naturally of a most lively disposition. The jealousy of Galerius became conspicuous when he conferred the dignity of Caesar upon his sons, Severus and Maximin, a dignity to which Constantine seemed to be entitled by his birth and merits, but which was withheld from him by Galerius and not conferred upon him by his father. In this, however, Constantius Chlorus acted wisely, for as his son was still in the hands of Galerius, he would have caused his immediate ruin had he proclaimed him Caesar; so that if Constantine spoke of disappointment he could only feel disappointed at not being in the camp of his father. To bring him thither became now the great object of the policy of both father and son. Negotiations were carried on for that purpose with Galerius, who, aware of the consequences of the departure of Constantine, delayed his consent by every means in his power, till at last his pretexts were exhausted, and he was obliged to allow him to join his father. Justly afraid of being detained once more, or of being cut

* Stephanus Byzantinus (*s. v.* Ναϊσσός) calls this town Κτίσμα καὶ πατρὶς Κωνσταντίνου τοῦ βασιλέως, meaning by Κτίσμα that that town was enlarged and embellished by Constantine, which was the case. The opinion that Constantine was born in Britain is ably refuted in Schöpflin's dissertation, "Constantinus Magnus non fuit Britannus," contained in the author's "Commentationes Historicae," Basel, 1741, 4to.

off by treachery on his journey, Constantine had no sooner obtained the permission of Galerius than he departed from Nicomedeia, where they both resided, without taking leave of the emperor, and travelled through Thrace, Illyricum, Pannonia, and Gaul with all possible speed, till he reached his father at Boulogne just in time to accompany him to Britain on his expedition against the Picts, and to be present at his death at York (25th of July, 306). Before dying, Constantius declared his son as his successor.

The moment for seizing the supreme power, or for shrinking back into death or obscurity, had now come for Constantine. He was renowned for his victories in the East, admired by the legions, and beloved by the subjects, both heathen and Christian, of Constantius, who did not hesitate to believe that the son would follow the example of justice, toleration, and energy set by the father. The legions proclaimed him emperor; the barbarian auxiliaries, headed by Crocus, king of the Alemanni, acknowledged him; yet he hesitated to place the fatal diadem on his head. But his hesitation was mere pretence; he was well prepared for the event; and in the quick energy with which he acted, he gave a sample of that marvellous combination of boldness, cunning, and wisdom in which but a few great men have surpassed him. In a conciliatory letter to Galerius, he protested that he had not taken the purple on his own account, but that he had been pressed by the troops to do so, and he solicited to be acknowledged as Augustus. At the same time he made preparations to take the field with all his father's forces, if Galerius should refuse to grant him his request. But Galerius dreaded a struggle with the brave legions of the West, headed by a man like Constantine. He disguised his resentment, and acknowledged Constantine as master of the countries beyond the Alps, but with the title of Caesar only: he conferred the dignity of Augustus upon his own son Severus.

The peace in the empire was of short duration. The rapacity of Galerius, his absence from the capital of the empire, and probably also the example of Constantine, caused a rebellion in Rome, which resulted in Maxentius, the son of Maximian, seizing the purple; and when Maximian was informed of it, he left his retirement and reassumed the diadem, which he had formerly renounced with his colleague Diocletian. The consequence of their rebellion was a war with Galerius, whose son, Severus Augustus, entered Italy with a powerful force; but he was shut up in Ravenna; and, unable to defend the town or to escape, he surrendered himself up to the besiegers, and was treacherously put to death by order of Maxentius. (A. D. 307.) Galerius chose C. Valerius Licinianus Licinius as Augustus instead of Severus, and he was forced to acknowledge the claims of Maximin likewise, who had been proclaimed Augustus by the legions under his command, which were stationed in Syria and Egypt. The Roman empire thus obeyed six masters: Galerius, Licinius, and Maximin in the East, and Maximian. Maxentius, and Constantine in the West (308). The union between the masters of the West was cemented by the marriage of Constantine, whose first wife Minervina was dead, with Fausta, the daughter of Maximian, which took place as early as 306; and at the same time Constantine was acknowledged as Augustus by Maximian and Maxentius. But before long serious quarrels broke out between Maxentius and Maximian; the latter was forced by his son to fly from Rome, and finally took refuge with Constantine, by whom he was well received. Maximian once more abdicated the throne; but during the absence of Constantine, who was then on the Rhine, he reassumed the purple, and entered into secret negotiations with his son Maxentius for the purpose of ruining Constantine. He was surprised in his plots by Constantine, who on the news of his rebellion had left the Rhine, and embarking his troops in boats, descended the Saône and Rhône, appeared under the walls of Arles, where Maximian then resided, and forced him to take refuge in Marseilles. That town was immediately besieged; the inhabitants gave up Maximian, and Constantine quelled the rebellion by one of those acts of bloody energy which the world hesitates to call murder, since the kings of the world cannot maintain themselves on their thrones without blood. Maximian was put to death (A. D. 309); he had deserved punishment, yet he was the father of Constantine's wife. [MAXIMIANUS.]

The authority of Constantine was now unrestrained in his dominions. He generally resided at Trier (Trèves), and was greatly beloved by his subjects on account of his excellent administration. The inroads of the barbarians were punished by him with great severity: the captive chiefs of the Franks were devoured by wild beasts in the circus of Trier, and many robbers or rebels suffered the same barbarous punishment. These occasional cruelties did not prejudice him in the eyes of the people, and among the emperors who then ruled the world Constantine was undoubtedly the most beloved, a circumstance which was of great advantage to him when he began his struggle with his rivals. This struggle commenced with Maxentius, who pretended to feel resentment for the death of his father, insulted Constantine, and from insults proceeded to hostile demonstrations. With a large force assembled in Italy he intended to invade Gaul, but so great was the aversion of his subjects to his cruel and rapacious character, that Roman deputies appeared before Constantine imploring him to deliver them from a tyrant. Constantine was well aware of the dangers to which he exposed himself by attacking Maxentius, who was obeyed by a numerous army, chiefly composed of veterans, who had fought under Diocletian and Maximian. At the same time, the army of Constantine was well disciplined and accustomed to fight with the brave barbarians of Germany, and while his rival was only obeyed by soldiers he met with obedience among both his troops and his subjects. To win the affections of the people he protected the Christians in his own dominions, and he persuaded Galerius and Maximin to put a stop to the persecutions to which they were exposed in the East. This was a measure of prudence, but the Christians in their joy, which increased in proportion as Constantine gave them still more proofs of his conviction, that Christianity had become a moral element in the nations which would give power to him who understood how to wield it, attributed the politic conduct of their master to divine inspiration, and thus the fable became believed, that on his march to Italy, either at Autun in France, or at Verona, or near Ander-

nach on the Rhine in Germany as some pretend, Constantine had a vision, seeing in his sleep a cross with the inscription ἐν τούτῳ νίκα. Thus, it is said, he adopted the cross, and in that sign was victorious.*

Constantine crossed the Cottian Alps (Mount Cénis), defeated the vanguard of Maxentius at Turin, entered Milan, and laid seige to Verona, under the walls of which Maxentius suffered a severe defeat. Another battle fought near Rome on the 28th of October, 312, decided the fate of Maxentius: his army was completely routed, and while he tried to escape over the Milvian bridge into Rome, he was driven by the throng of the fugitives into the Tiber and perished in the river. [MAXENTIUS.] Constantine entered Rome, and displayed great activity in restoring peace to that city, and in removing the causes of the frequent disturbances by which Rome had been shaken during the reign of Maxentius; he disbanded the body of the Praetorians, and in order that the empire might derive some advantage from the existence of the senators, he subjected them and their families to a heavy poll-tax. He also accepted the title of Pontifex Maximus, which shews that at that time he had not the slightest intention of elevating Christianity at the expense of Paganism.

The fruit of Constantine's victories was the undisputed mastership of the whole western part of the empire, with its ancient capital, Rome, which, however, had then ceased to be the ordinary residence of the emperors. At the same time, important events took place in the East. The emperor Galerius died in A. D. 311, and Licinius, having united his dominions with his own, was involved in a war with Maximin, who, after having taken Byzantium by surprise, was defeated in several battles, and died, on his flight to Egypt, at Tarsus in Cilicia, in 313. [MAXIMINUS.] Thus Licinius became sole master of the whole East, and the empire had now only two heads. In the following year, 314, a war broke out between Licinius and Constantine. At Cibalis, a town on the junction of the Sau with the Danube, in the southernmost part of Pannonia, Constantine defeated his rival with an inferior force; a second battle, at Mardia in Thrace, was indecisive, but the loss which Licinius sustained was immense, and he sought for peace. This was readily granted him by Constantine, who perhaps felt himself not strong enough to drive his rival to extremities; but, satisfied with the acquisition of Illyricum, Pannonia, and Greece, which Licinius ceded to him, he established a kind of mock friendship between them by giving to Licinius the hand of his sister Constantina. During nine years the peace remained undisturbed, a time which Constantine employed in reforming the administration of the empire by those laws of which we shall speak below, and in defending the northern frontiers against the inroads of the barbarians. Illyricum and Pannonia were the principal theatres of these devastations, and among the various barbarians that dwelt north of the Danube and the Black Sea, the Goths, who had occupied Dacia, were the most dangerous. Constantine chastised them several times in Illyricum, and finally crossed the Danube, entered Dacia, and compelled them to respect the dignity of the Roman empire. His fame as a great monarch, distinguished both by civil and military abilities, increased every year, and the consciousness of his talents and power induced him to make a final struggle for the undivided government of the empire. In 323, he declared war against Licinius, who was then advanced in years and was detested for his cruelties, but whose land forces were equal to those of Constantine, while his navy was more numerous and manned with more experienced sailors. The first battle took place near Adrianople on the 3rd of July, 323. Each of the emperors had above a hundred thousand men under his command; but, after a hard struggle, in which Constantine gave fresh proofs of his skill and personal courage, Licinius was routed with great slaughter, his fortified camp was stormed, and he fled to Byzantium. Constantine followed him thither, and while he laid siege to the town, his eldest son Crispus forced the entrance of the Hellespont, and in a three days' battle defeated Amandus, the admiral of Licinius, who lost one-third of his fleet. Unable to defend Byzantium with success, Licinius went to Bithynia, assembled his troops, and offered a second battle, which was fought at Chrysopolis, now Skutari, opposite Byzantium. Constantine obtained a complete victory, and Licinius fled to Nicomedeia. He surrendered himself on condition of having his life spared, a promise which Constantine made on the intercession of his sister Constantina, the wife of Licinius; but, after spending a short time in false security at Thessalonica, the place of his exile, he was put to death by order of his fortunate rival. We cannot believe that he was killed for forming a conspiracy; the cause of his death was undoubtedly the dangerous importance of his person. [LICINIUS; CONSTANTINA.] Constantine acted towards his memory as, during the restoration in France, the memory of Napoleon was treated by the Bourbons: his reign was considered as an usurpation, his laws were declared void, and infamy was cast upon his name.

Constantine was now sole master of the empire, and the measures which he adopted to maintain himself in his lofty station were as vigorous, though less bloody, as those by which he succeeded in attaining the great object of his ambition. The West and the East of the empire had gradually become more distinct from each other, and as each of those great divisions had already been governed during a considerable period by different rulers, that distinction became dangerous for the integrity of the whole, in proportion as the people were accustomed to look upon each other as belonging to either of those divisions, rather than to the whole empire. Rome was only a nominal capital, and Italy, corrupted by luxury and vices, had ceased to be the source of Roman grandeur. Constantine felt the necessity of creating a new centre of the empire, and, after some hesitation, chose that city which down to the present day is a gate both to the East and the West. He made Byzantium the capital of the empire and the residence of the emperors, and called it after his own name, Constantinople, or the city of Constantine. The solemn inauguration of Constantinople took place in A. D. 330, according to Idatius and the Chronicon Alexandrinum. The possibility of Rome ceasing to be the capital of the Roman empire, had been already observed by Tacitus, who says (*Hist.* i. 4), "Evulgato imperii arcano, posse

* Compare "Dissertation sur la Vision de Constantin le Grand," by Du Voisin, bishop of Nantes.

principem alibi quam Romae fieri." Constantinople was enlarged and embellished by Constantine and his successors; but when it is said that it equalled Rome in splendour, the cause must partly be attributed to the fact, that the beauty of Constantinople was ever increasing, while that of Rome was constantly decreasing under the rough hands of her barbarian conquerors. (Comp. Ciampini, *De Sacris Aedificiis a Constantino Magno constructis.*) By making Constantinople the residence of the emperors, the centre of the empire was removed from the Latin world to the Greek; and although Latin continued to be the official language for several centuries, the influence of Greek civilization soon obtained such an ascendancy over the Latin, that while the Roman empire perished by the barbarians in the West, it was changed into a Greek empire by the Greeks in the East. There was, however, such a prestige of grandeur connected with Rome, that down to the capture of Constantinople by the Turks, in 1453, the rulers of the Eastern empire retained the name of Roman emperors as a title by which they thought that they inherited the government of the world. The same title and the same presumption were assumed by the kings of the German barbarians, seated on the ruins of Rome, and they were the pride of their successors till the downfall of the Holy Roman empire in Germany in 1806.

The year 324 was signalized by an event which caused the greatest consternation in the empire, and which in the opinion of many writers has thrown indelible disgrace upon Constantine. His accomplished son, Crispus, whose virtues and glory would perhaps have been the joy of a father, but for their rendering him popular with the nation, and producing ambition in the mind of Crispus himself, was accused of high treason, and, during the celebration at Rome of the twentieth anniversary of Constantine's victory over Maxentius, was arrested and sent to Pola in Istria. There he was put to death. Licinius Caesar, the son of the emperor Licinius and Constantina, the sister of Constantine, was accused of the same crime, and suffered the same fate. Many other persons accused of being connected with the conspiracy were likewise punished with death. It is said, that Crispus had been calumniated by his step-mother, Fausta, and that Constantine, repenting the innocent death of his son, and discovering that Fausta lived in criminal intercourse with a slave, commanded her to be suffocated in a warm bath. As our space does not allow us to present more than a short sketch of these complicated events, some additions to which are given in the lives of PRISCUS and FAUSTA, we refer the reader to the opinion of Niebuhr, who remarks (*History of Rome*, ed. by Dr. L. Schmitz, vol. v. p. 360), "Every one knows the miserable death of Constantine's son, Crispus, who was sent into exile to Pola, and then put to death. If however people will make a tragedy of this event, I must confess that I do not see how it can be proved that Crispus was innocent. When I read of so many insurrections of sons against their fathers, I do not see why Crispus, who was Caesar, and demanded the title of Augustus, which his father refused him, should not have thought,—'Well, if I do not make anything of myself, my father will not, for he will certainly prefer the sons of Fausta to me, the son of a repudiated woman.' Such a thought, if it did occur to Crispus, must have stung him to the quick. That a father should order his own son to be put to death is certainly repulsive to our feelings, but it is rash and inconsiderate to assert that Crispus was innocent. It is to me highly probable that Constantine himself was quite convinced of his son's guilt: I infer this from his conduct towards the three step-brothers of Crispus, whom he always treated with the highest respect, and his unity and harmony with his sons is truly exemplary. It is related that Fausta was suffocated, by Constantine's command, by the steam of a bath; but Gibbon has raised some weighty doubts about this incredible and unaccountable act, and I cannot therefore attach any importance to the story."

During the latter part of his reign, Constantine enjoyed his power in peace. As early as 315, Arius denied at Alexandria the divinity of Christ. His doctrine, which afterwards gave rise to so many troubles and wars, was condemned by the general council assembled at Nicaea in 325, one of the most important events in ecclesiastical history. Constantine protected the orthodox fathers, though he must be looked upon as still a Pagan, but he did not persecute the Arians; and the dissensions of a church to which he did not belong, did not occupy much of his attention, since the domestic peace of the empire was not yet in danger from them. Notwithstanding the tranquillity of the empire, the evident result of a man of his genius being the sole ruler, Constantine felt that none of his sons was his equal; and by dividing his empire among them, he hoped to remove the causes of troubles like those to which he owed his own accession. He therefore assigned to Constantine, the eldest, the administration of Gaul, Britain, Spain, and Tingitania; to Constantius, the second, Egypt and the Asiatic provinces, except the countries given to Hannibalianus; to Constans, the youngest, Italy, Western Illyricum, and the rest of Africa: they all received the title of Augustus. He conferred the title of Caesar upon his nephew Dalmatius, who obtained the administration of Eastern Illyricum, Macedonia, Thrace, and Greece; and his nephew Hannibalianus, who received the new title of Nobilissimus, was placed over Pontus, Cappadocia, and Armenia Minor, with Caesareia as capital. They were to govern the empire, after his death, as a joint property. Among the three Augusti, Constantine, the eldest, was to be the first in rank, but they were to be equal in authority: the Caesar and the Nobilissimus, though sovereign in their dominions, were inferior in rank, and, with regard to the administration of the whole empire, in authority also to the Augusti. The failure of this plan of Constantine's is related in the lives of his sons.

In 337, Constantine was going to take the field against Sapor II., king of Persia, who claimed the provinces taken from him by Galerius and Maximian. But his health was bad; and having retired to Nicomedeia for the sake of the air and the waters, he died there, after a short illness, on the 22nd of May, 337. Shortly before his death, he declared his intention of becoming a Christian, and was accordingly baptized. His death was the signal for the massacre of nearly all his kinsmen, which was contrived by his own sons, and subsequently of the violent death of two of his sons, while the second, Constantius, succeeded in becoming sole emperor.

The following were the most important of the laws and regulations of Constantine. He developed and brought to perfection the hierarchical system of state dignities established by Diocletian on the model of the Eastern courts, and of which the details are contained in the Notitia Dignitatum. The principal officers were divided into three classes: the Illustres, the Spectabiles, and the Clarissimi; for officers of a lower rank other titles were invented, the pompous sounds of which contrasted strangely with the pettiness of the functions of the bearers. The consulship was a mere title, and so was the dignity of patricius; both of these titles were in later years often conferred upon barbarians. The number of public officers was immense, and they all derived their authority from the supreme chief of the empire, who could thus depend upon a host of men raised by their education above the lower classes, and who, having generally nothing but their appointments, were obliged to do all in their power to prevent revolutions, by which they would have been deprived of their livelihood. A similar artificial system, strengthening the government, is established, in our days, in Prussia, Austria, France, and most of the states of Europe. The dignity and dangerous military power of the praefecti praetorio were abolished. Under Diocletian and Maximian there were four praefecti, but they were only lieutenants of the two Augusti and their two Caesars. Constantine continued the number, and limited their power by making them civil officers: under him there was the Praefectus Orienti over the Asiatic provinces and Thrace; the Praefectus Italiae, over Italy, Rhaetia, Noricum, and Africa between Egypt and Tingitania; the Praefectus Illyrico, who had Illyricum, Pannonia, Macedonia, and Greece; and the Praefectus Galliae, over Gaul, Britain, Spain, and Tingitania or the westernmost part of Africa. Rome and Constantinople had each their separate praefect. Under the praefecti there were thirteen high functionaries, who were civil governors of the thirteen dioceses into which the empire was divided, and who had either the title of comes or count, or of vicarius or vice-praefect. Between these officers and the praefecti there were three proconsuls, of Asia, Achaia, and Africa, who however were but governors of provinces, the whole number of which was one hundred and sixteen, and which were governed, besides the proconsuls, by thirty-seven consulares, five correctores, and seventy-one presidentes.

The military administration was entirely separated from the civil, and as the Praefecti Praetorio were changed into civil officers, as has been mentioned above, the supreme military command was conferred at first upon two, then four, and finally eight Magistri Militum, under whom were the military Comites and Duces. The number of legions was diminished, but the army was nevertheless much increased, especially by barbarian auxiliaries, a dangerous practice, which hastened the overthrow of the Western and shook the Eastern empire to its foundations. The increase of the army rendered various oppressive taxes necessary, which were unequally assessed, and caused many revolts. There were seven high functionaries, who may be compared with some of the great officers of state in our country, viz. the Praepositus Sacri Cubiculi, or Lord Chamberlain; the Magister Officiorum, who acted in many concerns as a secretary for home affairs; the Quaestor, or Lord Chancellor and Seal-Keeper; the Comes Sacrarum Largitionum, or Chancellor of the Exchequer for the public revenue; the Comes Rerum Privatarum Divinae Domus for the private property of the emperor; and, finally, two Comites Domesticorum, or simply Domestici, the commanders of the imperial life-guard. For further details we refer to the authorities enumerated at the end of this article, and to Gutherius, "De Officiis Domus Augustae."

Constantine deserves the name of Great: he rose to the highest pinnacle of power, and owed his fortune to nobody but himself. His birth was a source of dangers to him; his exalted qualities caused jealousy among his enemies, and during the greater part of his reign his life was one continued struggle. He overcame all obstacles through his own exertions; his skill vanquished his enemies; his energy kept the hydra of anarchy headless; his prudence conducted him in safety through conspiracies, rebellions, battles, and murder, to the throne of Rome; his wisdom created a new organization for an empire, which consisted of huge fragments, and which no human hand seemed powerful enough to raise to a solid edifice. Christianity was made by him the religion of the state, but Paganism was not persecuted though discouraged. The Christianity of the emperor himself has been a subject of warm controversy both in ancient and modern times, but the graphic account which Niebuhr gives of Constantine's belief seems to be perfectly just. Speaking of the murder of Licinius and his own son Crispus, Niebuhr remarks (*Hist. of Rome*, vol. v. p. 359), "Many judge of him by too severe a standard, because they look upon him as a Christian; but I cannot regard him in that light. The religion which he had in his head must have been a strange compound indeed. The man who had on his coins the inscription *Sol invictus*, who worshipped pagan divinities, consulted the haruspices, indulged in a number of pagan superstitions, and, on the other hand, built churches, shut up pagan temples, and interfered with the council of Nicaea, must have been a repulsive phaenomenon, and was certainly not a Christian. He did not allow himself to be baptized till the last moments of his life, and those who praise him for this do not know what they are doing. He was a superstitious man, and mixed up his Christian religion with all kinds of absurd superstitions and opinions. When, therefore, certain Oriental writers call him *ἰσαπόστολος* they do not know what they are saying, and to speak of him as a saint is a profanation of the word."

The blame which falls upon Constantine for the death of Maximian, Licinius, and Crispus, will fall upon many kings, and we have only fabulous accounts of the mental sufferings which his bloody deeds might have caused him. Constantine was not so great during the latter part of his reign. In proportion as he advanced in years he lost that serene generosity which had distinguished him while he was younger; his temper grew acrimonious, and he gave way to passionate bursts of resentment which he would have suppressed while he was in the bloom of manhood. He felt that the grandeur of Rome could be maintained only in the East, and he founded Constantinople; but the spirit of the East overwhelmed him, and he sacrificed the heroic majesty of a Roman emperor to

the showy pomp and the vain ceremonies of an Asiatic court. His life is an example of a great historical lesson: the West may conquer the East, but the conqueror will die on his trophies by the poison of sensuality.

As Constantine the Great was a successful political reformer, and the protector of a new religion, he has received as much undeserved reproaches as praise; the Christian writers generally deified him, and the Pagan historians have cast infamy on his memory. To judge him fairly was reserved for the historians of later times.

(Euseb. *Vita Constantini;* Eutrop. lib. x.; Sextus Rufus, *Brev.* 26; Aurel. Vict. *Epit.* 40, 41, *de Caes.* 40, &c.; Zosim. lib. ii., Zosimus is a violent antagonist of Constantine; Zonar. lib. xiii.; Lactant. *de Mort. Persecut.* 24—52; Oros. lib. vii.; Amm. Marc. lib. xiv., &c., *Excerpta*, p. 710, &c., ed. Valesius. The accounts of, and the opinions on, Constantine given by Eumenius, Nazarius, &c., in the Panegyrics (especially vi.—xi.), and by the emperor Julian, in his Caesars as well as in his Orations, are of great importance, but full of partiality: Julian treats Constantine very badly, and the Panegyrics are what their name indicates. Among the ecclesiastical writers, Eusebius, Lactantius, Socrates, Sozomen, Theophanes, &c., are the principal; but it has already been observed that their statements must be perused with great precaution. The Life of Constantine by Praxagoras, which was known to the Byzantines, is lost. Besides these sources, there is scarcely a writer of the time of Constantine and the following centuries, who does not give some account of Constantine; and even in the works of the later Byzantines, such as Constantine Porphyrogenitus and Cedrenus, we find valuable additions to the history of that great emperor. The most complete list of sources, with critical observations, is contained in Tillemont, *Histoire des Empereurs.* See also Manso, *Leben Constantins des Grossen.*) [W. P.]

COIN OF CONSTANTINUS I.

CONSTANTI'NUS II. FLA'VIUS CLAU'DIUS, surnamed the Younger, Roman emperor, A. D. 337—340, the second son of Constantine the Great, and the first whom he had by his second wife, Fausta, was born at Arelatum, now Arles, in Gaul, on the 7th of August, A. D. 312. As early as A. D. 316, he was created Caesar, together with his elder brother, Crispus, and the younger Licinius, and he held the consulship several times. In commemoration of the fifth anniversary of his Caesarship, in 321, the orator Nazarius delivered a panegyric (*Panegyr. Veter.* ix.), which, however, is of little importance. In 335 he was entrusted with the administration of Gaul, Britain, and Spain. After the death of his father, 337, he received in the division of the empire between the three sons of the Great Constantine and his nephews, Dalmatius and Hannibalianus, the same provinces which he had governed under his father, and a part of Africa. Being the eldest surviving son of Constantine, he received some exterior marks of respect from the other emperors, but he had no authority over them. Dissatisfied with his share of the spoil, he exacted from his younger brother Constans the rest of Africa and the co-administration of Italy. Constans refused to give up those provinces. Constantine declared war against him, and invaded Italy by sea and by land, and at Aquileia met with the army of Constans, who approached from Dacia. Having rashly pursued the enemy when they gave way in a mock flight, Constantine was suddenly surrounded by them and fell under their swords. (A. D. 340.) His body was thrown into the river Alsa, but was afterwards found and buried with royal honours. He was twice married, but the names of his wives are not known; they probably both died before him, and he left no issue. An unknown author pronounced a monody on his death, which is contained in Havercamp's edition of Eutropius. (Zosim. lib. ii.; Zonar. lib. xiii.; Euseb. *Vita Const.* iv. 40—49; Prosper, *Chron.* Acyndino et Proculo Coss; more authorities are given in the lives of his brothers, Constantius and Constans.) [W. P.]

COIN OF CONSTANTINUS II.

CONSTANTI'NUS III., FLA'VIUS HERA'CLIUS, called NOVUS CONSTANTI'NUS, emperor of the East, A. D. 641, the son of the emperor Heraclius by his first wife, Eudoxia, was born in May, 612, and succeeded his father on the 11th of March (February), 641, together with his younger half-brother Heracleonas, the succession being thus established by the testament of their father. Constantine died as early as the 22nd of June (25th of May) A. D. 641, after a reign of 103 days, either from ill-health, or probably from poison administered to him by his step-mother Martina. His successor was his brother Heracleonas. [HERACLEONAS; CONSTANS II.] Constantine distinguished himself personally in a war against the Persians. Advised by his rapacious treasurer, Philagrius, he sacrilegiously ordered the grave of his father to be robbed of a golden crown of seventy pounds' weight, which stuck so fast to the head of the dead emperor, that the corpse was mutilated in removing the crown from it. (Theophan. pp. 251, 275, &c., ed. Paris; Cedren. p. 430, &c., ed. Paris; Zonar. vol. ii. pp. 71, 87, &c., ed. Paris; Glycas, p. 276, ed. Paris.) [W. P.]

CONSTANTI'NUS IV., FLA'VIUS, surnamed POGONA'TUS or BARBA'TUS, emperor of the East, A. D. 668—685, the eldest son of Constans II., succeeded his father in 668. Constans having lost his life by assassination at Syracuse, his murderers, who seemed to have had great power, and who were assisted by the Greek army stationed in Sicily, chose as emperor one Mizizus, Mecentius, or Mezzetius, an Armenian. Constantine fitted out an expedition against the usurper, quelled the rebellion in 669, and put Mizizus to death. After a short stay at Syracuse, Constantine sailed back to Constantinople, carrying with him the body of his father; but no sooner

was he gone, than an Arabic fleet, perhaps invited thither by the rebels, appeared off Syracuse. The place was taken by surprise and partly destroyed, and the riches and statues, the plunder of Rome, collected there by Constans, were carried by the Arabs to Alexandria. The Greek troops in Asia revolted soon after the return of the emperor. They would be governed by a "Trinity," and not by a sole sovereign, and demanded that Constantine should divide his authority with his two brothers, Heraclius and Tiberius, who had the title but not the power of Augusti. This rebellion was likewise soon quelled, and Constantine pardoned both his brothers. At the same time, an Arabic army commanded by Ukbah and Dinár invaded the remaining part of the Greek dominions in Africa (Mauretania), penetrated as far as the shores of the Atlantic, and ravaged the country so fearfully, that both the Greek and Berber inhabitants rose in despair, and, under the command of a native chief named Kussileh, surprised the Moslems, and killed nearly all of them. This however was no advantage to the emperor, since Kussileh succeeded in seizing the supreme power in that country.

In 671 the Arabs equipped a powerful fleet with the intention of laying siege to Constantinople. They conquered Smyrna and nearly all the islands of the Grecian archipelago, and began the blockade of Constantinople in the spring of 672; but, after a protracted siege of five months, were compelled to sail back, after sustaining immense losses from the Greek fire, which had just been invented by Callinicus, a native of Heliopolis in Syria, and was first employed in that siege. Yezíd, the son of the khalif Mú'awiyah, who commanded the Arabic forces, returned in the following spring, and, during a period of seven years, regularly appeared before Constantinople in the spring, and sailed to his winter-quarters in the autumn, but was not able to take the city. During the last siege, in 679, the Arabic fleet lost so many ships by the Greek fire, that Yezíd was compelled to make a hasty retreat, and not having a sufficient number of ships for his numerous forces, despatched a body of 30,000 men by land for Syria, while he embarked the rest on board his fleet. But his fleet was destroyed by a storm, and the land army was overtaken and cut to pieces by a Greek army commanded by Florus, Petronas, and Cyprianus. This unfortunate campaign, and the war at the same time with the Maronites or Druses of Mount Lebanon, pressed so heavily upon the khalif Mú'awiyah, that, wishing for peace, he signed the conditions offered him by Constantine, and he thus became liable, for the period of thirty years, to an annual tribute of 3000 pounds of gold accompanied by rich presents of slaves and horses. By this glorious peace the authority of the Greek emperor rose to such a height, that all the minor powers of Asia sought his protection. But his name was less dreaded in Europe, for he was compelled by the Bulgarians to cede to them that country south of the Danube which is still called Bulgaria.

In 680 Constantine assembled the sixth general council at Constantinople, by which the Monothelists were condemned and peace was restored to the church. In 681 the emperor's brothers, Heraclius and Tiberius, were both deprived of their dignity of Augustus, which title Constantine conferred upon his son Justinian. We know almost nothing of the last five years of the reign of Constantine: he died in the month of September, 685, and was succeeded by his son, Justinian II.

Besides the wars which signalized the reign of Constantine IV., there is an event not less remarkable, which most probably took place during the same period. We allude to the new division of the empire, which had hitherto been administered according to the ancient system, so that, for instance, all the Asiatic dominions were ruled by a civil governor or proconsul, and the whole army stationed in that part of the empire had likewise but one chief commander, the praefect of Asia. The constant incursions of the Arabs required the presence of different moveable corps stationed in the frontier provinces, the commanders of which were independent of one another: these bodies were called *themata* (θέματα), from *thema* (θέμα), a position. This name was afterwards given to the districts in which such corps were stationed, and its use became so general, that at last the whole empire was divided into twenty-nine *themata*, seventeen of which were in the eastern and southern or Asiatic part of the empire, and twelve in the northern and western parts, from the Cimmerian Bosporus to Sicily. This important change in the administration of the empire took place in the latter years of the reign of Heraclius, or in the reign of Constantine IV., that is, from about 635 to 685. But although we do not precisely know the year, there are many reasons for believing that Constantine IV. was the originator of that plan. [CONSTANTINUS VII.] (Cedren. p. 436, &c., ed. Paris; Zonar. vol. ii. p. 89, &c., ed. Paris; Glycas, p. 278, &c., ed. Paris; Theophan. p. 289, &c., ed. Paris; Paulus Diacon. *De Gestis Longobard.* v. 30.) [W. P.]

CONSTANTI'NUS V., surnamed COPRO'NYMUS (ὁ Κοπρώνυμος), because he polluted the baptismal font at the time of his baptism, emperor of the East, A. D. 741—775, was the only son of the emperor Leo III. Isaurus. He was born in 719, and succeeded his father in 741. The unfortunate commencement of his reign is related in the life of the emperor ARTAVASDES, p. 370, b. The downfall of this usurper in 743 and the complete success of Constantine caused much grief to pope Zacharias, who had recognized Artavasdes because he protected the worship of images, while Constantine was an iconoclast, at whose instigation a council held at Constantinople in 754 condemned the worship of images throughout the whole Eastern empire. Constantine was most cruel in his proceedings against the orthodox: he anathematized Joannes Damascenus and put to death Constantine, the patriarch of Constantinople, St. Stephanus, and many other fathers who had declared for the images. In 751 Eutychius, exarch of Ravenna, was driven out by Astolf (Astaulphus), king of the Longobards, who united that province with his dominions after the dignity of exarch had been in existence during a period of 185 years. A war having broken out between Astolf and Pipin the Short, king of the Franks, the latter conquered the exarchate and gave it to pope Stephen (755), the first pope who ever had temporal dominions, the duchy of Rome being still a dependency of the Eastern empire. Constantine sent ambassadors to Pipin, Astolf, and the pope, to claim the restitution of the exarchate; but the negotiations proved abortive, since the emperor could not give them suffi-

cient weight by the display of a formidable army in Italy; for his troops were engaged in disastrous wars with the Arabs, who ravaged Pamphylia, Cilicia, and Isauria; with the Slavonians, who conquered Greece; and with the Bulgarians, who penetrated several times as far as the environs of Constantinople. The Bulgarian king, Paganus, however, suffered a severe defeat from Constantine in 765, in which he was treacherously killed, and Constantine entered his capital in triumph; but in the following year he sustained a severe defeat from the Bulgarians, and was compelled to fly ingloriously, after losing his fleet and army. Constantine still flattered himself with regaining Ravenna, either by force or arms; but after Charlemagne became king of the Franks he relinquished this hope, and united his dominions on the continent of southern Italy with the island of Sicily, putting all those provinces under the authority of the Patricius or governor-general of Sicily. The continental part of the new province or *Thema* of Sicily was sometimes called *Sicilia secunda*, whence arose the name of both the Sicilies, which is still the regular designation of the kingdom of Naples. In 774, the empire was once more invaded by the Bulgarians under their king Telericus; but Constantine checked his progress, and in the following year fitted out a powerful expedition to chastise the barbarian. Having resolved to take the command of it in person, he set out for the Haemus; but some ulcers on his legs, the consequence of his debaucheries, having suddenly burst, he stopped at Arcadiopolis, and finally went on board his fleet off Selembria, where he died from an inflammatory fever on the 14th of September, 775.

Constantine V. was a cruel, profligate, and most fanatical man; but he was, nevertheless, well adapted for the business of government. He was addicted to unnatural vices; his passion for horses procured him the nickname of Caballinus. He was thrice married: viz. to Irene, daughter of the khagan or khan of the Khazars; a lady called Maria; and Eudoxia Melissena. His successor was his eldest son, Leo IV., whom he had by Irene. During the reign of Constantine V. the beautiful aqueduct of Constantinople, built by the emperor Valens, which had been ruined by the barbarians in the time of the emperor Heraclius, was restored by order of Constantine. (Theophan. p. 346, &c., ed. Paris; Cedren. p. 549, &c., ed. Paris; Nicephor. Gregoras, p. 38, &c., ed. Paris; Glycas, p. 283, ed. Paris; Zonar. vol. ii. p. 105, ed. Paris.) [W. P.]

CONSTANTI'NUS VI., FLA'VIUS, emperor of the East, A. D. 780–797, the son of Leo IV. Chazarus Isaurus and Irene, was born in 771, and succeeded his father in 780, under the guardianship of his mother, a highly-gifted but ambitious and cruel woman, a native of Athens. The reign of Constantine VI. presents a hideous picture of wars, civil and religious troubles, and pitiless crimes. Elpidus, governor of the thema of Sicily, revolted in 781; and it seems that his intention was either to place himself or one of the four paternal uncles of the young emperor on the throne; but the eunuch Theodore, an able general, defeated him in several engagements in 782, and Elpidus fled with his treasures to the Arabs in Africa, by whom he was treated till his death with the honours due to an emperor. The power of the Arabs grew every year more dangerous to the empire. In 781 they suffered a severe defeat from the eunuch Joannes in Armenia, evacuated that country, and fled in confusion to Syria; but in the following year, a powerful Arabian army, divided into three strong bodies, and commanded by Harún-ar-Rashid, the son of the khalif Mahadí, penetrated as far as the Bosporus, and compelled Irene to pay an annual tribute of 60,000 pieces of gold. The peace, however, was broken some years afterwards, and the new war lasted till the end of the reign of Constantine, who in 790 lost half of his fleet in the gulf of Attalia, but obtained several victories over the Arabs by land. He was likewise victorious in a war with the Slavonians, who had conquered all Greece, but were driven back by Stauracius in 784.

At an early age, Constantine was betrothed to Rotrudis, daughter of Charlemagne; but quarrels having broken out with that emperor on the subject of the Greek dominions in Italy, the match was broken off, and Constantine married Maria, an Armenian lady, whom he repudiated three years afterwards, and married one Theodata. In 787, the sect of the Iconoclasts was condemned in the seventh general council held at Nicaea, and the worship of images was restored throughout the empire. When Constantine came of age, he was of course intrusted with the administration of the empire; but Irene's influence was so great, that she remained the real sovereign. Tired of his vassalage, Constantine intrigued against her, and had already resolved to arrest her, when the plot was discovered; his partisans were severely punished, and he himself received the chastisement of a boy from the hands of his mother. Infuriated by this outrage, the young emperor requested the assistance of his Armenian life-guard, and, having found them all devoted to him, seized upon his mother, and confined her in one of her palaces, where she was kindly treated, but was allowed to have no other company but that of her attendants. A reconciliation took place some time afterwards, but Irene finally contrived the ruin of her son.

After succeeding in being recognized as the lawful master of the empire, Constantine put himself at the head of his army, and set out to meet the Bulgarians, who were plundering all Thrace. He obtained some advantages over them, but lost a pitched battle, saw his army cut to pieces, and with difficulty escaped to Constantinople. There he received intelligence that a conspiracy against his life, formed by his four uncles and supported by the Armenian guard, was on the eve of breaking out. His measures were at once quick and energetic: he seized the conspirators, disarmed the Armenians, whose commander, Alexis, had his eyes put out, and punished his uncles with equal severity: one of them was blinded, and the three others had their tongues cut off, and they were all forced to become ecclesiastics, in order to incapacitate them for reigning. They were afterwards banished, and died in obscurity.

The reconciliation which had taken place between Constantine and his mother was a hollow one; Irene could not forget that she had once ruled, and during an expedition of her son against the Arabs she formed another conspiracy. On Constantine's return in 797, he was suddenly assailed by assassins while he was sitting in the Hippodrome to look at the races. He escaped unhurt, fled from the city, and directed his course to Phrygia.

Before arriving there, he was joined by the empress and a host of partisans. Relying on the promises of Irene, he returned to Constantinople, but was surprised in his palace by a band of assassins hired by Irene and her favourite, the general Stauracius. His eyes were put out by their order with so much violence that he died on the same day. By a singular coincidence of circumstances, he was murdered in the "Porphyra," the name of the apartment where the empresses were accustomed to be confined, and where he was born. His only son, Leo, having died in his lifetime, he was succeeded by his mother Irene. Constantine VI. was the last of the Isaurian dynasty. Zonaras and Cedrenus say, that he survived his excaecation for a considerable time; but their opinion seems to be untenable, although Le Beau believes it to be correct. (Theophan. p. 382, &c., ed. Paris; Cedren. p. 469, &c., ed. Paris; Zonar. vol. ii. p. 93, &c., ed. Paris; Joel, p. 178, ed. Paris; Glycas, p. 285, ed. Paris. [W. P.]

CONSTANTI'NUS VII. FLA'VIUS PORPHYROGE'NITUS (*ὁ Πορφυρογέννητος*), emperor of the East, A. D. 911—959, the only son of the emperor Leo VI. Philosophus, of the Macedonian dynasty, and his fourth wife, Zoe, was born in A. D. 905; the name *Πορφυρογέννητος*, that is, "born in the purple," was given to him because he was born in an apartment of the imperial palace called *πόρφυρα*, in which the empresses awaited their confinement. The name Porphyrogenitus is also given to Constantine VI., but it is generally employed to distinguish the subject of this article. Constantine succeeded his father in 911, and reigned under the guardianship of his paternal uncle, Alexander, who was already Augustus, governed the empire as an absolute monarch, and died in the following year, 912. After his death the government was usurped by Romanus Lecapenus, who excluded Constantine from the administration, leaving him nothing but an honorary retreat in the imperial palace, and who ruled as emperor till 944, when he was deposed and exiled by his sons Stephanus and Constantine, both Augusti, and who expected to be recognised as emperors. [ROMANUS LECAPENUS.] They were deceived; the people declared for the son of Leo; Constantine left his solitude, and, supported by an enthusiastic population, seized upon the usurpers, banished them, and ascended the throne.

In the long period of his retirement Constantine had become a model of learning and theoretical wisdom; but the energy of his character was suppressed; instead of men he knew books, and when he took the reins of government into his hands, he held them without strength, prudence, and resolution. He would have been an excellent artist or professor, but was an incompetent emperor. Yet the good qualities of his heart, his humanity, his love of justice, his sense of order, his passion for the fine arts and literature, won him the affections of his subjects. His good nature often caused him to trust without discernment, and to confer the high offices of the state upon fools or rogues; but he was not always deceived in his choice, and many of his ministers and generals were able men, and equally devoted to their business and their master. The empire was thus governed much better than could have been expected. In a long and bloody war against the Arabs in Syria, the Greek arms were victorious under Leo and Nicephorus, the sons of Bardas Phocas; the Christian princes of Iberia recognised the supremacy of the emperor; alliances of the Greeks with the Petchenegues or Patzinacitae in southern Russia checked both the Russians and the Bulgarians in their hostile designs against the empire; and Constantine had the satisfaction of receiving in his palace ambassadors of the khalifs of Baghdád and Africa, and of the Roman emperor Otho the Great. Luitprand, the emperor's ambassador, has left us a most interesting account of his mission to Constantinople. (*Annales Luitprandi.*) One of the most praiseworthy acts of Constantine was the restoration to their lawful proprietors of estates confiscated during rebellions, and held by robbers and swindlers without any titles, or under fraudulent ones. Constantine's end was hastened by poison, administered to him by an ungrateful son, Romanus (his successor), in consequence of which he died on the 15th of November, A. D. 959. His wife was Helena, by whom he had the above-mentioned son Romanus, a daughter Theodora, married to Joannes Zimiscus, and other children.

Constantine Porphyrogenitus holds a high rank in literature. His productions are no masterworks in point of style and thought, but they treat of important and interesting subjects, and without him our knowledge of his time would be reduced to a few vague notions; for he not only composed works himself, but caused others to be composed or compiled by the most able men among his subjects. His own works are—

I. *Ἱστορικὴ διήγησις τοῦ βίου καὶ πράξεων τοῦ Βασιλείου τοῦ ἀοιδίμου βασιλέως* (*Vita Basilii*), the life of Basilius I. Macedo, the grandfather of Constantine Porphyrogenitus, a work of great importance for the reign and character of that great emperor, although it contains many things which cannot be relied upon, as Constantine was rather credulous, and embellished the truth from motives of filial piety or vanity. Editions: 1. By Leo Allatius in his *Σύμμικτοι*, with a Latin translation, Cologne, 1653, 8vo.; the text divided into 70 sections or chapters. 2. By Combefisius, in his "Scriptores post Theophanem," Paris, 1685, fol.; divided into 101 sections or chapters; with a new translation and notes of the editor.

II. *Περὶ τῶν Θεμάτων*, "De Thematibus." (The origin and signification of the word *θέμα* as a new name for "province," is given in the life of CONSTANTINUS IV.) This work is divided into two books; the first treats on the Eastern (Eastern and Southern) or Asiatic themas, and the second on the Western (Western and Northern) or European themas. Editions: 1. The first book, with a Latin translation and notes, by B. Vulcanius, Leyden, 1588, 8vo. 2. The second book, with a Latin translation and notes by T. Morellus, Paris, 1609, 8vo. Both these editions, and consequently the complete work, were reprinted and edited with some other works of Constantine, by Meursius, Leyden, 1617, 8vo. 3. The same in the sixth volume of "J. Meursii Opera," edited by Lami. 4. The complete work, by Bandurius, in the first volume of his "Imperium Orientale," with notes and a corrected version by the editor. 5. The same in the third volume of the Bonn edition of the works of Constantine Porphyrogenitus, a revised reprint of the edition of Bandurius, but without the map of De l'Isle, edited by Immanuel Bekker, Bonn, 1840.

III. "De Administrando Imperio," without a corresponding Greek title. This celebrated work was written by the imperial author for the special purpose of informing his son Romanus of the political state of the empire, its various resources, and the political principles which ought to be followed in its administration, as well as in its relations to foreign nations. It contains abundance of historical, geographical, ethnographical, and political facts of great importance, and without it our knowledge of the times of the author and the nations which were either his subjects or his neighbours would be little more than vagueness, error, or complete darkness. The work is divided into 53 chapters, preceded by a dedication to prince Romanus. In the first 13 chapters the author gives an account of the state of several nations which lived towards the north of the Danube, such as the Petchenegues or Patzinacitae, the Chazars, the Bulgarians, the Turks (by which he means the Majars or present Hungarians), and especially the Russians, who were then the most dangerous enemies of Constantinople. In the 14th and following chapters he speaks of Mohammed, and gives a view of the rising power of the Arabs, which leads him to Spain and the conquest of the West Gothic kingdom by the Arabs. (cc. 23 and 24.) The relations of the Greeks to Italy and to the Frankish kingdoms are related in cc. 26 to 28. In the eight following chapters (29 to 36), which are all very long, he dwells on the history and geography of those parts of the empire which a few centuries before his time were, and are still, occupied by Slavonian nations, viz. Dalmatia, Servia, Croatia, &c. In c. 37 and following he returns to the Patzinacitae, Chazars, and other nations in ancient Scythia—a most valuable and interesting section, on which Bayer wrote the best commentary which we have on the work: it refers likewise to the corresponding part of the Themata and is contained in the ninth volume of the "Commentarii Academiae Petropolitanae." After illustrating that subject, Constantine proceeds to Iberia, Armenia, and some of the adjacent countries in Asia. Chapter 52 contains some remarks on the thema of the Peloponnesus, a country of which the author speaks also occasionally in other chapters; and in the 53rd and last chapter, which is of considerable length, he gives interesting information respecting the city of Cherson, the Chersonitae, and other adjacent nations. The style of the work is generally clear and simple, but the logical order of the subjects is in some instances broken. Editions: 1 and 2. By Meursius, 1610, 8vo. and 1617, 8vo., in his "Opera Const. Porph.," with a Latin translation. 3. By the same, in the sixth volume of "Meursii Opera," edited by Lami, in which, however, only the translation of Meursius is contained, the editor having likewise given the more perfect text and translation of Bandurius. 4. By Bandurius, in his "Imperium Orientale," the best edition, partly on account of a map of the Eastern empire by Guillaume de L' Isle, which belongs both to this work and to that on the Themas. Bandurius added a new translation and an extensive commentary. Having perused better MSS. than Meursius, Bandurius was enabled to add the text with a translation of the 23rd and 24th chapters ("De Iberia" and "De Hispania"), of which Meursius had only fragments, so that he could not translate them. 5. By Immanuel Bekker, Bonn, 1840, in the Bonn collection of the Byzantines, a revised reprint of the edition of Bandurius without the map of Guillaume de L' Isle. The commentary of Bayer cited above belongs likewise to this work.

IV. Βιβλίον Τακτικὸν, τάξιν περιέχον τῶν κατὰ θάλατταν καὶ γῆν μαχομένων, commonly called "Tactica," an essay on the art of warfare by sea and by land, a very interesting treatise. Editions: 1 and 2. By Meursius, in "Constantini Opera," and in the sixth volume of "Meursii Opera," edited by Lami, both cited above. No. 1 gives only the text, but No. 2 has also a Latin translation by Lami. Maffei, who translated a Cod. Veronensis of this work, attributes it to Constantine, the son of the emperor Romanus Lecapenus.

V. Βιβλίον Στρατηγικὸν περὶ ἐθῶν διαφόρων ἐθνῶν, &c., commonly called "Strategica," an interesting treatise on the mode of warfare adopted by different nations. Edition, by Meursius, in the sixth volume of his works edited by Lami, with a Latin translation of the editor.

VI. Ἔκθεσις τῆς Βασιλείου Τάξεως, "De Ceremoniis Aulae Byzantinae." This work is divided into three sections, viz. the first book, an appendix to the first book, and the second book. It gives a detailed account of the ceremonies observed at the imperial court of Constantinople. The appendix to the first book treats of the ceremonies observed in the imperial camp, and when the emperor sets out from his palace for the purpose of leading his army into the field, or returns from it to his capital: it is dedicated to Romanus, the son of Constantine. The first book is divided into 97 chapters, the appendix into 16 sections, or heads, which are not numbered, and the second book into 56 chapters, the last chapter incomplete; and it seems that there were originally some chapters more, which have not been discovered yet. The work is on the whole tedious and wearisome, as we may presume from the nature of the subject and the character of the emperor, who dwells with delight on trifling forms and usages which scarcely anybody but a master of ceremonies would find it worth while to write upon. The style, however, is pure and elegant for the time; but the work abounds with Arabic and other terms strange to the Greek language, which are, however, explained by the commentators. It is impossible to read it through; but if used as a book of reference it answers well, and it contains, besides, a number of important facts, and little stories or anecdotes referring to the life of former emperors. Editions: 1. By Leich and Reiske, the first volume containing the first book and the appendix, Leipzig, 1751, fol.; the second volume containing the second book, ibid. 1754, fol., with a Latin translation, an excellent Commentary to the first book by Reiske, and Notes and a "Commentatio de Vita et Rebus Gestis Constantini" by Leich. 2. By Niebuhr, vol. i., Bonn, 1829, 8vo.; vol. ii., ibid. 1830. This is a carefully revised reprint of the editio princeps; it contains the remaining part of Reiske's commentary (to the appendix and the second book), first edited by Niebuhr. The principal laws issued by Constantine (Novellae Constitutiones) have been published by Leunclavius, in his "Jus Graeco-Romanum," and by Labbe, Paris, 1606, 8vo. Constantine wrote besides several smaller treatises on religious and other matters.

Besides his own writings, we owe to Constantine's love of literature the preservation of some works from destruction or oblivion, and the compilation of others at his order. Such are: I. "Collectanea et Excerpta Historico-Politica et Moralia," an extensive compilation, of which but the 27th book, Περὶ Πρεσβειῶν, "De Legationibus," and the 50th, Περὶ Ἀρετῆς καὶ Κακίας, "De Virtute et Vitio," have been preserved. A further account of this work is given in the life of PRISCUS. II. Ἱππιατρικά, "De Medicina Veterinaria," compiled from the works of a number of writers, a list of whom is given by Fabricius; it is divided into two books. Editions: 1. A Latin translation by J. Ruellius, Paris, 1530, fol. 2. The Greek text, by Simon Grynaeus, Basel, 1537, 4to. 3. By Valesius, together with the "Collectanea," &c., Paris, 1634, 4to. An Italian translation of it was published at Venice, 1543, 8vo., and a French one at Paris, 1563, 4to. III. Γεωπονικά, "De Re Rustica," which is generally attributed to Bassus Cassianus. [BASSUS CASSIANUS.] Both the Hippiatrica and the Geoponica were held in high esteem in the middle ages as well as in after times, and they were both used for practical purposes, as we may see from the numerous editions and translations, especially of the Geoponica. The first eight books of this work, which treat on the cure of beasts, and form a kind of domestic veterinary handbook, were separately published in a Latin translation by Andreas a Lacuna, Cologne, 1543, 8vo. An Italian translation of the complete work appeared at Venice, 1542; French ones at Poitiers, 1545, Lyon, 1557; and a German, by Michael Herr, in 1551, 3rd edition, edited by Ludwig Rabus, Strassburg, 1566, 8vo.

The Annals of Theophanes were continued by Constantine's order [THEOPHANES], and he also induced Josephus Genesius to write his Annals, which contain the period from Leo Armenus to Basilius Macedo. [GENESIUS.] An account of Constantine's laws is given in the life of the emperor LEO PHILOSOPHUS. (Cedren. pp. 607, &c., 631, &c., ed. Paris; Leo Diaconus, pp. 487, &c., 507, &c., ed. Paris; Zonar. vol. ii. pp. 182, &c., 192, &c., ed. Paris; Joel, pp. 180, 181, ed. Paris; Glycas, pp. 302, 303, ed. Paris; Hanckius, *De Script. Byzant.* pp. 461—478; Hamberger, *Zuverlässige Nachrichten*, &c., vol. iii. p. 686, &c.; Fabric. *Bibl. Graec.* vol. viii. p. 1, &c.; Leich, *Commentatio de Vita et Rebus Gestis Const. Porphyr.*, Leipzig, 1746, 4to., and also in his and Reiske's edition of Constantine's works, as well as in the Bonn edition of "De Cerem. Aulae Byzant.") [W. P.]

CONSTANTI'NUS VIII., emperor of the East, reigned, together with his brother Stephanus, after the deposition of their father, Romanus Lecapenus, but was soon compelled to cede the throne to the lawful sovereign, Constantine Porphyrogenitus. (A. D. 945.) [CONSTANTINUS VII.]

CONSTANTI'NUS IX., emperor of the East, A. D. 976—1028, the son of the emperor Romanus II., was born in A. D. 961, and began to reign, together with his elder brother, Basil II., in 976; but, addicted to idleness and luxury, he took no part in the administration of the empire. After the death of Basil in 1025, he became sole emperor; but, fortunately for his subjects, who suffered much from the Arabians during his miserable administration, he died three years afterwards, in 1028. Constantine IX. was the last of the Macedonian dynasty. His successor was Romanus Argyrus, the husband of his daughter Zoe, whom he had by his wife Helena Augusta. [BASILIUS II.]

CONSTANTI'NUS X. MONOMA'CHUS (ὁ Μονομάχος), emperor of the East, A. D. 1042—1054. His surname was given him on account of his personal courage in war. In 1042 the government of the empire was in the hands of two imperial sisters, Zoe, the widow of the emperor Romanus Argyrus, and afterwards of Michael IV. the Paphlagonian, and Theodora, a spinster, who were placed on the throne by the inhabitants of Constantinople, after they had deposed the emperor Michael V. Calaphates, the adopted son of Zoe. The two sisters being afraid of their position, Zoe proposed to Constantine Monomachus that he should marry her; and as she was rather advanced in age, being then upwards of sixty, she allowed the gallant warrior to bring his beautiful mistress, Sclerena, with him to the imperial palace, where the two ladies lived together on the best terms. Constantine was saluted as emperor, and conferred the dignity of Augusta upon Sclerena. Soon after the accession of Constantine, Georgius Maniaces, a brother of Sclerena, who was renowned for his victories over the Arabs, and who then held the command in Italy, raised a rebellion. At the head of a chosen body of troops he crossed the Adriatic, landed in Epeirus, joined an auxiliary army of Bulgarians, and marched upon Constantinople. An assassin delivered the emperor from his fears: Maniaces was murdered by an unknown hand in the midst of his camp.

A still greater danger arose in 1043 from an invasion of the Russians, who appeared with a powerful fleet in the Bosporus, while a land force penetrated as far as Varna: but the fleet was dispersed or taken in a bloody engagement, and the Russian army was routed by Catacalo.

In 1047, while absent on an expedition against the Arabs, Constantine received news of another rebellion having broken out, headed by Tornicius, a relative of the emperor, who assumed the imperial title, and laid siege to Constantinople. The emperor hastened to the defence of his capital, broke the forces of the rebel in a decisive battle, and Tornicius, having fallen into the hands of his pursuers, was blinded and confined to a monastery. Constantine was not less fortunate in a war with Cacicus, the vassal king of Armenia and Iberia, who tried to make himself independent; but, unable to take the field against the imperial armies, he was at last compelled to throw himself at the feet of the emperor and implore his clemency. His crown was taken from him, but he was allowed to enjoy both life and liberty, and spent the rest of his days in Cappadocia, where his generous victor had given him extensive estates. Iberia and Armenia were reunited under the immediate authority of the Greeks.

While the frontiers of the empire were thus extended in the East, Thrace and Macedonia suffered dreadfully from an invasion of the Petchenegues, who were so superior to the Greeks in martial qualities, that they would have conquered all those provinces which they had hitherto only plundered, but for the timely interference of the emperor's body-guards, composed of Waregians or Normans, who drove the enemy back beyond the Danube, and compelled them to beg for peace. (A. D. 1053.) At the same time the Normans made great progress

in Italy, where they finally succeeded in conquering all the dominions of the Greek emperors. In the following year, 1054, the great schism began, which resulted in the complete separation of the Greek and Roman churches, and put an end to the authority of the popes in the East. Constantine did not live to see the completion of the schism, for he died in the course of the same year, 1054. Constantine was a man of generous character, who, when emperor, would not revenge many insults he had received while he was but an officer in the army. He managed, however, the financial department in an unprincipled manner, spending large sums upon the embellishment of Constantinople and other luxuries, and shewing himself a miser where he ought to have spared no money. Thus, for economy's sake, he paid off his Iberian troops, 50,000 in number, who were the bulwark of Greece, and who were no sooner disbanded than the frontier provinces of the empire were inundated by Arabs and Petchenegues, so that, although he augmented the extent of his dominions by the addition of Iberia and Armenia, he contributed much to the rapid decline of Greek power under his successor. The successor of Constantine X. was the empress Theodora mentioned above. (Cedren. p. 754, &c., ed. Paris; Psellus in Zonar. vol. ii. p. 247, &c. ed. Paris; Glycas, p. 319, &c., ed. Paris; Joel, p. 183, &c., ed. Paris.) [W.P.]

CONSTANTI'NUS XI. DUCAS (*ὁ Δοῦκας*), emperor of the East, A. D. 1059—1067, was chosen by the emperor Isaac I. Comnenus, who abdicated in 1059, as his successor, in preference to his own children, because he thought him to be the most worthy of his subjects. It proved, however, that, although Constantine was undoubtedly one of the best subjects of Isaac, he still was not fit to rule in those troublous times. Previously to his election, Constantine had been very active in putting Michael VI. Stratioticus on the throne (A. D. 1056), but he deserted him in the following year and espoused the party of Isaac Comnenus, who succeeded in seizing the government. Thence their friendship arose. When he ascended the throne, the people expected that he would take vigorous measures against those swarms of barbarians who were attacking the empire from all sides, and they were the more justified in their expectations as Constantine was an able general. But he loved talking quite as much as action, and instead of preparing for war, he addressed the people in a long elaborate speech on the duties of an emperor under the circumstances of the times. So fond was he of speeches, that he said he preferred the crown of eloquence to the crown of Rome, nor can we feel sure whether he really meant so or not, for both those crowns were rather dusty then. Having reduced his army from motives of economy, he saw his empire suddenly invaded (in 1064) by a host, or probably the whole nation, of the Uzes, for they are said to have been 600,000 men strong. While they ravaged Thrace and Macedonia, the Hungarians crossed the Danube and seized Belgrade, the key of the empire. Fortunately for the Greeks, the plague broke out in the camps of those barbarians, and so much diminished their numbers that they hastened back to their steppes beyond the Danube. During the same time the Turks-Seljuks made similar attacks upon the Greek domains in Asia, and the Normans obtained possession of the rest of the emperor's dominions in Italy. Bari, the capital of them, was taken shortly before the death of the emperor, which happened in A. D. 1067. Constantine had many good qualities, though they were overshadowed by petty and strange passions. Love of justice induced him to recall immediately on his accession all those who were exiled for political crimes, and to undertake a great number of lawsuits, which, accustomed as he was to follow his sophistical genius, he believed to be just, while they proved to be mere chicaneries. When it became known that his love of war had turned into love of legal intrigues, many officers of his army abandoned the profession of arms, and became advocates for the purpose of rising to honours and making their fortunes. Constantine conferred the title of Augustus upon his three sons, Michael, Andronicus, and Constantine, who were all under age, and whom he destined to succeed him and to reign conjointly under the regency of his widow Eudoxia. But she was unable to keep the throne alone, and married Romanus Diogenes for the sake of protection and support, and this distinguished general, who was created emperor, must be considered as the real successor of Constantine XI. (Scylitzes, p. 813, &c., ed. Paris; Psellus in Zonar. vol. ii. p. 272, &c., ed. Paris; Glycas, p. 324, &c., ed. Paris; Nicephorus Bryenn. p. 19, &c., ed. Paris.) [W. P.]

CONSTANTI'NUS XII. DUCAS, emperor of the East, the youngest son of the preceding, succeeded his father Constantine XI. in 1067, together with his brothers Michael and Andronicus, under the regency of their mother Eudoxia, who married Romanus III. Diogenes and made him emperor. After the capture of Romanus by the Turks in 1071, Constantine and his brothers were proclaimed emperors, but Michael, the eldest, was the real ruler. Constantine was confined in a monastery by the emperor Nicephorus III. Botaniates about 1078. His final fate is not well known. He died either in the same year in consequence of cruel tortures to which he had been exposed, or as late as 1082, in a battle between the emperor Alexis I. and Robert Guiscard. Anna Comnena calls him Constantius (p. 117, ed. Paris). [MICHAEL VII.; ROMANUS III.] [W. P.]

CONSTANTI'NUS XIII. PALAEO'LOGUS, surnamed DRAGASES (*ὁ Παλαιόλογος ὁ Δραγάσης*), the last emperor of the East, A. D. 1448–1453, was the fourth son of the emperor Manuel II. Palaeologus. He was born in A. D. 1394, and obtained the throne after the death of his elder brother, the emperor John VII., in 1448. He first married Theodora, daughter of Leonardo, count of Tocco, a lord in the Peloponnesus, and, after her death, Catharina, daughter of Notaras Palaeologus Catelusius, prince of Lesbos, by neither of whom he left issue.

Previously to his accession, Constantine was despot or lord of a small remnant of the Byzantine empire in the Chersonnesus Taurica, and during the reign of his brother John he was invested with the principality of, or more correctly a principality in, the Peloponnesus, which he bravely defended against the Turks. After the death of John, the throne was claimed by his surviving brothers, Demetrius, the eldest, Constantine, and Thomas. A strong party having declared for Constantine, this prince, who was still in the Peloponnesus, accepted the crown after long hesitation, as he saw that he had but few chances of defending it against

the overwhelming power of the Turks, who had gradually reduced the Byzantine empire to the city of Constantinople and a few maritime places and islands in Greece. In his embarrassment he sent Phranza, the historian, to the court of sultan Mürad II., declaring that he would not exercise that power which the Greeks had conferred upon him, unless the sultan would give him his permission. Mürad having received the ambassador favourably, and given his consent, Constantine embarked on board a squadron, and soon afterwards arrived at Constantinople. He made peace with his brothers by giving them his former domain in the Peloponnesus. The beginning of his reign was quiet; but sultan Mürad died in 1450, and his son and successor, the ambitious and lofty Mohammed, was far from shewing the same sentiments towards Constantine as his father. Mohammed was then engaged in a war against the Turkish emir of Caramania, who made such a desperate resistance, that the councillors of Constantine thought this to be a favourable opportunity for making their master somewhat more independent of the sultan. They threatened to assist prince Urkhan (the eldest brother of Mohammed?), who lived at Constantinople and claimed the Turkish throne, to raise an army and to enter into a contest with Mohammed. Ambassadors having been sent to the sultan to inform him of the dispositions of the Greek court, the vizír Khalíl reproached them with their imprudent and presumptuous conduct in very severe terms, and concluded with the words, "If you will proclaim Urkhan as sultan, you may do so; you may call the Hungarians for assistance, you may try to reconquer all those countries which we have taken from you; but know ye that you will succeed in nothing, and that instead of winning an inch of ground, you will lose the petty remains of your empire which we have left you. My master shall be informed of the subject of your message, and his will shall be done." (Ducas, p. 132.) Soon afterwards, Mohammed made preparations for a siege of Constantinople, having declared that he would not make peace till he could reside in the capital of the Greek empire.

Constantinople was blockaded by land and by sea till the sultan's artillery was ready, which was cast at Adrianople by Urban, a Dacian* or Hungarian founder, and was of greater dimensions than had ever been made before. While it was casting Mohammed took Mesembria, Anchialos, Byzon, and other towns which still belonged to the empire. On the 6th of April, 1453, Mohammed appeared under the walls of Constantinople at the head of an army of 258,000 men, carrying with him, among other pieces of large size, a gun which threw a stone ball of 1200 pounds. The city was defended by the Greeks and numerous Venetian, Genoese, and other Frankish auxiliaries or volunteers; and the Christian navy was superior to the Turkish, not in number, but in the construction of the ships and the skill of the Frankish marines.

Our limits do not allow us to give a history of this siege. Among the numerous works, in which the account is given with more or less truth or beauty, we refer to Gibbon, Le Beau, "Histoire du Bas Empire," continued by Ameilhon, and Hammer, "Geschichte des Osmanischen Reiches." The contest lasted from the 6th of April till the 29th of May, 1453: prophecies had foretold its issue. On that day the last emperor of the East fell on the wall of his trembling capital: Θέλω θανεῖν μᾶλλον ἢ ζῆν, he cried out in despair when the Turks stormed the wall and he was forsaken by his guards. Surrounded by a crowd of Janissaries, and foreseeing his fate, he cried out again, "Is there no Christian who will cut off my head?" He had scarcely uttered these words when he was struck by two Turks at once, and expired unknown to them on a heap of slain. His body was afterwards discovered, and when Mohammed was in undisputed possession of the city, he ordered his head to be cut off, and had it nailed on the porphyry column on the place called Augusteum. It was afterwards sent as a trophy to the principal towns in Turkish Asia. One of the first acts of the victor was the consecration of the church of St. Sophia as a mosque, and Mohammed was the first Moslem who prayed there standing on the altar. It is said that he entered that church on horseback, but this is an idle story invented by monks. He alighted from his horse at the principal gate, entered the church with visible respect and admiration, and was so far from committing any profanation, that he killed with his own hand a Turk whom he discovered breaking up the beautiful marbles of the pavement.

The conquest of Constantinople was an event of the greatest importance to the Sultans. During upwards of one thousand years that city had been looked upon by the nations of the East as the sacred seat of both the supreme temporal and spiritual power, and being masters of Constantinople, the Sultans at once were considered as the heirs of the Roman emperors. Until then the obedience paid to them was but submission to the sword of a conqueror: it was now both fear and habit, and the transient impression of victory acquired the strength of hereditary duty. With the fall of Constantinople, darkness spread over the East; but the Muses flying from the Bosporus found a more genial home on the banks of the Arno and the Tiber. Almost four centuries have elapsed since the first Mohammedan prayer was offered in St. Sophia; yet all the power and glory of the Sultans have been unable to root out of the minds of the Greeks the remembrance of their past grandeur, and at the present moment the duration of the Turkish power in Constantinople is less probable than the revival of a new Greek empire. (Phranzes, lib. iii., &c.; Ducas, c. 34, &c.; Chalcocondyles, lib. vii., &c.; Leonardus Chiensis, *Hist. Constant. a Turc. expugnatae*, 1st ed., Nürnberg, 1544, 4to., a small but curious work, written a few months after the fall of Constantinople.) [W. P.]

CONSTANTI'NUS ACROPOLI'TA. [ACROPOLITA, GEORGIUS.]

CONSTANTI'NUS, of ANTIOCH, also called Constantius, was a presbyter at the metropolitan church of Antioch, lived about A. D. 400, and was destined to succeed bishop Flavianus. Porphyrius, however, who wished to obtain that see, intrigued at the court of Constantinople, and succeeded in obtaining an order from the emperor Arcadius for the banishment of Constantine. With the aid of some friends, Constan-

* A Dacian (Δᾶξ) according to Chalcondylas, and a Hungarian according to Ducas. Gibbon (xii. p. 197, ed. 1815) says, "a *Dane* or Hungarian,"—either a mistake or a typographical error.

tine escaped to Cyprus, where he seems to have remained during the rest of his life. He survived St. Chrysostom, who died in A. D. 407. Constantine edited the Commentary of St. Chrysostom on the Epistle to the Hebrews, consisting of thirty-four homilies, arranged by the editor. Among the Epistles of St. Chrysostom, two, viz. Ep. 221 and 225, are addressed to Constantine, who is perhaps the author of two other Epistles commonly attributed to St. Chrysostom, viz. Ep. 237 and 238. (Cave, *Hist. Lit.* ii. p. 135, ad an. 404.) [W. P.]

CONSTANTI'NUS CE'PHALAS (Κωνσταντῖνος ὁ Κεφαλᾶς), was the compiler of the most important of the Greek Anthologies, the one which is known by the name of the Palatine Anthology. His personal history is entirely unknown, but in all probability his Anthology was composed at the beginning of the tenth century of our era. An account of the literary history of the Greek Anthology is given under PLANUDES. [P. S.]

CONSTANTI'NUS, DIACONUS and chartophylax at the metropolitan church of Constantinople, wrote "Oratio encomiastica in Omnes Sanctos Martyres," the Greek text of which is extant in MS., and which is referred to in the Acts of the second council of Nicaea in "Acta Patrum." He lived before the eighth century. (Cave, *Hist. Lit.* ii. D. p. 10; Fabric. *Bibl. Graec.* x. p. 288, xi. p. 270, xii. p. 239.) [W. P.]

CONSTANTI'NUS HARMENOPULUS. [HARMENOPULUS.]

CONSTANTI'NUS, a JURIST, a contemporary of Justinian. In A. D. 528, he was one of the commissioners appointed to form the first code. He was then, and in A. D. 529, when the first code was confirmed, mentioned by Justinian with several official titles: vir illustris, comes sacrarum largitionum inter agentes, et magister scrinii libellorum et sacrarum cognitionum." (Const. *Haec quae necessario*, § 1, Const. *Summa Reipublicae*, § 2.)

A person of the same name, who is described as an advocate at Constantinople, without any of these official titles, was one of the commissioners appointed to compile the Digest, A. D. 530 (Const. *Tanta*, § 9), and was also one of the commissioners appointed to draw up that new edition of the Code which now forms part of the Corpus Juris. (Const. *Cordi*, § 2.)

In the collection of Edicta Praefectorum Praetorio, first published by Zachariae (*Anecdota*, Lips. 1843) from a Bodleian manuscript, are three edicts of Constantinus (p. 272). The edicts in this collection belong to the time of Anastasius, Justin, and Justinian. (A. D. 491-565.) Zachariae thinks that the author of these three edicts was the Constantinus who was praef. praet. of the East under Anastasius, as appears from Cod. 8, tit. 48. s. 5, and Cod. 2, tit. 7. s. 22, and that his full name was Asper Alypius Constantinus. (p. 260, nn. 19, 20.) [J. T. G.]

CONSTANTI'NUS LICHUDES or LICUDEX, protovestiarius, became patriarch of Constantinople about A. D. 1058, and died in 1066. We have two Decreta Synodalia of him, on "Criminal Slaves," and on "Priests being arrested for Murder," which are contained with a Latin translation in Leunclavius, *Jus Graeco-Romanum*. (Cave, *Hist. Lit.* i. p. 613, ad an. 1058.) [W. P.]

CONSTANTI'NUS MANASSES. [MANASSES.]

CONSTANTI'NUS MELITENIO'TA, archidiaconus, lived about 1276, patronized the union of the Greek and Latin Churches, died in exile in Bithynia, and wrote two treatises "De Ecclesiastica Unione Latinorum et Graecorum," and "De Processione Spiritus Sancti," both, in the Greek text with a Latin translation, contained in Leo Allatius, "Graecia Orthodoxa." (Cave, *Hist. Lit.* i. p. 738; Fabric. *Bibl. Graec.* xi. p. 272, 397.) [W. P.]

CONSTANTI'NUS, surnamed NICAEUS from the place of his abode, by which surname alone he is usually designated in the Basilica, was a Graeco-Roman jurist. (*Basil.* iii. p. 372.) He was posterior to Garidas, who flourished in the latter half of the eleventh century of the Christian aera, for in *Basilica*, ii. pp. 653, 654, he cites the Στοιχεῖον of Garidas He was a commentator upon the Novells of Justinian (*Bas.* iii. p. 113), and upon the books of the Basilica. (*Bas.* ii. p. 651, iii. p. 240.) Nic. Comnenus (*Praenot. Mystag.* p. 371) cites his exposition of the Novells. In *Bas.* iii. p. 208, he speaks of Stephanus as his teacher (ὁ διδάσκαλος ἡμῶν Στέφανος); but by this expression he may have referred to the jurist Stephanus, who was a contemporary of Justinian, as an English lawyer might call Coke his master. Reiz, however (*ad Theoph.* p. 1245), thinks it more probable, that he referred to an Antonius Stephanus, judge and magistrate, who is said by Nic. Comnenus (Papadopoli) (*Praenot. Mystag.* p. 404) to have written scholia on the Ecloga of Leo; but G. E. Heimbach (*Anecdota*, i. p. 221) has in this case clearly exposed the fabrication of Comnenus. In the scholia of Constantinus Nicaeus appended to the Basilica are citations of Cyrillus, Stephanus, and Thalelaeus (iii. p. 141), of Joannes Nomophylus, with whom he disagrees (ii. p. 549), of the Institutes (iii. p. 616), of the Digest (iii. p. 275, ii. p. 650), of the Novells of Leo (iii. p. 186), and of the Basilica (ii. pp. 550, 615, 616, 619, iii. pp. 194, 240). (Reiz, *ad Theoph.* p. 1238; Assemani, *Bibl. Jur. Orient.* ii. c. 20, p. 404; Pohl, *ad Suares. Notit. Basil.* p. 134, n. (σ); Heimbach, *de Basil. Orig.* p. 75.) [J. T. G.]

CONSTANTI'NUS RHO'DIUS (Κωνσταντῖνος ὁ Ῥοδίος), is the author of three epigrams in the Greek Anthology (Jacobs, *Paralip. e Cod. Vat.* 201—203, xiii. pp. 738—740), the first of which was written, as appears from internal evidence, during the joint reign of the emperors Leo and Alexander, that is, between A. D. 906 and 911. Reiske supposed him to be the same person as Constantinus Cephalas, who compiled the Palatine Anthology. [CONSTANTINUS CEPHALAS.] The poetry of Constantine himself is barbarous in the last degree. (Jacobs, *Anthol. Graec.* xiii. pp. 874, 875; Fabric. *Bibl. Graec.* iv. 469.) [P. S.]

CONSTANTI'NUS SI'CULUS (Κωνσταντῖνος ὁ Σικελός), is the author of an epigram in the Greek Anthology on the chair (θρόνος) from which he taught, which is followed in the Vatican MS. by the reply of Theophanes. (Jacobs, *Paralip. e Cod. Vat.* 199, 200, xiii. pp. 737, 738.) Since each poet's name has the title μακαρίου added to it, it would appear that they were both dead before the time when the Palatine Anthology was compiled, that is, the beginning of the tenth century. From the subject of the above-mentioned epigram it is inferred, that Constantine was a rhetorician or philosopher. There is extant in MS. an anacreontic poem by Constantine, a philo-

sopher of Sicily. (Κωνσταντίνου Φιλοσόφου τοῦ Σικελοῦ; Lambec. *Bibl. Caesar. L. V.* Cod. 333, p. 295; Jacobs, *Anthol. Graec.* xiii. p. 874; Fabric. *Bibl. Graec.* iv. 469.) [P. S.]

CONSTA'NTIUS I. FLA'VIUS VALE'RIUS, surnamed CHLORUS (ὁ Χλωρός), "the Pale," Roman emperor, A. D. 305–306, the father of Constantine the Great, was the son of one Eutropius, of a noble Dardanian family, and Claudia, the daughter of Crispus, who was the (younger?) brother of the emperors Claudius II. and Quintilius. He was probably born in 250. Distinguished by ability, valour, and virtue, Constantius became governor of Dalmatia during the reign of the emperor Carus, who, disgusted with the extravagant conduct of his son Carinus, intended to adopt and appoint as his successor the more worthy Constantius. Death prevented Carus from carrying that plan into execution, and the reward of Constantius was left to the emperors Diocletian and Maximian, who had experienced that the government of the immense Roman empire, in its perpetual and hostile contact with so many barbarians, was a burden too heavy not only for one, but even for two emperors, however distinguished they were. They consequently resolved that each should appoint a co-regent Caesar, and their choice fell upon Constantius, who was adopted by Maximian, and Galerius, who was adopted by Diocletian. Both the Caesars were obliged to repudiate their wives, and Galerius was married to Valeria, the daughter of Diocletian, while Constantius received the hand of Theodora, the daughter of the wife of Maximian. Their appointment as Caesars took place at Nicomedeia on the 1st of March, 292. The government of the empire was distributed among the four princes in the following manner: Constantius was set over the provinces beyond the Alps, that is, Gaul, Britain, and Spain (?); Galerius received both the Illyriae and Moesia, an extensive tract comprising all the countries from the Inn in Germany to mount Athos and the shores of the Archipelago, and from the Adriatic Sea to the mouth of the Danube; Maximian governed Italy and Africa; and Thrace, Egypt, and all the Asiatic provinces were reserved for the authority of Diocletian. The first and most important business of Constantius was the reunion of Britain with the empire, as Carausius had succeeded in making himself independent of the authority of Diocletian and Maximian. [CARAUSIUS.] After the murder of Carausius by Allectus in 293, this officer seized the government; but Britain was taken from him after a struggle of three years [ALLECTUS], and Constantius established his authority there. Some time afterwards, the Alemanni invaded Gaul. A pitched battle took place, in 298, between them and Constantius at Lingones, in Lugdunensis Prima, now Langres: the Romans were nearly routed, when Constantius restored the battle, defeated the enemy, and killed either 60,000 or 6000 barbarians. They suffered another defeat at Vindonissa, now Windish, in Switzerland: there are doubts with regard to this battle. After the abdication of Diocletian and Maximian, in 305, Constantius and Galerius assumed the title and dignity of Augusti, and ruled as co-emperors. Constantius died fifteen months afterwards (25th of July, 306) at Eboracum, now York, on an expedition against the Picts, in which he was accompanied by his son Constantine, whom he had by his first wife, Helena, whom he had repudiated. The same Constantine, afterwards the Great, succeeded him in his share of the government. Constantius was one of the most excellent characters among the later Romans, and it is to be regretted that we know so little about him. His administration of his provinces procured him great honour, for he took the most lively interest in the welfare of the people, and was so far from imitating the rapacity of other governors, that he was not even provided with such things as are necessary to men of his rank, though a vulgar appellation calls them luxuries. In his abstinence from luxuries he seems, however, to have shewn some affectation. The Pagans praised him for his humanity, and the Christians for his impartiality and toleration. Theophanes calls him Χριστιανόφρων, or a man of Christian principles. His conduct during the persecution of the Christians by Diocletian was very humane. It is not known whence he received the surname of Chlorus, or the Pale, which is given to him only by later Byzantine writers. Gibbon (vol. ii. p. 118, note l. ed. 1815) observes, that any remarkable degree of paleness seems inconsistent with the *rubor* mentioned in the Panegyrics (v. 19). Besides his son and successor, Constantine, Constantius had by his second wife, Theodora, three sons and three daughters, who are mentioned in the genealogical table prefixed to the life of CONSTANTINUS I. (Eutrop. ix. 14-23; Aurel. Vict. *Caes.* 39, &c., *Epit.* 39; Zosim. ii. 7, &c.; Theophan. pp. 4–8, ed. Paris; *Panegyric. Veter.* iv. 3, vi. 4, 6; Euseb. *Vit. Const.* i. 13–21; Treb. Pollio, *Claudius*, 3. 13; Ael. Spart. *Ael. Verus*, 2; Vopiscus, *Carinus*, 16, 17, *Aurelianus*, 44, *Probus*, 22; Amm. Marc. xix. 2.) [W. P.]

COIN OF CONSTANTIUS I.

CONSTA'NTIUS II., FLAVIUS JULIUS, Roman emperor, A. D. 337–361, whose name is sometimes written Flavius Claudius Constantius, Flavius Valerius Constantius, and Constantinus Constantius. He was the third son of Constantine the Great, and the second whom he had by his second wife, Fausta; he was born at Sirmium in Pannonia on the 6th of August, A. D. 317, in the consulate of Ovidius Gallicanus and Septimius Bassus. He was educated with and received the same careful education as his brothers, Constantine and Constans, was less proficient in learned pursuits and fine arts, but surpassed them in gymnastic and military exercises. He was created consul in 326, or perhaps as early as 324, and was employed by his father in the administration of the eastern provinces. At the death of his father in 337, Constantius was in Asia, and immediately hastened to Constantinople, where the garrison had already declared that none should reign but the sons of Constantine, excluding thus the nephews of the late emperor, Dalmatius and Hannibalianus, from the government of those provinces which had been assigned to them by Constantine, who had placed Dalmatius over Greece, Macedonia, Thrace,

and part of Illyricum, and Hannibalianus over Pontus, Cappadocia, and Armenia Minor, with Caesareia as the capital. The declaration of the army, whether preconcerted between them and the sons of Constantine or not, was agreeable to Constantius, who was apparently resolved to act in accordance with the same views. In a wholesale murder, where the troops were the executioners, the male descendants of Constantius Chlorus by his second wife perished through the cruel perfidy of Constantius, who spared the lives of only two princes, Flavius Julius Gallus and Flavius Claudius Julianus, the sons of Flavius Julianus Constantius, youngest son of Constantius Chlorus, who himself became a victim of his nephew's ambition. Besides those princes, the patrician Optatus and the praefectus praetorio Ablavius were likewise massacred. It would be difficult to exculpate Constantius from the part which he took in this bloody affair, even if it were true that his crime was not so much that of a murderer as that of a cool spectator of a massacre which he could have prevented.

After this the three sons of Constantine the Great had an interview at Sirmium in Pannonia, and made a new division of the empire (September, 337), in which Constantine, the eldest, received Gaul, Spain, Britain, and part of Africa; Constantius, the second and the subject of this article, Thrace, Macedonia, Greece, the Asiatic provinces, and Egypt; and Constans, the youngest, Italy, Illyricum, and the rest of Africa. The ancient world was thus governed by three youths of twenty-one, twenty, and seventeen years of age. Immediately after the death of Constantine the Great a war broke out with the Persian king, Sapor II., which was chiefly carried on in Mesopotamia and on the frontiers of Syria, and, with short interruptions, lasted during the whole reign of Constantius. This war was to the disadvantage of the Romans (Greeks), who were vanquished in many battles, especially at Singara, in 343, where Constantius commanded in person, and after having carried the day, was routed with great slaughter of his troops in the succeeding night. On the other hand, the Persians sustained great losses in their fruitless attempts to take the strong fortress of Nisibis, the key of Mesopotamia; and as other fortified places in that country as well as in the mountains of Armenia were equally well defended, Sapor gained victories without making any acquisitions.

Being thus engaged in the east, Constantius was prevented from paying due intention to the west, and he was obliged to be a quiet spectator of the civil war between his brothers, in which Constantine was slain at Aquileia, and Constans got possession of the whole share of Constantine in the division of the empire (A. D. 340). In 350, Constans was murdered by the troops of Magnentius, who assumed the purple and was obeyed as emperor in Britain, Gaul, and Spain; at the same time Vetranio, commander of the legions in the extensive province of Illyricum, was forced by his troops to imitate the example of Magnentius, and he likewise assumed the purple. It was now time for Constantius to prove with his sword that none but a son of the great Constantine should rule over Rome. At the head of his army he marched from the Persian frontier to the West. At Heracleia in Thrace ambassadors of Magnentius waited upon him, proposing that he should acknowledge their master as emperor, and cement their alliance by a marriage of Constantius with the daughter of Magnentius, and of Magnentius with Constantina, eldest sister of Constantius; they threatened him with the consequences of a war should he decline those propositions. Constantius dismissed the ambassadors with a haughty refusal, and, sending one of them back to Magnentius, ordered the others to be put in prison as the agents of a rebel. His conduct towards Vetranio tended to a reconciliation; but while he promised to acknowledge him as co-emperor if he would join him against Magnentius, he secretly planned treachery. Having bribed or persuaded the principal officers of Vetranio to forsake their master if it should suit his plans, he advanced towards Sardica, now Sophia, where he met with Vetranio, both of them being at the head of an army, that of Vetranio, however, being by far the stronger. Had Vetranio, a straightforward veteran, who could disobey but was not made for more refined perfidy, now acted in the spirit of Constantius, he could have seized his rival in the midst of his camp; but the result was very different. On a plain near Sardica a tribune was erected, where the two emperors showed themselves to their troops, who filled the plain apparently for the purpose of being witnesses of a ceremony by which the empire was to have two lawful heads. Constantius first addressed the armed crowd, and artfully turning upon his "legitimate" opinion, that a son of the great Constantine was alone worthy to reign, suddenly met with a thunder of applause from his own troops as well as those of Vetranio, who, either spontaneously or in accordance with the instructions of their officers, declared that they would obey no emperor but Constantius. Vetranio at once perceived his situation: he took off his diadem, knelt down before Constantius, and acknowledged him as his master, himself as his guilty subject. Constantius evinced equal wisdom: he raised Vetranio from the ground, embraced him, and, as he despised a throne, assigned him a pension, and allowed him to spend the rest of his days at Prusa. (A. D. 351.)

Constantius now turned his arms against Magnentius, after having appointed his cousin Gallus as Caesar and commander-in-chief of the army against the Persians. At Mursa, now Essek, a town on the river Drave in Hungary, Magnentius was routed (28th of September, A. D. 351) in a bloody battle, in which Constantius evinced more piety than courage, but where the flower of both armies perished. The conquest of Illyricum and Italy was the fruit of that victory, and Magnentius fled into Gaul. There he was attacked in the east by the army under Constantius, and in the west by another army, which, after having conquered Africa and Spain, crossed the Pyrenees and penetrated into Gaul. After another complete defeat at mount Seleucus in the Cossian Alps, and the rebellion of the principal cities in Gaul, Magnentius, reduced to extremity, put an end to his life, and his brother Decentius followed his example. (A. D. 353.) [MAGNENTIUS.] Constantius became thus master of the whole West. He avenged the murder of his brother Constans, and established his authority by cruel measures, and neither the guilty nor the innocent were exempt from his resentment.

Once more the immense extent of the Roman

empire was ruled by one man. The administration of the government and the public and private life of Constantius, approached more and more those of an Asiatic monarch: eunuchs reigned at the court, and secret murders, dictated by jealousy or suspicion, were committed by order of the emperor, whenever justice disdained or was too weak to assist him in his plans. One of the victims of his malice was his cousin, Gallus Caesar. Guilty of negligence, disobedience, and cruelty in his administration of the East, he deserved punishment; and his guilt became still greater when he put to death the imperial commissioners, Domitian, praefectus praetorio Orientis, and Montius, quaestor palatii, who were sent to his residence, Antioch, to inquire into his conduct, but conducted themselves with the most imprudent haughtines, threatening and defying Gallus, when they ought to have ensnared him with gentle persuasions and intrigues, according to their instructions. They were torn to pieces by the mob excited by Gallus, who after such an atrocious act seemed to have had but one means of saving himself from the emperor's resentment,—rebellion. But deceived by new promises from the artful Constantius, he went to meet him at Milan. At Petovio in Pannonia he was arrested, and sent to Pola in Istria, where he was beheaded in a prison. (A. D. 354.) Julian, the brother of Gallus was likewise arrested; but, after having spent about a year in prison and exile, was pardoned at the intervention of his protectress, the empress Eusebia, and in November, 355, was created Caesar and appointed to the command-in-chief in Gaul, which was suffering from the consequences of the rebellion of Sylvanus, who had assumed the purple, but was ensnared by Ursicinus, by whom he was murdered in the church of St. Severin at Cologne in September, 355.

In 357, Constantius visited Rome, where he celebrated an undeserved triumph. Imitating the example of Augustus, he ordered the great obelisk which stood before the temple of the Sun at Heliopolis to be carried to Rome, where it was erected in the Circus Maximus. (Having been thrown down, it was placed by order of pope Sixtus V. before the portal of the church of St. John Lateran, and is known as the Lateran obelisk.) From Rome Constantius went to Illyricum, where his generals made a successful campaign against the Quadi and Sarmatians, and thence returned in 359 to Asia to meet the armies of Sapor, who had once more invaded Mesopotamia, and taken Amida, now Diyárbekr, and the minor fortresses of Singara and Bezabde. Before Sapor appeared in the field, Gaul was invaded by the Alemanni and the Franks, but their power was broken in a three years' campaign by Julian, who made Chnodomarius, the king of the Alemanni prisoner [CHNODOMARIUS]; and not only by his martial deeds, but also by his excellent administration, which won him the hearts of the inhabitants, he excited the jealousy of Constantius. Accordingly, orders arrived in Gaul that the legions employed there should march to the defence of the East. The pretext for this command was, that Gaul being tranquil, no great army was required there, but the real motive was the fear that Julian might abuse his popularity, and assume the purple. Instead of preventing that event, the imprudent order caused it. The troops refused to march; and Julian having nevertheless brought them into motion, they suddenly proclaimed him emperor. (A. D. 360.) It is related in the life of Julian how he acted under these circumstances; his protestations of innocence were misconstrued; his ambassadors, who met with Constantius at Caesareia, were dismissed with anger, and war was declared. Constantius, with the greater part of his army, marched to the West, and the empire was on the eve of being shaken by a dreadful civil war, when the sudden death of Constantius at Mopsocrene, near Tarsus in Cilicia (3rd of November, A. D. 361), prevented that calamity, and made Julian the sole master of the empire. [JULIANUS.] By his third wife, Maxima Faustina, Constantius left one daughter, who was afterwards married to the emperor Gratian. (Amm. Marc. lib. xiv.—xxi.; Zosimus, lib. ii. iii.; Agathias, lib. iv.; Euseb. *Vita Constantin.* lib. iv.; Eutrop. lib. x. 5, &c.; Julian. *Orat.* i. ii.; Liban. *Orat.* iii.–x.; Zonar. lib. xiii.; the authorities referred to under Constantinus II. and Constans I.; Tillemont, *Histoire des Empereurs.*) [W.P.]

COIN OF CONSTANTIUS II.

CONSTA'NTIUS III., emperor of the West, A. D. 421, was born in Illyria in the latter part of the 4th century of our aera. He became early known by his military deeds, and was beloved at the court of the emperor Honorius, as well as among the people and the soldiers, for his talents and amiable yet energetic character, which were enhanced by extraordinary manly beauty. When the tyrant Constantine, after his return from Italy, was besieged in Arles by his rebellious and successful general, Gerontius, Constantius was despatched by Honorius to reduce Gaul and Spain to obedience; but the emperor refrained from sending troops over to Britain, since this country was then in a hopeless state of revolt against everything Roman. It is related under Constantine the tyrant [p. 831] how Constantius, whose first lieutenant was Ulphilas, a Goth, compelled Gerontius to raise the siege and to fly to the Pyrenees, where he perished. Constantius then continued the siege; but, although closely confined, his adversary found means to send one Edobicus or Edovinchus into Germany, for the purpose of calling the nations beyond the Rhine to his assistance. Edobicus soon returned at the head of a body of Frankish and Alemannic auxiliaries; but, instead of surprising Constantius, the latter surprised him, having suddenly left his camp, and marched to attack the barbarians, whom he and Ulphilas met with beyond the Rhône and defeated entirely. Edovicus was murdered by a friend in whose house he had taken refuge, and the murderer presented the head of Edovicus to the victor, expecting a recompense. With the virtue of an ancient Roman, Constantius refused to accept the hideous present, and ordered the murderer to be turned out of his camp straightway. Constantius hastened back to Arles, resumed the interrupted siege, and forced Constantine to surrender, whose fate is related in his life.

Constantius was rewarded for his victory by

Honorius with the consulship (A. D. 414), and was also created comes and patricius. In A. D. 414 he marched against Ataulphus, who supported the claims of the rival emperor Attalus, but was defeated and compelled to give him up to his victor in 416. [ATTALUS.] The reward of Constantius was the hand of Placidia, the sister of Honorius, who, after being a captive of the West-Gothic kings, Ataulphus (to whom she was married), Sigericus, and Wallia, since 410, was given up in 417 by Wallia, who became an ally of the Romans. Constantius afterwards induced him to cede the conquests which he had made in Spain to Honorius, and Wallia received in compensation Aquitania II. and probably also Novempopulania, or Aquitania III. From this time Toulouse became the capital of the West-Gothic kings. In 421 (8th of February), Honorius conferred upon Constantius the dignity of Augustus and the authority of a co-emperor of the West. Theodosius II., emperor of the East, having refused to recognize him as Augustus, Constantius prepared to make war against him; but, before actual hostilities had broken out, he died at Ravenna, on the 11th of September, 421, after a short reign of not quite seven months. After his accession he was more severe than he used to be, but it seems that he does not deserve reproaches for it, since he shewed that severity in restoring domestic peace to Italy and Rome, where ambitious men of all nations caused disturbances of the worst description. His children by Placidia were Flavius Placidius Valentinianus, afterwards Valentinian III., emperor, and Justa Grata Honoria, afterwards betrothed to Attila. Only gold coins of Constantius have been found; they are very rare. (Zosim. lib. v. ult. and lib. vi., the chief authority; Sozom. ix. 13—16; Oros. vii. 42, 43; Philostorg. xii. 4, 12; Theoph. pp. 66—72, ed. Paris; Prosper, *Chron.* Theodosio Aug. IV. Cons. &c.) [W. P.]

COIN OF CONSTANTIUS III.

CONSTA'NTIUS GALLUS. [CONSTANTIUS.]

CONSTA'NTIUS, a native of Gaul, was private secretary to Attila and his brother Bleda, to whom he was recommended by Aëtius. Constantius was a very rapacious man. Having been sent to the court of Theodosius II. to negotiate a lasting peace, he promised to promote the interest of the emperor if he would give him a rich woman in marriage. Theodosius offered him the hand of a daughter of Saturninus, Comes Domesticorum, who was very rich, but who had been carried off by Zeno, Praefectus Orienti. Constantius having complained about it to Attila, this king threatened to invade Greece if the emperor did not produce the woman, and as Theodosius was unable to do so, Attila availed himself of the circumstance as a pretext for making war upon the emperor. During this war (A. D. 441) he laid siege to Sirmium. The bishop of Sirmium sent a considerable quantity of gold and silver vessels belonging to his church to Constantius, requesting that he would keep them as his ransom in case the town should be taken and he fall into the hands of the victors. But Constantius kept those vessels for himself, and pledged them to a banker of the name of Sylvanus. When after the capture of Sirmium and the captivity of the bishop, Attila was informed of the robbery, he requested Theodosius to give up Sylvanus and his property, and Theodosius having refused to comply with the demand, Attila prolonged the war on that ground. Constantius was afterwards charged with high treason, and crucified by order of his master. (Priscus, in *Excerpt. de Legat.* pp. 54, 57, 69, ed. Paris.) [W. P.]

CONSTA'NTIUS, a presbyter of Lyons, who flourished towards the close of the fifth century, has been characterised by a French writer as at once the Maecenas and the Aristarchus of the literary men of that period, fostering them by his munificence and training them to excellence by his counsel. We find four letters addressed to him by his friend Sidonius Apollinaris, from the first of which we learn, that this collection of epistles was made at his suggestion and submitted to his criticism and correction.

Constantius, at the request of Patiens, bishop of Lyons, drew up a biography of Germanus, bishop of Auxerre, who died in A. D. 448. This work, entitled *Vita S. Germani Episcopi Autissiodorensis*, appears from the second dedication to have been completed about A. D. 488, and is contained in the compilations of Surius and of the Bollandists under the Saints of July. It was rendered into verse by Ericus, a Benedictine monk of Auxerre, who lived about A. D. 989, and translated into French by Arnauld d'Andilly.

Some persons have ascribed to Constantius the "Vita S. Justi Lugdunensis Episcopi," who died in A. D. 390, but there is no evidence that he was the author. This performance also will be found in Surius under September 2nd, and has been translated into French by Le Maitre de Sacy in his "Vies des Pères du Désert." [W. R.]

CONSUS, an ancient Roman divinity, whose name is derived by some from *conso*, i. e. *consulo* (Plut. *Rom.* 14; Tertull. *de Spect.* 5), while others regard it as a contraction of *conditus*. (Pseudo-Ascon. *in Cic. Verr.* ii. 10.) All we know about the nature of this divinity is limited to what may be inferred from the etymology of the name, and from the rites and ceremonies which were observed at his festival, the *Consualia*. (*Dict. of Ant. s. v.*) With regard to the former, some call him the god of secret deliberations, and others the hidden or mysterious god, that is, a god of the lower regions. The story about the introduction of his worship throws no light upon the question, since both explanations are equally in accordance with it. When after the building of Rome the Romans had no women, it is said, and when their suit to obtain them from the neighbouring tribes was rejected, Romulus spread a report, that he had found the altar of an unknown god buried under the earth. The god was called Consus, and Romulus vowed sacrifices and a festival to him, if he succeeded in the plan he devised to obtain wives for his Romans. (Plut. *l. c.*; Dionys. ii. 30, &c.) Livy (i. 9) calls the god Neptunus Equestris. Hartung (*Die Relig. d. Röm.* ii. p. 87) has pointed out reasons sufficient to shew, that Consus must be regarded as an infernal divinity; this notion is

implied in the tradition of his altar being found under the earth, and also in the fact that mules and horses, which were under the especial protection of the infernal divinities, were used in the races at the Consualia, and were treated with especial care and solemnity on that occasion. [L. S.]

COON (Κόων), a son of Antenor and brother of Iphidamas, who wounded Agamemnon, but was afterwards slain by him. He was represented on the chest of Cypselus. (Hom. *Il.* xi. 248, &c., xix. 53; Paus. v. 19. § 1.) [L. S.]

COPHEN or COPHES (Κωφήν, Κώφης), son of the satrap Artabazus [No. 4, p. 368, b.), was appointed to convey to Damascus the treasures of Dareius, when the latter marched from Babylon to meet Alexander, B. C. 333. (Arr. *Anab.* ii. 15; comp. Curt. iii. 10.) The favour with which Alexander regarded Artabazus was extended also to Cophen, whom we find mentioned among the young Asiatic nobles that were enrolled in the body of cavalry called Ἄγημα, in the re-organization of the army in B. C. 424. (Arr. *Anab.* vii. 6; comp. Polyb. v. 25, 65, xxxi. 3.) [E. E.]

COPO'NIUS, the name of a Roman family, which originally came from Tibur. The name occurs in an inscription found at Tibur.

1. T. Coponius, of Tibur, a man of distinguished merit and rank, was made a Roman citizen upon the condemnation of C. Masso, whom he accused. (Cic. *pro Balb.* 23.)

2. M. Coponius, had a celebrated law-suit respecting an inheritance with M'. Curius, B. C. 93. The cause of Coponius was pleaded by Q. Scaevola, and that of Curius by L. Crassus, in the court of the centumviri. (Cic. *de Orat.* i. 39, ii. 32, *Brut.* 52.) [Curius.]

3, 4. T. and C. Coponii, two grandsons of No. 1, are spoken of by Cicero in B. C. 56 as two young men of great acquirements. (Cic. *pro Balb.* 23, *pro Cael.* 10.) C. Coponius is probably the same as No. 6.

5. Coponius, was left in command of Carrae in the expedition of Crassus against the Parthians, B. C. 53. (Plut. *Crass.* 27.) He may also have been the same as No. 6.

6. C. Coponius, one of the praetors on the breaking out of the civil war in B. C. 49. He espoused the side of Pompey, followed him into Greece, and had the command of the Rhodian ships conjointly with C. Marcellus. (Cic. *ad Att.* viii. 12, A.; Caes. *B. C.* iii. 5, 26; Cic. *de Div.* i. 32, ii. 55.) Coponius was proscribed by the triumvirs in B. C. 43, but his wife obtained his pardon from Antony by the sacrifice of her honour. (Appian, *B. C.* iii. 40.) He is afterwards mentioned shortly before the battle of Actium as the father-in-law of Silius, and as a greatly respected member of the senate. (Vell. Pat. ii. 83.)

The following coin was probably struck by order of this Coponius. It contains on the obverse the head of Apollo, with the inscription Q. Sicinius IIIvir (that is, of the mint), and on the reverse a club with the skin of a lion upon it, and the inscription C. Coponius Pr. S. C. The reverse no doubt has reference to Hercules, whose worship prevailed at Tibur.

COPO'NIUS, a Roman sculptor, author of the fourteen statues of nations conquered by Pompey, which were placed at the entrance of the porticoes belonging to the theatre of Pompey at Rome, which gave to this entrance-hall the name of *Porticus ad Nationes.* This was built by Pompey himself, and afterwards restored by Augustus. (Plin. *H. N.* xxxvi. 4. §§ 12, 13; Suet. *Claud.* 46; Serv. *ad Virg. Aen.* viii. 720; Thiersch, *Epoch.* p. 296; Urlichs, *Beschreib. der Stadt Rom*, iii. 3, p. 59.) [L.U.]

COPREUS (Κοπρεύς), a son of Pelops and father of Periphetes. After having murdered Iphitus, he fled from Elis to Mycenae, where he was purified by Eurystheus, who employed him to inform Heracles of the labours he had to perform. (Hom. *Il.* xv. 639; Apollod. i. 5. § 1.) Euripides in his "Heracleidae" makes him the herald of Eurystheus. [L. S.]

CORAX (Κόραξ), a Sicilian, who, after the expulsion of Thrasybulus from Syracuse (B. C. 467), by his oratorical powers acquired so much influence over the citizens, that for a considerable time he was the leading man in the commonwealth. The great increase of litigation consequent on the confusion produced by the expulsion of the tyrants and the claims of those whom they had deprived of their property, gave a new impulse to the practice of forensic eloquence. Corax applied himself to the study of its principles, opened a school of rhetoric, and wrote a treatise (entitled Τέχνη) embodying such rules of the art as he had discovered. He is commonly mentioned, with his pupil Tisias, as the founder of the art of rhetoric; he was at any rate the earliest writer on the subject. His work has entirely perished. It has been conjectured (by Garnier, *Mem. de l'Institut. de France, Classe d'Histoire*, vol. ii. p. 44, &c., and others), though upon very slight and insufficient grounds, that the treatise entitled *Rhetorica ad Alexandrum*, found amongst the works of Aristotle, is the supposed lost work of Corax. (Cic. *Brut.* 12, *de Orat.* i. 20, iii. 21; Aristot. *Rhet.* ii. 24; Quintil. iii. 1; Mongitor, *Bibl. Sicul.* i. p. 146, &c., ii. p. 267, &c.; Westermann, *Gesch. der Griech. Beredtsamkeit*, i. § 27, note 5, &c., § 68, notes 8, 27.) [C. P. M.]

CORBIS and ORSUA, two Spanish chiefs, and cousins-german, fought in the presence of Scipio at New Carthage in Spain, B. C. 206, for the sovereignty of the town of Ibis. (Liv. xxviii. 21; Val. Max. ix. 11, extern. 1.)

CO'RBULO, CN. DOMI'TIUS, a son of Vestilia, who was married first to Herdonius, afterwards to Pomponius, and at last to Orfitus. He was accordingly a brother of Caesonia, the wife of Caligula. He was invested with the praetorship as early as the reign of Tiberius, and after the expiration of this office was commissioned by Tiberius and afterwards by Caligula to superintend the improvement of the high-roads in Italy, which the carelessness of the magistrates had allowed to fall into decay. While engaged upon this undertaking he committed acts of cruelty and extortion, probably in compliance with commands which he received from Caligula, who rewarded his proceedings with the honour of consul suffectus in A. D. 39. In the reign of Claudius, however, he was taken to account for these proceedings, and those who had been injured by him were indemnified as far

as was possible. In 47, however, Corbulo obtained the command of an army in Germany, and fought with great success against the Chauci under their leader Gennascus. He maintained excellent discipline among his troops, and acted with great caution and courage. His success excited either the fear or jealousy of Claudius, for he was commanded to lead his army back to the western banks of the Rhine. Corbulo obeyed, though with reluctance, as his career was thus checked without any necessity; but to prevent his soldiers from becoming demoralized by inactivity, he made them dig a canal between the Meuse and the Rhine, of 23,000 paces in length, in order to prevent the inundation of the country by the tide of the sea. In 54, shortly after the accession of Nero, Corbulo was entrusted with the supreme command against the Parthians, whose king, Vologeses, had invaded Armenia and expelled its king, Rhadamistus, who was under the protection of the Romans. But as Vologeses was engaged in quelling an insurrection of his own son, Vardanes, he withdrew his troops from Armenia, and gave the most distinguished members of the family of the Arsacidae as hostages to the Romans. But, a few years later, A. D. 58, the war broke out afresh, and Corbulo fought with great success against Tiridates, the brother of Vologeses, who now claimed the throne of Armenia. Corbulo took the towns of Artaxata and Tigranocerta, and secured the throne to Tigranes, to whom Nero had given the kingdom of Armenia. In 63, Vologeses and Tiridates renewed the war; and, as Corbulo had to protect Syria, Caesennius Paetus was sent into Armenia; but he conducted the war with so much inability and want of success, that Corbulo was in the end glad to see Vologeses willing to conclude a treaty by which both the Romans and Parthians were obliged to evacuate Armenia. But Tiridates soon after took possession of Armenia, and then sent an insulting letter to Rome, requesting Nero's sanction to his title of king of Armenia. This conduct occasioned a renewal of the war, and Corbulo marched with a strong army into Armenia. But the Parthians had become tired of incessant warfare: they sued for peace, and Tiridates condescended to lay down his crown before a statue of Nero, in order to receive it back at Rome from the hands of the emperor himself. Corbulo sent Annius, his son-in-law, to accompany Tiridates to Rome, in order to attest his own fidelity to the emperor.

Corbulo was one of the greatest generals of the time, and amid the universal hatred which Nero had drawn upon himself, Corbulo remained faithful to him. His power and influence with the army were very great, and if he had placed himself at the head of an insurrection, he would have been sure of obtaining the imperial dignity. But he seems never to have entertained such a thought: the reward he earned for his fidelity was—death. For, in A. D. 67, when Nero was in Greece, he invited Corbulo to come to him. As soon as the latter landed at Cenchreae, Nero gave orders for his execution. When Corbulo was informed of his fate, he plunged his sword into his breast, exclaiming, "Well deserved!" (Plin. *H. N.* ii. 70, vi. 8, 13, vii. 5; Tac. *Ann.* iii. 31, ix. 18, &c., xiii. 6, &c., 34, &c., xiv. 23, &c., xv. 1, &c., 26, &c., *Hist.* ii. 76; Dion Cass. lix. 15, lx. 30, lxii. 19, &c., lxiii. 17; Frontin. *Strateg.* iv. 2, 7, ii. 9, iv. 1.) [L. S.]

CORDACA (Κορδάκα), a surname of Artemis in Elis, derived from an indecent dance called κόρδαξ, which the companions of Pelops are said to have performed in honour of the goddess after a victory which they had won. (Paus. vi. 22. § 1.) [L. S.]

CORDUS, AE'LIUS, or JUNIUS CORDUS, apparently different designations of the same individual—an historian perpetually quoted by Capitolinus in his biographies of Albinus, the Maximins, the Gordians, and Maximus with Balbinus. He appears to have been an accurate chronicler of trivial facts. (Capit. *Albin.* c. 11.) [W. R.]

CORDUS, CAE'SIUS, governor of Crete, with the title of proconsul, in the reign of Tiberius, was accused by Ancharius Priscus of extortion in his province. The accusation was supported by the inhabitants of Cyrene, which was included in the province of Crete, and Cordus was condemned. (Tac. *Ann.* iii. 38, 70.)

CORDUS, CREMU'TIUS, a Roman historian, who, after having lived long and blamelessly, was impeached by two of his own clients before Tiberius of having praised Brutus and denominated Cassius "the last of the Romans"—"crimine," says Tacitus, "novo ac tunc primum audito." His real offence, however, was the freedom of speech in which he had indulged against Sejanus, for the work in which the objectionable passages occurred had been published for many years, and had been read with approbation by Augustus himself. Perceiving from the relentless aspect of the emperor that there was no room for hope, Cordus delivered an apology, the substance of which has been preserved or fabricated by Tacitus, appealing to the impunity enjoyed under similar circumstances by all preceding annalists, and then quitting the senate-house retired to his own mansion, where he starved himself to death. (A. D. 25.) The subservient fathers ordained that his works should be burned by the aediles in the city, and by the public authorities wherever elsewhere found, but copies were so much the more eagerly treasured in concealment by his daughter Marcia and by his friends, who afterwards gave them again to the world with the full permission of Caligula. A few scanty fragments are contained in the seventh of the *Suasoriae* of Seneca.

(Tac. *Ann.* iv. 34, 35; Sueton. *Octav.* 35, *Tib.* 61, *Calig.* 16; Senec. *Suasor.* vii., and especially his *Consolatio* addressed to Marcia, the daughter of Cremutius Cordus, cc. 1 and 22; Dion Cass. lvii. 24.) [W. R.]

CORDUS, JUNIUS. [CORDUS, AELIUS.]

CORDUS, MUCIUS. This surname was borne by some of the Scaevolae [SCAEVOLAE], and occurs on the annexed coin of the Mucia gens. The obverse represents two heads, the one crowned with laurel and the other with a helmet, which would appear from the letters on each side to represent Honos and Virtus: the letters KALENI underneath refer to some members of the Fufia gens. [CALENUS.] On the reverse two women are standing, the one on the left representing Italia and the one on the right Roma, the former holding a cornucopia in her hand, and the latter with a sceptre in her hand and her foot on a globe: beneath is CORDI. Who the Calenus and Cordus are, mentioned on the coin, is quite uncertain. The figures of Italia and Roma would seem to refer to the times when harmony was established betweeu

Rome and the people of Italy after the Social war. (Eckhel, v. pp. 220, 256.)

CORE (Κόρη), the maiden, a name by which Persephone is often called. [PERSEPHONE.] [L. S.]

CORE, of Corinth, mentioned among the mythic stories of the invention of sculpture. (Plin. *H. N.* xxxv. 43; Athenag. *Legat. pro Christ.* c. 17.) [L.U.]

L. CORFI'DIUS, a Roman knight, whom Cicero mentioned in his oration for Ligarius, B. C. 46, as one of the distinguished men who were interceding with Caesar on behalf of Ligarius; but after the oration was published, Cicero was reminded that he had made a mistake in mentioning the name of Corfidius, as the latter had died before the speech was delivered. (Cic. *pro Ligar.* 11, *ad Att.* xiii. 44.) It is probably this Corfidius of whose return to life an amusing tale is related by Pliny on the authority of Varro. (*H. N.* vii. 52.)

CORINNA (Κόριννα), a Greek poetess, a native of Tanagra in Boeotia. According to some accounts (Eudocia, p. 270; Welcker, in Creuzer's *Meletem*, ii. pp. 10–17), she was the daughter of Achelodorus and Procratia. On account of her long residence in Thebes, she was sometimes called a Theban. She flourished about the beginning of the fifth century B. C., and was a contemporary of Pindar, whom she is said to have instructed (Plut. *de Glor. Athen.* iv. p. 348, a.), and with whom she strove for a prize at the public games at Thebes. According to Aelian (*V. H.* xiii. 25), she gained the victory over him five times. Pausanias (ix. 22. § 3) does not speak of more than one victory, and mentions a picture which he saw at Tanagra, in which she was represented binding her hair with a fillet in token of her victory, which he attributes as much to her beauty and to the circumstance that she wrote in the Aeolic dialect, as to her poetical talents. At a later period, when Pindar's fame was more securely established, she blamed her contemporary, Myrtis, for entering into a similar contest with him. (Apollon. Dyscol. in Wolf, *Corinnae Carm.* p. 56, &c.) The Aeolic dialect employed by Corinna had many Boeotian peculiarities. (Eustath. *ad Od.* vol. i. p. 376. 10, *ad Il.* vol. ii. p. 364. 22, ed. Lips.; Wolf, *l. c.*) She appears to have intended her poems chiefly for Boeotian ears; hence the numerous local references connected with Boeotia to be found in them. (Paus. ix. 20. § 1; Steph. Byz. *s. v.* Θέσπεια; Eustath. *ad Il.* vol. i. p. 215. 2. ed. Lips.; Schol. *ad Apoll. Rhod.* ii. 1177.) They were collected in five books, and were chiefly of a lyrical kind, comprising choral songs, lyrical nomes, parthenia, epigrams, and erotic and heroic poems. The last, however, seem to have been written in a lyrical form. Among them we find mentioned one entitled *Iolaus*, and one *the Seven against Thebes*. Only a few unimportant fragments have been preserved.

Statues were erected to Corinna in different parts of Greece, and she was ranked as the first and most distinguished of the nine lyrical Muses. She was surnamed Μυία (the Fly). We have mention of a younger Corinna of Thebes, also surnamed Myia, who is probably the same with the contemporary of Pindar. And so also is probably a Myia or Corinna of Thespiae who is mentioned (Suidas, *s. v.* Κόριννα). The fragments that are left may be found in Ch. Wolf's *Poët. octo Fragm. et Elog.* Hamburg, 1734, and in A. Schneider's *Poët. Graec. Fragm.* Giessen, 1802. [C. P. M.]

CORINNUS (Κόρίννος), was, according to Suidas (*s. v.*), an epic poet, a native of Ilium, who lived before Homer, in the time of the Trojan war, and wrote an Iliad, from which Homer borrowed the argument of his poem. He also, according to the same authority, sang the war of Dardanus with the Paphlagonians. He is likewise said to have been a pupil of Palamedes, and to have written in the Doric characters invented by the latter. (Suidas, *s. v.*; Eudocia, p. 271; Fabric. *Bibl. Graec.* i. 16.) [C. P. M.]

CORINTHUS (Κόρινθος), according to the local tradition of Corinth, a son of Zeus and the founder of the town of Corinth. (Paus. ii. 1. § 1; Schol. *ad Pind. Nem.* vii. 155.) There are two other mythical beings of this name. (Paus. ii. 3. § 8; Apollod. iii. 16. § 2.) [L. S.]

CORIOLA'NUS, C., or more properly, CN. MA'RCIUS, the hero of one of the most beautiful of the early Roman legends, was said to have been the son of a descendant of king Ancus Marcius. His mother's name, according to the best authorities, was Veturia (Plutarch calls her Volumnia). He lost his father while yet a child, and under the training of his mother, whom he loved exceedingly, grew up to be a brave and valiant man; but he was likewise noted for his imperious and proud temper. He was said to have fought in the battle by the lake Regillus, and to have won a civic crown in it. To explain his surname, Coriolanus, the legend told how in a war with the Volscians their capital, Corioli, was attacked by the Romans. When the enemy made a sally, Marcius at the head of a few brave men drove them back, and then, single-handed (for his followers could not support him), drove the Volscians before him to the other side of the town. So in memory of his prowess the surname Coriolanus was given him. But his haughty bearing towards the commons excited their fear and dislike, and when he was a candidate for the consulship, they refused to elect him. After this, when there was a famine in the city, and a Greek prince sent corn from Sicily, Coriolanus advised that it should not be distributed to the commons, unless they gave up their tribunes. For this he was impeached and condemned to exile. He now took refuge among the Volscians, and promised to assist them in war against the Romans. Attius Tullius, the king of the Volscians, found a pretext for a quarrel, and war was declared. Coriolanus was appointed general of the Volscian army. He took many towns, and advanced plundering and burning the property of the commons, but sparing that of the patricians, till he came to the *fossa Cluilia*, or Cluilian dyke. Here he encamped, and the Romans in alarm (for they could not raise an army) sent as deputies to him five consulars, offering to restore him to his rights. But he refused to make peace unless the Romans would restore to the Volscians all the lands they had taken from them, and receive all the people as citizens. To these terms the deputies could not

agree. After this the Romans sent the ten chief men of the Senate, and then all the priests and augurs. But Coriolanus would not listen to them. Then, at the suggestion of Valeria, the noblest matrons of Rome, headed by Veturia, and Volumnia, the wife of Coriolanus, with his two little children, came to his tent. His mother's reproaches, and the tears of his wife, and the other matrons bent his purpose. He led back his army, and lived in exile among the Volscians till his death. On the spot where he yielded to his mother's words, a temple was dedicated to Fortuna Muliebris, and Valeria was the first priestess.

Such is the substance of the legend. The date assigned to it in the annals is B. C. 490. Its inconsistency with the traces of real history which have come down to us have been pointed out by Niebuhr, who has also shewn that if his banishment be placed some twenty years later, and his attack on the Romans about ten years after that, the groundwork of the story is reconcileable with history. The account of his condemnation is not applicable to the state of things earlier than B. C. 470, about which time a famine happened, while Hiero was tyrant of Syracuse, and might have been induced by his hostility to the Etruscans to send corn to the Romans. Moreover, in B. C. 458, the Volscians obtained from the Romans the very terms which were proposed by Coriolanus. "The list of his conquests is only that of a portion of those made by the Volscians transferred to a Roman whose glory was flattering to national vanity." The circumstance that the story has been referred to a wrong date Niebuhr considers to have arisen from its being mixed up with the foundation of the temple to Fortuna Muliebris. The name Coriolanus may have been derived from his settling in the town of Corioli after his banishment. Whether he had any share in bringing about the peace of 458, Niebuhr considers doubtful. (Plut. *Coriolanus;* Liv. ii. 34—40; Dionys. vii. 20—viii. 59; Niebuhr, vol. ii. pp. 94—107, 234—260). [C. P. M.]

CORIPPUS, FLA'VIUS CRESCO'NIUS. In the year 1581 a work issued from the press of Plantin at Antwerp, edited by Michael Ruiz, a Spaniard, and bearing the title *Corippi Africani Grammatici fragmentum carminis in laudem imperatoris Justini Minoris; Carmen panegyricum in laudem Anastasii quaestoris et magistri; de laudibus Justini Augusti Minoris heroico carmine libri IV.* The two former, of which the first is imperfect, are extremely short, and in reality are merely the preface and epistle dedicatory of the third, which extends to nearly 1600 hexameter lines, and is a formal panegyric, conceived in all the hyperbolical extravagance of the Byzantine school, in honour of the younger Justin, who swayed the empire of the East from A. D. 565 to 578. Ruiz asserts, that these pieces were faithfully copied from a MS. more than 700 years old; but of this document he gives no description; he does not state how it had come into his possession, nor where it was deposited; it has never been found; and no other being known to exist, the text depends upon the editio princeps alone.

Corippus, in the preface above mentioned, refers to a poem which he had previously composed upon the African wars.

Quid Libycas gentes, quid Syrtica proelia dicam
Jam libris completa meis?

Now, Johannes Cuspianus "De Caesaribus et Imperatoribus" declares, that he saw in the royal library at Buda a poem in eight books entitled *Johannis* by *Flavius Cresconius Corippus*, the subject of which was the war carried on against the Africans by Johannes Patricius, and he quotes the first five lines beginning

Signa, duces gentesque feras, Martisque ruinas.

Moreover, we can prove from history that Cuspianus was at Buda between the years 1510 and 1515. Secondly, it is known that as late as 1532 a MS. "De Bellis Libycis" was preserved in the monastery of the Monte Casino, bearing the name of Cresconius, the first word being "Victoris." This does not correspond, it will be observed, with the commencement given by Cuspianus; but the difference, as we shall soon see, is only apparent. Both of the above MSS. have disappeared and left no trace behind them. Lastly, in the Vallicellan library at Rome is a MS. of the tenth century, containing a collection of ancient canons, to which the transcriber has prefixed the following note: "Concordia Canonum a Cresconio Africano episcopo digesta sub capitulis trecentis: iste nimirum Cresconius bella et victorias, quas Johannes Patricius apud Africam de Saracenis gessit, hexametris versibus descripsit," &c. From this it was inferred by many scholars, that Cresconius must have flourished towards the end of the seventh century, since we learn from Cedrenus that, in 697, the Arabians overran Africa, and were expelled by a certain Johannes Patricius despatched thither by the emperor Leontius; hence also Corippus and Cresconius were generally distinguished from each other, the former being supposed to be the author of the panegyric upon Justin, the latter of the Concordia Canonum and the poem "de Bellis Libycis." Various other conjectures were formed and combinations imagined which are now not worth discussing, since a great portion of the doubt and difficulty was removed by Mazuchelli in 1814, who discovered the long-lost *Johannis* in the library of the Marquis of Trivulzi at Milan, where it had been overlooked in consequence of having been inserted in the catalogue as the production of a Johannes de Aretio, who lived towards the close of the 14th century, and who appears to have transcribed it into the same volume with his own barbarous effusions. The Praefatio to this Johannis begins

Victoris, proceres, praesumsi dicere lauros,

while the first lines of the poem itself are the same with those quoted by Cuspianus, thus establishing the identity of the piece with that contained in the MSS. of Buda and Monte Casino, and enabling us to determine the full name of the author as given at the head of this article. The theme is a war carried on in Africa against the Moors and Vandals during the reign of Justinian, about the year 550, by a proconsul or magister militiae named Johannes, who is the hero of the lay. The campaign in question is noticed by Procopius (*B. V.* ii. 28, *B. G.* iv. 17) and Paulus Diaconus. (*De Gestis Longobard.* i. 25.) Of Johannes we know nothing except what we are told by Procopius and by the poet himself. He was the brother of Pappus; had served along with him on two previous occasions in Africa, under Belisarius in 533, and under Germanus in 537; his father was

named Evantus; his wife was the daughter of a king; his son was called Peter; he had been employed in the East against the Persians, and had been recalled from thence to head an expedition against the rebellious Moors. (Procop. *ll. cc.* and *B. G.* iv. 34; Johan. i. 197, 380, vii. 576.)

Although the designation and age of Corippus are thus satisfactorily ascertained, and the author of the Johannis is proved to be the same person with the panegyrist of Justinian's nephew, we have no means of deciding with equal certainty whether he is to be identified with the African bishop Cresconius who compiled a *Canonum Breviarium* and a *Concordia Canonum*, the former being a sort of index or table of contents to the latter, which comprises an extensive and important collection of laws of the Church, arranged not chronologically according to the date of the several councils, but systematically according to the nature of the subjects, and distributed under three hundred titles. Saxe and most writers upon the history of ecclesiastical literature place the prelate in the reign of Tiberius III. as low as A. D. 698, this epoch being assigned to him on the double supposition that he was the composer of the Libyan War and that this was the Libyan War of Leontius; but the latter hypothesis has now been proved to be false. The epithets *Africani* and *Grammatici* —attached, as we have already seen, to the name of Corippus in the editio princeps of the panegyric, the former pointing out his country, which is clearly indicated by several expressions in the work itself, the latter a complimentary designation equivalent at that period to "learned,"—convey the sum total of the information we possess concerning his personal history.

With regard to his merits, the epigrammatic censure of Baillet, that he was a great flatterer and a little poet, is perhaps not absolutely unjust; but if we view him in relation to the state of literature in the age when he flourished, and compare him with his contemporaries, we may feel inclined to entertain some respect for his talents. He was evidently well read in Virgil, Lucan, and Claudian; the last two especially seem to have been his models; and hence, while his language is wonderfully pure, we have a constant display of rhetorical declamation and a most ambitious straining after splendour of diction. Nor is the perusal of his verses unattended with profit, inasmuch as he frequently sheds light upon a period of history for which our authorities are singularly imperfect and obscure, and frequently illustrates with great life and vigour, the manners of the Byzantine court. In proof of this, we need only turn to the 45th chapter of Gibbon, where the striking description of Justin's elevation, and the complicated ceremonies which attended his coronation, is merely a translation "into simple and concise prose" from the first two books of Corippus. The text, as might be anticipated from the circumstance that each poem depends upon a single MS., that one of these has never been collated or even seen by any modern scholar, and that the other was transcribed at a late period by a most ignorant copyist,—is miserably defective; nor can we form any reasonable expectation of its being materially improved.

The Editio Princeps of the Panegyric is generally marked by bibliographers as having been printed by Plantin, at Antwerp, in 1581; but Funccius (*De inerti ac decrepit. L. L. Senectute*, p. 247) speaks as if Ruiz had previously published an edition at Madrid in 1579; to this, or these, succeeded the edition of Thomas Dempster, 8vo., Paris, 1610; of Rivinus, 8vo., Leipzig, 1663; of Ritterhusius, 4to., Altdorf, 1664; of Goetzius, 8vo., Altdorf, 1743; and of Foggini, 4to. Rome, 1777, which completes the list.

The Johannis, discovered as described above, was first printed at Milan, 4to., 1820, with the notes of Mazuchelli.

Both works will be found in the best form in the new Corpus Scriptorum Historiae Byzantinae at present in the course of publication at Bonn.

The *Canonum Breviarium* and the *Concordia Canonum* are printed entire in the first volume of the Bibliotheca Juris Canonici published by Voellus and Justellus at Paris, fol. 1661.

The *Breviarium* was first published at Paris by Pithou in 1588, 8vo., and is contained in the *Bibliotheca Patrum Lugdun.* vol. ix. [W. R.]

CORISCUS (Κόρισκος), is mentioned, with Erastus, as a disciple of Plato, by Diogenes (iii. 31, s. 46), who also states, that Plato wrote a letter to Erastus and Coriscus. (iii. 36, s. 61.) They were both natives of Scepsis in the Troas. (Diog. *l. c.*; Strab. xiii. p. 608.) [P. S.]

CORNE'LIA. 1. One of the noble women at Rome, who was said to have been guilty of poisoning the leading men of the state in B. C. 331, the first instance in which this crime is mentioned in Roman history. The aediles were informed by a slave-girl of the guilt of Cornelia and other Roman matrons, and in consequence of her information they detected Cornelia and her accomplices in the act of preparing certain drugs over a fire, which they were compelled by the magistrates to drink, and thus perished. (Liv. viii. 18; comp. Val. Max. ii. 5. § 3; August. *de Civ. Dei*, iii. 17; *Dict. of Ant. s. v. Veneficium.*)

Family of the Cinnae.

2. Daughter of L. Cinna, one of the great leaders of the Marian party, was married to C. Caesar, afterwards dictator. Caesar married her in B. C. 83, when he was only seventeen years of age; and when Sulla commanded him to put her away, he refused to do so, and chose rather to be deprived of her fortune and to be proscribed himself. Cornelia bore him his daughter Julia, and died before his quaestorship. Caesar delivered an oration in praise of her from the Rostra, when he was quaestor. (Plut. *Caes.* 1, 5; Suet. *Caes.* 1, 5, 6; Vell. Pat. ii. 41.)

3. Sister of the preceding, was married to Cn. Domitius Ahenobarbus, who was proscribed by Sulla in B. C. 82, and killed in Africa, whither he had fled. [AHENOBARBUS, No. 6.]

Family of the Scipiones.

4. The elder daughter of P. Scipio Africanus the elder, was married in her father's life-time to P. Scipio Nasica. (Liv. xxxviii. 57; Polyb. xxxii. 13.)

5. The younger daughter of P. Scipio Africanus the elder, was married to Ti. Sempronius Gracchus, censor B. C. 169, and was by him the mother of the two tribunes Tiberius and Caius. Gracchus espoused the popular party in the commonwealth, and was consequently not on good terms with Scipio, and it was not till after the death of the latter, according to most accounts, that Gracchus

married his daughter. According to other statements, however, Cornelia was married to Gracchus in the life-time of her father, and Scipio is said to have given her to Gracchus, because the latter interfered to save his brother L. Scipio from being dragged to prison. (Plut. *Ti. Gracch.* 1; Liv. xxxviii. 57.) Cornelia was left a widow with a young family of twelve children, and devoted herself entirely to their education, rejecting all offers of a second marriage, and adhering to her resolution even when tempted by Ptolemy, who offered to share his crown and bed with her. Of her numerous family three only survived their childhood,—a daughter, who was married to Scipio Africanus the Younger, and her two sons Tiberius and Caius. Cornelia had inherited from her father a love of literature, and united in her person the severe virtues of the old Roman matron with the superior knowledge, refinement, and civilization which then began to prevail in the higher classes at Rome. She was well acquainted with Greek literature, and spoke her own language with that purity and elegance which pre-eminently characterises well educated women in every country. Her letters, which were extant in the time of Cicero, were models of composition, and it was doubtless mainly owing to her judicious training that her sons became in after-life such distinguished orators and statesmen. (Comp. Cic. *Brut.* 58.) As the daughter of the conqueror of Hannibal, the mother of the Gracchi, and the mother-in-law of the taker of Carthage and Numantia, Cornelia occupies a prouder position than any other woman in Roman history. She was almost idolized by the people, and exercised an important influence over her two sons, whose greatness she lived to see,—and also their death. It was related by some writers that Ti. Gracchus was urged on to propose his laws by the reproaches of his mother, who upbraided him with her being called the mother-in-law of Scipio and not the mother of the Gracchi; but though she was doubtless privy to all the plans of her son, and probably urged him to persevere in his course, his lofty soul needed not such inducements as these to undertake what he considered necessary for the salvation of the state. Such respect was paid to her by her son Caius, that he dropped a law upon her intercession which was directed against M. Octavius, who had been a colleague of Tiberius in his tribunate. But great as she was, she did not escape the foul aspersions of calumny and slander. Some attributed to her, with the assistance of her daughter, the death of her son-in-law, Scipio Africanus the Younger (Appian, *B. C.* i. 20); but this charge is probably nothing but the base invention of party malice. She bore the death of her sons with magnanimity, and said in reference to the consecrated places where they had lost their lives, that they were sepulchres worthy of them. On the murder of Caius, she retired to Misenum, where she spent the remainder of her life. Here she exercised unbounded hospitality; she was constantly surrounded by Greeks and men of letters; and the various kings in alliance with the Romans were accustomed to send her presents, and receive the like from her in return. Thus she reached a good old age, honoured and respected by all, and the Roman people erected a statue to her, with the inscription, CORNELIA, MOTHER OF THE GRACCHI. (Plut. *Ti. Gracch.* 1, 8, *C. Gracch.* 4, 19; Oros. v. 12; Vell. Pat. ii. 7.)

6. Daughter of P. Cornelius Scipio (also called Q. Caecilius Metellus Scipio, on account of his adoption by Q. Metellus), consul in B. C. 52, was first married to P. Crassus, the son of the triumvir, who perished, in B. C. 53, with his father, in the expedition against the Parthians. In the next year she married Pompey the Great. This marriage was not merely a political one; for Pompey seems to have been captivated by her. She was still young, possessed of extraordinary beauty, and distinguished for her knowledge of literature, music, geometry, and philosophy. In B. C. 49, Pompey sent her, when he abandoned Italy, with his youngest son Sextus to Lesbos, where she received her husband upon his flight after the battle of Pharsalia. She accompanied him to the Egyptian coast, saw him murdered, and fled first to Cyprus and afterwards to Cyrene. But, pardoned by Caesar, she soon afterwards returned to Rome, and received from him the ashes of her husband, which she preserved on his Alban estate. (Plut. *Pomp.* 55, 66, 74, 76, 78—80; Appian, *B. C.* ii. 83; Dion Cass. xl. 51, xlii. 5; Vell. Pat. ii. 53; Lucan, iii. 23, v. 725, viii. 40, &c.)

Family of the Sullae.

7. Sister of the dictator Sulla, was married to Nonius, and her son is mentioned as grown up in B. C. 88. (Plut. *Sull.* 10.)

8. Daughter of the dictator Sulla, was married to Q. Pompeius Rufus, who was murdered by the Marian party, in B. C. 88, at the instigation of the tribune Sulpicius. (Liv. *Epit.* 77; Vell. Pat. ii. 18; Plut. *Sull.* 8.)

9. Another daughter of the dictator Sulla, was married first to C. Memmius, and afterwards to T. Annius Milo. She is better known by the name of Fausta. [FAUSTA.]

CORNE'LIA ORESTILLA. [ORESTILLA.]

CORNE'LIA PAULLA. [PAULLA.]

CORNE'LIA GENS, patrician and plebeian, was one of the most distinguished Roman gentes, and produced a greater number of illustrious men than any other house at Rome. All its great families belonged to the patrician order. The names of the patrician families are:—ARVINA, BLASIO, CETHEGUS, CINNA, COSSUS, DOLABELLA, LENTULUS (with the agnomens *Caudinus*, *Clodianus*, *Crus*, *Gaetulicus*, *Lupus*, *Maluginensis*, *Marcellinus*, *Niger*, *Rufinus*, *Scipio*, *Spinther*, *Sura*), MALUGINENSIS, MAMMULA, MERENDA, MERULA, RUFINUS, SCAPULA, SCIPIO (with the agnomens *Africanus*, *Asiaticus*, *Asina*, *Barbatus*, *Calvus*, *Hispallus*, *Nasica*, *Serapio*), SISENNA, and SULLA (with the agnomen *Felix*). The names of the plebeian families are BALBUS and GALLUS, and we also find various cognomens, as *Chrysogonus*, *Culleolus*, *Phagita*, &c., given to freedmen of this gens. There are also several plebeians mentioned without any surname: of these an account is given under CORNELIUS. The following cognomens occur on coins of this gens:—*Balbus*, *Blasio*, *Cethegus*, *Cinna*, *Lentulus*, *Scipio*, *Sisenna*, *Sulla*. Under the empire the number of cognomens increased considerably; of these an alphabetical list is given under Cornelius.

CORNELIA'NUS, a Roman rhetorician, who seems to have lived in the reign of M. Aurelius and Verus, and was secretary to the emperor M. Aurelius. The grammarian Phrynichus, who de-

dicated to Cornelianus his "Ecloge," speaks of him in terms of high praise, and describes him as worthy of the age of Demosthenes. (Comp. Phrynich. *s. v. βασίλισσα*, p. 225, *s. v. τὰ πρόσωπα*, p. 379, ed. Lobeck.) Fronto (*Epist. ad Amic.* i. 4, p. 187 and p. 237) mentions a rhetorician of the name of Sulpicius Cornelianus; but whether he is the same as the friend of Phrynichus, as Mai supposes, is uncertain, though there is nothing to oppose the supposition. [L. S.]

CORNE'LIUS. Many plebeians of this name frequently occur towards the end of the republic without any cognomen. [CORNELIA GENS.] Their great number is no doubt owing to the fact mentioned by Appian (*B. C.* i. 100), that the dictator Sulla bestowed the Roman franchise upon 10,000 slaves, and called them after his own name, "Cornelii," that he might always have a large number among the people to support him. Of these the most important are:—

1. CORNELIUS, a secretary (*scriba*) in Sulla's dictatorship, lived to become city quaestor in the dictatorship of Caesar. (Sall. *Hist.* in *Or. Lep.*; Cic. *de Off.* ii. 8.)

2. CORNELIUS PHAGITA, the commander of a company of soldiers, into whose hands Caesar fell when he was proscribed by Sulla in B. C. 82. It was with difficulty that Cornelius allowed him to escape even after receiving a bribe of two talents, but Caesar never punished him when he afterwards obtained supreme power. (Suet. *Caes.* 74; Plut. *Caes.* 1.

3. C. CORNELIUS, tribune of the plebs, B.C. 67, whom Cicero defended. See below.

4. C. CORNELIUS, a Roman knight, and one of Catiline's crew, undertook, in conjunction with L. Vargunteius to murder Cicero in B.C. 63, but their plan was frustrated by information conveyed to Cicero through Curius and Fulvia. When accused subsequently, he could obtain no one to defend him; but he escaped punishment probably on account of the information he gave respecting the conspiracy. When P. Sulla was accused in B.C. 62 of participation in the conspiracy, Cornelius caused his son to come forward as a witness against him. (Sal. *Cat.* 17, 28; Cic. *pro Sull.* 2, 6, 18.)

5. P. CORNELIUS, tribune of the plebs, B.C. 51. (Cic. *ad Fam.* viii. 8.)

6. CORNELIUS, a centurion in the army of young Octavianus, was at the head of the embassy sent to Rome in B. C. 43, to demand in the name of the army the consulship for their general. When the senate hesitated to comply with their demands, Cornelius threw back his cloak, and pointing to the hilt of his sword, exclaimed, "This shall make him consul, if you won't." (Suet. *Aug.* 26.)

C. CORNE'LIUS, of a plebeian branch of the Cornelia gens, was quaestor of Pompey the Great. In the year B. C. 67, he was tribune of the plebs, and proposed a law in the senate to prevent the lending of money to foreign ambassadors at Rome. The proposition was not carried, since many of the senators derived profit from the practice, which had led to shameful abuses by the bribery and extortions which it covered. He then proposed that no person should be released from the obligations of a law except by the populus. The senate had of late exercised a power, analogous to that of the British Parliament in passing private acts, which exempt individuals in certain cases from the general provisions of the law. This power the senate was unwilling to be deprived of, and the tribune Servilius Globulus, a colleague of Cornelius, was persuaded to interpose, and prohibit the reading of the rogation by the clerk. Cornelius thereupon read it himself, and a tumult followed. Cornelius took no part in the riot, and evinced his moderation by being content with a law, which made the presence of 200 senators requisite to the validity of a dispensing senatusconsultum. When his year of office was ended, he was accused of majestas by P. Cominius, for reading the rogation in defiance of the intercession of Globulus; the accusation was dropped this year, but renewed in B. C. 65. Cornelius was ably defended by Cicero (part of whose speech is extant), and was acquitted by a majority of votes. [COMINIUS, Nos. 5 and 6.]

In his tribuneship, he was the successful proposer of a law, of which the importance can scarcely be over-rated. In order to check the partiality of occasional edicts, it was enacted by the lex Cornelia "ut praetores ex edictis suis perpetuis jus dicerent." (*Dict. of Ant. s. v. Edictum.*)

Cornelius was a man of blameless private life, and, in his public character, though he was accused of factiousness by the nobles, seems to have advocated useful measures. (Asconius, *in Cic. pro Cornel.*; Dion Cass. xxxvi. 21, 23; Drumann's *Gesch. Roms*, ii. p. 613.) [J. T. G.]

CORNE'LIUS, succeeded Fabianus as bishop of Rome on the 4th of June, A. D. 251. He is chiefly remarkable on account of the controversy which he maintained with Novatianus in regard to the readmission of the *Lapsi*, that is, Christians who after baptism, influenced by the terrors of persecution, had openly fallen away from the faith. Cornelius was disposed to be lenient towards the renegades upon receiving full evidence of their contrition, while Novatianus denied the power of the church to grant forgiveness under such circumstances and restore the culprits to her communion. The result of the dispute was, that, upon the election of Cornelius, Novatianus refused to acknowledge the authority of his opponent, who summoned a council, by which his own opinions were fully confirmed. Upon this the religious warfare raged more fiercely than ever; Novatianus was irregularly chosen bishop by some of his own partizans, and thus arose the schism of the Novatians. [NOVATIANUS.] Cornelius, however, enjoyed his dignity for but a very brief period. He was banished to Civita Vecchia by the emperor Gallus, in A. D. 252, where he soon after died, or, according to some accounts, suffered martyrdom. He is known to have written several Epistles, two of which addressed to Cyprian will be found in the works of that prelate, and in Coustant's "Epistolae Pontificum," p. 125, while a fragment of a third is preserved in the ecclesiastical history of Eusebius. (vi. 43.) [CYPRIANUS.] [W. R.]

CORNE'LIUS, SE'RVIUS. In the Graeco-Roman *Epitome Legum*, composed about A. D. 945 by one Embatus, and preserved in MS. at Florence (Cod. Laurent. lxxx. 6), it is stated, that Servius Cornelius was employed by the emperor Hadrian, in conjunction with Salvius Julianus, to collect, arrange, and remodel the edictum perpetuum. The passage (which, though the lateness of its date diminishes its value, is the most explicit of the few that relate to this obscure part of legal history) is given by Klenze. (*Lehrbuch der Gesch. des Röm. Rechts.* p. 54.) [J. T. G.]

CORNE'LIUS CELSUS. [CELSUS.]
CORNE'LIUS CHRYSO'GONUS. [CHRYSOGONUS.]
CORNE'LIUS FRONTO. [FRONTO.]
CORNE'LIUS FUSCUS. [FUSCUS.]
CORNE'LIUS LACO. [LACO.]
CORNE'LIUS MARCELLUS. [MARCELLUS.]
CORNE'LIUS MARTIALIS. [MARTIALIS.]
CORNE'LIUS NEPOS. [NEPOS.]
CORNE'LIUS TA'CITUS. [TACITUS]
CORNE'LIUS TLEPO'LEMUS. [TLEPOLEMUS.]
CORNE'LIUS TUSCUS. [TUSCUS.]

CORNI'ADES (Κορνιάδης), an intimate friend of Epicurus, is spoken of by Cicero (*de Fin.* v. 31) as paying a visit to Arcesilaus. The MSS. of Cicero have Carneades, but there can be little doubt that Corniades is the correct reading, since the latter is mentioned by Plutarch (*non posse suaviter vivi secundum Epicur.* p. 1089) as a friend of Epicurus, and the former could not possibly have been the friend of Epicurus, as Carneades died in B. C. 129, and Epicurus in B. C. 209.

CO'RNICEN, a "horn-blower," an agnomen of Postumus Aebutius Elva, consul B. C. 442 [ELVA], and a cognomen of the Oppia gens. Cicero uses the form Cornicinus. [See No. 2.]

1. SP. OPPIUS CORNICEN, a plebeian, one of the second decemvirate, B. C. 450. When the other decemvirs had to march against the enemy, Cornicen was left as the colleague of App. Claudius to take care of the city; and it was he who convened the senate when the people rose in arms upon the death of Virginia. In the next year, he was sent to prison on the evidence of an old soldier, whom, after twenty-seven years of service, he had ordered to be scourged without any cause; but Cornicen, fearing the result of a trial, put an end to his own life in prison. (Liv. iii. 35, 41, 49, 50, 58; Dionys. x. 58, xi. 23, 44, 46.)

2. (OPPIUS) CORNICINUS, a senator, the son-in-law of Sex. Atilius Serranus, tribune of the plebs, B. C. 57. (Cic. *ad Att.* iv. 2.)

CORNIFI'CIA. 1. Daughter of Q. Cornificius [CORNIFICIUS, No. 2], was sought in marriage by Juventius Thalna in B. C. 45, when she was rather advanced in years and had been married several times; but she refused his offer, because his fortune was not large enough. (Cic. *ad Att.* xiii. 29.)

2. Sister of the poet Cornificius, is said by Hieronymus (Chron. Euseb. Ol. 184. 4) to have written some excellent epigrams, which were extant in his time.

CORNI'FICIA, the last surviving daughter of M. Aurelius, was put to death by Caracalla, and a very interesting account of her last moments and last words has recently come to light in the fragments of Dion Cassius discovered by Mai. (Mai, *Fragment. Vatican*, ii. p. 230.) [W. R.]

CORNI'FICIA GENS, plebeian, seems to have come originally from Rhegium. (Cic. *ad Fam.* xii. 25.) No persons of this name occur till the last century of the republic; and the first who obtained any of the higher honours of the state was Q. Cornificius, praetor, B. C. 66. On coins the name is written Cornuficius, which is also the form used by Dion Cassius (xlviii. 21).

CORNI'FICIUS. 1. CORNIFICIUS, secretary (*scriba*) of Verres in his praetorship, B. C. 74. (Cic. *in Verr.* i. 57.)

2. Q. CORNIFICIUS, was one of the judices on the trial of Verres, and tribune of the plebs in the following year, B. C. 69. He probably obtained the praetorship in 66, and was one of Cicero's competitors for the consulship in 64. His failure, however, did not make him an enemy of the great orator; he seems to have assisted him in the suppression of the Catilinarian conspiracy, and it was to his care that Cethegus was committed upon the arrest of the conspirators. Subsequently in B. C. 62, Cornificius was the first to bring before the senate the sacrilege of Clodius in violating the mysteries of the Bona Dea. He probably died soon afterwards, as we hear nothing further of him. He is called by Asconius "vir sobrius ac sanctus." (Cic. *in Verr.* Act. i. 10; Ascon. *in Tog. Cand.* p. 82; Cic. *ad Att.* i. 1; Sall. *Cat.* 47; Appian, *B. C.* ii. 5; Cic. *ad Att.* i. 13.)

3. Q. CORNIFICIUS, son of No. 2, is first mentioned in B. C. 50, as betrothing himself to the daughter of Aurelia Orestilla, the beautiful but profligate widow of Catiline. (Cic. *ad Fam.* viii. 7.) In the civil war between Caesar and Pompey, he served in 48 as the quaestor of the former, by whom he was sent into Illyricum with the title of propraetor. By his prudence and military skill, Cornificius reduced the province to a state of obedience, and rendered no small service to Caesar's cause. (Hirt. *B. Alex.* 42.) He seems to have returned to Rome in the following year, and was then probably rewarded by Caesar with the augurate, as we find, from Cicero's letters, that he was in possession of that office in the next year. He also formed an intimate friendship with Cicero, several of whose letters to him are extant. (*Ad Fam.* xii. 17—30.)

Cornificius did not remain long in Rome. In B. C. 46, we find him in Syria, where he was observing the movements of Caecilius Bassus, and in the beginning of the following year he was appointed by Caesar governor of Syria. (Cic. *ad Fam.* xii. 18, 19.) This office, however, he did not hold long, for on the death of Caesar, in B. C. 44, he was in possession of the province of Old Africa. This he maintained for the senate against L. Calvisius Sabinus, and continued to adhere to the same party on the formation of the triumvirate, in 43. He sent troops to the assistance of Sex. Pompey, and gave shelter and protection to those who had been proscribed by the triumvirs. He refused to surrender his province to T. Sextius, who commanded the neighbouring province of New Africa, and who had ordered him, in the name of the triumvirs, to do so. Hereupon a war broke out between them. The details of this war are related somewhat differently by Appian and Dion Cassius; but so much is certain, that Cornificius at first defeated T. Sextius, but was eventually conquered by the latter, and fell in battle. (Appian, *B. C.* iii. 85, iv. 36, 53—56; Dion Cass. xlviii. 17, 21; Liv. *Epit.* 123.)

Cornificius was a man of literary habits and tastes. Cicero speaks highly of his judgment when he sends him in B. C. 45 a copy of his "Orator," but seems to banter him somewhat respecting his oratory. (Cic. *Ad Fam.* xii. 17, 18.) Many have attributed to him the authorship of the "Rhetorica ad Herennium." Some remarks are made on this subject below.

The following coin refers to this Cornificius. It bears on the obverse the head of Ammon, and on

the reverse Juno holding a shield and crowning a man who has a lituus in his right hand, with the legend Q. CORNVFICI AVGVR IMP. From the head of Ammon, it would appear to have been struck in Africa, and the title of Imperator was probably given him by his soldiers after his victory over T. Sextius.

4. L. CORNIFICIUS, was one of the accusers of Milo in B. C. 52, after the death of Clodius. (Ascon. *in Milon.* pp. 40, 54, ed. Orelli.) The P. Cornificius, a senator, also mentioned by Asconius (*In Milon.* p. 37), is probably the same person.

5. L. CORNIFICIUS, probably, from his praenomen, the son of No. 4, was the accuser of M. Brutus in the court by which the murderers of Caesar were tried. He afterwards commanded the fleet of Octavianus in the war against Sex. Pompey, and by his boldness and bravery saved the fleet when it was in great danger off the coast of Sicily (B. C. 38), and took the ship of Demochares, the admiral of the Pompeian squadron. Cornificius again distinguished himself in the campaign of B. C. 36. He had been left by Octavianus with the land forces at Tauromenium, where they were in circumstances of the greatest peril; but by a most bold and dangerous march he arrived at Mylae, and united his army with Agrippa's. For these services he was rewarded with the consulship in the following year, B. C. 35; and he considered himself entitled to such honour from saving the lives of the soldiers, that he was accustomed afterwards at Rome to ride home upon an elephant whenever he supped out. Like the other generals of Augustus, Cornificius was obliged afterwards to expend some of his property in embellishing the city, and accordingly built a temple of Diana. (Plut. *Brut.* 27; Appian, *B. C.* v. 80, 86, 111—115; Dion Cass. xlix. 5—7; Vell. Pat. ii. 79; Dion Cass. xlix. 18; Suet. *Aug.* 29.)

Quintilian speaks (iii. 1. § 21, ix. 3. §§ 89, 98) of one Cornificius as the writer of a work on Rhetoric; and, as some of the extracts which Quintilian gives from this work agree in many respects both in form and substance with the "Rhetorica ad Herennium," several critics have ascribed the authorship of the latter treatise to Cornificius. But the difficulties in which this matter is involved are pointed out under CICERO, p. 727, b.; and even if the "Rhetorica ad Herennium" were written by Cornificius, there is no reason to identify him either with Q. Cornificius, the father, or the son [No. 2 or 3], as is usually done. There are also chronological difficulties in this supposition which are pointed out in the Prolegomena to the first volume (p. lv.) of the complete edition of Cicero's works by Schütz. (Lips. 1814.) The author of the work on Rhetoric referred to by Quintilian may be (though the matter is quite uncertain) the same as the writer of the "Etyma," of which the third book is quoted by Macrobius (*Sat.* i. 9), and which must have been composed at least subsequently to B. C. 44, as it contained a quotation from Cicero's "De Natura Deorum," which was published in that year. The etymologies of Cornificius, frequently quoted by Festus, were taken undoubtedly from this work, and are rather worse than the usual wretched etymologies of the ancients. Thus, for instance, *nare* is derived from *navis*, because "aqua feratur natans ut avis;" *oscillare* from *os* and *caelare; nuptiae* from *novus* "quod nova petantur conjugia," the word for marriage being of course of no consequence!

Again, there is a poet Cornificius mentioned by Ovid (*Trist.* ii. 436), and also by Macrobius, who has preserved an hexameter line and a half of a poem of his, entitled "Glaucus." (*Sat.* vi. 5.) Donatus, in his life of Virgil (§§ 67, 76), likewise speaks of a Cornificius who was an enemy and a detractor of the Mantuan bard; and Servius tells us, that Cornificius is intended under the name of Amyntas in two passages of the Eclogues. (Serv. *ad Virg. Ecl.* ii. 39, v. 8.) Now, it seems probable enough that the poet mentioned by Ovid and Macrobius are the same; but his identity with the detractor of Virgil is rendered doubtful by the statement of Hieronymus (Chron. Euseb. Ol. 184. 4), that the poet Cornificius perished in B. C. 41, deserted by his soldiers. Heyne, who is followed by Clinton, remarks, that, if the date of Hieronymus is correct, the poet Cornificius must be a different person from the detractor of Virgil, as the latter had not risen to eminence so early as B. C. 41; but Weichert (*Poëtarum Latinorum Reliquiae*, p. 167) observes, that as the "Culex" was written in B. C. 44 and some of the Eclogues before B. C. 41, the rising fame of Virgil may have provoked the jealousy of Cornificius, who is described by Donatus as a man "perversae naturae." At all events, it is likely enough that the poet Cornificius is the same as the Cornificius to whom Catullus addresses his 38th poem.

CORNU'TUS, occurs as an agnomen in the family of the Camerini, who belonged to the patrician Sulpicia gens [CAMERINUS], and also as a cognomen of several plebeians whose gens is unknown.

1. C. CORNUTUS, tribune of the plebs in B. C. 61, is described by Cicero as a well-meaning man, and resembling Cato in his character, whence he is called Pseudo-Cato. In 57 he held the office of praetor, and was among those who were active in bringing about the recall of Cicero from exile. (Cic. *ad Att.* i. 14, *Post. Red. in Sen.* 9.)

2. M. CORNUTUS, a praetorian, served, in B. C. 90, as legate in the Marsic war, and distinguished himself as an experienced officer. (Cic. *pro Font.* 15.) He is in all probability the same person with the Cornutus who, in B. C. 87, opposed Marius and Cinna, and was saved from destruction through the artifice of his slaves. (Appian, *B. C.* i. 73; Plut. *Mar.* 43.)

3. M. CORNUTUS, probably a son of No. 2, was praetor urbanus in B. C. 43, and, during the absence of the consuls Hirtius and Pansa, he supplied their place at Rome: after the death of the consuls, he was ordered by the senate to superintend their funeral. When Octavianus shortly after demanded the consulship for himself, and advanced towards Rome upon the senate refusing to grant it, the three legions stationed in the city went over to Octavianus, and M. Cornutus, who had the command of one of them, put an end to his life. (Cic. *ad Fam.* x. 12, 16, *Philip.* xiv. 14; Val. Max. v. 2. § 10; Appian, *B. C.* iii. 92.) [L. S.]

CORNU'TUS, a Roman historian, who, according to the account of Suidas (*s. v.* Κορνοῦτος, where, however, the account of the philosopher L. Annaeus Cornutus and the historian are jumbled together in one article), seems to have been a contemporary of Livy, but very inferior to him in point of merit. His great wealth and the circumstance of his having no children, attracted crowds of admirers around him, but no further particulars are known about him. (G. J. de Martini, *Disput. lit. de L. Annaeo Cornuto*, p. 8, &c.) [L. S.]

CORNU'TUS, L. ANNAEUS ('Ανναῖος Κορνοῦτος), one of the commentators on Aristotle, concerning whose life but few particulars are known. The work of Diogenes Laërtius is believed to have contained a life of Cornutus, which, however, is lost. (Salmas. *Exercit. Plin.* p. 888, &c.) Our principal sources of information are Suidas (*s. v.* Κορνοῦτος)—where, however, only the last words of the article refer to the philosopher, and all the rest to Cornutus the historian—and Eudocia (p. 273). Cornutus was born at Leptis in Libya, and came, probably in the capacity of a slave, into the house of the Annaei, which was distinguished for its love of literary pursuits. The Annaei emancipated him (whence his name Annaeus), and he became the teacher and friend of the poet Persius, on whose intellectual culture and development he exercised a very great influence. He was sent into exile by Nero, for having too freely criticised the literary attempts of the emperor. (Dion Cass. lxii. 29.) This happened, according to Hieronymus in his Chronicle, in A. D. 68. The account of Dion Cassius furnishes a characteristic feature of the defiance peculiar to the Stoics of that time, to whom Cornutus also belonged, as we see from the fifth satire of Persius. That he was a man of very extensive knowledge is attested by the authority of Dion Cassius, as well as by the works he wrote.

One of the most important of the philosophical productions of Cornutus was his work on Aristotle's Categories, which is referred to by the later commentators, Simplicius and Porphyrius. (Schol. Aristot. p. 48, b. 13, p. 80, a. 22, ed. Brandis; Simplic. fol. 5, a., ed. Basil.) He seems to have been very partial to the study of Aristotle, for he wrote a work against Athenodorus, an opponent of the Aristotelian philosophy, which, according to Bake's emendation, bore the title Ἀντιγραφὴ πρὸς Ἀθηνόδωρον. (Simplic. p. 47, b. 22, ed. Brandis; Porphyr. *Expos. Arist. Categ.* p. 21, ed. Paris; Simplic. fol. 15, b.) He also wrote a philosophical work, entitled Ἑλληνικὴ Θεολογία, which is probably still extant, and the same as the much mutilated treatise Περὶ τῆς τῶν Θεῶν Φύσεως, edited by Gale in his "Opusc. Mythol. Phys. Eth." p. 139. (Ritter, *Gesch. d. Philos.* iv. p. 202.) Others, however, consider this treatise as a mere abridgment of the original work of Cornutus. The other philosophical productions of Cornutus, which were very numerous, are completely lost, and not even their titles have come down to us. He also wrote on rhetorical and grammatical subjects. Thus he made, for example, a commentary on all Virgil's poems, which he dedicated to the poet Silius Italicus. (Suringar, *Hist. Crit. Scholiast. Lat.* ii. p. 116, &c.) According to the fashion of the time, he also tried his hand in tragedy, in conjunction with his friend Seneca and his pupils Lucan and Persius (Welcker, *Griech. Trag.* iii. p. 1456, &c.); and he is even said to have made attempts at writing satires. (Wernsdorf, *Poët. Lat. Min.* iii. p. xvii. 4.) A minute account of his relation to the poet Persius, as well as of his pupils and his literary merits, is given by Ger. Jo. de Martini, *Disputatio Litteraria de L. Annaeo Cornuto*, Lugd. Bat. 1825, and in Otto Jahn's *Prolegomena* to his edition of Persius, Lipsiae, 1843, pp. viii.—xxvii. (Comp. Stahr, *Aristoteles bei d. Römern*, p. 71, &c.) [A. S.]

CORNU'TUS, CAECI'LIUS, a man of praetorian rank in the reign of Tiberius, who was implicated, in A. D. 24, in the affair between young Vibius Serenus and his father, and put an end to his life to escape an unjust verdict. (Tac. *Ann.* iv. 28.) [L. S.]

CORNU'TUS TERTULLUS was consul suffectus in A. D. 101 together with Pliny the Younger, who mentions him several times as a person of great merit. (*Epist.* iv. 17, v. 15, vii. 21, 31.) [L. S.]

CORO'BIUS (Κορώβιος), a purple-dyer of Itanus in Crete. When the Theraeans were seeking for some one to lead them to Libya, where the Delphic oracle had enjoined them to plant a colony, Corobius undertook to shew them the way. He accordingly conducted a party of them to the island of Platea, off the Libyan coast, and there he was left by them with a supply of provisions, while they sailed back to Thera to report how matters stood. As they did not however return to Platea at the time appointed, Corobius was in danger of perishing from hunger, but was relieved by the crew of a Samian ship which had been driven to the island on its way to Egypt. (Herod. iv. 151, 152.) For the connexion of Crete with Thera, and of Samos with Cyrene, see Herod. iv. 154, 162—164. [E. E.]

COROEBUS (Κόροιβος), a Phrygian, a son of Mygdon, was one of the heroes that fought in the Trojan war on the side of the Trojans. He was one of the suitors of Cassandra, and was slain by Neoptolemus or Diomedes. (Paus. ix. 27. § 1; Virg. *Aen.* ii. 341.) [L. S.]

COROEBUS (Κόροιβος), an Elean, who gained a victory in the stadium at the Olympian games in Ol. 1. (B. C. 776.) According to tradition, he slew the daemon Poene, whom Apollo had sent into the country of the Argives. He was represented on his tomb in the act of killing Poene, and his statue, which was made of stone, was one of the most ancient that Pausanias saw in the whole of Greece. (Paus. i. 43. § 7, 44. § 1, v. 8. § 3, viii. 26. § 2; Strab. viii. p. 355.) [L. S.]

COROEBUS, architect at the time of Pericles, who began the temple of Demeter at Eleusis, but died before he had completed his task. (Plut. *Pericl.* 13.) [L. U.]

CORO'NA, SILI'CIUS, a senator, who voted for the acquittal of Brutus and Cassius, when Octavianus called upon the court to condemn the murderers of Caesar. The life of Silicius was spared at the time, but he was afterwards included in the proscription, and perished in B. C. 43. Plutarch calls him P. Silicius, and Appian Icilius. (Dion Cass. xlvi. 49; Plut. *Brut.* 27; Appian, *B. C.* iv. 27.)

CORONA'TUS, styled in MSS. *Vir Clarissimus*, the author of three pieces in the Latin Anthology (ed. Burm. i. 176, v. 155, 157, or Nos. 549—551, ed. Meyer). The first, consisting of twenty-nine hexameters, is a poetical amplifica-

tion, possessing no particular merit, of the Virgilian line "Vivo equidem, vitamque extrema per omnia duco;" the second and third are short epigrams, ingeniously expressed, upon hens fattened with their own eggs. We possess no information with regard to this writer, but he probably belongs to a late period. [W. R.]

CORO'NIS (Κορωνίς). 1. A daughter of Phlegyas and mother of Asclepius. (Ov. *Fast.* i. 291; Schol. *ad Pind. Pyth.* iii. 14, 48, 59; comp. ASCLEPIUS.)

2. A daughter of Phoroneus, king of Phocis; she was metamorphosed by Athena into a crow, for when she was pursued by Poseidon, she implored the protection of Athena. (Ov. *Met.* ii. 550, &c.) A third Coronis is mentioned among the Hyades. (Hygin. *Fab.* 182.) [L. S.]

CORO'NUS (Κορωνός). 1. A son of Apollo by Chrysorthe, father of Corax and Lamedon, and king of Sicyon. (Paus. ii. 5. § 5.)

2. A son of Thersander, grandson of Sisyphus, and founder of Coroneia. (Paus. ix. 34. § 5; Müller, *Orchom.* p. 133, &c.)

3. A son of Caeneus, was a prince of the Lapithae, and father of Leonteus and Lyside. He was slain by Heracles. (Apollod. ii. 7. § 7; Müller, *Orchom.* pp. 194, 203.)

4. The father of the Argonaut Caeneus. (Apollod. i. 9. § 16; comp. Schol. *ad Apollon. Rhod.* i. 57.) [L. S.]

CORREUS, a Gaul, chief of the Bellovaci, was distinguished by a high spirit of independence and an inveterate hatred of the Romans, and was accordingly acknowledged as their commander by all the tribes which, together with the Bellovaci, made war against Caesar in B. C. 51. Correus, conducted the campaign with much ability, and, when he at length met with a decisive defeat, disdained to surrender himself, and fell fighting desperately. (Hirt. *B. G.* viii. 5—17.) [E. E.]

CORVI'NUS, a cognomen in the Valeria gens, and merely a longer form of Corvus, the surname of M. Valerius. Many writers give Corvinus as the surname of M. Valerius himself, and his descendants seem to have invariably adopted the form Corvinus. [See CORVUS.] The Messallae Corvini of the Valeria gens are given under MESSALLA.

CORVI'NUS, TAURUS STATI'LIUS, consul in A. D. 45 with M. Vinucius. (Dion Cass, lx. 25; Phlegon, *Mirabil.* 6.) He is probably the same as the Statilius Corvinus who conspired against the emperor Claudius. (Suet. *Claud.* 13.)

TI. CORUNCA'NIUS, a distinguished Roman pontiff and jurist, was descended from a father and a grandfather of the same name, but none of his ancestors had ever obtained the honours of the Roman magistracy. According to a speech of the emperor Claudius in Tacitus, the Coruncanii came from Camerium (*Ann.* xi. 24); but Cicero makes the jurist a townsman of Tusculum (*pro Planc.* 8). Notwithstanding his provincial extraction, this novus homo was promoted to all the highest offices at Rome. (Vell. Pat. ii. 128.) In B. C. 280, he was consul with P. Valerius Laevinus, and while his colleague was engaged in the commencement of the war against Pyrrhus, the province of Etruria fell to Coruncanius, who was successful in quelling the remains of disaffection, and entirely defeated the Vulsinienses and Vulcientes. For these victories he was honoured with a triumph early in the following year. After subduing Etruria, he returned towards Rome to aid Laevinus in checking the advance of Pyrrhus. (Appian, *Samn.* 10. § 3.) In B. C. 270, he seems to have been censor with C. Claudius Canina. Modern writers appear to be ignorant of any ancient historical account of this censorship. In *l'Art de vérifier les Dates*, i. p. 605, Coruncanius is inferred to have been censor in the 34th lustrum, from the expressions of Velleius Paterculus (ii. 128), and a Claudius is wanting to complete the seven censors in that family mentioned by Suetonius. (*Tiber.* 1.) Seneca (*de Vit. Beat.* 21) says, that Cato of Utica was wont to praise the age of M'. Curius and Coruncanius, when it was a censorian crime to possess a few thin plates of silver. Niebuhr (iii. p. 555) speaks of this censorship as missing; but, though it is not mentioned by the epitomizer of Livy, we suspect that there is some classical authority extant concerning it, known to less modern scholars, for Panciroli (*de Clar. Interp.* p. 21) says, that Coruncanius was censor with C. Claudius; and Val. Forsterus (*Historia Juris*, fol. 41, b.) states, that in his censorship the population included in the census amounted to 277,222.

About B. C. 254, Coruncanius was created pontifex maximus, and was the first plebeian who ever filled that office (Liv. *Epist.* xviii.), although, before that time, his brother jurist, P. Sempronius Sophus, and other plebeians, had been pontifices. (Liv. x. 9.) In B. C. 246, he was appointed dictator for the purpose of holding the comitia, in order to prevent the necessity of recalling either of the consuls from Sicily; and he must have died shortly afterwards, at a very advanced age (Cic. *de Senect.* 6), for, in Liv. *Epit.* xix., Caecilius Metellus is named as pontifex maximus.

Coruncanius was a remarkable man. He lived on terms of strict friendship with M'. Curius and other eminent statesmen of his day. He was a Roman sage (Sapiens), a character more practical than that of a Grecian philosopher, but he was sufficiently versed in the learning of the times. That philosophy which placed the highest good in pleasure he rejected, and, with M'. Curius, wished that the enemies of Rome, Pyrrhus and the Samnites, could be taught to believe its precepts. He was a manly orator; his advice and opinion were respected in war as well as in peace, and he had great influence in the senate as well as in the public assembly. (Cic. *de Orat.* iii. 33.) Cicero, who often sounds his praises, speaks of him as one of those extraordinary persons whose greatness was owing to a special Providence. (*De Nat. Deor.* ii. 66.) To the highest acquirements of a politician he united profound knowledge of pontifical and civil law. Pomponius (Dig. 1. tit. 2. s. 2. § 38) says, that he left behind no writings, but that he gave many oral opinions, which were handed down to remembrance by legal tradition. Cicero says, that the Pontificum Commentarii afforded proof of his surpassing abilities (*Brut.* 14); and, in the treatise *de Legibus* (ii. 21), he cites one of his memorabilia. Another of his legal fragments is preserved by Pliny. (*H. N.* viii. 51. s. 77.) It might be supposed from a passage in Seneca (*Ep.* 114), that writings of Coruncanius were extant in his time, for he there ridicules the affectation of orators, who, thinking Gracchus and Crassus and Curio too modern, went back to the language of the 12 Tables, of Appius, and of Coruncanius.

There is a passage relating to Coruncanius in

Pomponius (Dig. 1. tit. 2. s. 8. § 35), which has given occasion to much controversy. He says that Coruncanius was the first who publicly professed law, since, before his time, jurists endeavoured to conceal the jus civile, and gave their time, not to students, but to those who wanted their advice. The statement as to the early concealment of the law has been supposed to be fabulous (Puchta, *Institutionen*, i. p. 301); but here it is proper to distinguish between the rules applicable to ordinary dealings on the one hand, and the technical regulations of the calendar, of procedure and of religious rites, on the other. Schrader (in Hugo's *Civil. Mag.* v. p. 137) assumes that it was usual for jurists before Coruncanius to admit patrician students—those at least who were destined for the college of pontiffs—to learn law by being present at their consultations with their clients. He further thinks that Coruncanius did not profess to give any systematic or peculiar instruction in the theory of law, and certainly there are passages which prove that such theoretic instruction was not common in the time of Cicero. (Cic. *Brut.* 89, *de Amic.* 1, *de Leg.* i. 4, *de Off.* ii. 13.) Schrader therefore comes to the conclusion, that Coruncanius first *publicly* professed law only in this sense, that he was the first to allow *plebeians* and patricians indiscriminately to learn law by attending his consultations. This interpretation, though it is ingenious, and has found favour with Hugo (*R. R. G.* p. 460) and Zimmern (*R. R. G.* i. § 53), appears to us to be very strained, and we think Pomponius must have meant to convey, whether rightly or wrongly, first, that before Coruncanius, it was not usual for jurists to take pupils; and, secondly, that the pupils of Coruncanius were not left to gain knowledge merely by seeing business transacted and hearing or reading the opinions given by their master to those who consulted him, but that they received special instruction in the general doctrines of law.

The two Coruncanii who were sent B. C. 228 as ambassadors from Rome to Teuta, queen of Illyricum, to complain of the maritime depredations of her subjects, and one of whom at least was put to death by her orders, were probably the sons of the jurist. (Appian, *de Rebus Illyr.* 7; Polyb. ii. 8; Plin. *H. N.* xxxiv. 6.) By Polybius they are called Caius and Lucius; by Pliny, P. Junius and Tiberius.

Titus for Tiberius, and Coruncanus for Coruncanius, are ordinary corruptions of the jurist's name.

(Rutilius, *Vitae JCtorum*, c. 5; Heineccius, *Hist. Jur. Civ.* § 118; Schweppe, *R. R. G.* § 127; L. A. Würffel, *Epist. de Ti. Coruncanio*, Hal. 1740.) [J. T. G.]

CORVUS, a surname in the Aquillia and Valeria gentes. In the latter, the lengthened form Corvinus was adopted after the time of M. Valerius Corvus. [See below, No. 3, and CORVINUS.]

1. L. AQUILLIUS CORVUS, consular tribune in B. C. 388. (Liv. vi. 4.)

2. M. VALERIUS CORVUS, one of the most illustrious men in the early history of the republic, was born about B. C. 371 in the midst of the struggles attending the Licinian laws. Being a member of the great Valerian house, he had an early opportunity of distinguishing himself, and we accordingly find him serving in B. C. 349 as military tribune in the army of the consul L. Furius Camillus in his campaign against the Gauls. His celebrated exploit in this war, from which he obtained the surname of "Corvus," or "Raven," is, like many other of the achievements of the early Roman heroes, mingled with fable. A Gallic warrior of gigantic size challenged to single combat any one of the Romans. It was accepted by Valerius after obtaining the consent of the consul, and as he was commencing the combat, a raven settled upon his helmet, and, as often as he attacked the Gaul, the raven flew at the face of the foe, till at length the barbarian fell by the sword of Valerius. A general battle then ensued, in which the Gauls were entirely defeated. The consul presented Valerius with ten oxen and a golden crown, and the grateful people elected him, in his absence, consul for the next year, though he was only twenty-three years of age. He was consul in B. C. 348 with L. Popillius Laenas. There was peace in that year both at home and abroad: a treaty was made with Carthage. (Liv. vii. 26, 27; Gell. ix. 11; Val. Max. viii. 15. § 5; Eutrop. ii. 6.)

In B. C. 346 Corvus was consul a second time with C. Poetelius Libo. He carried on war against the Volsci, defeated them in battle, and then took Satricum, which he burnt to the ground with the exception of the temple of Mater Matuta. He obtained a triumph on his return to Rome. (Liv. vii. 27; Censorin. *de Die Nat.* 17.)

In B. C. 343 Corvus was consul a third time with A. Cornelius Cossus Arvina. Young as he was, Corvus was already regarded as one of the very first generals of the republic, and the state therefore looked up to him to conduct the war against the Samnites, which had broken out in this year. His popularity with the soldiers was as great as his military talents, and he consequently possessed unbounded influence over his troops. He was distinguished by a kind and amiable disposition, like the other members of his house; and in the camp he was in the habit of competing with the common soldiers in the athletic games which amused their leisure hours. It was fortunate for the Romans that they had such a general in the great struggle they were now entering upon. After a hard-fought and most bloody battle, Corvus entirely defeated the Samnites on mount Gaurus above Cumae: a battle which, as Niebuhr remarks, seldom as it is mentioned, is one of the most memorable in the history of the world, since it was a presage of the result of the great contest which had then begun between Sabellians and Latins for the sovereignty of the world. Meanwhile the colleague of Corvus had been in the greatest danger in the mountain passes near Caudium, where the Romans met with such a disaster twenty-one years afterwards; but the army was saved by the valour of P. Decius. Corvus seems to have joined his colleague shortly afterwards, and with their united forces, or with his own alone, he gained another brilliant victory over the Samnites near Suessula. Forty thousand shields of those who had been slain or had fled, and a hundred and seventy standards are said to have been piled up before the consul. His triumph on his return to Rome was the most brilliant that the Romans had yet seen. Corvus gained these two great victories in his twenty-ninth year, and he is another instance of the fact which we so frequently find in history, that the greatest military talents are mostly developed at an early age. (Liv. vii. 28—39; Appian, *Samn.* 1.)

In the year following, B. C. 342, Corvus was appointed dictator in consequence of the mutiny of the army. The legions stationed at Capua and the surrounding Campanian towns had openly rebelled, marched against Rome, and pitched their camp within eight miles of the city. Here they were met by Corvus at the head of an army; but before proceeding to use force, he offered them peace. This was accepted by the soldiers, who could place implicit confidence in their favourite general and a member likewise of the Valerian house. Through his influence an amnesty was granted to the soldiers; and this was followed by the enactment of several important laws. Another account, however, of this revolt has been preserved, and the whole subject has been investigated by Niebuhr (iii. p. 63, &c.) at great length. (Liv. vii. 40—42.)

In B. C. 335 Corvus was elected consul a fourth time with M. Atilius Regulus, since the Sidicinians had joined the Ausonians of Cales, and the senate was anxious that the war should be entrusted to a general on whom they could entirely depend. The consuls accordingly did not draw lots for their provinces, and that of Cales was given to Corvus. He did not disappoint their expectations. Cales was taken by storm, and, in consequence of the importance of its situation, the Romans settled there a colony of 2,500 men. Corvus obtained the honour of a triumph, and also the surname of Calenus from the conquest of the town. (Liv. viii. 16.)

With the exception of the years B. C. 332 and 320, in which he acted as interrex (viii. 17, ix. 7), we do not hear of Corvus again for several years. The M. Valerius, who was one of the legates of the dictator L. Papirius Cursor in the great battle fought against the Samnites in B. C. 309, is probably the same as our Corvus, since Livy says, that he was created praetor for the fourth time as a reward for his services in this battle, and we know that Corvus held curule dignities twenty-one times. (ix. 40, 41.)

In B. C. 301, in consequence of the dangers which threatened Rome, Corvus, who was then in his 70th year, was again summoned to the dictatorship. Etruria was in arms, and the Marsi, one of the most warlike of the neighbouring people, had also risen. But the genius of Corvus again triumphed. The Marsi were defeated in battle; several of their fortified towns, Milionia, Plestina, and Fresilia, were taken; and the Marsi were glad to have their ancient alliance renewed on the forfeiture of part of their land. Having thus quickly finished the war against the Marsi, Corvus marched into Etruria; but, before commencing active operations, he had to return to Rome to renew the auspices. In his absence, his master of the horse was attacked by the enemy while on a foraging expedition, and was shut up in his camp with the loss of several of his men and some military standards. This disaster caused the greatest terror at Rome; a "justitium" or universal cessation from business was proclaimed, and the gates and walls were manned and guarded as if the enemy were at hand. But the arrival of Corvus in the camp soon changed the posture of affairs. The Etruscans were defeated in a great battle; and another triumph was added to the laurels of Corvus. (x. 3—5.)

In B. C. 300, Corvus was elected consul for the fifth time with Q. Appuleius Pansa. The state of affairs at home rather than those abroad led to his election this year. There must have been severe struggles between the two orders for some time previously, and probably both of them looked to Corvus as the man most likely to bring matters to an amicable settlement. During his fifth consulship the Ogulnian law was passed, by which the colleges of pontiffs and augurs were thrown open to the plebeians. The consul himself renewed the law of his ancestor respecting the right of appeal (*provocatio*) to the people, and rendered it more certain to be observed by affixing a definite punishment for any magistrate who transgressed it. (x. 5, 6—9.)

In B. C. 299 Corvus was elected consul a sixth time in place of T. Manlius Torquatus, who had been killed by a fall from his horse while engaged in the Etruscan war. The death of so great a man, and the superstitious feeling attending it, induced the people unanimously to appoint Corvus to the vacant office. The Etruscans, who had been elated by the death of Torquatus, no sooner heard of the arrival of Corvus, than they kept close within their fortifications, nor could he provoke them to risk a battle, although he set whole villages on fire. (x. 11.)

From this time, Corvus retired from public life; but he lived nearly thirty years longer, and reached the age of a hundred. His health was sound and vigorous to the last, and he is frequently referred to by the later Roman writers as a memorable example of the favours of fortune. He was twice dictator, six times consul, and had filled the curule chair twenty-one times. He lived to see Pyrrhus driven out of Italy, and the dominion of Rome firmly established in the peninsula. He died about B. C. 217, seven years before the commencement of the first Punic war. (Cic. *de Senect.* 17; Val. Max. viii. 13. § 1; Plin. *H. N.* vii. 48. s. 49; Niebuhr, iii. p. 124.)

A statue of Valerius Corvus was erected by Augustus in his own forum along with the statues of the other great Roman heroes. (Gell. ix. 11; comp. Suet. *Aug.* 31.)

2. M. VALERIUS M. F. M. N. MAXIMUS CORVINUS, son apparently of the preceding, was consul with Q. Caedicius Noctua in B. C. 289; but his name occurs only in the Fasti.

CORYBANTES. [CABEIRI and CYBELE.]

CORY'CIA (Κωρυκία or Κωρυκίς), a nymph, who became by Apollo the mother of Lycorus or Lycoreus, and from whom the Corycian cave in mount Parnassus was believed to have derived its name. (Paus. x. 6. § 2, 32. § 2.) The plural, Coryciae, is applied to the daughters of Pleistus. (Apollon. Rhod. ii. 710; Ov. *Met.* i. 320, *Heroid.* xx. 221.) [L. S.]

CO'RYDUS (Κόρυδος), a surname of Apollo, under which the god had a temple eighty stadia from Corone, on the sea-coast. (Paus. iv. 34. § 4, &c.) [L. S.]

CO'RYLAS. [COTYS, No. 1.]

CORYPHAEA (Κορυφαία), the goddess who inhabits the summit of the mountain, a surname of Artemis, under which she had a temple on mount Coryphaeon, near Epidaurus. (Paus. ii. 28. § 2.) It is also applied to designate the highest or supreme god, and is consequently given as an epithet to Zeus. (Paus. ii. 4. § 5.) [L. S.]

CORYPHA'SIA (Κορυφασία), a surname of

Athena, derived from the promontory of Coryphasion, on which she had a sanctuary. (Paus. iv. 36. § 2.) [L. S.]

CORYTHA'LLIA (Κορυθαλλία), a surname of Artemis at Sparta, at whose festival of the Tithenidia the Spartan boys were carried into her sanctuary. (Athen. iv. p. 139.) [L. S.]

CO'RYTHUS (Κόρυθος). 1. An Italian hero, a son of Jupiter, and husband of Electra, the daughter of Atlas, by whom he became the father of Jasius and Dardanus. He is described as king of Tuscia, and as the founder of Corythus. (Cortona; Serv. *ad Aen.* iii. 167, vii. 207, x. 719.)

2. A son of Paris and Oenone. He loved Helena and was beloved by her, and was therefore killed by his own father. (Parthen. *Erot.* 34.) According to other traditions, Oenone made use of him for the purpose of provoking the jealousy of Paris, and thereby causing the ruin of Helena. (Conon, *Narrat.* 22; Tzetz. *ad Lycoph.* 57.) Others again call Corythus a son of Paris by Helena. (Dictys. Cret. v. 5.) There are four other mythical personages of this name. (Ptolem. Heph. ii. p. 311; Ov. *Met.* v. 125, xii. 290; Paus. i. 4. § 6.) [L. S.]

COSCO'NIA GENS, plebeian. Members of this gens are first mentioned in the second Punic war, but none ever obtained the honours of the consulship: the first who held a curule office was M. Cosconius, praetor in B. C. 135. [COSCONIUS.]

COSCO'NIUS. 1. M. COSCONIUS, military tribune in the army of the praetor P. Quinctilius Varus, fell in the battle fought with Mago in the land of the Insubrian Gauls, B. C. 203. (Liv. xxx. 18.)

2. M. COSCONIUS, perhaps grandson of the preceding, praetor in B. C. 135, fought successfully with the Scordisci in Thrace. (Liv. *Epit.* 56.)

3. C. COSCONIUS, praetor in the Social war, B. C. 89, distinguished himself in the command of one of the Roman armies. According to Livy (*Epit.* 75) Cosconius and Lucceius defeated the Samnites in battle, slew Marius Egnatius, the most distinguished of the enemy's generals, and received the surrender of very many towns. Appian (*B. C.* i. 52) says, that Cosconius burnt Salapia, took possession of Cannae, and then proceeded to besiege Canusium; but a Samnite army came to the relief of the town, which defeated Cosconius and obliged him to fall back upon Cannae. Trebatius, the Samnite general, following up his advantage, crossed the Aufidus, but was attacked, immediately after his passage of the river, by Cosconius, defeated with a loss of 15,000 men, and fled with the remnant to Canusium. Hereupon, Cosconius marched into the territories of the Larinates, Venusini, and Apulians, and conquered the Poediculi in two days. Most modern commentators identify Egnatius and Trebatius, and suppose that Appian has made a mistake in the name (Schweigh. *ad App. l. c.*); but Livy and Appian probably speak of two different battles.

The above-named Cosconius seems to be the same with the C. Cosconius who was sent into Illyricum, with the title of proconsul, about B. C. 78, and who conquered a great part of Dalmatia, took Salonae, and, after concluding the war, returned to Rome at the end of two years' time. (Eutrop. vi. 4; Oros. v. 23; comp. Cic. *pro Cluent.* 35.)

4. C. COSCONIUS CALIDIANUS, adopted from the Calidia gens, a Roman orator of little merit, distinguished for his vehement action and gesticulation (Cic. *Brut.* 69), is perhaps the same person as the preceding or succeeding.

5. C. COSCONIUS, praetor in B. C. 63, the same year that Cicero was consul, obtained in the following year the province of Further Spain, with the title of proconsul, and was, it seems, on his return accused of extortion, but acquitted. He was one of the twenty commissioners appointed in B. C. 59 to carry into execution the agrarian law of Julius Caesar for dividing the public lands in Campania, but he died in this year, and his vacant place was offered to Cicero by Caesar, who wished to withdraw him from the threatened attack of Clodius. This offer, however, was refused by Cicero. (Cic. *pro Sull.* 14, *in Vatin.* 5; comp. Val. Max. viii. 1. § 8; Cic. *ad Att.* ii. 19, ix. 2, A; Quintil. xii. 1. § 16.)

6. C. COSCONIUS, tribune of the plebs in B. C. 59, when he was one of the colleagues of P. Vatinius, aedile in 57, and one of the judices in the following year, 56, in the trial of P. Sextius. In the same year, C. Cato, the tribune of the plebs, purchased of Cosconius some bestiarii which the latter had undoubtedly exhibited the year before in the games of his aedileship. It seems that Cosconius subsequently obtained the aedileship, for Plutarch states, that Cosconius and Galba, two men of praetorian rank, were murdered by Caesar's soldiers in the mutiny in Campania, B. C. 47, and we know of no other Cosconius who is likely to have been praetor. (Cic. *in Vatin.* 7, *ad Q. Fr.* ii. 6; Plut. *Caes.* 51; comp. Dion. Cass. xlii. 52, *βουλευτὰς δύο.*)

7. COSCONIUS, a writer of Epigrams in the time of Martial, attacked the latter on account of the length of his epigrams and their lascivious nature. He is severely handled in two epigrams of Martial. (ii. 77, iii. 69; comp. Weichert, *Poëtarum Latinorum Reliquiae*, p. 249, &c.)

Varro speaks (*L. L.* vi. 36, 89, ed. Müller) of a Cosconius who wrote a grammatical work and another on "Actiones," but it is uncertain who he was.

It is also doubtful to which of the Cosconii the following coin refers. It contains on the obverse the head of Pallas, with L. Cosc. M. F., and on the reverse Mars driving a chariot, with L. LIC. CN. DOM. It is therefore supposed that this Cosconius was a triumvir of the mint at the time that L. Licinius and Cn. Domitius held one of the higher magistracies; and as we find that they were censors in B. C. 92, the coin is referred to that year. (Eckhel. v. p. 196.)

COSINGAS, a Thracian chief, and priest of Juno, whose stratagem for securing the obedience of his people is related by Polyaenus. (*Stratag.* vii. 22.) [P. S.]

COSMAS (Κοσμᾶς), a celebrated physician, saint, and martyr, who lived in the third and fourth centuries after Christ. He is said to have been the brother of St. Damianus, with whose

name his own is constantly associated, and under which article the particulars of their lives and deaths are mentioned. A medical prescription attributed to them is preserved by Arnaldus Villanovanus (*Antidot.* p. 453, in *Opera*, ed. Basil. 1585), and there are several Greek homilies still extant in MS., written or preached in their honour. Their memory is observed by the Greek and Roman Churches on the 27th of September. (*Acta Sanct.*, Sept. vol. vii. p. 428; Börner, *De Cosma et Dam. . . Commentatio*, Helmest. 1751, 4to.; Fabric. *Bibl. Gr.* vol. ix. p. 68, xiii. 128, ed. vet.; Bzovius, *Nomenclator Sanctorum Professione Medicorum*; Carpzovius, *De Medicis ab Ecclesia pro Sanctis habitis.*) [W. A. G.]

COSMAS (Κοσμᾶς), of JERUSALEM, a monk, the friend and companion of John of Damascus, and afterwards bishop of Maiuma in Palestine (about A. D. 743), was the most celebrated composer of hymns in the Greek church, and obtained the surname of μελῳδός. Among his compositions was a version (ἔκφρασις) of the Psalms of David in Iambic metre. Many of his hymns exist in MS., but no complete edition of them has been published. Fabricius mentions, as a rare book, an Aldine edition of some of them. Thirteen of them are printed in Gallandi's *Biblioth. Patrum*. Several of the hymns of Cosmas are acrostics. (Suid. *s. v.* Ἰωάννης ὁ Δαμασκηνός; Fabric. *Bibl. Graec.* xi. pp. 173—181, viii. 596.) [P. S.]

COSMAS (Κοσμᾶς), commonly called INDICOPLEUSTES (Indian navigator), an Egyptian monk, who flourished in the reign of Justinian, about A. D. 535. In early life he followed the employment of a merchant, and was extensively engaged in traffic. He navigated the Red Sea, advanced to India, visited various nations, Ethiopia, Syria, Arabia, Persia, and almost all places of the East. Impelled, as it would appear, more by curiosity than by desire of gain, eager to inspect the habits and manners of distant people, he carried on a commerce amid dangers sufficient to appal the most adventurous. There is abundant reason for believing, that he was an attentive observer of every thing that met his eye, and that he carefully registered his remarks upon the scenes and objects which presented themselves. But a migratory life became irksome. After many years spent in this manner, he bade adieu to worldly occupations, took up his residence in a monastery, and devoted himself to a contemplative life. Possessed of multifarious knowledge acquired in many lands, and doubtless learned according to the standard of his times, he began to embody his information in books. His chief work is his Τοπογραφία Χριστιανική, "Topographia Christiana, sive Christianorum Opinio de Mundo," in twelve books. The last book, as hitherto published, is imperfect at the end. The object of the treatise is to shew, in opposition to the universal opinion of astronomers, that the earth is not spherical, but an extended surface. The arguments adduced in proof of such a position are drawn from Scripture, reason, testimony, and the authority of the fathers. Weapons of every kind are employed against the prevailing theory, and the earth is affirmed to be a vast oblong plain, its length from east to west being more than twice its breadth, the whole enclosed by the ocean. The only value of the work consists in the geographical and historical information it contains. Its author describes in general with great accuracy the situation of countries, the manners of their people, their modes of commercial intercourse, the nature and properties of plants and animals, and many other particulars of a like kind, which serve to throw light on the Scriptures. His illustrations, which are far from being methodically arranged, touch upon subjects the most diverse. He speaks, for example, of the locality where the Israelites passed through the Red Sea, their garments in the wilderness, the terrestrial paradise, the epistle to the Hebrews, the birthday of the Lord, the rite of baptism, the catholic epistles, Egyptian hieroglyphics, the state of the Christians in India, their bishops, priests, &c. But the most curious and interesting piece of antiquarian information relates to that celebrated monument of antiquity which was placed at the entrance of the city Adulite, consisting of a royal seat of white marble consecrated to Mars, with the images of Hercules and Mercury sculptured upon it. On every side of this monument Greek letters were written, and an ample inscription had been added, as has been generally supposed, by Ptolemy II. Euergetes (B. C. 247–222). This was copied by Cosmas, and is given, with notes, in the second book of the *Topography*. It appears, however, from the researches of Mr. Salt, that Cosmas has made two different inscriptions into one, and that while the first part refers to Ptolemy Euergetes, the second relates to some Ethiopian king, whose conquests are commemorated on the inscription. The author also inserts in the work, in illustration of his sentiments, astronomical figures and tables. We meet too with several passages from writings of the fathers now lost, and fragments of epistles, especially from Athanasius.

Photius (cod. 36) reviewed this production without mentioning the writer's name, probably because it was not in the copy he had before him. He speaks of it under the titles of Χριστιανοῦ βίβλος, "Christianorum liber, Expositio in Octateuchum;" the former, as containing the opinion of Christians concerning the earth; the latter, because the first part of the work treats of the tabernacle of Moses and other things described in the Pentateuch. The same writer affirms, that many of Cosmas's narratives are fabulous. The monk, however, relates events as they were commonly received and viewed in his own time. His diction is plain and familiar. So far is it from approaching elegance or elevation, that it is even below mediocrity. He did not aim at pompous or polished phraseology; and in several places he modestly acknowledges that his mode of expression is homely and inelegant.

Manuscripts vary much in the contents of the work. It was composed at different times. At first it consisted of five books; but in consequence of various attacks, the author added the remaining seven at different periods, enlarging, correcting, and curtailing, so as best to meet the arguments of those who still contended that the earth was spherical. This accounts for the longer and shorter forms of the production in different manuscript copies. The entire treatise was first published by Bernard de Montfaucon, from a MS. of the tenth century, in Greek and Latin, in his *Collectio Nova Patrum et Scriptorum Graecorum*, fol., Paris, 1706, vol. ii. pp. 113—346, to which the editor prefixed an able and learned preface. This is the best edition. It is also printed in the *Bibliotheca Vett. Patrum* edited by Gallandi, Ven. 1765, vol. ix.

We learn from Cosmas himself, that he composed a *Universal Cosmography*, as also *Astronomical tables*, in which the motions of the stars were described. He was likewise the author of a Commentary on the Canticles and an exposition on the Psalms. These are now lost. Leo Allatius thinks that he wrote the Chronicon Alexandrinum; but it is more correct to affirm, with Cave, that the author of the Chronicle borrowed largely from Cosmas, copying without scruple, and in the same words, many of his observations. (Montfaucon, *Nova Collectio Patr. et Scriptor. Graecor.* vol. ii.; Cave, *Historia Literaria*, vol. i. pp. 515-16, Oxford, 1740; Fabric. *Bibl. Graec.* vol. iv. p. 255.) [S. D.]

COSMAS, a Graeco-Roman jurist, usually named Cosmas Magister, probably because he filled the office of magister officiorum under Romanus Senior; although Reiz, in the index of proper names subjoined to his edition of Harmenopulus in the supplementary volume of Meermann's Thesaurus, is inclined to think that Magister was a family surname. In Leunclavius (*J. G. R.* ii. pp. 166, 167) are two *sententiae* (ψῆφοι) of Cosmas in the style of imperial constitutions, as if he had been authorized by Romanus to frame legal regulations. It further appears from a Novell of Romanus, published in the collection of Leunclavius (ii. p. 158), that Cosmas was employed by the emperor in the composition of his laws. Hence Assemani (*Bibl. Jur. Orient.* lib. ii. c. 29, pp. 582—584) is disposed to ascribe to Cosmas a legal work which is preserved in manuscript in the Royal Library at Vienna. It is a system or compendium of law, divided into 50 titles, and compiled in the first year of Romanus Senior (A. D. 919 or 920) under the name ἐκλογὴ νόμων τῶν ἐν ἐπιτόμῳ ἐκτιθεμένων. (Lambecius, *Comment. in Bibl. Vindob.* vi. p. 38; Zachariae, *Hist. J. G. R.* § 37.) The preface and tit. 1 of this work were first published by Zachariae in his edition of the Procheiron of Basileius (ὁ πρόχειρος νόμος, Heidelb. 1837). Cedrenus (*in Constantino et Romano*) mentions Cosmas as a patricius and logotheta dromi, the hippodromus being the name of the highest court of justice in Constantinople. Harmenopulus, in the preface to his Hexabiblus, acknowledges his obligations to the Romaïca of Magister (τὰ Ῥωμαϊκὰ τοῦ Μαγίστρου λεγομένα), and Jac. Godefroi supposes that Cosmas is meant. In this, as in most other questions in the history of Graeco-Roman law, there is great difficulty in arriving at the truth; but we believe the Magister referred to by Harmenopulus to be Eustathius Patricius Romanus. (Reiz, *ad Harmenop. in Meerm. Thes.* viii. p. 6, n. 8, ib. pp. 399, 400; Pohl, *ad Suares. Notit. Basil.* p. 15, n. (θ), ib. p. 52, n. (χ); Zachariae, *Hist. Jur. G. R.* § 41.) [J. T. G.]

COSMAS (Κοσμᾶς), a Monk, according to the title in Brunck's *Analecta*, but according to that in Stephen's edition of the Planudean Anthology, a mechanician, is the author of one epigram in the Greek Anthology. (*Anab.* iii. p. 127; Jacobs, iv. p. 96.) Whether he is the same person as Cosmas Indicopleustes, or as the Cosmas of Jerusalem, or whether he was different from both, is altogether uncertain. [P. S.]

CO'SROES, king of Parthia. [Arsaces XXV.]

CO'SROES, king of Persia. [Sassanidae.]

COSSI'NIUS, the name of a Roman family which came from Tibur. None of its members ever obtained any of the higher offices of the state.

1. L. Cossinius, of Tibur, received the Roman franchise in consequence of the condemnation of T. Caelius, whom he had accused. (Cic. *pro Balb.* 23.) He is perhaps the same as the Cossinius who was one of the legates in the army of the praetor P. Varinius, and who fell in battle against Spartacus, B. C. 73. (Plut. *Crass.* 9.)

2. L. Cossinius, a Roman knight and son of the preceding (Cic. *pro Balb.* 23), was a friend of Cicero, Atticus, and Varro. Cicero mentions his death in B. C. 45, and expresses his grief at his loss. (Cic. *ad Att.* i. 19, 20, ii. 1, *ad Fam.* xiii. 23; Varr. *R. R.* ii. 1; Cic. *ad Att.* xiii. 46.)

3. L. Cossinius Anchialus, a freedman of No. 2, is recommended by Cicero to Ser. Sulpicius in B. C. 46. (Cic. *ad Fam.* xiii. 23.)

4. Cossinius, a Roman knight and a friend of Nero's, was poisoned by mistake by an Egyptian physician, whom the emperor had sent for in order to cure his friend. (Plin. *H. N.* xxix. 4. s. 30.)

COSSUS, the name of a patrician family of the Cornelia gens. This family produced many illustrious men in the fifth century before the Christian aera, but afterwards sunk into oblivion. The name "Cossus" was afterwards revived as a praenomen in the family of the Lentuli, who belonged to the same gens. The Cossi and Maluginenses were probably one family originally, for at first both these surnames are united, as for instance, in the case of Ser. Cornelius Cossus Maluginensis, consul in B. C. 485. [Maluginensis.] Afterwards, however, the Cossi and Maluginenses became two separate families.

1. Ser. Cornelius M. f. L. n. Cossus, one of the three consular tribunes in B. C. 434, though other authorities assign consuls to this year. (Diod. xii. 53; Liv. iv. 23.)

2. Ser. Cornelius (M. f. L. n.) Cossus, probably brother of the preceding, was consul in B. C. 428 with T. Quinctius Pennus Cincinnatus II., and two years afterwards, B. C. 426, one of the four consular tribunes, when he was entrusted with the care of the city, while his three colleagues had the conduct of the war against Veii. But the latter having met with a repulse, Cossus nominated Mam. Aemilius Mamercinus dictator, who in his turn appointed Cossus master of the horse.

It was this Cossus who killed Lar Tolumnius, the king of the Veii, in single combat, and dedicated his spoils in the temple of Jupiter Feretrius—the second of the three instances in which the spolia opima were won. But the year in which Tolumnius was slain, was a subject of dispute even in antiquity. Livy following, as he says, all his authorities, places it in B. C. 437, nine years before the consulship of Cossus, when he was military tribune in the army of Mam. Aemilius Mamercinus, who is said to have been dictator in that year likewise. At the same time the historian brings forward several reasons why this was improbable, and mentions in particular that Augustus had discovered a linen breastplate in the temple of Jupiter Feretrius, on which it was stated that the *consul* Cossus had won these spoils. But as the year of Cossus' consulship was, according to the annalists, one of pestilence and dearth without any military operations, it is probable that Tolumnius was slain by Cossus in the year of his consular tribunate, when he was master of the horse, especially since it is expressly placed in that year by some writers. (Val. Max. iii. 2. § 4; Aur. Vict. *de Vir. Ill.* 25.) In dedicating the spoils, Cossus would have added

the title of consul, either on account of his having filled that dignity or in consideration of his holding at the time the consular tribunate. (Liv. iv. 19, 20, 30—32; Plut. *Romul.* 16, *Marcell.* 8; Niebuhr, ii. p. 458, &c.; Propert. iv. 10. 23, &c., who gives quite a different account.)

3. P. Cornelius A. f. P. n. Cossus, consular tribune in B. C. 415. (Liv. iv. 49; Diod. xiii. 34.)

4. Cn. Cornelius A. f. M. n. Cossus, consular tribune in B. C. 414, and consul in 409 with L. Furius Medullinus II., the year in which plebeian quaestors were first created. (Liv. iv. 49, 54; Diod. xiii. 38.)

5. A. Cornelius A. f. M. n. Cossus, brother of No. 4, consul in B. C. 413 with L. Furius Medullinus. (Liv. iv. 51; Diod. xiii. 43.)

6. P. Cornelius A. f. M. n. Cossus, brother of Nos. 4 and 5, consular tribune in B. C. 408, in which year a dictator was appointed on account of the war with the Volsci and Aequi. (Liv. iv. 56; Diod. xiii. 104.)

7. P. Cornelius M. f. L. n. Rutilus Cossus, dictator in B. C. 408, defeated the Volsci near Antium, laid waste their territory, took by storm a fort near lake Fucinus, by which he made 3000 prisoners, and then returned to Rome. He was consular tribune in B. C. 406. (Liv. iv. 56, 58.)

8. Cn. Cornelius P. f. A. n. Cossus, consular tribune in B. C. 406, when he was left in charge of the city while his colleagues marched against Veii, consular tribune a second time in 404, and a third time in 401, in the last of which years he laid waste the country of the Capenates, but the enemy did not venture upon a battle. Cossus was a moderate man in the party struggles of his day. He caused a third stipendium to be paid to those horsemen, who were not supplied with a horse by the state, and was supposed to have procured the elevation of his half-brother or cousin, the plebeian P. Licinius Calvus, to the consular tribunate in B. C. 400. (Liv. iv. 58, 61, v. 10, 12.)

9. P. Cornelius Maluginensis Cossus, consular tribune B. C. 395, when he ravaged the territory of the Falisci, and consul in 393 with L. Valerius Potitus; but he and his colleague were obliged to resign their office in consequence of some defect in the election, and L. Lucretius Flavus Triciptinus and Ser. Sulpicius Camerinus were appointed in their stead. (Liv. v. 24; *Fasti.*)

10. A. Cornelius Cossus, was appointed dictator B. C. 385, partly on account of the Volscian war, but chiefly to crush the designs of Manlius. The dictator at first marched against the Volsci, whom he defeated with great slaughter, although their forces were augmented by the Latini, Hernici and others. He then returned to Rome, threw Manlius into prison, and celebrated a triumph for the victory he had gained over the Volsci. (Liv. vi. 11—16.)

11. A. Cornelius Cossus, consular tribune in B. C. 369, and a second time in 367, in the latter of which years the Licinian laws were passed. (Liv. vi. 36, 42.)

12. A. Cornelius Cossus Arvina. [Arvina.]

COSSU'TIA, the first wife of C. Julius Caesar, belonged to an equestrian family, and was very rich. She was betrothed to Caesar by his parents, while he was very young, but was divorced by him in his seventeenth year, that he might marry Cornelia, the daughter of Cinna. (Suet. *Caes.* 1.)

COSSU'TIA GENS of equestrian rank (Suet. *Caes.* 1), never attained to any importance. It is conjectured by some from Cicero's mention of the *Cossutianae tabulae*, near Caesena, in Gallia Cisalpina (*ad Fam.* xvi. 27), that the Cossutii came originally from that place. On coins of this gens we find the cognomens *Maridianus* and *Sabula*, but none occur in history.

COSSUTIA'NUS CA'PITO. [Capito, p. 602, a.]

M. COSSU'TIUS, a Roman knight, a man of the greatest respectability and integrity, who lived in Sicily during the administration of Verres, and defended Xeno before the latter. (Cic. *Verr.* iii. 22, 80.)

COSSU'TIUS, a Roman architect, who rebuilt at the expense of Antiochus Epiphanes of Syria the temple of the Olympian Zeus at Athens, about B. C. 168, in the most magnificent Corinthian style. The temple, however, in its present form, which had been deprived of its pillars by Sulla, was finished by Hadrian. (Vitruv. *Praef.* vii.; Liv. xli. 20; Vell. Pat. i. 10; Athen. v. p. 594, a.; Strab. ix. p. 396; Plin. *H. N.* xxxvi. 5; Jacobs, *Amalth.* ii. p. 249; Böckh, *Corp. Inscr.* i. n. 362, 363.) [L. U.]

CO'TISO, a king of the Dacians, who was conquered in the reign of Augustus by Lentulus. (Flor. iv. 12; Hor. Carm. iii. 8. 18.) He seems to be the same as the Cotiso, king of the Getae, to whom, according to M. Antony, Augustus betrothed his daughter Julia, and whose daughter Augustus himself sought in marriage. (Suet. *Aug.* 63.)

Q. CO'TIUS surnamed ACHILLES on account of his bravery, accompanied, as a legate, the consul Q. Metellus Macedonicus in his campaign against the Celtiberi in Spain, B. C. 143, and distinguished himself by slaying two of the enemy in single combat. (Val. Max. iii. 2. § 21.)

COTTA, AURE'LIUS. 1. C. Aurelius Cotta, was consul in B. C. 252, with P. Servilius Geminus, and both consuls carried on the war in Sicily against the Carthaginians with great success. Among several other places they also took Himera, but its inhabitants had been secretly removed by the Carthaginians. Afterwards Cotta borrowed ships from Hiero, and having united them with the remnants of the Roman fleet, he sailed to Lipara, the blockade of which he left to his tribune, Q. Cassius, with the express order not to engage in a battle; but, during the absence of the consul, Cassius notwithstanding allowed himself to be drawn into an engagement, in which many Romans were killed. On being informed of this Cotta returned to Lipara, besieged and took the town, put its inhabitants to the sword, and deprived Cassius of his office of tribune. Cotta was celebrated for the strict discipline which he maintained among his troops, and of which several instances are on record. During the siege of Lipara one of his own kinsmen, P. Aurelius Pecuniola, was scourged and degraded to the rank of a common soldier, because through his fault a part of the camp was set on fire, in consequence of which almost the whole camp fell into the hands of the enemy. It was probably during the same campaign, that he acted with great rigour towards the equites who refused to obey his commands. (Frontin. *Strateg.* iv. 1. § 22.) At the close of his consulship Cotta triumphed over the Carthaginians and Sicilians. In 248 he obtained the consulship

a second time, together with his former colleague, P. Servilius Geminus, and again fought in Sicily against the Carthaginians. Carthalo in vain endeavoured to make a diversion by attacking the coasts of Italy; but further particulars are not known about him. (Zonar. viii. 14, 16; Oros. iv. 9; Cic. *Acad.* ii. 26; Frontin. *Strateg.* iv. 1. § 31; Val. Max. ii. 7. § 4; Fast. Capit.)

2. M. Aurelius Cotta, was plebian aedile in B. C. 216, and had in 212 the command of a detachment at Puteoli under the consul App. Claudius Pulcher. Nine years later, B. C. 203, he was appointed *decemvir sacrorum*, in the place of M. Pomponius Matho. The year after this he was sent as ambassador to Philip of Macedonia, and protected the Roman allies who had to suffer from the inroads of the Macedonians. After the conclusion of the war against Carthage, he urged the necessity of proceeding with energy against Philip. He died, in B. C. 201, as *decemvir sacrorum*, in which office he was succeeded by M'. Acilius Glabrio. (Liv. xxiii. 30, xxv. 22, xxix. 38, xxx. 26, 42, xxxi. 3, 5, 50.)

3. C. Aurelius Cotta, was praetor urbanus, in B. C. 202, and consul in 200, with P. Sulpicius Galba. He obtained Italy as his province, and with it the command in the war against the Boians, Insubrians and Cenomanians, who, under the command of Hamilcar, a Carthaginian, had invaded the Roman dominion. The praetor, L. Furius Purpureo, however, had the merit of conquering the enemies; and Cotta, who was indignant at the laurels being snatched from him, occupied himself chiefly with plundering and ravaging the country of the enemy, and gained more booty than glory, while the praetor Furius was honoured with a triumph. (Liv. xxx. 26, 27, xxxi. 5, 6, 10, 11, 21, 22, 47, 49; Zonar. ix. 15; Oros. iv. 20.)

4. M. Aurelius Cotta, was legate of L. Cornelius Scipio, in B. C. 189, during the war against Antiochus. He returned to Rome with the ambassadors of Antiochus, with Eumenes and the Rhodians, to report to the senate the state of affairs in the East. (Liv. xxxvii. 52.)

5. L. Aurelius Cotta, was tribune of the soldiers, in B. C. 181, and commanded, together with Sex. Julius Caesar, the third legion in the war against the Ligurians. (Liv. xl. 27.)

6. L. Aurelius Cotta, was tribune of the people in B. C. 154, and in reliance on the inviolable character of his office he refused paying his creditors, whereupon however his colleagues declared, that unless he satisfied the creditors they would support them in their claims. In B. C. 144, he was consul together with Ser. Sulpicius Galba, and disputed in the senate which of them was to obtain the command against Viriathus in Spain; but Scipio Aemilianus carried a decree that neither of them should be sent to Spain, and the command in that country was accordingly prolonged to the proconsul Fabius Maximus Aemilianus. Subsequently Cotta was accused by Scipio Aemilianus, and although he was guilty of glaring acts of injustice he was acquitted, merely because the judges wished to avoid the appearance of Cotta having been crushed by the overwhelming influence of his accuser. Cotta was defended on that occasion by Q. Metellus Macedonicus. Cicero states that Cotta was considered a *veterator*, that is, a man cunning in managing his own affairs. (Val. Max. vi. 4. § 2, 5. § 4, viii. 1. § 11; Cic. *pro Muren.* 28, *pro Font.* 13, *Brut.* 21, *Divin in Caecil.* 21; Tacit. *Ann.* iii. 66.)

7. L. Aurelius Cotta, was consul in B. C. 119, and proposed in the senate that C. Marius, who was then tribune of the people, should be called to account for a law (lex Maria) which he had brought forward relative to the voting in the comitia, and which was levelled at the influence of the optimates. Marius, who was summoned accordingly, appeared in the senate, but, instead of defending himself, threatened Cotta with imprisonment unless he withdrew his motion. L. Caecilius Metellus, the other consul, who supported Cotta, was really thrown into prison by the command of Marius, none of whose colleagues would listen to the appeal of the consul, so that the senate was compelled to yield. (Plut. *Mar.* 4; Cic. *de Leg.* iii. 17.) From Appian (*Illyr.* 10) it might seem as if Cotta had taken part with his colleague Metellus in the war against the Illyrians, but it may also be that Appian mentions his name only as the consul of that year, without wishing to suggest anything further.

8. L. Aurelius Cotta, was tribune of the people in B. C. 95, together with T. Didius and C. Norbanus. When the last of them brought forward an accusation against Q. Caepio, Cotta and Didius attempted to interfere, but Cotta was pulled down by force from the tribunal (*templum*). He must afterwards have held the office of praetor, since Cicero calls him a praetorius. Cicero speaks of him several times, and mentions him as a friend of Q. Lutatius Catulus; he places him among the orators of mediocrity, and states that in his speeches he purposely abstained from all refinement, and gloried in a certain coarseness and rusticity which more resembled the style of an uneducated peasant, than that of the earlier Roman orators. (Cic. *de Orat.* ii. 47, iii. 11, 12, *Brut.* 36, 74).

9. C. Aurelius Cotta, brother of No. 8, was born in B. C. 124, and was the son of Rutilia. He was a friend of the tribune M. Livius Drusus, who was murdered in B. C. 91; and in the same year he sued for the tribuneship, but was rejected, and a few months afterwards went into voluntary exile to avoid being condemned by the lex Varia, which ordained that an inquiry should be made as to who had either publicly or privately supported the claims of the Italian allies in their demand of the franchise. Cotta did not return to Rome till the year B. C. 82, when Sulla was dictator, and in 75 he obtained the consulship, together with L. Octavius. In that year he excited the hostility of the optimates by a law by which he endeavoured to raise the tribuneship from the condition into which it had been thrown by Sulla. The exact nature of this law, however, is not certain. (Cic. *Fragm. Cornel.* p. 80 ed. Orelli, with the note of Ascon.; Sallust, *Hist. Fragm.* p. 210, ed. Gerlach.) A *lex de judiciis privatis* of Cotta is likewise mentioned by Cicero, (*Fragm. Corn.* p. 448,) which, however, was abolished the year after by his brother. In his consulship Cotta also concluded a treaty with Hiempsal of Mauretania. On the expiration of his office he obtained Gaul for his province, and although he did not carry on any real war in it, he yet demanded a triumph on his return. His request was granted, but on the day before the solemnity was to take place, a wound which he had received many years before burst open, in consequence of which he died the same day. Cotta

was one of the most distinguished orators of his time; he is placed by the side of P. Sulpicius and C. Caesar, and Cicero entertained a very high opinion of him. Cicero, who at an early period of his life, and when Sulla still had the power in his hands, pleaded the case of a woman of Arretium against Cotta, characterises him as a most acute and subtile orator; his arguments were always sound, but calm and dry, and his oratory was never sublime or animated. We still possess a specimen of it among the fragments of Sallust's *Historiae*. He appears to have occupied himself also with the study of philosophy, for Cicero introduces him as one of the interlocutors in the "De Oratore," and in the third book of the "De Natura Deorum," as maintaining the cause of the Academics. (Cic. *de Orat.* i. 7, ii. 23, iii. 3, 8, *Brut.* 49, 55, 86, 88, 90, *Orat.* 30, 38, *ad Att.* xii. 20, *in Verr.* i. 50, iii. 7, *de Leg. Agr.* ii. 22, *in Pison.* 26; Sallust, *Hist. Fragm.* ii. p. 206, ed. Gerl.; Appian, *de B. C.* i. 37. Compare Meyer, *Fragm. Orat. Rom.* p. 338, &c., 2nd ed.)

10. M. Aurelius Cotta, a brother of No. 9, was consul in B. C. 74, together with L. Licinius Lucullus. In this year the war against Mithridates broke out again, and while the conduct of it was entrusted to Metellus, Cotta obtained Bithynia for his province, and a fleet to protect the Propontis. When Mithridates marched into Bithynia with his army, Cotta retreated to Chalcedon, in the port of which his fleet was stationed. In the neighbourhood of Chalcedon a battle was fought, in which Cotta was not only defeated and obliged to take refuge within the walls of Chalcedon, but lost his whole fleet of sixty-four sail. Mithridates, who had to direct his attention towards another quarter, left Cotta at Chalcedon. During this campaign Cotta dismissed his quaestor, P. Oppius, whom he suspected of being bribed by the enemy and plotting against him. On his return to Rome, therefore, Cotta brought an accusation against Oppius, who was defended by Cicero. Afterwards Cotta himself was charged by C. Carbo with having been guilty of extortion in his province of Bithynia, and was condemned. His son, M. Aurelius Cotta, took revenge for this hostility of Carbo towards his father, by accusing Carbo of the same crime, on the very same day that he (M. Cotta) assumed the manly gown. (Liv. *Epit.* 93; Eutrop. vi. 6; Sall. *Fragm. Hist.* lib. iv.; Ascon. *in Cornel.* p. 67; Plut. *Lucull.* 5, 6, 8; Cic. *in Verr.* v. 13, *pro Muren.* 15, *pro Opp. Fragm.* p. 444 ed. Orelli; Dion. Cass xxxvi. 23; Appian, *Mithrid.* 71; Val. Max. v. 4. § 4.)

11. L. Aurelius Cotta, a brother of Nos. 9 and 10, was praetor in B. C. 70, in which year he carried the celebrated law (*lex Aurelia judiciaria*), which entrusted the judicia to courts consisting of senators, equites, and the tribuni aerarii. The main object of this law was to deprive the senators of their exclusive right to act as judices, and to allow other parts of the Roman state a share in the judicial functions, for which reason the law is sometimes vaguely described as having transferred the judicia from the senate to the equites. P. Cornelius Sulla and P. Autronius Paetus were the consuls elect for the year B. C. 65, but both were accused by L. Aurelius Cotta and L. Manlius Torquatus of ambitus: they were convicted and their accusers were elected consuls in their stead. No sooner had they entered upon their consulship, than P. Autronius Paetus formed a plan with Catiline for murdering the consuls and most of the senators. This conspiracy however was discovered and frustrated. The year after his consulship, B. C. 64, Cotta was censor, but he and his colleague abdicated on account of the machinations of the tribunes. In 63, when Cicero had suppressed the Catilinarian conspiracy, in the debates upon which in the senate Cotta had taken a part, he proposed a *supplicatio* for Cicero; and he afterwards shewed the same friendship for the unfortunate orator, as he was the first to bring forward in the senate a motion for the recall of Cicero from his exile. During the civil war Cotta belonged to the party of Caesar, whose mother Aurelia was his kinswoman, and when Caesar was alone at the head of the republic, it was rumoured that Cotta, who then held the office of quindecimvir, would propose in the senate to confer upon Caesar the title of king, since it was written in the libri fatales that the Parthians, against whom Caesar was preparing war, could be conquered only by a king. After the murder of Caesar, Cotta rarely attended the meetings of the senate from a feeling of despair. He is praised by Cicero as a man of great talent and of the highest prudence. (Ascon. *in Cornel.* pp. 64, 67, 78, &c.; Cic. *in Pison.* 16, *in Verr.* ii. 71, *in P. Clod.* 7, *de Leg. Agr.* ii. 17, *in Catil.* iii. 8, *Philip.* ii. 6, *pro Dom.* 26, 32, *pro Sext.* 34, *ad Att.* xii. 21, *de Leg.* iii. 19, *ad Fam.* xii. 2; Suet. *Caes.* 79; Liv. *Epit.* 97; Vell. Pat. ii. 32; Corn. Nep. *Attic.* 4; Plut. *Cic.* 27. Comp. Orelli, *Onom. Tull.* ii. p. 90.)

12. Aurelius Cotta Messallinus, a son of the orator Messalla, who was adopted into the Aurelia gens. In the reign of Tiberius, with whom he was on terms of intimacy, he made himself notorious for the gratuitous harshness and animosity with which he acted on several occasions. This drew upon him an accusation of the most illustrious senators in A. D. 32, for having spoken disrespectfully of Tiberius; but the emperor himself sent a written defence to the senate, which of course procured his acquittal. Tacitus characterises him as *nobilis quidem, sed egens ob luxum et per flagitia infamis.* (Plin. *H. N.* x. 27; Tacit. *Ann.* ii. 32, iv. 20, v. 3, vi. 5, &c.)

On coins of the Aurelia gens we find the names of M. Cotta and L. Cotta, but there are no means

of identifying them with any of the preceding persons. Of the two coins annexed the obverse of the former represents the head of Pallas, the reverse Hercules in a biga drawn by two centaurs; the obverse of the latter represents the head of

Vulcan with forcipes behind him, the reverse an eagle standing on a thunderbolt. [L. S.]

COTTA, L. AURUNCULE'IUS, served as legate in the army of C. Julius Caesar in Gaul, and distinguished himself no less by his valour than by his foresight and prudence. In B. C. 54, when Caesar, on account of the scarcity of provisions in Gaul, distributed his troops over a great part of the country for their winter-quarters, Cotta and Q. Titurius Sabinus obtained the command of one legion and five cohorts, with which they took up their position in the territory of the Eburones, between the Meuse and the Rhine. Soon after, Ambiorix and Cativolcus, the chiefs of the Eburones, caused a revolt against the Romans, and attacked the camp of Cotta and Sabinus only fifteen days after they had been stationed in the country. Cotta, who apprehended more from the cunning than from the open attacks of the Gauls, strongly recommended his colleague not to abandon the camp and trust to the faith of the Gauls; but Sabinus, who feared that they should be overpowered in their winter-quarters, was anxious to avail himself of the safe-conduct which Ambiorix promised, and to proceed to the winter-quarters of the legions nearest to them. After some debates, Cotta gave way for the sake of concord among his forces. The Romans were drawn into an ambuscade by the Gauls, and Cotta, who neglected none of the duties of a general in his perilous position, received a wound in his face while addressing the soldiers; but he still continued to fight bravely, and refused entering into negotiations with the enemy, until shortly after he and the greater part of his soldiers were cut down by the Gauls. (Caesar, *B. G.* ii. 11, v. 24–37; Dion Cass. xl. 5, 6; Sueton. *Caes.* 25; Appian, *B. C.* ii. 150; Florus, iii. 10; Eutrop. vi. 14.) [L. S.]

M. and P. COTTII, of Tauromenium in Sicily, two Roman knights, witnesses against Verres. (Cic. *Verr.* v. 64.)

CO'TTIUS, son of Donnus, was king of several Ligurian tribes in those parts of the Alps, which were called after him, the Cottian Alps. He maintained his independence when the other Alpine tribes were subdued by Augustus, till at length the emperor purchased his submission, by granting him the sovereignty over twelve of these tribes, with the title of Praefectus. Cottius thereupon made roads over the Alps, and shewed his gratitude to Augustus by erecting (B. C. 8) at Segusio, now Suza, a triumphal arch to his honour, which is extant at the present day, and bears an inscription, in which the praefect is called M. Julius Cottius, and the names of the people are enumerated, of which he was praefect. His authority was transmitted to his son, who also bore the name of M. Julius Cottius, and upon whom the emperor Claudius conferred the title of king. But upon the death of this prince, his kingdom was reduced by Nero into the form of a Roman province. (Amm. Marc. xv. 10; Strab. iv. p. 204; Plin. *H. N.* iii. 20. s. 24; Orelli, *Inscr.* No. 626; Dion. Cass. lx. 24; Suet. *Ner.* 18; Aur. Vict. *Caes.* 5, *Epit.* 5; Eutrop. vii. 14.)

CO'TYLA, L. VA'RIUS, one of Antony's most intimate friends and boon companions, although Cicero says that Antony had him whipped on two occasions, during a banquet, by public slaves. He was probably aedile in B. C. 44, as he is called in the following year a man of aedilician rank. When Antony was besieging Mutina, in B. C. 43, he sent Cotyla to Rome, to propose terms of peace to the senate; and when after his defeat at Mutina he had collected another army in Gaul, and recrossed the Alps later in the year, he entrusted Cotyla with the command of the legions, which he left behind in Gaul. (Cic. *Philipp.* v. 2, viii. 8, 10, 11, xiii. 12; Plut. *Ant.* 18, who calls him Cotylo.)

COTYS or COTYTTO (Κότυς or Κοτυττώ), a Thracian divinity, whose festival, the Cotyttia (*Dict. of Ant. s. v.*), resembled that of the Phrygian Cybele, and was celebrated on hills with riotous proceedings. In later times her worship was introduced at Athens and Corinth, and was connected, like that of Dionysus, with licentious frivolity. Her worship appears to have spread even as far as Italy and Sicily. Those who celebrated her festival were called *βάπται*, from the purifications which were originally connected with the solemnity. (Strab. x. p. 470; Hesych. Suid. *s. vv.* Κότυς, *βαπτώτης*; Horat. *Epod.* xvii. 56; Juven. ii. 92; Virg. *Catal.* v. 19; A. Meineke, *Quaest. Scen.* p. 41, &c.) [L. S.]

COTYS (Κότυς). 1. A king of Paphlagonia, seems to have been the same whom Xenophon (*Anab.* v. 5. § 12, &c.) calls Corylas. Otys also is only another form of the name. A vassal originally of the Persian throne, he had thrown off his allegiance to Artaxerxes II., and, when summoned to court, as a test probably of his loyalty, had refused obedience. He therefore listened readily to the recommendation of Spithridates to enter into alliance with Sparta, and having met Agesilaus for this purpose on his entrance into Paphlagonia, he left with him a considerable reinforcement for his army. For this service Agesilaus rewarded Spithridates by negotiating a marriage for his daughter with Cotys, B. C. 395. (Xen. *Hell.* iv. 1. § 3, &c.) The subject of the present article has been identified by some with Thyus, whom Datames conquered and carried prisoner to Artaxerxes about B. C. 364; but this conjecture does not appear to rest on any valid grounds. (See Schneider, *ad Xen. Hell. l. c.*) [THYUS.]

2. King of Thrace from B. C. 382 to 358. (See Suid. *s. v.*, where his reign is said to have lasted twenty-four years.) It is not, however, till towards the end of this period that we find anything recorded of him. In B. C. 364 he appears as an enemy of the Athenians, the main point of dispute being the possession of the Thracian Chersonesus, and it was at this time that he first availed himself of the aid of the adventurer Charidemus on his desertion from the Athenian service [see p. 684, b.]. He also secured the valuable assistance of Iphicrates, to whom he gave one of his daughters in marriage, and who did not scruple to take part with his father-in-law against his country. (Dem. *c. Aristocr.* pp. 663, 669, 672; Pseudo-Aristot. *Oecon.* ii. 26; Nep. *Iphicr.* 3; Anaxandr. *ap. Athen.* iv. p. 131.) In B. C. 362, Miltocythes, a powerful chief, revolted from Cotys, and engaged the Athenians on his side by promising to cede the Chersonesus to them; but Cotys sent them a letter, outbidding his adversary in promises, and the Athenians passed a decree in the king's favour. It has been thought that this was the same decree which conferred on him the gift of citizenship. (See Thirlwall's *Greece*, vol. v. p. 217; *Ep. Phil. ad Ath.* p. 161, where he is called "Sitalces.")

The effect of it certainly was so to discourage Miltocythes that he abandoned the struggle, while Cotys, having gained his point, never dreamed of fulfilling his promises. (Dem. *c. Aristocr.* p. 655, *c. Polycl.* 1207.) [AUTOCLES, No. 2.] In the same year he vigorously opposed Ariobarzanes and the other revolted satraps of the western provinces. Here again he shewed his hostility to Athens, which sided with the rebels, while another motive with him for the course he took seems to have been, that the satraps protected the cities on the Hellespont, over which he desired to establish his own authority. Having besieged Sestus, which belonged to Ariobarzanes, he was compelled, apparently by Timotheus, to raise the siege; but the town soon after revolted from Athens and submitted to Cotys, who, having in vain tried to persuade Iphicrates to aid him [IPHICRATES], again bought the services of Charidemus, made him his son-in-law, and prosecuted the war with his assistance. (Xen. *Ages.* ii. § 26; Nep. *Timoth.* 1; Dem. *de Rhod. Lib.* p. 193, *c. Aristocr.* pp. 663, 664, 672—674.) [CHARIDEMUS.] This appears to have occurred in B. C. 359, and in the same year, and not long after Philip's accession, we find him supporting the claims of the pretender Pausanias to the Macedonian throne; but the bribes of Philip induced him to abandon his cause. (Diod. xvi. 2, 3.) For his letter to Philip, perhaps on this occasion, see Hegesand. *ap. Athen.* vi. p. 248. In B. C. 358, he was assassinated by Python or Parrhon and Heracleides (two citizens of Aenus, a Greek town in Thrace), whose father he had in some way injured. The murderers were honoured by the Athenians with golden crowns and the franchise of the city. (Arist. *Polit.* v. 10, ed. Bekk.; Dem. *c. Aristocr.* pp. 659, 662, 674; Plut. *adv. Colot.* 32; Diog. Laërt. iii. 46, ix. 65.) Cotys, from the accounts we have of him, was much addicted to gross luxury, and especially to drunkenness, the prevalent vice of his nation. His violence and cruelty were excessive, almost, in fact, akin to madness. He is said to have murdered his wife, of whom he was jealous, with circumstances of the most shocking barbarity; on one occasion also he persuaded himself, or chose to assert, that he was the bridegroom of the goddess Athena, and, having drunk deeply at what he called the nuptial feast, he put to death two of his attendants successively, who had not presence of mind or courtly tact sufficient to fall in with his mad humour. (Theopomp. *ap. Athen.* xii. pp. 531, 532; Suid. *s. v.;* Plut. *Reg. et Imp. Apophth.*)

3. A king of the Odrysae in Thrace. He was originally an ally of Rome, but was forced into an alliance against her with Perseus, to whom he gave hostages for his fidelity, and supplied a force of 2000 men. When Perseus was conquered by Aemilius Paullus in B. C. 168, Bites, the son of Cotys, was taken prisoner and carried to Rome, and his father sent ambassadors to offer any sum of money for his freedom, and to account for his own conduct in having sided with Macedonia. The Roman senate did not admit the excuse of Cotys as a valid one, but they made a flourish of generosity, and released the prince unransomed. Cotys is honourably recorded as differing widely from the generality of his countrymen in sobriety, gentleness, and cultivation of mind. (Polyb. xxvii. 10, xxx. 12; Suid. *s. v.;* Liv. xlii. 29, 51, 57, 59, 67, xliii. 18, xlv. 42.)

4. A king of Thrace, took part against Caesar with Pompey, and sent him a body of auxiliaries under his son Sadales in B. C. 48. (Caes. *Bell. Civ.* iii. 4; Lucan. *Phars.* v. 54.)

5. Son of Rhoemetalces, king of Thrace. On the death of Rhoemetalces his dominions were divided by Augustus between his brother Rhescuporis and his son Cotys. Rhescuporis desired to subject the whole kingdom to himself, but did not venture on palpable acts of aggression till the death of Augustus. He then openly waged war against his nephew, but both parties were commanded by Tiberius to desist from hostilies. Rhescuporis then, feigning a wish for friendly negotiation, invited Cotys to a conference, and, at the banquet which followed, he treacherously seized him, and, having thrown him into chains, wrote to Tiberius, pretending that he had only acted in self-defence and anticipated a plot on the part of Cotys. He was, however, commanded to release him, and to come to Rome to have the matter investigated, whereupon (A. D. 19) he murdered his prisoner, thinking, says Tacitus, that he might as well have to answer for a crime completed as for one half done. Tacitus speaks of Cotys as a man of gentle disposition and manners, and Ovid, in an epistle addressed to him during his exile at Tomi, alludes to his cultivated taste for literature, and claims his favour and protection as a brother-poet. (Tac. *Ann.* ii. 64—67, iii. 38; Vell. Pat. ii. 129; Ov. *ex Pont.* ii. 9.)

6. A king of a portion of Thrace, and perhaps one of the sons of No. 5. (See Tac. *Ann.* ii. 67.) In A. D. 38, Caligula gave the whole of Thrace to Rhoemetalces, son of Rhescuporis, and put Cotys in possession of Armenia Minor. In A. D. 47, when Claudius wished to place Mithridates on the throne of Armenia, Cotys endeavoured to obtain it for himself, and had succeeded in attaching some of the nobles to his cause, but was compelled by the commands of the emperor to desist. (Dion Cass. lix. 12; Tac. *Ann.* xi. 9.)

7. King of the Bosporus, which he received from the Romans on the expulsion of his brother Mithridates. As only a few cohorts under Julius Aquila had been left in the country to support the new king, who was himself young and inexperienced, Mithridates endeavoured to recover his dominions by force of arms, A. D. 50; but he was conquered and carried prisoner to Rome. (Tac. *Ann.* xii. 15—21.)

The second of the coins figured on p. 777, a. belongs to this Cotys, who is sometimes called Cotys I., king of the Bosporus. The coin given below belongs to Cotys II., who reigned under Hadrian, and is mentioned by Arrian in his Periplus. The obverse represents the head of Cotys, the reverse that of Hadrian. (Eckhel, ii. pp. 376, 378.) [E. E.]

CRANAEA (Κραναία), a surname of Artemis, derived from a temple on a hill near Elateia in

Phocis, in which the office of priest was always held by youths below the age of puberty, and for the space of five years by each youth. (Paus. x. 34. § 4.) [L. S.]

CRANA'US (Κραναός), an autochthon and king of Attica, who reigned at the time of the flood of Deucalion. He was married to Pedias, by whom he became the father of Cranae, Cranaechme, and Atthis, from the last of whom Attica was believed to have derived its name. He was deprived of his kingdom by Amphictyon, his son-in-law, and after his death he was buried in the demos of Lamprae, where his tomb was shewn as late as the time of Pausanias. (Apollod. iii. 14. § 5, &c.; Paus. i. 2. § 5, 31. § 2.) [L. S.]

CRANE. [CARDEA.]

CRANTOR (Κράντωρ), of Soli in Cilicia, left his native country, and repaired to Athens, in order to study philosophy, where he became a pupil of Xenocrates and a friend of Polemo, and one of the most distinguished supporters of the philosophy of the older Academy. As Xenocrates died B. C. 315, Crantor must have come to Athens previous to that year, but we do not know the date of his birth or his death. He died before Polemo and Crates, and the dropsy was the cause of his death. He left his fortune, which amounted to twelve talents, to Arcesilaüs; and this may be the reason why many of Crantor's writings were ascribed by the ancients to Arcesilaüs. His works were very numerous. Diogenes Laërtius says, that he left behind Commentaries (ὑπομνήματα), which consisted of 30,000 lines; but of these only fragments have been preserved. They appear to have related principally to moral subjects, and, accordingly, Horace (*Ep.* i. 2. 4) classes him with Chrysippus as a moral philosopher, and speaks of him in a manner which proves that the writings of Crantor were much read and generally known in Rome at that time. The most popular of Crantor's works at Rome seems to have been that "On Grief" (*De Luctu*, Περὶ Πένθους), which was addressed to his friend Hippocles on the death of his son, and from which Cicero seems to have taken almost the whole of the third book of his Tusculan Disputations. The philosopher Panaetius called it a "golden" work, which deserved to be learnt by heart word for word. (Cic. *Acad.* ii. 44.) Cicero also made great use of it while writing his celebrated "Consolatio" on the death of his daughter, Tullia; and several extracts from it are preserved in Plutarch's treatise on Consolation addressed to Apollonius, which has come down to us.

Crantor was the first of Plato's followers who wrote commentaries on the works of his master. He also made some attempts in poetry; and Diogenes Laërtius relates, that, after sealing up a collection of his poems, he deposited them in the temple of Athena in his native city, Soli. He is accordingly called by the poet Theaetetus, in an epitaph which he composed upon him, the friend of the Muses; and we are told, that his chief favourites among the poets were Homer and Euripides. (Diog. Laërt. iv. 24—27; Orelli, *Onom. Tull.* ii. p. 201; Schneider in Zimmermann's *Zeitschrift für Alterthumswissenschaft*, 1836, Nos. 104, 105; Kayser, *De Crantore Academico*, Heidelb. 1841.) [A. S.]

CRASSI'NUS or CRASSUS, a surname borne in early times by many members of the patrician Claudia gens. [CLAUDIUS, p. 767.]

CRASSIPES, "thick-footed," the name of a patrician family of the Furia gens.

1. M. FURIUS CRASSIPES, was one of the three commissioners appointed in B.C. 194 to found a Latin colony among the Brutii, and he with his colleagues accordingly led, two years afterwards, 3700 foot soldiers and 300 horsemen to Vibo, which had been previously called Hipponium. Crassipes was elected praetor, in B.C. 187, and obtained the province of Gaul. Desiring to obtain a pretext for a war, he deprived the Cenomani of their arms, though they had been guilty of no offence; but when this people appealed to the senate at Rome, Crassipes was commanded to restore them their arms, and to depart from the province. He obtained the praetorship a second time in B.C. 173, and received Sicily as his province. (Liv. xxxiv. 53, xxxv. 40, xxxviii. 42, xxxix. 3, xli. 28. s. 33, xlii. 1.)

2. FURIUS CRASSIPES, married Tullia, the daughter of M. Tullius Cicero, after the death of her first husband, C. Piso Frugi. The marriage contract (*sponsalia*) was made on the 6th of April, B.C. 56. She was, however, shortly afterwards divorced from Crassipes, but at what time is uncertain; it must have been before B. C. 50, as she was married to Dolabella in that year. Cicero notwithstanding continued to live on friendly terms with Crassipes, and mentions to Atticus a conversation he had had with him, when Pompey was setting out from Brundisium, in B. C. 49. (Cic. *ad Qu. Fr.* ii. 4, v. 1, vi. 1, *ad Fam.* i. 7. § 11, 9. § 20, *ad Att.* iv. 5, 12, vii. 1, *ad Att.* ix. 11.) There is a letter of Cicero's (*ad Fam.* xiii. 9) addressed to Crassipes, when he was quaestor in Bithynia, B. C. 51, recommending to his notice the company that farmed the taxes in that province.

3. P. FURIUS CRASSIPES, curule aedile, as we learn from coins (a specimen of which is given below), but at what time is uncertain. The obverse of the coin annexed represents a woman's head crowned with a tower, and by the side a foot, through a kind of jocular allusion to the name of Crassipes; on the reverse is a curule seat.

L. CRASSI'TIUS, a Latin grammarian, was a native of Tarentum and a freedman, and was surnamed Pasicles, which he afterwards changed into Pansa. He was first employed in assisting the writers of the mimes for the stage, afterwards gave lectures on grammar, and at length wrote a commentary on the obscure poem of C. Helvius Cinna, entitled Smyrna, which gained him great renown: his praises were celebrated in an epigram preserved by Suetonius, but the meaning of it is difficult to understand. He taught the sons of many of the noblest families at Rome, and among others Julius Antonius, the son of the triumvir, but eventually he gave up his school, in order to be compared to Verrius Flaccus, and betook himself to the study of philosophy. (Suet. *Illustr. Gramm.* 18; Weichert, *Poët. Latin. Reliqu.* p. 184.)

It is not impossible that this Crassitius was originally the slave of the Crassitius or Crassicius,

mentioned by Cicero in B. C. 43 (*Philipp.* v. 6. xiii. 2) as one of the friends of Antony. His original name would therefore have been Pasicles, and he would have taken the name of his patron as a matter of course upon manumission. It may be, however, that the Crassitius mentioned by Cicero is the same as the grammarian.

CRASSUS, M. AQUI'LIUS, was praetor in B. C. 43, and was sent by the senate into Picenum to levy troops, in order to resist Octavianus, when he marched upon the city in this year, in order to demand the consulship. Crassus was seized in a slave's dress, and brought to Octavianus, who did not punish him at the time, but afterwards included his name in the proscription. (Appian, *B. C.* iii. 93, 94.) It is thought by some commentators that we ought to read *Acilius* instead of *Aquilius*. If this conjecture be correct, the Crassus mentioned above would be the same as the Acilius, who was included in the proscription, and whose escape is related by Appian. (*B. C.* iv. 39.)

CRASSUS, CALPU'RNIUS, descended from the ancient family of the (Licinii?) Crassi, conspired against Nerva; but when his designs were detected, he received no punishment from the emperor, but was merely removed to Tarentum with his wife. Crassus was subsequently put to death. on account of his forming a conspiracy against the life of Trajan. (Aur. Vict. *Epit.* 12; Dion Cass. lxviii. 3, 16.

CRASSUS, L. CANI'DIUS, was with Lepidus in Gaul, in B. C. 43, when Antony was compelled to seek refuge there, and was the main instrument in bringing about the union between the armies of Lepidus and Antony. Three years later, B. C. 40, he was consul suffectus with L. Cornelius Balbus, and afterwards he was one of the legates of Antony, whom he accompanied in his campaign against the Parthians. In B. C. 38, when Antony returned from that expedition, Canidius Crassus remained in Armenia, and continued the war against those nations with considerable success, for he defeated the Armenians, and also the kings of the Iberians and Albanians, and penetrated as far as the Caucasus. In the campaign which Antony made against the Parthians in B. C. 36, Crassus was as unfortunate as the other Roman generals, all of whom suffered great losses, and were compelled to retreat. In B. C. 32, when Antony resolved upon the war with Octavian, Crassus was commissioned to lead the army, which was stationed in Armenia, to the coast of the Mediterranean. On the outbreak of the war many of Antony's friends advised him to remove Cleopatra from the army, but Crassus who was bribed by the queen, opposed this plan, and she accordingly accompanied her lover to the fatal war. Shortly afterwards, however, Crassus also advised Antony to send her back to Egypt, and to fight the decisive battle on the land and not on the sea. This time his advice was disregarded. During the battle of Actium, Crassus who had the command of Antony's land forces, could only act the part of a spectator. After the unfortunate issue of the seafight, Crassus and his army still held out for seven days in the hope that Antony would return; but in the end Crassus in despair took to flight, and followed his master to Alexandria, where he informed him of the issue of the contest and of the fate of his army. After the fall of Antony Crassus was put to death by the command of Octavianus. He died as a coward, although in times of prosperity he had been in the habit of boasting, that death had no terrors for him. (Cic. *ad Fam.* x. 21; Dion Cass. xlviii. 32, xlix. 24; Plut. *Ant.* 34, 42, 56, 63, 65, 68, 71, *Comparat. Dem. c. Ant.* 1; Vell. Pat. ii. 85, 87; Oros. vi. 19.) [L. S.]

CRASSUS, CLAU'DIUS. [CLAUDIUS, p.767.]

CRASSUS, LICI'NIUS.

STEMMA CRASSORUM.

(A.)

C. Licinius Varus.

1. P. Licinius Crassus, Cos. B. C. 171.

2. C. Licinius Crassus, Cos. B. C. 168.

3. C. Licinius Crassus, Tr. Pl. B. C. 145. (?)

4. C. Licinius [Crassus]?

5. Licinia, vestal, B. C. 123.

(B.)

6. P. Licinius Crassus Dives, Cos. B. C. 205.

7. P. Licinius Crassus Dives.

8. P. Licinius Crassus Dives Mucianus, adopted son of No. 7, Cos. B. C. 131.

9. M. Licinius Crassus Agelastus.

10. Licinia, (?) married Claudius Asellus.

11. Licinia, married C. Sulpicius Galba.

12. Licinia, married C. Sempronius Gracchus.

13. M. Licinius Crassus, Pr. B. C. 107.

14. P. Lic. Crassus Dives, (a) Cos. B. C. 97; married Venuleia.

a

a

15. P. Licinius Crassus Dives, died B. C. 87.
16. Licinius Crassus Dives.
17. M. Licinius Crassus, triumvir, married Tertulla.

18. P. Licinius Crassus Dives, *Decoctor.*

19. M. Licinius Crassus Dives, Quaestor of Caesar.
20. P. Licinius Crassus Dives, Legate of Caesar, marr. Cornelia.

21. M. Licinius Crassus Dives, Cos. B. C. 30.

22. M. Licinius Crassus Dives, Cos. B. C. 14.

(C.)

23. L. Licinius Crassus, orator; Cos. B. C. 95; married Mucia.

24. Licinia, married Scipio Nasica.
25. Licinia, married C. Marius.
26. L. Licinius Crassus Scipio, son of No. 24, and adopted by No. 23.

(D.) *Other Licinii Crassi of uncertain pedigree.*

27. Licinius Crassus Dives, Pr. B. C. 59.
28. P. Licinius Crassus, Pr. B. C. 57.
29. P. Licinius Crassus Junianus, Tr. Pl. B. C. 53.
30. M. Licinius Crassus Mucianus, a contemporary of Vespasian.

1. P. Licinius C. f. P. n. Crassus, was grandson of P. Licinius Varus, who was praetor B. C. 208. In B. C. 176 he was praetor, and pleaded that he was bound to perform a solemn sacrifice as an excuse for not proceeding to his province, Hither Spain. In B. C. 171 he was consul, and appointed to the command against Perseus. He advanced through Epeirus to Thessaly, and was defeated by the king in an engagement of cavalry. (Liv. xli., xlii., xliii.) During his command, he oppressed the Athenians by excessive requisitions of corn to supply his troops, and was accused on this account to the senate.

2. C. Licinius C. f. P. n. Crassus, brother of No. 1, was praetor in B. C. 172, and in B. C. 171 served as legatus with his brother in Greece, and commanded the right wing in the unsuccessful battle against Perseus. In B. C. 168 he was consul, and in the following year went to Macedonia, instead of proceeding to Cisalpine Gaul, which was his appointed province. (Liv. xlv. 17.)

3. C. Licinius Crassus, probably a son of No. 2, was tribune of the plebs B. C. 145, and according to Cicero (*de Amic.* 25) and Varro (*de Re Rust.* i. 2), was the first who in his orations to the people turned towards the forum, instead of turning towards the comitium and the curia. Plutarch (*C. Gracch.* 5) attributes the introduction of this mark of independence to C. Gracchus. He introduced a rogation in order to prevent the colleges of priests from filling up vacancies by co-optation, and to transfer the election to the people; but the measure was defeated in consequence of the speech of the then praetor, C. Laelius Sapiens. (Cic. *Brut.* 21.) (Huschke, *Ueber die Stelle des Varro von den Liciniern*, Heidelb. 1837.)

4. C. Licinius (Crassus), probably a son of No. 3. (Dion Cass. *Frag.* xcii.)

5. Licinia. [Licinia.]

6. P. Licinius P. f. P. n. Crassus, Dives, was the son of P. Licinius Varus, and was the first Licinius with the surname Dives mentioned in history. In B. C. 212, though a young man who had never sat in the curule chair, he defeated two distinguished and aged consulars, Q. Fulvius Flaccus and T. Manlius Torquatus, in a hard-fought contest for the office of pontifex maximus. (Liv. xxv. 5.) In B. C. 211 he was curule aedile, and gave splendid games, remarkable for the crowns with foliage of gold and silver, that were then first exhibited at Rome (Plin. *H. N.* xxi. 4); in B. C. 210 he was magister equitum of the dictator Q. Fulvius Flaccus, and in the same year obtained the censorship, but abdicated (as was usual) in consequence of the death of his colleague. In B. C. 208 he was praetor. In B. C. 205 he was consul with Scipio Africanus, and undertook the task of keeping Hannibal in check in the country of the Bruttii. Here he succeeded in rescuing some towns from the enemy, but was able to do little in consequence of a contagious disease which attacked him and his army. (Liv. xxix. 10.) In the following year he united his forces with those of the consul Sempronius, to oppose Hannibal in the neighbourhood of Croton, but the Romans were defeated. In B. C. 203, he returned to Rome, and died at an advanced age, B. C. 183, when his funeral was celebrated with games and feasts which lasted for three days, and by a fight of 120 gladiators. (xxxix. 46.) He possessed many gifts of nature and fortune, and added to them by his own industry. He was noble and rich, of commanding form and great corporeal strength, and, in addition to his military accomplishments, was extremely eloquent, whether in addressing the senate or haranguing the people. In civil and pontifical law he was deeply skilled. (xxx. 1.) Valerius Maximus (i. 1. § 6) gives an example of his religious severity in condemning a Vestal virgin to be burnt, because one night she neglected her charge of guarding the everlasting fire.

7. P. Licinius Crassus Dives, son of No. 6.

8. P. Licinius Crassus Dives Mucianus, was the adopted son of No. 7. (Cic. *Brut.* 26.) His natural father was P. Mucius Scaevola, who was consul B. C. 175. In the year B. C. 131 he was consul and pontifex maximus, and, according to Livy, was the first priest of that rank who went beyond Italy. (*Epit.* lix.) As pontifex maximus, he forbade his colleague, Valerius Flac-

cus, who was flamen Martialis, to undertake the command against Aristonicus, and imposed a fine upon him, in case of his leaving the sacred rites. The people remitted the fine, but shewed their sense of due priestly subordination by ordering the flamen to obey the pontiff. (Cic. *Phil.* xi. 8.) Crassus, though his own absence was liable to similar objection, proceeded to oppose Aristonicus, who had occupied the kingdom of Pergamus, which had been bequeathed by Attalus to the Roman people. His expedition to Asia was unfortunate. He suffered a defeat at Leucae, and was overtaken in his flight between Elaea and Smyrna by the body-guard of the enemy. In order that he might not be taken alive, he struck a Thracian in the eye with his horse-whip, and the Thracian, smarting with the blow, stabbed him to death. (Val. Max. iii. 2. § 12.) His body was buried at Smyrna, and his head was brought to Aristonicus, who, in the following year, surrendered to Perperna, and was put to death at Rome. He was so minutely skilled in the Greek language, that when he presided in Asia, he was in the habit of giving judgment to those who resorted to his tribunal in any one of five dialects in which they preferred their claim. (Quintil. xi. 2, fin.) Cicero extols him as a good orator and jurist (Cic. *Brut.* 26 ; compare Dig. 1. tit. 2. s. 4), and Gellius (who gives an example of the strictness of his military discipline) says that, according to Sempronius Asellio and other writers of Roman history, he possessed five of the best of good things, "quod esset ditissimus, quod nobilissimus, quod eloquentissimus, quod jurisconsultissimus, quod pontifex maximus." (Gell. i. 13.) How the legal lore of Crassus was on one occasion well-nigh foiled in contest with the superior eloquence of Ser. Sulpicius Galba (whose son married the daughter of Crassus) may be read in Cicero (*de Orat.* i. 56). By Heineccius (*Hist. Jur. Rom.* i. 143) and many others, he has been confounded with L. Licinius Crassus, the orator, No. 23. (Rutilius, *Vitae JCtorum*, c. xviii.)

9. M. Licinius Crassus Agelastus, son of No. 7, and grandfather of Crassus the triumvir. He derived his cognomen from having never laughed (Plin. *H. N.* vii. 18), or, as Cicero says, he was not the less entitled to the designation, though Lucilius reports that he laughed once in his life. (Cic. *de Fin.* v. 30.)

10, 11, 12. Liciniae. [Licinia.]

13. M. Licinius Crassus, son of No. 9, was praetor B. C. 107.

14. P. Licinius M. f. P. n. Crassus Dives, brother of No. 13 and father of the triumvir. He was the proposer of the lex Licinia, mentioned by Gellius (ii. 24), to prevent excessive expense and gluttony in banquets. The exact date of this law is uncertain, but it was alluded to by the poet Lucilius, who died before the consulship of Crassus, which took place B. C. 97. The sumptuary law of Crassus was so much approved of, that it was directed by a decree of the senate to take effect immediately after its publication, and before it had been actually passed by the populus. (Macrob. ii. 13.) It was abolished at the proposition of Duronius in B.C. 98. (Val. Max. ii. 9. § 5.) The extravagance of the games and shows given by the aediles had now become unreasonably great, and Crassus during his aedileship yielded to the prevailing prodigality. (Cic. *de Off.* ii. 16.) During the consulship of Crassus, the senate made a remarkable decree, by which it was ordained "ne homo immolaretur,"—a monstrous rite, says Pliny, which up to that time had been publicly solemnized. (Plin. *H. N.* xxx. 3.) After his consulship, he took the command in Spain, where he presided for several years, and, in the year B. C. 93, was honoured with a triumph for his successes in combating the Lusitanian tribes. In the social war, B. C. 90, he was the legate of L. Julius Caesar, and in the following year his colleague in the censorship (Festus, *s. v. referri*), and with him enrolled in new tribes certain of the Latini and Itali, who were rewarded for their fidelity with the rights of citizenship. In the civil war which commenced soon afterwards, he took part with Sulla and the aristocracy. When Marius and Cinna, after being proscribed, returned to Rome in the absence of Sulla, he stabbed himself in order to escape a more ignominious death from the hands of their partisans. (Liv. *Epit.* lxxx.)

15. P. Licinius Crassus Dives, son of No. 14, by Venuleia. (Cic. *ad Att.* xii. 24.) In B. C. 87, he was put to death by the horsemen of Fimbria, who belonged to the party of Marius, and, according to Florus (iii. 21. § 14), was massacred before his father's eyes. Appian (*B. C.* i. p. 394) differs from other historians in his account of this transaction. He relates that the father, after slaying his son, was himself slaughtered by the party in pursuit.

16. Licinius Crassus Dives, a younger brother of No. 15. His praenomen is unknown, and the only particulars of his history which have been recorded are the fact of his marriage in the lifetime of his parents, and his escape from the massacre of the year B. C. 87. (Plut. *Crass.* 1, 4.)

17. M. Licinius P. f. M. n. Crassus Dives, the younger son of No. 14. The date of his birth is not precisely recorded, but it is probable that he was born about the year B. C. 105, for Plutarch states, that he was younger than Pompey (Plut. *Crass.* 6), and that he was more than sixty years old when he departed (in the year B. C. 55) to make war against the Parthians. (*Ib.* 17.)

In the year B. C. 87, when his father and brother suffered death for their resistance to Marius and Cinna, he was not considered of sufficient importance to be involved in the same doom ; but he was closely watched, and after some time he thought it prudent to make his escape to Spain, which he had visited some years before, when his father had the command in that country. How he concealed himself in a cavern near the sea upon the estate of Vibius Paciaecus, and how he passed his life in this strange retreat, is related in detail by the lively and amusing pen of Plutarch. After a retirement of eight months, the death of Cinna (B. C. 84) relieved him from his voluntary confinement. He put himself at the head of a needy rabble, for whose sustenance he provided by marauding excursions, and, with 2500 men, made his way to Malaca. Thence, seizing the vessels in the port, he set sail for Africa, where he met Q. Metellus Pius, who had escaped from the party of Marius. He soon quarrelled with Metellus, and did not remain long in Africa, for when Sulla (B. C. 83) landed in Italy, Crassus proceeded to join that successful general.

He was now brought into competition with Pompey, who also served under Sulla. The mind of Crassus was of an essentially vulgar type. He

was noted for envy, but his envy was low and cavilling: it was not energetic enough to be cruel and revengeful, even when successful, and it was so far under the control of pusillanimity and self-interest, as to abstain from the open opposition of manly hatred. It was with such feelings that Crassus regarded Pompey; and Sulla played off the rivals against each other. He understood his tools. He gratified Pompey by external marks of honour, and Crassus with gold. The ruling passion of Crassus was avarice, and to repair and increase the fortunes of his family he was willing to submit to servile dependence, to encounter any risk, and undergo any hardship. He undertook a service of considerable danger in levying troops for Sulla among the Marsi, and he afterwards (B. C. 83) distinguished himself in a successful campaign in Umbria. He was personally brave, and, by fighting against the remains of the Marian faction, he was avenging the wrongs of his house. Sulla put him in mind of this, and rewarded him by donations of confiscated property, or by allowing him to purchase at an almost nominal value the estates of those who were proscribed. Crassus was reported to have sought for gain by dishonest means. He was accused of unduly appropriating the booty taken at Tuder (an Umbrian colony not far from the Tiber), and of placing, without authority, a name in the proscribed lists, in order that he might succeed to an inheritance.

The desire of wealth which absorbed Crassus was neither the self-sufficing love of possession, which enables the miser to despise the hiss of the people while he contemplates the coin in his chest, nor did it spring from that voluptuousness which made Lucullus value the means of material enjoyment, nor from that lofty ambition which made Sulla and Caesar look upon gold as a mere instrument of empire. Crassus sought wealth because he loved the reputation of being rich, liked to have the power of purchasing vulgar popularity, and prized the kind of influence which the capitalist acquires over the debtor, and over the man who wants to borrow or hopes to profit. To these objects the administration of civil affairs and warlike command were, in his view, subordinate. He possessed very great ability and steady industry in obtaining what he desired, and soon began to justify his hereditary surname, Dives. He extended his influence by acting as an advocate before the courts, by giving advice in domestic affairs, by canvassing for votes in favour of his friends, and by lending money. At one time of his life, there was scarcely a senator who was not under some private obligation to him. He was affable in his demeanour to the common people, taking them by the hand, and addressing them by name. Rich legacies and inheritances rewarded his assiduity and complaisance to the old and wealthy. He was a keen and sagacious speculator. He bought multitudes of slaves, and, in order to increase their value, had them instructed in lucrative arts, and sometimes assisted personally in their education. Order and economy reigned in his household. He worked silver-mines, cultivated farms, and built houses, which he let at high rents. He took advantage of the distresses and dangers of others to make cheap purchases. Was there a fire in the city, Crassus might be seen among the throng, bargaining for the houses that were burning or in danger of being burnt.

From such pursuits Crassus was called to action by that servile war which sprang from and indicated the deplorable state of domestic life in Italy, and was signalized by the romantic adventures and reverses of the daring but ill-fated Spartacus. Spartacus had for many months successfully resisted the generals who had been sent to oppose him. A revolt so really dangerous had begun to create alarm, and no confidence was placed in the military talents of the consuls for the year B. C. 71, who regularly, according to a still-prevailing custom, would have divided between them the command of the army. But the occasion called for more experienced leaders, and, in the absence of Pompey, who was fighting in Spain, the command of six legions and of the troops already in the field was given to Crassus, who was created praetor. After several engagements fought with various success [SPARTACUS], Crassus at length brought the rebel chief to a decisive battle in Lucania. Spartacus was slain with 12,300 (Plut. *Pomp.* 21), or, according to Livy (*Epit.* 97), 60,000 of his followers; and of the slaves that were taken prisoners, 6000 were crucified along the road between Rome and Capua. Crassus had hastened operations in order to anticipate the arrival of Pompey, who he feared might reap the credit without having shared the dangers of the campaign. His fears were in some degree verified, for Pompey came in time to cut off 5000 fugitives, and wrote to the senate, "Crassus, indeed, has defeated the enemy, but I have extirpated the war by the roots." Though the victory of Crassus was of great importance, yet, as being achieved over slaves, it was not thought worthy of a triumph; but Crassus was honoured with an ovation, and allowed the distinction of wearing a triumphal crown of bay (*laurus*) instead of the myrtle, which was appropriate to an ovation.

Crassus now aspired to the consulship, and was not above applying for assistance to his rival Pompey, who had also announced himself a candidate. Pompey assumed with pleasure the part of protector, and declared to the people that he should consider his own election valueless, unless it were accompanied with that of Crassus. Both were elected. (B. C. 70.) Already had Pompey become a favourite of the people, and already begun to incur the distrust of the optimates, while Caesar endeavoured to increase the estrangement by promoting a union between Pompey and Crassus in popular measures. With their united support, the lex Aurelia was carried, by which the judices were selected from the populus (represented by the tribuni aerarii) and equites as well as the senate, whereas the senate had possessed the judicia exclusively during the preceding twelve years by the lex Cornelia of Sulla. The jealousy of Crassus, however, prevented any cordiality of sentiment, or general unity of action. He saw himself overborne by the superior authority of his colleague. To gain favour, he entertained the populace at a banquet of 10,000 tables, and distributed corn enough to supply the family of every citizen for three months; but all this was insufficient to outweigh the superior personal consideration of Pompey. The coolness between the consuls became a matter of public observation, and, on the last day of the year, the knight C. Aurelius (probably at the instigation of Caesar) mounted the tribune, and announced to the assembled multitude that Jupiter, who had appeared to him in a

dream the night before, invited the consuls to be reconciled before they left office. Pompey remained cold and inflexible, but Crassus took the first step by offering his hand to his rival, in the midst of general acclamations. The reconciliation was hollow, for the jealousy of Crassus continued. He privily opposed the Gabinian rogation, which commissioned Pompey to clear the sea of pirates; and Cicero's support of the Manilian law, which conferred the command against Mithridates upon Pompey, rankled in the mind of Crassus. When Pompey returned victorious, Crassus, from timidity or disgust, retired for a time from Rome.

In the year B. C. 65, Crassus was censor with Q. Catulus, the firm supporter of the senate; but the censors, in consequence of their political discordance, passed the period of their office without holding a census or a muster of the equites. In the following year, Crassus failed in his wish to obtain the rich province of Egypt.

Crassus was suspected by some, probably without sufficient reason, of being privy to the first conspiracy of Catiline; and again, in the year B. C. 63, L. Tarquinius, when he was arrested on his way to Catiline, affirmed that he was sent by Crassus with a message inviting Catiline to come with speed to the rescue of his friends at Rome; but the senate denounced the testimony of L. Tarquinius as a calumny, and Crassus himself attributed the charge to the subornation of Cicero. (Sall. *B. C.* 48.) The interests of Crassus were opposed to the success of the conspiracy; for it would have required a man of higher order to seize and retain the helm in the confusion that would have ensued.

In the whole intercourse between Crassus and Cicero may be observed a real coldness, with occasional alternations of affected friendship. (Comp. Cic. *ad Att.* i. 14 and 16, *ad Fam.* xiv. 2, *pro Sext.* 17, *ad Fam.* i. 9. § 6, v. 8.) In his intercourse with others, Crassus was equally unsteady in his likings and enmities. They were, in fact, not deeply-seated, and, without the practice of much hypocrisy, could be assumed or withdrawn as temporary expediency might suggest.

It was from motives of self-interest, without actual community of feeling or purpose, that the so-called triumvirate was formed between Caesar, Pompey, and Crassus. Each hoped to gain the first place for himself by using the others for his purposes, though there can be no doubt that the confederacy was really most profitable to Caesar, and that, of the three, Crassus would have been the least able to rule alone. Caesar had already found Crassus a convenient friend; for in B. C. 61, when Caesar was about to proceed to his province in Further Spain, Crassus became security for his debts to a large amount. It may, at first view, excite surprise that a person of so little independent greatness as Crassus should have occupied the position that he filled, and that men of wider capacity should have entered into a compact to share with him the honours and profits of the commonwealth. But the fact is to be accounted for by considering, that the character of Crassus represented in many points a large portion of the public. While the young, the daring and the ambitious, the needy, the revolutionary, and the democratic, adhered to Caesar,—while the aristocracy, the party of the old constitution, those who affected the reputation of high principle and steady virtue, looked with greater favour upon Pompey,—there was a considerable mass of plain, moderate, practical men, who saw much that they liked in Crassus. Independently of the actual influence which he acquired by the means we have explained, he had the sympathy of those who, without being noble, were jealous of the nobility, and were rich or were occupied in making money. They sympathised with him, because the love of gain was a strong trait in the Roman character, and they saw that his unequivocal success in his pursuit was a proof of at least one unquestionable talent—a talent of the most universal practical utility. He was not without literary acquirement, for, under the teaching of the Peripatetic Alexander, he had gained a moderate proficiency in history and philosophy. There was no profligacy in his private conduct to shock decent and respectable mediocrity. He was not above ordinary comprehension. The many could appreciate a worldly and vulgar-minded but *safe* man, whose principles sat loosely but conveniently upon him, who was not likely to innovate rashly, to dazzle by eccentric brilliancy, or to put to shame by an overstrained rigidity of virtue. Thus it was more prudent to combine with Crassus as an ally, than to incur the opposition of his party, and to risk the counter-influence of an enormous fortune, which made the name of Crassus proverbial for wealth. Pliny (*H. N.* xxxiii. 47) values his estates in the country alone at two hundred millions of sesterces. He might have maintained no despicable army at his own cost. Without the means of doing this, he thought that no one deserved to be called rich. In other less stirring times he might have lived and died without leaving in history any marked traces of his existence; but in the period of transition and commotion which preceded the fall of the republic, such elements of power as he possessed could scarcely remain neglected and quiescent.

It was part of the triumviral contract—renewed at an interview between the parties in Luca—that Pompey and Crassus should be a second time consuls together, should share the armies and provinces of the ensuing year, and should exert their influence to secure the prolongation for five years of Caesar's command in Gaul. Notwithstanding the strenuous opposition of L. Domitius Ahenobarbus, backed by all the authority of Cato of Utica (who was forced on the day of election to leave the Field of Mars with his followers after a scene of serious riot and uproar), both Pompey and Crassus were elected consuls, B. C. 55. A law was passed at the rogation of the tribune C. Trebonius, by which Syria and the two Spains, with the right of peace and war, were assigned to the consuls for five years, while the Gauls and Illyricum were handed over to Caesar for a similar period. In the distribution of the consular provinces, Crassus took Syria.

Crassus was anxious to distinguish himself in war. Pompey, he saw, had subjugated the Pirates and Mithridates: Caesar had conquered Gaul, and was marching his army victoriously to Germany and Britain. Mortified at successes which made him feel his inferiority to both, he chose rather to enter upon an undertaking for which he had no genius than to continue the pursuit of wealth and influence at home. Armed by the lex Trebonia with power to make war, he determined to exer-

cise his authority by attacking the Parthians. This was a stretch and perversion of the law, for the Parthians were not expressly named in the lex Trebonia, and the Senate, who constitutionally were the proper arbiters of peace and war, refused to sanction hostilities by their decree. Indeed there was not the slightest pretext for hostilities, and nothing could be more flagrantly unjust than the determination of Crassus. It was in express violation of treaties, for in the year B. C. 92, Sulla had concluded a treaty of peace with the Parthians, and the treaty had been renewed by Pompey with their king Phraates. The Romans were not very scrupulous in their career of conquest, and they often fought from motives of gain or ambition, but their ostensible reasons generally bore some show of plausibility, and a total disregard of form was offensive to a people who were accustomed in their international dealings to observe certain legal and religious technicalities. It was not surprising, therefore, that, apart from all political considerations, the feelings of common justice should excite a strong repugnance to the plans of Crassus, who, having gained his immediate object in obtaining Syria as his province, broke out into a display of childish vanity and boastfulness, which were alien from his usual demeanour. C. Ateius Capito, the tribune, ordered his officer to arrest Crassus, but was obliged to release him by the intercession of his colleagues. However, he ran on to the gate of the city to intercept the consul, who was anxious without delay to proceed to his destination, and resolved to set out at once without waiting for the termination of his year of office. Posted at the gate, Ateius kindled a fire, and with certain fumigations and libations and invocations of strange and terrible deities, mingled the most awful curses and imprecations against Crassus. This was done in pursuance of an ancient Roman rite, which was never solemnized on light grounds; for, while it was believed to be fatal to the person devoted, it was also thought to bring calamity upon the person who devoted another. But Crassus was not deterred. He proceeded on his way to Brundusium. The evil omen daunted the army, and seems to have occasioned an unusual attention to disastrous auguries and forebodings, for Plutarch is copious in his account of tokens of misfortune in almost every stage of the expedition.

The route of Crassus lay through Macedonia, Thrace, the Hellespont, Galatia, and the northern part of Syria to Mesopotamia. Throughout the whole campaign he exhibited so much imprudence and such a complete neglect of the first principles of military art, that premature age may be thought to have impaired his faculties, though he was now but little more than sixty years old. He was deaf, and looked older than he really was. The aged Deiotarus, whom he met in Galatia, rallied him on his coming *late* into the field. He was accompanied by some able men, especially the quaestor C. Cassius Longinus (afterwards one of Caesar's murderers) and the legate Octavius, but he did not profit by their advice. He was quite uninformed as to the character and resources of the enemy he was going to attack; fancied that he should have an easy conquest over unwarlike people; that countless treasures lay before him, and that it would be a matter of no difficulty to outstrip the glory of his predecessors, Scipio, Lucullus, Pompey, and push on his army to Bactria and India. He did not attempt to take advantage of the intestine dissensions in Parthia, did not form any cordial union with the Armenians and other tribes who were hostile to the Parthians, and did not obtain correct information as to the position of the enemy's force, and the nature of the country. On the contrary, he listened to flatterers; he suffered himself to be grossly deceived and misled, and he alienated, by ill-treatment and insolence, those who might have been useful, and were disposed to be friendly. After crossing the Euphrates, and taking Zenodotium in Mesopotamia (a success on which he prided himself as if it were a great exploit), he did not follow up the attack upon Parthia, but gave time to the enemy to assemble his forces and concert his plans and choose his ground. He was advised by Cassius to keep the banks of the Euphrates, to make himself master of Seleuceia (which was situate on a canal connecting the Euphrates and the Tigris), and to take Babylon, since both these cities were always at enmity with the Parthians. He chose, however, after leaving 7000 infantry and 1000 cavalry in garrison in Mesopotamia, to recross the Euphrates with the rest of his forces, and to pass the winter in northern Syria. In Syria he behaved more like a revenue officer than a general. He omitted to muster and exercise the troops, or to review the armour and military stores. It is true that he ordered the neighbouring tribes and chieftains to furnish recruits and bring supplies, but these requisitions he willingly commuted for money. Nor was his cupidity satisfied by such gains. At Hierapolis there was a wealthy temple, dedicated to the Syrian goddess Derceto or Atargatis (the Ashtaroth of Scripture), who presided over the elements of nature and the productive seeds of things. (Plin. *H. N.* v. 19; Strab. xvi. *in fin.*) This temple he plundered of its treasures, which it took several days to examine and weigh. One of the ill omens mentioned by Plutarch occurred here. Crassus had a son Publius, who had lately arrived from Italy with 1000 Gallic cavalry to join his father's army. The son, on going out of the temple, stumbled on the threshold, and the father, who was following, fell over him. Josephus (*Ant.* xiv. 7, *Bell. Jud.* i. 8) gives a circumstantial account of the plunder of the temple at Jerusalem by Crassus, but the narrative is not free from suspicion, for Jerusalem lay entirely out of the route of Crassus, and was at a distance of between 400 and 500 Roman miles from the winter quarters of the army; and we believe that no historian but Josephus mentions the occurrence, if we except the author of the Latin work "De Bello Judaico," (i. 21,) which is little more than an enlarged translation of Josephus, and passes under the name of Hegesippus. To the divine judgment for his sacrilege on this occasion, Dr. Prideaux (*Connexion*, part 2) attributes the subsequent infatuation of Crassus. According to this account, Eleazar, treasurer of the temple, had, for security, put a bar of gold of the weight of 300 Hebrew minae into a hollowed beam, and to this beam was attached the veil which separated the Holy Place from the Holy of Holies. Perceiving that Crassus intended to plunder the temple, Eleazar endeavoured to compound with him, by giving him the bar of gold on condition that he would spare the other treasures. This Crassus promised with an oath, but had no sooner received

the gold, than he seized, not only 2000 talents in money, which Pompey had left untouched, but everything else that he thought worth carrying away, to the value of 8000 talents more.

Orodes (Arsaces XIV.), the king of Parthia, was himself engaged with part of his army, in an invasion of Armenia, but he despatched Surenas, the most illustrious of his nobles and a young accomplished general, into Mesopotamia with the rest of his forces, to hold Crassus in check. Before proceeding to hostilities, he sent ambassadors to Crassus to say that if the Roman general made war by the authority of the senate, the war could only terminate by the destruction of one or other of the parties, but if at the prompting of his own desire, the king would take compassion on his old age, and allow him to withdraw his troops in safety. Crassus replied that he would give his answer at Seleuceia. "Sooner," said the ambassador, Vagises, "shall hair grow on the palm of this hand, than thy eyes behold Seleuceia." Artavasdes, the king of Armenia, requested Crassus to join him in Armenia, in order that they might oppose Orodes with their united forces; he pointed out to the Roman general that Armenia being a rough mountainous country, the cavalry, of which the Parthian army was almost wholly composed, would there be useless, and he promised to take care that in Armenia the Roman army should be supplied with all necessaries. In Mesopotamia, on the other hand, the Romans would be exposed to extreme danger on their march through sandy deserts, where they would be unable to procure water and provisions. Crassus, however, determined to march through Mesopotamia, and engaged Artavasdes to supply him with auxiliary troops; but the king never sent the promised forces, excusing himself on the ground that they were necessary for his own defence against Orodes.

Crassus, in pursuing the imprudent course which he determined upon, was misled by a crafty Arabian chieftain, called by Plutarch, Ariamnes.* This Arab had formerly served under Pompey, and was well known to many in the army of Crassus, for which reason he was selected by Surenas to betray the Romans. He offered himself as a guide to conduct them by the shortest way to the enemy. He told the Roman general, that the Parthians durst not stand before him; that unless he made haste, they would escape from him, and rob him of the fruits of victory. Cassius, the legate, suspected Ariamnes of treachery, and warned Crassus, instead of following him, to retire to the mountains; but Crassus, deceived by his fair words and fooled by his flattery, was led by him to the open plains of Mesopotamia. Ariamnes, having accomplished his object, seized a frivolous pretext, and rode off to inform Surenas that the Roman army was delivered into his hands, and Crassus soon learned from his scouts, that the Parthians were advancing. The conduct of Crassus in this emergency was marked by irresolution. He first drew up his infantry in line, and placed his cavalry at the wings—an arrangement which would have obviated the murderous success of the Parthian archers, and would have prevented the troops from being outflanked by the Parthian horse; but he then altered his mind, and formed the infantry in a solid square flanked by squadrons of cavalry. To his son he gave one wing, to Cassius the other, and placed himself in the centre. In the battle that ensued, the Parthians exhibited their usual tactics, advancing with terrific shouts and the noise of kettle-drums. They worried the densely marshalled Romans with showers of arrows and javelins, every one of which struck its man. Crassus was disheartened at finding that there was no chance of their missiles being exhausted, as a number of camels were laden with a large supply. By feigned retreats, during which they continued to discharge their arrows, they led the Romans into disadvantageous positions; then they suddenly rallied and charged, while the enemy was in disorder and blinded by dust.

For the details of the engagement, which was distinguished by errors and misfortunes and unavailing bravery, we must refer to the account of Plutarch. Crassus lost his son in the battle, and endeavoured to encourage the soldiers under a calamity which, he said, concerned him alone. He talked to them of honour and their country, but the faint and languid shout with which they responded to his harangue, attested their dejection. When night came on the Parthians retired, it being contrary to their custom to pass the night near an enemy, because they never fortified their camps, and because their horses and arrows could be of little use in the dark. In this miserable state of affairs, Octavius and Cassius found Crassus lying upon the ground, as if he were stunned and senseless. They held a council of war, and determined to retreat at once, leaving the wounded on the field. Crassus, with such of the troops as had strength to march, retired to Carrhae (the Haran of Scripture), and, on the following morning, the Parthians entered the Roman camp, and massacred the sick and wounded, to the number of 4000. They then pursued and overtook four cohorts, which had lost their way in the dark, and put all but twenty men to the sword.

Surenas, having ascertained that Crassus and the principal officers of the Roman army were shut up in Carrhae, and fearing that they might altogether escape, again had recourse to stratagem and treachery. Crassus was induced to take a guide, Andromachus, who acted as a traitor, and led the army into dangerous defiles. Having escaped from this snare, he was forced by the mutinous threats of the troops, though his eyes were open to the inevitable result, to accept a perfidious invitation from Surenas, who offered a pacific interview, and held out hopes that the Romans would be allowed to retire without molestation. At the interview, a horse, with rich trappings, was led out as a present from the king to Crassus, who was forcibly placed upon the saddle. Octavius, seeing plainly that it was the object of the Parthians to take Crassus alive, seized the horse by the bridle. A scuffle ensued, and Crassus fell by some unknown hand. Whether he was despatched by an enemy, or by some friend who desired to save him from the disgrace of becoming a prisoner, is uncer-

* From the Roman ignorance of oriental languages, there is a great variation among historians in the oriental names that occur in the expedition of Crassus. Thus, this chieftain is called by Dion Cassius, Augarus or Abgarus, and by the compiler of the *Historia Romanorum Parthica*, attributed to Appian, he is called Acbarus. Florus (iii. 11. § 7) names him Mazaras. Again, the Armenian king is called by Dion Cassius (xl. 16) Artabazes.

tain. In the course of this expedition,—one of the most disastrous in which the Romans were ever engaged against a foreign enemy,—Crassus is said to have lost 20,000 men killed, and 10,000 taken prisoners. At the time of his death, Artavasdes had made peace with Orodes, and had given one of his daughters in marriage to Pacorus, the son of the Parthian. They were sitting together at the nuptial banquet, and listening to the representation of the Bacchae of Euripides, when a messenger arrived from Surenas, and brought in the head and hand of Crassus. To the great delight of the spectators, passages from the drama (l. 1168 &c.) were applied by the actors to the lifeless head. Orodes afterwards caused melted gold to be poured into the mouth of his fallen enemy, saying, "Sate thyself now with that metal of which in life thou wert so greedy." (Dion Cass. xl. 27; Florus, iii. 11.)

(Plutarch, *Crassus;* Dion Cass. xxxvii.—xl.; Cic. *Epist.* passim. The *Historia Romanorum Parthica*, usually attributed to Appian, is a compilation from Plutarch. All the authorities are collected in Drumann, *Gesch. Roms* iv. pp. 71—115.)

18. P. Licinius Crassus Dives, son of No. 15, and known by the designation of *Decoctor;* for, though originally very rich, his prodigality and dissipation were so inordinate, that he became insolvent, and his creditors sold his goods. After this, he was often taunted by being addressed as Crassus Dives. (Val. Max. vi. 9. § 12.)

19. M. Licinius Crassus Dives, the elder son of the triumvir (No. 17) by Tertulla. (Cic. *ad Fam.* v. 8.) From his resemblance to the senator Axius, there was a slander that his mother had been unfaithful to her husband. After his younger brother Publius had left Caesar, Marcus became Caesar's quaestor in Gaul, and at the breaking out of the civil war, in B. C. 49 was praefect in Cisalpine Gaul. (Caes. *B. G.* v. 24; Justin xlii. 4.) It is possible that he was the husband of the Caecilia or Metella, who appears by an inscription in Gruter (p. 377, No. 7) to have been the wife of M. Crassus, and has by some genealogists been wrongly given to the triumvir. (Drumann, *Gesch. Roms* ii. p. 55.)

20. P. Licinius M. F. Crassus Dives, younger son of the triumvir, was Caesar's legate in Gaul from B. C. 58 to the second consulship of his father. In B. C. 58, he fought against Ariovistus; in the following year, against the Veneti and other tribes in north-western Gaul; and in B. C. 56, he distinguished himself in Aquitania. In the next winter, Caesar sent him to Rome with a party of soldiers who were intended to forward the election of the triumvirs Pompey and Crassus, and he also brought home 1000 Gallic cavalry, who afterwards took part in the Parthian war. Notwithstanding the mutual dislike of Cicero and Crassus the triumvir, Publius was much attached to the great orator, and derived much pleasure and benefit from his society. In B. C. 58, he strove to prevent the banishment of Cicero, and with other young Romans appeared in public clad in mourning; and, on his return to Rome, in B. C. 55, he exerted himself to procure a reconciliation between Cicero and his father. (Cic. *ad Qu. Fr.* ii. 9. § 2.) At the end of the year B. C. 54, he followed the triumvir to Syria, and, in the fatal battle near Carrhae, behaved with the utmost gallantry. (Plut. *Crass.* 25.) Seeing that he could not rescue his troops, he refused to provide for his own safety, and, as his hand was disabled by being transfixed with an arrow, he ordered his sword-bearer to run him through the body. Though he was more ambitious of military renown than of the fame of eloquence, he was fond of literature. He was a proficient in the art of dancing (Macrob. ii. 10 fin.), and under the teaching of his friend and freedman Apollonius, became well skilled in Greek. (Cic. *ad Fam.* xiii. 16.) There is extant a Roman denarius (*post*, p. 882) which has been usually supposed to refer to him, although the name inscribed and the device on the reverse would equally or better apply to his grandfather, Publius the censor, No. 14. See below, p. 882, a. (Eckhel, v. p. 232; Spanh. ii. p. 99.)

21. M. Licinius M. F. Crassus Dives, son of No. 19. In B. C. 30, he was consul with Octavian, and in the following year, as proconsul of Macedonia, he fought with success against the surrounding barbarians. (Liv. *Epit.* cxxxiv., cxxxv.)

22. M. Licinius M. F. Crassus Dives, son of No. 21, was consul B. C. 14. (Dion Cass. liv. 24.)

23. L. Licinius L. F. Crassus, the orator. His pedigree is unknown. He was born B. C. 140, was educated by his father with the greatest care, and received instruction from the celebrated historian and jurist, L. Caelius Antipater. (Cic. *Brut.* 26.) At a very early age he began to display his oratorical ability. At the age of twenty-one (or, according to Tacitus, *Dial. de Orat.* c. 34, two years earlier) he accused C. Carbo, a man of high nobility and eloquence, who was hated by the aristocratic party to which Crassus belonged. Val. Maximus (vi. 5. § 6) gives an instance of his honourable conduct in this case. When the slave of Carbo brought to Crassus a desk filled with his master's papers, Crassus sent back the desk to Carbo with the seal unbroken, together with his slave in chains. Carbo escaped condemnation by poisoning himself with cantharides (Cic. *ad Fam.* ix. 21, *Brut.* 27); and Crassus, pitying his fate, felt some remorse at the eagerness and success of his accusation. (Cic. *Verr.* iii. 1.) In the following year (B. C. 118) he defended the proposal of a law for establishing a new colony at Narbo in Gaul. The measure was opposed by the senate, who feared that by the assignation of lands to the poorer citizens, the aerarium would suffer from a diminution of the rents of the ager publicus; but, on this occasion, Crassus preferred the quest of popularity to the reputation of consistent adherence to the aristocracy. (Cic. *Brut.* 43, *de Off.* ii. 18.) By eloquence above his years, he succeeded in carrying the law, and proceeded himself to found the colony. In B. C. 114, he undertook the defence of his kinswoman, the vestal Licinia, who, with two other vestals, Marcia and Aemilia, were accused of incest; but, though upon a former trial his client had been acquitted by L. Caecilius Mettius, pontifex maximus, and the whole college of pontiffs, the energy and ability of his defence were unable to prevail against the severity of L. Cassius, the *scopulus reorum*, who was appointed inquisitor by the people for the purpose of reviewing the former lenient sentence. (Vell. i. 15; Cic. *de Orat.* ii. 55, *de Off.* ii. 18; Macrob. i. 10; Clinton, *Fasti*, B. C. 114; Ascon. *in Mil.* p. 46, ed. Orelli.) In his quaestorship he was the colleague of Q. Mucius Scaevola, with whom, as colleague, he served every other office except the tribunate of

the plebs and the censorship. In his quaestorship he travelled through Macedonia to Athens on his return from Asia, which seems to have been his province. In Asia he had listened to the teaching of Scepsius Metrodorus, and at Athens he received instruction from Charmadas and other philosophers and rhetoricians; but he did not remain so long as he intended in that city, from unreasonable resentment at the refusal of the Athenians to repeat the solemnization of the mysteries, which were over two days before his arrival. (Cic. *de Orat.* iii. 20.) After his return to Rome, we find him engaged in pleading the causes of his friends. Thus, he defended Sergius Orata, who was accused of appropriating the public waters for the use of his oyster fisheries. (Val. Max. ix. 1. § 1.) He was engaged, on behalf of the same Orata, in another cause, in which the following interesting question arose:—How far is a vendor, selling a house to a person from whom he had previously purchased it, liable to damages for not expressly mentioning in the conveyance a defect in title that existed at the time of the former sale, and of which the purchaser might therefore be supposed to be cognizant? (Cic. *de Off.* iii. 16, *de Orat.* i. 39.) He was tribune of the people in B. C. 107, but the period of this office was not distinguished by anything remarkable. In B. C. 106 he spoke in favour of the lex Servilia, by which it was proposed to restore to the equites the judicia, which were then in the hands of the senatorian order. The contests for the power of being selected as judices, which divided the different orders, prove how much the administration of justice was perverted by partiality and faction. As there is much confusion in the history of the judicia, it may be proper to mention some of the changes which took place about this period. In B. C. 122, by the lex Sempronia of C. Gracchus, the judicia were transferred from the senate to the equites. In B. C. 106, by the lex Servilia of Q. Servilius Caepio, they were restored to the senate; and it is not correct to say (with Walter, *Gesch. des Romischen Rechts*, i. p. 244, and others), that by this lex Servilia both orders were admitted to share the judicia. The lex Servilia of Caepio had a very brief existence; for about B. C. 104, by the lex Servilia of C. Servilius Glaucia, the judicia were again taken from the senate and given to the knights. Much error has arisen from the existence of two laws of the same name and of nearly the same date, but exactly opposite in their enactments. The speech of Crassus for the lex Servilia of Caepio was one of remarkable power and eloquence (Cic. *Brut.* 43, *de Orat.* i. 52), and expressed the strength of his devotion to the aristocratic party. It was probably in this speech that he attacked Memmius (Cic. *de Orat.* ii. 59, 66) who was a strenuous opponent of the rogation of Caepio. In B. C. 103 he was curule aedile, and with his colleague, Q. Scaevola, gave splendid games, in which pillars of foreign marble were exhibited, and lion fights were introduced. (Cic. *de Off.* ii. 16; Plin. *H. N.* xxxvi. 3, viii. 16. s. 20.) After being praetor and augur, he became a candidate for the consulship, but he studiously kept away from the presence of his father-in-law, Q. Scaevola, the augur, not wishing that one whom he so respected should be a witness of what he considered the degradation of his canvass. (Val. Max. iv. 5. § 4.) He was elected, B. C. 95, with his constant colleague, Q. Scaevola, the pontifex maximus, who must be carefully distinguished from the augur of the same name. During their consulship was passed the *Lex Licinia Mucia de Civibus regundis*, to prevent persons passing as citizens who were not entitled to that character, and to compel all who were not citizens to depart from Rome. The rigour and inhospitality of this law seems to have been one of the promoting causes of the social war. (Ascon. *in Cic. pro Cornel.*; Cic. *de Off.* iii. 11.) During the term of his office, he had occasion to defend Q. Servilius Caepio, who was hated by the equites, and was accused of majestas by the tribune C. Norbanus (Cic. *Brut.* 35); but Caepio was condemned. Crassus was now anxious to seek for renown in another field. He hastened to his province, Hither Gaul, and explored the Alps in search of an enemy; but he found no opposition, and was obliged to content himself with the subjugation of some petty tribes, by whose depredations he asserted that the province was disturbed. For this trifling success he was not ashamed to ask a triumph, and would perhaps have obtained his demand from the senate, had not his colleague Scaevola opposed such a misapplication of the honour. (Val. Max. iii. 7. § 6; Cic. *in Pison.* 26.) With this exception, his conduct in the administration of his province was irreproachable. This was admitted by C. Carbo (the son of the Carbo whom he had formerly accused), who accompanied him to Gaul, in order to seek out the materials of an accusation; but Crassus disarmed his opposition by courting inquiry, and employing Carbo in the planning and execution of affairs.

One of the most celebrated private causes in the annals of Roman jurisprudence was the contest for an inheritance between M. Curius and M. Coponius, which was heard before the centumviri under the presidency of the praetor T. Manilius, in the year B. C. 93. Crassus, the greatest orator of the day, pleaded the cause of Curius, while Q. Scaevola, the greatest living lawyer, supported the claim of Coponius. The state of the case was this. A testator died, supposing his wife to be pregnant, and having directed by will that if the son, who should be born within the next ten months, should die before becoming his own guardian,* M. Curius should succeed as heir in his place. (Cic. *Brut.* 52, 53.) No son was born.—Scaevola argued that this was a casus omissus, and insisted upon the strict law, according to which Curius could have no claim unless a son were first born, and then died while under guardianship. Crassus contended for the equitable construction, according to which the testator could not be supposed to intend any difference between the case of no son being born, and the case of a son being born and dying before arriving at the age of puberty. The equitable construction contended for by Crassus was approved, and Curius gained the inheritance.

In B. C. 92 he was made censor with Cn. Domitius Ahenobarbus. A new practice had sprung up in Rome of sending youths to the schools of persons who called themselves Latin rhetoricians. Crassus disapproved the novelty, as tending to

* "Antequam in suam tutelam pervenisset," *i. e.* before attaining the age of 14 years, at which age a son would cease to be under the guardianship of another. The phrase has been misunderstood by Drumann.

idleness, and calculated rather to encourage effrontery than to sharpen intellect. He thought that the Latins in almost every valuable acquirement excelled the Greeks, and was displeased to see his countrymen stoop to an inferior imitation of Grecian customs. The censors suppressed the schools by a proclamation, which may be found in the Dialogue de Oratoribus and in Gellius (xv. 11), and deserves to be referred to as an example of the form of a censorian edict. Though the two censors concurred in this measure, they were men of very different habits and tempers, and passed the period of their office in strife and discord. Crassus was fond of elegance and luxury. He had a house upon the Palatium, which, though it yielded in magnificence to the mansion of Q. Catulus upon the same hill, and was considerably inferior to that of C. Aquilius upon the Viminal, was remarkable for its size, the taste of its furniture, and the beauty of its grounds. It was adorned with pillars of Hymettian marble, with expensive vases, and triclinia inlaid with brass. He had two goblets, carved by the hand of Mentor, which served rather for ornament than for use. His gardens were provided with fish-ponds, and some noble lotus-trees shaded his walks with their ample foliage. Ahenobarbus, his colleague, found fault with such corruption of manners (Plin. *H. N.* xvii. 1), estimated his house at a hundred million (*sestertium millies*), or according to Valerius Maximus (ix. 1. § 4) six million (*sexagies sestertio*) sesterces, and complained of his crying for the loss of a lamprey, as if it had been a daughter. It was a tame lamprey, which used to come at the call of Crassus, and feed out of his hand. Crassus made a public speech against his colleague, and by his great powers of ridicule, turned him into derision; jested upon his name (Sueton. *Nero*, 2), and to the accusation of weeping for a lamprey, replied, that it was more than Ahenobarbus had done upon the loss of any of his three wives. (Aelian, *Hist. Anim.* viii. 4.) On many occasions, he availed himself of his power of exciting a laugh against his opponent (Cic. *de Or.* ii. 59, 60, 70), and was not scrupulous as to the mode. Thus, though he carefully avoided everything that might impair his own dignity, and might seem to his audience to savour of buffoonery, he sometimes jested upon personal deformities, as may be seen by reference to his sally upon L. Aelius Lamia in his speech for C. Aculeo (Cic. *de Or.* ii. 65), and his answer to the troublesome witness, as reported by Pliny. (*H.N.* xxxv. 4.) Shortly before his death, he spoke in favour of Cn. Plancus in opposition to the charge of M. Junius Brutus the Accuser. [BRUTUS, No. 14.] Brutus, in allusion to his fine house and effeminate manners, called him the Palatine Venus, and taunted him with political inconsistency for depreciating the senate in his speech for the Narbonese colony, and flattering that body in his speech for the lex Servilia. The successful repartee of Crassus is well known from being recorded by Cicero (*de Orat.* ii. 54, *pro Cluent.* 51) and Quintilian (vi. 3. § 44). His last speech was delivered in the senate in B. C. 91, against L. Marcius Philippus, the consul, an enemy of the optimates. Philippus, in opposing the measures of M. Livius Drusus, imprudently asked how, with such a senate, it was possible to carry on the government of the commonwealth. Crassus fixed upon this expression, and on that day seemed to excel himself in the vehemence of his assault upon the consul. Philippus was so irritated by his bitter words, that he ordered his lictor to seize some of the goods of Crassus by way of pledge,—a strong measure, adopted usually by the highest magistrates to constrain the performance of public duties, or to punish contumacious contempt ot public authority. Crassus repelled the lictor, and said that he could not respect the character of consul in a man who refused to treat him as a senator. "If you want to restrain me, it will not do to seize my goods.* You must tear out this tongue. Even then, with my very breath I will continue to denounce your lawless conduct." At his dictation a vote of the senate was passed by which they vindicated their own patriotism; but the passionate vehemence of this contention shattered his health and brought on a fever. He returned to his dwelling, was seized with a shivering fit, and in seven days was dead.

Such was the end of one of the greatest orators that Rome ever produced. In an age abounding with orators he stood pre-eminent. (Vell. Pat. ii. 9.) The rougher style of Coruncanius, Cato, and the Gracchi, had been succeeded by a medium style, which, without sacrificing strength to artificial rules, was more polished and ornamented. His sentences were short and well-turned. In debate he was self-possessed and pertinacious, and his lively wit gave a peculiar zest to his reply. He employed words in common use, but he always employed the best and most proper words. His mode of stating his facts and arguments was wonderfully clear and concise. Though *pervornatus*, he was *perbrevis*. In early life he had disciplined his taste by the excellent practice of carefully translating into Latin the most celebrated specimens of Grecian eloquence. In the treatise *De Oratore*, Cicero introduces him as one of the principal speakers, and he is understood to express Cicero's own sentiments. Few of his speeches were preserved in writing, and of those few the greater part, if we may judge from the fragments that remain, consisted of senatorial orations and harangues to the people. His chief excellence seems to have lain in this style rather than in judicial oratory; yet, in the judgment of Cicero, he was *eloquentium jurisperitissimus*. (Guil. Grotius, *de Vit. JCtorum*, i. 7. § 9; Meyer, *Oratorum Romanorum Fragmenta*, pp. 291—317; Drumann, *Gesch. Roms.* iv. p. 62.)

24 and 25. LICINIA. [LICINIA.]

26. L. LICINIUS CRASSUS SCIPIO, grandson of Crassus the orator [No. 23], one of whose daughters married his father P. Scipio Nasica, who was praetor, B. C. 94. His grandfather, having no son, adopted him by his testament, and made him heir to his property. (Cic. *Brut.* 58; Plin. *H. N.* xxxiv. 3. s. 8.)

27. LICINIUS CRASSUS DIVES, of uncertain pedigree, was praetor in B. C. 59, when L. Vettius was accused before him of conspiracy against the life of Pompey. (Cic. *ad Att.* ii. 24. § 2.)

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* "Non tibi illa sunt *caedenda*." (Cic. *de Or.* iii. 1.) *Caedenda* here implies *seizure* not *sale*. It is probable that, as a symbol of taking legal possession, the officer *struck* the goods, or marked them with notches, and that the ceremony was analogous to the *manus injectio* in personal arrest.

It has been conjectured that his praenomen was Publius, and that he was identical with No. 18.

28. P. Licinius Crassus, was praetor in B. C. 57, and favoured Cicero's return from exile. (Cic. *post. Redit. in Sen.* 9.) Orelli (*Onom. Tull.*) thinks that the name affords evidence of the spuriousness of the speech in which it is found.

29. P. Crassus Junianus, one of the gens Junia, adopted by some Licinius Crassus. His name appears on coins. (Spanh. ii. pp. 104, 179; Eckhel. v. pp. 153, 154, 233.) He was tribune of the plebs in B. C. 51, and a friend of Cicero. (Cic. *ad Qu. Fr.* iii. 8. § 3.) In the civil war he fought for Pompey, and served with the title legatus propraetore under Metellus Scipio in Africa, where, after the battle of Thapsus, he made his escape to the sea. (Plut. *Cato Maj.* 70, fin.)

30. M. Licinius Crassus Mucianus. [Mucianus.]

The annexed coin of the Licinia gens is the one referred to on p. 879, b., and supposed to have been struck by P. Crassus [No. 20], as it bears the legend P. (indistinct in the cut) Crassus M. F. The obverse represents the head of Venus, and the reverse a man holding a horse, which is supposed to refer to the ceremony of the public inspection of the horses of the equites by the censors. (*Dict. of Ant. s. v. Equites.*) [J. T. G.]

CRASSUS, OCTACI'LIUS. 1. M'. Octacilius Crassus, was consul in B. C. 263 with M'. Valerius Maximus, and crossed with a numerous army over to Sicily. After having induced many of the Sicilian towns to surrender, the consuls advanced against Hiero of Syracuse. The king, in compliance with the desire of his people, concluded a peace, which the Romans gladly accepted, and in which he gave up to them the towns they had taken, delivered up the Roman prisoners, and paid a contribution of 200 talents. He thus became the ally of Rome. In B. C. 246 Crassus was consul a second time with M. Fabius Licinus, and carried on the war against the Carthaginians, though nothing of any consequence seems to have been accomplished. (Polyb. i. 16 &c.; Zonar. viii. 9; Eutrop. ii. 10; Oros. iv. 7; Gellius, x. 6.)

2. T. Octacilius Crassus, apparently a brother of the former, was consul in B. C. 261, with L. Valerius Flaccus, and continued the operations in Sicily against the Carthaginians after the taking of Agrigentum; but nothing is known to have been accomplished during his consulship. (Polyb. i. 20.) [L. S.]

CRASSUS, PAPI'RIUS. 1. M'. Papirius Crassus was consul in B. C. 441 with C. Furius Pacilus. (Liv. iv. 12; Diod. xii. 35.)

2. L. Papirius Crassus was consul in B. C. 436 with M. Cornelius Maluginensis. They led armies against Veii and Falerii, but as no enemy appeared in the field, the Romans contented themselves with plundering and ravaging the open country. (Liv. iv. 21; Diod. xii. 41.) Crassus was censor in B. C. 424.

3. C. Papirius Crassus was consul in B. C. 430 with L. Julius Julus. These consuls discovered, by treacherous means, that the tribunes of the people intended to bring forward a bill on the *aestimatio multarum*, and in order to anticipate the favour which the tribunes thereby were likely to gain with the people, the consuls themselves proposed and carried the law. (Liv. iv. 30; Cic. *de Re Publ.* ii. 35; Diod. xii. 72.)

4. C. Papirius Crassus was consular tribune in B. C. 384. (Liv. vi. 18.)

5. Sp. Papirius Crassus, consular tribune in B. C. 382. He and L. Papirius Crassus, one of his colleagues, led an army against Velitrae, and fought with success against that town and its allies, the Praenestines. (Liv. vi. 22.)

6. L. Papirius Crassus, consular tribune in B. C. 382, and again in B. C. 376. (Livy, vi. 22; Diod. xv. 71.)

7. L. Papirius Crassus, consular tribune in B. C. 368. (Liv. vi. 38; Diod. xv. 78.)

8. L. Papirius Crassus was made dictator in B. C. 340 while holding the office of praetor, in order to conduct the war against the revolted Latins, since the consul Manlius was ill at the time. Crassus marched against Antium, but was encamped in its neighbourhood for some months without accomplishing anything. In B. C. 336 he was made consul with K. Duilius, and carried on a war against the Ausonians of Cales. In 330 he was consul a second time, and carried on a war against the inhabitants of Privernum. They were commanded by Vitruvius Flaccus who was conquered by the Romans without much difficulty. In 325 Crassus was magister equitum to the dictator L. Papirius Cursor, and in 318 he was invested with the censorship. (Liv. viii. 12, 16, 29; Diod. xvii. 29, 82; Cic. *ad Fam.* ix. 21.)

9. M. Papirius Crassus, apparently a brother of the preceding, was appointed dictator in B. C. 332 to conduct the war against the Gauls, who were then believed to be invading the Roman dominion; but the report proved to be unfounded. (Liv. viii. 17.)

10. L. Papirius Crassus was magister equitum to the dictator T. Manlius Torquatus, in B. C. 320. (Fast. Cap.) [L. S.]

CRA'STINUS, one of Caesar's veterans, who had been the primipilus in the tenth legion in the year before the battle of Pharsalus, and who served as a volunteer in the campaign against Pompey. It was he who commenced the battle of Pharsalus, B. C. 48, saying that, whether he survived or fell, Caesar should be indebted to him: he died fighting bravely in the foremost line. (Caes. *B. C.* iii. 91, 92; Flor. iv. 2. § 46; Lucan, vii. 471, &c.; Appian, *B. C.* ii. 82; Plut. *Pomp.* 71, *Caes.* 44.)

CRATAEIS (Κρατα*ι*ΐς), according to several traditions, the mother of Scylla. (Hom. *Od.* xii. 124; Ov. *Met.* xiii. 749; Hesych. *s. v.*; Plin. *H. N.* iii. 10.) [L. S.]

CRA'TERUS (Κρατερός), one of the most distinguished generals of Alexander the Great, was a son of Alexander of Orestis, a district in Macedonia, and a brother of Amphoterus. When Alexander the Great set out on his Asiatic expedition, Craterus commanded the πεζέταιροι. Subsequently we find him commanding a detachment of cavalry, as in the battle of Arbela and in the Indian campaign; but it seems that he had no permanent office, and that Alexander employed

him on all occasions where a general of able and independent judgment was required. He was a man of a noble character, and although he was strongly attached to the simple manners and customs of Macedonia, and was averse to the conduct which Alexander and his followers assumed in the East, still the king loved and esteemed him, next to Hephaestion, the most among all his generals and friends. In B. C. 324 he was commissioned by Alexander to lead back the veterans to Macedonia, but as his health was not good at the time, Polysperchon was ordered to accompany and support him. It was further arranged that Antipater, who was then regent of Macedonia, should lead reinforcements to Asia, and that Craterus should succeed him in the regency of Macedonia. But Alexander died before Craterus reached Europe, and in the division of the empire which was then made, Antipater and Craterus received in common the government of Macedonia, Greece, the Illyrians, Triballians, Agrianians, and Epeirus, as far as the Ceraunian mountains. According to Dexippus (*ap. Phot. Bibl.* p. 64, ed. Bekker), the government of these countries was divided between them in such a manner, that Antipater had the command of the armies and Craterus the administration of the kingdom. When Craterus arrived in Europe, Antipater was involved in the Lamian war, and was in a position in which the arrival of his colleague was a matter of the utmost importance to him, and enabled him to crush the daring attempts of the Greeks to recover their independence. After the close of this war Craterus divorced his wife Amastris, who had been given him by Alexander, and married Phila, the daughter of Antipater. Soon after Craterus accompanied his father-in-law in the war against the Aetolians, and in B. C. 321 in that against Perdiccas in Asia. Craterus had the command against Eumenes, while Antipater marched through Cilicia to Egypt. Craterus fell in a battle against Eumenes, which was fought in Cappadocia, and Eumenes on being informed of his death, lamented the fate of his late brother in arms, honoured him with a magnificent funeral, and sent his ashes back to Macedonia. (Arrian, *Anab.*, *ap. Phot. Bibl.* pp. 69, 224; Q. Curtius; Diod. xviii. 16, 18, xix. 59; Plut. *Alex.* 47, *Phoc.* 25; Corn. Nep. *Eum.* 4; comp. ANTIPATER, AMASTRIS, ALEXANDER.) [L. S.]

CRA'TERUS (Κρατερός), a brother of Antigonus Gonatas, and father of Alexander, the prince of Corinth. (Phlegon, *de Mirab.* 32; Justin, *Prolog.* xxxvi.) He distinguished himself as a diligent compiler of historical documents relative to the history of Attica. He made a collection of Attic inscriptions, containing decrees of the people (ψηφισμάτων συναγωγή), and out of them he seems to have constructed a diplomatic history of Athens. (Plut. *Aristeid.* 32, *Cim.* 13.) This work is frequently referred to by Harpocration and Stephanus of Byzantium, the latter of whom (*s. v.* Νύμφαιον) quotes the ninth book of it. (Comp. Pollux, viii. 126; Schol. *ad Aristoph. Av.* 1073, *Ran.* 323.) With the exception of the statements contained in these and other passages, the work of Craterus, which must have been of great value, is lost. (Niebuhr, *Kleine Schrift.* i. p. 225, note 39; Böckh, Pref. to his *Corp. Inscript.* i. p. ix.) [L. S.]

CRA'TERUS (Κρατερός), a Greek physician, who is mentioned in Cicero's Letters (*ad Att.* xii. 13, 14) as attending the daughter of Atticus, Attica (called also Caecilia or Pomponia), B. C. 45. He is mentioned also by Horace (*Sat.* ii. 3. 161), Persius (*Sat.* iii. 65), and Galen (*De Compos. Medicam. sec. Locos*, vii. 5, vol. xiii. p. 96, *De Antid.* ii. 8. vol. x. p. 147); and he may perhaps be the same person who is said by Porphyry (*De Abstin. ab Animal.* i. 17, p. 61, ed. Cantab.) to have cured one of his slaves of a very remarkable disease. [W. A. G.]

CRA'TERUS, a sculptor of the first century after Christ, whose statues, executed together with Pythodorus, were much admired, and were regarded as a great ornament of the palace of the Caesars. (Plin. *H. N.* xxxvi. 4 § 11.) The words "palatinas domos Caesarum," in that passage, compared with the preceding ones, "Titi Imperatoris domo," are to be understood of the imperial palaces on the Palatine hill, and fix the date of Craterus to the time of the first emperors. [L. U.]

CRATES (Κράτης), of ATHENS, was the son of Antigenes of the Thriasian demus, the pupil and friend of Polemo, and his successor in the chair of the Academy, perhaps about B. C. 270. The intimate friendship of Crates and Polemo was celebrated in antiquity, and Diogenes Laërtius has preserved an epigram of the poet Antagoras, according to which the two friends were united after death in one tomb. The most distinguished of the pupils of Crates were the philosopher Arcesilaüs, Theodorus, the founder of a sect called after him, and Bion Borysthenites. The writings of Crates are lost. Diogenes Laërtius says, that they were on philosophical subjects, on comedy, and also orations; but the latter were probably written by Crates of Tralles. [CRATES of Tralles.] (Diog. Laërt. iv. 21—23.) [A. S.]

CRATES (Κράτης), of ATHENS, a comic poet, of the old comedy, was a younger contemporary of Cratinus, in whose plays he was the principal actor before he betook himself to writing comedies. (Diog. Laërt. iv. 23; Aristoph. *Equit.* 536–540, and Schol.; Anon. *de Com.* p. xxix.) He began to flourish in Ol. 82. 4, B. C. 449, 448 (Euseb. *Chron.*), and is spoken of by Aristophanes in such a way as to imply that he was dead before the *Knights* was acted, Ol. 88. 4, B. C. 424. With respect to the character of his dramas, there is a passage in Aristotle (*Poët.* 5) which has been misunderstood, but which seems simply to mean, that, instead of making his comedies vehicles of personal abuse, he chose such subjects as admitted of a more general mode of depicting character. This is confirmed by the titles and fragments of his plays and by the testimony of the Anonymous writer on Comedy respecting his imitator, Pherecrates (p. xxix). His great excellence is attested by Aristophanes, though in a somewhat ironical tone (*l. c.*; comp. Ath. iii. p. 117, c.), and by the fragments of his plays. He excelled chiefly in mirth and fun (Aristoph. *l. c.*; Anon. *de Com. l. c.*), which he carried so far as to bring drunken persons on the stage, a thing which Epicharmus had done, but which no Attic comedian had ventured on before. (Ath. x. p. 429, a.) His example was followed by Aristophanes and by later comedians; and with the poets of the new comedy it became a very common practice. (Dion Chrysost. *Orat.* 32, p. 391, b.) Like the other great comic poets, he was made to feel strongly both the favour and the inconstancy of the people. (Aristoph. *l. c.*) The Scholiast on this passage says, that Crates used to bribe the spectators,—a charge which Meineke

thinks may have been taken from some comic poet who was an enemy to Crates. There is much confusion among the ancient writers about the number and titles of his plays. Suidas has made two comic poets of the name, but there can be little doubt that he is wrong. Other grammarians assign to him seven and eight comedies respectively. (Anon. *de Com.* pp. xxix, xxxiv.) The result of Meineke's analysis of the statements of the ancient writers is, that fourteen plays are ascribed to Crates, namely, Γείτονες, Διόνυσος, Ἥρωες, Θηρία, Θησαυρός, Λάμια, Μέτοικοι, Ὄρνιθες, Παιδιαί, Πεδῆται, Ῥήτορες, Σάμιοι, Τόλμαι, Φιλάργυρος, of which the following are suspicious, Διόνυσος, Θησαυρός, Μέτοικοι, Ὄρνιθες, Πεδῆται, Φιλάργυρος, thus leaving eight, the number mentioned by the Anonymous writer on Comedy, namely, Γείτονες, Ἥρωες, Θηρία, Λάμια, Παιδιαί, Ῥήτορες, Σάμιοι, Τόλμαι. Of these eight plays fragments are still extant. There are also seventeen fragments, which cannot be assigned to their proper plays. The language of Crates is pure, elegant, and simple, with very few peculiar words and constructions. He uses a very rare metrical peculiarity, namely, a spondaic ending to the anapaestic tetrameter. (Poll. vi. 53; Athen. iii. p. 119, c.; Meineke, *Frag. Com. Graec.* i. pp. 58—66, ii. pp. 231—251; Bergk, *Comment. de Reliq. Comm. Att. Antiq.* pp. 266—283.) [P. S.]

CRATES (Κράτης), of MALLUS in Cilicia, the son of Timocrates, is said by Suidas (*s. v.*) to have been a Stoic philosopher, but is far better known as one of the most distinguished of the ancient Greek grammarians. He lived in the reign of Ptolemy Philometor, and was contemporary with Aristarchus, in rivalry with whom he supported the fame of the Pergamene school of grammar against the Alexandrian, and the system of *anomaly* (ἀνωμαλία) against that of *analogy* (ἀναλογία). He is said by Varro to have derived his grammatical system from a certain Chrysippus, who left six books περὶ τῆς ἀνωμαλίας. He was born at Mallus in Cilicia, and was brought up at Tarsus, whence he removed to Pergamus, and there lived under the patronage of Eumenes II. and Attalus II. He was the founder of the Pergamene school of grammar, and seems to have been at one time the chief librarian. About the year 157 B. C., shortly after the death of Ennius, Crates was sent by Attalus as an ambassador to Rome, where he introduced for the first time the study of grammar. The results of his visit lasted a long time, as may be observed especially in the writings of Varro. (Sueton. *de Illustr. Grammat.* 2.) An accident, by which he broke a leg, gave him the leisure, which his official duties might otherwise have interrupted, for holding frequent grammatical lectures (ἀκροάσεις). We know nothing further of the life of Crates.

In the grammatical system of Crates a strong distinction was made between *criticism* and *grammar*, the latter of which sciences he regarded as quite subordinate to the former. The office of the critic, according to Crates, was to investigate everything which could throw light upon literature, either from within or from without; that of the grammarian was only to apply the rules of language to clear up the meaning of particular passages, and to settle the text, the prosody, the accentuation, and so forth, of the ancient writers. From this part of his system, Crates derived the surname of Κριτικός. This title is derived by some from the fact that, like Aristarchus, Crates gave the greatest attention to the Homeric poems, from his labours upon which he was also surnamed Ὁμηρικός. His chief work is entitled Διόρθωσις Ἰλιάδος καὶ Ὀδυσσείας, in nine books, by which we are probably to understand, not a recension of the Homeric poems, dividing them into nine books, but that the commentary of Crates itself was divided into nine books.

The few fragments of this commentary, which are preserved by the Scholiasts and other ancient writers, have led Wolf to express a very unfavourable opinion of Crates. As to his emendations, it must be admitted that he was far inferior to Aristarchus in judgment, but it is equally certain that he was most ingenious in conjectural emendations. Several of his readings are to this day preferred by the best scholars to those of Aristarchus. As for his excursions into all the scientific and historical questions for which Homer furnishes an occasion, it was the direct consequence of his opinion of the critic's office, that he should undertake them, nor do the results of his inquiries quite deserve the contempt with which Wolf treats them. Among the ancients themselves he enjoyed a reputation little, if at all, inferior to that of Aristarchus. The school which he founded at Pergamus flourished a considerable time, and was the subject of a work by Ptolemy of Ascalon, entitled περὶ τῆς Κρατητείου αἱρέσεως. To this school Wolf refers the catalogues of ancient writers which are mentioned by Dionysius of Halicarnassus (ἐν τοῖς Περγαμηνοῖς πίναξι, ii. p. 118, 5, ed. Sylburg.), who also mentions the school by the name of τοὺς ἐκ Περγάμου γραμματικούς (p. 112, 27). They are also called Κρατήτειοι. Among the catalogues mentioned by Dionysius there can be no doubt that we ought to include the lists of titles (ἀναγραφαί) of dramas, which Athenaeus (viii. p. 336, c.) states to have been composed by the Pergamenes.

Besides his work on Homer, Crates wrote commentaries on the *Theogony* of Hesiod, on Euripides, on Aristophanes, and probably on other ancient authors, a work on the Attic dialect (περὶ Ἀττικῆς διαλέκτου), and works on geography, natural history, and agriculture, of all which only a few fragments exist. Some scholars, however, think, that the Crates of Pergamus, whose work on the wonders of various countries is quoted by Pliny (*H. N.* vii. 2) and Aelian (*H. A.* xvii. 9), was a different person. The fragments of his works are collected by C. F. Wegener (*De Aula Attalica Litt. Artiumque Fautrice*, Havn. 1836, 8vo.) There is also one epigram by him in the Greek Anthology (ii. 3, Brunck and Jacobs) upon Choerilus. This epigram is assigned to Crates on the authority of its title, Κράτητος γραμματικοῦ. But Diogenes Laërtius mentions an epigrammatic poet of the name, as distinct from the grammarian.

(Suidas, *s. vv.* Κράτης, Ἀρίσταρχος; Diog. Laërt. iv. 23; Strabo, pp. 3, 4, 30, 157, 439, 609, 676, &c.; Athen. xi. p. 497, f.; Varro, *de L. L.* viii. 64, 68, ix. 1; Sext. Empir. *adv. Math.* i. c. 3. § 79, c. 12. § 248; *Schol. in Hom. passim*; Plin. *H. N.* iv. 12; Wolf, *Proleg. in Hom.* li.; Thiersch, *Ueber das Zeitalter und Vaterland des Homer*, pp. 19—64; Lersch, *Die Sprachphilosophie der Alten*, i. pp. 67, 69—72, 112, ii. 148, 243; Fabric. *Bibl. Graec.* i. pp. 318, 509, iii. p. 558; Clinton, *Fast. Hell.* iii. pp. 528, 529.) [P. S.]

CRATES (Κράτης), a very ancient Greek musician, the disciple of Olympus, to whom some ascribed the composition for the flute, which was called *νόμος* Πολυκέφαλος, and which was more usually attributed to Olympus himself. (Plut. *de Mus.* 7, p. 1133, e.) Nothing further is known of him. [P. S.]

CRATES (Κράτης), of TARSUS, an Academic philosopher, is expressly distinguished by Diogenes Laërtius (ii. 114, 117) from Crates of Athens, with whom he has been often confounded. [A.S.]

CRATES (Κράτης) of THEBES, the son of Ascondus, repaired to Athens, where he became a scholar of the Cynic Diogenes, and subsequently one of the most distinguished of the Cynic philosophers. He flourished, according to Diogenes Laërtius (vi. 87), in B. C. 328, was still living at Athens in the time of Demetrius Phalereus (Athen. x. p. 422, c.; Diog. Laërt. vi. 90), and was at Thebes in B. C. 307, when Demetrius Phalereus withdrew thither. (Plut. *Mor.* p. 69, c.)

Crates was one of the most singular phaenomena of a time which abounded in all sorts of strange characters. Though heir to a large fortune, he renounced it all and bestowed it upon his native city, since a philosopher had no need of money; or, according to another account, he placed it in the hands of a banker, with the charge, that he should deliver it to his sons, in case they were simpletons, but that, if they became philosophers, he should distribute it among the poor. Diogenes Laërtius has preserved a number of curious tales about Crates, which prove that he lived and died as a true Cynic, disregarding all external pleasures, restricting himself to the most absolute necessaries, and retaining in every situation of life the most perfect mastery over his desires, complete equanimity of temper, and a constant flow of good spirits. While exercising this self-controul, he was equally severe against the vices of others; the female sex in particular was severely lashed by him; and he received the surname of the "Door-opener," because it was his practice to visit every house at Athens, and rebuke its inmates. In spite of the poverty to which he had reduced himself, and notwithstanding his ugly and deformed figure, he inspired Hipparchia, the daughter of a family of distinction, with such an ardent affection for him, that she refused many wealthy suitors, and threatened to commit suicide unless her parents would give their consent to her union with the philosopher. Of the married life of this philosophic couple Diogenes Laërtius relates some very curious facts.

Crates wrote a book of letters on philosophical subjects, the style of which is compared by Laërtius (vi. 98) to Plato's; but these are no longer extant, for the fourteen letters which were published from a Venetian manuscript under the name of Crates in the Aldine collection of Greek letters (Venet. 1499, 4to.), and the thirty-eight which have been published from the same manuscript by Boissonade (*Notices et Extraits des Manuscr. de la Bibl. du Roi*, vol. xi. part ii. Paris, 1827) and which are likewise ascribed to Crates, are, like the greater number of such letters, the composition of later rhetoricians. Crates was also the author of tragedies of an earnest philosophical character, which are praised by Laërtius, and likewise of some smaller poems, which seem to have been called Παίγνια, and to which the Φακῆς ἐγκώμιον quoted by Athenaeus (iv. p. 158, b.) perhaps belonged. Plutarch wrote a detailed biography of Crates, which unfortunately is lost. (Diog. Laërt. vi. 85—93, 96—98; Brunck, *Anal.* i. p. 186; Jacobs, *Anth. Graec.* i. p. 118; Brucker, *Hist. Philosoph.* i. p. 888; Fabric. *Bibl. Graec.* iii. p. 514.) [A. S.]

CRATES (Κράτης) of TRALLES, an orator or rhetorician of the school of Isocrates. (Diog. Laërt. iv. 23.) Ruhnken assigns to him the λογοὶ δημηγορικοί which Apollodorus (*ap. Diog. l. c.*) ascribes to the Academic philosopher, Crates. (*Hist. Crit. Orat. Graec.* in *Opusc.* i. p. 370.) Menagius (*Comm. in Diog. l. c.*) is wrong in supposing that Crates is mentioned by Lucian. (*Rhet. Praecept.* 9.) The person there spoken of is Critias the sculptor. [P. S.]

CRATES. 1. An artist, celebrated for making cups with carved figures upon them. (Athen. xi. p. 782, b.)

2. A famous digger of channels at the time of Alexander. (Diog. Laërt. iv. 23; Strab. ix. p. 407; Steph. Byz. *s. v.* Ἀθῆναι.) [L. U.]

CRATESI'POLIS (Κρατησίπολις), wife of Alexander, the son of Polysperchon, was highly distinguished for her beauty, talents, and energy. On the murder of her husband at Sicyon, in B. C. 314 [see p. 126, a], she kept together his forces, with whom her kindness to the men had made her extremely popular, and when the Sicyonians, hoping for an easy conquest over a woman, rose against the garrison for the purpose of establishing an independent government, she quelled the sedition, and, having crucified thirty of the popular leaders, held the town firmly in subjection for Cassander. [See p. 620.] In B. C. 308, however, she was induced by Ptolemy Lagi to betray Corinth and Sicyon to him, these being the only places, except Athens, yet possessed by Cassander in Greece. Cratesipolis was at Corinth at the time, and, as her troops would not have consented to the surrender, she introduced a body of Ptolemy's forces into the town, pretending that they were a reinforcement which she had sent for from Sicyon. She then withdrew to Patrae in Achaia, where she was living, when, in the following year (B. C. 307), she held with Demetrius Poliorcetes the remarkable interview to which each party was attracted by the fame of the other. (Diod. xix. 67, xx. 37; Polyaen. viii. 58; Plut. *Demetrius*, 9.) [E. E.]

CRATESI'PPIDAS (Κρατησιππίδας), a Lacedaemonian, was sent out as admiral after the death of Mindarus, B. C. 410, and took the command at Chios of the fleet which had been collected by Pasippidas from the allies. He effected, however, little or nothing during his term of office beyond the seizure of the acropolis at Chios, and the restoration of the Chian exiles, and was succeeded by Lysander. (Xen. *Hell.* i. 1. § 32, 5. § 1; Diod. xiii. 65, 70.) [E. E.]

CRATEVAS (Κρατεύας), a Greek herbalist (ῥιζοτόμος) who lived about the beginning of the first century B. C., as he gave the name *Mithridatia* to a plant in honour of Mithridates. (*Plin. H. N.* xxv. 26.) He is frequently quoted by Pliny and Dioscorides, and is mentioned by Galen (*De Simplic. Medicam. Temperam. ac Facult.* vi. prooem. vol. xi. pp. 795, 797; *Comment. in Hippocr.* "*De Nat. Hom.*" ii. 6, vol. xv. p. 134; *De Antid.* i. 2, vol. xiv. p. 7), among the eminent writers on

Materia Medica. Some persons have supposed that Cratevas lived in the fifth and fourth centuries B. C., because one of the spurious letters that go under the name of Hippocrates (Hippocr. *Opera*, vol. iii. p. 790) is addressed to a person of that name; but as no mention of the contemporary of Hippocrates is found in any other passage, these spurious letters are hardly sufficient to prove his existence. [W. A. G.]

CRATI'NUS (Κρατῖνος), Comic poets. 1. One of the most celebrated Athenian comic poets of the old comedy, the rise and complete perfection of which he witnessed during a life of 97 years. The dates of his birth and death can be ascertained with tolerable certainty from the following circumstances:—In the year 424 B. C., Aristophanes exhibited his *Knights*, in which he described Cratinus as a drivelling old man, wandering about with his crown withered, and so utterly neglected by his former admirers that he could not even procure wherewithal to quench the thirst of which he was perishing. (*Equit.* 531—534.) This attack roused Cratinus to put forth all his remaining strength in the play entitled Πυτίνη (the *Flagon*), which was exhibited the next year, and with which he carried away the first prize above the *Connus* of Ameipsias and the *Clouds* of Aristophanes. (*Arg. Nub.*) Now Lucian says that the Πυτίνη was the last play of Cratinus, and that he did not long survive his victory. (*Macrob.* 25.) Aristophanes also, in the *Peace*, which was acted in 419 B. C., says that Cratinus died ὅθ' οἱ Λάκωνες ἐνέβαλον. (*Pax*, 700, 701.) A doubt has been raised as to what invasion Aristophanes meant. He cannot refer to any of the great invasions mentioned by Thucydides, and we are therefore compelled to suppose some irruption of a part of the Lacedaemonian army into Attica at the time when the armistice, which was made shortly before the negotiations for the fifty years' truce, was broken. (B. C. 422.) Now Lucian says (*l. c.*) that Cratinus lived 97 years. Thus his birth would fall in B. C. 519.

If we may trust the grammarians and chronographers, Cratinus did not begin his dramatic career till he was far advanced in life. According to an Anonymous writer on Comedy (p. xxix), he gained his first victory after the 85th Olympiad, that is, later than B. C. 437, and when he was more than 80 years old. This date is suspicious in itself, and is falsified by circumstantial evidence. For example, in one fragment he blames the tardiness of Pericles in completing the long walls which we know to have been finished in B. C. 451, and there are a few other fragments which evidently belong to an earlier period than the 85th Olympiad. Again, Crates the comic poet acted the plays of Cratinus before he began to write himself; but Crates began to write in B. C. 449—448. We can therefore have no hesitation in preferring the date of Eusebius (*Chron. s. a.* Ol. 81. 3; Syncell. p. 339), although he is manifestly wrong in joining the name of Plato with that of Cratinus. According to this testimony, Cratinus began to exhibit in B. C. 454—453, in about the 66th year of his age.

Of his personal history very little is known. His father's name was Callimedes, and he himself was taxiarch of the Φυλὴ Οἰνηΐς. (Suid. *s. vv.* Κρατῖνος, Ἐπειοῦ δειλότερος.) In the latter passage he is charged with excessive cowardice. Of the charges which Suidas brings against the moral character of Cratinus, one is unsupported by any other testimony, though, if it had been true, it is not likely that Aristophanes would have been silent upon it. Probably Suidas was misled by a passage of Aristophanes (*Acharn.* 849, 850) which refers to another Cratinus, a lyric poet. (Schol. *l. c.*) The other charge which Suidas brings against Cratinus, that of habitual intemperance, is sustained by many passages of Aristophanes and other writers, as well as by the confession of Cratinus himself, who appears to have treated the subject in a very amusing way, especially in his Πυτίνη. (See further on this point Meineke, *Hist. Crit. Com. Graec.* pp. 47—49.)

Cratinus exhibited twenty-one plays and gained nine victories (Suid. *s. v.*; Eudoc. p. 271; Anon. *de Com.* p. xxix), and that παμψηφεί, according to the Scholiast on Aristophanes. (*Equit.* 528.)

Cratinus was undoubtedly *the poet* of the old comedy. He gave it its peculiar character, and he did not, like Aristophanes, live to see its decline. Before his time the comic poets had aimed at little beyond exciting the laughter of their audience: it was Cratinus who first made comedy a terrible weapon of personal attack, and the comic poet a severe censor of public and private vice. An anonymous ancient writer says, that to the pleasing in comedy Cratinus added the useful, by accusing evil-doers and punishing them with comedy as with a public scourge. (Anon. *de Com.* p. xxxii.) He did not even, like Aristophanes, in such attacks unite mirth with satire, but, as an ancient writer says, he hurled his reproaches in the plainest form at the bare heads of the offenders. (Platonius, *de Com.* p. xxvii.; Christodor. *Ecphrasis*, v. 357; Persius, *Sat.* i. 123.) Still, like Aristophanes with respect to Sophocles, he sometimes bestowed the highest praise, as upon Cimon. (Plut. *Cim.* 10.) Pericles, on the other hand, was the object of his most persevering and vehement abuse.

It is proper here to state what is known of the circumstances under which Cratinus and his followers were permitted to assume this license of attacking institutions and individuals openly and by name. It evidently arose out of the close connexion which exists in nature between mirth and satire. While looking for subjects which could be put in a ridiculous point of view, the poet naturally fell upon the follies and vices of his countrymen. The free constitution of Athens inspired him with courage to attack the offenders, and secured for him protection from their resentment. And accordingly we find, that the political freedom of Athens and this license of her comic poets rose and fell together. Nay, if we are to believe Cicero, the law itself granted them impunity. (*De Repub.* iv. 10: "apud quos [*Graecos*] fuit etiam lege concessum, ut quod vellet comoedia de quo vellet nominatim diceret.") The same thing is stated, though not so distinctly, by Themistius. (*Orat.* viii. p. 110, b.) This flourishing period lasted from the establishment of the Athenian power after the Persian war down to the end of the Peloponnesian war, or perhaps a few years later (about B. C. 460—393). The exercise of this license, however, was not altogether unopposed. In addition to what could be done personally by such men as Cleon and Alcibiades, the law itself interfered on more than one occasion. In the archonship of Morychides (B. C. 440–439), a law

was made prohibiting the comic poets from holding a living person up to ridicule by bringing him on the stage by name (*ψήφισμα τοῦ μὴ κωμῳδεῖν ὀνομαστί*, Schol. Arist. *Acharn.* 67; Meineke, *Hist. Crit.* p. 40). This law remained in force for the two following years, and was annulled in the archonship of Euthymenes. (B. C. 437– 136.) Another restriction, which probably belongs to about the same time, was the law that no Areopagite should write comedies. (Plut. *Bell. an Pac. praest. Ath.* p. 348, c.) From B. C. 436 the old comedy flourished in its highest vigour, till a series of attacks was made upon it by a certain Syracosius, who is suspected, with great probability, of having been suborned by Alcibiades. This Syracosius carried a law, *μὴ κωμῳδεῖσθαι ὀνομαστί τινα*, probably about B. C. 416—415, which did not, however, remain in force long. (Schol. Arist. *Av.* 1297.) A similar law is said to have been carried by Antimachus, but this is perhaps a mistake. (Schol. Arist. *Acharn.* 1149; Meineke, p. 41.) That the brief aristocratical revolution of 411 B. C. affected the liberty of comedy can hardly be doubted, though we have no express testimony. If it declined then, we have clear evidence of its revival with the restoration of democracy in the *Frogs* of Aristophanes and the *Cleophon* of Plato. (B. C. 405.) It cannot be doubted that, during the rule of the thirty tyrants, the liberty of comedy was restrained, not only by the loss of political liberty, but by the exhaustion resulting from the war, in consequence of which the choruses could not be maintained with their ancient splendour. We even find a play of Cratinus without Chorus or Parabasis, namely, the Ὀδυσσεῖς, but this was during the 85th Olympiad, when the above-mentioned law was in force. The old comedy, having thus declined, was at length brought to an end by the attacks of the dithyrambic poet Cinesias, and of Agyrrhius, and was succeeded by the Middle Comedy (about B. C. 393—392; Meineke, pp. 42, 43).

Besides what Cratinus did to give a new character and power to comedy, he is said to have made changes in its outward form, so as to bring it into better order, especially by fixing the number of actors, which had before been indefinite, at three. (Anon. *de Com.* p. xxxii.) On the other hand, however, Aristotle says, that no one knew who made this and other such changes. (*Poët.* v. 4.)

The character of Cratinus as a poet rests upon the testimonies of the ancient writers, as we have no complete play of his extant. These testimonies are most decided in placing him in the very first rank of comic poets. By one writer he is compared to Aeschylus. (Anon. *de Com.* p. xxix.) There is a fragment of his own, which evidently is no vain boast, but expresses the estimation in which he was held by his contemporaries. (Schol. Arist. *Equit.* 526.) Amongst several allusions to him in Aristophanes, the most remarkable is the passage in the *Knights* referred to above, where he likens Cratinus to a rapid torrent, carrying everything before it, and says that for his many victories he deserved to drink in the Prytaneium, and to sit anointed as a spectator of the Dionysia. But, after all, his highest praise is in the fact, that he appeared at the Dionysia of the following year, not as a spectator, but as a competitor, and carried off the prize above Aristophanes himself. His style seems to have been somewhat grandiloquent, and full of tropes, and altogether of a lyric cast. He was very bold in inventing new words, and in changing the meaning of old ones. His choruses especially were greatly admired, and were for a time the favourite songs at banquets. (Aristophanes, *l. c.*) It was perhaps on account of the dithyrambic character of his poetry that he was likened to Aeschylus, and it was no doubt for the same reason that Aristophanes called him *ταυροφάγον* (*Ran.* 357; comp. Etym. Mag. p. 747, 50; Apollon. *Lex. Hom.* p. 156, 20.) His metres seem to have partaken of the same lofty character. He sometimes used the epic verse. The "Cratinean metre" of the grammarians, however, was in use before his time. [TOLYNUS.] In the invention of his plots he was most ingenious and felicitous, but his impetuous and exuberant fancy was apt to derange them in the progress of the play. (Platonius, p. xxvii.)

Among the poets who imitated him more or less the ancient writers enumerate Eupolis, Aristophanes, Crates, Telecleides, Strattis, and others. The only poets whom he himself is known to have imitated are Homer and Archilochus. (Platonius, *l. c.*; Bergk, p. 156.) His most formidable rival was Aristophanes. (See, besides numerous passages of Aristophanes and the Scholia on him, Schol. Plat. p. 330.) Among his enemies Aristophanes mentions *οἱ περὶ Καλλίαν* (*l. c.*). What Callias he means is doubtful, but it is most natural to suppose that it is Callias the son of Hipponicus.

There is much confusion among the ancient writers in quoting from his dramas. Meineke has shewn that the following plays are wrongly attributed to him:—Γλαῦκος, Θράσων, Ἥρωες, Ἰλίαδες, Κρήσσαι, Ψηφίσματα, Ἀλλοτριογνώμονες. These being deducted, there still remain thirty titles, some of which, however, certainly belong to the younger Cratinus. After all deductions, there remain twenty-four titles, namely, Ἀρχίλοχοι, Βουκόλοι, Δηλιάδες, Διδασκαλίαι, Δραπετίδες, Ἐμπιπράμενοι or Ἰδαῖοι, Εὐνεῖδαι, Θρᾷτται, Κλεοβουλῖναι, Λάκωνες, Μαλθακοί, Νέμεσις, Νόμοι, Ὀδυσσεῖς, Πανόπται, Πυλαία, Πλοῦτοι, Πυτίνη, Σάτυροι, Σερίφιοι, Τροφώνιος, Χειμαζόμενοι, Χείρωνες, Ὧραι. The difference between this list and the statement of the grammarians, who give to Cratinus only twenty-one plays, may be reconciled on the supposition that some of these plays had been lost when the grammarians wrote, as, for example, the Σάτυροι and Χειμαζόμενοι, which are mentioned only in the Didascalia of the *Knights* and *Acharnians*.

The following are the plays of Cratinus, the date of which is known with certainty:—

B. C.

About 448. Ἀρχίλοχοι.

In 425. Χειμαζόμενοι, 2nd prize. Aristophanes was first, with the *Acharnians*.

424. Σάτυροι, 2nd prize. Aristophanes was first, with the *Knights*.

423. Πυτίνη, 1st prize.
2nd. Ameipsias, Κόννος.
3rd. Aristoph. Νεφέλαι.

The chief ancient commentators on Cratinus were Asclepiades, Didymus, Callistratus, Euphronius, Symmachus, Aristarchus, and the Scholiasts. (Meineke, *Frag. Com. Graec.* i. pp. 43—58, ii. pp. 13—232; Bergk, *Comment. de Reliq. Com. Att.*

Ant., the first part of which is upon Cratinus only.)

2. Cratinus the younger, an Athenian comic poet of the middle comedy, was a contemporary of Plato the philosopher (Diog. Laërt. iii. 28) and of Corydus (Athen. vi. p. 241, c.), and therefore flourished during the middle of the 4th century B. C., and as late as 324 B. C. (Clinton, *Fast. Hell.* ii. p. xliii.) Perhaps he even lived down to the time of Ptolemy Philadelphus (Athen. xi. p. 469, c., compared with vi. p. 242, a.), but this is improbable. The following plays are ascribed to him:—Γίγαντες, Θηραμένης, Ὀμφάλη (doubtful), Ὑποβολιμαῖος, Χείρων; in addition to which, it is probable that some of the plays which are ascribed to the elder Cratinus, belong to the younger.

(Meineke, *Frag. Com. Graec.* i. pp. 411—414, iii. pp. 374–379.) [P. S.]

CRATI'NUS, the grammarian. [BASILEIDES, No. 1.]

CRATI'NUS, a legal professor at Constantinople and comes sacrarum largitionum, who was charged by Justinian, in A. D. 530, to compile the Digest along with Tribonian, the head of the commission, the professor Theophilus of Constantinople, Dorotheus and Anatolius, professors at Berytus, and twelve patroni causarum, of whom Stephanus is the best known. The commissioners completed their task in three years. Cratinus does not appear to have been further employed in the other compilations of Justinian. The commission is recited in the second preface to the Digest (Const. *Tanta*, § 9), and Cratinus is one of the eight professors to whom the constitutio *Omnem* (so called from its initial word), establishing the new system of legal education, is addressed. [J. T. G.]

CRATI'NUS, a painter at Athens, whose works in the Pompeion, the hall containing all things used in processions, are mentioned by Pliny (*H. N.* xxxv. 40. §§ 33, 43). [L. U.]

CRATIPPUS (Κράτιππος). 1. A Greek historian and contemporary of Thucydides, whose work he completed—τὰ παραλειφθέντα ὑπ' αὐτοῦ συναγαγὼν γέγραφεν. (Dionys. *Jud. de Thucyd.* 16.) The expression of Dionysius leads us to suppose that the work of Cratippus was not only a continuation of the unfinished history of Thucydides, but that he also gave an account ef everything that was omitted in the work of Thucydides. The period to which Cratippus appears to have carried his history, is pointed out by Plutarch (*de Glor. Athen.* 1) to have been the time of Conon. (Comp. Marcellin. *Vit. Thucyd.* § 33; Plut. *Vit. X Orat.* p. 834.)

2. A Peripatetic philosopher of Mytilene, who was a contemporary of Pompey and Cicero. The latter, who was connected with him by intimate friendship, entertained a very high opinion of him, for he declares him to be the most distinguished among the Peripatetics that he had known (*de Off.* iii. 2), and thinks him at least equal to the greatest men of his school. (*De Divin.* i. 3.) Cratippus accompanied Pompey in his flight after the battle of Pharsalia, and endeavoured to comfort and rouse him by philosophical arguments. (Plut. *Pomp.* 75; comp. Aelian, *V. H.* vii. 21.) Several eminent Romans, such as M. Marcellus and Cicero himself, received instruction from him, and in B. C. 44 young M. Cicero was his pupil at Athens, and was tenderly attached to him. (Cic. *Brut.* 31, *ad Fam.* xii. 16, xvi. 21, *de Off.* i. 1, ii. 2, 7.) Young Cicero seems also to have visited Asia in his company. (*Ad Fam.* xii. 16.) When Caesar was at the head of the Roman republic, Cicero obtained from him the Roman franchise for Cratippus, and also induced the council of the Areiopagus at Athens to invite the philosopher to remain in that city as one of her chief ornaments, and to continue his instructions in philosophy. (Plut. *Cic.* 24.) After the murder of Caesar, Brutus, while staying at Athens, also attended the lectures of Cratippus. (Plut. *Brut.* 24.) Notwithstanding the high opinion which Cicero entertained of the knowledge and talent of Cratippus, we do not hear that he wrote on any philosophical subject, and the only allusions we have to his tenets, refer to his opinions on divination, on which he seems to have written a work. Cicero states that Cratippus believed in dreams and supernatural inspiration (*furor*), but that he rejected all other kinds of divination. (*De Divin.* i. 3, 32, 50, 70, 71, ii. 48, 52; Tertull. *de Anim.* 46.) [L. S.]

CRATOR (Κράτωρ), a freedman of M. Aurelius Verus, wrote a history of Rome from its foundation to the death of Verus, in which the names of the consuls and other magistrates were given. (Theophil. *ad Antolyc.* iii. extr.)

CRATOS (Κράτος), the personification of strength, is described as a son of Uranus and Ge. (Hes. *Theog.* 385; Aeschyl. *Prom.* init.; Apollod. i. 2. § 4.) [L. S.]

CRA'TYLUS (Κράτυλος), a Greek philosopher, and an elder contemporary of Plato. He professed the doctrines of Heracleitus, and made Plato acquainted with them. (Aristot. *Metaphys.* i. 6; Appul. *de Dogmat. Plat.* p. 2, ed. Elm.; Olympiod. *Vit. Plat.* p. 79, ed. Fischer.) The time at which Plato was instructed by Cratylus, is stated by Diogenes Laërtius (iii. 6) to have been after the death of Socrates; but there are several circumstances which prove that Plato must have been acquainted with the doctrines of Heracleitus at an earlier period, and K. F. Hermann has pointed out that it must have been in his youth that Plato acquired his knowledge of that philosophy. One among the dialogues of Plato is named after his master, Cratylus, who is the principal speaker in it, and maintains the doctrine, that things have received their names according to certain laws of nature (φύσει), and that consequently words correspond to the things which they designate. Hermogenes, the Eleatic, who had likewise been a teacher of Plato, asserts, on the other hand, that nature has nothing to do with giving things their suitable names, but that words are applied to certain things by the mere mutual consent (θέσει) of men. Some critics are of opinion, that the Cratylus introduced by Plato in his dialogue is a different person from the Cratylus who taught Plato the doctrines of Heracleitus, but the arguments adduced in support of this opinion do not seem to be satisfactory. (Stallbaum, *de Cratylo Platonico*, p. 18, &c.; K. F. Hermann, *System der Plat. Philos.* i. pp. 46, 106, 492, &c.; Lersch, *Sprachphilos. der Alten*, i. p. 29, &c.) [L. S.]

CREMU'TIUS CORDUS. [CORDUS.]

CREON (Κρέων). 1. A mythical king of Corinth, a son of Lycaethus. (Hygin. *Fab.* 25, calls him a son of Menoecus, and thus confounds him with Creon of Thebes.) His daughter, Glauce, married Jason, and Medeia, who found herself forsaken, took vengeance by sending Glauce a garment which destroyed her by fire when she put

it on. (Apollod. i. 9. § 28; Schol. *ad Eurip. Med.* 20.) According to Hyginus (*l. c.*) Medeia's present consisted of a crown, and Creon perished with his daughter, who is there called Creusa. (Comp. Diod. iv. 54.)

2. A son of Menoecus, and king of Thebes. After the death of Laius, Creon gave the kingdom to Oedipus, who had delivered the country from the Sphinx; but after Oedipus had laid down the government, Creon resumed it. His tyrannical conduct towards the Argives, and especially towards Antigone, is well known from the Oedipus and Antigone of Sophocles. Creon had a son, Haemon, and two daughters, Henioche and Pyrrha. (Apollod. iii. 5. § 8, 7. § 1; Paus. ix. 10. § 3.) A third mythical Creon is mentioned by Apollodorus. (ii. 7. § 8.) [L. S.]

CREON (Κρέων), a Greek rhetorician of uncertain date, who is mentioned in three passages of Suidas (*s. vv.* ἐγκεκορδυλημένος, *νιδάριον*, and *φασκιόλιον*) as the author of a work on rhetoric (*ῥητορικά*), of which the first book is quoted, but nothing further is known about him. [L. S.]

CREO'PHYLUS (Κρεώφυλος). 1. One of the earliest epic poets of Greece, whom tradition placed in direct connexion with Homer, as he is called his friend or even his son-in-law. (Plat. *de Rep.* x. p. 600, b; Callim. *Epigram.* 6; Strab. xiv. p. 638, &c.; Sext. Empir. *adv. Math.* i. 2; Eustath. *ad Hom. Il.* ii. 730; Suidas, *s. v.*) Creophylus is said to have received Homer into his house, and to have been a native of Chios, though other accounts describe him as a native of Samos or Ios. The epic poem Οἰχαλία or Οἰχαλίας ἅλωσις, which is ascribed to him, he is said, in some traditions, to have received from Homer as a present or as a dowry with his wife. (Proclus, *ap. Hephaest.* p. 466, ed. Gaisford; Schol. *ad Plat.* p. 421, ed. Bekker; Suidas, *s. v.*) Tradition thus seems to point to Creophylus as one of the most ancient Homeridae, and as the first link connecting Homer himself with the subsequent history of the Homeric poems; for he preserved and taught the Homeric poems, and handed them down to his descendants, from whom Lycurgus, the Spartan lawgiver, is said to have received them. (Plut. *Lyc.* 4; Heracleid. Pont. *Polit. Fragm.* 2; Iamblich. *Vit. Pythag.* ii. 9; Strab. xiv. p. 639.) His poem Οἰχαλία contained the contest which Heracles, for the sake of Iole, undertook with Eurytus, and the final capture of Oechalia. This poem, from which Panyasis is said to have copied (Clem. Alex. *Strom.* iv. p. 266), is often referred to, both with and without its author's name, but we possess only a few statements derived from it. (Phot. *Lex.* p. 177, ed. Porson; Tzetz. *Chil.* xiii. 659; Cramer, *Anecd.* ii. p. 327; Schol. *ad Soph. Trach.* 266; Bekker, *Anecd.* p. 728.) Pausanias (iv. 2. § 3) mentions a poem Ἡρακλεία by Creophylus, but this seems to be only a different name for the Οἰχαλία. (Comp. Schol. *ad Eurip. Med.* 276.) The Heracleia which the Scholiast on Apollonius Rhodius (i. 1357) ascribes to Cinaethon, is likewise supposed by some to be a mistake, and to allude to the Οἰχαλία of Creophylus. (Welcker, *Der Episch. Cyclus*, p. 219, &c.; Wüllner, *De Cycl. Epic.* p. 52, &c.; K. W. Müller, *De Cycl. Graec. Epic.* p. 62, &c.)

2. The author of Annals of Ephesus (Ὧροι Ἐφεσίων), to which Athenaeus (viii. p. 361) refers. [L. S.]

CREPEREIUS, the name of a Roman equestrian family, which was distinguished for the strict discipline of its members, but of which otherwise only very little is known. Among the judges in the case of Verres, one M. Crepereius is mentioned by Cicero (*in Verr.* i. 10), and it is added, that as he was *tribunus militaris designatus*, he would not be able to take a part in the proceedings after the 1st of January of B. C. 69.

There are several coins on which we read the name *Q. Crepereius M. F. Rocus*, and from the representations of Venus and Neptune which appear on those coins, it has been inferred, that this person had some connexion with Corinth, perhaps after its restoration by J. Caesar, since those divinities were the principal gods of Corinth. (Havercamp, in *Morell. Thesaur. Numism.* p. 145, &c.) In the reign of Nero we meet with one Crepereius Gallus, a friend of Agrippina, who perished in the ship by means of which Agrippina was to be destroyed. (Tac. *Ann.* xiv. 5.) [L. S.]

CREPEREIUS CALPURNIA'NUS (Κρεπέρηος Καλπουρνιανός), a native of Pompeiopolis, is mentioned by Lucian (*Quom. Hist. conscrib.* 15) as the author of a history of the wars between the Romans and Parthians, but nothing further is known about him. [L. S.]

CRES (Κρής), a son of Zeus by a nymph of mount Ida, from whom the island of Crete was believed to have derived its name. (Steph. Byz. *s. v.* Κρήτη; Paus. viii. 53. § 3.) According to Diodorus (v. 64), Cres was an Eteocretan, that is, a Cretan autochthon. [L. S.]

CRESCENS, a Cynic of Megalopolis, (probably the city in Arcadia, though some believe that *Rome* is meant by that appellation,) who lived in the middle of the second century after Christ, contemporary with Justin Martyr. The Christian writers speak of his character as perfectly infamous. By Tatian (*Or. adv. Graec.* p. 157, &c.) he is accused of the most flagrant enormities, and is described as a person who was not prevented by his cynical profession from being "wholly enslaved to the love of money." He attacked the Christians with great acrimony, calling them Atheists; but his charges were refuted by Justin, who tells us, that, in consequence of the refutation, he was apprehensive lest Crescens should plot his death. But whether he was really the cause of Justin's martyrdom or not is uncertain; for, although he is accused of this crime by Eusebius, yet the charge is only made to rest on a statement of Tatian, which however merely is, that "he who advised others to despise death, was himself so much in dread of death, that he plotted death for Justin as a very great evil," without a word as to the success of his intrigues. (Justin, *Apolog.* ii.; Euseb. *H. E.* iv. 16; Neander, *Kirchengesch.* i. p. 1131.) [G. E. L. C.]

CRESCO'NIUS. [CORIPPUS.]

CRE'SILAS (Κρεσίλας), an Athenian sculptor, a contemporary of Phidias and Polycletus. Pliny (*H. N.* xxxiv. 19), in narrating a competition of five most distinguished artists, and among them Phidias and Polycletus, as to who should make the best Amazon for the temple at Ephesus, mentions Cresilas as the one who obtained the third prize. But as this is an uncommon name, it has been changed by modern editors into *Ctesilas* or *Ctesilaus;* and in the same chapter (§ 15) an artist, "Desilaus," whose wounded Amazon was a cele-

brated statue, has also had his name changed into Ctesilaus, and consequently the beautiful statues of a wounded Amazon in the Capitol and the Louvre are considered as an imitation of the work at Ephesus. Now this is quite as unfounded a supposition as the one already rejected by Winckelmann, by which the dying gladiator of the Capitol was considered to represent another celebrated statue of Ctesilaus, who wrought "vulneratum deficientem, in quo possit intelligi, quantum restet animae;" and it is the more improbable, because Pliny enumerates the sculptors in an alphabetic order, and begins the letter D by Desilaus. But there are no good reasons for the insertion of the name of Ctesilaus. At some of the late excavations at Athens, there was discovered in the wall of a cistern, before the western frontside of the Parthenon, the following inscription, which is doubtless the identical basement of the expiring warrior:—

ΗΕΡΜΟΛΥΚΟΣ
ΔΙΕΙΤΡΕΦΟΥΣ
ΑΠΑΡΧΕΝ.
ΚΡΕΣΙΛΑΣ
ΕΠΟΕΣΕΝ.

By this we learn, that the rival of Phidias was called Cresilas, as two manuscripts of Pliny exhibit, and that the statue praised by Pliny is the same as that which Pausanias (i. 23. § 2) describes at great length. It was an excellent work of bronze, placed in the eastern portico within the Propylaea, and dedicated by Hermolycus to the memory of his father, Diitrephes, who fell pierced with arrows, B. C. 413, at the head of a body of Thracians, near Mycalessos in Boeotia. (Thuc. vii. 29, 30.) Besides these two celebrated works, Cresilas executed a statue of Pericles the Olympian, from which, perhaps, the bust in the Vatican is a copy. (Ross, *Kunstblatt*, 1840, No. 12 and 38.) [L. U.]

CRE'SIUS (Κρήσιος), a surname of Dionysus at Argos, where he had a temple in which Ariadne was said to be buried. (Paus. ii. 23. § 7.) [L. S.]

CRESPHONTES (Κρησφόντης), a Heracleid, a son of Aristomachus, and one of the conquerors of Peloponnesus, who obtained Messenia for his share. But during an insurrection of the Messenian nobles, he and two of his sons were slain. A third son, Aepytus, was induced by his mother, Merope, to avenge his father. (Apollod. ii. 8. § 4, &c.; Paus. ii. 18. § 6, iv. 3. § 3, 31. § 9, viii. 5. § 4; comp. AEPYTUS.) [L. S.]

CRETE (Κρήτη), a daughter of Asterion, and wife of Minos. According to others, she was the mother of Pasiphae by Helios. (Apollod. iii. 1. § 2; Diod. iv. 60.) There are two other mythical personages of this name. (Apollod. iii. 3. § 1; Diod. iii. 71.) [L. S.]

CRETEUS or CATREUS (Κρητεύς), a son of Minos by Pasiphae or Crete, and king of Crete. He is renowned in ancient story on account of his tragic death by the hand of his own son, Althemenes. (Apollod. ii. 1. § 2, iii. 1. § 2; Diod. iv. 59; Paus. viii. 53. § 2; ALTHEMENES.) [L. S.]

CRETHEUS (Κρηθεύς), a son of Aeolus and Enarete, was married to Tyro, the daughter of Salmoneus, by whom he became the father of Aeson, Pheres, Amythaon, and Hippolyte. He is called the founder of the town of Iolcus. (Hom. *Od.* xi. 236, 258; Apollod. i. 9. § 11; comp. Paus. viii. 25. § 5.) According to another tradition, Cretheus was married to Demodice or Biadice, who loved Phrixus, and as her love was rejected by the latter, she calumniously accused him to Cretheus of having been guilty of improper conduct. (Hygin. *Poet. Ast.* ii. 20; PHRIXUS.) [L. S.]

CRETHON (Κρήθων), a son of Diocles and brother of Orsilochus of Phere, was slain by Aeneias in the Trojan war. (Hom. *Il.* v. 542; Paus. iv. 30. § 2.) [L. S.]

CRE'TICUS, an agnomen of Q. Caecilius Metellus, consul, B. C. 69, and of several of the Metelli. [METELLUS.]

CRE'TICUS SILA'NUS. [SILANUS.]

CREU'SA (Κρέουσα). 1. A daughter of Oceanus and Ge. She was a Naid, and became by Peneius the mother of Hypseus, king of the Lapithae, and of Stilbe. (Pind. *Pyth.* ix. 30; Diod. iv. 69.)

2. A daughter of Erechtheus and Praxithea, was married to Xuthus, by whom she became the mother of Achaeus and Ion. (Apollod. i. 7. § 3, iii. 15. § 1; Paus. vii. 1. § 1.) She is also said to have been beloved by Apollo (Paus. i. 28. § 4), and Ion is called her son by Apollo, as in the "Ion" of Euripides.

3. A daughter of Priam and Hecabe, and the wife of Aeneias, who became by her the father of Ascanius and Iulus. (Apollod. iii. 12. § 5.) Conon (*Narrat.* 41) calls her the mother of Anius by Apollo. When Aeneias fled from Troy, she followed him; but she was unable to discover his traces, and disappeared. Aeneias then returned to seek her. She then appeared to him as a shade, consoled him, revealed to him his future fate, and informed him that she was kept back by the great mother of the gods, and was obliged to let him depart alone. (Virg. *Aen.* ii. 725, 738, 752, 769, 775, &c.) In the Lesche of Delphi she was represented by Polygnotus among the captive Trojan women. (Paus. x. 26. § 1.) A fourth personage of this name is mentioned by Hyginus. (*Fab.* 25; comp. CREON, No. 1.) [L. S.]

CRINA'GORAS (Κριναγόρας), a Greek epigrammatic poet, the author of about fifty epigrams in the Greek Anthology, was a native of Mytilene, among the eminent men of which city he is mentioned by Strabo, who speaks of him as a contemporary. (xiii. p. 617, *sub fin.*) There are several allusions in his epigrams, which refer to the reign of Augustus, and on the authority of which Jacobs believes him to have flourished from B. C. 31 to A. D. 9. We may also collect from his epigrams that he lived at Rome (*Ep.* 24), and that he was richer in poems than in worldly goods. (*Ep.* 33.) He mentions a younger brother of his, Eucleides. (*Ep.* 12.) From the contents of two of his epigrams Reiske inferred, that they must have been written by a more ancient poet of the same name, but this opinion is refuted by Jacobs. Crinagoras often shews a true poetical spirit. He was included in the Anthology of Philip of Thessalonica. (Jacobs, *Anth. Graec.* pp. 876—878; Fabric. *Bibl. Graec.* iv. p. 470.) [P. S.]

CRINAS, a physician of Marseilles who practised at Rome in the reign of Nero, A. D. 54—68, and introduced astrology into his medical practice. He acquired a large fortune, and is said by Pliny (*H. N.* xxix. 5) to have left at his death to his native city the immense sum of ten million sesterces (*centies H. S.*) or about 78,125*l.*, after having spent nearly the same sum during his life in building the walls of the city. [W. A. G.]

CRINIPPUS (Κρίνιππος) is the name which, from a comparison of Diodorus (xv. 47), it has been proposed to substitute for Anippus in Xen. *Hell.* vi. 2. § 36. He was sent by Dionysius I. of Syracuse to Corcyra to the aid of the Spartans with a squadron of ten ships, B. C. 373; but through his imprudence he fell, together with nine of his ships, into the hands of Iphicrates. The latter, in the hope of extorting from him a large sum of money, threatened to sell him for a slave, and Crinippus slew himself in despair. (Xen. *Hell.* vi. 2. §§ 4, 33, &c.; comp. Schneid. *ad loc.*; Wesseling, *ad Diod. l. c.*; Diod. xvi. 57.) [E. E.]

CRINIS (Κρίνις), a Stoic philosopher who is referred to several times by Diogenes Laërtius (vii. 62, 68, 76), and seems to have founded an independent school within the boundaries of the Stoic system, since the authority of his followers (οἱ περὶ Κρίνιν) is sometimes quoted. He wrote a work called διαλεκτικὴ τέχνη, from which Diogenes Laërtius (vii. 71) quotes an opinion. He is mentionod also by Arrian. (*Diss. Epict.* iii. 2.) Suidas speaks of a Crinis who was a priest of Apollo, and may be the same as the one mentioned in a scholion (*ad Hom. Il.* i. 396). [L. S.]

CRINISUS. [ACESTES.]

CRINON (Κρίνων), an officer of Philip V. of Macedon, joined Leontius and Megaleas in their treason, and took part in the tumult at Limnaea in Acarnania, in which they assailed Aratus and threatened his life, irritated as they were by the successful campaign of Philip in Aetolia, B. C. 218. For this offence Crinon and Megaleas were thrown into prison till they should find security for a fine of twenty talents. The fine was confirmed, on their trial, by the king's council, and Crinon was detained in prison, while Leontius became security for Megaleas. (Polyb. v. 15, 16.) [E. E.]

CRI'SAMIS (Κρίσαμις). 1. The fifth in descent from Aesculapius, the son of Dardanus, and the father of Cleomyttades I., who probably lived in the eleventh and tenth centuries B. C. (Jo. Tzetzes, *Chil.* vii. *Hist.* 155, in Fabric. *Bibl. Graec.* vol. xii. p. 680, ed. vet.)

2. The ninth of the family of the Asclepiadae, the son of Sostratus II., and the father of Cleomyttades II., who probably lived in the ninth and eighth centuries B. C. (Id. *ibid.*) He is called "king Crisamis" (Paetus, *Epist. ad Artax.*, in Hippocr. *Opera*, vol. iii. p. 770), but the country over which he reigned is not mentioned. By some writers he is said to have been the father, not of Cleomyttades II., but of Theodorus II. [W. A. G.]

CRISPI'NA, daughter of Bruttius Praesens [PRAESENS], was married to Commodus (A. D. 177), and, having proved unfaithful to her husband, was divorced a few years after his accession to the throne, banished to Capreae, and there put to death. (Dion Cass. lxxi. 33, lxxii. 4; Capitolin. *M. Aurel.* 27; Lamprid. *Commod.* 5.) [W. R.]

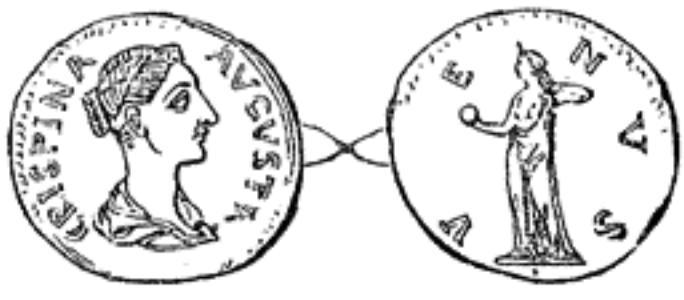

COIN OF CRISPINA.

CRISPINILLA, CA'LVIA, a Roman lady of rank, of the time of the emperor Nero. She partook largely in the general corruption among females of that period. She lived with Nero and his eunuch Porus, and was entrusted with the superintendence of the latter's wardrobe. She is said to have been given to stealing and to have secreted all on which she could lay her hand. Her intercourse with Nero was of such a kind, that Tacitus calls her the instructor of Nero in voluptuousness. In A. D. 68, shortly after the death of Nero, she went to Africa to urge Claudius Macer to take up arms to avenge the death of the emperor. She thus intended to cause a famine at Rome, by preventing grain being imported from Africa. Clodius Macer was put to death by the command of Galba, and the general indignation of the people demanded that Crispinilla also should pay for her guilt with her life, but she escaped the danger by various intrigues and a cunning use of circumstances. Afterwards she rose very high in public favour through her marriage with a man who had been consul; she was spared by Galba, Otho, and Vitellius, and her wealth, together with the circumstance of her having no children, procured her great influence at the time. (Tacit. *Hist.* i. 73; Dion. Cass. lxiii. 12.) [L. S.]

CRISPI'NUS. 1. A person ridiculed by Horace (*Sat.* i. 1. 120), was, according to the statement of the scholiasts on that passage, a bad poet and philosopher, who was surnamed Aretalogus, and wrote verses upon the Stoics. This is all that is known about him, and it is not improbable that the name may be a fictitious one, under which Horace intended to ridicule some philosophical poetaster.

2. A late Greek rhetorician, concerning whom nothing is known, but a sentiment of his, taken from a work Κατὰ Διονυσίου, is preserved in Stobaeus. (*Flor.* xlvii. 21.)

3. Of Lampsacus, wrote a life of St. Parthenius of Lampsacus, who is said to have been a bishop in the time of Constantine the Great. A Latin version of that Life is printed in the collections of the lives of the Saints by Surius and Bollandus under the 7th of February. A MS. containing the Greek original exists in the imperial library at Vienna. (Fabric. *Bibl. Gr.* xi. p. 597.) [L. S.]

T. CRISPI'NUS was quaestor about B. C. 69, but is otherwise unknown. (Cic. *pro Fonteio, loci Niebuhr.* 1.) [L. S.]

CRISPI'NUS, L. BRU'TTIUS QUI'NTIUS, was consul A. D. 224, and fourteen years afterwards (A. D. 238) persuaded the inhabitants of Aquileia to shut their gates and defend their walls against the savage Maximin, whose rage when he found his attacks upon the city baffled led to those excesses which caused his assassination. [MAXIMINUS.] (Capitolin. *Max. duo*, c. 21; Herodian. viii. 4.) [W. R.]

CRISPI'NUS CAE'PIO. [CAEPIO, p. 535, b.]

CRISPI'NUS, QUI'NCTIUS. Crispinus occurs as an agnomen in the family of the Penni Capitolini of the Quinctia gens. [CAPITOLINUS, p. 606, a.] The full name of the L. Quinctius Crispinus, who was praetor in B. C. 186, and who triumphed in B. C. 184, on account of his victories in Spain, was probably L. Quinctius Pennus Capitolinus Crispinus. (Liv. xxxix. 6, 8, 30, 42.) [L. S.]

CRISPI'NUS, RU'FIUS, a Roman eques and contemporary of the emperors Claudius and Nero. He was praefectus praetorio under Claudius, who employed him in arresting and dragging to Rome

Valerius Asiaticus. For this service he was rewarded by a large sum of money and the insignia of the quaestorship. In A. D. 52 he was removed from his office at the instigation of Agrippina, who believed him to be attached to the children of Messalina. Crispinus was married to the notorious Poppaea Sabina, who had a son by him, bearing the same name as his father. She afterwards became the mistress of Nero, and the circumstance, that she had once been the wife of Crispinus, was a sufficient reason for the tyrant to send Crispinus into exile to Sardinia, A. D. 66, under the pretext of his being an accomplice in a conspiracy. Shortly after when Crispinus received the sentence of death, he put an end to his own life. (Tacit. *Ann.* xi. 1, 4, xii. 42, xiii. 45, xv. 71, xvi. 17; Senec. *Octavia*, 728 &c.; Plut. *Galba*, 19.) His son, Rufius Crispinus, was likewise put to death by Nero. (Suet. *Nero*, 35.) [L. S.]

CRISPUS, a person mentioned three times by Cicero as coheir of Mustela. (*Ad Att.* xii. 5, xiii. 3, 5.) [L. S.]

CRISPUS, brother of Claudius Gothicus and father of Claudia, who by her husband Eutropius was the mother of Constantius Chlorus. Thus Crispus was the great-grandfather of Constantinus Magnus. [W. R.]

CRISPUS, FLA'VIUS JU'LIUS, eldest of the sons of Constantinus Magnus and Minervina, derived his name without doubt from his great-great-grandfather [CRISPUS], the brother of Claudius Gothicus. Having been educated, as we are told by St. Jerome, under Lactantius, he was nominated Caesar on the 1st of March, A. D. 317, along with his brother Constantinus and the younger Licinius, and was invested with the consulship the year following. Entering forthwith upon his military career, he distinguished himself in a campaign against the Franks, and soon after, in the war with Licinius, gained a great naval victory in the Hellespont, A. D. 323. But unhappily the glory of these exploits excited the bitter jealousy of his step-mother Fausta, at whose instigation he was put to death by his father in the year A. D. 326. [CONSTANTINUS, p. 835.] (Euseb. Chron. ad ann. 317; Sozomen. *Hist. Eccl.* i. 5; Eckhel, vol. viii. p. 100.)

A great number of coins, especially in small brass, are extant bearing the name and effigy of this youth, commonly with the titles *Caesar* and *Princeps Juventutis* annexed; on the reverse of one we read the words *Alamannia Devicta*, which may refer to his success in the West, but the legends for the most part commemorate the exploits of his father rather than his own achievements. [W. R.]

COIN OF CRISPUS.

CRISPUS, JU'LIUS, a distinguished tribune of the praetorians, put to death by Septimius Severus during the Parthian war (A. D. 199), because, being wearied of the hardships of the campaign, he had quoted as a sort of pasquinade on the ambitious projects of the emperor the lines in Virgil from the speech of Drances (*Aen.* xi. 372),

"Scilicet, ut Turno contingat regia conjux,
Nos, animae viles, inhumata infletaque turba,
Sternamur campis . . . ."

a fact of no great importance in itself, except in so far as it corroborates the accounts of Spartianus, regarding the vindictive cruelty of Severus in all matters affecting his personal dignity. (Dion Cass. lxxv. 10; comp. Spartian. *Sever.* 14.) [W. R.]

CRISPUS, MA'RCIUS, served as tribune in Caesar's army during the African war. (Hirtius, *Bell. Afr.* 77.) He is probably the same as the Q. Marcius Crispus, who is frequently mentioned by Cicero as a brave and experienced soldier. In B. C. 43, he was in Bithynia as proconsul, and when L. Murcus solicited his assistance against Bassus, Crispus came with his three legions to Syria. When C. Cassius came to the East, both Crispus and L. Murcus surrendered their legions to him. (Cic. *in Pison.* 23, *Phil.* xi. 12, *ad Fam.* xii. 11, 12, *ad Brut.* ii. 5; Dion. Cass. xlvii. 27; Appian. *B. C.* iii. 77, iv. 58 &c.) [L. S.]

CRISPUS PASSIE'NUS, the husband of Agrippina, and consequently the step-father of the Emperor Nero. He was a man of great wealth and distinction, and in A. D. 42 he was raised to the consulship. He is praised both by Seneca the philosopher (*Quaest. Nat.* iv. Praef., *de Benef.* i. 15), and by Seneca the rhetorician (*Controv.* ii. 13) as one of the first orators of the time, especially for his acuteness and subtilty. Quintilian too (vi. 1. § 50, 3. § 74, x. 1. § 24) speaks of him with high esteem and quotes passages from his orations. [L. S.]

CRISPUS, VI'BIUS, a Roman orator of great wealth and influence. He was a native of Vercelli and a contemporary of Quintilian. His speeches were most remarkable for their pleasant and elegant style; they were of the judicial kind, and Quintilian places those which he had delivered in civil cases above those spoken on state or public affairs. Vibius Crispus is also mentioned among the delatores of his time. Some fragments of his orations are preserved in Quintilian. (Tacit. *Hist.* ii. 10, iv. 23, 41, *Annal.* xiv. 28, *de Orat.* 8; Quintil. v. 13. § 48, viii. 5. §§ 15, 17, x. 1. § 119, xii. 10. § 11; Dion Cass. lxv. 2.) [L. S.]

CRISUS or CRISSUS (Κρῖσος), a son of Phocus and husband of Antiphateia, by whom he became the father of Strophius. He is called the founder of Crissa or Cirrha. (Paus. i. 29. § 4; Schol. *ad Eurip. Orest.* 33.) [L. S.]

CRI'TIAS (Κριτίας). 1. Son of Dropides, a contemporary and relation of Solon's. He lived to the age of more than 90 years. His descendant Critias, the son of Callaeschrus, is introduced in the "Timaeus" of Plato (pp. 20—25), as repeating from the old man's account the fable of the once mighty Atlantis, professing to have been derived by Solon from the priests of Egypt. (Comp. Plat. *Charm.* pp. 155, 157, ad fin.)

2. Son of Callaeschrus, and grandson of the above. He was one of the pupils of Socrates, by whose instructions he profited but little in a moral point of view, and, together with Alcibiades, gave a colour by his life to the charge against the philosopher of corrupting the youth. Xenophon says, that he sought the company of Socrates, not from any desire of real improvement, but because he wished, for political purposes, to gain skill in confounding an adversary. We learn, however, from

the same authority, that he lived a temperate life as long as his connexion with his great master lasted. (Xen. *Mem.* i. 2. §§ 12—18, 39.) From a fragment of Critias himself (*ap. Plut. Alc.* 33) it appears that he was mainly instrumental in procuring the recall of Alcibiades from banishment. At the time of the murder of the generals who had been victorious at Arginusae, B. C. 406, we find him in Thessaly fomenting a sedition of the Penestae against their lords, and endeavouring to set up democracy in conjunction with one Prometheus, which has been supposed by some to be a surname of Jason of Pherae. According to Xenophon, he had been banished by a sentence of the people, and this it was which afterwards made him so rancorous in his tyranny. (Xen. *Mem.* i. 2. § 24, *Hell.* ii. 3. §§ 15, 36; Schn. *ad loc.*) On his return to Athens he became leader of the oligarchical party, and was chosen to be one of the body called Ephori, probably not a public and legal office, but one instituted among themselves by the oligarchs for the better promotion of their ends. (Lys. *c. Erat.* p. 124; Thirlwall's *Greece*, vol. iv. p. 160; Hermann, *Polit. Ant.* § 168.) He was one of the 30 tyrants established in B. C. 404, was conspicuous above all his colleagues for rapacity and cruelty, sparing not even Socrates himself, and took the lead in the prosecution of Theramenes when he set himself against the continuance of the reign of terror. He was slain at the battle of Munychia in the same year, fighting against Thrasybulus and the exiles. (Xen. *Hell.* ii. 3. §§ 2, 15—56, 4. §§ 1—19, *Mem.* i. 2. §§ 12—38; Diod. xiv. 4; Plat. *Apol.* p. 32, c; Cic. *Tusc. Quaest.* i. 40.)

Cicero tells us (*De Orat.* ii. 22), that some speeches of Critias were still extant in his time, and speaks of them as marked by the vigour of matter which distinguished those of Pericles and by a greater copiousness of style A work of his on politics is also frequently referred to by several writers (Athen. xi. p. 463, f; Ael. *V. H.* x. 13, 17; Clem. Alex. *Strom.* vi. 2; comp. Plat. *Tim.* p. 20); some fragments of his elegies are still extant, and he is supposed by some to have been the author of the Peirithoüs and the Sisyphus (a satyric drama), which are commonly reckoned among the lost plays of Euripides; a tragedy named "Atalanta" is likewise ascribed to him. (Athen. 1. p. 28, b, x. p. 432, e, xi. p. 496, b; Fabric. *Bibl. Graec.* ii. pp. 252, 254, 294.) As we might suppose à priori from his character, he was but a dabbler and a dilettante in philosophy, a circumstance which Plato, with his delicate satire, by no means loses sight of (see *Protag.* p. 336), insomuch that it was said of him (Schol. *ad Plat. Tim.* p. 20), that he was ἰδιώτης μὲν ἐν φιλοσόφοις, φιλόσοφος δὲ ἐν ἰδιώταις, "a lord among wits, and a wit among lords." The remains of his poems have been edited separately by N. Bach, Leipzig, 1827. [E. E.]

CRI'TIAS, a very celebrated Athenian artist, whose workmanship belongs to the more ancient school, the description of which by Lucian (*Rhetor. Praecept.* c. 9) bears an exact resemblance to the statues of Aegina. For this reason, and because the common reading of Pliny (*H. N.* xxxiv. 19, in.), "Critias Nestocles," is manifestly corrupt, and the correction of H. Junius, "Nesiotes," is borne out by the Bamberg manuscript, Critias was considered by Müller (*Aegin.* p. 102) to have been a citizen of Aegina. But as Pausanias (vi. 3. § 2) calls him Ἀττικός, Thiersch (*Epoch.* p. 129) assigns his origin to one of the little islands near the coast of Attica, and Müller (*Wien. Jahrb.* xxxviii. p. 276) to the island of Lemnos, where the Athenians established a cleruchia. All these theories were overthrown by two inscriptions found near the Acropolis, one of which belongs to a statue of Epicharinus, who had won a prize running in arms, mentioned by Pausanias (i. 23. § 11), and should probably be restored thus:

Ἐπιχαρῖνος ἀνέθηκεν...
Κριτιος καὶ Νησιώτης ἐποιησάτην.

From this we learn, first, that the artist's name was Critios, not Critias; then that Nesiotes in Pliny's text is a proper name. This Nesiotes was probably so far the assistant of the greater master, that he superintended the execution in bronze of the models of Critios. The most celebrated of their works were, the statues of Harmodius and Aristogeiton on the Acropolis. These were erected B. C. 477. (Marm. Oxon. *Epoch.* lv.) Critias was, therefore, probably older than Phidias, but lived as late as B. C. 444, to see the greatness of his rival. (Plin. *l. c.*)

(Lucian, *Philosoph.* 18; Paus. i. 8. § 3; Ross, *Kunstblatt*, 1840, No. 11.) [L. U.]

CRITOBU'LUS (Κριτόβουλος), son of Criton, and a disciple of Socrates. He did not however profit much by his master's instructions, if we may trust the testimony of Aeschines the Socratic (*ap. Athen.* v. p. 220, a; comp. Casaub. *ad loc.*), by whom he is represented as destitute of refinement and sordid in his mode of living. (Comp. Plat. *Phaed.* p. 57; Xen. *Mem.* i. 3. § 8, ii. 6; Athen. v. p. 188, d; Diog. Laërt. ii. 121.) [E. E.]

CRITOBU'LUS (Κριτόβουλος), a citizen of Lampsacus, who appeared at Athens as the representative of Cersobleptes in B. C. 346, when the treaty of peace between Philip and the Athenians was about to be ratified, and claimed to be admitted to take the oath on behalf of the Thracian king as one of the allies of Athens. A decree to this effect was passed by the assembly in spite of a strong opposition, as Aeschines asserts, on the part of Demosthenes. Yet when the treaty was actually ratified before the board of generals, Cersobleptes was excluded from it. Demosthenes and Aeschines accuse one another of thus having nullified the decree; while, according to Philip's account, Critobulus was prevented by the generals from taking the oath. (Aesch. *de Fals. Leg.* p. 39, *Ep. Phil. ad Ath.* p. 160; Dem. *de Fals. Leg.* p. 395; Thirlwall's *Greece*, vol. v. p. 356.) [E. E.]

CRITOBU'LUS (Κριτόβουλος), a Greek surgeon, said by Pliny (*H. N.* vii. 37) to have extracted an arrow from the eye of Philip the son of Amyntas, king of Macedonia, (probably at the siege of Methone, B. C. 353) so skilfully that, though he could not save his sight, he prevented his face from being disfigured. He is also mentioned by Quintus Curtius (ix. 5) as having been the person who extracted the weapon from the wound which Alexander received in storming the principal fortress of the Mallians, B. C. 326. [CRITODEMUS.] [W. A. G.]

CRITODE'MUS (Κριτόδημος), a Greek surgeon of the family of the Asclepiadae, and a native of the island of Cos, who is said by Arrian (vi. 11) to have been the person who extracted the weapon from the wound which

Alexander the Great received in storming the principal fortress of the Mallians, B. C. 326. [CRITOBULUS.] [W. A. G.]

CRITOLA'US (Κριτόλαος), the Peripatetic philosopher, was a native of Phaselis, a Greek colony in Lycia, and studied philosophy at Athens under Ariston of Ceos, whom he succeeded as the head of the Peripatetic school. The great reputation which Critolaüs enjoyed at Athens, as a philosopher, an orator, and a statesman, induced the Athenians to send him to Rome in B. C. 155, together with Carneades the Academic and Diogenes the Stoic, to obtain a remission of the fine of 500 talents which the Romans had imposed upon Athens for the destruction of Oropus. They were successful in the object for which they came; and the embassy excited the greatest interest at Rome. Not only the Roman youth, but the most illustrious men in the state, such as Scipio Africanus, Laelius, Furius, and others, came to listen to their discourses. The novelty of their doctrines seemed to the Romans of the old school to be fraught with such danger to the morals of the citizens, that Cato induced the senate to send them away from Rome as quickly as possible. (Plut. *Cat. Maj.* 22; Gell. vii. 14; Macrob. *Saturn.* i. 5; Cic. *de Orat.* ii. 37, 38.) We have no further information respecting the life of Critolaüs. He lived upwards of eighty-two years, but died before the arrival of L. Crassus at Athens, that is, before B. C. 111. (Lucian, *Macrob.* 20; Cic. *de Orat.* i. 11.)

Critolaüs seems to have paid particular attention to Rhetoric, though he considered it, like Aristotle, not as an art, but rather as a matter of practice (τριβή). Cicero speaks in high terms of his eloquence. (Quintil. ii. 15. § 23, 17. § 15; Sext. Empir. *adv. Mathem.* ii. 12, p. 291; Cic. *de Fin.* v. 5.) Next to Rhetoric, Critolaüs seems to have given his chief attention to the study of moral philosophy, and to have made some additions to Aristotle's system (comp. Cic. *Tusc.* v. 17; Clem. Alex. *Strom.* ii. p. 416), but upon the whole he deviated very little from the philosophy of the founder of the Peripatetic school. (Stahr, *Aristotelia*, ii. pp. 83, 135; Fabric. *Bibl. Graec.* ii. p. 483.)

A Critolaüs is mentioned by Plutarch (*Parall. min.* cc. 6, 9) as the author of a work on Epeirus, and of another entitled Φαινόμενα; and Gellius (xi. 9) also speaks of an historical writer of this name. Whether the historian is the same as the Peripatetic philosopher, cannot be determined. A grammarian Critolaüs is mentioned in the Etymologicum Magnum (*s. v.* ἦ δ' ὅς). (Comp. Voss. *de Hist. Graec.* p. 422, ed. Westermann.) [A. S.]

CRITOLA'US (Κριτόλαος), an Achaean, who succeeded Diaeus, in B. C. 147, as strategus of the Achaeans, and was as bitter an enemy of the Romans as his predecessor. As soon as he entered upon his office, he began insulting the Roman ambassadors and breaking off all negotiations with them. After their departure for Italy, he had recourse to all the demagogic artifices that he could devise, in order to render the rupture between the Romans and Achaeans irremediable. During the ensuing winter he travelled from one town to another, inflaming the people by his furious speeches against the Romans. He tried especially to work upon the populace in the towns of Greece, and resorted to the most iniquitous means to obtain their favour. Thus he extorted a promise from the magistrates of several towns to take care that no debtor should be compelled to pay his debts before the war with Rome should be brought to a close. By these and similar means he won the enthusiastic admiration of the multitude, and when this was accomplished, he summoned an assembly of the Achaeans to meet at Corinth, which was attended by the dregs of the nation, and which conducted its proceedings in the most riotous and tumultuous manner. Four noble Romans, who attended the meeting and tried to speak, were driven from the place of assembly and treated with the grossest insults. It was in vain that the moderate men among the Achaeans endeavoured to bring Critolaüs and his partizans to their senses. Critolaüs surrounded himself with a body-guard, and threatened to use force against those who opposed his plans, and further depicted them to the multitude as traitors of their country. The moderate and well-meaning persons were thus intimidated, and withdrew. War was thereupon declared against Lacedaemon, which was under the especial protection of Rome. In order to get rid of all restraints, he carried a second decree, which conferred dictatorial power upon the strategi. The Romans, or rather Q. Caecilius Metellus, the praetor of Macedonia, had shewn all possible forbearance towards the Achaeans, and a willingness to come to a peaceable understanding with them. This conduct was explained by Critolaüs as a consequence of weakness on the part of the Romans, who, he said, did not dare to venture upon a war with the Achaeans. In addition to this, he contrived to inspire the Achaeans with the prospect of forming alliances with powerful princes and states. But this hope was almost completely disappointed, and the Achaeans rushed into a war with the gigantic powers of Rome, in which every sensible person must have seen that destruction awaited them. In the spring of B. C. 146, Critolaüs marched with a considerable army of Achaeans towards Thermopylae, partly to rouse all Greece to a general insurrection against Rome, and partly to chastise Heracleia, near mount Oeta, which had abandoned the cause of the Achaeans. Metellus even now offered his hand for reconciliation; but when his proposals were rejected, and he himself suddenly appeared in the neighbourhood of Heracleia, Critolaüs at once raised the siege of the town, quitted his position, and fled southward. Metellus followed and overtook him near the town of Scarphea in Locris, where he gained an easy but brilliant victory over the Achaeans. A great number of the latter fell, and 1000 of them were made prisoners by the Romans. Critolaüs himself was never heard of after this battle. Livy (*Epit.* 52) states, that he poisoned himself, but it seems more probable that he perished in the sea or the marshes on the coast. Critolaüs was the immediate cause of the war which terminated in the destruction of Corinth and put an end to the political existence of Greece. His plan of opposing Rome at that time by force of arms was the offspring of a mad brain, and the way in which he proceeded in carrying it into effect shewed what a contemptible and cowardly demagogue he was. (Polyb. xxxviii. 2, &c., xl. 1, &c.; Paus. vii. cc. 14 and 15; Florus, ii. 16; Cic. *de Nat. Deor.* iii. 38; Niebuhr, *Hist. of Rome*, vol. iv. p. 304, &c.) [L. S.]

CRITON (Κρίτων), of Athens, the friend and disciple of Socrates, is more celebrated in antiquity

for his love and affection for his master, whom he generously supported with his fortune (Diog. Laërt. ii. 20, 121), than as a philosopher himself. Accordingly, whenever he is introduced in Plato's dialogues, his attachment to Socrates is extolled, and not his philosophical talents. It was Criton who had made every arrangement for the escape of Socrates from prison, and who tried, in vain, to persuade him to fly, as we see from Plato's dialogue named after him; and it was Criton also who closed the eyes of the dying philosopher. (Plat. *Phaedon*, p. 118, a.) Criton applied his great riches, which are mentioned by Socrates in a jocose way in the Euthydemus of Plato (p. 304, c.), to the noblest purposes. His sons, of whom he possessed four according to Diogenes Laërtius (ii. 121), and two according to Plato (*Euthydem.* p. 360, with Heindorf's note), were likewise disciples of Socrates. The eldest of them was Critobulus. [CRITOBULUS.]

Criton wrote seventeen dialogues on philosophical subjects, the titles of which are given by Diogenes Laërtius (*l. c.*). Among these there was one "On Poetics" (Περὶ Ποιητικῆς), which is the only work on this subject mentioned in the history of Greek literature before the work of Aristotle. (The passages in Plato's writings, in which Criton is mentioned, are collected in Groen van Prinsterer, *Prosopographia Platonica*, p. 200, &c., Lugd. Bat. 1823; comp. Hermann, *Gesch. und System der Platon. Philosophie*, i. p. 633.) [A.S.]

CRITON (Κρίτων). 1. Of AEGAE, a Pythagorean philosopher, a fragment of whose work, περὶ προνοίας καὶ ἀγαθῆς τύχης, is preserved by Stobaeus. (*Serm.* 3; Fabric. *Bibl. Graec.* i. pp. 840, 886.)

2. Of ATHENS, a comic poet of the new comedy, of very little note. Of his comedies there only remain a few lines and three titles, Αἰτωλοί, Φιλοπράγμον, and Μεσσηνία. (Pollux. ix. 4. 15, x. 7. 35; Ath. iv. p. 173, b.; Meineke, *Frag. Com. Graec.* i. p. 484, iv. pp. 537, 538.)

3. Of NAXUS. [EUDOXUS.]

4. Of PIERIA, in Macedonia, wrote historical and descriptive works, entitled Παλληνικά, Συρακουσῶν κτίσις, Περσικά, Σικελικά, Συρακουσῶν περιήγησις, and περὶ τῆς ἀρχῆς τῶν Μακεδόνων. (Suid. *s. v.*) Immediately before, Suidas has the entry, Κρίτων ἔγραψεν ἐν τοῖς Γετικοῖς. (Comp. Suid. *s. v.* γέσοι; Steph. Byz. Γετία.) Whether this was the same person is not known. (Voss. *Hist. Graec.* p. 423, Westermann; Ebert, *de Critone Pieriota* in *Diss. Sic.* i. p. 138.) [P. S.]

CRITON (Κρίτων). 1. A physician at Rome in the first or second century after Christ, attached to the court of one of the emperors (Gal. *De Compos. Medicam. sec. Locos*, i. 3, vol. xii. p. 445), probably Trajan, A. D. 98—117. He is perhaps the person mentioned by Martial. (*Epigr.* xi. 60. 6.) He wrote a work on Cosmetics (Κοσμητικά) in four books, which were very popular in Galen's time (*ibid.* p. 446) and which contained almost all that had been written on the same subject by Heracleides of Tarentum, Cleopatra, and others. The contents of each chapter of the four books have been preserved by Galen (*ibid.*), by whom the work is frequently quoted, and have been inserted by Fabricius in the twelfth volume of the old edition of his *Biblioth. Graeca*. He wrote also a work on Simple Medicines (Περὶ τῶν Ἁπλῶν Φαρμάκων) of which the fourth book is quoted by Galen (*De Compos. Medicam. sec. Gen.* ii. 11, vi. 1, vol. xiii. pp. 516, 862); he is also quoted by Aëtius and Paulus Aegineta, and may perhaps be the person to whom one of the letters of Apollonius of Tyana is addressed. (*Ep.* xvii. ed. Colon. Agripp. 1623, 8vo.) None of his works are extant, except a few fragments preserved by other authors. He is perhaps the author of a work on Cookery, mentioned by Athenaeus. (xii. p. 516.)

2. Another physician of the same name is mentioned by Galen as having belonged to the sect of the Empirici in the fourth or third century before Christ. (*De Subfig. Empir.* c. 1, vol. ii. p. 340, ed. Chart.) [W. A. G.]

L. CRITO'NIUS, a Roman, who was aedilis cerealis in B. C. 44. This office had been instituted by J. Caesar, and Critonius and M. Fannius were the first who filled it. Appian (*B. C.* iii. 23) relates the following occurrence respecting Critonius. When the Cerealia were celebrated, shortly after the murder of Caesar, and Octavianus erected the golden sella with a crown in honour of Caesar,—a distinction which had been conferred upon the dictator by a senatusconsultum,—Critonius declared that he would not suffer Caesar to be thus honoured in the games for which he (Critonius) himself had to pay the expenses. This conduct of a man who had belonged to the party of Caesar, and had been promoted by him (comp. Cic. *ad Att.* xiii. 21), is indeed surprising; but it may have been the consequence of a strong republican enthusiasm. Another more serious difficulty is contained in the fact, that the Cerealia, at which Octavianus is here represented to have been present, were celebrated in the early part of April (*Dict. of Ant. s.v. Cerealia*), that is, before the time at which Octavianus is known to have returned to Rome. Unless, therefore, we suppose that there is some blunder in the account of Appian, we must believe that the celebration of the games in that year was postponed on account of the great confusion that followed after the murder of Caesar. (Drumann, *Gesch. Roms*, i. p. 123.)

The annexed coin refers to this Critonius. It bears on the obverse the head of Ceres, and on the reverse two men sitting, with the legend, M. FAN. L. CRIT., and it was doubtless struck by order of M. Fannius and L. Critonius in the year that they were aediles cereales. [L. S.]

CRIUS or CREIUS (Κρῖος), a son of Uranus and Ge, and one of the Titans, who was the father of Astraeus, Pallas, and Perses. (Hesiod. *Theog.* 375; Apollod. i. 1. § 3, 2. § 2.) [L. S.]

CRIUS (Κρῖος), son of Polycritus, and one of the chief men of Aegina. When the Aeginetans, in B. C. 491, had submitted to the demand of Dareius Hystaspis for earth and water, Cleomenes I., king of Sparta, crossed over to the island to apprehend those who had chiefly advised the measure, but was successfully resisted by Crius on the ground that he had not come with authority from the Spartan government, since his colleague Dema-

ratus was not with him. Cleomenes, being obliged to withdraw, consoled himself by a play on the words Κρῖος and κριός (a ram), advising the refractory Aeginetan to arm his horns with brass, as he would soon need all the defence he could get. (Herod. vi. 50; comp. v. 75.) It was supposed that the resistance had been privately encouraged by Demaratus (vi. 61, 64), and on the deposition of the latter, and the appointment of Leotychides to the throne (vi. 65, 66), Cleomenes again went to Aegina with his new colleague, and, having seized Crius and others, delivered them into the custody of the Athenians. (vi. 73; comp. 85, &c.) Polycritus, the son of Crius, distinguished himself at the battle of Salamis, B. C. 480, and wiped off the reproach of Medism. (viii. 92.) [E. E.]

CRIXUS (Κρίξος), a Gaul, was one of the two principal generals in the army of Spartacus, B. C. 73. Two Roman armies had already been defeated by the revolted gladiators and slaves, when Crixus was defeated in a battle near mount Garganus by the consul L. Gellius, in B. C. 72. Crixus himself was slain, and two-thirds of his army, which consisted of 30,000 men, were destroyed on the field of battle. Spartacus soon after sacrificed 300 Roman captives to the manes of Crixus. (Appian, B. C. i. 116, &c.; Liv. *Epit.* 95, 96; Sall. *Fragm. Hist.* lib. iii.) [L. S.]

CRO'BYLUS (Κρώβυλος), an Athenian comic poet, who is reckoned among the poets of the new comedy, but it is uncertain whether he really belonged to the middle or the new. About his age we only know for certain, that he lived about or after B. C. 324, but not how long after. Some writers have confounded him with Hegesippus. [HEGESIPPUS.] The following titles of his plays, and a few lines, are extant: Ἀπαγχόμενος, Ἀπολιποῦσα, Ψευδυποβολιμαῖος (Athen. iii. p. 109, d., 107, e., vi. p. 248, b., 258, b. c., viii. p. 364, f., ix. p. 384, c., x. p. 429, d., 443, f.; Meineke, *Frag. Comm. Graec.* i. pp. 490, 491, iv. pp. 565—569.) [P. S.]

CROCE'ATAS (Κροκεάτας), a surname of Zeus, derived from a place, Croceae, near Gythium in Laconia. (Paus. iii. 21. § 4.) [L. S.]

CROCON (Κρόκων), the husband of Saesara and father of Meganeira. (Apollod. iii. 9. § 1; Paus. i. 38. § 2; comp. ARCAS.) [L. S.]

CROCUS, the beloved friend of Smilax, was changed by the gods into a saffron plant, because he loved without being loved again. According to another tradition, he was metamorphosed by his friend Hermes, who had killed him in a game of discus. (Ov. *Met.* iv. 283; Serv. *ad Virg. Georg.* iv. 182.) [L. S.]

CROESUS (Κροῖσος), the last king of Lydia, of the family of the Mermnadae, was the son of Alyattes; his mother was a Carian. At the age of thirty-five, he succeeded his father in the kingdom of Lydia. (B. C. 560.) Difficulties have been raised about this date, and there are very strong reasons for believing that Croesus was associated in the kingdom during his father's life, and that the earlier events of his reign, as recorded by Herodotus, belong to this period of joint government. (Clinton *F. H.* ii. pp. 297, 298.) We are expressly told that he was made satrap of Adramyttium and the plain of Thebe about B. C. 574 or 572. (Nicol. Damasc. p. 243, ed. Cor., supposed to be taken from the Lydian history of Xanthus; Fischer, *Griechische Zeittafeln*, *s. a.* 572 B. C.) He made war first on the Ephesians, and afterwards on the other Ionian and Aeolian cities of Asia Minor, all of which he reduced to the payment of tribute. He was meditating an attempt to subdue the insular Greeks also, when either Bias or Pittacus turned him from his purpose by a clever fable (Herod. i. 27); and instead of attacking the islanders he made an alliance with them. Croesus next turned his arms against the peoples of Asia Minor west of the river Halys, all of whom he subdued except the Lycians and Cilicians. His dominions now extended from the northern and western coasts of Asia Minor, to the Halys on the east and the Taurus on the south, and included the Lydians, Phrygians, Mysians, Mariandynians, Chalybes, Paphlagonians, the Thynian and Bithynian Thracians, the Carians, Ionians, Dorians, Aeolians, and Pamphylians. The fame of his power and wealth drew to his court at Sardis all the wise men (σοφισταί) of Greece, and among them Solon. To him the king exhibited all his treasures, and then asked him who was the happiest man he had ever seen. The reply of Solon, teaching that no man should be deemed happy till he had finished his life in a happy way, may be read in the beautiful narrative of Herodotus. After the departure of Solon, Croesus was visited with a divine retribution for his pride. He had two sons, of whom one was dumb, but the other excelled all his comrades in manly accomplishments. His name was Atys. Croesus had a dream that Atys should perish by an iron-pointed weapon, and in spite of all his precautions, an accident fulfilled the dream. His other son lived to save his father's life by suddenly regaining the power of speech when he saw Croesus in danger at the taking of Sardis. Adrastus, the unfortunate slayer of Atys, killed himself on his tomb, and Croesus gave himself up to grief for two years. At the end of that time the growing power of Cyrus, who had recently subdued the Median kingdom, excited the apprehension of Croesus, and he conceived the idea of putting down the Persians before their empire became firm. Before, however, venturing to attack Cyrus, he looked to the Greeks for aid, and to their oracles for counsel; and in both points he was deceived. In addition to the oracles among the Greeks, he consulted that of Ammon in Lybia; but first he put their truth to the test by sending messengers to inquire of them at a certain time what he was then doing. The replies of the oracle of Amphiaraüs and that of the Delphi at Pytho were correct; that of the latter is preserved by Herodotus. To these oracles, and especially to that at Pytho, Croesus sent rich presents, and charged the bearers of them to inquire whether he should march against the Persians, and whether there was any people whom he ought to make his allies. The reply of both oracles was, that, if he marched against the Persians, he would overthrow a great empire, and both advised him to make allies of the most powerful among the Greeks. He of course understood the response to refer to the Persian empire, and not, as the priests explained it after the event, to his own; and he sent presents to each of the Delphians, who in return granted to him and his people the privileges of priority in consulting the oracle, exemption from charges, and the chief seat at festivals (προμαντηΐην καὶ ἀτελείην καὶ προεδρίην), and that any one of them might at any time obtain certain rights of citizen-

ship (γενέσθαι Δελφόν). Croesus, having now the most unbounded confidence in the oracle, consulted it for the third time, asking whether his monarchy would last long. The Pythia replied that he should flee along the Hermus, when a mule became king over the Medes. By this mule was signified Cyrus, who was descended of two different nations, his father being a Persian, but his mother a Mede. Croesus, however, thought that a mule would never be king over the Medes, and proceeded confidently to follow the advice of the oracle about making allies of the Greeks. Upon inquiry, he found that the Lacedaemonians and Athenians were the most powerful of the Greeks; but that the Athenians were distracted by the civil dissensions between Peisistratus and the Alcmaeonidae, while the Lacedaemonians had just come off victorious from a long and dangerous war with the people of Tegea. Croesus therefore sent presents to the Lacedaemonians, with a request for their alliance, and his request was granted by the Lacedaemonians, on whom he had previously conferred a favour. All that they did for him, however, was to send a present, which never reached him. Croesus, having now fully determined on the war, in spite of the good advice of a Lydian named Sandanis (Herod. i. 71), and having some time before made a league with Amasis, king of Egypt, and Labynetus, king of the Babylonians, marched across the Halys, which was the boundary betweeen the Medo-Persian empire and his own. The pretext for his aggression was to avenge the wrongs of his brother-in-law Astyages, whom Cyrus had deposed from the throne of Media. He wasted the country of the Cappadocians (whom the Greeks called also Syrians) and took their strongest town, that of the Pterii, near Sinope, in the neighbourhood of which he was met by Cyrus, and they fought an indecisive battle, which was broken off by night. (B. C. 546.) The following day, as Cyrus did not offer battle, and as his own army was much inferior to the Persian in numbers, Croesus marched back to Sardis, with the intention of summoning his allies and recruiting his own forces, and then renewing the war on the return of spring. Accordingly, he sent heralds to the Aegyptians, Babylonians, and Lacedaemonians, requesting their aid at Sardis in five months, and in the meantime he disbanded all his mercenary troops. Cyrus, however, pursued him with a rapidity which he had not expected, and appeared before Sardis before his approach could be announced. Croesus led out his Lydian cavalry to battle, and was totally defeated. In this battle Cyrus is said to have employed the stratagem of opposing his camels to the enemy's horses, which could not endure the noise or odour of the camels. Croesus, being now shut up in Sardis, sent again to hasten his allies. One of his emissaries, named Eurybatus, betrayed his counsels to Cyrus [EURYBATUS], and before any help could arrive, Sardis was taken by the boldness of a Mardian, who found an unprotected point in its defences, after Croesus had reigned 14 years, and had been besieged 14 days. (Near the end of 546, B. C.) Croesus was taken alive, and devoted to the flames by Cyrus, together with 14 Lydian youths, probably as a thanksgiving sacrifice to the god whom the Persians worship in the symbol of fire. But as Croesus stood in fetters upon the pyre, the warning of Solon came to his mind, and having broken a long silence with a groan, he thrice uttered the name of Solon. Cyrus inquired who it was that he called on, and, upon hearing the story, repented of his purpose, and ordered the fire to be quenched. When this could not be done, Croesus prayed aloud with tears to Apollo, by all the presents he had given him, to save him now, and immediately the fire was quenched by a storm of rain. Believing that Croesus was under a special divine protection, and no doubt also struck by the warning of Solon, Cyrus took Croesus for his friend and counsellor, and gave him for an abode the city of Barene, near Ecbatana. In his expedition against the Massagetae, Cyrus had Croesus with him, and followed his advice about the passage of the Araxes. Before passing the river, however, he sent him back to Persia, with his own son Cambyses, whom he charged to honour Croesus, and Croesus to advise his son. When Cambyses came to the throne, and invaded Egypt, Croesus accompanied him. In the affair of Prexaspes and his son, Croesus at first acted the part of a flattering courtier, though not, as it seems, without a touch of irony (Herod. iii. 34); but, after Cambyses had murdered the youth, Croesus boldly admonished him, and was obliged to fly for his life from the presence of the king. The servants of Cambyses concealed him, thinking that their master would repent of having wished to kill him. And so it happened; but when Cambyses heard that Croesus was alive, he said that he was glad, but he ordered those who had saved him to be put to death for their disobedience. Of the time and circumstances of Croesus's death we know nothing. A few additional, but unimportant incidents in his life, are mentioned by Herodotus. Ctesias's account of the taking of Sardis is somewhat different from that of Herodotus. (Herod. i. 6, 7, 26—94, 130, 155, 207, 208, iii. 14, 34—36, v. 36, vi. 37, 125, viii. 35; Ctesias, *Persica*, 4, ed. Lion, ap. Phot. *Cod.* 72, p. 36, Bekker; Ptol. Hephaest. ap. Phot. *Cod.* 190, p. 146, b. 21, 148, b. 31; Plut. *Sol.* 27; Diod. ix. 2, 25—27, 29, 31—34, xvi. 56; Justin i. 7.) Xenophon, in his historical romance, gives some further particulars about Croesus which are unsupported by any other testimony and opposed to that of Herodotus, with whom, however, he for the most part agrees. (*Cyrop* i. 5, ii. 1, iv. 1, 2, vi. 2, vii. 1—4, viii. 2.) [P. S.]

CROMUS (Κρῶμος), a son of Poseidon, from whom Cromyon in the territory of Corinth was believed to have derived its name. (Paus. ii. 1. § 3.) A son of Lycaon likewise bore this name. (Paus. viii. 3. § 1.) [L. S.]

CRO'NIDES or CRONI'ON (Κρονίδης or Κρονίων), a patronymic from Cronus, and very commonly given to Zeus, the son of Cronus. (Hom. *Il.* i. 528, ii. 111, &c.) [L. S.]

CRO'NIUS (Κρόνιος), the name of two mythical personages, the one a son of Zeus by the nymph Himalia (Diod. v. 55), and the other a suitor of Hippodameia, who was killed by Oenomaus. (Paus. vi. 21. § 7.) [L. S.]

CRO'NIUS (Κρόνιος), a Pythagorean philosopher. (Porphyr. *Vit. Plot.* 20; Euseb. *Hist. Eccles.* vi. 19.) Nemesius (*de Anim.* 2, p. 35) mentions a work of his περὶ παλιγγενεσίας, and Origen is said to have diligently studied the works of Cronius. (Suid. *s. v.* Ὠριγένης.) Porphyrius also states, that he endeavoured to explain the fables of the

Homeric poems in a philosophical manner. This is all we know about Cronius, although he appears to have been very distinguished among the later Pythagoreans. [L. S.]

CRO'NIUS, an engraver of gems, who lived between the times of Alexander and Augustus. (Plin. *H. N.* xxxvii. 4; Visconti, *Oeuv. div.* ii. p. 123.) [L. U.]

CRONUS (Κρόνος), a son of Uranus and Ge, and the youngest among the Titans. He was married to Rhea, by whom he became the father of Hestia, Demeter, Hera, Hades, Poseidon, and Zeus. Cheiron is also called a son of Cronus. (Hesiod. *Theog.* 137, 452, &c.; Apollod. i. 1. § 3, &c.) At the instigation of his mother, Cronus unmanned his father for having thrown the Cyclopes, who were likewise his children by Ge, into Tartarus. Out of the blood thus shed sprang up the Erinnyes. When the Cyclopes were delivered from Tartarus, the government of the world was taken from Uranus and given to Cronus, who in his turn lost it through Zeus, as was predicted to him by Ge and Uranus. [ZEUS.] The Romans identified their Saturnus with the Cronus of the Greeks. [SATURNUS.] [L. S.]

CROTUS (Κρότος), a son of Pan by Eupheme, the nurse of the Muses, with whom he was brought up, and at whose request he was placed among the stars as Sagittarius, as he had been a skilful shooter. (Hygin. *Fab.* 224; *Poët. Astr.* ii. 77.) [L. S.]

CRUS, an agnomen of L. Cornelius Lentulus, consul, B. C. 49. [LENTULUS.]

CTEATUS. [MOLIONES.]

CTE'SIAS (Κτήσιας). 1. Of Cnidus in Caria, and a son of Ctesiochus or Ctesiarchus. (Suid. *s. v.* Κτήσιας; Eudocia, p. 268; Tzetz. *Chil.* i. 82.) Cnidus was celebrated from early times as a seat of medical knowledge, and Ctesias, who himself belonged to the family of the Asclepiadae, was a physician by profession. He was a contemporary of Xenophon; and if Herodotus lived till B. C. 425, or, according to some, even till B. C. 408, Ctesias may be called a contemporary of Herodotus. He lived for a number of years in Persia at the court of king Artaxerxes Mnemon, as private physician to the king. (Strab. xiv. p. 656.) Diodorus (ii. 32) states, that Ctesias was made prisoner by the king, and that owing to his great skill in medicine, he was afterwards drawn to the court, and was highly honoured there. This statement, which contains nothing to suggest the time when Ctesias was made prisoner, has been referred by some critics to the war between Artaxerxes and his brother, Cyrus the Younger, B. C. 401. But, in the first place, Ctesias is already mentioned, during that war, as accompanying the king. (Xen. *Anab.* i. 8. § 27.) Moreover, if as Diodorus and Tzetzes state, Ctesias remained seventeen years at the court of Persia, and returned to his native country in B. C. 398 (Diod. xiv. 46; comp. Plut. *Artax.* 21), it follows, that he must have gone to Persia long before the battle of Cunaxa, that is, about B. C. 415. The statement, that Ctesias entered Persia as a prisoner of war, has been doubted; and if we consider the favour with which other Greek physicians, such as Democedes and Hippocrates were treated and how they were sought for at the court of Persia, it is not improbable that Ctesias may have been invited to the court; but the express statement of Diodorus, that he was made a prisoner cannot be upset by such a mere probability. There are two accounts respecting his return to Cnidus. It took place at the time when Conon was in Cyprus. Ctesias himself had simply stated, that he asked Artaxerxes and obtained from him the permission to return. According to the other account, Conon sent a letter to the king, in which he gave him advice as to the means of humbling the Lacedaemonians. Conon requested the bearer to get the letter delivered to the king by some of the Greeks who were staying at his court. When the letter was given for this purpose to Ctesias, the latter inserted a passage in which he made Conon desire the king to send Ctesias to the west, as he would be a very useful person there. (Plut. *Artax.* 21.) The latter account is not recommended by any strong internal probability, and the simple statement of Ctesias himself seems to be more entitled to credit. How long Ctesias survived his return to Cnidus is unknown.

During his stay in Persia, Ctesias gathered all the information that was attainable in that country, and wrote — 1. A great work on the history of Persia (Περσικά) with the view of giving his countrymen a more accurate knowledge of that empire than they possessed, and to refute the errors current in Greece, which had arisen partly from ignorance and partly from the national vanity of the Greeks. The materials for his history, so far as he did not describe events of which he had been an eye-witness, he derived, according to the testimony of Diodorus, from the Persian archives (διφθέραι βασιλικαί), or the official history of the Persian empire, which was written in accordance with a law of the country. This important work of Ctesias, which, like that of Herodotus, was written in the Ionic dialect, consisted of twenty-three books. The first six contained the history of the great Assyrian monarchy down to the foundation of the kingdom of Persia. It is for this reason that Strabo (xiv. p. 656) speaks of Ctesias as συγγράψας τὰ Ἀσσυριακὰ καὶ τὰ Περσικά. The next seven books contained the history of Persia down to the end of the reign of Xerxes, and the remaining ten carried the history down to the time when Ctesias left Persia, *i. e.* to the year B. C. 398. (Diod. xiv. 46.) The form and style of this work were of considerable merit, and its loss may be regarded as one of the most serious for the history of the East. (Dionys. Hal. *De Comp. Verb.* 10; Demetr. Phal. *De Elocut.* §§ 212, 215.) All that is now extant of it is a meagre abridgment in Photius (*Cod.* 72), and a number of fragments which are preserved in Diodorus, Athenaeus, Plutarch, and others. Of the first portion, which contained the history of Assyria, there is no abridgment in Photius, and all we possess of that part is contained in the second book of Diodorus, which seems to be taken almost entirely from Ctesias. There we find that the accounts of Ctesias, especially in their chronology, differ considerably from those of Berosus, who likewise derived his information from eastern sources. These discrepancies can only be explained by the fact, that the annals used by the two historians were written in different places and under different circumstances. The chronicles used by Ctesias were written by official persons, and those used by Berosus were the work of priests; both therefore were written from a different point of view, and neither was perhaps strictly true in all its details. The part of

Ctesias's work which contained the history of Persia, that is, from the sixth book to the end, is somewhat better known from the extracts which Photius made from it, and which are still extant. Here again Ctesias is frequently at variance with other Greek writers, especially with Herodotus. To account for this, we must remember, that he is expressly reported to have written his work with the intention of correcting the erroneous notions about Persia in Greece; and if this was the case, the reader must naturally be prepared to find the accounts of Ctesias differing from those of others. It is moreover not improbable, that the Persian chronicles were as partial to the Persians, if not more so, as the accounts written by Greeks were to the Greeks. These considerations sufficiently account, in our opinion, for the differences existing between the statements of Ctesias and other writers; and there appears to be no reason for charging him, as some have done, with wilfully falsifying history. It is at least certain, that there can be no positive evidence for such a serious charge. The court chronicles of Persia appear to have contained chiefly the history of the royal family, the occurrences at the court and the seraglio, the intrigues of the women and eunuchs, and the insurrections of satraps to make themselves independent of the great monarch. Suidas (*s. v.* Πάμφιλα) mentions, that Pamphila made an abridgment of the work of Ctesias, probably the Persica, in three books.

Another work, for which Ctesias also collected his materials during his stay in Persia, was—2. A treatise on India (Ἰνδικά) in one book, of which we likewise possess an abridgment in Photius, and a great number of fragments preserved in other writers. The description refers chiefly to the north-western part of India, and is principally confined to a description of the natural history, the produce of the soil, and the animals and men of India. In this description truth is to a great extent mixed up with fables, and it seems to be mainly owing to this work that Ctesias was looked upon in later times as an author who deserved no credit. But if his account of India is looked upon from a proper point of view, it does not in any way deserve to be treated with contempt. Ctesias himself never visited India, and his work was the first in the Greek language that was written upon that country: he could do nothing more than lay before his countrymen that which was known or believed about India among the Persians. His Indica must therefore be regarded as a picture of India, such as it was conceived by the Persians. Many things in his description which were formerly looked upon as fabulous, have been proved by the more recent discoveries in India to be founded on facts.

Ctesias also wrote several other works, of which, however, we know little more than their titles: they were—3. Περὶ Ὀρῶν, which consisted of at least two books. (Plut. *de Fluv.* 21; Stob. *Floril. C.* 18.) 4. Περίπλους Ἀσίας (Steph. Byz. *s. v.* Σίγυνος), which is perhaps the same as the Περιήγησις of which Stephanus Byzantius (*s. v.* Κοσύτη) quotes the third book. 5. Περὶ Ποταμῶν (Plut. *de Fluv.* 19), and 6. Περὶ τῶν κατὰ τὴν Ἀσίαν φόρων. It has been inferred from a passage in Galen (v. p. 652, ed. Basil.), that Ctesias also wrote on medicine, but no accounts of his medical works have come down to us.

The abridgment which Photius made of the Persica and Indica of Ctesias were printed separately by H. Stephens, Paris, 1557 and 1594, 8vo., and were also added to his edition of Herodotus. After his time it became customary to print the remains of Ctesias as an appendix to Herodotus. The first separate edition of those abridgments, together with the fragments preserved in other writers, is that of A. Lion, Göttingen, 1823, 8vo., with critical notes and a Latin translation. A more complete edition, with an introductory essay on the life and writings of Ctesias, is that of Bähr, Frankfort, 1824, 8vo. (Compare Fabric. *Bibl. Graec.* ii. p. 740, &c.; Rettig, *Ctesiae Cnidii Vita cum appendice de libris Ctesiae*, Hanov. 1827, 8vo.; K. L. Blum, *Herodot und Ctesias*, Heidelb. 1836, 8vo.)

2. Of Ephesus, an epic poet, who is mentioned by Plutarch (*de Fluv.* 18) as the author of an epic poem, Περσηΐς. His age is quite unknown. Welcker (*Der Episch. Cycl.* p. 50) considers this Ctesias to be the same as the Musaeus (which he regards as a fictitious name) of Ephesus to whom Suidas and Eudocia ascribe an epic poem, Perseis, in ten books. But this is a mere conjecture, in support of which little can be said. [L. S.]

CTESI'BIUS (Κτησίβιος). 1. A Greek historian, who probably lived at the time of the first Ptolemies, or at least after the time of Demosthenes, for we learn from Plutarch (*Dem.* 5), that Hermippus of Smyrna referred to him as his authority for some statement respecting Demosthenes. According to Apollodorus (*ap. Phlegon. de Longaev.* 2), Ctesibius died during a walk at the age of 104, and according to Lucian (Macrob. 22), at the age of 124 years. Whether he was the author of a work, Περὶ Φιλοσοφίας, referred to by Plutarch (*Vit. X Orat.* p. 844, c.) is uncertain.

2. A Cynic philosopher, a native of Chalcis and a friend of Menedemus. According to Athenaeus, who relates an anecdote about him, he lived in the reign of Antigonus, king of Macedonia. (Athen. i. p. 15, iv. p. 162.) [L. S.]

CTESI'BIUS (Κτησίβιος), celebrated for his mechanical inventions, was born at Alexandria, and lived probably about B. C. 250, in the reigns of Ptolemy Philadelphus and Euergetes, though Athenaeus (iv. p. 174) says, that he flourished in the time of the second Euergetes. His father was a barber, but his own taste led him to devote himself to mechanics. He is said to have invented a clepsydra or water-clock, a hydraulic organ (ὕδραυλις) and other machines, and to have been the first to discover the elastic force of air and apply it as a moving power. Vitruvius (lib. vii. praef.) mentions him as an author, but none of his works remain. He was the teacher, and has been supposed to have been the father, of Hero Alexandrinus, whose treatise called βελοποιϊκά has also sometimes been attributed to him. (Vitruv. ix. 9, x. 12; Plin. *H. N.* vii. 37; Athen. iv. p. 174, xi. p. 497; Philo Byzant. *ap. Vet. Math.* pp. 56, 67, 72; Fabric. *Bibl. Graec.* vol. ii. p. 591.) [W. F. D.]

CTE'SICLES (Κτησικλῆς), the author of a chronological work (χρονικὰ or χρόνοι), of which two fragments are preserved in Athenaeus (vi. p. 272, x. p. 445.) [L. S.]

CTE'SICLES, the author af a beautiful statue at Samos, about which a similar story is told by Athenaeus (xiii. p. 606, a.) as that respecting the injury sustained by the Cnidian Venus of Praxiteles. [L. U.]

CTESIDE'MUS, a painter celebrated for two pictures, representing the conquest of Oechalia and the story of Laodamia. (Plin. *H. N.* xxxv. 40. § 33.) He was the master of Antiphilus (Plin. xxxv. 37), a contemporary of Apelles. [L. U.]

CTESILAUS. [CRESILAUS.]

CTESI'LOCHUS, a painter, the pupil and perhaps brother of Apelles, known by a ludicrous picture representing the birth of Bacchus. (Plin. xxxv. 40. § 33; Suid. *s. v.* Ἀπελλῆς.) [L. U.]

CTE'SIPHON (Κτησιφῶν). 1. A son of Leosthenes of Anaphlystus, was accused by Aeschines for having proposed the decree, that Demosthenes should be honoured with the crown. [AESCHINES; DEMOSTHENES.]

2. An Athenian, who was sent in B. C. 348 as ambassador to king Philip of Macedonia, with the view of recovering the ransom which Phrynon of Rhamnus had been obliged to pay during the truce of the Olympian games to pirates who were in the pay of Philip. On his return from Macedonia, Ctesiphon confirmed the report which had been brought to Athens by Euboean ambassadors, that Philip was inclined to make peace with the Athenians. After this, Ctesiphon was one of the ten ambassadors who treated with Philip about peace. (Dem. *de Fals. Leg.* pp. 344, 371; Argum. *ad Dem. de Fals. Leg.* p. 336; Aeschin. *de Fals. Leg.* cc. 4, 12, 14; Harpocrat. *s. v.* Κτησιφῶν.)

3. The author of a work on Boeotia, of which Plutarch (*Parall. Min.* 12) quotes the third book. Whether he is the same as the Ctesiphon who wrote on plants and trees (Plut. *de Fluv.* 14, 18) is uncertain.

4. An Athenian poet, who wrote a peculiar kind of martial songs called κόλαβροι, and seems to have lived at the court of the Attali at Pergamus. (Athen. xv. p. 697.) [L. S.]

CTESIPHON, artist. [CHERSIPHRON.]

CTESIPPUS (Κτήσιππος). 1. The name of two sons of Heracles, the one by Deianeira, and the other by Astydameia. (Apollod. ii. 7. § 8; Paus. ii. 19. § 1, iii. 16. § 5.)

2. A son of Polytherses of Same, one of the suitors of Penelope, was killed by Philoetius, the cow-herd. (Hom. *Od.* xx. 288, &c., xxii. 285, &c.) [L. S.]

CTESIPPUS (Κτήσιππος). 1. [CHABRIAS, p. 676, b.]

2. The author of a history of Scythia, of which the second book is quoted by Plutarch. (*De Fluv.* 5.) [L. S.]

CTE'SIUS (Κτήσιος), the protector of property, occurs as a surname of Zeus at Phlyus, and of Hermes. (Athen. xi. p. 473; Paus. i. 31. § 2.) Ctesius occurs also as a proper name. (Hom. *Od.* xv. 413.) [L. S.]

CTESYLLA (Κτήσυλλα), a beautiful maiden of the island of Cos, of whom and Hermochares Antoninus Liberalis (*Met.* 1) relates nearly the same story which other writers relate of Cydippe and Acontius. [ACONTIUS.] Buttmann (*Mythol.* ii. p. 135, &c.) thinks that Ctesylla was originally an attribute of some ancient national divinity at Ceos—Aphrodite Ctesylla was worshipped there—who was believed to have had some love affair with a mortal. [L. S.]

CUBA, CUNI'NA, and RUMI'NA, three Roman genii, who were worshipped as the protectors of infants sleeping in their cradles, and to whom libations of milk were offered. *Cunae* signifies a cradle, and *ruma* or *rumis* was in ancient Latin the same as *mamma*, a mother's breast. (August. *de Civit. Dei*, iv. 10, &c.; Lactant. i. 20, 36; Varro, *ap. Non.* p. 167, *ap. Donat. ad Terent. Phorm.* i. 1. 14.) [L. S.]

CUBI'DIUS. [COBIDAS.]

CU'LLEO or CU'LEO, the name of a plebeian family of the Terentia gens.

1. Q. TERENTIUS CULLEO, belonged to a family of praetorian rank, and was a senator of considerable distinction. (Val. Max. v. 2. § 5.) He was taken prisoner in the course of the second Punic war, but at what time is uncertain, and obtained his liberty at the conclusion of the war in B. C. 201. To shew his gratitude to P. Scipio, he followed his triumphal car, wearing the pileus or cap of liberty, like an emancipated slave; and subsequently, on the death of Scipio, he attended his funeral, walking before the bier with the cap of liberty again on his head, and he likewise distributed mulsum, or sweet wine, among the attendants of the funeral.

In B. C. 195, Culleo was one of the three ambassadors who were sent to Carthage to complain that Hannibal was forming the design of making war upon the Romans in conjunction with Antiochus. In B. C. 187 Culleo was praetor peregrinus, and he was appointed by the senate in this year as the commissioner to conduct the inquiry respecting the money of Antiochus, which was said to have been misappropriated by L. Scipio Asiaticus and his legates. This appointment was made under a plebiscitum which had been carried chiefly through the influence of Cato the censor, and which referred to the senate to nominate a commissioner to inquire into the matter. The respect which Culleo had paid to P. Scipio was well known, and the friends of the Scipios probably supported his appointment for that reason; though it is stated, on the other hand, that his nomination to the office was brought about by the enemies of Scipio, because he was in reality an enemy to the family, and had been guilty of hypocrisy in the honours he had paid to his deliverer from captivity. But however this may be, L. Scipio and others were condemned by him; from which we may conclude, either that he was in reality in league with the party opposed to the Scipios, or that their guilt was so clear that he dared not acquit even his friends.

In B. C. 184, Culleo was an unsuccessful candidate for the consulship, and in 181 was one of the three ambassadors sent to Masinissa and Carthage to ask for assistance in the war against Perseus. (Liv. xxx. 43, 45, xxxiii. 47, xxxviii. 42, 55, xxxix. 32, xlii. 35; Val. Max. v. 2. § 5; Plut. *Apophth.* p. 196.)

2. Q. TERENTIUS CULLEO, was tribune of the plebs, B. C. 58, the year in which Cicero was banished. He was a friend of Cicero's, and did all in his power to prevent his banishment and afterwards to obtain his recall. He is mentioned by Cicero two years afterwards as one of the minor pontiffs. In the war which followed the death of Caesar we find Culleo in B. C. 43 passing over from the army of Antony to join Lentulus. Culleo was placed by Lepidus to guard the passage of the Alps; but he allowed Antony to cross them without offering any resistance. (Cic. *ad Att.* iii. 15, *de Harusp. Resp.* 6, *ad Fam.* x. 34, comp. *ad Qu. Fr.* ii. 2, *ad Att.* viii. 12; Appian, *B. C.* iii. 83.)

L. CULLE'OLUS, proconsul, perhaps of Illy-

ricum, about B. C. 60, to whom two of Cicero's letters are addressed (*ad Fam.* xiii. 41, 42), was probably one of the Terentii.

CUMA'NUS, VENTI'DIUS. [FELIX, ANTONIUS.]

CUNCTA'TOR, a surname given to Q. Fabius Maximus, who fought against Hannibal.

CUPI'DO was, like Amor and Voluptas, a modification of the Greek Eros, whose worship was carried to Rome from Greece. (Cic. *ap. Lactant.* i. 20. 14; Plaut. *Curc.* i. 1, 3; see EROS.) [L. S.]

C. CUPIE'NNIUS. 1. A person to whom Cicero wrote a letter in B. C. 44, entreating him to interest himself in the affairs of the inhabitants of Buthrotum, and reminding him of the friendship which had existed between the father of Cupiennius and Cicero himself. (Cic. *ad Att.* xvi. 16, D.)

2. The Cupiennius attacked by Horace (*Sat.* i. 2. 36) on account of his adulterous intercourse with Roman matrons, is said by the Scholiast on Horace to have been C. Cupiennius Libo of Cuma, a friend of Augustus.

There are some coins extant bearing the names of L. Cupiennius and C. Cupiennius; but who these persons were, is not known. (Eckhel, v. p. 199.)

CURA, the personification of Care, respecting whose connexion with man an ingenious allegorical story is related by Hyginus. (*Fab.* 220.) [L. S.]

CURE'TES. [ZEUS.]

CURIA GENS, plebeian, is mentioned for the first time in the beginning of the third century B. C., when it was rendered illustrious by M'. Curius Dentatus. [DENTATUS.] This is the only cognomen which occurs in the gens: for the other members of it, see CURIUS. [L. S.]

CURIA'TIA GENS. The existence of a patrician gens of this name is attested by Livy (i. 30, comp. Dionys. iii. 30), who expressly mentions the Curiatii among the noble Alban gentes, which, after the destruction of Alba, were transplanted to Rome, and there received among the *Patres*. This opinion is not contradicted by the fact that in B. C. 401 and 138 we meet with Curiatii who were tribunes of the people and consequently plebeians, for this phenomenon may be accounted for here, as in other cases, by the supposition that the plebeian Curiatii were the descendants of freedmen of the patrician Curiatii, or that some members of the patrician gens had gone over to the plebeians. The Alban origin of the Curiatii is also stated in the story about the three Curiatii who in the reign of Tullus Hostilius fought with the three Roman brothers, the Horatii, and were conquered by the cunning and bravery of one of the Horatii, though some writers described the Curiatii as Romans and the Horatii as Albans. (Liv. i. 24, &c.; Dionys. iii. 11, &c.; Plut. *Parall. Gr. et. Rom.* 16; Flor. i. 3; Aurel. Vict. *de Vir. Ill.* 4; Zonar. vii. 6; Niebuhr, *Hist. of Rome*, i. p. 348; comp. HORATIUS.) No members of the patrician Curiatia gens, so far as our records go, rose to any eminence at Rome, and there are but few whose names have come down to us. The only cognomen of the gens in the times of the republic is FISTUS. For the plebeians who are mentioned without a cognomen, see CURIATIUS. [L. S.]

CURIA'TIUS. 1. P. CURIATIUS, tribune of the people in B. C. 401. The college of tribunes in that year laboured under great unpopularity, as two of them had been appointed by the co-optation of the college under the influence of the patricians. P. Curiatius and two of his colleagues, M. Metilius and M. Minucius, endeavoured to counteract the unpopularity and turn the hatred of the people against the patricians by bringing a charge against Sergius and Virginius, two military tribunes of the year previous, whom they declared to be the authors of all the mischief and the cause of the people's sufferings. Both the accused were condemned to pay a heavy fine, and the tribunes of the people soon after brought forward an agrarian law, and prevented the tribute for the maintenance of the armies being levied from the plebeians. (Liv. v. 11, 12.)

2. C. CURIATIUS, tribune of the people in B. C. 138, is characterised by Cicero (*de Leg.* iii. 9) as a *homo infimus*. He caused the consuls of the year, P. Cornelius Scipio Nasica (whom he nicknamed Serapio) and D. Junius Brutus to be thrown into prison for the severity with which they proceeded in levying fresh troops, and for their disregard to the privilege of the tribunes to exempt certain persons from military service. (Liv. *Epit.* 55; Val. Max. iii. 7. § 3.)

There are extant several coins, on which we read C. CUR. TRIGE. or C. CUR. F., and which may belong to this tribune or a son of his; but it is just as probable that they belonged to some patrician C. Curiatius, about whom history furnishes no information. (Eckhel, v. p. 199, &c.) One C. Scaevius Curiatius, who lived in the early period of the empire, is mentioned in an inscription in Orelli (No. 4046) as duumvir in the municipium of Veii. [L. S.]

CURIA'TIUS MATERNUS. [MATERNUS.]

CU'RIO, the name of a family of the Scribonia gens.

1. C. SCRIBONIUS CURIO, was appointed curio maximus in B. C. 174, in the place of C. Manilius Vitulus, who had been carried off by the plague. (Liv. xli. 26.)

2. C. SCRIBONIUS CURIO, praetor in B. C. 121, the year of C. Gracchus's death, was one of the most distinguished orators of his time. Cicero mentions one of his orations for Ser. Fulvius, who was accused of incest, and states, that when a young man he thought this oration by far the best of all extant orations; but he adds, that afterwards the speeches of Curio fell almost into oblivion. He was a contemporary of C. Julius Caesar Strabo, Cotta, and Antonius, and against the last of these he once spoke in the court of the centumviri for the brothers Cossus. (Cic. *Brut.* 32, *de Invent.* i. 43, *de Orat.* ii. 23, 33; Schol. Bob. in *Argum. Orat. in Clod. et Curion.*; Pseud.-Cic. *ad Herenn.* ii. 20; Plin. *H. N.* vii. 41.)

3. C. SCRIBONIUS CURIO, a son of the former. In B. C. 100, when the seditious tribune L. Appuleius Saturninus was murdered, Curio was with the consuls. In B. C. 90, the year in which the Marsic war broke out, Curio was tribune of the people. He afterwards served in the army of Sulla during his war in Greece against Archelaus, the general of Mithridates, and when the city of Athens was taken, Curio besieged the tyrant Aristion in the acropolis. In B. C. 82 he was invested with the praetorship, and in 76 he was made consul together with Cn. Octavius. After the expiration of the consulship, he obtained Macedonia as his province, and carried on a war for three years in the north of his province against

the Dardanians and Moesians with great success. He was the first Roman general who advanced in those regions as far as the river Danube, and on his return to Rome in 71, he celebrated a triumph over the Dardanians. Curio appears to have henceforth remained at Rome, where he took an active part in all public affairs. He acted as an opponent of Julius Caesar, and was connected in intimate friendship with Cicero. When the punishment of the Catilinarian conspirators was discussed in the senate, Curio also spoke, and afterwards expressed his satisfaction with Cicero's measures. In the trial of P. Clodius, for having violated the sacra of the Bona Dea, Curio spoke in favour of Clodius, probably out of enmity towards Caesar; and Cicero on that occasion attacked both Clodius and Curio most vehemently in a speech of which considerable fragments are still extant. This event, however, does not appear to have at all interrupted their personal friendship, for Cicero speaks well of him as a man on all occasions; he says, that he was one of the good men of the time, and that he was always opposed to bad citizens. In B. C. 57 Curio was appointed pontifex maximus; he died four years later, B. C. 53. Like his father and his son, Curio acquired in his time some reputation as an orator, and we learn from Cicero, that he spoke on various occasions; but of all the requisites of an orator he had only one, viz. elocution, and he excelled most others in the purity and brilliancy of his diction; but his mind was altogether uncultivated; he was ignorant without being aware of this defect; he was slow in thinking and inventing, very awkward in his gesticulation, and without any power of memory. With such deficiencies he could not escape the ridicule of able rivals or of his audience; and on one occasion, probably during his tribuneship, while he was addressing the people, he was gradually deserted by all his hearers. His orations were published, and he also wrote a work against Caesar in the form of a dialogue, in which his son, C. Scribonius Curio, was one of the interlocutors, and which had the same deficiencies as his orations. (The numerous passages in which he is spoken of by Cicero are given in Orelli's *Onom. Tull.* ii. p. 525, &c.; comp. Plut. *Sull.* 14; Appian, *Mithrid.* 60; Eutrop. vi. 2; Oros. iv. 23; Suet. *Caes.* 9, 49, 52; Dion Cass. xxxviii. 16; Val. Max. ix. 14. § 5; Plin. *H. N.* vii. 12; Solin. i. 6; Quintil. vi. 3. § 76.)

4. C. Scribonius Curio, the son of the former, and, like his father, a friend of Cicero, and an orator of great natural talents, which however he left uncultivated from carelessness and want of industry. Cicero knew him from his childhood, and did all he could to direct his great talents into a proper channel, to suppress his love of pleasure and of wealth, and to create in him a desire for true fame and virtue, but without any success, and Curio was and remained a person of most profligate character. He was married to Fulvia, who afterwards became the wife of Antony, and by whom Curio had a daughter who was as dissolute as her mother. Owing to his family connexions and several other outward circumstances, he belonged to the party of Pompey, although in his heart he was favourably disposed towards Caesar. After having been quaestor in Asia, where he had discharged the duties of his office in a praiseworthy manner, he sued for and obtained the tribuneship for the eventful year B. C. 50. Curio, who was as reckless in squandering money as he was insatiable in acquiring it, had by this time contracted enormous debts, and he saw no way of getting out of his difficulties except by an utter confusion of the affairs of the republic. It was believed that he would direct his power and influence as tribune against Caesar, and at first he did so; but Caesar, who was anxious to gain over some of the influential men of the city, paid all Curio's debts on condition of his abandoning the Pompeian party. This scheme was perfectly successful; but Curio was too clever and adroit a person at once to turn his back upon his former friends. At first he continued to act against Caesar; by and by he assumed an appearance of neutrality; and in order to bring about a rupture between himself and the Pompeian party, he brought forward some laws which he knew could not be carried, but which would afford him a specious pretext for deserting his friends. When it was demanded that Caesar should lay down his imperium before coming to Rome, Curio proposed that Pompey should do the same. This demand itself was as fair as the source from which it originated was impure. Pompey shewed indeed a disposition to do anything that was fair, but it was evident that in reality he did not intend to do any such thing. Curio therefore now openly attacked Pompey, and described him as a person wanting to set himself up as tyrant; but, in order not to lose every appearance of neutrality even now, he declared, that if Caesar and Pompey would not consent to lay down their imperium, both must be declared public ememies, and war must be forthwith made against them. This excited Pompey's indignation so much, that he withdrew to a suburban villa. Curio, however, continued to act his part in the senate; and it was decreed that Pompey and Caesar should each dismiss one of their legions, which were to be sent to Syria. Pompey cunningly evaded obeying the command by demanding back from Caesar a legion which he had lent him in B. C. 53; and Caesar sent the two legions required, which, however, instead of going to Syria, took up their winter-quarters at Capua.

Soon after, the consul Claudius Marcellus proposed to the senate the question, whether a successor of Caesar should be sent out, and whether Pompey was to be deprived of his imperium? The senate consented to the former, but refused to do the latter. Curio repeated his former proposal, that both the proconsuls should lay down their power, and when it was put to the vote, a large majority of the senators voted for Curio. Claudius Marcellus, who had always pretended to be a champion of the senate, now refused obedience to its decree; and as there was a report that Caesar was advancing with his army towards Rome, he proposed that the two legions stationed at Capua should be got ready at once to march against Caesar. Curio, however, denied the truth of the report, and prevented the consul's command being obeyed. Claudius Marcellus and his colleague, Ser. Sulpicius Rufus now rushed out of the city to Pompey, and solemnly called upon him to undertake the command of all the troops in Italy, and save the republic. Curio now could not interfere, as he could not quit the city in the character of tribune; he therefore addressed the people, and called upon them to demand of the consuls not to permit Pompey to levy an army. But he was not

listened to. Amid these disputes the year of Curio's tribuneship was coming to its close, and as he had good reason to fear for his own safety, he was induced by despair to quit the city and go to Caesar, who was at Ravenna and consulted him as to what was to be done. Curio urged the necessity of immediately collecting his troops and marching them against Rome. Caesar, however, was still inclined to settle the question in a peaceful manner, and despatched Curio with a message to the senate. But when Domitius Ahenobarbus was actually appointed Caesar's successor, and when the new tribunes, Antony and Q. Cassius, who followed in Curio's footsteps, were commanded by the consuls to quit the senate, and when even their lives were threatened by the partizans of Pompey, the tribunes together with Curio fled in the night following, and went to Caesar at Ravenna. He and his army received them as men persecuted, and treated as enemies for their zeal in upholding the freedom of the republic.

The breaking out of the civil war could now be avoided no longer. Curio collected the troops stationed in Umbria and Etruria, and led them to Caesar, who rewarded him with the province of Sicily and the title of propraetor, B. C. 49. Curio was successful in crushing the party of Pompey in Sicily, and compelled Cato to quit the island. After having effected this, he crossed over to Africa to attack king Juba and the Pompeian general, P. Attius Varus. Curio was at first successful, but desertion gradually became general in his army, which consisted of only two legions, and when he began to lay siege to Utica, he was attacked by Juba, and fell in the ensuing battle. His troops were dispersed, killed, and taken prisoners, and only a few of them were able to return to Sicily. Africa was thus again in the hands of the Pompeian party.

C. Scribonius Curio had been one of the main instruments in kindling the civil war between Caesar and Pompey. He was a bold man and profligate to the last degree; he squandered his own property as unscrupulously as that of others, and no means were ample enough to satisfy his demands. His want of modesty knew no bounds, and he is a fair specimen of a depraved and profligate Roman of that time. But he was nevertheless a man of eminent talent, especially as an orator. This Cicero saw and appreciated, and he never lost the hope of being able to turn the talent of Curio into a proper direction. This circumstance and the esteem which Cicero had entertained for Curio's father, are the only things that can account for his tender attachment to Curio; and this is one of the many instances of Cicero's amiable character. The first seven letters of the second book of Cicero's "Epistolae ad Familiares" are addressed to him. (Orelli, *Onom. Tull.* ii. p. 526, &c.; comp. Caes. *B. C.* ii. 23, &c.; Vell. Pat. ii. 48, 55; Appian, *B. C.* ii. 23, &c.; Suet. *Caes.* 29, 36, *de Clar. Rhet.* 1; Tacit. *de Clar. Orat.* 37; Liv. *Epit.* 109, 110; Plut. *Caes.* 29, &c., *Pomp.* 58; Dion Cass. xl. 60, &c.; Quintil. vi. 3. § 76; Schol. Bob. in *Argum. ad Cic. Orat. in Clod. et Cur.*) [L. S.]

CURI'TIS, a surname of Juno, which is usually derived from the Sabine word *curis*, a lance or spear, which according to the ancient notions was the symbol of the imperium and mancipium, and would accordingly designate Juno as the ruling goddess. (Ov. *Fast.* ii. 477, vi. 49; Macrob. *Sat.* i. 9.) Hartung (*Die Relig. der Röm.* ii. p. 72) finds in the surname Curitis an allusion to a marriage ceremony, in which some of the bride's hair was either really or symbolically cut off with the curved point of a sword. (Plut. *Quaest. Rom.* 87; Ov. *Fast.* ii. 560.) [L. S.]

CU'RIUS. 1. M'. CURIUS, probably a grandson of M'. Curius Dentatus, was tribune of the people in B. C. 199. He and one of his colleagues, M. Fulvius, opposed T. Quinctius Flamininus, who offered himself as a candidate for the consulship, without having held any of the intermediate offices between that of quaestor and consul; but the tribunes yielded to the wishes of the senate. (Liv. xxxii. 7.)

2. M'. CURIUS, is known only through a lawsuit which he had with M. Coponius about an inheritance, shortly before B. C. 91. A Roman citizen, who was anticipating his wife's confinement, made a will to this effect, that if the child should be a son and die before the age of maturity, M'. Curius should succeed to his property. Soon after, the testator died, and his wife did not give birth to a son. M. Coponius, who was the next of kin to the deceased, now came forward, and, appealing to the letter of the will, claimed the property which had been left. Q. Mucius Scaevola undertook to plead the cause of Coponius, and L. Licinius Crassus spoke for Curius. Crassus succeeded in gaining the inheritance for his client. This trial (*Curiana causa*), which attracted great attention at the time, on account of the two eminent men who conducted it, is often mentioned by Cicero. (*De Orat.* i. 39, 56, 57, ii. 6, 32, 54, *Brut.* 39, 52, 53, 73, 88, *pro Caecin.* 18, *Topic.* 10.)

3. M'. CURIUS (is in some editions called M'. Curtius), a friend of Cicero and a relation (*consobrinus*) of C. Caelius Caldus. He was quaestor urbanus in B. C. 61, and tribune of the people in 58, when Cicero hoped that Curius would protect him against the machinations of P. Clodius. At a somewhat later time, he is called in a letter of Cicero's addressed to him (*ad Fam.* xiii. 49) a governor of a Roman province with the title of proconsul, but it is not known of what province he had the administration. The letter above referred to is the only one extant among the *ad Familiares* which is addressed to him. In the declamation *Post Reditum in Senatu* (8) Cicero states, that he had been quaestor to Curius's father, whereas it is a well-known fact, that Cicero had been quaestor to Sex. Peducaeus. This contradiction is usually solved by the supposition, that Curius was the adoptive son of Peducaeus. (Cic. *ad Fam.* ii. 19, *ad Quint. Frat.* i. 4, *pro Flacc.* 13.)

4. M'. CURIUS, one of the most intimate friends of Cicero, who had known him from his childhood, and describes him as one of the kindest of men, always ready to serve his friends, and as a very pattern of politeness (*urbanitas*). He lived for several years as a negotiator at Patrae in Peloponnesus. At the time when Tiro, Cicero's freedman, was ill at Patrae, B. C. 50 and subsequently, Curius took great care of him. In B. C. 46, Cicero recommended Curius to Serv. Sulpicius, who was then governor of Achaia, and also to Auctus, his successor. The intimacy between Curius and Atticus was still greater than that between Cicero and Curius; and the latter is said to have made a will

in which Atticus and Cicero were to be the heirs of his property, Cicero receiving one-fourth, and Atticus the rest. Among Cicero's letters to his friends there are three addressed to Curius (vii. 23–26), and one (vii. 29) is addressed by Curius to Cicero. (Cic. *ad. Fam.* viii. 5, 6, xiii. 7, 17, 50, xvi. 4, 5, 9, 11, *ad Att.* vii. 2, 3, xvi. 3.)

5. M'. CURIUS, a man notorious as a gambler, who, however, was notwithstanding this appointed judex by Antony in B. C. 44. (Cic. *Phil.* v. 5, viii. 9.)

6. C. CURIUS, a brother-in-law of C. Rabirius (the murderer of Saturninus), and father of the C. Rabirius Postumus, who was adopted by C. Rabirius. He was a man of equestrian rank, and is called *princeps ordinis equestris*. He was the largest farmer of the public revenue, and acquired great wealth by his undertakings, which he spent in such a manner, that he seemed to acquire it only with the view of obtaining the means for shewing his kindness and benevolence. Notwithstanding this noble character, he was once accused of having embezzled sums of public money, and with having destroyed a document by fire; but he was most honourably acquitted. (Cic. *pro Rabir. perd.* 3, *pro Rabir. Post.* 2, 17.)

7. Q. CURIUS, a Roman senator, who had once held the office of quaestor, came forward in B. C. 64 as a candidate for the consulship; but he not merely lost his election, but, being a man of a bad character and a notorious gambler, he was even ejected from the senate. He was a friend of Catiline, and an accomplice in his conspiracy; but he betrayed the secret to his mistress Fulvia, through whom it became known to Cicero. Whether he perished during the suppression of the conspiracy, or survived it, is uncertain. In the latter case, he may have been the same as the Curius mentioned by Appian (*B. C.* v. 137), who was in Bithynia with Cn. Domitius Ahenobarbus, and attempted to betray him, for which he paid with his life.

(Cic. *de Petit. Cons.* 3, *in Tog. Cand.* p. 426, and Ascon. *in Tog. Cand.* p. 95, ed. Orelli; Cic. *ad Att.* i. 1; Sallust, *Catil.* 17, 23, 26; Appian, *B. C.* ii. 3.) [L. S.]

CU'RIUS FORTUNATIA'NUS. [FORTUNATIANUS.]

CU'RIUS, VI'BIUS, a commander of the cavalry in Caesar's army, when he commenced the war against Pompey in Italy. Several of Pompey's generals at the time deserted to Vibius Curius. (Caes. *B. C.* i. 24; Cic. *ad Att.* ii. 20, ix. 6; Quintil. vi. 3. § 73.) [L. S.]

CUROPALATES. [CODINUS.]

CURSOR, the name of a family of the Papiria gens, which was probably given to the first who bore it from distinguishing himself in running.

1. L. PAPIRIUS CURSOR, censor in B. C. 393, and afterwards twice military tribune, in B. C. 387 and 385. (Liv. vi. 5, 11, ix. 34.)

2. SP. PAPIRIUS CURSOR, a son of the former, was military tribune in B. C. 380. (Liv. vi. 27.)

3. L. PAPIRIUS CURSOR, a son of No. 2, does not occur in history till the time when he was made magister equitum to the dictator L. Papirius Crassus in B. C. 340. In B. C. 333 he was made consul with C. Poetelius Libo, and according to some annals he obtained the same office a second time in B. C. 326, the year in which the second Samnite war broke out. In the year following he was appointed dictator to conduct the war in place of the consul L. Camillus, who had been taken seriously ill. Cursor and his magister equitum, Q. Fabius, afterwards surnamed Maximus, were the most distinguished generals of the time. Shortly after Papirius had taken the field, a doubt as to the validity of the auspices he had taken before marching against the enemy, obliged him to return to Rome and take them again. Q. Fabius was left behind to supply his place, but with the express command to avoid every engagement with the enemy during the dictator's absence. But Fabius allowed himself to be drawn into a battle with the Samnites near a place called Imbrinium or Imbrivium, and he gained a signal victory over the enemy. Papirius was fearfully exasperated at this want of military discipline, and hastened back to the army to punish the offender. He was prevented, however, from carrying his intention into effect by the soldiers, who sympathized with Fabius, and threatened the dictator with a mutiny. Fabius thereupon fled to Rome, where both the senate and the people interfered on his behalf. Papirius was thus obliged to pardon, though without forgiving him, and returned to the army. He was looked upon by the soldiers as a tyrant, and in consequence of this disposition of his army, he was defeated in the first battle he fought against the enemy. But, after having condescended to regain the good-will of the soldiers by promising them the booty which they might make, he obtained a most complete victory over the Samnites, and then allowed his men to plunder the country far and wide. The Samnites now sued for a truce, which was granted by the dictator for one year, on condition that they should clothe his whole army and give them pay for a year. Papirius thereupon returned to Rome, and celebrated a triumph.

In B. C. 320, Papirius Cursor was made consul the second (or the third) time, and again undertook the command against the Samnites in Apulia. It was however uncertain, even in the days of Livy, whether the consuls of that year conducted the war with two armies, or whether it was carried on by a dictator and L. Papirius as his magister equitum. It is certain, however, that Papirius blockaded Luceria, and that his camp was reduced to such extremities by the Samnites, who cut off all supplies, that he would have been lost, had he not been relieved by the army of his colleague, Q. Publilius Philo. He continued his operations in Apulia in the year B. C. 319 also, for which he was likewise appointed consul. About this time the Tarentines offered to act as mediators between the Romans and Samnites, but were haughtily rejected by Papirius, who now made a successful attack upon the camp of the Samnites: they were compelled to retreat and to leave Luceria to its fate. Seven thousand Samnites at Luceria are said to have capitulated for a free departure, without their arms and baggage; and the Frentanians, who attempted to revolt against the Romans, were obliged to submit as subjects and give hostages. After these things were accomplished, he returned to Rome and celebrated his second triumph.

In B. C. 314 Papirius obtained the consulship for the fourth (or fifth) time. Although the war against the Samnites was still going on, neither Papirius nor his colleague Publilius Philo is mentioned by Livy as having taken part in the campaigns of that year, which were conducted by

dictators, while the consuls are said to have remained at home. It is difficult to account for this state of things.

In B. C. 313 Papirius was invested with his fifth (or sixth) consulship. The war against the Samnites was still going on, but no battle was fought, although the Romans made permanent conquests, and thus gave the war a decided turn in their favour. It was, as Livy states, again doubtful as to who had the command of the Roman armies in that year. In B. C. 309 Papirius was made dictator to conduct the war against the Samnites, to save the army of C. Marcius, who was in great distress in Apulia, and to wipe off the disgrace of Caudium, which Rome had suffered the year before. His appointment to the dictatorship was a matter of some difficulty. Q. Fabius, who had once been his magister equitum, and had nearly been sacrificed by him, was ordered to nominate Papirius. The recollection of what had happened sixteen years before rendered it hard to the feelings of Fabius to obey the command of the senate; but he sacrificed his own personal feelings to the good of the republic, and he nominated Papirius in the silence of night without saying a word. Papirius now hastened with the reserve legions to the assistance of C. Marcius. The position of the enemy, however, was so formidable, that for a time he merely watched them, though it would have been more in accordance with his vehement temper to attack them at once. Soon after, however, a battle was fought, in which the Samnites were completely defeated. The dictator's triumph on his return to Rome was very brilliant, on account of the splendid arms which he had taken from the enemy: the shields decorated with gold were distributed among the stalls of the bankers around the forum, probably for no other purpose than to be hung out during processions. This triumph is the last event that is mentioned in the life of Papirius, whence we must infer that he died soon after. He had the reputation of being the greatest general of his age. He did not indeed extend the Roman dominion by conquest, but it was he who roused Rome after the defeat and peace of Caudium, and led her to victory. But he was, notwithstanding, not popular, in consequence of his personal character, which was that of a rough soldier. He was a man of immense bodily strength, and was accustomed to partake of an excessive quantity of food and wine. He had something horrible and savage about him, for he delighted in rendering the service of the soldiers as hard as he could: he punished cruelly and inexorably, and enjoyed the anguish of death in those whom he intended to punish. (Liv. viii. 12, 23, 29, 30–36, 47, ix. 7, 12, 13–16, 22, 28, 38, 40; Aurel. Vict. *de Vir. Ill.* 31; Eutrop. ii. 4; Oros. iii. 15; Dion Cass. *Excerpt. Vat.* p. 32, &c., ed. Sturz; Cic. *ad Fam.* ix. 21; Niebuhr, *Hist. of Rome*, iii. pp. 192—250.)

4. L. PAPIRIUS CURSOR, a son of No. 3, was censor in B. C. 272. (Frontin. *de Aquaed.* i. 6.)

5. L. PAPIRIUS CURSOR, likewise a son of No. 3, was no less distinguished as a general than his father. He was made consul in B. C. 293 with Sp. Carvilius Maximus, at the time of the third Samnite war. The Samnites, after having made immense efforts, had invaded Campania; but the consuls, instead of attacking them there, penetrated into their unprotected country, and thus compelled them to retreat. Papirius took the town of Duronia, and he as well as his colleague ravaged Samnium, especially the territory of Antium. He then pitched his camp opposite the Samnite army near Aquilonia, at some distance from the camp of Carvilius. Several days passed before Papirius attacked the enemy, and it was agreed that Carvilius should make an attack upon Cominium on the same day that Papirius offered battle to the Samnites, in order to prevent the Samnites from obtaining any succour from Cominium. Papirius gained a brilliant victory, which he owed mainly to his cavalry, and the Samnites fled to their camp without being able to maintain it. They however still continued to fight against the two consuls, and even beat Carvilius near Herculaneum; but it was of no avail, for the Romans soon after again got the upper hand. Papirius continued his operations in Samnium till the beginning of winter, and then returned to Rome, where he and his colleague celebrated a magnificent triumph. The booty which Papirius exhibited on that occasion was very rich; but his troops, who were not satisfied with the plunder they had been allowed, murmured because he did not, like Carvilius, distribute money among them, but delivered up everything to the treasury. He dedicated the temple of Quirinus, which his father had vowed, and adorned it with a *solarium horologium*, or a sun-dial, the first that was set up in public at Rome. He was raised to the consulship again in B. C. 272, together with his former colleague, Carvilius, for the exploits of their former consulship had made such an impression upon the Romans, that they were looked up to as the only men capable of bringing the wearisome struggle with the Samnites to a close. They entirely realized the hopes of their nation, for the Samnites, Lucanians, and Bruttians were compelled to submit to the majesty of Rome. But we have no account of the manner in which those nations were thus reduced. On his return to Rome, Papirius celebrated his second triumph, and after this event we hear no more of him. (Liv. x. 9, 38, 39—47; Zonar. viii. 7; Oros. iii. 2, iv. 3; Frontin, *de Aquaed.* i. 6, *Strateg.* iii. 3; Plin. *H. N.* vii. 60, xxxiv. 7; Niebuhr, iii. pp. 390, &c., 524, &c.) [L. S.]

CURSOR, CAE'LIUS, a Roman eques in the time of Tiberius, who was put to death by the emperor, in A. D. 21, for having falsely charged the praetor Magius Caecilianus with high treason. (Tacit. *Ann.* iii. 37.) [L. S.]

CU'RTIA GENS, an obscure patrician gens, of whom only one member, C. Curtius Philo, was ever invested with the consulship, B. C. 445. This consulship is one of the proofs that the Curtia gens must have been patrician, since the consulship at that time was not accessible to the plebeians; other proofs are implied in the stories about the earliest Curtii who occur in Roman history. The fact that, in B. C. 57, C. Curtius Peducaeanus was tribune of the people, does not prove the contrary, for members of the gens may have gone over to the plebeians. The cognomens which occur in this gens under the republic are PEDUCAEANUS, PHILO, and POSTUMUS or POSTUMIUS. For those who are mentioned in history without a cognomen, see CURTIUS. [L. S.]

CURTI'LIUS, a Roman who belonged to the party of Caesar, and who, after the victory of his party in B. C. 43, is described as in the possession

of an estate at Fundi, which had belonged to C. Sextilius Rufus. (Cic. *ad Att.* xiv. 6, 10.) [L. S.]

CURTI'LIUS MA'NCIA. [MANCIA.]

CU'RTIUS. 1. METTUS or METIUS CURTIUS, a Sabine of the time of Romulus. During the war between the Romans and Sabines, which arose from the rape of the Sabine women, the Sabines had gained possession of the Roman arx. When the Roman army was drawn up between the Palatine and Capitoline hills, two chiefs of the armies, Mettus Curtius on the part of the Sabines, and Hostus Hostilius on that of the Romans, opened the contest, in which the latter was slain. While Curtius was glorying in his victory, Romulus and a band of Romans made an attack upon him. Curtius, who fought on horseback, could not maintain his ground; he was chased by the Romans, and in despair he leaped with his horse into a swamp, which then covered the valley afterwards occupied by the forum. However, he got out of it with difficulty at the bidding of his Sabines. Peace was soon after concluded between the Romans and their neighbours, and the swamp was henceforth called *lacus Curtius*, to commemorate the event. (Liv. i. 12, &c.; Dionys. ii. 42; Varr. *L. L.* v. 148; Plut. *Romul.* 13.) This is the common story about the name of the lacus Curtius; but there are two other traditions, which though they likewise trace it to a person of the name of Curtius, yet refer us to a much later time. According to the first of these, it happened one day that the earth in the forum gave way, sank, and formed a great chasm. All attempts to fill it up were useless, and when at length the aruspices were consulted about it, they declared, that the chasm could not be filled except by throwing into it that on which Rome's greatness was to be based, and that then the state should prosper. When all were hesitating and doubting as to what was meant, a noble youth of the name of M. Curtius came forward, and declaring that Rome possessed no greater treasure than a brave and gallant citizen in arms, he offered himself as the victim demanded, and having mounted his steed in full armour, he leaped into the abyss, and the earth soon closed over him. This event is assigned to the year B. C. 362. (Liv. vii. 6; Varro, *l. c.*; Val. Max. v. 6. § 2; Plin. *H. N.* xv. 18; Festus, *s. v. Curtilacum*; Plut. *Parallel. Min.* 5; Stat. *Silv.* i. 1, 65, &c.; Augustin, *de Civ. Dei*, v. 18.) According to the second tradition, the place called lacus Curtius had been struck by lightning, and, at the command of the senate, it was enclosed in the usual manner by the consul C. Curtius Philo, B. C. 445. (Varr. *L. L.* v. 150.) But that this place was not regarded as a *bidental*, that is, a sacred spot struck by lightning, seems to be clear from what Pliny (*H. N.* xv. 18) relates of it. All that we can infer with safety from the ancient traditions respecting the lacus Curtius, is, that a part of the district which subsequently formed the Roman forum, was originally covered by a swamp or a lake, which may have obtained the name of Curtius from some such occurrence as tradition has handed down. This lake was afterwards drained and filled up, but on one occasion after this the ground seems to have sunk, a circumstance which was regarded as an *ostentum fatale*. In order to avert any evil, and at the same time symbolically to secure the duration of the republic, an altar was erected on the spot, and a regular sacrifice was offered there, which may have given rise to the story about the self-sacrifice of Curtius. (Suet. *Aug.* 57; Stat. *Silv.* i. 1.)

2. CURTIUS, an accuser, was killed in the time of the proscription of Sulla, or perhaps even before, by C. Marius, near the lake Servilius. (Cic. *pro Sext. Rosc.* 32; Senec. *de Provid.* 3.)

3. C. CURTIUS, probably a son of the preceding, lost his property during the proscription of Sulla, and went into exile. Subsequently, however, he was allowed to return through the mediation of Cicero, with whom he had been acquainted from early youth. In B. C. 45 Caesar made him a member of the senate. In the same year, Caesar distributed lands among his veterans in Italy; and Curtius, who had spent the little property he had saved in purchasing an estate near Volaterrae, and was now in danger of losing it again, applied to Cicero to interfere on his behalf. Cicero accordingly wrote a letter to Q. Valerius Orca, the legate of Caesar, who superintended the distribution of land among the veterans, and requested him to spare the property of Curtius, since the loss of it would render it impossible for him to maintain the dignity of a senator. (Cic. *ad Fam.* xiii. 5.)

4. P. CURTIUS, a brother of Q. Salassus, was beheaded in Spain by the command of Cn. Pompeius (the son of the Great), in the presence of the whole army, B. C. 45, for he had formed a secret understanding with some Spaniards that Cn. Pompeius, if he should come to a certain town for the sake of getting provisions, should be apprehended and delivered up into the hands of Caesar. (Cic. *ad Fam.* vi. 18.)

5. Q. CURTIUS, a friend of Verres, is called *judex quaestionis*, concerning which nothing further is known. (Cic. *in Verr.* i. 61.)

6. Q. CURTIUS, a good and well-educated young man, brought in B. C. 54 the charge of ambitus against C. Memmius, who was then a candidate for the consulship. (Cic. *ad Qu. Fr.* iii. 2.) We possess several coins on which the name of Q. Curtius appears, together with that of M. Silanus and Cn. Domitius. The types of these coins differ from those which we usually meet with on Roman coins; and Eckhel (*Doctr. Num.* v. p. 200) conjectures, that those three men were perhaps triumvirs for the establishment of some colony, and that their coins were struck at a distance from Rome.

7. CURTIUS, a Roman eques, who once, while dining with Augustus, availed himself of a joke and threw a fish, which was standing on the table, out of the window. (Macrob. *Sat.* ii. 4.) Some writers suppose, though without any apparent reason, that he is the same as the Curtius Atticus who lived in the reign of Tiberius. [ATTICUS, CURTIUS.] [L. S.]

CU'RTIUS A'TTICUS. [ATTICUS, p. 413, a.]

CU'RTIUS LUPUS. [LUPUS.]

CU'RTIUS MONTA'NUS. [MONTANUS.]

CU'RTIUS RUFUS. [RUFUS.]

Q. CU'RTIUS RUFUS, the Roman historian of Alexander the Great. Respecting his life and the time at which he lived, nothing is known with any certainty, and there is not a single passage in any ancient writer that can be positively said to refer to Q. Curtius, the historian. One Curtius Rufus is mentioned by Tacitus (*Ann.* xi. 21) and Pliny (*Ep.* vii. 27), and a Q. Curtius Rufus occurs in the list of the rhetoricians of whom Suetonius treated in his work "De Claris Rhetoribus." But there is nothing to shew that any of them is the

same as our Q. Curtius, though it may be, as F. A. Wolf was inclined to think, that the rhetorician spoken of by Suetonius is the same as the historian. This total want of external testimony compels us to seek information concerning Q. Curtius in the work that has come down to us under his name; but what we find here is as vague and unsatisfactory as that which is gathered from external testimonies. There are only two passages in his work which contain allusions to the time at which he lived. In the one (iv. 4, in fin.), in speaking of the city of Tyre, he says, *nunc tamen longa pace cuncta refovente, sub tutela Romanae mansuetudinis acquiescit;* the other, which is the more important one (x. 9), contains an eulogy on the emperor for having restored peace after much bloodshed and many disputes about the possession of the empire. But the terms in which this passage is framed are so vague and indefinite, that it may be applied with almost equal propriety to a great number of epochs in the history of the Roman empire, and critics have with equal ingenuity referred the eulogy to a variety of emperors, from Augustus down to Constantine or even to Theodosius the Great, while one of the earlier critics even asserted that Q. Curtius Rufus was a fictitious name, and that the work was the production of a modern writer. This last opinion, however, is refuted by the fact, that there are some very early MSS. of Q. Curtius, and that Joannes Sarisberiensis, who died in A. D. 1182, was acquainted with the work. All modern critics are now pretty well agreed, that Curtius lived in the first centuries of the Christian aera. Niebuhr regards him and Petronius as contemporaries of Septimius Severus, while most other critics place him as early as the time of Vespasian. The latter opinion, which also accords with the supposition that the rhetorician Q. Curtius Rufus mentioned by Suetonius was the same as our historian, presents no other difficulty, except that Quintilian, in mentioning the historians who had died before his time, does not allude to Curtius in any way. This difficulty, however, may be removed by the supposition, that Curtius was still alive when Quintilian wrote. Another kind of internal evidence which might possibly suggest the time in which Curtius wrote, is the style and diction of his work; but in this case neither of them is the writer's own; both are artificially acquired, and exhibit only a few traces which are peculiar to the latter part of the first century after Christ. Thus much, however, seems clear, that Curtius was a rhetorician: his style is not free from strained and high-flown expressions, but on the whole it is a masterly imitation of Livy's style, intermixed here and there with poetical phrases and artificial ornaments.

The work itself is a history of Alexander the Great, and written with great partiality for the hero. The author drew his materials from good sources, such as Cleitarchus, Timagenes, and Ptolemaeus, but was deficient himself in knowledge of geography, tactics, and astronomy, and in historical criticism, for which reasons his work cannot always be relied upon as an historical authority. It consisted originally of ten books, but the first two are lost, and the remaining eight also are not without more or less considerable gaps. In the early editions the fifth and sixth books are sometimes united in one, so that the whole would consist of only nine books; and Glareanus in his edition (1556) divided the work into twelve books. The deficiency of the first two books has been made up in the form of supplements by Bruno, Cellarius, and Freinsheim; but that of the last of these scholars, although the best, is still without any particular merit. The criticism of the text of Curtius is connected with great difficulties, for although all the extant MSS. are derived from one, yet some of them, especially those of the 14th and 15th centuries, contain considerable interpolations. Hence the text appears very different in the different editions. The first edition is that of Vindelinus de Spira, Venice, without date, though probably published in 1471. It was followed in 1480 by the first Milan edition of A. Zarotus. The most important among the subsequent editions are the Juntinae, those of Erasmus, Chr. Bruno, A. Junius, F. Modius, Acidalius, Raderus, Popma, Loccenius, and especially those of Freinsheim, Strassburg, 1640, and Ch. Cellarius, 1688. The best edition that was published during the interval between that and our own time is the variorum edition by H. Senkenburg, Delft and Leiden, 1724, 4to. Among the modern editions the following are the best: 1. that of Schmieder (Göttingen, 1803), Koken (Leipzig, 1818), Zumpt (Berlin, 1826), Baumstark (Stuttgard, 1829), and J. Mützell. (Berlin, 1843.) Critical investigations concerning the age of Q. Curtius are prefixed to most of the editions here mentioned, but the following may be consulted in addition to them: Niebuhr "Zwei klassiche Lat. Schriftsteller des dritten Jahrhunderts," in his *Kleine Schriften*, i. p. 305, &c.; Buttmann, *Ueber das Leben des Geschichtschreibers Q. Curtius Rufus. In Beziehung auf A. Hirt's Abhandl. über denselb. Gegenstand*, Berlin, 1820; G. Pinzger, *Ueber das Zeitalter des Q. Curtius Rufus* in *Seebodé's Archiv für Philologie*, 1824, i. 1, p. 91, &c. [L. S.]

P. CU'SPIUS, a Roman knight, had been twice in Africa as the chief director (*magister*) of the company that farmed the public taxes in that province, and had several friends there, whom Cicero at his request recommended to Q. Valerius Orca, the proconsul of Africa, in B. C. 45. (Cic. *ad Fam.* xiii. 6, comp. xvi. 17.)

CU'SPIUS FADUS. [FADUS.]

CYAMI'TES (Κυαμίτης), the hero of beans, a mysterious being, who had a small sanctuary on the road from Athens to Eleusis. No particulars are known about him, but Pausanias (i. 37. § 3) says, that those who were initiated in the mysteries or had read the so-called Orphica would understand the nature of the hero. [L. S.]

CY'ANE (Κυάνη), a Sicilian nymph and playmate of Proserpina, who was changed through grief at the loss of Proserpina into a well. The Syracusans celebrated an annual festival on that spot, which Heracles was said to have instituted, and at which a bull was sunk into the well as a sacrifice. (Diod. v. 4; Ov. *Met.* v. 412, &c.) A daughter of Liparus was likewise called Cyane. (Diod. v. 7.) [L. S.]

CYANIPPUS (Κυάνιππος), a son of Aegialeus and prince of Argos, who belonged to the house of the Biantidae. (Paus. ii. 18. § 4, 30. § 9.) Apollodorus (i. 9. § 13) calls him a brother of Aegialeus and a son of Adrastus. [L. S.]

CY'ATHUS (Κύαθος), the youthful cup-bearer of Oeneus, was killed by Heracles on account of a fault committed in the discharge of his duty. He

was honoured at Phlius with a sanctuary close by the temple of Apollo. (Paus. ii. 13. § 8.) In other traditions Cyathus is called Eurynomus. (Diod. iv. 36.) [L. S.]

CYAXARES (Κυαξάρης), was, according to Herodotus, the third king of Media, the son of Phraortes, and the grandson of Deioces. He was the most warlike of the Median kings, and introduced great military reforms, by arranging his subjects into proper divisions of spearmen and archers and cavalry. He succeeded his father, Phraortes, who was defeated and killed while besieging the Assyrian capital, Ninus (Nineveh), in B. C. 634. He collected all the forces of his empire to avenge his father's death, defeated the Assyrians in battle, and laid siege to Ninus. But while he was before the city, a large body of Scythians invaded the northern parts of Media, and Cyaxares marched to meet them, was defeated, and became subject to the Scythians, who held the dominion of all Asia (or, as Herodotus elsewhere says, more correctly, of Upper Asia) for twenty-eight years (B. C. 634—607), during which time they plundered the Medes without mercy. At length Cyaxares and the Medes massacred the greater number of the Scythians, having first made them intoxicated, and the Median dominion was restored. There is a considerable difficulty in reconciling this account with that which Herodotus elsewhere gives (i. 73, 74), of the war between Cyaxares and Alyattes, king of Lydia. This war was provoked by Alyattes having sheltered some Scythians, who had fled to him after having killed one of the sons of Cyaxares, and served him up to his father as a Thyestean banquet. The war lasted five years, and was put an end to in the sixth year, in consequence of the terror inspired by a solar eclipse, which happened just when the Lydian and Median armies had joined battle, and which Thales had predicted. This eclipse is placed by some writers as high as B. C. 625, by others as low as 585. But of all the eclipses between these two dates, several are absolutely excluded by circumstances of time, place, and extent, and on the whole it seems most probable that the eclipse intended was that of September 30, B. C. 610. (Baily, in the *Philosophical Transactions* for 1811; Oltmann in the *Schrift. der Berl. Acad.* 1812—13; Hales, *Analysis of Chronology*, i. pp. 74—78; Ideler, *Handbuch der Chronologie*, i. p. 209, &c.; Fischer, *Griechische Zeittafeln*, s. a. 610.) This date, however, involves the difficulty of making Cyaxares, as king of the Medes, carry on a war of five years with Lydia, while the Scythians were masters of his country. But it is pretty evident from the account of Herodotus that Cyaxares still reigned, though as a tributary to the Scythians, and that the dominion of the Scythians over Media rather consisted in constant predatory incursions from positions which they had taken in the northern part of the country, than in any permanent occupation thereof. It was probably, then, from B. C. 615 to B. C. 610 that the war between the Lydians and the Medians lasted, till, both parties being terrified by the eclipse, the two kings accepted the mediation of Syennesis, king of Cilicia, and Labynetus, king of Babylon (probably Nebuchadnezzar or his father), and the peace made between them was cemented by the marriage of Astyages, the son of Cyaxares, to Aryennis, the daughter of Alyattes. The Scythians were expelled from Media in B. C. 607, and Cyaxares again turned his arms against Assyria, and, in the following year, with the aid of the king of Babylon (probably the father of Nebuchadnezzar), he took and destroyed Ninus. [SARDANAPALUS.] The consequence of this war, according to Herodotus, was, that the Medes made the Assyrians their subjects, except the district of Babylon. He means, as we learn from other writers, that the king of Babylon, who had before been in a state of doubtful subjection to Assyria, obtained complete independence as the reward for his share in the destruction of Nineveh. The league between Cyaxares and the king of Babylon is said by Polyhistor and Abydenus (ap. Euseb. *Chron. Arm.*, and Syncell. p. 210, b.) to have been cemented by the betrothal of Amyhis or Amytis, the daughter of Cyaxares, to Nabuchodrossar or Nabuchodonosor (Nebuchadnezzar), son of the king of Babylon. They have, however, by mistake put the name of Asdahages (Astyages) for that of Cyaxares. (Clinton, i. pp. 271, 279.) Cyaxares died after a reign of forty years (B. C. 594), and was succeeded by his son Astyages. (Herod. i. 73, 74, 103—106, iv. 11, 12, vii. 20.) The Cyaxares of Diodorus (ii. 32) is Deioces. Respecting the supposed Cyaxares II. of Xenophon, see CYRUS. [P. S.]

CY'BELE. [RHEA.]

CYCHREUS or CENCHREUS (Κυχρεύς), a son of Poseidon and Salamis, became king of the island of Salamis, which was called after him Cychreia, and which he delivered from a dragon. He was subsequently honoured as a hero, and had a sanctuary in Salamis. (Apollod. iii. 12. § 7; Diod. iv. 72.) According to other traditions, Cychreus himself was called a dragon on account of his savage nature, and was expelled from Salamis by Eurylochus; but he was received by Demeter at Eleusis, and appointed a priest to her temple. (Steph. Byz. *s. v.* Κυχρεῖος.) Others again said that Cychreus had brought up a dragon, which was expelled by Eurylochus. (Strab. ix. p. 393.) There was a tradition that, while the battle of Salamis was going on, a dragon appeared in one of the Athenian ships, and that an oracle declared this dragon to be Cychreus. (Paus. i. 36. § 1; comp. Tzetz. *ad Lycoph.* 110, 175; Plut. *Thes.* 10, *Solon.* 9.) [L. S.]

CYCLI'ADAS (Κυκλιάδας) was strategus of the Achaeans in B. C. 208, and, having joined Philip V. of Macedon at Dyme with the Achaean forces, aided him in that invasion of Elis which was checked by P. Sulpicius Galba. In B. C. 200, Cycliadas being made strategus instead of Philopoemen, whose military talents he by no means equalled, Nabis took advantage of the change to make war on the Achaeans. Philip offered to help them, and to carry the war into the enemy's country, if they would give him a sufficient number of their soldiers to garrison Chalcis, Oreus, and Corinth in the mean time; but they saw through his plan, which was to obtain hostages from them and so to force them into a war with the Romans. Cycliadas therefore answered, that their laws precluded them from discussing any proposal except that for which the assembly was summoned, and this conduct relieved him from the imputation, under which he had previously laboured, of being a mere creature of the king's. In B. C. 198 we find him an exile at the court of Philip, whom he attended in that year at his conference with Fla-

mininus at Nicaea in Locris. After the battle of Cynoscephalae, B. C. 197, Cycliadas was sent with two others as ambassador from Philip to Flamininus, who granted the king a truce of 15 days with a view to the arrangement of a permanent peace. (Polyb. xvii. 1, xviii. 17; Liv. xxvii. 31, xxxi. 25, xxxii. 19, 32, xxxiii. 11, 12.) [E. E.]

CYCLO'PES (Κύκλωπες), that is, creatures with round or circular eyes. The tradition about these beings has undergone several changes and modifications in its development in Greek mythology, though some traces of their identity remain visible throughout. According to the ancient cosmogonies, the Cyclopes were the sons of Uranus and Ge; they belonged to the Titans, and were three in number, whose names were Arges, Steropes, and Brontes, and each of them had only one eye on his forehead. Together with the other Titans, they were cast by their father into Tartarus, but, instigated by their mother, they assisted Cronus in usurping the government. But Cronus again threw them into Tartarus, and as Zeus released them in his war against Cronus and the Titans, the Cyclopes provided Zeus with thunderbolts and lightning, Pluto with a helmet, and Poseidon with a trident. (Apollod. i. 1; Hes. *Theog.* 503.) Henceforth they remained the ministers of Zeus, but were afterwards killed by Apollo for having furnished Zeus with the thunderbolts to kill Asclepius. (Apollod. iii. 10. § 4.) According to others, however, it was not the Cyclopes themselves that were killed, but their sons. (Schol. *ad Eurip. Alcest.* 1.)

In the Homeric poems the Cyclopes are a gigantic, insolent, and lawless race of shepherds, who lived in the south-western part of Sicily, and devoured human beings. They neglected agriculture, and the fruits of the field were reaped by them without labour. They had no laws or political institutions, and each lived with his wives and children in a cave of a mountain, and ruled over them with arbitrary power. (Hom. *Od.* vi. 5, ix. 106, &c., 190, &c., 240, &c., x. 200.) Homer does not distinctly state that all of the Cyclopes were one-eyed, but Polyphemus, the principal among them, is described as having only one eye on his forehead. (*Od.* i. 69, ix. 383, &c.; comp. POLYPHEMUS.) The Homeric Cyclopes are no longer the servants of Zeus, but they disregard him. (*Od.* ix. 275; comp. Virg. *Aen.* vi. 636; Callim. *Hymn. in Dian.* 53.)

A still later tradition regarded the Cyclopes as the assistants of Hephaestus. Volcanoes were the workshops of that god, and mount Aetna in Sicily and the neighbouring isles were accordingly considered as their abodes. As the assistants of Hephaestus they are no longer shepherds, but make the metal armour and ornaments for gods and heroes; they work with such might that Sicily and all the neighbouring islands resound with their hammering. Their number is, like that in the Homeric poems, no longer confined to three, but their residence is removed from the south-western to the eastern part of Sicily (Virg. *Georg.* iv. 170, *Aen.* viii. 433; Callim. *Hymn. in Dian.* 56, &c.; Eurip. *Cycl.* 599; Val. Flacc. ii. 420.) Two of their names are the same as in the cosmogonic tradition, but new names also were invented, for we find one Cyclops bearing the name of Pyracmon, and another that of Acamas. (Callim. *Hymn. in Dian.* 68; Virg. *Aen.* viii. 425; Val. Flacc. i. 583.)

The Cyclopes, who were regarded as skilful architects in later accounts, were a race of men who appear to be different from the Cyclopes whom we have considered hitherto, for they are described as a Thracian tribe, which derived its name from a king Cyclops. They were expelled from their homes in Thrace, and went to the Curetes (Crete) and to Lycia. Thence they followed Proetus to protect him, by the gigantic walls which they constructed, against Acrisius. The grand fortifications of Argos, Tiryns, and Mycenae, were in later times regarded as their works. (Apollod. ii. 1. § 2; Strab. viii. p. 373; Paus. ii. 16. § 4; Schol. *ad Eurip. Orest.* 953.) Such walls, commonly known by the name of Cyclopean walls, still exist in various parts of ancient Greece and Italy, and consist of unhewn polygones, which are sometimes 20 or 30 feet in breadth. The story of the Cyclopes having built them seems to be a mere invention, and admits neither of an historical nor geographical explanation. Homer, for instance, knows nothing of Cyclopean walls, and he calls Tiryns merely a *πόλις τειχιόεσσα*. (*Il.* ii. 559.) The Cyclopean walls were probably constructed by an ancient race of men—perhaps the Pelasgians—who occupied the countries in which they occur before the nations of which we have historical records; and later generations, being struck by their grandeur as much as ourselves, ascribed their building to a fabulous race of Cyclopes. Analogies to such a process of tradition are not wanting in modern countries; thus several walls in Germany, which were probably constructed by the Romans, are to this day called by the people Riesenmauer or Teufelsmauer.

In works of art the Cyclopes are represented as sturdy men with one eye on their forehead, and the place which in other human beings is occupied by the eyes, is marked in figures of the Cyclopes by a line. According to the explanation of Plato (*ap. Strab.* xiii. p. 592), the Cyclopes were beings typical of the original condition of uncivilized men; but this explanation is not satisfactory, and the cosmogonic Cyclopes at least must be regarded as personifications of certain powers manifested in nature, which is sufficiently indicated by their names. [L. S.]

CYCNUS (Κύκνος). 1. A son of Apollo by Thyria or Hyria, the daughter of Amphinomus. He was a handsome hunter, living in the district between Pleuron and Calydon, and although beloved by many, repulsed all his lovers, and only one, Cycnus, persevered in his love. Cycnus at last imposed upon him three labours, viz. to kill a lion without weapons, to catch alive some monstrous vultures which devoured men, and with his own hand to lead a bull to the altar of Zeus. Phyllius accomplished these tasks, but as, in accordance with a request of Heracles, he refused giving to Phyllius a bull which he had received as a prize, Cycnus was exasperated at the refusal, and leaped into lake Canope, which was henceforth called after him the Cycnean lake. His mother Thyria followed him, and both were metamorphosed by Apollo into swans. (Antonin. Lib. 12.) Ovid (*Met.* vii. 371, &c.), who relates the same story, makes the Cycnean lake arise from Hyria melting away in tears at the death of her son.

2. A son of Poseidon by Calyce (Calycia), Harpale, or Scamandrodice. (Hygin. *Fab.* 157; Schol. *ad Pind. Ol.* ii. 147; Tzetz. *ad Lycoph.* 233.) He was born in secret, and was exposed on the

sea-coast, where he was found by shepherds, who seeing a swan descending upon him, called him Cycnus. When he had grown up to manhood, he became king of Colonae in Troas, and married Procleia, the daughter of Laomedon or of Clytius (Paus. x. 14. § 2), by whom he became the father of Tenes and Hemithea. Dictys Cretensis (ii. 13) mentions different children. After the death of Procleia, he married Philonome, a daughter of Craugasus, who fell in love with Tenes, her stepson, and not being listened to by him calumniated him, so that Cycnus in his anger threw his son together with Hemithea in a chest into the sea. According to others Cycnus himself leaped into the sea. (Virg. *Aen.* ii. 21.) Afterwards, when Cycnus learned the truth respecting his wife's conduct, he killed Philonome and went to his son, who had landed in the island of Tenedos, and had become king there. According to some traditions, Tenes did not allow his father to land, but cut off the anchor. (Conon, *Narrat.* 28; Paus. x. 14. § 2.) In the war of the Greeks against Troy, both Cycnus and Tenes assisted the Trojans, but both were slain by Achilles. As Cycnus could not be wounded by iron, Achilles strangled him with the thong of his helmet, or by striking him with a stone. (Comp. Diod. v. 83; Strab. xiii. p. 604; Schol. *ad Theocrit.* xvi. 49; Dict. Cret. ii. 12, &c.; Ov. *Met.* xii. 144.) Ovid adds, that the body of Cycnus disappeared and was changed into a swan, when Achilles came to take away his armour.

3. A son of Ares and Pelopia, challenged Heracles to single combat at Itone, and was killed in the contest. (Apollod. ii. 7. § 7; Hesiod. *Scut. Herc.* 345, where Cycnus is a son-in-law of Ceyx, to whom Heracles is going.)

4. A son of Ares and Pyrene, was likewise killed by Heracles in single combat. (Apollod. ii. 5. § 11; Schol. *ad Pind. Ol.* xi. 19.) At his death he was changed by his father Ares into a swan. (Eustath. *ad Hom.* p. 254.) The last two personages are often confounded with each other, on account of the resemblance existing between the stories about them. (Schol. *ad Pind. Ol.* ii. 147, *ad Aristoph. Ran.* 963; Hygin. *Fab.* 31; Athen. ix. p. 393.)

5. A son of Sthenelus, king of the Ligurians, and a friend and relation of Phaëton. He was the father of Cinyras and Cupauo. While he was lamenting the fate of Phaëton on the banks of the Eridanus, he was metamorphosed by Apollo into a swan, and placed among the stars. (Ov. *Met.* ii. 366, &c.; Paus. i. 30. § 3; Serv. *ad Aen.* x. 189.) A sixth personage of the name of Cycnus is mentioned by Hyginus. (*Fab.* 97.) [L. S.]

CYDAS (Κύδας), appears to have been a common name at Gortyna in Crete. It is written in various ways in MSS., but Cydas seems to be the most correct form. (See Drakenborch, *ad Liv.* xxxiii. 3, xliv. 13.)

1. The commander of 500 of the Cretan Gortynii, joined Quinctius Flamininus in Thessaly in B. C. 197. (Liv. xxxiii. 3.) This Cydas may be the same as the Cydas, the son of Antitalces, who was cosmus or supreme magistrate at Gortyna, when a Roman embassy visited the island about B. C. 184, and composed the differences which existed between the inhabitants of Gortyna and Cnossus. (Polyb. xxxiii. 15.)

2. A Cretan, the friend of Eumenes, who attempted to negotiate a peace between Eumenes and Antiochus in B. C. 168 (Liv. xliv. 13, 24), may perhaps be the same as No. 1.

3. A native of Gortyna in Crete, a man of the most abandoned character, was appointed by Antony in B. C. 44 as one of the judices at Rome. (Cic. *Phil.* v. 5, viii. 9.)

CY'DIAS (Κυδίας). 1. An Athenian orator, a contemporary of Demosthenes, of whom Aristotle (*Rhet.* ii. 6. § 24) mentions an oration περὶ τῆς Σάμου κληρουχίας, which Ruhnken refers to the Athenian colony which was sent to Samos in B. C. 352 (Dionys. *Deinarch.* p. 118), so that the oration of Cydias would have been delivered in that year. (Ruhnken, *Hist. Crit. Orat. Graec.* p. lxxiv.)

2. One of the early Greek poets whom Plutarch (*de Fac. in Orb. Lun.* p. 931, e.) classes together with Mimnermus and Archilochus. Whether he is the same as the author of a song which was very popular at Athens in the time of Aristophanes, who however is called by the Scholiast (*ad Nub.* 966) Cydides of Hermione, is uncertain. (Plat. *Charm.* p. 155, d.; Schneidewin, *Delectus Poët. Iamb. et Melic. Graec.* p. 375, &c.; Bergk, *Poët. Lyr. Graeci*, p. 837.) [L. S.]

CY'DIAS, a celebrated painter from the island of Cythnus, B. C. 364, whose picture of the Argonauts was exhibited in a porticus by Agrippa at Rome. (Eustath. *ad Dionys. Perieg.* 526; Plin. *H. N.* xxxv. 40. § 26; Dion Cass. liii. 27; Urlichs, *Beschr. der Stadt. Rom.* iii. 3. p. 114.) [L. U.]

CYDIPPE. [ACONTIUS.]

CYDIPPUS (Κύδιππος) of Mantineia, is mentioned by Clemens of Alexandria (*Strom.* i. p. 132) among those who had written on inventions (περὶ εὑρημάτων); but nothing further is known about him. [L. S.]

CYDON (Κύδων), the founder of the town of Cydonia in Crete. According to a tradition of Tegea, he was a son of Tegeates or of Hermes by Acacallis, the daughter of Minos, whereas others described him as a son of Apollo by Acacallis. (Paus. viii. 53. § 2; Steph. Byz. *s. v.* Κυδωνία; Schol. *ad Apollon. Rhod.* iv. 1491.) [L. S.]

CYDO'NIA (Κυδωνία), a surname of Athena, under which she had a temple at Phrixa in Elis, which was said to have been built by Clymenus of Cydonia. (Paus. vi. 21. § 5.) [L. S.]

CYDO'NIUS DEME'TRIUS. [DEMETRIUS.]

CY'LLARUS (Κύλλαρος), a beautiful centaur, who was married to Hylonome, and was killed at the wedding feast of Peirithous. (Ov. *Met.* xii. 393, &c.) The horse of Castor was likewise called Cyllarus. (Virg. *Georg.* iii. 90; Val. Flacc. i. 426; Suidas, *s. v.*) [L. S.]

CYLLEN (Κυλλήν), a son of Elatus, from whom mount Cyllene in Arcadia was believed to have received its name. (Paus. viii. 4. § 3.) [L. S.]

CYLLE'NE (Κυλλήνη), a nymph, who became the mother of Lycaon by Pelasgus. (Apollod. iii. 8. § 1.) According to others, she was the wife of Lycaon. (Dionys. Hal. *A. R.* i. 13.) [L. S.]

CYLLE'NIUS (Κυλλήνιος), a surname of Hermes, which he derived from mount Cyllene in Arcadia, where he had a temple (Paus. viii. 17. § 1), or from the circumstance of Maia having given birth to him on that mountain. (Virg. *Aen.* viii. 139, &c.) [L. S.]

CYLLE'NIUS (Κυλλήνιος), the author of two epigrams in the Greek Anthology (Brunck, *Anal.* ii. p. 282; Jacobs, ii. p. 257), of whom nothing more is known. His name is spelt differently in

the MSS. of the Anthology, Καλλινίου, Κυλλινίου, Κυλληνίου, Κυλληνίου Πετιάνου. (Jacobs, *Anth. Graec.* vol. xiii. p. 878.) [P. S.]

CYLON (Κύλων), an Athenian of noble family and commanding presence, won the prize for the double course (δίαυλος) at the Olympic games, in B. C. 640, and married the daughter of Theagenes, tyrant of Megara. Excited apparently and encouraged by these advantages, and especially by his powerful alliance, he conceived the design of making himself tyrant of Athens, and having consulted the Delphic oracle on the subject, was enjoined to seize the Acropolis at the principal festival of Zeus. Imagining that this must refer, not to the Athenian Διάσια (see *Dict. of Ant.* p. 333), but to the Olympic games, at which he had so distinguished himself, he made the attempt during the celebration of the latter, and gained possession of the citadel with his partizans, who were very numerous. Here, however, they were closely besieged, the operations against them being conducted, according to Thucydides, by the nine archons; according to Herodotus, by the Prytanes of the Naucrari. (See *Dict. of Ant.* p. 633; Arnold's *Thucydides*, vol. i. Append. iii. p. 664.) At length, pressed by famine, they were driven to take refuge at the altar of Athena, whence they were induced to withdraw by the archon Megacles, the Alcmaeonid, on a promise that their lives should be spared. But their enemies put them to death as soon as they had them in their power, some of them being murdered even at the altar of the Eumenides. Plutarch relates besides that the suppliants, by way of keeping themselves under the protection of Athena, fastened a line to her statue and held it as they passed from her shrine. When they had reached the temple of the Eumenides the line broke, and Megacles and his colleagues seized on the accident as a proof that the goddess had rejected their supplication, and that they might therefore be massacred in full accordance with religion. Thucydides and the Scholiast on Aristophanes (*Eq.* 443) tell us, that Cylon himself escaped with his brother before the surrender of his adherents. According to Suidas, he was dragged from the altar of the Eumenides, where he had taken refuge, and was murdered. Herodotus also implies that he was slain with the rest. His party is said by Plutarch to have recovered their strength after his death, and to have continued the struggle with the Alcmaeonidae up to the time of Solon. The date of Cylon's attempt is uncertain. Corsini gives, as a conjecture, B. C. 612; while Clinton, also conjecturally, assigns it to 620. (Herod. v. 71; Thucyd. i. 126; Suid. *s. v.* Κυλώνειον ἄγος; Plut. *Sol.* 12; Paus. i. 28, 40, vii. 25.) [E. E.]

CYNA. [CYNANE.]

CYNAEGEI'RUS (Κυναίγειρος), son of Euphorion and brother of the poet Aeschylus, distinguished himself by his valour at the battle of Marathon, B. C. 490. According to Herodotus, when the Persians had fled and were endeavouring to escape by sea, Cynaegeirus seized one of their ships to keep it back, but fell with his right hand cut off. The story lost nothing by transmission. The next version related that Cynaegeirus, on the loss of his right hand, grasped the enemy's vessel with his left; and at length we arrive at the acme of the ludicrous in the account of Justin. Here the hero, having successively lost both his hands, hangs on by his teeth, and even in his mutilated state fights desperately with the last mentioned weapons, "like a rabid wild beast!" (Herod. vi. 114; Suid. *s. v.* Κυναίγειρος; Just. ii. 9; Val. Max. iii. 2. § 22; comp. Sueton. *Jul.* 68.) [E. E.]

CYNAETHUS. [CINAETHUS.]

CYNA'NE, CYNA, or CYNNA (Κυνάνη, Κύνα, Κύννα), was half-sister to Alexander the Great, and daughter of Philip by Audata, an Illyrian woman. Her father gave her in marriage to her cousin Amyntas, by whose death she was left a widow in B. C. 336. [AMYNTAS, No. 3.] In the following year Alexander promised her hand, as a reward for his services, to Langarus, king of the Agrianians, but the intended bridegroom was carried off by sickness. Cynane continued unmarried, and employed herself in the education of her daughter, Adea or Eurydice, whom she is said to have trained, after the manner of her own education, to martial exercises. When Arrhidaeus was chosen king, B. C. 323, Cynane determined to marry Eurydice to him, and crossed over to Asia accordingly. Her influence was probably great, and her project alarmed Perdiccas and Antipater, the former of whom sent her brother Alcetas to meet her on her way and put her to death. Alcetas did so in defiance of the feelings of his troops, and Cynane met her doom with an undaunted spirit. In B. C. 317, Cassander, after defeating Olympias, buried Cynane with Eurydice and Arrhidaeus at Aegae, the royal burying-place. (Arr. *Anab.* i. 5, *ap. Phot.* p. 70, ed. Bekk.; Satyr. *ap. Athen.* xiii p. 557, c.; Diod. xix. 52; Polyaen. viii. 60; Perizon. *ad Ael. V. H.* xiii. 36.) [E. E.]

CYNISCA (Κυνίσκα), daughter of Archidamus II. king of Sparta, so named after her grandfather Zeuxidamus, who was also called Cyniscus. (Herod. vi. 71.) She was the first woman who kept horses for the games, and the first who gained an Olympian victory. (Paus. iii. 8. § 1.) Pausanias mentions an epigram by an unknown author in her honour, which is perhaps the same as the inscription he speaks of (vi. 1. § 2) in his account of her monument at Olympia. This was a group of sculpture representing Cynisca with a chariot, charioteer, and horses,—the work of Apellas. [APELLAS.] There were also figures of her horses in brass in the temple of Olympian Zeus (Paus. v. 12. § 3), and at Sparta she had near the gymnasium, called the Platanistas, an heroum. (iii. 15. § 1.) [A. H. C.]

CYNO. [CYRUS.]

CYNOBELLI'NUS, one of the kings of Britain in the reign of Claudius, the capital of whose kingdom was Camalodunum. (Colchester or Maldon.) He was the father of Caractacus, Togodumnus, and Adminius. (Dion Cass. lx. 20, 21; Suet. *Cal.* 44; Oros. vii. 5.)

CYNORTES or CYNORTAS (Κυνόρτης), a son of Amyclas by Diomede, and brother of Hyacinthus. After the death of his brother Argalus, he became king of Sparta and father of Oebalus or of Perieres. His tomb was shewn at Sparta not far from the Scias. (Paus. iii. 1. § 3, 13. § 1; Apollod. iii. 10. § 3; Schol. *ad Eurip. Orest.* 447.) [L. S.]

CYNOSU'RA (Κυνοσουρά), an Idaean nymph and one of the nurses of Zeus, who placed her among the stars. (Hygin. *Poet. Astr.* ii. 2; Arat. *Phaen.* 35; Serv. *ad Virg. Georg.* i. 246.) [L. S.]

CY'NTHIA and CY'NTHIUS (Κυνθία and Κύνθιος), surnames respectively of Artemis and Apollo, which they derived from mount Cynthus in the island of Delos, their birthplace. (Callim. *Hymn. in Del.* 10; Hor. *Carm.* i. 21. 2, iii. 28. 12; Lucan, i. 218.) [L. S.]

CYNULCUS. [CARNEIUS.]

CYNUS (Κῦνος), a son of Opus, and father of Hodoedocus and Larymna, from whom Cynus in Locris derived its name. (Paus. ix. 23. § 4; Eustath. *ad Hom.* p. 277.) [L. S.]

CYNU'RUS (Κύνουρος), a son of Perseus, who is said to have led colonists from Argos into Cynuria, a valley between Argolis and Laconia. (Paus. iii. 2. § 3.) [L. S.]

CYPARISSUS (Κυπάρισσος), a youth of Cea, a son of Telephus, was beloved by Apollo and Zephyrus or Silvanus. When he had inadvertently killed his favourite stag, he was seized with immoderate grief, and metamorphosed into a cypress. (Ov. *Met.* x. 120, &c.; Serv. *ad Aen.* iii. 64, 680, *Eclog.* x. 26, *Georg.* i. 20.) Another Cyparissus is mentioned by Eustathius. (*Ad Hom. Il.* ii. 519.) [L. S.]

CY'PRIA, CYPRIS, CYPRIGENEIA, or CYPRO'GENES (Κυπρία, Κύπρις, Κυπριγένεια, Κυπρογένης), surnames of Aphrodite, who was born in the island of Cyprus, which was also one of the principal seats of her worship. (Hom. *Il.* v. 458; Pind. *Ol.* i. 120, xi. 125, *Pyth.* iv. 383; Tibull. iii. 3. 34; Hor. *Carm.* i. 3. 1.) [L. S.]

CYPRIA'NUS, THA'SCIUS. This celebrated prelate was a native of Africa, born, although the exact year cannot be ascertained, about the beginning of the third century. We are not acquainted with the particulars of his life as long as he remained a Gentile; but it is evident from his writings that he must have been educated with no common care. St. Jerome and Lactantius assure us, that he practised the art of oratory, and taught rhetoric with distinguished success, and by this or some other honourable occupation he realised considerable wealth. About the year A. D. 246, he was persuaded to embrace Christianity by the exhortations of Caecilius, an aged presbyter of the church at Carthage, and, assuming the name of the spiritual patron by whom he had been set free from the bondage of Paganism, was henceforward styled THASCIUS CAECILIUS CYPRIANUS. At the same period he sold all that he had, and distributed the price among the poor. The popularity acquired by this liberality, combined probably with the reputation he had previously enjoyed, and the pride naturally felt in so distinguished a proselyte, secured his rapid elevation. In A. D. 247 he was raised to the rank of a presbyter, and in the course of the following year the bishopric of Carthage was forced upon his reluctant acceptance by a large majority of the African clergy, not without strenuous opposition, however, from a small party headed by Novatus [NOVATUS] and Felicissimus, whose obstinate resistance and contumacy subsequently gave rise to much disorder and violence.

When the persecution of Decius burst forth (A. D. 250), Cyprian, being one of the first marked out as a victim, fled from the storm, in obedience, as he tells us (*Epist.* xiv.), to an intimation from heaven that thus he might best discharge his duty, and remained in retirement until after Easter of the following year. (A. D. 251.) During the whole of this period he kept up an active correspondence with his clergy concerning various matters of discipline, much of his attention being occupied, as the violence of the persecution began to abate, by the fierce controversies which arose with regard to the readmission of the *Lapsi* or apostates, who, according to the form and degree of their guilt, were designated *Sacrificati*, or *Thurificati*, or *Libellatici*, and were seeking, now that the danger had passed away, the restoration of their ecclesiastical privileges. Cyprian, although not perfectly consistent throughout in his instructions, always manifested a disposition to follow a moderate course; and while on the one hand he utterly rejected the extreme doctrine of Novatianus, who maintained that the church had no power again to admit the renegades to her communion, so he was equally opposed to the laxity of those who were willing to receive them at once, before they had given evidence of their contrition by lengthened penitence, and finally decided that full forgiveness should not be extended to any of the offenders until God should have granted peace to his servants. Novatus and Felicissimus, taking advantage of these disputes, endeavoured to gain over to their faction many of the impatient and discontented Lapsi. Novatus actually appointed Felicissimus his deacon without the permission or knowledge of his diocesan, who in his turn caused Felicissimus to be excommunicated; while the latter, far from submitting to the sentence, associated with himself five seditious presbyters, who breaking off in open schism, elected Fortunatus, one of their own number, bishop, and ventured to despatch an epistle to Cornelius, bishop of Rome, announcing their choice. This cabal, however, soon fell to pieces; Cornelius refused to listen to their representations, their supporters gradually dropped off, and their great bond of union was rudely snapped asunder by the defection of their great champion, Novatus, who, upon his visit to Rome at the commencement of A. D. 251, not only ceased to plead the cause of the Lapsi, but espoused to the full extent the views of Novatianus. Scarcely were these troubles happily allayed, and Cyprian once more securely seated in his chair, when fresh disturbances arose in consequence of the acrimonious contest between Cornelius and Novatianus [CORNELIUS; NOVATIANUS] for the see of Rome, the former finding a warm supporter in the bishop of Carthage, by whose exertions his authority was acknowledged throughout nearly the whole of Africa. In the month of June, A. D. 252, began what is commonly termed the persecution of Gallus, but which in reality originated in an unauthorized popular movement excited by the refusal of the Christians to join in the prayers and sacrifices offered up on account of the deadly pestilence which was devastating the various provinces of the Roman empire. On this occasion, as formerly, the mob of Carthage loudly demanded that Cyprian should be thrown to the lions; but the danger does not appear to have been imminent, and while in Italy Cornelius was banished to Civita Vecchia, where he died on the 14th of September, and his successor Lucius suffered martyrdom a few months afterwards (5th March, 253), Africa remained comparatively undisturbed, and the political confusion consequent upon the assumption of the purple by Aemilianus restored to the church external tranquillity, which continued uninterrupted for nearly four years. But in proportion as there was repose from without, so

discord waxed hot within. The never ending discussions with regard to the Lapsi were vexatiously and bitterly revived under a thousand embarrassing forms; next arose a dispute with regard to the age at which infants might receive baptism; and lastly the important controversy concerning the rebaptizing of those who had been admitted to the rite by heretics and schismatics, which first arose in Asia, now began to call forth a storm of angry feeling in all the provinces of the West. In this case, Cyprian was no longer the advocate of moderate opinions. He steadfastly and sternly maintained that the unity of the visible church was essential to Christianity; that no Christianity could exist beyond the pale of that church; that no sacrament was efficacious if administered by those who had violated this principle by disobedience to episcopal authority; and that consequently the baptism performed by heretics and schismatics was in itself null and void—doctrines confirmed by the acts of a numerous council held at Carthage in the autumn of A. D. 255, and unhesitatingly repudiated by Stephen, at that time bishop of Rome. The tempest thus aroused was stilled for awhile by the unlooked-for persecution of Valerian, hitherto considered the friend and protector of the Christian cause. Cyprian being at once pointed out by his high character and conspicuous station, was banished by Paternus the proconsul to the maritime city of Curubis, whither he proceeded in September, A. D. 257, attended by his friend and constant companion, the deacon Pontius, to whom he communicated that he had received a revelation of approaching martyrdom. After having lived in this agreeable residence for eleven months, treated with the greatest indulgence and surrounded by every comfort, he was recalled by the new governor, Galerius Maximus, and returned to his villa in the neighbourhood of the city, from whence he was soon summoned to appear before the proconsul at Utica. Conscious of his approaching fate, he withdrew for a time into concealment, in consequence, say his enemies, of his courage having failed him, or, according to his own declaration, because he considered it more becoming to die in the midst of his own people than in the diocese of another prelate. It is certain that, upon the return of Maximus, Cyprian reappeared, resisted all the entreaties of his friends to seek safety in flight, made a bold and firm profession of his faith in the praetorium before the magistrate, and was beheaded in a spacious plain without the walls in the presence of a vast multitude of his sorrowing followers, who were freely permitted to remove the corpse and to pay the last honours to his memory with mingled demonstrations of grief and triumph.

While Cyprian possessed an amount of learning, eloquence, and earnestness, which gained for him the admiration and respectful love of those among whom he laboured, his zeal was tempered with moderation and charity to an extent of which we find but few examples among the ecclesiastics of that age and country, and was combined with an amount of prudence and knowledge of human nature which enabled him to restrain and guide the fiery spirits by whom he was surrounded, and to maintain unshaken to the close of his life that influence, stretching far beyond the limits of his own diocese, which he had established almost at the outset of his career. His correspondence presents us with a very lively picture both of the man and of the times; and while we sometimes remark and regret a certain want of candour and decision, and a disinclination to enunciate boldly any great principles save such as were likely to flatter the prejudices of his clergy, we at the same time feel grateful in being relieved from the headstrong violence, the overbearing spiritual pride, and the arrogant impiety which disgrace the works of so many early controversialists. His character, indeed, and opinions were evidently, in no small degree, formed by the events of his own life. The clemency uniformly exhibited towards the Lapsi was such as might have been expected from a good man who must have been conscious that he had himself, on one occasion at least, considered it more expedient to avoid than to invite persecution, while the extreme views which he advocated with regard to the powers of the church were not surprising in a prelate whose authority had been so long and so fiercely assailed by a body of factious schismatics. On one point only is his conduct open to painful suspicion. He more than once alleged that he had received communications and directions direct from heaven, precisely too with reference to those transactions of his life which appeared most calculated to excite distrust or censure. Those who are not disposed to believe that such revelations were really vouchsafed, cannot fail to observe that the tone and temper of Cyprian's mind were so far removed from fanaticism, that it is impossible to imagine that he could have been deceived by the vain visions of a heated imagination.

In his style, which is avowedly formed upon the model of Tertullian, he exhibits much of the masculine vigour and power of his master, while he skilfully avoids his harshness and extravagance both of thought and diction. The fruits of his early training and practice as a rhetorician are manifested in the lucid arrangement of his matter, and in the copious, flowing, and sonorous periods in which he gives expression to his ideas; but we may here and there justly complain, that loose reasoning and hollow declamation are substituted for the precise logic and pregnant terseness which we demand from a great polemical divine.

The following is a list of Cyprian's works:—

1. *De Gratia Dei liber*, addressed in the form of a letter to his friend Donatus, who appears to have followed in early life the same profession with himself, and to have been converted at the same time. This work was probably composed in A. D. 246, very soon after the admission of its author into the church. It depicts in glowing colours the happy condition of those who, enlightened by the grace of God, have turned aside from Paganism to Christianity; dwells upon the mercy and beneficence by which this change is effected, and upon the importance of the baptismal rite; and draws a striking parallel between the purity and holiness of the true faith as contrasted with the grossness and vice of the vulgar belief. Although frequently placed among the Epistles of Cyprian, it deserves to be considered in the light of a formal treatise.

2. *De Idolorum Vanitate liber*, written in A. D. 247, the year in which he was ordained a presbyter, is imitated from the early Christian Apologies, especially that of Tertullian. Three points are chiefly insisted upon. 1. The folly of raising

earthly kings, that is, mere mortal men, to the rank of divinities, the impotence of such imaginary powers, and the emptiness of the science of augury. 2. The Unity of God. 3. The Advent of Christ, and his Consubstantiality with the Father. This tract is expressly ascribed to Cyprian by Jerome in his *Epist. ad Magnum Orat.*

3. *Testimoniorum adversus Judaeos libri tres.* A collection of remarkable texts from Scripture, divided into three books, and illustrated by remarks and applications. Those in the first are quoted for the purpose of proving that the Jews, by their disobedience, had, in accordance with prophecy, forfeited the protection and promises of God; those in the second demonstrate that the Christians had taken their place, and that Jesus was the Messiah foretold in the Old Testament; those in the third exhibit within a short compass the great moral and religious obligations of the Christian life. The precise date at which this compilation was arranged is unknown, but it probably belongs to the early part of Cyprian's career. It is quoted by Jerome (*Dial. I. adv. Pelag.*) and by Augustin. (*Contra duas Epist. Pelag.* iv. 8, 10.)

4. *De Disciplina et Habitu Virginum liber*, written in A. D. 248, the year in which he was raised to the episcopate, in imitation of the dissertations of Tertullian, "De Virginibus velandis," "De Habitu Mulierum," &c., the object being to enforce upon those holy maidens who had made a vow of celibacy the necessity of simplicity in their dress and manner of life. He commences with an encomium on virginity, insists upon the propriety of abstaining from all sumptuous apparel and vain ornaments, from paint, from frequenting baths, marriages, or public spectacles, and concludes with a general exhortation to avoid all luxurious indulgencies. This book is referred to by Jerome (*Epist. ad Demetriad. et Eustoch.*) and by Augustin (*de Doctrina Christi*, iv. 21).

5. *De Unitate Ecclesiae Catholicae liber*, written and despatched to Rome in A. D. 252, at a period when both Italy and Africa were distracted by the pretensions of Novatianus, with the view of bringing back to the bosom of the church those who had wandered from her pale or were wavering in their allegiance, by pointing out the danger and sin of schism, and by demonstrating the necessity of a visible union among all true Christians. This remarkable treatise is of the utmost importance to the student of ecclesiastical history, since here we first find the doctrine of Catholicism and of the typical character of St. Peter developed in that form which was afterwards assumed by the bishops of Rome as the basis of Papal supremacy. It is quoted by Augustin (*c. Crescon.* ii. 33; see also Cyprian. *Epist.* 51).

6. *De Lapsis liber*, written and despatched to Rome in the month of November, A. D. 252. It may be considered as a sort of supplement to the preceding work, explaining and defending the justice and consistency of that temperate policy which was adopted both by Cornelius and Cyprian with regard to the readmission of fallen brethren into the communion of the church. The tract is quoted by Eusebius (*Hist. Eccl.* vi. 33), by Augustin (*de Adult. Conj.* i. 25), and by Pontius (*Vit. Cyprian*). See also Cyprian, *Epist.* 51.

7. *De Oratione Dominica liber*, written about A. D. 252, in imitation of Tertullian, "De Oratione," contains a lengthened commentary on each of the petitions in the Lord's Prayer, accompanied by remarks upon prayer in general, and upon the frame of mind which best befits those who thus approach the throne of God. This work is highly extolled by Hilarius in his commentary on St. Matthew, by Augustin in many places (e. g. *de Don. persev.* 2), by Cassiodorus (*Divin. Instit.* 19), and by Pontius in his life of Cyprian, while among moderns, Barth pronounces it one of the noblest productions of ancient Christian Latinity. (*Advers.* lviii.)

8. *De Mortalitate liber*, written in A. D. 252, during the prevalence of the terrible pestilence which for the space of five years ravaged the most populous provinces of the Roman empire, for the purpose of pointing out how little death ought to be an object of dread to the Christian, since to him it was the gate of immortality, the beginning of eternal bliss. It is mentioned by Augustin (*Adv Julian.* ii.), and elsewhere.

9. *Ad Demetrianum liber*, also written in A. D. 252. Demetrianus, proconsul of Africa, catching up the popular cry, had ascribed the famine and plague under which the world was at this time labouring to the impiety of the Christians, who refused to render homage to the deities. Cyprian here replies, that the Gentiles themselves were much more the cause of these disasters, by neglecting the worship of the only true God and cruelly persecuting his followers. It is quoted by Lactantius (*Divin. Instit.* v. 1, 4), by Jerome (*Adv. Mag.*), and by Pontius. (*Vit. Cyprian.*)

10. *De Exhortatione Martyrii*, a letter addressed to Fortunatus in A. D. 252, during the persecution of Gallus, on the reasonableness, the duty, and the reward of martyrdom, in imitation of a treatise on the same subject by Tertullian. This piece has been by some persons erroneously attributed to Hilarius, but is now generally acknowledged as the undoubted production of Cyprian.

11. *De Opere et Eleemosynis liber*, on the duty of almsgiving, written according to some critics towards the close of A. D. 254, while others suppose that it belongs to the preceding year, and believe it to be connected with an epistle (lxii.) addressed by Cyprian to some Numidian bishops who had solicited pecuniary assistance to enable them to redeem from captivity several of the brethren who had been carried off and were kept in slavery by the Moors. It is named under the above title by Augustin (*Contra duas ep. Pelag.* iv. 4), and by Jerome (*Ad Pammach.*), as a discourse "De Misericordia."

12. *De Bono Patientiae liber*, written about A. D. 256, in imitation of the work of Tertullian on the same subject. It is quoted by Augustin (*Contra duas ep. Pelag.* iv. 9) and by Pontius. (*Vit. Cyprian.*)

13. *De Zelo et Livore*, written in A. D. 256, at the period when the controversy between Cyprian and Stephen, bishop of Rome, on the rebaptizing of heretics, was at its height, exhorting Christians carefully to avoid envy and malice, and to cherish feelings of charity and love towards each other. It is quoted by Augustin (*de Baptism. Parv.* 4), by Jerome (*In ep. ad Gal.* c. 5), and by Pontius. (*Vit. Cyprian.*)

14. *Epistolae.* In addition to the above we possess a series of eighty-one official letters, extending over the whole public life of Cyprian, in-

cluding a few addressed to himself or to his clergy. This collection is of inestimable value, not only on account of the light which it throws on the life, character, and opinions of the prelate himself, but from the lively picture which it presents of the state of ecclesiastical affairs, and of a multitude of circumstances of the greatest importance in historical and antiquarian researches. Our limits preclude us from attempting to give any analysis of these documents; but we may remark, that the topics principally considered bear upon the questions, general and local, which we have noticed above as agitating the Christian community at this epoch, namely, the treatment of the Lapsi, the schism of Novatus and Felicissimus, the schism of Novatianus, the baptism of infants, the rebaptising of heretics, to which we may add a remarkable discussion on a subject which has been revived in our own day, the necessity of employing wine in the sacrament of the Eucharist, in which Cyprian strongly denounces the tenets of the Aquarii or Encratites (*Epist.* 63), and employs many expressions which have been constantly appealed to by those opposed to the practice of the Romish church which denies the cup to the laity.

In most editions of Cyprian the tract *De Gratia Dei*, together with the fragment of a letter from Donatus prefixed to it, are set down as the first two epistles, by which arrangement the number is swelled to eighty-three. Three more were printed by Baluze, which, however, are now admitted to be spurious.

The following works are admitted as authentic by many editors, although they do not rest on such satisfactory evidence as the foregoing:—

1. *De Spectaculis liber.*

2. *De Laude Martyrii ad Moysen et Maximum et ceteros Confessores.*

The following works, although frequently found bearing the name of Cyprian, and many of them, probably, belonging to the same age, are now rejected by all:—

1. *Ad Novatianum Haereticum, quod Lapsis Spes Veniae non sit deneganda*, ascribed by Erasmus to Cornelius. 2. *De Disciplina et bono Pudicitiae*, ascribed in like manner by Erasmus to Cornelius. 3. *De Aleatoribus.* 4. *De Montibus Sina et Sion contra Judaeos.* 5. *Oratio pro Martyribus—Oratio in Die Passionis suae et Confessio S. Cypriani*, assigned by many to Cyprian of Antioch. 6. *De Rebaptismate.* 7. *De Cardinalibus Christi Operibus*, now recognized as the work of Arnold, abbot of Bona Vallis. 8. *De Singularitate Clericorum.* 9. *In Symbolum Apostolicum Expositio.* The work of Rufinus. 10. *Adversus Judaeos qui Christum insecuti sunt.* 11. *De Revelatione Capitis B. Jo. Baptistae:* in this work mention is made of the Frankish king Pepin. 12. *De Duplici Martyrio*, in which mention is made of the Turks! 13. *De Duodecim Abusionibus Saeculi.* 14. *Dispositio Coenae.* 15. *De Pascha Computus*, attributed to Cyprian by Paulus Diaconus, and found in the Cottonian MS. 16. Three poems, the author or authors of which are unknown, have been ascribed to Cyprian—*Genesis*, *Sodoma*, *Ad Senatorem.* The first seems to be the same with that assigned by Gennadius to Salvianus, bishop of Marseilles.

The editions of Cyprian are very numerous. The editio princeps was printed at Rome from a Parisian MS., under the inspection of Andrew, bishop of Aleria, by Sweynheym and Pannartz, 1471, fol. The first edition in which any attempt was made to exhibit a pure text, and to separate the genuine from the spurious works, was that of Erasmus, whose labours are above all praise. It appeared at Basle, from the press of Froben, in 1520, fol. The two best editions are—1. That printed at Oxford, 1682, fol., and edited by John Fell, bishop of Oxford, to which are subjoined the *Annales Cyprianici* of John Pearson, bishop of Chester; reprinted at Bremen, 1690, fol., with the addition of the *Dissertationes Cyprianicae* of Dodwell, which had previously appeared in a separate form, Oxon. 1684, 4to. 2. That commenced by Baluze, and completed by a monk of the fraternity of St. Maur, who is hence styled *Maranus*, Paris, fol. 1726. These two editions taken together contain everything that the student can possibly desire.

As ancient authorities we have a biography of Cyprian still extant drawn up by his confidential friend the deacon Pontius [PONTIUS], together with the proconsular acts relating to his martyrdom. Among modern lives we may specify those by Le Clerc, *Bibliothèque Universelle*, vol. xii. p. 208—378; by Tillemont, *Mémoires Ecclésiastiques*, vol. iv. pp. 76—459; and by Maranus, prefixed to the edition of Baluze. No publication on this subject contains such an amount of accurate investigation with regard not only to the prelate himself, but also to the whole complicated ecclesiastical history of the times, as the *Annales Cyprianici* of Pearson, an abstract of which has been compiled by Schoenemann, and will be found in his *Bibl. Patrum. Lat.* vol. i. pp. 80—100 (c. iii. § 3), and a vast mass of valuable matter is contained in the *Dissertationes Cyprianicae* of Dodwell.

Compare also Fabric. *Bibl. Med. et inf. Lat.* i. p. 444; Funccius, *de L. L. veg. senect.* c. x. § 19; Schröck, *Kirchengescht.* i. p. 210, and iv. p. 246, &c.; Lumper, *Histor. Theolog. Crit.* pars xi. p. 58, &c.; Walch, *Bibliotheca Patristica*, ed. Danz; Gibbon, *Decline and Fall*, c. 16; Milman, *History of Christianity*, ii. p. 246; Rettberg, *Thasc. Cäcil. Cyprian dargestellt nach seinem Leben und Wirken*, Götting. 1331; Poole, *Life and Times of Cyprian*, Oxford, 1840. [W. R.]

CY'PSELUS (Κύψελος), a son of Aepytus, father of Merope and father-in-law of Cresphontes, was king of Basilis on the Alpheius in Arcadia. (Paus. iv. 3. § 3, viii. 5. §§ 4, 8, 29. § 4.) [L. S.]

CY'PSELUS, of Corinth, was, according to Herodotus (v. 92), a son of Aeëtion, who traced his descent to Caeneus, the companion of Peirithous. Pausanias (ii. 4. § 4, v. 2. § 4, 17. § 2, and c. 18) describes Cypselus as a descendant of Melas, who was a native of Gonusa near Sicyon, and accompanied the Dorians against Corinth. The mother of Cypselus belonged to the house of the Bacchiadae, that is, to the Doric nobility of Corinth. According to the tradition followed by Herodotus, she married Aeëtion, because, being ugly, she met with no one among the Bacchiadae who would have her as his wife. Her marriage remained for some time without issue, and when Aeëtion consulted the oracle of Delphi about it, a son was promised to him, who should prove formidable to the ruling party at Corinth. When the Bacchiadae were informed of this oracle, which at the same time threw light upon a previous mysterious oracle, they resolved for their own security to murder the child-

of Acëtion. But the persons who were sent out for this purpose were moved by the smiles of the infant, and spared his life. Afterwards, however, they made a second attempt, but they now could not find the child, for his mother had concealed him in a chest (κυψέλη), from which he derived his name, Cypselus. When he had grown up to manhood, he came forward as the champion of the demos against the nobles, and with the help of the people he expelled the Bacchiadae, and then established himself as tyrant. (Aristot. *Polit.* v. 8, &c.) The cruelties which he is charged with at the beginning of his reign were the result of the vehement opposition on the part of the Bacchiadae, for afterwards his government was peaceful and popular, and Cypselus felt so safe among the Corinthians that he could even dispense with a body-guard. (Aristot. *Polit.* v. 9; Polyaen. v. 31.) Like most other Greek tyrants, Cypselus was very fond of splendour and magnificence, and he appears to have accumulated great wealth. He dedicated at Delphi the chapel of the Corinthians with a bronze palm-tree (Plut. *Conv. Sept. Sap.* 21, *Symp. Quaest.* viii. 4); and at Olympia he erected a golden statue of Zeus, towards which the wealthy Corinthians were obliged to pay an extraordinary tax for the space of ten years. (Strab. viii. pp. 353, 378; comp. Pseud. Aristot. *Oecon.* ii. 2; Suid. and Phot. *s. v.* Κύψελος.) Cypselus ruled at Corinth for a period of thirty years, the beginning of which is placed by some in B. C. 658, and by others in 655. He was succeeded in the tyranny at Corinth by his son Periander. The celebrated chest of Cypselus, consisting of cedar wood, ivory, and gold, and richly adorned with figures in relief, of which Pausanias (v. 17, &c.) has preserved a description, is said to have been acquired by one of the ancestors of Cypselus, who kept in it his most costly treasures. It afterwards remained in the possession of his descendants, and it was in this chest that young Cypselus was saved from the persecutions of the Bacchiadae. His grateful descendants dedicated it in the temple of Hera at Olympia, where it was seen by Pausanias about the end of the second century after Christ. (Comp. Müller, *Archaeol. d. Kunst.* § 57. 2, &c.; Thiersch, *Epoch.* p. 166, &c.) [L. S.]

CYRE'NE (Κυρήνη), a daughter of Hypseus or Peneius by Chlidanope, a granddaughter of Peneius and Creusa, was beloved by Apollo, who carried her from mount Pelion to Libya, where Cyrene derived its name from her. She became by Apollo the mother of Aristaeus. (Pind. *Pyth.* ix. 5, &c.; Apollon. Rhod. i. 500, &c.; Diod. iv. 81; Serv. *ad Aen.* iv. 42, 317; Hygin. *Fab.* 161.) It is a mere mistake that Justin (xiii. 7) calls Anthocus, Nomius, and Argaeus sons of Cyrene. (Comp. ARISTAEUS.) There are two other mythical personages of the name of Cyrene. (Hygin. *Fab.* 14; Apollod. ii. 5. § 8.) [L. S.]

CYRI'ADES stands first in the list of the thirty tyrants enumerated by Trebellius Pollio [AUREOLUS], from whose brief, indistinct, and apparently inaccurate narrative we gather that, after having robbed his father, whose old age he had embittered by dissipation and vice, he fled to the Persians, stimulated Sapor to invade the Roman provinces, and, having assumed the purple together with the title of Augustus, was slain by his own followers after a short career of cruelty and crime. Gibbon thinks fit to assume that these events took place after the defeat and capture of Valerianus (A. D. 260); but our only authority expressly asserts, that the death of the usurper happened while the emperor was upon his march to the East (A. D. 258 or 259); and by that statement we must, in the absence of all other evidence, be content to abide. The medals published by Goltzius and Mediobarbus are rejected by numismatologists as unquestionably spurious. (Trebell. Poll. *Trig. Tyr.* i.) [W. R.]

CYRILLUS, a Graeco-Roman jurist, who wrote shortly after the compilations of Justinian were formed. From the scholiast on the Basilica (vii. p. 89) it may be inferred, that he translated into Greek the Digest at length (τὸ πλάτος, Reiz, *ad Theoph.* p. 1246, § 17). He also composed a commentary on the Digest, which is cited by the name ἴνδιξ—a word which does not mean an alphabetical register, or index in the modern sense. (*Bas.* ii. pp. 190, 192.) Some have thought that, as ἴνδιξ means a summary abridgment of the contents of the titles, so πλάτος means an extended commentary or paraphrase; while Hugo (*R. R. G.* p. 1077) mentions a suggestion made to him, that πλάτος and ἴνδιξ are used synonomously, the latter word being interpreted in the *Glossae Nomicae* by ἑρμηνεία. Cyrillus is designated, along with Stephanus (who also wrote an Index), by the name Ἰνδικεύτης. (*Bas.* iii. p. 415.) On the authority of Ant. Augustinus, Suarez (*Notit. Basil.* § 19) cites Matt. Blastares (*in Praef. Syntag.*) to shew that Cyrillus interpreted the Digest κατ' ἐπιτομήν; but, in the edition of Blastares published by Bp. Beveridge (*Synodicon*, ii.), the name of Cyrillus does not occur in the context referred to. Cyrillus also commented upon the Code. (*Bas.* iii. pp. 60, 61.) Sometimes he is quoted by the scholiasts on the Basilica, and sometimes his opinions are embodied in the text. (*Bas.* v. pp. 44, 82, 431, *Bas.* iv. p. 410.) He does not appear to have commented upon the Novells; and Reiz (*ad Theoph.* pp. 1235, 1245) has observed, that both Cyrillus and Stephanus must have written before A. D. 535, when the 115th Novell was promulgated. In *Bas.* v. 225 is a quotation from Cyrillus stating the law *de Inofficioso Testamento* as it existed before it was altered by the 115th Novell, which an eminent jurist could scarcely have overlooked or been ignorant of.

C. E. Zachariae seems to think that there were two jurists named Cyrillus: one, who was among the preceptors of the jurists that flourished in the time of Justinian; another, who was among the jurists that flourished in the period immediately after the compilation of the *Corpus Juris.* (*Hist. J. G. R.* § 14, 1, a., ib. § 14, 5, c.) Zachariae indeed does not expressly say that there were two, but, unless he thinks so, his mode of statement is calculated to mislead. The early Cyrillus is referred to (if Zachariae properly expresses his meaning) in *Bas.* i. pp. 583, 646 (ed. Heimbach), in both of which passages he is designated by the honourable title Heros. In the passage, p. 646, Heros Patricius, who was a contemporary of Justinian, seems (as quoted by the Scholiast) to call Cyrillus "the general schoolmaster of the world;" but the meaning is ambiguous, and the high-flown compliments to Cyrillus may be the Scholiast's own. It is the later Cyrillus (if Zachariae expresses what he intends) who, in *Bas.* i. p. 789 (ed. Heimbach), cites Stephanus, his contemporary

and brother-commentator. We do not agree with Zachariae in this hypothesis of two Cyrilli; and it is to be observed, that in *Bas.* i. p. 646 (ed. Heimbach) the supposed earlier Cyrillus of Zachariae is treated as the author of a commentary on the title *de Pactis*.)

In *Bas.* iii. pp. 50, 51 (ed. Fabrot.), Cyrillus is represented as quoting a constitution of Alexius Comnenus (A. D. 1081—1118), and, in *Bas.* v. p. 431 and vii. p. 89, mention is made of the *edition* of Cyrillus, which is supposed by Assemani and Pohl to mean his edition of the Basilica. Hence Assemani (*Bibl. Jur. Orient.* ii. 20, p. 404) comes to the conclusion, that Cyrillus was posterior to Alexius; and Pohl (*ad Suares. Notit. Basil.* p. 69, n. σ) thinks, that there were two jurists of the name, one of whom was posterior to Alexius. In the passages of early jurists which are appended as notes to the text of the Basilica, interpolations and alterations were often made, in order to accommodate them to a later state of the law; and the apparent anachronisms thus produced occasion considerable difficulty in the legal biography of the lower empire. (Heimbach, *de Basil. Orig.* p. 31.)

The fragments of Graeco-Roman jurists appended by way of commentary to the 8th book of the Basilica were first published by Ruhnken from a manuscript at Leyden in the 3rd and 5th volumes of Meermann's Thesaurus. Among them are frequent extracts from Cyrillus.

In the *Glossae Nomicae*, of which Labbé made a collection that was published after his death (Paris, 1679, London, 1817), are Glossaries which have been commonly attributed to Philoxenus and Cyrillus. Reiz (*ad Theoph.* p. 1246) thinks it not improbable that these Glossaries were either edited by Philoxenus and Cyrillus, or extracted by others from their interpretations, but that they certainly have been interpolated and altered by later hands. Haubold (*Inst. Jur. Rom. priv.* p. 159, n. k.) sees no sufficient reason for attributing to Cyrillus the Glossary that passes under his name. [J. T. G.]

CYRILLUS (Κύριλλος), ST., was a native of ALEXANDRIA, and nephew of Theophilus, bishop of the same place. The year of his birth is not known. After having been a presbyter of the church at Alexandria, he succeeded to the episcopal chair on the death of Theophilus, A. D. 412. To this office he was no sooner elevated than he gave full scope to those dispositions and desires that guided him through an unquiet life. Unbounded ambition and vindictiveness, jealousy of opponents, ill-directed cunning, apparent zeal for the truth, and an arrogant desire to lord it over the churches, constituted the character of this vehement patriarch. His restless and turbulent spirit, bent on self-aggrandisement, presents an unfavourable portrait to the impartial historian. Immediately after his elevation, he entered with vigour on the duties supposed to devolve on the prelate of so important a city. He banished from it the Jews, who are said to have been attempting violence towards the Christians, threw down their synagogue and plundered it, quarrelled with Orestes, and set himself to oppose heretics and heathens on every side. According to Socrates, he also shut up the churches of the Novatians, took away all their sacred vessels and ornaments, and deprived Theopemptus, their bishop, of all he had. (*Histor. Eccles.* vii. 7.) But his efforts were chiefly directed against Nestorius, bishop of Constantinople; and the greater part of his life was passed amid agitating scenes, resulting from this persevering opposition. In consequence of an epistle written by Cyril to the Egyptian monks which had been carried to Constantinople, Nestorius and his friends were naturally offended. When Cyril understood how much Nestorius had been hurt by this letter, he wrote to him in justification of his conduct, and in explanation of his faith, to which Nestorius replied in a calm and dignified tone. Cyril's answer repeats the admonitions of his first letter, expounds anew his doctrine of the union of natures in Christ, and defends it against the consequences deduced in his opponent's letter. Nestorius was afterwards induced by Lampon, a presbyter of the Alexandrian church, to write a short letter to Cyril breathing the true Christian spirit.

In the mean time the Alexandrine prelate was endeavouring to lessen the influence of his opponent by statements addressed to the emperor, and also to the princesses Pulcheria, Arcadia, and Marinia; but Theodosius was not disposed to look upon him with a friendly eye because of such epistles; for he feared that the prelate aimed at exciting disagreement and discord in the imperial household. Cyril also wrote to Celestine, bishop of Rome, informing him of the heresy of Nestorius, and asking his co-operation against it. The Roman bishop had previously received some account of the controversy from Nestorius; though, from ignorance of Greek, he had not been able to read the letters and discourses of the Constantinopolitan prelate. In consequence of Cyril's statement, Celestine held a council at Rome, and passed a decree, that Nestorius should be deposed in ten days unless he recanted. The execution of this decree was entrusted to Cyril. The Roman prelate also sent several letters through Cyril, one of which, a circular letter to the Eastern patriarchs and bishops, Cyril forwarded with additional letters from himself. This circular was afterwards sent by John of Antioch to Nestorius. Soon after (A. D. 430), he assembled a synod at Alexandria, and set forth the truth in opposition to Nestorius's tenets in twelve heads or anathemas, A letter was also drawn up addressed to Nestorius, another to the officers and members of the church at Constantinople, inciting them to oppose their patriarch, and a third to the monks. With these anathemas he sent four bishops as legates to Nestorius, requiring of him to subscribe them if he wished to remain in the communion of the Catholic church and retain his see. Celestine's letter, which he had kept back till now, was also despatched. But Nestorius refused to retract, and answered the anathemas by twelve anti-anathemas. In consequence of these mutual excommunications and recriminatory letters, the emperor Theodosius the Second was induced to summon a general council at Ephesus, commonly reckoned the third oecumenical council, which was held A. D. 431. To this council Cyril and many bishops subservient to his views repaired. The pious Isidore in vain remonstrated with the fiery Alexandrine prelate. Nestorius was accompanied by two imperial ministers of state, one of whom had the command of soldiers to protect the council. Cyril presided, and urged on the business with impatient haste. Nestorius and the imperial commissioners requested that the proceedings might be delayed till the arrival of John of Antioch and the other

eastern bishops, and likewise of the Italian and Sicilian members; but no delay was allowed. Nestorius was condemned as a heretic. On the 27th of June, five days after the commencement of the council, John of Antioch, Theodoret, and the other eastern bishops, arrived. Uniting themselves with a considerable part of the council who were opposed to Cyril's proceedings, they held a separate synod, over which John presided, and deposed both Cyril and Memnon his associate. Both, however, were soon after restored by the emperor, while Nestorius was compelled to return to his cloister at Antioch. The emperor, though at first opposed to Cyril, was afterwards wrought upon by various representations, and by the intrigues of the monks, many of whom were bribed by the Alexandrian prelate. Such policy procured many friends at court, while Nestorius having also fallen under the displeasure of Pulcheria, the emperor's sister, was abandoned, and obliged to retire from the city into exile. Having triumphed over his enemy at Ephesus, Cyril returned to Egypt. But the deposition of Nestorius had separated the eastern from the western churches, particularly those in Egypt. In A. D. 432, Cyril and the eastern bishops were exhorted by the emperor to enter into terms of peace. In pursuance of such a proposal, Paul of Emesa, in the name of the Orientals, brought an exposition of the faith to Alexandria, sufficiently catholic to be subscribed by Cyril. He returned with another from Cyril, to be subscribed by the Easterns. This procured peace for a little while. But the spirit of the Alexandrian bishop could not easily rest; and soon after the disputes were renewed, particularly between him and Theodoret. In such broils he continued to be involved till his death, A. D. 444.

According to Cave, Cyril possessed piety and indomitable zeal for the Catholic faith. But if we may judge of his piety by his conduct, he is scarcely entitled to this character. His learning was considerable according to the standard of the times in which he lived. He had a certain kind of acuteness and ingenuity which frequently bordered on the mystical; but in philosophical comprehension and in metaphysical acumen he was very defective. Theodoret brings various accusations against him, which represent him in an unamiable and even an unorthodox light. He charges him with holding that there was but *one nature* in Christ; but this seems to be only a consequence derived from his doctrine, just as Cyril deduced from Nestorius's writings a denial of the divine nature in Christ. Theodoret, however, brings another accusation against him which cannot easily be set aside, viz. his having caused Hypatia, a noble Alexandrian lady addicted to the study of philosophy, to be torn to pieces by the populace. Cave, who is partial to Cyril, does not deny the fact, though he thinks it incredible and inconsistent with Cyril's character to assert that he sanctioned such a proceeding. (Suidas, *s. v.* Ὑπατία.)

As an interpreter of Scripture, Cyril belongs to the allegorising school, and therefore his exegetical works are of no value. In a literary view also, his writings are almost worthless. They develop the characteristic tendency of the Egyptian mind, its proneness to mysticism rather than to clear and accurate conceptions in regard to points requiring to be distinguished. His style is thus characterised by Photius (Cod. 49): *ὁ δὲ λόγος αὐτῷ πεποιημένος καὶ εἰς ἰδιάζουσαν ἰδέαν ἐκβεβιασμένος καὶ οἷον λελυμένη καὶ τὸ μέτρον ὑπερορῶσα ποίησις.* In his work against Julian, it is more florid than usual, though never rising to beauty or elegance. It is generally marked by considerable obscurity and ruggedness. Cyril's extant works are the following:—

Glaphyra (*i. e.* polished or highly-wrought commentaries) on the Pentateuch. This work appeared at Paris in Latin, 1605; and was afterwards published in Greek and Latin by A. Schott, Antwerp, 1618.

Concerning adoration and worship in spirit and in truth, in 17 books.

Commentaries on Isaiah, in 5 books.

A Commentary on the twelve minor Prophets. This was separately published in Greek and Latin at Ingolstadt, 1605.

A Commentary on John, in 10 books.

A treatise (thesaurus) concerning the holy and consubstantial Trinity.

Seven dialogues concerning the holy and consubstantial Trinity. To these a compendium of the seventh dialogue is subjoined, or a summary of the arguments adduced in it.

Two dialogues, one concerning the incarnation of the only-begotten, the other proving that Christ is one and the Lord. These dialogues, when taken with the preceding, make the eighth and ninth.

Scholia on the incarnation of the only-begotten. Far the greater part of the Greek text is wanting. They exist entire only in the Latin version of Mercator.

Another brief tract on the same subject.

A treatise concerning the right faith, addressed to the emperor Theodosius. It begins with the third chapter.

Thirty paschal homilies. These were published separately at Antwerp in 1618.

Fourteen homilies on various topics. The last exists only in Latin.

Sixty-one epistles. The fourth is only in Latin. Some in this collection were written by others, by Nestorius, Acacius, John of Antioch, Celestine, bishop of Rome, &c., &c.

Five books against Nestorius, published in Greek and Latin at Rome, in 1608.

An explanation of the twelve chapters or anathemas.

An apology for the twelve chapters, in opposition to the eastern bishops.

An apology for the same against Theodoret.

An apology addressed to the emperor Theodosius, written about the close of A. D. 431.

Ten books against Julian, written A. D. 433.

A treatise against the Anthropomorphites.

A treatise upon the Trinity.

Of his lost works mention is made by Liberatus of "Three books against excerpts of Diodorus and Theodorus." Fragments of this work are found in the Acts of Synods. (5 Collat. 5.) Gennadius says, that he wrote a treatise concerning the termination of the Synagogue, and concerning the faith against heretics. Ephrem of Antioch speaks of a treatise on impassibility and another upon suffering. Eustratius of Constantinople cites a fragment from Cyril's oration against those who say that we should not offer up petitions for such as have slept in the faith. Nineteen homilies on Jeremiah were edited in Greek and Latin by Cor-

derius, at Antwerp, 1648, 8vo., under the name of Cyril; but it has been ascertained that they belong to Origen, with the exception of the last, which was written by Clement of Alexandria. A liturgy inscribed to Cyril, translated from Arabic into Latin by Victor Scialac, was published at Augsburg, 1604, 4to. Cyril's works were published in Latin by George of Trebizond at Basel in 1546, 4 volumes; by Gentianus Hervetus at Paris, 1573, 1605, 2 vols. They were published in Greek and Latin by Aubert, six volumes, Paris, 1638, fol. This is the best edition. (Socrates, *Histor. Eccles.* vii. 17, 13, 15; Fabric. *Biblioth. Graec.* vol. viii.; Pagi in Baronius's *Annal.* an. 412; Basnage, *Annal.* 412, n. 12; Du Pin, *Bibliothèque des Auteurs Eccles.* vol. iv.; Tillemont, *Mémoires*, vol. xiv.; Cave, *Histor. Literar.* vol. i., Oxford, 1740; Lardner, *Works*, vol. iii., quarto edition, London, 1815; Walch, *Historie der Ketzereien*, vol. v., and *Historie der Kirchensammlung*, p. 275, &c.; Schröck, *Kirchengeschichte*, vol. xviii.; Neander, *Allgem. Kirchengeschichte*, vol. ii. part 3; Murdock's *Mosheim*, vol. i.; Gieseler, *Text Book of Eccles. Hist.*, translated by Cunningham, vol. i.; Guerike, *Handbuch der Kirchengeschichte, fünfte Auflage*, vol. i. Specimens of Cyril's method of interpretation are given in Davidson's *Sacred Hermeneutics*, p. 145, &c.) [S. D.]

CYRILLUS (Κύριλλος), ST., bishop of JERUSALEM, was probably born at Jerusalem, A. D. 315. He was ordained deacon by Macarius in the church of his native place, about 334 or 335; and, by Maximus, who succeeded Macarius, he was elected presbyter, 345. When Maximus died, he was chosen to fill the episcopal chair, 351, in the reign of Constantius. It was about the commencement of his episcopate, on the 7th of May, 351, about 9 o'clock, a. m., that a great luminous cross, exceeding in brightness the splendour of the sun, appeared for several hours over mount Golgotha, and extended as far as the mount of Olives. His letter to Constantius, which is preserved, gives a full account of this phenomenon. Soon after, he became involved in disputes with Acacius, the Arian bishop of Caesareia, which embittered the greater part of his subsequent life. The controversy between them arose about the rights of their respective sees; but mutual recriminations concerning the faith soon followed. Acacius accused Cyril of affirming, that the Son was like the Father in regard to essence, or that he was *consubstantial* with Him. During two successive years Cyril was summoned by his opponent to appear before a proper tribunal, but did not obey the call. Exasperated no doubt by this steadfast disregard of his authority, the Caesarean bishop hastily got together a council, which deposed Cyril in 358. The charge against him was, that he had exposed to sale the treasures of the church, and in a time of famine applied the proceeds to the use of the poor. Among these treasures was specified a sacred garment woven with golden threads and presented by Constantine the Great, which afterwards came into the possession of an actress. The excommunicated prelate, however, appealed to a larger council; and Constantius himself assented to the justice of the appeal. After his deposition, he went to Antioch, in which city he found the church without a pastor, and thence to Tarsus. There he lived on terms of intimacy with Sylvanus the bishop, and frequently preached in his church to the people, who were delighted with his discourses. The larger council to which he appealed was held at Seleuceia, consisting of more than 160 bishops. Before it Acacius was summoned by Cyril to appear, but he refused. The latter was restored by the council. But his persevering adversary inflamed the mind of the emperor against him, and in conformity with the wish of Acacius a synod was summoned at Constantinople; Cyril was again deposed and sent into banishment in 360. At this council former charges were raked up against him, and new ones added by Acacius. On the death of Constantius, Cyril was recalled from exile, and restored a second time to his episcopate in 362. In the year 363, when attempts were made by Julian to rebuild the temple at Jerusalem, he is said to have predicted, from a comparison of the prophecies in Daniel and the New Testament, that the enterprise would be defeated. Under Jovian and in the beginning of Valens's reign, he lived in the quiet possession of his office. On the death of Acacius, he appointed Philumenus over the church at Caesareia; but the Eutychians deposed the newly chosen bishop, and substituted one Cyril in his place. The bishop of Jerusalem, however, deposed him who had been elevated by the Eutychian party, and set over the Caesarean church Gelasius, his sister's son. Soon after, by order of Valens, Cyril was banished a third time from Jerusalem, in 367. On the emperor's death, he returned to his native place, and reassumed the functions of his office the third time, 378. Under Theodosius he continued in the undisturbed possession of the episcopal chair till his death. He seems, however, to have incurred the displeasure of his own church, rent and disfigured as it was with schisms, heresies, and moral corruption. Perplexed and uneasy, he asked assistance from the council of Antioch. (379.) Accordingly, Gregory of Nyssa was deputed by the council to go to Jerusalem and to pacify the church in that place. But the peace-maker departed without accomplishing the object of his mission. Cyril was present at the second general council held at Constantinople in 381, in which he was honoured with a high eulogium. It is supposed that he attended the council of Constantinople in 383. His death took place in 386.

His works consist of eighteen lectures to catechumens (*Κατηχήσεις φωτιζομένων*), and five to the newly-baptized (*μυσταγωγικαὶ κατηχήσεις πρὸς τοὺς νεοφωτίστους*). These were delivered about the year 347, in his youth, as Jerome says, and when he was still presbyter. The first eighteen are chiefly doctrinal, consisting of an exposition of the articles in the creed of the church; while the last five respect the rights of baptism, chrism, and the Lord's supper. These treatises have very great value in the eyes of the theologian, inasmuch as they present a more complete system of theology and a more minute description of the rites of the church at that early period than are to be found in any other writer of the same age. In their style and language there is nothing florid or oratorical; the composition is plain, didactic, and inelegant. The authenticity of these catecheses has been questioned by some, especially by Oudinus (*de Script. Eccl. Ant.* vol. i. p. 459, et seq.), yet no good ground has been adduced for entertaining such doubts. It has been thought, with reason, that Cyril was once a Semi-Arian, and

that after the Nicene creed had been generally adopted, he approved of and embraced its dogmas. Epiphanius speaks in express terms of his Semi-Arianism, and even Touttee acknowledges the fact. His coldness towards the Nicenians and his intimacy with the Eusebians, give colour to this opinion. But he was by no means disposed to carry out doctrines beyond the written word, or to wander into the regions of speculation. His published writings attest his orthodoxy and firm belief in the Nicene creed.

Among his works are also preserved a homily on the case of the paralytic man (John v. 1—16), and a letter to the emperor Constantius, giving an account of the luminous cross which appeared at Jerusalem, 351.

His writings were published in Latin at Paris, 1589. and his Catecheses in Greek at the same place, 1564, 8vo.; in Greek and Latin at Cologne, 1564. Prevotius edited them all in Greek and Latin at Paris in 1608, 4to.; and afterwards Dion Petavius at Paris, 1622, fol. They were reprinted from Prevotius's edition, at Paris in 1631, fol., along with the works of Synesius of Cyrene. A much better edition than any of the preceding was that of Thomas Milles, in Greek and Latin, Oxford, 1703, fol. The best is that of the Benedictine monk, A. A. Touttee, Paris, 1720, fol. The preface contains a very elaborate dissertation on the life and writings of Cyril. (See Touttee's *preface;* Cave's *Historia Literaria*, vol. i. pp. 211, 212, Oxford, 1740; Schröck, *Kirchengeschichte*, vol. xii. p. 343, &c.; Theodoret, *Histor. Ecclesiast.* libb. ii. and v.; Tillemont, *Eccles. Mem.* vol. viii.; Guerike, *Handbuch der Kirchengeschichte*, vol. i. pp. 344, 345, note 3, *fünfte Auflage;* Murdock's *Mosheim*, vol. i. p. 241, note 16.) [S. D.]

CYRILLUS (Κύριλλος), of SCYTHOPOLIS, a Palestine monk, belonging to the sixth century. In the sixteenth year of his age he made a profession of the monastic life in his native place. Prompted by a desire to see sacred places, he visited Jerusalem, and, by the advice of his mother, put himself under the care of John the Silentiary, by whom he was sent to the famous monastery of Laura. Leontius, prefect of the monastery, received him into the order of the monks. The time of his birth and death is alike unknown. About A. D. 557, he wrote the life of St. John the Silentiary. This is still extant, having been published in Greek and Latin by Henschenius and Papebrochius in the *Acta Sanctorum*, 13th of May. He also wrote the life of Euthymius the abbot, who died 472, which is extant, but in an interpolated form by Simeon Metaphrastes. It was published by Cotelerius in Greek and Latin in his *Monumenta Ecclesiae Graecae*, vol. ii., Paris, 1681, 4to. It is also in the Acta Sanctorum, January 20. In addition to these, he wrote the life of St. Sabas, the ancient Latin version of which, before it was corrupted by Simeon, was published by Bollandus in the *Acta Sanctorum* belonging to the 20th of January. It is given in Greek and Latin in Cotelerius's *Monumenta*, vol. iii. p. 220. (Cave, *Histor. Literar.* vol. i. p. 529.) [S. D.]

CYRNUS (Κύρνος), two mythical personages, from the one of whom the island of Cyrnus or Cyrne (Corsica) derived its name (Serv. *ad Virg. Eclog.* ix. 30; Herod. i. 167), and the other was regarded as the founder of Cyrnus, a town in Caria. (Diod. v. 60.) [L. S.]

CYRRHESTES. [ANDRONICUS CYRRHESTES.]

CYRSILUS (Κυρσίλος). 1. An Athenian, who, on the approach of Xerxes, when the Athenians had resolved to quit their city, advised his countrymen to remain and submit to the foreign invader. For this cowardly advice, Cyrsilus, together with his wife and children, was stoned to death by the Athenians. (Dem. *de Coron.* p. 296; Cic. *de Off.* iii. 11.)

2. Of Pharsalus, is mentioned by Strabo (xi. p. 530) as one of the companions of Alexander the Great in his Asiatic expeditions, who afterwards wrote an account of the exploits of Alexander. Nothing further is known about him. [L. S.]

CYRUS THE ELDER (Κῦρος ὁ παλαιός or ὁ πρότερος), the founder of the Persian empire. The life of this prince is one of the most important portions of ancient history, both on account of the magnitude of the empire which he founded, and because it forms the epoch at which sacred and profane history become connected: but it is also one of the most difficult, not only from the almost total want of contemporary historians, but also from the fables and romances with which it was overlaid in ancient times, and from the perverseness of modern writers, of the stamp of Rollin and Hales, who have followed the guidance, not of the laws of historical evidence, but of their own notions of the right interpretation of Scripture. Herodotus, within a century after the time of Cyrus, found his history embellished by those of the Persians who wished to make it more imposing (οἱ βουλόμενοι σεμνοῦν τὰ περὶ Κῦρον), and had to make his choice between four different stories, out of which he professes to have selected the account given by those who wished to tell the truth (τὸν ἐόντα λέγειν λόγον, i. 95). Nevertheless his narrative is evidently founded to some extent on fabulous tales. The authorities of Ctesias, even the royal archives, were doubtless corrupted in a similar manner, besides the accumulation of errors during another half century. Xenophon does not pretend, what some modern writers have pretended for him, that his *Cyropaedeia* is anything more than an historical romance. In such a work it is always impossible to separate the framework of true history from the fiction: and even if we could do this, we should have gained but little. Much reliance is placed on the sources of information which Xenophon possessed in the camp of the younger Cyrus. No idea can be more fallacious; for what sort of stories would be current there, except the fables which Herodotus censures, but which would readily and alone pass for true in the camp of a prince who doubtless delighted to hear nothing but what was good of the great ancestor whose name he bore, and whose fame he aspired to emulate? And even if Xenophon was aware of the falsity of these tales, he was justified, as a writer of fiction, in using them for his purpose. Xenophon is set up against Herodotus. The comparative value of their authority, in point of time, character, and means of information, is a question which, by itself, could never have been decided by a sober-minded man, except in favour of Herodotus. But it is thought that the account of Xenophon is more consistent with Scripture than that of Herodotus. This is a hasty assumption, and in truth the scriptural allusions to the time of Cyrus are so brief, that they can only be interpreted by the help of other authorities. In

the accounts of the modern Persian writers it is impossible to separate the truth from the falsehood.

The account of Herodotus is as follows: In the year B. C. 594, Astyages succeeded his father, Cyaxares, as king of Media. He had a daughter whom he named Mandane. In consequence of a dream, which seemed to portend that her offspring should be master of Asia, he married her to a Persian named Cambyses, of a good house, but of a quiet temper. A second dream led him to send for his daughter, when she was pregnant; and upon her giving birth to a son, Astyages committed it to Harpagus, his most confidential attendant, with orders to kill it. Harpagus, moved with pity, and fearing the revenge of Mandane, instead of killing the child himself, gave it to a herdsman of Astyages named Mitradates, who was to expose it, and to satisfy Harpagus of its death. But while the herdsman was in attendance on Astyages, his wife had brought forth a still-born child, which they substituted for the child of Mandane, who was reared as the son of the herdsman, but was not yet called Cyrus. The name he bore seems from a passage of Strabo (xv. p. 729) to have been Agradates, Ἀγραδάτης. When he was ten years old, his true parentage was discovered by the following incident. In the sports of his village, the boys chose him for their king, and he ordered them all exactly as was done by the Median king. One of the boys, the son of a noble Median named Artembares, disobeyed his commands, and Cyrus caused him to be severely scourged. Artembares complained to Astyages, who sent for Cyrus, in whose person and courage he discovered his daughter's son. The herdsman and Harpagus, being summoned before the king, told him the truth. Astyages forgave the herdsman, but revenged himself on Harpagus by serving up to him at a banquet the flesh of his own son, with other circumstances of the most refined cruelty. As to his grandson, by the advice of the Magians, who assured him that his dreams were fulfilled by the boy's having been a king in sport, and that he had nothing more to fear from him, he sent him back to his parents in Persia.

When Cyrus grew up towards manhood, and shewed himself the most courageous and amiable of his fellows, Harpagus, who had concealed a truly oriental desire of revenge under the mask of most profound submission to his master's will, sent presents to Cyrus, and ingratiated himself with him. Among the Medians it was easy for Harpagus to form a party in favour of Cyrus, for the tyranny of Astyages had made him odious. Having organized his conspiracy, Harpagus sent a letter secretly to Cyrus, inciting him to take revenge upon Astyages, and promising that the Medes should desert to him. Cyrus called together the Persians, and having, by an ingenious practical lesson, excited them to revolt from the Median supremacy, he was chosen as their leader. Upon hearing of this, Astyages summoned Cyrus, who replied that he would come to him sooner than Astyages himself would wish. Astyages armed the Medes, but was so infatuated (θεοβλαβὴς ἐών) as to give the command to Harpagus, "forgetting," says Herodotus, "how he had treated him." In the battle which ensued, some of the Medes deserted to Cyrus, and the main body of the army fled of their own accord. Astyages, having impaled the Magians who had deceived him, armed the youths and old men who were left in the city, led them out to fight the Persians, and was defeated and taken prisoner, after a reign of 35 years, in B. C. 559. The Medes accepted Cyrus for their king, and thus the supremacy which they had held passed to the Persians. Cyrus treated Astyages well, and kept him with him till his death. The date of the accession of Cyrus is fixed by the unanimous consent of the ancient chronologers. (African. *ap.* Euseb. *Praep. Evan.* x. 10; Clinton, *Fast. Hell.* ii. *s. a.* 559.) It was probably at this time that Cyrus received that name, which is a Persian word (Kohr), signifying the Sun.

In the interval during which we hear nothing certain of Cyrus, he was doubtless employed in consolidating his newly-acquired empire. Indeed there are some notices (though not in Herodotus) from which we may infer that a few of the cities of Media refused to submit to him, and that he only reduced them to obedience after a long and obstinate resistance. (Xen. *Anab.* iii. 4. § 7.)

The gradual consolidation and extension of the Persian empire during this period is also stated incidentally by Herodotus in introducing his account of the conquest of Lydia, which is the next event recorded in the life of Cyrus. It took place in 546 B. C. [CROESUS.]

The Ionian and Aeolian colonies of Asia Minor now sent ambassadors to Cyrus, offering to submit to him on the same terms as they had obtained from Croesus. But Cyrus, who had in vain invited the Ionians to revolt from Croesus at the beginning of the war, gave them to understand, by a significant fable, that they must prepare for the worst. With the Milesians alone he made an alliance on the terms they offered. The other Ionian states fortified their cities, assembled at the Panionium, and, with the Aeolians, sent to Sparta for assistance. The Lacedaemonians refused to assist them, but sent Cyrus a message threatening him with their displeasure if he should meddle with the Greek cities. Having sent back a contemptuous answer to this message, Cyrus returned to the Median capital, Ecbatana, taking Croesus with him, and committing the government of Sardis to a Persian, named Tabalus. He himself was eager to attempt the conquest of Babylon, the Bactrian nation, the Sacae, and the Egyptians. He had no sooner left Asia Minor than a revolt of the states which had lately formed the Lydian empire was raised by Pactyes, a Persian; but, after a long and obstinate resistance, the whole of Asia Minor was reduced by Harpagus. [HARPAGUS; PACTYES.] In the mean time, Cyrus was engaged in subduing the nations of Upper Asia, and particularly Assyria, which since the destruction of Ninus had Babylon for its capital. Its king was Labynetus, the Belshazzar of Daniel. [LABYNETUS.] Cyrus marched against Babylon at the head of a large army, and in great state. He carried with him a most abundant supply of provisions for his table; and for his drink the water of the Choaspes, which flows by Susa, was carried in silver vessels. He passed the river Gyndes, a tributary of the Tigris, by diverting its water into a great number of rills, and arrived before Babylon in the second spring from the commencement of his expedition. Having defeated in battle the whole forces of the Ba-

bylonians, he laid siege to the city, and after a long time he took it by diverting the course of the Euphrates, which flowed through the midst of it, so that his soldiers entered Babylon by the bed of the river. So entirely unprepared were the Babylonians for this mode of attack, that they were engaged in revelry (ἐν εὐπαθείῃσι), and had left the gates which opened upon the river unguarded. This was in B. C. 538.

After Cyrus had subdued the Assyrians, he undertook the subjugation of the Massagetae, a people dwelling beyond the Araxes. Cyrus offered to marry Tomyris, the widowed queen of this people; but she refused the offer, saying that he wooed not her, but the kingdom of the Massagetae. The details of the war which followed may be read in Herodotus. It ended in the death of Cyrus in battle. Tomyris caused his corpse to be found among the slain, and having cut off the head, threw it into a bag filled with human blood, that he might satiate himself (she said) with blood. According to Herodotus, Cyrus had reigned 29 years. Other writers say 30. He was killed in B. C. 529. (Clinton, *F. H.* vol. ii. sub anno.)

The account of Ctesias differs considerably in some points from that of Herodotus. According to him, there was no relationship between Cyrus and Astyages. At the conquest of Media by Cyrus, Astyages fled to Ecbatana, and was there concealed by his daughter Amytis, and her husband, Spitamas, whom, with their children, Cyrus would have put to the torture, had not Astyages discovered himself. When he did so, he was put in fetters by Oebaras, but soon afterwards Cyrus himself set him free, honoured him as a father, and married his daughter Amytis, having put her husband to death for telling a falsehood. [ASTYAGES.] Ctesias also says, that Cyrus made war upon the Bactrians, who voluntarily submitted to him, when they heard of his reconciliation with Astyages and Amytis. He mentions a war with the Sacae, in which Cyrus was taken prisoner and ransomed. He gives a somewhat different account of the Lydian war. (Ctesias, *Pers.* c. 5; CROESUS.) Cyrus met with his death, according to Ctesias, by a wound received in battle with a nation called the Derbices, who were assisted by the Indians. Strabo also mentions the expedition against the Sacae, and says, that Cyrus was at first defeated but afterwards victorious. He also says, that Cyrus made an expedition into India, from which country he escaped with difficulty.

The chief points of difference between Xenophon and Herodotus are the following: Xenophon represents Cyrus as brought up at his grandfather's court, as serving in the Median army under his uncle Cyaxares, the son and successor of Astyages, of whom Herodotus and Ctesias know nothing; as making war upon Babylon simply as the general of Cyaxares, who remained at home during the latter part of the Assyrian war, and permitted Cyrus to assume without opposition the power and state of an independent sovereign at Babylon; as marrying the daughter of Cyaxares; and at length dying quietly in his bed, after a sage and Socratic discourse to his children and friends. The Lydian war of Cyrus is represented by Xenophon as a sort of episode in the Assyrian war, occasioned by the help which Croesus had given to the Assyrians in the first campaign of Cyrus against them.

Diodorus agrees for the most part with Herodotus; but he says, that Cyrus was taken prisoner by the Scythian queen (evidently meaning Tomyris), and that she crucified or impaled him.

Other variations, not worth specifying, are given by the chronographers and compilers.

To form a complete and consistent life of Cyrus out of these statements is obviously impossible; but the leading events of his public life are made out with tolerable certainty, namely, the dethronement of Astyages, the conquest of the Lydian and Assyrian empires, his schemes to become master of all Asia and of Egypt, and his death in a battle with one of the Asiatic tribes which he wished to subdue. His acquisition of the Median empire was rather a revolution than a conquest. Herodotus expressly states, that Cyrus had a large party among the Medes before his rebellion, and that, after the defeat of Astyages, the nation voluntarily received him as their king. This was very natural, for besides the harshness of the government of Astyages, Cyrus was the next heir to the throne, the Medes were effeminate, and the Persians were hardy. The kingdom remained, as before, the united kingdom of "the Medes and Persians," with the difference, that the supremacy was transferred from the former to the latter; and then in process of time it came to be generally called the Persian empire, though the kings and their people were still, even down to the time of Alexander, often spoken of as Medes. If Cyrus had quietly succeeded to the throne, in virtue of his being the grandson of the Median king Astyages, it seems difficult to account for this change. The mere fact of Cyrus's father being a Persian is hardly enough to explain it.

With regard to the order of Cyrus's conquests in Asia, there seems much confusion. It is clear that there was a struggle for supremacy between Cyrus and the king of Babylon, the latter having become master of Mesopotamia and Syria by the conquests of Nebuchadnezzar. It was in fact a struggle between the Zend tribes, which formed the Medo-Persian empire, and the Semitic tribes under the king of Babylon, for the supremacy of Asia. We can scarcely determine whether Cyrus conquered Lydia before making any attack on Babylon, and perhaps in this matter Xenophon may have preserved something like the true succession of events. That Croesus was in alliance with Babylon is stated also by Herodotus, who however, makes Croesus entirely the aggressor in the Lydian war. No clear account can be given of his campaigns in Central Asia, but the object of them was evidently to subdue the whole of Asia as far as the Indus.

With respect to the main points of difference between Herodotus and the *Cyropaedeia*, besides what has been said above of the historical value of Xenophon's book, if it could be viewed as a history at all, its real design is the great thing to be kept in view; and that design is stated by Xenophon himself with sufficient clearness. He wished to shew that the government of men is not so difficult as is commonly supposed, provided that the ruler be wise; and to illustrate this he holds forth the example of Cyrus, whom he endows with all virtue, courage, and wisdom, and whose conduct is meant for a practical illustration and his discourses for an exposition of the maxims of the Socratic philosophy, so far as Xenophon was capable of

understanding it. Of course it would not have done to have represented this beau ideal of a philosophic king as the dethroner of his own grandfather, as the true Asiatic despot and conqueror, and as the victim of his own ambitious schemes. It seems incredible that any one should rise from the perusal of the *Cyropaedeia* without the firm conviction that it is a romance, and, moreover, that its author never meant it to be taken for anything else; and still more incredible is it that any one should have recognized in the picture of Xenophon the verisimilitude of an Asiatic conqueror in the sixth century before Christ. That Cyrus was a great man, is proved by the empire he established; that he was a good man, according to the virtues of his age and country, we need not doubt; but if we would seek further for his likeness, we must assuredly look rather at Genghis Khan or Timour than at the Cyrus of Xenophon.

It has, however, been supposed, that the statement of Xenophon about Cyaxares II. is confirmed by Scripture; for that Dareius the Mede, who, according to Daniel, reigns after the taking of Babylon (for two years, according to the chronologers) and before the first year of Cyrus, *can be no other* (this is the utmost that can be asserted) than Cyaxares II. This matter seems susceptible of a better explanation than it has yet received.

1. Xenophon's Cyaxares is the son of Astyages; Dareius the Mede is the son of Ahasuerus. Now, it is almost beyond a doubt that Ahasuerus is the Hebrew form of the Persian name or title which the Greeks called Xerxes, and Cyaxares seems to be simply the form of the same word used in the Median dialect. Cyaxares, the son of Phraortes, is called Ahasuerus in *Tobit* xiv. 15. It is granted that this argument is not decisive, but, so far as it goes, it is against the identification.

2. After the taking of Babylon, Dareius the Mede receives the kingdom, and exercises all the functions of royalty, with great power and splendour, evidently at Babylon. But in Xenophon it is Cyrus who does this, and Cyaxares never comes near Babylon at all after its capture, but remains in Media, totally eclipsed and almost superseded by Cyrus. There are other arguments which seem to shew clearly that, whoever Dareius the Mede may have been (a point difficult enough to decide), he was not the Cyaxares of Xenophon. The matter cannot be further discussed here; but the result of a most careful examination of it is, that in some important points the statements of Xenophon cannot be reconciled with those of Daniel; and that a much more probable explanation is, that Dareius was a noble Median, who held the sovereignty as the viceroy of Cyrus, until the latter found it convenient to fix his court at Babylon; and there are some indications on which a conjecture might be founded that this viceroy was Astyages. It is quite natural that the year in which Cyrus began to reign in person at Babylon should be reckoned (as it is by the Hebrew writers) the first year of his reign over the whole empire. This view is confirmed by the fact, that in the prophecies of the destruction of Babylon it is Cyrus, and not any Median king, that is spoken of. Regarding this difficulty, then, as capable of being explained, it remains that Xenophon's statement about Cyaxares II. is entirely unsupported. Xenophon seems to have introduced Cyaxares simply as a *foil* to set off the virtues of Cyrus. In the passage of Aeschylus, which is sometimes quoted as confirming Xenophon [ASTYAGES], the two kings before Cyrus are clearly Phraortes and Cyaxares, or Cyaxares and Astyages. At all events, no room is left for Cyaxares II. The most natural explanation seems to be, that Phraortes, in whose reign the Persians were subjected to the Medes, and who was therefore the first king of the united Medes and Persians, is meant in the line

Μῆδος γὰρ ἦν ὁ πρῶτος ἡγεμὼν στρατοῦ.

The next line admirably describes Cyaxares, who took Ninus, and consolidated the empire.

Ἄλλος δ' ἐκείνου παῖς τόδ' ἔργον ἤνυσε.

If so, Astyages is omitted, probably because he did not complete his reign, but was dethroned by Cyrus, who is thus reckoned the third Medo-Persian king, Τρίτος δ' ἀπ' αὐτοῦ Κῦρος. For the ἀπ' αὐτοῦ surely refers to the person who is called πρῶτος. On the other hand, the account which Herodotus gives of the transference of the Median empire to the Persians is in substance confirmed by Plato, Aristotle, Isocrates, Anaximenes, Dinon, Ctesias, Amyntas, Strabo, Cephalion, Justin, Plutarch, Polyaenus, and even by Xenophon himself in the *Anabasis*, as above quoted. (See Clinton, i. pp. 262, 263.) Much light would be thrown on the subject if the date of Cyrus's birth could be fixt; but this is impossible. Dinon says, that he was seventy at his death; but this is improbable for various reasons, and Herodotus evidently considered him much younger.

None but the sacred writers mention the edict of Cyrus for the return of the Jews. A motive for that step may be perhaps found in what Herodotus says about his designs on Egypt. The very remarkable prophecy relating to the destruction of Babylon and the restoration of the Jews by Cyrus is in Isaiah xliv. xlv., besides other important passages in Isaiah and Jeremiah, which predict the fall of Babylon without mentioning the name of Cyrus, and the corresponding history is in the books of Daniel, Ezra, and 2 Chron. xxxvi. 22, 23. The language of the proclamation of Cyrus, as recorded both in Ezra i. 2 and Chron. xxxvi. 22, seems to countenance the idea that he was acquainted, as he might easily be through Daniel, with the prophecy of Isaiah. "The Lord God of heaven . . . hath charged me to build him an house at Jerusalem, which is in Judah" (compare Isaiah xliv. 28, xlv. 13); but beyond this one point there is nothing to sustain the notion of Hales and others, that Cyrus was more than an unconscious instrument in accomplishing the designs of Providence. The contrary is intimated in Isaiah xlv. 5.

In the East Cyrus was long regarded as the greatest hero of antiquity, and hence the fables by which his history is obscured. The Persians remembered him as a father (Herod. iii. 89, 160), and his fame passed, through the Greeks, to the Europeans, and the classical writers abound with allusions to him. His sepulchre at Pasargadae was visited by Alexander the Great. (Arrian, vi. 29; Plut. *Alex.* 69.) Pasargadae is said to have been built on the spot where Cyrus placed his camp when he defeated Astyages, and in its immediate neighbourhood the city of Persepolis grew up. The tomb of Cyrus has perished, but his name is found on monuments at Murghab, north of Persepolis, which place, indeed, some antiquarians take

for Pasargadae. (Herodotus, lib. i.; Ctesias, ed. Lion; Xenophon, *Cyropaedeia;* Diodorus; Justin; Strabo; and other ancient authors; Clinton, *Fast. Hell.* i. ii. supplements; Heeren, *Ideen* (*Asiatic Researches*); Schlosser, *Univ. Geschich. d. alt. Welt;* Höckh, *Vet. Med. et Pers. Monum.*) [P. S.]

CYRUS, THE YOUNGER, the second of the four sons of Dareius Nothus, king of Persia, and of Parysatis, was appointed by his father commander (κάρανος or στρατηγός) of the maritime parts of Asia Minor, and satrap of Lydia, Phrygia, and Cappadocia. (B. C. 407.) He carried with him a large sum of money to aid the Lacedaemonians in the Peloponnesian war, and by the address of Lysander he was induced to help them even more than his father had commissioned him to do. The bluntness of Callicratidas caused him to withdraw his aid, but on the return of Lysander to the command it was renewed with the greatest liberality. [CALLICRATIDAS; LYSANDER; TISSAPHERNES.] There is no doubt that Cyrus was already meditating the attempt to succeed his father on the throne of Persia, and that he sought through Lysander to provide for aid from Sparta. Cyrus, indeed, betrayed his ambitious spirit, by putting to death two Persians of the blood royal, for not observing in his presence a usage which was only due to the king. It was probably for this reason, and not only on account of his own ill health, that Dareius summoned Cyrus to his presence. (B. C. 405.) Before leaving Sardis, Cyrus sent for Lysander and assigned to him his revenues for the prosecution of the war. He then went to his father, attended by a body of 500 Greek mercenaries, and taking with him Tissaphernes, nominally as a mark of honour, but really for fear of what he might do in his absence. He arrived in Media just in time to witness his father's death and the accession of his elder brother, Artaxerxes Mnemon (B. C. 404), though his mother, Parysatis, whose favourite son Cyrus was, had endeavoured to persuade Dareius to appoint him as his successor, on the ground that he had been born after, but his brother Artaxerxes before, the accession of Dareius. This attempt, of course, excited the jealousy of Artaxerxes, which was further enflamed by information from Tissaphernes, that Cyrus was plotting against his life. Artaxerxes, therefore, arrested his brother and condemned him to death; but, on the intercession of Parysatis, he spared his life and sent him back to his satrapy. Cyrus now gave himself up to the design of dethroning his brother. By his affability and by presents, he endeavoured to corrupt those of the Persians who past between the court of Artaxerxes and his own; but he relied chiefly on a force of Greek mercenaries, which he raised on the pretext that he was in danger from the hostility of Tissaphernes. When his preparations were complete, he commenced his expedition against Babylon, giving out, however, even to his own soldiers, that he was only marching against the robbers of Pisidia. When the Greeks learnt his real purpose, they found that they were too far committed to him to draw back. He set out from Sardis in the spring of B. C. 401, and, having marched through Phrygia and Cilicia, entered Syria through the celebrated passes near Issus, crossed the Euphrates at Thapsacus, and marched down the river to the plain of Cunaxa, 500 stadia from Babylon. Artaxerxes had been informed by Tissaphernes of his designs, and was prepared to meet him. The numbers of the two armies are variously stated. Artaxerxes had from 400,000 to a million of men; Cyrus had about 100,000 Asiatics and 13,000 Greeks. The battle was at first altogether in favour of Cyrus. His Greek troops on the right routed the Asiatics who were opposed to them; and he himself pressed forward in the centre against his brother, and had even wounded him, when he was killed by one of the king's body-guard. Artaxerxes caused his head and right hand to be struck off, and sought to have it believed that Cyrus had fallen by his hand. Parysatis took a cruel revenge on the suspected slayers and mutilators of her son. The details of the expedition of Cyrus and of the events which followed his death may be read in Xenophon's *Anabasis.* This attempt of an ambitious young prince to usurp his brother's throne led ultimately to the greatest results, for by it the path into the centre of the Persian empire was laid open to the Greeks, and the way was prepared for the conquests of Alexander. The character of Cyrus is drawn by Xenophon in the brightest colours. It is enough to say that his ambition was gilded by all those brilliant qualities which win men's hearts.

(Xenophon, *Hellen.* i. 4, 5, ii. 1, iii. 1, *Anab.* i., *Cyrop.* viii. 8. § 3, *Oecon.* iv. 16, 18, 21; Ctesias, *Persica*, i. 44, 49, Fr. li., lii., liii., liv., lvii., ed. Lion; ap. Phot. p. 42, b. 10, 43, b. 10, 44, a. 14, ed. Bekker; Isocr. *Panath.* 39; Plut. *Lys.* 4, 9; *Artax.* 3, 6, 13—17; Diod. xiii. 70, 104, xiv. 6, 11, 12, 19, 20, 22.) [P. S.]

CYRUS, a rhetorician, of uncertain age, is the author of a work Περὶ Διαφορᾶς Στάσεων in the Aldine collection of the Greek orators, reprinted, more correctly, in Walz's Greek Orators, viii. p. 386, &c. Fabricius suspects that the anonymous work entitled Προβλήματα Ῥητορικὰ εἰς Στάσεις was written by the same person. (Fabric. *Bibl. Graec.* vi. pp. 102, 128; Walz, *l. c.;* Westermann, *Geschichte der Griech. Beredtsamkeit*, § 104.) [P. S.]

CYRUS (Κῦρος), the name of several physicians.

1. Cyrus (called also in some editions *Syrus*), a native of Alexandria, who lived in the fifth century after Christ. He was first a physician and philosopher, and afterwards became a monk. He is said to have been an eloquent man, and to have written against Nestorius. (S. Gennadius, *de Illustr. Vir.* c. 81.)

2. A physician at Edessa, one of whose medicines is quoted by Aëtius (ii. 2. 91, p. 292), and who attained the dignity of Archiater. He must have lived between the second and fifth centuries after Christ, as the office of Archiater was first conferred on Andromachus, the physician of Nero. (*Dict. of Ant. s. v. Archiater.*)

3. A physician, probably of Lampsacus, son of Apollonius, who obtained the dignity of Archiater. He is mentioned in a Greek inscription found at Lampsacus, as having, besides many other acts of liberality, presented to the senate one thousand Attic drachmae, *i. e.* (reckoning the drachma to be worth nine pence three farthings) forty pounds, twelve shillings, and six pence. (Spon, *Miscellan. Erudit. Antiquit.* p. 142, quoted by Fabric. *Bibl. Graec.* vol. xiii. p. 134, ed. vet.)

4. A physician at Rome in the first century B. C., mentioned in a Latin inscription as having been the physician of Livia, the wife of Drusus

Caesar, who afterwards married the emperor Augustus. (Spon, quoted by Fabric. *l. c.*)

5. Cyrus, St., was a native of Alexandria, where he practised medicine gratuitously and with great reputation. He was a Christian, and took every opportunity of endeavouring to convert his patients from paganism. During the persecution of Diocletian he fled to Arabia, where he was said to heal diseases not so much by his medicines as by miraculous powers. He was put to death with many tortures by the command of the prefect Syrianus, in company with several other martyrs, A. D. 300; and his remains were carried to Rome, and there buried. His memory is celebrated on the thirty-first of January both by the Romish and Greek churches. (*Acta Sanctor.*; *Menolog. Graecor.*; Bzovius, *Nomencl. Sanctor. Professione Medicor.*; C. B. Carpzovius, *De Medicis ab Eccles. pro Sanctis habitis.*) [W. A. G.]

CYRUS, an architect, who lived at Rome at the time of Cicero, and died on the same day with Clodius, B. C. 52. (Cic. *ad Fam.* vii. 14, *ad Att.* ii. 3, *ad Qu. Fr.* ii. 21, *pro Milon.* 17.) [L. U.]

CYRUS, Christians. 1. An Egyptian, belonging to the fifth century, afterwards bishop of Smyrna, according to the testimony of Theophanes. His poetical talents procured him the favour of the empress Eudocia. Under Theodosius the Younger he filled the office of governor of the praetorium, and exarch of the city of Constantinople. When Eudocia withdrew to Jerusalem, A. D. 445, he fell under the emperor's displeasure. This led to his retirement from civil offices and his joining the clerical order. It is the express testimony of Theophanes that, by order of Theodosius, he was made bishop of Smyrna. After he was elevated to the episcopal dignity, he is said to have delivered a discourse to the people on Christmas day, in which he betrayed gross ignorance of divine things. He lived till the time of the emperor Leo. Suidas says, that on his retirement from civil authority he became ἐπίσκοπος τῶν ἱερῶν ἐν Κοτυαείῳ τῆς Φρυγίας; but whether this means *bishop* of Cotyaeia in Phrygia is uncertain. It is not known whether he wrote anything. (Cave, *Histor. Literar.* vol. i.; Suidas, *s. v.*)

2. An Egyptian bishop belonging to the seventh century. He was first bishop of Phasis A. D. 620, and afterwards patriarch of Alexandria, A. D. 630–640. It was owing to the favour of Heraclius, the emperor, that he was appointed over the latter place. In 633 he attempted to make peace between the Theodosians or Severians and the Catholics, and for that purpose held a synod at Alexandria, in which he proposed a Libellus Satisfactionis in nine chapters. This treatise was to be subscribed by the Theodosians, and then they were to be admitted into the bosom of the church. But the seventh chapter favoured the Monotholite heresy, and led to much disputation. In 638, Heraclius published an Ecthesis or formula of faith drawn up by Sergius, in which he clearly stated that there was but one will in Christ. This was subscribed by Cyrus, a circumstance that served to confirm its truth in the eyes of many. Cyrus died A. D. 640. Besides the Libellus Satisfactionis, he wrote three letters to Sergius, patriarch of Constantinople, which are still extant. Both are printed in the Concilia, vol. vi. (Cave, *Histor. Literar.* vol. i.; Murdock's *Mosheim*, vol. i.; Guerike's *Handbuch*, vol. i.; Gieseler's *Text-book*, by Cunningham, vol. i.) [S. D.]

CYRUS, THEODORUS PRODROMUS. [Theodorus.]

CYTHE'RA, CYTHEREIA, CYTHE'RIAS (Κυθήρα, Κυθέρεια, Κυθηριάς), different forms of a surname of Aphrodite, derived from the town of Cythera in Crete, or from the island of Cythera, where the goddess was said to have first landed, and where she had a celebrated temple. (Hom. *Od.* viii. 288; Herod. i. 105; Paus. iii. 23. § 1; Anacr. v. 9; Horat. *Carm.* i. 4. 5.) [L. S.]

CYTHE'RIS, a celebrated courtezan of the time of Cicero, Antony, and Gallus. She was originally the freedwoman and mistress of Volumnius Eutrapelus, and subsequently she became connected in the same capacity with Antony, and with Gallus the poet, to whom, however, she did not remain faithful. Gallus mentioned her in his poems under the name of Lycoris, by which name she is spoken of also by the Scholiast Cruquius on Horace. (*Sat.* i. 2. 55, 10. 77; comp. Serv. *ad Virg. Eclog.* x. 1; Cic. *Phil.* ii. 24, *ad Att.* x. 10, 16, *ad Fam.* ix. 26; Plut. *Ant.* 9; Plin. *H. N.* viii. 16.) [L. S.]

CYTHE'RIUS PHILO'XENUS. [Philoxenus.]

CYTHE'RIUS PTOLEMAEUS. [Ptolemaeus.]

CYTISSO'RUS (Κυτίσσωρος), a son of Phrixus and Chalciope or Iophossa. (Apollod. i. 9. § 1; Schol. *ad Apollon. Rhod.* ii. 1123, 1149.) [L. S.]

CY'ZICUS (Κύζικος), a son of Aeneus and Aenete, the daughter of Eusorus. (Apollon. Rhod. i. 948; Val. Flacc. iii. 3.) According to others, he was himself a son of Eusorus, and others again make him a son of Apollo by Stilbe. (Hygin. *Fab.* 16; Conon, *Narrat.* 41; Schol. *ad Apollon. Rhod. l. c.*) He was king of the Doliones at Cyzicus on the Propontis. In compliance with an oracle he received the Argonauts kindly, when they landed in his dominion. When, after their departure, they were cast back upon the shore by a storm and landed again at night-time, they were mistaken by the Doliones for a hostile people, and a struggle ensued, in which Cyzicus was slain by Heracles or Jason. On the next morning the mistake was discovered, and the Argonauts mourned for three days with the Doliones over the death of their king, and celebrated funeral games in his honour. (Apollod. i. 9. § 18; Conon, *Narrat.* 41, who gives a different account.) [L. S.]

D.

DABAR, the son of Massugrada, of the family of Masinissa, but whose father was the son of a concubine, was an intimate friend of Bocchus, the king of Mauretania, by whom he was sent to Sulla to negotiate the peace which ended in the surrender of Jugurtha. Dabar was afterwards present at the interview between Bocchus and Sulla. (Sall. *Jug* 108, 109.)

DA'CTYLI (Δάκτυλοι), the Dactyls of mount Ida in Phrygia, fabulous beings to whom the discovery of iron and the art of working it by means of fire was ascribed. Their name Dactyls, that is, Fingers, is accounted for in various ways; by their number being five or ten, or by the fact of their serving Rhea just as the fingers serve the hand, or by the story of their having lived at the foot (ἐν δακτύλοις) of mount Ida. (Pollux, ii. 4; Strab. x. p. 473; Diod. v. 64.) Most of our authorities describe Phrygia as the original seat of the Dactyls. (Diod. xvii. 7; Schol. *ad Apollon. Rhod.* i. 1126; Strab. *l. c.*) There they were connected with the worship of Rhea. They are sometimes confounded or identified with the Curetes, Corybantes, Cabeiri, and Telchines; or they are described as the fathers of the Cabeiri and Corybantes. (Strab. x. p. 466; Schol. *ad Arat.* 33; Serv. *ad Virg. Georg.* iv. 153.) This confusion with the Cabeiri also accounts for Samothrace being in some accounts described as their residence (Diod. v. 64; comp. Arnob. *adv. Gent.* iii. 41); and Diodorus states, on the authority of Cretan historians, that the Dactyls had been occupied in incantations and other magic pursuits; that thereby they excited great wonder in Samothrace, and that Orpheus was their disciple in these things. Their connexion or identification with the Curetes even led to their being regarded as the same as the Roman Penates. (Arnob. iii. 40.) According to a tradition in Clemens Alexandrinus (*Strom.* i. p. 362) the Dactyls did not discover the iron in the Phrygian Ida, but in the island of Cyprus; and others again transfer them to mount Ida in Crete, although the ancient traditions of the latter island scarcely contain any traces of early working in metal there. (Apollon. Rhod. i. 1129; Plin. *H. N.* vii. 57.) Their number appears to have originally been three: Celmis (the smelter), Damnameneus (the hammer), and Acmon (the anvil). (Schol. *ad Apollon. l. c.*). To these others were subsequently added, such as Scythes, the Phrygian, who invented the smelting of iron (Clem. Alex. *Strom.* i. p. 362), Heracles (Strab. *l. c.*), and Delas. (Euseb. *Praep. Evang.* x. p. 475.) Apollonius Rhodius mentions the hero Titias and Cyllenus as the principal Dactyls, and a local tradition of Elis mentioned, besides Heracles, Paconius, Epimedes, Jasius, and Idas or Acesidas as Dactyls; but these seem to have been beings altogether different from the Idaean Dactyls, for to judge from their names, they must have been healing divinities. (Paus. v. 7. § 4, 14. § 5, 8. § 1, vi. 21. § 5; Strab. viii. p. 355.) Their number is also stated to have been five, ten (five male and five female ones), fifty-two, or even one hundred. The tradition which assigns to them the Cretan Ida as their habitation, describes them as the earliest inhabitants of Crete, and as having gone thither with Mygdon (or Minos) from Phrygia, and as having discovered the iron in mount Berecynthus. (Diod. v. 64; Cic. *de Nat. Deor.* iii. 16.) With regard to the real nature of the Dactyls, they seem to be no more than the mythical representatives of the discoverers of iron and of the art of smelting metals with the aid of fire, for the importance of this art is sufficiently great for the ancients to ascribe its invention to supernatural beings. The original notion of the Dactyls was afterwards extended, and they are said to have discovered various other things which are useful or pleasing to man; thus they are reported to have introduced music from Phrygia into Greece, to have invented rhythm, especially the dactylic rhythm. (Plut. *de Mus.* 5; Diomedes, p. 474, ed. Putsch; Clem. Alex. *Strom.* i. p. 360.) They were in general looked upon as mysterious sorcerers, and are therefore also described as the inventors of the Ephesian incantation formulae; and persons when suddenly frightened used to pronounce the names of the Dactyls as words of magic power. (Plut. *de Fac. in Orb. Lun.* 30; compare Lobeck, *de Idaeis Dactylis;* Welcker, *Die Aeschyl. Trib.* p. 168, &c.) [L. S.]

DADIS, a writer on agriculture, mentioned by Varro. (*R. R.* i. 1. § 9.)

DAE'DALUS (Δαίδαλος). 1. A mythical personage, under whose name the Greek writers personified the earliest development of the arts of sculpture and architecture, especially among the Athenians and Cretans.

Though he is represented as living in the early heroic period, the age of Minos and of Theseus, he is not mentioned by Homer, except in one doubtful passage. (See below.)

The ancient writers generally represent Daedalus as an Athenian, of the royal race of the Erechtheidae (Paus. vii. 4. § 5; Plut. *Thes.* 18.) Others called him a Cretan, on account of the long time he lived in Crete. (Auson. *Idyll.* 12; Eustath. *ad Hom. Il.* xviii. 592; Paus. viii. 53. § 3.) According to Diodorus, who gives the fullest account of him (iv. 76—79), he was the son of Metion, the son of Eupalamus, the son of Erechtheus. (Comp. Plato, *Ion.* p. 553; Paus. vii. 4. § 5.) Others make him the son of Eupalamus, or of Palamaon. (Paus. ix. 3. § 2; Hygin. *Fab.* 39, corrected by 274; Suid. *s. v.* Πέρδικος ἱερόν; Serv. *ad Virg. Aen.* vi. 14.) His mother is called Alcippe (Apollod. iii. 15. § 9), or Iphinoë, (Pherecyd. *ap. Schol. Soph. Oed. Col.* 463), or Phrasimede. (Schol. *ad Plat. Rep.* p. 529.) He devoted himself to sculpture, and made great improvements in the art. He instructed his sister's son, Calos, Talus, or Perdix, who soon came to surpass him in skill and ingenuity, and Daedalus killed him through envy. [PERDIX.] Being condemned to death by the Areiopagus for this murder, he went to Crete, where the fame of his skill obtained for him the friendship of Minos. He made the well-known wooden cow for Pasiphaë; and when Pasiphaë gave birth to the Minotaur, Daedalus constructed the labyrinth, at Cnossus, in which the monster was kept. (Apollod. *l. c.;* Ovid. *Met.* viii.: the labyrinth is a fiction, based upon the Egyptian labyrinth, from which Diodorus says that that of Daedalus was copied (i. 97): there is no proof that such a building ever existed in Crete. (Höckh, *Creta*, i. p. 56.) For his part in this affair, Daedalus was imprisoned by Minos; but Pasiphaë released him, and, as Minos

had seized all the ships on the coast of Crete, Daedalus procured wings for himself and his son Icarus (or made them of wood), and fastened them on with wax. Daedalus himself flew safe over the Aegean, but, as Icarus flew too near the sun, the wax by which his wings were fastened on was melted, and he dropped down and was drowned in that part of the Aegean which was called after him the Icarian sea. According to a more prosaic version of the story, Pasiphaë furnished Daedalus with a ship, in which he fled to an island of the Aegean, where Icarus was drowned in a hasty attempt to land. According to both accounts, Daedalus fled to Sicily, where he was protected by Cocalus, the king of the Sicani, and where he executed many great works of art. When Minos heard where Daedalus had taken refuge, he sailed with a great fleet to Sicily, where he was treacherously murdered by Cocalus or his daughters. (Hygin. *Fab.* 40, 44.)

Daedalus afterwards left Sicily, to join Iolaüs, son of Iphicles, in his newly founded colony in Sardinia, and there also he executed many great works, which were still called Δαιδάλεια in the time of Diodorus (iv. 30), who no doubt refers to the *Nuraghs*, which were also attributed to Iolaüs. (Pseud.-Aristot. *de Mirab. Auscult.* 100.) Another account was, that he fled from Sicily, in consequence of the pursuit of Minos, and went with Aristaeus to Sardinia. (Paus. x. 17. § 3.) Of the stories which connect him with Egypt, the most important are the statements of Diodorus (i. 91), that he executed works there, that he copied his labyrinth from that in Egypt, that the style (*ῥυθμός*) of his statues was the same as that of the ancient Egyptian statues, and that Daedalus himself was worshipped in Egypt as a god.

The later Greek writers explained these myths after their usual absurd plan. Thus, according to Lucian, Daedalus was a great master of astrology, and taught the science to his son, who, soaring above plain truths into transcendental mysteries, lost his reason, and was drowned in the abyss of difficulties. The fable of Pasiphaë is also explained by making her a pupil of Daedalus in astrology, and the bull is the constellation Taurus. Palaephatus explains the wings of Daedalus as meaning the invention of sails. (Comp. Paus. ix. 11. § 3.) If these fables are to be explained at all, the only rational interpretation is, that they were poetical inventions, setting forth the great improvement which took place, in the mechanical as well as in the fine arts, at the age of which Daedalus is a personification, and also the supposed geographical course by which the fine arts were first introduced into Greece.

When, therefore, we are told of works of art which were referred to Daedalus, the meaning is, that such works were executed at the period when art began to be developed. The exact character of the Daedalian epoch of art will be best understood from the statements of the ancient writers respecting his works. The following is a list of the works of sculpture and architecture which were ascribed to him: In Crete, the cow of Pasiphaë and the labyrinth. In Sicily, near Megaris, the Colymbethra, or reservoir, from which a great river, named Alabon, flowed into the sea; near Agrigentum, an impregnable city upon a rock, in which was the royal palace and treasury of Cocalus; in the territory of Selinus a cave, in which the vapour arising from a subterranean fire was received in such a manner, as to form a pleasant vapour bath. He also enlarged the summit of mount Eryx by a wall, so as to make a firm foundation for the temple of Aphrodite. For this same temple he made a honeycomb of gold which could scarcely be distinguished from a real honeycomb. Diodorus adds, that he was said to have executed many more works of art in Sicily, which had perished through the lapse of time. (Diod. *l. c.*)

Several other works of art were attributed to Daedalus, in Greece, Italy, Libya, and the islands of the Mediterranean. Temples of Apollo at Capua and Cumae were ascribed to him. (Sil. Ital. xii. 102; Virg. *Aen.* vi. 14.) In the islands called Electridae, in the Adriatic, there were said to be two statues, the one of tin and the other of brass, which Daedalus made to commemorate his arrival at those islands during his flight from Minos. They were the images of himself and of his son Icarus. (Pseud.-Aristot. *de Mirab. Auscult.* 81; Steph. Byz. *s. v.* Ἠλεκτρίδαι νῆσοι.) At Monogissa in Caria there was a statue of Artemis ascribed to him. (Steph. Byz. *s. v.*) In Egypt he was said to be the architect of a most beautiful propylaeum to the temple of Hephaestus at Memphis, for which he was rewarded by the erection of a statue of himself and made by himself, in that temple. (Diod. i. 97.) Scylax mentions an altar on the coast of Libya, which was sculptured with lions and dolphins by Daedalus. (*Periplus*, p. 53, ed. Hudson.) The temple of Artemis Britomartis, in Crete, was ascribed to Daedalus. (Solinus, 11.) There is a passage in which Pausanias mentions all the wooden statues which he believed to be the genuine works of Daedalus (ix. 40. § 2), namely, two in Boeotia, a Hercules at Thebes, respecting which there was a curious legend (Paus. ix. 11. §§ 2, 3; Apollod. ii. 6. § 3), and a Trophonius at Lebadeia: in Crete, an Artemis Britomartis at Olus, and an Athena at Cnossus (the *χορός* of Ariadne is spoken of below): at Delos, a small terminal wooden statue of Aphrodite, which was said to have been made by Daedalus for Ariadne, who carried it to Delos when she fled with Theseus. Pausanias adds, that these were all the works of Daedalus which remained at his time, for that the statue set up by the Argives in the Heraeum and that which Antiphemus had removed from the Sicanian city, Omphace, to Gelos, had perished through time. (Comp. viii. 46. § 2.) Elsewhere Pausanias mentions, as works ascribed to Daedalus, a folding seat (*δίφρος ὀκλαδίας*) in the temple of Athena Polias at Athens (i. 27. § 1), a wooden statue of Hercules at Corinth (ii. 4. § 5), and another on the confines of Messenia and Arcadia (viii. 35. § 2).

The inventions and improvements attributed to Daedalus are both artistic and mechanical. He was the reputed inventor of carpentry and its chief tools, the saw, the axe, the plumb-line, the auger or gimlet, and glue. (Hesych. *s. v.* Ἰκάριος; Plin. *H. N.* vii. 56; Varro, *ap. Charis.* p. 106, ed. Putsch.) He was said to have been taught the art of carpentry by Minerva. (Hygin. *Fab.* 39.) Others attribute the invention of the saw to Perdix or Talus, the nephew of Daedalus. [PERDIX.] In naval architecture, the invention of the mast and yards is ascribed to Daedalus, that of the sails to Icarus. (Plin. *l. c.*) In statuary, the improvements attributed to Daedalus were the opening of the

eyes and of the feet, which had been formerly closed (*σύμποδα, σκέλη συμβεβηκότα*, the figures of Daedalus were called *διαβεβηκότα*), and the extending of the hands, which had been formerly placed down close to the sides (*καθειμέναι καὶ ταῖς πλευραῖς κεκολλημέναι*, Diod. *l. c.*; Suid. *s. v. Δαιδάλου ποιήματα*). In consequence of these improvements, the ancient writers speak of the statues of Daedalus as being distinguished by an expression of life and even of divine inspiration. (Paus. ii. 4. § 5; Plato, passim, and particularly *Men.* p. 97, ed. Steph.; Aristot. *Polit.* i. 4: the last two passages seem to refer to automata, which we know to have been called *Daedalian images*: Aristotle mentions a wooden figure of Aphrodite, which was moved by quicksilver within it, as a work ascribed to Daedalus, *de Anim.* i. 3. § 9: see further, Junius, *Catal. Art.* p. 64.) The difficult passage in Plato (*Hipp. Maj.* iii. 281, d.) is rightly explained by Thiersch, as being only comparative, and as meant not in disparagement of Daedalus, but in praise of the artists of Plato's time. The material in which the statues of Daedalus were made, was wood. The only exception worth noticing is in the passage of Pausanias (ix. 40. § 2), *παρὰ τούτοις δὲ [Κνωσσίοις] καὶ ὁ τῆς Ἀριάδνης χορὸς, οὗ καὶ Ὅμηρος ἐν Ἰλιάδι μνήμην ἐποιήσατο, ἐπειργασμένος ἐστὶν ἐπὶ λευκοῦ λίθου.* (Comp. vii. 4. § 5.) The passage of Homer is in the description of the shield of Achilles (*Il.* xviii. 590—593):

> Ἐν δὲ χορὸν ποίκιλλε περικλυτὸς Ἀμφιγυήεις,
> Τῷ ἴκελον οἷόν ποτ' ἐνὶ Κνωσῷ εὐρείῃ
> Δαίδαλος ἤσκησεν καλλιπλοκάμῳ Ἀριάδνῃ.

Now the mention of a *group of dancers* as a work of Daedalus,—the material, white stone,—the circumstance of the poet's representing Hephaestus as copying the work of a mortal artist,—and the absence of any other mention of Daedalus in Homer,—all this is, at the least, very suspicious. It cannot be explained by taking *χορὸν* to mean *a sort of dance* which Daedalus invented (*ἤσκησεν*), for we never hear of Daedalus in connexion with dancing (Böttiger, *Andeutungen*, 46), and a sufficient number of examples can be produced from Homer of *ἀσκεῖν* meaning *to make* or *manufacture*. Unless the passage be an interpolation, the best explanation is, that *χορὸν* means simply *a place for dancing*; and, further, it is not improbable that *Δαίδαλος* may be nothing more than an epithet of Hephaestus, who is the great artist in Homer, and that the whole mythological fable in which Daedalus was personified had its origin in the misunderstanding of this very passage. At all events, the group seen by Pausanias at Cnossus, if it really was a group of sculpture, must have been the work of an artist later than the Daedalian period, or at the very end of it.

From these statements of the ancient writers it is not difficult to form some idea of the period in the history of art which the name of Daedalus represents. The name itself, like the others which are associated with it, such as Eupalamus, implies *skill*.

The earliest works of art, which were attributed to the gods, were called *δαίδαλα*. Passing from mythology to history, we find sculpture taking its rise in idolatry; but the earliest idols were nothing more than blocks of wood or stone, which were worshipped under the name of some gods. (Paus. vii. 22. § 3.) The next effort was to express the attributes of each particular divinity, which was at first done only by forming an image of the head, probably in order to denote purely intellectual attributes: hence the origin of terminal busts, and the reason for their remaining in use long after the art of sculpturing the whole figure had attained to the highest perfection. But there were some deities for the expression of whose attributes the bust was not sufficient, but the whole human figure was required. In the earliest attempts to execute such figures, wood would naturally be selected as the material, on account of the ease of working it. They were ornamented with real drapery and bright colours. It was to such works especially, that the name *δαίδαλα* was applied, as we are informed by Pausanias (ix. 3. § 2), who adds, that they were so called before Daedalus was born at Athens. The accuracy and the expression of such images was restricted not only by the limited skill of the artist, but also, as we see so strikingly in Egyptian sculpture, by the religious laws which bound him to certain forms. The period represented by the name of Daedalus was that in which such forms were first broken through, and the attempt was made to give a natural and lifelike expression to statues, accompanied, as such a development of any branch of art always is, by a great improvement in the mechanics of art. The period when this development of art took place, and the degree of foreign influence implied in the fables about Daedalus, are very difficult questions, and cannot be discussed within the limits of this article. The ancient traditions certainly point to Egypt as the source of Grecian art. (See especially Diod. i. 97.) But, without hazarding an opinion on this point, we may refer to the Egyptian and Etruscan and earliest Greek antiquities, as giving some vague idea of what is meant by the Daedalian style of sculpture. The remains called Cyclopean give a similar notion of the Daedalian architecture. The Daedalian style of art continued to prevail and improve down to the beginning of the fifth century B. C., and the artists of that long period were called Daedalids, and claimed an actual descent from Daedalus, according to the well-known custom by which art was hereditary in certain families. This genealogy was carried down as late as the time of Socrates, who claimed to be a Daedalid. The most important of the Daedalids, besides his son Icarus, and his nephew Talus or Perdix, were Scyllis and Dipoenus, whom some made the sons of Daedalus (Paus. ii. 15. § 1), Endoeus of Athens (Paus. i. 26. § 5), Learchus of Rhegium (Paus. iii. 17. § 6), and Onatas of Aegina. (Paus. v. 25. § 7.) All these, however, lived long after the period in which Daedalus is placed. Besides Icarus, Daedalus was said to have had a son, Japyx, who founded Iapygae. (Strab. vi. p. 279; Eustath. *ad Dionys. Perieg.* 379.)

A *δῆμος* of the Athenian *φυλὴ Κεκρόπις* bore the name of *Δαιδαλίδαι*. (Meurs. *de Att. Pop. s. v.*) Feasts called *Δαιδάλεια* were kept in different parts of Greece.

2. Of Sicyon, a statuary in bronze, the son and disciple of Patrocles, who is mentioned by Pliny among the artists of the 95th Olympiad. Daedalus erected a trophy for the Eleians in the Altis after a victory over the Lacedaemonians in the war which lasted B. C. 401—399. Besides this trophy, Daedalus made several statues of athletes, and

some other works. (Paus. vi. 2. § 4; 3. §§ 2, 3; 6. § 1, x. 9. § 3; Plin. xxxiv. 8. s. 19. § 15.)

3. A statuary, born in Bithynia, whose statue of Zeus Stratius at Nicomedia was greatly admired. (Arrian, *ap. Eustath. ad Dionys. Perieg.* 796.) Hence he probably lived from the time of Alexander the Great downwards. (Thiersch, *Epoch.* p. 49.) [P. S.]

DAEIRA (Δάειρα or Δαΐρα), that is, "the knowing," a divinity connected with the Eleusinian mysteries. According to Pausanias (i. 38. § 7) she was a daughter of Oceanus, and became by Hermes the mother of Eleusis; but others called her a sister of Styx; while a third account represents her as identical with Aphrodite, Demeter, Hera, or Persephone. (Apollon. Rhod. iii. 847; Eustath, *ad Hom.* p. 648.) [L. S.]

DAES (Δάης), of Colonae, apparently an historian, who wrote on the history of his native place. (Strab. xiii. p. 612.) [L. S.]

DAETONDAS (Δαιτώνδας), a statuary of Sicyon, made a statue of the Eleian athlete Theotimus at Olympia. (Paus. vi. 17. § 3.) Since Moschion, the father of Theotimus, accompanied Alexander the Great into Asia, Daetondas probably flourished from B. C. 320 downwards. [P. S.]

DAI'MACHUS or DEI'MACHUS (Δαΐμαχος or Δηΐμαχος), of Plataeae, a Greek historian, whose age is determined by the fact, that he was sent as ambassador to Allitrochades, the son of Androcottus or Sandrocottus, king of India (Strab. ii. p. 70), and Androcottus reigned at the time when Seleucus was laying the foundation of the subsequent greatness of his empire, about B. C. 312. (Justin. xv. 4.) This fact at once shews the impossibility of what Casaubon (*ad Diog. Laërt.* i. 1) endeavoured to prove, that the historian Ephorus had stolen whole passages from Daïmachus's work, since Ephorus lived and wrote before Daïmachus. The latter wrote a work on India, which consisted of at least two books. He had probably acquired or at least increased his knowledge of those eastern countries during his embassy; but Strabo nevertheless places him at the head of those who had circulated false and fabulous accounts about India. (Comp. Athen. ix. p. 394; Harpocrat. *s. v.* ἐγγυθήκη; Schol. *ad Apollon. Rhod.* i. 558.) We have also mention of a very extensive work on sieges (πολιορκητικὰ ὑπομνήματα) by one Daïmachus, who is probably the same as the author of the Indica. If the reading in Stephanus of Byzantium (*s. v.* Λακεδαιμών) is correct, the work on sieges consisted of at least 35 (λέ) books. (Comp. Eustath. *ad Hom. Il.* ii. 581.) The work on India is lost, but the one on sieges may possibly be still concealed somewhere, for Magius (in Gruter's *Fax Artium*, p. 1330) states, that he saw a MS. of it. It may be that our Daïmachus is the same as the one quoted by Plutarch (*Comparat. Solon. cum Publ.* 4) as an authority on the military exploits of Solon. In another passage of Plutarch (*Lysand.* 12) one Laïmachus (according to the common reading) is mentioned as the author of a work περὶ εὐσεβείας, and modern critics have changed the name Laïmachus into Daïmachus, and consider him to be the same as the historian. In like manner it has been proposed in Diogenes Laërtius (i. 30) to read Δαΐμαχος ὁ Πλαταιεύς instead of Δαΐδαχος ὁ Πλατωνικός, but these are only conjectural emendations. [L. S.]

DAIPHANTUS (Δαΐφαντος), a Theban, who was slain at the battle of Mantineia, B. C. 362. It is said that Epaminondas, after he had received his mortal wound, asked successively for Daïphantus and Iolaïdas, and, when he heard of their death, advised his countrymen to make peace. (Plut. *Apophth. Epam.* 24; Ael. *V. H.* xii. 3.) [E. E.]

DAIPPUS or DAHIPPUS (Δάϊππος), a statuary who made statues of athletes (Paus. vi. 12. § 3, 16. § 4), and a statue which Pliny (xxxiv. 8. s. 19. § 28) calls Perixyomenon, for which Brotier would read παραλυόμενον. He is mentioned in two other passages of Pliny (*l. c.* 19, 19. § 7), where all the MSS. give Laippus, through a confusion between Δ and Λ. From these two passages it appears that he was a son of Lysippus, and that he flourished in the 120th Olympiad. (B. C. 300, and onwards.) [P. S.]

DA'LION, a writer on geography and botany, who is quoted by Pliny. (*H. N.* vi. 35, xx. 73.) He is mentioned among the *foreign* authors made use of by Pliny, and must have lived in or before the first century after Christ. [W. A. G.]

DALMATIUS. [Delmatius.]

DAMAGE'TUS (Δαμάγητος). 1. King of Ialysus in Rhodes (contemporary with Ardys, king of Lydia, and Phraortes, king of Media), married, in obedience to the Delphic oracle, the daughter of Aristomenes of Messene, and from this marriage sprung the family of the Diagoridae, who were celebrated for their victories at Olympia. [Aristomenes.] The following is their genealogy.

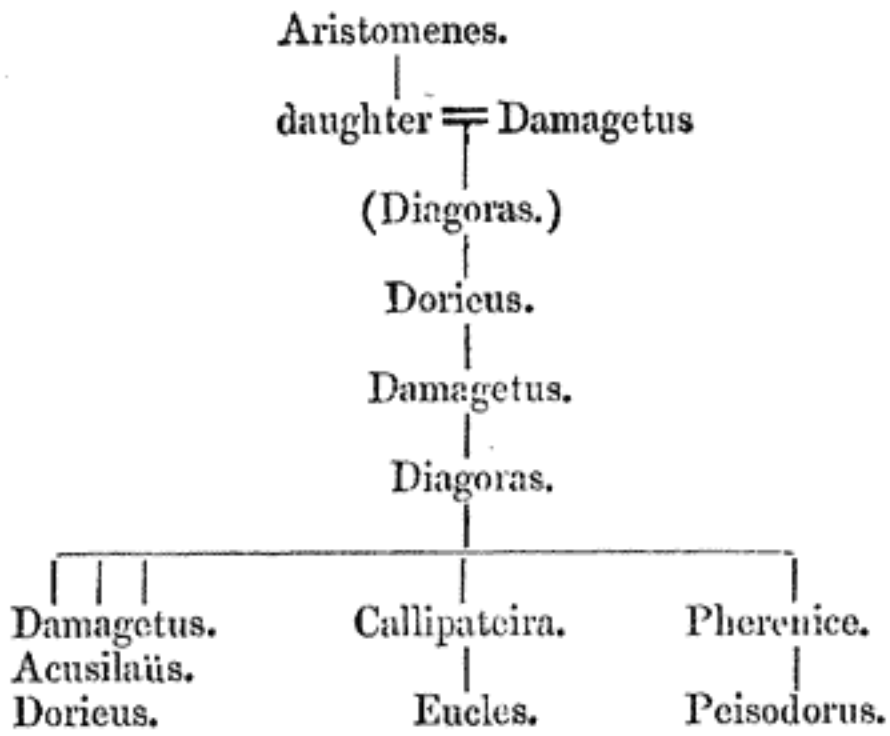

In this pedigree the name of the first Diagoras is inserted by Clavier and Clinton, to supply one generation, which seems to be wanting in Pausanias.

2. Of the second Damagetus nothing is known but his name.

3. The third Damagetus was victor in the pancratium on the same day on which his brother Acusilaüs was victor in boxing. [Diagoras.] (Pind. *Ol.* 7, and Schol; Paus. iv. 24. § 1, vi. 7. §§ 1, 2; Aelian, *V. H.* x. 1; Cic. *Tusc.* i. 46; Clinton, *Fast. Hell.* i. pp. 254, 255.) [P. S.]

DAMAGE'TUS (Δαμάγητος), the author of thirteen epigrams in the Greek Anthology, from the contents of some of which his time is fixed at the end of the third century B. C. He was included in the *Garland* of Meleager. It is not known whether he is the same person as the Demagetus who is cited by Stephanus Byzantinus (*s. v.* Ἀκτή). The name is also given by the Scholiast to Apollonius Rhodius (i. 224) in the form Demagetus. (Bruncк, *Anal.* ii. 38, iii. 331;

Jacobs, *Anthol. Graec.* ii. 39, xiii. 879, 880; Fabric. *Bibl. Graec.* iv. p. 470.) [P. S.]

DAMA'GORAS (Δαμαγόρας), a Rhodian admiral in the war against Mithridates. After an engagement with the king's fleet, the Rhodians missed one trireme, and not knowing whether it had been taken by the enemy, they sent out Damagoras with six quick-sailing vessels to search for it. Mithridates attacked him with twenty-five ships, and Damagoras retreated, till about sunset the king's fleet withdrew. Damagoras then sailed forth again, sunk two of the king's ships, and drove two others upon the coast of Lycia, and in the night returned to Rhodes. (Appian, *Mithrid.* 25.) [L. S.]

DA'MALIS (Δάμαλις), the wife of the Athenian general, Chares. She accompanied her husband, and while he was stationed with his fleet near Byzantium, she died. She is said to have been buried in a neighbouring place, of the name of Damalis, and to have been honoured with a monument of the shape of a cow. According to a mythical tradition, Io on her wandering landed at Damalis, and the Chalcedonians erected a bronze cow on the spot. (Symeon Mag. *de Constant. Porphyr.* p. 729, ed. Bonn; comp. Polyb. v. 43.) [L.S.]

DAMARATUS. [DEMARATUS.]

DAMA'RETE. [DEMARETE.]

DAMASCE'NUS, JOANNES (Ἰωάννης Δαμασκηνός), a voluminous ecclesiastical writer, who flourished during the first half of the eighth century after Christ, in the reigns of Leo Isauricus and Constantine VII. He was a native of Damascus, whence he derived his surname, and belonged to a family of high rank. His oratorical powers procured him the surname of Chrysorrhoas, but he was also stigmatized by his enemies with various derogatory nicknames, such as Sarabaita, Mansur, and Arclas. He devoted himself to the service of the church, and after having obtained the dignity of presbyter, he entered the monastery of St. Saba at Jerusalem, where he spent the remainder of his life, devoting himself to literary pursuits, especially the study of theology. He seems to have died, at the earliest, about A. D. 756, and his tomb was shewn near St. Saba down to a very late period. He is regarded as a saint both by the Greek and Latin churches; the former celebrates his memory on the 29th of November and the 4th of December, and the latter on the 6th of May. His life, which is still extant, was written by Joannes, patriarch of Jerusalem; but little confidence can be placed in it, as the facts are there mixed up with the most incredible stories. It is printed in Surius's Lives of the Saints, under the 6th of May.

All the writers who mention Joannes Damascenus agree in asserting, that he surpassed all his contemporaries as a philosopher and by the extensive range of his knowledge. This reputation is sufficiently supported by the great number of his works which have come down to us, though he was extremely deficient in critical judgment, which is most apparent in the stories which he relates in confirmation of the doctrines he propounds. He was a strong opponent of those who insisted upon removing all images from the Christian churches, and upon abolishing prayers for the dead. We pass over the several collections of his works, as well as the separate editions of single treatises, and only refer our readers to the best edition of his works, which was prepared and edited by Michael le Quien, Paris, 1712, in 2 vols. fol., though it is far from containing all the works that are still extant under his name, and are buried in MS. in the various libraries of Europe. It contains the following works: 1. Κεφάλαια φιλοσοφικά, or the main points of philosophy and dialectics. 2. Περὶ αἱρέσεων, on heresies and their origin. 3. Ἔκδοσις ἀκριβὴς τῆς ὀρθοδόξου πίστεως, an accurate exposition of the orthodox faith. 4. Πρὸς τοὺς διαβάλλοντας τὰς ἁγίας εἰκόνος, a treatise against those who opposed the use of images in churches. 5. Λίβελλος περὶ ὀρθοῦ προνοήματος, that is, a confession of faith. 6. Τόμος, *i. e.* a work against the Jacobites and Monophysites or Eutychians. 7. Κατὰ Μανιχαίων διάλογος, a discourse against the Manicheans. 8. Διάλογος Σαρακηνοῦ καὶ Χριστιανοῦ, a dialogue between a Saracen and a Christian. 9. Περὶ δρακόντων, a fragment on dragons. 10. Περὶ ἁγίας τριάδος, on the holy trinity. 11. Περὶ τοῦ τρισαγίου ὕμνου, on the hymn entitled Trisagium. 12. Περὶ τῶν ἁγίων νηστειῶν, on fasts. 13. Περὶ τῶν ὀκτὼ τῆς πονηρίας πνευμάτων, on the eight spirits of wickedness. 14. Εἰσαγωγὴ δογμάτων στοιχειώδης, elementary instruction in the Christian dogmas. 15. Περὶ συνθέτου φύσεως, a treatise directed against the Acephalians. 16. Περὶ τῶν ἐν τῷ Χριστῷ δύο θελημάτων καὶ ἐνεργειῶν καὶ λοιπῶν φυσικῶν ἰδιωμάτων, on the twofold will and action of Christ, and on the other physical properties. 17. Ἔπος ἀκριβέστατον κατὰ θεοστυγοῦς αἱρέσεως τῶν Νεστοριανῶν, against the heresies of the Nestorians. 18. A number of fragments on various subjects. 19. Πασχάλιον, or a paschal canon. 20. A fragment of a letter on the nature of man. 21. A treatise on those who had died in the faith of Christ, and on the manner in which their souls may be benefited by masses and alms. 22. A letter on confession. 23. Λόγος ἀποδεικτικὸς περὶ τῶν ἁγίων καὶ σεπτῶν εἰκόνων, an oration on the veneration due to sacred images. 24. An epistle on the same subject, addressed to Theophilus. 25. Περὶ τῶν ἀζύμων, on the feast of unleavened bread. 26. An epistle addressed to Zacharias, bishop of the Doari. 27. An exposition of the Christian faith: it is only in Latin, and a translation from an Arabic MS. 28. Some poems in iambics on sacred subjects. 29. An abridgment of the interpretation of the letters of St. Paul by Joannes Chrysostomus. 30. Ἱερὰ παράλληλα, sacred parallels, consisting of passages of Scripture compared with the doctrines of the early fathers. 31. A number of homilies. (Fabric. *Bibl. Graec.* ix. pp. 682–744; Cave, *Hist. Lit.* i. p. 482, &c., ed. London, 1688.) [L. S.]

DAMASCE'NUS, NICOLAUS (Νικόλαος Δαμασκηνός), a famous Greek polyhistor, who lived in the time of Herod the Great and the emperor Augustus, with both of whom he was connected by intimate friendship. He was, as his name indicates, a native of Damascus, and the son of Antipater and Stratonice. His parents were distinguished no less for their personal character than for their wealth, and his father, who was a highly esteemed orator, was not only invested with the highest magistracies in his native place, but was employed on various embassies. Nicolaus and his brother Ptolemaeus were instructed from their childhood in everything that was good and useful. Nicolaus in particular shewed great talents, and

even before he attained the age of puberty, he obtained the reputation of being the most accomplished among the youths of his age; and at that early age he composed tragedies and comedies, which met with general applause. But he soon abandoned these poetical pursuits, and devoted himself to rhetoric, music, mathematics, and the philosophy of Aristotle. Herod carried on his philosophical studies in common with Nicolaus, and the amicable relation between the two men was strengthened by these common pursuits. In B. C. 14, he prevailed upon Herod to interfere with Agrippa on behalf of the citizens of Ilium, who were to be severely punished for having been apparently wanting in attention to Agrippa's wife, Julia, the daughter of Augustus. It was about the same time that he used his influence with Herod to prevail upon Agrippa to put an end to the annoyances to which the Jews in Ionia were constantly exposed. In a conversation with Herod Nicolaus once directed his attention to the advantages which a prince might derive from history; and the king, who was struck by the truth of the observation, entreated Nicolaus to write a history. Nicolaus complied with the request, and compiled a most voluminous work on universal history, the accomplishment of which, in his opinion, surpassed even the hardest among the labours of Heracles. In B. C. 13, when Herod went to Rome to pay Augustus a visit, he took Nicolaus with him, and both travelled in the same vessel. On that occasion, Nicolaus made Augustus a present of the finest fruit of the palm-tree, which Augustus henceforth called *Nicolai*, a name by which that fruit was known down to the middle ages. Some writers speak of cakes (πλακοῦντες) which Nicolaus presented to Augustus, but this is evidently a mistake. (Suid. *s. v.* Νικόλαος; Athen. xiv. p. 652; Plut. *Symp.* viii. 4; Isidor. *Orig.* xvii. 7; Plin. *H. N.* xiii. 4.) When Herod, by his success against some Arab chiefs, had drawn upon himself the enmity of Augustus, and the latter declined to receive any ambassadors, Herod, who knew the influence which Nicolaus possessed with the emperor, sent him to negotiate. Nicolaus, by very skilful management, succeeded in turning the anger of Augustus against the Arabs, and in restoring the friendship between Augustus and Herod. When Alexander and Aristobulus, the sons of Herod, were suspected of plotting against their father, Nicolaus endeavoured to induce the king not to proceed to extremities against his sons, but in vain: the two sons were put to death, and Nicolaus afterwards degraded himself by defending and justifying this cruel act of his royal friend. On the death of Herod, Archelaus succeeded to the throne, chiefly through the exertions of Nicolaus. We have no account of what became of Nicolaus after this event, and how long he survived it.

Plutarch (*l. c.*) describes Nicolaus as possessing a tall and slender figure, with a red face. In private life, as well as in intercourse with others, he was a man of the most amiable disposition: he was modest, just, and liberal in a high degree; and although he disgraced himself by his flattery and partiality towards Herod, he neglected the great and powerful at Rome so much, that he is censured for having preferred the society of plebeians to that of the nobles. The information which we have here given is derived partly from a life of Nicolaus, written by himself, of which a considerable portion is still extant, from Suidas, and from Josephus. (*Antiq. Jud.* xvi. 15, 16, 17, xvii. 7, 11.) The writings of Nicolaus were partly poetical, partly historical, and partly philosophical. With regard to his tragedies, we know only the title of one, called Σωσανίς or Σωσάννης (Eustath. *ad Dionys. Perieg.* 976), but no fragments are extant. A considerable fragment of one of his comedies, which consists of 44 lines, and gives us a favourable opinion of his poetical talent, is preserved in Stobaeus. The most important, however, among his works were those of an historical nature. 1. The first is his autobiography, which we have already mentioned. 2. A universal history, which consisted of 144 books. (Athen. vi. p. 249.) Suidas states, that it contained only 80 books, but the 124th is quoted by Josephus. (*Antiq. Jud.* xii. 3.) The title ἱστορία καθολική, under which this work is mentioned by Suidas, does not occur elsewhere. As far as we can judge from the fragments still extant, it treated chiefly of the history of the Asiatic nations; but whether the Ἀσσυριακαὶ ἱστορίαι of which Photius (*Bibl. Cod.* 189) speaks is the same as the universal history, or only a portion of it, or whether it was a separate work, cannot be determined with any certainty. The universal history was composed at the request of Herod, and seems to have been a hurried compilation, in which Nicolaus, without exercising any criticism, incorporated whatever he found related by earlier historians. 3. A life of Augustus. This work is lost, like the rest, with the exception of excerpta which were made from it by the command of Constantinus Porphyrogenitus. These excerpta shew that the author was not much concerned about accuracy, and that the biography was more of a eulogy than of a history. Some writers have been of opinion, that this biography formed a part of the universal history; but there seems to be no ground for this hypothesis. 4. A life of Herod. There is no express testimony for a separate work of this name, but the way in which Josephus speaks of the manner in which Nicolaus treated Herod, and defended his cruelties, or passed them over in silence, if he could not defend them, scarcely admits of a doubt as to the existence of a separate work on the life of Herod. 5. Ἠθῶν παραδόξων συναγωγή, that is, a collection of singular customs among the various nations of the earth. It was dedicated to Herod (Phot. *Bibl. Cod.* 189), and Stobaeus has preserved many passages from it. Valesius and others think that these passages did not originally belong to a separate work, but were extracted from the universal history. Of his philosophical works, which consisted partly of independent treatises and partly of paraphrases of Aristotle's works, no fragments are extant, except a few statements in Simplicius' commentaries on Aristotle. The extant fragments of Nicolaus were first edited in a Latin version by N. Cragius, Geneva, 1593, 4to. The Greek originals with a Latin translation were first edited by H. Valesius in his "Excerpta Polybii, Diodori," &c., Paris, 1634, 4to. The best and most complete edition, with Latin translations by Valesius and H. Grotius, is that of J. C. Orelli, Leipzig, 1804, 8vo. It also contains a good dissertation on the life and writings of Nicolaus by the Abbé Sevin, which originally appeared in the *Mémoires de l'Acad. des Inscript.* vi. p. 486, &c. In 1811, Orelli published a supplement to his edition, which

contains notes and emendations by A. Coray, Creuzer, Schweighäuser, and others. [L. S.]

DAMA'SCIUS (Δαμάσκιος), the Syrian (ὁ Σύρος), of Damascus, whence he derived his name, the last of the renowned teachers of the Neo-Platonic philosophy at Athens, was born towards the end of the fifth century of the Christian era. His national Syrian name is unknown. He repaired at an early period to Alexandria, where he first studied rhetoric under the rhetorician Theon, and mathematics and philosophy under Ammonius, the son of Hermeas [see p. 146, a.], and Isidorus. From Alexandria Damascius went to Athens, where Neo-Platonism existed in its setting glory under Marinus and Zenodotus, the successors of the celebrated Proclus. He became a disciple of both, and afterwards their successor (whence his surname of ὁ διάδοχος), and he was the last who taught in the cathedra of Platonic philosophy at Athens; for in the year 529 the emperor Justinian closed the heathen schools of philosophy at Athens, and most of the philosophers, and among them Damascius, emigrated to king Chosroës of Persia. At a later time (533), however, Damascius appears to have returned to the West, since Chosroës had stipulated in a treaty of peace that the religion and philosophy of the heathen votaries of the Platonic philosophy should be tolerated by the Byzantine emperor. (Brucker, *Hist. Philosoph.* ii. p. 345; Agathias, *Scholast.* ii. p. 49, &c., p. 67, &c.) We have no further particulars of the life of Damascius; we only know that he did not, after his return, found any school either at Athens or at any other place, and that thus the heathen philosophy ended with its external existence. But the Neo-Platonic ideas from the school of Proclus were preserved in the Christian church down to the later times of the middle ages.

Only one of Damascius's numerous writings has yet been printed, namely, "Doubts and Solutions of the first Principles, (Ἀπορίαι καὶ Λύσεις περὶ τῶν πρώτων ἀρχῶν), which was published (but not complete) by J. Kopp, Francof. 1828. 8vo. In this treatise Damascius inquires, as the title intimates, respecting the first principle of all things, which he finds to be an unfathomable and unspeakable divine depth, being all in one, but undivided. The struggles which he makes in this treatise to force into words that which is not susceptible of expression, have been blamed by many of the modern philosophers as barren subtilty and tedious tautology, but received the just admiration of others. This work is, moreover, of no small importance for the history of philosophy, in consequence of the great number of notices which it contains concerning the elder philosophers.

The rest of Damascius's writings are for the most part commentaries on works of Aristotle and Plato: of these the most important are: 1. Ἀπορίαι καὶ λύσεις εἰς τὸν Πλάτωνος Παρμενίδην in a manuscript at Venice. 2. A continuation and completion of Proclus's commentary on Plato's Parmenides, printed in Cousin's edition of the works of Proclus, Paris, 1827, 8vo., vol. vi. p. 255, &c. We have references to some commentaries of Damascius on Plato's Timaeus, Alcibiades, and other dialogues, which seem to be lost. 3. Of the commentaries of Damascius on Aristotle's works we only know of the commentary on Aristotle's treatise "de Coelo," of which perhaps a fragment is extant in the treatise περὶ τοῦ γεννητοῦ, published by Iriarte (*Catal. MSS. Bibl. Madrid*, i. p. 130) under the name of Damascius. Such a commentary of Damascius as extant in manuscript (παρεκβολαί, in Aristot. lib. i. *de Coelo*) is also mentioned by Labbeus (*Bibl. Nov. MSS.* pp. 112, 169). The writings of Damascius περὶ κινήσεως, περὶ τόπου, and περὶ χρόνου, cited by Simplicius in his commentary on Aristotle's *Physica* (fol. 189, b., 153, a., 183, b.), are perhaps only parts of his commentaries on the Aristotelian writings. Fabricius (*Bibl. Graec.* vol. ii. p. 294) attributes to him the composition of an epitome of the first four and the eighth book of Aristotle's Physica. 4. But of much greater importance is Damascius's biography of his preceptor Isidorus (Ἰσιδώρου βίος, perhaps a part of the φιλόσοφος ἱστορία attributed to Damascius by Suidas, i. p. 506), of which Photius (Cod. 242, comp. 181) has preserved a considerable fragment, and gives at the same time some important information respecting the life and studies of Damascius. This biography appears to have been reckoned by the ancients the most important of the works of Damascius. 5. Λόγοι Παράδοξοι, in 4 books, of which Photius (Cod. 130) also gives an account and specifies the respective titles of the books. (Comp. Westermann, *Rerum Mirabil. Scriptores*, Proleg. p. xxix.) Photius praises the succinct, clear, and pleasing style of this work; though, as a Christian, he in other respects vehemently attacks the heathen philosopher and the tendency of his writings. 6. Besides all these writings, there is lastly a fragment of a commentary on Hippocrates's "Aphorisms" in a manuscript at Munich, which is ascribed to this philosopher. (See below.) There is also an epigram in the Greek Anthology (iii. 179, ed. Jacobs, comp. Jacobs, *Comment. in Anthol.* xiii. p. 880) likewise ascribed to him. For further particulars, see Kopp's Preface to his edition of Damascius, περὶ πρώτων ἀρχῶν, and Fabric. *Bibl. Graec.* vol. iii. pp. 79, 83, 230.

Among the disciples of Damascius the most important are Simplicius, the celebrated commentator on Aristotle, and Eulamius. [A. S.]

DAMA'SCIUS (Δαμάσκιος), the author of a short Greek commentary on the Aphorisms of Hippocrates, first published by F. R. Dietz in his *Scholia in Hippocr. et Gal.*, Regim, Pruss. 1834, 8vo. This Damascius is perhaps the same as the celebrated Neo-Platonic philosopher mentioned above; but the matter is quite uncertain. [W. A. G.]

DAMASIPPUS (Δαμάσιππος), a Macedonian, who after having assassinated the members of the synedrium of Phacus, a Macedonian town, fled with his wife and children from his country. When Ptolemy Physcon came to Greece and raised an army of mercenaries, Damasippus also engaged in his service, and accompanied him to Crete and Libya. (Polyb. xxxi. 25.) [L. S.]

DAMASIPPUS, L. JU'NIUS BRUTUS. [Brutus, No. 19.]

DAMASIPPUS, LICI'NIUS. 1. Licinius Damasippus, a Roman senator of the party of Pompey, who was with king Juba in B. C. 49. During Caesar's African war, in B. C. 47, we again meet him among the enemies of Caesar. Damasippus and some others of his party endeavoured with a few ships to reach the coast of Spain, but they were thrown back by a storm to Hippo, where the fleet of P. Sitius was stationed. The

the jurisdiction of the civil magistrate, and rendered amenable to their own courts alone.

The extant works of Damasus are:

I. Seven epistles written between the years 372—384, addressed to the bishops of Illyria, to Paulinus, to Acholius and other bishops of Macedonia, and to St. Jerome, together with an Epistola Synodica against Apollinaris and Timotheus. These refer, for the most part, to the controversies then agitating the religious world, and are not without value as materials for ecclesiastical history. The second, to Paulinus, consists of two parts, which in some editions are arranged separately, so as to make the whole number amount to eight. In addition to the above, which are entire, we have several fragments of letters, and it is known that many have perished. See the "Epistolae Pontificum Romanorum," by Coustant, Paris, 1721.

II. Upwards of forty short poems in various measures and styles, religious, descriptive, lyrical, and panegyrical, including several epitaphs. None of these, notwithstanding the testimony of St. Jerome (*l. c.*), dictated probably by partial friendship, are remarkable for any felicity either in thought or in expression. The rules of classical prosody are freely disregarded; we observe a propensity to indulge in jingling cadences, thus leading the way to the rhyming versification of the monks, and here and there some specimens of acrostic dexterity. These pieces were published separately in several of the early editions of the Christian poets; by A. M. Merenda, Rom. fol. 1754; and a selection comprising his "Sanctorum Elogia" is included in the "Opera Veterum Poëtarum Latinorum" by Maittaire, 2 vols. fol. Lond. 1713.

Among the lost works of this author are to be reckoned several epistles; a tract *de Virginitate*, in which prose and poetry were combined; summaries in hexameter verse of certain books of the Old and New Testament (Hieron. *Epist. ad Eustoch. de Custod. Virgin.*), and *Acta Martyrum Romanorum Petri Exorcistae et Marcellini* (Eginhart. *ap. Surium, de probatis sanctt. Histor.* vol. iii. p. 561).

Several *Decreta;* a book entitled *Liber de Vitis Pontificum Romanorum;* and all the epistles not named above are deemed spurious.

The earliest edition of the collected works is that prepared by Sarrazanius and published by Ubaldinus under the patronage of cardinal Francesco Barberini, Rom. 4to. 1638. They are contained also in the *Bibliothec. Max. Patrum.* vol. iv. p. 543, and vol. xxvii. p. 81, and appear in their most correct form in the *Bibliotheca Patrum* of Galland, vol. vi. p. 321.

(For the life and character of Damasus, see the testimonies and biographies collected in the edition of Sarrazanius; Hieron. *de Viris. Ill.* c. 103, *Chronic.* p. 186, *ad Nepot.;* Ambros. *adv. Symmach.* ii.; Augustin. *Serm.* 49; Suidas, *s. v.* Δάμασος; Amm. Marc. xxvii. 3, a very remarkable passage. The petition of two presbyters opposed to Damasus is preserved in the first volume of the works of P. Sirmond.—Nic. Antonius, *Bibliothec. Vet. Hispan.* ii. 6; Bayerus, *Damasus et Laurentius Hispanis asserti et vindicati*, Rom. 1756; Gerbert *de Cantu et Music. sacra*, i. pp. 44, 60, 91, 242; Fabric. *Bibl. Med. et Infim. Lat.* ii. p. 4; Funccius, *de Veget. L. L. Senect.* cap. iii. § lx., &c.; Tillemont, *Mémoires Ecclesiast.* vol. viii. p. 386, &c.; Schröck, *Kirchengeschichte*, viii. p. 122, &c.; Surius, *de probatis sanctt. Hist.* viii. p. 428.) [W. R.]

DA'MEAS (Δαμέας) or DE'MEAS. 1. A statuary of Croton, who made a bronze statue of his fellow-citizen, Milo, which Milo carried on his shoulders into the Altis. This fixes the artist's date at about B. C. 530. (Paus. vi. 14. § 2.)

2. Also called Damias, a statuary, born at Cleitor, a city in Arcadia, was the disciple of Polycleitus, and was associated with other artists in the execution of the great votive offering which the Lacedaemonians made at Delphi after the victory of Aegospotami. (B. C. 405.) Dameas cast the statues of Athena, Poseidon, and Lysander. (Paus. x. 9. § 4; Plin. xxxiv. 8. s. 19; Thiersch. *Epochen.* p. 276.) [P. S.]

DAMIA. [AUXESIA.]

DAMIA'NUS (Δαμιανός), of Ephesus, a celebrated rhetorician and contemporary of Philostratus, who visited him at Ephesus, and who has preserved a few particulars respecting his life. In his youth Damianus was a pupil of Adrianus and Aelius Aristeides, whom he afterwards followed as his models. He appears to have taught rhetoric in his native place, and his reputation as a rhetorician and sophist was so great, that even when he had arrived at an advanced age and had given up rhetoric, many persons flocked to Ephesus to have an opportunity of conversing with him. He belonged to a very illustrious family, and was possessed of great wealth, of which he made generous use, for he not only instructed gratis such young men as were unable to remunerate him, but he erected or restored at his own expense several useful and public institutions and buildings. He died at the age of seventy, and was buried in one of the suburbs of Ephesus. It is not known whether he ever published any scientific treatise on rhetoric or any orations or declamations. (Philostr. *Vit. Soph.* ii. 23; Suid. *s. v.* Δαμιανός; Eudocia, p. 130.) [L. S.]

DAMIA'NUS (Δαμιανός), a celebrated saint and martyr, who was a physician by profession and lived in the third and fourth centuries after Christ. He is said to have been the brother of St. Cosmas, with whose name and life his own is commonly associated, and whose joint history appears to have been as follows. They were born in Arabia: their father's name is not known, their mother's was Theodora, and both are said to have been Christians. After receiving an excellent education, they chose the medical profession, as being that in which they thought they could most benefit their fellow men; and accordingly they constantly practised it gratuitously, thus earning for themselves the title of Ἀνάργυροι, by which they are constantly distinguished. They were at last put to death with the most cruel tortures, in company with several other Christians, during the persecution by Diocletian, A. D. 303—311. Justinian, in the sixth century, built a church in their honour at Constantinople, and another in Pamphylia, in consequence of his having been (as he supposed) cured of a dangerous illness through their intercession. [COSMAS.] [W. A. G.]

DAMIA'NUS HELIODO'RUS. [HELIODORUS.]

DA'MIO, a freedman and servant of P. Clodius, who in B. C. 58 prevented Pompey from leaving his house and from assisting Cicero. (Ascon. *in Milon.* p. 47, ed. Orelli.) It is uncertain whether he is the same as Vettius Damio, into whose house Cicero fled from the persecutions of the Clodian party. (Cic. *ad Att.* iv. 3.) [L. S.]

posed by her after the manner of the Aeolians and Pamphylians. (Philost. *Vit. Apollon.* i. 30.) [P. S.]

DAMO'PHILUS or DEMO'PHILUS, a painter and modeller (*plastes*) who, with Gorgasus, embellished the temple of Ceres by the Circus Maximus at Rome with works of art in both departments, to which was affixed an inscription in Greek verses, intimating that the works on the right were by Damophilus, those on the left by Gorgasus. (Plin. xxxv. 12. s. 45.) This temple was that of Ceres, Liber, and Libera, which was vowed by the dictator A. Postumius, in his battle with the Latins, B. C. 496, and was dedicated by Sp. Cassius Viscellinus in B. C. 493. (Dionys. vi. 17, 94; Tac. *Ann.* ii. 49.) See DEMOPHILUS. [P. S.]

DAMO'PHILUS (Δαμόφιλος), a philosopher and sophist, was brought up by Julian, who was consul under the emperor Marcus. His writings were very numerous; the following were found in the libraries by Suidas: 1. Φιλόβιβλος, the first book of which was upon books worth having (περὶ ἀξιοκτήτων βιβλίων), and was addressed to Lollius Maximus; 2. On the Lives of the Ancients (περὶ βίων ἀρχαίων); and very many others. (Suid. *s. v.*; Voss. *Hist. Graec.* pp. 269, 270, ed. Westermann.) [P. S.]

DA'MOPHON (Δαμοφῶν), a sculptor of Messene, was the only Messenian artist of any note. (Paus. iv. 31. § 8.) His time is doubtful. Heyne and Winckelmann place him a little later than Phidias; Quatremère de Quincy from B. C. 340 to B. C. 300. Sillig (*Catal. Art. s. v. Demophon*) argues, from the fact that he adorned Messene and Megalopolis with his chief works, that he lived about the time when Messene was restored and Megalopolis was built. (B. C. 372—370.) Pausanias mentions the following works of Damophon: At Aegius in Achaia, a statue of Lucina, of wood, except the face, hands, and toes, which were of Pentelic marble, and were, no doubt, the only parts uncovered: also, statues of Hygeia and Asclepius in the shrine of Eileithyia and Asclepius, bearing the artist's name in an iambic line on the base: at Messene, a statue of the Mother of the Gods, in Parian marble, one of Artemis Laphria, and several marble statues in the temple of Asclepius: at Megalopolis, wooden statues of Hermes and Aphrodite, with faces, hands, and toes of marble, and a great monolith group of Despoena (*i. e.* Cora) and Demeter, seated on a throne, which is fully described by Pausanias. He also repaired Phidias's colossal statue of Zeus at Olympia, the ivory plates of which had become loose. (Paus. iv. 31. §§ 5, 6, 8, viii. 31. §§ 3, 5, 37. § 2.) [P. S.]

DAMOSTRA'TIA (Δαμοστρατία), a courtezan of the emperor Commodus, who subsequently became the wife of Cleander, the favourite of the emperor. (Dion Cass. lxxii. 12; CLEANDER.) [L. S.]

DAMO'STRATUS (Δαμόστρατος), a person whose name appears in the title of an epigram in the Greek Anthology (Brunck, *Anal.* ii. 259; Jacobs, *Anth. Graec.* ii. 235), Δαμοστράτου ἀνάθημα ταῖς νύμφαις, but whether he was the author of the epigram, or the person who dedicated the statue to the nymphs, on which the epigram was inscribed, does not appear. Reiske supposed that he might be the same person as Demostratus, a Roman senator, who wrote a poem on fishing (ἁλιευτικά), which is often quoted by the ancient writers, and who lived in the first century after Christ. (Jacobs, *Anth. Graec.* xiii. 881; Fabric. *Bibl. Graec.* iv. p. 471, ed. Harles, xiii. p. 138, old. edit.; DEMOSTRATUS.) [P. S.]

DAMO'TELES (Δαμοτέλης). 1. A Spartan, through whose treachery, according to one account, Cleomenes was defeated by Antigonus at the battle of Sellasia, B. C. 222. (Phylarch. *ap. Plut. Cleom.* 28; comp. Polyb. ii. 65, &c.) Damoteles is said in Plutarch to have had the office of commander of the Crypteia (see *Dict. of Ant. s. v.*), which would qualify him for the service of reconnoitring assigned to him by Cleomenes before the engagement.

2. An Aetolian, was one of the ambassadors whom his countrymen, by the advice of the Athenians, sent to Rome in B. C. 190 to negotiate with the senate for peace. He returned in the ensuing year without having accomplished his object. M. Fulvius, the consul, having crossed over from Italy against them, the Aetolians once more despatched Damoteles to Rome; but, having ascertained on his arrival at Leucas that Fulvius was on his way through Epeirus to besiege Ambracia, he thought the embassy hopeless, and returned to Aetolia. We hear of him again among those who came to Fulvius at Ambracia to sue for peace, which was granted by the consul and afterwards ratified by the senate. [DAMIS, No. 2.] (Polyb. xxi. 3, xxii. 8, 9, 12, 13; Liv. xxxviii. 8.) [E. E.]

DAMO'XENUS (Δαμόξενος) was an Athenian comic poet of the new comedy, and perhaps partly of the middle. Two of his plays, entitled Σύντροφοι and Ἑαυτὸν πενθῶν, are mentioned by Athenaeus, who quotes a long passage from the former, and a few lines from the latter. Elsewhere he calls him, less correctly, Demoxenus. The longer fragment was first published, with a Latin version, by Hugo Grotius, in his *Excerpta ex Tragoediis et Comoediis Graecis*, Par. 1626, 4to. (Ath. i. p. 15, b., iii. p. 101, f., xi. p. 469, a.; Suid. *s. v.*; Eudoc. p. 131; Meineke, *Hist. Crit. Com. Graec.* i. p. 484, &c., iv. p. 529, &c., p. 843, &c.) [P. S.]

DANAE (Δανάη). See ACRISIUS. We may add here the story which we meet with at a later time in Italy, and according to which Danaë went to Italy, built the town of Ardea, and married Pilumnus, by whom she became the mother of Daunus, the ancestor of Turnus. (Virg. *Aen.* vii. 372, 409, with Servius's note.) [L. S.]

DANA'IDES (Δαναΐδες), the fifty daughters of Danaüs, whose names are given by Apollodorus (ii. 1. § 5) and Hyginus (*Fab.* 170), though they are not the same in both lists. They were betrothed to the fifty sons of Aegyptus, but were compelled by their father to promise him to kill their husbands, in the first night, with the swords which he gave them. They fulfilled their promise, and cut off the heads of their husbands with the exception of Hypermnestra alone, who was married to Lynceus, and who spared his life. (Pind. *Nem.* x. 7.) According to some accounts, Amymone and Berbyce also did not kill their husbands. (Schol. *ad Pind. Pyth.* ix. 200; Eustath. *ad Dionys. Perieg.* 805.) Hypermnestra was punished by her father with imprisonment, but was afterwards restored to her husband Lynceus. The Danaïdes buried the corpses of their victims, and were purified from their crime by Hermes and Athena at the command of Zeus. Danaüs afterwards found it difficult to obtain husbands for his daughters, and he invited men to public contests, in which his daughters were given as prizes to the victors (Pind. *Pyth.* ix. 117.)

Pindar mentions only forty-eight Danaïdes as having obtained husbands in this manner, for Hypermnestra and Amymone are not included, since the former was already married to Lynceus and the latter to Poseidon. Pausanias (vii. 1. § 3. Comp. iii. 12. § 2; Herod. ii. 98) mentions, that Automate and Scaea were married to Architeles and Archander, the sons of Achaeus. According to the Scholiast on Euripides (*Hecub.* 886), the Danaïdes were killed by Lynceus together with their father. Notwithstanding their purification mentioned in the earlier writers, later poets relate that the Danaïdes were punished for their crime in Hades by being compelled everlastingly to pour water into a vessel full of holes. (Ov. *Met.* iv. 462, *Heroid.* xiv.; Horat. *Carm.* iii. 11. 25; Tibull. i. 3. 79; Hygin. *Fab.* 168; Serv. *ad Aen.* x. 497.) Strabo (viii. p. 371) and others relate, that Danaüs or the Danaïdes provided Argos with water, and for this reason four of the latter were worshipped at Argos as divinities; and this may possibly be the foundation of the story about the punishment of the Danaïdes. Ovid calls them by the name of the Belides, from their grandfather, Belus; and Herodotus (ii. 171), following the tales of the Egyptians, says, that they brought the mysteries of Demeter Thesmophoros from Egypt to Peloponnesus, and that the Pelasgian women there learned the mysteries from them. [L. S.]

DANAUS (Δαναός), a son of Belus and Anchinoë, and a grandson of Poseidon and Libya. He was brother of Aegyptus, and father of fifty daughters, and the mythical ancestor of the Danai. (Apollod. ii. 1, § 4, &c.) According to the common story he was a native of Chemnis, in the Thebaïs in Upper Egypt, and migrated from thence into Greece. (Herod. ii. 91.) Belus had given Danaüs Libya, while Aegyptus had obtained Arabia. Danaüs had reason to think that the sons of his brother were plotting against him, and fear or the advice of an oracle (Eustath. *ad Hom.* p. 37), induced him to build a large ship and to embark with his daughters. On his flight he first landed at Rhodes, where he set up an image of Athena Lindia. According to the story in Herodotus, a temple of Athena was built at Lindus by the daughters of Danaüs, and according to Strabo (xiv. p. 654) Tlepolemus built the towns of Lindus, Ialysus and Cameirus, and called them thus after the names of three Danaïdes. From Rhodes Danaüs and his daughters sailed to Peloponnesus, and landed at a place near Lerna, which was afterwards called from this event Apobathmi. (Paus. ii. 38. § 4.) At Argos a dispute arose between Danaüs and Gelanor about the government, and after many discussions the people deferred the decision of the question to the next day. At its dawn a wolf rushed among the cattle and killed one of the oxen. This occurrence was to the Argives an event which seemed to announce to them in what manner the dispute should terminate, and Danaüs was accordingly made king of Argos. Out of gratitude he now built a sanctuary of Apollo Lycius, who, as he believed, had sent the wolf. (Paus. ii. 19. § 3. Comp. Serv. *ad Aen.* iv. 377, who relates a different story.) Danaüs also erected two wooden statues of Zeus and Artemis, and dedicated his shield in the sanctuary of Hera. (Paus. ii. 19. § 6; Hygin. *Fab.* 170.) He is further said to have built the acropolis of Argos and to have provided the place with water by digging wells. (Strab. i. p. 23, viii. p. 371; Eustath. *ad Hom.* p. 461.) The sons of Aegyptus in the mean time had followed their uncle to Argos; they assured him of their peaceful sentiments and sued for the hands of his daughters. Danaüs still mistrusted them and remembered the cause of his flight from his country; however he gave them his daughters and distributed them among his nephews by lot. But all the brides, with the exception of Hypermnestra murdered their husbands by the command of their father. [DANAIDES.] In aftertimes the Argives were called Danai. Whether Danaüs died a natural death, or whether he was killed by Lynceus, his son-in-law, is a point on which the various traditions are not agreed, but he is said to have been buried at Argos, and his tomb in the agora of Argos was shewn there as late as the time of Pausanias. (ii. 20. § 4; Strab. viii. p. 371.) Statues of Danaus, Hypermnestra and Lynceus were seen at Delphi by Pausanias. (x. 10. § 2.) [L. S.]

DA'PHITAS or DA'PHIDAS (Δαφίτας or Δαφίδας), a grammarian and epigrammatist of Telmessus, of whom Suidas says, that he wrote against Homer, accusing him of falsehood in saying that the Athenians went to the Trojan war. He was a reviler of all men, and did not spare even the gods. He put a trick upon the Delphian oracle, as he thought, by inquiring whether he should find his horse. The answer was, that he should find it soon. Upon this, he declared that he had never had a horse, much less lost one. But the oracle proved to be true, for on his return home he was seized by Attalus, the king of Pergamus, and thrown headlong from a rock, the name of which was Ἵππος, *horse.* (Suid. *s. v.* Δαφίτας; comp. Cic. *de Fat.* 3; Val. Max. i. 8, ext. § 8.) Strabo, in speaking of Magnesia, mentions a mountain over against it, named Thorax, on which it was said that Daphitas was crucified for reviling the kings in two verses, which he preserves. He also mentions the oracle, but, of course, as playing upon the word θώραξ instead of Ἵππος (xiv. p. 647). The distich preserved by Strabo is also included in the Greek Anthology. (Brunck, *Anal.* iii. p. 330; Jacobs, ii. p. 39.) [P. S.]

DAPHNAEA and DAPHNAEUS (Δαφναία and Δαφναῖος), surnames of Artemis and Apollo respectively, derived from δάφνη, a laurel, which was sacred to Apollo. In the case of Artemis it is uncertain why she bore that surname, and it was perhaps merely an allusion to her statue being made of laurel-wood (Paus. iii. 24. § 6; Strab. xvi. p. 750; Philostr. *Vit. Apollon.* i. 16; Eutrop. vi. 11; Justin. xv. 4.) [L. S.]

DAPHNAEUS (Δαφναῖος), a Syracusan, one of the leaders of the popular party in that city after the death of Diocles. He was appointed to command the troops sent by the Syracusans, together with their Sicilian and Italian allies, to the relief of Agrigentum, when it was besieged by the Carthaginians, B. C. 406. He at first defeated the force despatched by Himilco to oppose his advance, but was unable to avert the fall of Agrigentum, and consequently shared in the unpopularity caused by that event, and was deposed, together with the other generals, on the motion of Dionysius. As soon as the latter had established himself in the supreme command, he summoned an assembly of the people, and procured the execution of Daphnaeus together with his late colleague, Demarchus.

According to Aristotle, the great wealth of Daphnaeus had made him an object of jealousy with the lower populace. (Diod. xiii. 86, 87, 92, 96; Arist. *Pol.* v. 5.) [E. H. B.]

DAPHNE (Δάφνη), a fair maiden who is mixed up with various traditions about Apollo. According to Pausanias (x. 5. § 3) she was an Oreas and an ancient priestess of the Delphic oracle to which she had been appointed by Ge. Diodorus (iv. 66) describes her as the daughter of Teiresias, who is better known by the name of Manto. She was made prisoner in the war of the Epigoni and given as a present to Apollo. A third Daphne is called a daughter of the river-god Ladon in Arcadia by Ge (Paus. viii. 20. § 1; Tzetz. *ad Lycoph.* 6; Philostr. *Vit. Apollon.* i. 16), or of the river-god Peneius in Thessaly (Ov. *Met.* i. 452; Hygin. *Fab.* 203), or lastly of Amyclas. (Parthen. *Erot.* 15.) She was extremely beautiful and was loved and pursued by Apollo. When on the point of being overtaken by him, she prayed to her mother, Ge, who opened the earth and received her, and in order to console Apollo she created the ever-green laurel-tree (δάφνη), of the boughs of which Apollo made himself a wreath. Another story relates that Leucippus, the son of Oenomaüs, king of Pisa, was in love with Daphne and approached her in the disguise of a maiden and thus hunted with her. But Apollo's jealousy caused his discovery during the bath, and he was killed by the nymphs. (Paus. viii. 20. § 2; Parthen. *l. c.*) According to Ovid (*Met.* i. 452, &c.) Daphne in her flight from Apollo was metamorphosed herself into a laurel-tree. [L. S.]

DAPHNIS (Δαφνίς), a Sicilian hero, to whom the invention of bucolic poetry is ascribed. He is called a son of Hermes by a nymph (Diod. iv. 84), or merely the beloved of Hermes. (Aelian, *V. H.* x. 18.) Ovid (*Met.* iv. 275) calls him an Idaean shepherd; but it does not follow from this, that Ovid connected him with either the Phrygian or the Cretan Ida, since Ida signifies any woody mountain. (Etym. Magn. *s. v.*) His story runs as follows: The nymph, his mother, exposed him when an infant in a charming valley in a laurel grove, from which he received his name of Daphnis, and for which he is also called the favourite of Apollo. (Serv. *ad Virg. Eclog.* x. 26.) He was brought up by nymphs or shepherds, and he himself became a shepherd, avoiding the bustling crowds of men, and tending his flocks on mount Aetna winter and summer. A Naiad (her name is different in different writers, Echenais, Xenea, Nomia, or Lyce,—Parthen. *Erot.* 29; Schol. *ad Theocrit.* i. 65, vii. 73; Serv. *ad Virg. Eclog.* viii. 68; Phylarg. *ad Virg. Eclog.* v. 20) fell in love with him, and made him promise never to form a connexion with any other maiden, adding the threat that he should become blind if he violated his vow. For a time the handsome Daphnis resisted all the numerous temptations to which he was exposed, but at last he forgot himself, having been made intoxicated by a princess. The Naiad accordingly punished him with blindness, or, as others relate, changed him into a stone. Previous to this time he had composed bucolic poetry, and with it delighted Artemis during the chase. According to others, Stesichorus made the fate of Daphnis the theme of his bucolic poetry, which was the earliest of its kind. After having become blind, he invoked his father to help him. The god accordingly raised him up to heaven, and caused a well to gush forth on the spot where this happened. The well bore the name of Daphnis, and at it the Sicilians offered an annual sacrifice. (Serv. *ad Virg. Ecl.* v. 20.) Phylargyrius, on the same passage, states, that Daphnis tried to console himself in his blindness by songs and playing on the flute, but that he did not live long after; and the Scholiast on Theocritus (viii. 93) relates, that Daphnis, while wandering about in his blindness, fell from a steep rock. Somewhat different accounts are contained in Servius (*ad Virg. Eclog.* viii. 68) and in various parts of the Idyls of Theocritus. [L. S.]

DAPHNIS, a Greek orator, of whom a fragment in a Latin version is preserved in Rutilius Lupus (*de Fig. Sent.* 15), and whose name Pithoeus wrongly altered into Daphnidius. No particulars are known about him. (Ruhnken, *ad Rutil. Lup.* p. 52, and *Hist. Crit. Orat. Graec.* p. 93.) [L. S.]

DAPHNIS, an architect of Miletus, who, in conjunction with Paeonius, built a temple to Apollo at Miletus, of the Ionic order. (Vitruv. vii. *Praef.* 16.) He lived later than CHERSIPHRON, since Paeonius was said to have finished the temple of Artemis at Ephesus, which was begun by Chersiphron. (Vitruv. *l. c.*) [P. S.]

DAPHNO'PATES, THEODO'RUS (Θεόδωρος Δαφνοπάτης), an ecclesiastical writer, who lived about the middle of the tenth century after Christ. He is called a patrician and sometimes magister, and was invested with the office of *primus a secretis* at the court of Constantinople. He seems to have written a history of Byzantium (Joan. Scylitzes, *Praef.*; Cedren. *Hist.* p. 2), but no distinct traces of it are left. Of his many theological writings two only are printed, viz. 1. An oration upon the transfer of the hand of John the Baptist from Antioch to Constantinople, which took place in A. D. 956. The year after, when the anniversary of this event was celebrated, Theodorus delivered his oration upon it. A Latin translation of it is printed in the *Acta Sanctorum* under the 29th of August. The Greek original, of which MSS. are extant in several libraries, has not yet been published. 2. *Apanthismata*, that is, extracts from various works of St. Chrysostom, in thirty-three chapters. They are printed in the editions of the works of St. Chrysostom, vol. vii. p. 669, ed. Savillius, and vol. vi. p. 663, ed. Ducaeus. (Fabric. *Bibl. Graec.* x. p. 385, &c.; Cave, *Hist. Lit.* ii. p. 316, ed. London, 1698.) [L. S.]

DAPHNUS (Δάφνος), a physician of Ephesus, who is introduced by Athenaeus in his Deipnosophistae (i. p. 1) as a contemporary of Galen in the second century after Christ. [W. A. G.]

DAPYX (Δάπυξ), the chief of a tribe of the Getae. When Crassus was in Thrace, B. C. 29, Roles, another chief of the Getae, was at war with Dapyx, and called in the assistance of Crassus. Dapyx was defeated, and obliged to take refuge in a stronghold, where he was besieged. A Greek, who was in the place, betrayed it to Crassus, and as soon as the Getae perceived the treachery, they killed one another, that they might not fall into the hands of the Romans. Dapyx too ended his life on that day. (Dion Cass. li. 26.) [L. S.]

DA'RDANUS (Δάρδανος), a son of Zeus and Electra, the daughter of Atlas. He was the brother of Jasus, Jasius, Jason, or Jasion, Aetion and Harmonia, and his native place in the various tra-

ditions is Arcadia, Crete, Troas, or Italy. (Serv. *ad Virg. Aen.* iii. 167.) Dardanus is the mythical ancestor of the Trojans, and through them of the Romans. It is necessary to distinguish between the earlier Greek legends and the later ones which we meet with in the poetry of Italy. According to the former, he was married to Chryse, the daughter of Palas, in Arcadia, who bore him two sons, Idaeus and Deimas. These sons ruled for a time over the kingdom of Atlas in Arcadia, but then they separated on account of a great flood, and the calamities resulting from it. Deimas remained in Arcadia, while Idaeus emigrated with his father, Dardanus. They first arrived in Samothrace, which was henceforth called Dardania, and after having established a colony there, they went to Phrygia. Here Dardanus received a tract of land from king Teucrus, on which he built the town of Dardanus. At his marriage with Chryse, she had brought him as a dowry the palladia and sacra of the great gods, whose worship she had learned, and which worship Dardanus introduced into Samothrace, though without making the people acquainted with the names of the gods. Servius (*ad Aen.* viii. 285) states, that he also instituted the Salii in Samothrace. When he went to Phrygia he took the images of the gods with him; and when, after forming the plan of founding a town, he consulted the oracle, he was told, among other things, that the town should remain invincible as long as the sacred dowry of his wife should be preserved in the country under the protection of Athena. After the death of Dardanus those palladia (others mention only one palladium) were carried to Troy by his descendants. When Chryse died, Dardanus married Bateia, the daughter of Teucrus, or Arisbe of Crete, by whom he became the father of Erichthonius and Idaea. (Hom. *Il.* xx. 215, &c.; Apollod. iii. 12. § 1, &c., 15. § 3; Dionys. i. 61, &c.; Lycophr. 1302; Eustath. *ad Il.* p. 1204; Conon. *Narr.* 21; Strab. vii. p. 331; Paus. vii. 4. § 3, 19. § 3; Diod. iv. 49; Serv. *ad Aen.* i. 32.)

According to the Italian traditions, Dardanus was the son of Corythus, an Etruscan prince of Corythus (Cortona), or of Zeus by the wife of Corythus. (Serv. *ad Aen.* ix. 10, vii. 207.) In a battle with the Aborigines, Dardanus lost his helmet (*κόρυς*); and although he was already beaten, he led his troops to a fresh attack, in order to recover his helmet. He gained the victory, and called the place where this happened Corythus. He afterwards emigrated with his brother Jasius from Etruria. Dardanus went to Phrygia, where he founded the Dardanian kingdom, and Jasius went to Samothrace, after they had previously divided the Penates between themselves. (Serv. *ad Aen.* iii. 15, 167, 170, vii. 207, 210.) There are four other mythical personages of the name of Dardanus. (Hom. *Il.* xx. 459; Eustath. *ad Il.* pp. 380, 1697; Paus. viii. 24. § 2.) [L. S.]

DA'RDANUS (*Δάρδανος*). 1. A Stoic philosopher and contemporary of Antiochus of Ascalon (about B. C. 110), who was at the head of the Stoic school at Athens together with Mnesarchus. (Cic. *Acad.* ii. 22; Zumpt, *Ueber den Bestand der Philos. Schulen in Athen*, p. 80.)

2. A Greek sophist, a native of Assyria, is mentioned by Philostratus (*Vit. Soph.* ii. 4) as the teacher of Antiochus of Aegae, according to which he must have lived in the second century after Christ. [L. S.]

DA'RDANUS (*Δάρδανος*), the fourth in descent from Aesculapius, the son of Sostratus I., and the father of Crisamis I., who lived probably in the eleventh century B. C. (Jo. Tzetzes, *Chil.* vii. *Hist.* 155, in Fabric. *Bibl. Graec.* vol. xii. p. 680, ed. vet.) [W. A. G.]

DAREIUS or DARI'US (*Δαρεῖος*, *Δαρειαῖος*, Ctes., Heb. דָּרְיָוֶשׁ, *i. e.* Daryavesh), the name of several kings of Persia. Like such names in general, it is no doubt a significant title. Herodotus (vi. 98) says that it means *ἐρξείης*; but the meaning of this Greek word is doubtful. Some take it to be a form fabricated by Herodotus himself, for *ῥεξίας* or *πρηκτήρ*, from the root *ϝεργ* (*do*), meaning the person who *achieves* great things; but it is more probably derived from *εἴργω* (*restrain*), in the sense of *the ruler*. In modern Persian *Dara* or *Darab* means *lord*, which approaches very near to the form seen in the Persepolitan inscription, *Dareush* or *Daryush* (where the *sh* is no doubt an adjective termination), as well as to the Hebrew form. Precisely the same result is obtained from a passage of Strabo (xvi. p. 785), who mentions, among the changes which names suffer in passing from one language to another, that *Δαρεῖος* is a corruption of *Δαρειήκης*, or, as Salmasius has corrected it, of *Δαριαύης*, that is *Daryav*. This view also explains the form *Δαρειαῖος* used by Ctesias. The introduction of the *y* sound after the *r* in these forms is explained by Grotefend. Some writers have fancied that Herodotus, in saying that *Δαρεῖος* means *ἐρξείης*, and that *Ξέρξης* means *ἀρηΐος*, was influenced in the choice of his words by their resemblance to the names; and they add, as if it were a matter of course, the simple fact, which contradicts their notion, that the order of correspondence must be inverted. (Bähr, *Annot. ad loc.*) The matter is fully discussed in Grotefend's *Beilage zu Heeren's Ideen* (*Asiatic Researches*, vol. ii. Append. ii.)

1. DAREIUS I., the eldest son of Hystaspes (*Gustasp*), was one of the seven Persian chiefs who destroyed the usurper SMERDIS, after whose death Dareius obtained the throne. He was a member of the royal family of the Achaemenidae (Herod. i. 209), in a branch collateral to that of Cyrus. The meaning of the genealogy given by Xerxes (Herod. vii. 11) seems to be this:

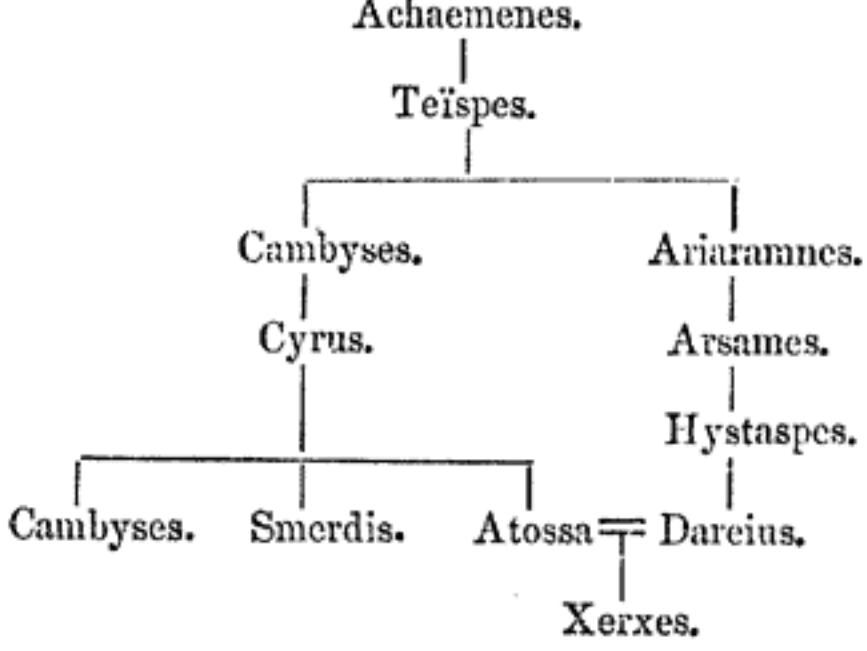

When Cyrus undertook his expedition against the Massagetae, Dareius, who was then about twenty years old, was left in Persis, of which country his father Hystaspes was satrap. The night after the passage of the Araxes, Cyrus dreamt that he saw Dareius with wings on his shoulders, the one of which overshadowed Asia and the other Europe.

Inferring that Dareius had formed a conspiracy against him, Cyrus sent back Hystaspes into Persis to watch his son. (Herod. i. 209, 210.) Dareius attended Cambyses to Egypt as one of his body-guard. (Herod. iii. 139; Syloson.) After the detection of the imposture of the Magian, Dareius went to Susa just at the time when the conspiracy against the usurper was formed, and he was associated with the six other conspirators, who, by his advice, resolved to act without delay. [Smerdis.] The discussions among the Persian chiefs, which ensued upon the death of the Magian, ended in favour of the monarchical form of government, which was advocated by Dareius, and Dareius himself was chosen to the kingdom by a sign, which had been agreed on by the conspirators, and which Dareius, with the aid of his groom Oebares, contrived to obtain for himself, B. C. 521. This account, instead of being a fiction, is quite in accordance with the spirit of the Persian religion. (Heeren's *Asiatic Researches*, ii. p. 350; comp. Tac. *Germ.* 10.)

The usurpation of Smerdis seems to have been an attempt on the part of the Medes to regain their supremacy. The conspirators against him were noble Persians, and in all probability the chiefs of Persian tribes. Their discussion about the form of government to be adopted is evidently related by Herodotus according to Greek rather than Oriental notions. The proposition to share the supreme power among themselves seems to be what Herodotus means by an aristocracy, and this scheme may be traced in the privileges for which the conspirators afterwards stipulated with Dareius, but it is very difficult to conceive in what sense a democracy could have been proposed. At all events, the accession of Dareius confirmed both the supremacy of the Persians, and the monarchical form of government. The other conspirators stipulated for free admission to the king at all times, with one exception, and for the selection of his wives from their families. A dispute soon arose respecting the exercise of the former privilege between the royal servants and Intaphernes, one of the seven; and Dareius, thinking, from the conduct of Intaphernes, that a conspiracy had been formed against himself, put him to death with all his male relations except two. (Herod. iii. 118, 119.) He henceforth enjoyed undisputed possession of his throne; but we find the seven employed in distant governments and expeditions.

It was in the reign of Dareius that the consolidation of the Persian empire was effected, so far at least as it ever was; for in truth it never possessed a sure principle of cohesion. Cyrus and Cambyses had been engaged in continual wars, and their conquests had added to the Persian empire the whole of Asia (up to India and Scythia), except Arabia. (Herod. iii. 88.) After strengthening himself by alliances with the royal house, from which he took three wives, namely, the two daughters of Cyrus, Atossa and Artystone, and Parmys, the daughter of Cyrus's son Smerdis, and with the chief of the seven, Otanes, whose daughter Phaedime he married, and after erecting a monument to celebrate his acquisition of the kingdom, he began to set in order the affairs of his vast empire, which he divided into twenty satrapies, assigning to each its amount of tribute. Persis proper was exempted from all taxes, except those which it had formerly been used to pay. From the attention which he paid to his revenues, and from his love of money, Dareius was called by the Persians κάπηλος. (iii. 89, 117.) A detailed account of his satrapies and revenues is given by Herodotus. (iii. 90, &c.) His ordinary residence was at Susa, which he greatly improved. (Aelian, *N. A.* i. 59; Plin. *H. N.* vi. 27. s. 31.)

The seven months of the reign of Smerdis had produced much confusion throughout the whole empire. His remission of all taxes for three years, if it be true, must have caused Dareius some trouble in reimposing them. It cannot be doubted that the governors of the provinces would seize the opportunity to assume a sort of independence. We have an example in the conduct of Oroetas, the governor of Sardis, who, in addition to his cruel and treacherous murder of Polycrates and other acts of tyranny, put to death a noble Persian, Mitrobates, the governor of Dascylium in Bithynia, with his son, and killed a royal messenger whom Dareius sent to rebuke him. Dareius was prevented from marching against Oroetas in person, on account of his recent accession to the throne and the power of the offender; but one of his courtiers, named Bagaeus, effected the death of Oroetas by gaining over his body-guard of 1000 Persians. In consequence of this event the Greek physician Democedes fell into the hands of Dareius, and cured him of a sprained ankle, and was established at his court—a most important event in the history of the world, for Democedes used his influence with Atossa to persuade Dareius to attack Greece. [Democedes.] Dareius sent him, with fifteen noble Persians, to examine the coasts of Greece, of which they made a sort of map. Democedes escaped from his companions, who, after a great variety of adventures, got back safe to Dareius. (Herod. iii. 135—138.)

The great struggle between the despotism of Asia and the freedom of Europe was now beginning. The successive rulers of Western Asia had long desired to extend their dominion across the Aegean into Greece; but both Croesus and Cyrus had been prevented from making the attempt, the former by the growth of the Persian power, the latter by his wars in Central Asia. Dareius, who already, as seen in the dream of Cyrus, overshadowed Asia with one wing, now began to spread the other over Europe. He attacked Samos under the pretext of restoring Syloson, but his further designs in that quarter were interrupted by the revolt of the Babylonians, who had profited by the period of confusion which followed the death of Cambyses to make every preparation for rebellion. After a siege of twenty months, Babylon was taken by a stratagem of Zopyrus, and was severely punished for its revolt, probably about B. C. 516.

The reduction of Babylon was soon followed by Dareius's invasion of Scythia (about B. C. 513, or 508 according to Wesseling and Clinton). The cause of this expedition is very obscure. Herodotus (iv. 1, 83) attributes it to the desire of Dareius to take vengeance on the Scythians for their invasion of Media in the time of Cyaxares,—far too remote a cause, though very probably used as a pretext. Ctesias says, that on the occasion of a predatory incursion into Scythia by the satrap of Cappadocia, the Scythian king had sent a letter of defiance to Dareius, and that this provoked him to the war. The only rational motives which can

now be assigned are the desire of curbing tribes which had been, and might be again, dangerous to the empire, especially during the projected invasion of Greece; and perhaps too of laying open the way to Greece by the conquest of Thrace. The details of the expedition also are difficult to trace. Dareius crossed the Thracian Bosporus by a bridge of boats, the work of MANDROCLES, a Samian engineer, and commemorated his passage by setting up two pillars, on which the names of the tribes composing his army were recorded in Greek and Assyrian letters. Thence he marched through Thrace to the delta of the Danube, where he found a bridge of boats already formed by his fleet, which had been sent round in the mean time to the mouth of the river. This bridge he would have broken up after the passage of his army; but by the advice of Coës, the commander of the forces of Mytilene, he left it guarded by the Greeks, many of whom served in his fleet, under their tyrants, with orders to break it up if he did not return within sixty days. The sixty days elapsed, and MILTIADES, the tyrant of the Thracian Chersonese, endeavoured to prevail on his fellow officers to take Dareius at his word, and thus to cut off his retreat; but HISTIAEUS, the tyrant of Miletus, pointed out the probability that, if so serious a blow were inflicted on the Persian power, they, the tyrants, who were protected by Persia, must fall. The bridge was therefore preserved, but a feint was made of destroying it, in order to deceive the Scythians, who were thus rendered less active in the pursuit of Dareius. The king was now in full retreat, his expedition having entirely failed, through the impossibility of bringing the Scythians to an engagement. If we are to believe Herodotus, he had penetrated far into the interior of Russia, and yet he had not been much distressed for provisions; and he recrossed the Danube with so large an army, that he detached a force of eighty thousand men for the conquest of Thrace, under Megabazus, who subdued that country and Paeonia, and received the symbols of submission, earth and water, from Amyntas, the king of Macedonia. Dareius re-entered Asia by the Hellespont, which he crossed at Sestos, and staid for some time at Sardis, whence he sent Otanes to reduce those maritime cities on the north coast of the Aegean, Hellespont, and Bosporus, which still remained independent. The most important conquest of Otanes, were Byzantium, Chalcedon, and the islands of Imbrus and Lemnos. [OTANES.] Dareius himself then returned to Susa, leaving Artaphernes governor of Sardis.

These operations were succeeded by a period of profound peace (about B. C. 505—501). The events which interrupted it, though insignificant in themselves, brought on the struggle in which the Athenians first, and then the other Greeks, repulsed the whole power of Persia. These events belong to the history of Greece, and to the biographies of other men. [ARISTAGORAS; HISTIAEUS; HIPPIAS; MARDONIUS; MILTIADES; ARTAPHERNES, &c.; Thirlwall's *Hist. of Greece*, ii. c. 14.) It is a debated question whether Dareius was accidentally involved in his war with Greece by the course of events, or whether he simply took advantage of the opportunity to carry out a long cherished design. Herodotus took the latter view, which seems to be borne out fully by the invasion of Scythia, the reduction of Thrace, and some minor circumstances. The period of peace which preceded the war was, no doubt, simply a matter of necessity, after the wars of the early part of the reign, and especially after the Scythian disaster. Even Thirlwall, who takes the other view (p. 191), attributes elsewhere an aggressive policy to Dareius (p. 199). So great, however, was Dareius's ignorance of the strength of the free states of Greece, that the force sent to subdue them was quite inconsiderable when compared with the army which marched to the invasion of Scythia. The battle of Marathon convinced him of his error, but still left him the idea that Greece must be easily crushed by a greater armament. He therefore called out the whole force of his empire; but, after three years of preparation, his attention was called off by the rebellion of Egypt, and the dispute between his sons for the succession [ARIABIGNES; XERXES]; and the decision of this dispute was very soon followed by his death, B. C. 485, after a reign of 36 years, according to Herodotus (comp. Clinton, *F. H.* vol. ii. p. 313), or 31, according to Ctesias.

There are two other events in the reign of Dareius which deserve notice: namely, the expedition against Libya, at the time of the Scythian expedition (Herod. iv. 145—205), and the voyage of Scylax of Caryanda down the Indus, which led to the discovery and subjugation of certain Indian tribes, whose position is uncertain (iv. 44). Diodorus (i. 33, 58, 95) mentions some particulars of his relations to Egypt, from which it appears that he devoted much attention to public works and legislative reforms in that as well as in the other parts of his empire.

The children of Dareius were, by the daughter of Gobryas, whom he had married before he came to the throne, Artabazanes and two others; by Atossa, Xerxes, Hystaspes, Achaemenes, and Masistes; by Artystone, Arsames and Gobryas; by Parmys, Ariomardas; and by Phrataguna, the daughter of his brother Artanes, Abrocome and Hyperanthe. Diodorus mentions a daughter, Mandane. The inscriptions at Persepolis in which his name appears are fully described by Grotefend (*Beilage*) and Höckh. (*Vet. Med. et Pers. Monum.*) Höckh shews that the sepulchre which Dareius caused to be constructed for himself is one of those in the hill called *Rachmed.* (Herod. iii. 70—160, iv.—vi., vii. 1—4; Ctes. *Pers.* 14—19, ed. Lion; Diod. ii. 5, x. 17, xi. 2, 57, 74; Justin, i. 10, ii. 3, 5, 9, 10, vii. 3. For his relations to the Jews, see Ezra, iv. 5, v. 1; Hagg. i. 1; ii. 1; Zech. i. 1; Joseph. *Ant.* xi. 3. § 1.)

2. DARIUS II., was named OCHUS (Ὦχος) before his accession, and was then surnamed NOTHUS (Νόθος), from his being one of the seventeen bastard sons of Artaxerxes I. Longimanus, who made him satrap of Hyrcania, and gave him in marriage his sister Parysatis, the daughter of Xerxes I. When SOGDIANUS, another bastard son of Artaxerxes, had murdered the king, Xerxes II., he called Ochus to his court. Ochus promised to go, but delayed till he had collected a large army, and then he declared war against Sogdianus. Arbarius, the commander of the royal cavalry, Arxames, the satrap of Egypt, and Artoxares, the satrap of Armenia, deserted to him, and placed the diadem upon his head, according to Ctesias, against his will, B. C. 424—423. Sogdianus gave himself up to Ochus, and was put to death. Ochus now

assumed the name of Dareius. He was completely under the power of three eunuchs, Artoxares, Artibarxanes, and Athoüs, and of his wife, Parysatis, by whom, before his accession, he had two children, a daughter Amistris, and a son Arsaces, who succeeded him by the name of Artaxerxes (II. Mnemon). After his accession, Parysatis bore him a son, Cyrus [CYRUS THE YOUNGER], and a daughter, Artosta. He had other children, all of whom died early, except his fourth son, Oxendras. (Ctes. 49, ed. Lion.) Plutarch, quoting Ctesias for his authority, calls the four sons of Dareius and Parysatis, Arsicas (afterwards Artaxerxes), Cyrus, Ostanes, and Oxathres. (*Artax.* I.)

The weakness of Dareius's government was soon shewn by repeated insurrections. First his brother Arsites revolted, with Artyphius, the son of Megabyzus. Their Greek mercenaries, in whom their strengh consisted, were bought off by the royal general Artasyras, and they themselves were taken prisoners by treachery, and, at the instigation of Parysatis, they were put to death by fire. The rebellion of Pisuthnes had precisely a similar result. (B. C. 414.) [TISSAPHERNES.] A plot of Artoxares, the chief eunuch, was crushed in the bud; but a more formidable and lasting danger soon shewed itself in the rebellion of Egypt under Amyrtaeus, who in B. C. 414 expelled the Persians from Egypt, and reigned there six years, and at whose death (B C. 408) Dareius was obliged to recognise his son Pausiris as his successor; for at the same time the Medes revolted: they were, however, soon subdued. Dareius died in the year 405—404 B. C., and was succeeded by his eldest son Artaxerxes II. The length of his reign is differently stated: it was really 19 years. Respecting his relations to Greece, see CYRUS, LYSANDER, TISSAPHERNES. (Ctes. *Pers.* 44—56; Diod. xii. 71, xiii. 36, 70, 108; Xen. *Hell.* i. 2. § 19, ii. 1. § 8, *Anab.* i. 1. § 1; Nehem. xii. 22.)

3. DAREIUS III., named CODOMANNUS before his accession, was the son of Arsames, the son of Ostanes, a brother of Artaxerxes II. His mother Sisygambis was the daughter of Artaxerxes. In a war against the Cadusii he killed a powerful warrior in single combat, and was rewarded by the king, Artaxerxes Ochus, with the satrapy of Armenia. He was raised to the throne by Bagoas, after the murder of Arses (B. C. 336), in which some accused him of a share; but this accusation is inconsistent with the universal testimony borne to the mildness and excellence of his character, by which he was as much distinguished as by his personal beauty. He rid himself of Bagoas, whom he punished for all his crimes by compelling him to drink poison. Codomannus had not, however, the qualities nor the power to oppose the impetuous career of the Macedonian king. [ALEXANDER III.] The Persian empire ended with his death, in B. C. 330. (Diod. xvii. 5, &c.; Justin, x. 3, and the writers of the history of Alexander.) [P. S]

DAREIUS (Δαρεῖος), the eldest son of Xerxes I., was put to death by his brother Artaxerxes, to whom Artabanus and Spamitres accused him of the murder of Xerxes, which they had themselves committed. (B. C. 465.) The story is told, with some unimportant variations, by the following writers. (Ctes. *Pers.* 29, ed. Lion; Diod. xi. 69; Justin. iii. 1.) [P. S.]

DAREIUS (Δαρεῖος), the eldest son of Artaxerxes II. Mnemon, was designated as successor to the crown, and permitted to wear the upright tiara, by his father, towards the close of his life, in order to settle a dispute respecting the succession which had arisen between Dareius and his younger brother Ochus. Dareius was then fifty years old. It was customary on such occasions for the king to make his successor-elect a present of anything he chose to ask. Dareius asked for Aspasia, a favourite concubine of his father's. Artaxerxes left the matter to the lady's choice, and she preferred Dareius, at which the king was so enraged, that he broke the solemn promise, and devoted Aspasia to the service of Artemis. The resentment of Dareius against his father, and his jealousy of his brother were inflamed by Tiribazus, who had received a somewhat similar injury from Artaxerxes; and the prince formed a conspiracy, with several of his bastard brothers, against his father's life, which was detected, and Dareius was put to death. (Plut. *Artax.* 26—29; Justin, x. 1, 2.) [P. S.]

DARES (Δάρης), was, according to the Iliad (v. 9), a priest of Hephaestus at Troy. There existed in antiquity an Iliad or an account of the destruction of Troy, which was believed to be more ancient than the Homeric poems, and in fact to be the work of Dares, the priest of Hephaestus. (Ptolem. Hephaest. 1; Eustath. *ad Hom. Od.* xi. 521.) Both these writers state, on the authority of Antipater of Acanthus, that Dares advised Hector not to kill Patroclus, and Eustathius adds, that Dares, after deserting to the Greeks, was killed by Odysseus, which event must have taken place after the fall of Troy, since Dares could not otherwise have written an account of the destruction of the city. In the time of Aelian (*V. H.* xi. 2; comp. Isidor. *Orig*, i. 41) the Iliad of Dares, which he calls Φρυγία Ἰλιάς, was still known to exist; he too mentions the belief that it was more ancient than Homer, and Isidorus states that it was written on palm-leaves. But no part or fragment of this ancient Iliad has come down to us, and it is therefore not easy to form a definite opinion upon the question. It is, however, of some interest to us, on account of a Latin work on the destruction of Troy, which has been handed down to us, and pretends to be a Latin translation of the ancient work of Dares. It bears the title "Daretis Phrygii de Excidio Trojae Historia." It is written in prose, consists of 44 chapters, and is preceded by a letter purporting to be addressed by Corn. Nepos to Sallustius Crispus. The writer states, that during his residence at Athens he there met with a MS. of the ancient Iliad of Dares, written by the author himself, and that on perusing it, he was so much delighted, that he forthwith translated it into Latin. This letter, however, is a manifest forgery. No ancient writer mentions such a work of Corn. Nepos, and the language of the treatise is full of barbarisms, such as no person of education at the time of Nepos could have been guilty of. The name of Corn. Nepos does not occur in connexion with this alleged translation previous to the 14th century. These circumstances have led some critics to believe, that the Latin work bearing the name of Dares is an abridgment of the Latin epic of Josephus Iscanus (Joseph of Exeter, who lived in the 12th century), and there are indeed several expressions in the two works which would seem to favour the opinion, that the author of the one borrowed from the other; but

the differences and discrepancies in the statements of the two works are so great, that they alone are sufficient to overthrow the hypothesis. Dederich, the last editor, is inclined to think that the author of our work was a real Roman of the 5th, 6th, or 7th century. The work itself is evidently the production of a person of little education and of bad taste: it seems to consist of a number of extracts made from several writers, and put together without any judgment; there is scarcely anything in the work that is striking or novel. But, notwithstanding all this, the work was very popular in the 15th and 16th centuries, like everything else referring to the war of Troy. Hence several editions and translations were made of it. It was then and is still usually printed together with the work of Dictys Cretensis. The first edition appeared at Cologne, in 1470; the first in which care was bestowed upon the text, is that of J. Mercerus. (Paris, 1618, and Amsterdam, 1631, 12mo.) The subsequent editions give the text of Mercerus, such as those of Anne Dacier (Paris, 1680, and Amsterdam, 1702, 4to.), U. Obrecht (Strassb. 1691, 8vo.), and others. The best and most recent edition is that of A. Dederich (Bonn, 1837, 8vo.), who has appended it to his edition of Dictys, and premised an interesting dissertation upon Dares and the work bearing his name. [L.S.]

DA'SIUS. 1. Of Brundusium, was commander of the garrison at Clastidium in B. C. 218, and being bribed by Hannibal, he surrendered the place to him, whereby the Carthaginians, who were encamped on the Trebia, obtained plentiful stores of provisions. (Liv. xxi. 48.)

2. Of Salapia. He and Blattius were the leading men at Salapia, and he favoured Hannibal, while Blattius advocated the interests of Rome, at least as much as he could do in secret. But as Blattius could effect nothing without Dasius, he at length endeavoured to persuade him to espouse the part of the Romans. But Dasius, unwilling to support his rival, informed Hannibal of the schemes of Blattius. Both were then summoned by Hannibal. Blattius, when he appeared before the Carthaginian general, accused Dasius of treachery; and Hannibal, who had not much confidence in either of them, dismissed them both. However, Blattius carried out his design, and Salapia with its Punic garrison was surrendered to the Romans. Dasius was killed in the massacre which ensued. This happened in B. C. 210. (Liv. xxvi. 38; Appian, *Annib.* 45, &c.) [L. S.]

DA'SIUS, ALTI'NIUS, of Arpi. When P. Sempronius and Q. Fabius, in B. C. 213, had taken up their positions in Lucania and Apulia against Hannibal, Dasius went at night time into the camp of Fabius, and offered to deliver up Arpi into his hands, if the consul would give him an appropriate reward. Fabius consulted with his other officers, and, as Dasius had on a former occasion betrayed the Romans, as he now proposed to betray Hannibal, it was resolved that for the present he should be kept in custody till the end of the war. In the mean time, his absence had created considerable uneasiness at Arpi, and a report of his treachery reached Hannibal, who is said to have availed himself of the opportunity to confiscate the property of the traitor, and also to order his mother and her children to be buried alive. (Liv. xxiv. 45.) [L. S.]

DA'TAMES (Δατάμης), a Carian by birth, the son of Camissares by a Scythian mother. His father being satrap of Cilicia under Artaxerxes II. (Mnemon), and high in the favour of that monarch, Datames became one of the king's bodyguard; and having in this capacity distinguished himself in the war against the Cadusii, was appointed to succeed his father (who had fallen in that war) in the government of his province. Here he distinguished himself both by his military abilities and his zeal in the service of the king; and reduced to subjection two satraps who had revolted from Artaxerxes, Thyus, governor of Paphlagonia, and Aspis of Cataonia He was in consequence entrusted by the Persian king with the chief command of a force designed for the recovery of Egypt; but the machinations of his enemies at the Persian court, and the risks to which he was in consequence exposed, induced him to change his plan, and throw off his allegiance to the king. He withdrew with the troops under his command into Cappadocia, and made common cause with the other satraps who had revolted from Persia. Artabazus, one of the generals that remained faithful to the king, advanced against him from Pisidia, but was entirely defeated. The great reputation that Datames had acquired induced Artaxerxes to direct his utmost exertions to effect his subjection, but Autophradates, who was sent against him with a large army, was obliged to retreat with heavy loss. Datames, however, though constantly victorious against open foes, ultimately fell a victim to treachery, and, after evading numerous plots that had been formed against his life, was assassinated at a conference by Mithridates, the son of Ariobarzanes, who had gained his confidence by assuming the appearance of hostility to the king. (Corn. Nep. *Datames*; Diod. xv. 91; Polyaen. vii. 21, 29. § 1.)

Datames appears to have obtained the highest reputation in his day for courage and ability in war, which caused his fame to extend even among the Greeks, though he did not come into personal collision with them. Cornelius Nepos (to whose biographical sketch we owe the only connected narrative of his life) calls him the bravest and most able of all barbarian generals, except Hamilcar and Hannibal; but there is much confusion in the accounts transmitted to us, and it is difficult to assign the anecdotes of him recorded by Polyaenus to their proper place in his history. The chronology of the events related by Nepos is also very obscure; but according to that author and Diodorus it would appear that Datames must have died before Artaxerxes, probably B. C. 362. Clinton is, however, of opinion that a much longer interval elapsed between his revolt and his death (Clinton, *F. H.* vol. iii. p. 422, not.) [E. H. B.]

DATAPHERNES (Δαταφέρνης), a Persian in the confidence of Bessus, and one of those who betrayed him to Alexander, B. C. 329. He joined Spitamenes, satrap of Sogdiana, in his revolt, and, when their cause became desperate, took refuge among the Dahae, who, on hearing of the death of Spitamenes, delivered him up in chains to Alexander. (Arr. *Anab.* iii. 29, 30, iv. 1, &c.; Diod. xvii. 83; Curt. vii. 5, 6, &c., viii. 3; Freinsh. *ad loc.*) [E. E.]

DATIS (Δᾶτις), a Mede, who, together with Artaphernes, had the command of the forces which were sent by Dareius Hystaspis against Eretria and Athens, and which were finally defeated at

Marathon in B. C. 490. (Herod. vi. 94, &c.) [ARTAPHERNES, No. 2.] When the armament was on its way to Greece through the Aegean sea, the Delians fled in alarm from their island to Tenos; but Datis re-assured them, professing that his own feelings, as well as the commands of the king, would lead him to spare and respect the birthplace of "the two gods." The obvious explanation of this conduct, as arising from a notion of the correspondence of Apollo and Artemis with the sun and moon, is rejected by Müller in favour of a far less probable hypothesis. (Herod. vi. 97; Müller, *Dor.* ii. 5. § 6, 6. § 10; Thirlwall's *Greece*, vol. ii. p. 231; Spanheim, *ad Callim. Hymn. in Del.* 255.) The religious reverence of Datis is further illustrated by the anecdote of his restoring the statue of Apollo which some Phoenicians in his army had stolen from Delium in Boeotia. (Herod. vi. 118; Paus. x. 28; Suid. *s. v.* Δᾶτις.) His two sons, Armamithres and Tithaeus, commanded the cavalry of Xerxes in his expedition against Greece. (Herod. vii. 88.) He admired the Greek language, and tried hard to speak it; failing in which, he thereby at any rate unwittingly enriched it with a new word—Δατισμός. (Suid. *l. c.*; Arist. *Pax*, 289; Schol. *ad loc.*) [E. E.]

DATIS (Δᾶτις) is mentioned by the Ravenna Scholiast on Aristophanes (*Ran.* 86) as one of the four sons of Carcinus the elder [see p. 612], though other authorities speak only of three. That there were four is also distinctly stated by the comic poet Pherecrates. (*Ap. Schol. ad Arist. Vesp.* 1509.) By the Scholiast on the *Peace* (289), Datis is again mentioned as a tragic poet, and the Scholiast on the *Wasps* (1502) tells us that only one, viz. Xenocles, was a poet, while the other three were choral dancers. From these considerations, Meineke has conjectured with much probability that Datis was only a nickname for Xenocles, expressive of imputed barbarism of style, δατισμός. (Meineke, *Hist. Crit. Com. Graec.* p. 513, &c., where in p. 515, Philocles occurs twice erroneously for Xenocles.) [E. E.]

DAUNUS (Δαῦνος or Δαύνιος). 1. A son of Lycaon in Arcadia, and brother of Iapyx and Peucetius. These three brothers, in conjunction with Illyrians and Messapians, landed on the eastern coast of Italy, expelled the Ausonians, took possession of the country, and divided it into three parts, Daunia, Peucetia, and Messapia. The three tribes together bore the common name Iapygians. (Anton. Lib. 31.)

2. A son of Pilumnus and Danaë, was married to Venilia. He was the father of at least the most ancient among the ancestors of Turnus. (Virg. *Aen.* ix. 4, and Serv. on ix. 148.)

3. A king of Apulia. He had been obliged to flee from Illyria, his native land, into Apulia, and gave his name to a portion of his new country. (Daunia.) He is said to have hospitably received Diomedes, and to have given him his daughter Euippe in marriage. (Fest. *s. v.*; Plin. *H. N.* iii. 11; comp. DIOMEDES.) [L. S.]

DAU'RISES (Δαυρίσης), the son-in-law of Dareius Hystaspis, was one of the Persian commanders who were employed in suppressing the Ionian revolt. (B. C. 499.) After the defeat of the Ionian army at Ephesus, Daurises marched against the cities on the Hellespont, and took Dardanus, Abydus, Percote, Lampsacus, and Paesus, each in one day. He then marched against the Carians, who had just joined in the Ionian revolt, and defeated them in two battles; but shortly afterwards Daurises fell into an ambush, and was killed, with a great number of the Persians. (Herod. v. 116—121.) [P. S.]

DAVID, of Nerken, a learned Armenian philosopher and a commentator on Plato and Aristotle, was a relation of the Armenian historian, Moses of Chorene, and lived at the end of the fifth and the beginning of the sixth century after Christ. He studied at Athens under Syrianus, the preceptor of Proclus, and was one of those later philosophers who made it their chief aim to harmonize the Platonic and Aristotelian philosophy. Of the life and writings of David much important information is given by C. Fr. Neumann, *Mémoire sur la Vie et les Ouvrages de David*, Paris, 1829; comp. *Berlin. Jahrb. für wissensch. Kritik.* 1829, p. 797, &c. David wrote several philosophical works in the Armenian and Greek languages, and translated some of the writings of Aristotle into the Armenian. His commentaries on the Categories of Aristotle and likewise on the Isagoge of Porphyry, which are still extant, are not without some merit, and are principally of importance for the information which they contain respecting the history of literature. (Stahr, *Aristotelia*, vol. i. pp. 206, 207, ii. pp. 63, 68, 69, 197.) Whether he was alive when the philosophers were exiled from Athens by the emperor Justinian, and returned into Asia in consequence of their expulsion, is uncertain. (Fabric. *Bibl. Gr.* iii. pp. 209, 485, v. p. 738.) His commentaries were translated into Arabic and Hebrew, and manuscripts of such translations are still extant. (Buhle's *Aristot.* vol. i. p. 298; Neumann in the *Nouveau Journal Asiatique*, vol. i.) There is another commentator on Aristotle, of the same name, but a different person, namely, David the Jew. (Jourdain, *Recherches sur l'Age et l'Origine des Traductions Latines d'Arist.* Paris, 1819, pp. 196, 197.) [A. S.]

DAZA MAXIMINUS. [MAXIMINUS.]

DECATE'PHORUS (Δεκατήφορος), that is, the god to whom the tenth part of the booty is dedicated, was a surname of Apollo at Megara. Pausanias (i. 42. § 5) remarks, that the statues of Apollo Pythius and Decatephorus at Megara resembled Egyptian sculptures. [L. S.]

DECE'BALUS (Δεκέβαλος), was probably a title of honour among the Dacians equivalent to *chief* or *king*, since we find that it was borne by more than one of their rulers (Trebell. Poll. *Trig. Tyrann.* c. 10), and that the individual best known to history as the Decebalus of Dion Cassius is named *Diurpaneus* by Orosius, and *Dorphaneus* by Jornandes.

This personage was for a long series of years, under Domitian and Trajan, one of the most enterprising and formidable among the enemies of Rome. Having displayed great courage in the field and extraordinary ability in every department of the military art, he was raised to the throne by the reigning sovereign, Douras, who abdicated in his favour. The new monarch quickly crossed the Danube, attacked and drove in the Roman outposts, defeated and slew Appius Sabinus, governor of Moesia, and, spreading devastation far and wide throughout the province, gained possession of many important towns and fortresses. Upon receiving intelligence of these calamities, Domitian hastened (A.D. 86) with all

the troops he could collect to Illyria, and, rejecting the pacific though insulting overtures of Decebalus, committed the chief command to Cornelius Fuscus at that time praefect of the praetorium, an officer whose knowledge of war was derived from studies prosecuted within the halls of a marble palace amid the luxuries of a licentious court. The imperial general having passed the frontier on a bridge of boats at the head of a numerous army, perished after a most disastrous campaign, and the legions were compelled to retreat with the loss of many prisoners, an eagle, and the whole of their baggage and artillery. This failure again called forth Domitian from the city, but although he repaired to Moesia for the ostensible purpose of assuming the direction of affairs, he carefully abstained from exposing his person to the dangers of a military life, and moving from town to town, abandoned himself to his foul appetites, while his officers sustained fresh dishonour and defeat. Occasional glimpses of success, however, appear from time to time to have checked the victorious career of the barbarians, and especial mention is made of the exploits of a certain Julianus, who, in an engagement near Tapae, destroyed great numbers of the foe, and threatened even the royal residence, while Vezinas, who held the second place in the Dacian kingdom, escaped with difficulty by casting himself among the slain, and feigning death until the danger was past. At length Domitian, harassed by an unprofitable and protracted struggle, and alarmed by the losses sustained in his contest with the Quadi and Marcomanni, was constrained to solicit a peace which he had more than once refused to grant. Decebalus despatched his brother, Diegis or Degis by name, to conclude a treaty, by whom some prisoners and captured arms were restored, and a regal diadem received in return. But the most important and disgraceful portion of the compact was for a time carefully concealed. Notwithstanding his pompous pretensions to victory and the mockery of a triumph, the emperor had been compelled to purchase the forbearance of his antagonist by a heavy ransom, had engaged to furnish him with a large body of artificers skilled in fabricating all instruments for the arts of peace or war, and, worst of all, had submitted to an unheard of degradation by consenting to pay an annual tribute. These occurrences are believed to have happened between the years A.D. 86—90, but both the order and the details of the different events are presented in a most confused and perplexing form by ancient authorities.

Trajan soon after his accession determined to wipe out the stain contracted by his predecessor, and at once refused to fulfil the conditions of the league. Quitting the city in his fourth consulship (A.D. 101), he led an army in person against the Dacians, whom he defeated near Tapae, the scene of their former misfortune, after an obstinate struggle, in which both parties suffered severely. Pressing onwards, a second victory was gained by Lusius Quietus, commander of the Moorish cavalry, many strongholds were stormed, the spoils and trophies taken from Fuscus were recovered, and the capital, Sarmazegetusa (Ζερμιζεγεθούσα), was invested. Decebalus having in vain attempted to temporize, was at length compelled to repair to the presence of the prince, and to submit to the terms imposed by the conqueror, who demanded not only the restitution of all plunder, but the cession of a large extent of territory. Trajan then returned to Rome, celebrated a triumph, and assumed the title of Dacicus. The war having been, however, soon renewed (A. D. 104), he resolved upon the permanent occupation of the regions beyond the Danube, threw a bridge of stone across the river about six miles below the rapid, now known as the Iron Gates, and being thus enabled to maintain his communications with ease and certainty, succeeded, after encountering a desperate resistance, in subjugating the whole district, and reducing it to the form of a province. (A.D. 105.) Decebalus, having seen his palace captured and his country enslaved, perished by his own hands, that he might not fall alive into those of the invaders. His head was sent to Rome, and his treasures, which had been ingeniously concealed beneath the bed of the river Sargetia, (now the *Istrig*, a tributary of the Marosch,) which flowed beneath the walls of his mansion, were discovered and added to the spoil.

(Dion Cass. lxvii. 6, and note of Reimarus, 7, 10, lxviii. 6—15; Tacit. *Agric.* 41; Juven. iv. and Schol.; Martial. v. 3, vi. 76; Plin. *Epist.* viii. 4, 9, x. 16; Sueton. *Domit.* 6; Eutrop. vii. 15; Euseb. *Chron.*; Zonar. xi. 21; Oros. vii. 10; Jornand. *R. G.* 13, Petr. Patric. *Excerp. leg.* p. 23, ed. 1648; Engel, *Comment. de Trajan. exped. ad Danub.* Vindobon. 1794, p. 136; Mannert, *Res. Traj. Imp. ad Danub. gest.*, 1793; Franke, *Geschichte Trajans*, 1837. [W. R.]

MAGN. DECE'NTIUS, the brother or cousin of Magnentius, by whom, after the death of Constans, he was created Caesar, A. D. 351, and raised to the consulship the following year. During the war in Gaul against the Alemanni, Decentius was defeated by Chnodomarius, the leader of the barbarians, and upon this, or some previous occasion, the Treviri, rising in rebellion, closed their gates and refused to admit him into their city. Upon receiving intelligence of the death of Magnentius, to whose aid he was hastening, and finding that foes surrounded him on every side so as to leave no hope of escape, he strangled himself at Sens on the 18th of August, A. D. 353. The medals which assign to this prince the title of Augustus are deemed spurious by the best authorities. His name appears upon genuine coins under the form MAG. or MAGN. DECENTIUS, leaving it doubtful whether we ought to interpret the contraction by *Magnus* or *Magnentius*.

Decentius is called *the brother* of Magnentius by Victor, *de Caes.* 42, by Eutropius, x. 7, and by Zonaras, xiii. 8, 9; *the kinsman* (*consanguineum*,—*γένει συναπτομένον*) by Victor, *Epit.* 42, and by Zosimus, ii. 45, 54. See also Amm. Marc. xv. 6. § 4, xvi. 12. § 5; Fast. Idat. [W. R.]

DE'CIA GENS, plebeian, but of high antiquity, became illustrious in Roman history by two members of it sacrificing themselves for the preservation of their country. The only cognomens

that occur in this gens are Mus and Subulo: for those who are mentioned without a surname see Decius.

DECIA'NUS, APPULEIUS. 1. C. Appuleius Decianus was tribune of the people in B. C. 90. In that year he brought a charge against L. Valerius Flaccus, the nature of which is unknown. He also brought an accusation against L. Furius, one of the tribunes of the year previous, who opposed the recall of Metellus Numidicus. It seems to have been on this occasion that he lamented before the public assembly the fate of L. Appuleius Saturninus and Servilius Glaucia, and endeavoured to create disturbances to avenge their death. In consequence of these proceedings he himself was condemned, and went into exile to Pontus, where he engaged in the service of Mithridates. (Cic. *pro Rabir. perd.* 9, *pro Flacc.* 32; Schol. Bobiens. p. 230, ed. Orelli; Val. Max. viii. 1. § 2; Appian, *B. C.* i. 33.)

2. C. Appuleius Decianus, a son of No. 1, lived as negotiator in Asia Minor, at Pergamus, and at Apollonis. He was repeatedly charged with having committed acts of injustice and violence towards the inhabitants of Apollonis, for he appears to have been a person of a very avaricious and insolent character, and in the end he was condemned by the praetor Flaccus, the son of the L. Valerius Flaccus, who had been accused by Decianus, the father. In B. C. 59, Decianus took vengeance upon Flaccus by supporting the charge which D. Laelius brought against him. (Cic. *pro Flacc.* 29—33; Schol. Bobiens. pp. 228, 230, 242, ed. Orelli.) [L. S.]

DECIA'NUS, C. PLAU'TIUS, was consul in B. C. 329 with L. Aemilius Mamercinus. It was his province during his consulship to continue the war against Privernum, while his colleague was engaged in raising another army to meet the Gauls, who were reported to be marching southward. But this report proved to be unfounded, and all the Roman forces were now directed against Privernum. The town was taken, its walls were pulled down, and a strong garrison was left on the spot. On his return Decianus celebrated a triumph. During the discussions in the senate as to what punishment was to be inflicted upon the Privernatans, Decianus humanely endeavoured to alleviate their fate. According to the Fasti, C. Plautius Decianus was consul also in the year following; but Livy mentions in his stead P. Plautius Proculus. In B. C. 312, C. Plautius Decianus was censor with Appius Claudius, and after holding the office eighteen months, he laid it down, in accordance with the lex Aemilia, while Appius Claudius, refusing obedience to the law, remained censor alone. (Liv. viii. 20, 22, ix. 29, 33; Val. Max. vi. 2. § 1; Frontin. *de Aquaed.* i. 5; Diodor. xx. 36.) [L. S.]

DECIA'NUS CATUS. [Catus.]

DECI'DIUS SAXA. [Saxa.]

DECI'MIUS. The Decimii appear to have been originally a Samnite family of Bovianum, at least the first of the name belonged to that place, and the others who occur in history were probably his descendants, who after obtaining the Roman franchise settled at Rome. The only cognomen among the Decimii is Flavus. The following list contains those who are mentioned without a cognomen.

1. Numerius Decimius, of Bovianum in Samnium, is called the most illustrious person in all Samnium, both by his noble descent and his wealth. In B. C. 217 he joined the Roman army against Hannibal with 8000 foot and 500 horse, at the command of the dictator Q. Fabius Maximus. With these forces Decimius appeared in the rear of Hannibal, and thus decided a battle which was taking a very unfavourable turn for Minucius, the magister equitum. Two castella were taken on that day, and 6000 Carthaginians were slain, but the Romans too lost 5000 men. (Liv. xxii. 24.)

2. C. Decimius, was sent in B. C. 171 as ambassador to Crete to request the Cretans to send auxiliaries for the war against Perseus of Macedonia. In 169 he was praetor peregrinus, and in the year following he was sent with two others as ambassador to Antiochus and Ptolemy, to bring about a reconciliation between the two kings, and to declare that, whichever of them should continue hostilities, should cease to be treated as the friend and ally of Rome. On that occasion Decimius and his colleagues visited the island of Rhodes at the request of the Rhodians themselves, and on his return to Rome his report was in favour of the Rhodians, in as much as he endeavoured to throw the guilt of their hostility towards Rome upon some individuals only, while he tried to exculpate the body of the people. (Liv. xlii. 35, xliii. 11, 15, xliv. 19, xlv. 10.)

3. M. Decimius, was sent with Tib. Claudius Nero as ambassador to Crete and Rhodes in B. C. 172, just before the outbreak of the war with Perseus, for the purpose of discovering whether they had been tempted by Perseus, and of trying to renew their friendship with Rome. (Liv. xlii. 19.)

4. L. Decimius, was sent in B. C. 171 as ambassador to the Illyrian king Genthius, to try to win him over to the side of the Romans during the war against Perseus. But he returned to Rome without having effected anything, and was suspected of having accepted bribes from the king. (Liv. xlii. 37, 45.)

5. C. Decimius, a person who had held the office of quaestor (*quaestorius*), and belonged to the party of Pompey. In B. C. 47 he was in the island of Cercina to take care of the provisions for the Pompeians, but on the arrival of Sallust, the historian, who was then a general of Caesar, Decimius immediately quitted the island, and fled in a small vessel. (Caes. *Bell. Afr.* 34.) He seems to be the same as the C. Decimius who was a friend of Atticus. (Cic. *ad Att.* iv. 16.) [L. S.]

DE'CIUS. 1. M. Decius, one of the deputies sent to the senate by the plebeians during their secession to the sacred mount in B. C. 495. (Dionys. vi. 88.)

2. M. Decius, tribune of the people in B. C. 311, when he carried a plebiscitum, that the people should appoint *duumviri navales* to restore and equip the Roman fleet. (Liv. ix. 30.)

3. P. Decius, one of the legates who in B. C. 168 brought to Rome the news of the defeat of the Illyrians, and of the capture of their king Genthius. (Liv. xlv. 3.)

4. P. Decius, according to Cicero (*de Orat.* ii. 31) and Aurelius Victor (*de Vir. Ill.* 72), whereas Livy (*Epit.* 61) calls him Q. Decius, was tribune of the people in B. C. 120. L. Opimius, who had been consul the year before, was brought to trial by the tribune Decius for having caused the murder of C. Gracchus, and for having thrown citizens

into prison without a judicial verdict. The enemies of Decius asserted that he had been induced by bribes to bring forward this accusation. Four years later, B. C. 115, Decius was praetor urbanus, and in that year he gave great offence to M. Aemilius Scaurus, who was then consul, by keeping his seat when the consul passed by him. The haughty Scaurus turned round and ordered him to rise, but when Decius refused, Scaurus tore his gown and broke the chair of Decius to pieces; at the same time he commanded that no one should receive justice at the hands of the refractory praetor. It is not improbable that the hostile feeling between the two men may have arisen from the fact that Scaurus had induced Opimius to take up arms against C. Gracchus, to whose party Decius evidently belonged. Cicero speaks of Decius as an orator who emulated M. Fulvius Flaccus, the friend of C. Gracchus, and remarks that he was as turbulent in his speeches as he was in life. It is probably this Decius who is alluded to in a fragment of the poet Lucilius, which is preserved by Cicero. (*De Orat.* ii. 62, comp. ii. 30, 31, *Brut.* 28, *Part. orat.* 30.)

5. P. DECIUS, a colleague of M. Antony in the *septemviratus*. Cicero says of him, with a fine irony, that he endeavoured to follow the example of his great ancestors (the Decii), by sacrificing himself to his debts, that is, by joining Antony, through whose influence he hoped to get rid of his debts. He accompanied Antony in the war of Mutina, but was taken prisoner there. Afterwards, however, when Octavian wished for a reconciliation with Antony, he allowed Decius to return to his friend. (Cic. *Phil.* xi. 6, xiii. 13; Appian, *B. C.* iii. 80.)

6. DECIUS, is mentioned by Appian (*B. C.* iv. 27) among those who were proscribed after the formation of the triumvirate of Antony, Octavian, and Lepidus. Decius and Cilo, on hearing that their names were on the list, took to flight, but as they were hurrying out of one of the gates of Rome, they were recognized by the centurions and put to death. [L. S.]

DE'CIUS JUBE'LLIUS, a Campanian, and commander of the Campanian legion which the Romans stationed at Rhegium in B. C. 281 for the protection of the place. Decius and his troops, envious of the happiness which the inhabitants of Rhegium enjoyed, and remembering the impunity with which the Mamertines had carried out their disgraceful scheme, formed a most diabolical plan. During the celebration of a festival, while all the citizens were feasting in public, Decius and his soldiers attacked them; the men were massacred and driven into exile, while the soldiers took the women to themselves. Decius put himself at the head of the city, acted as tyrannus perfectly independent of Rome, and formed connexions with the Mamertines in Sicily. He at first had endeavoured to palliate his crime by asserting that the Rhegines intended to betray the Roman garrison to Pyrrhus. During the war with Pyrrhus the Romans had no time to look after and punish the miscreants at Rhegium, and Decius for some years enjoyed the fruits of his crime unmolested. During that period he was seized by a disease of the eyes, and not venturing to trust a Rhegine physician, he sent for one to Messana. This physician was himself a native of Rhegium, a fact which few persons knew, and he now took the opportunity to avenge on Decius the wrongs he had inflicted upon Rhegium. He gave him something which he was to apply to his eyes, and which, however painful it might be, he was to continue till the physician should return from Messana. The order was obeyed, but the pain became at last quite unbearable, and Decius in the end found that he was quite blind. After the death of Pyrrhus, in B. C. 271, Fabricius was sent out against Rhegium; he besieged the place, and took it. All the survivors of the Campanian legion that fell into his hands, upwards of three hundred men, were sent to Rome, where they were scourged and beheaded in the forum. The citizens of Rhegium who were yet alive were restored to their native place. Decius put an end to himself in his prison at Rome. (Appian, *Samnit.* Excerpt. ix. 1—3; Diodor. *Fragm. lib.* xxii.; Liv. *Epit.* 12, 15; Polyb. i. 7; Val. Max. vii. 7. § 15.) [L. S.]

DE'CIUS, Roman emperor, A.D. 249—251, whose full name was C. MESSIUS QUINTUS TRAJANUS DECIUS, was born about the close of the second century at Bubalia, a village in Lower Pannonia, being the first of a long series of monarchs who traced their origin to an Illyrian stock. We are altogether unacquainted with his early career, but he appears to have been entrusted with an important military command upon the Danube in A.D. 245, and four years afterwards was earnestly solicited by Philippus to undertake the task of restoring subordination in the army of Moesia, which had been disorganized by the revolt of Marinus. [PHILIPPUS; MARINUS.] Decius accepted this appointment with great reluctance, and many misgivings as to the result. On his appearance, the troops deeming their guilt beyond forgiveness, offered the envoy the choice of death or of the throne. With the sword pointed to his heart he accepted the latter alternative, was proclaimed Augustus, and forced by the rebels to march upon Italy, having previously, according to Zonaras, written to assure his sovereign that his faith was still unbroken, and that he would resign the purple, as soon as he could escape from the thraldom of the legions. Philippus, not trusting these professions, hastened to meet his rival in the field, encountered him in the vicinity of Verona, was defeated, and slain. This event took place towards the end of A.D. 249.

The short reign of the new prince, extending to about thirty months, was chiefly occupied in warring against the Goths, who now, for the first time, appeared as a formidable foe on the north-eastern frontier, and having crossed the Danube, under Cniva their chief, were ravaging the Thracian provinces. The details of their invasion are to found in Jornandes, Zosimus, and the fragments of Dexippus, but these accounts appear so contradictory, that it is impossible, in the absence of an impartial historian, to explain or reconcile their statements. It would seem that the barbarians, in the first instance, repulsed Decius near Philippopolis, and were thus enabled to take that important city, but having lost their best troops during these operations, and finding themselves surrounded by the Romans who were now advancing from different points, they offered to purchase an unmolested retreat by the surrender of their prisoners and plunder. These overtures being rejected, the Goths turned to bay, and gave

battle near Abricium late in the year A.D. 251. After a deadly struggle, their desperate valour, aided by the incautious confidence of the Romans, prevailed. The son of the emperor was slain by an arrow, while Decius himself, with his best troops, became entangled in a marsh, and were cut to pieces or engulfed.

Some proceedings in the civil administration of this epoch, which at first sight would be considered as wholly without connexion with each other, but which were in reality intended to promote the accomplishment of the same object, deserve special attention. The increasing weakness of the state was every day becoming more painfully apparent, and the universal corruption of public morality was justly regarded as a deep-seated canker which must be eradicated, before any powerful effort could be made for restoring healthful vigour to the body politic. Two remedies suggested themselves, and were immediately called into action. It was determined to revive the censorship and to persecute the Christians. It was hoped that, by the first, order and decency might be revived in the habits of social life; it was imagined that, by the second, the national religion might be restored to its ancient purity, and that Rome might regain the favour of her gods. The death of Decius prevented the new censor, Valerian, the same who afterwards became emperor, from exerting an authority which could scarcely have produced any beneficial change; but the eager hate of Pagan zealots was more prompt in taking advantage of the imperial edict, and made much havoc in the church. Rome, Antioch, and Jerusalem, lamented the martyrdom of their bishops Fabianus, Babylas, and Alexander; Origen was subjected to cruel tortures, while Alexandria was the scene of a bloody massacre. In Africa, vast numbers, falling away from the truth, disowned their belief, and after the danger was past, the readmission of these renegades, comprehended under the general appellation of *Lapsi*, gave rise to various bitter controversies, which distracted for a long period the ecclesiastical councils of the west. [CYPRIANUS.]

Of the general character of Decius it is impossible to speak with certainty, for our authorities are scanty, and the shortness of his public career afforded little opportunity for its development. Victor pronounces a warm panegyric, declaring that his disposition was most amiable, that he was highly accomplished, mild and affable in his civil relations, and a gallant warrior in the field. Zosimus and the Christian historians, writing under the influence of strong feeling, have severally represented him as a model of justice, valour, liberality, and all kingly virtues, or as a monster of iniquity and savage cruelty, while even, in modern times, the tone adopted by Tillemont on the one hand, and by Gibbon on the other, can scarcely be pronounced fair or dispassionate, the language of the latter especially being such as to mislead the unlearned reader both as to the nature and extent of our information, and to induce him to conclude that we posses materials for pronouncing a judgment which do not in reality exist.

(Victor, *de Caes.* 29; *Epit.* 29; Eutrop. ix. 4; Trebell. Pollio *Valerian.* c. 1; Euseb. *Hist. Eccles.* vi. 39, &c; Zosim. i. 21—23; Zonar. xii. 19, 20; Jornandes, *R. G.* c. 16, &c. For the family of Decius, see HERENNIA ETRUSCILLA, HERENNIUS ETRUSCUS, HOSTILIANUS.) [W. R.]

DE'CIUS, a Roman statuary, by whom there was an admired colossal head in the Capitol. He perhaps lived in the first century B. C., but his date is very doubtful. [CHARES.] [P. S.]

DECRIA'NUS, a sophist of Patrae, who is mentioned with great praise by Lucian. (*Asin.* 2.) Nothing more is known of him. [P. S.]

DECRIA'NUS, an architect and mechanician in the time of Hadrian, who employed him to move the colossus of Nero, which stood in front of the golden house. The work was effected by the aid of twenty-four elephants. (Spartian, *Had.* 19, where different critics read Decrianus, Detrianus, Dentrianus, Dextrianus, and Demetrianus.) [P. S.]

DE'CRIUS, commanded a stronghold in Africa during the insurrection of Tacfarinas in A. D. 20. He was a brave and skilful soldier, and led his men out to an open battle, as he did not like the inactivity of a besieged. He had only a few soldiers, and they were not of the best kind; but although he was seriously wounded, he continued to fight like a lion, until he fell. (Tac. *Ann.* iii. 20.) [L. S.]

DE'CTADES (Δεκτάδης), is mentioned by Parthenius (*Erot.* 13) as an author from whom he relates the story about Harpalyce. We may thus infer that he wrote on mythical subjects. [L. S.]

DE'CTION (Δεκτίων), a Greek grammarian, who wrote a commentary on Lycophron's Cassandra, which is referred to in the Etymologicum Magnum (*s. v.* ἤπιος; comp. Valckenaer, *Eurip. Hippolyt.* p. 291.) [L. S.]

DE'CULA, M. TU'LLIUS, was consul in B. C. 81, with Cornelius Dolabella, during the dictatorship of Sulla; but the consuls of that year were only nominal, as Sulla had all the power in his hands. (Cic. *de Leg. Agr.* ii. 14; Gellius, xv. 28; Appian, *B. C.* i. 100.) [L. S.]

DEIANEIRA (Δηϊάνειρα). 1. A daughter of Althaea by Oeneus, Dionysus, or Dexamenus (Apollod. i. 8. § 1; Hygin. *Fab.* 31, 33), and a sister of Meleager. When Meleager died, his sisters lamented his death at his grave; Artemis in her anger touched them with her staff, and changed them into birds, with the exception of Deïaneira and Gorge, who were allowed, by the solicitation of Dionysus, to retain their human forms. (Antonin. Lib. 2.) Subsequently Achelous and Heracles, who both loved Deïaneira, fought for the possession of her. She became the wife of Heracles, and afterwards unwittingly caused his death, whereupon she hung herself. (Apollod. ii. 7. § 5, 6. § 7; Diod. iv. 34, &c.; comp. ACHELOUS; HERACLES; DEXAMENUS.)

2. One of the daughters of Nereus and Doris. (Apollod. i. 2. § 7.) [L. S.]

DEICOON (Δηϊκόων). 1. A son of Heracles by Megara, was killed by his own father during his ravings. (Apollod. ii. 7. § 8; Schol. *ad Hom. Od.* ix. 268.)

2. A Trojan hero, son of Pegasus, was a friend of Aeneas, and slain by Agamemnon. (Hom. *Il.* v. 534.) [L. S.]

DEIDAMEIA (Δηϊδάμεια). 1. A daughter of Bellerophontes and wife of Evander, by whom she became the mother of Sarpedon. (Diod. v. 79.) Homer (*Il.* vi. 197) calls her Laodameia.

2. A daughter of Lycomedes in the island of Scyrus. When Achilles was concealed there in maiden's attire, Deïdameia became by him the mother of Pyrrhus or Neoptolemus, and, according to others, of Oneirus also. (Apollod. iii. 13. § 7; Ptolem. Heph. 3.)

3. The wife of Peirithous, who is commonly called Hippodameia. (Plut. *Thes.* 30; comp. HIPPODAMEIA.) [L. S.]

DEIDAMEIA (Δηϊδάμεια). 1. Daughter of Aeacides, king of Epeirus, and sister of Pyrrhus. While yet a girl she was betrothed by her father to Alexander, the son of Roxana, and having accompanied that prince and Olympias into Macedonia, was besieged in Pydna together with them. (Plut. *Pyrrh.* 4; Diod. xix. 35; Justin, xiv. 6.) After the death of Alexander and Roxana, she was married to Demetrius Poliorcetes, at the time when the latter was endeavouring to establish his power in Greece, and thus became a bond of union between him and Pyrrhus. (Plut. *Demetr.* 25, *Pyrrh.* 4.) When Demetrius proceeded to Asia to support his father against the confederate kings, he left Deïdameia at Athens; but after his defeat at Ipsus, the Athenians sent her away to Megara, though still treating her with regal honours. She soon after repaired to Cilicia to join Demetrius, who had just given his daughter Stratonice in marriage to Seleucus, but had not been there long when she fell ill and died, B. C. 300. (Plut. *Demetr.* 30, 32.) She left one son by Demetrius, named Alexander, who is said by Plutarch to have spent his life in Egypt, probably in an honourable captivity. (Plut *Demetr.* 53.)

2. Daughter of Pyrrhus II., king of Epeirus, after the death of her father and the murder of her uncle Ptolemy, was the last surviving representative of the royal race of the Aeacidae. She threw herself into Ambracia, but was induced by the offer of an honourable capitulation to surrender. The Epeirots, however, determining to secure their liberty by extirpating the whole royal family, resolved to put her to death; she fled for refuge to the temple of Artemis, but was murdered in the sanctuary itself. (Polyaen. viii. 52; Justin, xxviii. 3, by whom she is erroneously called Laudamia; Paus. iv. 35. § 3.) The date of this event cannot be accurately fixed, but it occurred during the reign of Demetrius II. in Macedonia (B. C. 239—229), and probably in the early part of it. Schorn (*Gesch. Griechenl.* p. 86) supposes Deïdameia to be a daughter of the elder Pyrrhus, not the younger, but this is certainly a mistake. [E. H. B.]

DEIMA (Δεῖμα), the personification of fear. She was represented in the form of a fearful woman, on the tomb of Medeia's children at Corinth. (Paus. ii. 3. § 6.) [L. S.]

DEIMACHUS (Δηΐμαχος), four mythical personages. (Apollod. i. 9. § 9, 7. § 3; Apollon. Rhod. ii. 955, &c.; Plut. *Quaest. Gr.* 41.) [L. S.]

DEIMAS (Δείμας), a son of Dardanus and Chryse, who when his family and a part of the Arcadian population emigrated, remained behind in Arcadia. (Dion. Hal. i. 61.) [L. S.]

DEINARCHUS (Δείναρχος). 1. The last and at the same time the least important among the ten Attic orators, was born at Corinth about B. C. 361. (Dionys. *Deinarch.* 4.) His father's name was Sostratus, or, according to Suidas (*s. v.* Δείναρχος), Socrates. Though a native of Corinth, he lived at Athens from his early youth. Public oratory there reached its height about this time, and Deinarchus devoted himself to the study of it with great zeal under the guidance of Theophrastus, though he also profited much by his intercourse with Demetrius Phalereus. (Dionys. *l. c.* 2; Plut. *Vit. X Orat.* p. 850; Phot. *Bibl.* p. 496, ed. Bekker; Suidas, *l. c.*) As he was a foreigner, and did not possess the Athenian franchise, he was not allowed to come forward himself as an orator on the great questions which then divided public opinion at Athens, and he was therefore obliged to content himself with writing orations for others. He appears to have commenced this career in his twenty-sixth year, about B. C. 336, and as about that time the great Attic orators died away one after another, Deinarchus soon acquired considerable reputation and great wealth. He belonged to the friends of Phocion and the Macedonian party, and took a very active part in the disputes as to whether Harpalus, who had openly deserted the cause of Alexander the Great, should be tolerated at Athens or not. The time of his greatest activity is from B. C. 317 to B. C. 307, during which time Demetrius Phalereus conducted the administration of Athens. But when in B. C. 307 Demetrius Poliorcetes advanced against Athens, and Demetrius Phalereus was obliged to take to flight, Deinarchus, who was suspected on account of his equivocal political conduct, and who was anxious to save his riches, fled to Chalcis in Euboea. It was not till fifteen years after, B. C. 292, that, owing to the exertions of his friend Theophrastus, he obtained permission to return to Athens, where he spent the last years of his life, and died at an advanced age. The last event of his life of which we have any record, is a law-suit which he instituted against his faithless friend, Proxenus, who had robbed him of his property. But in what manner the suit ended, is unknown. The principal source of information respecting the life of Deinarchus is the treatise of Dionysius of Halicarnassus, from which is derived the greater part of what is preserved in Plutarch (*Vit. X Orat.* p. 850), Photius (*Bibl.* p. 496, ed. Bekk), Suidas (*l. c.*), and others.

The number of orations which Deinarchus wrote is uncertain, for Demetrius of Magnesia (*ap. Dionys. l. c.* 1; comp. Suidas and Eudoc. p. 130) ascribed to him one hundred and sixty, while Plutarch and Photius speak only of sixty-four genuine orations; and Dionysius is of opinion, that among the eighty-seven which were ascribed to him in his time, only sixty were genuine productions of Deinarchus. Of all these orations three only have come down to us entire, and all three refer to the question about Harpalus. One is directed against Philocles, the second against Demosthenes, and the third against Aristogeiton. It is, however, not improbable that the speech against Theocrines, which is usually printed among those of Demosthenes, is likewise a work of Deinarchus. (See pp. 1333 and 1336 of that oration; Dionys. Hal. *l. c.* 10; Liban. *Argum.*; Harpocrat. *s. v.* ἀγραφίου and Θεοκρίνης; Apostol. *Proverb.* xix. 49.) The

titles and fragments of the orations which are lost, are collected as far as can be by Fabricius (*Bibl. Gr.* ii. p. 864, &c.), and more complete by Westermann. (*Gesch. der griech. Beredtsamk.* p. 311, &c.) The ancients, such as Dionysius who gives an accurate account of the oratory of Deinarchus, and especially Hermogenes (*de Form. Orat.* ii. 11), speak in terms of high praise of his orations; but there were others also who thought less favourably of him; some grammarians would not even allow him a place in the canon of the ten Attic orators (Bibl. Coislin, p. 597), and Dionysius mentions, that he was treated with indifference by Callimachus and the grammarians of Pergamus. However, some of the most eminent grammarians, such as Didymus of Alexandria and Heron of Athens, did not disdain to write commentaries upon him. (Harpocrat. *s. v.* μαρτυλεῖον; Suid. *s. v.* Ἥρων.) The orations still extant enable us to form an independent opinion upon the merits of Deinarchus; and we find that Dionysius's judgment is, on the whole, quite correct. Deinarchus was a man of no originality of mind, and it is difficult to say whether he had any oratorical talent or not. His want of genius led him to imitate others, such as Lysias, Hyperides, and more especially Demosthenes; but he was unable to come up to his great model in any point, and was therefore nicknamed Δημοσθένης ὁ ἄγροικος or ὁ κρίθινος. Even Hermogenes, his greatest admirer, does not deny that his style had a certain roughness, whence his orations were thought to resemble those of Aristogeiton. Although it cannot be denied that Deinarchus is the best among the many imitators of Demosthenes, he is far inferior to him in power and energy, in the choice of his expressions, in invention, clearness, and the arrangement of his subjects.

The orations of Deinarchus are contained in the various collections of the Attic orators by Aldus (1513), Stephanus (1575), Gruter (1619), Reiske, Ducas, Bekker, and Baiter and Sauppe. The best separate edition is that of C. E. A. Schmidt (Leipzig, 1826, 8vo.), with a selection of the notes of his predecessors, and some of his own. There is also a useful commentary on Deinarchus by C. Wurm, "Commentarius in Dinarchi Orationes tres," Norimbergae, 1823, 8vo. (Fabric. *Bibl. Gr.* ii. p. 862, &c.; Westermann, *Gesch. der griech. Beredtsamk.* § 73.)

2. Of Corinth, a contemporary of the orator, with whom he has frequently been confounded. He was likewise a friend of Phocion, and when the latter was dragged to Athens for execution, Deinarchus too was put to death by the command of Polysperchon. (Plut. *Phoc.* 33.) As this person is not mentioned elsewhere, the name Deinarchus in Plutarch may be a mistake.

3. There were three authors of the name of Deinarchus, concerning whom we know little beyond what is stated by Demetrius of Magnesia (Dionys. *Deinarch.* 1), viz. that one was a poet of Delos, who lived previous to the time of the orator, and wrote poems on Bacchic subjects (comp. Euseb. *Chron.* DCCXX.; Cyrill. *c. Julian.* x. p. 341); the second, a Cretan, made a collection of Cretan legends; and the third wrote a work upon Homer. Whether any of these is the same as the one who, according to Nemesius (*de Natur. Hom.* 4), taught, with Aristoxenus, that the human soul was nothing but a harmony, is uncertain. [L. S.]

DEI'NIAS (Δεινίας). 1. One of a club of wits at Athens (γελωτοποιοί), called "the Sixty," of which the orator Callimedon also was a member. The date therefore may be placed about B. C. 325. (Athen. xiv. p. 614, e.) He is perhaps the same whom Demosthenes mentions as a skilful orator. (*c. Lept.* p. 501.)

2. An author of uncertain date, who wrote an historical work on Argolis. It is referred to by the following writers:—Plut. *Arat.* 29; Schol. *ad Apoll. Rhod.* ii. 791, *ad Eur. Orest.* 859, *ad Soph. Electr.* 281, *ad Theocr.* xiv. 48, *ad Pind. Ol.* vii. 49, *Isthm.* iv. 104. See also Meineke, *Hist. Crit. Com. Graec.* p. 385. It is doubtful whether this Deinias should be identified with the author of a work on the history of inventions mentioned by Athenaeus (xi. p. 471, b.; see Fabric. *Bibl. Graec.* vol. ii. p. 150). [E. E.]

DEI'NIAS, is mentioned by Pliny among the most ancient painters of monochromes. (XXXV. 8. s. 34.) [P. S.]

DEINO'CHARES. [DEINOCRATES.]

DEINO'CRATES (Δεινοκράτης). 1. A Syracusan, was originally a friend of Agathocles, who on that account spared his life in the massacre at Syracuse by which he established himself in the tyranny, B. C. 317. Afterwards, however, in B. C. 312, we find Deinocrates commanding the Syracusan exiles in the war in which the Carthaginians supported them against Agathocles. The latter, when he fled from Africa and returned to Sicily at the end of B. C. 307, found Deinocrates at the head of so formidable an army, that he offered to abdicate the tyranny and restore the exiles, stipulating only for the possession of two fortresses with the territory around them. But the ambition of Deinocrates, who preferred his present power to the condition of a private citizen in Syracuse, led him to reject the offer. Agathocles, however, defeated him in a battle, and he then submitted. He was received into favour by the tyrant, who gave him the command of a portion of his forces, and retained him in his confidence to the end. (Diod. xix. 8, 104, xx. 77, 79, 89, 90.)

2. A Messenian, went to Rome in B. C. 183, to justify the revolt of Messene from the Achaeans. On his arrival, his hopes were raised by finding that Flamininus, who was a personal friend of his and an enemy to Philopoemen, the Achaean leader, was about to pass into Greece on an embassy to Prusias and Seleucus. Flamininus promised him his services, and, when he had reached Naupactus, sent to Philopoemen and the other magistrates, desiring them to call an assembly of the Achaeans. Philopoemen, however, was aware that Flamininus had not come with any instructions on the subject from the senate, and he therefore answered, that he would comply with his request if he would first state the points on which he wished to confer with the assembly. This he did not venture to do, and the hopes of Deinocrates accordingly fell to the ground. Shortly after this, Philopoemen was taken prisoner by the Messenians, and Deinocrates was prominent among those who caused him to be put to death. In the ensuing year the authors of the revolt were obliged to yield to the wishes of the Messenian people for peace, and Lycortas, the Achaean general, having been admitted into the city, commanded the execution of Deinocrates and the chiefs of his party; but Deinocrates anticipated the sentence by suicide. His qualifications as a

statesman were, according to Polybius, of the most superficial character. In political foresight, for instance, he was utterly deficient. (Polyb. xxiv. 5, 12; Liv. xxxix. 49; Plut. *Philop.* 18—21, *Flam.* 20; Paus. iv. 29.) [E. E.]

DEINO'CRATES (Δεινοκράτης), a most distinguished Macedonian architect in the time of Alexander the Great. He was the architect of the new temple of Artemis at Ephesus, which was built after the destruction of the former temple by Herostratus. [CHERSIPHRON.] He was employed by Alexander, whom he accompanied into Egypt, in the building of Alexandria. Deinocrates laid out the ground and erected several of the principal buildings. Besides the works which he actually erected, he formed a design for cutting mount Athos into a statue of Alexander, to whom he presented his plan upon his accession to the throne; but the king forbad the execution of the project. The right hand of the figure was to have held a city, and in the left there would have been a basin, in which the water of all the mountain streams was to pour, and thence into the sea. Another curious work which he did not live to finish, is mentioned under ARSINOE [pp. 366, 367]: this fixes the time of the architect's death. The so-called monument of Hephaestion by Deinocrates was only a funeral pile (πυρά, Diod. xvii. 115), though a very magnificent one. It formed a pyramid, rising in successive terraces, all adorned with great magnificence. (Plin. v. 10, s. 11, vii. 37, s. 38, xxxiv. 14, s. 42; Vitruv. i. 1. § 4, ii. praef.; Strab. xiv. pp. 640, 641; Val. Max. i. 4, ext. 1; Amm. Marc. xxii. 16; Solin. 35, 43; Plut. *Alex.* 72, *de Alex. Virt.* ii. § 2; Lucian, *pro Imag.* 9, *de conscrib. Hist.* 12; Tzetz. *Chil.* viii. 199, xi. 367.) There is immense confusion among these writers about the architect's name. Pliny calls him Dinochares, or, according to some of the MSS., Tymochares or Timocrates; Strabo has Χειροκράτης; Plutarch, Στασικράτης; and, among other variations, Eustathius (*ad Hom. Il.* ξ. 229) calls him Diocles of Rhegium. [P. S.]

DEINO'LOCHUS (Δεινόλοχος), a comic poet of Syracuse or Agrigentum, was, according to some, the son, according to others, the disciple, of Epicharmus. He lived about B. C. 488, and wrote fourteen plays in the Doric dialect, about which we only know, from a few titles, that some of them were on mythological subjects. (Suid. *s. v.*; Fabric. *Bibl. Graec.* ii. p. 436; Grysar, *de Doriens. Com.* i. p. 81.) [P. S.]

DEINO'MACHA (Δεινομάχη), daughter of Megacles, the head of the Alcmaeonidae, granddaughter of Cleisthenes, and mother of Alcibiades. (Plut. *Alc.* 1; Athen. v. p. 219, c.; Ael. *V. H.* ii. 1; see also ALCIBIADES, p. 99, a., and the passages there referred to.) [E. E.]

DEINO'MACHUS (Δεινόμαχος), a philosopher, who agreed with Calliphon in considering the chief good to consist in the union of virtue with bodily pleasure, which Cicero calls a joining of the man with the beast. The doctrine is thus further explained by Clement of Alexandria.—Pleasure and virtue are both of them *ends* to man; but pleasure is so from the first, while virtue only *becomes* so after experience. (Cic. *de Fin.* v. 8, *de Off.* iii. 33, *Tusc. Quaest.* v. 30; Clem. Alex. *Strom.* ii. 21.) The Deinomachus, whom Lucian introduces in the *Philopseudes*, is of course a different person, and possibly a fictitious character. [E. E.]

DEINO'MENES (Δεινομένης). 1. Father of Gelon, Hiero, and Thrasybulus, succesively tyrants of Syracuse. (Herod. vii. 145; Pind. *Pyth.* i. 154, ii. 34.)

2. One of the guards of Hieronymus, king of Syracuse, in the plot against whose life he joined. When Hieronymus had marched into Leontini, and had arrived opposite the house where the murderers were posted, Deinomenes, who was close behind him, stopped under pretence of extricating his foot from a knot which confined it, and thus checked the advance of the multitude, and separated the king from his guards. The assassins then rushed on Hieronymus and slew him. (B. C. 215.) His attendants turned their weapons against Deinomenes, but he escaped with a few wounds, and was soon after elected by the Syracusans one of their generals. (Liv. xxiv. 7, 23.) [E. E.]

DEINO'MENES (Δεινομένης), a statuary, whose statues of Io, the daughter of Inachus, and Callisto, the daughter of Lycaon, stood in the Acropolis at Athens in the time of Pausanias. (Paus. i. 25. § 1.) Pliny (xxxiv. 8. s. 19) mentions him among the artists who flourished in the 95th Olympiad, B. C. 400, and adds, that he made statues of Protesilaüs and Pythodemus the wrestler. (*Ib.* § 15.) Tatian mentions a statue by him of Besantis, queen of the Paeonians. (*Orat. ad Graec.* 53, p. 116, ed. Worth.) His name appears on a base, the statue belonging to which is lost. (Böckh, *Corp. Inscrip.* i. No. 470.) [P. S.]

DEINON (Δεῖνων), one of the chief men of Rhodes, who, when the war broke out between Perseus and the Romans (B. C. 171), vainly endeavoured to induce his countrymen to pay no regard to the letter which C. Lucretius had sent to ask for ships, and which Deinon pretended was a forgery of their enemy Eumenes, king of Pergamus, designed to involve them in a ruinous war. But, though he failed on this occasion, he still kept up a strong opposition to the Roman party. In B. C. 167, after the defeat of Perseus, the Rhodians delivered him up to the Romans by way of propitiating them. Polybius calls him a bold and covetous adventurer, and censures him for what he considers an unmanly clinging to life after the ruin of his fortunes. (Polyb. xxvii. 6, 11, xxviii. 2, xxix. 5, xxx. 6-8; Liv. xliv. 23, 29, xlv. 22.) [E. E.]

DEINON or DINON (Δεῖνων, Δῖνων), father of Cleitarchus, the historian of Alexander's expedition. He wrote a history of Persia, to which C. Nepos (*Con.* 5) refers as the most trustworthy authority on the subject. He had, however, a large fund of credulity, if we may trust Pliny. (*H. N.* x. 49.) He is quoted also in the following passages:—Plut. *Alex.* 36, *Artax.* 1, 6, 9, 10, 13, 19, 22, *Them.* 27; Athen. ii. p. 67, b., iv. p. 146, c., xi. p. 503, f., xiii. pp. 556, b., 560, f., 609, a., xiv. pp. 633, d., 652, b.; Cic. *de Div.* i. 23; Ael. *H. A.* xvii. 10, *V. H.* vii. i.; Diog. Laërt. i. 8, ix. 50, in which two passages we also find the erroneous reading Δίων. [E. E.]

DEINO'STRATUS (Δεινόστρατος), a geometer. He is stated by Proclus to have been the brother of Menaechmus, and a contemporary and follower of Plato. (*Comm. in Eucl.* c. iv.) The two brothers, according to Proclus, made the *whole* of geometry more perfect (τελεωτέραν) than before. Pappus (lib. iv. prop. 25) has handed down the curve which is called the *quadratrix* of Deinostratus for squaring the circle, which Nicomedes and

others afterwards used. This curve is made by the intersection of a revolving radius of a circle with a line moving perpendicular to the first position of that radius, both moving uniformly, and so that the extremity of the moving perpendicular descends from the circumference to the centre while the revolving radius describes a right angle.

[A. DE M.]

DE'IOCES (Δηϊόκης), the founder of the Median empire, according to Herodotus, who states that, after the Assyrians had held the empire of Upper Asia 520 years, various nations revolted from them, and first of all the Medes. Soon after this, Deïoces, the son of Phraortes, a wise man among the Medes, desiring the tyranny, became an arbitrator for his own village; and the fame of his justice attracted to him suitors from all quarters, till at last the Medes chose him for their king. He immediately assumed great royal state, and made the Medes provide him with a bodyguard and build him a fortress. He then built the city of Agbatana (Ecbatana), in the centre of which he resided, hidden from the public view and transacting all business through messengers, in order, says Herodotus, to prevent the plots which his former equals might have been drawn into by jealousy. The few who were admitted to his presence were required to observe the strictest decorum. His administration of justice was very severe, and he kept a body of spies and informers throughout the whole country. After a reign of thirty-five years, during which he ruled the six tribes of the Medes without attempting any foreign conquest, Deïoces died, and was succeeded by his son, Phraortes. (Herod. i. 95—102.)

There are considerable difficulties in settling the chronology of the Median empire. Herodotus gives the reigns as follows:

Deïoces . . .	53	years.	(i. 102.)
Phraortes . . .	22	„	(*ibid.*)
Cyaxares . . .	40	„	(i. 106.)*
Astyages . . .	35	„	(i. 130.)
Total,	150		

Now, since the accession of Cyrus was in B. C. 560–559, the accession of Deïoces would fall in B. C. 710–709, which is confirmed by Diodorus (ii. 32), who says that, "according to Herodotus, Cyaxares [meaning Deïoces] was chosen king in the second year of the 17th Olympiad." (B.C. 711–710.) It also agrees with what may be inferred from Scripture, and is expressly stated by Josephus (*Ant.* x. 2), that the Medes revolted after the destruction of the army of Sennacherib, and the death of that king. (B. C. 711.) Moreover, the Lydian dynasty of the Mermnadae is computed by Herodotus to have lasted 170 years, down to the taking of Sardis in B. C. 546. It therefore began in B. C. 716. Now, it may be inferred, with great probability, from the statements of Herodotus, that the Heracleidae, who preceded the Mermnadae in Lydia, were Assyrian governors. If so, here is another reason for believing that the great Assyrian empire was broken up in consequence of the destruction of its army under Sennacherib. The small difference by which the last date (B. C. 716) exceeds what it ought to be according to this view, might be expected from the difficulty of fixing these dates within two or three years; and, moreover, the date of the capture of Sardis is disputed, some bringing it as low as B. C. 542.

A difficulty still remains. Herodotus mentions an interregnum, and it seems from his language to have been not a short one, between the revolt of the Medes and the accession of Deïoces; and *he is supposed* to give the sum total of the Median rule as 156 years. With reference to the former point, it may be supposed that the 53 years assigned to Deïoces include the interregnum, a supposition extremely probable from the length of the period, especially as the character which Deioces had gained before his accession makes it most unlikely that he was a very young man; and, on the other hand, the Scriptural chronology forbids our carrying up the revolt of the Medes higher than B. C. 712 at the very utmost. As to the supposed period of 156 years, the truth is, that Herodotus says nothing about such a period. He says (i. 130), that the Medes had ruled over Asia above the river Halys 128 years, *πάρεξ ἢ ὅσον οἱ Σκύθαι ἦρχον*, which does not mean, that the 28 years of the Scythian rule are to be *added to* the 128 years, but that they are to be *deducted from it*. The question then arises, from what period are the 128 years to be dated? The most probable solution seems to be that of Kalinsky and Clinton, who supposed that the date to which the 128 years would lead us back, namely ($5\frac{6}{59}+128=$) $68\frac{8}{7}$ B. C., was that of the accession of Deïoces, and that the 22 years which remain out of the 53 ascribed to him by Herodotus (B. C. $71\frac{8}{59}-68\frac{8}{7}$) formed the period of the interregnum.

The account of Ctesias, which is preserved by Diodorus, is altogether different from that of Herodotus. After relating the revolt of Arbaces [ARBACES], he gives the following series of Median reigns (ii. 32—34):

1. Arbaces	28	years.
2. Mandauces	50	„
3. Sosarmus	30	„
4. Artycas	50	„
5. Arbianes	22	„
6. Artaeus	40	„
7. Artynes	22	„
8. Astibaras	40	„
9. Aspadas, whom he identifies with Astyages . . .	[35]*	„
	317	

This would place the revolt of the Medes in B. C. ($559+317=$) 876.

Now this account disagrees with that of Herodotus in all the names, and in the events ascribed to each reign, except the last; but the two lists agree in the numbers assigned to the last three reigns.

In the list of Eusebius, the fifth king, Arbianes, is omitted, and then follow Deïoces, Phraortes, Cyaxares, Asdahages (Astyages), as in Herodotus, but with different numbers, whence Clinton conjectures that the 22 years assigned to Arbianes were really those of the interregnum before Deïoces. No successful attempt has yet been made to reconcile Herodotus, Ctesias, and Eusebius. Diodorus supposed the interregnum of Herodotus to extend over several ages, and Eusebius adopts the same

* Including the 28 years of the Scythian rule, *σὺν τοῖσι Σκύθαι ἦρξαν.*

* This number, which is omitted by Diodorus, is supplied from Herodotus.

idea in his tables, when he reckons a long period without kings between Arbaces and Deïoces. (Compare SARDANAPALUS, and Clinton, *F. H.* i. App. c. 3.) [P. S.]

DEI'OCHUS (Δηΐοχος), of Proconnesus, is mentioned by Dionysius of Halicarnassus (*Jud. de Thucyd.* 2, 5) as one of the earliest Greek historians, who lived previous to the time of Herodotus. He is probably the same person as the Deïochus whom Stephanus of Byzantium (*s. v.* Λάμψακος) calls a native of Cyzicus, and who wrote a work on Cyzicus (περὶ Κυζίκου), which is frequently referred to by the Scholiast on Apollonius Rhodius, who, however, calls him by his proper name only once (on i. 139), and in all the other passages refers to him under the name of Δηίλοχος, or Δίλοχος. (Schol. *ad Apollon.* i. 961, 966, 976, 987, 989, 1037, 1062, 1063, 1065, ii. 85, 106.) [L. S.]

DEION (Δηΐων). 1. A son of Aeolus and Enarete, was king in Phocis and husband of Diomede, by whom he became the father of Asteropeia, Aenetus, Actor, Phylacus, and Cephalus. (Apollod. i. 7. § 3, 9. § 4.) After the death of his brother, Salmoneus, he took his daughter Tyro into his house, and gave her in marriage to Cretheus. His name occurs also in the form Deïoneus. (Eustath. *ad Hom.* p. 1685.)

2. A son of Heracles and Megara, and brother of Deïcoon. (Apollod. ii. 7. § 8.) [L. S.]

DEIO'NE (Δηϊώνη), that is, the daughter of Deo or Demeter, is used as a name for Persephone. (Callimach. *Fragm.* 48.) It occurs also as a proper name of the mother of Miletus. (Ov. *Met.* ix. 442.) [L. S.]

DEIONEUS (Δηϊονεύς). 1. Father of Dia, the wife of Ixion. When he violently extorted from his son-in-law the bridal gifts, Ixion invited him to his house, and caused him to be thrown into a pit filled with fire, in which he perished. (Pind. *Pyth.* ii. 39.)

2. A son of Eurytus of Oechalia, whom Theseus married to Perigune, the daughter of Sinnis. (Plut. *Thes.* 8.) [L. S.]

DEI'OPE (Δηϊόπη), a daughter of Triptolemus and mother of Eumolpus, or, according to others, of Triptolemus. (Paus. i. 14. § 2; Schol. *ad Soph. Oed. Col.* 1108; Aristot. *Mirab.* 143, 291.) [L. S.]

DEIOPE'A, a fair Lydian nymph, who belonged to the suite of Hera, and whom she promised as a reward to Aeolus if he would assist her in destroying the fleet of Aeneas. (Virg. *Aen.* i. 72.) [L. S.]

DEIOPI'TES (Δηϊοπίτης), a son of Priam, who was slain by Odysseus. (Hom. *Il.* xi. 420; Apollod. iii. 12. § 5.) [L. S.]

DEIO'TARUS (Δηϊόταρος). 1. Tetrarch of Galatia. He is said by Plutarch to have been a very old man in B. C. 54, when Crassus, passing through Galatia on his Parthian expedition, rallied him on his building a new city at his time of life. He must therefore have attained to mature manhood in B. C. 95, the year of the birth of Cato of Utica, whose father's friend he was, and who, we know, was left an orphan at a very early age. (Plut. *Crass.* 17, *Cat. Min.* 12, 15; Pseudo-Appian, *Parth.* p. 136; comp. CATO, p. 647, a.) Deiotarus adhered firmly to the Romans in their wars in Asia, and in B. C. 74 defeated in Phrygia the generals of Mithridates. For his services he was honoured by the senate with the title of king, and, probably in B. C. 63, the year of the death of Mithridates, had Gadelonitis and Armenia Minor added to his dominions. Appian, apparently by an oversight, says that Pompey made him tetrarch of Galatia. He succeeded, indeed, doubtless by Roman favour, in encroaching on the rights of the other tetrarchs of that district, and obtaining nearly the whole of it for himself. (Strab. xii. pp. 547, 567; Casaub. *ad loc.*; Plut. *Pomp.* 38; Appian, *Bell. Mithr.* 114; Cic. *pro Deiot.* 13, *Phil.* xi. 12, *de Har. Resp.* 13; Hirt. *Bell. Alex.* 67.) In B. C. 51, when Cicero was encamped at Cybistra on the borders of Cappadocia, for the protection of Cappadocia and Cilicia against the Parthians, Deiotarus offered to join him with all his forces, and was indeed on his way to do so, when Cicero sent to inform him that events had rendered his assistance unnecessary. (Cic. *Phil.* xi. 13, *ad Fam.* viii. 10, xv. 1, 2, 4.) In the civil war, Deiotarus attached himself to the cause of Pompey, together with whom he effected his escape in a ship after the battle of Pharsalia in B. C. 48. (Plut. *Pomp.* 73; Appian, *Bell. Civ.* ii. 71; Caes. *Bell. Civ.* iii. 4; Cic. *de Div.* ii. 37, *pro Deiot.* 3, 4; Lucan. *Phars.* v. 55, viii. 209.) In B. C. 47 he applied to Domitius Calvinus, Caesar's legate in Asia, for aid against Pharnaces, who had taken possession of Armenia Minor, and who in the campaign which followed defeated the Roman and Galatian forces near Nicopolis. (Hirt. *Bell. Alex.* 34—41, 65—77; Appian, *Bell. Civ.* ii. 91; Plut. *Caes.* 50; Dion Cass. xlii. 45—48; Sueton. *Jul.* 35; Cic. *ad Fam.* xv. 15, *pro Deiot.* 5.) When Caesar, in the same year, came into Asia from Egypt, Deiotarus received him with submission, and endeavoured to excuse the aid he had given to Pompey. According to Hirtius (*Bell. Alex.* 67, 78), Caesar left him his title of king, but gave his tetrarchy to Mithridates of Pergamus. Cicero tells us (*de Div.* i. 15, comp. *Phil.* ii. 37), that he was deprived both of his tetrarchy and kingdom, not however of his regal title (*pro Deiot.* 13), and fined. Dion Cassius says (xli. 63), that Caesar did indeed bestow on Ariobarzanes, king of Cappadocia, a portion of the kingdom of Deiotarus, but that he gave the latter a part of what he took away from Pharnaces, and so in fact enlarged his territory; but this seems inconsistent with the whole tenour of what we find in Cicero.

In the autumn of the same year, the cause of Deiotarus was unsuccessfully pleaded by Brutus before Caesar at Nicaea in Bithynia. (Cic. *Brut.* 5, *ad Att.* xiv. 1.) In B. C. 45, he was defended by Cicero before Caesar, in the house of the latter at Rome, in the speech (*pro Rege Deiotaro*) still extant. From this it appears that his grandson, Castor, had accused him of a design against Caesar's life when he received him in Galatia, and also of an intention of sending troops to the aid of Caecilius Bassus. [See p. 472.] Strabo, however, speaks of Castor as the *son-in-law* of Deiotarus, and says that the old king put him to death together with his wife, Deiotarus's own daughter; and Suidas tells us that he did so because Castor had accused him to Caesar. Vossius conjectures that the Castor mentioned by Cicero was son to the one whom Strabo and Suidas speak of, and that Deiotarus put the latter to death because he had instigated the younger Castor to accuse him. (Strab. xii. p. 568; Suid. *s. v.* Κάστωρ; Caes. *Bell. Civ.* iii. 4; Cic. *ad Fam.* ix. 12; Voss. *de Hist. Graec.* p. 203, ed. Westermann; comp. the language of Cicero, *pro Deiot.* 10, 11.) At this time Blesamius and Hieras,

emissaries of Deiotarus, were at Rome to look after his interests (Cic. *pro Deiot.* 14, 15); and they were still there in the following year, B. C. 44, when Hieras, after the murder of Caesar, appears to have obtained from Antony, through Fulvia, the restitution of his master's dominions for 10,000 sestertia (88,541*l.* 13*s.* 4*d.*). Deiotarus, however, had seized by force on the territory in question as soon as he heard of Caesar's death. (Cic. *Phil.* ii. 37, *ad Att.* xiv. 12, 19, xvi. 3.) In B. C. 42, he joined the party of Brutus and Cassius at the request of the former, and after Cassius had vainly endeavoured to attach him to them. (Dion Cass. xlvii. 24.) He was succeeded by Deiotarus II. (No. 2), his only surviving son, all the rest of his children having been put to death by him, according to Plutarch, in order that his kingdom in the hands of his successor might not be shorn of its power. (Plut. *de Stoic. Repugn.* 32.) This account, if true, warns us to make a large deduction from the praises lavished on him by Cicero. He appears to have had a full share of superstition, and to have been in the habit of paying much attention to auguries. (Cic. *de. Div.* i. 15, ii. 36, 37.)

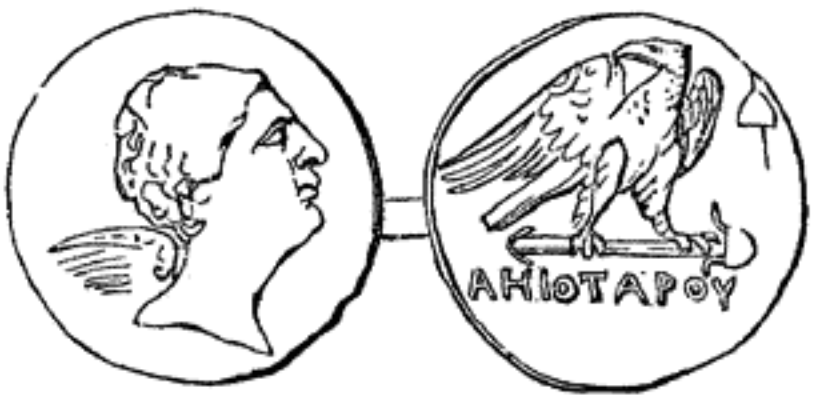

2. Son and successor of the above. Already, however, before his father's death, he had received from the Roman senate the title of king, to which some grant of territory was apparently attached. With this Deiotarus, Cicero tells us that his son and his nephew remained, while himself and his brother Quintus were occupied with their campaign in Cilicia, B. C. 51. (Cic. *ad Att.* v. 17, 18, *Phil.* xi. 12.) In the war between Antony and Octavius he took part with the former, but went over from him to the enemy in the battle of Actium, B. C. 31. He was succeeded in his kingdom by AMYNTAS, No. 6. Cicero speaks of him, as well as of his father, in very high terms. (Plut. *Ant.* 61, 63; comp. Dion Cass. l. 13, li. 2; Strab. xii. p. 567; Cic. *Phil.* xi. 13.)

3. Son of the younger Castor, and great grandson of Deiotarus I. He was the last king of Paphlagonia, and was surnamed Φιλάδελφος. (Strab. xii. p. 562; Clinton. *F. H.* iii. pp. 545, 546.) [E. E.]

DEI'PHOBE (Δηϊφόβη), a daughter of the seer Glaucus. (Virg. *Aen.* vi. 36; comp. SIBYLLA.) [L.S.]

DEI'PHOBUS (Δηΐφοβος). 1. A son of Priam and Hecabe, was next to Hector the bravest among the Trojans. When Paris, yet unrecognized, came to his brothers, and conquered them all in the contest for his favourite bull, Deïphobus drew his sword against him, and Paris fled to the altar of Zeus Herceius. (Hygin. *Fab.* 91.) Deïphobus and his brothers, Helenus and Asius, led the third host of the Trojans against the camp of the Achaeans (Hom. *Il.* xii. 94), and when Asius had fallen, Deïphobus advanced against Idomeneus, but, instead of killing him, he slew Hypsenor. (xiii. 410.) When hereupon Idomeneus challenged him, he called Aeneas to his assistance. (xiii. 462.) He also slew Ascalaphus, and while he was tearing the helmet from his enemy's head, he was wounded by Meriones, and led out of the tumult by his brother, Polites. (xiii. 517, &c.) When Athena wanted to deceive Hector in his fight with Achilles, she assumed the appearance of Deïphobus. (xxii. 227.) He accompanied Helena to the wooden horse in which the Achaeans were concealed. (*Od.* iv. 276.) Later traditions describe him as the conqueror of Achilles, and as having married Helena after the death of Paris, for he had loved her, it is said, before, and had therefore prevented her being restored to the Greeks. (Hygin. *Fab.* 110; Dictys. Cret. i. 10, iv. 22; Serv. *ad Aen.* ii. 166; Tzetz. *ad Lycoph.* 168; Schol. *ad Hom. Il.* xxiv. 251; Eurip. *Troad.* 960.) It was for this reason that, on the fall of Troy all the hatred of the Achaeans was let loose against him, and Odysseus and Menelaus rushed to his house, which was among the first that were consumed by the flames. (Hom. *Od.* viii. 517; Serv. *ad Aen.* ii. 310.) He himself was killed by Helena (Hygin. *Fab.* 240); according to other traditions, he fell in battle against Palamedes (Dares Phryg. 26); or he was slain and fearfully mangled by Menelaus (Dict. Cret. v. 12; Quint. Smyrn. xiii. 354, &c.; Eustath. *ad Hom.* p. 894.) In this fearful condition he was found in the lower world by Aeneas, who erected a monument to him on cape Rhoeteum. (Virg. *Aen.* vi. 493, &c.) His body, which remained unburied, was believed to have been changed into a plant used against hypochondriasis. Pausanias (v. 22. § 2) saw a statue of him at Olympia, a work of Lycius, which the inhabitants of Apollonia had dedicated there.

2. A son of Hippolytus at Amyclae, who purified Heracles after the murder of Iphitus. (Apollod. ii. 6. § 2; Diod. iv. 31.) [L. S.]

DEIPHONTES (Δηϊφόντης), a son of Antimachus, and husband of Hyrnetho, the daughter of Temenus the Heracleide, by whom he became the father of Antimenes, Xanthippus, Argeius, and Orsobia. When Temenus, in the division of Peloponnesus, had obtained Argos as his share, he bestowed all his affections upon Hyrnetho and her husband, for which he was murdered by his sons, who thought themselves neglected. But after the death of Temenus, the army declared Deïphontes and Hyrnetho his rightful successors. (Apollod. ii. 8. § 5.) According to Pausanias (ii. 19. § 1), the sons of Temenus formed indeed a conspiracy against their father and Deïphontes; but after Temenus's death it was not Deïphontes that succeeded him, but Ceisus. Deïphontes, on the other hand, is said to have lived at Epidaurus, whither he went with the army which was attached to him, and from whence he expelled the Ionian king, Pityreus. (Paus. ii. 26. § 2.) His brothers-in-law, however, who grudged him the possession of their sister Hyrnetho, went to Epidaurus, and tried to persuade her to leave her husband; and when this attempt failed, they carried her off by force. Deïphontes pursued them, and after having killed one of them, Cerynes, he wrestled with the other, who held his sister in his arms. In this struggle, Hyrnetho was killed by her own brother, who then escaped. Deïphontes carried her body back to Epidaurus, and there erected a sanctuary to her. (Paus. ii. 28. § 3.) [L. S.]

DEI'PYLE (Δηϊπύλη), a daughter of Adrastus and Amphithea. She was the wife of Tydeus, by

whom she became the mother of Diomedes. (Apollod. i. 8. § 5, 9. § 13.) Servius (*ad Aen.* i. 101) and Hyginus (*Fab.* 69) call her Deïphile. [L. S.]

DEI'PYLUS (Δηΐπυλος), three mythical beings concerning whom nothing of interest is related. (Hom. *Il.* v. 325; Hygin. *Fab.* 15, 109.) [L. S.]

DE'LIUS and DE'LIA (Δήλιος and Δηλία or Δηλιάς), surnames of Apollo and Artemis respectively, which are derived from the island of Delos, the birthplace of those two divinities. (Virg. *Aen.* vi. 12, *Eclog.* vii. 29; Val. Flacc. i. 446; Orph. *Hymn.* 33. 8.) They are likewise applied, especially in the plural, to other divinities that were worshipped in Delos, viz. Demeter, Aphrodite, and the nymphs. (Aristoph. *Thesm.* 333; Callim. *Hymn. in Dian.* 169, *Hymn. in Del.* 323; Hom. *Hymn. in Apoll. Del.* 157.) [L. S.]

Q. DE'LLIUS, a Roman eques, who seems to have lived as a negotiator in Asia, where in B. C. 44 he joined Dolabella. Afterwards he went over to Cassius and then joined M. Antony, who sent him, in B. C. 41, to Egypt to summon Cleopatra to appear before him at Tarsus in Cilicia. Cleopatra, trusting to the power of her personal charms, obeyed the command and went to Antony. In B. C. 36, Dellius was engaged on some business in Judaea, and on that occasion he is said to have advised Alexandra, the daughter of Hyrcanus and widow of Alexander, to send the portraits of her beautiful children to Antony in order to win the favour of the triumvir. In the same year he accompanied Antony on his expedition against the Parthians. In B. C. 34, when Antony marched into Armenia, Dellius was sent before him to Artavasdes, to lull him into security by treacherous promises. When the war of Actium broke out, B. C. 31, Dellius and Amyntas were sent by Antony from Galatia to Macedonia to collect auxiliaries; but before the fatal battle was fought, Dellius deserted to Octavian. This step was nothing extraordinary in a man of his kind, who had successively belonged to all the parties of the time; but he is said to have been led to this last desertion by his fear of Cleopatra, whom he had offended by ridiculing the meanness she displayed at her entertainments. After this we hear no more of him. Dellius appears to have been a man of some talent; he did at least some service to literature by writing a history of the war against the Parthians, in which he himself had fought under Antony. (Strab. xi. p. 523, with Casaubon's correction.) This work is completely lost, and we cannot even say whether it was written in Latin or in Greek; but we have reason for believing that Plutarch's account of that war (*Ant.* 37—52) was taken from Dellius, so that probably we possess at least an abridgement of the work. (Plut. *Ant.* 59.) In the time of Seneca (*Suas.* p. 7) there existed some letters of Dellius to Cleopatra of a lascivious nature, which are now likewise lost. Our Q. Dellius is probably the same person as the Dellius to whom Horace addressed the beautiful third ode of the second book. (Comp. Dion Cass. xlix. 39, l. 13, 23; Vell. Pat. ii. 84; Joseph. *Ant. Jud.* xv. 2. § 6; Plut. *Ant.* 25; Zonar. x. 29; Senec. *de Clement.* i. 10.) [L. S.]

DELMA'TICUS, a surname of L. Caecilius Metellus, consul in B. C. 119. [METELLUS.]

DELMA'TIUS or DALMA'TIUS. 1. Son of Constantius Chlorus and his second wife, Flavia Maximiana Theodora. From his half-brother, Constantine the Great, he received the title of censor, which had lain dormant since the attempt of Decius to revive it in the person of Valerian, and now appears for the last time among the dignities of Rome. Delmatius was entrusted with the task of investigating the charge brought by the Arians against Athanasius of having murdered Arsenius, bishop of Hypselis [ATHANASIUS, p. 394], and appears to have died before the year A. D. 335. (Tillemont, *Histoire des Empereurs*, vol. iv. p. 288.) He was the father of

2. FLAVIUS JULIUS DELMATIUS, who was educated at Narbonne under the care of the rhetorician Exsuperius; distinguished himself by suppressing the rebellion of Calocerus in Cyprus; was appointed consul A. D. 333; two years afterwards was created Caesar by his uncle, whom he is said to have resembled strongly in disposition; upon the division of the empire received Thrace, Macedonia, together with Achaia, as his portion; and was put to death by the soldiers in A. D. 337, sharing the fate of the brothers, nephews, and chief ministers of Constantine.

It must be observed that there is frequently great difficulty in distinguishing Delmatius the father from Delmatius the son. Many historians believe the former to have been the consul of A. D. 333, and the conqueror of Calocerus, the date of whose revolt is very uncertain. A few coins of the younger in gold, silver, and small brass, are to to be found in all large collections, and on these his name is conjoined with the title of *Caesar* and *Princeps Juventutis*, the orthography being for the most part *Delmatius*, although *Dalmatius* also occasionally appears. (Auson. *Prof.* 17; Victor, *Epit.* 41, *de Caes.* 41, *Excerpt. Vales.* § 35; Theophan. *Chronograph.* p. 282; Tillemont, *Histoire des Empereurs*, vol. iv. pp. 251, 259, 261, 313, and his note, p. 664, in which he discusses at length the dates connected with the history of Delmatius and Hannibalianus. [W. R.]

DELPHI'NIA (Δελφινία), a surname of Artemis at Athens. (Pollux, x. 119.) The masculine form Delphinius is used as a surname of Apollo, and is derived either from his slaying the dragon Delphine or Delphyne (usually called Python) who guarded the oracle at Pytho, or from his having shewn the Cretan colonists the way to Delphi, while riding on a dolphin or metamorphosing himself into a dolphin. (Tzetz. *ad Lycoph.* 208.) Under this name Apollo had temples at Athens, Cnossus in Crete, Didyma, and Massilia. (Paus. i. 19. § 1; Plut. *Thes.* 14; Strab. iv. p. 179; Müller, *Aeginet.* p. 154.) [L. S.]

DELPHUS (Δελφός). 1. A son of Poseidon and Melantho, a daughter of Deucalion, from whom the town of Delphi was believed to have derived its name. (Tzetz. *ad Lycoph.* 208; comp. Ov. *Met.* vi. 120.)

2. A son of Apollo by Celaeno, the daughter of Hyamus, and, according to others, by Thyia, the daughter of Castalius, or by Melaena, the daughter of Cephissus. Tradition pointed to him also as

the person from whom Delphi received its name. He is further said to have had a son, Pythis, who ruled over the country about mount Parnassus, and from whom the oracle received the name of Pytho. (Paus. x. 6. §§ 2 and 3.) [L. S.]

DEMA'DES* (Δημάδης), an Athenian statesman and orator, a contemporary of Philip, Alexander the Great, and Antipater. He is said to have been a person of very low origin, and to have at one time even served as a rower. (Quintil. ii. 17. § 12; Sext. Empir. *adv. Math.* ii. 16; Suidas, *s. v.* Δημάδης.) But by his extraordinary talents, his demagogic artifices, and treachery, he rose to a very prominent position at Athens; he used his influence, however, in such a manner, that Plutarch (*Phoc.* 1) justly terms him the *ναυάγιον*, that is, the shipwreck or ruin of his country. He belonged to the Macedonian party, and entertained a deadly hatred of Demosthenes, against whom he came forward as early as the time of the war against Olynthus, B. C. 349 (Suidas, *l. c.*), and to whom he continued hostile to the last; for when, on the approach of Antipater and Craterus, Demosthenes and his friends quitted the city, Demades induced the people to pronounce sentence of death upon them. (Plut. *Demosth.* 28; Phot. *Bibl.* p. 69, ed. Bekker.) In the battle of Chaeroneia he fell into the hands of the Macedonians; and when Philip, during the revelries with which he celebrated his victory, reviewed the prisoners, Demades frankly but politely blamed him for his conduct, and Philip was so well pleased with the flattery implied in the censure, that he not only restored Demades to his liberty, but set free all the Athenian prisoners without ransom, and concluded a treaty of friendship with Athens. (Diod. xvi. 87; Gell. xi. 10; Sext. Empir. *adv. Math.* i. 13.) The manner in which he was treated by the king on that occasion, and the rich presents he received from him—it is said that he once received the large sum of ten talents—made him an active champion in the cause of Macedonia, to whose interests he literally sold himself. He pursued the same course towards Alexander, the son and successor of Philip; and his flattery towards the young king went so far, that the Athenians, unable to bear it, inflicted a heavy fine upon him. (Aelian, *V. H.* v. 12; Athen. vi. p. 251.) But when Harpalus came to Athens, Demades did not scruple to accept his bribes also. (Deinarch. *c. Demosth.* § 89, *c. Aristog.* § 15.) When Alexander subsequently demanded the surrender of the Athenian orators who had instigated the people against him, Demades was bribed by the friends of Demosthenes with five talents to use his influence to save him and the other patriots. He accordingly framed a cunning decree, in which the people excused the orators, but promised to surrender them, if they should be found guilty. The decree was passed, and Demades with a few others was sent as ambassador to Alexander, and prevailed upon the king to pardon the Athenians and their orators. (Diod. xvii. 15; Plut. *Demosth.* 23.) In B. C. 331 Demades had the administration of a part of the public money at Athens, which Böckh (*Publ. Econ. of Athen.* p. 169, &c., 2nd edit.) has shewn to have been the theoricon; and when the people demanded of him a sum of money to support those who had revolted against Alexander, Demades persuaded them to give up that plan by appealing to their love of pleasure. (Plut. *Praecept. Rei Publ. Ger.* 25.) By thus supporting the Macedonian cause, and yet receiving large bribes from the opposite party when opportunities offered, he acquired considerable property, which however was squandered by his extravagant and dissolute mode of living. His conduct was so bad, and he so recklessly violated the laws of his country, that he was frequently punished with heavy fines, and once even with atimia. But in B. C. 322, when Antipater marched with his army against Athens, the people, who were alarmed in the highest degree, and had no one to mediate between them and Antipater, recalled their sentence of atimia, and sent Demades, with Phocion and some others, as ambassadors to Antipater, who however refused, perhaps on the instigation of Demades, to grant peace on any other terms than complete submission. (Diod. xviii. 18; Paus. vii. 10. § 1.) In B. C. 318, when Antipater was ill in Macedonia, the Athenians, unable to bear the pressure of the Macedonian garrison in Munychia, sent Demades as ambassador to him with a petition to remove the garrison. Antipater was at first inclined to listen to the request; but while Demades was staying with him, Antipater discovered among the papers left by Perdiccas some letters addressed to him by Demades, in which he urged Perdiccas to come to Europe and attack Antipater. The latter at first kept his discovery secret; but when Demades pressed him for an answer respecting the removal of the garrison from Munychia, Antipater, without giving any answer, gave up Demades and his son, Demeas, who had accompanied his father on this embassy, to the executioners, who forthwith put them to death. (Diod. xviii. 48; Arrian, *ap. Phot. Bibl.* p. 70; Athen. xiii. p. 591.) Plutarch (*Phoc.* 30) attributes the execution of Demades to Cassander.

Demades was a man without character or principle, and was accessible to bribes from whatever quarter they came, ever ready to betray his country and his own party. Even the good he did sprang from the basest motives. The ancients have preserved many features which illustrate his profligate and dissolute mode of life. (Plut. *Phoc.* 1, 20, 30, *Praec. Rei Publ. Ger.* 25; Athen. ii. p. 44; Aelian, *V. H.* xiii. 12.) He owed his influence in the public affairs of Athens to his natural skill and his brilliant oratorical powers, which were the pure gift of nature, and which he never cultivated according to the rules of art. He always spoke extempore, and with such irresistible force and abundance of wit, that he was a perfect match for Demosthenes himself, and Quintilian does not hesitate to place him by the side of Pericles. (Cic. *Orat.* 26, *Brut.* 9; Plut. *Demosth.* 8, 10, 11, *Apophth.* p. 181; Quintil. ii. 17. § 12, xii. 10. § 49.) Both Cicero and Quintilian expressly state, that Demades left no written orations behind him. But from a passage in Tzetzes (*Chil.* vi. 36), it is clear that the rhetorician, from whom he copied, possessed orations which were attributed to Demades. There is extant a large fragment of an oration bearing the name of Demades (περὶ δωδεκαετίας), which must have been delivered in B. C. 326, and in which he defends his conduct during the period of Alexander's reign. It was found by I. Bekker in no less than six MSS., and is printed

* The name is a contraction of Δημεάδης. (Etymol. M. p. 210 13, 265. 12, ed. Sylburg; Priscian, ii. 7.)

in the collections of the Attic orators, but its genuineness is still doubtful. Suidas attributes to Demades also a history of Delos and of the birth of Leto's children, but this work can scarcely have been the production of our Demades, and we know of no other person of this name to whom it can be ascribed. (Ruhnken, *Hist. Crit. Orat. Gr.* p. 71, &c.; J. G. Hauptmann, *Disputatio qua Demad. et illi tributum. fragm. orat. consideratur*, Gera, 1768, 4to., reprinted in Reiske's *Oratores*, iv. p. 243, &c.; H. Lhardy, *Dissertatio de Demade Oratore Atheniensi*, Berlin, 1834, 8vo.; Westermann, *Gesch. d. griech. Beredtsamk.* § 54, notes 11—16.) [L. S.]

DEMAE'NETUS (Δημαίνετος), a surname of Asclepius, derived from the name of a temple of his on the Alpheius. (Paus. vi. 21. § 4.) [L. S.]

DEMA'GORAS (Δημαγόρας), of Samos, is mentioned by Dionysius of Halicarnassus (*A. R.* i. 72), together with Agathyllus, as a writer who agreed with Cephalon respecting the date of the foundation of Rome. But whether Demagoras was a poet like Agathyllus or not is uncertain. He is often mentioned by the grammarians. (Bekker, *Anecd.* p. 377; Bachmann, *Anecd.* i. p. 68; Eustath. *ad Il.* ix. 558; Eudoc. p. 35; Apostol. *Prov.* ii. 51; Schol. *ad Eurip. Phoen.* 7.) [L. S.]

DEMARATA, daughter of Hiero, king of Syracuse, was married to Andranodorus, the guardian of Hieronymus. After the assassination of the latter, she persuaded her husband to seize on the sovereign power; but his heart failed him, and he surrendered the citadel to the opposite party. After the establishment of the republic, she was put to death, together with her niece Harmonia. (Liv. xxiv. 22—25.) [E. H. B.]

DEMARA'TUS (Δημάρατος), 15th Eurypontid, reigned at Sparta from about B. C. 510 to 491. Pausanias speaks of him as sharing with Cleomenes the honour of expelling Hippias (B. C. 510) (Paus. iii. 7 § 7), and Plutarch (*de Virtut. Mul.* p. 245, d.) unites their names in the war against Argos. Under Telesilla, he says "the Argive women beat back Cleomenes (ἀπεκρούσαντο) and thrust out Demaratus" (ἐξέωσαν), as if the latter had for a time effected an entrance. "He had gained," says Herodotus (vi. 70), "very frequent distinction for deeds and for counsels, and had in particular won for his country, alone of all her kings, an Olympian victory in the four-horse chariot-race."

His career, however, was cut short by dissensions with his colleague. In the invasion, by which Cleomenes proposed to wreak his vengeance on Athens, Demaratus, who was joint commander, on the arrival of the army at Eleusis, followed the example of the Corinthians, and refused to cooperate any further. The other allies began now to move away, and Cleomenes was forced to follow. (Herodot. v. 75.) Henceforward we may easily imagine that his fury at his indignities, and their general incompatibility of temper, would render the feud between them violent and obstinate. In B. C. 491 Cleomenes while in Aegina found himself thwarted there, and intrigued against at home, by his adversary, who encouraged the Aeginetans to insult him by refusing to acknowledge the unaccredited authority of a single king. Cleomenes returned, and set the whole of his vehement unscrupulous energy to work to rid himself of Demaratus, calling to his aid Leotychides, next heir to the house of Procles, whom Demaratus had, moreover, made his enemy by robbing him of his affianced bride, Percalus, daughter of Cheilon. (Herodot. vi. 61, 65.)

The birth of Demaratus had been as follows:—King Ariston had twice married without issue. While his second wife was still alive, either in anxiety for an heir or out of mere passion, he sought and by a curious artifice obtained as his third the wife of his friend Agetus, a woman of remarkable beauty. He enticed the husband into an agreement, that each should give the other whatever he asked; and when Agetus had chosen his gift, Ariston demanded in return that he should give him his wife. A son was born. Ariston was sitting in judgment with the ephors when the tidings were brought, and counting the months on his fingers, said in their presence, "It cannot be mine." His doubts, however, appeared no further: he owned the child, and gave it, in allusion to the public prayer that had been made by the Spartans for an heir to his house, the name of Demaratus. (Ibid. vi. 61—64.)

The father's expression was now brought up against the son. Leotychides declared him on oath to be wrongfully on the throne; and, in the consequent prosecution, he brought forward the ephors, who had then been sitting with Ariston, to bear evidence of his words. The case was referred to the Delphian oracle, and was by it, through the corrupt interference of Cleomenes, decided for the accuser, who was in consequence raised to the throne. (Ibid. vi. 64—66.)

Demaratus, some time after, was sitting as magistrate at the Gymnopaedian games. Leotychides sent his attendant to ask the insulting question, how it felt to be magistrate after being king. Demaratus, stung by the taunt, made a hasty and menacing reply; covered up his face, and withdrew home; sacrificed there, and taking the sacred entrails, sought his mother and conjured her to let him know the truth. She replied by an account which assuredly leaves the modern reader as doubtful as before, but gave him perhaps the conviction which she wished, that his father was either Ariston or the hero Astrabacus; and, in any case, he seems to have made up his mind to regain, by whatever means, his original rank. He went to Elis under pretext of a journey to Delphi, and here perhaps would have intrigued for support, had not the Spartans suspected and sent for him. He then retired to Zacynthus, and on being pursued thither, made his way into Asia to king Dareius. (Ibid. vi. 67—70.)

At the court of Persia he was favourably received, and is said, by stating the Spartan usage, to have forwarded the claim of Xerxes to the throne to the exclusion of his brothers born before their father's accession: and on the resolution being taken of invading Greece, to have sent, with what intent or feeling Herodotus would not venture to determine, a message, curiously concealed [CLEOMENES], to his countrymen at Sparta, conveying the intelligence. (Ibid. vii. 3. 239.)

Henceforward Demaratus performs in the story of Herodotus with high dramatic effect the part of the unheeded counsellor, who, accompanying the invasion and listened to by Xerxes, saw the weakness of those countless myriads, and ventured to combat the extravagant unthinking confidence of their leader. Thus at Doriscus, after the numbering of the army; thus at Thermopylae, when he explained that it was for battle the Spartans

were trimming their hair; thus, after the pass was won, when Xerxes owned his wisdom, and he is said to have given the farsighted counsel of occupying Cythera. And thus finally he, says the story, was with Dicaeus in the plain of Thria, when they heard the mystic Eleusinian cry, and saw the cloud of sacred dust pass, as escorting the assistant deities, to the Grecian fleet. (Ibid. vii. 101—105, 209, 234, 235, viii. 65.)

Leaving the imagination of Herodotus and his informants responsible for much of this, we may safely believe that Demaratus, like Hippias before, accompanied the expedition in the hope of vengeance and restoration, and, probably enough, with the mixed feelings ascribed to him. Pausanias (iii. 7. § 7) states, that his family continued long in Asia; and Xenophon (*Hell.* iii. 1. § 6) mentions Eurysthenes and Procles, his descendants, as lords of Pergamus, Teuthrania, and Halisarna, the district given to their ancestor by the king as the reward of his service in the expedition. The Cyrean army found Procles at Teuthrania. (Xen. *Anab.* vii. 8. 17.) "To this family also," says Müller (*Dor.* bk. i. 9. § 8), "belongs Procles, who married the daughter of Aristotle, when the latter was at Atarneus, and had by her two sons, Procles and Demaratus. (Sext. Empir. *adv. Mathem.* p. 518, ed. Col.") (See below.) Plutarch's anecdote (*Them.* c. 29), that he once excited the king's anger by asking leave to ride through Sardis with the royal tiara, and was restored to favour by Themistocles, can only be said not to be in contradiction to the chronology. (Clinton, *F. H.* ii. p. 208.) [A. H. C.]

DEMARA'TUS (Δημάρατος), a merchant-noble of Corinth, and one of the Bacchiadae. When the power of his clan had been overthrown by Cypselus. about B. C. 657, he fled from Corinth, and settled at Tarquinii in Etruria, where he had mercantile connexions. According to Strabo, he brought with him a large body of retainers and much treasure, and thereby gained such influence, that he was made ruler of Tarquinii. He is said also to have been accompanied by the painter Cleophantus of Corinth, and by Eucheir and Eugrammus, masters of the plastic arts, and together with these refinements, to have even introduced the knowledge of alphabetical writing into Etruria. He married an Etrurian wife, by whom he had two sons, Aruns and Lucumo, afterwards L. Tarquinius Priscus. (Liv. i. 34; Dionys. iii. 46; Polyb. vi. 2; Strab. v. p. 219, viii. p. 378; Cic. *Tusc. Quaest.* v. 37; Tac. *Ann.* xi. 14; Plin. *H. N.* xxxv. 3, 12; Niebuhr, *Rom. Hist.* i. pp. 351, 366, &c.) For the Greek features pervading the story of the Tarquins, see Macaulay's *Lays of Ancient Rome*, p. 80. [E. E.]

DEMARA'TUS (Δημαράτος), a Corinthian, connected by hospitality with the family of Philip of Macedon. It was through the mediation of Demaratus that Alexander returned home from Illyria, where he had taken up his abode in consequence of the quarrel between himself and his father at the marriage of the latter with Cleopatra, B. C. 337. (Plut. *Alex.* 9.) [E. E.]

DEMARA'TUS (Δημάρατος). 1. A son of Pythias, who was Aristotle's daughter by his wife of the same name. He and his brother, Procles, were pupils of Theophrastus. (Diog. Laërt. v. 53; Fabric. *Bibl. Graec.* iii. pp. 485, 504.) He appears to have been named after Demaratus, king of Sparta, from whom his father, Procles, was descended.

2. A Corinthian author of uncertain date, who is quoted by Plutarch. (*Ages.* 15.) He is perhaps the same whose work called τραγῳδούμενα, on the subjects of Greek tragedy, is referred to by Clement of Alexandria, Stobaeus, and the Scholiast on Apollonius Rhodius. Plutarch also quotes works of Demaratus on rivers, on Phrygia, and on Arcadia. (Plut. *Parall. Min.* 16, *de Fluv.* ix. §§ 3, 5; Clem. Alex. *Protrept.* c. 3; Stob. *Floril.* xxxix. 32, 33; Schol. *ad Apoll. Rhod.* i. 45, 1289; Fabric. *Bibl. Graec.* ii. pp. 289, 294; Vossius, *de Hist. Graec.* p. 425, ed. Westermann.)

3. A Spartan, who is said to have retorted upon the epigram on the subjugation of Greece usually ascribed to Hadrian (*Anthol.* ii. p. 285) by writing under it a line from a speech of Achilles to Patroclus. (*Il.* xvi. 70.) When inquiry was made as to who had "capped" the imperial epigram, he replied by a parody on Archilochus (*Fragm.* ii.):

Εἰμὶ μὲν εὐθώρηκος Ἐνυαλίου πολεμιστής, κ. τ. λ.

The story seems to rest on the authority of a note in the Vatican MS. This does not, however, give the name of Demaratus, which occurs in the version of the anecdote in the Anthology of Planudes. (See Jacobs, *ad Anthol. l. c.*) [E. E.]

DEMARCHUS (Δήμαρχος), son of Pidocus, a Syracusan. He was one of the generals sent out to replace Hermocrates and his colleagues in the command of the Syracusan auxiliaries in Greece, when those generals were banished. (Thuc. viii. 85; Xen. *Hell.* i. 1. § 30.) After his return he appears to have taken a leading part in public affairs, and became one of the most powerful opponents of the rising power of Dionysius. He was in consequence put to death at the instigation of the latter, at the same time with Daphnaeus, shortly after Dionysius had been appointed general autocrator. (Diod. xiii. 96.) [E. H. B.]

DEMA'RETE (Δημαρέτη), daughter of Theron, tyrant of Agrigentum, was wife of Gelo, tyrant of Syracuse. She is said by Diodorus to have exerted her influence with Gelo to grant the Carthaginians peace on moderate terms after their great defeat at Himera, B. C. 480. In return for this service they sent her a crown of gold of the value of a hundred talents, with the produce of which, or more probably in commemoration of the event, she caused to be struck for the first time the large silver coins, weighing 10 Attic drachms or 50 Sicilian litrae, to which the name of Damaretion was given in her honour. (Diod. xi. 26; Schol. *in Pind. Ol.* ii. 1; Hesych. *s. v.* Δημαρέτιον; Pollux, ix. 80; Annali dell'Ist. di Corrisp. Archeol. vol. ii. p. 81.) After the death of Gelo she married his brother and successor Polyzelus. (Schol. *in Pind. Ol.* ii. 29.) [E. H. B.]

DEMEAS. [DAMEAS.]

DEME'TER (Δημήτηρ), one of the great divinities of the Greeks. The name Demeter is supposed by some to be the same as γῆ μήτηρ, that is, mother earth, while others consider Deo, which is synonymous with Demeter, as connected with δαίς and δαίνυμι, and as derived from the Cretan word δηαί, barley, so that Demeter would be the mother or giver of barley or of food generally. (Hom. *Il.* v. 500.) These two etymologies, however, do not suggest any difference in the character

of the goddess, but leave it essentially the same. Demeter was the daughter of Cronus and Rhea, and sister of Hestia, Hera, Aïdes, Poseidon, and Zeus. Like the other children of Cronus she was devoured by her father, but he gave her forth again after taking the emetic which Metis had given him. (Hesiod. *Theog.* 452, &c.; Apollod. i. 2. § 1.) By her brother Zeus, Demeter became the mother of Persephone (Proserpina) and Dionysus (Hesiod. *Theog.* 912; Diod. iii. 62), and by Poseidon of Despoena and the horse Arion. (Apollod. iii. 6. § 8; Paus. viii. 37. § 6.) The most prominent part in the mythus of Demeter is the rape of her daughter Persephone by Pluto, and this story not only suggests the main idea embodied in Demeter, but also directs our attention to the principal seats of her worship. Zeus, without the knowledge of Demeter, had promised Persephone to Pluto, and while the unsuspecting maiden was gathering flowers which Zeus had caused to grow in order to tempt her and to favour Pluto's scheme, the earth suddenly opened and she was carried off by Aïdoneus (Pluto). Her cries of anguish were heard only by Hecate and Helios. Her mother, who heard only the echo of her voice, immediately set out in search of her daughter. The spot where Persephone was believed to have been carried into the lower world is different in the different traditions; the common story places it in Sicily, in the neighbourhood of Enna, on mount Aetna, or between the wells Cyane and Arethusa. (Hygin. *Fab.* 146, 274; Ov. *Met.* v. 385, *Fast.* iv. 422; Diod. v. 3; Cic. *in Verr.* iv. 48.) This legend, which points to Sicily, though undoubtedly very ancient (Pind. *Nem.* i. 17), is certainly not the original tradition, since the worship of Demeter was introduced into Sicily by colonists from Megara and Corinth. Other traditions place the rape of Persephone at Erineus on the Cephissus, in the neighbourhood of Eleusis (Orph. *Hymn.* 17. 15), at Colonus in Attica (Schol. *ad Soph. Oed. Col.* 1590), in an island of the Atlantic near the western coast of Spain (Orph. *Argon.* 1190), at Hermione in Peloponnesus (Apollod. i. 5. § 1; Strab. viii. p. 373), in Crete (Schol. *ad Hesiod. Theog.* 914), or in the neighbourhood of Pisa. (Paus. vi. 21. § 1.) Others again place the event at Pheneus in Arcadia (Conon, *Narr.* 15), or at Cyzicus (Propert. iii. 21. 4), while the Homeric hymn on Demeter places it in the plain of Nysa in Asia. In the Iliad and Odyssey the rape of Persephone is not expressly mentioned. Demeter wandered about in search of her daughter for nine days, without taking any nectar or ambrosia, and without bathing. On the tenth she met Hecate, who told her that she had heard the cries of Persephone, but did not know who had carried her off. Both then hastened to Helios, who revealed to them that Pluto had been the ravisher, and with the consent of Zeus. Demeter in her anger at this news avoided Olympus, and dwelt upon earth among men, conferring presents and blessings wherever she was kindly received, and severely punishing those who repulsed her or did not receive her gifts with proper reverence. In this manner she came to Celeus at Eleusis. [Celeus.] As the goddess still continued in her anger, and produced famine on the earth by not allowing the fields to produce any fruit, Zeus, anxious that the race of mortals should not become extinct, sent Iris to induce Demeter to return to Olympus. (Comp. Paus. viii. 42. § 2.) But in vain. At length Zeus sent out all the gods of Olympus to conciliate her by entreaties and presents; but she vowed not to return to Olympus, nor to restore the fertility of the earth, till she had seen her daughter again. Zeus accordingly sent Hermes into Erebus to fetch back Persephone. Aïdoneus consented, indeed, to Persephone returning, but gave her a part of a pomegranate to eat, in order that she might not always remain with Demeter. Hermes then took her in Pluto's chariot to Eleusis to her mother, to whom, after a hearty welcome, she related her fate. At Eleusis both were joined by Hecate, who henceforth remained the attendant and companion of Persephone. Zeus now sent Rhea to persuade Demeter to return to Olympus, and also granted that Persephone should spend only a part of the year (*i. e.* the winter) in subterraneous darkness, and that during the rest of the year she should remain with her mother. (Comp. Ov. *Met.* v. 565, *Fast.* iv. 614; Hygin. *Fab.* 146.) Rhea accordingly descended to the Rharian plain near Eleusis, and conciliated Demeter, who now again allowed the fruits of the fields to grow. But before she parted from Eleusis, she instructed Triptolemus, Diocles, Eumolpus, and Celeus in the mode of her worship and in the mysteries.

These are the main features of the mythus about Demeter, as it is contained in the Homeric hymn; in later traditions it is variously modified. Respecting her connexions with Jasion or Jasius, Tantalus, Melissa, Cychreus, Erysichthon, Pandareus, and others, see the different articles. Demeter was the goddess of the earth (Eurip. *Bacch.* 276), and more especially of the earth as producing fruit, and consequently of agriculture, whence human food or bread is called by Homer (*Il.* xiii. 322) the gift of Demeter. The notion of her being the author of the earth's fertility was extended to that of fertility in general, and she accordingly was looked upon also as the goddess of marriage (Serv. *ad Aen.* iv. 58), and was worshipped especially by women. Her priestess also initiated young married people into the duties of their new situation. (Plut. *de Off. conj.* 1.) As the goddess of the earth she was like the other θεοὶ χθόνιοι, a subterraneous divinity, who worked in the regions inaccessible to the rays of Helios. As agriculture is the basis of a well-regulated social condition, Demeter is represented also as the friend of peace and as a law-giving goddess. (Θεσμοφόρος, Callim. *Hymn. in Cer.* 138; Orph. *Hymn.* 39. 4; Virg. *Aen.* iv. 58; Hom. *Il.* v. 500; Ov. *Met.* v. 341; Paus. viii. 15. § 1.) The mythus of Demeter and her daughter embodies the idea, that the productive powers of the earth or nature rest or are concealed during the winter season; the goddess (Demeter and Persephone, also called Cora, are here identified) then rules in the depth of the earth mournful, but striving upwards to the all-animating light. Persephone, who has eaten of the pomegranate, is the fructified flower that returns in spring, dwells in the region of light during a portion of the year, and nourishes men and animals with her fruits. Later philosophical writers, and perhaps the mysteries also, referred the disappearance and return of Persephone to the burial of the body of man and the immortality of his soul. Demeter was worshipped in Crete, Delos, Argolis, Attica, the western coast of Asia, Sicily,

and Italy, and her worship consisted in a great measure in orgic mysteries. Among the many festivals celebrated in her honour, the Thesmophoria and Eleusinia were the principal ones. (*Dict. of Ant. s. vv. Chloëa, Haloa, Thesmophoria, Eleusinia, Megalartia Chthonia.*) The sacrifices offered to her consisted of pigs, the symbol of fertility, bulls, cows, honey-cakes, and fruits. (Macrob. *Sat.* i. 12, iii. 11; Diod. v. 4; Paus. ii. 35. § 4, viii. 42, in fin.; Ov. *Fast.* iv. 545.) Her temples were called Megara, and were often built in groves in the neighbourhood of towns. (Paus. i. 39. § 4, 40. § 5, vii. 26. § 4, viii. 54. § 5, ix. 25. § 5; Strab. viii. p. 344, ix. p. 435.) Many of her surnames, which are treated of in separate articles, are descriptive of the character of the goddess. She was often represented in works of art, though scarcely one entire statue of her is preserved. Her representations appear to have been brought to ideal perfection by Praxiteles. (Paus. i. 2. § 4.) Her image resembled that of Hera, in its maternal character, but had a softer expression, and her eyes were less widely opened. She was represented sometimes in a sitting attitude, sometimes walking, and sometimes riding in a chariot drawn by horses or dragons, but always in full attire. Around her head she wore a garland of corn-ears or a simple ribband, and in her hand she held a sceptre, corn-ears or a poppy, sometimes also a torch and the mystic basket. (Paus. iii. 19. § 4, viii. 31. § 1, 42. § 4; Plin. *H. N.* xxxiv. 8. s. 19.) She appears most frequently on gems and vases.

The Romans received the worship of Demeter, to whom they applied the name of Ceres, from Sicily. (Val. Max. i. 1. § 1.) The first temple of Ceres at Rome was vowed by the dictator A. Postumius Albinus, in B. C. 496, for the purpose of averting a famine with which Rome was threatened during a war with the Latins. (Dionys. vi. 17, comp. i. 33; Tacit. *Ann.* ii. 49.) In introducing this foreign divinity, the Romans acted in their usual manner; they instituted a festival with games in honour of her (*Dict. of Ant. s. v. Cerealia*), and gave the management of the sacred rites and ceremonies to a Greek priestess, who was usually taken from Naples or Velia, and received the Roman franchise, in order that the sacrifices on behalf of the Roman people might be offered up by a Roman citizen. (Cic. *pro Balb.* 24; Festus, *s. v. Graeca sacra.*) In all other respects Ceres was looked upon very much in the same light as Tellus, whose nature closely resembled that of Ceres. Pigs were sacrificed to both divinities, in the seasons of sowing and in harvest time, and also at the burial of the dead. It is strange to find that the Romans, in adopting the worship of Demeter from the Greeks, did not at the same time adopt the Greek name Demeter. The name Ceres can scarcely be explained from the Latin language. Servius informs us (*ad Aen.* ii. 325), that Ceres, Pales, and Fortuna were the penates of the Etruscans, and it may be that the Romans applied to Demeter the name of a divinity of a similar nature, whose worship subsequently became extinct, and left no trace except the name Ceres. We remarked above that Demeter and Persephone or Cora were identified in the mythus, and it may be that Ceres is only a different form for Cora or Core. But however this may be, the worship of Ceres soon acquired considerable political importance at Rome. The property of traitors against the republic was often made over to her temple. (Dionys. vi. 89, viii. 79; Plin. *H. N.* xxxiv. 4. s. 9; Liv. ii. 41.) The decrees of the senate were deposited in her temple for the inspection of the tribunes of the people. (Liv. iii. 55, xxxiii. 25.) If we further consider that the aediles had the special superintendence of this temple, it is very probable that Ceres, whose worship was like the plebeians, introduced at Rome from without, had some peculiar relation to the plebeian order. (Müller, *Dor.* ii. 10. § 3; Preller, *Demeter und Persephone, ein Cyclus mythol. Untersuch.*, Hamburg, 1837, 8vo.; Welcker, *Zeitschrift für die alte Kunst*, i. 1, p. 96, &c.; Niebuhr, *Hist. of Rome*, i. p. 621; Hartung, *Die Relig. der Römer*, ii. p. 135, &c.) [L. S.]

DEMETRIA'NUS (Δημητριανός), of Ravenna, the father of the celebrated rhetorician Aspasius, lived in the time of the emperor Alexander Severus, and was no less distinguished as a rhetorician than as a critical mathematician. (Philostr. *Vit. Soph.* ii. 33. § 1; Suidas, *s. v.* Ἀσπάσιος.) [L. S.]

DEME'TRIUS (Δημήτριος). 1. Son of Althaemenes, commander of one of the squadrons of Macedonian cavalry under Alexander. (Arrian, *Anab.* iii. 11, iv. 27, v. 21.)

2. Son of Pythonax, surnamed Pheidon, one of the select band of cavalry, called ἑταῖροι, in the service of Alexander. (Arrian, *Anab.* iv. 12; Plut. *Alex.* 54.)

3. One of the body-guards of Alexander, was suspected of being engaged in the conspiracy of Philotas, and displaced in consequence. (Arrian, *Anab.* iii. 27.)

4. A son of Ariarathes V., king of Cappadocia, commanded the forces sent by his father in 154 B. C. to support Attalus in his war against Prusias. (Polyb. xxxiii. 10.)

5. A native of Gadara in Syria, and a freedman of Pompey, who shewed him the greatest favour, and allowed him to accumulate immense riches. After the conquest of Syria, Pompey rebuilt and restored at his request his native town of Gadara, which had been destroyed by the Jews. (Joseph. *Ant.* xiv. 4. § 4, *de Bell. Jud.* i. 7. § 7.) An anecdote related by Plutarch shews the excessive adulation paid him in the East, on account of his well-known influence with Pompey. (Plut. *Pomp.* 40, *Cato Min.* 13.) [E. H. B.]

DEME'TRIUS (Δημήτριος), king of BACTRIA, son of Euthydemus. Polybius mentions (xi. 34), that when Antiochus the Great invaded the territories of Euthydemus, the latter sent his son Demetrius, then quite a youth, to negotiate with the Syrian king; and that Antiochus was so much pleased with the young man's appearance and manners, that he confirmed Euthydemus in his sovereignty, and promised one of his own daughters in marriage to Demetrius. The other notices we possess of this prince are scanty and confused; but it seems certain (notwithstanding the opinion to the contrary advanced by Bayer, *Hist. Regni Graecorum Bactriani*, p. 83), that Demetrius succeeded his father in the sovereignty of Bactria, where he reigned at least ten years. Strabo particularly mentions him as among those Bactrian kings who made extensive conquests in northern India (Strab. xi. 11. § 1), though the limit of his acquisitions cannot be ascertained. Justin, on the contrary, calls him "rex Indorum" (xli. 6), and speaks of him as making war on and besieging Eucratides,

king of Bactria. Mionnet (*Suppl.* vol. viii. p. 473) has suggested that there were two Demetrii, one the son of Euthydemus, the other a king of northern India; but it does not seem necessary to have recourse to this hypothesis. The most probable view of the matter is, that Eucratides revolted from Demetrius, while the latter was engaged in his wars in India, and established his power in Bactria proper, or the provinces north of the Hindoo Koosh, while Demetrius retained the countries south of that barrier. Both princes may thus have ruled contemporaneously for a considerable space of time. (Comp. Wilson's *Ariana*, pp. 228—231; Lassen, *Gesch. der Bactr. Könige*, p. 230; Raoul Rochette, *Journ. des Savans*, for 1835, p. 521.) It is probably to this Demetrius that we are to ascribe the foundation of the city of Demetrias in Arachosia, mentioned by Isidore of Charax (p. 8, ed. Hudson; see Lassen, p. 232). The chronology of his reign, like that of all the Bactrian kings, is extremely uncertain: his accession is placed by M. R. Rochette in B. C. 190 (*Journ. des Savans*, Oct. 1835, p. 594), by Lassen in 185 (*Gesch. der Bactr. Könige*, p. 282), and it seems probable that he reigned about 20 or 25 years. (Wilson's *Ariana*, p. 231.) [E. H. B.]

DEME'TRIUS (Δημήτριος) I., king of MACEDONIA, surnamed POLIORCETES (Πολιορκητής), or the Besieger, was the son of Antigonus, king of Asia, and Stratonice, the daughter of Corrhaeus. He was distinguished when a young man for his affectionate attachment to his parents, and he and Antigonus continued, throughout the life of the latter, to present a rare example of unanimity. While yet very young, he was married to Phila, the daughter of Antipater and widow of Craterus, a woman of the noblest character, but considerably older than himself, in consequence of which it was not without difficulty that he was persuaded by Antigonus to consent to the match. (Plut. *Demetr.* 14.) He accompanied his father in his campaigns against Eumenes, and commanded the select body of cavalry called ἑταῖροι at the battle in Gabiene (B. C. 317), at which time he was about twenty years old. (Diod. xix. 29.) The following year he commanded the whole right wing of the army of Antigonus in the second battle of Gabiene (Id. xix. 40); and it must be mentioned to his credit, that after the capture of Eumenes, he interceded earnestly with his father to spare his life. (Plut. *Eum.* 18.) Two years afterwards, he was left by Antigonus in the chief command of Syria, while the latter proceeded to carry on the war in Asia Minor. In the spring of B. C. 312. Ptolemy invaded Syria with a large army; and Demetrius, contrary to the advice of the more experienced generals whom his father had left with him as a council of war, hastened to give him battle at Gaza, but was totally defeated and lost the greater part of his army. This reverse compelled him to abandon Tyre and the whole of Syria, which fell into the hands of Ptolemy, and Demetrius retired into Cilicia, but soon after in part retrieved his disaster, by surprising Cilles (who had been sent against him by Ptolemy) on his march near Myus, and taking him and his whole army prisoners. (Diod. xix. 80—85, 93; Plut. *Demetr.* 5, 6.) He was now joined by Antigonus, and Ptolemy immediately gave way before them. Demetrius was next employed by his father in an expedition against the Nabathaean Arabs, and in a more important one to recover Babylon, which had been lately occupied by Seleucus. This he accomplished with little difficulty, but did not complete his work, and without waiting to reduce one of the forts or citadels of Babylon itself, he left a force to continue the siege, and returned to join Antigonus, who almost immediately afterwards concluded peace with the confederates, B. C. 311. (Diod. xix. 96–98, 100; Plut. *Demetr.* 7.) This did not last long, and Ptolemy quickly renewed the war, which was however almost confined to maritime operations on the coasts of Cilicia and Cyprus, in which Demetrius, who commanded the fleet of Antigonus, obtained many successes. In 307 he was despatched by his father with a powerful fleet and army to endeavour to wrest Greece from the hands of Cassander and Ptolemy, who held all the principal towns in it, notwithstanding that the freedom of the Greek cities had been expressly guaranteed by the treaty of 311. He first directed his course to Athens, where he was received with enthusiasm by the people as their liberator. Demetrius the Phalerean, who had in fact governed the city for Cassander during the last ten years, was expelled, and the fort at Munychia taken. Megara was also reduced, and its liberty proclaimed; after which Demetrius took up his abode for the winter at Athens, where he was received with the most extravagant flatteries: divine honours being paid him under the title of "the Preserver" (ὁ Σωτήρ), and his name being ranked with those of Dionysus and Demeter among the tutelary deities of Athens. (Plut. *Demetr.* 8—13; Diod. xx. 45, 46.) It was at this time also that he married Eurydice, the widow of Ophellus of Cyrene, but an Athenian by birth, and a descendant of the great Miltiades. (Plut. *Demetr.* 14.)

From Athens Demetrius was recalled by his father to take the command of the war in Cyprus against Ptolemy. He invaded that island with a powerful fleet and army, defeated Ptolemy's brother, Menelaus, who held possession of the island, and shut him up in Salamis, which he besieged closely both by sea and land. Ptolemy himself advanced with a numerous fleet to the relief of his brother; but Demetrius was prepared for his approach, and a great sea-fight ensued, in which, after an obstinate contest, Demetrius was entirely victorious: Ptolemy lost 120 ships of war, besides transports; and his naval power, which had hitherto been regarded as invincible, was utterly annihilated. (B. C. 306.) Menelaus immediately afterwards surrendered his army and the whole of Cyprus into the hands of Demetrius. It was after this victory that Antigonus for the first time assumed the title of king, which he bestowed also at the same time upon his son,—an example quickly followed by their rival monarchs. (Diod. xx. 47—53; Plut. *Demetr.* 15—18; Polyaen. iv. 7. § 7; Justin, xv. 2.)

Demetrius now for a time gave himself up to luxury and revelry in Cyprus. Among other prisoners that had fallen into his hands in the late victory was the noted courtezan, Lamia, who, though no longer in the prime of her youth, soon obtained the greatest influence over the young king. (Plut. *Demetr.* 16, 19, 27; Athen. iv. p. 128, xiii. p. 577.) From these enjoyments he was, however, soon compelled to rouse himself, in order to take part with Antigonus in his expedition against Egypt: but the fleet which he commanded suffered severely from storms, and, after meeting

with many disasters, both father and son were compelled to retreat. (Diod. xx. 73—76; Plut. *Demetr.* 19.) In the following year (B. C. 305) Demetrius determined to punish the Rhodians for having refused to support his father and himself against Ptolemy, and proceeded to besiege their city both by sea and land. The siege which followed is rendered one of the most memorable in ancient history, both by the vigorous and able resistance of the besieged, and by the extraordinary efforts made by Demetrius, who displayed on this occasion in their full extent that fertility of resource and ingenuity in devising new methods of attack, which earned for him the surname of Poliorcetes. The gigantic machines with which he assailed the walls, the largest of which was called the Helepolis or city-taker, were objects of admiration in succeeding ages. But all his exertions were unavailing, and after the siege had lasted above a year, he was at length induced to conclude a treaty, by which the Rhodians engaged to support Antigonus and Demetrius in all cases, except against Ptolemy, B. C. 304. (Diod. xx. 81—88, 91—100; Plut. *Demetr.* 21, 22.)

This treaty was brought about by the intervention of envoys from Athens; and thither Demetrius immediately hastened, to relieve the Athenians, who were at this time hard pressed by Cassander. Landing at Aulis, he quickly made himself master of Chalcis, and compelled Cassander not only to raise the siege of Athens, but to evacuate all Greece south of Thermopylae. He now again took up his winter-quarters at Athens, where he was received as before with the most extravagant flatteries, and again gave himself up to the most unbounded licentiousness. With the spring of 303 he hastened to resume the work of the liberation of Greece. Sicyon, Corinth, Argos, and all the smaller towns of Arcadia and Achaia, which were held by garrisons for Ptolemy or Cassander, successively fell into his hands; and it seems probable that he even extended his expeditions as far as Leucadia and Corcyra. (See Droysen, *Gesch. d. Nachfolg.* p. 511; Thirlwall's *Greece*, vii. p. 353.) The liberty of all the separate states was proclaimed; but, at a general assembly held at Corinth, Demetrius received the title of commander-in-chief of all Greece (ἡγεμὼν τῆς Ἑλλάδος), the same which had been formerly bestowed upon Philip and Alexander. At Argos, where he made a considerable stay, he married a third wife—Deïdameia, sister of Pyrrhus, king of Epeirus—though both Phila and Eurydice were still living. The debaucheries in which he indulged during his stay at Athens, where he again spent the following winter, and even within the sacred precincts of the Parthenon, where he was lodged, were such as to excite general indignation; but nothing could exceed the meanness and servility of the Athenians towards him, which was such as to provoke at once his wonder and contempt. A curious monument of their abject flattery remains to us in the Ithyphallic hymn preserved by Athenaeus (vi. p. 253). All the laws were, at the same time, violated in order to allow him to be initiated in the Eleusinian mysteries. (Plut. *Demetr.* 23—27; Diod. xx. 100, 102, 103; Polyaen. iv. 7. §§ 3, 8; Athen. vi. p. 253, xv. p. 697.)

The next year (B. C. 302) he was opposed to Cassander in Thessaly, but, though greatly superior in force, effected little beyond the reduction of Pherae. This inactivity came at a critical time: Cassander had already concluded a league with Lysimachus, who invaded Asia, while Seleucus advanced from the East to co-operate with him. Antigonus was obliged to summon Demetrius to his support, who concluded a hasty treaty with Cassander, and crossed over into Asia. The following year their combined forces were totally defeated by those of Lysimachus and Seleucus in the great battle of Ipsus, and Antigonus himself slain, B. C. 301. (Diod. xx. 106—113; Plut. *Demetr.* 28, 29.) Demetrius, to whose impetuosity the loss of the battle would seem to be in great measure owing, fled to Ephesus, and from thence set sail for Athens: but the Athenians, on whose devotion he had confidently reckoned, declined to receive him into their city, though they gave him up his fleet, with which he withdrew to the Isthmus. His fortunes were still by no means hopeless: he was at the head of a powerful fleet, and still master of Cyprus, as well as of Tyre and Sidon; but the jealousies of his enemies soon changed the face of his affairs; and Ptolemy having entered into a closer union with Lysimachus, Seleucus was induced to ask the hand of Stratonice, daughter of Demetrius by his first wife, Phila. By this alliance Demetrius obtained the possession of Cilicia, which he was allowed to wrest from the hands of Pleistarchus, brother of Cassander; but his refusal to cede the important towns of Tyre and Sidon, disturbed the harmony between him and Seleucus, though it did not at the time lead to an open breach. (Plut. *Demetr.* 30—33.)

We know nothing of the negotiations which led to the conclusion of a treaty between Demetrius and Ptolemy almost immediately after the alliance between the former and Seleucus, but the effect of these several treaties was the maintenance of peace for a space of near four years. During this interval Cassander was continually gaining ground in Greece, where Demetrius had lost all his possessions; but in B. C. 297 he determiued to reassert his supremacy there, and appeared with a fleet on the coast of Attica. His efforts were at first unsuccessful; his fleet was wrecked, and he himself badly wounded in an attempt upon Messene. But the death of Cassander gave a new turn to affairs. Demetrius made himself master of Aegina, Salamis, and other points around Athens, and finally of that city itself, after a long blockade which had reduced the inhabitants to the last extremities of famine. (B. C. 295. Concerning the chronology of these events compare Clinton, *F. H.* ii. p. 178, with Droysen, *Gesch. d. Nachfolger*, pp. 563—569, and Thirlwall's *Greece*, viii. p. 5, not.) Lachares, who from a demagogue had made himself tyrant of Athens, escaped to Thebes, and Demetrius had the generosity to spare all the other inhabitants. He, however, retained possession of Munychia and the Peiraeeus, and subsequently fortified and garrisoned the hill of the Museum. (Plut. *Demetr.* 33, 34; Paus. i. 25. §§ 7, 8.) His arms were next directed against the Spartans, whom he defeated, and laid siege to their city, which seemed on the point of falling into his hands, when he was suddenly called away by the state of affairs in Macedonia. Here the dissensions between Antipater and Alexander, the two sons of Cassander, had led the latter to call in foreign aid to his support; and he sent embassies at once to Demetrius and to Pyrrhus, who had

been lately reinstated in his kingdom of Epeirus. Pyrrhus was the nearest at hand, and had already defeated Antipater and established Alexander on the throne of Macedonia, when Demetrius, unwilling to lose such an opportunity of aggrandizement, arrived with his army. He was received with apparent friendliness, but mutual jealousies quickly arose. Demetrius was informed that the young king had formed designs against his life, which he anticipated by causing him to be assassinated at a banquet. He was immediately afterwards acknowledged as king by the Macedonian army, and proceeded at their head to take possession of his new sovereignty, B. C. 294. (Plut. *Demetr.* 35—37, *Pyrrh.* 6, 7; Justin. xvi. 1; Paus. i. 10. § 1, ix. 7. § 3; Euseb. Arm. p. 155.)

While Demetrius had by this singular revolution become possessed of a kingdom in Europe, he had lost all his former possessions in Asia: Lysimachus, Seleucus, and Ptolemy having taken advantage of his absence in Greece to reduce Cilicia, Cyprus, and the cities which he had held on the coasts of Phoenicia and Asia Minor. He, however, concluded a peace with Lysimachus, by which the latter yielded to him the remaining portion of Macedonia, and turned his whole attention to the affairs of Greece. Here the Boeotians had taken up arms, supported by the Spartans under Cleonymus, but were soon defeated, and Thebes taken after a short siege, but treated with mildness by Demetrius. After his return to Macedonia he took advantage of the absence of Lysimachus and his captivity among the Getae to invade Thrace; but though he met with little opposition there, he was recalled by the news of a fresh insurrection in Boeotia. To this he speedily put an end, repulsed Pyrrhus, who had attempted by invading Thessaly to effect a diversion in favour of the Boeotians, and again took Thebes after a siege protracted for nearly a year. (B. C. 290.) He had again the humanity to spare the city, and put to death only thirteen (others say only ten) of the leaders of the revolt. (Plut. *Demetr.* 39, 40; Diod. xxi. Exc. 10, Exc. Vales. p. 560.) Pyrrhus was now one of the most formidable enemies of Demetrius, and it was against that prince and his allies the Aetolians that he next directed his arms. But while he himself invaded and ravaged Epeirus almost without opposition, Pyrrhus gained a great victory over his lieutenant Pantauchus in Aetolia; and the next year, Demetrius being confined by a severe illness at Pella, Pyrrhus took advantage of the opportunity to overrun a great part of Macedonia, which he, however, lost again as quickly, the moment Demetrius was recovered. (Plut. *Demetr.* 41, 43, *Pyrrh.* 7, 10.)

It was about this time that Demetrius concluded an alliance with Agathocles, king of Syracuse, whose daughter Lanassa, the wife of Pyrrhus, had previously surrendered to him the important island of Corcyra. (Plut. *Pyrrh.* 11; Diod. xxi. Exc. 11.) But it was towards the East that the views of Demetrius were mainly directed: he aimed at nothing less than recovering the whole of his father's dominions in Asia, and now hastened to conclude a peace with Pyrrhus, that he might continue his preparations uninterrupted. These were on a most gigantic scale: if we may believe Plutarch, he had assembled not less than 98,000 foot and near 12,000 horse, as well as a fleet of 500 ships, among which were some of 15 and 16 banks of oars. (Plut. *Demetr.* 43.) But before he was ready to take the field, his adversaries, alarmed at his preparations, determined to forestall him. In the spring of B. C. 287, Ptolemy sent a powerful fleet against Greece, while Pyrrhus (notwithstanding his recent treaty) on the one side and Lysimachus on the other simultaneously invaded Macedonia. But Demetrius's greatest danger was from the disaffection of his own subjects, whom he had completely alienated by his proud and haughty bearing, and his lavish expenditure on his own luxuries. He first marched against Lysimachus, but alarmed at the growing discontent among his troops, he suddenly returned to face Pyrrhus, who had advanced as far as Beraea. This was a most unfortunate step: Pyrrhus was at this time the hero of the Macedonians, who no sooner met him than they all declared in his favour, and Demetrius was obliged to fly from his camp in disguise, and with difficulty made his escape to Cassandreia. (Plut. *Demetr.* 44, *Pyrrh.* 11; Justin, xvi. 2.) His affairs now appeared to be hopeless, and even his wife Phila, who had frequently supported and assisted him in his adversities, now poisoned herself in despair. But Demetrius himself was far from desponding; he was still master of Thessaly and some other parts of Greece, though Athens had again shaken off his yoke: he was able to raise a small fleet and army, with which, leaving his son Antigonus to command in Greece, he crossed over to Miletus. Here he was received by Eurydice, wife of Ptolemy, whose daughter Ptolemaïs had been promised him in marriage as early as B. C. 301, and their long delayed nuptials were now solemnized. Demetrius at first obtained many successes; but the advance of Agathocles with a powerful army compelled him to retire. He now threw himself boldly into the interior of Asia, having conceived the daring project of establishing himself in the eastern provinces of Seleucus. But his troops refused to follow him. He then passed over into Cilicia, and after various negotiations with Seleucus, and having suffered the greatest losses and privations from famine and disease, he found himself abandoned by his troops and even by his most faithful friends, and had no choice but to surrender himself a prisoner to Seleucus. (B. C. 286.) That king appears to have been at first disposed to treat him with honour, but took alarm at his popularity with the army, and sent him as a prisoner to the Syrian Chersonesus. Here he was confined at one of the royal residences, where he had the liberty of hunting in the adjoining park, and does not seem to have been harshly treated. Seleucus even professed an intention of restoring him to liberty, and indignantly rejected the proposal of Lysimachus to put him to death; but the restless spirit of Demetrius could ill brook confinement, and he gave himself up without restraint to the pleasures of the table, which brought on an illness that proved fatal. His death took place in the third year of his imprisonment and the fifty-fifth of his age, B. C. 283. (Plut. *Demetr.* 45—52; Polyaen. iv. 9; Diod. xxi. Exc. Vales. p. 562.) His remains were sent by Seleucus with all due honours to his son Antigonus, who interred them at Demetrias in Thessaly, a city which he had himself founded. (Plut. *Demetr.* 53.)

There can be no doubt that Demetrius was one of the most remarkable characters of his age: in restless activity of mind, fertility of resource, and

daring promptitude in the execution of his schemes, he has perhaps never been surpassed; but prosperity always proved fatal to him, and he constantly lost by his luxury and voluptuousness the advantages that he had gained by the vigour and activity which adversity never failed to call forth. His life was in consequence a continued succession of rapid and striking vicissitudes of fortune. It has been seen that he was guilty of some great crimes, though on the whole he can be charged perhaps with fewer than any one of his contemporaries; and he shewed in several instances a degree of humanity and generosity very rarely displayed at that period. His besetting sin was his unbounded licentiousness, a vice in which, says Plutarch, he surpassed all his contemporary monarchs. Besides Lamia and his other mistresses, he was regularly married to four wives, Phila, Eurydice, Deïdameia, and Ptolemaïs, by whom he left four sons. The eldest of these, Antigonus Gonatas, eventually succeeded him on the throne of Macedonia.

According to Plutarch, Demetrius was remarkable for his beauty and dignity of countenance, a remark fully borne out by his portrait as it appears upon his coins, one of which is annexed. On this his head is represented with horns, in imitation of Dionysus, the deity whom he particularly sought to emulate. (Plut. *Demetr.* 2; Eckhel, ii. p. 122.)

Of his children two bore the same name:—

1. Demetrius, surnamed the Handsome (ὁ καλός), whom he had by Ptolemaïs, daughter of Ptolemy Soter, and who was consequently brother of Antigonus Gonatas. He was first married to Olympias of Larissa, by whom he had a son Antigonus, surnamed Doson, who afterwards succeeded to the throne of Macedonia. (Euseb. Arm. i. p 161, fol. ed.) After the death of Magas, king of Cyrene, his widow, Arsinoë, wishing to obtain support against Ptolemy, sent to Macedonia to offer the hand of her daughter Berenice, and with it the kingdom of Cyrene, to Demetrius, who readily embraced the offer, repaired immediately to Cyrene, and established his power there without opposition. How long he continued to hold it we know not; but he is said to have given general offence by his haughty and unpopular manners, and carried on a criminal intercourse with his mother-in-law, Arsinoë. This was deeply resented by the young queen, Berenice, who caused him to be assassinated in her mother's arms. (Justin, xxvi. 3; Euseb. Arm. i. pp. 157, 158; Niebuhr's *Kleine, Schriften.* p. 229; Droysen, *Hellenism.* ii. p. 292, &c.) According to a probable conjecture of Droysen's (ii. p. 215), it must have been this Demetrius, and not, as stated by Justin (xxvi. 2), the son of Antigonus Gonatas, who defeated Alexander of Epeirus when he invaded Macedonia.

2. Demetrius, surnamed the Thin (ὁ λεπτος), whom he had by an Illyrian woman, and of whom nothing is known but his name mentioned by Plutarch. (Plut. *Demetr.* 53.) [E. H. B.]

DEME'TRIUS (Δημήτριος) II., king of MACEDONIA, was the son of Antigonus Gonatas, and succeeded his father in B. C. 239. According to Justin (xxvi. 2), he had distinguished himself as early as B. C. 266 or 265, by the defeat of Alexander of Epeirus, who had invaded the territories of his father: but this statement is justly rejected by Droysen (*Hellenismus*, ii. p. 214) and Niebuhr (*Kleine Schrift.* p. 228) on account of his extreme youth, as he could not at this time have been above twelve years old. (See, however, Euseb. Arm. i. p. 160; Thirlwall's *Greece*, vol. viii. p. 90.) Of the events of his reign, which lasted ten years, B. C. 239–229 (Polyb. ii. 44; Droysen, ii. p. 400, not.), our knowledge is so imperfect, that very opposite opinions have been formed concerning his character and abilities. He followed up the policy of his father Antigonus, by cultivating friendly relations with the tyrants of the different cities in the Peloponnese, in opposition to the Achaean league (Polyb. ii. 44), at the same time that he engaged in war with the Aetolians, which had the effect of throwing them into alliance with the Achaeans. We know nothing of the details of this war, which seems to have arisen for the possession of Acarnania; but though Demetrius appears to have obtained some successes, the Aetolians on the whole gained ground during his reign. He was assisted in it by the Boeotians, and at one time also by Agron, king of Illyria. (Polyb. ii. 2. 46, xx. 5; Schorn, *Gesch. Griechenlands*, p. 88; Droysen, ii. p. 440; Thirlwall's *Greece*, viii. pp. 118—125) We learn also that he suffered a great defeat from the Dardanians, a barbarian tribe on the north-western frontier of Macedonia, but it is quite uncertain to what period of his reign we are to refer this event. (Prol. Trogi Pompeii, lib. xxviii.; Liv. xxxi. 28.) It was probably towards the commencement of it that Olympias, the widow of Alexander of Epeirus, in order to secure his support, gave him in marriage her daughter Phthia (Justin. xxviii. 1), notwithstanding which he appears to have taken no steps either to prevent or avenge the death of Olympias and her two sons. Demetrius had previously been married to Stratonice, daughter of Antiochus Soter, who quitted him in disgust on his second marriage with Phthia, and retired to Syria. (Justin, *l. c.*; Euseb. Arm. i. p. 164; Joseph. *c. Apion.* i. 22; Niebuhr's *Kleine Schriften*, p. 255.) [E. H. B.]

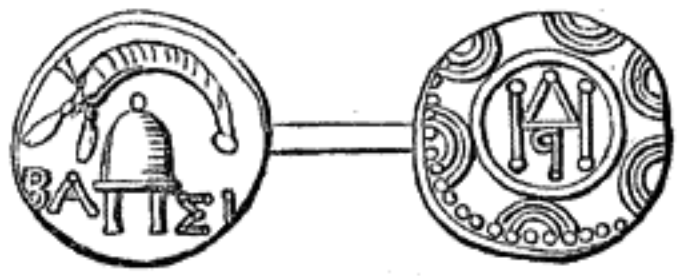

COIN OF DEMETRIUS II.

DEME'TRIUS (Δημήτριος), a Greek of the island of PHAROS in the Adriatic. He was in the service of the Illyrians at the time that war first broke out between them and Rome, and held Corcyra for the Illyrian queen Teuta; but treacherously surrendered it to the Roman fleet, and became a guide and active ally to the consuls in all their subsequent operations. (Polyb. ii. 11.) His services were rewarded, after the defeat and

submission of Teuta, with a great part of her dominions, though the Romans seem never to have thoroughly trusted him. (Polyb. *l. c.*; Appian, *Illyr.* c. 8.) He afterwards entered into alliance with Antigonus Doson, king of Macedonia, and assisted him in the war against Cleomenes. (Polyb. ii. 65, iii. 16.) Thinking that he had thus secured the powerful support of Macedonia, and that the Romans were too much occupied with the Gallic wars, and the danger impending from Hannibal, to punish his breach of faith, he ventured on many acts of piratical hostility. The Romans, however, immediately sent the consul L. Aemilius Paullus over to Illyria (B. C. 219), who quickly reduced all his strongholds, took Pharos itself, and obliged Demetrius to fly for refuge to Philip, king of Macedonia. (Polyb. iii. 16, 18, 19; Appian, *Illyr.* 8; Zonar. viii. 20.) At the court of this prince he spent the remainder of his life, and became his chief adviser. The Romans in vain sent an embassy to the Macedonian king to demand his surrender (Liv. xxii. 33); and it was at his instigation that Philip determined, after the battle of Thrasymene, to conclude an alliance with Hannibal and make war upon the Romans. (Polyb. v. 101, 105, 108; Justin. xxix. 2.) Demetrius was a man of a daring character, but presumptuous and deficient in judgment; and while supporting the cause of Philip in Greece, he was led to engage in a rash attempt to take the fortress of Ithome by a sudden assault, in which he himself perished. (Polyb. iii. 19.) Polybius ascribes most of the violent and unjust proceedings of Philip in Greece to the advice and influence of Demetrius, who appears to have been a man of much ability, but wholly regardless of faith and justice. (Polyb. vii. 11, 13, 14.) [E. H. B.]

DEME'TRIUS (Δημήτριος), younger son of PHILIP V., king of Macedonia, but his only son by his legitimate wife, the elder brother Perseus being the son of a concubine. (Liv. xxxix. 53.) After the battle of Cynoscephalae, Philip was obliged to give up Demetrius, then very young, to Flamininus as a hostage, and he was subsequently sent to Rome in the same capacity, B. C. 198. (Liv. xxxiii. 13, 30, xxxiv. 52; Polyb. xviii. 22.) Five years afterwards he was honourably restored to his father, Philip having at this time obtained the favour of Rome by his services in the war against Antiochus. (Liv. xxxvi. 35; Polyb. xx. 13; Zonar. ix. 19.) But this did not last long, and Philip finding himself assailed on all sides by the machinations of Rome, and her intrigues among his neighbours, determined to try and avert, or at least delay, the impending storm, by sending Demetrius, who during his residence at Rome had obtained the highest favour, as his ambassador to the senate. The young prince was most favourably received, and returned with the answer, that the Romans were willing to excuse all the past, out of good-will to Demetrius, and from their confidence in his friendly dispositions towards them. (Liv. xxxix. 34, 47; Polyb. xxiii. 14, xxiv. 1—3; Justin. xxxii. 2.) But the favour thus shewn to Demetrius had the effect (as was doubtless the design of the senate) of exciting against him the jealousy of Philip, and in a still higher degree that of Perseus, who suspected his brother, perhaps not without cause, of intending to supplant him on the throne after his father's death, by the assistance of the Romans. Perseus therefore endeavoured to effect his ruin by his intrigues; and having failed in accomplishing this by accusing him falsely of an attempt upon his life, he suborned Didas, one of Philip's generals, to accuse Demetrius of holding treasonable correspondence with the Romans, and of intending to escape to them. A forged letter, pretending to be from Flamininus, appeared to confirm the charge; and Philip was induced to consign him to the custody of Didas, by whom he was secretly put to death, as it was supposed, by his father's order. (Liv. xxxix. 53, xl. 4—15, 20—24; Polyb. xxiv. 7, 8; Justin, xxxii. 2; Zonar. ix. 22.) Demetrius was in his 26th year at the time of his death; he is represented by Livy as a very amiable and accomplished young man; but it may well be doubted whether he was altogether so innocent as he appears in that author's eloquent narrative. (See Niebuhr's *Lect. on Roman History*, vol. i. p. 272, ed. by Dr. Schmitz. [E. H. B.]

DEME'TRIUS POLIORCE'TES. [DEMETRIUS I., KING OF MACEDONIA.]

DEME'TRIUS (Δημήτριος) I., king of SYRIA, surnamed SOTER (Σωτήρ), was the son of Seleucus IV. (Philopator) and grandson of Antiochus the Great. While yet a child, he had been sent to Rome by his father as a hostage, and remained there during the whole of the reign of Antiochus Epiphanes. He there formed an intimacy with the historian Polybius. After the death of Antiochus, being now 23 years old, he demanded of the senate to be set at liberty and allowed to occupy the throne of Syria in preference to his cousin, Antiochus Eupator. His request however having been repeatedly refused by the senate, he fled secretly from Rome, by the advice and with the connivance of Polybius, and landed with a few followers at Tripolis in Phoenicia. The Syrians immediately declared in his favour; and the boy Antiochus with his tutor Lysias were seized by their own guards and put to death. (Polyb. xxxi. 12, 19—23; Appian, *Syr.* 46, 47; Justin, xxxiv. 3; Liv. *Epit.* xlvi.; Euseb. Arm. p. 166, fol. edit.; 1 *Macc.* vii.; Zonar. ix. 25.) As soon as he had established himself in the kingdom, Demetrius immediately sought to conciliate the favour of the Romans by sending them an embassy with valuable presents, and surrendering to them Leptines, who in the preceding reign had assassinated the Roman envoy, Cn. Octavius. Having thus succeeded in procuring his recognition as king, he appears to have thought that he might regulate at his pleasure the affairs of the East, and expelled Heracleides from Babylon, where as satrap he had made himself highly unpopular; for which service Demetrius first obtained from the Babylonians the title of Soter (Polyb. xxxii. 4, 6; Diod. Exc. Leg. xxxi.; Appian, *Syr.* 47.) His measures against the Jews quickly drove them to take up arms again under Judas Maccabaeus, who defeated Nicanor, the general of Demetrius, and concluded an alliance with the Romans, by which they declared the independence of Judaea, and forbade Demetrius to oppress them. (Joseph. *Ant.* xii. 10; 1 *Macc.* vii. viii.) He further incurred the enmity of the Romans by expelling Ariarathes from Cappadocia, in order to substitute a creature of his own; the Roman senate espoused the cause of Ariarathes, and immediately restored him. (Polyb. xxxii. 20; Appian, *Syr.* 47; Liv. *Epit.* xlvii.; Justin, xxxv. 1.)

While Demetrius was thus surrounded on all

sides by enemies, his own subjects at Antioch were completely alienated from him by his luxury and intemperance. In this state of things, Heracleides, whom he had expelled from Babylon, set up against him an impostor of the name of Balas, who took the title of Alexander, and pretended to be the son of Antiochus Epiphanes. This competitor appears to have been at first unsuccessful; but, having obtained the powerful protection of Rome, he was supported also with large forces by Attalus, king of Pergamus, Ariarathes, king of Cappadocia, and Ptolemy Philometor, as well as by the Jews under Jonathan Maccabaeus. Demetrius met him in a pitched battle, in which he is said to have displayed the utmost personal valour, but was ultimately defeated and slain. (Polyb. xxxiii. 14, 16; Appian, *Syr.* 67; Diodor. Exc. Vales. xxxiii.; Justin, xxxv. 1; Joseph. *Ant.* xiii. 2; 1 *Macc.* x.; Euseb. Arm. p. 166.) Demetrius died in the year B. C. 150, having reigned between eleven and twelve years. (Clinton, *F. H.* iii. p. 323; Polyb. iii. 5.) He left two sons, Demetrius, surnamed Nicator, and Antiochus, called Sidetes, both of whom subsequently ascended the throne. [E. H. B.]

COIN OF DEMETRIUS I.

DEME'TRIUS (Δημήτριος) II., king of SYRIA, surnamed NICATOR (Νικάτωρ), was the son of Demetrius Soter. He had been sent by his father for safety to Cnidus, when Alexander Balas invaded Syria, and thus escaped falling into the hands of that usurper. After the death of his father he continued in exile for some years; but the vicious and feeble character of Balas having rendered him generally odious to his subjects, Demetrius determined to attempt the recovery of his kingdom, and assembled a body of mercenaries from Crete, with which he landed in Cilicia, B. C. 148 or 147. Ptolemy Philometor, who was at the time in the southern provinces of Syria with an army, immediately declared in his favour, and agreed to give him his daughter Cleopatra, who had been previously married to the usurper Balas, for his wife. With their combined forces they took possession of Antioch, and Alexander, who had retired to Cilicia, having returned to attack them, was totally defeated at the river Oenoparas. Ptolemy died of the injuries received in the battle, and Balas, having fled for refuge to Abae in Arabia, was murdered by his followers. (Justin. xxxv. 2; Liv. *Epit.* lii.; Diod. Exc. Photii, xxxii.; Appian, *Syr.* 67; Joseph. *Ant.* xiii. 4; 1 *Macc.* x. xi.) For this victory Demetrius obtained the title of Nicator; and now deeming himself secure both from Egypt and the usurper, he abandoned himself to the grossest vices, and by his excessive cruelties alienated the minds of his subjects, at the same time that he estranged the soldiery by dismissing all his troops except a body of Cretan mercenaries. This conduct emboldened one Diodotus, surnamed Tryphon, to set up Antiochus, the infant son of Alexander Balas, as a pretender against him. Tryphon obtained the powerful support of Jonathan Maccabaeus, and succeeded in establishing his power firmly in a great part of Syria, and even in making himself master of Antioch. Demetrius, whether despairing of recovering these provinces, or desirous of collecting larger forces to enable him to do so, retired to Seleucia and Babylon, and from thence was led to engage in an expedition against the Parthians, in which, after various successes, he was defeated by stratagem, his whole army destroyed, and he himself taken prisoner, B. C. 138. (Justin, xxxvi. 1, xxxviii. 9; Liv. *Epit.* lii.; Appian, *Syr.* 67; Joseph. *Ant.* xiii. 5; 1 *Macc.* xi. xiv.)

According to Appian and Justin it would appear that the revolt of Tryphon did not take place till after the captivity of Demetrius, but the true sequence of events is undoubtedly that given in the book of the Maccabees. He was, however, kindly treated by the Parthian king Mithridates (Arsaces VI.), who though he sent him into Hyrcania, allowed him to live there in regal splendour, and even gave him his daughter Rhodogune in marriage. After the death of Mithridates he made various attempts to escape, but notwithstanding these was still liberally treated by Phraates, the successor of Mithridates. Meanwhile his brother, Antiochus Sidetes, having overthrown the usurper Tryphon and firmly established himself on the throne, engaged in war with Parthia, in consequence of which Phraates brought forward Demetrius, and sent him into Syria to operate a diversion against his brother. This succeeded better than the Parthian king had anticipated, and Antiochus having fallen in battle, Demetrius was able to reestablish himself on the throne of Syria, after a captivity of ten years, and to maintain himself there in spite of Phraates, B. C. 128. (Justin, xxxviii. 9, 10; Euseb. Arm. p. 167; Joseph. *Ant.* xiii. 8. § 4.) He even deemed himself strong enough to engage in an expedition against Egypt, but was compelled to abandon it by the general disaffection both of his soldiers and subjects. Ptolemy Physcon took advantage of this to set up against him the pretender Alexander Zebina, by whom he was defeated and compelled to fly. His wife Cleopatra, who could not forgive him his marriage with Rhodogune in Parthia, refused to afford him refuge at Ptolemaïs, and he fled to Tyre, where he was assassinated while endeavouring to make his escape by sea, B. C. 125. (Justin, xxxix. 1; Joseph. *Ant.* xiii. 9. § 3, Euseb. Arm. p. 168; Clinton, *F. H.* iii. pp. 333–5.) According to Appian (*Syr.* 68) and Livy (*Epit.* lx.), he was put to death by his wife Cleopatra. He left two sons, Seleucus, who was assassinated by order of Cleopatra, and Antiochus, surnamed

COIN OF DEMETRIUS II.

Grypus. Demetrius II. bears on his coins, in addition to the title of Nicator, those of Theos Philadelphus. From the dates on them it appears that some must have been struck during his captivity, as well as both before and after. This accords also with the difference in the style of the portrait: those struck previous to his captivity having a youthful and beardless head, while the coins subsequent to that event present his portrait with a long beard, after the Parthian fashion. (Eckhel, iii. pp. 229–31.) [E. H. B.]

DEME'TRIUS (Δημήτριος) III., king of SYRIA, surnamed EUCAERUS, was the fourth son of Antiochus Grypus, and grandson of Demetrius II. During the civil wars that followed the death of Antiochus Grypus, Demetrius was set up as king of Damascus or Coele Syria, by the aid of Ptolemy Lathurus, king of Cyprus; and after the death of Antiochus Eusebes, he and his brother Philip for a time held the whole of Syria. (Joseph. *Ant.* xiii. 13. § 4.) His assistance was invoked by the Jews against the tyranny of Alexander Jannaeus; but though he defeated that prince in a pitched battle, he did not follow up his victory, but withdrew to Beroea. War immediately broke out between him and his brother Philip, and Straton, the governor of Beroea, who supported Philip, having obtained assistance from the Arabians and Parthians, blockaded Demetrius in his camp, until he was compelled by famine to surrender at discretion. He was sent as a prisoner to Mithridates, king of Parthia (Arsaces IX.), who detained him in an honourable captivity till his death. (Joseph. *Ant.* xiii. 14.) The coins of this prince are important as fixing the chronology of his reign; they bear dates from the year 218 to 224 of the era of the Seleucidae, *i. e.* B. C. 94—88. The surname Eucaerus is not found on these coins, some of which bear the titles Theos Philopator and Soter; others again Philometor Euergetes Callinicus. (Eckhel, iii. pp. 245–6.) [E. H. B.]

COIN OF DEMETRIUS III.

DEME'TRIUS (Δημήτριος), literary. The number of ancient authors of this name, as enumerated by Fabricius (*Bibl. Gr.* xi. p. 413, &c.), amounts to nearly one hundred, twenty of whom are recounted by Diogenes Laërtius. We subjoin a list of those who are mentioned by ancient authors, and exclude those who are unknown except from unpublished MSS. scattered about in various libraries of Europe.

1. Of ADRAMYTTIUM, surnamed IXION, which surname is traced to various causes, among which we may mention, that he was said to have committed a robbery in the temple of Hera at Alexandria. (Suidas, *s. v.* Δημήτριος; Diog. Laërt. v. 84.) He was a Greek grammarian of the time of Augustus, and lived partly at Pergamus and partly at Alexandria, where he belonged to the critical school of Aristarchus. He is mentioned as the author of the following works: 1. Ἐξήγησις εἰς Ὅμηρον, which is often referred to. (Suid. *l. c.*; Endoc. p. 132; Schol. Venet. *ad Il.* i. 424, iii. 18, vi. 437; Villoison, *Proleg. ad Apollon. Lex.* p. 27.) 2. Ἐξήγησις εἰς Ἡσίοδον. (Suidas.) 3. Ἐτυμολογούμενα or Ἐτυμολογία. (Athen. ii. p. 50, iii. p. 64.) 4. Περὶ τῆς Ἀλεξανδρέων διαλέκτου. (Athen. ix. p. 393.) 5. Ἀττικαὶ γλῶσσαι, of which a few fragments are still extant. (Schol. *ad Aristoph. Av.* 1568, *Ran.* 78, 186, 310, 1001, 1021, 1227.) 6. On the Greek verbs terminating in μι. (Suidas.)

2. Of ALEXANDRIA, a Cynic philosopher, and a disciple of Theombrotus. (Diog. Laërt. v. 95.)

3. Of ALEXANDRIA, a Peripatetic philosopher. (Diog. Laërt. v. 84.) There is a work entitled περὶ ἑρμηνείας, which has come down to us under the name of Demetrius Phalereus, which however, for various reasons, cannot be his production: writers of a later age (see *e. g.* §§ 76, 231, 246, 308) are referred to in it, and there are also words and expressions which prove it to be a later work. Most critics are therefore inclined to ascribe it to our Demetrius of Alexandria. It is written with considerable taste, and with reference to the best authors, and is a rich source of information on the main points of oratory. If the work is the production of our Demetrius, who is known to have written on oratory (τέχναι ῥητορικαί, Diog. Laërt. *l. c.*), it must have been written in the time of the Antonines. It was first printed in Aldus's *Rhetores Graeci*, i. p. 573, &c. Separate modern editions were made by J. G. Schneider, Altenburg, 1779, 8vo., and Fr. Göller, Lips. 1837, 8vo. The best critical text is that in Walz's *Rhetor. Graec.* vol. ix. init., who has prefixed valuable prolegomena.

4. Of ASPENDUS, a Peripatetic philosopher, and a disciple of Apollonius of Soli. (Diog. Laërt. v. 83.)

5. Of BITHYNIA. See below.

6. Of BYZANTIUM, a Greek historian, was the author of two works (Diog. Laërt. v. 83), the one containing an account of the migration of the Gauls from Europe to Asia, in thirteen books, and the other a history of Ptolemy Philadelphus and Antiochus Soter, and of their administration of Libya. From the contents of these works we may infer, with some probability, that Demetrius lived either shortly after or during the reign of those kings, under whom the migration of the Gauls took place, in B. C. 279. (Schmidt, *de Fontibus Veterum in enarrand. Exped. Gallorum*, p. 14, &c.)

7. Of BYZANTIUM, a Peripatetic philosopher (Diog. Laërt. v. 83), who is probably the same as the Demetrius (Id. ii. 20) beloved and instructed by Crito, and wrote a work which is sometimes called περὶ ποιητῶν, and sometimes περὶ ποιημάτων (unless they were different works), the fourth book of which is quoted by Athenaeus (x. p. 452, comp. xii. p. 548, xiv. p. 633). This is the only work mentioned by ancient writers; but, besides some fragments of this, there have been discovered at Herculaneum fragments of two other works, viz. περὶ τινῶν συζητηθέντων δίαιταν, and περὶ τᾶς Πολυαίνου ἀπορίας. (*Volum. Herculan.* i. p. 106, &c., ed. Oxford.) It is further not impossible that this philosopher may be the same as the one who tried to dissuade Cato at Utica from committing suicide. (Plut. *Cat. Min.* 65.)

8. Surnamed CALLATIANUS. [CALLATIANUS.]

9. CHOMATIANUS. [CHOMATIANUS.]

10. CHRYSOLORAS. [CHRYSOLORAS.]

11. Surnamed CHYTRAS, a Cynic philosopher at Alexandria, in the reign of Constantius, who, suspecting him guilty of forbidden practices, ordered

him to be tortured. The Cynic bore the pain inflicted on him as a true philosopher, and was afterwards set free again. (Ammian. Marc. xix. 12.) He is probably the same as the person mentioned by the emperor Julian (*Orat.* vii.) by the name of Chytron. (Vales. *ad Ammian. Marc. l. c.*)

12. Of CNIDUS, apparently a mythographer, is referred to by the Scholiast on Apollonius Rhodius (i. 1165).

13. COMIC POET. See below.

14. Surnamed CYDONIUS, which surname was probably derived from his living at Cydone (Κυδώνη) in Crete (Cantacuz. iv. 16, 39), for he was a native either of Thessalonica or of Byzantium. (Volaterran. *Comment. Urb.* xv.; Allatius, *de Consensu*, p. 856.) He flourished during the latter half of the fourteenth century. The emperor Joannes Cantacuzenus was much attached to him, and raised him to high offices at his court. When the emperor began to meditate upon embracing the monastic life, Demetrius joined him in his design, and in A. D. 1355 both entered the same monastery. Afterwards Demetrius for a time left his country, and went to Milan, where he devoted himself to the study of Latin and theology. He died in a monastery of Crete, but was still alive in A. D. 1384, when Manuel Palaeologus succeeded to the throne, for we still possess a letter addressed by Demetrius to the emperor on his accession. Demetrius is the author of a considerable number of theological and other works, many of which have not yet been published, and he also translated several works from the Latin into Greek. The following are the most important among the works which have appeared in print: 1. *Two Epistles* addressed to Nicephorus Gregoras and Philotheus. They are prefixed to J. Boivin's edition of Nicephorus Gregoras, Paris, 1702, fol. 2. *Monodia*, that is, lamentations on those who had fallen at Thessalonica during the disturbances of 1343. It is printed in Combefisius's edition of Theophanes, Paris, 1586, fol. p. 385, &c. 3. Συμβουλευτικός, that is, an oration addressed to the Greeks, in which he gives them his advice as to how the danger which threatened them from the Turks might be averted. It is printed in Combefisius's *Auctar. Nov.* ii. p. 1221, &c. 4. *On Callipolis*, which Demetrius advised the Greeks not to surrender to sultan Mürat, who made its surrender the condition of peace. Combefisius, *Auctar. Nov.* ii. p. 1284, &c. 5. Περὶ τοῦ καταφρονεῖν τὸν θανατόν, was first edited by R. Seiler, Basel, 1553, and last and best by Kuinoel, Leipzig, 1786, 8vo. 6. An Epistle to Barlaam, on the procession of the Holy Ghost, is printed in Canisius, *Lect. Antiq.* vol. vi. p. 4, &c., ed. Ingolstadt, 1604. 7. A work against Gregorius Palama, was first edited by P. Arcudius in his *Opuscula Aurea Theol. Gr.* (Rome, 1630, 4to., and reprinted in 1671), which also contain—8. A work against Max. Planudes. (Wharton, *Append. to Cave's Histor. Lit.* vol. i. p. 47, &c.; Cave, vol. i. p. 510, ed. Lond. 1688; Fabric. *Bibl. Gr.* xi. p. 398, &c.)

15. Of CYRENE, surnamed Stamnus (Στάμνος), whom Diogenes Laërtius (v. 84) calls a remarkable man, but of whom nothing further is known.

16. Of CARTHAGE, a rhetorician, who lived previous to the time of Thrasymachus. (Diog. Laërt. v. 83.)

17. Metropolitan of CYZICUS, and surnamed SYNCELLUS. He is mentioned by Joannes Scylitza and Georgius Cedrenus in the introductions to their works, from which we may infer, that he lived about the middle of the eleventh century after Christ. He wrote an exposition of the heresy of the Jacobites and Chatzitzarians, which is printed with a Latin translation in Combefisius. (*Auctarium Nov.* ii. p. 261.) Another work on prohibited marriages is printed in Leunclavius. (*Jus Graeco-Rom.* iv. p. 392.) Some works of his are still extant in MS. in the libraries of Paris, Rome, and Milan. (Fabric. *Bibl. Gr.* xi. p. 414.)

18. An EPIC poet, of whom, in the time of Diogenes Laërtius (v. 85), nothing was extant except three verses on envious persons, which are still preserved. They are quoted by Suidas also (*s. v.* φθονῶ) without the author's name.

19. An EPICUREAN philosopher, and a disciple of Protarchus, was a native of Laconia. (Diog. Laërt. x. 26; Strab. xiv. p. 658; Sext. Empir. *Pyrrhon. Hypoth.* § 137, with the note of Fabric.)

20. Of ERYTHRAE, a Greek poet, whom Diogenes Laërtius (v. 85) calls a ποικιλογράφος ἄνθρωπος, and who also wrote historical and rhetorical works. He seems to have been a contemporary of the grammarian Tyrannion, whom he opposed. (Suid. *s. v.* Τυραννίων.)

21. Of ERYTHRAE, a Greek grammarian, who obtained the civic franchise in Temnus. (Diog. Laërt. v. 84.)

22. Surnamed Γονύπεσος, is mentioned among the grammarians who wrote on the Homeric poems. (Schol. *Venet. ad Hom. Il.* viii. 233, xiii. 137.)

23. Of ILIUM, wrote a history of Troy, which is referred to by Eustathius (*ad Hom. Od.* xi. p. 452) and Eudocia (p. 128).

24. The author of a work on the kings of the JEWS, from which a statement respecting the captivity of the Jews is quoted. (Hieronym. *Catal. Ill. Script.* 38; Clem. Alex. *Strom.* i. p. 146.)

25. Of MAGNESIA, a Greek grammarian, a contemporary of Cicero and Atticus. (Cic. *ad Att.* viii. 11, iv. 11.) He had, in Cicero's recollection, sent Atticus a work of his on concord, περὶ ὁμονοίας, which Cicero also was anxious to read. A second work of his, which is often referred to, was of an historical and philological nature, and treated of poets and other authors who bore the same name. (Περὶ ὁμωνύμων ποιητῶν καὶ συγγραφέων; Diog. Laërt. i. 38, 79, 112, ii. 52, 56, v. 3, 75, 89, vi. 79, 84, 88, vii. 169, 185, viii. 84, ix. 15, 27, 35, x. 13; Plut. *Vit. X Orat.* pp. 844, b., 847, a., *Demosth.* 15, 27, 28, 30; Harpocrat. *s. v.* Ἰσαῖος, and many other passages; Athen. xiii. p. 611; Dionys. *Deinarch.* 1.) This important work, to judge from what is quoted from it, contained the lives of the persons treated of, and a critical examination of their merits.

26. Surnamed MOSCHUS, a Greek grammarian, who is the author of the argumentum to the Λιθικά, which bear the name of Orpheus. It is said, that there are also glosses by him upon the same poem in MS. at Paris. He lived in the 15th century of our aera. (Fabric. *Bibl. Gr.* xi. p. 418.)

27. Of ODESSA, is mentioned as the author of a work on his native city. (Steph. Byz. *s. v.* Ὀδησσός.)

28. PHALEREUS, the most distinguished among all the literary persons of this name. He was at once an orator, a statesman, a philosopher, and a poet. His surname Phalereus is given him from his birthplace, the Attic demos of Phalerus, where he was born about Ol. 108 or 109, B. C. 345. He was the son of Phanostratus, a

man without rank or property (Diog. Laërt. v. 75; Aelian, *V. H.* xii. 43); but notwithstanding this, he rose to the highest honours at Athens through his great natural powers and his perseverance. He was educated, together with the poet Menander, in the school of Theophrastus. He began his public career about B. C. 325, at the time of the disputes respecting Harpalus, and soon acquired a great reputation by the talent he displayed in public speaking. He belonged to the party of Phocion; and as he acted completely in the spirit of that statesman, Cassander, after the death of Phocion in B. C. 317, placed Demetrius at the head of the administration of Athens. He filled this office for ten years in such a manner, that the Athenians in their gratitude conferred upon him the most extraordinary distinctions, and no less than 360 statues were erected to him. (Diog. Laërt. *l. c.*; Diod. xix. 78; Corn. Nep. *Miltiad.* 6.) Cicero says of his administration, "Atheniensium rem publicam exsanguem jam et jacentem sustentavit." (*De Re Publ.* ii. 1.) But during the latter period of his administration he seems to have become intoxicated with his extraordinary good fortune, and he abandoned himself to every kind of dissipation. (Athen. vi. p. 272, xii. p. 542; Aelian, *V. H.* ix. 9, where the name of Demetrius Poliorcetes is a mistake for Demetrius Phalereus; Polyb. xii. 13.) This conduct called forth a party of malcontents, whose exertions and intrigues were crowned in B. C. 307, on the approach of Demetrius Poliorcetes to Athens, when Demetrius Phalereus was obliged to take to flight. (Plut. *Demet.* 8; Dionys. *Deinarch.* 3.) His enemies even contrived to induce the people of Athens to pass sentence of death upon him, in consequence of which his friend Menander nearly fell a victim. All his statues, with the exception of one, were demolished. Demetrius Phalereus first went to Thebes (Plut. *Demetr.* 9; Diod. xx. 45), and thence to the court of Ptolemy Lagi at Alexandria, with whom he lived for many years on the best terms, and who is even said to have entrusted to him the revision of the laws of his kingdom. (Aelian, *V. H.* iii. 17.) During his stay at Alexandria, he devoted himself mainly to literary pursuits, ever cherishing the recollection of his own country. (Plut. *de Exil.* p. 602, f.) The successor of Ptolemy Lagi, however, was hostile towards Demetrius, probably for having advised his father to appoint another of his sons as his successor, and Demetrius was sent into exile to Upper Egypt, where he is said to have died of the bite of a snake. (Diog. Laërt. v. 78; Cic. *pro Rabir. Post.* 9.) His death appears to have taken place soon after the year B. C. 283.

Demetrius Phalereus was the last among the Attic orators worthy of the name (Cic. *Brut.* 8; Quintil. x. 1. § 80), and his orations bore evident marks of the decline of oratory, for they did not possess the sublimity which characterizes those of Demosthenes: those of Demetrius were soft, insinuating, and rather effeminate, and his style was graceful, elegant, and blooming (Cic. *Brut.* 9, 82, *de Orat.* ii. 23, *Orat.* 27; Quintil. x. 1. § 33); but he maintained withal a happy medium between the sublime grandeur of Demosthenes, and the flourishing declamations of his successors. His numerous writings, the greater part of which he probably composed during his residence in Egypt (Cic. *de Fin.* v. 9), embraced subjects of the most varied kinds, and the list of them given by Diogenes Laërtius (v. 80, &c.) shews that he was a man of the most extensive acquirements. These works, which were partly historical, partly political, partly philosophical, and partly poetical, have all perished. The work on elocution (*περὶ ἑρμηνείας*) which has come down under his name, is probably the work of an Alexandrian sophist of the name of Demetrius. [See above, No. 3.] It is said that A. Mai has discovered in a Vatican palimpsest some genuine fragments of Demetrius Phalereus. For a list of his works see Diogenes Laërtius, who has devoted a chapter to him. (v. 5.) His literary merits are not confined to what he wrote, for he was a man of a practical turn of mind, and not a mere scholar of the closet; whatever he learned or knew was applied to the practical business of life, of which the following facts are illustrations. The performance of tragedy had greatly fallen into disuse at that time at Athens, on account of the great expenses involved in it; and in order to afford the people less costly and yet intellectual amusement, he caused the Homeric and other poems to be recited on the stage by rhapsodists. (Athen. xiv. p. 620; Eustath. *ad Hom.* p. 1473.) It is also believed that it was owing to his influence with Ptolemy Lagi that books were collected at Alexandria, and that he thus laid the foundation of the library which was formed under Ptolemy Philadelphus. There is, however, no reason whatever for calling him the first in the series of librarians at Alexandria, any more than there is for the belief that he took part in the Greek translation of the Septuagint. A life of Demetrius Phalereus was written by Asclepiadas (Athen. xiii. p. 567), but it is lost. Among the modern works upon him and his merits, see Bonamy, in the *Mémoires de l'Acad. des Inscript.* vol. viii. p. 157, &c.; H. Dohrn, *De Vita et Rebus Demetrii Phalerei*, Kiel, 1825, 4to.; Parthey, *Das Alexandr. Museum*, pp. 35, &c., 38, &c., 71; Ritschl, *Die Alexand. Biblioth.* p. 15.

29. A PLATONIC philosopher who lived in the reign of Ptolemy Dionysus, about B. C. 85. (Lucian, *de Calumn.* 16.) He was opposed to the extravagant luxuries of the court of Ptolemy, and was charged with drinking water and not appearing in woman's dress at the Dionysia. He was punished by being compelled publicly to drink a quantity of wine and to appear in woman's clothes. He is probably the same as the Demetrius mentioned by M. Aurelius Antoninus (viii. 25), whom Gataker confounds with Demetrius Phalereus.

30. Surnamed PUGIL, a Greek grammarian, is mentioned as the author of a work *περὶ διαλέκτου* (Etymol. Magn. *s. v. μώλωψ*), and seems also to have written on Homer. (Apollon. Soph. *s. v. ὀπαζόμενος.*)

31. Of SAGALASSUS, the author of a work entitled *Παρθονικικά.* (Lucian, *de Hist. Conscrib.* 32.)

32. Of SALAMIS, wrote a work on the island of Cyprus. (Steph. Byz. *s. v.* Καρπασία.)

33. Of SCEPSIS, was a Greek grammarian of the time of Aristarchus and Crates. (Strab. xiii. p. 609.) He was a man of good family and an acute philologer. (Diog. Laërt. v. 84.) He was the author of a very extensive work which is very often referred to, and bore the title *Τρωικὸς διάκοσμος.* It consisted of at least twenty-six books. (Strab. xiii. p. 603 and passim; Athen. iii. pp. 80, 91; Steph. Byz. *s. v. Σιλίνδιον.*) This work was an historical and geographical commen-

tary on that part of the second book of the Iliad in which the forces of the Trojans are enumerated. (Comp. Harpocrat. *s. vv.* Ἀδράστειον, Θυργωνίδαι; Schol. *ad Apollon. Rhod.* i. 1123, 1165.) He is sometimes simply called the Scepsian (Strab. ix. pp. 438, 439, x. pp. 456, 472, 473, 489), and sometimes simply Demetrius. (Strab. xii. pp. 551, 552, xiii. pp. 596, 600, 602.) The numerous other passages in which Demetrius of Scepsis is mentioned or quoted, are collected by Westermann on Vossius, *De Hist. Graec.* p. 179, &c.

34. Of Smyrna, a Greek rhetorician of uncertain date. (Diog. Laërt. v. 84.)

35. Of Sunium, a Cynic philosopher, was educated in the school of the sophist Rhodius, and was an intimate friend of the physician Antiphilus. He is said to have travelled up the Nile for the purpose of seeing the pyramids and the statue of Memnon. (Lucian, *Toxar.* 27, *adv. Indoct.* 19.) He appears, however, to have spent some part of his life at Corinth, where he acquired great celebrity as a teacher of the Cynic philosophy, and was a strong opponent of Apollonius of Tyana. (Philostr. *Vit. Apoll.* iv. 25.) His life falls in the reigns of Caligula, Claudius, Nero, Vespasian, and Domitian. He was a frank and open-hearted man, who did not scruple to censure even the most powerful when he thought that they deserved it. In consequence of this, he was sent into exile, but he preserved the same noble freedom and independence, notwithstanding his poverty and sufferings; and on one occasion, when the emperor Vespasian during a journey met him, Demetrius did not shew the slightest symptom of respect. Vespasian was indulgent enough to take no other vengeance except by calling him a dog. (Senec. *de Benef.* vii. 1, 8; Suet. *Vespas.* 13; Dion Cass. lxvi. 13; Tacit. *Ann.* xvi. 34, *Hist.* iv. 40; Lucian, *de Saltat.* 63.)

36. Syncellus. See No. 17.

37. A Syrian, a Greek rhetorician, who lectured on rhetoric at Athens. Cicero, during his stay there in B. C. 79, was a very diligent pupil of his. (Cic. *Brut.* 91.)

38. Of Tarsus, a poet who wrote Satyric dramas. (Diog. Laërt. v. 85.) The name Ταρσικός, which Diogenes applies to him, is believed by Casaubon (*de Satyr. Poes.* p. 153, &c. ed. Ramshorn) to refer to a peculiar kind of poetry rather than to the native place of Demetrius. Another Demetrius of Tarsus is introduced as a speaker in Plutarch's work "de Oraculorum Defectu," where he is described as returning home from Britain, but nothing further is known about him.

39. A Tragic actor, mentioned by Hesychius (*s. v.* Δημήτριος): he may be the same as the M. Demetrius whom Acron (*ad Horat. Sat.* i. 10. 18, 79) describes as a "δραματοποιός, *i. e.* modulator, histrio, actor fabularum." Horace himself treats him with contempt, and calls him an ape. Weichert (*de Horat. Obtrect.* p. 283, &c.) supposes that he was only a person who lived at Rome in the time of Horace and taught the art of scenic declamation; while others consider him to be the Sicilian, Demetrius Megas, who obtained the Roman franchise from J. Caesar through the influence of Dolabella, and who is often mentioned under the name of P. Cornelius.

40. Of Troezene, a Greek grammarian, who is referred to by Athenaeus. (i. p. 29, iv. p. 139.) He is probably the same as the one who, according to Diogenes Laërtius (viii. 74), wrote against the sophists.

Besides these, there are some writers of the name of Demetrius who cannot be identified with any of those here mentioned, as neither their native places nor any surnames are mentioned by which they might be recognized. For example, Demetrius the author of "Pamphyliaca." (Tzetz. *ad Lycoph.* 440), Demetrius, the author of "Argolica" (Clem. Alex. *Protrept.* p. 14), and Demetrius the author of a work entitled περὶ τῶν κατ' Αἴγυπτον. (Athen. xv. p. 680.) In Suidas (*s. v.* Ἰούδας), where we read of an historian Democritus, we have probably to read Demetrius. [L. S.]

DEME'TRIUS (Δημήτριος), of Bithynia, an epigrammatic poet, the author of two distiches on the cow of Myron, in the Greek Anthology. (Brunck, *Anal.* ii. 65; Jacobs, ii. 64.) It is not known whether he was the same person as the philosopher Demetrius of Bithynia, son of Diphilus, whom Diogenes Laërtius mentions (v. 84). Diogenes (v. 85) also mentions an epic poet named Demetrius, three of whose verses he preserves; and also a Demetrius of Tarsus, a satyric poet [see above, No. 38], and another Demetrius, an iambic poet, whom he calls πικρὸς ἀνήρ. The epigrams of Demetrius are very indifferent. [P. S.]

DEME'TRIUS (Δημήτριος), an Athenian comic poet of the old comedy. (Diog. Laërt. v. 85.) The fragments which are ascribed to him contain allusions to events which took place about the 92nd and 94th Olympiads (B. C. 412, 404); but there is another in which mention is made of Seleucus and Agathocles. This would bring the life of the author below the 118th Olympiad, that is, upwards of 100 years later than the periods suggested by the other fragments. The only explanation is that of Clinton and Meineke, who suppose two Demetrii, the one a poet of the old comedy, the other of the new. That the later fragment belongs to the new comedy is evident from its subject as well as from its date. To the elder Demetrius must be assigned the Σικελία or Σικελοί, which is quoted by Athenaeus (iii. p. 108, f.), Aelian (*N. A.* xii. 10), Hesychius (*s. v.* Ἐμπήρους), and the Etymologicon Magnum (*s. v.* Ἔμμηροι). Other quotations, without the mention of the play from which they are taken, are made by Athenaeus (ii. p. 56, a.) and Stobaeus (*Florileg.* ii. 1). The only fragment of the younger Demetrius is that mentioned above, from the Ἀρεοπαγίτης (Ath. ix. p. 405, e.), which fixes his date, in Clinton's opinion, after 299 B. C. (Clinton, *F. H.* sub ann.; Meineke, *Frag. Com. Graec.* i. pp. 264—266, ii. pp. 876—878, iv. pp. 539, 540.) [P. S.]

DEME'TRIUS (Δημήτριος), the name of several ancient physicians, who are often confounded together, and whom it is not always easy to distinguish with certainty.

1. A native of Apamea in Bithynia, who was a follower of Herophilus, and therefore lived probably in the third or second century B. C. He is frequently quoted by Caelius Aurelianus, who has preserved the titles of some of his works, and some extracts from them. In some places he is called "*Attaleus*" (*De Morb. Acut.* iii. 18, p. 249; *De Morb. Chron.* ii. 2, p. 367), but this is only a mistake for "*Apameus*," as is proved by the same passage being quoted in one place (p. 249) from Demetrius *Attaleus*, and in another from Demetrius

Apameus. (*De Morb. Chron.* v. 9, p. 581.) He is also several times quoted by Soranus. (*De Arte Obstetr.* pp. 99, 101, 102, 206, 210, 285.)

2. A physician called by Galen by the title of *Archiater* (*De Antid.* i. 1, vol. xiv. p. 4; *De Theriaca ad Pison.* c. 12, vol. xiv. p. 261), must have lived in the second century after Christ, as that title was not invented till the reign of Nero. (*Dict. of Ant. s. v. Archiater.*) Galen speaks of him as a contemporary.

3. A native of Bithynia, who is quoted by Heracleides of Tarentum (apud Gal. *De Compos. Medicam. sec. Gen.* iv. 7, vol. xiii. p. 722), must have lived about the third or second century B. C., as Mantias, the tutor of Heraclides, was a pupil of Herophilus. He is probably the same person as the native of Apamea.

4. DEMETRIUS PEPAGOMENUS. [PEPAGOMENUS.] [W. A. G.]

DEME'TRIUS, artists. 1. An architect, who, in conjunction with Paeonius, finished the great temple of Artemis at Ephesus, which Chersiphron had begun about 220 years before. He probably lived about B. C. 340, but his date cannot be fixed with certainty. Vitruvius calls him *servus Dianae*, that is, a *ἱερόδουλος*. (Vitruv. vii. Praef. § 16; CHERSIPHON.)

2. A statuary of some distinction. Pliny mentions his statue of Lysimache, who was a priestess of Athena for sixty-four years; his statue of Athena, which was called *Musica* (*μουσίκη*), because the serpents on the Gorgon's head sounded like the strings of a lyre when struck; and his equestrian statue of Simon, who was the earliest writer on horsemanship. (Plin. xxxiv. 8. s. 19. § 15.) Now Xenophon mentions a Simon who wrote *περὶ ἱππικῆς*, and who dedicated in the Eleusinium at Athens a bronze horse, on the base of which his own feats of horsemanship (*τὰ ἑαυτοῦ ἔργα*) were represented in relief (*περὶ ἱππικῆς*, 1, *init.*). The Eleusinium was built by Pericles. It would seem therefore that Simon, and consequently Demetrius, lived between the time of Pericles and the latter part of Xenophon's life, that is, in the latter half of the fifth or the former half of the fourth century B. C. It is not likely, therefore, that he could have been a contemporary of Lysippus, as Meyer supposes. Hirt mentions a bas-relief in the Museo Nani, at Venice, which he thinks may have been copied from the equestrian statue of Simon. (*Gesch. d. Bild. Kunst.* p. 191.)

According to Quintilian (xii. 10), Demetrius was blamed for adhering in his statues so closely to the likeness as to impair their beauty. He is mentioned by Diogenes Laërtius (v. 85). There can be little doubt that he is the same person as Demetrius of Alopece, whose bronze statue of Pellichus is described by Lucian (*Philops.* 18, 20), who, on account of the defect just mentioned, calls Demetrius *οὐ θεοποιός τις, ἀλλ' ἀνθρωποποιός*. A *Δημήτριος Δημητρίου γλυφεύς* is mentioned in an extant inscription. (Böckh, i. 1330, No. 1409.)

3. A painter, whose time is unknown. (Diog. Laërt. v. 83.) Perhaps he is the same who is mentioned by Diodorus (*Exc. Vat.* xxxi. 8) as *Δημήτριος ὁ τοπογράφος*, or, as Müller reads, *τοιχογράφος* (*Arch. d. Kunst.* § 182, n. 2), and who lived at Rome about B. C. 164. Valerius Maximus calls him pictor Alexandrinus (v. 1. § 1).

4. An Ephesian silversmith, who made silver shrines for Artemis. (*Acts of the Apostles*, xix. 24.) [P. S.]

DEMIA'NUS, CLAU'DIUS, a contemporary of Nero. He had been thrown into prison by L. Vetus, the proconsul of Asia, for his criminal conduct; but he was released by Nero, that he might join Fortunatus, a freedman of L. Vetus, in accusing his patron. (Tac. *Ann.* xvi. 10.) [L. S.]

DE'MIPHON, a king of Phlagusa, who, in order to avert a pestilence, was commanded by an oracle every year to sacrifice a noble maiden. He obeyed the command, and had every year a maiden drawn by lot, but did not allow his own daughters to draw lots with the rest. One Mastusius, whose daughter had been sacrificed, was indignant at the king's conduct, and invited him and his daughters to a sacrificial feast. Mastusius killed the king's daughters, and gave their blood in a cup to the father to drink. The king, on discovering the deed, ordered Mastusius and the cup to be thrown into the sea, which hence received the name of the Mastusian. (Hygin. *Poet. Astr.* ii. 40. [L. S.]

DEMIURGUS (*Δημιουργός*), the author, according to the Vatican Codex, of a single epigram in the Greek Anthology. (Brunck, *Anal.* iii. 257; Jacobs, iv. 224, No. DII., xiii. 882.) [P. S.]

DEMO (*Δημώ*), a name of Demeter. (Suidas, *s. v. Δημώ.*) It also occurs as a proper name of other mythical beings, such as the Cumaean Sibyl (Paus. x. 12. § 1) and a daughter of Celeus and Metaneira, who, together with her sisters, kindly received Demeter at the well Callichoros in Attica. (Hom. *Hymn. in Cer.* 109.) [L. S.]

DEMOCE'DES (*Δημοκήδης*), the son of Calliphon, a celebrated physician of Crotona, in Magna Graecia, who lived in the sixth century B. C. He left his native country and went to Aegina, where he received from the public treasury the sum of one talent per annum for his medical services, *i. e.* (if we reckon, with Hussey, *Ancient Weights and Money, &c.*, the Aeginetan drachma to be worth one shilling and a penny three farthings) not quite 344*l.* The next year he went to Athens, where he was paid one hundred minae, *i. e.* rather more than 406*l.*; and the year following he removed to the island of Samos in the Aegean sea, and received from Polycrates, the tyrant, the increased salary of two talents, *i. e.* (if the Attic standard be meant) 487*l.* 10*s.* (Herod. iii. 131.) He accompanied Polycrates when he was seized and put to death by Oroetes, the Persian governor of Sardis (B. C. 522), by whom he was himself seized and carried prisoner to Susa to the court of Dareius, the son of Hystaspes. Here he acquired great riches and reputation by curing the king's foot, and the breast of the queen Atossa. (*Ibid.* c. 133.) It is added by Dion Chrysostom (*Dissert.* i. *De Invid.* p. 652, sq.), that Dareius ordered the physicians who had been unable to cure him to be put to death, and that they were saved at the intercession of Democedes. Notwithstanding his honours at the Persian court, he was always desirous of returning to his native country. In order to effect this, he pretended to enter into the views and interests of the Persians, and procured by means of Atossa that he should be sent with some nobles to explore the coast of Greece, and ascertain in what parts it might be most successfully attacked. When they arrived at Tarentum, the king, Aristophilides, out of kindness to Democedes, seized the Persians as spies, which afforded the physician

an opportunity of escaping to Crotona. Here he finally settled, and married the daughter of the famous wrestler, Milo; the Persians having followed him to Crotona, and in vain demanded that he should be restored. (Herod. iii. 137.) According to Suidas (*s. v.*) he wrote a work on Medicine. He is mentioned also by Aelian (*V. H.* viii. 17) and John Tzetzes (*Hist.* ix. 3); and Dion Cassius names him with Hippocrates (xxxviii. 18) as two of the most celebrated physicians of antiquity. By Dion Chrysostom he is called by mistake *Demodocus*. [W. A. G.]

DEMO'CHARES (Δημοχάρης). 1. A son of Laches, a Greek philosopher and friend of Arcesilas and Zeno. (Diog. Laërt. iv. 41, vii. 14.)

2. Of Paeania in Attica, a son of Demosthenes's sister. He inherited the true patriotic sentiments of his great uncle, though it cannot perhaps be denied, that in his mode of acting and speaking he transgressed the boundaries of a proper freedom and carried it to the verge of impudence. Timaeus in his history calumniated his personal character, but Democharcs has found an able defender in Polybius. (xii. 13.) After the death of Demosthenes, he was one of the chief supporters of the anti-Macedonian party at Athens, and distinguished himself as a man of the greatest energy both in words and deeds. (Athen. xiii. p. 593; Plut. *Demetr.* 24; Aelian, *V. H.* iii. 7, viii. 12.) His political merits are detailed in the psephisma which is preserved in Plutarch (*Vit. X Orat.* p. 851), and which was carried on the proposal of his son Laches. There are considerable difficulties in restoring the chronological order of the leading events of his life, and we shall confine ourselves here to giving an outline of them, as they have been made out by Droysen in the works cited below. After the restoration of the Athenian democracy in B. C. 307 by Demetrius Poliorcetes, Democharcs was at the head of the patriotic party, and remained in that position till B. C. 303, when he was compelled by the hostility of Stratocles to flee from Athens. (Plut. *Demetr.* 24.) He returned to Athens in B. C. 298, and in the beginning of the war which lasted for four years, from B. C. 297 to 294, and in which Demetrius Poliorcetes recovered the influence in Greece, which he had lost at the battle of Ipsus, Democharcs fortified Athens by repairing its walls, and provided the city with ammunition and provision. In the second year of that war (B. C. 296) he was sent as ambassador, first to Philip (Seneca, *de Ira*, iii. 23), and afterwards to Antipater, the son of Cassander. (Polyb. *l. c.*) In the same year he concluded a treaty with the Boeotians, in consequence of which he was expelled soon after by the antidemocratic party, probably through the influence of Lachares. In the archonship of Diocles, B. C. 287 or 286, however, he again returned to Athens, and distinguished himself in the administration of the public finances, especially by reducing the expenditure. About B. C. 282 he was sent as ambassador to Lysimachus, from whom he obtained at first thirty, and afterwards one hundred talents. At the same time he proposed an embassy to the king of Egypt, from which the Athenians gained the sum of fifty talents. The last act of his life of which we have any record, is that, in B. C. 280, in the archonship of Gorgias, he proposed and carried the decree in honour of his uncle Demosthenes. (Plut. *Vit. X Orat.* pp. 847, 850.)

Democharcs developed his talents and principles in all probability under the direction of Demosthenes, and he came forward as a public orator as early as B. C. 322, when Antipater demanded of the Athenians to deliver up to him the leaders of the popular party. (Plut. *Vit. X Orat.* p. 847.) Some time after the restoration of the democracy he supported Sophocles, who proposed a decree that no philosopher should establish a school without the sanction of the senate and people, and that any one acting contrary to this law should be punished with death. (Diog. Laërt. v. 38; Athen. v. pp. 187, 215, xi. p. 508, xiii. p. 610; Pollux, ix. 42; Euseb. *Praep. Evang.* xv. 2. Comp. SOPHOCLES.) Democharcs left behind him not only several orations (a fragment of one of them is preserved in Rutilius Lupus [p. 7, &c.], but also an extensive historical work, in which he related the history of his own time, but which, as Cicero says, was written in an oratorical rather than an historical style. (Cic. *Brut.* 83, *de Orat.* ii. 23.) The twenty-first book of it is quoted by Athenaeus (vi. p. 252, &c. Comp. Plut. *Demosth.* 30; Lucian, *Macrob.* 10.) With the exception of a few fragments, his orations as well as his history are lost. (Droysen, *Gesch. der Nachfolger Alexand.* p. 497, &c., and more especially his essay in the *Zeitschrift für die Alterthumswissenschaft* for 1836, Nos. 20 and 21; Westermann, *Gesch. der Griech. Beredts.* § 53, notes 12 and 13. § 72, note 1).

3. Of Leuconoe in Attica, was married to the mother of Demosthenes, who mentions him in his orations against Aphobus (pp. 818, 836). Ruhnken (*ad Rutil. Lup.* p. 7, &c.) confounds him with the nephew of Demosthenes.

4. Of Soli, a Greek poet, of whom Plutarch (*Demetr.* 27) has preserved a sarcasm upon Demetrius Poliorcetes. [L. S.]

DEMOCLEITUS. [CLEOXENUS.]

DEMOCLES (Δημοκλῆς). 1. Of Phigaleia, one of the ancient Greek historians. (Dionys. *de Thucyd., jud.* 5; Strab. i. p. 58.)

2. An Attic orator, and a contemporary of Democharcs, among whose opponents he is mentioned. (Timaeus, *ap. Harpocrat. s. v.* ᾧ τὸ ἱερὸν πῦρ.) He was a disciple of Theophrastus, and is chiefly known as the defender of the children of Lycurgus against the calumnies of Moerocles and Menesaechmus. (Plut. *Vit. X Orat.* p. 842, D.) It seems that in the time of Dionysius of Halicarnassus, some orations of Democles were still extant, since that critic (*Deinarch.* 11) attributes to him an oration, which went by the name of Deinarchus. It must be observed that Dionysius and Suidas call this orator by the patronymic form of his name, Democleides, and that Ruhnken (*Hist. crit. orat. Graec.* p. 92) is inclined to consider him as the same person with Democleides who was archon in B. C. 316. (Diod. xix. 17.)

3. Surnamed the Beautiful, an Athenian youth, who was beloved by Demetrius Poliorcetes, and on one occasion being surprised by his lover in the bath, escaped from his voluptuous embraces by leaping into a caldron filled with boiling water. (Plut. *Demetr.* 24.) [L. S.]

DEMOCOON (Δεμοκόων), a natural son of Priam, who came from Abydos to assist his father against the Greeks, but was slain by Odysseus. (Hom. *Il.* iv. 500; Apollod. iii. 12. § 5.) [L. S.]

DEMOCOPUS MYRILLA, was the architect

of the theatre at Syracuse, about B. C. 420. (Eustath. *ad Hom. Od.* iii. 68.) [P. S.]

DEMO'CRATES. [DAMOCRATES.]

DEMO'CRATES (Δημοκράτης). 1. Of Aphidna, an Attic orator of the time of Demosthenes, who belonged to the anti-Macedonian party. He was a son of Sophilus, and was sent with other ambassadors to Philip to receive his oath to the treaty with Athens. He was also one of the ambassadors who accompanied Demosthenes to the Thebans, to conclude a treaty with them against Philip. As an orator he seems to have been a man of second rate. (Demosth. *de Coron.* pp. 235, 291.) A fragment of one of his orations is preserved in Aristotle. (*Rhet.* iii 4. § 3.)

2. A Pythagorean philosopher, concerning whom absolutely nothing is known. A collection of moral maxims, called the golden sentences (γνῶμαι χρυσαῖ) has come down to us under his name, and are distinguished for their soundness and simplicity. They are written in the Ionic dialect, from which some writers have inferred, that they were written at a very early period, whereas others think it more probable that they are the production of the age of J. Caesar. But nothing can be said with certainty, for want of both external and internal evidence. Some of these sentences are quoted by Stobaeus, and are found in some MSS. under the name of Democritus, which however seems to be a mere mistake, arising from the resemblance of the two names. They are collected and printed in the several editions of the sentences of Demophilus. [DEMOPHILUS.]

3. An Epicurean philosopher, who according to Plutarch (*c. Epicur.* p. 1100) was charged by Epicurus with having copied from his works. He may possibly be the same as the Democrates who according to the same Plutarch (*Polit. Praecept.* p. 803) lived at Athens about B. C. 340.

4. Of Tenedos, a distinguished wrestler, of whom there was a statue at Olympia. (Paus. vi. 17. § 1.) He is probably the same as the one of whom an anecdote is related by Aelian. (*V. H.* iv. 15.) [L. S.]

DEMO'CRINES (Δημοκρίνης), a Greek grammarian, who is referred to in the Venetian Scholia on Homer (*Il.* ii. 744. Comp. Villoison, *Proleg.* p. xxx.) [L. S.]

DEMOCRITUS. [DAMOCRITUS.]

DEMO'CRITUS (Δημόκριτος), was a native of Abdera in Thrace, an Ionian colony of Teos. (Aristot. *de Coel.* iii. 4, *Meteor.* ii. 7, with Ideler's note.) Some called him a Milesian, and the name of his father too is stated differently. (Diog. Laërt. ix. 34, &c.) His birth year was fixed by Apollodorus in Ol. 80. 1, or B. C. 460, while Thrasyllus had referred it to Ol. 77. 3. (Diog. Laërt. *l. c.* § 41, with Menage's note; Gellius, xvii. 21; Clinton, *F. H.* ad ann. 460.) Democritus had called himself forty years younger than Anaxagoras. His father, Hegesistratus,—or as others called him Damasippus or Athenocritus,—was possessed of so large a property, that he was able to receive and treat Xerxes on his march through Abdera. Democritus spent the inheritance, which his father left him, on travels into distant countries, which he undertook to satisfy his extraordinary thirst for knowledge. He travelled over a great part of Asia, and, as some state, he even reached India and Aethiopia. (Cic. *de Fin.* v. 19; Strabo, xvi. p. 703; A. H. C. Geffers, *Quaestiones Democrit.* p. 15, &c.) We know that he wrote on Babylon and Meroë; he must also have visited Egypt, and Diodorus Siculus (i. 98) even states, that he lived there for a period of five years. He himself declared (Clem. Alex. *Strom.* i. p. 304), that among his contemporaries none had made greater journeys, seen more countries, and made the acquaintance of more men distinguished in every kind of science than himself. Among the last he mentions in particular the Egyptian mathematicians (ἀρπεδόναπται; comp. Sturz, *de Dialect. Maced.* p. 98), whose knowledge he praises, without, however, regarding himself inferior to them. Theophrastus, too, spoke of him as a man who had seen many countries. (Aelian, *V. H.* iv. 20; Diog. Laërt. ix. 35.) It was his desire to acquire an extensive knowledge of nature that led him into distant countries at a time when travelling was the principal means of acquiring an intellectual and scientific culture; and after returning to his native land he occupied himself only with philosophical investigations, especially such as related to natural history. In Greece itself, too, he endeavoured by means of travelling and residing in the principal cities to acquire a knowledge of Hellenic culture and civilization. He mentioned many Greek philosophers in his writings, and his wealth enabled him to purchase the works they had written. He thus succeeded in excelling, in the extent of his knowledge, all the earlier Greek philosophers, among whom Leucippus, the founder of the atomistic theory, is said to have exercised the greatest influence upon his philosophical studies. The opinion that he was a disciple of Anaxagoras or of the Pythagoreans (Diog. Laërt. ix. 38), perhaps arose merely from the fact, that he mentioned them in his writings. The account of his hostility towards Anaxagoras, is contradicted by several passages in which he speaks of him in terms of high praise. (Diog. Laërt. ii. 14; Sext. Empir. *adv. Math.* vii. 140.) It is further said, that he was on terms of friendship with Hippocrates, and some writers even speak of a correspondence between Democritus and Hippocrates; but this statement does not seem to be deserving of credit. (Diog. Laërt. ix. § 42; Brandis, *Handbuch der Griech. u. Röm. Philos.* p. 300.) As he was a contemporary of Plato, it may be that he was acquainted with Socrates, perhaps even with Plato, who, however, does not mention Democritus anywhere. (Hermann, *System der Platon. Philos.* i. p. 284.) Aristotle describes him and his views as belonging to the ante-Socratic period (Arist. *Metaph.* xiii. 4; *Phys.* ii. 2, *de Partib. Anim.* i. 1); but modern scholars, such as the learned Dutchman Groen van Prinsterer (*Prosopograph. Platon.* p. 41, &c., comp. Brandis, *l. c.* p. 292, &c.), assert, that there are symptoms in Plato which shew a connexion with Democritus, and the same scholar pretends to discover in Plato's language and style an imitation of Democritus. (*Persop. Plat.* p. 42.) The many anecdotes about Democritus which are preserved, especially in Diogenes Laërtius, shew that he was a man of a most sterling and honourable character. His diligence was incredible: he lived exclusively for his studies, and his disinterestedness, modesty, and simplicity are attested by many features which are related of him. Notwithstanding his great property, he seems to have died in poverty, though highly esteemed by his fellow-citizens, not so much on account of his philosophy, as "be-

cause," as Diogenes says, "he had foretold them some things which the event proved to be true." This had probably reference to his knowledge of natural phaenomena. His fellow-citizens honoured him with presents in money and bronze statues. Even the scoffer Timon, who in his silli spared no one, speaks of Democritus only in terms of praise. He died at an advanced age (some say that he was 109 years old), and even the manner in which he died is characteristic of his medical knowledge, which, combined as it was with his knowledge of nature, caused a report, which was believed by some persons, that he was a sorcerer and a magician. (Plin. *H. N.* xxiv. 17, xxx. 1.) His death is placed in Ol. 105. 4, or B. C. 357, in which year Hippocrates also is said to have died. (Clinton, *F. H.* ad ann. 357.) We cannot leave unnoticed the tradition that Democritus deprived himself of his sight, in order to be less disturbed in his pursuits. (Cic. *de Fin.* v. 29; Gellius, x. 17; Diog. Laërt. ix. 36; Cic. *Tusc.* v. 39; Menage, *ad Diog. Laërt.* ix. 43.) But this tradition is one of the inventions of a later age, which was fond of piquant anecdotes. It is more probable that he may have lost his sight by too severe application to study. (Brandis, *l. c.* p. 298.) This loss, however, did not disturb the cheerful disposition of his mind and his views of human life, which prompted him everywhere to look at the cheerful and comical side of things, which later writers took to mean, that he always laughed at the follies of men. (Senec. *de Ira*, ii. 10; Aelian, *V. H.* iv. 20.)

Of the extent of his knowledge, which embraced not only natural sciences, mathematics, mechanics (Brandis, in the *Rhein. Mus.* iii. p. 134, &c.), grammar, music, and philosophy, but various other useful arts, we may form some notion from the list of his numerous works which is given by Diogenes Laërtius (ix. 46—49), and which, as Diogenes expressly states, contains only his genuine works. The grammarian Thrasyllus, a contemporary of the emperor Tiberius, arranged them, like the works of Plato, into tetralogies. The importance which was attached to the researches of Democritus is evident from the fact, that Aristotle is reported to have written a work in two books on the problems of Democritus. (Diog. Laërt. v. 26.) His works were composed in the Ionic dialect, though not without some admixture of the local peculiarities of Abdera. (Philopon. *in Aristot. de gener. et corrupt.* fol. 7, a.; Simplic. *ad Aristot. de Coelo*, fol. 150, a.; Suid. *s. v.* ῥυσμός.) They are nevertheless much praised by Cicero on account of the poetical beauties and the liveliness of their style, and are in this respect compared even with the works of Plato. (Groen van Prinsterer, *l. c.*; Cic. *de Div.* ii. 64, *de Orat.* i. 11, *Orat.* 20; Dionys. *de Compos. verb.* 24; Plut. *Sympos.* v. 7, p. 683.) Pyrrhon is said to have imitated his style (Euseb. *Praep. Evang.* xiv. 6), and even Timon praises it, and calls it περίφρονα καὶ ἀμφίνοον λέσχην. (Diog. Laërt. ix. 40.) Unfortunately, not one of his works has come down to us, and the treatise which we possess under his name is considered spurious. Callimachus wrote glosses upon his works and made a list of them (Suid. *s. v.*); but they must have been lost at an early time, since even Simplicius does not appear to have read them (Papencordt, *de Atomicorum doctrina*, p. 22), and since comparatively few fragments have come down to us, and these fragments refer more to ethics than to physical matters. There is a very good collection of these fragments by F. G. A. Mullach, "Democriti Abderitae operum fragmenta," Berlin, 1843, 8vo. Besides this work, which contains also elaborate dissertations on the life and writings of Democritus, the student may consult—1. Burchardt, *Comment. crit. de Democriti de sensibus philosophia*, in two programs, Minden, 1830 and 1839, 4to. 2. Burchardt, *Fragmente der Moral des Demokrit*, Minden, 1834, 4to. 3. Heimsöth, *Democriti de anima doctrina*, Bonn, 1835, 8vo. 4. H. Stephanus, *Poesis Philos.* p. 156, &c. 5. Orelli, *Opusc. Graec. Sent.* i. p. 91, &c. Concerning the spurious works and letters of Democritus, see Fabric. *Bibl. Gr.* i. p. 683, &c., ii. pp. 641, 639, iv. p. 333, &c.

The philosophy of Democritus has, in modern times been the subject of much investigation. Hegel (*Vorlesung. üb. Gesch. d. Philos.* i. p. 379, &c.) treats it very briefly, and does not attach much importance to it. The most minute investigations concerning it are those of Ritter (*Gesch. d. Philos.* i. p. 559), Brandis (*Rhein. Mus.* iii. p. 133, &c., and *Gesch. der Griech. u. Röm. Philos.* i. p. 294, &c.), Petersen (*Histor. Philog. Studien.* i. p. 22, &c.), Papencordt (*Atomicorum doctrina*), and Mullach (*l. c.* pp. 373—419).

It was Democritus who, in his numerous writings, carried out Leucippus's theory of atoms, and especially in his observations on nature. These atomists undertook the task of proving that the quantitative relations of matter were its original characteristics, and that its qualitative relations were something secondary and derivative, and of thus doing away with the distinction between matter and mind or power. (Brandis, *l. c.* p. 294.) In order to avoid the difficulties connected with the supposition of primitive matter with definite qualities, without admitting the coming into existence and annihilation as realities, and without giving up, as the Eleatic philosophers did, the reality of variety and its changes, the atomists derived all definiteness of phaenomena, both physical and mental, from elementary particles, the infinite number of which were homogeneous in quality, but heterogeneous in form. This made it necessary for them to establish the reality of a vacuum or space, and of motion. (Brandis, *l. c.* p. 303, &c.) Motion, they said, is the eternal and necessary consequence of the original variety of atoms in the vacuum or space. All phaenomena arise from the infinite variety of the form, order, and position of the atoms in forming combinations. It is impossible, they add, to derive this supposition from any higher principle, for a beginning of the infinite is inconceivable. (Aristot. *de Generat. Anim.* ii. 6, p. 742, b. 20, ed. Bekker; Brandis, *l. c.* p. 309, &c.) The atoms are impenetrable, and therefore offer resistance to one another. This creates a swinging, world-producing, and whirling motion. (This reminds us of the joke in the Clouds of Aristophanes about the god Δῖνος!) Now as similars attract one another, there arise in that motion real things and beings, that is, combinations of distinct atoms, which still continue to be separated from one another by the vacuum. The first cause of all existence is *necessity*, that is, the necessary predestination and necessary succession of cause and effect. This they called *chance*, in opposition to the νοῦς of Anaxagoras. But it does the highest honour to the mind of Democritus, that he

made the *discovery of causes* the highest object of scientific investigations. He once said, that he preferred the discovery of a true cause to the possession of the kingdom of Persia. (Dionys. Alex. *ap. Euseb. Praep. Evang.* xiv. 27.) We must not, therefore, take the word chance (τυχή) in its vulgar acceptation. (Brandis, *l. c.* p. 319.) Aristotle understood Democritus rightly in this respect (*Phys. Auscult.* ii. 4, p. 196. 11; Simplic. fol. 74), as he generally valued him highly, and often says of him, that he had thought on all subjects, searched after the first causes of phaenomena, and endeavoured to find definitions. (*De Generat. et Corrupt.* i. 2, 8, *Metaph. M.* 4, *Phys.* ii. 2, p. 194, 20, *de Part. Anim.* i. p. 642, 26.) The only thing for which he censures him, is a disregard for teleological relations, and the want of a comprehensive system of induction. (*De Respir.* 4, *de Generat. Anim.* v. 8.) Democritus himself called the common notion of chance a cover of human ignorance (πρόφασιν ἰδίης ἀνοίης), and an invention of those who were too idle to think. (Dionys. *ap. Euseb. Praep. Evang.* xiv. 27; Stob. *Eclog. Eth.* p. 344.)

Besides the infinite number of atoms existing in infinite space, Democritus also supposed the existence of an infinite number of worlds, some of which resembled one another, while others differed from one another, and each of these worlds was kept together as one thing by a sort of shell or skin. He derived the four elements from the form of the atoms predominating in each, from their quality, and their relations of magnitude. In deriving individual things from atoms, he mainly considered the qualities of warm and cold. The warm or fire-like he took to be a combination of fine, spheric, and very movable atoms, as opposed to the cold and moist. His mode of proceeding, however, was, first carefully to observe and describe the phaenomena themselves, and then to attempt his atomistic explanation, whereby he essentially advanced the knowledge of nature. (Papencordt, *l. c.* p. 45, &c.; Brandis, *l. c.* p. 327.) He derived the soul, the origin of life, consciousness, and thought, from the finest fire-atoms (Aristot. *de Anim.* i. 2, ed. Trendelenburg); and in connexion with this theory he made very profound physiological investigations. It was for this reason that, according to him, the soul while in the body acquires perceptions and knowledge by corporeal contact, and that it is affected by heat and cold. The sensuous perceptions themselves were to him affections of the organ or of the subject perceiving, dependent on the changes of bodily condition, on the difference of the organs and their quality, on air and light. Hence the differences, *e. g.*, of taste, colour, and temperature, are only conventional (Sext. Empir. *adv. Math.* vii. 135), the real cause of those differences being in the atoms.

It was very natural, therefore, that Democritus described even the knowledge obtained by sensuous perception as obscure (σκοτίην κρίσιν). A clear and pure knowledge is only that which has reference to the true principles or the true nature of things, that is, to the atoms and space. But knowledge derived from reason was, in his opinion, not specifically different from that acquired through the senses; for conception and reflection were to him only effects of impressions made upon the senses; and Aristotle, therefore, expressly states, that Democritus did not consider mind as something peculiar, or as a power distinct from the soul or sensuous perception, but that he considered knowledge derived from reason to be sensuous perceptions. (*De Anim.* i. 2. p. 404, 27.) A purer and higher knowledge which he opposed to the obscure knowledge obtained through the medium of the senses, must therefore have been to him a kind of sensation, that is, a direct perception of the atoms and of space. For this reason he assumed the three criteria (κριτήρια): *a.* Phaenomena as criteria for discovering that which is hidden: *b.* Thought as a criterion of investigation: and *c.* Assertions as criteria of desires. (Sext. Emp. *adv. Math.* vii. 140; Brandis, *l. c.* p. 334.) Now as Democritus acknowledged the uncertainty of perceptions, and as he was unable to establish a higher and purely spiritual source of knowledge as distinct from perceptions, we often find him complaining that all human knowledge is uncertain, that in general either nothing is absolutely true, or at least not clear to us (ἄδηλον, Aristot. *Metaph.* Γ. 5), that our senses grope about in the dark (*sensus tenebricosi*, Cic. *Acad.* iv. 10, 23), and that all our views and opinions are subjective, and come to us only like something epidemic, as it were, with the air which we breathe. (Sext. Emp. *adv. Math.* vii. 136, 137, viii. 327, *Hypotyp.* i. 213; Diog. Laërt. ix. 72, ἐτεῇ δ' οὐδὲν ἴδμεν, ἐν βυθῷ γὰρ ἡ ἀλήθεια, which Cicero translates *in profundo veritatem esse.*)

In his ethical philosophy Democritus considered the acquisition of peace of mind (εὐθυμία) as the end and ultimate object of our actions. (Diog. Laërt. ix. 45; Cic. *de Fin.* v. 29.) This peace, this tranquillity of the mind, and freedom from fear (φόβος and δεισιδαιμονία) and passion, is the last and fairest fruit of philosophical inquiry. Many of his ethical writings had reference to this idea and its establishment, and the fragments relating to this question are full of the most genuine practical wisdom. Abstinence from too many occupations, a steady consideration of one's own powers, which prevents our attempting that which we cannot accomplish, moderation in prosperity and misfortune, were to him the principal means of acquiring the εὐθυμία. The noblest and purest ethical tendency, lastly, is manifest in his views on virtue and on good. Truly pious and beloved by the gods, he says, are only those who hate that which is wrong (ὅσοις ἐχθρὸν τὸ ἀδικεῖν). The purest joy and the truest happiness are only the fruit of the higher mental activity exerted in the endeavour to understand the nature of things, of the peace of mind arising from good actions, and of a clear conscience. (Brandis, *l. c.* p. 337.)

The titles of the works which the ancients ascribed to Democritus may be found in Diogenes Laërtius. We find among them: 1. Works of ethics and practical philosophy. 2. On natural science. 3. On mathematics and astronomy. 4. On music and poetry, on rhythm and poetical beauty (Bode, *Gesch. der Hellen. Dichtkunst.* i. p. 24, &c.), and on Homer. 5. Works of a linguistic and grammatical nature; for Democritus is one of the earliest Greek philosophers that made language the subject of his investigations. (Lersch, *Sprachphilosophie der Alten*, i. p. 13, &c.) 6. Works on medicine, 7. On agriculture. 8. On painting. 9. On mythology, history, &c. He had even occupied himself, with success, with mechanics; and Vitruvius (*Praef. lib.* vii.; comp. Senec. *Epist.* 90) ascribes to him certain inventions, for example,

the art of arching. He is also said to have possessed a knowledge of perspective. Two works on tactics (Τακτικὸν καὶ Ὁπλομαχικόν) are ascribed to him, apparently from a confusion of his name with that of Damocritus. (Fabric. *Bibl. Graec.* iv. p. 343; Mullach, *l. c.* pp. 93—159.) [A. S.]

DEMO'CRITUS (Δημόκριτος). 1. Of Ephesus, wrote works on the Ephesian temple and the town of Samothrace. (Diog. Laërt. ix. 49.) A fragment of his is preserved in Athenaeus. (xii. p. 525.)

2. A Platonic philosopher, who wrote commentaries on Plato's Phaedon and Alcibiades I. (Porphyr. *Vit. Plot.* 20; Syrian. *ad Aristot. Metaph.* xii. p. 59; Ruhnken, *Dissert. Philol. de Vita et Script. Longini*, § 4.)

3. Of Sicyon, is recommended by Cicero to the proconsul A. Allienus (*ad Fam.* xiii. 78), as a highly educated man. [L. S.]

DEMO'DAMAS (Δημοδάμας), of Miletus or Halicarnassus, is called *Seleuci et Antiochi dux* by Pliny. (*H. N.* vi. 16.) He appears to have written a geographical work on Asia, from which Pliny derived great assistance. He is mentioned also by Stephanus Byzantius (*s. v.* Ἀντισσα), and is probably the same as the Demodamas who according to Athenaeus (xv. p. 682) wrote a work on Halicarnassus. (περὶ Ἁλικαρνασσοῦ.) [L. S.]

DEMO'DOCUS (Δημόδοκος). 1. The famous bard of the Odyssey, who according to the fashion of the heroic ages delighted the guests of king Alcinoüs during their repast by singing about the feats of the Greeks at Troy, of the love of Ares and Aphrodite, and of the wooden horse. (*Od.* viii. 62, &c., xiii. 27.) He is also mentioned as the bard who advised Agamemnon to guard Clytaemnestra, and to expose Aegisthus in a desert island. (*Od.* iii. 267; Eustath. *ad Hom.* p. 1466.) Eustathius describes him as a Laconian, and as a pupil of Automedes and Perimedes of Argos. He adds that he won the prize at the Pythian games and then followed Agamemnon to Mycenae. One story makes Odysseus recite Demodocus's song about the destruction of Troy during a contest in Tyrrhenia. (Ptolem. Heph. 7.) On the throne of Apollo at Amyclae, Demodocus was represented playing to the dance of the Phaeacians. (Paus. iii. 18. § 7.) Later writers, who look upon this mythical minstrel as an historical person, describe him as a native of Corcyra, and as an aged and blind singer (Ov. *Ib.* 272), who composed a poem on the destruction of Troy (Ἰλίου πόρθησις), and on the marriage of Hephaestus and Aphrodite. (Plut. *de Mus.* 3; Eudoc. p. 407; Phot. Bibl. p. 152. ed. Bekker.) Plutarch (*de Flum.* 18) refers even to the first book of an epic poem on the exploits of Heracles. (Ἡρακλεία.) But all such statements are fabulous; and if there existed any poems under his name, they were certainly forgeries.

2. A companion and friend of Aeneas, who was killed by Halesus. (Virg. *Aen.* x. 413.) [L. S.]

DEMO'DOCUS (Δημόδοκος). 1. Among the dialogues bearing the name of Plato there is one entitled Demodocus, from the person addressed therein; but whether this Demodocus is the friend of Socrates, and father of Theages, who is introduced as one of the interlocutors in the dialogue Theages, is uncertain. But the dialogue Demodocus is now acknowledged on all hands to be a fabrication of a late sophist or rhetorician. (C. F. Hermann, *System der Platon. Philos.* i. p. 414, &c.)

2. One of the Athenian generals, who commanded a fleet in the Hellespont, and in the spring of B. C. 424, recovered the town of Antandrus. (Thuc. iv. 75.) Another person of this name is mentioned by Polybius. (v. 95.) [L. S.]

DEMO'DOCUS (Δημόδοκος) of Leros, the author of four epigrams in the Greek Anthology, containing bitter attacks upon the Chians, Cappadocians, and Cilicians. (Brunck, *Anal.* ii. 56; Jacobs, ii. 56, xiii. 698.) He is mentioned by Aristotle. (*Ethic. Nicom.* vii. 9.) [P. S.]

DEMO'DOCUS (Δημόδοκος), a physician of Crotona. [DEMOCEDES.]

DEMO'LEON (Δημολέων). There are four mythical beings of this name, a centaur (Ov. *Met.* xii. 355, &c.), a son of Phrixus and Chalciope (Hygin. *Fab.* 14), a son of Antenor and Theano, who was slain by Achilles (Hom. *Il.* xx. 394), and a son of Hippasus, who was slain by Paris. (Quint. Smyrn. x. 119, &c.) [L. S.]

DEMOLEUS, a Greek, who had been slain by Aeneas, and whose coat of mail was offered by him as a prize in the games which he celebrated in Sicily. (Virg. *Aen.* v. 258, &c.) [L. S.]

DEMON (Δήμων). 1. The author of an Atthis (Ἀτθίς), or a history of Attica, against which Philochorus wrote his Atthis, from which we may infer that Demon lived either shortly before or at the time of Philochorus. (Plut. *Thes.* 19, 23; Athen. iii. p. 96; Suid. *s.v.* τριτοπάτορες.) He is probably the same as the author of a work on proverbs (περὶ παροιμιῶν), of which some fragments are still extant, (Steph. *s. v.* Δωδώνη; Harpocrat. *s. v.* Μυσῶν λείαν; Hesych. *s. v.* Οἰναῖοι; Photius, passim; Suidas, *s. v.* Δωδωναῖον; Schol. *ad Aristoph. Plut.* 1003, *Av.* 302, *Ran.* 442; Schol. *ad Hom. Od.* xx. 301, *Il.* xvi. 233; *ad Pind. Nem.* vii. 155, *ad Eurip. Rhes.* 248; Zenob. *Proverb.* v. 52; Apostol. vii. 44, xiii. 36, xvii. 28, xx. 27; Arsenius, *Viol.* pp. 186, 463) and of a work on sacrifices (περὶ θυσιῶν; Harpocrat. *s. v.* προκώνια). The fragments of the works of Demon are collected in Siebelis *Phanodemus* (*Demonis, Clitodemi et Istri*) Ἀτθίδων *et relig. Fragm.*, Leipzig, 1812. (See especially p. vii. &c., and p. 17, &c., and in C. and Th. Müller, *Fragm. Hist. Graec.* p. 378, &c. Comp. p. lxxxvii. &c.)

2. Of the demos of Paeania in Attica, was a son of Demosthenes's sister, and distinguished himself as an orator; he belonged, like his great kinsman, to the anti-Macedonian party. When, after the death of Alexander, Demosthenes was still in exile and tried to rouse the Greeks to a vigorous resistance against the Macedonians, Demon proposed a decree to recall him. It was joyfully passed by the Athenians, and Demosthenes returned in triumph. (Plut. *Demosth.* 27; Athen. viii. p. 341, xiii. p. 593, where a son of his, Phrynion, is mentioned.) [L. S.]

DEMONASSA (Δημώνασσα). 1. The wife of Irus, and mother of Eurydamas and Eurytion. (Hygin. *Fab.* 14; Apollon. Rhod. i. 74.)

2. A daughter of Amphiaraus and Eriphyle, was the wife of Thersander, by whom she became the mother of Tisamenus. (Paus. iii. 15. § 6, ix. 5. § 8.)

3. The mother of Aegialus by Adrastus. (Hygin. *Fab.* 71.) [L. S.]

DEMO'NAX (Δημώναξ), the most distinguished of those who attempted to revive the cynical doctrines in the second century of the Christian

aera. He probably lived in the time of Hadrian, though the exact date of his birth and death is unknown. We owe our knowledge of his character to Lucian, who has painted it in the most glowing colours, representing him as almost perfectly wise and good. He adds that he has written an account of Demonax, "in order that the young who wish to apply to the study of philosophy may not be obliged to confine themselves to examples from antiquity, but may derive from his life also a model for their imitation." Of his friends the best known to us was Epictetus, who appears to have exercised considerable influence in the direction of his mind. By birth a Cyprian, he removed to Athens, and there joined the Cynical school, chiefly from respect to the memory of Diogenes, whom he considered the most faithful representative of the life and virtues of Socrates. He appears, however, to have been free from the austerity and moroseness of the sect, though he valued their indifference to external things; but we do not find that he contributed anything more to the cause of science than the original Cynics. His popularity at Athens was so great, that people vied with each other for the honour of offering him bread, and even boys shewed their respect by large donations of apples. He contracted some odium by the freedom with which he rebuked vice, and he was accused of neglecting sacrifice and the Eleusinian mysteries. To these charges he returned for answer, that "he did not sacrifice to Athena, because she could not want his offerings," and that "if the mysteries were bad, no one ought to be initiated; if good, they should be divulged to everybody,"—the first of which replies is symptomatic of that vague kind of Deism which used so generally to conceal itself under an affectation of reverence for the popular gods. He never married, though Epictetus begged him to do so, but was met by the request that his wife might be one of Epictetus's daughters, whose own bachelor life was not very consistent with his urging the duty of giving birth to and educating children. This and other anecdotes of Demonax recorded by Lucian, shew him to have been an amiable, good-humoured man, leading probably a happy life, beloved and respected by those about him, and no doubt contrasting favourably with others who in those times called themselves votaries of those ancient systems which, as practical guides of life, were no longer necessary in a world to which a perfect revelation had now been given. [CRESCENS.] Demonax died when nearly a hundred years old, and was buried with great magnificence, though he had declared it a matter of perfect indifference to him if his body were thrown to the dogs. (Lucian, *Demonax;* Brucker, *Hist. Crit. Phil.* per. ii. pars 1. 2. 6.) [G. E. L. C.]

DEMONI'CE (Δημονίκη), a daughter of Agenor and Epicaste, who became by Ares the mother of Euenus, Molus, Pylus, and Thestius. (Apollod. i. 7. § 7.) Hesiod (*ap. Schol. ad Hom. Il.* xiv. 200) calls her Demodoce. [L. S.]

DEMONI'CUS (Δημόνικος), an Athenian comic poet of the new comedy, of whom one fragment is preserved by Athenaeus (ix. p. 410, d.), who gives Ἀχελώνιος as the title of the play; but perhaps it should rather be Ἀχελῷος. (Meineke, *Frag. Com. Graec.* i. p. 492, iv. p. 570.) [P. S.]

DEMO'PHANES (Δημοφάνης), of Megalopolis, a Platonic philosopher, and a disciple of Arcesilas. (Plut. *Philopoem.* 1.) He and Ecdemus were the chief persons who delivered Megalopolis from the tyranny of Aristodemus, and also assisted Aratus in abolishing tyranny at Sicyon. For a time they were entrusted with the administration of the state of Cyrene, and Philopoemen in his youth had enjoyed their friendship. (Polyb. x. 25.) [L. S.]

DEMOPHILUS. [DAMOPHILUS.]

DEMO'PHILUS (Δημόφιλος). 1. The son of Ephorus, was an historian in the time of Alexander the Great. He continued his father's history by adding to it the history of the Sacred War from the taking of Delphi and the plunder of its temple by Philomelus the Phocian, B. C. 357. (Diod. xvi. 14; Suid. *s. v.* Ἔφιππος, where Ἔφορος should be read for Ἔφιππος; Athen. vi. p. 232, d.; Schol. Hom. *Il.* xiii. 301; Vossius, *de Hist. Graec.* p. 98, ed. Westermann.)

2. An Athenian comic poet of the new comedy. The only mention of him is in the Prologue to the *Asinaria* of Plautus, who says, that his play is taken from the Ὄναγός of Demophilus, vv. 10–13,

"Huic nomen Graece est Onagos Fabulae.
Demophilus scripsit, Marcus vortit barbare.
Asinariam volt esse, si per vos licet.
Inest lepos ludusque in hac Comoedia."

Meineke observes that, judging from the "lepos ludusque" of the *Asinaria*, we have no need to regret the loss of the Ὄναγός. (Meineke, *Frag. Com. Graec.* i. p. 491.)

3. A Pythagorean philosopher, of whose personal history nothing is known. He wrote a work entitled βίου θεράπεια, treating of practical ethics, parts of which are still extant, in the form of a selection, entitled γνωμικὰ ὁμοιώματα, from which we may infer that the whole work must have been of the highest order of excellence. The extant portion of it was first printed by Lucas Holstenius in his collection of the ancient writers on practical morals, Rome, 1638, 8vo., Lugd. Bat. 1639, 12mo.; then by Gale, in his *Opusc. Mythol.* Cant. 1670, 8vo., Amst. 1688, 8vo., also with the Oxford edition of Maximus Tyrius, 1677, 12mo., and with Wetstein's Epictetus, Amst. 1750, 12mo.; in a separate form by J. Swedberg, Stockholm, 1682, 8vo., and more correctly by I. A. Schier, Lips. 1754, 8vo., and lastly by J. C. Orelli, in his *Opusc. Graec. Vet. Sentent.* Lips. 1819, 8vo. [P. S.]

DEMO'PHILUS, artists. 1. Of Himera, a painter, who flourished about B. C. 424, was said by some to have been the teacher of Zeuxis. (Plin. xxxv. 9. s. 36. § 2; ZEUXIS.)

2. An architect of little note, wrote *Praecepta Symmetriarum.* (Vitruv. vii. *Praef.* § 14.) See also DAMOPHILUS. [P. S.]

DE'MOPHON or DEMOPHOON (Δημοφῶν or Δημοφόων). 1. The youngest son of Celeus and Metaneira, who was entrusted to the care of Demeter. He grew up under her without any human food, being fed by the goddess with her own milk, and ambrosia. During the night she used to place him in fire to secure to him eternal youth; but once she was observed by Metaneira, who disturbed the goddess by her cries, and the child Demophon was consumed by the flames. (Apollod. i. 5. § 1; Ov. *Fast.* iv. 512, &c.; Hygin. *Fab.* 147; Hom. *Hymn. in Cer.* 234.)

2. A son of Theseus and Phaedra, and brother of Acamas. (Diod. iv. 62; Hygin. *Fab.* 48.) According to Pindar (*ap. Plut. Thes.* 28), he was the son of Theseus by Antiope. He accompanied the Greeks against Troy (Homer, however, does

not mention him), and there effected the liberation of his grandmother Aethra, who was with Helena as a slave. (Paus. x. 25. § 2.) According to Plutarch he was beloved by Laodice, who became by him the mother of Munychus or Munytus whom Aethra brought up in secret at Ilium. On Demophon's return from Troy, Phyllis, the daughter of the Thracian king Sithon, fell in love with him, and he consented to marry her. But, before the nuptials were celebrated, he went to Attica to settle his affairs at home, and as he tarried longer than Phyllis had expected, she began to think that she was forgotten, and put an end to her life. She was, however, metamorphosed into a tree, and Demophon, when he at last returned and saw what had happened, embraced the tree and pressed it to his bosom, whereupon buds and leaves immediately came forth. (Ov. *Ar. Am.* iii. 38, *Heroid.* 2; Serv. *ad Virg. Eclog.* v. 10; comp. Hygin. *Fab.* 59.) Afterwards, when Diomedes on his return from Troy was thrown on the coast of Attica, and without knowing the country began to ravage it, Demophon marched out against the invaders: he took the Palladium from them, but had the misfortune to kill an Athenian in the struggle. For this murder he was summoned by the people of Athens before the court ἐπὶ Παλλαδίῳ—the first time that a man was tried by that court. (Paus. i. 28. § 9.) According to Antoninus Liberalis (33) Demophon assisted the Heracleidae against Eurystheus, who fell in battle, and the Heracleidae received from Demophon settlements in Attica, which were called the tetrapolis. Orestes too came to Athens to seek the protection of Demophon. He arrived during the celebration of the Anthesteria, and was kindly received; but the precautions which were taken that he might not pollute the sacred rights, gave rise to the second day of the festival, which was called χόες. (Athen. x. p. 437; Plut. *Sympos.* ii.) Demophon was painted in the Lesche at Delphi together with Helena and Aethra, meditating how he might liberate Aethra. (Paus. i. 28. § 9.)

3. A companion of Aeneas, who was killed by Camilla. (Virg. *Aen.* xi. 675.) [L. S.]

DE'MOPHON (Δημοφῶν). 1. One of the two generals sent from Athens by a decree of the people, according to Diodorus, to aid the Thebans who were in arms for the recovery of the Cadmeia. (Diod. xv. 26; Wesseling, *ad loc.*) This account is in some measure confirmed by Deinarchus (*c. Dem.* p. 95), who mentions a decree introduced by Cephalus to the above effect. Xenophon, however, says that the two Athenian generals on the frontier acted on their own responsibility in aiding the democratic Thebans, and that the Athenians soon after, through fear of Sparta, put one of them to death, while the other, who fled before his trial, was banished. (Xen. *Hell.* v. 4. §§ 9, 10, 19; Plut. *Pelop.* 14.)

2. A soothsayer in Alexander's army, who warned the king of the danger to which his life would be exposed in the attack which he was on the point of making on the town of the Malli, B. C. 326. Alexander is said to have rejected the warning contemptuously, and in the assault he had a very narrow escape from death. (Diod. xvii. 93; Curt. ix. 4; comp. Arr. *Anab.* vi. 9, &c.; Plut. *Alex.* 63.) [E. E.]

DEMOPTO'LEMUS (Δημοπτόλεμος), one of he suitors of Penelope, slain by Odysseus after his return. (Hom. *Od.* xxii. 246, 266.) [L. S.]

DEMO'STHENES (Δημοσθένης), son of Alcisthenes, Athenian general, is one of the prominent characters of the Peloponnesian war. He was appointed in the sixth year, B. C. 426, to the command with Procles of a squadron of thirty ships sent on the annual cruise around Peloponnesus. Their first important efforts were directed against Leucas; and with the aid of a large force of Acarnanians, Zacynthians, Cephallenians, and Corcyraeans, it seemed highly probable that this important ally of Sparta might be reduced. And the Acarnanians were urgent for a blockade. Demosthenes, however, had conceived, from the information of the Messenians, hopes of a loftier kind; and, at the risk of offending the Acarnanians, who presently declined to co-operate, sailed with these views to Naupactus. The Corcyraeans had also left him, but he still persevered in his project, which was the reduction of the Aetolians,—an operation which, once effected, would open the way to the Phocians, a people ever well disposed to Athens, and so into Boeotia. It was not too much to hope that northern Greece might thus be wholly detached from the Spartan alliance, and the war be made strictly Peloponnesian. The success of the first move in this plan depended much on the aid of certain allies among the Ozolian Locrians, who were used to the peculiar warfare of the enemy. These, however, were remiss, and Demosthenes, fearing that the rumour of his purpose would rouse the whole Aetolian nation, advanced without them. His fear had been already realized, and as soon as the resources of his archery were exhausted, he was obliged to retreat, and this retreat the loss of his guide rendered even more disastrous than might have been expected for a force of heavy-armed men amidst the perpetual assaults of numerous light armed enemies. "There was every kind of flight and destruction," says Thucydides, "and of 300 Athenians there fell 120, a loss rendered heavy beyond proportion, through the peculiar excellence of this particular detachment." (Thuc. iii. 91, 94, 98; Diod. xii. 60.)

This, however, seemed to be hardly the worst consequence. The Aetolians sent ambassadors to Sparta, to ask for aid to reduce Naupactus; and received under the command of Eurylochus 3000 men-at-arms. The Ozolian Locrians were overawed into decided alliance. But Naupactus Demosthenes was enabled to save by reinforcements obtained on urgent entreaty from the offended Acarnanians; and Eurylochus led off his forces for the present to Calydon, Pleuron, and Proschium. Yet this was but the preliminary of a more important movement. The Ambraciots, on a secret understanding with him, advanced with a large force into the country of their ancient enemy, the Amphilochian Argos; they posted themselves not far from the town, at Olpae. Eurylochus now broke up, and, by a judicious route, passing between the town itself and Crenae, where the Acarnanians had assembled to intercept him, effected a junction with these allies. Presently, on the other hand, Demosthenes arrived with twenty ships, and under his conduct the final engagement took place at Olpae, and was decided, by an ambuscade which he planted, in favour of the Athenians and Acarnanians. An almost greater advantage was gained by the compact entered into with Menedaeus, the surviving Spartan officer, for the underhand withdrawal of the Peloponnesians. And, finally, hav-

ing heard that the whole remaining force of Ambracia was advancing in support, he succeeded further in waylaying and almost exterminating it in the battle of Idomene. The Athenians received a third part of the spoils, and the amount may be estimated from the fact, that the share of Demosthenes, the only portion that reached Athens in safety, was no less than 300 panoplies. (Thuc. iii. 102, 105—114; Diod. xii. 60.)

Demosthenes might now safely venture home: and in the next year he was allowed, at his own request, though not in office, to accompany Eurymedon and Sophocles, the commanders of a squadron destined for Sicily, and empowered to use their services for any object he chose on the Peloponnesian coast. They, however, would not hear of any delay, and it was only by the chance of stress of weather, which detained the fleet at Pylos, his choice for his new design, that he was enabled to effect his purpose. The men themselves while waiting, took the fancy to build him his fort; and in it he was left with five ships. Here he was assailed by the Lacedaemonians, whom the news had recalled out of Attica, and from Corcyra, and here with great spirit and success he defeated their attempt to carry the place on the sea side. The arrival of forty Athenian ships, for which he had sent, and their success in making their way into the harbour, reversed his position. The Lacedaemonians, who in their siege of the place had occupied the neighbouring island, were now cut off and blockaded, and Sparta now humbled herself to ask for peace. The arrogance of the people blighted this promise; and as the winter approached it became a question whether the whole advantage was not likely to be lost by the escape of the party. Demosthenes, however, was devising an expedient, when joined or rather, in fact, superseded by Cleon [CLEON], who nevertheless was shrewd enough not to interfere, possibly had even had intimation of it throughout. His Aetolian disaster had taught him the value of light and the weakness of heavy arms. Landing at two points with a force of which one-third only were full-armed, by a judicious distribution of his troops, and chiefly by the aid of his archers and targeteers. he effected the achievement, then almost incredible, of forcing the Spartans to lay down their arms. (Thuc. iv. 2—40; Diod. xii. 61—63.)

The glory of this success was with the vulgar given to Cleon, yet Demosthenes must have surely had some proportion of it. He was probably henceforth in general esteem, as in the Knights of Aristophanes, coupled at the head of the list of the city's generals with the high-born and influential Nicias. We find him in the following year (B. C. 424) commanding with Hippocrates in the operation in the Megarid; possessing himself by a stratagem of the Long Walls uniting Megara to Nisaea, and receiving shortly the submission of Nisaea itself, though baffled by the advance of Brasidas in the main design on Megara. Soon after, he concerted with the same colleague a grand attempt on Boeotia. On a fixed day Hippocrates was to lead the whole Athenian force into the south-eastern frontier, and occupy Delium, while Demosthenes was to land at Siphae, and by the aid of the democratic party, possess himself of it and of Chaeroneia. Demosthenes with this view took forty ships to Naupactus, and, having raised forces in Acarnania, sailed for Siphae. But either he or Hippocrates had mistaken the day; his arrival was too early, and the Boeotians, who had moreover received information of the plot, were enabled to bring their whole force against Demosthenes, and yet be in time to meet his colleague at Delium. The whole design was thus overthrown, and Demosthenes was further disgraced by a repulse in a descent on the territory of Sicyon. (Thuc. iv. 66—74, 76, 77, 89, 101; Diod. xii. 66—69.)

He does not reappear in history, except among the signatures to the treaties of the tenth year, B. C. 422 (Thuc. v. 19, 24), till the nineteenth, B. C. 413. On the arrival of the despatch from Nicias giving an account of the relief of Syracuse by Gylippus, he was appointed with Eurymedon to the command of the reinforcements, and, while the latter went at once to Sicily, he remained at home making the needful preparations. Early in the spring he set sail with sixty-five ships; and after some delays, how far avoidable we cannot say, at Aegina and Corcyra, on the coasts of Peloponnesus and of Italy, reached Syracuse a little too late to prevent the first naval victory of the besieged. (Thuc. vii. 16, 17, 20, 26, 31, 33, 35, 42.)

The details of this concluding portion of the Syracusan expedition cannot be given in a life of Demosthenes. His advice, on his arrival, was to make at once the utmost use of their own present strength and their enemies' consternation, and then at once, if they failed, to return. No immediate conclusion of the siege could be expected without the recovery of the high ground commanding the city, Epipolae. After some unsuccessful attempts by day, Demosthenes devised and put into effect a plan for an attack, with the whole forces, by night. It was at first signally successful, but the tide was turned by the resistance of a body of Boeotians, and the victory changed to a disastrous defeat. Demosthenes now counselled an immediate departure, either to Athens, or, if Nicias, whose professions of greater acquaintance with the internal state of the besieged greatly influenced his brother generals, really had grounds for hope, at any rate from their present unhealthy position to the safe and wholesome situation of Thapsus. Demosthenes reasoned in vain: then ensued the fatal delay, the return of Gylippus with fresh reinforcements, the late consent of Nicias to depart, and the infatuated recal of it on the eclipse of the moon, the first defeat and the second of the all-important ships. In the latter engagement Demosthenes had the chief command, and retained even in the hour of disaster sufficient coolness to see that the only course remaining was at once to make a fresh attempt to break through the blockading ships and force their way to sea. And he had now the voice of Nicias with him: the army itself in desperation refused. In the subsequent retreat by the land, Demosthenes for some time is described simply as cooperating with Nicias, though with the separate command of the second and rearward division. This, on the sixth day, through its greater exposure to the enemy, was unable to keep up with the other; and Demosthenes, as in his position was natural, looked more to defence against the enemy, while Nicias thought only of speedy retreat. The consequence was that, having fallen about five miles and a half behind, he was surrounded and driven into a plot of ground planted

with olives, fenced nearly round with a wall, where he was exposed to the missiles of the enemy. Here he surrendered, towards evening, on condition of the lives of his soldiers being spared.

His own was not. In confinement at Syracuse Nicias and he were once more united, and were together relieved by a speedy death. Such was the unworthy decree of the Syracusan assembly, against the voice, say Diodorus and Plutarch, of Hermocrates, and contrary, says Thucydides, to the wish of Gylippus, who coveted the glory of conveying the two great Athenian commanders to Sparta. (Thuc. vii. 42—87; Diod. xiii. 10—33; Plut. *Nicias*, 20–28.) Timaeus, adds Plutarch, related that Hermocrates contrived to apprize them of the decree, and that they fell by their own hands. Demosthenes may be characterized as an unfortunate general. Had his fortune but equalled his ability, he had achieved perhaps a name greater than any of the generals of his time. In the largeness and boldness of his designs, the quickness and justice of his insight, he rises high above all his contemporaries. In Aetolia the crudeness of his first essay was cruelly punished; in Acarnania and at Pylos, though his projects were even favoured by chance, yet the proper result of the one in the reduction of Ambracia was prevented by the jealousy of his allies; and in the other his own individual glory was stolen by the shameless Cleon. In the designs against Megara and Boeotia failure again attended him. In his conduct of the second Syracusan expedition there is hardly one step which we can blame: with the exception of the night attack on Epipolae, it is in fact a painful exhibition of a defeat step by step effected over reason and wisdom by folly and infatuation. It is possible that with the other elements of a great general he did not combine in a high degree that essential requisite of moral firmness and command: he may too have been less accurate in attending to the details of execution than he was farsighted and fertile in devising the outline. Yet this must be doubtful: what we learn from history is, that to Demosthenes his country owed her superiority at the peace of Nicias, and to any rather than to him her defeat at Syracuse. Of his position at home among the various parties of the state we know little or nothing: he appears to have been of high rank: in Aristophanes he is described as leading the charge of the Hippeis upon Cleon (*Equites*, 242), and his place in the play throughout seems to imply it. [A. H. C.]

DEMO'STHENES (Δημοσθένης), the greatest of the Greek orators, was the son of one Demosthenes, and born in the Attic demos of Paeania. Respecting the year of his birth, the statements of the ancients differ as much as the opinions of modern critics. Some of the earlier scholars acquiesced in the express testimony of Dionysius of Halicarnassus (*Ep. ad Amm.* i. 4), who says that Demosthenes was born in the year preceding the hundredth Olympiad, that is, Ol. 99. 4, or B. C. 381. Gellius (xv. 28) states that Demosthenes was in his twenty-seventh year at the time when he composed his orations against Androtion and Timocrates, which belong to B. C. 355, so that the birth of Demosthenes would fall in B. C. 383 or 382, the latter of which is adopted by Clinton. (*F. H.* ii. p. 426, &c., 3rd edit.) According to the account in the lives of the Ten Orators (p. 845. D.) Demosthenes was born in the archonship of Dexitheus, that is, B. C. 385, and this statement has been adopted by most modern critics, such as Becker, Böckh, Westermann, Thirlwall, and others; whereas some have endeavoured to prove that B. C. 384 was his birth-year. The opinion now most commonly received is, that Demosthenes was born in B. C. 385. For detailed discussions on this question the reader is referred to the works mentioned at the end of this article.

When Demosthenes, the father, died, he left behind him a widow, the daughter of Gylon, and two children, Demosthenes, then a boy of seven, and a daughter who was only five years old. (Plut. *Dem.* 4; Dem. *c. Aphob.* ii. p. 836; Aeschin. *c. Ctesiph.* § 171; Boeckh, *Corp. Inscript.* i. p. 464.) During the last moments of his life, the father had entrusted the protection of his wife and children and the care of his property, partly capital and partly a large sword manufactory, to three guardians, Aphobus, a son of his sister Demophon, a son of his brother, and an old friend Therippides, on condition that the first should marry the widow and receive with her a dowry of eighty minae; the second was to marry the daughter on her attaining the age of maturity, and was to receive at once two talents, and the third was to have the interest of seventy minae, till Demosthenes, the son, should come of age. (Dem. *c. Aphob.* i. pp. 814, 816, ii. 840.) But the first two of the guardians did not comply with the stipulations made in the will, and all three, in spite of all the remonstrances of the family, united in squandering and appropriating to themselves a great portion of the handsome property, which is estimated at upwards of fourteen talents, and might easily have been doubled during the minority of Demosthenes by a prudent administration. But, as it was, the property gradually was so reduced, that when Demosthenes became of age, his guardians had no more than seventy minae, that is, only one twelfth of the property which the father had left. (Dem. *c. Aphob.* i. pp. 812, 832, 815, *c. Onet.* p. 865.) This shameful conduct of his own relatives and guardians unquestionably exercised a great influence on the mind and character of Demosthenes, for it was probably during that early period that, suffering as he was through the injustice of those from whom he had a right to expect protection, his strong feeling of right and wrong was planted and developed in him, a feeling which characterizes his whole subsequent life. He was thus thrown upon his own resources, and the result was great self-reliance, independence of judgment, and his oratory, which was the only art by which he could hope to get justice done to himself.

Although Demosthenes passed his youth amid such troubles and vexations, there is no reason for believing with Plutarch (*Dem.* 4), that he grew up neglected and without any education at all. The very fact that his guardians are accused of having refused to pay his teachers (*c. Aphob.* i. p. 828) shews that he received some kind of education, which is further confirmed by Demosthenes's own statement (*de Coron.* pp. 312, 315), though it cannot be supposed that his education comprised much more than an elementary course. The many illustrious personages that are mentioned as his teachers, must be conceived to have become connected with him after he had attained the age of manhood. He is said to have been instructed in philosophy by Plato. (Plut. *Dem.* 5, *Vit. X Orat.*

p. 844 ; Diog. Laërt. iii. 46 ; Cic. *Brut.* 31, *Orat.* 4 ; Quintil. xiii. 2. § 22, 10. § 24 ; Gellius, iii. 13.) It may be that Demosthenes knew and esteemed Plato, but it is more than doubtful whether he received his instruction ; and to make him, as some critics have done, a perfect Platonic, is certainly going too far. According to some accounts he was instructed in oratory by Isocrates (Plut. *Vit. X Orat.* p. 844 ; Phot. *Bibl.* p. 492), but this was a disputed point with the ancients themselves, some of whom stated, that he was not personally instructed by Isocrates, but only that he studied the τέχνη ῥητορική, which Isocrates had written. (Plut. *Vit. X Orat.* p. 837, *Dem.* 5.) The tradition of Demosthenes having been a pupil of Isocrates is, moreover, not supported by any evidence derived from the orations of Demosthenes himself, who speaks with contempt of the rhetorical school of Isocrates (*c. Lacrin.* pp. 928, 937), and an unbiassed reader of the works of the two orators cannot discover any direct influence of the elder upon the younger one, for certain words and phrases cannot assuredly be taken as proofs to the contrary. The account that Demosthenes was instructed in oratory by Isaeus (Plut. *Dem.* 5, *Vit. X Orat.* p. 844 ; Phot. *Bibl.* p. 492), has much more probability ; for at that time Isaeus was the most eminent orator in matters connected with the laws of inheritance, the very thing which Demosthenes needed. This account is further supported by the fact, that the earliest orations of Demosthenes, viz. those against Aphobus and Onetor, bear so strong a resemblance to those of Isaeus, that the ancients themselves believed them to have been composed by Isaeus for Demosthenes, or that the latter had written them under the guidance of the former. (Plut. *Vit. X Orat.* p. 839 ; Liban. *Vit. Dem.* p. 3, *Argum. ad Orat. c. Onet.* p. 875.) We may suppose without much hesitation, that during the latter years of his minority Demosthenes privately prepared himself for the career of an orator, to which he was urged on by his peculiar circumstances no less than by the admiration he felt for the orators of his time, and that during the first years after his attaining the age of manhood he availed himself of the instruction of Isaeus.

Immediately after becoming of age in B. C. 366, Demosthenes called upon his guardians to render him an account of their administration of his property; but by intrigues they contrived to defer the business for two years, which was perhaps less disagreeable to him, as he had to prepare himself and to acquire a certain legal knowledge and oratorical power before he could venture to come forward in his own cause with any hope of success. In the course of these two years, however, the matter was twice investigated by the diaetetae, and was decided each time in favour of Demosthenes. (Dem. *c. Aphob.* i. p. 828, *c. Aphob.* iii. p. 861.) At length, in the third year after his coming of age, in the archonship of Timocrates, B. C. 364 (Dem. *c. Onet.* p. 868), Demosthenes brought his accusation against Aphobus before the archon, reserving to himself the right to bring similar charges against Demophon and Therippides, which, however, he does not appear to have done (*c. Aphob.* i. p. 817; Plut. *Vit. X Orat.* p. 844; Zozim. *Vit. Dem.* p. 147). Aphobus was condemned to pay a fine of ten talents. This verdict was obtained by Demosthenes in the face of all the intrigues to which Aphobus had resorted for the purpose of thwarting him and involving him in a series of other law-suits (*c. Aphob.* p. 862). The extant orations of Demosthenes against Aphobus, who endeavoured to prevent his taking possession of his property, refer to these transactions. Demosthenes had thus gained a signal victory over his enemies, notwithstanding all the extraordinary disadvantages under which he laboured, for his physical constitution was weak, and his organ of speech deficient—whence, probably, he derived the nickname of βάταλος, the delicate youth, or the stammerer,—and it was only owing to the most unwearied and persevering exertions that he succeeded in overcoming and removing the obstacles which nature had placed in his way. These exertions were probably made by him after he had arrived at the age of manhood. In this manner, and by speaking in various civil cases, he prepared himself for the career of a political orator and statesman. It is very doubtful whether Demosthenes, like some of his predecessors, engaged also in teaching rhetoric, as some of his Greek biographers assert.

The suit against Aphobus had made Meidias a formidable and implacable enemy of Demosthenes (Dem. *c. Aphob.* ii. p. 840, *c. Meid.* p. 539, &c.), and the danger to which he thus became exposed was the more fearful, since except his personal powers and virtues he had nothing to oppose to Meidias, who was the most active member of a coterie, which, although yet without any definite political tendency, was preparing the ruin of the republic by violating its laws and sacrificing its resources to personal and selfish interests. The first acts of open hostility were committed in B. C. 361, when Meidias forced his way into the house of Demosthenes and insulted the members of his family. This led Demosthenes to bring against him the action of κακηγορία, and when Meidias after his condemnation did not fulfil his obligations, Demosthenes brought against him a δίκη ἐξούλης. (Dem. *c. Meid.* p. 540, &c.) Meidias found means to prevent any decision being given for a period of eight years, and at length, in B. C. 354, he had an opportunity to take revenge upon Demosthenes, who had in that year voluntarily undertaken the choregia. Meidias not only endeavoured in all possible ways to prevent Demosthenes from discharging his office in its proper form, but attacked him with open violence during the celebration of the great Dionysia. (Dem. *c. Meid.* p. 518.) Such an act committed before the eyes of the people demanded reparation, and Demosthenes brought an action against him. Public opinion condemned Meidias, and it was in vain that he made all possible efforts to intimidate Demosthenes, who remained firm in spite of all his enemy's machinations, until at length, when an amicable arrangement was proposed, Demosthenes accepted it, and withdrew his accusation. It is said that he received from Meidias the sum of thirty minae. (Plut. *Dem.* 12; Aeschin. *c. Ctesiph.* § 52.) The reason why Demosthenes withdrew his accusation was in all probability his fear of the powerful party of which Meidias was the leader; his accepting the sum of thirty minae, which, however, can scarcely be treated as an authentic fact (Isid. *Epist.* iv. 205), has been looked upon as an illegal act, and has been brought forward as a proof that Demosthenes was accessible to bribes. But the law which forbade the dropping of a public accusation (Dem. *c. Meid.* p. 529)

does not appear to have been always strictly observed, as it was merely intended to prevent frivolous and unfounded accusations. If, on the other hand, Demosthenes did receive the thirty minae, it does not follow that it was a bribe, for that sum may have been required of him as a fine for dropping his accusation against Meidias, or Demosthenes may have regarded that sum as a satisfactory acknowledgement of the guilt of his enemy. This affair belongs to the year B. C. 353, in which also the extant oration against Meidias was written, but as Demosthenes did not follow up the suit, the oration was left in its present unfinished state.

Demosthenes had some years before this event come forward as a speaker in the public assembly, for in B. C. 355 he had delivered the orations against Leptines and Androtion (Dionys. *Ep. ad Amm.* i. 4), and in B. C. 353 the oration against Timocrates. The general esteem which Demosthenes enjoyed as early as that time is sufficiently attested by the fact, that in B. C. 354, in spite of all the intrigues of Meidias, he was confirmed in the dignity of *βουλευτής*, to which he had been elected by lot (Dem. *c. Meid.* p. 551), and that in the year following he conducted, in the capacity of architheoros, the usual theoria, which the state of Athens sent to the festival of the Nemean Zeus (*c. Meid.* p. 552). The active part he took in public affairs is further attested by the orations which belong to this period: in B. C. 354 he spoke against the projected expedition to Euboea, though without success, and he himself afterwards joined in it under Phocion. (Dem. *de Pace*, p. 58, *c. Meid.* p. 558.) In the same year he delivered the oration *περὶ συμμοριῶν*, in which he successfully dissuaded the Athenians from their foolish scheme of undertaking a war against Persia (Dem. *de Rhod. lib.* p. 192), and in B. C. 353 he spoke for the Megalopolitans (*ὑπὲρ Μεγαλοπολιτῶν*), and opposed the Spartans, who had solicited the aid of Athens to reduce Megalopolis.

The one hundred and sixth Olympiad, or the period from B. C. 356, is the beginning of the career of Demosthenes as one of the leading statesmen of Athens, and henceforth the history of his life is closely mixed up with that of his country; for there is no question affecting the public good in which he did not take the most active part, and support with all the power of his oratory what he considered right and beneficial to the state. King Philip of Macedonia had commenced in B. C. 358 his encroachments upon the possessions of Athens in the north of the Aegean, and he had taken possession of the towns of Amphipolis, Pydna, Potidaea, and Methone. During those proceedings he had contrived to keep the Athenians at a distance, to deceive them and keep them in good humour by delusions and apparently favourable promises. Demosthenes was not, indeed, the only man who saw that these proceedings were merely a prelude to greater things, and that unless the king was checked, he would attempt the subjugation, not only of Athens but of all Greece; but Demosthenes was the only person who had the honesty and the courage openly to express his opinions, and to call upon the Greeks to unite their strength against the common foe. His patriotic feelings and convictions against Macedonian aggrandizement are the groundwork of his Philippics, a series of the most splendid and spirited orations. They

did not, it is true, produce the desired results, but the fault was not his, and the cause of their failure must be sought in the state of general dissolution in the Greek republics at the time; for while Philip occupied his threatening position, the Phocians were engaged in a war for life and death with the Thebans; the states of Peloponnesus looked upon one another with mistrust and hatred, and it was only with great difficulty that Athens could maintain a shadow of its former supremacy. The Athenians themselves, as Demosthenes says, were indolent, even when they knew what ought to be done; they could not rouse themselves to an energetic opposition; their measures were in most cases only half measures; they never acted at the right time, and indulged in spending the treasures of the republic upon costly pomps and festivities, instead of employing them as means to ward off the danger that was gathering like a storm at a distance. This disposition was, moreover, fostered by the ruling party at Athens. It was further an unfortunate circumstance for Athens that, although she had some able generals, yet she had no military genius of the first order to lead her forces against the Macedonian, and make head against him. It was only on one occasion, in B. C. 353, that the Athenians gained decided advantages by a diversion of their fleet, which prevented Philip passing Thermopylae during the war between the Phocians and Thebans. But a report of Philip's illness and death soon made room for the old apathy, and the good-will of those who would have acted with spirit was paralyzed by the entire absence of any definite plan in the war against Macedonia, although the necessity of such a plan had been pointed out, and proposals had been made for it by Demosthenes in his first Philippic, which was spoken in B. C. 352. Philip's attack upon Olynthus in B. C. 349, which terminated in the year following with the conquest of the place, deprived the Athenians of their last stronghold in the north. At the request of several embassies from the Olynthians, and on the impressive exhortation of Demosthenes in his three Olynthiac orations, the Athenians had indeed made considerable efforts to save Olynthus (Dem. *de Fals. Leg.* p. 426; Dionys. *Ep. ad Amm.* i. 9), but their operations were thwarted in the end by a treacherous plot which was formed at Olynthus itself, and the town fell into the hands of Philip.

The next event in which Demosthenes took an active part is the peace with Philip, which from its originator is called the peace of Philocrates, and is one of the most obscure points in the history of Demosthenes and of Athens, since none of the historians whose works are extant enter into the details of the subject. Our only sources of information are the orations of Demosthenes and Aeschines on the embassy (*περὶ παραπρεσβείας*), which contain statements so much at variance and so contradictory, that it is next to impossible to come to any certain conclusions, although, if we consider the characters of the two orators, the authority of Demosthenes is entitled to higher credit than that of Aeschines. The former may, to some extent, have been labouring under a delusion, but Aeschines had the intention to deceive. The following particulars, however, may be looked upon as well established. During the Olynthian war, Philip had expressed his willingness to conclude a peace and alliance with Athens, and the Athenians, who

were tired of the war and unable to form a coalition against the king, had accepted the proposal. Philocrates accordingly advised the Athenians to commence negotiations and to send an embassy to Philip. Demosthenes supported the plan, and Philocrates, Aeschines, and Demosthenes were among the ambassadors who went to the king. The transactions with Philip are not quite clear, though they must have referred to the Phocians and Thebans also, for the Phocians were allied with Athens, and the Athenian ambassadors probably demanded that the Phocians should be included in the treaty of peace and alliance between Macedonia and Athens. But this was more than Philip was inclined to agree to, since he had already resolved upon the destruction of the Phocians. It is, therefore, very probable that he may have quieted the ambassadors by vague promises, and have declined to comply with their demand under the pretext that he could not make a public declaration in favour of the Phocians on account of his relation to the Thessalians and Thebans. After the return of the ambassadors to Athens, the peace was discussed in two successive assemblies of the people, and it was at length sanctioned and sworn to by an oath to the king's ambassadors. Aeschines censures Demosthenes for having hurried the conclusion of this peace so much, that the Athenians did not even wait for the arrival of the deputies of their allies, who had been invited, and the contradictory manner in which Demosthenes himself (*de Fals. Leg.* p. 346, *de Coron.* p. 232) speaks of the matter seems indeed to cast some suspicion upon him; but the cause of Demosthenes's acting as he did may have been the vague manner in which Philip had expressed himself in regard to the Phocians. At any rate, however, quick decision was absolutely necessary, since Philip was in the meantime making war upon Cersobleptes, a king of Thrace, and since, in spite of his promises to spare the possessions of Athens in the Chersonesus, he might easily have been tempted to stretch out his hands after them: in order to prevent this, it was necessary that Philip, as soon as possible, should take his oath to the treaty of peace and alliance with Athens. It was on this occasion that the treacherous designs of Aeschines and his party became manifest, for notwithstanding the urgent admonitions of Demosthenes not to lose any time, the embassy to receive the king's oath (*ἐπὶ τοὺς ὅρκους*), of which both Aeschines and Demosthenes were again members (the statement in the article AESCHINES, p. 37, that Demosthenes was not one of the ambassadors, must be corrected: see Newman in the *Classical Museum*, vol. i. p. 145), set out with a slowness as if there had been no danger whatever, and instead of taking the shortest road to Macedonia by sea, the ambassadors travelled by land. On their arrival in Macedonia they quietly waited till Philip returned from Thrace. Nearly three months passed away in this manner, and when at length Philip arrived, he deferred taking his oath until he had completed his preparations against the Phocians. Accompanied by the Athenian ambassadors, he then marched into Thessaly, and it was not till his arrival at Pherae that he took his oath to the treaty, from which he now excluded the Phocians. When the ambassadors arrived at Athens, Demosthenes immediately and boldly denounced the treachery of his colleagues in the embassy; but in vain. Aeschines succeeded in allaying the fears of the people, and persuaded them quietly to wait for the issue of the events. Philip in the meantime passed Thermopylae, and the fate of Phocis was decided without a blow. The king was now admitted as a member of the Amphictyonic league, and the Athenians, who had allowed themselves to act the part of mere spectators during those proceedings, were now unable to do anything, but still they ventured to express their indignation at the king's conduct by refusing their sanction to his becoming a member of the Amphictyonic league. The mischief, however, was done, and in order to prevent still more serious consequences, Demosthenes, in B. C. 346, delivered his oration "on the peace" (*περὶ εἰρήνης*), and the people gave way.

From this time forward the two political parties are fully developed, and openly act against each other; the party or rather the faction to which Aeschines belonged, was bribed by Philip to oppose the true patriots, who were headed by Demosthenes. He was assisted in his great work by such able men as Lycurgus, Hyperides, Polyeuctus, Hegesippus, and others, and being supported by his confidence in the good cause, he soon reached the highest point in his career as a statesman and orator. The basis of his power and influence was the people's conviction of his incorruptible love of justice and of his pure and enthusiastic love of his country. This conviction manifested itself clearly in the vengeance which the people took upon the treacherous Philocrates. (Aeschin. *c. Ctesiph.* § 79.) But this admiration and reverence for real and virtuous greatness soon cooled, and it was in vain that Demosthenes endeavoured to place the other men who had betrayed their country to Philip in their embassy to him, in the same light as Philocrates (Dem. *de Fals. Leg.* p. 376), for the people were unwilling to sacrifice more than the one man, whom the Macedonian party itself had given up in order to save the rest. It was undoubtedly owing to the influence of this party that Aeschines, when after a long delay he consented to render an account of his conduct during the embassy, B. C. 343, escaped punishment, notwithstanding the vehement attacks of Demosthenes in the written oration *περὶ παραπρεσβείας*. [AESCHINES, p. 38.]

In the mean time Philip followed up his plans for the reduction of Greece. With a view of drawing the Peloponnesians into his interests, he tried to win the confidence of the Argives and Messenians, who were then perilled by Sparta; he even sent them subsidies and threatened Sparta with an attack. (Dem. *Phil.* ii. p. 69.) Sparta did not venture to offer any resistance, and the Athenians, who were allied with Sparta, felt unable to do anything more than send ambassadors to Peloponnesus, among whom was Demosthenes, to draw the Peloponnesians away from the Macedonian, and to caution them against his intrigues. (Dem. *Philip.* ii. p. 70, &c.) In consequence of these proceedings, ambassadors from Philip and the Peloponnesians met at Athens to complain of the Athenians favouring the ambitious schemes of Sparta, which aimed at suppressing the freedom of the peninsula, and to demand an explanation of their conduct. The Macedonian party at Athens, of course, supported those complaints; their endeavours to disguise Philip's real intentions and to represent them to the people in a favourable light, afforded an opportunity for Demosthenes, when the answer to

be sent to the king was discussed in the assembly, B. C. 344, to place in his second Philippic the proceedings and designs of the king and his Athenian friends in their true light. The answer which the Athenians sent to Philip was probably not very satisfactory to him, for he immediately sent another embassy to Athens, headed by Python, with proposals for a modification of the late peace, although he subsequently denied having given to Python any authority for such proposals. (Dem. *de Halones.* p. 81.)

Philip had for some time been engaged in the formation of a navy, and the apprehensions which the Athenians entertained on that score were but too soon justified; for no sooner were his preparations completed, than he took possession of the island of Halonesus, which belonged to Athens. The Athenians sent an embassy to claim the island back; but Philip, who had found it in the hands of pirates, denied that the Athenians had any right to claim it, but at the same time he offered to make them a present of the island, if they would receive it as such. On the return of the ambassadors to Athens in B. C. 343, the oration on Halonesus (*περὶ Ἁλονήσου*) was delivered. It is usually printed among the orations of Demosthenes, but belongs in all probability to Hegesippus. This and other similar acts of aggression, which at length opened the eyes of the Athenians, roused them once more to vigorous and energetic measures, in spite of the efforts of the Macedonian party to keep the people quiet. Embassies were sent to Acarnania and Peloponnesus to counteract Philip's schemes in those quarters (Dem. *Phil.* iii. p. 129), and his expedition into Thrace, by which the Chersonesus was threatened, called forth an energetic demonstration of the Athenians under Diopeithes. The complaints which Philip then made roused Demosthenes, in B. C. 342, to his powerful oration *περὶ τῶν ἐν Χερρονήσῳ*, and to his third Philippic, in which he describes the king's faithlessness in the most glaring colours, and exhorts his countrymen to unite and resist the treacherous aggressor. Soon after this, the tyrants whom Philip had established in Euboea were expelled through the influence and assistance of Demosthenes (Dem. *de Coron.* p. 254); but it was not till B. C. 341, when Philip laid siege to Perinthus and attacked Byzantium, that the long-suppressed indignation of the Athenians burst forth. The peace with Philip was now declared violated (B. C. 340); a fleet was sent to relieve Byzantium (Plut. *Phoc.* 14), and Philip was compelled to withdraw without having accomplished anything. Demosthenes was the soul of all these energetic measures. He had proposed, as early as the Olynthian war, to apply the theoricon to defray the expenses of the military undertakings of Athens (Dem. *Olynth.* iii. p. 31); but it was not till Philip's attack upon Byzantium that he succeeded in carrying a decree to this effect. (Dionys. *Ep. ad Amm.* i. 11.) By his law concerning the trierarchy (*νόμος τριηραρχικός*), he further regulated the symmoriae on a new and more equitable footing. (Dem. *de Coron.* p. 260, &c.) He thus at once gave a fresh impulse to the maritime power and enterprise of Athens, B. C. 340.

Philip now assumed the appearance of giving himself no further concern about the affairs of Greece. He carried on war with his northern neighbours, and left it to his hirelings to prepare

the last stroke at the independence of Greece. He calculated well; for when in the spring of B. C. 340 the Amphictyons assembled at Delphi, Aeschines, who was present as pylagoras, effected a decree against the Locrians of Amphissa for having unlawfully occupied a district of sacred land. The Amphissaeans rose against this decree, and the Amphictyons summoned an extraordinary meeting to deliberate on the punishment to be inflicted upon Amphissa. Demosthenes foresaw and foretold the unfortunate consequences of a war of the Amphictyons, and he succeeded at least in persuading the Athenians not to send any deputies to that extraordinary meeting. (Dem. *de Coron.* p. 275; Aeschin. *c. Ctesiph.* § 125, &c.) The Amphictyons however decreed war against Amphissa, and the command of the Amphictyonic army was given to Cottyphus, an Arcadian; but the expedition failed from want of spirit and energy among those who took part in it. (Dem. *de Coron.* p. 277.) The consequence was, that in B. C. 339, at the next ordinary meeting of the Amphictyons, king Philip was appointed chief commander of the Amphictyonic army. This was the very thing which he had been looking for. With the appearance of justice on his side, he now had an opportunity of establishing himself with an armed force in the very heart of Greece. He set out without delay, and when the Athenians received the news of his having taken possession of Elatea, they were thrown into the deepest consternation. Demosthenes alone did not give up all hopes, and he once more roused his countrymen by bringing about an alliance between Athens and Thebes. The Thebans had formerly been favoured by Philip, but his subsequent neglect of them had effaced the recollection of it; and they now clearly saw that the fall of Athens would inevitably be followed by their own ruin. They had before opposed the war of the Amphictyons, and when Philip now called upon them to allow his army to march through their territory or to join him in his expedition against Athens, they indignantly rejected all his handsome proposals, and threw themselves into the open arms of the Athenians. (Dem. *de Coron.* p. 299, &c.) This was the last grand effort against the growing power of Macedonia; but the battle of Chaeroneia, on the 7th of Metageitnion, B. C. 338, put an end to the independence of Greece. Thebes paid dearly for its resistance, and Athens, which expected a similar fate, resolved at least to perish in a glorious struggle. The most prodigious efforts were made to meet the enemy; but Philip unexpectedly offered to conclude peace on tolerable terms, which it would have been madness to reject, for Athens thus had an opportunity of at least securing its existence and a shadow of its former independence.

The period which now followed could not be otherwise than painful and gloomy to Demosthenes, for the evil might have been averted had his advice been followed in time. The catastrophe of Chaeroneia might indeed to some extent be regarded as his work; but the people were too generous and too well convinced of the purity of his intentions, as well as of the necessity of acting as he had acted, to make him responsible for the unfortunate consequences of the war with Philip. It was, on the contrary, one of the most glorious acknowledgments of his merits that he could have received, that he was requested to deliver the funeral oration upon those who had fallen at Chaero-

neia, and that the funeral feast was celebrated in his house. (Dem. *de Coron.* p. 320, &c.) But the fury of the Macedonian party and of his personal enemies gave full vent to itself; they made all possible efforts to humble or annihilate the man who had brought about the alliance with Thebes, and Athens to the verge of destruction. Accusations were brought against him day after day, and at first the most notorious sycophants, such as Sosicles, Diondas, Melanthus, Aristogeiton, and others, were employed by his enemies to crush him (Dem. *de Coron.* p. 310); but the more notorious they were, the easier was it for Demosthenes to unmask them before the people. But matters soon began to assume a more dangerous aspect when Aeschines, the head of the Macedonian party, and the most implacable opponent of Demosthenes, came forward against him. An opportunity offered soon after the battle of Chaeroneia, when Ctesiphon proposed to reward Demosthenes with a golden crown for the conduct he had shewn during his public career, and more especially for the patriotic disinterestedness with which he had acted during the preparations which the Athenians made after the battle of Chaeroneia, when Philip was expected at the gates. (Dem. *de Coron.* p. 266.) Aeschines attacked Ctesiphon for the proposal, and tried to shew that it was not only made in an illegal form, but that the conduct of Demosthenes did not give him any claim to the public gratitude and such a distinction. This attack, however, was not aimed at Ctesiphon, who was too insignificant a person, but at Demosthenes, and the latter took up the gauntlet with the greater readiness, as he now had an opportunity of justifying his whole political conduct before his countrymen. Reasons which are unknown to us delayed the decision of the question for a number of years, and it was not till B. C. 330 (Plut. *Dem.* 24) that the trial was proceeded with. Demosthenes on that occasion delivered his oration on the crown (*περὶ στεφάνου*). Aeschines did not obtain the fifth part of the votes, and was obliged to quit Athens and spend the remainder of his life abroad. All Greece had been looking forward with the most intense interest to the issue of this contest, though few can have entertained any doubt as to which would carry the victory. The oration on the crown was, in all probability, like that of Aeschines against Ctesiphon, revised and altered at a later period.

Greece had in the mean time been shaken by new storms. The death of Philip, in B. C. 336, had revived among the Greeks the hope of shaking off the Macedonian yoke. All Greece rose, and especially Athens, where Demosthenes, although weighed down by domestic grief, was the first joyfully to proclaim the tidings of the king's death, to call upon the Greeks to unite their strength against Macedonia, and to form new connexions in Asia. (Plut. *Dem.* 23; Aeschin. *c. Ctesiph.* § 161; Diod. xvii. 3.) But the sudden appearance of young Alexander with an army ready to fight, damped the enthusiasm, and Athens sent an embassy to him to sue for peace. Demosthenes was one of the ambassadors, but his feelings against the Macedonians were so strong, that he would rather expose himself to the ridicule of his enemies by returning after having gone half way, than act the part of a suppliant before the youthful king. (Plut. *Dem.* 23; Aeschin. *c. Ctesiph.* § 161.) But no sooner had Alexander set out for the north to chastise the rebellious neighbours of Macedonia, than a false report of his death called forth another insurrection of the Greeks. Thebes, which had suffered most severely, was foremost; but the insurrection spread over Arcadia, Argos, Elis, and Athens. However, with the exception of Thebes, there was no energy anywhere. Demosthenes carried indeed a decree that succours should be sent to Thebes, but no efforts were made, and Demosthenes alone, and at his own expense, sent a supply of arms. (Diod. xvii. 8.) The second sudden arrival of Alexander, and his destruction of Thebes, in B. C. 335, put an end to all further attempts of the Greeks. Athens submitted to necessity, and sent Demades to the king as mediator. Alexander demanded that the leaders of the popular party, and among them Demosthenes, should be delivered up to him; but he yielded to the intreaties of the Athenians, and did not persist in his demand.

Alexander's departure for Asia is the beginning of a period of gloomy tranquillity for Greece; but party hatred continued in secret, and it required only some spark from without to make it blaze forth again in undiminished fury. This spark came from Harpalus, who had been left by Alexander at Babylon, while the king proceeded to India. When Alexander had reached the eastern-most point of his expedition, Harpalus with the treasures entrusted to his care, and with 6000 mercenaries, fled from Babylon and came to Greece. In B. C. 325 he arrived at Athens, and purchased the protection of the city by distributing his gold among the most influential demagogues. The reception of such an open rebel could not be viewed by the Macedonian party otherwise than as an act of hostility towards Macedonia itself; and it was probably at the instigation of that party, that Antipater, the regent of Macedonia, and Olympias called upon the Athenians to deliver up the rebel and the money they had received of him, and to put to trial those who had accepted his bribes. Harpalus was allowed to escape, but the investigation concerning those who had been bribed by him was instituted, and Demosthenes was among the persons suspected of the crime. The accounts of his conduct during the presence of Harpalus at Athens are so confused, that it is almost impossible to arrive at a certain conclusion. Theopompus (*ap. Plut. Dem.* 25, comp. *Vit. X Orat.* p. 846) and Deinarchus in his oration against Demosthenes state, that Demosthenes did accept the bribes of Harpalus; but Pausanias (ii. 33. § 4) expressly acquits him of the crime. The authority of his accusers, however, is very questionable, for in the first place they do not agree in the detail of their statements, and secondly, if we consider the conduct of Demosthenes throughout the disputes about Harpalus, if we remember that he opposed the reception of the rebel, and that he voluntarily offered himself to be tried, we must own that it is at least highly improbable that he should have been guilty of common bribery, and that it was not his guilt which caused his condemnation, but the implacable hatred of the Macedonian party, which eagerly seized this favourable opportunity to rid itself of its most formidable opponent, who was at that time abandoned by his own friends from sheer timidity. Demosthenes defended himself in an oration which Athenaeus (xiii. p.592) calls *περὶ τοῦ χρυσίου*, and which is probably the same

as the one referred to by others under the title of ἀπολογία τῶν δώρων. (Dionys. *de Admir. vi dic. Dem.* 57, *Ep. ad Amm.* i. 12.) But Demosthenes was declared guilty, and thrown into prison, from which however he escaped, apparently with the connivance of the Athenian magistrates. (Plut. *Dem.* 26, *Vit. X Orat.* p. 846; Anonym. *Vit. Demosth.* p. 158.) Demosthenes quitted his country, and resided partly at Troezene and partly in Aegina, looking daily, it is said, across the sea towards his beloved native land.

But his exile did not last long, for in B. C. 323 Alexander died, and the news of his death was the watchword for a fresh rise of the Greeks, which was organized by the Athenians, and under the vigorous management of Leosthenes it soon assumed a dangerous aspect for Macedonia. (Diod. xviii. 10.) Demosthenes, although still living in exile, joined of his own accord the embassies which were sent by the Athenians to the other Greek states, and he roused them to a fresh struggle for liberty by the fire of his oratory. Such a devotedness to the interests of his ungrateful country disarmed the hatred of his enemies. A decree of the people was passed on the proposal of Demon, a relative of Demosthenes, by which he was solemnly recalled from his exile. A trireme was sent to Aegina to fetch him, and his progress from Peiraeeus to the city was a glorious triumph: it was the happiest day of his life. (Plut. *Dem.* 27, *Vit. X Orat.* p. 846; Justin, xiii. 5.) The military operations of the Greeks and their success at this time, seemed to justify the most sanguine expectations, for the army of the united Greeks had advanced as far as Thessaly, and besieged Antipater at Lamia. But this was the turning point; for although, even after the fall of Leosthenes, the Greeks succeeded in destroying the army of Leonnatus, which came to the assistance of Antipater, yet they lost, in B. C. 322, the battle of Cranon. This defeat alone would not indeed have decided the contest, had not the zeal of the Greeks gradually cooled, and had not several detachments of the allied army withdrawn. Antipater availed himself of this contemptible disposition among the Greeks, and offered peace, though he was cunning enough to negotiate only with each state separately. Thus the cause of Greece was forsaken by one state after another, until in the end the Athenians were left alone to contend with Antipater. It would have been folly to continue their resistance single-handed, and they accordingly made peace with Antipater on his own terms. All his stipulations were complied with, except the one which demanded the surrender of the popular leaders of the Athenian people. When Antipater and Craterus thereupon marched towards Athens, Demosthenes and his friends took to flight, and, on the proposal of Demades, the Athenians sentenced them to death. Demosthenes had gone to Calauria, and had taken refuge there in the temple of Poseidon. When Archias, who hunted up the fugitives everywhere, arrived, Demosthenes, who was summoned to follow him to Antipater, took poison, which he had been keeping about his person for some time, and died in the temple of Poseidon, on the 10th of Pyanepsion, B. C. 322. (Plut. *Dem.* 29, *Vit. X Orat.* p. 846; Lucian, *Encom. Dem.* 43, &c.)

Thus terminated the career of a man who has been ranked by persons of all ages among the greatest and noblest spirits of antiquity; and this

fame will remain undiminished so long as sterling sentiments and principles and a consistent conduct through life are regarded as the standard by which a man's worth is measured, and not simply the success—so often merely dependent upon circumstances—by which his exertions are crowned. The very calumnies which have been heaped upon Demosthenes by his enemies and detractors more extravagantly than upon any other man—the coarse and complicated web of lies which was devised by Aeschines, and in which he himself was caught, and lastly, the odious insinuations of Theopompus, the historian, which are credulously repeated by Plutarch,—have only served to bring forth the political virtues of Demosthenes in a more striking and brilliant light. Some points there are in his life which perhaps will never be quite cleared up on account of the distorted accounts that have come down to us about them. Some minor charges which are made against him, and affect his character as a man, are almost below contempt. It is said, for example, that he took to flight after the battle of Chaeroneia, as if thousands of others had not fled with him (Plut. *Dem.* 20, *Vit. X Orat.* p. 845; Aeschin. *c. Ctesiph.* §§ 175, 244, 253); that, notwithstanding his domestic calamity (his daughter had died seven days before) he rejoiced at Philip's death, which shews only the predominance of his patriotic feelings over his personal and selfish ones (Plut. *Dem.* 22; Aeschin. *c. Ctesiph.* § 77); and lastly, that he shed tears on going into exile—a fact for which he deserves to be loved and honoured rather than blamed. (Plut. *Dem.* 26.) The charge of tergiversation which is repeatedly brought against him by Aeschines, has never been substantiated by the least evidence. (Aeschin. *c. Ctesiph.* § 173, *c. Timarch.* § 131, *de Fals. Leg.* § 165; Plut. *Dem.* 15.) In his administration of public affairs Demosthenes is perfectly spotless, and free from all the crimes which the men of the Macedonian party committed openly and without any disguise. The charge of bribery, which was so often raised against him by the same Aeschines, must be rejected altogether, and is a mere distortion of the fact that Demosthenes accepted subsidies from Persia for Athens, which assuredly stood in need of such assistance in its struggles with Macedonia; but there is not a shadow of a suspicion that he ever accepted any personal bribes.

His career as a statesman received its greatest lustre from his powers as an orator, in which he has not been equalled by any man of any country. Our own judgment on this point would necessarily be one-sided, as we can only *read* his orations; but among the contemporaries of Demosthenes there was scarcely one who could point out any definite fault in his oratory. By far the majority looked up to him as the greatest orator of the time, and it was only men of such over-refined and hypercritical tastes as Demetrius Phalereus who thought him either too plain and simple or too harsh and strong (Plut. *Dem.* 9, 11); though some found those features more striking in reading his orations, while others were more impressed with them in hearing him speak. (Comp. Dionys. *de Admir. vi dic. Demosth.* 22; Cic. *de Orat.* iii. 56, *Brut.* 38; Quintil. xi. 3. § 6.) These peculiarities, however, are far from being faults; they are, on the contrary, proofs of his genius, if we consider the temptations which natural deficiencies hold out to an incipient orator to pursue the opposite course. The

obstacles which his physical constitution threw in his way when he commenced his career, were so great, that a less courageous and persevering man than Demosthenes would at once have been intimidated and entirely shrunk from the arduous career of a public orator. (Plut. *Dem.* 6, &c.) Those early difficulties with which he had to contend, led him to bestow more care upon the composition of his orations than he would otherwise have done, and produced in the end, if not the impossibility of speaking extempore, at least the habit of never venturing upon it; for he never spoke without preparation, and he sometimes even declined speaking when called upon in the assembly to do so, merely because he was not prepared for it. (Plut. *Dem.* 8, *Vit. X Orat.* p. 848.) There is, however, no reason for believing that all the extant orations were delivered in that perfect form in which they have come down to us, for most of them were probably subjected to a careful revision before publication; and it is only the oration against Meidias, which, having been written for the purpose of being delivered, and being afterwards given up and left incomplete, may be regarded with certainty as a specimen of an oration in its original form. This oration alone sufficiently shews how little Demosthenes trusted to the impulse of the moment. It would lead us too far in this article to examine the manner in which Demosthenes composed his orations, and we must refer the reader to the various modern works cited below. We shall only add a few remarks upon the causes of the mighty impression which his speeches made upon the minds of his hearers. The first cause was their pure and ethical character; for every sentence exhibits Demosthenes as the friend of his country, of virtue, truth, and public decency (Plut. *Dem.* 13); and as the struggles in which he was engaged were fair and just, he could without scruple unmask his opponents, and wound them where they were vulnerable, though he never resorted to sycophantic artifices. The second cause was his intellectual superiority. By a wise arrangement of his subjects, and by the application of the strongest arguments in their proper places, he brought the subjects before his hearers in the clearest possible form; any doubts that might be raised were met by him beforehand, and thus he proceeded calmly but irresistibly towards his end. The third and last cause was the magic force of his language, which being majestic and yet simple, rich yet not bombastic, strange and yet familiar, solemn without being ornamented, grave and yet pleasing, concise and yet fluent, sweet and yet impressive, carried away the minds of his hearers. That such orations should notwithstanding sometimes have failed to produce the desired effect, was owing only to the spirit of the times.

Most of the critical works that were written upon Demosthenes by the ancients are lost, and, independent of many scattered remarks, the only important critical work that has come down to us is that of Dionysius of Halicarnassus, entitled *περὶ τῆς τοῦ Δημοσθένους δεινότητος*. The acknowledged excellence of Demosthenes's orations made them the principal subjects of study and speculation with the rhetoricians, and called forth numerous imitators and commentators. It is probably owing to those rhetorical speculations which began as early as the second century B. C., that a number of orations which are decidedly spurious and unworthy of Demosthenes, such as the *λόγος ἐπιτάφιος* and the *ἐρωτικός*, were incorporated in the collections of those of Demosthenes. Others, such as the speech on Halonesus, the first against Aristogeiton, those against Theocrines and Neaera, which are undoubtedly the productions of contemporary orators, may have been introduced among those of Demosthenes by mistake. It would be of great assistance to us to have the commentaries which were written upon Demosthenes by such men as Didymus, Longinus, Hermogenes, Sallustius, Apollonides, Theon, Gymnasius, and others; but unfortunately most of what they wrote is lost, and scarcely anything of importance is extant, except the miserable collection of scholia which have come down to us under the name of Ulpian, and the Greek *argumenta* to the orations by Libanius and other rhetoricians.

The ancients state, that there existed 65 orations of Demosthenes (Plut. *Vit. X Orat.* p. 847; Phot. *Bibl.* p. 490), but of these only 61, and if we deduct the letter of Philip, which is strangely enough counted as an oration, only 60 have come down to us under his name, though some of these are spurious, or at least of very doubtful authenticity. Besides these orations, there are 56 *Exordia* to public orations, and six letters, which bear the name of Demosthenes, though their genuineness is very doubtful.

The orations of Demosthenes are contained in the various collections of the Attic orators by Aldus, H. Stephens, Taylor, Reiske, Dukas, Bekker, Dobson, and Baiter and Sauppe. Separate editions of the orations of Demosthenes alone were published by Aldus, Venice, 1504; at Basel in 1532; by Feliciano, Venice, 1543; by Morellus and Lambinus, Paris, 1570; by H. Wolf, 1572 (often reprinted); by Auger, Paris, 1790; and by Schaefer, Leipzig and London, 1822, in 9 vols. 8vo. The first two contain the text, the third the Latin translation, and the others the critical apparatus, the indices, &c. A good edition of the text is that by W. Dindorf, Leipzig, 1825, 3 vols. 8vo. We subjoin a classified list of the orations of Demosthenes, to which are added the editions of each separate oration, when there are any, and the literature upon it.

I. Political Orations.

A. *Orations against Philip.*

Editions of the Philippics were published by J. Bekker (Berlin, 1816, 1825 and 1835), C. A. Rüdiger (Leipzig, 1818, 1829 and 1833), and J. T. Vömel. (Frankfurt, 1829.)

1. The first Philippic was delivered in B.C. 352, and is believed by some to be made up of two distinct orations, the second of which is supposed to commence at p. 48 with the words *ἃ μὲν ὑμεῖς*. (Dionys. *Ep. ad Amm.* i. 10.) But critics down to the present time are divided in their opinions upon this point. The common opinion, that the oration is one whole, is supported by the MSS., and is defended by Bremi, in the *Philol. Beiträge aus der Schweiz*, vol. i. p. 21, &c. The opposite opinion is very ably maintained by J. Held, *Prolegomena ad Dem. Orat. quae vulgo prima Phil. dicitur*, Vratislaviae, 1831, and especially by Seebeck in the *Zeitschrift für d. Alterthumswiss.* for 1838, No. 91, &c.

2—4. The first, second, and third Olynthiac orations belong to the year B. C. 349. Dionysius

(*Ep. ad Amm.* i. 4) makes the second the first, and the third the second in the series; and this order has been defended by R. Rauchenstein, *de Orat. Olynth. ordine*, Leipz. 1821, which is reprinted in vol. i. of Schaefer's Apparatus. The other order is defended by Becker, in his German translation of the Philippics, i. p. 103, &c., and by Westermann, Stüve, Ziemann, Petrenz, and Brückner, in separate dissertations. There is a good edition of the Olynthiac orations, with notes, by C. H. Frotscher and C. H. Funkhänel, Leipzig, 1834, 8vo.

5. The oration on the Peace, delivered in B. C. 346. Respecting the question as to whether this oration was actually delivered or not, see Becker, *Philippische Reden*, i. p. 222, &c., and Vömel, *Prolegom. ad Orat. de Pace*, p. 240, &c.

6. The second Philippic, delivered in B. C. 344. See Vömel, *Integram esse Demosth. Philip. II. apparet ex dispositione*, Frankf. 1828, whose opinion is opposed by Rauchenstein in *Jahn's Jahrb.* vol. xi. 2, p. 144, &c.

7. On Halonesus, B. C. 343, was suspected by the ancients themselves, and ascribed to Hegesippus. (Liban. *Argum.* p. 75; Harpocrat. and Etym. M. *s. v.*; Phot. *Bibl.* p. 491.) Weiske endeavoured to vindicate the oration for Demosthenes in *Dissertatio super Orat. de Halon.*, Lubben. 1808, but he is opposed by Becker in *Seebode's Archiv.* for 1825, i. p. 84, &c., *Philippische Reden*, ii. p. 301, &c., and by Vömel in *Ostenditur Hegesippi esse orationem de Haloneso*, Frankf. 1830, who published a separate edition of this oration under the name of Hegesippus in 1833.

8. Περὶ τῶν ἐν Χερρονήσῳ, delivered in B. C. 342.

9. The third Philippic, delivered in B. C. 342. See Vömel, *Demosthenis Philip. III. habitam esse ante Chersonesiticam*, Frankf. 1837; L. Spengel, *Ueber die dritte Philip. Rede des Dem.*, Munich, 1839.

10. The fourth Philippic, belongs to B. C. 341, but is thought by nearly all critics to be spurious. See Becker, *Philip. Reden*, ii. p. 491, &c.; W. H. Veersteg, *Orat. Philip. IV. Demosth. abjudicatur*, Groningae, 1818.

11. Πρὸς τὴν Ἐπιστολὴν τὴν Φιλίππου, refers to the year B. C. 340, but is a spurious oration. Becker, *Philip. Reden*, ii. p. 516, &c.

B. *Other Political Orations.*

12. Περὶ Συντάξεως, refers to B. C. 353, but is acknowledged on all hands to be spurious. F. A. Wolf, *Proleg. ad Leptin.* p. 124; Schaefer, *Apparat. Crit.* i. p. 686.

13. Περὶ Συμμοριῶν, was delivered in B. C. 354. See Amersfoordt, *Introduct. in Orat. de Symmor.* Lugdun. Bat. 1821, reprinted in Schaefer's *Appar. Crit.* vol. i.; Parreidt, *Disputat. de Instit. eo Athen. cujus ordinat. et correct. in orat.* Περὶ Συμμ. *inscripta suadet Demosth.*, Magdeburg, 1836.

14. Ὑπὲρ Μεγαλοπολιτῶν, B. C. 353.

15. Περὶ τῆς Ῥοδίων ἐλευθερίας, B. C. 351.

16. Περὶ τῶν πρὸς Ἀλέξανδρον συνθηκῶν, refers to B. C. 325, and was recognized as spurious by the ancients themselves. (Dionys. *de Admir. vi dic. Dem.* 57; Liban. *Argum.* p. 211.)

II. Judicial or Private Orations.

17. Περὶ Στεφάνου, or on the Crown, was delivered in B. C. 330. There are numerous separate editions of this famous oration; the best are by I. Bekker with scholia, Halle, 1815, and Berlin, 1825, by Bremi (Gotha, 1834), and by Dissen (Göttingen, 1837). Comp. F. Winiewski, *Comment. Historica et Chronolog. in Demosth. Orat. de Coron.*, Monasterii, 1829. The genuineness of the documents quoted in this oration has of late been the subject of much discussion, and the most important among the treatises on this question are those of Droysen (*Ueber die Aechtheit der Urkund. in Demosth. Rede vom Kranz*, in the *Zeitschrift für die Alterthumsw.* for 1839, and reprinted separately at Berlin, 1839), and F. W. Newman (*Classical Museum*, vol. i. pp. 141—169), both of whom deny the genuineness, while Vömel in a series of programs (commenced in 1841) endeavours to prove their authenticity. Comp. A. F. Wolper, *de Forma hodierna Orat. Demosth. de Coron.* Leipzig, 1825; L. C. A. Briegleb, *Comment. de Demosth. Orat. pro Ctesiph. praestantia*, Isenac. 1832.

18. Περὶ τῆς Παραπρεσβείας, delivered in B. C. 342.

19. Περὶ τῆς ἀτελείας πρὸς Λεπτίνην, was spoken in B. C. 355, and it has been edited separately by F. A. Wolf, Halle, 1789, which edition was reprinted at Zürich, 1831.

20. Κατὰ Μειδίου περὶ τοῦ κονδύλου, was composed in B. C. 355. There are separate editions by Buttmann (Berlin, 1823 and 1833), Blume (Sund. 1828), and Meier (Halle, 1832). Compare Böckh, *Ueber die Zeitverhältnisse der Midiana* in the *Abhandl. der Berlin. Akadem.* for 1820, p. 60, &c.

21. Κατὰ Ἀνδροτίωνος παρανόμων, belongs to B. C. 355, and has been edited separately by Funkhänel, Leipzig, 1832.

22. Κατὰ Ἀριστοκράτους, B. C. 352. See Rumpf, *De Charidemo Orita*, Giessen, 1815.

23. Κατὰ Τιμοκράτους, B. C. 353. See Blume, *Prolegom. in Demosth. Orat. c. Timocrat.*, Berlin, 1823.

24 and 25. The two orations against Aristogeiton belong to the time after B. C. 338. The genuineness of these two orations, especially of the first, was strongly doubted by the ancients themselves (Dionys. *de Admir. vi dic. Dem.* 57; Harpocrat. *s. vv.* Θεωρίς and νεαλής; Pollux, x. 155), though some believed them to be the productions of Demosthenes. (Liban. *Argum.* p. 769; Phot, *Bibl.* p. 491.) Modern critics think the first spurious, others the second, and others again both. See Schmidt, in the Excursus to his edition of Deinarchus, p. 106, &c.; Westermann, *Quaest. Demosth.* iii. p. 96, &c.

26 and 27. The two orations against Aphobus were delivered in B. C. 364.

28. Πρὸς Ἄφοβον ψευδομαρτυριῶν, is suspected of being spurious by Westermann, *Quaest. Dem.* iii. p. 11, &c. Comp. Schömann, *de Jure Publ. Graec.* p. 274.

29 and 30. The two orations against Onetor. See Schmeisser, *de Re Tutelari ap. Athen.*, &c., Freiburg, 1829. The genuineness of these orations is suspected by Böckh, *Publ. Econ. of Athens*, Index, *s. v.* Demosthenes.

31. Παραγραφὴ πρὸς Ζηνόθεμιν, falls after the year B. C. 355.

32. Πρὸς Ἀπατούριον παραγραφή, is of uncertain date.

33. Πρὸς Φορμίωνα περὶ δανείου, was spoken in B. C. 332. See Baumstark, *Prolegom. in Orat. Demosth. adv. Phorm.*, Heidelberg, 1826.

34. Πρὸς τὴν Λακρίτου παραγραφήν, is of uncertain date, and its genuineness is doubted by some of the ancients. See the Greek Argumentum.

35. Ὑπὲρ Φορμίωνος παραγραφή, belongs to B. C. 350.

36. Πρὸς Πανταίνετον παραγραφή, falls after B. C. 347.

37. Πρὸς Ναυσίμαχον καὶ Ξενοπείθη παραγραφή, is of uncertain date.

38. Πρὸς Βοιωτὸν περὶ τοῦ ὀνόματος, belongs to B. C. 351 or 350, and was ascribed by some of the ancients to Deinarchus. (Dionys. Hal. *Deinarch.* 13.) See Böckh, *Urkund. über. das Att. Seewesen*, p. 22, &c.

39. Πρὸς Βοιωτὸν ὑπὲρ προικὸς μητρῴας, B. C. 347.

40. Πρὸς Σπουδίαν ὑπὲρ προικός, of uncertain date.

41. Πρὸς Φαίνιππον περὶ ἀντιδόσεως, of uncertain date. The genuineness of this oration is doubted by the author of the argum. to it, Böckh, Index to *Publ. Econ. of Athens*, and Schaefer, *Appar. Crit.* v. p. 63.

42. Πρὸς Μακάρτατον περὶ Ἀγνίου κλήρου, of uncertain date. See de Boor, *Prolegom. zu der Rede des Demosth. gegen. Makartatus*, Hamburg, 1838.

43. Πρὸς Λεοχάρη περὶ τοῦ κλήρου, of uncertain date.

44 and 45. The two orations against Stephanus, belong to the time previous to B. C. 343. The genuineness of the first is doubted by I. Bekker. See C. D. Beel, *Diatribe in Demosth. Orat. in Stephan.*, Lugdun. Bat. 1825.

46. Περὶ Εὐέργου καὶ Μνησιβούλου ψευδομαρτυριῶν, belongs to the time after B. C. 355. Its genuineness is doubted by Harpocr. *s. vv.* Ἐκαλίστρουν and ἠτημένην, H. Wolf, Böckh (*l. c.*), and I. Bekker. See Schaefer, *Appar. Crit.* v. p. 216.

47. Κατὰ Ὀλυμπιοδώρου βλάβης, after B. C. 343.

48. Πρὸς Τιμόθεον ὑπὲρ χρέως, falls between B C. 363 and 354, but is considered spurious by Harpocrat. *s. v.* Κακοτεχνιῶν, Böckh, and Bekker (see Schaefer, *Appar. Crit.* v. p. 264). It is defended by Rumpf, *de Orat. adv. Timoth.*, Giessen, 1821.

49. Πρὸς Πολυκλέα περὶ τοῦ ἐπιτριηραρχήματος, after B. C. 361.

50. Περὶ τοῦ Στεφάνου τῆς τριηραρχίας, after B. C. 361, is suspected by Becker, *Demosth. als Staatsmann und. Redner*, p. 465.

51. Πρὸς Κάλλιππον, spoken in B. C. 364.

52. Πρὸς Νικόστρατον περὶ τῶν Ἀρεθουσίου ἀνδραπόδων, of uncertain date, was suspected by Harpocrat. *s. v.* Ἀπογραφή.

53. Κατὰ Κόνωνος αἰκίας, B. C. 343.

54. Πρὸς Καλλακλέα περὶ χωρίου, of uncertain date.

55. Κατὰ Διονυσοδώρου βλάβης, B. C. 329.

56. Ἔφεσις πρὸς Εὐβουλίδην, after B. C. 346.

57. Κατὰ Θεοκρίνου ἔνδειξις, belongs to B. C. 325, but is probably the work of Deinarchus. (Dionys. *Deinarch.* 10; Argum. *ad Orat. c. Theocrin.* p. 1321; Harpocrat. *s. vv.* ἀγραφίου and Θεοκρίνης; Schaefer, *Appar. Crit.* v. p. 473.)

58. Κατὰ Νεαίρας, refers to B. C. 340, but is considered spurious both by ancient and modern writers. (Dionys. *de Admir. vi dic. Dem.* 57; Phrynich. p. 225; Harpocrat. *s. vv.* γέρρα, δημοποίητος, διεγγύησεν, Ἵππαρχος, and Κωλιάς; Schaefer, *Appar. Crit.* v. p. 527.)

III. Show Speeches.

59. Ἐπιτάφιος, refers to B. C. 338, but is unquestionably spurious. (Dionys. *de Admir. vi dic. Dem.* 23, 44; Liban. p. 6; Harpocrat. *s. vv.* Αἰγεῖδαι and Κεκροπίς; Phot. *Bibl.* p. 491; Suid. *s. v.* Δημοσθένης; Bekker, *Anecd.* p. 354; Westermann, *Quaest. Dem.* ii. p. 49, &c.) Its genuineness is defended by Becker (*Demosth. als Staatsm. u. Red.* ii. p. 466, &c.) and Krüger (in Seebode's *Archiv*, i. 2, p. 277).

60. Ἐρωτικός, is, like the former, a spurious production. (Dionys. *de Admir. vi dic. Dem.* 44; Liban. p. 6; Pollux, iii. 144; Phot. *Bibl. l. c.*; Westermann, *Quaest. Dem.* ii. p. 70, &c.)

Among the lost orations of Demosthenes the following are mentioned:—Διφίλῳ δημηγορικὰς αἰτοῦντι δωρεάς. (Dionys. *Deinarch.* 11.) 2. Κατὰ Μέδοντος. (Pollux, viii. 53; Harpocr. *s. v.* Δεκατεύειν.) 3. Πρὸς Πολύευκτον παραγραφή. (Bekker, *Anecd.* p. 90.) 4. Περὶ χρυσίου (Athen. xiii. p. 592) is perhaps the same as the ἀπολογία τῶν δώρων. (Dionys. *Ep. ad Amm.* i. 12, who, however, in *Demosth.* 57, declares it a spurious oration.) 5. Περὶ τοῦ μὴ ἐκδοῦναι Ἅρπαλον, was spurious according to Dionysius. (*Demosth.* 57.) 6. Κατὰ Δημάδου. (Bekker, *Anecd.* p. 335.) A fragment of it is probably extant in Alexand. *de Figur.* p. 478, ed. Walz. 7. Προς Κριτίαν περὶ τοῦ ἐνεπισκήμματος. (Harpocrat. *s. v.* Ἐνεπίσκημμα, where Dionysius doubts its genuineness.) 8. Ὑπὲρ ῥητόρων, probably not a work of Demosthenes. (Suid. *s. v.* Ἅμα.) 9. Ὑπὲρ Σατύρου τῆς ἐπιτροπῆς πρὸς Χαρίδημον, belonged according to Callimachus (*ap. Phot. Bibl.* p. 491) to Deinarchus.

Besides the ancient and modern historians of the time of Philip and Alexander, the following works will be found useful to the student of Demosthenes: Schott, *Vitae Parallelae Aristot. et Demosth.* Antwerp, 1603; Becker, *Demosthenes als Staatsmann und Redner*, Halle, 1816, 2 vols. 8vo; Westermann, *Quaestiones Demosthenicae*, in four parts, Leipzig, 1830—1837, *Geschichte der Griech. Beredtsamkeit*, §§ 56, 57, and *Beilage*, vii. p. 297, &c.; Böhneke, *Studien auf dem Gebiete der Attischen Redner*, Berlin, 1843. [L. S.]

DEMO'STHENES (Δημοσθένης). 1. The father of the orator. See above.

2. A Bithynian, wrote a history of his native country, of which the tenth book is quoted by Stephanus of Byzantium. (*s. vv.* Κοσσός, Μαυσωλοί; comp. *s. vv.* Τάρας, Ταρσός, Τευμησσός, Ἀλεξανδρεία, Ἀρτάκη; Etym. Mag. *s. v.* Ἡραία.) He further wrote an account of the foundations of towns (κτίσεις), which is likewise several times quoted by Stephanus. Euphorion wrote a poem against this historian under the title of Δημοσθένης, of which a fragment is still extant. (Bekker, *Anecdot.* p. 1383; comp. Meineke, *de Euphorione*, p. 31.)

3. A Thracian, a Greek grammarian, who wrote according to Suidas (*s. v.*) a work on the dithyrambic poets (περὶ διθυραμβοποιῶν), a paraphrase of Homer's Iliad and of Hesiod's Theogony, and an epitome of the work of Damagetus of Heracleia. (Westermann, *Quaest. Dem.* iv. pp. 38, 88.)

4. Surnamed the Little (ὁ μικρός), a Greek rhetorician, who is otherwise unknown; but some fragments of his speeches are extant in Bekker's *Anecdota* (pp. 135, 140, 168, 170, 172). [L. S.]

DEMO'STHENES MASSALIO'TES, or MASSILIENSIS (ὁ Μασσαλιώτης), a native of Marseilles, and the author of several medical formulae preserved by Galen, must have lived in or before the first century after Christ, as he is quoted by Asclepiades Pharmacion. (Gal. *De Compos. Medicam. sec. Gen.* v. 15. vol. xiii. p. 856.) By some persons he is supposed to be the same as Demosthenes Philalethes, which seems to be quite possible. He is sometimes called simply *Massaliotes* or *Massiliensis*. (Gal. *l. c.* p. 855; Aëtius, iv. 2. 58, p. 726.) See C. G. Kühn, *Additam. ad Elench. Medicor. Veter. a J. A. Fabricio, &c., exhibitum*, where he has collected all the fragments of Demosthenes that remain. [W. A. G.]

DEMO'STHENES PHILALE'THES (Δημοσθένης ὁ Φιλαλήθης), a physician, who was one of the pupils of Alexander Philalethes, and belonged to the school of medicine founded by Herophilus. (Gal. *De Differ. Puls.* iv. 4. vol. viii. p. 727.) He probably lived about the beginning of the Christian aera, and was especially celebrated for his skill as an oculist. He wrote a work on the Pulse, which is quoted by Galen (*l. c.*), and also one on Diseases of the Eyes, which appears to have been extant in the middle ages, but of which nothing now remains but some extracts preserved by Aëtius, Paulus Aegineta, and other later writers. [W. A. G.]

DEMO'STRATUS (Δημόστρατος). 1. An Athenian orator and demagogue, at whose proposition Alcibiades, Nicias, and Lamachus were appointed to command the Athenian expedition against Sicily. He was brought on the stage by Eupolis in his comedy entitled Βουζύγης. (Plut. *Alc.* 18, *Nic.* 12; Ruhnken, *Hist. Crit. Or. Graec.* p xlvi.)

2. The son of Aristophon, an ambassador from Athens to Sparta, is supposed by Ruhnken (*l. c.*) to have been the grandson of the orator. (Xen. *Hell.* vi. 3. § 2.)

3. A person in whose name Eupolis exhibited his comedy Αὐτόλυκος. (Ath. v. p. 216, d.) He is ranked among the poets of the new comedy on the authority of Suidas (*s. v.* χάραξ, Δημόστρατος Δημοποιήτῳ): but here we ought probably to read Τιμόστρατος, who is known as a poet of the new comedy. [Timostratus.] (Meineke, *Frag. Com. Graec.* i. pp. 110, 500.)

4. A Roman senator, who wrote a work on fishing (ἁλιευτικά) in twenty-six books, one on aquatic divination (περὶ τῆς ἐνύδρου μαντικῆς), and other miscellaneous works connected with history. (Suid. *s. v.* Δαμόστρατος; Aelian, *N. A.* xiii. 21, xv. 4, 9, 19.) He is probably the same person from whose history, meaning perhaps a natural history, Pliny quotes (*H. N.* xxxvii. 6), and the same also as Demostratus of Apameia, the second book of whose work "On Rivers" (περὶ ποταμῶν) Plutarch quotes. (*De Fluv.* 13; comp. Eudoc. p. 128; Phot. *Bibl.* Cod. clxi.; Vossius, *de Hist. Graec.* pp. 427, 428, ed. Westermann.) [P. S.]

DEMO'TELES (Δημοτέλης), one of the twelve authors, who according to Pliny (*H. N.* xxxvi. 12) had written on the pyramids, but is otherwise unknown. [L. S.]

DEMOTI'MUS (Δημότιμος), an Athenian and intimate friend of Theophrastus, with whom he devoted himself to the study of philosophy. Theophrastus in his will bequeathed to him a house, and appointed him one of his executors; but further particulars are not known. (Diog. Laërt. v. 53, 55, 56.) [L. S.]

DEMO'XENUS. [Damoxenus.]

DEMUS (Δῆμος). If the reading in Athenaeus (xiv. p. 660) is correct, Demus was the author of an Atthis, of which the first book is there quoted. But as Demus is not mentioned anywhere else, Casaubon proposed to change the name into Κλειτόδημος, who is well known to have written an Atthis. If the name Demus is wrong, it would be safer to substitute Δήμων than Κλειτόδημος, as Demon wrote an Atthis, which consisted of at least four books. [L. S.]

DENDRI'TES (Δενδρίτης), the god of the tree, a surname of Dionysus, which has the same import as Dasyllius, the giver of foliage. (Plut. *Sympos.* 5; Paus. i. 43. § 5.) [L. S.]

DENDRI'TIS (Δενδρῖτις), the goddess of the tree, occurs as a surname of Helen at Rhodes, and the following story is related to account for it. After the death of Menelaus, Helen was driven from her home by two natural sons of her husband. She fled to Rhodes, and sought the protection of her friend Polyxo, the widow of Tlepolemus. But Polyxo bore Helen a grudge, since her own husband Tlepolemus had fallen a victim in the Trojan war. Accordingly, once while Helen was bathing, Polyxo sent out her servants in the disguise of the Erinnyes, with the command to hang Helen on a tree. For this reason the Rhodians afterwards built a sanctuary to Helena Dendritis. (Paus. iii. 19. § 10.) [L. S.]

DENSUS, JU'LIUS, a man of equestrian rank of the time of Nero. In A. D. 56, he was accused of being too favourably disposed towards Britannicus, but his accusers were not listened to. (Tacit. *Ann.* xiii. 10.) [L. S.]

DENSUS, SEMPRO'NIUS, a most distinguished and noble-minded man of the time of the emperor Galba. He was centurion of a praetorian cohort, and was commissioned by Galba to protect his adopted son Piso Licinianus, at the time when the insurrection against Galba broke out, A.D. 70. When the rebels approached to seek and murder Piso, Densus rushed out against them with his sword drawn, and thus turned the attention of the persecutors towards himself, so that Piso had an opportunity of escaping, though he was afterwards caught and put to death. (Tacit. *Hist.* i. 43.) According to Dion Cassius (lxiv. 6) and Plutarch (*Galb.* 26) it was not Piso, but Galba himself who was thus defended and protected by Densus, who fell during the struggle. [L. S.]

DENTA'TUS, M.' CU'RIUS (some writers call him M. Curius Dentatus), the most celebrated among the Curii, is said to have derived his cognomen Dentatus from the circumstance of having been born with teeth in his mouth. (Plin. *H. N.* vii. 15.) Cicero (*pro Muren.* 8) calls him a *homo novus*, and it appears that he was of Sabine descent. (Cic. *pro Sulla*, 7; Schol. Bob. p. 364 ed. Orelli.) The first office which Curius Dentatus is known to have held was that of tribune of the people, in which he distinguished himself by his opposition to Appius Claudius the Blind, who while presiding as interrex at the election of the consuls, refused, in defiance of the law, to accept any votes for plebeian candidates. Curius Dentatus then compelled the senate to make a decree by which any legal election was sanctioned beforehand. (Cic. *Brut.* 14; Aurel.

Vict. *de Vir. Illust.* 33.) The year of his tribuneship is uncertain. According to an inscription (Orelli, *Inscript. Lat.* No. 539) Appius the Blind was appointed interrex three times, and from Livy (x. 11) we know, that one of his inter-reigns belongs to B. C. 299, but in that year Appius did not hold the elections, so that this cannot be the year of the tribuneship of Dentatus. In B. C. 290 he was consul with P. Cornelius Rufinus, and both fought against the Samnites and gained such decisive victories over them, that the war which had lasted for 49 years, was brought to a close, and the Samnites sued for peace which was granted to them. The consuls then triumphed over the Samnites. After the end of this campaign Curius Dentatus marched against the Sabines, who had revolted from Rome and had probably supported the Samnites. In this undertaking he was again so successful, that in one campaign the whole country of the Sabines was reduced, and he celebrated his second triumph in his first consulship. The Sabines then received the Roman civitas without the suffrage. (Vell. Pat. i. 14), but a portion of their territory was distributed among the plebeians. (Niebuhr, *Hist. of Rome*, iii. p. 420.)

In B. C. 283, Dentatus was appointed praetor in the place of L. Caecilius, who was slain in an engagement against the Senones, and he forthwith sent ambassadors to the enemy to negotiate the ransom of the Roman prisoners; but his ambassadors were murdered by the Senones. Aurelius Victor mentions an *ovatio* of Curius over the Lucanians, which according to Niebuhr (iii. p. 437) belonged either to B. C. 285 or the year previous. In B. C. 275 Curius Dentatus was consul a second time. Pyrrhus was then returning from Sicily, and in the levy which Dentatus made to complete the army, he set an example of the strictest severity, for the property of the first person that refused to serve was confiscated and sold, and when the man remonstrated he himself too is said to have been sold. When the army was ready, Dentatus marched into Samnium and defeated Pyrrhus near Beneventum and in the Arusinian plain so completely, that the king was obliged to quit Italy. The triumph which Dentatus celebrated in that year over the Samnites and Pyrrhus was one of the most magnificent that had ever been witnessed: it was adorned by four elephants, the first that were ever seen at Rome. His disinterestedness and frugality on that occasion were truly worthy of a great Roman. All the booty that had been taken in the campaign against Pyrrhus was given up to the republic, but when he was nevertheless charged with having appropriated to himself a portion of it, he asserted on his oath that he had taken nothing except a wooden vessel which he used in sacrificing to the gods. In the year following, B. C. 274, he was elected consul a third time, and carried on the war against the Lucanians, Samnites, and Bruttians, who still continued in arms after the defeat of Pyrrhus. When this war was brought to a close Curius Dentatus retired to his farm in the country of the Sabines, where he spent the remainder of his life and devoted himself to agricultural pursuits, though still ready to serve his country when needed, for in B. C. 272 he was invested with the censorship. Once the Samnites sent an embassy to him with costly presents. The ambassadors found him on his farm, sitting at the hearth and roasting turnips. He rejected their presents with the words, that he preferred ruling over those who possessed gold, to possessing it himself. He was celebrated down to the latest times as one of the noblest specimens of ancient Roman simplicity and frugality. When after the conquest of the Sabines lands were distributed among the people, he refused to take more than any other soldier, and it was probably on that occasion that the republic rewarded him with a house and 500 jugers of land. He is said never to have been accompanied by more than two grooms, when he went out as the commander of Roman armies, and to have died so poor, that the republic found it necessary to provide a dowry for his daughter. But such reports, especially the latter, are exaggerations or misrepresentations, for the property which enabled a man to live comfortably in the time of Curius, appeared to the Romans of a later age hardly sufficient to live at all; and if the state gave a dowry to his daughter, it does not follow that he was too poor to provide her with it, for the republic may have given it to her as an acknowledgment of her father's merits. Dentatus lived in intimate friendship with the greatest men of his time, and he has acquired no less fame from the useful works he constructed than from his victories over Pyrrhus and the Samnites, and from his habits of the good old times of Rome. In B. C. 272, during his censorship, he built an aquaeduct (Aniensis Vetus), which carried the water from the river Anio into the city. The expenses were covered by the booty which he had made in the war with Pyrrhus. Two years later he was appointed duumvir to superintend the building of the aquaeduct, but five days after the appointment he died, and was thus prevented from completing his work. (Frontin. *de Aquaeduct.* i. 6; Aur. Vict. *de Vir. Ill.* 33.) He was further the benefactor of the town of Reate in the country of the Sabines, for he dug a canal (or canals) from lake Velinus through the rocks, and thus carried its water to a spot where it falls from a height of 140 feet into the river Nar (Nera). This fall is the still celebrated fall of Terni, or the cascade delle Marmore. The Reatians by that means gained a considerable district of excellent arable land, which was called Rosea. (Cic. *ad Att.* iv. 15, *pro Scaur.* 2; Serv. *ad Aen.* vii. 712.) A controversy has recently been raised by Zumpt (*Abhandl. der Berlin. Akademie* for 1836, p. 155, &c.) respecting the M'. Curius, who led the water of lake Velinus into the Nar. In the time of Cicero we find the town of Reate engaged in a law-suit with Interamna, whose territory was suffering on account of that canal, while the territory of Reate was benefited by it. Zumpt naturally asks "how did it happen that Interamna did not bring forward its complaints till two centuries and a half after the construction of the canal?" and from the apparent impossibilty of finding a proper answer, he ventures upon the supposition, that the canal from lake Velinus was a private undertaking of the age of Cicero, and that M'. Curius who was quaestor in B. C. 60, was the author of the undertaking. But our ignorance of any quarrels between Interamna and Reate before the time of Cicero, does not prove that there were no such quarrels previously, though a long period might elapse before, perhaps owing to some unfavourable season, the grievance was felt by Interamna. Thus we find that throughout the mid-

dle ages and even down to the middle of last century, the inhabitants of Reate (Rieti) and Interamna (Terni) had from time to time very serious disputes about the canal. (J. H. Westphal, *Die Röm. Campagne*, p. 130. Comp. Liv. *Epit.* 11—14; Polyb. ii. 19; Oros. iii. 23, iv. 2; Eutrop. ii. 5, 14; Florus, i. 18; Val. Max. iv. 3. § 5, vi. 3. § 4; Varro, *L. L.* p. 280 ed. Bip.; Plut. *Pyrrh.* 20, *Apophth. Imper.* 1, *Cat. mai.* 2; Plin. *H. N.* xvi. 73, xviii. 4; Zonaras, viii. 6; Cic. *Brut.* 14, *de Senect.* 13, 16, *de Re Publ.* iii. 28, *de Amicit.* 5, 11; Horat. *Carm.* i. 12. 37, &c.; Juven. xi. 78, &c.; Appul. *Apolog.* p. 431, ed. Bosscha.) [L. S.]

DENTER, CAECI'LIUS. 1. L. Caecilius Denter, was consul in B. C. 284, and praetor the year after. In this capacity he fell in the war against the Senones and was succeeded by M'. Curius Dentatus. (Liv. *Epit.* 12; Oros. iii. 22; Polyb. ii. 19; Fast. Sicul.) Fischer in his *Römisch. Zeittafeln* makes him praetor and die in B. C. 285, and in the year following he has him again as consul. Drumann (*Gesch. Roms*, ii. p. 18) denies the identity of the consul and the praetor, on the ground that it was not customary for a person to hold the praetorship the year after his consulship; but examples of such a mode of proceeding do occur (Liv. x. 22, xxii. 35), and Drumann's objection thus falls to the ground.

2. L. Caecilius Denter, was praetor in B. C. 182, and obtained Sicily for his province. (Liv. xxxix. 56, xl. 1.)

3. M. Caecilius Denter, one of the ambassadors who were sent, in B. C. 173, to king Perseus to inspect the affairs of Macedonia, and to Alexandria to renew the friendship with Ptolemy. (Liv. xlii. 6.) [L. S.]

DENTER, LI'VIUS. 1. C. Livius Denter, magister equitum to the dictator C. Claudius Crassinus Regillensis in B. C. 348. (Fast.)

2. M. Livius Denter, was consul, in B. C. 302, with M. Aemilius Paullus. In that year the war against the Aequians was renewed, but the Roman consuls were repulsed. In B. C. 299 he was among the first plebeians that were admitted to the office of pontiff, and in this capacity he accompanied P. Decius, and dictated to him the formula, under which he devoted himself to a voluntary death for the good of his country. P. Decius at the same time requested M. Livius Denter to act as praetor. (Liv. x. 1, 9, 28, 29.) [L. S.]

DENTO, ASI'NIUS, a person whom Cicero (*ad Att.* v. 20) calls *nobilis sui generis*, was primus pilus under M. Bibulus, in B. C. 51, and was killed near mount Amanus. [L. S.]

DEO (Δηώ), another name for Demeter. (Hom. *Hymn. in Dem.* 47; Aristoph. *Plut.* 515; Soph. *Antig.* 1121; Orph. *Hymn.* 38. 7; Apollon. Rhod. iv. 988; Callim. *Hymn. in Cer.* 133; Schol. *ad Theocrit.* vii. 3.) The patronymic form of it, Deïois, Deoïne, or Deïone, is therefore given to Demeter's daughter, Persephone. (Ov. *Met.* vi. 114; Athen. x. p. 449.) [L. S.]

DEOMENEIA (Δημένεια), a daughter of Arcas, a bronze statue of whom was erected at Mantineia. (Paus. viii. 9. § 5.) [L. S.]

DERCY'LLIDAS (Δερκυλλίδας). 1. A Spartan, was sent to the Hellespont in the spring of B. C. 411 to excite the cities there to revolt from Athens, and succeeded in bringing over Abydus and Lampsacus, the latter of which, however, was almost immediately recovered by the Athenians under Strombichides. (Thuc. viii. 61, 62.) In B. C. 399 he was sent to supersede Thibron in the command of the army which was employed in the protection of the Asiatic Greeks against Persia. On his arrival, he took advantage of the jealousy between Pharnabazus and Tissaphernes to divide their forces, and having made a truce with the latter, proceeded against the midland Aeolis, the satrapy of Pharnabazus, towards whom he entertained a personal dislike, as having been once subjected through his means to a military punishment when he was harmost at Abydus under Lysander. In Aeolis he gained possession of nine cities in eight days, together with the treasures of Mania, the late satrapess of the province. [Mania; Meidias.] As he did not wish to burden his allies by wintering in their country, he concluded a truce with Pharnabazus, and marched into Bithynia, where he maintained his army by plunder. In the spring of 398 he left Bithynia, and was met at Lampsacus by Spartan commissioners, who announced to him the continuance of his command for another year, and the satisfaction of the home government with the discipline of his troops as contrasted with their condition under Thibron. Having heard from these commissioners that the Greeks of the Thracian Chersonesus had sent an embassy to Sparta to ask for aid against the neighbouring barbarians, he said nothing of his intention, but concluded a further truce with Pharnabazus, and, crossing over to Europe, built a wall for the protection of the peninsula. Then returning, he besieged Atarneus, of which some Chian exiles had taken possession, and reduced it after an obstinate defence. Hitherto there had been no hostilities between Tissaphernes and Dercyllidas, but in the next year, B. C. 397, ambassadors came to Sparta from the Ionians, representing that by an attack on Caria, where the satrap's own property lay, he might be driven into acknowledging their independence, and the ephori accordingly desired Dercyllidas to invade it. Tissaphernes and Pharnabazus now united their forces, but no engagement took place, and a negotiation was entered into, Dercyllidas demanding the independence of the Asiatic Greeks, the satraps the withdrawal of the Lacedaemonian troops. A truce was then made till the Spartan authorities and the Persian king should decide respectively on the requisitions. In B. C. 396, when Agesilaus crossed into Asia, Dercyllidas was one of the three who were commissioned to ratify the short and hollow armistice with Tissaphernes. After this, he appears to have returned home. In B. C. 394 he was sent to carry the news of the battle of Corinth to Agesilaus, whom he met at Amphipolis, and at whose request he proceeded with the intelligence to the Greek cities in Asia which had furnished the Spartans with troops. This service, Xenophon says, he gladly undertook, for he liked to be absent from home,—a feeling possibly arising from the mortifications to which, as an unmarried man (so Plutarch tells us), he was subjected at Sparta. (See *Dict. of Ant.* p. 597.) He is said to have been characterized by roughness and cunning,—qualities denoted respectively by his nicknames of "Scythus" and "Sisyphus," if indeed the former of these be not a corrupt reading in Athenaeus for the second. (Xen. *Hell.* iii. 1. §§ 8—28, ii. §§ 1—20, 4. § 6, iv. 3. §§ 1—3, *Anab.* v. 6. § 24; Diod. xiv. 38; Plut. *Lyc.* 15; Athen. xi. p. 500, c.)

2. A Spartan, who was sent as ambassador to Pyrrhus when he invaded Sparta in B. C. 272 for the purpose of placing Cleonymus on the throne. [CHELIDONIS; CLEONYMUS.] Plutarch records an apophthegm of Dercyllidas on this occasion with respect to the invader: "If he is a god, we fear him not, for we are guilty of no wrong; if a man, we are as good as he." (Plut. *Apophth. Lac.* vol. ii. p. 128, ed. Tauchn.; Plut. *Pyrrh.* 26, where the saying is ascribed to one Mandricidas.) [E. E.]

DERCY'LLIDAS (Δερκυλλίδας), the author of a voluminous work on Plato's philosophy, and of a commentary also on the "Timaeus," neither of which has come down to us. (Fabric. *Bibl. Graec.* iii. pp. 95, 152, 170, ed. Harles, and the authorities there referred to.) [E. E.]

DERCYLUS or DERCYLLUS (Δερκύλος, Δέρκυλλος), an Athenian, was one of that embassy of ten, in which Aeschines and Demosthenes were included, and which was sent to Philip to treat on the subject of peace in B. C. 347. In B. C. 346, the same ambassadors appear to have been again deputed to ratify the treaty. (See the Argument prefixed to Dem. *de Fals. Leg.* p. 336; Aesch. *de Fals. Leg.* p. 41; Thirwall's *Greece*, vol. v. p. 356; comp. the decree *ap. Dem. de Cor.* p. 235; *Classical Museum*, vol. i. p. 145.) Dercylus was also one of the envoys in the third embassy (ἐπὶ τοὺς Ἀμφικτύονας), which was appointed to convey to Philip, then marching upon Phocis, the complimentary and cordial decree of Philocrates, and to attend the Amphictyonic council that was about to be convened on the affairs of Phocis. When, however, the ambassadors had reached Chalcis in Euboea, they heard of the destruction of the Phocian towns by Philip, and of his having taken part entirely with the Thebans, and Dercylus returned to Athens with the alarming news; but the embassy was still desired to proceed. (Aesch. *de Fals. Leg.* pp. 40, 46, *c. Ctes.* p. 65; Dem. *de Cor.* p. 237, *de Fals. Leg.* pp. 360, 379.) It is perhaps the same Dercylus whom Plutarch mentions as "general of the country" (τοῦ ἐπὶ τῆς χώρας στρατηγοῦ, in B. C. 318). When Nicanor, having been called on to withdraw the Macedonian garrison from Munychia, consented to attend a meeting of the council in the Peiraeeus, Dercylus formed a design to seize him, but he became aware of it in time to escape. Dercylus is also said to have warned Phocion in vain of Nicanor's intention of making himself master of the Peiraeeus. (Plut. *Phoc.* 32; Nep. *Phoc.* 2; Droysen, *Gesch. der Nachf. Alex.* p. 223.) [E. E.]

DERCYLUS or DERCYLLUS (Δερκύλος, Δέρκυλλος), a very ancient Greek writer, mentioned several times in connexion with Agias, the latter being a different person probably from the author of the Νόστοι, with whom Meineke identifies him. We find the following works of Dercylus referred to: 1. Ἀργολικά. 2. Ἰταλικά. 3. Αἰτολικά. 4. Κτίσεις. 5. Σατυρικά, apparently on the fables relating to the Satyrs. 6. Περὶ ὀρῶν. 7. Περὶ λίθων. The exact period at which he flourished is uncertain. (Plut. *Par. Min.* 17, 38, *de Fluv.* 8, 10, 19, 22; Athen. iii. p. 86, f.; Clem. Alex. *Strom.* i. p. 139, ed. Sylb.; Schol. *ad Eur.* Troad. 14; Meineke, *Hist. Crit. Com. Graec.* p. 417.) [E. E.]

DE'RCYNUS (Δέρκυνος), a son of Poseidon and brother of Albion. (Apollod. ii. 5. § 10.) Pomponius Mela (ii. 5) calls him Bergion. [L. S.]

DERDAS (Δέρδας), a Macedonian chieftain, who joined with Philip, brother of Perdiccas II., in rebellion against him. Athens entered into alliance with them, a step, it would seem, of doubtful policy, leading to the hostility of Perdiccas, and the revolt, under his advice, of Potidaea, and the foundation of Olynthus. The Athenian generals who arrived soon after those events acted for a while against Perdiccas with them. (Thuc. i. 57—59.) Derdas himself probably died about this time, as we hear of his brothers in his place (c. 59), one of whom Pausanias probably was. (c. 61.) [A. H. C.]

DERDAS (Δέρδας), a prince of Elymia or Elimeia, and probably of the same family as the cousin of Perdiccas II. mentioned above. As he had reason, from the example of Amyntas II. [see p. 154, b.], to fear the growing power of Olynthus, he zealously and effectually aided the Spartans in their war with that state, from B. C. 382 to 379. (Xen. *Hell.* v. 2, 3; Diod. xv. 19–23.) We learn from Theopompus (*ap. Athen.* x. p. 436, d.), that he was taken prisoner by the Olynthians, but it does not appear on what occasion; nor is it certain whether he is the same Derdas to whom Aristotle alludes. (*Polit.* v. 10, ed. Bekk.) Derdas, whose sister Phila was one of the wives of Philip, was probably a different person, though of the same family. (Ath. xiii. p. 557, c.) [E. E.]

DERRHIA'TIS (Δερρίατις), a surname of Artemis, which she derived from the town of Derrhion on the road from Sparta to Arcadia. (Paus. iii. 20. § 7.) [L. S.]

DESIDE'RIUS, brother of Magnentius, by whom he was created Caesar and soon after put to death, when the tyrant, finding that his position was hopeless, in a transport of rage, massacred all his relations and friends, and then, to avoid falling into the power of his rival, perished by his own hands. According to Zonaras, however, Desiderius was not actually killed, but only grievously wounded, and upon his recovery surrendered to Constantius. No genuine medals of this prince are extant. (Zonar. xiii. 9; Julian, *Orat.* frag.; Chron. Alexand. p. 680, ed. 1615; Eckhel, vol. viii. p. 124.) [W. R.]

DESILA'US (Δεσίλαος), a statuary, whose Doryphorus and wounded Amazon are mentioned by Pliny (xxxiv. 8. s. 19. § 15). There is no reason to believe, with Meyer and Müller, that the name is a corruption of *Ctesilaüs;* but, on the contrary, the wounded Amazon in the Vatican, which they take for a copy of the work of Ctesilaüs, is probably copied from the Amazon of Desilaüs. (Ross, *Kunstblatt*, for 1840, No. 12.) [CRESILAS.] [P. S.]

DESPOENA (Δέσποινα), the ruling goddess or the mistress, occurs as a surname of several divinities, such as Aphrodite (Theocrit. xv. 100), Demeter (Aristoph. *Thesm.* 286), and Persephone. (Paus. viii. 37. § 6; comp. PERSEPHONE.) [L. S.]

DEUCA'LION (Δευκαλίων). 1. A son of Prometheus and Clymene. He was king in Phthia, and married to Pyrrha. When Zeus, after the treatment he had received from Lycaon, had resolved to destroy the degenerate race of men who inhabited the earth, Deucalion, on the advice of his father, built a ship, and carried into it stores of provisions; and when Zeus sent a flood all over Hellas, which destroyed all its inhabitants, Deucalion and Pyrrha alone were saved. After their ship had been floating about for nine days, it land-

ed, according to the common tradition, on mount Parnassus; others made it land on mount Othrys in Thessaly, on mount Athos, or even on Aetna in Sicily. (Schol. *ad Pind. Ol.* ix. 64; Serv. *ad Virg. Eclog.* vi. 41; Hygin. *Fab.* 153.) These differences in the story are probably nothing but local traditions; in the same manner it was believed in several places that Deucalion and Pyhrra were not the only persons that were saved. Thus Megarus, a son of Zeus, escaped by following the screams of cranes, which led him to the summit of mount Gerania (Paus. i. 40. § 1); and the inhabitants of Delphi were said to have been saved by following the howling of wolves, which led them to the summit of Parnassus, where they founded Lycoreia. (Paus. x. 6. § 2.) When the waters had subsided, Deucalion offered up a sacrifice to Zeus Phyxius, that is, the helper of fugitives, and thereupon the god sent Hermes to him to promise that he would grant any wish which Deucalion might entertain. Deucalion prayed that Zeus might restore mankind. According to the more common tradition, Deucalion and Pyrrha went to the sanctuary of Themis, and prayed for the same thing. The goddess bade them cover their heads and throw the bones of their mother behind them in walking from the temple. After some doubts and scruples respecting the meaning of this command, they agreed in interpreting the bones of their mother to mean the stones of the earth; and they accordingly threw stones behind them, and from those thrown by Deucalion there sprang up men, and from those of Pyrrha women. Deucalion then descended from Parnassus, and built his first abode at Opus (Pind. *Ol.* ix. 46), or at Cynus (Strab. ix. p. 425; Schol. *ad Pind. Ol.* ix. 64), where in later times the tomb of Pyrrha was shewn. Concerning the whole story, see Apollod. i. 7. § 2; Ov. *Met.* i. 260, &c. There was also a tradition that Deucalion had lived at Athens, and the sanctuary of the Olympian Zeus there was regarded as his work, and his tomb also was shewn there in the neighbourhood of the sanctuary. (Paus. i. 18. § 8.) Deucalion was by Pyrrha the father of Hellen, Amphictyon, Protogeneia, and others. Strabo (ix. p. 435) states, that near the coast of Phthiotis there were two small islands of the name of Deucalion and Pyrrha.

2. A son of Minos and Pasiphaë or Crete, was an Argonaut and one of the Calydonian hunters. He was the father of Idomeneus and Molus. (Hom. *Il.* xiii. 451; Apollod. iii. 1. § 2, 3. § 1; Diod. iv. 60; Hygin. *Fab.* 14, 173; Serv. *ad Aen.* iii. 121.)

3. A son of Hyperasius and Hypso, and brother of Amphion. (Val. Flacc. i. 366; comp. Apollon. Rhod. i. 176.)

4. A son of Heracles by a daughter of Thespius. (Hygin. *Fab.* 162.)

5. A Trojan, who was slain by Achilles. (Hom. *Il.* xx. 477.) [L. S.]

DEVERRA, one of the three symbolic beings—their names are Pilumnus, Intercidona, and Deverra—whose influence was sought by the Romans, at the birth of a child, as a protection for the mother against the vexations of Sylvanus. The night after the birth of a child, three men walked around the house: the first struck the threshold with an axe, the second knocked upon it with a pestle, and the third swept it with a broom. These symbolic actions were believed to prevent Sylvanus from entering the house, and were looked upon as symbolic representations of civilized or agricultural life, since without an axe no tree can be felled, a pestle is necessary to pound the grain, and corn is swept together with a broom. (Augustin, *de Civ. Dei*, vi. 9; Hartung, *Die Relig. der Römer*, ii. p. 175.) [L. S.]

DEXA'MENUS (Δεξάμενος), a centaur who lived in Bura in Achaia, which town derived its name from his large stable for oxen. (Schol. *ad Callim. Hymn. in Del.* 102; Etymol. M. *s. v.*) According to others, he was a king of Olenus, and the father of Deïaneira, whom Heracles seduced during his stay with Dexamenus, who had hospitably received him. Heracles on parting promised to return and marry her. But in his absence the centaur Eurytion sued for Deïaneira's hand, and her father out of fear promised her to him. On the wedding day Heracles returned and slew Eurytion. (Hygin. *Fab.* 33.) Deïaneira is usually called a daughter of Oeneus, but Apollodorus (ii. 5. § 5) calls the daughter of Dexamenus, Mnesimache, and Diodorus (iv. 33) Hippolyte. [L. S.]

DEXI'CRATES (Δεξικράτης), an Athenian comic poet of the new comedy, whose drama entitled Ὑφ' ἑαυτῶν πλανώμενοι is quoted by Athenaeus (iii. p. 124, b). Suidas (*s. v.*) also refers to the passage in Athenaeus. (Meineke, *Frag. Com. Graec.* i. p. 492, iv. p. 571.) [P. S.]

DEXIPPUS (Δέξιππος), a Lacedaemonian, was residing at Gela when Sicily was invaded for the second time by the Carthaginians under Hannibal, the grandson of Hamilcar, in B. C. 406. At the request of the Agrigentines, on whom the storm first fell, he came to their aid with a body of mercenaries which he had collected for the purpose; but he did not escape the charge of corruption and treachery which proved fatal to four of the Agrigentine generals. When the defence of Agrigentum became hopeless, Dexippus returned to Gela, the protection of that place having been assigned him by the Syracusans, who formed the main stay of the Grecian interest in the island. Not long after, he was dismissed from Sicily by Dionysius, whose objects in Gela he had refused to aid. (Diod. xiii. 85, 87, 88, 93, 96.) [E. E.]

DEXIPPUS (Δέξιππος), a comic poet of Athens, respecting whom no particulars are known. Suidas (*s. v.* Κωρυκαῖος) mentions one of his plays entitled Θησαυρός, and Eudocia (p. 132) has preserved the titles of four others, viz. Ἀντιπορνοβοσκός, Φιλάργυρος, Ἱστοριογράφος, and Διαδικαζόμενοι. Meineke in his *Hist. Crit. Com. Graec.* has overlooked this poet. [L. S.]

DEXIPPUS (Δέξιππος), a commentator on Plato and Aristotle, was a disciple of the Neo-Platonic philosopher Iamblichus, and lived in the middle of the fourth century of the Christian era. We still possess a commentary of Dexippus on the Categories of Aristotle, in the form of a dialogue, which, however, is printed only in a Latin translation. It appeared at Paris, 1549, 8vo., under the title of "Quaestionum in Categorias libri tres, interprete J. Bernardo Feliciano," and again at Venice, 1546, fo., after the work of Porphyry *In Praedicam.* The Greek title in the Madrid Codex is, Δεξίππου φιλοσόφου Πλατωνικοῦ τῶν εἰς τὰς Ἀριστοτέλους Κατηγορίας Ἀπορίων τε καὶ Λύσεων κεφάλαια μ'.

In this work the author explains to one Seleucus the Aristotelian Categories, and endeavours at the

same time to refute the objections of Plotinus. (Plotin. *Ennead.* vi. 1, 2, 3; comp. Simplic. *ad Arist. Categ.* fol. 1, a.; Tzetzes, *Chiliad.* ix. *Hist.* 274.)

Specimens of the Greek text are to be found in Iriarte, *Cod. Bibl. Matrit. Catalog.* pp. 135, 274, &c., and from these we learn that there are other dialogues of Dexippus on similar subjects still extant in manuscript. (Fabric. *Bibl. Gr.* iii. pp. 254, 486, v. pp. 697, 740.) [A. S.]

DEXIPPUS (Δέξιππος), called also *Dioxippus*, a physician of Cos, who was one of the pupils of the celebrated Hippocrates, and lived in the fourth century B. C. (Suid. *s. v.* Δέξιππος.) Hecatomnus, prince of Caria (B. C. 385–377), sent for him to cure his sons, Mausolus and Pixodarus, of a dangerous illness, which he undertook to do upon condition that Hecatomnus should cease from waging war against his country. (Suid. *ibid.*) He wrote some medical works, of which nothing but the titles remain. He was blamed by Erasistratus for his excessive severity in restricting the quantity of drink allowed to his patients. (Galen, *De Secta Opt.* c. 14, vol. i. p. 144; *Comment. I. in Hippocr.* "*De Rat. Vict. in Morb. Acut.*" c. 24, *Comment. III.* c. 38, and *Comment. IV.* c. 5, vol. xv. pp. 478, 703, 744; *De Venae Sect. adv. Erasistr.* c. 9, vol. xi. p. 182.) He is quoted by Plutarch (*Sympos.* vii. 1) and Aulus Gellius (xvii. 11) in the controversy that was maintained among some of the ancient physicians as to whether the drink passed down the windpipe or the gullet. [W. A. G.]

DEXIPPUS, PUBLIUS HERE'NNIUS, a Greek rhetorician and historian, was a son of Ptolemaeus and born in the Attic demos of Hermus. (Böckh, *Corp. Inscript.* i. n. 380, p. 439, &c.) He lived in the third century after Christ, in the reigns of Claudius Gothicus, Tacitus, Aurelian, and Probus, till about A. D. 280. (Eunap. *Vit. Porphyr.* p. 21.) He was regarded by his contemporaries and later writers as a man of most extensive learning; and we learn from the inscription just referred to, that he was honoured at Athens with the highest offices that existed in his native city. In A. D. 262, when the Goths penetrated into Greece and ravaged several towns, Dexippus proved that he was no less great as a general and a man of business than as a scholar, for, after the capture of Athens, he gathered around him a number of bold and courageous Athenians, and took up a strong position on the neighbouring hills. Though the city itself was taken by the barbarians, and Dexippus with his band was cut off from it, he made an unexpected descent upon Peiraeeus and took vengeance upon the enemy. (Dexipp. *Exc. de Bell. Scyth.* p. 26, &c.; Trebell. Poll. *Gallien.* 13.)

We are not informed whether Dexippus wrote any rhetorical works; he is known to us only as an historical author. Photius (Bibl. *Cod.* 82) has preserved some account of three historical works of Dexippus. 1. Τὰ μετὰ Ἀλέξανδρον, in four books. It was a history of Macedonia from the time of Alexander, and by way of introduction the author prefixed a sketch of the preceding history, from the time of Caranus to Alexander. (Comp. Euseb. *Chron.* 1.) 2. Σύντομον ἱστορικόν, or as Eunapius (p. 58) calls it, χρονικὴ ἱστορία, was a chronological history from the mythical ages down to the accession of Claudius Gothicus, A. D. 268. It consisted probably of twelve books, the twelfth being quoted by Stephanus of Byzantium (*s. v.* Ἕλουροι), and it is frequently referred to by the writers of the Augustan history. (Lamprid. *Alex. Sev.* 49; Capitolin. *Maximin. Jun.* 6, *Tres Gord.* 2, 9, *Maxim. et Balbin.* 1; Treb. Poll. *Gallien.* 15, *Trig. Tyr.* 32, *Claud.* 12; comp. Evagrius, *Hist. Eccles.* v. 24.) 3. Σκυθικά, that is, an account of the war of the Goths or Scythians, in which Dexippus himself had fought. It commenced in the reign of Decius, and was brought to a close by Aurelian. Photius praises the style and diction of Dexippus, especially in the third work, and looks upon him as a second Thucydides; but this praise is highly exaggerated, and the fragments still extant shew, that his style has all the faults of the late Greek rhetoricians. The fragments of Dexippus, which have been considerably increased in modern times by the discoveries of A. Mai (*Collect. Script. Vet.* ii. p. 319, &c.), have been collected by I. Bekker and Niebuhr in the first volume of the *Scriptores Historiae Byzantinae*, Bonn, 1829, 8vo. [L. S.]

DEXTER, AFRA'NIUS, was consul suffectus in A. D. 98, in the reign of Trajan (Plin. *Epist.* v. 14) and a friend of Martial, (*Epigr.* vii. 27.) He was killed during his consulship. [L. S.]

DEXTER, C. DOMI'TIUS, was consul in A. D. 196, in the reign of Septimius Severus, who appointed him praefect of the city. (Spartian. *Sever.* 8; Fasti.) [L. S.]

DIA (Δία), a daughter of Deioneus and the wife of Ixion. (Schol. *ad Pind. Pyth.* ii. 39.) Her father is also called Eioneus. (Diod. iv. 69; Schol. *ad Apollon. Rhod.* iii. 62.) By Ixion, or according to others, by Zeus (Hygin. *Fab.* 155), she became the mother of Peirithous, who received his name from the circumstance, that Zeus when he attempted to seduce her, ran around her (περιθέειν) in the form of a horse. (Eustath. *ad Hom.* p. 101.) There are two other mythical personages of this name. (Schol. *ad Pind. Ol.* i. 144; Tzetz. *ad Lycoph.* 480.) Dia is also used as a surname of Hebe or Ganymede, who had temples under this name at Phlius and Sicyon. (Strab. viii. p. 382; Paus. ii. 13. § 3.) [L. S.]

DIADEMA'TUS, a surname of L. Caecilius Metellus, consul in B. C. 117.

DIADUMENIA'NUS or DIADUMENUS, M. OPE'LIUS, the son of M. Opelius Macrinus and Nonia Celsa, was born on the 19th of September, A. D. 208. When his father was elevated to the purple, after the murder of Caracalla on the 8th of March, A. D. 217, Diadumenianus received the titles of *Caesar*, *Princeps Juventutis*, *Antoninus*, and eventually of *Imperator* and *Augustus* also. Upon the victory of Elagabalus, he was sent to the charge of Artabanus, the Parthian king, but was betrayed and put to death about the same time with Macrinus.

This child is celebrated on account of his surpassing beauty by Lampridius, who declares, that

COIN OF DIADUMENIANUS.

he shone resplendent like a heavenly star, and was beloved by all who looked upon him on account of his surpassing grace and comeliness. From his maternal grandfather he inherited the name of Diadumenus, which upon his quasi-adoption into the family of the Antonines was changed into Diadumenianus. (Dion Cass. lxxviii. 4, 17, 19, 34, 38–40; Herodian. v. 9; Lamprid. *Diadumen.*; Capitolin. *Macrin.* 10.) [W. R.]

DIAETHUS (Δίαιθος), the author of commentaries on the Homeric poems, which seem to have been chiefly of an historical nature, and are referred to in the Venetian scholia on the Iliad (iii. 175). [L. S.]

DIAEUS (Δίαιος), a man of Megalopolis, succeeded Menalcidas of Lacedaemon as general of the Achaean league in B. C. 150. Menalcidas, having been assailed by Callicrates with a capital charge, saved himself through the favour of Diaeus, whom he bribed with three talents [CALLICRATES, No. 4, p. 569, b.]; and the latter, being much and generally condemned for this, endeavoured to divert public attention from his own conduct to a quarrel with Lacedaemon. The Lacedaemonians had appealed to the Roman senate about the possession of some disputed land, and had received for answer that the decision of all causes, except those of life and death, rested with the great council of the Achaeans. This answer Diaeus so far garbled as to omit the exception. The Lacedaemonians accused him of falsehood, and the dispute led to war, wherein the Lacedaemonians found themselves no match for the Achaeans, and resorted accordingly to negotiation. Diaeus, affirming that his hostility was not directed against Sparta, but against her disturbers, procured the banishment of 24 of her principal citizens. These men fled for refuge and protection to Rome, and thither Diaeus went to oppose them, together with Callicrates, who died by the way. The cause of the exiles was supported by Menalcides, who assured the Spartans, on his return, that the Romans had declared in favour of their independence, while an equally positive assurance to the opposite effect was given by Diaeus to the Achaeans,—the truth being that the senate had passed no final decision at all, but had promised to send commissioners to settle the dispute. War was renewed between the parties, B. C. 148, in spite of the prohibition of the Romans, to which, however, Diaeus, who was again general in B. C. 147, paid more obedience, though he endeavoured to bring over the towns round Sparta by negotiation. When the decree of the Romans arrived, which severed Sparta and several other states from the Achaean league, Diaeus took a leading part in keeping up the indignation of the Achaeans, and in urging them to the acts of violence which caused war with Rome. In the autumn of 147 he was succeeded by Critolaüs, but the death of the latter before the expiration of his year of office once more placed Diaeus at the post of danger, according to the law of the Achaeans, which provided in such cases that the predecessor of the deceased should resume his authority. The number of his army he swelled with emancipated slaves, and enforced strictly, though not impartially, the levy of the citizens; but he acted unwisely in dividing his forces by sending a portion of them to garrison Megara and to check there the advance of the Romans. He himself had taken up his quarters in Corinth, and Metellus, the Roman general, advancing thither, sent forward ambassadors to offer terms, but Diaeus threw them into prison (though he afterwards released them for the bribe of a talent), and caused Sosicrates, the lieutenant-general, as well as Philinus of Corinth, to be put to death with torture for having joined in recommending negotiation with the enemy. Being defeated by Mummius before the walls of Corinth, in B. C. 146, he made no further attempt to defend the city, but fled to Megalopolis, where he slew his wife to prevent her falling into the enemy's power, and put an end to his own existence by poison, thus (says Pausanias) rivalling Menalcidas in the cowardice of his death, as he had rivalled him through his life in avarice. [MENALCIDAS.] (Polyb. xxxviii. 2, xl. 2, 4, 5, 9; Paus. vii. 12, &c.; Clinton, *F. H.* sub annis 149, 147, 146.) [E. E.]

DIA'GORAS (Διαγόρας), the son of Telecleides or Teleclytus, was born in the island of Melos (Milo), one of the Cyclades. He was a poet and a philosopher, who throughout antiquity was regarded as an atheist (ἄθεος). With the exception of this one point, we possess only very scanty information concerning his life and literary activity. All that is known is carefully collected by M. H. E. Meier (in Ersch. u. Gruber's *Allgem. Encyclop.* xxiv. pp. 439—448).

The age of this remarkable man can be determined only in a general way by the fact of his being called a disciple of Democritus of Abdera, who taught about B. C. 436. But the circumstance that, besides Bacchylides (about B. C. 435), Pindar also is called his contemporary, is a manifest anachronism, as has been already observed by Brandis. (*Gesch. d. Griech. Röm. Philos.* i. p. 341.) Nearly all the ancient authorities agree that Melos was his native place, and Tatian, a late Christian writer, who calls him an Athenian, does so probably for no other reason but because Athens was the principal scene of the activity of Diagoras. (Tatian, *Orat. adv. Graec.* p. 164, a.) Lobeck (*Aglaoph.* p. 370) is the only one among modern critics who maintains that the native country of Diagoras is uncertain. According to a tradition in Hesychius Milesius and Suidas, Democritus the philosopher ransomed him for a very large sum from the captivity into which he had fallen in the cruel subjugation of Melos under Alcibiades (B. C. 411), and this account at all events serves to attest the close personal relation of these two kindred-minded men, although the details respecting the ransom, for instance, may be incorrect. The same authorities further state, that in his youth Diagoras had acquired some reputation as a lyric poet, and this is probably the cause of his being mentioned together with the lyric poets Simonides, Pindar, and Bacchylides. Thus he is said to have composed ᾄσματα, μέλη, παιᾶνες, ἐγκώμια, and dithyrambs. Among his encomia is mentioned in particular an eulogy on Arianthes of Argos, who is otherwise unknown,* another on Nicodorus, a statesman of Mantineia, and a third upon the Mantineians. Diagoras is said to have lived in intimate friendship with Nicodorus, who was cele-

* The change in the constitution of Mantineia by the συνοικισμός took place with the assistance of Argos (Wachsmuth, *Hellen. Alterth.* i. 2, p. 89, i. 1, p. 180), and Arianthes of Argos was probably a person of some political importance.

brated as a statesman and lawgiver in his native place, and lived, according to Perizonius (ad Aelian. *V. H.* ii. 23), at the time of Artaxerxes Mnemon. The foolish Aelian, who has preserved this statement, declines any further discussion of this relation, although he knew more about it, under the pretext that he thought it objectionable to say anything in praise of a man who was so hostile to the gods (θεοῖς ἐχθρὸν Διαγόραν). But still he informs us, that Diagoras assisted Nicodorus in his legislation, which he himself praises as very wise and good. Wachsmuth (*Hellen. Alterth.* i. 2, p. 90) places this political activity of the two friends about the beginning of the Peloponnesian war.

We find Diagoras at Athens as early as B. C. 424, for Aristophanes in the *Clouds* (830), which were performed in that year, alludes to him as a well-known character; and when Socrates, as though it were a mistake, is there called a Melian, the poet does so in order to remind his hearers at once of Diagoras and of his attacks upon the popular religion. In like manner Hippon is called a Melian, merely because he was a follower of Diagoras. It can scarcely be doubted that Diagoras was acquainted with Socrates, a connexion which is described in the scholia on Aristophanes as if he had been a teacher of Socrates. Fifteen years later, B. C. 411, he was involved, as Diodorus (xiii. 6) informs us, by the democratical party in a lawsuit about impiety (διαβολῆς τυχὼν ἐπ' ἀσεβείᾳ), and he thought it advisable to escape its result by flight. Religion seems to have been only the pretext for that accusation, for the mere fact of his being a Melian made him an object of suspicion with the people of Athens. In B. C. 416, Melos had been conquered and cruelly treated by the Athenians, and it is not at all impossible that Diagoras, indignant at such treatment, may have taken part in the party-strife at Athens, and thus have drawn upon himself the suspicion of the democratical party, for the opinion that heterodoxy was persecuted at Athens, and that the priests in particular busied themselves about such matters, is devoid of all foundation. (Bernhardy, *Gesch. d. Griech. Lit.* i. p. 322.) All the circumstances of the case lead us to the conclusion, that the accusation of Diagoras was altogether and essentially of a political nature.

All that we know of his writings, and especially of his poems, shews no trace of irreligion, but on the contrary contains evidence of the most profound religious feeling. (Philodemus in the *Herculanens.* ed. Drummond and Walpole, p. 164.) Moreover, we do not find that out of Athens the charge of ἀσέβεια was taken notice of in any other part of Greece. All that we know for certain on the point is, that Diagoras was one of those philosophers who, like Socrates, certainly gave offence by their views concerning the worship of the national gods; but we know what liberties the Attic comedy could take in this respect with impunity. There is also an anecdote that Diagoras, for want of other fire-wood, once threw a wooden statue of Heracles into the fire, in order to cook a dish of lentils, and, if there is any truth in it, it certainly shews his liberal views respecting polytheism and the rude worship of images. (Meier, *l. c.* p. 445.) In like manner he may have ridiculed the common notions of the people respecting the actions of the gods, and their direct and personal interference with human affairs. This, too, is alluded to in several very characteristic anecdotes. For example, on his flight from Athens by sea to Pallene he was overtaken by a storm, and on hearing his fellow-passengers say, that this storm was sent them by the gods as a punishment, because they had an atheist on board, Diagoras shewed them other vessels at some distance which were struggling with the same storm without having a Diagoras on board. (Cic. *de Nat. Deor.* iii. 37.) This and similar anecdotes (Diog. Laërt. vi. 59) accurately describe the relation in which our philosopher stood to the popular religion. That he maintained his own position with great firmness, and perhaps with more freedom, wit, and boldness than was advisable, seems to be attested by the fact, that *he* in particular obtained the epithet of ἄθεος in antiquity. Many modern writers maintain that this epithet ought not to be given to him, because he merely denied the *direct* interference of God with the world; but though atheists, in the proper sense of the word, have never existed, and in that sense Diagoras was certainly not an atheist, yet as he did not believe in the personal existence of the Athenian gods and their human mode of acting, the Athenians could hardly have regarded him as other than an atheist. In the eulogy on his friend Nicodorus he sang

Κατὰ δαίμονα καὶ τύχαν τὰ πάντα βρότοισιν ἐκτελεῖται.

But to return to the accusation of Diagoras, in consequence of which he was obliged to quit Athens. That time was one in which scepticism was beginning to undermine the foundations of the ancient popular belief. The trial of those who had broken down the statues of Hermes, the profanation of the mysteries, and the accusation of Alcibiades, are symptoms which shew that the unbelief, nourished by the speculations of philosophers and by the artifices of the sophists, began to appear very dangerous to the conservative party at Athens. There is no doubt that Diagoras paid no regard to the established religion of the people, and he may occasionally have ridiculed it; but he also ventured on direct attacks upon public institutions of the Athenian worship, such as the Eleusinian mysteries, which he endeavoured to lower in public estimation, and he is said to have prevented many persons from becoming initiated in them. These at least are the points of which the ancients accuse him (Craterus, *ap. Schol. Aristoph. l. c.*; Tarrhaeus, *ap. Suid.*; Lysias, *c. Andocid.* p. 214; Joseph. *c. Apion.* ii. 37; Tatian, *adv. Graec.* p. 164, a.), and this statement is also supported by the circumstance, that Melanthius, in his work on the mysteries, mentions the decree passed against Diagoras. But, notwithstanding the absence of accurate information, we can discover political motives through all these religious disputes. Diagoras was a Melian, and consequently belonged to the Doric race; he was a friend of the Doric Mantineia, which was hated by Athens, and had only recently given up its alliance with Athens; the Dorians and Ionians were opposed to each other in various points of their worship, and this spark of hostility was kindled into a glowing hatred by the Peloponnesian war. Diagoras fled from Athens in time to escape the consequences of the attacks which his enemies had made upon him. He was therefore punished by *Steliteusis*, that is, he was condemned, and the psephisma was engraved on a column, promising a prize for his head, and one talent to the person

who should bring his dead body to Athens, and two talents to him who should deliver him up alive to the Athenians. (Schol. *ad Aristoph. Av.* 1013, 1073; Diod. xiii. 6.) Melanthius, in his work on the mysteries, had preserved a copy of this psephisma. That the enemies of the philosopher acted on that occasion with great injustice and animosity towards him, we may infer from the manner in which Aristophanes, in his Birds, which was brought upon the stage in that year, speaks of the matter; for he describes that decree as having been framed in the republic of the birds, and ridicules it by the ludicrous addition that a prize was offered to any one who should kill a dead tyrant. Meier, with full justice, infers from this passage of Aristophanes, that the poet did not approve of the proceedings of the people, who were instigated by their leaders, had become frightened about the preservation of the constitution, and were thus misled to various acts of violence. The mere fact that Aristophanes could venture upon such an insinuation shews that Diagoras was by no means in the same bad odour with all the Athenians.

From Athens Diagoras first went to Pallene* in Achaia, which town was on the side of Lacedaemon from the beginning of the Peloponnesian war, and before any other of the Achaean towns. (Thucyd. ii. 9.) It was in vain that the Athenians demanded his surrender, and in consequence of this refusal, they included the inhabitants of Pallene in the same decree which had been passed against Diagoras. This is a symptom of that fearful passion and blindness with which the Athenian people, misguided as it was by demagogues, tore itself to pieces in those unfortunate trials about those who had upset the Hermae. (Wachsmuth, *l. c.* i. 2, p.192; Droysen, in his Introduct. to the Birds of Aristoph. p. 240, &c.) For all that we know of Diagoras, his expressions and opinions, his accusation and its alleged cause, leads us to see in him one of the numberless persons who were suspected, and were fortunate enough to escape the consequences of the trial by flight. From Pallene he went to Corinth, where, as Suidas states, he died.

Among the works of Diagoras we have mention of a work entitled *Φρύγιοι λόγοι*,† in which he is said to have theoretically explained his atheism, and to have endeavoured to establish it by arguments. This title of the work, which occurs also as a title among the works of Democritus and other Greek philosophers (Diog. Laërt. ix. 49, mentions the *λόγος Φρύγιος* of Democritus, and concerning other works of the same title, see Lobeck, *Aglaoph.* p. 369, &c.), leads us to suppose that Diagoras treated in that work of the Phrygian divinities, who were received in Greece, and endeavoured to explain the mythuses which referred to them; it is probable also that he drew the different mysteries within the circle of his investigations, and it may be that his accusers at Athens referred to this work. The relation of Diagoras to the popular religion and theology of his age cannot be explained without going back to the opinions of his teacher, Democritus, and the intellectual movement of the time. The atomistic philosophy had substituted for a world-governing deity the relation of cause and effect as the sources of all things. Democritus explained the wide-spread belief in gods as the result of fear of unusual and unaccountable phaenomena in nature; and, starting from this principle, Diagoras, at a time when the ancient popular belief had already been shaken, especially in the minds of the young, came forward with the decidedly sophistical doctrine, that there were no gods at all. His attacks seem to have been mainly directed against the dogmas of Greek theology and mythology, as well as against the established forms of worship. The expression of the Scholiast on Aristophanes (*Ran.* 323), that Diagoras, like Socrates, introduced new divinities, must probably be referred to the fact, that according to the fashion of the sophists, which is caricatured by Aristophanes in the Clouds, he substituted the active powers of nature for the activity of the gods; and some isolated statements that have come down to us render it probable that he did this in a witty manner, somewhat bordering upon frivolity; but there is no passage to shew that his disbelief in the popular gods, and his ridicule of the established, rude, and materialistic belief of the people, produced anything like an immoral conduct in the life and actions of the man. On the contrary, all accounts attest that he discharged the duties of life in an exemplary manner, that he was a moral and very estimable man, and that he was in earnest when in the eulogy on Arianthes of Argos he said: *θεὸς, θεὸς πρὸ παντὸς ἔργου νώμᾳ φρέν' ὑπερτάταν!* We do not feel inclined, with Meier, to doubt the statement that he distinguished himself not only as a philosopher, but also as an orator, and that he possessed many friends and great influence; for though we find it in an author of only secondary weight (Dion Chrysost. *Hom. IV in prim. Epist. ad Corinth.* Op. v. p. 30, ed. Montf.), yet it perfectly agrees with the fate which Diagoras experienced for the very reason that he was not an unimportant man at Athens. (Fabric. *Bibl. Graec.* ii. p. 654, &c.; Brucker, *Hist. Crit. Philos.* i. p. 1203; Thienemann, in Fülleborn's *Beiträge zur Gesch. der Philos.* xi. p. 15, &c.; D. L. Mounier, *Disputatio de Diagora Melio*, Roterod. 1838.) [A. S.]

DIA'GORAS (*Διαγόρας*), a Greek physician, who is quoted by Pliny as one of the authors from whom the materials for his Natural History were derived. (Index to books xii. xiii. xx. xxi. xxxv., and *H. N.* xx. 76.) He must have lived in or before the third century B. C., as he is mentioned by Erasistratus (apud Dioscor. *De Mat. Med.* iv. 65, p. 557), and may perhaps be the native of Cyprus quoted by Erotianus. (*Gloss. Hippocr.* p. 306.) One of his medical formulae is preserved by Aëtius (tetrab. ii. serm. 3, c. 108, p. 353), and he may perhaps be the physician mentioned by an anonymous Arabic writer in Casiri. (*Biblioth. Arabico-Hisp. Esc.* vol. i. p. 237.) Some persons have identified him with the celebrated philosopher, the slave of Democritus; but there is no evidence that they were the same person, nor is the philosopher (as far as the writer is aware) anywhere said to have been a physician. [W. A. G.]

DIA'GORAS (*Διαγόρας*), the son of Damagetus, of the family of the Eratidae at Ialysus in Rhodes,

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* This statement is founded upon a conjecture of Meier, who proposes to read in the scholion on Aristoph. *Av. l. c. καὶ τοὺς* ΜΗ᾽ *ἐκδιδόντας Πελληνεῖς.*

† Suidas calls it *τοὺς ἀποπυργίζοντας λόγους*, an explanation of which has been attempted by Meier, p. 445.

was very celebrated for his own victories, and those of his sons and grandsons, in the Grecian games. He was descended from Damagetus, king of Ialysus, and, on the mother's side, from the Messenian hero, Aristomenes. [DAMAGETUS.] The family of the Eratidae ceased to reign in Rhodes after B. C. 660, but they still retained great influence. Diagoras was victor in boxing twice in the Olympian games, four times in the Isthmian, twice in the Nemean, and once at least in the Pythian. He had therefore the high honour of being a *περιοδονίκης*, that is, one who had gained crowns at all the four great festivals. He also obtained many victories in games of less importance, as at Athens, Aegina, Megara, Pellene, and Rhodes. There is a story told of Diagoras which displays most strikingly the spirit with which the games were regarded. When an old man, he accompanied his sons, Acusilaüs and Damagetus, to Olympia. The young men, having both been victorious, carried their father through the assembly, while the spectators showered garlands upon him, and congratulated him as having reached the summit of human happiness. The fame of Diagoras and his descendants was celebrated by Pindar in an ode (*Ol.* vii.) which was inscribed in golden letters on the wall of the temple of Athena at Cnidus in Rhodes. Their statues were set up at Olympia in a place by themselves. That of Diagoras was made by the Megarian statuary, CALLICLES. The time at which Diagoras lived is determined by his Olympic victory, in the 79th Olympiad. (B.C. 464.) Pindar's ode concludes with forebodings of misfortune to the family of the Eratidae, which were realized after the death of Diagoras through the growing influence of Athens. [DORIEUS.] (Pind. *Ol.* vii. and *Schol.*; Paus. vi. 7. § 1; Cic. *Tusc.* i. 46; Müller, *Dorians*, iii. 9. § 3; Clinton, *F. H.* pp. 254, 255; Krause, *Olymp.* p. 269, *Gymn. u. Agon.* i. p. 259, ii. p. 743.) [P. S.]

DIA'NA, an original Italian divinity, whom the Romans completely identified with the Greek Artemis. The earliest trace of her worship occurs in the story about Servius Tullius, who is said to have dedicated to her a temple on the Aventine, on the ides of Sextilis. (Augustus.) It is added that, as Diana was the protectress of the slaves, the day on which that temple had been dedicated was afterwards celebrated every year by slaves of both sexes, and was called the day of the slaves (*dies servorum*; Fest. *s. v. servorum dies*; Plut. *Quaest. Rom.* 100; Martial, xii. 67.) Besides that day of the slaves, we hear of no festival of Diana in early times, which may be accounted for by supposing that either she was a divinity of inferior rank, or that her worship had been introduced at Rome without being sanctioned or recognized by the government, that is, by the ruling patricians. The former cannot have been the case, as the goddess was worshipped by the plebeians and the Latins as their patron divinity; for a tradition related that the plebeians had emigrated twice to the Aventine, where stood the temple of Diana (Liv. ii. 32, iii. 51, 54; Sallust, *Jug.* 31); and the temple which Servius Tullius built on the Aventine was founded for the benefit of the Latin subjects, who assembled and sacrificed there every year. (Dionys. iv. 26; comp. Liv. i. 45; Plut. *Quaest. Rom.* 4.) The Sabines and Latins, who formed the main stock of the plebeians, were thus in all probability the original worshippers of Diana at Rome. Now as we know that the Aventine was first occupied by the conquered Sabines who were transplanted to Rome (Serv. *ad Aen.* vii. 657; Dionys. iii. 43), and as it is stated that shortly before the decemviral legislation the Aventine was assigned to the plebeians, and that the law ordaining this assignment was kept in the temple of Diana (Dionys. x. 32; Liv. iii. 54), it seems clear that Diana's worship was introduced at Rome by the Sabines and Latins on their becoming plebeians, and that she was worshipped by them in particular without the state taking any notice of her, or ordaining any festival in honour of her. Varro (*de L. L.* v. 74) moreover expressly attests, that the worship and name of Diana had come from the Sabines. Now, as the religion of the Latins and Sabines did not differ in any essential point from that of the Romans, we may ask what Roman divinity corresponded to the Sabine or Latin Diana? Diana loved to dwell in groves and in the neighbourhood of wells; she inspired men with enthusiasm and madness; she dreaded the very sight of male beings so much, that no man was allowed to enter her temple, and she herself remained a virgin (Horat. *Epist.* ii. 1. 454; Plut. *Quaest. Rom.* 3; Fest. *s. v. Juvenilia*; Augustin, *de Civ. Dei*, vii. 16); and these characteristics at once shew a striking resemblance between Diana and Feronia or Fauna Fatua. This circumstance, and the fact that Diana was the goddess of the moon, also render it easy to conceive how the Romans afterwards came to identify Diana with the Greek Artemis, for Fauna Fatua bore the same relation to Picus and Faunus that Artemis bore to Apollo. (Hartung, *Die Relig. der Röm.* ii. p. 207, &c.; Niebuhr, *Hist. of Rome*, i. p. 367, &c.) [L. S.]

DIAS (Δίας), of Ephesus, a Greek philosopher of the time of Philip of Macedonia. He belonged to the Academics, and was therefore considered a Sophist, that is, a rhetorician. When he saw the threatening position of Philip towards Greece, he prevailed upon the king to turn his arms against Asia, and advised the Greeks to accompany him on his expedition, saying that it was an honourable thing to serve abroad for the purpose of preserving liberty at home. (Philostr. *Vit. Sophist.* i. 3.) [L. S.]

DIAULUS (Δίαυλος), an individual, apparently at Rome, in the first century after Christ, who is mentioned by Martial (*Epigr.* i. 31. 48) as having been originally a surgeon, and having become afterwards a bearer in funerals (*vespillo*). [W. A. G.]

DIBU'TADES, of Sicyon, was the reputed inventor of the art of modelling in relief, which an accident first led him to practise, in conjunction with his daughter, at Corinth. The story is, that the daughter traced the profile of her lover's face as thrown in shadow on the wall, and that Dibutades filled in the outline with clay, and thus made a face in relief, which he afterwards hardened with fire. The work was preserved in the Nymphaeum till the destruction of Corinth by Mummius. (Plin. *H. N.* xxxv. 12. s. 43.) Pliny adds, that Dibutades invented the colouring of plastic works by adding a red colour to them (from the existing works of this kind it seems to have been red sand), or modelling them in red chalk; and also that he was the first who made masks on the edges of the gutter tiles of the roofs of buildings, at first in low relief (*protypa*), and afterwards in high relief (*ectypa*). Pliny adds "Hinc et fastigia templorum orta," that is, the terra-cotta figures which Dibu-

tades was said to have invented, were used to ornament the pediments of temples. (See *Dict. of Ant. s. v. Fastigium.*) [P. S.]

DICAEARCHUS (Δικαίαρχος), an Aetolian, who played a conspicuous part in the Aetolian war against the Romans. He was employed on several embassies, and afterwards engaged in the service of Philip of Macedonia, who sent him out to conquer the Cyclades, and employed him with a fleet of twenty sail to carry on piracy. He appears to have been a most audacious and insolent person, for on his expedition against the Cyclades he erected altars to Ἀσέβεια and Παρανομία, wherever he landed. (Polyb. xvii. 10, xviii. 37, xx. 10, xxii. 14; Liv. xxxv. 12; Diod. *Excerpt. de Virt. et Vit.* p. 572; Brandstäter, *Die Geschicht. des Aetol. Landes*, p. 273.) [L. S.]

DICAEARCHUS (Δικαίαρχος). 1. A celebrated Peripatetic philosopher, geographer, and historian, and a contemporary of Aristotle and Theophrastus. He was the son of one Pheidias, and born at Messana in Sicily, though he passed the greater part of his life in Greece Proper, and especially in Peloponnesus. He was a disciple of Aristotle (Cic. *de Leg.* iii. 6), and a friend of Theophrastus, to whom he dedicated some of his writings. Most of Aristotle's disciples are mentioned also among those of Plato, but as this is not the case with Dicaearchus, Osann (*Beiträge zur Griech. u. Röm. Lit.* ii. p. 1, &c.) justly infers that Dicaearchus was one of Aristotle's younger disciples. From some allusions which we meet with in the fragments of his works, we must conclude that he survived the year B. C. 296, and that he died about B. C. 285. Dicaearchus was highly esteemed by the ancients as a philosopher and as a man of most extensive information upon a great variety of things. (Cic. *Tusc.* i. 18, *de Off.* ii. 5; Varro, *de Re Rust.* i. 2.) His works, which were very numerous, are frequently referred to, and many fragments of them are still extant, which shew that their loss is one of the most severe in Greek literature. His works were partly geographical, partly political or historical, and partly philosophical; but it is difficult to draw up an accurate list of them, since many which are quoted as distinct works appear to have been only sections of greater ones. The fragments extant, moreover, do not always enable us to form a clear notion of the works to which they once belonged. Among his geographical works may be mentioned—1. On the heights of mountains. (Plin. *H. N.* ii. 65; Geminus, *Elem. Astron.* 14.) Suidas (*s. v.* Δικαίαρχος) mentions καταμετρήσεις τῶν ἐν Πελοποννήσῳ ὀρῶν, but the quotations in Pliny and Geminus shew that Dicaearchus's measurements of heights were not confined to Peloponnesus, and Suidas therefore probably quotes only a section of the whole work. 2. Γῆς περίοδος (Lydus, *de Mens.* p. 98. 17, ed. Bekker). This work was probably the text written in explanation of the geographical maps which Dicaearchus had constructed and given to Theophrastus, and which seem to have comprised the whole world, as far as it was then known. (Cic. *ad Att.* vi. 2; comp. Diog. Laërt. v. 51.) 3. Ἀναγραφὴ τῆς Ἑλλάδος. A work of this title, dedicated to Theophrastus, and consisting of 150 iambic verses, is still extant under the name of Dicaearchus; but its form and spirit are both unworthy of Dicaearchus, and it is in all probability the production of a much later writer, who made a metrical paraphrase of that portion of the Γῆς περίοδος which referred to Greece. Buttmann is the only modern critic who has endeavoured to claim the work for Dicaearchus in his "de Dicaearcho ejusque operibus quae inscribuntur Βίος Ἑλλάδος et Ἀναγραφὴ τῆς Ἑλλάδος," Naumburg, 1832, 4to. But his attempt is not very successful, and has been ably refuted by Osann. (*Allgem. Schulzeitung* for 1833, No. 140, &c.) 4. Βίος τῆς Ἑλλάδος, was the most important among the works of Dicaearchus, and contained an account of the geographical position, the history, and the moral and religious condition of Greece. It contained, in short, all the information necessary to obtain a full knowledge of the Greeks, their life, and their manners. It was probably subdivided into sections; so that when we read of works of Dicaearchus περὶ μουσικῆς, περὶ μουσικῶν ἀγώνων, περὶ Διονυσιακῶν ἀγώνων, and the like, we have probably to consider them only as portions of the great work, Βίος τῆς Ἑλλάδος. It is impossible to make out the plan of the work in detail with any accuracy: the attempt, however, has been made by Marx. (Creuzer's *Meletem.* iii. 4, p. 173, &c.) We know that the work consisted of three books, of which the first contained the history and a geographical description of Greece, so as to form a sort of introduction to the whole work. The second gave an account of the condition of the several Greek states; and the third, of the private and domestic life, the theatres, games, religion, &c. of the Greeks. Of the second book a considerable fragment is still extant; but in its present form it cannot be considered the work of Dicaearchus himself, but it is a portion of an abridgment which some one made of the Βίος τῆς Ἑλλάδος. To this class of writings we may also refer—5. Ἡ εἰς Τροφωνίου κατάβασις, a work which consisted of several books, and, as we may infer from the fragments quoted from it, contained an account of the degenerate and licentious proceedings of the priests in the cave of Trophonius. (Cic. *ad Att.* vi. 2, xiii. 31; Athen. xiii. p. 594, xiv. p. 641.) The geographical works of Dicaearchus were, according to Strabo (ii. p. 104), censured in many respects by Polybius; and Strabo himself (iii. p. 170) is dissatisfied with his descriptions of western and northern Europe, which countries Dicaearchus had never visited. Of a political nature was—6. Τριπολιτικός (Athen. iv. p. 141; Cic. *ad Att.* xiii. 32), a work which has been the subject of much dispute. Passow, in a programme (Breslau, 1829), endeavoured to establish the opinion that it was a reply to Anaximenes's Τρικάρανος or Τριπολιτικός, in which the Lacedaemonians, Athenians, and Thebans, had been calumniated. Buttmann thought it to have been a comparison of the constitutions of Pellene (Pallene), Corinth, and Athens (comp. Cic. *ad Att.* ii. 2), and that Dicaearchus inflicted severe censure upon those states for their corrupt morals and their vicious constitutions. A third opinion is maintained by Osann (*l. c.* p. 8, &c.), who taking his stand on a passage in Photius (*Bibl. Cod.* 37) where an εἶδος Δικαιαρχικόν of a state is mentioned as a combination of the three forms of government, the democratical, aristocratical, and monarchical, infers that Dicaearchus in his Τριπολιτικός, explained the nature of that mixed constitution, and illustrated it by the example of Sparta. This opinion is greatly supported by the contents of the fragments. Osann goes even so far as to think that the discussion on politics in the sixth book of Polybius is based upon

the Τριπολιτικός of Dicaearchus. Cicero intended to make use of this work, which seems to have been written in the form of a dialogue, for his treatise *de Gloria*. (*Ad Att.* xiii. 30.) Among his philosophical works may be mentioned—7. Λεσβιακοί, in three books, which derived its name from the fact that the scene of the philosophical dialogue was laid at Mytilene in Lesbos. In it Dicaearchus endeavoured to prove that the soul was mortal. (Cic. *Tusc.* i. 31.) Cicero (*ad Att.* xiii. 12) when speaking of a work περὶ ψυχῆς, probably means the Λεσβιακοί. Another philosophical work,—8. Κορινθιακοί, which likewise consisted of three books, was a sort of supplement to the former. (Cic. *Tusc.* i. 10.) It is probably the same work as the one which Cicero, in another passage (*de Off.* ii. 5), calls "de Interitu Hominum." Some other works, such as Πολιτεία Σπαρτιατῶν (Suid.), Ὀλυμπικὸς ἀγών or λόγος (Athen. xiv. p. 620), Παναθηναικός (Schol. *ad Aristoph. Vesp.* 564), and several others, seem to have been merely chapters of the Βίος τῆς Ἑλλάδος. A work περὶ τῆς ἐν Ἰλίῳ θυσίας (Athen. xiii. p. 603) seems to have referred to the sacrifice which Alexander the Great performed at Ilium. The work Φαίδρου περισσῶν has no foundation except a false reading in Cicero (*ad Att.* xiii. 39), which has been corrected by Petersen in his *Phaedri Epicurei Fragm.* p. 11. There are lastly some other works which are of a grammatical nature, and are usually believed to have been the productions of our philosopher, viz. Περὶ Ἀλκαίου (Athen. xi. pp. 460, 479, xv. pp. 666, 668), and ὑποθέσεις τῶν Εὐριπίδου καὶ Σοφοκλέους μύθων (Sext. Empir. *adv. Geometr.* p. 310), but may have been the works of Dicaearchus, a grammarian of Lacedaemon, who, according to Suidas, was a disciple of Aristarchus, and seems to be alluded to in Apollonius. (*De Pronom.* p. 320.) A valuable dissertation on the writings of Dicaearchus is contained in Osann (*l. c.* p. 1, &c.), and the fragments have been collected and accompanied by a very interesting discussion by Maximil. Fuhr, *Dicaearchi Messenii quae supersunt composita, edita et illustrata*, Darmstadt, 1841, 4to.

2. Of Tarentum, is mentioned by Iamblichus (*de Vit. Pythag.* 36) among the celebrated Pythagorean philosophers. Some writers have been inclined to attribute to him the βίοι which are mentioned among the works of the Peripatetic Dicaearchus. (See Fuhr, *l. c.*, p. 43, &c.) [L. S.]

DICAEOCLES (Δικαιοκλῆς), a writer of Cnidos, whose essays (διατριβαί) are referred to by Athenaeus. (xi. p. 508, f.) [E. E.]

DICAEO'GENES (Δικαιογένης), a Grecian tragic and dithyrambic poet, of whom nothing is known except a few titles of his dramas. One of these, the *Cypria*, is supposed by some to have been not a tragedy, but a cyclic epic poem. (Suid. *s. v.*; Aristot. *Poet.* 16, with Ritter's *note*, p. 199; Fabric. *Bibl. Graec.* ii. p. 295.) [P. S.]

DICAEUS (Δίκαιος), a son of Poseidon, from whom Dicaea, a town in Thrace, is said to have derived its name. (Steph. Byz. *s. v.* Δίκαια.) [L. S.]

DICE (Δίκη), the personification of justice, was, according to Hesiod (*Theog.* 901), a daughter of Zeus and Themis, and the sister of Eunomia and Eirene. She was considered as one of the Horae; she watched the deeds of man, and approached the throne of Zeus with lamentations whenever a judge violated justice. (Hesiod. *Op.* 239, &c.) She was the enemy of all falsehood, and the protectress of a wise administration of justice (Orph. *Hymn.* 42, 61); and Hesychia, that is, tranquillity of mind, was her daughter. (Pind. *Pyth.* viii. 1; comp. Apollod. i. 3. § 1; Hygin. *Fab.* 183; Diod. v. 72.) She is frequently called the attendant or councillor (πάρεδρος or ξύνεδρος) of Zeus. (Soph. *Oed. Col.* 1377; Plut. *Alex.* 52; Arrian, *Anab.* iv. 9; Orph. *Hymn.* 61. 2.) In the tragedians, Dice appears as a divinity who severely punishes all wrong, watches over the maintenance of justice, and pierces the hearts of the unjust with the sword made for her by Aesa. (Aeschyl. *Choeph.* 639, &c.) In this capacity she is closely connected with the Erinnyes (Aeschyl. *Eum.* 510), though her business is not only to punish injustice, but also to reward virtue. (Aeschyl. *Agam.* 773.) The idea of Dice as justice personified is most perfectly developed in the dramas of Sophocles and Euripides. She was represented on the chest of Cypselus as a handsome goddess, dragging Adicia (Injustice) with one hand, while in the other she held a staff with which she beat her. (Paus. v. 18; comp. Eurip. *Hippolyt.* 1172.) [L. S.]

DI'CETAS (Δικέτας), a Theban, was sent by his countrymen to Q. Marcius Philippus and the other Roman commissioners at Chalcis (B. C. 171) to excuse the conduct of their state in having allied itself with Perseus. He went reluctantly, as being still an adherent to the Macedonian cause, for which he was accused at Chalcis, together with Neon and Ismenias, by the Theban exiles of the Roman party. Ismenias and he were thrown into prison, and there put an end to their own lives. (Polyb. xxvii. 1, 2; Liv. xlii. 38, 43, 44.) [E. E.]

DICON (Δίκων), the son of Callimbrotus, was victor in the foot-race five times in the Pythian games, thrice in the Isthmian, four times in the Nemean, and at Olympia once in the boys' foot-race, and twice in the men's: he was therefore a περιοδονίκης. His statues at Olympia were equal in number to his victories. He was a native of Caulonia, an Achaean colony in Italy; but after all his victories, except the first, he caused himself, for a sum of money, to be proclaimed as a Syracusan. One of his Olympic victories was in the 99th Olympiad, B. C. 384. (Paus. vi. 3. § 5; *Anth. Graec.* iv. p. 142, No. 120, ed. Jacobs, *Anth. Pal.* xiii. 15; Krause, *Olymp.* p. 271, *Gymn. u. Agon.* ii. p. 755.) [P. S.]

DICTAEUS (Δικταῖος), a surname of Zeus, derived from mount Dicte in the eastern part of Crete. Zeus Dictaeus had a temple at Prasus, on the banks of the river Pothereus. (Strab. x. p. 478.) [L. S.]

DICTE (Δίκτη), a nymph from whom mount Dicte in Crete was said to have received its name. She was beloved and pursued by Minos, but she threw herself into the sea, where she was caught up and saved in the nets (δίκτυον) of fishermen. Minos then desisted from pursuing her, and ordered the district to be called the Dictaean. (Serv. *ad Aen.* iii. 171; comp. BRITOMARTIS.) [L. S.]

DICTYNNA. [BRITOMARTIS.]

DICTYS (Δίκτυς), the name of three mythical personages. (Ov. *Met.* iii. 614, xii. 335; Apollod. i. 9. § 6.) [L. S.]

DICTYS CRETENSIS. The grammarians and other writers who belong to the decline of the Roman empire, misled probably by the figments of the Alexandrian sophists, believed that various persons who flourished at the time of the Trojan war,

had committed to writing, in prose and verse, records of the principal events, and that Homer had derived from these sources the materials for his poem. In this number was included Dictys of Crete, a follower of Idomeneus, and his name is attached to a narrative in Latin prose, divided into six books, entitled "Dictys Cretensis de Bello Trojano," or perhaps more accurately, "Ephemeris Belli Trojani," professing to be a journal of the leading events of the contest. To this is prefixed an introduction or prologue containing an account of the preservation and discovery of the work. We are here told that it was composed by Dictys of Gnossus at the joint request of Idomeneus and Meriones, and was inscribed in Phoenician characters on tablets of lime wood or paper made from the bark. The author having returned to Crete in his old age, gave orders with his dying breath that his book should be buried in the same grave with himself, and accordingly the MS. was enclosed in a chest of tin, and deposited in his tomb. There it remained undisturbed for ages, when in the thirteenth year of Nero's reign, the sepulchre was burst open by a terrible earthquake, the coffer was exposed to view, and observed by some shepherds, who, having ascertained that it did not, as they had at first hoped, contain a treasure, conveyed it to their master Eupraxis (or Eupraxides), who in his turn presented it to Rutilius Rufus, the Roman governor of the province, by whom both Eupraxis and the casket were despatched to the emperor. Nero, upon learning that the letters were Phoenician, summoned to his presence men skilled in that language, by whom the contents were explained. The whole having been translated into Greek, was deposited in one of the public libraries, and Eupraxis was dismissed loaded with rewards.

This introduction is followed by a letter addressed by a Q. Septimius Romanus to a Q. Arcadius Rufus, in which the writer, after giving the substance of the above tale, with a few variations, informs his friend, that the volume having fallen into his hands, he had been induced, for his own amusement and the instruction of others, to convert the whole, with some condensations, into the Latin tongue. It is worth remarking, that the author of the introduction supposes the original MS. of Dictys to have been written in the Phoenician language, while Septimius expressly asserts, that the characters alone were Phoenician and the language Greek. We may add to this account, that the writers of the Byzantine period, such as Joannes Malelas, Constantinus Porphyrogenitus, Georgius Cedrenus, Constantinus Manasses, Joannes and Isaacus Tzetzes, with others, quote largely from this Dictys as an author of the highest and most unquestionable authority, and he certainly was known as early as the age of Aelian.

The piece itself contains a history of the Trojan war from the birth of Paris, down to the death of Ulysses. The compiler not unfrequently differs widely from Homer, adding many particulars, and recording many events of which we find no trace elsewhere. Most of these, although old traditions and legends are obviously mingled with fictions of a later date, were probably derived from the bards of the epic cycle; but the whole narrative is carefully pragmatised, that is, all miraculous events and supernatural agency are entirely excluded. In style Septimius evidently strives hard to imitate the ancient models, especially Sallust, and occasionally not without success, although both in tone and phraseology we detect a close resemblance to the style of Appuleius and Aulus Gellius.

In the absence of all positive evidence, a wide field is thrown open for conjecture with regard to the real author of this work, the period at which it was actually composed, and the circumstances under which it was given to the world. Setting aside its alleged origin and discovery as quite unworthy of credit, many questions present themselves. Have we any proof that there ever was a Greek original at all? If there was a Greek compilation on the same subject, are there sufficient grounds for believing that what we now possess was derived from it? Is it not more probable that the Latin chronicle was the archetype, or, at all events, independent, and that the introduction and prefatory epistle were deliberate forgeries, devised for the purpose of attracting attention and securing respect in days of ignorance and credulity? Again, if we admit that this is really a translation from a Greek original, at what epoch and in what manner did that original first appear? Is the story of the presentation to Nero a pure fabrication? Are Septimius and Arcadius real personages? If they are, to what era do they belong? To these inquiries, which have been answered by different critics in most contradictory terms, we reply: 1. It is certain that a Greek history of the Trojan war bearing the name of Dictys was in circulation among the Byzantines named above, by some of whom, who had no knowledge of Latin, the ipsissima verba are cited. 2. It is impossible to read the Latin Dictys without feeling convinced that it is a translation. The Graecisms are numerous and palpable, so that no one who examines the examples adduced by Perizonius can entertain any doubt upon this head. 3. It is a translation, fairly executed, of the narrative used by the Byzantines. This is proved by its close correspondence with the fragments found in Malelas and others, while the want of absolute identity in particular passages is fully explained by the assumption that it was not a full and literal but a compressed and modified version. 4. These facts being established, we have no reasonable grounds for rejecting the epistle of Septimius to Arcadius as spurious; but so common were these names under the empire, that it is impossible to fix with any degree of certainty upon the individuals indicated. Hence, while the date of the letter is placed by some as early as the middle of the second century, Perizonius refers it to the time of Diocletian, while others bring it down as low as Constantine, or even a century later. 5. Lastly, among the multitude of hypotheses proposed with reference to the origin of the work, one is so ingenious, that it deserves to be rescued from oblivion. It is a matter of history that Nero made his mad progress through Achaia in the thirteenth year of his reign, and that Crete was actually ravaged by an earthquake at that very period. Hence Perizonius supposes that Eupraxis, a wily islander, well aware of the passion displayed by the emperor for everything Greek, and more especially of his love for the tale of Troy, forged this production under the name of his countryman, Dictys, with regard to whom traditions may have been current, caused it to be transcribed into Phoenician characters, as bearing the closest resemblance to the

Cadmeian letters first employed by the Hellenes, and finally, availing himself of the happy accident of the earthquake, announced the discovery in a manner which could scarcely fail to excite the most intense curiosity. According to these views, we may suppose the introduction to have been attached to the Greek copy by the first editor or transcriber, and to have been altogether independent of the Latin letter of Septimius; and this idea is confirmed by the circumstance, that some MSS. contain the introduction only, while others omit the introduction and insert the letter. Those who wish to obtain full information upon the above and all other topics connected with the subject, will find the whole evidence stated and discussed in the admirable dissertation of Perizonius, first printed in the edition of Smids, Amst. 1702, and inserted in almost all subsequent editions, and in the introduction of Dederich, the most recent commentator.

The compilations ascribed to Dictys and Dares [DARES], although destitute of any intrinsic value, are of considerable importance in the history of modern literature, since they are the chief fountains from which the legends of Greece first flowed into the romances of the middle ages, and then mingled with the popular tales and ballads of England, France, and Germany. The Tale of Troy, according to Dunlop, in his History of Fiction, was first versified by Bernoit de Saint More, an Anglo-Norman minstrel, who lived in the reign of our second Henry, and borrowed his groundwork of events from Dictys and Dares. This metrical essay seems in its turn to have served as a foundation for the famous chronicle of Guido dalle Colonne of Messina, a celebrated poet and lawyer of the 13th century, who published a romance in Latin prose upon the siege of Troy, including also the Argonautic expedition and the war of the Seven against Thebes. In this strange medley, the history, mythology, and manners of the West and of the East, of the Greeks in the heroic age, and of the Arabian invaders of Christendom, are mingled in the most fantastic confusion. The compound was, however, well suited to the taste of that epoch, for it was received with unbounded enthusiasm, and speedily translated into many European languages. From that time forward the most illustrious houses eagerly strove to trace their pedigree from the Trojan line, and the monkish chroniclers began to refer the origin of the various states whose fortunes they recorded to the arrival of some Trojan colony.

Under these circumstances, we need not feel surprised that Dictys Cretensis was among the earliest works which exercised the skill of the first typographers. That which is usually recognized as the editio princeps is a 4to. in Gothic characters, containing 68 leaves of 27 lines to the page, and is believed to have issued from the press of Ul. Zell at Cologne, about 1470. Another very ancient edition in Roman characters, containing 58 leaves of 28 lines to the page, belongs to Italy, and was probably printed at Venice not long after the former. Of more modern impressions the best are those of Mercerus, 12mo., Paris, 1618, reprinted at Amst. 12mo. 1630, containing a new recension of the text from two MSS. not before collated; of Anna Tanaq. Fabri fil. in usum Delphini, 4to., Paris, 1680; and of Lud. Smids, in 4to. and 8vo., Amst. 1702, which held the first place until it was superseded by that of Dederich, 8vo. Bonn, 1835, which is very far superior to any other, comprising a great mass of valuable matter collected by Orelli, among which will be found collations of two very old and important MSS., one belonging to St. Gall and the other to Berne. (In addition to the dissertations of Perizonius and Dederich, see Wopkens, *Adversaria Critica in Dictyn*, and the remarks of Hildebrand in Jahn's *Jahrb. für Philol.* xxiii. 3, p. 278, &c.) [W. R.]

DIDAS, a Macedonian, governor of Paeonia for Philip V., was employed by Perseus to insinuate himself into the confidence of his younger brother, Demetrius, for the purpose of betraying him. When Demetrius, aware that he was suspected by his father, determined to take refuge with the Romans, Didas gave information of the design to Perseus, who used it as a handle for accusing his brother to the king. Philip, having resolved to put Demetrius to death, employed Didas as his instrument, and he removed the prince by poison B. C. 181. He is afterwards mentioned as commanding the Paeonian forces for Perseus in his war with the Romans, B. C. 171. (Liv. xl. 21—24, xlii. 51, 58.) [E. E.]

DI'DIA GENS, plebeian, is not mentioned until the latter period of the republic, whence Cicero (*pro Muren.* 8) calls the Didii *novi homines*. The only member of it who obtained the consulship was T. Didius in B. C. 98. In the time of the republic no Didius bore a cognomen. [L. S.]

DI'DIUS. 1. T. DIDIUS, probably the author of the sumptuaria lex Didia, which was passed eighteen years after the lex Fannia, that is, in B. C. 143 (Macrob. *Sat.* ii. 13), in which year T. Didius seems to have been tribune of the people. The lex Didia differed from the Fannia in as much as the former was made binding upon all Italy, whereas the latter had no power except in the city of Rome. There is a coin belonging to one T. Didius, which shews on the reverse two male figures, the one dressed, holding a shield in the left and a whip or vine in the right hand. The other figure is naked, but likewise armed, and under these figures we

read T. DEIDI. It is usually supposed that this coin refers to our T. Didius, and Pighius (*Annal.* ii. p. 492) conjectures with some probability, that T. Didius, some years after his tribuneship, about about B. C. 138, was sent as praetor against the revolted slaves in Sicily. If this be correct, the figures on the coin may perhaps have reference to it. (Morell. *Thesaur.* p. 151; Eckhel, *Doctrin. Num.* v. p. 201.)

2. T. DIDIUS, a son of No. 1, repulsed, according to Florus (iii. 4; comp. Rufus, *Brev.* 9, and Ammian. Marcell. xxvii. 4, where we read M. Didius instead of T. Didius), the Scordiscans who had invaded the Roman province of Macedonia, and triumphed over them. (Cic. *in Pison.* 25.) According to the narrative of Florus, this victory was gained soon or immediately after the defeat of the consul C. Cato, in B. C. 114, and was followed by the victories of M. Livius Drusus and M. Mi-

nucius Rufus. It has, therefore, been supposed that at the time of Cato's defeat, B. C. 114, T. Didius was praetor of Illyricum, and that in this capacity he repelled the Scordiscans, who, after having defeated Cato, ranged over Macedonia. But this supposition is not without its difficulties, for in the first place, we know of no war in Illyricum at that time which might have required the presence of a praetor, and in the second place, it would be rather strange to find that T. Didius, who was praetor B. C. 114, did not obtain the consulship till 15 years later, especially as he had gained a victory and a triumph in his praetorship, whereas the ordinary interval between the praetorship and consulship is only the space of two years. According to Cicero (*l. c.*), T. Didius triumphed *ex Macedonia*, and he had therefore had the administration of Macedonia and not of Illyricum; moreover, Florus's account of the time of the victory of Didius over the Scordiscans is erroneous, for we learn from the Chronicle of Eusebius (clxx. 2), that the victory of Didius over the Scordiscans took place the year after the fifth consulship of C. Marius, that is, in B. C. 100, and consequently 14 years later than the narrative of Florus would lead us to suppose. This also leaves us the usual interval of two years between the praetorship and the consulship, which Didius had in B. C. 98 with Q. Caecilius Metellus. In this year the two consuls carried the lex Caecilia Didia. (Schol. Bob. *ad Cic. pro Sext.* p. 310; Cic. *pro Dom.* 16, 20, *pro Sext.* 64, *Philip.* v. 3.) Subsequently Didius obtained the proconsulship of Spain, and in B. C. 93 he celebrated a triumph over the Celtiberians. (Fast. Triumph.; Cic. *pro Planc.* 25.) Respecting his proconsulship of Spain, we learn from Appian (*Hisp.* 99, &c.), that he cut to pieces nearly 20,000 Vaccaeans, transplanted the inhabitants of Termesus, conquered Colenda after a siege of nine months, and destroyed a colony of robbers by enticing them into his camp and then ordering them to be cut down. (Comp. Frontin. *Strat.* i. 8. § 5, ii. 10. § 1.) According to Sallust (ap. Gell. ii. 27; comp. Plut. *Sertor.* 3) Sertorius served in Spain as military tribune under Didius. Didius also took part in the Marsic war, which soon after broke out, and he fell in a battle which was fought in the spring of B. C. 89. (Appian, *B. C.* i. 40; Vell. Pat. ii. 16; Ov. *Fast.* vi. 567, &c.) According to a passage in Plutarch (*Sertor.* 12), Didius was beaten and slain, ten years later, by Sertorius in Spain, but the reading in that passage is wrong, and instead of Δίδιον, or as some read it Φίδιον, we ought to read Φουφίδιον. (Ruhnken, *ad Vell. Pat.* ii. 16.) There is a coin figured on p. 602, b., which refers to our T. Didius: the reverse shews a portico with a double row of pillars, and bears the inscription T. DIDI. IMP. VIL. PUB. From this we see, that T. Didius received the title of imperator in Spain (Sallust. *l. c.*), and that after his return to Rome he restored or embellished the villa publica in the Campus Martius. The obverse shews the head of Concordia, her name, and that of P. Fonteius Capito, who struck the coin, and on it commemorated an act of the life of Didius, with whose family, as we may infer from the image of Concordia, Fonteius Capito was connected by marriage. (Eckhel, *Doctr. Num.* v. p. 130.)

3. T. DIDIUS, perhaps a son of No. 2, was tribune of the people, in B. C. 95, with L. Aurelius Cotta. In the disputes arising from the accusation which one of their colleagues brought against Q. Caepio, Didius and Cotta were driven by force from the tribunal. (Cic. *de Orat.* ii. 47; comp. COTTA, No. 8.)

4. C. DIDIUS, a legate of C. Julius Caesar, who sent him, in B. C. 46, to Spain against Cn. Pompeius. In the neighbourhood of Carteia he gained a naval victory over Q. Attius Varus, and in the year following he set out from Gades with a fleet in pursuit of Cn. Pompeius, who had taken to flight. Pompeius was compelled to land, and Didius took or burnt his ships. Didius himself likewise landed, and after Pompeius had been killed by Caesennius Lento, Didius was attacked by the Lusitanian soldiers of Pompeius, and fell under their strokes. (Dion Cass. xliii. 14, 31, 40; *Bell. Hisp.* 37, 40.)

5. Q. DIDIUS, was governor of Syria in B. C. 31, a post to which he had probably been appointed by M. Antony; but, after the battle of Actium, he deserted Antony, and prevailed upon the Arabs to burn the fleet which Antony had built in the Arabian gulf. (Dion Cass. li. 7.) [L. S.]

M. DI'DIUS SA'LVIUS JULIA'NUS, afterwards named M. DIDIUS COMMODUS SEVERUS JULIANUS, the successor of Pertinax, was the son of Petronius Didius Severus and Clara Aemilia, the grandson or great-grandson of Salvius Julianus, so celebrated as a jurisconsult under Hadrian. Educated by Domitia Lucilla, the mother of M. Aurelius, by her interest he was appointed at a very early age to the vigintivirate, the first step towards public distinction. He then held in succession the offices of quaestor, aedile, and praetor, was nominated first to the command of a legion in Germany, afterwards to the government of Belgica, and in recompense for his skill and gallantry in repressing an insurrection among the Chauci, a tribe dwelling on the Elbe, was raised to the consulship. He further distinguished himself in a campaign against the Catti, ruled Dalmatia and Lower Germany, and was placed at the head of the commissariat in Italy. About this period he was charged with having conspired against the life of Commodus, but had the good fortune to be acquitted, and to witness the punishment of his accuser. Bithynia was next consigned to his charge; he was consul for the second time in A. D. 179, along with Pertinax, whom he succeeded in the proconsulate of Africa, from whence he was recalled to Rome and chosen praefectus vigilum.

Upon the death of Pertinax, the Praetorian assassins publicly announced that they would bestow the purple on the man who would pay the highest price. Flavius Sulpicianus, praefect of the city, father-in-law of the murdered emperor, being at that moment in the camp, to which he had been despatched for the purpose of soothing the troops, proceeded at once to make liberal proposals, when Julianus, having been roused from a banquet by his wife and daughter, arrived in all haste, and being unable to gain admission, stood before the gate, and with a loud voice contended for the prize. The bidding went on briskly for a while, the soldiers reporting by turns to each of the two competitors, the one within the fortifications, the other outside the rampart, the sum tendered by his rival. At length, Sulpicianus having promised a donative of twenty thousand sesterces a head, the throne was about to be knocked down to him, when Julianus, no longer adding a small amount,

shouted that he would give twenty-five thousand. The guards thereupon closed with the offers of Julianus, threw open their gates, saluted him by the name of Commodus, and proclaimed him emperor. The senate was compelled to ratify the election. But the populace, after the first confusion had subsided, did not tamely submit to the dishonour brought upon the state. Whenever the prince appeared in public he was saluted with groans, imprecations, and shouts of "robber and parricide." The mob endeavoured to obstruct his progress to the Capitol, and even ventured to assail him with stones. This state of public feeling having become known, Pescennius Niger in Syria, Septimius Severus in Illyria, and Clodius Albinus in Britain, each having three legions under his command, refused to acknowledge the authority of Julianus, who for a time made vigorous efforts to maintain his power. Severus, the nearest and therefore most dangerous foe, was declared a public enemy; deputies were sent from the senate to persuade the soldiers to abandon him; a new general was nominated to supersede him, and a centurion despatched to take his life. The praetorians, long strangers to active military operations, were marched into the Campus Martius, regularly drilled, and exercised in the construction of fortifications and field works. Severus, however, having secured Albinus by declaring him Caesar, advanced steadily towards the city, made himself master of the fleet at Ravenna, defeated Tullius Crispinus, the praetorian praefect, who had been sent forward to arrest his progress, and gained over to his party the ambassadors commissioned to seduce his troops. On the other hand, the praetorians, destitute of discipline, and sunk in debauchery and sloth, were alike incapable of offering any effectual resistance to an invader, and indisposed to submit to restraint. Matters being in this desperate state, Julianus now attempted negotiation, and offered to share the empire with his rival. But Severus turned a deaf ear to these overtures, and still pressed forwards, all Italy declaring for him as he advanced. At last the praetorians, having received assurances that they should suffer no punishment, provided they would give up the actual murderers of Pertinax and offer no resistance, suddenly seized upon the ringleaders of the late conspiracy, and reported what they had done to Silius Messala, the consul, by whom the senate was hastily summoned and informed of these proceedings. Forthwith a formal decree was passed proclaiming Severus emperor, awarding divine honours to Pertinax, and denouncing death to Julianus, who, deserted by all except one of his praefects and his son-in-law, Repentinus, was slain in the palace by a common soldier in the 61st year of his age and the third month of his reign.

Niebuhr, in his lectures on Roman history published by Dr. Schmitz, treats the common account that, after the death of Pertinax, the praetorians offered the imperial dignity for sale to the highest bidder, as a sad exaggeration or misrepresentation, and declares, that he is unable to believe that Sulpicianus and Julianus bid against one another, as at an auction. With all respect for his opinion, no event in ancient history rests upon surer evidence. Setting aside the testimony of Herodian, Capitolinus, and Spartianus, we have given the narrative of that strange exhibition almost in the words of Dion Cassius, who was not only in Rome at the period in question, but actually attended the meeting of the senate held on the very night when the bargain was concluded. We cannot suppose that he was ignorant of the real facts of the case. We cannot imagine any motive which could induce him to fabricate a circumstantial and improbable falsehood. (Dion Cass. lxxiii. 11—17; Spartian. *Did. Julian.*; Capitolin. *Pertin.*, sub fin., ii. 6. § 9, 7. § 4; Eutrop. viii. 9; Victor, *Caes.* xix.; Zosim. i. 7.) [W. R.]

DIDIUS GALLUS. [GALLUS.]

DIDIUS SCAEVA. [SCAEVA.]

DIDO (Διδώ), also called Elissa, which is probably her more genuine name in the eastern traditions, was a Phoenician princess, and the reputed founder of Carthage. The substance of her story is given by Justin (xviii. 4, &c.), which has been embellished and variously modified by other writers, especially by Virgil, who has used the story very freely, to suit the purposes of his poem. (See especially books i. and iv.) We give the story as related by Justin, and refer to the other writers where they present any differences. After the death of the Tyrian king, Mutgo (comp. Joseph. *c. Apion.* i. 18, where he is called Matgenus; Serv. *ad Aen.* i. 343, 642, who calls him Methres; others again call him Belus or Agenor), the people gave the government to his son, Pygmalion; and his daughter Dido or Elissa married her uncle, Acerbas (Virg. *Aen.* i. 343, calls him Sichaeus, and Servius, on this passage, Sicharbas), a priest of Heracles, which was the highest office in the state next to that of king. Acerbas possessed extraordinary treasures, which he kept secret, but a report of them reached Pygmalion, and led him to murder his uncle. (Comp. Virg. *Aen.* i. 349, &c., where Sichaeus is murdered at an altar; whereas J. Malalas, p. 162, &c., ed. Bonn, and Eustath. *ad Dionys. Perieg.* 195, represent the murder as having taken place during a journey, or during the chase.) Hereupon, Dido, who according to Virgil and others was informed of her husband's murder in a dream, pretended that, in order to forget her grief, she would in future live with her brother Pygmalion, while in secret she made all preparations for quitting her country. The servants whom Pygmalion sent to assist her in the change of her residence were gained over by her, and having further induced some noble Tyrians, who were dissatisfied with Pygmalion's rule, to join her, she secretly sailed away in search of a new home. The party first landed in the island of Cyprus, where their number was increased by a priest of Zeus, who joined them with his wife and children, and by their carrying off by force eighty maidens to provide the emigrants with wives. In the mean time, Pygmalion, who had heard of the flight of Dido, prepared to set out in pursuit of her; but he was prevented by the entreaties of his mother and by the threats of the gods (Serv. *ad Aen.* i. 363, gives a different account of the escape of Dido); and she thus safely landed in a bay on the coast of Africa. Here she purchased (according to Serv. *ad Aen.* i. 367, and Eustath. *l. c.*, of king Hiarbas) as much land as might be covered with the hide of a bull; but she ordered the hide to be cut up into the thinnest possible stripes, and with them she surrounded a great extent of country, which she called Byrsa, from βύρσα, *i. e.* the hide of a bull. (Comp. Virg. *Aen.* i. 367; Servius, *ad loc.* and ad iv. 670;

Silius Ital. *Pun.* i. 25; Appian, *Pun.* 1.) The number of strangers who flocked to the new colony from the neighbouring districts, for the sake of commerce and profit, soon raised the place to a town community. The kinsmen of the new colonists, especially the inhabitants of Utica, supported and encouraged them (Procop. *Bell. Vandal.* ii. 10); and Dido, with the consent of the Libyans, and under the promise of paying them an annual tribute, built the town of Carthage. In laying the foundations of the city, the head of a bull was found, and afterwards the head of a horse, which was a still more favourable sign. (Virg. *Aen.* i. 443, with Servius's note; Sil. Ital. *Pun.* ii. 410, &c.) As the new town soon rose to a high degree of power and prosperity, king Hiarbas or Jarbas, who began to be jealous of it, summoned ten of the noblest Carthaginians to his court, and asked for the hand of Dido, threatening them with a war in case of his demand being refused. The deputies, who on their return dreaded to inform their queen of this demand, at first told her that Hiarbas wished to have somebody who might instruct him and his Libyans in the manners of civilized life; and when they expressed a doubt as to whether anybody would be willing to live among barbarians, Dido censured them, and declared that every citizen ought to be ready to sacrifice everything, even life itself, if he could thereby render a service to his country. This declaration roused the courage of the ten deputies, and they now told her what Hiarbas demanded of her. The queen was thus caught by the law which she herself had laid down. She lamented her fate, and perpetually uttered the name of her late husband, Acerbas; but at length she answered, that she would go whithersoever the fate of her new city might call her. She took three months to prepare herself, and after the lapse of that time, she erected a funeral pile at the extreme end of the city: she sacrificed many animals under the pretence of endeavouring to soothe the spirit of Acerbas before celebrating her new nuptials. She then took a sword into her hand, and having ascended the pile, she said to the people that she was going to her husband, as they desired, and then she plunged the sword into her breast, and died. (Comp. Serv. *ad Aen.* i. 340, iv. 36, 335, 674.) So long as Carthage existed, Dido was worshipped there as a divinity. (Sil. Ital. *Pun.* i. 81, &c.) With regard to the time at which Dido is said to have founded Carthage, the statements of the ancients differ greatly. According to Servius (*ad Aen.* iv. 459), it took place 40 years before the foundation of Rome, that is, in B. C. 794; according to Velleius Paterculus (i. 6), it was 65 years, and according to Justin (xviii. 6) and Orosius (iv. 6), 72 years, before the building of Rome. Josephus (*c. Apion.* i. 18; comp. Syncellus, p. 143) places it 143 years and eight months after the building of the temple of Solomon, that is, B. C. 861; while Eusebius (*Chron. n.* 971, *ap. Syncell.* p. 345; comp. *Chron. n.* 1003) places the event 133 years after the taking of Troy, that is, in B. C. 1025; and Philistus placed it even 37 or 50 years before the taking of Troy. (Euseb. *Chron. n.* 798; Syncell. p. 324; Appian, *Pun.* 1.) In the story constructed by Virgil in his Aeneid, he makes Dido, probably after the example of Naevius, a contemporary of Aeneas, with whom she falls in love on his arrival in Africa. As her love was not returned, and Aeneas hastened to seek the new home which the gods had promised him, Dido in despair destroyed herself on a funeral pile. The anachronism which Virgil thus commits is noticed by several ancient writers. (Serv. *ad Aen.* iv. 459, 682, v. 4; Macrob. *Sat.* v. 17, vi. 2; Auson. *Epigr.* 118.) [L. S.]

DIDYMARCHUS (Διδύμαρχος), is mentioned by Antoninus Liberalis (23) as the author of a work on Metamorphoses, of which the third book is there quoted. [L. S.]

DIDYMUS (Δίδυμος). 1. A celebrated Alexandrian grammarian of the time of Cicero and the emperor Augustus. He was a disciple or rather a follower of the school of Aristarchus (Ἀριστάρχειος, Lehrs, *de Aristarchi stud. Homer.* p. 18, &c.), and is said to have been the son of a dealer in salt fish. He was the teacher of Apion, Heracleides Ponticus, and other eminent men of the time. He is commonly distinguished from other grammarians of the name of Didymus by the surname χαλκέντερος, which he is said to have received from his indefatigable and unwearied application to study. But he also bore the nickname of βιβλιολάθας, for, owing to the multitude of his writings, it is said it often happened to him that he forgot what he had stated, and thus in later productions contradicted what he had said in earlier ones. Such contradictions happen the more easily the more a writer confines himself to the mere business of compiling; and this seems to have been the case to a very great extent with Didymus, as we may infer from the extraordinary number of his works, even if it were not otherwise attested. The sum total of his works is stated by Athenaeus (iv. p. 139) to have been 3,500, and by Seneca (*Ep.* 88) 4000. (Comp. Quintil. i. 9. § 19.) In this calculation, however, single books or rolls seem to be counted as separate works, or else many of them must have been very small treatises. The most interesting among his productions, all of which are lost, would have been those in which he treated on the Homeric poems, the criticism and interpretation of which formed the most prominent portion of his literary pursuits. The greater part of what we now possess under the name of the minor Scholia on Homer, which were at one time considered the work of Didymus, is taken from the several works which Didymus wrote upon Homer. Among them was one on the Homeric text as constituted by Aristarchus (περὶ τῆς Ἀριστάρχου διορθώσεως), a work which would be of great importance to us, as he entered into the detail of the criticisms of Aristarchus, and revised and corrected the text which the latter had established. But the studies of Didymus were not confined to Homer, for he wrote also commentaries on many other poets and prose writers of the classical times of Greece. We have mention of works of his on the lyric poets, and especially on Bacchylides (Theophyl. *Ep.* 8; Ammon. *s. v.* Νηρείδες) and Pindar, and the better and greater part of our scholia on Pindar is taken from the commentary of Didymus. (Böckh, *Praef. ad Schol. Pind.* p. xvii. &c.) The same is the case with the extant scholia on Sophocles. (Richter, *de Aeschyli, Sophoclis, et Euripidis interpretibus Graecis*, p. 106, &c.) In the scholia on Aristophanes, too, Didymus is often referred to, and we further know that he wrote commentaries on Euripides, Ion, Phrynichus (Athen. ix. p. 371), Cratinus (Hesych. *s. v.* Κόρσακις; Athen. xi. p. 501), Menander (Etymol. Gud. p. 338. 25), and others. The Greek orators,

Demosthenes, Isaeus, Hyperides, Deinarchus, and others, were likewise commented upon by Didymus. Besides these numerous commentaries, we have mention of a work on the phraseology of the tragic poets (*περὶ τραγῳδουμένης λέξεως*), of which the 28th book is quoted. (Macrob. *Sat.* v. 18; Harpocrat. *s. v. ξηραλοιφεῖν.*) A similar work (*λέξις κωμική*) was written by him on the phraseology of the comic poets, and Hesychius made great use of it, as he himself attests in the epistle to Eulogius. (Comp. Etymol. M. p. 492. 53; Schol. *ad Apollon. Rhod.* i. 1139, iv. 1058.) A third work of the same class was on words of ambiguous or uncertain meaning, and consisted of at least seven books; and a fourth treated on false or corrupt expressions. He further published a collection of Greek proverbs, in thirteen books (*πρὸς τοὺς περὶ παροιμιῶν συντεταχότας*), from which is taken the greater part of the proverbs contained in the collection of Zenobius. (Schneidewin, *Corpus Paroemiogr. Graec.* i. p. xiv.) A work on the laws of Solon is mentioned by Plutarch (*Sol.* 1) under the title *περὶ τῶν ἀξόνων Σόλωνος.* Didymus appears to have been acquainted even with Roman literature, for he wrote a work in six books against Cicero's treatise "de Re Publica," (Ammian. Marcell. xxii. 16), which afterwards induced Suetonius to write against Didymus. (Suid. *s. v. Τραγκύλλος.*) Didymus stands at the close of the period in which a comprehensive and independent study of Greek literature prevailed, and he himself must be regarded as the father of the scholiasts who were satisfied with compiling or abridging the works of their predecessors.

In the collection of the Geoponica there are various extracts bearing the name of Didymus, from which it might be inferred that he wrote on agriculture or botany; but it is altogether uncertain whether those extracts belong to our Alexandrian grammarian, or to some other writer of the same name. It is very probable that, with Suidas, we ought to distinguish from our grammarian a naturalist Didymus, who possibly may be the same as the one who wrote a commentary on Hippocrates, and a treatise on stones and different kinds of wood (*περὶ μαρμάρων καὶ παντοίων ξύλων*), a treatise which has been edited by A. Mai as an appendix to the fragments of the Iliad. (Milan, 1819, fol.) See Gräfenhan, *Gesch. der Klass. Philol. im Alterthum*, i. p. 405, &c.

2. An Alexandrian grammarian, commonly called the younger (*ὁ νέος*): he taught at Rome, and wrote, according to Suidas (*s. v. Δίδυμος*), *πιθανά*, *περὶ ὀρθογραφίας*, and many other excellent works. In a preceding article, however, Suidas attributes the *πιθανὰ* (*πιθανῶν καὶ σοφισμάτων λύσεις*) in two books to one Didymus Areius, an Academic philosopher, who lived at Rome in the time of Nero. (Comp. Euseb. *Praep. Evang.* xi. 23; Eudoc. p. 135.)

3. With the praenomen Claudius, a Greek grammarian, who, according to Suidas (*s. v. Δίδυμος*), wrote upon the mistakes committed by Thucydides against analogy, and a work on Analogy among the Romans. He further made an epitome of the works of Heracleon, and some other works. A fragment of his epitome is preserved in Stobaeus. (*Serm.* 101; comp. Lersch, *Die Sprachphilos. der Alten*, pp. 74, 143, &c.)

4. Of Alexandria, lived in the fourth century of the Christian era, and must be distinguished from Didymus the monk, who is spoken of by Socrates. (*Hist. Eccles.* iv. 33.) At the age of four years, and before he had learnt to read, he became blind; but this calamity created in him an invincible thirst after knowledge, and by intense application he succeeded in becoming not only a distinguished grammarian, rhetorician, dialectician, mathematician, musician, astronomer, and philosopher (Socrat. iv. 25; Sozom. iii. 15; Rufin. xi. 7; Theodoret. iv. 29; Nicephor. ix. 17), but also in acquiring a most extensive knowledge of sacred literature. He devoted himself to the service of the church, and was no less distinguished for the exemplary purity of his conduct than for his learning and acquirements. In A. D. 392, when Hieronymus wrote his work on illustrious ecclesiastical authors, Didymus was still alive, and professor of theology at Alexandria. He died in A. D. 396 at the age of eighty-five. As professor of theology he was at the head of the school of the Catechumeni, and the most distinguished personages of that period, such as Hieronymus, Rufinus, Palladius, Ambrosius, Evagrius, and Isidorus, are mentioned among his pupils. Didymus was the author of a great number of theological works, but most of them are lost. The following are still extant:—1. "Liber de Spiritu Sancto." The Greek original is lost, but we possess a Latin translation made by Hieronymus, about A. D. 386, which is printed among the works of Hieronymus. Although the author as well as the translator intended it to be one book (Hieronym. *Catal.* 109), yet Marcianaeus in his edition of Hieronymus has divided it into three books. The work is mentioned by St. Augustin (*Quaest. in Exod.* ii. 25), and Nicephorus (ix. 17). Separate editions of it were published at Cologne, 1531, 8vo., and a better one by Fuchte, Helmstädt, 1614, 8vo. 2. "Breves Enarrationes in Epistolas Canonicas." This work is likewise extant only in a Latin translation, and was first printed in the Cologne edition of the first work. It is contained also in all the collections of the works of the fathers. The Latin translation is the work of Epiphanius, and was made at the request of Cassiodorus. (Cassiod. *de Institut. Divin.* 8.) 3. "Liber adversus Manichaeos." This work appears to be incomplete, since Damascenus (*Parallel.* p. 507) quotes a passage from it which is now not to be found in it. It was first printed in a Latin version by F. Turrianus in Possevin's *Apparatus Sanct. ad Calc. Lit. D.*, Venice, 1603, and at Cologne in 1608. It was reprinted in some of the Collections of the Fathers, until at last Combefisius in his "Auctarium novissimum" (ii. p. 21, &c.) published the Greek original. (Paris, 1672, fol.) 4. *Περὶ Τριάδος.* This work was formerly believed to be lost, but J. A. Mingarelli discovered a MS. of it, and published it with a Latin version at Bologna, 1769, fol. A list of the lost works of Didymus is given by Fabric. *Bibl. Graec.* ix. p. 273, &c.; compare Cave, *Hist. Lit.* i. p. 205; Guericke, *de Schola Alexandr.* ii. p. 332, &c. [L. S.]

DI'DYMUS (*Δίδυμος*), a Greek medical writer who lived perhaps in the third century after Christ, as he is quoted by Aëtius (tetrab. ii. serm. ii. c. 15, p. 256) and Alexander Trallianus (*De Med.* vii. 13, p. 235), by whom he is called *σοφώτατος.* He may perhaps be the native of Alexandria who is mentioned by Suidas as having written fifteen books on Agriculture, and who is frequently quoted in the collection of writers called *Geoponici* (lib. i.

5, ii. 3, 14, 17, 26, &c., ed. Niclas.). His writ-
s would seem to have been extant in the seven-
nth century, or at least they were supposed to
so, as Salmasius expected to receive a MS. of
work *de Plantis* from Italy. (*Life prefixed to*
Letters, p. 39.) [W. A. G.]

DIESPITER. [JUPITER.]

DIEUCHES (Διεύχης), a Greek physician, who
ed probably in the fourth century B. C., and be-
ged to the medical sect of the Dogmatici. (Ga-
, *de Ven. Sect. adv. Erasistr.* c. 5, vol. xi. p. 163;
np. Id. *de Simplic. Medicam. Temper. ac Facult.*
prooem. vol. xi. p. 795, *de Meth. Med.* i. 3,
. 3, vol. x. pp. 28, 462, *Comment. in Hippocr.*
e Nat. Hom." ii. 6, vol. xv. p. 136.) He was
or to Numenius of Heraclea (Athen. i. p. 5.
3), and is several times quoted by Pliny. (*H. N.*
. 15, 33, 73, xxiii. 29, xxiv. 92.) He wrote
ne medical works, of which nothing but a
v fragments remain. (Ruf. Ephes., ed. Matthaei;
XI Vet. Medic. Graec. Opusc. ed. Matthaei;
G. Kühn, *Additam. ad Elench. Medic. Vet. a*
A. Fabric. exhibit. fasc. xiii. p. 6.) [W. A. G.]

DIEU'CHIDAS (Διευχίδας), of Megara, a
eek historian who wrote a history of Megara
(εγαρικά), which consisted of at least five books.
lem. Alex. *Strom.* i. p. 141, vi. p. 267; Diog.
ërt. i. 57; Comp. Harpocrat. *s. v. ἀγυιᾶς.*) The
e of Dieuchidas is unknown, but his work is
quently referred to by the ancients, and his
ne often appears in a corrupt form. (Schol. *ad*
ollon. Rhod. i. 118, 517, where his name is
ηχίδας; Steph. Byz. *s. v.* Σκίρφαι; Athen. vi.
262; Harpocrat. *s. v.* Γερανία; Schol. *ad Pind.*
m. ix. 30; Plut. *Lyc.* 2, in the last two passages
ευτυχίδας; Schol. *ad Aristoph. Vesp.* 870; Eudoc.
286, where the name is Dirychias.) [L. S.]

SEX. DIGI'TIUS. 1. An Italian, who served
a marine (*socius navalis*) under the great P.
rn. Scipio Africanus. After the taking of New
rthage in B. C. 210, Sex. Digitius and Q. Tre-
llius were rewarded by Scipio with the corona
uralis, for the two men disputed as to which of
em had first scaled the walls of the place. (Liv.
vi. 48.) It must be supposed that Digitius
as further rewarded for his bravery with the
oman franchise; for his son, or perhaps he him-
f, is mentioned as praetor in B. C. 194.

2. It is uncertain whether he is a son of the
gitius who served in Spain under Scipio, or
nether he is identical with him, though the for-
er is more probable. He was praetor in B. C.
4, and obtained southern Spain as his province.
fter the departure of M. Cato, several of the
anish tribes again revolted, and Digitius had to
ht many battles against them, in most of which
was so unsuccessful, that at the termination of
s office his forces were reduced to half of their
iginal number. In B. C. 190 he was appointed
gate by the consul L. Corn. Scipio Asiaticus;
d, conjointly with two others, he was com-
issioned to collect a fleet at Brundusium from
parts of the coast. In B. C. 174 he was one of
e ambassadors sent to Macedonia, and in the
ar following he was sent to Apulia to purchase
ovisions for the fleet and the army. (Liv. xxxv.
2, xxxvii. 4, xli. 22, xlii. 27; Oros. iv. 22,
here he is erroneously called Publius.) The
ilitary tribune, Sex. Digitius, who is mentioned
Livy (xliii. 11) about the same time, is probably
son of our Sex. Digitius. [L. S.]

DII'TREPHES (Διιτρέφης, Thuc. vii. 29), probably distinct from the Diotrephes of Thuc. viii. 64, was entrusted, B. C. 413, with the charge of carrying home the Thracian mercenaries who arrived at Athens too late to sail for Syracuse with Demosthenes, and were, to save expense, at once dismissed. He made on the way descents upon Boeotia at Tanagra, and at Mycalessus, the latter of which places he surprised, and gave up to the savage butchery of his barbarians. Boeotian forces came up with them, however, in their retreat to the ships, and cut down a considerable number. Diitrephes himself not improbably fell. Pausanias (i. 23. §§ 2, 3) saw a statue of him at Athens, representing him as pierced with arrows; and an inscription containing his name, which was doubtless cut on the basement of this statue, has been recently discovered at Athens, and is given on p. 890, a. This Diitrephes is probably the same as the Diitrephes mentioned by Aristophanes (*Aves*, 798, 1440), satirized in one place as a leader of the fashion of chariot-driving; in another as a forward upstart, who had advanced himself, if the Scholiast understood the joke, to military office by the trade of basket-making. The date of "the Birds," B. C. 414, would be rather a confirmation of the identity of the two. [A. H. C.]

DI'LLIUS APONIA'NUS. [APONIANUS.]

DI'LLIUS VO'CULA. [VOCULA.]

DINDYME'NE (Δινδυμήνη or Δινδυμένη), a surname of Cybele, derived either from mount Dindymus in Phrygia, where a temple was believed to have been built to her by the Argonauts (Apollon. Rhod. i. 985, with the Schol.; Strab. xii. p. 575; Callim. *Epigr.* 42; Horat. *Carm.* i. 16. 5; Catull. 63, 91; Serv. *ad Aen.* ix. 617), or from Dindyme, the wife of Maeon and mother of Cybele. (Diod. iii. 58.) [L. S.]

DINON. [DEINON.]

DIOCLEIDES (Διοκλείδης), an Athenian, who, when the people were highly excited about the mutilation of the Hermae, B. C. 415, and ready to credit any information whatever, came forward and told the following story to the council:—Private business having taken him from home on the night on which the busts were defaced, he had seen about 300 men enter the orchestra of the theatre, and was able by the light of the full moon to observe their features perfectly. At the time he had no idea of the purpose of their assembling, but the next day he heard of the affair of the Hermae, and taxed some of the 300 with it. They bribed him to secresy by the promise of two talents, which they afterwards refused to pay, and he had therefore come to give information. This story was implicitly believed at the time, and a number of persons mentioned as guilty by Diocleides were imprisoned, while the informer himself received a crown of honour and a public entertainment in the Prytaneium. Soon afterwards, however, Andocides (who with several of his relations was among the prisoners) came forward with his version of the matter, which contradicted that of Diocleides. It was also remembered that the moon was not visible on the night on which the latter professed to have marked by its light the faces of the accused. He was driven, therefore, to confess that his evidence was false, and he added (which was, perhaps, equally false), that he had been suborned to give it by two men named Alcibiades and Amiantus. Both of these sought safety by flight, and

Diocleides was put to death. (Andoc. *de Myst.* pp. 6—9; Thuc. vi. 60; Phryn. *ap. Plut. Alc.* 20; Diod. xiii. 2.) [E. E.]

DIOCLEIDES (Διοκλείδης), of Abdera, is mentioned in Athenaeus (for this seems to be the meaning of the passage) as having admirably described the famous engine called Ἑλέπολις (the City-taker), which was made by Epimachus the Athenian for Demetrius Poliorcetes at the siege of Rhodes. (Ath. v. p. 206, d.; Diod. xx. 91; Wesseling, *ad loc.*; Plut. *Demetr.* 21; Vitruv. x. 22.) [E. E.]

DI'OCLES (Διοκλῆς), the son of Orsilochus and father of Crethon and Orsilochus, was a king of Phere. (Hom. *Il.* v. 540, &c., *Od.* iii. 488; Paus. iii. 30. § 2.) [L. S.]

DI'OCLES (Διοκλῆς), a Syracusan, celebrated for his code of laws. No mention of his name occurs in Thucydides, but according to Diodorus he was the proposer of the decree for putting to death the Athenian generals Demosthenes and Nicias. (Diod. xiii. 19.) He is called by Diodorus upon this occasion the most eminent of the demagogues at Syracuse, and appears to have been at this time the leader of the popular or democratic party, in opposition to Hermocrates. The next year (B. C. 412), if the chronology of Diodorus be correct, a democratic revolution took place, and Diocles was appointed with several others to frame and establish a new code of laws. In this he took so prominent a part, that he threw his colleagues quite into the shade, and the code was ever after known as that of Diocles. We know nothing of its details, but it is praised by Diodorus for its conciseness of style, and the care with which it distinguished different offences and assigned to each its peculiar penalty. The best proof of its merit is, that it continued to be followed as a civil code not only at Syracuse, but in many others of the Sicilian cities, until the island was subjected to the Roman law. (Diod. xiii. 35.)

The banishment of Hermocrates and his party (B. C. 410; see Xen. *Hell.* i. 1. § 27) must have left Diocles undisputed leader of the commonwealth. The next year he commanded the forces sent by Syracuse and the other cities of Sicily to the relief of Himera, besieged by Hannibal, the son of Gisco. He was, however, unable to avert its fate, and withdrew from the city, carrying off as many as possible of the inhabitants, but in such haste that he did not stay to bury those of his troops who had fallen in battle. (Diod. xiii. 59—61.) This circumstance probably gave rise to discontent at Syracuse, which was increased when Hermocrates, having returned to Sicily and obtained some successes against the Carthaginians, sent back the bones of those who had perished at Himera with the highest honours. The revulsion of feeling thus excited led to the banishment of Diocles, B. C. 408. (Diod. xiii. 63, 75.) It does not appear whether he was afterwards recalled, and we are at a loss to connect with the subsequent revolutions of Syracuse the strange story told by Diodorus, that he stabbed himself with his own sword, to shew his respect for one of his laws, which he had thoughtlessly infringed by coming armed into the place of assembly. (Diod. xiii. 33.) A story almost precisely similar is, however, told by the same author (xii. 19) of Charondas [CHARONDAS], which renders it at least very doubtful as regarding Diocles. Yet it is probable that he must have died about this time, as we find no mention of his name in the civil dissensions which led to the elevation of Dionysius. (Hubmann, *Diokles Gesetzgeber der Syrakusier*, Amberg, 1842.) [E. H. B.]

DI'OCLES (Διοκλῆς). 1. A brave Athenian, who lived in exile at Megara. Once in a battle he protected with his shield a youth whom he loved, but he lost his own life in consequence. The Megarians rewarded the gallant man with the honours of a hero, and instituted the festival of the Diocleia, which they celebrated in the spring of every year. (Theocrit. xii. 27, &c.; Aristoph. *Acharn.* 774; Plut. *Thes.* 10; *Dict. of Ant. s. v.* Διόκλεια.)

2. The name of three wealthy Sicilians who were robbed by Verres and his satellites. (Cic. *in Verr.* iii. 56, 40, v. 7, iv. 16.) [L. S.]

DI'OCLES (Διοκλῆς), literary. 1. Of ATHENS. See below.

2. Of CNIDUS, a Platonic philosopher, who is mentioned as the author of Διατριβαί, from which a fragment is quoted in Eusebius. (*Praep. Evang.* xiv. p. 731.)

3. A Greek GRAMMARIAN, who wrote upon the Homeric poems, and is mentioned in the Venetian Scholia (*ad Il.* xiii. 103) along with Dionysius Thrax, Aristarchus, and Chaeris on the subject of Greek accents. A dream of his is related by Artemidorus. (*Oneir.* iv. 72.)

4. Of MAGNESIA, was the author of a work entitled ἐπιδρομὴ τῶν φιλοσόφων, and of a second on the lives of philosophers (περὶ βίων φιλοσόφων), of both of which Diogenes Laërtius appears to have made great use. (ii. 82, vi. 12, 13, 20, 36, 87, 91, 99, 103, vii. 48, 162, 166, 179, 181, ix. 61, 65, x. 12.)

5. Of PERETHUS, the earliest Greek historian, who wrote about the foundation of Rome, and whom Q. Fabius Pictor is said to have followed in a great many points. (Plut. *Rom.* 3, 8; Fest. *s. v. Romam.*) How long he lived before the time of Fabius Pictor, is unknown. Whether he is the same as the author of a work on heroes (περὶ ἡρώων σύνταγμα), which is mentioned by Plutarch (*Quaest. Graec.* 40), and of a history of Persia (Περσικά), which is quoted by Josephus (*Ant. Jud.* x. 11. § 1), is likewise uncertain, and it may be that the last two works belong to Diocles of Rhodes, whose work on Aetolia (Αἰτωλικά) is referred to by Plutarch. (*De Flum.* 22.)

6. Of SYBARIS, a Pythagorean philosopher (Iamb. *Vit. Pyth.* 36), who must be distinguished from another Pythagorean, Diocles of Phlius, who is mentioned by Iamblichus (*Vit. Pythag.* 35) as one of the most zealous followers of Pythagoras. The latter Diocles was still alive in the time of Aristoxenus (Diog. Laërt. viii. 46), but further particulars are not known about him. [L. S.]

DI'OCLES (Διοκλῆς), of Athens, or, according to others, of Phlius, and perhaps in fact a Phliasian by birth and an Athenian by citizenship, was a comic poet of the old comedy, contemporary with Sannyrion and Philyllius. (Suid. *s. v.*) The following plays of his are mentioned by Suidas and Eudocia (p. 132), and are frequently quoted by the grammarians: Βάκχαι, Θάλαττα, Κύκλωπες (by others ascribed to Callias), Μέλιτται. The Θυέστης and Ὄνειροι, which are only mentioned by Suidas and Eudocia, are suspicious titles. He seems to have been an elegant poet. (Meineke, *Frag. Com. Graec.* i. pp. 251-253, ii. pp. 838-841.) [P. S.]

DI'OCLES (Διοκλῆς), a geometer of unknown

date, who wrote περὶ πύριων, according to Eutocius who has cited from that book (*Comm. in Sph. et Cycl. Archim.* lib. ii. prop. v.) his method of dividing a sphere by a plane in a given ratio. But he is better known by another extract which Eutocius (*Op. Cit.* lib. ii. prop. ii.) has preserved, giving his mode of solving the problem of two mean proportionals by aid of a curve, which has since been called the *cissoid*, and is too well known to geometers to need description. [A. DE M.]

DI'OCLES CARYSTIUS (Διοκλῆς ὁ Καρύστιος), a very celebrated Greek physician, was born at Carystus in Euboea, and lived in the fourth century B. C., not long after the time of Hippocrates, to whom Pliny says he was next in age and fame. (*H. N.* xxvi. 6.) He belonged to the medical sect of the Dogmatici (Gal. *de Aliment. Facult.* i. 1, vol. vi. p. 455), and wrote several medical works, of which only the titles and some fragments remain, preserved by Galen, Caelius Aurelianus, Oribasius, and other ancient writers. The longest of these is a letter to king Antigonus, entitled Ἐπιστολὴ Προφυλακτική, "A Letter on Preserving Health," which is inserted by Paulus Aegineta at the end of the first book of his medical work, and which, if genuine, was probably addressed to Antigonus Gonatas, king of Macedonia, who died B. C. 239, at the age of eighty, after a reign of forty-four years. It resembles in its subject matter several other similar letters ascribed to Hippocrates (see Ermerins, *Anecd. Med. Graeca*, praef. p. xiv.), and treats of the diet fitted for the different seasons of the year. It is published in the various editions of Paulus Aegineta, and also in several other works: *e. g.* in Greek in Matthaei's edition of Rufus Ephesius, Mosquae, 1806, 8vo.; in Greek and Latin in the twelfth volume of the old edition of Fabricius, *Biblioth. Graeca*; and in Mich. Neander's *Syllogae Physicae*, Lips. 1591, 8vo.; and in Latin with Alexander Trallianus, Basil. 1541, fol.; and Meletius, Venet. 1552, 4to. &c. There is also a German translation by Hieronymus Bock, in J. Dryander's *Practicirbüchlein*, Frankfort, 1551, 8vo. Some persons have attributed to Diocles the honour of first explaining the difference between the veins and arteries; but this does not seem to be correct, nor is any great discovery connected with his name. Further information respecting him may be found in the different histories of medicine, and also in Fabricius, *Biblioth. Graeca*, vol. xii. p. 584, ed. vet.; A. Rivinus, *Programma de Diocle Carystio*, Lips. 1655, 4to.; C. G. Gruner, *Bibliothek der Alten Aerzte*, Leipz. 1781, 8vo. vol. ii. p. 605; C. G. Kühn, *Opuscula Academ. Med. et Philolog.* Lips. 1827, 8vo. vol. ii. p. 87. In these works are quoted most of the passages in ancient authors referring to Diocles; he is also mentioned by Soranus, *de Arte Obstetr.* pp. 15, 16, 67, 99, 124, 210, 257, 265; and in Cramer's *Anecd. Graeca Paris.* vol. i. p. 394, and vol. iv. p. 196. [W. A. G.]

DI'OCLES, JULIUS (Ἰούλιος Διοκλῆς), of Carystus, the author of four epigrams in the Greek Anthology. (Brunck, *Anal.* ii. 182; Jacobs, ii. 167.) His name implies that he was a Greek, and had obtained the Roman *civitas*. Reiske supposed him to be the same person as the rhetorician Diocles of Carystus, who is often mentioned by Seneca. Others suppose him to be the same as the physician. The name of the poet himself is variously written in the titles to his epigrams. (Jacobs, xiii. 882, 883.) [P. S.]

DIOCLETIA'NUS VALE'RIUS, was born near Salona in Dalmatia, in the year A. D. 245, of most obscure parentage; his father, according to the accounts commonly received, which are, however, evidently hostile, having been a freedman and provincial scribe, while the future emperor himself was indebted for liberty to a senator Anulinus. Were this last statement true he must have been born while his parent was a slave; but this is impossible, for, as Niebuhr has pointed out, the Roman law, even as it stood at that period, would have prevented the son from being enlisted in the legion. From his mother, Doclea, or Dioclea, who received her designation from the village where she dwelt, he inherited the appellation of *Docles* or *Diocles*, which, after his assumption of the purple, was Latinized and expanded into the more majestic and sonorous Diocletianus, and attached as a cognomen to the high patrician name of Valerius. Having entered the army he served with high reputation, passed through various subordinate grades, was appointed to most important commands under Probus and Aurelian, in process of time was elevated to the rank of consul suffectus, followed Carus to the Persian war, and, after the death of that emperor on the banks of the Tigris [CARUS], remained attached to the court during the retreat in the honourable capacity of chief captain of the palace guards (*domestici*). When the fate of Numerianus became known, the troops who had met in solemn assembly at Chalcedon, for the purpose of nominating a successor, declared with one voice that the man most worthy of the sovereign power was Diocletian, who, having accepted the proferred dignity, signalized his accession by slaying with his own hands Arrius Aper praefect of the praetorians, who was arraigned of the murder of the deceased prince, his son-in-law [NUMERIANUS]. The proceedings upon this occasion were characterised by an intemperate haste, which gave plausibility to the report, that the avenger of Numerian, notwithstanding his solemn protestations of innocence and disinterested zeal, was less eager to satisfy the demands of justice than to avert suspicion from himself and to remove a formidable rival, especially since he did not scruple to confess that he had long anxiously sought to fulfil a prophecy delivered to him in early youth by a Gaulish Druidess, that he should mount a throne as soon as he had slain the wild-boar (Aper). These events took place in the course of the year 284, known in chronology as the era of Diocletian, or the era of the martyrs, an epoch long employed in the calculations of ecclesiastical writers, and still in use among Coptic Christians. After the ceremonies of installation had been completed at Nicomedeia, it became necessary to take the field forthwith against Carinus, who was hastening towards Asia at the head of a numerous and well-disciplined army. The opposing armies met near Margus in upper Moesia, and, after an obstinate struggle, victory declared for the hardy veterans of the Western legions; but while Carinus was hotly pursuing the flying foe he was slain by his own officers [CARINUS]. His troops, left without a leader, fraternized with their late enemies, Diocletian was acknowledged by the conjoined armies, and no one appeared prepared to dispute his claims. The conqueror used his victory with praiseworthy and politic moderation. There were no proscriptions, no confiscations, no banish-

ments. Nearly the whole of the ministers and attendants of the deceased monarch were permitted to retain their offices, and even the praetorian praefect Aristobulus was continued in his command. There was little prospect, however, of a peaceful reign. In addition to the insubordinate spirit which prevailed universally among the soldiery, who had been accustomed for a long series of years to create and dethrone their rulers according to the suggestions of interest, passion, or caprice, the empire was threatened in the West by a formidable insurrection of the Bagaudae under Aelianus and Amandus [AELIANUS], in the East by the Persians, and in the North by the turbulent movements of the wild tribes upon the Danube. Feeling himself unable to cope single-handed with so many difficulties, Diocletian resolved to assume a colleague who should enjoy, nominally at least, equal rank and power with himself, and relieve him from the burden of undertaking in person distant wars. His choice fell upon the brave and experienced, but rough and unlettered soldier Maximianus [MAXIMIANUS HERCULIUS], whom he invested with the title of Augustus, at Nicomedeia, in 286. At the same time the associated rulers adopted respectively the epithets of *Jovius* and *Herculius*, either from some superstitious motive, or, according to the explanation of one of the panegyrists, in order to declare to the world that while the elder possessed supreme wisdom to devise and direct, the younger could exert irresistible might in the execution of all projects.

The new emperor hastened to quell, by his presence, the disturbances in Gaul, and succeeded without difficulty in chastising the rebellious boors. But this achievement was but a poor consolation for the loss of Britain, and the glory of the two Augusti was dimmed by their forced acquiescence in the insolent usurpation of Carausius. [CARAUSIUS.]

Meanwhile, dangers which threatened the very existence of the Roman dominion became daily more imminent. The Egyptians, ever factious, had now risen in open insurrection, and their leader, Achilleus, had made himself master of Alexandria; the savage Blemmyes were ravaging the upper valley of the Nile; Julianus had assumed imperial ornaments at Carthage; a confederacy of five rude but warlike clans of Atlas, known as the *Quinquegentanae* (or *Quinquegentiani*), was spreading terror throughout the more peaceful districts of Africa; Tiridates, again expelled from Armenia, had been compelled once more to seek refuge in the Roman court; and Narses having crossed the Tigris, had recovered Mesopotamia, and openly announced his determination to re-unite all Asia under the sway of Persia; while the Germans, Goths, and Sarmatians were ready to pour down upon any unguarded point of the long line of frontier stretching from the mouths of the Rhine to the Euxine. In this emergency, in order that a vigorous resistance might be opposed to these numerous and formidable attacks in quarters of the world so distant from each other, and that the loyalty of the generals commanding all the great armies might be firmly secured, Diocletian resolved to introduce a new system of government. It was determined that, in addition to the two Augusti, there should be two Caesars also, that the whole empire should be divided among these four potentates, a certain fixed and definite portion being assigned to each, within which, in the absence of the rest, his jurisdiction should be absolute. All, however, being considered as colleagues working together for the accomplishment of the same object, the decrees of one were to be binding upon the rest; and while each Caesar was, in a certain degree, subordinate to the Augusti, the three junior members of this mighty partnership were required distinctly to recognise Diocletian as the head and guide of the whole. Accordingly, on the 1st of March 292, Constantius Chlorus and Galerius were proclaimed Caesars at Nicomedeia, and to knit more firmly the connecting bonds, they were both called upon to repudiate their wives; upon which the former received in marriage Theodora, the step-daughter of Maximian; the latter Valeria, the daughter of Diocletian. In the partition of the provinces the two younger princes were appointed to the posts of greatest labour and hazard. To Constantius were assigned Britain, Gaul, and Spain, the chief seat of government being fixed at Treves; to Galerius were intrusted Illyricum, and the whole line of the Danube, with Sirmium for a capital; Maximian resided at Milan, as governor of Italy and Africa, together with Sicily and the islands of the Tyrrhenian Sea; while Diocletian retained Thrace, Egypt, Syria, and Asia in his own hands, and established his court at Nicomedeia. The immediate results of this arrangement were most auspicious. Maximianus routed the Mauritanian hordes, and drove them back to their mountain fastnesses, while Julian being defeated perished by his own hands; Diocletian invested Alexandria, which was captured after a siege of eight months, and many thousands of the seditious citizens were slain, Busiris and Coptos were levelled with the ground, and all Egypt, struck with terror by the success and severity of the emperor, sank into abject submission. In Gaul an invading host of the Alemanni was repulsed with great slaughter after an obstinate resistance, Boulogne, the naval arsenal of Carausius, was forced to surrender, and the usurper having soon after been murdered by his chosen friend and minister, Allectus, the troops of Constantius effected a landing in Britain in two divisions, and the whole island was speedily recovered, after it had been dismembered from the empire for a space of nearly ten years. In the East the struggle was more severe; but the victory, although deferred for a while, was even more complete and more glorious. Galerius, who had quitted his own province to prosecute this war, sustained in his first campaign, a terrible defeat in the plains of Carrhae. The shattered army, however, was speedily recruited by large drafts from the veterans of Illyria, Moesia and Dacia, and the Roman general, taught caution by experience, advanced warily through the mountains of Armenia, carefully avoiding the open country where cavalry might act with advantage. Persevering steadily in this course, he at length, with 25,000 men, fell unexpectedly upon the careless and confident foe. They were completely routed, and the harem of Narses, who commanded in person and escaped with great difficulty, fell into the hands of the conquerors. The full fruits of this victory were secured by the wise policy of Diocletian, who resolved to seize the opportunity of offering a peace by which he might receive a moderate but certain advantage. A treaty was concluded, by which the independence of Armenia was guaran-

teed, and all Mesopotamia, together with five provinces beyond the Tigris and the command of the defiles of Caucasus, were ceded to the Romans. For forty years the conditions of this compact were observed with good faith, and the repose of the East remained undisturbed.

The long series of brilliant achievements, by which the barbarians had been driven back from every frontier, were completed when Diocletian entered upon the twentieth year of his reign, and the games common at each decennial period were combined with a triumph the most gorgeous which Rome had witnessed since the days of Aurelian.

But neither the mind nor the body of Diocletian, who was now fifty-nine years old, was able any longer to support the unceasing anxiety and toil to which he was exposed. On his journey to Nicomedeia he was attacked by an illness, from which, after protracted suffering, he scarcely escaped with life, and, even when immediate danger was past, found himself so exhausted and depressed, that he resolved to abdicate the purple. This resolution seems to have been soon formed, and it was speedily executed. On the 1st of May, A. D. 305, in a plain three miles from the city where he had first assumed the purple, in the presence of the army and the people, he solemnly divested himself of his royal robes. A similar scene was enacted on the same day at Milan by his reluctant colleague. Constantius Chlorus and Galerius being now, according to the principles of the new constitution, raised to the dignity of Augusti, Flavius Severus and Maximinus Daza were created Caesars. Diocletian returned to his native Dalmatia, and passed the remaining eight years of his life near Salona in philosophic retirement, devoted to rural pleasures and the cultivation of his garden. Aurelius Victor has preserved the well-known anecdote, that when solicited at a subsequent period, by the ambitious and discontented Maximian, to resume the honours which he had voluntarily resigned, his reply was, "Would you could see the vegetables planted by my hands at Salona, you would then never think of urging such an attempt." His death took place at the age of sixty-seven. The story in the Epitome of Victor, that he put himself to death in order to escape the violence which he apprehended from Constantine and Licinius, seems to be unsupported by external evidence or internal probability.

Although little doubt can be entertained with regard to the general accuracy of the leading facts enumerated in the above outline, the greatest confusion and embarrassment prevail with regard to the more minute details of this reign and the chronological arrangement of the events. Medals afford little or no aid, the biographies of the Augustan historians end with Carinus, no contemporary record has been preserved, and those portions of Ammianus Marcellinus and Zosimus which must have been devoted to this epoch have disappeared from their works, purposely omitted or destroyed, as some have imagined, by Christian transcribers, who were determined if possible to prevent any flattering picture of their persecutor or any chronicle of his glories from being transmitted to posterity. Hence we are thrown entirely upon the meagre and unsatisfactory compendiums of Eutropius, the Victors, and Festus; the vague and lying hyperboles of the panegyrists, and the avowedly hostile declamations of the author of the work, *De Mortibus Persecutorum* [CAECILIUS], and other writers of the same stamp. Hence, from sources so scanty and so impure, it is extremely difficult to derive such knowledge as may enable us to form a just conception of the real character of this remarkable man.

It is certain that he revolutionized the whole political system of the empire, and introduced a scheme of government, afterwards fully carried out and perfected by Constantine, as much at variance with that pursued by his predecessors as the power exercised by Octavianus and those who followed him differed from the authority of the constitutional magistrates of the republic. The object of this new and important change, and the means by which it was sought to attain that object, may be explained in a few words. The grand object was to protect the person of the sovereign from violence, and to insure a regular legitimate succession, thus putting an end to the rebellions and civil wars, by which the world had been torn to pieces ever since the extinction, in Nero, of the Julian blood. To accomplish what was sought, it was necessary to guard against insubordination among the powerful bodies of troops maintained on the more exposed frontiers, against mutiny among the praetorians at home, and against the faint spark of free and independent feeling among the senate and populace of Rome. Little was to be apprehended from the soldiery at a distance, unless led on by some favourite general; hence, by placing at the head of the four great armies four commanders all directly interested in preserving the existing order of things, it was believed that one great source of danger was removed, while two of these being marked out as heirs apparent to the throne long before their actual accession, it seemed probable that on the death of the Augusti they would advance to the higher grade as a matter of course, without question or commotion, their places being supplied by two new Caesars. Jealousies might undoubtedly arise, but these were guarded against by rendering each of the four jurisdictions as distinct and absolute as possible, while it was imagined that an attempt on the part of any one member of the confederacy to render himself supreme, would certainly be checked at once by the cordial combination of the remaining three, in self-defence. It was resolved to treat the praetorians with little ceremony; but, to prevent any outbreak, which despair might have rendered formidable, they were gradually dispersed, and then deprived of their privileges, while their former duties were discharged by the Jovian and Herculian battalions from Illyria, who were firm in their allegiance to their native princes. The degradation of Rome by the removal of the court, and the creation of four new capitals, was a death-blow to the influence of the Senate, and led quickly to the destruction of all old patriotic associations. Nor was less care and forethought bestowed on matters apparently trivial. The robe of cloth of gold, the slippers of silk dyed in purple, and embroidered with gems, the regal diadem wreathed around the brow, the titles of Lord and Master and God, the lowly prostrations, and the thousand intricacies of complicated etiquette which fenced round the imperial presence, were all attributed by short-sighted observers to the insolent pride of a Dalmatian slave intoxicated with unlooked-for prosperity, but were in reality part and parcel of a sagacious and well meditated plan, which sought to encircle the person

of the sovereign with a sort of sacred and mysterious grandeur.

Passing over the military skill of Diocletian, we can scarcely refuse to acknowledge that the man who formed the scheme of reconstructing a great empire, and executed his plan within so brief a space of time, must have combined a bold and capacious intellect with singular prudence and practical dexterity. That his plans were such as a profound statesman would approve may fairly be questioned, for it needed but little knowledge of human nature to foresee, that the ingenious but complicated machine would never work with smoothness after the regulating hand of the inventor was withdrawn; and, accordingly, his death was the signal for a succession of furious struggles among the rival Caesars and Augusti, which did not terminate until the whole empire was reunited under Constantine. Still the great social change was accomplished; a new order of things was introduced which determined the relation between the sovereign and the subject, until the final downfall of the Roman sway, upon principles not before recognized in the Western world, and which to this day exercise no small influence upon the political condition of Europe.

One of the worst effects, in the first instance, of the revolution, was the vast increase of the public expenditure, caused by the necessity of supporting two imperial and two vice-regal courts upon a scale of oriental splendour, and by the magnificent edifices reared by the vanity or policy of the different rulers for the embellishment of their capitals or favourite residences. The amount of revenue required could be raised only by increased taxation, and we find that all classes of the community complained bitterly of the merciless exactions to which they were exposed. Yet, on the whole, Diocletian was by no means indifferent to the comfort and prosperity of his people. Various monopolies were abolished, trade was encouraged, a disposition was manifested to advance merit and to repress corruption in every department. The views entertained upon subjects connected with political economy are well illustrated by the singular edict lately discovered at Stratoniceia, by Colonel Leake, fixing the wages of labourers and artizans, together with the maximum price, throughout the world, of all the necessaries and commodities of life. It is not possible to avoid being struck by the change wrought upon the general aspect of public affairs during the years, not many in number, which elapsed between the accession and abdication of Diocletian. He found the empire weak and shattered, threatened with immediate dissolution, from intestine discord and external violence. He left it strong and compact, at peace within, and triumphant abroad, stretching from the Tigris to the Nile, from the shores of Holland to the Euxine.

By far the worst feature of this reign was the terrible persecution of the Christians. The conduct of the prince upon this occasion is the more remarkable, because we are at first sight unable to detect any motive which could have induced him to permit such atrocities, and one of the most marked features in his character was his earnest avoidance of harsh measures. The history of the affair seems briefly this: The pagans of the old school had formed a close alliance with the sceptical philosophers, and both perceived that the time was now arrived for a desperate struggle which must finally establish or destroy their supremacy. This faction found an organ in the relentless Galerius, stimulated partly by his own passions, but especially by the fanaticism of his mother, who was notorious for her devotion to some of the wildest and most revolting rites of Eastern superstition. As the health of Diocletian declined, his mind sunk in some degree under the pressure of disease, while the influence of his associate Augustus became every day more strong. At length, after repeated and most urgent representations, Galerius succeeded in extorting from his colleague—for even the most hostile accounts admit that the consent of Diocletian was given with the greatest reluctance—the first edict which, although stern and tyrannical in its ordinances, positively forbad all personal violence. But when the proclamation was torn down by an indignant believer, and when this act of contumacy was followed by a conflagration in the palace, occurring under the most suspicious circumstances, and unhesitatingly ascribed by Galerius to the Christians, the emperor considered that the grand principle for which he had been so strenuously contending, the supreme majesty and inviolability of the royal person, was openly assailed, and thus was persuaded without further resistance to give his assent to those sanguinary decrees which for years deluged the world with innocent blood. It is not improbable that the intellects of Diocletian were seriously affected, and that his malady may have amounted to absolute insanity. (Aurel. Victor. *de Caes.* 39, *Epit.* 39; Eutrop. ix. 13, &c.; Zonar. xii. 31.) [W. R.]

COIN OF DIOCLETIANUS.

DIO'CORUS or DIO'SCORUS (Διόκορος or Διόσκορος), a commentator on the orations of Demosthenes. (Ulpian, *ad Dem. Phil.* iv. init.) [L. S.]

DIODO'RUS (Διόδωρος), historical. 1. A commander of Amphipolis in the reign of king Perseus of Macedonia. When the report of the king's defeat at Pella reached Amphipolis, and Diodorus feared lest the 2000 Thracians who were stationed as garrison at Amphipolis should revolt and plunder the place, he induced them by a cunning stratagem to leave the town and go to Emathia, where they might obtain rich plunder. After they had left the town, and crossed the river Strymon, he closed the gates, and Perseus soon after took refuge there. (Liv. xliv. 44.)

2. The tutor of Demetrius. When Demetrius was kept in captivity at Rome, Diodorus came to him from Syria, and persuaded him that he would be received with open arms by the people of Syria if he would but escape and make his appearance among them. Demetrius readily listened to him, and sent him to Syria to prepare everything and to explore the disposition of the people. (Polyb. xxxi. 20, 21.) [L. S.]

DIODO'RUS (Διόδωρος), literary. 1. Of Adramyttium, a rhetorician and Academic philosopher. He lived at the time of Mithridates, under whom

he commanded an army. In order to please the king, he caused all the senators of his native place to be massacred. He afterwards accompanied Mithridates to Pontus, and, after the fall of the king, Diodorus received the punishment for his cruelty. Charges were brought against him at Adramyttium, and as he felt that he could not clear himself, he starved himself to death in despair. (Strab. xiii. p. 614.)

2. Of ALEXANDRIA, surnamed Valerius Pollio, was a son of Pollio and a disciple of Telecles. He wrote, according to Suidas (*s. v.* Πωλίων) and Eudocia (p. 136), a work entitled ἐξήγησις τῶν ζητουμένων παρὰ τοῖς ῥήτορσιν, and another Ἀττικὴ λέξις. He lived in the time of the emperor Hadrian, and is perhaps the same as the Theodorus who is mentioned by Athenaeus (xiv. p. 646, comp. xv. pp. 677, 678, 691; Phot. *Bibl. Cod.* 149) as the author of Ἀττικαὶ Γλῶσσαι.

3. Of ANTIOCH, an ecclesiastical writer who lived during the latter part of the fourth century after Christ, and belonged to a noble family. During the time that he was a presbyter and archimandrita at Antioch, he exerted himself much in introducing a better discipline among the monks, and also wrote several works, which shewed that he was a man of extensive acquirements. When Meletius, the bishop of Antioch, was sent into exile in the reign of the emperor Valens, Diodorus too had to suffer for a time; but he continued to exert himself in what he thought the good cause, and frequently preached to his flock in the open fields in the neighbourhood of Antioch. In A. D. 378 Meletius was allowed to return to his see, and one of his first acts was to make Diodorus bishop of Tarsus. In A. D. 381 Diodorus attended the council of Constantinople, at which the general superintendence of the Eastern churches was entrusted to him and Pelagius of Laodiceia. (Socrat. v. 8.) How long he held his bishopric, and in what year he died, are questions which cannot be answered with certainty, though his death appears to have occurred previous to A. D. 394, in which year his successor, Phalereus, was present at a council at Constantinople. Diodorus was a man of great learning (Facund. iv. 2); but some of his writings were not considered quite orthodox, and are said to have favoured the views which were afterwards promulgated by his disciple, Nestorius. His style is praised by Photius (*Bibl. Cod.* 223, where he is called Theodorus) for its purity and simplicity. Respecting his life, see Tillemont, *Hist. des Emp.* viii. p. 558, &c., and p. 802, &c., ed. Paris.

Diodorus was the author of a numerous series of works, all of which are now lost, at least in their original language, for many are said to be still extant in Syriac versions. The following deserve to be noticed: 1. Κατὰ εἱμαρμένης, in 8 books or 53 chapters, was written against the theories of the astrologers, heretics, Bardesanes, and others. The whole work is said to be still extant in Syriac, and considerable Excerpta from it are preserved in Photius. (*l. c.*) 2. A work against Photinus, Malchion, Sabellius, Marcellus, and Ancyranus. (Theodoret. *de Haeret. Fab.* ii. in fin.) 3. A work against the Pagans and their idols (Facund. iv. 2), which is perhaps the same as the Κατὰ Πλάτωνος περὶ Θεοῦ καὶ Θεῶν. (Hieronym. *Catal.* 119.) 4. Χρονικὸν διορθούμενον τὸ σφάλμα Εὐσεβίου τοῦ Παμφίλου περὶ τῶν χρόνων, that is, on chronological errors committed by Eusebius. (Suid. *s. v.* Διόδωρος.) 5. Περὶ τοῦ εἷς Θεὸς ἐν Τριάδι, was directed against the Arians or Eunomians, and is said to be still extant in Syriac. 6. Πρὸς Γρατιανὸν κεφάλαια. (Facund. iv. 2.) 7. Περὶ τῆς Ἱππάρχου σφαίρας. This Hipparchus is the Bithynian of whom Pliny (*H. N.* ii. 26) speaks. 8. Περὶ προνοίας, or on Providence, is said to exist still in Syriac. 9. Πρὸς Εὐφρόνιον φιλόσοφον, in the form of a dialogue. (Basil. *Epist.* 167; Facund. iv. 2.) 10. Κατὰ Μανιχαίων, in 24 books, of which some account is given by Photius. (*Bibl. Cod.* 85; comp. Theodoret. i. in fin.) The work is believed to be extant in Syriac. 11. Περὶ τοῦ ἁγίου πνεύματος. (Phot. *Bibl. Cod.* 102; Leontius, *de Sectis*, pp. 448.) 12. Πρὸς τοὺς Συνουσιαστάς, a work directed against the Apollinaristae. Some fragments of the first book are preserved in Leontius. (*Bibl. Patr.* ix. p. 704, ed. Lugdun.) This work, which is still extant in Syriac, seems to have been the principal cause of Diodorus being looked upon as heretical; for the Nestorians appealed to it in support of their tenets, and Cyrillus wrote against it. 13. A commentary on most of the books of the Old and New Testament. This was one of his principal works, and in his interpretation of the Scriptures he rejected the allegorical explanation, and adhered to the literal meaning of the text. (Suidas, *l. c.*; Socrat. vi. 2; Sozomen. viii. 2; Hieronym. *Catal.* 119.) The work is frequently referred to by ecclesiastical writers, and many fragments of it have thus been preserved. (Cave, *Hist. Lit.* i. p. 217, ed. London; Fabric. *Bibl. Gr.* iv. p. 380, ix. p. 277, &c.)

4. Of ASCALON, a Greek grammarian, who wrote a work on the poet Antiphanes. (Περὶ Ἀντιφάνους καὶ τῆς παρὰ τοῖς νεωτέροις ματτύης; Athen. xiv. p. 662.)

5. Of ASPENDUS, a Pythagorean philosopher, who probably lived after the time of Plato, and must have been still alive in Ol. 104, for he was an acquaintance of Stratonicus, the musician, who lived at the court of Ptolemy Lagi. Diodorus is said to have adopted the Cynic mode of living. (Iamblich. *Vit. Pythag.* 36; Athen. iv. p. 163; Bentley, *Phalar.* p. 62, ed. London, 1777.)

6. Surnamed CRONUS, a son of Ameinias of Iasus in Caria, lived at the court of Alexandria in the reign of Ptolemy Soter, who is said to have given him the surname of Cronus on account of his inability to solve at once some dialectic problem proposed by Stilpo, when the two philosophers were dining with the king. Diodorus is said to have taken that disgrace so much to heart, that after his return from the repast, and writing a treatise on the problem, he died in despair. (Diog. Laërt. ii. 111.) According to an account in Strabo (xiv. p. 658, xvii. p. 838), Diodorus himself adopted the surname of Cronus from his teacher, Apollonius Cronus. Further particulars respecting his life are not known. He belonged to the Megaric school of philosophy, and was the fourth in the succession of the heads of that school. He was particularly celebrated for his great dialectic skill, for which he is called ὁ διαλεκτικός, or διαλεκτικώτατος. (Strab. *l. c.*; Sext. Empir. *adv. Gram.* i. p. 310; Plin. *H. N.* vii. 54.) This epithet afterwards assumed the character of a surname, and descended even to his five daughters, who were likewise distinguished as dialecticians. Respecting

the doctrines of Diodorus we possess only fragmentary information, and not even the titles of his works are known. It appears, however, certain that it was he who fully developed the dialectic art of the Megarics, which so frequently degenerated into mere shallow sophistry. (Cic. *Acad.* ii. 24, 47.) He seems to have been much occupied with the theory of proof and of hypothetical propositions. In the same manner as he rejected in logic the divisibility of the fundamental notion, he also maintained, in his physical doctrines, that space was indivisible, and consequently that motion was a thing impossible. He further denied the coming into existence and all multiplicity both in time and in space; but he considered the things that fill up space as *one whole* composed of an infinite number of indivisible particles. In this latter respect he approached the atomistic doctrines of Democritus and Diagoras. In regard to things possible, he maintained that only those things are possible which actually are or will be; possible was, further, with him identical with necessary; hence everything which is not going to be cannot be, and all that is, or is going to be, is necessary; so that the future is as certain and defined as the past. This theory approached the doctrine of fate maintained by the Stoics, and Chrysippus is said to have written a work, *περὶ δυνατῶν*, against the views of Diodorus. (Diog. Laërt. vii. 191; Cic. *de Fato*, 6, 7. 9, *ad Fam.* ix. 4.) He made use of the false syllogism called Sorites, and is said to have invented two others of the same kind, viz. the *ἐγκεκαλυμμένος* and the *κερατίνης λόγος*. (Diog. Laërt. ii. 111.) Language was, with him, as with Aristotle, the result of an agreement of men among themselves. (Lersch, *Sprachphilos. der Alt.* i. p. 42; Deycks, *de Megaricorum Doctrina*, p. 64, &c.)

7. Of CROTON, a Pythagorean philosopher, who is otherwise unknown. (Iamblich. *Vit. Pythag.* 35.)

8. Of ELAEA, is quoted as the author of elegies by Parthenius (*Erot.* 15), who relates from him a story about Daphne.

9. Of EPHESUS, is mentioned by Diogenes Laërtius (viii. 70) as the author of a work on the life and philosophy of Anaximander.

10. Surnamed PERIEGETES, was probably a native of Athens, and wrote on topographical and geographical subjects. He lived at the time of and after Alexander the Great; for it is clear, from some fragments of his works, that he wrote at the time when Athens had only twelve phylae, that is, previous to B. C. 308; and Athenaeus (xiii. p. 521) states, that Diodorus was acquainted with the rhetorician Anaximenes. We know only of two works of Diodorus Periegetes, viz. 1. *Περὶ δήμων*, which is frequently quoted by Harpocration and Stephanus of Byzantium, and from which a considerable number of statements are preserved in consequence. 2. *Περὶ μνημάτων*, or on monuments. (Plut. *Themist.* 32, comp. *Thes.* 36, *Cim.* 16, *Vit. X Orat.* p. 849; Athen. xiii. p. 591.) It is not impossible that he may also be the author of a work on Miletus (*περὶ Μιλήτου σύγγραμμα*, Schol. *ad Plut. Menex.* p. 380; comp. Preller, *Polemon. Fragm.* p. 170, &c.)

11. Of PRIENE, is mentioned as a writer upon agriculture, but is otherwise unknown. (Varro, *de R. R.* i. 1; Columella, i. 1; Plin. *H. N.* Elench. lib. xv. xvii. &c.)

12. The SICILIAN, usually called DIODORUS SICULUS, was a contemporary of Caesar and Augustus. (Suid. *s. v. Διόδωρος;* Euseb. *Chron. ad Ann.* 1967.) He was born in the town of Agyrium in Sicily, where he became acquainted with the Latin language through the great intercourse between the Romans and Sicilians. Respecting his life we know no more than what he himself tells us (i. 4). He seems to have made it the business of his life to write an universal history from the earliest down to his own time. With this object in view, he travelled over a great part of Europe and Asia to gain a more accurate knowledge of nations and countries than he could obtain from previous historians and geographers. For a long time he lived at Rome, and there also he made large collections of materials for his work by studying the ancient documents. He states, that he spent thirty years upon his work, which period probably includes the time he spent in travelling and collecting materials. As it embraced the history of all ages and countries, and thus supplied the place, as it were, of a whole library, he called it Βιβλιοθήκη, or, as Eusebius (*Praep. Evang.* i. 6) says, *Βιβλιοθήκη ἱστορική*. The time at which he wrote his history may be determined pretty accurately from internal evidence: he not only mentions Caesar's invasion of Britain and his crossing the Rhine, but also his death and apotheosis (i. 4, iv. 19, v. 21, 25): he further states (i. 44, comp. 83), that he was in Egypt in Ol. 190, that is, B. C. 20; and Scaliger (*Animadv. ad Euseb.* p. 156) has made it highly probable that Diodorus wrote his work after the year B. C. 8, when Augustus corrected the calendar and introduced the intercalation every fourth year.

The whole work of Diodorus consisted of forty books, and embraced the period from the earliest mythical ages down to the beginning of J. Caesar's Gallic wars. Diodorus himself further mentions, that the work was divided into three great sections. The first, which consisted of the first six books, contains the history of the mythical times previous to the Trojan war. The first books of this section treat of the mythuses of foreign countries, and the latter books of those of the Greeks. The second section consisted of eleven books, which contained the history from the Trojan war down to the death of Alexander the Great; and the third section, which contained the remaining 23 books, treated of the history from the death of Alexander down to the beginning of Caesar's Gallic wars. Of this great work considerable portions are now lost. The first five books, which contain the early history of the Eastern nations, the Egyptians, Aethiopians, and Greeks, are extant entire; the sixth, seventh, eighth, ninth, and tenth books are lost; but from the eleventh down to the twentieth the work is complete again, and contains the history from the second Persian war, B. C. 480, down to the year B. C. 302. The remaining portion of the work is lost, with the exception of a considerable number of fragments and the Excerpta, which are preserved partly in Photius (*Bibl. Cod.* 244), who gives extracts from books 31, 32, 33, 36, 37, 38, and 40, and partly in the Eclogae made at the command of Constantine Porphyrogenitus, from which they have successively been published by H. Stephens, Fulv. Ursinus, Valesius, and A. Mai. (*Collect. Nova Script.* ii. p. 1, &c., p. 568, &c.) The work of Diodorus is constructed upon the plan of annals, and the events of each year are placed

by the side of one another without any internal connexion. In composing his Bibliotheca, Diodorus made use, independent of his own observations, of all sources which were accessible to him; and had he exercised any criticism or judgment, or rather had he possessed any critical powers, his work might have been of incalculable value to the student of history. But Diodorus did nothing but collect that which he found in his different authorities: he thus jumbled together history, mythus, and fiction; he frequently misunderstood or mutilated his authorities, and not seldom contradicts in one passage what he has stated in another. The absence of criticism is manifest throughout the work, which is in fact devoid of all the higher requisites of a history. But notwithstanding all these drawbacks, the extant portion of this great compilation is to us of the highest importance, on account of the great mass of materials which are there collected from a number of writers whose works have perished. Diodorus frequently mentions his authorities, and in most cases he has undoubtedly preserved the substance of his predecessors. (See Heyne, *de Fontibus et Auctorib. Hist. Diodori*, in the Commentat. Societ. Gotting. vols. v. and vii., and reprinted in the Bipont edition of Diodorus, vol. i. p. xix. &c., which also contains a minute account of the plan of the history by J. N. Eyring, p. cv., &c.) The style of Diodorus is on the whole clear and lucid, but not always equal, which may be owing to the different character of the works he used or abridged. His diction holds the middle between the archaic or refined Attic, and the vulgar Greek which was spoken in his time. (Phot. *Bibl. Cod.* 70.)

The work of Diodorus was first published in Latin translations of separate parts, until Vinc. Opsopaeus published the Greek text of books 16–20, Basel, 1539, 4to., which was followed by H. Stephens's edition of books 1–5 and 11–20, with the excerpta of Photius, Paris, 1559, fol. The next important edition is that of N. Rhodomannus (Hanover, 1604, fol.), which contains a Latin translation. The great edition of P. Wesseling, with an extensive and very valuable commentary, as well as the Eclogae of Constantine Porphyrogenitus, as far as they were then known, appeared at Amsterdam, 1746, 2 vols. fol. This edition was reprinted, with some additions, at Bipont (1793, &c.) in 11 vols. 8vo. The best modern edition is that of L. Dindorf, Leipzig, 1828, 6 vols. 8vo. The new fragments discovered and published by A. Mai were edited, with many improvements, in a separate volume by L. Dindorf, Leipzig, 1828, 8vo. Wesseling's edition and the Bipont reprint of it contain 65 Latin letters attributed to Diodorus. They had first been published in Italian in Pietro Carrera's *Storia di Catana*, 1639, fol., and were then printed in a Latin version by Abraham Preiger in Burmann's *Thesaur. Antig. Sicil.* vol. x. and in the old edition of Fabr. *Bibl. Gr.* vol. xiv. p. 229, &c. The Greek original of these letters has never been seen by any one, and there can be little doubt but that these letters are a forgery made after the revival of letters. (Fabr. *Bibl. Gr.* iv. p. 373, &c.)

13. Of Sinope. See below.

14. Of Syracuse, is mentioned by Pliny (*H. N.* Elench. lib. iii. and v.) among the authorities he consulted on geographical subjects.

15. Of Tarsus (Hesych. *s. v.* Διαγόρας), a grammarian who is mentioned by Athenaeus (xi. p. 479) as the author of γλῶσσαι Ἰταλικαί, and of a work πρὸς Ανκόφρονα (xi. p. 478). He appears to be the same as the Diodorus referred to in two other passages of Athenaeus (xi. p. 501, xiv. p. 642). It may also be that he is the same as the grammarian whom Eustathius describes as a disciple or follower of Aristophanes of Byzantium. (Villoison, *Proleg. ad Hom. Il.* p. 29.)

16. Surnamed Tryphon, lived about A. D. 278, and is described by Epiphanius (*de Mens. ac Pond.* 20) as a good man and of wonderful piety. He was presbyter in the village of Diodoris and a friend of bishop Archelaus. When Manes took refuge in his house, he was at first kindly received; but when Diodorus was informed, by a letter of Archelaus, of the heresies of Manes, and when he began to see through the cunning of the heretic, he had a disputation with him, in which he is said triumphantly to have refuted his errors. (Phot. *Bibl. Cod.* 85.) A letter of Archelaus to Diodorus is still extant, and printed in Valesius's edition of Socrates, p. 200.

17. Of Tyre, a Peripatetic philosopher, a disciple and follower of Critolaus, whom he succeeded as the head of the Peripatetic school at Athens. He was still alive and active there in B. C. 110, when L. Crassus, during his quaestorship of Macedonia, visited Athens. Cicero denies to him the character of a genuine Peripatetic, because it was one of his ethical maxims, that the greatest good consisted in a combination of virtue with the absence of pain, whereby a reconciliation between the Stoics and Epicureans was attempted. (Cic. *de Orat.* i. 11, *Tusc.* v. 30, *de Fin.* ii. 6, 11, iv. 18, v. 5, 8, 25, *Acad.* ii. 42; Clem. Alex. *Strom.* i. p. 301, ii. p. 415.)

There are some more persons of the name of Diodorus, concerning whom nothing of interest is known. See the list of them in Fabric. *Bibl. Gr.* iv. p. 378, &c. [L. S.]

DIODO'RUS (Διόδωρος), of Sinope, an Athenian comic poet of the middle comedy, is mentioned in an inscription (Böckh, i. p. 354), which fixes his date at the archonship of Diotimus (B. C. 354–353), when he exhibited two plays, entitled Νεκρός and Μαινόμενος, Aristomachus being his actor. Suidas (*s. v.*) quotes Athenaeus as mentioning his Αὐλητρίς in the tenth book of the *Deipnosophistae*, and his Ἐπίκληρος and Πανηγυρισταί in the twelfth book. The actual quotations made in our copies of Athenaeus are from the Αὐλητρίς (x. p. 431, c.) and a long passage from the Ἐπίκληρος (vi. pp. 235, e., 239, b., not xii.), but of the Πανηγυρισταί there is no mention in Athenaeus. A play under that title is ascribed to Baton or to Plato. There is another fragment from Diodorus in Stobaeus. (*Serm.* lxxii. 1.) In another passage of Stobaeus (*Serm.* cxxv. 8) the common reading, Διονύσιος, should be retained. (Meineke, *Frag. Com. Graec.* i. pp. 418, 419, iii. pp. 543—546.) [P. S.]

DIODO'RUS ZONAS (Διόδωρος Ζωνᾶς) and DIODO'RUS the Younger, both of Sardis, and of the same family, were rhetoricians and epigrammatists. The elder was distinguished in the Mithridatic war. Strabo (xiii. pp. 627. 628) says, that he engaged in many contests on behalf of Asia, and when Mithridates invaded that province, Zonas was accused of inciting the cities to revolt from him, but was acquitted in consequence of the

defence which he made. Strabo adds, that the younger Diodorus, who was his own friend, composed historical writings, lyrics, and other poems, which were written in an antique style (*τὴν ἀρχαίαν γραφὴν ἐμφαίνοντα ἱκανῶς*). The epigrams of the Diodori, of which there are several, were included by Philip of Thessalonica in his collection, and they now form a part of the Greek Anthology. (Brunck, *Anal.* ii. 80, 185; Jacobs, ii. 67, 170.) There is considerable difficulty in assigning each of the epigrams to its proper author, and probably some of them belong to a third Diodorus, a grammarian of Tarsus, who is also mentioned by Strabo (xiv. p. 675), and as it seems, by other ancient writers. (Jacobs, xiii. 883, 884; Fabric. *Bibl. Graec.* iv. pp. 380, 472, vi. pp. 363, 364.) [P.S.]

DIODO'RUS, comes and magister scriniorum, one of the commissioners appointed by Theodosius the younger, in A. D. 435, to compile the Theodosian code. Theodosius originally intended that, as an historical monument for the use of the learned, there should be compiled a general code of constitutions, supplementary to the Gregorian and Hermogenian codes. These three codes taken together were intended to comprise all the general constitutions of the emperors, not such only as were in actual force, but such also as were superseded or had become obsolete. In order, however, that in case of conflict, the reader might be able to distinguish the more modern enactment, which was to prevail over the more ancient one, the arrangement under each subject was to be chronological, and dates were to be carefully added. From this general code, with the help of the works and opinions of jurists, was to be formed a select code, excluding every thing not in force and containing the whole body of practical law. In A. D. 429, nine commissioners were appointed, charged with the task of compiling, first, the general historical, and then, the select practical code. The nine named were Antiochus, ex-quaestor and praefect; another Antiochus, quaestor palatii; Theodorus, Eudicius, Eusebius, Joannes, Comazon, Eubulus, and Apelles. This plan was not carried into execution. Theodosius changed his purpose, and contented himself with projecting a single code, which should contain imperial constitutions only, without admixture of the jus civile of the jurists, or, as an English lawyer would express it, which should exhibit a consolidation of the *statutory*, but not of the *common* or unwritten law. For the changed plan sixteen commissioners were named in A. D. 435, who were directed to dispose chronologically under the same title those constitutions, or parts of constitutions, which were connected in subject; and were empowered to remove what was superfluous, to add what was necessary, to change what was doubtful by substituting what was clear, and to correct what was inconsistent. The sixteen named were Antiochus, praefectorius and consularis; Eubulus, Maximinus, Sperantius, Martyrius, Alipius, Sebastianus, Apollodorus, Theodorus, Oron, Maximus, Epigenius, Diodorus, Procopius, Erotius, Neuterius. It will be observed that only three, (namely, Antiochus, Theodorus, and Eubulus) who belonged to the first commission were nominated upon the second. In the constitution concerning the authority of the Theodosian code, eight only of the sixteen named upon the second commission are signalized as having been actively employed in the composition of the code. These eight are Antiochus, Maximinus, Martyrius, Sperantius, Appollodorus, Theodorus, Epigenius, and Procopius. (Cod. Theod. 1, tit. 1, s. 5, ib. s. 6. § 2; Const. *de Theod. Cod. Auct.* § 7.) [J. T. G.]

DIODO'RUS (*Διόδωρος*), a Greek physician, who must have lived some time in or before the first century after Christ, as he is quoted by Pliny. (*H. N.* xxix. 39.) He may perhaps be the same person who is said by Galen (*de Meth. Med.* ii. 7, vol. x. p. 142) to have belonged to the medical sect of the Empirici, and whose medical formulae he several times quotes. (*De Compos. Medicam. sec. Locos*, v. 3, vol. xii. p. 834; x. 3, vol. xiii. p. 361.) [W. A. G.]

DIODO'RUS, artists. 1. A silversmith, on whose silver image of a sleeping satyr there is an epigram by Plato in the Greek Anthology. (*Anth. Plan.* iv. 12, 248.) The idea contained in the epigram is applied by Pliny to a similar work of STRATONICUS.

2. A worthless painter, who is ridiculed in an epigram. (*Anth. Pal.* xi. 213.) [P. S.]

DIO'DOTUS (*Διόδοτος*), the son of Eucrates (possibly, but not probably, the flax-seller of that name who is said to have preceded Cleon in influence with the Athenians), is only known as the orator who in the two discussions on the punishment to be inflicted on Mytilene (B. C. 427), took the most prominent part against Cleon's sanguinary motion. (Thuc. iii. 41.) The substance of his speech on the second day we may suppose ourselves to have in the language of Thucydides (iii. 42—48). The expressions of his opponent lead us to take him for one of the rising class of professional orators, the earliest produce of the labours of the Sophists. If so, he is a singularly favourable specimen. Of his eloquence we cannot judge; but if, in other points, Thucydides represents him fairly, he certainly on this occasion displayed the ingenuity of the Sophists, the tact of the practised debater, and soundness of view of the statesman, in the service of a cause that deserved and needed them all. He cautiously shifts the argument from the justice to the policy of the measure. Feelings of humanity were already excited; the people only wished a justification for indulging them. This he finds them in the certainty that revolt at any risk would be ventured; severities could not check, and would surely make it more obstinately persevered in; and in the exceeding inexpediency of confounding, by indiscriminate slaughter, their friends, the democratic party, with those who would in any case be their enemies,—a suggestion probably, at that time, far from obvious. To his skill we must ascribe the revocation of the preceding day's vote in Cleon's favour, and the preservation of Mytilene from massacre, and Athens from a great crime. [A. H. C.]

DIO'DOTUS (*Διόδοτος*) I., King of Bactria, and founder of the Bactrian monarchy, which continued to subsist under a Greek dynasty for above one hundred and fifty years. This prince as well as his successor is called by Justin, Theodotus, but the form Diodotus, which occurs in Strabo (xi. p. 515) seems to have been that used by Trogus Pompeius (Prol. Trogi Pompeii, lib. xli.), is confirmed by the evidence of an unique gold coin now in the museum at Paris. (See Wilson, *Ariana*, p. 219.)

Both the period and circumstances of the esta-

blishment of his power in Bactria are very uncertain. It seems clear, however, that he was at first satrap or governor of that province, under the Syrian monarchy, and that he took advantage of his sovereign's being engaged in wars in distant parts of his dominions to declare himself independent. The remote and secluded position of his territories, and the revolt of the Parthians under Arsaces, almost immediately afterwards, appear to have prevented any attempt on the part of the Syrian monarch to reduce him again to subjection. At a later period, when Seleucus Callinicus undertook his expedition against Parthia, he appears to have entered into alliance with Diodotus, and may perhaps have confirmed him in the possession of his sovereignty, to secure his co-operation against Tiridates. Diodotus, however, died apparently just about this time. (Justin. xli. 4; Strab. xi. p. 515; compare Wilson's *Ariana*, pp. 215—219; Droysen's *Hellenismus*, ii. pp. 325, 412, 760; Raoul Rochette *Journ. des Savans*, Oct. 1835.)

With regard to the date of the revolt of Diodotus, it appears from Strabo and Justin to have preceded that of Arsaces in Parthia, and may therefore be referred with much probability to the latter part of the reign of Antiochus II. in Syria. B. C. 261—246. [See ARSACES, p. 354, a.] The date usually received is 256 B. C., but any such precise determination rests only on mere conjecture.

Concerning the Bactrian kings in general see Bayer, *Historia Regni Graecorum Bactriani*, 4to. Petrop. 1738; Lassen, *Zur Geschichte der Griechischen und Indo-Skytischen Könige in Baktrien*, 8vo. Bonn, 1838; Wilson's *Ariana Antiqua*, 4to. Lond. 1841. [E. H. B.]

DIO'DOTUS II., the son and successor of the preceding, is called by Justin Theodotus, as well as his father. According to that author, he abandoned his father's policy, and concluded a treaty with the king of Parthia, Tiridates, by which he joined him against Seleucus Callinicus. (Justin. xli. 4.) The total defeat of the Syrian king probably secured the independence of Bactria, as well as that of Parthia; but we know nothing more of the history of Diodotus. The commencement of his reign may be dated somewhere about 240 B. C. (Wilson's *Ariana*, p. 217.) [E. H. B.]

DIO'DOTUS (Διόδοτος), literary. 1. Of ERYTHRAE, was, according to Athenaeus (x. p. 434), the author of ἐφημερίδες Ἀλεξάνδρου, from which we may infer that he was a contemporary of Alexander the Great.

2. A Greek GRAMMARIAN, who, according to Diogenes Laërtius (ix. 15), commented on the writings of Heracleitus.

3. A PERIPATETIC philosopher, of Sidon, is mentioned only by Strabo (xvi. p. 757).

4. Surnamed PETRONIUS, was the author of Anthologumena and other works. He is often referred to by Pliny, and is the same as the physician mentioned below.

5. A STOIC philosopher, who lived for many years at Rome in the house of Cicero, who had known him from his childhood, and always entertained great love and respect for him. He instructed Cicero, and trained and exercised his intellectual powers, especially in dialectics. In his later years, Diodotus became blind, but he nevertheless continued to occupy himself with literary pursuits and with teaching geometry. He died in Cicero's house, in B. C. 59, and left to his friend a property of about 100,000 sesterces. (Cic. *ad. Fam.* ix. 4, xiii. 16, *de Nat. Deor.* i. 3, *Brut.* 90, *Acad.* ii. 36, *Tusc.* v. 39, *ad Att.* ii. 20.) [L. S.]

DIO'DOTUS (Διόδοτος), artists. 1. A statuary, to whom Strabo (ix. p. 396, c.) ascribes the Rhamnusian Nemesis of AGORACRITUS. There is no other mention of him.

2. A sculptor of Nicomedeia, the son of Boëthus, made, with his brother Menodotus, a statue of Hercules. (Winckelmann, *Werke*, vi. p. 38.) [P. S.]

DIO'DOTUS (Διόδοτος), a Greek physician, who is called by Pliny (*H. N.* xx. 32) *Petronius Diodotus*, though it is not unlikely that (as Fabricius conjectures) we should read *Petronius et Diodotus*, as Petronius is distinguished from Diodotus by Dioscorides (*De Mat. Med.* praef. p. 2), and S. Epiphanius. (*Adv. Haeres.* i. 1. 3, p. 3, ed. Colon. 1682.) He must have lived some time in or before the first century after Christ, and wrote a work on botany. [W. A. G.]

DI'OGAS (Διόγας), an iatrolipta (see *Dict. of Ant. s. v.*), who lived in the first or second century after Christ, mentioned by Galen (*de Compos. Medicam. sec. Locos*, vii. 5, vol. xii. p. 104) as having used a medicine of Antonius Musa. [W. A. G.]

DIOGENEIA (Διογένεια), the name of two mythical beings. (Paus. i. 38. § 3; Apollod. iii. 15. § 1.) [L. S.]

DIO'GENES (Διογένης), historical. 1. An ACARNANIAN. When Popillius in B. C. 170 went as ambassador to the Aetolians, and several statesmen were of opinion that Roman garrisons should be stationed in Acarnania, Diogenes opposed their advice, and succeeded in inducing Popillius not to send any soldiers into Acarnania. (Polyb. xxviii. 5.)

2. A son of ARCHELAUS, the general of Mithridates, who fell in the battle of Chaeroneia, which his father lost against Sulla. (Appian, *Mithrid.* 49.)

3. A CARTHAGINIAN, who succeeded Hasdrubal in the command of a place called Nepheris, in Africa, where he was attacked by Scipio Africanus the Younger, who however left Laelius to continue the attack, while he himself marched against Carthage. However, Scipio soon returned, and after a siege of twenty-two days, the place was taken: 70,000 persons are said to have been killed on that spot, and this victory of Scipio was the first great step towards the taking of Carthage, which had been supplied with provisions from Nepheris. The capture of the place, moreover, broke the courage of the Africans, who still espoused the cause of Carthage. (Appian, *Pun.* 126.)

4. A person sent by OROFERNES, together with Timotheus, as ambassador to Rome in B. C. 161, to carry to Rome a golden crown, and to renew the friendship and alliance with the Romans. The principal object of the ambassadors, however, was to support the accusation which was brought against Ariarathes; and Diogenes and his coadjutor, Miltiades, succeeded in their plan, and lies and calumnies gained the victory, as there was no one to undertake the defence of Ariarathes. (Polyb. xxxii. 20.)

5. Praefect of SUSIANA in the reign of Antiochus the Great. During the rebellion of Molo he defended the arx of Susa while the city itself was taken by the rebel. Molo ceased pushing his conquest further, and leaving a besieging corps behind him, he returned to Seleuceia. When the insurrection was at length put down by Antiochus, Diogenes obtained the command of the military forces

stationed in Media. In B. C. 210, when Antiochus pursued Arsaces II. into Hyrcania, Diogenes was appointed commander of the vanguard, and distinguished himself during the march. (Polyb. v. 46, 48, 54, x. 29, 30.) [L. S.]

DIO'GENES (Διογένης), literary. 1. With the praenomen ANTONIUS, the author of a Greek romance, whom some critics have placed soon after the time of Alexander, while others, and with more probability, have placed him in the second or third century after Christ. His age was unknown even to Photius, who has preserved (*Cod.* 166) an outline of his romance. It consisted of twenty-four books, was written in the form of a dialogue about travels, and bore the title of Τὰ ὑπὲρ Θούλην ἄπιστα. (Comp. Porphyr. *Vit. Pythag.* 10.) It is highly praised by Photius for the clearness and gracefulness of its descriptions. The epitome preserved by Photius is printed also in the "Corpus Eroticcrum Graecorum," vol. i. edited by Passow.

2. Of APOLLONIA. See below.

3. Surnamed the BABYLONIAN, a Stoic philosopher. He was a native of Seleuceia in Babylonia, from which he derived his surname in order to distinguish him from other philosophers of the name of Diogenes. He was educated at Athens under the auspices of Chrysippus, and succeeded Zeno of Tarsus as the head of the Stoic school at Athens. The most memorable event of his life is the part he took in the embassy which the Athenians sent to Rome in B. C. 155, and which consisted of the three philosophers, Diogenes, Carneades, and Critolaus. These three philosophers, during their stay at Rome, delivered their epideictic speeches at first in numerous private assemblies, and afterwards also in the senate. Diogenes pleased his audience chiefly by his sober and temperate mode of speaking. (Gell. vii. 14; Cic. *Acad.* ii. 45; comp. CARNEADES and CRITOLAUS.) According to Lucian (*Macrob.* 20), Diogenes died at the age of 88; and as, in Cicero's *Cato Major* (7), Diogenes is spoken of as deceased, he must have died previous to B. C. 151. Diogenes, who is called a great Stoic (*magnus et gravis Stoicus*, Cic. *de Off.* iii. 12), seems to have closely followed the views of his master, Chrysippus, especially on subjects of dialectics, in which Diogenes is even said to have instructed Carneades. (Cic. *Acad.* ii. 30, *de Orat.* ii. 38.) He was the author of several works, of which, however, little more than the titles is known. 1. Διαλεκτικὴ τέχνη. (Diog. Laërt. vii. 51.) 2. On Divination. (Cic. *de Divin.* i. 3, ii. 43.) 3. On the goddess Athena, whose birth he, like Chrysippus, explained by physiological principles. (Cic. *de Nat. Deor.* i. 15.) 4. Περὶ τοῦ τῆς ψυχῆς ἡγημονικοῦ. (Galen.) 5. Περὶ φωνῆς (Diog. Laërt. vii. 55), which seems to have treated on the philosophy of language. 6. Περὶ εὐγενείας, or on aristocracy of birth, in several books. (Athen. iv. p. 168.) 7. Περὶ νόμων, likewise in several books, the first of which is quoted in Athenaeus (xii. p. 526; comp. Cic. *de Leg.* iii. 5, where *Dio* is a false reading for *Diogenes*). There are several passages in Cicero from which we may infer that Diogenes wrote on other subjects also, such as on Duty, on the Highest Good, and the like, but the titles of those works are unknown. (Cic. *de Off.* iii. 12, 13, 23, *de Fin.* iii. 10, 15; comp. C. F. Thiery, *Dissertatio de Diogene Babylonio*, Lovanii, 1830, p. 17, &c., and Pars poster. p. 30, &c.)

4. The CYNIC philosopher. See below.

There were two other Cynic philosophers of this name, one in the reign of Vespasian (Dion Cass. xlvi. 15), and the other in the reign of Julian, who praises him in one of his Epistles (35, p. 410)

5. Of CYZICUS. [DIOGENIANUS.]

6. The author of a work on PERSIA, of which the first book is quoted by Clemens of Alexandria. (*Protrept.* p. 19.) It is uncertain whether he is the same as the Diogenes who is mentioned by Parthenius (*Erot.* 6) as the author of a work on Pallene.

7. LAERTIUS. See below.

8. OENOMAUS. See below.

9. A PHOENICIAN, a Peripatetic philosopher, who lived in the time of Simplicius. (Suid. *s. v.* πρέσβεις.) Whether he is the same as Diogenes of Abila in Phoenicia, whom Suidas and Stephanus Byzantius (*s. v.* Ἄβιλα) call a distinguished sophist, cannot be ascertained.

10. A PHRYGIAN, is described as an atheist, but is otherwise unknown. (Aelian, *V. H.* ii. 31; comp. Eustath. *ad Hom. Od.* iii. 381.)

11. Of PTOLEMAIS in Egypt, a Stoic philosopher, who made ethics the basis of his philosophy. (Diog. Laërt. vii. 41.)

12. Of RHODES, a Greek grammarian, who used to hold disputations at Rhodes every seventh day. Tiberius once wanted to hear him; but as it was not the usual day for disputing, the grammarian bade him come again on the seventh day. Afterwards Diogenes came to Rome, and when he asked permission to pay his homage, the emperor did not admit him, but requested him to come again after the lapse of seven years. (Suet. *Tiber.* 32.)

13. Of SELEUCEIA, an Epicurean philosopher, who has frequently been confounded with Diogenes the Babylonian, who was likewise a native of Seleuceia. He lived at the court of Syria, and on terms of intimacy with king Alexander, the supposititious son of Antiochus Epiphanes. But he was put to death soon after the accession of Antiochus Theus, in B. C. 142. (Athen. v. p. 211.)

14. Of SICYON, is mentioned by Diogenes Laërtius (vi. 81) as the author of a work on Peloponnesus.

15. Of SMYRNA, an Eleatic philosopher, who was a disciple of Metrodorus and Protagoras. (Clem. Alex. *Strom.* i. p. 301.)

16. Of TARSUS, an Epicurean philosopher, who is described by Strabo (xiv. p. 675) as a person clever in composing extempore tragedies. He was the author of several works, which, however, are lost. Among them are mentioned: 1. Ἐπίλεκτοι σχολαί, which was probably a collection of essays or dissertations on philosophical subjects. (Diog. Laërt. x. 26, with Menage's note.) 2. An abridgement of the Ethics of Epicurus (ἐπιτομὴ τῶν Ἐπικούρου ἠθικῶν ζητημάτων), of which Diogenes Laërtius (x. 118) quotes the 12th book. 3. Περὶ ποιητικῶν ζητημάτων, that is, on poetical problems, which he endeavoured to solve, and which seem to have had especial reference to the Homeric poems. (Diog. Laërt. vi. 81.) Further particulars are not known about him, though Gassendi (*de Vit. Epicur.* ii. 6) represents him as a disciple of Demetrius the Laconian.

There are several more literary persons of the name of Diogenes, concerning whom nothing is known. A list of them is given by Thiery, *l. c.* p. 97, &c. [L. S.]

DIOGENES APOLLONIA'TES (Διογένης ὁ Απολλωνιάτης), an eminent natural philosopher, who lived in the fifth century B. C. He was a native of Apollonia in Crete, his father's name was Apollothemis, and he was a pupil of Anaximenes. Nothing is known of the events of his life, except that he was once at Athens, and there got into trouble from some unknown cause, which is conjectured to have been the supposition that his philosophical opinions were dangerous to the religion of the state. (Diog. Laërt. ix. § 57.) He wrote a work in the Ionic dialect, entitled Περὶ Φύσεως, "On Nature," which consisted of at least two books, and in which he appears to have treated of physical science in the largest sense of the words. Of this work only a few short fragments remain, preserved by Aristotle, Diogenes Laërtius, and Simplicius. The longest of these is that which is inserted by Aristotle in the third book of his History of Animals, and which contains an interesting description of the origin and distribution of the veins. The following is the account of his philosophical opinions given by Diogenes Laërtius :—"He maintained that air was the primal element of all things; that there was an infinite number of worlds, and an infinite void; that air, densified and rarified, produced the different members of the universe; that nothing was produced from nothing, or was reduced to nothing; that the earth was round, supported in the middle, and had received its shape from the whirling round of the warm vapours, and its concretion and hardening from cold." The last paragraph, which is extremely obscure in the original, has been translated according to Panzerbeiter's explanation, not as being entirely satisfactory, but as being the best that has hitherto been proposed. Diogenes also imputed to air an intellectual energy, though without recognizing any distinction between mind and matter. The fragments of Diogenes have been collected and published, with those of Anaxagoras, by Schorn, Bonn, 1829, 8vo; and alone by Panzerbeiter, Lips. 1830, 8vo, with a copious dissertation on his philosophy. Further information concerning him may be found in Harles's edition of Fabricii, *Biblioth. Graeca*, vol. ii.; Bayle's *Dict. Hist. et Crit.*; Schleiermacher, in the Memoirs of the Berlin Academy for 1815; and in the different Histories of Philosophy. Some notices of his date by Mr. Clinton are given in an article "On the Early Ionic Philosophers," in the first volume of the *Philological Museum*. [W. A. G.]

DIO'GENES (Διογένης), a CYNIC of Sinope in Pontus, born about B. C. 412. His father was a banker named Icesias or Icetas, who was convicted of some swindling transaction, in consequence of which Diogenes quitted Sinope and went to Athens. His youth is said to have been spent in dissolute extravagance; but at Athens his attention was arrested by the character of Antisthenes, who at first drove him away, as he did all others who offered themselves as his pupils. [ANTISTHENES.] Diogenes, however, could not be prevented from attending him even by blows, but told him that he would find no stick hard enough to keep him away. Antisthenes at last relented, and his pupil soon plunged into the most frantic excesses of austerity and moroseness, and into practices not unlike those of the modern Trappists, or Indian gymnosophists. In summer he used to roll in hot sand, and in winter to embrace statues covered with snow; he wore coarse clothing, lived on the plainest food, and sometimes on raw meat (comp. Julian, *Orat.* vi.), slept in porticoes or in the street, and finally, according to the common story, took up his residence in a tub belonging to the Metroum, or temple of the Mother of the Gods. The truth of this latter tale has, however, been reasonably disputed. The chief direct authorities for it are Seneca (*Ep.* 99), Lucian (*Quomodo Conscr. Hist.* ii. p. 364), Diogenes Laërtius (vi. 23), and the incidental allusion to it in Juvenal (xiv. 308, &c.), who says, *Alexander testa vidit in illa magnum habitatorem*, and *Dolia nudi non ardent Cynici*. Besides these, Aristophanes (*Equit.* 789), speaks of the Athenian poor as living, during the stress of the Peloponnesian war, in cellars, tubs (πιθάκναις), and similar dwellings. To these arguments is opposed the fact, that Plutarch, Arrian, Cicero, and Valerius Maximus, though they speak of Diogenes basking in the sun, do not allude at all to the tub; but more particularly that Epictetus (*ap. Arrian.* iii. 24), in giving a long and careful account of his mode of life, says nothing about it. The great combatants on this subject in modern times are, against the tub, Heumann (*Act. Philosoph.* vol. ii. p. 58), and for it, Hase, whose dissertation *de Doliari Habitatione Diogenis Cynici*, was published by his rival. (*Paecil.* vol. i. lib. iv. p. 586.) The story of the tub goes on to say that the Athenians voted the repair of this earthenware habitation when it was broken by a mischievous urchin. Lucian, in telling this anecdote, appeals to certain spurious epistles, falsely attributed to Diogenes. In spite of his strange eccentricities, Diogenes appears to have been much respected at Athens, and to have been privileged to rebuke anything of which he disapproved with the utmost possible licence of expression. He seems to have ridiculed and despised all intellectual pursuits which did not directly and obviously tend to some immediate practical good. He abused literary men for reading about the evils of Ulysses, and neglecting their own; musicians for stringing the lyre harmoniously while they left their minds discordant; men of science for troubling themselves about the moon and stars, while they neglected what lay immediately before them; orators for learning to say what was right, but not to practise it. Various sarcastic sayings of the same kind are handed down as his, generally shewing that unwise contempt for the common opinions and pursuits of men, which is so unlikely to reform them.

The removal of Diogenes from Athens was the result of a voyage to Aegina, in the course of which the ship was taken by pirates, and Diogenes carried to Crete to be sold as a slave. Here when he was asked what business he understood, he answered "How to command men," and he begged to be sold to some one who needed a ruler. Such a purchaser was found in the person of Xeniades of Corinth, over whom he acquired such unbounded influence, that he soon received from him his freedom, was entrusted with the care of his children, and passed his old age in his house. During his residence among them his celebrated interview with Alexander the Great is said to have taken place. The conversation between them is reported to have begun by the king's saying, "I am Alexander the Great," to which the philosopher replied, "And I am Diogenes the Cynic." Alexander then asked whether he could oblige him in any way, and received no answer except "Yes, you

can stand out of the sunshine." Considering, however, that this must have happened soon after Alexander's accession, and before his Persian expedition, he could not have called himself *the Great*, which title was not conferred on him till he had gained his Eastern victories, after which he never returned to Greece. These considerations, with others, are sufficient to banish this anecdote, together with that of the tub, from the domain of history; and, considering what rich materials so peculiar a person as Diogenes must have afforded for amusing stories, we need not wonder if a few have come down to us of somewhat doubtful genuineness. We are told, however, that Alexander admired Diogenes so much that he said, "If I were not Alexander, I should wish to be Diogenes." (Plut. *Alex.* c. 14.) Some say, that after Diogenes became a resident at Corinth, he still spent every winter at Athens, and he is also accused of various scandalous offences, but of these there is no proof; and the whole bearing of tradition about him shews that, though a strange fanatic, he was a man of great excellence of life, and probably of real kindness, since Xeniades compared his arrival to the entrance of a good genius into his house.

With regard to the philosophy of Diogenes there is little to say, as he was utterly without any scientific object whatever. His system, if it deserve the name, was purely practical, and consisted merely in teaching men to dispense with the simplest and most necessary wants (Diog. Laërt. vi. 70); and his whole style of teaching was a kind of caricature upon that of Socrates, whom he imitated in imparting instruction to persons whom he casually met, and with a still more supreme contempt for time, place, and circumstances. Hence he was sometimes called "the mad Socrates." He did not commit his opinions to writing, and therefore those attributed to him cannot be certainly relied on. The most peculiar, if correctly stated, was, that all minds are air, exactly alike, and composed of similar particles, but that in the irrational animals and in idiots, they are hindered from properly developing themselves by the arrangement and various humours of their bodies. (Plut. *Plac. Phil.* v. 20.) This resembles the Ionic doctrine, and has been referred by Brucker (*Hist. Crit. Phil.* ii. 2. 1. § 21) to Diogenes of Apollonia. The statement in Suidas, that Diogenes was once called Cleon, is probably a false reading for Κύων. He died at the age of nearly ninety, B. C. 323, in the same year that Epicurus came to Athens to circulate opinions the exact opposite to his. It was also the year of Alexander's death, and as Plutarch tells us (*Sympos.* viii. 717), both died on the same day. If so, this was probably the 6th of Thargelion. (Clinton, *F. H.* vol. ii.; Ritter, *Gesch. der Philosophie*, vii. 1, 4.) [G. E. L. C.]

DIO'GENES LAE'RTIUS (Διογένης ὁ Λαέρτιος or Λαερτιεύς, sometimes also Λαέρτιος Διογένης), the author of a sort of history of philosophy, which alone has brought his name down to posterity. The surname, Laërtius, was derived according to some from the Roman family which bore the cognomen Laërtius, and one of the members of which is supposed to have been the patron of an ancestor of Diogenes. But it is more probable that he received it from the town of Laërte in Cilicia, which seems to have been his native place. (Fabric. *Bibl. Graec.* v. p. 564, note). A modern critic (Ranke, *de Lex. Hesych.* p. 59, &c. 61, &c.) supposes that his real name was Diogenianus, and that he was the same as the Diogenianus of Cyzicus, who is mentioned by Suidas. This supposition is founded on a passage of Tzetzes, (*Chil.* iii. 61,) in which Diogenes Laërtius is mentioned under the name of Diogenianus. (Vossius, *de Hist. Graec.* p. 263, ed. Westermann.) We have no information whatever respecting his life, his studies, or his age. Plutarch, Sextus Empiricus and Saturninus are the latest writers he quotes, and he accordingly seems to have lived towards the close of the second century after Christ Others, however, assign to him a still later date, and place him in the time of Alexander Severus and his successors, or even as late as the time of Constantine. His work consists of ten books (φιλόσοφοι βίοι, in Phot. *Bibl. Cod.* cxxi; φιλόσοφος ἱστόρια in Steph. Byz., σοφιστῶν βίοι in Eustath) and is called in MSS. by the long title of περὶ βίων, δογμάτων καὶ ἀποφθεγμάτων τῶν ἐν φιλοσοφίᾳ εὐδοκιμησάντων. According to some allusions which occur in it, he wrote it for a lady of rank (iii. 47, x. 29), who occupied herself with philosophy, especially with the study of Plato. According to some this lady was Arria, the philosophical friend of Galen (*Theriac. ad Pison.* 3), and according to others Julia Domna, the wife of the Emperor Severus. (Menage, *l. c. ad Prooem.* p. 1; Th. Reinesius, *Var. Lect.* ii. 12.) The dedication, however and the prooemium are lost, so that nothing can be said with certainty.

The plan of the work is as follows: He begins with an introduction concerning the origin and the earliest history of philosophy, in which he refutes the opinion of those who did not seek for the first beginnings of philosophy in Greece itself, but among the barbarians. He then divides the philosophy of the Greeks into the Ionic—which commences with Anaximander and ends with Cleitomachus, Chrysippus, and Theophrastus—and the Italian, which was founded by Pythagoras, and ends with Epicurus. He reckons the Socratic school, with its various ramifications, as a part of the Ionic philosophy, of which he treats in the first seven books. The Eleatics, with Heracleitus and the Sceptics, are included in the Italian philosophy, which occupies the eighth and ninth books. Epicurus and his philosophy, lastly, are treated of in the tenth book with particular minuteness, which has led some writers to the belief that Diogenes himself was an Epicurean.

Considering the loss of all the numerous and comprehensive works of the ancients, in which the history of philosophers and of philosophy was treated of either as a whole or in separate portions, and a great number of which Diogenes himself had before him, the compilation of Diogenes is of incalculable value to us as a source of information concerning the history of Greek philosophy. About forty writers on the lives and doctrines of the Greek philosophers are mentioned in his work, and in all two hundred and eleven authors are cited whose works he made use of. His work has for a long time been the foundation of most modern histories of ancient philosophy; and the works of Brucker and Stanley, as far as the early history of philosophy is concerned, are little more than translations, and sometimes amplifications, of Diogenes Laërtius. The work of Diogenes contains a rich store of living features, which serve to illustrate the private life of the Greeks, and a considerable number of fragments of works which are

lost. Montaigne (*Essais*, ii. 10) therefore justly wished, that we had a dozen Laërtiuses, or that his work were more complete and better arranged. One must indeed confess, that he made bad use of the enormous quantity of materials which he had at his command in writing his work, and that he was unequal to the task of writing a history of Greek philosophy. His work is in reality nothing but a compilation of the most heterogeneous, and often directly contradictory, accounts, put together without plan, criticism, or connexion. Even some early scholars, such as H. Stephens, considered these biographies of the philosophers to be anything but worthy of the philosophers. His object evidently was to furnish a book which was to amuse its readers by piquant anecdotes, for he had no conception of the value and dignity of philosophy, or of the greatness of the men whose lives he described. The traces of carelessness and mistakes are very numerous ; much in the work is confused, and there is much also that is quite absurd ; and as far as philosophy itself is concerned, Diogenes very frequently did not know what he was talking about, when he abridged the theories of the philosophers.

The love of scandal and anecdotes, which had arisen from petty views of men and things, at a time when all political freedom was gone, and among a people which had become demoralized, had crept into literature also, and such compilations as those of Phlegon, Ptolemaeus Chennus, Athenaeus, Aelian, and Diogenes Laërtius display this taste of a decaying literature. All the defects of such a period, however, are so glaring in the work of Diogenes, that in order to rescue the common sense of the writer, critics have had recourse to the hypothesis, that the present work is a mutilated abridgment of the original production of Diogenes. (J. G. Schneider in F. A. Wolf's *Lit. Anal.* iii. p. 227.) Gualterus Burlaeus, who lived at the close of the 13th century, wrote a work "De Vita et Moribus Philosophorum," in which he principally used Diogenes. Now Burlaeus makes many statements, and quotes sayings of the philosophers, which seem to be derived from no other source than Diogenes, and yet are not to be found in our present text. Burlaeus, moreover, gives us several valuable various readings, a better order and plan, and several accounts which in his work are minute and complete, but which are abridged in Diogenes in a manner which renders them unintelligible. From these circumstances Schneider infers, that Burlaeus had a more complete copy of Diogenes. But the hope of discovering a more complete MS. has not been realized as yet.

The work of Diogenes became first known in western Europe through a Latin translation made by Ambrosius, a pupil of Chrysoloras, which, however, is rather a free paraphrase than a translation. It was printed after Ambrosius's death. (Rome, before A. D. 1475 ; reprinted Venice, 1475 ; Brixen, 1485 ; Venice, 1493 ; and Antwerp, 1566.) Of the Greek text only some portions were then printed in the editions of Aristotle, Theophrastus, Plato, and Xenophon. The first complete edition is that of Basel, 1533, 4to., ap. Frobenium. It was followed by that of H. Stephens, with notes, which, however, extend only to the ninth book, Paris, 1570, and of Isaac Casaubon, with notes, 1594. Stephens's edition, with the addition of Hesychius Milesius, *de Vita Illustr. Philos.* appeared again at Colon. Allobrog. 1515. Then followed the editions of Th. Aldobrandinus (Rome, 1594, fol.), corrected by a collation of new MSS., and of J. Pearson with a new Latin translation (London, 1664, fol.), which contains the valuable commentary of Menage, and the notes of the earlier commentators. All these editions were surpassed in some respects by that of Meibom (Amsterd. 1692, 2 vols. 4to.), but the text is here treated carelessly, and altered by conjectures. This edition was badly reprinted in the editions of Longolius (1739 and 1759), in which only the preface of Longolius is of value. The best modern edition is that of H. G. Hübner, Leipzig, 2 vols. 8vo. 1828—1831. The text is here greatly improved, and accompanied by short critical notes. In 1831, the commentaries of Menage, Casaubon, and others, were printed in 2 vols. 8vo. uniformly with Hübner's edition. (Comp. P. Gassendi, *Animadv. in x librum Diog. Laërt.*, Lugdun. 1649, 3 vols. fol. 3rd edition, Lugdun. 1675 ; I. Bossius, *Commentationes Laërtianae*, Rome, 1788, 4to. ; S. Battier, *Observat. in Diog. Laërt.* in the *Mus. Helvet.* xv. p. 32, &c. ; Fabric. *Bibl. Graec.* v. p. 564.)

Diogenes seems to have taken the lists of the writings of his philosophers from Hermippus and Alexandrian authors. (Stahr, *Aristot.* ii. p. 68 ; Brandis, in the *Rhein. Mus.* i. 3, p. 249 ; Trendelenburg, *ad Aristot. de Anim.* p. 123.) Besides the work on Greek philosophers, Diogenes Laërtius also composed other works, to which he himself (ii. 65) refers with the words *ὡς ἐν ἄλλοις εἰρήκαμεν*. The epigrams, many of which are interspersed in his biographies, and with reference to which Tzetzes (*Chil.* iii. 61) calls him an epigrammatic poet, were collected in a separate work, and divided into several books. (Diog. Laërt. i. 39, 63, where the first book is quoted.) It bore the title *ἡ πάμμετρος*, but, unfortunately, these poetical attempts, so far as they are extant, shew the same deficiencies as the history of philosophy, and the vanity with which he quotes them, does not give us a favourable notion of his taste. (G. H. Klippel, *de Diogenis Laërtii Vita, Scriptis atque Auctoritate*, Göttingen, 1831, 4to.) [A. S.]

DIO'GENES OENO'MAUS, a tragic poet, who is said to have begun to exhibit at Athens in B. C. 404. Of his tragedies only a few titles remain, namely, *Θυέστης*, *Ἀχιλλεύς*, *Ἑλένη*, *Ἡρακλῆς*, *Μήδεια*, *Οἰδίπους*, *Χρύσιππος*, *Σεμέλη* ; and it is remarkable that all of these, except the last, are ascribed by Diogenes Laërtius to Diogenes the Cynic. (vi. 80, or 73.) Others ascribe them to Philiscus of Aegina, a friend of Diogenes the Cynic (Menagius, *ad Diog. Laërt. l. c.*), and others to Pasiphaon. Melanthius in Plutarch (*de Aud. Poet.* 4, p. 41, d.) complains of the obscurity of a certain Diogenes. Aelian (*V. H.* iii. 30, *N. A.* vi. 1) mentions a tragic poet Diogenes, who seems, however, to be a different person from either Diogenes the Cynic or Diogenes Oenomaüs. (Suid. *s. v.* ; Ath. xiv. p. 636, a. ; Fabric. *Bibl. Graec.* ii. p. 295.) [P. S.]

DIO'GENES (*Διογένης*), a Greek PHYSICIAN who must have lived in or before the first century after Christ, as he is quoted by Celsus. (*De Medic.* v. 19, 27, pp. 90, 104.) Some of his medical formulae are preserved by Celsus (*l. c.*), Galen (*de Compos. Medicam. sec. Locos*, iii. 3, vol. xii. p. 686; ix. 7, vol. xiii. p. 313), and Aëtius (i. 3. 109, p. 135). He is probably not the same person with any of the other individuals of this name. [W. A. G.]

DIO'GENES, artists. 1. A painter of some note, who lived in the time of Demetrius Poliorcetes. (Plin. xxxv. 11, s. 40. § 42.)

2. Of Athens, a sculptor, who decorated the Pantheon of Agrippa with some Caryatids, which were greatly admired, and with statues in the pediment, which were no less admirable, but which were not so well seen, on account of their position. It is very difficult to determine in what position the Caryatids stood. Pliny says, "*in columnis.*" (Plin. xxxvi. 5, s. 4. § 11.) [P. S.]

DIOGENIA'NUS (Διογενειανός), a grammarian of Cyzicus, who is also called Diogenes (Suid. *s. v.* Διογένης), whence some have ventured upon the conjecture, that he is the same person as Diogenes Laërtius, which seems to be supported by the fact, that Tzetzes (*Chil.* iii. 61) calls the latter Diogenianus; but all is uncertain and mere conjecture. Diogenianus of Cyzicus is called by Suidas the author of works on the seven islands of his native country, on the alphabet, on poetry, and other subjects. It cannot be determined whether the Diogenianus mentioned by Plutarch (*Sympos.* viii. 1), or the one from whom Eusebius (*Praep. Evang.* iv. 3; comp. Theodoret. *Therap.* x. p. 138) quotes a fragment on the futility of oracles, is the same as the grammarian of Cyzicus or not. (Bernhardy, *ad Suid.* i. p. 1378.) [L. S.]

DIOGENIA'NUS (Διογενειανός or Διογενιανός) of Heracleia on the Pontus, a distinguished grammarian, who flourished in the reign of Hadrian. Suidas enumerates the following works of his: 1. Λέξεις παντοδαπαὶ κατὰ στοιχεῖον, in five books, being an abridgement of the Lexicon of Pamphilus. [PAMPHILUS.] 2. An Anthology of epigrams, τῶν Ζωπυρίωνος ἐπιγραμμάτων ἀνθόλογιον; and several geographical works. Suidas is not certain whether he was a native of the Pontic Heracleia, or whether he was not the same person as the physician Diogenianus of Heracleia Albace in Caria. Nothing is known of the contents or arrangement of his Anthology. His Lexicon seems to have been much used by Suidas and Hesychius: and indeed some suppose the Lexicon of Hesychius to have been almost entirely taken from that of Diogenianus. A portion of it is still extant, containing a collection of proverbs, under the title Παροιμίαι δημώδεις ἐκ τῆς Διογενιανοῦ συναγωγῆς. The work is in alphabetical order, and contains 775 proverbs. It was first printed by Schottus, with the proverbs of Zenobius and Suidas, in his παροιμίαι Ἑλληνικαί, Antv. 1612, 4to. Better editions have been published by Gaisford, in his *Paroemiographi Graeci*, Oxon. 1836, and by Leutsch and Schneidewinn in their *Corpus Paroemiogr. Graec.* There are passages in this work, which, unless they are interpolations, would point to a later date than that assigned by Suidas. (Fabric. *Bibl. Graec.* v. p. 109; Jacobs, *Anth. Graec.* vi. *Proleg.* p. xlvi.; Leutsch and Schneid. *Praef.* p. xxvii.) [P. S.]

DIOGENIA'NUS, FU'LVIUS, a consular under Macrinus remarkable for his imprudent freedom of speech. The passage in Dion Cassius which contained some particulars with regard to this personage is extremely defective. He may be the same with the Fulvius who was praefect of the city when Elagabalus was slain, and who perished in the massacre which followed that event. (Dion Cass. lxxviii. 36, lxxix. 21.) [W. R.]

DIOGNE'TUS (Διόγνητος). 1. Admiral of Antiochus the Great, was commissioned, in B. C. 222, to convey to Seleuceia, on the Tigris, Laodice, the intended wife of Antiochus and daughter of Mithridates IV., king of Pontus. (Polyb. v. 43; comp. Clinton, *F. H.* iii. pp. 315, 424.) He commanded the fleet of Antiochus in his war with Ptolemy IV. (Philopator) for the possession of Coele-Syria, and did him good and effectual service. (Polyb. v. 59 60, 62, 68—70.)

2. A general of the Erythrean forces which aided Miletus in a war with the Naxians. Being entrusted with the command of a fort for the annoyance of Naxos, he fell in love with Polycrita, a Naxian prisoner, and married her. Through her means the Naxians became masters of the fort in question. At the capture of it she saved her husband's life, but died herself of joy at the honours heaped on her by her countrymen. There are other editions of the story, varying slightly in the details. (Plut. *de Mul. Virt. s. v.* Πολυκρίτη; Polyaen. viii. 36; Parthen. *Erot.* 9.)

3. A man who measured distances in his marches for Alexander the Great, and wrote a work on the subject. He is mentioned by Pliny in conjunction with BAETON. (Plin. *H. N.* vi. 17.) [E. E.]

DIOGNE'TUS, artists. 1. An engineer, who aided the Rhodians in their resistance to Demetrius Poliorcetes. (Vitruv. x. 21, or 16. § 3, Schneider.)

2. A painter, who instructed the emperor M. Antoninus in his art. (Capitolin. *Anton.* 4, and Salmasius's note.) [P. S.]

DIOME'DE (Διομήδη), a daughter of Phorbas of Lemnos, was beloved by Achilles. (Hom. *Il.* ix. 665; Eustath. *ad Hom.* p. 596, and Dict. Cret. ii. 19, where her name appears in the poetical form of Διομήδεια.) There are three other mythical beings of this name. (Apollod. iii. 10. § 3; Hygin. *Fab.* 97; comp. DEION.) [L. S.]

DIOME'DES (Διομήδης). 1. A son of Tydeus and Deïpyle, the husband of Aegialeia, and the successor of Adrastus in the kingdom of Argos, though he was descended from an Aetolian family. (Apollod. i. 8. § 5, &c.) The Homeric tradition about him is as follows:—His father Tydeus fell in the expedition against Thebes, while Diomedes was yet a boy (*Il.* vi. 222); but he himself afterwards was one of the Epigoni who took Thebes. (*Il.* iv. 405; comp. Paus. ii. 20. § 4.) Diomedes went to Troy with Sthenelus and Euryalus, carrying with him in eighty ships warriors from Argos, Tiryns, Hermione, Asine, Troezene, Eionae, Epidaurus, Aegina, and Mases. (ii. 559, &c.) In the army of the Greeks before Troy, Diomedes was, next to Achilles, the bravest among the heroes; and, like Achilles and Odysseus, he enjoyed the special protection of Athena, who assisted him in all dangerous moments. (v. 826, vi. 98, x. 240, xi. 312; comp. Virg. *Aen.* i. 96.) He fought with the most distinguished among the Trojans, such as Hector and Aeneias (viii. 110, &c., v. 310, &c.), and even with the gods who espoused the cause of the Trojans. He thus wounded Aphrodite, and drove her from the field of battle (v. 335, 440), and Ares himself was likewise wounded by him. (v. 837.) Diomedes was wounded by Pandareus, whom, however, he afterwards slew with many other Trojans. (v. 97, &c.) In the attack of the Trojans on the Greek camp, he and Odysseus offered a brave resistance, but Diomedes was wounded and returned to the ships. (xi. 320, &c.) He wore a cuirass made by Hephaestus, but sometimes also a lion's skin. (viii. 195, x. 177.)

At the funeral games of Patroclus he conquered in the chariot-race, and received a woman and a tripod as his prize. (xxiii. 373, &c.) He also conquered the Telamonian Ajax in single combat, and won the sword which Achilles had offered as the prize. (xxiii. 811, &c.) He is described in the Iliad in general as brave in war and wise in council (ix. 53), in battle furious like a mountain torrent, and the terror of the Trojans, whom he chases before him, as a lion chases goats. (v. 87, xi. 382.) He is strong like a god (v. 884), and the Trojan women during their sacrifice to Athena pray to her to break his spear and to make him fall. (vi. 306.) He himself knows no fear, and refuses his consent when Agamemnon proposes to take to flight, and he declares that, if all flee, he and his friend Sthenelus will stay and fight till Troy shall fall. (ix. 32, &c., comp. vii. 398, viii. 151; Philostr. *Her.* 4.)

The story of Diomedes, like those of other heroes of the Trojan time, has received various additions and embellishments from the hands of later writers, of which we shall notice the principal ones. After the expedition of the Epigoni he is mentioned among the suitors of Helen (Hygin. *Fab.* 81; Apollod. iii. 10. § 8), and his love of Helen induced him to join the Greeks in their expedition against Troy with 30 ships. (Hygin. *Fab.* 97.) Being a relative of Thersites, who was slain by Achilles, he did not permit the body of the Amazon Penthesileia to be honourably buried, but dragged her by the feet into the river Scamander. (Tzetz. *ad Lycoph.* 993; Dict. Cret. iv. 3.) Philoctetes was persuaded by Diomedes and Odysseus to join the Greeks against Troy. (Soph. *Philoct.* 570, &c.; Hygin. *Fab.* 102.) Diomedes conspired with Odysseus against Palamedes, and under the pretence of having discovered a hidden treasure, they let him down into a well and there stoned him to death. (Dict. Cret. ii. 15; comp. Paus. x. 31. § 1.) After the death of Paris, Diomedes and Odysseus were sent into the city of Troy to negotiate for peace (Dict. Cret. v. 4), but he was afterwards one of the Greeks concealed in the wooden horse. (Hygin. *Fab.* 108.) When he and Odysseus had arrived in the arx of Troy by a subterraneous passage, they slew the guards and carried away the palladium (Virg. *Aen.* ii. 163), as it was believed that Ilium could not be taken so long as the palladium was within its walls. When, during the night, the two heroes were returning to the camp with their precious booty, and Odysseus was walking behind him, Diomedes saw by the shadow of his companion that he was drawing his sword in order to kill him, and thus to secure to himself alone the honour of having taken the palladium. Diomedes, however, turned round, seized the sword of Odysseus, tied his hands, and thus drove him along before him to the camp. (Eustath. *ad Hom.* p. 822.) Diomedes, according to some, carried the palladium with him to Argos, where it remained until Ergiaeus, one of his descendants, took it away with the assistance of the Laconian Leagrus, who conveyed it to Sparta. (Plut. *Quaest. Graec.* 48.) According to others, Diomedes was robbed of the palladium by Demophon in Attica, where he landed one night on his return from Troy, without knowing where he was. (Paus. i. 28. § 9.) A third tradition stated, that Diomedes restored the palladium and the remains of Anchises to Aeneias, because he was informed by an oracle, that he should be exposed to unceasing sufferings unless he restored the sacred image to the Trojans. (Serv. *ad Aen.* ii. 166, iii. 407, iv. 427, v. 81.)

On his return from Troy, he had like other heroes to suffer much from the enmity of Aphrodite, but Athena still continued to protect him. He was first thrown by a storm on the coast of Lycia, where he was to be sacrificed to Ares by king Lycus; but Callirrhoe, the king's daughter, took pity upon him, and assisted him in escaping. (Plut. *Parall. Gr. et Rom.* 23.) On his arrival in Argos he met with an evil reception which had been prepared for him either by Aphrodite or Nauplius, for his wife Aegialeia was living in adultery with Hippolytus, or according to others, with Cometes or Cyllabarus. (Dict. Cret. vi. 2; Tzetz. *ad Lycoph.* 609; Serv. *ad Aen.* viii. 9.) He therefore quitted Argos either of his own accord, or he was expelled by the adulterers (Tzetz. *ad Lyc.* 602), and went to Aetolia. His going to Aetolia and the subsequent recovery of Argos are placed in some traditions immediately after the war of the Epigoni, and Diomedes is said to have gone with Alcmaeon to assist his grandfather Oeneus in Aetolia against his enemies. During the absence of Diomedes, Agamemnon took possession of Argos; but when the expedition against Troy was resolved upon, Agamemnon from fear invited Diomedes and Alcmaeon back to Argos, and asked them to take part in the projected expedition. Diomedes alone accepted the proposal, and thus recovered Argos. (Strab. vii. p. 325, x. p. 462; comp. Hygin. *Fab.* 175; Apollod. i. 8. § 6; Paus. ii. 25. § 2.) According to another set of traditions, Diomedes did not go to Aetolia till after his return from Troy, when he was expelled from Argos, and it is said that he went first to Corinth; but being informed there of the distress of Oeneus, he hastened to Aetolia to assist him. Diomedes conquered and slew the enemies of his grandfather, and then took up his residence in Aetolia. (Dict. Cret. vi. 2.) Other writers make him attempt to return to Argos, but on his way home a storm threw him on the coast of Daunia in Italy. Daunus, the king of the country, received him kindly, and solicited his assistance in a war against the Messapians. He promised in return to give him a tract of land and the hand of his daughter Euippe. Diomedes defeated the Messapians, and distributed their territory among the Dorians who had accompanied him In Italy Diomedes gave up his hostility against the Trojans, and even assisted them against Turnus. (Paus. i. 11; Serv. *ad Aen.* viii. 9.) He died in Daunia at an advanced age, and was buried in one of the islands off cape Garganus, which were called after him the Diomedean islands. Subsequently, when Daunus too had died, the Dorians were conquered by the Illyrians, but were metamorphosed by Zeus into birds. (Anton. Lib. 37; comp. Tzetz. *ad Lyc.* 602, 618.) According to Tzetzes, Diomedes was murdered by Daunus, whereas according to others he returned to Argos, or disappeared in one of the Diomedean islands, or in the country of the Heneti. (Strab. vi. p. 284.) A number of towns in the eastern part of Italy, such as Beneventum, Aequumtuticum, Argos Hippion (afterwards Argyripa or Arpi), Venusia or Aphrodisia, Canusium, Venafrum, Salapia, Spina, Sipus, Garganum, and Brundusium, were believed to have been founded by Diomedes. (Serv. *ad Aen* viii. 9, xi. 246; Strab. vi. pp. 283, 284; Plin.

H. N. iii. 20; Justin, xii. 2.) The worship and service of gods and heroes was spread by Diomedes far and wide: in and near Argos he caused temples of Athena to be built (Plut. *de Flum.* 18; Paus. ii. 24. § 2); his armour was preserved in a temple of Athena at Luceria in Apulia, and a gold chain of his was shewn in a temple of Artemis in Peucetia. At Troezene he had founded a temple of Apollo Epibaterius, and instituted the Pythian games there. He himself was subsequently worshipped as a divine being, especially in Italy, where statues of him existed at Argyripa, Metapontum, Thurii, and other places. (Schol. *ad Pind. Nem.* x. 12; Scylax, *Peripl.* p. 6; comp. Strab. v. p. 214, &c.)

There are traces in Greece also of the worship of Diomedes, for it is said that he was placed among the gods together with the Dioscuri, and that Athena conferred upon him the immortality which had been intended for his father Tydeus. It has been conjectured that Diomedes is an ancient Pelasgian name of some divinity, who was afterwards confounded with the hero Diomedes, so that the worship of the god was transferred to the hero. (Böckh, *Explicat. ad Pind. Nem.* x. p. 463.) Diomedes was represented in a painting on the acropolis of Athens in the act of carrying away the Palladium from Troy (Paus. i. 22. § 6), and Polygnotus had painted him in the Lesche at Delphi. (x. 25. § 2, 10. § 2.) Comp. Brandstäter, *Die Gesch. des Aetol. Land.* p. 76, &c.

2. A son of the great Diomedes by Euippe, the daughter of Daunus. (Anton. Lib. 37.)

3. A son of Ares and Cyrene, was king of the Bistones in Thrace, and was killed by Heracles on account of his mares, which he fed with human flesh. (Apollod. ii. 5. § 8; Diod. iv. 15; Serv. *ad Aen.* i. 756.) Hyginus (*Fab.* 250) calls him a son of Atlas by his own daughter Asteria. [L. S.]

DIOME'DES (Διομήδης), a Greek grammarian, who wrote a commentary or scholia on the grammar of Dionysius Thrax, of which a few fragments are still extant. (Villoison, *Anecd.* pp. 99, 126, 172, 183, 186; Bekker, *Anecd.* ii.) He seems also to have written on Homer, for an opinion of his on Homer is refuted by the Venetian Scholiast on Homer (*ad Il.* ii. 252). [L. S.]

DIOME'DES, the author of a grammatical treatise "De Oratione et Partibus Orationis et Vario Genere Metrorum libri III." We are entirely ignorant of his history, but since he is frequently quoted by Priscian (*e. g.* lib. ix. pp. 861, 870, lib. x. 879, 889, 892), he must have lived before the commencement of the 6th century. The work is dedicated to a certain Athanasius, of whom we know nothing whatsoever. It is remarked elsewhere [CHARISIUS], that a close correspondence may be detected between the above work and many passages in the Institutiones Grammaticae of Charisius, and the same remark applies to Maximus Victorinus.

Diomedes was first published in a collection of Latin Grammarians printed at Venice by Nic. Jenson, about 1476. It is to be found in the Grammaticae Latinae Auctores Antiqui of Putschius, 4to. Hanov. 1605, pp. 170—527. For critical emendations, consult *Scioppius, Suspect. Lect.* and *Reuvens, Collectanea Litteraria*, Leyden, 1815. See also Osann, *Beiträge zur Griech. u. Röm. Lit. Gesch.* ii. p. 331. [W. R.]

DIOME'DES, ST. (Διομήδης), a physician, saint, and martyr, was born at Tarsus in Cilicia, of Christian parents. He lived at Tarsus for some time, and practised as a physician, but afterwards removed to Nicaea in Bithynia, where he continued till his death. We are told that he practised with great success, and used to endeavour, whenever he had an opportunity, to convert his patients to Christianity. For his efforts in this cause he was ordered to be brought before the emperor Diocletian, who at that time happened to be at Nicomedeia in Bithynia, but died on his way thither, about the beginning of the fourth century after Christ. A church was built at Constantinople in his honour by Constantine the Great, which was afterwards adorned and beautified by the emperor Basil I. in the ninth century. He is commemorated by the Romish and Greek churches on the 16th of August. (*Acta Sanct.*; Bzovius, *Nomenclator Sanctorum Professione Medicorum*, Carpzovius, *de Medicis ab Ecclesia pro Sanctis habitis; Menolog. Graecorum.*) [W. A. G.]

DIO'MEDON (Διομέδων), an Athenian commander during the Peloponnesian war, came out early in the campaign of B. C. 412, the first after the Syracusan disaster, with a supply of 16 ships for the defence of Ionia. Chios and Miletus were already in revolt, and the Chians presently proceeded to attempt its extension to Lesbos. Diomedon, who had captured on his first arrival four Chian ships, was soon after joined by Leon with ten from Athens, and the two commanders with a squadron of 25 ships now sailed for Lesbos. They recovered Mytilene at once, defeating the Chian detachment in the harbour; and by this blow were enabled to drive out the enemy and secure the whole island, a service of the highest importance. They also regained Clazomenae, and from Lesbos and the neighbouring coast carried on a successful warfare against Chios. (Thuc. viii. 19—24.) In this service it seems likely they were permanently engaged until the occasion, in the following winter, when we find them, on the recommendation of Peisander, who with his oligarchical friends was then working for the recall of Alcibiades, placed in the chief command of the fleet at Samos, superseding Phrynichus and Scironides. After acting against Rhodes, now in revolt, they remained, apparently, during the period of inaction at the commencement of the season of B. C. 411, subordinate to Peisander, then at Samos. Hitherto he had trusted them: their appointment had been perhaps the result of their successful operations in Lesbos and Chios, and of a neutrality in party-matters: perhaps they had joined in his plan for the sake of the recall of Alcibiades, and now that this project was given up, they drew back, and saw moreover, as practical men, that the overthrow of democracy would be the signal for universal revolt to Sparta: Thucydides says that they were influenced by the honours they received from the democracy. For whatever reason, they now, on Peisander's departure, entered into communication with Thrasybulus and Thrasyllus, and, acting under their direction, crushed the oligarchical conspiracy among the Samians, and on hearing that the government of the Four Hundred was established in Athens, raised the standard of independent democracy in the army, and recalled Alcibiades. (viii. 54, 55, 73.)

Henceforth for some time they are not named, though they pretty certainly were among the commanders of the centre in the battle of Cynossema,

and during the whole period of the command of Alcibiades were probably in active service. When after the battle of Notium, B. C. 407, he was disgraced, they were among the ten generals appointed in his room. Diomedon in this command was employed at a distance from the main fleet; and when Callicratidas chased Conon into Mytilene, on the information, perhaps, of the galley which made its escape to the Hellespont, he sailed for Lesbos, and lost 10 out of 12 ships in attempting to join his besieged colleague. In the subsequent glorious victory of Arginusae, he was among the commanders. So was he also among those unhappy six who returned to Athens and fell victims to the mysterious intrigues of the oligarchical party and the wild credulity of the people. It was in his behalf and that of Pericles, that his friend Eurytolemus made the attempt, so nearly successful, to put off the trial. According to the account given in his speech, Diomedon, after the engagement, when the commanders met, had given the advice to form in single file and pick up the castaways; and after Theramenes and Thrasybulus had been prevented by the storm from effecting their commission to the same purpose, he with Pericles had dissuaded his colleagues from naming those officers and this commission in their despatch, for fear of their incurring the displeasure which thus in the end fell on the generals themselves. (Xenoph. *Hell.* i. 5. § 16, 6. §§ 22, 29, 7. §§ 1, 16, 17, 29.) Diodorus, who hitherto had not mentioned his name, here relates that Diomedon, a man of great military skill, and distinguished for justice and other virtues, when sentence had been passed and he and the rest were now to be led to execution, came forward and bade the people be mindful to perform, as he and his colleagues could not, the vows which before the engagement they had made to the gods. (Diod. xiii. 102.) [A. H. C.]

DIO'MILUS (Διόμιλος), an Andrian refugee, probably of military reputation, placed by the Syracusans at the head of a force of 600 picked men in the spring of B. C. 414. He fell in the first exercise of his command, when the Athenians made their landing at Epipolae, in endeavouring to dislodge them from Euryelus. (Thuc. vi. 96.) [A. H. C.]

DI'OMUS (Δίομος), a son of Colyttus, a favourite and attendant of Heracles, from whom the Attic demos of Diomeia was believed to have derived its name. (Steph. Byz. *s. vv.* Κυνόσαργες, Διόμεια.) [L. S.]

DI'OMUS (Δίομος), a Sicilian shepherd, who is said to have invented bucolic poetry, and was mentioned as such in two poems of Epicharmus. (Athen. xiv. p. 619.) [L. S.]

DION, a king in Laconia and husband of Iphitea, the daughter of Prognaus. Apollo, who had been kindly received by Iphitea, rewarded her by conferring upon her three daughters, Orphe, Lyco, and Carya, the gift of prophecy, on condition, however, that they should not betray the gods nor search after forbidden things. Afterwards Dionysus also came to the house of Dion; he was not only well received, like Apollo, but won the love of Carya, and therefore soon paid Dion a second visit, under the pretext of consecrating a temple, which the king had erected to him. Orphe and Lyco, however, guarded their sister, and when Dionysus had reminded them, in vain, of the command of Apollo, they were seized with raging madness, and having gone to the heights of Taygetus, they were metamorphosed into rocks. Carya, the beloved of Dionysus, was changed into a nut tree, and the Lacedaemonians, on being informed of it by Artemis, dedicated a temple to Artemis Caryatis. (Serv. *ad Virg. Ecl.* viii. 30; CARYATIS.) [L. S.]

DION (Δίων), a Syracusan, son of Hipparinus. His father had been from the first a constant friend and supporter of the elder Dionysius, who had subsequently married his daughter Aristomache. These circumstances naturally brought Dion into friendly relations with Dionysius, and the latter having conceived a high opinion of his character and abilities, treated him with the greatest distinction, and employed him in many services of the utmost trust and confidence. Among others he sent him on an embassy to the Carthaginians, by whom he was received with the greatest distinction. (Plut. *Dion*, 3—5; Corn. Nep. *Dion*, 1.) Dion also married, during the lifetime of her father, Arete, the daughter of Dionysius by Aristomache. Of this close connexion and favour with the tyrant he seems to have availed himself to amass great wealth, so that on the death of Dionysius he offered to equip and maintain 50 triremes at his own cost to assist in the war against Carthage. (Plut. *Dion*, 6.) He made no opposition to the succession of the younger Dionysius to all his father's power, but his near relationship to the sons of the latter by his wife Aristomache, as well as his dangerous pre-eminence in wealth and influence, rendered him an object of suspicion and jealousy to the youthful tyrant, to whom he also made himself personally disagreeable by the austerity of his manners. Dion appears to have been naturally a man of a proud and stern character, and having become an ardent disciple of Plato when that philosopher visited Syracuse in the reign of the elder Dionysius, he carried to excess the austerity of a philosopher, and viewed with undisguised contempt the debaucheries and dissolute pleasures of his nephew. From these he endeavoured to withdraw him by persuading him to invite Plato a second time to Syracuse; but the philosopher, though received at first with the utmost distinction, failed in obtaining a permanent hold on the mind of Dionysius; and the intrigues of the opposite party, headed by Philistus, were successful in procuring the banishment of Dion. (Plut. *Dion*, 7–14; Corn. Nep. *Dion*, 3, 4; Diod. xvi. 6.) The circumstances attending this are variously reported, but it seems to have been at first merely an honourable exile, and he was allowed to receive the produce of his vast wealth. According to Plutarch, he retired to Athens, where he lived in habitual intercourse with Plato and his disciples, at times also visiting the other cities of Greece, and displaying his magnificence on all public occasions. But Plato having failed in procuring his recall (for which purpose he had a third time visited Syracuse), and Dionysius having at length confiscated his property and compelled his wife to marry another person, he finally determined on attempting the expulsion of the tyrant by force. (Plut. *Dion*, 15—21; Pseud.-Plat. *Epist.* 6; but compare Diod. xvi. 6.)

His knowledge of the general unpopularity of Dionysius and the disaffection of his subjects encouraged him to undertake this with forces apparently very insufficient. Very few of the numerous Syracusan exiles then in Greece could be induced to join him, and he sailed from Zacyn-

thus with only two merchant ships and less than 1000 mercenary troops. The absence of Dionysius and of his chief supporter Philistus, who were both in Italy at the time, favoured his enterprise; he landed at Minoa in the Carthaginian territory, and being speedily joined by volunteers from all parts, advanced without opposition to Syracuse, which he entered in triumph, the whole city being abandoned by the forces of Dionysius, except the citadel on the island. (Diod. xvi. 9, 10; Plut. *Dion*, 22—28.) Dion and his brother Megacles were now appointed by the Syracusans generals-in-chief, and they proceeded to invest the citadel. Dionysius meanwhile returned, but having failed in a sally from the island, his overtures for peace being rejected, and Philistus, on whom he mainly depended, having been defeated and slain in a sea-fight, he determined to quit the city, and sailed away to Italy, leaving his son Apollocrates with a mercenary force in charge of the citadel. (B. C. 356.) But dissensions now broke out among the besiegers: Heracleides, who had lately arrived from the Peloponnese with a reinforcement of triremes, and had been appointed commander of the Syracusan fleet, sought to undermine the power of Dion; and the latter, whose mercenary troops were discontented for want of pay, withdrew with them to Leontini. The disasters of the Syracusans, however, arising from the incapacity of their new leaders, soon led to the recall of Dion, who was appointed sole general autocrator. Not long after, Apollocrates was compelled by famine to surrender the citadel. (Diod. xvi. 11—13, 16—20; Plut. *Dion*, 29—50.)

Dion was now sole master of Syracuse: whether he intended, as he was accused by his enemies, to retain the sovereign power in his own hands, or to establish an oligarchy with the assistance of the Corinthians, as asserted by Plutarch, we have no means of judging; but his government seems to have been virtually despotic enough. He caused his chief opponent, Heracleides, to be put to death, and confiscated the property of his adversaries; but these measures only aggravated the discontent, which seems to have spread even to his own immediate followers. One of them, Callippus, an Athenian who had accompanied him from Greece, was induced by his increasing unpopularity to form a conspiracy against him, and having gained over some of his Zacynthian guards, caused him to be assassinated in his own house, B. C. 353. (Plut. *Dion*, 52—57; Corn. Nep. *Dion*, 6—9; Diod. xvi. 31.) According to Cornelius Nepos, he was about 55 years old at the time of his death.

There can be no doubt that the character of Dion has been immoderately praised by some ancient writers, especially by Plutarch. It is admitted even by his admirers that he was a man of a harsh and unyielding disposition, qualities which would easily degenerate into despotism when he found himself at the head of affairs. Even if he was sincere in the first instance in his intention of restoring liberty to Syracuse, he seems to have afterwards abandoned the idea, and there can be little doubt that the complaints of the people, that they had only exchanged one tyrant for another, were well founded. (Plutarch, *Dion*; comp. *Timol. c. P. Aemil.* 2; Athen. xi. p. 508, e.) [E. H. B.]

DION (Δίων). 1. Of Alexandria, an Academic philosopher and a friend of Antiochus. He was sent by his fellow-citizens as ambassador to Rome, to complain of the conduct of their king, Ptolemy Auletes. On his arrival at Rome he was poisoned by the king's secret agents, and the strongest suspicion of the murder fell upon M. Caelius. (Cic. *Acad.* iv. 4, *pro Cael.* 10, 21; Strab. xvii. p. 796.)

2. Of Alexandria, apparently a writer on proverbs, who is mentioned by Zenobius (v. 54) and Apostolius. (xix. 24; comp. Suid. *s. v.* *τὸ Δίωνος γρύ*; Apostol. xv. 3; Suid. *s. v.* *οὐδὲ Ἡρακλῆς*; Schneidewin, *Corp. Paroemiogr.* i. pp. 119, 142.)

3. Of Chios, a flute player, who is said to have been the first who played the Bacchic spondee on the flute. (Athen. xiv. p. 638.) It may be that he is the same as Dion, the *αὐλοποιός*, who is mentioned by Varro. (*Fragm.* p. 198, ed. Bipont.)

4. Of Colophon, is mentioned by Varro (*de R. R.* i. 1), Columella (i. 1), and Pliny among the Greek writers on agriculture; but he is otherwise unknown.

5. Of Halesa in Sicily. Through the favour of Q. Metellus, he obtained the Roman franchise and the name of Q. Metellus Dion. His son had a large fortune left him, which incited the avarice of Verres, who annoyed him in various ways, and robbed him of his property. Dion is described as a very honest and trustworthy man. (Cic. *in Verr.* i. 10, ii. 7, 8.)

6. Of Pergamus, is mentioned as the accuser of Polemocrates. (Cic. *pro Flacc.* 30.) A few more persons of the name of Dion are enumerated by Reimarus. (*De Vit., &c., Cassii Dion.* § 2.) [L. S.]

DION CA'SSIUS COCCEIA'NUS, the celebrated historian of Rome. He probably derived the gentile name of Cassius from one of his ancestors, who, on receiving the Roman franchise, had been adopted into the Cassia gens; for his father, Cassius Apronianus, had already borne it. He appears to have adopted the cognomen of Cocceianus from Dion Chrysostomus Cocceianus, the orator, who, according to Reimarus, was his grandfather on his mother's side. Dion Cassius Cocceianus, or as he is more commonly called Dion Cassius, was born, about A. D. 155, at Nicaea in Bithynia. He was educated with great care, and was trained in the rhetorical schools of the time, and in the study of the classical writers of ancient Greece. After the completion of his literary studies, he appears to have accompanied his father to Cilicia, of which he had the administration, and after his father's death, about A. D. 180, he went to Rome; so that he arrived there either in the last year of the reign of M. Aurelius, or in the first of that of Commodus. He had then attained the senatorial age of twenty-five, and was raised to the rank of a Roman senator; but he did not obtain any honours under Commodus, except the aedileship and quaestorship, and it was not till A. D. 193, in the reign of Pertinax, that he gained the office of praetor. During the thirteen years of the reign of Commodus, Dion Cassius remained at Rome, and devoted his time partly to pleading in the courts of justice, and thus assisting his friends, and partly in collecting materials for a history of Commodus, of whose actions he was a constant eye-witness. After the fall of this emperor, Dion, with the other senators, voted for the elevation of Pertinax, A. D. 193, who was his friend, and who immediately promoted him to the praetorship, which however he did not enter upon till the year following, the first of the reign of Septimius Severus. During the short reign of Pertinax Dion Cassius enjoyed the emperor's friendship, and

conducted himself on all occasions as an upright and virtuous man. The accession of Septimius Severus raised great hopes in Dion of being further promoted; but these hopes were not realized, notwithstanding the favour which Severus shewed him in the beginning of his reign. Soon after the accession of Severus, Dion wrote a work on the dreams and prodigies which had announced the elevation of this emperor, and which he presented to Severus, who thanked him for it in a long epistle. The night after he had received this epistle, Dion was called upon in a dream to write the history of his own time, which induced him to work out the materials he had already collected for a history of Commodus. A similar dream or vision afterwards led him to write the history of Septimius Severus and Caracalla. When the history of Commodus was completed, Dion read it to the emperor, who received it with so much approbation, that Dion was encouraged to write a history of Rome from the earliest times, and to insert in it what he had already written about the reign of Commodus. The next ten years, therefore, were spent in making the preparatory studies and collecting materials, and twelve years more, during the greater part of which he lived in quiet retirement at Capua, were employed in composing the work. It was his intention to carry the history as far down as possible, and to add an account of the reigns of the emperors succeeding Severus, so far as he might witness them. Reimarus conceives that Dion began collecting his materials in A. D. 201, and that after the death of Severus, in A. D. 211, he commenced the composition of his work, which would thus have been completed in A. D. 222.

The reason why Severus did not promote Dion is probably owing to the emperor's change of opinion respecting Commodus; for, during the latter part of his reign, he admired Commodus as much as he had before detested him; and what Dion had written about him could not be satisfactory to an admirer of the tyrant. Dion thus remained in Italy for many years, without any new dignity being conferred upon him. In the reign of Caracalla it became customary for a select number of senators to accompany the emperor in his expeditions and travels, and Dion was one of them. He bitterly complains of having been compelled in consequence to spend immense sums of money, and not only to witness the tyrant's disgraceful conduct, but to some extent to be an accomplice in it. In the company of the emperor, Dion thus visited Nicomedeia; but he does not appear to have gone any further; for of the subsequent events in Asia and Egypt he does not speak as an eye-witness, but only appeals to reports. Macrinus, however, appears to have again called him to Asia, and to have entrusted to him the administration of the free cities of Pergamus and Smyrna, which had shortly before revolted. Dion went to this post about A. D. 218, and seems to have remained there for about three years, on account of the various points which had to be settled. At the expiration of his office, however, he did not return to Rome, but went to Nicaea in Bithynia. On his arrival there he was taken ill, but notwithstanding was raised, during his absence, to the consulship, either A. D. 219 or 220. After this he obtained the proconsulship of Africa, which, however, cannot have been earlier than A D. 224. After his return to Italy, he was sent, in A. D. 226, as legate to Dalmatia, and the year after to Pannonia. In the latter province he restored strict discipline among the troops; and on his return to Rome, the praetorians began to fear lest he should use his influence for the purpose of interfering with their conduct likewise, and in order to prevent this, they demanded of the emperor Alexander Severus to put him to death. But the emperor not only disregarded their clamour, but raised Dion, A. D. 229, to his second consulship, in which Alexander himself was his colleague. Alexander also conferred other distinctions upon him, and undertook out of his own purse to defray the expenses which the dignity of consul demanded of Dion. However, as Dion could not feel safe at Rome under these circumstances, the emperor requested him to take up his residence somewhere in Italy at a distance from the city. After the expiration of his consulship, Dion returned to Rome, and spent some time with the emperor in Campania; but he appears at length to have become tired of the precarious life at Rome, and under the pretext of suffering from a bad foot, he asked and obtained permission to return to his native place, and there to spend the remainder of his life in quiet retirement. At Nicaea Dion completed his history, and there he also died. The time of his death is unknown. Respecting his family nothing is recorded, except that in two passages he just mentions his wife and children; and it may be that the Dion Cassius whom we find consul in A. D. 291 was a grandson of our historian. The account we have here given of the life of Dion Cassius is derived from scattered passages of his own work, and from a short article in Suidas.

The following list contains the works which are attributed by the ancients to Dion Cassius: 1. The work on dreams and prodigies, which we mentioned above, is lost. Dion had probably written it only to please the emperor, and he seems afterwards to have regretted its publication; for, although he is otherwise rather credulous and fond of relating prodigies, yet in his history he mentions those which have reference to Septimius Severus only very cursorily. 2. The history of the reign of Commodus, which he afterwards incorporated in his history of Rome. 3. On the reign of the emperor Trajan. This work is mentioned only by Suidas; and, if it really was a distinct work, the substance of it was incorporated in his Roman history. 4. A history of Persia is likewise mentioned only by Suidas, but is probably a mistake, and Suidas confounds Dion with Deinon, who is known to have written a work on Persia. 5. Ἐνόδια, that is, Itineraries, is mentioned by Suidas; but it is very doubtful whether it was a work of Dion Cassius, or of his grandfather, Dion Chrysostomus, whose extensive travels may have led him to write such a work. 6. A life of Arrian is altogether unknown, except through the mention of Suidas. 7. Getica is attributed to Dion Cassius by Suidas, Jornandes, and Freculphus; while from Philostratus (*Vit. Soph.* i. 7) we might infer, that Dion Chrysostomus was its author. 8. The History of Rome (Ῥωμαικὴ ἱστορία), the great work of Dion Cassius, consisted of 80 books, and was further divided into decads, like Livy's Roman history. It embraced the whole history of Rome from the earliest times, that is, from the landing of Aeneas in Italy down to A. D. 229, the year in which Dion quitted Italy and returned to Nicaea.

The excerpta, which A. Mai has published from a Vatican MS., and which belonged to a work containing the history from the time of Valerian down to the time of Constantine the Great, bear indeed the name of Dion Cassius, but are in all probability taken from the work of a Christian writer, who continued the work of Dion, and A. Mai is inclined to think that this continuation was the work of Joannes Antiochenus. Dion Cassius himself (lxxii. 18) intimates, that he treated the history of republican Rome briefly, but that he endeavoured to give a more minute and detailed account of those events of which he had himself been an eyewitness. Unfortunately, only a comparatively small portion of this work has come down to us entire. Of the first thirty-four books we possess only fragments, and the Excerpta, which Ursinus, Valesius, and A. Mai have successively published from the collections made by the command of Constantine Porphyrogenitus. A few more fragments have recently been published by F. Haase (*Dionis Cassii librorum deperditorum Fragmenta*, Bonn, 1840, 8vo.), who found them in a Paris MS. It must further be observed, that Zonaras, in his Annals, chiefly, though not solely, followed the authority of Dion Cassius, so that, to some extent, his Annals may be regarded as an epitome of Dion Cassius. There is a considerable fragment commonly considered as a part of the 35th book, which however more probably belongs to the 36th, and from this book onward to the 54th the work is extant complete, and embraces the history from the wars of Lucullus and Cn. Pompey against Mithridates, down to the death of Agrippa, B. C. 10. The subsequent books, from 55 to 60, have not come to us in their original form, for there are several passages quoted from these books which are not now to be found in them; and we therefore have in all probability only an abridgment made by some one either before or after the time of Xiphilinus. From book 61 to 80 we have only the abridgment made by Xiphilinus in the eleventh century, and some other epitomes which were probably made by the same person who epitomized the portion from the 55th to the 60th book. A considerable fragment of the 71st book was found by A. Mai in a Latin translation in the Vatican library, of which a German version was published anonymously (Braunschweig, 1832, 8vo,); but its genuineness is not quite established. Another important fragment of the 75th book was discovered by J. Morelli, and printed first at Bassano, and afterwards (1800) at Paris, in folio, uniform with Reimarus's edition of Dion Cassius.

Notwithstanding these great losses, we possess a sufficient portion of the work to enable us to form a correct estimate of its value. It contains an abundance of materials for the later history of the republic and for a considerable period of the empire, for some portions of which it is our only source of information. In the first of the fragments published by A. Mai, Dion distinctly states, that he had read nearly everything which had been written on the history of Rome, and that he did not, like a mere compiler, put together what he found in other writers, but that he weighed his authorities, and exercised his judgment in selecting what he thought fit for a place in his work. This assertion of the author himself is perfectly justified by the nature and character of his history, for it is manifest everywhere that he had acquired a thorough knowledge of his subject, and that his notions of Roman life and Roman institutions were far more correct than those of some of his predecessors, such as Dionysius of Halicarnassus. Whenever he is led into error, it is generally owing to his not having access to authentic sources, and to his being obliged to satisfy himself with secondary ones. It must also be borne in mind, as Dion himself observes (liii. 19), that the history of the empire presented much more difficulties to the historian than that of the republic. In those parts in which he relates contemporary events, his work forms a sort of medium between real history and mere memoirs of the emperors. His object was to give a record as complete and as accurate as possible of all the important events; but his work is not on that account a dry chronological catalogue of events, for he endeavours, like Thucydides, Polybius, and Tacitus, to trace the events to their causes, and to make us see the motives of men's actions. In his endeavours to make us see the connexions of occurrences he sometimes even neglects the chronological order, like his great models. But with all these excellences, Dion Cassius is the equal neither of Thucydides nor of Tacitus, though we may admit that his faults are to a great extent rather those of his age than of his individual character as an historian. He had been trained in the schools of the rhetoricians, and the consequences of it are visible in his history, which is not free from a rhetorical tinge, especially in the speeches which are introduced in it. They may not be pure inventions, and may have an historical groundwork, but their form is rhetorical; though we must own that they are among the best rhetorical productions of the time. In the formation of his style he appears to have endeavoured to imitate the classic writers of ancient Greece; but his language is nevertheless full of peculiarities, barbarisms, and Latinisms, probably the consequence of his long residence in Italy; and the praise which Photius (*Bibl. Cod.* 71) bestows upon him for the clearness of his style, must be greatly modified, for it is often harsh and heavy, and Dion seems to have written as he spoke, without any attempt at elegance or refinement. (See the excellent essay of Reimarus, *De Vita et Scriptis Cassii Dionis*, appended to his edition; R. Wilmans, *De Fontibus et Auctoritate Dionis Cassii*, Berlin, 1835, 8vo.; Schlosser, in a dissertation prefixed to Lorenz's German translation of Dion, Jena, 1826, 3 vols. 8vo.; and the brief but admirable characteristic of Dion by Niebuhr in his "Lectures on Roman Hist." edited by Dr. Schmitz, i. pp. 72—78.)

The work of Dion Cassius was first published in a Latin translation by N. Leonicenus, Venice, 1526; and the first edition of the Greek original is that of R. Stephens (Paris, 1548, fol.), which contains from book 35 to 60. H. Stephens then gave a new edition with a Latin translation by Xylander. (Geneva, 1591, fol.) The epitome of Xiphilinus from book 60 to 80 was first printed in the edition of Leunclavius. (Frankfurt, 1592, and Hanau, 1606, fol.) After the fragments and eclogae collected by Ursinus and Valesius had been published, J. A. Fabricius formed the plan of preparing a complete and comprehensive edition of Dion Cassius; but his death prevented the completion of his plan, which was carried out by his son-in-law, H. S. Reimarus, who published his edition at Hamburg, 1750—52, in 2 vols. fol.

The Greek text is not much improved in this edition, but the commentary and the indexes are of very great value. The Latin translation which it contains is made up of those of Xylander and Leunclavius. A more recent edition is that of Sturz, in 9 vols. (Leipzig, 1824, 8vo.), the ninth volume of which (published in 1843) contains the "Excerpta Vaticana," which had first been discovered and published by A. Mai. (*Script. Vet. Nov. Collect.* ii. p. 135, &c., p. 527, &c.) [L. S.]

DION CHRYSO'STOMUS, that is, Dion the golden-mouthed, a surname which he owed to his great talents as an orator. He bore also the surname Cocceianus (Plin. *Epist.* x. 85, 86), which he derived from the emperor Cocceius Nerva, with whom he was connected by intimate friendship. (*Orat.* xlv. p. 513.) Dion Chrysostomus was born at Prusa in Bithynia, about the middle of the first century of our era, and belonged to a distinguished equestrian family. Reimarus has rendered it very probable that a daughter of his was the mother of Dion Cassius, the historian. His father, Pasicrates, seems to have bestowed great care on his son Dion's education and the early training of his mind; but he appears to have acquired part of his knowledge in travels, for we know that he visited Egypt at an early period of his life. At first he occupied himself in his native place, where he held important offices, with the composition of speeches and other rhetorico-sophistical essays, but on perceiving the futility of such pursuits he abandoned them, and devoted himself with great zeal to the study of philosophy: he did not, however, confine himself to any particular sect or school, nor did he give himself up to any profound speculations, his object being rather to apply the doctrines of philosophy to the purposes of practical life, and more especially to the administration of public affairs, and thus to bring about a better state of things. The Stoic and Platonic philosophies, however, appear to have had the greatest charms for him. Notwithstanding these useful and peaceful pursuits, he was looked upon in his native place with suspicion and hostility (*Orat.* xlvi. p. 212, &c.), which induced him to go to Rome. Here he drew upon himself the hatred of Domitian, who had so great an aversion to philosophers, that by a senatus-consultum all were expelled from Rome and Italy, and Dion found himself obliged to quit Rome in secret. (*Orat.* xlvi. p. 215, xiii. p. 418.) On the advice of the Delphic oracle, it is said, he put on the attire of a beggar, and with nothing in his pocket but a copy of Plato's Phaedon and Demosthenes's oration on the Embassy, he undertook a journey to the countries in the north and east of the Roman empire. He thus visited Thrace, Mysia, Scythia, and the country of the Getae, and owing to the power and wisdom of his orations, he met everywhere with a kindly reception, and did much good. (*Orat.* xxxvi. p. 74; comp. xiii. p. 418.) In A. D. 96, when Domitian was murdered, Dion used his influence with the army stationed on the frontier in favour of his friend Nerva, and seems to have returned to Rome immediately after his accession. (*Orat.* xlv. p. 202.) Nerva's successor, Trajan, entertained the highest esteem for Dion, and shewed him the most marked favour, for he is said to have often visited him, and even to have allowed him to ride by his side in his golden triumphal car. Having thus received the most ample satisfaction for the unjust treatment he had experienced before, he returned to Prusa about A. D. 100. But the petty spirit he found prevailing there, which was jealous of his merits and distinctions, and attributed his good actions to impure motives (*Orat.* l. p. 254, &c.), soon disgusted him with his fellow-citizens, and he again went to Rome. Trajan continued to treat him with the greatest distinction: his kindly disposition gained him many eminent friends, such as Apollonius of Tyana and Euphrates of Tyre, and his oratory the admiration of all. In this manner he spent his last years, and died at Rome about A. D. 117.

Dion Chrysostomus is one of the most eminent among the Greek rhetoricians and sophists. This is the opinion not only of the ancients who have written about him, such as Philostratus, Synesius, and Photius, but it is also confirmed by the eighty orations of his which are still extant, and which were the only ones known in the time of Photius, who, however, enumerates them in a somewhat different order from that in which they now stand. These orations are for the most part the productions of his later years, and there are very few, if any, among them that can with certainty be attributed to the early period of his life. They are more like essays on political, moral, and philosophical subjects than real orations, of which they have only the form. We find among them λόγοι περὶ βασιλείας or λόγοι βασιλικοί, four orations addressed to Trajan on the virtues of a sovereign; Διογένης ἢ περὶ τυραννίδος, on the troubles to which men expose themselves by deserting the path of nature, and on the difficulties which a sovereign has to encounter; essays on slavery and freedom; on the means of attaining eminence as an orator; further, political discourses addressed to various towns which he sometimes praises and sometimes blames, but always with great moderation and wisdom; on subjects of ethics and practical philosophy, which he treats in a popular and attractive manner; and lastly, orations on mythical subjects and show-speeches. Besides these eighty orations we have fragments of fifteen others. Suidas, in enumerating the works of Dion Cassius, mentions one on the Getae, which Casaubon was inclined to attribute to Dion Chrysostomus, on account of a passage in Philostratus (*Vit. Soph.* i. 7), who says, "how fit Dion (Chrysostomus) was for writing history, is evident from his Getica." There are extant also five letters under the name of Dion, and addressed to one Rufus. They are published in Boissonade's *Ad Marini Vit. Procl.* p. 85, &c., and some critics are inclined to consider them as productions of Dion Chrysostomus. All the extant orations of Dion are distinguished for their refined and elegant style; the author most successfully imitated the classic writers of Greece, such as Plato, Demosthenes, Hyperides, and Aeschines. His ardent study of those models, combined with his own eminent talents, his firm and pleasing voice, and his skill in extempore speaking, raised him at once above all contemporary rhetoricians. His style is throughout clear, and, generally speaking, free from artificial embellishment, though he is not always able to escape from the influence of the Asiatic school of rhetoric. His sentences are often interrupted by the insertion of parenthetical clauses, and his prooemia are frequently too long in proportion to the other parts of his discourses. "Dion Chrysostomus," says Niebuhr (*Lectures on Rom. Hist.* ii. p. 263, ed. Schmitz), "was an author of un-

common talent, and it is much to be regretted that he belonged to the rhetoricians of that unfortunate age. It makes one sad to see him waste his brilliant oratorical powers on insignificant subjects. Some of his works are written in an excellent and beautiful language, which is pure Attic Greek and without affectation: it is clear that he had made the classical language of Athens his own, and he handled it as a master. He appears in all he wrote as a man of an amiable character, and free from the vanity of the ordinary rhetoricians, though one perceives the silent consciousness of his powers. He was an unaffected Platonic philosopher, and lived with his whole soul in Athens, which was to him a world, and which made him forget Rome, its emperor, and everything else. All this forms a very charming feature in his character. Whenever he touches upon the actual state of things in which he lived, he shews his master-mind. He was the first writer after Tiberius that greatly contributed towards the revival of Greek literature." (Comp. Philostratus, *Vit. Soph.* i. 7; Photius, *Bibl.* Cod. 209; Synesius, Δίων ἢ περὶ τῆς κατ' αὐτὸν διαγωγῆς; Suid. *s. v.* Δίων; Westermann, *Gesch. d. Griech. Beredts.* § 87, &c., and Beilage x. p. 317, &c.; Emperius, *de Exilio Dionis Chrisostomi*, Braunschweig, 1840, 8vo.)

Passing over the editions of separate orations of Dion Chrysostomus, we mention only those which contain all of them. The first was edited by D. Paravisinus at Milan (1476, 4to.), and was followed by that of Aldus Manutius. (Venice, 1551, 8vo.) The next edition of importance is that of Cl. Morel (Paris, 1601), which was reprinted in 1623 with a Latin translation of Naogeorgius and notes by Morel. A very good critical edition is that of Reiske, Leipzig, 1784, 2 vols. 8vo. The first volume of a new critical edition by Emperius appeared in 1844. [L. S.]

DIONAEA (Διώναια), a metronymic form of Dione, and applied to her daughter Aphrodite. (Orph. *Arg.* 1320; Virg. *Aen.* iii. 19.) The name is also applied as an epithet to things which were sacred to her, such as the dove. (Stat. *Silv.* iii. 5. 80.) [L. S.]

DIO'NE (Διώνη), a female Titan, a daughter of Oceanus and Tethys (Hesiod. *Theog.* 353), and, according to others, of Uranus and Ge, or of Aether and Ge. (Hygin. *Fab.* Praef.; Apollod. i. 1. § 3.) She was beloved by Zeus, by whom she became the mother of Aphrodite. (Apollod. i. 3. § i.; Hom. *Il.* v. 370, &c.) When Aphrodite was wounded by Diomedes, Dione received her daughter in Olympus, and pronounced the threat respecting the punishment of Diomedes. (Hom. *Il.* v. 405.) Dione was present, with other divinities, at the birth of Apollo and Artemis in Delos. (Hom. *Hymn. in Del.* 93.) At the foot of Lepreon, on the western coast of Peloponnesus, there was a grove sacred to her (Strab. viii. p. 346), and in other places she was worshipped in the temples of Zeus. (Strab. vii. p. 329.) In some traditions she is called the mother of Dionysus. (Schol. *ad Pind. Pyth.* iii. 177; Hesych. *s. v.* Βάκχου Διώνης.) There are three more mythical personages of this name. (Apollod. i. 2. § 7; Hygin. *Fab.* 83; Pherecyd. p. 115, ed. Sturz.) [L. S.]

DIONY'SIADES or DIONY'SIDES (Διονυσιάδης, Διονυσίδης). 1. Of Mallus in Cilicia, a tragic poet, of whom nothing more is known. (Suid. *s. v.*)

2. Of Tarsus, a tragic poet, was, according to Strabo (xiv. p. 675), the best of the poets in the "Tragic Pleiad" of the Alexandrian grammarians. (Fabric. ii. p. 296.) [P. S.]

DIONY'SICLES (Διονυσικλῆς), a statuary of Miletus, who made the statue of Democrates of Tenedos, a victor in wrestling at Olympia. (Paus. vi. 17. § 1.) [P. S.]

DIONYSIDO'RUS (Διονυσίδωρος), an Alexandrian grammarian of the school of Aristarchus, is quoted in the Venetian scholia on the Iliad (ii. 111), and probably wrote on the Homeric poems. (Villoison, *Proleg. ad Il.* p. 30.) [L. S.]

DIONYSIODO'RUS. 1. A statuary and worker in silver, and a disciple of Critias. (Plin. xxxiv. 8. s. 19. § 25.)

2. Of Colophon, a painter of some note. (Plin. xxxv. 11. s. 40. § 42.) [P. S.]

DIONY'SIUS (Διονύσιος), tyrant of HERACLEIA on the Euxine. He was a son of Clearchus, who had assumed the tyranny in his native place, and was succeeded by his son Timotheus. After the death of the latter, Dionysius succeeded in the tyranny, about the time of the battle of Chaeroneia, B. C. 338. After the destruction of the Persian empire by Alexander the Great, Dionysius attempted to extend his dominions in Asia. In the meantime, some of the citizens of Heracleia, who had been driven into exile by their tyrants, applied to Alexander to restore the republican government at Heracleia, but Dionysius, with the assistance of Alexander's sister, Cleopatra, contrived to prevent any steps being taken to that effect. But still he does not appear to have felt very safe in his position, as we may conjecture from the extreme delight with which he received the news of Alexander's death, in consequence of which he erected a statue of εὐθυμία, that is, joy or peace of mind. The exiled Heracleans now applied to Perdiccas, against whom Dionysius endeavoured to secure himself by joining his enemies. Dionysius therefore married Amastris, the former wife of Craterus, who secured to him considerable advantages. A friendship with Antigonus was formed by assisting him in his war against Asander, and Ptolemy, the nephew of Antigonus, married Dionysius's daughter by his first wife. Dionysius thus remained in the undisturbed possession of the tyranny for many years. In B. C. 306, when the surviving generals of Alexander assumed the title of kings, Dionysius followed their example, but he died soon after. He was an unusually fat man, which increased at length to such a degree that he could take no food, which was therefore introduced into his stomach by artificial means. At last, however, he was choked by his own fat. He is said to have been the mildest and justest of all the tyrants that had ever lived. He was succeeded by his son Zathras, and, after the death of the latter, by his second son Clearchus II. The death of Dionysius must have taken place in B. C. 306 or 305, as, according to Diodorus, he died at the age of 55, and after a reign of 32 years, for

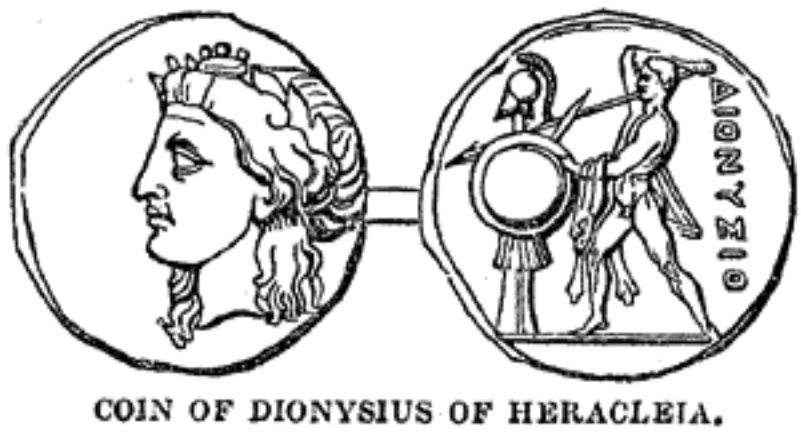

COIN OF DIONYSIUS OF HERACLEIA.

which others say 33 years. (Diod. xvi. 88, xx. 70; Athen. xii. p. 549; Aelian, *V. H.* ix. 13; Memnon, *ap. Phot. Cod.* 224.) [L. S.]

DIONY'SIUS (Διονύσιος) the Elder, tyrant of SYRACUSE, must have been born in B. C. 431 or 430, as we are told that he was twenty-five years old when he first obtained the sovereignty of Syracuse. (Cic. *Tusc.* v. 20.) We know nothing of his family, but that his father's name was Hermocrates, and that he was born in a private but not low station, so that he received an excellent education, and began life in the capacity of a clerk in a public office. (Cic. *Tusc.* v. 20, 22; Diod. xiii. 91, 96, xiv. 66; Isocr. *Philip.* § 73; Dem. *c. Lept.* § 141, p. 506; Polyaen. *Strateg.* v. 2. § 2.) He appears to have early taken part in the political dissensions which agitated Syracuse after the destruction of the great Athenian armament, and having joined in the attempt of Hermocrates, the leader of the aristocratical party, to effect by force his restoration from exile, was so severely wounded as to be left for dead upon the spot. (Diod. xiii. 75.) We next hear of him as serving with distinction in the great war against the Carthaginians, who had invaded Sicily under Hannibal, the son of Gisco, and successively reduced and destroyed Selinus, Himera, and Agrigentum. These disasters, and especially the failure of the Syracusan general, Daphnaeus, to relieve Agrigentum, had created a general spirit of discontent and alarm, both at Syracuse and among the allies, of which Dionysius skilfully availed himself. He came forward in the popular assembly as the accuser of the unsuccessful commanders, and, being supported by Philistus, the historian, and Hipparinus, men of wealth and influence, he succeeded in procuring a decree for deposing the existing generals, and appointing others in their stead, among whom was Dionysius himself. (Diod. xiii. 91, 92; Aristot. *Polit.* v. 5, 6.) His efforts seem from this time to have been directed towards supplanting his new colleagues and obtaining the sole direction of affairs. He persuaded the Syracusans to recall the exiles, most of whom were probably partizans of Hermocrates, and would readily admit him as their leader, and secretly accused his colleagues in the command of holding intelligence with the enemy. Being soon after sent to Gela with the separate command of a body of auxiliaries, he there carried on similar intrigues, and when he thought that he had sufficiently secured to himself the favour both of the people of Gela and of his own troops, he returned abruptly to Syracuse, and brought before the assembled people distinct charges of corruption and treachery against his brother generals. These found ready belief, and it was determined to depose all the others and appoint Dionysius sole general, with full powers. (Diod. xiii. 92—94.) This was in the spring of the year B. C. 405, the first appointment of Dionysius as one of the generals having been in Dec. 406. Comp. Clinton, *F. H.* ii. p. 82; Diod. *l. c.*; Dionys. vii. 1.) According to Plutarch, indeed, Hipparinus, who is represented by Aristotle (*Polit.* v. 6) as lending his aid to procure the elevation of Dionysius, was at first appointed his colleague in the chief command (Plut. *Dion*, 3); but, if this be not a mistake, his authority could have been little more than nominal, as he plays no part in the subsequent transactions.

The position of general autocrator by no means implied in itself the exercise of sovereign power, but the measures of Dionysius soon rendered it such; and we may date from this period the commencement of his reign, or tyranny, which continued without interruption for 38 years. His first step was to procure, on the ground of an attempt on his life, whether real or pretended, the appointment of a body-guard, which he speedily increased to the number of 1000 men: at the same time he induced the Syracusans to double the pay of all the troops, and took every means to ingratiate himself with the mercenaries, taking care to replace those officers who were unfavourable to him by creatures of his own. By his marriage with the daughter of Hermocrates he secured to himself the support of all the remaining partizans of that leader, and he now found himself strong enough to procure the condemnation and execution of Daphnaeus and Demarchus, the heads of the opposite party. (Diod. xiii. 95, 96.)

His first operations in the war against the Carthaginians were, however, unsuccessful. Having advanced with a large army to the relief of Gela, then besieged by Himilco, he was defeated, and deemed it prudent to retire, taking with him the inhabitants both of Gela itself and the neighbouring Camarina. This reverse gave a severe shock to his popularity, of which his enemies at Syracuse availed themselves to attempt to overthrow his power. For a moment they were masters of the city, but Dionysius disconcerted their plans by the suddenness of his return, and compelled them to quit the city, though not until his unfortunate wife had fallen a victim to their cruelty. (Diod. xiii. 108—113, xiv. 44; Plut. *Dion*, 3.) He soon afterwards gladly accepted the overtures of the Carthaginian general Himilco, whose army had suffered greatly from a pestilence, and concluded peace with Carthage B. C. 405. (Diod. xiii. 114.)

He was now able to devote his whole attention to strengthening and consolidating his power at home. He converted the island of Ortygia into a strong fortress, in which he took up his own residence, and allowed no one but his own immediate dependents to dwell; and while he courted the favour of the populace by assigning them lands and houses, he augmented their numbers by admitting many aliens and newly-freed slaves to the rights of citizenship. These measures naturally gave umbrage to the higher class of citizens who formed the heavy-armed infantry, and they took advantage of an expedition on which he led them against the Sicelians to break out into open revolt. They were instantly joined by the exiles who had established themselves at Aetna, and Dionysius was compelled to take refuge in the island which he had so recently fortified. From this danger, however, he managed to extricate himself by the aid of a body of Campanian mercenaries, seconded by the dissensions which broke out among his enemies. Some of these submitted to him on favourable terms; the rest retired to Aetna. (Diod. xiv. 7—9.) From this time his authority at Syracuse appears to have been undisputed. He soon after took advantage of the harvest time to disarm those citizens whom he had still cause to fear, and reduced the fortress of Aetna, which had been the stronghold of the exiles disaffected to his government. (Ib. cc. 10, 14.)

His arms were next directed against the Chalcidian cities of Sicily. Naxos, Catana, and Leontini, successively fell into his power, either by force or treachery. The inhabitants were either

sold as slaves or compelled to migrate to Syracuse. Naxos was utterly destroyed, and Catana occupied by a colony of Campanian mercenaries, B. C. 403. (Diod. xiv. 14, 15.) For several years after this he appears to have been occupied in strengthening his power and in preparations for renewing the war with Carthage. Among these may be reckoned the great works which he at this time erected,—the docks adapted for the reception of several hundred ships, and the wall of 30 stadia in length, enclosing the whole extent of the Epipolae, the magnificence of which is attested by its existing remains at the present day. (Diod. xiv. 18, 42; Smith's *Sicily*, p. 167.)

It was not till B. C. 397 that Dionysius considered himself sufficiently strong, or his preparations enough advanced, to declare war against Carthage. He had in the mean time assembled a large army of auxiliary and mercenary troops, and a fleet of two hundred ships, remarkable for the number of quadriremes and quinqueremes which were seen in it for the first time. The Carthaginians had been greatly weakened by the ravages of a pestilence in Africa, and were unprepared for war. Dionysius was immediately joined not only by the Greeks of Gela, Agrigentum, Himera, and Selinus, which had become tributary to Carthage by the late treaty of 405, but by the Sicelians of the interior, and even the Sicanians, in general the firm allies of Carthage. He thus advanced without opposition from one end of Sicily to the other, and laid siege to Motya, one of the chief strongholds of the Carthaginians, which fell into his power after a long and desperate resistance, prolonged till near the close of the summer. Segesta, however, successfully resisted his efforts, and the next year (B. C. 396) the arrival of a great Carthaginian armament under Himilco changed the face of affairs. Motya was quickly recovered; the Sicanians and Sicelians abandoned the Syracusan alliance for that of the enemy, and Himilco advanced unopposed as far as Messana, which he carried by assault, and utterly destroyed. The Syracusan fleet under Leptines, the brother of Dionysius, was totally defeated; and the latter, not daring to risk a battle, withdrew with his land forces, and shut himself up within the walls of Syracuse. Abandoned by the other Sicilian Greeks, and besieged by the Carthaginians both by sea and land, his situation appeared to be desperate. It is even said that he was on the point of giving up all for lost, and making his escape, but was deterred by one of his friends observing, "that sovereign power was an honourable winding-sheet." (Isocrat. *Archidam.* § 49; Aelian. *V. H.* iv. 8; but compare Diod. xiv. 8.) A pestilence shortly after broke out in the Carthaginian camp, which a second time proved the salvation of Syracuse. Dionysius ably availed himself of the state of weakness to which the enemy was thus reduced, and by a sudden attack both by sea and land, defeated the Carthaginian army, and burnt great part of their fleet. Still he was glad to consent to a secret capitulation, by which the Carthaginians themselves were allowed to depart unmolested, abandoning both their allies and foreign mercenaries, who, thus left without a leader, were quickly dispersed. (Diod. xiv. 41—76.)

No peace was concluded with Carthage upon this occasion; but the effects of their late disastrous expedition, and the revolt of their subjects in Africa, prevented the Carthaginians from renewing hostilities against Syracuse until the summer of 393, when Mago, who had succeeded Himilco in the command, having renewed the alliance with the Sicelians, advanced towards Messana, but was defeated by Dionysius near Abacaenum. The next year (B. C. 392) he marched against the Syracusan territory with a much greater force; but Dionysius having secured the alliance of Agyris, tyrant of Agyrium, was enabled to cut off the supplies of the enemy, and thus reduced them to such distress, that Mago was compelled to treat for peace. The Syracusans also were weary of the war, and a treaty was concluded, by which the Carthaginians abandoned their Sicelian allies, and Dionysius became master of Tauromenium: in other respects, both parties remained nearly as before. (Diod. xiv. 90, 95, 96.)

This treaty left Dionysius at leisure to continue the ambitious projects in which he had previously engaged against the Greek cities in Italy. Already, before the Carthaginian war, he had secured the alliance of the Locrians by marrying Doris, the daughter of one of their principal citizens. Rhegium, on the contrary, had been uniformly hostile to him, and was the chief place of refuge of the Syracusan exiles. (Diod. xiv. 40.) Hence Dionysius established at Messana, after its destruction by Himilco, a colony of citizens from Locri and its kindred city of Medama, to be a stronghold against Rhegium. (xiv. 78.) His designs in this quarter attracted so much attention, that the principal Greek cities in Italy, which were at the same time hard pressed by the Lucanians of the interior, concluded a league for their common defence at once against the barbarians and Dionysius. The latter retaliated by entering into alliance with the Lucanians, and sending a fleet to their assistance under his brother Leptines, B. C. 390. (xiv. 91, 100—102.) The next year he gained a decisive victory over the combined forces of the Italian Greeks at the river Helorus; and this success was followed by the reduction of Caulonia, Hipponium, and finally, after a siege protracted for nearly eleven months, of Rhegium itself, B. C. 387. (xiv. 103—108, 111.) The inhabitants of the conquered cities were for the most part removed to Syracuse, and their territory given up to the Locrians.

Dionysius was now at the summit of his greatness, and during the twenty years that elapsed from this period to his death, possessed an amount of power and influence far exceeding those enjoyed by any other Greek before the time of Alexander. In Sicily he held undisputed rule over the eastern half of the island, while the principal cities of the interior and those along the north coast, as far as Cephaloedium, were either subject to him, or held by his close and dependent allies. (xiv. 78, 96.) In Italy it is difficult to estimate the precise extent of his influence: direct dominion he had apparently none. But his allies, the Locrians, were masters of the whole southern extremity of the peninsula, and his powerful fleets gave him the command both of the Tyrrhenian and Adriatic seas. In the former he repressed the piracies of the Etruscans, and, under pretence of retaliation, led a fleet of 60 triremes against them, with which he took the town of Pyrgi, the port of Caere, and plundered its wealthy temple of Matuta. (Diod. xv. 14; Strab. v. p. 226; Pseud.-Aristot. *Oeconom.* ii. 2.) On this occasion he is also said to have

assailed Corsica (Strab. *l. c.*), but probably did not form any permanent establishment there. The sovereignty of the Adriatic seems to have been a favourite object of his ambition. He endeavoured to secure it by establishing a colony on the island of Lissa, or, according to other accounts, at Lissus in Epeirus (comp. Scymn. Chius, l. 412; Diod. xv. 13, 14), where he kept up a considerable naval force, and another at Adria in Picenum. (Etym. Magn. *s. v.*, Ἀδρίας.) Ancona too was probably founded by him at the same time. (Plin. *H. N.* iii. 13; Strab. v. p. 241; Arnold's *Rome*, vol. i. p. 437.) With the same view he sent a squadron to assist the Lacedaemonians in preventing the Athenians from establishing themselves at Corcyra, B. C. 373. (Xen. *Hell.* vi. 2. §§ 4, 33.) The extent of his commercial relations may be inferred from his importing horses for his chariots from the Venetian tribes at the head of the Adriatic. (Strab. v. p. 212.) As early as B. C. 402 he is mentioned as sending large supplies of corn to relieve a scarcity at Rome. (Liv. iv. 52; Niebuhr, *Rom. Hist.* ii. p. 564.) At the same time he took every opportunity of extending his relations with foreign powers, and strengthening himself by alliances. Thus we find him assisting the Illyrians against their neighbours the Molossians (Diod. xiv. 13), and concluding a treaty with the Gauls, who had lately made their appearance in Italy, and who continued from this time to furnish a considerable part of his mercenary troops. (Justin, xx. 5; Xen. *Hell.* vii. 1. §§ 20, 31.) In Greece itself he cultivated the friendship of the Lacedaemonians, to whose support he had been greatly indebted in the earlier days of his rule (Diod. xiv. 10, 70); and among the last acts of his reign was the sending an auxiliary force in two successive years to support them against the increasing power of the Thebans. (Xen. *Hell.* vii. 1. §§ 20, 28; Diod. xv. 70.) He also conciliated, but by what means we know not, the favour of the Athenians, so that they bestowed upon him the freedom of their city. (Epist. Philipp. *ap. Dem.* p. 176, ed. Bekk.)

The peace with Carthage did not remain uninterrupted during the whole of this period, but the wars were not of any great importance, and are not known to us in detail. In B. C. 383 the intrigues of Dionysius with the subject allies of Carthage led to a renewal of hostilities. Two great battles, the sites of both of which are uncertain, decided the fortune of the war. In the first Dionysius was completely victorious, and Mago, the Carthaginian general, fell; but in the second the Syracusans were defeated with great slaughter. Peace was concluded soon after, by which the river Halycus was fixed as the boundary of the two powers. (Diod. xv. 15—17.) Dionysius seems to have been again the aggressor in a fresh war which broke out in B. C. 368, and in which he a second time advanced with his army to the extreme western point of Sicily, and laid siege to Lilybaeum. Hostilities were however suspended on the approach of winter, and before they could be resumed Dionysius died at Syracuse, B. C. 367. His last illness is said to have been brought on by excessive feasting; but according to some accounts, his death was hastened by his medical attendants, in order to secure the succession for his son. (Diod. xv. 74; Plut. *Dion*, 6; Corn. Nep. *Dion*, 2.) After the death of his first wife, Dionysius had married almost exactly at the same time—some said even on the same day—Doris, a Locrian of distinguished birth, and Aristomache, a Syracusan, the daughter of his old patron and supporter Hipparinus. (Diod. xiv. 44; Plut. *Dion*, 3.) By the former he had three children, of which the eldest was his successor, Dionysius. Aristomache bore him two sons, Hipparinus and Nysæus, and two daughters, Sophrosyne and Arete. (Plut. *Dion*, 6; Corn. Nep. *Dion*, 1; Athen. x. pp. 435—6.)

The character of Dionysius has been drawn in the blackest colours by many ancient writers; he appears indeed to have become a sort of type of a tyrant, in its worst sense, and it is probable that many of the anecdotes of him related by Cicero, Aelian, Polyaenus, and other later writers, are grossly exaggerated; but the very circumstance that he was so regarded in opposition to Gelon and others of the older tyrants (see Plut. *Dion*, 5) is in itself a proof that the opprobrium was not altogether undeserved. He was undoubtedly a man of great energy and activity of mind, as well as great personal courage; but he was altogether unscrupulous in the means which he employed to attain his ends, and had no thought beyond his own personal aggrandizement. Thus while he boasted that he left to his son an empire held together with bonds of iron (Plut. *Dion*, 7), he exhausted his subjects by excessive taxation, and was obliged to have recourse to every kind of expedient to amass money. (Aristot. *Pol.* v. 11; Pseud.-Aristot. *Oeconom.* ii. 2. The statements of the latter must be received with caution, but they are conclusive as to the general fact.) Diodorus tells us that, when his power became firmly established, he abated much of his former severity (xiv. 45), and he gave a signal instance of clemency in his treatment of the Italian Greeks who had fallen into his power at the battle of the Helorus. (Diod. xiv. 105.) But it is probable that the long possession of absolute power had an injurious effect upon his character, and much apparent inconsistency may be accounted for in this manner. In his latter years he became extremely suspicious, and apprehensive of treachery even from his nearest friends, and is said to have adopted the most excessive precautions to guard against it. Many of these stories have however an air of great exaggeration. (Cic. *Tusc.* v. 20; Plut. *Dion.* 9.)

Though his government was oppressive in a financial point of view, Dionysius seems to have contributed much to the greatness of Syracuse itself, both by increasing the population with the inhabitants removed from many conquered cities, and by adorning it with splendid temples and other public edifices, so as to render it unquestionably the greatest of all Greek cities. (Diod. xv. 13; Isocrat. *Panegyr.* § 145.) At the same time he displayed his magnificence by sending splendid deputations to the Olympic games, and rich presents both to Olympia and Delphi. (Diod. xiv. 109, xvi. 57.) Nor was he without literary ambition. In the midst of his political and military cares he devoted himself assiduously to poetry, and not only caused his poems to be publicly recited at the Olympic games, but repeatedly contended for the prize of tragedy at Athens. Here he several times obtained the second and third prizes; and, finally, just before his death, bore away the first prize at the Lenaea, with a play called "The Ransom of Hector." These honours seem to prove that his poetry could not have been altogether so

contemptible as it is represented by later writers; but only the titles of some of his dramas and a few detached lines are preserved to us. He is especially blamed for the use of far-fetched and unusual expressions. (Diod. xiv. 109; xv. 74; Tzetz. *Chil.* v. 178—185; Cic. *Tusc.* v. 22; Lucian, *adv. Indoctum.* § 15; Helladius, *ap. Photium.* p. 532, b. ed. Bekk.) Some fragments of his tragedies will be found in Stobaeus (*Florileg.* 38, 2; 38, 6; 49, 9; 98, 30; 105, 2; 125, 8; *Eclogae*, i. 4, 19) and in Athenaeus. (ix. p. 401, f.)

In accordance with the same spirit we find him seeking the society of men distinguished in literature and philosophy, entertaining the poet Philoxenus at his table, patronizing the Pythagorean philosophers, who were at this time numerous in Italy and Sicily, and inviting Plato to Syracuse. He however soon after sent the latter away from Sicily in disgrace; and though the story of his having caused him to be sold as a slave, as well as that of his having sent Philoxenus to the stone quarries for ridiculing his bad verses, are probably gross exaggerations, they may well have been so far founded in fact, that his intercourse with these persons was interrupted by some sudden burst of capricious violence. (Diod. xv. 6, 7; Plut. *Dion*, 5; Lucian, *adv. Indoct.* § 15; Tzetz. *Chil.* v. 152, &c.; but compare Athen. i. p. 6, f.) He is also said to have avenged himself upon Plato in a more legitimate manner by writing a play against him. (Tzetz. *Chil.* v. 182—185.)

The history of Dionysius was written by his friend and contemporary Philistus, as well as by Ephorus and Timaeus; but none of these authors are now extant. Diodorus is our chief, indeed almost our sole, authority for the events of his reign. An excellent review of his government and character is given in Arnold's *History of Rome.* (Vol. i. c. 21.) Mitford's elaborate account of his reign is rather an apology than a history, and is very inaccurate as well as partial. [E. H. B.]

DIONY'SIUS (Διονύσιος) the Younger, tyrant of SYRACUSE, son of the preceding, succeeded his father in the possession of supreme power at Syracuse, B. C. 367. Something like the form of a popular election, or at least the confirmation of his power by the people, appears to have been thought necessary; but it could have been merely nominal, as the amount of his mercenary force and the fortifications of the citadel secured him the virtual sovereignty. (Diod. xv. 74.) Dionysius was at this time under thirty years of age: he had been brought up at his father's court in idleness and luxury, and studiously precluded from taking any part in public affairs. (Plut. *Dion*, 9.) The consequences of this education were quickly manifested as soon as he ascended the throne: the ascendancy which Dion, and through his means Plato, obtained for a time over his mind was undermined by flatterers and the companions of his pleasures, who persuaded him to give himself up to the most unbounded dissipation. Of the public events of his reign, which lasted between eleven and twelve years (Diod. xv. 73; Clinton, *F. H.* ii. p. 268), we have very little information: he seems to have succeeded to his father's influence in the south of Italy as well as to his dominion in Sicily, and to have followed up his views in regard to the Adriatic, for which end he founded two cities in Apulia. We also find him sending a third auxiliary force to the assistance of the Lacedaemonians. (Xen. *Hell.* vii. 4. § 12.) But his character was peaceful and indolent; he hastened to conclude by a treaty the war with the Carthaginians, in which he found himself engaged on his accession; and the only other war that he undertook was one against the Lucanians, probably in defence of his Italian allies, which he also quickly brought to a close. (Diod. xvi. 5.) Philistus, the historian, who, after having been one of his father's chief supporters, had been subsequently banished by him, enjoyed the highest place in the confidence of the younger Dionysius, and appears to have been charged with the conduct of all his military enterprises. Notwithstanding his advanced age, he is represented as rather encouraging than repressing the excesses of Dionysius, and joining with the party who sought to overthrow the power of Dion, and ultimately succeeded in driving him into exile. The banishment of Dion contributed to render Dionysius unpopular among the Syracusans, who began also to despise him for his indolent and dissolute life, as well as for his habitual drunkenness. Yet his court seems to have been at this time a great place of resort for philosophers and men of letters: besides Plato, whom he induced by the most urgent entreaties to pay him a second visit, Aristippus of Cyrene, Eudoxus of Cnidus, Speusippus, and others, are stated to have spent some time with him at Syracuse; and he cultivated a friendly intercourse with Archytas and the Pythagoreans of Magna Graecia. (Plut. *Dion*, 18–20; Diog. Laërt. iii. 21, 23; Aelian, *V. H.* iv. 18, vii. 17; Pseud.-Plat. *Epist.* 6.) Much doubt indeed attaches to all the stories related by Plutarch and other late writers concerning the intercourse of Plato with Dionysius, but they can hardly have been altogether destitute of foundation.

Dionysius was absent from Syracuse at the time that Dion landed in Sicily: the news of that event and of the sudden defection of the Syracusans reached him at Caulonia, and he instantly returned to Syracuse, where the citadel still held out for him. But his attempts at negotiation having proved abortive, the sallies of his troops having been repulsed, and the fleet which Philistus had brought to his succour having been defeated, he despaired of success, and sailed away to Italy with his most valuable property, leaving the citadel of Syracuse in charge of his son, Apollocrates, B. C. 356. (Diod. xvi. 11—13, 16, 17; Plut. *Dion*, 26—37.)

Dionysius now repaired to Locri, the native city of his mother, Doris, where he was received in the most friendly manner by the inhabitants—a confidence of which he availed himself to occupy the citadel with an armed force, and thus to establish himself as tyrant of the city. This position he continued to hold for several years, during which period he is said to have treated the inhabitants with the utmost cruelty, at the same time that he indulged in the most extravagant licentiousness. (Justin, xxi. 2, 3; Clearch. *ap. Athen.* xii. p. 541; Strab. vi. p. 259; Aristot. *Pol.* v. 7.) Meanwhile the revolutions which had taken place at Syracuse seem to have prepared the way for his return. The history of these is very imperfectly known to us: but, after the death of Dion, one tyrant followed another with great rapidity. Callippus, the murderer of Dion, was in his turn driven from the city by Hipparinus (son of the elder Dionysius by Aristomache, and therefore nephew of Dion), who reigned but two years: another of Dion's nephews,

Nysaeus, subsequently obtained the supreme power, and was in possession of it when Dionysius presented himself before Syracuse with a fleet, and became master of the city by treachery. According to Plutarch, this took place in the tenth year after his expulsion, B. C. 346. (Diod. xvi. 31, 36; Justin, xxi. 3; Athen. xi. p. 508; Plut. *Timol.* 1.) The Locrians meanwhile took advantage of his absence to revolt against him: they drove out the garrison which he had left, and wreaked their vengeance in the most cruel manner on his wife and daughters. (Strab. vi. p. 260; Clearch. *ap. Athen.* xii. p. 541.) Dionysius was not however able to reestablish himself firmly in his former power. Most of the other cities of Sicily had shaken off the yoke of Syracuse, and were governed severally by petty tyrants: one of these, Hicetas, who had established himself at Leontini, afforded a rallying point to the disaffected Syracusans, with whom he joined in making war on Dionysius, and succeeded in gaining possession of the greater part of the city, and blockading the tyrant anew in the fortress on the island. It was in this state of things that Timoleon arrived in Sicily. His arms were not indeed directed in the first instance against Dionysius, but against Hicetas and his Carthaginian allies; but his rapid successes and the general respect entertained for his character induced Dionysius, who was still blockaded in the citadel, and appears to have abandoned all hope of ultimate success, to treat with him rather than the opposite party. He accordingly surrendered the fortress of Ortygia into the hands of Timoleon, on condition of being allowed to depart in safety to Corinth, B. C. 343. (Diod. xvi. 65-70; Plut. *Timol.* 8—13.) Here he spent the remainder of his life in a private condition, and is said to have frequented low company, and sunk gradually into a very degraded and abject state. According to some writers, he was reduced to support himself by keeping a school; others say, that he became one of the attendants on the rites of Cybele, a set of mendicant priests of the lowest class. His weak and voluptuous character render these stories by no means improbable, although it seems certain that he was in the first instance allowed to take with him a considerable portion of his wealth, and must have occupied an honourable position, as we find him admitted to familiar intercourse with Philip of Macedon. Some anecdotes are preserved of him that indicate a ready wit and considerable shrewdness of observation. (Plut. *Timol.* 14, 15; Justin, xxi. 5; Clearch. *ap. Athen.* xii. p. 541; Aelian, *V. H.* vi. 12; Cic. *Tusc.* iii. 12.)

There are no authentic coins of either of the two Dionysii: probably the republican forms were still so far retained, notwithstanding their virtual despotism, that all coins struck under their rule bore the name of the city only. According to Müller (*Archäol. d. Kunst.* p. 128), the splendid silver coins, of the weight of ten drachms, commonly known as Syracusan medallions, belong for the most part to the period of their two reigns. Certain Punic coins, one of which is represented in the annexed cut, are commonly ascribed to the younger Dionysius, but only on the authority of Goltzius (a noted falsifier of coins and their inscriptions), who has published a similar coin with the name ΔΙΟΝΥΣΙΟΥ. [E. H. B.]

DIONY'SIUS, PAPI'RIUS, praefectus annonae under Commodus. Having procured by his intrigues the destruction of the favourite Cleander [CLEANDER], he himself soon after fell a victim to the cruelty of the tyrant. (Dion Cass. lxxii. 13, 14.) [W. R.]

DIONY'SIUS (Διονύσιος), literary. The number of persons of this name in the history of Greek literature is very great. Meursius was the first that collected a list of them and added some account of each (Gronov. *Thesaur. Ant. Graec.* x. p. 577, &c.); his list has been still further increased by Ionsius (*Hist. Philos. Script.* iii. 6, p. 42, &c.), and by Fabricius (*Bibl. Gr.* iv. p. 405), so that at present upwards of one hundred persons of the name of Dionysius are known. The list given by Suidas is full of the utmost confusion. The following list contains all, with the exception of those mentioned in an isolated passage merely.

1. AELIUS DIONYSIUS, a Greek rhetorician of Halicarnassus, who lived in the time of the emperor Hadrian. He was a very skilful musician, and wrote several works on music and its history. (Suid. *s. v.* Διονύσιος.) It is commonly supposed that he was a descendant of the elder Dionysius of Halicarnassus, the author of the Roman Archaeology. Respecting his life nothing further is known. The following works, which are now lost, are attributed to him by the ancients: 1. A Dictionary of Attic words (Ἀττικὰ ὀνόματα) in five books, dedicated to one Scymnus. Photius (*Bibl.* Cod. 152) speaks in high terms of its usefulness, and states, that Aelius Dionysius himself made two editions of it, the second of which was a great improvement upon the first. Both editions appear to have existed in the time of Photius. It seems to have been owing to this work that Aelius Dionysius was called sometimes by the surname of Atticista. Meursius was of opinion that our Dionysius was the author of the work περὶ ἀκλίτων ῥημάτων καὶ ἐγκλινομένων λέξεων, which was published by Aldus Manutius (Venice, 1496) in the volume entitled "Horti Adonidis;" but there is no evidence for this supposition. (Comp. Schol. Venet. *ad Iliad.* xv. 705; Villoison, *Prolegom. ad Hom. Il.* p. xxix.) 2. A history of Music (μουσικὴ ἱστορία) in 36 books, with accounts of citharoedi, auletae, and poets of all kinds. (Suid. *l. c.*) 3. Ῥυθμικὰ ὑπομνήματα, in 24 books. (Suid. *l. c.*) 4. Μουσικῆς παιδεία ἢ διατριβαί, in 22 books. (Suid. *l. c.*) 5. A work in five books on what Plato had said about music in his πολιτεία. (Suid. *l. c.*; Eudoc. p. 131.)

2. Bishop of ALEXANDRIA, was probably a native of the same city. He was born of pagan parents, who were persons of rank and influence. He studied the doctrines of the various philosophical sects, and this led him at last to embrace Christianity. Origen, who was one of his teachers, had probably great influence upon this step of his pupil. After having been a presbyter for some time, he succeeded, about A. D. 232, Heraclas as the head of the theological school at Alexandria, and after the death of Heraclas, who had been raised to the bishopric of Alexandria, Dionysius

succeeded him in the see, A. D. 247. During the persecution of the Christians by Decius, Dionysius was seized by the soldiers and carried to Taposiris, a small town between Alexandria and Canopus, probably with a view of putting him to death there. But he escaped from captivity in a manner which he himself describes very minutely (*ap. Euseb. Hist. Eccl.* vi. 40). He had, however, to suffer still more severely in A. D. 257, during the persecution which the emperor Valerian instituted against the Christians. Dionysius made an open confession of his faith before the emperor's praefect Aemilianus, and was exiled in consequence to Cephro, a desert district of Libya, whither he was compelled to proceed forthwith, although he was severely ill at the time. After an exile of three years, an edict of Gallienus in favour of the Christians enabled him to return to Alexandria, where henceforth he was extremely zealous in combating heretical opinions. In his attacks against Sabellius he was carried so far by his zeal, that he uttered things which were themselves incompatible with the orthodox faith; but when he was taken to account by Dionysius, bishop of Rome, who convoked a synod for the purpose, he readily owned that he had acted rashly and inconsiderately. In A. D. 265 he was invited to a synod at Antioch, to dispute with Paulus of Samosata, but being prevented from going thither by old age and infirmity, he wrote a letter to the synod on the subject of the controversy to be discussed, and soon after, in the same year, he died, after having occupied the see of Alexandria for a period of seventeen years. The church of Rome regards Dionysius as a saint, and celebrates his memory on the 18th of October. We learn from Epiphanes (*Haeres.* 69), that at Alexandria a church was dedicated to him. Dionysius wrote a considerable number of theological works, consisting partly of treatises and partly of epistles addressed to the heads of churches and to communities, but all that is left us of them consists of fragments preserved in Eusebius and others. A complete list of his works is given by Cave, from which we mention only the most important. 1. On Promises, in two books, was directed against Nepos, and two considerable fragments of it are still extant. (Euseb. *H. E.* iii. 28, vii. 24.) 2. A work addressed to Dionysius, bishop of Rome, in four books or epistles, against Sabellius. Dionysius here excused the hasty assertions of which he himself had been guilty in attacking Sabellius. A great number of fragments and extracts of it are preserved in the writings of Athanasius and Basilius. 3. A work addressed to Timotheus, "On Nature," of which extracts are preserved in Eusebius. (*Praep. Evang.* xiv. 23, 27.) Of his Epistles also numerous fragments are extant in the works of Eusebius. All that is extant of Dionysius, is collected in Gallandi's *Bibl. Patr.* iii. p. 481, &c., and in the separate collection by Simon de Magistris, Rome, 1796, fol. (Cave, *Hist. Lit.* i. p. 95, &c.)

3. Of ALEXANDRIA, a son of Glaucus, a Greek grammarian, who flourished from the time of Nero to that of Trajan. He was secretary and librarian to the emperors in whose reign he lived, and was also employed in embassies. He was the teacher of the grammarian Parthenius, and a pupil of the philosopher Chaeremon, whom he also succeeded at Alexandria. (Athen. xi. p. 501; Suid. *s. v.* Διονύσιος; Eudoc. p. 133.)

4. Of ANTIOCH, a sophist, who seems to have been a Christian, and to be the same person as the one to whom the nineteenth letter of Aeneas of Gaza is addressed. He himself is the reputed author of 46 letters, which are still extant. A Latin version of them was first printed by G. Cognatus, in his "Epistolae Laconicae," Basel, 1554, 12mo., and afterwards in J. Buchler's "Thesaurus Epist. Lacon.," 1606, 12mo. The Greek original was first edited by H. Stephens, in his Collection of Greek Epistles, Paris, 1577, 8vo. Meursius is inclined to attribute these Epistles to Dionysius of Miletus, without, however, assigning any reason for it.

5. Surnamed AREIOPAGEITA, an Athenian, who is called by Suidas a most eminent man, who rose to the height of Greek erudition. He is said to have first studied at Athens, and afterwards at Heliopolis in Egypt. When he observed in Egypt the eclipse of the sun, which occurred during the crucifixion of Jesus Christ, he is said to have exclaimed, "either God himself is suffering, or he sympathises with some one who is suffering." On his return to Athens he was made one of the council of the Areiopagus, whence he derives his surname. About A. D. 50, when St. Paul preached at Athens, Dionysius became a Christian (*The Acts*, xvii. 34), and it is said that he was not only the first bishop of Athens, but that he was installed in that office by St. Paul himself. (Euseb. *H. E.* iii. 4, iv. 23; Suidas.) He is further said to have died the death of a martyr under most cruel tortures. Whether Dionysius Areiopageita ever wrote anything, is highly uncertain; but there exists under his name a number of works of a mystico-Christian nature, which contain ample evidence that they are the productions of some Neo-Platonist, and can scarcely have been written before the fifth or sixth century of our era. Without entering upon any detail about those works, which would be out of place here, we need only remark, that they exercised a very great influence upon the formation and development of Christianity in the middle ages. At the time of the Carlovingian emperors, those works were introduced into western Europe in a Latin translation made by Scotus Erigena, and gave the first impulse to that mystic and scholastic theology which afterwards maintained itself for centuries. (Fabric. *Bibl. Gr.* vii. p. 7, &c.; Bähr, *Gesch. der Röm. Lit. im Karoling. Zeitalter*, § 187.)

6. A son of AREIUS, the teacher and friend of Augustus, who also profited by his intercourse with the sons of Areius, Dionysius, and Nicanor. (Sueton. *Aug.* 89; comp. AREIUS.)

7. Surnamed ASCALAPHUS, seems to have written an exegesis of the Theodoris, a melic poem on Eros. (Etym. M. *s. v.* Διονύσιος; Athen. xi. p. 475.)

8. Of ARGOS, seems to have been an historian, as he is quoted by Clemens of Alexandria (*Strom.* i. p. 139) respecting the time at which Troy was taken. (Comp. Schol. *ad Pind. Nem.* ii. 1.)

9. Of ATHENS, is quoted by the Scholiast on Apollonius Rhodius (ii. 279) as the author of a work entitled κυήσεις, that is, on conception or birth, which is also mentioned in the Etymologicum Magnum (*s. v.* Προικόννησος), where, however, the reading κτήσεσιν should be corrected into κυήσεσιν, and not into κτίσεσιν, as Sylburg proposes.

10. A freedman of ATTICUS, whose full name

therefore was T. Pomponius Dionysius. Both Cicero and Atticus were very much attached to him. (Cic. *ad Att.* iv. 8, 11, 13, 15.)

11. A native of BITHYNIA, a dialectic or Megaric philosopher, who was the teacher of Theodorus the atheist. (Strab. xii. p. 566; Diog. Laërt. ii. 98.)

12. Of BYZANTIUM, appears to have lived before the time of the emperor Severus, that is, before A. D. 197, and is mentioned by Stephanus of Byzantium (*s. v.* Χρυσόπολις) and Suidas as the author of an *ἀνάπλους Βοσπόρου*. Suidas further calls him an epic poet, and states that he also wrote on the species of poetry called *θρῆνοι*. Some writers have believed that our Dionysius of Byzantium is the same as the one whose Periegesis is still extant, but this opinion is without foundation, and based only on the opinion of Suidas. The *ἀνάπλους Βοσπόρου* seems to have existed complete down to the 16th century, for P. Gyllius in his work on the Thracian Bosporus gave a considerable portion of it in a Latin translation. G. J. Vossius obtained a copy of a fragment of it, which his son Isaac had taken at Florence, and that fragment, which is now the only part of the Anaplus known to us, is printed in Du Cange's *Constantinopolis Christiana*, in Hudson's *Geogr. Minor.* vol. iii., and in Fabricius, *Bibl. Gr.* iv. p. 664, note l. (Comp. Bernhardy in his edition of *Dionys. Periey.* p. 492.)

13. DIONYSIUS CASSIUS. [CASSIUS, p. 626.]

14. DIONYSIUS CATO. [CATO, p. 634.]

15. Of CHALCIS, a Greek historian, who lived before the Christian era. He wrote a work on the foundation of towns (*κτίσεις*) in five books, which is frequently referred to by the ancients. A considerable number of fragments of the work have thus been preserved, but its author is otherwise unknown. (Marcian. Heracl. *Peripl.* p. 5; Suid. *s. v.* Χαλκιδίκη; Harpocrat. *s. v.* Ἡφαιστία and Ἡραῖον τεῖχος; Schol. *ad Apollon. Rhod.* i. 558, 1024, iv. 264, *ad Aristoph. Nub.* 397; Dionys. Hal. *A. R.* i. 72; Strab. xii. p. 566; Plut. *de Malign. Herod.* 22; Scymnus, 115; Clem. Alex. *Strom.* i. p. 144; Zenob. *Proverb.* v. 64; Apostol. xviii. 25; Photius, *s. vv.* Πραξιδίκη, Τελμισεῖς; Eudoc. p. 438.)

16. Surnamed CHALCUS (*ὁ Χαλκοῦς*), an ancient Attic poet and orator, who derived his surname from his having advised the Athenians to coin brass money for the purpose of facilitating traffic. (Athen. xv. p. 669.) Of his oratory we know nothing; but his poems, chiefly elegies, are often referred to and quoted. (Plut. *Nic.* 5; Aristot. *Rhet.* iii. 2; Athen. xv. pp. 668, 702, x. p. 443, xiii. p. 602.) The fragments extant refer chiefly to symposiac subjects. Aristotle censures him for his bad metaphors, and in the fragments extant we still perceive a great fondness of raising the importance of common things by means of far-fetched images and allegories. The time at which he lived is accurately determined by the statement of Plutarch, that Nicias had in his house a highly accomplished man of the name of Hieron, who gave himself out to be a son of Dionysius Chalcus, the leader of the Attic colony to Thurii in Italy, which was founded in B. C. 444. (Comp. Phot. *s. v.* Θουριομάντεις, where we have probably to read χαλῷ instead of χαλκιδεῖ.) It is true, that other writers mention different persons as the leaders of that colony to Thurii, but Dionysius may certainly have been one of them. (Osann, *Beiträge z. Griech. u. Röm. Lit.* i. p. 79, &c.; Welcker, in the *Rhein. Mus.* for 1836, p. 440, &c.; Bergk, *Poet. Lyr. Graec.* p. 432, &c., where the fragments of Dionysius are collected.)

17. Of CHARAX, in Susiana on the Arabian gulf, lived in the time of Augustus, who sent him to the east that he might record all the exploits of his grandson on his Parthian and Arabian expedition. (Plin. *H. N.* vi. 31.)

18. A slave of CICERO, and a person of considerable literary attainments, for which reason Cicero employed him to instruct his son Marcus, and was greatly attached to him. Cicero praises him in several passages for his attachment, learning, and honesty, and appears to have rewarded his virtues by emancipating him. At a later period, however, he complains of his want of gratitude, and at last he felt obliged to dismiss him, though he very much regretted the loss of so able a teacher. Subsequently, however, the parties became reconciled. (Cic. *ad Att.* iv. 15, 17, 18, v. 3, ix. 3, 12, 15, vi. 1, 2, vii. 3, 4, 5, 7, 8, 18, 26, viii. 4, 5, 10, x. 2, xiii. 2, 33, *ad Fam.* xii. 24, 30.) A son of this Dionysius is mentioned by Seneca. (*Controv.* i. 4.)

19. A slave of CICERO, who employed him as reader and librarian; but Dionysius robbed his master of several books, and then escaped to Illyricum. (Cic. *ad Att.* ix. 3, *ad Fam.* v. 9, 10, 11, 13, xiii. 77.)

20. Of COLOPHON, forged conjointly with Zopyrus some works which they published under the name of Menippus, the Cynic. (Diog. Laërt. vi. 100; Schol. *ad Aristoph. Av.* 1299.)

21. Of CORINTH, an epic poet, who wrote some metrical works, such as Advice for Life (*ὑποθήκαι*), on Causes (*αἴτια*; Suid. *s. v.* Διονύσιος; Plut. *Amat.* 17), and Meteorologica. In prose he wrote a commentary on Hesiod. Suidas also mentions a periegesis of the earth, but this is in all probability the production of a different person, Dionysius Periegetes. (Eudoc. p. 132.) Some also believe that he was the author of a metrical work, Λιθικά, which was likewise the work of a different person. (Bernhardy, in his edit. of *Dionys. Periey.* p. 492, &c.)

22. Bishop of CORINTH in the latter half of the second century after Christ, distinguished himself among the prelates of his time by his piety, his eloquence, and the holiness of his life. He not only watched with the greatest care over his own diocese, but shewed a deep interest in the welfare of other communities and provinces, to which he addressed admonitory epistles. He died the death of a martyr, about A. D. 178. None of his numerous epistles is now extant, but a list of them is preserved in Eusebius (*H. E.* iv. 23) and Hieronymus (*de Script.* 27), and a few fragments of them are extant in Eusebius (ii. 25, iv. 23). In one of them Dionysius complains that during his lifetime some of his epistles had been interpolated by heretics for the purpose of supporting their own views. (Cave, *Hist. Lit.* i. p. 44.)

23. An EPICUREAN philosopher, who succeeded Polystratus as the head of the Epicurean school at Athens. He himself was succeeded by Basilides, and must therefore have lived about B. C. 200. (Diog. Laërt. x. 25.) Brucker confounds him with the Stoic surnamed *ὁ μεταθέμενος*, who afterwards abandoned the Stoics and went over to the Cyrenaics. (Diog. Laërt. vii. 4.)

24. A Greek GRAMMARIAN, who instructed Plato when a boy in the elements of grammar. (Diog. Laërt. iii. 5; Appuleius, *de Dogmat. Plat.* i. 2; Olympiod. *Vit. Plat.* p. 6, ed. Fischer.) He is probably the same person as the Dionysius who is mentioned in the beginning of Plato's dialogue *Ἐρασταί*.

25. Of HALICARNASSUS, the most celebrated among the ancient writers of the name of Dionysius. He was the son of one Alexander of Halicarnassus, and was born, according to the calculation of Dodwell, between B. C. 78 and 54. Strabo (xiv. p. 656) calls him his own contemporary. His death took place soon after B. C. 7, the year in which he completed and published his great work on the history of Rome. Respecting his parents and education we know nothing, nor any thing about his position in his native place before he emigrated to Rome; though some have inferred from his work on rhetoric, that he enjoyed a great reputation at Halicarnassus. All that we know for certain is, the information which he himself gives us in the introduction to his history of Rome (i. 7), and a few more particulars which we may glean from his other works. According to his own account, he went to Italy immediately after the termination of the civil wars, about the middle of Ol. 187, that is, B. C. 29. Henceforth he remained at Rome, and the twenty-two years which followed his arrival at Rome were mainly spent by him in making himself acquainted with the Latin language and literature, and in collecting materials for his great work on Roman history, called Archaeologia. We may assume that, like other rhetoricians of the time, he had commenced his career as a teacher of rhetoric at Halicarnassus; and his works bear strong evidence of his having been similarly occupied at Rome. (*De Comp. Verb.* 20, *Rhetor.* 10.) There he lived on terms of friendship with many distinguished men, such as Q. Aelius Tubero, and the rhetorician Caecilius; and it is not improbable that he may have received the Roman franchise, but his Roman name is not mentioned anywhere. Respecting the little we know about Dionysius, see F. Matthäi, *de Dionysio Halic.*, Wittenberg, 1779, 4to.; Dodwell, *de Aetate Dionys.* in Reiske's edition of Dionysius, vol. i. p. xlvi. &c.; and more especially C. J. Weismann, *de Dionysii Halic. Vita et Script.*, Rinteln, 1837, 4to., and Busse, *de Dionys. Hal. Vita et Ingenio*, Berlin, 1841, 4to.

All the works of Dionysius, some of which are completely lost, must be divided into two classes: the first contains his rhetorical and critical treatises, all of which probably belong to an earlier period of his life—perhaps to the first years of his residence at Rome—than his historical works, which constitute the second class.

a. Rhetorical and Critical Works.—All the productions of this class shew that Dionysius was not only a rhetorician of the first order, but also a most excellent critic in the highest and best sense of the term. They abound in the most exquisite remarks and criticisms on the works of the classical writers of Greece, although, at the same time, they are not without their faults, among which we may notice his hypercritical severity. But we have to remember that they were the productions of an early age, in which the want of a sound philosophy and of a comprehensive knowledge, and a partiality for or against certain writers led him to express opinions which at a maturer age he undoubtedly regretted. Still, however this may be, he always evinces a well-founded contempt for the shallow sophistries of ordinary rhetoricians, and strives instead to make rhetoric something practically useful, and by his criticisms to contribute towards elevating and ennobling the minds of his readers. The following works of this class are still extant: 1. *Τέχνη ῥητορική*, addressed to one Echecrates. The present condition of this work is by no means calculated to give us a correct idea of his merits and of his views on the subject of rhetoric. It consists of twelve, or according to another division, of eleven chapters, which have no internal connexion whatever, and have the appearance of being put together merely by accident. The treatise is therefore generally looked upon as a collection of rhetorical essays by different authors, some of which are genuine productions of Dionysius, who is expressly stated by Quintilian (iii. 1. § 16) to have written a manual of rhetoric. Schott, the last learned editor of this work, divides it into four sections. Chap. 1 to 7, with the exclusion of the 6th, which is certainly spurious, may be entitled *περὶ πανηγυρικῶν*, and contains some incoherent comments upon epideictic oratory, which are anything but in accordance with the known views of Dionysius as developed in other treatises; in addition to which, Nicostratus, a rhetorician of the age of Aelius Aristeides, is mentioned in chap. 2. Chapters 8 and 9, *περὶ ἐσχηματισμένων*, treat on the same subject, and chap. 8 may be the production of Dionysius; whereas the 9th certainly belongs to a late rhetorician. Chapter 10, *περὶ τῶν ἐν μελέταις πλημμελουμένων*, is a very valuable treatise, and probably the work of Dionysius. The 11th chapter is only a further development of the 10th, just as the 9th chapter is of the 8th. The *τέχνη ῥητορική* is edited separately with very valuable prolegomena and notes by H. A. Schott, Leipzig, 1804, 8vo. 2. *Περὶ συνθέσεως ὀνομάτων*, addressed to Rufus Melitius, the son of a friend of Dionysius, was probably written in the first year or years of his residence at Rome, and at all events previous to any of the other works still extant. It is, however, notwithstanding this, one of high excellence. In it the author treats of oratorical power, and on the combination of words according to the different species and styles of oratory. There are two very good separate editions of this treatise, one by G. H. Schaefer (Leipzig, 1809, 8vo), and the other by F. Göller (Jena, 1815, 8vo), in which the text is considerably improved from MSS. 3. *Περὶ μιμήσεως*, addressed to a Greek of the name of Demetrius. Its proper title appears to have been *ὑπομνηματισμοὶ περὶ τῆς μιμήσεως*. (Dionys. *Jud. de Thucyd.* 1, *Epist. ad Pomp.* 3.) The work as a whole is lost, and what we possess under the title of *τῶν ἀρχαίων κρίσις* is probably nothing but a sort of epitome containing characteristics of poets, from Homer down to Euripides, of some historians, such as Herodotus, Thucydides, Philistus, Xenophon, and Theopompus, and lastly, of some philosophers and orators. This epitome is printed separately in Frotscher's edition of the tenth book of Quintilian (Leipzig, 1826, p. 271, &c.), who mainly follows the opinions of Dionysius. 4. *Περὶ τῶν ἀρχαίων ῥητόρων ὑπομνηματισμοί*, addressed to Ammaeus, contains criticisms on the most eminent Greek orators

and historians, and the author points out their excellences as well as their defects, with a view to promote a wise imitation of the classic models, and thus to preserve a pure taste in those branches of literature. The work originally consisted of six sections, of which we now possess only the first three, on Lysias, Isocrates, and Isaeus. The other sections treated of Demosthenes, Hyperides, and Aeschines; but we have only the first part of the fourth section, which treats of the oratorical power of Demosthenes, and his superiority over other orators. This part is known under the title *περὶ λεκτικῆς Δημοσθένους δεινότητος*, which has become current ever since the time of Sylburg, though it is not found in any MS. The beginning of the treatise is mutilated, and the concluding part of it is entirely wanting. Whether Dionysius actually wrote on Hyperides and Aeschines, is not known; for in these, as in other instances, he may have intended and promised to write what he could not afterwards fulfil either from want of leisure or inclination. There is a very excellent German translation of the part relating to Demosthenes, with a valuable dissertation on Dionysius as an aesthetic critic, by A. G. Becker. (Wolfenbüttel and Leipzig, 1829, 8vo.) 5. A treatise addressed to Ammaeus, entitled *Ἐπιστολὴ πρὸς Ἀμμαῖον πρώτη*, which title, however, does not occur in MSS., and instead of *πρώτη* it ought to be called *ἐπιστολὴ δευτέρα*. This treatise or epistle, in which the author shews that most of the orations of Demosthenes had been delivered before Aristotle wrote his Rhetoric, and that consequently Demosthenes had derived no instruction from Aristotle, is of great importance for the history and criticism of the works of Demosthenes. 6. *Ἐπιστολὴ πρὸς Γναῖον Πομπήϊον*, was written by Dionysius with a view to justify the unfavourable opinion which he had expressed upon Plato, and which Pompeius had censured. The latter part of this treatise is much mutilated, and did not perhaps originally belong to it. See Vitus Loers, *de Dionys. Hal judicio de Platonis oratione et genere dicendi*, Treves, 1840, 4to. 7. *Περὶ τοῦ Θουκυδίδου χαρακτῆρος καὶ τῶν λοιπῶν τοῦ συγγραφέως ἰδιωμάτων*, was written by Dionysius at the request of his friend Q. Aelius Tubero, for the purpose of explaining more minutely what he had written on Thucydides. As Dionysius in this work looks at the great historian from his rhetorical point of view, his judgment is often unjust and incorrect. 8. *Περὶ τῶν τοῦ Θουκυδίδου ἰδιωμάτων*, is addressed to Ammaeus. The last three treatises are printed in a very good edition by C. G. Krüger under the title *Dionysii Historiographica, i. e. Epistolae ad Cn. Pomp., Q. Ael. Tuber. et Ammaeum*, Halle, 1823, 8vo. The last of the writings of this class still extant is—9. *Δείναρχος*, a very valuable treatise on the life and orations of Deinarchus. Besides these works Dionysius himself mentions some others, a few of which are lost, while others were perhaps never written; though at the time he mentioned them, Dionysius undoubtedly intended to compose them. Among the former we may mention *χαρακτῆρες τῶν ἁρμονιῶν* (Dionys. *de Compos. Verb.* 11), of which a few fragments are still extant, and *Πραγματεία ὑπὲρ τῆς πολιτικῆς φιλοσοφίας πρὸς τοὺς κατατρέχοντας αὐτῆς ἀδίκως.* (Dionys. *Jud. de Thucyd.* 2.) A few other works, such as "on the orations unjustly attributed to Lysias" (*Lys.* 14), "on the tropical expressions in Plato and Demosthenes" (*Dem.* 32), and *περὶ τῆς ἐκλογῆς τῶν ὀνομάτων* (*de Comp. Verb.* 1), were probably never written, as no ancient writer besides Dionysius himself makes any mention of them. The work *περὶ ἑρμηνείας*, which is extant under the name of Demetrius Phalereus, is attributed by some to Dionysius of Halicarnassus; but there is no evidence for this hypothesis, any more than there is for ascribing to him the *βίος Ὁμήρου* which is printed in Gale's *Opuscula Mythologica*.

b. Historical Works.—In this class of compositions, to which Dionysius appears to have devoted his later years, he was less successful than in his critical and rhetorical essays, inasmuch as we everywhere find the rhetorician gaining the ascendancy over the historian. The following historical works of his are known: 1. *Χρόνοι* or *χρονικά*. (Clem. Alex. *Strom.* i. p. 320; Suid. *s. v. Διονύσιος*; Dionys. *A. R.* i. 74.) This work, which is lost, probably contained chronological investigations, though not concerning Roman history. Photius (*Bibl.* Cod. 84) mentions an abridgment (*σύνοψις*) in five books, and Stephanus of Byzantium (*s. vv.* *Ἀρίκεια* and *Κορίαλλα*) quotes the same under the name of *ἐπιτομή*. This abridgment, in all probability of the *χρόνοι*, was undoubtedly the work of a late grammarian, and not, as some have thought, of Dionysius himself. The great historical work of Dionysius, of which we still possess a considerable portion, is — 2. *Ῥωμαϊκὴ Ἀρχαιολογία*, which Photius (*Bibl.* Cod. 83) styles *ἱστορικοὶ λόγοι*. It consisted of twenty books, and contained the history of Rome from the earliest or mythical times down to the year B. C. 264, in which the history of Polybius begins with the Punic wars. The first nine books alone are complete; of the tenth and eleventh we have only the greater part; and of the remaining nine we possess nothing but fragments and extracts, which were contained in the collections made at the command of the emperor Constantine Porphyrogenitus, and were first published by A. Mai from a MS. in the library of Milan (1816, 4to.), and reprinted at Frankfurt, 1817, 8vo. Mai at first believed that these extracts were the abridgment of which Photius (*Bibl.* Cod. 84) speaks; but this opinion met with such strong opposition from Ciampi (*Biblioth. Ital.* viii. p. 225, &c.), Visconti (*Journal des Savans*, for June, 1817), and Struve (*Ueber die von Mai aufgefund Stücke des Dionys. von Halic.* Königsberg, 1820, 8vo.), that Mai, when he reprinted the extracts in his *Script. Vet. Nova Collectio* (ii. p. 475, &c., ed. Rome, 1827), felt obliged in his preface (p. xvii.) to recant his former opinion, and to agree with his critics in admitting that the extracts were remnants of the extracts of Constantine Porphyrogenitus from the *Ῥωμαϊκὴ Ἀρχαιολογία*. Respecting their value, see Niebuhr, *Hist. of Rome*, ii. p. 419, note 916, iii. p. 524, note 934, *Lectures on Rom. Hist.* i. p. 47. Dionysius treated the early history of Rome with a minuteness which raises a suspicion as to his judgment on historical and mythical matters, and the eleven books extant do not carry the history beyond the year B. C. 441, so that the eleventh book breaks off very soon after the decemviral legislation. This peculiar minuteness in the early history, however, was in a great measure the consequence of the object he had proposed to himself, and which, as he himself states, was to remove the erroneous notions which the Greeks entertained with regard to Rome's great-

ness, and to shew that Rome had not become great by accident or mere good fortune, but by the virtue and wisdom of the Romans themselves. With this object in view, he discusses most carefully everything relating to the constitution, the religion, the history, laws, and private life of the Romans; and his work is for this reason one of the greatest importance to the student of Roman history, at least so far as the substance of his discussions is concerned. But the manner in which he dealt with his materials cannot always be approved of: he is unable to draw a clear distinction between a mere mythus and history; and where he perceives inconsistencies in the former, he attempts, by a rationalistic mode of proceeding, to reduce it to what appears to him sober history. It is however a groundless assertion, which some critics have made, that Dionysius invented facts, and thus introduced direct forgeries into history. He had, moreover, no clear notions about the early constitution of Rome, and was led astray by the nature of the institutions which he saw in his own day; and he thus transferred to the early times the notions which he had derived from the actual state of things—a process by which he became involved in inextricable difficulties and contradictions. The numerous speeches which he introduces in his work are indeed written with great artistic skill, but they nevertheless shew too manifestly that Dionysius was a rhetorician, not an historian, and still less a statesman. He used all the authors who had written before him on the early history of Rome, but he did not always exercise a proper discretion in choosing his guides, and we often find him following authorities of an inferior class in preference to better and sounder ones. Notwithstanding all this, however, Dionysius contains an inexhaustible treasure of materials for those who know how to make use of them. The style of Dionysius is very good, and, with a few exceptions, his language may be called perfectly pure. See Ph. F. Schulin, *de Dionys. Hal. Historico, praecipuo Historiae Juris Fonte*, Heidelberg, 1821, 4to.; *An Inquiry into the Credit due to Dionys. of Hal. as a Critic and Historian*, in the Class. Journ. vol. xxxiv.; Krüger, *Praefat. ad Historiogr.* p. xii.; Niebuhr, *Lectures on the Hist. of Rome*, i. pp. 46—53, ed. Schmitz.

The first work of Dionysius which appeared in print was his Archaeologia, in a Latin translation by Lapus Biragus (Treviso, 1480), from a very good Roman MS. New editions of this translation, with corrections by Glareanus, appeared at Basel, 1532 and 1549; whereupon R. Stephens first edited the Greek original, Paris, 1546, fol., together with some of the rhetorical works. The first complete edition of the Archaeologia and the rhetorical works together, is that of Fr. Sylburg, Frankfurt, 1586, 2 vols. fol. (reprinted at Leipzig, 1691, 2 vols. fol.) Another reprint, with the introduction of a few alterations, was edited by Hudson, (Oxford, 1704, 2 vols. fol.) which however is a very inferior performance. A new and much improved edition, though with many bad and arbitrary emendations, was made by J. J. Reiske, (Leipzig, 1774, &c.) in 6 vols. 8vo., the last of which was edited by Morus. All the rhetorical works, with the exception of the τέχνη ῥητορικὴ and the περὶ συνθέσεως ὀνομάτων, were edited by E. Gros, (Paris, 1826, &c.) in 3 vols. 8vo. (Fabric. *Bibl. Graec.* iv. p. 382, &c.; Westermann, *Gesch. d. Griech. Beredts.* § 88.)

26. Of Heliopolis in Egypt, is mentioned by Artemidorus (*Oneir.* ii. 71) as the author of a work on dreams.

27. Of Heracleia, a son of Theophantus. In early life he was a disciple of Heracleides, Alexinus, and Menedemus, and afterwards also of Zeno the Stoic, who appears to have induced him to adopt the philosophy of the porch. At a later time he was afflicted with a disease of the eyes, or with a nervous complaint, and the unbearable pains which it caused him led him to abandon the Stoic philosophy, and to join the Eleatics, whose doctrine, that ἡδονὴ and the absence of pain was the highest good, had more charms for him than the austere ethics of the Stoa. This renunciation of his former philosophical creed drew upon him the nickname of μεταθέμενος, *i. e.* the renegade. During the time that he was a Stoic, he is praised for his modesty, abstinence, and moderation, but afterwards we find him described as a person greatly given to sensual pleasures. He died in his eightieth year of voluntary starvation. Diogenes Laërtius mentions a series of works of Dionysius, all of which, however, are lost, and Cicero censures him for having mixed up verses with his prose, and for his want of elegance and refinement. (Diog. Laërt. vii. 166, 167, v. 92; Athen. vii. p. 281, x. p. 437; Lucian, *Bis Accus.* 20; Censorin. 15; Cic. *Acad.* ii. 22, *de Fin.* v. 31, *Tuscul.* ii. 11, 35, iii. 9.)

28. A disciple of Heracleitus, is mentioned by Diogenes Laërtius (ix. 15) as the author of a commentary on the works of his master.

29. An Historian, who seems to have lived in the later period of the Roman empire, and is quoted by Jornandes. (*De Reb. Get.* 19.)

30. Surnamed Iambus, that is, the iambic poet, is mentioned by Suidas (*s. v.* Ἀριστοφάνης) among the teachers of Aristophanes of Byzantium, from which we may infer the time at which he lived. Clemens Alexandrinus (*Strom.* v. p. 674) quotes an hexameter verse of his, and according to Athenaeus (vii. p. 284), he also wrote a work on dialects. Plutarch (*de Mus.* 15) quotes him as an authority on harmony, from which it has been inferred that he is the author of a work on the history of music, of which Stephanus of Byzantium (*s. v.* Ὑδρεία) quotes the 23rd book.

31. Of Magnesia, a distinguished rhetorician, who taught his art in Asia between the years B. C. 79 and 77, at the time when Cicero, then in his 29th year, visited the east. Cicero on his excursions in Asia was accompanied by Dionysius, Aeschylus of Cnidus, and Xenocles of Adramyttium, who were then the most eminent rhetoricians in Asia. (Cic. *Brut.* 91; Plut. *Cic.* 4.)

32. Of Miletus, one of the earliest Greek historians, and according to Suidas (*s. v.* Ἑκαταῖος), a contemporary of Hecataeus, that is, he lived about B. C. 520; he must, however, to judge from the titles of his works, have survived B. C. 485, the year in which Dareius died. Dionysius of Miletus wrote a history of Dareius Hystaspis in five books. Suidas further attributes to him a work entitled τὰ μετὰ Δαρεῖον in five books, and also a work Περσικά, in the Ionic dialect. Whether they were actually three distinct works, or whether the two last were the same, and only a continuation of the first, cannot be ascertained on account of the inextricable confusion which prevails in the articles Διονύσιος of Suidas, in consequence of which our Dionysius has often been confounded with

Dionysius of Mytilene. Suidas ascribes to the Milesian, "Troica," in three books, "Mythica," an "Historical Cycle," in seven books, and a "Periegesis of the whole world," all of which, however, probably belong to different authors. (Nitzsch, *Hist. Homeri*, i. p. 88; Bernhardy, in his edition of *Dionys. Perieg.* p. 498, &c., and *ad Suidam*, i. p. 1395; Lobeck, *Aglaoph.* ii. p. 990, &c.; Welcker, *Der Epische Cyclus*, p. 75, &c.)

33. Of MILETUS, a sophist of the time of the emperor Hadrian. He was a pupil of Isaeus the Assyrian, and distinguished for the elegance of his orations. He was greatly honoured by the cities of Asia, and more especially by the emperor Hadrian, who made him praefect of a considerable province, raised him to the rank of a Roman eques, and assigned to him a place in the museum of Alexandria. Notwithstanding these distinctions, Dionysius remained a modest and unassuming person. At one time of his life he taught rhetoric at Lesbos, but he died at Ephesus at an advanced age, and was buried in the market-place of Ephesus, where a monument was erected to him. Philostratus has preserved a few specimens of his oratory. (*Vit. Soph.* i. 20. § 2, c. 22; Dion Cass. lxix. 3; Eudoc. p. 130; Suidas.)

34. Of MYTILENE, was surnamed Scytobrachion, and seems to have lived shortly before the time of Cicero, if we may believe the report that he instructed M. Antonius Gnipho at Alexandria (Suet. *de Illustr. Gram.* 7), for Suetonius expresses a doubt as to its correctness for chronological reasons. Artemon (*ap. Athen.* xii. p. 415) states, that Dionysius Scytobrachion was the author of the historical work which was commonly attributed to the ancient historian Xanthus of Lydia, who lived about B. C. 480. From this it has been inferred, that our Dionysius must have lived at a much earlier time. But if we conceive that Dionysius may have made a revision of the work of Xanthus, it does not follow that he must needs have lived very near the age of Xanthus. Suidas attributes to him a metrical work, the expedition of Dionysus and Athena (ἡ Διονύσου καὶ Ἀθηνᾶς στρατία), and a prose work on the Argonauts in six books, addressed to Parmenon. He was probably also the author of the historic Cycle, which Suidas attributes to Dionysius of Miletus. The Argonautica is often referred to by the Scholiast on Apollonius Rhodius, who likewise several times confounds the Mytilenean with the Milesian (i. 1298, ii. 207, 1144, iii. 200, 242, iv. 119, 223, 228, 1153), and this work was also consulted by Diodorus Siculus. (iii. 52, 66.) See Bernhardy, *ad Dionys. Perieg.* p. 490; Welcker, *Der Ep. Cyclus*, p. 87.

35. A writer on ὀψαρτυτικά, who is mentioned by Athenaeus (vii. p. 326, xi. p. 516).

36. Of PERGAMUS, surnamed Atticus, a rhetorician, who is characterized by Strabo (xiii. p. 625) as a clever sophist, an historian, and logographer, that is, a writer of orations. He was a pupil of Apollodorus, the rhetorician, who is mentioned among the teachers of Augustus. (Comp. Senec. *Controv.* i. 1.) Weiske (*ad Longin.* p. 218) considers him to be the author of the work περὶ ὕψους commonly attributed to Longinus; but there is very little, if anything, to support this view. (Westermann, *Gesch. d. Griech. Beredts.* § 98, note 9.)

37. Of PHASELIS, is mentioned in the scholia on Pindar, and was probably a grammarian who wrote on Pindar. The anonymous author of the life of Nicander speaks of two works of his, viz. "on the Poetry of Antimachus," and "on Poets." (Schol. *ad Pind. Nem.* xi. p. 787, ed. Heyne; *ad Pyth.* ii. 1.)

38. Surnamed PERIEGETES, from his being the author of a περιήγησις τῆς γῆς, in hexameter verse, which is still extant. Respecting the age and country of this Dionysius the most different opinions have been entertained, though all critics are agreed in placing him after the Christian era, or in the time of the Roman emperors, as must indeed be necessarily inferred from passages of the Periegesis itself, such as v. 355, where the author speaks of his ἄναικτες, that is, his sovereigns, which can only apply to the emperors. But the question as to which emperor or emperors Dionysius there alludes, has been answered in the most different ways: some writers have placed Dionysius in the reign of Augustus, others in that of Nero, and others again under M. Aurelius and L. Verus, or under Septimius Severus and his sons. Eustathius, his commentator, was himself in doubt about the age of his author. But these uncertainties have been removed by Bernhardy, the last editor of Dionysius, who has made it highly probable, partly from the names of countries and nations mentioned in the Periegesis, partly from the mention of the Huns in v. 730, and partly from the general character of the poem, that its author must have lived either in the latter part of the third, or in the beginning of the fourth, century of our era. With regard to his native country, Suidas infers from the enthusiastic manner in which Dionysius speaks of the river Rhebas (793, &c.), that he was born at Byzantium, or somewhere in its neighbourhood; but Eustathius (*ad v.* 7) and the Scholiast (*ad v.* 8) expressly call him an African, and these authorities certainly seem to deserve more credit than the mere inference of Suidas. The Periegesis of Dionysius contains a description of the whole earth, so far as it was known in his time, in hexameter verse, and the author appears chiefly to follow the views of Eratosthenes. It is written in a terse and neat style, and enjoyed a high degree of popularity in ancient times, as we may infer from the fact, that two translations or paraphrases of it were made by Romans, one by Rufus Festus Avienus [AVIENUS], and the other by the grammarian Priscian. [PRISCIANUS.] Eustathius wrote a very valuable commentary upon it, which is still extant, and we further possess a Greek paraphrase and scholia. The first edition of the Periegesis appeared at Ferrara, 1512, 4to, with a Latin translation. A. Manutius printed it at Venice, 1513, 8vo., together with Pindar, Callimachus, and Lycophron. H. Stephens incorporated it in his "Poetae Principes Heroici Carminis," Paris, 1566, fol. One of the most useful among the subsequent editions is that of Edw. Thwaites, Oxford, 1697, 8vo., with the commentary of Eustathius, the Greek scholia and paraphrase. It is also printed in the fourth volume of Hudson's *Geogr. Minor.* 1712, 8vo., from which it was reprinted separately, Oxford, 1710 and 1717, 8vo. But all the previous editions are superseded by that of G. Bernhardy (Leipzig, 1828, 8vo.), which forms vol. i. of a contemplated collection of the minor Greek geographers; it is accompanied by a very excellent and learned dissertation and the

ancient commentators. Besides the Periegesis, Eustathius states that other works also were attributed to our Dionysius, viz. λιθικά, ὀρνιθικά, and βασσαρικά. Concerning the first, compare the Scholiast on v. 714; Maxim. *ad Dionys. Areopag. de Myst. Theol.* 2; and Bernhardy (*l. c.*), p. 502. Respecting the ὀρνιθικά, which some attribute to Dionysius of Philadelphia, see Bernhardy, p. 503. The βασσαρικά, which means the same as Διονυσιακά (Suid. *s. v.* Σωτήριχος) is very often quoted by Stephanus of Byzantium. (See Bernhardy, pp. 507, &c. and 515.)

39. Bishop of Rome, is called a λόγιός τε καὶ θαυμάσιος ἀνήρ by his contemporary, Dionysius, bishop of Alexandria. (*Ap. Euseb. H. E.* vii. 7.) He is believed to have been a Greek by birth, and after having been a presbyter, he was made bishop of Rome in A. D. 259, and retained this high dignity for ten years, till A. D. 269. During his administration of the Roman diocese, some bishops brought before him charges against Dionysius, bishop of Alexandria, for being guilty of heretical opinions in his controversies with Sabellius. The bishop of Rome therefore convoked a synod, and with its consent he declared, in a letter to the accused, that he was guilty of heresies, and gave him a gentle reprimand. A fragment of this letter is preserved in Athanasius (*de Decret. Synod. Nicaen.* p. 421), and it was this letter which induced Dionysius of Alexandria to write his work against Sabellius, which was addressed to the bishop of Rome. (Cave, *Hist. Lit.* i. p. 97.)

40. Surnamed Scytobrachion. See No. 34.

41. Of Sidon, a Greek grammarian, who is sometimes simply called Sidonius. (Schol. Venet. *ad Hom. Il.* i. 424, xiv. 40.) He seems to have lived shortly after the time of Aristarchus, and to have founded a school of his own. (Schol. *ad Il.* i. 8.) He is frequently referred to in the Venetian Scholia, and also by Eustathius on Homer, as one of the critical commentators of the poet. (Comp. Varro, *de L. L.* x. 10, ed. Müller; Villoison, *Proleg. ad Hom. Il.* p. xxix.)

42. Of Sinope. See below.

43. A Stoic philosopher, against whom Chrysippus wrote a work, but who is otherwise unknown. (Diog. Laërt. vi. 43; Eudoc. p. 138.)

44. Surnamed Thrax, or the Thracian, a celebrated Greek grammarian, who unquestionably derived his surname from the fact of his father Teres being a Thracian (Suidas); and it is absurd to believe, with the author of the Etymologicum Magnum (p. 277. 53), that he received it from his rough voice or any other circumstance. He himself was, according to some, a native of Alexandria (Suidas), and, according to others, of Byzantium; but he is also called a Rhodian, because at one time he resided at Rhodes, and gave instructions there (Strab. xiv. p. 655; Athen. xi. p. 489), and it was at Rhodes that Tyrannion was among the pupils of Dionysius. Dionysius also staid for some time at Rome, where he was engaged in teaching, about B. C. 80. Further particulars about his life are not known. He was the author of numerous grammatical works, manuals, and commentaries. We possess under his name a τέχνη γραμματική, a small work, which however became the basis of all subsequent grammars, and was a standard book in grammar schools for many centuries. Under such circumstances we cannot wonder that, in the course of time, such a work was much interpolated, sometimes abridged, and sometimes extended or otherwise modified. The form therefore, in which it has come down to us, is not the original one, and hence its great difference in the different MSS. It was first printed in Fabricius, *Bibl. Gr.* iv. p. 20 of the old edition. Villoison (*Anecd.* ii. 99) then added some excerpta and scholia from a Venetian MS., together with which the grammar was afterwards printed in Fabricius, *Bibl. Gr.* vi. p. 311 of Harles's edition, and somewhat better in Bekker's *Anecdota*, ii. p. 627, &c. It is remarkable that an Armenian translation of this grammar, which has recently come to light, and was probably made in the fourth or fifth century of our era, is more complete than the Greek original, having five additional chapters. This translation, which was published by Cirbied in the *Mémoires et Dissertations sur les Antiquités nationales et étrangères*, 1824, 8vo., vol. vi., has increased the doubts about the genuineness of our Greek text; but it would be going too far to consider it, with Göttling, (*Praef. ad Theodos. Gram.* p. v. &c.; comp. Lersch, *die Sprachphilos. der Alten*, ii. p. 64, &c.) as a mere compilation made by some Byzantine grammarian at a very late period. The groundwork of what we have is unquestionably the production of Dionysius Thrax. The interpolations mentioned above appear to have been introduced at a very early time, and it was probably owing to them that some of the ancient commentators of the grammar found in it things which could not have been written by a disciple of Aristarchus, and that therefore they doubted its genuineness. Dionysius did much also for the explanation and criticism of Homer, as may be inferred from the quotations in the Venetian Scholia (*ad Hom. Il.* ii. 262, ix. 460, xii. 20, xiii. 103, xv. 86, 741, xviii. 207, xxiv. 110), and Eustathius. (*Ad Hom.* pp. 854, 869, 1040, 1299.) He does not, however, appear to have written a regular commentary, but to have inserted his remarks on Homer in several other works, such as that against Crates, and the περὶ ποσοτήτων. (Schol. Ven. *ad Hom. Il.* ii. 3.) In some MSS. there exists a treatise περὶ τόνου περισπωμένων, which has been wrongly attributed to our grammarian: it is, further, more than doubtful whether he wrote a commentary on Euripides, as has been inferred from a quotation of the Scholiast on that poet. His chief merit consists in the impulse he gave to the study of systematic grammar, and in what he did for a correct understanding of Homer. The Etymol. M. contains several examples of his etymological, prosodical, and exegetical attempts. (pp. 308. 18, 747. 20, 365. 20.) Dionysius is also mentioned as the author of μελέται and of a work on Rhodes. (Steph. Byz. *s. v.* Ταρσός; comp. Gräfenhan, *Gesch. der Klass. Philol.* i. p. 402, &c.)

45. A son or disciple of Tryphon, a Greek grammarian, who lived about B. C. 50. (Steph. Byz. *s. v.* Ὄα, Μυρρινοῦς, &c.) He was the author of a work περὶ ὀνομάτων, which consisted of at least eleven books, and is often referred to by Stephanus of Byzantium and Harpocration. (Comp. Athen. vi. p. 255, xi. p. 503, xiv. p. 641.) [L. S.]

DIONY'SIUS (Διονύσιος), of Sinope, an Athenian comic poet of the middle comedy. (Athen. xi. pp. 467, d., 497, c., xiv. p. 615, e.; Schol. Hom. *Il.* xi. 515.) He appears, from indications in the fragments of his plays, to have been younger than Archestratus, to have flourished about the same time as Nicostratus, the son of Aristophanes, and

to have lived till the establishment of the Macedonian supremacy in Greece. We have the titles and some fragments of his Ἀκοντιζόμενος (Ath. xiv. p. 664, d.), which appears to have been translated by Naevius, Θεσμοφόρος (a long passage in Athen. ix. p. 404, e.), Ὁμώνυμοι (Athen. viii. p. 381, c., xiv. p. 615, e.), Λιμός (Schol. Hom. *Il.* xi. 515; Eustath. p. 859. 49), Σώζουσα or Σώτειρα (Athen. xi. pp. 467, d., 497, d.; Stob. *Serm.* cxxv. 8.) Meursius and Fabricius are wrong in assigning the Ταξιάρχαι to Dionysius. It belongs to EUPOLIS. (Meineke, *Frag. Com. Graec.* i. pp. 419, 420, iii. pp. 547—555.] [P. S.]

DIONY'SIUS, artists. 1. Of Argos, a statuary, who was employed together with Glaucus in making the works which Smicythus dedicated at Olympia. This fixes the artist's time; for Smicythus succeeded Anaxilas as tyrant of Rhegium in B. C. 476. The works executed by Dionysius were statues of Contest (Ἀγών) carrying ἁλτῆρες (*Dict. of Ant. s. v.*), of Dionysius, of Orpheus, and of Zeus without a beard. (Paus. v. 26. §§ 3—6.) He also made a horse and charioteer in bronze, which were among the works dedicated at Olympia by Phormis of Maenalus, the contemporary of Gelon and Hiero. (Paus. v. 27. § 1.)

2. A sculptor, who made the statue of Hera which Octavian afterwards placed in the portico of Octavia. (Plin. xxxvi. 5, s. 4. § 10.) Junius takes this artist to be the same as the former, but Sillig argues, that in the time of the elder Dionysius the art of sculpturing marble was not brought to sufficient perfection to allow us to ascribe one of its masterpieces to him.

3. Of Colophon, a painter, contemporary with Polygnotus of Thasos, whose works he imitated in their accuracy, expression (πάθος), manner (ἦθος), in the treatment of the form, in the delicacy of the drapery, and in every other respect except in grandeur. (Aelian. *V. H.* iv. 3.) Plutarch (*Timol.* 36) speaks of his works as having strength and tone, but as forced and laboured. Aristotle (*Poët.* 2) says that Polygnotus painted the likenesses of men better than the originals, Pauson made them worse, and Dionysius just like them (ὁμοίους). It seems from this that the pictures of Dionysius were deficient in the ideal. It was no doubt for this reason that Dionysius was called *Anthropographus*, like DEMETRIUS. It is true that Pliny, from whom we learn the fact, gives a different reason, namely, that Dionysius was so called because he painted only men, and not landscapes (xxxv. 10. s. 37); but this is only one case out of many in which Pliny's ignorance of art has caused him to give a false interpretation of a true fact. Sillig applies this passage to the later Dionysius (No. 4), but without any good reason.

4. A painter, who flourished at Rome at the same time as Sopolis and Lala of Cyzicus, about B.C. 84. Pliny says of him and Sopolis, that they were the most renowned painters of that age, except Lala, and that their works filled the picture galleries (xxxv. 11, s. 40. § 43). [P. S.]

DIONY'SIUS (Διονύσιος), the name of several physicians and surgeons, whom it is sometimes difficult to distinguish with certainty.

1. A native of AEGAE (but of which place of this name does not appear), who must have lived in or before the ninth century after Christ, as he is quoted by Photius (*Biblioth.* §§ 185, 211, pp. 129, 168, ed. Bekker), but how much earlier he lived is uncertain. It is not known whether he was himself a physician, but he wrote a work entitled Δικτυακά, in which he discussed various medical questions. It consisted of one hundred chapters, the heads of which have been preserved by Photius, and shew that he wrote both in favour of each proposition, and also against it. The title of his book has been supposed to allude to his teaching his readers to argue on both sides of a question, and thus to catch their hearers, as it were, in a net.

2. A native of CYRTUS (Κυρτός) in Egypt, who was mentioned by Herennius Philo in his lost History of Medicine. Stephanus Byzantinus (*s. v.* Κύρτος) calls him διάσημος ἰατρός. His date is uncertain, but if (as Meursius conjectures) he is the same person who is quoted by Caelius Aurelianus (*De Morb. Chron.* ii. 13, p. 416), he may be supposed to have lived in the third century B. C. (Meursius, *Dionysius, &c.* in *Opera*, vol. v.)

3. A native of MILETUS, in Caria, must have lived in or before the second century after Christ, as he is quoted by Galen, who has preserved some of his medical formulae. (*De Compos. Medicam. sec. Locos*, iv. 7, vol. xii. p. 741; *De Antid.* ii. 11, vol. xiv. p. 171.) He may perhaps be the same person who is mentioned by Galen without any distinguishing epithet. (*De Compos. Medicam. sec. Locos.* iv. 8, vol. xii. p. 760.)

4. Son of OXYMACHUS, appears to have written some anatomical work, which is mentioned by Rufus Ephesius. (*De Appell. Part. Corp. Hum.* p. 42.) He was either a contemporary or predecessor of Eudemus, and therefore lived probably in the fourth or third century B. C.

5. Of SAMOS, whose medical formulae are quoted by Galen (*De Compos. Medicam. sec. Gen.* iv. 13, vol. xiii. p. 745), is supposed by Meursius (*l. c.*) to be the same person as the son of Musonius; but, as Kühn observes (*Additam. ad Elench. Medicor. Vet. a Fabricio in "Biblioth. Graeca," exhib.* fascic. xiv. p. 7), from no other reason, than because both are said to have been natives of Samos (nor is even this quite certain), whereas from the writings of the son of Musonius there is no ground for believing him to have been a physician, or even a collector of medical prescriptions.

6. SALLUSTIUS DIONYSIUS, is quoted by Pliny (*H. N.* xxxii. 26), and therefore must have lived in or before the first century after Christ.

7. CASSIUS DIONYSIUS. [CASSIUS, p. 626.]

8. Dionysius, a surgeon, quoted by Scribonius Largus (*Compos. Medicam.* c. 212, ed. Rhod.), who lived probably at or before the beginning of the Christian era.

9. A physician, who was a contemporary of Galen in the second century after Christ, and is mentioned as attending the son of Caecilianus, to whom Galen wrote a letter full of medical advice, which is still extant. (Galen, *Pro Puero Epilept. Consil.*, in *Opera*, vol. xi. p. 357.)

10. A fellow-pupil of Heracleides of Tarentum, who must have lived probably in the third century B. C., and one of whose medical formulae is quoted by Galen. (*De Compos. Medicam. sec. Locos*, v. 3, vol. xii. p. 835.)

11. A physician who belonged to the medical sect of the Methodici, and who lived probably in the first century B. C. (Galen, *de Meth. Med.* i. 7, vol. x. p. 53; *Introd.* c. 4, vol. xiv. p. 684.)

12. The physician mentioned by Galen (*Com-*

ment. in Hippocr. "*Aphor.*" iv. 69, vol. xvii. pt. ii. p. 751) as a commentator on the Aphorisms of Hippocrates, must have lived in or before the second century after Christ, but cannot certainly be identified with any other physician of that name.

13. A physician whose medical formulae are mentioned by Celsus (*De Med.* vi. 6. 4; 18. 9, pp. 119, 136), must have lived in or before the first century after Christ, and may perhaps be the same person as No. 3, or 8.

14. A physician at Rome in the fifth century after Christ, who was also in deacon's orders, and a man of great piety. When Rome was taken by Alaric, A. D. 410, Dionysius was carried away prisoner, but was treated with great kindness, on account of his virtues and his medical skill. An epitaph on him in Latin elegiac verse is to be found in Baronius, *Annal. Eccles.* ad ann. 410, § 41. [W. A. G.]

DIONYSOCLES (Διονυσοκλῆς), of Tralles, is mentioned by Strabo (xiv. p. 649) among the distinguished rhetoricians of that city. He was probably a pupil of Apollodorus of Pergamus, and consequently lived shortly before or at the time of Strabo. [L. S.]

DIONYSODO'RUS (Διονυσόδωρος). 1. A Boeotian, who is mentioned by Diodorus Siculus (xv. 95) as the author of a history of Greece, which came down as far as the reign of Philip of Macedonia, the father of Alexander the Great. It is usually supposed that he is the same person as the Dionysodorus in Diogenes Laërtius (ii. 42), who denied that the paean which went by the name of Socrates, was the production of the philosopher. (Comp. Schol. *ad Apollon. Rhod.* i. 917.) It is uncertain also whether he is the author of a work on rivers (περὶ ποταμῶν, Schol. *ad Eurip. Hippol.* 122), and of another entitled τὰ παρὰ τοῖς τραγῳδοῖς ἡμαρτημένα, which is quoted by a Scholiast. (*Ad Eurip. Rhes.* 504.)

2. A Greek rhetorician, who is introduced in Lucian's *Symposium* (c. 6). Another person of the same name is mentioned, in the beginning of Plato's dialogue "Euthydemus," as a brother of Euthydemus. (Comp. Xenoph. *Memor.* iii. 1. § 1.)

3. Of Troezene, a Greek grammarian, who is referred to by Plutarch (*Arat.* 1) and in the work of Apollonius Dyscolus "on Pronouns." [L. S.]

DIONYSODO'RUS (Διονυσόδωρος), a geometer of Cydnus, whose mode of cutting a sphere by a plane in a given ratio is preserved by Eutocius, in his comment on book ii. prop. 5, of the sphere and cylinder of Archimedes. A species of conical sun-dial is attributed to him, and Pliny (*H. N.* ii. 109) says, that he had an inscription placed on his tomb, addressed to the world above, stating that he had been to the centre of the earth and found it 42 thousand stadia distant. Pliny calls this a striking instance of Greek vanity; but, as Weidler remarks, it is as near a guess as any that was made for a long time afterwards. (Weidler, *Hist. Astron.* p. 133; Heilbronner, *in verb.*) [A. DE M.]

DIONYSODORUS. [MOSCHION.]

DIONYSO'DOTUS (Διονυσόδοτος), a lyric poet of Lacedaemon, who is mentioned along with Alcman, and whose paeans were very popular at Sparta. (Athen. xv. p. 678.) [L. S.]

DIONY'SUS (Διόνυσος or Διώνυσος), the youthful, beautiful, but effeminate god of wine. He is also called both by Greeks and Romans Bacchus (Βάκχος), that is, the noisy or riotous god, which was originally a mere epithet or surname of Dionysus, but does not occur till after the time of Herodotus. According to the common tradition, Dionysus was the son of Zeus and Semele, the daughter of Cadmus of Thebes (Hom. *Hymn.* vi. 56; Eurip. *Bacch.* init.; Apollod. iii. 4. § 3); whereas others describe him as a son of Zeus by Demeter, Io, Dione, or Arge. (Diod. iii. 62, 74; Schol. *ad Pind. Pyth.* iii. 177; Plut. *de Flum.* 16.) Diodorus (iii. 67) further mentions a tradition, according to which he was a son of Ammon and Amaltheia, and that Ammon, from fear of Rhea, carried the child to a cave in the neighbourhood of mount Nysa, in a lonely island formed by the river Triton. Ammon there entrusted the child to Nysa, the daughter of Aristaeus, and Athena likewise undertook to protect the boy. Others again represent him as a son of Zeus by Persephone or Iris, or describe him simply as a son of Lethe, or of Indus. (Diod. iv. 4; Plut. *Sympos.* vii. 5; Philostr. *Vit. Apollon.* ii. 9.) The same diversity of opinions prevails in regard to the native place of the god, which in the common tradition is Thebes, while in others we find India, Libya, Crete, Dracanum in Samos, Naxos, Elis, Eleutherae, or Teos, mentioned as his birthplace. (Hom. *Hymn.* xxv. 8; Diod. iii. 65, v. 75; Nonnus, *Dionys.* ix. 6; Theocrit. xxvi. 33.) It is owing to this diversity in the traditions that ancient writers were driven to the supposition that there were originally several divinities which were afterwards identified under the one name of Dionysus. Cicero (*de Nat. Deor.* iii. 23) distinguishes five Dionysi, and Diodorus (iii. 63, &c.) three.

The common story, which makes Dionysus a son of Semele by Zeus, runs as follows: Hera, jealous of Semele, visited her in the disguise of a friend, or an old woman, and persuaded her to request Zeus to appear to her in the same glory and majesty in which he was accustomed to approach his own wife Hera. When all entreaties to desist from this request were fruitless, Zeus at length complied, and appeared to her in thunder and lightning. Semele was terrified and overpowered by the sight, and being seized by the fire, she gave premature birth to a child. Zeus, or according to others, Hermes (Apollon. Rhod. iv. 1137) saved the child from the flames: it was sewed up in the thigh of Zeus, and thus came to maturity. Various epithets which are given to the god refer to that occurrence, such as πυριγενής, μηροῤῥαφής, μηροτραφής and *igmigena*. (Strab. xiii. p. 628; Diod. iv. 5; Eurip. *Bacch.* 295; Eustath. *ad Hom.* p. 310; Ov. *Met.* iv. 11.) After the birth of Dionysus, Zeus entrusted him to Hermes, or, according to others, to Persephone or Rhea (Orph. *Hymn.* xlv. 6; Steph. Byz. *s. v.* Μάσταυρα), who took the child to Ino and Athamas at Orchomenos, and persuaded them to bring him up as a girl. Hera was now urged on by her jealousy to throw Ino and Athamas into a state of madness, and Zeus, in order to save his child, changed him into a ram, and carried him to the nymphs of mount Nysa, who brought him up in a cave, and were afterwards rewarded for it by Zeus, by being placed as Hyades among the stars. (Hygin. *Fab.* 182; Theon, *ad Arat. Phaen.* 177; comp. HYADES.)

The inhabitants of Brasiae, in Laconia, according to Pausanias (iii. 24. § 3), told a different story about the birth of Dionysus. When Cadmus heard, they said, that Semele was mother of a son by Zeus, he put her and her child into a chest, and

threw it into the sea. The chest was carried by the wind and waves to the coast of Brasiae. Semele was found dead, and was solemnly buried, but Dionysus was brought up by Ino, who happened at the time to be at Brasiae. The plain of Brasiae was, for this reason, afterwards called the garden of Dionysus.

The traditions about the education of Dionysus, as well as about the personages who undertook it, differ as much as those about his parentage and birthplace. Besides the nymphs of mount Nysa in Thrace, the muses, Lydae, Bassarae, Macetae, Mimallones (Eustath. *ad Hom.* pp. 982, 1816), the nymph Nysa (Diod. iii. 69), and the nymphs Philia, Coronis, and Cleis, in Naxos, whither the child Dionysus was said to have been carried by Zeus (Diod. iv. 52), are named as the beings to whom the care of his infancy was entrusted. Mystis, moreover, is said to have instructed him in the mysteries (Nonn. *Dionys.* xiii. 140), and Hippa, on mount Tmolus, nursed him (Orph. *Hymn.* xlvii. 4); Macris, the daughter of Aristaeus, received him from the hands of Hermes, and fed him with honey. (Apollon. Rhod. iv. 1131.) On mount Nysa, Bromie and Bacche too are called his nurses. (Serv. *ad Virg. Eclog.* vi. 15.) Mount Nysa, from which the god was believed to have derived his name, was not only in Thrace and Libya, but mountains of the same name are found in different parts of the ancient world where he was worshipped, and where he was believed to have introduced the cultivation of the vine. Hermes, however, is mixed up with most of the stories about the infancy of Dionysus, and he was often represented in works of art, in connexion with the infant god. (Comp. Paus. iii. 18. § 7.)

When Dionysus had grown up, Hera threw him also into a state of madness, in which he wandered about through many countries of the earth. A tradition in Hyginus (*Poet. Astr.* ii. 23) makes him go first to the oracle of Dodona, but on his way thither he came to a lake, which prevented his proceeding any further. One of two asses he met there carried him across the water, and the grateful god placed both animals among the stars, and asses henceforth remained sacred to Dionysus. According to the common tradition, Dionysus first wandered through Egypt, where he was hospitably received by king Proteus. He thence proceeded through Syria, where he flayed Damascus alive, for opposing the introduction of the vine, which Dionysus was believed to have discovered (εὑρετὴς ἀμπέλου). He now traversed all Asia. (Strab. xv. p. 687; Eurip. *Bacch.* 13.) When he arrived at the Euphrates, he built a bridge to cross the river, but a tiger sent to him by Zeus carried him across the river Tigris. (Paus. x. 29; Plut. *de Flum.* 24.) The most famous part of his wanderings in Asia is his expedition to India, which is said to have lasted three, or, according to some, even 52 years. (Diod. iii. 63, iv. 3.) He did not in those distant regions meet with a kindly reception everywhere, for Myrrhanus and Deriades, with his three chiefs Blemys, Orontes, and Oruandes, fought against him. (Steph. Byz. *s. vv.* Βλέμυες, Γάζος, Γήρεια, Δάρδαι, Ἔαρες, Ζάβιοι, Μάλλοι, Πάνδαι, Σίβαι.) But Dionysus and the host of Pans, Satyrs, and Bacchic women, by whom he was accompanied, conquered his enemies, taught the Indians the cultivation of the vine and of various fruits, and the worship of the gods; he also founded towns among them, gave them laws, and left behind him pillars and monuments in the happy land which he had thus conquered and civilized, and the inhabitants worshipped him as a god. (Comp. Strab. xi. p. 505; Arrian, *Ind.* 5; Diod. ii. 38; Philostr. *Vit. Apollon.* ii. 9; Virg. *Aen.* vi. 805.)

Dionysus also visited Phrygia and the goddess Cybele or Rhea, who purified him and taught him the mysteries, which according to Apollodorus (iii. 5. § 1.) took place before he went to India. With the assistance of his companions, he drove the Amazons from Ephesus to Samos, and there killed a great number of them on a spot which was, from that occurrence, called Panaema. (Plut. *Quaest. Gr.* 56.) According to another legend, he united with the Amazons to fight against Cronus and the Titans, who had expelled Ammon from his dominions. (Diod. iii. 70, &c.) He is even said to have gone to Iberia, which, on leaving, he entrusted to the government of Pan. (Plut. *de Flum.* 16.) On his passage through Thrace he was ill received by Lycurgus, king of the Edones, and leaped into the sea to seek refuge with Thetis, whom he afterwards rewarded for her kind reception with a golden urn, a present of Hephaestus. (Hom. *Il.* vi. 135, &c., *Od.* xxiv. 74; Schol. *ad Hom. Il.* xiii. 91. Comp. Diod. iii. 65.) All the host of Bacchantic women and Satyrs, who had accompanied him, were taken prisoners by Lycurgus, but the women were soon set free again. The country of the Edones thereupon ceased to bear fruit, and Lycurgus became mad and killed his own son, whom he mistook for a vine, or, according to others (Serv. *ad Aen.* iii. 14) he cut off his own legs in the belief that he was cutting down some vines. When this was done, his madness ceased, but the country still remained barren, and Dionysus declared that it would remain so till Lycurgus died. The Edones, in despair, took their king and put him in chains, and Dionysus had him torn to pieces by horses. After then proceeding through Thrace without meeting with any further resistance, he returned to Thebes, where he compelled the women to quit their houses, and to celebrate Bacchic festivals on mount Cithaeron, or Parnassus. Pentheus, who then ruled at Thebes, endeavoured to check the riotous proceedings, and went out to the mountains to seek the Bacchic women; but his own mother, Agave, in her Bacchic fury, mistook him for an animal, and tore him to pieces. (Theocrit. *Id.* xxvi.; Eurip. *Bacch.* 1142; Ov. *Met.* iii. 714, &c.)

After Dionysus had thus proved to the Thebans that he was a god, he went to Argos. As the people there also refused to acknowledge him, he made the women mad to such a degree, that they killed their own babes and devoured their flesh. (Apollod. iii. 5. § 2.) According to another statement, Dionysus with a host of women came from the islands of the Aegean to Argos, but was conquered by Perseus, who slew many of the women. (Paus. ii. 20. § 3, 22. § 1.) Afterwards, however, Dionysus and Perseus became reconciled, and the Argives adopted the worship of the god, and built temples to him. One of these was called the temple of Dionysus Cresius, because the god was believed to have buried on that spot Ariadne, his beloved, who was a Cretan. (Paus. ii. 23. § 7.) The last feat of Dionysus was performed on a voyage from Icaria to Naxos. He hired a ship which belonged to Tyrrhenian pirates; but the men, instead of landing at Naxos, passed by and steered towards Asia to sell him there. The god, however, on perceiving this, changed the mast and oars

into serpents, and himself into a lion; he filled the vessel with ivy and the sound of flutes, so that the sailors, who were seized with madness, leaped into the sea, where they were metamorphosed into dolphins. (Apollod. iii. 5. § 3; Hom. *Hymn.* vi. 44; Ov. *Met.* iii. 582, &c.) In all his wanderings and travels the god had rewarded those who had received him kindly and adopted his worship: he gave them vines and wine.

After he had thus gradually established his divine nature throughout the world, he led his mother out of Hades, called her Thyone, and rose with her into Olympus. (Apollod. *l. c.*) The place, where he had come forth with Semele from Hades, was shewn by the Troezenians in the temple of Artemis Soteira (Paus. ii. 31. § 2); the Argives, on the other hand, said, that he had emerged with his mother from the Alcyonian lake. (Paus. ii. 37. § 5; Clem. Alex. *Adm. ad Gr.* p. 22.) There is also a mystical story, that the body of Dionysus was cut up and thrown into a cauldron by the Titans, and that he was restored and cured by Rhea or Demeter. (Paus. viii. 37. § 3; Diod. iii. 62; Phurnut. *N. D.* 28.)

Various mythological beings are described as the offspring of Dionysus; but among the women, both mortal and immortal, who won his love, none is more famous in ancient history than Ariadne. [ARIADNE.] The extraordinary mixture of traditions which we have here had occasion to notice, and which might still be considerably increased, seems evidently to be made up out of the traditions of different times and countries, referring to analogous divinities, and transferred to the Greek Dionysus. We may, however, remark at once, that all traditions which have reference to a mystic worship of Dionysus, are of a comparatively late origin, that is, they belong to the period subsequent to that in which the Homeric poems were composed; for in those poems Dionysus does not appear as one of the great divinities, and the story of his birth by Zeus and the Bacchic orgies are not alluded to in any way: Dionysus is there simply described as the god who teaches man the preparation of wine, whence he is called the "drunken god" (*μαινόμενος*), and the sober king Lycurgus will not, for this reason, tolerate him in his kingdom. (Hom. *Il.* vi. 132, &c., *Od.* xviii. 406, comp. xi. 325.) As the cultivation of the vine spread in Greece, the worship of Dionysus likewise spread further; the mystic worship was developed by the Orphici, though it probably originated in the transfer of Phrygian and Lydian modes of worship to that of Dionysus. After the time of Alexander's expedition to India, the celebration of the Bacchic festivals assumed more and more their wild and dissolute character.

As far as the nature and origin of the god Dionysus is concerned, he appears in all traditions as the representative of some power of nature, whereas Apollo is mainly an ethical deity. Dionysus is the productive, overflowing and intoxicating power of nature, which carries man away from his usual quiet and sober mode of living. Wine is the most natural and appropriate symbol of that power, and it is therefore called "the fruit of Dionysus." (*Διονύσου καρπός*; Pind. *Fragm.* 89, ed. Böckh.) Dionysus is, therefore, the god of wine, the inventor and teacher of its cultivation, the giver of joy, and the disperser of grief and sorrow. (Bacchyl. *ap. Athen.* ii. p. 40; Pind. *Fragm.* 5; Eurip. *Bacch.* 772.) As the god of wine, he is also both an inspired and an inspiring god, that is, a god who has the power of revealing the future to man by oracles. Thus, it is said, that he had as great a share in the Delphic oracle as Apollo (Eurip. *Bacch.* 300), and he himself had an oracle in Thrace. (Paus. ix. 30. § 5.) Now, as prophetic power is always combined with the healing art, Dionysus is, like Apollo, called *ἰατρός*, or *ὑγιατής* (Eustath. *ad Hom.* p. 1624), and at his oracle of Amphicleia, in Phocis, he cured diseases by revealing the remedies to the sufferers in their dreams. (Paus. x. 33. § 5.) Hence he is invoked as a *θεὸς σωτήρ* against raging diseases. (Soph. *Oed. Tyr.* 210; Lycoph. 206.) The notion of his being the cultivator and protector of the vine was easily extended to that of his being the protector of trees in general, which is alluded to in various epithets and surnames given him by the poets of antiquity (Paus. i. 31. § 2, vii. 21. § 2), and he thus comes into close connexion with Demeter. (Paus. vii. 20. § 1; Pind. *Isthm.* vii. 3; Theocrit. xx. 33; Diod. iii. 64; Ov. *Fast.* iii. 736; Plut. *Quaest. Gr.* 36.) This character is still further developed in the notion of his being the promoter of civilization, a law-giver, and a lover of peace. (Eurip. *Bacch.* 420; Strab. x. p. 468; Diod. iv. 4.) As the Greek drama had grown out of the dithyrambic choruses at the festivals of Dionysus, he was also regarded as the god of tragic art, and as the protector of theatres. In later times, he was worshipped also as a *θεὸς χθόνιος*, which may have arisen from his resemblance to Demeter, or have been the result of an amalgamation of Phrygian and Lydian forms of worship with those of the ancient Greeks. (Paus. viii. 37. § 3; Arnob. *adv. Gent.* v. 19.) The orgiastic worship of Dionysus seems to have been first established in Thrace, and to have thence spread southward to mounts Helicon and Parnassus, to Thebes, Naxos, and throughout Greece, Sicily, and Italy, though some writers derived it from Egypt. (Paus. i. 2. § 4; Diod. i. 97.) Respecting his festivals and the mode of their celebration, and especially the introduction and suppression of his worship at Rome, see *Dict. of Ant. s. vv.* Ἀγριώνια, Ἀνθεστήρια, Ἀλῶα, Ἀἰώρα, and *Dionysia.*

In the earliest times the Graces, or Charites, were the companions of Dionysus (Pind. *Ol.* xiii. 20; Plut. *Quaest. Gr.* 36; Apollon. Rhod. iv. 424), and at Olympia he and the Charites had an altar in common. (Schol. *ad Pind. Ol.* v. 10; Paus. v. 14 in fin.) This circumstance is of great interest, and points out the great change which took place in the course of time in the mode of his worship, for afterwards we find him accompanied in his expeditions and travels by Bacchantic women, called Lenae, Maenades, Thyiades, Mimallones, Clodones, Bassarae or Bassarides, all of whom are represented in works of art as raging with madness or enthusiasm, in vehement motions, their heads thrown backwards, with dishevelled hair, and carrying in their hands thyrsus-staffs (entwined with ivy, and headed with pine-cones), cymbals, swords, or serpents. Sileni, Pans, satyrs, centaurs, and other beings of a like kind, are also the constant companions of the god. (Strab. x. p. 468; Diod. iv. 4. &c.; Catull. 64. 258; Athen i. p. 33; Paus. i. 2. § 7.)

The temples and statues of Dionysus were very numerous in the ancient world. Among the sa-

crifices which were offered to him in the earliest times, human sacrifices are also mentioned. (Paus. vii. 21. § 1 ; Porphyr. *de Abstin.* ii. 55.) Subsequently, however, this barbarous custom was softened down into a symbolic scourging, or animals were substituted for men, as at Potniae. (Paus. viii. 23. § 1, ix. 8. § 1.) The animal most commonly sacrificed to Dionysus was a ram. (Virg. *Georg.* ii. 380, 395 ; Ov. *Fast.* i. 357.) Among the things sacred to him, we may notice the vine, ivy, laurel, and asphodel; the dolphin, serpent, tiger, lynx, panther, and ass ; but he hated the sight of an owl. (Paus. viii. 39. § 4 ; Theocrit. xxvi. 4 ; Plut. *Sympos.* iii. 5; Eustath. *ad Hom.* p. 87 ; Virg. *Eclog.* v. 30 ; Hygin. *Poët. Astr.* ii. 23 ; Philostr. *Imag.* ii. 17 ; *Vit. Apollon.* iii. 40.) The earliest images of the god were mere Hermae with the phallus (Paus. ix. 12. § 3), or his head only was represented. (Eustath. *ad Hom.* p. 1964.) In later works of art he appears in four different forms : 1. As an infant handed over by Hermes to his nurses, or fondled and played with by satyrs and Bacchae. 2. As a manly god with a beard, commonly called the Indian Bacchus. He there appears in the character of a wise and dignified oriental monarch ; his features are expressive of sublime tranquillity and mildness ; his beard is long and soft, and his Lydian robes (*βασσάρα*) are long and richly folded. His hair sometimes floats down in locks, and is sometimes neatly wound around the head, and a diadem often adorns his forehead. 3. The youthful or so-called Theban Bacchus, was carried to ideal beauty by Praxiteles. The form of his body is manly and with strong outlines, but still approaches to the female form by its softness and roundness. The expression of the countenance is languid, and shews a kind of dreamy longing ; the head, with a diadem, or a wreath of vine or ivy, leans somewhat on one side ; his attitude is never sublime, but easy, like that of a man who is absorbed in sweet thoughts, or slightly intoxicated. He is often seen leaning on his companions, or riding on a panther, ass, tiger, or lion. The finest statue of this kind is in the villa Ludovisi. 4. Bacchus with horns, either those of a ram or of a bull. This representation occurs chiefly on coins, but never in statues. (Welcker, *Zeitschrift*, p. 500, &c. ; Hirt. *Mythol. Bilderb.* i. p. 76, &c.) [L. S.]

DIOPEITHES (*Διοπείθης*). 1. A half-fanatic, half-impostor, who made at Athens an apparently thriving trade of oracles. He was much satirized by the comic poets, and may perhaps be identified with the Locrian juggler mentioned in Athenaeus. (i. p. 20, a.) If so, he must be distinguished from the Diopeithes of whom we read in Suidas as the author of a law which made it a capital offence for an inhabitant of the city to spend the night in the Peiraeus, and who was brought to trial for an involuntary breach of his own enactment. (Aristoph. *Eq.* 1081, *Vesp.* 330, *Av.* 988 ; Schol. *ad ll. cc.* ; Meineke, *Frag. Com. Graec.* i. p. 154, ii. pp. 364, 583, 704 ; Suid. *s. vv.* Γοργών, Διοπείθης, Επιτήδευμα, Ὤψίσθη.)

2. An Athenian general, father of the poet Menander, was sent out to the Thracian Chersonesus about B. C. 344, at the head of a body of Athenian settlers or *κληροῦχοι*. (Dem. *de Chers.* p. 91, *Philipp.* iii. p. 114 ; Pseud.-Dem. *de Halonn.* pp. 86, 87.) Disputes having arisen about their boundaries between these settlers and the Cardians, the latter were supported, but not with arms in the first instance, by Philip of Macedon, who, when the Athenians remonstrated, proposed that their quarrel with Cardia should be referred to arbitration. This proposal being indignantly rejected, Philip sent troops to the assistance of the Cardians, and Diopeithes retaliated by ravaging the maritime district of Thrace, which was subject to the Macedonians, while Philip was absent in the interior of the same country on his expedition against Teres and Cersobleptes. Philip sent a letter of remonstrance to Athens, and Diopeithes was arraigned by the Macedonian party, not only for his aggression on the king's territory, but also for the means (unjust doubtless and violent, but common enough with all Athenian generals at the time,) to which he resorted for the support of his mercenaries. He was defended by Demosthenes in the oration, still extant, on the Chersonese, B. C. 341, and the defence was successful, for he was permitted to retain his command. After this, and probably during the war of Philip with Byzantium (B. C. 340), Diopeithes again invaded the Macedonian territory in Thrace, took the towns of Crobyle and Tiristasis and enslaved the inhabitants, and when an ambassador, named Amphilochus, came to negotiate for the release of the prisoners, he seized his person in defiance of all international law, and compelled him to pay nine talents for his ransom. (Arg. *ad Dem. de Chers.* ; Dem. *de Chers.* passim ; Phil. *Ep. ad Ath.* pp. 159, 160, 161.) The enmity of Diopeithes to Philip appears to have recommended him to the favour of the king of Persia (Artaxerxes III.), who, as we learn from Aristotle, sent him some valuable presents, which did not arrive, however, till after his death. (Arist. *Rhet.* ii. 8. § 11 ; comp. Phil. *Ep. ad Ath.* p. 160 ; Dem. *Philipp.* iii. p. 129, *in Ep. Phil.* p. 153 ; Pseudo-Dem. *Philipp.* iv. p. 140 ; Diod. xvi. 75 ; Arr. *Anab.* ii. 14 ; Paus. i. 29.) [E. E.]

DIO'PHANES (*Διοφάνης*). 1. Of Mytilene, one of the most distinguished Greek rhetoricians of the time of the Gracchi. For reasons unknown to us, he was obliged to quit his native place, and went to Rome, where he instructed Tiberius Gracchus, and became his intimate friend. After T. Gracchus had fallen a victim to the oligarchical faction, Diophanes and many other friends of Gracchus were also put to death. (Cic. *Brut.* 27; Strab. xiii. p. 617 ; Plut. *T. Gracch.* 8, 20.) Another much later rhetorician of the same name occurs in Porphyry's life of Plotinus.

2. Is quoted as the author of a history of Pontus, in several books. (Schol. *ad Apollon. Rhod.* iii. 241 ; Eudoc. p. 31.) [L. S.]

DIO'PHANES (*Διοφάνης*) a native of Nicaea, in Bithynia, in the first century B. C., who abridged the agricultural work of Cassius Dionysius for the use of king Deiotarus. (Varr. *De Re Rust.* i. 1. 10 ; Colum. *De Re Rust.* i. 1. 10 ; Plin. *H. N.* Index to lib. viii.) His work consisted of six books, and was afterwards further abridged by Asinius Pollio. (Suid. *s. v.* Πωλίων.) Diophanes is quoted several times in the Collection of Greek Writers, De Re Rustica. [W. A. G.]

DIO'PHANES MYRINAEUS, the author of a worthless epigram in the Greek Anthology. (Brunck, *Anal.* ii. 259 ; Jacobs, ii. 236.) Jacobs thinks, that he is a late writer, and ought not to be identified with the Diophanes who is mentioned by Cicero and Plutarch as the instructor of Tibe-

rius Gracchus, nor with the Diophanes whom Varro mentions. (Jacobs, xiii. p. 886.) [P. S.]

DIOPHANTUS (Διόφαντος). 1. A native of Arabia, who however lived at Athens, where he was at the head of the sophistical school. He was a contemporary of Proaeresius, whom he survived, and whose funeral oration he delivered in A. D. 368. (Eunapius, *Diophant.* p. 127, &c., *Proaeres.* p. 109.)

2. An Attic orator and contemporary of Demosthenes, with whom he opposed the Macedonian party. He is mentioned as one of the most eminent speakers of the time. (Dem. *de Fals. Leg.* pp. 368, 403, 436, *c. Lept.* p. 498; Harpocrat. and Suid. *s. v.* Μελάνωπος.) Reiske, in the Index to Demosthenes, believes him to be the same as the author of the psephisma mentioned by Demosthenes (*de Fals. Leg.* p. 368), and also identical with the one who, according to Diodorus (xvi. 48), assisted the king of Persia in his Egyptian war, in B. C. 350.

3. Of Lacedaemon, is quoted by Fulgentius (*Mythol.* i. 1) as the author of a work on Antiquities, in fourteen books, and on the worship of the gods. Whether he is the same as the geographer, Diophantus, who wrote a description of the northern countries (Phot. *Bibl. Cod.* 250, p. 454, b.), which is also quoted by Stephanus of Byzantium (*s. v.* Ἄβιοι), or the Diophantus who wrote a work πολιτικά (Steph. Byz. *s. v.* Λιβυστῖνοι), cannot be decided.

4. A slave of Straton, who was manumitted by the will of his master. (Diog. Laërt. v. 63.) He seems to be the same as the Diophantus mentioned in the will of Lycon. (Id. v. 71.)

5. Of Syracuse, a Pythagorean philosopher, who seems to have been an author, for his opinion on the origin of the world is adduced by Theodoretus. (*Therap.* iv. p. 795.) [L. S.]

DIOPHANTUS (Διόφαντος), an Athenian comic poet of the new comedy. (Antiatticista, p. 115, 21: φέρειν τὸν οἶνον· ἐπὶ τοῦ νηφειν. Διόφαντος Μετοικιζομένῳ.) [P. S.]

DIOPHANTUS (Διόφαντος), of Alexandria, the only Greek writer on Algebra. His period is wholly unknown, which is not to be wondered at if we consider that he stands quite alone as to the subject which he treated. But, looking at the improbability of all mention of such a writer being omitted by Proclus and Pappus, we feel strongly inclined to place him towards the end of the fifth century of our era at the earliest. If the Diophantus, on whose astronomical work (according to Suidas) Hypatia wrote a commentary, and whose arithmetic Theon mentions in his commentary on the Almagest, be the subject of our article, he must have lived before the fifth century: but it would be by no means safe to assume this identity. Abulpharagius, according to Montucla, places him at A. D. 365. The first writer who mentions him, (if it be not Theon) is John, patriarch of Jerusalem, in his life of Johannes Damascenus, written in the eighth century. It matters not much where we place him, as far as Greek literature is concerned: the question will only become of importance when we have the means of investigating whether or not he derived his algebra, or any of it, from an Indian source. Colebrooke, as to this matter, is content that Diophantus should be placed in the fourth century. (See the *Penny Cyclopaedia*, art. *Viya Ganita.*)

It is singular that, though his date is uncertain to a couple of centuries at least, we have some reason to suppose that he married at the age of 33, and that in five years a son was born of this marriage, who died at the age of 42, four years before his father: so that Diophantus lived to 84. Bachet, his editor, found a problem proposed in verse, in an unpublished Greek anthology, like some of those which Diophantus himself proposed in verse, and composed in the manner of an epitaph. The unknown quantity is the age to which Diophantus lived, and the simple equation of condition to which it leads gives, when solved, the preceding information. But it is just as likely as not that the maker of the epigram invented the dates.

When the manuscripts of Diophantus came to light in the 16th century, it was said that there were thirteen books of the 'Arithmetica:' but no more than six have ever been produced with that title; besides which we have one book, 'De Multangulis Numeris,' on polygonal numbers. These books contain a system of reasoning on numbers by the aid of general symbols, and with some use of symbols of operation; so that, though the demonstrations are very much conducted in words at length, and arranged so as to remind us of Euclid, there is no question that the work is algebraical: not a treatise *on algebra*, but an algebraical treatise on the relations of integer numbers, and on the solution of equations of more than one variable in integers. Hence such questions obtained the name of Diophantine, and the modern works on that peculiar branch of numerical analysis which is called the theory of numbers, such as those of Gauss and Legendre, would have been said, a century ago, to be full of *Diophantine analysis*. As there are many classical students who will not see a copy of Diophantus in their lives, it may be desirable to give one simple proposition from that writer in modern words and symbols, annexing the algebraical phrases from the original.

Book i. qu. 30. Having given the sum of two numbers (20) and their product (96), required the numbers. Observe that the square of the half sum should be greater than the product. Let the difference of the numbers be $2s$ (*ssoi* β); then the sum being 20 (κ) and the half sum 10 (ι) the greater number will be $s+10$ (τετάχθω οὖν ὁ μείζων σοῦ ἑνὸς καὶ μῶ ι) and the less will be $10-s$ (μῶ ι λείψει σοῦ ἑνὸς, which he would often write μῶ ι ᾰ σὸς ἀ). But the product is 96 (ς) which is also $100-s^2$ (ρ λείψει δυνάμεως μιᾶς, or ρ ᾰ δῦ ἀ). Hence $s=2$ (γίνεται ὁ σὸς μῶ β) &c.

A young algebraist of our day might hardly be inclined to give the name of algebraical notation to the preceding, though he might admit that there was algebraical reasoning. But if he had consulted the Hindu or Mahommedan writers, or Cardan, Tartaglia, Stevinus, and the other European algebraists, who preceded Vieta, he would see that he must either give the name to the notation above exemplified, or refuse it to everything which preceded the seventeenth century. Diophantus declines his letters, just as we now speak of m th or (m+1) th; and μῶ is an abbreviation of μονάς or μονάδες, as the case may be.

The question whether Diophantus was an original inventor, or whether he had received a hint from India, the only country we know of which could then have given one, is of great difficulty. We cannot enter into it at length: the very great simi-

larity of the Diophantine and Hindu algebra (as far as the former goes) makes it almost certain that the two must have had a common origin, or have come one from the other; though it is clear that Diophantus, if a borrower, has completely recast the subject by the introduction of Euclid's form of demonstration. On this point we refer to the article of the Penny Cyclopaedia already cited.

There are many paraphrases, so-called translations, and abbreviations of Diophantus, but very few editions. Joseph Auria prepared an edition (Gr. Lat.) of the whole, with the Scholia of the monk Maximus Planudes on the first two books; but it was never printed. The first edition is that of Xylander, Basle, 1575, folio, in Latin only, with the Scholia and notes. The first Greek edition, with Latin, (and original notes, the Scholia being rejected as useless,) is that of Bachet de Meziriac, Paris, 1621, folio. Fermat left materials for the second and best edition (Gr. Lat.), in which is preserved all that was good in Bachet, and in particular his Latin version, and most valuable comments and additions of his own (it being peculiarly his subject). These materials were collected by J. de Billy, and published by Fermat's son, Toulouse, 1670, folio. An English lady, the late Miss Abigail Baruch Lousada, whose successful cultivation of mathematics and close attention to this writer for many years was well known to scientific persons, left a complete translation of Diophantus, with notes: it has not yet been published, and we trust, will not be lost. [A. De M.]

DIOPHANTUS or DIOPHANTES (*Διόφαντος* or *Διοφάντης*), a medical writer of Lycia (Galen, *De Compos. Medicam. sec. Locos*, ix. 4, vol. xiii. p. 281), several of whose medical formulae are quoted by Galen (vol. xii. p. 845; xiii. 507, 805; xiv. 175, 181), and who must, therefore, have lived in or before the second century after Christ. [W. A. G.]

DIO'RES, a painter, who is mentioned by Varro with Micon, the contemporary of Polygnotus, in such a manner as to imply that he lived at the same time. The text of the passage, however, is so corrupt, that the name is not made out with certainty. (Varro, *L. L.* ix. 12, ed. Müller; Micon.) [P. S.]

DIOSCO'RIDES (*Διοσκορίδης*). 1. A Byzantine grammarian, a brother of Hipparchus and Nicolaus, and a disciple of Lachares at Athens. He lived in the reign of the emperors Marcianus and Leo. (Suid. *s. v. Νικόλαος;* Eudoc. p. 309.)

2. Of Cyprus, a sceptic philosopher, and a pupil of Timon. (Diog. Laërt. ix. 114, 115.)

3. A disciple of Isocrates, who is said by Athenaeus (i. p. 11) to have interpolated the Homeric poems. Suidas (*s. v. "Ομηρος*) attributes to him a work entitled *οἱ παρ' Ὁμήρῳ νόμοι*. As he is thus known to have been engaged in the study of Homer, it is not improbable that he was also the author of the *περὶ τοῦ τῶν ἡρώων καθ' "Ομηρον βίου*, from which a fragment is quoted by Athenaeus (i. p. 8; comp. Eustath. *ad Hom.* p. 1270.) The *ἀπομνημονεύματα*, mentioned by Diogenes Laërtius (i. 63) and Athenaeus (xi. p. 507), may likewise have been his work, though everything is uncertain. We have further mention of a work on the constitution of Lacedaemon ascribed to Dioscorides (Athen. iv. p. 140; Plut. *Lyc.* 11, *Ages.* 35), and of another *περὶ νομίμων* (Schol. *ad Aristoph. Av.* 1283; Suid. and Phot. *s. v. σκυτάλη;* Eudoc. p. 280); but whether they were the productions of the pupil of Isocrates, or of the Stoic Dioscorides is uncertain.

4. The father of Zeno of Tarsus, the Stoic, who succeeded Chrysippus. The latter dedicated to Dioscorides several of his works, as we learn from Diogenes (vii. 190, 193, 198, 200, 202) and Suidas (*s. v. Ζήνων*).

5. A writer on astrology, an opinion of whose is quoted by Censorinus. (*De Die Nat.* 17; comp. Varro, *de L. L.* Fragm. p. 369, ed. Bipont.) [L. S.]

DIOSCO'RIDES (*Διοσκορίδης*), the author of thirty-nine epigrams in the Greek Anthology (Brunck, *Anal.* i. 493; Jacobs, i. 244; xiii. 706, No. 142) seems, from the internal evidence of his epigrams, to have lived in Egypt, about the time of Ptolemy Euergetes. His epigrams are chiefly upon the great men of antiquity, especially the poets. One of them (No. 35) would seem, from its title in the Vatican MS., *Διοσκορίδου Νικοπολίτου*, to be the production of a later writer. The epigrams of Dioscorides were included in the *Garland* of Meleager. (Jacobs, xiii. pp. 886, 887.) [P. S.]

DIOSCO'RIDES, artists. [Dioscurides.]

DIOSCO'RIDES (*Διοσκουρίδης* or *Διοσκορίδης*), the name of several physicians and botanical writers, whom it is not easy to distinguish from each other with certainty.

1. Pedacius or Pedanius (*Πεδάκιος* or *Πεδάνιος*) Dioscorides, the author of the celebrated Treatise on Materia Medica, that bears his name. It is generally supposed, says Dr. Bostock, that he was a native of Anazarba, in Cilicia Campestris, and that he was a physician by profession. It appears pretty evident, that he lived in the [first or] second century of the Christian era, and as he is not mentioned by Pliny, it has been supposed that he was a little posterior to him. The exact age of Dioscorides has, however, been a question of much critical discussion, and we have nothing but conjecture which can lead us to decide upon it. He has left behind him a Treatise on Materia Medica, *Περὶ Ὕλης Ἰατρικῆς*, in five books, a work of great labour and research, and which for many ages was received as a standard production. The greater correctness of modern science, and the new discoveries which have been made, cause it now to be regarded rather as a work of curiosity than of absolute utility; but in drawing up a history of the state and progress of medicine, it affords a most valuable document for our information. His treatise consists of a description of all the articles then used in medicine, with an account of their supposed virtues. The descriptions are brief, and not unfrequently so little characterized as not to enable us to ascertain with any degree of accuracy to what they refer; while the practical part of his work is in a great measure empirical, although his general principles (so far as they can be detected) appear to be those of the Dogmatic sect. The great importance which was for so long a period attached to the works of Dioscorides, has rendered them the subject of almost innumerable commentaries and criticisms, and even some of the most learned of our modern naturalists have not thought it an unworthy task to attempt the illustration of his Materia Medica. Upon the whole, we must attribute to him the merit of great industry and patient research; and it seems but just to ascribe a large portion of the errors and inaccuracies into which he has fallen, more to the imperfect state of science when he wrote, than to any defect in the character and talents of the writer.

His work has been compared with that of Theophrastus, but this seems to be doing justice to neither party, as the objects of the two authors were totally different, the one writing as a scientific botanist, the other merely as a herbalist; and accordingly we find each of these celebrated men superior to the other in his own department. With respect to the ancient writers on Materia Medica who succeeded Dioscorides, they were generally content to quote his authority without presuming to correct his errors or supply his deficiencies. That part of his work which relates to the plants growing in Greece has been very much illustrated by the late Dr. John Sibthorp, who, when he was elected one of the Radcliffe Travelling Fellows of the University of Oxford, travelled in Greece and the neighbouring parts for the purpose of collecting materials for a "Flora Graeca." This magnificent work was begun after his death, under the direction of the late Sir J. E. Smith (1806), and has been lately finished, in ten volumes folio, by Professor Lindley. With respect to the plants and other productions of the East mentioned by Dioscorides, much still remains to be done towards their illustration, and identification with the articles met with in those countries in the present day. A few specimens of this are given by Dr. Royle, in his "Essay on the Antiquity of Hindoo Medicine" (Lond. 8vo. 1837), and probably no man in England is more fitted to undertake the task than himself.

Besides the celebrated treatise on Materia Medica, the following works are generally attributed to Dioscorides: Περὶ Δηλητηρίων Φαρμάκων, *De Venenis;* Περὶ Ἰοβόλων, *De Venenatis Animalibus;* Περὶ Εὐπορίστων Ἁπλῶν τε καὶ Συνθέτων Φαρμάκων, *De facile Parabilibus tam Simplicibus quam Compositis Medicamentis;* and a few smaller works, which are considered spurious. His works first appeared in a Latin translation (supposed to be by Petrus de Abano) in 1478, fol. Colle, in black letter. The first Greek edition was published by Aldus Manutius, Venet. 1499, fol., and is said to be very scarce. Perhaps the most valuable edition is that by J. A. Saracenus, Greek and Latin, Francof. 1598. fol., with a copious and learned commentary. The last edition is that by C. Sprengel, in two vols. 8vo. Lips. 1829, 1830, in Greek and Latin, with a useful commentary, forming the twenty-fifth and twenty-sixth vols. of Kühn's Collection of the Greek Medical Writers. The work of Dioscorides has been translated and published in the Italian, German, Spanish, and French languages; there is also an Arabic Translation, which is still in MS. in several European libraries. For further information respecting Dioscorides and the editions of his work, see Le Clerc, *Hist. de la Méd.;* Haller, *Biblioth. Botan.;* Sprengel, *Hist. de la Méd.;* Fabric. *Biblioth. Graeca;* Bostock's *History of Medicine;* Choulant, *Handbuch der Bücherkunde für die Aeltere Medicin.*

2. Dioscorides Phacas (Φακᾶς) a physician who was one of the followers of Herophilus (Galen, *Gloss. Hippocr.* prooem. vol. xix. p. 63), and lived in the second or first century B. C. According to Suidas (*s. v.* Διοσκ.), who, however, confounds him with Dioscorides of Anazarba, he lived at the court of Cleopatra in the time of Antony, B. C. 41—30, and was surnamed Phacas on account of the moles or freckles on his face. He is probably the same physician who is mentioned by Galen (*Gloss. Hippocr. s. v.* Ἰνδικόν, vol. xix. p. 105), and Paulus Aegineta (*De Re Med.* iv. 24), as a native of Alexandria. He wrote several medical works, which are not now extant. (Suid. *l. c.;* Erotian. *Gloss. Hippocr.* p. 8.)

3. Dioscorides, a Grammarian at Rome, who, if not actually a physician, appears, at any rate, to have given great attention to medical literature. He lived in the beginning of the second century after Christ, probably in the reign of Hadrian, A. D. 117—138, and superintended an edition of the works of Hippocrates, which was much esteemed. He is, however, accused by Galen of having made considerable alterations in the text, and of changing the old readings and modernizing the language. He was a relation of Artemidorus Capito, another editor of Hippocrates, and is several times quoted by Galen. (Galen, *Comment. in Hippocr.* "*De Nat. Hom.*" i. 1; ii. 1, vol. xv. pp. 21, 110; *Comment. in Hippocr.* "*De Humor.*" i. prooem. vol. xvi. p. 2; *Comment. in Hippocr.* "*Epidem. VI.*" i. prooem. vol. xvii. part i. p. 795; *Gloss. Hippocr.* in v. ἀπεβράσσετο, vol. xix. p. 83.) [W. A. G.]

DIOSCO'RIUS (Διοσκόριος) of Myra, was the instructor in grammar of the daughters of the emperor Leo, at Byzantium, and also prefect of the city and of the praetorians. (Suid. *s. v.*) [P. S.]

DIO'SCORUS (Διόσκορος). 1. A physician, probably born at Tralles in Lydia, in the sixth century after Christ. His father's name was Stephanus, who was a physician (Alex. Trall. *de Re Med.* iv. 1, p. 198); one of his brothers was the physician Alexander Trallianus; another was the architect and mathematician, Anthemius; and Agathias mentions that his two other brothers, Metrodorus and Olympius, were both eminent in their several professions. (*Hist.* v. p. 149.)

2. Another physician of the same name, must have lived some time in or before the second century after Christ, as one of his medical formulae is quoted by Galen. (*De Compos. Medicam. sec. Locos,* viii. 7, vol. xiii. p. 204.) [W. A. G.]

DIOSCURUS, a togatus of the praetorian forum, was one of the commission of ten appointed by Justinian in A. D. 528, to compile the Constitutionum Codex. (Const. *Haec quae necessario,* § 1, Const. *Summa Reip.* § 2.) [J. T. G.]

DIOSCU'RI (Διόσκουροι), that is, sons of Zeus, the well-known heroes, Castor and Pollux, or Polydeuces. The singular form Διόσκουρος, or Διόσκορος, occurs only in the writings of grammarians, and the Latins sometimes use *Castores* for the two brothers. (Plin. *H. N.* x. 43; Serv. *ad Virg. Georg.* iii. 89; Horat. *Carm.* iii. 29, 64.) According to the Homeric poems (*Od.* xi. 298, &c.) they were the sons of Leda and Tyndareus, king of Lacedaemon, and consequently brothers of Helena. (Hom. *Il.* iii. 426.) Hence they are often called by the patronymic *Tyndaridae.* (Ov. *Fast.* v. 700, *Met.* viii. 301.) Castor was famous for his skill in taming and managing horses, and Pollux for his skill in boxing. Both had disappeared from the earth before the Greeks went against Troy. Although they were buried, says Homer, yet they came to life every other day, and they enjoyed honours like those of the gods. According to other traditions both were the sons of Zeus and Leda, and were born at the same time with their sister Helena out of an egg (Hom. *Hymn.* xiii. 5; Theocrit. xxii.; Schol. *ad Pind. Nem.* x. 150; Apollon. Rhod. i. 149; Hygin. *Fab.* 155; Tzetz. *ad Lycoph.* 511; Serv. *ad Aen.* iii. 328), or without their sister, and either out of an egg or in the

natural way, but in such a manner that Pollux was the first born. (Tzetz. *ad Lycoph.* 88, 511.) According to others again, Polydeuces and Helena only were children of Zeus, and Castor was the son of Tyndareus. Hence, Polydeuces was immortal, while Castor was subject to old age and death like every other mortal. (Pind. *Nem.* x. 80, with the Schol.; Theocrit. xxiv. 130; Apollod. iii. 10. § 7; Hygin. *Fab.* 77.) They were born, according to different traditions, at different places, such as Amyclae, mount Taygetus, the island of Pephnos, or Thalamae. (Theocrit. xxii. 122; Virg. *Georg.* iii. 89; Serv. *ad Aen.* x. 564; Hom. *Hymn.* xiii. 4; Paus. ii. 1. § 4, 26. § 2.)

The fabulous life of the Dioscuri is marked by three great events: 1. *Their expedition against Athens.* Theseus had carried off their sister Helena from Sparta, or, according to others, he had promised Idas and Lynceus, the sons of Aphareus, who had carried her off, to guard her, and he kept her in confinement at Aphidnae, under the superintendence of his mother Aethra. While Theseus was absent from Attica and Menestheus was endeavouring to usurp the government, the Dioscuri marched into Attica, and ravaged the country round the city. Academus revealed to them, that Helena was kept at Aphidnae (Herod. ix. 73), and the Dioscuri took the place by assault. They carried away their sister Helena, and Aethra was made their prisoner. (Apollod. *l. c.*) Menestheus then opened to them also the gates of Athens, and Aphidnus adopted them as his sons, in order that, according to their desire, they might become initiated in the mysteries, and the Athenians paid divine honours to them. (Plut. *Thes.* 31, &c.; Lycoph. 499.) 2. *Their part in the expedition of the Argonauts*, as they had before taken part in the Calydonian hunt. (Apollon. Rhod. i. 149; Paus. iii. 24. § 5; Hygin. *Fab.* 173.) During the voyage of the Argonauts, it once happened, that when the heroes were detained by a vehement storm, and Orpheus prayed to the Samothracian gods, the storm suddenly subsided, and stars appeared on the heads of the Dioscuri. (Diod. iv. 43; Plut. *de Plac. Philos.* ii. 18; Senec. *Quaest. Nat.* i. 1.) On their arrival in the country of the Bebryces, Polydeuces fought against Amycus, the gigantic son of Poseidon, and conquered him. During the Argonautic expedition they founded the town of Dioscurias. (Hygin. *Fab.* 175; P. Mela, i. 19; comp. Strab. xi. p. 496; Justin. xlii. 3; Plin. *H. N.* vi. 5.) 3. *Their battle with the sons of Aphareus.* The Dioscuri were charmed with the beauty of the daughters of Leucippus, Phoebe, a priestess of Athena, and Hilaeira or Elaeira, a priestess of Artemis: the Dioscuri carried them off, and married them. (Hygin. *Fab.* 80; Ov. *Fast.* v. 700; Schol. *ad Pind. Nem.* x. 112.) Polydeuces became, by Phoebe, the father of Mnesileus, Mnesinous, or Asinous, and Castor, by Hilaeira, the father of Anogon, Anaxis, or Aulothus. (Tzetz. *ad Lycoph.* 511.) Once the Dioscuri, in conjunction with Idas and Lynceus, the sons of Aphareus, had carried away a herd of oxen from Arcadia, and it was left to Idas to divide the booty. He cut up a bull into four parts, and declared, that whichever of them should first succeed in eating his share should receive half the oxen, and the second should have the other half. Idas, thereupon, not only ate his own quarter, but devoured that of his brother's in addition, and then drove the whole herd to his home in Messene. (Pind. *Nem.* x. 60; Apollod. iii. 11. § 2; Lycoph. *l. c.*) The Dioscuri then invaded Messene, drove away the cattle of which they had been deprived, and much more in addition. This became the occasion of a war between the Dioscuri and the sons of Aphareus, which was carried on in Messene, or Laconia. In this war, the details of which are related differently, Castor, the mortal, fell by the hands of Idas, but Pollux slew Lynceus, and Zeus killed Idas by a flash of lightning. (Pind. Apollod. *ll. cc.*; Tzetz. *ad Lycoph.* 1514; Theocrit. xxii.; Hygin. *Fab.* 80, *Poet. Astr.* ii. 22.) Polydeuces then returned to his brother, whom he found breathing his last, and he prayed to Zeus, to be permitted to die with him. Zeus left him the option, either to live as his immortal son in Olympus, or to share his brother's fate, and to live, alternately, one day under the earth, and the other in the heavenly abodes of the gods. (Hom. *Il.* iii. 243; Pind. *Nem.* x. in fin.; Hygin. *Fab.* 251.) According to a different form of the story, Zeus rewarded the attachment of the two brothers by placing them among the stars as *Gemini.* (Hygin. *Poet. Astr. l. c.*; Schol. *ad Eurip. Orest.* 465.)

These heroic youths, who were also believed to have reigned as Kings of Sparta (Paus. iii. 1. § 5), received divine honours at Sparta, though not till forty years after their war with the sons of Aphareus. (Paus. iii. 13. §,1.) Müller (*Dor.* ii. 10. § 8) conceives that the worship of the Dioscuri had a double source, viz. the heroic honours of the human Tyndaridae, and the worship of some ancient Peloponnesian deities, so that in the process of time the attributes of the latter were transferred to the former, viz. the name of the sons of Zeus, the birth from an egg, and the like. Their worship spread from Peloponnesus over Greece, Sicily, and Italy. (Paus. x. 33. § 3, 38. § 3.) Their principal characteristic was that of θεοὶ σωτῆρες, that is, mighty helpers of man, whence they were sometimes called ἄνακες or ἄνακτες. (Plut. *Thes.* 33; Strab. v. p. 232; Aelian, *V. H.* i. 30, iv. 5; Aristoph. *Lysistr.* 1301; Paus. i. 31. § 1, viii. 21, in fin.) They were, however, worshipped more especially as the protectors of travellers by sea, for Poseidon had rewarded their brotherly love by giving them power over wind and waves, that they might assist the shipwrecked. (Hygin. *Poet. Astr. l. c*; Eurip. *Helen.* 1511; Hom. *Hymn.* xiii. 9; Strab. i. p. 48; Horat. *Carm.* i. 3. 2.) Out of this idea arose that of their being the protectors of travellers in general, and consequently of the law of hospitality also, the violation of which was punished severely by them. (Paus. iii. 16. § 3; Böckh, *Explicat. ad Pind.* p. 135.) Their characters as πὺξ ἀγαθός and ἱππόδαμος were combined into one, and both, whenever they did appear, were seen riding on magnificent white steeds. They were further regarded, like Hermes and Heracles, as the presidents of the public games (Pind. *Ol.* iii. 38, *Nem.* x. 53), and at Sparta their statues stood at the entrance of the race-course. (Paus. iii. 14. § 7.) They were further believed to have invented the war-dance, and warlike music, and poets and bards were favoured by them. (Cic. *de Orat.* ii. 86; Val. Maxim. i. 8. § 7.) Owing to their warlike character, it was customary at Sparta for the two kings, whenever they went out to war, to be accompanied by symbolic representations of the Dioscuri (δόκανα;

Dict. of Ant. s. v.), and afterwards, when one king only took the field, he took with him only one of those symbols. (Herod. v. 75.) Sepulchral monuments of Castor existed in the temple of the Dioscuri near Therapne (Pind. *Nem.* x. 56 ; Paus. iii. 20. § 1), at Sparta (Paus iii. 13. § 1 ; Cic. *de Nat. Deor.* iii. 5.), and at Argos. (Plut. *Quaest. Gr.* 23.) Temples and statues of the Dioscuri were very numerous in Greece, though more particularly in Peloponnesus. Respecting their festivals, see *Dict. of Ant. s. vv.* Ἀνάκεια, Διοσκούρια. Their usual representation in works of art is that of two youthful horsemen with egg-shaped hats, or helmets, crowned with stars, and with spears in their hands. (Paus. iii. 18. § 8, v. 19. § 1 ; Catull. 37. 2 ; Val. Flacc. v. 367.)

At Rome, the worship of the Dioscuri or Castores was introduced at an early time. They were believed to have assisted the Romans against the Latins in the battle of Lake Regillus ; and the dictator, A. Postumius Albus, during the battle, vowed a temple to them. It was erected in the Forum, on the spot where they had been seen after the battle, opposite the temple of Vesta. It was consecrated on the 15th of July, the anniversary day of the battle of Regillus. (Dionys. vi. 13 ; Liv. ii. 20, 42.) Subsequently, two other temples of the Dioscuri were built, one in the Circus Maximus, and the other in the Circus Flaminius. (Vitruv. iv. 7 ; P. Vict. *Reg. Urb.* xi.) From that time the equites regarded the Castores as their patrons, and after the year B. C. 305, the equites went every year, on the 15th of July, in a magnificent procession on horseback, from the temple of Mars through the main streets of the city, across the Forum, and by the ancient temple of the Dioscuri. In this procession the equites were adorned with olive wreaths and dressed in the trabea, and a grand sacrifice was offered to the twin gods by the most illustrious persons of the equestrian order. (Dionys. *l. c.;* Liv. ix. 46 ; Val. Max. ii. 2. § 9 ; Aurel. Vict. *de Vir. illustr.* 32.) [L. S.]

DIOSCU'RIDES or DIOSCO'RIDES (Διοσκουρίδης). 1. Of Samos, the maker of two mosaic pavements found at Pompeii, in the so-called villa of Cicero. They both represent comic scenes, and are inscribed with the artist's name,

ΔΙΟΣΚΟΥΡΙΔΗΣ ΣΑΜΙΟΣ ΕΠΟΙΗΣΕ.

They are entirely of glass, and are among the most beautiful of ancient mosaics. They are fully described by Winckelmann. (*Geschichte d. Kunst*, bk. vii. c. 4. § 18, bk. xii. c. 1. §§ 9–11, *Nachricht. v. d. neuest. Hercul. Entdeck.* § 54, 55.) A woodcut of one of them is given in the Useful Knowledge Society's "Pompeii," ii. p. 41. (See also *Mus. Borbon.* iv. 34.)

2. An engraver of gems in the time of Augustus, engraved a gem with the likeness of Augustus, which was used by that emperor and his successors as their ordinary signet. (Plin. xxxvii. 1, s. 4 ; Suet. *Oct.* 50.) In these passages most of the editions give Dioscorides ; but the true reading, which is preserved in some MSS., is confirmed by existing gems bearing the name ΔΙΟΣΚΟΥΡΙΔΟΥ. There are several of these gems, but only six are considered genuine. (Meyer's note on Winckelmann, *Geschichte d. Kunst*, bk. xi. c. 2. § 8.) [P.S.]

DIOTI'MA (Διοτίμα), a priestess of Mantineia, and the reputed instructor of Socrates. Plato, in his Symposium (p. 201, d.), introduces her opinions on the nature, origin, and objects of life, which in fact form the nucleus of that dialogue. Some critics believe, that the whole story of Diotima is a mere fiction of Plato's, while others are inclined to see in it at least some historical foundation, and to regard her as an historical personage. Later Greek writers call her a priestess of the Lycaean Zeus, and state, that she was a Pythagorean philosopher who resided for some time at Athens. (Lucian, *Eunuch.* 7, *Imag.* 18 ; Max. Tyr. *Dissert.* 8 ; comp. Hermann, *Gesch. u. System. d. Plat. Philos.* i. p. 523, note 591 ; Ast, *Leben u. Schriften Platos*, p. 313.) [L. S.]

DIOTI'MUS (Διότιμος). 1. A grammarian of Adramyttium in Mysia, exercised the profession of a teacher at Gargara in the Troad—a hard lot, which Aratus, who appears to have been contemporary with him, bemoans in an extant epigram. He is probably the same whose voluminous common-place book (παντοδαπὰ ἀναγνώσματα) is quoted by Stephanus of Byzantium (*s. v.* Πασσαργάδαι). Schneider would refer to him the epigrams under the name of Diotimus in the Anthology. See below. (*Anthol.* i. p. 253 ; Jacobs, *ad loc.;* Macrob. *Sat.* v. 20; Steph. Byz. *s. v.* Γάργαρα ; Fabric. *Bibl. Graec.* vol. iii. p. 561, iv. p. 473.)

2. An Athenian, who wrote a history of Alexander the Great. The period at which he lived is not known. He is quoted, together with Aristus of Salamis, by Athenaeus (x. p. 436, e.).

3. The author of a Greek poem, called Ἡρακλεία, in hexameter verse, on the labours of Hercules. Three verses of it are preserved by Suidas (*s. v.* Εὐρύβατος), and by Michael Apostolius, the Byzantine, in his collection of proverbs. (Jacobs, *Anthol.* vol. xiii. p. 888 ; see Athen. xiii. p. 603, d.)

4. Of Olympia, an author or collector of riddles (γρῖφοι), is mentioned by one of the interlocutors in the *Deipnosophistae* of Athenaeus (x. p. 448, c.) as ὁ ἑταῖρος ἡμῶν, and lived therefore at the beginning of the third century of our era.

5. A Stoic philosopher, who is said to have accused Epicurus of profligacy, and to have forged fifty letters, professing to have been written by Epicurus, to prove it. (Diog. Laërt. x. 3 ; Menag. *ad loc.*) According to Athenaeus, who is evidently alluding to the same story in a passage where Διότιμος apparently should be substituted for Θεότιμος, he was convicted of the forgery, at the suit of Zeno the Epicurean, and put to death. (Ath. xiii. p. 611, b.) We learn from Clement of Alexandria (*Strom.* ii. 21), that he considered happiness or well-being (εὐεστώ) to consist, not in any one good, but in the perfect accumulation of blessings (παντέλεια τῶν ἀγαθῶν), which looks like a departure from strict Stoicism to the more sober view of Aristotle. (*Eth. Nicom.* i. 7, 8.) [E. E.]

DIOTI'MUS (Διότιμος). Under this name there are several epigrams in the Greek Anthology (Brunck, *Anal.* i. 250 ; Jacobs, i. 183), which seem, however, to be the productions of different authors, for the first epigram is entitled Διοτίμου Μιλησίου, and the eighth Διοτίμου Ἀθηναίου τοῦ Διοπείθους. This latter person would seem to be the same as the Athenian orator, Diotimus, who was one of the ten orators given up to Antipater. (Suid. *s. v.* Ἀντίπατρος ; Pseudo-Plut. *Vit. X Orat.* p. 845, a.) How many of the epigrams belong to this Diotimus, and to whom the rest ought to be assigned, is quite uncertain. Schneider refers them to the grammarian Diotimus, of Adramyttium,

The epigrams under the name of Diotimus were included in the *Garland* of Meleager. (Jacobs, xiii. 888.) [P. S.]

DIOTI'MUS (Διότιμος), a physician of Thebes, whose absurd and superstitious remedies are quoted by Pliny (*H. N.* xxviii. 23), and who must, therefore, have lived in or before the first century after Christ. [W. A. G.]

DIOTO'GENES (Διογένης), a Pythagorean philosopher, who wrote a work περὶ ὁσιότητος, of which three fragments are preserved in Stobaeus (tit. v. 69, xliii. 95, 130), and another περὶ βασιλείας, of which two considerable fragments are likewise extant in Stobaeus (xlviii. 61, 62). [L. S.]

DIO'TREPHES (Διοτρέφης, Thucyd. viii. 64), was sent, B. C. 411, by the oligarchical revolutionists in the Athenian army at Samos, to take charge of the subject states in the neighbourhood of Thrace, and took the first step in pursuance of their policy towards the allies by establishing oligarchy at Thasos. Nicostratus, the general who fell at Mantineia, was son of a Diotrephes (Thuc. iv. 119): this therefore perhaps was a Diotrephes, son of Nicostratus. If so, it is an additional reason for thinking him distinct from Diitrephes, the destroyer of Mycalessus. [DIITREPHES.] [A. H. C.]

DIO'TREPHES (Διοτρέφης), a rhetorician of high repute in his day (σοφιστὴς ἔνδοξος), born at Antioch on the Maeander. Hybreas, who was contemporary with Strabo, was his pupil. (Strab. xiii. p. 630, xiv. p. 659.) [E. E.]

DIOXIPPE, (Διωξίππη,) the name of four mythological beings. (Hygin. *Praef.*, *Fab.* 154, 163, 181; Apollod. ii. 2. § 5.) [L. S.]

DIOXIPPUS (Διώξιππος), an Athenian comic poet of the new comedy (Suid. *s. v.*), wrongly called Dexippus in another passage of Suidas, (*s. v.* Κωρυκαῖος) and by Eudocia (p. 132). Suidas and Eudocia mention his Αντιπορνοβοσκός, of which a line and a half are preserved by Athenaeus (iii. p. 100, e.), Ἱστοριογράφος (Ath. *l. c.*), which Vossius conjectures was intended to ridicule the fabulous Greek historians (*de Hist. Graec.* pp. 433, 434, ed. Westermann), Διαδικαζόμενοι, of which nothing remains, and Φιλάργυρος. (Ath. ix. p. 472, b., xi. pp. 496, f., 502, d.) To these must be added, from Suidas and Photius (*s. v.* Κωρυκαῖος), the Θησαυρός. (Meineke, *Frag. Com. Graec.* i. p. 485, iv. pp. 541—543.) [P. S.]

DIOXIPPUS, physician. [DEXIPPUS.]

DI'PHILUS (Δίφιλος), commanded the thirty-three Athenian ships which, at the time of the passage of the second armament to Sicily, were posted at Naupactus to prevent, if possible, the transport of reinforcements to the Syracusans. He was attacked near Erineus by a squadron, chiefly Corinthian, of slightly inferior numbers; and though the victory, in a technical sense, was, if anywhere, on his side, yet he sank but three of the enemy's ships, and had six of his own disabled; and that Phormio's countrymen should, in the scene of his achievements, effect no more, was, as was felt by both parties, a severe moral defeat. (Thuc. vii. 34.) [A. H. C.]

DI'PHILUS (Δίφιλος). 1. The author of a poem entitled Θησηΐς, and of scurrilous poems in choliambics. (Schol. Pind. *Olymp.* x. 83; Schol. Aristoph. *Nub.* 96.) From the latter passage it appears that he lived before Eupolis and Aristophanes. (Meineke, *Hist. Crit. Com. Graec.* pp. 448, 449; Vossius, *de Hist. Graec.* p. 434, ed. Westermann.)

2. One of the principal Athenian comic poets of the new comedy, and a contemporary of Menander and Philemon, was a native of Sinope. (Strab. xii. p. 546; Anon. *de Com.* pp. xxx. xxxi.) He was a lover of the courtezan Gnathaena, and seems sometimes to have attacked her in his comedies, when under the influence of jealousy. (Machon and Lynceus Samius, *ap. Athen.* xiii. pp. 579, f., 580, a., 583, f.) He was not, however, perfectly constant. (Alciph. *Ep.* i. 37.) He is said to have exhibited a hundred plays (Anon. *l. c.*), and sometimes to have acted himself. (Athen. xiii. p. 583, f.)

Though, in point of time, Diphilus belonged to the new comedy, his poetry seems to have had more of the character of the middle. This is shewn, among other indications, by the frequency with which he chooses mythological subjects for his plays, and by his bringing on the stage the poets Archilochus, Hipponax, and Sappho. (Ath. xi. p. 487, a., xiii. p. 599, d.) His language is simple and elegant, but it contains many departures from Attic purity. Respecting his metres, see Meineke. (*Hist. Crit.* pp. 443, 444, 448.)

The following are the plays of Diphilus, of which we have fragments or titles: Ἄγνοια (Ath. ix. p. 401, a., xv. p. 700, d.), which was also ascribed to CALLIADES: Ἀδελφοί (Ath. xi. p. 499, d. e.; Poll. x. 72; Stob. *Flor.* cviii. 9): Ἀλείπτρια (Etym. Mag. p. 61, 10), which was also the title of a play of Antiphanes, by others ascribed to Alexis: Ἄμαστρις (Suid. *s. v.* Ἀθηναίας): Αἱρησιτείχης, of which there was a second edition by Callimachus under the title of Εὐνοῦχος or Στρατιώτης (Ath. xi. p. 496, e., xv. 700, e.; Antiatticista, pp. 95. 17, 100. 31, 101. 29): the principal character in this play seems to have been such as Pyrgopolinices in the *Miles Gloriosus* of Plautus, which was perhaps taken from the play of Diphilus: Ἀνάγυρος (Schol. Ven. *ad Il.* ι'. 123; corrupted in Etym. Magn. p. 744. 48, and Eustath. p. 740. 20): Ἀνασωζόμενοι (Ath. xi. p. 499, c.; Antiatt. p. 84. 25): Ἄπληστος (Ath. ix. p. 370, e.): Ἀποβάτης, (Harpocrat. p. 41. 3; Antiatt. p. 101. 10): Ἀπολιποῦσα, also ascribed to Sosippus, whose name is otherwise unknown (Ath. iv. pp. 132, e., 133, f.; Poll. x. 12): Βαλανεῖον (Ath. x. p. 446, d.; Antiatt. p. 108. 32): Βοιώτιος (Ath. x. p. 417, e.): Γάμος (Ath. vi. p. 254, e.; and perhaps in Diog. Laërt. ii. 120, Διφίλου should be substituted for Σωφίλου; see Menagius, *ad loc.* and Meineke, *Hist. Crit.* pp. 425, 426): Δαναΐδες (Erot. gloss. Harpoc. p. 116): Διαμαρτάνουσα (Ath. iii. p. 111, e.): Ἐγκαλοῦντες (Antiatt. p. 110. 18): Ἑκάτη (Ath. xiv. p. 645, a.; and perhaps Poll. x. 72; see Meineke, p. 453): Ἑλενηφοροῦντες (Ath. vi. p. 223, a.): Ἑλλεβοριζόμενοι (Antiatt. p. 100. 12): Ἔμπορος (Ath. vi. pp. 226, e., 227, e., vii. p. 316, f.; Etym. Mag. p. 490. 40, a gap being supplied from the Cod. Barocc. ap. Bekker, *Anecd.* p. 1445; Harpocrat. p. 130. 22): Ἐναγίζοντες (Ath. iv. p. 165, f.) or Ἐναγίσματα (Schol. Aristoph. *Eq.* 960; Photius and Suidas, *s. v.* ψωλός): Ἐπιδικαζόμενος (Poll. x. 137): Ἐπιτροπή, or more correctly Ἐπιτροπεύς (Antiatt. p. 69): Ἐπίκληρος (Poll. x. 99): Ζωγράφος (Ath. vi. p. 230, f., vii. p. 291, f.; Stob. *Flor.* cv. 5): Ἡρακλῆς (Ath. x. p. 421, e.): Ἥρως (Ath. ix. p. 371, a.): Θησαυρός (Stob. *Flor.* xii. 12): Θησεύς (Ath. vi. p. 262, a., x. p. 451, b.): Κιθαρῳδός (Poll. x. 38, 62): Κληρούμενοι, of which the *Casina* of Plautus is a translation (*Prolog.* 31): Λημνίαι (Ath. vi. p. 307, f., comp. iv. p. 168, b.):

Μαινόμενος (Poll. x. 18): Μνημάτιον (Ath. iii. p. 124, d.): Παιδερασταί (Ath. x. p. 423, e.): Παλλακή (Etym. Mag. p. 206, 16): Παράσιτος (Ath. vi. pp. 236, b., 238, f., 247, d., x. p. 422, b.): Πελιάδες (Ath. iv. p. 156, f.): Πιθραύστης, probably for Τιθραύστης (Ath. xiii. p. 484, e.): Πλινθοφόρος (Antiatt. p. 101. 4; and perhaps Eustath. *ad Hom.* p. 1479. 46): Πολυπράγμων (Ath. vi. p. 225, a.; Phot. *s. v.* ῥαγδαῖος): Πύρρα (Ammon. *Diff. Verb.* p. 61): Σάπφω (Ath. xi. p. 487, a., xiii. p. 599, d.): Σικελικός (Poll. ix. 81), which, however, belongs perhaps to Philemon: Σχεδία (Etym. Mag. p. 683, 24, corrected by Gaisford): Συναποθνήσκοντες, which was translated by Plautus under the title of *Commorientes*, and partly followed by Terence in his *Adelphi*. (Terent. *Prol. Adelph.* 10; see Meineke, *Menand. et Philem. Reliq.* p. 1): Σύντροφροι (Harpoc. p. 55. 8): Συνωρίς, of which there were two editions (Ath. vi. p. 247, a. c., xiv. p. 657, e.; Phot. *s. v.* φιμοί; Harpocr. p. 182. 3): Τελεσίας (Ath. xiv. p. 640, d.): Φρέαρ (Stob. *Flor.* cxvi. 32): Φιλάδελφος or Φιλάδελφοι (Antiatt. p. 80. 29, 110. 17): Χρυσοχόος (Phot. *s. v.* ὀπαία). There are other fragments, which cannot be assigned to their proper places. The *Rudens* of Plautus is a translation of a play of Diphilus (*Prol.* 32), but the title of the Greek play is not known. (Meineke, *Frag. Com. Graec.* i. pp. 445—457, iv. pp. 375—430.)

3. A grammarian, of Laodiceia, wrote upon the *Theriaca* of Nicander. (Ath. vii. p. 314, d., and in other passages; Casaubon, *ad Ath.* vii. c. 18, p. 547; Schol. ad Theocr. x. 1, p. 141.)

4. A tragedian, exhibited at Rome in the time of Cicero, whom he grievously offended by applying to Pompey, at the Apollinarian games (B. C. 59), the words "Nostra miseria tu es Magnus," and other allusions, which the audience made him repeat again and again. (Cic. *ad Att.* ii. 19. § 3; Val. Max. vi. 2. § 9.) [P. S.]

DI'PHILUS, philosophers. 1. Of Bosporus, a Megaric philosopher, a disciple of Euphantus and Stilpo. (Diog. Laërt. ii. 113.)

2. A Stoic, of Bithynia, son of Demetrius, and contemporary with Panaetius. (Ibid. v. 84.)

3. Another Stoic, surnamed Labyrinthus, the teacher of Zeno, the son of Aristaenetus. (Lucian, *Conviv.* 6 et passim.) [P. S.]

DI'PHILUS, an architect, who wrote on mechanical powers. (Vitruv. vii. Praef.) He seems to have been the same who tried the patience of Cicero. (*Epist. ad Q. F.* iii. 1, 1, iii. 9.) [P. S.]

DI'PHILUS (Δίφιλος). 1. A physician of Siphnus, one of the Cyclades, who was a contemporary of Lysimachus, king of Thrace, about the beginning of the third century B.C. (Athen. ii. p. 51.) He wrote a work entitled, Περὶ τῶν Προσφερομένων τοῖς Νοσοῦσι καὶ τοῖς Ὑγιαίνουσι, "On Diet fit for Persons in good and bad Health" (Athen. iii. § 24. p. 82), which is frequently quoted by Athenaeus, but of which nothing remains but the short fragments preserved by him. (ii. pp. 51, 54, 55, 56, &c.)

2. A native of Loadiceia, in Phrygia, mentioned by Athenaeus (vii. p. 314) as having written a commentary on Nicander's *Theriaca*, and who must, therefore, have lived between the second century before and the third century after Christ. [W. A. G.]

DI'PHRIDAS (Διφρίδας), a Lacedaemonian, was sent out to Asia, in B. C. 391, after the death of Thibron, to gather together the relics of his army, and, having raised fresh troops, to protect the states that were friendly to Sparta, and prosecute the war with Struthas. With manners no less agreeable than those of his predecessor, he had more steadiness and energy of character. He therefore soon retrieved the affairs of Lacedaemon, and, having captured Tigranes, the son-in-law of Struthas, together with his wife, he obtained a large ransom for their release, and was thus enabled to raise and support a body of mercenaries. (Xen. *Hell.* iv. 8. §§ 21, 22.) Diphridas, the Ephor, who is mentioned by Plutarch (*Ages.* 17) as being sent forward to meet Agesilaus, then at Narthacium in Thessaly, and to desire him to advance at once into Boeotia, B. C. 394. (Comp. Xen. *Hell.* iv. 3. § 9.) The name Diphridas, as it seems, should be substituted for Diphilas in Diod. xiv. 97. [E. E.]

DIPOENUS and SCYLLIS (Δίποινος καὶ Σκύλλις), very ancient Greek statuaries, who are always mentioned together. They belonged to the style of art called Daedalian. [DAEDALUS.] Pausanias says that they were disciples of Daedalus, and, according to some, his sons. (ii. 15. § 1, iii. 17. § 6.) There is, however, no doubt that they were real persons; but they lived near the end, instead of the beginning, of the period of the Daedalids. Pliny says that they were born in Crete, during the time of the Median empire, and before the reign of Cyrus, about the 50th Olympiad (B. C. 580: the accession of Cyrus was in B. C. 559). From Crete they went to Sicyon, which was for a long time the chief seat of Grecian art. There they were employed on some statues of the gods, but before these statues were finished, the artists, complaining of some wrong, betook themselves to the Aetolians. The Sicyonians were immediately attacked by a famine and drought, which, they were informed by the Delphic oracle, would only be removed when Dipoenus and Scyllis should finish the statues of the gods, which they were induced to do by great rewards and favours. The statues were those of Apollo, Artemis, Heracles, and Athena (Plin. *H. N.* xxxvi. 4. § 1), whence it seems likely that the whole group represented the seizure of the tripod, like that of AMYCLAEUS. Pliny adds that Ambracia, Argos, and Cleonae, were full of the works of Dipoenus. (§ 2.) He also says (§§ 1, 2), that these artists were the first who were celebrated for sculpturing in marble, and that they used the white marble of Paros. Pausanias mentions, as their works, a statue of Athena, at Cleonae (*l. c.*), and at Argos a group representing Castor and Pollux with their wives, Elaeira and Phoebe, and their sons, Anaxis and Mnasinoüs. The group was in ebony, except some few parts of the horses, which were of ivory. (Paus. ii. 22. § 6.) Clement of Alexandria mentions these statues of the Dioscuri, and also statues of Hercules of Tiryns and Artemis of Munychia, at Sicyon. (*Protrep.* p. 42. 15; comp. Plin. *l. c.*) The disciples of Dipoenus and Scyllis were Tectaeus and Angelion, Learchus of Rhegium, Dorycleidas and his brother Medon, Dontas, and Theocles, who were all four Lacedaemonians. (Paus. ii. 32. § 4, iii. 17. § 6, v. 17. § 1, vi. 19. § 9.) [P. S.]

DIRCE (Δίρκη), a daughter of Helios and wife of Lycus. Respecting her story, see AMPHION, p. 151, a. Her body was changed by Dionysus, in whose service she had been engaged, into a well on mount Cithaeron. (Hygin. *Fab.* 7.) A small river near Thebes likewise received its name from her. (Paus. ix. 25. § 3.) [L. S.]

DIS, contracted from Dives, a name sometimes given to Pluto, and hence also to the lower world. (Cic. *de Nat. Deor.* ii. 26; Virg. *Aen.* vi. 127; comp. PLUTO.) [L. S.]

DISA'RIUS, a physician, who may be supposed to have lived in the fifth century after Christ, and who is introduced by Macrobius in his *Saturnalia* (vii. 4) as discoursing on dietetics and the process of digestion. [W. A. G.]

DITALCO. [VIRIATHUS.]

DIVES, L. BAE'BIUS, was praetor in B. C. 189, and obtained the southern part of Spain for his province. On his way thither he was surrounded by Ligurians, who cut to pieces a great part of his forces: he himself was wounded, and escaped to Massilia, where however he died on the third day after. (Liv. xxxvii. 47, 50, 57.) [L. S.]

DIVES, L. CANULEIUS, was appointed praetor in B. C. 171, and obtained Spain for his province. But before he went to his post, several Spanish tribes sent embassies to Rome to complain of the avarice and insolence of their Roman governors. Hereupon L. Canuleius Dives was commissioned to appoint five recuperatores of senatorian rank to inquire into each particular case of extortion, and to allow the accused to choose their own pleaders. In consequence of the investigations which were thus commenced, two men who had been praetors in Spain withdrew into voluntary exile. The pleaders, probably bribed by the guilty, contrived to suppress the whole inquiry, as men of rank and influence were involved in it. L. Canuleius likewise is not free from the suspicion of having assisted the pleaders, for he joined them in dropping the matter, and forthwith assembled his troops, and proceeded to his province. After his arrival in Spain, another interesting embassy was sent to Rome. Roman armies had for many years been stationed in Spain, and numbers of the soldiers had married Spanish women. At the time when Canuleius was in Spain, the number of persons who had sprung from such marriages is said to have amounted to upwards of 4000, and they now petitioned the senate to assign to them a town, where they might settle. The senate decreed that they should give in their names to Canuleius, and that, if he would manumit them, they were to settle as colonists at Carteia, where they were to form a *colonia libertinorum*. (Liv. xlii. 28, 31, xliii. 2, 3.) [L. S.]

DI'VICO, a commander of the Helvetians in the war against L. Cassius, in B. C. 107. Nearly fifty years later, B. C. 58, when J. Caesar was preparing to attack the Helvetians, they sent an embassy to him, headed by the aged Divico, whose courageous speech is recorded by Caesar. (*B. G.* i. 13; comp. Oros. v. 15; Liv. *Epit.* 65.) [L. S.]

DIVITI'ACUS, an Aeduan noble, and brother of Dumnorix, is mentioned by Cicero (*de Div.* i. 41) as belonging to the order of Druids, and professing much knowledge of the secrets of nature and of divination. He was a warm adherent of the Romans and of Caesar, who, in consideration of his earnest entreaties, pardoned the treason of Dumnorix in B. C. 58. In the same year he took the most prominent part among the Gallic chiefs in requesting Caesar's aid against Ariovistus [see p. 287]; he had, some time before, gone even to Rome to ask the senate for their interference, but without success. It was probably during this visit that he was the guest of Cicero (*de Div. l. c.*). Throughout, Caesar placed the greatest confidence in him, and in B. C. 57, pardoned, at his intercession, the Bellovaci, who had joined with the rest of the Belgians in their conspiracy. (Caes. *B. G.* i. 3, 16–20, 31, 32, ii. 5, 14, 15. vi. 12, vii. 39; Plut. *Caes.* 19; Dion Cass. xxxviii. 34, &c.) [E. E.]

DIURPANEUS. [DECEBALUS.]

DIUS (Δῖος), the author of a history of the Phoenicians, of which a fragment concerning Solomon and Hiram is preserved in Josephus. (*c. Apion.* i. 17.) There was also a Pythagorean philosopher Dius, who wrote a work περὶ καλλονῆς, of which two fragments are preserved in Stobaeus. (Tit. lxv. 16, 17.) [L. S.]

DIYLLUS (Δίυλλος), an Athenian, who wrote a history of Greece and Sicily in 26 or 27 books. It was divided apparently into several parts, the first of which extended from the seizure of the Delphic temple by Philomelus (where the history of Callisthenes ended) to the siege of Perinthus, by Philip (B. C. 357—340), and the second from B. C. 340 to 336, the date of Philip's death. The work was carried on, according to Diodorus, down to B. C. 298, from which period Psaon, of Plataea, continued it. If we accede to Casaubon's substitution of Δίυλλος for Δίδυμος, in Diog. Laërt. v. 76, we must reckon also a work on drinking-parties (συμποσιακά) among the writings of Diyllus. The exact period at which he flourished cannot be ascertained, but he belongs to the age of the Ptolemies. (Diod. xvi. 14, 76, xxi., *Fragm.* 5, p. 490; Plut. *de Herod. Mal.* 26; Ath. iv. p. 155, a, xiii. p. 593, f; Maussac. *ad Harpocrat.* s. v. Ἀριστίων; Wesseling, *ad Diod.* xvi. 14; Clinton, *F. H.* vol. ii. sub ann. 357, 339, 298, p. 377.) [E. E.]

DIYLLUS (Διυλλός), a Corinthian statuary, who, in conjunction with Amyclaeus, executed the greater part of the bronze group which the Phocians dedicated at Delphi. (Paus. x. 13. § 4; AMYCLAEUS; CHIONIS.) [P. S.]

DO'CIMUS (Δόκιμος), one of the officers in the Macedonian army, who after the death of Alexander supported the party of Perdiccas. After the death of Perdiccas he united with Attalus and Alcetas, and was taken prisoner together with the former when their combined forces were defeated by Antigonus in Pisidia, B. C. 320. (Diod. xviii. 45, Polyaen. iv. 6. § 7.) The captives were confined in a strong fort, but, during the expedition of Antigonus against Eumenes, they contrived to overpower their guards, and make themselves masters of the fortress. Docimus, however, having quitted the castle to carry on a negotiation with Stratonice, the wife of Antigonus, was again made prisoner. (Diod. xix. 16.) He appears after this to have entered the service of Antigonus, as we find him in 313 B. C. sent by that prince with an army to establish the freedom of the Greek cities in Caria. (Diod. xix. 75; Droysen, *Hellenismus*, vol. i. p. 358.) In the campaign preceding the battle of Ipsus, he held the strong fortress of Synnada in Phrygia in charge for Antigonus, but was induced to surrender it into the hands of Lysimachus. (Diod. xx. 107; Pausan. i. 8. § 1.) It is probable that he had been governor of the adjoining district for some time: and he had founded there the city called after him Docimeium. (Steph. Byz. *s. v.* Δοκίμειον, Droysen, *Hellenismus*, vol. ii. p. 665; Eckhel, iii. p. 151.) His name is not mentioned after the fall of Antigonus. [E. H. B.]

DO'CIMUS or DOCI'MIUS. To a supposed Graeco-Roman jurist of this name has been sometimes attributed the authorship of a legal work in alphabetical order, called by Harmenopulus (§ 49) Τὸ μικρὸν κατὰ στοιχεῖον, and usually known by the name of Synopsis Minor. It is principally borrowed from a work of Michael Attaliata. A fragment of the work relating to the authority of the Leges Rhodiae, was published by S. Schardius (Basel 1561), at the end of the Naval Laws, and the same fragment appears in the collection of Leunclavius (*J. G. R.* ii. p. 472). Pardessus has published some further fragments of the Synopsis Minor (*Collection de Lois Maritimes*, i. pp. 164, 195—204), and Zachariae has given some extracts from it (*Hist. Jur. G. R.* p. 76); but the greater part of the work is still in manuscript. Bach conjectures that the compilation of the Rhodian laws themselves was made by Docimus (*Hist. Jur. Rom.* lib. iv. c. 1, sect. 3. § 26, p. 638); but Zachariae is of opinion, that the only reason for attributing to him the authorship of the Synopsis Minor was, that the manuscript of Vienna, from which the fragment in Schardius and Leunclavius was published, once belonged to a person named Docimus. [J. T. G.]

DODON (Δωδών), a son of Zeus by Europa, from whom the oracle of Dodona was believed to have derived its name. (Steph. Byz. *s. v.* Δωδώνη.) Other traditions traced the name to a nymph of the name of Dodone. [L. S.]

DOLABELLA, sometimes written Dolobella, the name of a family of the patrician Cornelia gens. (Ruhnken, *ad Vell. Pat.* ii. 43.)

1. P. Cornelius Dolabella Maximus, was consul in B. C. 283 with Cn. Domitius Calvinus, and in that year conquered the Senones, who had defeated the praetor L. Caecilius, and murdered the Roman ambassadors. Owing to the loss of the consular Fasti for that time we do not hear of his triumph, though he undoubtedly celebrated his victory by a triumph. In B. C. 279 he, together with C. Fabricius and Q. Aemilius, went to Pyrrhus as ambassadors to effect an exchange of prisoners. (Eutrop. ii. 6; Florus, i. 13; Appian, *Samnit.* 6, *Gall.* 11; Dionys. *Excerpt*, p. 2344, ed. Reiske, and p. 75, ed. Frankfurt.)

2. Cn. Cornelius Dolabella, was inaugurated in B. C. 208 as *rex sacrorum* in the place of M. Marcius, and he held this office until his death in B. C. 180. (Liv. xxvii. 36, xl. 42.)

3. L. Cornelius Dolabella, was *duumvir navalis* in B. C. 180. In that year his kinsman, Cn. Cornelius Dolabella, the rex sacrorum, died, and our Dolabella wanted to become his successor. But C. Servilius, the pontifex maximus, before inaugurating him, demanded of him to resign his office of duumvir navalis. When Dolabella refused to obey this command, the pontifex inflicted a fine upon him. Dolabella appealed against it to the people. Several tribes had already given their vote that Dolabella ought to obey, and that he should be released from the fine if he would resign the office of duumvir navalis, when some sign in the heavens broke up the assembly. This was a fresh reason for the pontiff's refusing to inaugurate Dolabella. As duumvir navalis he and his colleague, C. Furius, had to protect the eastern coast of Italy with a fleet of twenty sail against the Illyrians. (Liv. xl. 42; xli. 5.)

4. Cn. Cornelius Dolabella, was curule aedile in B. C. 165, in which year he and his colleague, Sex. Julius Caesar, had the Hecyra of Terence performed at the festival of the Megalesia. In B. C. 159 he was consul with M. Fulvius Nobilior. (Title of Terent. *Hecyr.*; Suet. *Vit. Terent.* 5.)

5. Cn. Cornelius Dolabella, a grandson of No. 4, and a son of the Cn. Cornelius Dolabella who was put to death in B. C. 100, together with the tribune Appuleius Saturninus. During the civil war between Marius and Sulla, Dolabella sided with the latter, and in B. C. 81, when Sulla was dictator, Dolabella was raised to the consulship, and afterwards received Macedonia for his province. He there carried on a successful war against the Thracians, for which he was rewarded on his return with a triumph. In B. C. 77, however, young Julius Caesar charged him with having been guilty of extortion in his province, but he was acquitted. (Oros. v. 17; Plut. *Sulla*, 28, &c.; Appian, *B. C.* i. 100; Suet. *Caes.* 4, 49, 55; Vell. Pat. ii. 43; Aurel. Vict. *de Vir. Ill.* 78; Val. Max. viii. 9. § 3; Cic. *in Pison.* 19, *Brut.* 92, *de Leg. Agr.* ii. 14; Tacit. *de Orat.* 34; Gellius, xv. 28; Ascon. *in Scaur.* p. 29, in *Cornel.* p. 73, ed. Orelli.)

6. Cn. Cornelius Dolabella, was praetor urbanus, in B. C. 81, when the cause of P. Quintius was tried. Cicero charges him with having acted on that occasion unjustly and against all established usages. The year after he had Cilicia for his province, and C. Malleolus was his quaestor, and the notorious Verres his legate. Dolabella not only tolerated the extortions and robberies committed by them, but shared in their booty. He was especially indulgent towards Verres, and, after Malleolus was murdered, he made Verres his proquaestor. After his return to Rome, Dolabella was accused by M. Aemilius Scaurus of extortion in his province, and on that occasion Verres not only deserted his accomplice, but furnished the accuser with all the necessary information, and even spoke himself publicly against Dolabella. Many of the crimes committed by Verres himself were thus put to the account of Dolabella, who was therefore condemned. He went into exile, and left his wife and children behind him in great poverty. (Cic. *pro Quint.* 2, 8; *in Verr.* i. 4, 15, 17, 29; Ascon. *in Cornel.* p. 110, ed. Orelli, who however confounds him with No. 5.)

7. P. Cornelius Dolabella, was praetor urbanus in B. C. 67; if, as is usually supposed, this be the year in which Cicero spoke for Aulus Caecina. (Cic. *pro Caec.* 8.) He seems to be the same person as the Dolabella who is mentioned by Valerius Maximus, (viii. 1, *Ambustae*, § 2,) as governor of Asia, with the title of proconsul. (Comp. Gell. xii. 7, where he bears the praenomen Cneius; Amm. Marc. xxix. 2.)

8. P. Cornelius Dolabella, perhaps a son of No. 7, was one of the most profligate men of his time. He was born about B. C. 70, and is said to have been guilty, even in early youth, of some capital offences, which might have cost him his life, had not Cicero defended and saved him with great exertions. In B. C. 51, he was appointed a member of the college of the *quindecimviri*, and the year following he accused Appius Claudius of having violated the sovereign rights of the people. While this trial was going on, Fabia,

the wife of Dolabella, left her husband. She had been compelled to take this step by the conduct of her husband, who hoped by a marriage with Tullia, the daughter of Cicero, to prevent Cicero from assisting App. Claudius in his trial by favourable testimonies from Cilicia. Cicero himself, on the other hand, was anxious to oblige App. Claudius, and was therefore by no means inclined to give his own daughter in marriage to the accuser of Claudius; he had, besides, been contemplating to bring about a marriage between Tullia and Tib. Claudius Nero. But Cicero's wife was gained over by Dolabella, and, before Cicero could interfere, the engagement was made, and the marriage soon followed. Cicero seems to have been grieved by the affair, for he knew the vicious character of his son-in-law; but Cloelius endeavoured to console him by saying, that the vices of Dolabella were mere youthful ebullitions, the time of which was now gone by, and that if there remained any traces of them, they would soon be corrected by Cicero's influence, and the virtuous conduct of Tullia. App. Claudius was acquitted in the mean time, and as thus the great outward obstacle was removed, Cicero tried to make the best of what he had been unable to prevent. In his letters written about that time, and afterwards, Cicero speaks of Dolabella with admiration and affection, and he may have really hoped that his son-in-law would improve; but the consequences of his former recklessness and licentiousness, even if he had wished to mend, drove him to new acts of the same kind. The great amount of debts which he had contracted, and the urgent demands of his creditors, compelled him in B. C. 49 to seek refuge in the camp of Caesar. This was a severe blow to Cicero, who speaks of the step with great sorrow. When Caesar marched into Spain against Pompey's legates, Dolabella had the command of Caesar's fleet in the Adriatic, but was unable to effect anything of consequence. After the battle of Pharsalus, in which he had taken a part, Dolabella returned to Rome. He had hoped that Caesar would liberally reward his services, or that proscriptions, like those of Sulla, would afford him the means of obtaining money; but in vain. His creditors were as loud and troublesome in their demands as before, and he at last had recourse to a new expedient. He caused himself to be adopted into the plebeian family of Cn. Lentulus—whence he is afterwards sometimes called Lentulus—in order to be able to obtain the tribuneship. He was accordingly made tribune in B. C. 48; and, in spite of the decree of the senate, that everything at Rome should remain unchanged till Caesar's return from Alexandria, Dolabella came forward with a rogation, that all debts should be cancelled, and with some other measures of a similar character. His colleagues, Asinius and L. Trebellius, opposed the scheme, and vehement and bloody struggles ensued between the two parties which were thus formed at Rome. Antony, who had been left behind by Caesar as his vicegerent, and bore no hostility towards Dolabella, did not take any strong measures against him till he was informed of an amour existing between his wife Antonia and Dolabella. The day on which Dolabella's rogations were to be put to the vote, a fresh tumult broke out in the city, in which the party of Dolabella was defeated; but peace was nevertheless not quite restored till the autumn, when Caesar returned to Rome. Caesar of course greatly disapproved of Dolabella's conduct, but he did not think it prudent to bring him to account, or to punish him for it. However, he got him away from Rome by taking him with him to Africa about the close of the year, and afterwards also in his Spanish campaign against the two sons of Pompey. In the course of the latter of these expeditions Dolabella was wounded. Caesar promised him the consulship for the year B. C. 44, although Dolabella was then only twenty-five years old, and had not yet held the praetorship; but Caesar afterwards altered his mind, and entered himself upon the consulship for that year; however, as he had resolved upon his campaign against the Parthians, he promised Dolabella the consulship, in his absence, on the 1st of January, B. C. 44. Antony, who was then augur, threatened to prevent such an appointment, and when the comitia were held, he carried his threat into effect. On the 15th of March the senate was to have decided upon the opposition of Antony; but the murder of Caesar on that day changed the aspect of everything. Dolabella immediately took possession of the consular fasces, and not only approved of the murder, but joined the assassins, and thus obtained the office of which he had already usurped the insignia. In order to make a still greater display of his hatred of Caesar, he caused the altar which had been erected to his honour and the column in the forum to be pulled down; and many persons who went thither with the intention of offering sacrifices to Caesar, and of paying him divine honours, were thrown from the Tarpeian rock, or nailed on the cross. These apparent republican sentiments and actions gave great delight to Cicero and the republican party; but no sooner did Antony open the treasury to Dolabella, and give him Syria for his province, with the command against the Parthians, than all his republican enthusiasm disappeared at once. As Cassius had likewise a claim to the province of Syria, Dolabella left Rome before the year of his consulship had come to its close. But he did not proceed straightway to Syria; for, being greatly in want of money, he marched through Greece, Macedonia, Thrace, and Asia Minor, collecting and extorting as much as he could on his way. C. Trebonius, one of Caesar's murderers, who had then arrived at Smyrna as proconsul of Asia, did not admit Dolabella into the city, but sent him provisions outside the place. Dolabella pretended to go to Ephesus, and Trebonius gave him an escort to conduct him thither; but when the escort returned to Smyrna, Dolabella too went back, and entered Smyrna by night. Trebonius was murdered in his bed, in February, B. C. 43; or, according to Cicero, he was tortured for two days before he was put to death. Dolabella now began extorting money and troops from the towns of Asia Minor with a recklessness which knew no scruples whatever in regard to the means for securing his end. When his proceedings became known at Rome, he was outlawed and declared a public enemy. Cassius, who had in the mean time arrived in Asia, made war upon him, and took Laodiceia, which Dolabella had occupied. The latter, in order not to fall into the hands of his enemies, ordered one of his soldiers to kill him, B. C. 43.

It is extraordinary to see the forbearance with which Cicero treated Dolabella, who, after his marriage with Tullia, B. C. 49, improved so little

in his conduct, that two years after, Tullia left him when she was expecting to become mother of a second child by him. Cicero, who certainly loved his daughter most tenderly, and was aware of the unworthy and contemptible conduct of Dolabella, yet kept up his connexion with him after the divorce, and repeatedly assures him of his great attachment. It is difficult to account for this mode of acting on the part of Cicero, unless we suppose that his desire to keep upon good terms with a man who possessed influence with Caesar outweighed all other considerations. Cicero's fondness for him continued for a short time after Caesar's murder, that is, so long as Dolabella played the part of a republican; but a change took place in Cicero's feelings as soon as Dolabella allied himself with Antony, and at the time when his crimes in Asia became known, Cicero spoke of him with the utmost bitterness and contempt. (See the numerous passages of Cicero relating to Dolabella in Orelli, *Onom.* ii. p. 175, &c.; comp. Fabric. *Vit. Cic.* p. 91, with Orelli's note: Dion Cass. xli. 40, xlii. 29, &c., xliii. 51, xliv. 22, 51, xlv. 15, xlvii. 29; Suet. *Caes.* 36, 85; Appian, *B. C.* ii. 41, 122, 129, iii. 3, 7, &c., 24, 26; Liv. *Epit.* 113, 119; Vell. Pat. ii. 58, 60, 69; Plut. *Anton.* 9, 10, 11; Caes. *Bell. Alex.* 65; Oros. vi. 18.)

9. P. Cornelius Dolabella, a son of No. 8 by his first wife, Fabia. In B. C. 30 he was with Octavianus at Alexandria, and feeling himself attracted by the charms of Cleopatra, he betrayed to her that it was her conqueror's intention to carry her to Italy. In A. D. 10, he was consul with C. Junius Silanus. On coins he is designated as triumvir monetalis. (Plut. *Anton.* 84; Fast. Cap.; Vaillant, *Cornel.* 65.)

10. P. Cornelius Dolabella, a son of No. 9, was proconsul of Africa in the reign of Tiberius, A. D. 23 and 24. In the course of the administration of his province he gained a complete victory over the Numidian Tacfarinas; but although he had formerly been a very great flatterer of Tiberius, yet he did not obtain the ornaments of a triumph, in order that his predecessor in the province of Africa, Junius Blaesius, an uncle of Sejanus, might not be thrown into the shade. In A. D. 27 he joined Domitius Afer in the accusation against his own relative, Quintilius Varus. (Tac. *Ann.* iii. 47, 68, iv. 23, &c. 66.)

11. Cornelius Dolabella, was sent in A. D. 70 by the emperor Otho into the colony of Aquinum, to be kept there in a sort of *libera custodia*, for no other reason, but because he belonged to an ancient family, and was related to Galba. After the death of Otho he came back to Rome, but one of his most intimate friends, Plancius Varus, denounced him to the praefect of the city, who being a man of a mild but weak temperament, was inclined to pardon him, until Triaria, the wife of Vitellius, prevailed upon him not to sacrifice the safety of the princeps to his feeling of clemency. Vitellius, too, became alarmed through her, as Dolabella had married Petronia, a former wife of Vitellius. The emperor, therefore, enticed him to Interamnium, and there ordered him to be put to death. This was the first act of wanton cruelty in the reign of Vitellius. (Tac. *Hist.* i. 88, ii. 63.) [L. S.]

DO'LIUS, (Δόλιος), an aged slave of Penelope, whom she had received from her father on her marrying Odysseus, and who took care of her garden. On the return of Odysseus from his wanderings, Dolius and his six sons welcomed him, and was ready to join his master against the relatives of the suitors. (Hom. *Od.* iv. 735; xxiv. 498.) [L. S.]

DOLON (Δόλων), the name of two mythical personages, both Trojans. (Hom. *Il.* x. 314, &c.; Hygin. *Fab.* 90.) [L. S.]

DOLOPS (Δόλοψ), a son of Hermes, who had a sepulchral monument in the neighbourhood of Peiresiae and Magnesa, which was visible at a great distance, and at which the Argonauts landed and offered up sacrifices. (Apollon. Rhod. i. 584; Orph. *Arg.* 459.) There are two other mythical personages of this name. (Hom. *Il.* xv. 525, &c.; Hygin. *Fab.* Praef. p. 2.) [L. S.]

DOMATI'TES (Δοματίτης), that is, the domestic, a surname of Poseidon, at Sparta, which is, perhaps, synonymous with ἐπιχώριος. (Paus. iii. 14. § 7.) [L. S.]

DOMIDU'CA and DOMIDU'CUS, Roman surnames of Jupiter and Juno, who, as the gods of marriage, were believed to conduct the bride into the house of the bridegroom. (August. *de Civ. Dei*, vii. 3, ix. 6.) [L. S.]

DOMI'TIA, a sister of Cn. Domitius Ahenobarbus [Ahenobarbus, No. 10], and consequently an aunt of the emperor Nero. She was the wife of Crispus Passienus, who afterwards deserted her and married Agrippina, the mother of Nero. It is natural, therefore, that Tacitus should call her an enemy of Agrippina. After the murder of his mother, Nero ordered Domitia, who was already of an advanced age, to be poisoned, in order that he might get possession of the property, which she possessed at Baiae, and in the neighbourhood of Ravenna, on which estates he built magnificent gymnasia. (Tac. *Ann.* xiii. 19, 21; Suet. *Ner.* 34; Dion Cass. lxi. 17; Quintil. vi. 1. § 50, 3. § 74, x. 1. § 24.) [L. S.]

DOMI'TIA LE'PIDA, a sister of Cn. Domitius Ahenobarbus [Ahenobarbus, No. 10], and of Domitia, and, consequently, like her an aunt of the emperor Nero. She was married to M. Valerius Messalla Barbatus, by whom she became the mother of Messallina, the wife of the emperor Claudius. There existed a rivalry of female vanity between her and Agrippina, the mother of Nero. Both women were equally bad and vicious in their conduct; Agrippina however succeeded, in A. D. 55, in inducing her son to sentence his aunt to death. (Tac. *Ann.* xi. 37, &c., xii. 64, &c.; Suet. *Claud.* 26, *Nero*, 7.) [L. S.]

DOMI'TIA LONGI'NA, a daughter of Domitius Corbulo, was married to L. Lamia Aemilianus, from whom she was carried away by Domitian about the time of Vespasian's accession. Immediately after Vespasian's return from the east, Domitian lived with her and his other mistresses on an estate near the Mons Albanus. Subsequently, however, he married her, and in A. D. 73 she bore him a son. But she was unfaithful to him, and kept up an adulterous intercourse with Paris, an actor. When this was discovered, in A. D. 83, Domitian repudiated her on the advice of Ursus, and henceforth lived with Julia, the daughter of his brother. Soon after, however, he formed a reconciliation with Domitia, because he said the people wished it; but he nevertheless continued his intercourse with Julia. Domitia never loved Domitian, and she knew of the conspiracy against his life; as she was informed that her own life was in

danger, she urged the conspirators on, and Domitian was murdered in A. D. 96. (Dion Cass. lxvii. 3, lxvi. 3, 15; Suet. *Domit.* 3, 22.) The coin annexed contains on the obverse the head of Domitia, with the legend DOMITIA AVGVSTA IMP. DOMIT. [L. S.]

DOMI'TIA GENS, plebeian, the members of which towards the end of the republic were looked upon as belonging to one of the most illustrious gentes. (Cic. *Phil.* ii. 29; Plin. *H. N.* vii. 57; Val. Max. vi. 2. § 8.) During the time of the republic, we meet with only two branches of this gens, the AHENOBARBI and CALVINI, and, with the exception of a few unknown personages mentioned in isolated passages of Cicero, there is none without a cognomen. [L. S.]

DOMITIA'NUS, or with his full name T. FLAVIUS DOMITIANUS AUGUSTUS, was the younger of Vespasian's sons by his first wife Domitilla. He succeeded his elder brother Titus as emperor, and reigned from A. D. 81 to 96. He was born at Rome, on the 24th of October, A. D. 52, the year in which his father was consul designatus. Suetonius relates that Domitian in his youth led such a wretched life, that he never used a silver vessel, and that he prostituted himself for money. The position which his father then occupied precludes the possibility of ascribing this mode of life to poverty, and if the account be true, we must attribute this conduct to his bad natural disposition. When Vespasian was proclaimed emperor, Domitian, who was then eighteen years old, happened to be at Rome, where he and his friends were persecuted by Vitellius; Sabinus, Vespasian's brother, was murdered, and it was only with the greatest difficulty that Domitian escaped from the burning temple of the capitol, and concealed himself until the victory of his father's party was decided. After the fall of Vitellius, Domitian was proclaimed Caesar, and obtained the city praetorship with consular power. As his father was still absent in the east, Domitian and Mucianus undertook the administration of Italy until Vespasian returned. The power which was thus put into his hands was abused by the dissolute young man in a manner which shewed to the world, but too plainly, what was to be expected, if he should ever succeed to the imperial throne: he put several persons to death, merely to gratify his desire of taking vengeance on his personal enemies; he seduced many wives, and lived surrounded by a sort of harem, and arbitrarily deposed and appointed so many magistrates, both in the city and Italy, that his father with a bitter sarcasm wrote to him, "I wonder that you do not send some one to succeed me." Being jealous of the military glory of his father and brother, he resolved upon marching against Civilis in Gaul, in spite of the advice of all his friends to remain at Rome; but he did not advance further than Lugdunum, for on his arrival there he received intelligence of Cerealis having already conquered the rebel.

When his father at length arrived at Rome, Domitian, who was conscious of his evil conduct, is said not to have ventured to meet him, and to have pretended not to be in the perfect possession of his mind. Vespasian, however, knew his disposition, and throughout his reign kept him as much as possible away from public affairs; but in order to display his rank and station, Domitian always accompanied his father and brother when they appeared in public, and when they celebrated their triumph after the Jewish war, he followed them in the procession riding on a white warsteed. He lived partly in the same house with his father, and partly on an estate near the Mons Albanus, where he was surrounded by a number of courtezans. While he thus led a private life, he devoted a great part of his time to the composition of poetry and the recitation of his productions. Vespasian, who died in A. D. 79, was succeeded by his elder son Titus, and Domitian used publicly to say, that he was deprived of his share in the government by a forgery in his father's will, for that it had been the wish of the latter that the two brothers should reign in common. But this was mere calumny: Domitian hated his brother, and made several attempts upon his life. Titus behaved with the utmost forbearance towards him, but followed the example of his father in not allowing Domitian to take any part in the administration of public affairs, although he was invested with the consulship seven times during the reigns of his father and brother. The early death of Titus, in A. D. 81, was in all probability the work of Domitian. Suetonius states that Domitian ordered the sick Titus to be left entirely alone, before he was quite dead; Dion Cassius says that he accelerated his death by ordering him while in a fever to be put into a vessel filled with snow; and other writers plainly assert, that Titus was poisoned or murdered by Domitian.

On the ides of September, A. D. 81, the day on which Titus died, Domitian was proclaimed emperor by the soldiers. During the first years of his reign he continued, indeed, to indulge in strange passions, but Suetonius remarks that he manifested a pretty equal mixture of vices and virtues. Among the latter we must mention, that he kept a very strict superintendence over the governors of provinces, so that in his reign they are said to have been juster than they ever were afterwards. He also enacted several useful laws: he forbade, for example, the castration of male children, and restricted the increasing cultivation of the vine, whereby the growth of corn was neglected. He endeavoured to correct the frivolous and licentious conduct of the higher classes, and shewed great liberality and moderation on many occasions. He further took an active part in the administration of justice; which conduct, praiseworthy as it then was, became disgusting afterwards, when, assisted by a large class of delatores, he openly made justice the slave of his cruelty and tyranny; for, during the latter years of his reign he acted as one of the most cruel tyrants that ever disgraced a throne, and as Suetonius remarks, his very virtues were turned into vices. The cause of this change in his conduct appears, independent of his natural bias for what was bad, to have been his boundless ambition, injured vanity, jealousy of others, and cowardice, which were awakened and roused by the failure of his

undertakings and other occurrences of the time. In A. D. 84 he undertook an expedition against the Chatti, which does not seem to have been altogether unsuccessful, for we learn from Frontinus (*Strateg.* l. 3), that he constructed the frontier wall between the free Germans and those who were subject to Rome, so that he must at any rate have succeeded in confining the barbarians within their own territory. After his return to Rome he celebrated a triumph, and assumed the name of Germanicus. In the same year Agricola, whose success and merits excited his jealousy, was recalled to Rome, ostensibly for the purpose of celebrating a triumph; but he was never sent back to his post, which was given to another person. [AGRICOLA.] The most dangerous enemy of Rome at that time was Decebalus, king of the Dacians. Domitian himself took the field against him, but the real management of the war was left to his generals. Simultaneously with this war another was carried on against the Marcomanni and Quadi, who had refused to furnish the Romans with the assistance against Decebalus, which they were bound to do by a treaty. The Romans were defeated by them, and the consequence was, that Domitian was obliged to conclude peace with Decebalus on very humiliating terms, A. D. 87. [DECEBALUS.] Another dangerous occurrence was the revolt of L. Antonius in Upper Germany; but this storm was luckily averted by an unexpected overflow of the Rhine over its banks, which prevented the German auxiliaries, whom Antonius expected, from joining him; so that the rebel was easily conquered by L. Appius Norbanus, in A. D. 91. An insurrection of the Nasamones in Africa was of less importance, and was easily suppressed by Flaccus, the governor of Numidia.

But it is the cruelty and tyranny of Domitian that have given his reign an unenviable notoriety. His natural tendencies burst forth with fresh fury after the Dacian war. His fear and his injured pride and vanity led him to delight in the misfortunes and sufferings of those whom he hated and envied; and the most distinguished men of the time, especially among the senators, had to bleed for their excellence; while, on the other hand, he tried to win the populace and the soldiers by large donations, and by public games and fights in the circus and amphitheatre, in which even women appeared among the gladiators, and in which he himself took great delight. For the same reason he increased the pay of the soldiers, and the sums he thus expended were obtained from the rich by violence and murder; and when in the end he found it impossible to obtain the means for paying his soldiers, he was obliged to reduce their number. The provinces were less exposed to his tyranny, and it was especially Rome and Italy that felt his iron grasp. The expression of thought and sentiment was suppressed or atrociously persecuted, unless men would degrade themselves to flatter the tyrant. The silent fear and fearful silence which prevailed during the latter years of Domitian's reign in Rome and Italy are briefly but energetically described by Tacitus in the introduction to his Life of Agricola, and his vices and tyranny are exposed in the strongest colours by the withering satire of Juvenal. All the philosophers who lived at Rome were expelled; from which, however, we cannot infer, as some writers do, that he hated all philosophical and scientific pursuits; the cause being in all probability no other than his vanity and ambition, which could not bear to be obscured by others. Christian writers attribute to him a persecution of the Christians likewise; but there is no other evidence for it, and the belief seems to have arisen from the strictness with which he exacted the tribute from the Jews, and which may have caused much suffering to the Christians also.

As in all similar cases, the tyrant's own cruelty brought about his ruin. Three officers of his court, Parthenius, Sigerius, and Entellus, whom Domitian intended to put to death (this secret was betrayed to them by Domitia, the emperor's wife, who was likewise on the list), formed a conspiracy against his life. Stephanus, a freedman, who was employed by the conspirators, contrived to obtain admission to the emperor's bed-room, and gave him a letter to read. While Domitian was perusing the letter, in which the conspirators' plot was revealed to him, Stephanus plunged a dagger into his abdomen. A violent struggle ensued between the two, until the other conspirators arrived. Domitian fell, after having received seven wounds, on the 18th of September, A. D. 96. Apollonius of Tyana, who was then at Ephesus, at the moment Domitian was murdered at Rome, is said to have run across the market-place, and to have exclaimed, "That is right, Stephanus, slay the murderer!"

There are few rulers who better deserve the name of a cruel tyrant than Domitian. The last three years of his reign form one of the most frightful periods that occur in the history of man; but he cannot be called a brutal monster or a madman like Caligula and Nero, for he possessed talent and a cultivated mind; and although Pliny and Quintilian, who place his poetical productions by the side of those of the greatest masters, are obviously guilty of servile flattery, yet his poetical works cannot have been entirely without merit. His fondness and esteem for literature are attested by the quinquennial contest which he instituted in honour of the Capitoline Jupiter, and one part of which consisted of a musical contest. Both prose writers and poets in Greek as well as in Latin recited their productions, and the victors were rewarded with golden crowns. He further instituted the pension for distinguished rhetoricians, which Quintilian enjoyed; and if we look at the comparatively flourishing condition of Roman literature during that time, we cannot help thinking that it was, at least in great measure, the consequence of the influence which he exercised and of the encouragement which he afforded. It is extremely probable that we still possess one of the literary productions of Domitian in the Latin paraphrase of Aratus's Phaenomena, which is usually attributed to Germanicus, the grandson of Augustus. The arguments for this opinion have been clearly set forth by Rutgersius (*Var. Lect.* iii. p. 276), and it is

COIN OF DOMITIAN.

also adopted by Niebuhr. (Tac. *Hist.* iii, 59, &c., iv. 2, &c., *Agric.* 39, 42, 45; Suet. *Domitian.*; Dion Cass. lib. lxvi. and lxvii.; Juvenal, *Satir.*; Quintil. iv. 1. § 2, &c., x. 1. § 91, &c.; Niebuhr, *Lectures on Roman Hist.* ii. pp. 234–250.) [L. S.]

DOMITIA'NUS, L. DOMI'TIUS. A few coins are extant in second brass, which exhibit on the obverse a laurelled head, with the legend, IMP. C. L. DOMITIUS. DOMITIANUS. AUG.; on the reverse, the representation of a Genius, with GENIO. POPULI. ROMANI.; and below, the letters ALE., indicating that they were struck at Alexandria. We find also a very rare Alexandrian third brass, with a rayed head, and the words ΔOMITIANOC. CEB. These pieces have been generally supposed to belong to the Domitianus mentioned by Trebellius Pollio, as the general who vanquished the two Macriani, who is described as a man of lofty ambition, deducing his origin from the son of Vespasian, and is believed to be the same with the Domitianus put to death by Aurelian, according to Zosimus, in consequence of a suspicion that he was meditating rebellion. Eckhel, however, has demonstrated, from numismatical considerations, that the Latin medals, at least, cannot be earlier than the epoch of Diocletian, or his immediate successors, and therefore must commemorate the usurpation of some pretender unknown to history. (Trebell. Poll. *Gallien. duo*, c. 2; *Trigint. Tyrann.* c. 12; Zosim. i. 49; Eckhel, vol. viii. p. 41.) [W. R.]

DOMITILLA, FLA'VIA. 1. The first wife of Vespasian, by whom he had three children, Titus, Domitian, and a daughter Domitilla. She had originally been the mistress of a Roman eques, Statilius Capella, and a freedwoman. Subsequently however she received the *Latinitas*, and was at last made *ingenua*. She as well as her daughter died before Vespasian was proclaimed emperor. (Suet. *Vesp.* 3.) Her portrait is given in the coin annexed, which was struck after her death.

2. The wife of Flavius Clemens. [CLEMENS, T. FLAVIUS.] Philostratus (*Vit. Apollon.* viii. 25) calls her a sister of the emperor Domitian, which is impossible, as Domitilla, the sister of Domitian, had died even before Vespasian's accession. Dion Cassius (lxvii. 14) calls her merely a *συγγενής* of Domitian, and it has been conjectured that in Philostratus we must read *ἀδελφιδήν* instead of *ἀδελφήν*. It may be that our Domitilla was a daughter of Vespasian's daughter of the same name. After the murder of her husband Clemens, Stephanus, the freedman and murderer of Domitian, was her procurator. (Suet. *Domit.* 17; comp. Reimarus, *ad Dion Cass. l. c.*) [L. S.]

DOMI'TIUS AFER. [AFER.]

DOMI'TIUS BALBUS. [BALBUS, No. 6.]

DOMI'TIUS CAECILIA'NUS. [CAECILIANUS, p. 526, b.]

DOMI'TIUS CALLI'STRATUS. [CALLISTRATUS, p. 579, b.]

DOMI'TIUS CELER. [CELER.]

DOMI'TIUS CO'RBULO. [CORBULO.]

DOMI'TIUS DEXTER. [DEXTER.]

DOMI'TIUS FLORUS. [FLORUS.]

DOMI'TIUS LA'BEO. [LABEO.]

DOMI'TIUS MARSUS. [MARSUS.]

DOMI'TIUS ULPIA'NUS. [ULPIANUS.]

DOMNA, JU'LIA, daughter of Bassianus, wife of the emperor Septimius Severus, mother of Caracalla and Geta, grand-aunt of Elagabalus and Alexander. (See the stemma of CARACALLA.) Born of obscure parents in Emesa, she attracted the attention of her future husband long before his elevation to the purple, in consequence, we are told, of an astrological prediction, which declared that she was destined to be the wife of a sovereign. Already cherishing ambitious hopes, and trusting implicitly to the infallibility of an art in which he possessed no mean skill, Severus, after the death of Marcia, wedded the humble Syrian damsel, with no other dowry than her horoscope. The period at which this union took place has been a matter of controversy among chronologers, since the statements of ancient authorities are contradictory and irreconcileable. Following Dion Cassius as our surest guide, we conclude that it could not have been later than A. D. 175, for he records that the marriage couch was spread in the temple of Venus, adjoining the palatium, by the empress Faustina, who in that year quitted Rome to join M. Aurelius in the east, and never returned. Julia, being gifted with a powerful intellect and with a large measure of the adroit cunning for which her countrywomen were so celebrated, exercised at all times a powerful sway over her superstitious husband, persuaded him to take up arms against Pescennius Niger and Clodius Albinus, thus pointing out the direct path to a throne, and, after the prophecy had been completely fulfilled, maintained her dominion unimpaired to the last. At one period, when hard pressed by the enmity of the all-powerful Plautianus, she is said to have devoted her time almost exclusively to philosophy. By her commands Philostratus undertook to write the life of Apollonius, of Tyana, and she was wont to pass whole days surrounded by troops of grammarians, rhetoricians, and sophists. But if she studied wisdom she certainly did not practise virtue, for her profligacy was a matter of common notoriety and reproach, and she is said even to have conspired against the life of her husband, who from gratitude, weakness, fear, or apathy, quietly tolerated her enormities. After his death, her influence became greater than ever, and Caracalla entrusted the most important affairs of state to her administration. At the same time, she certainly possessed no controul over his darker passions, for it is well known that he murdered his own brother, Geta, in her arms, and when she ventured to give way to grief for her child, the fratricide was scarcely withheld from turning the dagger against his mother also. Upon learning the successful issue of the rebellion of Macrinus, Julia at first resolved not to survive the loss of her son and of her dignities, but having been kindly treated by the conqueror, she for a while indulged in bright anticipations. Her proceedings, however, excited a suspicion that she was tampering with the troops: she was abruptly commanded to quit Antioch, and, returning to her former resolution, she abstained from food, and perished, A. D. 217. Her body was transported to Rome, and deposited in the sepulchre of Caius and Lucius Caesar, but afterwards removed by her sister,

Maesa, along with the bones of Geta, to the cemetery of the Antonines.

There can be little doubt that *Domna* was her proper Syrian name, analogous to the designations of *Maesa*, *Soaemias*, and *Mammaea*, borne by other members of the same family. The idea that it is to be regarded as a contraction for *domina*, and was employed because the latter would have been offensive to a Roman ear, scarcely requires refutation. (See Reimarus on Dion Cass. lxxiv. 3.)

One accusation, of the foulest description, has been brought against this princess by several ancient historians. Spartianus and Aurelius Victor expressly affirm that Julia not only formed an incestuous connexion with Caracalla, but that they were positively joined in marriage: the story is repeated by Eutropius and Orosius also, while Herodian hints at such a report (iv. 16), when he relates that she was nicknamed Jocasta by the licentious rabble of Alexandria. But the silence of Dion Cassius, who was not only alive, but occupied a prominent public station during the whole reign, on the subject, is a sufficient reason for rejecting the tale altogether. It is absolutely impossible that he should have been ignorant of such a rumour, if actually in circulation, and it is equally certain, from the tone of his narrative, that he would not have suppressed it had it been deserving of the slightest credit. On the other hand, the vouchers for the fact are in themselves totally destitute of authority upon all points which admit of doubt or controversy, and in the present case were so ill-informed as to suppose that Julia was only the step-mother of Caracalla. (Dion Cass. lxxiv. 3, lxxv. 15, lxxvi. 4, 16, lxxvii. 2, 10, 18, lxviii. 4, 23, 24; Herodian, iv. 13, 16, v. 3; Spartian. *Sept. Sev.* 3, 18, *Caracall.* 3, 10; Capitolin. *Clod. Albin.* 3, *Macrin.* 9; Lamprid. *Alex. Sev.* 5; Victor, *Epit.* 21; *de Caes.* 21; Eutrop. viii. 11; Oros. vii. 18; Philostrat. *Vit. Sophist. Vit. Apollon.* i. 3; Tzetzes, *Chil.* vi. H. 45.) [W. R.]

COIN OF DOMNA JULIA.

DOMNI'NUS (Δομνῖνος), 1. A Christian, who apostatized to Judaism in the persecution under Severus, about A. D. 200, and to whom Serapion, bishop of Antioch, addressed a treatise intended to recall him to the faith. (Euseb. *Hist. Eccl.* vi. 12; comp. Fabric. *Bibl. Graec.* vol. vii. p. 166.)

2. Of Laodiceia, in Syria, was a disciple of Syrianus, and a fellow-pupil of Proclus the Lycian, and must, therefore, have flourished about the middle of the fifth century after Christ. He appears to have been peculiarly bigoted to his own opinions, and is said to have corrupted the doctrines of Plato by mixing up with them his private notions. This called forth a treatise from Proclus, intended as a statement of the genuine principles of Platonism (Πραγματεία καθαρτικὴ τῶν δογμάτων τοῦ Πλάτωνος), a work which Fabricius, apparently by an oversight, ascribes to Domninus himself. (*Bibl. Graec.* vol. iii. p. 171; Damasc. *ap. Suid. s. v.* Δομνῖνος.)

3. Of Antioch, an historian, quoted frequently in the chronicle of Joannes Malelas. Bentley thinks (*Ep. ad Mill.* p. 73), that he was bishop of Antioch, and wrote a history of events from the beginning of the world to the time of Justinian, to the 33d year of whose reign (A. D. 560) the chronicle of Malelas extends. (Voss. *de Hist. Graec.* p. 435, ed. Westermann; Fabric. *Bibl. Graec.* vol. iii. p. 171, vii. p. 445.) [E. E.]

DOMNI'NUS, a Graeco-Roman jurist, who probably flourished shortly before Justinian, or in the commencement of that emperor's reign. He may be the same person to whom was addressed a rescript of the emperor Zeno. (Basil. vii. p. 711, Cod. 10, tit. 3, s. 7.) He was a commentator upon the Gregorian, Hermogenian, and Theodosian Codes. (Reiz, *ad Theophilum*, pp. 1243, 1245.) Theodorus, a contemporary of Justinian, calls him his "very learned teacher" (Basil. vi. p. 217); but Zachariae imagines that Domninus could scarcely have been, in a literal sense, the teacher of Theodorus, who survived Justinian, and lived under Tiberius. (Zachariae, *Anecdota*, p. xlviii.) By Suarez (*Notit. Basil.* § 42), Domninus is called Leo Domninus; but this seems to be a mistake. (Assemani, *Bibl. Jur. Orient.* lib. ii. c. 20, p. 405.) By Nic. Comnenus Papadopoli (*Praenot. Mystag.* pp. 372, 402), a Domninus, Nomicus, JCtus, is quoted as having commented upon the Novellae Constitutiones of Constantinus and Leo; but the untrustworthiness of Papadopoli, in this case, is exposed by Heimbach. (*Anecdota*, i. p. 222).

The names Domnus and Domninus are sometimes confounded in manuscripts. They are formed from the word Dominus, and, like other words denoting title (as Patricius), became converted into family names. (Ménage, *Amoen. Jur.* p. 171.) A jurist Domnus is mentioned by Libanius, who addressed letters to him. (Liban. *Ep.* iii. 277, 1124, ed. Wolff.) [J. T. G.]

DOMNUS. [DOMNINUS.]

DOMNUS (Δόμνος), is mentioned in the Commentary on the Aphorisms of Hippocrates that are incorrectly attributed to Oribasius (p. 8, ed. Basil. 1535), as having written a commentary on this work. He was probably quite a late author, perhaps living in the fifth or sixth century after Christ; but it is uncertain whether he was the same person as either of the following physicians of the same name.

2. A Jewish physician, the tutor to Gesius, in the fourth century after Christ, by whom his own reputation was eclipsed, and his pupils enticed away. (Suid. *s. v.* Γέσιος.)

3. A heathen physician at Constantinople, in the fourth century after Christ, of whose death, in the time of the plague, an account is given by St. Ephraem Syrus. (*Opera*, vol. i. p. 91, ed. Rom. 1589, fol.) [W. A. G.]

DONA'TIUS VALENS. [VALENS.]

DONA'TUS, was bishop of Casa Nigra, in Numidia, in the early part of the fourth century (A. D. 312), and from him, together with another prelate of the same name, the successor of Majorinus in the disputed election to the see of Carthage, the *Donatists* derived their appellation. This was the first important schism which distracted the Christian church; and, although in a great measure confined within the limits of Africa, proved, for three centuries, the source of great confusion, scandal, and bloodshed. The circumstances which gave rise to the division, and the first steps in the

dispute, are given in another article. [CAECILIANUS.] Condemned, punished, but eventually tolerated by Constantine, fiercely persecuted by Constans, and favoured by Julian, the followers of this sect appear to have attained to their highest point of prosperity at the commencement of the fifth century, about which period they were ruled by four hundred bishops, and were little inferior in numbers to the Catholics of the province. The genius and perseverance of Augustin, supported by the stringent edict of Honorius (A. D. 414), vigorously enforced by the civil magistrates, seem to have crushed them for a time; but they revived upon the invasion of Genseric, to whom, from their disaffection to a hostile government, they lent a willing support; they were of sufficient importance, at a later date, to attract the attention, and call forth the angry denunciations of Pope Gregory the Great, and are believed to have kept their ground, and existed as an independent community, until the final triumph of the Saracens and Mohommedanism. We ought to observe, that even the most violent enemies of the Donatists were unable to convict them of any serious errors in doctrine or discipline. Agreeing with their opponents upon all general principles and points of faith, they commenced simply by refusing to acknowledge the authority of Caecilianus, and were gradually led on to maintain, that salvation was restricted to their own narrow pale, because they alone had escaped the profanation of receiving the sacraments from the hands of traditors, or of those who, having connived at such apostacy, had forfeited all claims to the character of Christians. Asserting that they alone constituted the true universal church, they excommunicated not only those with whom they were directly at variance, but all who maintained any spiritual connexion with their adversaries; and adopting to the full extent the high pretensions of Cyprian with regard to ecclesiastical unity and episcopal power, insisted upon rebaptizing every one who became a proselyte to their cause, upon subjecting to purification all places of public worship which had been contaminated by the presence of their opponents, and upon casting forth the very corpses and bones of the Catholics from their cemeteries. This uncharitable spirit met with a fitting retribution; for, at the epoch when their influence was most widely extended, dissensions arose within their own body; and about one-fourth of the whole party, separating from the sect under the denomination of Maximianists, arrogated to themselves, exclusively, the prerogatives claimed by the larger faction, and hurled perdition against all who denied or doubted their infallibility.

Our chief authorities for all that concerns the Donatists are the works of Optatus Milevitanus and Augustin. In the edition of the former, published by the learned and industrious Du Pin, will be found a valuable appendix of ancient documents relating to this controversy, together with a condensed view of its rise and progress, while the most important passages in the writings of Augustin have been collected by Tillemont, in that portion of his Ecclesiastical Memoirs (vol. vi.) devoted to this subject. For the series of Imperial Laws against the Donatists from A. D. 400 to 428, see Cod. *Theod.* xvi. *tit.* 5. [W. R.]

DONA'TUS AE'LIUS, or, with all his titles as they are found in MSS., *Aelius Donatus Vir Clarus Orator Urbis Romae*, was a celebrated grammarian and rhetorician, who taught at Rome in the middle of the fourth century, and was the preceptor of Saint Jerome. His most famous work is a system of Latin Grammar, which has formed the groundwork of most elementary treatises upon the same subject, from the period when he flourished down to our own times. It has usually been published in the form of two or more distinct and separate tracts: 1. *Ars s. Editio Prima, de literis, syllabis, pedibus, et tonis;* 2. *Editio Secunda, de octo partibus orationis;* to which are commonly annexed, *De barbarismo; De soloecismo; De ceteris viiiis; De metaplasmo; De schematibus; De tropis;* but in the recent edition of Lindemann these are all more correctly considered as constituting one connected whole, and are combined under one general title, taken from the Santenian MS. preserved in the Royal Library of Berlin, *Donati Ars Grammatica tribus libris comprehensa.* It was the common schoolbook of the middle ages; insomuch, that in the English of Longlande and Chaucer a *donat* or *donet* is equivalent to a lesson of any kind, and hence came to mean an introduction in general. Thus among the works of Bishop Pecock are enumerated *The* DONAT *into Christian religion,* and *The folower to the* DONAT, while Cotgrave quotes an old French proverb, *Les diables estoient encores a leur* DONAT, *i. e.* The devils were but yet in their grammar. These, and other examples, are collected in Warton's *History of English Poetry*, sect. viii.

In addition to the Ars Grammatica, we possess introductions (*enarrationes*) and scholia, by Donatus, to five out of the six plays of Terence, those to the Heautontimorumenos having been lost. The prefaces contain a succinct account of the source from which each piece was derived, and of the class to which it belongs; a statement of the time at which it was exhibited; notices respecting the distribution of the characters; and sundry particulars connected with stage technicalities. The commentaries are full of interesting and valuable remarks and illustrations; but from the numerous repetitions and contradictions, and, above all, the absurd and puerile traits here and there foisted in, it is manifest that they have been unmercifully interpolated and corrupted by later and less skilful hands. Some critics, indeed, have gone so far as to believe that Donatus never committed his observations to writing, and that these scholia are merely scraps, compiled from the notes of pupils, of dictata or lectures delivered viva voce; but this idea does not well accord with the words of St. Jerome in the first of the passages to which a reference is given at the end of this article.

Servius, in his annotations upon Virgil, refers, in upwards of forty different places, to a Donatus, who must have composed a commentary upon the Eclogues, Georgics, and Aeneid. "Scholia in Aeneida" bearing the name of Donatus, and corresponding, for the most part, with the quotations of Servius, are still extant, but, from their inferior tone and character, have been generally ascribed to *Tiberius Claudius Donatus*, who is noticed below. They are divided into twelve books, to which a supplemental thirteenth was to have been added; the concluding portions of the fourth and eighth, and the commencement of the sixth and tweifth, are wanting. Their chief object is to point out the beauties and skill of the poet, rather than to explain his difficulties; but the writer, in a letter sub-

joined to the twelfth book, announces his intention, should a life already far advanced be prolonged, of compiling, from ancient authorities, a description of the persons, places, herbs, and trees, enumerated in the poem.

The popularity of the "Ars Grammatica," especially of the second part, "De octo partibus Orationis," is sufficiently evinced by the prodigious number of editions which appeared during the infancy of printing, most of them in gothic characters, without date, or name of place, or of printer, and the typographical history of no work, with the exception of the Scriptures, has excited more interest among bibliographers, or given them more trouble. Even before the invention of printing from movable types, several editions seem to have been thrown off from blocks, and fragments of these have been preserved in various collections. The three parts will be found in the collection of Putschius (*Grammaticae Latinae Auctores Antiqui*, Hanov. 4to. 1605), together with the commentary of Sergius on the prima and secunda editio; and that of Servius Marius Honoratus, on the secunda editio only (see pp. 1735, 1743, 1767, 1779, 1826); and also in Lindemann's "Corpus Grammaticorum Latinorum Veterum," vol. i. Lips. 1831.

Of the commentary on Terence, at least four editions, separate from the text, appeared during the fifteenth century. That which is believed to be the first is a folio, in Roman characters, without place, date, or printer's name, but was probably published at Cologne, about 1470—1472; the second at Venice, by Spira, fol. 1472; the third at Rome, by Sweynheym and Pannartz, fol. 1472; the fourth at Milan, by Zarotus, fol. 1476. It will be found attached to all complete editions of the dramatist.

The commentaries upon the Aeneid were first discovered by Jo. Jovianus Pontanus, were first published from the copy in his library, by Scipio Capycius, Neap. fol. 1535, and were inserted by G. Fabricius in the "Corpus Interpretum Virgilianorum." The text is very corrupt and imperfect, but it would appear that MSS. still exist which present it in a more pure and complete form, although these have never been collated, or at least given to the world. (See Burmann, in the pref. to his ed. of Virgil.) (Hieron. *advers. Ruf.* vol. iii. p. 92, ed. Bas., in Euseb. Chron. ad ann. ccclv p. c.; in *Eccles.* c. i.; see also Lud. Schopfen, *De Terentio et Donato*, 8vo, Bonn. 1824, and *Specimen emend. in Ael. Donati comment. Terent.* 4to, Bonn. 1826. Osann, *Beiträge zur Griechischen und Römischen Litteraturgeschichte*, Leip. 1839.) [W. R.]

DO'NATUS, TIBE'RIUS CLAU'DIUS. We find prefixed to all the more complete editions of Virgil a life of the poet, in twenty-five chapters, bearing the title, "Tiberii Claudii Donati ad Tiberium Claudianum Maximum Donatianum filium de P. Virgilii Maronis Vita." Nothing whatsoever is known with regard to this Donatus; but it has been conjectured that some grammarian, who flourished about the commencement of the fifth century, may have drawn up a biography which formed the groundwork of the piece we now possess, but which, in its actual shape, exhibits a worthless farrago of childish anecdotes and frivolous fables, compounded by ignorant and unskilful hands. Indeed, scarcely two MSS. can be found in which it does not wear a different aspect, and the earlier editors seem to have moulded it into its present form, by collecting and combining these various and often heterogeneous materials. [W. R.]

DONTAS (Δόντας), a Lacedaemonian statuary, was the disciple of Dipoenus and Scyllis, and therefore flourished about B. C. 550. He made the statues which were afterwards placed in the treasury of the Megarians at Olympia. They were of cedar inlaid with gold, and formed a group representing the contest of Heracles with the river Acheloüs, and containing figures of Zeus, Deïaneira, Acheloüs, and Heracles, with Ares assisting Acheloüs, and Athena supporting Heracles. The latter statue seems, however, not to have been part of the original group, but a separate work by Medon. (Comp. Paus. v. 17. 1.) The group in the pediment of the Megarian treasury, representing the war of the gods and the giants, seems also to have been the work of Dontas; but the passage in Pausanias is not quite clear. (Paus. vi. 19. § 9; Böckh, *Corp. Inscrip.* i. p. 47, &c.) [P. S.]

DORCEUS (Δορκεύς), a son of Hippocoon, who had a heroum at Sparta conjointly with his brother Sebrus. The well near the sanctuary was called Dorceia, and the place around it Sebrion. (Paus. iii. 15. § 2.) It is probable that Dorceus is the same personage as the Dorycleus in Apollodorus (iii. 10. § 5), where his brother is called Tebrus. [L. S.]

DORIEUS (Δωριεύς), eldest son of Anaxandrides, king of Sparta, by his first wife [ANAXANDRIDES], was however born after the son of the second marriage, Cleomenes, and therefore excluded from immediate succession. He was accounted the first in personal qualities of Sparta's young men, and feeling it an indignity to remain under the rule of one so inferior to him in worth, and so narrowly before him in claim to the throne, he left his country hastily, and without consulting the oracle of Delphi, to establish for himself a kingdom elsewhere. He led his colony first, under the guidance of some Theraeans, to Libya: the spot he here chose, Cinyps by name, was excellent; but he was driven out ere long by the Libyans and Carthaginians, and led the survivors home. He now, under the sanction of the oracle, set forth to found a Heracleia in the district pronounced to be the property of Hercules, and to have been reserved by him for any descendant who might come to claim it, Eryx, in Sicily. In his passage thitherward, along the Italian coast, he found the people of Croton preparing (B. C. 510) for their conflict with Sybaris, and induced, it would seem, by the connexion between Croton and Sparta (Müller, *Dor.* bk. x. 7. § 12), he joined in the expedition, and received, after the fall of the city, a plot of land, on which he built a temple to Athena, of the Crathis. Such was the story given to Herodotus by the remnants of the Sybarites, who were his fellow-citizens at Thurii, denied however by the Crotoniats, on the evidence, that while Callias, the Elean prophet, had received from them various rewards, still enjoyed there by his posterity, in return of his service in the war, nothing of the sort recalled the name of Dorieus. This, however, if Dorieus was bent on his Sicilian colony, is quite intelligible. He certainly pursued his course to Eryx, and there seems to have founded his Heracleia; but ere long, he and all his brother Spartans with him, a single man excepted [EURYLEON], were cut off in a battle with the Egestaeans, and, as it seems, the Carthaginians. He left however

behind him a son, Euryanax, who accompanied his cousin Pausanias in the campaign (B. C. 479) against Mardonius. Why this son did not succeed rather than Leonidas, on the death of Cleomenes, is not clear; Müller suggests, comparing Plut. *Agis*, c. 11, that a Heracleid, leaving his country to settle elsewhere lost his rights at home. (Herod. v. 41—66; ix. 10, 53, 55; Diod. iv. 23; Paus. iii. 16. § 4, and 3. § 8.) [A. H. C.]

DORIEUS (Δωριεύς), the son of Diagoras [DIAGORAS], one of the noblest of the noble Heracleid family, the Eratids of Ialysus, in Rhodes. He was victor in the pancratium in three successive Olympiads, the 87th, 88th, and 89th, B. C. 432, 428 and 424, the second of which is mentioned by Thucydides (iii. 8); at the Nemean games he won seven, at the Isthmian eight victories. He and his kinsman, Peisidorus, were styled in the announcement as Thurians, so that, apparently, before 424 at latest, they had left their country. (Paus. vi. 7.) The whole family were outlawed as heads of the aristocracy by the Athenians (Xen. *Hell.* i. 5. § 19), and took refuge in Thurii; and from Thurii, after the Athenian disaster at Syracuse had re-established there the Peloponnesian interest, Dorieus led thirty galleys to the aid of the Spartan cause in Greece. He arrived with them at Cnidus in the winter of 412. (Thuc. viii. 35.) He was, no doubt, active in the revolution which, in the course of the same winter, was effected at Rhodes (Thuc. viii. 44); its revolt from the Athenians was of course accompanied by the restoration of the family of Diagoras. (B. C. 411.) We find him early in the summer at Miletus, joining in the expostulations of his men to Astyochus, who, in the Spartan fashion, raised his staff as if to strike him, and by this act so violently excited the Thurian sailors that he was saved from violence only by flying to an altar. (Thuc. viii. 84.) And shortly after, when the new commander, Mindarus, sailed for the Hellespont, he was sent with thirteen ships to crush a democratical movement in Rhodes. (Diod. xiii. 38.) Some little time after the battle of Cynossema he entered the Hellespont with his squadron, now fourteen in number, to join the main body; and being descried and attacked by the Athenians with twenty, was forced to run his vessels ashore, near Rhoeteum. Here he vigorously maintained himself until Mindarus came to his succour, and, by the advance of the rest of the Athenian fleet, the action became general: it was decided by the sudden arrival of Alcibiades with reinforcements. (Xen. *Hell.* i. 1. § 2; Diod. xiii. 45.) Four years after, at the close of B. C. 407, he was captured, with two Thurian galleys, by the Athenians, and sent, no doubt, to Athens: but the people, in admiration of his athletic size and noble beauty, dismissed their ancient enemy, though already under sentence of death, without so much as exacting a ransom. (Xen. *Hell.* i. 5. § 19.) Pausanias, (*l. c.*,) on the authority of Androtion, further relates, that at the time when Rhodes joined the Athenian league formed by Conon, Dorieus chanced to be somewhere in the reach of the Spartans, and was by them seized and put to death. [A. H. C.]

DORIEUS (Δωριεύς), the author of an epigram upon Milo, which is preserved by Athenaeus (x. p. 412, f.) and in the Greek Anthology. (Brunck, *Anal.* ii. 63; Jacobs, ii. 62.) Nothing more is known of him. [P. S.]

DORILLUS (Δόριλλος) or DORIALLUS (Δορίαλλος), an Athenian tragic poet, who was ridiculed by Aristophanes. Nothing more is known of him. (Suid., Hesych., and Etym. Mag. *s. v.* Δορίαλλος; Aristoph. *Lemn.* Fr. 336, Dindorf, Schol. *in Aristoph. Ran.* v. 519; Fabric. *Bibl. Graec.* ii. p. 297.) [P. S.]

DORI'MACHUS (Δορίμαχος), less properly DORY'MACHUS (Δορύμαχος), a native of Trichonium, in Aetolia, and son of Nicostratus, was sent out, in B. C. 221, to Phigalea, on the Messenian border, with which the Aetolians had a league of *sympolity*, ostensibly to defend the place, but in reality to watch affairs in the Peloponnesus with a view of fomenting a war, for which his restless countrymen were anxious. A number of freebooters flocked together to him, and he connived at their plundering the territory of the Messenians, with whom Aetolia was in alliance. All complaints he received at first with neglect, and afterwards (when he had gone to Messene, on pretence of investigating the matter) with insult. The Messenians, however, and especially Sciron, one of their ephori, behaved with such spirit that Dorimachus was compelled to yield, and to promise satisfaction for the injuries done; but he had been treated with indignity, which he did not forget, and he resolved to bring about a war with Messenia. This he was enabled to do through his kinsman Scopas, who administered the Aetolian government at the time, and who, without waiting for any decree of the Assembly, or for the sanction of the select council (Ἀπόκλητοι; see Polyb. xx. 1; Liv. xxxv. 34), commenced hostilities, not against Messenia only, but also against the Epeirots, Achaeans, Acarnanians, and Macedonians. In the next year, B. C. 220, Dorimachus invaded the Peloponnesus with Scopas, and defeated Aratus, at Caphyae. [See p. 255, *a*.] He took part also in the operations in which the Aetolians were joined by Scerdiläidas, the Illyrian,—the capture and burning of Cynaetha, in Arcadia, and the baffled attempt on Cleitor,—and he was one of the leaders of the unsuccessful expedition against Aegeira in B. C. 219. In the autumn of the same year, being chosen general of the Aetolians, he ravaged Epeirus, and destroyed the temple at Dodona. In B. C. 218 he invaded Thessaly, in the hope of drawing Philip away from the siege of Palus, in Cephallenia, which he was indeed obliged to relinquish, in consequence of the treachery of Leontius, but he took advantage of the absence of Dorimachus to make an incursion into Aetolia, advancing to Thermum, the capital city, and plundering it. Dorimachus is mentioned by Livy as one of the chiefs through whom M. Valerius Laevinus, in B. C. 211, concluded a treaty of alliance with Aetolia against Philip, from whom he vainly attempted, in B. C. 210, to save the town of Echinus, in Thessaly. In B. C. 204 he and Scopas were appointed by the Aetolians to draw up new laws to meet the general distress, occasioned by heavy debts, with which the two commissioners themselves were severely burdened. In B. C. 196 Dorimachus was sent to Egypt to negotiate terms of peace with Ptolemy V. (Epiphanes), his mission probably having reference to the conditions of amity between Ptolemy and Antiochus the Great, to whom the Aetolians were now looking for support against Rome. (Polyb. iv. 3–13, 16–19, 57, 58, 67, 77; v. i. 3, 4–9. 11, 17; ix. 42; xiii. 1; xviii.

37; xx. 1; *Fragm. Hist.* 68; Liv. xxvi. 24; Brandstäter, *Gesch. des Aetol. Landes*, p. 342, &c.) [E. E.]

DO'RION (Δωρίων). 1. A critic and grammarian in the time of Hadrian. He lived at Sardis, and was a friend of Dionysius of Miletus, the rhetorician. (Philostr. *Vit. Soph.* i. 22. § 4.)

2. A rhetorician referred to by the elder Seneca. (Suas. 2, *Controv.* i. 8, iv. 24.)

3. A native probably of Egypt, is recorded by Athenaeus, from whom alone our knowledge of him is derived, as a musician, a wit, a bon vivant, and the author of a treatise on his favourite delicacy—fish. His profession and his propensity are together marked by the name λοπαδοφυσητής, applied to him by the comic poet Mnesimachus, in his play of "Philip." (*Ap. Athen.* viii. p. 338, b.; Meineke, *Fragm. Com.* vol. iii. p. 578.) He is mentioned too in a fragment of Machon, also preserved by Athenaeus (viii. p. 337, c.; Casaub. *ad loc.*); and there is an anecdote of him at the court of Nicocreon of Salamis (Athen. viii. p. 337, f.), which shews that he did not lose anything for want of asking. He was in favour also with Philip of Macedon, who had him in his retinue at Chaeroneia, in B. C. 338. (Athen. iii. p. 118, b., vii. pp. 282, d., 287, c., 297, c., 300, f., 304, f., 306, f., 309, f., 312, d., 315, b., 319, d., 320, d., 322, f., 327, f., x. p. 435, c.) There was a Dorion too, probably a different person, from whose work, called Γεωργικόν, a mythological account of the origin of the word συκῆ is quoted by Athenaeus (iii. p. 78, a.). [E. E.]

DORIS (Δωρίς), a daughter of Oceanus and Thetis, and the wife of her brother Nereus, by whom she became the mother of the Nereides. (Apollod. i. 2. § 2; Hesiod. *Theog.* 240, &c.; Ov. *Met.* ii. 269.) The Latin poets sometimes use the name of this marine divinity for the sea itself. (Virg. *Eclog.* x. 5.) One of Doris's daughters, or the Nereides, likewise bore the name of Doris. (Hom. *Il.* xviii. 45.) [L. S.]

DORIS (Δώρις), a Locrian, daughter of Xenetus, wife of the elder, and mother of the younger Dionysius. (Diod. xiv. 44; Plut. *Dion*, 3.) She died before her husband, who seems to have lamented her loss in one of his tragedies. (Lucian. *adv. Indoct.* § 15.) [E. H. B.]

DORO'THEUS (Δωρόθεος). A considerable number of works are mentioned by ancient writers as the productions of Dorotheus, without our being able to determine whether they belong to one or to different persons. The following, however, must be distinguished:—

1. The author of a work on the history of ALEXANDER the Great, of which Athenaeus (vii. p. 276) quotes the sixth book. As Athenaeus mentions no characteristic to distinguish him from other persons of the same name, we cannot say who he was, or whether he is the author of any of the other works which are known only as the productions of Dorotheus: viz. a Sicilian history (Σικελικά), from the first book of which a fragment is preserved in Stobaeus (*Flor.* xlix. 49) and Apostolius (*Proverb.* xx. 13); a history of Italy (Ἰταλικά), from the fourth book of which a statement is quoted by Plutarch (*Parall. Min.* 20; comp. Clem. Alex. *Protrept.* p. 12); Πανδέκτης, of which Clemens of Alexandria (*Strom.* i. p. 144) quotes the first book; and lastly, Μεταμορφώσεις, which is referred to by Plutarch. (*Parall. Min.* 25.)

2. Of ASCALON, a Greek grammarian frequently referred to by Athenaeus, who quotes the 108th book of a work of his, entitled λέξεων συναγωγή. (Athen. vii. p. 329, ix. p. 410, xi. p. 481, xiv. p. 658; comp. Schol. *ad Hom. Il.* ix. 90, x. 252; Eustath. *ad Hom. Il.* xxiii. 230, p. 1297.) This work may be the same as the one περὶ τῶν ξένως εἰρημένων λέξεων κατὰ στοιχεῖον (Phot. *Bibl. Cod.* 156), which seems to have been only a chapter or section of the great work. Another work of his bore the title περὶ Ἀντιφάνους καὶ περὶ τῆς παρὰ νεωτέροις κωμικοῖς ματτύης. (Athen. xiv. p. 662.)

3. Of ATHENS, is mentioned among the authors consulted by Pliny. (*H.N.* Elench. lib. xii. and xiii.)

4. A CHALDAEAN, is mentioned as the author of a work περὶ λίθων by Plutarch (*de Flum.* 23), who quotes the second book of it. He may be the same as the Dorotheus referred to by Pliny (*H. N.* xxii. 22), though the latter may also be identical with the Athenian, No. 3.

5. Bishop of MARTIANOPLE, lived about A. D. 431, and was a most obstinate follower of the party and heresies of Nestorius. He was so violent in his opinions, that shortly before the synod of Ephesus, he declared that any man who believed that the Virgin Mary was the mother of God was deserving of eternal damnation. He took part in the synod of Ephesus, which deposed him on account of his insisting upon the correctness of the Nestorian views; and a synod which was held soon after at Constantinople expelled him from his see. When Saturninus was appointed his successor, a popular tumult broke out at Martianople, in consequence of which Dorotheus was exiled by an imperial edict to Caesareia in Cappadocia. There are extant by him four Epistles printed in a Latin translation in Lupus. (*Epistol. Ephesinae*, No. 46, 78, 115, 137; comp. Cave, *Hist. Lit.* i. p. 328.)

6. Archimandrita of PALESTINE, lived about A. D. 600, and is said to have been a disciple of Joannes Monachus, on whom he waited during an illness, which lasted for several years. He is believed to have afterwards been made bishop of Brixia on account of his great learning. He wrote a work, in three books, on obscure passages in the Old and New Testament, which however is a mere compilation made from the works of Gregory the Great, for which reason it is printed among the works of the latter, in the Roman edition of 1591, and the subsequent ones. (Cave, *Hist. Lit.* i. p. 444; Fabr. *Bibl. Gr.* xi. p. 103.)

7. Of SIDON, was the author of astrological poems (ἀποτελέσματα), of which a few fragments are still extant. They are collected in Iriarte's *Catalog. Cod. MSS. Biblioth. Mat.* i. p. 224, and in Cramer's *Anecdota*, iii. pp. 167, 185. Manilius, among the Romans, and several Arab writers on astrology, have made considerable use of these Apotelesmata. Some critics are inclined to consider Dorotheus of Sidon as identical with the Chaldaean.

8. Of TYRE, has been frequently confounded with Dorotheus, a presbyter of Antioch in the reign of Diocletian, who is spoken of by Eusebius. (*H. E.* vii. 32.) He must further be distinguished from another Dorotheus, who was likewise a contemporary of Diocletian. (Euseb. *H. E.* viii. 1, 6.) Our Dorotheus is said to have flourished about A. D. 303, to have suffered much from the persecutions of Diocletian, and to have been sent into exile. When this persecution ceased, he returned to his see, in which he seems to have remained till the time of the emperor Julian, by whose emissa-

ries he was seized and put to death, at the age of 107 years. This account, however, is not found in any of his contemporaries, and occurs only in an anonymous writer who lived after the sixth century of our era, and from whom it was incorporated in the Martyrologia. Dorotheus is further said to have written several theological works, and we still possess, under his name, a "Synopsis de Vita et Morte Prophetarum, Apostolorum et Discipulorum Domini," which is printed in Latin in the third vol. of the *Biblioth. Patrum*. A specimen of the Greek original, with a Latin translation, is given by Cave (*Hist. Lit.* i. p. 115, &c.), and the whole was edited by Fabricius, at the end of his "Monumenta Variorum de Mosis, Prophetarum et Apostolorum Vita," 1714, 8vo. It is an ill-digested mass of fabulous accounts, though it contains a few things also which are of importance in ecclesiastical history. (Cave, *Hist. Lit.* i. p. 115, &c.)

There are a few other ecclesiastics of this name, concerning whom little or nothing is known. A list of them is given by Fabricius. (*Bibl. Graec.* vii. p. 452, note p.) [L. S.]

DORO'THEUS, a celebrated jurist of quaestorian rank, and professor of law at Berytus, was one of the principal compilers of Justinian's Digest, and was invited by the emperor from Berytus to Constantinople for that purpose. (Const. *Tant.* § 9.) He also had a share, along with Tribonian and Theophilus, in the composition of the Institutes. (*Prooem. Inst.* 93.) He was one of the professors to whom the Const. *Omnem*, regulating the new system of legal education was addressed in A. D. 533, and in the following year was employed, conjointly with Tribonian, Menna, Constantinus, and Joannes, to form the second edition of the Code, by the insertion of the fifty decisions, and by such other alterations as were necessary for its improvement. (Const. *Cordi.* § 2.)

Ant. Augustinus (cited by Suarez, *Notit. Basil.* § 29) in his Prolegomena to the Novells of Justinian, asserts that Mat. Blastares ascribes to Dorotheus a Greek interpretation of the Digest, not so extended as that of Stephanus, nor so concise as that of Cyrillus. The passage, however, as represented by Augustinus, is not to be found in the Prooemium of the *Syntagma* of Blastares, as edited by Bishop Beveridge in the second volume of his *Synodicon*. Fabrotus (*Basil.* vi. p. 259, in marg.) asserts without ground, "Dorotheus scripsit τὸ πλάτος;" i. e. a Greek translation of the text of the Digest. That Dorotheus commented upon the Digest appears from *Basil.* ed. Fabrot. iv. pp. 336, 337, 338, and *Basil.* ed. Heimbach, i. pp. 623, 763; ii. p. 138.

Dorotheus occasionally cites the Code of Justinian. (*Basil.* iv. pp. 375, 379.) Bach (*Hist. Jur. Rom.* lib. iv. c. 1. sect. 3. § 9, p. 630) asserts, that he wrote the *Index* of the Code, but vouches no authority for this assertion, which is doubted by Pohl. (*Ad Suares. Not. Bas.* p. 71, n. τ.)

The following list of passages in the Basilica (ed. Fabrot.), where Dorotheus is cited, is given by Fabricius: (*Bibl. Gr.* xii. p. 444:) iii. 212, 265; iv. 336, 337, 338, 368, 370, 371, 372, 374, 376, 378, 379, 380, 381, 383, 384, 385, 398, 399, 401, 402, 403, 704; v. 39, 144, 173, 260, 290, 325, 410, 414, 423, 433, 434; vi. 49, 259, 273; vii. 95, 101, 225.

Dorotheus died in the lifetime of Stephanus, by whom he is termed ὁ μακαρίτης in *Basil.* iii. 212. Some have believed that a jurist of the same name flourished in a later age, for the untrustworthy Nic. Comnenus Papadopoli (*Praenot. Mystag.* p. 408) cites a scholium of Dorotheus Monachus on the title *de testibus* in the *Compendium Legum Leonis et Constantini.* [J. T. G.]

DORO'THEUS (Δωρόθεος) a Greek physician, who wrote a work entitled Ὑπομνήματα, *Commentarii*, which is quoted by Phlegon Trallianus (*De Mirab.* c. 26), but is no longer in existence. He must have lived some time in or before the second century after Christ, and may perhaps be the same person who is mentioned by Pliny, and said to have been a native of Athens, and also the same as Dorotheus Helius, who is twice mentioned by Galen. (*De Antid.* ii. 14; vol. xiv. pp. 183, 187.)

2. A physician of this name, who was a Christian, and also in deacon's orders, appears to have consulted Isidorus Pelusiotes, in the fifth century after Christ, on the reason why incorporeal beings are less subject to injury and corruption than corporeal; to which question he received an answer in a letter, which is still extant. (Isid. Pelus. *Epist.* v. 191, ed. Paris, 1638.) [W. A. G.]

DORO'THEUS, a painter, who executed for Nero a copy of the Aphrodite Anadyomene of Apelles. He lived therefore about A. D. 60. (Plin. xxxv. 10, s. 36. § 15; APELLES.) [P. S.]

DORPANEUS. [DECEBALUS.]

DORSO, the name of a family of the patrician Fabia gens.

1. C. FABIUS DORSO, greatly distinguished himself at the time when the Capitol was besieged by the Gauls. (B. C. 390.) The Fabian gens was accustomed to celebrate a sacrifice at a fixed time on the Quirinal hill, and accordingly, at the appointed time, C. Dorso, who was then a young man, descended from the Capitol, carrying the sacred things in his hands, passed in safety through the enemy's posts, and, after performing the sacrifice, returned in safety to the Capitol. (Liv. v. 46, 52; Val. Max. i. 1. § 11.) The tale is somewhat differently related by other writers. Dion Cassius (Fragm. 29, ed. Reimar.) speaks of the sacrifice as a public one, which Fabius, whom he calls Caeso Fabius, had to perform as one of the pontiffs. Florus (i. 13) also calls him a pontiff, who was sent by Manlius, the commander on the Capitol, to celebrate the sacred rite on the Quirinal. Appian, on the other hand, who quotes Cassius Hemina as his authority, says that the sacrifice was performed in the temple of Vesta. (*Celt.* 6.)

2. M. FABIUS DORSO, son probably of No. 1, was consul in B. C. 345 with Ser. Sulpicius Camerinus Rufus, in which year Camillus was appointed dictator to carry on the war with the Aurunci. He made war with his colleague against the Volsci and took Sora. (Liv. vii. 28; Diod. xvi. 66.)

3. C. FABIUS DORSO LICINUS, son or grandson of No. 2, was consul in B. C. 273 with C. Claudius Canina, but died in the course of this year. It was in his consulship that colonies were founded at Cosa and Paestum, and that an embassy was sent by Ptolemy Philadelphus to Rome. (Vell. Pat. i. 14; Eutrop. ii. 15.)

DORUS (Δῶρος), the mythical ancestor of the Dorians; he is described either as a son of Hellen, by the nymph Orseïs, and a brother of Xuthus and Aeolus (Apollod. i. 7. § 3; Diod. iv. 60); or as a son of Apollo, by Phthia, and a brother of Laodocus and Polypoites (Apollod. i. 7. § 6),

whereas Servius (*ad Aen.* ii. 27) calls him a son of Poseidon. He is said to have assembled the people which derived its name from him (the Dorians) around him in the neighbourhood of Parnassus. (Strab. viii. p. 383; Herod. i. 56, comp. Müller, *Dor.* i. 1. § 1.) [L. S.]

DORYCLEIDAS (Δορυκλείδας), a Lacedaemonian statuary, the brother of Medon, made the gold and ivory statue of Themis, in the temple of Hera at Olympia. He was a disciple of Dipoenus and Scyllis, and therefore flourished about B. C. 550. (Paus. v. 17. § 1.) [P. S.]

DORYCLUS (Δόρυκλος), the name of two mythical personages. (Hom. *Il.* xi. 489; Virg. *Aen.* v. 620.) [L. S.]

DO'RYLAS, the name of two mythical personages. (Ov. *Met.* v. 130, xii. 380.) [L. S.]

DORYLA'US (Δορύλαος). 1. A general of Mithridates, who conducted an army of 80,000 men into Greece in B. C. 86 to assist Archelaus in the war with the Romans. (Appian, *Mithr.* 17, 49; Plut. *Sull.* 20; comp. above, p. 262, a.)

2. An ambassador of Deiotarus. (Cic. *pro Deiotar.* 15.)

DORY'PHORUS (Δορυφόρος), one of the most influential freedmen and favourites of the emperor Nero, who employed him as his secretary, and lavished enormous sums upon him. But in A. D. 63 Nero is said to have poisoned him, because he opposed his marriage with Poppaea. (Tacit. *Ann.* xiv. 65; Dion Cass. lxi. 5.) [L. S.]

DOSI'ADAS (Δωσιάδας), of Rhodes, the author of two enigmatic poems in the Greek Anthology, the verses of which are so arranged that each poem presents the profile of an altar, whence each of them is entitled Δωσιάδα βωμός. (Brunck, *Anal.* i. 412; Jacobs, i. 202.) The language of these poems is justly censured by Lucian. (*Lexiph.* 25.) Dosiadas is also one of the authors to whom the "Egg of Simmias" is ascribed. [BESANTINUS.] The time at which he lived is unknown. (Fabric. *Bibl. Graec.* iii. 810—812; Jacobs, *Anth. Graec.* vii. pp. 211—224, xiii. pp. 888, 889.) [P. S.]

DOSI'THEUS (Δωσίθεος), a Greek historian, of whom four works are mentioned: 1. Σικελικά, of which the third book is quoted. (Plut. *Parall. Min.* 19.) 2. Λυδιακά, of which likewise the third book is quoted. (Plut. *Parall. Min.* 30.) 3. Ἰταλικά (ibid. 33, 34, 37, 40), and 4. Πελοπίδαι. (Ibid. 33; Steph. Byz. *s. v.* Δώριον.) But nothing further is known about him. [L. S.]

DOSI'THEUS (Δωσίθεος), of Colonus, a geometer, to whom Archimedes dedicates his books on the sphere and cylinder, and that on spirals. Censorinus is held to say (c. 18), that he improved the octa-eteris of Eudoxus: and both Geminus and Ptolemy made use of the observations of the times of appearance of the fixed stars, which he made in the year B. C. 200. Pliny (*H. N.* xviii. 31) mentions him. (Fabric. *Bibl. Graec.* vol. iv. p. 15.) [A. De M.]

DOSI'THEUS, surnamed, probably from his occupation, MAGISTER, was a schoolmaster and grammarian, teaching Greek to Roman youths. He lived under Septimius Severus and Ant. Caracalla, about the beginning of the third century of our era. This appears by a passage in his Ἑρμηνεύματα, where he states that he copied the Geneologia of Hyginus in the consulship of Maximus and Aprus, which occurred A. D. 207.

There is extant of this author, in two manuscripts, a work entitled Ἑρμηνεύματα divided into three books. Parts of it have never been published, and do not deserve to be published; for all that is the author's own is worthless, ill-expressed, and disfigured by excessive boastfulness. The first book (unpublished) consists of a Greek grammar, written in Latin, and treating of the parts of speech. The second book consists chiefly of imperfect vocabularies and glossaries, Greek-Latin and Latin-Greek. The glossaries were published by H. Stephanus, fol. 1573, and have since been several times reprinted. The third book contains translations from Latin authors into Greek, and *vice versâ*, the Latin and Greek being placed on opposite columns. From the extracts thus preserved this part of the work deserves attention. It consists of six divisions, or chapters; 1. The first chapter is entitled *Divi Hadriani Sententiae et Epistolae*, and contains legal anecdotes of Hadrian, mostly without much point, his answers to petitioners, a letter written by him to his mother, and a notice of a law concerning parricide. The law referred to directs the murderer of his father to be sewn alive in a sack, along with a dog, a cock, a viper, and an ape, and to be thrown into the nearest sea or river. Reinesius (*Defens. Variar. Lect.* p. 90) refers this law to a later age than that of Hadrian, and thinks that it was first introduced by Constantine, A. D. 319 (Cod. 9, tit. 17), but this supposition is inconsistent either with the genuineness of the fragment, or with the date when Dositheus lived, as collected from his own testimony. The *Divi Hadriani Sententiae et Epistolae* were first published by Goldastus, 8vo, 1601, and may be found in Fabricius. (*Bibl. Graeca* xii. pp. 514—554, edit. 1724.) The same work has been edited by Schulting, in his *Jurisprudentia Antejustiniana*, and by Böcking in the Bonn *Corpus Juris Romani Antejustiniani*. 2. The second chapter contains eighteen fables of Aesop. 3. The third chapter has been usually entitled, after Pithoeus, *Fragmentum Regularum*, or, after Roever, *Fragmentum veteris jurisconsulti de juris speciebus et de manumissionibus*. Of this, the Latin text alone was first published by Pithoeus, 4to, Paris, 1573, at the end of his edition of the Collatio Legum Mosaicarum et Romanarum. The Greek and Latin text together were published by Roever, 8vo, Lug. Bat. 1739. The Latin text appears in the *Jurisp. Antejust.* of Schulting. The Greek and Latin together (revised by Beck, not, as is commonly stated, by Biener) are given in the Berlin *Jus Civile Antejustinianeum*, and by Boecking in the Bonn *Corp. Jur. Rom. Antejust.* There are able observations on this fragment by Cujas (*Observ.* xiii. 31), and by Valckenär (*Miscell. Observ.* x. p. 108). It has also been learnedly criticised by Schilling, in his unfinished *Dissertatio Critica de Fragmento Juris Romani Dositheano*, Lips. 1819, and by Lachmann, in his *Versuch über Dositheus*, 4to, Berlin, 1837. This fragment, which has recently excited considerable attention, contains some remarks upon the division of *jus* into *civile*, *naturale*, and *gentium*, the division of persons into freeborn and freedmen, and the law of manumissions. It cannot be doubted that the Greek text has been translated from a Latin original. Schilling, against the probable inference to be derived from internal evidence, supposes it to have been a compilation, by Dositheus, from several jurists, and in this opinion is followed by Zimmern (*R. R.*

G. i. § 7). The fragment resembles the commencement of elementary legal works, as those of Ulpian and Gaius, with which we are already acquainted; and it is not likely that a petty grammarian would have employed himself in making a legal compilation. By Cujas and others, it has been attributed to Ulpian, but it seems, from some reasons, to have been of rather earlier date. It is, however, at least as late as Hadrian, for the author quotes Neratius Priscus and Julianus. As Doritheus himself calls the work *Regulae*, it is supposed by Lachmann, who supports his conjecture by strong arguments, to have been an extract from *Pauli Regularum Libri* vii. The Latin text that has come down to us appears to be a miserable retranslation from the Greek, and many have been the conjectures as to the mode in which it was formed. Lachmann seems to have been successful in solving the enigma. He thinks that the Greek text was intended as a theme for re-translation into Latin by the pupils of Dositheus, and that the present Latin text was formed by placing the words of the original text, out of their original order, under the corresponding words of the Greek version. Proceeding on this idea, Lachmann has attempted, and, on the whole, with success, out of the disjointed Latin, to restore the original. 4. The fourth chapter is imperfect, but contains extracts from the Genealogia of Hyginus, which were first published by Augustinus van Staveren. 5. The fifth chapter, which wants the commencement, contains a narrative of the Trojan war, formed from summaries of books vii.—xxiv. of Homer's Iliad. 6. The sixth chapter contains a scholastic conversation of no value. The whole of the third book was published separately by Böcking, 16mo. Bonn, 1832. [J. T. G.]

DOSI'THEUS (Δοσίθεος), a Greek physician, who must have lived in or before the sixth century after Christ, as Aëtius has preserved (Tetrab. ii. Serm. iv. cap. 63, p. 424) one of his medical formulae, which is called "*valde celeber*," and which is also inserted by Nicolaus Myrepsus in his Antidotarium. (Sect. xli. cap. 78, p. 792.) Another of his prescriptions is quoted by Paulus Aegineta. (*De Re Med.* vii. 11, p. 660.) [W. A. G.]

DOSSENNUS FA'BIUS, or DORSENNUS, an ancient Latin comic dramatist, censured by Horace on account of the exaggerated buffoonery of his characters, and the mercenary carelessness with which his pieces were hastily produced. Two lines of this author, one of them from a play named *Acharistio*, are quoted by Pliny in proof of the estimation in which the Romans of the olden time held perfumed wines, and his epitaph has been preserved by Seneca—

"Hospes resiste et sophiam Dosenni lege."

Munk, while he admits the existence of a Dossennus, whom he believes to have composed *palliatae*, maintains that this name (like that of *Macchus*) was appropriated to one of the standard characters in the Atellane farces. (Hor. *Epist.* ii. 1. 173, where some of the oldest MSS. have *Dorsenus*; Plin. *H. N.* xiv. 15; Senec. *Epist.* 89; Munk, *de Fabulis Atellan.* pp. 28, 35, 122.) [W.R.]

DOSSE'NUS, L. RU'BRIUS, of whom there are several coins extant, but who is not mentioned by any ancient writer. A specimen of one of these coins is given below, containing on the obverse a head of Jupiter, and on the reverse a quadriga, resembling a triumphal carriage, from which it may be inferred that this Dossenus had obtained a triumph for some victory.

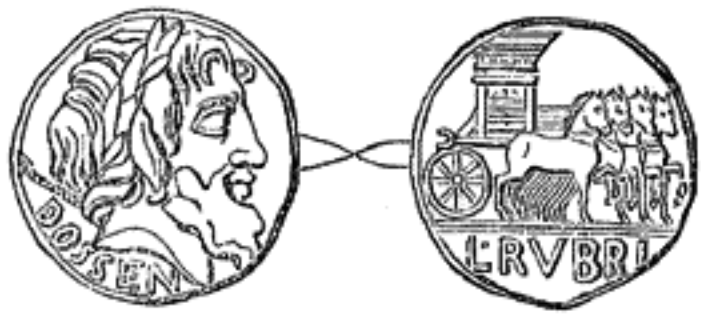

DOTIS (Δωτίς), a daughter of Elatus or Asterius, by Amphictyone, from whom the Dotian plain, in Thessaly, was believed to have derived its name. Dotis was the mother of Phlegyas, by Ares. (Apollod. iii. 5. § 5, where in some editions we have a wrong reading, Χρύσης, instead of Δωτίδος; Steph. Byz. *s. v.* Δώτιον.) [L. S.]

DOXA'PATER, GREGO'RIUS, a Graeco-Roman jurist, who is occasionally mentioned in the scholia on the Basilica. (*Basil.* vol. iii. p. 440, vii. 16. 317.) He is probably the same person with the Gregorius of *Basil.* ii. p. 566, and vii. p. 607.

Montfaucon (*Palaeograph. Graec.* lib. i. c. 6, p. 62, lib. iv. c. 6, p. 302; *Diar. Ital.* p. 217; *Bibl. MSSt.* p. 196), shews that a Doxapater, who was Diaconus Magnae Ecclesiae and Nomophylax (besides other titles and offices), edited a Nomocanon, or synopsis of ecclesiastical law, at the command of Joannes Comnenus, who reigned A. D. 1118—1143. The manuscript of this work is in the library of the fathers of St. Basil, at Rome. Pohl (*ad Suares Notit. Basil.* p. 139, n. 8) seems to make Montfaucon identify the author of this Nomocanon with the Lord Gregorius Doxapater, the jurist of the Basilica, who is not mentioned by Montfaucon.

Fabricius (*Bibl. Gr.* lib. v. c. 25) attributes the authorship of this Nomocanon to Doxapater Nilus, who, under Rogerius, in Sicily, about A. D. 1143, wrote a treatise, *de quinque Patriarchalibus Sedibus*, first published by Stephen le Moyne, in his *Varia Sacra*, i. p. 211. Fabricius is probably correct, and it is not likely that Doxapater Nilus and Gregorius Doxapater were the same person.

The untrustworthy Papadopoli (*Praenot. Mystag.* p. 372), speaks of a Doxapater, Sacellarius, as the last of the Greek jurists, and cites his scholia upon the Novells of Isaacus Angelus, who reigned A. D. 1185—1195. (Heimbach, *de Basil. Origin.* p. 81.) [J. T. G.]

DOXI'PATER (Δοξίπατρος), or DOXO'PATER, JOANNES, a Greek grammarian or rhetorician, under whose name we possess an extensive commentary on Aphthonius, which was printed for the first time by Aldus, in 1509, and again by Walz in his *Rhetores Graeci*, vol. ii. The commentary bears the title Ὁμιλίαι εἰς Ἀφθόνιον, and is extremely diffuse, so that it occupies upwards of 400 pages. It is full of long quotations from Plato, Thucydides, Diodorus, Plutarch, and from several of the Christian Fathers. The explanations given seem to be derived from earlier commentators of Aphthonius. There is another work of a similar character which bears the name of Doxipater. It is entitled Προλεγόμενα τῆς ῥητορικῆς, and, as its author mentions the emperor Michael Calaphates, he must have lived after the year A. D. 1041. It is printed in the *Biblioth. Coislin.* p. 590, &c.; in Fabric. *Bibl. Graec.* ix. p. 586 of the old edition, and in Walz, *Rhetor. Graec.* vol. vi. (Walz, *Prolegom. ad* vol. ii. p. ii., and vol. vi. p. xi.) [L. S.]

DRACON (Δράκων), the author of the first written code of laws at Athens, which were called θεσμοί, as distinguished from the νόμοι of Solon. (Andoc. *de Myst.* p. 11; Ael. *V. H.* viii. 10; Perizon. *ad loc.*; Menag. *ad Diog. Laërt.* i. 53.) In this code he affixed the penalty of death to almost all crimes—to petty thefts, for instance, as well as to sacrilege and murder—which gave occasion to the remarks of Herodicus and Demades, that his laws were not those of a man, but of a dragon (δράκων), and that they were written not in ink, but in blood. We are told that he himself defended this extreme harshness by saying that small offences deserved death, and that he knew no severer punishment for great ones. (Aristot. *Rhet.* ii. 23. § 29; Plut. *Sol.* 17; Gell. xi. 18; Fabric. *Bibl. Graec.* vol. ii. p. 23, and the authorities there referred to.) Aristotle, if indeed the chapter be genuine (*Pol.* ii. ad fin.; Göttling, *ad loc.*) says, that Dracon did not change the constitution of Athens, and that the only remarkable characteristic of his laws was their severity. Yet we know from Aeschines (*c. Timarch.* §§ 6, 7) that he provided in them for the education of the citizens from their earliest years; and, according to Pollux (viii. 125) he made the Ephetae a court of appeal from the ἄρχων βασιλεύς in cases of unintentional homicide. On this latter point Richter (*ad Fabric. l. c.*), Schömann, and C. F. Hermann (*Pol. Ant.* § 103) are of opinion that Dracon *established* the Ephetae, taking away the cognizance of homicide entirely from the Areiopagus; while Müller thinks (*Eumen.* §§ 65, 66), with more probability, that the two courts were united until the legislation of Solon. From this period (B. C. 594) most of the laws of Dracon fell into disuse (Gell. *l. c.*; Plut. *Sol. l. c.*); but Andocides tells us (*l. c.*), that some of them were still in force at the end of the Peloponnesian war; and we know that there remained unrepealed, not only the law which inflicted death for murder, and which of course was not peculiar to Dracon's code, but that too which permitted the injured husband to slay the adulterer, if taken in the act. (Lys. *de Caed. Erat.* p. 94; Paus. ix. 36; Xenarch. *ap. Athen.* xiii. p. 569, d.) Demosthenes also says (*c. Timocr.* p. 765) that, in his time, Dracon and Solon were justly held in honour for their good laws; and Pausanias and Suidas mention an enactment of the former legislator adopted by the Thasians, providing that any inanimate thing which had caused the loss of human life should be cast out of the country. (Paus. vi. 11; Suid. *s. v.* Νίκων.) From Suidas we learn that Dracon died at Aegina, being smothered by the number of hats and cloaks showered upon him as a popular mark of honour in the theatre. (Suid. *s. vv.* Δράκων, περιαγειρόμενοι; Kuster, *ad Suid. s. v.* Ἀκρόδρυα.) His legislation is referred by general testimony to the 39th Olympiad, in the fourth year of which (B. C. 621) Clinton is disposed to place it, so as to bring Eusebius into exact agreement with the other authorities on the subject. Of the immediate occasion which led to these laws we have no account. C. F. Hermann (*l. c.*) and Thirlwall (*Greece*, vol. ii. p. 18) are of opinion, that the people demanded a written code to replace the mere customary law, of which the Eupatridae were the sole expounders; and that the latter, unable to resist the demand, gladly sanctioned the rigorous enactments of Dracon as adapted to check the democratic movement which had given rise to them. This theory certainly gets rid of what Thirlwall considers the difficulty of conceiving how the legislator could so confound the gradations of moral guilt, and how also (as we may add) he could fall into the error of making moral guilt the sole rule of punishment, as his own defence of his laws above mentioned might lead us to suppose he did. Yet the former of these errors is but the distortion of an important truth (Aristot. *Eth. Nic.* vi. 13. § 6); while the latter has actually been held in modern times, and was more natural in the age of Dracon, especially if, with Wachsmuth, we suppose him to have regarded his laws in a religious aspect as instruments for appeasing the anger of the gods. And neither of these errors, after all, is more strange than his not foreseeing that the severity of his enactments would defeat its own end, and would surely lead (as was the case till recently in England) to impunity. [E. E.]

DRACON (Δράκων), an Achaean of Pellene, to whom Dercyllidas (B. C. 398) entrusted the government of Atarneus, which had been occupied by a body of Chian exiles, and which he had reduced after a siege of eight months. Here Dracon gathered a force of 3000 targeteers, and acted successfully against the enemy by the ravage of Mysia. (Xen. *Hell.* iii. 2. § 11; Isocr. *Paneg.* p. 70, d.) [E. E.]

DRACON (Δράκων). 1. A musician of Athens, was a disciple of Damon, and the instructor of Plato in music. (Plut. *de Mus.* 17; Olympiod. *Vit. Plat.*)

2. A grammarian of Stratonicea, flourished in the reign of Hadrian. Suidas mentions several works of his, of which only one (περὶ μέτρων) is extant. It is said to be an extract from a larger work, and has been edited by Godfr. Hermann, Leipzig, 1812.

3. Of Corcyra, a writer, whose work περὶ λίθων is quoted by Athenaeus (xv. p. 692, d.). Casaubon (*ad loc.*) proposes περὶ θεῶν as a conjecture. [E. E.]

DRACON (Δράκων) I., eighteenth in descent from Aesculapius, who lived in the fifth and fourth centuries B. C. He was the son of Hippocrates II. (the most celebrated physician of that name), the brother of Thessalus, and the father of Hippocrates commonly called IV. (Jo. Tzetzes, Chil. vii. Hist. 155, in Fabric. *Bibl. Graeca*, vol. xii. p. 682, ed. vet.; Suid. *s. v.* Ἱπποκράτης; Galen, *De Difficult. Respir.* ii. 8, vol. vii. p. 854; *Comment. in Hippocr.* "*De Humor.*" i. 1, vol. xvi. p. 5; *Comment. in Hippocr.* "*Praedict. I.*" ii. 52, vol. xvi. p. 625; *Comment. in Hippocr.* "*De Nat. Hom.*" ii. 1, vol. xv. p. 111; Thessali, *Orat. ad Aram*, and Sorani *Vita Hippocr.* in Hippocr. *Opera*, vol. iii. pp. 842, 855.) Galen tells us that some of the writings of Hippocrates were attributed to his son Dracon.

DRACON II. Was, according to Suidas (*s. v.* Δράκων), the son of Thessalus, and the father of Hippocrates (probably Hippocrates IV.). If this be correct, he was the nineteenth of the family of the Asclepiadae, the brother of Gorgias and Hippocrates III., and lived probably in the fourth century B. C.

DRACON III. is said by Suidas (*s. v.* Δράκων) to have been the son of Hippocrates (probably Hippocrates IV.), and to have been one of the physicians to Roxana, the wife of Alexander the Great, in the fourth century B. C.

There is, however, certainly some confusion in Suidas, and perhaps the origin of the mistakes

may be his making Dracon I. and Dracon II. two distinct persons, by calling Dracon II. the *grandson*, instead of the *son*, of Hippocrates II. [W. A. G.]

DRACO'NTIDES (Δρακοντίδης), one of the thirty tyrants established at Athens in B. C. 404. (Xen. *Hell.* ii. 3. § 2.) He is in all probability the same whom Lysias mentions (*c. Erat.* p. 126), as having framed at that time the constitution, according to which the Athenians were to be governed under their new rulers; and he is perhaps also the disreputable person alluded to by Aristophanes as having been frequently condemned in the Athenian courts of justice. (*Vesp.* 157; Schol. *ad loc.*, comp. 438.) [E. E.]

DRACO'NTIUS, a Christian poet, of whose personal history we know nothing, except that he was a Spanish presbyter, flourished during the first half of the fifth century, and died about A. D. 450. His chief production, entitled *Hexaëmeron*, in heroic measure, extending to 575 lines, contains a description of the six days of the creation, in addition to which we possess a fragment in 198 elegiac verses addressed to the younger Theodosius, in which the author implores forgiveness of God for certain errors in his greater work, and excuses himself to the emperor for having neglected to celebrate his victories. Although the Hexaëmeron is by no means destitute of spirit, and plainly indicates that the writer had studied carefully the models of classical antiquity, we can by no means adopt the criticism of Isidorus: "Dracontius composuit heroicis versibus Hexaëmeron creationis mundi et luculenter, quod composuit, scripsit," if we are to understand that any degree of clearness or perspicuity is implied by the word *luculenter*, for nothing is more characteristic of this piece than obscurity of thought and perplexity of expression. Indeed these defects are sometimes pushed to such extravagant excess, that we feel disposed to agree with Barthius (*Advers.* xxiii. 19), that Dracontius did not always understand himself.

It is to be observed that the Hexaëmeron exists under two forms. It was published in its original shape along with the Genesis of Claudius Marius Victor, at Paris, 8vo. 1560; in the "Corpus Christianorum Poetarum," edited by G. Fabricius, Basil. 4to. 1564; with the notes of Weitzius, Franc 8vo. 1610; in the "Magna Bibliotheca Patrum," Colon. fol. 1618, vol. vi. par. 1; and in the "Bibliotheca Patrum," Paris, fol. 1624, vol. viii.

In the course of the seventh century, however, Eugenius, bishop of Toledo, by the orders of king Chindasuindus, undertook to revise, correct, and improve the Six Days; and, not content with repairing and beautifying the old structure, supplied what he considered a defect in the plan by adding an account of the Seventh Day. In this manner the performance was extended to 634 lines. The enlarged edition was first published by Sirmond along with the Opuscula of Eugenius, Paris, 8vo. 1619. In the second volume of Sirmond's works (Ven. 1728), p. 890, we read the letter of Eugenius to Chindasuindus, from which we learn that the prelate engaged in the task by the commands of that prince; and in p. 903 we find the Elegy addressed to Theodosius. The Eugenian version was reprinted by Rivinus, Lips. 8vo. 1651, and in the "Bibliotheca Maxima Patrum," Lugdun. vol. ix. p. 724. More recent editions have appeared by F. Arevalus, Rom. 4to. 1791, and by J. B. Carpzovius, Helmst. 8vo. 1794.

(Isidorus, *de Scrip. Eccl.* c. 24; Honorius, *de Scrip. Eccles.* lib. iii. c. 28; Ildefonsus, *de Scrip. Eccles.* c. 14, all of whom will be found in the *Bibliotheca Ecclesiastica* of Fabricius.)

The Dracontius mentioned above must not be confounded with the Dracontius to whom Athanasius addressed an epistle; nor with the Dracontius on whom Palladius bestowed the epithets of ἔνδοξος and θαυμαστός; nor with the Dracontius, bishop of Pergamus, named by Socrates and Sozomenus. [W. R.]

DREPA'NIUS. It became a common practice, in the times of Diocletian and his immediate successors, for provincial states, especially the cities of Gaul, at that period peculiarly celebrated as the nursing-mother of orators, to despatch deputations from time to time to the imperial court, for the purpose of presenting congratulatory addresses upon the occurrence of any auspicious event, of returning thanks for past benefits, and of soliciting a renewal or continuance of favour and protection. The individual in each community most renowned for his rhetorical skill would naturally be chosen to draw up and deliver the complimentary harangue, which was usually recited in the presence of the prince himself. Eleven pieces of this description have been transmitted to us, which have been generally published together, under the title of "Duodecim Panegyrici veteres," the speech of Pliny in honour of Trajan being included to round off the number, although belonging to a different age, and possessing very superior claims upon our notice, while some editors have added also the poem of Corippus in praise of the younger Justin. [CORIPPUS.] Of the eleven which may with propriety be classed together, the first bears the name of Claudius Mamertinus, who was probably the composer of the second also [MAMERTINUS]; the third, fourth, sixth, and seventh are all ascribed to Eumenius, with what justice is discussed elsewhere [EUMENIUS]; the ninth is the work of Nazarius, who appears to have written the eighth likewise; the tenth belongs to a Mamertinus different from the personage mentioned above; the eleventh is the production of Drepanius, but the author of the fifth, in honour of the nuptials of Constantine with Fausta, the daughter of Maximianus (A. D. 307), is altogether unknown.

Discourses of this description must for the most part be as devoid of all sincerity and truth as they are, from their very nature, destitute of all genuine feeling or passion, and hence, at best, resolve themselves into a mere cold display of artistic dexterity, where the attention of the audience is kept alive by a succession of epigrammatic points, carefully balanced antitheses, elaborate metaphors, and well-tuned cadences, where the manner is everything, the matter nothing. To look to such sources for historical information is obviously absurd. Success would in every case be grossly exaggerated, defeat carefully concealed, or interpreted to mean victory. The friends and allies of the sovereign would be daubed with fulsome praise, his enemies overwhelmed by a load of the foulest calumnies. We cannot learn what the course of events really was, but merely under what aspect the ruling powers desired that those events should be viewed, and frequently the misrepresentations are so flagrant that we are unable to detect even a vestige of truth lurking below. We derive from these effusions some knowledge with regard to the personal history

of particular individuals which is not to be obtained elsewhere, and from the style we can draw some conclusions with regard to the state of the language and the tone of literary taste at the commencement of the fourth century; but, considered as a whole, antiquity has bequeathed to us nothing more worthless.

LATINUS PACATUS DREPANIUS was a native of Aquitania, as we learn from himself and from Sidonius, the friend of Ausonius, who inscribes to him several pieces in very complimentary dedications, and the correspondent of Symmachus, by whom he is addressed in three epistles still extant. He was sent from his native province to congratulate Theodosius on the victory achieved over Maximus, and delivered the panegyric which stands last in the collection described above, at Rome, in the presence of the emperor, probably in the autumn of A. D. 391. If we add to these particulars the facts, that he was elevated to the rank of proconsul, enjoyed great celebrity as a poet, and was descended from a father who bore the same name with himself, the sources from which our information is derived are exhausted.

The oration, while it partakes of the vices which disfigure the other members of the family to which it belongs, is less extravagant in its hyperboles than many of its companions, and although the language is a sort of hybrid progeny, formed by the union of poetry and prose, there is a certain splendour of diction, a flowing copiousness of expression, and even a vigour of thought, which remind us at times of the florid graces of the Asiatic school. How far the merits of Drepanius as a bard may have justified the decision of the critic who pronounces him second to Virgil only (Auson. *Praef. Epigramm.* Idyll. vii.), it is impossible for us to determine, as not a fragment of his efforts in this department has been preserved. He must not be confounded with *Florus Drepanius*, a writer of hymns.

The Editio Princeps of the Panegyrici Veteres is in quarto, in Roman characters, without place, date, or printer's name, but is believed to have appeared at Milan about 1482, and includes, in addition to the twelve orations usually associated together, the life of Agricola by Tacitus, and fragments of Petronius Arbiter, with a preface by Franc. Puteolanus, addressed to Jac. Antiquarius. Another very ancient impression in 4to., without place, date, or printer's name, containing the twelve orations alone, probably belongs to Venice, about 1499. The most useful editions are those of *Schwarzius*, 4to., Ven. 1728; of *Jaegerus*, which presents a new recension of the text, with a valuable commentary, and comprehends the poem of Corippus, 2 tom. 8vo., Noremberg. 1779; and of *Arntzenius*, which excludes Drepanius, with very copious notes and apparatus criticus, 2 tom. 4to., Traj. ad Rhen. 1790—97. The edition published at Paris, 12mo., 1643, with notes by many commentators, bears the title "XIV Panegyrici Veteres," in consequence of the addition of Panegyrics by Ausonius and Ennodius.

In illustration we have T. G. Walch, *Dissertatio de Panegyricis veterum*, 4to., Jenae, 1721; T. G. Moerlin, *de Panegyricis veterum programma*, 4to., Noremb. 1738; and Heyne, *Censura XII Panegyricorum veterum*, in his *Opuscula Academica*, vol. vi. p. 80.

(Sidon. Apollin. *Epist.* viii. 12; comp. *Panegyr.* cc. 2 and 24; Auson. *Praef. Epigramm.*, *Lud. Sept. Sap.*, *Technopaegn.*, *Gramaticomast.*, *Idyll.* vii.; Symmach. *Epist.* viii. 12, ix. 58, 69.) [W. R.]

DRI'MACUS (Δρίμακος), a fabulous leader of revolted slaves in Chios. The Chians are said to have been the first who purchased slaves, for which they were punished by the gods, for many of the slaves thus obtained escaped to the mountains of the island, and from thence made destructive inroads into the possessions of their former masters. After a long and useless warfare, the Chians concluded a treaty with Drimacus, the brave and successful leader of the slaves, who put an end to the ravages. Drimacus now received among his band only those slaves who had run away through the bad treatment they had experienced. But afterwards the Chians offered a prize for his head. The noble slave-leader, on hearing this, said to one of his men, "I am old and weary of life; but you, whom I love above all men, are young, and may yet be happy. Therefore take my head, carry it into the town and receive the prize for it." This was done accordingly; but, after the death of Drimacus, the disturbances among the slaves became worse than ever; and the Chians then, seeing of what service he had been to them, built him a heroum, which they called the heroum of the ἥρως εὐμενής. The slaves sacrificed to him a portion of their booty; and whenever the slaves meditated any outrage, Drimacus appeared to their masters in a dream to caution them. (Athen. vi. p. 265.) [L. S.]

DRIMO (Δριμώ), the name of two mythical personages. (Hygin. *Fab.* Praef. p. 2; Eustath. *ad Hom.* p. 776.) [L. S.]

DROMEUS (Δρομεύς). 1. Of Mantineia, a victor in the Olympian games, who gained the prize in the pancratium in Ol. 75. (Paus. vi. 6. § 2, 11. § 2.)

2. Of Stymphalus, twice won the prize at Olympia in the dolichos, but it is not known in what years. He also gained two prizes at the Pythian, three at the Isthmian, and five at the Nemean games. He is said to have first introduced the custom of feeding the athletes with meat. There was a statue of his at Olympia, which was the work of Pythagoras. (Paus. vi. 7. § 3; Plin. *H. N.* xxxiv. 8, 19.) [L. S.]

DROMICHAETES (Δρομιχαίτης). 1. A king of the Getae, contemporary with Lysimachus, king of Thrace, and known to us only by his victory over that monarch. He first defeated and took prisoner Agathocles, the son of Lysimachus, but sent him back to his father without ransom, hoping thus to gain the favour of Lysimachus. The latter, however, thereupon invaded the territories of Dromichaetes in person, with a large army; but soon became involved in great difficulties, and was ultimately taken prisoner with his whole force. Dromichaetes treated his captive in the most generous manner, and after entertaining him in regal style, set him at liberty again on condition of Lysimachus giving him his daughter in marriage and restoring the conquests he had made from the Getae to the north of the Danube. (Diod. *Exc. Peiresc.* xxi. p. 559, ed. Wess., *Exc. Vatic.* xxi. p. 49, ed. Dind.; Strab. vii. pp. 302, 305; Plut. *Demetr.* 39, 52; Polyaen. vii. 25; Memnon, c. 5, ed. Orell.) Pausanias, indeed, gives a different account of the transaction, according to which Lysimachus himself escaped, but his son Agathocles having fallen

into the power of the enemy, he was compelled to purchase his liberation by concluding a treaty on the terms already mentioned. (Paus. i. 9. § 6.) The dominions of Dromichaetes appear to have extended from the Danube to the Carpathians, and his subjects are spoken of by Pausanias as both numerous and warlike. (Paus *l. c.*; Strab. vii. pp. 304, 305; Niebuhr, *Kleine Schriften*, p. 379; Droysen, *Nachfolg. Alex.* p. 589.)

2. A leader of Thracian mercenaries (probably of the tribe of the Getae) in the service of Antiochus II. (Polyaen. iv. 16.)

3. One of the generals of Mithridates, probably a Thracian by birth, who was sent by him with an army to the support of Archelaus in Greece. (Appian. *Mithr.* 32, 41.) [E. H. B.]

DROMOCLEIDES (Δρομοκλείδης) of Sphettus, an Attic orator of the time of Demetrius Phalereus, who exercised a great influence upon public affairs at Athens by his servile flattery of Demetrius Poliorcetes. (Plut. *Demetr.* 13, 14, *Praecept. Polit.* p. 798.) [L. S.]

DROMOCRIDES, or, as some read, Dromocleides, is mentioned by Fulgentius (*Mythol.* ii. 17) as the author of a Theogony, but is otherwise unknown. (Fabric. *Bibl. Graec.* i. p. 30.) [L. S.]

DROMON (Δρομῶν). 1. An Athenian comic poet of the middle comedy, from whose Ψάλτρια two fragments are quoted by Athenaeus (vi. p. 240, d., ix. p. 409, e.). In the former of these fragments mention is made of the parasite Tithymallus, who is also mentioned by Alexis, Timocles, and Antiphanes, who are all poets of the middle comedy, to which therefore it is inferred that Dromon also belonged. A play of the same title is ascribed to Eubulus. (Meineke, *Frag. Com. Graec.* i. p. 418, iii. pp. 541, 542.)

2. A slave of the Peripatetic philosopher, Straton, who emancipated him by his will. (Diog. Laërt. v. 63.) He is included in the lists of the Peripatetics. (Fabric. *Bibl. Graec.* iii. p. 492.) [P.S.]

DRUSILLA. 1. Livia Drusilla, the mother of the emperor Tiberius and the wife of Augustus. [Livia.]

2. Drusilla, a daughter of Germanicus and Agrippina, was brought up in the house of her grandmother Antonia. Here she was deflowered by her brother Caius (afterwards the emperor Caligula), before he was of age to assume the toga virilis, and Antonia had once the misfortune to be an eye-witness of the incest of these her grandchildren. (Suet. *Caligula*, 24.) In A. D. 33, the emperor Tiberius disposed of her in marriage to L. Cassius Longinus (Tac. *Ann.* vi. 15), but her brother soon afterwards carried her away from her husband's house, and openly lived with her as if she were his wife. In the beginning of his reign, we find her married to M. Aemilius Lepidus, one of his minions. The emperor had debauched all his sisters, but his passion for Drusilla exceeded all bounds. When seized with illness, he appointed her heir to his property and kingdom; but she died early in his reign, whereupon his grief became frantic. He buried her with the greatest pomp, gave her a public tomb, set up her golden image in the forum, and commanded that she should be worshipped, by the name Panthea, with the same honours as Venus. Livius Geminius, a senator, swore that he saw her ascending to heaven in the company of the gods, and was rewarded with a million sesterces for his story. Men knew not what to do. It was impiety to mourn the goddess, and it was death not to mourn the woman. Several suffered death for entertaining a relative or guest, or saluting a friend, or taking a bath, in the days that followed her funeral. (Dion Cass. lix. 11; Senec. *Consol. ad Polyb.* 36.)

3. Julia Drusilla, the daughter of the emperor Caius (Caligula) by his wife Caesonia. She was born, according to Suetonius (*Caligula*, 25), on the day of her mother's marriage, or, according to Dio (lix. 29), thirty days afterwards. On the day of her birth, she was carried by her father round the temples of all the goddesses, and placed upon the knee of Minerva, to whose patronage he commended her maintenance and education. Josephus (*Ant. Jud.* xix. 2) relates, that Caligula pronounced it to be a doubtful question whether he or Jupiter had the greater share in her paternity. She gave early proof of her legitimacy by the ferocity and cruelty of her disposition, for, while yet an infant, she would tear with her little nails the eyes and faces of the children who played with her. On the day that her father was assassinated, she was killed by being dashed against a wall, A. D. 41, when she was about two years old.

4. Drusilla, daughter of Herodes Agrippa I., king of the Jews, by his wife Cypros, and sister of Herodes Agrippa II., was only six years old when her father died in A. D. 44. She had been already promised in marriage to Epiphanes, son of Antiochus, king of Comagene, but the match was broken off in consequence of Epiphanes refusing to perform his promise of conforming to the Jewish religion. Hereupon Azizus, king of Emesa, obtained Drusilla as his wife, and performed the condition of becoming a Jew. Afterwards, Felix, the procurator of Judaea, fell in love with her, and induced her to leave Azizus—a course to which she was prompted not only by the fair promises of Felix, but by a desire to escape the annoyance to which she was subjected by the envy of her sister Berenice, who, though ten years older, vied with her in beauty. She thought, perhaps, that Felix, whom she accepted as a second husband, would be better able to protect her than Azizus, whom she divorced. In the *Acts of the Apostles* (xxiv. 24), she is mentioned in such a manner that she may naturally be supposed to have been present when St. Paul preached before her second husband in A. D. 60. Felix and Drusilla had a son, Agrippa, who perished in an eruption of Vesuvius. (Josephus, *Ant. Jud.* xix. 7, xx. 5.)

Tacitus (*Hist.* v. 9) says, that Felix married Drusilla, a granddaughter of Cleopatra and Antony. The Drusilla he refers to, if any such person ever existed, must have been a daughter of Juba and Cleopatra Selene, for the names and fate of all the other descendants of Cleopatra and Antony are known from other sources; but the account given by Josephus of the parentage of Drusilla is more consistent than that of Tacitus with the statement of Holy Writ, by which it appears that Drusilla was a Jewess. Some have supposed that Felix married in succession two Drusillae, and countenance is lent to this otherwise improbable conjecture by an expression of Suetonius (*Claud.* 28), who calls Felix *trium reginarum maritum.* [J. T. G.]

DRUSUS, the name of a distinguished family of the Livia gens. It is said by Suetonius (*Tib.* 3), that the first Livius Drusus acquired the cogno-

men Drusus for himself and his descendants, by having slain in close combat one Drausus, a chieftain of the enemy. This Livius Drusus, he goes on to say, was propraetor in Gaul, and, according to one tradition, on his return to Rome, brought from his province the gold which had been paid to the Senones at the time when the Capitol was besieged. This account seems to be as little deserving of credit as the story that Camillus prevented the gold from being paid, or obliged it to be restored in the first instance.

Of the time when the first Livius Drusus flourished, nothing more precise is recorded than that M. Livius Drusus, who was tribune of the plebs with C. Gracchus in B.C. 122, was his *abnepos*. This word, which literally means grandson's grandson, may possibly mean indefinitely a more distant descendant, as *atavus* in Horace (*Carm.* i. 1) is used indefinitely for an ancestor.

Pighius (*Annales*, i. p. 416) conjectures, that the first Livius Drusus was a son of M. Livius Denter, who was consul in B. C. 302, and that Livius Denter, the son, acquired the agnomen of Drusus in the campaign against the Senones under Cornelius Dolabella, in B. C. 283. He thinks that the descendants of this Livius Denter Drusus assumed Drusus as a family cognomen in place of Denter. There is much probability in this conjecture, if the origin of the name given by Suetonius be correct; for the Senones were so completely subdued by Dolabella and Domitius Calvinus (Appian, *Gall.* iv. fr. 11, ed. Schweigh.), that they seem to have been annihilated as an independent people, and we never afterwards read of them as being engaged in war against Rome. On this supposition, however, according to the ordinary duration of human life, M. Livius Drusus, the *patronus senatus* of B. C. 122, must have been, not the *abnepos*, but the *adnepos*, or grandson's grandson's son, of the first Drusus, and hence Pighius (*l. c.*) proposes to read in Suetonius *adnepos* in place of *abnepos*.

Suetonius (*Tib.* 2) mentions a Claudius Drusus, who erected in his own honour a statue with a diadem at Appii Forum, and endeavoured to get all Italy within his power by overrunning it with his clientelae. If we may judge from the position which this Claudius Drusus occupies in the text of Suetonius, he was not later than P. Claudius Pulcher, who was consul in B. C. 249. It is not easy to imagine any rational origin of the cognomen Drusus in the case of this early Claudius, which would be consistent with the account of the origin of the cognomen given by Suetonius in the case of the first Livius Drusus. The asserted origin from the chieftain Drausus may be, as Bayle (*Dictionnaire*, *s. v. Drusus*) surmises, one of those fables by which genealogists strive to increase the importance of families. The connexion of the family of Drusus with the first emperors probably reflected a retrospective lustre upon its republican greatness. (Virg. *Aen.* vi. 825.)

STEMMA DRUSORUM.

1. M. Livius Drusus.

2. M. Livius Drusus Aemilianus (qu. Mamilianus).

3. C. Livius Drusus, Cos. B. C. 147.

4. M. Livius Drusus, Cos. B. C. 112; married Cornelia.

5. C. Livius Drusus.

6. M. Livius Drusus, Trib. Pl.; killed B. C. 91; married Servilia, sister of Q. Servilius Caepio.

Livia; married 1.? Q. Servilius Caepio. = married 2.? M. Porcius Cato.

Q. Servilius Caepio, Trib. Mil. B. C. 72.

Servilia; married 1. M. Junius Brutus [m. 2. D. Junius Silanus].

Servilia; married Lucullus.

M. Cato Utic.

Porcia; married L. Domit. Ahenobarbus.

M. Junius Brutus, tyrannic.

7. Livius Drusus Claudianus. adopted by No. 6.?

8. M. Livius Drusus Libo, Consul B. C. 15; adopted by No. 7?; married Pompeia?

9. Livia Drusilla, afterwards named Julia Augusta; m. 1. Tiberius Claudius Nero [2. Augustus Caesar].

10. L. Scribonius Libo Drusus, son of No. 8.?

11. Nero Claudius Drusus (senior), afterwards Drusus Germanicus; married Antonia, minor.

12. Tiberius Nero Caesar (emperor TIBERIUS); m. 1. Vipsania Agrippina.

13. Germanicus Caesar; married Agrippina.

14. Livia; m. 1. C. Caesar; 2. No. 16.

15. Ti. Claudius Drusus Caesar (emperor CLAUDIUS); married 1. Urgulanilla.

16. Drusus Caesar (junior); died A. D. 23, leaving a daugh. Julia.

a

b

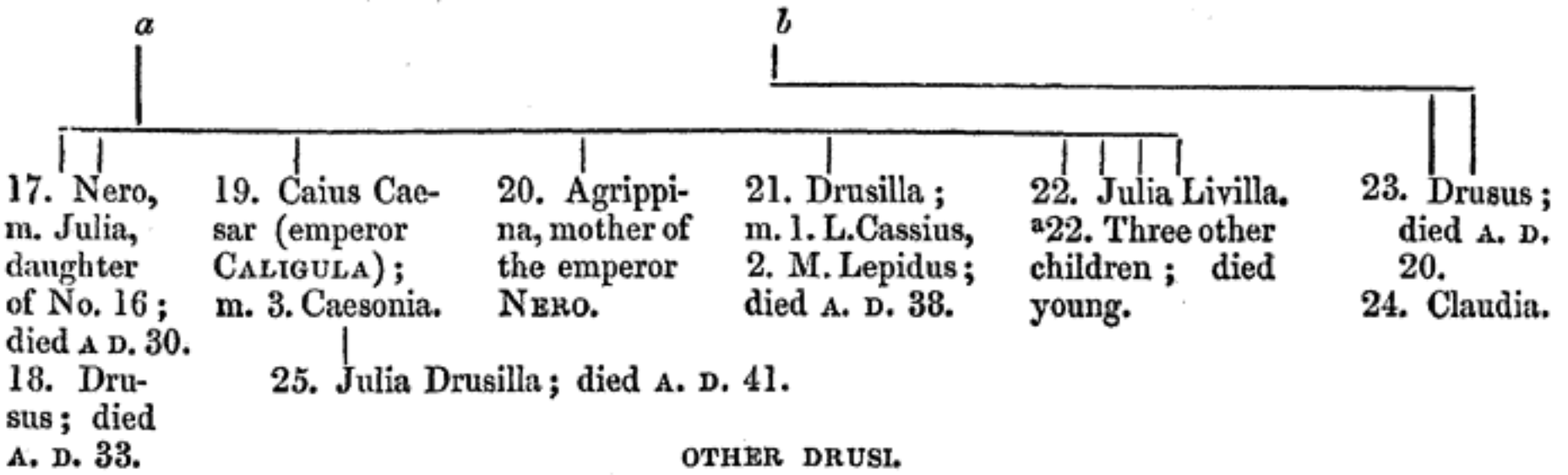

OTHER DRUSI.

26. D. Drusus, Consul suffectus B. C. 137.? (Dig. 1. tit. 13. §. 2.)
27. C. Drusus, historian. (Suet. *Augustus*, 94.)

1. M. LIVIUS DRUSUS, the father, natural or adoptive, of No. 2. (*Fast. Capit.*)

2. M. LIVIUS M. F. DRUSUS AEMILIANUS, the father of No. 3. (*Fast. Capit.*) Some modern writers call him Mamilianus instead of Aemilianus, for transcribers are not agreed as to the correct reading of the Capitoline marbles, which are broken into three fragments in the place where his name is mentioned under the year of his son's consulship. (Compare the respective *Fasti* of Marliani, the fabricator Goltzius, Sigonius, and Piranesi, ad A. U. C. 606.)

3. C. LIVIUS M. AEMILIANI F. M. N. DRUSUS, was consul in B. C. 147 with P. Cornelius Scipio Africanus. Of his father nothing is known, but it may be inferred with much probability that M. Drusus Aemilianus belonged to the Aemilia gens, and was adopted by some M. Livius Drusus. It is possible, however, that M. Livius Drusus, the grandfather, had by different wives two sons named Marcus, and that one of them was the son of Aemilia, and was called, from his mother, Aemilianus. (*Dict. of Ant.* p. 641, *s. v. Nomen.*)

There was a Roman jurist, named C. Livius Drusus, who has, by many writers, been identified with the subject of the present article. Cicero (*Tusc. Qu.* v. 38) mentions Drusus the jurist before mentioning Cn. Aufidius, and speaks of Drusus as from tradition (*accepimus*), whereas he remembered having seen Aufidius. The jurist Drusus, in his old age, when deprived of sight, continued to give advice to the crowds who used to throng his house for the purpose of consulting him. Hence it has been rather hastily inferred, that Drusus the jurist was anterior to Aufidius, and was never seen by Cicero, and could not have been the son of the Drusus who was consul in B. C. 147. Others are disposed to identify the jurist with the son, No. 5, and there is certainly no absurdity in supposing the son of one who was consul in B. C. 147 to have died at an advanced age before Cicero (born B. C. 106) happened to meet him, or was old enough to remember him. Seeing, however, that Cicero was an active and inquisitive student at 16, and considering the inferences as to age that may be collected from the years when No. 4 and No. 6, the brother and nephew of No. 5, held offices, the argument founded upon *Tusc. Qu.* v. 38 seems to be rather in favour of identifying the jurist with our present No. 3; but, in truth, there are not sufficient data to decide the question. (Rutilius, *Vitae JCtorum* 19; Guil. Grotius, *de Vit. JCtorum*, i. 4. § 8.)

The jurist, whether father or son, composed works of great use to students of law (Val. Max. viii. 7), although his name is not mentioned by Pomponius in the fragment *de Origine Juris*. There is a passage in the Digest (19. tit. 1. s. 37. § 1), where Celsus cites and approves an opinion, in which Sex. Aelius and Drusus coincide, to the effect that the seller might bring an equitable action for damages (*arbitrium*) against the buyer, to recover the expenses of the keep of a slave, whom the buyer, without due cause, had refused to accept. (Maiansius, *ad XXX JCtos.* ii. p. 35.)

Priscian (*Ars Gram.* lib. viii. p. 127, ed. Colon. 1528) attributes to *Livius* the sentence, "*Impubes libripens esse non potest, neque antestari.*" It is probable that the jurist Livius Drusus is here meant, not only from the legal character of the fragment, but because Priscian, whenever he quotes Livius Andronicus or the historian Livy, gives a circumstantial reference to the particular work. (Dirksen, *Bruchstücke aus den Schriften der Römischen Juristen*, p. 45.)

4. M. LIVIUS C. F. M. AEMILIANI N. DRUSUS, son of No. 3, was tribune of the plebs in the year B. C. 122, when C. Gracchus was tribune for the second time. The senate, alarmed at the progress of Gracchus in the favour of the people, employed his colleague Drusus, who was noble, well educated, wealthy, eloquent, and popular, to oppose his measures and undermine his influence. Against some of the laws proposed by Gracchus, Drusus interposed his veto without assigning any reason. (Appian, *B. C.* i. 23.) He then adopted the unfair and crooked policy of proposing measures like those which he had thwarted. He steered by the side of Gracchus, merely in order to take the wind out of his sails. Drusus gave to the senate the credit of every popular law which he proposed, and gradually impressed the populace with the belief that the optimates were their best friends. The success of this system earned for him the designation *patronus senatus*. (Suet. *Tib.* 3.) Drusus was able to do with applause that which Gracchus could not attempt without censure. Gracchus was blamed for proposing that the Latins should have full rights of citizenship. Drusus was lauded for proposing that no Latin should be dishonoured by rods even in time of actual military service. Gracchus, in his agrarian laws, reserved a rent payable into the public treasury, and was traduced. Drusus relieved the grants of public land from all payment, and was held up as a patriot. Gracchus proposed a law for sending out two colonies, and named among the founders some of the most respectable citizens. He was abused as a popularity-hunter. Drusus introduced a law for establishing no fewer than twelve colonies, and

for settling 3000 poor citizens in each. He was applauded, and was assisted in carrying the measure. These twelve colonies are supposed by Niebuhr (*Hist. of Rome*, iv. p. 349) to be the same with those mentioned by Cicero (*pro Caecina*, 35). In all these measures, the conduct of Drusus was seen to be exempt from sordid motives of gain. He took no part in the foundation of colonies, reserved no portions of land to himself, and left to others the management of business in which the disbursement of money was concerned. Gracchus, on the other hand, was anxious to have the handling of money, and got himself appointed one of the founders of an intended colony at Carthage. The populace, ever suspicious in pecuniary matters, when they saw this, thought that all his fine professions were pretexts for private jobs. Besides, Drusus cleverly took advantage of his absence to wound him through the side of Fulvius Flaccus. Flaccus was hot-headed and indiscreet, and Drusus contrived to throw the obloquy of his indiscretion and misconduct upon Gracchus. Thus was the policy of the senate and Drusus completely successful. Gracchus was outbidden and discredited, and his power was for ever gone. (Plut. *C. Gracchus*, 8—11; Cic. *Brut.* 28, *de Fin.* iv. 24.)

The policy and legislation of Drusus in his tribunate bear some resemblance to those of his son, who was killed in his tribunate 31 years afterwards. Hence it is sometimes difficult to determine whether passages in the classical authors relate to the father or the son, and in some cases it is probable that the father and the son have been confounded by ancient writers. In a case of doubt the presumption is that the son [No. 6] is intended, since his tragical death, followed close by the Marsic war, has rendered the year of his tribunate a conspicuous era in Roman history.

We read nothing more of Drusus, until he obtained the consulship in B. C. 112. He probably passed through the regular gradations of office as aedile and praetor. He may be the praetor urbanus, whose decision, that an action of mandatum lay against an heir as such, is mentioned *ad Heren.* ii. 13, and he may be the Drusus praetor, an instance of whose legal astuteness is recorded in a letter of Cicero to Atticus (*vetus illud Drusi praetoris*, &c. vii. 2); but we should rather be disposed to refer these passages to some member of the family (perhaps No. 2 or No. 1), who attained the praetorship, but did not reach the higher office of consul.

Drusus obtained Macedonia as his province, and proceeded to make war upon the Scordisci. He was so successful in his military operations, that he not only repelled the incursions of this cruel and formidable enemy upon the Roman territory in Macedonia, but drove them out of part of their own country, and even forced them to retire from Thrace to the further or Dacian side of the Danube. (Florus, iii. 4.) Upon his return, he was welcomed with high honours (Liv. *Epit.* lxiii.), and his victory was received with the warmer satisfaction from its following close upon the severe defeat of C. Cato in the same quarter. (Dion Cass. *Frag. Peiresc.* 93, ed. Reimar, i. p. 40.) It is very likely that he obtained a triumph, for Suetonius (*Tib.* 3) mentions *three* triumphs of the Livia gens, and only *two* (of Livius Salinator) are positively recorded. There is, however, no *proof* that Drusus triumphed. The Fasti Triumphales of this year are wanting, and Vaillant (*Num. Ant. Fam. Rom.* ii. p. 52) has been misled into the quotation of a conjectural supplement as an authority. In a passage in Pliny (*H. N.* xxxiii. 50), which has been relied upon as proving that Drusus triumphed, the words *triumphalem senem* do not refer to the Drusus mentioned immediately before.

Plutarch (*Quaest. Rom.* vii. p. 119, ed. Reiske) mentions a Drusus who died in his office of censor, upon which his colleague, Aemilius Scaurus, refused to abdicate, until the tribunes of the plebs ordered him to be taken to prison. It is highly probable that our Drusus is intended, and that his censorship fell in the year B. C. 109, when the remains of the Capitoline marbles shew that one of the censors died during his magistracy. (*Fasti*, p. 237, Basil. 1559.)

5. C. Livius C. F. M. Aemiliani N. Drusus, was a son of No. 3. Pighius (*Annales*, iii. 20), contrary to all probability, confounds him with Livius Drusus Claudianus, the grandfather of Tiberius. [See No. 7.] He approached his brother, No. 4, in the influence of his character and the weight of his eloquence. (Cic. *Brut.* 28.) Some have supposed him to be the jurist C. Livius Drusus, referred to by Cicero (*Tusc. Qu.* v. 38) and Valerius Maximus (viii. 7), but see No. 3. Diodorus (*Script. Vet. Nov. Coll.* ii. p. 115, ed. Mai) mentions the great power which the two Drusi acquired by the nobility of their family, their good feeling, and their courteous demeanour. It seems to have been thought, that they could do anything they liked, for, after a certain law had been passed, some one wrote under it in jest, "This law binds all the people but the two Drusi." It is far more likely that two brothers than that, as Mai supposes, a father and son (viz. No. 4 and No. 6) should be thus referred to; and, from the context, we doubt not that No. 4 and the present No. 5, contemporaries of the Gracchi, are designated.

6. M. Livius M. F. C. N. Drusus, was a son of No. 4. His ambitious temper manifested itself with precocious activity. From boyhood he never allowed himself a holiday, but, before he was of an age to assume the toga virilis, he frequented the forum, busied himself in trials, and sometimes exerted his influence so effectually with the judices as to induce them to give sentence according to his wish. (Senec. *de Brev. Vit.* 6.) His character and morals in his youth were pure and severe (Cic. *de Off.* i. 30), but a self-sufficient conceit was conspicuous in his actions. When quaestor in Asia, he would not wear the insignia of office: "ne quid ipso esset insignius." (Aurel. Vict. *de Vir. Ill.* 66.) When he was building a house upon the Palatine mount, the architect proposed a plan to prevent it from being overlooked. "No," said he, "rather construct it so that all my fellow-citizens may see everything I do." This house has a name in history: it passed from Drusus into the family of Crassus, and can be traced successively into the hands of Cicero, Censorinus, and Rutilius Sisenna. (Vell. Paterc. ii. 15.) Velleius Paterculus slightly differs from Plutarch (*Reip. Gerend. Praecepta*, ix. p. 194, ed. Reiske) in relating this anecdote, and the reply to the architect has been erroneously attributed to an imaginary Julius Drusus Publicola, from a false reading in Plutarch of Ἰούλιος for Λιούϊος, and a false translation of the epithet ὁ δημαγωγός

Drusus inherited a large fortune from his father, the consul; but, in order to obtain political influence, he was profuse and extravagant in his expenditure. The author of the treatise *de Viris Illustribus*, usually ascribed to Aurelius Victor, says that, from want of money, he sometimes stooped to unworthy practices. Magulsa, a prince of Mauretania, had taken refuge in Rome from the resentment of Bocchus, and Drusus was induced by a bribe to betray him to the king, who threw the wretched prince to an elephant. When Adherbal, son of the king of the Numidians (Micipsa), fled to Rome, Drusus kept him a prisoner in his house, hoping that his father would pay a ransom for his release. These two statements occur in no other author, and the second is scarcely reconcilable with the narrative of Sallust. The same author states, that Drusus was aedile, and gave magnificent games, and that when Remmius, his colleague in the aedileship, suggested some measure for the benefit of the commonwealth, he asked sarcastically, "What's our commonwealth to you?" Pighius, however (*Annales*, iii. p. 82), and others, considering that M. Drusus, the son, died in his tribuneship—an office usually held before that of aedile—are of opinion, that Aurelius Victor has confounded several events of the father's life with those of the son.

It appears from Cicero (*Brut.* 62, *pro Mil.* 7), that Drusus was the uncle of Cato of Utica, and the great-uncle of Brutus. These relationships were occasioned by successive marriages of his sister Livia. We agree with Manutius (*ad Cic. de Fin.* iii. 2) in thinking, in opposition to the common opinion, that she was *first* married to Q. Servilius Caepio [CAEPIO, No. 8, p. 535, a.], whose daughter was the mother of Brutus, that she was divorced from Caepio, and then married the father of Cato of Utica; for Cato, according to Plutarch (*Cato Min.* 1) was brought up in the house of his uncle Drusus along with the children of Livia and Caepio, who was then living, and who survived Drusus. (Liv. *Epit.* lxxiii.) As Cato of Utica was born B. C. 95 (Plut. *Cat. Min.* 2, 3, 73; Liv. *Epit.* 114; Sallust. *Catil.* 54), and as Drusus, who died B. C. 91, survived his sister, we must suppose, unless her first marriage was to Caepio, that an extraordinary combination of events was crowded into the years B. C. 95—91: viz. 1st. the birth of Cato; 2nd. the death of his father; 3rd. the second marriage of Livia; 4th. the births of at least three children by her second husband; 5th. her death; 6th. the rearing of her children in the house of Drusus; 7th. the death of Drusus.

Q. Servilius Caepio was the rival of Drusus in birth, fortune, and influence. (Flor. iii. 17.) Originally they were warm friends. As Caepio married Livia, the sister of Drusus, so Drusus married Servilia, the sister of Caepio (γάμων ἐπαλλαγή, Dion Cass. *Frag. Peiresc.* 110, ed. Reimar. vol. i. p. 45). Dion Cassius may be understood to refer to domestic causes of quarrel; but, according to Pliny, a rupture was occasioned between them from competition in bidding for a ring at a public auction; and to this small event have been attributed the struggles of Drusus for pre-eminence, and ultimately the kindling of the social war. (Plin. *H. N.* xxxiii. 6.) The mutual jealousy of the brothers-in-law proceeded to such great lengths, that on one occasion Drusus declared he would throw Caepio down the Tarpeian rock. (*De Vir. Ill.* 66.)

Drusus was early an advocate of the party of the optimates. When Saturninus was killed in B. C. 100, he was one of those who took up arms for the safety of the state (Cic. *pro Rabir. Perd. reo.* 7), and supported the consul Marius, who was now, for once, upon the side of the senate. (Liv. *Epit.* xix.) In the dispute between the senate and the equites for the possession of the judicia, Caepio took the part of the equites, while Drusus advocated the cause of the senate with such earnestness and impetuosity, that, like his father, he seems to have been termed *patronus senatus.* (Cic. *pro Mil.* 7; Diod. xxxvi. fr. fin. ed. Bipont. x. p. 480.) The equites had now, by a lex Sempronia of C. Gracchus, enjoyed the judicia from B. C. 122, with the exception of the short interval during which the lex Servilia removed the exclusion of the senate [see p. 880, a]. It must be remembered that the Q. Servilius Caepio who proposed this short-lived law (repealed by another lex Servilia of Servilius Glaucia) was perhaps the father of Q. Servilius Caepio, the brother-in-law of Drusus, but was certainly a different person and of different politics. [See p. 535, a.] The equites abused their power, as the senate had done before them. As farmers of the public revenues, they committed peculation and extortion with an habitual impunity, which assumed in their own view the complexion of a right. When accused, they were tried by accomplices and partizans, and "it must be a hard winter when wolf devours wolf." On the other hand, in prosecutions against senators of the opposite faction, the equites had more regard to political animosity than to justice. Even in ordinary cases, where party feeling was not concerned, they allowed their judicial votes to be purchased by bribery and corrupt influence. The recent unjust condemnation of Rutilius Rufus had weakened the senate and encouraged the violence of the equites, when, in B. C. 91, Drusus was made tribune of the plebs in the consulate of L. Marcius Philippus and Sex. Julius Caesar. (Flor. *l. c.*)

Under the plea of an endeavour to strengthen the party of the senate, Drusus determined to gain over the plebs, the Latins, and the Italic socii. The ardour of his zeal was increased by the attack which his enemy Caepio directed against the nobility by prosecuting some of their leaders. From the conflicting statements and opposite views of Roman writers as to his motives and conduct, his character is in some respects a problem. Even party-spirit was at fault in estimating a man whose measures were regarded as revolutionary, while his political sentiments were supposed to be profoundly aristocratic. Velleius Paterculus (ii. 13; compare what is said by the Pseudo-Sallust in *Epist.* 2 *ad C. Caes. de Rep. Ord.*) applauds him for the tortuous policy of attempting to wheedle the mob, by minor concessions to their demands, into a surrender of important claims to the optimates; but we cannot help thinking (comp. Flor. iii. 18; Liv. *Epit.* lxx. lxxi.), that he cared as much for self as for party—that personal rivalries mingled with honest plans for his country's good and enlightened views above the capacity of the times—that, at last, he was soured by disappointment into a dangerous conspirator,—and that there were moments when visions of sole domination floated, however indistinctly, before his eyes. He was eager in the pursuit of popularity, and indefatigable in the endeavour to gain and exercise influence. It was one

of the objects of his restless and self-sufficient spirit to become the arbiter of parties, and he acted from immediate impulses, without considering nicely the result of his conduct. There was deep meaning in the witticism of Granius, the public crier, who, when Drusus saluted him in the ordinary phrase, "Quid agis, Grani?" asked in reply, "Immo vero, tu Druse, quid agis?" (Cic. *pro Planc.* 14.)

To conciliate the people, Drusus renewed several of the propositions and imitated the measures of the Gracchi. He proposed and carried laws for the distribution of corn, or for its sale at a low price, and for the assignation of public land (*leges frumentariae*, *agrariae*, Liv. *Epit.* lxxi.). The establishment of several colonies in Italy and Sicily, which had long been voted, was now effected. (Appian, *de Bell. Civ.* i. 35.) Nothing could surpass the extravagance of the largesses to which he persuaded the senate to accede. (Tac. *Ann.* iii. 27.) He declared that he had been so bountiful, that nothing was left to be given, by any one else, but air and dirt, "coelum aut coenum." (*De Vir. Ill.* 66; Flor. iii. 17.) It was probably the exhaustion of the public treasury produced by such lavish expenditure that induced him to debase the silver coinage by the alloy of one-eighth part of brass. (Plin. *H. N.* xxxiii. 13.) Presumptuous, arrogant, and rash, he assumed a station to which he was not entitled by authority and experience, notwithstanding the splendour of his birth and the power of his eloquence. But his energy went far (as energy like his always will do) in silencing opposition, and begetting submission to his will. Once, when the senate invited his attendance at their place of meeting, he sent a message in answer: "Let them come to me—to the Curia Hostilia, near the Rostra," and they were so abject as to obey. (Val. Max. ix. 5. § 2: "Cum senatus ad eum misisset, ut in Curiam veniret. 'Quare non potius,' inquit, 'ipse in Hostiliam, propinquam Rostris, id est, ad me venit?" This passage is remarkable for the opposition between *Curia* and Hostilia; whereas it is ordinarily stated that, in classical writers, Curia, without more, denotes the Curia Hostilia.)

Such conduct naturally produced a reaction of feeling among some proud men, who had a high sense of their own importance, saw the false position in which their party was placed, and disliked pushing effrontery. In Cicero (*de Orat.* iii. 1, 2) we find a description of a scene full of turbulence and indecorum, where Philippus, the consul, inveighs against the senate, while Drusus and the orator Crassus withstand him to the face. From the known politics of the persons concerned, this scene is exceedingly difficult to explain; but we believe that it occurred at a period in the career of Drusus when he had not yet identified himself with the formidable cabals of the Latins and Italians, and when, in spite of his popular measures, he still retained the confidence of the senate, from his resistance to the equites. We believe that the haughty Philippus upbraided the senate for their complaisance to Drusus in favouring the plebs, and that it was the unmeasured rebuke of the aristocrat which roused the *esprit de corps* of the senator Crassus. We know from other sources that Philippus opposed the passing of the agrarian laws of Drusus, and interrupted the tribune while he was haranguing the assembly; whereupon Drusus sent one of his clients, instead of the regular viator, to arrest the consul. (Val. Max. ix. 5. § 2; Florus, iii. 17, and Auct. *de Vir. Ill.* vary slightly from each other and from Valerius Maximus.) This order was executed with extreme violence, and Philippus was collared so tightly, that the blood started from his nostrils; upon which Drusus, taunting the luxurious epicurism of the consul, cried out, "Psha! it is only the gravy of thrushes." (Schottus, *ad Auct. de Vir. Ill.* 66.)

Having thus bought over the people (who used to rise and shout when he appeared), and having, by promising to procure for them all the rights of citizenship, induced the Latini and Italic socii to assist him, Drusus was able, by force and intimidation, to carry through his measures concerning the judicia ("legem judiciariam *pertulit*," Liv. *Epit.* lxxi.). Some writers, following Liv. *Epit.* lxxi., speak of his sharing the judicia between the senate and the equites; but his intention seems to have been entirely to transfer the judicia to the senate; for, without any positive exclusion of the equites and lower orders, as long as senators were eligible, it is probable that no names but those of senators would be placed by the praetors upon the lists of judices. (Puchta, *Institutionen*, i. § 71.) We accept the circumstantial statement of Appian (*B. C.* i. 35), according to which the law of Drusus provided that the senate, now reduced below the regular number of 300, should be reinforced by the introduction of an equal number of new members selected from the most distinguished of the equites; and enacted that the senate, thus doubled in number, should possess the judicia. The law seems to have been silent as to any express exclusion of the equites; but it might be implied from its language that such exclusion was contemplated, and, so far as its positive enactment referred to the new members, they were entitled to be placed on the list of judices, *qua* senators, not *qua* equites. Nor was there any prospective regulation for supplying from the equestrian order vacancies in the judicial lists. To this part of the law was added a second part, appointing a commission of inquiry into the bribery and corruption which the equites had practised while in exclusive possession of the judicia. (Appian, *l. c.*; compare Cic. *pro Rabir. Post.* 7, *pro Cluent.* 56.)

After Drusus had so far succeeded, the reaction set in rapidly and strongly. The Romans, who were usually led as much by feeling as by calculation, required to be managed with peculiar tact and delicacy; but Drusus had a rough way of going to work, which, even in the moment of success, set in array against him the vanity and prejudices of public men; and in his measures themselves there appeared to be a species of *trimming*, which, while it seemed intended to displease none, was ultimately found to be unsatisfactory to all. It may be that he was actuated by a single-minded desire to do equal justice to all, and to remedy abuses wherever they might lurk, careless of the offence which his reforms might give; but even his panegyrists among the ancients do not view his character in this light. Whatever else were his motives (and we believe them to have been complex—*multa varie moliebatur*), he appeared to be the slave of many masters. Mob-popularity is at best but fleeting, and those of the people who had not been favoured with the distribution of lands were discontented at the luck of their more

fortunate competitors. The Roman populace hated the foreigners who were striving to obtain equal franchise with themselves. The great body of the equites, who were very numerous, felt all the invidiousness of raising a select few to the rank of senators, while the rest would not only suffer the mortification of exclusion, but be practically deprived of that profitable share which they had previously enjoyed in the administration of justice. But worse than all was the apprehended inquisition into their past misdeeds. The senators viewed with dislike the proposed elevation to their own level of nearly 300 equites, now far below them in rank, and dreaded the addition of a heterogeneous mass, which was likely to harmonize badly with the ancient body. Moreover, they now suspected the ambition of Drusus, and did not choose to accept the transfer of the judicia at his hands. The Latins and socii demanded of him with stern importunity the price of their recent assistance; and their murmurs at delay were deepened when they saw the Roman populace dividing the ager publicus, and depriving them of those possessions which they had hitherto occupied by stealth or force. They even began to tremble for their private property. (Appian, *l. c.*; Auct. *de Vir. Ill.* 66.)

In this state of affairs, the united dissatisfaction of all parties enabled the senate, upon the proposition of Philippus, who was augur as well as consul, to undo, by a few short lines, what had lately been done. (Cic. *de Leg.* ii. 6, 12.) The senate now, in pursuance of that anomalous constitution which practically allowed a plurality of supreme legislative powers, voted that all the laws of Drusus, being carried against the auspices, were null and void from the beginning. "Senatui videtur, M. Drusi legibus populum non teneri." (Cic. *pro Cornel.* fr. ii. vol. iv. P. ii. p. 449; Asconius, *in Cic. pro Cornel.* p. 68, ed. Orelli.) The lex Caecilia Didia required that a law, before being put to the vote in the comitia, should be promulgated for three nundinae (17 days), and directed that several distinct clauses should not be put to the vote in a lump. If we may trust the suspected oration *pro Domo* (c. 16 and c. 20), the senate resolved that, in the passing of the laws of Drusus, the provisions of the lex Caecilia Didia had not been observed.

It is difficult to suppose that the largesses of corn and land, so far as they had been carried into effect, were revoked; but probably the establishment of colonies was stopped in its progress, and undoubtedly the lex judiciaria was completely defeated. From the expressions of some ancient authors, it might be imagined that the lex judiciaria had never been carried; but this is to be explained by considering that, during its short apparent existence, it never came into actual operation, and that, according to the resolution of the senate, it was null *ab initio* for want of essential pre-requisites of validity. From the narrative of Velleius Paterculus (ii. 13, 14) and Asconius (*l. c.*), it might be inferred (contrary to the opinion of several modern scholars), that it was *in the lifetime* of Drusus that the senate declared his laws null, and the fact is now established by a fragment of Diodorus Siculus brought to light by Mai (*Script. Vet. Nova Collectio*, ii. p. 116); from which we learn that Drusus told the senate, that he could have prevented them from passing their resolutions, had he chosen to exert his power, and that the hour would come when they would rue their suicidal act. As to the precise order of these events, which took place within the period of a few months, we are in want of detailed information. The 70th and 71st books of Livy are unfortunately lost, and the abbreviated accounts of minor historians are not always easily reconcilable with each other and with the incidental notices contained in other classical authors.

Drusus, who had been sincere in his promises, felt grievously the difficulty of performing them. Weariness and vexation of spirit overtook him. He found that, with all his followers, he had not one true friend. He repented him of his unquiet life, and longed for repose; but it was too late to retreat. The monstrous powers that he had brought into life urged him onward, and he became giddy with the prospect of danger and confusion that lay before him. (Senec. *de Brev. Vit.* 6.) Then came the news of strange portents and fearful auguries from all parts of Italy to perplex and confound his superstitious soul. (Oros. v. 18; Obsequ. 114. He was himself an augur and pontifex; *pro Domo.* 46. Hence the expression *sodalis meus* in the mouth of Cotta, Cic *de Nat. Deor.* iii. 32.) Then came the exasperating thought of the ingratitude of the senate, and the determination to make them feel the energy which they had slighted. Thus agitated by uneasy passions, he scrupled not to meddle with the two-edged weapons of intrigue, sedition, and conspiracy, which he had neither force nor skill to wield. He was like the Gracchi with their lustre faded. (*Gracchorum obsoletus nitor*, Auct. *ad Heren.* iv. 34.) He adopted the factious practice (of which the example was first set by C. Gracchus), of holding separate meetings of his followers, and he made distinctions among them according to their supposed fidelity. One he would admit to a private interview, another he would invite to a conference where several were present, and there were some whom he did not ask to attend except on those occasions when all his adherents were summoned in a body. In furtherance of a common object, the secret conclave plotted, and the more general association worked and organized, while the crowded meeting and the armed mob intimidated by the demonstration and exercise of physical force. (Senec. *de Benef.* vi. 34; Liv. *Epit.* lxxxi.) In Mai's extracts from Diodorus (*l. c.*) is preserved a remarkable oath (unaccountably headed ὅρκος Φιλίππου), by which members of the association bound themselves together. After calling by name on the Roman gods, demigods, and heroes, the oath proceeds: "I swear that I will have the same friends and foes with Drusus; that I will spare neither substance, nor parent, nor child, nor life of any, so it be not for the good of Drusus and of those who have taken this oath; that if I become a citizen by the law of Drusus, I will hold Rome my country, and Drusus my greatest benefactor; and that I will administer this oath to as many more as I be able. So may weal or woe be mine as I keep this oath or not." The ferment soon became so great, that the public peace was more than threatened. Standards and eagles were seen in the streets, and Rome was like a battle-field, in which the contending armies were encamped. (Florus, *l. c.*)

The end could not much longer be postponed. At a public assembly of the tribes, when the impatience and disappointment of the multitude were loudly expressed, Drusus was seized with a faint-

ing fit, and carried home apparently lifeless. Some said that his illness was a pretence to gain time. It did in fact give him a brief respite, and public prayers for his recovery were put up throughout Italy. Some said, that the fit was occasioned by an overdose of goat's-blood, which he had swallowed, in order, by his pale countenance, to accredit a report that Caepio had attempted to poison him. Feverish anxiety, coupled with great mental and bodily exertion, had probably brought on a return of his old disorder, epilepsy, which was supposed to have been cured by a voyage he once made to Anticyra, for the purpose of taking hellebore upon the spot where it grew. (*De Vir. Ill.* 66; Plin. *H. N.* xxviii. 41, xxv. 21; Gell. xvii. 15.)

Affairs now approached a crisis. The social war was manifestly bursting into flame; and the consuls, looking upon Drusus as a chief conspirator, resolved to meet his plots by counterplots. He knew his danger, and, whenever he went into the city, kept a strong body-guard of attendants close to his person. The accounts of his death vary in several particulars. Appian says, that the consuls invited a party of Etruscans and Umbrians into the city to waylay him under pretence of urging their claims to citizenship; that he became afraid to appear abroad, and received his partizans in a dark passage in his house; and that, one evening at dusk, when dismissing the crowds who attended, he suddenly cried out that he was wounded, and fell to the ground with a leather-cutter's knife sticking in his groin. The writer *de Viris Illustribus* relates that, at a meeting on the Alban mount, the Latins conspired to kill Philippus; that Drusus, though he warned Philippus to beware, was accused in the senate of plotting against the consul's life; and that he was stabbed upon entering his house on his return from the Capitol. (Compare also Vell. Paterc. ii. 14.)

Assassinated as he was in his own hall, the image of his father was sprinkled with his blood; and, while he was dying, he turned to those who surrounded him, and asked, with characteristic arrogance, based perhaps upon conscious honesty of purpose, "Friends and neighbours, when will the commonwealth have a citizen like me again?" Though he was cut off in the flower of manhood, no one considered his death premature. It was even rumoured that, to escape from inextricable embarrassments, he had died by his own hand. The assassin was never discovered, and no attempts were made to discover him. Caepio and Philippus (Ampelius, 26) were both suspected of having suborned the crime; and when Cicero (*de Nat. Deor.* iii. 33) accuses Q. Varius of the murder, he probably does not mean that it was the very hand of Varius which perpetrated the act.

Cornelia, the mother of Drusus, a matron worthy of her illustrious name, was present at the death-scene, and bore her calamity—a calamity the more bitter because unsweetened by vengeance—with the same high spirit, says Seneca (*Cons. ad Marc.* 16), with which her son had carried his laws.

After the fall of Drusus, his political opponents treated his death as a just retribution for his injuries to the state. This sentiment breathes through a fragment of a speech of C. Carbo, the younger (delivered B. C. 90), which has been celebrated by Cicero (*Orator*, 63) for the peculiarity of its trochaic rythm: "*O Marce Druse* (*patrem appello*), *tu dicere solebas sacram esse rempublicam: quicumque eam violavissent, ab omnibus esse ei poenas persolutas. Patris dictum sapiens temeritas fili comprobavit.*" (Niebuhr, *History of Rome*, vol. iv. Lecture xxxii.; Bayle, *Dict. s. v. Drusus;* De Brosses, *Vie du Consul Philippe* in *Mémoires de l'Académie des Inscriptions*, xxvii. p. 406.)

7. Livius Drusus Claudianus, the father of Livia, who was the mother of the emperor Tiberius. He was one of the gens Claudia, and was adopted by a Livius Drusus. (Suet. *Tib.* 3; Vell. Paterc. ii. 75.) It was through this adoption that the Drusi became connected with the imperial family. Pighius (*Annales*, iii. p. 21), by some oversight which is repugnant to dates and the ordinary laws of human mortality, makes him the adopted son of No. 3, and confounds him with No. 5, and, in this error, has been followed by Vaillant. (*Num. Ant. Fam. Rom.* ii. 51.) There is no such inconsistency in the supposition that he was adopted by No. 7, who is spoken of by Suetonius as if he were an ancestor of Tiberius. (Augustinus, *Fam. Rom.* (*Livii*) p. 77; Fabretti, *Inscr.* c. 6, No. 38.) The father of Livia, after the death of Caesar, espoused the cause of Brutus and Cassius, and, after the battle of Philippi, being proscribed by the conquerors, he followed the example of others of his own party, and killed himself in his tent. (Dion Cass. xlviii. 44; Vell. Paterc. ii. 71.) It is likely that he is the Drusus who, in B. C. 43, encouraged Decimus Brutus in the vain hope that the fourth legion and the legion of Mars, which had fought under Caesar, would go over to the side of his murderers. (Cic. *ad Fam.* xi. 19. § 2.)

In other parts of the correspondence of Cicero, the name Drusus occurs several times, and the person intended may be, as Manutius conjectured, identical with the father of Livia. In B. C. 59, it seems that a lucrative legation was intended for a Drusus, who is called, perhaps in allusion to some discreditable occurrence, the Pisaurian. (*Ad Att.* ii. 7. § 3.) A Drusus, in B. C. 54, was accused by Lucretius of *praevaricatio*, or corrupt collusion in betraying a cause which he had undertaken to prosecute. Cicero defended Drusus, and he was acquitted by a majority of four. The tribuni aerarii saved him, though the greater part of the senators and equites were against him; for though by the lex Fufia each of the three orders of judices voted separately, it was the majority of single votes, not the majority of majorities, that decided the judgment. (*Ad Att.* iv. 16. §§ 5, 8, ib. 15. § 9, *ad Qu. Fr.* ii. 16. § 3. As to the mode of counting votes, see Ascon. *in Cic. pro Mil.* p. 53, ed. Orelli.) In B. C. 50, M. Caelius Rufus, who was accused of an offence against the Scantinian law, thinks it ridiculous that Drusus, who was then probably praetor, should be appointed to preside at the trial. Upon this ground it has been imagined that there was some stigma of impurity upon the character of Drusus. (*Ad Fam.* viii. 12. § 3, 14. § 4.) He possessed gardens, which Cicero was very anxious to purchase. (*Ad Att.* xii. 21. § 2, 22. § 3, 23. § 3, xiii. 26. § 1.)

8. M. Livius Drusus Libo was probably aedile about B. C. 28, shortly before the completion of the Pantheon, and may be the person who is mentioned by Pliny (*H. N.* xxxvi. 15. s. 24) as having given games at Rome when the theatre was covered by Valerius, the architect of Ostium. He was consul in B. C. 15. As his name denotes, he was originally a Scribonius Libo, and was adopted

by a Livius Drusus. Hence he is supposed to have been adopted by Livius Drusus Claudianus [No. 7], whose name, date, want of male children, and political associations with the party opposed to Caesar, favour the conjecture. He is also supposed to have been the father of the Libo Drusus, or Drusus Libo [No. 10], who conspired against Tiberius. As Pompey the Great would appear from Tacitus (*Ann.* ii. 27) to have been the proavus of the conspirator, Scribonia his amita, and the young Caesars (Caius and Lucius) his consobrini, Drusus Libo, the father, is supposed to have marrried a granddaughter of Pompey. Still there are difficulties in the pedigree, which have perplexed Lipsius, Gronovius, Ryckius, and other learned commentators on the cited passage in Tacitus. M. de la Nauze thinks that the father was a younger brother of Scribonia, the wife of Augustus, and that he married his grandniece, the daughter of Sextus Pompeius. According to this explanation, he was about 26 years younger than his elder brother, L. Scribonius Libo, who was consul B. C. 34, and whose daughter was married to Sextus Pompeius. (Dion Cass. xlviii. 16; Appian, *B. C.* v. 139.)

There is extant a rare silver coin of M. Drusus Libo, bearing on the obverse a naked head, supposed by some to be the head of his natural, by others of his adoptive, father. On the reverse is a sella curulis, between cornucopiae and branches of olive, with the legend M. Livi L. F. Drusus Libo, headed by the words Ex. S.C. It may be doubted whether the letters L. F. do not denote that Lucius was the praenomen of the adoptive father. (Morell. *Thes. Num.* ii. p. 586; Drumann's *Rom.* iv. p. 591, n. 63; De la Nauze, in *Mémoires de l'Académie des Inscriptions*, xxxv. p. 600.)

9. Livia Drusilla. [Livia.]

10. L. Scribonius Libo Drusus, or, as he is called by Velleius Paterculus (ii. 130), Drusus Libo, is supposed to have been the son of No. 8, to which article we refer for a statement of the difficulty experienced by commentators in attempting to explain his family connexions. Firmius Catus, a senator, in A. D. 16, taking advantage of the facility and stupidity of his disposition, his taste for pleasure and expense, and his family pride, induced him to seek empire with its attendant wealth, and to consult soothsayers and magicians as to his chances of success. He was betrayed by Catus through Flaccus Vescularius to the emperor Tiberius, who nevertheless made him praetor, and continued to receive him at table without any mark of suspicion or resentment. At length he was openly denounced by Fulcinius Trio, for having required one Junius to summon shades from the infernal regions. Hereupon he strove at first to excite compassion by a parade of grief, illness, and supplication. As if he were too unwell to walk, he was carried in a woman's litter to the senate on the day appointed for opening the prosecution, and stretched his suppliant hands to the emperor, who received him with an unmoved countenance, and, in stating the case to be proved against him, affected a desire neither to suppress nor to exaggerate aught. Finding that there was no hope of pardon, he put an end to his own life, though his aunt Scribonia had tried in vain to dissuade him from thus doing another's work; but he thought that to keep himself alive till it pleased Tiberius to have him slain would rather be doing another's work. Even, after his death, the prosecution was continued by the emperor. His property was forfeited to his accusers. His memory was dishonoured, and public rejoicings were voted upon his death. Cn. Lentulus proposed that thenceforth no Scribonius should assume the cognomen Drusus. (Tac. *Ann.* ii. 27—32; Suet. *Tib.* 25; Dion Cass. vii. 15; Senec. *Epist.* 70.)

11. Nero Claudius Drusus (commonly called by the moderns Drusus Senior, to distinguish him from his nephew, the son of Tiberius), had originally the praenomen Decimus, which was afterwards exchanged for Nero; and, after his death, received the honourable agnomen Germanicus, which is appended to his name on coins. Hence care should be taken not to confound him with the celebrated Germanicus, his son. His parents were Livia Drusilla (afterwards Julia Augusta) and Tiberius Claudius Nero, and through both of them he inherited the noble blood of the Claudii, who had never yet admitted an adoption into their gens. From the adoption of his maternal grandfather [No. 7] by a Livius Drusus, he became legally one of the representatives of another illustrious race. He was a younger brother of Tiberius Nero, who was afterwards emperor. Augustus, having fallen in love with his mother, procured a divorce between her and her husband, and married her himself. Drusus was born in the house of Augustus three months after this marriage, in B.C. 38, and a suspicion prevailed that Augustus was more than a step-father. Hence the satirical verse was often in men's mouths,

Τοῖς εὐτυχοῦσι καὶ τρίμηνα παιδία.

Augustus took up the boy, and sent him to Nero his father, who soon after died, having appointed Augustus guardian to Tiberius and Drusus. (Dion Cass. xlviii. 44; Vell. Pat. ii. 62; Suet. *Aug.* 62, *Claud.* 1; Prudentius, *de Simulacro Liviae.*)

Drusus, as he grew up, was more liked by the people than was his brother. He was free from dark reserve, and in him the character of the Claudian race assumed its most attractive, as in Tiberius its most odious, type. In everything he did, there was an air of high breeding, and the noble courtesy of his manners was set off by singular beauty of person and dignity of form. He possessed in a high degree the winning quality of always exhibiting towards his friends an even and consistent demeanour, without capricious alternations of familiarity and distance, and he seemed adapted by nature to sustain the character of a prince and statesman. (Tac. *Ann.* vi. 51; Vell. Pat. iv. 97.) It was known that he had a desire to see the commonwealth restored, and the people cherished the hope that he would live to give them back their ancient liberties. (Suet. *Claud.* 1; Tac. *Ann.* i. 33.) He wrote a letter to his brother, in which he broached the notion of compelling Augustus to resign the empire; and this letter was betrayed by Tiberius to Augustus (Suet. *Tib.* 50.) But notwithstanding this indication that the affection of Tiberius was either a hollow pretence, or yielded to his sense of duty to Augustus, the brothers maintained during their lives an appearance, at least, of fraternal tenderness, which, according to Valerius Maximus (v. 5. § 3), had only one parallel—the friendship of Castor and Pollux! In the domestic relations of life, the conduct of Drusus was exemplary. He married the beautiful and illus-

trious Antonia, a daughter—and, according to the preponderance of authority [ANTONIA, No. 5], the *younger* daughter—of M. Antonius the triumvir by Octavia, the sister of Augustus. Their mutual attachment was unusually great, and the unsullied fidelity of Drusus to the marriage-bed became a theme of popular admiration and applause in a profligate age. It is finely referred to by Pedo Albinovanus in his beautiful poem upon the death of Drusus:

Tu concessus amor, tu solus et ultimus illi,
Tu requies fesso grata laboris eras.

He must have been young when he married; for, though he died at the age of thirty, he had several children who died before him, besides the three, Germanicus, Livia, and Claudius, who survived their father.

He began public life early. In B. C. 19, he obtained permission, by a decree of the senate, to fill all magistracies five years before the regular time. (Dion Cass. liv. 10.) In the beginning of B. C. 16, we find him presiding with his brother at a gladiatorial show; and when Augustus, upon his departure for Gaul, took Tiberius, who was then praetor, along with him, Drusus was left in the city to discharge, in his brother's place, the important duties of that office. (Dion Cass. liv. 19.) In the following year he was made quaestor, and sent against the Rhaetians, who were accused of having committed depredations upon Roman travellers and allies of the Romans. The mountainous parts of the country were inhabited by banditti, who levied contributions from the peaceful cultivators of the plains, and plundered all who did not purchase freedom from attack by special agreement. Every chance male who fell into their hands was murdered. Drusus attacked and routed them near the Tridentine Alps, as they were about to make a foray into Italy. His victory was not decisive, but he obtained praetorian honours as his reward. The Rhaetians, after being repulsed from Italy, continued to infest the frontier of Gaul. Tiberius was then despatched to join Drusus, and the brothers jointly defeated some of the tribes of the Rhaeti and Vindelici, while others submitted without resistance. A tribute was imposed upon the country. The greater part of the population was carried off, while enough were left to till the soil without being able to rebel. (Dion Cass. liv. 22; Strab. iv. fin.; Florus, iv. 12.) These exploits of the young step-sons of Augustus are the theme of a spirited ode of Horace. (*Carm.* iv. 4, ib. 14.)

On the return of Augustus to Rome from Gaul, in B. C. 13, Drusus was sent into that province, which had been driven into revolt by the exaction of the Roman governor, Licinius, who, in order to increase the amount of the monthly tribute, had divided the year into fourteen months. Drusus made a new assessment of property for the purpose of taxation, and in B. C. 12 quelled the tumults which had been occasioned by his financial measures. (Liv. *Epit.* cxxxvi. cxxxvii.) The Sicambri and their allies, under pretence of attending an annual festival held at Lyons at the altar of Augustus, had fomented the disaffection of the Gallic chieftains. In the tumults which ensued, their troops had crossed the Rhine. Drusus now drove them back into the Batavian island, and pursued them in their own territory, laying waste the greater part of their country. He then followed the course of the Rhine, sailed to the ocean, subdued the Frisians, laid upon them a moderate tribute of beeves-hides, and passed by shallows into the territory of the Chauci, where his vessels grounded upon the ebbing of the tide. From this danger he was rescued by the friendly assistance of the Frisians. Winter now approached. He returned to Rome, and in B. C. 11 was made praetor urbanus.

Drusus was the first Roman general who penetrated to the German ocean. It is probable that he united the military design of reconnoitering the coast with the spirit of adventure and scientific discovery. (Tac. *Germ.* 34.) From the migratory character of the tribes he subdued, it is not easy to fix their locality with precision; and the difficulty of geographical exactness is increased by the alterations which time and the elements have made in the face of the country. Mannert and others identify the Dollart with the place where the fleet of Drusus went ashore; but the Dollart first assumed its present form in A. D. 1277; and Wilhelm (*Feldzüge der Nero Claudius Drusus im Nördlichen Teutschland*) makes the Jahde, westward of the mouth of the Weser, the scene of this misadventure. It is by no means certain by what course Drusus reached the ocean, although it is the general opinion that he had already constructed a canal uniting the eastern arm of the Rhine with the Yssel, and so had opened himself a way by the Zuydersee. This opinion is confirmed by a passage in Tacitus (*Ann.* ii. 8), where Germanicus, upon entering the Fossa Drusiana, prays for the protection of his father, who had gone the same way before him, and then sails by the Zuydersee (Lacus Flevus) to the ocean, up to the mouth of the Ems (Amisia). To this expedition of Drusus may perhaps be referred the naval battle in the Ems mentioned by Strabo (vii. *init.*), in which the Bructeri were defeated, and the subjugation of the islands on the coast, especially Byrchamis (Borkum). (Strab. vii. 34; Plin. *H. N.* iv. 13.) Ferdinand Wachter (Ersch und Gruber's *Encyclopädie*, *s. v. Drusus*) thinks, that the canal of Drusus must have been too great a work to be completed at so early a period, and that Drusus could not have had time to run up the Ems. He supposes, that Drusus sailed to the ocean by one of the natural channels of the river, and that the inconvenience he experienced and the geographical knowledge he gained led him to avail himself of the capabilities afforded by the Lacus Flevus for a safer junction with the ocean; that his works on the Rhine were probably begun in this campaign, and were not finished until some years afterwards. The precise nature of those works cannot now be determined. They appear to have consisted not only of a canal (*fossa*), but of a dyke or mound (*agger*, *moles*) across the Rhine. Suetonius seems to use even the word *fossae* in the sense of a mound, not a canal. "*Trans Tiberim fossas* novi et immensi operis effecit, quae nunc adhuc Drusinae vocantur." (*Claud.* i.) Tacitus (*Ann.* xiii. 53) says, that Paullinus Pompeius, in A. D. 58, completed the *agger coercendo Rheno* which had been begun by Drusus sixty-three years before; and afterwards relates that Civilis, by destroying the *moles* formed by Drusus, allowed the waters of the Rhine to rush down and inundate the side of Gaul. (*Hist.* v. 19.) The most probable opinion seems to be, that Drusus dug a canal from the Rhine near Arnheim to the Yssel, near Doesberg (which bears a trace of his name), and that he also

widened the bed of the narrow outlet which at that time connected the Lacus Flevus with the ocean. These were his *fossae*. With regard to his *agger* or *moles*, it is supposed that he partly dammed up the south-western arm of the Rhine (the Vahalis or Waal), in order to allow more water to flow into the north-eastern arm, upon which his canal was situated. But this hypothesis as to the situation of the dyke is very doubtful. Some modern authors hold that the Yssel ran into the Rhine, and did not run into the Zuydersee, and that the chief work of Drusus consisted in connecting the Yssel with a river that ran from Zutphen into the Zuydersee.

He did not tarry long at Rome. On the commencement of spring he returned to Germany, subdued the Usipetes, built a bridge over the Lippe, invaded the country of the Sicambri, and passed on through the territory of the Cherusci as far as the Visurgis (Weser). This he was able to effect from meeting with no opposition from the Sicambri, who were engaged with all their forces in fighting against the Chatti. He would have gone on to cross the Weser had he not been deterred (such were the ostensible reasons) by scarcity of provisions, the approach of winter, and the evil omen of a swarm of bees which settled upon the lances in front of the tent of the praefectus castrorum. (Jul. Obsequens, i. 132.) Ptolemy (ii. 11) mentions the *τρόπαια Δρούσου*, which, to judge from the longitude and latitude he assigns to them (viz. long. 33°. 45′. lat. 52°. 45′.), were probably erected on the spot where the army reached the Weser. No doubt Drusus found it prudent to retreat. In retiring, he was often in danger from the stratagems of the enemy, and once was nearly shut up in a dangerous pass near Arbalo, and narrowly escaped perishing with his whole army. But the careless bravery of the Germans saved him. His enemies had already by anticipation divided the spoil. The Cherusci chose the horses, the Suevi the gold and silver, and the Sicambri the prisoners. Thinking that the Romans were as good as taken, after immolating twenty Roman centurions as a preparatory sacrifice, they rushed on without order, and were repulsed. It was now they, and their horses, and sheep, and neck-chains (*torques*), that were sold by Drusus. Henceforward they confined themselves to distant attacks. (Dion Cass. liv. 20; Florus, iv. 12; Plin. *H. N.* xi. 18.) Drusus had breathing time to build two castles, one at the confluence of the Luppia and the Aliso, and the other near the country of the Chatti on the Rhine. The latter is probably the modern Cassel over against Mayence. The former is thought by some who identify the Aliso with the Alm, to be the modern Elsen Neuhaus in the district of Paderborn; by others, who identify the Aliso with the Lise, to be Lisborn near Lippstadt in the district of Münster. Drusus now returned to Rome with the reputation of having conquered several tribes beyond the Rhine (Liv. *Epit.* cxxxviii.), and received as his reward a vote of the senate granting him an ovation with the insignia of a triumph, and decreeing that at the end of his praetorship he should have proconsular authority. But Augustus would not allow him to bear the title of imperator, which had been conferred upon him by the army in the field.

In the next year, B. C. 10, Drusus was again at his post. The Chatti left the territory which had been assigned to them by the Romans. After having long refused to become allies of the Sicambri, they now consented to join that powerful people; but their united forces were not a match for Drusus. Some of the Chatti he subdued; others he could do no more than harass and annoy. He attacked the Nervii, who were headed by Senectius and Anectius (Liv. *Epit.* cxxxix); and it was probably in this campaign that he built a castle upon the Taunus. (Tac. *Ann.* i. 56.) He then returned to Rome with Augustus and Tiberius, who had been in Lugdunensian Gaul, watching the result of the war in Germany, and upon his arrival he was elected to the consulship, which was to commence on the Kalends of January, B. C. 9. Drusus could not rest in peace at Rome. To worry and subjugate the Germans appeared to be the main object of his life. Without waiting for the actual commencement of his consulship (Pedo Albin. l. 139) he returned to the scene of battle, undeterred by evil forebodings, of which there was no lack. There had been horrible storms and inundations in the winter months, and the lightning had struck three temples at Rome. (Ib. l. 401; Dion Cass. lv.) He attacked the Chatti, won a hard-fought battle, penetrated to the country of the Suevi, gave the Marcomanni (who were a portion of the Suevi) a signal defeat, and with the arms taken as spoil erected a mound as a trophy. It was now perhaps that he gave the Suevi Vannius as their king. (Tac. *Ann.* xii. 29.) He then turned his forces against the Cherusci, crossed the Weser (?), and carried all before him to the Elbe. (Messalla Corvin. *de Aug. Prog.* 39; Ped. Albin. l. 17, 113; Aur. Vict. *Epit.* i.; Orosius, iv. 21.) The course that Drusus took on his way to the Elbe cannot be determined. Florus (iv. 12) speaks of his making roads through (*patefecit*) the Hercynian forest, and Wilhelm (*Feldzüge*, &c. p. 50) thinks that he advanced through Thuringia. Drusus endeavoured in vain to cross the Elbe. (Dion Cass. iv. init.; Eutrop. iv. 12.) A miraculous event occurred: a woman of dimensions greater than human appeared to him, and said to him, in the Latin tongue, "Whither goest thou, insatiable Drusus? The Fates forbid thee to advance. Away! The end of thy deeds and thy life is nigh." Dion Cassius cannot help believing the fact of the apparition, seeing that the prophetic warning was so soon fulfilled! Thus deterred by the guardian Genius of the land, Drusus hastened back to the Rhine, after erecting trophies on the banks of the Elbe. Suetonius (*Claud.* 1) varies from Dion Cassius in the particulars of this legend, and some of the moderns endeavour to explain it by referring the denunciation to a German prophetess or Wala. On his retreat, wolves howled round the camp, two strange youths appeared on horseback among the intrenchments, the screams of women were heard, and the stars raced about in the sky. (Ped. Albin. l. 405.) Such were the superstitious fears which oppressed the minds of the Romans, who would rather flatter themselves that they were submitting to supernatural forces than avoiding the human might of dangerous enemies. Between the Elbe and the Sala (probably the Thuringian Saal), death overtook Drusus. According to the Epitomiser of Livy (cxl.) (whose last books contained a full account of these transactions), the horse of Drusus fell upon his leg, and Drusus died of the fracture on the thirtieth day after the accident. Of the

numerous writers who mention the death of Drusus, no one besides alludes to the broken leg. Suetonius, whose history is a rich receptacle of scandal, mentions the incredible report that Drusus was poisoned by Augustus, after having disobeyed an order of the emperor for his recall. It is indeed probable enough that the emperor thought he had advanced far enough, and that it would be unwise to exasperate into hostility the inoffensive tribes beyond the Elbe. Tiberius, Augustus, and Livia were in Pavia (Ticinum) when the tidings of the dangerous illness of Drusus reached them. Tiberius with extraordinary speed crossed the Alps, performing a journey of 200 Roman miles through a difficult and dangerous country, without stopping day or night, and arrived in time to close the eyes of his brother. (Plin. *H. N.* xii. 20; Val. Max. v. 5; Ped. Albin. l. 89; Senec. *Consol. ad Polyb.* 34.) Drusus, though at the point of death, had yet presence of mind enough to command, that Tiberius should be received with all the distinction due to a consular and an imperator.

The summer camp where Drusus died was called Scelerata, the Accursed. The corpse was carried in a marching military procession to the winter-quarters of the army at Moguntiacum (Mayence) upon the Rhine, Tiberius walking all the way as chief mourner. The troops wished the funeral to be celebrated there, but Tiberius brought the body to Italy. It was burnt in the field of Mars, and the ashes deposited in the tomb of Augustus, who composed the verses that were inscribed upon his sepulchral monument, and wrote in prose a memorial of his life. In a funeral oration held by Augustus in the Flaminian Circus, he exclaimed, "I pray the gods to make my adopted sons Caius and Lucius like Drusus, and to vouchsafe to me as honourable a death as his."

Among the honours paid to Drusus the cognomen Germanicus was decreed to him and his posterity. A marble arch with trophies was erected to his memory on the Appian Way, and the representation of this arch may be seen upon extant coins, as for example, in the coin annexed,

which was struck by order of Augustus. He had a cenotaph on the Rhine, an altar near the Lippe (Tac. *Ann.* ii. 7), and Eusebius (*Chronicon* ad A. D. 43) speaks of a Drusus, the nephew of the emperor Claudius, who had a monument at Mayence; but here Drusus Senior seems to be meant, and there is probably a confusion between the son and the father of Germanicus. It is to the latter that the antiquaries of Mayence refer the *Eichelstein* and the *Drusiloch*. Besides the coins of Drusus, several ancient signet-rings with his effigy have been preserved (Lippert, *Dactyliothek*, i. No. 610–12, ii. No. 241 and No. 255); and among the bronzes found at Herculaneum there is one which is supposed to contain a full-length likeness of Drusus.

In the preceding narrative the dates have been collected from Dion Cassius and the Epitomiser of Livy. In assigning the precise date of events not mentioned by those writers, it is often necessary to have recourse to uncertain conjecture.

The misery that Drusus must have occasioned among the German tribes was undoubtedly excessive. Some antiquaries have imagined that the German imprecation "Das dich der Drus hole" may be traced to the traditional dread of this terrible conqueror. The country was widely devastated, and immense multitudes were carried away from their homes and transplanted to the Gallic bank of the Rhine. Such was the horror occasioned by the advance of the Romans, that the German women often dashed their babes against the ground, and then flung their mangled bodies in the faces of the soldiers. (Oros. vi. 21.) Drusus himself possessed great animal courage. In battle he endeavoured to engage in personal combat with the chieftains of the enemy, in order to earn the glory of the spolia opima. He had no contemptible foe to contend against, and though he did not escape unscathed—though, as Varus soon had occasion to feel, the Germanic spirit was not quelled—he certainly accomplished an important work in subjugating the tribes between the Rhine and the Weser, and erecting fortresses to preserve his conquests. According to Florus, he erected upwards of fifty fortresses along the banks of the Rhine, besides building two bridges across that river, and establishing garrisons and guards on the Meuse, the Weser, and the Elbe. He impressed the Germans not less by the opinion of his intellect and character than by the terror of his arms. They who resisted had to dread his unflinching firmness and severity, but they who submitted might rely on his good faith. He did not, like his successor Varus, rouse and inflame opposition by tyrannous insolence or wanton cruelty to the conquered. Whether, educated as he was in scenes of bloodshed, he would have fulfilled the expectations of the people, had he lived to attain the empire, it is impossible to pronounce. He was undoubtedly, in his kind, one of the great men of his day. To require that a Roman general, in the heat of conquest, should shew mercy to people who, according to Roman ideas, were ferocious and dangerous barbarians, or should pause to balance the cost against the glory of success, would be to ask more than could be expected of any ordinary mortal in a similar position. It is not fair to view the characters of one age by the light of another; for he who has lived, says Schiller, so as to satisfy the best of his own time, has lived for all times.

(Bayle, *Dict. s. v.*; Ferd. Wachter, in *Ersch und Gruber's Encyclopädie*, *s. v.*; Wilhelm, *die Feldzüge des Nero Claudius Drusus in dem Nördl. Deutschland*, Halle, 1826.)

12. TIBERIUS NERO CAESAR, the emperor Tiberius. [TIBERIUS.]

13. GERMANICUS CAESAR. [GERMANICUS.]

14. LIVIA. [LIVIA.]

15. TI. CLAUDIUS DRUSUS CAESAR, the emperor Claudius. [CLAUDIUS, p. 775, b.]

16. DRUSUS CAESAR, commonly called by modern writers Drusus Junior, to distinguish him from his uncle Drusus, the brother of Tiberius (No. 11), was the son of the emperor Tiberius by his first wife, Vipsania, who was the daughter of Agrippa by Pomponia, the daughter of Atticus. Thus, his great-grandfather was only a Roman knight, and his descent on the mother's side was by no means so splendid as that of his cousin Germanicus, who

was a grandson of the triumvir Antony and great-nephew of Augustus. He married Livia, the sister of Germanicus, after the death of her first husband, Caius Caesar, the son of Augustus and Scribonia; but his wife was neither so popular nor so prolific as Agrippina, the wife of Germanicus. However, she bore him three children—two sons, who were twins, and a daughter. Of the twins, one died shortly after his father, and the other, Tiberius, was murdered by the emperor Caligula. The daughter, Julia, was first married to Nero, son of Germanicus, and, after his death, she carried the noble blood of the Drusi into the equestrian family of the Rubellii, by uniting herself with C. Rubellius Blandus. (Tac. *Ann.* vi. 27; Juv. *Sat.* viii. 40.) As long as Germanicus lived, the court was divided between the parties of Germanicus and Drusus, and Tiberius artfully held the balance of favour even between them, taking care not to declare which should be his successor. Notwithstanding so many circumstances which were likely to produce alienation and jealousy, it is one of the best traits in the character of Drusus, that he always preserved a cordial friendship for Germanicus, and, upon his death, was kind to his children. (Tac. *Ann.* ii. 43, iv. 4.) When Piso, relying on the ordinary baseness of human nature, after the death of Germanicus, endeavoured to secure the protection of Drusus, Drusus replied to his overtures with a studied ambiguity, which appeared to be a lesson of the emperor's craft, for his own disposition was naturally frank and unguarded. (*Ann.* iii. 8.) Though he had not the dissimulation of Tiberius, he was nearly his equal in impurity and in cruelty. He delighted in slaughter, and such was his ferocity, that the sharpest sword-blades took from him the name of Drusine blades. (Dion Cass. lvii. 13.) He was not only a drunkard himself, but he forced his guests to drink to excess. Plutarch relates how a physician was treated, who was detected in an attempt to keep himself sober by taking bitter-almonds as an antidote to the effects of wine. (*Sympos.* i. 6.) Tiberius behaved harshly to his son, and often upbraided him, both in public and private, for his debaucheries, mingling threats of disinheritance with his upbraidings.

In A. D. 10 he was quaestor. After the death of Augustus, A. D. 14, (in whose praise he read a funeral oration before the rostra,) he was sent into Pannonia to quell the mutiny of the legions. This task he performed with address, and with the vigour of innate nobility. He ordered the execution of the leaders, and the superstitious fears produced in the minds of the soldiers by an opportune eclipse of the moon aided his efforts. (Tac. *Ann.* i. 24–30.) After his return to Rome, he was made consul in A. D. 15, and, at the gladiatorial games which he gave in conjunction with Germanicus (his brother by adoption), he made himself so remarkable by his sanguinary taste for vulgar blood, as even to offend the squeamishness of Roman spectators. (*Ann.* i. 76.) He degraded the dignity of his office by his excesses, and by his fondness for players, whom he encouraged in their factious riots, in opposition to his father's laws. In one of his ordinary ebullitions of passion, he pummelled a Roman knight, and, from this exhibition of his pugilistic propensities, obtained the nickname of Castor. (Dion Cass. lvii. 14.) In the following year Tiberius sent him to Illyricum, not only to teach him the art of war, and to make him popular with the soldiery, but to remove him from the dissipations of the city. It is not easy to determine the exact scene of his operations, but he succeeded in fomenting dissension among the Germanic tribes, and destroyed the power of Maroboduus. For these successes an ovation was decreed to him by the senate. In the year A. D. 21, he was consul a second time, and the emperor was his colleague. In A. D. 22, he was promoted to the still higher dignity of the "tribunicia potestas," a title devised by Augustus to avoid the obloquy attending the name of king or dictator. By this title subsequent emperors counted the years of their reign upon their coins. It rendered the power of intercession and the sacrosanct character of tribunus plebis compatible with patrician birth. To confer it upon Drusus was clearly to point him out as the intended successor to the empire. (*Ann.* iii. 56.)

On one occasion Drusus, who regarded Sejanus as a rival, gave way to the impetuosity of his temper, and struck the favourite upon the face. The ambition of Sejanus had taught him to aspire to the empire, and to plot against all who stood in his way. The desire of vengeance was now added to the stimulus of ambition. He turned to Livia, the wife of Drusus, seduced her affections, persuaded the adulteress to become the murderer of her husband, and promised that he would marry her when Drusus was got rid of. Her physician Eudemus was made an accomplice in the conspiracy, and a poison was administered to Drusus by the eunuch Lygdus, which terminated his life by a lingering disease, that was supposed at the time to be the consequence of intemperance. (Suet. *Tib.* 62.) This occurred in A. D. 23, and was first brought to light eight years afterwards, upon the information of Apicata, the wife of Sejanus, supported by the confessions, elicited by torture, of Eudemus and Lygdus. (*Ann.* iv. 3, 8, 11.)

The funeral of Drusus was celebrated with the greatest external honours, but the people were pleased at heart to see the chance of succession revert to the house of Germanicus. Tiberius bore the death of his only son with a cool equanimity which indicated a want of natural affection.

The annexed coin contains on the obverse the head of Drusus, with DRVSVS CAESAR TI. AVG. F. DIVI AVG. N., and on the reverse PONTIF. TRIBVN. POTEST. ITER.

17. NERO. [NERO.]

18. DRUSUS, a son of Germanicus and Agrippina. In A. D. 23, he assumed the toga virilis, and the senate went through the form of allowing him to be a candidate for the quaestorship five years before the legal age. (Tac. *Ann.* iv. 4.) Afterwards, as we learn from Suetonius (*Caligula*, 12), he was made augur. He was a youth of an unamiable disposition, in which cunning and ferocity were mingled. His elder brother Nero was higher in

the favour of Agrippina, and stood between him and the hope of succession to the empire. This produced a deep hatred of Nero in the envious and ambitious mind of Drusus. Sejanus, too, was anxious to succeed Tiberius, and sought to remove out of the way all who from their parentage would be likely to oppose his schemes. Though he already meditated the destruction of Drusus, he first chose to take advantage of his estrangement from Nero, and engaged him in the plots against his elder brother, which ended in the banishment and death of that wretched prince. (*Ann.* iv. 60.) Tiberius had witnessed with displeasure the marks of public favour which were exhibited towards Nero and Drusus as members of the house of Germanicus, and gladly forwarded the plans that were contrived for their destruction. He declared in the senate his disapprobation of the public prayers which had been offered for their health, and this indication was enough to encourage accusers. Aemilia Lepida, the wife of Drusus, a woman of the most abandoned character, made frequent charges against him. (*Ann.* vi. 40.) The words which he spoke, when heated with wine or roused to anger, were reported to the palace, and represented by the emperor to the senate, in A. D. 30, in a document which contained every charge that could be collected, heightened by invective. Drusus, like his elder brother, was condemned to death as an enemy of the state; but Tiberius kept him for some years imprisoned in a small chamber in the lowest part of the palace, intending to put him forward as a leader of the people, in case any attempt to seize the supreme command should be made by Sejanus. Finding, however, that a belief prevailed that he was likely to be reconciled to Agrippina and her son, with his usual love of baffling expectations, and veiling his intentions in impenetrable obscurity, he gave orders, in A. D. 33, that Drusus should be starved to death. Drusus lived for nine days after this cruel sentence, having prolonged his miserable existence by devouring the tow with which his mattress was stuffed. (Suet. *Tib.* 54; Tac. *Ann.* vi. 23)

An exact account had been kept by Actius, a centurion, and Didymus, a freedman, of all that occurred in his dungeon during his long incarceration. In this journal were set down the names of the slaves who had beaten or terrified him when he attempted to leave his chamber, the savage rebukes administered to him by the centurion, his secret murmurs, and the words he uttered when perishing with hunger. Tiberius, after his death, went to the senate, inveighed against the shameful profligacy of his life, his desire to destroy his relatives, and his disaffection to the state; and proceeded, in proof of these charges, to order the journal of his sayings and doings to be read. This was too much, even for the Roman senate, degraded as it was. The senators were struck with astonishment and alarm at the contemptuous indecency of such an exposure by a tyrant formerly so dark, and deep, and wary in the concealment of his crimes; and they interrupted the horrid recital, under the pretence of uttering exclamations of detestation at the misconduct of Drusus. (*Ann.* vi. 24.)

In A. D. 31, a pretender had appeared among the Cyclades and in Greece, whose followers gave out that he was Drusus, the son of Germanicus, escaped from prison, and that he was proceeding to join the armies of his father, and to invade Egypt and Syria. This affair might have had serious consequences, had it not been for the activity of Poppaeus Sabinus, who, after a sharp pursuit, caught the false Drusus at Nicopolis, and extracted from him a confession that he was a son of M. Silanus. (*Ann.* v. 10; Dion Cass. lviii. 7.)

19. CAIUS CAESAR CALIGULA, the emperor Caligula. [CALIGULA, p. 563, b.]

20. AGRIPPINA. [AGRIPPINA, p. 81, a.]

21. DRUSILLA. [DRUSILLA, No. 2.]

22. JULIA LIVILLA. [JULIA.]

23. DRUSUS, one of the two children of the emperor Claudius by his wife Urgulanilla. He died at Pompeii before attaining puberty, in A. D. 20, being choked by a pear which, in play, he had been throwing up and catching in his mouth. This occurred but a few days after he had been engaged to marry a daughter of Sejanus, and yet there were people who reported that he had been fraudulently put to death by Sejanus. (Suet. *Claudius*, 27; Tac. *Ann.* iii. 29.)

24. CLAUDIA. [CLAUDIA, No. 15, p. 762, b.]

25. DRUSILLA. [DRUSILLA, No. 3.]

26. DECIMUS DRUSUS. In Dig. 1. tit. 13. § 2, the following passage is quoted from Ulpian:—*Ex quaestoribus quidam solebant provincias sortiri ex Senatus-consulto, quod factum est Decimo Druso et Porcina Consulibus.* It has been commonly supposed that Ulpian here refers to a *general* decree of the senate, *made* in the consulship he names, and directing the mode of allotting provinces to quaestors *in general*. We rather believe him to mean that it was usual for the senate, from time to time, to make special decrees relating to the allotment of provinces to particular quaestors, and that he intends to give the date of an early instance in which *this was done*. (Comp. Cic. *Philipp.* ii. 20.) Had the former meaning been intended, Ulpian would probably have said *ex eo Senatus-consulto, quod factum est*. It is uncertain who Decimus Drusus was, and when he was consul. The brothers Kriegel, in the Leipzig edition of the *Corpus Juris*, erroneously refer his consulship to A. U. C. 745 (B. C. 9), when Nero Claudius Drusus (the brother of the emperor Tiberius) and Crispinus were consuls. Pighius (*Annal. ad A. U. C.* 677) proposes the unauthorized reading *D. Bruto et Aemilio* for *D. Druso et Porcina*, and in this conjecture is followed by Bach. (*Hist. Jur. Rom.* p. 208, ed. 6ta.) Ant. Augustinus (*de Nom. Prop. Pandect.* in Otto's *Thesaurus*, i. p. 258) thinks the consulship must have occurred in the time of the emperors, but it is certain that provinces were assigned to quaestors, *ex S. C.*, during the republic. The most probable opinion is that of Zepernick (*Ad Siccamam de Judicio Centumvirali*, p. 100, n.), who holds that D. Drusus was consul suffectus with Lepidus Porcina in B. C. 137, after the forced abdication of Hostilius Marcinus.

27. C. DRUSUS. Suetonius (*August.* 94) gives a miraculous anecdote of the infancy of Augustus, for which he cites an extant work of C. Drusus,—*Ut scriptum apud C. Drusum extat.* Of this writer nothing is known, but it is not unlikely that he was connected with the imperial family. [J. T. G.]

DRY'ADES. [NYMPHAE.]

DRYAS (Δρύας), a son of Ares, and brother of Tereus, was one of the Calydonian hunters. He was murdered by his own brother, who had received an oracle, that his son Itys should fall by the hand of a relative. (Apollod. i. 8. § 2; Hygin.

Fab. 45.) There are five other mythical personages of this name. (Apollod. ii. 1. § 5; Hom. *Il.* vi. 130; Apollod. iii. 5. § 1; Hom *Il.* i. 263; Hesiod. *Scut. Herc.* 179.) [L. S.]

DRYMON (Δρύμων). There are two persons of this name; the one is mentioned by Tatian (p. 137, ed. Oxford, 1700) and Eusebius (*Praep. Evang.* x. p. 495) as an author who lived before the time of Homer. But the reading in Tatian is uncertain, and we have no clue for any further investigation about him. The second Drymon is mentioned by Iamblichus among the celebrated Pythagoreans. (*De Vit. Pyth.* 36; comp. Fabric. *Bibl. Graec.* i. p. 29, &c.) [L. S.]

DRY'OPE (Δρυόπη), a daughter of king Dryops, or, according to others, of Eurytus. While she tended the flocks of her father on Mount Oeta, she became the playmate of the Hamadryades, who taught her to sing hymns to the gods and to dance. On one occasion she was seen by Apollo, who, in order to gain possession of her, metamorphosed himself into a tortoise. The nymphs played with the animal, and Dryope took it into her lap. The god then changed himself into a serpent, which frightened the nymphs away, so that he remained alone with Dryope. Soon after she married Andraemon, the son of Oxylus, but she became, by Apollo, the mother of Amphissus, who, after he had grown up, built the town of Oeta, and a temple to Apollo. Once, when Dryope was in the temple, the Hamadryades carried her off and concealed her in a forest, and in her stead there was seen in the temple a well and a poplar. Dryope now became a nymph, and Amphissus built a temple to the nymphs, which no woman was allowed to approach. (Ov. *Met.* ix. 325, &c.; Anton. Lib. 32; Steph. Byz. *s. v.* Δρυόπη.) Virgil (*Aen.* x. 551) mentions another personage of this name. [L. S.]

DRYOPS (Δρύοψ), a son of the river-god Spercheius, by the Danaid Polydora (Anton. Lib. 32), or, according to others, a son of Lycaon (probably a mistake for Apollo) by Dia, the daughter of Lycaon, who concealed her new-born infant in a hollow oak tree (δρῦς; Schol. *ad Apollon. Rhod.* i. 1283; Tzetz. *ad Lycoph.* 480). The Asinaeans in Messenia worshipped him as their ancestral hero, and as a son of Apollo, and celebrated a festival in honour of him every other year. His heroum there was adorned with a very archaic statue of the hero. (Paus. iv. 34. § 6.) He had been king of the Dryopes, who derived their name from him, and were believed to have occupied the country from the valley of the Spercheius and Thermopylae, as far as Mount Parnassus. (Anton. Lib. 4; Hom. *Hymn.* vi. 34.)

There are two other mythical personages of this name. (Hom. *Il.* xx. 454; Dict. Cret. iv. 7; Virg. *Aen.* x. 345.) [L. S.]

DRYPETIS (Δρυπῆτις or Δρύπετις), daughter of Dareius, the last king of Persia, was given in marriage to Hephaestion by Alexander, at the same time that he himself married her sister, Statira, or Barsine. (Arrian, *Anab.* vii. 4. § 6; Diod. xvii. 107.) She was murdered, together with her sister, soon after the death of Alexander, by the orders of Roxana and with the connivance of Perdiccas. (Plut. *Alex.* c. ult.) [E. H. B.]

DU'BIUS AVI'TUS, was praefect of Gaul and Lower Germany in the reign of the emperor Nero, and the successor of Paulinus in that post. When the Frisians had occupied and taken into cultivation a tract of land near the banks of the Rhine, Dubius Avitus demanded of them to quit it, or to obtain the sanction of the emperor. Two ambassadors accordingly went to Rome; but, although they themselves were honoured and distinguished by the Roman franchise, the Frisians were ordered to leave the country they had occupied, and those who resisted were cut down by the Roman cavalry. The same tract of country was then occupied by the Ampsivarii, who had been driven out of their own country by the Chauci, and implored the Romans to allow them a peaceful settlement. Dubius Avitus gave them a haughty answer, but offered to their leader, Boiocalus, who was a friend of Rome, a piece of land. Boiocalus declined the offer, which he looked upon as a bribe to betray his countrymen; and the Ampsivarii immediately formed an alliance with the Tenchteri and Bructeri to resist the Romans by force of arms. Dubius Avitus then called in the aid of Curtilius Mancia and his army. He invaded the territory of the Tenchteri, who were so frightened that they renounced the alliance with the Ampsivarii, and their example was followed by the Bructeri, whereby the Ampsivarii were obliged to yield. (Tac. *Ann.* xiii. 54, 56; Plin. *H. N.* xxxiv. 18.) [L. S.]

DUCAS, MICHAEL (Μιχαὴλ ὁ Δοῦκας), the grandson of another Michael Ducas, who lived during the reign of John Palaeologus the younger, and a descendant of the imperial family of the Ducases, lived before and after the capture of Constantinople by Sultan Mohammed II. in 1453. This Michael Ducas was a distinguished historian, who held probably some high office under Constantine XII., the last emperor of Constantinople. After the capture of this city, he fled to Dorino Gateluzzi, prince of Lesbos, who employed him in various diplomatic functions, which he continued to discharge under Domenico Gateluzzi, the son and successor of Dorino. In 1455 and 1456, he brought the tribute of the princes of Lesbos and Lemnos to Adrianople, and he also accompanied his master Domenico to Constantinople, where he was going to pay homage to Sultan Mohammed II. Owing to the prudence of Dorino and Domenico, and the diplomatic skill of Ducas, those two princes enjoyed a happy dependence; but Domenico having died, his son and successor, Nicholas, incurred the hatred of Mohammed, who conquered Lesbos and united it to the Turkish empire in 1462. Ducas survived this event, but his further life is not known. The few particulars we know of him are obtained from his "History." This work begins with the death of John Palaeologus I., and goes down to the capture of Lesbos in 1462; it is divided into forty-five extensive chapters; the first begins with a very short chronicle from Adam to John Palaeologus I., which seems to have been prefixed by some monk; it finishes abruptly with some details of the conquest of Lesbos; the end is mutilated. Ducas wrote most barbarous Greek, for he not only made use of an extraordinary number of Turkish and other foreign words, but he introduced grammatical forms and peculiarities of style which are not Greek at all. He is the most difficult among the Byzantine historians, and it seems that he was totally unacquainted with the classical Greek writers. His defects, however, are merely in his language and style. He is a most

faithful historian, grave, judicious, prudent, and impartial, and his account of the causes of the ruin of the Greek empire is full of sagacity and wisdom. Ducas, Chalcondylas, and Phranza, are the chief sources for the last period of the Greek empire; but Ducas surpasses both of them by his clear narrative and the logical arrangement of his matters. He was less learned than Chalcondylas, but, on the other hand, he was without doubt thoroughly acquainted with the Turkish language, no small advantage for a man who wrote the history of that time. The editio princeps of the work is by Bulliaud (Bullialdus), "Historia Byzantina à Joanne Palaeologo I. ad Mehemetem II. Accessit Chronicon breve (*χρονικὸν σύντομον*), etc. Versione Latina et Notis ab Ismael Bullialdo," Paris, 1649, fol., reprinted at Venice, 1729, fol. It has been also edited by Immanuel Bekker, Bonn, 1834, 8vo. Bekker perused the same Parisian codex as Bulliaud, but he was enabled to correct many errors by an Italian MS., being an Italian translation of Ducas, with a continuation in the same language, which was found about twenty years ago by Leopold Ranke in one of the libraries at Venice. This MS. was first published by Mustodoxi in the 19th volume of the "Antologia." It also forms a valuable addition to the edition of Bekker. (Fabric. *Bibl. Graec.* viii. pp. 33, 34; Hankins, *Script. Byzant.* pp. 640—644; Hammer, *Geschichte des Osman. Reiches*, vol. ii. p. 69, not. b. p. 72.) [W. P.]

DUCE'NNIUS GE'MINUS. [GEMINUS.]

DUCE'TIUS (*Δουκέτιος*), a chief of the Sicelians, or Sicels, the native tribes in the interior of Sicily. He is styled king of the Sicelians by Diodorus (xi. 78), and is said to have been of illustrious descent. After the expulsion of the family of Gelon from Syracuse (B. C. 466), Ducetius succeeded in uniting all the Sicelians of the interior into one nation, and in order to give them a common centre founded the city of Palice in the plain below Menaenum. (Diod. xi. 88.) He had previously made war on the Catanaeans, and expelled from that city the new colonists who had been sent there by Hiero, who thereupon took possession of Inessa, the name of which they changed to Aetna; but Ducetius subsequently reduced this city also. (Diod. xi. 76, 91.) An attack upon a small place in the territory of Agrigentum involved him in hostilities not only with the Agrigentines, but the Syracusans also, who defeated him in a great battle. The consequence of this was that he was deserted by all his followers, and fearing to be betrayed into the hands of the enemy, he took the daring resolution of repairing at once to Syracuse as a suppliant, and placing himself at their mercy. The Syracusans spared his life, but sent him into an honourable exile at Corinth. (Diod. xi. 91, 92.) Here however he did not remain long, but having assembled a considerable band of colonists, returned to Sicily, and founded the city of Calacte on the north coast of the island. He was designing again to assert his supremacy over all the Sicelian tribes when his projects were interrupted by his death, about 440, B. C. (Diod. xii. 8, 29; Wesseling, *ad loc.*) [E. H. B.]

DUI'LIA or DUI'LLIA GENS, plebeian. The plebeian character of this gens is attested by the fact of M. Duilius being tribune of the plebs in B. C. 471, and further by the statement of Dionysius (x. 58), who expressly says, that the decemvir K. Duilius and two of his colleagues were plebeians. In Livy (iv. 3) we indeed read, that *all* the decemvirs had been patricians; but this must be regarded as a mere hasty assertion which Livy puts into the mouth of the tribune Canuleius, for Livy himself in another passage (v. 13) expressly states, that C. Duilius, the military tribune, was a plebeian. The only cognomen that occurs in this gens is LONGUS. [L. S.]

DUI'LIUS. 1. M. DUILIUS, was tribune of the plebs in B. C. 471, in which year the tribunes were for the first time elected in the comitia of the tribes. In the year following, M. Duilius and his colleague, C. Sicinus, summoned Appius Claudius Sabinus, the consul of the year previous, before the assembly of the people, for the violent opposition he made to the agrarian law of Sp. Cassius. [CLAUDIUS, No. 2.) Twenty-two years later, B. C. 449, when the commonalty rose against the tyranny of the decemvirs, he acted as one of the champions of his order, and it was on his advice that the plebeians migrated from the Aventine to the Mons Sacer. When the decemvirs at length were obliged to resign, and the commonalty had returned to the Aventine, M. Duilius and C. Sicinus were invested with the tribuneship a second time, and Duilius immediately proposed and carried a rogation, that consuls should be elected, from whose sentence an appeal to the people should be left open. He then carried a plebiscitum, that whoever should leave the plebs without its tribunes, or create any magistrate without leaving an appeal to the people open against his verdicts, should be scourged and put to death. M. Duilius was a noble and high-minded champion of his order, and acted throughout that turbulent period with a high degree of moderation and wisdom. He kept the commonalty as well as his more vehement colleagues within proper bounds, for after sentence had been passed on the decemvirs, and when the tribunes appeared to wish to carry their revenge still further, Duilius declared that there had been enough punishment and hostility, and that, in the course of that year, he would not allow any fresh accusation to be brought forward, nor any person to be thrown into prison. This declaration at once allayed the fears of the patricians. When the tribunes for the next year were to be elected, the colleagues of Duilius agreed among themselves to continue in office for another year; but Duilius, who happened to preside at the election, refused to accept any votes for the re-election of his colleagues. They were obliged to submit to the law, and M. Duilius resigned his office and withdrew. (Liv. ii. 58, 61, iii. 52–54, 59, 64; Diod. xi. 68; Dionys. xi. 46; Cic. *de Re Publ.* ii. 31.)

2. K. DUILIUS, was elected together with two other plebeians as decemvir for the year B. C. 450, and as in that year a war broke out with the Aequians and Sabines, K. Duilius and four of his colleagues were sent to Mount Algidus against the Aequians. After the abolition of the decemvirate, and when some of the decemvirs had been punished, Duilius escaped from sharing their fate by going into voluntary exile, whereupon his property, like that of the others who withdrew from Rome, was publicly sold by the quaestors. (Liv. iii. 35. 41, 58; Dionys. x. 58, xi. 23, 46.)

3. K. DUILIUS, was consul in B. C. 336, and two years later triumvir for the purpose of conducting a colony to Cales, a town of the Ausonians

against which a war had been carried on during his consulship, and which had been reduced the year after. (Liv. viii. 16; Diod. xvii. 23, where he is erroneously called Καίσων Οὐαλέριος; Cic. *ad Fam.* ix. 21.)

4. M. DUILIUS, was tribune of the plebs in B. C. 357, in which year he and his colleague, L. Maenius, carried a rogation *de unciario foenore*, and another which prevented the irregular proceedings in the camps of the soldiers, such as the enactment of a law by the soldiers out of Rome, on the proposal of a consul. (Liv. vii. 16, 19.)

5. C. DUILIUS, perhaps a brother of No. 4, was appointed, in B. C. 352, by the consuls one of the *quinqueviri mensarii*, for the liquidation of debts, and he and his colleague conducted their business with such skill and moderation, that they gained the gratitude of all parties. (Liv. vii. 21.)

6. C. DUILIUS, probably a grandson of No. 4, was consul with Cn. Cornelius Asina in B. C. 260. In that year the coast of Italy was repeatedly ravaged by the Carthaginians, against whom the Romans could do nothing, as they were yet without a navy. The Romans then built their first fleet of one hundred quinqueremes and twenty triremes, using for their model a Carthaginian vessel which had been thrown on the coast of Italy. The sum total of the Roman ships is stated differently, for, according to Orosius (iv. 7), it amounted to 130, and according to Florus (ii. 2) to 160. This fleet is said to have been built in the short space of sixty days. According to some authorities (Zonar. viii. 10; Aurel. Vict. *de Vir. Illustr.* 38; Oros. *l. c.*), Duilius obtained the command of this fleet, whereas, according to Polybius (i. 22), it was given to his colleague Cn. Cornelius. The same writer states, that at first Cn. Cornelius sailed with 17 ships to Messana, but allowed himself to be drawn towards Lipara, and there fell into the hands of the Carthaginians. (Comp. Polyaen. vi. 16. § 5.) Soon after, when the Roman fleet approached Sicily, Hannibal, the admiral of the Carthaginians, sailed out against it with 50 ships, but he fell in with the enemy before he was aware of it, and, after having lost most of his ships, he escaped with the rest. The Romans then, on hearing of the misfortune of Cn. Cornelius, sent to Duilius, who commanded the land army, and entrusted to him the command of their fleet. According to Zonaras (viii. 11), Duilius, who commanded the fleet from the beginning, when he perceived the disadvantages under which the clumsy ships of the Romans were labouring, devised the well-known grappling-irons (κόρακες), by means of which the enemy's ships were drawn towards his, so that the sea-fight was, as it were, changed into a land-fight. (Polyb. i. 22, &c.; Frontin. *Strateg.* ii. 3. § 24.) When Duilius was informed that the Carthaginians were ravaging the coast of Myle in Sicily, he sailed thither with his whole armament, and soon met the Carthaginians, whose fleet consisted of 130, or, according to Diodorus (xxiii. 2, Excerpt. Vatic.), of 200 sail. The battle which ensued off Myle and near the Liparean islands, ended in a glorious victory of the Romans, which they mainly owed to their grappling-irons. In the first attack the Carthaginians lost 30, and in the second 50 more ships, and Hannibal escaped with difficulty in a little boat. According to Eutropius and Orosius, the loss of the Carthaginians was not as great as Polybius states. After the victory was completed, Duilius landed in Sicily, relieved the town of Egesta, which was closely besieged by the enemy, and took Macella by assault. Another town on the coast seems likewise to have been taken by him. (Frontin. *Strateg.* iii. 2. § 2.) Hereupon he visited the several allies of Rome in Sicily, and among them also king Hiero of Syracuse; but when he wanted to return home, the Carthaginians endeavoured to prevent his sailing out of the harbour of Syracuse, though without success. (Frontin. *Strateg.* i. 5. § 6.)

On his return to Rome, Duilius celebrated a splendid triumph, for it was the first naval victory that the Romans had ever gained, and the memory of it was perpetuated by a column which was erected in the forum, and adorned with the beaks of the conquered ships (Plin. *H. N.* xxxiv. 5; Sil. Ital. *Pun.* vi. 663, &c.; Quintil. i. 7. § 12), while Duilius himself shewed his gratitude to the gods by erecting a temple to Janus in the forum Olitorium. (Tac. *Ann.* ii. 49; comp. a somewhat different account in Servius, on *Virg. Georg.* iii. 29, who says, that Duilius erected two *columnae rostratae*, one in the forum and the other at the entrance of the circus.) The column in the forum existed in the time of Pliny and Quintilian, but whether it was the original one has been questioned. It is generally believed that the original inscription which adorned the basis of the column is still extant. It was dug out of the ground in the 16th century, in a mutilated condition, and it has since often been printed with attempts at restoration. There are, however, in that inscription some orthographical peculiarities, which suggest, that the present inscription is a later restoration of the original one. This suspicion was expressed by the first editor, P. Ciacconius, and has been repeated by Niebuhr (*Hist. of Rome*, iii. p. 579), who, in a later publication (*Lectures on Rom. Hist.* i. p. 118, ed. Schmitz) remarks, "The present table which contains the inscription is not the original one, for it is a piece of Greek marble, which was unknown at Rome in the time of Duilius. The original column was struck by lightning in the time of Tiberius, and was faithfully restored by Germanicus." Duilius was further rewarded for this victory, by being permitted, whenever he returned home from a banquet at night, to be accompanied by a torch and a flute-player. One more interesting fact is mentioned in connexion with his consulship, viz. in that year the senate of Rome forbade the interment of dead bodies within the city. (Serv. *ad Aen.* xi. 206.) According to the Capitoline Fasti, Duilius was censor in B. C. 258, and in 231 dictator for the purpose of holding the comitia. (Comp. Liv. *Epit.* 17; Cic. *de Senect.* 13, *Orat.* 45, *pro Planc.* 25.) [L. S.]

DUMNORIX, a chieftain of the Aedui, entered into the ambitious designs of Orgetorix, the Helvetian, whose daughter he married. After the death of Orgetorix, the Helvetians still continuing their plan of migration and conquest, Dumnorix, who, with a view to sovereign power among his own people, was anxious to extend his influence in all possible quarters, obtained for them a passage through the territory of the Sequani. Caesar soon discovered that he had done so, and also that he had prevented the Aeduans from supplying the provisions they were bound to furnish to the Roman army. In consequence, however, of the en-

treaties of his brother, Divitiacus, his life was spared, though Caesar had him closely watched. This occurred in B. C. 58. When Caesar was on the point of setting out on his second expedition into Britain, in B. C. 54, he suspected Dumnorix too much to leave him behind in Gaul, and he insisted therefore on his accompanying him. Dumnorix, upon this, fled from the Roman camp with the Aeduan cavalry, but was overtaken and slain. (Caes. *B. G.* i. 3, 9, 16—20, v. 6, 7; Plut. *Caes.* 18; Dion Cass. xxxviii. 31, 32.) [E. E.]

DURIS (Δοῦρις), of Samos, a descendant of Alcibiades (Plut. *Alcib.* 32), and brother of Lynceus, lived in the reign of Ptolemy Philadelphus. The early part of his life fell in the period when the Athenians sent 2000 cleruchi to Samos, by whom the inhabitants of the island were expelled, B. C. 352. During the absence from his native country, Duris, when yet a boy, gained a victory at Olympia in boxing, for which a statue was erected to him there with an inscription. (Paus. vi. 13. § 3.) The year of that victory is unknown, but it took place previous to the return of the Samians to their island, in B. C. 324. He must have been staying for some time at Athens, as he and his brother Lynceus are mentioned among the pupils of Theophrastus. (Athen. iv. p. 128.) After his return to Samos, he obtained the tyranny, though it is unknown by what means and how long he maintained himself in that position. He must, however, have survived the year B. C. 281, as in one of his works (ap. Plin. *H. N.* viii. 40) he mentioned an occurrence which belongs to that year.

Duris was the author of a considerable number of works, most of which were of an historical nature, but none of them has come down to us, and all we possess of his productions consists of a number of scattered fragments. His principal work was—1. A history of Greece, ἡ τῶν Ἑλληνικῶν ἱστορία (Diod. xv. 60), or, as others simply call it, ἱστορίαι. It commenced with the death of the three princes, Amyntas, the father of Philip of Macedonia, Agesipolis of Sparta, and Jason of Pherae, that is, with the year B. C. 370, and carried the history down at least to B. C. 281, so that it embraced a period of at least 89 years. The number of books of which it consisted is not known, though their number seems to have amounted to about 28. Some ancient writers speak of a work of Duris entitled Μακεδονικά, and the question as to whether this was a distinct work, or merely a part of or identical with the ἱστορίαι, has been much discussed in modern times. Grauert (*Histor. Analect.* p. 217) and Clinton maintain, that it was a separate work, whereas Vossius and Droysen (*Gesch. d. Nachfolg. Alex.* p. 671, &c.) have proved by the strongest evidence, that the Macedonica is the same work as the ἱστορίαι. 2. Περὶ Ἀγαθοκλέα ἱστορίαι, in several books, the fourth of which is quoted by Suidas. 3. Σαμίων ὧροι, that is, Annals of the history of Samos, is frequently referred to by the ancients, and consisted of at least twelve books. 4. Περὶ Εὐριπίδου καὶ Σοφοκλέους (Athen. iv. p. 184), seems to be the same as περὶ τραγῳδίας. (Athen. xiv. p. 636.) 5. Περὶ νόμων. (Etym. M. p. 460. 49.) 6. Περὶ ἀγώνων. (Tzetz. *ad Lycoph.* 613; Photius, *s. v.* Σελίνου στέφανος.) 7. Περὶ ζωγραφίας. (Diog. Laërt. i. 38, ii. 19.) 8. Περὶ τορευτικῆς (Plin. *Elench.* lib. 33, 34), may, however, have been the same as the preceding work. 9. Λιβυκά. (Phot. *s. v.* Λαμία; Schol. *ad Aristoph. Vesp.* 1030.) Duris as an historian does not appear to have enjoyed any very great reputation among the ancients. Cicero (*ad Att.* vi. 1) says of him merely *homo in historia satis diligens*, and Dionysius (*de Compos. Verb.* 4) reckons him among those historians who bestowed no care upon the form of their compositions. His historical veracity also is questioned by Plutarch (*Pericl.* 28; comp. *Demosth.* 19, *Alcib.* 32, *Eum.* 1), but he does not give any reasons for it, and it may be that Plutarch was merely struck at finding in Duris things which no other writer had mentioned, and was thus led to doubt the credibility of his statements. The fragments of Duris have been collected by J. G. Hulleman, "Duridis Samii quae supersunt," Traject. ad Rhen. 1841, 8vo. (Comp. W. A. Schmidt, *de Fontib. vet. auctor. in enarrand. expedit. a Gallis in Maced. et Graec. susceptis*, p. 17, &c.; Panofka, *Res Samiorum*, p. 98, &c.; Hulleman, *l. c.* pp. 1—66.) [L. S.]

DURIS ELA'ITES (Δοῦρις Ἐλαΐτης), that is, of Elaea in Aeolis, the author of an epigram in the Greek Anthology (ii. 59, Brunck and Jacobs) on the inundation of Ephesus, which happened in the time of Lysimachus, about 322 B. C. It is probable, from the nature of the event, that the poet lived near the time when it took place. Nothing more is known of him. He is a different person from DURIS of Samos. (Jacobs, xiii. p. 889.) Diogenes Laërtius (i. 38) mentions a Duris who wrote on painting, whom Vossius (*de Hist. Graec.* p. 134, ed. Westermann) supposes to be the same who is mentioned by Pliny (xxxiii. Ind.), and in another passage of Diogenes (ii. 19). [P. S.]

M. DU'RMIUS, a triumvir of the mint under Augustus, of whom there are several coins extant. The first two given below contain on the obverse

the head of Augustus; and the boar and the lion feeding upon the stag, in the reverses, have reference to the shows of wild beasts, in which Augustus took great delight. The reverse of the third coin contains a youthful head, and the inscription HONORI probably refers to the games in honour of Virtus and Honor celebrated in the reign of Augustus. (Comp. Dion Cass. liv. 18; Eckhel, v. pp. 203, 204.)

DURO'NIA GENS, plebeian. Of this obscure gens no cognomen, and only four members are known, viz.

1. DURONIA, the mother of P. Aebutius. Her second husband was T. Sempronius Rutilus, who seems to have had a dislike to his stepson Aebutius. His mother, perhaps with a view to get rid of him in some way, wanted to get him initiated in the Bacchanalian orgies at Rome; but Aebutius betrayed the Bacchanalia to the consuls, who protected him against his mother, and Duronia was thus the cause of the discovery and suppression of those orgies, in B. C. 186. (Liv. xxxix. 9, 11, 19.)

2. L. DURONIUS, was praetor in B. C. 181, and obtained Apulia for his province, to which the Istri were added, for ambassadors from Tarentum and Brundusium had complained of the piracy of the Istri. He was at the same time commissioned to make inquiries concerning the Bacchanalia, of which some remaining symptoms had been observed the year before. This commission was in all probability given him for no other reason but because those symptoms had been observed in the districts which had been assigned to him as his province. Subsequently he sailed with ten vessels to Illyricum, and the year after, when he returned to Rome, he reported that the Illyrian king Genthius was the cause of the piracy which was carried on in the Adriatic. (Liv. xl. 18, 19, 42.)

3. M. DURONIUS, a Roman senator, who was ejected from the senate in B. C. 97 by the censors, M. Antonius, the orator, and L. Valerius Flaccus; for Duronius in his tribuneship (probably in the year B. C. 98) had abolished a *lex sumptuaria*, and had used very frivolous and reckless expressions on that occasion. In revenge he brought an accusation for *ambitus* against the censor M. Antonius. (Val. Max. ii. 9. § 5; Cic. *de Orat.* ii. 68; comp. 64.)

4. C. DURONIUS, is mentioned by Cicero (*ad Att.* v. 8) as a friend of Milo. [L. S.]

DYMAS (Δύμας), a son of Aegimius, and brother of Pamphylus and Hyllus. The three tribes into which each Doric state was divided, derived their names from these three brothers, and were called accordingly Hylleis, Dymanes, and Pamphyli. Dymas and Pamphylus were believed to have lived from the time of Heracles until the conquest of Peloponnesus, when both fell. (Apollod. ii. 8. § 3; Schol. *ad Pind. Pyth.* li. 121, where the third brother is called Dorus; Paus. vii. 16. § 3.) There are three other mythical personages of this name. (Hom. *Il.* xvi. 719; Apollod. iii. 12. § 5; Ov. *Met.* xi. 761; Hom. *Od.* vi. 22; Virg. *Aen.* ii. 310, 428.) [L. S.]

DYNA'MIUS. 1. A legal pleader of Bordeaux, known to us through a short poetical memoir in elegiac verse, composed after his decease by his friend Ausonius. From this little piece we learn that Dynamius was compelled to quit his native city in consequence of being charged, not unjustly it would seem, with adultery, that he took refuge under the assumed name of Flavinius at Lerida, where he practised as a rhetorician, and that he there wedded a wealthy Spanish bride. Late in life he paid a short visit to the place of his birth, but soon returned to his adopted country, where he died. (Auson. *Prof.* xxiii.)

2. A grammarian of uncertain date, the author of an "Epistola ad Discipulum" to be found in the "Paraenetici Scriptores Veteres" of Melchior Goldast. (Insul. 4to, 1604.) He is believed by some to be the same with No. 3.

3. Of Arles, born of a noble family in the middle of the sixth century, and at the early age of thirty appointed governor of the province of Marseilles, where he soon became notorious for tyranny and extortion, persecuting with especial hostility the bishop Theodorus, whom he drove into banishment, confiscating at the same time the revenues of the see. As he advanced in life, however, a singular change was wrought in his character by remorse or some motive now unknown. He became the obedient instrument of pope Gregory, the zealous champion of the rights of Rome, lavished his ill-gotten hoards on the endowment of monasteries, and ended his life in a cloister about A. D. 601. In youth he composed several poetical pieces, which are warmly lauded by Fortunatus of Poitiers; but the only productions of his pen now extant are the *Vita S. Marii*, abbot of Bevon, an abridgment of which is given in the Acta of Bollandus under the 27th of January; and the *Vita S. Maximi*, originally abbot of Lerins, but afterwards bishop of Riez, contained in the collection of Surius under 27 Nov., and in a more correct form in the "Chronologia S. Insulae Lerinensis," by Vincentius Barralis, Lugdun. 4to, 1613. [W. R.]

DYRRHA'CHIUS (Δυρράχιος), a son of Poseidon and Melissa, from whom the town of Dyrrachium derived its name; for formerly it was called Epidamnus, after the father of Melissa. (Paus. vi. 10, in fin.; Steph. Byz. *s. v.* Δυρράχιον.) [L. S.]

DYSAULES (Δυσαύλης), the father of Triptolemus and Eubuleus, and a brother of Celeus. According to a tradition of Phlius, which Pausanias disbelieved, he had been expelled from Eleusis by Ion, and had come to Phlius, where he introduced the Eleusinian mysteries. His tomb was shewn at Celeae, which he is said to have named after his brother Celeus. (Paus. i. 14. § 2, ii. 14. § 2.) [L. S.]

DYSPONTEUS or DYSPO'NTIUS (Δυσποντεύς or Δυσπόντιος), according to Pausanias (vi. 22. § 6), a son of Oenomaus, but according to Stephanus of Byzantium (*s. v.* Δυσπόντιον), a son of Pelops, was believed to be the founder of the town of Dyspontium, in Pisatis. [L. S.]

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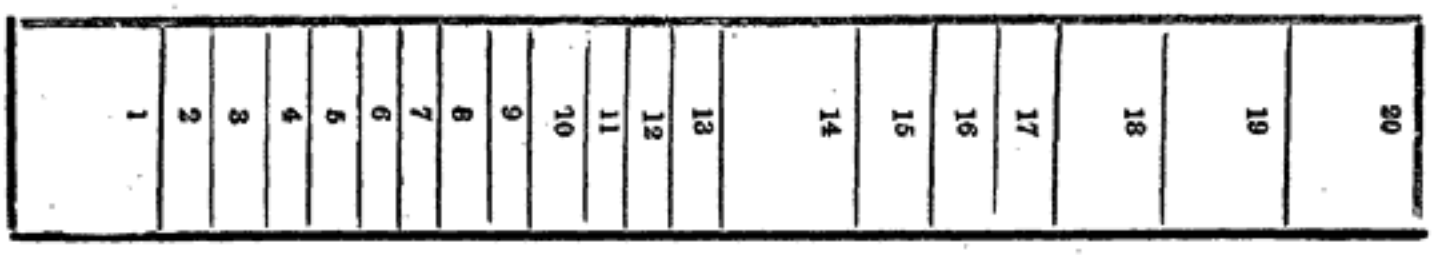

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459	1	Hieronymus	Æ	9	313½
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EA'RINUS, FLA'VIUS, a favourite eunuch of the emperor Domitian, in praise of whose beauty there are several epigrams of Martial, and a poem of Statius. (Dion Cass. lxvii. 2; Mart. *Epigr.* ix. 12, 13, 14, 17, 18; Stat. *Silv.* iii. 4.)

E'BION (Ἐβίων), the real or supposed founder of the sect of Christians called Ebionites, by which name, at least after the time of Irenaeus, were designated all those who, though professing Christ's religion, thought it necessary to continue the observance of the Mosaic law. The Ebionite doctrine therefore was a mere engrafting of Judaism upon Christianity. Generally speaking, the followers of this sect considered our Lord as a man chosen by God to the office of Messiah, and furnished with the divine power necessary for its fulfilment at the time of his baptism, which rite was performed by John, as the representative of Elijah. They insisted on the necessity of circumcision, regarded the earthly Jerusalem as still God's chosen city, and denounced St. Paul as a latitudinarian and a heretic. (See, for the latter statement, Orig. *Jerem. Homil.* xviii. 12.) It is, however, very difficult to distinguish accurately the various shades of these opinions, or to state at what time any particular form of them was prevalent. Irenaeus certainly confounded varieties of opinion almost sufficient to constitute their holders two distinct sects, whereas Origen (*c. Cels.* v. 61) divides the Ebionites into two classes, those who denied our Lord's miraculous conception, and those who allowed it; the latter admission of course implying, that the peculiar operation of the Holy Spirit on the man Jesus developed itself from the very commencement of his life, instead of first beginning to act at the particular time of his consecration to the Messianic mission. The first traces of Ebionism are doubtless to be found in the New Testament, where we recognize this doctrine as that of the Judaizing teachers in Galatia (*Gal.* iii. 1, &c.), the deniers of St. Paul's apostleship at Corinth (2 *Cor.* xi. 5, &c.), the heretics opposed in the Epistle to the Colossians, and perhaps of those mentioned by St. John. (1 *Joh.* ii. 18, on which see Lücke, *Commentar über die Briefe des Evang. Johannes.*) The "Clementines," a collection of homilies embodying these views, is probably a work of the 2nd century; and we find that the sect was flourishing in the time of Jerome (A. D. cir. 400), though with its opinions much modified and Christianized, inasmuch as it did not desire to force the ceremonial law upon the Gentiles, and fully admitted the authority of St. Paul. It is needless to trace its progress farther, for in fact Ebionism is only the type of a system which, in different forms, and adapted to various circumstances, has reappeared from time to time in almost all ages of the Church. With regard to Ebion himself, his existence is very doubtful. The first person who asserts it is Tertullian, who is followed by Augustine, Jerome, Epiphanius, and Theodoret. The latter, however (*Haer. Fab.* ii. 218), after saying, ταύτης τῆς φάλαγγος ἦρξεν Ἐβίων, adds, τὸν πτωχὸν δὲ οὕτως οἱ Ἑβραῖοι προσαγορεύουσιν, which may be compared with the derivation given for the name of the sect by Origen (*contr. Cels.* ii. 1), who considers it formed from the Hebrew word Ebion, *poor*, and knows of no such person as the supposed founder Ebion. Modern writers, especially Matter (*Histoire du Gnosticisme*, vol. ii. p. 320) and Neander (in an appendix to his *Genetische Entwickelung der vornehmsten Gnostische Systeme*, Berlin, 1818, and also in his *Kirchengeschichte*, i. p. 612, &c.) deny Ebion's existence; though Lightfoot says, that he is mentioned in the Jerusalem Talmud as one of the founders of sects. The authorities on both sides of the question are given by Burton. (*Bampton Lectures*, note 80.) If we reject the existence of Ebion, we must adopt Origen's derivation, though not with the explanation which he suggests, that it refers to the poverty of the Ebionite creed; for such a name could not have been chosen by themselves, since it would have been in that sense a reproach; nor given by the Christians of Gentile origin, who would not have chosen a title of Hebrew derivation. It is better to suppose that the name Ebionites was originally applied to an ascetic sect, and gradually extended to all the Judaizing Christians. For some of the ascetic Ebionites thought it wrong to possess anything beyond that which was absolutely necessary for their daily subsistence, holding that the present world, not in its abuse, but in its very nature, is the exclusive domain of Satan. This is Neander's explanation. [G. E. L. C.]

EBURNUS, an agnomen of Q. Fabius Maximus, who was consul in B. C. 116. [MAXIMUS.]

ECDE'MUS. [DEMOPHANES.]

E'CDICUS (Ἔκδικος), a Lacedaemonian, was sent out with eight ships, in B. C. 391, to put down the democratic party in Rhodes. On his arrival however at Cnidus, he found that the forces of his opponents doubled his own, and he was therefore obliged to remain inactive. The Lacedaemonians, when they heard that he was not in a condition to effect anything, sent Teleutias with a larger armament to supersede him. (Xen. *Hell.* iv. 8. §§ 20—23; comp. Diod. xiv. 79, 97.) [E. E.]

ECEBO'LIUS (Ἐκηβόλιος), a sophist of Constantinople, who in the reign of Constantine the Great pretended to be a Christian, but afterwards, in the time of the emperor Julian, conducted himself as a zealous pagan. (Suid. *s. v.*; Socrat. *H. E.* iii. 13.) [L. S.]

ECECHEI'RIA (Ἐκεχειρία), that is, the armistice or truce, which was personified and represented as a divine being at the entrance of the temple of Zeus at Olympia; there was a statue of Iphitus, which Ececheiria was in the act of crowning. (Paus. v. 10. § 3, 26. § 2.) [L. S.]

ECHECLUS (Ἔχεκλος), a son of Agenor, who was slain by Achilles. (Hom. *Il.* xx. 473; Paus. x. 27.) A Trojan of the same name occurs in the Iliad. (xvi. 692.) [L. S.]

ECHE'CRATES (Ἐχεκράτης). 1. A Thessalian, was one of those whom the ministers of Ptolemy Philopator, when they were preparing for war with Antiochus the Great in B. C. 219, employed in the levying of troops and their arrangement into separate companies. He was entrusted with the command of the Greek forces in Ptolemy's pay, and of all the mercenary cavalry, and did good service in the war, especially at the battle of Raphia in B. C. 217. (Polyb. v. 63, 65, 82, 85.)

2. Son of Demetrius of Cyrene by Olympias of Larissa, and brother of Antigonus Doson. He had a son named Antigonus after his uncle. (Liv. xl. 54; see vol. i. pp. 187, 189, b.) [E. E.]

ECHE'CRATES (Ἐχεκράτης), the name of three Pythagorean philosophers, mentioned by Iamblichus. (*Vit. Pyth. ad fin.*)

1. A Locrian, one of those to whom Plato is said to have gone for instruction. (Cic. *de Fin.* v. 29.) The name *Caetus* in Valerius Maximus (viii. 7, Ext. 3) is perhaps an erroneous reading for Echecrates.

2. A Tarentine, probably the same who is mentioned in Plat. *Ep.* 9.

3. Of Phlius, was contemporary with Aristoxenus the Peripatetic. (Diog. Laërt. viii. 46; comp. Gell. iv. 11; Fabric. *Bibl. Graec.* i. p. 861.) [E. E.]

ECHECRA'TIDES (Ἐχεκρατίδης), a Peripatetic philosopher, who is mentioned among the disciples of Aristotle. He is spoken of only by Stephanus of Byzantium (*s. v.* Μήθυμνα), from whom we learn that he was a native of Methymna in Lesbos.

Several other persons of this name, concerning whom nothing is known beyond what is contained in the passages where they occur, are mentioned by Thucydides (i. 111), Pausanias (x. 16. § 4), Aelian (*V. H.* i. 25), Lucian (*Timon*, 7), and by Anyte in the Greek Anthology. (vi. 123.) [L. S.]

ECHEDE'MUS [ECHEMUS.]

ECHEDE'MUS (Ἐχέδημος), the chief of the Athenian embassy which was sent, in B. C. 190, to meet Publius and Lucius Scipio at Amphissa, and to obtain peace for the Aetolians. When the consul Lucius refused to recede from the hard terms which had been already proposed by the senate, the Aetolians, by the advice of Echedemus, applied for and obtained a truce of six months, that they might again send ambassadors on the subject to Rome. (Polyb. xxi. 2, 3; Liv. xxxvii. 6, 7.) [E. E.]

ECHE'MBROTUS (Ἐχέμβροτος), an Arcadian flute-player (αὐλῳδός), who gained a prize in the Pythian games about Ol. 48. 3 (B. C. 586), and dedicated a tripod to the Theban Heracles, with an inscription which is preserved in Pausanias (x. 7. § 3), and from which we learn that he won the prize by his melic poems and elegies, which were sung to the accompaniment of the flute. [L. S.]

ECHE'MENES (Ἐχεμένης), is mentioned by Athenaeus (xiii. p. 601) as the author of Κρητικά, from which a statement relating to the mythical history of Crete is there quoted. Vossius (*de Hist. Graec.* p. 436, ed. Westerm.) proposes to read in Fulgentius (*Mythol.* i. 14), Echemenes for Euxemenes, who is there spoken of as the author of Μυθολογούμενα, of which the first book is quoted. But this conjecture is without support. [L. S.]

E'CHEMON (Ἐχέμων), a son of Priam, who was killed, with his brother Chromius, by Diomedes. (Hom. *Il.* v. 160; Apollod. iii. 12. § 5.) [L. S.]

E'CHEMUS (Ἔχεμος), a son of Aeropus and grandson of Cepheus, succeeded Lycurgus as king of Arcadia. (Paus. viii. 4. § 7.) He was married to Timandra, a daughter of Tyndareus and Leda. (Apollod. iii. 10. § 6.) In his reign the Dorians invaded Peloponnesus, and Echemus succeeded in slaying, in single combat, Hyllus, the son of Heracles. (Paus. viii. 5. § 1, 45. § 2; Schol. *ad Pind. Ol.* x. 79.) The fight was believed to have occurred on the frontier, between Corinth and Megara, and in the latter place Hyllus was buried. (Paus. i. 41. § 3, 44. § 14.) After the fall of Hyllus the Heracleidae were obliged to promise not to repeat their attempts upon Peloponnesus within the next fifty or hundred years, and the Tegeatans were honoured with the privilege of commanding one wing of the Peloponnesian army, whenever the inhabitants of the peninsula undertook an expedition against a foreign enemy. (Herod. ix. 26; Diod. iv. 58.) The fight of Echemus and Hyllus was represented on the tomb of Echemus at Tegea. (Paus. viii. 53. § 5.) According to Stephanus of Byzantium (*s. v.* Ἐκαδήμεια) Echemus accompanied the Dioscuri in their expedition to Attica, whereas Plutarch (*Thes.* 32) calls the Arcadian companions of the Dioscuri Echedemus and Marathus. [L. S.]

ECHENE'US (Ἐχένηος), the eldest among the nobles of Alcinous in the island of the Phaeacians. (Hom. *Od.* vii. 155, xi. 341.) [L. S.]

ECHEPHRON (Ἐχέφρων). 1. A son of Heracles and Psophis, the daughter of Xanthus or Eryx. He was twin-brother of Promachus, and both had a heroum at Psophis. (Paus. viii. 24. §§ 1, 3.)

2. A son of Nestor by Eurydice or Anaxibia. (Hom. *Od.* iii. 413; Apollod. i. 9. § 9.) A third Echephron is mentioned in Apollodorus. (iii. 12. § 5.) [L. S.]

ECHEPHY'LLIDES (Ἐχεφυλλίδης), a grammarian or historian, who is mentioned by Stephanus of Byzantium (*s. v.* Σφακτηρία), and by the Scholiast on Plato's Phaedon (p. 389). [L. S.]

ECHEPO'LUS (Ἐχέπωλος). The Homeric

poems mention two personages of this name, the one a Trojan, who was slain by Antilochus (*Il.* iv. 457, &c.), and the other a Sicyonian, who made Agamemnon a present of the mare Aethe, in order not to be obliged to accompany him to Troy. (*Il.* xxiii. 293, &c.) [L. S.]

ECHESTRATUS (Ἐχέστρατος), son of Agis I., and third of the Agid line of Spartan kings. In his reign the district of Cynuria on the Argive border was reduced. He was the father of Labotas or Leobotes, king of Sparta. (Paus. iii. 2. § 2; Herod. vii. 204.) [A. H. C.]

ECHETI'MUS (Ἐχέτιμος), of Sicyon, was the husband of Nicagora, who was believed to have brought the image of Asclepius, in the form of a dragon, from Epidaurus to Sicyon, on a car drawn by mules. (Paus. ii. 10. § 3.) [L. S.]

ECHETLUS (Ἔχετλος), a mysterious being, about whom the following tradition was current at Athens. During the battle of Marathon there appeared among the Greeks a man, who resembled a rustic, and slew many of the barbarians with his plough. After the battle, when he was searched for, he was not to be found anywhere, and when the Athenians consulted the oracle, they were commanded to worship the hero Echetlaeus, that is the hero with the ἐχέτλη, or ploughshare. Echetlus was to be seen in the painting in the Poecile, which represented the battle of Marathon. (Paus. i. 15. § 4, 32, § 4.) [L. S.]

E'CHETUS (Ἔχετος), a cruel king of Epeirus, who was the terror of all mortals. He was a son of Euchenor and Phlogea. His daughter, Metope or Amphissa, who had yielded to the embraces of her lover Aechmodicus, was blinded by her father, and Aechmodicus was cruelly mutilated. Echetus further gave his daughter iron barleycorns, promising to restore her sight, if she would grind them into flour. (Hom. *Od.* xviii. 83, &c., xxi. 307; Apollon. Rhod. iv. 1093; Eustath. *ad Hom.* p. 1839.) [L. S.]

ECHIDNA (Ἔχιδνα), a daughter of Tartarus and Ge (Apollod. ii. 1. § 2), or of Chrysaor and Callirrhoë (Hesiod. *Theog.* 295), and according to others again, of Peiras and Styx. (Paus. viii. 18. § 1.) Echidna was a monster, half maiden and half serpent, with black eyes, fearful and bloodthirsty. She was the destruction of man, and became by Typhon the mother of the Chimaera, of the many-headed dog Orthus, of the hundred-headed dragon who guarded the apples of the Hesperides, of the Colchian dragon, of the Sphinx, Cerberus, Scylla, Gorgon, the Lernaean Hydra, of the eagle which consumed the liver of Prometheus, and of the Nemean lion. (Hes. *Theog.* 307, &c.; Apollod. ii. 3. § 1, 5. §§ 10, 11, iii. 5. § 8; Hygin. *Fab.* Praef. p. 3, and *Fab.* 151.) She was killed in her sleep by Argus Panoptes. (Apollod. ii. 1. § 2.) According to Hesiod she lived with Typhon in a cave in the country of the Arimi, whereas the Greeks on the Euxine conceived her to have lived in Scythia. When Heracles, they said, carried away the oxen of Geryones, he also visited the country of the Scythians, which was then still a desert. Once while he was asleep there, his horses suddenly disappeared, and when he woke and wandered about in search of them, he came into the country of Hylaea. He there found the monster Echidna in a cave. When he asked whether she knew anything about his horses, she answered, that they were in her own possession, but that she would not give them up, unless he would consent to stay with her for a time. Heracles complied with the request, and became by her the father of Agathyrsus, Gelonus, and Scythes. The last of them became king of the Scythians, according to his father's arrangement, because he was the only one among the three brothers that was able to manage the bow which Heracles had left behind, and to use his father's girdle. (Herod. iv. 8—10.) [L. S.]

ECHI'NADES. [ACHELOUS.]

ECHI'ON (Ἐχίων). 1. One of the five surviving Spartae that had grown up from the dragon's teeth, which Cadmus had sown. (Apollod. iii. 4. § 1; Hygin. *Fab.* 178; Ov. *Met.* iii. 126.) He was married to Agave, by whom he became the father of Pentheus. (Apollod. iii. 5. § 2.) He is said to have dedicated a temple of Cybele in Boeotia, and to have assisted Cadmus in the building of Thebes. (Ov. *Met.* x. 686.)

2. A son of Hermes and Antianeira at Alope. (Hygin. *Fab.* 14; Apollon. Rhod. i. 56.) He was a twin-brother of Erytus or Eurytus, together with whom he took part in the Calydonian hunt, and in the expedition of the Argonauts, in which, as the son of Hermes, he acted the part of a cunning spy. (Pind. *Pyth.* iv. 179; Ov. *Met.* viii. 311; comp. Orph. *Argon.* 134, where his mother is called Laothoë.) A third personage of this name, one of the giants, is mentioned by Claudian. (*Gigant.* 104.) [L. S.]

ECHI'ON, a painter and statuary, who flourished in the 107th Olympiad (B. C. 352). His most noted pictures were the following: Father Liber; Tragedy and Comedy; Semiramis passing from the state of a handmaid to that of a queen, with an old woman carrying torches before her; in this picture the modesty of the new bride was admirably depicted. He is ranked by Pliny and Cicero with the greatest painters of Greece, Apelles, Melanthius, and Nicomachus. (Plin. xxxiv. 8. s. 19; xxxv. 7. s. 32; 10. s. 36. § 9.) The picture in the Vatican, known as "the Aldobrandini Marriage," is supposed by some to be a copy from the "Bride" of Echion. (Kugler, *Handbuch d. Kunstgesch.* p. 236; Müller, *Arch. d. Kunst*, § 140, 3.) Hirt supposes that the name of the painter of Alexander's marriage, whom Lucian praises so highly, AETION, is a corruption of Echion. (*Gesch. d. Bild. Künste*, pp. 265—268.) [P. S.]

E'CHIUS (Ἔχιος.) Two mythical personages of this name occur in the Iliad; the one a Greek and a son of Mecisteus, was slain by Polites (viii. 333, xv. 339), and the other, a Trojan, was slain by Patroclus. (xvi. 416.) [L. S.]

ECHO (Ἠχώ), an Oreade, who when Zeus was playing with the nymphs, used to keep Hera at a distance by incessantly talking to her. In this manner Hera was not able to detect her faithless husband, and the nymphs had time to escape. Hera, however, found out the deception, and she punished Echo by changing her into an echo, that is, a being with no controul over its tongue, which is neither able to speak before anybody else has spoken, nor to be silent when somebody else has spoken. Echo in this state fell desperately in love with Narcissus, but as her love was not returned, she pined away in grief, so that in the end there remained of her nothing but her voice. (Ov. *Met.* iii. 356—401.) There were in Greece certain porticoes, called the Porticoes of Echo, on account

of the echo which was heard there; thus, there was one stoa at Hermione with a threefold, and one at Olympia with a sevenfold echo. (Paus. ii. 35. § 6, v. 21. § 7.) Compare Wiesler, *Die Nymphe Echo : eine kunstmythologische Abhandlung*, Göttingen, 1844. [L. S.]

ECLECTUS or ELECTUS, originally, it would appear, the freedman of L. Verus, after whose death he enjoyed the protection of M. Aurelius, became subsequently the chamberlain of Ummidius Quadratus, and after his destruction was chosen to fill the same office in the household of Commodus. The circumstances under which Eclectus, in conjunction with Laetus and Marcia, contrived the death of the tyrant and then forced the vacant throne upon Pertinax, along with whom he eventually perished, are described elsewhere. [COMMODUS; LAETUS; MARCIA; PERTINAX.]

(Capitolin. *Ver.* 9, expressly declares that the Eclectus who was the freedman of Verus was the individual who murdered Commodus, while in Dion Cassius, lxxii. 4, he is first introduced as the chamberlain of Quadratus. See also Dion Cass. lxxii. 19, 22, lxxiii. 1; Capitolin. *Pertin.* 4, 11; Herodian, i. 51, &c., ii. 1; Zonar. xii. 5.) [W. R.]

Q. ECLO'GIUS or EULO'GIUS. According to the commonly received text of Suetonius (*Vitell.* 1), *Q. Eclogius* or *Eulogius* was the author of a little work on the history and genealogy of the Vitellii, in which the origin of the family was traced from Faunus, king of the Aborigines. It must be remarked, however, that the existence of a writer bearing this appellation depends upon a conjectural emendation of Casaubon, who supposes that his name at full length was *Q. Vitellius Eclogius* or *Eulogius*, and that he was a freedman of the emperor whose pedigree he investigated. [W. R.]

ECPHA'NTIDES (Ἐκφαντίδης), an Athenian comic poet of the old comedy, flourished after Magnes, and a little before Cratinus and Telecleides. (Näke, *Choerilus*, p. 52.) He is called by Aspasius (ad Aristot. *Eth. Nicom.* iv. 2) τῶν ἀρχαίων παλαιότατον ποιητήν, which words some writers understand as implying that he was older than Chionides and Magnes. But we have the clear testimony of Aristotle (*Poet.* v. 3), that all the poets before Magnes furnished their choruses at their own expense, whereas the name of a person who was choragus for Ecphantides is mentioned also by Aristotle. (*Polit.* viii. 6.) Again, a certain Androcles, to whom Cratinus and Telecleides often refer, was also attacked by Ecphantides, who could not, therefore, have flourished long before those poets. (Schol. Aristoph. *Vesp.* 1182.) The date of Ecphantides may be placed about Ol. 80 (B. C. 460), and onwards. The meaning of the surname of Καπνίας, which was given to Ecphantides by his rivals, has been much disputed, but it seems to imply a mixture of subtlety and obscurity. He ridiculed the rudeness of the old Megaric comedy, and was himself ridiculed on the same ground by Cratinus, Aristophanes, and others. (Hesych. *s. v.* Καπνίας; Schol. Aristoph. *Vesp.* 151; Näke, *Choeril.* p. 52; Lehrs, *Quaest. Epic.* p. 23; Meineke, p. 36.)

There is only one certain title of a play by Ecphantides extant, namely, the Σατύροι, a line of which is preserved by Athenaeus (iii. p. 96, b., c.). Another play, Πύραυνος, is ascribed to him by Näke on conjectural grounds; but Meineke ascribes it to Antiphanes. Another title, Διόνυσος, is obtained by Näke from a comparison of Suidas (*s. v.* Εὖϊε) with Hephaestion (xv. 13, p. 96, Gaisf.; see Gaisford's note). Ecphantides was said to have been assisted in composing his plays by his slave CHOERILUS. [P. S.]

E'DECON (Ἐδεκών), an Iberian chief, called Edesco by Livy. He came to Scipio at Tarraco, in B. C. 209, and offered to surrender himself "to the faith of the Romans," requesting, at the same time, that his wife and children, who were among the hostages that had fallen into Scipio's hands at the capture of New Carthage, might be restored to him. Scipio granted his prayer, and thereby greatly increased the Roman influence in Spain.

Edecon was the first chief who, after the retreat of Hasdrubal to the Pyrenees, saluted Scipio as king,—a homage which the latter knew better than to accept. (Polyb. x. 34, 35, 40; Liv. xxvii. 17, 19.) [E. E.]

EDO'NUS (Ἤδωνός), the mythical ancestor of the Edones in Thrace. (Steph. Byz. *s. v.* Ἤδωνιοί.) The name is therefore used also in the sense of "Thracian," and as Thrace was one of the principal seats of the worship of Dionysus, it further signifies "Dionysiac" or "Bacchantic." (Ov. *Rem. Am.* 593; Hor. *Carm.* ii. 7. 27.) [L. S.]

EDU'LICA or EDUSA, a Roman divinity, who was worshipped as the protectress of children, and was believed to bless their food, just as Potina and Cuba blessed their drinking and their sleep. (Augustin, *de Civ. Dei*, iv. 11; Varro, *ap. Non.* p. 108; Arnob. iii. 25; Donat. *ad Terent. Phorm.* i. 1, 11.) [L. S.]

EERIBOEA. [ERIBOEA.]

EETION (Ἠετίων), a king of the Placian Thebe in Cilicia, and father of Andromache and Podes. (Hom. *Il.* vi. 396, xvii. 575.) He and seven of his sons were slain by Achilles (*Il.* vi. 415, &c.), who proposed the mighty iron ball, which Eëtion had once thrown, and which had come into the possession of Achilles, as one of the prizes at the funeral games of Patroclus. (*Il.* xxiii. 826, &c.) Among the booty which Achilles made in the town of Eëtion, we find especial mention of the horse Pedasus and the phorminx with a silver neck, on which Achilles played in his tent. (*Il.* xv. 153, ix. 186.) There are two other mythical personages of this name. (*Il.* xxi. 40, &c.; Paus. ii. 4. § 4.) [L. S.]

EGE'RIA. [AEGERIA.]

EGE'RIUS, the son of Aruns, who was the brother of L. Tarquinius Priscus [ARUNS, No. 1], was born after the death of his father; and as Demaratus, the father of Aruns, died shortly after the death of his son without knowing that his daughter-in-law was pregnant, none of his property was left to Egerius, from which circumstance, according to the legend, he derived his name. When the town of Collatia was taken by his uncle Tarquinius Priscus, Egerius was left in command of the place, and henceforth received, according to Dionysius, the surname of Collatinus (though this name is usually confined to his son L. Tarquinius Collatinus). Egerius was afterwards sent against Fidenae in command of the allied forces of Rome. [COLLATINUS.] (Liv. i. 34, 38; Dionys. iii. 50, 57, comp. iv. 64.)

EGESI'NUS. [HEGESINUS.]

EGESTA. [ACESTES.]

L. EGI'LIUS, one of the three commissioners who superintended the foundation of the colony planted at Luca, B.C. 177. (Liv. xli. 17.) [C. P. M.]

EGNA'TIA GENS, a family of Samnite origin, some at least of whom settled at Teanum. At the end of the social war the greater part of these appear to have removed to Rome, where two of them were admitted into the senate (Cic. *pro Cluent.* 48), though a branch of the family seems still to have remained at Teanum. (Cic. *ad Att.* vi. 1, mentions one Egnatius Sidicinus.) We find the following surnames borne by members of this gens: CELER, MAXIMUS, RUFUS, and VERATIUS. [C. P. M.]

EGNA'TIA MAXIMILLA, a descendant of that branch of the Egnatia gens which bore the surname of Maximus, is mentioned by Tacitus (*Ann.* xv. 71) as the wife of Glicius Gallus, who was banished by the emperor Nero. She accompanied her husband in his exile. [C. P. M.]

EGNA'TIUS. 1. GELLIUS EGNATIUS, was leader of the Samnites in the third great Samnite war, which broke out B. C. 298. By the end of the second campaign, the Samnites appeared entirely subdued; but in the following year Gellius Egnatius marched into Etruria, notwithstanding the presence of the Romans in Samnium, and roused the Etruscans to a close co-operation against Rome. This had the effect of withdrawing the Roman troops for a time from Samnium; but the forces of the confederates were defeated by the combined armies of the consuls L. Volumnius and Appius Claudius. In the fourth campaign (B. C. 295) Egnatius induced the Gauls and Umbrians to join the confederacy; but in consequence of the withdrawal of the Etruscans and Umbrians, the Gauls and Samnites fell back beyond the Apennines, and were met by the Romans near the town of Sentinum. A decisive battle, signalized by the heroic devotion of P. Decius, ensued, in which the confederate army was defeated, and Egnatius slain. (Liv. x. 18—29.)

2. MARIUS EGNATIUS, one of the principal leaders of the Italian allies in the social or Marsian war, which broke out B. C. 90. He was doubtless one of those twelve commanders, who were to be chosen year by year by the allies, to serve under two consuls. (Diod. *Fragm.* vol. x. p. 186, ed. Bip.) In Livy he is called the leader of the Samnites. The first of his exploits which we have mentioned is the capture of Venafrum, of which he made himself master through treachery, and where he destroyed two cohorts. Not long after, near Teanum, in a defile of Mons Massicus, he fell unexpectedly on the army of the consul L. Caesar, which he put to flight. The Romans fled to Teanum, but lost a great number of men in crossing the Savo, over which there was but a single bridge. In the following year Egnatius was killed in battle with the Romans under the praetors C. Cosconius and Lucceius. (Liv. *Epit.* lxxv.; Appian, *B. C.* i. 40, 41, 45.)

It has been ingeniously conjectured (by Prosper Merimée, in his *Essai sur la Guerre Sociale*) that the M. Marius of Sidicinum mentioned by A. Gellius as being *suae civitatis nobilissimus homo*, and who was treated with such gross indignity by one of the consuls, probably of the year B. C. 123, was either the father or a near relative of Marius Egnatius.

3. CN. EGNATIUS, a man of somewhat disreputable character, was admitted into the Roman senate, but was subsequently expelled by the censors. (Cic. *pro Cluent.* 48.)

4. EGNATIUS, a son of the former, was, like his father, a member of the senate, and retained that dignity when his father's name was struck off the rolls. He was disinherited by his father. (Cic. *pro Cluent.* 48.)

5. EGNATIUS, probably a son of No. 4, accompanied Crassus on his expedition against the Parthians, and after the great defeat which Crassus sustained (B. C. 53), escaped from the scene of the disaster with 300 horsemen. (Plut. *Crassus*, 27.) Appian (*B. C.* iv. 21) mentions two Egnatii, father and son, who were included in the proscription of the year B. C. 43, and were slain by a single blow, while locked in each other's arms. They were perhaps the same with the two last.

6. EGNATIUS SIDICINUS, mentioned by Cicero as having had some money transactions with him. (*Ad Att.* vi. 1. § 23.) [EGNATIA GENS.]

7. EGNATIUS, a poet who wrote before Virgil. Macrobius (*Sat.* vi. 5) quotes some lines from his poem *De Rerum Natura*. [C. P. M.]

EGNATULEIUS, the name of a plebeian gens at Rome. The names of two only belonging to it have come down to us.

1. C. EGNATULEIUS, C. F., whose name is found upon a coin figured below. The obverse represents the head of Apollo with C. EGNATVLEI. C. (F.), and the reverse Victory and a trophy, with ROM(A) beneath. The letter Q indicates that the coin was a Quinarius or half a Denarius. (Eckhel, *Doctr. Num.* vol. v. p. 205.)

2. L. EGNATULEIUS, was quaestor in the year B. C. 44, and commanded the fourth legion, which deserted from Antony to Octavianus. As a reward for his conduct on this occasion, Cicero proposed in the senate that he should be allowed to hold public offices three years before the legal time. (Cic. *Phil.* iii. 3, 15, iv. 2, v. 19.) [C. P. M.]

EIDO'MENE (Εἰδομένη), a daughter of Pheres and wife of Amythaon in Pylos, by whom she became the mother of Bias and Melampus. (Apollod. i. 9. § 11.) In another passage (ii. 2. § 2) Apollodorus calls her a daughter of Abas. [L. S.]

EIDO'THEA (Εἰδοθέα), a daughter of the aged Proteus, who instructed Menelaus, in the island of Pharos at the mouth of the river Aegyptus, in what manner he might secure her father and compel him to say in what way he should return home. (Hom. *Od.* iv. 365, &c.)

There are three other mythical personages of this name. (Hygin. *Fab.* 182; Schol. *ad Soph. Antig.* 972; Anton. Lib. 30.) [L. S.]

EILEITHYIA (Εἰλείθυια), also called Eleithyia, Eilethyia, or Eleutho. The ancients derive her name from the verb ἐλεύθειν, according to which it would signify the coming or helping goddess. She was the goddess of birth, who came to the assistance of women in labour; and when she was kindly disposed, she furthered the birth, but when she was angry, she protracted the labour and delayed the birth. These two functions were originally assigned to different Εἰλειθυίαι. (Hom. *Il.* xi. 270, xvi. 187, xix. 103; comp. Paus. i. 44. § 3; Hesych. *s. v.* Εἰλειθυίαι.) Subsequently, however, both functions were attributed to one divi-

nity, and even in the later Homeric poems the Cretan Eileithyia alone is mentioned. (Hom. *Hymn. in Apoll. Del.* 98, &c., *Od.* xix. 188.) According to the Iliad the Eileithyiae were daughters of Hera, the goddess of marriage, whom they obeyed. (Hom. *Il.* xix. 119; comp. Pind. *Nem.* vii. init.; Ov. *Met.* ix. 285, &c.; Anton. Lib. 29.) According to Hesiod (*Theog.* 922) Zeus was the father of Eileithyia, and she was the sister of Hebe and Ares. (Apollod. i. 3. § 1.) Artemis and Eileithyia were originally very different divinities, but there were still some features in their characters which afterwards made them nearly identical. Artemis was believed to avert evil, and to protect what was young and tender, and sometimes she even assisted women in labour. Artemis, moreover, was, like Eileithyia, a maiden divinity; and although the latter was the daughter of the goddess of marriage and the divine midwife, neither husband, nor lover, nor children of her are mentioned. She punished want of chastity by increasing the pains at the birth of a child, and was therefore feared by maidens. (Theocrit. xxvii. 28.) Frequent births, too, were displeasing to her. In an ancient hymn attributed to Olen, which was sung in Delos, Eileithyia was called the mother of Eros. (Paus. i. 18. § 5. ix. 27. § 2.) Her worship appears to have been first established among the Dorians in Crete, where she was believed to have been born in a cave in the territory of Cnossus. From thence her worship spread over Delos and Attica. According to a Delian tradition, Eileithyia was not born in Crete, but had come to Delos from the Hyperboreans, for the purpose of assisting Leto. (Herod. iv. 35.) She had a sanctuary at Athens, containing three carved images of the goddess, which were covered all over down to the toes. Two were believed to have been presented by Phaedra, and the third to have been brought by Erysichthon from Delos. (Paus. i. 8. § 15.) Her statues, however, were not thus covered everywhere, as Pausanias asserts, for at Aegion there was one in which the head, hands, and feet were uncovered. (Paus. vii. 23. § 5.) She had sanctuaries in various places, such as Sparta (Paus. iii. 17. § 1, 14. § 6), Cleitor (viii. 21. § 2), Messene (iv. 31. § 7), Tegea (viii. 48. § 5), Megara (i. 44. § 3), Hermione (ii. 35. § 8), and other places.

The Elionia, who was worshipped at Argos as the goddess of birth (Plut. *Quaest. Rom.* 49), was probably the same as Eileithyia. (Böttiger, *Ilithyia oder die Hexe*, Weimar, 1799; Müller, *Dor.* ii. 2. § 14.) [L. S.]

EIO'NEUS (Ἠιονεύς), a son of Magnes, and one of the suitors of Hippodameia, was slain by Oenomaus. (Paus. vi. 21. § 7; Schol. *ad Eurip. Phoen.* 1748.) There are three other mythical personages of this name. (Hom. *Il.* vii. 11, x. 435; Dia.) [L. S.]

EIRE'NE (Εἰρήνη). 1. The goddess of peace. After the victory of Timotheus over the Lacedaemonians, altars were erected to her at Athens at the public expense. (Corn. Nep. *Timoth.* 2; Plut. *Cim.* 13.) Her statue at Athens stood by the side of that of Amphiaraus, carrying in its arms Plutus, the god of wealth (Paus. i. 8. § 3), and another stood near that of Hestia in the Prytaneion. (i. 18, § 3.) At Rome too, where peace (Pax) was worshipped, she had a magnificent temple, which was built by the emperor Vespasian. (Suet. *Vespas.* 9; Paus. vi. 9. § 1.) The figure of Eirene or Pax occurs only on coins, and she is there represented as a youthful female, holding in her left arm a cornucopia and in her right hand an olive branch or the staff of Hermes. Sometimes also she appears in the act of burning a pile of arms, or carrying corn-ears in her hand or upon her head. (Hirt. *Mythol. Bilderb.* ii. p. 104.)

2. A daughter of Poseidon and Melanthea, from whom the island of Calauria was, in early times, called Eirene. (Plut. *Quaest. Gr.* 19.) [L. S.]

ELAEU'SIUS (Ἐλαιούσιος), if the name be correct, must have lived in or before the first century after Christ, as he is quoted by Soranus (*de Arte Obstetr.* p. 210), who calls him one of the followers of Asclepiades, and says he was one of those physicians who considered that there were certain diseases peculiar to the female sex, in opposition to some other medical writers who held the contrary opinion. He wrote a work on chronic diseases (Χρόνια), of which the thirteenth book is referred to by Soranus, but of which nothing now remains. [W. A. G.]

ELAGA'BALUS. The Roman emperor commonly known by this name, was the son of Julia Soemias and Sextus Varius Marcellus, and first cousin once removed to Caracalla. [See genealogical table prefixed to the article Caracalla.] He was born at Emesa about A. D. 205, and was originally called Varius Avitus Bassianus, a series of appellations derived from his father (Varius), maternal grandfather (Avitus), and maternal great-grandfather (Bassianus). While yet almost a child he became, along with his first cousin Alexander Severus, priest of Elagabalus, the Syro-Phoenician Sun-god, to whose worship a gorgeous temple was dedicated in his native city. The history of his elevation to the purple, to which in the earlier portion of his life he was not supposed to possess any claim, was effected in a very singular manner by his grandmother, Julia Maesa. She had long enjoyed the splendours and dignities of the imperial court in the society of her sister, Julia Domna, the wife of Septimius Severus and the mother of Geta and Caracalla. But after the murder of the latter by Macrinus, Maesa was compelled to return to Syria, there to dwell in unhonoured retirement. While still smarting under a reverse peculiarly galling to her haughty temper, she received intelligence that the army was already disgusted by the parsimony and rigid discipline of their new ruler, and was sighing for the luxury enjoyed under his predecessor. Maesa, skilled in court intrigues and familiar with revolutions, quickly perceived that this feeling might be turned to her own advantage. A report was circulated with industrious rapidity that Elagabalus was not the son of his reputed father, but the offspring of a secret commerce between Soemias and Caracalla. The troops stationed in the vicinity to guard the Phoenician border had already testified their admiration of the youth, whom they had seen upon their visits to Emesa gracefully performing the imposing duties of his priesthood, and, having been further propitiated by a liberal distribution of the wealth hoarded by Maesa, were easily persuaded to receive Elagabalus with his whole family into the camp, and to salute him as their sovereign by the title of M. Aurelius Antoninus, as if he had really been the undoubted progeny and lawful heir of their late monarch. These proceedings took place on the 16th of May, A. D. 218. Macrinus having re-

ceived information of what had happened, despatched Julianus with a body of troops to quell the insurrection. But these, instead of obeying the orders of their general, were prevailed upon to join the mutineers. Whereupon Macrinus advanced in person to meet his rival, was signally defeated in a battle fought on the borders of Syria and Phoenicia, and having escaped in disguise was soon afterwards discovered, brought back, and put to death. [MACRINUS.] The conqueror hastened to Antioch, from whence he forwarded a letter to the senate, in which he at once assumed, without waiting for the form of their consent, all the designations of Caesar, Imperator, son of Antoninus, grandson of Severus, Pius, Felix, Augustus, and Proconsul, together with the tribunitian authority. At the same time he inveighed against the treachery of Macrinus towards his master, his low birth, and his presumption in daring to adopt the title of emperor, concluding with a promise to consult the best interests of all classes of the community, and declaring that he intended to set up Augustus, whose age when he first grasped the reins of power he compared with his own, as a model for imitation. No resistance to these claims was testified on the part of the senate or people, for we find from a curious inscription, discovered some years ago at Rome, that the Fratres Arvales assembled in the Capitol on the 14th of July, that is scarcely more than five weeks after the decisive victory over Macrinus, in order to offer up their annual vows for the health and safety of their young prince, who is distinguished by all the appellations enumerated above.

Elagabalus entered upon his second consulship in A. D. 219, at Nicomedeia, and from thence proceeded to Rome, where he celebrated his accession by magnificent games, by prodigal largesses, and by laying the foundation of a sumptuous shrine for his tutelary deity. Two years afterwards, when he had rendered himself alike odious and contemptible by all manner of follies and abominations, he was persuaded by the politic Maesa to adopt his first cousin, Alexander Severus, to proclaim him Caesar, and nominate him consul-elect. Soon after, having repented of these steps, he endeavoured to procure the death of his kinsman, but was frustrated, partly by the watchfulness of his grandmother and partly by the zeal of the soldiers, with whom Alexander was a great favourite. A repetition of a similar attempt the year following (A. D. 222) proved his own destruction; for a mutiny having arisen among the praetorians in consequence, he was slain along with Soemias in the camp while endeavouring to appease their fury. The two bodies were dragged through the streets and cast into the Tiber, and hence the epithet or nickname of *Tiberinus*, one of the many applied in scorn to the tyrant after his death.

The reign of this prince, who perished at the age of eighteen, after having occupied the throne for three years, nine months, and four days, dating from the battle of Antioch, was characterised throughout by an accumulation of the most fantastic folly, and the most frantic superstition, together with impurity so bestial that the particulars almost transcend the limits of credibility. Had he confined himself to the absurd practical jokes of which so many have been recorded; had he been satisfied with supping on the tongues of peacocks and nightingales, with feeding lions on pheasants and parrots, with assembling companies of guests who were all fat, or all lean, or all tall, or all short, or all bald, or all gouty, and regaling them with mock repasts; had he been content to occupy his leisure hours in solemnizing the nuptials of his favourite deity with the Trojan Pallas or the African Urania, and in making matches between the gods and goddesses all over Italy, men might have laughed goodnaturedly, anticipating an increase of wisdom with increasing years. But unhappily even these trivial amusements were not unfrequently accompanied with cruelty and bloodshed. His earnest devotion to that god whose minister he had been, and to whose favour he probably ascribed his elevation, might have been regarded as excusable or even justifiable had it not been attended with persecution and tyranny. The Roman populace would with easy toleration have admitted and worshipped a new divinity, but they beheld with disgust their emperor appearing in public, arrayed in the attire of a Syrian priest, dancing wild measures and chanting barbaric hymns; they listened with horror to the tales of magic rites, and of human victims secretly slaughtered; they could scarcely submit without indignation to the ordinance that an outlandish idol should take precedence of their fathers' gods and of Jupiter himself, and still less could they consent to obey the decree subsequently promulgated, that it should not be lawful to offer homage at Rome to any other celestial power. But by far the blackest of his offences were his sins against the decencies of both public and private life, the details of which are too horrible and too disgusting to admit of description. (Dion Cass. lxxvii. 30—41, lxxix.; Herodian, v. 4—23; Lamprid. *Elagab.*; Capitolin. *Macrin.*; Eutrop. viii. 13; Aurel. Vict. *de Caes.* xxiii., *Epit.* xxiii.) A coin of Elagabalus is given under PAULA, the wife of Elagabalus. [W. R.]

E'LAPHUS (Ἔλαφος), the fifteenth in descent from Aesculapius, the son of Chrysus and the father of Hippolochus II., who lived probably in the island of Cos in the sixth and fifth centuries B. C. (Suid. *s. v.* Ἱπποκράτης; Thessali *Oratio*, ap. Hippocr. *Opera*, vol. iii. p. 840.) [W. A. G.]

E'LARA (Ἐλάρα), a daughter of Orchomenus or Minyas, who became by Zeus the mother of the giant Tityus; and Zeus, from fear of Hera, concealed her under the earth. (Apollod. i. 4. § 1; Apollon. Rhod. i. 762; Eustath. *ad Hom.* p. 1583; Müller, *Orchom.* p. 185, 2d. edit.) [L. S.]

E'LASUS (Ἔλασος). There are two Trojans of this name, one of whom was slain by Patroclus and the other by Neoptolemus. (Hom. *Il.* xvi. 696; Paus. x. 26. § 1.) [L. S.]

E'LATUS (Ἔλατος). 1. A son of Arcas by Leaneira, Metaneira, or by the nymph Chrysopeleia. He was a brother of Azan and Apheidas, and king of Arcadia. By his wife Laodice he had four sons, Stymphalus, Aepytus, Cyllen, and Pereus. (Apollod. iii. 9. § 1, 10. § 3; Paus. viii. 4. § 2.) He is also called the father of Ischys (Pind. *Pyth.* iii. 31) and of Dotis. (Steph. Byz. *s. v.* Δώτιον.) He is said to have resided on mount Cyllene, and to have gone from thence to Phocis, where he protected the Phocians and the Delphic sanctuary against the Phlegyans, and founded the town of Elateia. (Paus. *l. c.*, x. 34. § 3.) A statue of his stood in the market-place of Elateia, and another at Tegea. (Paus. x. 34. § 3, viii. 48. § 6.)

2. A prince of the Lapithae at Larissa in Thes-

saly, was married to Hippeia, by whom he became the father of Caeneus and Polyphemus, both of whom took part in the expedition of the Argonauts. (Hygin. *Fab.* 11; Ov. *Met.* xii. 497.) He is sometimes confounded with the Arcadian Elatus. (Müller, *Orchom.* pp. 186, 191, 2d. edit.) There are four more mythical personages of this name. (Hom. *Il.* vi. 33, *Od.* xxii. 268; Apollod. ii. 5. § 4; Apollon. Rhod. i. 101.) [L. S.]

ELECTRA (Ἠλέκτρα), *i. e.* the bright or brilliant one. 1. A daughter of Oceanus and Tethys, and the wife of Thaumas, by whom she became the mother of Iris and the Harpies, Aëllo and Ocypete. (Hom. *Hymn. in Cer.* 419; Hes. *Theog.* 266; Apollod. i. 2. §§ 2, 6; Paus. iv. 33. § 6; Serv. *ad Aen.* iii. 212.)

2. A daughter of Atlas and Pleione, was one of the seven Pleiades, and became by Zeus the mother of Jasion and Dardanus. (Apollod. iii. 10. § 1, 12. §§ 1, 3.) According to a tradition preserved in Servius (*ad Aen.* i. 32, ii. 325, iii. 104, vii. 207) she was the wife of the Italian king Corythus, by whom she had a son Jasion; whereas by Zeus she was the mother of Dardanus. (Comp. Serv. *ad Aen.* i. 384, iii. 167; Tzetz. *ad Lycoph.* 29.) Diodorus (v. 48) calls Harmonia her daughter by Zeus. She is connected also with the legend about the Palladium. When Electra, it is said, had come as a suppliant to the Palladium, which Athena had established, Zeus or Athena herself threw it into the territory of Ilium, because it had been sullied by the hands of a woman who was no longer a pure maiden, and king Ilus then built a temple to Zeus. (Apollod. iii. 12. § 3.) According to others it was Electra herself that brought the Palladium to Ilium, and gave it to her son Dardanus. (Schol. *ad Eurip. Phoen.* 1136.) When she saw the city of her son perishing in flames, she tore out her hair for grief, and was thus placed among the stars as a comet. (Serv. *ad Aen.* x. 272.) According to others, Electra and her six sisters were placed among the stars as the seven Pleiades, and lost their brilliancy on seeing the destruction of Ilium. (Serv. *ad Virg. Georg.* i. 138; Eustath. *ad Hom.* p. 1155.) The fabulous island of Electris was believed to have received its name from her. (Apollon. Rhod. i. 916.)

3. A sister of Cadmus, from whom the Electrian gate at Thebes was said to have received its name. (Paus. ix. 8. § 3; Schol. *ad Apollon. Rhod.* i. 916.)

4. A daughter of Agamemnon and Clytaemnestra, is also called Laodice. (Eustath. *ad Hom.* p. 742.) She was the sister of Iphigeneia, Chrysothemis, and Orestes. The conduct of her mother and Aegisthus threw her into grief and great suffering, and in consequence of it she became the accomplice of Orestes in the murder of his mother. Her story, according to Hyginus (*Fab.* 122), runs thus: On receiving the false report that Orestes and Pylades had been sacrificed to Artemis in Tauris, Aletes, the son of Aegisthus, assumed the government of Mycenae; but Electra, for the purpose of learning the particulars of her brother's death, went to Delphi. On the day she reached the place, Orestes and Iphigeneia likewise arrived there, but the same messenger who had before informed her of the death of Orestes, now added, that he had been sacrificed by Iphigeneia. Electra, enraged at this, snatched a firebrand from the altar, with the intention of putting her sister's eyes out with it. But Orestes suddenly came to the spot, and made himself known to Electra. All being thus cleared up, they travelled together to Mycenae, where Orestes killed the usurper Aletes, and Electra married Pylades. The Attic tragedians, Aeschylus, Sophocles, and Euripides, have used the story of Electra very freely: the most perfect, however, is that in the "Electra" of Sophocles. When Aegisthus and Clytaemnestra, after the murder of Agamemnon, intended to kill young Orestes also, Electra saved him by sending him under the protection of a slave to king Strophius at Phanote in Phocis, who had the boy educated together with his own son Pylades. Electra, in the meantime, was ever thinking on taking revenge upon the murderers of her father, and when Orestes had grown up to manhood, she sent secret messages to him to remind him of his duty to avenge his father. At length, Orestes came with Pylades to Argos. A lock of hair which he had placed on the grave of his father, was a sign to Electra that her brother was near. Orestes soon after made himself known to her, and informed her that he was commanded by Apollo to avenge the death of his father. Both lamented their misfortunes, and Electra urged him to carry his design into effect. Orestes then agreed with her that he and Pylades should go into the house of Clytaemnestra, as strangers from Phocis, and tell her that Orestes was dead. This was done accordingly, and Aegisthus and Clytaemnestra fell by the hand of Orestes, who gave Electra in marriage to his friend Pylades. (Comp. Aeschyl. *Eumenides*, and Euripides, *Orestes.*) She became by him the mother of Medon and Strophius. Her tomb was shewn in later times at Mycenae. (Paus. ii. 16. § 5.)

5. A servant of Helen, was painted by Polygnotus in the Lesche at Delphi, in the act of kneeling before her mistress and fastening her sandals. (Paus. x. 25. § 2.)

A sixth Electra occurs among the daughters of Danaus. (Apollod. ii. 1. § 5.) [L. S.]

ELE'CTRYON (Ἠλεκτρύων), a son of Perseus and Andromeda, was king of Mycenae or Mideia in Argolis. (Paus. ii. 25. § 8.) He was married to Anaxo, the daughter of Alcaeus, by whom he had several children. (Apollod. ii. 4. § 5, &c.) The tradition about him is given under AMPHITRYON. Another Electryon is mentioned by Diodorus (iv. 67). [L. S.]

ELECTRYO'NE (Ἠλεκτρυώνη), a daughter of Helios and Rhodos. (Diod. v. 56; Schol. *ad Pind. Ol.* vii. 24.) The name is also used as a patronymic from Electryon, and given to his daughter, Alcmene. (Hes. *Scut. Herc.* 16.) [L. S.]

ELECTUS. [ECLECTUS.]

ELEIUS (Ἠλεῖος). 1. A son of Poseidon and Eurydice, the daughter of Endymion, was king of the Epeians and father of Augeas. (Paus. v. 1. § 6, &c.)

2. A son of Amphimachus and king of Elis. In his reign the sons of Aristomachus invaded Peloponnesus. (Paus. v. 3. § 4.)

3. A son of Tantalus, from whom the country of Elis was believed to have received its name. (Steph. Byz. *s. v.* Ἦλις.) [L. S.]

E'LEOS (Ἔλεος), the personification of pity or mercy, had an altar in the agora at Athens. "The Athenians," says Pausanias (i. 17. § 1), "are the only ones among the Hellenes that worship this divine being, and among all the gods this is the most useful to human life in all its vicissitudes."

Those who implored the assistance of the Athenians, such as Adrastus and the Heracleidae, approached as suppliants the altar of Eleos. (Apollod. ii. 8. § 1, iii. 7. § 1; Schol. *ad Soph. Oed. Col.* 258) [L. S.]

ELEPHANTIS, the writer of certain amatory works (*molles Elephantidos libelli*), the character of which is sufficiently evident from the notices contained in Martial and Suetonius. We know not with certainty the sex of the author, nor in what language the pieces were composed, nor whether they were expressed in prose or verse; but the grammatical form of the name seems to indicate that the person in question was a female, and that she was either a Greek by birth or of Greek extraction. By the historians of literature she is generally ranked among the poetesses. (Martial, *Ep.* xii. 43. 5; Suet. *Tib.* 43; *Priapei.* iii.; Suidas, *s. v.* Ἀστυάνασσα.) Galen quotes a treatise περὶ κοσμητικῶν by this or some other Elephantis. (Fabric. *Bibl. Graec.* vol. viii. p. 158; comp. Spanheim, *de Praestantia et Usu Numism.* Diss. ix. p. 771.) [W. R.]

ELEPHE'NOR (Ἐλεφήνωρ), a son of Chalcodon, and prince of the Abantes in Euboea, whom he led against Troy in thirty or forty ships. He there fell by the hand of Agenor. (Hom. *Il.* ii. 540, iv. 463; Hygin. *Fab.* 97; Dict. Cret. i. 17.) Hyginus calls his mother Imenarete, and Tzetzes (*ad Lycoph.* 1029) Melanippe. He is also mentioned among the suitors of Helen (Apollod. iii. 10. § 8), and was said to have taken with him to Troy the sons of Theseus, who had been entrusted to his care. (Plut. *Thes.* 35; Paus. i. 17. § 6.) According to Tzetzes, Elephenor, without being aware of it, killed his grandfather, Abas, in consequence of which he was obliged to quit Euboea. When therefore the expedition against Troy was undertaken, Elephenor did not return to Euboea, but assembled the Abantes on a rock on the Euripus, opposite the island. After the fall of Troy, which, according to some accounts, he survived, he went to the island of Othronos near Sicily, and, driven away thence by a dragon, he went to Amantia in Illyria. (Lycophr. 1029, &c.) [L. S.]

ELEUSI'NA or ELEUSI'NIA (Ἐλευσινία), a surname of Demeter and Persephone, derived from Eleusis in Attica, the principal seat of their worship. (Virg. *Georg.* i. 163; Phornut. *N. D.* 27; Steph. Byz. *s. v.* Ἐλευσίς.) [L. S.]

ELEUSIS (Ἐλευσίς), a son of Hermes and Daeira, the daughter of Oceanus. The town of Eleusis in Attica was believed to have derived its name from him. (Paus. i. 38. § 7; Apollod. i. 5. § 2; Hygin. *Fab.* 147.) He was married to Cothonea or Cyntinia. (Hygin. *l. c.*; Serv. *ad Virg. Georg.* i. 19.) [L. S.]

ELEUSIS (Ἐλευσίς), is quoted by Diogenes Laërtius (i. 29) as the author of a work on Achilles (περὶ Ἀχιλλέως). [L. S.]

ELEUTHER (Ἐλευθήρ), a son of Apollo and Aethusa, the daughter of Poseidon, was regarded as the founder of Eleutherae in Boeotia. (Steph. Byz. *s. v.* Ἐλευθεραί.) He was the grandfather of Jasius and Poemander, the founder of Tanagra. (Paus. ix, 20. § 2.) He is said to have been the first that erected a statue of Dionysus, and spread the worship of the god. (Hygin. *Fab.* 225.) There are two other mythical personages of the same name. (Plut. *Quaest. Gr.* 39; Steph. Byz. *s. v.* Ἐλευθεραί.) [L. S.]

ELEUTHEREUS (Ἐλευθερεύς), a surname of Dionysus, which he derived either from Eleuther, or the Boeotian town of Eleutherae; but it may also be regarded as equivalent to the Latin *Liber*, and thus describes Dionysus as the deliverer of man from care and sorrow. (Paus. i. 20. § 2, 38. § 8; Plut. *Quaest. Rom.* 101.) The form Eleutherius is certainly used in the sense of the deliverer, and occurs also as the surname of Zeus. (Plut. *Sympos.* vii. in fin.; Pind. *Ol.* xii. 1; Strab. ix. p. 412; Tacit. *Ann.* xv. 64.) [L. S.]

ELIAS (Ἠλίας). This name, which is of Hebrew origin, belongs to several Greek writers, chiefly ecclesiastics, of the Byzantine empire. There were several prelates of the name in the Oriental patriarchates and bishoprics, and several writers, chiefly ecclesiastics, in the Oriental tongues, for whom see Assemanni, *Bibliotheca Orientalis*, and Fabric. *Bibl. Graec.* vol. ix. p. 257, xi. p. 614. We give only those belonging to Greek biography. In Latin the name is frequently written Helias.

1. 2. 3. Elias. There were three patriarchs of Jerusalem of this name. Elias I. was patriarch from A. D. 494 or 495 till his deposition by a council held at Sidon, whose decree was enforced, A.D. 513, by the emperor Anastasius I. He died in exile A. D. 518. Elias II. held the patriarchate from A. D. 760, or earlier, to 797, with the exception of an interval, when he was expelled by an intrusive patriarch Theodorus. He was represented at the second general council of Nicaea, A. D. 787, by Joannes, a presbyter, and Thomas, principal of the convent of St. Arsenius near Babylon in Egypt: these ecclesiastics were also representatives of the patriarchs of Alexandria and Antioch. Elias III. was patriarch at least as early as 881, when he sent a letter to Charles le Gros and the prelates, princes, and nobles of Gaul. A Latin version of the letter of Elias to Charlemagne (for it is scarcely probable that the original was in that language) was published in the Spicilegium of D'Achéry. Elias died about A. D. 907. (Papebroche, *Tractatus preliminaris de Episcopis et Patriarchis Sanctae Hierosolymitanae Ecclesiae* in the *Acta Sanctorum: Maii*, vol. iii. with the *Appendix* in vol. vii. p. 696, &c.; Labbe, *Concilia*, vol. vii.; D'Achéry, *Spicileg.* vol. iii. p. 363, ed. Paris, 1723.)

4. Elias of Charax. A Manuscript in the library of St. Mark at Venice contains a citation, printed by Villoison, from a Greek treatise on versification by "Helias, a monk of Charax." Villoison states that the passage cited by him is, in several MSS. of the King's Library at Paris, improperly ascribed to Plutarch. Harless incorrectly represents Villoison as speaking of two works of Helias on versification, and without, or rather against authority, connects the name of Elias of Crete with them. Part of this work is printed by Hermann in an Appendix to his edition of Dracon of Stratoniceia. [Dracon.] (Villoison, *Anecd. Graec.* vol. ii. pp. 85, 86; Fabric. *Bibl. Graec.* vol. vi. p. 338.)

5. Elias of Crete. There are several works extant ascribed to Elias Cretensis, whom Rader, Cave, Fabricius, and others, suppose to have been Elias, bishop (or rather metropolitan) of Crete, who took part in the second general council of Nicaea, A. D. 787. (Labbe, *Concilia*, vol. vii.) Leunclavius considers that the author was a different person from the prelate, and places the former in the sixth century or thereabout. (*Prooemium in Sti Gregorii Nazianzeni Opera.*) Oudin, who

has examined the subject most carefully, agrees with Leunclavius in distinguishing the writer from the prelate, and deduces from the internal evidence of his works that the writer lived about A. D. 1120 or 1130.

He wrote (1) *Commentaries on several of the Orations of Gregory Nazianzen.* There are several MSS. extant of these commentaries in the original Greek, but we believe they have never been printed. A Latin version of them, partly new, partly selected from former translations, was published by Billius with his Latin version of Gregory's works, and has been repeatedly reprinted.

(2.) *A Commentary on the* Κλίμαξ, *Climax,* "*Scala Paradisi,*" *or Ladder of Paradise of Joannes or John surnamed Scholasticus or Climacus.* This commentary, which has never been published, but is extant in MS., is described by Rader in his edition of the Climax, as very bulky. Some extracts are embodied in the Scholia of a later commentator given by Rader.

(3.) *An Answer respecting virgins espoused before the age of puberty.* This is extant in MS. in the King's Library at Paris, in the catalogue of which the author is described as the metropolitan of Crete.

(4.) *Answers to Dionysius the Monk on his seven different questions,* given by Binefidius (*Juris Orient. Libri,* iii. p. 185) and Leunclavius (*Jus Gr. Rom.* i. p. 335).

It is not known that any other works of his are extant. Nicolaus Commenus in his *Praenotiones Mystagogicae* cites other works, but they are probably lost. One was *On the Morals of the Heathens,* and the others were *Answers to the Monks of Corinth, To the Monks of Asca,* and *To the Solitary Monks.* Harless incorrectly ascribes to Elias of Crete the work of Elias or Helias of Charax [see No. 4] on versification. (Cave, *Hist. Lit.* vol. i. p. 641; Rader, *Isagoge ad Scalam St. Joannis Climaci,* prefixed to his edition of that work; Oudin, *Commentarii de Scriptor. et Scriptis Ecclesiasticis,* vol. ii. col. 1066, &c.; Fabric. *Bibl. Graec.* vol. viii. p. 430, ix. p. 525, xi. p. 615; *Catalogus Librorum Manuscriptorum Bibliothecae Regiae,* Paris, 1740.)

6. ELIAS, called, from the ecclesiastical office which he held, ECDICUS (Ἔκδικος), or "the Defender," was the author of a Greek work on the Ascetic life, extant in MS. in the Imperial Library at Vienna, and in the King's Library at Paris. The work is said to be entitled Πηγὴ ναίουσα. A Latin version of a part is given in the *Bibliotheca Patrum,* vol. xxii. p. 756, &c. ed. Lyons, 1677. In the catalogue of the King's Library at Paris is a Greek MS. containing, among other things, a *Florilegium,* or selection, said to be by "Helias, Presbyter et Defensor." (Montfaucon, *Bibliotheca Bibliothecarum,* p. 548; *Catal. Codd. MStorum Biblioth. Regiae,* vol. ii. Nos. CCCLXII. 6, DCCCLVIII. 21, Paris, 1740; Cave, *Hist. Lit.* vol. ii. Dissert. i. p. 7; Fabric. *Bibl. Graec.* vol. xi. p. 615.)

7. ELIAS, called "the MONK." Leo Allatius in his *De Symeonum Scriptis Diatriba* (p. 101) mentions a discourse προεόρτιον, on the Nativity, by Elias the Monk. (Cave, *Hist. Lit.* vol. ii. Diss. i. p. 7, ed. Oxford, 1740—43.)

8. ELIAS, called "the PHILOSOPHER." There are in the Medicean Library at Florence Prolegomena to the Εἰσαγωγὴ of Porphyry taken from the writings of "Elias the Philosopher," and there are some extracts from the same Elias in a MS. in the Library of St. Mark at Venice. But nothing appears to be known of the writer beyond his name. (Fabric. *Bibl. Graec.* vol. xi. p. 616.)

9. ELIAS SYNCELLUS. Leo Allatius has mentioned some hymns or poems addressed to the Virgin Mary, remarkable for their beauty, piety, and elegance: he promised to publish them, but did not fulfil his intention. Among the writers of them he names Elias Syncellus. (Allatius, *Notes to his edition of Eustathius of Antioch,* p. 284.)

Montfaucon mentions a black-letter MS. apparently in Latin, belonging at that time to the monastery of Caunes in Languedoc, entitled *Requies in Clementinas,* by Elias or Helias. But who this Elias was, is not stated, nor whether the work was a version from the Greek, which the name of the writer would lead us to suppose. A MS. entitled *Theorica et Practica,* by "Helias Salomon," is also mentioned by Montfaucon, but we know nothing of the writer. (Montfaucon, *Bibliotheca Bibliothecarum,* pp. 515, 1241.) [J. C. M.]

ELICAON or HELICAON (Ἑλικάων), of Rhegium, a Pythagorean philosopher. He is mentioned along with other Pythagoreans, who gave good and wholesome laws to Rhegium, and endeavoured to make practical use of the philosophical principles of their master in the administration of their country. (Iamblich. *Vit. Pythag.* 27, 30, 36.) [L. S.]

ELI'CIUS, a surname of Jupiter at Rome, where king Numa dedicated to Jupiter Elicius an altar on the Aventine. (Liv. i. 20.) The same king was said to have instituted certain secret rites to be performed in honour of the god, which were recorded in his Commentarii. (Liv. i. 31.) The origin of the name as well as the notion of Jupiter Elicius is referred to the Etruscans, who by certain prayers and sacrifices called forth (*eliciebant* or *evocabant*) lightning or invited Jupiter to send lightning. (Plin. *H. N.* ii. 54; Ov. *Fast.* iii. 327, &c.; Varro, *de Ling. Lat.* vi. 94.) The object of calling down lightning was according to Livy's explanation to elicit prodigies *ex mentibus divinis;* and when the god appeared or sent his lightning in anger, it was an unfortunate sign to the person who had invited it. Seneca (*Quaest. Nat.* ii. 49) attests that the ancients distinguished a kind of lightning or fulmina, called *fulmina hospitalia,* which it was possible for man to draw down, and Pliny mentions Numa, Tullus Hostilius, and Porsena, among the persons who in early times had called down lightning, though Tullus and his family perished in the attempt. Some modern writers think that the belief in the possibility of calling down lightnings arose out of certain observations or experiments in electricity, with which the ancients were acquainted, and some have even ventured upon the supposition that the ancients, and the Etruscans in particular, knew the use of conductors of lightning, which, though they cannot draw lightning from heaven, yet conduct it towards a certain point. Servius (*ad Virg. Eclog.* vi. 42) goes even so far as to say that the art of drawing down lightning was known to Prometheus. [L. S.]

ELIONIA. [EILEITHYIA.]

ELISSA. [DIDO.]

ELLO'PION (Ἐλλοπίων), of Peparethus, a Socratic philosopher, who is mentioned only by Plutarch. (*De Gen. Socrat.* p. 578, f.) [L. S.]

ELLOPS (Ἔλλοψ), a son of Ion or Tithonus, from whom Ellopia in Euboea derived its name. (Strab. x. p. 445; Steph. Byz. *s. v.* Ἐλλοπία; Eustath. *ad Hom.* p. 280.) [L. S.]

ELPE'NOR (Ἐλπήνωρ), one of the companions of Odysseus, who were metamorphosed by Circe into swine, and afterwards back into men. Intoxicated with wine, Elpenor one day fell asleep on the roof of Circe's residence, and in his attempt to rise he fell down and broke his neck. (Hom. *Od.* x. 550, &c.) When Odysseus was in the lower world, he met the shade of Elpenor, who implored him to burn his body and to erect a monument to him. (*Od.* xi. 57.) After his return to the island of Circe, Odysseus complied with this request of his friend. (*Od.* xii. 10, &c.; comp. Juven. xv. 22; Ov. *Ibis*, 487.) Elpenor was painted by Polygnotus in the Lesche at Delphi. (Paus. x. 29.) Servius (*ad Aen.* vi. 107) relates that Elpenor was killed by Odysseus himself for necromantic purposes. [L. S.]

ELPI'DIUS (Ἐλπίδιος), is called a remarkable man and fond of learning. Leontius, in his commentary on the "Phaenomena" of Aratus, says, that he had constructed for Elpidius a sphaera according to the description of Aratus, and Fabricius (*Bibl. Gr.* iv. p. 94, note) supposes that this Elpidius is the same as the patrician who was sent as ambassador to Chaganus, king of the Avari, in the first year of the reign of the emperor Mauritius, and who is mentioned by Cedrenus and other writers of that period. [L. S.]

ELPI'DIUS, or HELPIDIUS (Ἐλπίδιος), one of the physicians of Theodoric the Great, king of the Ostrogoths, A. D. 493—526, whom he attended in his last illness. (Procop. *de Bello Goth.* lib. i. p. 167, ed. Höschel.) He was a Christian, and in deacon's orders, and probably a native of Milan. There is extant a letter to him from king Theodoric (ap. Cassiod. *Variar.* iv. 24), and four from Ennodius. (*Epist.* vii. 7, viii. 8, ix. 14, 21; ap. Sirmondi *Opera*, vol. i.) [W. A. G.]

ELPINI'CE (Ἐλπινίκη), daughter of Miltiades, and sister of Cimon. According to some accounts she was only his half-sister, and he therefore made her his wife, the Athenian law permitting marriage with a sister, if she was not ὁμομήτριος. He gave her, however, afterwards in marriage to Callias, who had fallen in love with her, and who made this the condition of paying for Cimon the fine which had been imposed upon Miltiades. [vol. i. p. 567, b.] The character of Elpinice does not stand high, and we hear of a suspected intrigue of her's with Polygnotus, the painter. When Cimon was accused of having taken bribes from Alexander I., king of Macedonia, Elpinice went to Pericles to entreat his forbearance. He put her off at the time with a jest, but he refrained on the trial from pressing strongly the charge against her brother. Cimon is said also to have negotiated with Pericles, through Elpinice, the terms on which he was to return from exile. (Plut. *Cim.* 4, 14, *Pericl.* 10; Nepos, *Cim.* 1.) [E. E.]

ELVA, the name of a patrician family of the Aebutia gens.

1. T. AEBUTIUS T. F. ELVA, consul with P. Veturius Geminus Cicurinus in B. C. 499, in which year Fidenae was besieged and Crustumeria taken. In the following year, according to the date of most annalists, Elva was magister equitum to the dictator A. Postumius Albinus in the great battle fought at the Lake Regillus, where he commanded the left wing. The lays of that battle sung of his combat with Octavius Mamilius, by whom his arm was pierced through. (Liv. ii. 19; Dionys. v. 58, vi. 2, 4, 5, 11.)

2. L. AEBUTIUS T. F. T. N. ELVA, son of the preceding, consul with P. Servilius Priscus Structus in B. C. 463, was carried off in his consulship by the great plague which raged at Rome in that year. (Liv. iii. 6; Dionys. ix. 67; Diod. xi. 79; Oros. ii. 12.)

3. POSTUMUS AEBUTIUS ELVA CORNICEN, consul with M. Fabius Vibulanus in B. C. 442, in which year a colony was founded at Ardea, and magister equitum to the dictator Q. Servilius Priscus Structus in B. C. 435. (Liv. iv. 11, 21; Diod. xii. 34.)

4. M. AEBUTIUS ELVA, one of the triumviri for founding the colony at Ardea in B. C. 442. (Liv. iv. 11.)

5. M. AEBUTIUS ELVA, praetor in B. C. 168, when he obtained Sicily as his province. (Liv. xliv. 17.)

E'LYMUS (Ἔλυμος), a Trojan, a natural son of Anchises and a brother of Eryx. (Tzetz. *ad Lycoph.* 959.) Previous to the emigration of Aeneias, Elymus and Aegestus had fled from Troy to Sicily, and had settled on the banks of the river Crimisus, in the country of the Sicani. When afterwards Aeneias also arrived there, he built for them the towns of Aegesta and Elyme, and the Trojans who settled in that part of Sicily called themselves Elymi, after Elymus. (Dionys. Hal. *A. R.* i. 52, &c.) Strabo (xiii. p. 608) calls him Elymnus, and says that he went to Sicily with Aeneias, and that they together took possession of Eryx and Lilybaeum. Elymus was further believed to have founded Asca and Entella in Sicily. (Virg. *Aen.* v. 73, with Servius's note.) [L. S.]

EMANUEL. [MANUEL.]

EMA'THION (Ἠμαθίων), a son of Tithonus and Eos, and a brother of Memnon. (Hes. *Theog.* 985.) He was king of Arabia, and was slain by Heracles. (Apollod. ii. 5. § 11; Q. Smyrn. iii. 300.) There are two other mythical personages of this name. (Ov. *Met.* v. 105; Virg. *Aen.* ix. 571.) [L. S.]

E'MATHUS (Ἤμαθος), a son of Macedon and brother of Pierus, from whom Emathia, that is Macedonia, was believed to have derived its name. (Eustath. *ad Hom.* p. 980.) The daughters of Pierus (the Pierides) are sometimes called after their uncle Emathides. (Ov. *Met.* v. 669.) [L. S.]

E'MILUS (Ἔμιλος) of Aegina, made the gold and ivory statues of the Hours sitting on thrones in the temple of Hera at Olympia. (Paus. v. 17. § 1.) There is no other mention of this artist, and there can be no doubt that Valckenaer is right in reading Σμίλις. Some MSS. give Ἔμιλις and Ἄμιλις. [SMILIS.] [P. S.]

EMME'NIDAE (Ἐμμενίδαι), a princely family at Agrigentum, which traced its origin to the mythical hero Polyneices. Among its members we know Emmenides (from whom the family derived its name) the father of Aenesidamus, whose sons Theron and Xenocrates are celebrated by Pindar as victors at the great games of Greece. Theron won a prize at Olympia, in Ol. 76 (B. C. 476), in the chariot-race with four full-grown horses, and Xenocrates gained prizes in the horse-race at the Pythian, Isthmian, and Panathenaic

games. (Pind. *Ol.* ii. 48, iii. 38, *Pyth.* vi. 5, with the Scholiast, and Böckh's *Explicat. ad Pind.* pp. 114, &c., 119, 122, 127, 135; Müller, *Orchom.* p. 332, 2nd edit.) [L. S.]

EMPANDA, or PANDA, was, according to Festus (*s. v.* Empanda), a *dea paganorum.* Varro (*ap. Non.* p. 44; comp. Gell. xiii. 22; Arnob. iv. 2) connects the word with *pandere*, but absurdly explains it by *panem dare*, so that Empanda would be the goddess of bread or food. She had a sanctuary near the gate, called after her the porta Pandana, which led to the capitol. (Festus, *s. v.* Pandana; Varro, *de Ling. Lat.* v. 42.) Her temple was an asylum, which was *always open*, and the suppliants who came to it were supplied with food from the funds of the temple. This custom at once shews the meaning of the name Panda or Empanda: it is connected with *pandere*, to open; she is accordingly the goddess who is open to or admits any one who wants protection. Hartung (*die Religion der Röm.* ii. p. 76, &c.) thinks that Empanda and Panda are only surnames of Juno. [L. S.]

EMPE'DOCLES (Ἐμπεδοκλῆς), of Acragas (Agrigentum), in Sicily, flourished about Olymp. 84, or B. C. 444. (Diog. Laërt. viii. 74; comp. 51, 52; Simon Karsten, *Empedoclis Agrigent. Carmin. Reliquiae*, p. 9, &c.) His youth probably fell in the time of the glorious rule of Theron, from Ol. 73 to Ol. 77; and although he was descended from an ancient and wealthy family (Diog. Laërt. viii. 51), Empedocles with enthusiasm joined the revolution—as his father, Meton, had probably done before—in which Thrasydaeus, the son and successor of Theron, was expelled, and which became the watchword for the other Greek towns to shake off the yoke of their monarchs. (Diog. Laërt. viii. 72.) His zeal in the establishment of political equality is said to have been manifested by his magnanimous support of the poor (*ibid.* 73), by his inexorable severity in persecuting the overbearing conduct of the aristocrats (Timaeus, *ap. Diog. L.* viii. 64, comp. 65, 66), and in his declining the sovereignty which was offered to him. (Aristot. *ap. Diog.* viii. 63; compare, however, Timaeus, *ibid.* 66, 76.) His brilliant oratory (Satyr. *ap. Diog.* viii. 58; Timaeus, *ibid.* 67), his penetrating knowledge of nature and of circumstances, and the reputation of his marvellous powers, which he had acquired by curing diseases, by his successful exertions in removing marshy districts, averting epidemics and obnoxious winds (Diog. Laërt. viii. 60, 70, 69; Plut. *de Curios. Princ.* p. 515, *adv. Col.* p. 1126; Plin. *H. N.* xxxvi. 27, and others), spread a lustre around his name, which induced Timaeus and other historians to mention him more frequently. Although he himself may have been innocent of the name of "averter" or "controller of storms" (*κωλυσανέμας, ἀλεξανέμας*) and of a magician (*γόης*), which were given to him (Karsten, *l. c.* p. 49, &c.), still he must have attributed to himself miraculous powers, if in the beginning of his Καθαρμοί he said of himself—he may, however, have been speaking in the name of some assistant daemon—"An immortal god, and no longer a mortal man, I wander among you, honoured by all, adorned with priestly diadems and blooming wreaths; to whatever illustrious towns I go, I am praised by men and women, and accompanied by thousands, who thirst for deliverance, some being desirous to know the future, others remedies for diseases," &c. (Karsten, p. 142, v. 392, &c.; compare the accounts of the ostentation and haughtiness of Empedocles, p. 29, &c.) In like manner he promises remedies against the power of evil and of old age; he pretends to teach men how to break the vehemence of the unwearied winds, and how to call them forth again; how to obtain from dark rainy clouds useful drought, and tree-feeding rivers from the drought of summer (*ibid.* v. 425, &c.),—promises and pretensions, perhaps, expressive of his confidence in the infant science, which had only commenced its development, rather than in his own personal capability. With equal pride he celebrates the wisdom of the man—the ancient historians themselves did not know whether he meant Pythagoras or Parmenides—who, possessed of the richest mental and intellectual treasures, easily perceived everything in all nature, whenever with the full energy of his mind he attempted to do so. (*Ibid.* v. 440, &c.) The time was one of a varied and lively mental movement, and Empedocles was acquainted or connected by friendship with the physicians Acron and Pausanias (Diog. Laërt. viii. 60, 61, 65, 69; Plut. *de Is. et Os.* p. 383; Plin. *H. N.* xxix. 3; Suid. *s. v.*; comp. Fragm. v. 54, 433, &c.), with Pythagoreans, and it is said with Parmenides and Anaxagoras also (Diog. Laërt. viii. 55, 56, &c.; comp. Karsten, p. 47, &c.); and persons being carried away by that movement, believed themselves to be the nearer the goal the less clearly they perceived the way that led to it, and they regarded a perfect power over nature as the necessary consequence of a perfect knowledge of it.

Timaeus and Dicaearchus had spoken of the journey of Empedocles to Peloponnesus, and of the admiration which was paid to him there (Diog. Laërt. viii. 71, 67; Athen. xiv. p. 620); others mentioned his stay at Athens, and in the newly-founded colony of Thurii, B. C. 446 (Suid. *s. v.* Ἄκρων; Diog. Laërt. viii. 52); but it was only untrustworthy historians that made him travel in the east as far as the Magi. (Plin. *H. N.* xxx. 1, &c.; comp. Karsten, p. 39, &c.) His death is said to have been marvellous, like his life: a tradition, which is traced to Heracleides Ponticus, a writer fond of wonderful things, represented him as having been removed from the earth, like a divine being; another said that he had perished in the flames of mount Aetna. (Diog. Laërt. viii. 67, 69, 70, 71; Hor. *ad Pison.* 464, &c.; comp. Karsten, p. 36, &c.) But it is attested by the authority of Aristotle, that he died at the age of sixty, and the statements of later writers, who extend his life further, cannot be set up against such a testimony. (Apollon. *ap. Diog. Laërt.* viii. 52, comp. 74, 73.) Among the disciples of Empedocles none is mentioned except Gorgias, the sophist and rhetorician, whose connexion with our philosopher seems to be alluded to even by Plato. (Diog. Laërt. viii. 58; Karsten, p. 56, &c.) Among the works attributed to Empedocles, and which were all metrical compositions (see the list in Karsten, p. 62, &c.), we can form an opinion only on his Καθαρμοί and his didactic poem on Nature, and on the latter work only from the considerable fragments still extant. It consisted of 2000 hexameter verses, and was addressed to the above-mentioned Pausanias,—its division into three books was probably made by later grammarians. (Diog. Laërt. viii. 77; Karsten, p. 70, &c.) The

Καθαρμοί, a poem said to have consisted of 3000 verses, seems to have recommended particularly a good moral conduct as the means of averting epidemics and other evils. (See the fragments in Karsten, p. 144, vers. 403, &c.; comp. Aristot. *Eth. Nic.* vii. 5; Eudem. vi. 3.) Empedocles was undoubtedly acquainted with the didactic poems of Xenophanes and Parmenides (Hermipp. and Theophrast. *ap. Diog. Laërt.* viii. 55, 56)—allusions to the latter can be pointed out in the fragments,—but he seems to have surpassed them in the animation and richness of his style, and in the clearness of his descriptions and diction; so that Aristotle, though, on the one hand, he acknowledged only the metre as a point of comparison between the poems of Empedocles and the epics of Homer, yet, on the other hand, had characterised Empedocles as Homeric and powerful in his diction. (*Poet.* 1, *ap. Diog. Laërt.* viii. 57.) Lucretius, the greatest of all didactic poets, speaks of him with enthusiasm, and evidently marks him as his model. (See especially Lucret. i. 727, &c.) We are indebted for the first comprehensive collection of the fragments of Empedocles, and of a careful collection of the testimonies of the ancients concerning his doctrines, to Fr. W. Sturz (*Empedocles Agrigentinus*, Lipsiae, 1805), and lately Simon Karsten has greatly distinguished himself for what he has done for the criticism and explanation of the text, as well as for the light he has thrown on separate doctrines. (*Philosophorum Graecorum veterum reliquiae*, vol. ii., containing *Empedoclis Agrigentini Carmin. Reliquiae*, Amstelodami, 1838.)

Acquainted as Empedocles was with the theories of the Eleatics and the Pythagoreans, he did not adopt the fundamental principles either of the one or the other schools, although he agreed with the latter in his belief in the migration of souls (*Fragm.* vers. 1, &c., 380, &c., 350–53, 410, &c.; comp. Karsten, p. 509, &c.), in the attempt to reduce the relations of mixture to numbers, and in a few other points. (Karsten, p. 426, 33, 428, &c., 426; compare, however, Ed. Zeller, *die Philosophie der Griech.* p. 169, &c., Tübingen, 1844.) With the Eleatics he agreed in thinking that it was impossible to conceive anything arising out of nothing (*Fragm.* vers. 81, &c., 119, &c., 345, &c.; comp. Parmenid. *Fragm.*, ed. Karsten, vers. 47, 50, 60, &c., 66, 68, 75), and it is not impossible that he may have borrowed from them also the distinction between knowledge obtained through the senses, and knowledge obtained through reason. (*Fragm.* 49, &c., 108; Parmenid. *Fragm.* 49, 108.) Aristotle with justice mentions him among the Ionic physiologists, and he places him in very close relation to the atomistic philosophers and to Anaxagoras. (*Metaphys.* i. 3, 4, 7, *Phys.* i. 4, *de Generat. et Corr.* i. 8, *de Caelo*, iii. 7.) All three, like the whole Ionic physiology, endeavoured to point out that which formed the basis of all changes, and to explain the latter by means of the former; but they could not, like Heracleitus, consider the coming into existence and motion as the existence of things, and rest and tranquillity as the non-existence, because they had derived from the Eleatics the conviction that an existence could just as little pass over into a non-existence, as, *vice versâ*, the latter into the former. In order, nevertheless, to establish the reality of changes, and consequently the world and its phaenomena, against the deductions of the Eleatics, they were obliged to reduce that which appears to us as a coming into existence to a process of mixture and separation of unalterable substances; but for the same reason they were obliged to give up both, the Heracleitean supposition of one original fundamental power, and the earlier Ionic hypothesis of one original substance which produced all changes out of itself and again absorbed them. The supposition of an original plurality of unalterable elementary substances was absolutely necessary. And thus we find in the extant fragments of the didactic poem of Empedocles, the genuineness of which is attested beyond all doubt by the authority of Aristotle and other ancient writers, the most unequivocal statement, made with an evident regard to the argumentation of Parmenides, that a coming into existence from a non-existence, as well as a complete death and annihilation, are things impossible; what we call coming into existence and death is only mixture and separation of what was mixed, and the expressions of coming into existence and destruction or annihilation are justified only by our being obliged to submit to the usus loquendi. (*Fragm.* 77, &c., 345, &c.) The original and unalterable substances were termed by Empedocles the roots of things (τέσσαρα τῶν πάντων ῥιζώματα, *Fragm.* vers. 55, &c., 74, &c.); and it was he who first established the number of four elements, which were afterwards recognized for many centuries, and which before Empedocles had been pointed out one by one, partly as fundamental substances, and partly as transition stages of things coming into existence. (Aristot. *Metaphys.* i. 4, 7, *de Generat. et Corr.* ii. 1; comp. Ch. A. Brandis, *Handbuch d. Gesch. der Griech. Röm. Philos.* i. p. 195, &c.) The mythical names Zeus, Hera, Nestis, and Aïdoneus, alternate with the common terms of fire, air, water, and earth; and it is of little importance for the accurate understanding of his theory, whether the life-giving Hera was meant to signify the air and Aïdoneus the earth, or Aïdoneus the air and Hera the earth, although the former is more probable than the latter. (*Fragm.* 55, &c., 74, &c.; comp. Brandis, *l. c.* p. 198.) As, however, the elementary substances were simple, eternal, and unalterable (Karsten, p. 336, &c.), and as change or alteration was merely the consequence of their mixture and separation, it was also necessary to conceive them as motionless, and consequently to suppose the existence of moving powers—the necessary condition of mixture and separation—as distinct from the substances, and equally original and eternal. But in this manner the dynamic explanations which the earlier physiologists, and especially Heracleitus, had given of nature, was changed into a mechanical one. In order here again to avoid the supposition of an actual coming into existence, Empedocles assumed two opposite directions of the moving power, the attractive and repulsive, the uniting and separating, that is, love and hate (Νεῖκος, Δῆρις, Κότος—Φιλίη, Φιλότης, Ἁρμονίη, Στοργή), as equally original and elementary (*Fragm.* 88, &c., 138, &c., 167, &c.; Aristot. *Metaphys.* i. 4; Karsten, p. 346, &c.); whereas with Heracleitus they were only different manifestations of one and the same fundamental power. But is it to be supposed that those two powers were from the beginning equally active? and is the state of mixture, *i. e.* the world and its phaenomena, an original one, or was it preceded by a state in which the pure elementary

substances and the two moving powers co-existed in a condition of repose and inertness? Empedocles decided in favour of the latter supposition (*Fragm.* vers. 88, &c., 59, &c.; comp. Plat. *Soph.* p. 242; Aristot. *de Coel.* i. 10, *Phys. Auscult.* i. 4, viii. 1), which agreed with ancient legends and traditions. This he probably did especially in order to keep still more distinctly asunder existences and things coming into existence; and he conceived the original co-existence of the pure elementary substances and of the two powers in the form of a sphere (*σφαῖρος*; comp. Karsten, p. 183, &c.), which was to indicate its perfect independence and self-sufficiency. As, however, these elementary substances were to exist together in their purity, without mixture and separation, it was necessary to suppose that the uniting power of love predominated in the sphere (Aristot. *Metaphys.* B. i. 4, Λ. 21, *de Generat. et Corr.* i. 1), and that the separating power of hate was in a state of limited activity, or, as Empedocles expresses it, guarded the extreme ends of the sphere. (*Fragm.* vers. 58, comp. 167, &c.) When the destructive hate rises into activity, the bond which keeps the pure elementary substances together in the sphere is dissolved (vers. 66, &c.); they separate in order partly to unite again by the power of love: and this is the origin of our world of phaenomena. But that the elementary substances might not be completely absorbed by this world and lose their purity, Empedocles assumed a periodical change of the sphere and formation of the world (*Fragm.* vers. 88, &c., 167, &c.); but perhaps also, like the earlier Ionians, a perpetual continuance of pure fundamental substances, to which the parts of the world, which are tired of change, return and prepare the formation of the sphere for the next period of the world. (H. Ritter in Wolf's *Analect.* ii. p. 445, &c., *Gesch. der Philos.* i. p. 555, &c.; but comp. Zeller, *l. c.* p. 191, &c.) The sphere being the embodiment of pure existence was with him also the embodiment or representative of the deity, either conceiving the deity as a collectivity, or mainly as the uniting power of love. (*Fragm.* vers. 70; comp. Aristot. *de Generat. et Corr.* ii. 6, *Metaphys.* B. 4, *de Anim.* i. 5.) But as existence is not to be confined to the sphere, but must rather be at the foundation of the whole visible world, so the deity also must be active in it. But Empedocles was little able to determine the *how* of this divine activity in its distinction from and connexion with the activity of the moving powers: he, too, like the Eleatics (Xenophan. *Fragm.* 1, 2, 3, 5, 6, ed. Karsten), strove to purify and liberate the notion of the deity: "not provided with limbs, He, a holy, infinite spirit, passes through the world with rapid thoughts," is the sublime expression of Empedocles. (*Fragm.* vers. 359, &c., comp. 317.) Along with this, however, he speaks of the eternal power of Necessity as an ancient decree of the gods, and it is not clear whether the necessary succession of cause and effect, or an unconditional predestination, is to be understood by it; or, lastly, whether Empedocles did not rather leave the notion of Necessity and its relation to the deity in that mysterious darkness in which we find it in the works of most philosophers of antiquity.

We perceive the world of phaenomena or changes through the medium of our senses, but not so its eternal cause; and although Empedocles traced both sensuous perception and thought to one and the same cause, his six original beings (Aristot. *de Anim.* iii. 3, *Metaphys.* i. 57; *Fragm.* 321, &c., 315, &c., 313, 318, &c.), still he clearly distinguished the latter as a higher state of development from the former; he complains of the small extent of our knowledge obtainable through our body (*Fragm.* 32, &c.), and advises us not to trust to our eyes or ears, or any other part of our body, but to see in thought of what kind each thing is by itself (*Fragm.* 49, &c., comp. 108, 356, &c.); but he attributes the thinking cognition to the deity alone. (*Fragm.* 32, &c., 41, &c., 354, 362, &c.) We are, however, by no means justified in supposing that Empedocles, like the Eleatics, considered that which is perceptible through the senses, *i. e.* the world and its phaenomena, to be a mere phantom, and the unity of the divine sphere, that is, the world of love, which is arrived at only by thought, to be the sole existence. (H. Ritter in Wolf's *Analect.* i. p. 423, &c., *Gesch. der Philos.* i. p. 541, &c.; Brandis, in the *Rheinisch. Museum*, iii. p. 124; comp. Zeller, *l. c.* p. 184, &c.)

Further investigations concerning Empedocles's derivation of the different kinds of sensuous perception, and of the mutual influence of things upon one another in general, from the coincidence of effluxes and corresponding pores, as well as the examination of the fragments of his cosmologic and physiologic doctrines, must be left to a history of Greek philosophy. [CH. A. B.]

E'MPODUS (*Ἔμποδος*), an otherwise unknown writer, whose *ἀπομνημονεύματα* are mentioned by Athenaeus. (ix. p. 370.) Casaubon proposed to read *Ποσειδώνιος* instead of *Ἔμποδος*; but our ignorance about Empodus is not sufficient to justify such a conjecture. [L. S.]

EMPO'RIUS, a Latin rhetorician, author of three short tracts entitled 1. *De Ethopoeia ac Loco Communi Liber*; 2. *Demonstrativae Materiae praeceptum*; 3. *De Deliberativa Specie.* He is believed to have flourished not earlier than the sixth century, chiefly from the circumstance that he refers in his illustrations to the regal power rather than to the imperial dignity, which he would scarcely have done had he lived before the revival of the kingly title.

Emporius was first edited by Beatus Rhenanus, along with some other authors upon rhetoric, Basil. 4to. 1521; the pieces named above will all be found in the "Antiqui Rhetores Latini" of F. Pithoeus, 4to., Paris, 1599, p. 278. [W. R.]

EMPU'SA (*Ἔμπουσα*), a monstrous spectre, which was believed to devour human beings. It could assume different forms, and was sent out by Hecate to frighten travellers. It was believed usually to appear with one leg of brass and the other of an ass. (Aristoph. *Ran.* 294, *Eccles.* 1094.) Whenever a traveller addressed the monster with insulting words, it used to flee and utter a shrill sound. (Philostr. *Vit. Apoll.* ii. 4.) The Lamiae and Mormolyceia, who assumed the form of handsome women for the purpose of attracting young men, and then sucked their blood like vampyrs and ate their flesh, were reckoned among the Empusae. (Philostr. *Vit. Apoll.* iv. 25; Suid. *s. v.*) [L. S.]

E'MPYLUS, a rhetorician; the companion, as we are told by Plutarch, of Brutus, to whom he dedicated a short essay, not destitute of merit, on the death of Caesar. It is not stated to what country he belonged. "Empylus the Rhodian"

is mentioned in a passage of Quintilian, where the text is very doubtful, as an orator referred to by Cicero, but no such name occurs in any extant work of the latter.—(Plut. *Brut.* 2; Quintil. x. 6. § 4, and Spalding's note). [W. R.]

E'NALUS (Ἔναλος). The Penthelides, the first settlers in Lesbos, had received an oracle from Amphitrite commanding them to sacrifice a bull to Poseidon and a virgin to Amphitrite and the Nereides, as soon as they should, on their journey to Lesbos, come to the rock Mesogeion. The leaders of the colonists accordingly caused their daughters to draw lots, the result of which was, that the daughter of Smintheus or Phineus was to be sacrificed. When she was on the point of being thrown into the sea, her lover, Enalus, embraced her, and leaped with her into the deep. But both were saved by dolphins. Once the sea all around Lesbos rose in such high billows, that no one ventured to approach it; Enalus alone had the courage to do so, and when he returned from the sea, he was followed by polypi; the greatest of which was carrying a stone, which Enalus took from it, and dedicated in a temple. (Plut. *Sept. Sapient. Conviv.* p. 163, c, *de Sollert. animal.* p. 984. d.) [L. S.]

ENANTIO'PHANES. Cujacius, in his Preface to the 60th book of the Basilica, prefixed to the 7th volume of Fabrot's edition of that work, supposes Enantiophanes to be the assumed name of a Graeco-Roman jurist, who wrote *περὶ ἐναντιοφανῶν*, or concerning the explanation of apparent legal inconsistencies; and Suarez (*Notit. Basil.* § 35) says that Photius, in his Nomocanon, mentions having written such a work. Fabricius, in a note upon the work of Suarez (which is inserted in the *Bibliotheca Graeca*), states that Balsamo, in his Preface to the Nomocanon of Photius, refers to Enantiophanes. Assemanni, however, shews (*Bibl. Jur. Orient.* ii. 18, p. 389) that there is no reason for attributing a work *περὶ ἐναντιοφανῶν* to Photius, that there is no passage in his Nomocanon relating to such a work, and that the sentence in which Balsamo is supposed by Fabricius to refer to Enantiophanes has no such meaning. The *Ἐναντιοφανῶν βιβλίον* is cited in *Basil.* v. p. 726. Enantiophanes (*Basil.* vi. p. 250) cites his own book *de Legatis et Mortis Causa Donationibus*, and the *Παραγραφή*, or annotation, of Enantiophanes is cited in *Basil.* vii. p. 496. The period when the jurist lived who bears this name, has been a subject of much dispute. Reiz (*ad Theophilum*, pp. 1234, 1236) thinks that Enantiophanes wrote before the composition of the Basilica, and marks his name with an asterisk as an ascertained contemporary of Justinian. In *Basil.* iii. p. 318 Enantiophanes calls Stephanus his master; but this is by no means conclusive. Assemanni, misled by Papadopoli, thinks that the Stephanus here meant lived under Alexius Comnenus, and was not the Stephanus who was one of the compilers of Justinian's Digest. The contemporary of Justinian, however, was undoubtedly the person intended; but Stephanus was one of those early Graeco-Roman jurists who, like Domninus, Patricius, and Cyrillus, are thought by Zachariae (*Anecdota*, p. viii.) to have been called by subsequent jurists masters or teachers in a general sense. (Compare *Basil.* 11. tit. i. s. 67, sch. ed. Heimbach, i. p. 646.) Zachariae places Enantiophanes among the jurists who lived before the time of Basileius Macedo. (*Hist. Jur. Gr. Rom. Delius*, § 20. 1, 2.) That he lived before the formation of the present text of the Basilica, appears from his being several times named in the text itself, as in iii. p. 258, where he cites Theophilus; ii. p. 560, where he cites the Code of Justinian; i. 99, where he cites the Novells of Justinian. According to the Scholium on the Basilica (ii. p. 548, ed. Heimbach), he seems to have written notes upon the Digest. That he was alive after the death of Justinian appears from *Basil.* iii. p. 230 (ed. Heimbach), where he cites a Novell of Justin. On the other hand, Assemanni thinks that he wrote after the composition of the Basilica, which, in the Scholium, *Basil.* i. p. 262, he appears to cite; but it is very likely that here, as in many other places, that which was originally a citation from the Digest has been subsequently changed for convenience into a reference to the Basilica. In *Basil.* iii. p. 440, he cites Gregorius Doxapater, whom Pohl (followed by Zachariae), on the supposed authority of Montfaucon, places in the first half of the 12th century; but we have shewn [DOXAPATER] that there is no ground for identifying Gregorius Doxapater with the Doxapater mentioned by Montfaucon.

An eminent jurist of the time of Justinian is frequently cited in the Basilica, and in the Scholia on that work by the appellation of *the Anonymous*. This writer composed an Index or abridgment of the Novells of Justinian, and was the author of Paratitla (a comparison of parallel passages) in the Digest. To this work the treatise on apparently discordant passages would form a natural sequel; and Mortreuil (*Histoire du Droit Byzantin*, i. p. 296) makes it probable that Enantiophanes and the Anonymous were the same persons; for in *Basil.* vi. p. 251 Schol., a passage is ascribed to Enantiophanes, which, in *Basil.* vi. p. 260, Schol., is attributed to the Anonymous.

Biener (*Geschichte der Novellen Justinians*, p. 56) threw out the conjecture, that the Anonymous was no other than Julianus, the author of the Latin Epitome of the Novells; and Zachariae (*Anecdota*, p. 204–7) attempts to establish this conjecture. Mortreuil seems disposed to identify the three.

In order to facilitate investigation, we subjoin a list (formed from Reiz and Fabricius) of passages in the Basilica where the name of Enantiophanes occurs.

Basil. i. pp. 70, 99, 100, 109, 260, 408, 262, 265, 266, ii. pp. 540, 560, 609, 610, 628, iii. pp. 43, 170, 258, 318, 393, 394, 412, v. p. 726, vi. 250, 251, 260, vii. 496, 499, 565, 640, 641. (Heimbach, *de Basil. Orig.* pp. 76–79.) [J. T. G.]

ENARE'PHORUS (Ἐναρήφορος), a son of Hippocoön, was a most passionate suitor of Helen, when she was yet quite young. Tyndareus, therefore, entrusted the maiden to the care of Theseus. (Apollod. iii. 10. § 5; Plut. *Thes.* 31.) Enarephorus had a heroum at Sparta. (Paus. iii. 15. § 2.) [L. S.]

ENA'RETE. [AEOLUS, No. 1.]

ENCE'LADUS (Ἐγκέλαδος), a son of Tartarus and Ge, and one of the hundred-armed giants who made war upon the gods. (Hygin. *Fab.* Praef. p. 1; Virg. *Aen.* iv. 179; Ov. *Ep. ex Pont.* ii. 2. 12, *Amor.* iii. 12. 27.) He was killed, according to some, by Zeus, by a flash of lightning, and buried under mount Aetna (Virg. *Aen.* iii. 578); and, according to others, he was killed by the chariot of Athena (Paus. viii. 47. § 1), or by the spear of Seilenus. (Eurip. *Cyclops*, 7.) In his flight Athena

threw upon him the island of Sicily. (Apollod. i. 6. § 2.) There are two other fabulous beings of this name. (Apollod. ii. 1. § 5; Eustath. *ad Hom.* p. 918.) [L. S.]

ENCO'LPIUS. [PETRONIUS.]

ENCO'LPIUS is named by Lampridius as the author of a life of the emperor Alexander Severus, with whom he lived upon terms of intimacy. (Lamprid. *Alex. Sev.* 17, 48.)

A book published by Thomas Elyot, a man celebrated for his learning in the reign of Henry VIII., under the title "The Image of Governance (Imago Imperii) compiled of the Actes and Sentences notable of the most noble emperor Alexander Severus, translated from the Greek of Eucolpius (Encolpius) into English," Lond. 1540, 1541, 1544, 1549, 4to., 1556, 1594, 8vo., is a fabrication. [W. R.]

ENDE'IS (Ἐνδηΐς), a daughter of Chiron, who was married to Aeacus, by whom she became the mother of Peleus and Telamon. (Apollod. iii. 12. § 6,) Pausanias (ii. 29. § 7) calls her a daughter of Sciron. [L. S.]

E'NDIUS (Ἔνδιος), of Sparta, son of Alcibiades, member of a family whose connexion with that of the Athenian Alcibiades had in a previous generation introduced into the latter this Lacedaemonian name. It is he apparently who was one of the three ambassadors sent by Sparta in 420 B. C. to dissuade Athens from the Argive alliance. They were chosen, says Thucydides, from the belief of their being acceptable to the Athenians, and possibly in particular with a view to conciliate his guest, Alcibiades, who probably made use of this very advantage in effecting the deception by which he defeated their purpose. He was elected ephor in the autumn of 413, the time of the Athenian disaster at Syracuse, and through him Alcibiades, now in exile, inflicted on his country the severe blow of bringing the Lacedaemonians to the coast of Ionia, which otherwise would at any rate have been postponed. His influence decided the government to lend its first succour to Chios; and when the blockade of their ships in Peiraeeus seemed likely to put a stop to all operations, he again persuaded Endius and his colleagues to make the attempt. Thucydides says, that Alcibiades was his *πατρικὸς ἐς τὰ μάλιστα ξένος*; so that probably it was with him that Alcibiades resided during his stay at Sparta. (Thuc. v. 44, viii. 6, 12.) To these facts we may venture to add from Diodorus (xiii. 52, 53) the further statement, that after the defeat at Cyzicus, B. C. 410, he was sent from Sparta at the head of an embassy to Athens with proposals for peace of the fairest character, which were, however, through the influence of the presumptuous demagogue Cleophon, rejected. Endius, as the friend of Alcibiades, the victor of Cyzicus, would naturally be selected; and the account of Diodorus, with the exception of course of the oration he writes for Endius, may, notwithstanding the silence of Xenophon, be received as true in the main. [A. H. C.]

ENDOEUS (Ἔνδοιος), an Athenian statuary, is called a disciple of Daedalus, whom he is said to have accompanied when he fled to Crete. This statement must be taken to express, not the time at which he lived, but the style of art which he practised. It is probable that he lived at the same period as Dipoenus and Scyllis, who are in the same way called disciples of Daedalus, namely, in the time of Peisistratus and his sons, about B. C. 560. (Thiersch, *Epochen*, pp. 124, 125.) His works were: 1. In the acropolis at Athens a sitting statue of Athena, in olive-wood, with an inscription to the effect that Callias dedicated it, and Endoeus made it. Hence his age is inferred, for the first Callias who is mentioned in history is the opponent of Peisistratus. (Herod. vi. 121.) 2. In the temple of Athena Polias at Erythrae in Ionia, a colossal wooden statue of the goddess, sitting on a throne, holding a distaff in each hand, and having a sun-dial (*πόλος*) on the head. 3. In connexion with this statue, there stood in the hypaethrum, before the visit of Pausanias to the temple, statues of the Graces and Hours, in white marble, also by Endoeus. 4. A statue of Athena Alea, in her temple at Tegea, made entirely of ivory, which was transported to Rome by Augustus, and set up in the entrance of his forum. (Paus. i. 26. § 5; vii. 5. § 4; viii. 46. § 2; Athenag. *Legat. pro Christ.* p. 293, a.) [P. S.]

ENDY'MION (Ἐνδυμίων), a youth distinguished for his beauty, and renowned in ancient story by the perpetual sleep in which he spent his life. Some traditions about Endymion refer us to Elis, and others to Caria, and others again are a combination of the two. According to the first set of legends, he was a son of Aëthlius and Calyce, or of Zeus and Calyce, and succeeded Aëthlius in the kingdom of Elis. (Paus. v. 1. § 2.) Others again say that he expelled Clymenus from the kingdom of Elis, and introduced into the country Aeolian settlers from Thessaly. (Apollod. i. 7. § 5, &c.; Paus. v. 8. § 1.) Conon (*Narrat.* 14) calls him a son of Zeus and Protogeneia, and Hyginus (*Fab.* 271) a son of Aetolus. He is said to have been married to Asterodia, Chromia, Hyperippe, Neïs, or Iphianassa; and Aetolus, Paeon, Epeius, Eurydice, and Naxus are called his children. He was, however, especially beloved by Selene, by whom he had fifty daughters. (Paus. v. 1. § 2.) He caused his sons to engage in the race-course at Olympia, and promised to the victor the succession in his kingdom, and Epeius conquered his brothers, and succeeded Endymion as king of Elis. He was believed to be buried at Olympia, which also contained a statue of his in the treasury of the Metapontians. (Paus. vi. 19. § 8, 20. § 6.) According to a tradition, believed at Heracleia in Caria, Endymion had come from Elis to mount Latmus in Caria, whence he is called the Latmian (*Latmius*; Paus. v. 1. § 4; Ov. *Ars Am.* iii. 83, *Trist.* ii. 299). He is described by the poets either as a king, a shepherd, or a hunter (Theocrit. iii. 49, xx. 37 with the Scholiast), and while he was slumbering in a cave of mount Latmus, Selene came down to him, kissed, and lay by his side. (Comp. Apollon. Rhod. iv. 57.) There also he had, in later times, a sanctuary, and his tomb was shewn in a cave of mount Latmus. (Paus. v. 1. § 4; Strab. xiv. p. 636.) His eternal sleep on Latmus is assigned to different causes in ancient story. Some said that Zeus had granted him a request, and that Endymion begged for immortality, eternal sleep, and everlasting youth (Apollod. i. 7. § 5.); others relate that he was received among the gods of Olympus, but as he there fell in love with Hera, Zeus, in his anger, punished him by throwing him into eternal sleep on mount Latmus. (Schol. *ad Theocrit.* iii. 49.) Others, lastly, state that Selene, charmed with his surpassing beauty,

sent him to sleep, that she might be able to kiss him without being observed by him. (Cic. *Tuscul.* i. 38.) The stories of the fair sleeper, Endymion, the darling of Selene, are unquestionably poetical fictions, in which sleep is personified. His name and all his attributes confirm this opinion: Endymion signifies a being that gently comes over one; he is called a king, because he has power over all living creatures; a shepherd, because he slumbered in the cool caves of mount Latmus, that is, "the mount of oblivion." Nothing can be more beautiful, lastly, than the notion, that he is kissed by the soft rays of the moon. (Comp. Plat. *Phaed.* p. 72. b; Ov. *Am.* i. 13. 43.) There is a beautiful statue of a sleeping Endymion in the British Museum. [L. S.]

ENI'PEUS (Ἐνιπεύς), a river-god in Thessaly, who was beloved by Tyro, the daughter of Salmoneus. Poseidon, who was in love with her, assumed the appearance of Enipeus, and thus visited her, and she became by him the mother of twins, Pelias and Neleus. (Apollod. i. 9. § 8.) Ovid (*Met.* vi. 116) relates that Poseidon, having assumed the form of Enipeus, begot by Iphimedeia two sons, Otus and Ephialtes. Another river-god of the same name occurs in Elis, who is likewise connected with the legend about Tyro. (Strab. viii. p. 356.) [L. S.]

E'NNIA, called ENNIA THRASYLLA by Dion Cassius, and ENNIA NAEVIA by Suetonius, was the wife of Macro and the mistress of Caligula. Her husband murdered Tiberius in order to accelerate the accession of Caligula; but this emperor, like a true tyrant, disliking to see those to whom he was under obligation, put to death Ennia and her husband. (Dion. Cass. lviii. 28, lix. 10; Tac. *Ann.* vi. 45; Suet. *Cal.* 12, 26.)

EN'NIUS, whom the Romans ever regarded with a sort of filial reverence as the parent of their literature—*noster Ennius*, our own Ennius, as he is styled with fond familiarity—was born in the consulship of C. Mamilius Turrinus and C. Valerius Falto, B.C. 239, the year immediately following that in which the first regular drama had been exhibited on the Roman stage by Livius Andronicus. The place of his nativity was Rudiae, a Calabrian village among the hills near Brundusium. He claimed descent from the ancient lords of Messapia; and after he had become a convert to the Pythagorean doctrines, was wont to boast that the spirit which had once animated the body of the immortal Homer, after passing through many tenements, after residing among others in a peacock, and in the sage of Crotona, had eventually passed into his own frame. Of his early history we know nothing, except, if we can trust the loose poetical testimony of Silius and Claudian, that he served with credit as a soldier, and rose to the rank of a centurion. When M. Porcius Cato, who had filled the office of quaestor under Scipio in the African war, was returning home, he found Ennius in Sardinia, became acquainted with his high powers, and brought him in his train to Rome, our poet being at that time about the age of thirty-eight. But his military ardour was not yet quenched; for twelve years afterwards he accompanied M. Fulvius Nobilior during the Aetolian campaign, and shared his triumph. It is recorded that the victorious general, at the instigation probably of his literary friend, consecrated the spoils captured from the enemy to the Muses, and subsequently, when Censor, dedicated a joint temple to Hercules and the Nine. Through the son of Nobilior, Ennius, when far advanced in life, obtained the rights of a citizen, a privilege which at that epoch was guarded with watchful jealousy, and very rarely granted to an alien. From the period, however, when he quitted Sardinia, he seems to have made Rome his chief abode; for there his great poetical talents, and an amount of learning which must have been considered marvellous in those days, since he was master of three languages,—Oscan, Latin, and Greek,—gained for him the respect and favour of all who valued such attainments; and, in particular, he lived upon terms of the closest intimacy with the conqueror of Hannibal and other members of that distinguished family. Dwelling in a humble mansion on the Aventine, attended by a single female slave, he maintained himself in honourable poverty by acting as a preceptor to patrician youths; and having lived on happily to a good age, was carried off by a disease of the joints, probably gout, when seventy years old, soon after the completion of his great undertaking, which he closes by comparing himself to a race-horse, in these prophetic lines:—

Like some brave steed, who in his latest race
Hath won the Olympic wreath; the contest o'er,
Sinks to repose, worn out by age and toil.

At the desire of Africanus, his remains were deposited in the sepulchre of the Scipios, and his bust allowed a place among the effigies of that noble house. His epitaph, penned by himself in the undoubting anticipation of immortal fame, has been preserved, and may be literally rendered thus:—

Romans, behold old Ennius! whose lays
Built up on high your mighty fathers' praise!
Pour not the wail of mourning o'er my bier,
Nor pay to me the tribute of a tear:
Still, still I live! from mouth to mouth I fly!
Never forgotten, never shall I die!

The works of Ennius are believed to have existed entire so late as the thirteenth century (A. G. Cramer, *Hauschronick*, p. 223), but they have long since disappeared as an independent whole, and nothing now remains but fragments collected from other ancient writers. These amount in all to many hundred lines; but a large proportion being quotations cited by grammarians for the purpose of illustrating some rare form, or determining the signification of some obsolete word, are mere scraps, possessing little interest for any one but a philologist. Some extracts of a longer and more satisfactory character are to be found in Cicero, who gives us from the annals,—the dream of Ilia (18 lines); the conflicting auspices observed by Romulus and Remus (20 lines); and the speech of Pyrrhus with regard to ransoming the prisoners (8 lines): besides these, a passage from the Andromache (18 lines); a curious invective against itinerant fortune-tellers, probably from the Satires; and a few others of less importance. Aulus Gellius has saved eighteen consecutive verses, in which the duties and bearing of a humble friend towards his superior are bodied forth in very spirited phraseology, forming a picture which it was believed that the poet intended for a portrait of himself, while Macrobius presents us with a battle-piece (8 lines), where a tribune is described as gallantly resisting the attack of a crowd of foes.

Although under these circumstances it is extremely difficult to form any accurate judgment with regard to his absolute merits as a poet, we are at least certain that his success was triumphant. For a long series of years his strains were read aloud to applauding multitudes, both in the metropolis and in the provinces; and a class of men arose who, in imitation of the Homeristae, devoted themselves exclusively to the study and recitation of his works, receiving the appellation of Ennianistae. In the time of Cicero he was still considered the prince of Roman song (*Ennium summum Epicum poetam—de Opt. G. O.* 1. *Summus poeta noster—pro Balb.* 22); Virgil was not ashamed to borrow many of his thoughts, and not a few of his expressions; and even the splendour of the Augustan age failed to throw him into the shade. And well did he merit the gratitude of his adopted countrymen; for not only did he lay the basis of their literature, but actually constructed their language. He found the Latin tongue a rough, meagre, uncultivated dialect, made up of ill-cemented fragments, gathered at random from a number of different sources, subject to no rules which might secure its stability, and destitute of any regular system of versification. He softened its asperities, he enlarged its vocabulary, he regulated its grammatical combinations, he amalgamated into one harmonious whole its various conflicting elements, and he introduced the heroic hexameter, and various other metres, long carefully elaborated by Grecian skill. Even in the disjointed and mutilated remains which have been transmitted to us, we observe a vigour of imagination, a national boldness of tone, and an energy of expression which amply justify the praises so liberally launched on his genius by the ancients; and although we are perhaps at first repelled by the coarseness, clumsiness, and antique fashion of the garb in which his high thoughts are invested, we cannot but feel that what was afterwards gained in smoothness and refinement is a poor compensation for the loss of that freshness and strength which breathe the hearty spirit of the brave old days of Roman simplicity and freedom. The criticism of Ovid, "Ennius ingenio maximus arte rudis," is fair, and happily worded; but the fine simile of Quintilian, "Ennium sicut sacros vetustate lucos adoremus, in quibus grandia et antiqua robora, jam non tantam habent speciem, quantam religionem," more fully embodies our sentiments.

We subjoin a catalogue of the works of Ennius, in so far as their titles can be ascertained.

I. *Annalium Libri* XVIII. The most important of all his productions was a history of Rome in dactylic hexameters, commencing with the loves of Mars and Rhea, and reaching down to his own times. The subject was selected with great judgment. The picturesque fables, romantic legends, and chivalrous exploits with which it abounded, afforded full scope for the exercises of his poetical powers; he was enabled to testify gratitude towards his personal friends, and to propitiate the nobles as a body, by extolling their own lofty deeds and the glories of their sires; and perhaps no theme could have been chosen so well calculated to awaken the enthusiasm of all ranks among a proud, warlike, and as yet unlettered people. His fancy was cramped by none of those fetters imposed by a series of well ascertained facts; he was left to work his will upon the rude ballads of the vulgar, the wild traditions of the old patrician clans, and the meagre chronicles of the priests. Niebuhr conjectures that the beautiful history of the kings in Livy may have been taken from Ennius. No great space, however, was allotted to the earlier records, for the contest with Hannibal, which was evidently described with great minuteness, commenced with the seventh book, the first Punic war being passed over altogether, as we are told by Cicero. (*Brut.* 19.)

II. *Fabulae.* The fame of Ennius as a dramatist, was little inferior to his reputation as an epic bard. His pieces, which were very numerous, appear to have been all translations or adaptations from the Greek, the metres of the originals being in most cases closely imitated. Fragments have been preserved of the following tragedies: *Achilles, Achilles* (Aristarchi), *Ajax, Alcmaeon, Alexander, Andromacha, Andromeda, Antiope, Athamas, Cresphontes, Dulorestes, Erectheus, Eumenides, Hectoris Lytra, Hecuba, Iliona* (doubtful), *Iphigenia, Medea, Medus, Melanippa* or *Melanippus, Nemea, Neoptolemus, Phoenix, Telamon, Telephus, Thyestes;* and of the following comedies, belonging to the class of *palliatae: Ambracia, Cupiuncula* (perhaps *Capprunculus*), *Celestis* (name very doubtful), *Pancratiastes*, s. *Pancratiastae.*

For full information as to the sources from whence these were derived, consult the editions of Hesselius and Bothe, together with the dissertations of Osann referred to at the end of this article.

III. *Satirae.* In four (Porphyr. *ad Hor. Sat.* i. 10), or according to others (Donat. *ad Terent. Phorm.* ii. 2. 25) in six books, of which less than twenty-five scattered lines are extant, but from these it is evident that the *Satirae* were composed in a great variety of metres, and from this circumstance, in all probability, received their appellation.

IV. *Scipio.* A panegyric upon the public career of his friend and patron, Africanus. The measure adopted seems to have been the trochaic tetrameter catalectic, although a line quoted, possibly by mistake, in Macrobius (*Sat.* vi. 4) is a dactylic hexameter. The five verses and a half which we possess of this piece do not enable us to decide whether Valerius Maximus was entitled to term it (viii. 14) *rude et impolitum praeconium.* (Suidas, *s. v.* Ἔννιος; Schol. vet. *ad Hor. Sat.* ii. 1. 16.) Some scholars have supposed that the *Scipio* was in reality a drama belonging to the class of the *praetextatae.*

V. *Asotus.* Varro and Festus when examining into the meaning of certain uncommon words, quote from "Ennius in Asoto," or as Scaliger, very erroneously, insists "in Sotadico." The subject and nature of this piece are totally unknown. Many believe it to have been a comedy.

VI. *Epicharmus.* From a few remnants, amounting altogether to little more than twenty lines, we gather that this must have been a philosophical didactic poem in which the nature of the gods, the human mind and its phaenomena, the physical structure of the universe and various kindred topics, were discussed. From the title we conclude, that it was translated or imitated from Epicharmus the comic poet, who was a disciple of Pythagoras and is known to have written *De Rerum Natura.*

VII. *Phagetica, Phagesia, Hedyphagetica.* These and many other titles have been assigned to a work upon edible fishes, which Ennius may perhaps have translated from Archestratus. [ARCHESTRATUS.] Eleven lines in dactylic hexameters have been preserved by Apuleius exhibiting a mere catalogue of names and localities. They are given, with some preliminary remarks, in Wernsdorf's *Poet. Lat. Min.* vol. i. pp. 157 and 187. See also Apuleius, *Apolog.* p. 299 ed. Elmenh.; P. Pithoeus, *Epigramm. vet.* iv. fin.; Parrhas. *Epist.*. 65; Trillerus, *Observatt. crit.* i. 14; Scaliger *Catalect. vet. poet.* p. 215; Turneb. *Advers.* xxi. 21; Salmas. *ad Solin.* p. 794, ed. Traj.; Burmann, *Anthol. Lat.* iii. 135; Fabric. *Bibl. Lat.* lib. iv. c. 1. § 7.

VIII. *Epigrammata.* Under this head we have two short epitaphs upon Scipio Africanus, and one upon Ennius himself, the whole in elegiac verse, extending collectively to ten lines.

IX. *Protreptica.* The title seems to indicate that this was a collection of precepts exhorting the reader to the practice of virtue. We cannot, however, tell much about it nor even discover whether it was written in prose or verse, since one word only is known to us, namely *pannibus* quoted by Charisius.

X. *Praecepta.* Very probably the same with the preceding. From the remains of three lines in Priscian we conclude that it was composed in iambic trimeters.

XI. *Sabinae.* Angelo Mai in a note on Cic. *De Rep.* ii. 8, gives a few words in prose from "Ennius in Sabinis" without informing us where he found them. Columna has pointed out that in Macrobius, *Sat.* vi. 5, we ought to read "Ennius in libro *Satirarum* quarto" instead of *Sabinarum* as it stands in the received text.

XII. *Euhemerus*, a translation into Latin prose of the Ἱερὰ ἀναγράφη of Euhemerus [EUHEMERUS.] Several short extracts are contained in Lactantius, and a single word in the De Re Rustica of Varro.

Censorinus (c. 19) tells us, that according to Ennius the year consisted of 366 days, and hence it has been conjectured that he was the author of some astronomical treatise. But an expression of this sort may have been dropped incidentally, and is not sufficient to justify such a supposition without further evidence.

The first general collection of the fragments of Ennius is that contained in the "Fragmenta veterum Poetarum Latinorum" by Robert and Henry Stephens, Paris, 8vo. 1564. It is exceedingly imperfect and does not include any portion of the Euhemerus, which being in prose was excluded from the plan.

Much more complete and accurate are "Q. Ennii poetae vetustissimi, quae supersunt, fragmenta," collected, arranged, and expounded, by Hieronymus Columna, Neapol. 4to. 1590, reprinted with considerable additions, comprising the commentaries of Delrio and G. J. Voss, by Hesselius, professor of history and eloquence at Rotterdam, Amstel. 4to. 1707. This must be considered as the best edition of the collected fragments which has yet appeared.

Five years after Columna's edition a new edition of the *Annales* was published at Leyden (4to. 1595) by Paullus Merula, a Dutch lawyer, who professed not only to have greatly purified the text, and to have introduced many important corrections in the arrangement and distribution of the different portions, but to have made considerable additions to the relics previously discovered. The new verses were gathered chiefly from a work by L. Calpurnius Piso, a contemporary of the younger Pliny, bearing the title *De Continentia Veterum Poetarum ad Trajanum Principem*, a MS. of which Merula tells us that he examined hastily in the library of St. Victor at Paris, accompanying this statement with an inexplicable and most suspicious remark, that he was afraid the volume would be stolen. It is certain that this codex, if it ever existed, has long since disappeared, and the lines in question are regarded with well-merited suspicion. (Niebuhr, *Lectures on Roman History*, edited by Dr. Schmitz, Introd. p. 35; Hoch, *De Ennianorum Annalium Fragmentis a P. Merula auctis*, Bonn, 1839.)

The *Annales* from the text of Merula were reprinted, but not very accurately, with some trifling additions, and with the fragments of the Punic war of Naevius, by E. S. (*Ernst Spangenberg*), 8vo. Lips. 1825.

The fragments of the tragedies were carefully collected and examined by M. A. Delrio in his *Syntagma Tragoediae Latinae*, vol., i. Antv. 4to, 1593; reprinted at Paris in 1607 and 1619: they will be found also in the *Collectanea veterum Tragicorum* of Scriverius, to which are appended the emendations and notes of G. J. Vossius, Lug. Bat. 8vo, 1620. The fragments of both the tragedies and comedies are contained in Bothe, *Poetarum Latii scenicorum fragmenta*, Halberst. 8vo. 1823. The fragments of the Medea, with a dissertation on the origin and nature of Roman tragedy, were published by H. Planck, Götting. 4to. 1806, and the fragments of the Medea and of the Hecuba, compared with the plays of Euripides bearing the same names, are contained in the *Analecta Critica Poesis Romanorum scenicae reliquias illustrantia* of Osann, Berolin. 8vo. 1816.

(See the prefaces and prolegomena to the editions of the collected fragments by Hesselius, and of the annals by E. S. where the whole of the ancient authorities for the biography of Ennius are quoted at full length; Caspar Sagittarius, *Commentatio de vita et scriptis Livii Andronici, Naevii, Ennii, Caecilii Statii*, &c., Altenburg. 8vo. 1672; G. F. de Franckenau, *Dissertatio de Morbo Q. Ennii*, Witt. 4to. 1694; Domen. d'Angelis, *della patria d'Ennio dissertazione*, Rom. 8vo. 1701, Nap. 8vo. 1712; Henningius Forelius, *De Ennio diatribe*, Upsal. 8vo. 1707; W. F. Kreidmannus, de *Q. Ennio Oratio*, Jen. 4to. 1754; Cr. Cramerus, *Dissertatio sistens Horatii de Ennio effatum*, Jen. 4to. 1755; C. G. Kuestner *Chrestomathia juris Enniani*, &c., Lips. 8vo. 1762.) [W. R.]

ENNO'DIUS, MAGNUS FELIX, was born at Arles about A. D. 476, of a very illustrious family, which numbered among its members and connexions many of the most illustrious personages of that epoch. Having been despoiled while yet a boy of all his patrimony by the Visigoths, he was educated at Milan by an aunt, upon whose death he found himself at the age of sixteen again reduced to total destitution. From this unhappy position he was extricated by a wealthy marriage, but having been prevailed upon by St. Epiphanius to renounce the pleasures of the world, he received ordination as a deacon, and induced his wife to enter a convent. His labours in the service of the Church were so conspicuous that he was chosen

bishop of Pavia in A. D. 511, and in 514 was sent, along with Fortunatus, bishop of Catania, and others, by Pope Hormisda to Constantinople in order to combat the progress of the Eutychian heresy. The embassy having proved unsuccessful in consequence of the emperor, who was believed to be favourable to the opinions in question, having refused to acknowledge the authority of the Roman pontiff, Ennodius was despatched a second time in 517, along with Peregrinus, bishop of Misenum, bearing a confession of faith, which the eastern churches were invited or rather required to subscribe. On this occasion the envoy was treated with great harshness by Anastasius, who not only dismissed him with ignominy, but even sought his life, by causing him to embark in a crazy vessel, which was strictly forbidden to touch at any Grecian port. Having escaped this danger, Ennodius returned to his diocese, where he occupied himself with religious labours until his death in A. D. 521, on the 17th of July, the day which after his canonization was observed as his festival.

The works of this prelate, as contained in the edition of Sirmond, are the following :—

1. *Epistolarum ad Diversos Libri IX.* A collection of 497 letters, including one composed by his sister, the greater number of them written during the pontificate of Symmachus (493—514). They for the most part relate to private concerns and domestic occurrences, and hence possess little general interest. They are remarkable for gentleness and piety of tone, but some persons have imagined that they could detect a leaning towards semipelagianism. The charge, however, has not been by any means substantiated.

2. *Panegyricus Theodorico regi dictus.* A complimentary address delivered in the presence of the Gothic monarch at Milan, or at Ravenna, or at Rome, probably in the year A. D. 507. It is sometimes included in the collections of the "Panegyrici Veteres," and is considered as one of the principal sources for the history of that period, although obviously no reliance can be placed on the statements contained in an effusion of such a character. [DREPANIUS.] It will be found, with notes, in Manso, *Geschichte des Ostgoth. Reichs*, p. 433.

3. *Libellus adversus eos qui contra synodum scribere praesumserunt.* A powerful and argumentative harangue, read before the fifth Roman synod held in A. D. 503, and adopted as part of their proceedings, in defence of the measures sanctioned by the synod of the previous year, against schismatics, and in support of the jurisdiction of the Roman pontiff generally.

4. *Vita beatissimi viri Epiphanii Ticinensis episcopi.* A biography of St. Epiphanius, his predecessor in the see of Pavia, who died in A. D. 496. This piece is valued on account of the light which it throws upon the history of the times, and is considered one of the most interesting and agreeable among the works of Ennodius, which, to say the truth, are for the most part rather repulsive. It will be found in the collections of Surius and the Bollandists under the 22nd of January.

5. *Vita beati Antonii monachi Livinensis*, a panegyric upon a holy man unknown save from this tract.

6. *Eucharisticum de vita*, a thanksgiving for recovery from a dangerous malady, during which the author was first led to those thoughts which eventually prompted him to devote his life to the service of God. It is dedicated to Elpidius, a deacon and physician.

7. *Paraenesis didascalica ad Ambrosium et Beatum*, an exhortation, in which poetry is combined with prose, urging two youths to the practice of virtue.

8. *Praeceptum de cellulanis episcoporum.* The *cellulani* were the *contubernales* whom bishops, presbyters, and deacons were required to retain as constant companions "ad amoliendas maledicorum calumnias." (See Ducange, *Glossar.*) In this tract they are called *concellanei.*

9. *Petitorium quo Gerontius puer Agapiti absolutus est.* On the manumission of a slave by his master in the church.

10. *Cerei paschalis benedictiones duae.*

11. *Orationes.* A series of short essays or declamations, twenty eight in number, which the author himself names *dictiones*, classified according to their subjects. Of these six are *sacrae*, seven *scholasticae*, ten *controversiae*, five *ethicae*.

12. *Carmina.* A large collection of poems, most of them short occasional effusions, on a multitude of different topics, sacred and profane. Fourteen are to be found interspersed among his epistles and other prose works, and one hundred and seventy-two form a separate collection.

The writings of Ennodius might serve as an exemplification of all the worst faults of a corrupt style. Nothing can be more affected than the form of expression, nothing more harsh than the diction. They are concise without being vigorous, obscure without being deep, while the use of figurative language, metaphors, and allegories, is pushed to such extravagant excess that whole pages wear the aspect of a long dull enigma.

A considerable number of the works of this father appeared in the "Monumenta S. Patrum Orthodoxographa," Basil. fol., 1569 ; they were first published separately by Andr. Schottus, Tornac. 8vo. 1611, but will be found in their most complete and best form in the edition of Sirmond, Paris. 8vo. 1611, and in his *Opera*, vol. i. fol., Paris. 1696, and Venet. 1729 ; also in the *Bibl. Patr. Max.*, Lugdun. 1677, vol. ix., and in other large collections of the fathers.

Martenne and Durand (*Collect. Monumm.* vol. v. p. 61) have added a new oration and a short letter to Venantius.

(See the *Vita Ennodii* prefixed to the edition of Sirmond. A very full biography is given by Funccius also, *De inerti ac decrepita L. L. senectute*, c. iii. § xx., c. vi. § viii., c. viii. § x., c. 11. § xxxi) [W. R.]

E'NNOMUS (Ἔννομος), a Mysian and ally of the Trojans, who was killed by Achilles. (Hom. *Il.* ii. 858, xvii. 218.) Another person of this name occurs in the Odyssey (xi. 422). [L. S.]

ENORCHES (Ἐνόρχης), a son of Thyestes by his sister Daeta, was born out of an egg, and built a temple to Dionysus, who was hence called Dionysus Enorches, though Enorches may also describe the god as the dancer. (Tzetz. *ad Lycoph.* 212 ; Hesych. *s. v.*) [L. S.]

ENTELLUS, a Trojan, or a Sicilian hero, from whom the town of Entella, in Sicily, was believed to have received its name. (Virg. *Aen.* v. 389, with Servius.) Tzetzes (*ad Lycoph.* 953) states, that Entella was so called from Entella, the wife of Aegestes. [L. S.]

E'NTOCHUS, a sculptor, whose Oceanus and Jupiter were in the collection of Asinius Pollio. (Plin. *H. N.* xxxvi. 5. s. 4. § 10.) [P. S.]

ENTO'RIA (Ἐντορία), the daughter of a Roman countryman. Cronos (Saturn) who was once hospitably received by him, became, by his fair daughter, the father of four sons, Janus, Hymnus, Faustus, and Felix. Cronos taught the father the cultivation of the vine and the preparation of wine, enjoining him to teach his neighbours the same. This was done accordingly, but the country people, who became intoxicated with their new drink, thought it to be poison, and stoned their neighbour to death, whereupon his grandsons hung themselves in their grief. At a much later time, when the Romans were visited by a plague, they were told by the Delphic oracle, that the plague was a punishment for the outrage committed on Entoria's father, and Lutatius Catulus caused a temple to be erected to Cronos on the Tarpeian rock, and in it an altar with four faces. (Plut. *Parall. Gr. et Rom.* 9.) [L.S.]

ENYA'LIUS (Ἐνυάλιος), the warlike, frequently occurs in the Iliad (never in the Odyssey) either as an epithet of Ares, or as a proper name instead of Ares. (xvii. 211, ii. 651, vii. 166, viii. 264, xiii. 519, xvii. 259, xviii. 309, xx. 69 ; comp. Pind. *Ol.* xiii. 102, *Nem.* ix. 37.) At a later time, however, Enyalius and Ares were distinguished as two different gods of war, and Enyalius was looked upon as a son of Ares and Enyo, or of Cronos and Rhea. (Aristoph. *Pax*, 457 ; Dionys. *A. R.* iii. 48 ; Eustath. *ad Hom.* p. 944.) The name is evidently derived from Enyo, though one tradition derived it from a Thracian Enyalius, who received into his house those only who conquered him in single combat, and for the same reason refused to receive Ares, but the latter slew him. (Eustath. *ad Hom.* p. 673.) The youths of Sparta sacrificed young dogs to Ares under the name of Enyalius (Paus. iii. 14. § 9), and near the temple of Hipposthenes, at Sparta, there stood the ancient fettered statue of Enyalius. (Paus. iii. 15, § 5 ; comp. ARES.) Dionysus, too, is said to have been surnamed Enyalius. (Macrob. *Sat.* i. 19.) [L. S.]

E'NYO (Ἐνυώ), the goddess of war, who delights in bloodshed and the destruction of towns, and accompanies Mars in battles. (Hom. *Il.* v. 333, 592 ; Eustath. p. 140.) At Thebes and Orchomenos, a festival called Ὁμολώϊα was celebrated in honour of Zeus, Demeter, Athena and Enyo, and Zeus was said to have received the surname of Homoloïus from Homoloïs, a priestess of Enyo. (Suid. *s. v.* ; comp. Müller, *Orchom.* p. 229, 2nd edit.) A statue of Enyo, made by the sons of Praxiteles, stood in the temple of Ares at Athens. (Paus. i. 8. § 5.) Among the Graeae in Hesiod (*Theog.* 273) there is one called Enyo. Respecting the Roman goddess of war see BELLONA. [L. S.]

EOS (Ἠώς), in Latin *Aurora*, the goddess of the morning red, who brings up the light of day from the east. She was a daughter of Hyperion and Theia or Euryphassa, and a sister of Helios and Selene. (Hes. *Theog.* 371, &c. ; Hom. *Hymn in Sol.* ii.) Ovid (*Met.* ix. 420, *Fast.* iv. 373) calls her a daughter of Pallas. At the close of night she rose from the couch of her beloved Tithonus, and on a chariot drawn by the swift horses Lampus and Phaëton she ascended up to heaven from the river Oceanus, to announce the coming light of the sun to the gods as well as to mortals. (Hom. *Od.* v. 1, &c., xxiii. 244 ; Virg. *Aen.* iv. 129, *Georg.* i. 446 ; Hom. *Hymn in Merc.* 185 ; Theocrit. ii. 148, xiii. 11.) In the Homeric poems Eos not only announces the coming Helios, but accompanies him throughout the day, and her career is not complete till the evening ; hence she is sometimes mentioned where one would have expected Helios (*Od.* v. 390, x. 144) ; and the tragic writers completely identify her with Hemera, of whom in later times the same myths are related as of Eos. (Paus. i. 3. § 1, iii. 18. § 7.) The later Greek and the Roman poets followed, on the whole, the notions of Eos, which Homer had established, and the splendour of a southern aurora, which lasts much longer than in our climate, is a favourite topic with the ancient poets. Mythology represents her as having carried off several youths distinguished for their beauty. Thus she carried away Orion, but the gods were angry at her for it, until Artemis with a gentle arrow killed him. (Hom. *Od.* v. 121.) According to Apollodorus (i. 4. § 4) Eos carried Orion to Delos, and was ever stimulated by Aphrodite. Cleitus, the son of Mantius, was carried by Eos to the seats of the immortal gods (*Od.* xv. 250), and Tithonus, by whom she became the mother of Emathion and Memnon, was obtained in like manner. She begged of Zeus to make him immortal, but forgot to request him to add eternal youth. So long as he was young and beautiful, she lived with him at the end of the earth, on the banks of Oceanus ; and when he grew old, she nursed him, until at length his voice disappeared and his body became quite dry. She then locked the body up in her chamber, or metamorphosed it into a cricket. (Hom. *Hymn. in Ven.* 218, &c. ; Horat. *Carm.* i. 22. 8, ii. 16. 30 ; Apollod. iii. 12. § 4 ; Hes. *Theog.* 984 ; Serv. *ad Virg. Georg.* i. 447, iii. 328, *Aen.* iv. 585.) When her son Memnon was going to fight against Achilles, she asked Hephaestus to give her arms for him, and when Memnon was killed, her tears fell down in the form of morning dew. (Virg. *Aen.* viii. 384.) By Astraeus Eos became the mother of Zephyrus, Boreas, Notus, Heosphorus, and the other stars. (Hesiod. *Theog.* 378.) Cephalus was carried away by her from the summit of mount Hymettus to Syria, and by him she became the mother of Phaëton or Tithonus, the father of Phaëton ; but afterwards she restored her beloved to his wife Procris. (Hes. *Theog.* 984 ; Apollod. iii. 14. § 3 ; Paus. i. 3. § 1 ; Ov. *Met.* vii. 703, &c. ; Hygin. *Fab.* 189 ; comp. CEPHALUS.) Eos was represented in the pediment of the kingly stoa at Athens in the act of carrying off Cephalus, and in the same manner she was seen on the throne of the Amyclaean Apollo. (Paus. i. 3. § 1, iii. 18. § 7.) At Olympia she was represented in the act of praying to Zeus for Memnon. (v. 22. § 2.) In the works of art still extant, she appears as a winged goddess or in a chariot drawn by four horses. [L. S.]

EPACTAEUS or EPA'CTIUS (Ἐπακταῖος or Ἐπάκτιος), that is, the god worshipped on the coast, was used as a surname of Poseidon in Samos (Hesych. *s. v.*), and of Apollo. (Orph. *Argon.* 1296 ; Apollon. Rhod. i. 404.) [L. S.]

EPAE'NETUS (Ἐπαίνετος), a culinary author frequently referred to by Athenaeus, wrote one work "On Fishes" (Περὶ Ἰχθύων, Athen. vii. p. 328, f.), and another "On the Art of Cookery" (Ὀψαρτυτικός, Athen. ii. p. 58, b., iii. p. 88,

c., vii. pp. 294, d., 297, c., 304, d., 305, e., 312, b., 313, b., ix. pp. 371, e., 395, f., xii. p. 516, c., xiv. p. 662, d.)

EPA'GATHUS, a profligate freedman, who along with Theocritus, a personage of the same class and stamp with himself, exercised unbounded influence over Caracalla, and was retained in the service of his successor. After the disastrous battle of Antioch, he was despatched by Macrinus to place Diadumenianus under the protection of the Parthian king, Artabanus; and at a subsequent period we find that the death of the celebrated Domitius Ulpianus was ascribed to his machinations, although the causes and circumstances of that event are involved in deep obscurity. Alexander Severus, apprehensive lest some tumult should arise at Rome, were he openly to take vengeance on Epagathus, nominated him Praefect of Egypt; but soon afterwards recalling him from thence, caused him to be conducted to Crete, aud there quietly put to death. [MACRINUS; DIADUMENIANUS; ULPIANUS]. (Dion. Cass. lxxvii. 21, lxxviii. 39, lxxx. 2.) [W. R.]

EPAINE (Ἐπαινή), that is, the fearful, a surname of Persephone. (Hom. *Il.* ix. 457.) Plutarch (*de Aud. poet.* p. 23, a.) derives the name from αἶνος, which suggests, that it might also be understood in a euphemistic sense as the praised goddess. [L. S.]

EPAMINONDAS (Ἐπαμεινώνδας, Ἐπαμινώνδας), the Theban general and statesman, son of Polymnis, was born and reared in poverty, though his blood was noble. In his early years he is said to have enjoyed the instructions of Lysis of Tarentum, the Pythagorean, and we seem to trace the practical influence of this philosophy in several passages of his later life. (Plut. *Pelop.* 3, *de Gen. Soc.* 8, &c.; Ael. *V. H.* ii. 43, iii. 17, v. 5, xii. 43; Paus. iv. 31, viii. 52, ix. 13; C. Nep. *Epam.* 1, 2; comp. Fabric. *Bibl. Graec.* vol. i. p. 851, and the works of Dodwell and Bentley there referred to.) His close and enduring friendship with Pelopidas, unbroken as it was through a long series of years, and amidst all the military and civil offices which they held together, strikingly illustrates the tendency which contrast of character has to cement attachments, when they have for their foundation some essential point of similarity and sympathy. According to some, their friendship originated in the campaign in which they served together on the Spartan side against Mantineia, where Pelopidas having fallen in a battle, apparently dead, Epaminondas protected his body at the imminent risk of his own life, B. C. 385. (Plut. *Pelop.* 4; Xen. *Hell.* v. 2. § 1, &c.; Diod. xv. 5, 12; Paus. viii. 8.) When the Theban patriots engaged in their enterprise for the recovery of the Cadmeia, in B. C. 379, Epaminondas held aloof from it at first, from a fear, traceable to his Pythagorean religion, lest innocent blood should be shed in the tumult. To the object of the attempt, however,—the delivery of Thebes from Spartan domination,—he was of course favourable. He had studiously exerted himself already to raise the spirit and confidence of the Theban youths, urging them to match themselves in gymnastic exercises with the Lacedaemonians of the citadel, and rebuking them, when successful in these, for the tameness of their submission to the invaders; and, when the first step in the enterprise had been taken, and Archias and Leontiades were slain, he came forward and took part decisively with Pelopidas and his confederates. (Plut. *Pelop.* 5, 12, *de Gen. Soc.* 3; Polyaen. ii. 2; Xen. *Hell.* v. 4. § 2, &c.) In B. C. 371, when the Athenian envoys went to Sparta to negotiate peace, Epaminondas also came thither, as an ambassador, to look after the interests of Thebes, and highly distinguished himself by his eloquence and ready wit in the debate which ensued on the question whether Thebes should be allowed to ratify the treaty in the name of all Boeotia, thus obtaining a recognition of her claim to supremacy over the Boeotian towns. This being refused by the Spartans, the Thebans were excluded from the treaty altogether, and Cleombrotus was sent to invade Boeotia. The result was the battle of Leuctra, so fatal to the Lacedaemonians, in which the success of Thebes is said to have been owing mainly to the tactics of Epaminondas. He it was, indeed, who most strongly urged the giving battle, while he employed all the means in his power to raise the courage of his countrymen, not excluding even omens and oracles, for which, when unfavourable, he had but recently expressed his contempt. (Xen. *Hell.* vi. 3. §§ 18—20, 4. §§ 1—15; Diod. xv. 38, 51—56; Plut. *Ages.* 27, 28, *Pelop.* 20—23, *Cam.* 19, *Reg. et Imp. Apoph.* p. 58, ed. Tauchn., *De seips. cit. inv. laud.* 16, *De San. Tuend. Praec.* 23; Paus. viii. 27, ix. 13; Polyaen. ii. 2; C. Nep. *Epam.* 6; Cic. *Tusc. Disp.* i. 46, *de Off.* i. 24; Suid. *s. v.* Ἐπαμινώνδας.) The project of Lycomedes for the founding of Megalopolis and the union of Arcadia was vigorously encouraged and forwarded by Epaminondas, B. C. 370, as a barrier against Spartan dominion, though we need not suppose with Pausanias that the plan *originated* with him. (Xen. *Hell.* vi. 5. § 6, &c.; Paus. viii. 27, ix. 14; Diod. xv. 59; Aristot. *Polit.* ii. 2, ed. Bekk.) In the next year, B. C. 369, the first invasion of the Peloponnesus by the Thebans took place, and when the rest of their generals were anxious to return home, as the term of their command was drawing to a close, Epaminondas and Pelopidas persuaded them to remain and to advance against Sparta. The country was ravaged as far as the coast, and the city itself, thrown into the utmost consternation by the unprecedented sight of an enemy's fires, and endangered also by treachery within, was saved only by the calm firmness and the wisdom of Agesilaus. Epaminondas, however, did not leave the Peloponnesus before he had inflicted a most serious blow on Sparta, and planted a permanent thorn in her side by the restoration of the Messenians to their country and the establishment of a new city, named Messene, on the site of the ancient Ithome,—a work which was carried into effect with the utmost solemnity, and, as Epaminondas wished to have it believed, not without the special interposition of gods and heroes. [ARISTOMENES.] Meanwhile the Lacedaemonians had applied successfully for aid to Athens; but the Athenian general, Iphicrates, seems to have acted on this occasion with less than his usual energy and ability, and the Theban army made its way back in safety through an unguarded pass of the Isthmus. Pausanias tells us that Epaminondas advanced to the walls of Athens, and that Iphicrates restrained his countrymen from marching out against him; but the several accounts of these movements are by no means clear. (Xen. *Hell.* vi. 5. § 22, &c., 33—52, vii. 1. § 27; Arist.

Polit. ii. 9, ed. Bekk.; Plut. *Pel.* 24, *Ages.* 31—34; Diod. xv. 62—67; Paus. iv. 26, 27, ix. 14; Polyb. iv. 33; C. Nep. *Iph.* 21.) On their return home Epaminondas and Pelopidas were impeached by their enemies on a capital charge of having retained their command beyond the legal term. The fact itself was true enough, but they were both honourably acquitted, Epaminondas having expressed his willingness to die if the Thebans would record that he had been put to death because he had humbled Sparta and taught his countrymen to face and to conquer her armies. Against his accusers he was philosophical and magnanimous enough, unlike Pelopidas, to take no measures of retaliation. (Plut. *Pelop.* 25, *De seips. cit. inv. laud.* 4, *Reg. et Imp. Apoph.* p. 60, ed. Tauchn.; Paus. ix. 14; Ael. *V. H.* xiii. 42; C. Nep. *Epam.* 7, 8.) [PELOPIDAS; MENECLEIDAS.]

In the spring of 368 he again led a Theban army into the Peloponnesus, and having been vainly opposed at the Isthmus by the forces of Sparta and her allies, including Athens, he advanced against Sicyon and Pellene, and obliged them to relinquish their alliance with the Lacedaemonians; but on his return, he was repulsed by Chabrias in an attack which he made on Corinth. It seems doubtful whether his early departure home was owing to the rising jealousy of the Arcadians towards Thebes, or to the arrival of a force, chiefly of Celts and Iberians, sent by Dionysius I. to the aid of the Spartans. (Xen. *Hell.* vii. 1. §§ 15—22; Diod. xv. 68—70; Paus. ix. 15.) In the same year we find him serving, but not as general, in the Theban army which was sent into Thessaly to rescue Pelopidas from Alexander of Pherae, and which Diodorus tells us was saved from utter destruction only by the ability of Epaminondas. According to the same author, he held no command in the expedition in question because the Thebans thought he had not pursued as vigorously as he might his advantage over the Spartans at the Isthmus in the last campaign. The disaster in Thessaly, however, proved to Thebes his value, and in the next year (367) he was sent at the head of another force to release Pelopidas, and accomplished his object, according to Plutarch, without even striking a blow, and by the mere prestige of his name. (Diod. xv. 71, 72, 75; Plut. *Pelop.* 28, 29.) It would appear—and if so, it is a noble testimony to his virtue—that the Thebans took advantage of his absence on this expedition to destroy their old rival Orchomenus,—a design which they had formed immediately after their victory at Leuctra, and which had been then prevented only by his remonstrances. (Diod. xv. 57, 79; Paus ix. 15; Thirlwall's *Greece*, vol. v. pp. 120, 121.) In the spring of 366 he invaded the Peloponnesus for the third time, with the view chiefly of strengthening the influence of Thebes in Achaia, and so indirectly with the Arcadians as well, who were now more than half alienated from their former ally. Having obtained assurances of fidelity from the chief men in the several states, he did not deem it necessary to put down the oligarchical governments which had been established under Spartan protection; but the Arcadians made this moderation a ground of complaint against him to the Thebans, and the latter then sent harmosts to the different Achaean cities, and set up democracy in all of them, which, however, was soon overthrown everywhere by a counter-revolution. (Xen. *Hell.* vii. 1. §§ 41—43; Diod. xv. 75.) In B. C. 363, when the oligarchical party in Arcadia had succeeded in bringing about a treaty of peace with Elis, the Theban officer in command at Tegea at first joined in the ratification of it; but afterwards, at the instigation of the chiefs of the democratic party, he ordered the gates of Tegea to be closed, and arrested many of the higher class. The Mantineians protested strongly against this act of violence, and prepared to resent it, and the Theban then released the prisoners, and apologized for his conduct. The Mantineians, however, sent to Thebes to demand that he should be capitally punished; but Epaminondas defended his conduct, saying, that he had acted more properly in arresting the prisoners than in releasing them, and expressed a determination of entering the Peloponnesus to carry on the war in conjunction with those Arcadians who still sided with Thebes. (Xen. *Hell.* vii. 4. §§ 12—40.) The alarm caused by this answer as symptomatic of an overbearing spirit of aggression on the part of Thebes, withdrew from her most of the Peloponnesians, though Argos, Messenia, Tegea, and Megalopolis still retained their connexion with her. It was then against a formidable coalition of states, including Athens and Sparta, that Epaminondas invaded the Peloponnesus, for the fourth time, in B. C. 362. The difficulties of his situation were great, but his energy and genius were fully equal to the crisis, and perhaps at no period of his life were they so remarkably displayed as at its glorious close. Advancing to Tegea, he took up his quarters there; but the time for which he held his command was drawing to an end, and it was necessary for the credit and interest of Thebes that the expedition should not be ineffectual. When then he ascertained that Agesilaus was on his march against him, he set out from Tegea in the evening, and marched straight on Sparta, hoping to find it undefended; but Agesilaus received intelligence of his design, and hastened back before his arrival, and the attempt of the Thebans on the city was baffled. [ARCHIDAMUS III.] They returned accordingly to Tegea, and thence marched on to Mantineia, whither their cavalry had preceded them. In the battle which ensued at this place, and in which the peculiar tactics of Epaminondas were brilliantly and successfully displayed, he himself, in the full career of victory, received a mortal wound, and was borne away from the throng. He was told that his death would follow directly on the javelin being extracted from the wound; but he would not allow this to be done till he had been assured that his shield was safe, and that the victory was with his countrymen. It was a disputed point by whose hand he fell: among others, the honour was assigned to Gryllus, the son of Xenophon. He was buried where he died, and his tomb was surmounted by a column, on which a shield was suspended, emblazoned with the device of a dragon—symbolical (says Pausanias) of his descent from the blood of the Σπαρτοί, the children of the dragon's teeth. (Xen. *Hell.* vii. 5; Isocr. *Ep. ad Arch.* § 5; Diod. xv. 82—87; Plut. *Ages.* 34, 35, *Apoph.* 24; Paus. viii. 11, ix. 15; Just. vi. 7, 8; Cic. *ad Fam.* v. 12, *de Fin.* ii. 30; Suid. *s. v.* Ἐπαμινώνδας; C. Nep. *Epam.* 9; Polyb. iv. 33.) The circumstances of ancient Greece supplied little or no scope for any but the narrowest patriotism, and this evil is perhaps never more apparent than when we think of it in connexion with

the noble mind of one like Epaminondas. We do indeed find him rising above it, as, for instance, in his preservation of Orchomenus; but this was *in spite* of the system under which he lived, and which, while it checked throughout the full expansion of his character, sometimes (as in his vindication of the outrage at Tegea) seduced him into positive injustice. At the best, amidst all our admiration of his genius and his many splendid qualities, we cannot forget that they were directed, after all, to the one petty object of the aggrandizement of Thebes. In the ordinary characters of Grecian history we look for no more than this;—it comes before us painfully in the case of Epaminondas. (Ael. *V. H.* vii. 14; Cic. *de Orat.* iii. 34, *de Fin.* ii. 19, *Brut.* 13, *Tusc. Disp.* i. 2; Polyb. vi. 43, ix. 8, xxxii. 8, *Fragm. Hist.* 15; C. Nep. *Epam.* 10; Aesch. *de Fals. Leg.* p. 42.) [E. E.]

EPAPHRODI'TUS (Ἐπαφρόδιτος). 1. A freedman of Caesar Octavianus; he was sent by Octavianus, together with C. Proculeius, to queen Cleopatra to prepare her for her fate. The two emissaries, however, made the queen their prisoner, and kept her in strict custody, that she might not make away with herself; but she nevertheless succeeded in deceiving her gaolers. (Dion Cass. li. 11, 13.)

2. A freedman and favourite of the emperor Nero, who employed him as his secretary. During the conspiracy which put an end to Nero's rule, Epaphroditus accompanied his master in his flight, and when Nero attempted to kill himself, Epaphroditus assisted him. For this service, however, he had afterwards to pay with his own life, for Domitian first banished and afterwards ordered him to be put to death, because he had not exerted himself to save the life of Nero. The philosopher Epictetus was the freedman of this Epaphroditus; but whether he is the same as the Epaphroditus to whom Josephus dedicated his "Jewish Antiquities," and on whom he pronounces in his preface a high eulogium for his love of literature and history, is very uncertain, and it is generally believed that Josephus is speaking of one Epaphroditus who lived in the reign of Trajan and was a freedman and procurator of this emperor. (Tac. *Ann.* xv. 55; Sueton. *Nero*, 49, *Domit.* 14; Dion Cass. lxiii. 27, 29, lxvii. 14; Arrian, *Dissert. Epict.* i. 26; Suidas, *s. v.* Ἐπίκτητος; comp. the commentators on Josephus.) From all these persons of the name of Epaphroditus, we must distinguish the one whom the Apostle Paul mentions as his companion. (*Philipp.* ii. 25, iv. 18.) [L. S.]

EPAPHRODI'TUS, M. ME'TTIUS, of Chaeroneia, a Greek grammarian. He was a disciple of Archias of Alexandria, and became the slave and afterwards the freedman of Modestus, the praefect of Egypt, whose son Pitelinus had been educated by Epaphroditus. After having obtained his liberty, he went to Rome, where he resided in the reign of Nero and down to the time of Nerva, and enjoyed a very high reputation for his learning. He was extremely fond of books, and is said to have collected a library of 30,000 valuable books. He died of dropsy at the age of seventy-five. Suidas (*s. v.* Ἐπαφρόδιτος), from whom this account is derived, does not specify any work of our grammarian, but concludes his article by merely saying that he left behind him many good works. We know, however, from other sources, the titles of some grammatical works and commentaries: for example, on Homer's Iliad and Odyssey (Steph. Byz. *s. v.* Δωδώνη; Etym. M. *s. vv.* ἄωροι, Κεφαλληνία), an ἐξήγησις εἰς Ὅμηρον καὶ Πίνδαρον (Eudoc. p. 128), a commentary on Hesiod's "Shield of Heracles," and on the Αἴτια of Callimachus, which is frequently referred to by Stephanus of Byzantium and the Scholiast on Aeschylus. He is also mentioned several times in the Venetian Scholia on the Iliad. (Comp. Visconti, *Iconograph. Grecq.* i. p. 266.) [L. S.]

E'PAPHUS (Ἔπαφος), a son of Zeus and Io, who was born on the river Nile, after the long wanderings of his mother. He was then concealed by the Curetes, by the request of Hera, but Io sought and afterwards found him in Syria. Epaphus, who subsequently became king of Egypt, married Memphis, the daughter of Nilus, or according to others, Cassiopeia, and built the city of Memphis. He had one daughter Libya, from whom Libya (Africa) received its name, and another bore the name of Lysianassa. (Apollod. ii. 1. §§ 3, 4, 5. § 11; Hygin. *Fab.* 145, 149, 275; comp. Herod. iii. 27, 28.) Another mythical being of this name is mentioned by Hyginus. (*Fab.* init.) [L. S.]

E'PAPHUS, is called a *vir peritissimus*, and seems to have written a work on Delphi, of which the seventeenth book is quoted. Servius (*ad Aen.* iii. 89) and Macrobius (*Sat.* iii. 6) both quote the same statement from his work. [L. S.]

EPA'RCHIDES (Ἐπαρχίδης), is mentioned as a writer by Athenaeus in two passages (i. p. 30, ii. p. 61), both of which relate to Icarus, but it is impossible to conjecture the nature of the work of Eparchides. [L. S.]

EPEIGEUS (Ἐπειγεύς), a Myrmidone and son of Agacles, who having killed his father, was obliged to flee from Budeion. He took refuge in the house of Peleus who sent him with Achilles to Troy, where he was killed by Hector. (Hom. *Il.* xvi. 570.) [L. S.]

EPEIUS (Ἐπειός). 1. A son of Endymion. [ENDYMION.]

2. A son of Panopeus, called the artist, who went with thirty ships from the Cyclades to Troy. (Dict. Cret. i. 17.) About the close of the Trojan war, he built the wooden horse under the protection and with the assistance of Athena. (*Od.* viii. 492, xi. 523; *Il.* xxiii. 664, &c., 840; Paus. ii. 29. § 4.) According to Justin (xx. 2) the inhabitants of Metapontum, which he was believed to have founded, shewed in a temple of Athena the tools which he had used in constructing the horse. In the Homeric poems he appears as a mighty and gallant warrior, whereas later traditions assign to him an inferior place among the heroes at Troy. Stesichorus (*ap. Eustath. ad Hom.* p. 1323; Athen. x. p. 457) called him the water-bearer of the Atreidae, and as such he was represented in the temple of Apollo at Carthea. His cowardice, further, is said to have been so great, that it became proverbial. (Hesych. *s. v.*) According to Virgil (*Aen.* ii. 264), Epeius himself was one of the Greeks concealed in the wooden horse, and another tradition makes him the founder of Pisa in Italy. (Serv. *ad Aen.* x. 179.) There were at Argos very ancient carved images of Hermes and Aphrodite, which were believed to be the works of Epeius (Paus. ii. 19. § 6), and Plato (*Ion*, p. 533, a.) mentions him as a sculptor along with Daedalus and Theodorus of Samos. Epeius himself was painted by Polygnotus in the Lesche of Delphi in

the act of throwing down the Trojan wall, above which rose the head of the wooden horse. (Paus. x. 26. § 1. [L. S.]

EPE'RATUS (Ἐπήρατος), of Pharae in Achaia, was elected general of the Achaeans in B. C. 219, by the intrigues of Apelles, the adviser of Philip V. of Macedonia, in opposition to Timoxenus, who was supported by Aratus. Eperatus was held universally in low estimation, and was in fact totally unfit for his office, on which he entered in B. C. 218, so that, when his year had expired, he left numerous difficulties to Aratus, who succeeded him. (Polyb. iv. 82, v. 1, 5, 30, 91 ; Plut. *Arat.* 48.) [E. E.]

E'PHESUS (Ἔφεσος), a son of the river-god Caystrus, who was said, conjointly with Cresus, to have built the temple of Artemis at Ephesus, and to have called the town after himself. (Paus. vii. 2. § 4.) [L. S.]

EPHIALTES (Ἐφιάλτης), one of the giants, who in the war against the gods was deprived of his left eye by Apollo, and of the right by Heracles. (Apollod. i. 6. § 2.) Respecting another personage of this name see ALOEIDAE. [L. S.]

EPHIALTES (Ἐφιάλτης). 1. A Malian, who, in B. C. 480, when Leonidas was defending the pass of Thermopylae, guided the body of Persians called the Immortals over the mountain path (the Anopaea), and thus enabled them to fall on the rear of the Greeks. Fearing after this the vengeance of the Spartans, he fled into Thessaly, and a price was set on his head by the Amphictyonic council. He ultimately returned to his country, and was put to death by one Athenades, a Trachinian, for some cause unconnected with his treason, but not further mentioned by Herodotus. (Her. vii. 213, &c.; Paus. i. 4; Strab. i. p. 20; Polyaen. vii. 15.)

2. An Athenian statesman and general, son of Sophonides, or, according to Diodorus, of Simonides, was a friend and partizan of Pericles, who is said by Plutarch to have often put him forward as the main ostensible agent in carrying political measures when he did not choose to appear prominently himself. (Ael. *V. H.* ii. 43, iii. 17; Plut. *Peric.* 7, *Reip. Gerend. Praec.* 15; Diod. xi. 77.) Thus, when the Spartans sent to ask the assistance of the Athenians against Ithome in B. C. 461, he endeavoured to prevent the people from granting the request, urging them not to raise a fallen rival, but to leave the spirit of Sparta to be trodden down; and we find him mentioned in particular as chiefly instrumental in that abridgment of the power of the Areiopagus, which inflicted such a blow on the oligarchical party, and against which the "Eumenides" of Aeschylus was directed. (Arist. *Polit.* ii. 12, ed. Bekk.; Diod. *l. c.;* Plut. *Cim.* 10, 15, 16, *Pericl.* 7, 9; Cic. *de Rep.* i. 27.) By this measure Plutarch tells us that he introduced an unmixed democracy, and made the city drunk with liberty; but he does not state clearly the precise powers of which the Areiopagus was deprived, nor is it easy to decide this point, or to settle whether it was the authority of the *court* or the *council* that Pericles and Ephialtes assailed. (For a full discussion of the question the reader is referred to Müller, *Eumen.* §§ 35—37; Wachsmuth, *Hist. Ant.* vol. ii. p. 75, &c. Eng. transl.; Hermann, *Opusc.* vol. iv. pp. 299—302, where the passages of Demosthenes [*c. Arist.* p. 641] and of Lysias [*de Caed. Erat.* p. 94] are ably and satisfactorily reconciled; Thirlwall's *Greece*, vol. iii. pp. 23, 24; *Dict. of Ant. s. v. Areiopagus;* and the authors mentioned by C. F. Hermann, *Pol. Ant.* § 109, note 6.) The services of Ephialtes to the democratic cause excited the rancorous enmity of some of the oligarchs, and led to his assassination during the night, probably in B. C. 456. It appears that in the time of Antiphon (see *de Caed. Her.* p. 137) the murderers had not been discovered; but we learn, on the authority of Aristotle (*ap. Plut. Pericl.* 10), that the deed was perpetrated by one Aristodicus of Tanagra. The character of Ephialtes, as given by ancient writers, is a high and honourable one, insomuch that he is even classed with Aristeides for his inflexible integrity. Heracleides Ponticus tells us that he was in the habit of throwing open his grounds to the people, and giving entertainments to large numbers of them,—a statement which seems inconsistent with Aelian's account, possibly more rhetorical than true, of his poverty. (Plut. *Cim.* 10, *Dem.* 14; Ael. *V. H.* ii. 43, xi. 9, xiii. 39; Val. Max. iii. 8. Ext. 4; Heracl. Pont. 1.)

3. One of the Athenian orators whose surrender was required by Alexander in B. C. 335, after the destruction of Thebes, though Demades prevailed on the king not to press the demand against any but Charidemus. (Arr. *Anab.* i. 10; Plut. *Dem.* 23, *Phoc.* 17; Diod. xvii. 15; Suid. *s. v.* Ἀντίπατρος.)

4. Plutarch (*Alex.* 41) mentions Ephialtes and Cissus as those who brought to Alexander the intelligence of the treachery and flight of Harpalus in B. C. 324, and were thrown into prison by the king as guilty of calumny. The play of the comic poet Phrynichus, called "Ephialtes," does not seem to have had reference to any of the above persons, but rather to the Nightmare. (Meineke, *Hist. Crit. Com. Graec.* pp. 152—154.) [E. E.]

EPHICIA'NUS. [IPHICIANUS.]

EPHIPPUS (Ἔφιππος), of Olynthus, a Greek historian of Alexander the Great. It is commonly believed, though no reason is assigned, that Ephippus lived about or shortly after the time of Alexander. There is however a passage in Arrian (*Anab.* iii. 5. § 4) which would determine the age of Ephippus very accurately, if it could be proved that the Ephippus there mentioned is identical with the historian. Arrian says, that Alexander before leaving Egypt appointed Aeschylus (the Rhodian) and Ephippus τὸν Χαλκιδέως, superintendants (ἐπίσκοποι) of the administration of Egypt. The reading τὸν Χαλκιδέως, though adopted by the recent editors of Arrian, is not in all MSS., and some editions read Χαλκιδόνα or Χαλκηδόνα; but if we might emend Χαλκιδέα, we should have reason for supposing that the person mentioned by Arrian is the same as Ephippus of Olynthus, for Olynthus was the principal town in Chalcidice, and Ephippus might just as well be called a native of Olynthus as of Chalcidice. If the Ephippus then in Arrian be the same as the historian, he was a contemporary of Alexander and survived him for some time, for he wrote an account of the king's burial. The work of Ephippus is distinctly referred to by Athenaeus only, though Diodorus and others also seem to have made use of it. Athenaeus calls it in some passages περὶ τῆς Ἀλεξάνδρου καὶ Ἡφαιστίωνος μεταλλαγῆς, and in others he has ταφῆς or τελευτῆς instead of μεταλλαγῆς, so that at all events we

must conclude that it contained an account of the burial of Alexander as well as of his death. From the few fragments still extant, it would appear that Ephippus described more the private and personal character of his heroes than their public careers. (Athen. iii. p. 120, iv. p. 146, x. p. 434, xii. pp. 537, 538.) It should be remarked that by a singular mistake Suidas in his article Ephippus gives an account of Ephorus of Cumae. Pliny (*Elench.* lib. xii., xiii.) mentions one Ephippus among the authorities he consulted upon plants, and it is generally believed that he is a different person from our historian; but all the writers whom Pliny mentions along with him, belong to the period of Alexander, so that it is by no means improbable that he may be Ephippus of Olynthus. All that is known about Ephippus and the fragments of his work, is collected by R. Geier, in his *Alexandri Magni Histor. Scriptores, aetate suppares*, Lips. 1844, pp. 309—317. [L. S.]

EPHIPPUS (Ἔφιππος), of Athens, was a comic poet of the middle comedy, as we learn from the testimonies of Suidas (*s. v.*), and Antiochus of Alexandria (Athen. xi. p. 482, c.), and from the allusions in his fragments to Plato, and the Academic philosophers (Athen. xi. p. 509, c. d.), and to Alexander of Pherae and his contemporaries, Dionysius the Elder, Cotys, Theodorus, and others. (Athen. iii. p. 112, f. xi. p. 482, d.) The following are the known titles of his plays: Ἄρτεμις, Βούσιρις, Γηρυόνης, Ἐμπολή, Ἔφηβοι, Κίρκη, Κύδων, Ναυαγός, Ὀβελιαφόροι, Ὅμοιοι, Πελταστής, Σαπφώ, Φιλύρα. An epigram which Eustathius ascribes to Ephippus (*ad Iliad.* xi. 697, p. 879. 38) is not his, but the production of some unknown author. (Comp. Athen. x. p. 442, d.) There are some fragments also extant from the unknown plays of Ephippus. (Meineke, *Fragm. Com. Graec.* vol. i. pp. 351—354, iii. pp. 322—340; Fabric. *Bibl. Graec.* vol. ii. pp. 297, 298, 440.) [P. S.]

EPHORUS (Ἔφορος). 1. Of Cumae, a celebrated Greek historian, was, according to Suidas, to whom we are indebted for our information respecting his life, a son either of Demophilus or Antiochus; but as Plutarch (*Ei ap. Delph.* p. 389, a.) mentions only the former name, and as Ephorus's son was called Demophilus (Athen. vi. p. 232), we must believe that the father of Ephorus was called Demophilus. Ephorus was a contemporary of Theopompus, and lived about B. C. 408, a date which Marx, one of his editors, strangely mistakes for the time at which Ephorus was born. Ephorus must have survived the accession of Alexander the Great, for Clemens of Alexandria (*Strom.* i. p. 403) states that Ephorus reckoned 735 years from the return of the Heracleidae down to B. C. 333, or the year in which Alexander went to Asia. The best period of his life must therefore have fallen in the reign of Philip. Ephorus was a pupil of Isocrates in rhetoric, at the time when that rhetorician had opened his school in the island of Chios; but not being very much gifted by nature, like most of his countrymen, he was found unfit for entering upon life when he returned home, and his father therefore sent him to school a second time. (Plut. *Vit. X Orat.* p. 839, a.) In order not to disappoint his father again, Ephorus now zealously devoted himself to the study of oratory, and his efforts were crowned with success, for he and Theopompus were the most distinguished among the pupils of Isocrates (Menand. Rhet. Διαιρές. ἀποδεικτ. p. 626, ed. Aldus), and from Seneca (*de Tranq. Anim.* 6) it might almost appear, that Ephorus began the career of a public orator. Isocrates, however, dissuaded him from that course, for he well knew that oratory was not the field on which Ephorus could win laurels, and he exhorted him to devote himself to the study and composition of history. As Ephorus was of a more quiet and contemplative disposition than Theopompus, Isocrates advised the former to write the early history of Greece, and the latter to take up the later and more turbulent periods of history. (Suidas; Cic. *de Orat.* iii. 9; Phot. *Bibl. Cod.* 176, 260.) Plutarch (*de Stoic. Repugn.* 10) relates that Ephorus was among those who were accused of having conspired against the life of king Alexander, but that he successfully refuted the charge when he was summoned before the king.

The above is all that is known respecting the life of Ephorus. The most celebrated of all his works, none of which have come down to us, was—1. A History (Ἱστορίαι) in thirty books. It began with the return of the Heracleidae, or, according to Suidas, with the Trojan times, and brought the history down to the siege of Perinthus in B. C. 341. It treated of the history of the barbarians as well as of that of the Greeks, and was thus the first attempt at writing a universal history that was ever made in Greece. It embraced a period of 750 years, and each of the thirty books contained a compact portion of the history, which formed a complete whole by itself. Each also contained a special preface and might bear a separate title, which either Ephorus himself or some later grammarian seems actually to have given to each book, for we know that the fourth book was called Εὐρώπη. (Diod. iv. 1, v. 1, xvi. 14, 26; Polyb. v. 33, iv. 3; Strab. vii. p. 302; Clem. Alex. *Strom.* i. p. 403.) Ephorus himself did not live to complete his work, and it was finished by his son Demophilus. [DEMOPHILUS, No. 1.] Diyllus began his history at the point at which the work of Ephorus left off. As the work is unfortunately lost, and we possess only isolated fragments of it, it is not possible in all cases to determine the exact contents of each book; but the two collectors and editors of the fragments of Ephorus have done so, as far as it is feasible. Among the other works of Ephorus we may mention—2. Περὶ εὑρημάτων, or on inventions, in two books. (Suidas; Athen. iv. p. 182, viii. p. 352, xiv. p. 637; Strab. xiii. p. 622.) 3. Σύνταγμα ἐπιχώριον. (Plut. *de Vit. et Poes. Homer.* 2.) This work, however, seems to have been nothing but a chapter of the fifth book of the *Ἱστορίαι*. 4. Περὶ λέξεως. (Theon, *Progymn.* 2, 22; comp. Cic. *Orat.* 57.) This work, too, like a few others which are mentioned as separate productions, may have been only a portion of the History. Suidas mentions some more works, such as Περὶ ἀγαθῶν καὶ κακῶν, and Παραδόξων τῶν ἐκασταχοῦ βιβλία, of which, however, nothing at all is known, and it is not impossible that they may have been excerpta or abridgments of certain portions of the History, which were made by late compilers and published under his name.

As for the character of Ephorus as an historian, we have ample evidence that, in accordance with the simplicity and sincerity of his character, he desired to give a faithful account of the events he had to relate. He shewed his good sense in not

attempting to write a history of the period previous to the return of the Heracleidae; but the history of the subsequent time is still greatly intermixed with fables and mythical traditions; and it must be acknowledged that his attempts to restore a genuine history by divesting the traditions from what he considered mythical or fabulous, were in most cases highly unsuccessful, and sometimes even absurd and puerile. He exercised a sort of criticism which is anything but that of a real historian (Strab. xii. p. 550), and in some instances he forced his authorities to suit his own views. For the early times he seems to have preferred the logographers to the epic poets, though the latter, too, were not neglected. Even the later portions of his history, where Ephorus had such guides as Herodotus, Thucydides, and Xenophon, contained such discrepancies from his great predecessors, and on points on which they were entitled to credit, that Ephorus, to say the least, cannot be regarded as a sound and safe guide in the study of history. The severest critic of Ephorus was Timaeus, who never neglected an opportunity of pointing out his inaccuracies; several authors also wrote separate books against Ephorus, such as Alexinus, the pupil of Eubulides (Diog. Laërt. ii. 106, 110), and Strato the Peripatetic. (Diog. Laërt. v. 59.) Porphyrius (ap. Euseb. *Praep. Evang.* x. 2) charges Ephorus with constant plagiarisms; but this accusation is undoubtedly very much exaggerated, for we not only find no traces of plagiarism in the fragments extant, but we frequently find Ephorus disputing the statements of his predecessors. (Joseph. *c. Apion.* i. 3.) Polybius (xii. 25) praises him for his knowledge of maritime warfare, but adds that he was utterly ignorant of the mode of warfare on land; Strabo (viii. p. 332) acknowledges his merits, by saying that he separated the historical from the geographical portions of his work; and, in regard to the latter, he did not confine himself to mere lists of names, but he introduced investigations concerning the origin of nations, their constitutions and manners, and many of the geographical fragments which have come down to us contain lively and beautiful descriptions. (Polyb. ix. 1; Strab. ix. p. 400, &c., x. pp. 465, 479, &c.) As regards the style of Ephorus, it is such as might be expected from a disciple of Isocrates: it is clear, lucid, and elaborately polished, but at the same time diffuse and deficient in power and energy, so that Ephorus is by no means equal to his master. (Polyb. xii. 28; Dionys. *de Comp. Verb.* 26; Demetr. Περὶ ἑρμην. § 68; Dion Chrysost. *Orat.* xviii. p. 256, ed. Morel.; Plut. *Pericl.* 28; Philostr. *Vit. Soph.* i. 17; Cic. *Orat.* 51; Phot. *Bibl.* Cod. 176.) The fragments of the works of Ephorus, the number of which might probably be much increased if Diodorus had always mentioned his authorities, were first collected by Meier Marx, Carlsruhe, 1815, 8vo., who afterwards published some additions in Friedemann and Seebode's *Miscellan. Crit.* ii. 4, p. 754, &c. They are also contained in C. and Th. Müller's *Fragm. Historicor. Graec.* pp. 234—277, Paris, 1841, 8vo. Both editors have prefixed to their editions critical dissertations on the life and writings of Ephorus.

2. Of Cumae, called the Younger, was likewise an historian, but he is mentioned only by Suidas, according to whom he wrote a history of Galienus in twenty-seven books, a work on Corinth, one on the Aleuadae, and a few others. The name Galienus in this account, it should be observed, is only a correction of Volaterranus, for the common reading in Suidas is Γαληνοῦ. (Comp. Marx, *Ephor. Fragm.* p. 7.) [L. S.]

EPHORUS, an Ephesian painter, and teacher of APELLES. (Suid. *s. v.* Ἀπελλῆς.) [P. S.]

EPHRAEM. The name is variously written Ephraem, Ephraemus, Ephraim, Ephraimius, Ephrem, Ephremus, and Euphraimius: it belongs to several ecclesiastical writers of the Greek and Oriental churches.

1. EPHREMUS. To a writer so called, and to whose name no distinctive epithet can be attached, is ascribed the account of Saints Abram and Mary (*Acta SS. Abramii et Mariae*) in the *Acta Sanctorum Martii*, vol. ii. p. 436, &c. Papebroche, in his introduction to the account, conjectures that the writer lived about the middle of the sixth century. The account, of which he is the author, is sometimes ascribed (as in the Catalogue of the King's Library at Paris A. D. 1740) but incorrectly to Ephraem the Syrian. It has also been ascribed, but incorrectly, to Ephrem of Caria and Ephrem of Mylasa. [Nos. 3 and 7 below.]

2. EPHRAIMIUS (Ἐφραίμιος), or, as Theophanes writes the name, EUPHRAIMIUS (Εὐφραίμιος), patriarch of ANTIOCH, or, as it was then called, Theopolis. If the designation given him by Theophanes (ὁ Ἀμίδιος) indicates the place of his birth, he was a native of Amida in Armenia, near the source of the Tigris. His first employments were civil: and in the reign of the emperor Justin I. he attained to the high dignity of Count of the East. While in this office he received, according to a curious story, recorded in the Λειμωνάριος, or *Pratum Spirituale*, written by Joannes Moschus, but erroneously ascribed, by ancient as well as modern writers, to Sophronius patriarch of Jerusalem, an intimation of the ecclesiastical dignity to which he was destined to attain. In the years 525 and 526, Antioch was nearly destroyed by successive shocks of an earthquake, and by a fire which had been occasioned by the overthrow of the buildings. Among the sufferers was Euphrasius the patriarch, who was buried in the ruins of the falling edifices; and the people, grateful for the compassionate care which Ephraimius manifested for them in their distress, chose him successor to the deceased prelate. His elevation to the patriarchate is generally placed in the year 526, but perhaps did not take place till the year following. His conduct as patriarch is highly eulogized by ecclesiastical writers, who speak especially of his charity to the poor, and of the zeal and firmness with which he opposed heresy. His zeal against heretics was manifested in a curious encounter with an heretical stylite, or pillar-saint, in which the heretic is said to have been converted by the miraculous passing of the patriarch's robes, unconsumed, through the ordeal of fire. He condemned, in a synod at Antioch, those who attempted to revive the obnoxious sentiments of Origen; and wrote various treatises against the Nestorians, Eutychians, Severians, and Acephali, and in defence of the Council of Chalcedon. But, toward the close of his life, he was obliged by the Emperor Justinian, under a threat of deposition, to subscribe the condemnation of three of the decrees of the Council of Chalcedon, which he had hitherto so earnestly supported. Facundus of Hermia, the strenuous advocate of the condemned

decrees, reproaches Ephraimius on this occasion, and with justice, as more solicitous for the preservation of his office than for the interests of what he deemed divine and important truth. Ephraimius died soon after this transaction, A. D. 546, or perhaps 545, after a patriarchate, according to Theophanes, of eighteen years, or, according to other calculations, of twenty years.

The works of Ephraimius are known to us only by the account of them preserved in the *Bibliotheca* of Photius, who says that three volumes written in defence of the dogmas of the Church, and especially of the decrees of the Council of Chalcedon, had come down to his day: but he gives an account only of two. The first comprehended, 1. *An epistle to Zenobius*, a scholasticus or advocate of Emesa, and one of the sect of the Acephali; 2. *Some epistles to the emperor Justinian;* 3. *Epistles to Anthimus, bishop of Trapezus, Dometianus Syncleticus, metropolitan of Tarsus, Brazes the Persian, and others;* 4. *An act of a synod* (συνοδικὴ πρᾶξις) held by Ephraimius respecting certain unorthodox books; and, 5, *Panegyrical and other discourses.* The second volume contained a treatise in four books, in which were defences of Cyril of Alexandria and the synod of Chalcedon against the Nestorians and Eutychians; and answers to some theological questions of his correspondent the advocate Anatolius. (Phot. *Bibl.* Codd. 228, 229; Facundus, iv. 4; Evagrius, *Eccles. Hist.* iv. 5, 6; Joannes Moschus (commonly cited as Sophronius) *Pratum Spirituale*, c. 36, 37 in *Biblioth. Patrum*, vol. xiii. ed. Paris, 1654; Theophanes, *Chronograph.* ad Ann. 519 (Alex. Era=526 Common Era) and table ad Ann. 537, 538; Baronius, *Annales;* Cave, *Hist. Liter.* vol. i. p. 507, ed. 1740-3; Fabric. *Bibl. Graec.* vol. x. p. 750.)

3. EPHREM, or rather EPHRAEM (Ἐφραήμ), of CARIA, a monk of unknown date, writer of a Greek hymn or prayer given by Raynaeus (*Dissert. Prelim. de Acoluthiis Officii Graeci*, p. lxviii. in the *Acta Sanctorum Junii*, vol. ii.) This Ephrem is not to be confounded with Nos. 1 and 7.

4. EPHRAIM (Ἐφραίμ), bishop of Cherson. In the title of his only published work he is called archbishop, and some moderns style him "martyr." He is the author of an account of a miracle wrought by the relics or the interposition of Clement of Rome, on the body of a child, who had been overwhelmed by the sea in a pilgrimage to Clement's submarine tomb. The account is printed in the Patres Apostolici of Cotelerius (vol. i. p. 815. ed. Amsterdam, 1724,) and in the *De Probatis Sanctorum Vitis*, of Surius, 29 *Nov.* Another piece of Ephraim on the Miracles of St. Clement, evidently different from the foregoing, is noticed by Leo Allatius, who calls the writer Ephraemius; but Cotelerius was not able to obtain it, or he would have printed it with the foregoing. (Cotelerius, *l.c.;* Allatius, *De Symeonum Scriptis*, pp. 90, 96; Fabric. *Bibl. Graec.* vol. vii. p. 21, viii. 254; *Catal. MSS. Biblioth. Regiae.* Paris, 1740.)

5. EPHRAEM of CONSTANTINOPLE, a chronographer who flourished apparently about the beginning of the fourteenth century. His chronicle, written in Iambic verse, is repeatedly cited by Allatius (*De Psellis*, p. 22, *Diatriba de Georgiis*, pp. 327, 341, 354, &c., ed. Paris. 1651), and is probably extant in the Vatican Library in MS. but has never been published. (Fabric. *Bibl. Graec.* vol. vii. p. 472, viii. 79, 254.)

6. EPHRAEMUS of EDESSA, commonly called the Syrian. [See below.]

7. EPHREM, bishop of MYLASA in Caria [see Nos. 1 and 3]. The time when he lived is uncertain; but religious honours were paid to his memory in the fifth century at Leuce (near Mylasa), where his body was buried. (*Acta Sanctorum, S. Eusebiae Vita*, cap. 3, *Januar.* vol. ii. p. 600.) [J. C. M.]

EPHRAEM or EPHRAIM, a Syrian, born at Nisibis, flourished A. D. 370. He spent his youth in diligent study, and devoted himself at first to a monastic life, but afterwards went to Edessa, where he was ordained deacon. He refused to proceed to the higher orders of the ministry, and is even said to have played the part of Brutus, by feigning madness in order to avoid elevation to the bishopric. He formed a close friendship with Basil, bishop of Caesareia, and shared his acrimony against the Arians and other heretics, whom he attacks with the violence characteristic of his age. He appeared in a truly Christian light at the time of a famine at Edessa, when he not only assisted the suffering poor with the greatest energy and most zealous kindness, but also actively exerted himself in urging the rich to deny themselves for their brethren's good. Sozomen (iii. 15) speaks with admiration of the manner in which Christianity had subdued in him a naturally irascible temper, and illustrates it by a pleasing anecdote, amusing from its quaint simplicity. At the conclusion of a long fast, Ephraem's servant let fall the dish in which he was bringing him some food. His alarm at having thus spoiled his master's dinner was removed by hearing him say, "Never mind, since the food has not come to us, we will go to it." Whereupon Ephraem sat down on the floor and ate the scraps left in the fragments of the broken dish. He died about A. D. 378, and in his last illness forbad the recitation of any funeral oration over his remains, and desired that his obsequies should be conducted in the simplest manner. He knew no language but his native Syrian, though nearly all his works are translated into Greek, and were formerly held in such high esteem, that portions of them were sometimes read in churches after the gospel for the day. Most of his writings were collected by Gerard Voss, who turned them into Latin, and published them (1) at Rome A. D. 1589-93-97, (2) at Cologne in 1603, (3) at Antwerp in 1619. Voss's edition is in three volumes. The first consists of various treatises, partly on subjects solely theological, as the Priesthood, Prayer, Fasting, &c., with others partly theological and partly moral, as Truth, Anger, Obedience, Envy. The second contains many epistles and addresses to monks, and a collection of apophthegms. The third consists of several treatises or homilies on parts of Scripture and characters in the Old Testament, as Elijah, Daniel, the Three Children, Joseph, Noah. Photius gives a list of 49 homilies of Ephraem (Cod. 196), but which of these are included in Voss's edition it is impossible to ascertain, though it is certain that many are not. Another edition of Ephraem's works in Syriac, Greek, and Latin, was published also at Rome with notes, prefaces, and various readings, "studio Sim. Assemanni, P. Benedicti et Steph. Evodii Assemanni," 6 vols. fol. 1732-46. The Greek version of several of his writings, from eighteen MSS. in the Bodleian library, was pub-

lished by Edw. Thwaites at Oxford, 1709. There have been several editions of separate works.

Ephraem is also said to be the author of an immense number of songs. He began to write them in opposition to Harmonius, the son and disciple of Bardesanes the heretic, who composed poetry involving many serious errors of doctrine, some of which were not only of an heretical but even of an heathen character, denying the resurrection of the body, and containing views about the nature of the soul extracted from the writings of pagan philosophers. These songs had become great favourites among the common people, and Ephraem, to oppose their evil tendency, wrote other songs in similar metres and adapted to the same music of a pious and Christian character. (Sozomen, *l. c.*; Theodoret, iv. 27; Cave, *Script. Eccl. Hist. Liter.* part 1. sec. 4; C. Lengerke, *Commentatio Critica de Ephraemo Syrio SS. interprete, qua simul Versionis Syriacae, quam Peschito vocant, Lectiones variae ex Ephraemo Commentariis collectae, exhibentur*, Halle, 1828, and *De Ephraemi Syri arte hermeneutica liber*, 1831.) [G. E. L. C.]

E'PHYRA (Ἔφυρα), a daughter of Oceanus, from whom Ephyraea, the ancient name of Corinth was derived. (Paus. ii. 1. § 1; Virg. *Georg.* iv. 343.) [L. S.]

EPIBATE'RIUS (Ἐπιβατήριος), the god who conducts men on board a ship, a surname of Apollo, under which Diomedes on his return from Troy built him a temple at Troezene. (Paus. ii. 32. § 1.) In the same sense Apollo bore the surname of Ἐμβάσιος. (Apollon. Rhod. i. 404.) [L. S.]

EPICASTE (Ἐπικάστη), a daughter of Menoeceus, and wife of Laius, by whom she became the mother of Oedipus, whom she afterwards unwittingly married. She is more commonly called Jocaste. (Hom. *Od.* xi. 271; Apollod. iii. 5. § 7, &c.; see OEDIPUS.) Respecting Epicaste, the daughter of Calydon, see AGENOR, No. 4; a third Epicaste is mentioned by Apollodorus. (ii. 7. § 8.) [L. S.]

EPICELEUSTUS (Ἐπικέλευστος), a native of Crete, who lived probably in the second or first century B. C. He is mentioned by Erotianus (*Gloss. Hippocr.* p. 8) as having abridged and differently arranged the work by Baccheius on the obsolete words found in the writings of Hippocrates. [W. A. G.]

EPI'CHARIS (Ἐπίχαρις), a freedwoman of bad repute, who was implicated in the conspiracy of Piso against the life of Nero, in A. D. 65, in which the philosopher Seneca also was involved. According to Polyaenus (viii. 62), she was the mistress of a brother of Seneca, and it may be that through this connexion she became acquainted with the plot of the conspirators, though Tacitus says that it was unknown by what means she had acquired her knowledge of it. She endeavoured by all means to stimulate the conspirators to carry their plan into effect. But as they acted slowly and with great hesitation, she at length grew tired, and resolved upon trying to win over the sailors of the fleet of Misenum in Campania, where she was staying. One Volusius Proculus, a chiliarch of the fleet, appears to have been the first that was initiated by her in the secret, but no names were mentioned to him. Proculus had no sooner obtained the information than he betrayed the whole plot to Nero. Epicharis was summoned before the emperor, but as no names had been mentioned, and as no witnesses had been present at the communication, Epicharis easily refuted the accusation. She was, however, kept in custody. Subsequently, when the conspiracy was discovered, Nero ordered her to be tortured because she refused naming any of the accomplices; but neither blows, nor fire, nor the increased fury of her tormentors, could extort any confession from her. When on the second or third day after she was carried in a sedan-chair—for her limbs were already broken—to be tortured a second time, she strangled herself on her way by her girdle, which she fastened to the chair. She thus acted, as Tacitus says, more nobly than many a noble eques or senator, who without being tortured betrayed their nearest relatives. (Tac. *Ann.* xv. 51, 57; Dion Cass. lxii. 27.) [L. S.]

EPICHARMUS (Ἐπίχαρμος), the chief comic poet among the Dorians, was born in the island of Cos about the 60th Olympiad (B. C. 540). His father, Elothales, was a physician, of the race of the Asclepiads, and the profession of medicine seems to have been followed for some time by Epicharmus himself, as well as by his brother.

At the age of three months he was carried to Megara, in Sicily; or, according to the account preserved by Suidas, he went thither at a much later period, with Cadmus (B. C. 484). Thence he removed to Syracuse, with the other inhabitants of Megara, when the latter city was destroyed by Gelon (B. C. 484 or 483). Here he spent the remainder of his life, which was prolonged throughout the reign of Hieron, at whose court Epicharmus associated with the other great writers of the time, and among them, with Aeschylus, who seems to have had some influence on his dramatic course. He died at the age of ninety (B. C. 450), or, according to Lucian, ninety-seven (B. C. 443). The city of Syracuse erected a statue to him, the inscription on which is preserved by Diogenes Laërtius. (Diog. Laërt. viii. 78; Suid. *s. v.*; Lucian, *Macrob.* 25; Aelian, *V. H.* ii. 34; Plut. *Moral.* pp. 68, a., 175, c.; *Marmor Parium*, No. 55.)

In order to understand the relation of Epicharmus to the early comic poetry, it must be remembered that Megara, in Sicily, was a colony from Megara on the Isthmus, the inhabitants of which disputed with the Athenians the invention of comedy, and where, at all events, a kind of comedy was known as early as the beginning of the sixth century B. C. [SUSARION.] This comedy (whether it was lyric or also dramatic, which is a doubtful point) was of course found by Epicharmus existing at the Sicilian Megara; and he, together with Phormis, gave it a new form, which Aristotle describes by the words τὸ μύθους ποιεῖν (*Poët.* 6 or 5, ed. Ritter), a phrase which some take to mean comedies with a regular plot; and others, comedies on mythological subjects. The latter seems to be the better interpretation; but either explanation establishes a clear distinction between the comedy of Epicharmus and that of Megara, which seems to have been little more than a sort of low buffoonery.

With respect to the time when Epicharmus began to compose comedies, much confusion has arisen from the statement of Aristotle (or an interpolator), that Epicharmus lived *long before* Chionides. (*Poët.* 3; CHIONIDES.) We have, however, the express and concurrent testimonies of the anonymous writer *On Comedy* (p. xxviii.), that he flourished about the 73rd Olympiad, and of Suidas (*s. v.*), that he wrote six years before the

Persian war (B. C. 485–4). Thus it appears that, like Cratinus, he was an old man before he began to write comedy; and this agrees well with the fact that his poetry was of a very philosophic character. (Anon. *de Com. l. c.*) The only one of his plays, the date of which is certainly known, is the Νᾶσοι, B. C. 477. (Schol. *Pind. Pyth.* i. 98; Clinton, *sub ann.*) We have also express testimony of the fact that Elothales, the father of Epicharmus, formed an acquaintance with Pythagoras, and that Epicharmus himself was a pupil of that great philosopher. (Diog. Laërt. *l. c.*; Suid. *s. v.*; Plut. *Numa*, 8.) We may therefore consider the life of Epicharmus as divisible into two parts, namely, his life at Megara up to B. C. 484, during which he was engaged in the study of philosophy, both physical and metaphysical, and the remainder of his life, which he spent at Syracuse, as a comic poet. The question respecting the identity of Epicharmus the comedian and Epicharmus the Pythagorean philosopher, about which some writers, both ancient and modern, have been in doubt, may now be considered as settled in the affirmative. (Menag. *ad Laërt. l. c.*; Perizon. *ad Aelian. V. H.* ii. 34; Clinton, *Fast. Hell.* vol. ii. Introd. p. xxxvi.)

The number of the comedies of Epicharmus is differently stated at 52 or at 35. There are still extant 35 titles, of which 26 are preserved by Athenaeus. The majority of them are on mythological subjects, that is, travesties of the heroic myths, and these plays no doubt very much resembled the satyric drama of the Athenians. The following are their titles:—Ἀλκύων, Ἄμυκος, Βάκχαι, Βούσιρις, Δευκαλίων, Διόνυσοι, Ἥβης γάμος, Ἥφαιστος ἢ Κωμασταί, Κύκλωψ, Λόγος καὶ Λογείνα, Ὀδυσσεὺς αὐτόμολος, Ὀδυσσεὺς ναναγός, Σειρῆνες, Σκίρων, Σφίγξ, Τρῶες, Φιλοκτήτης. But besides mythology, Epicharmus wrote on other subjects, political, moral, relating to manners and customs, and, it would seem, even to personal character; those, however, of his comedies which belong to the last head are rather general than individual, and resembled the subjects treated by the writers of the new comedy, so that when the ancient writers enumerated him among the poets of the old comedy, they must be understood as referring rather to his antiquity in point of time than to any close resemblance between his works and those of the old Attic comedians. In fact, we have a proof in the case of CRATES that even among the Athenians, after the establishment of the genuine old comedy by Cratinus, the mythological comedy still maintained its ground. The plays of Epicharmus, which were not on mythological subjects, were the following:—Ἀγρωστῖνος (Sicilian Greek for Ἀγροῖκος), Ἁρπαγαί, Γᾶ καὶ Θάλασσα, Δίφιλος, Ἐλπὶς ἢ Πλοῦτος, Ἑορτὰ καὶ Νᾶσοι, Ἐπινίκιος, Ἡράκλειτος, Θεᾶροι, Μεγαρίς, Μῆνες, Ὀρύα, Περίαλλος, Πέρσαι, Πίθων, Τριακάδες, Χορεύοντες, Χύτραι. A considerable number of fragments of the above plays are preserved, but those of which we can form the clearest notion from the extant fragments are the *Marriage of Hebe*, and *Hephaestus* or *the Revellers*. Müller has observed that the painted vases of lower Italy often enable us to gain a complete and vivid idea of those theatrical representations of which the plays of Epicharmus are the type.

The style of his plays appears to have been a curious mixture of the broad buffoonery which distinguished the old Megarian comedy, and of the sententious wisdom of the Pythagorean philosopher His language was remarkably elegant: he was celebrated for his choice of epithets: his plays abounded, as the extant fragments prove, with γνῶμαι, or philosophical and moral maxims, and long speculative discourses, on the instinct of animals for example. Müller observes that "if the elements of his drama, which we have discovered singly, were in his plays combined, he must have set out with an elevated and philosophical view, which enabled him to satirize mankind without disturbing the calmness and tranquillity of his thoughts; while at the same time his scenes of common life were marked with the acute and penetrating genius which characterized the Sicilians." In proof of the high estimate in which he was held by the ancients, it may be enough to refer to the notices of him by Plato (*Theaet.* p. 152, e.) and Cicero. (*Tusc.* i. 8, *ad Att.* i. 19.) It is singular, however, that Epicharmus had no successor in his peculiar style of comedy, except his son or disciple Deinolochus. He had, however, distinguished imitators in other times and countries. Some writers, making too much of a few words of Aristotle, would trace the origin of the Attic comedy to Epicharmus; but it can hardly be doubted that Crates, at least, was his imitator. That Plautus imitated him is expressly stated by Horace (*Epist.* ii. 1. 58),—

"Plautus ad exemplar Siculi properare Epicharmi."

The parasite, who forms so conspicuous a character in the plays of the new comedy, is first found in Epicharmus.

The formal peculiarities of the dramas of Epicharmus cannot be noticed here at any length. His ordinary metre was the lively Trochaic Tetrameter, but he also used the Iambic and Anapaestic metres. The questions respecting his scenes, number of actors, and chorus, are fully treated in the work of Grysar.

Some writers attribute to Epicharmus separate philosophical poems; but there is little doubt that the passages referred to are extracts from his comedies. Some of the ancient writers ascribed to Epicharmus the invention of some or all of those letters of the Greek alphabet, which were usually attributed to Palamedes and Simonides.

The fragments of Epicharmus are printed in the collections of Morellius (*Sententiae vet. Comic.*, Paris, 1553, 8vo.), Hertelius (*Collect. Fragm. Comic.*, Basil. 1560, 8vo.), H. Stephanus (*Poesis Philosophica*, 1573, 8vo.), and Hugo Grotius (*Excerpt. ex Trag. et Comoed.*, Paris, 1626, 4to.), and separately by H. P. Kruseman, Harlem. 1834. Additions have been made by Welcker (*Zeitschrift für die Alterthumswissenschaft*, 1835, p. 1123), and others. The most important modern work on Epicharmus is that of Grysar, *de Doriensium Comoedia*, Colon. 1828; the second volume, containing the fragments, has not yet appeared. (See also Fabric. *Bibl. Graec.* vol. ii. p. 298; Harless, *de Epicharmo*, Essen, 1822; Müller, *Dorians*, bk. iv. c. 7; Bode, *Geschichte d. Hellen. Dichtkunst*, vol. iii. part i. p. 36.) [P. S.]

EPICLEIDAS (Ἐπικλείδας), brother of Cleomenes III., king of Sparta. According to Pausanias (ii. 9. § 1. 3), Cleomenes poisoned Eurydamidas, his colleague of the house of Proclus, and shared the royal power with his brother Epicleidas. The latter afterwards fell in the battle of Sellasia, B. C. 222. [C. P. M.]

EPICLES (Ἐπικλῆς), a medical writer quoted by Erotianus (*Gloss. Hippocr.* p. 16), who wrote a commentary on the obsolete words found in the writings of Hippocrates, which he arranged in alphabetical order. He lived after Baccheius, and therefore probably in the second or first century B. C. [W. A. G.]

EPI'CRATES (Ἐπικράτης), an Athenian, who took a prominent part in public affairs after the end of the Peloponnesian war. He was a zealous member of the democratical party, and had a share in the overthrow of the Thirty Tyrants (Dem. *de Fals. Legat.* p. 430); but afterwards, when sent on an embassy to the Persian king Artaxerxes, he was accused not only of corruption, in receiving money from Artaxerxes, but also of peculation. (Lys. *Or.* 27, *c. Epicratem*, p. 806, &c.) Hegesander (*ap. Athen.* vi. p. 251, a.) and Plutarch (*Pelop.* 30) say, that he so grossly flattered Artaxerxes as to propose that instead of nine archons, nine ambassadors to the Persian king should be annually chosen by the Athenians. Plutarch also says that he did not deny the charge of corruption. He seems, however, to have been acquitted (Plut. and Ath. *ll. cc.*) probably through the powerful interest possessed by himself and by his fellow criminal, Phormisius. (Dionys. *Vit. Lys.* 32.) He had been guilty of corruption on a former occasion also, but had been equally fortunate in escaping punishment. (Lys. *l. c.*) This first offence of his was probably on the occasion when Timocrates the Rhodian was sent by Tithraustes to bribe the Greek states to attack Sparta (B. C. 395); for though Xenophon (*Hell.* iii. 5. § 1.) asserts, that the Athenians did not receive any money from Timocrates (a statement suspicious on the face of it), Pausanias (iii. 9. § 4) has preserved an account that at Athens bribes were taken by Cephalus and Epicrates.

The above statement of the acquittal of Epicrates on the charge of corruption in his embassy to Artaxerxes, seems at first sight opposed to the statement of Demosthenes (*de Fals. Legat.* pp. 430, 431), that he was condemned to death, and that he was actually banished. But, in fact, Demosthenes seems to be referring to a distinct and third occasion on which Epicrates was charged with corruption; for in his repetition of the charge there is the important head, καταψευδόμενοι τῶν συμμάχων, of which we find nothing in the oration of Lysias, but which is just the charge we should expect to be made against the Athenian envoy who took part in accepting the peace of Antalcidas (B. C. 387); and that Epicrates was really that envoy is the more probable from the fact, which is expressly stated, that it was Epicrates who recommended that peace to the Athenians. (Schol. *Aristeid.* i. p. 283, ed. Dindorf.)

Epicrates and Phormisius were attacked by Aristophanes (*Eccles.* 68—72, *Ran.* v. 965, and Schol.) and by Plato, the comic poet, who made their embassy the subject of a whole play, the Πρέσβεις. Both are ridiculed for their large beards, and for this reason Epicrates was called σακεσφορός. (Comp. Etym. Mag. *s. v.*; Suid. *s. v.*, and *s. v.* πώγων; Harpocrat. *s. v.* p. 162, cum not. Maussac. et Vales.; *Epist. Socrat.* 13. p. 29; Plat. *Phaedr.* p. 227, b.; Meineke, *Hist. Crit. Com. Graec.* pp. 182, 183; Bergk, *de Reliqu. Com. Att. Ant.* pp. 389—394.) [P. S]

EPI'CRATES (Ἐπικράτης), of Ambracia, was an Athenian comic poet of the middle comedy, according to the testimony of Athenaeus (x. p. 422, f.), confirmed by extant fragments of his plays, in which he ridicules Plato and his disciples, Speusippus and Menedemus, and in which he refers to the courtezan Laïs, as being now far advanced in years. (Athen. ii. p. 59, d., xiii. p. 570, b.) From these indications Meineke infers that he flourished between the 101st and 108th Olympiads (B. C. 376—348). Two plays of Epicrates, Ἔμπορος and Ἀντιλαΐς are mentioned by Suidas (*s. v.*), and are quoted by Athenaeus (xiv. p. 655, f., xiii. pp. 570, b., 605, e.), who also quotes his Ἀμαζόνες (x. p. 422, f.) and Δύσπρατος (vi. p. 262, d.), and informs us that in the latter play Epicrates copied some things from the Δύσπρατος of Antiphanes. Aelian (*N. A.* xii. 10) quotes the Χορός of Epicrates. We have also one long fragment (Athen. ii. p. 59, c.) and two shorter ones (Athen. xi. p. 782, f.; Pollux, iv. 121) from his unknown plays. (Meineke, *Frag. Com. Graec.* vol. i. pp. 414, 415, vol. iii. pp. 365—373; Fabric. *Bibl. Graec.* vol. ii. pp. 440, 441.) [P. S.]

EPICTE'TUS (Ἐπίκτητος), of Hierapolis in Phrygia, a freedman of Epaphroditus, who was himself a freedman and a servile favourite of Nero, lived and taught first at Rome, and, after the expulsion of the philosophers by Domitian, at Nicopolis, a town in Epeirus, founded by Augustus in commemoration of his victory at Actium. Although he was favoured by Hadrian (Spartian, *Hadr.* 16) —which gave occasion to a work which was undoubtedly written at a much later time, the "Altercatio Hadriani cum Epicteto" (see especially Heumann, *Acta Philos.* i. 734)—yet he does not appear to have returned to Rome; for the discourses which Arrian took down in writing were delivered by Epictetus when an old man at Nicopolis. (*Dissert.* i. 25, 19, with Schweighaüser's note.) The statement of Themistius (*Orat.* v. p. 63, ed. Harduin) that Epictetus was still alive in the reign of the two Antonines, which is repeated by Suidas (*s. v.*), seems to rest upon a confusion of names, since M. Aurelius Antoninus, who was an enthusiastic admirer of Epictetus, does not mention him, but Junius Rusticus, a disciple of Epictetus, among his teachers; in like manner, A. Gellius, who lived in the time of the Antonines, speaks of Epictetus as belonging to the period which had just passed away. (M. Antonin. i. 7, vii. 29, with Gataker's note; Gellius, vii. 19.) Besides what is here mentioned, only a few circumstances of the life of Epictetus are recorded, such as his lameness, which is spoken of in very different ways, his poverty, and his few wants. The detailed biography written by Arrian has not come down to us. (Simplic. *Prooem. Comment. in Epictet. Enchirid.* iv. p. 5, ed. Schweigh.)

It is probable that he was still a slave (Arrian, *Dissert.* i. 9, 29) when C. Musonius Rufus gained him for the philosophy of the Porch, of which he remained a faithful follower throughout life. In what manner he conceived and taught it, we see with satisfactory completeness from the notes which we owe to his faithful pupil, Arrian; although of Arrian's eight books of commentaries four are lost, with the exception of a few fragments. Epictetus himself did not leave anything written behind him, and the short manual or collection of the most essential doctrines of Epictetus, was compiled from his discourses by Arrian. (Simplic. *in Enchirid.*

Prooem.) The manual (*Enchiridion*) and commentaries of Arrian, together with the explanations of Simplicius to the former, and some later paraphrases, have been edited by Schweighaüser, who has added the notes of Upton, his own, and those of some other commentators. (*Epicteteae Philosophiae Monumenta, post J. Uptoni aliorumque curas, edidit et illustravit J. Schweighaüser*, Lipsiae, 1799, 1800, 6 vols. 8vo.)

We may apply to Epictetus himself what he says of his Stoic master, viz. that he spoke so impressively, and so plainly described the wickedness of the individual, that every one felt struck, as though he himself had been spoken to personally. (*Dissert.* iii. 23, 29, comp. c. 15, i. 9.) Being deeply impressed with his vocation as a teacher, he aimed in his discourses at nothing else but winning the minds of his hearers to that which was good, and no one was able to resist the impression which they produced. (Arrian, *Ep. ad L. Gell.* i. p. 4.) Far from any contempt of knowledge, he knows how to value the theory of forming conclusions and the like. (*Dissert.* i. 7, 1, &c., comp. i. 8, 1, &c., i. 17, ii. 23, 25.) He only desired that logical exercises, the study of books and of eloquence, should not lead persons away from that of which they were merely the means, and that they should not minister to pride, haughtiness, and avarice. (i. 8. 6, &c., 29. 55, ii. 4. 11, 9. 17, 16. 34, 17. 34, 21. 20, iii. 2. 23, 17. 28, 24. 78.) He never devotes any time to disquisitions which do not, either directly or indirectly, contribute towards awakening, animating, and purifying man's moral conduct. (i. 17. 15, 29. 58, ii. 19. 10; comp. iv. 8. 24, 6. 24.)

The true Cynic—and he is the same as the Stoic, the philosopher,—is in the opinion of Epictetus a messenger of Zeus, sent to men to deliver them from their erroneous notions about good and evil, and about happiness and unhappiness (iii. 22. 23), and to lead them back into themselves. (*ib.* 39.) For this purpose he requires natural gracefulness and acuteness of intellect (*ib.* 90), for his words are to produce a lively impression.

The beginning of philosophy, according to him, is the perception of one's own weakness and of one's inability to do that which is needful. (ii. 11. 1; comp. iii. 23. 34, ii. 17. 1.) Along with this perception we become aware of the contest which is going on among men, and we grow anxious to ascertain the cause of it, and consequently to discover a standard by which we may give our decision (ii. 11. 13, &c.): to meditate upon this and to dwell upon it, is called philosophizing. (*ib.* 24; comp. iii. 10. 6.) The things which are to be measured are conceptions, which form the material; the work which is to be constructed out of them, is their just and natural application, and a control over them. (iii. 22. 20, 23. 42.) This just choice of conceptions and our consent to or decision in their favour (*προαίρεσις*, *συγκατάθεσις*), constitute the nature of good. (ii. 1. 4, 19. 32.) Only that which is subject to our choice or decision is good or evil; all the rest is neither good nor evil; it concerns us not, it is beyond our reach (i. 13. 9, 25. 1, ii. 5. 4); it is something external, merely a subject for our choice (i. 29. 1, ii. 16. 1, 19. 32, iv. 10. 26); in itself it is indifferent, but its application is not indifferent (ii. 5. 1, 6. 1), and its application is either consistent with or contrary to nature. (ii. 5. 24.) The choice, and consequently our opinion upon it, are in our power (i. 12. 37); in our choice we are free (i. 12. 9, 17. 28, 19. 9); nothing that is external of us, not even Zeus, can overcome our choice: it alone can control itself. (i. 29. 12, ii. 1. 22, iv. 1, ii. 2. 3, iii. 3. 10, i. 1. 23, iv. 1. 69.) Our choice, however, is determined by our reason, which of all our faculties sees and tests itself and everything else. (i. 1. 4, i. 20.) Reason is our guide (*τὸ ἡγημονικόν*), and capable of conquering all powers which are not subject to freedom (ii. 1. 39; comp. iii. 3); it is the governing power given to man (*τὸ κυριεῖον*, i. 1. 7, 17. 21); hence only that which is irrational cannot be endured by it. (i. 2.) It is by his reason alone that man is distinguished from the brute (ii. 9. 2, iii. 1. 25): he who renounces his reason and allows himself to be guided by external things, is like a man who has forgotten his own face (i. 2. 14); and he who desires or repudiates that which is beyond his power, is not free. (i. 4. 19.)

That which is in accordance with reason coincides with that which is in accordance with nature and pleasing to God. (i. 12. 9, 26. 2, iii. 20. 13, ii. 10. 4, i. 12. 8.) Our resemblance to God (i. 12. 27), or our relationship to the Deity (i. 9. 1, 11), and the coincidence of our own will with the will of God (ii. 17. 22, comp. 19. 26, iii. 24. 95, iv. 1, 89. 103, 4. 39), consist in our acting in accordance with reason and in freedom. Through reason our souls are as closely connected and mixed up with the Deity, as though they were parts of him (i. 14. 6, ii. 8. 11, 13, 17. 33); for mind, knowledge, and reason, constitute the essence of God, and are identical with the essence of good. (ii. 8. 1, &c.) Let us therefore invoke God's assistance in our strife after the good (ii. 18. 29, comp. i. 6. 21), let us emulate him (ii. 14. 13), let us purify that which is our guide within us (iii. 22. 19), and let us be pure with the pure within us, and with the Deity! (ii. 18. 19.)

The prophet within us, who announces to us the nature of good and evil (ii. 7. 2), is the daemon, the divine part of every one, his never-resting and incorruptible guardian. (i. 14. 12.) He manifests himself in our opinions, which have something common with one another and are agreeing with one another (i. 22. 1); for they are the things which are self-evident, and which we feel obliged to carry into action, though we may combat them. (ii. 20. 1.) That which is good we must recognize as such a thing: wherever it appears, it draws us towards itself, and it is impossible to reject the conception of good. (iii. 3. 4, comp. i. 4. 1.) The opinions just described are the helps which nature has given to every one for discovering that which is true. (iv. 1. 51.) Wherever they are not recognized, as is the case with the followers of the New Academy, our mind and modesty become petrified. (i. 5. 3.) To investigate this criticism of what is in accordance with nature, and to master it in its application to individual things, is the object of all our scientific endeavours (i. 11. 15), and ths mastery is obtained only by the cultivation of our mind and by education. (*παιδεία*; i. 2. 6, 22. 9, ii. 17. 7.) The practice in theory is the easier part; the application in life is the more difficult one, and is the object of all theory. (i. 26. 3, 29. 35.) We find that as far as practical application is concerned, many men are Epicureans and effeminate Peripatetics, though they profess the doctrines of the Stoics and Cynics. (ii. 19. 20, 12.

I, 18. 26, iii. 26. 13, iv. 1. 138, 4. 14. 43, 6. 15.) In order to obtain a mastery in the application of moral principles to life, a continued practice is required; but this practice is first and chiefly to be directed towards a control of our conceptions, and thereby also of our passions and desires, which are themselves only modes of conception (ii. 18. 1, &c., 29, iv. 10. 26), and as such they press and force us; one person being more under the influence of this kind, and another more under the influence of another kind; for which reason every one, according to his personal peculiarity, must oppose to them a continued practice. (i. 25. 26, ii. 16. 22.) This first and most essential practice must be accompanied by a second, which is directed towards that which is appropriate (duty), and a third, the object of which is surety, truth, and certainty; but the latter must not pretend to supplant the former. (iii. 2. 6, 12. 12, &c.) The unerring desire after what is good, the absolute avoidance of what is bad, the desire ever directed towards the appropriate, carefully-weighed resolutions, and a full consent to them, are the nerves of the philosopher. (ii. 8. 29.) Through them he acquires freedom and entire independence of everything which is not subject to his choice (iv. 4. 39, iii. 22. 13), and in confiding submission he leaves the management of it to Providence, whose universal rule cannot escape the eye of an unbiassed and grateful observer of the occurrences in the world. (i. 6. 9, 4, 12, 13, 14, 16, 30, ii. 14. 26, iii. 17.) In this submissive confidence, and the consciousness of its necessity, in order to be able to preserve unchanged our outward peace of mind in all the occurrences of life, in sorrow and in want, we see the spirit of the modern, and we may say, ennobled Porch; the same spirit is expressed in the energy and purity of its sentiments, and in the giving up of principles whose harshness and untenableness arose from the inflexible and abstract consistency of the earlier Porch.

Epictetus is well aware, that man, as such, is a member of the great cosmic community of gods and men, and also that he is a member of the communities of state and family, and that he stands to them in the same relation as a limb to the whole organic body, and that therefore he can attain his full development only with them. (ii. 5. 26, 10. 3, &c., 2. 19, 13.) He recognizes the necessity of love and confidence (ii. 22. 4, 1), and he demands of the Cynic, that is, the true philosopher, to renounce marriage and family life, only that he may devote himself with *all* his powers to the service of the deity, and to the duties of an unlimited philanthropy. (iii. 22. 67. &c.) It is true that with Epictetus, too, the place of a political system and a considerable portion of ethics, are supplied by the ideal of a philosopher,—but how could a living consciousness of the nature of a state have been formed in his time and in his circumstances? In his endeavours to establish in himself and others a moral standard, unaffected by the corruptions of his age, he does not perceive its close and necessary connexion with the active and unchecked scientific and artistic efforts. But he acknowledges their moral importance more than his predecessors, and he is impressed with the conviction, that the individual must live for the whole, although he is not able to determine the *how* in a manner productive of great results. Above all things, however, he gave up the proud self-sufficiency which the Stoic philosopher was expected to shew in his relation to the vicissitudes of the world and of man. The maxim *suffer and abstain* (from evil) (*Fragm.* 179; comp. *Dissert.* iv. 8. 25; Gell. xvii. 19), which he followed throughout his life, was based with him on the firm belief in a wise and benevolent government of Providence; and in this respect he approaches the Christian doctrine more than any of the earlier Stoics, though there is not a trace in the *Epictetea* to shew that he was acquainted with Christianity, and still less, that he had adopted Christianity, either in part or entirely. (Chr. Crelius, *De ὑπερσόφοις et ἀσόφοις Epicteti Dissertat.* Lipsiae, 1711—16; comp. Brucker in *Temp. Helvet.* iii. 2. p. 260.) [CH. A. B.]

EPICTE'TUS (Ἐπίκτητος), a physician mentioned by Symmachus (*Epist.* x. 47), who attained to the title and dignity of Archiater in the time of Theodosius the Great, A. D. 379–395. [W. A. G.]

EPICU'RIUS (Ἐπικούριος), the helper, a surname of Apollo, under which he was worshipped at Bassae in Arcadia. Every year a wild boar was sacrificed to him in his temple on mount Lycaeus. He had received this surname because he had at one time delivered the country from a pestilence. (Paus. viii. 38. § 6, 41. § 5.) [L. S.]

EPICU'RUS (Ἐπίκουρος), a celebrated Greek philosopher and the founder of a philosophical school called after him the Epicurean. He was a son of Neocles and Charestrata, and belonged to the Attic demos of Gargettus, whence he is sometimes simply called the Gargettian. (Cic. *ad Fam.* xv. 16.) He was born, however, in the island of Samos, in B. C. 342, for his father was one of the Athenian cleruchi, who went to Samos and received lands there. Epicurus spent the first eighteen years of his life at Samos, and then repaired to Athens, in B. C. 323, where Xenocrates was then at the head of the academy, by whom Epicurus is said to have been instructed, though Epicurus himself denied it. (Diog. Laërt. x. 13; Cic. *de Nat. Deor.* i. 26.) He did not, however, stay at Athens long, for after the outbreak of the Lamian war he went to Colophon, where his father was then residing, and engaged in teaching. Epicurus followed the example of his father: he collected pupils and is said to have instructed them in grammar, until gradually his attention was drawn towards philosophy. Epicurus himself asserted that he had entered upon his philosophical studies at the early age of fourteen, while according to others it was not till five or six years later. Some said that he was led to the study of philosophy by his contempt of the rhetoricians and grammarians who were unable to explain to him the passage in Hesiod about Chaos; and others said that the first impulse was given to him by the works of Democritus, which fell into his hands by accident. It is at any rate undeniable that the atomistic doctrines of Democritus exercised a very great influence upon Epicurus, though he asserted that he was perfectly independent of all the philosophical schools of the time, and endeavoured to solve the great problems of life by independent thought and investigation. From Colophon Epicurus went to Mytilene and Lampsacus, in which places he was engaged for five years in teaching philosophy. In B. C. 306, when he had attained the age of 35, he again went to Athens. He there purchased for eighty minae a garden—the famous Κῆποι Ἐπικούρου—which apparently was situated in the heart of the city, and in

which he established his philosophical school. Surrounded by numerous friends and pupils and by his three brothers, Neocles, Charidemus, and Aristobulus, who likewise devoted themselves to the study of philosophy, Epicurus spent the remainder of his life in his garden at Athens. His mode of living was simple, temperate, and cheerful, and the aspersions of comic poets and of later philosophers who were opposed to his philosophy and describe him as a person devoted to sensual pleasures, do not seem entitled to the least credit, although they have succeeded in rendering his name proverbial with posterity for a sensualist or debauchee. The accounts of his connexion with Leontium, Marmarium, and other well known hetaerae of the time, perhaps belong to the same kind of slander and calumny in which his enemies indulged. The life in Diogenes Laërtius affords abundant proof that Epicurus was a man of simple, pure, and temperate habits, a kind-hearted friend, and even a patriotic citizen. He kept aloof from the political parties of the time, and took no part in public affairs. His maxim was *λάθε βιώσας*, which was partly the result of his peculiar philosophy, and partly of the political condition of Athens, which drove men to seek in themselves happiness and consolation for the loss of political freedom. During the latter period of his life Epicurus was afflicted with severe sufferings, and for many years he was unable to walk. In the end his sufferings were increased by the formation of a stone in his bladder, which terminated fatally after a severe illness of a fortnight. He bore his sufferings with a truly philosophical patience, cheerfulness, and courage, and died at the age of 72, in Olymp. 127. 2, or B. C. 270. His will, which is preserved in Diogenes Laërtius (x. 16, &c.), shews the same mildness of character and the same kind disposition and attachment to his friends, which he had manifested throughout life. Among his many pupils Epicurus himself gave the preference to Metrodorus of Lampsacus, whom he used to call *the philosopher*, and whom he would have appointed to succeed him (Diog. Laërt. x. 22, &c.); but Metrodorus died seven years before his master, and in his will Epicurus appointed Hermarchus of Mytilene his successor in the management of his school at Athens. Apollodorus, the Epicurean, wrote a life of Epicurus, of which Diogenes made great use in his account of Epicurus, but this is now lost, and our principal source of information respecting Epicurus is the tenth book of Diogenes Laërtius, who however, as usual, only puts together what he finds in others; but at the same time he furnishes us some very important documents, such as his will, four letters and the *κύριαι δόξαι*, of which we shall speak below. With the account of Diogenes we have to compare the philosophical poem of Lucretius, and the remarks and criticisms which are scattered in the works of later Greek and Roman writers, nearly all of whom, however, wrote in a hostile spirit about Epicurus and his philosophy and must therefore be used with great caution. Among them we must mention Cicero in his philosophical treatises, especially the *De Finibus*, and the *De Natura Deorum;* Seneca in his letter to Lucilius, and some treatises of Plutarch in his so-called *Moralia*.

Epicurus appears to have been one of the most prolific of all the ancient Greek writers. Diogenes Laërtius (x. 26), who calls him *πολυγραφώτατος*, states that he wrote about 300 volumes (*κύλινδροι*). His works, however, are said to have been full of repetitions and quotations of authorities. A list of the best of his works is given by Diogenes (x. 27, &c.), and among them we may mention the *Περὶ φύσεως* in 37 books, *Περὶ ἀτόμων καὶ κενοῦ*, *Ἐπιτομὴ τῶν πρὸς φυσικούς*, *Πρὸς τοὺς Μεγαρικοὺς διαπορίαι*, *Κύριαι δόξαι*, *Περὶ τέλους*, *Περὶ κριτηρίου ἢ κανών*, *Χαιρέδημος ἢ περὶ θεῶν*, *Περὶ βίων* in three books, *Περὶ τῆς ἐν τῇ ἀτόμῳ γωνίας*, *Περὶ εἱμαρμένης*, *Περὶ εἰδώλων*, *Περὶ δικαιοσύνης καὶ τῶν ἄλλων ἀρετῶν*, and *Ἐπιστολαί*. Of his epistles four are preserved in Diogenes. (x. 22, 35, &c., 84, &c., 122, &c.) The first is very brief and was addressed by Epicurus just before his death to Idomeneus. The three others are of far greater importance: the first of them is addressed to one Herodotus, and contains an outline of the Canon and the Physica; the second, addressed to Pythocles, contains his theory about meteors, and the third, which is addressed to Menoeceus, gives a concise view of his ethics, so that these three Epistles, the genuineness of which can scarcely be doubted, furnish us an outline of his whole philosophical system. An abridgement of them is preserved in Eudocia, p. 173, &c. They were edited separately by Nürnberger in his edition of the tenth book of Diogenes Laërtius, Nürnberg., 1791, 8vo. The letters, to Herodotus and Pythocles were edited separately by J. G. Schneider under the title of *Epicuri Physica et Meteorologica duabus Epistolis comprehensa*, Leipzig, 1813, 8vo. These letters, together with the above mentioned *Κύριαι δόξαι*, that is, forty-four propositions containing the substance of the ethical philosophy of Epicurus, which are likewise preserved in Diogenes, must be our principal guides in examining and judging of the Epicurean philosophy. All the other works of Epicurus have perished, with the exception of a considerable number of fragments. Some parts of the above-mentioned work, *Περὶ φύσεως*, especially of the second and eleventh books, which treat of the *εἴδωλα*, have been found among the rolls at Herculaneum, and are published in C. Corsini's *Volumin. Herculan.* vol. ii. Naples, 1809, from which they were reprinted separately by J. C. Orelli, Leipzig, 1818, 8vo. Some fragments of the tenth book of the same work have been edited by J. Th. Kreissig in his *Comment. de Sallust. Histor. Fragm.* p. 237, &c. If we may judge of the style of Epicurus from these few remains, it must be owned that it is clear and animated, though it is not distinguished for any other peculiar merits.

With regard to the philosophical system of Epicurus, there is scarcely a philosopher in all antiquity who boasted so much as Epicurus of being independent of all his predecessors, and those who were believed to have been his teachers were treated by him with scorn and bitter hostility. He prided himself upon being an *αὐτοδίδακτος*, but even a superficial glance at his philosophy shews that he was not a little indebted to the Cyrenaics on the one hand and to Democritus on the other. As far as the ethical part of his philosophy is concerned thus much may be admitted, that, like other systems of the time, it arose from the peculiar circumstances in which the Greek states were placed. Thinking men were led to seek within them that which they could not find without. Political freedom had to a great extent

disappeared, and philosophers endeavoured to establish an internal freedom based upon ethical principles, and to maintain it in spite of outward oppression, no less than to secure it against man's own passions and evil propensities. Perfect independence, self reliance, and contentment, therefore, were regarded as the highest good and as the qualities which alone could make men happy, and as human happiness was with Epicurus the ultimate end of all philosophy, it was necessary for him to make ethics the most essential part, and as it were the centre of his whole philosophy. He had little esteem for logic and dialectics, but as he could not altogether do without them, he prefixed to his ethics a canon, or an introduction to ascertain the criterium which was to guide him in his search after truth and in distinguishing good from evil. His criteria themselves were derived from sensuous perception combined with thought and reflection. We obtain our knowledge and form our conceptions of things, according to him, through εἴδωλα, *i. e.* images of things which are reflected from them, and pass through our senses into our minds. Such a theory is destructive of all absolute truth, and a mere momentary impression upon our senses or feelings is substituted for it. His ethical theory was based upon the dogma of the Cyrenaics, that pleasure constitutes the highest happiness, and must consequently be the end of all human exertions. Epicurus, however, developed and ennobled this theory in a manner which constitutes the peculiarity and real merit of his philosophy, and which gained for him so many friends and admirers both in antiquity and in modern times. Pleasure with him was not a mere momentary and transitory sensation, but he conceived it as something lasting and imperishable, consisting in pure and noble mental enjoyments, that is, in ἀταραξία and ἀπονία, or the freedom from pain and from all influences which disturb the peace of our mind, and thereby our happiness, which is the result of it. The *summum bonum*, according to him, consisted in this peace of mind; and the great problem of his ethics, therefore, was to shew how it was to be attained, and ethics was not only the principal branch of philosophy, but philosophy itself, and the value and importance of all other kinds of knowledge were estimated by the proportion in which they contributed towards that great object of human life, or in which they were connected with ethics. His peace of mind was based upon φρόνησις, which he described as the beginning of everything good, as the origin of all virtues, and which he himself therefore occasionally treated as the highest good itself.

In the physical part of his philosophy, he followed the atomistic doctrines of Democritus and Diagoras. His views are well known from Lucretius's poem *De Rerum Natura*. It would, however, appear that sometimes he misunderstood the views of his predecessors, and distorted them by introducing things which were quite foreign to them; sometimes he appears even in contradiction with himself. The deficiencies are most striking in his views concerning the gods, which drew upon him the charge of atheism. His gods, like everything else, consisted of atoms, and our notions of them are based upon the εἴδωλα which are reflected from them and pass into our minds. They were and always had been in the enjoyment of perfect happiness, which had not been disturbed by the laborious business of creating the world; and as the government of the world would interfere with their happiness, he conceived the gods as exercising no influence whatever upon the world or man.

The number of pupils of Epicurus who propagated his doctrines, was extremely great; but his philosophy received no further development at their hands, except perhaps that in subsequent times his lofty notion of pleasure and happiness was reduced to that of material and sensual pleasure. His immediate disciples adopted and followed his doctrines with the most scrupulous conscientiousness: they were attached and devoted to their master in a manner which has rarely been equalled either in ancient or modern times: their esteem, love, and veneration for him almost bordered upon worship; they are said to have committed his works to memory; they had his portrait engraved upon rings and drinking vessels, and celebrated his birthday every year. Athens honoured him with bronze statues. But notwithstanding the extraordinary devotion of his pupils and friends, whose number, says Diogenes, exceeded that of the population of whole towns, there is no philosopher in antiquity who has been so violently attacked, and whose ethical doctrines have been so much mistaken and misunderstood, as Epicurus. The cause of this singular phaenomenon was partly a superficial knowledge of his philosophy, of which Cicero, for example, is guilty to a very great extent, and partly also the conduct of men who called themselves Epicureans, and, taking advantage of the facility with which his ethical theory was made the handmaid of a sensual and debauched life, gave themselves up to the enjoyment of sensual pleasures. At Rome, and during the time of Roman ascendancy in the ancient world, the philosophy of Epicurus never took any firm root; and it is then and there that, owing to the paramount influence of the Stoic philosophy, we meet with the bitterest antagonists of Epicurus. The disputes for and against his philosophy, however, are not confined to antiquity; they were renewed at the time of the revival of letters, and are continued to the present day. The number of works that have been written upon Epicurus and his philosophy is prodigious (Fabric. *Bibl. Graec.* vol. iii. p. 584, &c.); we pass over the many histories of Greek philosophy, and mention only the most important works of which Epicurus is the special subject. Peter Gassendi, *de Vita et Moribus Epicuri commentarius libris octo constans*, Lugdun. 1647, and Hag. Comit. 1656, 4to.; Gassendi, *Syntagma Philosophiae Epicuri*, Hag. Comit. 1659, 4to., London, 1668, 12mo., Amsterdam, 1684; J. Rondel, *La Vie d'Epicure*, Paris, 1679, 12mo., La Haye, 1686, 12mo.; a Latin translation of this work appeared at Amsterdam, 1693, 12mo., and an English one by Digby, London, 1712, 8vo.; Batteux, *La Morale d'Epicure*, Paris, 1758, 8vo.; Bremer, *Versuch einer Apologie des Epicur*, Berlin, 1776, 8vo.; Warnekros, *Apologie und Leben Epicurs*, Greifswald, 1795, 8vo.; and especially Steinhart in *Ersch u. Gruber, Allgem. Encyclop.* vol. xxxv. p. 459, &c.

Diogenes Laërtius (x. 26) mentions three other persons of the name of Epicurus, and Menage on that passage points out three more; but all of them are persons concerning whom nothing is known. [L. S.]

EPICY'DES (Ἐπικύδης). 1. A Syracusan by

origin, but born and educated at Carthage, and the son of a Carthaginian mother, his grandfather having been banished by Agathocles, and having settled at Carthage. (Polyb. vii. 2; Liv. xxiv. 6.) He served, together with his elder brother Hippocrates, with much distinction in the army of Hannibal, both in Spain and Italy; and when, after the battle of Cannae, Hieronymus of Syracuse sent to make overtures to Hannibal, that general selected the two brothers as his envoys to Syracuse. They soon gained over the wavering mind of the young king, and induced him to desert the Roman alliance. (Polyb. vii. 2—5; Liv. xxiv. 6—7.) But the murder of Hieronymus shortly after, and the revolution that ensued at Syracuse, for a time deranged their plans: they at first demanded merely a safe-conduct to return to Hannibal, but soon found that they could do more good by their intrigues at Syracuse, where they even succeeded in procuring their election as generals, in the place of Andranodorus and Themistus. But the Roman party again obtained the upper hand; and Hippocrates having been sent with a force to Leontini, Epicydes joined him there, and they set at defiance the Syracusan government. Leontini was, indeed, quickly reduced by Marcellus, but his cruelties there alienated the Syracusans, and still more the foreign mercenaries in their service; a disposition of which Hippocrates and Epicydes (who had made their escape to Erbessus) ably availed themselves, induced the troops sent against them to mutiny, and returned at their head to Syracuse, of which they made themselves masters with little difficulty, B. C. 214. (Liv. xxiv. 21—32.) Marcellus immediately proceeded to besiege Syracuse, the defence of which was conducted with ability and vigour by the two brothers, who had been again appointed generals. When the Roman commander found himself obliged to turn the siege into a blockade, Epicydes continued to hold the city itself, while Hippocrates conducted the operations in other parts of Sicily. The former was, however, unable to prevent the surprise of the Epipolae, which were betrayed into the hands of Marcellus; but he still exerted his utmost efforts against the Romans, and co-operated zealously with the army from without under Himilco and Hippocrates. After the defeat of the latter he went in person to meet Bomilcar, who was advancing with a Carthaginian fleet to the relief of the city, and hasten his arrival; but, after the retreat of Bomilcar, he seems to have regarded the fall of Syracuse as inevitable, and withdrew to Agrigentum. (Liv. xxiv. 33—39, xxv. 23—27.) Here he appears to have remained and co-operated with the Numidian Mutines, until the capture of Agrigentum (B. C. 210) obliged him to fly with Hanno to Carthage, after which his name is not again mentioned. (Liv. xxvi. 40.)

2. A Syracusan, surnamed Sindon, one of the lieutenants of the preceding, who were left by him in command of Syracuse when he retired to Agrigentum: he was put to death by the Roman party, together with his colleagues. (Liv. xxv. 28.)

3. Of Olynthus, a general under Ophellas of Cyrene, who took Thimbron prisoner at Teuchira. (Arr. *ap. Phot.* p. 70, a.) [E. H. B.]

EPIDAURUS ('Επίδαυρος), the mythical founder of Epidaurus, a son of Argos and Evadne, but according to Argive legends a son of Pelops, and according to those of Elis a son of Apollo. (Apollod. ii. 1. § 2; Paus. ii. 26. § 3.) [L. S.]

EPI'DIUS, a Latin rhetorician who taught the art of oratory towards the close of the republic, numbering M. Antonius and Octavianus among his scholars. His skill, however, was not sufficient to save him from a conviction for malicious accusation (*calumnia*). We are told that he claimed descent from *Epidius Nuncionus* (the name is probably corrupt), a rural deity, who appears to have been worshipped upon the banks of the Sarnus. (Sueton. *de Clar. Rhet.* 4.) [W. R.]

C. EPI'DIUS MARULLUS. [MARULLUS.]

EPIDO'TES ('Επιδώτης), a divinity who was worshipped at Lacedaemon, and averted the anger of Zeus Hicesius for the crime committed by Pausanias. (Paus. iii. 17. § 8.) Epidotes, which means the "liberal giver," occurs also as a surname of other divinities, such as Zeus at Mantineia and Sparta (Paus. viii. 9. § 1; Hesych. *s. v.*), of the god of sleep at Sicyon, who had a statue in the temple of Asclepius there, which represented him in the act of sending a lion to sleep (Paus. ii. 10. § 3), and lastly of the beneficent gods, to whom Antoninus built a sanctuary at Epidaurus. (Paus. ii. 27. § 7.) [L. S.]

EPI'GENES ('Επιγένης), son of Antiphon, of the demus of Cephisia, is mentioned by Plato among the disciples of Socrates who were with him in his last moments. Xenophon represents Socrates as remonstrating with him on his neglect of the bodily exercises requisite for health and strength. (Plat. *Apol.* p. 33, *Phaed.* p. 59; Xen. *Mem.* iii. 12.) [E. E.]

EPI'GENES ('Επιγένης). 1. An Athenian poet of the middle comedy. Pollux indeed (vii. 29) speaks of him as *νέων τις κωμικῶν*, but the terms "middle" and "new," as Clinton remarks (*F. H.* vol. ii. p. xlix.), are not always very carefully applied. (See Arist. *Eth. Nic.* iv. 8. § 6.) Epigenes himself, in a fragment of his play called Μνημάτιον (*ap. Ath.* xi. p. 472, f.) speaks of Pixodarus, prince of Caria, as "the king's son"; and from this Meineke argues (*Hist. Crit. Com. Graec.* p. 354), that the comedy in question must have been written while Hecatomnus, the father of Pixodarus, was yet alive, and perhaps about B. C. 380. We find besides in Athenaeus (ix. p. 409, d.), that there was a doubt among the ancients whether the play called 'Αργυρίου *ἀφανισμός* should be assigned to Epigenes or Antiphanes. These poets therefore must have been contemporaries. [See vol. i. p. 204, b.] The fragments of the comedies of Epigenes have been collected by Meineke (vol. iii. p. 537; comp. Poll. vii. 29; Ath. iii. p. 75, c., ix. p. 384, a., xi. pp. 469, c., 474, a., 480, a., 486, c., 502, e.).

2. Of Sicyon, who has been confounded by some with his namesake the comic poet, is mentioned by Suidas (*s. v.* Θέσπις) as the most ancient writer of *tragedy*. By the word "tragedy" here we can understand only the old dithyrambic and satyrical *τραγῳδία*, into which it is possible that Epigenes may have been the first to introduce other subjects than the original one of the fortunes of Dionysus, if at least we may trust the account which we find in Apostolius, Photius, and Suidas, of the origin of the proverb *οὐδὲν πρὸς τὸν Διόνυσον*. This would clearly be one of the earliest steps in the gradual transformation of the old dithyrambic performance into the dramatic tragedy of later times, and may tend to justify the state-

ment which ascribes the invention of tragedy to the Sicyonians. We do not know the period at which Epigenes flourished, and the point was a doubtful one in the time of Suidas, who says (*s. v.* Θέσπις) that, according to some, he was the 16th before Thespis, while, according to others, he almost immediately preceded him. (See Müller, *Dor.* iv. 7. § 8; Meineke, *Hist. Crit. Com. Graec.* p. 354; Arist. *Poët.* 3; Fabric. *Bibl. Graec.* vol. ii. pp. 160, 303, vol. iv. p. 10; *Dict. of Ant.* p. 980, a.) [E. E.]

EPI'GENES (Ἐπιγένης) of Byzantium is supposed to have lived about the time of Augustus by some, and several centuries earlier by others; nothing, in fact, is known of his date, except what may be inferred from the slight mention of him by Seneca, Pliny, and Censorinus. According to Seneca (*Nat. Quaest.* vii. 30.), Epigenes professed to have studied in Chaldea, from whence he brought, among other things, the notions of the Chaldeans on comets, in his account of which he is held to differ much from Apollonius Myndius [see his life], though it is not, we think, difficult to reconcile the two. Pliny (*H. N.* vii. 56) has a passage about Epigenes, which states that he asserts the Chaldeans to have had observations recorded on brick (*coctilibus laterculis*) for 720 (?) years, and that Berosus and Critodemus say 420 (?) years. But among the various readings are found 720 *thousand* and 420 *thousand*, which seem to be the true* ones, for on them Pliny goes on to remark "Ex quo apparet *aeternus* litterarum usus." Fabricius and Bayle (Dict. art. *Babylon*) adopt the larger readings, and also Bailly, who takes them to mean days. Pliny may perhaps seem to say that Epigenes is the first author of note who made any such assertion about the Chaldeans: "Epigenes . . . docet gravis auctor imprimis;" and thus interpreted, he is made to mean that Epigenes was older than Berosus, and therefore than Alexander the Great. Weidler adopts this conclusion on different and rather hypothetical grounds.

[A. De M.]

EPIGE'NIUS, comes et magister memoriae, one of the commission of sixteen, appointed by Theodosius in A. D. 435, to compile the Theodosian Code, and one of the eight who actually signalized themselves in its composition. [DIODORUS, vol. i. p. 1018.] [J. T. G.]

EPI'GONI (Ἐπίγονοι), that is, the heirs or descendants. By this name ancient mythology understands the sons of the seven heroes who had undertaken an expedition against Thebes, and had perished there. [ADRASTUS.] Ten years after that catastrophe, the descendants of the seven heroes went against Thebes to avenge their fathers, and this war is called the war of the Epigoni. According to some traditions, this war was undertaken at the request of Adrastus, the only surviver of the seven heroes. The names of the Epigoni are not the same in all accounts (Apollod. iii. 7. § 2, &c.; Diod. iv. 66; Paus. x. 10. § 2; Hygin. *Fab.* 71); but the common lists contain Alcmaeon, Aegialeus, Diomedes, Promachus, Sthenelus, Thersander, and Euryalus. Alcmaeon undertook the command, in accordance with an oracle, and collected a considerable band of Argives. The Thebans marched out against the enemy, under the command of Laodamas, after whose fall they took to flight to protect themselves within their city. On the part of the Epigoni, Aegialeus had fallen. The seer Teiresias, however, induced the Thebans to quit their town, and take their wives and children with them, while they sent ambassadors to the enemy to sue for peace. The Argives, however, took possession of Thebes, and razed it to the ground. The Epigoni sent a portion of the booty and Manto, the daughter of Teiresias, to Delphi, and then returned to Peloponnesus. The war of the Epigoni was made the subject of epic and tragic poems. (Paus. ix. 9. § 3.) The statues of the seven Epigoni were dedicated at Delphi. (Paus. x. 10. § 2.) [L. S.]

EPI'GONUS (Ἐπίγονος) of Thessalonica, the author of two epigrams in the Greek Anthology. (Brunck. *Anal.* vol. ii. p. 306; Jacobs, vol. iii. p. 19, vol. xiii. p. 889.) [P. S.]

EPI'GONUS, a Greek statuary, whose works were chiefly in imitation of other artists, but who displayed original power in two works, namely, a trumpeter, and an infant caressing its slain mother. It is natural to suppose that the latter work was an imitation of the celebrated picture of Aristeides. (Plin. xxiv. 8. s. 19. § 29.) [P. S.]

EPILY'CUS (Ἐπίλυκος), an Athenian comic poet of the old comedy, who is mentioned by an ancient grammarian in connexion with Aristophanes and Philyllius, and of whose play Κωραλίσκος a few fragments are preserved. (Suid. *s. v.*; Athen. iv. pp. 133, b., 140, a., xiv. p. 650, c., xv. p. 691, c.; Bekker, *Anecd.* p. 411. 17; Phot. *Lex. s. v.* τεττιγόνιον; Meineke, *Frag. Com. Graec.* vol. i. p. 269, ii. pp. 887, 889; Bergk, *de Reliq. Com. Att. Ant.* p. 431.) An epic poet of the same name, a brother of the comic poet Crates, is mentioned by Suidas (*s. v.* Κράτης). [P. S.]

EPI'MACHUS, a distinguished Athenian architect and engineer, built the Helepolis of Demetrius Poliorcetes. (Vitruv. x. 2.) [P. S.]

EPIME'DES (Ἐπιμήδης), one of the Curetes. (Paus. v. 7. § 4, 14. § 5; comp. CURETES; DACTYLI.) [L. S.]

EPIME'NIDES (Ἐπιμενίδης). 1. A poet and prophet of Crete. His father's name was Dosiades or Agesarces. We have an account of him in Diogenes Laërtius (i. c. 10), which, however, is a very uncritical mixture of heterogeneous traditions, so that it is difficult, if not altogether impossible, to discover its real historical substance. The mythical character of the traditions of Epimenides is sufficiently indicated by the fact of his being called the son of a nymph, and of his being reckoned among the Curetes. It seems, however, pretty clear, that he was a native of Phaestus in Crete (Diog. Laërt. i. 109; Plut. *Sol.* 12; *de Defect. Orac.* 1), and that he spent the greater part of his life at Cnossus, whence he is sometimes called a Cnossian. There is a story that when yet a boy, he was sent out by his father to fetch a sheep, and that seeking shelter from the heat of the midday sun, he went into a cave. He there fell into a sleep in which he remained for fifty-seven years. On waking he sought for the sheep, not knowing how long he had been sleeping, and was astonished to find everything around him altered. When he returned home, he found to his great amazement, that his younger brother had in the meantime grown an old man. The time at which Epimenides lived, is determined by his invitation to Athens,

* Diodorus (ii. 8) says the Chaldeans claim for themselves 473,000 years.

when he had already arrived at an advanced age. He was looked upon by the Greeks as a great sage and as the favourite of the gods. The Athenians who were visited by a plague in consequence of the crime of Cylon [CYLON], consulted the Delphic oracle about the means of their delivery. The god commanded them to get their city purified, and the Athenians sent out Nicias with a ship to Crete to invite Epimenides to come and undertake the purification. Epimenides accordingly came to Athens, about B. C. 596 or Olymp. 46, and performed the desired task by certain mysterious rites and sacrifices, in consequence of which the plague ceased. The grateful Athenians decreed to reward him with a talent and the vessel which was to carry him back to his native island. But Epimenides refused the money, and only desired that a friendship should be established between Athens and Cnossus. Whether Epimenides died in Crete or at Sparta, which in later times boasted of possessing his tomb (Diog. Laërt. i. 115), is uncertain, but he is said to have attained the age of 154, 157, or even of 299 years. Such statements, however, are as fabulous as the story about his fifty-seven years' sleep. According to some accounts, Epimenides was reckoned among the seven wise men of Greece (Diog. Laërt. *Prooem.* § 13; Plut. *Sol.* 12); but all that tradition has handed down about him suggests a very different character from that of those seven, and he must rather be ranked in the class of priestly bards and sages who are generally comprised under the name of the Orphici; for everything we hear of him, is of a priestly or religious nature: he was a purifying priest of superhuman knowledge and wisdom, a seer and a prophet, and acquainted with the healing powers of plants. These notions about Epimenides were propagated throughout antiquity, and it was probably owing to the great charm attached to his name, that a series of works, both in prose and in verse, were attributed to him, though few, if any, can be considered to have been genuine productions of Epimenides; the age at which he he lived was certainly not an age of prose composition in Greece. Diogenes Laërtius (i. 112) notices as prose works, one on sacrifices, and another on the Political Constitution of Crete. There was also a Letter on the Constitution which Minos had given to Crete; it was said to have been addressed by Epimenides to Solon; it was written in the modern Attic dialect, and was proved to be spurious by Demetrius of Magnesia. Diogenes himself has preserved another letter, which is likewise addressed to Solon; it is written in the Doric dialect, but is no more genuine than the former. The reputation of Epimenides as a poet may have rested on a somewhat surer foundation; it is at any rate more likely that he should have composed such poetry as *Χρησμοί* and *Καθαρμοί* than any other. (Suidas, *s. v.* *Ἐπιμενίδης*; Strab. x. p. 479; Paus. i. 14. § 4.) It is, however, very doubtful whether he wrote the *Γένεσις καὶ Θεογονία* of the Curetes and Corybantes in 5000 verses, the epic on Jason and the Argonauts in 6500, and the epic on Minos and Rhadamanthys in 4000 verses; all of which works are mentioned by Diogenes. There cannot, however, be any doubt but that there existed in antiquity certain old-fashioned poems written upon skins; and the expression, *Ἐπιμενίδειον δέρμα* was used by the ancients to designate anything old-fashioned, obsolete, and curious. An allusion to Epimenides seems to be made in St. Paul's Epistle to Titus (i. 12). Comp. Fabric. *Bibl. Graec.* vol. i. pp. 30, &c., 844; Höckh, *Kreta*, vol. iii. p. 246, &c.; Bode, *Gesch. der Hellen. Dichtk.* vol. i. p. 463, &c., and more especially C. F. Heinrich, *Epimenides aus Creta*, Leipzig, 1801, 8vo.

2. The author of a History of Rhodes, which was written in the Doric dialect. (Diog. Laërt. i. 115; Schol. *ad Pind. Ol.* vii. 24, *ad Apollon. Rhod.* i. 1125, iii. 241, iv. 57; Eudoc. p. 81; Heinrich, *Epimenid.* p. 134.)

3. The author of a work on genealogies. (Diog. Laërt. i. 115.) [L. S.]

EPIME'THEUS. [PROMETHEUS and PANDORA.]

EPINI'CUS (*Ἐπίνικος*), an Athenian comic poet of the new comedy, two of whose plays are mentioned, *Ὑποβαλλόμεναι* and *Μνησιπτόλεμος*. The latter title determines his date to the time of Antiochus the Great, about B. C. 217, for Mnesiptolemus was an historian in great favour with that king. (Suid. *s. v.*; Eudoc. p. 166; Athen. x. p. 432, b., xi. pp. 469, a., 497, a., 500, f.; Meineke, *Frag. Com. Graec.* vol. i. p. 481, iv. pp. 505–508.) [P. S.]

EPI'PHANES, a surname of Antiochus IV. and Antiochus XI., kings of Syria, [see vol. i. pp. 198, 199], and also of Antiochus IV. king of Commagene, one of whose sons had likewise the same surname, and is the one meant by Tacitus, when he speaks (*Hist.* ii. 25) of "Rex Epiphanes." [See vol. i. p. 194.]

EPIPHA'NIUS (*Ἐπιφάνιος*). 1. Of ALEXANDRIA, son of the mathematician Theon, who addresses to him his commentaries on Ptolemy. (Theon, *Commentary on Ptolemy*, ed. Halma, Paris, 1821—22.) Possibly this Epiphanius is one of the authors of a work *περὶ βροντῶν καὶ ἀστραπῶν*, by Epiphanius and Andreas, or Andrew, formerly in the library of Dr. George Wheeler, canon of Durham. (*Catal. MSS. Angliae et Hiberniae*, Oxon. 1697.)

2. Bishop of CONSTANTIA (the ancient Salamis), and metropolitan of CYPRUS, the most eminent of all the persons of the name of Epiphanius. (See below.)

3. Of CONSTANTIA and metropolitan of CYPRUS, distinguished from the preceding as the Younger, was represented at the third council of Constantinople (the sixth general council) by the bishop of Trimithus, one of his suffragans. Several of the discourses which have been regarded as written by the great Epiphanius are by acuter judges ascribed either to this Epiphanius, or to a third of the same name and bishopric. [No. 4 below.] A work extant in MS. in the Library of St. Mark at Venice, and in the Imperial Library at Vienna, is also by some ascribed to this writer or the following. (Labbe, *Concilia*, vol. vi. col. 1058; Fabric. *Bibl. Graec.* vol. viii. pp. 258, 273, &c., x. pp. 249, 276, 279, 302; Petavius, *Preface to the second volume of his edition of Epiphanius*; Oudin, *Commentarius de Scriptor. Eccles.* vol. ii. 318. 19.)

4. Third bishop of CONSTANTIA of the name. A letter of his, congratulating Joannes or John on his restoration to the patriarchate of Constantinople (A. D. 867), is given, with a Latin version, by Labbe. (*Concilia*, vol. viii. col. 1276.) See the preceding article.

5. Of CONSTANTINOPLE. On the death of Joannes or John II., the Cappadocian, patriarch of Constantinople, Epiphanius, then a presbyter, was

chosen to succeed him: he had been the "syncellus" or personal attendant (the functions of the syncellus are not determined) of his predecessor. The election of Epiphanius is stated by Theophanes to have taken place in Feb. A. D. 512 of the Alexandrian computation, equivalent to A. D. 519 or probably 520 of the common era; the account, transmitted only four days after his ordination, to pope Hormisdas, by the deacon Dioscurus, then at Constantinople, as one of the legates of the Roman see, given by Labbe (*Concilia*, vol. iv. p. 1523), was received at Rome on the 7th of April, A. D. 520, which must therefore have been the year of his election. He occupied the see from A. D. 520 till his death in A. D. 535. Theophanes places his death in June, A. D. 529, Alex. comput. = A. D. 536 of the common era, after a patriarchate of sixteen years and three months; but Pagi (*Critic.* in Baronii *Annales ad ann.* 535, No. lviii.) shortens this calculation by a year. Epiphanius was one of the saints of the Greek calendar, and is mentioned in the *Menologium* translated by Sirletus, but not in that of the emperor Basil. He was succeeded by Anthimus, bishop of Trapezus.

Some Letters of Epiphanius to pope Hormisdas, and of the pope to him, are extant in Labbe's *Concilia*, vol. iv. col. 1533–4–7, 1545–6, 1554–5; and in the *Concilia* of Binius, vol. ii. pp. 360–61–64–65–68 (edit. 1606); in the latter they are given only in Latin. A decree of Epiphanius, and of a council in which he presided (apparently the council of Constantinople in A. D. 520, during the continuance of which he was elected to the patriarchate), condemning and anathematizing for heresy Severus, patriarch of Antioch, Petrus or Peter, bishop of Apamea, and Zoaras, was read at a subsequent council of Constantinople, A. D. 536, under Menas or Mennas, successor of Anthimius, and appears in Labbe's *Concilia*, vol. v. col. 251, seq. Some laws and constitutions of Justinian are addressed to Epiphanius. (Justin. Cod. 1. tit. 3. s. 42; *de Episcopis et Cleris;* Novellae, 3, 5.)

In the library of the king of Bavaria at Munich is a Greek MS. described (Hardt. *Catalogus MSS. Graec.* &c. *Cod.* cclvi.) as containing, among other things, a treatise by Epiphanius, patriarch of Constantinople, on the separation of the Latin and Greek churches; and a MS. in the Bodleian Library, Barocc. CXIV. (*Catal. MStorum. Angliae et Hiberniae*, Oxon. 1697) contains, with other things, a work by Epiphanius the patriarch *On the excommunication of the Latins by the Greeks on account of the Controversy concerning the Procession of the Holy Spirit.* Allatius also (*adv. Creyghtonum*) cites Epiphanius Patriarcha, *de Origine dissidii inter Graecos et Latinos*, probably the same work as that in the Bavarian MS. But the subjects of these treatises shew they were of later date than our patriarch, nor have we the means of determining their authorship. An Arabic MS. in the King's Library at Paris (*Catal. MStorum. Bibl. Regiae*, vol. i. p. 114, *Codex* CXVIII.) contains what is described as *Canonum Epitome nec accurata nec antiqua*, ascribed to Epiphanius.

The account of Epiphanius by Evagrius contains two errors. He makes him the successor of Anthimius instead of the predecessor; and to have been succeeded by Menas or Mennas, who was the successor, not of Epiphanius, but of Anthimius. (Labbe and Binius, *l. c.*; Theophanes, *Chronographia*, ad annos citat.; Evagrius, *Hist. Eccles.* iv. 36; Fabric. *Bibl. Graec.* vol. viii. p. 257, xii. pp. 666, 674.)

6. Of CONSTANTINOPLE (2). The life of St. Andreas or Andrew, *ὁ Σαλὸς* (the fool), by his contemporary and friend Nicephorus, contains various particulars of the history and character of Epiphanius, a young Constantinopolitan, who is described as possessed of every desirable endowment of mind and body, and as having manifested the strongest affection and regard for the saint who foretold his elevation to the patriarchate of Constantinople. Nicephorus declares that he lived to see this prophecy fulfilled in the elevation of Epiphanius to that metropolitan dignity, but intimates that he changed his name. The Epiphanius of this narrative has been by Fabricius confounded with the subject of the preceding article; but Janninghus has shewn that as St. Andrew did not live till late in the ninth century and the earlier part of the tenth, the Epiphanius of Nicephorus must have lived long after the other. As he changed his name, he cannot be certainly identified with any of the patriarchs of Constantinople. Janninghus conjectures that he is identical with Polyeuctus or Antonius III. (Studita), who occupied the see in the latter half of the tenth century. (Nicephorus, *S. Andreae Vita*, with the *Commentarius Praevius* of Janninghus, in the *Acta Sanctorum Maii*, vol. vi. ad fin.; Fabricius, *Bibl. Graec.* vol. viii. p. 257; Cave, *Hist. Lit.* vol. i. p. 505, ed. Oxford, 1740–43.)

7. HAGIOPOLITA, or of JERUSALEM. See below, No. 8.

8. Described as a MONK and PRESBYTER. Allatius (*de Symeonum Scriptis*, p. 106) gives an account of and extract from a life of the Virgin by this Epiphanius, which extract is also given by Fabricius, in his *Codex Apocryph. N. T.* The entire work has since been published in the *Anecdota Literaria* of Amadutius (vol. iii. p. 39, &c.) with a Latin version and introduction. When he lived is not known: it is conjectured that it was in the twelfth century, as he mentions Joannes of Thessalonica and Andreas of Crete (who lived near the end of the seventh century) among "the fathers," and is himself quoted by Nicephorus Callisti (*Eccles. Hist.* ii. 23) in the earlier half of the fourteenth century. He wrote also *a History of the Life and acts of St. Andrew the Apostle* (Allatius, *de Symeon.* p. 90); and he is probably the author of an account of Jerusalem and of parts of Syria (by "Epiphanius Hagiopolita," *i. e.* inhabitant of the Holy City), which he describes as an eye-witness. This account was published, with a Latin version, by Fed. Morellus, in his *Expositio Thematum*, Paris, 1620, and again by Allatius, in his *Σύμμικτα.* It may be observed, that Morellus published two editions of the *Expositio Thematum* in the above year, one without the Greek text of Epiphanius, and one with it. A MS. in the Bodleian Library (*Barocc.* cxlii. No. 20) is described as containing "Epiphanii Monachi et Presbyteri *Character B. Virginis et Domini Nostri*" (a different work from that mentioned above); and "ejusdem, ut videtur, *de Dissidione Quatuor Evangelistarum circa Resurrectionem Christi.*" (*Catal. MSS. Angl. et Hibern.* Oxford, 1697.) Some have confounded him with Epiphanius the friend and disciple of St. Andreas the fool, noticed above, No. 6. (Oudin, *Comment. de Scriptor. et Scriptis Eccles.* vol. ii. pp. 455–6.)

9. Called erroneously THE PATRIARCH, author of some works on the schism of the Eastern and Western churches. See above, No. 5.

10. Of PETRA, son of Ulpianus, was a sophist or rhetorician of considerable reputation. He taught rhetoric at Petra and at Athens. He lived also at Laodiceia in Syria, where he was very intimate with the two Apollinarii, father and son, of whom the latter afterwards became the founder of the sect of the Apollinaristae. The Apollinarii were excommunicated by the bishop of Laodiceia on account of their intimacy with Epiphanius, who, it was feared would convert them to the religion of the Greeks; from which it appears that Epiphanius was a heathen. While he was at Athens, Libanius, then a young man, came thither, but did not apply for instruction to Epiphanius, then in the height of his reputation, though they were both from Syria; neither is this Epiphanius the person to whom Libanius wrote. (Libanius, *Epist.* 831.) Epiphanius did not live to be very old; and both he and his wife, who was eminent for her beauty, died of the same disease, an affection of the blood. He wrote many works, which are enumerated by Suidas. They are as follows: 1. Περὶ κοινωνίας καὶ διαφορᾶς τῶν στάσεων. 2. Προγυμνάσματα. 3. Μελέται. 4. Δήμαρχοι. 5. Πολεμαρχικός. 6. Λόγοι Ἐπιδεικτικοί: and, 7. Miscellanies. Socrates mentions a hymn to Bacchus, recited by him, attendance on which recitation was the immediate occasion of the excommunication of the Apollinarii. (Socrates, *Hist. Eccl.* ii. 46; Sozomen, *Hist. Eccl.* v. 25; Eunapius, *Sophist. Vitae* (*Epiphanius* and *Libanius*); Eudocia, Ἰωνιά, in the *Anecdota Graeca* of Villoison, vol. i.; Suidas, *s. v.* Ἐπιφάνιος; the passages in Suidas and Eudocia are the same.)

11. Described as SCHOLASTICUS. Sixtus of Sena calls him a Greek, but Ceillier (*Auteurs Sacrés*, vol. xvi.) and Cave (*Hist. Lit.* vol. i. p. 405) call him an Italian. He lived about the beginning of the sixth century. He was the friend of Cassiodorus [CASSIODORUS], at whose request he translated from Greek into Latin the *Commentary* of Didymus *on the Proverbs* and on *Seven of the Canonical Epistles* [DIDYMUS, No. 4.], the *Exposition of Solomon's Song*, said by Cassiodorus to be by Epiphanius of Constantia or Salamis. Garetius thinks this exposition was probably written by Philo of Carpasus or Carpathus; but Foggini vindicates the title of Epiphanius to the authorship. Whether Epiphanius Scholasticus was concerned in the translation of the *Jewish Antiquities* of Josephus, and of the *Notes on some of the Catholic Epistles*, from the writings of Clement of Alexandria, which Cassiodorus procured to be made, can only be conjectured, as Cassiodorus does not name the translators. Sixtus of Sena ascribes to Epiphanius Scholasticus a *Catena* (or compilation of comments) *on the Psalms*, from the Greek Fathers; but we know not on what authority. But his principal work was translating and combining into one the *Ecclesiastical Histories* of Sozomen, Socrates, and Theodoret. The *Historia Tripartita* of Cassiodorus was digested from this combined version. He also translated, by desire of Cassiodorus, the *Codex Encyclius*, a collection of letters, chiefly synodal, in defence of the council of Chalcedon, which collection has been reprinted in the *Concilia* of Binius, Labbe, Coletus, and Harduin, but most correctly by the last two. The version of the *Commentary* of Didymus on the *Canonical Epistles* is said [DIDYMUS, No. 4] to be that given in the *Bibliotheca Patrum;* but that on the *Proverbs* has not, we believe, been printed; the versions of Epiphanius, Josephus, and Clement of Alexandria, have been printed. That of Epiphanius *on Solomon's Song* was first published by Foggini, at Rome, in 1750, with a preface and notes. (Cassiodorus, *Praef. in Histor. Tripart.*, *De Institutione Divinar. Literar.* cc. 5, 8, 11, 17, with the notes of Garetius; Sixtus Senensis, *Bibliotheca Sancta*, lib. iv.; Fabric. *Biblioth. Med. et Inf. Latinitatis*, vol. ii. p. 101, ed. Mansi, *Biblioth. Graec.* vol. vii. p. 425, vol. viii. p. 257, vol. xii. p. 299; Cave, Ceillier, and Foggini, *ll. cc.*)

Beside the foregoing, there are many persons of the name of Epiphanius of whom little or nothing is known but their names. The ecclesiastics of the name, who appear in the records of the ancient councils, may be traced by the Index in Labbe's *Concilia*, vol. xvi. [J. C. M.]

EPIPHA'NIUS (Ἐπιφάνιος), bishop of CONSTANTIA and metropolitan of Cyprus, was born at Bezanduca, a small town in Palestine, in the district of Eleutheropolis, in the first part of the fourth century. (Sozomen. vi. 32.) His parents were Jews. He went to Egypt when young, and there appears to have been tainted with Gnostic errors, but afterwards fell into the hands of some monks, and by them was made a strong advocate for the monastic life, and strongly imbued with their own narrow spirit. He returned to Palestine, and lived there for some time as a monk, having founded a monastery near his native place. In A.D. 367 he was chosen bishop of Constantia, the metropolis of the Isle of Cyprus, formerly called Salamis. His writings shew him to have been a man of great reading; for he was acquainted with Hebrew, Syriac, Egyptian, Greek, and Latin, and was therefore called πεντάγλωσσος. But he was entirely without critical or logical power, of real piety, but also of a very bigoted and dogmatical turn of mind, unable to distinguish the essential from the non-essential in doctrinal differences, and always ready to suppose that some dangerous heresy lurked in any statement of belief which varied a little from the ordinary form of expression. It was natural that to such a man Origen, whom he could not understand, should appear a dangerous teacher of error; and accordingly in his work on heresies he thinks it necessary to give an essential warning against him. A report that Origen's opinions were spreading in Palestine, and sanctioned even by John, bishop of Jerusalem, excited Epiphanius to such a pitch, that he left Cyprus to investigate the matter on the spot. At Jerusalem he preached so violent a sermon against any abettors of Origen's errors, and made such evident allusions to the bishop, that John sent his Archdeacon to beg him to stop. Afterwards, when John preached against anthropomorphism (of a tendency to which Epiphanius had been suspected) he was followed up to the pulpit by his undaunted antagonist, who announced that he agreed in John's censure of Anthropomorphites, but that it was equally necessary to condemn Origenists. Having excited sufficient commotion at Jerusalem, Epiphanius repaired to Bethlehem, where he was all-powerful with the monks; and there he was so successful in his denunciation of heresy, that he persuaded

some to renounce their connexion with the bishop of Jerusalem. After this he allowed his zeal to get the better of all considerations of church order and decency, to such an extent, that he actually ordained Paullinianus to the office of presbyter, that he might perform the ministerial functions for the monks (who, as usual at that time, were laymen), and so prevent them from applying to Jerusalem to supply this want. John naturally protested loudly against this interference with his diocese, and appealed for help to the two patriarchal sees of Alexandria and Rome. Peace was not restored to the Church for some time. The next quarrel in which Epiphanius was involved was with Chrysostom. Some monks of Nitria had been expelled by Theophilus, bishop of Alexandria, as Origenists, but were received and protected at Constantinople [CHRYSOSTOMUS]. Upon this Theophilus persuaded Epiphanius, now almost in his dotage, to summon a council of Cyprian bishops, which he did A.D. 401. This assembly passed a sentence of condemnation on Origen's books, which was made known to Chrysostom by letter; and Epiphanius proceeded in person to Constantinople, to take part in the pending dispute. Chrysostom was irritated by Epiphanius interfering in the government of his diocese; and the latter, just before his return home, is reputed to have given vent to his bad feeling by the scandalous malediction, "I hope that you will not die a bishop!" upon which Chrysostom replied,—"I hope you will never get home!" (Sozomen. viii. 15.) For the credit of that really great and Christian man, it is to be hoped that the story is incorrect; and as both wishes were granted, it bears strong marks of a tale invented after the deaths of the two disputants. Epiphanius died on board the ship, which was conveying him back to Cyprus, A.D. 402, leaving us a melancholy example of the unchristian excesses into which bigotry may hurry a man of real piety, and a sincere desire to do God service.

The extant works of Epiphanius are (1) *Ancoratus*, a discourse on the faith, being an exposition of the doctrine of the Trinity; (2) *Panarium*, a discourse against Heresies, of which he attacks no less than eighty; (3) An epitome of 2, called *Anacephalaeosis;* (4) *De Ponderibus et Mensuris liber;* (5) *Two Epistles;* the first to John bishop of Jerusalem, translated by Jerome into Latin; the second to Jerome himself, in whose works they are both found. A great number of Epiphanius's writings are lost. The earliest editions were at Basle, in Latin, translated by Cornarius, 1543, and again in the following year *sumtu et typis Jo. Hervagii.* The edition of Dionysius Petavius, in Greek and Latin, appeared at Paris, 1622, 2 vols. fol., and at Leipzig, 1682, with a commentary by Valesius. (Sozomen. *l. c.;* Hieronym. *Apol.* 1. *adv. Rufin.* p. 222; Cave, *Hist. Litt.* vol. i.; Neander, *Kirchengeschichte*, vol. ii. p.1414, &c.) [G. E. L. C.]

EPI'POLE (Ἐπιπολή), a daughter of Trachion, of Carystus in Euboea. In the disguise of a man she went with the Greeks against Troy; but when Palamedes discovered her sex, she was stoned to death by the Greek army. (Ptolem. Hephaest. 5.) Epipole was also a surname of Demeter at Lacedaemon. (Hesych. *s. v.* Ἐπιπολλά.) [L. S.]

EPI'STHENES (Ἐπισθένης), of Amphipolis, commanded the Greek peltastae at the battle of Cunaxa, and is mentioned by Xenophon as an able officer. His name occurs again in the march of the Greeks through Armenia. (Xen. *Anab.* i. 10. § 7, iv. 6. § 1.) [E. E.]

EPI'STROPHUS (Ἐπίστροφος), three mythical personages of this name are mentioned in the Iliad. (ii. 516, &c., 692, 856.) [L. S.]

EPITADAS (Ἐπιτάδας), son of Molobrus, was the commander of the 420 Lacedaemonians who were blockaded in the island of Sphacteria in the 7th year of the Peloponnesian war, B. C. 425. He appears to have executed his difficult task with prudence and ability, and was spared by death in the final combat the disgrace of surrender. (Thuc. iv. 8, 31, 38.) [A. H. C.]

EPITHERSES (Ἐπιθέρσης), of Nicaea, a grammarian, who wrote on Attic comic and tragic words (περὶ Λέξεων Ἀττικῶν καὶ Κωμικῶν καὶ Τραγικῶν; Steph. Byz. *s. v.* Νίκαια; Erotian. *s. v.* Ἄμβην, p. 88, who gives the name wrongly Θέρσις). If he be the same as the father of the rhetorician Aemilianus, he must have lived under the Emperor Tiberius. (Plut. *de Def. Orac.* p. 419, b.) [P. S.]

EPOCILLUS (Ἐπόκιλλος), a Macedonian, was commissioned by Alexander, in B. C. 330, to conduct as many of the Thessalian cavalry and of the other allied troops as wished to return home, as far as the sea-coast, where Menes was desired to make arrangements for their passage to Euboea. In B. C. 328, when Alexander was in winter quarters at Nautaca, he sent Epocillus with Sopolis and Menidas to bring reinforcements from Macedonia. (Arr. *Anab.* iii. 19, iv. 18.) [E. E.]

EPO'NA (Ἵππωνα), from *epus* (ἵππος), that is, *equus*, was regarded as the protectress of horses. Images of her, either statues or paintings, were frequently seen in niches of stables. She was said to be the daughter of Fulvius Stellus by a mare. (Juven. viii. 157; Plut. *Parall. Gr. et Rom.* p. 312; Hartung, *Die Religion der Römer*, vol. ii. p. 154.) [L. S.]

EPO'PEUS (Ἐπωπεύς), a son of Poseidon and Canace. He came from Thessaly to Sicyon, where he succeeded in the kingdom, as Corax died without leaving any heir to his throne. He carried away from Thebes the beautiful Antiope, the daughter of Nycteus, who therefore made war upon Epopeus. The two hostile kings died of the wounds which they received in the war; but previous to his death Epopeus dedicated a temple to Athena. (Paus. ii. 6. § 1; Apollod. i. 7. § 4.) A different tradition about Epopeus is related under AMPHION, No. 1. Pausanias (ii. 1. § 1) calls him a son of Aloeus, whereas he is commonly described as a brother of Aloeus. The temple of Athena which he had built at Sicyon was destroyed by lightning, but his tomb was preserved and shewn there to a very late period. (Paus. ii. 11. § 1.) Another mythical being of this name occurs in Ovid. (*Met.* iii. 618, &c.) [L. S.]

EPO'PSIUS (Ἐπόψιος), that is, the superintendent, occurs as a surname of several gods, such as Zeus (Apollon. Rhod. ii. 1124), Apollo (Hesych. *s. v.*; comp. Soph. *Philoct.* 1040), and of Poseidon at Megalopolis. (Paus. viii. 30. § 1.) [L. S.]

EPOREDORIX, a chieftain of the Aedui, was one of the commanders of the Aeduan cavalry, which, in compliance with Caesar's requisition, was sent to the aid of the Romans against Vercingetorix, in B. C. 52. He also informed Caesar of the designs of Litavicus, who was endeavouring to

draw the Aedui into the Gallic confederacy against Rome, and enabled him at first to counteract them. But soon afterwards he himself revolted, together with Viridomarus, and this completed the defection of his countrymen. Ambition was clearly his motive, for he was much mortified when the Gauls chose Vercingetorix for their commander-in-chief. (Caes. *B. G.* vii. 34, 38—40, 54, 55, 63; Plut. *Caes.* 26, 27; Dion Cass. xl. 37.) He appears to have been the person who was sent in command of an Aeduan force to the relief of Vercingetorix at Alesia, and a different one from the Eporedorix, who was previously taken prisoner by the Romans in a battle of cavalry, and who is mentioned as having commanded the Aedui in a war with the Sequani some time before Caesar's arrival in Gaul. (Caes. *B. G.* vii. 67, 76; Dion Cass. xl. 40.) [E. E.]

M. E'PPIUS M. F., a Roman senator, and a member of the tribe Terentina, took an active part in favour of Pompey on the breaking out of the civil war in B. C. 49. He was one of the legates of Q. Metellus Scipio in the African war, and was pardoned by Caesar, with many others of his party, after the battle of Thapsus in B. C. 46. His name occurs as one of Scipio's legates on a coin, which is figured below. The obverse represents a wo-

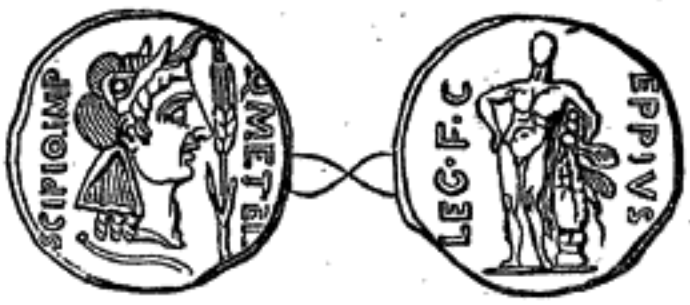

man's head, covered with an elephant's skin, and likewise an ear of corn and a plough, all of which have reference to the province of Africa, with Q. METEL. SCIPIO IMP. On the reverse there is a figure of Hercules, with EPPIVS LEG. F. C. The last two letters probably represent *Faciundum* or *Feriundum Curavit*, or *Flandum Curavit*, and indicate that the denarius was struck by order of Eppius.

It appears from another coin, in which his name occurs as the legate of Pompey, that after he had been pardoned by Caesar he went into Spain and renewed the war under Sex. Pompey in B. C. 46 and 45. (Cic. *ad Fam.* viii. 8. §§ 5, 6, where the old editions incorrectly read *M. Oppius*, *ad Att.* viii. 11, B.; Hirtius, *Bell. Afric.* 89; Eckhel, vol. v. pp. 206, 207.)

EPPONI'NA. [SABINUS, JULIUS.]

E'PRIUS MARCELLUS. [MARCELLUS.]

E'PYTUS, a Trojan, who clung to Aeneias in the night, when Troy was destroyed. He was the father of Periphas, who was a companion of Julus, and who is called by the patronymic Epytides. (Virg. *Aen.* ii. 340, v. 547, 579; Hom. *Il.* xvii. 323.) [L. S.]

EQUESTER, and in Greek Ἵππιος, occurs as a surname of several divinities, such as Poseidon (Neptune), who had created the horse, and in whose honour horse-races were held (Serv. *ad Virg. Georg.* i. 12; Liv. i. 9; Paus. v. 15. § 4), of Aphrodite (Serv. *ad Aen.* i. 724), Hera (Paus. v. 15. § 4), Athena (Paus. i. 30. § 4, 31. § 3, v. 15. § 4, viii. 47. § 1), and Ares. (Paus. v. 15. § 4.) The Roman goddess Fortuna bore the same surname, and the consul Flaccus vowed a temple to her in B. C. 180, during a battle against the Celtiberians. (Liv. xl. 40, xlii. 3.) Tacitus (*Ann.* iii. 71) mentions a temple of Fortuna Equestris at Antium. [L. S.]

L. EQUI'TIUS, said to have been a runaway slave, gave himself out as a son of Ti. Gracchus, and was in consequence elected tribune of the plebs for B. C. 99. While tribune designatus, he took an active part in the designs of Saturninus, and was killed with him in B. C. 100: Appian says that his death happened on the day on which he entered upon his office. (Appian, *B. C.* i. 32, 33; Val. Max. iii. 2. § 18; Cic. *pro Sest.* 47, who calls him *insitivus Gracchus*, and *pro C. Rabir.* 7, where he is described as *ille ex compedibus atque ergastulo Gracchus.*)

ERASI'NIDES (Ἐρασινίδης), was one of the ten commanders appointed to supersede Alcibiades after the battle of Notium, B. C. 407. (Xen. *Hell.* i. 5. § 16; Diod. xiii. 74; Plut. *Alc.* 36.) According to the common reading in Xenophon (*Hell.* i. 6. § 16), he and Leon were with Conon when he was chased by Callicratidas to Mytilene. But we find Erasinides mentioned afterwards as one of the eight who commanded at Arginusae (Xen. *Hell.* i. 6. § 29; Aristoph. *Ran.* 1194); either, therefore, as Morus and Schneider suggest, Archestratus must be substituted for both the above names in the passage of Xenophon, or we must suppose that Erasinides commanded the trireme which escaped to Athens with the news of Conon's blockade. (Xen. *Hell.* i. 6. §§ 19—22; Lys. Ἀπολ. δωροδ. p. 162; Schneid. *ad Xen. Hell.* i. 6. § 16; Thirlwall's *Greece*, vol. iv. p. 119, note 3.) Erasinides was among the six generals who returned to Athens after the victory at Arginusae and were put to death, B. C. 406. Archedemus, in fact, took the first step against them by imposing a fine (ἐπιβολή) on Erasinides, and then calling him to account before a court of justice for retaining some public money which he had received in the Hellespont. On this charge Erasinides was thrown into prison, and the success of the prosecution in the particular case paved the way to the more serious attack on the whole body of the generals. (Xen. *Hell.* i. 7. §§ 1–34; Diod. xiii. 101.) [E. E.]

ERASI'STRATUS (Ἐρασίστρατος), one of the most celebrated physicians and anatomists of antiquity, is generally supposed to have been born at Iulis in the island of Ceos (Suidas, *s. v.* Ἐρασίστρ.; Strab. x. 5, p. 389, ed. Tauchn.), though Stephanus Byzantinus (*s. v.* Κῶς) calls him a native of Cos, Galen of Chios (*Introd.* c. 4, vol. xiv. p. 683), and the emperor Julian of Samos. (*Misopog.* p. 347.) Pliny says he was the grandson of Aristotle by his daughter Pythias (*H. N.* xxix. 3), but this is not confirmed by any other ancient writer; and according to Suidas, he was the son of Cretoxena, the sister of the physician Medius, and Cleombrotus; from which expression it is not quite clear whether Cleombrotus was his *father* or his *uncle*. He was a pupil of Chrysippus of Cnidos (Diog. Laërt. vii. 7. § 10, p. 186; Plin. *H. N.* xxix. 3; Galen, *de Ven. Sect. adv. Erasistr.* c. 7, vol. xi. p. 171), Metrodorus (Sext. Empir. *c. Mathem.* i. 12, p. 271, ed. Fabric.) and apparently Theophrastus. (Galen, *de Sang. in Arter.* c. 7, vol. iv. p. 729.) He lived for some time at the court of Seleucus Nicator, king of Syria, where he acquired great reputation by discovering the disease of Antiochus, the king's eldest son, probably B. C. 294. Seleucus in his old age had lately married Stratonice, the young and beautiful daughter of Deme-

trius Poliorcetes, and she had already borne him one child. (Plut. *Demetr.* c. 38; Appian, *de Rebus Syr.* c. 59.) Antiochus fell violently in love with his mother-in-law, but did not disclose his passion, and chose rather to pine away in silence. The physicians were quite unable to discover the cause and nature of his disease, and Erasistratus himself was at a loss at first, till, finding nothing amiss about his body, he began to suspect that it must be his mind which was diseased, and that he might perhaps be in love. This conjecture was confirmed when he observed his skin to be hotter, his colour to be heightened, and his pulse quickened, whenever Stratonice came near him, while none of these symptoms occurred on any other occasion; and accordingly he told Seleucus that his son's disease was incurable, for that he was in love, and that it was impossible that his passion could be gratified. The king wondered what the difficulty could be, and asked who the lady was. "My wife," replied Erasistratus; upon which Seleucus began to persuade him to give her up to his son. The physician asked him if he would do so himself if it were *his* wife that the prince was in love with. The king protested that he would most gladly; upon which Erasistratus told him that it was indeed his own wife who had inspired his passion, and that he chose rather to die than to disclose his secret. Seleucus was as good as his word, and not only gave up Stratonice, but also resigned to his son several provinces of his empire. This celebrated story is told with more or less variation by many ancient authors, (Appian, *de Rebus Syr.* c. 59—61; Galen, *de Praenot. ad Epig.* c. 6. vol. xiv. p. 630; Julian, *Misopog.* p. 347, ed. Spanheim; Lucian, *de Syria Dea*, §§ 17, 18; Plin. *H. N.* xxix. 3; Plut. *Demetr.* c. 38; Suidas, *s. v.* Ἐρασίστρ.; Jo. Tzetz. *Chil.* vii. Hist. 118; Valer. Max. v. 7), and a similar anecdote has been told of Hippocrates (Soranus, *Vita Hippocr.* in Hippocr. *Opera*, vol. iii. p. 852), Galen (*de Praenot. ad Epig.* c. 6. vol. xiv. p. 630), Avicenna (see *Biogr. Dict.* of the *Usef. Knowl. Soc.*), and (if the names be not fictitious) Panacius (Aristaen. *Epist.* i. 13) and Acestinus. (Heliod. *Aethiop.* iv. 7. p. 171.) If this is the anecdote referred to by Pliny (*l. c.*), as is probably the case, Erasistratus is said to have received one hundred talents for being the means of restoring the prince to health, which (supposing the Attic standard to be meant, and to be equal to 243*l.* 15*s.*) would amount to 24,375*l.*—one of the largest medical fees upon record.

Very little more is known of the personal history of Erasistratus: he lived for some time at Alexandria, which was at that time beginning to be a celebrated medical school, and gave up practice in his old age, that he might pursue his anatomical studies without interruption. (Galen, *de Hippocr. et Plat. Decr.* vii. 3, vol. v. p. 602.) He prosecuted his experiments and researches in this branch of medical science with great success, and with such ardour that he is said to have dissected criminals alive. (Cels. *de Medic.* i. praef. p. 6.) He appears to have died in Asia Minor, as Suidas mentions that he was buried by mount Mycale in Ionia. The exact date of his death is not known, but he probably lived to a good old age, as, according to Eusebius, he was alive B. C. 258, about forty years after the marriage of Antiochus and Stratonice. He had

numerous pupils and followers, and a medical school bearing his name continued to exist at Smyrna in Ionia nearly till the time of Strabo, about the beginning of the Christian era. (Strab. xii. 8, sub fin.) The following are the names of the most celebrated physicians belonging to the sect founded by him: Apoemantes (Galen, *de Venae Sect. adv. Erasistr.* c. 2, vol. xi. p. 151), Apollonius Memphites, Apollophanes (Cael. Aurel. *de Morb. Acut.* ii. 33, p. 150) Artemidorus, Charidemus, Chrysippus, Heraclides, Hermogenes, Hicesius, Martialis, Menodorus, Ptolemaeus, Strato, Xenophon. He wrote several works on anatomy, practical medicine, and pharmacy, of which only the titles remain, together with a great number of short fragments preserved by Galen, Caelius Aurelianus, and other ancient writers: these, however, are sufficient to enable us to form a tolerably correct idea of his opinions both as a physician and an anatomist. It is in the latter character that he is most celebrated, and perhaps there is no one of the ancient physicians that did more to promote that branch of medical science. He appears to have been very near the discovery of the circulation of the blood, for in a passage preserved by Galen (*de Usu Part.* vi. 12, vol. iii. p. 465) he expresses himself as follows:—"The vein* arises from the part where the arteries, that are distributed to the whole body, have their origin, and penetrates to the sanguineous [or *right*] ventricle [of the heart]; and the artery [or *pulmonary vein*] arises from the part where the veins have their origin, and penetrates to the pneumatic [or *left*] ventricle of the heart." The description is not very clear, but seems to shew that he supposed the venous and arterial systems to be more intimately connected than was generally believed; which is confirmed by another passage in which he is said to have differed from the other ancient anatomists, who supposed the veins to arise from the liver, and the arteries from the heart, and to have contended that the heart was the origin both of the veins and the arteries. (Galen, *de Hippocr. et Plat. Decr.* vi. 6, vol. v. p. 552.) With these ideas, it can have been only his belief that the arteries contained *air*, and not *blood*, that hindered his anticipating Harvey's celebrated discovery. The *tricuspid valves* of the heart are generally said to have derived their name from Erasistratus; but this appears to be an oversight, as Galen attributes it not to him, but to one of his followers. (*De Hippocr. et Plat. Decr.* vi. 6, vol. v. p. 548.) He appears to have paid particular attention to the anatomy of the brain, and in a passage out of one of his works preserved by Galen (*ibid.* vii. 3, vol. v. p. 603) speaks as if he had himself dissected a human brain. Galen says (*ibid.* p. 602) that before Erasistratus had more closely examined into the origin of the nerves, he imagined that they arose from the dura mater and not from the substance of the brain; and that it was not till he was advanced in life that he satisfied himself by actual inspection that such was not the case. According to Rufus Ephesius, he divided the nerves into those of sensation and those of motion, of which the former he considered to be hollow and to arise from the membranes of the brain, the latter from the substance of

* He is speaking of the *pulmonary artery*, which received the name φλέψ ἀρτηριώδης from Herophilus. See Ruf. Ephes. *de Appell. Part. Corp. Hum.* p. 42.

the brain itself and of the cerebellum. (*De Appell. Part.* &c. p. 65.) It is a remarkable instance at once of blindness and presumption, to find this acute physiologist venturing to assert, that the spleen (Galen, *de Atra Bile*, c. 7. vol. v. p. 131), the bile (id. *de Facult. Natur.* ii. 2, vol. ii. p. 78), and several other parts of the body (id. *Comment. in Hippocr.* "*De Alim.*" iii. 14. vol. xv. p. 308), were entirely useless to animals. In the controversy that was carried on among the ancients as to whether fluids when drunk passed through the trachea into the lungs, or through the oesophagus into the stomach, Erasistratus maintained the latter opinion. (Plut. *Sympos.* vii. 1; Gell. xvii. 11, Macrob. *Saturn.* vii. 15.) He is also supposed to have been the first person who added to the word ἀρτηρία, which had hitherto designated the canal leading from the mouth to the lungs, the epithet τραχεῖα, to distinguish it from the arteries, and hence to have been the originator of the modern name *trachea*. He attributed the sensation of hunger to vacuity of the stomach, and said that the Scythians were accustomed to tie a belt tightly round their middle, to enable them to abstain from food for a longer time without suffering inconvenience. (Gell. xvi. 3.) The πνεῦμα, or *spiritual substance*, played a very important part both in his system of physiology and pathology: he supposed it to enter the lungs by the trachea, thence to pass by the pulmonary veins into the heart, and thence to be diffused throughout the whole body by means of the arteries (Galen, *de Differ. Puls.* iv. 2, vol. viii. p. 703, et alibi); that the use of respiration was to fill the arteries with air (id. *de Usu Respir.* c. 1. vol. iv. p. 471); and that the pulsation of the arteries was caused by the movements of the pneuma. He accounted for diseases in the same way, and supposed that as long as the pneuma continued to fill the arteries and the blood was confined to the veins, the individual was in good health; but that when the blood from some cause or other got forced into the arteries, inflammation and fever was the consequence. (Galen, *de Venae Sect. adv. Erasistr.* c. 2. vol. xi. p. 153, &c.; Plut. *de Philosoph. Plac.* v. 29.) Of his mode of cure the most remarkable peculiarity was his aversion to bloodletting and purgative medicines: he seems to have relied chiefly on diet and regimen, bathing, exercise, friction, and the most simple articles of the vegetable kingdom. In surgery he was celebrated for the invention of a catheter that bore his name, and was of the shape of a Roman S. (Galen, *Introd.* c. 13. vol. xiv. p. 751.) Further information repecting his medical and anatomical opinions may be found in Le Clerc, *Hist. de la Méd.*; Haller, *Biblioth. Anat.* and *Biblioth. Medic. Pract.*; Sprengel, *Hist. de la Méd.*; and also in the following works, which the writer has never seen: Jo. Frid. Henr. Hieronymi *Dissert. Inaug. exhibens Erasistrati Erasistrateorumque Historiam*, Jen. 1790, 8vo.; F. H. Schwartz, *Herophilus und Erasistratus, eine historische Parallele*, Inaug. Abhandl., Würzburg, 1826, 8vo..; Jerem. Rud. Lichtenstadt, *Erasistratus als Vorgänger von Broussais*, in Hecker's *Annal. der Heilkunde*, 1830, xvii. 153.

2. Erasistratus of Sicyon, must have lived in or before the first century after Christ, as he is mentioned by Asclepiades Pharmacion (apud Galen. *de Compos. Medicam. sec. Locos*, x. 3, vol. xiii. p. 356). [W. A. G.]

ERASTUS (Ἔραστος), of Scepsis in Troas, is mentioned along with Coriscus, a native of the same place, among the disciples of Plato (Diog. Laërt. iii. 46); and the sixth among the letters attributed to Plato is addressed to those two Scepsians. Strabo (xiii. p. 608) classes both men among the Socratic philosophers. (Ast, *Platon's Leben u. Schrift.* p. 519; C. F. Hermann, *Gesch. u. System d. Plat. Philos.* i. pp. 425, 592, &c.) [L. S.]

ERA'TIDAE (Ἐρατίδαι), an ancient illustrious family in the island of Rhodes. The Eratidae of Ialysus in Rhodes are described by Pindar (*Ol.* vii. 20, &c.; comp. Böckh, *Explicat.* p. 165) as descended from Tlepolemus and the Heracleidae, of whom a colony seems to have gone from Argos to Rhodes. Damagetus and his son Diagoras belonged to the family of the Eratidae. [DAMAGETUS, DIAGORAS.] [L. S.]

E'RATO (Ἐρατώ), a nymph and the wife of Arcas, by whom she became the mother of Elatus, Apheidas, and Azan. She was said to have been a prophetic priestess of the Arcadian Pan. (Paus. viii. 27. § 9; ARCAS.) There are two other mythical personages of this name, the one a Muse and the other a Nereid. (Apollod. i. 3. § 1, 2. § 6; Hes. *Theog.* 247.) [L. S.]

ERATOSTHENES (Ἐρατοσθένης). 1. One of the Thirty Tyrants. (Xen. *Hell.* ii. 3. § 2.) There is an oration of Lysias against him (*Or.* 12), which was delivered soon after the expulsion of the Thirty and the return of Lysias from exile. (Clinton, *F. H.* sub ann. B. C. 403.) 2. The person for whose slaughter by Euphiletus, the first oration of Lysias is a defence. (Lys. p. 2, &c.) [P. S.]

ERATO'STHENES (Ἐρατοσθένης), of Cyrene, was, according to Suidas, the son of Aglaus, according to others, the son of Ambrosius, and was born B. C. 276. He was taught by Ariston of Chius, the philosopher, Lysanias of Cyrene, the grammarian, and Callimachus, the poet. He left Athens at the invitation of Ptolemy Evergetes, who placed him over the library at Alexandria. Here he continued till the reign of Ptolemy Epiphanes. He died at the age of eighty, about B. C. 196, of voluntary starvation, having lost his sight, and being tired of life. He was a man of very extensive learning: we shall first speak of him as a geometer and astronomer.

It is supposed that Eratosthenes suggested to Ptolemy Evergetes the construction of the large *armillae* or fixed circular instruments which were long in use at Alexandria: but only because it is difficult to imagine to whom else they are to be assigned; for Ptolemy (the astronomer), though he mentions them, and incidentally their antiquity, does not state to whom they were due. In these circles each degree was divided into six parts. We know of no observations of Eratosthenes in which they were probably employed, except those which led him to the obliquity of the ecliptic, which he must have made to be 23° 51′ 20″; for he states the distance of the tropics to be eleven times the eighty-third part of the circumference. This was a good observation for the time: Ptolemy (the astronomer) was content with it, and, according to him, Hipparchus used no other. Of his measure of the earth we shall presently speak. According to Nicomachus, he was the inventor of the κόσκινον or *Cribrum Arithmeticum*, as it has since been called, being the well known method of detecting the prime numbers by writing down all odd numbers which do not end with 5, and striking out

successively the multiples of each, one after the other, so that only prime numbers remain.

We still possess under the name of Eratosthenes a work, entitled Καταστερισμοί, giving a slight account of the constellations, their fabulous history, and the stars in them. It is, however, acknowledged on all hands that this is not a work of Eratosthenes. It has been shewn by Bernhardy in his *Eratosthenica* (p. 110, &c., Berlin, 1822, 8vo.) to be a miserable compilation made by some Greek grammarian from the *Poëticon Astronomicon* of Hyginus. This book was printed (Gr.) in Dr. Fell's, or the Oxford, edition of Aratus, 1762, 8vo.; again (Gr. Lat.) by Thomas Gale, in the *Opuscula Physica et Ethica*, Amsterdam, 1688, 8vo.; also by Schaubach, with notes by Heyne, Göttingen, 1795, 8vo.; also by F. K. Matthiae, in his *Aratus*, Frankfort, 1817, 8vo., and more recently by A. Westermann, in his *Scriptores Historiae poeticae Graeci*, pp. 239—267. The short comment on Aratus, attributed to Eratosthenes, and first printed by Peter Victorius, and afterwards by Petavius in his *Uranologion* (1630, fol.), is also named in the title of both as being attributed to Hipparchus as well as to Eratosthenes. Petavius remarks (says Fabricius) that it can be attributed to neither; for Hipparchus is mentioned by name, also the month of July, also the barbarous word ἀλετροπόδιον for Orion, which the more recent Greeks never used: these reasons do not help each other, for the second shews the work to be posterior to Eratosthenes, if anything, and the third shews it to be prior. But on looking into this comment we find that ἀλετροπόδιον and July (and also August) are all mentioned in one sentence, which is evidently* an interpolation; and the constellation Orion is frequently mentioned under that name. But Hipparchus certainly is mentioned.

The only other writing of Eratosthenes which remains is a letter to Ptolemy on the duplication of the cube, for the mechanical performance of which he had contrived an instrument, of which he seems to contemplate actual use in measuring the contents of vessels, &c. He seems to say that he has had his method engraved in some temple or public building, with some verses which he adds. Eutocius has preserved this letter in his comment on book ii. prop. 2 of the sphere and cylinder of Archimedes.

The greatest work of Eratosthenes, and that which must always make his name conspicuous in scientific history, is the attempt which he made to measure the magnitude of the earth,—in which he brought forward and used the method which is employed to this day. Whether or no he was successful cannot be told, as we shall see; but it is not the less true that he was the originator of the process by which we now know, very nearly indeed, the magnitude of our own planet. Delambre says that if it were he who advised the erection of the circular instruments above alluded to, he must be considered as the founder of astronomy: to which it may be added that he was the founder of geodesy, without any *if* in the case. The number of ancient writers who have alluded to this remarkable operation (which seems to have obtained its full measure of fame) is very great, and we shall not attempt to combine their remarks or surmises: it is enough to say that the most distinct account, and one of the earliest, is found in the remaining work of Cleomedes.

At Syene, in Upper Egypt, which is supposed to be the same as, or near to, the town of Assouan (Lat. 24° 10′ N., Long. 32° 59′ E. of Greenwich), Eratosthenes was told (that he observed is very doubtful), that deep wells were enlightened to the bottom on the day of the summer solstice, and that vertical objects cast no shadows. He concluded, therefore, that Syene was on the tropic, and its latitude equal to the obliquity of the ecliptic, which, as we have seen, he had determined: he presumed that it was in the same longitude as Alexandria, in which he was out about 3°, which is not enough to produce what would at that time have been a sensible error. By observations made at Alexandria, he determined the zenith of that place to be distant by the fiftieth part of the circumference from the solstice, which was equivalent to saying that the arc of the meridian between the two places is 7° 12′. Cleomedes says that he used the σκάφη, or hemispherical dial of Berosus, in the determination of this latitude. Delambre rejects the idea with infinite scorn, and pronounces Cleomedes unworthy of credit; and, indeed, it is not easy to see why Eratosthenes should have rejected the gnomon and the large circular instruments, unless, perhaps, for the following reason: There is a sentence of Cleomedes which seems to imply that the disappearance of the shadows at Syene on the day of the summer solstice was noticed to take place for 300 stadia every way round Syene. If Eratosthenes took his report about the phenomenon (and we have no evidence that he went to Syene himself) from those who could give no better account than this, we may easily understand why he would think the σκάφη quite accurate enough to observe with at his own end of the arc, since the other end of it was uncertain by as much as 300 stadia. He gives 5000 stadia for the distance from Alexandria to Syene, and this round number seems further to justify us in concluding that he thought the process to be as rough as in truth it was. Martianus Capella (p. 194) states that he obtained this distance from the measures made by order of the Ptolemies (which had been commenced by Alexander); this writer then implies that Eratosthenes did not go to Syene himself.

The result is 250,000 stadia for the circumference of the earth, which Eratosthenes altered into 252,000, that his result might give an exact number of stadia for the degree, namely, 700; this, of course, should have been 694$\frac{4}{9}$. Pliny (*H. N.* ii. 108) calls this 31,500 Roman miles, and therefore supposes the stadium to be the eighth part of a Roman mile, or takes for granted that Eratosthenes used the Olympic stadium. It is likely enough that the Ptolemies naturalized this stadium in Egypt; but, nevertheless, it is not unlikely that an Egyptian

* These are the only months mentioned in the comment: Orion, which the vulgar call ἀλετροπόδιον, first rises in July, and Procyon in August. It is not stated anywhere else in what month a star first rises, nor is any other month mentioned at all. Probably some interpolator, subsequent to Augustus, introduced this sentence rather to fix the astronomical character of the *new named months* in his own or his reader's mind, than to give information on the constellations. It also appears that ἀλετροπόδιον was the word which was used by the vulgar (ἰδιώταις) for Orion, after July and August had received their imperial names.

stadium was employed. If we assume the Olympic stadium (202¼ yards), the degree of Eratosthenes is more than 79 miles, upwards of 10 miles* too great. Nothing is known of any Egyptian stadium. Pliny (*l. c.*) asserts that Hipparchus, but for what reason he does not say, wanted to add 25,000 stadia to the circumference as found by Eratosthenes.

According to Plutarch (*de Plac. Phil.* ii. 31), Eratosthenes made the sun to be 804 millions of stadia from the earth, and the moon 780,000; according to Macrobius (*in Somn. Scip.* i. 20), he made the diameter of the sun to be 27 times that of the earth. (Weidler, *Hist. Astron.*; Fabric. *Bibl. Graec.* vol. iv. p. 117, &c.; Delambre, *Hist. de l'Astron. Anc.*; Petavius, *Uranologion.*) [A. DE M.]

With regard to the other merits of Eratosthenes, we must first of all mention what he did for geography, which was closely connected with his mathematical pursuits. It was Eratosthenes who raised geography to the rank of a science; for, previous to his time, it seems to have consisted, more or less, of a mass of information scattered in books of travel, descriptions of particular countries, and the like. All these treasures were accessible to Eratosthenes in the libraries of Alexandria; and he made the most profitable use of them, by collecting the scattered materials, and uniting them into an organic system of geography in his comprehensive work entitled Γεωγραφικά, or as it is sometimes, but erroneously, called, γεωγραφούμενα or γεωγραφία. (Strab. i. p. 29, ii. p. 67, xv. p. 688; Schol. *ad Apollon. Rhod.* iv. 259, 284, 310.) It consisted of three books, the first of which, forming a sort of introduction, contained a critical review of the labours of his predecessors from the earliest to his own times, and investigations concerning the form and nature of the earth, which, according to him, was an immovable globe, on the surface of which traces of a series of great revolutions were still visible. He conceived that in one of these revolutions the Mediterranean had acquired its present form; for, according to him, it was at one time a large lake covering portions of the adjacent countries of Asia and Libya, until a passage was forced open by which it entered into communication with the ocean in the west. The second book contained what is now called mathematical geography. His attempt to measure the magnitude of the earth has been spoken of above. The third book contained the political geography, and gave descriptions of the various countries, derived from the works of earlier travellers and geographers. In order to be able to determine the accurate site of each place, he drew a line parallel with the equator, running from the pillars of Heracles to the extreme east of Asia, and dividing the whole of the inhabited earth into two halves. Connected with this work was a new map of the earth, in which towns, mountains, rivers, lakes, and climates were marked according to his own improved measurements. This important work of Eratosthenes forms an epoch in the history of ancient geography; but unfortunately it is lost, and all that has survived consists in fragments quoted by later geographers and historians, such as Polybius, Strabo, Marcianus, Pliny, and others, who often judge of him unfavourably, and controvert his statements; while it can be proved that, in a great many passages, they adopt his opinions without mentioning his name. Marcianus charges Eratosthenes with having copied the substance of the work of Timosthenes on Ports (περὶ Λιμένων), to which he added but very little of his own. This charge may be well-founded, but cannot have diminished the value of the work of Eratosthenes, in which that of Timosthenes can have formed only a very small portion. It seems to have been the very overwhelming importance of the geography of Eratosthenes that called forth a number of opponents, among whom we meet with the names of Polemon, Hipparchus, Polybius, Serapion, and Marcianus of Heracleia. The fragments of this work were first collected by L. Ancher, *Diatribe in Fragm. Geograph. Eratosth.*, Göttingen, 1770, 4to., and afterwards by G. C. F. Seidel, *Eratosth. Geograph. Fragm.* Göttingen, 1789, 8vo. The best collection is that of Bernhardy in his *Eratosthenica*.

Another work of a somewhat similar nature, entitled Ἑρμῆς (perhaps the same as the Καταστερισμοί mentioned above), was written in verse and treated of the form of the earth, its temperature, the different zones, the constellations, and the like. (Bernhardy, *Eratosth.* p. 110, &c.) Another poem, Ἠριγόνη, is mentioned with great commendation by Longinus. (*De Sublim.* 33. 5; comp. Schol. *ad Hom. Il.* x. 29; Bernhardy, *l. c.* p. 150, &c.)

Eratosthenes distinguished himself also as a philosopher, historian, and grammarian. His acquirements as a philosopher are attested by the works which are attributed to him, though we may not believe that all the philosophical works which bore his name were really his productions. It is, however, certain that he wrote on subjects of moral philosophy, *e. g.* a work Περὶ Ἀγαθῶν καὶ Κακῶν (Harpocrat. *s. v.* ἁρμοσταί; Clem. Alex. *Strom.* iv. p. 496), another Περὶ Πλούτου καὶ Πενίας (Diog. Laërt. ix. 66; Plut. *Themist.* 27), which some believe to have been only a portion of the preceding work, just as a third Περὶ Ἀλυπίας, which is mentioned by Suidas. Some other works, on the other hand, such as Περὶ τῶν κατὰ Φιλοσοφίαν Αἱρέσεων, Μελέται, and Διάλογοι, are believed to have been erroneously attributed to him. Athenaeus mentions a work of Eratosthenes entitled Ἀρσινόη (vii. p. 276), *Epistles* (x. p. 418), one *Epistle* addressed to the Lacedaemonian Agetor (xi. p. 482), and lastly, a work called Ἀρίστων, after his teacher in philosophy. (vii. p. 281.)

His historical productions are closely connected with his mathematical pursuits. He is said to have written on the expedition of Alexander the Great (Plut. *Alex.* 3, 31, &c.; Arrian, *Anab.* v. 5. § 3); but the statements quoted from it belonged in all probability to his geographical or chronological work. Another on the history of the Galatians (Γαλατικά), of which the 33rd book is quoted by Stephanus of Byzantium (*s. v.* Ὑδρηλα), was undoubtedly the work of another Eratosthenes. (Schmidt, *de Gall. Exped.* p. 15, &c.; Bernhardy, *l. c.* p. 243, &c.) There was, however, a very important chronological work, entitled Χρονογραφία or Χρονογραφιῶν, which was unquestionably the production of our Eratosthenes. In it the author endeavoured to fix the dates of all the important

* This is not so much as the error of Fernel's measure, which so many historians, by assuming him, contrary to his own statement, to have used the Parisian foot, have supposed to have been, accidentally, very correct. See the *Penny Cyclopaedia*, Art. "Weights and Measures."

events in literary as well as political history. (Harpocrat. *s. v.* Ἔθνος; Dionys. i. 46; Clem. Alex. *Strom.* i. p. 145.) This work, of which some fragments are still extant, formed a comprehensive chronological history, and appears to have been held in high esteem by the ancients. Apollodorus and Eusebius made great use of it, and Syncellus (p. 96, c.) has preserved from it a list of 38 kings of the Egyptian Thebes. (Comp. Bernhardy, *l. c.* p. 243, &c.) Another work, likewise of a chronological kind, was the Ὀλυμπιονῖκαι. (Diog. Laërt. viii. 51; Athen. iv. p. 154; Schol. *ad Eurip. Hecub.* 569.) It contained a chronological list of the victors in the Olympic games, and other things connected with them. (Bernhardy, p. 247, &c.)

Among his grammatical works we notice that *On the Old Attic Comedy* (Περὶ τῆς Ἀρχαίας Κωμῳδίας, sometimes simply Περὶ Κωμῳδίας, or Κωμῳδιῶν), a very extensive work, of which the twelfth book is quoted. It contained everything that was necessary to arrive at a perfect understanding of those poetical productions. In the first part of the work, Eratosthenes appears to have entered even into discussions concerning the structure of theatres, the whole scenic apparatus, the actors, their costumes, declamation, and the like; and it is therefore not improbable that the Ἀρχιτεκτονικός (Schol. *ad Apollon. Rhod.* i. 567, iii. 232) and σκευογραφικός (Pollux, x. 1), which are mentioned as separate works, were only portions of the first part of his work on the Old Comedy. After this general introduction, Eratosthenes discussed the works of the principal comic poets themselves, such as Aristophanes, Cratinus, Eupolis, Pherecrates, and others, entering into detailed criticism, and giving explanations both of their language and the subjects of their comedies. We still possess a considerable number of fragments of this work (collected in Bernhardy, *l. c.* pp. 205—237); and from what he says about Aristophanes, it is evident that his judgment was as sound as his information was extensive. He is further said to have been engaged in the criticism and explanation of the Homeric poems, and to have written on the life and productions of that poet; but nothing certain is known in this respect. For more complete lists of the works attributed to Eratosthenes, see the *Eratosthenica* of Bernhardy. [L. S.]

ERATO'STHENES SCHOLA'STICUS, the author of four epigrams in the Greek Anthology (Brunck. *Anal.* vol. iii. p. 123; Jacobs, vol. iv. p. 93), to which may be added, on the authority of the Vatican MS., a fifth, which stands in the Anthology among those of Paul the Silentiary (No. 88). In all probability, Eratosthenes lived under the emperor Justinian. (Jacobs, *Anth. Graec.* vol. xiii. p. 890; Fabric. *Bibl. Graec.* vol. iv. p. 474.) [P. S.]

ERATO'STRATUS. [HEROSTRATUS.]

E'RATUS (Ἔρατός), a son of Heracles by Dynaste, was king of Argos, and made a successful expedition against Asine, which was besieged and taken. (Apollod. ii. 7. § 8; Paus. ii. 36. § 5.) [L. S.]

E'REBOS (Ἔρεβος), a son of Chaos, begot Aether and Hemera by Nyx, his sister. (Hesiod. *Theog.* 123.) Hyginus (*Fab.* p. 1) and Cicero (*de Nat. Deor.* iii. 17) enumerate many personifications of abstract notions as the offspring of Erebos. The name signifies darkness, and is therefore applied also to the dark and gloomy space under the earth, through which the shades pass into Hades. (Hom. *Il.* viii. p. 368; comp. HADES. [L. S.]

ERECHTHEUS. [ERICHTHONIUS.]

E'RESUS (Ἔρεσος), a son of Macar, from whom the town of Eresus in Lesbos derived its name. (Steph. Byz. *s. v.*) A second otherwise unknown person of this name was painted in the Lesche at Delphi. (Paus. x. 27.) [L. S.]

EREUTHA'LION (Ἐρευθαλίων), an Arcadian, who, in the armour of Areithous, which Lycurgus had given him, fought against the Pylians, but was slain by Nestor. (Hom. *Il.* iv. 319, vii. 134, &c.) [L. S.]

ERGA'MENES (Ἐργαμένης), a king of Meroe, an Ethiopian by birth, but who had received a Greek education. He was the first who overthrew the power of the priests, which had been paramount to that of the sovereign, and established a despotic authority. He was contemporary with Ptolemy Philadelphus, but we know nothing of the relations in which he stood towards that monarch. His name has been discovered in the hieroglyphics at Dakkeh, whence it is inferred that his dominions extended as far north as that point. (Diod. iii. 6; Droysen, *Hellenismus*, vol. ii. p. 49, 278.) [E. H. B.]

E'RGANE (Ἐργάνη) or E'RGATIS, that is, the worker, a surname of Athena, who was believed to preside over and instruct man in all kinds of arts. (Paus. v. 14. § 5, i. 24. § 3; Plut. *de Fort.* p. 99, a.; Hesych. *s. v.*) [L. S.]

E'RGIAS (Ἐργίας) of Rhodes, is mentioned as the author of a work on his native island. (Athen. viii. p. 360.) Gesner and others are of opinion that Ergias is the same person as Erxias, who was the author of Κολοφωνιακά. (Athen. xiii. p. 561.) But which of the two names, Ergias or Erxias, is the correct one, cannot be determined. [L. S.]

ERGI'NUS (Ἐργῖνος), a son of Clymenus and Buzyge or Budeia, was king of Orchomenos. After Clymenus was killed by Perieres at the festival of the Onchestian Poseidon, Erginus, his eldest son, who succeeded him as king, undertook to avenge the death of his father. He marched against Thebes, and surpassing the enemy in the number of his horsemen, he killed many Thebans, and compelled them to a treaty, in which they bound themselves to pay him for twenty years an annual tribute of 100 oxen. Heracles once met the heralds of Erginus, who were going to demand the usual tribute: he cut off their ears and noses, tied their hands behind their backs, and thus sent them to Erginus, saying that this was his tribute. Erginus now undertook a second expedition against Thebes, but was defeated and slain by Heracles, whom Athena had provided with arms. (Apollod. ii. 4. § 11; Diod. iv. 10; Strab. ix. p. 414; Eustath. *ad Hom.* p. 272; Eurip. *Herc. fur.* 220; Theocrit. xvi. 105.) Pausanias (ix. 37. § 2, &c.), who agrees with the other writers in the first part of the mythus, states, that Erginus made peace with Heracles, and devoted all his energy to the promotion of the prosperity of his kingdom. In this manner Erginus arrived at an advanced age without having either wife or children: but, as he did not wish any longer to live alone, he consulted the Delphic oracle, which advised him to take a youthful wife. This he did, and became by her the father of Trophonius and Agamedes, or, according to Eustathius (*l. c.*) of Azeus. Erginus is also mentioned among the Argonauts, and is said to have succeeded Tiphys

as helmsman. (Schol. *ad Apollon. Rhod.* i. 185, ii. 896.) When the Argonauts took part in the funeral games which Hypsipyle celebrated at Lemnos in honour of her father Thoas, Erginus also contended for a prize; but he was ridiculed by the Lemnian women, because, though still young, he had grey hair. However, he conquered the sons of Boreas in the foot-race. (Pind. *Ol.* iv. 29, &c., with the Schol.) Later traditions represent our Erginus as a Milesian and a son of Poseidon. (Apollon. Rhod. i. 185, &c.; Orph. *Argon.* 150; Apollod. i. 9. § 16; Hygin. *Fab.* 14; comp. Müller, *Orchom.* p. 179, &c. 2nd edit.) [L. S.]

ERGI'NUS (Ἐργῖνος), a Syrian Greek, who betrayed the citadel of Corinth into the hands of Aratus, by informing him of a secret path by which it was accessible. For this service he received 60 talents from Aratus. At a subsequent period he made an attempt to surprise the Peiraeeus, in order to free the Athenians from the yoke of Antigonus Gonatas: but failed in the enterprise, which was disavowed by Aratus. (Plut. *Arat.* cc. 18—22, 33.) [E. H. B.]

ERIBOEA (Ἐρίβοια). There are three mythical personages of this name. One was the wife of Aloeus (Hom. *Il.* v. 385, &c.), the second the wife of Telamon (Soph. *Ajax*, 562; Pind. *Isthm.* vi. 42), and the third an Amazon. (Diod. iv. 16.) [L. S.]

ERIBO'TES (Ἐριβώτης), the son of Teleon, was one of the Argonauts, and appears to have acted as surgeon, as he is represented as attending on Oileus when he was wounded. (Apollon. Rhod. *Argon.* i. 73, ii. 1040; Hygin. *Fab.* 14; Valer. Flacc. *Argon.*) [W. A. G.]

ERICHTHO'NIUS (Ἐριχθόνιος). 1. There can be little doubt but that the names Erichthonius and Erechtheus are identical; but whether the two heroes mentioned by Plato, Hyginus, and Apollodorus, the one of whom is usually called Erichthonius or Erechtheus I. and the other Erechtheus II., are likewise one and the same person, as Müller (*Orchom.* p. 117, 2d edit.) and others think, is not so certain, though highly probable. Homer (*Il.* ii. 547, &c., *Od.* vii. 81) knows only one Erechtheus, as an autochthon and king of Athens; and the first writer who distinguishes two personages is Plato. (*Crit.* p. 110, a.) The story of Erichthonius is related thus: When Hephaestus wished to embrace Athena, and the goddess repulsed him, he became by Ge or by Atthis, the daughter of Cranaus, the father of a son, who had either completely or only half the form of a serpent. Athena reared this being without the knowledge of the other gods, had him guarded by a dragon, and then entrusted him to Agraulos, Pandrosos, and Herse, concealed in a chest, and forbade them to open it. (Hygin. *Poet. Astr.* ii. 13.) But this command was neglected; and on opening the chest and seeing the child in the form of a serpent, or entwined by a serpent, they were seized with madness, and threw themselves down the rock of the acropolis, or, according to others, into the sea. The serpent escaped into the shield of Athena, and was protected by her. (Apollod. iii. 14. § 6; Hygin. *Fab.* 166; Paus. i. 2. § 5, 18. § 2; Eurip. *Ion*, 260, &c.; Ov. *Met.* ii. 554.) When Erichthonius had grown up, he expelled Amphictyon, and usurped the government of Athens, and his wife Pasithea bore him a son Pandion. (Apollod. *l. c.*) He is said to have introduced the worship of Athena, to have instituted the festival of the Panathenaea, and to have built a temple of Athena on the acropolis. When Athena and Poseidon disputed about the possession of Attica, Erichthonius declared in favour of Athena. (Apollod. iii. 14. § 1.) He was further the first who used a chariot with four horses, for which reason he was placed among the stars as auriga (Hygin. *P. A. l. c.*; Virg. *Georg.* i. 205, iii. 113; Aelian, *V. H.* iii. 38); and lastly, he was believed to have made the Athenians acquainted with the use of silver, which had been discovered by the Scythian king Indus. (Hygin. *Fab.* 274.) He was buried in the temple of Athena, and his worship on the acropolis was connected with that of Athena and Poseidon. (Apollod. iii. 14. § 6; Serv. *ad Aen.* vii. 761.) His famous temple, the Erechtheium, stood on the acropolis, and in it there were three altars, one of Poseidón, on which sacrifices were offered to Erechtheus also, the second of Butes, and the third of Hephaestus. (Paus. i. 26. § 6.)

Erechtheus II., as he is called, is described as a grandson of the first, and as a son of Pandion by Zeuxippe, so that he was a brother of Butes, Procne, and Philomela. (Apollod. iii. 14. § 8; Paus. i. 5. § 3.) After his father's death, he succeeded him as king of Athens, and was regarded in later times as one of the Attic eponymi. He was married to Praxithea, by whom he became the father of Cecrops, Pandoros, Metion, Orneus, Procris, Creusa, Chthonia, and Oreithyia. (Apollod. iii. 15. § 1; Paus. ii. 25. § 5; Ov. *Met.* vi. 676.) His four daughters, whose names and whose stories differ very much in the different traditions, agreed among themselves to die all together, if one of them was to die. When Eumolpus, the son of Poseidon, whose assistance the Eleusinians had called in against the Athenians, had been killed by the latter, Poseidon or an oracle demanded the sacrifice of one of the daughters of Erechtheus. When one was drawn by lot, the others voluntarily accompanied her in death, and Erechtheus himself was killed by Zeus with a flash of lightning at the request of Poseidon. (Apollod. iii. 15. § 4; Hygin. *Fab.* 46, 238; Plut. *Parall. Gr. et Rom.* 20.) In his war with the Eleusinians, he is also said to have killed Immaradus, the son of Eumolpus. (Paus. i. 5. § 2; comp. AGRAULOS.) According to Diodorus (i. 29), Erechtheus was an Egyptian, who during a famine brought corn to Athens, instituted the worship of Demeter, and the Eleusinian mysteries.

2. A son of Dardanus and Bateia. He was the husband of Astyoche or Callirrhoë, and father of Tros or Assaracus, and the wealthiest of all mortals, for 3000 mares grazed in his fields, which were so beautiful, that Boreas fell in love with them. He is mentioned also among the kings of Crete. (Hom. *Il.* xx. 220, &c.; Apollod. iii. 12. § 2; Dionys. i. 62; Ov. *Fast.* iv. 33; Serv. *ad Aen.* viii. 130; Strab. xiii. p. 604.) [L. S.]

ERI'DANUS (Ἠρίδανος), a river god, a son of Oceanus and Tethys, and father of Zeuxippe. (Hesiod. *Theog.* 338; Hygin. *Fab.* 14.) He is called the king of rivers, and on its banks amber was found. (Virg. *Georg.* i. 482; Ov. *Met.* ii. 324.) In Homer the name does not occur, and the first writer who mentions it is Hesiod. Herodotus (iii. 15) declares the name to be barbarous, and the invention of some poet. (Comp. Strab. v. p. 215.) The position which the ancient poets assign to the river Eridanus differed at different times. [L. S.]

ERI'GONE (Ἠριγόνη.) 1. A daughter of Icarius, seduced by Bacchus, who came into her father's house. (Ov. *Met.* vi. 125; Hygin. *Fab.* 130; comp. ICARIUS.)

2. A daughter of Aegisthus and Clytaemnestra, and by Orestes the mother of Penthilus. (Paus. ii. 18. § 5.) Hyginus (*Fab.* 122), on the other hand, relates that Orestes wanted to kill her like her mother, but that Artemis removed her to Attica, and there made her her priestess. Others state, that Erigone put an end to herself when she heard that Orestes was acquitted by the Areiopagus. (Dict. Cret. vi. 4.) A third Erigone is mentioned by Servius. (*Ad Virg. Eclog.* iv. 6.) [L. S.]

ERI'GONUS, originally a colour-grinder to the painter Nealces, obtained so much knowledge of his master's art, that he became the teacher of the celebrated painter Pasias, the brother of the modeller Aegineta. (Plin. xxxv. 11, s. 40. § 41.) From this statement it follows that he flourished about B. C. 240. [AEGINETA.] [P. S.]

ERIGY'IUS (Ἐρίγυιος, Ἐριγύϊος), a Mytilenaean, son of Larichus, was an officer in Alexander's army. He had been driven into banishment by Philip because of his faithful attachment to Alexander, and returned when the latter came to the throne in B. C. 336. At the battle of Arbela, B. C. 331, he commanded the cavalry of the allies, as he did also when Alexander set out from Ecbatana in pursuit of Dareius, B. C. 330. In the same year Erigyius was entrusted with the command of one of the three divisions with which Alexander invaded Hyrcania, and he was, too, among the generals sent against Satibarzanes, whom he slew in battle with his own hand. [CARANUS, No. 3.] In 329, together with Craterus and Hephaestion, and by the assistance of Aristander the soothsayer, he endeavoured to dissuade Alexander from crossing the Jaxartes against the Scythians. In 328 he fell in battle against the Bactrian fugitives. (Arr. *Anab.* iii. 6, 11, 20, 23, 28, iv. 4; Diod. xvii. 57; Curt. vi. 4. § 3, vii. 3. § 2, 4. §§ 32–40, 7. §§ 6–29, viii. 2. § 40.) [E. E.]

ERINNA (Ἤριννα). There seem to have been two Greek poetesses of this name. 1. A contemporary and friend of Sappho (about B. C. 612), who died at the age of nineteen, but left behind her poems which were thought worthy to rank with those of Homer. Her poems were of the epic class: the chief of them was entitled Ἠλακάτη, *the Distaff*: it consisted of three hundred lines, of which only four are extant. (Stob. *Flor.* cxviii. 4; Athen. vii. p. 283, d.; Bergk, *Poët. Lyr. Graec.* p. 632.) It was written in a dialect which was a mixture of the Doric and Aeolic, and which was spoken at Rhodes, where, or in the adjacent island of Telos, Erinna was born. She is also called a Lesbian and a Mytilenaean, on account of her residence in Lesbos with Sappho. (Suidas, *s. v.*; Eustath. *ad Il.* ii. 726, p. 326.) There are several epigrams upon Erinna, in which her praise is celebrated, and her untimely death is lamented. (Brunck, *Anal.* vol. i. p. 241, n. 81, p. 218, n. 35, vol. ii. p. 19, n. 47, vol. iii. p. 261, n. 523, 524, vol. ii. p. 460.) The passage last cited, which is from the *Ecphrasis* of Christodorus (vv. 108—110) shews, that her statue was erected in the gymnasium of Zeuxippus at Byzantium. Her statue by Naucydes is mentioned by Tatian. (*Orat. ad Graec.* 52, p. 113, Worth.) Three epigrams in the Greek Anthology are ascribed to her (Brunck, *Anal.* vol. i. p. 58; Jacobs, vol. i. p. 50), of which the first has the genuine air of antiquity; but the other two, addressed to Baucis, seem to be a later fabrication. She had a place in the *Garland* of Meleager (v. 12).

2. A Greek poetess, who, if we may believe Eusebius (*Chron. Arm.*, Syncell. p. 260, a., Hieron.) was contemporary with Demosthenes and Philip of Macedon, in Ol. 107, B. C. 352. Several good scholars, however, reject this statement altogether, and only allow of one Erinna. (Fabric. *Bibl. Graec.* vol. ii. p. 120; Welcker, *de Erinna, Corinna, &c.* in Creuzer's *Meletemata*, pt. ii. p. 3; Richter, *Sappho und Erinna*; Schneidewin, *Delect. Poes. Graec. Eleg. &c.*, p. 323; Idem, in Zimmermann's *Zeitschrift für die Alterthumswissenschaft*, 1837, p. 209; Bode, *Gesch. d. Hell. Dichth.* vol. ii. pt. 2, p. 448.) [P. S.]

ERINNYES. [EUMENIDAE.]

ERIO'PIS (Ἐριώπις). There are four mythical personages of this name. (Hom. *Il.* xiii. 697; Schol. *ad Pind. Pyth.* iii. 14; Paus. ii. 3. § 7; Hesych. *s. v.*) [L. S.]

ERI'PHANIS (Ἠριφανίς), a melic poetess, and author of erotic poetry. One particular kind of love-song was called after her; but only one line of her's is preserved in Athenaeus (xiv. p. 619), the only ancient author that mentions her. [L. S.]

E'RIPHUS (Ἔριφος), an Athenian comic poet of the middle comedy. According to Athenaeus, he lived at the same time as Antiphanes, or only a little later, and he copied whole verses from Antiphanes. That he belonged to the middle comedy, is sufficiently shewn by the extant titles of his plays, namely, Αἴολος, Μελίβοια, Πελταστής. Eustathius (*ad Hom.* p. 1686. 43) calls him λόγιος ἀνήρ. (Athen. ii. p. 58, a., iii. p. 84, b. c., iv. pp. 134, c., 137, d., vii. p. 302, e., xv. p. 693, c.; Antiatt. p. 98. 26; Suidas, *s. v.*; Eudoc. p. 167; Meineke, *Frag. Com. Graec.* vol. i. pp. 420, 421, iii. pp. 556—558; Fabric. *Bibl. Graec.* vol. ii. pp. 441, 442.) [P. S.]

ERIPHY'LE (Ἐριφύλη), a daughter of Talaus and Lysimache, and the wife of Amphiaraus, whom she betrayed for the sake of the necklace of Harmonia. (Hom. *Od.* xi. 326; Apollod. i. 9. § 3; AMPHIARAUS, ALCMAEON, HARMONIA.) [L. S.]

ERIPHY'LUS, a Greek rhetorician, who is mentioned by Quintilian (x. 6. § 4), but is otherwise unknown. [L. S.]

ERIS (Ἔρις), the goddess who calls forth war and discord. According to the Iliad, she wanders about, at first small and insignificant, but she soon raises her head up to heaven (iv. 441). She is the friend and sister of Ares, and with him she delights in the tumult of war, increasing the moaning of men. (iv. 445, v. 518, xx. 48.) She is insatiable in her desire for bloodshed, and after all the other gods have withdrawn from the battle-field, she still remains rejoicing over the havoc that has been made. (v. 518, xi. 3, &c., 73.) According to Hesiod (*Theog.* 225, &c.), she was a daughter of Night, and the poet describes her as the mother of a variety of allegorical beings, which are the causes or representatives of man's misfortunes. It was Eris who threw the apple into the assembly of the gods, the cause of so much suffering and war. [PARIS.] Virgil introduces Discordia as a being similar to the Homeric Eris; for Discordia appears in company with Mars, Bellona, and the Furies, and Virgil is evidently imitating Homer. (*Aen.* viii. 702; Serv. *ad Aen.* i. 31, vi. 280.) [L. S.]

ERIU'NIUS (Ἐριούνιος) or ERINNES, the giver of good fortune, occurs as a surname of Hermes, but is also used as a proper name instead of Hermes. (Hom. *Il.* xxiv. 440, 457, *Od.* viii. 322; Aristoph. *Ran.* 1143.) [L. S.]

ERO'PHILUS, a distinguished engraver of gems, was the son of Dioscorides. He lived, therefore, under the early Roman emperors. He is only known by a beautiful gem, bearing the head of Augustus, on which his name appears, though partially defaced. (Meyer zu Winckelmann, B. xi. c. 2. § 18, *Abbildungen*, No. 92; Müller, *Arch. d. Kunst*, § 200, n. 1.) [P. S.]

ERO'PON, an officer in the confidence of Perseus, king of Macedonia, who sent him in B. C. 168 to negotiate an alliance with Eumenes II., king of Pergamus, against the Romans. Livy says that Eropon had been engaged before on secret services of the same nature. (Liv. xliv. 24, 27, 28.) This name should perhaps be substituted for Κρυφῶντα in Polyb. xxix. 3. [E. E.]

EROS (Ἔρως), in Latin, AMOR or CUPI'DO, the god of love. In the sense in which he is usually conceived, Eros is the creature of the later Greek poets; and in order to understand the ancients properly we must distinguish three Erotes: viz. the Eros of the ancient cosmogonies, the Eros of the philosophers and mysteries, who bears great resemblance to the first, and the Eros whom we meet with in the epigrammatic and erotic poets, whose witty and playful descriptions of the god, however, can scarcely be considered as a part of the ancient religious belief of the Greeks. Homer does not mention Eros, and Hesiod, the earliest author that mentions him, describes him as the cosmogonic Eros. First, says Hesiod (*Theog.* 120, &c.), there was Chaos, then came Ge, Tartarus, and Eros, the fairest among the gods, who rules over the minds and the council of gods and men. In this account we already perceive a combination of the most ancient with later notions. According to the former, Eros was one of the fundamental causes in the formation of the world, inasmuch as he was the uniting power of love, which brought order and harmony among the conflicting elements of which Chaos consisted. In the same metaphysical sense he is conceived by Aristotle (*Metaph.* i. 4); and similarly in the Orphic poetry (Orph. *Hymn.* 5; comp. Aristoph. *Av.* 695) he is described as the first of the gods, who sprang from the world's egg. In Plato's Symposium (p. 178, b) he is likewise called the oldest of the gods. It is quite in accordance with the notion of the cosmogonic Eros, that he is described as a son of Cronos and Ge, of Eileithyia, or as a god who had no parentage, and came into existence by himself. (Paus. ix. c. 27.) The Eros of later poets, on the other hand, who gave rise to that notion of the god which is most familiar to us, is one of the youngest of all the gods. (Paus. *l. c.*; Cic. *de Nat. Deor.* iii. 23.) The parentage of the second Eros is very differently described, for he is called a son of Aphrodite (either Aphrodite Urania or Aphrodite Pandemos), or Polymnia, or a son of Porus and Penia, who was begotten on Aphrodite's birthday. (Plat. *l. c.*; Sext. Emp. *adv. Math.* i. 540.) According to other genealogies, again, Eros was a son of Hermes by Artemis or Aphrodite, or of Ares by Aphrodite (Cic. *de Nat. Deor.* iii. 23), or of Zephyrus and Iris (Plut. *Amat.* 20; Eustath. *ad Hom.* p. 555), or, lastly, a son of Zeus by his own daughter Aphrodite, so that Zeus was at once his father and grandfather. (Virg. *Cir.* 134.) Eros in this stage is always conceived and was always represented as a handsome youth, and it is not till about after the time of Alexander the Great that Eros is represented by the epigrammatists and the erotic poets as a wanton boy, of whom a thousand tricks and cruel sports are related, and from whom neither gods nor men were safe. He is generally described as a son of Aphrodite; but as love finds its way into the hearts of men in a manner which no one knows, the poets sometimes describe him as of unknown origin (Theocrit. xiii. 2), or they say that he had indeed a mother, but not a father. (Meleagr. *Epigr.* 50.) In this stage Eros has nothing to do with uniting the discordant elements of the universe, or the higher sympathy or love which binds human kind together; but he is purely the god of sensual love, who bears sway over the inhabitants of Olympus as well as over men and all living creatures: he tames lions and tigers, breaks the thunderbolts of Zeus, deprives Heracles of his arms, and carries on his sport with the monsters of the sea. (Orph. *Hymn.* 57; Virg. *Eclog.* x. 29; Mosch. *Idyll.* vi. 10; Theocrit. iii. 15.) His arms, consisting of arrows, which he carries in a golden quiver, and of torches, no one can touch with impunity. (Mosch. *Idyll.* vi.; Theocrit. xxiii. 4; Ov. *Trist.* v. 1, 22.) His arrows are of different power: some are golden, and kindle love in the heart they wound; others are blunt and heavy with lead, and produce aversion to a lover. (Ov. *Met.* i. 468; Eurip. *Iphig. Aul.* 548.) Eros is further represented with golden wings, and as fluttering about like a bird. (Comp. Eustath. *ad Hom.* p. 987.) His eyes are sometimes covered, so that he acts blindly. (Theocrit. x. 20.) He is the usual companion of his mother Aphrodite, and poets and artists represent him, moreover, as accompanied by such allegorical beings as Pothos, Himeros, Dionysus, Tyche, Peitho, the Charites or Muses. (Pind. *Ol.* i. 41; Anacr. xxxiii. 8; Hesiod, *Theog.* 201; Paus. vi. 24. § 5, vii. 26. § 3, i. 43. § 6.) His statue and that of Hermes usually stood in the Greek gymnasia. (Athen. xiii. p. 551; Eustath. *ad Hom.* p. 1596.)

We must especially notice the connexion of Eros with Anteros, with which persons usually connect the notion of "Love returned." But originally Anteros was a being opposed to Eros, and fighting against him. (Paus. i. 30. § 1, vi. 23. § 4.) This conflict, however, was also conceived as the rivalry existing between two lovers, and Anteros accordingly punished those who did not return the love of others; so that he is the avenging Eros, or a *deus ultor*. (Paus. i. 30. § 1; Ov. *Met.* xiii. 750, &c.; Plat. *Phaedr.* p. 255, d.) The number of Erotes (Amores and Cupidines) is playfully extended ad libitum by later poets, and these Erotes are described either as sons of Aphrodite or of nymphs. Among the places distinguished for their worship of Eros, Thespiae in Boeotia stands foremost: there his worship was very ancient, and the old representation of the god was a rude stone (Paus. ix. 27. § 1), to which in later times, however, the most exquisite works of art were added. (Eustath. *ad Hom.* p. 266.) At Thespiae a quinquennial festival, the Erotidia or Erotia, were celebrated in honour of the god. (Paus. *l. c.*; Athen. xiii. p. 561.) Besides Sparta, Samos, and Parion on the Hellespont, he was also worshipped at

Athens, where he had an altar at the entrance of the Academy. (Paus. i. 30. § 1.) At Megara his statue, together with those of Himeros and Pothos, stood in the temple of Aphrodite. (Paus. i. 43. § 6, comp. iii. 26. § 3, vi. 24. § 5, vii. 26. § 3.) Among the things sacred to Eros, and which frequently appear with him in works of art, we may mention the rose, wild beasts which are tamed by him, the hare, the cock, and the ram. Eros was a favourite subject with the ancient statuaries, but his representation seems to have been brought to perfection by Praxiteles, who conceived him as a full-grown youth of the most perfect beauty. (Lucian, *Am.* ii. 17; Plin. *H. N.* xxxvi. 4, 5.) In later times artists followed the example of poets, and represented him as a little boy. (Hirt, *Mythol. Bilderb.* ii. p. 216, &c.; Welcker, *Zeitschrift für die alte Kunst*, p. 475.) Respecting the connexion between Eros and Psyche, see PSYCHE. [L. S.]

EROS (Ἔρως) occurs in three ancient Latin inscriptions as the name of one or more physicians, one of whom is supposed to have been physician to Julia, the daughter of the emperor Augustus. There is extant a short work, written in bad Latin, and entitled "Curandarum Aegritudinum Muliebrium ante et post Partum Liber unicus," which has sometimes been attributed to Eros. The style, however, and the fact that writers are quoted in it who lived long after the time of Augustus, prove that this supposition is not correct. It has also been attributed to a female named Trotula, under whose name it is generally quoted; but C. G. Gruner, who has examined the subject in a dissertation entitled "Neque Eros, neque Trotula, sed Salernitanus quidam Medicus, isque Christianus, Auctor Libelli est qui *De Morbis Mulierum* inscribitur" (Jenae, 1773, 4to.), proves that this also is incorrect. The work is of very little value, and is included in the Aldine collection, entitled "Medici Antiqui omnes qui Latinis Litteris," &c., fol., Venet. 1547, and in the collection of writers "Gynaeciorum," or "on Female Diseases," Basil. 4to, 1566. It was also published in 1778, Lips. 8vo., together with H. Kornmann, "De Virginum Statu," &c. [W. A. G.]

EROTIA'NUS (Ἐρωτιανός), or, as he is sometimes called, *Herodianus* (Ἡρωδιανός), the author of a Greek work still extant, entitled Τῶν παρ' Ἱπποκράτει Λέξεων Συναγωγή, *Vocum, quae apud Hippocratem sunt, Collectio.* It is uncertain whether he was himself a physician, or merely a grammarian, but he appears to have written (or at least to have intended to write) some other works on Hippocrates besides that which we now possess (pp. 23, 208, ed. Franz). He must have lived (and probably at Rome) in the reign of the emperor Nero, A. D. 54—68, as his work is dedicated to his archiater, Andromachus. It is curious as containing the earliest list of the writings of Hippocrates that exists, in which we find the titles of several treatises now lost, and also miss several that now form part of the Hippocratic collection. The rest of the work consists of a glossary, in which the words are at present arranged in a partially alphabetical manner, though it appears that this mode of arrangement is not that which was adopted by the author himself. It was first published in Greek, 8vo., 1564, Paris. in H. Stephani *Dictionarium Medicum;* a Latin translation by Barth. Eustachius appeared in 1566, 4to., Venet.; the last and best edition is that by Franz, Lips. 1780, 8vo., Greek and Latin, containing also the glossaries of Galen and Herodotus, a learned and copious commentary, and good indices. It has also been published with some editions of the works of Hippocrates. [W. A. G.]

ERO'TIUS, vicarius and quaestor, one of the commission of Sixteen, appointed by Theodosius in A. D. 435, to compile the Theodosian Code. He does not appear, however, to have taken any distinguished part in its composition. [DIODORUS, vol. i. p. 1018.] [J. T. G.]

ERU'CIA GENS, plebeian. Only one member of this gens is mentioned in the time of the republic, namely, C. Erucius, the accuser of Sex. Roscius of Ameria, whom Cicero defended in B. C. 80. From Cicero's account he would appear to have been a man of low origin. (Cic. *pro Rosc.* 13, 16, 18—21, 29, 32.) His name also appears as one of the accusers of L. Varenus, who was likewise defended by Cicero, but in what year is uncertain. [VARENUS.] He was called by Cicero in his speech for Varenus *Antoniaster*, that is, an imitator of the orator Antonius. (Cic. *Fragm. pro Varen.* 8, p. 443, ed. Orelli.) The Ericius (Ἐρίκιος) who is mentioned by Plutarch (*Sull.* 16, 18) as one of Sulla's legates in the Mithridatic war, is supposed by Drumann (*Gesch. Roms*, vol. iii. p. 68) to be a false reading for Hirtius, but we ought perhaps to read Ericius.

Under the empire, in the second century after Christ, a family of the Erucii of the name of Clarus attained considerable distinction. [CLARUS.]

E'RXIAS. [ERGIAS.]

ERYCI'NA (Ἐρυκίνη), a surname of Aphrodite, derived from mount Eryx, in Sicily, where she had a famous temple, which was said to have been built by Eryx, a son of Aphrodite and the Sicilian king Butes. (Diod. iv. 83.) Virgil (*Aen.* v. 760) makes Aeneias build the temple. Psophis, a daughter of Eryx, was believed to have founded a temple of Aphrodite Erycina, at Psophis, in Arcadia. (Paus. viii. 24. § 3.) From Sicily the worship of Aphrodite (Venus) Erycina was introduced at Rome about the beginning of the second Punic war (Liv. xxii. 9, 10, xxiii. 30, &c.), and in B. C. 181 a temple was built to her outside the Porta Collatina. (Liv. xl. 34; Ov. *Fast.* iv. 871, *Rem. Amor.* 549; Strab. vi. p. 272; comp. Cic. *in Verr.* iv. 8; Horat. *Carm.* i. 2. 33; Ov. *Heroid.* xv. 57.) [L. S.]

ERY'CIUS (Ἐρύκιος), the name of two poets, whose epigrams are in the Greek Anthology. The one is called a Cyzicene, the other a Thessalian; and, from the internal evidence of the epigrams, it is probable that the one lived in the time of Sulla, and about B. C. 84, the other under the emperor Hadrian. Their epigrams are so mixed up, that it is impossible to distinguish accurately between them, and we cannot even determine which of the two poets was the elder, and which the younger. We only know that the greater number of the epigrams are of a pastoral nature, and belong to Erycius of Cyzicus. (Brunck, *Anal.* vol. ii. p. 295; Jacobs, *Anth. Graec.* vol. iii. p. 9, vol. xiii. pp. 891, 892; Fabric. *Bibl. Graec.* vol. iv. p. 474.) [P. S.]

ERYMANTHUS (Ἐρύμανθος). 1. A river-god in Arcadia, who had a temple and a statue at Psophis. (Paus. viii. 24. § 6; Aelian, *V. H.* ii. 33.)

2. A son of Apollo, was blinded by Aphrodite, because he had seen her in the bath. Apollo, in revenge, metamorphosed himself into a wild boar, and killed Adonis. (Ptolem. Heph. i. 306.)

3. A son of Aristas and father of Arrhon, or, according to others, the son of Arcas and father of Xanthus. (Paus. viii. 24. § 1.) [L. S.]

ERYMAS (Ἐρύμας), the name of three different Trojans. (Hom. *Il.* xvi. 345, 415; Virg. *Aen.* ix. 702.) [L. S.]

ERYSICHTHON (Ἐρυσίχθων), that is, the tearer up of the earth. 1. A son of Triopas, who cut down trees in a grove sacred to Demeter, for which he was punished by the goddess with fearful hunger. (Callim. *Hymn. in Cer.* 34, &c.; Ov. *Met.* viii. 738, &c.) Müller (*Dor.* ii. 10. § 3) thinks that the traditions concerning Triopas and Erysichthon (from ἐρυσίπη, *robigo*) belong to an agricultural religion, which, at the same time, refers to the infernal regions.

2. A son of Cecrops and Agraulos, died without issue in his father's lifetime, on his return from Delos, from whence he brought to Athens the ancient image of Eileithyia. His tomb was shewn at Prasiae. (Apollod. iii. 14. § 2; Paus. i. 18. § 5, 2. § 5, 31. § 2.) [L. S.]

ERYTHRUS (Ἔρυθρος) 1. A son of Leucon, and grandson of Athamas. He was one of the suitors of Hippodameia, and the town of Erythrae, in Boeotia, was believed to have derived its name from him. (Paus. vi. 21. § 7; Müller, *Orchom.* p. 210. 2nd edit.)

2. A son of Rhadamanthus, who led the Erythraeans from Crete to the Ionian Erythrae. (Paus. vii. 3. § 4.) There are two other mythical personages of the name of Erythrus, or Erythrius, from whom the Boeotian Erythrae, and the Erythraean Sea, are said to have received their names respectively. (Eustath. *ad Hom.* p. 267; Steph. Byz. *s. v.* Ἐρυθρά; Curtius, viii. 9.) [L. S.]

ERYX (Ἔρυξ), the name of three mythical personages. (Diod. iv. 83; Apollod. ii. 5. § 10; Ov. *Met.* v. 196.) [L. S.]

ERYXIMACHUS (Ἐρυξίμαχος), a Greek physician, who lived in the fourth century B. C., and is introduced in the *Convivium* of Plato (p. 185) as telling Aristophanes how to cure the hiccup, and in the mean time making a speech himself on *love* or *harmony* (Ἔρως), which he illustrated from his own profession. [W. A. G.]

ESAIAS (Ἡσαΐας), sometimes written in Latin ISAIAS. 1. Of CYPRUS, lived probably in the reign of John VII. (Palaeologus) about A. D. 1430. Nicolaus Comnenus mentions a work of his, described as *Oratio de Lipsanomachis*, as extant in MS. at Rome; and his *Epistle* in defence of the procession of the Holy Spirit from the Father and the Son, in reply to Nicolaus Sclengias, is given by Leo Allatius in his *Graecia Orthodoxa*, both in the original Greek and in a Latin version. Two epistles of Michael Glycas, addressed to the much revered (τιμιωτάτῳ) monk Esaias are published in the *Deliciae Eruditorum* of Giovanni Lami, who is disposed to identify the person addressed with Esaias of Cyprus. (Fabric. *Bibl. Graec.* vol. xi. p. 395; Wharton, *Appendix* to Cave's *Hist. Litt.* vol. ii. p. 130, ed. Oxford, 1740-3; Lami, *Deliciae Eruditorum*, vol. viii. pp. 236-279, Florence, 1739.)

2. Of EGYPT. Palladius in the biographical notices which make up what is usually termed his *Lausiac History*, mentions two brothers, Paësius (Παήσιος) and Esaias, the sons of a merchant, Σπανόδρομος, by which some understand a Spanish merchant. Upon the death of their father they determined to quit the world; one of them distributed his whole property to the poor, the other expended his in the foundation of a monastic and charitable establishment. If the *Orations* mentioned below are correctly ascribed to the Esaias of Palladius, the first oration (which in the Latin version begins "Qui mecum manere vultis, audite," &c.) enables us to identify him as the brother that founded the monastery. Rufinus in his *Lives of the Fathers*, quoted by Tillemont, mentions an anecdote of Esaias and some other persons of monastic character, visiting the confessor Anuph or Anub (who had suffered in the great persecution of Diocletian, but had survived that time) just before his death. If we suppose Esaias to have been comparatively young, this account is not inconsistent with Cave's opinion, that Esaias flourished A. D. 370. Assemanni supposes that he lived about the close of the fourth century. He appears to have lived in Egypt.

There are dispersed through the European libraries a number of works in MS. ascribed to Esaias, who is variously designated "Abbas," "Presbyter," "Eremita," "Anachoreta." They are chiefly in Greek. Some of them have been published, either in the original or in a Latin version. Assemanni enumerates some Arabic and several Syriac works of Esaias, which, judging from their titles, are versions in those tongues of the known works of this writer. It is not ascertained whether Esaias the writer is the Esaias mentioned by Palladius. Cardinal Bellarmin, followed by the editors of the *Bibliotheca Patrum*, places the writer in the seventh century subsequent to the time of Palladius; but the character of the works supports the opinion that they belong to the Egyptian monk.

(1.) *Chapters on the ascetic and peaceful life* (Κεφάλαια περὶ ἀσκήσεως καὶ ἡσυχίας), published in Greek and Latin in the *Thesaurus Asceticus* of Pierre Possin, pp. 315-325; 4to. Paris, 1684. As some MSS. contain portions of this work in connexion with other passages not contained in it, it is probable that the *Chapters* are incomplete. One MS. in the King's Library at Paris is described as "Esaiae Abbatis *Capita Ascetica*, in duos libros divisa, quorum unusquisque praecepta centum complectitur."

(2.) *Precepta seu Consilia posita tironibus*, a Latin version of sixty-eight Short Precepts, published by Lucas Holstenius, in his *Codex Regularum Monasticarum.* (vol. i. p. 6. ed. Augsburg, 1759.)

(3.) *Orationes.* A Latin version of twenty-nine discourses of Esaias was published by Pietro Francesco Zini, with some ascetic writings of Nilus and others, 8vo. Venice, 1574, and have been reprinted in the *Bibliotheca Patrum.* They are not all orations, but, in one or two instances at least, are collections of apophthegms or sayings. Some MSS. contain more than twenty-nine orations: one in the King's Library at Paris contains thirty, wanting the beginning of the first; and one, mentioned by Harless, is said to contain thirty-one, differently arranged from those in the *Bibliotheca Patrum.*

(4.) *Dubitationes in Visionem Ezechielis.* A MS. in the Royal Library of the Escurial in Spain, is described by Montfaucon (*Bibliotheca Bibliothecarum*, p. 619) as containing *Sermones et Dubitationes in Visionem Ezechielis*, by "Esaias Abbas." The *Sermones* or discourses are probably those men-

tioned above. Of the *Dubitationes* no further account is given; but the subject, as far as it is indicated by the title, renders it very doubtful if the work belongs to the Egyptian Monk.

The *Ascetica* and *Opuscula* of Esaias, described in Catalogues, are perhaps portions or extracts of the works noticed above. This is probably the case with the passages given by Cotelerius among the "Sayings of the Fathers." (Palladius, *Hist. Lausiaca*, c. 18. ed. Meursius, Leyden, 1616; Tillemont, *Mémoires*, vol. vii. p. 426; Cave, *Hist. Lit.* vol. i. p. 254, ed. Oxford, 1740–3; *Bibliotheca Patrum*, vol. xii. p. 384, &c. ed. Lyon, 1677; Assemanni, *Bibliotheca Orientalis*, vol. iii. par. i. p. 46, note; Cotelerius, *Ecclesiae Graecae Monumenta*, vol. i. p. 445, &c.; Fabric. *Bibl. Graec.*, vol. ix. p. 282, vol. xi. p. 395, *Bibliotheca Mediae et Infimae Latinitatis*, vol. ii. p. 109; *Catalogus MStorum Bibliothecae Regiae*, vol. ii., Paris, 1704.)

3. The Persian. The *Acta* of the Martyrs, Saints Jonas and Barachisius in the *Acta Sanctorum* of the Bollandists, are a version of a Greek narrative, then, and probably still, extant in the Library of the Republic of Venice, purporting to be drawn up by Esaias. the son of Adam, one of the horsemen ("eques,") of Sapor, King of Persia, under whom the martyrs suffered. (*Acta Sanctorum, Martii*, vol. iii. p. 770, &c.) [J. C. M.]

ESQUILI'NUS, a name of several families at Rome, which they obtained from living on the Esquiline hill. The name also occurs as an agnomen to distinguish a member or a branch of a particular family from others of the same name.

1. An agnomen of P. Licinius Calvus, both father and son. [Calvus, Nos. 1, 2.]

2. An agnomen of L. Minucius Augurinus and Q. Minucius Augurinus, though, according to the Fasti, Augurinus would be the agnomen and Esquilinus the cognomen. [Augurinus II., Nos. 3, 4.]

3. L. or M. Sergius Esquilinus, one of the second decemvirate, B. C. 450. (Liv. iii. 35; Dionys. x. 58, xi. 23.)

4. An agnomen of the Virginii Tricosti. Almost all the members of the Virginia gens had the surname Tricostus, and those who dwelt on the Esquiline had the surname Esquilinus, just as those living on the Caelian hill had the surname Caeliomontanus. Two members of the gens have the surname Esquilinus, namely, Opiter Virginius Tricostus Esquilinus, who was consul in B. C. 478, filling the place of C. Servilius Structus Ahala, who died in his year of office (*Fasti*), and his grandson, L. Virginius Tricostus Esquilinus, consular tribune in B. C. 402. The conduct of the siege of Veii was entrusted to the latter and his colleague M'. Sergius Fidenas, but in consequence of their private enmity the campaign was a disastrous one. The Capenates and Falisci advanced to the relief of Veii. The two Roman generals had each the command of a separate camp: Sergius was attacked by the allies and a sally from the town at the same time, and let himself be overpowered by numbers, because he would not ask his colleague for assistance, and Virginius would not send it because it was not asked. In consequence of their misconduct, they were forced to resign their office before their year had expired. In the following year they were brought to trial and condemned by the people to pay a heavy fine. (Liv. v. 8, 9, 11, 12.)

ETEARCHUS (Ἐτέαρχος). 1. An ancient king of the city of Axus in Crete, who, according to the Cyrenaean accounts, was the grandfather of Battus I., king of Cyrene. The story of the way in which he was induced to plan the death of his daughter Phronime, at the instigation of her stepmother, and of the manner in which she was preserved and taken to Cyrene, is told by Herodotus (iv. 154, 155).

2. A king of the Ammonians, mentioned by Herodotus (ii. 32) as the authority for some accounts which he heard from certain Cyrenaeans of an expedition into the interior of Africa undertaken by five youths of the Nasamones. [C. P. M.]

ETEMUNDIS, the name prefixed to an epigram of two lines to be found in Burmann, *Anthol. Lat.* iii. 283, or n. 547, ed. Meyer, but of whom nothing is known. [W. R.]

ETEOCLES (Ἐτεοκλῆς.) 1. A son of Andreus and Evippe, or of Cephisus, who was said to have been the first that offered sacrifices to the Charites at Orchomenos, in Boeotia. (Paus. ix. 34. § 5, 35. § 1; Theocrit. xvi. 104; Schol. *ad Pind. Ol.* xiv. 1; Müller, *Orchom.* p. 128.)

2. A son of Oedipus and Jocaste. After his father's flight from Thebes, he and his brother Polyneices undertook the government of Thebes by turns. But, in consequence of disputes having arisen between the brothers, Polyneices fled to Adrastus, who then brought about the expedition of the Seven against Thebes. [Adrastus.] When many of the heroes had fallen, Eteocles and Polyneices resolved upon deciding the contest by a single combat, but both the brothers fell. (Apollod. iii. 5. § 8, 6. §§ 1, 5, &c.; Paus. ix. 5. § 6; comp. Eurip. *Phoen.* 67; Jocaste.) [L. S.]

ETEOCLUS (Ἐτέοκλος) a son of Iphis, was, according to some traditions, one of the seven heroes who went with Adrastus against Thebes. He had to make the attack upon the Neïtian gate, where he was opposed by Megareus. (Aeschyl. *Sept. c. Theb.* 444, &c.; Apollod. iii. 6. § 3.) He is said to have won a prize in the foot-race at the Nemean games, and to have been killed by Leades. (Apollod. iii. 6. §§ 4, 8.) His statue stood at Delphi, among those of the other Argive heroes. (Paus. x. 10. § 2; Eustath. *ad Hom.* p. 1042.) [L. S.]

ETEONICUS (Ἐτεόνικος), a Lacedaemonian, who in B. C. 412 was lieutenant under the admiral Astyochus, and assisted him in his unsuccessful operations against Lesbos. (Thuc. viii. 23.) He was afterwards harmost in Thasos, but in 410, together with the Lacedaemonian party, was expelled by the Thasians. (Xen. *Hell.* i. 1. § 32.) In 406 we find him serving under Callicratidas, who left him to blockade Conon in Mytilene, while he himself went to meet the Athenian reinforcements. After the battle of Arginusae, by means of a stratagem, Eteonicus succeeded in drawing off the land forces to Methymna, while he directed the naval forces to make with all speed for Chios, where he found means of rejoining them not long afterwards. In the course of his stay here, he, with considerable energy and promptitude, defeated a plot formed by some of the troops under his command to seize Chios. (Xen. *Hell.* i. 6. § 26, 36, &c., ii. 1. § 1, &c.) It is probably this Eteonicus whom we find mentioned in the Anabasis (vii. 1. § 12) apparently serving as an officer under Anaxibius at Byzantium. (B. C. 400.) Eleven years afterwards (389), he is mentioned as being

stationed as harmost in Aegina. (Xen. *Hell.* v. 1. § 1.) [C. P. M.]

ETEO'NUS (Ἐτεωνός), a descendant of Boeotus, and father of Eleon, from whom the Boeotian town of Eteonos derived its name. (Eustath. *ad Hom.* p. 265.) [L. S.]

ETLEVA. [GENTIUS.]

ETRUSCILLA, HERE'NNIA, wife of the emperor Decius. The name not being mentioned in history, it was a matter of dispute to what princess the coins bearing the legend *Herennia Etruscilla Augusta* were to be assigned, until a stone was found at Carseoli with the inscription HERENNIAE. CUPRESSENIAE. ETRUSCILLAE. AUG. CONIUGI. D.N. DECI. AUG. MATRI. AUGG. NN. ET. CASTROR. S. P. Q., from which, taken in combination with medals, it appears that her designation in full was *Annia Cupressenia Herennia Etruscilla.* (Muratori, p. 1036, 4; Maffei, *Mus. Veron.* p. 102; Eckhel, vol. vii. p. 347.) [W. R.]

ETRUSCUS, HERE'NNIUS, son of the emperor Decius, upon whose accession in A. D. 249 he received the appellations of *Caesar* and *Princeps Juventutis.* In 251 he was consul, was admitted to a participation in the title of Augustus, and towards the close of the year was slain along with his father in a bloody battle fought against the Goths in Thrace. [DECIUS.] We gather from coins that his designation at full length was *Q. Herennius Etruscus Messius Trajanus Decius*, the names *Herennius Etruscus* being derived from his mother Herennia Etruscilla, while the rest were inherited from his sire. (Aurel. Vict. *de Caes.* xxix. *Epit.* xxix.; Zonar. xii. 20.) [W. R.]

ETRUSCUS (Ἐτρουσκός), of MESSENE, the author of a single epigram in the Greek Anthology. (Brunck, *Anal.* vol. ii. p. 307; Jacobs, vol. iii. p. 20.) Nothing more is known of him. Martial (vi. 83, vii. 39) mentions an Etruscus who was banished by Domitian. (Jacobs, *Anth. Graec.* vol. xiii. p. 892.) [P. S.]

ETUTA. [GENTIUS.]

ETYMOCLES (Ἐτυμοκλῆς) was one of the three Spartan envoys who, happening to be at Athens at the time of the incursion of Sphodrias into Attica (B. C. 378), were arrested by the Athenians on suspicion of having been privy to the attempt Their assurances, however, to the contrary were believed, and they were allowed to depart. Etymocles is mentioned by Xenophon and Plutarch as a friend of Agesilaus, and we hear of him again as one of the ambassadors sent to negotiate an alliance with Athens in B. C. 369. (Xen. *Hell.* v. 4. §§ 22, 23, 32, vi. 5. § 33; Plut. *Ages.* 25.) [E. E.]

EVADNE (Εὐάδνη.) 1. A daughter of Poseidon and Pitane. Immediately after her birth, she was carried to the Arcadian king Aepytus, who brought her up. She afterwards became by Apollo the mother of Jamus. (Pind. *Ol.* vi. 30; Hygin. *Fab.* 175.)

2. A daughter of Iphis, or Philax. (Eurip. *Suppl.* 985; Apollod. iii. 7. § 1; Hygin. *Fab.* 256. See CAPANEUS.) There are three other mythical personages of the same name. (Apollod. ii. 1. § 2; Ov. *Amor.* iii. 6. 41; Diod. iv. 53.) [L. S.]

EVAECHME (Εὐαίχμη), the name of two mythical personages. (Paus. iv. 2. § 1; comp. ALCATHOUS.) [L. S.]

EVAEMON (Εὐαίμων), the name of two mythical personages. (Hom. *Il.* ii. 736; Apollod. iii. 8. § 1.) [L. S.]

EVAE'NETUS (Εὐαίνετος), the name of two commentators on the Phaenomena of Aratus, who are mentioned in the introductory commentary still extant (p. 117, ed. Victor.), but concerning whom nothing is known. [L. S.]

EVAE'NETUS, of Syracuse and Catana, was one of the chief makers of the Sicilian coins. (Müller, *Archäol. d. Kunst*, p. 428.) [P. S.]

EVAGES (Εὐάγης), of Hydrea, was, according to Dionysius (*ap. Steph. Byz. s. v.* Ὑδρεία), an illiterate and quite uneducated shepherd, but yet a good comic poet. Meineke thinks this statement insufficient to give him a place among the Greek comedians. (*Hist. Crit. Com. Graec.* p. 528.) [P. S.]

EVA'GORAS (Εὐαγόρας), the name of two mythical personages. (Apollod. i. 9. § 9, iii. 12. § 5; Schol. *ad Apollon. Rhod.* i. 156.) [L. S.]

EVA'GORAS (Εὐαγόρας). 1. King of Salamis in Cyprus. He was sprung from a family which claimed descent from Teucer, the reputed founder of Salamis; and his ancestors appear to have been during a long period the hereditary rulers of that city under the supremacy of Persia. They had, however, been expelled (at what period we are not told) by a Phoenician exile, who obtained the sovereignty for himself, and transmitted it to his descendants: one of these held it at the time of the birth of Evagoras, the date of which there is no means of fixing with any degree of accuracy; but he appears to have been grown up, though still a young man, when one Abdymon, a native of Cittium, conspired against the tyrant, put him to death, and established himself in his place. After this the usurper sought to apprehend Evagoras, probably from jealousy of his hereditary claim to the government, but the latter made his escape to Cilicia, and, having there assembled a small band of followers, returned secretly to Salamis, attacked the tyrant in his palace, overpowered his guards, and put him to death. (Isocr. *Evag.* pp. 191–195; Diod. xiv. 98; Theopomp. *ap. Phot.* p. 120, a.; Paus. ii. 29. § 4.) After this Evagoras established his authority at Salamis without farther opposition. If we may trust his panegyrist, Isocrates, his rule was distinguished for its mildness and equity, and he promoted the prosperity of his subjects in every way, while he particularly sought to extend his relations with Greece, and to restore the influence of Hellenic customs and civilization, which had been in some degree obliterated during the period of barbarian rule. (Isocr. *Evag.* pp. 197—198.) He at the same time greatly increased the power of his subject city, and strengthened his own resources, specially by the formation of a powerful fleet. Such was his position in B. C. 405, when, after the defeat at Aegospotami, the Athenian general Conon took refuge at Salamis with his few remaining gallies. Evagoras had already received, in return for some services to Athens, the rights of an Athenian citizen, and was on terms of personal friendship with Conon (Isocr. *Evag.* p. 199, e.; Diod. xiii. 106): hence he zealously espoused the Athenian cause. It is said to have been at his intercession that the king of Persia determined to allow Conon the support of the Phoenician fleet, and he commanded in person the squadron with which he joined the fleet of Conon and Pharnabazus at the battle of Cnidus, B. C. 394. (Xen. *Hell.* ii. 1. § 29; Isocr. *Evag.* pp. 199, 200; Paus. i. 3. § 2; Ctesias, *ap. Phot.* p. 44, b.) For this distinguished service a statue of Evagoras was set up by the

Athenians in the Cerameicus, by the side of that of Conon. (Paus. i. 3. § 2; Isocr. *Evag.* p. 200, c.)

We have very imperfect information concerning the relation in which Evagoras stood to the king of Persia in the early part of his reign; but it seems probable that he was regarded from the first with suspicion: the tyrants whom he had succeeded are particularly spoken of as friendly to Persia (Diod. xiv. 98), and we learn from Ctesias (*ap. Phot.* p. 44, b.) that his quarrels with one of the other petty states of Cyprus had already called for the interference of the great king before the battle of Cnidus. The chronology of the succeeding events is also very obscure; but the most consistent view of the matter appears to be that derived from Theopompus (*ap. Phot.* p. 120, a.), that Artaxerxes had previously determined to make war upon Evagoras, and had even commenced his preparations, but was unable to engage with vigour in the enterprise until after the peace of Antalcidas (B. C. 387). (See Clinton, *F. H.* vol. ii. p. 280; and comp. Isocr. *Panegyr.* p. 70, a.; Xen. *Hell.* iv. 8. § 24, v. 1. § 10.) Meantime Evagoras had not only extended his dominion over the greater part of Cyprus, but had ravaged the coast of Phoenicia with his fleet, prevailed on the Cilicians to revolt from Persia, and even (if we may believe Isocrates and Diodorus) made himself master of Tyre itself. (Diod. xiv. 98, 110, xv. 2; Isocrat. *Evag.* p. 201.) At length, however, a great fleet and army were assembled under the command of Tiribazus and Orontes, and Evagoras having ventured to oppose them with very inferior forces was totally defeated; all the rest of Cyprus fell into the hands of the satraps, and Evagoras himself was shut up within the walls of Salamis. But the Persian generals seem to have been unable to follow up their advantage, and notwithstanding this blow the war was allowed to linger for some years. The dissensions between his two adversaries at length proved the safety of Evagoras: Tiribazus was recalled in consequence of the intrigues of Orontes, and the latter hastened to conclude a peace with the Cyprian monarch, by which he was allowed to retain uncontrolled possession of Salamis, with the title of king. (Diod. xv. 2—4, 8, 9; Theopomp. *ap. Phot.* p. 120, a.; Isocr. *Evag.* p. 201, *Panegyr.* p. 70.) This war, which is said to have lasted ten yeas in all, was brought to a close in B. C. 385. (Diod. xv. 9; Clinton, *F. H.* vol. ii. pp. 278-281.) Evagoras survived it above ten years. He was assassinated in 374, together with his eldest son Pnytagoras, by an eunuch named Thrasydaeus; but the murder was caused by revenge for a private injury, and he seems to have been succeeded without opposition by his son Nicocles. (Theopomp. *ap. Phot.* p. 120, a, b.; Arist. *Pol.* v. 10; Diod. xv. 47, and Wesseling, *ad loc.*) Our knowledge of the character and administration of Evagoras is derived mainly from the oration of Isocrates in his praise, addressed to his son Nicocles; but this is written in a style of undistinguishing panegyric, which must lead us to receive its statements with great caution.

2. Apparently a son of the preceding, is mentioned by Diodorus as joined with Phocion in the command of an expedition destined to recover Cyprus for the king of Persia, from whom it had revolted. (B. C. 351.) They succeeded in reducing all the island with the exception of Salamis, which was held by Pnytagoras, probably a brother of this Evagoras. The latter had obtained from the Persian king a promise of his father's government in case he could effect its conquest; but the siege being protracted, Evagoras by some means incurred the displeasure of Artaxerxes, who became reconciled to Pnytagoras, and left him in the possession of Salamis, while he appointed Evagoras to a government in the interior of Asia. Here, however, he again gave dissatisfaction, and was accused of maladministration, in consequence of which he fled to Cyprus, where he was seized and put to death. (Diod. xvi. 42, 46.) The annexed coin belongs to this Evagoras.

3. Of Lacedaemon, remarkable for having gained three victories in the chariot-race at the Olympic games with the same horses, in consequence of which he erected the statue of a quadriga at Olympia, and honoured his horses with a magnificent funeral. (Herod. vi. 103; Aelian, *Hist. Anim.* xii. 40; Paus. vi. 10. § 8.)

4. An Achaean of Aegium, accused by Critolaus of betraying the counsels of his countrymen to the Romans, B. C. 146. (Polyb. xxxviii. 5.) [E. H. B.]

EVA'GRIUS (*Εὐάγριος*). 1. Of ANTIOCH, was a native of Antioch, the son of a citizen of that place, named Pompeianus, and a presbyter apparently of the church of Antioch. He travelled into the west of Europe, and was acquainted with Jerome, who describes him as a man "acris ac ferventis ingenii." During the schism in the patriarchate of Antioch, he was chosen by one of the parties (A. D. 388 or 389) successor to their deceased patriarch Paulinus, in opposition to Flavianus, the patriarch of the other party. According to Theodoret, the manner of his election and ordination was altogether contrary to ecclesiastical rule. The historians Socrates and Sozomen state that Evagrius survived his elevation only a short time; but this expression must not be too strictly interpreted, as it appears from Jerome that he was living in A. D. 392. He was perhaps the Evagrius who instructed Chrysostom in monastic discipline, though it is to be observed that Chrysostom was ordained a presbyter by Flavianus, the rival of Evagrius in the see of Antioch. Evagrius had no successor in his see, and ultimately Flavianus succeeded in healing the division.

Evagrius wrote treatises on various subjects (*diversarum hypotheseon tractatus*). Jerome says the author had read them to him, but had not yet published them. They are not extant. Evagrius also translated the life of St. Anthony by Athanasius from Greek into Latin. The very free version printed in the Benedictine edition of Athanasius (vol. i. pars ii. p. 785, &c.) and in the *Acta Sanctorum* (Januar. vol. ii. p. 107), professes to be that of Evagrius, and is addressed to his son Innocentius, who is perhaps the Innocentius whose death, A. D. 369 or 370, is mentioned by Jerome. (*Epist.* 41 *ad Rufinum.*) Tillemont receives it, and Bollandus (*Acta Sanct. l. c.*) and the Benedictine editors of Athanasius (*l. c.*) vindicate its genuineness; but Cave affirms that

"there is more than one reason for doubting its genuineness;" and Oudin decidedly denies the genuineness both of the Greek text and the version. In the library of Worcester Cathedral is a MS. described as containing the life of St. Antony, written by Evagrius and translated by Jerome: there is probably an error, either in the MS. itself, or in the description of it. (*Catal. MSS. Angliae et Hib.* vol. ii. p. 17.)

Tillemont has collected various particulars of the life of Evagrius of Antioch. Trithemius confounds him with Evagrius of Pontus. (Socrates, *Hist. Eccles.* v. 15; Sozomen, *Hist. Eccles.* vii. 15; Theodoretus, *Hist. Eccles.* v. 23; Hieronymus (Jerome) *de Viris Illust.* 25; Tillemont, *Mémoires*, vol. xii. p. 13, &c.; Cave, *Hist. Lit.* vol. i. p. 283, ed. Ox. 1740–43; Oudin, *de Scriptor. et Scriptis Eccles.* vol. i. col. 882; Trithemius, *de Scriptor. Eccles.* c. 85; Fabric. *Bibl. Graec.* vol. vii. p. 434, vol. x. p. 137.)

2. The ASCETIC, instructed Chrysostom in monastic discipline. (Fabric. *Bibl. Graec.* vol. viii. p. 455.) He is perhaps the same as Evagrius of Antioch. [No. 1.]

3. Of EPIPHANEIA, known also as EVAGRIUS SCHOLASTICUS and EX-PRAEFECTUS. He was a native of Epiphaneia on the Orontes, in the province of Syria Secunda, as we gather from the title of his Ecclesiastical History, where he is called Ἐπιφανεύς. (Comp. also his *Hist. Eccles.* iii. 34.) Photius says (*Biblioth. Cod.* 29), according to the present text, that he was of a celebrated city (πόλεως δὲ ἐπιφανοῦς) of Coele-Syria; but the text is probably corrupt. Nicephorus Callisti (*Hist. Eccles.* i. 1, xvi. 31) twice cites him as ὁ ἐπιφανής, "the illustrious;" but this is probably an error, either in the transcription of Nicephorus or in that of his authorities. The birth of Evagrius is fixed by data furnished in his own writings in or about A. D. 536. (Evagr. *Hist. Eccles.* iv. 29, vi. 24.) He was sent to school before or when he was four years old, for he was a schoolboy when he was taken by his parents to the neighbouring city of Apameia to see the exhibition of "the life-giving wood of the Cross," during the alarm caused by the capture of Antioch by Chosroes or Khosru I., king of Persia, A. D. 540. Two years afterwards (A. D. 542), he was near dying from a pestilential disorder which then first visited the Byzantine empire, and which continued at intervals for above half a century, if not more, to cause a fearful mortality. Evagrius gives a melancholy catalogue of his own subsequent losses through it. It took off, at different times, his first wife, several of his children (especially a married daughter, who, with her child, died when the pestilence visited Antioch for the fourth time, A. D. 591 or 592, two years before Evagrius wrote his history), and many of his kindred and domestics. Evagrius was a "scholasticus" (advocate or pleader), and is often designated from his profession. It is probable that he practised at Antioch, which, as the capital of the province of Syria, would offer an important field for his forensic exertions, and with which city his writings shew that he was familiar. (Comp. *Hist. Eccles.* i. 18, iii. 28.) He appears to have been the legal adviser of Gregory, patriarch of Antioch; and some of his memorials, drawn up in the name of the patriarch, obtained the notice and approval of the emperor Tiberius, who gave Evagrius, not as some have understood, the quaestorship, but the rank of a quaestorian or ex-quaestor. (Evagr. *Hist. Eccles.* vi. 24, where see the note of Valesius.) On the birth of Theodosius, son of the emperor Maurice (A. D. 584 or 585), Evagrius composed a piece, apparently a congratulatory address, which obtained a farther manifestation of imperial favour in the rank of ex-prefect (ἀπὸ ἐπάρχων), which designation he bears in the title of his own work, and in Nicephorus. (*Hist. Eccles.* i. 1.) He accompanied the Patriarch Gregory to a synod at Constantinople (A. D. 589), to the judgment of which the patriarch had appealed when accused of incest and adultery. On his return to Antioch, after the acquittal of Gregory, Evagrius (in October or November of the same year) married a second wife, a young maiden. His reputation and influence are evidenced by the fact that his marriage was celebrated by a general festival at the public expense; but the rejoicing was interrupted by a dreadful earthquake, in which, as some computed, 60,000 of the inhabitants perished. This is the last incident in the life of Evagrius of which anything is known, except the death of his daughter, already noticed, and the completion of his history, in A. D. 593 or 594.

Evagrius wrote (1) *An Ecclesiastical History*, which extends, besides some preliminary matter, from the third general council, that of Ephesus, A. D. 431, to the twelfth year of the reign of the Emperor Maurice, A. D. 593–4. He modestly professes that he was not properly qualified for such a work (μὴ δεινὸς ἐγὼ τὰ τοιαῦτα), but says he was induced to undertake it, as no one had yet attempted to continue the history of the Church regularly (κατ' εἰρμόν) from the time at which the histories of Sozomen and Theodoret close. He has the reputation of being tolerably accurate. His credulity and love of the marvellous are characteristic of the period rather than of the individual. Photius describes his style as not unpleasant, though occasionally redundant; and (as we understand the passage) praises him as being more exact than the other ecclesiastical historians in the statement of opinions: ἐν δὲ τῇ τῶν δογμάτων ὀρθότητι ἀκριβὴς τῶν ἀλλῶν μᾶλλον ἱστορικῶν. Some however interpret the passage as a commendation of the historian's orthodoxy. Nicephorus Callisti (*Hist. Eccles.* i. 1) notices, that Evagrius dwells much on secular affairs, and enumerates the writers from whom he derived his materials, namely Eustathius the Syrian, Zosimus, Priscus and Joannes, Procopius of Caesarea, Agathias, "and other writers of no mean character." His history has been repeatedly published. The edition of Valesius (Henri de Valois) which comprehends the other early Greek Ecclesiastical Historians, has a valuable biographical preface, a Latin translation, and useful notes. It was reprinted with some additional "variorum" notes by Reading, 3 vols. fol. Camb. 1720. (2) A volume of *Memorials, Letters, Decrees, Orations, and Disputations*, including the Memorials and the address which procured for Evagrius his rank of Quaestorian and Ex-praefect. This volume is mentioned in the Ecclesiastical History, but appears to be now lost. Some pieces of little moment have been ascribed to Evagrius, but most or all of them incorrectly. (Evagrius, *Hist. Eccles.* iv. 26, 29, vi. 7, 8, 23, 24; Photius, *Biblioth. Cod.* 29; Nicephorus Callisti, *Hist. Eccles.* i. 1, xvi. 31; Fabric. *Bibl. Graec.* vol. vii. p. 432,

4. Of PONTUS, an eminent ascetic and ecclesiastical writer. The place of his birth was probably Ibora, a small town in Pontus, on the shore of the Euxine near the mouth of the Halys; but the expressions of Nicephorus Callisti would rather imply that he was of the race of the Iberians, who inhabited the modern Georgia, on the southern side of the Caucasus. Palladius, his disciple, says he was of Pontus, of the city (or rather a city) of the Iberians (πόλεως Ἰβήρων, or as one MS., according to Tillemont, has it, Ἰβώρων), which is ambiguous. Jerome calls him "Hyperborita," an expression which Martianay, the Benedictine editor of Jerome's works, alters to "Iberita," and which has given occasion to other conjectural emendations. (Cotelerius, *Eccles. Gracc. Monumenta*, vol. iii. p. 543.) His father was a presbyter, or perhaps a chorepiscopus. (Heraclides, *apud Tillemont.*) He was placed in early life under the instruction of Gregory Nazianzen. There is extant a letter of Gregory to an Evagrius, to whom he expresses his pleasure at the growing reputation of one whom he terms "our son," and of whom he had been the instructor both in literature and religion. If, as is conjectured, this letter refers to our Evagrius, his father and he were of the same name. Gregory also in his will leaves a legacy, with strong expressions of regard, to Evagrius the deacon; but it is not certain that this is our Evagrius. Evagrius was appointed reader by the great Basil, and was ordained deacon either by Gregory Nyssen or Gregory Nazianzen. According to Socrates, he was ordained at Constantinople by Gregory Nazianzen; and Sozomen says, that when Gregory occupied the see of Constantinople, he made Evagrius his archdeacon. If these statements are received, the removal of Evagrius to Constantinople must be placed during or before the short time (A. D. 379 to 381) of Gregory's episcopate at Constantinople. But according to Palladius (whose personal connexion with Evagrius would make his testimony preferable, if the text of his Lausiac History was in a more satisfactory state), Evagrius was ordained deacon by Gregory Nyssen, and taken by him to the first council of Constantinople (the second general council), and left by him in that city, under the patronage of Nectarius, who succeeded Gregory Nazianzen. The age and intellectual character of Evagrius disposed him to polemical discussion; and "he obtained high reputation in controversy," says Palladius, "in the great city, exulting with the ardour of youth in opposing every form of heresy." His popularity was probably increased by the beauty of his person, which he set off by great attention to his dress. The handsome deacon won and returned the affection of a married lady of rank; but Evagrius, though vain, was not profligate, and struggled hard against the sinful passion. It is doubtful, however, if he would have broken away from the snare, but for an extraordinary dream; in which he dreamed that he took a solemn oath to leave Constantinople. Deeming himself bound by his oath, he at once left the city; and by this step, according to Sozomen, preserved not only his virtue, but his life, which was in imminent danger from the jealousy of the lady's husband. His first sojourn after leaving Constantinople, was at Jerusalem. Here, recovering from the alarm into which his dream had thrown him, he gave way again to vanity and the love of dress; but a long and severe illness, and the exhortation of Melania Romana, a lady who had devoted herself to a religious life, and had become very eminent, induced him to renounce the world, and give himself up to an ascetic life. He received the monastic garb from the hands of Melania, and departed for Egypt, the cradle of monasticism, where he spent the remainder of his life. Some copies of Palladius are thought to speak of a visit made by him to Constantinople, in A. D. 394; but the passage is obscure, and Tillemont and the Greek text of Palladius, in the *Bibliotheca Patrum*, refer the incident to Ammonius. Socrates states that he accompanied Gregory Nazianzen into Egypt; but there is no reason to think that Gregory visited Egypt at that time. Evagrius's removal into Egypt was probably late in A. D. 382, or in 383. The remainder of his life was spent on the hills of Nitria, in one of the hermitages or monasteries of Scetis or Scitis, or in the desert "of the Cells," to which, after a time, he withdrew. He was acquainted with several of the more eminent solitaries of the country, the two Macarii, Ammonius, and others, whose reputation for austerity of life, sanctity and miracles (especially healing the sick and casting out daemons) he emulated. He learned here, says Socrates, to be a philosopher in action, as he had before learned to be one in words. He had many disciples in the monastic life, of whom Palladius was one. His approval of the answer which one of the solitaries gave to the person who informed him of the death of his father: "Cease to blaspheme; for my Father (meaning God) is immortal," shews that Jerome's sarcastic remark, that he recommended an apathy which would shew that a man was "either a stone or God," was not undeserved. Theophilus, patriarch of Alexandria, would have ordained him a bishop; but he fled from him to avoid an elevation which he did not covet. Palladius has recorded many singular instances of his temptations and austerities; and, besides a separate memoir of him, has mentioned him in his notices of several other leading monks. Evagrius died apparently about A. D. 399, at the age of fifty-four.

There is considerable difficulty in ascertaining what were the writings of Evagrius. Some are known to us only from the notice of them in ancient writers, others are extant only in a Latin version, and of others we have only disjointed fragments. As nearly as we can ascertain, he is the author of the following works:—1. Μοναχὸς (perhaps we should read Μοναχικὸς) ἢ περὶ Πρακτικῆς. Fragments of this work, but apparently much interpolated, are given in the *Monumenta Eccles. Graec.* of Cotelerius, vol. iii. pp. 68—102, and in the edition of the *Dialogus Vita St. Joannis Chrysostomi*, erroneously ascribed to Palladius, published by Emmer. Bigotius (4to., Paris, 1680) pp. 349—355. Possibly the whole work is extant in these fragments (which are all given in the *Bibliotheca Patrum* of Gallandius, vol. vii.); although a quotation given by Socrates (*Hist. Eccles.* iii. 7) as from this work (but which Cotelerius considers was probably taken from the next-mentioned work) is not included in it. An introductory address to Anatolius, given by Cotelerius, was evidently designed as a preface both to this work and the next. A Latin translation of the *Monachus* was revised by Gennadius, who lived toward the close of the fifth century. 2. Γνωστικὸς ἢ προὸς τὸν καταξιωθέντα (or περὶ τοῦ

καταξιωθέντος) γνώσεως, in fifty chapters, and Ἑξακόσια Προγνωστικὰ Προβλήματα. These two pieces, which are by ancient and modern writers noticed as distinct works, are by the writer himself, in the address to Anatolius just mentioned, regarded as one work, in six hundred and fifty chapters. Perhaps the complete work constituted the Ἱερά, one of the three works of Evagrius mentioned by Palladius. The fifty chapters of the Γνωστικός were first translated into Latin by Gennadius. It is possible that the "paucas sententiolas valde obscuras," also translated by Gennadius, were a fragment of the Προβλήματα: Fabricius thinks that the treatise entitled *Capita Gnostica* published in Greek and Latin by Suaresius, in his edition of the works of St. Nilus, is the Γνωστικός of Evagrius. 3. Ἀντιῤῥητικὸς (or Ἀντιῤῥητικά) ἀπὸ τῶν θείων γραφῶν, πρὸς τοὺς πειράζοντας δαίμονας. This work was translated by Gennadius. It was divided into eight sections corresponding to the eight evil thoughts. Fabricius and Gallandius consider that the fragment given by Bigotius (as already noticed) is a portion or compendium of this work, the scriptural passages being omitted. But although that fragment, a Latin version of which, with some additional sentences not found in the Greek, appears in the *Biblioth. Patrum* (vol. v. p. 902, ed. Paris, 1610, vol. iv. p. 925, ed. Cologn. 1618, vol. v. p. 698, ed. Paris, 1654, and vol. xxvii. p. 97, ed. Lyon, 1677) treats of the eight evil thoughts, it belongs, we think, to the Μοναχός rather than the Ἀντιῤῥητικός. 4. Στίχηρα δύο, two collections of sentences, possibly in verse, one addressed to Coenobites or monks, the other to a virgin, or to women devoted to a life of virginity. A Latin version of these appears in the Appendix to the *Codex Regularum* of Holstenius, 4to., Rome, 1661, and reprinted in vol. i. pp. 465—468 of the Augsburg edition of 1759, and in the *Biblioth. Patrum*, vol. xxvii. pp. 469, 470, ed. Lyon, 1677, and vol. vii. of the edition of Gallandius. Jerome, who mentions the two parts of these Στίχηρα, appears to refer to a third part addressed "to her whose name of blackness attests the darkness of her perfidy," *i. e.* to Melania Romana; but this work, if Jerome is correct in his mention of it, is now lost. Gennadius mentions the two parts, not the third: and it is possible that, as Cave supposes, these, not the Γνωστικός, may constitute the Ἱερά of Palladius. 5. Τῶν κατὰ Μοναχῶν πραγμάτων τὰ αἴτια, extant in Cotelerius, *Eccles. Graec. Mon.* vol. iii., and Gallandius, *Bibl. Patrum*, vol. vii., are noticed in the *Vitae Patrum* of Rosweid, and are perhaps referred to by Jerome, who says that Evagrius wrote a book and sentences Περὶ Ἀπαθείας; in which words he may describe the Μοναχός and this work Τῶν κατὰ Μοναχῶν, both which are contained in one MS. used by Cotelerius. 6. A fragment Εἰς τὸ ΠΙΠΙ (יהוה), or the tetragrammaton and other names of God used in the Hebrew Scriptures, published by Cotelerius and Gallandius (*ll. cc.*) 7. Κεφάλαια λγ' κατ' ἀκολουθίαν. 8. Πνευματικαὶ γνῶμαι κατὰ ἀλφάβητον. 9. Ἕτεραι γνῶμαι. These three pieces are published by Gallandius as the works of Evagrius, whose claim to the authorship of them he vindicates. They have been commonly confounded with the works of St. Nilus. 10. 11. *The life of the monk Pachrom ar Pahromius*; and *A Sermon on the Trinity*, both published by Suaresius among the works of St. Nilus, but assigned by him, on the authority of his MS., to Evagrius. Gallandius positively ascribes the sermon to Basil of Caesareia. 12. Ὑπομνήματα εἰς Παροιμίας τοῦ Σολομῶντος, mentioned by Suidas (*s. v.* Εὐάγριος). Some understand Suidas to mean not "Notes on the Proverbs," but a "work on the model of the Proverbs of Solomon," and suppose that the Στίχηρα are referred to. Fabricius, however, is inclined to regard it as a commentary. 13. Περὶ Λογισμῶν, and 14. Ἀποφθέγματα περὶ τῶν μεγάλων γερόντων, both mentioned by Cotelerius (*Eccles. Graec. Mon.* vol. iii. pp. 547; 552) as extant in MS. 15. Trithemius ascribes to Evagrius "a work on the life of the Holy Fathers;" but he either refers to one of his works on "the monastic life," or has been misled by passages in Gennadius and Jerome. It is doubtful, however, whether these and several others of his writings extant in MS. and variously entitled, are distinct works, or simply compilations or extracts from some of the above. The genuineness of several of the above works must be regarded as doubtful. There are many citations from Evagrius in different writers, in the Scholia to the works of others, and in the *Catenae* on different books of Scripture. Jerome attests that his works were generally read in the East in their original Greek, and in the West in a Latin version made "by his disciple Rufinus."

Jerome appears to have been the first to raise the cry of heresy against Evagrius. The editors of the *Bibliotheca Patrum* (except Gallandius) prefix to the portions of his works which they publish a prefatory caveat. He is charged with perpetuating the errors of Origen, and anticipating those of Pelagius. Tillemont vindicates him from these charges. Some of his opinions, as coincident with those of Origen, were condemned, according to Nicephorus Callisti, at the fifth general (second Constantinopolitan) council, A. D. 553. (Socrates, *Hist. Eccles.* iv. 23; Sozomen, *Hist. Eccles.* vi. 30; Palladius, *Hist. Lausiac.* c. 86, in the *Bibl. Patrum*, vol. xiii., ed Paris, 1654; Hieronymus, *ad Ctesiphontem adv. Pelagianos*, *Opera*, vol. iv. p. 476, ed. Martianay, Paris, 1693; Greg. Nazianz. *Opera*, pp. 870-71, ed. Paris, 1630; Gennadius, *de Viris Illustr.* c. 11; Suidas, *s. v.* Εὐάγριος and Μακάριος; Nicephorus Callisti, *Histor. Eccles.* xi. 37, 42, 43; Trithemius, *de Scriptor. Eccles.* c. 85; Cotelerius, *Eccles. Graec. Monum.* vol. iii. p. 68, &c., and notes; Tillemont, *Mémoires*, vol. x. p. 368, &c.; Fabric. *Bibl. Graec.* vol. vii. p. 434, vol. viii. pp. 661, 679, 695, vol. ix. p. 284, &c., vol. x. p. 10; Gallandius, *Biblioth. Patrum*, vol. vii.; Oudin. *Comment. de Scriptor. Eccles.* vol. i. p. 883, &c.; Cave, *Hist. Lit.* vol. i. p. 275, ed. Oxon. 1740-43.)

5. An Evagrius, expressly distinguished by Gennadius from Evagrius of Pontus, wrote a work celebrated in its day, called *Altercatio inter Theophilum Christianum et Simeonem Judaeum.* It is published by Gallandius. (Gennadius, *de Viris Illustribus*, c. 50; Gallandius, *Biblioth. Patrum*, vol. ix. *Proleg.* p. xvii. and p. 250, &c.)

6. An Evagrius, supposed by some to be Evagrius of Pontus, but not so if we may judge from the subject, wrote a treatise described as *Variarum Considerationum sive de Sermonis Discrimine Capita quinquaginta quatuor*, extant in the MS. in the library of the Escurial. (Fabric. *Bibl. Graec.* vol. vi. pp. 338, 367.) [J. C. M.]

EVALCES (Εὐάλκης), is referred to by Athenaeus (xiii. p. 573) as the author of a work on

Ephesus (Ἐφεσιακά). There are a few other persons of the same name, concerning whom nothing of interest is known. (Xen. *Hell.* iv. 1. § 40; *Anthol. Graec.* vi. 262.) [L. S.]

EVANDER (Εὔανδρος). 1. A son of Hermes by an Arcadian nymph, a daughter of Ladon, who is called Themis or Nicostrata, and in Roman traditions Carmenta or Tiburtis. (Paus. viii. 43. § 2; Plut. *Quaest. Rom.* 53; Dionys. *A. R.* i. 31; Serv. *ad Aen.* viii. 336.) Evander is also called a son of Echemus and Timandra. (Serv. *ad Aen.* viii. 130.) About sixty years previous to the Trojan war, Evander is said to have led a Pelasgian colony from Pallantium in Arcadia into Italy. The cause of this emigration was, according to Dionysius, a civil feud among the people, in which the party of Evander was defeated, and therefore left their country of their own accord. Servius, on the other hand, relates that Evander had killed his father at the instigation of his mother, and that he was obliged to quit Arcadia on that account. (Serv. *ad Aen.* viii. 51; comp. *Ov. Fast.* i. 480.) He landed in Italy on the banks of the Tiber, at the foot of the Palatine Hill, and was hospitably received by king Turnus. According to Servius (*ad Aen.* viii. 562), however, Evander took possession of the country by force of arms, and slew Herilus, king of Praeneste, who had attempted to expel him. He built a town Pallantium, which was subsequently incorporated with Rome, and from which the names of Palatium and Palatinus were believed to have arisen. (Varro, *de Ling. Lat.* v. 53.) Evander is said to have taught his neighbours milder laws and the arts of peace and social life, and especially the art of writing, with which he himself had been made acquainted by Heracles (Plut. *Quaest. Rom.* 56), and music; he also introduced among them the worship of the Lycaean Pan, of Demeter, Poseidon, Heracles, and Nice. (Liv. i. 5; Dionys. i. 31, &c.; Ov. *Fast.* i. 471, v. 91; Paus. *l. c.*) Virgil (*Aen.* viii. 51) represents Evander as still alive at the time when Aeneias arrived in Italy, and as forming an alliance with him against the Latins. (Comp. Serv. *ad Aen.* viii. 157.) Evander had a son Pallas, and two daughters, Rome and Dyna. (Virg. *Aen.* viii. 574; Serv. *ad Aen.* i. 277; Dionys. i. 32.) He was worshipped at Pallantium in Arcadia, as a hero, and that town was subsequently honoured by the emperor Antoninus with several privileges. Evander's statue at Pallantium stood by the side of that of his son Pallas. At Rome he had an altar at the foot of the Aventine. (Paus. viii. 44. § 5; Dionys. *l. c.*)

2. A son of Priam. (Apollod. iii. 12. § 5; Dict. Cret. iii. 14.)

3. A son of the Lycian king Sarpedon, who took part in the Trojan war. (Diod. v. 79.) [L. S.]

EVANDER (Εὔανδρος), a Phocian, was the pupil and successor of Lacydes as the head of the Academic School at Athens, about B. C. 215. Evander himself was succeeded by his pupil Hegesinus. Concerning the opinions and writings of this philosopher nothing is known. (Diog. Laërt. iv. 60; Cic. *Acad.* ii. 6.) Several Pythagoreans of the name of Evander, who were natives of Croton, Metapontum, and Leontini, are mentioned by Iamblichus (*Vit. Pyth.* 36), and a Cretan Evander occurs in Plutarch. (*Lysand.* 23.) [L. S.]

EVANDER, AVIA'NIUS, or, as we read in some MSS., AVIA'NUS EVANDER, lived at Rome in B. C. 50, in a part of the house of Memmius, and was on friendly terms with Cicero, from whose letters we learn that he was a sculptor. He seems to have been a freedman of M. Aemilius Avianius. (*Ad Fam.* vii. 23, xiii. 2.) [L. S.]

EVANDER, AULA'NIUS, a sculptor and silver chaser, born at Athens, whence he was taken by M. Antonius to Alexandria. At the overthrow of Antony he fell into the power of Octavian, and was carried among the captives to Rome, where he executed many admirable works. Pliny mentions a statue of Diana at Rome by Timotheus, the head of which was restored by Evander. (Plin. xxxvi. 5. s. 4. § 10; Thiersch, *Epochen*, pp. 303, 304.) Some writers suppose that Horace refers to his works (*Sat.* i. 3. 90), but the passage seems to be rather a satirical allusion to vases prized for their antiquity—as old as king Evander. [P. S.]

EVA'NEMUS (Εὐάνεμος), the giver of favourable wind, was a surname of Zeus, under which the god had a sanctuary at Sparta. (Paus. iii. 13. § 5; comp. Theocrit. xxviii. 5.) [L. S.]

EVA'NGELUS (Εὐάγγελος), the bearer of good news. Under this name the shepherd Pixodarus had a sanctuary at Ephesus, where he enjoyed heroic honours, because he had found a quarry of beautiful marble, of which the Ephesians built a temple. (Vitruv. x. 7.) [L. S.]

EVANO'RIDAS (Εὐανορίδας) an Elean, was one of the prisoners taken by Lycus of Pharae, the lieutenant-general of the Achaeans, in B. C. 217, when he defeated EURIPIDES the Aetolian, who had been sent, at the request of the Eleans, to supersede the former commander Pyrrhias. (Polyb. v. 94.) Pausanias (vi. 8) mentions Evanoridas as having won the boys' prize for wrestling at the Olympic and Nemean games, and as having drawn up a list of the Olympic victors, when he afterwards held the office of Ἑλλανοδίκης. (See *Dict. of Ant.* pp. 663, 664.) [E. E.]

EVANTHES (Εὐάνθης). 1. Of Cyzicus, is quoted by Hieronymus (*adv. Jovin.* ii. 14) as an authority for the opinion, that at the time of Pygmalion people were not yet in the habit of eating meat. Whether he is the same as the Evanthes of Cyzicus who, according to Pausanias (vi. 4. § 10) gained a prize at the Olympian games, is unknown.

2. Of Miletus, is mentioned as an author by Diogenes Laërtius (i. 29), and seems to have been an historian, but is otherwise unknown.

3. Of Samos, a Greek historian, who is mentioned only by Plutarch. (*Sol.* 11.) There are several passages in which authors of the name of Evanthes are referred to; but, their native countries not being stated, it is uncertain whether those passages refer to any of the three Evanthes here specified, or to other persons of the same name. Thus Pliny (*H. N.* viii. 22) quotes one Evanthes whom he calls *inter auctores Graeciae non spretus*, and from whose work he gives a statement respecting some religious rite observed in Arcadia. One might therefore be inclined to think him the same as the Evanthes who is quoted by the Scholiast on Apollonius Rhodius (i. 1063, 1065) as the author of μυθικά. Athenaeus (vii. p. 296) speaks of an epic poet Evanthes, of whose productions he mentions a hymn to Glaucus. [L. S.]

EVANTHES (Εὐάνθης), a painter of unknown date, two of whose pictures, in the temple of Zeus Casius at Pelusium, are described very minutely,

and with great affectation, by Achilles Tatius (iii. 6—8). The subjects of them were, the release of Andromeda by Perseus, and the release of Prometheus by Heracles. (Comp. Lucian, *de Domo*, 22; Philostr. *Imag.* i. 29.) Both subjects are represented on existing works of art in a manner similar to that of the pictures of Evanthes. (Müller, *Arch. d. Kunst*, § 396, n. 2, § 414, n. 3; *Pitt. Erc.* iv. 7, 61; *Mus. Borb.* v. 32, vi. 50, ix. 39; Gell, *Pomp.* pl. 42.) [P. S.]

EVA'NTHIUS, a rhetorician and grammarian, highly eulogized in the chronicle of St. Jerome, died about A. D. 359, is numbered among the ancient commentators on Terence, and is believed by Lindenbrogius to be the author of the *Brevis dissertatio de Tragoedia et Comoedia*, commonly prefixed to the larger editions of the dramatist. He has sometimes been confounded with Eugraphius, who belongs to a much later period. (Schofen, *De Terentio et Donato ejus interprete*, 8vo., Bonn. 1821, p. 37; Rufinus, *De Metris Terent.* p. 2705, ed. Putsch.) [W. R.]

EVARCHUS (Εὔαρχος), tyrant of the Acarnanian town of Astacus in the first year of the Peloponnesian war, B. C. 431, was ejected by the Athenians in the summer and reinstated in the winter by the Corinthians. (Thuc. i. 30, 33.) Nothing is mentioned further either of him or of Astacus, but it is probable that the Athenian interest was soon restored. (Comp. i. 102.) [A.H.C.]

EVATHLUS (Εὔαθλος). 1. An Athenian sycophant and sorry orator, mentioned by Aristophanes. (*Acharn.* 710, *Vesp.* 590, and Schol.) He was likewise attacked by Plato and Cratinus.

2. A wealthy young Athenian, who placed himself under the tuition of Protagoras, for the purpose of learning the art of oratory, promising him a large sum for his instructions. (According to Quintilian, iii. 1. § 10, he paid him 10,000 drachmae.) An amusing story is told by A. Gellius (v. 10; comp. Diog. Laërt. ix. 56) of the way in which he evaded paying half the money he had promised. [C. P. M.]

EVAX, said to have been a king of Arabia, who is mentioned in some editions of Pliny (*H. N.* xxv. 4) as having written a work "De Simplicium Effectibus," addressed to Nero, that is, the emperor Tiberius, A. D. 14—37. This paragraph, however, is wanting in the best MSS., and has accordingly been omitted in most modern editions of Pliny. (See Salmas. Prolegom. *ad Homon. Hyles Iatr.* p. 15; Harduin's Notes to Pliny, *l. c.*) He is said by Marbodus (or Marbodaeus), in the prologue to his poem on Precious Stones, to have written a work on this subject addressed to Tiberius, from which his own is partly taken. A Latin prose work, professing to belong to Evax, entitled "De Nominibus et Virtutibus Lapidum qui in Artem Medicinae recipiuntur," is to be found in a MS. in the Bodleian library at Oxford (Hatton, 100), and probably in other European libraries. The work of Marbodus has been published and quoted under the name of Evax. (See Choulant, *Handbuch der Bücherkunde für die Aeltere Medicin*, 2nd ed. art. *Marbodus.*) [W. A. G.]

EU'BIUS (Εὔβιος). 1. A Stoic philosopher of Ascalon, who is mentioned only by Stephanus of Byzantium. (*s. v.* Ἀσκάλων.)

2. An author of obscene erotic stories (*impurae conditor historiae*, Ov. *Trist.* ii. 416.) [L. S.]

EU'BIUS, sculptor. [XENOCRITUS.]

EUBOEA (Εὔβοια), a daughter of Asopus, from whom the island of Euboea was believed to have derived its name. (Eustath. *ad Hom.* p. 278.) There are three other mythical personages of the same name. (Paus. ii. 17. § 2; Apollod. ii. 7. § 8; Athen. vii. p. 296.) [L. S.]

EUBOEUS (Εὔβοιος) of Paros, a very celebrated writer of parodies, who lived about the time of Philip of Macedonia. In his poems, which seem to have been written in the style of Homer, he ridiculed chiefly the Athenians. Euboeus and Boeotus are said to have excelled all other parodists. In the time of Athenaeus a collection of his Parodies in four books was still extant, but all of them are lost with the exception of a few short fragments. (Athen. xv. pp. 698, 699; comp. Weland, *Dissert. de Parodiar. Homeric. Scriptoribus*, p. 41. &c.) [L. S.]

EUBO'TAS (Εὐβώτας), a Cyrenaean, who gained a victory in the foot-race in Ol. XCIII. (B. C. 408), and in the chariot-race in Ol. CIV. (B. C. 364). There is considerable doubt as to the name. Diodorus calls him Εὔβατος, Xenophon Εὐβότας; nor is it quite clear whether Pausanias, where he mentions him, speaks of two victories gained at different Olympiads, or of a double victory gained on the second occasion. (Paus. vi. 8. § 3, 4. § 2; Diod. xiii. 68; Xen. *Hellen.* i. 2. § 1.) [C. P. M.]

EUBU'LE (Εὐβούλη), a well-informed Pythagorean lady, to whom one of the letters of Theano is addressed. (See J. H. Wolf's *Mulierum Graecarum, quae orat. prosa usae sunt, Fragmenta*, p. 224.) [L. S.]

EUBU'LEUS (Εὐβουλεύς). 1. According to an Argive tradition, a son of Trochilus by an Eleusinian woman, and brother of Triptolemus; whereas, according to the Orphici, Eubuleus and Triptolemus were sons of Dysaules. (Paus. i. 14. § 2.)

2. One of the Tritopatores at Athens. (Cic. *de Nat. Deor.* iii. 21.)

Eubuleus occurs also as a surname of several divinities, and describes them as gods of good counsel, such as Hades and Dionysus. (Schol. *ad Nicand. Alex.* 14; Orph. *Hymn.* 71. 3; Macrob. *Sat.* i. 18; Plut. *Sympos.* vii. 9.) [L. S.]

EUBU'LEUS, a sculptor, whose name is inscribed on a headless Hermes. The inscription ΕΥΒΟΥΛΕΥΣ ΠΡΑΞΙΤΕΛΟΥΣ (sic in Winckelmann) makes him a son of Praxiteles; and, according to Meyer, there is no doubt that the great sculptor of that name is meant. The statue still exists, but in private hands. (Winckelmann, *Geschichte d. Kunst*, ix. 3, § 20; Visconti, *Mus. Pio-Clem.* vi. tab. 22, p. 142.) [P. S.]

EUBU'LIDES, (Εὐβουλίδης). 1. An Athenian, who, having lost a cause, in which he was prosecutor, through the evidence given by a man named Euxitheus, revenged himself on the latter by getting a verdict passed in a very irregular manner by the members of his deme, that he was not an Athenian citizen. Euxitheus appealed to the dicasts of the Heliaea (see *Dict. of Ant. s. v. Appellatio, Greek*), and succeeded in establishing his citizenship. A speech composed in his defence has come down to us among those of Demosthenes, but is, by some critics, perhaps without sufficient reason, attributed to Lysias. (Dem. *c. Eubulid.* c. 5.)

2. An Athenian, son of Sositheus and Phylomache, but adopted by his maternal grandfather, Eubulides. On his behalf a suit was commenced against a relative of the name of Macartatus, for

the recovery of some property. He being still a boy, his father, Sositheus, appeared for him. Demosthenes wrote in his defence the speech *πρὸς Μακάρτατον*.

The name Eubulides was borne by several others of this family, the genealogy of which it is rather difficult to make out; but it appears that Eubulides, the grandfather and adoptive father of the boy of the same name, was himself the grandson of another Eubulides, son of Buselus. (Dem. *c. Macart.* cc. 1-8.)

3. 4. Two individuals of the name of Eubulidas are mentioned as among the victims of the rapacity of Verres. One surnamed Grosphus, a native of Centuripae, the other a native of Herbita. (Cic. *c. Verr.* iii. 23, v. 42, 49.) [C. P. M.]

EUBU'LIDES (*Εὐβουλίδης*), of Miletus, a philosopher who belonged to the Megaric school. It is not stated whether he was the immediate or a later successor of Eucleides (Diog. Laërt. ii. 108); nor is it said whether he was an elder or younger contemporary of Aristotle, against whom he wrote with great bitterness. (Diog. Laërt. ii. 109; Athen. vii. p. 354; Aristot. *ap. Euseb. Praep. Ev.* xv. 2. p. 792.) The statement that Demosthenes availed himself of his dialectic instruction (Plut. *Vit. X Orat.* p. 845; Apul. *Orat. de Mag.* p. 18, ed. Bip.; Phot. *Bibl. Cod.* 265, p. 493, ed. Bekk.) is alluded to also in a fragment of an anonymous comic poet. (ap. Diog. Laërt. ii. 108.) There is no mention of his having written any works, but he is said to have invented the forms of several of the most celebrated false and captious syllogisms (Diog. Laërt. *l. c.*), some of which, however, such as the *διαλανθάνιον* and the *κερατίνης*, were ascribed by others to the later Diodorus Cronus (Diog. Laërt. i. 111), and several of them are alluded to by Aristotle and even by Plato. Thus the *ἐγκεκαλυμμένος*, *διαλανθάνων* or *Ἠλέκτρα*, which are different names for one and the same form of syllogism, as well as the *ψευδόμενος* and *κερατίνης*, occur in Aristotle (*El. Soph.* 24, 25, 22), and partially also in Plato (*Euthyd.* p. 276, comp. *Theaetet.* pp. 165, 175.) We cannot indeed ascertain what motives Eubulides and other Megarics had in forming such syllogisms, nor in what form they were dressed up, on account of the scantiness of our information upon this portion of the history of Greek philosophy; but we may suppose, with the highest degree of probability, that they were directed especially against the sensualistic and hypothetical proceedings of the Stoics, and partly also against the definitions of Aristotle and the Platonists, and that they were intended to establish the Megaric doctrine of the simplicity of existence, which could be arrived at only by direct thought. (H. Ritter, *Ueber die Megar. Schule*, in *Niebuhr and Brandis' Rhein. Mus.* ii. p. 295, &c.; Brandis, *Gesch. der Griech. Röm. Philos.* i. p. 122, &c.) Apollonius Cronus, the teacher of Diodorus Cronus, and the historian Euphantus, are mentioned as pupils of Eubulides. [CH. A. B.]

EUBU'LIDES (*Εὐβουλίδης*), a statuary, who made a great votive offering, consisting of a group of thirteen statues, namely, Athena, Paeonia, Zeus, Mnemosyne, the Muses, and Apollo, which he dedicated at Athens, in the temple of Dionysus, in the Cerameicus. (Paus. i. 2. § 4.) Pliny mentions his statue of one counting on his fingers (xxxiv. 8, s. 19. § 29, according to Harduin's emendation). Eubulides had a son, EUCHEIR.

In the year 1837 the great group of Eubulides in the Cerameicus was discovered. Near it was a fragment of an inscription ... ΧΕΙΡΟΣ ΚΡΩΠΙΔΗΣ ΕΠΟΙΗΣΕΝ. Another inscription was found near the Erechtheum, ...]ΧΕΙΡ ΚΑΙ ΕΥΒΟΥΛΙΔΗΣ ΚΡΩΠΙΔΑΙ ΕΠΟΙΗΣΑΝ. (Böckh, *Corp. Inscr.* i. p. 504, No. 666, comp. *Add.* p. 916.) From a comparison of these inscriptions with each other and with Pausanias (viii. 14. § 4), it may be inferred that the first inscription should be thus completed: — ΕΥΒΟΥΛΙΔΗΣ ΕΥΧΕΙΡΟΣ ΚΡΩΠΙΔΗΣ ΕΠΟΙΗΣΕΝ, and that there was a family of artists of the Cropeian demos, of which three generations are known, namely, Eubulides, Eucheir, Eubulides. The architectural character of the monument and the forms of the letters, alike shew that these inscriptions must be referred to the time of the Roman dominion in Greece. (Ross, in the *Kunstblatt*, 1837, No. 93, &c.) Thiersch comes to a like conclusion on other grounds. (*Epochen*, p. 127.) [P. S.]

EUBU'LUS (*Εὔβουλος*), a son of Carmanor and father of Carme. (Paus. ii. 30. § 3.) This name likewise occurs as a surname of several divinities who were regarded as the authors of good counsel, or as well-disposed; though when applied to Hades, it is, like Eubuleus, a mere euphemism. (Orph. *Hymn.* 17. 12, 29. 6, 55. 3.) [L. S.]

EUBU'LUS, AURE'LIUS of Emesa, chief auditor of the exchequer (*τοὺς καθόλου λόγους ἐπιτετραμμένος*) under Elagabalus, rendered himself so odious by his rapacity and extortion, that upon the death of his patron the tyrant, he was torn to pieces by the soldiers and people, who had long clamorously demanded his destruction. (Dion Cass. lxxix. 21.) [W. R.]

EUBU'LUS, one of the commission of Nine appointed by Theodosius in A. D. 429 to compile a code upon a plan which was afterwards abandoned. He had before that date filled the office of magister scriniorum. In A. D. 435, he was named on the commission of Sixteen, which compiled the existing Theodosian code upon an altered plan. He then figures as comes and quaestor, with the titles illustris and magnificus. The emperor, however, in mentioning those who distinguished themselves in the composition of his code, does not signalize Eubulus. [DIODORUS, vol. i. p. 1018.] [J. T. G.]

EUBU'LUS (*Εὔβουλος*), an Athenian, the son of Euphranor, of the Cettian demus, was a very distinguished comic poet of the middle comedy, flourished, according to Suidas (*s. v.*), in the 101st Olympiad, B. C. $37\frac{2}{3}$. If this date be correct (and it is confirmed by the statement that Philip, the son of Aristophanes, was one of his rivals), Eubulus must have exhibited comedies for a long series of years; for he ridiculed Callimedon, the contemporary of Demosthenes. (Athen. viii. p. 340, d.) It is clear, therefore, that Suidas is wrong in placing Eubulus on the confines of the Old and the Middle Comedy. He is expressly assigned by the author of the *Etymologicon Magnum* (p. 451. 30) and by Ammonius (*s. v. ἔνδον*) to the Middle Comedy, the duration of which begins very little before him, and extends to a period very little, if at all, after him.

His plays were chiefly on mythological subjects. Several of them contained parodies of passages from the tragic poets, and especially from Euripides. There are a few instances of his attacking eminent individuals by name, as Philocrates, Cydias, Callimedon, Dionysius the tyrant of Syracuse,

and Callistratus. He sometimes ridicules classes of persons, as the Thebans in his Ἀντιόπη.

His language is simple, elegant, and generally pure, containing few words which are not found in writers of the best period. Like Antiphanes, he was extensively pillaged by later poets, as, for example, by Alexis, Ophelion, and Ephippus.

Suidas gives the number of the plays of Eubulus at 104, of which there are extant more than 50 titles, namely, Ἀγκυλίων, Ἀγχίσης, Ἀμάλθεια, Ἀνασωζόμενοι, Ἀντιόπη, Ἄστυτοι, Αὔγη, Βελλεροφόντης, Γανυμήδης, Γλαῦκος, Δαίδαλος, Δαμαλίας is a corrupt title (Suid. *s. v.* Ἀσκωλιάζειν), for which Meineke would read Δαμασίας, Δευκαλίων, Διονύσιος, in which he appears to have ridiculed the confusion which prevailed in all the arrangements of the palace of Dionysius (Schol. *ad Aristoph. Thesm.* 136), Διόνυσος, or, according to the fuller title (Athen. xi. p. 460, e.), Σεμέλη ἢ Διόνυσος, Δόλων, Εἰρήνη, Εὐρώπη, Ἠχώ, Ἰξίων, Ἴων, Καλαθηφόροι, Καμπυλίων (doubtful), Κατακολλώμενος (doubtful), Κερκῶπες, Κλεψύδρα, Κορυδαλός, Κυβευταί, Λάκωνες ἢ Λήδα, Μήδεια, Μυλωθρίς, Μυσοί, Νάννιον, Ναυσικάα, Νεοττίς, Ξοῦθος, Ὀδυσσεύς, ἢ Πανόπται, Οἰδίπους, Οἰνόμαος ἢ Πέλοψ, Ὀλβία, Ὀρθάνης, Πάμφιλος, Παννυχίς, Παρμενίσκος, Πλάγγών, Πορνοβοσκός, Προκρίς, Προσουσία ἢ Κύκνος, Στεφανοπώλιδες, Σφιγγοκαρίων, Τιτθαί, Τιτᾶνες, Φοίνιξ, Χάριτες, Χρυσίλλα, Ψάλτρια. (Meineke, *Frag. Com. Graec.* vol. i. pp. 355—367, vol. iii. pp. 203—272; Clinton, *Fast. Hell.* sub ann. B. C. 375; Fabric. *Bibl. Graec.* vol. iv. pp. 442—444.) [P. S.]

EUCADMUS (Εὔκαδμος), an Athenian sculptor, the teacher of ANDROSTHENES. (Paus. x. 19. § 3.) [P. S.]

EUCA'MPIDAS (Εὐκαμπίδας), less properly EUCA'LPIDAS (Εὐκαλπίδας), an Arcadian of Maenalus, is mentioned by Demosthenes as one of those who, for the sake of private gain, became the instruments of Philip of Macedon in sapping the independence of their country. Polybius censures Demosthenes for his injustice in bringing so sweeping a charge against a number of distinguished men, and defends the Arcadians and Messenians in particular for their connexion with Philip. At the worst, he says, they are chargeable only with an error of judgment, in not seeing what was best for their country; and he thinks that, even in this point, they were justified by the result,—as if the result might not have been different, had they taken a different course. (Dem. *de Cor.* pp. 245, 324; Polyb. xvii. 14.) [CINEAS.] Eucampidas is mentioned by Pausanias (viii. 27) as one of those who led the Maenalian settlers to Megalopolis, to form part of the population of the new city, B. C. 371. [E. E.]

EUCHEIR (Εὐχείρ), is one of those names of Grecian artists, which are first used in the mythological period, on account of their significancy, but which were afterwards given to real persons. [CHEIRISOPHUS.] 1. Eucheir, a relation of Daedalus, and the inventor of painting in Greece, according to Aristotle, is no doubt only a mythical personage. (Plin. vii. 56.)

2. Eucheir, of Corinth, who, with Eugrammus, followed Demaratus into Italy (B. C. 664), and introduced the plastic art into Italy, should probably be considered also a mythical personage, designating the period of Etruscan art to which the earliest painted vases belong. (Plin. xxxv. 12. s. 43, comp. xxxv. 5; Thiersch, *Epochen*, pp. 165, 166; Müller, *Arch. d. Kunst*, § 75.) At all events, there appear to have been families of artists, both at Corinth and at Athens, in which the name was hereditary. The following are known.

3. Eucheirus (Εὔχειρος, for so Pausanias gives the name) of Corinth, a statuary, was the pupil of Syadras and Chartas, of Sparta, and the teacher of Clearchus of Rhegium. (Paus. vi. 4. § 2.) He must therefore have flourished about the 65th or 66th Olympiad, B. C. 520 or 516. [CHARTAS, PYTHAGORAS OF RHEGIUM.] This is probably the Euchir whom Pliny mentions among those who made statues of athletes, &c. (*H. N.* xxxiv. 8. s. 19, § 34.)

4. Eucheir, the son of Eubulides, of Athens, a sculptor, made the marble statue of Hermes, in his temple at Pheneus in Arcadia. (Paus. viii. 14, § 7.) Something more is known of him through inscriptions discovered at Athens, in reference to which see EUBULIDES. [P. S.]

EUCHEIRUS, statuary. [EUCHEIR, No. 3.]

EUCHE'NOR (Εὐχήνωρ), a son of Coeranus and grandson of Polyïdus of Megara. He took part in the Trojan war, and was killed. (Paus. i. 43. § 5.) In Homer (*Il.* xii. 663) he is called a son of the seer Polyïdus of Corinth. There are two other mythical personages of this name. (Apollod. ii. 1. § 5; Eustath. *ad Hom.* p. 1839.) [L. S.]

EUCHE'RIA, the authoress of sixteen elegiac couplets, in which she gives vent to the indignation excited by the proposals of an unworthy suitor—stringing together a long series of the most absurd and unnatural combinations, all of which are to be considered as fitting and appropriate in comparison with such an union. The idea of the piece was evidently suggested by the Virgilian lines

Mopso Nisa datur; quid non speremus amantes?
Jungentur jam grypes equis; aevoque sequenti
Cum canibus timidi venient ad pocula damae,

while in tone and spirit it bears some resemblance to the Ibis ascribed to Ovid, and to the Dirae of Valerius Cato. The presumptuous wooer is called a *rusticus servus*, by which we must clearly understand, not a slave in the Roman acceptation of the term, but one of those *villani* or serfs who, according to the ancient practice in Germany and Gaul, were considered as part of the live stock indissolubly bound to the soil which they cultivated. From this circumstance, from the introduction here and there of a barbarous word, from the fact that most of the original MSS. of these verses were found in France, and that the name of Eucherius was common in that country in the fifth and sixth centuries, we may form a guess as to the period when this poetess flourished, and as to the land of her nativity; but we possess no evidence which can entitle us to speak with any degree of confidence. (Wernsdorf, *Poet. Lat. Min.* vol. iii. p. lxv. and p. 97, vol. iv. pt. ii. p. 827, vol. v. pt. iii. p. 1458; Burmann, *Anthol. Lat.* v. 133, or n. 385, ed. Meyer.) [W. R.]

EUCHE'RIUS, bishop of Lyons, was born, during the latter half of the fourth century, of an illustrious family. His father Valerianus is by many believed to be the Valerianus who about this period held the office of Praefectus Galliae, and was a near relation of the emperor Avitus. Eucherius married Gallia, a lady not inferior to himself in station, by whom he had two sons, Salonius and Veranius, and two daughters, Corsortia and

Tullia. About the year A. D. 410, while still in the vigour of his age, he determined to retire from the world, and accordingly betook himself, with his wife and family, first to Lerins (Lerinum), and from thence to the neighbouring island of Lero or St. Margaret, where he lived the life of a hermit, devoting himself to the education of his children, to literature, and to the exercises of religion. During his retirement in this secluded spot, he acquired so high a reputation for learning and sanctity, that he was chosen bishop of Lyons about A. D. 434, a dignity enjoyed by him until his death, which is believed to have happened in 450, under the emperors Valentinianus III. and Marcianus. Veranius was appointed his successor in the episcopal chair, while Salonius became the head of the church at Geneva.

The following works bear the name of this prelate: I. *De laude Eremi*, written about the year A. D. 428, in the form of an epistle to Hilarius of Arles. It would appear that Eucherius, in his passion for a solitary life, had at one time formed the project of visiting Egypt, that he might profit by the bright example of the anchorets who thronged the deserts near the Nile. He requested information from Cassianus [CASSIANUS], who replied by addressing to him some of those *collationes* in which are painted in such lively colours the habits and rules pursued by the monks and eremites of the Thebaid. The enthusiasm excited by these details called forth the letter bearing the above title.

2. *Epistola paraenetica ad Valerianum cognatum de contemtu mundi et secularis philosophiae*, composed about A. D. 432, in which the author endeavours to detach his wealthy and magnificent kinsman from the pomps and vanities of the world. An edition with scholia was published by Erasmus at Basle in 1520.

3. *Liber formularum spiritalis intelligentiae ad Veranium filium*, or, as the title sometimes appears, *De forma spiritalis intellectus*, divided into eleven chapters, containing an exposition of many phrases and texts in Scripture upon allegorical, typical, and mystical principles.

4. *Instructionum Libri II. ad Salonium filium.* The first book treats "De Quaestionibus difficilioribus Veteris et Novi Testamenti," the second contains "Explicationes nominum Hebraicorum."

5. *Homiliae.* Those, namely, published by Livineius at the end of the "Sermones Catechetici Theodori Studitae," Antverp., 8vo. 1602.

The authenticity of the following is very doubtful.

6. *Historia Passionis S. Mauritii et Sociorum Martyrum Legionis Felicis Thebaeae Agaunensium.*

7. *Exhortatio ad Monachos*, the first of three printed by Holstenius in his "Codex Regularum," Rom. 1661, p. 89.

8. *Epitome Operum Cassiani.*

The following are certainly spurious: 1. *Commentarius in Genesim.* 2. *Commentariorum in libros Regum Libri IV.* 3. *Epistola ad Faustinum.* 4. *Epistola ad Philonem.* 5. *Regula duplex ad Monachos.* 6. *Homiliarum Collectio*, ascribed in some of the larger collections of the Fathers to Eusebius of Emesa, in others to Gallicanus. Eucherius is, however, known to have composed many homilies; but, with the exception of those mentioned above (5), they are believed to have perished.

No complete collection of the works of Eucherius has ever been published. The various editions of the separate tracts are carefully enumerated by Schönemann, and the greater number of them will be found in the "Chronologia S. insulae Lerinensis," by Vincentius Barralis, Lugdun. 4to. 1613; in "D. Eucherii Lug. Episc. doctiss. Lucubrationes cura Joannis Alexandri Brassicani," Basil. fol. 1531; in the *Bibliotheca Patrum*, Colon. fol. 1618, vol. v. p. 1; and in the *Bibl. Pat. Max.* Lugdun. fol. 1677, vol. vi. p. 822. (Gennad. *de Viris. Ill.* c. 63; Schoenemann, *Bibl. Patrum. Lat.* ii. § 36.)

This Eucherius must not be confounded with another Gaulish prelate of the same name who flourished during the early part of the sixth century, and was a member of ecclesiastical councils held in Gaul during the years A. D. 524, 527, 529. The latter, although a bishop, was certainly not bishop of Lyons. See Jos. Antelmius, *Assertio pro unico S. Eucherio Lugdunensi episcopo*, Paris, 4to. 1726.

There is yet another Eucherius who was bishop of Orleans in the eighth century. [W. R.]

EUCLEIA (Εὐκλεία), a divinity who was worshipped at Athens, and to whom a sanctuary was dedicated there out of the spoils which the Athenians had taken in the battle of Marathon. (Paus. i. 14. § 4.) The goddess was only a personification of the glory which the Athenians had reaped in the day of that memorable battle. (Comp. Böckh, *Corp. Inscript.* n. 258.) Eucleia was also used at Athens as a surname of Artemis, and her sanctuary was of an earlier date, for Euchidas died in it. (Plut. *Arist.* 20; EUCHIDAS.) Plutarch remarks, that many took Eucleia for Artemis, and thus made her the same as Artemis Eucleia, but that others described her as a daughter of Heracles and Myrto, a daughter of Menoetius; and he adds that this Eucleia died as a maiden, and was worshipped in Boeotia and Locris, where she had an altar and a statue in every market-place, on which persons on the point of marrying used to offer sacrifices to her. Whether and what connexion there existed between the Attic and Boeotian Eucleia is unknown, though it is probable that the Attic divinity was, as is remarked above, a mere personification, and consequently quite independent of Eucleia, the daughter of Heracles. Artemis Eucleia had also a temple at Thebes. (Paus. ix. 17. § 1.) [L. S.]

EUCLEIDES (Εὐκλείδης) of ALEXANDRRIA. The length of this article will not be blamed by any one who considers that, the sacred writers excepted, no Greek has been so much read or so variously translated as Euclid. To this it may be added, that there is hardly any book in our language in which the young scholar or the young mathematician can find all the information about this name which its celebrity would make him desire to have.

Euclid has almost given his own name to the science of geometry, in every country in which his writings are studied; and yet all we know of his private history amounts to very little. He lived, according to Proclus (*Comm. in Eucl.* ii. 4), in the time of the first Ptolemy, B. C. 323—283. The forty years of Ptolemy's reign are probably those of Euclid's age, not of his youth; for had he been trained in the school of Alexandria formed by Ptolemy, who invited thither men of note, Proclus would probably have given us the name of his teacher: but tradition rather makes Euclid the founder of the Alexandrian mathematical school than its pupil. This point is very material to the

formation of a just opinion of Euclid's writings; he was, we see, a younger contemporary of Aristotle (B. C. 384—322) if we suppose him to have been of mature age when Ptolemy began to patronise literature: and on this supposition it is not likely that Aristotle's writings, and his logic in particular, should have been read by Euclid in his youth, if at all. To us it seems almost certain, from the structure of Euclid's writings, that he had not read Aristotle: on this supposition, we pass over, as perfectly natural, things which, on the contrary one, would have seemed to shew great want of judgment.

Euclid, says Proclus, was younger than Plato, and older than Eratosthenes and Archimedes, the latter of whom mentions him. He was of the Platonic sect, and well read in its doctrines. He collected the Elements, put into order much of what Eudoxus had done, completed many things of Theaetetus, and was the first who reduced to unobjectionable demonstration the imperfect attempts of his predecessors. It was his answer to Ptolemy, who asked if geometry could not be made easier, that there was no royal road (*μὴ εἶναι βασιλικὴν ἄτραπον πρὸς γεωμετρίαν*).* This piece of wit has had many imitators; "Quel diable" said a French nobleman to Rohault, his teacher of geometry, "pourrait entendre cela?" to which the answer was "Ce serait un diable qui aurait de la patience." A story similar to that of Euclid is related by Seneca (*Ep.* 91, cited by August) of Alexander.

Pappus (lib. vii. *in praef.*) states that Euclid was distinguished by the fairness and kindness of his disposition, particularly towards those who could do anything to advance the mathematical sciences: but as he is here evidently making a contrast to Apollonius, of whom he more than insinuates a directly contrary character, and as he lived more than four centuries after both, it is difficult to give credence to his means of knowing so much about either. At the same time we are to remember that he had access to many records which are now lost. On the same principle, perhaps, the account of Nasir-eddin and other Easterns is not to be entirely rejected, who state that Euclid was sprung of Greek parents, settled at Tyre; that he lived, at one time, at Damascus; that his father's name was Naucrates, and grandfather's Zenarchus. (August, who cites Gartz, *De Interpr. Eucl. Arab.*) It is against this account that Eutocius of Ascalon never hints at it.

At one time Euclid was universally confounded with Euclid of Megara, who lived near a century before him, and heard Socrates. Valerius Maximus has a story (viii. 12) that those who came to Plato about the construction of the celebrated Delian altar were referred by him to Euclid the geometer. This story, which must needs be false, since Euclid of Megara, the contemporary of Plato, was not a geometer, is probably the origin of the confusion.

* This celebrated anecdote breaks off in the middle of the sentence in the Basle edition of Proclus. Barocius, who had better manuscripts, supplies the Latin of it; and Sir Henry Savile, who had manuscripts of all kinds in his own library, quotes it as above, with only *ἐπὶ* for *πρὸς*. August, in his edition of Euclid, has given this chapter of Proclus in Greek, but without saying from whence he has taken it.

Harless thinks that *Eudoxus* should be read for *Euclid* in the passage of Valerius.

In the frontispiece to Whiston's translation of Tacquet's Euclid there is a bust, which is said to be taken from a brass coin in the possession of Christina of Sweden; but no such coin appears in the published collection of those in the cabinet of the queen of Sweden. Sidonius Apollinaris says (*Epist.* xi. 9) that it was the custom to paint Euclid with the fingers extended (*laxatis*), as if in the act of measurement.

The history of geometry before the time of Euclid is given by Proclus, in a manner which shews that he is merely making a summary of well known or at least generally received facts. He begins with the absurd stories so often repeated, that the Aegyptians were obliged to invent geometry in order to recover the landmarks which the Nile destroyed year by year, and that the Phoenicians were equally obliged to invent arithmetic for the wants of their commerce. Thales, he goes on to say, brought this knowledge into Greece, and added many things, attempting some in a general manner (*καθολικώτερον*) and some in a perceptive or sensible manner (*αἰσθητικώτερον*). Proclus clearly refers to *physical* discovery in geometry, by measurement of instances. Next is mentioned Ameristus, the brother of Stesichorus the poet. Then Pythagoras changed it into the form of a liberal science (*παιδείας ἐλευθέρου*), took higher views of the subject, and investigated his theorems immaterially and intellectually (*ἀΰλως καὶ νοερῶς*): he also wrote on incommensurable quantities (*ἀλόγων*), and on the mundane figures (the five regular solids).

Barocius, whose Latin edition of Proclus has been generally followed, singularly enough translates *ἄλογα* by *quae non explicari possunt*, and Taylor follows him with "such things as cannot be explained." It is strange that two really learned editors of Euclid's commentator should have been ignorant of one of Euclid's technical terms. Then come Anaxagoras of Clazomenae, and a little after him Oenopides of Chios; then Hippocrates of Chios, who squared the lunule, and then Theodorus of Cyrene. Hippocrates is the first writer of elements who is recorded. Plato then did much for geometry by the mathematical character of his writings; then Leodamos of Thasus, Archytas of Tarentum, and Theaetetus of Athens, gave a more scientific basis (*ἐπιστημονικωτέραν σύστασιν*) to various theorems; Neocleides and his disciple Leon came after the preceding, the latter of whom increased both the extent and utility of the science, in particular by finding a test (*διορισμόν*) of whether the thing proposed be possible* or impossible. Eudoxus of Cnidus, a little younger than Leon, and the companion of those about Plato [EUDOXUS], increased the number of general theorems, added three proportions to the three already existing, and in the things which concern the section (of the cone, no doubt) which was started by Plato himself, much increased their number, and employed analyses upon them. Amyclas Heracleotes, the companion of Plato, Menaechmus, the disciple of Eudoxus and of Plato, and his brother Deinostratus, made geometry more perfect. Theudius of Magnesia

* We cannot well understand whether by *δυνατόν* Proclus means geometrically soluble, or possible in the common sense of the word.

generalized many particular propositions. Cyzicinus of Athens was his contemporary; they took different sides on many common inquiries. Hermotimus of Colophon added to what had been done by Eudoxus and Theaetetus, discovered elementary propositions, and wrote something on loci. Philip (ὁ Μεταῖος, others read Μεδμαῖος, Barocius reads Mendaeus), the follower of Plato, made many mathematical inquiries connected with his master's philosophy. Those who write on the history of geo.netry bring the completion of this science thus far. Here Proclus expressly refers to written history, and in another place he particularly mentions the history of Eudemus the Peripatetic.

This history of Proclus has been much kept in the background, we should almost say discredited, by editors, who seem to wish it should be thought that a finished and unassailable system sprung at once from the brain of Euclid; an armed Minerva from the head of a Jupiter. But Proclus, as much a worshipper as any of them, must have had the same bias, and is therefore particularly worthy of confidence when he cites written history as to what was *not* done by Euclid. Make the most we can of his preliminaries, still the thirteen books of the Elements must have been a tremendous advance, probably even greater than that contained in the Principia of Newton. But still, to bring the state of our opinion of this progress down to something short of painful wonder, we are told that demonstration had been given, that something had been written on proportion, something on incommensurables, something on loci, something on solids; that analysis had been applied, that the conic sections had been thought of, that the Elements had been distinguished from the rest and written on. From what Hippocrates had done, we know that the important property of the right-angled triangle was known; we rely much more on the lunules than on the story about Pythagoras. The dispute about the famous Delian problem had arisen, and some conventional limit to the instruments of geometry must have been adopted; for on keeping within them, the difficulty of this problem depends.

It will be convenient to speak separately of the *Elements of Euclid*, as to their contents; and afterwards to mention them bibliographically, among the other writings. The book which passes under this name, as given by Robert Simson, unexceptionable as *Elements of Geometry*, is not calculated to give the scholar a proper idea of the *elements of Euclid;* but it is admirably adapted to confuse, in the mind of the young student, all those notions of sound criticism which his other instructors are endeavouring to instil. The idea that Euclid must be perfect had got possession of the geometrical world; accordingly each editor, when he made what he took to be an alteration for the better, assumed that he was *restoring*, not *amending*, the original. If the books of Livy were to be rewritten upon the basis of Niebuhr, and the result declared to be the real text, then Livy would no more than share the fate of Euclid; the only difference being, that the former would undergo a larger quantity of alteration than editors have seen fit to inflict upon the latter. This is no caricature; *e. g.*, Euclid, says Robert Simson, gave, without doubt, a definition of compound ratio at the beginning of the fifth book, and accordingly he there inserts, not merely a definition, but, he assures us, the very one which Euclid gave. Not a single manuscript supports him: how, then, did he know? He saw that there *ought* to have been such a definition, and he concluded that, therefore, there *had been* one. Now we by no means uphold Euclid as an all-sufficient guide to geometry, though we feel that it is to himself that we owe the power of amending his writings; and we hope we may protest against the assumption that he could not have erred, whether by omission or commission.

Some of the characteristics of the *Elements* are briefly as follows:—

First. There is a total absence of distinction between the various ways in which we know the meaning of terms: certainty, and nothing more, is the thing sought. The definition of straightness, an idea which it is impossible to put into simpler words, and which is therefore described by a more difficult circumlocution, comes under the same heading as the explanation of the word "parallel." Hence disputes about the correctness or incorrectness of many of the definitions.

Secondly. There is no distinction between propositions which require demonstration, and those which a logician would see to be nothing but different modes of stating a preceding proposition. When Euclid has proved that everything which is not A is not B, he does not hold himself entitled to infer that every B is A, though the two propositions are identically the same. Thus, having shewn that every point of a circle which is not the centre is not one from which three equal straight lines can be drawn, he cannot infer that any point from which three equal straight lines are drawn is the centre, but has need of a new demonstration. Thus, long before he wants to use book i. prop. 6, he has proved it again, and independently.

Thirdly. He has not the smallest notion of admitting any generalized use of a word, or of parting with any ordinary notion attached to it. Setting out with the conception of an angle rather as the sharp corner made by the meeting of two lines than as the magnitude which he afterwards shews how to measure, he never gets rid of that corner, never admits two right angles to make one angle, and still less is able to arrive at the idea of an angle greater than two right angles. And when, in the last proposition of the sixth book, his definition of proportion absolutely requires that he should reason on angles of even more than four right angles, he takes no notice of this necessity, and no one can tell whether it was an oversight, whether Euclid thought the extension one which the student could make for himself, or whether (which has sometimes struck us as not unlikely) the elements were his last work, and he did not live to revise them.

In one solitary case, Euclid seems to have made an omission implying that he recognized that natural extension of language by which *unity* is considered as a *number*, and Simson has thought it necessary to supply the omission (see his book v. prop. A), and has shewn himself more Euclid than Euclid upon the point of all others in which Euclid's philosophy is defective.

Fourthly. There is none of that attention to the forms of accuracy with which translators have endeavoured to invest the Elements, thereby giving them that appearance which has made many teachers think it meritorious to insist upon their pupils remembering the very words of Simson. Theorems are found among the definitions: assump-

tions are made which are not formally set down among the postulates. Things which really ought to have been proved are sometimes passed over, and whether this is by mistake, or by intention of supposing them self-evident, cannot now be known: for Euclid never refers to previous propositions by name or number, but only by simple re-assertion without reference; except that occasionally, and chiefly when a negative proposition is referred to, such words as "it has been demonstrated" are employed, without further specification.

Fifthly. Euclid never condescends to hint at the reason why he finds himself obliged to adopt any particular course. Be the difficulty ever so great, he removes it without mention of its existence. Accordingly, in many places, the unassisted student can only see that much trouble is taken, without being able to guess why.

What, then, it may be asked, is the peculiar merit of the Elements which has caused them to retain their ground to this day? The answer is, that the preceding objections refer to matters which can be easily mended, without any alteration of the main parts of the work, and that no one has ever given so easy and natural a chain of geometrical consequences. There is a never erring truth in the results; and, though there may be here and there a self-evident assumption used in demonstration, but not formally noted, there is never any the smallest departure from the limitations of construction which geometers had, from the time of Plato, imposed upon themselves. The strong inclination of editors, already mentioned, to consider Euclid as perfect, and all negligences as the work of unskilful commentators or interpolators, is in itself a proof of the approximate truth of the character they give the work; to which it may be added that editors in general prefer Euclid as he stands to the alterations of other editors.

The Elements consist of thirteen books written by Euclid, and two of which it is supposed that Hypsicles is the author. The first four and the sixth are on plane geometry; the fifth is on the theory of proportion, and applies to magnitude in general; the seventh, eighth, and ninth, are on arithmetic; the tenth is on the arithmetical characteristics of the divisions of a straight line; the eleventh and twelfth are on the elements of solid geometry; the thirteenth (and also the fourteenth and fifteenth) are on the regular solids, which were so much studied among the Platonists as to bear the name of Platonic, and which, according to Proclus, were the objects on which the Elements were really meant to be written.

At the commencement of the first book, under the name of definitions (*ὅροι*), are contained the assumption of such notions as the point, line, &c., and a number of verbal explanations. Then follow, under the name of postulates or demands (*αἰτήματα*), all that it is thought necessary to state as assumed in geometry. There are six postulates, three of which restrict the amount of construction granted to the joining two points by a straight line, the indefinite lengthening of a terminated straight line, and the drawing of a circle with a given centre, and a given distance measured from that centre as a radius; the other three assume the equality of all right angles, the much disputed property of two lines, which meet a third at angles less than two right angles (we mean, of course, much disputed as to its propriety as an assumption, not as to its truth), and that two straight lines cannot inclose a space. Lastly, under the name of *common notions* (*κοιναὶ ἔννοιαι*) are given, either as common to all men or to all sciences, such assertions as that—things equal to the same are equal to one another—the whole is greater than its part—&c. Modern editors have put the last three postulates at the end of the common notions, and applied the term *axiom* (which was not used till after Euclid) to them all. The intention of Euclid seems to have been, to distinguish between that which his reader must grant, or seek another system, whatever may be his opinion as to the propriety of the assumption, and that which there is no question every one will grant. The modern editor merely distinguishes the assumed *problem* (or construction) from the assumed *theorem*. Now there is no such distinction in Euclid as that of problem and theorem; the common term *πρότασις*, translated *proposition*, includes both, and is the only one used. An immense preponderance of manuscripts, the testimony of Proclus, the Arabic translations, the summary of Boethius, place the assumptions about right angles and parallels (and most of them, that about two straight lines) among the postulates; and this seems most reasonable, for it is certain that the first two assumptions can have no claim to rank among common notions or to be placed in the same list with "the whole is greater than its part."

Without describing minutely the contents of the first book of the Elements, we may observe that there is an arrangement of the propositions, which will enable any teacher to divide it into sections. Thus propp. 1—3 extend the power of construction to the drawing of a circle with any centre and *any* radius; 4—8 are the basis of the theory of equal triangles; 9—12 increase the power of construction; 13—15 are solely on relations of angles; 16—21 examine the relations of parts of one triangle; 22—23 are additional constructions; 23—26 augment the doctrine of equal triangles; 27—31 contain the theory of parallels;* 32 stands alone, and gives the relation between the angles of a triangle; 33—34 give the first properties of a parallelogram; 35—41 consider parallelograms and triangles of equal areas, but different forms; 42—46 apply what precedes to augmenting power of construction; 47—48 give the celebrated property of a right angled triangle and its converse. The other books are all capable of a similar species of subdivision.

The second book shews those properties of the rectangles contained by the parts of divided straight lines, which are so closely connected with the common arithmetical operations of multiplication and division, that a student or a teacher who is not fully alive to the existence and difficulty of incommensurables is apt to think that common arithmetic would be as rigorous as geometry. Euclid knew better.

The third book is devoted to the consideration of the properties of the circle, and is much cramped in several places by the imperfect idea already alluded to, which Euclid took of an angle. There are some places in which he clearly drew upon experimental knowledge of the form of a circle,

* See *Penny Cyclopaedia*, art. "Parallels," for some account of this well-worn subject.

and made tacit assumptions of a kind which are rarely met with in his writings.

The fourth book treats of regular figures. Euclid's original postulates of construction give him, by this time, the power of drawing them of 3, 4, 5, and 15 sides, or of double, quadruple, &c., any of these numbers, as 6, 12, 24, &c., 8, 16, &c. &c.

The fifth book is on the theory of proportion. It refers to all kinds of magnitude, and is wholly independent of those which precede. The existence of incommensurable quantities obliges him to introduce a definition of proportion which seems at first not only difficult, but uncouth and inelegant; those who have examined other definitions know that all which are not defective are but various readings of that of Euclid. The reasons for this difficult definition are not alluded to, according to his custom; few students therefore understand the fifth book at first, and many teachers decidedly object to make it a part of the course. A distinction should be drawn between Euclid's definition and his manner of applying it. Every one who understands it must see that it is an application of arithmetic, and that the defective and unwieldy forms of arithmetical expression which never were banished from Greek science, need not be the necessary accompaniments of the modern use of the fifth book. For ourselves, we are satisfied that the only rigorous road to proportion is either through the fifth book, or else through something much more difficult than the fifth book need be.

The sixth book applies the theory of proportion, and adds to the first four books the propositions which, for want of it, they could not contain. It discusses the theory of figures of the same form, technically called *similar*. To give an idea of the advance which it makes, we may state that the first book has for its highest point of constructive power the formation of a rectangle upon a given base, equal to a given rectilinear figure; that the second book enables us to turn this rectangle into a square; but the sixth book empowers us to make a figure of any given rectilinear shape equal to a rectilinear figure of given size, or briefly, to construct a figure of the form of one given figure, and of the size of another. It also supplies the geometrical form of the solution of a quadratic equation.

The seventh, eighth, and ninth books cannot have their subjects usefully separated. They treat of arithmetic, that is, of the fundamental properties of numbers, on which the rules of arithmetic must be founded. But Euclid goes further than is necessary merely to construct a system of computation, about which the Greeks had little anxiety. He is able to succeed in shewing that numbers which are prime to one another are the least in their ratio, to prove that the number of primes is infinite, and to point out the rule for constructing what are called perfect numbers. When the modern systems began to prevail, these books of Euclid were abandoned to the antiquary: our elementary books of arithmetic, which till lately were all, and now are mostly, systems of mechanical rules, tell us what would have become of geometry if the earlier books had shared the same fate.

The tenth book is the development of all the power of the preceding ones, geometrical and arithmetical. It is one of the most curious of the Greek speculations: the reader will find a synoptical account of it in the *Penny Cyclopaedia*, article, "Irrational Quantities." Euclid has evidently in his mind the intention of classifying incommensurable quantities: perhaps the circumference of the circle, which we know had been an object of inquiry, was suspected of being incommensurable with its diameter; and hopes were perhaps entertained that a searching attempt to arrange the incommensurables which ordinary geometry presents might enable the geometer to say finally to which of them, if any, the circle belongs. However this may be, Euclid investigates, by isolated methods, and in a manner which, unless he had a concealed algebra, is more astonishing to us than anything in the Elements, every possible variety of lines which can be represented by $\sqrt{(\sqrt{a} \pm \sqrt{b})}$, a and b representing two commensurable lines. He divides lines which can be represented by this formula into 25 species, and he succeeds in detecting every possible species. He shews that every individual of every species is incommensurable with all the individuals of every other species; and also that no line of any species can belong to that species in two different ways, or for two different sets of values of a and b. He shews how to form other classes of incommensurables, in number how many soever, no one of which can contain an individual line which is commensurable with an individual of any other class; and he demonstrates the incommensurability of a square and its diagonal. This book has a completeness which none of the others (not even the fifth) can boast of: and we could almost suspect that Euclid, having arranged his materials in his own mind, and having completely elaborated the tenth book, wrote the preceding books after it, and did not live to revise them thoroughly.

The eleventh and twelfth books contain the elements of solid geometry, as to prisms, pyramids, &c. The duplicate ratio of the diameters is shewn to be that of two circles, the triplicate ratio that of two spheres. Instances occur of the *method of exhaustions*, as it has been called, which in the hands of Archimedes became an instrument of discovery, producing results which are now usually referred to the differential calculus: while in those of Euclid it was only the mode of proving propositions which must have been seen and believed before they were proved. The method of these books is clear and elegant, with some striking imperfections, which have caused many to abandon them, even among those who allow no substitute for the first six books. The thirteenth, fourteenth, and fifteenth books are on the five regular solids: and even had they all been written by Euclid (the last two are attributed to Hypsicles), they would but ill bear out the assertion of Proclus, that the regular solids were the objects with a view to which the Elements were written: unless indeed we are to suppose that Euclid died before he could complete his intended structure. Proclus was an enthusiastic Platonist: Euclid was of that school; and the former accordingly attributes to the latter a particular regard for what were sometimes called the Platonic bodies. But we think that the author himself of the Elements could hardly have considered them as a mere introduction to a favourite speculation: if he were so blind, we have every reason to suppose that his own contemporaries could have set him right. From various indications, it can be collected that the fame of the Elements was almost coeval with their publication; and by the time of

Marinus we learn from that writer that Euclid was called *κύριος στοιχειωτής*.

The *Data* of Euclid should be mentioned in connection with the Elements. This is a book containing a hundred propositions of a peculiar and limited intent. Some writers have professed to see in it a key to the geometrical analysis of the ancients, in which they have greatly the advantage of us. When there is a problem to solve, it is undoubtedly advantageous to have a rapid perception of the steps which will reach the result, if they can be successively made. Given A, B, and C, to find D: one person may be completely at a loss how to proceed; another may see almost intuitively that when A, B, and C are given, E can be found; from which it may be that the first person, had he perceived it, would have immediately found D. The formation of *data consequential*, as our ancestors would perhaps have called them, things not absolutely given, but the gift of which is implied in, and necessarily follows from, that which *is* given, is the object of the hundred propositions above mentioned. Thus, when a straight line of given length is intercepted between two given parallels, one of these propositions shews that the angle it makes with the parallels is given in magnitude. There is not much more in this book of Data than an intelligent student picks up from the Elements themselves; on which account we cannot consider it as a great step in geometrical analysis. The operations of thought which it requires are indispensable, but they are contained elsewhere. At the same time we cannot deny that the Data might have fixed in the mind of a Greek, with greater strength than the Elements themselves, notions upon consequential data which the moderns acquire from the application of arithmetic and algebra: perhaps it was the perception of this which dictated the opinion about the value of the book of Data in analysis.

While on this subject, it may be useful to remind the reader how difficult it is to judge of the character of Euclid's writings, as far as his own merits are concerned, ignorant as we are of the precise purpose with which any one was written. For instance: was he merely shewing his contemporaries that a connected system of demonstration might be made without taking more than a certain number of postulates out of a collection, the necessity of each of which had been advocated by some and denied by others? We then understand why he placed his six postulates in the prominent position which they occupy, and we can find no fault with his tacit admission of many others, the necessity of which had perhaps never been questioned. But if we are to consider him as meaning to be what his commentators have taken him to be, a model of the most scrupulous formal rigour, we can then deny that he has altogether succeeded, though we may admit that he has made the nearest approach.

The literary history of the writings of Euclid would contain that of the rise and progress of geometry in every Christian and Mohammedan nation: our notice, therefore, must be but slight, and various points of it will be confirmed by the bibliographical account which will follow.

In Greece, including Asia Minor, Alexandria, and the Italian colonies, the Elements soon became the universal study of geometers. Commentators were not wanting; Proclus mentions Heron and Pappus, and Aeneas of Hierapolis, who made an epitome of the whole. Theon the younger (of Alexandria) lived a little before Proclus (who died about A. D. 485). The latter has made his feeble commentary on the first book valuable by its historical information, and was something of a luminary in ages more dark than his own. But Theon was a light of another sort, and his name has played a conspicuous and singular part in the history of Euclid's writings. He gave a new *edition* of Euclid, with some slight additions and alterations: he tells us so himself, and uses the word *ἔκδοσις*, as applied to his own edition, in his commentary on Ptolemy. He also informs us that the part which relates to the sectors in the last proposition of the sixth book is his own addition: and it is found in all the manuscripts following the *ὅπερ ἔδει δεῖξαι* with which Euclid always ends. Alexander Aphrodisiensis (*Comment. in priora Analyt. Aristot.*) mentions as the fourth of the tenth book that which is the fifth in all manuscripts. Again, in several manuscripts the whole work is headed as *ἐκ τῶν Θέωνος συνουσιῶν*. We shall presently see to what this led: but now we must remark that Proclus does not mention Theon at all; from which, since both were Platonists residing at Alexandria, and Proclus had probably seen Theon in his younger days, we must either infer some quarrel between the two, or, which is perhaps more likely, presume that Theon's alterations were very slight.

The two books of Geometry left by BOETHIUS contain nothing but enunciations and diagrams from the first four books of Euclid. The assertion of Boethius that Euclid only arranged, and that the discovery and demonstration were the work of others, probably contributed to the notions about Theon presently described. Until the restoration of the Elements by translation from the Arabic, this work of Boethius was the only European treatise on geometry, as far as is known.

The Arabic translations of Euclid began to be made under the caliphs Haroun al Raschid and Al Mamun; by their time, the very name of Euclid had almost disappeared from the West. But nearly one hundred and fifty years followed the capture of Egypt by the Mohammedans before the latter began to profit by the knowledge of the Greeks. After this time, the works of the geometers were sedulously translated, and a great impulse was given by them. Commentaries, and even original writings, followed; but so few of these are known among us, that it is only from the Saracen writings on astronomy (a science which always carries its own history along with it) that we can form a good idea of the very striking progress which the Mohammedans made under their Greek teachers. Some writers speak slightingly of this progress, the results of which they are too apt to compare with those of our own time: they ought rather to place the Saracens by the side of their own Gothic ancestors, and, making some allowance for the more advantageous circumstances under which the first started, they should view the second systematically dispersing the remains of Greek civilization, while the first were concentrating the geometry of Alexandria, the arithmetic and algebra of India, and the astronomy of both, to form a nucleus for the present state of science.

The Elements of Euclid were restored to Europe by translation from the Arabic. In connection with this restoration four Eastern editors may be

mentioned. Honein ben Ishak (died A. D. 873) published an edition which was afterwards corrected by Thabet ben Corrah, a well-known astronomer. After him, according to D'Herbelot, Othman of Damascus (of uncertain date, but before the thirteenth century) saw at Rome a Greek manuscript containing many more propositions than he had been accustomed to find: he had been used to 190 diagrams, and the manuscript contained 40 more. If these numbers be correct, Honein could only have had the first six books; and the new translation which Othman immediately made must have been afterwards augmented. A little after A. D. 1260, the astronomer Nasireddin gave another edition, which is now accessible, having been printed in Arabic at Rome in 1594. It is tolerably complete, but yet it is not the edition from which the earliest European translation was made, as Peyrard found by comparing the same proposition in the two.

The first European who found Euclid in Arabic, and translated the Elements into Latin, was Athelard or Adelard, of Bath, who was certainly alive in 1130. (See "Adelard," in the *Biogr. Dict.* of the Soc. D. U. K.) This writer probably obtained his original in Spain: and his translation is the one which became current in Europe, and is the first which was printed, though under the name of Campanus. Till very lately, Campanus was supposed to have been the translator. Tiraboschi takes it to have been Adelard, as a matter of course; Libri pronounces the same opinion after inquiry; and Scheibel states that in his copy of Campanus the authorship of Adelard was asserted in a handwriting as old as the work itself. (A. D. 1482.) Some of the manuscripts which bear the name of Adelard have that of Campanus attached to the commentary. There are several of these manuscripts in existence; and a comparison of any one of them with the printed book which was attributed to Campanus would settle the question.

The seed thus brought by Adelard into Europe was sown with good effect. In the next century Roger Bacon quotes Euclid, and when he cites Boethius, it is not for his geometry. Up to the time of printing, there was at least as much dispersion of the Elements as of any other book: after this period, Euclid was, as we shall see, an early and frequent product of the press. Where science flourished, Euclid was found; and wherever he was found, science flourished more or less according as more or less attention was paid to his Elements. As to writing another work on geometry, the middle ages would as soon have thought of composing another New Testament: not only did Euclid preserve his right to the title of *κύριος στοιχειωτής* down to the end of the seventeenth century, and that in so absolute a manner, that then, as sometimes now, the young beginner imagined the name of the man to be a synonyme for the science; but his order of demonstration was thought to be necessary, and founded in the nature of our minds. Tartaglia, whose bias we might suppose would have been shaken by his knowledge of Indian arithmetic and algebra, calls Euclid *solo introduttore delle scientie mathematice:* and algebra was not at that time considered as entitled to the name of a science by those who had been formed on the Greek model; "*arte* maggiore" was its designation. The story about Pascal's discovery of geometry in his boyhood (A. D. 1635) contains the statement that he had got "as far as the 32nd proposition of the first book" before he was detected, the exaggerators (for much exaggerated this very circumstance shews the truth must have been) not having the slightest idea that a new invented system could proceed in any other order than that of Euclid.

The vernacular translations of the Elements date from the middle of the sixteenth century, from which time the history of mathematical science divides itself into that of the several countries where it flourished. By slow steps, the continent of Europe has almost entirely abandoned the ancient Elements, and substituted systems of geometry more in accordance with the tastes which algebra has introduced: but in England, down to the present time, Euclid has held his ground. There is not in our country any system of geometry twenty years old, which has pretensions to anything like currency, but it is either Euclid, or something so fashioned upon Euclid that the resemblance is as close as that of some of his professed editors. We cannot here go into the reasons of our opinion; but we have no doubt that the love of accuracy in mathematical reasoning has declined wherever Euclid has been abandoned. We are not so much of the old opinion as to say that this must necessarily have happened; but, feeling quite sure that all the alterations have had their origin in the desire for more facility than could be obtained by rigorous deduction from postulates both true and evident, we see what has happened, and why, without being at all inclined to dispute that a disposition to depart from the letter, carrying off the spirit, would have been attended with very different results. Of the two best foreign books of geometry which we know, and which are not Euclidean, one demands a right to "imagine" a thing which the writer himself knew perfectly well was not true; and the other is content to shew that the theorems are so nearly true that their error, if any, is imperceptible to the senses. It must be admitted that both these absurdities are committed to avoid the fifth book, and that English teachers have, of late years, been much inclined to do something of the same sort, less openly. But here, at least, writers have left it to teachers to shirk* truth, if they like, without being wilful accomplices before the fact. In an English translation of one of the preceding works, the means of correcting the error were given: and the original work of most note, not Euclidean, which has appeared of late years, does not attempt to get over the difficulty by any false assumption.

At the time of the invention of printing, two errors were current with respect to Euclid personally. The first was that he was Euclid of Megara, a totally different person. This confusion has been said to take its rise from a passage in Plutarch, but we cannot find the reference. Boëthius perpetuated it. The second was that Theon was the demonstrator of all the propositions, and that Euclid only left the definitions, postulates, &c., with the

* We must not be understood as objecting to the teacher's right to make his pupil assume anything he likes, provided only that the latter knows what he is about. Our contemptuous expression (for such we mean it to be) is directed against those who substitute assumption for demonstration, or the particular for the general, and leave the student in ignorance of what has been done.

enunciations in their present order. So completely was this notion received, that editions of *Euclid*, so called, contained only enunciations; all that contained demonstrations were said to be Euclid with the *commentary* of Theon, Campanus, Zambertus, or some other. Also, when the enunciations were given in Greek and Latin, and the demonstrations in Latin only, this was said to constitute an edition of Euclid in the original Greek, which has occasioned a host of bibliographical errors. We have already seen that Theon did edit Euclid, and that manuscripts have described this editorship in a manner calculated to lead to the mistake: but Proclus, who not only describes Euclid as *τὰ μαλακώτερον δεικνύμενα τοῖς ἔμπροσθεν εἰς ἀνελέγκτους ἀποδείξεις ἀναγαγών*, and comments on the very demonstrations which we now have, as on those of Euclid, is an unanswerable witness; the order of the propositions themselves, connected as it is with the mode of demonstration, is another; and finally, Theon himself, in stating, as before noted, that a particular part of a certain demonstration is his own, states as distinctly that the rest is not. Sir Henry Savile (the founder of the Savilian chairs at Oxford), in the lectures* on Euclid with which he opened his own chair of geometry before he resigned it to Briggs (who is said to have taken up the course where his founder left off, at book i. prop. 9), notes that much discussion had taken place on the subject, and gives three opinions. The first, that of *quidam stulti et perridiculi*, above discussed: the second, that of Peter Ramus, who held the whole to be absolutely due to Theon, propositions as well as demonstrations, *false, quis negat?* the third, that of Buteo of Dauphiny, a geometer of merit, who attributes the whole to Euclid, *quae opinio aut vera est, aut veritati certe proxima.* It is not useless to remind the classical student of these things: the middle ages may be called the "ages of faith" in their views of criticism. Whatever was written was received without examination; and the endorsement of an obscure scholiast, which was perhaps the mere whim of a transcriber, was allowed to rank with the clearest assertions of the commentators and scholars who had before them more works, now lost, written by the contemporaries of the author in question, than there were letters in the stupid sentence which was allowed to overbalance their testimony. From such practices we are now, it may well be hoped, finally delivered: but the time is not yet come when refutation of "the scholiast" may be safely abandoned.

All the works that have been attributed to Euclid are as follows:

1. Στοιχεῖα, the *Elements*, in 13 books, with a 14th and 15th added by HYPSICLES.

2. Δεδομένα, the *Data*, which has a preface by Marinus of Naples.

3. Εἰσαγωγὴ Ἁρμονική, *a Treatise on Music;* and 4. Κατατομὴ Κανόνος, *the Division of the Scale:* one of these works, most likely the former, must be rejected. Proclus says that Euclid wrote *κατὰ μουσικὴν στοιχειώσεις.*

5. Φαινόμενα, the *Appearances* (of the heavens). Pappus mentions them.

6. Ὀπτικά, *on Optics;* and 7. Κατοπτρικά, *on Catoptrics.* Proclus mentions both.

** Praelectiones tresdecim in principium elementorum Euclidis; Oxonii habitae* M.DC.XX. Oxoniae, 1621.

The preceding works are in existence; the following are either lost, or do not remain in the original Greek.

8. Περὶ Διαιρέσεων βιβλίον, *On Divisions.* Proclus (*l. c.*) There is a translation from the Arabic, with the name of Mohammed of Bagdad attached, which has been suspected of being a translation of the book of Euclid: of this we shall see more.

9. Κωνικῶν βιβλία δ', *Four books on Conic Sections.* Pappus (lib. vii. *praef.*) affirms that Euclid wrote four books on conics, which Apollonius enlarged, adding four others. Archimedes refers to *the* elements of conic sections in a manner which shews that he could not be mentioning the new work of his contemporary Apollonius (which it is most likely he never saw). Euclid may possibly have written on conic sections; but it is impossible that the first four books of APOLLONIUS (see his life) can have been those of Euclid.

10. Πορισμάτων βιβλία γ', *Three books of Porisms.* These are mentioned by Proclus and by Pappus (*l. c.*), the latter of whom gives a description which is so corrupt as to be unintelligible.

11. Τόπων Ἐπιπέδων βιβλία β', *Two books on Plane Loci.* Pappus mentions these, but not Eutocius, as Fabricius affirms. (*Comment. in Apoll.* lib. i. *lemm.*)

12. Τόπων πρὸς Ἐπιφάνειαν βιβλία β', mentioned by Pappus. What these Τόποι πρὸς Ἐπιφάνειαν, or *Loci ad Superficiem*, were, neither Pappus nor Eutocius inform us; the latter says they derive their name from their own ἰδιότης, which there is no reason to doubt. We suspect that the books and the meaning of the title were as much lost in the time of Eutocius as now.

13. Περὶ Ψευδαρίων, *On Fallacies.* On this work Proclus says, "He gave methods of clear judgment (*διορατικῆς φρονήσεως*) the possession of which enables us to exercise those who are beginning geometry in the detection of false reasonings, and to keep them free from delusion. And the book which gives us this preparation is called Ψευδαρίων, in which he enumerates the species of fallacies, and exercises the mental faculty on each species by all manner of theorems. He places truth side by side with falsehood, and connects the confutation of falsehood with experience." It thus appears that Euclid did not intend his Elements to be studied without any preparation, but that he had himself prepared a treatise on fallacious reasoning, to precede, or at least to accompany, the Elements. The loss of this book is much to be regretted, particularly on account of the explanations of the course adopted in the Elements which it cannot but have contained.

We now proceed to some bibliographical account of the writings of Euclid. In every case in which we do not mention the source of information, it is to be presumed that we take it from the edition itself.

The first, or editio princeps, of the *Elements* is that printed by Erhard Ratdolt at Venice in 1482, black letter, folio. It is the Latin of the fifteen books of the Elements, from Adelard, with the commentary of Campanus following the demonstrations. It has no title, but, after a short introduction by the printer, opens thus: "Preclarissimus liber elementorum Euclidis perspicacissimi: in artem geometrie incipit quā foelicissime: Punctus est cujus ps nñ est," &c. Ratdolt states in the introduction that the difficulty of printing diagrams

had prevented books of geometry from going through the press, but that he had so completely overcome it, by great pains, that "qua facilitate litterarum elementa imprimuntur, ea etiam geometrice figure conficerentur." These diagrams are printed on the margin, and though at first sight they seem to be woodcuts, yet a closer inspection makes it probable that they are produced from metal lines. The number of propositions in Euclid (15 books) is 485, of which 18 are wanting here, and 30 appear which are not in Euclid; so that there are 497 propositions. The *preface* to the 14th book, by which it is made almost certain that Euclid did not write it (for Euclid's books have no prefaces) is omitted. Its Arabic origin is visible in the words *helmuaym* and *helmuariphe*, which are used for a rhombus and a trapezium. This edition is not very scarce in England; we have seen at least four copies for sale in the last ten years.

The second edition bears "Vincentiae 1491," Roman letter, folio, and was printed "per magistrum Leonardum de Basilea et Gulielmum de Papia socios." It is entirely a reprint, with the introduction omitted (unless indeed it be torn out in the only copy we ever saw), and is but a poor specimen, both as to letter-press and diagrams, when compared with the first edition, than which it is very much scarcer. Both these editions call Euclid *Megarensis*.

The third edition (also Latin, Roman letter, folio,) containing the Elements, the Phaenomena, the two Optics (under the names of *Specularia* and *Perspectiva*), and the Data with the preface of Marinus, being the editio princeps of all but the Elements, has the title *Euclidis Megarensis philosophici Platonici, mathematicarum disciplinarū janitoris: habent in hoc volumine quicūque ad mathematicā substantiā aspirāt: elemētorum libros, &c. &c. Zamberto Veneto Interprete.* At the end is *Impressum Venetis, &c. in edibus Joannis Tacuini, &c., M. D.V.VIII. Klendas Novēbris* — that is, 1505, often read 1508 by an obvious mistake. Zambertus has given a long preface and a life of Euclid: he professes to have translated from a Greek text, and this a very little inspection will shew he must have done; but he does not give any information upon his manuscripts. He states that the propositions have the *exposition* of Theon or Hypsicles, by which he probably means that Theon or Hypsicles gave the demonstrations. The preceding editors, whatever their opinions may have been, do not expressly state Theon or any other to have been the author of the demonstrations: but by 1505 the Greek manuscripts which bear the name of Theon had probably come to light. For Zambertus Fabricius cites Goetz. mem. bibl. Dresd. ii. p. 213: his edition is beautifully printed, and is rare. He exposes the translations from the Arabic with unceasing severity. Fabricius mentions (from Scheibel) two small works, the four books of the Elements by Ambr. Jocher, 1506, and something called "Geometria Euclidis," which accompanies an edition of Sacrobosco, Paris, H. Stephens, 1507. Of these we know nothing.

The fourth edition (Latin, black letter, folio, 1509), containing the Elements only, is the work of the celebrated Lucas Paciolus (de Burgo Sancti Sepulchri), better known as Lucas di Borgo, the first who printed a work on algebra. The title is *Euclidis Megarensis philosophi acutissimi mathematicorumque omnium sine controversia*

principis opera, &c. At the end, *Venetiis impressum per... Paganinum de Paganinis... anno...* MDVIIII... Paciolus adopts the Latin of Adelard, and occasionally quotes the comment of Campanus, introducing his own additional comments with the head "Castigator." He opens the fifth book with the account of a lecture which he gave on that book in a church at Venice, August 11, 1508, giving the names of those present, and some subsequent laudatory correspondence. This edition is less loaded with comment than either of those which precede. It is extremely scarce, and is beautifully printed: the letter is a curious intermediate step between the old thick black letter and that of the Roman type, and makes the derivation of the latter from the former very clear.

The fifth edition (Elements, Latin, Roman letter, folio), edited by Jacobus Faber, and printed by Henry Stephens at Paris in 1516, has the title *Contenta* followed by heads of the contents. There are the fifteen books of *Euclid*, by which are meant the *Enunciations* (see the preceding remarks on this subject); the *Comment* of Campanus, meaning the demonstrations in Adelard's Latin; the *Comment* of Theon as given by Zambertus, meaning the demonstration in the Latin of Zambertus; and the *Comment* of Hypsicles as given by Zambertus upon the last two books, meaning the demonstrations of those two books. This edition is fairly printed, and is moderately scarce. From it we date the time when a list of enunciations merely was universally called the complete work of Euclid.

With these editions the ancient series, as we may call it, terminates, meaning the complete Latin editions which preceded the publication of the Greek text. Thus we see five folio editions of the Elements produced in thirty-four years.

The first Greek text was published by Simon Gryne, or Grynoeus, Basle, 1533, folio:* containing, ἐκ τῶν Θέωνος συνουσιῶν (the title-page has this statement), the fifteen books of the Elements, and the commentary of Proclus added at the end, so far as it remains; all Greek, without Latin. On Grynoeus and his reverend† care of manuscripts, see Anthony Wood. (*Athen. Oxon. in verb.*) The Oxford editor is studiously silent about this Basle edition, which, though not obtained from many manuscripts, is even now of some value, and was for a century and three-quarters the only printed Greek text of all the books.

With regard to Greek texts, the student must be on his guard against bibliographers. For instance, Harless‡ gives, from good catalogues, Eu-

* Fabricius sets down an edition of 1530, by the same editor: this is a misprint.

† "Sure I am, that while he continued there (*i. e.* at Oxford), he visited and studied in most of the libraries, searched after rare books of the Greek tongue, particularly after some of the books of commentaries of Proclus Diadoch. Lycius, and having found several, and the owners to be careless of them, he took some away, and conveyed them with him beyond the seas, as in an epistle by him written to John the son of Thos. More, he confesseth." Wood.

‡ Schweiger, in his *Handbuch* (Leipsig, 1830), gives this same edition as a Greek one, and makes the same mistake with regard to those of Dasypodius, Scheubel, &c. We have no doubt that the

κλείδου Στοιχείων βιβλία ιε', Rome, 1545, 8vo., printed by Antonius Bladus Asulanus, containing enunciations only, without demonstrations or diagrams, edited by Angelus Cujanus, and dedicated to Antonius Altovitus. We happen to possess a little volume agreeing in every particular with this description, except only that it is in *Italian*, being "I quindici libri degli elementi di Euclide, *di Greco tradotti* in lingua Thoscana." Here is another instance in which the editor believed he had given the whole of Euclid in giving the enunciations. From this edition another Greek text, Florence, 1545, was invented by another mistake. All the Greek and Latin editions which Fabricius, Murhard, &c., attribute to Dasypodius (Conrad Rauchfuss), only give the enunciations in Greek. The same may be said of Scheubel's edition of the first six books (Basle, folio, 1550), which nevertheless professes in the title-page to give *Euclid*, Gr. Lat. There is an anonymous complete Greek and Latin text, London, printed by William Jones, 1620, which has *thirteen* books in the title-page, but contains only six in all copies that we have seen: it is attributed to the celebrated mathematician Briggs.

The Oxford edition, folio, 1703, published by David Gregory, with the title Εὐκλείδου τὰ σωζόμενα, took its rise in the collection of manuscripts bequeathed by Sir Henry Savile to the University, and was a part of Dr. Edward Bernard's plan (see his life in the *Penny Cyclopaedia*) for a large republication of the Greek geometers. His intention was, that the first four volumes should contain Euclid, Apollonius, Archimedes, Pappus, and Heron; and, by an undesigned coincidence, the University has actually published the first three volumes in the order intended: we hope Pappus and Heron will be edited in time. In this Oxford text a large additional supply of manuscripts was consulted, but various readings are not given. It contains all the reputed works of Euclid, the Latin work of Mohammed of Bagdad, above mentioned as attributed by some to Euclid, and a Latin fragment *De Levi et Ponderoso*, which is wholly unworthy of notice, but which some had given to Euclid. The Latin of this edition is mostly from Commandine, with the help of Henry Savile's papers, which seem to have nearly amounted to a complete version. As an edition of the whole of Euclid's works, this stands alone, there being no other in Greek. Peyrard, who examined it with every desire to find errors of the press, produced only at the rate of ten for each book of the Elements.

The Paris edition was produced under singular circumstances. It is Greek, Latin, and French, in 3 vols. 4to. Paris, 1814–16–18, and it contains fifteen books of the Elements and the Data; for, though professing to give a complete edition of Euclid, Peyrard would not admit anything else to be genuine. F. Peyrard had published a translation of some books of Euclid in 1804, and a complete translation of Archimedes. It was his intention to publish the texts of Euclid, Apollonius, and Archimedes; and beginning to examine the manuscripts of Euclid in the Royal Library at Paris, 23 in number, he found one, marked No. 190, which had the appearance of being written in the ninth century, and which seemed more complete and trustworthy than any single known manuscript. This document was part of the plunder sent from Rome to Paris by Napoleon, and had belonged to the Vatican Library. When restitution was enforced by the allied armies in 1815, a special permission was given to Peyrard to retain this manuscript till he had finished the edition on which he was then engaged, and of which one volume had already appeared. Peyrard was a worshipper of this manuscript, No. 190, and had a contempt for all previous editions of Euclid. He gives at the end of each volume a comparison of the Paris edition with the Oxford, specifying what has been derived from the Vatican manuscript, and making a selection from the various readings of the other 22 manuscripts which were before him. This edition is therefore very valuable; but it is very incorrectly printed: and the editor's strictures upon his predecessors seem to us to require the support of better scholarship than he could bring to bear upon the subject. (See the *Dublin Review*, No. 22, Nov. 1841, p. 341, &c.)

The Berlin edition, Greek only, one volume in two parts, octavo, Berlin, 1826, is the work of E. F. August, and contains the thirteen books of the Elements, with various readings from Peyrard, and from three additional manuscripts at Munich (making altogether about 35 manuscripts consulted by the four editors). To the scholar who wants one edition of the Elements, we should decidedly recommend this, as bringing together all that has been done for the text of Euclid's greatest work.

We mention here, out of its place, *The Elements of Euclid with dissertations*, by James Williamson, B. D. 2 vols. 4to., Oxford, 1781, and London, 1788. This is an English translation of thirteen books, made in the closest manner from the Oxford edition, being Euclid word for word, with the additional words required by the English idiom given in Italics. This edition is valuable, and not very scarce: the dissertations may be read with profit by a modern algebraist, if it be true that equal and opposite errors destroy one another.

Camerer and Hauber published the first six books in Greek and Latin, with good notes, Berlin, 8vo. 1824.

We believe we have mentioned all the Greek texts of the Elements; the liberal supply with which the bibliographers have furnished the world, and which Fabricius and others have perpetuated, is, as we have no doubt, a series of mistakes arising for the most part out of the belief about Euclid the enunciator and Theon the demonstrator, which we have described. Of Latin editions, which must have a slight notice, we have the six books by Orontius Finoeus, Paris, 1536, folio (Fabr., Murhard); the same by Joachim Camerarius, Leipsic, 1549, 8vo (Fabr., Murhard); the fifteen books by Steph. Gracilis, Paris, 1557, 4to. (Fabr., who calls it Gr. Lat., Murhard); the fifteen books of Franc. de Foix de Candale (Flussas Candalla), who adds a sixteenth, Paris, 1566, folio, and promises a seventeenth and eighteenth, which he gave in a subsequent edition, Paris, 1578, folio (Fabr., Murhard); Frederic

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classical bibliographers are trustworthy as to writers with whom a scholar is more conversant than with Euclid. It is much that a Fabricius should enter upon Euclid or Archimedes at all, and he may well be excused for simply copying from bibliographical lists. But the mathematical bibliographers, Heilbronner, Murhard, &c., are inexcusable for copying from, and perpetuating, the almost unavoidable mistakes of Fabricius.

Commandine's first edition of the fifteen books, with commentaries, Pisauri, 1572, fol. (Fabr., Murhard); the fifteen books of Christopher Clavius, with commentary, and Candalla's sixteenth book annexed, Rome, 1574, fol. (Fabr., Murhard); thirteen books, by Ambrosius Rhodius, Witteberg, 1609, 8vo. (Fabr., Murh.); thirteen books by the Jesuit Claude Richard, Antwerp, 1645, folio (Murh.); twelve books by Horsley, Oxford, 1802. We have not thought it necessary to swell this article with the various reprints of these and the old Latin editions, nor with editions which, though called Elements of Euclid, have the demonstrations given in the editor's own manner, as those of Maurolycus, Barrow, Cotes, &c., &c., nor with the editions contained in ancient courses of mathematics, such as those of Herigonius, Dechâles, Schott, &c., &c., which generally gave a tolerably complete edition of the Elements. Commandine and Clavius are the progenitors of a large school of editors, among whom Robert Simson stands conspicuous.

We now proceed to English translations. We find in Tanner (*Bibl. Brit. Hib.* p. 149) the following short statement: "Candish, Richardus, patria Suffolciensis, in linguam patriam transtulit Euclidis geometriam, lib. XV. Claruit* A. D. MDLVI. Bal. par. post. p. 111." Richard Candish is mentioned elsewhere as a translator, but we are confident that his translation was never published. Before 1570, all that had been published in English was Robert Recorde's *Pathway to Knowledge*, 1551, containing enunciations only of the first four books, not in Euclid's order. Recorde considers demonstration to be the work of Theon. In 1570 appeared Henry Billingsley's translation of the fifteen books, with Candalla's sixteenth, London, folio. This book has a long preface by John Dee, the magician, whose picture is at the beginning: so that it has often been taken for Dee's translation; but he himself, in a list of his own works, ascribes it to Billingsley. The latter was a rich citizen, and was mayor (with knighthood) in 1591. We always had doubts whether he was the real translator, imagining that Dee had done the drudgery at least. On looking into Anthony Wood's account of Billingsley (*Ath. Oxon. in verb.*) we find it stated (and also how the information was obtained) that he studied three years at Oxford before he was apprenticed to a haberdasher, and there made acquaintance with an "eminent mathematician" called Whytehead, an Augustine friar. When the friar was "put to his shifts" by the dissolution of the monasteries, Billingsley received and maintained him, and learnt mathematics from him. "When Whytehead died, he gave his scholar all his mathematical observations that he had made and collected, together with his notes on Euclid's Elements." This was the foundation of the translation, on which we have only to say that it was certainly made from the Greek, and not from any of the Arabico-Latin versions, and is, for the time, a very good one. It was reprinted, London, folio, 1661. Billingsley died in 1606, at a great age.

Edmund Scarburgh (Oxford, folio, 1705) translated six books, with copious annotations. We omit detailed mention of Whiston's translation of Tacquet, of Keill, Cunn, Stone, and other editors, whose editions have not much to do with the progress of opinion about the Elements.

Dr. Robert Simson published the first six, and eleventh and twelfth books, in two separate quarto editions. (Latin, Glasgow, 1756. English, London, 1756.) The translation of the *Data* was added to the first octavo edition (called 2nd edition), Glasgow, 1762: other matters unconnected with Euclid have been added to the numerous succeeding editions. With the exception of the editorial fancy about the perfect restoration of Euclid, there is little to object to in this celebrated edition. It might indeed have been expected that some notice would have been taken of various points on which Euclid has evidently fallen short of that formality of rigour which is tacitly claimed for him. We prefer this edition very much to many which have been fashioned upon it, particularly to those which have introduced algebraical symbols into the demonstrations in such a manner as to confuse geometrical demonstration with algebraical operation. Simson was first translated into German by J. A. Matthias, Magdeburgh, 1799, 8vo.

Professor John Playfair's *Elements of Geometry* contains the first six books of Euclid; but the solid geometry is supplied from other sources. The first edition is of Edinburgh, 1795, octavo. This is a valuable edition, and the treatment of the fifth book, in particular, is much simplified by the abandonment of Euclid's notation, though his definition and method are retained.

Euclid's Elements of Plane Geometry, by John Walker, London, 1827, is a collection containing very excellent materials and valuable thoughts, but it is hardly an edition of Euclid.

We ought perhaps to mention W. Halifax, whose English Euclid Schweiger puts down as printed eight times in London, between 1685 and 1752. But we never met with it, and cannot find it in any sale* catalogue, nor in any English enumeration of editors. *The Diagrams of Euclid's Elements* by the Rev. W. Taylor, York, 1828, 8vo. size (part i. containing the first book; we do not know of any more), is a collection of lettered diagrams stamped in relief, for the use of the blind.

The earliest German print of Euclid is an edition by Scheubel or Scheybl, who published the seventh, eighth, and ninth books, Augsburgh, 1555, 4to. (Fabr. from his own copy); the first six books by W. Holtzmann, better known as Xylander, were published at Basle, 1562, folio (Fabr., Murhard, Kästner). In French we have Errard, nine books, Paris, 1598, 8vo. (Fabr.); fifteen books by Henrion, Paris, 1615 ((Fabr.), 1623 (Murh.), about 1627 (necessary inference from the preface of the fifth edition, of 1649, in our possession). It is a close translation, with a comment. In Dutch, six books by J. Petersz Dou, Leyden, 1606 (Fabr.), 1608 (Murh.). Dou was translated into German, Amsterdam, 1634, 8vo. Also an anonymous translation of Clavius, 1663 (Murh.). In Italian, Tartaglia's edition, Venice, 1543 and 1565. (Murh., Fabr.) In Spanish, by Joseph Saragoza, Valentia 1673, 4to. (Murh.) In Swedish, the first six books, by Martin Strömer, Upsal, 1753. (Murh.)

The remaining writings of Euclid are of small interest compared with the Elements, and a shorter account of them will be sufficient.

* Hence Schweiger has it that R. Candish published a translation of Euclid in 1556.

* These are the catalogues in which the appearance of a book is proof of its existence.

The first Greek edition of the *Data* is Εὐκλείδου δεδομένα, &c., by Claudius Hardy, Paris, 1625, 4to., Gr. Lat., with the preface of Marinus prefixed. Murhard speaks of a second edition, Paris, 1695, 4to. Dasypodius had previously published them in Latin, Strasburg, 1570. (Fabr.) We have already spoken of Zamberti's Latin, and of the Greek of Gregory and Peyrard. There is also *Euclidis Datorum Liber* by Horsley, Oxford, 1803, 8vo.

The *Phaenomena* is an astronomical work, containing 25 geometrical propositions on the doctrine of the sphere. Pappus (lib. vi. *praef.*) refers to the second proposition of this work of Euclid, and the second proposition of the book which has come down to us contains the matter of the reference. We have referred to the Latin of Zamberti and the Greek of Gregory. Dasypodius gave an edition (Gr. Lat., so said; but we suppose with only the enunciations Greek), Strasburg, 1571, 4to. (?) (Weidler), and another appeared (Lat.) by Joseph Auria, with the comment of Maurolycus, Rome, 1591, 4to. (Lalande and Weidler.) The book is also in Mersenne's Synopsis, Paris, 1644, 4to. (Weidler.) Lalande names it (*Bibl. Astron.* p. 188) as part of a very ill-described astronomical collection, in 3 vols. Paris, 1626, 16mo.

Of the two works on music, the *Harmonics* and the *Division of the Canon* (or scale), it is unlikely that Euclid should have been the author of both. The former is a very dry description of the interminable musical nomenclature of the Greeks, and of their modes. It is called Aristoxenean [ARISTOXENUS]: it does not contain any discussion of the proper ultimate authority in musical matters, though it does, in its wearisome enumeration, adopt some of those intervals which Aristoxenus retained, and the Pythagoreans rejected. The style and matter of this treatise, we strongly suspect, belong to a later period than that of Euclid. The second treatise is an arithmetical description and demonstration of the mode of dividing the scale. Gregory is inclined to think this treatise cannot be Euclid's, and one of his reasons is that Ptolemy does not mention it; another, that the theory followed in it is such as is rarely, if ever, mentioned before the time of Ptolemy. If Euclid did write either of these treatises, we are satisfied it must have been the second. Both are contained in Gregory (Gr. Lat.) as already noted; in the collection of Greek musical authors by Meibomius (Gr. Lat.), Amsterdam, 1652, 4to.; and in a separate edition (also Gr. Lat.) by J. Pena, Paris, 1537, 4to. (Fabr.), 1557 (Schweiger). Possevinus has also a corrected Latin edition of the first in his *Bibl. Sel.* Colon. 1657. Forcadel translated one treatise into French, Paris, 1566, 8vo. (Schweiger.)

The book on *Optics* treats, in 61 propositions, on the simplest geometrical characteristics of vision and perspective: the *Catoptrics* have 31 propositions on the law of reflexion as exemplified in plane and spherical mirrors. We have referred to the Gr. Lat. of Gregory and the Latin of Zamberti; there is also the edition of J. Pena (Gr. Lat.), Paris, 1557, 4to. (Fabr.); that of Dasypodius (Latin only, we suppose, with Greek enunciations), Strasburg, 1557, 4to. (Fabr.); a reprint of the Latin of Pena, Leyden, 1599, 4to. (Fabr.); and some other reprint, Leipsic, 1607. (Fabr.) There is a French translation by Rol. Freart Mans, 1663, 4to.; and an Italian one by Egnatio Danti, Florence, 1573, 4to. (Schweiger.)

(Proclus; Pappus; August *ed cit.*; Fabric. *Bibl. Graec.* vol. iv. p. 44, &c.; Gregory, *Praef. edit. cit.*; Murhard, *Bibl. Math.*; Zamberti, *ed. cit.*; Savile, *Praelect. in Eucl.*; Heilbronner, *Hist. Mathes. Univ.*; Schweiger, *Handb. der Classisch. Bibl.*; Peyrard, *ed. cit.*, &c. &c.: all editions to which a reference is not added having been actually consulted.) [A. DE M.]

EUCLEIDES (Εὐκλείδης), historical. 1. One of the leaders of the body of colonists from Zancle who founded Himera. (Thucyd. vi. 5.)

2. One of the sons of Hippocrates, tyrant of Gela. It was in suppressing a revolt of the Geloans against Eucleides and his brother, which broke out on the death of Hippocrates, that Gelon managed to get the sovereignty into his own hands, B.C. 491. (Herod. vii. 155.)

3. One of the Thirty Tyrants at Athens. (Xen. *Hell.* ii. 3. § 2.)

4. The archon eponymus for the year B. C. 403. His archonship is memorable for the restoration, with some modifications, of the old laws of Solon and Draco. These were inscribed on the *stoa poecile* in the so-called Ionian alphabet, which was then first brought into use at Athens for public documents. (Andoc. *de Myst.* p. 11; Plut. *Arist.* 1.) Athenaeus (i. p. 3, a.) mentions an Athenian of this name who was famous as a collector of books. Whether he was the same person as the archon, or not, does not appear.

5. The brother of Cleomenes III. king of Sparta. He commanded a division of the forces of the latter at the battle of Sellasia, B. C. 223, and by his unskilful tactics in a great degree brought about the defeat of the Lacedaemonians. He fell with the whole of the wing which he commanded. (Polyb. ii. 65, 67, 68; Plut. *Philop.* p. 358, *Arat.* p. 1046, *Cleom.* pp. 809, 818.) [C. P. M.]

EUCLEIDES (Εὐκλείδης), a native of MEGARA, or, according to some less probable accounts, of Gela. He was one of the chief of the disciples of Socrates, but before becoming such, he had studied the doctrines, and especially the dialectics, of the Eleatics. Socrates on one occasion reproved him for his fondness for subtle and captious disputes. (Diog. Laërt. ii. 30.) On the death of Socrates (B.C. 399), Eucleides, with most of the other pupils of that philosopher, took refuge in Megara, and there established a school which distinguished itself chiefly by the cultivation of dialectics. The doctrines of the Eleatics formed the basis of his philosophical system. With these he blended the ethical and dialectical principles of Socrates. The Eleatic dogma, that there is one universal, unchangeable existence, he viewed in a moral aspect, calling this one existence the *Good*, but giving it also other names (as Reason, Intelligence, &c.), perhaps for the purpose of explaining how the real, though one, appeared to be many. He rejected demonstration, attacking not so much the premises assumed as the conclusions drawn, and also reasoning from analogy. He is said to have been a man of a somewhat indolent and procrastinating disposition. He was the author of six dialogues, none of which, however, have come down to us. He has frequently been erroneously confounded with the mathematician of the same name. The school which he founded was called sometimes the Megaric, sometimes the Dialectic or Eristic. (Diog. Laërt. ii. 106—108; Cic. *Acad.* ii. 42; Plut. *de Fratr. Am.* 18.) [C. P. M.]

EUCLEIDES (Εὐκλείδης). 1. A Greek physician, to whom is addressed one of the Letters attributed to Theano (*Socrat. et Pythag. Epist.* p. 61, ed. Orell.), and who therefore may be supposed to have lived in the fifth century B. C.

2. The author of an antidote against venomous animals, &c., the composition of which is preserved by Galen, *de Antid.* ii. 10, vol. xiv. p. 162. Eucleides must have lived in or before the second century after Christ. [W. A. G.]

EUCLEIDES. 1. Of Athens, a sculptor, made the statues of Pentelic marble, in the temples of Demeter, Aphrodite, and Dionysus, and Eileithuia at Bura in Achaia. (Paus. vii. 25. § 5.) This town, as seen by Pausanias, had been rebuilt after its destruction by an earthquake, in B. C. 37$\frac{3}{2}$. (Paus. *l. c.*, comp. § 2.) The artist probably flourished, therefore, soon after this date.

2. A medallist, whose name is seen on the coins of Syracuse. (R. Rochette, *Lettre à M. le Duc de Lignes*, 1831.) [P. S.]

EUCLES (Εὔκλῆς). 1. Of Rhodes, a son of Callianax and Callipateira, the daughter of Diagoras, belonged to the family of the Eratidae or Diagoridae. He gained a victory in boxing at Olympia, though it is uncertain in what year; and there was a statue of him at Olympia, the work of Naucydes. (Paus. vi. 6. § 1, 7. § 1.) The Scholiast on Pindar (*Ol.* vii. 16) calls him Euclon, and describes him as a nephew of Callipateira. (Böckh, *Explicat. ad Pind. Ol.* vii. p. 166, &c.; DIAGORAS, ERATIDAE.)

2. A son of Hippon of Syracuse, was one of the three new commanders who were appointed in B. C. 414. Subsequently he was one of the commanders of the fleet which the Syracusans sent to Miletus to assist Tissaphernes against the Athenians. (Thuc. vi. 103; Xen. *Hell.* i. 2. § 8.) A third person of this name is Eucles, who was archon at Athens in B. C. 427. (Thuc. iv. 104.) [L. S.]

EUCLOUS (Εὔκλους), an ancient Cyprian soothsayer, who, according to Pausanias (x. 12. § 6, 14. § 3, 24. § 3), lived before the time of Homer, who, as he predicted, was to spring from Cyprus. Pausanias quotes some lines professing to be the bard's prophecy of this event. The poem called the *Cyprian Poem* has been erroneously supposed to have been of his composition. (Fabric. *Bibl. Graec.* vol. i. p. 35.) [C. P. M.]

EU'CRATES (Εὐκράτης), the demagogue, according to the Scholiast, alluded to by Aristophanes (*Equit.* 130), where he speaks of a flax-seller who ruled next but one before Cleon. (Comp. *Equit.* 254.) He might possibly be the same as the father of Diodotus (Thuc. iii. 41), who spoke against Cleon in the Mytilenaean debate, B. C. 427, but it is not very probable. The Eucrates mentioned in the *Lysistrata* (103) of Aristophanes as a general in Thrace is a different person, and probably the same as the brother of Nicias spoken of below. [A. H. C.]

EU'CRATES (Εὐκρατης). 1. An Athenian, a brother of the noted general Nicias. The few notices we have of him are to be found in the speeches of Andocides and Lysias, and these do not tally with each other. According to Lysias, he was made general by the Athenians, apparently after the last naval defeat of Nicias in the harbour of Syracuse (unless indeed by the *last sea fight* Lysias means the battle of Aegos Potami), and shewed his attachment to the principles of liberty by refusing to become one of the Thirty Tyrants, and was put to death by them. According to Andocides, Eucrates was one of the victims of the popular ferment about the mutilation of the Hermes busts, having been put to death on the information of Diocleides. We have a speech of Lysias, composed in defence of the son of Eucrates on the occasion of a trial as to whether his hereditary property should be confiscated or not. (Lys. *de Bonis Niciae frat.* c. 2; Andoc. *de Myst.* c. 11.)

2. A writer mentioned by Hesychius (*s. v.* ἔλατρον) as the author of a work entitled Ῥοδιακά. Athenaeus (iii. p. 111, c.) also mentions a writer of this name. [C. P. M.]

EUCRA'TIDES (Εὐκρατίδης), king of Bactria, was contemporary with Mithridates I. (Arsaces VI.), king of Parthia, and appears to have been one of the most powerful of the Bactrian kings, and to have greatly extended his dominions; but all the events of his reign are involved in the greatest obscurity and confusion. It seems probable that he established his power in Bactria proper, while Demetrius, the son of Euthydemus, still reigned in the Indian provinces south of the Paropamisus [DEMETRIUS]; and, in the course of the wars that he carried on against that prince, he was at one time besieged by him with very superior forces for a space of near five months, and with difficulty escaped. (Justin, xli. 6.) At a subsequent period, and probably after the death of Demetrius, he made great conquests in northern India, so that he was said to have been lord of a thousand cities. (Strab. xv. p. 686.) Yet in the later years of his reign he appears to have suffered heavy losses in his wars against Mithridates, king of Parthia, who wrested from him several of his provinces (Strab. xi. pp. 515, 517), though it seems impossible to admit the statement of Justin (xli. 6), that the Parthian king conquered all the dominions of Eucratides, even as far as India. It appears certain at least, from the same author, that Eucratides retained possession of his Indian dominions up to the time of his death, and that it was on his return from thence to Bactria that he was assassinated by his son, whom he had associated with himself in the sovereignty. (Justin, xli. 6.) The statements of ancient authors concerning the power and greatness of Eucratides are confirmed by the number of his coins that have been found on both sides of the Paropamisus: on these he bears the title of "the Great." (Wilson's *Ariana*, p. 235—237.) The date suggested for the commencement of his reign by Bayer, and adopted by Wilson, is 181 B. C.; but authorities differ widely as to its termination, which is placed by Lassen in 160 B. C., while it is extended by Bayer and Wilson to 147 B. C. (See Wilson's *Ariana*, p. 234—238, where all the points relating to Eucratides are discussed and the authorities referred to.)

COIN OF EUCRATIDES.

Bayer (*Hist. Regn. Graec. Bactriani*, p. 95, &c.) has inferred the existence of a second Eucratides, the son of the preceding, to whom he ascribes the murder of his father, and this view has been adopted by M. Raoul Rochette (*Journal des Sav.* 1835); but it does not seem to be established on any sufficient grounds. Wilson and Mionnet conceive Heliocles to have been the successor of Eucratides. (Wilson's *Ariana*, p. 237; Mionnet, *Suppl.* t. 8, p. 470.) [HELIOCLES.] [E. H. B.]

EUCTE'MON (Εὐκτήμων), the astronomer. [METON.]

EUCTE'MON (Εὐκτήμων), a Greek rhetorician who lived in the early part of the Roman empire. He is mentioned only by Seneca, who has preserved a few fragments of his works. (*Controv.* iii. 19, 20, iv. 25, v. 30, 34.) [L. S.]

EUDAEMON (Εὐδαίμων). 1. The name of two victors in the Olympian games. One of them was an Egyptian, and won the prize in boxing, but the year is not known. (Philostr. *Her.* ii. 6.) The other was a native of Alexandria, and gained a victory in the foot-race in Ol. 237, or A. D. 169. (African. *ap. Euseb. Chron.* p. 44, 2d. edit. Scalig.)

2. A Greek grammarian, and contemporary of Libanius. He was a native of Pelusium in Egypt, and wrote a work on orthography, which is lost, but is often referred to by Suidas, in the Etymologicum, and by Stephanus of Byzantium. (*s. vv.* Αἴλια, Δασκύλιον, Δοκίμειον, Καπετώλιον, and Ὀρεστία; Eudoc. p. 168.) [L. S.]

EUDA'MIDAS (Εὐδαμίδας). 1. A Spartan of some note, who, when the Chalcidians sent to implore aid against Olynthus in B. C. 383, was sent at the head of 2000 men. Before his departure he prevailed on the ephors to commit the next division which should be sent to the command of his brother Phoebidas. The latter, on his march, seized the Cadmea of Thebes; and in consequence of the delay of the main body of the troops thus occasioned, Eudamidas could effect but little. He, however, garrisoned several of the Chalcidian towns; and, making Potidaea his headquarters, carried on the war without any decisive result. According to Diodorus, he was worsted in several engagements; and it would appear from Demosthenes (*de Falsa Legat.* p. 425), who speaks of *three* commanders having in this war fallen on the side of the Chalcidians and Lacedaemonians, that in one of these encounters Eudamidas was killed. (Xen. *Hell.* v. 2. § 24; Diod. xv. 20, 21.)

2. Two kings of Sparta bore this name. Eudamidas I. was the younger son of Archidamus III. and succeeded his brother Agis III. in B. C. 330. The exact length of his reign is uncertain, but it was probably about 30 years. Plutarch (*Apophth.* p. 220, 221) records some sayings of Eudamidas, which bespeak his peaceful character and policy, which is also attested by Pausanias (iii. 10. § 5).

Eudamidas II. was the son of Archidamus IV. (whom he succeeded) and grandson of Eudamidas I. (Plut. *Agis*, 3.) He was the father of Agis IV. and Archidamus V. [C. P. M.]

EUDA'MUS (Εὔδαμος), is mentioned by Aristophanes (*Plut.* 884) as a contemporary, and lived therefore in the fifth century B. C. The Scholiast informs us that he was by trade either a druggist or a goldsmith, and that he sold rings as antidotes against poisons. [W. A. G.]

EUDE'MUS (Εὔδημος). 1. One of Alexander's generals, who was appointed by him to the command of the troops left in India. (Arrian, *Anab.* vi. 27. § 5.) After Alexander's death he made himself master of the territories of the Indian king Porus, and treacherously put that monarch to death. He by this means became very powerful, and in 317 B.C. brought to the support of Eumenes in the war against Antigonus a force of 3500 men and 125 elephants. (Diod. xix. 14.) With these he rendered him active service in the first battle in Gabiene, but seems nevertheless to have been jealous of him, and joined in the conspiracy of Antigenes and Teutamos against him, though he was afterwards induced to divulge their plans. After the surrender of Eumenes, Eudemus was put to death by order of Antigonus, to whom he had always shewn a marked hostility. (Diod. xix. 15, 27, 44; Plut. *Eum.* c. 16.)

2. Son of Cratevas and brother of Pithon, was appointed by his brother satrap of Parthia in the stead of Philip, whom he displaced. (Diod. xix. 14.) [E. H. B.]

EUDE'MUS (Εὔδημος). 1. An historical writer, a native of either Naxos or Paros, who lived before the time of the Peloponnesian war. (Dionys. *Jud. de Thuc.* c. 5; Clem. Alex. *Strom.* vi. 2, 26, p. 267; Vossius, *de Hist. Gr.* p. 440, ed. Westermann.)

2. A writer, apparently on natural history, who is frequently quoted by Aelian, in his *History of Animals* (iii. 21, iv. 8, 43, 45, 56, v. 7).

3. A writer on the history of astronomy and geometry, mentioned by Clemens Alexandrinus (*Strom.* i. p. 130), Diogenes Laërtius (i. 23), and Proclus (*in Euclid.* i. 4).

4. A rhetorician, who lived probably in the fourth century after Christ. He was the author of a lexicon, περὶ Λέξεων Ῥητορικῶν, manuscripts of which are still extant at Paris, Vienna, and other places. His work appears to have been diligently used by Suidas, and is mentioned with praise by Eudocia. (Suidas, *s. v.* Εὔδημος; Eudocia, p. 165; Fabric. *Bibl. Graec.* vol. vi. pp. 245, 632.) [C. P. M.]

EUDE'MUS (Εὔδημος). 1. Of Cyprus, to whom Aristotle dedicated the dialogue Εὔδημος ἢ περὶ ψυχῆς, which is lost, and known to us only by some fragments preserved in Plutarch (*Consolat. ad Apollon.* p. 115, b.), and a few other writers. (Fabric. *Bibl. Graec.* vol. iii. pp. 393, 599; Ionsius, *De Script. Historiae Philosoph.* i. 15. 3; Wyttenbach, *ad Plut. l. c.* p. 765; and the commentators on Cic. *de Divin.* i. 25.)

2. Of Rhodes, a contemporary and disciple of Aristotle. We have no particulars of his life; but that he was one of the most important of Aristotle's numerous disciples may be inferred from the anecdote of Gellius (xiii. 5, where *Eudemo* must be read instead of *Menedemo*), according to which Eudemus and Theophrastus were the only disciples whom the Peripatetic school esteemed worthy to fill the place of Aristotle after his death. Simplicius makes mention of a biography of Eudemus, supposed to be the work of one Damas or Damascius. (Simplic. *ad Aristot. Phys.* vi. 216.) Eudemus was one of those immediate disciples of Aristotle who closely followed their master, and the principal object of whose works was to correct, amplify, and complete his writings and philosophy. It was owing to this circumstance, as we learn from the ancient critics, that Aristotle's writings were so often confounded with those of other authors.

Thus, for instance, Eudemus and his contemporaries and fellow-disciples, Theophrastus and Phanias, wrote works with the same titles and on the same subjects as those of Aristotle. The works of Eudemus of this kind were—1. *On the Categories.* 2. Περὶ Ἑρμηνείας. 3. Ἀναλυτικά. 4. Φυσικά, a work of which Simplicius in his commentary has preserved some fragments, in which Eudemus often contradicts his master. In this treatise, or in some other, he seems to have also treated on the nature of the human body. (Appul. *Apolog.* p. 463.) But all these works are lost, and likewise another of still more importance, in which he treated of the history of geometry and astronomy (ἡ περὶ τῶν Ἀστρολογουμένων Ἱστορία, Diog. Laërt. i. 23; or Ἀστρολογικὴ Ἱστορία, Fabric. *Bibl. Graec.* vol. iii. p. 432.)

Eudemus, however, is of most importance to us as an editor of and commentator upon the Aristotelian writings. How closely he followed Aristotle in his work on Physics, is shewn by the circumstance of later commentators referring to Eudemus in matters of verbal criticism. (Stahr, *Aristotelia*, ii. p. 82.) Indeed Eudemus followed the Aristotelian system so closely, that modern scholars, as Brandis for instance, do not hesitate to ascribe to Eudemus some writings which are generally attributed to Aristotle. (Brandis, *in Rhein. Museum*, i. 4. pp. 283, 284.) Aristotle died in his 63rd year, without having published even half of his writings; and the business of arranging and publishing his literary relics devolved upon his nearest friends and disciples. Simplicius has preserved a passage of the work of Andronicus of Rhodes on Aristotle and his writings, which contains a fragment of a letter of Eudemus, which he wrote to Theophrastus, asking for an accurate copy of a manuscript of the fifth book of the Aristotelian Physics. (Simplic. *ad Arist. Phys.* fol. 216, a., lin. 7.) In the same manner the Aristotelian Metaphysics in their present form seem to have been composed by Eudemus or his successors; for we learn from Asclepius of Tralles [Asclepius], who has preserved many valuable notices from the works of the more ancient commentators, that Aristotle committed his manuscript of the Metaphysics to Eudemus, by which the publication of the work was delayed; that on the death of Aristotle some parts of the manuscript were missing, and that these had to be completed from the other writings of Aristotle by the survivors of Aristotle (οὐ μεταγενέστεροι). (Asclepius, *Prooem. in Aristot. Metaph. libr. A.* p. 519, in Brandis, *Schol.* p. 589.) That we are indebted to Eudemus and his followers for the preservation of this inestimable work may also be inferred from the fact, that Joannes Philoponus states that Pasicrates (or Pasicles) of Rhodus, brother of Eudemus and likewise a disciple of Aristotle, was, according to the opinion of some ancient critics, the author of the second book of the Metaphysics (the book ἀ). (Fabric. *Bibl. Graec.* vol. iii. p. 256; Syrian. *ad Aristot. Metaph.* B. p. 17; Alexand. Aphrodis. pp. 55, 82, *ad Sophist.* Elench. ii. p. 69, ed. Venet. 1529.)

For the Ethics of Aristotle we are also probably indebted more or less to Eudemus. We have, under the name of Ethics, three works ascribed to Aristotle of very unequal value and quality. [Aristoteles, pp. 330, 331.] One of these bears even the name of Eudemus (Ἠθικὰ Εὐδήμεια), and was in all probability a recension of Aristotle's lectures edited by Eudemus. What share, however, Eudemus had in the composition of the chief work (the Ἠθικὰ Νικομάχεια) remains uncertain after the latest investigation of the subject. (Pansch, *de Moralibus magnis subditicio Aristotelis libro*, 1841.) [A. S.]

EUDE'MUS (Εὔδημος), the name of several Greek physicians, whom it is difficult to distinguish with certainty. [Eudamus.]

1. A druggist, who apparently lived in the fourth or third century B. C. He is said by Theophrastus (*Hist. Plant.* ix. 17. 2), to have been eminent in his trade, and to have professed to be able to take hellebore without being purged.

2. A celebrated anatomist, who lived probably about the third century B. C., as Galen calls him a contemporary of Herophilus and Erasistratus. (*Comment. in Hippocr.* "*Aphor.*" vi. 1, vol. xviii. pt. 1. p. 7.) He appears to have given particular attention to the anatomy and physiology of the nervous system. (Galen, *de Locis. Affect.* iii. 14, vol. viii. p. 212.) He considered the metacarpus and metatarsus each to consist of five bones (Galen, *de Usu Part.* iii. 8, vol. iii. p. 203), on which point Galen differed from him, but modern anatomists agree with him. He, however, fell into the error of supposing the acromion to be a distinct and separate bone. (Rufus Ephes. *de Appell. Part. Corp. Hum.* p. 29.)

3. A physician at Rome, who was the paramour of Livia (or Livilla), the wife of Drusus Caesar, the son of the emperor Tiberius, and who joined her and Sejanus in their plot for poisoning her husband, A. D. 23. (Plin. *H. N.* xxix. 8; Tac. *Ann.* iv. 3.) He was afterwards put to the torture. (Tac. *ibid.* c. 11.) He is supposed to be the same person who is said by Caelius Aurelianus (*de Morb. Acut.* ii. 38, p. 171) to have been one of the followers of Themison, and whose medical observations on hydrophobia and some other diseases are quoted by him. He appears to be the same physician who is mentioned by Galen (*de Meth. Med.* i. 7. vol. x. p. 53) among several others as belonging to the sect of the Methodici.

4. A contemporary and personal acquaintance of Galen, in the latter part of the second century after Christ. (Galen, *de Meth. Med.* vi. 6. vol. x. p. 454.)

5. The name is also found in Galen, *de Compos. Medic. sec. Locos*, ix. 5, vol. xiii. p. 291, *de Antid.* ii. 14, vol. xiv. p. 185; Athen. ix. pp. 369, 371; Cramer's *Anecd. Graeca Paris.* vol. iii., and in other places. [W. A. G.]

EU'DICUS (Εὔδικος), a Thessalian of Larissa, probably one of the family of the Aleuadae. Like most of his house, he was a devoted adherent of Philip of Macedon, and in B. C. 344 aided him in effecting the division of Thessaly into four tetrarchies, at the head of one of which he was himself placed. Demosthenes stigmatizes him as a traitor to his country. The division above named had the effect of reducing Thessaly entirely under the controul of Philip. (Dem. *de Coron.* p. 241; Harpocrat. *s. v.* Εὔδικος; Buttmann, *Mythologus*, vol. ii. p. 288, &c.; Böckh, *Explic. ad Pind. Pyth.* x. p. 333.) [C. P. M.]

EUDI'CIUS, magister scriniorum, one of the first commission of Nine, appointed by Theodosius in A. D. 429 to compile a code upon a plan which was afterwards abandoned for another. [Diodorus, vol. i. p. 1018.] [J. T. G.]

EUDO'CIA (Εὐδοκία), the name of several Byzantine princesses.

1. AUGUSTA, wife of the emperor Theodosius II. She was the daughter of the sophist Leontius, or Leon, or, as he is called in the Paschal Chronicle, Heracleitus of Athens, where she was born. The year of her birth is doubtful. Nicephorus Callisti, who has given the fullest account of her, states (xiv. 50) that she died in the fourth year of the emperor Leo, which corresponds to A. D. 460-61, aged sixty-seven; and that she was in her twentieth year when she married Theodosius. According to this statement, she must have been born A. D. 393-4, and married A. D. 413-14. But the age of Theodosius (born A. D. 401) leads us to prefer, for the marriage, the date given by the Paschal or Alexandrian Chronicle and by Marcellinus (*Chron.*), viz. the consulship of Eustathius and Agricola, A. D. 421. We must then give up the calculation of Nicephorus as to the time of her death, or as to her age at that time or at her marriage. Possibly she came to Constantinople in her twentieth year, in 413-14, but was not married till 421. She was called originally Athenais, and having excellent natural abilities, was educated by her father and by the grammarians Hyperechius and Orion in every branch of science and learning then cultivated. She was familiar with Greek and Latin literature, rhetoric, astronomy, geometry, and the science of arithmetic. She was also eminent for her beauty; and in consideration of these advantages, natural and acquired, her father at his death left her no share in his property, all of which he bequeathed to her two brothers Valerius and Aetius, called Genesius by Zonaras, or Gesius in the Paschal Chronicle, saying that her good fortune and the fruits of her education would be a sufficient inheritance.

From dissatisfaction either at this arrangement, or at some wrong she had suffered, Athenais went to Constantinople to appeal against her brothers; and Pulcheria, sister of Theodosius, who managed alike him and his empire, fixed on her as a suitable wife for him. Athenais was a heathen; but her heathenism yielded to the arguments or persuasions of Pulcheria and of Atticus, patriarch of Constantinople, by whom she was baptized, receiving at her baptism the name of Eudocia, and being adopted in that ordinance by Pulcheria as a daughter—an expression apparently indicating that she had that princess for a sponsor. The date of her marriage (A. D. 421), given by Marcellinus and the Paschal Chronicle, is probably correct, though Theophanes places it one if not two years earlier.

Most historians mention only one child of this union, Eudoxia, who, according to Marcellinus, was born in the thirteenth consulship of Honorius, and the tenth of Theodosius, *i. e.* A. D. 422, and betrothed, in the consulship of Victor and Castinus, A. D. 424, to her cousin Valentinian, afterwards emperor of the West as Valentinian III. Tillemont thinks there are notices which seem to shew that there was a son, Arcadius, but he must have died young. Marcellinus mentions another daughter of the emperor Theodosius, and therefore (if legitimate) of Eudocia also, Flacilla; but Tillemont suspects that Marcellinus speaks of a sister of Theodosius so named. Flacilla died in the consulship of Antiochus and Bassus, A. D. 431. The marriage of Valentinian with Eudoxia was celebrated, not, as at first appointed, at Thessalonica, but at Constantinople (comp. Socrates, *Hist. Eccles.* vii. 44; Niceph. Call. *Hist.* xiv. 23; Marcellin. *Chron. Aetio II et Sigisvuldo Coss*), in the year 436 or 437, most likely the latter. In 438, Eudocia set out for Jerusalem, in discharge of a vow which she had made to visit "the holy places" on occasion of her daughter's marriage; and returned the year following to Constantinople, bringing with her the reputed relics of Stephen the proto-martyr. It was probably in this journey that she visited Antioch, addressed the people of that city, and was honoured by them with a statue of brass, as related by Evagrius. At her persuasion Theodosius enlarged the boundaries and the walls of Antioch, and conferred other marks of favour on that city. She had received the title of Augusta A. D. 423.

Hitherto it is probable that Eudocia had interfered but little with the influence exercised by Pulcheria in public affairs. Nicephorus says, she lived twenty-nine years in the palace, "submitting to (ὑπό) Pulcheria as mother and Augusta." As Nicephorus places Eudocia's marriage in 413-14, he makes 442-43 the period of the termination of Pulcheria's administration. He states, that Eudocia's administration lasted for seven years, which brings us to 449-50 as the date of her last journey to Jerusalem, a date which, from other circumstances, appears to be correct.

During the seven years of her administration, in A. D. 444, according to the Paschal Chronicle, but later according to Theophanes, occurred the incident which was the first step to her downfall. An apple of remarkable size and beauty had been brought to Constantinople, which the emperor purchased and presented to his wife. She sent it to Paulinus, the magister officiorum, who was then confined by a fit of the gout; and Paulinus, deeming it a suitable offering, sent it to the emperor. Theodosius recognized it as the one which he had given to Eudocia; and, without mentioning the reason to her, enquired what she had done with it. She, apprehensive of his displeasure at having parted with his gift, replied that she had eaten it, and confirmed her assertion by an oath. This falsehood increased the emperor's suspicions that Eudocia regarded Paulinus with undue affection; and he banished him to Cappadocia, where he was either then or afterwards put to death. Marcellinus places his death in the fifth consulship of Valentinian A. D. 440; but we prefer the statement of Nicephorus, that his banishment was after 442-3, and are disposed to place his death in A. D. 449-50. Eudocia, however, soothed for a time the jealousy of her husband, but it was not eradicated, as subsequent events shewed. Gibbon rejects the whole story of the apple "as fit only for the Arabian Nights;" but his scepticism appears unreasonable.

The quarrels of the ecclesiastics were the immediate occasion of her downfall. Chrysaphius, the eunuch and head chamberlain, a supporter of the monk Eutyches, wished to procure the deposition of Flavian, patriarch of Constantinople, who had just been elected, A. D. 447. Chrysaphius, finding that Flavian was supported by Pulcheria, who, though no longer directing the government, retained considerable influence, applied to Eudocia, whom he reminded of the grievances she had sustained "on Pulcheria's account." Eudocia, after a long continued effort, at last succeeded in alienating her husband from his sister. Pulcheria was forbidden the court, and retired from Constantinople; and in

the second or pseudo-council of Ephesus (A. D. 449), known as "the council of robbers" (ἡ λῃστρικὴ), Flavian was deposed, and so roughly treated by the assembled prelates, that he died of their violence a few days after. But Theodosius was soon led to take up the cause of the murdered patriarch. He banished Chrysaphius, and stripped him of all his possessions; and shewed his anger with Eudocia by reviving the quarrel about the apple; so that she begged and obtained permission to retire to Jerusalem. Pulcheria was recalled, and resumed the now vacant management of affairs, which she retained during the short remainder of the reign of Theodosius and that of her husband Marcian, who succeeded him.

Eudocia might possibly have been reconciled to her husband, but for an event recorded by Marcellinus, which rendered the breach irreparable. Saturninus, who held the office of comes domesticorum, being sent for the purpose by Theodosius, on what account is not stated, but probably through jealousy, slew two ecclesiastics, Severus, a priest, and Johannes or John, a deacon, who were in the service of Eudocia at Jerusalem. She, enraged, put Saturninus to death, and was in return stripped of the state and retinue of empress, which she had been hitherto allowed to retain. Marcellinus places these sad events in the eighteenth consulship of Theodosius, A. D. 444; but this date is altogether inconsistent with the facts mentioned by Nicephorus. Theophanes placed them in A. M. 5942, Alex. era (A. D. 450), which is probably correct; if so, it must have been before the death of Theodosius, which took place in that year.

Eudocia spent the rest of her life in the Holy Land, devoting herself to works of piety and charity. She repaired the walls of Jerusalem, conversed much with ecclesiastics, built monasteteries and hospitals, and a church in honour of the proto-martyr Stephen on the spot where he was said to have been stoned; enriched existing churches with valuable offerings, and bestowed great sums in charity on the priests and the poor. But she was, for some years, obnoxious to the imputation of heresy. The opinion of Eutyches on the union of the two natures in Christ, which she held, and which had triumphed in the "council of robbers," at Ephesus (A. D. 449), was condemned in another council held at Chalcedon (A. D. 451), soon after the death of Theodosius. The decrees of this latter council Eudocia for some years rejected. When, however, she heard of the captivity of her daughter Eudoxia [EUDOXIA], whom, with her two daughters, Genseric, king of the Vandals, had carried into Africa (A. D. 455), she sought to be reconciled to Pulcheria, that she might interest her and her husband, the emperor Marcian, in behalf of the captives. By the intervention of Olybrius, to whom one of the captive princesses was betrothed, and of Valerius, the reconciliation was effected; and Pulcheria anxiously sought to restore Eudocia to the communion of the church. She engaged her brothers and daughters (according to Nicephorus) to write to her for this purpose: from which it may be gathered that the brothers of Eudocia had become Christians, and were still living. According to the Paschal Chronicle, they had been advanced to high offices, Aëtius or Gesius in the provinces, and Valerius at court. Possibly the Valerius who had been one of the mediators between the princesses, was one of them. Who "the daughters," of Eudocia were, is not clear. We read only of two, Eudoxia, now in captivity, and Flacilla, long since dead. If the letters were from the captive princesses, we must understand daughters in the more extended sense of female descendants. These letters and the conversations which Eudocia held with Symeon the Stylite, and Euthymius, an eminent monk of Jerusalem, determined her to renounce Eutychianism; and her conversion led many others to follow her example; but it is honourable to her that she continued her gratuities to those who retained as well as to those who renounced these opinions. She died at Jerusalem in the fourth year of the reign of Leo I. A. D. 460-61, and was buried in the church of St. Stephen, which she herself had built. Theophanes places her death in A. M. 5947 Alex. era (A. D. 455), but this is too early. Her age has been already noticed. She solemnly declared at her death that she was free from any guilty connexion with Paulinus.

Eudocia was an author. She wrote—1. *A poem on the victory obtained by the troops of her husband Theodosius over the Persians*, A. D. 421 or 422. This was in heroic verse, and is mentioned by Socrates. (*Hist. Eccles.* vii. 21.) 2. *A paraphrase of the Octateuch*, also in heroic verse. Photius describes it as consisting of eight books, according to the division of that part of Scripture which it embraced; and says it was well and perspicuously written, and conformable to the laws of the poetic art; but that the writer had not allowed herself the poetic licences of digression and of mingling fiction with truth, having kept very close to the sense of the sacred books 3. *A paraphrase of the Prophecies of Daniel and Zechariah*, in the same measure. 4. *A poem*, in the same measure and in three books, *on the history and martyrdom of Cyprian and Justina*, who suffered in the persecution under Diocletian. Photius gives a pretty full account of this poem. 5. Zonaras and Joannes Tzetzes ascribe to Eudocia *Homero-Centones;* and a poem under that title, composed of verses and parts of verses from Homer, and having for its subject the history of the fall and of the redemption of man by Jesus Christ, has been repeatedly published, both in the original and in a Latin version. In one edition, it is said to be by Eudocia Augusta, or Patricius Pelagius. The genuineness of this work is, however, very disputable, and even the fact of Eudocia having ever written anything of the kind, is not quite clear.

(Socrates, *Hist. Eccles.* vii. 21; Evagrius, *Hist. Eccles.* i. 20, 21, 22; Nicephorus Callisti, *Hist. Eccles.* xiv. 23, 47, 49, 50; Zonaras, *Annales*, vol. iii. p. 34—37, ed. Basil. 1557; Marcellinus, *Chronicon; Chronicon Alexandrinum sive Paschale;* Joannes Malalas, *Chronographia*, lib. xiv.; Theophanes, *Chronographia*, ab A. M. 5911 ad 5947, Alex. era; Joannes Tzetzes, *Historiar. Variar Chilias. X Hist.* 306; Cedrenus, *Compendium*, p. 590-91, ed. Bonn; Michael Glycas, *Annales*, pars iv. pp. 484-5, ed. Bonn; Photius, *Biblioth.* codd. 183, 184; Tillemont, *Hist. des Emp.* vol. vi.; Gibbon, *Decl. and Fall.* ch. xxxii.; Cave, *Hist. Lit.* vol. i. p. 403, ed. Oxford, 1740-43; Oudin, *De Scriptor. Eccles.* vol. i. p. 1258; Fabric. *Bibl. Graec.* vol. i. p. 552, &c., vol. x. p. 730, &c.)

2. Daughter of Valentinian III. and of Eudoxia, daughter of Theodosius II., and consequently grand-daughter of the subject of the preceding article. She was carried captive to Carthage by

Genseric, king of the Vandals, when he sacked Rome (A. D. 455), together with her mother and her younger sister Placidia. Genseric married Eudocia (A. D. 456), not to one of his younger sons, Gento, as Idatius says, but to his eldest son Hunneric (who succeeded his father, A. D. 477, as king of the Vandals); and sent Eudoxia and Placidia to Constantinople. After living sixteen years with Hunneric, and bearing him a son, Hulderic, who also afterwards became king of the Vandals, Eudocia, on the ground of dislike to the Arianism of her husband, secretly left him, and went to Jerusalem, where she soon after died (A. D. 472), having bequeathed all she had to the Church of the Resurrection, and was buried in the sepulchre of her grandmother, the empress Eudocia. (Evagrius, *Hist. Eccles.* ii. 7; Marcellinus, *Chronicon*; Idatius, *Chronicon*; Nicephorus Callisti, *Hist. Eccles*, xv. 11; Procopius, *de Bello Vandalico*, i. 5; Theophanes, *Chronographia*, A. M. 5947 and 5964, Alex. era; Zonaras, *Annales*, vol. iii. p. 40, ed. Basil, 1557; Tillemont, *Hist. des Emp.* vol. vi.)

3. EUDOCIA FABIA, wife of the emperor Heraclius. She was the daughter of a certain African noble, and was at Constantinople (A. D. 610) when Heraclius, to whom she was betrothed, having assumed the purple in Africa, sailed to Constantinople to dethrone the tyrant Phocas. Phocas shut her up in a monastery with the mother of Heraclius; but his fall led to their release. She was married on the day of Heraclius's coronation, and crowned with him, and, according to Zonaras, received from him the name of Fabia; but Cedrenus makes Fabia her original name, which is more likely. She had by Heraclius, according to Zonaras, three children, a daughter Epiphania, and two sons, the elder named Heraclius and the younger Constantine. She died soon after the birth of the youngest child. Cedrenus assigns to them only a daughter and one son, who was, according to him, called both Heraclius and Constantine. He places the death of Eudocia in the second year of Heraclius, A. D. 612. (Zonaras, *Annales*, vol. iii. pp. 66, 67, ed. Basil, 1557; Cedrenus, *Compendium*, pp. 713—14, ed. Bonn, 1838-9.)

4. EUDOCIA, daughter of Incer or Inger, and concubine of the emperor Michael III., by whom she was given in marriage (about A. D. 866) to Basil the Macedonian, afterwards emperor. She bore Basil a son, afterwards the emperor Leo the Philosopher, so soon after their marriage, that it was said that Michael was the child's father, and that she was pregnant at the time of her marriage. Cedrenus speaks of the marriage of Basil with Eudocia, whose noble birth and beauty he celebrates; but, far from making her the concubine of Michael, speaks of her as excelling in modesty. (Zonaras, *Annales*, vol. iii. p. 132, ed. Basil, 1577; Cedrenus, *Compendium*, vol. ii. p. 198, ed. Bonn, 1838-9.)

5. EUDOCIA, third wife of the emperor Constantine V. (Copronymus). She was crowned and received the title of Augusta from her husband in the twenty-eighth year of his reign, A. D. 768. (Cedreni *Compendium*, vol. ii. p. 16, ed. Bonn.)

6. EUDOCIA, third wife of Leo the Philosopher, son of Basil the Macedonian and of Eudocia. (No. 3.) She died in childbirth soon after, and the child died also. She was the daughter, or of the race of Opsicius. Of the date of her marriage and death we have no account. It was probably near the beginning of the tenth century; at any rate before A. D. 904. (Zonaras, *Annales*, vol. iii. p. 143, ed. Basil, 1567; Cedrenus, *Compendium*, p. 492, ed. Basil, 1566.)

7. Eldest daughter of the Byzantine emperor Constantine IX., became a nun in consequence of some disease by which she was disfigured. She appears to have survived her father, who died A. D. 1028. (Zonaras, *Annales*, vol. iii. p. 182, ed. Basil, A. D. 1557.)

8. EUDOCIA AUGUSTA of MACREMBOLIS, wife of the emperors Constantine XI. (Ducas) and Romanus IV. (Diogenes). She was married to Constantine while he was yet in a private station, and bore him two sons, Michael and Andronicus, before his accession in A. D. 1059, and one son, Constantine, born afterwards; they had also two daughters, Theodora and Zoe. On the accession of Constantine she received the title of Augusta; and on his death, A. D. 1067, he bequeathed the empire to her and to their three sons, Michael VII. (Parapinaces), Andronicus I., and Constantine XII. (Porphyrogenitus). He bound Eudocia by an oath not to marry again. Eudocia had in fact the management of the government, the children being all young. Perceiving that the protection of the eastern frontier, which was threatened with invasion, required a stronger hand, she married Romanus IV. (Diogenes). Romanus, who was eminent for his fine figure, strength, and warlike qualities, had, on the death of Constantine XI., prepared to seize the throne, but was prevented by Eudocia, who threw him into prison, and exiled him; but, either for reasons of state, or from affection, soon recalled him, and raised him to the command of the army. Her oath not to marry had been given in writing, and committed to the custody of the patriarch of Constantinople; but by a trick she recovered it, and, within eight months after her husband's death (A. D. 1068), married Romanus, and raised him to be colleague in the empire with herself and her sons. She had hoped to govern him, but was disappointed, and his assertion of his own will led to quarrels between them. During the captivity of Romanus, Joannes or John Ducas, brother of the late Constantine, who had been invested with the dignity of Caesar, declared Michael Parapinaces sole emperor, and banished Eudocia to a convent which she had herself built on the shore of the Propontis. On the death of Diogenes, who on his release had fallen into the hands of Andronicus, the eldest son of Joannes Ducas, and died from the cruel usage he received, A. D. 1071 [ROMANUS IV. (DIOGENES)], Eudocia buried her unhappy husband with great splendour. She appears to have long survived this event. (Zonaras, *Annales*, vol. iii. pp. 218—226, ed. Basil, 1557; Michael Glycas, *Annales*, pars iv. p. 606, &c., ed. Bonn.)

Eudocia compiled a dictionary of history and mythology, which she called Ἰωνιά, *i. e. Collection or bed of Violets.* It was printed for the first time by Villoison, in his *Anecdota Graeca*, 2 vols. 4to. Venice, 1781. It is prefaced by an address to her husband Romanus Diogenes, in which she describes the work as "a collection of genealogies of gods, heroes, and heroines, of their metamorphoses, and of the fables and stories respecting them found in the ancients; containing also notices of various philosophers." The sources from which the work was compiled are in a great degree the same as

those used in the Lexicon of Suidas. The sources are examined and described by Meineke in his *Observationes in Eudociae Violetum*, in the fifth and sixth volumes of the *Bibliothek der alten Litteratur und Kunst*, Göttingen, 1789.

9. Daughter of Andronicus Comnenus, second son of the Byzantine emperor Calo-Joannes. She was married, but to whom is unknown; and after her husband's death lived in concubinage with Andronicus, her cousin, afterwards emperor as Andronicus I. Her second husband was Michael Gabras, to whom she was married. We can give no exact dates of the few incidents known of her life. She lived in the middle of the twelfth century. (Michael Glycas, *Manuel Comnenus*, Lib. iii. pp. 135, 136, Lib. iv. p. 173, ed. Bonn.) [J. C. M.]

EUDO'RA (Εὐδώρη), a daughter of Nereus and Doris. (Hes. *Theog.* 244; Apollod. i. 2. § 7.) There are two more mythical personages of this name. (Hes. *Theog.* 360; Hygin. *Fab.* 192.) [L. S.]

EUDO'RUS (Εὔδωρος), a son of Hermes and Polymele, was brought up by his grandfather Phylas. He was one of the five leaders of the Myrmidones under Achilles, who sent him out to accompany Patroclus, and to prevent the latter from venturing too far; but Eudorus was slain by Pyraechmus. (Hom. *Il.* xvi. 179, &c.; Eustath. *ad Hom.* p. 1697.) [L. S.]

EUDO'RUS (Εὔδωρος) is mentioned by Alexander Aphrodisiensis (*ad Arist. Metaph.* p. 26, ed. Paris. 1536, fol.) as a commentator on Aristotle's Metaphysics, in which he is said to have altered several passages. Simplicius likewise speaks of a Peripatetic philosopher of this name, and relates that he had written on the Aristotelian Categories. We do not know, however, if this be the same person. Eudorus, whom Alexander Aphrodisiensis mentions, was a native of Alexandria, and had, like Ariston of Alexandria, written a work on the Nile. (Strab. xvii. p. 790; comp. Fabric. *Bibl. Graec.* vol. i. p. 845, vol. iii. pp. 172, 492). [A. S.]

EUDO'RUS, a scene-painter and statuary in bronze, of second-rate merit. (Plin. xxxv. 11. s. 40. § 34.) [P. S.]

EUDO'XIA (Εὐδοξία), the name of several princesses chiefly of the Eastern or Byzantine empire.

1. The daughter of the Frank Bauto, married to the emperor Arcadius, A. D. 395, by whom she had four daughters, Flacilla or Flaccilla or Falcilla, Pulcheria, Arcadia, and Marina, and one son, Theodosius II. or the younger. She was a woman of high spirit, and exercised great influence over her husband: to her persuasion his giving up of the eunuch Eutropius into the power of his enemies may be ascribed. She was involved in a fierce contest with Chrysostom, who fearlessly inveighed against the avarice and luxury of the court, and scrupled not to attack the empress herself. The particulars of the struggle are given elsewhere. [CHRYSOSTOMUS, JOANNES.] She died of a miscarriage in the sixth consulship of Honorius, A. D. 404, or, according to Theophanes, A. D. 406. The date of her death is carefully discussed by Tillemont. (*Histoire des Empereurs*, vol. v. p. 785.) Cedrenus narrates some curious particulars of her death, but their credibility is very doubtful. (Philostorgius, *Hist. Eccles. apud Photium*; Marcellinus, *Chronicon*; Socrates, *Hist. Eccles.* vi. 18; Cassiodor. *Hist. Tripart.* x. 20; Theophanes, *Chronographia ad* A. M. 5892, 97, 98, Alex. era; Cedrenus, *Compend.* vol. i. p. 585, ed. Bonn.)

2. Daughter of Theodosius II. and of Eudocia, born A. D. 422, and betrothed soon after to Valentinian, son of the emperor Honorius, who afterwards was emperor of the West as Valentinian III. and to whom she was married at Constantinople in A. D. 436 or 437. On the assassination of her husband by Maximus (A. D. 455), who usurped the throne, she was compelled to marry the usurper; but, resenting both the death of her husband and the violence offered to herself, she instigated Genseric, king of the Vandals, who had conquered Africa, to attack Rome. Genseric took the city. Maximus was slain in the flight, and Eudoxia and her daughters, Eudocia and Placidia, were carried by the Vandal king to Carthage. After being detained in captivity some years, she was sent with her daughter Placidia and an honourable attendance to Constantinople. [See EUDOCIA, No. 1, and the authorities subjoined there.]

The coins of the empresses Eudocia and Eudoxia are, from the two names being put one for the other, difficult to be assigned to their respective persons. (See Eckhel, *Doctrina Num. Veterum*, vol. viii. p. 170.) [J. C. M.]

EUDO'XIUS, commonly cited with the addition HEROS, was a Graeco-Roman jurist, who flourished shortly before Justinian. Panciroli (*de Claris Interpp. Juris*, p. 63) places him too early in supposing that he was the Pr. Pr. to whom were addressed the constitution of Theodosius and Valentinian of A. D. 427 (Cod. 1. tit. 8. s. 1), and the constitution of Arcadius and Honorius. (Cod. 2. tit. 77. s. 2.) He is mentioned in Const. *Tanta*, § 9, as the grandfather of Anatolius, professor of law at Berytus, who was one of the compilers of the Digest. The appellation Heros is not a proper name, but a title of excellency, and is placed sometimes before, and sometimes after, the name. Thus. in *Basil.* vi. p. 227, we have ὁ Ἥρως Εὐδοξίος, and, in *Basil.* iii. p. 60, Εὐδόξιος ὁ Ἥρως. We find the same title applied to Patricius, Amblichus (qu. Iamblichus, *Basil.* iii. p. 256), and Cyrillus (*Basil.* iv. p. 702). Heimbach (*Anecdota*, i. p. 202) is inclined to think that, like the expression ὁ μακαρίτης, it was used by the Graeco-Roman jurists of and after the age of Justinian as a designation of honour in speaking of their predecessors who had died within their memory.

Eudoxius was probably acquainted with the original writings of the classical jurists, for from *Basil.* ii. p. 454 (ed. Heimbach) it appears that he quoted Ulpian's treatise *De Officio Proconsulis*. From the citations of Eudoxius in the Basilica, he appears to have written upon the constitutions of emperors earlier than Justinian, and thence Reiz (*ad Theophilum*, pp. 1234—1246) infers that he commented upon the Gregorian, Hermogenian, and Theodosian codes, from which those constitutions were transferred into the Code of Justinian. It is probably to the commentaries of Eudoxius, Leontius, and Patricius on the three earlier codes that Justinian (Const. *Tanta*, § 9) alludes, when he says of them "optimam sui memoriam *in Legibus* reliquerunt," for the imperatorial constitutions were often called *Leges*, as distinguished from the *Jus* of the jurists.

In *Basil.* ii. p. 644, Thalelaeus, who survived

Justinian, classes Eudoxius among the older teachers, and cites his exposition of a constitution of Severus and Antoninus of A. D. 199, which appears in Cod. 2. tit. 12. s. 4. Again, in *Basil.* i. pp. 810, 811, is cited his exposition of a constitution of Diocletian and Maximinian, of A. D. 193, which appears in Cod. 2. tit. 4. s. 18, with the interpolated words *excepto adulterio*. In both these passages, the opinion of Heros Patricius is preferred to that of Eudoxius. In like manner, it appears from the scholiast in the fifth volume of Meerman's *Thesaurus* (*JCtorum Graecorum Commentarii*, p. 56; *Basil.*, ed. Heimbach, i. p. 403) that Domninus, Demosthenes, and Eudoxius, differed from Patricius in their construction of a constitution of the emperor Alexander, of A. D. 224, and that that constitution was altered by the compilers of Justinian's code in conformity with the opinion of Patricius. Eudoxius is cited by Patricius (*Basil.* iii. p. 61) on a constitution of A. D. 293 (Cod. 4. tit. 19. s. 9), and is cited by Theodorus (*Basil.* vi. p. 227) on a constitution of A. D. 290. (Cod. 8. tit. 55. s. 3.) In the latter passage Theodorus, who was a contemporary of Justinian, calls Eudoxius his teacher. Whether this expression is to be taken literally may be doubted, as Theodorus also calls Domninus, Patricius, and Stephanus (*Basil.* ii. p. 580) his teachers. (Zachariae, *Anecdota*, p. xlviii.; Zimmern, *R. R. G.* i. §§ 106, 109.)

The untrustworthy Nic. Comnenus Papadopoli (*Praenot. Mystag.* pp. 345, 402) mentions a Eudoxius, Nomicus, Judex veli, and cites his Synopsis Legum, and his scholia on the Novells of Alexius Comnenus. [J. T. G.]

EUDO'XIUS, a physician, called by Prosper Aquitanus a man "pravi sed exercitati ingenii," who in the time of the emperor Theodosius the Younger, A. D. 432, deserted to the Huns. (*Chronicon. Pithoean.* in Labbe, *Nova Biblioth. MSS. Libror.* vol. i. p. 59.) [W. A. G.]

EUDOXUS (Εὔδοξος) of Cnidus, the son of Aeschines, lived about B. C. 366. He was, according to Diogenes Laërtius, astronomer, geometer, physician, and legislator. It is only in the first capacity that his fame has descended to our day, and he has more of it than can be justified by any account of his astronomical science now in existence. As the probable introducer of the sphere into Greece, and perhaps the corrector, upon Egyptian information, of the length of the year, he enjoyed a wide and popular reputation, so that Laërtius, who does not even mention Hipparchus, has given the life of Eudoxus in his usual manner, that is, with the omission of all an astronomer would wish to know. According to this writer, Eudoxus went to Athens at the age of twenty-three (he had been the pupil of Archytas in geometry), and heard Plato for some months, struggling at the same time with poverty. Being dismissed by Plato, but for what reason is not stated, his friends raised some money, and he sailed for Egypt, with letters of recommendation to Nectanabis, who in his turn recommended him to the priests. With them he remained sixteen months, with his chin and eyebrows shaved, and there, according to Laërtius, he *wrote* the Octaëteris. Several ancient writers attribute to him the invention or introduction of an improvement upon the Octaëterides of his predecessors. After a time, he came back to Athens with a band of pupils, having in the mean time taught philosophy in Cyzicum and the Propontis: he chose Athens, Laërtius says, for the purpose of vexing Plato, at one of whose symposia he introduced the fashion of the guests reclining in a semicircle; and Nicomachus (he adds), the son of Aristotle, reports him to have said that pleasure was a good. So much for Laërtius, who also refers to some decree which was made in honour of Eudoxus, names his son and daughters, states him to have written good works on astronomy and geometry, and mentions the curious way in which the bull Apis told his fortune when he was in Egypt. Eudoxus died at the age of fifty-three. Phanocritus wrote a work upon Eudoxus (Athen. vii. p. 276, f.), which is lost.

The fragmentary notices of Eudoxus are numerous. Strabo mentions him frequently, and states (ii. p. 119, xvii. p. 806) that the observatory of Eudoxus at Cnidus was existing in his time, from which he was accustomed to observe the star Canopus. Strabo also says that he remained thirteen years in Egypt, and attributes to him the introduction of the odd quarter of a day into the value of the year. Pliny (*H. N.* ii. 47) seems to refer to the same thing. Seneca (*Qu. Nat.* vii. 3) states him to have first brought the motions of the planets (a theory on this subject) from Egypt into Greece. Aristotle (*Metaph.* xii. 8) states him to have made separate spheres for the stars, sun, moon, and planets. Archimedes (*in Arenar.*) says he made the diameter of the sun nine times as great as that of the moon. Vitruvius (ix. 9) attributes to him the invention of a solar dial, called ἀράχνη: and so on.

But all we positively know of Eudoxus is from the poem of ARATUS and the commentary of Hipparchus upon it. From this commentary we learn that Aratus was not himself an observer, but was the versifier of the Φαινόμενα of Eudoxus, of which Hipparchus has preserved fragments for comparison with the version by Aratus. The result is, that though there were by no means so many nor so great errors in Eudoxus as in Aratus, yet the opinion which must be formed of the work of the former is, that it was written in the rudest state of the science by an observer who was not very competent even to the task of looking at the risings and settings of the stars. Delambre (*Hist. Astr. Anc.* vol. i. p. 107) has given a full account of the comparison made by Hipparchus of Aratus with Eudoxus, and of both with his own observations. He cannot bring himself to think that Eudoxus knew anything of geometry, though it is on record that he wrote geometrical works, in spite of the praises of Proclus, Cicero, Ptolemy, Sextus Empiricus (who places him with Hipparchus), &c., &c. Eudoxus, as cited by Hipparchus, neither talks like a geometer, nor like a person who had seen the heavens he describes: a bad globe, constructed some centuries before his time in Egypt, might, for anything that appears, have been his sole authority. But supposing, which is likely enough, that he was the first who brought any globe at all into Greece, it is not much to be wondered at that his reputation should have been magnified. As to what Proclus says of his geometry, see EUCLEIDES.

Rejecting the Ὀκταετηρίς mentioned by Laërtius, which was not a writing, but a period of time, and also the fifth book of Euclid, which one manuscript of Euclid attributes to Eudoxus (Fabric. *Bibl. Graec.* vol. iv. p. 12), we have the following works, all lost, which he is said to have written:

Γεωμετρούμενα, mentioned by Proclus and Laërtius, which is not, however, to be taken as the title of a work: Ὀργανική, mentioned by Plutarch: Ἀστρονομία δι' ἐπῶν, by Suidas: two books, Ἔνοπτρον or Κάτοπτρον, and Φαινόμενα, mentioned by Hipparchus, and the first by an anonymous biographer of Aratus: Περὶ Θεῶν καὶ Κόσμου καὶ τῶν Μετεωρολογουμένων, mentioned by Eudocia: Γῆς Περίοδος, a work often mentioned by Strabo, and by many others, as to which Harless thinks Semler's opinion probable, that it was written by Eudoxus of Rhodes. (Fabric. *Bibl. Graec.* vol iv. p. 10, &c.; Weidler, *Hist. Astron.*; Diog. Laërt. iii. 86–91; Delambre, *Hist. de l'Astron. Anc.* vol. i.; Hipparchus, *Comment. in Aratum*; Böhmer, *Dissertatio de Eudoxo Cnidio*, Helmstad. 1715; Ideler, in the *Abhandl. der Berliner Akad. d. Wissenschaft* for the year 1828, p. 189, &c., and for the year 1830, p. 49, &c.; Letronne, *Journal. d. Sav.* 1840, p. 741, &c.) [A. De M.]

EUDOXUS (Εὔδοξος), a Greek physician, born at Cnidos in Caria, who lived probably in the fifth or fourth century B. C., as he was mentioned by the celebrated astronomer of the same name. (Diog. Laërt. viii. 90.) He is said to have been a great advocate for the use of gymnastics. [W. A. G.]

EUDOXUS (Εὔδοξος). 1. An Athenian comic poet of the new comedy, was by birth a Sicilian and the son of Agathocles. He gained eight victories, three at the city Dionysia, and five at the Lenaea. His Ναύκληρος and Ὑποβολιμαῖος are quoted. (Apollod. *ap. Diog. Laërt.* viii. 90; Poll. vii. 201; Zenob. *Adag.* i. 1; Meineke, *Frag. Com. Graec.* vol. i. p. 492, vol. iv. p. 508.)

2. Of Rhodes, an historical writer, whose time is not known. (Diog. Laërt. *l. c.*; Apollon. *Hist. Com.* 24; *Etym. Mag. s. v.* Ἀδρίας: Vossius, *de Hist. Graec.* p. 59, ed. Westermann.)

3. Of Cyzicus, a geographer, who went from his native place to Egypt, and was employed by Ptolemy Evergetes and his wife Cleopatra in voyages to India; but afterwards, being robbed of all his property by Ptolemy Lathyrus, he sailed away down the Red Sea, and at last arrived at Gades. He afterwards made attempts to circumnavigate Africa in the opposite direction, but without success. (Strab. ii. pp. 98—100; Plin. ii. 67.) He must have lived about B. C. 130. [P. S.]

EVE'LPIDES (Εὐελπίδης), a celebrated oculist in the time of Celsus, about the beginning of the Christian era, several of whose medical formulae have been preserved. (Cels. *de Med.* pp. 120, 122, 123, 124.) [W. A. G.]

EVELPISTUS (Εὐέλπιστος), an eminent surgeon at Rome, who lived shortly before the time of Celsus, and therefore probably about the end of the first century B. C. (Cels. *de Med.* vii. praef. p. 137.) He is perhaps the same person one of whose plasters is preserved by Scribonius Largus, *de Compos. Medicam*, c. 215, p. 230. [W. A. G.]

EVELTHON (Εὐέλθων), king of Salamis in Cyprus. When Arcesilaus III. was driven from Cyrene in an attempt to recover the royal privileges, probably about B. C. 529 or 528 [see vol. i. p. 477], his mother Pheretima fled to the court of Evelthon, and pressed him with the most persevering entreaties for an army to enforce her son's restoration. The king at last sent her a golden spindle and distaff, saying that such were the more appropriate presents for women. (Her. iv. 162, v. 104; Polyaen. viii. 47.) [E. E.]

EVE'MERUS or EUHE'MERUS (Εὐήμερος), a Sicilian author of the time of Alexander the Great and his immediate successors. Most writers call him a native of Messene in Sicily (Plut. *de Is. et Os.* 23; Lactant. *de Fals. Relig.* i. 11; Etym. M. *s. v.* βροτός), while Arnobius (iv. 15) calls him an Agrigentine, and others mention either Tegea in Arcadia or the island of Cos as his native place. (Athen. xv. p. 658.) His mind was trained in the philosophical school of the Cyrenaics, who had before his time become notorious for their scepticism in matters connected with the popular religion, and one of whom, Theodorus, is frequently called an atheist by the ancients. The influence of this school upon Evemerus seems to have been very great, for he subsequently became the founder of a peculiar method of interpreting the legends and mythi of the popular religion, which has often and not unjustly been compared with the rationalism of some modern theologians in Germany. About B. C. 316 we find Evemerus at the court of Cassander in Macedonia, with whom he was connected by friendship, and who, according to Eusebius (*Praep. Evang.* ii. 2, p. 59), sent him out on an exploring expedition. Evemerus is said to have sailed down the Red Sea and round the southern coasts of Asia to a very great distance, until he came to an island called Panchaea. After his return from this voyage he wrote a work entitled Ἱερὰ Ἀναγραφή, which consisted of at least nine books. The title of this "Sacred History," as we may term it, was taken from the ἀναγραφαί, or the inscriptions on columns and walls, which existed in great numbers in the temples of Greece, and Evemerus chose it because he pretended to have derived his information from public documents of that kind, which he had discovered in his travels, especially in the island of Panchaea. The work contained accounts of the several gods, whom Evemerus represented as having originally been men who had distinguished themselves either as warriors, kings, inventors, or benefactors of man, and who after their death were worshipped as gods by the grateful people. Zeus, for example, was, according to him, a king of Crete, who had been a great conqueror; and he asserted that he had seen in the temple of Zeus Triphylius a column with an inscription detailing all the exploits of the kings Uranus, Cronus, and Zeus. (Euseb. *l. c.*; Sext. Empir. ix. 17.) This book, which seems to have been written in a popular style, must have been very attractive; for all the fables of mythology were dressed up in it as so many true and historical narratives; and many of the subsequent historians, such as the uncritical Diodorus (see *Fragm.* lib. vi.) adopted his mode of dealing with myths, or at least followed in his track, as we find to be the case with Polybius and Dionysius. Traces of such a method of treating mythology occur, it is true, even in Herodotus and Thucydides; but Evemerus was the first who carried it out systematically, and after his time it found numerous admirers. In the work of Diodorus and other historians and mythographers, we meet with innumerable stories which have all the appearance of being nothing but Evemeristic interpretations of ancient myths, though they are frequently taken by modern critics for genuine legends. Evemerus was much attacked and treated with contempt, and Eratosthenes called him a Bergaean, that is, as great a liar as Antiphanes of Berga (Polyb.

xxxiii. 12, xxxiv. 5; Strab. i. p. 47, ii. pp. 102, 104, vii. p. 299); but the ridicule with which he is treated refers almost entirely to his pretending to have visited the island of Panchaea, a sort of Thule of the southern ocean; whereas his method of treating mythology is passed over unnoticed, and is even adopted. His method, in fact, became so firmly rooted, that even down to the end of the last century there were writers who acquiesced in it. The pious believers among the ancients, on the other hand, called Evemerus an atheist. (Plut. *de Plac. Philos.* i. 7; Aelian, *V. H.* ii. 31; Theophil. *ad Autolyc.* iii. 6.) The great popularity of the work is attested by the circumstance that Ennius made a Latin translation of it. (Cic. *de Nat. Deor.* i. 42; Lactant. *de Fals. Relig.* i. 11; Varro, *de Re Rust.* i. 48.) The Christian writers often refer to Evemerus as their most useful ally to prove that the pagan mythology was nothing but a heap of fables invented by mortal men. (Hieron. Columna, *Prolegom. in Evemerum*, in his *Q. Ennii quae supersunt Fragm.* p. 482, &c., ed. Naples, 1590; Sevin, in the *Mém. de l'Acad. des Inscript.* viii. p. 107, &c.; Fourmont, *ibid.* xv. p. 265, &c.; Foucher, *ibid.* xxxiv. p. 435, &c., xxxv. p. 1, &c.; Lobeck, *Aglaoph.* i. p. 138, &c.) [L. S.]

EVE'NIUS (Εὐήνιος), a seer of Apollonia, and father of Deiphonus. He was one of the most distinguished citizens of Apollonia; and one night, when he was tending the sheep of Helios, which the noble Apolloniatae had to do in turns, the flock was attacked by wolves, and sixty sheep were killed. Evenius said nothing of the occurrence, but intended to purchase new sheep, and thus to make up for the loss. But the thing became known, and Evenius was brought to trial. He was deprived of his office, and his eyes were put out as a punishment for his carelessness and negligence. Hereupon the earth ceased to produce fruit, and the sheep of Helios ceased to produce young. Two oracles were consulted, and the answer was, that Evenius had been punished unjustly, for that the gods themselves had sent the wolves among the sheep, and that the calamity under which Apollonia was suffering should not cease until Evenius should have received all the reparation he might desire. A number of citizens accordingly waited upon Evenius, and without mentioning the oracles, they asked him in the course of their conversation, what reparation he would demand, if the Apolloniatae should be willing to make any. Evenius, in his ignorance of the oracles, merely asked for two acres of the best land in Apollonia and the finest house in the city. The deputies then said that the Apolloniatae would grant him what he asked for, in accordance with the oracle. Evenius was indignant when he heard how he had been deceived; but the gods gave him a compensation by bestowing upon him the gift of prophecy. (Herod. ix. 92—95; Conon. *Narrat.* 30, who calls him Peithenius instead of Evenius.) [L. S.]

EVE'NOR, a distinguished painter, was the father and teacher of PARRHASIUS. (Plin. xxxv. 9. s. 36. § 1; Suid., Harpocr., Phot., *s. v.*) He flourished about B. C. 420. [P. S.]

EVE'NOR (Εὐήνωρ), a Greek surgeon, who apparently wrote on fractures and luxations, and who must have lived in or before the third century B. C., as he is mentioned by Heracleides of Tarentum (ap. Galen. *Comment. in Hippocr.* "*De Artic.*" iv. 40. vol. xviii. pt. i. p. 736.) He is very possibly the same person who is mentioned by Pliny (*H. N.* xx. 73, xxi. 105), and whose work entitled "Curationes" is quoted by Caelius Aurelianus. (*de Morb. Acut.* ii. 16. p. 115; *de Morb. Chron.* iii. 8. p. 478.) [W. A. G.]

EVE'NUS (Εὔηνος), the name of three mythical personages. (Hes. *Theog.* 345; Hom. *Il.* ii. 692, ix. 557; Plut. *Parall. Min.* 40; Apollod. i. 7. § 8.) [L. S.]

EVE'NUS (Εὔηνος or Εὐηνός, but the former is more correct). In the Greek Anthology there are sixteen epigrams under this name, which are, however, the productions of different poets. (Brunck, *Anal.* vol. i. pp. 164—167; Jacobs, *Anth. Graec.* vol. i. pp. 96—99.) In the Vatican MS. some of the epigrams are headed Εὔηνου, the 7th is headed Εὐήνου Ἀσκαλωνίτου, the 12th Εὔηνου Ἀθηναίου, the 14th Εὐήνου Σικελιώτου, and the last Εὐήνου γραμματικοῦ.

The best known poets of this name are two elegiac poets of Paros, mentioned by Eratosthenes (*ap.* Harpocrat. *s. v.* Εὔηνος), who says that only the younger was celebrated, and that one of them (he does not say which) was mentioned by Plato. There are, in fact, several passages in which Plato refers to Evenus, somewhat ironically, as at once a sophist or philosopher and a poet. (*Apolog. Socr.* p. 20, b., *Phaed.* p. 60, d., *Phaedr.* p. 267, a.) According to Maximus Tyrius (*Diss.* xxxviii. 4. p. 225), Evenus was the instructor of Socrates in poetry, a statement which derives some countenance from a passage in Plato (*Phaed. l. c.*), from which it may also be inferred that Evenus was alive at the time of Socrates's death, but at such an advanced age that he was likely soon to follow him. Eusebius (*Chron. Arm.*) places him at the 80th Olympiad (B. C. 460) and onwards. His poetry was gnomic, that is, it formed the vehicle for expressing philosophic maxims and opinions. The first six of the epigrams in the Anthology are of this character, and may therefore be ascribed to him with tolerable certainty. Perhaps, too, the fifteenth should be assigned to him.

The other Evenus of Paros wrote Ἐρωτικά, as we learn from the express testimony of Artemidorus (*Oneirocr.* i. 5), and from a passage of Arrian (*Epictet.* iv. 9), in which Evenus is mentioned in conjunction with Aristeides. [See vol. i. p. 296.] A few other fragments of his poetry are extant. Among them is a line which Aristotle (*Metaphys.* iv. 5, *Eth. Eudem.* ii. 7) and Plutarch (*Moral.* ii. p. 1102, c.) quote by the name of Evenus, but which is found in one of the elegies of Theognis (vv. 467—474), whence it is supposed that that elegy should be ascribed to Evenus. There are also two hexameters of Evenus. (Aristot. *Eth. Nicom.* vii. 11.)

None of the epigrams in the Anthology are expressly assigned to this Evenus; but it is not unlikely that the 12th is his. If the 8th and 9th, on the Cnidian Aphrodite of Praxiteles, and the 10th and 11th, on Myron's cow, are his, which seems not improbable, then his date would be fixed. Otherwise it is very difficult to determine whether he lived before or after the other Evenus. As he was certainly less famous than the contemporary of Socrates, the statement of Eratosthenes that only the younger was celebrated, would imply that he lived before him: and this view is maintained, in opposition to the general opinion of

scholars, in the *Zeitschrift für die Alterthumswissenschaft*, 1840, p. 118.

Of the other poets of this name next to nothing is known beyond the titles, quoted above, in the Palatine Anthology. Jacobs conjectures that the Sicilian and the Ascalonite are the same, the name Σικελιώτου being a corruption of Ἀσκαλωνίτου, but he gives no reason for this conjecture. The epigrams of one of these poets, we know not which, were in the collection of Philip, which contained chiefly the verses of poets nearly contemporary with Philip himself.

(Wagner, *de Evenis Poetis elegiacis*, Vratisl. 1828; Schreiber, *Disput. de Evenis Pariis*, Götting. 1839; Souchay, *Sur les Poètes élégiaques*, in the *Mém. de l'Acad. des Inscript.* vol. x. p. 598; Schneidewin, *Delect. Poes. Graec. eleg.* vol. i. p. 133; Gaisford, *Poet. Min. Graec.* vol. iii. p. 277; Boissonade, *Graec. Poet.* p. 163; Jacobs, *Anth. Graec.* vol, xiii. pp. 893, 894; Fabric. *Bibl. Graec.* vol. i. p. 727.) [P. S.]

EVE'RES (Εὐήρης), a son of Pterelaüs, was the only one among his brothers that escaped in their fight with the sons of Electryon. (Apollod. ii. 4. § 5, &c.; comp. ALCMENE and AMPHITRYON.) There are two other mythical personages of this name. (Apollod. ii. 7. § 8, iii. 6. § 7.) [L. S.]

EVE'RGETES (Εὐεργέτης), the "Benefactor," was a title of honour, frequently conferred by the Greek states upon those from whom they had received benefits, and was afterwards assumed by many of the Greek kings in Egypt and other countries. [PTOLEMAEUS.]

EVERSA, a Theban, who joined Callicritus in opposing in the Boeotian assembly the views of Perseus, and was in consequence murdered with Callicritus by order of the king. (Liv. xlii. 13, 40.) [CALLICRITUS.]

E'VETES (Εὐέτης) and EUXE'NIDES (Εὐξενίδης), were Athenian comic poets, contemporary with Epicharmus, about B. C. 485. Nothing is heard of comic poetry during an interval of eighty years from the time of Susarion, till it was revived by Epicharmus in Sicily, and by Evetes, Euxenides, and Myllus at Athens. The only writer who mentions these two poets is Suidas (*s. v.* Ἐπίχαρμος). Myllus is not unfrequently mentioned. [MYLLUS.] (Meineke, *Hist. Crit. Com. Graec.* p. 26.)

There is also a Pythagorean philosopher, Evetes, of whom nothing is known but his name. (Iamblich. *Vit. Pyth.* 36.) [P. S.]

EUGAMON (Εὐγάμων), one of the Cyclic poets. He was a native of Cyrene, and lived about B. C. 568, so that he was a contemporary of Peisistratus, Stesichorus, and Aristeas. His poem, which was intended to be a continuation of the Odyssey, and bore the title of Τηλεγονία, consisted of two books or rhapsodies, and formed the conclusion of the epic cycle. It contained an account of all that happened after the fight of Odysseus with the suitors of Penelope till the death of Odysseus. The substance of the poem, which itself is entirely lost, is preserved in Proclus's Chrestomathia. (Comp. Eustath. *ad Hom.* p. 1796.) As Eugamon lived at so late a period, it is highly probable that he made use of the productions of earlier poets; and Clemens of Alexandria (*Strom.* vi. p. 751; comp. Euseb. *Praep. Evang.* x. 12) expressly states that Eugamon incorporated in his Telegonia a whole epic poem of Musaeus, entitled "Thesprotis." Whether the Telegonia ascribed to the Lacedaemonian Cinaethon was an earlier work than that of Eugamon, or whether it was identical with it, is uncertain. The name Telegonia was formed from Telegonus, a son of Odysseus and Circe, who killed his father. (Comp. Bode, *Gesch. der Episch. Dichtk.* p. 339, &c.) [L. S.]

EU'GENES (Εὐγένης), the author of an epigram, in the Greek Anthology, upon the statue of Anacreon intoxicated. (Brunck, *Anal.* vol. ii. p. 453; Jacobs, *Anth. Graec.* vol. iii. p. 158; Paus. i. 93. § 1.) The epigram seems to be an imitation of one by Leonidas Tarentinus on the same subject. (Brunck, *Anal.* vol. i. p. 230; Jacobs, *Anth. Graec.* vol. i. p. 163, No. xxxviii.) [P. S.]

EUGENIA'NUS (Εὐγενιανός), a physician in the latter half of the second century after Christ, a friend and contemporary, and probably also a pupil of Galen, with whom he was acquainted while they were both at Rome. (Galen. *de Meth. Med.* viii. 2. vol. x. p. 535, 536.) It was at his request that Galen was induced to resume his work "De Methodo Medendi," which he had begun to write for the use of Hieron, and which he had laid aside after his death. (*Ibid.* vii. 1. p. 456.) It was also at his request that Galen wrote his work "De Ordine Librorum Suorum." (vol. xiv. p. 49.) [W. A. G.]

M. EUGE'NICUS, a brother of Joannes Eugenicus, who was a celebrated ecclesiastical writer, none of whose works, however, has yet appeared in print. (Fabric. *Bibl. Graec.* vol. xi. p. 653.) M. Eugenicus was by birth a Greek, and in early life he was engaged as a schoolmaster and teacher of rhetoric. But his great learning and his eloquence raised him to the highest dignities in the church, and about A. D. 1436 he succeeded Josephus as archbishop of Ephesus. Two years later, he accompanied the emperor Joannes Palaeologus to the council of Florence, in which he took a very prominent part; for he represented not only his own diocese, but acted as proxy for the patriarchs of Antioch and Jerusalem. He opposed the Latin church with as much bitterness as he defended the rights of the Greek church with zeal. In the beginning of the discussions at the council, this disposition drew upon him the displeasure of the emperor, who was anxious to reunite the two churches, and also of the pope Eugenius. This gave rise to most vehement disputes, in which the Greeks chose Eugenicus as their spokesman and champion. As he was little acquainted with the dialectic subtleties and the scholastic philosophy, in which the prelates of the West far surpassed him, he was at first defeated by the cardinal Julian; but afterwards, when Bessarion became his ally, the eloquence of Eugenicus threw all the council into amazement. The vehemence and bitterness of his invectives against the Latins, however, was so great, that a report was soon spread and believed, that he was out of his mind; and even Bessarion called him an evil spirit (*cacodaemon*). At the close of the council, when the other bishops were ready to acknowledge the claims of the pope, and were ordered by the emperor to sign the decrees of the council, Eugenicus alone steadfastly refused to yield, and neither threats nor promises could induce him to alter his determination. The union of the two churches, however, was decreed. On his return to Constantinople, he was received by the people with the greatest enthusiasm, and the most extravagant veneration was paid him. Dur-

ing the remainder of his life he continued to oppose the Latin church wherever he could; and it was mainly owing to his influence that, after his death, the union was broken off. For, on his death-bed in 1447, he solemnly requested Georgius Scholarius, to continue the struggle against the Latins, which he himself had carried on, and Georgius promised, and faithfully kept his word. The funeral oration on Eugenicus was delivered by the same friend, Georgius.

M. Eugenicus was the author of many works, most of which were directed against the Latin church, whence they were attacked by those Greeks who were in favour of that church, such as Joseph of Methone, Bessarion, and others. The following are printed either entire or in part. 1. *A Letter to the emperor Palaeologus*, in which he cautions the Greeks against the council of Florence, and exposes the intrigues of the Latins. It is printed, with a Latin version and an answer by Joseph of Methone, in Labbeus, *Concil.* vol. xiii. p. 677. 2. *A Circular*, addressed to all Christendom, on the same subject, is printed in Labbeus, *l. c.* p. 740, with an answer by Gregorius Protosyncellus. 3. *A Treatise on Liturgical Subjects*, in which he maintains the spiritual power of the priesthood. It is printed in the *Liturgiae*, p. 138, ed. Paris, 1560. 4. *A Profession of Faith*, of which a fragment, with a Latin translation, is printed in Allatius, *de Consensu*, iii. 3. § 4. 5. *A Letter to the emperor Palaeologus*, of which a fragment is given in Allatius, *de Synodo Octava*, 14, p. 544. His other works are still extant in MS., but have never been published. A list of them is given by Fabricius. (*Bibl. Graec.* vol. xi. p. 670, &c.; comp. Cave, *Hist. Lit.* vol. i. Appendix, p. 111, &c.) [L. S.]

EUGE'NIUS, an African confessor, not less celebrated for his learning and sanctity than for the courage with which he advocated the doctrines of the orthodox faith during the persecution of the Arian Vandals towards the close of the fifth century. At first tolerated by Hunneric, who acquiesced in his elevation to the see of Carthage in A. D. 480, he was subsequently transported by that prince, after the stormy council held in February A. D. 484, to the deserts of Tripoli, from whence he was recalled by the tardy clemency of Gundamund, but eight years afterwards was arrested, tried and condemned to death by Thrasimund, who, however, commuted the sentence to banishment. The place fixed upon was Vienne in Languedoc, where Alaric at that period held sway. Here Eugenius founded a monastery near the tomb of St. Amaranthus, where he passed his time in devout tranquillity until his death on the 13th of July A. D. 505.

Under the name of Eugenius we possess a confession of faith drawn up in accordance with the doctrines recognised by the council of Nicaea, and presented on the part of the orthodox African prelates to Hunneric, under the title, *Professio fidei Catholicorum episcoporum Hunerico regi oblata.* It will be found in the *Bibl. Max. Patr.* Lugdun. 1677, vol. viii. p. 683, and an account of its contents in Schröck, *Kirchengeschichte*, vol. xviii. p. 97. Gennadius mentions several other works by this author, but they no longer exist. For the original documents connected with the Vandal persecution see "Victor Vitensis de persecutione Vandalica" with the notes of Ruinart, Paris, 1694; the "Vita S. Fulgentii" in the *Bibl. Max. Patr.* Lugdun. 1677, vol. ix., p. 4; and Procopius, *De Bello Vandalico*, i. 7, &c. [W. R.]

EUGE'NIUS, who was bishop of Toledo from A. D. 646 to 657, is mentioned under DRACONTIUS as the editor and enlarger of the work by Dracontius upon the Creation. He is known also as the author of thirty-two short original poems composed on a great variety of subjects, chiefly however moral and religious, in heroic, elegiac, trochaic, and sapphic measures. These were published by Sirmond at Paris, 8vo. 1619, will be found also in the collected works of Sirmond (Paris 1696 and Venice 1728), in the *Bibl. Patr. Max.* Lugdun. 1677, vol. xii. p. 345, and in the edition of Dracontius by Rivinus, Lips. 1651. Two Epigrams by Eugenius—one on the invention of letters, the other on the names of hybrid animals, are contained in the Anthologia Latina of Burmann, ii. 264, v. 164, or n. 386, 387, ed. Meyer. [W. R.]

EUGE'NIUS, praefectus praetorio Orientis in A. D. 547 or 540. He was the author of an Edict concerning the accounts of publicans, which is inserted in the collection of the Edicta praefectorum praetorio. (Biener, *Geschichte der Novellen Justinians.* p. 532; Zachariae, *Anecdota*, p. 261.) [J. T. G.]

EUGENIUS, a Greek physician, of whom it is only known that he must have lived some time in or before the first century after Christ, as one of his medical formulae is quoted by Andromachus. (ap. Galen. *de Compos. Medicam. sec. Locos*, vii. 6. vol. xiii. p. 114.) He is also quoted by Gariopontus (*de Febr.* c. 7), from which it would appear either that some of his works were extant in the eleventh century, or that some sources of information concerning him were then to be had which do not now exist. [W. A. G.]

EU'GEON (Εὐγέων or Εὐγαίων), of Samos, one of the earliest Greek historians mentioned by Dionysius of Halicarnassus. (*Jud. de Thucyd.* 5; comp. Suid. *s. v.*) [L. S.]

EUGESIPPUS (Εὐγήσιππος), the author of a work on the distances of places in the Holy Land, of which a Latin translation is printed in Leo Allatius' Συμμικτά. He lived about A. D. 1040, but no particulars are known about him. [L. S.]

EUGRAMMUS. [EUCHEIR, No. 2.]

EUGRA'PHIUS, a Latin grammarian, who is believed to have flourished as late as the end of the tenth century, is the author of a few unimportant notes upon Terence, referring chiefly to the prologues. They were first published by Faernus (Florent. 8vo. 1565), were subsequently improved and enlarged by Lindenbrogius (4to. Paris, 1502, Francf. 1623) and Westerhovius (Hag. Com. 4to. 1726), and are given in all the more complete editions of the dramatist. We hear also of a MS. in the Bibliothêque du Roi at Paris, intitled *Commentum in Terentium*, bearing the name of Eugraphius, which Lindenbrogius did not think worth publishing. [W. R.]

EU'HODUS, a freedman of the emperor Septimius Severus and tutor to Caracalla, who was nursed by his wife Euhodia. At the instigation of the young prince he contrived the ruin of the too powerful Plautianus [PLAUTIANUS]; but although loaded with honours on account of this good service, he was put to death in A. D. 211, almost immediately after the accession of his foster-son, from a suspicion, probably, that he entertained friendly feelings towards the hated Geta. When Tertullian

(*ad Scap.* c. 4) says that young Antoninus was reared upon Christian milk, he refers to Proculus, the steward of Euhodus, for there is no reason to believe that either Euhodus or his wife professed the true faith, as some have imagined. (Dion Cass. lxxvi. 3, 6, lxxvii. 1.) [W. R.]

EVIPPE (Εὐίππη), the name of five mythological personages, concerning whom nothing of interest is related. (Apollod. ii. 1. § 5; Paus. ix. 34. § 5; Parthen. *Erot.* 3; Eratosth. *Catast.* 18; Ov. *Met.* v. 303.) [L. S.]

EVIPPUS (Εὔιππος). 1. A son of Thestius and Eurythemis, who, together with his brothers, was killed by Meleager. (Apollod. i. 7. § 10, 8. § 3.)

2. A son of Megareus, who was killed by the Cithaeronean lion. (Paus. i. 41. § 4.) There are two other mythical personages of this name. (Hom. *Il.* xvi. 417; Steph. Byz. *s. v.* Ἀλάβανδα.) [L. S.]

EULAEUS (Εὐλαῖος), an eunuch, became one of the regents of Egypt and guardians of Ptolemy Philometor on the death of Cleopatra, the mother of the latter, in B. C. 173. The young king was then 13 years old, and he is said to have been brought up in the greatest luxury and effeminacy by Eulaeus, who hoped to render his own influence permanent by the corruption and consequent weakness of Ptolemy. It was Eulaeus who, by refusing the claims of Antiochus IV. (Epiphanes) to the provinces of Coele-Syria and Palestine, involved Egypt in the disastrous war with Syria in B. C. 171. (Polyb. xxviii. 16; Diod. *Fragm.* lib. xxx. *Exc. de Leg.* xviii. p. 624, *de Virt. et Vit.* p. 579; Liv. xlii. 29, xlv. 11, 12; App. *Syr.* 66; Just. xxxiv. 2.) [E. E.]

EULO'GIUS. [ECLOGIUS.]

EULO'GIUS, FAVO'NIUS, a rhetorician of Carthage, and a contemporary and disciple of St. Augustin. (August. *de Cur. pro Mort.* 11.) Under his name we possess a disputation on Cicero's *Somnium Scipionis*, which contains various discussions on points of the Pythagorean doctrine of numbers. The treatise was first printed by A. Schott at the end of his *Quaestiones Tullianae* (Antwerp, 1613, 8vo.), and afterwards in the edition of Cicero's *de Officiis*, by Graevius (1688), from which it is reprinted with some improvements in Orelli's edition of Cicero, vol. v. part. 1, pp. 397—413. [L. S.]

EU'MACHUS (Εὔμαχος). 1. A Corinthian, son of Chrysis, was one of the generals sent by the Corinthians in the winter of B. C. 431 in command of an armament to restore Evarchus, tyrant of Astacus, who had been recently expelled by the Athenians. (Thuc. ii. 33.)

2. A native of Neapolis, who, according to Athenaeus (xiii. p. 577), wrote a work entitled Ἱστορίαι τῶν περὶ Ἀννίβαν. It is perhaps the same Eumachus of whose work entitled Περιήγησις a fragment is still extant in Phlegon. (*Mirab.* c. 18.) [C. P. M.]

EUMAEUS (Εὔμαιος), the famous and faithful swineherd of Odysseus, was a son of Ctesius, king of the island of Syrie; he had been carried away from his father's house by a Phoenician slave, and Phoenician sailors sold him to Laërtes, the father of Odysseus. (Hom. *Od.* xv. 403, &c.; comp. ODYSSEUS.) [L. S.]

EUMA'RIDAS (Εὐμαρίδας), of Paros, a Pythagorean philosopher, who is mentioned by Iamblichus (*Vit. Pyth.* 36); but it is uncertain whether the reading is correct, and whether we ought not to read Thymaridas, who is known as a celebrated Pythagorean. (Iambl. *l. c.* 23, with Kiessling's note.) [L. S.]

EU'MARUS, a very ancient Greek painter of monochromes, was the first, according to Pliny, who distinguished, in painting, the male from the female, and who "dared to imitate all figures." His invention was improved upon by Simon of Cleonae. (xxxv. 8. s. 34.) Müller (*Arch. d. Kunst*, § 74) supposes that the distinction was made by a difference of colouring; but Pliny's words seem rather to refer to the drawing of the figure. [P. S.]

EUMA'THIUS. [EUSTATHIUS, No. 5.]

EUME'LUS (Εὔμηλος), a son of Admetus and Alcestis, who went with eleven ships and warriors from Pherae, Boebe, Glaphyrae, and Iaolcus to Troy. He was distinguished for his excellent horses, which had once been under the care of Apollo, and with which Eumelus would have gained the prize at the funeral games of Patroclus, if his chariot had not been broken. He was married to Iphthima, the daughter of Icarius. (Hom. *Il.* ii. 711, &c. 764, xxiii. 375, 536, *Od.* iv. 798; Strab. ix. p. 436.) There are three other mythological personages of this name. (Anton. Lib. 15, 18; Paus. vii. 18. § 2.) [L. S.]

EUME'LUS (Εὔμηλος), one of the three sons of Parysades, King of Bosporus. After his father's death he engaged in a war for the crown with his brothers Satyrus and Prytanis, who were successively killed in battle. Eumelus reigned most prosperously for five years and five months, B. C. 309—304. (Diod. xx. 22—26; Clinton, *F. H.* vol. ii. pp. 282, 285.) [P. S.]

EUME'LUS (Εὔμηλος). 1. Of Corinth, the son of Amphilytus, a very ancient Epic poet, belonged, according to some, to the Epic cycle. His name, like Eucheir, Eugrammus, &c., is significant, referring to his skill in poetry. He was of the noble house of the Bacchiadae, and flourished about the 5th Olympiad, according to Eusebius (*Chron.**), who makes him contemporary with Arctinus. (Comp. Cyril, c. *Julian.* i. p. 13; Clem. Alex. *Strom.* i. p. 144.)

Those of the poems ascribed to him, which appear pretty certainly genuine, were genealogical and historical legends. To this class belonged his *Corinthian History* (Paus. ii. 1. § 1, 2. § 2, 3. § 8; Schol. *ad Apoll. Rhod.* i. 148; Tzetz. *Schol. ad Lycophr.* 1024, comp. 174, 480), his προσόδιον ἐς Δῆλον, from which some lines are quoted by Pausanias, who considered it the only genuine work of Eumelus (iv. 4. § 1, 33. §§ 2, 3, v. 19. § 2), and the *Europia* (Euseb. *l. c.*; Clem. Alex. *Strom.* i. p. 151; Schol. *ad Hom. Il.* ii. p. 121.) He also wrote *Bougonia*, a poem on bees, which the Greeks called βουγόναι and βουγενεῖς. (Euseb. *l. c.*; Varro. *R. R.* ii. 5. § 5, ed. Schneid.) Some writers ascribed to him a Τιτανομαχία, which also was attributed to Arctinus. (Athen. vii. p. 277, d., comp. i. p. 22, c.; Schol. *ad Apoll. Rhod.* i. 1165.)

The cyclic poem on the return of the Greeks from Troy (νόστος) is ascribed to Eumelus by a Scholiast on Pindar (*Ol.* xiii. 31), who writes the name wrongly, Eumolpus. The lines quoted by this Scholiast are also given by Pausanias, under the name of Eumelus. (Vossius, *de Hist. Graec.* pp. 5, 6, ed. Westermann; Welcker, *die Epische Cyclus*, p. 274.)

* A little lower, Eusebius places him again at Ol. 9, but the former date seems the more correct.

2. A Peripatetic philosopher, who wrote περὶ τῆς ἀρχαίας κωμῳδίας. (Schol. MS. *ad Aeschin. c. Timarch.* § 39. 4.) Perhaps he is the same from whom Diogenes Laërtius (v. 5) quotes an account of the death of Aristotle. (Meineke, *Hist. Crit. Com. Graec.* p. 8.) [P. S.]

EUME'LUS (Εὔμηλος), a painter, whose productions were distinguished for their beauty. There was a Helen by him in the forum at Rome. He probably lived about A. D. 190. (Philostr. *Imag.* Prooem. p. 4; *Vit. Soph.* ii. 5.) He is supposed to have been the teacher of Aristodemus, whose school was frequented by the elder Philostratus. [P. S.]

EUME'LUS (Εὔμηλος), a veterinary surgeon, of whom nothing is known except that he was a native of Thebes. (*Hippiatr.* p. 12.) He may perhaps have lived in the fourth or fifth century after Christ. Some fragments, which are all that remain of his writings, are to be found in the Collection of Writers on Veterinary Surgery, first published in Latin by J. Ruellius, Paris. 1530, fol., and in Greek by S. Grynaeus, Basil. 1537, 4to. [W. A. G.]

EU'MENES (Εὐμένης). 1. Ruler or dynast of the city of Amastris on the Euxine, contemporary with Antiochus Soter. The citizens of Heracleia wished to purchase from him his sovereignty, as Amastris had formerly belonged to them; but to this he refused to accede. He, however, soon after gave up the city to Ariobarzanes, king of Pontus. (Memnon, 16, ed. Orelli.) Droysen (*Hellenismus*, vol. ii. p. 230) supposes this Eumenes to be the nephew of Philetaerus, who afterwards became king of Pergamus [EUMENES I.]; but there do not seem any sufficient grounds for this identification.

2. Brother of Philetaerus, founder of the kingdom of Pergamus. [PHILETAERUS.] [E. H. B.]

EU'MENES (Εὐμένης) of CARDIA, secretary to Alexander the Great, and after his death one of the most distinguised generals among his successors. The accounts of his origin vary considerably, some representing his father as a poor man, who was obliged to subsist by his own labour, others as one of the most distinguished citizens of his native place. (Plut. *Eum.* 1; Corn. Nep. *Eum.* 1; Aelian, *V. H.* xii. 43.) The latter statements are upon all accounts the most probable: it is certain, at least, that he received a good education, and having attracted the attention of Philip of Macedon on occasion of his visiting Cardia, was taken by that king to his court, and employed as his private secretary. In this capacity he soon rose to a high place in his confidence, and after his death continued to discharge the same office under Alexander, whom he accompanied throughout his expedition in Asia, and who seems to have treated him at all times with the most marked confidence and distinction, of which he gave a striking proof about two years before his death, by giving him in marriage Artonis, a Persian princess, the daughter of Artabazus, at the same time that he himself married Stateira, the daughter of Dareius. (Arrian, *Anab.* vii. 4.) A still stronger evidence of the favour which Eumenes enjoyed with Alexander is, that he was able to maintain his ground against the influence of Hephaestion, with whom he was continually at enmity. (Arrian, *Anab.* vii. 13, 14; Plut. *Eum.* 2.) Nor were his services confined to those of his office as secretary: he was more than once employed by Alexander in military commands, and was ultimately appointed by him to the post of hipparch or leader of one of the chief divisions of cavalry. (Arrian, *Anab.* v. 24; Plut. *Eum.* 1; Corn. Nep. *Eum.* 13.)

In the discussions and tumults which ensued on the death of Alexander, Eumenes at first, aware of the jealousy with which as a Greek he was regarded by the Macedonian leaders, refrained from taking any part; but when matters came to an open rupture, he was mainly instrumental in bringing about a reconciliation between the two parties. In the division of the satrapies which followed, Eumenes obtained the government of Cappadocia, Paphlagonia, and Pontus: but as these provinces had never yet been conquered, and were still in the hands of Ariarathes, Antigonus and Leonnatus were appointed to reduce them for him. Antigonus, however, disdained compliance, and Leonnatus was quickly called off to Greece by his ambitious projects. [LEONNATUS.] In these he endeavoured to persuade Eumenes, who had accompanied him into Phrygia, to join; but the latter, instead of doing so, abruptly quitted him, and hastening to Perdiccas, revealed to him the designs of Leonnatus. By this proof of his fidelity, he secured the favour of the regent, who henceforward reposed his chief confidence in him. As an immediate reward, Perdiccas proceeded in person to subdue for him the promised satrapies, defeated and put to death Ariarathes, and established Eumenes in the full possession of his government, B. C. 322. (Plut. *Eum.* 3; Diod. xviii. 3, 16; Arrian, *ap. Phot.* p. 69, a.; Corn. Nep. *Eum.* 2.) Here, however, he did not long remain, but accompanied the regent and the royal family into Cilicia. In the following spring, when Perdiccas determined to proceed in person against Ptolemy, he committed to Eumenes the chief command in Asia Minor, and ordered him to repair at once to the Hellespont, to make head against Antipater and Craterus. Eumenes took advantage of the interval before their arrival to raise a numerous and excellent body of cavalry out of Paphlagonia, to which he was indebted for many of his subsequent victories. Meanwhile, a new enemy arose against him in Neoptolemus, governor of Armenia, who had been placed under his command by Perdiccas, but then revolted from him, and entered into correspondence with Antipater and Craterus. Eumenes, however, defeated him before the arrival of his confederates, and then turned to meet Craterus, who was advancing against him, and to whom Neoptolemus had made his escape after his own defeat. The battle that ensued was decisive; for although the Macedonian phalanx suffered but little, Craterus himself fell, and Neoptolemus was slain by Eumenes with his own hand, after a deadly struggle in the presence of the two armies. (Plut. *Eum.* 4—7; Diod. xviii. 29—32; Arrian, *ap. Phot.* p. 70, b., 71, a.; Corn. Nep. *Eum.* 3, 4; Justin, xiii. 6, 8.) This took place in the summer of 321 B. C.

But while Eumenes was thus triumphant in Asia, Perdiccas had met with repeated disasters in Egypt, and had finally fallen a victim to the discontent of his troops, just before the news arrived of the victory of Eumenes and the death of Craterus. It came too late: the tide was now turned, and the intelligence excited the greatest indignation among the Macedonian soldiers, who had been particularly attached to Craterus, and who hated Eumenes as a foreigner, for such they considered him. A general assembly of the army was held, in which Eumenes, Attalus, and Alcetas,

the remaining leaders of the party of Perdiccas, were condemned to death. The conduct of the war against them was assigned to Antigonus; but he did not take the field until the following summer (B. C. 320). Eumenes had wintered at Celaenae in Phrygia, and strengthened himself by all means in his power, but he was unable to make head against Antigonus, who defeated him in the plains of Orcynium in Cappadocia; and finding himself unable to effect his retreat into Armenia, as he had designed to do, he adopted the resolution of disbanding the rest of his army, and throwing himself, with only 700 troops, into the small but impregnable fortress of Nora, on the confines of Lycaonia and Cappadocia. (Plut. *Eum.* 8—10; Diod. xviii. 37, 40, 41; Corn. Nep. *Eum.* 5.) Here he was closely blockaded by the forces of Antigonus; but, confident in the strength of his post, refused all offers of capitulation, and awaited the result of external changes. It was not long before these took place: the death of Antipater caused a complete alteration in the relations of the different leaders; and Antigonus, who was anxious to obtain the assistance of Eumenes, made him the most plausible offers, of which the latter only availed himself so far as enabled him to quit his mountain fortress, in which he had now held out nearly a year, and withdraw to Cappadocia. Here he was busy in levying troops and gathering his friends together, when he received letters from Polysperchon and Olympias, entreating his support, and granting him, in the name of the king, the supreme command throughout Asia. Eumenes was, whether from interest or from real attachment, always disposed to espouse the cause of the royal family of Macedonia, and gladly embraced the offer: he eluded the pursuit of Menander, who marched against him by order of Antigonus, and arrived in Cilicia, where he found the select body of Macedonian veterans called the Argyraspids, under Antigenes and Teutamus. These, as well as the royal treasures deposited at Quinda, had been placed at his disposal by Polysperchon and Olympias: but though welcomed at first with apparent enthusiasm, Eumenes was well aware of the jealousy with which he was regarded, and even sought to avoid the appearance of commanding the other generals by the singular expedient of erecting a tent in which the throne, the crown and sceptre of Alexander were preserved, and where all councils of war were held, as if in the presence of the deceased monarch. (Plut. *Eum.* 11—13; Diod. xviii. 42, 53, 58—61; Polyaen. iv. 8. § 2; Justin. xiv. 2.) By these and other means Eumenes succeeded in conciliating the troops under his command, so that they rejected all the attempts made by Ptolemy and Antigonus to corrupt their fidelity. At the same time he made extensive levies of mercenaries, and having assembled in all a numerous army, he advanced into Phoenicia, with the view of reducing the maritime towns, and sending a fleet from thence to the assistance of Polysperchon. This plan was, however, frustrated by the arrival of the fleet of Antigonus, and the advance of that general himself with a greatly superior force. Eumenes in consequence retired into the interior of Asia, and took up his winter-quarters in Babylonia. (Diod. xviii. 61—63, 73.)

In the spring of 317 he descended the left bank of the Tigris, and having foiled all the endeavours of Seleucus to prevent his passing that river, advanced into Susiana, where he was joined by Peucestes at the head of all the forces of Media, Persia, and the other provinces of Upper Asia. Still he did not choose to await here the advance of Antigonus; and leaving a strong garrison to guard the royal treasures at Susa, he took post with his army behind the Pasitigris. Antigonus, who had followed him out of Babylonia, and effected his junction with Seleucus and Pithon, now marched against him; but having met with a check at the river Copratas, withdrew by a cross march through a difficult country into Media, while Eumenes took up his quarters at Persepolis. He had many difficulties to contend with, not only from the enemy, but from the discontent of his own troops, the relaxation of their discipline when they were allowed to remain in the luxurious provinces of Persia, and above all from the continual jealousies and intrigues of the generals and satraps under his command. But whenever they were in circumstances of difficulty or in presence of the enemy, all were at once ready to acknowledge his superiority, and leave him the uncontrolled direction of everything. The two armies first met on the confines of Gabiene, when a pitched battle ensued, with no decided advantage to either side; after which Antigonus withdrew to Gadamarga in Media, while Eumenes established his winter-quarters in Gabiene. Here Antigonus attempted to surprise him by a sudden march in the depth of the winter; but he was too wary to be taken unprepared: he contrived by a stratagem to delay the march of his adversary until he had time to collect his scattered forces, and again bring matters to the issue of a pitched battle. Neither party obtained a complete victory, and Eumenes would have renewed the combat the next day; but the baggage of the Macedonian troops had fallen into the hands of the enemy, and the Argyraspids, furious at their loss, agreed to purchase its restoration from Antigonus by delivering up their general into his hands. The latter is said to have been at first disposed to spare the life of his captive, which he was strongly urged to do by Nearchus and the young Demetrius; but all his other officers were of the contrary opinion, and Eumenes was put to death a few days after he had fallen into the hands of the enemy. (Plut. *Eum.* 13—19; Diod. xix. 12—15, 17—34, 37—44; Corn. Nep. *Eum.* 7—12; Justin. xiv. 3, 4; Polyaen. iv. 8. § 3, 4.) These events took place in the winter of 317 to 316 B. C.*

Eumenes was only forty-five years old at the time of his death. (Corn. Nep. *Eum.* 13.) Of his consummate ability, both as a general and a statesman, no doubt can be entertained; and it is probable that he would have attained a far more important position among the successors of Alexander, had it not been for the accidental disadvantage of his birth. But as a Greek of Cardia, and not a native Macedonian, he was constantly looked upon with dislike, and even with contempt, both by his opponents and companions in arms, at the very time that they were compelled to bow beneath his

* In the relation of these events, the chronology of Droysen has been followed. Mr. Clinton (who places the death of Eumenes early in 315 B. C.) appears to have been misled by attaching too much importance to the archonships, as mentioned by Diodorus. See Droysen, *Gesch. d. Nachf.* p. 269, *not.*

genius. This prejudice was throughout the greatest obstacle with which he had to contend, and it may be regarded as the highest proof of his ability that he overcame it even to the extent to which he was able. It must be borne in mind also, if we praise him for his fidelity to the royal house of Macedonia, that this same disadvantage, by rendering it impossible for him to aspire to any independent authority, made it as much his interest as his duty to uphold the legitimate occupants of the throne of Alexander. He is described by Plutarch (*Eum.* 11) as a man of polished manners and appearance, with the air of a courtier rather than a warrior; and his oratory was more subtle and plausible than energetic. Craft and caution seem indeed to have been the prevailing points in his character; though he was able also to exhibit, when called for, the utmost energy and activity. [E. H. B.]

EU'MENES (Εὐμένης) I., king, or rather ruler, of PERGAMUS. He was the son of Eumenes, brother of Philetaerus, and succeeded his uncle in the government of Pergamus (B. C. 263), over which he reigned for two-and-twenty years. Soon after his accession he obtained a victory near Sardis over Antiochus Soter, and was thus enabled to establish his dominion over the provinces in the neighbourhood of his capital; but no further particulars of his reign are recorded. (Strab. xiii. p. 624; Clinton, *F. H.* iii. p. 401.) According to Athenaeus (x. p. 445, d.), his death was occasioned by a fit of drunkenness. He was succeeded by his cousin Attalus, also a nephew of Philetaerus. It appears to be to this Eumenes (though styled by mistake king of Bithynia) that Justin (xxvii. 3) ascribes, without doubt erroneously, the great victory over the Gauls, which was in fact gained by his successor Attalus. [ATTALUS I., vol. i. p. 410, a.] [E. H. B.]

EU'MENES (Εὐμένης) II., king of PERGAMUS son of Attalus I., whom he succeeded on the throne B. C. 197. (Clinton, *F. H.* iii. p. 403.) He inherited from his predecessor the friendship and alliance of the Romans, which he took the utmost pains to cultivate, and was included by them in the treaty of peace concluded with Philip, king of Macedonia, in 196, by which he obtained possession of the towns of Oreus and Eretria in Euboea. (Liv. xxxiii. 30, 34.) In the following year he sent a fleet to the assistance of Flamininus in the war against Nabis. (Liv. xxxiv. 26.) His alliance was in vain courted by his powerful neighbour, Antiochus III., who offered him one of his daughters in marriage. (Appian, *Syr.* 5.) Eumenes plainly saw that it was his interest to adhere to the Romans in the approaching contest; and far from seeking to avert this, he used all his endeavours to urge on the Romans to engage in it. When hostilities had actually commenced, he was active in the service of his allies, both by sending his fleet to support that of the Romans under Livius and Aemilius, and facilitating the important passage of the Hellespont. In the decisive battle of Magnesia (B. C. 190), he commanded in person the troops which he furnished as auxiliaries to the Roman army, and appears to have rendered valuable services. (Liv. xxxv. 13, xxxvi. 43—45, xxxvii, 14, 18, 33, 37, 41; Appian, *Syr.* 22, 25, 31, 33, 38, 43; Justin, xxxi. 8.) Immediately on the conclusion of peace, he hastened to Rome, to put forward in person his claims to reward: his pretensions were favourably received by the senate, who granted him the possession of Mysia, Lydia, both Phrygias, and Lycaonia, as well as of Lysimachia, and the Thracian Chersonese. By this means Eumenes found himself raised at once from a state of comparative insignificance to be the sovereign of a powerful monarchy. (Liv. xxxvii. 45, 52—55, xxxviii. 39; Polyb. xxii. 1—4, 7, 27; Appian, *Syr.* 44.) About the same time, he married the daughter of Ariarathes, king of Cappadocia, and procured from the Romans favourable terms for that monarch. (Liv. xxxviii. 39.) This alliance was the occasion of involving him in a war with Pharnaces, king of Pontus, who had invaded Cappadocia, but which was ultimately terminated by the intervention of Rome. (Polyb. xxv. 2, 4, 5, 6, xxvi. 4.) He was also engaged in hostilities with Prusias, king of Bithynia, which gave the Romans a pretext for interfering, not only to protect Eumenes, but to compel Prusias to give up Hannibal, who had taken refuge at his court. (Liv. xxxix. 46, 51; Justin. xxxii. 4; Corn. Nep. *Hann.* 10.)

During all this period, Eumenes enjoyed the highest favour at Rome, and certainly was not backward in availing himself of it. He was continually sending embassies thither, partly to cultivate the good understanding with the senate in which he now found himself, but frequently also to complain of the conduct of his neighbours, especially of the Macedonian kings, Philip and his successor, Perseus. In 172, to give more weight to his remonstrances, he a second time visited Rome in person, where he was received with the utmost distinction. On his return from thence, he visited Delphi, where he narrowly escaped a design against his life formed by the emissaries of Perseus. (Liv. xlii. 11—16; Diod. *Exc. Leg.* p. 623, *Exc. Vales.* p. 577; Appian, *Mac. Exc.* 9, pp. 519—526, ed. Schweigh.) But though he was thus apparently on terms of the bitterest hostility with the Macedonian monarch, his conduct during the war that followed was not such as to give satisfaction to the Romans; and he was suspected of corresponding secretly with Perseus, a charge which, according to Polybius, was not altogether unfounded; but his designs extended only to the obtaining from that prince a sum of money for procuring him a peace on favourable terms. (Polyb. *Fragm. Vatican.* pp. 427–429; Liv. xliv. 13, 24, 25; Appian, *Mac. Exc.* 16, pp. 531–2.) His overtures were, however, rejected by Perseus, and after the victory of the Romans (B. C. 167), he hastened to send his brother Attalus to the senate with his congratulations. They did not choose to take any public notice of what had passed, and dismissed Attalus with fair words; but when Eumenes, probably alarmed at finding his schemes discovered, determined to proceed to Rome in person, the senate passed a decree to forbid it, and finding that he was already arrived at Brundusium, ordered him to quit Italy without delay. (Polyb. xxx. 17, *Fragm. Vatic.* p. 428; Liv. *Epit.* xlvi.) Henceforward he was constantly regarded with suspicion by the Roman senate, and though his brother Attalus, whom he sent to Rome again in B. C. 160, was received with marked favour, this seems to have been for the very purpose of exciting him against Eumenes, who had sent him, and inducing him to set up for himself. (Polyb. xxxii. 5.) The last years of the reign of Eumenes seem to have been disturbed by frequent hostilities on the part of Prusias, king of Bithynia, and the Gauls of Galatia;

but he had the good-fortune or dexterity to avoid coming to an open rupture either with Rome or his brother Attalus. (Polyb. xxxi. 9, xxxii. 5; Diod. xxxi. *Exc. Vales.* p. 582.) His death, which is not mentioned by any ancient writer, must have taken place in B. C. 159, after a reign of 39 years. (Strab. xiii. p. 624; Clinton, *F. H.* iii. pp. 403, 406.)

According to Polybius (xxxii. 23), Eumenes was a man of a feeble bodily constitution, but of great vigour and power of mind, which is indeed sufficiently evinced by the history of his reign: his policy was indeed crafty and temporizing, but indicative of much sagacity; and he raised his kingdom from a petty state to one of the highest consideration. All the arts of peace were assiduously protected by him: Pergamus itself became under his rule a great and flourishing city, which he adorned with splendid buildings, and in which he founded that celebrated library which rose to be a rival even to that of Alexandria. (Strab. xiii. p. 624.) It would be unjust to Eumenes not to add the circumstance mentioned by Polybius in his praise, that he continued throughout his life on the best terms with all his three brothers, who cheerfully lent their services to support him in his power. One of these, Attalus, was his immediate successor, his son Attalus being yet an infant. (Polyb. xxxii. 23; Strab. xiii. p. 624.) A detailed account of the reign of Eumenes will be found in Van Cappelle, *Commentatio de Regibus et Antiquitatibus Pergamenis*, Amstel.1842. [E. H. B.]

EUME'NIDES (Εὐμενίδες), also called ERINNYES, and by the Romans FURIAE or DIRAE, were originally nothing but a personification of curses pronounced upon a guilty criminal. The name Erinnys, which is the more ancient one, was derived by the Greeks from the verb ἐρίνω or ἐρευνάω, I hunt up or persecute, or from the Arcadian word ἐριννύω, I am angry; so that the Erinnyes were either the angry goddesses, or the goddesses who hunt up or search after the criminal. (Aeschyl. *Eum.* 499; Pind. *Ol.* ii. 45; Cic. *de Nat. Deor.* iii. 18.) The name Eumenides, which signifies "the well-meaning," or "soothed goddesses," is a mere euphemism, because people dreaded to call these fearful goddesses by their real name, and it was said to have been first given them after the acquittal of Orestes by the court of the Areiopagus, when the anger of the Erinnyes had become soothed. (Soph. *Oed. Col.* 128; Schol. *ad Oed. Col.* 42; Suid. *s. v.* Εὐμενίδες.) It was by a similar euphemism that at Athens the Erinnyes were called σεμναὶ θεαί, or the venerable goddesses. (Paus. i. 28. § 6.) Servius (*ad Aen.* iv. 609) makes a distinction, according to which they bore the name Dirae, when they were conceived as being in heaven by the throne of Zeus, Furiae, when conceived as being on earth, and Eumenides, as beings of the lower world; but this seems to be a purely arbitrary distinction.

In the sense of *curse* or *curses*, the word Erinnys or Erinnyes is often used in the Homeric poems (*Il.* ix. 454, xxi. 412, *Od.* xi. 280), and Aeschylus (*Choeph.* 406) calls the Eumenides Ἀραί, that is, curses. According to the Homeric notion, the Erinnyes, whom the poet conceives as distinct beings, are reckoned among those who inhabit Erebos, where they rest until some curse pronounced upon a criminal calls them to life and activity. (*Il.* ix. 571, *Od.* xv. 234.) The crimes which they punish are disobedience towards parents, violation of the respect due to old age, perjury, murder, violation of the law of hospitality, and improper conduct towards suppliants. (Hom. *Il.* ix. 454, xv. 204, xix. 259, *Od.* ii. 136, xvii. 475.) The notion which is the foundation of the belief in the Eumenides seems to be, that a parent's curse takes from him upon whom it is pronounced all peace of mind, destroys the happiness of his family, and prevents his being blessed with children. (Herod. iv. 149; Aeschyl. *Eum.* 835.) As the Eumenides not only punished crimes after death, but during life on earth, they were conceived also as goddesses of fate, who, together with Zeus and the Moerae or Parcae, led such men as were doomed to suffer into misery and misfortunes. (Hom. *Il.* xix. 87, *Od.* xv. 234.) In the same capacity they also prevented man from obtaining too much knowledge of the future. (*Il.* xix. 418.) Homer does not mention any particular names of the Erinnyes, nor does he seem to know of any definite number. Hesiod, who is likewise silent upon these points, calls the Erinnyes the daughters of Ge, who conceived them in the drops of blood that fell upon her from the body of Uranus. (*Theog.* 185; comp. Apollod. i. 1. § 4.) Epimenides called them the daughters of Cronos and Euonyme, and sisters of the Moerae (Tzetz. *ad Lycoph.* 406; Schol. *ad Soph. Oed. Col.* 42); Aeschylus (*Eum.* 321) calls them the daughters of Night; and Sophocles (*Oed. Col.* 40, 106) of Scotos (Darkness) and Ge. (Comp. some other genealogies in Hygin. *Fab.* p. 1; Serv. *ad Aen.* vii. 327; Orph. *Hymn.* 69. 2.) The Greek tragedians, with whom, as in the Eumenides of Aeschylus, the number of these goddesses is not limited to a few (Dyer, in the *Class. Museum*, vol. i. pp. 281–298; comp. Eurip. *Iphig. Taur.* 970; Virg. *Aen.* iv. 469), no particular name of any one Erinnys is yet mentioned, but they appear in the same capacity, and as the avengers of the same crimes, as before. They are sometimes identified with the Poenae, though their sphere of action is wider than that of the Poenae. From their hunting up and persecuting the cursed criminal, Aeschylus (*Eum.* 231, *Choeph.* 1055) calls them κύνες or κυνηγέτιδες. No prayer, no sacrifice, and no tears can move them, or protect the object of their persecution (Aesch. *Agam.* 69, *Eum.* 384); and when they fear lest the criminal should escape them, they call in the assistance of Dicé, with whom they are closely connected, the maintenance of strict justice being their only object. (Aesch. *Eum.* 511, 786; Orph. *Argon.* 350; Plut. *de Exil.* 11.) The Erinnyes were more ancient divinities than the Olympian gods, and were therefore not under the rule of Zeus, though they honoured and esteemed him (*Eum.* 918, 1002); and they dwelt in the deep darkness of Tartarus, dreaded by gods and men. Their appearance is described by Aeschylus as Gorgo-like, their bodies covered with black, serpents twined in their hair, and blood dripping from their eyes; Euripides and other later poets describe them as winged beings. (*Orest.* 317, *Iphig. Taur.* 290; Virg. *Aen.* xii. 848; Orph. *Hymn.* 68. 5.) The appearance they have in Aeschylus was more or less retained by the poets of later times; but they gradually assumed the character of goddesses who punished crimes after death, and seldom appeared on earth. On the stage, however, and in works of art, their fearful appearance was greatly softened down, for they

were represented as maidens of a grave and solemn mien, in the richly adorned attire of huntresses, with a band of serpents around their heads, and serpents or torches in their hands. With later writers, though not always, the number of Eumenides is limited to three, and their names are Tisiphone, Alecto, and Megaera. (Orph. *Hymn.* 68; Tzetz. *ad Lycoph.* 406; Virg. *Aen.* xii. 845.) At Athens there were statues of only two. (Schol. *ad Oed. Col.* 42.) The sacrifices which were offered to them consisted of black sheep and nephalia, *i. e.* a drink of honey mixed with water. (Schol. *l. c.*; Paus. ii. 11. § 4; Aeschyl. *Eum.* 107.) Among the things sacred to them we hear of white turtledoves, and the narcissus. (Aelian, *H. A.* x. 33; Eustath. *ad Hom.* p. 87.) They were worshipped at Athens, where they had a sanctuary and a grotto near the Areiopagus: their statues, however, had nothing formidable (Paus. i. 28. § 6), and a festival Eumenideia was there celebrated in their honour. Another sanctuary, with a grove which no one was allowed to enter, existed at Colonus. (Soph. *Oed. Col.* 37.) Under the name of Μανίαι, they were worshipped at Megalopolis. (Paus. viii. 34. § 1.) They were also worshipped on the Asopus and at Ceryneia. (Paus. ii. 11. § 4, vii. 25. § 4; comp. Böttiger, *Furienmaske*, Weimar, 1801; Hirt, *Mythol. Bilderb.* p. 201, &c.) [L. S.]

EUME'NIUS, whose works are included in the collection which commonly bears the title "Duodecim Panegyrici Veteres" [DREPANIUS], was a native of Autun, but a Greek by extraction; for his grandfather was an Athenian, who acquired celebrity at Rome as a teacher of rhetoric, and having subsequently removed to Gaul, practised his profession until past the age of eighty, in the city where his grandson, pupil, and successor, was born. Eumenius flourished towards the close of the third and at the beginning of the fourth centuries, and attained to such high reputation that he was appointed to the office of *magister sacrae memoriae*, a sort of private secretary, in the court of Constantius Chlorus, by whom he was warmly esteemed and loaded with favours. The precise period of his death, as of his birth, is unknown, but we gather from his writings that he had, at all events, passed the prime of life. The city of Cleves at one period claimed him as their townsman, and set up an ancient statue, which they declared to be his effigy.

The pieces generally ascribed to this author are the following. 1. *Oratio pro instaurandis scholis.* Gaul had suffered fearfully from the oppression of its rulers, from civil discord, and from the incursions of barbarian foes, for half a century before the accession of Diocletian. During the reign of the second Claudius, Autun in particular, after sustaining a siege of seven months, was compelled to surrender to the half-savage Bagaydae, by whom it was almost reduced to ruins. Constantius Chlorus having resolved to restore not only the buildings of the city, but also to revive its famous school of rhetoric, called upon Eumenius, who, it would seem, had by this time retired from public life and was enjoying his dignities, to undertake the superintendance of the new seminary, allowing him, however, to retain his post at court, and at the same time doubling his salary, which thus amounted to the large sum of 600,000 sesterces, or about 5000*l.* per annum. The principal, before entering on his duties, delivered (A. D. 296 or 297) the oration now before us, in the presence of the praeses of Gallia Lugdunensis, in order that he might publicly acknowledge the liberality of the prince, might explain his own views as to the manner in which the objects in view could best be accomplished, and might declare his intention of carrying these plans into effect without any tax upon the public, by devoting one-half of his allowance to the support of the establishment. We find included (c. 14) an interesting letter addressed by Constantius to Eumenius.

2. *Panegyricus Constantio Caesari dictus.* A congratulatory address upon the recovery of Britain, delivered towards the close of A. D. 296, or the beginning of 297. [ALLECTUS; CARAUSIUS.]

3. *Panegyricus Constantino Augusto dictus*, pronounced at Treves, A. D. 310, on the birth-day of the city, in the presence of Constantine, containing an outline of the career of the emperor, in which all his deeds are magnified in most outrageous hyperboles. Heyne is unwilling to believe that Eumenius is the author of this declamation, which he considers altogether out of character with the moderation and good taste displayed in his other compositions. The chief evidence consists in certain expressions contained in chapters 22 and 23, where the speaker represents himself as a native of Autun, and, in the language of a man advanced in years, recommends to the patronage of the sovereign his five sons, one of whom is spoken of as discharging the duties of an office in the treasury.

4. *Gratiarum actio Constantino Augusto Flaviensium nomine.* The city of Autun having experienced the liberality of Constantine, who in consideration of their recent misfortunes had relieved the inhabitants from a heavy load of taxation, assumed in honour of its patron the appellation of *Flavia*, and deputed Eumenius to convey to the prince expressions of gratitude. This address was spoken at Treves in the year A. D. 311.

For information with regard to the general merits and the editions of Eumenius and the other panegyrists, see DREPANIUS. [W. R.]

EUMOLPUS (Εὔμολπος), that is, "the good singer," a Thracian who is described as having come to Attica either as a bard, a warrior, or a priest of Demeter and Dionysus. The common tradition, which, however, is of late origin, represents him as a son of Poseidon and Chione, the daughter of Boreas and the Attic heroine Oreithya. According to the tradition in Apollodorus (iii. 15. § 4), Chione, after having given birth to Eumolpus in secret, threw the child into the sea. Poseidon, however, took him up, and had him educated in Ethiopia by his daughter Benthesicyma. When he had grown up, he married a daughter of Benthesicyma; but as he made an attempt upon the chastity of his wife's sister, Eumolpus and his son Ismarus were expelled, and they went to the Thracian king Tegyrius, who gave his daughter in marriage to Ismarus; but as Eumolpus drew upon himself the suspicion of Tegyrius, he was again obliged to take to flight, and came to Eleusis in Attica, where he formed a friendship with the Eleusinians. After the death of his son Ismarus, however, he returned to Thrace at the request of king Tegyrius. The Eleusinians, who were involved in a war with Athens, called Eumolpus to their assistance. Eumolpus came with a numerous band of Thracians, but he was slain by Erechtheus. The traditions about this Eleusinian war, however,

differ very much. According to some, the Eleusinians under Eumolpus attacked the Athenians under Erechtheus, but were defeated, and Eumolpus with his two sons, Phorbas and Immaradus, were slain. (Thuc. ii. 15; Plut. *Menex.* p. 239; Isocrat. *Panath.* 78; Plut. *Parall. Gr. et. Rom.* 20; Schol. *ad Eurip. Phoen.* 854.) Pausanias (i. 38. § 3) relates a tradition that in the battle between the Eleusinians and Athenians, Erechtheus and Immaradus fell, and that thereupon peace was concluded on condition that the Eleusinians should in other respects be subject to Athens, but that they alone should have the celebration of their mysteries, and that Eumolpus and the daughters of Celeus should perform the customary sacrifices. When Eumolpus died, his younger son Ceryx succeeded him in the priestly office. According to Hyginus (*Fab.* 46; comp. Strab. vii. p. 321), Eumolpus came to Attica with a colony of Thracians, to claim the country as the property of his father, Poseidon. Mythology regards Eumolpus as the founder of the Eleusinian mysteries, and as the first priest of Demeter and Dionysus; the goddess herself taught him, Triptolemus, Diocles, and Celeus, the sacred rites, and he is therefore sometimes described as having himself invented the cultivation of the vine and of fruit-trees in general. (Hom. *Hymn. in Cer.* 476; Plin. *H. N.* vii. 53; Ov. *Met.* x. 93.) Respecting the privileges which his descendants enjoyed in Attica, see *Dict. of Ant. s. v.* Εὐμολπίδαι. As Eumolpus was regarded as an ancient priestly bard, poems and writings on the mysteries were fabricated and circulated at a later time under his name. One hexameter line of a Dionysiac hymn, ascribed to him, is preserved in Diodorus. (i. 11; Suid. *s. v.*) The legends connected him also with Heracles, whom he is said to have instructed in music, or initiated into the mysteries. (Hygin. *Fab.* 273; Theocrit. xxiv. 108; Apollod. ii. 5. § 12.) The difference in the traditions about Eumolpus led some of the ancients to suppose that two or three persons of that name ought to be distinguished. (Hesych. *s. v.* Εὐμολπίδαι; Schol. *ad Oed. Col.* 1051; Phot. Lex. *s. v.* Εὐμολπίδαι.) The tomb of Eumolpus was shewn both at Eleusis and Athens. (Paus. i. 38. § 2.) [L. S.]

EUMNESTUS (Εὔμνηστος), son of Sosicratides, an Athenian sculptor, about B. C. 24. (Böckh, *Corp. Inscr.* i. p. 430, No. 359, comp. *Add.* p. 911.) [P. S.]

EUNA'PIUS (Εὐνάπιος), a Greek sophist and historian, was born at Sardis in A. D. 347, and seems to have lived till the reign of the emperor Theodosius the Younger. He received his first education from his kinsman Chrysanthius, a sophist at Sardis, who implanted in him that love of the pagan and that hatred of the Christian religion which so strongly marked his productions. In his sixteenth year he went to Athens to cultivate his mind under the auspices of Proaeresius, who conceived the greatest esteem for the youth, and loved him like his own son. After a stay of five years, he prepared to travel to Egypt, but it would seem that this plan was not carried into effect, and that he was called back to Phrygia. He was also skilled in the medical art. During the latter period of his life, he seems to have been settled at Athens, and engaged in teaching rhetoric. He is the author of two works. 1. Lives of Sophists (Βίοι φιλοσόφων καὶ σοφιστῶν), which work is still extant. He composed it at the request of Chrysanthius. It contains 23 biographies of sophists, most of whom were contemporaries of Eunapius, or at least had lived shortly before him. Although these biographies are extremely brief, and are written in an intolerably inflated style, yet they are to us an important source of information respecting a period in the history of philosophy which, without this work, would be buried in utter obscurity. Eunapius shews himself an enthusiastic admirer of the philosophy of the New Platonists, and a bitter enemy of Christianity. His biographies were first edited with a Latin translation and a life of Eunapius by Hadrianus Junius, Antwerp, 1568, 8vo. Among the subsequent editions we may mention those of H. Commelinus (Frankfurt, 1596, 8vo.) and Paul Stephens. (Geneva, 1616, 8vo.) The best, however, which gives a much improved text, with a commentary and notes by Wyttenbach, is that of J. F. Boissonade, Amsterdam, 1822, 2 vols. 8vo. 2. A continuation of the history of Dexippus (Μετὰ Δέξιππον χρονικὴ ἱστορία), in fourteen books. (Phot. *Bibl. Cod.* 77.) It began with the death of Claudius Gothicus, in A. D. 270, and carried the history down to A. D. 404, in which year St. Chrysostom was sent into exile, and which was the tenth year of the reign of Arcadius. This account of Photius (*l. c.*) seems to be contradicted by a passage of the excerpta (p. 96, ed. Bekker and Niebuhr), in which Eunapius speaks of the avarice of the empress Pulcheria, who did not obtain that dignity till A. D. 414; but the context of that passage shews that it was only a digression in the work, and that the work itself did not extend to A. D. 414. It was written at the request of Oribasius, and Photius saw two editions of it. In the first, Eunapius had given vent to his rabid feelings against Christianity, especially against Constantine the Great; whereas he looked upon the emperor Julian as some divine being that had been sent from heaven upon earth. In the second edition, from which the excerpta still extant are taken, those passages were omitted; but they had been expunged with such negligence and carelessness, that many parts of the work were very obscure. But we cannot, with Photius, regard this "editio purgata" as the work of Eunapius himself, and it was in all probability made by some bookseller or a Christian, who thus attempted to remedy the defects of the original. The style of the work, so far as we can judge of it, was as bad as that of the Lives of the Sophists, and is severely criticised by Photius. All we now possess of this work consists of the Excerpta de Legationibus, which were made from it by the command of Constantine Porphyrogenitus, and a number of fragments preserved in Suidas. These remains, as far as they were known at the time, were published by D. Höschel (Augsburg, 1603, 4to.), H. Fabrotti (Paris, 1648, fol.), and in Boissonade's edition of the Lives of the Sophists. (vol. i. p. 455, &c.) A. Mai discovered considerable additions, which are published in his *Scriptorum Vet. Nova Collectio*, vol. ii. p. 247—316, from which they are reprinted in vol. i. of the *Corpus Script. Hist. Byzant.* edited by I. Bekker and Niebuhr. Whether the rhetorician Eunapius, whom Suidas (*s. v.* Μουσώνιος) calls ὁ ἐκ Φρυγίας, is the same as our Eunapius, is uncertain. (Fabric. *Bibl. Graec.* vol. vii. p. 538.) [L. S.]

EUNEICE (Εὐνείκη), a daughter of Nereus and Doris, caused the death of Hylas. (Hes. *Theog.* 247; Theocrit. xiii. 45.) [L. S.]

EUNEUS (Εὔνηος or Εὔνευς), a son of Jason by Hypsipyle, in the island of Lemnos, from whence he supplied the Greeks during their war against Troy with wine. He purchased Lycaon, a Trojan prisoner, of Patroclus for a silver urn. (Hom. *Il.* vii. 468, xxiii. 741, &c.; Strab. i. p. 41.) The Euneidae, a famous family of cithara-players in Lemnos, traced their origin to Euneus. (Eustath. *ad Hom.* p. 1327; Hesych. *s. v.* Εὐνείδαι.) [L. S.]

EUNI'CUS (Εὔνικος), an Athenian comic poet of the old comedy, contemporary with Aristophanes and Philyllius. Only one line of his is preserved, from his play Ἄντεια, which was also attributed to Philyllius. The title is taken from the courtezan, Anteia, who is mentioned by Demosthenes (*c. Neaer.* p. 1351) and Ananandrides (*ap. Athen.* xv. p. 570, e.) and who was also made the subject of comedies by Alexis and Antiphanes. There was also a comedy, entitled Πόλεις, which was variously ascribed to Aristophanes, Philyllius, and Eunicus. The name of this poet is sometimes given incorrectly Αἴνικος. (Suid. *s. v.* Αἴνικος; Eudoc. p. 69; Theognostus, *ap. Bekker. Anecdot.* p. 1369; Athen. iii. p. 86, e., iv. p. 140, a., xiii. pp. 567, c., 586, e.; Pollux, x. 100; Meineke, *Frag. Com. Graec.* vol. i. pp. 249, 250, vol. ii. p. 856; Fabric. *Bibl. Graec.* vol. ii. p. 444.) [P. S.]

EUNI'CUS, a distinguished statuary and silverchaser of Mytilene, seems, from the order in which he is mentioned by Pliny, to have lived not long before the time of Pompey the Great. (Plin. xxxiii. 12. s. 55; xxxiv. 8. s. 19. § 25.) [P. S.]

EUNO'MIA. [HORAE.]

EUNO'MIUS (Εὐνόμιος), was a native of Dacora, a village in Cappadocia, and a disciple of the Arian Aëtius, whose heretical opinions he adopted. He was, however, a man of far greater talent and acquirements than Aëtius, and extended his views so far, that he himself became the founder of a sect called the Eunomians or Anomoei, because they not only denied the equality between the Father and the Son, but even the similarity (ὁμοιότης). Eunomius was at first a deacon at Antioch, and in A. D. 360 he succeeded Eleusius as bishop of Cyzicus. But he did not remain long in the enjoyment of that post, for he was deposed in the same year by the command of the emperor Constantius, and expelled by the inhabitants of Cyzicus. (Philostorg. ix. 5; Theodoret, ii. 27, 29; Socrat. iv. 7; Sozom. vi. 8.) In the reign of Julian and Jovian, Eunomius lived at Constantinople, and in the reign of Valens, he resided in the neighbourhood of Chalcedon, until he was denounced to the emperor for harbouring in his house the tyrant Procopius, in consequence of which he was sent to Mauritania into exile. When, on his way thither, he had reached Mursa in Illyricum, the emperor called him back. Theodosius the Great afterwards exiled him to a place called Halmyris, in Moesia, on the Danube. (Sozom. vii. 17; Niceph. xii. 29.) But being driven away from that place by the barbarians, he was sent to Caesareia. Here, too, he met with no better reception; for, having written against their bishop, Basilius, he was hated by the citizens of Caesareia. At length, he was permitted to return to his native village of Dacora, where he spent the remainder of his life, and died at an advanced age, about A. D. 394. Eutropius Patricius ordered his body to be carried to Tyana, and there to be entrusted to the care of the monks, in order that his disciples might not carry it to Constantinople, and bury it in the same tomb with that of his teacher Aëtius. His works were ordered by imperial edicts to be destroyed. His contemporary, Philostorgius, who himself was a Eunomian, praises Eunomius so much, that his whole ecclesiastical history has not unjustly been called an encomium upon him. Philostorgius wrote, besides, a separate encomium upon Eunomius, which, however, is lost. Photius (*Bibl. Cod.* 138), who gives an abridgment of Philostorgius, and Socrates (iv. 7) judge less favourably of him; for they state that Eunomius spoke and wrote in a verbose and inflated style, and that he constantly repeated the same things over again. They further charge him with sophistry in his mode of arguing, and with ignorance of the Scriptures. It should, however, be remembered that these charges are made by his avowed enemies, such as Athanasius, Basilius the Great, Gregorius Nazianzenus, Gregorius of Nyssa, Chrysostom, and others, who attacked him not only in their general works on the history of the church, but in separate polemical treatises.

Eunomius wrote several works against the orthodox faith; and Rufinus (*H. E.* i. 25) remarks that his arguments were held in such high esteem by his followers, that they were set above the authority of the Scriptures. After his death, edicts were repeatedly issued that his works should be destroyed (Philostorg. xi. 5; Cod. Theod. xvi. 34), and hence most of his works themselves have not come down to us, and all that is extant consists of what is quoted by his opponents for the purpose of refuting him. The following works are known to have been written by him: 1. A commentary on the Epistle to the Romans, in seven books, which is censured by Socrates (iv. 7; comp. Suidas, *s. v.* Εὐνόμιος) for its verbose style and shallowness. 2. Epistles, of which Photius (*Bibl. Cod.* 138) read about forty, and in which he found the same faults as in the other works of Eunomius; but Philostorgius (x. 6; comp. Niceph. xii. 29) preferred them to his other writings. 3. An Exposition of Faith, which was laid before the emperor Theodosius at Constantinople in A. D. 383, when several bishops were summoned to that city to make declarations of their faith. (Socrat. v. 10; Sozom. vii. 12.) This little work is still extant, and has been edited by Valesius in his notes on Socrates (*l. c.*), and after him by Baluz in the *Nova Collect. Concil.* vol. i. p. 89. The best edition is that of Ch. H. G. Rettberg, in his *Marcelliana*, Götting. 1794, 8vo. 4. Ἀπολογητικός, or a defence of his doctrines. This is the famous treatise of which Basilius wrote a refutation in five books, which accordingly contain a great many extracts from the *Apologeticus*. The beginning and the epi logue are printed in Cave's *Hist. Lit.* vol. i. p. 171, &c. with a Latin translation; but the whole is still extant, and was published in an English translation by W. Whiston, in his *Eunomianismus Redivivus*, London, 1711, 8vo. The Greek original has never been published entire. After the refutation of Basilius had appeared, Eunomius wrote, 5. Ἀπολογίας Ἀπολογία, which, however, was not published till after his death. Like the *Apologeticus*, it was attacked by several orthodox writers, whose works, except that of Gregorius of Nyssa, have perished together with that of Eunomius. (Gregor. Nyss. vol. ii. pp. 289, 298, &c. ed. 1638.) See Fabric. *Bibl. Graec.* vol. ix. p. 207, &c.; Cave, *Hist. Lit.* vol. i. p. 169, &c. [L. S.]

EU'NOMUS (Εὔνομος), a son of Architeles, was killed by Heracles. (Apollod. ii. 7. § 6.) Eustathius (*ad Hom.* p. 1900) calls him Archias or Chaerias. [L. S.]

EU'NOMUS (Εὔνομος), fifth or sixth king of Sparta in the Proclid line, is described by Pausanias, Plutarch, and others, as the father of Lycurgus and Polydectes. Herodotus, on the contrary, places him in his list after Polydectes, and Dionysius of Halicarnassus gives the name to the nephew in whose stead Lycurgus governed. Simonides, finally, makes Lycurgus and Eunomus the children of Prytanis. In all probability, the name was invented with reference to the Lycurgean Εὐνομία, and Eunomus, if not wholly rejected, must be identified with Polydectes. In the reign of Eunomus and Polydectes, says Pausanias, Sparta was at peace. (Plut. *Lyc.* 2; Paus. iii. 7. § 2; Herod. viii. 131; See Clinton, *F. H.* i. p. 143, note *z*, and p. 335, where the question is fully discussed; compare Müller, *Dorians*, book i. 7. § 3, and § 6, note *b*.) [A. H. C.]

EU'NOMUS (Εὔνομος), an Athenian, was sent out in command of thirteen ships, in B. C. 388, to act against the Lacedaemonian Gorgopas, vice-admiral of Hierax, and the Aeginetan privateers. Gorgopas, on his return from Ephesus, whither he had escorted ANTALCIDAS on his mission to the Persian court, fell in with the squadron of Eunomus, which chased him to Aegina. Eunomus then sailed away after dark, and was pursued by Gorgopas, who captured four of his triremes, in an engagement off Zoster, in Attica, while the rest escaped to the Peiraeeus (Xen. *Hell.* v. i. §§ 5—9). This was, perhaps, the same Eunomus whom Lysias mentions (*pro bon. Arist.* pp. 153, 154) as one of those sent by Conon to Sicily, to persuade Dionysius I. to form an alliance with Athens against Sparta. The mission was so far successful, that Dionysius withheld the ships which he was preparing to despatch to the aid of the Lacedaemonians. [E. E.]

EU'NOMUS (Εὔνομος), a cithara-player of Locri, in Italy. One of the strings of his cithara being broken (so runs the tale) in a musical contest at the Pythian games, a cicada perched on the instrument, and by its notes supplied the deficiency. Strabo tells us there was a statue of Eunomus at Locri, holding his cithara with the cicada, his friend in need, upon it. (Strab. vi. p. 260; Casaub. *ad loc.*; Clem. Alex. *Protrept.* i.; comp. Ael. *Hist. An.* v. 9.) [E. E.]

EU'NOMUS (Εὔνομος). 1. A Greek physician, who must have lived in or before the first century after Christ, as one of his medical formulae is quoted by Asclepiades Pharmacion. (Ap. Galen. *de Compos. Medicam. sec. Gen.* v. 14. vol. xiii. p. 850, 851.) In the passage in question, for Εὔνομος ὁ Ἀσκληπιάδης we should probably read Εὔνομος ὁ Ἀσκληπιάδειος, that is, a follower of Asclepiades of Bithynia, who lived in the first century B. C.

2. A physician in the fourth century after Christ, mentioned in ridicule by Ausonius, *Epigr.* 75. [W. A. G.]

EUNO'NES, king of the Adorsi or Aorsi, with whom the Romans made an alliance in their war against Mithridates, king of the Bosporus, in B. C. 50, and at whose court Mithridates took refuge, when he was unable any longer to hold out against the Romans. Eunones, taking compassion on him, wrote to the emperor Claudius on his behalf. (Tac. *Ann.* xii. 15, 18, 19.)

EUNOSTUS (Εὔνοστος). 1. A hero of Tanagra in Boeotia. He was a son of Elinus, and brought up by the nymph Eunoste. Ochne, the daughter of Colonus, fell in love with him; but he avoided her, and when she thereupon accused him before her brothers of improper conduct towards her, they slew him. Afterwards Ochne confessed that she had falsely accused him, and threw herself down a rock. Eunostus had a sanctuary at Tanagra in a sacred grove, which no woman was allowed to approach. (Plut. *Quaest. Gr.* 40.)

2. A goddess of mills, whose image was set up in mills, and who was believed to keep watch over the just weight of flour. (Hesych. *s. v.*; Eustath. *ad Hom.* pp. 214, 1383.) [L. S.]

EUNUS (Εὔνους), the leader of the Sicilian slaves in the servile war which broke out in 130 B. C. He was a native of Apamea in Syria, and had become the slave of Antigenes, a wealthy citizen of Enna in Sicily. He first attracted attention by pretending to the gift of prophecy, and by interpreting dreams; to the effect of which he added by appearing to breathe flames from his mouth, and other similar juggleries. (Diod. *Exc. Photii.* xxxiv. p. 526.) He had by these means obtained a great reputation among the ignorant population, when he was consulted by the slaves of one Damophilus (a citizen of Enna, of immense wealth, but who had treated his unfortunate slaves with excessive cruelty) concerning a plot they had formed against their master. Eunus not only promised them success, but himself joined in their enterprise. Having assembled in all to the number of about 400 men, they suddenly attacked Enna, and being joined by their fellow-slaves within the town, quickly made themselves masters of it. Great excesses were committed, and almost all the freemen put to death; but Eunus interfered to save some who had previously shewn him kindness; and the daughter of Damophilus, who had always shewn much gentleness of disposition and opposed the cruelties of her father and mother, was kindly treated by the slaves, and escorted in safety to Catana. (Diodor. *l. c. Exc. Vales.* xxxiv. p. 600.) Eunus had, while yet a slave, prophesied that he should become a king; and after the capture of Enna, being chosen by his fellow-slaves as their leader, he hastened to assume the royal diadem and the title of king Antiochus. Sicily was at this time swarming with numbers of slaves, a great proportion of them Syrians, who flocked to the standard of their countryman and fellow-bondsman. A separate insurrection broke out in the south of the island, headed by Cleon, a Cilician, who assembled a band of 5000 armed slaves, with which he ravaged the whole territory of Agrigentum; but he soon joined Eunus, and, to the surprise of all men, submitted to act under him as his lieutenant. (Diodor. *l. c.*; Liv. *Epit.* lib. lvi.) The revolt now became general, and the Romans were forced to adopt vigorous measures against the insurgents; but the praetors who first led armies against them were totally defeated. Several others successively met with the same fate; and in the year 134 B. C. it was thought necessary to send the consul C. Fulvius Flaccus to subdue the insurrection. What he effected we know not, but it is evident that he did not succeed in his object, as the next year Calpurnius Piso was employed on the same service, who defeated the servile army in a great battle near Messana. This success was

followed up the next year by the consul P. Rupilius, who successively reduced Tauromenium and Enna, the two great strongholds of the insurgents. On the surrender of Enna, Eunus fled with a few followers, and took refuge in rocky and inaccessible places, but was soon discovered in a cave and carried before Rupilius. His life was spared by the consul, probably with the intention of carrying him to Rome; but he died in prison at Morgantia, of the disease called *morbus pedicularis*. (Florus, iii. 20; Orosius, v. 6; Diod. *Exc. Photii*, lib. xxxiv., *Exc. Vales. ib.*; Plut. *Sull.* 36; Strab. vi. p. 272.) If we may believe Diodorus, Eunus was a man of no talents or energy, not possessing even personal courage, and owed his elevation solely to the arts by which he worked on the superstition of the multitude; but when we consider how long he maintained his influence over them, and the great successes they obtained under his rule, this appears most improbable. Some anecdotes are also related of him, which display a generosity and elevation of character wholly at variance with such a supposition. (Diod. *Exc. Photii*, p. 528, *Exc. Vaticana*, lxxxiv. p. 113, ed. Dindorf.) [E. H. B.]

EVODIA'NUS (Εὐοδιανός), a Greek sophist of Smyrna, who lived during the latter half of the second century after Christ. He was a pupil of Aristocles, and according to others of Polemon also. He was invited to Rome, and raised there to the chair of professor of eloquence. For a time he was appointed to superintend or instruct the actors, (*τοὺς ἀμφὶ τὸν Διόνυσον τεχνίτας*), which office he is said to have managed with great wisdom. He distinguished himself as an orator and especially in panegyric oratory. He had a son who died before him at Rome, and with whom he desired to be buried after his death. No specimens of his oratory have come down to us. (Philostr. *Vit. Soph.* ii. 16; Eudoc. p. 164; Osann, *Inscript. Syllog.* p. 299.) [L. S.]

EVO'DIUS, was born towards the middle of the fourth century at Tagaste, the native place of St. Augustin, with whom he maintained throughout life the closest friendship. After following in youth the secular profession of an *agens in rebus*, about the year A. D. 396 or 397, he became bishop of Uzalis, a town not far from Utica, where he performed, we are told by St. Augustin, many miracles by aid of some relics of St. Stephen the Protomartyr, left with him by Orosius, who brought them from Palestine in 416. Evodius took an active part in the controversies against the Donatists and the Pelagians, and in 427, wrote a letter to the monks of Adrumetum, with regard to some differences which had arisen in their body on these questions. After this period we find no trace of him in history, but the precise date of his death is not known.

The works of this prelate now extant are:—

1. Four epistles to St. Augustin, which will be found among the correspondence of the bishop of Hippo, numbered 160, 161, 163, 177, in the Benedictine edition.

2. An epistle, written in common with four other bishops, to Pope Innocentius I. This is contained in the appendix to the 6th volume of the Benedictine edition of St. Augustin.

3. Fragments of an epistle to the monks of Adrumetum subjoined to Ep. 216 of the Benedictine edition of St. Augustin.

Evodius is said by Sigibert to have written a treatise, now lost, on the miracles performed b the relics of St. Stephen; but the *Libri duo de m raculis S. Stephani*, placed at the end of the *D Civitate Dei*, in the 7th volume of the Benedictin edition of St. Augustin, was not composed b Evodius, but seems rather to have been addresse to him, and drawn up at his request.

A tract, found in some MSS. among the writ ings of Augustin, entitled *De fide* seu *De unita Trinitatis contra Manichaeos*, has been ascribed t Evodius, is considered a genuine production of S Augustin by Erasmus, but rejected by the Bene dictine editors.

(Augustin, *Sermon.* cccxxxiii. in *Opera*, vol. v ed. Bened. *de Civit. Dei*, xxii. 8; Sigibertus Gemb *De Script. eccles. ep.* 15.) [W. R.]

E'VODUS (Εὔοδος), the author of two shor epigrams in the Greek Anthology. (Brunck, *Ana* vol. ii. p. 288; Jacobs, *Anth. Graec.* vol. ii. p 263.) Nothing more is known of him, unless he b the same as the epic poet of Rhodes, in the time o Nero, who is mentioned by Suidas (*s. v.*). Ther was an Evodus, the tutor of Caligula. (Joseph *Ant. Jud.* xviii. 8.) [P. S.]

E'VODUS (Εὔοδος), a distinguished engraver o gems under the emperor Titus, A. D. 80. A bery by him, bearing the head of Titus's daughter Julia is preserved at Florence. (Bracci, *Tab.* 73; Müller *Denkm. d. alt. Kunst*, T. lxix. No. 381.) [P. S.]

EUPA'LAMUS (Εὐπάλαμος), one of the signi ficant names met with in the history of ancient ar [CHEIRISOPHUS], occurs more than once amon the Daedalids. [DAEDALUS, SIMON.] [P. S.]

EUPA'LINUS, of Megara, was the architec of the great aqueduct, or rather tunnel, in Samos which was carried a length of seven stadia throug a mountain. The work was probably executed under the tyranny of Polycrates. (Müller, *Arch d. Kunst*, § 81, note.) [P. S.]

EU'PATOR (Εὐπάτωρ), a surname assumed by many of the kings in Asia after the time of Alexander the Great, occurs likewise as the name o a king of Bosporus in the reign of the empero M. Aurelius. This king is mentioned by Lucia (*Alexand.* 57), who speaks of his ambassador bringing the tribute which had to be paid to th Romans; and his name should perhaps be restore in a corrupt passage of Capitolinus. (Capitol. *Anton Pius*, 9, where for *curatorem* read *Eupatorem*. The following coin of Eupator represents on th reverse the heads of M. Aurelius and L. Verus (Eckhel, vol. ii. pp. 378, 379.)

COIN OF EUPATOR.

EUPATRA (Εὐπάτρα), a daughter of Mithr dates, who fell into the hands of Pompey at th close of the Mithridatic war, and walked with th other captives before his triumphal car at Rom (Appian, *Mithr.* 108, 117.)

EUPEITHES (Εὐπείθης), of Ithaca, father Antinoüs. Once when he had attacked the The protians, the allies of the Ithacans, Odysseus pr

him from the indignation of the people of
a. When Odysseus after his long wander-
returned home, Eupeithes wanted to avenge
eath of his son Antinous, who had been one
nelope's suitors and was slain by Odysseus.
ccordingly led a band of Ithacans against
seus, but fell in the struggle. (Hom. *Od.* xvi.
xxiv. 469, 523.) [L. S.]

UPHANTUS (Εὔφαντος), of Olynthus, a
agorean philosopher and tragic poet, who lived
e later than the period of the tragic Pleiad.
vas the disciple of Eubulides of Miletus, and
astructor of Antigonus I. king of Macedonia.
rote many tragedies, which were well received
e games. He also wrote a very highly esteem-
ork, περὶ βασιλείας, addressed to Antigonus,
history of his own times: he lived to a great
(Diog. Laërt. ii. 110, 141.) The Euphantus
e history is quoted by Athenaeus (vi. p. 251,
nust have been a different person, since he
oned Ptolemy III. of Egypt. (Vossius, *de*
Graec. p. 69, ed. Westermann; Welcker,
riech. Tragoed. p. 1268.) [P. S.]

UPHE'ME (Εὐφήμη), the nurse of the Muses,
om there was a statue in the grove of the
s near Helicon. (Paus. ix. 29. § 3.) [L. S.]

UPHE'MUS (Εὔφημος), a son of Poseidon by
pe, the daughter of Tityus, or by Mecionice or
a daughter of Orion or Eurotas. (Schol. *ad*
Pyth. iv. 15; Tzetz. *Chil.* ii. 43.) Accord-
o the one account he was an inhabitant of
peus on the Cephissus in Phocis, and accord-
o the other of Hyria in Boeotia, and after-
s lived at Taenarus. By a Lemnian woman,
cha, Malache, or Lamache, he became the
r of Leucophanes (Schol. *ad Pind. Pyth.* iv.
Tzetz. *ad Lycoph.* 886); but he was married
aonome, the sister of Heracles. Euphemus
ne of the Calydonian hunters, and the helms-
of the vessel of the Argonauts, and, by a
r which his father had granted to him, he
walk on the sea just as on firm ground.
llon. Rhod. i. 182.) He is mentioned also
e ancestor of Battus, the founder of Cyrene,
he following story at once connects him with
colony. When the Argonauts carried their
through Libya to the coast of the Mediter-
n, Triton, who would not let them pass with-
newing them some act of friendship, offered
a clod of Libyan earth. None of the Argo-
would accept it; but Euphemus did, and with
od of earth he received for his descendants
right to rule over Libya. Euphemus was
row the piece of earth into one of the chasms
enaron in Peloponnesus, and his descendants,
e fourth generation, were to go to Libya and
it into cultivation. When, however, the Ar-
uts passed the island of Calliste, or Thera, that
of earth by accident fell into the sea, and was
d by the waves to the coast of the island.
colonization of Libya was now to proceed from
a, and although still by the descendants of
emus, yet not till the seventeenth generation
the Argonauts. The seventeenth descendant
phemus was Battus of Thera. (Pind. *Pyth.*
&c.; Apollon. Rhod. ii. 562; Hygin. *Fab.*
73; Herod. iv. 150.) According to Apollo-
Rhodius (iv. 1755), the island of Thera itself
risen from the clod of earth, which Euphemus
sely threw into the sea. Euphemus was re-
nted on the chest of Cypselus as victor, with
a chariot and two horses. (Paus. v. 17. § 4.)
There are two other mythical personages of this
name. (Anton. Lib. 8; Hom. *Il.* ii. 846.) [L. S.]

EUPHE'MUS (Εὔφημος), was sent by the
Athenian commanders at Syracuse in the winter
of B. C. 415—414 to negotiate alliance with Cama-
rina, and was there opposed on the Syracusan side
by Hermocrates. Thucydides gives us an oration
in the mouth of each. The negotiation was un-
successful. (Thuc. vi. 75—88.) [A. H. C.]

EUPHORBUS (Εὔφορβος), a son of Panthous
and brother of Hyperenor, was one of the bravest
among the Trojans. He was the first who wounded
Patroclus, but was afterwards slain by Menelaus
(Hom. *Il.* xvi. 806, xvii. 1—60), who subsequently
dedicated the shield of Euphorbus in the temple of
Hera, near Mycenae. (Paus. ii. 17. § 3.) It is
a well known story, that Pythagoras asserted that
he had once been the Trojan Euphorbus, that from
a Trojan he had become an Ionian, and from a
warrior a philosopher. (Philostr. *Vit. Apoll.* i. 1,
Heroic. 17; Diog. Laërt. viii. 4; Ov. *Met.* xv.
161.) [L. S.]

EUPHORBUS (Εὔφορβος), physician to Juba
II., king of Mauretania, about the end of the first
century B. C., and brother to Antonius Musa, the
physician to Augustus. [MUSA.] Pliny says (*H.*
N. xxv. 38), that Juba gave the name of *Euphorbia*
to a plant which he found growing on Mount Atlas
in honour of his physician, and Galen men-
tions (*de Compos. Medicam. sec. Locos.* ix. 4. vol.
xiii. p. 271) a short treatise written by the king
on the virtues of the plant. Salmasius tries to
prove (Prolegom. *ad Homon. Hyles Iatr.* p. 4),
that this story of Pliny is without foundation, and
that the word was in use much earlier than the
time of Juba, as it is mentioned by Meleager.
(*Carm.* i. 37.) It does not, however, seem likely
that Pliny would have been ignorant of a plant
that was known to a poet who lived two hundred
years before him; and besides, in the passage in
question, the commonly received reading in the pre-
sent day is not εὐφόρβης, but ἐκ φορβῆς. [W.A.G.]

EUPHO'RION (Εὐφορίων). 1. The father of
the poet Aeschylus. (Herod. ii. 156.) [AES-
CHYLUS.]

2. The son of Aeschylus, and himself a tragic
poet. [AESCHYLUS, vol. i. p. 42, col. 1, *sub fin.*]

3. Of Chalcis in Euboea, an eminent gram-
marian and poet, was the son of Polymnetus, and
was born, according to Suidas (*s. v.*), in the 126th
Olympiad, when Pyrrhus was defeated by the Ro-
mans, B. C. 274. He became, but at what period
of his life is not known, a citizen of Athens.
(Hellad. *ap. Phot.* Cod. 279, p. 532, Bekker.)
He was instructed in philosophy by Lacydes, who
flourished about B. C. 241, and Prytanis (comp.
Athen. xi. p. 447, e.), and in poetry by Archebulus
of Thera. Though he was sallow, fat, and bandy-
legged, he was beloved by Nicia (or Nicaea), the
wife of Alexander, king of Euboea. His amours
are referred to in more than one passage in the
Greek Anthology. (Brunck, *Anal.* vol. ii. pp. 3,
43.) Having amassed great wealth, he went into
Syria, to Antiochus the Great (B. C. 221), who
made him his librarian. He died in Syria, and
was buried at Apameia, or, according to others, at
Antioch. (Suid. *s. v.*) The epigram (Brunck,
Anal. vol. ii. p. 43), which places his tomb at the
Peiraeeus, must be understood as referring to a
cenotaph.

Euphorion wrote numerous works, both in poetry and prose, relating chiefly to mythological history. The following were poems in heroic verse:— 1. Ἡσίοδος, the subject of which can only be conjectured from the title. Some suppose it to have been an agricultural poem. Euphorion is mentioned among the agricultural writers by Varro (i. 1. § 9) and Columella (i. 1. § 10). (See Heyne, *Excurs.* iii. *ad Virgil. Bucol.*; Harless, *ad Fabric. Bibl. Graec.* i. 594.) 2. Μοψοπία, so called from an old name of Attica, the legends of which country seem to have been the chief subject of the poem. From the variety of its contents, which Suidas calls συμμιγεῖς ἱστορίας, it was also called Ἄτακτα, a title which was frequently given to the writings of that period. 3. Χιλιάδες, a poem written against certain persons, who had defrauded Euphorion of money which he had entrusted to their care. It probably derived its title from each of its books consisting of a thousand verses. The fifth book, or χιλίας, was entitled περὶ χρησμῶν, and contained an enumeration of oracles which had been fulfilled; and it is probably of this book in particular that the statement of Suidas concerning the object of the poem should be understood, namely, that the poet taught his defrauders that they would in the end suffer the penalty of their faithlessness. The above seems the best explanation of the passage in Suidas, which is, however, very corrupt, and has been very variously explained. (See especially Heyne and Harless, *l. c.*, and Meineke, *Euphor.* pp. 20—24.) To these epic poems must be added the following, which are not mentioned by Suidas: — 4. Ἀλέξανδρος, which Meineke conjectures to have been addressed to some friend of that name. (Steph. Byz. *s. v.* Σύλοι.) 5. Ἄνιος, a mythological poem referring to Anius, the son and priest of the Delian Apollo. (Steph. Byz. *Fragment.* p. 744, c., ed. Pined.) 6. Ἀντιγραφαὶ πρὸς Θεωρίδαν (Clem. Alex. *Strom.* v. p. 243, ed. Sylb.), a work of which nothing further is known, unless we accept the not improbable conjecture of Meursius and Schneider, who read Θεοδωρίδαν for Θεωρίδαν, and suppose that the poem was written in controversy with the grammarian Theodoridas, who afterwards wrote the epitaph on Euphorion, which is extant, with seventeen other epigrams by Theodoridas, in the Greek Anthology. (Brunck, *Anal.* vol. ii. pp. 41—45.) [Theodoridas.] 7. Ἀπολλόδωρος, which seems to have been a mythological poem addressed to a friend of that name. (Tzetzes, *Schol. ad Lycophr.* 513; Schol. *ad Apollon. Rhod.* i. 1063; Suid. and Harpocrat. *s. v.* Ὁ κάτωθεν νόμος; Phot. *s. v.* Ὁ κάτωθεν λόγος.) 8. Ἀραὶ ἢ ποτηριοκλέπτης (Steph. Byz. *s. v.* Ἀλύβη; Schol. *ad Theocrit.* ii. 2), an attack on some person who had stolen a cup from Euphorion, which Callimachus imitated in his *Ibis*, and both were probably followed by Ovid in his *Ibis*, and by Cato and Virgil in their *Dirae*. (Meineke, *Euphor.* pp. 30, 31.) 9. Ἀρτεμίδωρος, probably a poem like the *Apollodorus*. (Steph. Byz. *s. v.* Ἀσσωρόν.) 10. Γέρανος, the subject of which, as well as its genuineness, is very uncertain. (Athen. iii. p. 82, a.) 11. Δημοσθένης, the title of which Meineke explains as he does the *Alexander*, *Apollodorus*, and *Artemidorus*, and he conjectures that the person to whom the poem was addressed was Demosthenes of Bithynia. (Choeroboscus, *ap. Bekker. Anecd. Graec.* iii. p. 1383.) 12. Διόννσος, which doubtless contained a full account of the myths relating to Dionysus. (Schol. φ. *ad Odyss.* iv. p. 136, e Buttmann; Steph. Byz. *s. v.* Ὠρύχιον, Ἀκτή, Λ καψος; Schol. *ad Arat. Phaenom.* 172; Tzetze *Schol. ad Lycophr.* 320; *Etym. Mag.* p. 687. 26 13. Ἐπικήδειος εἰς Πρωταγόραν, an elegy on a astrologer named Protagoras. (Diog. Laërt. i 56.) This poem was doubtless in the elegiac, an not in the heroic verse. 14. Θρᾷξ. (Steph. By *s. v.* Ἄσβωτος, Ὀγκαῖαι; Parthen. *Erot.* xiii. 35, xxvi. p. 61.) 15. Ἱππομέδων. (Tzetzes, *Scho ad Lycophr.* 451.) 16. Ξένιον. (Schol. *ad Apollo Rhod.* ii. 354.) 17. Πολυχάρης. (*Etym. Mag.* 223. 16; Choeroboscus, *ap. Bekker. Anecd. Grae* iii. p. 1381.) 18. Τάκινθος. (Schol. *Theocr.* 28; Eustath. *ad Hom.* p. 285.) 19. Φιλοκτήτη (Stobaeus, *Serm.* lviii., *Tit.* lix.; Tzetzes, *Scho ad Lycophr.* 911.)

Euphorion was an epigrammatist as well as a epic poet. He had a place in the *Garland* Meleager (*Prooem*, 23), and the Greek Anthologi contains two epigrams by him. (Brunck, *Ana* vol. i. p. 256; Jacobs, *Anth. Graec.* vol. i. p. 189 They are both erotic; and that such was the cha racter of most of his epigrams, is clear from th manner in which he is mentioned by Meleager, a well as from the fact that he was among the poet who were imitated by Propertius, Tibullus, an Gallus. (Diomed. iii. p. 482. 3; Probus, *ad Virgi Ecl.* x. 50.) It was probably this seductive el giac poetry of Euphorion, the popularity of whic at Rome, to the neglect of Ennius, moved the in dignation of Cicero. (*Tusc. Disp.* iii. 19.) It wa therefore quite natural that Euphorion should h a great favourite with the emperor Tiberius, wh wrote Greek poems in imitation of him (Sueton *Tiber.* 70; see Casaubon's note.)

Some writers have supposed that Euphorion wa also a dramatic poet. Ernesti (*Clav. Ciceron. s. v.* and C. G. Müller (*ad Tzetz. Schol.* p. 651) say that he composed tragedies; but they give no rea sons for the assertion, and none are known Fabricius (*Bibl. Graec.* vol. ii. p. 304) places hi in his list of comic poets, mentioning as his play the Ἀπολλόδωρος, which was an epic poem (*vid sup.*), and the Ἀποδιδοῦσα, respecting which ther can be no doubt that for Εὐφορίων we should rea Εὔφρων in the passage of Athenaeus (xi. p. 503).

Euphorion's writings in prose were chiefly his torical and grammatical. They were: 1. Ἱστορικ ὑπομνήματα. (Athen. iv. p. 154, c., xv. p. 700, d. 2. Περὶ τῶν Ἀλεναδῶν (Clem. Alex. *Strom.* i. p 389, Sylb.; Schol. *Theocr. ad Idyll.* xvi. 34; Quintil x. 2), which Suidas (*s. v.* Ἔφορος) attributes t the younger Ephorus. (See Meineke, *Euphor.* pp 39, 40.) 3. Περὶ τῶν Ἰσθμίων. (Athen. iv. p 182, e. *et alib.*) 4. Περὶ Μελοποιῶν. (Athen. iv p. 184, a.) 5. A grammatical work of great cele brity, which related chiefly to the language o Hippocrates, and appears to have been entitle Λέξις Ἱπποκράτους.

The character of Euphorion as a poet may b pretty clearly understood from the statements o the ancient writers, and from his extant fragments as well as from the general literary character of hi age. He lived at the time when the literature o the Alexandrian school had become thoroughl established, when originality of thought and vigou of expression were all but extinct, and, though th ancient writers were most highly valued, their spiri was lost, and the chief use made of them was to hea together their materials in elaborate compilation

l expand them by trivial and fanciful additions, ile the noble forms of verse in which they l embodied their thoughts were made the vehi- of a mass of cumbrous learning. Hence the plaints which the best of succeeding writers made the obscurity, verboseness, and tediousness of phorion, Callimachus, Parthenius, Lycophron, the other chief writers of the long period dur- which the Alexandrian grammarians ruled the rary world. (Clem. Alex. *Strom.* v. p. 571; *de Div.* ii. 64; Lucian. *de Conscrib. Hist.* 57, ii. p. 65.) These faults seem to have been ied to excess in Euphorion, who was particu- y distinguished by an obscurity, which arose, rding to Meineke, from his choice of the most of the way subjects, from the cumbrous learning which he overloaded his poems, from the ar- ary changes which he made in the common le- ds, from his choice of obsolete words, and from use of ordinary words with a new meaning of own. The most ancient and one of the most resting judgments concerning him is in an epi- a by Crates of Mallus (Brunck, *Anal.*, vol. ii.), from which we learn that he was a great irer of Choerilus [CHOERILUS, vol. i. p. 697, notwithstanding which, however, the frag- ts of his poetry shew that he also imitated imachus. Meineke conjectures that the epi- of Crates was written while the contest about iving Antimachus or Choerilus into the epic n was at its height, and that some of the Alex- ian grammarians proposed to confer that ho- on Euphorion. In the same epigram Eupho- is called Ὁμηρικός, which can only mean that ndeavoured, however unsuccessfully, to imitate ner, — a fact which his fragments confirm. np. Cic. *de Div. l. c.*) That he also imitated iod, may be inferred from the fact of his writ- a poem entitled Ἡσίοδος; and there is a cer- similarity in the circumstance of each poet ing a personal wrong the foundation of an epic ,—Hesiod in the Ἔργα καὶ Ἡμέραι, and Eu- ion in the Χιλιάδες.

s above stated, Euphorion was greatly admired many of the Romans, and some of his poems imitated or translated by Cornelius Gallus; the arguments by which Heyne and others attempted to decide what poems of Euphorion so translated, are quite inconclusive. (Vos- *de Hist. Graec.* pp. 142, 143, ed. Wester- ; Fabric. *Bibl. Graec.* vol. i. p. 594, &c.; eke, *de Euphorionis Chalcidensis Vita et Scrip- edan.* 1823, in which the fragments are col- ; a new edition of this work forms part of eke's *Analecta Alexandrina*, Berol. 1843; on, *Fast. Hell.* vol. iii. pp. 311, 312.)

Of Chersonesus, an author of that kind of licen- poetry which was called Πριάπεια, is mentioned ephaestion (*de Metr.* xv. 59), who gives three s, which do not, however, appear to be conse- e, but are probably single verses chosen as mens of the metre. But yet some information be gleaned from them, for the poet refers to in honour of the "young Dionysus," cele- d at Pelusium. Hence Meineke infers that Euphorion was an Egyptian Greek, and that hersonesus of which he was a native was the f that name near Alexandria. He also con- es, and upon good grounds, that the "young sus" was Ptolemy Philopator, who began to in B. C. 220. It is probable that the passage in Strabo (viii. p. 382) refers to this Euphorion, and that Εὔφρονιος in that passage is an error for Εὐφορίων. There is an example of the same confusion in Athenaeus (xi. p. 495, c.). That those who make this Euphorion the same as the Chalcidian are quite wrong, is proved by the fact that the lines are neither hexameters nor elegiacs, but in the priapeian metre, which is a kind of antispastic. (Meineke, *Analecta Alexandrina*, Epim. i.) [P. S.]

EUPHO'RION (Εὐφορίων), a Greek physician or grammarian, who wrote a commentary on Hippocrates in six books, and must have lived in or before the first century after Christ, as he is mentioned by Erotianus. (*Gloss. Hippocr.* p. 12.) [W. A. G.]

EUPHO'RION, a distinguished statuary and silver-chaser, none of whose works were extant in Pliny's time. (Plin. xxxiv. 8. s. 19, § 25.) [P. S.]

EUPHRADES, THEMI'STIUS. [THEMISTIUS.]

EUPHRA'NOR (Εὐφράνωρ). 1. Of Seleuceia, a disciple of Timon and a follower of his sceptical school. Eubulus of Alexandria was his pupil. (Diog. Laërt. ix. 115, 116.)

2. A slave of the philosopher Lycon, who was manumitted by his master's will. (Diog. Laërt. v. 73.)

3. A Pythagorean philosopher, who is mentioned by Athenaeus (iv. pp. 182, 184, xiv. p. 634) as the author of a work on flutes and flute players. (Περὶ αὐλῶν and περὶ αὐλητῶν.) It is not impossible that the Evanor mentioned by Iamblichus (*Vit. Pyth.* 36) among the Pythagoreans, is the same as our Euphranor.

4. A Greek grammarian, who was upwards of one hundred years old at the time when Apion was his pupil. (Suid. *s. v.* Ἀπίων.) [L. S.]

EUPHRA'NOR (Εὐφράνωρ). 1. One of the greatest masters of the most flourishing period of Grecian art, and equally distinguished as a statuary and a painter. (Quintil. xii. 10. § 6.) He was a native of the Corinthian isthmus, but he practised his art at Athens, and is reckoned by Plutarch as an Athenian. (*De Glor. Ath.* 2.) He is placed by Pliny (xxxiv. 8. s. 19) at Ol. 104, no doubt because he painted the battle of Mantineia, which was fought in Ol. 104, 3 (B. C. $362\frac{2}{1}$), but the list of his works shews, almost certainly, that he flourished till after the accession of Alexander. (B. C. 336.)

As a statuary, he wrought both in bronze and marble, and made figures of all sizes, from colossal statues to little drinking-cups. (Plin. xxxv. 8, s. 40, § 25.) His most celebrated works were, a Paris, which expressed alike the judge of the goddesses, the lover of Helen, and the slayer of Achilles; the very beautiful sitting figure of Paris, in marble, in the Museo Pio-Clementino is, no doubt, a copy of this work: a Minerva, at Rome, called the Catulian, from its having been set up by Q. Lutatius Catulus, beneath the Capitol: an Agathodaemon (simulacrum Boni Eventus), holding a patera in the right hand, and an ear of corn and a poppy in the left: a Latona puerpera, carrying the infants, Apollo and Diana, in the temple of Concord; there is at Florence a very beautiful relief representing the same subject: a Key-bearer (Cliduchus), remarkable for its beauty of form: colossal statues of Valour and of Greece, forming no doubt a group, perhaps Greece crowned by Valour. (Müller, *Archäol. d. Kunst*, § 405, n. 3): a woman wrapt in wonder and adoration (admirantem et

adorantem): Alexander and Philip riding in four-horsed chariots, and other quadrigae and bigae. (Plin. xxxiv. 8. s. 19, § 16.) The statue of Apollo Patroüs, in his temple in the Cerameicus at Athens, was by Euphranor. (Paus. i. 3. § 3.) Lastly, his statue of Hephaestus, in which the god was not lame, is mentioned by Dion Chrysostom. (*Orat.* p. 466, c.)

As a painter, Euphranor executed many great works, the chief of which were seen, in the time of Pausanias, in a porch in the Cerameicus. On the one side were the twelve gods; and on the opposite wall, Theseus, with Democracy and Demos (*Δημοκρατία τε καὶ Δῆμος*), in which picture Theseus was represented as the founder of the equal polity of Athens. In the same place was his picture of the battle between the Athenian and Boeotian cavalry at Mantineia, containing portraits of Epaminondas and of Gryllus, the son of Xenophon. (Paus. i. 3. § 2, 3.) There were also some celebrated pictures by him at Ephesus, namely, Ulysses, in his feigned madness, yoking an ox with a horse (it is difficult to understand the next words of Pliny, "et palliati cogitantes"); and a commander sheathing his sword. (Plin. xxxv. 11. s. 40. § 25.)

Euphranor also wrote works on proportion and on colours (*de Symmetria et Coloribus*, Plin. *l. c.*), the two points in which his own excellence seems chiefly to have consisted. Pliny says that he was the first who properly expressed the dignity of heroes, by the proportions he gave to their statues; and Hirt observes that this statement is confirmed by the existing copy of his Paris. (*Gesch. d. Bild. Kunst*, p. 208.) He made the bodies somewhat more slender, and the heads and limbs larger. His system of proportion was adopted, with some variation, by his great contemporary, Lysippus: in painting, Zeuxis had already practised it. It was, no doubt, with reference to proportion, as well as colouring, that he used to say that the Theseus of Parrhasius had been fed on roses, but his on flesh. (Plin. *l. c.*; Plut. *de Glor. Ath.* 2.) In his great picture of the twelve gods, the colouring of the hair of Hera was particularly admired. (Lucian, *Imag.* 7.) Of the same picture Valerius Maximus relates that Euphranor invested Poseidon with such surpassing majesty, that he was unable to give, as he had intended, a nobler expression to Zeus. (viii. 11, ext. 5.) It is said that the idea of his Zeus was at length suggested by his hearing a scholar recite the description in Homer:—*Ἀμβρόσιαι δ' ἄρα χαῖται*, &c. (Eustath. *ad Il.* i. 529.) Müller believed that Euphranor merely copied the Zeus of Phidias. (*Arch. d. Kunst*, § 140, n. 3.) Plutarch (*l. c.*), amidst much praise of the picture of the battle of Mantineia, says that Euphranor painted it under a divine inspiration (*οὐκ ἀνενθουσιάστως*). Philostratus, in his rhetorical style, ascribes to Euphranor *τὸ εὔσκιον* (light and shade) *καὶ τὸ εὔπνουν* (expression) *καὶ τὸ εἰσέχον τε καὶ ἐξέχον* (perspective and foreshortening). (*Vit. Apollon.* ii. 9.) Pliny (*l. c.*) says that Euphranor was, above all men, diligent and willing to learn, and always equal to himself. His disciples were, Antidotus (Plin. *l. c.* § 27), Carmanides (*ib.* § 42), and Leonidas of Anthedon. (Steph. Byz. *s. v.* *Ἀνθηδών*.) He was himself a disciple of Ariston, the son of Aristeides of Thebes. [ARISTEIDES.]

2. An architect of little note, who wrote *de praeceptis symmetriarum*. (Vitruv. vii. Praef. § 14.) [P. S.]

EUPHRA'SIUS (*Εὐφράσιος*), a New Platonist and a disciple of Iamblichus. (Eunap. *Vit. Soph.* p. 21. ed. Hadrian. Junius.) [L. S.]

EUPHRA'TES (*Εὐφράτης*), an eminent Stoic philosopher of the time of Hadrian. According to Philostratus (*Vit. Soph.* i. 7, *Vit. Apoll.* i. 13), he was a native of Tyre, and according to Stephanus of Byzantium (*s. v.* *Ἐπιφάνεια*), of Epiphaneia in Syria; whereas Eunapius (p. 3, ed. Boissonade) calls him an Egyptian. At the time when Pliny the younger served in Syria, he became acquainted with Euphrates, and seems to have formed an intimate friendship with him. In one of his letters (*Epist.* i. 10) he gives us a detailed account of the virtues and talents of Euphrates. His great power as an orator is acknowledged also by other contemporaries (Arrian, *Dissert. Epictet.* iii. 15, iv. 8; M. Aurel. x. 31), though Apollonius of Tyana charges him with avarice and servile flattery. When he had arrived at an advanced age, and was tired of life, he asked and obtained from Hadrian the permission of putting an end to himself by poison. (Dion Cass. lxix. 8.) [L. S.]

EUPHRON (*Εὔφρων*), a citizen of Sicyon, who held the chief power there during the period of its subjection to Sparta. In B. C. 368 the city was compelled by Epameinondas to join the Theban alliance; and, though its constitution appears to have remained unchanged, the influence of Euphron was no doubt considerably diminished. In order, therefore, to regain it, he took advantage of the dissatisfaction of the Arcadians and Argives with the moderation of Epameinondas, in leaving the old oligarchical governments undisturbed [EPAMEINONDAS], and, representing to them that the supremacy of Lacedaemon would surely be restored in Sicyon if matters continued as they were, he succeeded, through their assistance, in establishing democracy. In the election of generals which followed, he himself was chosen, with four colleagues. He then procured the appointment of his own son, Adeas, to the command of the mercenary troops in the service of the republic; and he further attached these to his cause by an unsparing use, not only of the public money and the sacred treasures, but of the wealth also of many whom he drove into banishment on the charge of *Laconism*. His next step was to rid himself of his colleagues; and having effected this by the exile of some and the murder of the rest, he became tyrant of Sicyon. He was not, however, entirely independent, for the citadel was occupied by a Theban harmost, sent there, as it would seem, after the democratic revolution; and we find Euphron co-operating with that officer in a campaign against Phlius, probably in B. C. 365. Not long after this oligarchy was again established in Sicyon, by Aeneias, of Stymphalus, the Arcadian general, and apparently with the concurrence of the Theban harmost. Euphron upon this fled to the harbour, and, having sent to Corinth for the Spartan commander Pasimelus, delivered it up to him, making many professions at the same time (to which little credit seems to have been given) of having been influenced in all he had done by attachment to the interests of Lacedaemon. Party-strife, however, still continuing at Sicyon, he was enabled, by help from Athens, to regain possession of the city; but he was aware that

ould not hold it in the face of opposition from Theban garrison (to say nothing of his having decisively incurred the enmity of Sparta), and therefore betook himself to Thebes, hoping to ain, by corruption and intrigue, the banishment his opponents and the restoration of his own er. Some of his enemies, however, followed thither, and when they found that he was eed advancing towards the attainment of his ect, they murdered him in the Cadmeia, while council was actually assembled there. Being sted and brought before the council, they ded their cause boldly, justified their deed, and e acquitted. But Euphron's partisans were nerous at Sicyon, and having brought home his y, they buried it in the Agora—an unusual our (see Plut. *Arat.* 53)—and paid worship to as a hero and a founder (Ἀρχηγέτης). (Xen. *l.* vii. 1—3; Diod. xv. 69, 70.) [E. E.]

EUPHRON (Εὔφρων), an Athenian comic poet he new comedy, whose plays, however, seem to e partaken largely of the character of the middle edy. We have the titles and some considere fragments of the following plays:—Ἀδελφοί, χρά, Ἀποδιδοῦσα (according to the excellent ndation of Meineke, Εὔφρων for Εὐφορίων, nen. xi. p. 503, a.), Δίδυμοι, Θεῶν Ἀγορά, ροί, Μοῦσαι, Παραδιδομένη (or, as Meineke ks it should perhaps be, Παρεκδιδομένη, which he title of a play of Antiphanes), Συνέφηβοι. id. *s. v.*; Athen. *passim*; Stobaeus, *Flor.* xv. xxviii. 11, xcviii. 12; Meineke, *Frag. Com. ec.* vol. i. pp. 477, 478, vol. iv. pp. 486—; Fabric. *Bibl. Graec.* vol. ii. p. 444.) [P. S.]

EUPHRO'NIDES (Εὐφρονίδης), of Corinth, a ek grammarian, who is mentioned among the chers of Aristophanes of Byzantium. (Suid. *s. v.* στοφάνης.) [L. S.]

EUPHRO'NIDES, a statuary, contemporary h Lysippus and Alexander the Great, Ol. 114, . 324. (Plin. xxxiv. 8. s. 19.) [P. S.]

EUPHRO'NIUS. [Euphorion, No. 4.]

EUPHRO'SYNE. [Charites.]

EUPI'THIUS (Εὐπίθιος), an Athenian gramian, the author of one epigram in the Greek thology (Brunck, *Anal.* vol. ii. p. 402; Jacobs, *th. Graec.* vol. iii. p. 110), which contains all know of him, and from the contents of which, well as from its title in the Vatican MS., τοῦ ξαντος τὴν καθόλου, we learn that Eupithius spent much grammatical labour on the punctun and accentuation of the καθολικὴ προσῳδία, ἡ καθόλου (sc. τέχνη) of Herodian. Herodian rished under the emperor Marcus Antoninus. cobs, *Anth. Graec.* vol. x. pp. 186, 187, vol. xiii. 95; Fabric. *Bibl. Graec.* vol. iv. p. 475.) [P. S.]

EUPLUS (Εὔπλους), an engraver of gems, ose time and country are unknown. The name een on a gem of Love sitting on a Dolphin. he take the inscription ΕΥΠΛΟ, not for the e of the artist, but for an allusion to the sub- of the gem. (Bracci, *Tab.* 72.) [P. S.]

EUPO'LEMUS (Εὐπόλεμος). 1. One of the erals of Cassander, was sent by him in 314 . to invade Caria, but was surprised and taken oner by Ptolemy, who commanded that pro- e for Antigonus. (Diod. xix. 68.) He must e been liberated again directly, as the next we find him commanding the forces left by sander in Greece, when he moved northward nst Antigonus. (Diod. xix. 77.)

2. An Aetolian, one of the commanders of the Aetolian auxiliaries, who served in the army of Flamininus against Philip, king of Macedonia, B. C. 197. (Polyb. xviii. 2, 4.)

3. A general of the Aetolians, who defended Ambracia against the Roman army under M. Fulvius, B. C. 189. (Liv. xxxviii. 4—10.) When peace was granted to the Aetolians, he was carried off a prisoner to Rome, together with the Aetolian general-in-chief, Nicander. (Polyb. xxviii. 4.) It is not improbable that this was the same person with the preceding.

4. A citizen of Hypata in Thessaly, at the time it was subject to the Aetolian league. He was the leader of one of the parties in that city, and having induced his chief adversaries to return from exile under a promise of security, had them all put to death. (Liv. xli. 25.) [E. H. B.]

EUPO'LEMUS (Εὐπόλεμος.) 1. Is mentioned by Arrian and Aelian in the introductions to their works on tactics, as an author who had written on the military art; but he is otherwise unknown.

2. A Greek historian who lived previous to the Christian aera and wrote several works on the history of the Jews, of which the following are known by their titles: 1. Περὶ τῶν ἐν τῇ Ἰουδαίᾳ βασιλέων (Clem. Alex. *Strom.* i. pp. 146, 148.) 2. Περὶ τῆς Ἡλίου προφητείας (Joseph. *c. Apion.* i. 23), and Περὶ τῶν τῆς Ἀσσυρίας Ἰουδαίων. It has been supposed that Eupolemus was a Jew, but from the manner in which Josephus (*l. c.*) speaks of him, we must infer that he was not a Jew. (Comp. Euseb. *Praep. Evang.* x. 17, 30; Hieronym. *de illustr. Script.* 38; Chron. Alexandr. pp. 148, 214; C. G. A. Kuhlmey, *Eupolemi fragmenta prolegom. et commentar. instructa*, Berlin, 1840, 8vo.) [L. S.]

EUPO'LEMUS (Εὐπόλεμος), an Argive architect, who built the great Heraeum at Mycenae, after its destruction by fire in B. C. 423. The entablature was ornamented with sculptures representing the wars of the gods and giants, and the Trojan war. A full description of the other works of art connected with this temple is given by Pausanias. (Paus. ii. 17. § 3; Thuc. iv. 133.) [P. S.]

EU'POLIS (Εὔπολις), son of Sosipolis, an Athenian comic poet of the old comedy, and one of the three who are distinguished by Horace, in his well-known line,

"Eupolis, atque Cratinus, Aristophanesque poetae,"

above all the

. . . "alii quorum prisca comoedia virorum est,"

a judgment which is confirmed by all we know of the works of the Attic comoedians.

Eupolis is said to have exhibited his first drama in the fourth year of the 87th Olympiad, B. C. $422\frac{2}{3}$, two years before Aristophanes, who was nearly of the same age as Eupolis. (Anon. *de Com.* p. xxix.; Cyrill. *c. Julian.* i. p. 13, b.; Syncell. *Chron.* p. 257, c.) According to Suidas (*s. v.*), Eupolis was then only in the seventeenth year of his age; he was therefore born in B. C. $444\frac{2}{3}$. (Respecting the supposed legal *minimum* of the age at which a person could produce a drama on the stage, see Clinton, *Fast. Hell.* vol. ii. Introd. pp. lvi.—lviii.) The date of his death cannot be so easily fixed. The common story was, that Alcibiades, when sailing to Sicily, threw Eupolis into the sea, in revenge for an attack which he had made upon him in his Βάπται. But, to say nothing of the improbability of even Alcibiades venturing on such an outrage, or the still stranger fact of its not

being alluded to by Thucydides or any other trustworthy historian, the answer of Cicero is conclusive, that Eratosthenes mentioned plays produced by Eupolis after the Sicilian expedition. (*Ad Att.* vi. 1.) There is still a fragment extant, in which the poet applies the title στρατηγόν to Aristarchus, whom we know to have been στρατηγός in the year B. C. $41\frac{2}{1}$, that is, four years later than the date at which the common story fixed the death of Eupolis. (Schol. Victor. *ad. Iliad.* xiii. 353.) The only discoverable foundation for this story, and probably the true account of the poet's death, is the statement of Suidas, that he perished at the Hellespont in the war against the Lacedaemonians, which, as Meineke observes, must refer either to the battle of Cynossema (B. C. 411), or to that of Aegospotami (B. C. 405). That he died in the former battle is not improbable, since we never hear of his exhibiting after B. C. 412; and if so, it is very likely that the enemies of Alcibiades might charge him with taking advantage of the confusion of the battle to gratify his revenge. Meineke throws out a conjecture that the story may have arisen from a misunderstanding of what Lysias says about the young Alcibiades (i. p. 541). There are, however, other accounts of the poet's death, which are altogether different. Aelian (*N. A.* x. 41) and Tzetzes (*Chil.* iv. 245) relate, that he died and was buried in Aegina, and Pausanias (ii. 7. § 4) says, that he saw his tomb in the territory of Sicyon. Of the personal history of Eupolis nothing more is known. Aelian (*l. c.*) tells a pleasant tale of his faithful dog, Augeas, and his slave Ephialtes.

The chief characteristic of the poetry of Eupolis seems to have been the liveliness of his fancy, and the power which he possessed of imparting its images to the audience. This characteristic of his genius influenced his choice of subjects, as well as his mode of treating them, so that he not only appears to have chosen subjects which other poets might have despaired of dramatizing, but we are expressly told that he wrought into the body of his plays those serious political views which other poets expounded in their *parabases*, as in the Δήμοι, in which he represented the legislators of other times conferring on the administration of the state. To do this in a genuine Attic old comedy, without converting the comedy into a serious philosophic dialogue, must have been a great triumph of dramatic art. (Platon. *de Div. Char.* p. xxvi.) This introduction of deceased persons on the stage appears to have given to the plays of Eupolis a certain dignity, which would have been inconsistent with the comic spirit had it not been relieved by the most graceful and clever merriment. (Platon. *l. c.*) In elegance he is said to have even surpassed Aristophanes (*Ibid.*; Macrob. *Sat.* vii. 5), while in bitter jesting and personal abuse he emulated Cratinus. (Anon. *de Com.* p. xxix.; Pers. *Sat.* i. 124; Lucian. *Jov. Acc.* vol. ii. p. 832.) Among the objects of his satire was Socrates, on whom he made a bitter, though less elaborate attack than that in the *Clouds* of Aristophanes. (Schol. *ad Aristoph. Nub.* 97, 180; Etym. Mag. p. 18. 10; Lucian. *Pisc.* vol. i. p. 595.) Innocence seems to have afforded no shelter, for he attacked Autolycus, who is said to have been guilty of no crime, and is only known as having been distinguished for his beauty, and as a victor in the pancratium, as vehemently as Callias, Alcibiades, Melanthius, and others. Nor were the dead exempt from his abuse, for there are still extant some lines of his, in which Cimon is most unmercifully treated. (Plut. *Cim.* 15; Schol. *ad Aristeid.* p. 515.) It is hardly necessary to observe that these attacks were mingled with much obscenity. (Schol. *ad Aristoph. Pac.* 741, 1142, *Nub.* 296, 541.)

A close relation subsisted between Eupolis and Aristophanes, not only as rivals, but as imitators of each other. Cratinus attacked Aristophanes for borrowing from Eupolis, and Eupolis in his Βάπται made the same charge, especially with reference to the *Knights*, of which he says,

κἀκείνους τους Ἱππέας
ξυνεποίησα τῷ φαλακρῷ τούτῳ κἀδωρησάμην.

The Scholiasts specify the last Parabasis of the *Knights* as borrowed from Eupolis. (Schol. *ad Aristoph. Equit.* 523, 1288, *Nub.* 544, foll.) On the other hand, Aristophanes, in the second (or third) edition of the *Clouds*, retorts upon Eupolis the charge of imitating the *Knights* in his *Maricas* (*Nub. l. c.*), and taunts him with the further indignity of jesting on his rival's baldness. There are other examples of the attacks of the two poets upon one another. (Aristoph. *Pax*, 762, and Schol.; Schol. *ad Vesp.* 1020; Schol. *ad Platon.* p. 331, Bekker; Stobaeus, *Serm.* iv. p. 53.)

The number of the plays of Eupolis is stated by Suidas at seventeen, and by the anonymous writer at fourteen. The extant titles exceed the greater of these numbers, but some of them are very doubtful. The following fifteen are considered by Meineke to be genuine: Αἶγες, Ἀστράτευτοι ἢ Ἀνδρογύναι, Αὐτόλυκος, Βάπται, Δήμοι, Διαιτῶν, Εἵλωτες, Κόλακες, Μαρικᾶς, Νουμηνίαι, Πόλεις, Προσπάλτιοι, Ταξίαρχοι, Ὑβριστοδίκαι, Χρυσοῦν γένος. An analysis of these plays, so far as their subjects can be ascertained, will be found in the works quoted below, and especially in that of Meineke. The following are the plays of Eupolis, the dates of which are known:—

B. C. 425. At the Lenaea. Νουμηνίαι. Third Prize. 1st. Aristophanes, Ἀχαρνεῖς. 2nd. Cratinus, Χειμαζομένοι.
„ 423 or 422. Ἀστράτευτοι.
„ 421. Μαρικᾶς. Probably at the Lenaea.
„ „ Κόλακες. At the great Dionysia. First Prize. 2nd. Aristoph. Εἰρήνη.
„ 420. Αὐτόλυκος.

Eupolis, like Aristophanes and other comic poets, brought some of his plays on the stage in the name of another person, Apollodorus. (Athen. v. p. 216, d.)

Hephaestion (p. 109, ed. Gaisf.) mentions a peculiar choriambic metre, which was called Eupolidean, and which was also used by the poets of the middle and of the new comedy.

The names of Eupolis and Eubulus are often confounded.

(Fabric. *Bibl. Graec.* vol. ii. pp. 445—448; Meineke, *Frag. Com. Graec.* vol. i. pp. 104—146, vol. ii. pp. 426—579; Bergk, *Comment. de Reliq. Com. Att. Ant.* pp. 332—366; Clinton, *Fast. Hellen.* vol. ii. *sub annis.*) [P. S.]

EUPO'MPIDAS (Εὐπομπίδας), son of Daïmachus, one of the commanders in Plataea during its siege by the Lacedaemonians, B. C. 429—8. He with Theaenetus, a prophet, in the winter following this second year, devised the celebrated plan for passing the lines of circumvallation, which, originally intended for the whole number of the be-

ged, was in the end successfully executed by 2 of them, under the guidance of the same two ders. (Thuc. iii. 20—23.) [A. H. C.]

EUPOMPUS (Εὔπομπος), of Sicyon, one of most distinguished Greek painters, was the temporary of Zeuxis, Parrhasius, and Timanthes, the instructor of Pamphilus, the master of elles. He was held in such esteem by his con-poraries, that a new division was made of the ools of art, and he was placed at the head of of them. Formerly only two schools had been gnized, the Greek Proper or Helladic, and the atic; but the fame of Eupompus led to the tion of a new school, the Sicyonian, as a branch he Helladic, and the division then adopted was Ionian, the Sicyonian, and the Attic, the last which had, no doubt, Apollodorus for its head. other instance of the influence of Eupompus is celebrated answer to Lysippus, who, at the be-ning of his career, asked the great painter whom should take for his model; and Eupompus wered that he ought to imitate nature herself, no single artist. The only work of Eupompus ch is mentioned is a victor in the games carry-a palm. (Plin. xxxiv. 8. s. 19. § 6, xxxv. 9, s. 36. §§ 3, 7.) [P. S.]

EU'PREPES, celebrated in the racing annals of ne as having carried off 782 chaplets of victory, greater number than any single individual be-his time had ever won. He was put to death n an old man, upon the accession of Caracalla . 211), because the colours which he wore in circus were different from those patronised by prince, who favoured the Blues. (Dion Cass. ii. 1.) [W. R.]

EURI'PIDAS, or EURI'PIDES (Εὐριπίδας, πίδης), an Aetolian, who, when his country-, with the help of Scerdilaïdas the Illyrian, gained possession of Cynaetha, in Arcadia . 220), was at first appointed governor of the n; but the Aetolians soon after set fire to it, ing the arrival of the Macedonian succours for ch Aratus had applied. In the next year, B. C. , being sent as general to the Eleans, then d with Aetolia, he ravaged the lands of Dyme, rae, and Tritaea, defeated Miccus, the lieu-nt-general of the Achaeans, and seized an ent stronghold, named Teichos, near Cape xus, whence he infested the enemy's territory e effectually. In the winter of the same year advanced from Psophis, in Arcadia, where he his head-quarters, to invade Sicyonia, having him a body of 2200 foot and 100 horse. ing the night he passed the encampment of Macedonians, in the Phliasian territory, with-being aware of their vicinity; on discovering ch from some foragers in the morning, he ened back, hoping to pass them again, and to e at Psophis without an engagement; but, ng in with them in the passes of Mount Ape-us, between Phlius and Stymphalus, he basely rted his troops, and made his escape to Pso-, with a small number of horsemen, while st all the Eleans were either cut to pieces by Macedonians, or perished among the moun-. Philip then advanced on Psophis, and pelled it to capitulate, Euripidas being allowed eturn in safety to Aetolia. In B. C. 217 we him acting again as general of the Eleans, who requested that he might be sent to supersede hias. He ravaged Achaia in this campaign, but was pursued and defeated by Lycus, the lieutenant-general of the Achaeans. (Polyb. iv. 19, 59, 69—72, v. 94, 95.) [E. E.]

EURI'PIDES (Εὐριπίδης). 1. A tragic poet of Athens, is mentioned by Suidas as having flourished earlier than his more celebrated namesake. He was the author of twelve plays, two of which gained the prize. (Suid. *s. v.* Εὐριπίδης.)

2. The distinguished tragic writer, of the Athenian demus of Phlya in the Cecropid tribe, or, as others state it, of Phyle in the tribe Oeneïs, was the son of Mnesarchus and Cleito, and was born in B. C. 485, according to the date of the Arundel marble, for the adoption of which Hartung contends. (*Eur. Restitutus*, p. 5, &c.) This testimony, however, is outweighed by the other statements on the subject, from which it appears that his parents were among those who, on the invasion of Xerxes, had fled from Athens to Salamis (Herod. vii. 41), and that the poet was born in that island in B. C. 480. (See Clinton, sub anno.) Nor need we with Müller (*Greek Literature*, p. 358) set it down at once as a mere legend that his birth took place on the very day of the battle of Salamis (Sept. 23), though we may look with suspicion on the way in which it was contrived to bring the three great tragic poets of Athens into connexion with the most glorious day in her annals. (Hartung, p. 10.) Thus it has been said that, while Euripides then first saw the light, Aeschylus in the maturity of manhood fought in the battle, and Sophocles, a beautiful boy of 15, took part in the chorus at the festival which celebrated the victory. If again we follow the exact date of Eratosthenes, who represents Euripides as 75 at his death in B. C. 406, his birth must be assigned to B. C. 481, as Müller places it. It has also been said that he received his name in commemoration of the battle of Artemisium, which took place near the Euripus not long before he was born, and in the same year; but Euripides was not a new name, and belonged, as we have seen, to an earlier tragic writer. (See, too, Thuc. ii. 70, 79.) With respect to the station in life of his parents, we may safely reject the account given in Stobaeus (see Barnes, *Eur. Vit.* § 5), that his father was a Boeotian, banished from his country for bankruptcy. His mother, it is well known, is represented by Aristophanes as a herb-seller, and not a very honest one either (*Ach.* 454, *Thesm.* 387, 456, 910, *Eq.* 19, *Ran.* 839; Plin. xxii. 22; Suid. *s. vv.* Σκάνδιξ, διασκανδικίσῃς; Hesych. *s. v.* Σκάνδιξ); and we find the same statement made by Gellius (xv. 20) from Theopompus; but to neither of these testimonies can much weight be accorded (for Theopompus, see Plut. *Lys.* 30; Ael. *V. H.* iii. 18; Clem. Alex. *Strom.* i. 1; Joseph. *c. Apion.* i. 24; C. Nep. *Alc.* 11), and they are contradicted by less exceptionable authorities. That the family of Euripides was of a rank far from mean is asserted by Suidas (*s. v.*) and Moschopulus (*Vit. Eur.*) to have been proved by Philochorus in a work no longer extant, and seems, indeed, to be borne out by what Athenaeus (x. p. 424, e.) reports from Theophrastus, that the poet, when a boy, was cup-bearer to a chorus of noble Athenians at the Thargelian festival,—an office for which nobility of blood was requisite. We know also that he was taught rhetoric by Prodicus, who was certainly not moderate in his terms for instruction, and who was in the habit, as Philos-

tratus tells us, of seeking his pupils among youths of high rank. (Plat. *Apol.* p. 19, e.; Stallb. *ad loc.*; Arist. *Rhet.* iii. 14. § 9; Philostr. *Vit. Soph. Prodicus.*) It is said that the future distinction of Euripides was predicted by an oracle, promising that he should be crowned with "sacred garlands," in consequence of which his father had him trained to gymnastic exercises; and we learn that, while yet a boy, he won the prize at the Eleusinian and Thesean contests (see *Dict. of Ant.* pp. 374, 964), and offered himself, when 17 years old, as a candidate at the Olympic games, but was not admitted because of some doubt about his age. (Oenom. *ap. Euseb. Praep. Evan.* v. 33; Gell. xv. 20.) Some trace of his early gymnastic pursuits is remarked by Mr. Keble (*Prael. Acad.* xxix. p. 605) in the detailed description of the combat between Eteocles and Polynices in the Phoenissae. (v. 1392, &c.) Soon, however, abandoning these, he studied the art of painting (Thom. Mag. *Vit. Eur.*; Suid. *s. v.*), not, as we learn, without success; and it has been observed that the veiled figure of Agamemnon in the *Iphigeneia* of Timanthes was probably suggested by a line in Euripides' description of the same scene. (*Iph. in Aul.* 1550; Barnes, *ad loc.*; comp. *Ion*, 183, &c.) To philosophy and literature he devoted himself with much interest and energy, studying physics under Anaxagoras, and rhetoric, as we have already seen, under Prodicus. (Diod. i. 7, 38; Strab. xiv. p. 645; Heracl. Pont. *Alleg. Homer.* § 22.) We learn also from Athenaeus that he was a great book-collector, and it is recorded of him that he committed to memory certain treatises of Heracleitus, which he found hidden in the temple of Artemis, and which he was the first to introduce to the notice of Socrates. (Athen. i. p. 3, a.; Tatian, *Or. c. Graec.* p. 143, b.; Hartung, *Eur. Rest.* p. 131.) His intimacy with the latter is beyond a doubt, though we must reject the statement of Gellius (*l. c.*), that he received instruction from him in moral science, since Socrates was not born till B. C. 468, twelve years after the birth of Euripides. Traces of the teaching of Anaxagoras have been remarked in many passages both of the extant plays and of the fragments, and were impressed especially on the lost tragedy of *Melanippa the Wise.* (*Orest.* 545, 971; Pors. *ad loc.*; Plat. *Apol.* p. 26, d. e.; *Troad.* 879, *Hel.* 1014; *Fragm. Melanipp.*, ed. Wagner, p. 255; Cic. *Tusc. Disp.* i. 26; Hartung, p. 109; Barnes, *ad Eur. Heracl.* 529; Valck. *Diatr.* c. 4, &c.) The philosopher is also supposed to be alluded to in the *Alcestis* (v. 925, &c.; comp. Cic. *Tusc. Disp.* iii. 14). "We do not know," says Müller (*Greek Literature*, p. 358), "what induced a person with such tendencies to devote himself to tragic poetry." He is referring apparently to the opposition between the philosophical convictions of Euripides and the mythical legends which formed the subjects of tragedy; otherwise it does not clearly appear why poetry should be thought incompatible with philosophical pursuits. If, however, we may trust the account in Gellius (*l. c.*), it would seem,—and this is not unimportant for our estimation of his poetical character,—that the mind of Euripides was led at a very early period to that which afterwards became the business of his life, since he wrote a tragedy at the age of eighteen. That it was, therefore, exhibited, and that it was probably no other than the *Rhesus* are points unwarrantably concluded by Hartung (p. 6, &c.), who ascribes also to the same date the composition of the *Veiled Hippolytus.* The representation of the *Peliades*, the first play of Euripides which was acted, at least in his own name, took place in B. C. 455. This statement rests on the authority of his anonymous life, edited by Elmsley from a MS. in the Ambrosian library, and compared with that by Thomas Magister; and it is confirmed by the life in the MSS. of Paris, Vienna, and Copenhagen. In B. C. 441, Euripides gained for the first time the first prize, and he continued to exhibit plays until B. C. 408, the date of the *Orestes.* (See Clinton, sub annis.) Soon after this he left Athens for the court of ARCHELAUS, king of Macedonia, his reasons for which step can only be matter of conjecture. Traditionary scandal has ascribed it to his disgust at the intrigue of his wife with Cephisophon, and the ridicule which was showered upon him in consequence by the comic poets. But the whole story in question has been sufficiently refuted by Hartung (p. 165, &c.), though objections may be taken to one or two of his assumptions and arguments. The anonymous author of the life of Euripides reports that he married Choerilla, daughter of Mnesilochus, and that, in consequence of her infidelity, he wrote the *Hippolytus* to satirize the sex, and divorced her. He then married again, and his second wife, named Melitto, proved no better than the first. Now the *Hippolytus* was acted in B. C. 428, the *Thesmophoriazusae* of Aristophanes in 414, and at the latter period Euripides was still married to Choerilla, Mnesilochus being spoken of as his κηδεστής with no hint of the connexion having ceased. (See *Thesm.* 210, 289.) But what can be more unlikely than that Euripides should have allowed fourteen years to elapse between his discovery of his wife's infidelity and his divorce of her? or that Aristophanes should have made no mention of so piquant an event in the *Thesmophoriazusae?* It may be said, however, that the name Choerilla is a mistake of the grammarians for Melitto; that it was the latter whose infidelity gave rise to the *Hippolytus;* and that the intrigue of the former with Cephisophon, subsequent to 414, occasioned Euripides to leave Athens. But this is inconsistent with Choerilla's age, according to Hartung, who argues thus:—Euripides had three sons by this lady, the youngest of whom must have been born not later han 434, for he exhibited plays of his father (?) in 404, and must at that time, therefore (?), have been thirty years old (comp. Hartung, p. 6); consequently Choerilla must have become the wife of Euripides not later than 440. At the time, then, of her alleged adultery she must have been upwards of fifty, and must have been married thirty years. But it may be urged that Choerilla may have died soon after the representation of the *Thesmophoriazusae* (and no wonder, says Hartung, if her death *was* hastened by so atrocious an attack on her husband and her father!), and Euripides may then have married a young wife, Melitto, who played him false. To this it is answered, that it is clear from the *Frogs* that his friendship with Cephisophon, the supposed gallant, continued unbroken till his death. After all, however, the silence of Aristophanes is the best refutation of the calumny. [CEPHISOPHON.] With respect to the real reason for the poet's removal into Macedonia, it is clear that an invitation from Archelaüs, at whose court the highest honours

ited him, would have much temptation for one ated as Euripides was at Athens. The attacks Aristophanes and others had probably not been hout their effect; there was a strong, violent, unscrupulous party against him, whose in-ues and influence were apparent in the results the dramatic contests; if we may believe the imony of Varro (*ap. Gell.* xvii. 4), he wrote 75 gedies and gained the prize only five times; ac-ding to Thomas Magister, 15 of his plays out of were successful. After his death, indeed, his h poetical merits seem to have been fully and erally recognized; but so have been those of ordsworth among ourselves even in his lifetime; yet to the poems of both, the *φωνᾶντα συνε-σι* of Pindar is perhaps especially applicable. ripides, again, must have been aware that his losophical tenets were regarded, whether justly not, with considerable suspicion, and he had eady been assailed with a charge of impiety in a rt of justice, on the ground of the well-known line the *Hippolytus* (607), supposed to be expres-e of mental reservation. (Arist. *Rhet.* iii. 15. § 8.) did not live long to enjoy the honours and asures of the Macedonian court, as his death k place in B. C. 406. Most testimonies agree stating that he was torn in pieces by the king's gs, which, according to some, were set upon him ough envy by Arrhidaeus and Crateuas, two al poets. But even with the account of his end ndal has been busy, reporting that he met it at hands of women while he was going one night keep a criminal assignation,—and this at the age 75! The story seems to be a mixture of the calumnies with respect to the profligacy of his racter and his hatred of the female sex. The henians sent to ask for his remains, but Arche-s refused to give them up, and buried them in cedonia with great honour. The regret of So-cles for his death is said to have been so great, t at the representation of his next play he made actors appear uncrowned. (Ael. *V. H.* xiii. 4; d. xiii. 103; Gell. xv. 20; Paus. i. 20; Thom. g. *Vit. Eur.*; Suid. *s. v.* Εὐριπίδης; Steph. Byz. . Βορμίσκος; Eur. *Arch.* ed. Wagner, p. 111; Barnes, *Vit. Eur.* § 31; Bayle, *Dict. Histor. v. Euripides*, and the authorities there re-red to.) The statue of Euripides in the theatre Athens is mentioned by Pausanias (i. 21). The iration felt for him by foreigners, even in his time, may be illustrated not only by the patro-e of Archelaüs, but also by what Plutarch ords (*Nic.* 29), that many of the Athenian soners in Sicily regained their liberty by re-ng his verses to their masters, and that the unians on one occasion having at first refused to mit into their harbour an Athenian ship pur-d by pirates, allowed it to put in when they nd that some of the crew could repeat fragments his poems.

We have already intimated that the accounts ich we find in Athenaeus and others of the pro-acy of Euripides are mere idle scandal, and rcely worthy of serious refutation. (Athen. xiii. 557, e., 603, e.; comp. Suid. *l. c.*; Arist. *Ran.* 45; Schol. *ad loc.*) On the authority of Alex-er Aetolus (*ap. Gell.* xv. 20; comp. Ael. *V. H.* . 13) we learn that he was, like his master axagoras, of a serious temper and averse to th (*στρυφνὸς καὶ μισογέλως*); and though such haracter is indeed by no means incompatible

with vicious habits, yet it is also one on which men are very apt to avenge themselves by reports and insinuations of the kind we are alluding to. Certainly the calumny in question seems to be contradicted in a great measure by the spirit of the *Hippolytus*, in which the hero is clearly a great favourite with the author, and from which it has been inferred that his own tendency was even to asceticism. (Keble, *Prael. Acad.* p. 606, &c.) It may be added, that a speculative character, like that of Euripides, is one over which such lower temptations have usually less power, and which is liable rather to those of a spiritual and intellectual kind. (See Butler's *Anal.* part ii. c. 6.) Nor does there appear to be any better foundation for that other charge which has been brought against him, of hatred to the female sex. The alleged infidelity of his wife, which is commonly adduced to account for it, has been discussed above; and we may perhaps safely pass over the other statement, found in Gellius (xv. 20), where it is attributed to his having had two wives at once,—a double dose of matrimony! The charge no doubt originated in the austerity of his temper and demeanour above mentioned (Suid. *s. v.*); but certainly he who drew such characters as Antigone, Iphigeneia, and, above all, Alcestis, was not blind to the gentleness, the strong affection, the self-abandoning devotedness of women. And if his plays contain specimens of the sex far different from these, we must not forget, what has indeed almost passed into a proverb, that women are both better and worse than men, and that one especial characteristic of Euripides was to represent human nature *as it is*. (Arist. *Poët.* 46.)

With respect to the world and the Deity, he seems to have adopted the doctrines of his master, not unmixed apparently with pantheistic views. [ANAXAGORAS.] (Valck. *Diatr.* 4—6; Hartung, *Eur. Rest.* p. 95, &c.) To class him with atheists, and to speak in the same breath, as Sir T. Browne does (*Rel. Med.* § 47), of "the impieties of Lucian, Euripides, and Julian," is undoubtedly unjust. At the same time, it must be confessed that we look in vain in his plays for the high faith of Aeschylus, which ever recognizes the hand of Providence guiding the troubled course of events and over-ruling them for good; nor can we fail to admit that the pupil of Anaxagoras could not sympathise with the popular religious system around him, nor throw himself cordially into it. Aeschylus indeed rose above while he adopted it, and formally retaining its legends, imparted to them a higher and deeper moral significance. Such, however, was not the case with Euripides; and there is much truth in what Müller says (*Greek Literature*, p. 358), that "with respect to the mythical traditions which the tragic muse had selected as her subjects, he stood on an entirely different footing from Aeschylus and from Sophocles. He could not bring his philosophical convictions with regard to the nature of God and His relation to mankind into harmony with the contents of these legends, nor could he pass over in silence their incongruities. Hence it is that he is driven to the strange necessity of carrying on a sort of polemical discussion with the very materials and subjects of which he had to treat." (*Herc. Fur.* 1316, 1317, *Androm.* 1138, *Orest.* 406, *Ion*, 445, &c., *Fragm. Beller.* ed. Wagner, p. 147; Clem. Alex. *Protrept.* 7.) And if we may regard the *Bacchae*, written to-

wards the close of his life, as a sort of recantation of these views, and as an avowal that religious mysteries are not to be subjected to the bold scrutiny of reason (see Müller, *Gr. Lit.* p. 379, *Eumen.* § 37; Keble, *Prael. Acad.* p. 609), it is but a sad picture of a mind which, wearied with scepticism, and having no objective system of truth to satisfy it, acquiesces in what is established as a deadening relief from fruitless speculation. But it was not merely with respect to the nature and attributes of the gods that Euripides placed himself in opposition to the ancient legends, which we find him altering in the most arbitrary manner, both as to events and characters. Thus, in the *Orestes*, Menelaüs comes before us as a selfish coward, and Helen as a worthless wanton; in the *Helena*, the notion of Stesichorus is adopted, that the heroine was never carried to Troy at all, and that it was a mere εἴδωλον of her for which the Greeks and Trojans fought (comp. Herod. ii. 112—120); Andromache, the widow of Hector and slave of Neoptolemus, seems almost to forget the past in her quarrel with Hermione and the perils of her present situation; and Electra, married by the policy of Aegisthus to a peasant, scolds her husband for inviting guests to dine without regard to the ill-prepared state of the larder. In short, with Euripides tragedy is brought down into the sphere of every-day life, τὰ οἰκεῖα πράγματα, οἷς χρώμεθ', οἷς ξύνεσμεν (Arist. *Ran.* 957); men are represented, according to the remark of Aristotle so often quoted (*Poët.* 46), not as they ought to be, but as they are; under the names of the ancient heroes, the characters of his own time are set before us; it is not Medea, or Iphigeneia, or Alcestis that is speaking, says Mr. Keble (*Prael. Acad.* p. 596), but abstractedly a mother, a daughter, or a wife. All this, indeed, gave fuller scope, perhaps, for the exhibition of passion and for those scenes of tenderness and pathos in which Euripides especially excelled; and it will serve also to account in great measure for the preference given to his plays by the practical Socrates, who is said to have never entered the theatre unless when they were acted, as well as for the admiration felt for him by the poets of the new comedy, of whom Menander professedly adopted him for his model, while Philemon declared that, if he could but believe in the consciousness of the soul after death, he would certainly hang himself to enjoy the sight of Euripides. (Schlegel, *Dram. Lit.* lect. vii.; Aelian, *V. H.* ii. 13; Quint. *Inst. Or.* x. 1; Thom. Mag. *Vit. Eurip.*; Meineke, *Fragm. Com. Graec.* i. p. 286, iv. p. 48.) Yet, even as a matter of art, such a process can hardly be justified: it seems to partake too much of the fault condemned in Boileau's line:

Peindre Caton galant et Brutus dameret;

and it is a graver question whether the moral tendency of tragedy was not impaired by it,—whether, in the absence especially of a fixed external standard of morality, it was not most dangerous to tamper with what might supply the place of it, however ineffectually, through the medium of the imagination,—whether indeed it can ever be safe to lower to the common level of humanity characters hallowed by song and invested by tradition with an ideal grandeur, in cases where they do not tend by the power of inveterate association to colour or countenance evil. And there is another obvious point, which should not be omitted while we are speaking of the moral effect of the writings

of Euripides, viz. the enervating tendency of his exhibitions of passion and suffering, beautiful as they are, and well as they merit for him from Aristotle the praise of being "the most tragic of poets." (*Poët.* 26.) The philosopher, however, qualifies this commendation by the remark, that, while he provides thus admirably for the excitement of pity by his catastrophes, "he does not arrange the rest well" (εἰ καὶ τὰ ἄλλα μὴ εὖ οἰκονομεῖ); and we may mention in conclusion the chief objections which, artistically speaking, have been brought with justice against his tragedies. We need but allude to his constant employment of the "Deus ex machina," the disconnexion of his choral odes from the subject of the play (Arist. *Poët.* 32; Hor. *Ep. ad Pis.* 191, &c.), and the extremely awkward and formal character of his prologues. On these points some good remarks will be found in Müller (*Greek Lit.* pp. 362—364) and in Keble. (*Prael. Acad.* p. 590, &c.) Another serious defect is the frequent introduction of frigid γνῶμαι and of philosophical disquisitions, making Medea talk like a sophist, and Hecuba like a free-thinker, and aiming rather at subtilty than simplicity. The poet, moreover, is too often lost in the rhetorician, and long declamations meet us, equally tiresome with those of Alfieri. They are then but dubious compliments which are paid him in reference to these points by Cicero and by Quintilian, the latter of whom says that he is worthy to be compared with the most eloquent pleaders of the forum (Cic. *ad Fam.* xvi. 8; Quint. *Inst. Or.* x. 1); while Cicero so admired him, that he is said to have had in his hand his tragedy of *Medea* at the time of his murder. (Ptol. Hephaest. v. 5.)

Euripides has been called the poet of the sophists,—a charge by no means true in its full extent, as it appears that, though he may not have escaped altogether the seduction of the sophistical spirit, yet on the whole, the philosophy of Socrates, the great opponent of the sophists, exercised most influence on his mind. (Hartung, *Eur. Rest.* p. 128, &c.)

On the same principles on which he brought his subjects and characters to the level of common life, he adopted also in his style the every-day mode of speaking, and Aristotle (*Rhet.* iii. 2. § 5) commends him as having been the first to produce an effect by the skilful employment of words from the ordinary language of men (comp. Long. *de Subl.* 31), peculiarly fitted, it may be observed, for the expression of the gentler and more tender feelings. (See Shakspeare, *Merch. of Venice*, act v. sc. 1; comp. Müller, *Greek Lit.* p. 366.)

According to some accounts, Euripides wrote, in all, 75 plays; according to others, 92. Of these, 18 are extant, if we omit the *Rhesus*, the genuineness of which has been defended by Vater and Hartung, while Valckenaer, Hermann, and Müller have, on good grounds, pronounced it spurious. To what author, however, or to what period it should be assigned, is a disputed point. (Valcken. *Diatr.* 9, 10; Hermann, *de Rheso tragoedia*, *Opusc.* vol. iii.; Müller, *Gr. Lit.* p. 380, note.) A list is subjoined of the extant plays of Euripides, with their dates, ascertained or probable. For a fuller account the reader is referred to Müller (*Gr. Lit.* p. 367, &c.) and to Fabricius (*Bibl. Graec.* vol. ii. p. 239, &c.), the latter of whom gives a catalogue also of the lost dramas.

lcestis. B. C. 438. This play was brought out
ne last of a tetralogy, and stood therefore in
place of a satyric drama, to which indeed it
s, in some parts, great similarity, particularly
e representation of Hercules in his cups. This
mstance obviates, of course, the objection
ast the scene alluded to, as a "lamentable in-
ption to our feelings of commiseration for the
nities of Admetus,"—an objection which, as it
s to us, would even on other grounds be un-
ble. (See Herm. *Dissert. de Eurip. Alcest.*,
xed to Monk's edition of 1837.) While,
ever, we recognize this satyric character in the
stis, we must confess that we cannot, as Müller
, see anything farcical in the *concluding* scene.
Medea. B. C. 431. The four plays represented
his year by Euripides, who gained the third
, were *Medea*, *Philoctetis*, *Dictys*, and *Mes-*
or Θερισταί, a satyric drama. (See Hartung,
Rest. pp. 332—374.)
Hippolytus Coronifer. B. C. 428. In this year
pides gained the first prize. For the reason of
itle *Coronifer* (στεφανηφόρος), see vv. 72, &c.
re was an older play, called the *Veiled Hippo-*
, no longer extant, on which the present
dy was intended as an improvement, and in
h the criminal love of Phaedra appears to have
represented in a more offensive manner, and
vowed by herself boldly and without restraint.
the conjectural reasons of the title Καλυπτό-
s, applied to this former drama, see Wagner,
m. Eurip. p. 220, &c.; Valcken. *Praef. in*
ol. pp. 19, 20; comp. Hartung. *Eurip. Rest.*
41, &c., 401, &c.
Hecuba. This play must have been exhibited
re B. C. 423, as Aristophanes parodies a pas-
of it in the *Clouds* (1148), which he brought
n that year. Müller says that the passage in
Hecuba (645, ed. Pors.), στένει δὲ καί τις
λ., "seems to refer to the misfortunes of the
tans at Pylos in B. C. 425." This is certainly
ble; and, if it is the case, we may fix the re-
entation of the play in B. C. 424.
Heracleidae. Müller refers it, by conjecture, to
421.
Supplices. This also he refers, by conjecture, to
t the same period.
m, of uncertain date.
Hercules Furens, of uncertain date.
ndromache, referred by Müller, on conjecture,
e 90th Olympiad. (B. C. 420—417.)
roades. B. C. 415.
lectra, assigned by Müller, on conjecture and
internal evidence, to the period of the Sicilian
dition. (B. C. 415—413.)
Helena. B. C. 412, in the same year with the
play of the *Andromeda*. (Schol. *ad Arist.*
m. 1012.)
phigeneia at Tauri. Date uncertain.
restes. B. C. 408.
hoenissae. The exact date is not known; but
play was one of the last exhibited at Athens
s author. (Schol. *ad Arist. Ran.* 53.)
acchae. This play was apparently written for
esentation in Macedonia, and therefore at a
late period of the life of Euripides. See
e.
phigeneia at Aulis. This play, together with
Bacchae and the *Alcmaeon*, was brought out at
ns, after the poet's death, by the younger
pides. [No. 3.]

Cyclops, of uncertain date. It is interesting as the only extant specimen of the Greek satyric drama, and its intrinsic merits seem to us to call for a less disparaging criticism than that which Müller passes on it.

Besides the plays, there are extant five letters, purporting to have been written by Euripides. Three of them are addressed to king Archelaüs, and the other two to Sophocles and Cephisophon respectively. Bentley, in a letter to Barnes (*Bentley's Correspondence*, ed. Wordsw. vol. i. p. 64), mentions what he considers the internal proofs of their spuriousness, some of which, however, are drawn from some of the false or doubtful statements with respect to the life of Euripides. But we have no hesitation in setting them down as spurious, and as the composition of some later ἀρεταλόγος, though Barnes, in his preface to them, published *subsequently* to Bentley's letter, declares that he who denies their genuineness must be either very impudent or deficient in judgment.

The editio princeps of Euripides contains the *Medea*, *Hippolytus*, *Alcestis*, and *Andromache*, in capital letters. It is without date or printer's name, but is supposed, with much probability, to have been edited by J. Lascaris, and printed by De Alopa, at Florence, towards the end of the 15th century. In 1503 an edition was published by Aldus at Venice: it contains 18 plays, including the *Rhesus* and omitting the *Electra*. Another, published at Heidelberg in 1597, contained the Latin version of Aemil. Portus and a fragment of the *Danaë*, for the first time, from some ancient MSS. in the Palatine library. Another was published by P. Stephens, Geneva, 1602. In that of Barnes, Cambridge, 1694, whatever be the defects of Barnes as an editor, much was done towards the correction and illustration of the text. It contains also many fragments, and the spurious letters. Other editions are that of Musgrave, Oxford, 1778, of Beck, Leipzig, 1778—88, of Matthiae, Leipzig, 1813—29, in 9 vols. with the Scholia and fragments, and a variorum edition, published at Glasgow in 1821, in 9 vols. 8vo. The fragments have been recently edited in a separate form and very satisfactorily by Wagner, Wratislaw, 1844. Of separate plays there have been many editions, *e. g.* by Porson, Elmsley, Valckenaer, Monk, Pflugk, and Hermann. There are also numerous translations of different plays in several languages, and the whole works have been translated into English verse by Potter, Oxford, 1814, and into German by Bothe, Berlin, 1800. The *Jocasta*, by Gascoigne and Kinwelmarsh, represented at Gray's Inn in 1566, is a very free translation from the *Phoenissae*, much being added, omitted, and transposed.

3. The youngest of the three sons of the above, according to Suidas. After the death of his father he brought out three of his plays at the great Dionysia, viz. the *Alcmaeon* (no longer extant), the *Iphigeneia at Aulis*, and the *Bacchae*. (Schol. *ad Arist. Ran.* 67.) Suidas mentions also a nephew of the great poet, of the same name, to whom he ascribes the authorship of three plays, *Medea*, *Orestes*, and *Polyxena*, and who, he tells us, gained a prize with one of his uncle's tragedies after the death of the latter. It is probable that the son and the nephew have been confounded. Aristophanes too (*Eccles.* 825, 826, 829) mentions a certain Euripides who had shortly before proposed a property-tax of a fortieth. The proposal made him

at first very popular, but the measure was thrown out, and he became forthwith the object of a general outcry, about B. C. 394. It is doubtful whether he is to be identified with the son or the nephew of the poet. (See Böckh, *Publ. Econ. of Athens*, pp. 493, 506, 520.) [E. E.]

EURO'PA (Εὐρώπη), according to the Iliad (xiv. 321), a daughter of Phoenix, but according to the common tradition a daughter of Agenor, was carried off by Zeus, who had metamorphosed himself into a bull, from Phoenicia to Crete. (Apollod. iii. 1. § 1; Mosch. ii. 7; Herod. i. 173; Paus. vii. 4. § 1, ix. 19. § 1; Ov. *Met.* ii. 839, &c.; Comp. AGENOR.) Europe, as a part of the world, was believed to have received its name from this fabulous Phoenician princess. (Hom. *Hymn. in Apoll.* 251; Herod. iv. 45.) There are two other mythical personages of this name (Hes. *Theog.* 357; Pind. *Pyth.* iv. 46), which occurs also as a surname of Demeter. (Paus. ix. 39. § 4.) [L. S.]

EURO'PUS (Εὔρωπός), a son of Macedon and Oreithyia, the daughter of Cecrops, from whom the town of Europus in Macedonia was believed to have received its name. (Steph. Byz. *s. v.*) [L. S.]

EUROPS (Εὔρωψ), the name of two mythical personages, the one a son of Aegialeus and king of Sicyon, and the other a son of Phoroneus. (Paus. ii. 5. § 5, 34. § 5.) [L. S.]

EURO'TAS (Εὐρώτας), a son of Myles and grandson of Lelex. He was the father of Sparte, the wife of Lacedaemon, and is said to have carried the waters, stagnating in the plain of Lacedaemon, into the sea by means of a canal, and to have called the river which arose therefrom after his own name, Eurotas. (Paus. iii. 1. § 2.) Apollodorus (iii. 10. § 3) calls him a son of Lelex by the nymph Cleochareia, and in Stephanus of Byzantium (*s. v.* Ταΰγετον) his mother is called Taygete. (Comp. Schol. *ad Pind. Pyth.* iv. 15, *Ol.* vi. 46, *ad Lycoph.* 886.) [L. S.]

EURY'ALE (Εὐρυάλη), the name of three mythical beings. (Hes. *Theog.* 276; Pind. *Pyth.* xxii. 20; Apollod. i. 4. § 3; Val. Flacc. v. 312; comp. ORION.) [L. S.]

EURY'ALUS (Εὐρύαλος). 1. A son of Mecisteus, is mentioned by Apollodorus (i. 9. § 16) among the Argonauts, and was one of the Epigoni who took and destroyed Thebes. (Paus. ii. 20. § 4; Apollod. iii. 7. § 2.) He was a brave warrior, and at the funeral games of Oedipus he conquered all his competitors (Hom. *Il.* xxiii. 608) with the exception of Epeius, who excelled him in wrestling. He accompanied Diomedes to Troy, where he was one of the bravest heroes, and slew several Trojans. (*Il.* ii. 565, vi. 20; Paus. ii. 30. § 9.) In the painting of Polygnotus at Delphi, he was represented as being wounded; and there was also a statue of him at Delphi, which stood between those of Diomedes and Aegialeus. (Paus. x. 10. § 2, 25. § 2.)

2. One of the suitors of Hippodameia. (Paus. vi. 21. § 7; Schol. *ad Pind. Ol.* i. 127.)

3. A son of Odysseus and Evippe, also called Doryclus or Leontophron, was killed by Telemachus. (Parthen. *Erot.* 3; Eustath. *ad Hom.* p. 1796.) There are four other mythical personages of this name. (Apollod. i. 8. § 5; Hom. *Od.* viii. 115, &c.; Virg. *Aen.* ix. 176, &c.; Paus. iv. 20. § 3.) [L. S.]

EURYANASSA. [PELOPS.]

EURY'ANAX (Εὐρυάναξ), a Spartan of the royal house of the Agids. He was the son of Dorieus, and was one of the commanders of the Lacedaemonians at the battle of Plataeae, B. C. 479 (Herod. ix. 10, 53, 55.) [See DORIEUS, vol. i. p. 1067, a.] [C. P. M.]

EURY'BATES (Εὐρυβάτης). 1. By Latin writers called *Eribotes*, was a son of Teleon, and one of the Argonauts. He was skilled in the medical art, and dressed the wound which Oileus received from one of the Stymphalian birds. (Apollon. Rhod. i. 73, ii. 1040; Hygin. *Fab.* 14; Val. Flacc. i. 402.)

2. The herald of Odysseus, who followed his master to Troy. He is humorously described as hump-backed, of a brown complexion, and with curly hair; but he was honoured by his master, since he was kind and obedient. (Hom. *Il.* i. 319, ii. 184, ix. 170, *Od.* xix. 246.) [L. S.]

EURY'BATES (Εὐρυβάτης), an Argive, the commander of 1000 volunteers who went to the assistance of the Aeginetans in their war with the Athenians just before the Persian invasion. He had practised the pentathlum, and challenged four of the Athenians to single combat. Three he slew, but fell himself by the hand of the fourth. (Herod. vi. 92, ix. 75.) [C. P. M.]

EURY'BATUS (Εὐρύβατος). 1. A Laconian, who was victor in the wrestling-match, in Ol. 18, when this species of contest was first introduced. (Paus. v. 8. § 7.)

2. An Ephesian, whom Croesus sent with a large sum of money to the Peloponnesus to hire mercenaries for him in his war with Cyrus. He, however, went over to Cyrus, and betrayed the whole matter to him. In consequence of this treachery, his name passed into a proverb amongst the Greeks. (Diod. *Excerpt. de Virt. et Vit.* p. 553; Ulpian, *in Dem. de Coron.* p. 137; Aeschin. *in Ctes.* c. 43; Plat. *Protag.* p. 327.) [C. P. M.]

EURY'BIA (Εὐρυβία), a daughter of Pontus and Ge, who became by Crius the mother of Astraeus, Pallas, and Perses. (Hes. *Theog.* 375; Apollod. i. 2. § 2.) There are two other mythical personages of this name. (Apollod. ii. 7. § 8; Diod. iv. 16.) [L. S.]

EURYBI'ADES. [THEMISTOCLES.]

EURYCLEIA (Εὐρύκλεια). 1. According to a Thessalian tradition, a daughter of Athamas and Themisto, and the wife of Melas, by whom she became the mother of Hyperes. (Schol. *ad Pind. Pyth.* iv. 221.)

2. A daughter of Ops, was purchased by Laërtes and brought up Telemachus. When Odysseus returned home, she recognized him, though he was in the disguise of a beggar, by a scar, and afterwards she faithfully assisted him against the suitors. (Hom. *Od.* i. 429, &c., iv. 742, &c., xix. 385, &c., xxii. xxiii.) [L. S.]

EURYCLEIDAS (Εὐρυκλείδας), an Athenian orator, who, together with Micon or Micion, possessed much influence with the people, which they used unworthily, as the Athenians under their guidance launched forth, according to Polybius, into the most unrestrained flattery towards the kings, whose favour they desired to gain, especially Ptolemy IV. (Philopator) of Egypt. Pausanias tells us that Philip V. of Macedon caused them both to be removed by poison. (Polyb. v. 106; Paus. ii. 9.) [E. E.]

EURYCLES (Εὐρυκλῆς), a Spartan architect, who built the finest of the baths at Corinth, and

ned it with beautiful marbles. (Paus. ii. 3.) [P. S.]

U'RYCLES (Εὐρυκλῆς), a Greek physician rammarian, who must have lived in or before first century after Christ, as he is mentioned Erotianus. (*Gloss. Hippocr.* p. 308.) He ap- s to have written a commentary on Hippocrates, *rticulis*, which does not now exist. [W. A. G.]

URY'CRATES (Εὐρυκράτης) I., was the 11th of Sparta in the Agid house: his reign was cident with the conclusion of the first Messe- war. (Paus. iii. 3. § 3.)

I. Grandson of the above, called also (Herod. 204) Eurycratides, was 13th of the same line, reigned during the earlier and disastrous part he war with Tegea (Herod. i. 65), which his dson Anaxandrides brought to a happy issue. us. iii. 3. § 5.) [A. H. C.]

URYCY'DE. [ENDYMION.]

URY'DAMAS (Εὐρυδάμας). 1. A son of and Demonassa, was one of the Argonauts. gin. *Fab.* 14.) Apollonius Rhodius (i. 67; p. Orph. *Arg.* 164) calls him a son of Ctimenus. One of the suitors of Penelope, who was d by Odysseus. (Hom. *Od.* xviii. 297, xxii.) There are two more mythical personages is name (Apollod. ii. 1. § 5; Hom. *Il.* v. 148), h Ovid (*Ib.* 331) uses as a surname of Hector e sense of "ruling far and wide." [L. S.]

URYDA'MIDAS (Εὐρυδαμίδας), son of Agis king of Sparta. At the death of his father as yet a child. According to Pausanias, he poisoned by Cleomenes with the assistance of ephors, and the royal power of his family sferred to his brother Eucleides. The truth of story is, however, questionable. (Paus. ii. 9. iii. 10. § 6; Manso, *Sparta*, vol. iii. 2, p.) [C. P. M.]

URY'DICE (Εὐρυδίκη). The most celebrated he many mythical personages bearing this e is Eurydice, the wife of Orpheus. [ORPHEUS.] re are seven others beside, viz. one of the Da- es (Apollod. ii. 1. § 5), a daughter of Adras- and mother of Laomedon (Apollod. iii. 12. § 3), aughter of Lacedaemon and wife of Acrisius ollod. ii. 2. § 2, iii. 10. § 3; Paus. iii. 13. § 6), ughter of Clymenus and wife of Nestor (Hom. iii. 452), the wife of Lycurgus and mother of nemorus (Apollod. i. 9. § 14), the wife of Creon, of Thebes (Soph. *Antigone*), and, according to "Cypria," the wife of Aeneias. (Paus. x. 26.) [L. S.]

URY'DICE (Εὐρυδίκη). 1. An Illyrian prin- wife of Amyntas II., king of Macedonia, and ter of the famous Philip. According to Justin 4, 5), she engaged in a conspiracy with a mour against the life of her husband; but gh the plot was detected, she was spared by yntas out of regard to their common offspring. r the death of the latter (B. C. 369), his eldest Alexander, who succeeded him on the throne, murdered after a short reign by Ptolemy ites, and it seems probable that Eurydice was erned in this plot also. From a comparison of statements of Justin (vii. 5) and Diodorus (xv. 77, xvi. 2), it would appear that Ptolemy was paramour at whose instigation Eurydice had mpted the life of her husband; and she cer- y seems to have made common cause with him the assassination of her son. (Thirlwall's *ce*, vol. v. p. 164.) But the appearance of another pretender to the throne, Pausanias, who was joined by the greater part of the Macedonians, reduced Eurydice to great difficulties, and led her to invoke the assistance of the Athenian general Iphicrates, who readily espoused her cause, drove out Pausanias, and reinstated Eurydice and Ptolemy in the full possession of Macedonia, the latter being declared regent for the young king Perdiccas. (Aeschin. *de Fals. Leg.* §§ 8, 9; Corn. Nep. *Iphicrat.* 3; Suidas, *s. v.* Κάρανος.) Justin represents Eurydice as having subsequently joined with Ptolemy in putting to death Perdiccas also; but this is certainly a mistake. On the contrary, Perdiccas in fact put Ptolemy to death, and succeeded him on the throne: what part Eurydice took in the matter we know not, any more than her subsequent fate. (Diod. xvi. 2; Syncell. p. 263, b.)

2. An Illyrian by birth, wife of Philip of Macedon, and mother of Cynane or Cynna. (Arrian, *ap. Phot.* p. 70, b.; Kuhn, *ad Aelian. V. H.* xiii. 36; Paus. v. 17. § 4.) According to Dicaearchus (*ap. Athen.* xiii. p. 557, c.), her name was Audata.

3. Daughter of Amyntas, son of Perdiccas III., king of Macedonia, and Cynane, daughter of Philip. Her real name appears to have been Adea (Arrian, *ap. Phot.* p. 70, b.); at what time it was changed to that of Eurydice we are not told. She was brought up by her mother, and seems to have been early accustomed by her to those masculine and martial exercises in which Cynane herself delighted. (Polyaen. viii. 60; Athen. xiii. p. 560.) She accompanied her mother on her daring expedition to Asia [CYNANE]; and when Cynane was put to death by Alcetas, the discontent expressed by the troops, and the respect with which they looked on Eurydice as one of the surviving members of the royal house, induced Perdiccas not only to spare her life, but to give her in marriage to the unhappy king Arrhidaeus. (Arrian, *ap. Phot.* p. 70, b.) We hear no more of her during the life of Perdiccas; but after his death her active and ambitious spirit broke forth: she demanded of the new governors, Pithon and Arrhidaeus, to be admitted to her due share of authority, and by her intrigues against them, and the favour she enjoyed with the army, she succeeded in compelling them to resign their office. But the arrival of her mortal enemy, Antipater, disconcerted her projects: she took an active part in the proceedings at Triparadeisus, and even delivered in person to the assembled soldiery an harangue against Antipater, which had been composed for her by her secretary Asclepiodorus; but all her efforts were unavailing, and Antipater was appointed regent and guardian of the king. (Arrian, *ap. Phot.* p. 71; Diod. xviii. 39.) She was now compelled to remain quiet, and accompanied her husband and Antipater to Europe. But the death of Antipater in 319, the more feeble character of Polysperchon, who succeeded him as regent, and the failure of his enterprises in Greece, and above all, the favourable disposition he evinced towards Olympias, determined her again to take an active part: she concluded an alliance with Cassander, and, as he was wholly occupied with the affairs of Greece, she herself assembled an army and took the field in person. Polysperchon advanced against her from Epeirus, accompanied by Aeacides, the king of that country, and Olympias, as well as by Roxana and her infant son. But the presence of Olympias was alone sufficient to decide the contest: the Macedonian troops refused

to fight against the mother of Alexander, and went over to her side. Eurydice fled from the field of battle to Amphipolis, but was seized and made prisoner. She was at first confined, together with her husband, in a narrow dungeon, and scantily supplied with food; but soon Olympias, becoming alarmed at the compassion excited among the Macedonians, determined to get rid of her rival, and sent the young queen in her prison a sword, a rope, and a cup of hemlock, with orders to choose her mode of death. The spirit of Eurydice remained unbroken to the last; she still breathed defiance to Olympias, and prayed that she might soon be requited with the like gifts; then, having paid as well as she could the last duties to her husband, she put an end to her own life by hanging, without giving way to a tear or word of lamentation. (Diod. xix. 11; Justin, xiv. 5; Athen. xiii. p. 560, f.; Aelian, *V. H.* xiii. 36.) Her body was afterwards removed by Cassander, and interred, together with that of her husband, with royal pomp at Aegae. (Diod. xix. 52; Athen. iv. p. 155, a.)

4. Daughter of Antipater, and wife of Ptolemy, the son of Lagus. The period of her marriage is not mentioned by any ancient writer, but it is probable that it took place shortly after the partition of Triparadeisus, and the appointment of Antipater to the regency, B. C. 321. (See Droysen, *Gesch. d. Nachfolger*, p. 154.) She was the mother of three sons, viz. Ptolemy Ceraunus, Meleager, who succeeded his brother on the throne of Macedonia, and a third (whose name is not mentioned), put to death by Ptolemy Philadelphus (Paus. i. 7. § 1); and of two daughters, Ptolemaïs, afterwards married to Demetrius Poliorcetes (Plut. *Demetr.* 32, 46), and Lysandra, the wife of Agathocles, son of Lysimachus. (Paus. i. 9. § 6.) It appears, however, that Ptolemy, who, like all the other Greek princes of his day, allowed himself to have several wives at once, latterly neglected her for Berenice (Plut. *Pyrrh.* 4); and it was probably from resentment on this account, and for the preference shewn to the children of Berenice, that she withdrew from the court of Egypt. In 287 we find her residing at Miletus, where she welcomed Demetrius Poliorcetes, and gave him her daughter Ptolemaïs in marriage, at a time when such a step could not but be highly offensive to Ptolemy. (Plut. *Demetr.* 46.)

5. An Athenian, of a family descended from the great Miltiades. (Plut. *Demetr.* 14; Diod. xx. 40.) She was first married to Ophellas, the conqueror of Cyrene, and after his death returned to Athens, where she married Demetrius Poliorcetes, on occasion of his first visit to that city. (Plut. *Demetr.* 14.) She is said to have had by him a son called Corrhabus. (Id. 53.)

6. A daughter of Lysimachus, king of Thrace, who gave her in marriage to Antipater, son of Cassander, king of Macedonia, when the latter invoked his assistance against his brother Alexander. (Justin, xvi. 1; Euseb. Arm. p. 155.) After the murder of Antipater [see vol. i. p. 202, a.], she was condemned by her father to perpetual imprisonment. (Justin, xvi. 2.)

7. The sister and wife of Ptolemy Philopator is called by Justin (xxx. 1) Eurydice, but her real name was Arsinoë. [ARSINOE, No. 5.] [E. H. B.]

EURY'LEON (*Εὐρυλέων*), is said to have been the original name of Ascanius. (Dionys. i. 70; Appian, *de Reg. Rom.* i.) [L. S.]

EURY'LEON (*Εὐρυλέων.*) 1. One of the companions of Dorieus, with whom he went out to establish a colony, Heracleia in Sicily. Nearly all the Spartan colonists, however, were slain by the Carthaginians and Egestaeans. Euryleon was the only one of the leaders who escaped: he gathered the remnants of the Lacedaemonians and took possession of Minoa, a colony of Selinus, and assisted the Selinuntians in getting rid of their tyrant Peithagoras. (Herod. v. 46; comp. DORIEUS.)

2. A commander of the Lacedaemonians in their first war against the Messenians. He was of Theban extraction, and a descendant of Cadmus. (Paus. iv. 7. § 3.) [L. S.]

EURY'LOCHUS (*Εὐρύλοχος*), one of the companions of Odysseus in his wanderings. He was the only one that escaped from the house of Circe, while his friends were metamorphosed into swine; and when Odysseus went to the lower world, Eurylochus and Perimedes performed the prescribed sacrifices. It was on his advice that the companions of Odysseus carried off some of the oxen of Helios. (Hom. *Od.* x. 203, &c., xi. 23, &c., xii. 339, &c.) Another personage of the same name is mentioned among the sons of Aegyptus. (Apollod. ii. 1. § 5.) [L. S.]

EURY'LOCHUS (*Εὐρύλοχος*), a Spartan commander, in the sixth year of the Peloponnesian war, B. C. 426, was sent with 3000 heavy-armed of the allies, at the request of the Aetolians to act with them against the Messenians of Naupactus, where Demosthenes, whom they had recently defeated, was still remaining, but without any force. Eurylochus assembled his troops at Delphi, received the submission of the Ozolian Locrians, and advanced through their country into the district of Naupactus. The town itself was saved by Acarnanian succours obtained by Demosthenes, on the introduction of which, Eurylochus retired, but took up his quarters among his neighbouring allies with a covert design in concert with the Ambraciots against the Amphilochian Argives, and Acarnanians. After waiting the requisite time he set his army in motion from Proschium, and, by a well-chosen line of march contriving to elude the Amphilochians and their allies, who were stationed to oppose him, effected a junction with his friends at Olpae. Here, on the sixth day following, the enemy, under Demosthenes, attacked him. Eurylochus took the right wing opposed to Demosthenes with the Messenians and a few Athenians; and here, when already taking them on the flank, he was surprised by the assault of an ambuscade in his rear; his troops were routed, himself slain, and the whole army in consequence defeated. (Thuc. iii. 100—102, 105—109.) [A. H. C.]

EURY'LOCHUS (*Εὐρύλοχος*). 1. A native of Lusiae in Arcadia, whose name is frequently mentioned by Xenophon in the Anabasis. On one occasion, when the army was marching through the territory of the Carduchii, he protected Xenophon, whose shield-bearer had deserted him. He was one of the deputies sent by the army to Anaxibius. Afterwards we find him counselling his comrades to extort from Seuthes the pay which he owed them. (Xen. *Anab.* iv. 2. § 21, 7. § 11, vii. 1. § 32. 6. § 40.)

2. A sceptical philosopher, a disciple of Pyrrho, mentioned by Diogenes Laërtius (ix. 68). The same writer mentions another Eurylochus of Larissa, to whom Socrates refused to place himself

ler obligation by accepting money from him, or
ng to his house (ii. 25). [C. P. M.]

EURY'MACHUS (Εὐρύμαχος), the name of
r mythical personages, viz. one of the suitors of
ppodameia (Paus. vi. 21. § 6), a prince of the
iegyes who attacked and destroyed Thebes after
death of Amphion and Zethus (Eustath. *ad*
m. p. 933), a son of Theano (Paus. x. 27), and
of the suitors of Penelope. (Hom. *Od.* i. 399,
, xxii. 88.) [L. S.]

EURY'MACHUS (Εὐρύμαχος), grandson of
ther Eurymachus and son of Leontiades, the
eban commander at Thermopylae, who led his
n over to Xerxes. Herodotus in his account of
father's conduct relates, that the son in after
e was killed by the Plataeans, when at the
d of four hundred men and occupying their
. (Herod. vii. 233.) This is, no doubt, the
e event which Thucydides (ii. 1—7) records
the first overt act of the Peloponnesian war,
. 431. The number of men was by his account
y a little more than three hundred, nor was Eury-
chus the actual commander, but the enterprise
been negotiated by parties in Plataea through
, and the conduct of it would therefore no
bt be entrusted very much to him. The
ily was clearly one of the great aristocratical
ses. Thucydides (ii. 2) calls Eurymachus "a
of the greatest power in Thebes." [A. H. C.]

EURYME'DE (Εὐρυμήδη), the name of two
chical personages. [GLAUCUS; MELEAGER.]

EURY'MEDON (Εὐρυμέδων). 1. A Cabeirus,
n of Hephaestus and Cabeiro, and a brother of
on. (Nonn. *Dionys.* xiv. 22; Cic. *de Nat.*
r. iii. 21.)

. One of the attendants of Nestor. (Hom. *Il.*
114, xi. 620.)

. A son of Ptolemaeus, and charioteer of Aga-
nnon; his tomb was shewn at Mycenae. (Hom.
iv. 228; Paus. ii. 16. § 5.) There are two
e mythical personages of this name. (Hom. *Od.*
58; Apollod. iii. 1. § 2.) Eurymedon signifies a
g ruling far and wide, and occurs as a surname
several divinities, such as Poseidon (Pind. *Ol.*
31), Perseus (Apollon. Rhod. iv. 1514), and
rmes. (Hesych. *s. v.*) [L. S.]

EURY'MEDON (Εὐρυμέδων), a son of Thucles,
Athenian general in the Peloponnesian war,
l in its fifth year, B. C. 428, the command of
y ships, which the Athenians, on hearing of
intestine troubles of Corcyra, and the move-
t of the Peloponnesian fleet under Alcidas and
sidas to take advantage of them, hastily de-
tched to maintain their interest there. This, it
found, had already been secured by Nicostra-
with a small squadron from Naupactus. Eury-
lon, however, took the chief command; and the
en days of his stay at Corcyra were marked by
wildest cruelties inflicted by the commons on
r political opponents. These were no doubt
ouraged by the presence of so large an Athenian
e: how far they were personally sanctioned, or
far they could have been checked by Eury-
lon, can hardly be determined. (Thuc. iii. 80,
85.)

n the following summer he was united with
ponicus in command of the whole Athenian
e by land, and, co-operating with a fleet under
ias, ravaged the district of Tanagra, and ob-
ed sufficient success over some Thebans and
agraeans to justify a trophy. (Thuc. iii. 91.)

At the end of this campaign, he was appointed one of the commanders of the large reinforcements destined for Sicily, and early in B. C. 425 set sail with forty ships, accompanied by his colleague Sophocles, and by Demosthenes also, in a private capacity, though allowed to use the ships for any purpose he pleased on the coast of Peloponnesus. They were ordered to touch at Corcyra on their way, and information of the arrival there of a Peloponnesian squadron made the commanders so anxious to hasten thither, that it was against their will, and only by the accident of stormy weather, that Demosthenes contrived to execute his project of fortifying Pylos. [DEMOSTHENES.] This however, once completed, had the effect of recalling the enemy from Corcyra: their sixty ships passed unnoticed by Eurymedon and Sophocles, then in Zacynthus, and made their way to Pylos, whither on intelligence from Demosthenes, the Athenian squadron presently pursued them. Here they appear to have remained till the capture of the Spartans in the island; and after this, proceeded to Corcyra to execute their original commission of reducing the oligarchical exiles, by whose warfare from the hill Istone the city was suffering severely. In this they succeeded: the exiles were driven from their fortifications, and surrendered on condition of being judged at Athens, and remaining, till removal thither, in Athenian custody; while, on the other hand, by any attempt to escape they should be considered to forfeit all terms. Into such an attempt they were treacherously inveigled by their countrymen, and handed over in consequence by the Athenian generals to a certain and cruel death at the hands of their betrayers. This shameful proceeding was encouraged, so Thucydides expressly states, by the evident reluctance of Eurymedon and Sophocles to allow other hands than their own to present their prizes at Athens, while they should be away in Sicily. To Sicily they now proceeded; but their movements were presently put an end to by the general pacification effected under the influence of Hermocrates, to which the Athenian commanders themselves, with their allies, were induced to accede. For this, on their return to Athens, the people, ascribing the defeat of their ambitious schemes to corruption in their officers, condemned two of them to banishment, visiting Eurymedon, who perhaps had shown more reluctance than his colleagues, with the milder punishment of a fine. (Thuc. iii. 115, iv. 2—8, 13, 46—48, 65.)

Eurymedon is not known to have held any other command till his appointment at the end of B. C. 414, in conjunction with Demosthenes, to the command of the second Syracusan armament. He himself was sent at once, after the receipt of Nicias's letter, about mid-winter, with a supply of money and the news of the intended reinforcements: in the spring he returned to meet Demosthenes at Zacynthus. Their subsequent joint proceedings belong rather to the story of his more able colleague. In the night attack on Epipolae he took a share, and united with Demosthenes in the subsequent representations to Nicias of the necessity for instant departure. His career was ended in the first of the two sea fights. His command was on the right wing, and while endeavouring by the extension of his line to outflank the enemy, he was, by the defeat of the Athenian centre, cut off and surrounded in the recess of the harbour, his

ships captured, and himself slain. Diodorus, writing perhaps from Ephorus, relates, that Agatharchus was the Syracusan general opposed to him, and represents the defeat as having begun with Eurymedon's division, and thence extended to the centre. (Thuc. vii. 16, 31, 33, 42, 43, 49, 52; Diod. xiii. 8, 11, 13; Plut. *Nicias*, 20, 24.) [A. H. C.]

EURY'MEDON (Εὐρυμέδων.) 1. Of Myrrhinus, a friend of Plato, who, in his will, appointed him one of his executors. (Diog. Laërt. iii. 42, 43.)

2. Of Tarentum, a Pythagorean philosopher mentioned by Iamblichus. (*Vit. Pyth.* 36.)

3. A person who was suborned by Demophilus to bring an accusation of impiety against Aristotle for speaking irreverently of Hermes in a poem, which is preserved in Athenaeus. (xv. p. 696.) [L. S.]

EURY'NOME (Εὐρυνόμη). 1. A daughter of Oceanus. When Hephaestus was expelled by Hera from Olympus, Eurynome and Thetis received him in the bosom of the sea. (Hom. *Il.* xviii, 395, &c.; Apollod. i. 2. § 2.) Previous to the time of Cronos and Rhea, Eurynome and Ophion had ruled in Olympus over the Titans, but after being conquered by Cronos, she had sunk down into Tartarus or Oceanus. (Apollon. Rhod. i. 503, &c.; Tzetz. *ad Lycoph.* 1191.) By Zeus she became the mother of the Charites, or of Asopus. (Hes. *Theog.* 908; Apollod. iii. 12. § 6.)

2. A surname of Artemis at Phigalea in Arcadia. Her sanctuary which was surrounded by cypresses, was opened only once in every year, and sacrifices were then offered to her. She was represented half woman and half fish. (Paus. viii. 41. § 4.) There are four more mythical personages of this name. (Hom. *Od.* xviii. 168; Apollod. iii. 9. § 2.) [Adrastus, Agenor.] [L. S.]

EURY'NOMUS (Εὐρύνομος), a daemon of the lower world, concerning whom there was a tradition at Delphi, according to which, he devoured the flesh of dead human bodies, and left nothing but the bones. Polygnotus represented him in the Lesche at Delphi, of a dark-blue complexion, shewing his teeth, and sitting on the skin of a vulture. (Paus. x. 28. § 4.) There are two other mythical personages of this name, one mentioned by Ovid (*Met.* xii. 311) and the other in the Odyssey (ii. 22). [L. S.]

EURYPHA'MUS or EURYPHE'MUS (Εὐρύφαμος), a Pythagorean philosopher of Metapontum. (Iamblich. *de Vit. Pyth.* 30, 36.) Lysis was his fellow-pupil and his faithful friend. Eurypha-mus was the author of a work Περὶ βίου, which is lost, but a considerable fragment of it is preserved in Stobaeus. (*Serm.* tit. 103. 27.) [L. S.]

EU'RYPHON (Εὐρυφῶν), a celebrated physician of Cnidos in Caria, who was probably born in the former half of the fifth century B. C., as Soranus (*Vita Hippocr.* in Hippocr. *Opera*, vol. iii. p. 851) says that he was a contemporary of Hippocrates, but older. The same writer says that he and Hippocrates were summoned to the court of Perdiccas, the son of Alexander, king of Macedonia; but this story is considered very doubtful, if not altogether apocryphal. [Hippocrates.] He is mentioned in a corrupt fragment of the comic poet Plato, preserved by Galen (*Comment. in Hippocr.* "*Aphor.*" vii. 44. vol. xviii. pt. i. p. 149), in which, instead of ἄπνος, Meineke reads ἄπυγος. He is several times quoted by Galen, who says that he was considered to be the author of the ancient medical work entitled Κνίδιαι Γνῶμαι (*Comment. in Hippocr.* "*De Morb. Vulgar. VI.*" i. 29. vol. xvii. pt. i. p. 886, where for ἰδίαις we should read Κνιδίαις), and also that some persons attributed to him several works included in the Hippocratic Collection (*Comment. in Hippocr.* "*De Humor.*" i. prooem. vol. xvi. p. 3), viz. those entitled Περὶ Διαίτης Ὑγιεινῆς, *de Salubri Victus Ratione* (*Comment. in Hippocr.* "*De Rat. Vict. in Morb. Acut.*" i. 17. vol. xv. p. 455), and Περὶ Διαίτης, *de Victus Ratione.* (*De Aliment. Facult.* i. 1. vol. vi. p. 473.) He may perhaps be the author of the second book Περὶ Νούσων, *De Morbis*, which forms part of the Hippocratic Collection, but which is generally allowed to be spurious, as a passage in this work (vol. ii. p. 284) is quoted by Galen (*Comment. in Hippocr.* "*De Morb. Vulgar. VI.*" i. 29. vol. xvii. pt. i. p. 888), and attributed to Euryphon (see Littré's *Hippocr.* vol. i. pp. 47, 363); and in the same manner M. Ermerins (Hippocr. *de Rat. Vict. in Morb. Acut.* pp. 368, 369) conjectures that he is the author of the work Περὶ Γυναικείης Φύσιος, *de Natura Muliebri*, as Soranus appears to allude to a passage in that treatise (vol. ii. p. 533) while quoting the opinions of Euryphon. (*De Arte Obstetr.* p. 124.) From a passage in Caelius Aurelianus (*de Morb. Chron.* ii. 10. p. 390) it appears, that Euryphon was aware of the difference between the arteries and the veins, and also considered that the former vessels contained blood. Of his works nothing is now extant except a few fragments, unless he be the author of the treatises in the Hippocratic Collection that have been attributed to him. [W. A. G.]

EURYPON, otherwise called EURY'TION (Εὐρυπῶν, Εὐρυτίων), grandson of Procles, was the third king of that house at Sparta, and thenceforward gave it the name of Eurypontidae. Plutarch talks of his having relaxed the kingly power, and played the demagogue; and Polyaenus relates a war with the Arcadians of Mantineia under his command. (Paus. iii. 7. § 1; Plut. *Lyc.* 2; Polyaen. ii. 13.) [A. H. C.]

EURY'PTOLEMUS (Εὐρυπτόλεμος). 1. One of the family of the Alcmaeonidae, the son of Megacles and father of Isodice, the wife of Cimon. (Plut. *Cimon*, 4.)

2. Son of Peisianax, and cousin of Alcibiades. We find him coming forwards on the occasion of the trial of the victorious generals after the battle of Arginusae to oppose the illegal proceedings instituted against them. His speech on the occasion is quoted by Xenophon. He asked that a day should be granted for the separate trial of each prisoner (Xen. *Hell.* i. 7. § 16, &c.)

3. Another Euryptolemus, of whom nothing else is known, is mentioned by Xenophon as having been sent as ambassador to the Persian court. He could not have been the same with the cousin of Alcibiades, as he had not returned from his mission when the latter was at Athens ready to welcome his cousin on his return from banishment. (*Hell.* i. 3. § 13; 4. § 7, 19.) [C. P. M.]

EURY'PYLUS (Εὐρύπυλος.) 1. A son of Euaemon and Ops. (Hygin. *Fab.* 81.) He appears in the different traditions about him, as a hero of Ormenion, or Hyria, or as a king of Cyrene. In the Iliad he is represented as having led the men of Ormenion and other places to Troy with forty ships, and he is one of those who offer to fight with Hector. (ii. 734, vii. 167.) He slew many a Trojan, and when he himself was wounded by Paris, he was nursed and cured by Patroclus.

341, xv. 390; comp. Apollod. iii. 10. § 8; n. *Fab.* 97; Ov. *Met.* xiii. 357.) According enealogy of the heroes of Ormenion he was of Hyperochus, and the father of Ormenus. l. *ad. Pind. Ol.* vii. 42.) Among the heroes yria, he is mentioned as a son of Poseidon elaeno, and went to Libya before Cyrene who t against the lion that attacked his flocks, n Libya he became connected with the Arts. (Schol. *ad Apollon. Rhod.* iv. 1561; . *ad Lycoph.* 902.) He is said to have been ed to Sterope, the daughter of Helios, by he became the father of Lycaon and Leus. (Schol. *ad Pind. Pyth.* iv. 57; Tzetz. *ad h.* 886.) The tradition which connects him the legends about Dionysus, is given under MNETES, and Eurypylus as connected with sus, dedicated a sanctuary to Soteria at Pa- Paus. vii. 21. § 2), which also contained a nent of him, and where sacrifices were offered n every year after the festival of Dionysus. 9. §§ 1, 3, ix. 41. § 1.) From Pausanias arn that Eurypylus was called by some a son examenus, (Comp. Müller, *Orchom.* p. 341, 2nd edit.)

A son of Poseidon and Astypalaea, was king s, and was killed by Heracles who on his re- from Troy landed in Cos, and being taken for te, was attacked by its inhabitants. (Apol- . 7. §§ 1, 8.) According to another tradi- Heracles attacked the island of Cos, in order ain possession of Chalciope, the daughter of pylus, whom he loved. (Schol. *ad Pind.* iv. 40; comp. Hom. *Il.* ii. 676, xiv. 250 &c., 5.)

A son of Telephus and Astyoche, was king oesia or Cilicia. Eurypylus was induced by resents which Priam sent to his mother or to assist the Trojans against the Greeks. pylus killed Machaon, but was himself slain eoptolemus. (Hygin. *Fab.* 112; Strab. xiii. 4; Paus. iii. 26. § 7; Dict. Cret. iv. 14; th. *ad Hom.* p. 1697.) There are three other cal personages of this name. (Apollod. ii. 7. . 7. § 10, 8. § 3.) [L. S.]

URY'PYLUS (Εὐρύπυλος), is referred to as thor by Athenaeus (xi. p. 508), but is other- nknown. [L. S.]

URYSACES (Εὐρυσάκης), a son of the Tela- n Ajax and Tecmessa, was named after road shield of his father. (Soph. *Aj.* 575; th. *ad Hom.* p. 857; Serv. *ad Aen.* i. 623; str. *Heroic.* 11. 2.) An Athenian tradition d, that Eurysaces and his brother Philaeus iven up to the Athenians the island of Sa- which they had inherited from their grand- , and that the two brothers received in return ttic franchise. One of the brothers then set- t Brauron, and the other at Melite. Eury- was honoured like his father, at Athens, with ar. (Plut. *Sol.* 10; Paus. i. 35. § 2.) [L.S.]

URYSTERNOS (Εὐρύστερνος), that is, the ss with a broad chest, is a surname of Ge *Theog.* 117), under which she had a sanc- on the Crathis near Aegae in Achaia, with a ancient statue. (Paus. vii. 25. § 8, v. 14. [L. S.]

URY'STHENES (Εὐρυσθένης), and PRO- S (Προκλῆς), the twin sons of Aristodemus, born, according to the common account , but, according to the genuine Spartan story, after their father's return to Peloponnesus and occupation of his allotment of Laconia. He died immediately after the birth of his children and had not even time to decide which of the two should succeed him. The mother professed to be unable to name the elder, and the Lacedaemonians in embarrassment applied to Delphi, and were instructed to make them both kings, but give the greater honour to the elder. The difficulty thus remaining was at last removed at the suggestion of Panites, a Messenian, by watching which of the children was first washed and fed by the mother; and the first rank was accordingly given to Eurysthenes and retained by his descendants. (Herod. vi. 51, 52.) The mother's name was Argeia, and her brother Theras was, during their minority, their joint-guardian and regent. (Herod. iv. 147.) They were married to two sisters, twins like themselves, the daughters of Thersander, the Heracleid king of Cleonae, by name Lathria and Anaxandra, whose tombs were to be seen at Sparta in the time of Pausanias (iii. 16. § 5). The two brothers are said to have united with the son of Temenus to restore Aepytus, the son of Cresphontes, to Messenia. Otherwise, they were, according to both Pausanias and Herodotus, in continual strife, which perhaps may give a meaning to the strange story related in Polyaenus (i. 10), that Procles and Temenus attacked the Eurystheidae then in occupation of Sparta, and were successful through the good order preserved by the flute, the benefit of which on this occasion was the origin of the well-known Spartan practice. Ephorus in Strabo (viii. p. 366) states, that they maintained themselves by taking foreigners into their service, and these Clinton understands by the name Eurystheidae; but Müller considers it to be one of the transfers made by Ephorus in ancient times of the customs of his own. Cicero (*de Div.* ii. 43) tells us, that Procles died one year before his brother, and was much the more famous for his achievements. (Compare Clinton, *F. H.* vol. i. p. 333; Müller, *Dor.* i. 5. §§ 13, 14.) [A. H. C.]

EURYSTHEUS. [HERACLES.]

EURY'TION (Εὐρυτίων). 1. A son of Irus and Demonassa, and a grandson of Actor, is mentioned among the Argonauts. (Hygin. *Fab.* 14; Apollon. Rhod. i. 71.) According to others he was a son of Actor, and he is also called Eurytus. (Apollod. i. 8. § 2; Tzetz. *ad Lycoph.* 175.) When Peleus was expelled from his dominions, he fled to Eurytion and married his daughter Antigone; but in shooting at the Calydonian boar, Peleus inadvertently killed his father-in-law. (Apollod. iii. 13. § 1. &c.)

2. A centaur who took to flight during the fight of Heracles with the centaurs; but he was afterwards killed by Heracles in the dominions of Dexamenus, whose daughter Eurytion was on the point of making his wife. (Apollod. ii. 5. § 4, &c.; comp. Diod. iv. 33; Hygin. *Fab.* 31.) Two other mythical personages of this name are mentioned by Apollodorus (ii. 5. § 10) and Virgil, (*Aen.* v. 495, &c.) [L. S.]

EURY'TION. [EURYPON.]

EU'RYTUS (Εὐρυτος). 1. A son of Melaneus and Stratonice (Schol. *ad Soph. Trach.* 268), was king of Oechalia, probably the Thessalian town of this name. (Müller, *Dor.* ii. 11. § 1.) He was a skilful archer and married to Antioche, by whom he became the father of Iole, Iphitus,

Molion or Deïon, Clytius, and Toxeus. (Diod. iv. 37.) He was proud of his skill in using the bow, and is even said to have instructed Heracles in his art. (Theocrit. xxiv. 105; Apollod. ii. 4. § 9; Soph. *l. c.*) He offered his daughter Iole as prize to him who should conquer him and his sons in shooting with the bow. Heracles won the prize, but Eurytus and his sons, with the exception of Iphitus, refused to give up Iole, because they feared lest he should kill the children he might have by her. (Apollod. ii. 6. § 1.) Heracles accordingly marched against Oechalia with an army: he took the place and killed Eurytus and his sons. (Apollod. ii. 7. § 7.) According to a tradition in Athenaeus (xi. p. 461) he put them to death because they had demanded a tribute from the Euboeans. According to the Homeric poems, on the other hand, Eurytus was killed by Apollo whom he presumed to rival in using the bow. (*Od.* viii. 226.) The remains of the body of Eurytus were believed to be preserved in the Carnasian grove; and in the Messenian Oechalia sacrifices were offered to him every year. (Paus. iv. 3. § 6, 27. § 4, 33. § 5.)

2. A son of Actor and Molione of Elis. (Hom. *Il.* ii. 621; Apollod. ii. 7. § 2; Paus. ii. 15. § 1; Eurip. *Iph. Aul.* 270.) [MOLIONES.]

3. A son of Hermes and Antianeira, and brother of Echion, was one of the Argonauts. (Apollod. i. 9. § 16; Hygin. *Fab.* 14, 160; Val. Flacc. i. 439.) He is sometimes also called Erytus. (Pind. *Pyth.* iv. 179; Apollon. Rhod. i. 51; Orph. *Arg.* 133.) There are two more mythical personages of this name. (Apollod. iii. 10, § 5, i. 6. § 2.) [L. S.]

EU'RYTUS (Εὔρυτος), an eminent Pythagorean philosopher, whom Iamblichus in one passage (*de Vit. Pyth.* 28) describes as a native of Croton, while in another (*ibid.* 36) he enumerates him among the Tarentine Pythagoreans. He was a disciple of Philolaus, and Diogenes Laërtius (iii. 6, viii. 46) mentions him among the teachers of Plato, though this statement is very doubtful. It is uncertain whether Eurytus was the author of any work, unless we suppose that the fragment in Stobaeus (*Phys. Ecl.* i. p. 210), which is there ascribed to one Eurytus, belongs to our Eurytus. (Ritter, *Gesch. der Pythag. Philos.* p. 64, &c.) [L. S.]

EUSE'BIUS (Εὐσέβιος) of CAESAREIA, the father of ecclesiastical history, took the surname of Pamphili, to commemorate his devoted friendship for Pamphilus, bishop of Caesareia. He was born in Palestine about A. D. 264, towards the end of the reign of the Emperor Gallienus. He spent his youth in incessant study, and probably held some offices in the church of Caesareia. In A. D. 303, Diocletian's edict was issued, and the persecution of the Christians began. Pamphilus was imprisoned in 307, and was most affectionately attended on by Eusebius for two years, at the end of which time he suffered martyrdom, and Eusebius fled to Tyre, where he was kindly received by the bishop Paulinus; but afterwards he removed to Egypt, and was imprisoned there in the course of the persecution. After his release he returned to Caesareia, and succeeded Agapius as bishop of that see about 315. He was summoned to the council of Nicaea in 327, and was there appointed to receive Constantine with a panegyrical oration, and to sit on his right hand. The course of events now made it necessary for him to form a distinct opinion on the relation of the first t Persons in the Trinity. There is no doubt th in many of his works, especially in those whi he wrote before this time, but also in others, sev ral expressions may be found inconsistent wi each other, some of which can only be understo in a semiarian sense. Thus in the *Demonstra Evangelica* he speaks of the Son as ἀφομοιώμε τῷ Πατρὶ κατὰ παντὰ, ὅμοιος κατ' οὐσίαν. In t *Praeparatio Evang.* iv. 3, he denies that the S is like the Father ἁπλῶς ἄἴδιος; for (he adds) Πατὴρ προϋπάρχει τοῦ Υἱοῦ καὶ τῆς γενέσεως τοῦ προὐφέστηκε; only the Son is not create and everything perishable must be separated fr our conception of His nature. But with regard all his earlier statements of doctrine, we must member that till Arius's opinions, with their f bearings and consequences, were generally know it was very possible for a person to use langua apparently somewhat favourable to them, qui unintentionally, since the true faith on the subje of our Lord's divinity had not yet been couch in certain formulae, of which the use after t controversy was mooted, became as it were t test of a man's opinions; nor had general attenti been called to the results of differences apparent trifling. Eusebius's views on the subject seem have been based on those of Origen, though i deed he deprecated the discussion of the questi as above human comprehension, recommendi men to be satisfied with the scriptural declaratio "So God loved the world, that he gave His on begotten Son, that whosoever *believeth on Hi* should not perish, but have everlasting life "not," as he argues, "whosoever knows how H is generated from the Father." But in the *Ecc siastica Theologia* (after the rise of Arianism) declares (i. 8, ix. 5) against those who reck Christ among the κτίσματα, asserting God to the Father of Christ, but the Creator of all oth beings. Again: in the Ecclesiastical History (4) he calls Him αὐτοθεός, and in other places us language which proves him to have fully believe in His divinity. He was, however, of course di posed to regard Arius with mildness, and wrote Alexander, bishop of Alexandria, in his defence arguing that though Arius had called Christ κτίσμ Θεοῦ τέλειον, he had added ἀλλ οὐχ ὡς ἓν τ κτισμάτων. Thus he took his seat at the counc of Nicaea not indeed as a partizan of Arius, bu as anxious to shield him from censure for opinion whose importance, either for good or evil, he co sidered exaggerated. He accordingly appeare there as head of the moderate section of th council, and drew up a creed which he hope would satisfy both the extreme parties, of whic the Arian was favoured by Eusebius, bishop Nicomedia, and Theognis of Nicaea; while the opponents were led by Alexander, whose deaco Athanasius, afterwards so famous, accompanie him to the council, and rendered him great se vice. This formula, which is to be found in So crates (*Hist. Eccl.* i. 5), chiefly differs from th Nicene Creed in containing the expression πρωτ τοκος πάσης κτίσεως (from Col. i. 15) instead of th declaration that Christ is *of the same substance* wit the Father, expressed in the adjective ὁμοούσιον and the phrase "Very God of Very God," is no found in it after "God of God, Light of Light. This creed was accepted by Arius; but Alexande insisted on the addition of ὁμοούσιος, to which Co

ine himself was favourable, and a majority of ouncil decreed its insertion. Eusebius at first ated to sign it, but afterwards did so; because, told the people of Caesareia in a pastoral letter natory of the proceedings at the council (So- i. 5), the emperor had assured him that by hrase need only be understood an assertion the Son of God is wholly different from every ed being; and that as His nature is entirely tual, He was not born from the Father by division, or separation, or other corporeal pro- Eusebius, however, always retained his mild ngs on this subject; for he wished to reinstate s in his church, in opposition to Athanasius, he was intimate with his namesake, the op of Nicomedeia, a decided Arian. Eusebius a very strong feeling against pictures of our , and other novelties, which were then creep- into the Church. When Constantia, the w of Licinius and sister of Constantine, re- ted him to send her such a picture, he re- l, and pronounced all such representations hy only of heathenism. (*Vit. Const.* l. 3. p. 9.) These pictures he destroyed when they in his way, considering them inconsistent 2 Cor. v. 10 ("Though we have known st after the flesh, yet now henceforth know Him no more"); and he greatly objected (*Hist.* vii. 18) to a practice prevalent at Caesareia fering up figures of Christ as an act of thanks- g for recovery from sickness. It cannot be ed that in some of his objections to pictures of Lord, he appears to overlook the practical im- nce of His Incarnation to our Christian life. bius remained in favour with the imperial fa- till his death. He was offered the see of och on the death of Eustathius, but declined onsidering the practice of translations objec- ble, and, indeed, contrary to one of the canons ed upon at the recent council of Nicaea. For moderation he was exceedingly praised by tantine, who declared that he was universally dered worthy to be the bishop not of one city but almost of the whole world. (Socrat. . i. 18.) He died about A. D. 340; so that birth, his elevation to high office, and his n, nearly coincide in time with those of his rial patron.

he character of Eusebius, and his honesty as iter, have been made the subject of a fierce k by Gibbon, who (*Decline and Fall*, c. xvi.) es him of relating whatever might redound to credit, and suppressing whatever would tend st reproach on Christianity, and represents as little better than a dishonest sycophant, us for nothing higher than the favour of tantine; and resumes the subject in his ndication" of the fifteenth and sixteenth chap- f the history. For the charge of sycophancy is but little foundation. The joy of the tians at Constantine's patronage of the true on was so great, that he was all but deified em both before and after his death; and al- h no doubt Niebuhr (*Lectures on Roman ry*, Lect. lxxix. ed. Schmitz) has sufficiently n that Constantine, at least up to the time of st illness, can only be considered as a pagan; considering that his accession not only termi- the persecution which had raged for ten , but even established Christianity as the religion, it is not surprising that Eusebius,

like others, should be willing to overlook his faults, and regard him as an especial favourite of Heaven. As to the charge of dishonesty, though we could neither expect nor wish a Christian to be impartial in Gibbon's sense, yet Eusebius has certainly avowed (*H. E.* viii. 2), that he omits almost all account of the wickedness and dissensions of the Christians, from thinking such stories less edifying than those which display the excellence of religion, by reflecting honour upon the martyrs. The fact that he avows this principle, at once diminishes our confidence in him as an historian and acquits him of the charge of intentional deceit, to which he would otherwise have been exposed. But besides this, Eusebius has written a chapter (*Praep. Evang.* xii. 31) bearing the monstrous title,—"How far it may be lawful and fitting to use falsehood as a medicine for the advantage of those who require such a method." Now at first sight this naturally raises in our minds a strong prejudice against a person who, being a Christian in profession, could suppose that the use of falsehood can ever be justified; and no doubt the thought was suggested by the pious frauds which are the shame of the early Church. But when we read the chapter itself, we find that the instances which Eusebius takes of the extent to which the principle may be carried are the cases in which God is described in the Old Testament as liable to human affections, as jealousy or anger, "which is done for the advantage of those who require such a method." From this explanation it would appear that Eusebius may have meant nothing more than the principle of accommodating the degree of enlightenment granted from time to time to the knowledge and moral state of mankind; and his only error consists in giving the odious name of falsehood to what is practically the most real truth. (See Arnold, Essay appended to Sermons, vol. ii.)

The principal works of Eusebius are as follows:—1. The *Chronicon* (*χρονικὰ παντοδαπῆς ἱστορίας*), a work of great value to us in the study of ancient history. For some time it was only known in a fragmentary state, but was discovered entire in an Armenian MS. version at Constantinople, and published by Mai and Zohrab at Milan, in 1818. It is in two books. The first, entitled *χρονογραφία*, contains a sketch of the history of several ancient nations, as the Chaldaeans, Assyrians, Medes, Persians, Lydians, Hebrews, and Egyptians. It is chiefly taken from the *πενταβίβλιον χρονολογικὸν* of Africanus [AFRICANUS, SEX. JULIUS], and gives lists of kings and other magistrates, with short accounts of remarkable events from the creation to the time of Eusebius. The second book consists of synchronological tables, with similar catalogues of rulers and striking occurrences, from the time of Abraham to the celebration of Constantine's *Vicennalia* at Nicomedeia, A. D. 327, and at Rome, A. D. 328. Eusebius's object in writing it was to give an account of ancient history, previous to the time of Christ, in order to establish belief in the truth of the Old Testament History, and to point out the superior antiquity of the Mosaic to any other writings. For he says that whereas different accounts had been given of the age of Moses, it would be found from his work that he was contemporary with Cecrops, and therefore not only prior to Homer, Hesiod, and the Trojan war, but also to Hercules, Musaeus, Castor, Pollux, Hermes.

Apollo, Zeus, and all other persons deified by the Greeks. In the course of the work Eusebius gives extracts from Berosus, Sanchoniathon, Polyhistor, Cephalion, and Manetho, which materially increase its value. Of this *Chronicon* an abridgement was found by Mai in the Vatican library, at the end of a copy of Theodoret's *Haereticae Fabulae*, also in two parts, to the second of which is added by the abbreviator, a list of bishops of the five patriarchal sees, Rome, Alexandria, Antioch, Jerusalem, and Constantinople, together with the boundaries of these patriarchates as they existed in the ninth century. This has been published by Mai, together with a commentary on St. Luke and twenty *Quaestiones Evangelicae*, also by Eusebius, in the *Scriptorum Vaticanorum Nova Collectio*, Rome, 1825. The *Quaestiones* are short disquisitions on certain points of the Gospel histories, e. g. why the evangelists give Joseph's genealogy rather than Mary's; in what sense our Lord is said to sit on David's throne, &c. The *Chronicon* was translated into Latin by Jerome, and published by J. J. Scaliger, Leyden, 1606, of which another enlarged edition appeared at Amsterdam, 1658. It was again published at Venice, in Armenian, Greek, and Latin, by J. Baptist Aucher, 1818. Mai and Zohrab's edition has been noticed above. The historical importance of their discovery is explained by Niebuhr, in his essay entitled *Historischer Gewinn aus der Armenischen Uebersetzung der Chronik des Eusebius*, published in his *Kleine Schriften*.

2. The *Praeparatio Evangelica* (εὐαγγελικῆς ἀποδείξεως προπαρασκεύη) in fifteen books, inscribed to Theodotus, bishop of Laodiceia, is a collection of various facts and quotations from old writers, by which it was supposed that the mind would be prepared to receive the evidences of Christianity. This book is almost as important to us in the study of ancient philosophy, as the *Chronicon* is with reference to history, since in it are preserved specimens from the writings of almost every philosopher of any note whose works are not now extant. It was translated into Latin by George of Trebisond, and published at Treviso, 1480. This translation is said to be a very bad one, and the Greek work itself first appeared at Paris, 1544, edited by Robert Stephens, and again in 1628, also at Paris, with a Latin version, by F. Viger, who republished his edition at Cologne, 1688. The *Praeparatio Evangelica* is closely connected with another work written soon after it, viz.:

3. The *Demonstratio Evangelica* (εὐαγγελικὴ ἀπόδειξις) in twenty books, of which ten are extant, is a collection of evidences, chiefly from the Old Testament, addressed principally to the Jews. This is the completion of the preceding work, giving the arguments which the *Praeparatio* was intended to make the mind ready to receive. The two together form a treatise on the evidences of considerable ability and immense learning. The *Demonstratio* was translated into Latin by Donatus of Verona, and published either at Rome or Venice in 1498 and at Cologne in 1542. The Greek text appeared with that of the *Praeparatio*, at Paris, in the editions both of R. Stephens and Viger.

4. The *Ecclesiastical History* (ἐκκλησιαστικὴ ἱστορία), in ten books. The work was finished in the lifetime of Crispus, i. e. before 326, whom (x. 9) he commemorates as θεοφιλέστατον καὶ κατὰ πάντα τοῦ πατρὸς ὅμοιον. The history terminates with the death of Licinius, A. D. 324. When Constantine visited Caesareia, he offered to give Eusebius anything which would be beneficial to the Church there; Eusebius requested him to order an examination to be made of all documents connected with the history of martyrs, so as to get a list of the times, places, manner, and causes of their deaths, from the archives of the provinces. On this the history is founded; and of its general trustworthiness, with the limitation necessary from the principle of omission noticed above, there can be no doubt whatever. The first book consists of a discussion on our Lord's pre-existence, the prophecies respecting Him, the purpose of His revelation, and many facts relating to His life, together with the story of His correspondence with Abgarus or Agbarus, toparch of Edessa. [ABGARUS.] The second book begins the history of the Church after our Lord's Ascension, with an account of the death of Pilate, the history of Simon Magus, St. Peter's preaching at Rome, and the various labours of other apostles and disciples. The rest of the work gives an account of the principal ecclesiastical writers, heresies, and persecutions, including the beautiful stories of the martyrs at Lyons and Vienne, and the death of Polycarp. Many accounts of different scenes and periods in church history had been written before, as by Hegesippus, Papias, Irenaeus, and Clemens of Alexandria; but Eusebius was the first who reduced them all into one whole, availing himself largely of the labours of his predecessors, but giving a unity and completeness to them all. The History was turned into Latin by Rufinus, though with many omissions and interpolations, and published at Rome, 1474. The Greek text, together with that of the histories of Socrates, Theodoret, Sozomen, and Evagrius, appeared at Paris, 1549, edited by R. Stephens, and again at Geneva, 1612, with little alteration from the preceding edition. In this edition the text of Eusebius was that which had been published by Valesius at Paris, in 1659, with many emendations, after a careful recension of the MSS. in the Bibliothèque du Roi; and again at Amsterdam, with the other historians, in 1695. The same histories, with the remaining fragments of Theodorus and the Arian Philostorgius, were published at Cambridge in three folio volumes, 1720. The Cambridge edition was furnished with notes by W. Reading, and republished at Turin, 1746—48. More recent editions are Heinichen, in three volumes, Leipzig, 1827, which contains the commentary of Valesius and very copious notes, and another at Oxford in 1838, by Dr. Burton, regius professor of divinity in that University.

The History has been translated into various languages: into English by Parker, 1703, by Cater, 1736, and by Dalrymple, 1778; into German, *Eusebii Kirchengeschichte aus dem Griech. und mit Anmercungen erläutert* von F. A. Stroth, 1778; into Italian in the *Bibliotcca degli Autori volgarizzati*, Venice, 1547; and into French by Cousin, Paris, 1675.

5. *De Martyribus Palaestinae* (περὶ τῶν ἐν Παλαιστίνῃ μαρτυρησάντων), being an account of the persecutions of Diocletian and Maximin from A. D. 303 to 310. It is in one book, and generally found as an appendix to the eighth of the Ecclesiastical History.

6. *Against Hierocles* (πρὸς τὰ ὑπὸ Φιλοστράτου εἰς Ἀπολλώνιον τὸν Τυανέα διὰ τὴν Ἱεροκλεῖ

ραληφθεῖσαν αὐτοῦ τε καὶ τοῦ Χριστοῦ σύγ-
ισιν). Hierocles had advised Diocletian to begin
s persecution, and had written two books, called
γοι φιλαληθεῖς, comparing our Lord's miracles
those of Apollonius of Tyana. (See Lactantius,
stit. v. 2, 3, 4.) In answering this work, Eu-
bius reviews the life of Apollonius by Philos-
tus. It was published in Greek and Latin by
Morell (among the works of Philostratus) at
ris, 1608, and with a new translation and notes
Olearius, Leipzig, 1709.

7. *Against Marcellus* (κατὰ Μαρκέλλου), bishop
Ancyra, in two books. Marcellus had been
demned for Sabellianism at Constantinople,
D. 336, and this work was written by desire
the synod which passed sentence. The most
portant edition is by Rettberg, Götting. 1794-8.

8. *De Ecclesiastica Theologia* (περὶ τῆς ἐκκλησι-
τικῆς θεολογίας, τῶν πρὸς Μάρκελλον ἐλέγχων
λια γ'). This is a continuation of the former
rk, and both were edited with a Latin version
notes by Montagu, bishop of Chichester, and
pended to the *Demonstratio Evangelica*, Paris,
28.

9. *De Vita Constantini*, four books (εἰς τὸν βιὸν
μακαρίου Κωνσταντίνου βασιλέως λόγοι τέσ-
ρες), a panegyric rather than a biography. They
ve generally been published with the Ecclesias-
al History, but were edited separately by Hei-
hen, 1830.

10. *Onomasticon de Locis Hebraicis* (περὶ τῶν
τικῶν ὀνομάτων ἐν τῇ θείᾳ γραφῇ) a description
the towns and places mentioned in Holy Scrip-
e, arranged in alphabetical order. This is in-
bed to Paulinus, bishop of Tyre, as is also the
th book of the Ecclesiastical History. It was
nslated into Latin by Jerome, and published at
is with a commentary, by Jacques Bonpère,
59, and again at Amsterdam, by J. Cleves, 1707.
Besides these, several epistles of Eusebius are
served by different writers, e. g. by Socrates
3) and Theodoret (i. 12); and he wrote com-
ntaries on various parts of Scripture, many of
ch are not extant.

The first edition of all the works of Eusebius
published in Latin at Basle, in four volumes,
variorum interpretatione, 1542, which reappear-
at Paris in a more correct form, 1580. Since
t time it has been usual to edit his works sepa-
ly, and the chief of these editions have been
en with the account of each work.

See Cave, *Script. Eccl. Hist. Lit.* vol. i.; Fabric.
l. Graec. vol. vii. c. 4; Neander, *Kirchengesch-*
, vol. ii. p. 787, &c.; Waddington, *History of*
Church, ch. vi.; Jortin, *Eccl. Hist.* iii. The
two contain interesting discussions on the re-
ous opinions of Eusebius. [G. E. L. C.]

EUSE'BIUS, of DORYLAEUM, born at the end
the fifth century, began his public life as a lay-
n, and held an office about the imperial court of
nstantinople, which gave him the title of Agens
Rebus. One day, as Nestorius, then bishop of
stantinople, was preaching against the propriety
pplying the term Θεοτόκος to the Virgin Mary,
was maintaining at once the eternal genera-
of the divine Logos, and the human birth of
Man Jesus, a voice cried out, "No, the Eternal
rd Himself submitted to the second birth." A
ne of great confusion followed, and an active
osition to the Nestorian doctrine began. There
ttle doubt that the voice proceeded from Euse-

bius. (See the question discussed by Neander *Kirchengesch.* vol. ii. p. 1073, note.) On another occasion, he produced in church an act of accusation against Nestorius, whom he denounced as reviving the heresies of Paul of Samosata. (Leontius, *contra Nestorian. et Eutych.* iii.) The interest which he took in this controversy probably induced him to alter his profession, and to enter into holy orders. He afterwards became bishop of Dorylaeum, a town in Phrygia on the river Thymbrius (a feeder of the Sangarius), not far from the Bithynian frontier. In this office he was among the first to defend against Eutyches the doctrine of Christ's twofold nature, as he had already maintained against Nestorius the unity of His person. He first privately admonished Eutyches of his error; but, as he failed in convincing him, he first denounced him at a synod summoned by Flavius, bishop of Constantinople, and then proceeded to the council which Theodosius had summoned to meet at Ephesus, to declare the Catholic belief on the point mooted by Eutyches. The assembly met A. D. 449 under the presidency of Dioscurus, bishop of Alexandria, a partizan of Eutyches. It was disgraced by scenes of the greatest violence, which gained for it the title of σύνοδος λῃστρική, and besides sanctioning the monophysite doctrine, it decreed the deposition of Eusebius. But Leo the Great, bishop of Rome, interfered and prevailed upon Marcian, the successor of Theodosius, to convene another general council to revise the decrees of this disorderly assembly. It met at Chalcedon, A. D. 451, and Eusebius presented a petition at it addressed to Marcian and his colleague Valentinian. He was restored to his see, and the doctrine of Eutyches finally condemned. A *Contestatio adversus Nestorium* by Eusebius is extant in a Latin translation amongst the works of Marius Mercator, part ii. p. 18. There are also a *Libellus adversus Eutycheten Synodo Constantinopolitano oblatus* (*Concil.* vol. iv. p. 151), *Libellus adversus Dioscurum Synodo Chalcedonensi oblatus* (ib. p. 380), and *Epistola ad Marcianum Imperatorem* (ib. p. 95). (Evagrius, *Hist. Eccl.* ii. 4; Cave, *Hist. Lit.* vol. i.; Neander, *l. c.* and vol. ii. p. 959.) [G. E. L. C.]

EUSE'BIUS of EMISA, born of a noble family at Edessa in Mesopotamia at the end of the third century. He was a man of considerable learning, having received instructions from Eusebius of Caesareia and other teachers of high repute. He went to Alexandria, that he might avoid ordination, and devote himself to philosophy, but afterwards removed to Antioch, became intimate with Flaccillus, its bishop, and was ordained. At this time Athanasius was deposed from the see of Alexandria, and Eusebius of Nicomedeia, then bishop of Constantinople, wished to instal his namesake into the vacant office. He wisely declined the questionable honour, knowing that the Alexandrians were too warmly attached to Athanasius to tolerate any other patriarch. He accepted, however, the see of Emisa in Syria (the city from which Elagabalus had been chosen emperor by the soldiers); but on proceeding there to take possession, he was driven away by a tumultuous mob, who had heard a report of his being a sorcerer, based upon the fact that he was fond of astronomical studies. He fled to Laodiceia, and lived with George, bishop of that place, by whose exertions he was afterwards restored to Emisa. He was a great favourite with the emperor Constantius, whom he accompanied

on some military expeditions. He died at Antioch, about A. D. 360. His enemies accused him of Sabellianism, but the truth of the charge is denied by Sozomen (iii. 5). He wrote several books enumerated by Jerome (*de Script.* 90), *e. g.* a treatise against the Jews, Homilies, &c. Some homilies on the Gospels, and about fifty on other subjects, are extant under his name; but they are probably spurious, and of more recent date. They were published at Paris, 1575, and at Antwerp, 1602. Some of the homilies ascribed to Eusebius of Caesareia, are attributed to this Eusebius. [G. E. L. C.]

EUSE'BIUS, MAGISTER SCRINIORUM, one of the commission of Nine appointed by Theodosius in A. D. 429 to compile a code upon a plan which was afterwards abandoned for another. [DIODORUS, vol. i. p. 1018.] [J. T. G.]

EUSE'BIUS, a MONK of Nitria, a town of Egypt, to the west of the Canopic branch of the Nile, was one of the "four tall brothers" banished by Theophilus, bishop of Alexandria, for defending the opinions of Origen, at the beginning of the fifth century, A. D. The three others were Dioscurus, Ammonius, and Euthymius. They fled to Constantinople, where they were kindly received by Chrysostom, and have obtained a place in ecclesiastical history, from the fact that his protecting them was made a pretext for his deposition. There seems no doubt that they were men of real piety. (Sozomen. vi. 30; Neander, *Kirchengesch.* vol. ii. p. 1436.) [CHRYSOSTOM; EPIPHANIUS.] [G. E. L. C.]

EUSE'BIUS, of MYNDUS in Caria, a distinguished New Platonist and contemporary of Eunapius, who mentions him (p. 48, ed. Boissonade), and ranks him in what is called the golden chain of New Platonists. Stobaeus, in his *Sermones*, has preserved a considerable number of ethical fragments from the work of one Eusebius, whom some consider to be the same as the New Platonist, whereas others are inclined to attribute them to a Stoic of that name. (Wyttenbach, *ad Eunap.* p. 171.) [L. S.]

EUSE'BIUS, of NICOMEDEIA, the friend and protector of Arius, was maternally connected, though distantly, with the emperor Julian, and born about A. D. 324. He was first bishop of Berytus (Beyrout) in Syria, and then of Nicomedeia, which Diocletian had made his residence, so that it was in fact the capital of the Eastern empire till Constantine fixed his court at Byzantium. He first comes under the notice of history by taking the part of Arius after his excommunication by Alexander, bishop of Alexandria. [ARIUS.] He wrote a defence of the heretic to Paulinus, bishop of Tyre, and the letter is preserved in Theodoret (i. 6). Eusebius states in it his belief that there is one Being Unbegotten and one Begotten by Him, but not from his substance, having no share in the nature or essence of the Unbegotten, but yet *πρὸς τελείαν ὁμοιότητα διαθέσεως τε καὶ δυνάμεως τοῦ Πεποιηκότος γενόμενον.*

So warmly did Eusebius take part with Arius, that the Arians were sometimes called Eusebians; and at the Nicene council he exerted himself vigorously against the application of the term *ὁμοούσιος* to the Son. But his opposition was unsuccessful, the Homoousians triumphed, and Eusebius joined his namesake of Caesareia in affixing his signature to the Creed, though he took the word in a sense which reduces it merely to *ὅμοιος κατ' οὐσίαν.*

He declined, however, to sign the anathema which the council issued against Arius, though not, as he says in the petition which he afterwards presented to the bishops, "because he differed from the doctrine as settled at Nicaea, but because he doubted whether Arius really held what the anathema imputed to him." (Sozom. ii. 15.) But very soon after the council had broken up, Eusebius shewed a desire to revive the controversy, for which he was deprived of his see and banished into Gaul. On this occasion Constantine addressed a letter to the people of Nicomedeia, censuring their exiled bishop in the strongest manner, as disaffected to his government, as the principal supporter of heresy, and a man wholly regardless of truth. (Theodor. *Hist. Eccl.* i. 20.) But he did not long remain under the imperial displeasure. Constantia, the emperor's sister, was under the influence of an Arian presbyter, and was thereby induced to plead in favour of that party with her brother, and one result of her interference was the restoration of Eusebius to his see; and he soon so completely regained Constantine's favour, as to be selected to administer baptism to him in his last illness. His Arian feelings however broke out again. He procured the deprivation of Eustathius, bishop of Antioch, and, if we may believe Theodoret (i. 21), by suborning a woman to bring against him a false accusation of the most infamous kind. He was an active opponent of Athanasius, and exerted himself to procure the restoration of Arius to the full privileges of churchmanship, menacing Alexander, bishop of Constantinople, with deposition unless he at once admitted him to the holy communion, in which he would have succeeded but for the sudden death of Arius. Soon after this Alexander died, and Eusebius managed to procure his own election to the vacant see, in defiance of a canon against translations agreed to at Nicaea. He died about A. D. 342.

Though Eusebius lies under the disadvantage of having his character handed down to posterity almost entirely by the description of theological enemies, yet it is difficult to imagine that he was in any way deserving of esteem. His signature to the Nicene creed was a gross evasion, nor can he be considered to have signed it merely as an article of peace, since he was ever afterwards a zealous opponent of its principles. It can scarcely be doubted that he was worldly and ambitious, and if Theodoret's story above referred to be true, it would be horrible to think that a Christian bishop should have been guilty of such gross wickedness. At the same time, considering the entire absence of the critical element in the historians of that age, the violent bitterness of their feelings on subjects of theological controversy, and the fact that Theodoret wrote many years after Eusebius's death, we shall be slow to believe in such an accusation, which rests only on the authority of the most vehement of the church historians of the time, while Socrates, the most moderate and least credulous, merely says (i. 18), that Eustathius was deposed nominally for Sabellianism, "though some assign other causes;" and Sozomen (ii. 18) tells us, that some accused Eustathius of leading an irregular life, but does not hint that this charge rested on a wicked contrivance of Eusebius. Athanasius himself gives another cause for the deposition of Eustathius—that Eusebius had accused him of slandering Helena, the mother of Constantine. (Athan.

ist. Ari. § 5.) We regret in this instance, in others, that we have not the complete rk of Philostorgius, the Arian historian, who, wever, in one of his remaining fragments, does t hesitate to attribute miracles to Eusebius. Vaddington, *Church Hist.* ch. vii.) Athanasius *rat.* ii.) considers him as the teacher rather than disciple of Arius; and afterwards, when the ians were divided among themselves into parties, se who maintained the perfect likeness which substance of the Son bore to that of the Father omoiousians) against the Consubstantialists, on one hand, and the pure Arians, or Anomoians, the other, pleaded the authority of this Euse-s. The tenets of this party were sanctioned by Council of Seleuceia, A. D. 359. (Theodor. *l. c.*; om. *l. c.*; Socrates, ii. 5; Cave, *Hist. Lit.* vol. Neander, *Kirchengeschichte*, vol. ii. p. 773, &c.; lemont, *sur les Ariens*, art. 66; see also an ency-al letter from the synod of Egyptian bishops to found in Athan. *Apol. c. Ar.* § 10.) [G. E. L. C.]

EUSE'BIUS, surnamed SCHOLASTICUS, a Greek torian who lived about A. D. 400, for he is said have been an eye-witness of the war of the Ro-ns against Gainas, king of the Goths. He was llower of Troilus, and wrote the history of the hic war, in hexameter verse, in four books. work is said to have been very popular at the e, but has not come down to us. (Socrat. *H. E.* 6; Niceph. *H. E.* xiii. 6.) [L. S.]

EUSE'BIUS VERCELLENSIS, an active mpion of orthodoxy during the troubles which ated the church in the middle of the fourth tury, was a native of Sardinia, passed his early as an ecclesiastical reader at Rome, and in A. D. was, by Pope Julius, ordained bishop of Ver-, where, although an utter stranger, he in a brief space acquired the love and respect of all the simplicity of his life, and by the interest ch he manifested in the spiritual welfare of his and his clergy. The latter he was wont to mble in his house and retain for long periods, g with them in common, and stimulating them his example to acts of devotion and self-denial. s is said to be the first instance upon record n attempt to combine the duties of an active sthood with monastic observances, and is be-ed to have led the way to the institution of lar canons, and to have suggested many of the ciples upon which cathedral establishments e formed and regulated. Eusebius, in A. D. 354, he request of Liberius, undertook, in company Lucifer of Cagliari and the deacon Hilarius, mbassy to Constantius, by whom the persecu-of Athanasius had been sanctioned. In con-ence of their urgent representations the council Milan was summoned the following year, where ebius pleaded the cause of the true faith with much freedom and energy, that the Arian em-r, we are told, in a transport of rage drew his rd upon the orator, whom he banished on the to Scythopolis, a city in the Decapolis of a. From thence he was transported into Cap-ocia, and afterwards to the Thebaid, where he ained until restored to liberty by the edict of an, published in A. D. 362, pronouncing the l of the exiled prelates. Repairing to Alexan-, in compliance with the request of Athanasius, was present at the great council (of 362), and name is appended to the proceedings, being the signature expressed in Latin characters. From Alexandria, Eusebius proceeded to Antioch, where he attempted in vain to heal the dissensions excited by the election of Paulinus; and after visiting many churches in the East, returned at length to his own diocese, where he died, according to St. Jerome, in A. D. 370.

We possess three *Epistolae* of this father. 1. *Ad Constantium Augustum.* 2. *Ad presbyteros et plebes Italiae*, written on the occasion of his banishment, to which is attached *Libellus facti*, a sort of protest against the violent conduct of the Arian bishop Patrophilus, who was in some sort his jailor during his residence at Scythopolis. 3. *Ad Gregorium Episc. Hisp.*, found among the fragments of Hilarius (xi. § 5). He executed also a translation of the commentary drawn up by his namesake, Eusebius of Caesareia, on the Psalms; and an edition of the Evangelists, from a copy said to be transcribed by his own hand, preserved at Vercelli, was published at Milan, 4to. 1748, by J. A. Irico.

The abovementioned letters are given in the *Bibl. Patr. Max.*, Lugdun. 1677, vol. v. p. 1127; in the *Bibl. Patr.* of Galland, vol. v. p. 78, and in all the larger collections of the fathers. (Hieron. *de Viris Ill.* c. 96.) [W. R.]

EUSTA'THIUS. (Εὐστάθιος.) 1. Bishop of ANTIOCH, was a native of Side, a town in Pamphylia, but according to Nicetas Choniates (v. 9), he was descended from a family of Philippi in Macedonia. He was a contemporary of the emperor Constantine the Great, and was at first bishop of Beroea in Syria, but the council of Nicaea appointed him bishop of Antioch. (Nicet. Chon. v. 6.) At the opening of the council of Nicaea he is said to have been the first who addressed the emperor in a panegyric. (Theodoret, i. 7.) Eustathius was a zealous defender of the Catholic faith, and a bitter enemy of the Arians, who therefore did everything to deprive him of his position and influence. A synod of Arian prelates was convened at Antioch, at which such heavy, though unfounded, charges were brought against him, that he was deposed, and the emperor sent him into exile to Trajanopolis in Thrace, in A. D. 329 or 330. (Socrat. i. 24; Sozomen, ii. 19; Theodoret, i. 21; Philostorg. ii. 7.) A long time after, his innocence and the calumnies of his enemies became known through a woman who had been bribed to bear false witness against him, and who, on her death-bed, confessed her crime; but it was too late, for Eustathius had already died in his exile. He is praised by the ecclesiastical writers as one of the worthiest and holiest men. (Athanas. *Ep. ad Solit.* p. 629; Sozomen. ii. 19.) Eustathius was the author of several works, but among those which now bear his name, there are two which can scarcely have been his productions, viz., the address which he is said to have delivered to the emperor Constantine at the council of Nicaea, and which is printed with a Latin version in Fabric. *Bibl. Gr.* vol. ix. p. 132, &c., and secondly, a commentary, or ὑπόμνημα, on the Hexaëmeron, which was edited, with a Latin translation and copious notes, by Leo Allatius, Lugdun. 1629, 4to. This work is not mentioned by any ancient writer, and the only authority for ascribing it to Eustathius, is the MS. used by Allatius, in which it bears his name. But the work itself also contains proofs that it cannot have been written by Eustathius. A work against Origen, entitled Κατὰ Ὠριγένους διαγνωστικὸς εἰς τὸ τῆς ἐγγαστρομύθου θεώρημα, on the other hand, is mentioned by Hie-

ronymus (*de Script. illustr.* 85; comp. Socrat. vi. 13), and is undoubtedly genuine. It is printed at the end of Allatius's edition of the commentary on the Hexaëmeron. Eustathius wrote further Homilies, Epistles, and an Interpretation of the Psalms, of which some fragments are still extant. They are collected in Fabric. *Bibl. Graec.* vol. ix. pp. 135—149; comp. Cave, *Hist. Lit.* i. p. 138, &c.

2. Bishop of BERYTUS, was present at the council of Chalcedon in A. D. 451, and had been one of the presidents at the council of Berytus, held in A. D. 448. (*Acta Concil.* ii. p. 281. ed. Binian.; Zacharias Mitylen. *de Mund. Opif.* p. 166, ed. Barth.)

3. Of CAPPADOCIA, a New Platonist, was a pupil of Iamblichus and Aedesius. When the latter was obliged to quit Cappadocia, Eustathius was left behind in his place. Eunapius, to whom alone we are indebted for our knowledge of Eustathius, declares that he was the best man and a great orator, whose speech in sweetness equalled the songs of the Seirens. His reputation was so great, that when the Persians besieged Antioch, and the empire was threatened with a war, the emperor Constantius was prevailed upon to send Eustathius, although he was a pagan, as ambassador to king Sapor, in A. D. 358, who is said to have been quite enchanted by the oratory of the Greek. His countrymen and friends who longed for his return, sent deputies to him, but he refused to come back to his country on account of certain signs and prodigies. His wife Sosipatra is said to have even excelled her husband in talent and learning. (Eunap. *Vit. Soph.* pp. 21, 47, &c. ed. Hadr. Junius; comp. Brucker, *Hist. Crit. Philos.* vol. ii. p. 273, &c.)

4. Of EPIPHANEIA in Syria, a rhetorician of the time of the emperor Anastasius. He wrote an historical work in nine books, intitled Χρονικὴ ἐπιτομή. It consisted of two parts, the first of which embraced the history from the creation to the time of Aeneias; and the second from the time of Aeneias down to the twelfth year of the reign of the emperor Anastasius. With the exception of a few fragments, the whole work is lost. (Evagrius, iii. 37, vi. in fin.; Nicephor. *Prooem.* and xiv. 57; Suidas, *s. v.* Εὐστάθιος.) There is another Eustathius of Epiphaneia, who belongs to an earlier date, and was present among the Arians at the synod of Seleuceia, in A. D. 359. (Epiphan. lxxiii. 26; Chron. Alexandr. p. 296. ed. Cange.)

5. An EROTIC writer, or novelist whose name is written in some MSS. "Eumathius." With regard to his native place, he is called in the MSS. of his work Μακρεμβολίτης, which is usually referred to Constantinople, or Παρεμβολίτης, according to which he would be a native of the Egyptian town of Parembole. He appears to have been a man of rank, and high in office, for the MSS. describe him as πρωτονωβελέσιμος and μέγας χαρτοφύλαξ, or chief keeper of the archives. The time at which he lived is uncertain, but it is generally believed that he cannot be placed earlier than the twelfth century of our era, so that his work would be the latest Greek novel that we know of. Some writers, such as Cave, confound him with Eustathius, the archbishop of Thessalonica, from whom he must surely be distinguished. The novel which he wrote, and through which alone his name has come down to us, bears the title, Τὸ καθ' Ὑσμίνην καὶ Ὑσμινίαν δρᾶμα, and consists of eleven books, at the end of the last of which the author himself mentions the title. It is a story of the love of Hysminias and Hysmine, written in a very artificial style. The tale is monotonous and wearisome; the story is frigid and improbable, and shews no power of invention on the part of its author. The lovers are of a very sensual disposition. It was first edited with a Latin translation by Guilbert Gaulmin, Paris, 1617, 8vo., who published, the year after, his preface and notes to it. The Latin translation is reprinted in the Leiden edition of Parthenius. (1612, 12mo.) Somewhat improved reprints of Gaulmin's edition appeared at Vienna, 1791, 8vo. and Leipzig, 1792, 8vo. There is a very good French translation by Lebas, Paris, 1828, 12mo., with a critical introduction concerning the author and his novel. (Comp. Fabric. *Bibl. Graec.* vol. viii. p. 136, &c.; Th. Grässe. in Jahn's *Jahrbücher* for 1836, fourth supplement. vol. p. 267, &c.)

6. Bishop of SEBASTIA in Armenia, who, together with Basilius of Ancyra, was the author of the sect of the Macedonians. (Suid. *s. v.* Εὐστάθιος.) He was originally a monk, and is said to have been the first who made the Armenians acquainted with an ascetic life. For this reason some persons ascribed to him the work on Ascetics, which is usually regarded as the production of St. Basilius. He must have been a contemporary of Constantine the Great, for Nicephorous states, that although he had signed the decrees of the council of Nicaea, he yet openly sided with the Arians. (Epiphan. lxxv. 1, &c.; Sozomen. iii. 13; Nicephor. ix. 16.)

7. Archbishop of THESSALONICA, was a native of Constantinople, and lived during the latter half of the twelfth century. At first he was a monk in the monastery of St. Florus, but afterwards he was appointed to the offices of superintendent of petitions (ἐπὶ τῶν δεήσεων), professor of rhetoric (μαΐστωρ ῥητόρων), and diaconus of the great church of Constantinople. After being bishop elect of Myra, he was at once raised to the archbishopric of Thessalonica, in which office he remained until his death in A. D. 1198. The funeral orations which were delivered upon him by Euthymius and Michael Choniates are still extant in MS. in the Bodleian Library at Oxford. The praise which is bestowed upon him by Nicetas Choniates (viii. p. 238, x. p. 334) and Michael Psellus (Du Cange, *Glossar. s. v.* ῥήτωρ) is perfectly justified by the works of Eustathius that have come down to us: they contain the amplest proofs that he was beyond all dispute the most learned man of his age. His works consist of commentaries on ancient Greek poets, theological treatises, homilies, epistles, &c., the first of which are to us the most important. These commentaries shew that Eustathius possessed the most extensive knowledge of Greek literature, from the earliest to the latest times; while his other works exhibit to us the man's high personal character, and his great power as an orator, which procured him the esteem of the imperial family of the Comneni. The most important of all his works is, 1. His commentary on the Iliad and Odyssey (Παρεκβολαὶ εἰς τὴν Ὁμήρου Ἰλιάδα καὶ Ὀδυσσείαν), or rather his collection of extracts from earlier commentators of those two poems. This vast compilation was made with the most astonishing diligence and perseverance from the numerous and extensive works of the Alexandrian grammarians and critics, as well as from later commentators; and as nearly all the works from which Eustathius made his extracts are lost, his commentary is of incalculable value to us, for he has preserved at least the

tance of their remarks and criticisms. The ber of authors whose works he quotes, is prodi- s (see the list of them in Fabric. *Bibl. Graec.* vol. 457, &c.) ; but although we may admit that he not read all of them, and that he quoted some econd-hand, yet there seems to be no sufficient on for believing that he was not personally ac- nted with the greatest of the ancient critics, as Aristophanes of Byzantium, Aristarchus, odotus and others, whose works were accessible im in the great libraries of Constantinople. If, he other hand, we look upon the work as a mentary, and estimate it by the standard of t a good commentary should be, we find it ex- ely deficient in plan and method ; the author, ever, cannot be blamed for these deficiencies, as itle does not lead us to expect a regular com- tary. His remarks are, further, exceedingly se, and frequently interrupted by all kinds of essions ; the many etymological and grammati- fancies which we meet with in his work are as we might expect. There is very little in commentary that is original, or that can be re- ed as the opinion of Eustathius himself. He rporated in it everything which served to illus- his author, whether it referred to the language rammar, or to mythology, history, and geo- hy. The first edition of it was published at e, 1542—1550, in 4 vols. fol., of which an in- rate reprint appeared at Basle in 1559-60. The ence edition by A. Potitus (1730, 3 vols. fol.), ains only the commentary to the first five books e Iliad with a Latin translation. A tolerably ect reprint of the Roman edition was published eipzig in two sections ; the first, containing the mentary on the Odyssey in 2 vols. 4to., appeared 825-26, and the second, or the commentary on Iliad, in 3 vols. 4to. was edited by G. Stalbaum, 7-29. Useful extracts from the commentary of tathius are contained in several editions of the neric poems. 2. A commentary on Dionysius egetes, dedicated to Joannes Ducas, the son of ronicus Camaterus, is on the whole of the same and of the same diffuseness as the commentary Homer. Its great value consists in the nume- extracts from earlier writers to illustrate the raphy of Dionysius. It was first printed in R. hens's edition of Dionysius (Paris, 1547, 4to.), afterwards also in that of H. Stephens (Paris, 7, 4to., and 1697, 8vo.), in Hudson's *Geograph. or.* vol. iv., and lastly, in Bernhardy's edition of nysius. (Leipzig, 1828, 8vo.). 3. A comment- on Pindar, which however seems to be lost, at no MS. of it has yet come to light. The in- uction to it, however, is still extant, and was edited by Tafel in his *Eustathii Thessalonicensis scula*, Frankfurt, 1832, 4to., from which it was inted separately by Schneidewin, *Eustathii pro- ium commentariorum Pindaricorum*, Göttingen, 7, 8vo. The other works of Eustathius which e published for the first time by Tafel in the *scula* just mentioned, are chiefly of a theo- cal nature ; there is, however, among them one 267, &c.) which is of great historical interest, the account of the taking of Thessalonica by the mans in A. D. 1185.

he name Eustathius is one of very common oc- ence during the Byzantine period, and a list of he known Eustathii is given by Fabricius. (*Bibl. ec.* vol. ix. p 149, &c.) [L. S.]

EUSTA'THIUS, the author of a Latin trans-

lation of the nine discourses of St. Basil on the Creation. He was an African by birth, flourished about the middle of the fifth century, and was the brother of the Syncletica Diaconissa, so lauded by Sedulius.

This version, which bears the title *Novem S. Basilii Sermones in principium Geneseos*, is given in the edition of St. Basil, published at Paris by Garnier, fol. 1721, vol. i. pp. 631—676. [W. R.]

EUSTA'THIUS ROMA'NUS, a celebrated Graeco-Roman jurist, of the noble family of the Maleini, was honoured with the rank of Patricius, and filled various high offices at Constantinople. He was first a puisne judge (λιτὸς κριτής) under Romanus junior (*Basil.* vii. p. 677, schol.), and continued to fill the same office under Nicephorus Phocas (reigned A. D. 963—969), then was made Quaestor, and was afterwards made Magister Officiorum under Basileius Bulgaroctonus (reigned 975—1025). Basileius Porphyrogenitus, in a novell inserted in the collection of Leunclavius (*J. G. R.* ii. p. 173), speaks of the uninterrupted prosperity of his family for 100 or 120 years. (Zachariae, *Hist. Jur. Gr. Rom. Delin.* p. 58 ; Heimbach, *de Basil. Orig.* p. 79.)

He is quoted by the four appellations, "Eustathius," "Patricius," "Romanus," and "Magister." Harmenopulus, in the Prolegomena to his Hexabiblon (§ 20), mentions his obligations to the *Romaïca* of Magister, who was evidently a judge as well as an interpreter of law, for Harmenopulus frequently cites his decisions and decrees: Harmenopulus also several times cites Patricius, and, wherever such a citation occurs, there is always a marginal reference in manuscripts to the *Biblion Romaïcum*, which appears to be the same as the *Romaïca* of Magister. In Harmenopulus (4. tit. 12. § 10), is a passage cited from Patricius, with a marginal reference to the *Biblion Romaïcum*, and the same passage is attributed in a scholium on the *Basilica* (60. tit. 37, vol. vii. p. 678) to Romanus. This work of Magister was divided into titles, and the titles Περὶ Γυναικῶν, Περὶ Κληρονομίας and Περὶ Διαθηκῶν, are cited in the *Hexabiblon* (5. tit. 9. §§ 11, 12, 13). Mortreuil (*Histoire du Droit Byzantin*, ii. p. 503, Paris, 1844,) identifies the *Biblion Romaïcum* with the *Practica* of Eustathius. The Σημειώματα, or observations of Magister, are also mentioned in the *Hexabiblon* (3, tit. 3. § 111).

Sometimes, when Magister is cited in Harmenopulus, there is a marginal reference to the Μικρὸν κατὰ Στοιχεῖον, and in *Basil.* vii. p. 22, mention is made of the Στοιχεῖον τοῦ Μαΐστορος; but the work which now exists in manuscript, and passes under the name of the Μικρὸν κατὰ Στοιχεῖον, or *Synopsis Minor*, has been usually attributed to Docimus, or Docimius, and is of a later date than Eustathius. (Reiz. *Index Nom. Prop. in Harmenop. s. vv. Magister;* Patricius, Μικρὸν, in *Meermann. Thes. Suppl.* pp. 389—400 ; Zachariae, *Hist. Jur. Gr. Rom. Delin.* § 47.)

The names of Eustathius and Romanus occur several times in the Scholia on the Basilica, e. g. *Basil.* iv. p. 489, iii. p. 340. 56. 480, vii. 678. 694. The Ὑπόμνημα of Eustathius is cited *Basil.* iii. p. 116. It is a tract of the date A. D. 1025, *de Duobus Consobrinis qui Duas Consobrinas duxerant*, and is printed in the collection of Leunclavius (*J. G. R.* i. p. 414). Heimbach (*Anecdota*, i. p. lxvi.) mentions a manuscript in the Vatican at Rome (cod. 226, fol. 294—300) under the title Ὑπόμνημα Εὐσταθίου

περὶ βίου (sic) τοῦ Ῥωμαίου. He supposes that the title ought to be read Ὑπόμνημα περὶ βίου Εὐσταθίου τοῦ Ῥωμαίου.

In the last-cited passage, the Scholium gives an extract from the *Practica*, and mentions Patricius as the author. Eustathius is here to be understood, and not, as Heimbach and Fabricius supposed, the earlier Patricius Heros. The Πεῖρα, or *Practica*, of Eustathius is cited in the Scholia, *Basil.* vii. p. 516. 676-7. The *Practica* is a work written not by Eustathius himself, but by some judge or assessor of the judgment-seat. It consists of 75 titles, under which are contained extracts from proceedings in causes tried at Constantinople, and determined by various judges, especially by Eustathius Romanus. Most of these causes were heard in the Hippodromus, a name of a court paralleled by our English *Cockpit*. The Πεῖρα (which appears better to deserve publication than some of those remains of Graeco-Roman Jurisprudence which have been lately given to the world by Heimbach and Zachariae) exists in manuscript in the Medicean Library at Florence (Cod. Laurent. lxxx. fol. 478, &c.), with the title Βιβλίον, ὅπερ παρὰ μέν τινων ονομάζεται Πεῖρα, παρὰ δέ τινων Διδασκαλία ἐκ τῶν πράξεων τοῦ μεγάλου κυροῦ Εὐσταθίου του Ῥωμαίου. (Zachariae, *Hist. Jur. Gr. Rom. Delin.* § 41.)

Another unpublished work of Eustathius is his treatise Περὶ Ὑποβόλου, which is in manuscript at Paris. The meaning of the word ὑποβόλον has been a subject of much dispute. (Du Cange, *Gloss. Med. et Inf. Graec. s. v.*) It seems ordinarily to mean that to which the wife is entitled by agreement or particular custom upon the death of her husband, over and above the dowry she brought him.

2. To Eustathius Romanus has been falsely ascribed a work concerning prescription and the legal effect of periods of time from a moment to a hundred years. This work was published with a Latin version by Schardius (*Basil.* 1561), and immediately afterwards in Greek only by Cujas, along with his own treatise on the same subject. It has since been often reprinted under various names. It may be found in the collection of Leunclavius (ii. p. 297) with the title *De Temporum Intervallis*, with Scholia of Athanasius and others. The last edition is that by Zachariae. (Αἱ Ῥοπαί, *oder die Schrift über die Zeitabschnitte*, 8vo. Heid. 1836.) The work is commonly attributed to Eustathius, Antecessor Constantinopolitanus. If this inscription be correct, the Professor must have been of earlier date than Eustathins Romanus; for the treatise *De Temporum Intervallis* appears to have been originally compiled in the seventh century. The edition of Schardius gives the work nearly in its original form; Cujas, Leunclavius, and Zachariae present us with a second edition of the same work as revised about the eleventh century by some editor, who has added scholia of his own, and introduced references to the Basilica. (Biener, *Gesch. der Novellen*, p. 124.)

Nessel (cited by Sammet. *Diss. de Hypobolo* in *Meerm. Thes. Suppl.* p. 382) attributes, not to Eustathius Romanus, but to the earlier professor Eustathius, a synopsis of juridical actions, entitled Αἱ ἀγωγαὶ ἐν συνόψει, which is found appended in manuscript to the *Procheiron auctum*. (Zachariae, *Hist. Jur. Gr. Rom. Delin.* § 43; Heimbach, *de Basil. Orig.* p. 144.)

3. An Edict of the Eustathius who was Pr. Pr. Orientis under Anastasius in A. D. 506, is published by Zachariae (*Anecdota*, p. 270). [J. T. G.]

EUSTA'THIUS (Εὐστάθιος), a Greek physicia in the latter half of the fourth century after Chris to whom two of the letters of St. Basil are addresse A. D. 373, 374. (vol. iii. *Epist.* 151, 189, ed. Bened In some MSS. he is called by the title "Archiater The second of these letters is by some persons a tributed to St. Gregory of Nyssa, and is accor ingly printed in the third volume of his work p. 6, &c., ed. Bened. [W. A. G.]

EUSTHE'NIUS, CLAU'DIUS, secretary (a *epistolis*) to Diocletian, wrote the lives of Diocl tian, Maximianus Herculius, Galerius and Co stantius, assigning to each a separate book. (Vopis *Carin.* 18.) [W. R.]

EUSTO'CHIUS (Εὐστόχιος), a Cappadocia sophist of the time of the emperor Constans. H wrote a history of the life of that emperor and work on the antiquities of Cappadocia and othe countries. (Suid. *s. v.* Εὐστόχιος; Steph. Byz. *s.* Παντικάπαιον.) [L. S.]

EUSTO'CHIUS (Εὐστόχιος), a physician Alexandria, who became acquainted with the ph losopher Plotinus late in life, and attended him i his last illness, A. D. 270. He arranged the work of Plotinus. (Porphyr. *Vita Plot.* in Plot. *Opera* vol. i. p. l. li. lvii. ed. Oxon.) [W. A. G.]

EUSTRA'TIUS (Εὐστράτιος), a presbyter the Greek church at Constantinople, is the autho of a work *on the Condition of the Human Sou after Death*, which is still extant. Respecting hi life and the time at which he lived, nothing i known, except what can be gathered from th work itself. It is directed against those who main tained that the souls ceased to act and operate a soon as they quitted the human body. Photiu (*Bibl. Cod.* 171) knew the work, and made some extracts from it, which is a proof that Eustratiu must have lived before Photius. Further, as Eus tratius repeatedly mentions the works of Dionysiu Areiopagita, he must have lived after the publication of those works, which appear to have been circu lated about A. D. 500. It is therefore very proba ble that Eustratius lived at the time of Eutychius patriarch of Constantinople, that is, about A. D 560, as in fact Eustratius himself says in almost as many words. His work was first edited by L Allatius in his *de Occidentalium atque Orientalium perpetua in Dogmate Purgatorii consensione*, Rom 1655, 8vo., pp. 319—581. The style of Eustratius as Photius remarks, is clear, though very different from classic Greek, and his arguments are generally sound. (Fabric. *Bibl. Graec.* vol. x. p. 725; Cave *Hist. Lit.* vol. i. p. 416.) Some other persons of the name of Eustratius are enumerated by Fabricius. (*Bibl. Graec.* vol. iii. p. 264, note.) [L. S.]

EUSTRA'TIUS (Εὐστράτιος), one of the latest commentators on Aristotle, lived about the beginning of the twelfth century after Christ, under the emperor Alexius Comnenus, as metropolitan of Nicaea. According to a hint in the Commentary to the tenth book of the *Ethica Nicomachea* (if this part of the Commentary is composed by him), he appears to have also lived at Constantinople, and to have written his commentary in this place. (Comp. *ad Arist. Eth. Nic.* x. 9. § 13, p. 472, ed. Zell.) Of his life we know nothing else. Of his writings only two are extant, and these in a very fragmentary state: viz. 1. A Commentary to the second book of the Analytica, published by Aldus Manutius, Venice, 1534, and translated into Latin by A. Gratarolus. (Venice, 1542, 1568, fol.)

Commentary to Aristotle's *Ethica Nicomachea*, hed in the Greek language with some other entators on the same work, Venice, 1536, fol., n the Latin language by J. Bernardus Felici- Ven. 1541, 1589, fol., Paris. 1543, Helmst. 4to. But, according to the latest researches, commentary consists of very different mate- and great parts of it are the work of other reters, as Aspasius and Michael Ephesius. has been proved chiefly by the researches of iermacher, in his writings on the Greek ia to the Ethics of Aristotle (printed in the ndlungen der Berliner Akademie der Wissensch. e year 1816—1817, p. 263, &c.). Schleier- er has shewn that the author of the commen- to the *first* book of the Ethics cannot possibly e same person as the author of the com- ary to the *sixth* book, because very different retations of the Ἐξωτερικοὶ Λόγοι of Aristotle iven in the two passages cited. (See Stahr, *otelia*, ii. pp. 261, 262; Schleiermacher, p. Probably Eustratius is only the author of ommentary to the sixth book, which is much than the rest, and from which the commen- to the second, third, and fourth book greatly . But perhaps the commentary to the *first* so to be ascribed to Eustratius, and the dif- ce on the signification of the Ἐξωτερικοὶ Λόγοι have been occasioned by Eustratius himself wing one opinion or the other from more nt interpreters.

he commentaries of Eustratius greatly differ similar works of elder commentators by their being uninterrupted treatises on philosophical cts, but *commentaries* in the proper sense of word, explaining single words and things. It is which renders them of great importance. he middle ages Robert of Lincoln translated commentary into Latin, and Albertus Magnus St. Thomas Aquinas made considerable use of their interpretation of Aristotle. (Fabric. *Graec.* vol. iii. pp. 215, 264; Buhle's *Aris-* vol. i. p. 299.) [A. S.]

UTE'LIDAS, statuary. [CHRYSOTHEMIS.]

UTE'LIDAS (Εὐτελίδας), a Lacedaemonian gained a prize at Olympia in wrestling and in entathlon of boys, in B. C. 628 (Ol. 38), which the first Olympiad in which the pentathlon, the second in which wrestling was performed oys. (Paus. v. 9. § 1, vi. 15, § 4, &c.) [L. S.]

UTERPE. [MUSAE.]

UTHA'LIUS (Εὐθάλιος), bishop of Sulce, , according to some, at the time of the great nasius; and Cave, in the London edition of *Hist. Lit.*, places him in A. D. 398, whereas, in Basle edition (i. p. 466), he places him about 458. The latter supposition agrees with a ment of Euthalius himself, in his Introduction e Life of St. Paul. When Euthalius was yet ung man, he divided the Epistles of St. Paul chapters and verses; and after his elevation e bishopric, he did the same with the Acts of Apostles and the Catholic Epistles. The Epis- of St. Paul, however, had been divided in that ner before him, about A. D. 396; but Euthalius d the argumenta of the chapters, indexes, and passages of Scripture to which allusions are e in the Epistles. This work he afterwards to Athanasius the younger, who was bishop lexandria in A. D. 490. A portion of it was published by cardinal Ximenes, in 1514. Erasmus, in his several editions of the New Testament, incorporated the Argumenta to the Epistles of St. Paul and the Acts. The Prologue on the Life of St. Paul, with a prefatory Epistle, was first edited by J. H. Boeclerus at the end of his edition of the New Testament, Argentorat. 1645 and 1660, 12mo., from which it was afterwards often reprinted. All the works of Euthalius were edited by L. Zaccagni, in his *Collectanea monum. vet. Eccles. Graecae*, Rome, 1698, 4to. Whether Euthalius also wrote a commentary on the Gospel of St. Luke and on the Acts, is uncertain, at least there is no distinct mention of them, and no MSS. are known to exist. (Fabric. *Bibl. Graec.* vol. ix. p. 287, &c.; Cave, *Hist. Lit.* vol. i. p. 252.) [L. S.]

EU'THIAS (Εὐθίας), an Athenian orator of the time of Demosthenes. He brought an accusation against Phryne, and as he failed in his attempt to bring about her condemnation, he abstained ever after from speaking in the courts of justice. (Athen. xiii. p. 590; Alciphr. *Epist.* i. 10, &c.; Suidas. *s. v.* Εὐθίας; Schol. *ad Hermog.* p. 45.) [L. S.]

EUTHYCLES (Εὐθυκλῆς). 1. An Athenian comic poet of the old comedy, whose plays Ἄσωτοι ἢ Ἐπιστολή and Ἀταλάντη are mentioned by Suidas (*s. v.* Εὐθυκλῆς and βοῦς ἕβδομος), and the former is quoted by Athenaeus (iii. p. 124, c.). Nothing more is known of him. (Meineke, *Frag. Com. Graec.* vol. i. pp. 270, 271, vol. ii. p. 890; Fabric. *Bibl. Graec.* vol. ii. p. 448.)

2. Of Rhegium, a Pythagorean philosopher. (Iamblich. *Vit. Pyth.* cc. 27, 36.) [P. S.]

EUTHY'CRATES (Εὐθυκράτης), a Greek statuary, whom Pliny places at Ol. 120, B. C. 300. (xxxiv. 8. s. 19.) He was the most distinguished son and pupil of Lysippus, whom he imitated more in his diligence than in his gracefulness, preferring severe truth to elegance of expression. (Plin. *l. c.* § 7.) This feature of his style was seen in a most excellent statue of Hercules, at Delphi, and in his statues of Alexander, the hunter Thestis, and the Thestiadae: the rest of the passage, in which Pliny enumerates his works, is hopelessly corrupt. (See Sillig, *Catal. Artif. s. v.*) According to Tatian, Euthycrates made statues of courtezans. (*Orat. in Graec.* 52. p. 114, ed. Worth.) [P. S.]

EUTHYDE'MUS (Εὐθύδημος), an Athenian commander in the Peloponnesian war, was, at the close of its eighteenth year, B. C. 414, raised from a particular to a general command in the army besieging Syracuse. The object was to meet the urgent entreaty of Nicias for immediate relief from the burden of the sole superintendence, without making him wait for the arrival of the second armament. This position he appears to have occupied to the end, though probably subordinate as well to Demosthenes and Eurymedon as to Nicias. Whether he as well as his colleague Menander took part in the night attack on Epipolae appears doubtful. He is expressly named by Thucydides only once again, as united, in the last desperate engagement in the harbour, with Demosthenes and Menander in command of the ships. Diodorus names him in the previous sea-fight, as opposed on the left wing to the Syracusan Sicanus. Plutarch, who mentions his appointment with Menander, ascribes the occurrence of the second sea-fight, in which the Athenians received their first defeat, to the eagerness of the two new commanders to display their abilities. But this looks very like a late conjecture, such as Ephorus was fond of making,

and is further inconsistent with the language of Thucydides, who represents the Syracusans as acting on the offensive, and shews in Nicias's letter that they had it in their power to force an engagement. Of his ultimate fate we are ignorant: his name (it is probably his) occurs as far back as the eighteenth year of the war, B. C. 422, among the signatures to the Lacedaemonan treaties. (Thuc. v. 19, 24, vii. 16, 69; Diod. xiii. 13; Plut. *Nicias*, c. 20.) [A. H. C.]

EUTHYDE'MUS (Εὐθύδημος). 1. A sophist, was born at Chios, and migrated with his brother Dionysodorus to Thurii in Italy. Being exiled thence, they came to Athens, where they resided many years. The pretensions of Euthydemus and his brother are exposed by Plato in the dialogue which bears the name of the former. A sophism of Euthydemus, as illustrating the "fallacy of composition," is mentioned by Aristotle. (Plat. *Euthydemus*, *Cratyl.* p. 386; Arist. *Rhet.* ii. 24, § 3, *Soph. El.* 20; Ath. xi. p. 506, b; Sext. Emp. *adv. Math.* vii. 13.)

2. Son of Cephalus of Syracuse, and brother to Lysias the orator. (Plat. *Rep.* i. p. 328; see vol. i. p. 668, a.)

3. Son of Diocles, and a disciple of Socrates, whom Xenophon represents as rebuking him, after his peculiar fashion, for imagining himself to know more than he did. (Plat. *Conv.* p. 222; Xen. *Mem.* i. 2. § 29, iv. 2.)

4. A man of Sicyon, who made himself tyrant of the city, together with Timocleidas. On their deposition, according to Pausanias, the supreme power was committed to Cleinias, the father of Aratus. [CLEINIAS, No. 5.]

5. A writer on cookery, referred to by Athenaeus, who quotes certain verses of his on salted fish, set forth by him in joke as a genuine fragment of Hesiod. (Athen. iii. p. 116, a. xii. p. 516, c.) [E. E.]

EUTHYDE'MUS (Εὐθύδημος), king of Bactria, was a native of Magnesia. (Polyb. xi. 34.) We know nothing of the circumstances attending his elevation to the sovereignty of Bactria, but he seems to have taken advantage of dissensions among the descendants of those who had first established the independence of that country, and to have wrested the sovereign power either from Diodotus II. or some of his family. He then extended his power over the neighbouring provinces, so as to become the founder of the greatness of the Bactrian monarchy, though not the actual founder of the kingdom, as has been erroneously inferred from a passage in Strabo. (Strab. xi. p. 515; Polyb. xi. 34; Wilson's *Ariana*, p. 220.) Antiochus the Great, after his expedition against Parthia in B. C. 212, proceeded to invade the territories of the Bactrian king. Euthydemus met him on the banks of the Arius, but was defeated and compelled to fall back upon Zariaspa, the capital of Bactria. (Polyb. x. 49.) From hence he entered into negotiations with Antiochus, who appears to have despaired of effecting his subjugation by force, as he was readily induced to come to terms, by which he confirmed Euthydemus in the regal dignity, and gave one of his own daughters in marriage to his son Demetrius. In return for this, Euthydemus lent him his support in his Indian expedition. (Polyb. xi. 34.) The commencement of the reign of Euthydemus may be referred with much probability to about B. C. 220. (Wilson's *Ariana*, p. 221.) Silver coins of this prince, Greek style of workmanship and bearing Gre inscriptions, have been found in considerable nu bers at Bokhara, Balkh, and other places with the limits of Bactria, thus attesting the extent which Greek civilization had been introduced in those remote regions. (Ibid. p. 222.) [E. H. B

COIN OF EUTHYDEMUS.

EUTHY'MANES, or more correctly EUTHY MENES (Εὐθυμένης), of Massilia, is referred several times as the author of a geographical wor the real nature of which, however, is unknow (Plut. *de Plac. Philos.* 4; Athen. ii. c. 90; Lyd *de Mens.* 68; Artemid. *Epit.* p. 63.) Clemens Alexandria (*Strom.* i. p. 141) mentions an Euth menes as the author of Χρονικά, but whether the are the same or different persons, cannot be dete mined. [L. S.]

EUTHYME'DES, a Greek painter of son note, whose time is unknown. (Plin. xxxv. 1 s. 40. § 42.) [P. S.]

EUTHY'MIDAS, a leading man at Chalcis Euboea, was driven out of his native city by th Roman party, and made an unsuccessful attem in B. C. 192 to bring it under the power of th Aetolians. (Liv. xxxv. 37, 38.)

EUTHY'MIDES, a vase-painter, whose nam occurs frequently on vessels found at Adria on th Po, and at Volci. (Müller, *Arch. d. Kunst*, § 25 n. 7.) [P. S.]

EUTHY'MIUS ZIGABE'NUS, a Greek mon of the convent of the Virgin Mary at Constantin ple, lived about the beginning of the 12th centu of our era, at the time of the emperor Alexi Comnenus, with whom he was connected by int mate friendship. In A. D. 1118, when the emper died, Euthymius was still alive; and he himse says that he twice heard the emperor disput against the enemies of the Greek church—that i probably against the Latins. Respecting his lif see especially Anna Comnena (lib. xv.) and L Allatius. (*De Consens. utr. Eccles.* ii. 10. 5.) Eu thymius was the author of several works, all which are still extant in numerous MSS., but th following only have been printed: 1. Πανοπλ δογματικὴ τῆς ὀρθοδόξου πίστεως, directed agains heretics of every class, was written by the comman of Alexius Comnenus. It is divided into 28 title and its substance is taken chiefly from the earl ecclesiastical fathers. A Latin translation of was published by P. F. Zinus, Venice, 1555, fol reprinted at Lyons, 1556, 8vo., and at Paris, 156 8vo. The Greek original has not yet been pub lished, except the last title, which is contained i Sylburg's *Saracenica*, pp. 1—54. 2. Victory an Triumph over the impious, manifold, and execrab sect of the Messaliani, &c., together with fourtee anathemata pronounced against them. It wa edited in Greek, with a Latin version and note

Tollius, in his *Iter Italicum*, Traject. ad Rhen. , 4to., pp. 106—125. 3. A Commentary on e Psalms of David, and on the ten Cantica. Greek original has not yet been printed; but in translation by Philip Saulus first appeared rona, 1560, fol., and has often been reprinted. commentary on the four Gospels, is a compi- from St. Chrysostom and others of the early rs. The Greek original has never been printed, here is a very good Latin translation by J. enius, Louvain, 1544, fol., reprinted at Paris, , 1560, and 1602, 8vo. The work is consi- one of great value, both in style and matter, has often been made great use of by modern es. (Fabric. *Bibl. Graec.* vol. viii. p. 328, &c.; , *Hist. Lit.* vol. i. p. 646, &c.) There are a many other persons of the name of Euthy- respecting whom see Fabric. *Bibl. Graec.* viii. p. 345, &c. [L. S.]

UTHY'MUS (Εὔθυμος), a hero of Locri in , was a son of Astycles or of the river-god nus. He was famous for his strength and in boxing, and delivered the town of Temessa the evil spirit Polites, to whom a fair maiden sacrificed every year. Euthymus himself peared at an advanced age in the river Cae- . (Strab. vi. p. 255; Aelian, *V. H.* viii. 18; ath. *ad Hom.* p. 1409.) He gained several ries at Olympia (Ol. 74, 76, and 77); and a e of his at Olympia was the work of Pytha- . (Paus. vi. 6. § 2, 10. § 2.) [L. S.]

UTO'CIUS (Εὐτόκιος) of Ascalon, the com- ator on Apollonius of Pesga and on Archi- s, must have lived about A. D. 560. At the of some of his commentaries on Archimedes ys he used "the edition recognised by Isidore ileus, the mechanic, *our master*." This Isi- was one of Justinian's architects, who built hurch of St. Sophia. The Greek originals of following works of Eutocius are preserved: *mentaries on the first four books of the Conics pollonius; on the Sphere and Cylinder, on the drature of the Circle*, and *on the Two Books on libriun of Archimedes*. These have been ed in the Greek edition of APOLLONIUS, in the two Greek editions of ARCHIMEDES; Latin versions have been given with several e versions of these two writers, sometimes lete, sometimes in part. There has been no ate print of Eutocius. These commentaries of ordinary value, as long as geometrical help nderstanding the text was required. Torelli es that Eutocius had applied himself to all the ngs of Archimedes. But they have a merit h will preserve them, independently of their ematical value; they contain incidentally so information on the lost writings of Greek eters, and on the methods of Greek arithme- hat they are integrant parts of the history of k learning. Torelli found them frequently by way of citation, a more satisfactory text rchimedes than that of the remaining manu- ts, which he attributes to the goodness of re's edition: "haec causa fuit, cur Archime- in Eutocii domo conquirerem ubi melius doque quam in propria habitabat." (Torelli *in Archimed.*; Fabric. *Bibl. Graec.* vol. iv. 3.) [A. De M.]

UTO'LMIUS (Εὐτόλμιος), the author of four ams in the Greek Anthology (Brunck, *Anal.* ii. p. 8; Jacobs, *Anth. Graec.* vol. ii. p. 229), of whom nothing more is known, except what may be inferred from his titles of *Scholasticus* and *Illustris*, respecting the meaning of the latter of which see Du Cange, *Gloss. Med. et Inf. Lat. s. v. Illustris; Gloss. Med. et Inf. Graec.* p. 513. (Jacobs, *Anth. Graec.* vol. xiii. p. 895). [P. S.]

EUTO'LMIUS, a patronus causarum at Constantinople, who was one of the commission of Sixteen, headed by Tribonian, who were employed by Justinian (A. D. 530–33) to compile the Digest. (Const. *Tanta*, § 9.) [J. T. G.]

EUTRA'PELUS, P. VOLU'MNIUS, a Roman knight, obtained the surname of Eutrapelus (Εὐτράπελος) on account of his liveliness and wit (See respecting this word Aristot. *Rhet.* ii. 12.) Two of Cicero's letters are addressed to him (*ad Fam.* vii. 32, 33); and in a letter to Paetus, B. C. 46 (*ad Fam.* ix. 26), Cicero gives an amusing account of a dinner-party at the house of Eutrapelus, at which he was present.

Eutrapelus was an intimate friend of Antony, and a companion of his pleasures and debauches. (Cic. *Philipp.* xiii. 2.) The fair Cytheris, the mistress of Antony, was originally the freedwoman and mistress of Volumnius Eutrapelus, whence we find her called Volumnia, and was surrendered to Antony by his friend. (Cic. *ad Fam.* ix. 26, *Philipp.* ii. 24.) After Caesar's death, Eutrapelus, in consequence of his connexion with Antony, became a person of considerable importance; and we find that Cicero availed himself of his influence in order to get a letter presented to Antony, in which he begged for a libera legatio. (*Ad Att.* xv. 8.) On the defeat of Antony before Mutina in B. C. 43, Eutrapelus, in common with Antony's other friends, was exposed to great danger, but was protected and assisted by Atticus. The latter soon had an opportunity of returning this favour; for, on Antony's return into Italy, Eutrapelus, who was praefectus fabrum in his army, protected Atticus, who feared for his own safety on account of his connexion with Cicero and Brutus. Eutrapelus further erased from the list of proscriptions, at the intercession of Atticus, the name of the poet L. Julius Calidus, which he had inserted himself. (Nepos, *Att.* 9, 10, 12.) Eutrapelus is mentioned by Horace. (*Epist.* i. 18. 31.)

EUTRESITES (Εὐτρησίτης), a surname of Apollo, derived from Eutresis, a place between Plataeae and Thespiae, where he had an ancient oracle. (Steph. Byz. *s. v.* Εὔτρησις; Eustath. *ad Hom.* p. 268.) [L. S.]

EUTRO'PIA. 1. A native of Syria, became, by her first husband, whose name is unknown, the mother of Flavia Maximiana Theodora, who was married to Constantius Chlorus upon the reconstruction of the empire under Diocletian. Eutropia was at that time the wife of Maximianus Herculius, to whom she bore Maxentius and Fausta, afterwards united to Constantine the Great. Upon the conversion of her son-in-law, Eutropia also embraced Christianity, and repaired to Palestine. In consequence of her representations, the emperor took measures for abolishing the superstitious observances which had for ages prevailed at the oak of Mamre, so celebrated as the abode of Abraham, and caused a church to be erected on the spot.

A medal published on the authority of Goltzius alone, with the legend GAL. VAL. EUTROP., is considered as unquestionably spurious. (Aurel. Vict. *Epit.* xl.; Euseb. *H. E.* iii. 52; Tillemont,

Histoire des Empereurs, vol. iv. pp. 130, 244; Eckhel, vol. viii. p. 27.)

2. Grand-daughter of the foregoing, being the daughter of Constantius Chlorus and Flavia Maximiana Theodora, and therefore the sister of Delmatius, Julius Constantius, Hannibalianus, Constantia, and Anastasia, and half-sister of Constantine the Great. (See the genealogical table prefixed to CONSTANTINUS I.) She is believed to have been the wife of Nepotianus, who was consul A. D. 301; but at all events she was certainly the mother of that Nepotianus who assumed the purple on the 3rd of June, A. D. 350, and she perished in the proscription which followed his death twenty-eight days afterwards. (NEPOTIANUS.] (Aurel. Vict. *Epit.* xlii.; Zosim. ii. 43; Athanas. *Apolog.* vol. i. p. 677, ed. Paris, 1627.) [W. R.]

EUTRO'PIUS, the eunuch. [ARCADIUS.]

EUTRO'PIUS, a man of high rank in that portion of Upper Moesia which was called Dardania, married Claudia, daughter of Crispus, the brother of Claudius Gothicus, and by her became the father of Constantius Chlorus. See the genealogical table in vol. i. p. 831. [W. R.]

EUTRO'PIUS, a Roman historian who has been styled *Flavius* Eutropius by Sigonius and some of the earlier scholars without the slightest authority from MSS. or any ancient source for such an addition. Considerable doubts are entertained with regard to the native country of this writer. The only positive witness is Suidas, who terms him a learned Italian (*Ἰταλὸς σοφιστής*); but these words have been interpreted to signify merely that he wrote in Latin. The arguments of certain French writers, who have sought to prove from Symmachus that he was the countryman of Ausonius, and those of Vinetus, who endeavours from various considerations to demonstrate that he must have been a Greek, are singularly feeble and frivolous. We know from his own statements, taken in combination with various passages in the Byzantines, that he held the office of a secretary (*Epistolaris* *Ἐπιστολογράφος*) under Constantine the Great, that he was patronised by Julian the Apostate, whom he accompanied in the Persian expedition, and that he was alive in the reign of Valentinian and Valens, to the latter of whom his book is dedicated. To these particulars our certain information is limited. That he is the same individual with the Eutropius who, as we learn from Ammianus Marcellinus, was proconsul of Asia about A. D. 371, and who is spoken of by Libanius and Gregory Nazianzen, or with the Eutropius who, as we gather from the Codex Theodosianus, was praefectus praetorio in A. D. 380 and 381, are pure conjectures resting upon no base save the identity of name and embarrassed by chronological difficulties. In no case must he be confounded with the ambitious eunuch, great chamberlain to the emperor Arcadius, so well known from the invective of Claudian; and still less could he have been the disciple of Augustin, as not a few persons have fancied, since, if not actually dead, he must have reached the extreme verge of old age at the epoch when the bishop of Hippo was rising into fame. The only other point connected with the personal career of this author which admits of discussion, is his religion. It has been confidently asserted that it can be proved from his own words that he was a Christian. But how any one could, by any possible stretch of ingenuity, twist such a conclusion out of the passage in question (x. 116 sub fin.), even if we retain the reading "*Nimius* religionis Christianae insectator," it is very hard for an unprejudiced reader to imagine; and it is equally difficult to perceive upon what grounds we can reject or evade the testimony of Nicephorus Gregoras, who insists that the praises bestowed by Eutropius upon Constantine are peculiarly valuable, because they proceed from one who cherished hostile feelings towards that prince in consequence of differing from him in religion (*διά τε τὸ τῆς θρησκείας ἀκοινώνητον*) and of being the contemporary and partizan (*ἡλικιώτην καὶ αἱρεσιάτην*) of Julian; moreover, as if to leave no room for doubt, he declares that the observations of Eutropius, inasmuch as he was a gentile professing a different faith from Constantine (*Ἕλλην δ' ὢν καὶ ἀλλοφύλου θρησκείας τρόφιμος*), are tainted with heathen bitterness (*ἀπόζουσιν Ἑλληνικῆς πικρίας*), and then goes on to adduce some examples of unfair representations.

The only work of Eutropius now extant is a brief compendium of Roman history in ten books, extending from the foundation of the city to the accession of Valens, by whose command it was composed, and to whom it is inscribed. The author, at the conclusion of the last chapter, promises a more detailed and elaborate narrative of the events in which his imperial protector was the chief agent, but we know not whether this pledge was ever redeemed. Suidas indeed records that Eutropius wrote "other things," but without specifying what these were; and Priscian quotes from some Eutropius as a grammatical authority upon the sound of the letter x, but drops no hint that this personage is the historian.

In drawing up the abridgment which has descended to us, the compiler appears to have consulted the best authorities, although not always with discrimination, and to have executed his task in general with care, although manifest errors may occasionally be detected in facts as well as in chronology, and all occurrences likely to reflect dishonour on the Roman name are sedulously glossed over or entirely omitted. The style is in perfect good taste and keeping with the nature of the undertaking. We find a plain, clear, precise, simple, familiar narrative, in which the most important events are distinctly brought out without ostentation and without any pretensions to ornament or to rhythmical cadence in the structure of the periods. The language is, for the most part, exceedingly pure, although, as might be expected, the critical eye of modern scholarship has detected several words and combinations not sanctioned by the usage of the purest models. Under these circumstances it is not surprising that this little work should have become exceedingly popular at a period when the taste for deep learning and original investigation was on the decline, and that for many ages it should have been extensively employed as a school-book. We find the substance of it copied into the chronicles of Hieronymus, Prosper, Cassiodorus, and many others: it is closely followed by Rufus, Orosius, aud by a host of monkish annalists; while it is incorporated verbatim, with many additions, in the well-known *Historia Miscella*, a sort of historical farrago, which is commonly, but erroneously, supposed to have been compounded by Paul, son of Warnefrid ud Theodolinda, at one time deacon of Aquileia, and

e usually designated Paulus Diaconus. Paul, ever, did publish an edition of Eutropius, n he expanded at both extremities, affixing al chapters to the commencement and bring- down the work to his own times, while by s it was continued as low as the year 813.

nus at the revival of literature, the history of opius existed under three forms: 1. The ine ten books as they proceeded from the or. 2. The editions as extended by Paullus onus and others. 3. The entire but largely polated copy contained in the Historia Miscella. he Editio Princeps, which was printed at Rome, 1471, together with all the other editions h appeared during the 15th century, belong to or other of the last two denominations. The attempt to restore the pure original text was gnatius, in his edition printed at Venice in , along with Suetonius and Aurelius Victor. he great restorer of Eutropius was Schonhovius, on of Bruges, who published an edition from Codex Gandavensis at Basle, 8vo., 1546 and ; further improvements were made by Vinetus av. 8vo. 1554), who made use of a Bourdeaux by Sylburgius, in the third volume of his tt. histor. Rom. (fol. Franc. 1588), aided by lda MS.; and by Merula (Lug. Bat. Elz. 8vo.).

the very numerous editions which have ap- d since the close of the 16th century, the notable are those of Hearne, Oxon. 8vo. 1703; avercamp, with a copious collection of com- aries, Lug. Bat. 8vo. 1729; of Gruner, Coburg. 1752 and 1768; of Verheyk, with voluminous , Lug. Bat. 8vo. 1762 and 1793; of Tzschucke, ining a new revision of the text, an excellent rtation, together with good critical and expla- y observations, 8vo. Lips. 1796, and again oved in 1804; and of Grosse, Hall. 8vo. ; Hanov. 1816; Lips. 1825. On the whole, most useful for the student are those of ucke and Grosse.

tropius was twice translated into Greek. One ese versions, executed by Capito Lycius before ime of Justinian, has perished; that by a n Paeanius still exists, has been frequently shed, and is contained in the editions of ne, Havercamp, and Verheyk. Many trans- s are to be found into English, French, n, and German, none of them deserving any ular notice.

illustration, the dictionaries of Grosse, al, 1811 and 1819; and of Seebode, Hanov. 1825, and 1828; Moller, *Disputatio de pio*, 4to., Altdorf. 1685; the excellent dis- ion of Tzschucke prefixed to this edition; reface of Verheyk, and the prooemium of Grosse, e consulted.

idas, *s. vv.* Εὐτρόπιος, Καπίτων; Symmach. iii. 47, 53; Auctor Anonym. *de Antiq. Con- nopol.* lib. i. c. 5. p. 4 (vol. xvii. of the Venetian s); Codinus Curopalates, *Select. de Orig. ntinopol.* pp. 4 and 7, ed. Venet.; Jo. Ma- *Chronograph. in vit. Julian. apost.*; Nicephor. r. *Oratio encomiastica in Imp. Constant. Mag.* d by Fabricius and Tzschucke from Lambe- Comment. *de Bibliothec. Caes.* viii. p. 136, ed. r; Eutrop. *Dedic. ad Val. Imp.* lib. x. 16 8; Amm. Marcell. xxix. 1. § 36, and note of ; Liban. *in vit.* vol. i. p. 113, ed. Reiske, *Epist.* iv. 191, *ad Themist.*; Greg. Naz. *Epist.* 137, 138; Cod. Theod. i. 1. § 2, xii. 29. § 3. and Gothofred. Prosopogr. Cod. Theod. p. 52; Gennad. *De Viris Ill.* c. 49.) [W. R.]

EUTRO'PIUS (Εὐτρόπιος), a physician who lived probably in the fourth century after Christ, as he is mentioned along with Ausonius by Marcellus Empiricus (*in Praefat.*) as having been one of his immediate predecessors. He wrote a medical work which is noticed by Marcellus, but is no longer extant. [W. A. G.]

EU'TYCHES (Εὐτύχης). 1. An engraver of gems, was one of the sons of DIOSCURIDES. His name is seen on an extant gem, with the inscription ΕΥΤΥΧΗΣ ΔΙΟΣΚΟΥΡΙΔΟΥ ΑΙΓΕΑΙΟΣ. (Bracci, P. ii. tab. 73; R. Rochette, *Lettre à M. Schorn*, p. 42.)

2. Of Bithynia, a sculptor, who is known by a statue in the worst style of ancient art, with the inscription ΕΥΤΥΧΗC ΒΕΙΤΥΝΕΥΣ ΤΕΧΝΙΤΗC ΕΠΟΙΕΙ. (Winckelmann, *Gesch. d. Kunst*, b. x. c. 1. § 21.) [P. S.]

EU'TYCHES or EUTY'CHIUS, a disciple of Priscian, taught Latin grammar publicly at Constantinople, and wrote a treatise in two books, *De discernendis conjugationibus Libri II.*, inscribed to his pupil Craterus. This work was first published by Camerarius, Tubing. 4to. 1537, along with Marius Victorinus, is included in the "Grammaticae Latinae Auctores Antiqui" of Putschius, Hanov. 4to. 1605, and has been recently edited in a more correct and complete form by Lindemann (*Corpus Grammat. Lat.* i. p. 151) from a MS. now at Vienna, but formerly in the monastery of Bobbio. Here the author is termed *Eutychius* and not *Eutyches*.

Some remarks from a tract of Eutychius, *De Aspiratione*, are to be found in the 9th chapter of Cassiodorus, *De Orthographia*. [W. R.]

EU'TYCHES (Εὐτύχης), a presbyter and abbot at Constantinople, in the 5th century, who headed the party opposed to the Nestorian doctrines [NESTORIUS]. Nestorius having maintained that there are in Christ two persons or substances (ὑποστάσεις), one divine (the Λόγος), and one human (Jesus), but with only one *aspect*, and united not by nature, but by will and affection;—Eutyches carried his opposition to this system so far as to assert that in Christ there is but one nature, that of the Incarnate Word. The declaration "the word was made flesh" implies, according to Eutyches, that He so took human nature upon Him, that His own nature was not changed. From this it follows that His body is not a mere human body, but a body of God. There can be no doubt that this doctrine, if pushed to its logical consequences, would be highly dangerous, since it would destroy all the practical benefits of our belief in in the Incarnation, as it involves the denial that we have a High Priest who can be touched with a feeling of our infirmities. If this is borne in mind, the horror which it excited can be accounted for; and although we do not know that Eutyches, any more than many other teachers of error, did carry out his principles to their practical conclusions, still the means which were adopted to support his cause were such as to prevent our feeling any sympathy with it. His opinions became popular in the Alexandrian Church, where the doctrines of Nestorius had been most loudly condemned, and where the patriarch Dioscurus was eminently violent and unscrupulous. Eutyches

was first warned of his error privately by Eusebius, bishop of Dorylaeum, and was then denounced by him as a heretic, before a synod which assembled at Constantinople, under the presidency of Flavian, patriarch of that city. He was condemned, in spite of the extent of his influence at court, where Chrysaphius, eunuch and chief chamberlain to Theodosius II., was a close friend of Dioscurus, and godson to Eutyches. Besides this, Chrysaphius had a strong desire to crush the partisans of Pulcheria, the emperor's sister, who was warmly attached to Flavian. By his influence Theodosius was persuaded to declare himself dissatisfied with the decision of Flavian's synod, and to refer the matter to a general council, to meet at Ephesus, A. D. 449, under the presidency of Dioscurus. This is the celebrated λῃστρικὴ σύνοδος, an appellation which it most richly deserved. It was composed almost entirely of partisans of Eutyches. Flavian, and those who had judged him on the former occasion, though allowed to be present, were not to be suffered to vote. Theodoret, the historian, who had been a friend of Nestorius, was not to vote without the permission of Dioscurus; and a number of frantic Egyptian monks accompanied their abbot, Barsumas, to whom, as a vigorous opponent of Nestorius, a seat and vote in the council were assigned. For the emperor had avowed, in his letters of convocation, that his great object was πᾶσαν διαβολικὴν ἔκκοψαι ῥίζαν, meaning by this phrase the Nestorian doctrines. When the council met, all opponents of Eutyches were silenced by the outcries of the monks, the threats of the soldiers who were admitted to hear the deliberations, and the overbearing violence of the president. Flavian, Eusebius, and Theodoret were deposed, and the doctrines of Eutyches formally sanctioned; and this was regarded as a victory gained over the Eastern church by its Alexandrian rival, which two bodies often came into conflict from the different dogmatical tendencies prevalent in each. The deposed prelates, however, applied for aid to Leo the Great, bishop of Rome, who had been himself summoned to the council, but, instead of appearing there, had sent Julius, bishop of Puteoli, and three other legates, from whom therefore he obtained a correct account of the scenes which had disgraced it. He was ready to interfere, both on general grounds, and from the notion, which had already begun to take root, that to him, as the successor of St. Peter, belonged a sort of oversight over the whole church. Things were changed too at Constantinople: Chrysaphius was disgraced and banished, and Pulcheria restored to her brother's favour. In the year 450, Theodosius II. died; Pulcheria married Marcian, and procured for him the succession to the throne. A new general council was summoned at Nicaea, and afterwards adjourned to Chalcedon, A. D. 451, which 630 bishops attended. The proceedings were not altogether worthy of a body met to decide on such subjects; yet, on the whole, something like decorum was observed. The result was that Dioscurus and Eutyches were condemned, and the doctrine of Christ in one person and two natures finally declared to be the faith of the church. We know nothing of the subsequent fate of Eutyches, except that Leo wrote to beg Marcian and Pulcheria to send him into banishment, with what success does not appear. There are extant a confession of faith presented by Eutyches to the council of Ephesus (the βουλὴ λῃστρικὴ), and two petitions to the emperor Theodosius (*Concil.* vol. iv. pp. 134, 241, 250); but no works of his are in existence. This schism was continued among the monks by Eudocia, widow of Theodosius, and to such an extent that Marcian was obliged to send an armed force to put it down. The followers of Eutyches, however, under the name of Monophysites, continued to propagate their opinions, though with little success, till the 6th century, when a great revival of those doctrines took place under the auspices of Jacob Baradaeus, who died bishop of Edessa, A. D. 588. From him they were called Jacobites, and under this title still constitute a very numerous church, to which the Armenians and Copts belong. (Evagrius, *Hist. Eccles.* i. 9; Theodoret, *Ep.* 79, 82, 92, &c.; Cave, *Script. Eccles. Hist. Lit.* vol. i.; Neander, *Kirchengesch.* iii. p. 1079, &c.) [G. E. L. C.]

EUTYCHIANUS. [COMAZON.]

EUTYCHIA'NUS (Εὐτυχιανός). There are two persons of this name in the history of Constantinople: the one is called an historian, and must have lived at the time of Constantine the Great. He is styled chief secretary of the emperor, and a sophist; but nothing further is known. (Georg. Codinus, *Select. de Orig. Constant.* 17.) The second was a friend of Agathius the historian, who undertook to write the history of his own time on the advice of Eutychianus. (Agath. *Prooem.*) [L. S.]

EUTYCHIA'NUS (Εὐτυχιανός), a physician who lived probably in or before the fourth century after Christ, as one of his medical formulae is quoted by Marcellus Empiricus (*De Medicam.* c. 14. p. 303), who calls him by the title of "Archiater." He may perhaps be the same physician who is called Terentius Eutychianus by Theodorus Priscianus (*De Medic.* iv. 14.) [W. A. G.]

EUTY'CHIDES, T. CAECI'LIUS, a freedman of Atticus. After his manumission by Atticus, his name naturally was T. Pomponius Eutychides; but when Atticus was adopted by Q. Caecilius, his freedman also altered his name into T. Caecilius Eutychides. (Cic. *ad Att.* iv. 15.) [L. S.]

EUTY'CHIDES (Εὐτυχίδης). 1. Of Sicyon, a statuary in bronze and marble, is placed by Pliny at Ol. 120, B. C. 300. (xxxiv. 8. s. 19.) He was a disciple of Lysippus. (Paus. vi. 2. § 4.) He made in bronze a statue of the river Eurotas, "in quo artem ipso amne liquidiorem plurimi dixere" (Plin. *l. c.* § 16), one of the Olympic victor Timosthenes, of Elis, and a highly-prized statue of Fortune for the Syrians on the Orontes. (Paus. *l. c.*) There is a copy of the last-named work in the Vatican Museum. (Visconti, *Mus. Pio.-Clem.* t. iii. tab. 46.) His statue of Father Liber, in the collection of Asinius Pollio, was of marble. (Plin. xxxvi. 5. s. 4. § 10.) A statue of Priapus is mentioned in the Greek Anthology (Brunck, *Anal.* ii. p. 311; Jacobs, iii. p. 24, No. XIV.) as the work of Eutychides, but it is not known whether Eutychides of Sicyon is meant. Cantharus of Sicyon was the pupil of Eutychides. [CANTHARUS.]

2. A painter of unknown time and country. He painted Victory driving a biga. (Plin. xxxv. 11. s. 40. § 34.)

3. A sculptor, whose name occurs in a sepulchral epigram in the Greek Anthology. (Brunck, *Anal.* vol. iii. p. 307; Jacobs, vol. iv. p. 274, No. DCCXIX.) [P. S.]

EUTY'CHIUS, the grammarian. [EUTYCHES.]

UTY'CHIUS (Εὐτύχιος), was originally a of the town of Amaseia, whence he was sent s fellow-citizens to Constantinople, as proxy eir bishop. The great talent he displayed in theological controversy gained him general ation, and the emperor in A. D. 553 raised o the highest dignity in the church at Con- nople. In the same year he accordingly pre- at an ecumenical synod, which was held in ity. In A. D. 564, he incurred the anger of nperor Justinian, by refusing to give his as- to a decree respecting the incorruptibility of ody of Christ previous to his resurrection, as expelled from his see in consequence. He t first confined in a monastery, then trans- l to an island, Princepo, and at last to his al convent at Amaseia. In 578, the em- Tiberius restored him to his see, which he forth retained until his death in 585, at ge of 73. There is extant by him a letter ssed to pope Vigilius, on the occasion of his ion in A. D. 553. It is printed in Greek and among the *Acta Synodi quintae*, Concil. vol. 425, &c. He also wrote some other treat- which, however, are lost. (Evagr. iv. 38; r. *Moral.* xiv. 29; Cave, *Hist. Lit.* vol. i. 3, &c.) [L. S.]

UXE'NIDAE (Εὐξενίδαι), a noble family g the Aeginetans, celebrated by Pindar in his *Nem.* vii.) in honour of one of its members, es, who was victorious in the boys' pentathlon 54th Nemead (according to Hermann's emen- of the Scholia), that is, in B. C. 46¾. The also mentions the victor's father, Thearion, whom he seems to have been intimate. The ontains some considerable difficulties, and has very differently explained by Böckh, Dissen, Hermann. (Pindar, *l. c.*; Schol., and Böckh Dissen's notes; Hermann, *de Sogenis Aegine- Victoria quinquertii Dissertatio*, Lips. 1822, *ula*, vol. iii. p. 22.) [P. S.]

UXE'NIDAS, a painter, who instructed the ated Aristeides, of Thebes. He flourished the 95th or 100th Olympiad, B. C. 400 or 380. *H. N.* XXXV. 10. s. 36. § 7.) [P. S.]

UXE'NIDES. [EVETES.]

U'XENUS (Εὔξενος.) 1. Is mentioned by rsius of Halicarnassus (i. 34) as a ποιητὴς os, who wrote upon early Italian traditions. As not mentioned anywhere else, and as it is e to find an *ancient* Greek writing upon Italian , some critics have proposed to read Ἔννιος, d of Εὔξενος; but Ennius can scarcely be d among the mythographers.

Of Heracleia, was the instructor of Apollonius ana in Pythagorean philosophy, of which he d to have possessed a very competent know- (Philostr. *Vit. Apoll.* i. 7.) [L. S.]

UXI'THEUS (Εὐξίθεος), a Pythagorean phi- ner, from whom Athenaeus (iv. p. 157) quotes pinion that the souls of all men were confined e gods to their bodies and to this world as a hment, and that unless they remained there e period appointed by the deity, they would omed to still greater sufferings. [L. S.]

XA'DIUS (Ἐξάδιος), one of the Lapithae, distinguished himself in the contest at the als of Peirithoüs. (Hes. *Scut. Herc.* 180; *Met.* xii. 266, &c.) [L. S.]

XAE'NETUS (Ἐξαίνετος), of Agrigentum, d victories in the foot race at Olympia, in B. C. 416 (Ol. 91) and B. C. 412 (Ol. 92.) On his return from Olympia, Exaenetus was escorted into the city by a magnificent procession of 300 chariots, each drawn by two white horses. (Diod. xiii. 34, 82; Aelian, *V. H.* ii. 8.) [L. S.]

EXEDARES. [ARSACIDAE, p. 363, a.]

EXI'TIUS, quaestor in B. C. 43, and one of Antony's supporters, is called by Cicero (*Philipp.* xiii. 13) the *frater* (probably the cousin-german) of Philadelphus, by which name he means to indicate C. Annius Cimber. [Comp. CIMBER, ANNIUS.]

EXSUPERA'NTIUS, JU'LIUS, a Roman historian, with regard to whom we possess no information, but who, from the character of his style, is believed to have flourished in the fifth or sixth century. Under his name we have a short tract, entitled *De Marii, Lepidi, ac Sertorii bellis civilibus*, which many suppose to have been abridged from the Histories of Sallust.

It will be found appended to the editions of Sallust by Wasse, Cantab. 4to. 1710; by Corte, Lips. 4to. 1724; by Havercamp, Amstel. 4to. 1742; and by Gerlach, Basil. 4to. 1823. (Mollerus, *Disp. de Julio Exsuperantio.* Allorf. 4to. 1690.) [W. R.]

EXSUPERATO'RIUS, one of the twelve titles assumed by the Emperor Commodus, whc ordained that the month of December should be distinguished by this name. [COMMODUS.] (Dion Cass. lxxii. 15; Zonar. xii. 5; Lamprid. *Commod.* 11; Aurel. Vict. *de Caes.* xvii.; Eutrop. viii. 7; Suidas, *s. v.* Κόμοδος.) [W. R.]

EXSUPE'RIUS, descended from a family of Bordeaux, was professor of rhetoric first at Toulouse, and subsequently at Narbonne, where he became the preceptor of Flavius Julius Delmatius, and of his brother Hannibalianus, who, after their elevation, procured for their instructor the dignity of Praeses Hispaniae. Having acquired great wealth, he retired to pass the remainder of his life in tranquillity at Cahors (Cadurca). He is known to us only from a complimentary address by Ausonius, who calls upon him to return and shed a lustre upon the city of his ancestors. (Auson. *Prof.* xvii.) [W. R.]

EZEKIE'LUS (Ἐζεκιῆλος), the author of a work in Greek entitled ἐξαγωγή, which is usually called a tragedy, but which seems rather to have been a metrical history, in the dramatic form, and in iambic verse, written in imitation of the Greek tragedies. The subject was the Exodus of the Israelites from Egypt. The author appears to have been a Jew, and to have lived at the court of the Ptolemies, at Alexandria, about the second century B. C. Considerable fragments of the work are preserved by Eusebius (*Praep. Evang.* ix. 28, 29), Clemens Alexandrinus (*Strom.* i. p. 344, fol.), and Eustathius (*ad Hexaëm.* p. 25). These fragments were first collected, and printed with a Latin version, by Morell, Par. 1580 and 1590, 8vo., and were reprinted in the *Poetae Christ. Graec.*, Par. 1609, 8vo., in Lectius's *Corpus Poet. Graec. Trag. et Com.*, Col. Allobr. 1614, fol., in Bignius's *Collect. Poet. Christ.*, appended to the *Biblioth. Patr. Graec.*, Par. 1624, fol., in the 14th volume of the *Bibl. Patr. Graec.*, Par. 1644—1654, fol., and in a separate form, with a German translation and notes, by L. M. Philippson, Berlin, 1830, 8vo. (Fabric. *Bibl. Graec.* vol. ii. pp. 505-6; Welcker, *die Griech. Tragöd.* p. 1270.) [P. S.]

F.

FABA'TUS, CALPU'RNIUS, a Roman knight, accused by suborned informers in A. D. 64, of being privy to the crimes of adultery and magical arts which were alleged against Lepida, the wife of C. Cassius. By an appeal to Nero, judgment against Fabatus was deferred, and he eventually eluded the accusation. (Tac. *Ann.* xvi. 8.) Fabatus was grandfather to Calpurnia, wife of the younger Pliny. (Plin. *Ep.* viii. 10.) He possessed a country house, Villa Camilliana, in Campania. (*Id.* vi. 30.) He long survived his son, Pliny's father-in-law, in memory of whom he erected a portico at Comum, in Cisalpinė Gaul. (v. 12.) According to an inscription (Gruter, *Inscript.* p. 382), Fabatus died at Comum. The following letters are addressed by Pliny to Fabatus, his *prosocer* (iv. 1, v. 12, vi. 12, 30, vii. 11, 16, 23, 32, viii. 10). [W. B. D.]

FABA'TUS, L. RO'SCIUS, was one of Caesar's lieutenants in the Gallic war, and commanded the thirteenth legion on the Lower Rhine, in the winter of B. C. 54. It was during this winter that Ambiorix [AMBIORIX] induced the Eburones and Nervii to attack in detail the quarters of the Roman legions, but in the operations consequent on their revolt Fabatus seems to have taken no part, since the district in which he was stationed remained quiet. (Caes. *B. G.* v. 24.) He apprised Caesar, however, of hostile movements in Armorica in the same winter. (*Ibid.* 53.) Fabatus was one of the praetors in B. C. 49, and was sent by Pompey from Rome to Caesar at Ariminum, with proposals of accommodation, both public and private. He was charged by Caesar with counter-proposals, which he delivered to Pompey and the consuls at Capua. (Cic. *ad Att.* viii. 12; Caes. *B. C.* i. 8, 10; Dion Cass. xli. 5.) Fabatus was despatched on a second mission to Caesar by those members of the Pompeian party who were anxious for peace. (Dion Cass. *l. c.*) As Cicero mentions his meeting with L. Caesar at Minturnae on his return from Ariminum, and as L. Caesar was the companion of Fabatus, at least on their first journey to and from C. Caesar, Fabatus, though not expressly named by him, probably met Cicero at Minturnae also, and communicated Caesar's offers, January 22. B. C. 49. (Cic. *ad Att.* vii. 13.) According to Cicero (*ad Att.* vii. 14), Fabatus and L. Caesar, on their return from Ariminum, delivered Caesar's offer to Pompey, not at Capua, but at Teanum. Fabatus was killed April 14th or 15th, B. C. 43, in the first of the battles in the neighbourhood of Mutina, between M. Antony and the legions of the senate. (Cic. *ad Fam.* x. 33.) [W. B. D.]

Whether the annexed coin, which bears the name of L. Roscius Fabatus, belongs to the Fabatus

above mentioned, is doubtful. It represents on the obverse the head of Juno Sospita, and the reverse refers to the worship of that goddess at Lanuvium. (Eckhel, vol. v. p. 292, &c.)

FABE'RIUS. 1. Seems to have been a debtor of M. Cicero's, since in several of his letters to Atticus (*ad Att.* xii. 21, 25, 51, xiii. 8), Cicero speaks of him as a person from whom a certain sum was due, and should be demanded, in case of the purchase of some gardens in Rome (*Horti Drusiani*, *Lamiani*, &c.), which Cicero wished to buy. He was however, after a time, disposed to be lenient with Faberius (*ad Att.* xv. 13). If by *Meto* (in *Epist. ad Att.* xii. 51) Caesar be meant, in allusion to his reformation of the calendar (Suet. *Caes.* 40), the interest on the money owed by Faberius to Cicero may have been affected by the extension of the current year B. C. 46. Cicero seems to have been cautious of giving offence to Faberius; and if he were the same person with Caesar's private secretary, mentioned below, and the transaction between them, as has been supposed, referred to property sold or confiscated during the civil wars, Cicero's reluctance to enforce payment may in B. C. 45 have been prudent as well as lenient.

2. One of the private secretaries of C. Julius Caesar. After Caesar's assassination, in B. C. 44, Antony attached to himself Faberius, by whose aid he inserted whatever he chose into the late dictator's papers. Since a decree of the senate had previously declared all Caesar's acts, and his will, valid and binding on the state, Antony, by employing one of Caesar's own secretaries, could insert, without danger of detection, whatever he wished into the papers (*ὑπομνήματα*), since the autograph of Faberius made it difficult to distinguish the genuine from the spurious memoranda. (Appian, *B. C.* iii. 5.) Dion Cassius (xliv. 3) says that Antony secured the services of Caesar's secretaries, but he does not name Faberius. [W.B.D.]

FA'BIA, the name of two daughters of the patrician M. Fabius Ambustus. The elder was married to Ser. Sulpicius, a patrician, and one of the military tribunes of the year B. C. 376, and the younger to the plebeian C. Licinius Stolo, who is said to have been urged on to his legislation by the vanity of his wife. Once, so the story runs, while the younger Fabia was staying with her sister, a lictor knocked at the door to announce the return of Ser. Sulpicius from the forum. This noise frightened the younger Fabia, who was unaccustomed to such things, and her elder sister ridiculed her for her ignorance. This, as well as the other honours which were paid to Servilius, deeply wounded the vanity of the younger Fabia, and her jealousy and envy made her unhappy. Her father perceived that she was suffering from something, and contrived to elicit the cause of her grief. He then consoled her by telling her that shortly she should see the same honours and distinctions conferred upon her own husband, and thereupon he consulted with C. Licinius Stolo about the steps to be taken for this purpose; and L. Sextius being let into the secret, a plot was formed of which the legislation of C. Licinius and L. Sextius was the result. (Liv. vi. 34; Zonar. vii. 24; Aur. Vict. *de Vir. Illustr.* 20.) The improbability and inconsistency of this story has long since been exploded, for how could the younger Fabia have been ignorant of or startled by the distinctions enjoyed by her sister's husband, as her own father had been invested with the same office in B. C. 381? The story must therefore be

sidered as one of those inventions by which a eated party endeavours to console itself, namely, tracing the conqueror's actions to base and ig- le motives. [L. S.]

FA'BIA GENS, one of the most ancient patri- gentes at Rome, which traced its origin to rcules and the Arcadian Evander. (Ov. *Fast.* 237, *ex Pont.* iii. 3. 99; Juv. viii. 14; Plut. *Max.* 1; Paul. Diac. *s. v. Favii*, ed. Müller.) e name is said to have originally been Fodii or ii, which was believed to have been derived the fact of the first who bore it having in- ted the method of catching wolves by means ditches (*foveae*), whereas, according to Pliny, *N.* xviii. 3), the name was derived from *faba*, ean, a vegetable which the Fabii were said to e first cultivated. The question as to whether Fabii were a Latin or a Sabine gens, is a dis- d point. Niebuhr and, after him, Göttling *sch. der Röm. Staatsv.* pp. 109, 194,) look upon as Sabines. But the reason adduced does seem satisfactory; and there is a legend in ch their name occurs, which refers to a time n the Sabines were not yet incorporated in the an state. This legend, it is true, is related by the pseudo-Aurelius Victor (*de Orig. Gent.* . 22); but it is alluded to also by Plutarch *nul.* 22) and Valerius Maximus (ii. 2. § 9). en Romulus and Remus, it is said, after the h of Amulius, offered up sacrifices in the Lu- al, and afterwards celebrated a festival, which me the origin of the Lupercalia, the two es divided their band of shepherds into two , and each gave to his followers a special name: ulus called his the Quinctilii, and Remus his Fabii. (Comp. Ov. *Fast.* ii. 361, &c., 375, This tradition seems to suggest, that the i and Quinctilii in the earliest times had the rintendence of the sacra at the Lupercalia, and e the two colleges of the Luperci retained e names even in much later times, although the llege had ceased to be confined to those two es. (Cic. *Phil.* ii. 34, xiii. 15, *pro Cael.* 26; ert. iv. 26; Plut. *Caes.* 61.) It was from the a gens that one of the Roman tribes derived ame, as the Claudia, in later times, was named the Claudia gens. The Fabii do not act a inent part in history till after the establish- of the commonwealth; and three brothers nging to the gens are said to have been invested seven successive consulships, from B. C. 485 9. The house derived its greatest lustre from patriotic courage and tragic fate of the 306 i in the battle on the Cremera, B. C. 477. ULANUS, K. FABIUS, No. 3.] But the Fabii not distinguished as warriors alone: several bers of the gens act an important part also in history of Roman literature and of the arts. name occurs as late as the second century after Christian aera. The family-names of this gens r the republic are:—AMBUSTUS, BUTEO, SO, LABEO, LICINUS, MAXIMUS (with the mens *Aemilianus*, *Allobrogicus*, *Eburnus*, *Gur- Rullianus*, *Servilianus*, *Verrucosus*), PICTOR, VIBULANUS. The other cognomens, which t belong to the gens, are given below. [L. S.] e only cognomens that occur on coins are *aniensis* [see Vol. I. p. 180, a.], *Labeo*, *Max-* and *Pictor*. The two coins represented below no cognomen upon them, and it is doubtful om they are to be referred. The former has on the obverse the two-faced head of Janus, and on the reverse the prow of a ship: the latter ex-

hibits on the obverse a female head, and on the

reverse Victory in a biga; the letters EX A. PV. denote *Ex Argento Publico*. (Eckhel, vol. v. p. 209, &c.)

FABIA'NUS, PAPI'RIUS, a Roman rhetorician and philosopher in the time of Tiberius and Caligula. He was the pupil of Arellius Fuscus and of Blandus in rhetoric, and of Sextius in philosophy: and although much the younger of the two, he instructed Albutius Silas in eloquence. (Senec. *Controv.* ii. prooem. pp. 134–6, iii. p. 204, ed. Bipont.) The rhetorical style of Fabianus is described by the elder Seneca (*Controv.* iii. proem.), and he is frequently cited in the third book of *Controversiae*, and in the *Suasoriae*. His early model in rhetoric was his instructor Arellius Fuscus; but he afterwards adopted a less ornate form of eloquence, though he never attained to perspicuity and simplicity. Fabianus soon, however, quitted rhetoric for philosophy; and the younger Seneca places his philosophical works next to those of Cicero, Asinius Pollio, and Livy the historian. (Senec. *Epist.* 100.) The philosophical style of Fabianus is described in this letter of Seneca's, and in some points his description corresponds with that of the elder Seneca. (*Controv.* ii. prooem.) Both the Senecas seem to have known, and certainly greatly esteemed Fabianus. (Cf. *Controv.* iii. prooem. with *Epist.* 11.) Fabianus was the author of a work entitled [Rerum ?] *Civilium;* and his philosophical writings exceeded Cicero's in number. (Senec. *Epist.* 100.) He had also paid great attention to physical science, and is called by Pliny (*H. N.* xxxvi. 15, s. 24) *rerum naturae peritissimus*. From Seneca (*Natur. Quaest.* iii. 27), he appears to have written on *Physics*; and his works entitled *De Animalibus* and *Causarum Naturalium Libri* are frequently referred to by Pliny (*H. N.* generally in his Elenchos or summary of materials, i. ii. vii. ix. xi. xii. xiii. xiv. xv. xvii. xxiii. xxviii. xxxvi., and specially, but without mention of the particular work of Fabianus, ii. 47. § 121, ii. 102. § 223, ix. 8. § 25, xii. 4. § 20, xv. 1. § 4, xxiii. 11. § 62, xxviii. 5. § 54). [W. B. D.]

FABIA'NUS, VALE'RIUS, a Roman of rank sufficient to aspire to the honours of the state, was convicted before the senate in A. D. 62, of conspiring

with Vincius Rufinus, Antonius Primus, and others, to impose on his aged and wealthy relative, Domitius Balbus, a forged will. Fabianus was degraded from the senatorian order by the Lex Cornelia *Testamentaria* or *De Falsis*. (Tac. *Ann.* xiv. 40; comp. Instit. iv. 18. § 7; Paulus, *Recept. Sententiarum*, v. tit. 25.) [W. B. D.]

FABI'LIUS, or FABILLUS, a professor of literature in the third century A. D., who instructed the younger Maximinus in the Greek language, and was the author of several Greek epigrams, which were mostly inscriptive lines for the statues and portraits of his youthful pupil. (Capitolin. *Maximin. Jun.* 1.) [W. B. D.]

FA'BIUS DOSSENNUS. [DOSSENNUS.]

FA'BIUS FABULLUS. [FABULLUS.]

FA'BIUS HADRIA'NUS. [HADRIANUS.]

FA'BIUS LABEO. [LABEO.]

FA'BIUS MELA. [MELA.]

FA'BIUS PLANCI'ADES FULGE'NTIUS. [FULGENTIUS.]

FA'BIUS PRISCUS. [PRISCUS.]

FA'BIUS RU'STICUS. [RUSTICUS.]

FA'BIUS SABI'NUS. [SABINUS.]

FA'BIUS SANGA. [SANGA.]

FA'BIUS, VERGILIA'NUS. [VERGILIANUS.]

FABRI'CIA GENS, seems to have belonged originally to the Hernican town of Aletrium, where Fabricii occur as late as the time of Cicero (*pro Cluent.* 16, &c.) The first Fabricius who occurs in history is the celebrated C. Fabricius Luscinus, who distinguished himself in the war against Pyrrhus, and who was probably the first of the Fabricii who quitted his native place and settled at Rome. We know that in B. C. 306, shortly before the war with Pyrrhus, most of the Hernican towns revolted against Rome, but were subdued and compelled to accept the Roman franchise without the suffrage: three towns, Aletrium, Ferentinum, and Verulae, which had remained faithful to Rome, were allowed to retain their former constitution; that is, they remained to Rome in the relation of isopolity. (Liv. ix. 42, &c.) Now it is very probable that C. Fabricius Luscinus either at that time or soon after left Aletrium and settled at Rome, where, like other settlers from isopolite towns, he soon rose to high honours. Besides this Fabricius, no members of his family appear to have risen to any eminence at Rome; and we must conclude that they were either men of inferior talent, or, what is more probable, that being strangers, they laboured under great disadvantages, and that the jealousy of the illustrious Roman families, plebeian as well as patrician, kept them down, and prevented their maintaining the position which their sire had gained. LUSCINUS is the only cognomen of the Fabricii that we meet with under the republic: in the time of the empire we find a Fabricius with the cognomen VEIENTO. There are a few without a cognomen. [L. S.]

FABRI'CIUS. 1. C. and L. FABRICIUS belonged to the municipium of Aletrium, and were twins. According to Cicero (*pro Cluent.* 16, &c.), they were both men of bad character; and C. Fabricius, in particular, was charged with having allowed himself to be made use of as a tool of Oppianicus, about B. C. 67, to destroy A. Cluentius. [A. CLUENTIUS, No. 2.]

2. L. FABRICIUS, C. F., perhaps a son of No. 1, was curator viarum in B. C. 62, and built a new bridge of stone, which connected the city with the island in the Tiber, and which was called, after him, *pons Fabricius*. The time at which the bridge was built is expressly mentioned by Dion Cassius (xxxvii. 45), and the name of its author is still seen on the remnants of the bridge, which now bears the name of *ponte quattro capi*. On one of the arches we read the inscription: "L. FABRICIUS, C. F. CUR. VIAR. FACIUNDUM COERAVIT IDEMQUE PROBAVIT;" and on another arch there is the following addition: "Q. LEPIDUS, M. F., M. LOLLIU, M. F., EX S. C. PROBAVERUNT," which probably refers to a restoration of the bridge by Q. Lepidus and M. Lollius. The scholiast on Horace (*Sat.* ii. 3, 36) calls the Fabricius who built that bridge a consul, but this is obviously a mistake. (Becker, *Handbuch d. Röm. Alterthümer*, vol. i. p. 699.) There is also a coin bearing the name of L. Fabricius. (Eckhel, *Doctr. Num.* vol. v. p. 210.)

3. Q. FABRICIUS was tribune of the people in B. C. 57, and well disposed towards Cicero, who was then living in exile. He brought before the people a motion that Cicero should be recalled, as early as the month of January of that year. But the attempt was frustrated by P. Clodius by armed force. (Cic. *ad Qu. Frat.* i. 4, *post Red. in Sen.* 8, *pro Sext.* 35, &c., *pro Milon.* 14.) In the Monumentum Ancyranum and in Dion Cassius (xlviii. 35), he is mentioned as consul suffectus of the year B. C. 36. [L. S.]

FABULLUS, painter. [AMULIUS.]

FABULLUS, FA'BIUS, one of the several persons to whom the murder of Galba, in A. D. 69, was attributed. He carried the bleeding head of the emperor, which, from its extreme baldness, was difficult to hold, in the lappet of his sagum, until, compelled by his comrades to expose it to public view, he fixed it on a spear and brandished it, says Plutarch, as a bacchanal her thyrsus, in his progress from the forum to the praetorian camp (Plut. *Galb.* 27; comp. Sueton. *Galb.* 20). But for the joint statement of Plutarch (*l. c.*) and Tacitus (*Hist.* i. 44), that Vitellius put to death all the murderers of Galba, this Fabullus might be supposed the same with Fabius Fabullus, legatus of the fifth legion, whom the soldiers of Vitellius, A. D. 69, chose as one of their leaders in the mutiny against Alienus Caecina [CAECINA, No. 9], when he prematurely declared for Vespasian. (Tacit. *Hist.* iii. 14.) [W. B. D.]

FACUNDUS, styled "Episcopus Hermianensis," from the see which he held in the province of Byzacium, in Africa Propria, lived about the middle of the sixth century. When Justinian (A. D. 544) published an edict condemning, 1st, the Epistle of Ibas, bishop of Edessa; 2d, the doctrine of Theodore, bishop of Mopsuestia; and 3d, certain writings of Theodoret, bishop of Cyrus or Cyrrus; and anathematising all who approved of them, his edict was resisted by many, as impugning the judgment of the general council of Chalcedon (held A. D. 451), at which the prelates whose sentiments or writings were obnoxious were not only not condemned, but two of them, Ibas and Theodore, restored to their sees, from which they had been expelled. Facundus was one of those who rejected the Emperor's edict; and was requested by his brethren (apparently the other bishops of Africa) to prepare a defence of the Council on the three points (currently termed by ecclesiastical writers the "tria capitula") on which its judgment

s impugned. He was at Constantinople, engaged
his work, when the pope, Vigilius (A. D. 547),
ved, and directed him and all the other bishops
o were there, about seventy in number, to give
ir opinion on the "tria capitula" in writing in
en days. The answer of Facundus consisted
extracts from his unfinished work; but as, from
haste and excitement under which it was pre-
ed, and the inaccuracy of some of its quotations,
id not satisfy its author, he afterwards finished
published his larger work, as being a more
derate and better arranged defence of the coun-
Vigilius having been induced to approve of
condemnation of Ibas, Theodore, and Theodo-
though with a reservation of the authority of
council of Chalcedon, Facundus, with the bishops
Africa and of some other provinces, refused to
e communion with him and with those who
ed in the condemnation; and being persecuted
this, he was obliged to conceal himself. During
s concealment, at the request of some persons
om he does not name, he wrote his reply to
cian, a scholasticus or pleader, who had written
inst the decision of the council of Chalcedon.
thing further is known of Facundus. Two
is writings, viz. *Pro Defensione Trium Capitu-
m Libri XII.*, and *Contra Mocianum Liber*,
e published with notes by Sirmond (8vo.
is. 1629). These works, with Sirmond's
es, are reprinted in the edition of the
ks of Optatus, by Philippus Priorius, and in
Bibliotheca Patrum, vol. x. ed. Lyon, A. D.
7, and vol. xi. ed. Venice, by Gallandius,
. 1765. Another work of Facundus, entitled
*istola Fidei Catholicae in Defensione Trium Capi-
rum*, was first published in the *Spicilegium* of
Achery (vol. iii. p. 106 of the first edition, or
iii. p. 307. ed. of 1723), chiefly with the view
showing that Facundus continued out of com-
nion with the Pope and the Catholic Church, and
f weakening his authority: for the Protestants
cited a passage from his *Defensio Trium Capi-
rum* against the doctrine of the Real Presence.
s letter is reprinted in the *Bibliotheca Patrum*
Gallandius. Cassiodorus (*Expos. in Psalm
viii.* sub fin.) speaks of two books of Fa-
dus *De duabus Naturis Domini Christi.* By
e scholars he is thought to mean the two
books of the *Defensio*; but Fabricius thinks
he speaks of a separate work of Facundus now
. (Facundus, works as above; Victor Tunnu-
sis, *Chronicon*; Isidor. Hisp. *De Scrip. Eccles.*
19.; Baronius, *Annal. ad Ann.* 546, 547,
Pagius, *Critic. in Baron.*; Cave, *Hist. Lit.* vol.
. 520; Fabric. *Bibl. Graec.* vol. x. p. 543,
Bibl. Med. et Inf. Latin. vol. ii. p. 140,
lua, 1754; Galland. *Biblioth. Patrum*, vol. xi.,
leg. c. 13.) [J. C. M.]

FA'DIA. 1. A daughter of Q. Fadius Gallus.
was fraudulently robbed of her paternal in-
tance by P. Sextilius Rufus. (Cic. *de Fin.* ii.
&c.)

. A daughter of C. or Q. Fadius, married to
triumvir M. Antonius, at the time when he
yet a young man. She bore him several
dren. (Cic. *Philipp.* ii. 2, xiii. 10, *ad Att.* xvi.
[L. S.]

FADILLA. 1. AURELIA FADILLA, a daughter
ntoninus Pius and Faustina. (Eckhel, vol. vii.
8.)

. FADILLA, a daughter of M. Aurelius and the
younger Faustina. (Gruter, p. cclii. 8; Murator, p. 242. 3, p. 590. 4.)

3. JUNIA FADILLA, a descendant of M. Antoninus or M. Aurelius, betrothed to Maximus Caesar. (Capitolin. *Maximin. jun.* 1.) [W. R.]

FA'DIUS, the name of a family of the municipium of Arpinum. Some of the members of it settled at Rome, while others remained in their native place. The Fadii appear in history about the time of Cicero, but none of them rose to any higher office than the tribuneship. The only cognomens that occur in the family, are GALLUS and RUFUS. The following have no surnames:—

1. C. or Q. FADIUS, for in one of the two passages in which he is mentioned, he is called Caius, and in the other Quintus. He was a *libertinus*, and seems to have possessed considerable wealth, for his daughter, who was married to M. Antonius, is called a rich woman. (Cic. *Philipp.* ii. 2, *ad Att.* xvi. 11.)

2. L. FADIUS, was aedile in his native place of Arpinum, in B. C. 44. (Cic. *ad Att.* xv. 15, 17, 20.)

3. SEX. FADIUS, a disciple of the physician Nicon, but otherwise unknown. (Cic. *ad Fam.* vii. 20.) [L. S.]

FADUS, CUS'PIUS, a Roman eques of the time of the Emperor Claudius. After the death of King Agrippa, in A. D. 44, he was appointed by Claudius procurator of Judaea. During his administration peace was restored in the country, and the only disturbance was created by one Teudas, who came forward with the claim of being a prophet. But he and his followers were put to death by the command of Cuspius Fadus. He was succeeded in the administration of Judaea by Tiberius Alexander. (Joseph. *Ant.* xix. 9, xx. 5. § 1, *Bell. Jud.* ii. 11. § 5; Tac. *Hist.* v. 9; Zonar. xii. 11; Euseb. *Hist. Eccl.* ii. 11.) [L. S.]

FALACER, or, more fully, *divus pater Falacer*, is mentioned by Varro (*de L. L.* v. 84, vii. 45) as an ancient and forgotten Italian divinity, whom Hartung (*Die Rel. d. Röm.* ii. p. 9) is inclined to consider to be the same as Jupiter, since *falandum*, according to Festus, was the Etruscan name for "heaven." [L. S.]

FALA'NIUS, a Roman eques, one of the first victims of the public accusers in the reign of Tiberius. He was charged, A. D. 15, with profaning the worship of Augustus Caesar, first by admitting a player of bad repute to the rites, and secondly by selling with his garden a statue of the deceased emperor. Tiberius acquitted Falanius, remarking that the gods were quite able to take care of their own honour. (Tac. *Ann.* i. 73; Dion Cass. lvii. 24.) [W. B. D.]

P. FALCI'DIUS, tribune of the plebs in B. C. 40, was the author of the *Lex Falcidia de Legatis*, which remained in force in the sixth century A. D., since it was incorporated by Justinian in the Institutes. It is remarkable that Dion Cassius (xlviii. 33). mistakes its import. He says that the heres, if unwilling to take the hereditas, was allowed by the Falcidian law to refuse it on taking a fourth part only. But the Lex Falcidia enacted that at least a fourth of the estate or property of the testator should be secured to the heres scriptus. (*Dict. of Ant. s. v. Legatum.*) The Falcidius mentioned by Cicero in his speech for the Manilian law (19), had the praenomen *Caius*. He had been tribune of the people and legatus, but in

what year is unknown. (Schol. Gronov. *pro Leg. Man.* 19. ed. Orelli). [W. B. D.]

FALCO, Q. SO'SIUS, a Roman of high birth and great wealth, consul for the year A. D. 193, one of those whom Commodus had resolved to put to death that very night on which he himself was slain. When the Praetorians became disgusted with the reforms of Pertinax, they endeavoured to force the acceptance of the throne upon Falco, and actually proclaimed him emperor. The plot, however, failed, and many of the ringleaders were put to death; but Falco, whose guilt was by no means proved, and who was even believed by many to be entirely innocent, was spared, and, retiring to his property, died a natural death. (Dion Cass. lxxii. 22, lxxiii. 8; Capitolin. *Pertin.* 8.) [W. R.]

FALCO'NIA PROBA, a poetess, greatly admired in the middle ages, but whose real name, and the place of whose nativity, are uncertain. We find her called *Flatonia Veccia*, *Faltonia Anicia*, *Valeria Faltonia Proba*, and *Proba Valeria;* while Rome, Orta, and sundry other cities, claim the honour of her birth. Most historians of Roman literature maintain that she was the noble *Anicia Faltonia Proba*, the wife of Olybrius Probus, otherwise called Hermogenianus Olybrius, whose name appears in the Fasti as the colleague of Ausonius, A. D. 379; the mother of Olybrius and Probinus, whose joint consulate has been celebrated by Claudian; and, according to Procopius, the traitress by whom the gates of Rome were thrown open to Alaric and his Goths. But there seems to be no evidence for this identification; and we must fall back upon the testimony of Isidorus, with whose words, "Proba uxor Adelfii Proconsulis," our knowledge begins and ends, unless we attach weight to a notice found at the end of one of the MS. copies written in the tenth century, quoted by Montfaucon in his *Diarium Italicum* (p. 36), "Proba uxor Adolphi mater Olibrii et Aliepii cum Constantii bellum adversus Magnentium conscripsisset, conscripsit et hunc librum."

The only production of Falconia now extant is a *Cento Virgilianus*, inscribed to the Emperor Honorius, in terms which prove that the dedication must have been written after A. D. 393, containing narratives in hexameter verse of striking events in the Old and New Testament, expressed in lines, half lines, or shorter portions of lines derived exclusively from the poems of Virgil, which are completely exhausted in the process. Of course no praise, except what is merited by idle industry and clever dulness, is due to this patch-work; and we cannot but marvel at the gentle terms employed by Boccacio and Henry Stephens in reference to such trash. We learn from the prooemium that she had published other pieces, of which one upon the civil wars is particularly specified, but of these no trace remains. The *Homerocentones*, by some ascribed to Falconia, belong in reality to Eudoxia.

The *Cento Virgilianus* was first printed at Venice, fol. 1472, in a volume containing also the Epigrams of Ausonius, the *Consolatio ad Liviam*, the pastorals of Calpurnius, together with some hymns and other poems; this was followed, in the same century, by the editions published at Rome, 4to. 1481; at Antwerp, 4to. 1489, and at Brixia, 8vo. 1496. The most elaborate are those of Meibomius, Helmst. 4to. 1597, and of Kromayer, Hal. Magd. 8vo. 1719. (See also the *Bibliotheca Max. Patrum*, Lugdun. 1677, vol. v. p. 1218; Isidor. *Orig.* i. 38, 25, *de Script. Eccles.* 5.) [W. R.]

FA'LCULA, C. FIDICULA'NIUS, a Roman senator, was one of the judices at the trial of Statius Albius Oppianicus, who in B. C. 74 was accused of attempting to poison his step-son, A. Cluentius. The history of this remarkable trial is given elsewhere [CLUENTIUS]. Falcula was involved in the general indignation that attended the conviction of Oppianicus. The majority of judices who condemned Oppianicus was very small. Falcula was accused by the tribune, L. Quintius, of having been illegally balloted into the concilium by C. Verres, at that time city praetor, for the express purpose of convicting Oppianicus, of voting out of his proper decuria, of giving sentence without hearing the evidence, of omitting to apply for an adjournment of the proceedings, and of receiving 40,000 sesterces as a bribe from the prosecutor, A. Cluentius.

He was, however, acquitted, since his trial did not take place until after the excitement that followed the Judicium Albianum had in some measure subsided. But eight years later, B. C. 66, Falcula was again brought to public notice by Cicero, in his defence of Cluentius. After recapitulating the circumstances of the Judicium Albianum, Cicero asks, if Falcula were innocent, who in the concilium at Oppianicus's trial could be guilty? an equivocal plea that inferred without asserting the guilt of Falcula, in B. C. 74. In his defence of A. Caecina, in B. C. 69, Cicero ushers in the name of Falcula, a witness against the accused, with ironical pomp, and proceeds to point out gross inconsistencies in Falcula's evidence. Great uncertainty is thrown over the history of Falcula by the circumstance that it suited Cicero, from whose speeches alone we know any thing of him, to represent at different times, in different lights, the Judicium Albianum. When Cicero was pleading against C. Verres, Oppianicus was unjustly condemned, and Falcula was an illegal corrupt judge; when he defended Cluentius, it was necessary to soften the details of the Albianum Judicium; when he spoke for Caecina, it was his interest to direct public feeling against Falcula. (Cic. *pro Cluent.* 37, 41, *pro Caecin.* 10; Pseudo-Ascon. *in Act. I. Verr.* p. 146; Schol. Gronov. *in Act. I. in Verr.* p. 396. ed. Orelli.) [W. B. D.]

FALISCUS, GRA'TIUS, the author of a poem upon the chase, of whom only one undoubted notice is to be found in ancient writers. This is contained in the Epistles from Pontus (iv. 16, 33), where Ovid speaks of him as a contemporary in the same couplet with Virgil:—

> "Tityrus antiquas et erat qui pasceret herbas,
> Aptaque venanti Gratius arma daret."

(Comp. *Cyneget.* 23.) Some lines in Manilius have been supposed to allude to Gratius, but the terms in which they are expressed (*Astron.* ii. 43) are too vague to warrant such a conclusion. Wernsdorf, arguing from the name, has endeavoured, not without some shadow of reason, to prove that he must have been a slave or a freedman, but the rest of his conjectures are mere fantasies. The cognomen, or epithet, *Faliscus*, was first introduced by Barth, on the authority of a MS. which no one else ever saw, and probably originated in a forced and false interpretation of one of the lines in the poem, "At contra nostris

bellia lina Faliscis" (v. 40), where, upon refer-
g to the context, it will at once be seen that
tris here denotes merely *Italian*, in contradis-
ction to the various foreign tribes spoken of in
preceding verses.

The work itself, which consists of 540 hexame-
s, is entitled *Cynegeticon Liber*, and professes to
forth the apparatus (*arma*) necessary for the
rtsman, and the manner in which the various
uisites for the pursuit of game are to be procured,
pared, and preserved (*artes armorum*). Among
arma of the hunter are included not only nets,
s, snares (*retia, pedicae, laquei*), darts and spears
cula, venabula), but also horses and dogs, and a
ge portion of the undertaking (vv. 150—430) is
voted to a systematic account of the different
ds of hounds and horses.

The language of the *Cynegetica* is pure, and not
worthy of the age to which it belongs; but
re is frequently a harshness in the structure of
periods, a strange and unauthorised use of
ticular words, and a general want of distinct-
s, which, in addition to a very corrupt text,
der it a task of great difficulty to determine the
ct meaning of many passages. Although con-
erable skill is manifested in the combination of
parts, the author did not possess sufficient
ver to overcome the obstacles which were tri-
phantly combated by Virgil. The matter and
angement of the treatise are derived in a great
asure from Xenophon, although information was
wn from other ancient sources, such as Dercy-
the Arcadian, and Hagnon of Boeotia. It is
arkable, that both the Greek Oppianus, who
rished probably under Caracalla, and the Roman
mesianus, the contemporary of Numerianus,
gate to themselves the honour of having en-
ed upon a path altogether untrodden. Whether
believe them to be sincere and ignorant, or sus-
t them of deliberate dishonesty, their bold
ertion is sufficient to prove that the poem of
iscus had in their day become almost totally
nown.

The *Cynegetica* has been transmitted to modern
es through the medium of a single MS., which
brought from Gaul to Italy by Actius Sanna-
us about the beginning of the sixteenth century,
contained also the Cynegetics of Nemesianus,
the Halieutics ascribed to Ovid. A second
y of the first 159 lines was found by Janus
tius appended to another MS. of the Halieutics.
The Editio Princeps was printed at Venice, 8vo.
ruary, 1534, by Aldus Manutius, in a volume,
taining also the *Halieutica* of Ovid, the *Cyne-*
ca and *Carmen Bucolicum* of Nemesianus, the
colica of Calpurnius Siculus, together with the
catio of Hadrianus; and reprinted at Augsburg
the July of the same year. The best editions
those contained in the *Poetae Latini Minores*
Burmann (vol. i. Lug. Bat. 1731), and of
rnsdorf, vol. i. p. 6, 293, ii. p. 34, iv. pt. ii.
90, 806, v. pt. iii. p. 1445), whose prolegomena
race all the requisite preliminary information.
A translation into English verse with notes, and
Latin text, by Christopher Wase, was pub-
ed at London in 1654, and a translation into
man, also metrical, by S. E. G. Perlet, at
zig, in 1826. [W. R.]

FALTO, the name of a family of the Valeria
s.

1. Q. VALERIUS Q. F. P. N. FALTO, was the first Praetor Peregrinus at Rome (*Dict. of Ant. s. v. Praetor*). The occasion for a second praetorship was, that the war with Carthage required two commanders, and A. Postumius Albinus, one of the consuls for the year B. C. 242, being at the time priest of Mars, was forbidden by the Pontifex Maximus to leave the city. Falto was second in command of the fleet which, in that year, the last of the first Punic war, the Romans dispatched under C. Lutatius Catulus [CATULUS] against the Carthaginians in Sicily. After Catulus had been disabled by a wound at the siege of Drepanum, the active duties of the campaign devolved on Falto. His conduct at the battle of the Aegates so much contributed to the victory of the Romans that, on the return of the fleet, Falto demanded to share the triumph of Catulus. His claim was rejected, on the ground that an inferior officer had no title to the recompense of the chief in command. The dispute was referred to arbitration; and the arbiter, Atilius Calatinus, decided against Falto, alleging that, as in the field the consul's orders took precedence of the praetor's, and as the praetor's auspices, in case of dispute, were always held inferior to the consul's, so the triumph was exclusively a consular distinction. The people, however, thought that Falto merited the honour, and he accordingly triumphed on the 6th of October, B. C. 241. Falto was consul in B. C. 239. (Liv. *Epit.* xix.; Fast. Capit.; Val. Max. i. 1. § 2, ii. 8. § 2.)

2. P. VALERIUS Q. F. P. N. FALTO, brother of the preceding, was consul in B. C. 238. The Boian Gauls, after having been at peace with Rome for nearly half a century, in this year resumed hostilities, and formed a league with their kindred tribes on the Po, and with the Ligurians. Falto was despatched with a consular army against them, but was defeated in the first battle with great loss. The senate, on the news of his defeat, ordered one of the praetors, M. Genucius Cipus [CIPUS], to march to his relief. Falto, however, regarded this as an intrusion into his province, and, before the reinforcement arrived, attacked the Boians a second time and routed them. But on his return to Rome he was refused a triumph, not merely on account of his defeat, but because he had rashly fought with a beaten army without awaiting the arrival of the praetor. (Zonar. viii. 18; Oros. iv. 12.)

3. M. VALERIUS FALTO, one of the envoys sent by the senate, B. C. 205, to Attalus I. king of Pergamus. Their mission was to fetch the Idaean mother to Italy, according to an injunction of the Sibylline Books. Falto was of quaestorian rank at this time, but the date of his quaestorship is not known. On the return of the envoys to Rome Falto was sent forward to announce the message of the Delphic oracle, which they had consulted on their journey, to the senate—"The best man in the state must welcome the goddess or her representative on her landing." (Liv. xxix. 11.) Falto was one of the curule aediles, B. C. 203, when a supply of Spanish grain enabled those magistrates to sell corn to the poor at a sesterce the bushel. (xxx. 26.) Falto was praetor B. C. 201. His province was Bruttium, and two legions were allotted to him. (xxx. 40, 41.) [W. B. D.]

FANGO, or PHANGO, C. FUFI'CIUS, originally a common soldier, and probably of African blood, whom Julius Caesar raised to the rank of senator. When, in B. C. 40, Octavianus annexed Numidia and part of the Roman Africa to his share

of the triumviral provinces, he appointed Fango his prefect. But his title in Numidia was opposed by T. Sextius, the prefect of M. Antonius. They appealed to arms, and after mutual defeats and victories, Fango was driven into the hills that bounded the Roman province to the north-west. There, mistaking the rushing of a troop of wild buffaloes for a night attack of Numidian horse, he slew himself. (Dion Cass. xlviii. 22—24; Appian, *B. C.* v. 26.) In Cicero's epistles to Atticus (xiv. 10.), *Frangones* is probably a misreading for *Fangones*, and refers to C. Fuficius. [W. B. D.]

FA'NNIA. 1. A woman of Minturnae, of bad repute. C. Titinius married her, nevertheless, because she had considerable property. Soon after he repudiated her for her bad conduct, and at the same time attempted to rob her of her dowry. C. Marius, who was to decide between them, requested Titinius to restore the dowry; but when this was refused, C. Marius pronounced sentence, declaring the woman guilty of adultery, but compelling her husband to restore her dowry, because he had married the woman although he knew what she was. The woman gratefully remembered the service thus done to her, and, when Marius, in B. C. 88, on his escape from the marshes, came to Minturnae, Fannia received him into her house, and took care of him as well as she could. (Val. Max. viii. 2. § 3; Plut. *Mar.* 38, who erroneously calls her husband Tinnius.)

2. The second wife of Helvidius Priscus. In the reign of Nero, when her husband was exiled, she accompanied him to Macedonia. In the reign of Vespasian she accompanied him a second time into exile. After the death of her husband she persuaded Herennius Senecio to write the life of Helvidius Priscus. The biographer was put to death by Domitian, and Fannia was punished for her suggestion by being sent into exile. (Plin. *Epist.* i. 5, vii. 19; Suet. *Vesp.* 15.) [L. S.]

FA'NNIA GENS, plebeian. No members of it are mentioned in Roman history previous to the second century B. C., and the first of them who obtained the consulship was C. Fannius Strabo, in B. C. 161. The only family-name which occurs in this gens under the republic is STRABO: the others are mentioned without a cognomen. There are a few coins belonging to this gens: one of them is given under CRITONIUS; another figured below bears on

the obverse a head of Pallas, and on the reverse Victory in a quadriga, with M. FAN. C. F. [L.S.]

FA'NNIUS. 1. C. FANNIUS was tribune of the people in B. C. 187. When L. Scipio Asiaticus was sentenced to pay a large sum of money to the treasury, the praetor, Q. Terentius Culleo, declared, that he would arrest and imprison Scipio, if he refused to pay the money. On that occasion C. Fannius declared in his own name and that of his colleagues (with the exception of Tib. Gracchus), that they would not hinder the praetor in carrying his threat into effect. (Liv. xxxviii. 60.)

2. C. FANNIUS, a Roman eques, is called a *frater germanus* of Titinius, and had some transactions with C. Verres in B. C. 84. (Cic. *in Verr.* i. 49.)

3. M. FANNIUS, was one of the judices in the case (*Quaestio de Sicariis*) of Sex. Roscius of Ameria, in B. C. 80. (Cic. *pro Sex. Rosc.* 4; Schol. Gronov. *ad Roscian.* p. 427, ed. Orelli.)

4. L. FANNIUS and L. Magius served in the army of the legate Flavius Fimbria, in the war against Mithridates, in B. C. 84; but they deserted and went over to Mithridates, whom they persuaded to enter into negotiations with Sertorius in Spain, through whose assistance he might obtain the sovereignty of Asia Minor and the neighbouring countries. Mithridates entered into the scheme, and sent the two deserters, in B. C. 74, to Sertorius to conclude a treaty with him. Sertorius promised Mithridates Bithynia, Paphlagonia, Cappadocia, and Gallograecia, as rewards for assisting him against the Romans. Sertorius at once sent M. Varius to serve Mithridates as general, and L. Fannius and L. Magius accompanied him as his councillors. On their advice Mithridates began his third war against the Romans. In consequence of their desertion and treachery Fannius and Magius were declared public enemies by the senate. We afterwards find Fannius commanding a detachment of the army of Mithridates against Lucullus. (Appian, *Mithrid.* 68; Plut. *Sertor.* 24; Oros. vi. 2, Cic. *in Verr.* i. 34; Pseudo-Ascon. *in Verrin.* p. 183, ed. Orelli.)

5. C. FANNIUS, one of the persons who signed the accusation which was brought against P. Clodius in B. C. 61. A few years later, B. C. 59, he was mentioned by L. Vettius as an accomplice in the alleged conspiracy against Pompey. (Cic. *ad Att.* ii. 24.) Orelli, in his Onomasticon, treats him as identical with the C. Fannius who was tribune in B. C. 59; but if this were correct, Cicero (*l. c.*) would undoubtedly have described him as tribune. He may, however, be the same as the Fannius who was sent in B. C. 43 by M. Lepidus as legate to Sex. Pompeius, and who, at the close of the same year, was outlawed, and took refuge with Sex. Pompeius in Sicily. In B. C. 36, when Sex. Pompeius had gone to Asia, Fannius and others deserted him, and went over to M. Antonius. (Cic. *Philipp.* xiii. 6; Appian, *B. C.* iv. 84, v. 139.)

6. C. FANNIUS, tribune of the people in B. C. 59, when C. Julius Caesar and Bibulus were consuls. Fannius allowed himself to be made use of by Bibulus in opposing the *lex agraria* of J. Caesar. He belonged to the party of Pompey, and in B. C. 49 he went as praetor to Sicily. The fall of Pompey in the year after seems to have brought about the fall of Fannius also. (Cic. *pro Sext.* 53, *in Vatin.* 7, *ad Att.* vii. 15, viii. 15, xi. 6.)

7. FANNIUS, one of the commanders under Cassius, in B. C. 42. (Appian, *B. C.* iv. 72.) He may be the same as the C. Fannius mentioned by Josephus (*Ant. Jud.* xiv. 10. § 15), who, however, describes him as *στρατηγὸς ὕπατος*, the last of which words is probably incorrect.

8. C. FANNIUS, a contemporary of the younger Pliny, who was the author of a work on the deaths of persons executed or exiled by Nero, under the title of *Exitus Occisorum aut Relegatorum.* It consisted of three books, but more would have been added if Fannius had lived longer. The work seems to have been very popular at the time, both

account of its style and its subject. (Plin. *t.* v. 5.) [L. S.]

A'NNIUS CAE'PIO. [CAEPIO.]

A'NNIUS CHAE'REAS. [CHAEREAS.]

A'NNIUS QUADRA'TUS. [QUADRATUS.]

A'SCELIS, a surname of Diana in Italy, h she was believed to have received from the mstance of Orestes having brought her image Tauris in a bundle of sticks (*fascis*, Serv. *en.* ii. 116 ; Solin. i. 2 ; Sil. Ital. xiv. 260). elis, however, is probably a corruption, for the ose of making it allude to the story of Orestes ing her image from Tauris : the original form ne name was probably Facelis or Facelina *fax*), as the goddess was generally repre- d with a torch in her hand. [L. S.]

A'SCINUS, an early Latin divinity, and ical with Mutinus or Tutinus. He was wor- ed as the protector from sorcery, witchcraft, evil daemons ; and represented in the form of llus, the genuine Latin for which is *fascinum*, symbol being believed to be most efficient in ing all evil influences. He was especially ed to protect women in childbed and their ing (Plin. *Hist. Nat.* xxviii. 4, 7) ; and en wrapt up in the toga praetexta used to up sacrifices in the chapel of Fascinus. (Paul. p. 103.) His worship was under the care e Vestals ; and generals, who entered the city umph, had the symbol of Fascinus fastened their chariot, that he might protect them envy (*medicus invidiae*), for envy was be- to exercise an injurious influence on those were envied. (Plin. *l. c.*) It was a custom the Romans, when they praised any body, d the word *praefiscine* or *praefiscini*, which to have been an invocation of Fascinus, to nt the praise turning out injurious to the on whom it was bestowed. [L. S.]

STI'DIUS, a British bishop placed, as to by Gennadius, between Cyril of Alexandria Theodotus of Ancyra. One tract by this au- entitled *De Vita Christiana*, is still extant, but ong ascribed to St. Augustin, or to some un- writer, until restored to its lawful owner olstenius, who published an edition at Rome 63, from an ancient MS. in the monastery of e Casino. It will be found in the *Bibliotheca m* of Galland (vol. ix. p. 481) and a dis- n upon Fastidius himself in the *Prolegomena* ix.). Gennadius ascribes to him another *De Viduitate Servanda*, which, however, erhaps incorporated in the piece mentioned which contains a chapter *De Triplici Vidui-* [W. R.]

FAU'CIUS, a native of Arpinum, of rian rank, at Rome. His life would be un- ing record but for its connection with a letter cero's (*Fam.* xiii. 11), which incidentally s light upon the local government and cir- ances of the municipium of Arpinum, the lace of Marius and Cicero. The Arpinatian unity possessed estates in Cisalpine Gaul, the of which were their only fund for the repair ir temples and the cost of their sacrifices and ls. Faucius was one of three commissioners to recover the dues of his municipium, the date of the letter, B. C. 46, renders it probable that the civil wars had caused to withheld. Cicero recommends Faucius and her commissioners to M. Brutus, who was praetor of Cisalpine Gaul. It appears from the letter that the only magistracy in Arpinum was an aedileship, and this fact adds to our acquaintance with the internal government of Italy under the dominion of Rome. Thus, Lavinium had a dictator (Cic. *pro Mil.* 10), Tusculum a dictator (Liv. iii. 18) ; Corfinium, Duumviri (Caesar, *B. C.* i. 23) ; Neapolis, Cumae, Larinum, Quatuorviri (Cic. *ad Att.* x. 13, *pro Cluent.* 8) ; Sidicinum and Ferentum a quaestor (Gell. x. 3). For the Faucia Curia see Liv. ix. 38. [W. B. D.]

FAVENTI'NUS, CLAU'DIUS, a centurion dismissed with ignominy by the emperor Galba from the service, who afterwards, A. D. 69, by exhibiting forged letters, induced the fleet at Misenum to revolt from Vitellius to Vespasian. (Tac. *Hist.* iii. 57.) From his influence with the fleet, Faventinus may have been one of the classiarii milites, or legio classica, whom Nero, A. D. 68, drafted from the seamen, and Galba reduced to their former station. (Suet. *Galb.* 12 ; Plut. *Galb.* 15 ; Tac. *Hist.* i. 6, 31, 37 ; Dion Cass. lxiv. 3.) [W. B. D.]

FAULA or FAUNA was, according to some, a concubine of Heracles in Italy ; while, according to others, she was the wife or sister of Faunus. Latinus, who is called a son of Heracles by a concubine, was probably considered to be the son of Faula ; whereas the common tradition describes him as a son of Faunus. Faula was identified by some of the ancients with the Greek Aphrodite. (Verr. Flacc. ap. Lactant. *de Fals. Relig.* i. 20, *Inst. Ep. ad Pentad.* 20 ; comp. FAUNUS.) [L. S.]

FAUNUS, the son of Picus and father of Latinus, was the third in the series of the kings of the Laurentes. In his reign Faunus, like his two predecessors, Picus and Saturn, had promoted agriculture and the breeding of cattle among his subjects, and also distinguished himself as a hunter. (Plin. *H. N.* ix. 6 ; Propert. iv. 2. 34.) In his reign likewise the Arcadian Evander and Heracles were believed to have arrived in Latium. (Plut. *Parall. Gr. et Rom.* 38.) Faunus acts a very prominent part in the mythical history of Latium, for, independent of what he did for agriculture, he was regarded as one of the great founders of the religion of the country ; hence Lactantius (i. 24, § 9) places him on an equality with Numa. He was therefore in later times worshipped in two distinct capacities : first, as the god of fields and shepherds, and secondly, as an oracular and prophetic divinity. The festival of the Faunalia, which was celebrated on the 5th of December, by the country people, with great feasting and merriment, had reference to him as the god of agriculture and cattle. (Horat. *Carm.* iii. 18.) As a prophetic god, he was believed to reveal the future to man, partly in dreams, and partly by voices of unknown origin. (Virg. *Aen.* vii. 81, &c. ; Cic. *de Nat. Deor.* ii. 2, iii. 6, *de Divin.* i. 45.) What he was in this respect to the male sex, his wife Fauna or Faula was to the female, whence they bore the surnames *Fatuus*, *Fatua*, or *Fatuellus*, *Fatuella*, derived from *fari*, *fatum*. (Justin, xliii. 1 ; Lactant. i. 22.) They are said to have given their oracles in Saturnian verse, whence we may perhaps infer that there existed in Latium collections of oracles in this metre. (Varro, *de L. L.* vii. 36.) The places where such oracles were given were sacred groves, one near Tibur, around the well Albunea, and another on the Aventine, near Rome. (Virg. *l. c.* ; Ov.

Fast. iv. 649, &c.) The rites observed in the former place are minutely described by Virgil: a priest offered up a sheep and other sacrifices; and the person who consulted the oracle had to sleep one night on the skin of the victim, during which the god gave an answer to his questions either in a dream or in supernatural voices. Similar rites are described by Ovid as having taken place on the Aventine. (Comp. Isidor. viii. 11, 87.) There is a tradition that Numa, by a stratagem, compelled Picus and his son Faunus to reveal to him the secret of calling down lightning from heaven [ELICIUS], and of purifying things struck by lightning. (Arnob. v. 1; Plut. *Num.* 15; Ov. *Fast.* iii. 291, &c.) At Rome there was a round temple of Faunus, surrounded with columns, on Mount Caelius; and another was built to him, in B. C. 196, on the island in the Tiber, where sacrifices were offered to him on the ides of February, the day on which the Fabii had perished on the Cremera. (Liv. xxxiii. 42, xxxiv. 53; P. Vict. *Reg. Urb.* 2; Vitruv. iii. 1; Ov. *Fast.* ii. 193.) In consequence of the manner in which he gave his oracles, he was looked upon as the author of spectral appearances and terrifying sounds (Dionys. v. 16); and he is therefore described as a wanton and voluptuous god, dwelling in woods, and fond of nymphs. (Horat. *l. c.*) The way in which the god manifested himself seems to have given rise to the idea of a plurality of fauns (Fauni), who are described as monsters, half goat, and with horns. (Ov. *Fast.* v. 99, *Heroid.* iv. 49.) Faunus thus gradually came to be identified with the Arcadian Pan, and the Fauni as identical with the Greek satyrs, whence Ovid (*Met.* vi. 392) uses the expression *Fauni et Satyri fratres.* As Faunus, and afterwards the Fauni, were believed to be particularly fond of frightening persons in various ways, it is not an improbable conjecture that Faunus may be a euphemistic name, and connected with *faveo.* (Hartung, *Die Relig. d. Röm.* vol. ii. p. 183, &c.) [L. S.]

M. FAVO'NIUS is mentioned for the first time in B. C. 61, during the transactions against P. Clodius for having violated the sacra of the Bona Dea. On that occasion he joined Cato, whose sternness he imitated throughout life, in his attacks upon the consul Piso for defending Clodius, and displayed great zeal in the matter. The year after, he accused Metellus Scipio Nasica, probably of bribery. Cicero defended the accused, at which Favonius was somewhat offended. In the same year he sued, a second time, for the tribuneship, but he does not appear to have succeeded, for there is no evidence to prove that he was invested with that office, and Caesar, Pompey, and Crassus, who at the end of the year concluded their treaty, and were well aware that Favonius, although he was harmless, might yet be a very troublesome opponent, probably exerted their influence to prevent his gaining his end. About that time Pompey was suffering from a bad foot, and when he appeared in public with a white bandage round his leg, Favonius, in allusion to his aiming at the supremacy in the Roman republic, remarked that it was indifferent in what part of the body the royal diadem (bandage) was worn. It should be remarked that Favonius, although he belonged to the party of the Optimates, was yet a personal enemy of Pompey. In B. C. 59, when J. Caesar and Bibulus were consuls, Favonius is said to have been the last of all the senators that was prevailed upon to sanction the lex agraria of Caesar and not until Cato himself had yielded. In B. C. 57, when Cicero proposed that Pompey should be entrusted with the superintendence of all the supplies of corn, Favonius was at the head of the opposition party, and became still more indignant at the conduct of the tribune Messius, who claimed almost unlimited power for Pompey. When Ptolemy Auletes, the exiled king of Egypt, had caused the murder of the ambassadors whom the Alexandrians had sent to Rome, Favonius openly charged him in the senate with the crime, and at the same time unmasked the disgraceful conduct of those Romans who had been bribed by the king. In the year following, when Pompey was publicly insulted during the trial of Milo, Favonius and other Optimates rejoiced in the senate at the affront thus offered to him. In the second consulship of Pompey and Crassus, in B. C. 55, the tribune Trebonius brought forward a bill that Spain and Syria should be given to the consuls for five years, and that Caesar's proconsulship of Gaul should be prolonged for the same period. Cato and Favonius opposed the bill, but it was carried by force and violence. In B. C. 54, Favonius, Cicero, Bibulus, and Calidius spoke in favour of the freedom of the Tenedians. In the year following Favonius offered himself as a candidate for the aedileship, but was rejected. Cato, however, observed, that a gross deception had been practised in the voting, and, with the assistance of the tribunes, he caused a fresh election to be instituted, the result of which was that his friend was invested with the office. During the year of his aedileship, he left the administration of affairs and the celebration of the games to his friend Cato. Towards the end of the year, he was thrown into prison by the tribune, Q. Pompeius Rufus, for some offence, the nature of which is unknown; for according to Dion Cassius, Rufus imprisoned him merely that he might have a companion in disgrace, having himself been imprisoned a short time before; but some think, and with greater probability, that it was to deter Favonius from opposing the dictatorship of Pompey, which it was intended to propose. In B. C. 52, Cicero, in his defence of Milo, mentions Favonius as the person to whom Clodius was reported to have said, that Milo in three or four days would no longer be among the living. The condemnation of Milo, however, took place, notwithstanding the exertions to save him, in which Cato and Favonius probably took part. In 51 Favonius sued for the praetorship, but in vain; as, however, in 48 he is called *praetorius*, it is possible that he was candidate for the same office in the year 50 also, and that in 49 he was invested with it. In this year he and Cato opposed the proposal that a supplicatio should be decreed in honour of Cicero, who was well disposed towards both, and who appears to have been greatly irritated by this slight.

The civil war between Caesar and Pompey broke out during the praetorship of Favonius, who is said to have been the first to taunt Pompey by requesting him to call forth the legions by stamping his foot on the ground. He fled at first with the consuls and several senators to Capua, and was the only one who would not listen to any proposals for reconciliation between the two rivals; but notwithstanding his personal aversion to Pompey, he

him and the Optimates, when they went
o Greece. In B. C. 48, we find him engaged
cedonia, under Metellus Scipio, and during
tter's absence in Thessaly, Favonius, who
ft behind on the river Haliacmon with eight
s, was taken by surprise by Domitius Cal-
and was saved only by the speedy return
tellus Scipio. Up to the last moment Fa-
would not hear of any reconciliation.
the unfortunate issue of the battle of Phar-
Favonius, however, acted as a faithful friend
ls Pompey: he accompanied him in his flight,
ewed him the greatest kindness and attention.
the death of Pompey, he returned to Italy,
as pardoned by J. Caesar, in whose supre-
he acquiesced, having gained the conviction
nonarchy was better than civil war. For
eason the conspirators against the life of
did not attempt to draw him into their
but after the murder was accomplished, he
joined the conspirators, and went with them
Capitol. When Brutus and Cassius were
l to leave Rome, he followed them, and was
ingly outlawed in B. C. 43, by the lex Pedia,
ir accomplice. He was, however, a trouble-
and importunate ally to the republicans, and
when he presumed to influence Brutus and
s at their meeting at Sardis, Brutus thrust
truder out of the house. In the battle of
pi Favonius was taken prisoner, and on being
chains before the conquerors, he respectfully
l Antony, but indulged in bitter invectives
t Octavianus, for having ordered several re-
ans to be put to death. The consequence
as he might have expected, that he met
he same fate.

Favonius was not a man of strong character or
ple: his sternness of manner and of conduct
here affectation and imitation of Cato, in
he went so far as to receive and deserve the
me of the ape of Cato. The motives for his
s, in all cases where we can trace them,
passion, personal animosity, and a desire to
Cato, the consideration of the public good
no share in them. His only honourable
is the conduct he showed towards Pompey
his defeat. He and L. Postumius are admi-
characterised by the Pseudo-Sallust (*ad*
2. p. 275, ed Gerlach) as *quasi magnae navis*
acua onera. He seems to have had some
as an orator, at least we know from Cicero
e spoke in public on several occasions, but no
hen of his oratory has come down to us.
ad Att. i. 14, ii. 1, 4, vii. 1, 15. xv. 11, *ad*
r. ii. 3, 11, *ad Fam.* viii. 9, 11, *pro Mil.* 9,
al. Max. vi. 2. § 7; Plut. *Cat. Min.* 32, 46,
. 60, 67, *Brut.* 12, 34, *Caes.* 41; Dion Cass.
ii. 7, xxxix. 14, 34, &c. xl. 45, xlvi. 48, xlvii.
aes. *B. C.* iii. 36; Vell. Pat. ii. 53; Appian,
ii. 119, &c.; Suet. *Octav.* 13.) [L. S.]

VO'NIUS EULO'GIUS. [EULOGIUS.]

VORI'NUS, a Latin orator, of whom
g is known, except that Gellius (xv. 8) has
ved a fragment of one of his orations in sup-
f a *lex Licinia de sumtu minuendo*. The ques-
s to who this Favorinus, and what this
an law was, deserves some attention. A Ro-
rator of the name of Favorinus is altogether
wn, and hence critics have proposed to
e the name in Gellius into Fannius, Auguri-
r Favonius; but as all the MSS. agree in

Favorinus, it would be arbitrary to make any such alteration, and we must acquiesce in what we learn from Gellius. As for the lex Licinia here spoken of, Macrobius (ii. 13), in enumerating the sumptuary laws, mentions one which was carried by P. Licinius Crassus Dives, and which is, in all probability, the one which was supported by Favorinus. The exact year in which this law was promulgated is uncertain; some assign it to the censorship of Licinius Crassus, B. C. 89, others to his consulship in B. C. 97, and others, again, to his tribuneship, B. C. 110, or his praetorship, B. C. 104. The poet Lucilius is known to have mentioned this law in his Satires; and as that poet died in B. C. 103, it is at any rate clear that the law must have been carried previous to the consulship of Licinius Crassus, *i. e.* previous to B. C. 97. (H. Meyer, *Fragm. Orat. Rom.* p. 207, &c., 2d edit.) [L. S.]

FAVORI'NUS. (Φαβωρῖνος.) 1. A philosopher and sophist of the time of the emperor Hadrian. He was a native of Arles, in the south of Gaul, and is said to have been born an Hermaphrodite or an eunuch. (Philostr. *Vit. Soph.* i. 8. § 1; Lucian, *Eunuch.* 7; Gell. ii. 22.) On one occasion, however, a Roman of rank brought a charge of adultery against him. He appears to have visited Rome and Greece at an early age, and he acquired an intimate acquaintance of the Greek and Latin languages and literature. These attainments combined with great philosophical knowledge, very extensive learning, and considerable oratorical power, raised him to high distinctions both at Rome and in Greece. For a time he enjoyed the friendship and favour of the emperor Hadrian, but on one occasion he offended the emperor in a dispute with him, and fell into disgrace, whereupon the Athenians, to please the emperor, destroyed the bronze statue which they had previously erected to Favorinus. He used to boast of three things: that being a eunuch he had been charged with adultery, that although a native of Gaul he spoke and wrote Greek, and that he continued to live although he had offended the emperor. (Philostr. *l. c.*; Dion Cass. lxix. 3; Spartian. *Hadr.* 16.) Favorinus was connected by intimate friendship with Demetrius of Alexandria, Demetrius the Cynic, Cornelius Fronto, and especially with Plutarch, who dedicated to him his treatise on the principle of cold (περὶ τοῦ πρώτου Ψυχροῦ), and among whose lost works we have mention of a letter on friendship, addressed to Favorinus. Herodes Atticus, who was likewise on intimate terms with him, looked up to him with great esteem, and Favorinus bequeathed to him his library and his house at Rome. Favorinus for some time resided in Asia Minor; and as he was highly honoured by the Ephesians, he excited the envy and hostility of Polemon, then the most famous sophist at Smyrna. The two sophists attacked each other in their declamations with great bitterness and animosity. The oratory of Favorinus was of a lively, and in his earlier years of a very passionate kind. He was very fond of displaying his learning in his speeches, and was always particularly anxious to please his audience. His extensive knowledge is further attested by his numerous works, and the variety of subjects on which he wrote. None of his works, however, has come down to us, unless we suppose with Emperius, the late editor of Dion Chrysostomus (in a dissertation *de Oratione Corinthiaca falso Dioni Chrys. adscripta*,

p. 10, &c. Brunsvig. 1832), that the oration on Corinth, commonly printed among those of Dion Chrysostomus, is the work of Favorinus. The following are the titles of the principal works ascribed to him: 1. Περὶ τῆς καταληπτικῆς Φαντασίας, probably consisting of three books, which were dedicated respectively to Hadrian, Dryson, and Aristarchus. (Galen, vol. i. p. 6.) 2. Ἀλκιβιάδης. (Galen, iv. p. 367.) 3. A work addressed to Epictetus, which called forth a reply from Galen (iv. p. 367). 4. A work on Socrates, which was likewise attacked by Galen (iv. p. 368). 5. Πλούταρχος ἢ περὶ τῆς Ἀκαδημικῆς Διαθέσεως. (Galen, i. p. 6.) 6. Περὶ Πλάτωνος. (Suidas.) 7. Περὶ τῆς Ὁμήρου Φιλοσοφίας. (Suidas.) 8. Πυῤῥώνειοι Τρόποι, in ten books, seems to have been his principal work. (Philostr. *Vit. Soph.* i. 8. § 4; Gell. xi. 5.) Favorinus in this work showed that the philosophy of Pyrrhon was useful to those who devoted themselves to pleading in the courts of justice. 9. Παντοδαπὴ Ἱστορία, consisting of at least eight books, probably contained historical, geographical, and other kinds of information. (Diog. Laërt. iii. 24, viii. 12, 47.) 10. Ἀπομνημονεύματα, of which the third book is quoted. (Diog. Laërt. iii. 40.) 11. Γνωμολογικά. Philostratus (comp. Gell. xvii. 12) mentions several orations, but we have no means of judging of their merit. Besides the two principal sources, Philostratus and Suidas, see J. F. Gregor, *Commentatio de Favorino*, Laub. 1755, 4to; Forsmann, *Dissertatio de Favorino*, Abo, 1789, 4to.

2. A follower of Aristotle and the peripatetic school, who is mentioned only by Plutarch (*Sympos.* vii. 10). He is otherwise unknown, but must at all events be distinguished from Favorinus, the friend of Herodes Atticus. [L. S.]

FAUSTA. Some very rare coins in third brass are extant bearing upon the obverse a female head, with the words FAUSTA N. F.; on the reverse a star within a wreath of laurel, and below the letters TSA. Who this *Nobilissima Femina* may have been is quite unknown. Some have imagined that she was the first wife of Constantius; but this and every other hypothesis hitherto proposed rests upon pure conjecture. Numismatoligists seem to agree that the medal in question belongs to the age of Constantine, and it bears the clearest resemblance to that struck in honour of the *Helena* supposed to have been married to Crispus [HELENA]. (Eckhel, vol. viii. p. 118.) In 1823, the coin figured below was dug up near Douai. It differs in its details from that described by Eckhel, but evidently belongs to the same personage. [W. R.]

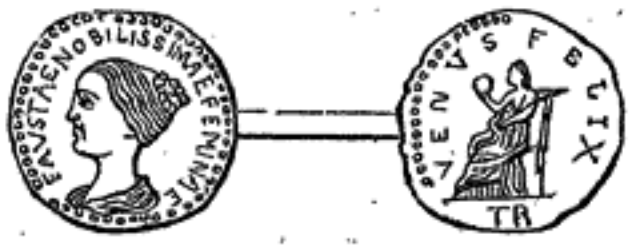

FAUSTA, CORNE'LIA, a daughter of the dictator L. Cornelius Sulla by his fourth wife, Caecilia Metella, and twin sister of Faustus Cornelius Sulla, was born not long before B. C. 88, the year in which Sulla obtained his first consulship; and she and her brother received the names of Fausta and Faustus respectively, on account of the good fortune of their father. Fausta was first married to C. Memmius, and probably at a very early age, as her son, C. Memmius, was one of the nobles who supplicated the judges on behalf Scaurus in B. C. 54. After being divorced by first husband, she married, towards the latter e of B. C. 55, T. Annius Milo, and accompanied h on his journey to Lanuvium, when Clodius w murdered, B. C. 52. (Plut. *Sull.* 34; Cic. *Att.* v. 8; Ascon. *in Scaur.* p. 29, *in Milon.* p. 3 ed. Orelli.)

Fausta was infamous for her adulteries, and t historian Sallust is said to have been one of h paramours, and to have received a severe floggi from Milo, when he was detected on one occasi in the house of the latter in the disguise of a sla (Gell. xvii. 18; Serv. *ad Virg. Aen.* vi. 612.) T "Villius in Fausta Sullae gener" (Hor. *Sat.* i. 64), who was another of her favourites, was p bably the Sex. Villius who is mentioned by Cic (*ad Fam.* ii. 6.) as a friend of Milo; and t names of two more of her gallants are hand down by Macrobius (*Saturn.* ii. 2) in a *bon mot* her brother Faustus.

FAUSTA, FLA'VIA MAXIMIA'NA, t daughter of Maximianus Herculius and Eutrop was married in A. D. 307 to Constantine the Gre to whom she bore Constantinus, Constantius, a Constans. She acquired great influence with h husband in consequence of having saved his life revealing the treacherous schemes of her fath who, driven to despair by his failure, soon aft died at Tarsus. But although, on this occasion least, she appeared in the light of a devoted wi she at the same time played the part of a most cru stepmother, for, in consequence of her jealous m chinations, Constantine was induced to put his s Crispus to death. When, however, the truth w brought to light by Helena, who grieved deeply f her grandchild, Fausta was shut up in a ba heated far above the common temperature, and w thus suffocated, probably in A. D. 326. Zosim seems inclined to throw the whole blame in bo instances on Constantine, whom he accuses as t hypocritical perpetrator of a double murder, whi others assign the promiscuous profligacy of the em press as the true origin of her destruction, but reality the time, the causes, and the manner of h death are involved in great obscurity in consequen of the vague and contradictory representations our historical authorities. (CONSTANTINUS, p. 83 CRISPUS, p. 892; Zosim. ii. 10, 29; Julian, *Orat.* Auctor, *de Mort. persec.* 27; Eutrop. x. 2, 4 Victor. *Epit.* 40, 41; Philostorg. *H. E.* ii. 4 Tillemont, *Histoire des Empereurs*, vol. iv. art. lx p. 224, and *Notes sur Constantin*, xvii; Eckhe vol. viii. p. 98.) [W. R

COIN OF FLAVIA MAXIMIANA FAUSTA.

FAUSTI'NA. 1. ANNIA GALERIA FAUSTINA commonly distinguished as *Faustina Senior*, whos descent is given in the genealogical table prefixe to the life of M. AURELIUS, married Antoninu Pius, while he was yet in a private station, and when he became emperor, in A. D. 138, received th title of *Augusta*. She did not, however, long enjo

her honours, for she died, A. D. 141, in the thirty-seventh year of her age. The profligacy of her life, and the honours with which she was loaded both before and after her decease, have been noticed under ANTONINUS PIUS. The medals bearing her name and effigy exceed, both in number and variety of types, those struck in honour of any other royal personage after death. One of these represents the temple dedicated to her memory in the Via Sacra, which still remains in a very perfect state. (Capitolin. *Anton. Pius*, 3, 5 ; Eckhel, vol. vii. p. 37.)

COIN OF FAUSTINA SENIOR, commemorating the institution of the *Puellae Alimentariae Faustinae*. See ANTONINUS PIUS, p. 212.

2. ANNIA FAUSTINA, or *Faustina Junior*, was the daughter of the elder Faustina. During the life of Hadrian she was betrothed to the son of Aelius Caesar ; but upon the accession of her father, Antoninus Pius, the match was broken off, in consequence of the extreme youth of L. Verus, and it was fixed that she should become the bride of M. Aurelius, although the marriage was not solemnized until A. D. 145 or 146. She died in a village on the skirts of Mount Taurus, in the year A. D. 175, having accompanied the emperor to Syria, when he visited the East for the purpose of restoring tranquillity after the rebellion of Avidius Cassius, which is said to have been excited by her intrigues [M. AURELIUS ; AVIDIUS CASSIUS]. Her profligacy was so open and infamous, that the good nature or blindness of her husband, who cherished her fondly while alive, and loaded her with honours after her death, appear truly marvellous. (Dion Cass. lxxi. 10, 22, 29, 31 ; Capitolin. *M. Aurel.* 6, 19, 26 ; Eutrop. viii. 5 ; Eckhel, vol. vii. p. 76.)

COIN OF FAUSTINA JUNIOR.

3. DOMITIA FAUSTINA, a daughter of M. Aurelius and the younger Faustina. (Eckhel, vol. vii. p. 76.)

4. ANNIA FAUSTINA, a grand-daughter or great-grand-daughter of M. Aurelius, was the third of the numerous wives of Elagabalus. The marriage,

COIN OF ANNIA FAUSTINA WIFE OF ELAGABALUS.

as we infer from medals, took place about A. D. 221, but a divorce must speedily have followed. (Dion Cass. lxxix. 5 ; Herodian, v. 14 ; Eckhel, vol. vii. p. 261.)

5. MAXIMA FAUSTINA, the third wife of Constantius, whom he married at Antioch in A. D. 360, a short period before his death. She gave birth to a posthumous daughter, who received the name of Flavia Maxima Constantia, and was eventually united to the emperor Gratian. We know nothing with regard to the family of this Faustina, but she appears again in history along with her child, as one of the supporters of the rebel Procopius, who made good use of the presence of the youthful princess to inflame the zeal of his soldiers by rekindling their enthusiasm for the glories of the house from which she sprung. (Ducange, *Fam. Byz.* p. 48, 59 ; Amm. Marc. xxi. 6. § 4, 15. § 6, xxvi. 7. § 10, 9. § 8.) [W. R.]

FAUSTI'NUS, a presbyter, who adhered to the sect established by the intemperate Lucifer of Cagliari, flourished towards the close of the fourth century. Of his personal history we know almost nothing, except in so far as it can be gleaned from three tracts which bear his name.

1. *Faustini de Trinitate s. De Fide contra Arianos ad Flacillam Imperatricem Libri VII.* This treatise, the subject of which is sufficiently explained by the title, has been erroneously ascribed to the Spanish bishop Gregorius. It is divided into seven books, or rather chapters, and must have been composed not later than A. D. 385, since Flacilla, the first wife of Theodosius, died in that year.

2. *Faustini Fides Theodosio Imperatori oblata.* A short Confession of Faith, written probably between the years 379–381, at which period Faustinus appears to have resided at Eleutheropolis.

3. *Libellus Precum*, presented to Valentinianus and Theodosius about A. D. 384. It contains a defence of the tenets of the Luciferiani, craves the protection of the emperors, and is believed to have been the joint work of Faustinus and Marcellinus. Attached to it we find a *Praefatio*, from which we learn that the authors had twenty years before taken a most active part in favour of Ursinus against Damasus [DAMASUS], and had suffered much persecution in consequence. This introduction, which is extremely violent in its representations, appears not to have been drawn up until after the publication of the favourable rescript by Theodosius to the petitions of the Libellus.

The *De Trinitate* was first printed in the *Orthodoxograph.* of Heroldus, fol. Basil. 1555 ; the *Libellus*, by Sirmond (8vo. Paris, 1650, and Sirmond, *Oper.* vol. i. p. 230. fol. Paris, 1696), together with the rescript of Theodosius and ancient testimonies regarding the controversy between Damasus and Ursinus ; the *Fides* by Quesnel in the *Canones et Constitut. Eccl. Rom.*, vol. ii. p. 138, 4to. Paris, 1675. The collected works of Faustinus will be found in the *Bibl. Max. Patrum*, Lugdun. 1677, vol. v. p. 637, and under their best form in the *Bibl. Patrum* of Galland, vol. viii. p. 441. (Gennadius, *de Viris Ill.* 11.) [W. R.]

FAU'STULUS, the royal shepherd of Amulius and husband of Acca Laurentia. He found Romulus and Remus as they were nursed by the she-wolf, and carried the twins to his wife to be brought up. (Liv. i. 5.) He was believed to have been killed, like Remus, by near relatives, while he was endeavouring to settle a dispute between

them, and to have been buried in the forum near the rostra, were a stone figure of a lion marked his tomb. Others, however, believed that Romulus was buried there. (Festus, *s. v. Niger Lapis;* Dionys. i. 87; Hartung, *Die Relig. d. Röm.* vol. ii. p. 190.) [L. S.]

FAUSTUS, a tragic poet of the time of Juvenal (vii. 12).

FAUSTUS, an African bishop of the Manichaeans, who, according to St. Augustin, was a man of great natural shrewdness and persuasive eloquence, but altogether destitute of cultivation or learning. He published about A. D. 400 an attack upon the Catholic faith, a work known to us from the elaborate reply by the bishop of Hippo, *Contra Faustum Manichaeum*," extending to thirty-five books, arranged in such a manner that the arguments of the heretic are first stated in his own words, and then confuted. (See vol. viii. of the Benedictine edition of St. Augustine.) [W. R.]

FAUSTUS, surnamed REIENSIS (otherwise *Regensis*, or *Regiensis*) from the episcopal see over which he presided, was a native of Brittany, the contemporary and friend of Sidonius Apollinaris. Having passed his youth in the seclusion of a cloister, he succeeded Maximus, first as abbot of Lerins, afterwards in A. D. 472, as bishop of Riez, in Provence, and died about A. D. 490, or, according to Tillemont, some years later. For a considerable period he was regarded as the head of the Semipelagians [CASSIANUS], and, in consequence of the earnestness and success with which he advocated the doctrines of that sect, was stigmatised as a heretic by the Catholic followers of St. Augustin, while his zeal against the Arians excited the enmity of Euric, king of the Visigoths, by whom he was driven into exile about A. D. 481, and did not return until A. D. 484, after the death of his persecutor. Notwithstanding the heavy charges preferred against the orthodoxy of this prelate, it is certain that he enjoyed a wide reputation, and possessed great influence, while alive, and was worshipped as a saint after death, by the citizens of Riez, who erected a basilica to his memory, and long celebrated his festival on the 18th of January.

The works of Faustus have never been collected and edited with care, and hence the accounts given by different authorities vary considerably. The following list, if not absolutely complete, embraces every thing of importance :—

1. *Professio Fidei, contra eos, qui per solam Dei Voluntatem alios dicunt ad Vitam attrahi, alios in Mortem deprimi.* (*Bibl. Max. Patr.* Lugdun. 1677, vol. viii. p. 523.)

2. *De Gratia Dei et Humanae Mentis libero Arbitrio Libri II.* (*Bibl. Max. Patr.* Lugdun. vol. viii. p. 525.)

These two treatises, composed about A. D. 475, present a full and distinct developement of the sentiments of the author with regard to original sin, predestination, free will, election, and grace, and demonstrate that his views corresponded closely with those entertained by Cassianus.

3. *Responsio ad Objecta quaedam de Ratione Fidei Catholicae;* an essay, as the title implies, on some points connected with the Arian controversy. It is included in the collection of ancient French ecclesiastical writers published by P. Pithou, 4to. 1586.

4. *Sermones Sex ad Monachos*, together with an *Admonitio* and exhortations, all addressed to the monks of Lerins, while he presided over their community. (Martene et Durand, *Scriptor. et Monumentor. ampliss. Collectio*, vol. ix. p. 142. fol. Paris, 1733; Brockie, *Codex Regularum*, &c. Append. p. 469, fol. Aug. Vind. 1759; *Bibl. Max. Patr.* Lugdun. 1677. vol. viii. p. 545, 547; Basnage, *Thesaurus Monumentor.* &c. vol. i. p. 350. fol. Amst. 1725.)

5. *Homilia de S. Maximi Laudibus*, erroneously included among the homilies ascribed to Eusebius Emesenus, who flourished under Constantius before the establishment of a monastery at Lerins. (*Bibl. Magna Patr.* Colon. Agripp. fol. 1618, vol. v. p. 1. No. 12.)

6. *Epistolae.* Nineteen are to be found in the third part of the fifth volume of the *Bibl. Mag. Patr.* Colon. Agripp. fol. 1618, and the most interesting are contained in *Bibl. Max. Patr.* Lugdun. vol. viii. p. 524, 548—554. See also Basnage, *Thes. Mon.* vol. i. p. 343. These letters are addressed to different persons, and treat of various points connected with speculative theology, and the heresies prevalent at that epoch. (Sidon. Apollin. *Carm. Euchar. ad Faustum;* Gennad. *de Viris Ill.* 85; Baronius, *Annal.* vol. vi. ad ann. 490; Tillemont, vol. xvi. p. 433; Wiggers, *de Joanne Cassiano*, &c. Rostoch. 1824, 1825, and other historians of semipelagianism enumerated at the end of the article CASSIANUS.) [W. R.]

FAUSTUS, A'NNIUS, a man of equestrian rank, and one of the informers (*delatores*) in the reign of Nero, was condemned by the senate in A. D. 69, on the accusation of Vibius Crispus. (Tac. *Hist.* ii. 10.)

FAUSTUS CORNELIUS SULLA. [SULLA.]

FEBRIS, the goddess of fever, or rather the averter of fever. She had three sanctuaries at Rome, the most ancient and celebrated of which was on the Palatine; the second was on the area, which was adorned with the monuments of Marius, and the third in the upper part of the vicus longus. In these sanctuaries amulets were dedicated which people had worn during a fever. (Val. Max. ii. 5. § 6; Cic. *de Leg.* ii. 11; *de Nat. Deor.* iii. 25; Aelian, *V. H.* xii. 11). The worship of this divinity at Rome is sufficiently accounted for by the fact, that in ancient times the place was visited by fevers as much as at the present day. [L. S.]

FE'BRUUS, an ancient Italian divinity, to whom the month of February was sacred, for in the latter half of that month great and general purifications and lustrations were celebrated, which were at the same time considered to produce fertility among men as well as beasts. Hence the month of February was also sacred to Juno, the goddess of marriage, and she was therefore surnamed Februata, or Februtis. (Fest. *s. v. Februarius;* Arnob. iii. 30.) The name Februus is connected with *februare* (to purify), and *februae* (purifications). (Varro, *de L. L.* vi. 13; Ov. *Fast.* ii. 31, &c.) Another feature in the character of this god, which is however intimately connected with the idea of purification, is, that he was also regarded as a god of the lower world, for the festival of the dead (*Feralia*) was likewise celebrated in February (Macrob. *Sat.* i. 4, 13; Ov. *Fast.* ii. 535, &c.); and Anysius (ap. J. Lydum, *de Mens.* i. p. 68) states, that Februus in Etruscan signified the god of the lower world (*καταχθόνιος*). Hence Februus was identified with Pluto. When the

expiatory sacrifices were burnt, the people threw the ashes backwards over their heads into the water. (Serv. *ad Virg. Georg.* i. 43 ; Isidor. *Orig.* v. 33 ; Voss. *in Virg. Eclog.* viii. 101.) [L. S.]

FELI'CITAS, the personification of happiness, to whom a temple was erected by Lucullus in B. C. 75, which, however, was burnt down in the reign of Claudius. (Plin. *H. N.* xxxiv. 8 ; Augustin. *de Civ. Dei*, iv. 18, 23 ; comp. Cic. *in Verr.* iv. 2, 57.) Felicitas is frequently seen on Roman medals, in the form of a matron, with the staff of Mercury (*caduceus*) and a cornucopia. Sometimes also she has other attributes, according to the kind of happiness she represents. (Lindner, *de Felicitate Dea ex Numis illustrata*, Arnstadt, 1770; Rasche, *Lex Num.* ii. 1, p. 956.) The Greeks worshipped the same personification, under the name of Εὐτυχία, who is frequently represented in works of art. [L. S.]

FELIX, an agnomen, having, like Magnus and Augustus, a personal rather than a general or family import. (Senec. *De Clement.* 14.) It was given to the dictator Sulla, and became a frequent addition to the imperial titles, being probably borrowed from the formula "felix faustum." [W. B. D.]

FELIX, ANTO'NIUS, procurator of Judaea, was a brother of the freedman Pallas, and was himself a freedman of the emperor Claudius I. Suidas (*s. v.* Κλαύδιος) calls him *Claudius* Felix ; and it is probable that he was known by his patron's name as well as by that which marked his relation to the empress's mother, Antonia, by whom he may have been manumitted. The date of his appointment by Claudius to the government of Judaea is uncertain. It would seem from the account of Tacitus (*Ann.* xii. 54), that he and Ventidius Cumanus were for some time joint procurators, Galilee being held by Cumanus, and Samaria by Felix ; that both of them connived at the acts of violence and robbery mutually committed by their respective subjects, and enriched themselves by the spoils which each party brought back from their incursions ; that Quadratus, who commanded in Syria, was commissioned to take cognizance of these proceedings, and to try both the provincials and their governors ; and that, while he condemned Cumanus, he saved Felix by placing him openly among the judges and thus deterring his accusers. But, if we follow Josephus, we must believe that Cumanus was sole procurator during the disturbances in question, and that, when he was condemned and deposed, Felix was sent from Rome as his successor, probably about A. D. 51, and with an authority extending over Judaea, Samaria, Galilee, and Petraea (Joseph. *Ant.* xx. 5—7, *Bell. Jud.* ii. 12 ; Euseb. *Hist. Eccl.* ii. 19 ; Vales. *ad loc.*). In his private and his public character alike Felix was unscrupulous and profligate, nor is he unjustly described in the killing words of Tacitus (*Hist.* v. 9), "per omnem saevitiam et libidinem jus regium servili ingenio exercuit." Having fallen in love with Drusilla, daughter of Agrippa I., and wife of Azizus, king of Emesa, he induced her to leave her husband ; and she was still living with him in A. D. 60, when St. Paul preached before him "of righteousness, temperance, and judgment to come." (Joseph. *Ant.* xx. 7. § 2 ; *Acts*, xxiv. 25.) Jonathan, the high priest, having become obnoxious to him by unpalatable advice, he procured his assassination. (Joseph. *Ant.* xx. 8. § 5, *Bell. Jud.* ii. 13. § 3 ; Euseb. *Hist. Eccl.* ii. 20.) His government, however, though cruel and oppressive, was strong. Disturbances were vigorously suppressed, the country was cleared of the robbers who infested it, and the seditions raised by the false prophets and other impostors, who availed themselves of the fanaticism of the people, were effectually quelled. (Joseph. *Ant.* xx. 8, *Bell. Jud.* ii. 13 ; Euseb. *Hist. Eccl.* ii. 21 ; comp. *Acts*, xxi. 38, xxiv. 2.) He was recalled in A. D. 62, and succeeded by Porcius Festus ; and the chief Jews of Caesareia (the seat of his government) having lodged accusations against him at Rome, he was saved from condign punishment only by the influence of his brother Pallas with Nero (Joseph. *Ant.* xx. 8. § 9 ; Euseb. *Hist. Eccl.* ii. 22 ; *Acts*, xxiv. 27). For the account which Tacitus (*Hist.* v. 9) gives of his marriage with one Drusilla, clearly a different person from the Jewess already mentioned, and a grand-daughter of Antony and Cleopatra, see Vol. I. p. 1075, b, and comp. Casaub. *ad Sueton. Claud.* 28. [E. E.]

FELIX, BULLA, a celebrated robber chief, who, having collected a band of 600 followers, ravaged Italy for the space of two years, during the reign of Septimius Severus, setting at defiance all the efforts of the imperial officers to effect his capture, till at length he was betrayed by a mistress, taken prisoner, and thrown to wild beasts. Dion Cassius (lxxvi. 21) has preserved several curious anecdotes of his exploits, which were characterised by a combination of reckless daring and consummate prudence. [W. R,]

FELIX, CA'SSIUS. [CASSIUS IATROSOPHISTA.]

FELIX CLAU'DIUS. [FELIX, ANTONIUS.]

FELIX, FLA'VIUS, an African who flourished towards the close of the fifth century, the author of five short pieces in the Latin Anthology. Of these the first four celebrate the magnificence and utility of the "Thermae Alianae," constructed in the vicinity of Carthage by King Thrasimund, within the space of a single year ; the fifth is a whining petition for an ecclesiastical appointment, addressed to Victorianus, the chief secretary of the Vandal monarch. (*Anthol. Lat.* iii. 34—37, vi. 86, ed. Burmann, or n. 291—295, ed. Meyer.) [W. R.]

FELIX, LAE'LIUS. A jurist, named Laelius, flourished in the time of Hadrian ; for it appears from a fragment of Paulus, in Dig. 5. tit. 4. s. 3, that Laelius, in one of his works, mentions having seen in the palace a free woman, who was brought from Alexandria, in Egypt, in order to be exhibited to Hadrian, with five children, four of whom were brought into the world at one birth, and the fifth forty days afterwards. Gaius (Dig. 34. tit. 5. s. 7) tells the same story, without mentioning the interval of forty days ; and we find from him that the name of the woman was Serapia. (Compare also Julianus, in Dig. 46. tit. 3. s. 36 ; Capitolin. *Anton. Pius*, 9 ; Phlegon, *de Rebus Mirab.* 29.) Indeed, the learned Ant. Augustinus, without sufficient reason, suspects that Gaius was no other than Laelius, designated by his praenomen. Laelius is cited by Paulus in another passage (Dig. 5. tit. 3. s. 43), which also relates to the law of hereditas.

The Laelius of the Digest is, by most writers upon the subject (*e. g.* Guil. Grotius, Heineccius, and Bach), identified with Laelius Felix, who wrote notes upon Q. Mucius Scaevola (*librum ad Q. Mucium*), from which Gellius (xv. 27) makes

some interesting extracts, explaining the distinctions between the different kinds of comitia. In this work Felix cites Labeo. Zimmern (*R. R. G.* i. § 89), after Conradi and Bynkerschoek, moved by the archaic style of the extracts in Gellius, thinks it not improbable that the Laelius Felix of that author was more ancient than the Laelius of the Digest, and that he may even be the same person with the preceptor of Varro. If this be the case, the Labeo he cites must be Q. Antistius Labeo, the father. The preceptor of Varro, however, who is stated by Gellius (xvi. 8) to have written an essay on oratorical introductions (*Commentarium de Proloquiis*), is, according to a different reading, not Laelius, but L. Aelius, and was perhaps the grammarian, L. Aelius Stilo. In Pliny (*H. N.* xiv. 13) it is doubtful whether the name mentioned in connection with Scaevola and Capito should be read Laelius, or L. Aelius. (Dirksen, *Bruchstücke aus den Schriften der Römischen Juristen*, p. 101; Maiansius, *ad XXX. Ictorum Fragm. Comment.* vol. ii. p. 208—217.) [J. T. G.]

FELIX MAGNUS, a fellow-student and correspondent of Sidonius Apollinaris, and consequently lived between A. D. 430—480. Felix was of the family of the Philagrii (Sidon. *Propempt. ad Libell.* 90, *Ep.* ii. 3), and was raised to the rank of patrician (*Ep.* ii. 3). The letters of Sidonius to Felix are curiously illustrative of the distress and dismemberment of the Roman provinces north of the Alps in the fifth century, A. D.

A poem (*Carm.* ix.) and five letters (ii. 3, iii. 4, 7, iv. 5, 10) are addressed by Sidonius to Felix. [W. B. D.]

FELIX, M. MINU'CIUS, a distinguished Roman lawyer, the author of a dialogue entitled *Octavius*, which occupies a conspicuous place among the early Apologies for Christianity. The speakers are Caecilius Natalis, a Pagan, and Octavius Januarius, a true believer, who, while rambling along the shore near Ostia during the holidays of the vintage with their common friend Minucius, are led into a discussion in consequence of an act of homage paid by Caecilius to a statue of Serapis, a proceeding which calls forth severe, although indirect animadversions from Octavius. Irritated by these remarks, Caecilius commences a lengthened discourse, in which he combines a formal defence of his own practice with an attack upon the principles of his companion. His arguments are of a twofold character. On the one hand he assails revealed religion in general, and on the other the Christian religion specially. Octavius replies to all his objections with great force and eloquence; and when he concludes, Caecilius, feeling himself defeated, freely acknowledges his errors, and declares himself a convert to the truth.

The tone of this production is throughout earnest and impressive; the arguments are well selected, and stated with precision; the style is for the most part terse and pregnant, and the diction is extremely pure; but it frequently wears the aspect of a cento in which a number of choice phrases have been culled from various sources. There is, moreover, occasionally a want of simplicity, and some of the sentiments are expressed in language which borders upon declamatory inflation. But these blemishes are not so numerous as to affect seriously our favourable estimate of the work as a whole, which, in the opinion of many, entitles the author to rank not much below Lactantius. Its value in a theological point of view is not very great, since the various topics are touched upon lightly, the end in view being evidently to furnish a ready reply to the most common popular objections. The censure of Dupin, who imagined that he could detect a tendency to materialism, seems to have been founded upon a misapprehension of the real import of the passages whose orthodoxy he impugns.

It is remarkable that the *Octavius* was for a long period believed to belong to Arnobius, and was printed repeatedly as the eighth book of his treatise *Adversus Gentes*, notwithstanding the express testimony of St. Jerome, whose words (*de Viris Ill.* 58) are so clear as to leave no room for hesitation.

The time, however, at which Minucius Felix lived is very uncertain. By some he is placed as early as the reign of M. Aurelius; by some as low as Diocletian; while others have fixed upon various points intermediate between these two extremes. The critics who, with Van Hoven, carry him back as far as the middle of the second century, rest their opinion chiefly on the purity of his diction, upon the indications afforded by allusions to the state of the Church, both as to its internal constitution, and to the attention which it attracted from without, upon the strong resemblance which the piece bears to those Apologies which confessedly belong to the period in question, and upon the probability that the Fronto twice named in the course of the colloquy is the same with the rhetorician, M. Cornelius Fronto, so celebrated under the Antonines. But this position, although defended with great learning, can scarcely be maintained against the positive evidence afforded by St. Jerome, who, in his account of illustrious men, where the individuals mentioned succeed each other in regular chronological order, sets down Minucius Felix after Tertullian and before Cyprian, an arrangement confirmed by a paragraph in the Epistola ad Magnum, and not contradicted by another in the Apologia ad Pammachium, where Tertullian, Cyprian, and Felix, are grouped together in the same clause. The circumstance that certain sentences in the *Octavius* and in the *De Idolorum Vanitate* are word for word the same, although it proves that one writer copied from the other, leads to no inference as to which was the original. We may therefore acquiesce in the conclusion that our author flourished about A. D. 230. That he was a lawyer, and attained to eminence in pleading, is distinctly asserted both by St. Jerome and Lactantius; but beyond this we know nothing of his personal history, except in so far as we are led by his own words to believe that he was by birth a Gentile, and that his conversion did not take place until he had attained to manhood. We are further told (Hieron. *l. c.*) that a book entitled *De Fato*, or *Contra Mathematicos*, was circulated under his name, but that, although evidently the work of an accomplished man, it was so different in style and general character from the *Octavius*, that they could scarcely have proceeded from the same pen.

It has already been remarked that this dialogue was long supposed to form a part of the treatise of Arnobius, *Adversus Gentes*. It was first assigned to its rightful owner, and printed in an independent form, by Balduinus (Heidelberg. 1560), who prefixed a dissertation, in which he proved his

point so indisputably, that we are surprised that such an error should have escaped the keen eyes of Erasmus and other great scholars. Since that time a vast number of editions have been published, a full account of which will be found in Funccius, Schönemann, and Bähr. For general purposes, that of Jac. Gronovius (8vo. Lug. Bat. 1707) forming one of the series of Variorum Classics; that of Lindner (8vo. Longosal. 1760) reprinted, with a preface by Ernesti (ibid. 1773); and that of Muralto, with a preface, by Orelli (8vo. Turic. 1836), will be found the most useful. The German translations by J. G. Russwurm (4to. Hamb. 1824), and by J. H. B. Lübkert (8vo. Leip. 1836), may be consulted with advantage.

In illustration, we may read the essay of Balduinus, which is appended to the edition of Gronovius; J. D. Van Hoven, *Epistola ad Gerh. Meermann*, 4to. Camp. 1766, reprinted in Lindner's edition of 1773; H. Meier, *Comment. de Minucio Felice* (8vo. Turic. 1824); and the remarks prefixed to the translation of Russwurm. (Hieronym. *de Viris Ill.* 58, *Ep. ad Magnum*, *Apolog. ad Pammach.*, *Epitaph. Nepot.*; Lactant. *Div. Instit.* i. 9, v. 1.; Dupin, *Bibl. Eccles.* vol. i. p. 117; Funccius, *de L. L. Vegeta Senectute*, x. § 10—16; Le Nourry, *Apparat. ad Bibl. Patr.* vol. ii. diss. i.; Schröck, *Kirchengescht.* vol. iii. p. 417; Schönemann, *Bibl. Patr. Lat.* iii. § 2; Bähr, *Gesch. der Römisch. Litt.* Suppl. Band ii. Abtheil. § 18—21.) [W. R.]

FELIX, SEXTI'LIUS, was stationed, A.D. 70, on the frontiers of Raetia by Antonius Primus to watch the movements of Porcius Septiminus, procurator of that province under Vitellius. Felix remained in Raetia until the following year, when he assisted in quelling an insurrection of the Treviri. (Tac. *Hist.* iii. 5, iv. 70.) [W. B. D.]

FENESTELLA, a Roman historian, of considerable celebrity, who flourished during the reign of Augustus, and died, according to the Eusebian Chronicle, A.D. 21, in the 70th year of his age. His great work, entitled *Annales*, frequently quoted by Asconius, Pliny, A. Gellius, and others, extended to at least twenty-two books, as appears from a reference in Nonius, and seems to have contained very minute, but not always perfectly accurate, information with regard to the internal affairs of the city. The few fragments preserved relate almost exclusively to events subsequent to the Carthaginian wars; but whether the narrative reached from the foundation of Rome to the downfall of the republic, or comprehended only a portion of that space, we have no means of determining. We are certain, however, that it embraced the greater part of Cicero's career. In addition to the *Annales*, we find a citation in Diomedes from "Fenestellam in libro *Epitomarum* secundo," of which no other record remains: and St. Jerome speaks of *Carmina* as well as histories; but the *Archaica*, ascribed in some editions of Fulgentius to Fenestella, must belong, if such a work ever existed, to some writer of a much later epoch.

A treatise, *De Sacerdotiis et Magistratibus Romanorum Libri II.*, published at Vienna in 1510, under the name of Fenestella, and often reprinted, is, in reality, the production of a certain Andrea Domenico Fiocchi, a Florentine jurist of the fourteenth century. (Plin. *H. N.* viii. 7, ix. 17, 35, xv. 1, xxx. 11; Senec. *Epist.* 108; Suet. *Vit. Terent.*; Gell. xv. 28; Lactant. *de Falsa Rel.* i. 6; Hieron. *in Euseb. Chron.* Ol. cxcix; Diomedes, p. 361. ed. Putsch; Non. Marcell. ii. *s. v. Praesente*, iii. *s. v. Reticulum*, iv. *s. v. Rumor*; Madvig. *de Ascon. Ped.* &c. p. 64.) [W. R.]

FE'NIUS RUFUS. [RUFUS.]

FERE'TRIUS, a surname of Jupiter, which is probably derived from *ferire*, to strike; for persons who took an oath called upon Jupiter, if they swore falsely, to strike them as they struck the victim they sacrificed to him. (Fest. *s. v. Lapidem Silicem.*) Others derived it from *ferre*, because he was the giver of peace, or because people dedicated (*ferebant*) to him spolia opima. (Fest. *s. v. Feretrius*; Liv. i. 10; Propert. iv. 10. 46; comp. JUPITER.) [L. S.]

FERO'NIA, an ancient Italian divinity, who originally belonged to the Sabines and Faliscans, and was introduced by them among the Romans. Greek writers, as usual, describe her as of Greek origin. Dionysius (ii. 49) thus relates, that the Lacedaemonians who emigrated at the time of Lycurgus, after long wanderings (φερόμενοι), at length landed in Italy, where they founded a town Feronia, and built a temple to the goddess Feronia. But, however this may be, it is extremely difficult to form a definite notion of the nature of this goddess. Some consider her to have been the goddess of liberty, because at Terracina slaves were emancipated in her temple (Serv. *ad Aen.* viii. 465), and because on one occasion the freedmen at Rome collected a sum of money for the purpose of offering it to her as a donation. (Liv. xxii. 1.) Others look upon her as the goddess of commerce and traffic, because these things were carried on to a great extent during the festival which was celebrated in honour of her in the town of Feronia, at the foot of mount Soracte. But commerce was carried on at all festivals at which many people met, and must be looked upon as a natural result of such meetings rather than as their cause. (Dionys. iii. 32; Strab. v. p. 226; Liv. xxvi. 11, xxvii. 4; Sil. Ital. xiii. 84.) Others again regard her as a goddess of the earth or the lower world, and as akin to Mania and Tellus, partly because she is said to have given to her son three souls, so that Evander had to kill him thrice before he was dead (Virg. *Aen.* iii. 564), and partly on account of her connection with Soranus, whose worship strongly resembled that of Feronia. [SORANUS.] Besides the sanctuaries at Terracina and near mount Soracte, she had others at Trebula, in the country of the Sabines, and at Luna in Etruria. (Comp. Serv. *ad Aen.* xi. 785; Varro, *de L. L.* v. 74; Müller, *die Etrusker*, vol. i. p. 302, vol. ii. p. 65, &c.) [L. S.]

FEROX, JU'LIUS. [FEROX, URSEIUS.]

FEROX, URSEIUS, a Roman jurist, who probably flourished between the time of Tiberius and Vespasian, and ought not to be confounded (as Panziroli has done, *De claris Interpr. Juris.* 38) with the Julius Ferox who was consul, A.D. 100, in the reign of Trajan (Plin. *Ep.* ii. 11, vii. 13), and who is mentioned in an ancient inscription (Gruter, vol. i. p. 349) as curator alvei et riparum Tiberis et cloacarum. The jurist Ferox was certainly anterior to the jurist Julianus, who, according to the Florentine Index to the Digest, wrote four books upon Urseius. In the *Collatio Legum Mosaicarum et Romanarum* (xi. 7), inserted in the collections of Antejustinian law, is an extract from Ulpian, citing a tenth book of Urseius; but what

was the precise subject of his works has not been recorded, although it might perhaps be collected from an attentive examination of the extracts from Julianus ad Urseium, in the Digest. In Dig. 9. tit. 2. s. 27. § 1, Urseius is quoted by Ulpian as reporting an opinion of Proculus (*et ita Proculum existimasse Urseius refert*), and hence it has been inferred that Urseius was a Proculian. In a fragment of Paulus (Dig. 39. tit. 3. s. 11. § 2) occurs the controverted expression, *apud Ferocem Proculus ait.* Conversely, in Dig. 44. tit. 5. s. 1. § 10, Cassius (*i. e.* C. Cassius Longinus) is quoted by Ulpian as reporting an opinion of Urseius (*et Cassius existimasse Urseium refert*); and, in Dig. 7. tit. 4. s. 10. § 5, again occurs, in a fragment of Ulpian, the controverted expression, *Cassius apud Urseium scribit.* Does the expression, *apud Ferocem Proculus ait*, mean that Proculus is represented by Ferox as saying what follows, or does it mean that Proculus, in his notes upon Ferox, says? Is it parallel to the expression, in the mouth of an English lawyer, *Littleton says, in Coke?* or to the expression, *Coke on Littleton, says?* The former interpretation seems more probable, if we merely consider that in Dig. 9. tit. 2. s. 27. § 1, Urseius is represented as quoting Proculus, for the latter interpretation would require us to suppose that each cited the other, and it is not thought likely that a senior and more distinguished jurist would cite or comment upon a junior contemporary. But this argument is *reversed* in the case of Urseius and Cassius. If we admit that Cassius cites Urseius, according to the present reading in Dig. 7. tit. 4. s. 10. § 5, it seems natural to interpret *Cassius apud Urseium scribit*, as showing that Cassius wrote upon Urseius. There is less improbability that Cassius should have written upon Urseius than that Proculus should have done so, for Cassius was probably younger than Proculus, and, though older than Urseius, he may have thought fit to criticise the writings of a young follower of the opposite school. What are we to conclude? Are the expressions *Cassius apud Urseium scribit*, and *apud Ferocem Proculus ait*, to be understood in different senses, —meaning in the first that Cassius annotated Ferox,—in the second, that Ferox annotated Proculus? Is it not more natural to suppose that Ferox annotated both, especially if there be independent grounds for supposing that he was later than both, and cited both in his writings? To this hypothesis the chief objection seems to be the passage in Dig. 44. tit. 5. s. 1. § 10; but such difficulty, if it were of importance, ought to be got over by altering the reading (in accordance with the more usual Latin order of object and subject) to "*et Cassium existimasse Urseius refert.*" By this simple change, we get rid of any supposition as to two jurists *citing each other*, and are able to suppose Ferox to have been the annotator and citer both of Proculus and Cassius. This is likely on independent grounds. In Dig. 30. s. 104, there is an extract from the work of Julianus upon Urseius Ferox, in which, apparently in the text of Urseius commented upon by Julianus, is given a responsum of Cassius. It is also by Urseius that Cassius seems to be cited in Dig. 23. tit. 3. s. 48. § 1, taken from the same work of Julianus, for the part of this extract which contains the note of Julianus follows the mention of Cassius. Again, in Dig. 23. tit. 3. s. 48. § 1 (from Julianus in libro 2, ad Urseium Ferocem), Proculus is mentioned in that part of the extract which appears to be the text upon which Julianus comments. To this it may be answered, but without much plausibility, that Julianus took *Urseius with the notes of Cassius and Proculus* as the subject of his commentary.

It is singular that the meaning of the word *apud* in such connection, if it be not used in different meanings,—important though it appears to be at first view, for the sake of legal biography and chronology, to determine what that meaning is,—is still a matter of undecided controversy. On the one hand we have in an extract from Paulus (Dig. 17. tit. 2. s. 65. § 8), *Servius apud Alfenum notat;* in another extract from Paulus (Dig. 50. tit. 16. s. 77), *Servius apud Alfenum putat;* and, in an extract from Marcellus (Dig. 46. tit. 3. s. 67), *apud Alfenum Servius respondet.* In these cases Servius, Cicero's contemporary, who was the preceptor of Alfenus Varus (Dig. 1. tit. 2. s. 2. § 44), can scarcely be understood as commenting upon his junior. So we have *Servius apud Melam scribit*, in an extract from Ulpian (Dig. 33. tit. 9. s. 3. § 10). Now Mela, though he may have been born before Servius died, was probably a generation later than Servius. On the other hand, we have (Ulpian in Dig. 7. tit. 1. s. 17. § 1) *Aristo apud Cassium notat.* Now Cassius was an elder contemporary of Aristo, who seems to have been a pupil of Cassius (Dig. 4. tit. 8. s. 40), and to report his *responsa* (Dig. 17. tit. 2. s. 29. § 2), and we have evidence that Aristo wrote notes on Cassius. (Ulpian in Dig. 7. tit. 1. s. 7. § 3.) If the priority of date be allowed to determine the sense of *apud*, the expression *Cassius apud Vitellium notat* (Ulpian in Dig. 33. tit. 9. s. 3. pr.) would indicate that Cassius wrote notes upon Vitellius, for Vitellius was probably rather older than Cassius, having been commented upon by Masurius Sabinus, a contemporary of Tiberius. If it were not for the objection that Africanus was probably a junior contemporary of Julianus, the much controverted passage (Ulpian in Dig. 30. s. 39. pr.) *Africanus, in libro* 20. *Epistolarum, apud Julianum quaerit, putatque, &c.* might be interpreted to imply that a work of Julian contained an extract from the 20th book of the Epistles of Africanus, in which Africanus proposes a question and gives an opinion upon it. (See, for other interpretations of this passage, the article AFRICANUS). The expressions *Scaevola apud Julianum lib.* 22. *Digestorum notat* (Dig. 2. tit. 14. s. 54), and *in libro septimo Digestorum Juliani Scaevola notat* (Ulpian in Dig. 18. tit. 6. s. 10), have been generally thought to indicate that Cervidius Scaevola commented upon Julianus, although this interpretation would seem to require *in librum septimum*, instead of *in libro septimo.* With similar ambiguity we read *Scaevola apud Marcellum notat* (Ulpian in Dig. 24. tit. 1. s. 11. § 6). In Dig. 35. tit. 2. s. 56. § 2, is a fragment which purports to be an extract from Marcellus, and contains a note of Scaevola. Is the extract given as it appeared in the original work of Marcellus, or is it taken from an edition of Marcellus, to the original text of which were subsequently appended notes by Scaevola? From § 82 of the *Fragmenta Vaticana*, it is difficult to avoid concluding that the notes of Scaevola were written upon the text of Marcellus, instead of supposing that the text of Marcellus consists of cases with the remarks of Scaevola. What else can we conclude from the expressions *Julianus lib. xxx. Dig. scribit,*

quamvis Scaevola apud Marcellum dubitans notat, and *Marcellus lib. xiii. Dig. scribit, ubi Scaevola notat?*

These difficulties have induced some legal biographers (Ménage, *Amoen. Jur.* c. 43; Otto, *Thes. Jur. Rom.* 1614-5; Guil. Grotius, *De Vitis Jurisc.* ii. 4. § 4) to suppose that the word *apud* is used inconstantly, sometimes governing the name of the commentator, and sometimes the name of the writer who is the subject of commentary. In the present case, we believe that Urseius Ferox was junior to Cassius and Proculus, and that he commented upon them *in independent works of his own*, which were not considered as *their works with his commentaries*. We think it unlikely that Cassius, his senior, cited Ferox, and therefore are disposed to adopt the altered reading of Dig. 44. tit. 5. s. 1. § 10, which we have already mentioned, and which was first suggested by Guil. Grotius, although we do not regard the alteration as absolutely necessary. The only general conclusion we are able to arrive at, from a comparison of the passages we have cited, is, that from such an expression as *apud Ferocem Proculus ait*, it is impossible to draw any certain inference as to the relative date of Ferox and Proculus. We think, nevertheless, that the word *apud* in such connection is used constantly in the same sense,—that the writer whose name it governs is in conception *the principal*, and the other the subordinate. Thus *Proculus apud Ferocem ait* means that the saying of Proculus was contained in the work of Ferox;—whether the saying were contained in the text or in the notes;—if in the text,—whether it were in the original text, or in the received text as altered by some subsequent editor;—if contained in the notes,—whether those notes were expressly written upon the text, or were composed of illustrative extracts from prior or subsequent authors appended to the text. In general, *apud* seems to govern the name of a writer whose work has been illustrated by notes. In the majority of cases, as in the case of *Aristo apud Cassium*, the notes seem to have been expressly written upon the work of the author whose name is governed by *apud;* but sometimes, as in the case of *Servius apud Melam*, it seems that extracts from the writings of a preceding author are either contained in the original text, or have been appended as notes by a subsequent editor. While, then, *Servius apud Melam* means Servius *in* Mela, in like manner, *Aristo apud Cassium* is a citation of Aristo from a work, which, though it contain matter in addition to the text of Cassius, would, upon the whole, be thought of as the work of Cassius. Our supposition that *apud* governs the name of the author who is in conception the principal, is confirmed by an instance where it may be doubted which author is the principal, and where, accordingly, a variety of expressions occurs. Julianus composed a treatise which was compiled from certain books of Minicius, with observations of his own, as we learn from the inscription of the extract in Dig. 6. tit. 1. s. 59, which is headed Julianus, lib. 6. *ex* Minicio. This may be compared with the fuller expression of Gaius (ii. 188), *in his libris, quos ex Q. Mucio fecimus.* The work so compiled might easily be thought of, either as the work of Julianus, or as the work of Minicius. In the first case it might be cited, as in Dig. 2. tit. 14. s. 56, where we read Julianus lib. 6 *ad* Minicium; in the second case, Julianus might be cited as from Minicius, as in Dig. 19. tit. 1. s. 11. § 15, where we find Julianus lib. 10 *apud Minicium ait.*

The foregoing explanation, which is believed to be new, appears to remove some difficulties which have hitherto perplexed legal biographers. [J. T. G.]

FESTI'VUS, AURELIA'NUS, a freedman of the emperor Aurelian, wrote a history of the emperor Firmus, in which he detailed at great length all the silly and extravagant doings of the latter. (Vopisc. *Firm.* 6.)

FESTUS, a favourite freedman aud remembrancer (*τῆς βασιλείας μνήμης προεστώς*) of Caracalla, by whom he was buried in the Troad, with all the ceremonies observed at the obsequies of Patroclus. According to Herodian, a report was current that he had been poisoned by the Emperor, who, being seized with the fancy of imitating Achilles, and being at a loss for a dead friend whose fate he might mourn, after the fashion of the hero, had recourse to this method of supplying the deficiency. Festus, the chamberlain of Caracalla, must have been a different personage, since he is represented by Dion Cassius as alive under Macrinus, and as taking an active part in the proceedings for setting up Elagabalus. (Herodian. iv. 14; Dion Cass. lxxviii. 33.) [W. R.]

FESTUS, ANI'CIUS, was entrusted by Macrinus with the command of Asia, after the disgrace of Asper. Festus had been, on former occasions, passed over by Severus in the allotment of provinces. (Dion Cass. lxxxviii. 22.) [W. R.]

FESTUS, PESCE'NNIUS, a senator, put to death without trial by the emperor Severus, A. D. 196—7, after his victory over Albinus. (Spartian. *Severus*, 13; comp. Dion Cass. lxxv. 8; Herodian. iii. p. 115.) An historian of this name is mentioned by Lactantius (*Instit.* i. 21), in speaking of the human sacrifices practised at Carthage. Lactantius calls the history of Festus *Satura*, i. e. a miscellany. [W. B. D.]

FESTUS, SEXT. POMPEIUS, a lexicographer of uncertain date. He certainly lived after Martial, whom he quoted (*s. v. Vespae*), and before Macrobius, who refers to him more than once (*Sat.* iii. 3, 5, comp. 8.). From his remarks upon the word *supparus* we conclude that he must have belonged to an epoch when the ceremonies of the Christian religion were familiar to ordinary readers, but Saxe has no authority for fixing him down to the close of the fourth century (*Onomast.* A. D. 398). The name of Festus is attached to a dictionary or glossary of remarkable Latin words and phrases, which is divided into twenty books, and commonly bears the title *Sexti Pompeii Festi de Verborum Significatione.* This is a compilation of the highest value, containing a rich treasure of learning upon many obscure points, connected with antiquities, mythology, and grammar; but before we can make use of it with safety it is necessary that we should understand the history of the work, and be made acquainted with the various constituents of which it is composed.

M. Verrius Flaccus, a celebrated grammarian, in the reign of Augustus [FLACCUS VERRIUS], was the author of a very voluminous treatise, *De Significatu Verborum.* This was compressed into a much smaller compass by Festus, who made a few alterations (e. g. *s. v. monstrum*) and criticisms (e. g. *Pictor Zeuxis*) of his own, inserted numerous extracts from other writings of Verrius, such as the *De Obscuris*

Catonis; De Plauti Calculis; De Jure Sacro et Augurali, and others; but altogether omitted those words which had fallen into disuse (*intermortua et sepulta*), intending to make these the subject of a separate volume *Priscorum Verborum cum Exemplis* (see *s. v. porriciam*). Finally, towards the end of the eighth century, Paul, son of Warnefrid, better known as Paulus Diaconus, from having officiated as a deacon of the church at Aquileia, abridged the abridgment of Festus, dedicating his production to Charlemagne, after that prince had dethroned Desiderius, the last king of the Lombards, whom Paul had served as chancellor.

The original work of Verrius Flaccus has altogether perished with the exception of one or two inconsiderable fragments. Of the abstract by Festus one imperfect MS. only has come down to us. It was brought, we are told, from Illyria, and fell into the hands of Pomponius Laetus, a celebrated scholar of the fifteenth century, who for some reason now unknown kept possession of a few leaves when he transferred the remainder to a certain Manilius Rallus, in whose hands they were seen in 1485 by Politian, who copied the whole together with the pages retained by Pomponius Laetus. This MS. of Rallus found its way eventually into the Farnese library at Parma, whence it was conveyed, in 1736, to Naples, where it still exists. The portion which remained in the custody of Laetus was repeatedly transcribed, but it is known that the archetype was lost before 1581, when Ursinus published his edition. The original codex written upon parchment, probably in the eleventh or twelfth century, appears to have consisted, when entire, of 128 leaves, or 256 pages, each page containing two columns; but at the period when it was first examined by the learned, fifty-eight leaves at the beginning were wanting, comprehending all the letters before M; three gaps, extending in all to ten leaves, occurred in different places, and the last leaf had been torn off, so that only fifty-nine leaves were left, of which eighteen were separated from the rest by Laetus and have disappeared, while forty-one are still found in the Farnese MS. In addition to the deficiencies described above, and to the ravages made by dirt, damp, and vermin, the volume had suffered severely from fire, so that while in each page the inside column was in tolerable preservation, only a few words of the outside column were legible, and in some instances the whole were destroyed. These blanks have been ingeniously filled up by Scaliger and Ursinus, partly from conjecture and partly from the corresponding paragraphs of Paulus, whose performance appears in a complete form in many MSS. This epitomizer, however, notwithstanding his boast that he had passed over what was superfluous and illustrated what was obscure, was evidently ill qualified for his task; for whenever we have an opportunity of comparing him with Festus we perceive that he omitted much that was important, that he slavishly copied clerical blunders, and that when any expression appeared perplexing to his imperfect scholarship he quietly dropped it altogether. He added a little, but very little, of his own, as, for example, the allusion to his namesake, the apostle (*s. v. barbari*), and a few observations under *secus, sacrima, signare, posimerium, porcas*, &c.

It is evident from what has been said that the book, as commonly exhibited, consists of four distinct parts:—

1. The fragments of Festus contained in the Farnese MS. now deposited in the Royal library at Naples.

2. The fragments of Festus retained by Pomponius Laetus, the archetype of which, although lost before the end of the sixteenth century, had previously been frequently transcribed.

These two sets of fragments, as far as they go, are probably a tolerably correct though meagre representation of the commentaries of Verrius Flaccus.

3. The epitome of Paulus Diaconus, consisting of inaccurate excerpts from Festus, a mere shadow of a shade, but even these imperfect outlines are very precious.

4. The interpolations of Scaliger and Ursinus, foisted in for the purpose of filling up the blanks in the outside columns of the MS. of Festus. These are of course almost worthless, since they must be regarded merely as specimens of ingenuity.

Although it is manifest how much the four parts differ from each other in value, yet all are in most editions mixed up into one discordant whole, so that it is impossible, without much labour and research, to analyse the mass and resolve it into its elements. Hence we not unfrequently find in the essays of even distinguished scholars quotations professedly from Festus, which upon examination turn out to be the barbarous blunders of Paulus, or even simply the lucubrations of Ursinus. We have now, however, been happily relieved from all such embarrassments by the labours of Müller, whose admirable edition is described more particularly below.

The principle upon which the words are classified is at first sight by no means obvious or intelligible. The arrangement is so far alphabetical that all words commencing with the same letter are placed together. But the words ranked under each letter are, as it were, divided into two parts. In the first part the words are grouped, according not only to the initial, but also to the second and even the third and fourth letters; the groups, however, succeed each other not as in an ordinary dictionary but irregularly. Thus we find at the beginning of R, not the words in *Ra*, but those in *Ru*, next those in *Ro*, next those in *Rum*, next those in *Rh*, next those in *Re* and *Ri* mixed, next those in *Ra*, and again *Re* and *Ri* mixed. In the second part regard is paid to the initial letter alone without reference to those which follow it, but the words placed together have in most instances some bond of connection. Thus in the second part of P we find the series *Palatualis, Portenta, Postularia, Pestifera, Peremptalia, Pullus*, all of which belong to sacred rites, and especially to auspices. Again, *Propius Sobrino, Possessio, Praefecturae, Parret, Postum, Patrocinia, Posticam lineam*, terms relating to civil law; *Pomptina, Papiria, Pupinnia, Pupillia*, names of tribes, and so on. The same word is frequently explained both in the first and in the second part, and sometimes the two explanations are at variance; thus, *Reus, Ritus, Rustica Vinalia*, occur in both the first and second parts of R, while the remarks on *Obsidium, Obsidionem*, in the first part of O are inconsistent with what is said upon the same words in the second part. The same word is never repeated twice in the first part, but this sometimes happens in the second, when it falls to be interpreted under two heads, as in the case of *Praebia*. The first part in some letters is headed by a few words altogether out of their order, which seem placed in a conspi-

cuous position on account of their importance or from some superstitious feeling. Thus M is ushered in by *Magnos Ludos*, *Meltom*, *Matrem Matutam*, while the first fifteen articles in P are almost all derived from the most ancient memorials of the Latin tongue. These facts, taken in combination with the authorities quoted here and there, would lead us to infer that the words in the first part of each letter were taken directly from the *De Significatu Verborum* of Verrius, while those in the second constitute a sort of supplement, collected by Festus from the other writings of the same author. We might also surmise, from the singular order, or rather want of order, discernible in the first part, that Verrius wrote down his observations upon certain sets of words upon separate sheets, and that these sheets were bound up without regard to any circumstance except the initial letter. An elaborate discussion upon these points will be found in the preface to the edition of Müller.

The edition published at Milan, by Zarotus, on the 3rd of August, 1471, and inscribed, *Sext. Pompeius Festus de Verborum Significatione*, that of Joannes de Colonia and Joannes Manthen de Gherrezen, 4to. Venet. 1784, a very ancient impression, perhaps older than either of the above, and probably printed at Rome by G. Lauer, together with several others, merely reprints of the preceding, and all belonging to the fifteenth century, present us with nothing except Paulus Diaconus. A volume appeared at Milan, in 1510, containing Nonius Marcellus, Festus, Paulus, and Varro. This work was commenced by Jo. Bapt. Pius, who revised the Nonius, and was carried on by a certain Conagus, who was acquainted with both portions of the MS. of Festus, which he incorporated with Paulus, thus giving rise to that confusion which afterwards prevailed so extensively. The above grammarians were reprinted, in the same form, at Paris in 1511 and 1519, at Venice by Aldus Manutius, in 1513, and very frequently afterwards, in different parts of Europe. More valuable than any of those already mentioned is the edition of Antonius Augustinus, archbishop of Tarragona, 8vo. Venet. 1559–1560, in which we find not only a correct collation of the Farnese MS., but a separation of Festus from Paulus. Augustinus was closely followed by Joseph Scaliger, 8vo. 1565, who displayed great skill in his conjectural emendations and supplements, and by Fulvius Ursinus, Rom. 1581, who again collated and gave a faithful representation of the Farnese MS., and, following out the labours of Scaliger, filled up the blanks. The edition of Dacier "In usum Delphini," Paris, 1681, has been often reprinted, but possesses no particular value. Lindemann, in his *Corpus Grammaticorum Latinorum*, vol. ii. Lips. 1832, has placed Paulus and Festus completely apart from each other, has revised the text of each with great care, and added a large body of notes, original and selected; but far superior to all others is the edition of K. O. Müller, Lips. 4to. 1839, in which we find,—

1. A preface, with a critical account of the MSS. of Festus and Paulus, their history, and a most ingenious and laborious investigation of the plan followed in the arrangement of the words.

2. The text of Paulus in its best form, from the most trustworthy MSS.

3. The text of Festus, from the Farnese MS., carefully collated, in 1833, expressly for this edition, by Arndts. The fragments are printed exactly as they occur in the MS., in double columns, and placed face to face with the corresponding portions of Paulus, so as to admit of easy comparison. The most plausible of the conjectural supplements by Scaliger and Ursinus are inserted in a different type.

4. The text of the Pomponian sheets, printed also in double columns, the contents of each page having been determined by accurate calculation.

5. A collection of the most useful commentaries.

[W. R.]

FESTUS, PO'RCIUS, succeeded Antonius Felix as procurator of Judaea in A. D. 62, and vigorously repressed the robbers and assassins (sicarii), by whom the province was infested. It was he who bore testimony to the innocence of St. Paul, when he defended himself before him in the same year. Festus died not long after his appointment as procurator, and was succeeded by ALBINUS. (Joseph. *Ant.* xx. 8. §§ 9—11. 9, § 1, *Bell. Jud.* ii. 14. § 1; *Acts*, xxiv. 27, xxv. xxvi.) [E. E.]

FESTUS, VALE'RIUS, legatus in Africa, A. D. 69, and an active, though secret, partisan of Vespasian in his war with Vitellius. He was one of the supplementary consuls for the year A. D. 71. (Tac. *Hist.* ii. 98; *Fasti.*) [W. B. D.]

FIDE'NAS, a surname of the Sergia and Servilia Gentes, derived from Fidenae, a town about five miles from Rome, and which frequently occurs in the early history of the republic. The first Sergius, who bore this surname, was L. Sergius, who is said to have obtained it because he was elected consul in the year (B. C. 437) after the revolt of Fidenae; but as Fidenae was a Roman colony, he may have been a native of the town. This surname was used by his descendants as their family name. [See below.]

The first member of the Servilia gens who received this surname was Q. Servilius Priscus, who took Fidenae in his dictatorship, B. C. 435; and it continued to be used by his descendants as an agnomen, in addition to their regular family name of Priscus. [PRISCUS.]

1. L. SERGIUS C. F. C. N. FIDENAS, held the consulship twice, and the consular tribunate three times; but nothing of importance is recorded of him. He was consul for the first time in B. C. 437 (Liv. iv. 17; Diod. xii. 43); consular tribune for the first time in 433 (Liv. iv. 25; Diod. xii. 58); consul for the second time in 429 (Liv. iv. 30; Diod. xii. 73); consular tribune for the second time in 424 (Liv. iv. 35; Diod. xii. 82); and consular tribune for the third time in 418. (Liv. iv. 45; Diod. xiii. 2.)

2. M'. SERGIUS L. F. L. N. FIDENAS, consular tribune in B. C. 404 (Liv. iv. 61; Diod. xiv. 19), and again in B. C. 402 (Liv. v. 8, &c.; Diod. xiv. 38). His bad conduct in the latter year, in which he allowed himself to be defeated by the enemy, and his punishment, in consequence, by the people, are related under ESQUILINUS, No. 4.

3. L. SERGIUS M'. F. L. N. FIDENAS, son of No. 2, consular tribune in B. C. 397. (Liv. v. 16; Diod. xiv. 85.)

4. C. SERGIUS FIDENAS, consular tribune three times, first in B. C. 387 (Liv. vi. 5), a second time in B. C. 385 (Liv. vi. 11), and a third time in B. C. 380. (Liv. vi. 27.)

FIDES, the personification of fidelity or faith-

fulness (Cic. *de Off.* iii. 29). Numa is said to have built a temple to Fides publica, on the Capitol (Dionys. ii. 75), and another was built there in the consulship of M. Aemilius Scaurus, B. C. 115 (Cic. *de Nat. Deor.* ii. 23, 31; iii. 18; *de Leg.* ii. 8, 11). She was represented as a matron wearing a wreath of olive or laurel leaves, and carrying in her hand corn ears, or a basket with fruit. (Rasche, *Lex Num.* ii. 1, p. 107.) [L. S.]

FIDICULA'NIUS, FA'LCULA. [FALCULA.]

FI'DIUS, an ancient form of *filius*, occurs in the connection of *Dius Fidius*, or *Medius fidius*, that is, *me Dius* (Διός) *filius*, or the son of Zeus, that is, Hercules. Hence the expression *medius fidius* is equivalent to *me Hercules*, scil. *juvet*. (Cic. *ad Fam.* v. 21; Plin. *Epist.* iv. 3.) Sometimes Fidius is used alone in the sense of the son of Zeus, or Hercules. (Ov. *Fast.* vi. 213; comp. Varro, *de L. L.* v. 66; Plaut. *Asin.* i. 1. 8; Varro, *ap. Non.* viii. 93.) Some of the ancients connected *fidius* with *fides*. (Festus *s. v. medius.*) [L. S.]

FI'GULUS, MA'RCIUS. 1. C. MARCIUS C. F. Q. N. FIGULUS, consul in B. C. 162. During the comitia for his election the leader of the centuria praerogativa died, and the haruspices declared the election void. Tib. Sempronius Gracchus, however, the consul who presided at the comitia, maintained their validity, and Figulus departed to his province, Cisalpine Gaul. But afterwards Gracchus wrote to the senate that he had himself committed an error in taking the auspices, and Figulus resigned the consulship. (Cic. *de Nat. Deor.* ii. 4, *de Divin.* ii. 35, *ad Q. Frat.* ii. 2; Val. Max. i. 1. § 3; Plut. *Marcell.* 5; Jul. Obseq. 74; Fast. Cap.) Figulus was again consul in B. C. 156. His province was the war with the Dalmatae in Illyricum. At first he allowed his camp to be forced by the Dalmatae, but afterwards, in a winter campaign, he successively took their smaller towns, and finally their capital, Delminium. (Polyb. xxxii. 24; Appian, *Illyr.* 11; Liv. *Epit.* xlvii.; Florus, iv. 12.)

2. C. MARCIUS FIGULUS, the son of the preceding, a jurist of great reputation, was an unsuccessful candidate for the consulship. (Val. Max. ix. 3. § 2.)

3. C. MARCIUS C. F. C. N. FIGULUS, consul in B. C. 64. In the debate on the sentence of Catiline's accomplices he declared for capital punishment (Cic. *ad Att.* xii. 21), and approved of Cicero's measures generally (*Philipp.* ii. 11.). In his consulship the senate abolished several illegal collegia, as prejudicial to the freedom of the comitia and to the public peace. (Ascon. *in Pison.* p. 7, ed. Orelli.) His tomb was of unusual costliness (Cic. *de Leg.* ii. 25). [W. B. D.]

FI'GULUS, P. NIGI'DIUS, a Pythagorean philosopher of high reputation, who flourished about sixty years B. C. He was so celebrated on account of his knowledge, that Gellius does not hesitate to pronounce him, next to Varro, the most learned of the Romans. Mathematical and physical investigations appear to have occupied a large share of his attention; and such was his fame as an astrologer, that it was generally believed, in later times at least, that he had predicted in the most unambiguous terms the future greatness of Octavianus on hearing the announcement of his birth; and in the Eusebian Chronicle he is styled "Pythagoricus et Magus." He, moreover, possessed considerable influence in political affairs during the last struggles of the republic; was one of the senators selected by Cicero to take down the depositions and examinations of the witnesses who gave evidence with regard to Catiline's conspiracy, B. C. 63; was praetor in B. C. 59; took an active part in the civil war on the side of Pompey; was compelled in consequence by Caesar to live abroad, and died in exile B. C. 44. The letter of consolation addressed to him by Cicero (*ad Fam.* iv. 13), which contains a very warm tribute to his learning and worth, is still extant.

A. Gellius, who entertained the strongest admiration for the talents and acquirements of Figulus, says that his works were little studied, and were of no practical value, in consequence of the subtlety and obscurity by which they were characterised; but the quotations adduced by him (xix. 14) as specimens scarcely bear out the charge, when we consider the nature of the subject. The names of the following pieces have been preserved: *De Sphaera Barbarica et Graecanica*, *De Animalibus*, *De Extis*, *De Auguriis*, *De Ventis*, *Commentarii Grammatici* in at least twenty-four books. The fragments which have survived have been carefully collected and illustrated by Janus Rutgersius in his *Variae Lectiones*, iii. 16. (Cic. *Tim.* i., *pro Sull.* 14, *ad Att.* ii. 2, vii. 24, *ad Fam.* iv. 13; Lucan, i. 640; Suet. *Octav.* 94; Dion Cass. xlv. 1; Gell. iv. 9, x. 11, xi. 11, xiii. 10, 25, xix. 14; Hieron. in *Chron. Euseb.* Ol. clxxxiv.; Augustin, *de Civ. Dei*, v. 3; Brucker, *Histor. Phil.* vol. ii. p. 24; Burigny, *Mém. de l'Académ. Inscrip.*, vol. xxix. p. 190.) [W. R.]

FI'MBRIA. 1. C. FLAVIUS FIMBRIA, a *homo novus*, who, according to Cicero, rose to the highest honours in the republic through his own merit and talent. In B. C. 105 he was a candidate for the consulship, and the people gave him the preference to his competitor, Q. Lutatius Catulus; and accordingly, Fimbria was the colleague of C. Marius in his second consulship, B. C. 104. Fimbria must have acquired his popularity about that time, for we learn from Cicero (*pro Planc.* 21), that previously he had been an unsuccessful candidate for the tribuneship. What province he obtained after his consulship is unknown, but he seems to have been guilty of extortion during his administration, for M. Gratidius brought an action of repetundae against him, and was supported by the evidence of M. Aemilius Scaurus; but Fimbria was nevertheless acquitted. During the revolt of Saturninus, in B. C. 100, Fimbria, with other consulars, took up arms to defend the public good. Cicero describes him as a clever jurist; as an orator he had considerable power, but was bitter and vehement in speaking. Cicero, in his boyhood, read the speeches of Fimbria; but they soon fell into oblivion, for, at a later time, Cicero says that they were scarcely to be found any where. (Cic. *pro Planc.* 5, *in Verr.* v. 70, *Brut.* 34, 45, *pro Font.* 7, *pro Rab. perd.* 7, *de Off.* iii. 19, *de Orat.* ii. 22; Ascon. *in Cornel.* p. 78; Val. Max. vii. 2. § 4, viii. 5. § 2; J. Obsequ. 103, where he is erroneously called L. Flaccus.)

2. C. FLAVIUS FIMBRIA, probably a son of No. 1, was one of the most violent partizans of Marius and Cinna during the civil war with Sulla. Cicero (*pro Sext. Rosc.* 12) calls him a *homo audacissimus et insanissimus*. During the funeral ceremonies of C. Marius, in B. C. 86, C. Fimbria caused an attempt to be made on the life of Q. Mucius Scaevola, and, as the latter escaped with a

severe wound, Fimbria made preparations to bring an accusation against him before the people. When asked what he had to say against so excellent a man, he replied, nothing, except that he had not allowed the deadly weapon to penetrate far enough into his body. After the death of C. Marius, in B. C. 86, Cinna assumed L. Valerius Flaccus as his colleague in the consulship, in the place of Marius, and sent him into Asia to oppose Sulla and bring the war against Mithridates to a close; but as Valerius Flaccus was inexperienced in military affairs, Fimbria accompanied him as his legate or commander of the horse (not as quaestor, as Strabo, xiii. p. 596, states). Flaccus drew upon himself the hatred of the soldiers by his avarice and cruelty, and Fimbria took advantage of it in endeavouring to win the favour of the army. While staying at Byzantium, Fimbria became involved in a quarrel with the quaestor of Valerius Flaccus, and the latter decided the dispute in favour of the quaestor, for which he was assailed by Fimbria in insulting terms. Fimbria was deprived of his office in consequence, and Val. Flaccus sailed to Chalcedon. Fimbria, who remained at Byzantium, created a mutiny among the soldiers who were left there. Flaccus returned to Byzantium, but was obliged to quit the place, and took to flight. Fimbria pursued him to Chalcedon, and thence to Nicomedeia, where he killed him, in B. C. 85. He forthwith undertook the command of the army. He gained several not unimportant victories over the generals of Mithridates, and when the king himself took to flight, Fimbria followed him to Pergamus, and chased him from thence to Pintana. Here he might have made the king his prisoner, if Lucullus, who had the command of the fleet, had condescended to co-operate with the usurper, and not allowed the king to escape. Having thus got rid of one enemy, Fimbria began a most cruel war against the Asiatics who had fought in the ranks of Mithridates, or declared in favour of Sulla. Among the places of the latter class was Ilium, which was treacherously taken, and wantonly and cruelly destroyed. He raged in Asia, without restraint, like an insane person, and succeeded in subduing a great part of the country. But in B. C. 84, Sulla crossed over from Greece into Asia, and, after having concluded peace with Mithridates, he attacked Fimbria in his camp near the town of Thyateira. As Fimbria was unable to make his men fight against Sulla, he tried to get rid of his enemy by assassination, and, as this attempt failed, he endeavoured to negotiate; but when Sulla refused, and demanded absolute submission, Fimbria fled from his camp to Pergamus, and having retired into a temple of Aesculapius, he tried to kill himself with his own sword; but as the wound did not cause his death, he commanded one of his slaves to give him the final blow. Such was the miserable end of a short career, which had begun with treachery. Cicero (*Brut.* 66) describes his public speaking just as we might expect of a man of his temperament: it was of a furious and most vehement kind, and like the raving of a madman. (Liv. *Epit.* 82; Plut. *Sull.* 2, 23, 25; *Lucull.* 3; Appian, *Mithrid.* 51—60; Vell. Pat. ii. 24: Dion Cass. *Fragm. Peiresc.* 127—130, Reimar.; Aur. Vict. *de Vir. Ill.* 70; Oros. vi. 2; Val. Max. ix. 11. § 2; Frontin. *Strat.* iii. 17. § 5; J. Obsequ. 116.)

3. FLAVIUS FIMBRIA, a brother of No. 2, was legate of C. Norbanus, in the war against Sulla, B. C. 82. He and other officers of the party of Carbo were invited to a banquet by Albinovanus, and then treacherously murdered. (Appian, *B. C.* i. 91.) [L. S.]

FIRMA'NUS, GA'VIUS. [GAVIUS.]

FIRMA'NUS, TARU'TIUS, a mathematician and astrologer, contemporary with M. Varro and Cicero, and an intimate friend of them both. At Varro's request Firmanus took the horoscope of Romulus, and from the circumstances of the life and death of the founder determined the era of Rome. According to the scheme of Firmanus, Romulus was born on the 23d day of September, in the 2d year of the 2d Olympiad=B. C. 771, and Rome was founded on the 9th of April, between the second and third hour of the day. (Plut. *Rom.* 12; Cic. *de Divin.* ii. 47.) Plutarch does not say in what year Firmanus placed the foundation of Rome, but the day is earlier than the Palilia (April 21st), the usual point from which the years of Rome are reckoned. The name, Firmanus, denotes a native of Firmum, in Picenum, the modern town of Fermo, in the Marca d'Ancona, but Tarutius is an Etruscan appellation (Plut. *Rom.* 5, *Quaest. Rom.* 35; Licinius Macer, *ap. Macrob. Saturn.* i. 10; Augustin. *de Civ. Dei*, vi. 7), and from his Etruscan ancestors he may have inherited his taste for mathematical studies. [W. B. D.]

FIRMIA'NUS SYMPO'SIUS, CAE'LIUS, (also written *Symphosius*, or *Simphosius*, not to mention various evident corruptions,) is the name prefixed in MSS. to a series of a hundred insipid riddles, each comprised in three hexameter lines, collected, as we are told in the prologue, for the purpose of promoting the festivities of the Saturnalia. To the same author apparently belong two short odes; one entitled *De Fortuna*, in fifteen Choriambic Tetrameters, ascribed in some copies to an Asclepias or Asclepadius, a mistake which arose from confounding the poet with the metre which he employed; the other, *De Livore*, in twenty-five Hendecasyllabics, attributed occasionally to a Vomanus or an Euphorbus, while both pieces are frequently included among the Catalecta of Virgil. We know nothing regarding the personal history of this writer, nor the period when he flourished; but from certain peculiarities of expression it has been conjectured that he was an African. His diction and versification, although by no means models of purity and correctness, are far removed from barbarism, and the enigmas contain allusions to various usages which had ceased to prevail long before the downfall of the empire. The only reference, however, in any ancient writer to these compositions is to be found in Aldhelm, who died at the beginning of the eighth century.

The words with which the prologue commences,

"Haec quoque Symposius de carmine lusit inepto,
Sic tu, Sexte, doces, sic te deliro magistro,"

which point distinctly to some former efforts, have been made the basis of an extravagant conjecture by Heumann. Assuming that the reading as it now stands is faulty, he proposes, as an emendation,

"Hoc quoque Symposium lusi de carmine inepto.
Sic me Sicca docet, Sicca deliro magistro,"

and endeavours to prove that the true title of the work is *Symposium*, that no such person as Sym-

posius ever existed, and that the real author of these trifles is no less a personage than the Latin father Caelius Firmianus Lactantius, the pupil of Arnobius, who taught at Sicca; the author, as we learn from Jerome, of a *Symposium*. This hypothesis, although supported by much learning, is so wild as scarcely to deserve confutation. It will be sufficient to remark that all MSS. agree in representing *Symposius* (or something like it) as a proper name,—that there are no grounds for supposing the *Symposium* of Lactantius to have been of a light or trivial character, but that we are rather led to conclude that it was a grave dialogue or disquisition, resembling in plan the Symposia of Xenophon, of Plato, and of Plutarch, or the Saturnalia of Macrobius.

The *Aenigmata* were first printed at Paris, 8vo. 1533, along with the Sayings of the Seven Wise Men of Greece: the most elaborate edition is that of Heumann, Hannov., 8vo. 1722, which was followed by that of Heynatz, Francof. ad Viad., 8vo. 1775; the most useful is that contained in the *Poet. Lat. Min.* of Wernsdorf, vol. vi. part ii. p. 474, with very complete prolegomena (p. 410). The Odes are given in the same collection, vol. iii. pp. 386, 389. See also vol. v. part iii. p. 1464, and vol. iv. part ii. p. 853. [W. R.]

FIR'MICUS MATERNUS, JU'LIUS, or perhaps VI'LLIUS. We possess a treatise, which bears the title *Julii Firmici Materni Junioris Siculi V. C. Matheseos Libri VIII.*, the writer of which, as we gather from his own statement (lib. iv. praef.), during a portion of his life, practised as a forensic pleader, but abandoned the profession in disgust. The production named above is a formal introduction to judicial astrology, according to the discipline of the Egyptians and Babylonians, as expounded by the most renowned masters, among whom we find enumerated Petosiris, Necepso, Abraham, and Orpheus. The first book is chiefly occupied with a defence of the study; the second, third, and fourth contain the definitions and maxims of the science, while in the remainder the powers and natal influences (*apotelesmata*) of the heavenly bodies in their various aspects and combinations are fully developed, the horoscopes of Oedipus, Paris, Homer, Plato, Archimedes, and various other remarkable individuals, being examined, as examples of the propositions enunciated.

It would appear that the task was commenced towards the close of the reign of Constantine the Great, for a solar eclipse, which happened in the consulship of Optatus and Paullinus, A. D. 334, is spoken of (lib. i. 1.) as a recent event. It seems probable, however, that the whole was not published at once; for while each book is formally addressed to Manutius Lollianus, the title of proconsul is added to his name in the dedication to the last four only. If this Lollianus be the Fl. Lollianus who appears in the Fasti along with Fl. Arbitio, in the year 355, the conclusion of the work might be referred to an epoch somewhat later than this date.

Although we can trace in several passages a correspondence with the *Astronomica* of Manilius, we are led to suppose that Firmicus was ignorant of the existence of that poem; for his expressions on two occasions (lib. ii. Praef. viii. 2) imply his belief that scarcely any Roman writers had touched upon these themes except Cicero and Caesar, the translators of Aratus, and Fronto, who had followed the *Antiscia* of Hipparchus, but had erred in presupposing a degree of knowledge on the part of his readers that they were little likely to possess. In the *Libri Matheseos* we find references to other pieces previously composed by the author upon similar topics, especially to a dissertation *De Domino Geniturae et Chronocratone*, and *De Fine Vitae*; the former addressed to a friend, Murinus (iv. 14, vii. 6.), while he promises to publish "twelve books" as a supplement to his present undertaking (v. 1), together with an explanation of the *Myriogenesis* (viii. Praef.), and a translation of Necepso upon health and disease (viii. 3). Of these not one has been preserved.

Firmicus Maternus was first printed at Venice, fol. 1497, by Bivilacqua, from a MS. brought to Italy by Pescennius Franciscus Niger from Constantinople; again by Aldus, fol. 1499, in a volume containing also Manilius, the Phaenomena of Aratus, in Greek, with the translations by Cicero, Caesar Germanicus, and Avienus, the Greek commentaries of Theon on the same work, the Sphere of Proclus, in Greek, and the Latin version by Linacer; a collection reprinted four years afterwards under the inspection of Mazalis (fol. Rheg. Ling. 1503). The last edition noticed by bibliographers is that corrected by Pruckner, fol. Basil. 1551, and published along with the *Quadripartitum*, the *Centiloquium*, and the *Inerrantium Stellarum Significationes*, translated from the Greek of Cl. Ptolomaeus; the *Astronomica* of Manilius; and sundry tracts by Arabian and Oriental astrologers. (Sidon. Apollin. *Carm.* xxii. Praef.)

In the year 1562 Matthias Flaccius published at Strasburg, from a Minden MS., now lost, a tract bearing the title *Julius Firmicus Maternus V. C. de Errore Profanarum Religionum ad Constantium et Constantem Augustos.* No ancient authority makes any mention of this piece, nor does it contain any allusions from which we might draw an inference with regard to the personal history of the composer. The supposition, at one time generally admitted, that he was the same person with the astrologer spoken of above, rests upon no proof whatever except the identity of name, while it is rendered highly improbable by several considerations, and is much shaken by a chronological argument. For, as we have already seen, the *Matheseos Libri* were certainly not commenced until after A. D. 334, and in all likelihood not finished for a considerable period; it being evident, moreover, from the spirit which they breathe, that the writer was not a Christian; while, on the other hand, the attack upon the heathen gods must have been drawn up before A. D. 350, since in that year Constans, one of the emperors, to whom it is inscribed, was slain.

The object of the essay is not so much to enlarge upon the evidences of the true faith as to demonstrate the falsehood of the different forms of pagan belief, to trace the steps by which men fell away from the service of the true God, first by personifying the powers of nature, and then by proceeding to raise mere men to the rank of divinities. In this portion of the argument the theory of Euhemerus [EUHEMERUS], which ever since the days of Ennius had exercised great influence over the Roman mind, is followed out, and the discussion concludes with an exhortation to the heathen to abandon such a system of worship, and with an appeal to the emperors, urging them to take

the sternest measures for the extirpation of idolatry.

The Editio Princeps, as we have remarked above, was printed at Strasburg in 1562; that of Wower, 8vo, Hamburg, 1603, was long held in high estimation, but the best and most recent is that of Münter, 8vo, Havniae, 1826. See also the volume of the Dutch Variorum Classics in 8vo, which contains Minucius Felix, Lug. Bat. 1709, and the *Bibl. Patr.* of Galland, vol. v. p. 23. [W. R.]

FI'RMIUS CATUS. [CATUS.]

M. FIRMUS, one of the "minusculi tyranni" who sprung up during the reign of Aurelian. According to Vopiscus, he was a native of Seleuceia, the friend and ally of Zenobia, and appears to have followed the profession of a merchant, carrying on a most extensive and lucrative trade. When Zenobia took up arms against the Romans, Firmus, in order to make a diversion in her favour, seized upon Alexandria; but the rebellion was promptly crushed by the vigour and good fortune of the emperor. The Augustan historian has chronicled a number of particulars with regard to the personal appearance, bodily strength, athletic and convivial exploits, wealth and magnificence of this petty usurper, some of which are curious in an antiquarian point of view. We are expressly told that he issued a coinage, and a medal is contained in the Pembroke collection bearing the legend

ΑΥΤ. Μ. ΦΙΡΜΙΟΣ ΕΥΤΥC

which some writers suppose to belong to him. (Vopisc. *Firm.*; Eckhel, vol. vii. p. 496.) [W. R.]

FIRMUS, PLO'TIUS, a contemporary and faithful friend of the emperor Otho. He had risen from the station of a common soldier to the offices of *praepositus vigilibus* and *praefectus praetorii*. During an insurrection of the soldiers he exerted himself in suppressing the revolt, by addressing each maniple separately, and causing large sums of money to be distributed among them. During the last struggle of Otho, Plotius Firmus implored him not to abandon his faithful army, and exhorted him to resume his courage. (Tac. *Hist.* i. 46, 82. ii. 46, 49.) [L. S.]

FISTUS, P. CURIA'TIUS, with the agnomen TRIGE'MINUS, consul B. C. 453, in which year the city was visited with a great pestilence (Liv. iii. 32; *Fasti Capit.*); and one of the first decemvirate in B. C. 451. (Liv. iii. 33; Dionys. x. 54.)

FLACCINA'TOR, M. FO'SLIUS. 1. One of the consular tribunes in B. C. 433, in which year, notwithstanding the opposition of the plebeian tribunes, the consular tribunes were all patricians. (Liv. iv. 25; Diod. xii. 58, where he is called *Falinius*.)

2. Master of the equites to the dictator C. Maenius, for the first time in B. C. 320, according to the Fasti, but according to Livy in B. C. 312 (ix. 26). Both the dictator and Flaccinator resigned on being accused of illegal association against the republic; and both were tried before the consuls and honorably acquitted. Flaccinator was consul in B. C. 318 (Liv. ix. 20), and master of the equites, according to the Fasti, a second time to C. Maenius B. C. 314, but according to Livy (ix. 28) to the dictator C. Poetelius. The cause and circumstances of his trial will be better understood by referring to MAENIUS. [W. B. D.]

FLACCUS, C. AVIA'NUS, was an intimate friend of Cicero's, and had two sons, C. Avianus, and M. Avianus. (Cic. *ad Fam.* xiii. 35, 79.) Both father and sons seem to have been engaged in the farming of the public taxes. In B. C. 52, Cicero recommended Caius, the son, to T. Titius, one of Pompey's legates, who had the management of the corn-market, in accordance with the law which had conferred the superintendence of it upon Pompey (*ad Fam.* xiii. 75), and, in B. C. 47, Cicero recommends both sons to A. Allienus, the proconsul of Sicily (*ad Fam.* xiii. 79).

FLACCUS, CALPU'RNIUS, a rhetorician who was living in the reign of Hadrian, and whose fifty-one declamations frequently accompany those of Quintilian. They were first published by Pithoeus, Lutet. 1580. 8vo.; and subsequently have been edited with Quintilian by Gronovius, Schulting, Almeloveen, &c. Pliny (*Ep.* v. 2.) writes to Flaccus, who, in some editions, is called Calpurnius Flaccus. [W. B. D.]

FLACCUS, FU'LVIUS. 1. M. FULVIUS, Q. F. M. N. FLACCUS, was consul with App. Claudius Caudex, in B. C. 264, the year in which the first Punic war broke out. In his consulship the first gladiatorial games were exhibited at Rome, in the forum boarium. (Vell. Pat. i. 12; Gell. xvii. 21; Val. Max. ii. 4. § 7; Eutrop. ii. 10; Oros. iv. 7, who erroneously calls the colleague of App. Claudius Caudex, Q. Fabius.)

2. Q. FULVIUS M. F. Q. N. FLACCUS, a son of No. 1, was consul in B. C. 237. He and his colleague, L. Cornelius Lentulus, fought against the Ligurians in Italy, and triumphed over them. In B. C. 224 he was consul a second time. The war in the north of Italy was still going on, and Flaccus and his colleague were the first Roman generals that led their armies across the river Po. The Gauls and Insubrians were reduced to submission in that campaign. In B. C. 215, after having been twice consul, Q. Fulvius Flaccus obtained the city praetorship, a circumstance which Livy thinks worth being recorded. The year before his praetorship, 216, he had been elected pontifex in the place of Q. Aelius Paetus, who had fallen in the battle of Cannae. In his praetorship the senate placed twenty-four ships at his command, to protect the coast in the neighbourhood of the city, and soon after the senate decreed that he should raise 5000 foot and 400 horse, and cause this legion to be carried to Sardinia as soon as possible, and that he should appoint whomsoever he pleased as its commander, until Q. Mucius, who was severely ill, recovered. Flaccus accordingly appointed T. Manlius Torquatus commander of the legion. In B. C. 214 he was the only one among his colleagues that was re-elected to the praetorship, and a senatus consultum ordained, that he, *extra ordinem*, should have the city for his province, and that he should have the command there during the absence of the consuls. In B. C. 213 he was appointed magister equitum to the dictator, C. Claudius Centho, and the year after was raised to the consulship for the third time, together with App. Claudius Pulcher. In this year he was also a candidate for the office of pontifex maximus, which, however, he did not obtain. During his third consulship Campania was his province; and he accordingly went thither with his army, took up his position at Beneventum, and thence made an unexpected attack upon the camp of Hanno in the neighbourhood. After some very extraordinary but unsuccessful attempts to take the camp, which was pitched upon an almost inac-

cessible eminence, Flaccus proposed to withdraw until the next day, but the undaunted courage of his soldiers, and their indignation at his proposal, obliged him to continue his attack. Having been joined by his colleague, App. Claudius Pulcher, the enemy's camp was taken by assault. A great massacre then took place, in which upwards of 6000 Carthaginians are said to have been killed, and more than 7000 were taken prisoners, with all that the camp contained. The two consuls then returned to Beneventum, where they sold the booty, and distributed the proceeds among those who had distinguished themselves during the attack upon Hanno's camp. Hanno, who had not been in the camp at the time when it was taken, found it necessary to withdraw into the country of the Bruttians.

Hereupon the two consuls marched against Capua, which was now besieged with the greatest vigour. In the next year, when Cn. Fulvius Centumalus and P. Sulpicius Galba were consuls, the imperium of Fulvius Flaccus and App. Claudius was prolonged: they retained their army, and were ordered not to leave Capua till it was taken. As, however, Hannibal in the meantime marched against Rome, the senate called Fulvius Flaccus back to protect the city, and for this purpose he received the same power as the actual consuls. But after Hannibal's sudden retreat, Flaccus returned to Capua, and continued the siege with the utmost exertion. The inhabitants of Capua were reduced to the last extremity, and resolved to surrender; but before the gates were opened the most distinguished persons put an end to their lives. The fearful catastrophe of this once flourishing town, the cruel punishment of the Campanians, the execution of all the surviving senators, and the other arrangements, such as could be dictated only by the most implacable hatred and hostility, must be set down to the account of Q. Fulvius Flaccus. Towards the end of the year he had to return to Rome, where he conducted, as dictator, the consular elections. He himself received Capua as his province for another year, but his two legions were reduced to one. In 209 he was invested with the consulship for the fourth time, and received Lucania and Bruttium as his province: the Hirpinians, Lucanians, and Volcentians submitted to him, and were mildly treated. For the year following his imperium was again prolonged, with Capua for his province and one legion at his command. In 207 he commanded two legions at Bruttium. This is the last record we have of him in history. He was a very fortunate and successful general during the latter period of the second Punic war, but his memory is branded with the cruelty with which he treated Capua after its fall. (Liv. xxiii. 21—34, xxiv. 9, xxv. 2, &c., 13, &c., 20, xxvi. 1, &c., 8, &c., 22, 28, xxvii. 6, &c., 11, 15, 22, 36; Eutrop. iii. 1, &c.; Zonar. viii. 18, &c.; Polyb. ii. 31; Oros. iv. 13, &c.; Appian, *Annib.* 37, 40, &c.; Val. Max. ii. 3, § 3, 8. § 4, iii. 2. Ext. § 1, 8, § 1, v. 2. § 1; Cic. *de Leg. Agr.* ii. 33.)

3. Cn. Fulvius M. f. Q. n. Flaccus, a son of No. 1, and a brother of No. 2, was praetor in the third consulship of his brother B. C. 212, and had Apulia for his province. In the neighbourhood of Herdonea he was defeated by Hannibal, and was the first that took to flight with about 200 horsemen. The rest of his army was cut to pieces, for out of 22,000 men only 2000 escaped. C. Sempronius Blaesus afterwards charged him before the people with having lost his army through his own want of caution and prudence. Flaccus at first endeavoured to throw the fault upon the soldiers, but further discussion and investigation proved that he had behaved cowardly. He then tried to obtain the assistance of his brother, who was then in the height of his glory and engaged in the siege of Capua. But nothing availed; and, as he had to expect the severest punishment from a trial, he went to Tarquinii into voluntary exile. (Liv. xxv. 3, 21, xxvi. 2, 3.) According to Valerius Maximus (ii. 8. § 3, comp. viii. 4. § 3), he refused the honour of a triumph; but this must be a mistake, at least we do not know on what occasion it could have happened.

4. C. Fulvius M. f. Q. n. Flaccus, a son of No. 1, and a brother of No. 2 and 3, served as legate under his brother Quintus during the siege of Capua. In B. C. 209 he was ordered to conduct a detachment of troops into Etruria, and bring back to Rome the legions which had been stationed there. (Liv. xxvi. 33, xxvii. 8.)

5. Q. Fulvius Q. f. M. n. Flaccus, one of the four sons of Q. Fulvius Flaccus No. 2. In B. C. 185 he was aedilis curulis designatus; and as the city praetor, C. Decimus, had just died, he offered himself as a candidate for his place, but without success, notwithstanding his great exertions, and it was not till B. C. 182, that he received the office of praetor, with Hispania Citerior as his province. On his arrival there, he expelled the Celtiberians, who were in possession of the town of Urbicua, which he took, and soon after he defeated the Celtiberians in a great battle, in which 23,000 of them are said to have been slain and 4000 taken prisoners. After the reduction of the town of Contrebia he gained a second great victory over the Celtiberians, whereupon the greater part of them submitted to the Romans. At the end of the year of his praetorship, when he was returning from his province, he was allowed to take with him to Rome those soldiers who had most distinguished themselves in the great battles he had gained, and public thanksgivings were decreed at Rome for his successful campaign. But when he set out for Italy, the Celtiberians, who probably thought that he was going to carry out some hostile scheme against them, attacked him in a narrow defile. Notwithstanding his disadvantageous position, he again gained a complete victory, the merit of which was chiefly owing to his cavalry. The Celtiberians, after having lost no less than 17,000 of their men, took to flight. Fulvius Flaccus vowed games in honour of Jupiter, and to build a temple to Fortuna equestris, and then returned to Italy. He celebrated his victories with a triumph in B. C. 180, and was elected consul for the year following, together with his brother, L. Manlius Acidinus Fulvianus (this name arose from his being adopted into the family of Manlius Acidinus). The games in honour of Jupiter were sanctioned by the senate and celebrated. He carried on a war against the Ligurians, who were defeated, and whose camp was taken. On his return to Rome, he celebrated a second triumph on the same day on which the year before he had triumphed over the Celtiberians. In B. C. 174 he was made censor, with A. Postumius Albinus. In his censorship, his own brother, Cn. Fulvius Flaccus, was ejected from the senate, and Q. Fulvius Flaccus now set about building the

temple which he had vowed in Spain, and which was to be more magnificent than any other at Rome. For this purpose he took down half the roof of the temple of Juno Lacinia, in Bruttium, in order to use the marble slabs to form the roof of his new structure. The Bruttians suffered the sacrilege from fear; but when the ship containing the marble arrived at Rome, the manner in which the ornament had been obtained became known. The consuls summoned him before the senate, which not only disapproved of his conduct, but ordered the marble slabs to be sent back, and expiatory sacrifices to be offered to Juno. The commands of the senate were obeyed, but as there was no architect in Bruttium able to restore the marble slabs to their place, they were deposited in the area of the temple, and there they remained. After his censorship Q. Fulvius Flaccus became a member of the college of pontiffs; but he began to show symptoms of mental derangement, which was looked upon by the people as a just punishment for the sacrilege he had committed against the temple of Juno. While in this condition, he received intelligence that of his two sons who were serving in Illyricum, one had died, and the other was dangerously ill. This appears to have upset his mind completely, and he hung himself in his own bedchamber, B. C. 173. (Liv. xxxix. 39, 56, xl. 1, 16, 30, &c., 35—44, 53, 59, xli. 27, xlii. 3, 28; Vell. Pat. i. 10, ii. 8; Appian, *Hisp.* 42; Val. Max. i. 1. § 20, ii. 5. § 7; Cic. *in Verr.* i. 41.)

6. M. Fulvius Q. F. M. N. Flaccus, a brother of No. 5, served as legate of his brother Quintus in Spain against the Celtiberians, B.C. 182. (Liv. xl. 30.)

7. M. Fulvius M. F. Q. N. Flaccus, a son of No. 6, and a friend of the Gracchi, was consul in B. C. 125, and was sent to the assistance of the Massilians, whose territory was invaded by the Salluvians; and he was the first that subdued the transalpine Ligurians, over whom he celebrated a triumph. After the death of Tib. Sempronius Gracchus, in B. C. 129, he, Carbo, and C. Sempronius Gracchus had been appointed triumvirs *agro dividendo*. He was a warm supporter of all that C. Gracchus did, especially of his agrarian law; but he seems to have been wanting in that dignified and quiet, but steady conduct, which characterises the pure and virtuous career of C. Gracchus, who was more injured in public opinion than benefited by his friendship with M. Fulvius Flaccus; for among other charges which were brought against him, it was said that he endeavoured to excite the Italian allies, by bringing forward in his consulship a bill to grant them the Roman franchise. In B. C. 122, he accompanied C. Gracchus into Africa to establish a colony at Carthage, for the senate was anxious to get rid of them, and in their absence to make energetic preparations against them. But both returned to Rome very soon. During the night previous to the murder of C. Gracchus, Flaccus kept a mob ready to fight against the senatorial party, and spent the night in drinking and feasting with his friends. At daybreak he went with his armed band to seize the Aventine hill. C. Gracchus also joined them, though refusing to use violence, and prevailed upon Flaccus to send his younger son to the forum to offer the hand for reconciliation to the senatorial party. Opimius refused, and demanded that his father and Gracchus should surrender before any negotiations were commenced. Flaccus again sent his son; but Opimius, anxious to begin the fight, arrested the boy, put him into prison, and advanced against the band of Flaccus, which was soon dispersed. Flaccus and his elder son took refuge in a public bath, where they were soon discovered and put to death, B. C. 121. It cannot be said that M. Fulvius Flaccus had any bad motive in joining the party of the Gracchi, for all the charges that were brought against him at the time were not established by evidence; but he was of a bolder and more determined character than C. Gracchus. Cicero mentions him among the orators of the time, but states that he did not rise above mediocrity, although his orations were still extant in the time of Cicero. A daughter of his, Fulvia, was married to P. Lentulus, by whom she became the mother of Lentulus Sura. Cicero (*pro Dom.* 43) calls him the father-in-law of a brother of Q. Catulus, whence we may infer that he had a second daughter. A third daughter was married to L. Caesar, consul in B. C. 91; so that M. Fulvius Flaccus was the grandfather of L. Caesar, who was consul in B. C. 64. (Liv. *Epit.* 59, 61; Appian, *B. C.* i. 18, &c.; Plut. *Tib. Gracch.* 18, *C. Gracch.* 10—16; Vell. Pat. ii. 6; Cic. *Brut.* 28, *de Orat.* ii. 70, *in Cat.* i. 2, 12, iv. 6; Schol. Gronov. *ad Catil.* p. 413; Cic. *pro Dom.* 38, *Phil.* viii. 4; Val. Max. v. 3. § 2, vi. 3. § 1, ix. 5. § 1; comp. Meyer, *Frag. Orat. Rom.* p. 219, 2d edit.)

8. M. Fulvius Flaccus was one of the *Decemviri Agro Samniti Appuloque metiendo dividendoque*, who were appointed in B. C. 201. He was married to Sulpicia, a daughter of Paterculus. (Liv. xxxi. 4; Solin. 7.)

9. Q. Fulvius Flaccus was praetor in Sardinia in B. C. 187; and after having been thrice a candidate for the consulship, he obtained it at length in B. C. 180, in the place of his step-father, C. Piso, who had died, and was said to have been poisoned by his wife Quarta Hostilia, in order to make room for her son. (Liv. xxxviii. 42, xl. 37.)

10. M. Fulvius Flaccus, one of the triumvirs who were appointed to conduct the colonies to Pollentia and Pisaurum, in B. C. 184. (Liv. xxxix. 44.)

11. Ser. Fulvius Flaccus, was consul in B. C. 135, and subdued the Vardaeans in Illyricum. Cicero calls him a literary and eloquent man. He was on one occasion accused of incest, and was defended by C. Curio. (Liv. *Epit.* 56; Appian, *Illyr.* 10; Cic. *Brut.* 21, 32, *de Invent.* i. 43; Schol. Bob. *in Clod.* p. 330, ed. Orelli.)

12. C. Fulvius Flaccus was consul in B. C. 134. An unsuccessful war had then been carried on for some time against the revolted slaves under Ennus in Sicily; and he and his colleague undertook the command, though apparently with little success. (Liv. *Epit.* 56; Oros. v. 6.) [L. S.]

FLACCUS, GRA'NIUS, as we learn from Paulus (Dig. 50. tit. 16. s. 144) wrote a book, *De Jure Papiriano*, which was a collection of the laws of the ancient kings of Rome, made by Papirius [Papirius]. Granius Flaccus was a contemporary of Julius Caesar, and Censorinus (*De Die Nat.* 3) cites his work *De Indigitamentis*, which was dedicated to Caesar. The *Indigitamenta* treated of were probably *invocations* used in certain sacred rites. (Macrob. *Sat.* i. 17), and, according to some etymologists, the word is derived from *indu*, the old form for *in*, and *citare*, signify-

ing to invoke. (Duker, *de Vet. Ict. Latin.* p. 156.) It is not unlikely that Paulus and Censorinus refer to the same work of Granius, under different names, for the religious laws of the kings doubtless remained longest in use; and Papirius, who was himself a pontiff, is said by Dionysius of Halicarnassus (iii. 36) to have collected the *sacred* laws after the expulsion of the kings. Religious ceremonies, in the early period of Roman history, may well be supposed to have constituted a large portion of the technical law, and to have been connected with the principal transactions of life.

Servius (*ad Aen.* xii. 836) cites a *lex Papiria*, and Macrobius (*Sat.* iii. 11) cites a passage of the *Jus Papirianum*, which, from the Latinity, may reasonably be ascribed to Granius Flaccus. The passage points out the distinction between temple furniture and temple ornaments, and shows that to the former class belongs the *consecrated table* ("*mensa*, in qua epulae, libationesque, et stipes reponuntur") which is used as an *altar* ("in templo *aurae* usum obtinet"). P. P. Justi, with much probability (*Specim. Observ. Crit.* c. 11, Vindob. 1765), attributes to *Flaccus* (Granius, not the grammarian Verrius Flaccus,) a religious fragment which the ordinary text of Servius (*ad Aen.* xii. 233) ascribes to an unknown *Elaus*. Other fragments of Granius are preserved by Festus (*s. v. Ricae*), Macrobius (*Sat.* i. 18), Arnobius (*Adv. Gentes*, iii. p. 69, 72, ed. Elmenhorst), and Priscian (*Ars Gram.* viii. p. 793, ed. Putsch).

Granius Flaccus is not to be confounded with Granius Licinianus, who is cited by Servius (*ad Aen.* i. 732), and Macrobius (*Sat.* i. 16). (Ludov. Carrio, *Emendat.* i. 4; Maiansius, *ad XXX Ictorum Frag. Comment.* vol. ii. p. 129—141; Dirksen, *Bruchstücke*, &c. p. 61.) [J. T. G.]

FLACCUS, HORA'TIUS. [HORATIUS.]

FLACCUS, HORDEO'NIUS, was consular legate of the army of Upper Germany at the time of Nero's death (A. D. 68). He was despised by his army, for he was old, a cripple, without firmness, and without influence. When his soldiers renounced allegiance to Galba (Jan. 1. 69 A. D.), he had not the courage to oppose them, though he did not share in their treason. He was left in command of the left bank of the Rhine by Vitellius, when the latter marched to Italy; but he delayed the march of the forces which Vitellius sent for from the Germanies, partly through fear of the insurrection of the Batavians, which soon after broke out, and partly because in his heart he favoured Vespasian. He even requested Civilis to assist in retaining the legions, by pretending to raise a rebellion among the Batavians; which Civilis did, not in pretence, but in earnest. [CIVILIS.] Flaccus took no notice of the first movements of the Batavians, but their success soon compelled him to make at least a show of opposition, and he sent against them his legate, Mummius Lupercus, who was defeated. By the proofs he gave of his unwillingness or inability to put down the insurrection, and by receiving a letter from Vespasian, he exasperated his soldiers, who compelled him to give up the command to VOCULA. Shortly afterwards, in a fresh mutiny during the absence of Vocula, he was accused of treachery by HERENNIUS GALLUS, and, as it seems, was bound by the soldiers, but he was released again by Vocula. He still however retained sufficient influence to persuade the army to take the oath to Vespasian, when the news arrived of the battle of Cremona. But the soldiers were still mutinous; and on the arrival of two fresh legions, they demanded a donative out of some money which they knew had been sent by Vespasian. Hordeonius yielded to the demand: the money was spent in feasting and drinking; the soldiers, thus excited, recalled to mind their old quarrel with Hordeonius, and, in the middle of the night, they dragged him from his bed and killed him. (Tac. *Hist.* i. 9, 52, 54. 56, ii. 57, 97, iv. 13, 18, 19, 24, 25, 27, 31, 36, 55, v. 26; Plut. *Galba*, 10, 18, 22.) [P. S.]

FLACCUS, MUNA'TIUS, one of the conspirators against Q. Cassius Longinus, praetor of Hispania Ulterior, B. C. 48. Munatius Flaccus commenced the attack upon Cassius Longinus by killing one of the lictors and wounding the legate, Q. Cassius. Like all the persons involved in that conspiracy, Flaccus was not a Roman, but an Italian. (Hirt. *Bell. Alex.* 52) [L. S.]

FLACCUS, NORBA'NUS. 1. C. NORBANUS FLACCUS. In B. C. 42 he and Decidius Saxa were sent by Octavian and Antony with eight legions into Macedonia, and thence they proceeded to Philippi to operate against Brutus and Cassius. They encamped in the neighbourhood of Philippi, and occupied a position which prevented the republicans advancing any further. By a stratagem of Brutus and Cassius, Norbanus was led to quit his position, but he discovered his mistake in time to recover his former position. The republicans advancing by another and longer road, Norbanus withdrew with his army towards Amphipolis, and the republicans, without pursuing Norbanus, encamped near Philippi. When Antony arrived, he was glad to find that Amphipolis was secured, and having strengthened its garrison under Norbanus, he proceeded to Philippi. In B. C. 38, C. Norbanus Flaccus was consul with App. Claudius Pulcher. The C. Norbanus Flaccus, who was consul B. C. 24 with Octavian, was probably a son of the one here spoken of. (Appian, *B. C.* iv. 87, 103, &c., 106, &c.; Dion Cass. xxxviii. 43, xlvii. 35, xlix. 23, liii. 28; Plut. *Brut.* 38.)

2. C. NORBANUS FLACCUS, was consul in A. D. 15, the birth year of Vitellius. (Tac. *Ann.* i. 54; Suet. *Vit.* 3.) [L. S.]

FLACCUS, PE'RSIUS. [PERSIUS.]

FLACCUS, POMPO'NIUS. 1. L. POMPONIUS FLACCUS, was consul in A. D. 17, and in A. D. 51 he was legate in Upper Germany, and fought successfully against the Chatti, for which he was honoured with the ensigns of a triumph. Tacitus says that his fame as a general was not very great, and that it was eclipsed by his renown as a poet. (Tac. *Ann.* ii. 41, xii. 27, 28.)

2. POMPONIUS FLACCUS, was appointed in A. D. 19 by Tiberius to undertake the administration of Moesia, and to operate against king Rhascupolis, who had killed Cotys, his brother and colleague in the kingdom. Velleius (ii. 129) gives him very high praise; saying that he was a *vir natus ad omnia quae recte facienda sunt, simplicique virtute merens semper, non captans gloriam.* He was, however, a friend of Tiberius, with whom, on one occasion, he spent one whole night and two days in uninterrupted drinking. (Suet. *Tib.* 42.) He died in A. D. 34, as propraetor of Syria, where he had been for many years. (Tac. *Ann.* ii. 32, vi. 27.) Velleius calls him a consular, whence some

writers are of opinion that he is the same as L. Pomponius Flaccus, but this opinion is irreconcileable with chronology. (Comp. Ov. *ex Pont.* iv. 9. 75 ; Masson, *Vit. Ovid.* ad ann. 769.) [L. S.]

FLACCUS, L. RUTI'LIUS, known only from a coin, which is given below. The obverse bears the head of Pallas with FLAC. ; the reverse, Victory in a biga, with L. RVTILI.

FLACCUS, SI'CULUS, an author of whom some fragments are preserved in the collection of *Agrimensores.* [FRONTINUS.] He was an agrimensor by profession, and probably lived shortly after the reign of Nerva. (Fabric. *Bibl. Lat.* vol. iii. p. 512, ed. Ernesti.) Of the particulars of his life nothing certain is known, and there is no proof that, as Barthius supposed, he was a Christian. In some manuscripts he is named Saeculus Flaccus, but this variation seems to be merely a corrupt spelling.

He wrote a treatise entitled *De Conditionibus Agrorum*, of which the commencement, perhaps curtailed and interpolated, is preserved in the collection of Agrimensores. It displays considerable legal knowledge, and contains much interesting information. It treats of the distinctions between coloniae, municipia, and praefecturae, between ager occupatorius and ager arcifinius, &c. ; and of the distinctions in the mode of limitatio corresponding to distinctions in the condition of the land.

It is confined to land in Italy. Goesius thinks that the author also wrote on land out of Italy, and that the fragment we possess ought to be entitled *De Conditionibus Agrorum Italiae.* From the two parts of the work of Siculus Flaccus, and from some similar work of Frontinus, he supposes that the treatise *De Coloniis* (*Rei Agrariae Auctores*, p. 102, Goes.) was chiefly compiled, since that compilation cites a *Liber Conditionum Italiae*, and is ascribed in some manuscripts to the hybrid Julius Frontinus Siculus.

Some fragments of the same, or of a very similar work, have found their way, probably by an accidental transposition of leaves, into the so-called *Liber Simplici* (pp. 76, 86, 87, Goes.), which is supposed by modern critics to be a compilation of Aggenus Urbicus.

A similar transposition has happened in another instance. A treatise *De Controversiis Agrorum*, not unlike (although inferior to) the treatise of Frontinus on the same subject, was first published by Blume in the *Rheinisches Museum für Jurisprudenz*, vol. v. pp. 142—170. In this treatise, in the midst of the *Controversia de Fine*, is a long passage of Siculus Flaccus, interpolated from the fragment *De Conditionibus Agrorum* (from *ergo ut dixi*, p. 4, to *viae saepe necessariae*, p. 9, Goes.). The whole treatise in which this interpolation occurs was attributed by Rudorff to Siculus Flaccus ; but Blume, in conformity with the statement of the Codex Arcerianus, assigns it to Hyginus.

The fragment *De Conditionibus Agrorum* is followed (p. 26, Goes.) by two lists of different kinds of agri and limites, entitled respectively *Nomina Agrorum* and *Nomina Limitum.* These are probably the work of some subsequent compiler.

The remains of Siculus Flaccus may be found in the collections of the Agrimensores by Turnebus (4to. Paris, 1554), Rigaltius (4to. Lutet. 1614), Goesius (4to. Amst. 1674), and C. Giraud (8vo. Paris, 1843). A separate edition of the fragment *De Conditionibus Agrorum* was published by J. C. Schwarzius (4to. Coburg, 1711). [J. T. G.]

FLACCUS, STATI'LIUS (Στατύλλιος Φλάκκος), the author of some epigrams in the Greek Anthology, of whom we know nothing, except what his name implies, that he was a Roman. There are eight epigrams under his name, and also one with the superscription Τυλλίου Φλάκκου, and three inscribed simply, Φλάκκου. (Brunck, *Anal.* vol. ii. p. 262 ; Jacobs, *Anth. Graec.* vol. ii. p. 238, vol. xiii. p. 955 ; Fabric. *Bibl. Graec.* vol. iv. p. 495.) [P. S.]

FLACCUS, L. TARQUI'TIUS, was magister equitum to the dictator, L. Quintius Cincinnatus, in B. C. 458. Although he belonged to a patrician gens, he was very poor, but was a distinguished warrior. (Liv. iii. 27 ; Dionys. x. 24.) [L. S.]

FLACCUS, TI'BULUS, a writer of mimes, whose age and history are both unknown. A trochaic tetrameter verse from a mimus entitled *Melaene*, is the only relic of his poems. It is cited under the word "Capularem," by Fulgentius. (*Exposit. ant. Serm.* p. 564, *Nonii Mercer ;* Bothe, *Poet. Scen. Lat.* vol. v. p. 273.) [W. B. D.]

FLACCUS, VALE'RIUS. 1. L. VALERIUS FLACCUS, was magister equitum to the dictator, M. Aemilius Papus, in B. C. 321. (Liv. ix. 7.)

2. L. VALERIUS M. F. L. N. FLACCUS, was consul in B. C. 261, with T. Otacilius Crassus, and carried on the war in Sicily against the Carthaginians with little success. (Polyb. i. 20.)

3. P. VALERIUS L. F. M. N. FLACCUS, son of No. 2, was consul in B. C. 227, the year in which the number of praetors was raised to four. (Gell. iv. 3 ; Liv. *Epit.* 20.)

4. P. VALERIUS FLACCUS, was sent in B. C. 218, with Q. Baebius Tamphilus, as ambassador to Spain to remonstrate with Hannibal for attacking Saguntum, and thence proceeded to Carthage to announce the intention of the Romans, if Hannibal should not be checked in his proceedings. In B. C. 215 he commanded as legate a detachment of troops, under the consul, M. Claudius Marcellus, at Nola, and distinguished himself in the battle fought there against Hannibal. Shortly after we find him commanding a Roman squadron of 25 sail off the coast of Calabria, where he discovered the embassy which Hannibal sent to Philip of Macedonia, and got possession of letters and documents containing the terms of the treaty between Hannibal and the king. His fleet was increased in consequence, and he was ordered not only to protect the coast of Italy, but also to watch the proceedings of Macedonia. During the siege of Capua, when Hannibal marched towards Rome, Flaccus gave the prudent advice not to withdraw all the troops from Capua, and his opinion was adopted. (Liv. xxi. 6, xxiii. 16, 34, 38, xxvi, 8 ; Cic. *Philipp.* v. 10.)

5. VALERIUS FLACCUS, served as tribune of the soldiers under the consul Q. Fulvius Flaccus, in B. C. 212, and distinguished himself by his bravery and boldness during the attack on the camp of Hanno near Beneventum (Liv. xxv. 14).

6. C. VALERIUS P. F. L. N. FLACCUS, was inaugu-

rated as flamen Dialis, in B. C. 209, against his own will, by the pontifex maximus, P. Licinius. He was a young man of a wanton and dissolute character, and for this reason shunned by his own relatives; but after his appointment to the priesthood, his conduct altered so much for the better, and his watchfulness and care in the performance of his duties were so great, that he was admitted into the senate. In B. C. 199 he was created curule aedile; but being flamen dialis, he could not take the official oath, and his brother, L. Valerius Flaccus (No. 7), who was then praetor designatus, took it for him. (Liv. xxvii. 8, xxxi. 50, xxxii. 7.)

7. L. VALERIUS P. F. L. N. FLACCUS, a brother of No. 6, was curule aedile in B. C. 201, and in the year following he was elected praetor, and received Sicily as his province. In B. C. 195 he was made pontifex, in the place of M. Cornelius Cethegus. In the same year he was invested with the consulship, together with M. Porcius Cato, and received Italy for his province. During the summer he carried on the war against the Boians, and defeated them; 8000 of them were slain, and the rest dispersed in their villages. Flaccus afterwards spent his time on the banks of the Po, at Placentia and Cremona, being occupied in restoring what had been destroyed by war. He remained in the north of Italy also in the year B. C. 194, as proconsul, and in the neighbourhood of Milan he fought with great success against the Gauls, Insubrians, and Boians, who had crossed the Po under their chief, Dorulacus: 10,000 enemies are said to have been killed. In B. C. 191, although a consular, he served as legate under the consul, M'. Acilius Glabrio, in the war against the Aetolians and Macedonians. With 2000 picked foot soldiers, he was ordered to occupy Rhoduntia and Tichius. The Macedonians, by a mistake, approached his camp too closely, and, on discovering the enemy, they took to flight in the greatest disorder. Flaccus pursued them, and made great havoc among them. In B. C. 184 he was the colleague of M. Porcius Cato in the censorship, and in the same year he was made princeps senatus. He died as pontifex in B. C. 180, and was succeeded by Q. Fabius Labeo. (Liv. xxxi. 4, 49, 50, xxxii. 1, xxxiii. 42, 43, xxxiv. 21, 46, xxxvi. 17, 19, xxxix. 40, &c., 52, xl. 42; Polyb. xx. 9, &c.; Plut. *Cat. Maj.* 12; Nep. *Cat.* 2; Oros. iv. 20.)

8. L. VALERIUS FLACCUS, a son of No. 4, one of the triumvirs appointed to conduct 6000 families as colonists to Placentia and Cremona, in B. C. 190, those places having become almost deserted by the late war. (Liv. xxxvii. 46.)

9. L. VALERIUS FLACCUS, was consul in B.C. 152, but died during his magistracy. (J. Obseq. 77.)

10. L. VALERIUS FLACCUS, was flamen Martialis, and received the consulship in B. C. 131, with P. Licinius Crassus, then pontifex maximus. Flaccus wished to undertake the command in the war against Aristonicus in Asia, but his colleague fined him for deserting the sacra entrusted to his care. The people, before whom the question was brought for decision, cancelled the fine, but compelled the flamen Flaccus to obey the pontiff Crassus. (Cic. *Phil.* xi. 8.) He may possibly be the same as the one whose quaestor, M. Aemilius Scaurus, wanted to bring an accusation against him (Cic. *Divin. in Caec.* 19), though it is uncertain whether Scaurus was quaestor in the praetorship or consulship of Flaccus.

11. L. VALERIUS FLACCUS, probably a son of No. 10, and the father of L. Valerius Flaccus, whom Cicero defended. [See No. 15.] When he was curule aedile, the tribune, Decianus, brought an accusation against him. In B. C. 100 he was the colleague of C. Marius, in his sixth consulship. During the disturbances of L. Appuleius Saturninus, the consuls were ordered by the senate to avail themselves of the assistance of the tribunes and praetors, for the purpose of maintaining the dignity of the republic. In consequence of this, Valerius Flaccus put to death Saturninus, Glaucia, and others of the revolutionary party. Four years after these occurrences, B. C. 97, he was censor with M. Antonius, the orator. In B. C. 86, when Marius had died, in his seventh consulship, L. Valerius Flaccus was chosen by Cinna as his colleague, in the place of Marius, and received the commission to go into Asia, to resist Sulla, and to bring the war against Mithridates to a close. He was accompanied on this expedition by C. Flavius Fimbria. Flaccus was avaricious, and very cruel in his punishments, whence he was so unpopular with the soldiers, that many of them deserted to Sulla, and the rest were kept together only by the influence of Fimbria, who, taking advantage of the state of affairs, played the part of an indulgent commander, and won the favour of the soldiers. While yet at Byzantium, Fimbria had a quarrel with the quaestor, and the consul, Flaccus, being chosen as arbiter, decided in favour of the quaestor. Fimbria was so indignant, that he threatened to return to Rome, whereupon Flaccus dismissed him from his service. While the latter was sailing to Chalcedon, Fimbria, who had remained at Byzantium, created a mutiny among the soldiers; Flaccus, on being informed of it, hastily returned to chastise the offender, but was compelled to take to flight. He reached Nicomedeia, and shut the gates against his pursuer, but Fimbria had him dragged forth, and murdered him: his head was thrown into the sea, and his body was left unburied. Most authorities place the murder of Flaccus in the year of his consulship, B. C. 86, but Velleius (ii. 23, 24) places it a year later. At the beginning of his consulship, Flaccus had carried a law, by which it was decreed that debts should be cancelled, and only a quadrans be paid to the creditors, and his violent death was regarded as a just punishment for his iniquitous law. (Liv. *Epit.* 82; Appian, *Mithrid.* 51, &c., *Bell. Civ.* i. 75; Plut. *Sull.* 33; Oros. vi. 2; Cic. *pro Flacc.* 23, 25, 32, *pro Rabir. perd.* 7, 10, *in Cat.* i. 2, *Brut.* 62; Val. Max. ii. 9. § 5; Dion Cass. *Fragm. Peir.* No. 127, p. 51, ed. Reimar.) It was probably this Valerius Flaccus who levied the legions which were called, after him, *Valerianae*, and which are mentioned in the war of Lucullus against Mithridates. (Liv. *Epit.* 98; Dion Cass. xxxv. 14, 15, 16, xxxvi. 29; Sall. *Hist.* v.)

12. L. VALERIUS FLACCUS. When Sulla entered Rome, after the defeat of his enemies, he ordered the senate to appoint an interrex: the choice fell upon L. Valerius Flaccus, who immediately brought forward and carried a law that Sulla should be invested with the supreme power (the dictatorship) for an indefinite number of years, and that all the arrangements he had previously made should be sanctioned, and binding as laws. Sulla, on entering upon the dictatorship, made Flaccus his magister equitum. (Plut. *Sulla*,

33; Appian, *B. C.* i. 97, &c.; Cic. *de Leg. Agr.* iii. 2, *ad Att.* viii. 3; Schol. Gronov. *ad Roscian.* p. 435, ed. Orelli.)

13. C. VALERIUS FLACCUS was praetor urbanus in B. C. 98, and, on the authority of the senate, he brought a bill before the people that Calliphana, of Velia, should receive the Roman franchise. [CALLIPHANA.] In B. C. 93 he was consul, with M. Herennius, and afterwards he succeeded T. Didius as proconsul in Spain. As the Celtiberians, who had been most cruelly treated by his predecessors, revolted in the town of Belgida, and burnt all their senators in the senate-house, because they refused to join the people, Flaccus took possession of the town by surprise, and put to death all those who had taken part in burning the senate-house. (Cic. *pro Balb.* 24; Schol. Bob. *ad Cic. p. Flacc.* p. 233, ed. Orelli; Appian, *Hispan.* 100.)

14. C. VALERIUS FLACCUS is called imperator and propraetor of Gaul in B. C. 83, in the consulship of L. Cornelius Scipio and C. Norbanus. (Cic. *pro Quint.* 7.) He may possibly be the same as No. 13.

15. L. VALERIUS FLACCUS, a son of No. 11, served in Cilicia as tribune of the soldiers, under P. Servilius, in B. C. 78, and afterwards as quaestor, under M. Calpurnius Piso, in Spain. (Cic. *pro Flacc.* 3.) He was praetor in B. C. 63, the year of Cicero's consulship, who through his assistance got possession of the documents which the Allobrogian ambassadors had received from the accomplices of Catiline. In the year after his praetorship he had the administration of Asia, in which he was succeeded by Q. Cicero. (Cic. *pro Flacc.* 13, 14, 21, 40.) In B. C. 59 he was accused by D. Laelius of having been guilty of extortion in his province of Asia; but Flaccus, although he was undoubtedly guilty, was defended by Cicero (in the oration *pro Flacco*, which is still extant) and Q. Hortensius, and was acquitted. (Comp. Cic. *in Cat.* iii. 2, 6; *ad Att.* i. 19, ii. 25, *in Pison*, 23; the oration *pro Flacco; pro Planc.* 11; Schol. Bob. *p. Flacc.* p. 228; Sallust, *Cat.* 45.)

16. C. VALERIUS FLACCUS, a friend of App. Claudius Pulcher, whom Cicero saw in Cilicia B. C. 51. (Cic. *ad Fam.* iii. 4, 11.)

17. L. VALERIUS FLACCUS, a son of No. 15. When Cicero defended his father, Lucius was yet a little boy, and the orator introduced him into the court, for the purpose of exciting the pity of the judges. In the civil war between Caesar and Pompey, Flaccus fought on the side of the latter, and was killed in the battle of Dyrrhachium, B. C. 48. (Cic. *pro Flacc.* 36, *Orat.* 38; Caes. *B. C.* iii. 53.)

18. L. VALERIUS FLACCUS, a flamen of Mars, a contemporary of Cicero, whose brother Quintus had heard him give an account of a marvellous occurrence. (Cic. *de Divin.* i. 46; Varro, *de L. L.* vi. 21.) That he cannot be the same as the one mentioned, No. 10, is evident from the dates. Eckhel (*Doctr. Num.* vol. v. p. 333) believes that he is the same as the Flaccus whom Cicero defended; but the latter is described by Cicero as praetor, whereas our L. Valerius Flaccus is expressly called Flaccus, the flamen of Mars, both by Cicero and Varro.

19. P. VALERIUS FLACCUS, the accuser of Carbo. (Cic. *ad Fam.* ix. 21.) [L. S.]

There are several coins of the Valeria gens belonging to the family of the Flacci. Of these, three specimens are given below. The first has on the obverse the head of Pallas, and on the reverse

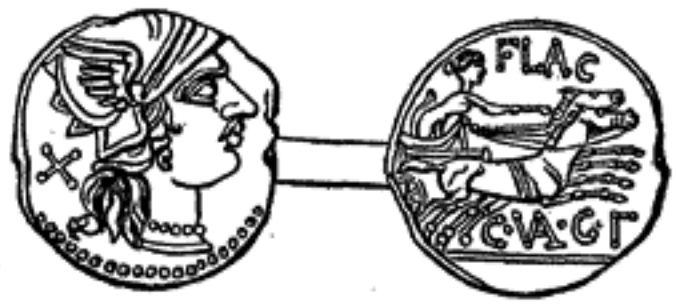

Victory in a biga, with C. VA. C. F. FLAC. The second has on the obverse the head of Victory, and on the reverse the military standard of an eagle, between two other military standards, with C. VAL. FLA. IMPERAT. EX. S. C. This C. Va-

lerius Flaccus may be the same as No. 14, whom Cicero calls Imperator. The third coin has on the obverse the head of Victory, and on the reverse Mars standing between an apex (*Dict. of Ant. s.v.*) and an ear of corn, with L. VALERI FLACCI. The apex shows that this L. Flaccus was a flamen, and he may therefore have been either the L. Flaccus consul in B. C. 131 [No. 10], who was a flamen of Mars, or the L. Flaccus, a contemporary of Cicero [No. 18], who was also a flamen of Mars. (Eckhel, vol. v. p. 333.)

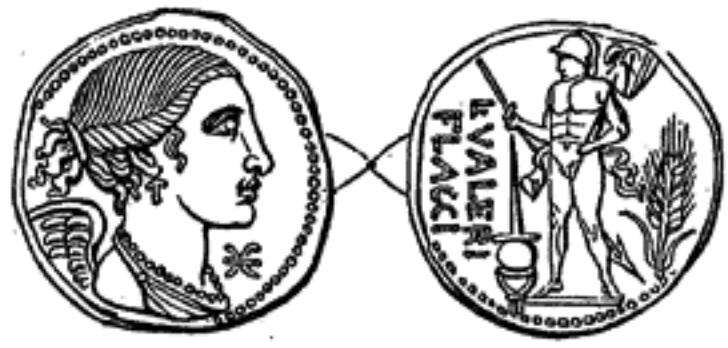

FLACCUS, C. VALE'RIUS. All that is known or that can be conjectured with plausibility in regard to this writer may be comprehended in a very few words. From the expressions of his friend Martial (i. 62, 77), we learn that he was a native of Padua; from the exordium of his piece, we infer that it was addressed to Vespasian, and published while Titus was achieving the subjugation of Judea; from a notice in Quintilian, Dodwell has drawn the conclusion that he must have died about A. D. 88. The lines (v. 5),

> "Phoebe, mone, si Cymaeae mihi conscia vatis
> Stat casta cortina domo,"

whatever may be their import, are not in themselves sufficient to prove, as Pius and Heinsius imagine, that he was a member of the sacred college of the Quindecimviri; and the words *Setinus Balbus*, affixed to his name in certain MSS., are much too doubtful in their origin and signification to serve as the basis of any hypothesis, even if we were certain that they applied to the poet himself, and not to some commentator on the text, or to some individual who may at one time have possessed the codex which formed the archetype of a family.

The only work of Flaccus now extant is an unfinished heroic poem in eight books, on the Argonautic expedition, in which he follows the general

plan and arrangement of Apollonius Rhodius, whose performance he in some passages literally translates, while in others he contracts or expands his original, introduces new characters, and on the whole devotes a larger portion of the action to the adventures of the voyage before the arrival of the heroes at the dominions of Aëtes. The eighth book terminates abruptly, at the point where Medeia is urging Jason to make her the companion of his homeward journey. The death of Absyrtus, and the return of the Greeks, must have occupied at least three or four books more, but whether these have been lost, or whether the author died before the completion of his task, we cannot tell.

The *Argonautica* is one of those productions which are much praised and little read. A kind but vague expression of regret upon the part of Quintilian (x. 1), "Multum in Valerio Flacco nuper amisimus," has induced many of the older critics to ascribe to Flaccus almost every conceivable merit; and, even in modern times, Wagner has not hesitated to rank him next to Virgil among the epic bards of Rome. But it is difficult to discover any thing in his lays beyond decent mediocrity. We may accord to him the praise of moderate talents, improved by industry and learning, but we shall seek in vain for originality, or the higher attributes of genius. He never startles us by any gross offence against taste, but he never warms us by a brilliant thought, or charms us by a lofty flight of fancy. His diction is for the most part pure, although strange words occasionally intrude themselves, and common words are sometimes employed in an uncommon sense; his general style is free from affectation, although there is a constant tendency to harsh conciseness, which frequently renders the meaning obscure; his versification is polished and harmonious, but the rhythm is not judiciously varied; his descriptions are lively and vigorous, but his similes too often farfetched and unnatural. He has attained to somewhat of the outward form, but to nothing of the inward spirit, of his great model, the Aeneid.

Valerius Flaccus seems to have been altogether unknown in the middle ages, and to have been first brought to light by Poggio Brocciolini, who, while attending the council of Constance in 1416, discovered in the monastery of St. Gall [see Asconius] a MS. containing the first three books, and a portion of the fourth. The Editio Princeps was printed very incorrectly, from a good MS., at Bologna, by Ugo Rugerius and Dominus Bertochus, fol. 1472; the second edition, which is much more rare than the first, at Florence, by Sanctus Jacobus de Ripoli, 4to, without date, but about 1431. The text was gradually improved by the collation of various MSS. in the editions of Jo. Bapt. Pius, Bonon. fol. 1519; of Lud. Carrio, Antv. 8vo. 1565—1566; of Nicolaus Heinsius, Amst. 12mo. 1680; and above all in that of Petrus Burmannus, Leid. 4to., 1724, which must be regarded as the most complete which has yet appeared; although those of Harles, Altenb. 8vo. 1781; of Wagner, Gotting. 8vo. 1805; and of Lemaire, Paris, 8vo. 1824, are more convenient for ordinary purposes. The eighth book was published separately, with critical notes and dissertations on some verses supposed to be spurious, by A. Weichert, Misn. 8vo. 1818.

We have metrical translations,—into English by Nicholas Whyte, 1565, under the title "The story of Jason, how he gotte the golden flece, and how he did begyle Media; out of Laten into Englische;"—into French by A. Dureau de Lamalle, Paris, 1811;—into Italian by M. A. Pindemonte, Verona, 1776;—and into German by C. F. Wunderlich, Erfurt, 1805. [W. R.]

FLACCUS, VER'RIUS, a freedman by birth, and a distinguished grammarian, in the latter part of the first century B. C. His reputation as a teacher of grammar, or rather philology, procured him the favour of Augustus, who took him into his household, and entrusted him with the education of his grandsons, Caius and Lucius Caesar. Flaccus lodged in a part of the palace which contained the Atrium Catilinae. This was his lecture-room, where he was allowed to continue his instructions to his former scholars, but not to admit any new pupils, after he became preceptor of the young Caesars. If we receive Ernesti's correction of Suetonius (*Octav.* 86), it was the pure and perspicuous Latinity of Verrius, not Veranius, Flaccus, which Augustus contrasted with the harsh and obsolete diction of Annius Cimber. Flaccus received a yearly salary of more than 800*l*. He died at an advanced age, in the reign of Tiberius.

At the lower end of the market-place at Praeneste was a statue of Verrius Flaccus, fronting the Hemicyclium, on the inner curve of which, so as to be visible to all persons in the forum (Vitruv. v. 1), were set up marble tablets, inscribed with the Fasti Verriani. These should be distinguished from the Fasti Praenestini. The latter, like the similar Fasti of Aricium, Tibur, Tusculum, &c. were the town-records. But the Fasti of Flaccus were a calendar of the days and vacations of public business—*dies fasti*, *nefasti*, and *intercisi*—of religious festivals, triumphs, &c., especially including such as were peculiar to the family of the Caesars. In 1770 the foundations of the Hemicyclium of Praeneste were discovered, and among the ruins were found portions of an ancient calendar, which proved to be fragments of the Fasti Verriani. Further portions were recovered in subsequent excavations, and Foggini, an Italian antiquary, reconstructed from them the entire months of January, March, April, and December, and a small portion of February was afterwards annexed. (Franc. Foggini, *Fastorum Ann. Roman. Reliquiae*, &c. Rom. 1779, fol.; and *Dict. of Antiq. s. v. Fasti.*) They are also given at the end of Wolf's edition of Suetonius, 8vo. Lips. 1802, and in Orelli's *Inscriptiones Latinae*, vol. ii. p. 379.

Flaccus was an antiquary, an historian, a philologer, and perhaps a poet; at least Priscian (viii. p. 792) ascribes to him an hexameter line, "Blanditusque labor molli curabitur arte." It is seldom possible to assign to their proper heads the fragments of his numerous writings. But the following works may be attributed to him:—An historical collection or compendium, entitled *Rerum Memoria Dignarum*, of which A. Gellius (iv. 5) cites the first book for the story of the Etruscan aruspices, who gave perfidious counsel to Rome (Niebuhr, *Hist. Rome*, vol. i. p. 543); a History of the Etruscans—*Rerum Etruscarum*—(Intpp. *ad Aen.* x. 183, 198, ed. Mai; compare also Serv. *ad Aen.* vii. 53, viii. 203, xi. 143); a treatise, *De Orthographia* (Suet. *Ill. Gramm.* 17). This work drew upon Flaccus the anger of a rival teacher of philology, Scribonius Aphrodisius, who wrote a reply, and mixed up with the controversy reflections on the learning and character of Flac-

cus. Flaccus was also the author of a work entitled *Saturnus*, or *Saturnalia* (Macrob. *Saturn.* i. 4, 8), and of another, *De Obscuris Catonis*, on the archaisms used by Cato the Censor: the second book of which is cited by A. Gellius (xvii. 6). Besides the preceding references, Flaccus is quoted by Gellius (v. 17, 18), who refers to the fourth book, *De Significatu Verborum*, of Flaccus, while discussing the difference between history and annals (see also xvi. 14, xviii. 7), and by Macrobius (*Saturn.* i. 10, 12, 16). Flaccus is cited by Pliny in his *Elenchos* (*H. N.* 1), or summary of the materials of his *Historia Naturalis*, generally (Lib. i. iii. vii. viii. xiv. xv. xviii. xxviii. xxix. xxxiii. xxxiv. xxxv.), and specially, but without distinguishing the particular work of Flaccus which he consulted (*H. N.* vii. 53, s. 54, *mortes repentinae*; viii. 6, *elephantos in circo*; ix. 23, s. 39, *praetextatos muraenarum tergore verberatos*; xviii. 7, s. 11, *far P. Rom. victus*; xxviii. 2. § 4, *Deorum evocatio*; xxxiii. 3. § 19, *Tarquinii Prisci aurea tunica*; 16, 7. § 36, *Jovis facies minio illita*). Flaccus is also referred to by Lactantius (*Instit.* i. 20), by Arnobius (*adv. Gent.* i. 59), and by Isidorus (*Orig.* xiv. 8. § 33). But the work which more than any other embodies the fragments of an author, whose loss to classical antiquity is probably second only to that of Varro, is the treatise, *De Verborum Significatione*, of Festus. Festus abridged a work of the same kind, and with probably a similar title, by Verrius Flaccus, from which also some of the extracts in Gellius and Macrobius, and the citations in the later grammarians, Priscianus, Diomedes, Charisius, and Velius Longus, are probably taken. Of this work of Flaccus, a full account is given under FESTUS. (Sueton. *Ill. Gramm.* 17; K. O. Müller, *Praefatio ad Pompeium Festum*, Lips. 1839.) [W. B. D.]

FLACCUS, VESCULA'RIUS, a Roman eques in the confidence of the emperor Tiberius, to whom he betrayed Scribonius Libo in A. D. 16. [DRUSUS, No. 10.] It is uncertain whether the Vescularius condemned by Tiberius in A. D. 32 be the same person, some MSS. reading Atticus, others Flaccus, as the cognomen. (Tac. *Ann.* ii. 28, vi. 10.) [W. B. D.]

FLACILLA, or FLACCILLA, AE'LIA (in Greg. Nyss. Πλάκιλλα, in Chron. Alex. Φλάκκιλλα), first wife of Theodosius the Great. Several moderns infer from an obscure passage in Themistius (*Orat.* xvi. *De Saturnino*), that she was the daughter of Antonius, who was consul A. D. 382, but this is very doubtful. She appears to have been born in Spain (Claudian, *Laus Serenae*, vs. 69), and to have had a sister, the mother of Nebridius, who was married after A. D. 388 to Salvina, daughter of Gildo, the Moor. (Hieron. *Epist. ad Salvin.* vol. iv. p. 663, ed. Benedict.) Flaccilla had at least three children by Theodosius,—namely, Arcadius, born about A. D. 377, Honorius, born A.D. 384, both afterwards emperors; and Pulcheria, who was apparently born before 379, as Claudian (*Laus Seren.* 113, 136) intimates that Theodosius had more than one child when raised to the throne. This Pulcheria died before her mother, and Gregory Nyssen composed a consolatory discourse upon the occasion. Some have supposed that she had another child, Gratian, but without reason. (Ambros. *De Obitu Theodos. Oratio*, where see note of the Benedictine editors.) Flaccilla herself died A. D. 385, at a place called Scotoumin, in Thrace, and Gregory Nyssen, composed a funeral discourse for her. All writers conspire to praise Flaccilla for her piety, and charity, and orthodoxy, and she has been canonized in the Greek Church. (Greg. Nyss. *Orat. Funeb. pro Flaccilla*; Theodoret, *Hist. Eccl.* v. 19; Themist. *De Human. Theodos. Imp.*; Sozom. *Hist. Eccles.* vii. 6; *Chron. Alex.* v. *Paschal.* p. 563, ed. Bonn.; Tillemont, *Hist. des Emp.* vol. v. pp. 143, 192, 252.) [J. C. M.]

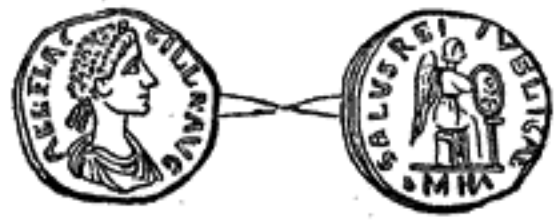

COIN OF FLACCILLA.

FLAMEN, Q. CLAU'DIUS, praetor B.C. 209, the eleventh year of the second Punic war. His province was the Sallentine district and Tarentum, and he succeeded M. Marcellus in the command of two legions, forming the third division of the Roman army, then in the field against Hannibal. (Liv. xxvii. 21, 22.) He was propraetor B.C. 207, and his command was prolonged through the next year. (xxvii. 43, xxviii. 10.) In 207, while Flamen was in the neighbourhood of Tarentum, his outposts brought in two Numidians, the bearers of letters from Hasdrubal at Placentia to Hannibal at Metapontum. Flamen wrung from them the secret of their being entrusted with letters and then despatched the Numidians, strongly guarded, with the letters unopened to the consul, Claudius Nero. [NERO.] The discovery of the letters saved Rome; for they were sent to apprise Hannibal of his brother's presence in Italy, and to arrange the junction of their armies. [W. B. D.]

FLAMI'NIA GENS, plebeian. During the first five centuries of Rome no mention is made of any member of the Flaminia Gens. The name is evidently a derivative from *flamen*, and seems to have originally denoted a servant of a flamen. (Paul. Diac. *s. vv. Flaminius Camillus, Flaminius Lictor.*) In former times the Flaminii were believed to be only a family of the Quintia gens; but this opinion arose from a confusion of the Flaminii with the Flaminini, the latter of whom belonged to the ancient patrician Quintia gens. The only family names of the Flaminia gens that we know are CHILO and FLAMMA. There is no evidence for the cognomen Nepos, which Orelli (*Onom. Tull.* ii. p. 254) gives to the Flaminius who fell in the battle at lake Trasimenus. [L. S.]

FLAMINI'NUS, a family-name of the patrician Quintia gens. 1. K. QUINTIUS FLAMININUS, was one of the duumviri, who, in B. C. 216, were ordered to contract for the building of the temple of Concordia, which had been vowed two years before by the praetor, L. Manlius. (Liv. xxii. 33.)

2. L. QUINTIUS FLAMININUS, was created augur in B. C. 212. (Liv. xxv. 2.)

3. L. QUINTIUS FLAMININUS, a brother of the great T. Quintius Flamininus, was curule aedile in B. C. 200, and the year after was invested with the city praetorship. When his brother Titus, in B. C. 198, undertook the war against Philip of Macedonia, Lucius received the command of the Roman fleet, and had to protect the coasts of Italy. He first sailed to Corcyra, and having met his fleet near the island of Zama, and received it from his predecessor, L. Apustius, he slowly proceeded to Malea, and thence to Peiraeeus, to join

the ships which had been stationed there for the protection of Athens. Soon after he was joined by the allied fleets of Attalus and the Rhodians, and the combined fleets now undertook the siege of Eretria, which was occupied by a Macedonian garrison. Its inhabitants dreaded the Romans as much as the Macedonians, and were uncertain what to do; but Lucius took the place at night by assault. The citizens surrendered, and the conquerors' booty consisted chiefly of works of art which had adorned the town. Carystus immediately after surrendered to him without a blow. Having thus, in the space of a few days, gained possession of the two principal towns of Euboea, Flamininus sailed towards Cenchreae, the port of Corinth, where he made preparations for besieging Corinth. By the command of his brother Titus, Lucius and his naval allies sent ambassadors to the Achaeans to win them over to their side. Most of them were persuaded to take up the cause of the Romans, and sent their troops to join Lucius in the siege of Corinth. Lucius had in the mean time taken Cenchreae, and was already engaged in the siege of Corinth. A fierce battle had been fought, in which Lucius and his Romans were beaten. When his forces were strengthened by the arrival of the Achaeans, they equalled in number those of the enemy, and he continued his operations with better hopes of success. But the defence made by the Corinthian garrison was desperate, for there were among the besieged a great number of Italians, who in the war with Hannibal had deserted from the service of the Romans. Hence Lucius at length despaired of success; he gave up the siege, and returned to his fleet, with which he sailed to Corcyra, while Attalus went to Peiraeeus. As his brother's imperium was prolonged for another year, Lucius also retained the command of the fleet in B. C. 197. He accompanied his brother to the congress with the tyrant Nabis at Argos. Just before the battle of Cynoscephalae, Lucius, who was informed of the intention of the Acarnanians to join the Romans, sailed to Leucas, the chief place of the Acarnanians, and began to blockade it for the purpose of trying their intention. But the inhabitants resisted, and the town was taken by storm. The inhabitants were resolved to defend themselves to the last, and a great massacre took place; but when the news of the battle of Cynoscephalae arrived, all the tribes of Acarnania submitted to the Romans. In B. C. 195, when T. Flamininus marched against Nabis, Lucius went out with 40 sail to join him in his operations: he took several maritime towns, some of which were conquered by force, while others submitted voluntarily, and he then proceeded to Gythium, the great arsenal of Sparta. When Titus began besieging the same place by land, Gorgopas, the commander of the garrison, treacherously surrendered the town to the Romans.

In B. C. 193, L. Flamininus sued for the consulship, and, as the remembrance of his exploits in Greece and of his subsequent triumph was yet fresh, he was elected for the year 192, together with Cn. Domitius Ahenobarbus. He received Gaul as his province, and was ordered to hold the comitia. While on his march into his province, he fell in with the Ligurians in the neighbourhood of Pisa, and gained a great battle: 9000 enemies fell, and the rest fled to their camp, which was then besieged. In the night following, however, the Ligurians made their escape, and the next morning the deserted camp fell into the hands of the Romans. Lucius then advanced into the country of the Boians, of which he ravaged the parts through which he passed. Towards the end of the year he went to Rome to conduct the elections for the next year, and when this was done, he returned to the country of the Boians, who submitted to him without taking up arms. Upon his return to Rome, he levied a large army, at the command of the senate, that the new consuls, immediately after entering upon their office, might have forces ready to set out against Antiochus. In B. C. 191 he was appointed legate to the consul M'. Acilius Glabrio, who had to conduct the war in Greece. In B. C. 184, M. Porcius Cato, who was then censor, ejected L. Quintius Flamininus from the senate, and then delivered a most severe speech against him for crimes which he had committed seven years before in his consulship. Among the various charges he brought against Lucius, there is one which exhibits him in a truly diabolical light. It seems that he had become acquainted in Greece with the vice of paederastia, and when in his consulship he went to the north of Italy, he took with him his favourite youth, a young Carthaginian, of the name of Philippus. This youth had often complained that Flamininus had never afforded him an opportunity of seeing a gladiatorial exhibition. Once while Flamininus and his favourite were feasting and drinking in their tent, there came a noble Boian, who, with his children, took refuge in the consul's camp. He was introduced into the tent, and stated through an interpreter what he had to say. Before he had finished Flamininus asked his favourite whether he would not like to see a Gaul die, and scarcely had the youth answered in the affirmative, when Flamininus struck the Boian's head with his sword, and when the man endeavoured to escape, imploring the assistance of the bystanders, the consul ran his sword through his body and killed him for the amusement of the contemptible youth. Valerius Antias related a similar and equally horrible crime of this Flamininus. He died in B. C. 170, holding at the time a priestly office. (Liv. xxxi. 4, 49, xxxii. 1, 16, 39, xxxiii. 16, xxxiv. 29, xxxv. 10, 20, &c., 40, &c. xxxvi. 1, 2, xxxix. 42, 43, xl. 12; Val. Max. ii. 9. § 3, iv. 5, § 1; Cic. *de Senect.* 12; Aurel. Vict. *de Vir. Illustr.* 47; Plut. *Cat.* 17, *Flamin.* 18; Senec. *Controv.* iv. 25.)

4. T. Quintius Flamininus. As he is said to have been about thirty-three years old in B. C. 196, he must have been born about B. C. 230. (Liv. xxxiii. 33.) He is called by Aurelius Victor (*De Vir. Illustr.* 51) a son of C. Flaminius, who fell in the battle on Lake Trasimenus; but this statement arises from a confusion of the Flaminia gens with the family of the Flaminini. [Flaminia gens.] He was the brother of L. Quintius Flamininus [No. 3], and is first mentioned in history in B. C. 201, when he was appointed one of the ten commissioners to measure and distribute the public land in Samnium and Appulia among the veterans who had fought under P. Scipio in Africa, against the Carthaginians, and the year after he was one of the triumvirs appointed to complete the number of colonists at Venusia, which had been greatly reduced during the Hannibalian war. In B. C. 199 he was quaestor, and towards the expiration of his office he sued for the consulship. He was

opposed by two tribunes, who maintained that he ought first to go through the offices of aedile and praetor, before aiming at the consulship ; but as he had reached the legitimate age, the senate declared that he was entitled to offer himself as a candidate. The tribunes yielded, and T. Quintius Flamininus was elected consul for B. C. 198, together with Sex. Aelius Paetus. When the two consuls drew lots for their provinces, T. Flamininus obtained Macedonia. According to a resolution of the senate, he levied an army of 3000 foot and 300 horse, as a supplement for the army engaged against Philip of Macedonia, and he selected such men as had already distinguished themselves in Spain and Africa. Some prodigies detained him for a short time in Rome, as the gods had to be propitiated by a supplication ; but he then hastened without delay to his province, instead of spending the first months of his consulship at Rome, as had been the custom with his predecessors. He sailed from Brundusium to Corcyra, where he left his troops to follow him, for he himself sailed to Epeirus, and thence hastened to the Roman camp. After having dismissed his predecessor, he waited a few days, till the troops from Corcyra arrived in the camp ; he then held a council, to deliberate by what route he should invade Macedonia. He there showed at once that he was animated by a bold and heroic spirit: he did not despair of what appeared impossible to every one else, for he resolved to storm the pass of Antigoneia, which was occupied by the enemy, instead of going a round-about way. He trusted, however, in this undertaking to the assistance of the Roman party in Epeirus, which was headed by Charops ; and he further hoped to pave his way into Greece, where he wished to detach one state after another from the cause of Macedonia, and thus to crush Philip more effectually. For forty days he faced the enemy, without a favourable opportunity of attacking the enemy being offered. Philip had from the first conceived the hope of concluding a favourable treaty with the Romans, and, through the mediation of the Epeirots, he began to negotiate, but Flamininus demanded first of all the liberation of Greece and Thessaly. This bold demand of the young hero, before he had gained an inch of ground, was equivalent to a call upon the Greeks to throw off the yoke of Macedonia. An event, however, soon occurred which enabled Flamininus to rise from his inactivity: there was a path across the mountains, by which the pass of Antigoneia could be evaded, as at Thermopylae, and this path was either unknown to Philip, or neglected by him, because he did not fear any danger from that quarter. Charops informed Flamininus of the existence of the path, and sent a man well acquainted with it as his guide. The consul then sent 4300 men, accompanied by the guide, across the mountain, and in a few days they arrived in the rear of the Macedonians. The latter, being thus pressed on both sides, made a short resistance, and then fled in great consternation towards Thessaly : 2000 men were lost, and their camp fell into the hands of the Romans. Epeirus immediately submitted to Flamininus, and was mildly treated, for his ambition was to appear everywhere as the deliverer from the Macedonians.

The consul and his army now marched through the passes into Thessaly. Here Philip, in order to leave nothing for the enemy to take, had ravaged the country and destroyed the towns. Flamininus laid siege to Phaloria, the first Thessalian town to which he came, and, after a brave resistance of its garrison, it was taken by storm, and reduced to a heap of ashes, as a warning to the other Greeks. But this severity did not produce the desired effect, nor did it facilitate his progress, for the principal towns were strongly garrisoned, and the Macedonian army was encamped in Tempe, whence the king could easily send succours to his allies. Flamininus next besieged Charax, on the Peneius, but in spite of his most extraordinary exertions, and even partial success, the heroic defence of its inhabitants thwarted all his attempts, and in the end he was obliged to raise the siege. He fearfully ravaged the country, and marched into Phocis, where several places and maritime towns, which enabled him to communicate with the fleet under the command of his brother Lucius, opened their gates to him; but Elateia, the principal place, which was strongly fortified, offered a brave resistance, and for a time checked his progress. While he was yet engaged there, his brother Lucius, at his request, contrived to draw the Achaean league into an alliance with the Romans, which was effected the more easily, as Aristaenetus, then strategus of the Achaeans, was well disposed towards Rome. Megalopolis, however, Dyme, and Argos, remained faithful to Macedonia.

After capturing Elateia, Flamininus took up his winter-quarters in Phocis and Locris ; but he had not been there long when an insurrection broke out at Opus, in which the Macedonian garrison was compelled to withdraw to the acropolis. Some of the citizens called in the assistance of the Aetolians, and others that of the Romans. The former came, but the gates were not opened till Flamininus arrived, and took possession of the town. This seems to have been the first cause of the ill feeling of the Aetolians towards the Romans. The Macedonian garrison remained in the acropolis, and Flamininus for the present abstained from besieging them, as king Philip had just made proposals of peace. Flamininus accepted the proposals, but only with the view of employing them as a means of satisfying his own ambition ; for as he did not yet know whether he was to be left in his province for another year, his object was to give matters such a turn as to have it in his own power to decide upon war or peace. A congress was held at the Malean gulf, in the neighbourhood of Nicaea, which lasted for three days. Flamininus and his allies, among whom the Aetolians distinguished themselves by their invectives against Philip, who was present, drew up a long list of demands, and the conditions of a peace : the principal demand, however, was, that Philip should withdraw his garrisons from all the towns of Greece. The allies of the Romans were of opinion that the negotiations should be broken off at once, unless Philip would consent to this fundamental condition ; but the consul, whose object it was to defer giving any decision, acted with very great diplomatic skill. At last a truce of two months was concluded, during which ambassadors of both parties were sent to Rome. The condition, however, on which Philip was permitted to send his ambassadors was, the evacuation of the towns in Phocis and Locris which were still in his possession. When the ambassadors arrived at Rome, those of Flamininus and his allies acted

according to the dictates of the consul: they declared that Greece could not possibly be free, so long as Demetrias, Chalcis, and Corinth were occupied by Macedonian garrisons, and that, unless Philip withdrew his garrisons, the war ought to be continued, and that it would now be an easy matter to compel the king to submit to the terms of the Romans. When Philip's ambassadors were asked whether their king was willing to give up the three fortresses just mentioned, they replied that they had no instructions to answer that question. The senate then dismissed them, and told them that if their sovereign wanted to negotiate further, he must apply to Flamininus, to whom the senate gave full power to act as he thought proper, and whose imperium was now prolonged for an indefinite period. Flamininus, after having thus gained his end, declared to Philip, that if any further negotiations were to be carried on, he must first of all withdraw his garrisons from the Greek towns. The king, on hearing this, resolved to venture any thing rather than yield to such a demand, although his army was in an incomparably inferior condition to that of the Romans. Philip immediately took steps to form an alliance with Nabis, the tyrant of Sparta. When every thing was prepared, and Nabis had treacherously put himself in possession of Argos, he invited Flamininus to a conference at Argos, where a treaty between Flamininus and Sparta was concluded without any difficulty, for the Romans demanded only auxiliaries, and the cessation of hostilities against the Achaeans. Nabis remained in the possession of Argos, but no clause respecting it was inserted in the treaty. When Flamininus had received the auxiliaries of Nabis, he marched against Corinth, hoping that the commander of its garrison, Philocles, a friend of Nabis, would follow the tyrant's example, but in vain. Flamininus then went into Boeotia, which he compelled to renounce the alliance with Philip, and to join the Romans. Most of the Boeotian men, however, capable of bearing arms, were serving in the Macedonian army, and afterwards fought against the Romans. The Acarnanians were the only allies of Macedonia that remained faithful.

In the spring of B. C. 197, Flamininus left his winter-quarters to enter upon his second campaign against Philip. His army, which was already strengthened by the Achaeans and other auxiliaries, was increased at Thermopylae by a considerable number of Aetolians. He advanced slowly into Phthiotis. Philip, at the head of his army, which was about equal in numbers to that of his opponent, advanced more rapidly towards the south, and was determined to seize the first favourable opportunity for fighting a decisive battle. After a skirmish between the Roman and Macedonian cavalry, near Pherae, in which the Romans gained the upper hand, both belligerents moved towards Pharsalus and Scotussa. A battle ensued near a range of hills called Cynoscephalae (Dog's heads), in which the fate of Macedonia was decided in a few hours: 8000 Macedonians were killed in their flight, and 5000 were taken prisoners, while Flamininus lost only 700 men. The result of this battle was, that the towns of Thessaly surrendered to the Romans, and Philip sued for peace. The Aetolians, who had been of great service during the battle, now showed their arrogance and pretensions in a manner which wounded the pride of Flamininus: they boasted that he had to thank them for his victory, and their vaunting was believed by many Greeks. Flamininus in return treated them with haughtiness and contempt, and, without consulting them, he granted to Philip a truce of fifteen days, and permission to begin negotiations for peace, while the Aetolians desired nothing short of the entire destruction of the Macedonian empire. They even went so far as to say that Flamininus was bribed by the king. The consequence was, that they derived less advantages from the victory at Cynoscephalae than they had in reality deserved, and Philip only profited by the disunion thus existing between the Romans and their allies. Flamininus felt inclined to conclude peace with Philip, for his own ambition was satisfied, and Antiochus of Syria was threatening to come over to Europe and assist Philip against the Romans. When, therefore, Philip, at a meeting which he had with Flamininus, declared himself willing to conclude peace on the terms proposed before the opening of the campaign, and to submit all further points to the Roman senate, Flamininus at once concluded a truce for several months, and embassies from both parties were sent to Rome.

After the battle of Cynoscephalae Flamininus had generously restored to freedom all the Boeotians that had served in Philip's army and were taken prisoners. But, instead of thanking him for it, they acted as if they owed their delivery to Philip, and even insulted the Romans by conferring the office of boeotarchus upon the man who had been their commander in the Macedonian army. The Roman party at Thebes, however, soon after secretly caused his assassination, with the knowledge of Flamininus. When this became known, the people conceived a burning hatred of the Romans, whose army was stationed in and about Elateia in Phocis. All the Romans who had to travel through Boeotia, were murdered and their bodies left unburied on the roads. The number of persons who thus lost their lives, is said to have amounted to 500. After Flamininus had in vain demanded reparation for these crimes, he began ravaging Boeotia, and blockaded Coroneia and Acraephia, near which places most of the bodies of the murdered Romans had been found. This frightened the Boeotians, and they now sent envoys to Flamininus, who, however, refused to admit them into his presence; but the mediation of the Achaeans prevailed upon him to treat the Boeotians leniently. He accordingly made peace with them, on condition of their delivering up to him the guilty persons, and paying thirty talents as a reparation, instead of 100 which he had demanded before.

In the spring of B. C. 196, and shortly after the peace with Boeotia, ten Roman commissioners arrived in Greece to arrange, conjointly with Flamininus, the affairs of the country; they also brought with them the terms on which a definite peace was to be concluded with Philip. He had to give up all the Greek towns in Europe and Asia which he had possessed and still possessed. The Aetolians again exerted themselves to excite suspicion among the Greeks as to the sincerity of the Romans in their dealings with them. Flamininus, however, insisted upon immediate compliance with the terms of the peace, and Corinth was at once given over to the Achaeans. In this summer the Isthmian games were celebrated at Corinth, and thousands of people from all parts of Greece flocked

thither. Flamininus accompanied by the ten commissioners entered the assembly, and, at his command, a herald, in the name of the Roman senate, proclaimed the freedom and independence of Greece. The joy and enthusiasm at this unexpected declaration was beyond all description: the throngs of people that crowded around Flamininus to catch a sight of their liberator or touch his garment were so enormous, that even his life was endangered.

When the festive days were over, Flamininus and the ten commissioners set about settling the affairs of Greece, especially of those districts and towns which had till then been occupied by the Macedonians. Thessaly was divided into four separate states, — Magnesia, Perrhaebia, Dolopia, and Thessaliotis: the Aetolians received back Ambracia, Phocis, and Locris; they claimed more, but they were referred to the Roman senate, and the senate again referred them to Flamininus, so that they were obliged to acquiesce in his decision. The Achaeans received all the Macedonian possessions in Peloponnesus, and, as a particular favour towards Athens, Flamininus extended her dominions also.

The peace thus established in Greece by the victory over Macedonia did not last long, for the alliance of the Romans with Nabis was as disagreeable to the Romans as it was disgraceful, and in the spring of B. C. 195 Flamininus was invested with full power by the Roman senate to act towards Nabis as he might think proper. He forthwith convoked a meeting of the Greeks at Corinth. All were delighted at the hope of getting rid of this monster of a tyrant, and it was only the Aetolians who again gave vent to their hostile feelings towards the Romans. But the war against Nabis was decreed, and after receiving reinforcements from the Achaeans, Philip, Eumenes of Pergamus, and the Rhodians, Flamininus marched to Argos, the Lacedaemonian garrison of which was commanded by Pythagoras, the brother-in-law of Nabis. As the people of Argos, being kept down by the strong garrison, did not rise in a body against their oppressors, Flamininus resolved to leave Argos and march into Laconia. Nabis, although his army was inferior to that of his opponents, made preparations for a most vigorous defence. Two battles were fought under the walls of Sparta, in which Nabis was beaten; but Flamininus abstained from besieging the tyrant in his own capital; he ravaged the country and endeavoured to cut off the supplies. With the assistance of his brother Lucius he took the populous and strongly fortified town of Gythium. The unexpected fall of this place convinced Nabis that he could not hold out much longer, and he sued for peace. Flamininus, who feared lest a successor should be sent into his province, was not disinclined to come to some arrangement with Nabis. His allies, on the other hand, urged the necessity of exterminating his tyranny completely; but the Romans looked at the state of things in a different light, and probably thought Nabis an useful check upon the Achaeans; Flamininus, therefore, without openly opposing his allies, brought them round to his views by various considerations. But the terms on which peace was offered to Nabis were rejected, and Flamininus now advanced against Sparta and tried to take the place by assault; and, as he was on the point of making a second attempt, in which Sparta would probably have fallen into his hands, Nabis again began to negotiate for peace, and was glad to obtain it on the terms he had before rejected. The Argives, who had heard of the probable reduction of Sparta, had expelled their Spartan garrison. Flamininus now went to Argos, attended the celebration of the Nemean games, and proclaimed the freedom of Argos, which was made over to the Achaeans.

In the winter following Flamininus exerted himself, as he had done hitherto, in restoring the internal peace and welfare of Greece, for there can be no doubt that he loved the Greeks, and it was his noble ambition to be their benefactor, and wherever his actions appear at variance with this object, he was under the influence of the policy of his country. The wisdom of several of his arrangements is attested by their long duration. In order to refute the malignant insinuations of the Aetolians, Flamininus prevailed upon the Roman senate to withdraw the Roman garrisons from Acrocorinthus, Chalcis, Demetrias, and the other Greek towns, before his departure from the country. When the affairs of Greece were thus satisfactorily settled, he convoked, in the spring of B. C. 194, an assembly of the Greeks at Corinth, to take leave of his beloved people. He parted from them like a father from his children, exhorting them to use their freedom wisely, and to remain faithful to Rome. Before he left he performed another act of humanity which history ought not to pass over. During the Hannibalian war a number of Romans had been taken prisoners, and, as the republic refused to ransom them, they were sold as slaves, and many of them had been bought by the Greeks. Flamininus now prevailed on the Roman senate to grant him a sum of money for the purpose of purchasing the liberty of those men. On his return to Rome, he celebrated a magnificent triumph which lasted for three days.

Soon after the Romans had quitted Greece, Antiochus of Syria, and Nabis of Sparta, were instigated by the Aetolians to take up arms against Rome. Nabis did not require much persuasion. He besieged Gythium, which was occupied by the Achaeans. The Roman senate, which was informed of every thing that was going on in Greece, sent a fleet under C. Atilius, B. C. 192, and an embassy, headed by Flamininus, who had more influence there than any one else, and who was to exercise it, partly to keep up the good understanding with the allies of Rome, and partly to make new friends. He arrived in Greece before Atilius, and advised the Greeks not to undertake any thing before the arrival of the Roman fleet. But as the danger which threatened Gythium required quick action, the war against Nabis was decreed. The tyrant was reduced to the last extremity, and Philopoemen had it in his power to decide his downfall by one more blow, but it was prevented by Flamininus, partly from the same political motives which had before induced him to spare Nabis, and partly because his ambition was wounded by the dislike with which the Greeks had regarded and still regarded the peace which he had concluded with Nabis. Flamininus was invested with full power; and he might have destroyed the evil at once at its root, but he preferred carrying out the scheme of the Roman policy: Philopoemen was checked in his progress, and obliged to conclude a truce with Nabis. Antiochus was now making serious preparations to cross over into Greece; and Flamininus, by various favourable promises, induced Philip of Mace-

donia to join the Romans in the impending war. The intrigues of the Aetolians, on the other hand, alienated several important places from the cause of Rome. The arrival of Antiochus in Greece increased their number. Flamininus attended the congress at Aegium, at which Syrian and Aetolian deputies likewise appeared. The Aetolians, as usual, indulged in bitter invectives against the Romans, and in personal attacks on Flamininus, and they demanded that the Achaeans should remain neutral; but Flamininus, now joined by Philopoemen, opposed this advice, and the Achaeans themselves, who had too much to win or to lose, could not have looked with indifference at what was going on. Most of the allies remained faithful to Rome; and, at the request of Flamininus, troops were immediately sent to Peiraeeus and Chalcis to suppress the Syrian party in those places. In the mean time, the war with Antiochus ended in Europe, in the battle of Thermopylae, B. C. 191. Flamininus still remained in Greece, in the capacity of ambassador plenipotentiary, and exercising a sort of protectorate over Greece.

After the departure of Antiochus, the consul, Acilius Glabrio, wanted to chastise Chalcis for the homage it had paid to the foreign invader, but Flamininus interfered: he soothed the anger of the consul, and saved the place. The war against the Aetolians now commenced; aud there again Flamininus used his influence in protecting the weaker party, although it is more than doubtful whether, on that occasion, he acted from a pure feeling of humanity or from ostentation. While the consul was besieging Naupactus, Flamininus came from Peloponnesus into the Roman camp; and as soon as the Aetolians saw him, they implored his protection. He shed tears of compassion, and induced the consul to raise the siege. Anxious not to share his protectorate in Greece with any one else, he directed the consul's attention to the increasing power of Macedonia. About this time insurrections broke out in several parts of Peloponnesus; and Flamininus agreed with the strategus of the Achaeans to march against Sparta: he himself accompanied the Achaeans into Laconia. But Philopoemen succeeded in restoring peace without any severe measures. The Messenians refused to join the Achaean league; and when the strategus advanced with an army against Messene, Flamininus, who was then staying at Chalcis, hastened into Messenia, whither he was invited by the people. He again acted as mediator; he made the Messenians join the Achaeans, but left them the means of defying their decrees. At the same time, he obliged the Achaeans to give up to Rome the island of Zacynthus, which they had purchased, saying, that it was best for the Achaean state to be compact, and limited to Peloponnesus. This opinion was true enough, but the Romans took care to sow the seeds of discord in Peloponnesus, or at least to keep them alive where they existed.

In B. C. 190 Flamininus returned to Rome, and was appointed censor for the year following with M. Claudius Marcellus. In B. C. 183 he was sent as ambassador to Prusias of Bithynia, who, afraid of what he had done to offend the Romans, offered to deliver up Hannibal, who had taken refuge with him. But Hannibal prevented the treachery by taking poison. The fact of Flamininus allowing himself to be made an accomplice in this attempt upon Hannibal is a stain on his character, and was severely censured by many of his contemporaries. He seems to have died either during or shortly before B. C. 174, for in that year his son celebrated funeral games in his honour. (Plutarch, *Flamininus*; Liv. xxxi. 4, 49, xxxii. 7, &c., xxxiii., xxxiv. 22, &c., xxxv. 23, &c., xxxvi. 31, &c., xxxvii. 58, xxxviii. 28, xxxix. 51, 56; Polyb. xvii. 1, &c., xviii. 1, &c., xxii. 15, xxiii. 2, xxiv. 3, &c.; Diod. *Excerpt. de Legat.* iii. p. 619; Eutrop. iv. 1, &c.; Flor. ii. 7; Paus. vii. 8; Appian, *Mac.* iv. 2, vi. vii. *Syr.* 2, 11; Cic. *Phil.* v. 17, *De Senect.* 1, 12, *in Verr.* iv. 58, i. 21, *pro Muren.* 14, *in Pison.* 25, *de Leg. Agr.* i. 2; Schorn, *Gesch. Griechenlands*, p. 237, &c.; Thirlwall, *Hist. of Greece*, vol. viii.; Niebuhr, *Lect. on Rom. Hist.* vol. i. p. 232, &c., ed. L. Schmitz; Brandstäter, *Die Gesch. des Aetol. Landes*, p. 413, &c.)

5. C. Quintius Flamininus, praetor peregrinus in B. C. 177. (Liv. xli. 12.)

6. T. Quintius Flamininus, a son of No. 4, exhibited, in B. C. 174, splendid gladiatorial games, and feasted the people for four days, in honour of his father, who had died shortly before. In B. C. 167, he was one of the three ambassadors who led back the Thracian hostages, which Cotys, the Thracian king, had offered to ransom. In the same year he was elected augur, in the place of C. Claudius, who had died. (Liv. xli. 43, xlv. 42, 44.)

7. T. Quintius Flamininus was consul in B. C. 150, with M'. Acilius Balbus. Cicero places his dialogue "Cato," or "De Senectute," in this year, when Cato was 84 years old. In the consulship of T. Flamininus a temple of Pietas was erected, on the spot of a prison in which a daughter had given a remarkable example of *piety* towards her mother. The same site was subsequently occupied by the theatre of Marcellus. (Cic. *de Senect.* 5, *ad Att.* xii. 5; Plin. *H. N.* vii. 36.)

8. T. Quintius Flamininus was consul in B. C. 123, with Q. Metellus Balearicus. Cicero, who had seen and heard him in his early youth, says that he spoke Latin with elegance, but that he was an illiterate man. In his consulship Carthage became a Roman colony; though Livy and Plutarch place this restoration of Carthage in the year following, that is, in the second tribuneship of C. Gracchus. (Cic. *Brut.* 28, 74, *pro Dom.* 53; Eutrop. iv. 20; Oros. v. 12.) [L. S.]

FLAMI'NIUS. 1. C. Flaminius, according to the Capitoline fasti, the son of one C. Flaminius, who is otherwise unknown, was tribune of the people in B. C. 232; and, notwithstanding the most violent opposition of the senate and the optimates, he carried an agrarian law, ordaining that the *Ager Gallicus Picenus*, which had recently been conquered, should be distributed *viritim* among all the plebeians. According to Cicero (*de Senect.* 4) the tribuneship of Flaminius and his agrarian law belong to the consulship of Sp. Carvilius and Q. Fabius Maximus, i. e. B. C. 228, or four years later than the time stated by Polybius. (ii. 21.) But Cicero's statement is improbable, for we know that in B. C. 227 C. Flaminius was praetor; and the aristocratic party, which he had irreconcilably offended by his agrarian law, would surely never have suffered him to be elected praetor the very year after his tribuneship. Cicero therefore is either mistaken, or we must have recourse to the

supposition that Flaminius brought forward his bill in 232, and that it was not carried till four years later; but even this supposition does not remove the difficulties. There is an anecdote relating to the proceedings about his agrarian law which is worthy of remark, as it shows that, although Flaminius may have been rather violent and sanguine, he was yet of a very amiable disposition. The senatorial party not only abused him in every possible way, but threatened to declare him a public enemy, and to march an army against him, if he continued agitating the people; but he persevered. On one occasion, however, while he was haranguing the people, his father called him from the rostra, begging him to desist, and the son yielded to his father. (Val. Max. v. 4. § 5.) In B. C. 227, the year in which, for the first time, four praetors were appointed, C. Flaminius was one of them, and received Sicily for his province. He performed the duties of his administration to the greatest satisfaction of the provincials; and upwards of thirty years later, when his son was curule aedile, the Sicilians attested their gratitude towards him by sending an ample supply of corn to Rome. (Liv. xxxiii. 42.)

In B. C. 225, the war with the Cisalpine Gauls broke out, of which, in the opinion of Polybius (*l. c.*), the agrarian law of Flaminius was the cause and origin; for the Gauls in the north of Italy, he says, had become convinced that it was the object of the Romans to expel them from their seats, or to annihilate them. In the third year of this war, B. C. 223, C. Flaminius was consul with P. Furius Philus, and both consuls marched to the north of Italy. No sooner had they set out than the aristocratic party at Rome devised a means for depriving Flaminius of his office: they declared that the consular election was not valid on account of some fault in the auspices; and a letter was forthwith sent to the camp of the consuls, with orders to return to Rome. But as all preparations had been made for a great battle against the Insubrians on the Addua, the letter was left unopened until the battle was gained. Furius obeyed the command of the senate; but C. Flaminius, elated by his victory, continued the campaign. When he afterwards returned to Rome, the senate called him to account for his disobedience; but the people granted him a triumph for his victory; and after its celebration, he laid down his office, either because the time had expired, or, as Plutarch (*Marcell.* 4) says, being compelled by the people to abdicate.

It seems to have been in B. C. 221 that C. Flaminius was magister equitum to the dictator M. Minucius Rufus; but both were obliged to resign immediately after their appointment, on account of the squeaking of a mouse, which had been heard immediately after the election. (Plut. *Marcell.* 5; Val. Max. i. 1. § 5, who erroneously calls the dictator Fabius Maximus.) The year after this event, 220, Flaminius and L. Aemilius Papus were invested with the censorship, which is renowned in history for two great works, which were executed by Flaminius, and bore his name, viz. the *Circus Flaminius* and the *Via Flaminia*, a road which ran from Rome through Etruria and Umbria, as far as Ariminum. From a strange story in Plutarch (*Quaest. Rom.* 63), we may perhaps infer that Flaminius raised the money required for these undertakings by the sale of newly-conquered lands.

In B. C. 218, the tribune, Q. Claudius, brought forward a bill to prevent Roman senators from engaging in mercantile pursuits; and C. Flaminius, although himself a member of the senate, supported the bill. The optimates, who had before hated him, now abominated him; but his popularity with the people increased in the same proportion, in consequence of which he was elected consul a second time for B. C. 217, with Cn. Carvilius Geminus. Now it is said, that instead of undergoing the solemn installation in the Capitol, Flaminius, with his reinforcements, set out forthwith to Ariminum, to undertake the command of the army of his predecessor, Tib. Sempronius Longus, and there entered upon his office in the usual form, with vows and sacrifices. This act was, of course, interpreted by his enemies as a contempt for religious observances; in addition to which they said he ought to have remained at Rome for the purpose of celebrating the *feriae Latinae*. But there are two reasons, either of which would be sufficient to justify his conduct: in the first place, he had reason to fear, that, unless he set out at once, his enemies would act as they had done in his first consulship; and in the second place, he may have seen that no time was to be lost, for as it was it seems that Hannibal, who surely would not have waited for the Latin holidays, had already commenced his march towards Etruria, before Flaminius undertook the command of the army of his predecessor, so that no time was to be lost. Our accounts, however, of the movements of Hannibal and Flaminius differ. According to Zonaras (viii. 25), Flaminius had reached Ariminum, when Hannibal began his march, whereas Livy (xxii. 2) makes Flaminius proceed from Ariminum to Arretium, before Hannibal had begun to move; and Polybius (iii. 77) says that Flaminius marched from Rome directly to Arretium, and makes no mention of his going to Ariminum. But however this may be, Hannibal had advanced further south than Flaminius, who was at Arretium, and thence set out in pursuit of the enemy, perhaps more rashly than wisely. On the border of lake Trasimenus Hannibal compelled him to fight the fatal battle, on the 23d of June, 217, in which he perished, with the greater part of his army. (Ov. *Fast.* vi. 765, &c.) This catastrophe of a man like Flaminius was easily accounted for by his hypocritical enemies: he had at all times disregarded the warnings of religion, and he had broken up from Arretium, they said, although the signs had been against him. That Livy judges unfavourably of Flaminius cannot be a matter of surprise, on account of the spirit which runs through his whole history; but from Polybius we might have expected a more impartial judgment. There is, however, little doubt that Polybius was biassed by his friend Scipio, who abhorred Flaminius, and probably saw in him only a precursor of the Gracchi. (Liv. xxi. 57, 15, 63, xxii. 1, &c.; Polyb. ii. 32, &c., iii. 75, 77, &c., 80, &c.; Dionys. ii. 26; Solin. 11; Oros. iv. 13; Flor. ii. 4; Sil. Ital. iv. 704, &c.; v. 107, &c., 653, &c.; Zonar. viii. 24, &c., Appian, *Hannib.* 8, &c.; Plut. *Fab. Max.* 2, 3; Nep. *Hannib.* 4; Eutrop. iii. 9; Plut. *Tib. Gracch.* 21; Cic. *Brut.* 14, 19, *Acad.* ii. 5, *de Invent.* ii. 17, *de Divin.* i. 35, ii. 8, 31, *de Nat. Deor.* ii. 3, *de Leg.* iii. 9; Val. Max. i. 6. § 7; Niebuhr, *Lectur. on the Hist. of Rome*, vol. i. p. 180, &c., ed. L. Schmitz.)

2. C. FLAMINIUS, a son of No. 1, was quaestor of P. Scipio Africanus the Elder in Spain, B. C. 210. Fourteen years later, B. C. 196, he was curule aedile, and distributed among the people a large quantity of grain at a low price, which was furnished to him by the Sicilians as a mark of gratitude and distinction towards his father and himself. In B. C. 193 he was elected praetor, and obtained Hispania Citerior as his province. He took a fresh army with him, and was ordered by the senate to send the veterans back from Spain; he was further authorised to raise soldiers in Spain, and Valerius Antias even related that he went to Sicily to enlist troops, and that on his way back he was thrown by a storm on the coast of Africa. Whether this is true or not cannot be ascertained; but when he had properly reinforced himself, he carried on a successful war in Spain: he besieged and took the wealthy and fortified town of Litabrum, and made Corribilo, a Spanish chief, his prisoner. In B. C. 185 he obtained the consulship, together with M. Aemilius Lepidus, in opposition to whom he defended, at the beginning of the year, M. Fulvius; for the senate assigned the Ligurians as the province of the two consuls, and Lepidus, dissatisfied, wanted to have the province, of which M. Fulvius had had the administration for the last two years. At last, however, C. Flaminius and Aemilius Lepidus marched into their province against the Ligurians, and Flaminius, after having gained several battles against the Triniates, a Ligurian tribe, reduced them to submission, and deprived them of their arms. Hereupon he proceeded against the Apuani, another Ligurian tribe, who had invaded the territories of Pisa and Bononia. They also were subdued, and peace was thus restored in the north of Italy. But to prevent his troops from remaining idle in their camp, he made them construct a road from Bononia to Arretium, while his colleague made another from Placentia to Ariminum, to join the Flaminian road. Strabo (v. p. 217), who confounds C. Flaminius, the father, with his son, states that the latter made the Flaminian road from Rome to Ariminum, and Lepidus from thence to Bononia and Aquileia. But it is highly improbable that the road was continued to Aquileia, before this place became a Latin colony, i. e. before B. C. 181, on which occasion C. Flaminius was one of the triumvirs who conducted the colony thither. (Liv. xxvi. 47, 49, xxxiii. 42, xxxiv. 54, &c., xxxv. 2, 22, xxxviii. 42, &c., xxxix. 2, 55, xl. 34; Oros. iv. 20; Zonar. ix. 21; Val. Max. vi. 6. § 3.)

3. C. FLAMINIUS, was praetor in B C. 66, the year in which Cicero was invested with the same office. Some years before C. Flaminius had been curule aedile, and Cicero had defended D. Matrinius before the tribunal of C. Flaminius. (Cic. *pro Cluent.* 45, 53.)

4. C. FLAMINIUS, a man of Arretium, whither he had probably gone with the colonists whom Sulla had established there. He is mentioned as one of the accomplices of Catiline. (Sallust, *Cat.* 28 and 36, where in one MS. he bears the cognomen Flamma.) [L. S.]

FLAMMA, prefect of the Caesarian fleet in C. Curio's expedition to Africa, B. C. 47. On the news of the defeat on the Bagrada (Caes. *B. C.* ii. 42), Flamma fled from the camp at Utica with his division of the fleet without attempting to aid the fugitives from Curio's army. (Appian, *B. C.* ii. 46.) [W. B. D]

FLAMMA, ANTO'NIUS, was banished at the beginning of Vespasian's reign, A. D. 71., for extortion and cruelty in his government of Cyrene under Nero. (Tac. *Hist.* iv. 45.) [W. B. D.]

FLAMMA, CALPU'RNIUS, a tribune of the soldiers, who, in the first Punic war, with 300 men, extricated a Roman consular army on its march to Camarina, in Sicily, from a defile similar to the Furcae Caudinae. After the legions were rescued, the body of Flamma was found under a heap of dead, and although covered with wounds, none of them were mortal, and he survived and served the republic afterwards. The act is often mentioned by Roman writers, but there is great discrepancy as to its author. Cato (*ap. Gell.* iii. 7) calls him Q. Caedicius; Claudius Quadrigarius (*ib.*) Laberius or Valerius; but Frontinus (*Stratag.* iv. 5.) says most named him Calpurnius Flamma. (Liv. *Epit.* xvii, xxii. 60; Plin. *H. N.* xxii. 6; Oros. iv. 8; Florus, ii. 2; Aur. Vict. *de Vir. Ill.* xxxix.; Senec. *Epist.* 82.) [W. B. D.]

FLAMMA, T. FLAMI'NIUS, a debtor of L. Tullius Montanus, who had become surety for him to L. Munatius Plancus. The brother-in-law of Montanus had written to Cicero to beg Plancus to grant indulgence or delay (*ad Att.* xii. 52), and Cicero frequently requests Atticus (xii. 52; xiv. 16, 17; xv. 2) to bring Flamma to a settlement. Writing to his freedman Tiro, Cicero hints at stronger measures, and desires him to get part of the debt by the first day of January, B. C. 44. Flamma may have been a freedman of the Flaminia gens. [W. B. D.]

FLAMMA, L. VOLU'MNIUS, with the agnomen VIOLENS, was consul with App. Claudius Caecus for the first time B. C. 307. He was sent with a consular army against the Sallentines, an Apulian or Japygian people, who dwelt in the heel of Italy, and whom the progress of the Samnite war had now drawn within the enmity of Rome. According to Livy (ix. 42), Flamma was prosperous in the field, took several towns by storm, and made himself very popular with the soldiers by his liberal distribution of the booty. These successes are, however, very problematical; since the name of Flamma does not appear in the Fasti Triumphales, and one of the annalists, Piso, omitted this consulship altogether (Liv. ix. 44). But there is no reason to doubt that Flamma was consul with App. Claudius in B. C. 296. It was the most critical period of the second Samnite war. Flamma was at first stationed on the frontiers of Samnium, but on the appearance of a Samnite army in the heart of Etruria, he was ordered to the relief of his colleague. Claudius at first resented, but on the representation of his principal officers, finally accepted the aid of Flamma. There was, however, no harmony between them; and as soon as their joint armies had repelled the enemy, Flamma returned by forced marches into Campania. The Samnites had plundered the Falernian plain, and were returning with their spoils and captives, when Flamma intercepted them on the banks of the Liris, and rendered their expedition fruitless. For the relief thus afforded to Rome a thanksgiving was ordered in the name of the consul. Flamma presided at the next consular comitia, and at his recommendation the people chose Q. Fabius Maximus Rullianus consul for the ensuing year. Flamma retained his own command as proconsul for the same period, the senate and the people both concurring in

his re-appointment. Flamma, with the second and fourth legions, invaded Samnium; but there is great likelihood in Niebuhr's conjecture (*Hist. of Rome*, vol. iii. p. 379), that he was again called into Etruria, where the brunt of the war was, and that he took part in the battle of Sentinum, B. C. 295. He married Virginia, daughter of A. Virginius, who consecrated a chapel and altar to Plebeian Chastity. [VIRGINIA.] (Liv. x. 15, &c.) [W. B. D.]

FLA'VIA CONSTA'NTIA. [CONSTANTIA.]

FLA'VIA CONSTANTI'NA. [CONSTANTINA.]

FLA'VIA GENS, plebeian. Members of it are mentioned in Roman history only during the last three centuries before the Christian era. It seems to have been of Sabine origin, and may have been connected with the Flavii that occur at Reate in the first century after Christ, and to whom the emperor Vespasian belonged. But the name Flavius occurs also in other countries of Italy, as Etruria and Lucania. During the later period of the Roman empire, the name Flavius descended from one emperor to another, Constantius, the father of Constantine the Great, being the first in the series. The cognomens that occur in the Flavia gens during the republic are FIMBRIA, GALLUS, LUCANUS, and PUSIO. [L. S.]

COIN OF FLAVIA GENS.

FLA'VIA DOMITILLA. [DOMITILLA.]

FLA'VIA TITIA'NA. [TITIANA.]

FLAVIA'NUS. This name, of comparatively rare occurrence in the early imperial period, became more common in the later period of the empire, after the accession to the throne of the Flavian house in the person of Constantius Chlorus, father of Constantine the Great, and the assumption of the name Flavius by the successive dynasties that occupied the Byzantine throne. A considerable number of officers of high rank during and between the reigns of Constantine the Great and Valentinian III. are enumerated in the *Prosopographia* subjoined to the edition of the *Codex Theodosianus* by Gothofredus (vol. vi. part ii. pp. 54, 55, ed. Leipzig, 1736–45). The following persons of the name require distinct notice: —

1. T. AMPIUS FLAVIANUS, consular legate or governor of Pannonia during the civil wars which followed the death of Galba, A. D. 69, at which time he was old and wealthy, and reluctant to take part in the contest; and when the legions of his province (the Thirteenth and the Seventh or Galbian legions) embraced the party of Vespasian, he fled into Italy. He returned, however, into Pannonia, and joined the party of Vespasian at the instigation of Cornelius Fuscus, procurator of the province, who was anxious to obtain for the insurgents the influence which the rank of Flavianus would give. His previous reluctance and a connection by marriage with Vitellius had however rendered the soldiers mistrustful, and they suspected that his return to the province had some treacherous object. He appears to have accompanied the Pannonian legions on their march into Italy; and during the siege or blockade of Verona, a false alarm having caused the smothered suspicions of the soldiery to break out, a tumultuous body of them demanded his death. His abject entreaties for life they interpreted as the mark of conscious treachery; but he was rescued by the intervention of Antonius Primus, the most influential general of the troops of Vespasian, and was sent off in custody the same evening to meet Vespasian, but before he reached him received letters from him relieving him from all danger of punishment. (Tac. *Hist.* ii. 86, iii. 4, 10.)

2. FLAVIANUS, one of the praefects of the praetorium under Alexander Severus. He was appointed to the office on the accession of Alexander, in conjunction with Chrestus (A. D. 222). They were both men of military and administrative ability; but the appointment of Ulpian nominally as their colleague, but really as their superior, having led to conspiracies on the part of the praetorian soldiers against Ulpian, Flavian and Chrestus were deposed and executed, and Ulpian made sole praefect. The year of their death is not ascertained, but it was not long before that of Ulpian himself, which took place at latest A. D. 228. (Dion Cass. lxxx. 2; Zosim. i. 11; Zonar. xii. 15.)

3. ULPIUS FLAVIANUS, consular of the provinces of Aemilia and Liguria, in Italy, under Constantine the Great, A. D. 323. (Cod. Theodos. 11. tit. 16. s. 2; Gothofred. *Prosop. Cod. Theod.*)

4. Proconsul of Africa, apparently under Constantius, son of Constantine the Great, A. D. 357–61. It is probable that this is the proconsul Flavian, to whom some of the rhetorical exercises of the sophist Himerius are addressed; though Fabricius supposes the Flavian of Himerius to be No. 7. (Cod. Theod. 8. tit. 5. s. 10, 11. tit. 36. s. 14, 15. tit. 1. s. 1; Gothofred. *Prosop. Cod. Theod.*; Himerius, ap. Phot. *Bibl. Cod.* 165, 243, pp. 108, 376, ed. Bekker; Fabric. *Bibl. Graec.* vol. vi. p. 57.)

5. Vicarius of Africa, under Gratian, A. D. 377. He was one of those commissioned to inquire into the malpractices of Count Romanus and his confederates; and Ammianus Marcellinus records the uprightness of his conduct in the business. It is probable that he is the Flavian mentioned by Augustin as an adherent of the sect of the Donatists, by whom, however, he was excommunicated, because, in the discharge of his office, he had punished some criminals capitally. An inscription, belonging to a statue at Rome, "Virius Nicomachus, Consularis Siciliae, Vicarius Africae, Quaestor intra Palatium; Praef. Praetor iterum et Cos.," is by Gothofredus referred to this Flavian, but we rather refer it to No. 6. Gothofredus also regards this Flavian as the person mentioned by Himerius; but the mention of his administration of Africa equally well suits No. 4, to whom the title *ἀνθύπατος* determines the reference. (Amm. Marc. xxviii. 6; Augustin. *ad Emeritum, Epist.* 164 (or 87, ed. Paris, 1836); Cod. Theod. 16. tit. 6. s. 2; Gothofred. *Prosop. Cod. Theod.*)

6. Praetorian praefect of Italy and Illyricum A. D. 382-3. He was the intimate friend of Q. Aurelius Symmachus, many of whose letters (nearly the whole of the second book) are addressed to him. Symmachus continually addresses him as his "brother Flavian," which moderns (we know not for what reason) understand as expressive of close in-

timacy, but not of actual relationship. Gothofredus appears to distinguish between this Flavian and one who was praetorian praefect in 391 and 392; but we concur with Tillemont in identifying the two. Tillemont also (and we think justly) refers to this Flavian the inscription given above [No. 5], in which his second praefecture and consulship are recorded. He was, like Symmachus, a zealous pagan, and a supporter of the usurper Eugenius, from whom he and Arbogastes the Frank solicited and obtained the restoration of the Altar of Victory at Milan. It is probable that he was the person mentioned by Paullinus of Milan, as having threatened that, if they were successful in the war with Theodosius, they would turn the church of Milan into a stable. The text of Paullinus has, in the notice of this incident, the name Fabianus, which is probably a corruption of Flavianus. He was eminent for his political sagacity, and his skill in the pagan methods of divination, in the exercise of which he assured Eugenius of victory; and when Theodosius had falsified his predictions, by forcing the passes of the Alps, he, according to Rufinus, "judged himself worthy of death," rather for his mistake as a soothsayer than his crime as a rebel. Eugenius had appointed him consul (A. D. 394), though his name does not appear in the Fasti; and Tillemont infers from the passage in Rufinus that he commanded the troops defeated by Theodosius in the Alps, and that he chose to die on the field rather than survive his defeats; but this inference is scarcely authorized. It is more likely that, as Gothofredus gathers from the letters of Symmachus, he survived the war, and that his life was spared, though he was deprived of his praefecture and his property. It is difficult, however, to distinguish from each other the Flaviani mentioned by Symmachus, whose letters are very obscure; and possibly this Flavian has been confounded with No. 7. (Symmach. *Epist.* passim; Sozom. *Hist. Ecc.* vii. 22; Rufin. *Hist. Ecc.* ii. 33; Paullin. Mediol. *Vita Ambros.* c. 26, 31, in Galland. *Bibl. Patr.* vol. ix.; Cod. Theod. 1. tit. 1. s. 2; 3. tit. 1. s. 6; 7. tit. 18. s. 8; 9. tit. 28. s. 2; and tit. 40. s. 13; 10. tit. 10. s. 20; 11. tit. 39. s. 11; 16. tit. 7. s. 4, 5; Gothofred. *Prosop. Cod. Theod.*; Tillemont, *Hist. des Emp.* vol. v.)

7. Proconsul of Asia, A. D. 383, one of the Flaviani of Symmachus, and apparently the son of No. 6. Either he or his father was praefect of the city (Rome) A. D. 399, and was sent by Honorius (A. D. 414) into Africa to hear the complaints of the Provincials, and examine how far they were well-founded. Fabricius regards this proconsul of Asia as the Flavian of Himerius; but see Nos. 4 and 5. (Cod. Theod. 12. tit. 6. s. 18; Gothofred and Tillemont, as above.)

An inscription in Gruter, clxx. 5, speaks of "Vir inlustris Flavianus" as the founder of a secretarium for the senate, which was destroyed by fire, and restored in the time of Honorius and Theodosius II. The inscription possibly refers to No. 6, or No. 7.

8. Praefect of the praetorium under Valentinian III., A. D. 431 and 432. (Cod. Theod. 10. tit. 1. s. 36; 6. tit. 23. s. 3; Gothofred. *Prosop. Cod. Theod.*) [J. C. M.]

FLAVIA'NUS, an advocatus fisci in the time of Justinian, by whom he was nominated one of the general judges (*κοινοὶ πάντων δικασταί*), who were appointed in lieu of the special judges, formerly attached by a constitution of Zeno to particular tribunals. The names of the general judges so appointed by Justinian in A. D. 539 are Anatolius, Flavianus, Alexander, Stephanus, Menas, a second Alexander, Victor, and Theodorus, of Cyzicum. At the same time the following persons were appointed superior judges, with high rank: Plato, Victor (different from the former Victor), Phocas, and Marcellus. To these the administration of justice at Constantinople was confided, in subordination to the emperor's ministers of state (*ἄρχοντες*). Their powers, duties, and emoluments, are prescribed by the 82nd Novell. [J. T. G.]

FLAVIA'NUS, ecclesiastics. 1. Of ANTIOCH, was born, probably, in that city, and in the earlier part of the fourth century. His parents died when he was young; but he resisted the temptations arising from rank, wealth, and early freedom from parental control, and devoted himself to study and ascetic exercises, not carrying the latter, however, to such excess as to injure his constitution. He was remarkable for the early sedateness of his character, so that Chrysostom doubts if he could ever be said to have been a young man. On the deposition of Eustathius, bishop of Antioch, A. D. 329 or 330, or perhaps 331, by the Arian party [EUSTATHIUS, No. 1], Flavian is said to have followed him into exile. But this is somewhat doubtful, from the silence of Chrysostom, and from the fact that, though the bishops who succeeded Eustathius were of Arian or Eusebian sentiments, Flavian did not secede from the communion of the church, as the more zealous supporters of Eustathius did. Yet Flavian was a strenuous supporter of orthodoxy, and his opposition, with that of his coadjutor Diodorus, though they were both yet laymen, compelled the bishop Leontius to prohibit Aëtius, who was preaching his heterodox doctrines at Antioch, under the bishop's protection [AETIUS], from the exercise of the functions of the deaconship to which he had just been raised. The date of this transaction is not fixed; but the episcopate of Leontius commenced in A. D. 348, and lasted about ten years. Whether Flavian and Diodorus were at this time deacons is not clear. Philostorgius states that they were deposed by Leontius for their opposition to him, but does not say from what office. They first introduced the practice of the alternate singing or chanting of the psalms, and the division of the choir into parts, which afterwards became universal in the church.

Flavian was ordained priest by Meletius, who was elected bishop of Antioch, A. D. 361, and held the see, with three intervals of exile, chiefly occasioned by his opposition to Arianism, till A. D. 381. His first expulsion, which was soon after his election, induced Flavian and others to withdraw from the communion of the church, over which Euzoius, an Arian, had been appointed. The seceders still recognised the deposed prelate; and the church formed by them was, during the third and longest banishment of Meletius, under the care of Flavian and Diodorus, both now in the priesthood. Flavian himself did not preach, but he supplied materials to Diodorus and others who did. On the death of Valens, A. D. 378, and the consequent downfal of Arianism, Meletius was restored, and the orthodox party recovered possession of the churches, the Arians, or the more staunch of them, becoming in turn seceders. But the orthodox were divided among themselves; for the older seceders at the deposition of Eustathius had remained sepa-

rate under their own bishop, and had not united with the second secession under Meletius. Paulinus was, at the death of Valens, the Eustathian bishop, and contested with Meletius the rightful occupation of the see. The orthodox church throughout the Roman empire was divided on the question, the Western and Egyptian churches acknowledging Paulinus, and the Asiatic, and apparently the Greek churches, recognising Meletius. To terminate the schism it was agreed upon oath, by those of the clergy of Antioch who were most likely to be appointed to succeed in the event of a vacancy, that they would decline accepting such appointment, and agree to recognise the survivor of the present claimants. Flavian was one of the parties to this agreement: but many of the Eustathians refused to sanction it; so that when Meletius died, while attending the Council of Constantinople, A. D. 381, Flavian, who was also attending the Council, and was elected to succeed him, with the general approval of the Asiatic churches, felt himself at liberty to accept the appointment.

The imputation of perjury, to which Flavian thus subjected himself, apparently aggravated the schism; and when Paulinus died, A. D. 388 or 389, his party elected Evagrius to succeed him; but on his death after a short episcopate [EVAGRIUS, No. 1], no successor was chosen; and the schism was healed, though not immediately. Flavian managed to conciliate Theophilus, bishop of Alexandria, and by his intervention, and that of Chrysostom, now bishop of Constantinople, A. D. 397—403, he was acknowledged by the Roman and other Western churches.

On occasion of the great sedition at Antioch, A. D. 387, Flavian was one of those who interceded with the emperor, Theodosius the Great, for the pardon of the citizens. He set out on this mission in spite of the infirmities of age, the inclemency of the weather, and the illness of his only sister, who was at the point of death; and used such diligence as to reach Constantinople before the authentic tidings of the disturbance. Ecclesiastical writers ascribe the pardon of the citizens very much to his intercession, but Zosimus, in his brief notice of the affair, does not mention him.

Flavian was held in much respect, both during and after his life. Chrysostom, his pupil and friend, speaks of him in the highest terms. Theodore of Mopsuestia was also his pupil. Flavian died, A. D. 404, not long after the deposition of Chrysostom, to which he was much opposed, but which was sanctioned by his successor in the see of Antioch.

Of his writings only some quotations remain; they are apparently from his sermons, and are preserved in the *Eranistes* of Theodoret. Photius mentions his *Letters to the Bishops of Osroëne* and *to a certain Armenian Bishop*, respecting the rejection, by a synod over which Flavian presided, of Adelphius, a heretic, who desired to be reconciled to the church; Photius speaks also of a *Confession of Faith*, and a *Letter to the Emperor Theodosius*, written by him. (Chrysostom, *Homil. cum ordinatus esset Presbyt.*, *Homil. III. ad Pop. Antioch.*, &c.; Facund. *Def. Trium Cap.* ii. 2; Socrat. *Hist. Eccles.* v. 5, 10, 15; Sozom. *Hist. Eccl.* vii. 11, 15, 23, viii. 3, 24; Theodoret, *Hist. Eccl.* ii. 24, iv. 25, v. 2, 9, 23, *Eranist. Dial.* i. ii. iii. *Opera*, vol. iv pp. 46, 66, 160, 250, 251, ed. Schulze, Halae, 1769-74; Philostorg. *Hist. Eccl.* iii. 18; Photius, *Bibl.* cod. 52, 96, pp. 12, 80, 81, ed. Bekker; Fabric. *Bibl. Graec.* vol. viii. p. 291, x. pp. 347, 695; Cave, *Hist. Lit.* vol. i. p. 277, ed. Oxford, 1740-43.)

2. Of ANTIOCH. According to Evagrius he was originally a monk of Tilmognon, in Coele-Syria; and, as appears from Theophanes, afterwards became a presbyter and apocrisiarius of the church at Antioch. He was promoted to the see of Antioch by the emperor Anastasius I. on the death of Palladius, in the year 496, or 497, or 498, according to calculations or statements of Baronius, Victor Tununensis, and Pagi respectively: the last date, which is also given by Tillemont, is probably correct. The church throughout the whole Byzantine empire was divided by the Nestorian and Eutychian controversies and the dispute as to the authority of the Council of Chalcedon: and the impression that Flavian rejected the authority of that council may perhaps have conduced to his elevation, as the emperor countenanced the Eutychian party in rejecting it. But if Flavian was ever opposed to the council, he gave up his former views after his elevation to the bishopric.

His period of office was a scene of trouble, through the dissensions of the church, aggravated by the personal enmity of Xenaïas or Philoxenus, bishop of Hierapolis, in Syria, who raised the cry against him of favouring Nestorianism. Flavian endeavoured to refute this charge by anathematizing Nestorius and his doctrine; but Xenaïas, not satisfied, required him to anathematize a number of persons now dead (including Diodorus of Tarsus, Theodore of Mopsuestia, Theodoret of Cyrus, and others), who were suspected, justly or not, of Nestorianism, declaring that if he refused to anathematize them, he must remain subject to the imputation of being a Nestorian himself. Flavian refused for a time to comply; but pressed by the enmity of Xenaïas and his supporters, and anxious to satisfy the emperor, who supported his opponents, he subscribed the Henoticon or Edict of Union of the late emperor Zeno; and having assembled the bishops of his province, he drew up a synodal letter, and sent it to the emperor, owning the authority of the three councils of Nice, Constantinople, and Ephesus, and silently passing over that of Chalcedon, and pronouncing the required anathema against the prelates enumerated by Xenaïas. He also sent to the emperor a private assurance of his readiness to comply with his wishes. (A. D. 508 or 509.) Victor Tununensis states that Flavian and Xenaïas presided over a council at Constantinople A. D. 499, when the obnoxious prelates and the Council of Chalcedon itself were anathematized: but his account seems hardly trustworthy.

The enemies of Flavian were not, however, satisfied. They required him distinctly to anathematize the Council of Chalcedon, and all who held the doctrine of the two natures. [EUTYCHES.] This he refused to do, and in a confession of faith which he drew up, supported the authority of the council in the repudiation both of Nestorius and Eutyches, but not in its definition of the true faith. The cry of Nestorianism was again raised against him; and new disturbances were excited; and the Isaurian, and apparently some other Asiatic churches, broke off from communion with Flavian. A synod was held A. D. 510 at Sidon, to condemn the Council of Chal-

cedon and depose its leading supporters; but Flavian and Elias of Jerusalem managed to prevent its effecting anything. Flavian still hoped to appease his opponents, and wrote to the emperor, expressing his readiness to acknowledge the first three councils, and pass over that of Chalcedon in silence; but his efforts were in vain; a tumultuous body of monks of the province of Syria Prima assembled at Antioch, and frightened Flavian into pronouncing an open anathema against the Council of Chalcedon, and against Theodore of Mopsuestia and the other bishops whom Xenaïas had already obliged him to condemn. The citizens were not equally compliant; they rose against the monks, and killed many of them: and the confusion was renewed by the monks of Coele-Syria, who embraced the side of Flavian, and hasted to Antioch to defend him. These disturbances, or some transactions connected with the Council of Sidon, gave the emperor a ground or pretext for deposing Flavian (A. D. 511) and putting Severus in his place. Victor Tununensis places the deposition of Flavian as early as the consulship of Cethegus, A. D. 504. Flavian was banished to Petra in Arabia, where he died. His death is assigned by Tillemont, on the authority of Joannes Moschus, to A. D. 518. In Vitalian's rebellion (A. D. 513 or 514) his restoration to his see was one of the demands of that rebel. [ANASTASIUS.] Flavian is (at least was) honoured in the Greek Church as a confessor, and was recognised as such by the Romish Church, after long opposition. (Evagr. *Hist. Ecc.* iii. 23, 30, 31, 32; Theophan. *Chronog.* pp. 220—247, ed. Bonn; *Marcellin, Chron.* (*Paul. et Musc. Cass.*); Vict. Tun. *Chron.* (ab *Anast. Aug. Cos.* ad *Cetheg. Cos.*); Baron. *Annal. Eccles.* ad Ann. 496 et 512; Pagi, *Critice in Baron.*; Tillemont, *Mém.* vol. xvi. p. 675, &c.)

3. Of CONSTANTINOPLE. He was chosen successor to Proclus, bishop of Constantinople, who died anno 439 Alex. era, or 446 A. D. At the time of his election he was a presbyter and keeper of the sacred vessels in the great church at Constantinople. Chrysaphius, the eunuch, a friend and supporter of the monk Eutyches [EUTYCHES], was at this time an influential person at court; and he having a dislike to Flavian, managed to set the emperor Theodosius II. against him, from the very commencement of his episcopate. Dioscorus, who had just ascended the episcopal chair of Alexandria, and was persecuting the kinsmen of his predecessor, Cyril [CYRILLUS], was also irritated against Flavian, who had befriended the persecuted parties. Flavian was indeed befriended by Pulcheria, the emperor's sister; but her aid was more than counterbalanced by the enmity of the empress Eudocia [EUDOCIA AUGUSTA], who was influenced by Chrysaphius, and was, moreover, irritated by Flavian's defeating a plan to remove Pulcheria altogether from the state and the court by having her ordained a deaconess. Flavian was not, however, daunted. He assembled a synod of forty bishops, and deposed Eutyches from his office of archimandrite or abbot, and excommunicated him, on the ground of his heretical opinions. [EUTYCHES] This bold step irritated the opponents of Flavian, and they prevailed on the emperor to summon a synod at Constantinople to try Flavian on a charge of falsifying the acts of the synod at which Eutyches was condemned. Flavian was acquitted, but his enemies persuaded Theodosius to summon a general council at Ephesus. At this council, over which Dioscorus presided, and which is known in history as the Council of Robbers (ἡ λῃστρικὴ), Flavian and the other members of the synod which had condemned Eutyches were present, but were not allowed to vote, since their conduct was called in question. Their friends were overborne in an irregular manner, Eutyches was restored, and Flavian not only deposed and sentenced to banishment, but so roughly beaten and kicked by the Egyptian and other attendants of Dioscorus, that he died three days afterwards (A. D. 449). This violence probably tended to the reaction which took place in the mind of the emperor. Pulcheria regained her ascendancy; the body of Flavian was, by her order, honourably conveyed to Constantinople, and buried in the Church of the Holy Apostles. Pope Leo the Great honoured him as a confessor, and the Council of Chalcedon as a martyr; and since the time of Baronius he has been commemorated in the Martyrology of the Romish Church. A letter of Flavian to Pope Leo was published by Cotelerus (*Monum. Eccles. Graec.* vol. i. p. 50); and a confession of his faith presented to the emperor Theodosius, and some other pieces, are given with the acts of the Council of Chalcedon in the *Concilia* of Labbe and Harduin; and are also inserted in the *Concilia* of Mansi, vol. viii. p. 833. (Evagr. *Hist. Ecc.* i. 8, 9, 10; Theophanes, *Chronog.* pp. 150—158, ed Bonn; Marcellin, *Chron.* (*Protog. et Astur. Coss.*); Vict. Tun. *Chron.* (*Callip. et Ardab. Coss. Post. et Zen. Coss.*); *Synod. Vetus*, apud Fabric.; Fabr. *Bibl. Gr.* vol. ix. p. 290, and vol. xii. pp. 393, 394, and 672; Tillemont, *Mém.* vol. xv. pp. 446, &c.) [J. C. M]

FLA'VIUS. 1. M. FLAVIUS, a Roman, who in B. C. 328, during the funeral solemnity of his mother, distributed meat (*visceratio*) among the people. It was said that this gift was made as much to honour his mother as to show his gratitude towards the people for having acquitted him some time before, when he had been accused by the aediles of adultery. The people evinced their gratitude in return by electing him at the next comitia tribune of the people, although he was absent at the time, and others had offered themselves as candidates. In B. C. 323 he was invested with the same office a second time, and brought forward a rogation to chastise the Tusculans for having incited the Veliternians and Privernatans to make war against Rome. But the Tusculans came to Rome and averted the punishment by their prayers and entreaties. (Liv. viii. 22, 27; Val. Max. ix. 10. § 1.)

2. FLAVIUS, a Lucanian, who lived during the second Punic war, and for a time was at the head of the Roman party among the Lucanians. But in B. C. 213 he suddenly turned traitor; and not satisfied with going over to the enemy himself, and making his countrymen follow his example, he resolved to deliver the Roman general, with whom he was connected by hospitality, into the hands of the Carthaginians. He accordingly had an interview with Mago, who commanded the Punic forces in Bruttium, and promised to deliver up to him the proconsul Tib. Sempronius Gracchus, on condition that the Lucanians should be free, and retain their own constitution. A place was then fixed upon where Mago might lay in ambush with an armed force, and whither Flavius promised to

lead the proconsul. Flavius now went to Gracchus, and promising to bring about a reconciliation between him and those who had recently deserted the cause of the Romans, he prevailed upon him to accompany him to the spot where Mago was concealed. When he arrived there Mago rushed forth from his ambuscade, and Flavius immediately went over to the Carthaginians. A fierce contest then ensued, near a place called Campi Veteres, in which Tib. Sempronius Gracchus was killed. (Liv. xxv. 16; Appian, *Annib.* 35; Val. Max. v. 1. Ext. § 6.)

3. Q. FLAVIUS, an augur who, according to Valerius Maximus (viii. 1. § 7), was accused before the people by the aedile, C. Valerius, perhaps the same who was curule aedile in B. C. 199. (Liv. xxxi. 50, xxxii. 50.) When fourteen tribes had already voted against Flavius, and the latter again asserted his innocence, Valerius declared that he did not care whether the man was guilty or innocent provided he secured his punishment; and the people, indignant at such conduct, acquitted Flavius.

4. Q. FLAVIUS, of Tarquinii, in Etruria, was the murderer of the slave Panurgus (previous to B.C. 77), who belonged to C. Fannius Chaereas, and was to be trained as an actor, according to a contract entered into between Fannius Chaereas and Q. Roscius, the celebrated comedian. (Cic. *pro Rosc. Com.* 11.)

5. L. FLAVIUS, a Roman eques, who gave his evidence against Verres. in B. C. 70. He probably lived in Sicily, and was engaged in mercantile pursuits. (Cic. *in Verr.* i. 5, v. 59.) He appears to be the same as the L. Flavius who is mentioned as the *procurator*, that is, the agent or steward of C. Matrinius in Sicily. (Cic. *in Verr.* v. 7.)

6. C. FLAVIUS, a brother of L. Flavius [No. 5], and likewise a Roman eques, was recommended by Cicero, in B. C. 46, to M'. Acilius, praetor of Sicily, as an intimate friend of C. Calpurnius Piso, the late son-in-law of Cicero. (*Ad Fam.* xiii. 31.) In some editions of Cicero's oration for Plancius (c. 42), we read the name of C. Flavius; but Garatoni and Wunder have shown that this is only an incorrect reading for C. (Alfius) Flavus.

7. L. FLAVIUS was tribune of the people in B. C. 60; and on the suggestion of Pompey, he brought forward an agrarian law, which was chiefly intended to benefit the veterans of Pompey, who at the same time very warmly supported the law. It was owing to the favour of Pompey, which he thus acquired, that in B. C. 59 he was elected praetor for the year following. His friendship with Cicero seems likewise to have arisen from his connection with Pompey; and Cicero strongly recommended him to his brother Quintus, who was praetor in Asia, where some bequest had been left to Flavius. Pompey had entrusted to his care young Tigranes of Armenia, but P. Clodius afterwards got possession of him, and Flavius tried in vain to recover the young prince. Cicero expressly mentions that Flavius was also a friend of Caesar, and hence it is not improbable that he may be the same as the Flavius whom Caesar, in B. C. 49, entrusted with one legion and the province of Sicily. (Cic. *ad Att.* i. 18, 19, ii. 1, x. 1; *ad Q. Frat.* i. 2; Ascon. *in Cic. Milon.* p. 47, ed. Orelli; Dion Cass. xxxvii. 50, xxxviii. 50.)

8. C. FLAVIUS, a friend of M. Junius Brutus, whom he accompanied to Philippi in the capacity of *praefectus fabrum*. Flavius fell in the battle of Philippi, and Brutus lamented over his death. (C. Nep. *Att.* 8; Cic. *ad Att.* xii. 17; Pseudo-Brut. *ad Cic.* i. 6, 17; Plut. *Brut.* 51.)

9. C. FLAVIUS, a Roman eques of Asta, a Roman colony in Spain. He and other equites who had before belonged to the party of Pompey, went over to Caesar in B.C. 45. (*Bell. Hispan.* 26.) Whether he is the same as the C. Flavius who is mentioned among the enemies of Caesar Octavianus, and was put to death in B.C. 40, after the taking of Perusia, is uncertain. (Appian, *B. C.* v. 49.) [L. S.]

CN. FLA'VIUS, the son of a freedman, who is called by Livy Cneius, by Gellius and Pliny Annius, was born in humble circumstances, but became secretary to App. Claudius Caecus [CLAUDIUS, No. 10], and, in consequence of this connection, together with his own shrewdness and eloquence, attained distinguished honours in the commonwealth. He is celebrated in the annals of Roman law for having been the first to divulge certain technicalities of procedure, which previously had been kept secret as the exclusive patrimony of the pontiffs and the patricians. The relative share which the pontiffs, as such, and the patricians, who were not pontiffs, possessed in the administration and interpretation of early Roman law, cannot now be accurately determined. Among the portions of law which were kept in the knowledge of a few, were the greater part of the *actus legitimi* and the *actiones legis*. These appear to have included the whole of legal practice, the *actus legitimi* ordinarily designating the technicalities of private legal transactions, and the *actiones legis* the ceremonies of judicial procedure, although this distinction is not always observed. To the hidden law of practice belonged the rules of the Kalendar (*Fasti*), and the greater part of the *Formulae*. The rules of the Kalendar determined what legal acts were to be done, and what omitted, on particular days. The *Formulae* related chiefly to technical *pleading*, or, in other words, to that part of forensic practice which determined the mode of stating a claim and making a defence; but there were also *formulae* for acts not connected with litigation, as mancipatio, sponsio, adoptio, and formulae of this latter kind cannot be supposed to have been so little known to the people at large as forms of pleading, whether oral or written, may have been. Flavius made himself master of the rules of the Kalendar and the *formulae*, either by stealing a book in which they had been laid down and reduced to order by App. Claudius (Dig. 1. tit. 2. s. 2. § 7), or by frequently consulting those who were able to give advice upon the subject, by noting down their answers, and by applying his sagacious intellect to discover the system from which such detached answers proceeded. Pliny (*H.N.* xxxiii. 1) says that Flavius pursued the latter course, at the recommendation of App. Claudius (*ejus hortatu exceperat eos dies, consultando assidue sagaci ingenio*). He thus picked the brains of the jurists he consulted (*ab ipsis cautis jurisconsultis eorum sapientiam compilavit*, Cic. *pro Mur.* 11). The expressions of some writers who mention the publication of Flavius seem to confine his discoveries to the rules of the Kalendar; but there are other passages which make it likely that he published other rules connected with the *legis actiones*, especially the *formulae* of pleading. (Compare Liv. ix. 46; Macrob. *Sat.* i. 15; Cic. *de Fin.* iv. 27,

ad Att. vi. 1, *de Orat.* i. 41.) The collection of legal rules thus published by Flavius was called the *Jus Flavianum*; and, next to the *Jus Civile Papirianum*, it was the earliest private work in Roman law. The patrician jurists were grieved and indignant when they saw that their advice and intervention were rendered unnecessary by this publication. In order to regain their lost powers, they framed new rules relating to the *legis actiones*, and, in order to keep the new rules secret, invented a cypher (*notae*) to preserve them in. (Cic. *pro Mur.* 11, where by *notae* some commentators understand, not a secret notation or cypher, but the new formulae invented by the jurists). These new rules in another century underwent the same fate with their predecessors, for in the year B. C. 200 they were made known to the people at large by Sex. Aelius Catus, in a publication termed *Jus Aelianum*. Flavius was not content with divulging the legal mysteries through the medium of a book, but, according to Livy, he exposed the Fasti to view on a whited tablet in the Forum. (*Fastos circa Forum in albo proposuit*, ix. 46.) It is not unlikely, from a comparison of the narrative of Livy with the accounts of other writers, that the latter exposure took place after he had been promoted to the office of curule aedile, in consequence of the popularity he had acquired by the previous publication of his book. The first fruits of his popularity were his appointments to the offices of triumvir nocturnus and triumvir coloniae deducendae; and, in order to qualify himself for the acceptance of such honours, he ceased to practise his former business of scribe. He was afterwards made a senator by App. Claudius, in spite of his ignominious birth, and was elected curule aedile in the year B. C. 303. His election was carried by the *forensis factio*, which had been created and had gained strength during the censorship of App. Claudius, and now became a distinct party in the state, in opposition to those who called themselves the *fautores bonorum*. From Licinius Macer, quoted by Livy, it would appear that he had been *previously* tribune, whereas Pliny (*H. N.* xxxiii. 1) states that the tribunate of the plebs was conferred upon him in addition to the aedileship. The circumstance of his election so disgusted the greater part of the senate and the nobles, that they laid aside their golden rings and other ornaments (*phalerae*). Flavius met the contemptuous treatment of the nobles with equal hauteur. He consecrated the Temple of Concordia, on which occasion the Pontifex Maximus, Cornelius Barbatus, was obliged by the populace to take a leading part in the ceremony, notwithstanding his previous declaration that none but a consul or an imperator ought, according to ancient custom, to dedicate a temple. When Flavius went to visit his colleague, who was unwell, a party of young nobles, who were present, refused to rise on his entrance, whereupon he sent for his curule chair, and, from his seat of rank, looked down with triumph upon his jealous enemies. (Liv. ix. 46; Gell. vi. 9.) Valerius Maximus (ix. 3) says that he was made praetor. (Puchta, *Cursus der Institutionen*, vol. i. p. 677.) [J. T. G.]

FLA'VIUS, a brother of Arminius, chief of the Cheruscans. In the summer of A. D. 16, the Romans and the Cheruscans were drawn up on the opposite banks of the Weser (Visurgis), when Arminius, prince of the Cheruscans, stepped forth from a group of chieftains, and demanded to speak with his brother, a distinguished officer in the Roman army. Flavius had lost an eye in the service of Rome. The brothers, after their followers had fallen back, conversed across the stream. On learning the cause of his brother's disfigurement, Arminius asked what had been its compensation. Flavius replied, increased pay, and the usual rewards of valour. Arminius derided his chains and chaplet, as the gear of a slave; and now began between them an angry colloquy, which, but for the stream between, would have passed into blows. (Tac. *Ann.* ii. 9.) A descendant of Flavius, named Italicus, became in A. D. 47 chieftain of the Cheruscans. (*Ibid.* xi. 16.) [W. B. D.]

FLA'VIUS AVIA'NUS. [AVIANUS.]

FLA'VIUS CALVI'SIUS. [CALVISIUS.]

FLA'VIUS CAPER. [CAPER.]

FLA'VIUS CLEMENS. [CLEMENS.]

FLA'VIUS DEXTER, a Spaniard, the son of Pacian. He was praetorian praefect, and a devoted advocate of Christianity. He was a contemporary of St. Jerom, who dedicated to him his book *De Viris Illustribus*. He was said, according to Jerom, to have written a book entitled *Omnimoda Historia*, but Jerom had not seen it. This book had been long considered as lost; when, in the end of the sixteenth century, a rumour was spread of its discovery, and a work under that title was published, first at Saragossa, A. D. 1619, and has been since repeatedly reprinted, but it is now generally regarded as a forgery. (Hieron. *De Viris Illus.*, *Praef.* and c. 132, apud Fabric. *Bibl. Eccles.*, with the notes of the editor; Cave, *Hist. Lit.* vol. i. p. 283, ed. Ox. 1740–43.) [J. C. M.]

FLA'VIUS FELIX. [FELIX.]

FLA'VIUS HERA'CLEO. [HERACLEO.]

FLA'VIUS JOSE'PHUS. [JOSEPHUS.]

FLA'VIUS MA'LLIUS THEODO'RUS. [THEODORUS.]

FLA'VIUS MATERNIA'NUS. [MATERNIANUS.]

FLA'VIUS PHILO'STRATUS. [PHILOSTRATUS.]

FLA'VIUS PRISCUS. [PRISCUS.]

FLA'VIUS SABI'NUS. [SABINUS.]

FLA'VIUS SCEVI'NUS. [SCEVINUS.]

FLA'VIUS SU'BRIUS. [FLAVUS.]

FLA'VIUS SULPICIA'NUS. [SULPICIANUS.]

FLA'VIUS VOPISCUS. [VOPISCUS.]

FLAVUS, C. AL'FIUS, tribune of the plebs, B. C. 59. During Cicero's consulship Flavus seconded him in his measures against Catiline (Cic. *pro Planc.* 42), but in his tribunate he was a zealous supporter of all Caesar's acts and laws. (Cic. *pro Sest.* 53; Schol. Bob. *in Sextian.* p. 304, *in Vatinian.* p. 324, ed. Orelli.) This seems to have cost Flavus the aedileship. He was, however, praetor, B. C. 54, after at least one repulse. Flavus afterwards appears as quaestor, or special commissioner, at the trial of A. Gabinius (Cic. *ad Q. Fr.* iii. 1. § 7), and at that of Cn. Plancius (Cic. *pro Planc.* 17). Cicero always speaks of Flavus as an honest and well-meaning, but mistaken man. [W. B. D.]

FLAVUS, A'LFIUS, a rhetorician who flourished in the reigns of Augustus and Tiberius. His reputation attracted to his school the elder Seneca [SENECA], then recently come to Rome from Corduba. Flavus himself was a pupil of Cestius Pius [CESTIUS], whom he eclipsed both in practice

and fame as a teacher of rhetoric. He was regarded at Rome as a youthful prodigy, and lectured before he had assumed the dress of manhood. His master, Cestius, said that his talents were too precocious to be permanent; and Seneca (*Controv.* i. p. 79. Bip.) remarks that Flavus always owed his renown in part to something beside his eloquence. At first his youth attracted wonder; afterwards his ease and carelessness. Yet he long retained a numerous school of hearers, although his talents were latterly spoiled by self-indulgence. Flavus united poetry and history or natural philosophy (Plin. *N. H.* ix. 8. § 25, and *Elench.* ix. xii. xiv. xv.) to rhetoric. (Senec. *Controv.* i. vii. x. xiv; Schott, *de Clar. ap. Senec. Rhet.* i. p. 374.) [W.B.D.]

FLAVUS, L. CAESE'TIUS, tribune of the Plebs in B. C. 44, and deposed from his office by C. Julius Caesar, because, in concert with C. Epidius Marullus, one of his colleagues in the tribunate, he had removed the crowns from the statues of the dictator, and imprisoned a person who had saluted Caesar as "king." After expelling him from the senate, Caesar was urgent with the father of Flavus to disinherit him. But the elder Caesetius replied, that he would rather be deprived of his three sons than brand one of them with infamy. At the next consular comitia, many votes were given for Flavus, who, by his bold bearing towards the dictator, had become highly popular at Rome. (Appian, *B. C.* ii. 108, 122, iv. 93; Suet. *Caes.* 79, 80; Dion Cass. xliv. 9, 10, xlvi. 49; Plut. *Caes.* 61, *Anton.* 12; Vell. Pat. ii. 68; Liv. *Epit.* cxvi.; Cic. *Philipp.* xiii. 15; Val. Max. v. 7, § 2.) [W. B. D.]

FLAVUS, C. DECI'MIUS, a tribune of the soldiers, B. C. 209. He rescued M. Claudius Marcellus from defeat by repulsing a charge of Hannibal's elephants. (Liv. xxvii. 14.) Flavus was praetor urbanus, B. C. 184, and died in his year of office. (Liv. xxxix. 32, 38, 39.) [W. B. D.]

FLAVUS, LA'RTIUS. 1. SP. LARTIUS FLAVUS, consul B. C. 506. Dionysius (v. 36) says that nothing was recorded of this consulship, and Livy omits it altogether. Niebuhr (*Hist. of Rome*, vol. i. p. 536) considers the consulship of Lartius Flavus and his colleague T. Herminius Aquilinus to have been inserted to fill up the gap of a year. Lartius Flavus belongs to the heroic period of Roman history. His name is generally coupled with that of Herminius (Dionys. v. 22, 23, 24, 36; Liv. ii. 10, 11), and in the original lays they were the two warriors who stood beside Horatius Cocles in his defence of the bridge. [COCLES.] Mr. Macaulay (*Lays of Anc. Rome*, "Horatius," st. 30) preserves this feature of the story, and adopts Niebuhr's reason for it (*Hist. Rome*, i. p. 542), that one represented the tribe of the Ramnes, and the other that of the Titienses. It is worth notice, however, that at the battle of the Lake Regillus, where all the heroes meet together for the last time, the name of Herminius appears, but not that of Lartius. (Dionys. v. 3, &c.; Liv. ii. 19, &c.) Lartius Flavus was consul a second time in B. C. 490 (Dionys. vii. 68); warden of the city (v. 75, viii. 64); one of the five envoys sent to the Volscian camp when Coriolanus besieged Rome (viii. 72); and interrex for holding the consular comitia B. C. 480 (viii. 90), in which year he counselled war with Veii (ib. 91).

2. T. LARTIUS FLAVUS, brother of No. 1, consul B. C. 501, and again B. C. 498. In this second consulship he took the town of Fidenae. (Dionys. v. 50, 59, 60; Liv. ii. 21.) His deference to the senate is contrasted by Dionysius with the military arrogance of the Roman generals of his own age. In B. C. 498, ten years after the expulsion of the Tarquins, the curiae found it necessary to create a new magistracy, the dictatorship, limited indeed to six months, but within that period more absolute than the ancient monarchy, since there was no appeal from its authority. (*Dict. of Ant. s. v. Dictator.*) T. Lartius Flavus was the first dictator (Dionys. v. 71; Liv. ii. 18): he received the imperium from his colleague, appointed his master of the equites, held a census of the citizens, adjusted the differences of Rome with the Latins, and after presiding at the next consular comitia, laid down his office long before its term had expired. (Dionys. v. 76, 77.) According to one account (id. vi. 1; comp. Liv. ii. 8), Lartius Flavus dedicated the temple of Saturn, or the Capitol on the Capitoline hill. He was one of the envoys sent by the senate, B. C. 493, to treat with the plebs in their secession to the Sacred Hill (Dionys. vi. 81), and in the same year he served as legatus to the consul, Postumus Cominius, at the siege of Corioli. (Id. 92; Plut. *Coriolan.* 8.) In a tumult of the plebs, arising from the pressure of debt, B. C. 494, Lartius recommended conciliatory measures (Liv. ii. 29), and this agrees with the character of him by Dionysius (*ll. cc.*) as a mild and just man. [W. B. D.]

FLAVUS or FLA'VIUS, SU'BRIUS, tribune in the Praetorian guards, and most active agent in the conspiracy against Nero, A. D. 66, which, from its most distinguished member, was called Piso's conspiracy. Flavus proposed to kill Nero while singing on the stage, or amidst the flames of his palace. He was said to have intended to make away with Piso also, and to offer the empire to Seneca, the philosopher, since such a choice would justify the conspirators, and it would be to little purpose to get rid of a piper, if a player—for Piso, too, had appeared on the stage—were to succeed him. The plot was detected. Flavus was betrayed by an accomplice and arrested, and, after some attempts at excuse, gloried in the charge. He was beheaded, and died with firmness. Dion Cassius calls him Σούβιος Φλάβιος, and in some MSS. of Tacitus the name is written Flavius. (Tac. *Ann.* xv. 49, 50, 58, 67; Dion Cass. lxii. 24.) [W. B. D.]

FLAVUS, SULPI'CIUS, a companion of the emperor Claudius I., who assisted the imperial student in the composition of his historical works. (Suet. *Claud.* 4, 41.) [CLAUDIUS, I.] [W.B.D.]

FLAVUS TRICIPTI'NUS, LUCRE'TIUS. [TRICIPTINUS.]

FLAVUS, VIRGI'NIUS, a rhetorician, who lived in the first century A. D., and was one of the preceptors of A. PERSIUS FLACCUS, the poet. (Suet. *Persii Vita*; Burmann, *Praefat. ad Cic. Herennium*, ed. Schütz. p. xiv.) [W. B. D.]

FLORA, the Roman goddess of flowers and spring. The writers, whose object it was to bring the Roman religion into contempt, relate that Flora had been, like Acca Laurentia, a courtezan, who accumulated a large property, and bequeathed it to the Roman people, in return for which she was honoured with the annual festival of the Floralia. (Lactant. i. 20.) But her worship was established at Rome in the very earliest times, for a temple is said to have been vowed to her by king

Tatius (Varro, *de L. L.* v. 74), and Numa appointed a flamen to her. The resemblance between the names Flora and Chloris led the later Romans to identify the two divinities. Her temple at Rome was situated near the Circus Maximus (Tac. *Ann.* ii. 49), and her festival was celebrated from the 28th of April till the first of May, with extravagant merriment and lasciviousness. (*Dict. of Ant. s. v. Floralia.*) [L. S.]

FLORENTI'NUS, a jurist, who is named by Lampridius (*Alexand.* 68.) as one of the council of the emperor Severus Alexander; and, though this authority would otherwise be entitled to little weight, it is supported by a rescript of the emperor Alexander to A. Florentinus, which is preserved in Cod. 3. tit. 28. s. 8. He wrote *Institutiones* in 12 books; and his work, which was composed with much elegance, acuteness, and learning, was not neglected by the compilers of Justinian's Institutes. This is the only work by which he is known; and there are 43 pure extracts from it preserved in the Corpus Juris. These have been separately commented upon by M. Schmalz, in a dissertation entitled *Florentini Institutionum Fragmenta Comment. illustrata*, 8vo. Regiom. 1801. The other dissertations upon Florentinus and his remains bear the following titles:—A. F. Rivinus, *Florentini Jurisprudentiae Testamentariae Reliquiae in Institut. imp. Justin. repertae et Notis illustratae*, 4to. Vitemb. 1752; Chr. G. Jaspis, *De Florentino ejusque eleganti Doctrina*, 4to. Chemnic. 1753; C. F. Walchius, *De Philosophia Florentini*, 4to Jena. 1754, et in Opusculis, vol. i. p. 337–346; Jos. Th. Mathews, *De Florentino Icto, ejusque sex libris prioribus Institutionum*, 4to. Lug. Bat. 1801. Like the more celebrated writer of Institutes, Gaius, he is not cited by any subsequent jurist, or, at least, no such citation has reached us. [J. T. G.]

FLORENTI NUS, the author of a panegyric in thirty-nine hexameters, on the glories of the Vandal king Thrasimund and the splendour of Carthage under his sway, must have flourished about the close of the fifth century. These verses, which are expressed in harsh and almost barbarous phraseology, present nothing except a cumbrous tissue of coarse flattery. [Felix Flavius; Luxorius.] (*Anthолog. Lat.* vi. 85, ed. Burmann, or n. 290, ed. Meyer.) [W. R.]

FLORENTI'NUS, a Byzantine writer of uncertain age, but who lived in or before the tenth century of the Christian era, is said to be the author of the *Geoponica*, which are generally ascribed to Bassus Cassianus. [W. P.]

FLORE'NTIUS, praetorian prefect of Gaul in the reign of Constantius II., by the unscrupulous tyranny of his financial administration, excited the indignation of Julian, who refused to ratify his ordinances. When the embarrassing order arrived for the legions to march to the east [Julianus], Florentius, that he might escape the responsibility of compliance or disobedience, remained obstinately at Vienna, busily engaged, as he pretended, in the discharge of official duties; but upon receiving intelligence of the open revolt of the troops and their choice of an Augustus, he immediately repaired to the court of Constantius, that he might both display his own fidelity, and at the same time magnify the guilt of the rebel prince. In recompense of this devotion, he was forthwith nominated consul for A. D. 361, and appointed praetorian prefect of Illyricum, in the room of Anatolius, recently deceased; but on the death of his patron in the same year (361), he fled, along with his colleague Taurus, from the wrath of the new emperor, during the whole of whose reign he remained in close concealment, having, while absent, been impeached and capitally condemned. Julian is said to have generously refused to be informed of the place where his former enemy had sought shelter. (Julian, *Epist.* 15; Amm. Marc. xvi. 12, 14, xvii. 3, 2, xx. 4, 2. 8, 20, xxi. 6, 5, xxii. 3, 6. 7, 5; Zosim. iii. 10.) [W. R.]

FLORIA'NUS, M. AN'NIUS, the brother, by a different father, of the emperor Tacitus, upon whose decease he at once assumed the supreme power, as if it had been a lawful inheritance. This boldness was to a certain extent successful, for his authority, although not formally acknowledged, was tolerated by the senate and the armies of the west. The legions in Syria, however, were not so submissive, but invested their own general, Probus, with the purple, and proclaimed him Augustus. A civil war ensued [Probus], which was abruptly terminated by the death of Florianus, who perished at Tarsus, either by the swords of his soldiers or by his own hands, after he had enjoyed the imperial dignity for about two months, from April to June or July, A. D. 276. (Zonar. xii. 29; Zosim. i. 64; Aur. Vict. *Caes.* 36, 37, *Epit.* 36; Eutrop. ix. 10; Vopisc. *Florian.*) [W. R.]

COIN OF FLORIANUS.

FLORUS, ANNAEUS (?). We possess a summary of Roman history, divided into four books, extending from the foundation of the city to the establishment of the empire under Augustus (A. D. 20), entitled *Rerum Romanarum Libri IV.*, or *Epitome de Gestis Romanorum*, and composed, as we learn from the prooemium, in the reign of Trajan or of Hadrian. This compendium, which must by no means be regarded as an abridgment of Livy, but as a compilation from various authorities, presents within a very moderate compass a striking view of all the leading events comprehended by the above limits. A few mistakes in chronology and geography have been detected here and there; but the narrative is, for the most part, philosophic in arrangement and accurate in detail, although it has too much the air of a panegyric upon the Roman people. The style is by no means worthy of commendation. The general tone is far too poetical and declamatory, while the sentiments frequently assume the form of tumid conceits expressed in violent metaphors.

With regard to the author all is doubt and uncertainty. In many MSS. he is designated as *L. Annaeus Florus*, in others as *L. Julius Florus*, in others as *L. Annaeus Seneca*, and in one, perhaps the oldest of all, simply as *L. Annaeus*. Hence some critics have sought to identify him with Julius Florus Secundus, whose eloquence is praised

by Quintilian (x. 13); Vossius and Salmasius, with a greater show of probability, recognize him as the poet Florus (see below), the composer of certain verses to Hadrian, preserved by Spartianus, while Vinetus and Schottus believe him to be no other than Seneca, the preceptor of Nero, resting their opinion chiefly upon a passage in Lactantius (*Instit.* vii. 15), where we are told that the philosopher in question divided the history of Rome into a succession of ages,—infancy under Romulus, boyhood under the kings immediately following, youth from the sway of Tarquin to the downfal of the Carthaginian power, manly vigour up to the commencement of the civil wars, which undermined its strength, until, as if in second childhood, it was forced to submit to the control of a single ruler;—a fancy which has been adopted by the author of the Epitome, who, however, arranges the epochs differently, and might evidently have borrowed the general idea. Moreover, if we were to adopt this last hypothesis, we should be compelled arbitrarily to reject the prooemium as spurious. Finally, Titze imagines that he can detect the work of two hands,—one a writer of the purest epoch, whom he supposes to have been the Julius Florus twice addressed by Horace (*Ep.* i. 3, ii. 2), the other an unknown and inferior interpolator, belonging to the decline of literature. To the former, according to this theory, all that is praiseworthy, both in matter and manner, must be ascribed, while to the share of the latter fall all the blunders, both in facts and taste, which disfigure the production as it now exists. But all these opinions rest upon nothing but mere conjectures. It would be a waste of time to discuss the native country and personal history of a person whose very name we cannot ascertain with certainty, and therefore we shall refrain from examining the arguments by which scholars have sought to demonstrate that he was an Italian, or a Gaul, or a Spaniard.

What is usually esteemed the Editio Princeps of Florus was printed at the Sorbonne about 1471, in 4to., by Gering, Friburg, and Crantz, under the inspection of Gaguinus, with the title "Lucii Annaei Flori de tota Hystoria Titi Livii Epithoma;" but two others, without date and without the name of place or printer, one in Gothic and one in Roman characters, are believed by many bibliographers to be entitled to take precedence. In addition to these, at least six impressions were published before the close of the fifteenth century, revised by the elder Beroaldus, Antonius Sabellicus, Thannerus, and Barynthus (or Barynus). Since that period numberless editions have appeared; but those who desire to study the gradual progress of the text, which, as might be expected in a work which was extensively employed in the middle ages as a school-book, is found in most MSS. under a very corrupt form, will be able to trace its gradual development in the labours of the following scholars:—Jo. Camers, 4to. Vienn. Pannon. 1518, fol. Basil. 1532, accompanied by elaborate historical notes; El. Vinetus, 4to. Pictav. 1553. 1563. Paris, 1576; J. Stadius, 8vo. Antv. 1567. 1584. 1594; Gruterus, 8vo. Heidel. 1597; Gruterus and Salmasius, Heidel. 8vo. 1609; Freinshemius, 8vo. Argentorat. 1632. 1636. 1655; Graevius, 8vo. Traj. ad Rhen. 1680, with numerous illustrations from coins and ancient monuments; Dukerus, 8vo. Lug. Bat. 1722. 1744. Lips. 1832. This last must be considered as the standard, since it exhibits a very pure text and a copious selection of the best commentaries. We may also consult with advantage the recent editions by Titze, 8vo. Prag. 1819, and Seebode, 8vo. Lips. 1821.

The work has been frequently translated into almost all European languages. [W. R.]

FLORUS, ANNAEUS, the author of three sportive Trochaic dimeters addressed to Hadrian, which, with the emperor's reply in the same strain, have been preserved by Spartianus (*Had.* 16). We cannot doubt that he is the same person with the Annaeus (Cod. Neap. *Annius*) Florus twice quoted by Charisius (pp. 38, 113) as an authority for the ablative *poematis* — "Annaeus Florus ad divum Hadrianum *poematis delector.*" (*Anthol. Lat.* ii. 97, ed. Burmann, or n. 212, ed. Meyer.)

A series of eight short epigrams in trochaic tetrameters catalectic are found in many MSS. under the name of *Florus*, or, as in the Codex Thuaneus, *Floridus*, to which Salmasius (*ad Spart. Had.* 16) added a ninth, in five hexameters, ascribing the whole to Florus the historian, who was at one time believed by Wernsdorf to be the author not only of these and of the lines to Hadrian, but of the well-known *Pervigilium Veneris* also—an opinion which, however, he afterwards retracted. (*Anthol. Lat.* i. 17, 20. iii. 111, 112, 113, 114, 115, 265, 291, ed. Burmann, or n. 213—221, ed. Meyer; Wernsdorf, *Poet. Lat. Min.* vol. iii. p. 425, vol. iv. pt. ii. p. 854.)

A curious fragment has been recently published from a Brussels MS. headed "PANNII FLORI (a corruption probably of P. ANNII) *Virgilius Orator an Poeta, Incipit.*" The introduction only, which is in the form of a dialogue supposed to have been held about A. D. 101, has been preserved, and from this we learn that the author was a native of Africa, that he had repaired, when still almost a boy, to Rome, and had become a competitor, at the Ludi Capitolini celebrated by Domitian (A. D. 90 apparently), for the poetical prize, which had been awarded to him by the applauding shouts of the audience, but unfairly withheld by the emperor. We are farther informed that, disgusted by this disappointment, he had refused to return to his country and his kindred, had become a wanderer upon the earth, visiting in succession Sicily, Crete, Rhodes, and Egypt,—that he then returned to Italy, crossed the Alps into Gaul, proceeded onwards to the Pyrenees, finding at last repose in the city of Tarragona, and contentment in the peaceful occupation of superintending the instruction of youth. Ritschl endeavours to identify this personage with Florus the poet under Hadrian; but there seems little to support this view except the name and the fact that there is no chronological difficulty. (*Rheinisches Museum*, for 1841, p. 302, &c.) [W. R.]

FLORUS, C. AQUI'LLIUS, M. F. C. N., consul B. C. 259, the sixth year of the first Punic war. The province assigned to Florus was Sicily, where he watched the movements of Hamilcar during the autumn and winter months, and remained in the island as proconsul until late in the summer of B. C. 258. He was employed in that year in blockading Mytistratum, a strong hill-fort, which, after a stubborn resistance and severe loss to the Romans, submitted at length to the united legions of Florus and his successor in the consulship, A. Atilius Calatinus [CALATINUS]. Florus triumphed "De Poeneis" on the 5th of October, 258. (Liv.

Epit. xvii.; Zonar. viii. 11; Polyb. i. 24; Oros. 1, 24; Fast. Triumph.) [W. B. D.]

FLORUS, L. AQUI'LLIUS, a triumvir of the mint under Augustus, whose name occurs on several coins, which are figured below. The obverse of the first represents the head of Augustus,

and the reverse a flower. The second and third refer to the conquest of Armenia and the recovery of the Roman standards from the Parthians in B. C. 20. The obverse of the second has on it a helmeted head of a female, and the reverse Armenia as a suppliant, kneeling down with outstretched hands, with the legend CAESAR DIVI F. ARME. CAPT.

The obverse of the third has a head of the sun, and the reverse a Parthian on his knees, presenting a standard, with the legend CAESAR AVGVSTVS SIGN. RECE. The obverse of the fourth coin is

the same as the second; the reverse, from the elephants, seems to refer to the same conquests in the East. (Eckhel, vol. v. pp. 142, 143, vol. vi. pp. 94—99.)

FLORUS, DOMI'TIUS, who had been ejected from the senate through the influence of Plautianus, was restored in the reign of Macrinus, and created tribune of the people. (Dion Cass. lxxviii. 22.)

FLORUS, GE'SSIUS, a native of Clazomenae, succeeded Albinus as procurator of Judaea, A. D. 64—65. He owed his appointment to the influence of his wife Cleopatra with the empress Poppaea. The government of Albinus had been oppressive, but the conduct of Florus caused the Jews to regard it with comparative regret. Without pity or shame, equally crafty and cruel, Florus was a systematic plunderer of his province. No gains were too petty, no extortion was too enormous for him. His ravages extended to whole districts, as well as to particular cities and persons: exile was preferable to his government; and the banditti who infested Judaea purchased impunity by sharing their booty with the procurator. Josephus (*Antiq.* xviii. 1, § 6, xx. 11, § 1, *B. J.* ii. 14), whom Tacitus confirms (*Hist.* v. 10), expressly attributes the last war of the Jews with Rome to Florus, and says that he purposely kindled the rebellion in order to cover the enormities of his government. At Caesareia, where in A. D. 65—66, in the second year of Florus' administration, the insurrection broke out, the Jewish citizens bribed him with eight talents, to secure them ingress into their own synagogue. Florus took the money, and immediately quitted Caesareia, abandoning the Jews to the insults and fury of the Greek population. Jewish deputies sent from Caesareia to Sebaste, to claim their purchased protection, were thrown into prison by Florus. He abstained from nothing which even the worst of his predecessors had respected. At one time he demanded 17 talents from the temple-treasury in "Caesar's name;" and twice within a few days he excited a tumult, and ordered a massacre at Jerusalem, in which 3600 persons perished, merely to afford him, amidst the confusion, an opportunity of plundering the Temple. The attempt failed, but on this occasion he publicly scourged and impaled Roman citizens of equestrian rank, but Jewish birth, although Berenice, of the Asmonaean race, and sister of Agrippa II. [BERENICE, 2; AGRIPPA HERODES, 2], stood barefooted and in mourning beside his tribunal, supplicating for her countrymen. At the feast of the Passover, April, A. D. 65, three millions of Jews petitioned Cestius Gallus [GALLUS], the proconsul of Syria, against the tyranny of Festus. But the only redress they obtained was a faint promise of milder treatment, while Florus stood at the proconsul's side, deriding the suppliants, and on his departure ostentatiously escorted him from Jerusalem to Antioch. Hatred to Florus, rather than to Rome, rendered all Agrippa's efforts in A. D. 66, to prevent the rebellion of the Jews ineffectual, and, after it broke out, all parties represented Florus as its principal cause. It is doubtful whether Florus perished in the insurrection or escaped. His death is recorded by Suetonius (*Vespas.* 4; Oros. vii. 9), but not implied by Josephus (*Vita*, 6). (Tacit., Joseph. *ll. cc.*, and *Antiq.* xiv. 9, § 2, xx. 9, § 5, *B. J.* ii. 15, § 1, *ib.* 16, § 1; Sulpic. Sev. *Sacr. Hist.* ii. 42; Eusebius, *Chronicon.* LXVI.) He is sometimes called Festus and Cestius Florus. [W. B. D.]

FLORUS, JU'LIUS, addressed by Horace in two epistles (i. 3, ii. 2), was, as we learn from the poet, attached to the suite of Claudius Tiberius Nero, when that prince was despatched by Augustus to place Tigranes upon the throne of Armenia. He was, moreover, according to Porphyrion, the author of satires, or rather, it would seem, the editor of extracts from the satirical works of Ennius, Lucilius, and Varro. It is not improbable that he is the Florus, mentioned as a pupil of M. Porcius Latro by Seneca (*Controv.* iv. 25), who quotes a passage from one of his pieces, apparently a declamation, entitled *Flamininus.* We may perhaps identify both with the Julius Florus whom Quintilian (x. 3. § 13) places in the foremost rank among the orators of Gaul, since he eventually practised his profession in that country (*quoniam ibi demum eam* (sc. eloquentiam) *exercuit*), and it is not impossible that all three are one and the

same with Julius Florus who in the eighth year of Tiberius headed an insurrection among the Treviri. (Tac. *Ann.* iii. 40, 42). See Weichert, *Poet. Lat. Reliq.* p. 365, &c. [W. R.]

FLORUS, JU'LIUS SECUNDUS, a distinguished orator, the contemporary and dear friend of Quintilian. Julius Florus, named above as famed for his eloquence in Gaul, was the paternal uncle of Julius Florus Secundus. (Quintil. x. 3, § 13; Senec. *Controv.* iv. 25.) [W. R.]

FOCA or PHOCAS, a Latin grammarian, author of a dull, foolish life of Virgil in hexameter verse, of which one hundred and nineteen lines and a half have been preserved in two fragments, together with a short Sapphic ode, by way of exordium, on the progress of history, addressed to the Muse Clio. The title of the piece, as found in MSS., is *Vita Virgilii a Foca Grammatico Urbis Romae Versibus edita*, or with the complimentary addition *Grammatico Urbis Romae perspicacissimo et clarissimo*, from which we may conjecture that he was one of the public salaried teachers who gave lectures at Rome under the later emperors, while his name indicates that he was a Greek by extraction at least, if indeed we are not to understand that Rome here denotes New Rome or Constantinople. We know nothing regarding the history of Foca, nor the precise period when he flourished, except that he lived before Priscian and Cassiodorus, by both of whom he is quoted. In addition to the life of Virgil, we have three couplets, *In Aeneidem Virgilii*, and two tracts in prose, one *De Aspiratione*, and the other *Ars de Nomine et Verbo*, with a preface in elegiac verse.

The metrical productions of this writer will be found in the *Anthol. Lat.* ii. 175, 185, 186, 256, ed. Burmann, or No. 286—289, ed. Meyer; the prose treatises in Putschius, *Grammaticae Latinae Auctores Antiqui*, p. 1687 and p. 1722. See also Wernsdorf, *Poet. Latini Min.*, vol. iii. pp. 347, 410. [W. R.]

FOCAS, emperor. [PHOCAS.]

FONTA'NUS, a Roman poet of the Augustan age, who sang the loves of the nymphs and satyrs. (Ov. *ex Pont.* iv. 16. 35.) [W. R.]

FONTEIA, one of the vestal virgins in B. C. 9, daughter of C. Fonteius [No. 4], and sister of M. Fonteius [No. 5], at whose trial she was produced by Cicero, to move the compassion of the judices in behalf of her brother. (Cic. *pro Font.* 7.) [W. B. D.]

FONTEIA GENS came originally from Tusculum (Cic. *pro Font.* 14), of which municipium it was one of the most distinguished families. The Fonteii were plebeian (Cic. *pro Dom.* 44), and bore the cognomens AGRIPPA, BALBUS (omitted under BALBUS, but given under FONTEIUS), and CAPITO. The cognomen Crassus (Frontin. *Strateg.* i. 5. § 12, iv. 5. § 8) is an error of the MSS., since there were no Fonteii Crassi. The first member of this gens, whose name appears on the consular Fasti, is C. Fonteius Capito, one of the consuls suffecti in B. C. 33. [W. B. D.]

There are several coins of this gens; but Capito is the only cognomen which occurs upon them: those which have no cognomen upon them are given below. The obverse of the first represents a double-faced head, which is supposed by Vaillant and others to be the head of Janus, and to indicate that the race was descended from Fontus, who, we learn from Arnobius (*adv. Gentes*, iii. 29), was regarded as the son of Janus: but, as Janus is always represented in later times with a beard.

Eckhel (vol. v. p. 214, &c.) maintains that the two heads refer to the Dioscuri, who were worshipped at Tusculum with especial honours, and who may be regarded as the Dii Penates of the gens. The heads of the Dioscuri also occur on other coins of the Fonteia gens, as we see in the second specimen figured below. The head on the obverse of the

third coin, with a thunderbolt beneath it, is probably that of Apollo Veiovis; the reverse represents a winged boy riding on a goat, with the two caps of the Dioscuri suspended above him, and a thyrsus below.

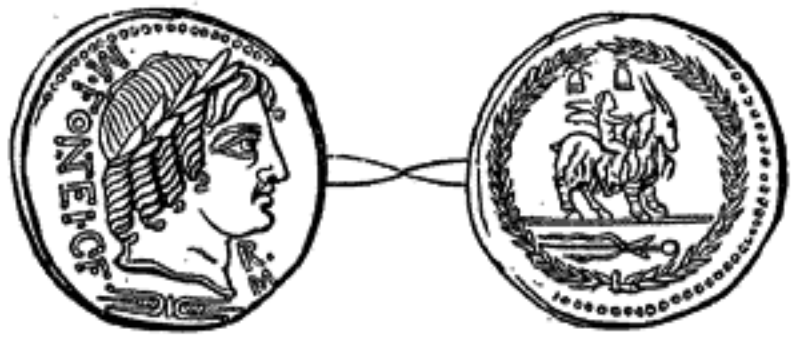

FONTEIUS. 1. T. FONTEIUS, legatus of P. Cornelius Scipio, in Spain, B. C. 212. (Liv. xxv. 32.) After the defeat and death of P. and Cn. Scipio, Fonteius, as prefect of the camp, would have succeeded to the temporary command at least of the legions. But the soldiers, deeming him unequal to conduct a defeated army in the midst of a hostile country, chose instead an inferior officer, L. Marcius, for their leader. (Liv. xxv. 34, 38.) Fonteius, however, seems to have been second in command (xxvi. 17); and if he were the same with T. Fonteius mentioned by Frontinus (*Stratag.* i. 5. § 12, iv. 5. § 8), he was a brave, if not an able, officer.

2. P. FONTEIUS BALBUS, praetor in Spain, B. C. 169. (Liv. xliv. 17.)

3. M. FONTEIUS, praetor of Sardinia, B. C. 167. (Liv. xlv. 44.)

4. C. FONTEIUS, legatus of the praetor Cn. Servilius Caepio, with whom he was slain in a popular tumult at Asculum in Picenum, on the breaking out of the Marsic or Social War, B. C. 90. (Cic. *pro Font.* 14; Liv. *Epit.* 72; Vell. Pat. ii. 15; Appian, *B. C.* i. 38; Oros. v. 18.) He was the father of Fonteia (Cic. *pro Font.* 17), and of No. 5.

5. M. FONTEIUS, son of the preceding. The praenomens of both these Fonteii are very doubtful. (Orelli, *Onom. Tull. s. v. Fonteius.*) Cicero enumerates the offices borne by M. or M'. Fonteius in the following order. He was a triumvir, but

whether for apportioning land, conducting a colony, or of the public treasury, is unknown. He was quaestor between B. C. 86—83. In B. C. 83 he was legatus, with the title of Pro-quaestor in Further Spain, and afterwards legatus in Macedonia, when he repressed the incursions of the Thracian tribes into the Roman province. The date of his praetorship is uncertain, but he governed, as his praetorian province, Narbonnese Gaul, between B. C. 76—73, since he remained three years in his government, and in 75 sent provisions, military stores, and recruits to Metellus Pius and Cn. Pompey, who were then occupied with the Sertorian war in Spain. His exactions for this purpose formed one of the charges brought against him by the provincials. He returned to Rome in B. C. 73–2, but he was not prosecuted for extortion and misgovernment until B. C. 69. M. Plaetorius was the conductor, M. Fabius subscriptor of the prosecution. With few exceptions, the principal inhabitants of Narbonne appeared at Rome as witnesses against Fonteius, but the most distinguished among them was Induciomarus, a chief of the Allobroges. The trial was in many respects important; but our knowledge of the cause, as well as of the history of M. Fonteius himself, is limited to the partial and fragmentary speech of his advocate, Cicero. The prosecution was an experiment of the new law—Lex Aurelia de Judiciis—which had been passed at the close of B. C. 70, and which took away the judicia from the senate alone, and enacted that the judices be chosen equally from the senators, the equites, and the tribuni aerarii. It was also the year of Cicero's aedileship, and the prosecutor of Verres now came forward to defend a humbler but a similar criminal. Fonteius procured from every province which he had governed witnesses to his official character — from Spain and Macedonia, from Narbo Martius and Marseille, from the camp of Pompey, and from the companies of revenue-farmers and merchants whom he had protected or connived at during his administration. He was charged, as far as we can infer from Cicero's speech (*Pro Fonteio*), with defrauding his creditors while quaestor; with imposing an exorbitant tax on the wines of Narbonne; and with selling exemptions from the repair of the roads of the province, so that both were the roads impassable, and those who could not afford to buy exemptions were burdened with the duty of the exempted. Cicero denies the charge of fraud, but of the complaints respecting the wine-tax and the roads, he says that they were grave, if true; and that they were true, and that Fonteius was really guilty, are probable from the vague declamation in which his advocate indulges throughout his defence. Whether Fonteius were acquitted is not known; but, as he would have been fined or exiled if pronounced guilty, and as we read of his purchasing, after his trial, a sumptuous house—the *domus Rabiriana* (Cic. *ad Att.* i. 6.), at Naples, B. C. 68, it is more probable that the sentence of the judices was favorable. (Cic. *pro Font.*; Julius Victor, *in Font. Fragm.*; Drumann, *Gesch. Rom.* vol. v. pp. 329—334, by whom an analysis of Cicero's speech is given. The fragments we possess belong to the second speech for the defence. Each party spoke twice, and Cicero each time in reply. (Cic. *pro Font.* 13.) Quintilian (vi. 3 § 51) cites *pro Font.* 3. § 7, as an example of enigmatic allusion.)

6. P. FONTEIUS, a youth of obscure family, whom P. Clodius Pulcher [CLAUDIUS, No. 40.] chose for his adopted father, when, in order to qualify himself for the tribunate of the plebs, he passed at the end of B. C. 60, from the patrician house of the Claudii to the plebeian Fonteii. The whole proceeding was illegal and absurd. Fonteius was married and had three children, therefore there was no plea for adoption; he was scarcely twenty years old, while Clodius was thirty-five; the rogation was hurried through, and the auspices were slighted. After the ceremony was completed, the first paternal act of Fonteius was to emancipate his adopted son. (Cic. *pro Dom.* 13, *Harusp. Respons.* 27.)

FONTEIUS MAGNUS, a pleader of causes, and probably a native of Bithynia, who was one of the accusers of Rufus Varenus for extortion while proconsul of Bithynia. Pliny the younger defended Varenus, and Fonteius spoke in reply to him. (Plin. *Ep.* v. 20, vii. 6.) [W. B. D.]

FONTINA'LIS, an agnomen of A. Aternius, consul in B. C. 454. [ATERNIUS.]

FONTUS, a Roman divinity, and believed to be a son of Janus. He had an altar on the Janiculus, which derived its name from his father, and on which Numa was believed to be buried. He was a brother of Volturnus. (Cic. *de Leg.* ii. 22; Arnob. iii. 29.) The name of this divinity is connected with *fons*, a well; and he was the personification of the flowing waters. On the 13th of October the Romans celebrated the festival of the wells, called Fontinalia, at which the wells were adorned with garlands, and flowers thrown into them. (Varro, *de L. L.* vi. 22; Festus, *s. v. Fontinalia.*) [L. S.]

FORNAX, a Roman goddess, who is said to have been worshipped that she might ripen the corn, and prevent its being burnt in baking in the oven. (*Fornax.*) Her festival, the Fornacalia, was announced by the curio maximus. (Ov. *Fast.* ii. 525, &c.; Festus, *s. v. Fornacalia.*) Hartung (*die Relig. d. Röm.* vol. ii. p. 107) considers her to be identical with Vesta. (*Dict. of Ant. s. v. Fornacalia.*) [L. S.]

FORTU'NA, the goddess of chance or good luck, was worshipped both in Greece and Italy, and more particularly at Rome, where she was considered as the steady goddess of good luck, success, and every kind of prosperity. The great confidence which the Romans placed in her is expressed in the story related by Plutarch (*de Fortitud. Rom.* 4), that on entering Rome she put off her wings and shoes, and threw away the globe, as she intended to take up her permanent abode among the Romans. Her worship is traced to the reign of Ancus Martius and Servius Tullius, and the latter is said to have built two temples to her, the one in the forum boarium, and the other on the banks of the Tiber (Plut. *l. c.* 5, 10; Dionys. iv. 27; Liv. x. 46; Ov. *Fast.* vi. 570.) The Romans mention her with a variety of surnames and epithets, as *publica, privata, muliebris* (said to have originated at the time when Coriolanus was prevented by the entreaties of the women from destroying Rome, Plut. *l. c.*), *regina, conservatrix, primigenia, virilis*, &c. Fortuna Virginensis was worshipped by newly married women, who dedicated their maiden garments and girdle in her temple. (Arnob. ii. 67; Augustin. *de Civ. Dei*, iv. 11.) Ovid (*Fast.* i.

145) tells us that Fortuna Virilis was worshipped by women, who prayed to her that she might preserve their charms, and thus enable them to please their husbands. Her surnames, in general, express either particular kinds of good luck or the persons or classes of persons to whom she granted it. Her worship was of great importance also at Antium and Praeneste, where her *sortes* or oracles were very celebrated. (*Dict. of Ant. s. v. Oraculum;* Hartung, *die Relig. d. Röm.* vol. ii. p. 233, &c. Comp. TYCHE.) [L. S.]

FORTUNATIA'NUS, ATI'LIUS, a Latin grammarian, author of a treatise (*Ars*) upon prosody, and the metres of Horace, which will be found in the collection of Putschius. The work is extremely defective and in great confusion, the different parts being in many places jumbled together in defiance of all order or arrangement. Fortunatianus cannot be later than the fifth century, since he is quoted by Cassiodorus, and his diction, as exhibited in an epistle dedicatory addressed to a young senator (p. 2685, ed. Putsch.), is very pure and graceful. [W. R.]

FORTUNATIA'NUS, CU'RIUS or CHI'RIUS, a Roman lawyer, flourished about the middle of the fifth century after Christ, a short time before Cassiodorus, by whom he is quoted. He drew up a compendium of technical rhetoric, by way of question and answer, in three books, compiled from the chief ancient authorities both Greek and Latin, under the title *Curii Fortunatiani Consulti Artis Rhetoricae Scholicae Libri tres*, a production which at one period was held in high esteem as a manual, from being at once comprehensive and concise.

This writer must not be confounded with the Curius Fortunatianus who, as we are told by Capitolinus (*Max. et Balb.* 4), composed a history of the reign of Maximus and Balbinus, nor with Fortunatianus, an African, bishop of Aquileia, mentioned by St. Jerome (*de Viris Ill.* 97) as a commentator on the Gospels.

The Editio Princeps of the *Ars Rhetorica* was printed at Venice, fol. 1523, in a volume containing Rufinianus and other authors upon the same subject; a second edition, revised by P. Nannius, appeared at Louvain, 8vo. 1550; a third, by Erythraeus, at Strasburg, 8vo. 1568. The piece will be found also in the "Rhetores Latini Antiqui," of *Pithou*, Paris, 4to. 1599, p. 38—78. [W. R.]

FO'SLIA GENS, patrician, of which only one family name, FLACCINATOR, appears in history. The family was early extinct. [W. B. D.]

FRANGO. [FANGO.]

FRONTI'NUS, SEX. JULIUS, of whose origin and early career we know nothing, first appears in history under Vespasian, at the beginning of A. D. 70, as praetor urbanus, an office which he speedily resigned in order to make way for Domitian, and it is probable that he was one of the *consules suffecti* in A. D. 74. In the course of the following year he succeeded Cerealis as governor of Britain, where he distinguished himself by the conquest of the Silures, and maintained the Roman power unbroken until superseded by Agricola in A. D. 78. In the third consulship of Nerva (A. D. 97) Frontinus was nominated *curator aquarum*, an appointment never conferred, as he himself informs us, except upon the leading men of the state (*de Aq.* 1; comp. 102); he also enjoyed the high dignity of augur, and his death must have happened about A. D. 106, since his seat in the college was bestowed upon the younger Pliny soon after that period. From an epigram in Martial we might conclude that he was twice elevated to the consulship; but since his name does not appear in the Fasti, we are unable to determine the dates, although, as stated above, we may infer that this honour was bestowed upon him, for the first time at least, before his journey to Britain, since the generals despatched to command that province were generally consulars.

Two works undoubtedly by this author are still extant:—1. *Strategematicon Libri IV.* or, if we observe the distinction drawn by the author, *Strategematicon Libri III.* and *Strategicon Liber unus*, forming a sort of treatise on the art of war, developed in a collection of the sayings and doings of the most renowned leaders of antiquity. The anecdotes in the first book relate to the various contingencies which may precede a battle, those in the second to the battle itself and its results, those in the third to the forming and raising of sieges, while those in the fourth, or the *Strategica*, comprehend various topics connected with the internal discipline of an army and the duties of the commander. This compilation, which presents no particular attractions in style, and seems to have been formed without any very critical investigation of the authorities from which some of the stories are derived, must have been published about A. D. 84, soon after the return of Frontinus from Britain, for we find Domitian named more than once with the title of Germanicus, together with frequent allusions to the German war, but no notice whatsoever of the Dacian or other subsequent campaigns.

II. *De Aquaeductibus Urbis Romae Libri II.*, a treatise, composed, as we have already pointed out, after the year 97. The language is plain and unpretending, while the matter forms a valuable contribution to the history of architecture.

We learn from the preface to the *Strategematica*, that Frontinus had previously written an essay *De Scientia Militari*, and Aelian speaks of a disquisition on the tactics employed in the age of Homer, both of which are lost.

The Editio Princeps of the *Strategematica* was printed by Euch. Silber, 4to. Rom. 1487. The best editions are that of F. Oudendorp, 8vo. Lug. Bat. 1731, reprinted, with additions and corrections, by Con. Oudendorp, 8vo. Lug. Bat. 1779, and that of Schwebel, 8vo. Lips. 1772.

There is an early translation into our own language dedicated to Henry VIII., entitled "The Stratagems, Sleyghtes, and Policies of Warre, gathered together by S. Julius Frontinus, and translated into English by Rycharde Morysine," 8vo. Lond. 1539; and another by M. D. A. B. D. 12mo. Lond. 1686, to which is added "a new collection of the most noted stratagems and brave exploits of modern generals; with a short account of the weapons offensive and defensive, and engines commonly used in war." There are also translations into German by Schöffer, fol. Meyntz, 1582, by Motschidler, 8vo. Wittemberg, 1540; by Tacius, fol. Ingolst. 1542, including Vegetius, reprinted fol. Frank. 1578; and by Kind, 8vo. Leips. 1750, along with Polyaenus: into French by Remy Rousseau, about 1514; by Wolkir, fol. Paris, 1536, along with Vegetius; by Perrot, 4to. Paris, 1664; and anonymous, 8vo. Paris, 1772: into Italian by Fr. Lucio Durantino, 8vo. Vineg.

1537; by Com. de Trino, 8vo. Venet. 1541; by Alov. de Tortis, 8vo. Venet. 1543; by Ant. Gandino, 4to. Venet. 1574: into Spanish by Didac. Guillen. de Avila, 4to. Salamanca, 1516; a list which forcibly indicates the interest excited by such topics in the sixteenth century.

The Editio Princeps of the *De Aquaeductibus*, in folio, is without date, but is known to have been printed at Rome, by Herolt, about 1490. The best edition is that of Polenus, 4to. Patav. 1722, to which we may add the translation by Rondelet, 4to. Paris, 1820.

The collected works were edited with the notes of the earlier commentators, by Keuchen, 8vo. Amst. 1661.

The Strategematica will be found in the various collections of the "Veteres de Re Militari Scriptores," of which the most complete is that published by Scriverius, 4to. Lug. Bat. 1607.

The De Aquaeductibus is included in the "Thesaurus Antiquitatum Romanarum" of Graevius, where it is accompanied by the voluminous dissertations of Fabretti.

(Tac. *Hist.* iv. 38, *Agric.* 17; Plin. *Epist.* iv. 8; x. 8; Mart. *Epigr.* x. 4, 8, but we cannot be certain that he alludes to our Frontinus; Aelian, *Tact.* 1; Veget. ii. 3.) [W. R.]

In the collection of the *Agrimensores* or *Rei Agrariae Auctores* are preserved some treatises usually ascribed to Sex. Julius Frontinus. The collection consists of fragments connected with the art of measuring land and ascertaining boundaries. It was put together without skill, pages of different works being mixed up together, and the writings of one author being sometimes attributed to another. For an account of the collection we must refer to Niebuhr (*Hist. of Rome*, vol. ii. p. 634—644), and to Blume (*Rheinisches Museum für Jurisprudenz*, vol. vii. p. 173—248). 1. In the edition of this collection by Goesius (Amst. 1674) there is a fragment (p. 28—37) attributed to Frontinus, which gives an account of measures of length and geometric forms. In Goesius it is erroneously headed, *De Agrorum Qualitate*—a title which properly belongs to the following fragment. The writer states that, after having been diverted from his studies, by entering on a military life, his attention was again turned to the measurement of distances (as the height of mountains and the breadth of rivers), from the connection of the subject with his profession. Mention is made in this fragment of the Dacian victory, by which is probably meant the conquest of Dacia under Trajan, in A. D. 104. This fragment is wrongly attributed to Frontinus. Although some of the circumstances of the author's history seem to fit Hyginus (compare Hygin. *De Limit. Constit.* p. 209, ed. Goes.), it is more likely that the author was Balbus, who wrote a treatise, *De Asse*, which is inserted in the collections of Antejustinian Law. In the principal manuscript (codex Arcerianus) of the *Agrimensores*, the fragment is entitled *Balbi Liber ad Celsum.*

2. In p. 38—39, Goes. is an interesting fragment of Frontinus *De Agrorum Qualitate*, in which are explained the distinctions between *ager assignatus*, *ager mensura comprehensus*, and *ager arcifinius.* These are the three principal distinctions as to *quality*, but there is also an explanation of other terms, as *ager subsecivus*, *ager extraclusus* (Niebuhr, *Hist. of Rome*, vol. ii. app. i.). Professor C. Giraud, in his *Rei Agrariae Scriptorum noviliores Reliquiae*, Paris, 1843, p. 7, n. 2, doubts whether the fragment *De Agrorum Qualitate* is properly attributed to Frontinus, and seems inclined to refer it to Balbus. In support of this doubt he cites the *Prolegomena* of Polenus, p. 16, prefixed to the edition by Polenus of Frontinus, *De Aquaeduct.* 4to. Patav. 1722. It should be observed that the fragment to which these doubts apply is not (as Giraud seems to suppose) the fragment *De Agrorum Qualitate* (p. 38, Goes., p. 12, Giraud), but the fragment which we have already treated of in the preceding paragraph, addressed to Celsus, and wrongly headed in Goesius, p. 28.

3. Next follows (p. 39) the fragment headed *De Controversiis*, which consists of short and mutilated extracts from the beginnings of chapters in the work of Frontinus on the same subject. The *Controversiae Agrorum*, which were fifteen in number, were disputes connected with land, most of which were decided not *jure ordinario*, but by *agrimensores*, who gave judgment according to the rules of their art. In other cases, or, perhaps, in earlier times three *arbitri*, appointed under a law of the Twelve Tables, or a single arbiter, appointed under the Lex Mamilia (Cic. *de Leg.* i. 21), pronounced a decision, after having received a report from agrimensores. Some account of these controversiae may be found in Walter, *Gesch. des Röm. Rechts.* p. 784—8, ed. 1840. In natural arrangement, the treatise *De Controversiis* follows the treatise *De Qualitate*, because upon the quality of the land depend the rules for deciding disputes. The fragments *De Controversiis* are followed by commentaries (p. 44—89, Goes.) bearing the names of Aggenus Urbicus and Simplicius. The former seems to have been a Christian, who lived about the middle of the fifth century, and the so-called *Liber Simplici* owes its name to the absurd mistake of some hasty reader, who met with the following remark at the end of the first part of the commentary of Aggenus:—"Satis, ut puto, dilucide genera controversiarum exposui: nam et *simplicius* enarrare conditiones earum existimavi, quo facilius ad intellectum pertinerent."—(p. 62, 63, Goes.) The Liber Simplici, then, as some of the manuscripts import, is probably a work of Aggenus, and, from some expressions which it contains, seems to have been delivered orally as a lecture. A portion of it, never before published, was given to the world by Blume, in *Rhein. Museum für Jurisp.* vol. v. p. 369—73. These commentaries upon Frontinus are exceedingly confused and ill-written, the author having been a mere compiler, without any practical knowledge of the subject he was writing upon. Their chief value consists in the original passages of Frontinus and Hyginus which they preserve, for Hyginus, like Frontinus, wrote a treatise *De Controversiis* (which was first published by Blume in *Rhein. Museum. für Jurisp.* vol. vii. 138—172) and Aggenus, in making up his commentary on Frontinus, plagiarises the text of Hyginus. It is exceedingly difficult to determine precisely all the passages which belong textually to Frontinus in the commentary of Aggenus. The chief clue is the superiority of sense and diction in the original writer; and there can be no doubt that the epithet *praestantissimus* applied to such a monster as Domitian (p. 68, Goes.), must have proceeded from a contemporary of the emperor. The *Liber Simplici* contains remarks on the *status* and *transcendentia* of *Controversiae*, which probably belong to Frontinus

but it also contains a long passage (p. 87—89, Goes.), which does not relate to the subject of *Controversiae*, and may have been introduced by an accidental transposition of leaves from a treatise *De Conditionibus Agrorum* of Siculus Flaccus. Walter (*Gesch. des Röm. Rechts*, p. 784, n. 64) attempts to restore to order the confused commentary of Aggenus. The *Liber Diazographus*, in Goesius, p. 90 bears the following title, "Aggeni Urbici in Julium Frontinum Commentariorum liber secundus, qui Diazographus dicitur." It consists of a set of plates or drawings, which seem intended to illustrate the writings of Frontinus *De Limitibus* and *De Controversiis*.

4. Next follows (p. 102—147, Goes.) a treatise, *De Coloniis*, which has been generally published under the name of Frontinus, but it is doubtful whether any part of it really belongs to our author. It is compiled from various sources, as the *Commentarius Claudii Caesaris*, the *Liber Balbi*, the *Mappa Albanensium*, and contains much curious information, topographical and historical. That, in its present state, it cannot have been compiled by Frontinus is evident from the mention which it makes of later emperors, as Antoninus and Commodus. Some notes on this work by Andreas Scottus were printed by P. Burmann in his edition of Velleius Paterculus, p. 632—640. (Lug. Bat. 1719.) The chaotic fragment, called in Goesius, p. 128, *Julii Frontini Siculi Praefatio*, is quite out of place, and resembles the end of the first part of the Commentary of Aggenus Urbicus (p. 64, Goes.). The name Siculus joined to Frontinus appears to have been given from an ignorant confusion of Frontinus with Siculus Flaccus. In consequence of works having been wrongly attributed to Frontinus, which clearly could not have been written by the author of the treatises on Stratagems and on Aqueducts, some scholars, following Polenus, have supposed the existence of two writers of the same name, and have maintained that the writer on Stratagems and the Frontinus, of whom we possess some genuine remains in the collection of *Agrimensores*, were different persons. (Fabric. *Biblioth. Lat.* vol. iii. p. 311, ed. Ernesti.)

5. In Goesius, p. 215—219, is a fragment given without the name of any author, under the title *Fragmentum Agrarium de Limitibus*. In one manuscript it is ascribed to Hyginus, and in another to Julius Frontinus Siculus. Niebuhr attributes it to Frontinus. (*Hist. of Rome*, vol. ii. p. 623. n. 9, and p. 626. n. 22.)

For detailed information relating to the *Agrimensores* generally, and to the difficult subjects treated of by Frontinus, the reader is referred (in addition to the authors already cited) to Böcking's *Institutionen*, vol. i. p. 325—331; Rudorff, in Savigny's *Zeitschrift*, vol. x. p. 344—437; the Memoirs of Zeiss, in *Zeitsch. für die Alterth. Wissensch.* Darmstadt, 1840; Schoell, *Histoire de la Littérature Romaine*, vol. ii. p. 454, vol. iii. p. 227; Giraud, *Recherches sur le Droit de Propriété*, vol. i. p. 97; Dureau de la Malle, *Economie Politique des Romains*, vol. i. pp. 66, 179.

The fragments of Frontinus connected with the *Res Agraria* are appended to Sichard's edition of the *Codex Theodosianus*, as it appears in the Breviarium Aniani, fol. Basil. 1528. They are given in the complete editions of the works of Frontinus, by P. Scriver, 4to. Lug. Bat. 1607, and R. Keuchen, 8vo. Amst. 1661. They are also contained in the following collections of Agrimensores:—1. *De Agrorum Conditionibus*, &c., apud Turnebum. 4to. Paris. 1555. 2. *Auctores Finium Regundorum cum Nic. Rigaltii Observ.* 4to. Lutet. 1614. 3. *Rei Agrariae Auctores, cura Wilh. Goesii.* 4to. Amst. 1674. Some of the remains are to be found in C. Giraud's *Rei Agrariae Scriptorum nobiliores Reliquiae*, Paris, 1843. The fragment *De Controversiis*, with the commentaries of Aggenus Urbicus, and of the Pseudo-Simplicius, were edited by Blume in the *Rhein. Museum für Jurisp.* vol. v. p. 329—384. Niebuhr considers the fragments of Frontinus as the only work among the Agrimensores which can be counted a part of classical literature, or which was composed with any real legal knowledge. This opinion comes with authority from the great historian who, in his investigations concerning the Agrarian institutions, made frequent use of the Agrimensores, and was thence led on to a critical examination of the entire circuit of Roman history. In compliance with the recommendation of Niebuhr (to whom the writings of the Agrimensores had always a peculiar charm), several scholars of eminence have recently devoted their attention to this obscure subject, and a new edition of the whole collection has been undertaken by Blume, Lachmann, and Rudorff, the appearance of which is anxiously desired. [J. T. G.]

FRONTI'NUS, JU'LIUS, a Latin rhetorician, who gave instructions in his art to Alexander Severus. (Lamprid. *Alex. Sev.* 3.) [W. R.]

FRONTO, M. AUFI'DIUS, was the grandson of Cornelius Fronto, the orator, by his only daughter, who married Aufidius Victorinus. Aufidius Fronto was consul A. D. 199, and in 217 was nominated governor of Africa, but at the solicitation of the provincials was removed by Macrinus to Asia. This appointment also was cancelled by the emperor, who offered the usual pecuniary compensation, which was refused. A monument discovered at Pesaro, erected by this individual in memory of his son, bears the following inscription:—M. AUFIDIO FRONTONI PRONEPOTI M. CORNELI FRONTONIS ORATORIS CONSULIS MAGISTRI IMPERATORUM LUCI ET ANTONINI NEPOTIS AUFIDI VICTORINI PRAEFECTI URBI BIS CONSULIS FRONTO CONSUL FILIO DULCISSIMO. (Dion Cass. lxxviii. 22; Orelli, *Inscrip.* n. 1176.) [W. R.]

FRONTO, CA'TIUS, a contemporary of Vespasian, who defended Bassus, and afterwards Varenus. He seems to have been an orator of some eminence at the time. (Plin. *Epist.* iv. 9, vi. 13.) Niebuhr, in his life of Corn. Fronto (p. 37) is inclined to believe that he is the same as the Fronto spoken of by Juvenal, and who owned the house of the poet Horace. [L. S.]

FRONTO, M. CORNE'LIUS, who is generally styled *The Orator* by the writers of the third and fourth centuries, and whom his contemporaries regarded as inferior in eloquence only to Cicero himself, was by descent an Italian, but a native of Cirta, a Roman colony in Numidia, where, during the dictatorship of Caesar, a large body of the followers of P. Sittius had received allotments of land. He was in all probability born under Domitian, and in early life devoted but little attention to literature, since, although a pupil of Dionysius, surnamed *the subtle* (ὁ λεπτός), and of Athenodotus, he had scarcely commenced the study of the ancient authors at the age of twenty-two. Upon

repairing, however, to Rome, in the reign of Hadrian, he soon attained to such celebrity as a pleader and a teacher of rhetoric, that not only were his instructions and society eagerly sought by youths of the highest rank, but he attracted the attention of the court, and gradually assumed much the same position as that occupied by the younger Pliny in the time of Trajan. To his charge was committed the child, M. Annius Verus, known in history as the emperor M. Aurelius; subsequently he was selected as the preceptor of L. Commodus, who, when he assumed the purple, took the name of L. Verus, and he discharged his duties towards both pupils so much to the satisfaction of all concerned, that he was admitted into the senate, was nominated consul for the months of July and August A. D. 143, and five years afterwards was appointed proconsul of Asia, a distinction which he declined, on the plea of infirm health. Nor were his rewards confined to mere unsubstantial honours. From the gains of a lucrative profession, and the liberality of his royal patrons, he amassed considerable wealth, became proprietor of the celebrated gardens of Maecenas, acquired villas in different parts of Italy, and expended a large sum upon the erection of splendid baths. It is true that he speaks of himself as poor, but this must be regarded as the mock humility of one who compared his own ample means with the overgrown fortunes of the great nobility. In old age he was severely afflicted with gout, and during the frequent attacks of the malady his house was the resort of the most eminent men of the metropolis, who were in the habit of assembling round his couch, and listening with delight to his conversation. So great was his fame as a speaker, that a sect of rhetoricians arose who were denominated *Frontoniani*. Following the example of their founder, they scrupulously avoided the poetical diction and pompous exaggeration of the Greek school; and while they made it their aim to adhere in all things to the severe simplicity of nature, bestowed especial care on the purity of their language, rejecting all words and expressions not stamped with the authority of the most approved ancient models.

Fronto, whose disposition, as far as we can judge from his correspondence, must have been singularly gentle and amiable, was throughout life regarded with the warmest esteem by his imperial disciples, and the letters of Marcus in particular, who sought permission from the senate to raise a statue to his master, breathe a spirit of the strongest affection. Of his parents and ancestors we know nothing whatsoever, for the story that he was descended by the mother's side from Plutarch is a mere modern fabrication; but we read of a brother with whom he lived on the most cordial terms, and who rose to high office under Antoninus Pius. By his wife, Gratia or Cratia, who died when he was far advanced in life, he had an only daughter, who married Aufidius Victorinus, by whom she had three sons, one of whom was M. Aufidius Fronto, consul A. D. 199, the individual who erected a monument at Pesaro, the inscription on which is given in the article below. The precise date of Fronto's death is not recorded, but the latest of his epistles belongs to the year A. D. 166.

Up to a recent period no work of Fronto was known to be in existence, with the exception of a corrupt and worthless tract entitled *De Differentiis Vocabulorum*, and a few very short fragments scattered over the pages of Aulus Gellius and other Latin grammarians. But about the year 1814 Angelo Mai found that the sheets of a palimpsest, in the Ambrosian library, which had formerly belonged to the famous monastery of St. Columba at Bobbio, containing a translation of a portion of the acts of the first council of Chalcedon, had been made up from ancient MSS. of Symmachus, of an old commentator on Cicero, of Pliny the younger, and especially of Fronto; and that the original writing was still partially legible. In this manner a considerable number of letters which had passed between the orator, Antoninus Pius, M. Aurelius, L. Verus, and various friends, together with some short essays, were recovered and published at Milan in 1815, in a disordered and mutilated condition indeed, as was to be expected under the circumstances of the case [see CICERO, p. 728]; but still sufficiently perfect to convey a very clear idea of the nature and value of the pieces when entire. But the discovery did not end here, for upon the removal of Mai to Rome, he detected in the Vatican another portion of the acts of the same council of Chalcedon; also a palimpsest, breaking off very nearly at the point where the codex mentioned above commenced, evidently written at the same period by the same hand, and proved to have been once the property of the same monastery, thus unquestionably forming the first part or volume of that very MS. of which the Ambrosian library possessed the second, and in part consisting of leaves of parchment which had, in the first instance, exhibited the epistles of Fronto. From this source upwards of a hundred new letters were obtained, and these too in better order than the first. An improved edition, containing these important additions and alterations, appeared at Rome in 1823.

The announcement that a lost treasure, such as the works of Fronto were supposed to be, had been regained, excited intense interest among scholars; but their anticipations were miserably disappointed. The compositions in question are so inconceivably tame and vapid in style, and relate to matters so trivial (we may almost say childish), that it would be impossible to point out any production of classical antiquity, of equal extent, from which so little that is agreeable or instructive can be gleaned. We find a series of short communications pleasing indeed, in so far as they show the kindly connection which subsisted throughout life between an amiable preceptor and his imperial pupils, but relating almost exclusively to the most ordinary domestic occurrences, totally destitute of attraction either in form or substance.

The contents of the Roman edition of 1823 are as follows: —

I. *Epistolarum ad Marcum Caesarem Libri V.*, addressed to M. Aurelius before his accession, comprising in all 122 letters, of which 65 are from the Caesar to Fronto, 54 from Fronto to the Caesar, two in Greek from Fronto to Domitia Calvilla, mother of the Caesar, one (a fragment) in Greek to some unknown personage, and one piece in Greek which must be considered rather in the light of an essay in imitation of Lysias and Plato than as a letter, properly speaking. The fifth book consists of mere notes, 59 in number, many of them not exceeding one or two lines, such as, "To my Lord,—If you love me at all, sleep during these nights, that you may come into the senate

with a good colour, and read with energy." Reply: "To my Master,—I shall never love you enough. I *will* sleep."

II. *Epistolarum ad Antoninum Imperatorem Libri II.*, addressed to M. Aurelius, now emperor, comprising in all eighteen letters, eight from the emperor to Fronto, ten from Fronto to the emperor.

III. *Epistolae ad Verum.* Two letters to Verus, the person addressed being probably M. Aurelius, who, at the period of his adoption, was known as *M. Annius Verus.* [M. AURELIUS.]

IV. *Epistolarum ad Verum Imperatorem Liber*, comprising in all thirteen letters, six from Verus to Fronto, seven from Fronto to Verus.

V. *De Bello Parthico*, a short fragment of a history of this disastrous campaign, drawn up at the earnest request of Verus.

VI. *De Feriis Alsiensibus.* Four epistles, two from M. Aurelius, now emperor, to Fronto; two from Fronto to M. Aurelius, containing some allusions to certain festivities at Alsium.

VII. *De Nepote Amisso.* A short note of condolence from M. Aurelius to Fronto on the loss of a grandson, the child of his daughter and Aufidius Victorinus, with a reply at some length by Fronto.

VIII. *Arion.* Apparently a brief rhetorical exercise upon this legend.

IX. *De Eloquentia.* A fragment addressed to M. Caesar.

X. *De Orationibus*, in two letters, addressed "Antonino Augusto."

XI. *Epistolae ad Antoninum Pium*, comprising in all nine letters, one from Pius to Fronto, four from Fronto to Pius, one from Fronto to M. Caesar, one from M. Caesar to Fronto; together with two of which the addresses are doubtful.

XII. *Epistolarum ad Amicos Libri II.*, comprising in all thirty-seven letters, the whole written by Fronto, with the exception of one from Appian the historian, which, as well as the reply of Fronto, is in Greek.

XIII. *Principia Historiae.* A mutilated fragment.

XIV. *Laudes Fumi et Pulveris*, and XV. *Laudes Negligentiae.* Two dull scraps of paradoxical pleasantry, on the former of which at least the author seems to have prided himself (*De Feriis Als.* 3.)

XVI. *Fragmenta*, collected from various sources.

XVII. *De Differentiis Vocabulorum.*

Allusions are contained in the above and in the Latin grammarians to several works by Fronto, of which no trace remains. A catalogue of these, as well as of the works erroneously ascribed to this Fronto, will be found in the edition of Niebuhr noticed below.

The Editio Princeps of the newly found remains was printed at Milan in two volumes, 8vo. 1815; was reprinted verbatim at Frankfort in 1816; and with important improvements and commentaries by Niebuhr, Ph. Buttmann, and Heindorf, 8vo. Berol. 1816. Of the Roman edition of 1823 we have spoken above; the new pieces that appeared in that edition were republished (Cellis, 1832,) as a supplemental volume to the Milan, Frankfort, and Berlin editions. A translation of the latter, by Armand Cassan, with the Latin text "en regard" appeared at Paris, 2 vols. 8vo., 1830.

The *De Differentiis Vocabulorum* was first printed in the "Grammatici Illustres XII." fol. Paris, 1516; and will be found in the "Auctores Linguae Latinae" of Dionysius Gothofredus, 4to. Genev. 1595, 1602, 1622; and in the "Grammaticae Latinae Auctores Antiqui" of Putschius, 4to. Hanov. 1605, p. 2191.

The ancient authorities with regard to Fronto have been carefully collected in the dissertations prefixed to the editions by Mai and Niebuhr. In the Roman edition of 1823 is given for the first time a distinct account of the palimpsests of Milan and the Vatican. [W. R.]

FRONTO, of EMISA, the uncle of Longinus, taught rhetoric at Athens, and wrote many orations, in the reign of Alexander Severus. There are two epigrams by him on points of grammar in the Greek Anthology. (Suid. *s. v.* Φρόντων Ἐμισηνός; Brunck, *Analect.* vol. ii. p. 347; Jacobs, *Anthol. Graec.* vol. iii. p. 56, vol. xiii. p. 938.) [L. S.]

FRONTO, JU'LIUS, is mentioned as the praefectus vigilum at the accession of Galba, A. D. 68, who deprived him of this office. He was probably restored to his office by Otho, when the latter obtained the supreme power, A. D. 69, for we find him serving as tribune in Otho's army in the campaign against Caecina, the general of Vitellius. His brother, Julius Gratus, was praefect of the camp in Caecina's army, and Galba's soldiers, suspecting that Julius Fronto meditated treachery, put him in chains. His brother Gratus met with the same treatment from Caecina's soldiers, and for the same reason. (Tac. *Hist.* i. 20, ii. 26.)

FRONTO, OCTA'VIUS, a contemporary of the emperor Tiberius, had once been invested with the praetorship, and in A. D. 16 spoke in the senate against the great luxury then prevailing. (Tac. *Ann.* ii. 33.) [L. S.]

FRONTO, PAPI'RIUS, a jurist, who probably lived about the time of Antoninus Pius, or rather earlier, for he is cited by Marcianus (who lived under Antoninus and several succeeding emperors), as if he were an elder contemporary: "Peculium nascitur, crescit, decrescit, moritur, et ideo eleganter Papirius Fronto *dicebat*, peculium simile esse homini." (Dig. 15. tit. 1. s. 40. pr.) He published *Responsa* (Dig. 14. tit. 2. s. 4. § 2. fin.); and a third book of this work is cited by Callistratus. (Dig. 50. tit. 16. s. 220. § 1.) In Dig. 30. s. 114. § 7, an opinion in which Fronto agrees with Scaevola is approved of by Marcianus. It is not likely that the *Decreta Frontiana* upon which Aristo wrote, or on which Aristo was cited (Dig. 29. tit. 2. s. ult.), had any connection with the jurist Fronto; nor are there sufficient grounds for the identification of the jurist, or the establishment of his relationship, with any of the Frontones who are known to have lived about the age of the Antonines. (Maiansius, *ad XXX. Ictorum Frag. Com.* vol. ii. p. 256—263.) [J. T. G.]

FRONTO, VI'BIUS, served as commander of the cavalry under Pomponius Flaccus in B. C. 19, and conquered king Vonones on the river Pyramus. (Tac. *Ann.* ii. 68.) [L. S.]

FRUGI, a surname of L. Calpurnius Piso, consul in B. C. 133, and also borne by some of his descendants. [PISO.]

FU'FIA GENS, plebeian, has been frequently confounded, both in MSS. and by the earlier scholars, with a Fusia gens, which did not exist, at least during the latter period of the republic, and is only the ancient form of the name of the Furia gens. The Fufii do not occur in history

until the seventh century of the city; and their only cognomens are CALENUS and GEMINUS, the former of which is probably derived from the town of Cales in Campania. It is not improbable that the whole Fufia gens originally came from Campania. [L. S.]

FUFI'CIUS FANGO. [FANGO.]

FUFI'DIUS. 1. L. FUFIDIUS, a pleader of causes in some repute at Rome, about B. C. 115—105. M. Aemilius Scaurus the elder addressed to him an autobiography in three books. (Cic. *Brut.* 30; Plin. *H. N.* xxiii. 1. s. 6.)

2. FUFIDIUS, propraetor of Baetica in the first year of the Sertorian war. Sertorius defeated him in B. C. 83 or 82. (Sall. *Fragm.* i. 15, 52, ed. Gerlach, vol. i.) In the speech which Sallust ascribes to M. Aemilius Lepidus against Sulla, Fufidius is called "a base slave-girl, the dishonour of the honours" which Sulla conferred on him. (*Fragm.* xv. p. 218.) In Florus (iii. 21) Furfidius, who admonished Sulla, during the proscription, "to spare some that he might have some to rule," was probably Fufidius, and in Plutarch (*Sull.* 31, comp. id. *Sert.* 25, 27), for Aufidius, a flatterer of Sulla, to whom somewhat similar advice is attributed, should be read, according to Sintenis, the last editor of Plutarch, Fufidius.

3. FUFIDIUS, a Roman Eques, whom L. Piso, when proconsul of Macedonia, assigned to his creditors at Apollonia. (Cic. *in Pison.* 35.) According to Cicero, this assignment was the more shameful, because these very Apolloniates had procured by a bribe of 200 talents to Piso remission or delay of their own debts. Cicero (*ad Att.* xi. 13.) speaks of co-heirs of Fufidius, and of a Fufidian estate (*ib.* 14 and 15); and a farm was purchased by one Fufidius for Q. Cicero. (Cic. *ad Q. Fr.* iii. 1.) But in the absence of their praenomina it is impossible to identify these Fufidii.

4. Q. FUFIDIUS, was a native of Arpinum, and of equestrian rank at Rome. He was one of three commissioners sent, A. D. 46, by the municipality of Arpinum to collect their rents in Cisalpine Gaul. [FAUCIUS.] Fufidius married a daughter of M. Caesius, and was tribune of a legion stationed in Cilicia during Cicero's proconsulship. Cicero recommends Fufidius to M. Brutus. (Cic. *ad Fam.* xiii. 11.)

A wealthy man of this name is mentioned by Horace. (*Sat.* i. 2. 12.) [W. B. D.]

FUFI'DIUS, a jurist, who probably lived between the time of Vespasian and Hadrian. We do not subscribe to the conjecture of Maiansius, who believes that he may have been the same person with the L. Fufidius Pollio, who was consul in A. D. 166. He was not later than Africanus, and appears not to have been earlier than Atilicinus, a contemporary of Proculus, for, in Dig. 34. tit. 2. s. 5, Africanus seems to quote an opinion of Atilicinus from the second book of *Quaestiones* of Fufidius. Zimmern, however, must have understood this passage differently, for he draws from it the inference that Fufidius was *earlier* than Atilicinus. In Dig. 40. tit. 2. s. 25, Gaius quotes an opinion of Fufidius (for such is the true reading, not Aufidius, as some editions read, following Haloander in his departure from the Florentine manuscript of the Pandects). To the opinion of Fufidius Gaius opposes that of Nerva, the son, and adopts the latter. Hence Nerva, the son, is thought by Zimmern to have written after Fufidius, but the inference is not conclusive, for the question on which Nerva differed from Fufidius may have been disputed in the schools, and the opinion subsequently selected by Fufidius may have been controverted by Nerva before Fufidius wrote. In the passage in question, which relates to manumissions, Fufidius speaks of a *causa probationis*, and therefore Maiansius concludes that he wrote after the date of the *Lex Aelia Sentia*, which was passed in the beginning of the reign of Augustus. (Compare Gaius, i. 18, 38, 39, 40.) In the Institutes of Gaius (ii. 154), occurs the ambiguous expression, "*Quamquam* apud Fufidium *Sabino placeat*." Under Ferox [FEROX] we have endeavoured to explain the meaning of this expression. It seems to imply that a work passing under the name of Fufidius, contains an opinion of Sabinus, but it does not enable us to determine whether the work exhibited Fufidius as commenting upon or citing Sabinus, or whether it was an original treatise of Fufidius, with notes by Sabinus. In Dig. 42. tit. 5. s. 29, Fufidius is quoted by Paulus on a nice question:—When a man in whose honour a public statue has been erected becomes insolvent, does the ownership of the statue pass under a sale of his goods for the benefit of his creditors?

Cujas (*Observ.* i. 9) claims the honour of having been the first to rescue the name of this jurist from obscurity, and is inclined to identify him with the L. Fufidius mentioned above [No. 1], but this L. Fufidius was certainly earlier than our jurist. (Maiansius, *ad XXX Ictorum Frag. Comment.* vol. ii. p. 273—287.) [J. T. G.]

FUFI'TIUS, an architect, was the first Roman writer on architecture. (Vitruv. vii. Praef. § 14, where, however, the reading of the name is very doubtful: see Schneider's note.) [P. S.]

FU'FIUS, a Roman modeller, whose name is known by a statue in burnt clay, discovered near Perugia, in 1773. It is two feet high, representing a household god, covered with a dog-skin, and has on its base the inscription, C. FUFIUS FINXIT. (Winckelmann, *Briefe üb. d. neuest. Herculan. entdeck.* § 29, Fea's note.) [P. S.]

FU'FIUS. 1. C. and M. FUFIUS, two Roman equites mentioned by Cicero (*pro Flacc.* 20); but otherwise unknown.

2. Q. FUFIUS, an intimate friend of Cicero, who recommended him in B. C. 50 to C. Mummius. (Cic. *ad Fam.* xiii. 3.)

3. L. FUFIUS, a Roman orator, who was an elder contemporary of Cicero. About B. C. 98 he accused M'. Aquillius of extortion, which he had committed in his consulship in Sicily B. C. 101. On that occasion L. Fufius evinced great zeal and industry; but the accused, who was defended by M. Antonius, was acquitted. The oratory of Fufius seems to have been of a very vehement and passionate character, and the man himself of a very quarrelsome nature; and this he retained even in his advanced age, when he had nearly lost his voice. (Cic. *de Orat.* i. 39, ii. 22, iii. 13; *de Off.* ii. 14; *Brut.* 62.)

4. M. FUFIUS, a friend of Milo, who was accompanied by him at the time when he murdered P. Clodius. (Ascon. *in Cic. Milon.* p. 33. ed. Orelli.)

5. Q. FUFIUS, a Roman eques, mentioned by Cicero (*Phil.* ii. 16), but otherwise unknown. [L. S.]

FULCI'NIUS, a name which is borne by several persons in Roman history, belonging to

different periods as well as places, so that we cannot say whether they belonged to one gens or family or not.

1. C. FULCINIUS. When, in B. C. 438, the Fidenates had revolted against Rome, and joined Lars Tolumnius of Veii, the Romans sent C. Fulcinius and three others as ambassadors to inquire into the cause of the revolt. But the Fidenates, on the advice of Tolumnius, put the Roman ambassadors to death; and the Romans afterwards honoured the ambassadors with statues on the Rostra. (Liv. iv. 17; Cic. *Phil.* ix. 2.)

2. M. FULCINIUS, of Tarquinii, in Etruria, a man of high respectability, who carried on a considerable banking business at Rome. He had a son of the same name, who died young; and a freedman of his likewise bore the name of M. Fulcinius. (Cic. *pro Caec.* 4, 6.)

3. L. FULCINIUS, C. F., brought the charge of murder against M. Saufeius in B. C. 52. (Ascon. *in Milon.* p. 54.) The name of one L. Fulcinius occurs on Macedonian coins; but as he is called quaestor, it is impossible to identify him with any of the Fulcinii that are known to us. (Eckhel, vol. v. p. 221.) [L. S.]

FULCI'NIUS PRISCUS, a jurist of whom little is known. In Dig. 25. tit. 2. s. 3. § 4, his opinion is cited by Paulus along with that of Proculus and that of Mela. In Dig. 25. tit. 2. s. 6, he is cited by Paulus along with Atilicinus. In Dig. 39. tit. 6. s. 43, he is cited by Neratius. From Dig. 31. s. 49. § 2, it may be inferred that he was not earlier than Labeo; and it may be conjectured, with probability, that he was a contemporary of Proculus. Guil. Grotius (*De Vitis Jurisc.* ii. 5. § 5), places his date between the reign of Tiberius and that of Trajan. He is cited by Gaius, Pomponius, and Ulpian. Though he lived before Hadrian, he appears to have written upon the praetor's edict, the form of which had already acquired permanence, for in Dig. 11. tit. 7. s. 29, Dig. 13. tit 1. § 13, Dig. 42. tit. 4. s. 7, pr. his opinion is cited by authors writing upon the edict. [J. T. G.]

FULCI'NIUS TRIO. [TRIO.]

FULGE'NTIUS, FA'BIUS PLANCI'ADES (not PLACIADES), a Latin grammarian of uncertain date, probably not earlier than the sixth century after Christ. His barbarous and inflated style yields strong indications of African origin, but he must by no means be confounded with Fulgentius, who was bishop of Ruspe about the year A. D. 508, nor with Fulgentius Ferrandus, a pupil of that prelate. Three works which bear evident marks of the same hand are ascribed to Fabius Planciades Fulgentius.

I. *Mythologiarum Libri III. ad Catum Presbyterum.* A collection of the most remarkable tales connected with the history and exploits of gods and heroes. A few incidents derived from sources now no longer accessible may be gathered here and there from this generally worthless compilation; but the attempts to rationalise the legends are characterised by the wildest extravagance, while the Greek etymologies of proper names are perfect portents of folly or ignorance.

II. *Expositio Sermonum Antiquorum cum Testimoniis ad Chalcidicum Grammaticum.* A glossary, as the name imports, of obsolete words and phrases. It is very short, and almost entirely without value, for many of the passages which profess to be quotations from ancient authorities are ascribed to writers and works which no one ever heard of, and are universally regarded as impudent fabrications.

III. *Liber de Expositione Virgilianae Continentiae ad Chalcidicum Grammaticum*, a title which means, *an explanation of what is contained in Virgil*, that is to say, of the esoteric truths allegorically conveyed in the Virgilian poems. The absurdity of this piece is so glaring, that, had it been composed in a different age, we should have at once pronounced it to be a tedious and exaggerated burlesque. To take a single example. The Aeneid is supposed to shadow forth the career of man, as he passes upwards through the weakness of infancy and the waywardness of youth to wisdom and happiness. Now we are told that Anchises died and was buried at Drepanum. But δρέπανον or δρέπανος is quasi δριμύπαιδος: δριμύς means *harsh*, παῖς means *a boy*, therefore the interment of Anchises by his son covertly expresses that the harshness of youth casts aside paternal restraint.

The Editio Princeps of the *Mythologiae* was published at Milan, with the commentaries of Bapt. Pius, in 1487, or according to other bibliographical authorities, in 1498. The best edition of the collected works of Fulgentius is included in the "Mythographi Latini" of Muncker, Auct. 1681, 8vo., reprinted, with large additions, by Van Staveren, Lug. Bat. 1742, 4to. The *Expositio Sermonum* is generally appended to Nonius Marcellus. [MARCELLUS, NONIUS.] [W. R.]

FULLO, a cognomen of the Apustia Gens at Rome. [APUSTIA GENS.] It was probably derived from the occupation of one of the Apustii, a cleaner of woollen cloths.

1. L. APUSTIUS, L. F. C. N. FULLO, consul in B. C. 226. There prevailed at Rome in his consulship a panic of Gaulish invasion. The Sibylline books foretold that the Gauls and Greeks should possess the city. At once to fulfil and avert the prophecy, the pontiffs directed a Gaulish man and woman and a Greek man and woman to be buried alive in the ox-market at Rome. The whole of Fullo's consulship was employed in preparations for a Gaulish war and a general levy of the Italian people. (Polyb. ii. 22; Liv. *Epit.* xx., xxii. 17; Plut. *Marcell.* 3; Oros. iv. 13; Zonar. viii. p. 403. c.; Plin. *H. N.* iii. 20.)

2. L. APUSTIUS FULLO, son probably of the preceding. He was aedile of the plebs in B. C. 202, when the plebeian games in the Flaminian Circus were thrice repeated. Fullo was Praetor Urbanus in B. C. 196, and afterwards commissioner under a plebiscite of Q. Aelius Tubero, for establishing a Latin colony in the district of Thurii, B. C. 194. (Liv. xxxi. 4, xxxiii. 24, 26, xxxiv. 53, xxxv. 9.) [W. B. D.]

FULLO'NIUS SATURNI'NUS. [SATURNINUS.]

FU'LVIA. 1. A Roman lady of rank, but of loose morality. She lived on terms of intimacy with Q. Curius, an accomplice of the Catilinarian conspiracy, who told her of the scheme that was afloat. As Curius had not the means of satisfying her extravagant demands upon him, she took vengeance by divulging his secret: she communicated it, among others also, to Cicero, and thus became the means of suppressing the conspiracy. (Sall. *Cat.* 23, 26, 28.)

2. A daughter of M. Fulvius Bambalio of Tusculum, by Sempronia, a grand-daughter of Tudi-

tanus. She was first married to P. Clodius, by whom she had a daughter, Claudia, afterwards the wife of Caesar Octavianus. When Clodius was murdered, and his body was carried to Rome, and there exposed in the atrium of his house, Fulvia, with great lamentations, showed her husband's wounds to the multitude that came to see the body; and she thus inflamed their desire of taking vengeance on the murderer. She afterwards married C. Scribonius Curio; and after his fall in Africa, in B. C. 49, she lived for some years as a widow, until about B. C. 44, she married M. Antony, by whom she became the mother of two sons. Up to the time of her marrying Antony, she had been a woman of most dissolute conduct, but henceforth she clung to Antony with the most passionate attachment, and her only ambition was to see her husband occupy the first place in the republic, at whatever cost that position might be purchased. When Antony was declared a public enemy, she addressed the most humble entreaties to the senate, praying that they might alter their resolution. Her brutal conduct during the fearful proscriptions of B. C. 43 is well known; she gazed with delight upon the heads of Cicero and Rufus, the victims of her husband. In those same days of terror a number of wealthy Roman ladies were ordered to deliver up their treasures to the triumvirs, whereupon they called upon the female relatives of the triumvirs, and petitioned them to interfere with the triumvirs, and endeavour to mitigate the order. When the ladies came to the house of Fulvia, they were treated most haughtily and ignominiously. In B. C. 40, while Antony was revelling with Cleopatra in all the luxuries of the East, and Octavianus was rewarding his soldiers with lands in Italy, Fulvia, stimulated partly by jealousy and the desire of drawing Antony back to Italy, and partly by her hostility towards Octavianus, resolved upon raising a commotion in Italy. She induced L. Antonius, her husband's brother, to come forwards as the protector of those who were oppressed and reduced to poverty by the colonies of Octavianus. He was soon joined by others, who were more sincere than himself. He took his post at Praeneste whither he was followed by Fulvia, who pretended that the lives of her children were threatened by Lepidus. She afterwards followed L. Antonius to Perusia, and endeavoured to rouse the inhabitants of the north of Italy to assist him, while he was besieged at Perusia by Octavianus. When Perusia fell into the hands of Octavianus, by the treachery of L. Antonius, Fulvia was permitted to escape, and went to Brundusium, where she embarked for Greece. Her husband, who had in the meantime been informed of the war of Perusia and its result, was on his way to Italy. He met Fulvia at Athens, and censured her severely for having caused the disturbance. It is said that, from grief at his rough treatment, she was taken ill, and in this state he left her at Sicyon while he went to Brundusium. Her feelings were so deeply wounded by her husband's conduct, that she took no care of herself, and soon after died at Sicyon, B. C. 40. The news of her death came very opportunely for the triumvirs, who now formed a reconciliation, which was cemented by Antony marrying the noble-minded Octavia. (Plut. *Anton.* 9, &c.; Appian, *B. C.* iii. 51, iv. 29, 32, v. 14, 19, 21, 33, 43, 50, 52, 55, 59, 62; Dion. Cass. xlvi. 56, xlvii. 8, &c.; xlviii. 3—28; Vell. Pat. ii. 74; Cic. *Phil.* ii. 5, 31, iii. 6, *ad Att.* xiv. 12; Val. Max. ix. 1. § 8; Niebuhr, *Lectures on Rom. Hist.* vol. ii. p. 121, &c.) [L. S.]

FULVIA PLAUTILLA. [PLAUTILLA.]

FU'LVIA GENS (of which the older term was *Foulvia*), plebeian, but one of the most illustrious Roman gentes. According to Cicero (*pro Planc.* 8, comp. *Phil.* iii. 6) and Pliny (*H. N.* vii. 44), this gens had come to Rome from Tusculum, although some members must have remained in their native place, since Fulvii occur at Tusculum as late as the time of Cicero. The gens Fulvia was believed to have received its sacra from Hercules after he had accomplished his twelve labours. The cognomens which occur in this gens in the time of the republic are BAMBALIO, CENTUMALUS, CURVUS (omitted under CURVUS, but given under FULVIUS), FLACCUS, GILLO, NACCA, NOBILIOR, PAETINUS, and VERATIUS, or NERATIUS. The annexed coin, belonging to this gens, bears on the obverse a head of Pallas, with ROMA, and on the reverse Victory in a biga, with CN. FOUL. M. CAL. Q. MET., that is, Cn. Fulvius, M. Calidius, Q. Metellus. [L. S.]

FULVIA'NUS, L. MA'NLIUS ACIDI'NUS. [ACIDINUS, No. 2.]

FU'LVIUS. 1. L. FULVIUS CURIUS, was consul in B. C. 322, with Q. Fabius Maximus Rullianus. He is the first Fulvius that we meet with in the history of Rome, and is said to have been consul at Tusculum in the year in which that town revolted against Rome; and on going over to the Romans to have been invested there with the same office, and to have triumphed over his own countrymen. He and his colleague were further said, in some annals, to have conquered the Samnites, and to have triumphed over them. In B. C. 313 he was magister equitum to the dictator, L. Aemilius, whom he accompanied to besiege Saticula. (Plin. *H. N.* vii. 44; Liv. viii. 38, ix. 21.)

2. M. FULVIUS CURIUS PAETINUS, consul in B. C. 305, in the place of T. Minucius, who had fallen in the war against the Samnites. According to some annalists, M. Fulvius took the town of Bovianum, and celebrated a triumph over the Samnites. (Liv. ix. 44.)

3. C. FULVIUS CURVUS, one of the plebeian aediles in B. C. 298. (Liv. x. 23.)

4. A. FULVIUS, the son of a Roman, and an accomplice of the Catilinarian conspiracy; but when he was on his way to Catiline, his father, who was informed of his son's design, overtook him, and ordered him to be put to death. (Sall. *Cat.* 39; Dion Cass. xxxvii. 36; Val. Max. v. 8. § 5.) [L. S.]

FU'LVIUS, praefectus urbi in A. D. 222, was torn to pieces, along with Aurelius Eubulus [EUBULUS], by the soldiers and people, in the massacre which followed the death of Elagabalus, and was succeeded in office by the notorious Eutychianus Comazon. He is perhaps the same person with the consular, Fulvius Diogenianus [DIOGENIANUS], whose rash exclamation, on hearing the

letter addressed by Macrinus to the senate, has been commemorated by Dion Cassius. (Dion Cass. lxxviii. 36, lxxix. 21.) [W. R.]

FULVIUS ASPRIA'NUS, an historian, who detailed at great length the doings of the emperor Carinus. (Vopisc. *Carin.* 16.)

FULVUS, the name of a family of the Aurelii, under the empire, from which the emperor Antoninus was descended, whose name was originally T. Aelius Fulvus. (See the genealogical table in Vol. I. pp. 210, 211.)

FUNDA'NIA, the daughter of C. Fundanius [No. 2], and wife of M. Terentius Varro. [VARRO]. Fundania had purchased an estate, and Varro composed his three books, *De Re Rustica*, as a manual for her instruction in the management of it. The first of these books, entitled *De Agricultura*, is dedicated to her. (Varr. *R. R.* i. 1.) [W. B. D.]

FUNDA'NIA GENS, plebeian, first came into notice in the middle of the third century B. C.; but though one of its members obtained the consulship (B. C. 243), the Fundanii never attained much importance in the state. FUNDULUS is the only cognomen that occurs in this gens. [W. B. D.]

It is uncertain to whom the two following coins of this gens, both of which bear the name C. Fundanius, are to be referred. The first has on the obverse the head of Jupiter, and on the reverse Victory placing a crown upon a trophy, with a

captive kneeling by the side: the second has on the obverse the head of Pallas, and on the reverse Jupiter in a quadriga, the horses of which are driven by a person sitting upon one of them; the Q at the top indicates that the coin was a Quinarius.

FUNDA'NIUS. 1. M. FUNDANIUS, one of the tribunes of the plebs in B. C. 195. In conjunction with another tribune, L. Valerius, Fundanius proposed the abolition of the Oppian sumptuary law, which laid some restrictions on the dress and manners of the Roman women. Valerius and Fundanius were opposed by two members of their own collegium, M. Brutus and T. Brutus, and by one of the consuls of the year, M. Porcius Cato. But the matrons supported the proposed abrogation so strenuously and pertinaciously, that the law was rescinded. (See vol. i. p. 638; Liv. xxxiv. 1.)

2. C. FUNDANIUS was the father of Fundania, the wife of M. Terentius Varro. Fundanius is one of the speakers in Varro's first dialogue, *De Re Rustica;* and from the speech there assigned him, he seems to have been a scholar, and acquainted with at least the statistics of agriculture. His account of the increasing luxury of the Roman country-houses may be compared with that of Seneca. (*Ep.* 86.) Fundanius was cited also by Varro in one of his philological treatises. (Varr. *R. R.* i. 2. § 13, *Frag.* p. 349, ed. Bipont.)

3. M. FUNDANIUS, defended by Cicero, B. C. 65. The scanty fragments of the "Oratio pro M. Fundanio" do not enable us to understand either the nature of the charge or the result of the trial. (Cic. *Fragm.* ed. Orelli, p. 445.) Q. Cicero (*de Petit. Cons.* 5) says that Fundanius possessed great interest in the comitia and would be very serviceable to M. Cicero at his approaching consular election. Cicero held up to ridicule one of the witnesses for the prosecution on this trial, who could not enunciate properly the first letter in the name Fundanius. (Quintil. *Instit.* i. 4. § 14.) While proconsul of Asia Minor, B. C. 59, Q. Cicero favoured one C. Fundanius in his demands on the property of Octavius Naso; and as it is doubtful whether the nomen of this Fundanius were Marcus or Caius, it is not unlikely that Naso's creditor and the defendant, B. C. 65, were the same person. (Cic. *ad Q. Frat.* i. 3. § 10.)

4. C. FUNDANIUS, perhaps a son of No. 2, is spoken of by Cicero (*ad Q. Fr.* i. 2. § 3) as a friend of his. He may be the same as the C. Fundanius, a Roman eques, who, in the Spanish war, B. C. 45, deserted Cn. Pompeius the Younger, and came over to Caesar a few days previous to the capture of Ategua (*Tebala Veja* or *Tegua*) in Baetica by the Caesarians, on the 19th of February in that year. (*Bell. Hisp.* 11.)

5. C. FUNDA'NIUS, a writer of comedies in the age of Augustus. Horace (*Sat.* i. 10. 41, 42) praises his management of the slaves and intrigantes of the comic drama. He puts into the mouth of Fundanius (*Sat.* ii. 8. 19) a description of the rich but vulgar supper of Nasidienus, that is, of Salvidienus Rufus. (Suet. *Octav.* 66; Vet. Schol. *ad Hor. Sat.* i. 10. 41.) [W. B. D.]

FU'NDULUS. 1. C. FUNDANIUS C. F. Q. N. FUNDULUS was one of the plebeian aediles in B. C. 246. He united with his colleague, Ti. Sempronius Gracchus, in the impeachment of Claudia, one of the daughters of App. Claudius Caecus. [CLAUDIA, 1.] After encountering a strenuous opposition from the numerous members and connections of the Claudian gens, the aediles at length imposed a heavy fine on Claudia; and they employed the money in building on the Aventine hill a temple to Liberty. (Liv. xxiv. 16.) Fundanius was consul in B. C. 243, and was sent into Sicily to oppose Hamilcar Barcas, who then occupied the town of Eryx. The Carthaginian commander sent to the Roman camp to demand a truce for the interment of the slain. Fundanius replied that Hamilcar should rather propose a truce for the living, and rejected his demand. But afterwards, when Fundanius made a similar proposal, Hamilcar at once granted it, observing that *he* warred not with the dead. (Gell. x. 6; Diod. *Fragm. Vatican.* p. 53.) The scholiast on Cicero's speech against Clodius and Curio, gives, however, a different version of the history of Fundanius. He impeached, not Claudia, the daughter, but P. Claudius Pulcher, the son of Appius Caecus, for his impiety in giving battle contrary to the auspices, and for his defeat at Drepana. [CLAUDIUS No. 13.] When the centuries were preparing to vote, a thunder-storm interrupted the proceedings. Other tribunes then interposed, and prohibited the same impeachment being brought forward by the same accusers

twice in one year. Fundanius and his colleague, Junius Pullus, therefore changed the form of their action, and then succeeded. This account would make the tribuneship of Fundanius to fall earlier than the common story implies; since Claudia was not impeached until after her brother's death. (Schol. Bob. *in Cic.* p. 337. ed. Orelli.)

2. M. FUNDANIUS FUNDULUS, one of the plebeian aediles in B. C. 213. With his colleague, L. Villius Tappulus, he accused before the tribes, and procured the banishment of, certain Roman matrons, on a charge of disorderly life. (Liv. xxv. 2.) [W. B. D.]

FUNISULA'NUS, a person mentioned by Cicero in B. C. 51, and again in B. C. 49. He owed Cicero a considerable sum of money, and was not reckoned rich. (Cic. *ad Att.* v. 4, x. 15.)

FURFA'NIUS PO'STUMUS. [POSTUMUS.]

FU'RIAE. [EUMENIDES.]

FURINA, or FURRINA, an ancient Roman divinity, who had a sacred grove at Rome. (Cic. *de Nat. Deor.* iii. 18.) Her worship seems to have become extinct at an early time, for Varro (*de L. L.* vi. 19) states that in his day her name was almost forgotten. An annual festival (*Furinalia* or *Furinales feriae*) had been celebrated in honour of her, and a flamen (*flamen Furinalis*) conducted her worship. (Varro *de L. L.* v. 84, vii. 45.) She had also a temple in the neighbourhood of Satricum. (Cic. *ad Q. Frat.* iii. 1.) [L. S.]

FU'RIA GENS, patrician. This was a very ancient gens, and in early times its name was written Fusia, according to the common interchange of the letters *r* and *s* (Liv. iii. 4), as in the name Valerius and Valesius. History leaves us in darkness as to the origin of the Furia gens; but, from sepulchral inscriptions found at Tusculum (Gronov. *Thesaur.* vol. xii. p. 24), we see that the name Furius was very common in that place, and hence it is generally inferred that the Furia gens, like the Fulvia, had come to Rome from Tusculum. As the first member of the gens that occurs in history, Sex. Furius Medullinus, B. C. 488, is only five years later than the treaty of isopolity which Sp. Cassius concluded with the Latins, to whom the Tusculans belonged, the supposition of the Tusculan origin of the Furia gens does not appear at all improbable. The cognomens of this gens are ACULEO, BIBACULUS, BROCCHUS, CAMILLUS, CRASSIPES, FUSUS, LUSCUS, MEDULLINUS, PACILUS, PHILUS and PURPUREO. The only cognomens that occur on coins are *Brocchus*, *Crassipes*, *Philus*, *Purpureo*. There are some persons bearing the gentile name Furius, who were plebeians, since they are mentioned as tribunes of the plebs; and those persons either had gone over from the patricians to the plebeians, or they were descended from freedmen of some family of the Furii, as is expressly stated in the case of one of them. [L. S.]

FU'RIUS. 1. P. FURIUS, one of the *triumviri agro dando* who were appointed after the taking of Antium, in B. C. 467. (Liv. iii. 1.)

2. Q. FURIUS was pontifex maximus in B. C. 449: when the plebs returned from its secession to the Aventine, Q. Furius held the comitia at which the first tribunes of the plebs were appointed. (Liv. iii. 54.)

3. L. FURIUS was, according to some annalists, tribune of the plebs in B. C. 307, and prevented the comitia from electing App. Claudius, who was then censor, to the consulship, unless he consented to lay down his censorship, in accordance with the law. (Liv. ix. 42.)

4. M. FURIUS, defended M. Valerius in the senate from the charges which the Macedonian ambassadors brought against him, B. C. 201. (Liv. xxx. 42.) He seems to be the same as the M. Furius who in B. C. 200 served as legate under L. Furius [No. 5] in the war against the Gauls. (Liv. xxxi. 21.)

5. L. FURIUS, was praetor in the Gallic war, which ensued immediately after the close of the Hannibalian war, B. C. 200. He was stationed at Ariminum, and as the Gauls laid siege to Cremona he hastened thither with his army, and fought a great battle, in which the Gauls, after having sustained enormous losses, were routed and put to flight. This victory created great joy at Rome; and, on his return, L. Furius claimed the honour of a triumph, which, after some opposition on the part of the elder senators, was granted to him. (Liv. xxxi. 21, 47—49.)

6. C. FURIUS, was *duumvir navalis* in B. C. 178, during the war against the Istrians. He had ten ships at his command, to protect the coast as far as Aquileia. In B. C. 170 he served as legate, and was stationed in the island of Issa, with only two ships belonging to the islanders. But as the Roman senate feared lest Gentius, king of the Illyrians, should commence hostilities, eight ships were sent to him from Brundusium. (Liv. xli. 5, xliii. 11.)

7. P. FURIUS, the son of a freedman, was a partisan of Saturninus and Glaucia, and tribune in B. C. 100. After the murder of Saturninus, when the senate wanted to recal Metellus from exile, P. Furius opposed the senate, and refused to listen to the entreaties of the son of Metellus, who implored that tribune's mercy on his knees. After the expiration of his tribuneship, he was accused before the people for his actions during his tribuneship, and the infuriated multitude tore him to pieces in the forum. (Appian, *B. C.* i. 33; Dion Cass. *Fragm. Peiresc.* Nos. 105, 109, pp. 43, 45, ed. Reimarus.)

8. FURIUS, a navarchus of Heracleia, was, though innocent, put to death by Verres. He had written his defence, from which some passages are quoted by Cicero. (*In Verr.* v. 43.)

9. NUMERIUS FURIUS, a Roman eques of the time of Cicero, but otherwise unknown. (Cic. *de Orat.* iii. 23.)

10. P. FURIUS, an accomplice in the Catilinarian conspiracy. He was one of the military colonists to whom Sulla had assigned lands at Faesulae. (Cic. *in Cat.* iii. 6; Sall. *Cat.* 50.) [L. S.]

FU'RIUS, a Roman jurist, who was peculiarly skilful in the *jus praediatorium* (*Dict of Ant. s. v. Praes*), for being himself a praediator, he took a personal interest in the law relating to the subject. It was for this reason that Q. Mucius Scaevola, the augur, though learned himself in every department of the law, used to refer to Furius and Cascellius (who was also a praediator) the clients who came to consult him on praediatorian law. (Cic. *pro Balb.* 20; Val. Max. viii. 12. § 1.) This Furius is probably identical with C. CAMILLUS. [See Vol. I. p. 592, b.] [J. T. G.]

FU'RIUS ANTHIA'NUS. [ANTHIANUS.]

C. FUR'NIUS. 1. Tribune of the plebs, B. C. 445, who, as one of the tribunitian college, opposed the rogation, which was brought forward in that year for opening the consulship to the plebeians.

(Dionys. xi. 52.) Livy (iv. 1) mentions the rogation, but not Furnius.

2. Tribune of the plebs B. C. 50 (Cic. *ad Att.* v. 2, 18), and a friend and correspondent of Cicero. (*Ad Fam.* x. 25, 26.) Cicero trusted to the exertions of Furnius, while tribune, to obtain for him his recal at the end of his first year as proconsul of Cilicia, and, after his return, a supplicatio or thanksgiving. (*Ad Fam.* viii. 10, ix. 24, xv. 14.) A clause, however, which Furnius inserted in his plebiscite, making the recal dependent on the Parthians remaining quiet until the month of August, B. C. 50, was unsatisfactory to Cicero, since July was the usual season of their inroads. (Cic. *ad Att.* vi. 1.) Furnius, as tribune, was opposed to the unreasonable demands of the oligarchical party at Rome, that Caesar should immediately and unconditionally resign his proconsulship of Gaul. (Cic. *ad Fam.* viii. 10.) After the breaking out of the civil war, he was sent by Caesar with letters to Cicero in March, B. C. 49. (Cic. *ad Att.* ix. 6, 11, vii. 19.) Cicero recommended Furnius to L. Munatius Plancus [PLANCUS], at that time, B. C. 43, proconsul in Transalpine Gaul (*ad Fam.* x. 1, 3, 4, 6, 8, 11, 12), and he was legatus to Plancus during the first war between Antony and Augustus, and until after the battle of Philippi, B. C. 42. During the war between Antony and the senate, Furnius apprised Cicero of the movements and sentiments of the Roman legions and commanders in Gaul and Spain, but his letters have not been preserved. (*Ad Fam.* x.) In the Perusine war, B. C. 41-2, Furnius took part with L. Antonius. [ANTONIUS, No. 14.] He defended Sentinum in Umbria against Augustus, and shared the sufferings of the "Perusina Fames." Furnius was one of three officers commissioned by L. Antonius to negotiate the surrender of Perusia, and his reception by Augustus was such as to awaken in the Antonian party suspicions of his fidelity. (Appian, *B. C.* v. 30, 40, 41; Dion Cass. xlviii. 13, 14.) In B. C. 35 he was prefect of Asia Minor, under M. Antony, where he took prisoner Sex. Pompeius, who had fled thither after his defeat by Agrippa, B. C. 36. (Appian, *B. C.* v. 137—142.) After the battle of Actium, B. C. 31, Furnius, through the mediation of his son C. Furnius, was reconciled to Augustus (Senec. *De Benef.* ii. 25), and received from him the rank of a consular senator (Dion Cass. lii. 42), and was afterwards appointed one of the supplementary consuls, in B. C. 29, which is the first time the name of Furnius appears on the consular Fasti. He was prefect of Hither Spain in B. C. 21. (Dion Cass. liv. 5; Flor. iv. 12.) Furnius is probably mentioned by the author, *De Oratoribus* (c. 21) among the speakers whose meagre and obsolete diction rendered their works impossible to read without an inclination to sleep or smile.

3. Son of the preceding, consul B. C. 17. He reconciled Augustus to his father, C. Furnius, who had been up to B. C. 31 a staunch adherent of M. Antonius. (Senec. *Benefic.* ii. 25.) It is doubtful whether the Furnius put to death by the senate in the reign of Tiberius, A. D. 26, for adultery with Claudia Pulchra, be the same person. (Tac. *Ann.* iv. 52.) [W. B. D.]

FUSCIA'NUS. [TUSCIANUS.]

FUSCUS, ARE'LLIUS, a rhetorician who flourished at Rome in the latter years of Augustus. He was of equestrian rank, but was degraded from it on account of some remarkable scandal attached to his life. (Plin. *H. N.* xxxiii. 12. § 152.) He instructed in rhetoric the poet Ovid (Senec. *Controv.* x. p. 157. Bip.), the philosopher Fabianus (Id. *Controv.* proem. ii.), and others. He declaimed more frequently in Greek than in Latin (*Suasor.* iv. p. 29), and his style of declamation is described by Seneca (*Controv.* proem. ii. p. 134), as more brilliant than solid, antithetical rather than eloquent. Seneca, however, highly commends his statement (*explicatio*) of an argument. (*Suasor.* iv.) His eulogy of Cicero (*Suasor.* vii. p. 50) is the most interesting specimen of his manner. The Suasoriae and Controversiae both abound in citations from the rhetorical exercises of Fuscus. His rival in teaching and declaiming was Porcius Latro [LATRO], and their styles seem to have been exact opposites. (Comp. *Controv.* ii. proem. and x. p. 157.) Pliny (*H. N.* xxxiii. 12. § 152) reproaches Fuscus with wearing silver rings. There were two rhetoricians of this name, a father and son, since Seneca generally affixes "pater" to his mention of Arellius Fuscus. The praenomen of one of them was Quintus. [W. B. D.]

FUSCUS, ARI'STIUS, a friend of the poet Horace. (*Sat.* i. 9. 61, *Ep.* i. 10.) Acro (*ad loc.*) calls Fuscus a writer of tragedies; Porphyrion (*ib.*) of comedies; while other scholiasts describe him as a grammarian. Since the names Viscus and Tuscus are easily convertible into Fuscus, Heinsius (*ad Ov. ex Pont.* iv. 16. 20) contends that Viscus (Hor. *Sat.* i. 9. 22) and Tuscus (Ov. *l. c.*), the author of a poem entitled *Phyllis*, should be read Fuscus. (See Jahn's *Jahrbuch d. Phil.* ii 4, p. 420, for the year 1829.) Horace addressed an ode (*Carm.* i. 22) and an epistle (*Ep.* i. 10) to Fuscus Aristius, whom he also introduces elsewhere (*Sat.* i. 9. 61; 10. 83). [W. B. D.]

FUSCUS, TI. CLAU'DIUS SALINA'TOR, a correspondent of the younger Pliny. (*Ep.* ix. 36, 40.) Fuscus was of a senatorian family, possessed of great eloquence and learning (Plin. *Ep.* vi. 11), and remarkable for his simplicity and sobriety of character. (vi. 26.) He was Hadrian's colleague in the consulship of A. D. 118. He married a daughter of Julius Servianus. (Plin. *Ep.* vi. 26; Dion Cass. lxix. 17; Westermann, *Römisch. Beredsamk.* § 84, 35.)

FUSCUS, son of the preceding, was put to death in his nineteenth year, with his father-in-law, Servianus, by Hadrian, who charged Fuscus with aspiring to the empire. (Spartian. *Hadrian.* 23.) Dion Cassius (lxix. 17) says that Fuscus and Servianus owed their death to imprudently expressing displeasure at Hadrian's choice of L. Commodus Verus for his successor. [W. B. D.]

FUSCUS, CORNE'LIUS, one of the most active adherents of Vespasian in his contest with Vitellius for the empire A. D. 69. In decision, zeal, and popularity with the soldiers, Tacitus ranks Fuscus second to Antonius Primus alone. [PRIMUS, ANTONIUS.] During Nero's reign, Fuscus lived in retirement on an estate inherited from noble ancestors; but he served under Galba, and was made by him procurator of Pannonia. In the war with Vitellius, the fleet at Ravenna elected Fuscus their leader, and under his command moved along the eastern coast of Italy, in concert with the troops of Vespasian. For his services at this time Vespasian rewarded Fuscus with the insignia and rank of praetor. Under Domitian Fuscus was

captain of the body-guard, and gave himself up to the luxurious profusion of the time. Juvenal describes him (iv. 112) as dreaming of battles in his marble house —

"Fuscus marmorea meditatus praelia villa."

Domitian, however, converted his dreams into reality, by sending him against the Dacians, who, under their king Decebalus, had recently defeated a Roman army, and were ravaging the province of Maesia. Fuscus passed the Danube, but suffered himself to be surprised by the Dacians, who destroyed his army, and captured his baggage and standards. Martial wrote an epitaph on Fuscus (*Ep.* vi. 76), in which he refers to the Dacian campaign. (Tac. *Hist.* ii. 86, iii. 4, 12, 42, 66, iv. 44; Suet. *Domit.* 6; Dion Cass. lxviii. 9; Oros. vii. 10; Tillemont, *Hist. des Empereurs*, vol. iii. p. 172; Francke, *Gesch. Trajan's*, p. 80.) Pliny (*Ep.* vii. 9) addressed a letter to Cornelius Fuscus, recommending translation as one of the best methods of attaining a pure, impressive, and copious style. But as his correspondent was preparing himself for the business of the forum, he can scarcely have been the Fuscus of Vespasian's time. He was probably the son. [W. B. D.]

FUSCUS, GELL'IUS, wrote some account of the life of Tetricus Junior, and is quoted by Trebellius Pollio. (*Tetric. Jun.* 25.)

FUSUS, a surname of the two families, MEDULLINUS and PACILUS, of the Furia Gens. Besides these, there are two members of the Furia Gens who occur in the Fasti, without any other surname than that of Fusus, but these probably belonged either to the Medullini or the Pacili, and must not be regarded as forming a separate family. They are:—

1. M. FURIUS FUSUS, consular tribune in B. C. 403. (Fasti Capitol.; Diod. xiv. 35.) Instead of him, Livy (v. 1) gives M. Postumius. This M. Furius Fusus must not be confounded with the great M. Furius Camillus, whose first consular tribunate Livy (*l. c.*) erroneously places in this year, but which in all probability belongs to B. C. 401. [CAMILLUS, No. 1.]

2. AGRIPPA FURIUS FUSUS, consular tribune in B. C. 391, the year before the taking of Rome by the Gauls. (Liv. v. 32; Fasti Capitol.)

G.

GABAEUS (Γαβαῖος), ruler of the Lesser or Hellespontine Phrygia, is mentioned by Xenophon (*Cyrop.* ii. 1. § 5) as one of the allies of the Assyrians against Cyrus and (the supposed) Cyaxares II. [CYRUS.] On the defeat of the Assyrians, Gabaeus made the best of his way back to his own country. (*Cyrop.* iv. 2. § 30.) [E. E.]

GABI'NIA GENS, plebeian. The name does not occur earlier than the second century B. C. There were no real family names in this gens, but only a few surnames, namely, CAPITO (CIMBER), SISENNA, which are accordingly given under GABINIUS. [J. T. G.]

GABINIA'NUS, SEX. JU'LIUS, a celebrated Roman rhetorician, who taught rhetoric in Gaul in the time of Vespasian. All further information concerning him is lost, but we know that he was spoken of by Suetonius, in his work *de Claris Rhetoribus*. (Tac. *de Orat.* 26; Euseb. *Chron. ad Vespas. ann.* 8.) [L. S.]

GABI'NIUS. 1. A.? GABINIUS, in B. C. 167, was placed by L. Anicius in the command of a garrison at Scodra in Illyricum, after the subjugation of king Gentius. (Liv. xlv. 26.)

2. A. GABINIUS, was tribune of the plebs, in B. C. 139, and introduced the first *Lex Tabellaria*, which substituted the ballot for open voting (*Dict. of Ant. s. v. Tabellariae Leges.*) Porcius Latro (*Declamat. c. Catilinam*, c. 19) mentions a Lex Gabinia, by which clandestine assemblies in the city were punishable with death, but it is not known to what age this law belongs, and even its existence has been doubted. (Heinec. *Antiq. Rom.* iv. tit. 17. § 47; Dieck, *Versuche über das Criminalrecht der Römer*, Halle, 1822, pp. 73, 74.)

3. A.? GABINIUS, was legatus in the Social War, and, in B. C. 89, after a successful campaign against the Marsi and Lucani, lost his life in a blockade of the enemy's camp. (Liv. *Epit.* 76; Flor. iii. 18. § 13; Oros. v. 18, calls him Caius.)

4. A. GABINIUS, fought at Chaeroneia in the army of Sulla as military tribune, and in the beginning of B. C. 81, was despatched by Sulla to Asia with instructions to Murena to end the war with Mithridates. He was a moderate and honourable man. (Plut. *Sull.* 16, 17; Appian, *Mithr.* 66; Cic. *pro Leg. Manil.* 3.)

5. A. GABINIUS, of uncertain parentage, was addicted in youth to expensive pleasures, and gave way to the seductions of dice, wine, and women. His carefully curled hair was fragrant with unguents, and his cheeks were coloured with rouge. He was a proficient in the dance, and his house resounded with music and song. If we may trust the angry invective of Cicero (*pro Sext.* 8, 9, *post Red. in Sen.* 4—8, *in Pison.* 11, *pro Domo.* 24, 48), he kept the most vicious company, and led the most impure and profligate life. Having dissipated his fortune by such a course of conduct, he looked to official station as the means of repairing his shattered finances. In B. C. 66 he was made tribune of the plebs, and moved that the command of the war against the pirates should be given to Pompey. The proposed law did not name Pompey, but it plainly pointed to him, and was calculated to make him almost an absolute monarch. Among other provisions, it directed that the people should elect a commander whose imperium should extend over the whole of the Mediterranean, and to a distance of fifty miles inland from its coasts,—who should take such sums of money as he might think fit out of the public treasures, and should have a fleet of 200 sail, with unlimited powers of raising soldiers and seamen. This proposition was very pleasing to the people, on account of the scarcity of provisions, which the interruption of commerce by the pirates had occasioned; but it was equally displeasing to the senators, who distrusted the ambition of Pompey. Party-spirit was carried to such a height that serious riots ensued. Gabinius was in danger of his life from an attack of the senators. The senators, in turn, were assailed by the populace, who would perhaps have sacrificed the consul, Calpurnius Piso, to their fury, had not Gabinius effected his rescue, dreading the odium and severe re-action which such a catastrophe would have occasioned. When the day of the comitia for putting the rogatio to the vote arrived, Gabinius made himself remarkable by his answers to the affected

reasons of Pompey for declining the proposed command: "You were not born for yourself alone," he told Pompey, "but for your country." Trebellius attempted to stop the proceedings by his veto, whereupon Gabinius proposed that he should be deprived of his tribuneship. It was not until seventeen out of the thirty-five tribes had voted against his continuance in office, that Trebellius withdrew his opposition to the measure of his colleague. (Ascon. *in Cic. pro Cornel.*) If Gabinius had not carried his law, says Cicero (*post Red. in Sen.* 51), such were his embarrassments, that he must have turned pirate himself. He may have been privately rewarded by Pompey for his useful services, but the senate baffled him in his favourite project, by successfully opposing, or, at least, delaying, his election as one of the legates of Pompey, whom he hoped to follow into Asia. As Pompey expected to supersede L. Lucullus in the war against Mithridates, Gabinius endeavoured to excite obloquy against the pride and grandeur of Lucullus, by exhibiting in public a plan of his magnificent villa at Tusculum. Yet Gabinius himself afterwards, out of the profits of his office, built in the same neighbourhood so splendid and costly a mansion, that the villa of Lucullus was a mere hut in comparison.

Gabinius was the proposer of a law regulating loans of money made at Rome to the provincials. If more than twelve per cent. were agreed to be paid as annual interest, the law of Gabinius prevented *any action at all* from being brought on such an agreement. When M. Brutus lent the Salaminii a sum of money, at interest of four per cent. monthly, or forty-eight per cent. yearly, and obtained a decree of the senate, dispensing with the law of Gabinius in his case, and directing "ut jus diceretur ex ista syngrapha," Cicero held that the decree of the senate did not give such force to the agreement as to render valid the excess of interest above the legal rate. (*Ad Att.* vi. 2. § 5.)

We read of another Lex Gabinia, by which the senate was directed to give audience to ambassadors from the 1st of February to the 1st of March. By a previous Lex Pupia the senate was prohibited in general terms from assembling on comitial days. Under these laws arose the question whether the senate might be legally assembled on a comitial day, occurring in February, or whether such days were not tacitly excepted from the Lex Gabinia. (*Ad Qu. Fr.* ii. 13.)

In B. C. 61 Gabinius was praetor, and in B. C. 59 he and L. Piso were chosen consuls for the ensuing year. In the interval between his tribunate and his praetorship he appears to have been engaged in military service in the East, and to have accompanied M. Scaurus to Judea, where, in the contest between the Maccabees, he received a bribe of 300 talents from Aristobulus. (Joseph. *Ant.* xiv. 2, 3, 4.)

The consuls, Gabinius and Piso, had previously been gained over to the party of Clodius, who promised to use his influence in procuring for them lucrative governments. Piso was to get Macedonia, with Greece and Thessaly, and Gabinius was to get Cilicia; but, upon the remonstrance of Gabinius, Cilicia was exchanged for the richer government of Syria, which was erected into a proconsular province, on the ground of the incursions of the Arabs.

I was during the consulship of Gabinius that the exile of Cicero occurred; and the conduct of Gabinius in promoting the views of Clodius produced that extreme resentment in the mind of Cicero, which afterwards found vent on many occasions. The consuls, by an edict, prohibited the senate from wearing mourning for the banished orator, and some of the spoils of Cicero's Tusculan villa were transferred to the neighbouring mansion of Gabinius. However, when Clodius quarrelled with Pompey, Gabinius remained true to his original patron, and thus exposed himself to the violence of Clodius, who broke his fasces, and, by a *lex sacrata*, dedicated his property to the gods.

It is not easy to trace with chronological accuracy the proceedings of Gabinius in his proconsular government of Syria. When he arrived in Judea, he found the country in a state of agitation. The dispute between the two brothers, Hyrcanus and Aristobulus, had been decided in favour of the former. Pompey had given to Hyrcanus the office of high-priest, and had carried away as prisoners Aristobulus, with two of his daughters, and his two sons, Alexander and Antigonus; but Alexander, on his way to Italy, escaped from custody, returned to Judea, and dispossessed Hyrcanus. Gabinius soon compelled Alexander to sue for favour, and effected the restoration of Hyrcanus to the high priesthood. He next made an important change in the constitution of the government of Judea, by dividing the country into five districts, in each of which he created a supreme council. (Joseph. *Ant.* iv. 10, *de Bell. Jud.* i. 6.) It was perhaps on account of some of his successes in Judea that Gabinius made application to the senate to be honoured with a *supplicatio;* but the senate, in order to evince their hostility to him and his patron Pompey, slighted his letter, and rejected his suit—an affront which had never before been offered, under similar circumstances, to any proconsul. (*Ad Qu. Fr.* ii. 8.) As the refusal of the senate occurred in the early part of the year B. C. 56, Drumann (*Gesch. Roms.* vol. iii. p. 47, n. 35) thinks that it referred to some successes of Gabinius over the Arabs, previous to his campaigns in Judea.

Gabinius now sought for other enemies, against whom he might profitably turn his arms. Phraates, king of Parthia, had been murdered by his two sons, Orodes and Mithridates, who afterwards contended between themselves for the crown. Mithridates, feeling himself the weaker of the two, by presents and promises engaged Gabinius to undertake his cause, and the Roman general had already crossed the Euphrates with his army, when he was invited to return by the prospect of a richer and an easier prey.

Ptolemy the Piper (Auletes), having offended the Alexandrians by his exactions and pusillanimity, had been driven from his kingdom. While he was absent, soliciting the senate of Rome to assist in his restoration, the Alexandrians made his daughter Berenice queen, and invited Seleucus Cibiosactes to marry her, and share her throne. He accepted the proposal, notwithstanding the opposition of Gabinius, but was shortly afterwards strangled by order of his wife, who thought him a mean-spirited man, and soon grew tired of his society. After the death of Cibiosactes, Archelaus (the son of that Archelaus who had commanded the army of Pontus against Sulla in the Mithridatic war) became ambitious to supply his place. Ar-

chelaus pretended to be a son of Mithridates the Great, and had joined the Roman army with the intention of accompanying Gabinius into Parthia. Gabinius opposed the ambitious design of Archelaus, who, nevertheless, made his escape from the Roman army, reached Alexandria, married Berenice, and was declared king. Dion Cassius thinks (xxxix. 57) that Gabinius, wishing to enhance the value of his own services by having a general of some ability to contend against, connived at the escape of Archelaus.

Such was the state of affairs in Egypt when Ptolemy came to Gabinius with recommendatory letters from Pompey. Moreover, he promised to pay Gabinius a large sum of money (10,000 talents) if he were restored to his kingdom by the assistance of the proconsul. The enterprise was displeasing to the greater part of the Roman officers, since it was forbidden by a decree of the senate, and by an oracle of the Sibyl; but Gabinius was encouraged in his plan of assisting Auletes by M. Antony, the future triumvir, who commanded the Roman cavalry; and he was supplied with money, arms, and provisions, by Antipater of Idumea, who required the friendship of the Romans to assist him in the subjugation of the Maccabees. M. Antony, who was sent forward with the cavalry to seize the passes of Egypt, was put in possession of Pelusium, the key of the kingdom. Archelaus was killed in action, and Gabinius remained master of Alexandria. He now found the whole of Egypt at his disposal, and resigned the kingdom to Ptolemy, who not only put his daughter Berenice to death, but ordered the execution of the richest of the Alexandrians, that with their spoils he might the better satisfy the engagements he had entered into with Gabinius.

Upon the return of Gabinius to Judea, he found Alexander, the son of Aristobulus, again in arms, and, after defeating him at Tabor, administered the government of the country, in conformity with the counsels of Antipater. (Joseph. *Ant.* xiv. 6.)

Meanwhile a storm had been brewing at Rome, where Gabinius knew that he would have to encounter not only the hostility of the optimates, but all the unpopularity which his personal enemies could excite against him. He had given umbrage to the Romans in Syria, especially to the publicani of the equestrian order, whose profits were diminished by the depredations of the pirates along the Syrian coast, which Gabinius had left unguarded during his expedition to Egypt.

The recal of Gabinius from his province had been decreed in B. C. 55, but he did not depart until his successor, M. Crassus, had actually made his appearance, in B. C. 54. He lingered on the road, and his gold travelled before him, to purchase favour or silence. To cover his disgrace, he gave out that he intended to demand a triumph, and he remained some time without the city gates, but, finding delay useless, on the 28th of September, B. C. 54, he stole into the city by night, to avoid the insults of the populace. For ten days he did not dare to present himself before the senate. When at length he came, and had made the usual report as to the state of the Roman forces, and as to the troops of the enemy, he was about to go away, when he was detained by the consuls, L. Domitius Ahenobarbus and App. Claudius, to answer the accusation of the publicani, who had been in attendance at the doors, and were called in to sustain their charge. He was now attacked on all sides. Cicero, especially, goaded him so sharply, that he was unable to contain himself, and, with a voice almost choked with passion, called Cicero *an exile*. An *émeute* succeeded. The senate to a man rose from their seats, pressed round Gabinius, and manifested their indignation as clamorously as the warmest friend of Cicero could desire. (*Ad Qu. Fr.* iii. 2.)

Three accusations were brought against Gabinius. The first of these was for *majestas*, in leaving his province, and making war in favour of Ptolemy Auletes, in defiance of the Sibyl, and the authority of the senate. In this accusation Cicero gave evidence, but, at the instance of Pompey, did not press severely upon Gabinius. Pompey prevailed upon him not to be the prosecutor, but could not, with the most urgent solicitation, induce him to undertake the defence. The prosecutor was L. Lentulus, who was slow and backward. The judges, by a majority of 38 to 32, acquitted Gabinius, on the ground that the words of the Sibyl applied to other times and another king. (Dion Cass. xxxix. 55.) The majority who voted for his acquittal were suspected of corruption, as was Lentulus of prevarication. An inundation of the Tiber, which occurred about this time, was attributed to the anger of the gods at the escape of Gabinius. (*Ad Qu. Fr.* iii. 7.)

The second prosecution was *de repetundis ex lege Julia*, for the illegal receipt of 10,000 talents from Ptolemy Auletes. Out of several candidates for the honour of conducting the accusation, M. Cato, the praetor, selected C. Memmius. Cicero now could no longer resist the importunity of Pompey, and undertook the defence, though he felt that the part was sorely derogatory to his self-respect, and to his reputation for consistency; for no one had laboured with greater assiduity than he had, ever since his return from exile, to blacken the character of Gabinius. A fragment from the notes of Cicero's speech for Gabinius has been preserved by Hieronymus (*Adv. Rufin.*, ed. Paris, vol. iv. p. 351), but his advocacy was unsuccessful, notwithstanding the favourable testimony of the Alexandrine deputies and of Pompey, backed by a letter from Caesar. Dion Cassius indeed (xlvi. 8) makes Q. Fufius Calenus hint that the success of the prosecution was due to the mode of conducting the defence. Gabinius went into exile, and his goods were sold, to discharge the amount at which the damages were estimated. As the produce of the sale was not sufficient to cover the estimated sum, a suit was instituted, under the same *Lex Julia de repetundis*, against C. Rabirius Postumus, who was liable to make up the deficiency, if it could be proved that the money illegally received by Gabinius had come to his hands. Thus the cause of C. Rabirius Postumus (who was also defended by Cicero) was a supplementary appendage to the cause of Gabinius. [RABIRIUS POSTUMUS.]

Upon the exile of Gabinius the third accusation dropped, which charged him with *ambitus*, or illegal canvassing, and was entrusted to P. Sulla, as prosecutor, with the assistance of Caecilius and Memmius.

In B. C. 49 he returned from exile, upon the call of Caesar, but he took no part in direct hostilities against Pompey. After the battle of Pharsalia he was despatched to Illyricum with the newly

levied troops, in order to reinforce Q. Cornificius. Fearing the fleet of the Pompeiani, he went by land, and, on his march, was much harassed by the Dalmatians. In the neighbourhood of Salonae, after having lost more than 2000 men in an engagement with the natives, he threw himself into the town with the remainder of his forces, and for some time defended himself bravely against M. Octavius, but, in a few months, he was seized with a mortal illness, and died about the end of the year B. C. 48, or the beginning of the following year. (Appian, *Illyr.* 12 and 27, *Bell. Civ.* ii. 59; Dion Cass. xlii. 11, 12.)

(A. Rachenstein, *Ueber A. Gabinius ein Programm.* 8vo. Aarau. 1826; Drumann, *Gesch. Roms.* vol. iv. pp. 40—62, where all the authorities are collected.)

6. A. GABINIUS SISENNA, the son of No. 5, by his wife Lollia, accompanied his father to Syria, and remained in that province, with a few troops, while his father was engaged in restoring Ptolemy Auletes to the throne of Egypt. When Memmius was exciting the people against his father, he flung himself at the feet of Memmius, who treated him with indignity, and was not softened by his supplicating posture. In classical writers he is never spoken of by any other name than Sisenna. (Val. Max. viii. 1. § 3; Dion Cass. xxxix. 56.)

7. P. GABINIUS CAPITO was praetor in B. C. 89, and afterwards propraetor in Achaia, where he was guilty of extortion, for which, upon his return to Rome, he was accused by L. Piso (whom the Achaei had selected as their patronus), and condemned. (Cic. *pro Arch.* 5, *Div. in Caecil.* 20.) Lactantius (i. 6) mentions him as one of the three deputies who were sent in B. C. 76 to Erythrae to collect Sibylline prophecies.

8. P. GABINIUS CAPITO (perhaps a son of No. 7) was one of the most active of Catiline's accomplices. When questioned by Cicero, who sent for him after the arrest of the Allobrogian deputies, he at first boldly denied having had any communication with them. He was afterwards consigned to the custody of M. Crassus, and executed. He seems to be the same as C. Gabinius Cimber. (Sall. *Bell. Cat.* 17, 40, 44, 47, 55; Cic. *in Cat.* iii. 3, 5, 6, iv. 6.) [J. T. G.]

GA'BIUS API'CIUS. [APICIUS, No. 2.]

GA'BIUS BASSUS. [BASSUS.]

GA'BRIAS. [BABRIAS.]

GABRIE'LIUS (Γαβριήλιος), prefect of Byzantium, under the emperor Justinian. The Greek Anthology contains an inscription for his statue, by Leontius (Brunck, *Anal*, vol. iii, p. 103; Jacobs, *Anth. Graec.* vol. iv. p. 74), and one epigram by Gabriel himself. (Brunck, *Anal.* vol. iii. p. 7; Jacobs, *Anth. Graec.* vol. iii. p. 228.) The astrological writer, Johannes Laurentius Lydus, inscribed three of his books to Gabriel. There are several ecclesiastical writers of this name, but they are of no importance. (Fabric. *Bibl. Graec.* vol. iv. pp. 156, 475; Jacobs, *Anth. Graec.* vol. xiii. pp. 895-6.) [P. S.]

GA'DATAS (Γαδάτας], an Assyrian satrap, revolted to Cyrus, according to Xenophon in the Cyropaedeia, to revenge himself on the king of Assyria, who had had him made an eunuch because, being a handsome man, one of the royal concubines had cast on him an eye of favour. Having found means to betray to Cyrus an important fortress, his province was invaded by the Assyrian king; but Cyrus hastened to his relief, and saved him and his forces at a very critical moment. After this Gadatas, through fear of the Assyrians, left his satrapy and joined the army of Cyrus, to whom he proved of great use, through his knowledge of the country. On the capture of Babylon, the king was slain by Gadatas and GOBRYAS. (Xen. *Cyrop.* v. 2. § 28, 3. §§ 8—29, 4. §§ 1—14, 29—40, vii. 5. §§ 24—32.) [E. E.]

GAEA or GE (Γαῖα or Γῆ), the personification of the earth. She appears in the character of a divine being as early as the Homeric poems, for we read in the Iliad (iii. 104) that black sheep were sacrificed to her, and that she was invoked by persons taking oaths. (iii. 278, xv. 36, xix. 259, *Od.* v. 124.) She is further called, in the Homeric poems, the mother of Erechtheus and Tithyus. (*Il.* ii. 548, *Od.* vii. 324, xi. 576; comp. Apollon. Rhod. i. 762, iii. 716.) According to the Theogony of Hesiod (117, 125, &c.), she was the first being that sprang from Chaos, and gave birth to Uranus and Pontus. By Uranus she then became the mother of a series of beings,—Oceanus, Coeus, Creius, Hyperion, Iapetus, Theia, Rheia, Themis, Mnemosyne, Phoebe, Thetys, Cronos, the Cyclopes, Brontes, Steropes, Arges, Cottus, Briareus, and Gyges. These children of Ge and Uranus were hated by their father, and Ge therefore concealed them in the bosom of the earth; but she made a large iron sickle, gave it to her sons, and requested them to take vengeance upon their father. Cronos undertook the task, and mutilated Uranus. The drops of blood which fell from him upon the earth (Ge), became the seeds of the Erinnyes, the Gigantes, and the Melian nymphs. Subsequently Ge became, by Pontus, the mother of Nereus, Thaumas, Phorcys, Ceto, and Eurybia. (Hes. *Theog.* 232, &c.; Apollod. i. 1. § 1, &c.) Besides these, however, various other divinities and monsters sprang from her. As Ge was the source from which arose the vapours producing divine inspiration, she herself also was regarded as an oracular divinity, and it is well known that the oracle of Delphi was believed to have at first been in her possession (Aeschyl. *Eum.* 2; Paus. x. 5. § 3), and at Olympia, too, she had an oracle in early times. (Paus. v. 14. § 8.) That Ge belonged to the θεοὶ χθόνιοι, requires no explanation, and hence she is frequently mentioned where they are invoked. (Philostr. *Vit. Apoll.* vi. 39; Ov. *Met.* vii. 196.) The surnames and epithets given to Ge have more or less reference to her character as the all-producing and all-nourishing mother (*mater omniparens et alma*), and hence Servius (*ad Aen.* iv. 166) classes her together with the divinities presiding over marriage. Her worship appears to have been universal among the Greeks, and she had temples or altars at Athens, Sparta, Delphi, Olympia, Bura, Tegea, Phlyus, and other places. (Thuc. ii. 15; Paus. i. 22. § 3, 24. § 3, 31. § 2, iii. 11. § 8, 12. § 7, v. 14. § 8, vii. 25. § 8, viii. 48. § 6.) We have express statements attesting the existence of statues of Ge in Greece, but none have come down to us. At Patrae she was represented in a sitting attitude, in the temple of Demeter (Paus. vii. 21. § 4), and at Athens, too, there was a statue of her. (i. 24. § 3.) Servius (*ad Aen.* x. 252) remarks that she was represented with a key.

At Rome the earth was worshipped under the name of *Tellus* (which is only a variation of *Terra*). There, too, she was regarded as an infernal divinity

(θέα χθόνια), being mentioned in connection with Dis and the Manes, and when persons invoked them or Tellus they sank their arms downwards, while in invoking Jupiter they raised them to heaven. (Varro, *de Re Rust.* i. 1. 15; Macrob. *Sat.* iii. 9; Liv. viii. 9, x. 29.) The consul P. Sempronius Sophus, in B. C. 304, built a temple to Tellus in consequence of an earthquake which had occurred during the war with the Picentians. This temple stood on the spot which had formerly been occupied by the house of Sp. Cassius, in the street leading to the Carinae. (Flor. i. 19. § 2; Liv. ii. 41; Val. Max. vi. 3. § 1; Plin. *H. N.* xxxiv. 6, 14; Dionys. viii. 79.) Her festival was celebrated on the 15th of April, immediately after that of Ceres, and was called Fordicidia or Hordicidia. The sacrifice, consisting of cows, was offered up in the Capitol in the presence of the Vestals. A male divinity, to whom the pontiff prayed on that occasion, was called Tellumo. (Hartung, *Die Relig. der Röm.* vol. ii. p. 84, &c.)

GAEE'OCHUS (Γαιήοχος), that is, "the holder of the earth," is a common epithet of Poseidon (Hom. *Od.* xi. 240), and near Therapne, in Laconia, he had a temple under the name of Gaeëochus. (Paus. iii. 20. § 2.) But the name is also given to other divinities to describe them as the protectors and patrons of certain districts, *e. g.* Artemis Gaeëochus at Thebes. (Soph. *Oed. Tyr.* 160.) [L. S.]

GAETU'LICUS, a poet of the Greek Anthology, whose epigrams are variously inscribed in the Palatine MS., Γαιτουλίου, Γαιτουλίκου, Γαιτουλίχου, Γαιτούλλου, Γαιτουλικίου, and in the Planudean Anthology, Γετουλίου. The Anthology contains nine pleasing epigrams by him on various subjects (Brunck, *Anal.* vol. ii. p. 166; Jacobs, *Anth. Graec.* vol. ii. p. 151.) Several scholars have identified him with Cn. Lentulus Gaetulicus, the Roman historical writer and poet, under Tiberius [LENTULUS]. For this there is no authority except the name, and an objection arises from the fact that the Greek epigrams of Gaetulicus are quite free from the licentious character which Martial (i. Praef.; Plin. *Epist.* v. 3. § 5) and Sidonius Apollinaris (*Epist.* ii. 10, p. 148; *Carm.* ix. p. 256) agree in attributing to the verses of the Roman poet. (Jacobs, *Anth. Graec.* vol. xiii. p. 896; Fabric. *Bibl. Graec.* vol. iv. pp. 475, 476.) [P. S.]

GAINAS. [ARCADIUS.]

GAIUS. [CAIUS.]

GAIUS. Of the personal history of this famous jurist scarcely any thing is known. Even the spelling of his name has been as fruitful a subject of controversy as the orthography of our own Shakespeare or Shakspere. Some have chosen to write Caius instead of Gaius, and, in favour of this spelling, quote Quintilian (i. 7. § 28). "Quid? quae scribuntur aliter quam enuntiantur? Nam et Gaius C litera notatur, quae inversa (Ↄ) mulierem significat." They understand this passage to mean that the word which is spelt with a C is pronounced with a G; but Quintilian is here speaking of *notae*, and the true meaning may be, that the word which, when written at length, is written Gaius, and is pronounced as it is written, is yet designated shortly by the *nota* C, which is different from its initial letter. Caius was undoubtedly the original spelling, used at a time when the letter C, which occupies in the Roman alphabet the place of Gamma in the Greek, had, in some cases, the power of Gamma. Caius was always pronounced Gaius, and was written in Greek Γάιος, while in other words, as Cicero, which was written in Greek Κικέρων, the initial C had a power distinct from Gamma. It was in the beginning of the sixth century of the city that the letter G was introduced into the Roman alphabet, by Spurius Carvilius (Plut. *Prob. Rom.* 54), and thenceforward the difference of pronunciation began to be indicated by a difference of notation; but in some cases, as Caius and Cneus, the change was slowly introduced. Probably at the time when Gaius lived, and certainly in the time of Justinian, his name was generally spelt, as it was pronounced, with a G, although the initial *nota* C still continued in use. This appears from inscriptions, and from the best manuscripts. In the Florentine manuscript of the Digest, the praenomen Gaius is always spelt with a G, there being no difference whether the word is used by itself, or as a praenomen, followed by other names. (Dausquius, *Orthographia Latini Sermonis Vetus et Nova*, vol. ii. p. 70, fol. Paris, 1677; Grotefend, in Ersch and Gruber's *Alg. Encyc.*, under the letter C; Schneider, *Elementarlehre der Lateinischen Sprache*, i. 1, p. 233.)

In early times the name was trisyllabic, like the Greek Γάϊος (Catull. x. 30; Mart. ix. 94, xi. 37; Stat. *Sylv.* iv. 9, 22), but, in times of less pure Latinity, it was pronounced as a dissyllable. (Auson. *Epig.* 75.) It had a meaning in ancient Latin, as in modern Tuscan, equivalent to the English *Gay*, and was connected by etymologists with the Greek γαίω, whence the names Caius and Caia were thought peculiarly appropriate to the marriage ceremony. "Caii dicti a gaudio parentum," says C. Titius Probus in his treatise *De Nominibus*, &c.

As Gaius is known by no other appellation, some have supposed that he had no other, but was either a freedman or a foreigner. Then as to his birthplace: some have fancied that he was a Greek, because he understood Greek; and some that, like Justinian, he was a native of Illyricum, because Justinian thrice calls him Gaius *noster*. (Prooem. Inst. § 6, Inst. 4. tit. 18. § 5; Const. *Omnem.* § 1.) Some have thought that Gaius was his gentile or family name, and, relying on the supposed authority of a manuscript of the *Breviarium Alaricianum*, or Westgothic *Lex Romana*, have given him the praenomen Titus. The origin of this supposition is probably due to some passages in the *Corpus Juris* (e. g. Cod. 6. tit. 3. s. 9), where Gaius is employed as a fictitious name, and is found in connection with other fictitious names, as Titus, Titius, Lucius. Others, believing that Gaius was a praenomen, have attributed to him the cognomen Noster, because not only does Justinian in the passages we have cited so call him, but the phrase Gaius Noster is used by Pomponius in Dig. 45. tit. 3. s. 39. It is scarcely necessary to say, that Noster in this form of expression usually refers to that literary intimacy with which we regard a favourite author. Yet, partly because Gaius is called by Justinian Noster, and partly on account of some passages in the mutilated and corrupted Westgothic compendium of the Institutes of Gaius, Vacca and other learned civilians inferred that Gaius was a Christian! Some, not content with Noster, and misled by a false reading in Gellius (ii. 4), have given him the cognomer

Bassus, thus confounding him with Gabius Bassus the grammarian.

To proceed to less futile or more plausible conjectures, some have tried to identify Gaius with Laelius, or Laelius Felix, for both Gaius and Laelius Felix wrote notes on Q. Mucius Scaevola. (Gaius, i. 188 ; Gell. xv. 27.) In favour of the compound Gaius Laelius Felix are quoted two passages from the Digest, in one of which (Dig. 5. tit. 3. s. 43) Gaius says, "Et *nostra quidem aetate* Serapias, Alexandrina mulier, ad Divum Hadrianum perducta est cum quinque liberis, quos uno foetu enixa est ;" and in the other (Dig. 5. tit. 4. s. 3), Paulus reports, "Sed et Laelius scribit *se vidisse* in Palatio mulierem liberam, quae ab Alexandria perducta est ut Hadriano ostenderetur, cum quinque liberis, ex quibus quatuor eodem tempore enixa (inquit) dicebatur, quintum post diem quadragesimum." A comparison of these passages is against the identity of Gaius and Laelius, for, not to mention the variation between their accounts, Laelius speaks more circumstantially, as an eye-witness, while Gaius writes as if mentioning a fact which he knew only from rumour. By the phrase *nostra aetate*, he probably intends to denote that the extraordinary birth took place after he himself was born, but the words may have a wider acceptation, and refer to living memory generally.

It has been guessed that Gaius was closely connected by relationship with Pomponius, for, on the one hand, Pomponius calls Gaius "Gaius noster" (*l. c.*), and, on the other hand, Gaius calls Pomponius simply Sextus (Gaius, ii. 218), but it is not certain that, in this last-cited passage, Pomponius is meant, and, if he be, Gaius is not singular in alluding to him by his praenomen simply, for Ulpian does the same. (Dig. 29. tit. 5. s. 1. § 27.)

Two passages, which closely agree with fragments attributed in the Digest to the *Enchiridion* of Pomponius (Dig. 2. tit. 2. s. 2. § 22 and § 24), are cited by Joannes Lydus (*De Magistrat.* i. 26 and 34), as from the commentary of Gaius on the Twelve Tables. From the contents of these passages, it is not unlikely that something of similar import would be inserted in an introduction to a commentary on the Twelve Tables, and that the agreement between Gaius and Pomponius may have been produced, not by the latter borrowing from the former, but by both borrowing from the same source, namely, M. Junius Gracchanus, who wrote upon the ancient magistracies of Rome. [GRACCHANUS.] But it is also not impossible, that in compiling from the title *De Origine Juris* (Dig. 1. tit. 2), Lydus may have seen the heading of the first fragment, which is taken from Gaius, and have overlooked the heading of the second, which is taken from Pomponius. Yet it must be admitted that he afterwards (i. 48) cites as from Pomponius another passage taken from the same second fragment. (Dig. 1. tit. 2. s. 2. § 34.) The first fragment from Gaius, and the second from Pomponius, run together in sense, reading as if the former were the preface to the latter ; and in this way, with the simple heading "Gaius li°. i°." they are introduced by Magister Vacarius* into his elementary work on Roman law. (Wenck, *Magister Vacarius*, p. 91.)

One of the conjectures, which has found numerous supporters, is, that the full designation of Gaius is C. Cassius Longinus, and that he is referred to by his praenomen simply, in order to distinguish him from an elder C. Cassius, the eminent follower of Capito and Masurius Sabinus, and the head of the Cassiani, a sect to which Gaius adheres with strict devotion. C. Cassius is thrice cited in the Digest by his praenomen Gaius, —twice by Javolenus, *libro* ii. *ex Cassio*, in Dig. 35. tit. 1. s. 54, and *libro* xi. *ex Cassio*, in Dig. 46. tit. 3. § 78,—and once by Julianus, in a passage where Sabinus and Gaius are coupled. (Dig. 24. tit. 3. s. 59.) Where Pomponius uses the expression "Gaius noster" (Dig. 45. tit. 3. s. 39), it is not certain that C. Cassius was not meant, for Pomponius was one of the Cassiani. There is, however, strong reason for supposing that Pomponius refers to our Gaius, inasmuch as the fragment in which the expression occurs is taken from the 22nd book of Pomponius *ad Q. Mucium*, and we know that Gaius speaks of a similar work of his own, "*In his libris, quos ex Q. Mucio fecimus*" (ii. 188). Gaius himself always quotes C. Cassius simply as Cassius, not as C. Cassius. Servius (*ad Virg. Georg.* ii. v. 306, 307) says, "Apud majores omne mercimonium in permutatione constabat, quod et Gaius Homerico confirmat exemplo." Now, we find from Inst. 3. tit. 23. § 2, and from Dig. 18. tit. 1. § 1, that C. Cassius and Proculus quoted Homer (*Il.* vii. 472—475) to prove that barter was a case of *emtio et venditio*. But the very same lines are cited by Gaius (iii. 141), and they seem to have been a trite quotation among the earlier jurists of his school, so that it is doubtful whether our jurist or C. Cassius is referred to by Servius, the commentator on Virgil.

It would be useless to mention all the *niaiseries* of those who have written on the age of Gaius. Some divide Gaius Juventius (Dig. 1. tit. 2. s. 2. § 42) into two persons, and so make Gaius a disciple of L. Mucius ; others perform the same division on Gaius Aulus Ofilius or Gaius Ateius Pacuvius (Dig. 1. tit. 2. s. 2. § 44), and so make Gaius one of the disciples of Servius Sulpicius. But the most common error has consisted in the assignation of too late rather than too early a date; and Hugo's authority (*Civilist. Mag.* vol. ii. p. 358 —378) for some time gave currency to the opinion which had previously been maintained by Raevardus and Conradi, that Gaius was a contemporary of Caracalla, who is designated in the Digest by the name of Antoninus. There are certainly some circumstances difficult to account for, which might naturally have led to this belief. The *Institutiones* of Gaius were an ordinary text book of instruction before the time when Justinian reformed the legal course appointed for students. Four *libri singulares* of the same author (1. *De Re Uxoria*, 2. *De Tutelis*, 3 and 4. *De Testamentis et Legatis*) were similarly honoured as text books. Such parts of the *Institutiones* and the *Libri Singulares* as were thought to be of practical use were taught in the lectures of the professors, while other parts were passed over as antiquated. Why was it that Gaius should be

* Magister Vacarius taught the civil law in this country about the middle of the twelfth century, and, after being silenced by king Stephen, seems to have retired to the abbey *De Fontibus*, by which we understand *Fountains* Abbey, near Ripon, not, as Wenck imagines (p. 46. n. 6), an abbey at *Wells*, in Somersetshire.

preferred for instruction to Papinian, Paulus, and Ulpian, unless he were a more modern and therefore, for some purposes, a more useful writer than those celebrated jurists? Why also, it has been asked, was Gaius, in preference to names as eminent as his, introduced into the Westgothic *Lex Romana*? Why were the Institutes of Gaius made to serve as a basis for those of Justinian, if it were not that nothing more applicable to the state of the law then in force were extant? The only answer that can be given to such inquiries is that good elementary works, when they take ground unoccupied before, are not easily dispossessed. Are not *Blackstone's Commentaries*, and even *Coke on Littleton*, still in the hands of English law students, notwithstanding the legislative changes which have superseded great parts of their contents? Later compilers content themselves with the path of those who have gone before; and we find in the fragments of an elementary work of Ulpian (the *Tituli ex Corpore Ulpiani*), who is now known to have been posterior to Gaius, clear proof of the influence which the earlier jurist exercised over the writings of his successor.

A fact which has occasioned much surprise is, that Gaius is not once quoted in the Digest by any other jurist, unless we except the mention of his name in a passage of Pomponius (Dig. 45. tit. 3. § 39), which, as we have seen, may possibly refer to C. Cassius. The only probable explanation of this fact is that Gaius was rather a teacher of law than a practical jurist, whose opinions derived authority from imperial sanction. He was not one of the *prudentes quibus permissum est jura condere* (Gaius, i. 7). The jurists who were armed with that *jus respondendi*, which was first bestowed by Augustus, partook of the emperor's prerogative, and their *responsa* had a force independent of their intrinsic reasonableness, and superior to the best considered opinion of an unprivileged lawyer. Except in the case of a very few writers of the highest eminence in their profession, it would at this day be considered a breach of etiquette to cite the opinion of a modern legal author in an English court. For a privileged Roman jurist to refer to a mere teacher of law, however learned, or to an unauthorised, or rather, unprivileged practitioner, however experienced, would probably have been deemed as unprofessional as for an English barrister to cite in court a clever treatise written by a contemporary below the bar, instead of seeking his authorities in the decisions of judges, and in the dicta of the recognised sages of the law.

That this is the true explanation of the silence of other jurists with respect to Gaius may be inferred from a constitution of Theodosius II. and Valentinian III., despatched from Ravenna to the senate of Rome in A. D. 436. (Cod. Theod. 1. tit. 4. s. 3.) By that rescript the same authority is given to the writings of Gaius as to the writings of Papinian, Paulus, Ulpian, and Modestinus. Hence it may be inferred that Gaius was previously in a different and inferior position with respect to authority. *All* the writings of these five jurists (with the exception, subsequently specified, of the *Notae* of Paulus and Ulpian on Papinian) are invested with authority, as if to obviate the question as to the date when they were written, for a treatise written by a jurist before he received the *jus respondendi* probably derived no legal force from the subsequent gift of that privilege to the author. This constitution proves the great importance that was attached to the citation of a legal writer by name in the work of another jurist, for it proceeds to make the citation of other writers by the five great jurists we have mentioned a test of the authority of the writers cited. If, for example, Gaius any where cites Julianus, the citation is to be taken as proof that Julianus is a writer of authority; and legal force is given, not only to the passage or opinion of Julianus so cited, but to all the legal remains which can be proved to belong to Julianus, and which, upon a collation of manuscripts, present a certain text. The works of Papinian, Paulus, Gaius, Ulpian, and Modestinus (for such is the unchronological order in which these names are mentioned), together with the works of all the other jurists who are cited by any one of them, are made the criteria of legal science. If, in the works of ten jurists, passages can be found in favour of one opinion, and nine jurists only can be cited against the ten, the majority is to prevail. In case of an equality of opposite opinions, the opinion of Papinian is to prevail, if Papinian have expressed any opinion upon the subject. If not, the matter is left to the decision of the judge. There is no pre-eminence conferred on any other of the first-named five jurists over a jurist, as, for example, Julianus, who may have been cited by one of the five. Such appears to be the true interpretation of this celebrated citation-law, upon which the researches of Puchta (*Rhein. Mus. für Jurisp.* vol. v. p. 141, and vol. vi. p. 87) have thrown important light.

Among the writings of Gaius are no *Quaestiones* or *Responsa*, which were the titles given by other jurists to treatises relating to cases that arose in their own practice. The *Liber de Casibus* of Gaius did not relate to cases within his own practice, and the cases it treated of were sometimes wholly fictitious. There is a passage in the Digest where Gaius speaks as if he did not himself belong to the authoritative body of those whose opinion he criticises, "Miror unde constare videatur, etc., nam ut apparet, etc. (Dig. 11. tit. 7. s. 9).

Gaius was probably born before Serapias was introduced to Hadrian (*aetate nostra*), and he wrote, or at least completed, his *Institutiones* in the reign of M. Aurelius. The proof of this is that Antoninus Pius is mentioned by him with the addition *Divus* (ii. 195), and that he speaks of the law of *cretio*, as it stood in the reign of Marcus, before it was altered by a constitution of that emperor. (Compare Gaius, ii. 177 with Ulpian, *Frag.* xxii. 34.) In like manner, the statements made by Gaius in iii. 23, 24, as to hardships in the law of succession which required the correction of the praetor's edict, could scarcely have been written after the senatus consultum Tertullianum, made in the reign of M. Aurelius and Verus, A. D. 158, and still less after the senatus consultum Orphitianum, made in the reign of Marcus and Commodus, A.D. 178. (Compare Inst. 3. tit. 4. pr., and Capitolinus, in Marco. 11).

Some critics have been so nice as to infer that the beginning of the Institutes of Gaius was written under Antoninus Pius, and the remainder under M. Aurelius. In i. 53. the former emperor is termed *Sacratissimus Imperator Antoninus*. So, in i. 102, we have "*Nunc ex epistola optimi Imperatoris Antonini*," and, in ii. 126, "*Sed nuper imperator Antoninus significavit rescripto.*" The

"Imperator Antoninus" mentioned in ii. 126 is not Caracalla, although the same rescript is erroneously cited by Justinian (Cod. 6. tit. 28. s. 4) as one of "*Magnus Antoninus*," which is the peculiar designation of Caracalla. In Nov. 78. c. 5, Justinian falls into an opposite error, in ascribing to Antoninus Pius an act of legislation which belongs to Caracalla. (Dion Cass. lxxvii. 9.) It is not until after the middle of the second book of the Institutes of Gaius that Antoninus Pius is called Divus — *Hodie ex Divi Pii constitutione*, ii. 195. It appears to us that the inference founded on these *minutiae*, though probable, is not free from doubt. In i. 7, and i. 30, Hadrian is called Divus Hadrianus. In i. 47, we have Hadrianus without the Divus. Again in i. 55, we have Divus Hadrianus, and the same epithet is applied to Hadrian in every other subsequent passage where his name occurs, except in ii. 57. The mention of Antoninus without the epithet Divus in six passages may possibly have no deeper meaning than the similar mention of Hadrianus in i. 47 and ii. 57. It would be rash to assert that we possess the Institutes of Gaius precisely as they proceeded from his hand in the first edition. The very passage in i. 53, where Antoninus appears to be spoken of as a living emperor with the epithet *sacratissimus* is cited in the Digest (Dig. 1. tit. 6. s. 1), and there we read "*ex constitutione* DIVI *Antonini*. A comparison of this fragment, as it appears in the Digest, with the same passage as it stands in the text of Gaius, affords an instructive example of those slight interpolations (*emblemata*) and alterations, in which the compilers employed by Justinian indulged, and by means of which serious obstacles are opposed to the discovery of historical truth by means of minute verbal criticism. The hypothesis that the Institutes of Gaius, up to ii. 151 (where we have for the last time Imperator Antoninus, without Divus), were written in the lifetime of the emperor Pius, is at variance with the probable conjecture of Göschen, who thinks that Gaius, in the lacuna preceding i. 197, treated of a constitution of Marcus.

There are other indications from which the age of Gaius may be closely inferred. The latest jurist whom he cites is Salvius Julianus, the composer of the *Edictum Perpetuum* under Hadrian; and though there are no fewer than 535 extracts from his works in the Digest, he refers only to thirteen constitutions of emperors, and none of the constitutions he refers to can be proved to be later than Antoninus Pius. It would appear from the inscriptions of the fragments s. 8 and s. 9, in Dig. 38. tit. 17, that he wrote a *liber singularis ad senatus consultum Tertullianum*, and another *ad S. C. Orphitianum*. This would bring his life to the last years of M. Aurelius; but as there is no mention of these treatises in the Florentine Index, and as treatises on the same subject were written by Paulus, it is not at all unlikely that, in the inscriptions we have mentioned, the name Gaius is put by mistake for Paulus. The Divus Antoninus mentioned by Gaius in the fragments Dig. 35. tit. 1. s. 90, Dig. 32. s. 96, Dig. 36. tit. 1. s. 63. § 5, and Dig. 31. s. 56, is, undoubtedly, not Caracalla, but Antoninus Pius. There is not a single passage in which it can be proved that Gaius refers to Caracalla. From a comparison of Dig. 24. tit. 1. s. 42 with Dig. 24. tit. 1. s. 32. pr., an attempt indeed has been made to identify the Princeps Antoninus mentioned by Gaius in the former passage, with the Antoninus Augustus, Divi Severi filius, mentioned by Ulpian in the latter; but though Caracalla, who is referred to by Ulpian, mitigated the law against donations between husband and wife, it does not follow that Antoninus Pius may not previously have introduced the partial relaxation of which Gaius treats. In the time of Ulpian, there were already several constitutions upon the subject. (Ulpian. *Fragm.* vii. 1.)

We have said that Gaius was a devoted adherent of the school of Sabinus and Cassius. This is now clear beyond dispute from a great number of passages in his Institutes (i. 196, ii. 15, 37, 79, 123, 195, 200, 217, 219—223, 231, 244, iii. 87, 98, 103, 141, 167, 168, 177, 178, iv. 78, 79, 114). It had formerly been supposed by some that he belonged to the opposite school of Proculus — a mistake occasioned chiefly by an erroneous interpretation of Dig. 40. tit. 4. s. 57. Mascovius and others were induced to rank him among the *Herciscundi* [CAPITO], on account of the phrase "*sententia media recte existimantium*" (Dig. 41. tit. 1. s. 7. § 7), coupled with a few passages in the Digest (Dig. 17. tit. 1. s. 4, Dig. 22. tit. 1. s. 19), where, notwithstanding his general leaning to Cassius, he seems to follow the opinion of Proculus, or to quote Proculus with approbation.

Gaius was the author of numerous works. The following list is given in the Florentine Index:—

1. *Ad Edictum Provinciale*, βιβλία λβ [libri 32]. Number of extracts from this work in the Digest, 340. It appears to have been completed in the lifetime of Antoninus Pius. (Dig. 24. tit. 1. s. 42, Dig. 2. tit. 1. s. 11.)

2. *Ad Leges* [Juliam et Papiam Poppaeam], βιβλία δεκαπέντε. (The names added between brackets are the names as they appear in inscriptions of fragments in the Digest.) Number of extracts, 28. Gaius refers to this work in his Institutes (iii. 54). It seems to have been published after the death of Antoninus Pius. (Dig. 31. s. 56.)

3. *Ad Edictum Urbicum* [praetoris urbani], τὰ μόνα εὑρεθέντα βιβλία δέκα. Extracts, 47. The *Edicti Interpretatio*, which may have designated the work on the Provincial Edict, together with the work on the City Edict, is mentioned by Gaius in his Institutes (i. 188), and was probably written in the reign of Antoninus Pius (Dig. 30. s. 73. § 1). The work on the City Edict was divided into tituli, and the subjects of the books and tituli are occasionally cited in the inscriptions of fragments. Some of the tituli seem to have formed books by themselves (compare the inscriptions of Dig. 7. tit. 7. s. 4, Dig. 10. tit. 4. s. 13, Dig. 38. tit. 2. s. 30); others seem to have comprehended several books. There were at least two books *De Testamentis*, and three *De Legatis* (Dig. 28. tit. 5. s. 32 and s. 33, Dig. 30. s. 65, Dig. 30. s. 69, Dig. 30. s. 73).

4. *Aureon* [Aureorum seu Rerum Quotidianarum], βιβλία ἑπτά. Extracts, 26. This work, treating of legal doctrines of general application and utility in every-day life, seems to have formed a compendium of practical law. The name *Aurea* was probably a subsequent title, not proceeding from the author, but given to the work on account of its value. Though, according to the Index Florentinus, it consisted of seven books, only three are cited in the Digest, whence some have conjectured that the last four books are identical with the In-

stitutes of Gaius. The preferable opinion, however, is, that the *Res Quotidianae* and the *Institutiones*, though they had much in common, were distinct works. (Savigny's *Zeitschrift*, vol. i. p. 54—77; Hugo, *Civilist. Mag.* vol. vi. p. 228—264.) Justinian, in his Institutes, made considerable use of this *Golden Work* (*Prooem. Inst.* § 6).

5. Δοδεκαδέλτου (sic, sed qu. Duoδεκαδέλτου vel Δωδεκαδέλτου) βιβλία ἕξ. Extracts, 20. This is the work, the beginning of which has been supposed, on account of the citations in Lydus, to resemble part of the *Enchiridion* of Pomponius, and to have borrowed some of its historical details from Gracchanus.

6. *Instituton* (Institutionum), βιβλία τέσσαρα. Extracts, 14. An account of this famous work is given below.

7. *De Verborum Obligationibus*, βιβλία γ. Extracts, 12.

8. *De Manumissionibus*, βιβλία τρία. Extracts, 5.

9. *Fideicommisson* [Fideicommissorum], βιβλία δύο. Extracts, 12. This work was published after the death of Antoninus Pius. (Dig. 35. tit. 1. s. 90, Dig. 32. s. 96, Dig. 36. tit. 1. s. 63. § 5.) A *Liber singularis de tacitis Fideicommissis*, not mentioned in the Index, is cited, Dig. 34. tit. 9. s. 23.

10. *De Casibus*, βιβλίον ἕν. Extracts, 7. We have already explained the purport of this work.

11. *Regularion* [Regularum], βιβλίον ἕν. There is but one extract from this work in the Digest (Dig. 1. tit. 7. s. 21), unless there is some error in the Index or in the inscriptions. Gaius appears to have written *another* treatise in *three* books on *Regulae*, or rules of law. (Dig. 50. tit. 17. s. 100; Dig. 47. tit. 10. s. 43.)

12. *Dotalicion* [Dotaliciorum]. Though this work is mentioned in the Index, there is not a single extract from it in the Digest. It is probably the same with the *Liber singularis de Re Uxoria*, which was one of the four *libri singulares* of Gaius, that were used for instruction in the law schools. (Const. *Omnem*, § 1.) Of the other three libri singulares, unless they were extracted from the larger work on the edict, nothing is known.

13. Ὑποθηκαρίας [Ad formulam hypothecariam], βιβλίον ἕν. Extracts, 6.

Besides other titles of works, which have been already incidentally mentioned as not inserted in the Florentine Index, we read Gaius, *ad Edictum Aedilium Curulium Libri duo*, in the inscriptions of eleven fragments, and Gaius, *ad Legem Gliciam*, in the inscription of Dig. 5. tit. 2. s. 4. Of the Lex Glicia no mention occurs elsewhere, and consequently the genuineness of the inscription has been doubted. (Bynkerschoeck. *Obs.* ii. 12.)

Great as are the intrinsic merits of Gaius as a jurist, he yet owes some of his celebrity to the recent discovery of his genuine Institutes, in a state so nearly perfect, that the resuscitated treatise forms by far the most complete specimen in existence, of an original unmutilated work, which has survived the wreck of classical Roman jurisprudence.

It was a common practice in the middle ages to wash out the relics of antiquity, in order to economise the parchment on which they were written. When washing alone would not expunge the writing—as often happened in the case of manuscripts written on the once hairy side of the parchment—the characters were further scratched out with a knife. A father of the Church sometimes covered the pages which had before contained the works of some profane dramatist. Not unfrequently the parchment was a second time submitted to the same treatment. The father who had supplanted the dramatist was himself washed and rubbed out in order, peradventure, to give place to some scholastic doctor.

In the library of the Chapter at Verona is a codex formerly numbered xv., but now xiii., containing a manuscript of the *Letters* of St. Jerome (Hieronymus), written over an older manuscript. Nearly one fourth part of the codex was *bis rescriptus*, and where this was the case, it seems that St. Jerome had also been the second occupant. The manuscript first written on the parchment consisted of 251 pages, and each page of 24 lines. One leaf or two pages, 235 and 236, concerning Prescriptions and Interdicts, had been detached from the rest of the manuscript, and escaped being overlaid by St. Jerome. These two detached pages, together with four other pages detached from some other codex, and containing the fragment of an uncertain author *De Jure Fisci*, had been found in the library of Verona before the year 1732, by the celebrated Scipio Maffei. He describes them in his *Verona Illustrata*, *Parte Terza*, c. 7. p. 464 (8vo. Verona, 1732). In his *Istoria Teologica* (fol. Trento, 1742,) the greater part of both fragments was first published, and in plate x. a facsimile was given of part of the writing of the fragment *De Interdictis*. From the *Istoria Teologica*, part of this facsimile was copied and republished, not very accurately, in the *Nouveau Traité de Diplomatique*, vol. iii. p. 208. tab. 46 (Paris, 1757). Maffei had observed a correspondence between the fragment *De Interdictis* and the 15th title of the 4th book of Justinian's Institutes; but, instead of recognizing Gaius, whose text was the basis of Justinian's work, he supposed that the leaf he had found was part of an interpretation or compendium of Justinian's Institutes, made by some later jurist. To Maffei, however, belongs the credit of having first given to the world two pages of the manuscript of the genuine Gaius.

It had not escaped the notice of Maffei that the manuscript of the letters of St. Jerome was a *codex rescriptus*. This appears by his unpublished remarks in the Catalogue of the Library; but he did not know what the subject of the obliterated writing was, and was not aware of the connection between that manuscript and the detached leaf which had drawn his attention.

The fragment concerning Interdicts, published by Maffei, had not been unobserved by Haubold. He determined to recal it to the memory of German jurists, and prepared an essay for that purpose, which was published at Leipzig in 1816, under the title of *Notitia Fragmenti Veronensis de Interdictis*, and is to be found in his collected *Opuscula*, vol. ii. p. 327—346.

By chance, while the essay of Haubold was in preparation, but not yet published, in the year 1816, Niebuhr was despatched to Rome by the king of Prussia, as minister to the Apostolic See. On his way, he spent the greater part of two days in examining the cathedral library of Verona, and made wonderfully good use of his limited time. Beside copying the manuscript of the fragment *De Jure Fisci*, he copied, fully and accurately, the fragment concerning Interdicts and Prescriptions, and did not hesitate to ascribe the latter fragment to its real author, Gaius. He proceeded to examine

Codex xiii., and by means of the infusion of nutgalls, was able to decipher the 97th leaf of the obliterated writing, which he at once recognised as an important work of a most ancient jurist, whom he at first supposed to be Ulpian. The fruits of his researches he communicated by letter to Savigny, by whom they were printed in the third volume of the *Zeitschrift*. Savigny added a learned and acute commentary of his own, and put forward the felicitous conjecture, amply verified in the sequel, that the ancient text of codex xiii. contained the genuine Institutes of Gaius, and that the fragment concerning Prescriptions and Interdicts had formerly been a part of that codex.

The fame of this discovery was soon diffused among the jurists of the continent. In May, 1817, the Royal Academy of Berlin despatched to Verona Göschen and Bekker, charged with the task of transcribing the manuscript, and the place of Bekker was shortly afterwards supplied by Bethmann Hollweg. With scrupulous accuracy did Göschen, assisted by Hollweg, fulfil his difficult commission. The original manuscript, in the opinion of the palaeographer Kopp (Savigny's *Zeitschrift*, vol. iv. p. 475), was anterior to Justinian's legal reforms. The scribe, like the majority of legal writers in our own country at the present day, employed a great variety of contractions, and whole words were often expressed by initial letters. The old order of the leaves was much deranged. There were very few pages where the parchment had not been entirely written over, and, in more than 60 pages, it was *bis rescriptus*. The new writing was in general directly over the old. In order to prepare the parchment, it had been washed, apparently bleached in the sun, and in some places scraped by a knife. Notwithstanding these difficulties, by far the greater portion of the Institutes of Gaius has been preserved to us. Probably not one tenth of the whole work is wanting. It is true that certain parts of the extant leaves resisted all attempts at decyphering, and that three leaves, namely, the leaf following p. 80, the leaf following p. 126, and the leaf following p. 194, are missing. The argument of the first missing leaf may be collected from the West Gothic *Epitome*, and the whole contents of the second missing leaf have been luckily preserved in an ancient extract, made by the author of the *Collatio Legum Rom. et Mos.*, but the loss of the third missing leaf is very tantalizing, for it doubtless contained some particulars relative to the old *legis actiones*, which we are left without any means of supplying. A few of the gaps which are occasioned by the impossibility of decyphering are also very lamentable, for they occur in the most obscure parts of the work,—in parts where the curiosity of the antiquary is raised highest, and all the ingenuity of conjecture possessed by the ablest critics has been unable satisfactorily to fill them up.

The decyphered volume was anxiously looked for. In 1819, the first printed sheet of it appeared, but not until 1821 was the first complete edition of the work brought out by Göschen. Its publication excited an unusual sensation among the jurists of the continent. It was considered to form an era in the study of Roman Law. It was found to elucidate doubts, and clear up difficulties, before regarded as hopeless. By the true explanation it afforded, many an ingeniously constructed theory was demolished. Modern jurists were thus suddenly placed upon a vantage ground, from which

they looked down upon their less fortunate predecessors. The authenticity of the discovered Institutes was beyond dispute. This was clear from internal evidence, which would prove a forger to have possessed miraculous knowledge and sagacity. The work was found to agree with the Institutes of Justinian, which were derived from it. It was the manifest source of the Gothic Epitome. It contained all the passages cited from the Institutes of Gaius in the Digest, in the *Collatio*, by Böethius (Ad Cic. *Topica*, iii. 5. sub fin.), and by Priscian (*Ars Gram.* vi. sub fin.).

The Institutes of Gaius are thought to have been the first work of the kind, not a compilation from previous sources. As they became a popular manual at Rome, so are they perhaps to the modern student the best initiation into the Roman law, especially if they are read along with the Institutes of Justinian and the *Paraphrasis* of Theophilus. They are composed in a clear and terse style, which is well suited to a technical treatise, and does not often fail to satisfy the requisitions of pure Latinity. The author always has a meaning, and seldom expresses his meaning badly. The difficulties which occur in his Institutes usually depend either on our ignorance of collateral facts and legal rules, or upon a train of reasoning which demands attention, or upon distinctions which the intellect cannot comprehend without effort. Gaius is not a learned historian; he seeks not the merit of a critical philologer, and does not push his logic so inconveniently as to assail the latent flaws of established law; but his history, his etymologies, and his logic bear a certain stamp of technical propriety They are good *enough* for their purpose of assisting the memory, and facilitating the understanding of legal doctrine. He does not exhibit the details of refined philosophical analysis, and pursue with lucid order the prescriptions of scientific method; but yet the basis of his arrangement will appear, upon examination, to be solid and profound; and the sequence in which his subjects are treated has been found so practically satisfactory, that it has been received, with little alteration and improvement, by the majority of those who have followed in his track. "Omne jus quo utimur, vel ad personas pertinet, vel ad res, vel ad actiones." This celebrated division rests on the notion of a *subject*, an *object*, and a *copula*, connecting the subject with the object. Thinkers had not failed to dwell on the elementary distinction between a man and all that was not himself. They had seen that the relations between a man and the rest of the universe were changed and modified by his own acts and by external events. In the schools of philosophy, these considerations had led to divisions of human knowledge, analogous to the threefold division of law laid down by Gaius. Our author, however, seems to have contented himself with general notions, and not to have formed in his own mind any precise definition of the boundaries between the law relating to persons, the law relating to things and the law relating to actions. The order of his Institutes may be accounted for by some such analysis as the following:—Law treats of rights. Differences of rights result from permanent differences in those who possess rights—the subject of right—*persons;* and also from differences in that over which rights are exercised—the objects of right—*things*. Besides the varieties of rights attri-

butable to permanent differences in persons, and natural or conventional differences in things, there are new and altered rights, which arise from external events and from voluntary acts. Of external events, death, which necessitates the devolution of property by *succession*, is in law of the utmost importance. From the voluntary legal dealings of men, and other changes of the circumstances in which they are placed, result transitory and particular rights of various kinds, with their corresponding *obligations*. Further, in order to redress any violation of those earlier rights, which alone would have to be considered, if men acted legally, the law establishes secondary rights—remedies for violation of right, and rights of action. The first book of the Institutes of Gaius treats of the distinctions of persons. In this it follows the genius of the Roman law, which owes much of its distinctive character to the great legal differences that originally subsisted between different classes of men. There are systems of jurisprudence in which it might perhaps be better to begin with an *average* law, not resting on peculiarities of class or *status*. Rights commonly rest, in modern systems, on an average level, from which the student may rise or sink to those inequalities of surface which depend on anomalous distinctions; but the law of Rome may rather be compared to a country which has its surface disposed in separate platforms or terraces of considerable extent. Gaius first considers men as free (*liberi*) or slaves (*servi*); freemen he subdivides into *ingenui* and *libertini;* and *libertini* he distinguishes as they are *cives Romani*, aut *Latini*, aut *Dediticiorum numero*. Here naturally he speaks of manumissions. Next, following a division which crosses the former, he divides *personae* into those who are *sui juris*, and those who are *alieno juri subjectae*. Under the latter head he speaks of the child *in potestate parentis*, of the wife *in manu mariti*, of the slave *in mancipio domini*. Persons who are *sui juris* are divided into those who are under *tutela*, those who are under *cura*, and those who are under neither *tutela* nor *cura*. With the second book begins the law, *quod ad res pertinet*. Some things are *divini juris*, others *humani juris;* some, again, are *corporales*, some *incorporales*. After explaining these distinctions, Gaius proceeds to the distinction of things into *res mancipi* and *res nec mancipi*. From the latter distinction (which depends upon technical rules relating to the mode of transferring property), he goes on to investigate the various modes of acquiring and transferring *singulae res*, as opposed to the acquisition and devolution of property *in a lump*. He is then naturally led to consider *quibus modis per universitatem res nobis acquiruntur*, and herein, to treat of *hereditas*. He treats of testate succession before intestacy, and arranges under the former head, as a kind of appendix, the law of legacies (*legata*) and *fideicommissa;* for though these are not proper examples of *acquisitio per universitatem*, they cannot be conveniently separated from the law of *hereditas*. The third book begins with the law of intestate succession, and proceeds (iii. 88) to the doctrine of *obligationes*. There has been great controversy among modern jurists whether *the law relating to actions* does not begin where *obligationes* are first introduced to our notice. The great modern maintainer of the proposition that the law of actions commences with *obligationes* was the late Hugo, who discussed the subject at large in his *Civilist. Mag.* (vol. iv. p. 1, and vol. v. p. 385), and returned to his favourite proposition in one of his latest essays. (*Götting. Gelehrte Anzeigen*, 1840, p. 1033—1039.) He has undoubtedly in his favour the express declaration of Theophilus (iii. 14. pr., and iv. 6, init.), but the opposite view (adopted by Vinnius, Thibaut, and others), which ranks *obligationes* with *res*, appears to be more in accordance with the form of the Institutes of Gaius. After treating of corporeal things—things which entitle their owner to the name of *dominus*—Gaius passes easily to *obligationes*, which are *res incorporales*, and give name to a kind of ownership distinct from *dominium*. The word *obligatio* properly expresses the *connection* between the person who has a right and the person who owes the corresponding duty; hence, in ordinary language, its meaning has been transferred to denote the *duty*, whereas in legal phraseology it is often employed to signify the *right*. It is not unlikely that, from the close relationship between the law of *obligationes* and the law of actions, and from the ambiguity of the word *actio*, which may apply to acts unconnected with judicial procedure, Gaius, and other jurists who succeeded him, may have avoided any precise definition of their grand division of law, and have placed *obligationes* in an intermediate situation, where they might be held to occupy an independent territory, or whence they might be transferred to the territory either of *res* or of *actiones*, as convenience might dictate. If we class them with *res*, we must admit that they require special and separate attention, seeing that they are differently created, transferred, and ended from other *res*. The *summa divisio* of *obligationes* is into two species—*obligatio ex contractu*, and *obligatio ex delicto* (iii. 88). In this Gaius differed from the Institutes of Justinian, which, out of the anomalous *obligationes* that remain, make two other general species, namely, *obligationes quasi ex contractu* and *obligationes quasi ex delicto*. Of *obligationes ex contractu* there are four kinds: *re contrahuntur, aut verbis, aut literis, aut consensu* (iii. 89). Of *obligationes ex delicto*, Gaius also instances four kinds: *veluti si quis furtum fecerit, bona rapuerit, damnum dederit, injuriam commiserit* (iii. 182). With the fourth and last book Gaius begins the law of actions, as connected with judicial procedure. After the general division of *actiones* into *actiones in rem* and *actiones in personam*, he treats of the ancient *legis actiones* and of *formulae*, *exceptiones*, and *praescriptiones*, and he gives an account of the several kinds of *interdicta*. With these topics are mingled various rules of law relating to different branches of judicial procedure.

The above is an imperfect sketch of the topics handled in the Institutes of Gaius. As to his mode of handling them, it is to be observed, that he treats rather of the *dynamics* than of the *statics* of law,—rather of those events or *forces* by which classes of rights begin, are modified or terminate, than of those rights and duties which accompany a given *stationary* legal relation. Thus, in treating of the *jus quod ad personas pertinet*, when he comes to the *patria potestas*, it is not his object to explain the mutual rights and duties of parents and children, but to point out the cases and events in which those rights and duties arise or cease.

A new edition of this work was loudly called for when the first edition of 1821 was exhausted, and in 1824 Blume made a fresh collation of codex

xiii., and the result of his renewed examination was given to the world by Göschen, in the celebrated edition of 1824. An improved reprint of this edition, by Lachmann, was published in 1842, the editor having completed a critical revision, which had been interrupted by the death of Göschen. This third *editio Goescheniana* is at present the *editio optima*.

The civilians of the continent have, from the first publication of Gaius, laboured assiduously in interpreting the text, in composing dissertations on the doctrines contained in it, and in conjectural supply of the *lacunae*, but no edition of the whole work with a good commentary has yet appeared. The commentary of Van Assen (Ed. 2d. Lug. Bat. 1838) extends only to the first book. Heffter's edition of the fourth book, with commentary (4to. Berlin, 1827), is valuable. Heffter's edition of the entire work, without commentary, was originally intended to form the first part of the Bonn *Corp. Jur. Antejust.*, but all the copies of this edition have been long since exhausted, and its place has been supplied by an edition superintended by Lachmann. In Klenze and Böcking's *Gaii et Justiniani Institutiones* (4to. Berlin, 1829), the texts of the two elementary works are placed side by side, but Gaius is made to yield to the order adopted by Justinian. Böcking's latest edition of the Institutes of Gaius (12mo. Bonn, 1841) is convenient and useful. The editor in the preface gives a list of dissertations and other publications which illustrate his author. The most valuable of these is the learned and imaginative Huschke's essay, *Zur Kritik und Interpretation von Gaius Institutionen*, in his *Studien des Röm. Rechts* (8vo. Breslau. 1830). Further information on the literature connected with Gaius may be found in Haubold's *Instit. Jur. Rom. Priv. Lineam.* p. 151. n. (oo), p. 505 (8vo. Lips. 1826), and in Mackeldey's *Lehrbuch des Röm. Rechts*, p. 52, n. (*b*) (12th ed. Gessen. 1842). There is a German translation of the first book, with copious notes of little merit, by Von Brockdorff (8vo. Schles. 1824). There are French translations of the whole work by Boulet (Paris, 1826), Domenget (1843), and Pellat (1844). From the forthcoming volume of notes and commentary, by the last-mentioned eminent professor, much is expected.

In the *Lex Romana Wisigothorum*, published under Alaric II. in A. D. 506, for the use of the Roman subjects of the Westgothic kingdom, the Institutes of Gaius appear, remodelled in barbarous fashion. They have been worse treated than the Theodosian Code and other legal works introduced into the same collection; for while a barbarous interpretation (*scintilla*) was subjoined to the text of the other works, Gaius was found to be so full of antiquated law, that his text, in its original state, would have been unsuitable to the character of the times. Accordingly, it was so altered and mutilated as not to want an *interpretatio*. The Gothic Epitome of Gaius, disfigured and imperfect as it is, is now of little use, since the discovery of the genuine Institutes, except for the purpose of understanding ancient quotations made from it, and of assisting in the restoration of the valuable original. It consists, according to the ordinary division (for the manuscripts vary in this point), of two books, and contains no abstract of the fourth book of the genuine Gaius, concerning actions. It has been ably commented upon by Schulting, who gives a selection from the notes of preceding commentators (*Jurisp. Antejust.* p. 1—186), and by Meerman (*Thesaurus*, vol. vii. p. 669—686). It is edited by Haubold in the Berlin *Jus. Civ. Ante-Just.* and by Böcking in the Bonn *Corp. Jur. Ante-J.*

The *Breviarium*, or *Lex Rom. Wisig.*, has been itself the theme of a corrupt abridgment of the second order, in base Italian Latin, interesting, perhaps, to a philological student. Those who are anxious to see to what extent an ancient monument may be defaced and deformed, may consult the *Lex Romana Utinensis*, at the end of the fourth volume of Canciani's *Leges Barbarorum*. The following may be taken as a favourable specimen:—"Incipit liber Gagii i. Interpr. Ingenuorum statum unum est. Nam libertorum vero trea genera sunt. Injenui vero sunt, qui de injenuos parentes nascuntur. Liberti sunt, sicut jam diximus, trea genera: hoc est, cive Romanum, et Latine, et Divicicii." [J. T. G.]

GALA, a Numidian, father of Masinissa, and king of the Massyli. In B. C. 213, when Syphax, king of the Masaesyli, had joined the Roman alliance, Gala, at the instigation of his son, and to counterbalance the additional power which Syphax had thus gained, listened to the overtures of the Carthaginians, and became their ally. Soon after this, while Masinissa was aiding the Carthaginians in Spain, Gala died, and was succeeded, according to the Numidian custom, by his brother Oesalces. (Liv. xxiv. 48, 49, xxix. 29; App. *Pun.* 10.) [E. E.]

GALATEIA (Γαλάτεια). 1. A daughter of Nereus and Doris. (Hom. *Il.* xviii. 45; Hes. *Theog.* 251.) Respecting the story of her love of Acis, see ACIS.

2. A daughter of Eurytius, and the wife of Lamprus, the son of Pandion, at Phaestus in Crete. Her husband, desirous of having a son, ordered her, if she should give birth to a daughter, to kill the infant. Galateia gave birth to a daughter, but, unable to comply with the cruel command of Lamprus, she was induced by dreams and soothsayers to bring up the child in the disguise of a boy, and under the name of Leucippus. When the maiden had thus grown up, Galateia, dreading the discovery of the secret and the anger of her husband, took refuge with her daughter in a temple of Leto, and prayed the goddess to change the girl into a youth. Leto granted the request, and hence the Phaestians offered up sacrifices to Leto Phytia (*i. e.* the creator), and celebrated a festival called ἐκδύσια, in commemoration of the maiden having put off her female attire. (Anton. Lib. 17.) [L. S.]

GA'LATON (Γαλάτων), a Greek painter, whose picture, representing Homer vomiting, and other poets gathering up what fell from him, is mentioned by Aelian (*V. H.* xiii. 22), and by a scholiast to Lucian (i. p. 499, ed. Wetstein), who calls the painter Gelato. He probably lived under the earlier Ptolemies, and his picture was no doubt intended to ridicule the Alexandrian epic poets. (Meyer, *Kunstgeschichte*, vol. ii. p. 193; Müller, *Archäol. d. Kunst*, § 163, n. 3.) [P. S.]

GALA'XIUS (Γαλάξιος), a surname of Apollo in Boeotia, derived from the stream Galaxius. (Procl. *ap. Phot.* p. 989; Müller, *Orchom.* p. 42, 2d edit.) [L. S.]

GALBA, the name of a patrician family of the Sulpicia gens.

1. P. SULPICIUS, SER. F. P. N. GALBA MAXIMUS, was elected consul for the year B. C. 211, al-

though he had never before held any curule magistracy. He entered upon his office on the ides of March, and both the consuls of that year had Appulia as their province; but as the senate no longer apprehended much from Hannibal and the Carthaginians, it was decreed that one of the consuls only should remain in Appulia, and that the other should have Macedonia for his province. When lots where drawn as to which was to leave Appulia, P. Sulpicius Galba obtained Macedonia, in the operations against which he succeeded M. Valerius Laevinus. At the close of his consulship his imperium was prolonged for another year, but owing to the boasting report which Laevinus had made of his own achievements, Sulpicius Galba was ordered to disband his army, and retained the command of only one legion and of the *socii navales*, *i. e.* of the fleet, and a sum of money was placed at his disposal to supply the wants of his forces. During this year, B. C. 210, Sulpicius Galba naturally could do but little, and all we know is, that he took the island of Aegina, which was plundered and given to the Aetolians, who were allied with the Romans, and that he in vain tried to relieve Echinus, which was besieged by Philip of Macedonia. For the year B. C. 209, his imperium was again prolonged, with Macedonia and Greece as his province. Besides the Aetolians the Romans had contrived to ally themselves also with Attalus against Philip. The Aetolians in the battle of Lamia were assisted by 1000 Romans, whom Galba had sent to them, while he himself was stationed at Naupactus. When Philip appeared at Dyme, on his march against Elis, Galba had landed with fifteen of his ships on the northern coast of Peloponnesus, and his soldiers were ravaging and plundering the country; but Philip's sudden arrival compelled them to return to their station at Naupactus. As Philip, however, was obliged to go back to Macedonia, which was threatened with an invasion by some of the neighbouring barbarians, Galba sailed to Aegina, where he joined the fleet of Attalus, and where both took up their winter-quarters.

In the spring of B.C. 208, Galba and Attalus, with their united fleets, amounting to sixty ships, sailed to Lemnos, and, while Philip exerted all his resources to prepare himself for any emergency, Attalus made an attack upon Peparethus, and then crossed with Galba over to Nicaea. From thence they proceeded to Euboea, to attack the town of Oreus, which was occupied by a Macedonian garrison, but was treacherously delivered up to Galba. Elated by this easy conquest he made also an attempt upon Chalcis; but he soon found that he would have to contend with insurmountable difficulties, and sailed to Cynus, a port-town of Locris. In the meantime Attalus was driven by Philip out of Phocis, and, on the report that Prusias had invaded his kingdom, he went to Asia. Galba then returned to Aegina, and remained in Greece for several years, without doing any thing worth noticing. The Romans afforded no efficient assistance to the Aetolians, not even after the fall of Hasdrubal, which considerably lessened their care about the safety of Italy. The Aetolians had to act for themselves as well as they could.

In B. C. 204 Galba was recalled from Greece, and succeeded by the proconsul, P. Sempronius. In the year following he was appointed dictator for the purpose of holding the comitia, and summoning Cn. Servilius from Sicily. In B. C. 200, the year in which war again broke out, Galba was made consul a second time, and obtained Macedonia as his province. The people at Rome were highly dissatisfied with a fresh war being undertaken, before they had been able to recover from the sufferings of the Carthaginian one; but the senate and Galba carried their plan, and the war against Philip was decreed. Galba was permitted to select from the army which Scipio had brought back from Africa all those that were willing to serve again, but none of those veterans were to be compelled. After having selected his men and his ships, he sailed from Brundusium to the opposite coast. On his arrival he met Athenian ambassadors, who implored his protection against the Macedonians, and he at once sent C. Claudius Centho with 20 ships and 1000 men to their assistance. But as the autumn was approaching when Galba arrived in his province, he took up his winter-quarters in the neighbourhood of Apollonia. In the spring of B. C. 199, he advanced with his army through the country of the Dassaretii, and all the towns and villages on his road surrendered to him, some few only being taken by force. The Romans, as well as Philip, were ignorant of the movements which each was making, until the outposts of the two armies met by accident, and a skirmish took place between them. The hostile armies then encamped at some distance from each other, and several minor engagements took place, in one of which the Romans sustained considerable loss. Hereupon a regular battle of the cavalry followed, in which the Romans were again beaten, but the Macedonians, who were hasty in their pursuit of the enemy, suddenly found themselves attacked on their flanks, and were put to flight, during which Philip nearly lost his life. These engagements occurred near the passes of Eordea. Immediately after this defeat Philip sent a messenger to Galba to sue for a truce; the Roman deferred his decision till the next day, but in the night following Philip and his army secretly left the camp, without the Romans knowing in what direction the king had gone. After having stayed for a few days longer, Galba marched towards Pluvina, and then encamped on the banks of the river Osphagus, not far from the place where the king had taken up his post. Here again the Romans spent their time in petty conquests, and nothing decisive was done, and in the autumn Galba went back with his army to Apollonia.

For the year following T. Villius Tappulus was elected consul, with Macedonia as his province, and Galba returned to Rome. In B. C. 197, he and Villius Tappulus were appointed legates to T. Quintius Flamininus in Macedonia, and in the next year, when it was decreed at Rome that ten commissioners should be sent to arrange with Flamininus the affairs between Rome and Macedonia, Galba and Tappulus were ordered to act as two of those commissioners. In B. C. 193, Galba and Tappulus were sent as ambassadors to Antiochus; they first went to Eumenes at Pergamus, as they had been ordered, who urged the Romans to begin the war against Antiochus at once. For a short time Galba was detained at Pergamus by illness, but he was soon restored and went to Ephesus, where, instead of Antiochus, they found Minion, whom the king had deputed with full power. The result of the transactions was the war with Antiochus.

This is the last event recorded of Galba, in whose praise we have very little to say, and whose conduct in Greece, in connection with the Aetolians, greatly contributed to the demoralisation of the Greeks. (Liv. xxv. 41, xxvi.1, 28, xxvii. 7, 10, 22, 31—33, xxviii. 5—7, xxix. 12, xxx. 24, xxxi. 4—8, 14, 22, 27, 33—40, xxxii. 28, xxxiii. 24, xxxiv. 59, xxxv. 13, 14, 16; Polyb. viii. 3, ix. 6, &c., 42, x. 41, xvi. 24, xviii. 6, xxiii. 8; Appian, *Maced.* 2, &c.; Eutrop. iii. 14; Oros. iv. 17.)

2. Ser. Sulpicius Galba, was elected curule aedile in B. C. 208, and three years later he was one of the ambassadors that were sent to Asia to solicit the friendship of Attalus in the impending war between the Romans and Philip of Macedonia. In 203, he was elected pontiff in the place of Q. Fabius Maximus, and in this capacity he died in B. C. 198. (Liv. xxvii. 21, xxix. 11, xxx. 26, xxxii. 7.)

3. C. Sulpicius Galba was elected pontifex in B. C. 201, in the place of T. Manlius Torquatus, but died as early as B. C. 198. (Liv. xxx. 39, xxxii. 7.)

4. Ser. Sulpicius Galba was curule aedile in B. C. 188, in which year he dedicated twelve gilt shields in the temple of Hercules, out of the fines which he and his colleague had exacted. In the year following he was appointed praetor urbanus, and supported M. Fulvius in his demand of a triumph. In B. C. 185, he was a candidate for the consulship, but without success. (Liv. xxxviii. 35, 42, xxxix. 5, 32.)

5. C. Sulpicius Galba was praetor urbanus in B. C. 171. (Liv. xlii. 28, 31.)

6. Ser. Sulpicius, Ser. F. Galba was tribune of the soldiers, and belonged to the second legion in Macedonia, under Aemilius Paullus, to whom he was personally hostile. After the conquest of Perseus, B. C. 167, when Aemilius had returned to Rome, Galba endeavoured to prevent a triumph being conferred upon the former; but he did not succeed, although his efforts created considerable sensation. He was praetor in B. C. 151, and received Spain as his province, where a war was carried on against the Celtiberians. On his arrival there he hastened to the relief of some Roman subjects who were hard pressed by the Lusitanians. Galba succeeded so far as to put the enemy to flight; but as, with his exhausted and undisciplined army, he was incautious in their pursuit, the Lusitanians turned round, and a fierce contest ensued, in which 7000 Romans fell. Galba then collected the remnants of his army and his allies, and took up his winter-quarters at Conistorgis. In the spring of B. C. 150, he again marched into Lusitania, and ravaged the country. The Lusitanians sent an embassy to him, declaring that they repented of having violated the treaty which they had concluded with Atilius, and promised henceforth to observe it faithfully. The mode in which Galba acted on that occasion is one of the most infamous and atrocious acts of treachery and cruelty that occur in history. He received the ambassadors kindly, and lamented that circumstances, especially the poverty of their country, should have induced them to revolt against the Romans. He promised them fertile lands if they would remain faithful allies of Rome. He induced them, for this purpose, to leave their homes, and assemble in three hosts, with their women and children, in the three places which he fixed upon, and in which he himself would inform each host what territory they were to occupy. When they were assembled in the manner he had prescribed, he went to the first body, commanded them to surrender their arms, surrounded them with a ditch, and then sent his armed soldiers into the place, who forthwith massacred them all. In the same manner he treated the second and third hosts. Very few of the Lusitanians escaped from the bloody scene; but among the survivors was Viriathus, destined one day to be the avenger of the wrong done to his countrymen. Appian states that Galba, although he was very wealthy, was extremely niggardly, and that he did not even scruple to lie or perjure himself, provided he could thereby gain pecuniary advantages. In the year following, when he had returned to Rome, the tribune, T. Scribonius Libo, brought a charge against him for the outrage he had committed on the Lusitanians; and Cato, then 85 years old, attacked him most unsparingly in the assembly of the people. Galba, although a man of great oratorical power himself, had nothing to say in his own justification; but bribery, and the fact of his bringing his own children and the orphan child of a relative before the people, and imploring mercy, procured his acquittal. Notwithstanding this occurrence, however, he was afterwards made consul for the year B. C. 144, with L. Aurelius Cotta. The two consuls disputed in the senate as to which of them was to undertake the command against Viriathus in Spain: great dissension prevailed also in the senate; but it was resolved in the end, that neither should be sent to Spain, and that Q. Fabius Maximus Aemilianus, the consul of the year before, should continue to command the army in Spain. He must have survived the year B. C. 138, for in that year he spoke for the publicani. (Cic. *Brut.* 22.) Cicero speaks of his talent as an orator in terms of high praise, and calls him the first among the Romans whose oratory was what it should be. He seems to have been a man of learning; his oratory had great power, which was increased by his passionate gesticulation during delivery. Cicero found his orations more old-fashioned than those of Laelius and Scipio, and says, that for this reason they were seldom mentioned in his time. (Appian, *Hispan.* 58, 59, 60; Liv. xlv. 35, 36, *Epit.* 49; Suet. *Galb.* 3; Oros. iv. 20; Val. Max. viii. 1. § 2, 7. § 1; Plut. *Cat. Maj.* 15; Nepos, *Cat.* 3; Gell. i. 12, 23, xiii. 24; Cic. *de Orat.* i. 10, 13, 53, 60, ii. 2, 65, iii. 7, *Brut.* 22, 23, 24, 33, 86, 97, *Orat.* 30, *ad Att.* xii. 5, *pro Muren.* 28, *Tuscul.* i. 3, *Acad.* ii. 16, *de Re Publ.* iii. 30, *ad Herenn.* iv. 5; Fronto, *Epist.* p. 85, ed. Rom.; Meyer, *Fragm. Orat. Rom.* pp. 120, &c., 164, &c.)

7. Ser. Sulpicius, Ser. F. Ser. N. Galba, a son of No. 6, succeeded Calpurnius Piso as praetor in Spain, and was consul in B. C. 108; and in 100, during the disturbances of Appuleius Saturninus, he took up arms to defend the republic against the revolutionists. (Appian, *Hispan.* 99; J. Obseq. 100; Cic. *pro Rab. perd.* 7.)

8. C. Sulpicius, Ser. F. Galba, apparently a son of No. 6, and son-in-law of P. Crassus Mucianus, was quaestor in B. C. 120. During the transactions with Jugurtha he was accused of having been bribed by the Numidian, and was condemned in B. C. 110 by a lex Mamilia. Cicero states that C. Sulpicius Galba enjoyed great favour with his contemporaries for his father's sake. His

defence against the charge of being bribed by Jugurtha was read by Cicero when yet a boy, and delighted him so much that he learned it by heart. At the time of his condemnation he belonged to the college of pontiffs, and was the first priest that was ever condemned at Rome by a *judicium publicum*. (Cic. *Brut.* 26, 33, 34, *de Orat.* i. 56.)

9. P. (SULPICIUS) GALBA was appointed one of the judices in the case of Verres B. C. 70, but was rejected by Verres. Cicero calls him an honest, but severe judge, and says that he was to enter on some magistracy that same year. He seems to be the same as the Galba who was one of the competitors of Cicero for the consulship. In B. C. 57 he is mentioned as pontifex, and in 49 as augur. Whether he is the same as the Galba who served as legate under Sulla in the war against Mithridates must remain uncertain. (Cic. *in Verr.* i. 7, 10, *de Petit. Cons.* 2, *ad Att.* i. 1, ix. 9, *de Harusp. Resp.* 6; Ascon. *in Cic. in Tog. cand.* p. 82; Appian, *Mithrid.* 43.)

10. SER. SULPICIUS GALBA, a grandson of No. 6, and great-grandfather of the emperor Galba. He was sent by Caesar at the beginning of his Gallic campaign, in B. C. 58, against the Nantuates, Veragri and Seduni, and defeated them; but he, nevertheless, led his army back into the country of the Allobrogians. In B. C. 54 he was praetor urbanus. In B. C. 49 he was a candidate for the consulship; but, to the annoyance of his friend J. Caesar, he was not elected. He was a friend of Decimus Brutus and Cicero; and in the war of Mutina, of which he himself gives an account in a letter to Cicero still extant (*ad Fam.* x. 30), he commanded the legio Martia. (Caes. *B. G.* iii. 1, 6, viii. 50; Dion Cass. xxxvii. 48, xxxix. 5, 65; Cic. *ad Fam.* vi. 18, xi. 18, *Philip.* xiii. 16; Val. Max. vi. 2. § 11.) According to Suetonius (*Galba*, 3; comp. Appian, *B. C.* ii. 113), he was one of the conspirators against the life of J. Caesar.

11. SULPICIUS GALBA, a son of No. 10, and grandfather of the emperor Galba, was a man devoted to literary pursuits, and never rose to a higher office in the state than the praetorship. He was the author of an historical work which Suetonius calls *multiplex nec incuriosa historia*. The nature of this work is unknown. (Suet. *Galb.* 3.)

12. C. SULPICIUS GALBA, a son of No. 11, and father of the emperor Galba. He was consul in A. D. 22, with D. Haterius Agrippa. He was humpbacked, and an orator of moderate power. He was married to Mummia Achaica, a great granddaughter of Mummius, the destroyer of Corinth. After her death he married Livia Ocellina, a wealthy and beautiful woman. By his former wife he had two sons, Caius and Servius. The former of them is said by Suetonius (*Galb.* 3) to have made away with himself, because Tiberius would not allow him to enter on his proconsulship; but as it is not known that he ever was consul, it is more probable that Suetonius is mistaken, and that what he relates of the son Caius applies to his father, C. Sulpicius Galba, who, according to Tacitus (*Ann.* vi. 40), put an end to himself in A. D. 36. [L. S.]

To which of the preceding P. Galbae the following coin belongs is doubtful. It has on the obverse a female head, and on the reverse a culter, a simpuvium, and a secespita, with P. GALB. AED. CUR.

GALBA, SER. SULPI'CIUS, a Roman emperor, who reigned from June, A. D. 68 to January, A. D. 69. He was descended from the family of the Galbae, a branch of the patrician Sulpicia Gens, but had no connection with the family of Augustus, which became extinct by the death of Nero. He was a son of Sulpicius Galba [GALBA, No. 12] and Mummia Achaica, and was born in a villa near Terracina, on the 24th of December, B. C. 3. Livia Ocellina, a relative of Livia, the wife of Augustus, and the second wife of Galba's father, adopted young Ser. Sulpicius Galba, who on this account altered his name into L. Livius Ocella, which he bore down to the time of his elevation. Both Augustus and Tiberius are said to have told him, that one day he would be at the head of the Roman world, from which we must infer that he was a young man of more than ordinary talents. His education appears to have been the same as that of other young nobles of the time, and we know that he paid some attention to the study of the law. He married Lepida, who bore him two sons, but both Lepida and her children died, and Galba never married again, although Agrippina, afterwards the wife of Claudius, did all she could to win his attachment. He was a man of great wealth, and a favourite of Livia, the wife of Augustus, through whose influence he obtained the consulship. She also left him a considerable legacy, of which, however, he was deprived by Tiberius. He was invested with the curule offices before attaining the legitimate age. After his praetorship, in A. D. 20, he had the administration of the province of Aquitania. In A. D. 33 he was raised to the consulship on the recommendation of Livia Drusilla, and after this he distinguished himself in the administration of the province of Gaul, A. D. 39, where he carried on a successful war against the Germans, and restored discipline among the troops. The Germans had invaded Gaul, but after severe losses they were compelled by Galba to return to their own country. On the death of Caligula many of his friends urged him on to take possession of the imperial throne, but he preferred living in a private station, and Claudius, the successor of Caligula, felt so grateful to him for this moderation, that he received him into his suite, and showed him very great kindness and attention. In A. D. 45 and 46, Galba was entrusted with the administration of the province of Africa, which was at the time disturbed by the licentiousness of the Roman soldiers and by the incursions of the neighbouring barbarians. He restored peace, and managed the affairs of the province with great strictness and care, and on his return he was honoured with the *ornamenta triumphalia*, and with the dignity of three priesthoods; he became a member of the college of the Quindecimviri, of the sodales Titii, and of the Augustales. In the reign of Nero he lived for several years in private retirement, for fear of becoming, like many others, the victim of the tyrant's suspicion, until, in B. C. 61, Nero gave him Hispania Tarraconensis as his province, where he remained for a period o

eight years. In maintaining discipline among his troops, his strictness at first bordered upon cruelty, for the severest punishments were inflicted for slight offences, but during the latter period of his administration he became indolent, for fear, it is said, of attracting the attention of Nero, but more probably as a natural consequence of old age. In A. D. 68, when the insurrection of C. Julius Vindex broke out in Gaul, and Vindex called upon the most distinguished men in the other provinces to join him, he also sent messengers to Galba, whom he looked upon as the most eminent among the generals of the time, and whom he had destined in his mind as the successor of Nero. Vindex accordingly exhorted him to vindicate the rights of oppressed humanity. Galba, who was at the same time informed that some officers in Spain had received secret orders from Nero to murder him, resolved at once to take the perilous step, and place himself at the head of the Roman world, although he was already upwards of seventy years old. He assembled his troops, excited their sympathy for those who had been murdered by Nero, and was at once proclaimed imperator by the soldiers. He himself, however, at first professed to act only as the legate of the Roman senate and people. He began to organise his army in Spain, instituted a kind of senate which was to act as his council, and made all preparations for a war against Nero. Some of his soldiers, however, soon began to repent, and as he was engaged in suppressing this spirit among his own men, he received the intelligence of the fall of Vindex, who in despair had put an end to himself. Being thus deprived of his principal supporter, Galba withdrew to Clunia, a small town of his province, and was on the point of following the example of Vindex. But things suddenly took a different turn. Nymphidius Sabinus, praefect of the praetorians at Rome, created an insurrection there, and some of the friends of Galba, by making munificent promises in his name, succeeded in winning the troops for him. Nero was murdered. Galba now took the title of Caesar, and, accompanied by Salvius Otho, the governor of Lusitania, he went to Rome, where ambassadors soon arrived from all parts of the empire to do homage to Galba as the lawful sovereign.

Galba by this time seems to have lost the good qualities that distinguished his earlier years: a report of his severity and avarice had preceded him to Rome; and it soon became manifest that the accounts of his avarice were not exaggerated. Instead of doing all he could to win the favour of the soldiers, who had only just become aware of the fact that they had it in their power to dispose of the sovereignty, and that they might depose him just as they had raised him, he made several unpopular changes in the army at Rome, and punished with severity those who opposed his measures. The large donatives which his friends had promised in his name were not given, and various rumours about his niggardly and miserly character were sedulously spread at Rome, and increased the discontent. Some of his arrangements were wise enough; and had he not been the victim of avarice, the common foible of old age, and been able to part with some of his treasures, he might have maintained himself on the throne, and the Roman world would probably not have had much reason to complain. In addition to this, he was completely under the sway of three favourites, T. Vinius, Cornelius Laco, and Icelus; and the arbitrary manner in which he acted under their influence showed that the times were little better than they had been under Nero. His unpopularity with all classes daily increased, and more especially among the soldiers. The first open outbreak of discontent was among the legions of Germany, which sent word to the Praetorians at Rome, that they disliked the emperor created in Spain, and that one should be elected who was approved of by all the legions. Similar outbreaks occurred in Africa. Galba, apparently blind to the real cause of the discontent, and attributing it to his old age and his having no heir, adopted Piso Licinianus, a noble young Roman, who was to be his coadjutor and successor. But even this act only increased his unpopularity; for he presented his adopted son to the senate and the soldiers, without giving to the latter the donatives customary on such occasions. Salvius Otho, who had hoped to be adopted by Galba, and had been strongly recommended by T. Vinius, now secretly formed a conspiracy among the troops. The insurrection broke out six days after the adoption of Piso Licinianus. Galba at first despaired, and did not know what to do, but at last he took courage, and went out to meet the rebels; but as he was carried across the forum in a sedan-chair, a troop of horsemen, who had been waiting for his arrival, rushed forward and cut him down, near the Lacus Curtius, where his body was left, until a common soldier, who passed by, cut off his head, and carried it to Otho, who had in the mean time been proclaimed emperor by the praetorians and legions. His remains were afterwards buried by one Argius in his own garden. A statue of his, which the senate erected on the spot where he had been murdered, was afterwards destroyed by Vespasian, who believed that Galba had sent assassins into Judaea to murder him. (Tac. *Hist.* i. 1—42; Dion Cass. lxiv. 1—6; Suet. *Galba;* Plut. *Galba;* Aurel. Vict. *De Caes.* 6; Eutrop. vii. 10; Niebuhr, *Lect. on the Hist. of Rome*, vol. ii. p. 226, ed. L. Schmitz.) [L. S.]

COIN OF GALBA. The reverse represents a Corona Civica, and is therefore accompanied with the inscription OB C. S., that is, *ob cives servatos.*

GALE'NE (Γαλήνη), a personification of the calm sea, and perhaps identical with Galateia, one of the Nereides, is called by Hesiod (*Theog.* 244) a daughter of Nereus and Doris. [L. S.]

GALE'NUS, CLAU'DIUS (Κλαύδιος Γαληνός), commonly called *Galen*, a very celebrated physician, whose works have had a longer and more extensive influence on the different branches of medical science than those of any other individual either in ancient or modern times.

I. PERSONAL HISTORY OF GALEN.

Little is told us of the personal history of Galen by any ancient author, but this deficiency is abundantly supplied by his own writings, in which are to be found such numerous anecdotes of himself and

his contemporaries as to form altogether a tolerably circumstantial account of his life. He was a native of Pergamus in Mysia (Gal. *De Simpl. Medic. Temper. ac Facult.* x. 2. § 9. vol. xii. p. 272), and it can be proved from various passages in his works that he was born about the autumn of A. D. 130. His father's name was Nicon (Suid. *s. v.* Γαληνός), who was, as Suidas tells us, an architect and geometrician, and whom Galen praises several times, not only for his knowledge of astronomy, grammar, arithmetic, and various other branches of philosophy, but also for his patience, justice, benevolence, and other virtues. (*De Dignos. et Cur. An. Morb.* c. 8. vol. v. p. 41, &c.; *De Prob. et Prav. Alim. Succ.* c. i. vol. vi. p. 755, &c.; *De Ord. Libr. suor.* vol. xix. p. 59.) His mother, on the other hand, was a passionate and scolding woman, who would sometimes even bite her maids, and used to quarrel with her husband "more than Xantippe with Socrates." He received his first instruction from his father, and in his fifteenth year, A. D. 144–5, began to learn logic and to study philosophy under a pupil of Philopator the Stoic, under Caius the Platonist, (or, more probably, one of his pupils,) under a pupil of Aspasius the Peripatetic, and also under an Epicurean. (*De Dignos. et Cur. An. Morb.* c. 8. vol. v. p. 41.) In his seventeenth year, A. D. 146–7, his father, who had hitherto destined him to be a philosopher, altered his intentions, and, in consequence of a dream, chose for him the profession of Medicine. (*De Meth. Med.* ix. 4. vol. x. p. 609; *Comment. in Hippocr.* "*De Humor.*" ii. 2. vol. xvi. p. 223; *De Ord. Libr. suor.* vol. xix. p. 59.) No expense was spared in his education, and the names of several of his medical tutors have been preserved. His first tutors were probably Aeschrion (*De Simpl. Medic. Temper. ac Facult.* xi. 1. § 34. vol. xii. p. 356), Satyrus (*Comment. in Hippocr.* "*Praedict. I.*" i. 5. vol. xvi. p. 524; *De Ord. Libr. suor.* vol. xix. p. 57), and Stratonicus, in his own country (*De Atra Bile*, c. 4. vol. v. p. 119). In his twentieth year, A. D. 149–50, he lost his father (*De Prob. et Prav. Alim. Succ.* c. 1. vol. vi. p. 756), and it was probably about the same time that he went to Smyrna for the purpose of studying under Pelops the physician, and Albinus the Platonic philosopher, as he says he was still a youth (μειράκιον). (*De Anat. Admin.* i. 1. vol. ii. p. 217; *De Libris Propr.* c. ii. vol. xix. p. 16.) He also went to Corinth to attend the lectures of Numesianus (*De Anat. Admin.* l. c.), and to Alexandria for those of Heracleianus (*Comment. in Hippocr.* "*De Nat. Hom,*" ii. 6. vol. xvi. 136.); and studied under Aelianus Meccius (*De Ther. ad Pamph.* vol. xiv. p. 298–9), and Iphicianus (*Comment. in Hippocr.* "*De Humor.*" iii. 34. vol. xvi. p. 484, where the name is corruptly called Φηκιανός). It was perhaps at this time that he visited various other countries, of which mention is made in his works, as e. g. Cilicia, Phoenicia, Palestine, Scyros, Crete (*Comment. in Hippocr.* "*De Victu Acut.*" iii. 8. vol. xv. p. 648), and Cyprus (*De Simpl. Medic. Temper. ac Facult.* ix. 1. § 2. vol. xii. p. 171). He returned to Pergamus from Alexandria, when he had just entered on his twenty-ninth year, A. D. 158 (*De Compos. Medic. sec. Gen.* iii. 2. vol. xiii. p. 599), and was immediately appointed by the high-priest of the city physician to the school of gladiators, an office which he filled with great reputation and success. (*Comment. in Hippocr.* "*De Fract.*" iii. 21. vol. xviii. pt. 2. p. 567, &c.; *De Compos. Medic. sec. Gen.* iii. 2. vol. xiii. p. 574.)

In his thirty-fourth year, A. D. 163–4, Galen quitted his native country on account of some popular commotions, and went to Rome for the first time. (*De Libris Propr.* c. i. vol. xix. p. 15.) Here he stayed about four years, and gained such reputation from his skill in anatomy and medicine that he got acquainted with some of the principal persons at Rome, and was to have been recommended to the emperor, but that he declined that honour. (*De Praenot. ad Epig.* c. 8. vol. xiv. p. 647.) It was during his first visit to Rome that he wrote his work *De Hippocratis et Platonis Decretis*, the first edition of his work *De Anatomicis Administrationibus*, and some of his other treatises (*De Anat. Admin.* i. 1. vol. ii. p. 215); and excited so much envy and ill-will among the physicians there by his constant and successful disputing, lecturing, writing, and practising, that he was actually afraid of being poisoned by them. (*De Praenot. ad Epig.* c. 4. vol. xiv. p. 623, &c.) A full account of his first visit to Rome*, and of some of his most remarkable cures, is given in the early chapters of his work *De Praenotione ad Epigenem*, where he mentions that he was at last called, not only παραδοξολόγος, "the wonder-speaker," but also παραδοξοποιός, "the wonder-worker." (c. 8. p. 641.) It is often stated that Galen fled from Rome in order to avoid the danger of a very severe pestilence, which had first broken out in the parts about Antioch, A. D. 166, and, after ravaging various parts of the empire, at last reached the capital (see Greswell's *Dissertations, &c.*, vol. iv. p. 552); but he does not appear to be justly open to this charge, which the whole of his life and character would incline us to disbelieve. He had been for some time wishing to leave Rome as soon as the tumults at Pergamus should be at an end (*De Praenot. ad Epig.* c. 4. vol. xiv. p. 622), and evaded the proposed introduction to the emperor M. Aurelius for fear lest his return to Asia should be thereby hindered (*ibid.* pp. 647, 648). This resolution may have been somewhat hastened by the breaking out of the pestilence at Rome, A. D. 167 (*De Libr. Propr.* c. 1. vol. xix. p. 15), and accordingly he left the city privately, and set sail at Brundusium. (*De Praenot. ad Epig.* c. 9. vol. xiv. p. 648.) He reached his native country in his thirty-eighth year, A. D. 167–8 (*De Libr. Propr.* c. 2. vol. xix. p. 16), and resumed his ordinary course of life; but had scarcely done so, when there arrived a summons from the emperors M. Aurelius and L. Verus to attend them at Aquileia in Venetia, the chief bulwark of Italy on its north-eastern frontier, whither they had both gone in person to make preparations for the war with the northern tribes (*De Libr. Propr.* l. c. p. 17, 18; *De Praenot. ad Epig.* c. 9. vol. xiv. p. 649, 650), and where they intended to pass the winter. He travelled through Thrace and Macedonia, performing part of the journey on foot (*De Simplic. Medi-*

* Some persons think that Galen's first visit to Rome took place A. D. 161–2, and that therefore he was there *twice* before his visit A. D. 170; but Galen himself never speaks of this as his *third* visit, and the writer is inclined to think that all the passages in his works that seem to imply that he was at Rome A. D. 161–2, may be easily reconciled with the other hypothesis.

cam. *Temper. ac Facult.* ix. 1. § 2. vol. xii. p. 171), and reached Aquileia towards the end of the year 169, shortly before the pestilence broke out in the camp with redoubled violence. (*De Libr. Propr.* and *De Praenot. ad Epig.* l. c.) The two emperors, with their court and a few of the soldiers, set off precipitately towards Rome, and while they were on their way Verus died of apoplexy, between Concordia and Altinum in the Venetian territory, in the month of December. (See Greswell's *Dissertations, &c.*, vol. iv. p. 595, 596.) Galen followed M. Aurelius to Rome, and, upon the emperor's return, after the apotheosis of L. Verus, to conduct the war on the Danube, with difficulty obtained permission to be left behind at Rome, alleging that such was the will of Aesculapius. (*De Libr. Propr.* l. c.) Whether he really had a dream to this effect, which he believed to have come from Aesculapius, or whether he merely invented such a story as an excuse for not sharing in the dangers and hardships of the campaign, it is impossible to determine; it is, however, certain that he more than once mentions his receiving (what he conceived to be) divine communications during sleep, in cases where no self-interested motive can be discovered. The emperor about this time lost his son, Annius Verus Caesar, and accordingly on his departure from Rome, he committed to the medical care of Galen his son L. Aurelius Commodus, who was then nine years of age, and who afterwards succeeded his father as emperor. (*De Libr. Propr.* and *De Praenot. ad Epig.* l. c.) It was probably in the same year, A. D. 170, that Galen, on the death of Demetrius, was commissioned by M. Aurelius to prepare for him the celebrated compound medicine called *Theriaca*, of which the emperor was accustomed to take a small quantity daily (*De Antid.* i. 1. vol. xiv. p. 3, &c.); and about thirty years afterwards he was employed to make up the same medicine for the emperor Septimus Severus (*ibid.* i. 13. p. 63, 65).

How long Galen stayed at Rome is not known, but it was probably for some years, during which time he employed himself, as before, in lecturing, writing, and practising, with great success. He finished during this visit at Rome two of his principal treatises, which he had begun when he was at Rome before, viz. that *De Usu Partium Corporis Humani*, and that *De Hippocratis et Platonis Decretis* (*De Libr. Propr.* c. 2. vol. xix. p. 19, 20); and among other instances which he records of his medical skill, he gives an account of his attending the emperor M. Aurelius (*De Praenot. ad Epig.* c. 11. vol. xiv. p. 657, &c.), and his two sons, Commodus (*ibid.* c. 12. p. 661, &c.) and Sextus (*ibid.* c. 10. p. 651, &c.). Of the events of the rest of his life few particulars are known. On his way back to Pergamus, he visited the island of Lemnos for the second time (having been disappointed on a former occasion), for the purpose of learning the mode of preparing a celebrated medicine called "Terra Lemnia," or "Terra Sigillata;" of which he gives a full account. (*De Simplic. Medicam. Temper. ac Facult.* ix. 1. § 2. vol. xii. p. 172.) It does not appear certain that he visited Rome again, and one of his Arabic biographers expressly says he was there only twice (Anon. *Arab. Philosoph. Biblioth.* apud Casiri, *Biblioth. Arabico-Hisp. Escur.* vol. i. p. 253); but it certainly seems more natural to suppose that he was at Rome about the end of the second century, when he was employed to compound Theriaca for the emperor Severus. The place of his death is not mentioned by any Greek author, but Abú-l-faraj states that he died in Sicily. (*Hist. Dynast.* p. 78.) The age at which he died and the date is also somewhat uncertain. Suidas says he died at the age of seventy, which statement is generally followed, and, as he was born in the autumn of the year 130, places his death in the year 200 or 201. He certainly was alive about the year 199, as he mentions his preparing Theriaca for the emperor Severus about that date, and his work *De Antidotis*, in which the account is given (i. 13. vol. xiv. p. 65), was probably written in or before that year, when Caracalla was associated with his father in the empire, as Galen speaks of only *one* emperor as reigning at the time it was composed. If, however, the work *De Theriaca ad Pisonem* be genuine, which seems to be at least as probable as the contrary supposition (see below, Sect. VII. § 75.), he must have lived some years later; which would agree with the statements of his Arabic biographers, one of whom says he lived more than eighty years (apud Casiri, *l. c.*), while Abú-l-faraj says that he died at the age of eighty-eight. Some European authorities place his death at about the same age (Ackermann, *Hist. Liter.*, in vol. i. of Kühn's edition of Galen, p. xli.), and John Tzetzes says that he lived under the emperor Caracalla (*Chiliad.* xii. hist. 397); so that, upon the whole, there seems to be quite sufficient reason for not implicitly receiving the statement of Suidas.

Galen's personal character, as it appears in his works, places him among the brightest ornaments of the heathen world. Perhaps his chief faults were too high an opinion of his own merits, and too much bitterness and contempt for some of his adversaries,—for each of which failings the circumstances of the times afforded great, if not sufficient, excuse. He was also one of the most learned and accomplished men of his age, as is proved not only by his extant writings, but also by the long list of his works on various branches of philosophy which are now lost. All this may make us the more regret that he was so little brought into contact with Christianity, of which he appears to have known nothing more than might be learned from the popular conversation of the day during a time of persecution: yet in one of his lost works, of which a fragment is quoted by his Arabian biographers (Abú-l-faraj, Casiri, *l. c.*), he speaks of the Christians in higher terms, and praises their temperance and chastity, their blameless lives, and love of virtue, in which they equalled or surpassed the philosophers of the age. A few absurd errors and fables are connected with his name, which may be seen in Ackermann's *Hist. Liter.* (pp. xxxix. xlii.), but which, as they are neither so amusing in themselves, nor so interesting in a literary point of view as those which concern Hippocrates, need not be here mentioned. If Galen suffered during his lifetime from the jealousy and misrepresentation of his medical contemporaries, his worth seems to have been soon acknowledged after his death; medals were struck in his honour by his native city, Pergamus (Montfaucon, *L'Antiquité Expliquée*, &c., vol. iii. p. 1. pl. xv. and Suppl. vol. i. pl. lxviii.), and in the course of a few centuries he began to be called θαυμάσιος (Simplic. *Comment. in Aristot.*

"*Phys. Auscult.*" iv, 3. p.167. ed. Ald.), "Medicorum dissertissimus atque doctissimus," (S. Hieron. *Comment. in Aoms*, c. 5. vol. vi. p. 283), and even Θειότατος. (Alex. Trall. *De Med.* v. 4. p. 77. ed. Lutet. Par.)

II. General History of Galen's Writings, Commentators, Bibliography, &c.

The works that are still extant under the name of Galen, as enumerated by Choulant, in the second edition of his *Handbuch der Bücherkunde für die Aeltere Medicin*, consist of eighty-three treatises acknowledged to be genuine; nineteen whose genuineness has, with more or less reason, been doubted; forty-five undoubtedly spurious; nineteen fragments; and fifteen commentaries on different works of Hippocrates: and more than fifty short pieces and fragments (many or most of which are probably spurious) are enumerated as still lying unpublished in different European libraries. (Ackermann, *Histor. Liter.* pp. clxxxvi. &c.) Almost all these treat of some branch of medical science, and many of them were composed at the request of his friends, and without any view to publication. Besides these, however, Galen wrote a great number of works, of which nothing but the titles have been preserved; so that altogether the number of his distinct treatises cannot have been less than five hundred. Some of these are very short, and he frequently repeats whole passages, with hardly any variation, in different works; but still, when the number of his writings is considered, their intrinsic excellence, and the variety of the subjects of which he treated (extending not only to every branch of medical science, but also to ethics, logic, grammar, and other departments of philosophy), he has always been justly ranked among the greatest authors that have ever lived. (See Cardan, *De Subtil.* lib. xvi. p. 597, ed. 1554. His style is elegant, but diffuse and prolix, and he abounds in allusions and quotations from the ancient Greek poets, philosophers, and historians.

At the time when Galen began to devote himself to the study of medicine, the profession was divided into several sects, which were constantly disputing with each other. The Dogmatici and Empirici had for several centuries been opposed to each other; in the first century B. C. had arisen the sect of the Methodici; and shortly before Galen's own time had been founded those of the Eclectici, Pneumatici, and Episynthetici. Galen himself, "nullius addictus jurare in verba magistri," attached himself exclusively to none of these sects, but chose from the tenets of each what he believed to be good and true, and called those persons *slaves* who designated themselves as followers of Hippocrates, Praxagoras, or any other man. (*De Libr. Propr.* c. 1. vol. xiv. p. 13.) However, "in his general principles," says Dr. Bostock, "he may be considered as belonging to the Dogmatic sect, for his method was to reduce all his knowledge, as acquired by the observation of facts, to general theoretical principles. These principles he indeed professed to deduce from experience and observation, and we have abundant proofs of his diligence in collecting experience, and his accuracy in making observations; but still, in a certain sense at least, he regards individual facts and the detail of experience as of little value, unconnected with the principles which he laid down as the basis of all medical reasoning. In this fundamental point, therefore, the method pursued by Galen appears to have been directly the reverse of that which we now consider as the correct method of scientific investigation; and yet, such is the force of natural genius, that in most instances he attained the ultimate object in view, although by an indirect path. He was an admirer of Hippocrates, and always speaks of him with the most profound respect, professing to act upon his principles, and to do little more than to expound his doctrines, and support them by new facts and observations. Yet, in reality, we have few writers whose works, both as to substance and manner, are more different from each other than those of Hippocrates and Galen, the simplicity of the former being strongly contrasted with the abstruseness and refinement of the latter." (*Hist. of Med.*)

After Galen's time we hear but little of the old medical sects, which in fact seem to have been all merged in his followers and imitators. To the compilers among the Greeks and Romans of large medical works, like Aëtius and Oribasius, his writings formed the basis of their labours; while, as soon as they had been translated into Arabic, in the ninth century after Christ, chiefly by Honain Ben Ishak, they were at once adopted throughout the East as the standard of medical perfection. It was probably in a great measure from the influence exercised even in Europe by the Arabic medical writers during the middle ages that Galen's popularity was derived; for, though his opinions were universally adopted, yet his writings appear to have been but little read, when compared with those of Avicenna and Mesue. Of the value of what was done by the Arabic writers towards the explanation and illustration of Galen's works, it is impossible to judge; as, though numerous translations, commentaries, and abridgements are still extant in different European libraries, none of them have ever been published. If, however, a new and critical edition of Galen's works should ever be undertaken, these ought certainly to be examined, and would probably be found to be of much value; especially as some of his writings (as is specified below), of which the Greek text is lost, are still extant in an Arabic translation. Of the immense number of European writers who have employed themselves in editing, translating, or illustrating Galen's works, a complete list, up to about the middle of the sixteenth century, was made by Conrad Gesner, and prefixed to the edition of Basil. 1561, fol.: of those enumerated by him, and of those who have lived since, perhaps the following may be most deserving of mention: — Jo. Bapt. Opizo, Andr. Lacuna, Ant. Musa Brassavolus, Aug. Gadaldinus, Conr. Gesner, Hier. Gemusaeus, Jac. Sylvius, Janus Cornarius, Nic. Rheginus, Jo. Bapt. Montanus, John Caius, Jo. Guinterius (Andernacus), Thomas Linacre, Theod. Goulston, Casp. Hofmann, Ren. Chartier, Alb. Haller, and C. G. Kühn. Galen's works were first published in a Latin translation, Venet. 1490, fol. 2 vols. ap. Philipp. Pintium de Caneto; it is printed in black letter, and is said to be scarce. The next Latin edition that deserves to be noticed is that published by the Juntas, Venet. 1541, fol., which was reprinted, with additions and improvements, eight (or nine) times within one hundred years. Of these editions, the most valuable are said to be those of the years 1586 (or 1597), 1600, 1609.

and 1625, in five vols., with the works divided by J. Bapt. Montanus into classes, according to their subject-matter, and with the copious Index Rerum of Ant. Musa Brassavolus. Another excellent Latin edition was published by Froben, Basil. 1542, fol., and reprinted in 1549 and 1561. It contains all Galen's works, in eight vols., divided into eight classes, and a ninth vol., consisting of the Indices. The reprint of 1561 is considered the most valuable, on account of Conrad Gesner's Prolegomena. The last Latin edition is that published by Vinc. Valgrisius, Venet. 1562, fol. in five vols., edited by Jo. Bapt. Rasarius. Altogether (according to Choulant), a Latin version of all Galen's works was published once in the fifteenth century, twenty (or twenty-two) times in the sixteenth, and not once since.

The Greek text has been published four times; twice alone, and twice with a Latin translation. The first edition was the Aldine, published Venet. 1525, fol., in five vols., edited by Jo. Bapt. Opizo with great care, though containing numerous errors and omissions, as might be expected in so large a work. It is a handsome book, rather scarce, and much valued; and contains the Greek text, without translation, notes, or indices. The next Greek edition was published in 1538, Basil. ap. Andr. Cratandum, fol., in five vols., edited by L. Camerarius, L. Fuchs, and H. Gemusaeus. The text in this edition (which, like the preceding, contains neither Latin translation, notes, nor indices) is improved by the collation of Greek MSS. and the examination of the Latin versions: the only additional work of Galen's published in this edition is a Latin translation of the treatise *De Ossibus*. It is a handsome book, and frequently to be met with.

A very useful and neat edition, in thirteen vols. fol., was printed at Paris, and bears the date of 1679. It contains the whole of the works of Hippocrates and Galen, mixed up together, and divided into thirteen classes, according to the subject-matter. This vast work was undertaken by René Chartier (*Renatus Charterius*), a French physician, who published in 1633 (when he had already passed his *sixtieth* year) a programme, entitled, *Index Operum Galeni quae Latinis duntaxat Typis in Lucem edita sunt*, &c., begging the loan of such Greek MSS. as he had not an opportunity of examining in the public libraries of Paris. The first volume appeared in 1639; but Chartier, after impoverishing himself, died in 1654, before the work was completed: the last four volumes were published after his death, at the expense of his son-in-law, and the whole work was at length finished in 1679, forty years after it had been commenced. This edition is in every respect superior to those that had preceded it, and in some points to that which has followed it. It contains a Latin translation, and a few notes, and various readings: the text is divided into chapters, and is much improved by the collation of MSS.; it contains several treatises in Greek and Latin not included in the preceding editions (especially *De Humoribus*, *De Ossibus*, *De Septimestri Partu*, *De Fasciis*, *De Clysteribus*), several others, much enlarged by the insertion of omitted passages (especially *De Usu Partium*, *Definitiones Medicae*, *De Tomate secundum Hippocraten*, *De Praenotione*), and a large collection of fragments of Galen's lost works, extracted from various Greek and Latin writers. It is, however, very far from what it might and ought to have been, and its critical merits are very lightly esteemed. M. Villiers published a criticism on this edition, entitled, "Lettre sur l'Edition Grecque et Latine des Oeuvres d'Hippocrate et de Galene," Paris, 1776, 4to.

The latest and most commodious edition is that of C. G. Kühn, who with extraordinary boldness, at the age of *sixty-four*, and at a time when the old medical authors were more neglected than they are at present, ventured to put forth a specimen and a prospectus of a work so vast, that any one in the prime of life, and strength, and leisure, might well shrink from the undertaking. As this seems to be the most proper place for giving an account of Kühn's collection, it may be stated that he designed to publish no less than a complete edition of all the Greek medical authors whose writings are still extant; a work far too extensive for any single man to have undertaken, and which (as might have been expected) still remains unfinished. Kühn, however, not only found a publisher rich and liberal enough to undertake the risk and expense of such a work, but actually lived to see his collection comprehend the entire works of Galen, Hippocrates, Aretaeus, and Dioscorides, in twenty-eight thick 8vo. volumes, consisting each of about eight hundred pages, and of which all but three were edited by himself. But while it is thankfully acknowledged that Kühn did good service to the ancient medical writers by republishing their works in a commodious form, yet at the same time it must be confessed that the real critical merits of his Collection as a whole are very small. In 1818 he published Galen's little work *De Optimo Docendi Genere*, Lips. 8vo., Greek and Latin, as a specimen of his projected design, and in 1821 the first volume of his works appeared. The edition consists of twenty 8vo. volumes (divided into twenty-two parts), of which the last contains an Index, made by F. W. Assmann, and was published in 1833. The first volume contains Ackermann's *Notitia Literaria Galeni*, extracted from the fifth volume of the new edition of Fabricius's *Bibliotheca Graeca*, and somewhat improved and enlarged by Kühn. For the correction of the Greek text little or nothing has been done except in the case of a few particular treatises, and all Chartier's notes and various readings are omitted. Kühn has likewise left out many of the spurious works contained in Chartier's edition, as also the Fragments, and those books which are extant only in Latin; but, on the other hand, he has published for the first time the Greek text of the treatise *De Musculorum Dissectione*, the *Synopsis Librorum de Pulsibus*, and the commentary on Hippocrates *De Humoribus*. Upon the whole, the writings of Galen are still in a very corrupt and unsatisfactory state, and it is universally acknowledged that a new and critical edition is much wanted.

The project of a new edition of Galen's works has been entertained by several persons, particularly by Caspar Hofmann and Theodore Goulstone in the seventeenth century. The latter prepared several of Galen's smaller works for the press, which were published in one volume 4to. Lond. 1640, after his death, by Thom. Gataker. Hofmann made very extensive preparations for his task, and published a copious and valuable commentary on the treatise *De Usu Partium*. His MS. notes, amounting to twenty-seven volumes in

folio, are said to have come into the possession of Dr. Askew; they do not, however, appear in the catalogue of his sale, nor has the writer been able to discover whether they are still in existence; for while the continental physicians universally believe them to be still somewhere in England, no one in this country to whom he has applied knows any thing about them.

Galen's extant works have been classified in various ways. In the old edition of his *Bibliotheca Graeca*, Fabricius enumerated them in alphabetical order, which perhaps for convenience of reference is as useful a mode as any. Ackermann in the new edition of Fabricius has mentioned them, as far as possible, in chronological order; which is much less practically useful than the alphabetical arrangement (inasmuch as the difficulty of finding the account of any particular treatise is very much increased), but which, if it could be ascertained completely and certainly, would be a far more natural and interesting one. In most of the editions of his works, the treatises are arranged in classes according to the subject-matter, which, upon the whole, seems to be the mode most suitable for the present work. The number and contents of the different classes vary (as might be expected) according to the judgment of different editors, and the classification which the writer has adopted does not exactly agree with any of the preceding ones. The treatises in each class will, as far as possible, be arranged chronologically, thus combining, in some degree, the advantage of Ackermann's arrangement; while the number of works contained in each class will not generally be so great as to occasion much inconvenience from their not being enumerated alphabetically. As Kühn's edition of Galen (which is likely to be the one most in use for many years to come) extends to twenty-one volumes, it has been thought useful to mention in which of these each treatise is to be found.

III. Works on Anatomy and Physiology.

1. Περὶ Κράσεων, *De Temperamentis*, in three books (vol. i. ed. Kühn). For the editions of each separate treatise, and the commentaries that have been published, see Choulant's *Handbuch der Bücherkunde für die Aeltere Medicin*, Haller's *Bibliothecae*, and Ackermann's *Historia Literaria*, prefixed to Kühn's edition. The best account of the Arabic, Syriac, Armenian, and Persian translations, will be found in J. G. Wenrich's treatise *De Auctorum Graecorum Versionibus et Commentariis Syriacis, Arabicis*, &c. Lips. 1842. 8vo. 2. Περὶ Μελαίνης Χολῆς, *De Atra Bile* (vol. v.). 3. Περὶ Δυνάμεων Φυσικῶν, *De Facultatibus Naturalibus*, in three books (vol. ii.). 4. Περὶ Ἀνατομικῶν Ἐγχειρήσεων, *De Anatomicis Administrationibus* (vol. ii.). This is Galen's principal anatomical work, and consisted originally of fifteen books, the subject of each of which is mentioned by himself. (*De Libr. Propr.* c. 3, vol. xix. p. 24, 25.) The six last books, and about two-thirds of the ninth, which are not extant either in the original Greek or in any Latin translation (as far as the writer is aware), are preserved in an Arabic version, of which there are two copies in the Bodleian library at Oxford (Uri, *Catal. MSS. Orient. Bibl. Bodl.* p. 135, codd. 567, 570), and apparently in no other European library. The latter of these MSS. seems to have been copied from the former by Jac. Golius, and contains only the six last books; the other contains the whole work. (See *London Medical Gazette* for 1844, 1845, p. 329.) There were more than one edition of this treatise; the first was written during Galen's first visit to Rome, soon after the beginning of the reign of M. Aurelius, about A. D. 164; the last some time before the same emperor's death, A. D. 180. (Galen, *De Administr. Anat.* i. 1, vol. ii. p. 215, &c.) 5. Περὶ Ὀστῶν τοῖς Εἰσαγομένοις, *De Ossibus ad Tirones* (vol. ii.). The work contains a tolerably accurate account of the bones, though in some parts it appears clearly that he was describing the skeleton of the *ape*. 6. Περὶ Φλεβῶν καὶ Ἀρτηριῶν Ἀνατομῆς, *De Venarum et Arteriarum Dissectione* (vol. ii.). 7. Περὶ Νεύρων Ἀνατομῆς, *De Nervorum Dissectione* (vol. ii.). 8. Περὶ Μυῶν Ἀνατομῆς, *De Musculorum Dissectione* (vol. xviii. pt. 2.). 9. Περὶ Μήτρας Ἀνατομῆς, *De Uteri Dissectione* (vol. ii.). 10. Εἰ κατὰ Φύσιν ἐν Ἀρτηρίαις Αἷμα περιέχεται, *An in Arteriis secundum Naturam Sanguis contineatur* (vol. iv.). 11. Περὶ Μυῶν Κινήσεως, *De Musculorum Motu* (vol. iv.). 12. Περὶ Σπέρματος, *De Semine* (vol. iv.). 13. Περὶ Χρείας τῶν ἐν Ἀνθρώπου Σώματι Μορίων, *De Usu Partium Corporis Humani*, in seventeen books (vols. iii. and iv.). This is Galen's principal physiological work, and was probably begun about A. D. 165 (Gal. *De Libr Propr.* c. 2. vol. xix. p. 15, 16), and finished after the year 170. (*Ibid.* p. 20.) It is no less admirable for the deep religious feeling with which it is written, than for the scientific knowledge and acuteness displayed in it; and is altogether a noble work. Theophilus Protospatharius published a sort of abridgment of the work under the title Περὶ τῆς τοῦ Ἀνθρώπου Κατασκευῆς, *De Corporis Humani Fabrica*. [Theophilus Protospatharius.] 14. Περὶ Ὀσφρήσεως Ὀργάνου, *De Odoratus Instrumento* (vol. ii.). 15. Περὶ Χρείας Ἀναπνοῆς, *De Usu Respirationis* (vol. iv.). 16. Περὶ Χρείας Σφυγμῶν, *De Usu Pulsuum* (vol. v.). His other works on the pulse, which treat rather of its use in diagnosis, are mentioned in Class VI. 17. Ὅτι τὰ τῆς Ψυχῆς Ἤθη ταῖς τοῦ Σώματος Κράσεσιν ἕπεται, *Quod Animi Mores Corporis Temperamenta sequantur* (vol. iv.). 18. Περὶ Κυουμένων Διαπλάσεως, *De Foetuum Formatione* (vol. iv.). 19. Εἰ Ζῶον τὸ κατὰ Γαστρός, *An Animal sit quod est in Utero* (vol. xix.); generally considered to be spurious. 20. *De Anatomia Vivorum* (vol iv. ed. Chart.); spurious. 21. *De Compagine Membrorum, sive De Natura Humana* (vol. v. ed Chart.); spurious. 22. *De Natura et Ordine cujuslibet Corporis* (vol. v. ed. Chart.); spurious 23. *De Motibus Manifestis et Obscuris* (vol. v ed. Chart.), not written by Galen, but compiled from his writings. 24. Περὶ Χυμῶν, *De Humoribus* (vol. xix.); spurious.

Though Galen's celebrity is by no means founded entirely on his anatomical and physiological works, yet it was to these branches of medical science that he did most real service, and it is this class of his writings that is most truly valuable. A very interesting and accurate "Cursory Analysis of the Works of Galen, so far as they relate to Anatomy and Physiology," by Dr. Kidd, is inserted in the sixth volume of the "Transactions of the Provincial Medical and Surgical Association" (Lond. 1838), to which we must refer our reader

for an account of Galen's views on anatomy and physiology.

Galen's familiarity with practical anatomy is attested by numerous passages in his writings. In the examination, for instance, of the blood-vessels of the liver, he directs you to insert a probe into the vena portae, and from thence into any of its several larger ramifications; then gently advancing the probe further and further, to dissect down to it. And thus, he says, you may trace the minutest branches; removing with the knife the intermediate substance, called by Erasistratus the *parenchyma* (*De Anatom. Administr.* vi. 11, vol. ii. p. 575). Again, he notices what every one has often experienced in dissection, the occasional convenience of dividing the cellular membrane, either by the finger or the handle of the scalpel (*ibid.* p. 476.): and in describing the use of the blowpipe and various other instruments and contrivances employed in anatomical examinations, he continually introduces you, as it were, into the dissecting room itself (*ibid.* p. 476, 668, 716). As an instance of the boldness and extent of his experimental anatomy, it may be mentioned, that, after observing that although a ligature on the inguinal or axillary artery causes the pulse to cease in the leg or in the arm, yet the experiment is not seriously injurious to the animal on which it is made, he adds that even the carotid arteries may be tied with impunity. (*De Usu Puls.* c. 1. vol. v. p. 150.) And the habitual accuracy of his observation is evinced when he corrects the error of those experimentalists, who, omitting to separate the contiguous nerves in tying the carotids, supposed that the consequent loss of voice depended on the compression of those arteries, and not on that of the accompanying nerves. (*De Hippocr. et Plat. Decr.* ii. 6. vol. v. p. 266; Dr. Kidd's *Cursory Analysis, &c.*)

The question has often been discussed, whether Galen derived his anatomical knowledge from dissecting a human body, or that of some other animal. The writer is not aware of any passage in his writings in which it is distinctly stated that he dissected human bodies; while the numerous passages in which he recommends the dissection of apes, bears, goats, and other animals, would seem indirectly to prove that human bodies were seldom or never used for that purpose. (See particularly *De Anat. Administr.* iii. 5. vol. ii. 384; *De Musc. Dissect.* c. 1. vol. xviii. pt. ii. p. 930. See also Rufus Ephes. *De Corp. Hum. Part. Appellat.* i. p. 33; Theophilus, *De Corp. Hum. Fabr.* v. 11. § 20.) In one passage, however, he mentions, as something extraordinary, that those physicians who attended the emperor M. Aurelius in his wars against the Germans had an opportunity of dissecting the bodies of the barbarians. (*De Compos. Medicam. sec. Gen.* iii. 2. vol. viii. p. 604.)

On Galen's opinions respecting the nervous system there is a very complete and interesting thesis by C. V. Daremberg, Paris, 1841, 4to., entitled "Exposition des Connaissances de Galien, sur l'Anatomie, la Physiologie, et la Pathologie du Système Nerveux."

IV. Works on Dietetics and Hygiene.

25. Περὶ Ἀρίστης Κατασκευῆς τοῦ Σώματος ἡμῶν, *De Optima Corporis nostri Constitutione* (vol. iv.). 26. Περὶ Εὐεξίας, *De Bono Habitu* (vol. iv.). 27. Πότερον Ἰατρικῆς, ἢ Γυμναστικῆς ἐστι τὸ Ὑγιεινόν, *Utrum Medicinae sit, vel Gymnastices Hygieine* (vol. v.). 28. *De Attenuante Victus Ratione* (vol. vi. ed. Chart.). 29. Ὑγιεινά, *De Sanitate Tuenda* (vol. vi.). One of Galen's best works. 30. Περὶ Τροφῶν Δυνάμεως, *De Alimentorum Facultatibus* (vol. vi.). 31. Περὶ Εὐχυμίας καὶ Κακοχυμίας Τροφῶν, *De Probis et Pravis Alimentorum Succis* (vol. vi.). 32. Περὶ Πτισάνης, *De Ptisana* (vol. vi.) 33. Περὶ τοῦ διὰ Μικρᾶς Σφαίρας Γυμνασίου, *De Parvae Pilae Exercitio* (vol. v.). 34. *De Dissolutione Continua, sive De Alimentorum Facultatibus* (vol. vi. ed. Chart.)

In Galen's directions respecting both food and the means of preserving health, we find many which are erroneous, and many others which, from the difference of climate and manners, are totally inapplicable to us; but, if allowance be made for these points, most of the rest of his observations will probably be admitted to be very judicious and useful. Like the rest of the ancient medical writers, and in accordance with the habits of his countrymen, he lays great stress on different species of gymnastic exercises, and especially eulogizes *hunting*, as being an excellent exercise to the body, and an agreeable recreation to the mind. (*De Parva Pila*, vol. v. c. 1, p. 900.) He particularly recommends the cold bath to persons in the prime of life, and during the summer season. With respect to the regimen of old persons, he says, that as old age is cold and dry, it is to be corrected by diluents and calefacients, such as hot baths of sweet waters, drinking wine, and taking such food as is moistening and calefacient. He strenuously defends the practice of allowing old persons to take wine, and gives a circumstantial account of the Greek and Roman wines best adapted to them. He also approves of their taking three meals in the day (while to other persons he allows only *two*), and recommends the bath to be used before dinner, which should consist of sea-fish.

Of all kinds of animal food pork was almost universally esteemed by the ancients as the best; and Galen speaks of it in terms of the strongest approbation. He says that the athletes, if for one day presented with the same bulk of any other article of food, immediately experienced a diminution of strength; and that, if the change of diet was persisted in for several days, they fell off in flesh. (*De Aliment. Facult.* iii. 2. vol. vi. p. 661.)

Many other curious extracts from Galen's works on this subject may be found in Mr. Adams's Commentary on the first book of Paulus Aegineta, from which the preceding remarks have been abridged.

V. Works on Pathology.

35. Περὶ Ἀνωμάλου Δυσκρασίας, *De Inaequali Intemperie* (vol. vii.). 36. Περὶ Δυσπνοίας, *De Difficili Respiratione* (vol. vii.). 37. Περὶ Πλήθους, *De Plenitudine* (vol. vii.). 38. Περὶ τῶν παρὰ Φύσιν Ὄγκων, *De Tumoribus praeter Naturam* (vol. vii.). 39. Περὶ Τρόμου, καὶ Παλμοῦ, καὶ Σπασμοῦ, καὶ Ῥίγους, *De Tremore, Palpitatione, Convulsione, et Rigore* (vol. vii.). 40. Περὶ τῶν Ὅλου τοῦ Νοσήματος Καιρῶν, *De Totius Morbi Temporibus* (vol. vii.); of doubtful genuineness.

Much pathological matter may be found in various other parts of Galen's writings, and perhaps some of the treatises noticed under the following head might with equal propriety have been classed under the present.

The pathology of Galen, says Dr. Bostock, was much more imperfect than his physiology, for in this department he was left to follow the bent of his speculative genius almost without control. He adopts, as the foundation of his theory, the doctrine of the four elements, and, like Hippocrates, he supposes that the fluids are the primary seat of disease. But in the application of this doctrine he introduces so many minute subdivisions that he may be regarded as the inventor of the theory of the Humoralists, which was so generally adopted in the schools of medicine.

VI. Works on Diagnosis and Semeiology.

41. Περὶ τῶν Πεπονθότων Τόπων, *De Locis Affectis*, in six books (vol. viii.); sometimes quoted by the title Διαγνωστική, *Diagnostica*. This is preferred by Haller to any of Galen's works, and has always been considered one of the most valuable and elaborate, as it was written when he was mature in judgment and experience. 42. Περὶ Διαφορᾶς Πυρετῶν, *De Differentiis Febrium* (vol. vii.) 43. Περὶ τῶν ἐν ταῖς Νόσοις Καιρῶν, *De Morborum Temporibus* (vol. vii.). 44. Περὶ τῶν Σφυγμῶν τοῖς Εἰσαγομένοις, *De Pulsibus ad Tirones* (vol. viii.). 45. Περὶ Διαφορᾶς Σφυγμῶν, *De Differentia Pulsuum* (vol. viii.). 46. Περὶ Διαγνώσεως Σφυγμῶν, *De Dignoscendis Pulsibus* (vol. viii.). 47. Περὶ τῶν ἐν τοῖς Σφυγμοῖς Αἰτίων, *De Causis Pulsuum*, (vol. ix.). 48. Περὶ Προγνώσεως Σφυγμῶν, *De Praesagitione ex Pulsibus*, (vol. ix.). These last four works are sometimes considered as four parts of one large treatise. 49. Σύνοψις περὶ Σφυγμῶν Ἰδίας Πραγματείας, *Synopsis Librorum suorum de Pulsibus* (vol. ix.). 50. Περὶ Κρισίμων Ἡμερῶν, *De Criticis Diebus* (vel *Decretoriis*) (vol. ix.). 51. Περὶ Κρίσεων, *De Crisibus* (vol. ix.). 52. *De Causis Procatarcticis* (vol. vii. ed. Chart.). 53. Περὶ Διαφορᾶς Νοσημάτων, *De Differentia Morborum* (vol. vi.). 54. Περὶ τῶν ἐν τοῖς Νοσήμασιν Αἰτίων, *De Morborum Causis* (vol. vii.). 55. Περὶ Συμπτωμάτων Διαφορᾶς, *De Symptomatum Differentia* (vol. vii.). 56. Περὶ Αἰτίων Συμπτωμάτων, *De Causis Symptomatum*, in three books (vol. vii.). This and the three preceding treatises are intimately connected together, and are merely the different parts of one large work, as they are considered in some editions of Galen's writings. 57. Πῶς Δεῖ Ἐξελέγχειν τοὺς Προσποιουμένους Νοσεῖν, *Quomodo sint Deprehendendi Morbum Simulantes* (vol. xix.). 58. Περὶ τῆς ἐξ Ἐνυπνίων Διαγνώσεως, *De Dignotione ex Insomniis* (vol. vi.). 59. Περὶ τοῦ Προγινώσκειν πρὸς Ἐπιγένην, *De Praenotione ad Epigenem* (sive *Posthumum*) (vol. xiv.). 60. Περὶ Τύπων, *De Typis* (vol. vii.); of rather doubtful genuineness. 61. Πρὸς τοὺς περὶ Τύπων Γράψαντας, ἢ περὶ Περίοδων, *Adversus eos qui de Typis scripserunt*, vel *de Periodis* (vol. vii.); of doubtful genuineness. 62. Περὶ Προγνώσεως, *De Praenotione* (vol. xix.); spurious. 63. Πρόγνωσις Πεπειραμένη καὶ Παναλήθης, *Praesagitio Experta et omnino Vera* (vol. xix.); spurious. 64. Περὶ Κατακλίσεως Προγνωστικὰ ἐκ τῆς Μαθηματικῆς Ἐπιστήμης, *Prognostica de Decubitu ex Mathematica Scientia* (vol. xix.); spurious. 65. Περὶ Οὔρων, *De Urinis* (vol. xix.); of doubtful genuineness. 66. Περὶ Οὔρων ἐν Συντόμῳ, *De Urinis Compendium* (vol. xix.); spurious. 67. Περὶ Οὔρων ἐκ τῶν Ἱπποκράτους καὶ Γαληνοῦ, καὶ ἄλλων τινῶν, *De Urinis ex Hippocrate, Galeno, et aliis quibusdam* (vol. xix.). 68. Περὶ Σφυγμῶν πρὸς Ἀντώνιον, *De Pulsibus ad Antonium* (vol. xix.); spurious. 69. *Compendium Pulsuum* (vol. viii. ed. Chart.); spurious.

It would be difficult to give anything like an analysis of Galen's mode of discovering the nature of diseases, and of forming his prognosis, in which his skill and success were so great that he ventured to assert that, by the assistance of the Deity, he had never been wrong. (*Comment. in Hippocr.* "*Epid. I.*" ii. 20. vol. xviii. pt. i. p. 383.)

One of his chief sources of prognosis was derived from the Critical Days, in which doctrine he reposes such confidence that he affirms, that, by a proper observance of them, the physician may be able to prognosticate the very hour when a fever will terminate. He believed (as did most of the ancient authorities) that the critical days are influenced by the moon. Another very important element in his diagnosis and prognosis was afforded by the Pulse, on which subject, as the works of his predecessors are no longer extant, he may be considered as the first and greatest authority,—we might almost say our *sole* authority, for all subsequent writers were content to adopt his system without the slightest alteration. According to Galen, the pulse consists of four parts, of a diastole and a systole, with two intervals of rest, one after the diastole before the systole, and the other after the systole before the diastole. He maintained that by practice and attention all these parts can be distinguished (*De Dignosc. Puls.* iii. 3. vol. viii. p. 902, &c.); but his system is so complicated and subtle that it would be hardly possible to make it intelligible to the reader without going to greater lengths than can here be allowed. A full account of it is given by Mr. Adams in his Commentary on Paulus Aegineta (ii. 12), to which work in this, as in several other instances, the present article is much indebted.

VII. Works on Pharmacy and Materia Medica.

70. Περὶ Κράσεως καὶ Δυνάμεως τῶν Ἁπλῶν Φαρμάκων, *De Temperamentis et Facultatibus Simplicium Medicamentorum*, in eleven books (vols. xi. xii.). Galen recommends his readers to study the third book of his work *De Temperamentis*, which treats of the temperaments of drugs, before they begin to read this treatise. (*Ars Med.* c. 37, vol. i. p. 407.) 71. Περὶ Συνθέσεως Φαρμάκων τῶν κατὰ Τόπους, *De Compositione Medicamentorum secundum Locos* (vols. xii. xiii.). 72. Περὶ Συνθέσεως Φαρμάκων τῶν κατὰ Γένη, *De Compositione Medicamentorum secundum Genera* (vol. xiii.). This and the preceding treatise may be considered as two parts of one large work. 73. Περὶ Ἀντιδότων, *De Antidotis* (vol. xiv.). This is one of Galen's last works, and written in the reign of the emperor Severus, about the year 200. 74. Περὶ Εὐπορίστων, *De Remediis facile Parabilibus* (vol. xiv.). The third part of this work is undoubtedy spurious. 75. Περὶ τῆς Θηριακῆς πρὸς Πίσωνα, *De Theriaca ad Pisonem* (vol. xiv.) This work is quoted as genuine by Aëtius, Paulus Aegineta, and the Arabic physicians; but is considered to be of doubtful authority by some modern critics. This condemnation, however, seems to the writer to rest on insufficient grounds, as, on a cursory examina-

tion of the book, he has found nothing to prove that Galen was not the writer; whereas several passages seem to agree exactly with the circumstances of his life; as, for instance, where he speaks of what he had himself seen at Alexandria (c. 8. p. 237.) Compare also the mention of Demetrius (c. 12. p. 261.) with what is said of him. (*De Antid.* i. 1. vol. xiv. p. 4.) The work (unless it be a wilful forgery, which is not likely) was certainly written by a contemporary of Galen, and in fact between the years 199—211, as the author mentions (c. 2. p. 217) *two* emperors as reigning at the time, which can only refer to Severus and Caracalla. Upon the whole, as the work has not been *proved* to belong to any other author, and as there is both external and internal evidence in its favour, the writer is inclined to think its genuineness at least as probable as its spuriousness; and the question is of some importance, because (as has been mentioned above), if Galen really did write the book, he must have lived some years later than is commonly supposed. 76. Περὶ τῆς Θηριακῆς πρὸς Παμφιλιανόν, *De Theriaca ad Pamphilianum* (vol. xiv.). This is also considered by some critics to be of doubtful genuineness, but (in the writer's opinion) without sufficient reason, as mention is made in it of Galen's visiting Rome (p. 295.), and of his tutor, Aelianus Meccius (p. 299). 77. *Liber Secretorum ad Monteum* (vol. x. ed. Chart.), spurious. 78. *De Medicinis Expertis* (vol. x. ed Chart.), spurious. 79. Περὶ Μέτρων καὶ Σταθμῶν Διδασκαλία, *De Ponderibus et Mensuris Doctrina* (vol. xix.), spurious. 80. Περὶ Ἀντεμβαλλομένων, *De Succedaneis* (vol. xix.), spurious. 81. *De Simplicibus Medicamentis ad Paternianum* (vol. xiii. ed. Chart.), spurious. 82. *De Plantis* (vol. xiii. ed. Chart.), spurious. 83. *De Virtute Centaureae* (vol. xiii. ed. Chart.), spurious. 84. *De Clysteribus* (vol. xiii. ed. Chart.), spurious. 85. *De Catharticis* (ap. *Spuria*, in ed. Junt.), spurious.

In Materia Medica Galen's authority was not so high as that of Dioscorides: he placed implicit faith in amulets, and is supposed by Cullen to be the author of the anodyne necklace, which was so long famous in England. In Galen's works, *De Compositione Medicamentorum secundum Genera* and *De Compos. Medicamentorum secundum Locos*, we have a large collection of compound medicines; and the number of compositions for the same disease, and the number of ingredients in most of the compositions, sufficiently show the great want of discernment in the nature of medicines that was then felt. This want of discernment is also very apparent in Galen himself; for, although he frequently expresses his own opinion, yet certainly it would appear that from his own observation or experience he had not arrived at any nice judgment in the subject of Materia Medica, as these works are almost entirely compiled from the writings of Andromachus, Archigenes, Asclepiades Pharmacion, Dioscorides, and a number of other authors who had gone before him. After the time of Galen no change in the plan of the Materia Medica was made by any of the Greek physicians; for, although in Aëtius, Oribasius, and some others, there are large compilations on the subject, yet they are nothing *more* than compilations, conspicuous for the same imperfections which are so remarkable in the writings of Galen himself. See Cullen's "Treatise of the Materia Medica."

VIII. Works on Therapeutics, including Surgery.

86. Θεραπευτικὴ Μέθοδος, *Medendi Methodus*, (vol. x.) This is one of Galen's most valuable and celebrated works, and was written when he was advanced in years. 87. Τὰ πρὸς Γλαύκωνα Θεραπευτικά, *Ad Glauconem de Medendi Methodo* (vol. xi.). 88. Περὶ Φλεβοτομίας πρὸς Ἐρασίστρατον, *De Venae Sectione, adversus Erasistratum* (vol. xi.). 89. Περὶ Φλεβοτομίας πρὸς Ἐρασιστρατείους τοὺς ἐν Ῥώμῃ, *De Venae Sectione adversus Erasistrateos Romae degentes* (vol. xi.). 90. Περὶ Φλεβοτομίας Θεραπευτικὸν Βίβλιον, *De Curandi Ratione per Venae Sectionem* (vol. xi.). 91. Περὶ Μαρασμοῦ, *De Marasmo* (vol. vii.). 92. Τῷ Ἐπιληπτικῷ Παιδὶ Ὑποθήκη, *Pro Puero Epileptico Consilium* (vol. xi.). 93. Περὶ Βδελλῶν, Ἀντισπάσεως, Σικύας, Ἐγχαράξεως, καὶ Κατασχασμοῦ, *De Hirudinibus, Revulsione, Cucurbitula, Incisione et Scarificatione* (vol. xi.). 94. Περὶ τῆς τῶν Καθαιρόντων Φαρμάκων Δυνάμεως, *De Purgantium Medicamentorum Facultate* (vol. xi.), of doubtful genuineness. 95. Περὶ τῶν Ἐπιδέσμων, *De Fasciis* (vol. xviii. pt. i.), of very doubtful genuineness. 96. Περὶ Φλεβοτομίας, *De Venae Sectione* (vol. xix.), spurious. 97. Περὶ τῆς τῶν ἐν Νεφροῖς Παθῶν Διαγνώσεως καὶ Θεραπείας, *De Renum Affectuum Dignotione et Curatione* (vol. xix.), spurious. 98. *De Colico Dolore* (vol. x. ed. Chart.), spurious. 99. *Introductorius Liber Varias Morborum Curas complectens*, spurious. 100. *De Cura Icteri* (vol. x. ed. Chart.), spurious. 101. Περὶ Μελαγχολίας ἐκ τῶν Γαληνοῦ, καὶ Ῥούφου, καὶ ἄλλων τινῶν, *De Melancholia ex Galeno, Rufo, et aliis quibusdam* (vol. xix). 102. *De Oculis* (vol. xi. ed. Chart.), spurious. 103. *De Gynaeceis*, i. e. *De Passionibus Mulierum* (vol. vii. ed. Chart.), spurious. 104. *De Cura Lapidis* (vol. x. ed. Chart.), spurious. 105. *De Dynamidiis* (vol. x. ed. Chart.), spurious. 106. Τίνας δεῖ ἐκκαθαίρειν, καὶ ποίοις καθαρτηρίοις, καὶ πότε, *Quos quibus Catharticis Medicamentis, et quando purgare oporteat* (vol. x. ed. Chart.).

To give a complete account of Galen's system of Therapeutics would be in this place impracticable; some remarks on the general principles by which he was guided is all that can be here attempted. He did not depend solely upon experience, like the Empirici, nor on mere theory, but endeavoured judiciously to combine the advantages of both methods. His practice is based on the two fundamental maxims: 1. That disease is something contrary to nature, and is to be overcome by that which is contrary to the disease itself; and 2. That nature is to be preserved by that which has relation with nature. From these two maxims arise two general indications of treatment; the one taken from the affection contrary to nature, which affection requires to be overcome; the other from the strength and natural constitution of the body, which requires to be preserved. As a disease cannot be entirely overcome as long as its *cause* exists, this is (if possible) to be in the first place removed; the symptoms, in general, not requiring any particular treatment, because they will disappear with the disease on which they depend. The strength of the patient is to be considered before we proceed to the treatment; and when this is much reduced, we shall often be forced to omit the exhibition of a remedy which would otherwise

have been required by the nature of the disease. He appears to have been rather bold in the use of the lancet, and (as we have seen above, § 89.) thought it necessary to defend his custom in this respect against the followers of Erasistratus then practising at Rome. In cases of emergency he did not hesitate to perform this operation himself; in general, however, though he had practised surgery at Pergamus, when at Rome he followed the custom of the physicians in that city, and abstained from surgical operations. (*Comment. in Hippocr.* "*De Fract.*" iii. 21. vol. xviii. pt. ii. p. 567, &c.; *De Meth. Med.* vi. 6. vol. x. p. 454.) Accordingly, in surgery he has never been considered so high an authority as several of the other old medical writers.

IX. Commentaries on Hippocrates, &c.

107. Ὅτι Ἄριστος Ἰατρὸς καὶ Φιλόσοφος, *Quod Optimus Medicus sit quoque Philosophus* (vol. i.). This little work, which might at first sight seem rather to belong to the class of philosophical writings, is included in this class, because Galen himself mentions it as one of those which he wrote in defence and explanation of Hippocrates. (*De Libr. Propr.* c. 6, vol. xix. p. 37.) 108. Περὶ τῶν καθ' Ἱπποκράτην Στοιχείων, *De Elementis secundum Hippocratem* (vol. i.). 109. Τῶν Ἱπποκράτους Γλωσσῶν Ἐξήγησις, *Hippocratis Dictionum Exoletarum*) *Explicatio* (vol. xix.). 110. Περὶ Ἑπταμήνων Βρεφῶν, *De Septimestri Partu* (vol. v. ed. Chart.). 111. Commentary on *De Natura Hominis* (vol. xv.). 112. On *De Salubri Victus Ratione* (vol. xv.). 113. On *De Aëre, Aquis, et Locis* (vol. vi. ed. Chart.). 114. On *De Alimento* (vol. xv.). 115. On *De Humoribus* (vol. xvi.). 116. On the *Prognosticon* (vol. xviii. pt. ii.). 117. On the first book of the *Draedictiones* (or *Prorrhetica*) (vol. xvi). 118. On the first book *De Morbis Popularibus* (vol. xvii. pt. i.). 119. On the second book *De Morbis Popularibus* (vol. xvii. pt. i.). 120. On the third book *De Morbis Popularibus* (vol. xvii. pt. i.). 121. On the sixth book *De Morbis Popularibus* (vol. xvii. pts. i. and ii.). 122. On the *Aphorisms* of Hippocrates, in seven books (vols. xvii. pt. ii., and xviii. pt. i.). 123. Πρὸς Λύκον, *Adversus Lycum* (vol. xviii. pt. i.). A work in defence of one of the Aphorisms of Hippocrates. (*Aphor.* i. 14. vol. iii. p. 710.) 124. Πρὸς τὰ Ἀντειρημένα τοῖς Ἱπποκράτους Ἀφορισμοῖς ὑπὸ Ἰουλιανοῦ, *Adversus ea quae a Juliano in Hippocratis Aphorismos dicta sunt* (vol. xviii. pt. i.). 125. Commentary on Hippocrates, *De Ratione Victus in Morbis Acutis* (vol. xv.). 126. On *De Officina Medici* (vol. xviii. pt. ii.). 127. On *De Fracturis* (vol. xviii. pt. ii.). 128. On *De Articulis* (vol. xviii. pt. i.). 129. Περὶ τοῦ παρ' Ἱπποκράτει Κώματος, *De Comate secundum Hippocratem* (vol. vii.); of doubtful genuineness. 130. Περὶ τῆς κατὰ τὸν Ἱπποκράτην Διαίτης ἐπὶ τῶν Ὀξέων Νοσημάτων, *De Victus Ratione in Morbis Acutis secundum Hippocratem* (vol. xix.); of doubtful genuineness.

Few persons have ever been so well qualified to illustrate and explain the writings of Hippocrates as Galen; both from his unfeigned (though not indiscriminate) admiration for his works, and also from the time in which he lived, and from his own intellectual qualities. Accordingly, his Commentaries have always been considered a most valuable assistance in understanding the Hippocratic writings, and in old times served as a treasure of historical, grammatical, and medical criticism, from which succeeding annotators, Greek, Latin, and Arabic, borrowed freely. He wrote several other works relating to Hippocrates, some literary and grammatical, and others medical, which are now lost, and from which much information respecting the Hippocratic collection might have been expected. Those which still remain are chiefly medical, but contain at the same time certain philological details relating to the various readings found in the different MSS., and the explanations of the obscure words and passages given by former commentators. His own critical judgment (as far as we can form an opinion) appears to have been sound and judicious. He professes to preserve the old readings even when more difficult than the more modern, and endeavours to explain them, and never to have recourse to conjecture when he could avoid it (*Comment. in Hippocr.* "*Epid. VI.*" i. praef. vol. xvii. pt. i. p. 794, ii. 49, *ibid.* p. 1005). M. Littré, in the Introduction to his edition of Hippocrates (vol. i. p. 121), considers his chief fault to consist not so much in his prolixity as in his desire to support his own theories by the help of the writings of Hippocrates; thus neglecting, in these works, the theories which do not agree with his own, and unduly exalting those which (like the doctrine of the four humours) form the basis of his own system.

X. Philosophical and Miscellaneous Works.

131. Περὶ Αἱρέσεων τοῖς Εἰσαγομένοις, *De Sectis ad Tirones*, or *ad eos qui introducuntur* (vol. i.) 132. Πρὸς Θρασύβουλον περὶ Ἀρίστης Αἱρέσεως, *De Optima Secta ad Thrasybulum* (vol. i.). 133. Περὶ Ἀρίστης Διδασκαλίας, *De Optima Doctrina* (vol. i.) 134. Περὶ τῶν παρὰ τὴν Λέξιν Σωφισμάτων, *De Sophismatibus* (vel *Captionibus*) *penes Dictionem* (vol. xiv.). 135. Προτρεπτικὸς Λόγος ἐπὶ τὰς Τέχνας, *Oratio Suasoria ad Artes* (vol. i.). 136. Πρὸς Πατρόφιλον περὶ Συστάσεως Ἰατρικῆς, *De Constitutione Artis Medicae ad Patrophilum* (vol. i.). 137. Περὶ τῶν Ἱπποκράτους καὶ Πλάτωνος Δογμάτων, *De Hippocratis et Platonis Decretis* (vol. v.). This is a philosophical and controversial work, directed against Chrysippus, and others of the old philosophers, and containing at the same time much physiological matter. It was begun probably about A. D. 165, and finished about the year 170. 138. Τέχνη Ἰατρική, *Ars Medica* (vol. i.). It is often called in old editions and MSS. *Ars Parva*, to distinguish it from Galen's longer work, *De Methodo Medendi*; and this title is not unfrequently corrupted into *Microtechni*, *Microtegni*, *Tegne*, &c. This is perhaps the most celebrated of all Galen's works, and was commonly used as a text-book in the middle ages. The number of Latin editions and commentaries is very great. 139. Περὶ τῶν Ἰδίων Βιβλίων, *De Libris Propriis* (vol. xix.). 140. Περὶ τῆς Τάξεως τῶν Ἰδίων Βιβλίων, *De Ordine Librorum Propriorum* (vol. xix.). 141. Περὶ Διαγνώσεως καὶ Θεραπείας τῶν ἐν τῇ ἑκάστου Ψυχῇ Ἰδίων Παθῶν, *De Dignotione et Curatione Propriorum cujusque Animi Affectuum* (vol. v.). 142. Περὶ Διαγνώσεως καὶ Θεραπείας τῶν ἐν τῇ ἑκάστου Ψυχῇ Ἁμαρτημάτων, *De Dignotione et Curatione cujusque Animi Peccatorum* (vol. v.). 143. Εἰσαγωγὴ, ἢ Ἰατρός, *Introductio, seu Medicus* (vol. xiv.); of doubtful genu-

ineness. 144. *De Subfiguratione Empirica* (vol. ii. ed. Chart.). 145. Περὶ Ἐθῶν, *De Consuetudinibus* (vol. vi. ed. Chart.); of doubtful genuineness. 146. Περὶ Φιλοσόφου Ἱστορίας, *De Historia Philosophica* (vol. xix.). This is Plutarch's work *De Philosophorum Decretis*, with a few trifling alterations. 147. Ὅροι Ἰατρικοί, *Definitiones Medicae* (vol. xix.); of doubtful genuineness. 148. *De Partibus Artis Medicae* (vol. ii. ed. Chart.); of doubtful genuineness. 149. Ὅτι αἱ Ποιότητες Ἀσώματοι, *Quod Qualitates Incorporeae sint* (vol. xix.); spurious.

No one has ever set before the medical profession a higher standard of perfection than Galen, and few, if any, have more nearly approached it in their own person. He evidently appears from his works to have been a most accomplished and learned man, and one of his short essays (§ 107.) is written to inculcate the necessity of a physician's being acquainted with other branches of knowledge besides merely medicine. Of his numerous philosophical writings the greater part are lost; but his celebrity in logic and metaphysics appears to have been great among the ancients, as he is mentioned in company with Plato and Aristotle by his contemporary, Alexander Aphrodisiensis. (*Comment. in Aristot.* "*Topica*," viii. 1. p. 262, ed. Venet. 1513.) Alexander is said by the Arabic historians to have been personally acquainted with Galen, and to have nicknamed him *Mule's Head*, on account of "the strength of his head in argument and disputation." (Casiri, *Biblioth. Arabico-Hisp. Escur.* vol. i. p. 243; Abú-l-Faraj, *Hist. Dynast.* p. 78.) Galen had profoundly studied the logic of the Stoics and of Aristotle: he wrote a Commentary on the whole of the Organon (except perhaps the Topica), and his other works on Logic amounted to about thirty, of which only one short essay remains, viz. *De Sophismatibus penes Dictionem*, whose genuineness has been considered doubtful. His logical works appear to have been well known to the Arabic authors, and to have been translated into that language; and it is from Averroës that we learn that the fourth figure of a syllogism was ascribed to Galen (*Expos. in Porphyr.* "*Introd.*" vol. i. p. 56, verso, and p. 63, verso, ed. Venet. 1552); a tradition which is found in no Greek writer, but which, in the absence of any contradictory testimony, has been generally followed, and has caused the figure to be called by his name. It is, however, rejected by Averroës, as less natural than the others; and M. Saint Hilaire (*De la Logique d'Aristote*) considers that it may possibly have been Galen who gave to this form the name of the fourth figure, but that, considered as an annex to the first (of which it is merely a clumsy and inverted form), it had long been known in the Peripatetic School, and was probably received from Aristotle himself.

In Philosophy, as in Medicine, he does not appear to have addicted himself to any particular school, but to have studied the doctrines of each; though neither is he to be called an *eclectic* in the same sense as were Plotinus, Porphyry, Iamblichus, and others. He was most attached to the Peripatetic School, to which he often accommodates the maxims of the Old Academy. He was far removed from the Neo-Platonists, and with the followers of the New Academy, the Stoics, and the Epicureans he carried on frequent controversies. He did not agree with those advocates of universal scepticism who asserted that no such thing as certainty could be attained in any science, but was content to suspend his judgment on those matters which were not capable of observation, as, for instance, the nature of the human soul, respecting which he confessed he was still in doubt, and had not even been able to attain to a probable opinion. (*De Foet. Form.* vol. iv. p. 700.) The fullest account of Galen's philosophical opinions is given by Kurt Sprengel in his *Beiträge zur Geschichte der Medicin*, who thinks he has not hitherto been placed in the rank he deserves to hold: and to this the reader is referred for further particulars.

A list of the fragments, short spurious works, and lost and unpublished writings of Galen, are given in Kühn's edition.

Respecting Galen's personal history, see Phil. Labbei, *Elogium Chronologicum Galeni;* and, *Vita Galeni ex propriis Operibus collecta*, Paris, 1660, 8vo.; Ren. Chartier's Life, prefixed to his edition of Galen; Dan. Le Clerc, *Hist. de la Médecine;* J. A. Fabricii *Biblioth. Graeca.* In the new edition the article was revised and rewritten by J. C. G. Ackermann; and this, with some additions by the editor, is prefixed by Kühn to his edition of Galen. Kurt Sprengel, *Geschichte der Arzneykunde*, translated into French by Jourdan.

His writings and opinions are discussed by Jac. Brucker, in his *Hist. Crit. Philosoph.;* Alb. von Haller, in his *Biblioth. Botan.*, *Biblioth. Chirurg.*, and *Biblioth. Medic. Pract.;* Le Clerc and Sprengel, in their Histories of Medicine; Sprengel, in his *Beiträge zur Geschichte der Medicin.*

Some of the most useful works for those who are studying Galen's own writings, are, — Andr. Lacunae *Epitome Galeni*, Basil. 1551, fol., and several times reprinted.; Ant. Musa Brassavoli *Index in Opera Galeni*, forming one of the volumes of the Juntine editions of Galen (a most valuable work, though unnecessarily prolix); Conr. Gesneri *Prolegomena* to Froben's third edition of Galen's works.

The Commentaries on separate works, or on different classes of his works, are too numerous to be here mentioned. The most complete bibliographical information respecting Galen will be found in Haller's *Bibliothecae*, Ackermann's *Historia Literaria*, and Choulant's *Handb. der Bücherkunde für die Aeltere Medicin*, and his *Biblioth. Medico-Historica.*

Some other physicians that are said to have borne the name of Galen, and who are mentioned by Fabricius (*Biblioth. Graec.* vol. xiii. p. 166, ed. vet.), seem to be of doubtful authority. [W. A. G.]

GALEOTAE. [GALEUS.]

GALE'RIA FU'NDA'NA, the second wife of the emperor Vitellius, by whom he had a daughter and a son, Germanicus, who was almost deaf, and was afterwards killed by Mucianus. The father of Galeria Fundana had been praetor. She appears to have been a woman of a mild and gentle character, for she protected Trachalus, with her husband, against those who had denounced him, and she felt very deeply and keenly the brutal degradation and cruelty of which Vitellius was guilty. (Tac. *Hist.* ii. 59, 60, 64, iii. 66, iv. 80; Suet. *Vit.* 6; Dion Cass. lxv. 4.) [L. S.]

GALE'RIA VALE'RIA. [MAXIMIANUS.]

GALERIA'NUS, CALPUR'NIUS, was a son of C. Piso, who perished immediately after his adoption to the empire by Galba, in A. D. 69. Galerianus

was too young to take part in the contest between Otho, Vitellius, and Vespasian. But his noble birth, his youth, and popularity, awakened the jealousy of Vespasian's prefect, Mucianus. Galerianus was arrested at Rome, conducted by a strong guard forty miles along the Appian road, and put to death by injecting poison into his veins. (Tac. *Hist.* iv. 11.) [W. B. D.]

GALE'RIUS TRA'CHALUS. [TRACHALUS.]

GALE'RIUS VALE'RIUS MAXIMIA'NUS. [MAXIMIANUS.]

GA'LEUS (Γάλεος), that is, "the lizard," a son of Apollo and Themisto, the daughter of the Hyperborean king Zabius. In pursuance of an oracle of the Dodonean Zeus, Galeus emigrated to Sicily, where he built a sanctuary to his father Apollo. The Galeotae, a family of Sicilian soothsayers, derived their origin from him. (Aelian, *V. H.* xii. 46; Cic. *de Divin.* 1. 20; Steph. Byz. *s. v.* γαλεῶται.) The principal seat of the Galeatae was the town of Hybla, which was hence called γαλεῶτις, or, as Thucydides (vi. 62.) writes it, γελεᾶτις.) [L. S.]

GALI'NTHIAS (Γαλινθιάς), or, as Ovid (*Met.* ix. 306) calls her, Galanthis, was a daughter of Proetus of Thebes and a friend of Alcmene. When the latter was on the point of giving birth to Heracles, and the Moerae and Eileithyia, at the request of Hera, were endeavouring to prevent or delay the birth, Galinthias suddenly rushed in with the false report that Alcmene had given birth to a son. The hostile goddesses were so surprised at this information that they dropped their arms. Thus the charm was broken, and Alcmene was enabled to give birth to Heracles. The deluded goddesses avenged the deception practised upon them by Galinthias by metamorphosing her into a weasel or cat (γαλῆ), and dooming her to lead a joyless life in obscure holes and corners. Hecate, however, took pity upon her, and made her her attendant, and Heracles afterwards erected a sanctuary to her. At Thebes it was customary at the festival of Heracles first to offer sacrifices to Galinthias. (Ov. *l. c.*; Anton. Lib. 29; Aelian, *H. A.* xii. 5.) Pausanias (ix. 11. § 2) relates a similar story of Historis. [L. S.]

GALLA. 1. First wife of Julius Constantius, son of the emperor Constantius Chlorus by his second wife, Theodora. She bore her husband two sons, one of whom Valesius thinks was the Flavius Valerius Constantinus, consul in A. D. 327, but to whom others do not give a name; the younger was Gallus Caesar. [GALLUS, p. 226, b.]

2. The daughter of the emperor Valentinian I., and second wife of Theodosius the Great. According to Zosimus, she accompanied her mother, Justina, and her brother, Valentinian II., when they fled to Theodosius, on the invasion of Italy by the usurper Maximus (A. D. 387). Theodosius met the fugitives at Thessalonica, and Justina artfully placed her weeping daughter before him, to work at once on his compassion and his love. Galla was eminent for beauty, and the emperor was smitten, and requested her in marriage. Justina refused her consent, except on condition of his undertaking to attack Maximus, and restore Valentinian, to which condition he consented, and they were married, probably about the end of A. D. 387. Tillemont, who rejects the account of Zosimus as inconsistent with the piety of Theodosius, places the marriage in A. D. 386, before the flight of Valentinian; but we prefer, with Gibbon, the account of Zosimus. During the absence of Theodosius in Italy, Galla was turned out of the palace at Constantinople by her step-son, the boy Arcadius, or by those who governed in his name. She died in childbirth, A. D. 394, just as Theodosius was setting out to attack Arbogastes and Eugenius, after giving to Theodosius a daughter, Galla Placidia [No. 3], and apparently a son named Gratian. (Ambros. *De Obit. Theodos. Orat.* c. 40, and note of the Benedictine editors.) Whether the latter, who certainly died before his father, was the child whose birth occasioned her death, or whether there was a third child, is not clear. Tillemont understands Philostorgius to claim Galla as an Arian; but the passage in Philostorgius (x. 7) appears to refer rather to her mother, Justina. However, the Paschal Chronicle calls her an Arian, and the marked silence of Ambrose with respect to Galla in the passage just referred to makes it not unlikely that she was suspected or known to be not orthodox. (Zosim. iv. 44, 45, 55, 57; Marcellin. *Chron.*; *Chron. Pasch.* p. 563, ed. Bonn; Tillemont, *Hist. des Emp.* vol. v.; Gibbon, c. xxvii.)

3. GALLA PLACIDIA, so named in coins and inscriptions; but by historians more commonly called simply PLACIDIA, was the daughter of Theodosius the Great by his second wife Galla [No. 2.], The date of her birth does not appear: it must have been not earlier than 388, and not later than 393. She was at Rome in A. D. 408, and is accused of being one of the parties to the death of her cousin Serena, Stilicho's widow, who was suspected of corresponding with or favouring Alaric, who was then besieging the city. It appears from this, that Placidia was then old enough to have some influence in public affairs, which consideration would lead us to throw back the date of her birth as far as possible. Gibbon says she was about twenty in 408, which is probably correct. When Alaric took Rome, A. D. 410, Placidia fell into his hands (if indeed she had not been previously in his power), and was detained by him as a hostage, but respectfully treated. After Alaric's death she continued in the power of his brother-in-law and successor, Ataulphus. [ATAULPHUS.] Constantius (afterwards emperor) the Patrician [CONSTANTIUS, III.], on the part of the emperor Honorius, half brother of Placidia demanded her restoration, having already, as Tillemont thinks, the intention of asking her in marriage. Ataulphus, however, having it also in view to marry her, evaded these demands, and married her (according to Jornandes), at Forum Livii, near Ravenna, but according to the better authority of Olympiodorus and Idatius, at Narbonne, A. D. 414. Idatius states that this matter was regarded by some as the fulfilment of the prophecy of Daniel (ch. xi.) respecting the King of the North and the daughter of the king of the South. Philostorgius considers that another passage of the same prophetical book was fulfilled by the event. Ataulphus treated her with great respect, and endeavoured to make an alliance with Honorius, but was not successful through the opposition of Constantius. In A. D. 415 Ataulphus was killed at Barcelona, leaving no issue by Placidia, their only child, Theodosius having died soon after its birth. Ataulphus, with his last breath, charged his brother to restore Placidia to Honorius, but the revolutions of the Visi-Gothic kingdom prevented this being done

immediately; and it was not until after Placidia had suffered from the wanton insolence of Sigeric or Singerich, the ephemeral successor of Ataulphus, that she was restored by Valia or Wallia, who succeeded Sigeric. Her restoration took place in A. D. 416; and on the first day (1st January) of the next year (417) she was married, though against her will, to Constantius, by whom she had two children, a daughter, Justa Grata Honoria, and a son, afterwards the emperor Valentinian III. [VALENTINIANUS, III.], born A. D. 419. Constantius was declared Augustus by Honorius, who was, however, somewhat reluctant to take him as colleague in the empire, and Placidia received the title of Augusta; and the infant Valentinian received, through Placidia's influence, the title "Nobilissimus," which was equivalent to his appointment as successor to the throne. Constantius died A. D. 421, about half a year after his elevation. After his death Honorius showed Placidia such regard and affection as gave rise to discreditable surmises respecting them; but after a time their love was exchanged for enmity, their respective friends raised tumults in Ravenna, where the Gothic soldiers supported the widow of their king, and in the end Placidia and her children fled (A. D. 423) to Theodosius II. at Constantinople to seek his aid. It was probably in this flight that she experienced the danger from the sea, and made the vow recorded in an extant inscription on the church of St. John the Evangelist at Ravenna. (Gruter, p. 1048, No. 1.) It is not likely that Theodosius would have believed her against Honorius, as he had never acknowledged Constantius as Augustus, or Placidia as Augusta; but the death of Honorius and the usurpation of Johannes or John, determined him to take up her cause, which had now become the cause of his family. He therefore authorized Placidia to take or resume the title of Augusta, and the little Valentinian that of Nobilissimus. They were sent back to Italy (A. D. 424), with a powerful army, under Ardaburius, Aspar, and Candidianus. John was taken and put to death; and Valentinian, who had been previously raised to the rank of Caesar, was declared Augustus, or emperor, and left to govern the West, under the tutelage of his mother. Her regency was signalised by her zeal for the church and her intolerance. She banished from the towns Manichaeans and other heretics, and astrologers; and excluded Jews and heathens from the bar and from public offices; but her lax government and easy disposition in other matters than those of the church left the empire to be torn by the disputes and rivalry of Aëtius and Boniface [AETIUS, BONIFACIUS]; and her over-indulgence to her son tended to make him an abandoned profligate. She died A. D. 450 or 451, at Rome, and was buried at Ravenna. (Zosim. vi. 12; Olympiod. apud Phot. *Bibl.* cod. 80; Socrat. *H. E.* vii. 23, 24; Philostorg. *H. E.* xii. 4, 12, 13, 14; Marcellin., Idatius, Prosper Aquit., Prosper Tiro, *Chronica;* Procop. *de Bell. Vand.* i. 3; Tillemont, *Hist. des Emp.* vol. v. vi.; Gibbon, ch. 31, 33, and 35; Eckhel, vol. viii. p. 175.) [J. C. M.]

COIN OF GALLA PLACIDIA.

GALLA, A'RRIA. [ARRIA.]

GALLA, SO'SIA, the wife of C. Silius [SILIUS], involved with him in a charge of treason A. D. 24. The pretext for Galla's impeachment was, that during her husband's command in Upper Germany, in A. D. 14, she had sold her influence with him, and shared in his exactions on the provincials. But the real motive was Galla's intimacy with Agrippina, the widow of Germanicus. Galla was sent into banishment. (Tac. *Ann.* iv. 19, 20.) [W. B. D.]

GALLICA'NUS, a Roman consular, who, along with Maecenas, rashly slew two soldiers who through curiosity had entered the senate-house, and thus gave rise to that bloody strife which raged for many days between the populace and the praetorians during the brief reign of Balbinus and Pupienus, A. D. 238. In the course of these disorders a large portion of the city was destroyed by fire. (Herodian. vii. 27; Capitolin. *Maximin. duo*, 20, *Gordiani tres*, 22.) [W. R.]

GALLICA'NUS, a rhetorician mentioned by Fronto (p. 128, ed. Niebuhr), where, however, A. Mai remarks that the word Gallicanus may be a mere adjective to designate a rhetorician of Gaul, and that Fronto may allude to Favorinus, the Gallic sophist of Arles. Whether Mai is right or not cannot be decided, but the Squilla Gallicanus to whom one of Fronto's letters (*Ad Amic.* i. 28, p. 207, ed. Niebuhr) is addressed, must, at all events, be a different person. The latter is mentioned in the Fasti as consul, in A. D. 127, in the reign of Hadrian. Whether this M. Squilla Gallicanus, again, is the same as the one who occurs in the Fasti as consul in A. D. 150, is uncertain, as under the latter date the Fasti are incomplete, and have only the name Gallicanus. [L. S.]

GALLICA'NUS, VULCA'TIUS, the name prefixed in the collection, entitled *Scriptores Historiae Augustae* [see CAPITOLINUS], to the life of Avidius Cassius. Not one circumstance connected with this author is known; and Salmasius, following the authority of the Palatine MS. would assign the biography in question to Spartianus. Whoever the compiler may have been, the work itself is a miserable performance, so defective and confused, that several of the leading events connected with the rebellion in the East would be altogether unintelligible did we not possess more accurate and distinct sources of information. For editions, &c. see CAPITOLINUS. [W. R.]

GALLIE'NA. We are told by Trebellius Pollio that Celsus [CELSUS], one of the numerous pretenders to the purple who sprung up during the reign of Gallienus, was invested with the imperial dignity by *Galliena*, a cousin (*consobrina*) of the reigning monarch. A coin described in a MS. of Goltzius, as bearing the inscription LICIN. GALLIENA AUG., and supposed by some to belong to the subject of this article, is considered by the best judges to have been spurious, if it ever existed at all.

But two gold medals, which are admitted to be genuine, have proved a source of extreme embarrassment to numismatologists. One of these presents on the obverse a head, apparently that of Gallienus, encircled with a wreath of corn ears,

and the legend GALLIENAE AUGUSTAE; on the reverse Victory in a biga, with the words UBIQUE PAX. The other exhibits precisely the same obverse with the former, on the reverse the emperor, clad in military robes, crowned by Victory, who stands behind, with the words VICTORIA AUG. Of the numerous hypotheses which have been proposed to explain the origin of these pieces, two only are deserving of notice.

1. That of Vaillant, who supposes that they were minted in some of the rebellious provinces, for the purpose of holding up to scorn the effeminacy of Gallienus, whose brows are therefore ornamented with the garland appropriated to females instead of the warrior's laurel.

2. That of Eckhel, who thinks it possible that they may be intended to commemorate some wild freak of Gallienus, who may have thought fit to assume the attributes of the goddess Ceres, just as Nero and Commodus chose to be represented as divinities, the former as Apollo, the latter as Hercules. (Eckhel, vol. vii. p. 411.) [W. R.]

GALLIE'NUS, with his full name, P. LICINIUS VALERIANUS EGNATIUS GALLIENUS, Roman emperor A. D. 260–268. When Valerian, upon the death of Aemilianus, was raised to the throne (A. D. 253), he immediately assumed his eldest son Gallienus as an associate in the purple, and employed him, under the care of the experienced Postumus, governor of Gaul, to check the incursions of the barbarian Franks and Alemanni upon the Upper Danube and the Rhine. Could we repose any faith in the testimony of medals and inscriptions, the oft-repeated title of *Germanicus*, the legends *Victoria Germanica*, *Victoria Augustorum*, *Restitutor Galliarum*, accompanied by representations of the great rivers of the West crouching as suppliants at the feet of the prince, would indicate a long series of glorious achievments. But the records of this epoch, imperfect as they are, tell a very different tale, and prove that these pompous manifestations of triumph were weak frauds, intended to minister to vanity, or to conceal for a moment defeat and dishonour. Our authorities are so imperfect, that it is impossible to describe with distinctness, even in outline, the events which occurred during the reign of Valerian, from his accession in A. D. 253 until his capture by the Persians in A. D. 260, or during the eight following years, while Gallienus alone enjoyed the title of Augustus. It is certain that towards the close of this period the Roman dominion, which for a quarter of a century had sustained a succession of shocks, which seemed to threaten its dissolution, reached its lowest point of weakness. So numerous were the foes by which it was on every side assailed from without, and so completely were its powers of resistance paralysed by the incapacity of its rulers, that it is hard to comprehend how it escaped complete dismemberment, became again united and victorious, and recovered some portion at least of its ancient glory. During this period the Franks ravaged Gaul and Spain, and even sailed over the straits to Africa; the Alemanni devastated unceasingly the provinces of the Upper Danube; the Goths pillaged the cities of Asia on the southern shores of the Euxine, gained possession of Byzantium, and diffused dismay throughout Greece by the capture of Athens; the Sarmatians swept all Dacia, and the fertile valley of Moesia, to the base of Mount Haemus; while Sapor made himself master of Armenia, recovered Mesopotamia, and, passing the Euphrates, pursued his career of victory through Syria, until Antioch yielded to his arms.

Nor were the population and resources of the empire exhausted by the direct ravages of war alone. The ravages of the barbarians were followed by a long protracted famine, which in its turn gave energy to the frightful plague, first imported from the East by the soldiers of Verus, and which having for a time lain dormant now burst forth with terrific violence. At the period when the virulence of the epidemic attained its greatest height, five thousand sick are said to have perished daily at Rome; and, after the scourge had passed away, it was found that the inhabitants of Alexandria were diminished by nearly two thirds.

Paradoxical as the assertion may appear, general anarchy and a complete dissolution of the political fabric were averted mainly by a series of internal rebellions. In every district able officers sprung up, who, disdaining the feeble sceptre of the emperor, asserted and strove to maintain the dignity of independent princes. The armies levied by these usurpers, who are commonly distinguished by the fanciful designation of *The Thirty Tyrants* [see AUREOLUS], in many cases arrested the progress of the invaders, until the strong arm and vigorous intellect of a Claudius, an Aurelian, and a Probus collected and bound together once more the scattered fragments into one strong and well-compacted whole.

The character of Gallienus himself is one of the most contemptible presented in history. So long as he remained subject to his parent, he maintained a fair and decent reputation, but no sooner was he released from this control than he at once gave way to his natural propensities. The accounts of his father's capture were received with evident pleasure, and not a single effort was made to procure the release of the imprisoned emperor. Sinking at once into indolence, he passed his life in a succession of puerile and profligate indulgences, totally indifferent to the public welfare. At the same time, he was not deficient in talents and accomplishments. He possessed skill and grace as a rhetorician and a poet, several of his bons mots which have been preserved possess considerable neatness and point, he displayed great skill in the art of dress, and was deeply versed in the science of good eating. But, amidst all his follies, we find traces of nobler impulses and of darker passions. When fairly roused by the approach of unavoidable danger, he showed no want of courage and military prudence, all of which were evinced in the victory gained over the Goths in Thrace, and in his campaign against Postumus, although on this last occasion he probably owed much to the experienced valour of his generals Aureolus and Claudius. On the other hand, the latent treachery and cruelty of his temper were manifested in the massacre of the mutinous soldiers at Byzantium, who had surrendered under the express stipulation of an amnesty, and in the curious letter preserved by the Augustan historian, in which Celer Verianus is earnestly enjoined to mutilate, slay, and cut to pieces (*lacera*, *occide*, *concide*) all who had favoured the pretensions of the usurper Ingenuus, old and young, without distinction. (Trebell. Poll. *Ingen. inter Trig. Tyrann.*)

Gallienus appears to have set out for Greece in A. D. 267, in order to oppose the Goths and Heruli,

who were devastating Moesia; he returned hastily to Italy upon receiving news of the insurrection of Aureolus, whom he defeated, and shut up in Milan; but, while pressing the siege of that city, he was slain by his own soldiers, in the month of March, A. D. 268, in the fiftieth year of his age, after he had enjoyed the title of Augustus for fifteen years, and reigned alone for upwards of seven. [SALONINUS.]

(Trebell. Poll. *Valerian. pater et fil.*, *Gallieni duo*; Victor, *de Caes.* xxxiii, *Epit.* xxxii. xxxiii; Eutrop. ix. 7, 8; Zonar. xii. 23, 24; Zosim. i. 30, 37, 40, who speaks in such gentle terms of this prince, that some persons have imagined that his character was wilfully misrepresented by the historians of the age of Constantine, who sought to render the virtues of their own patrons more conspicuous by calumniating their predecessors. With regard to the names of Gallienus, see Eckhel, vol. vii. p. 417.) [W. R.]

COIN OF GALLIENUS.

GALLIE'NUS, Q. JULIUS. We learn from Victor (*Epit.* 33) that the emperor Gallienus had, in addition to the Saloninus who was put to death by Postumus, another son also named Saloninus or Salonianus. This is probably the individual commemorated in an inscription (Gruter, cclxxv. 5) IMP. Q. IULIO. FILIO. GALLIENI. AUG. ET. SALONINAE. AUG. and who is said by Zonaras to have been put to death at Rome along with his uncle Valerianus. If, however, an unique coin, figured in the Pembroke collection, bearing on the obverse a beardless head surrounded by rays with the legend DIVO. CAES. Q. GALLIENO, and on the reverse a flaring altar with the word CONSECRATIO, can be held as genuine, it would seem to indicate that this Q. Gallienus died young and was deified by his father. (See Eckhel, vol. vii. p. 430, who mentions a second medal which perhaps belongs to the same person.) [W. R.]

M. GA'LLIO is said to be mentioned in an ancient MS. as the author of the *Rhetorica ad Herennium*, which is printed among Cicero's works. But the statement is very uncertain; besides which M. Gallio is otherwise altogether unknown. (J. C. Scaliger, *de Re Poet.* iii. 31, 34; Burmann, in the preface to his edition of the *Rhet. ad Herenn.* p. xxx.) [L. S.]

GA'LLIO, JU'NIUS, a Roman rhetorician, and a contemporary and friend of M. Annaeus Seneca, the rhetorician, whose son he adopted. He was a senator; and on one occasion he proposed in the senate that the praetorians, after the expiration of their time of service, should receive a distinction otherwise reserved for equites, namely, the right of sitting in the quatuordecim ordines in the theatre. Tiberius, who suspected that this was done merely to win the favour of the soldiers, began to fear him: he first removed him from the senate, and afterwards sent him into exile. Gallio accordingly went to Lesbos; but Tiberius, grudging him the quiet and ease which he was likely to enjoy there, had him conveyed back to Rome, where he was kept in custody in the house of a magistrate. (Tac. *Ann.* vi. 3; Dion Cass. lviii. 18.) In his early years he had been a friend of Ovid (*Ex Pont.* iv. 11), and on one occasion he had defended Bathyllus, one of the favourites of Maecenas. (Senec. *Controv.* i. 2, 5; Quintil. ix. 2. § 91.) According to Dion Cassius (lxii. 25), he was put to death by the command of Nero. As an orator, he was probably not above the ordinary declaimers of the time, at least the author of the dialogue *De Oratoribus* (c. 36; comp. Sidon. Apollin. i. 5. § 10) speaks of him with considerable contempt. Besides his declamations, such as the speech for Bathyllus, we know that he published a work on rhetoric, which, however, is lost. (Quintil. iii. 1. § 21; Hieronym. *Praefat. lib.* viii. *in Esaiam.*) Whether he is the same Gallio who is mentioned in the Acts (viii. 12) as proconsul of Achaia is uncertain. [L.S.]

GA'LLIO, L. JUNIUS, a son of the rhetorician M. Annaeus Seneca, and an elder brother of the philosopher Seneca. His original name was M. Annaeus Noratus, but he was adopted by the rhetorician Junius Gallio, whereupon he changed his name into L. Junius Annaeus (or Annaeanus) Gallio. Dion Cassius (lx. 35) mentions a witty but bitter joke of his, which he made in reference to the persons that were put to death in the reign of Claudius. His brother's death intimidated him so much, that he implored the mercy of Nero (Tac. *Ann.* xv. 73); but according to Hieronymus in the chronicle of Eusebius, who calls him a celebrated rhetorician, he put an end to himself in A. D. 65. He is mentioned by his brother in the preface to the fourth book of the *Quaestiones Naturales*, and the work *de Vita Beata* is addressed to him. [L.S.]

GA'LLIUS. 1. Q. GALLIUS, was a candidate for the praetorship in B. C. 64, and accused of ambitus by M. Calidius; but he was defended on that occasion by Cicero in an oration of which only a few fragments have come down to us. He appears to have been acquitted, for he was invested with the city praetorship in B. C. 63, and presided at the trial of C. Cornelius. (Cic. *Brut.* 80, *de Petit. Cons.* 5; Ascon. *in Cic. in tog. cand.* p. 88, in Cornel. p. 62, ed. Orelli. See the fragments of Cicero's oration for Gallius in Orelli's edition, vol. iv. part 2, p. 454, &c.; Val. Max. viii. 10. § 3.)

2. M. GALLIUS, a son of No. 1. He is called a praetorian; but the year in which he was invested with the praetorship is uncertain. He belonged to the party of Antony, with whom he was staying in B. C. 43. He seems to be the same as the senator M. Gallius, by whom Tiberius, in his youth, was adopted, and who left him a large legacy, although Tiberius afterwards dropped the name of his adoptive father. (Cic. *ad Att.* x. 15, xi. 20; *Philip.* xiii. 12; *Suet. Tib.* 6.)

3. Q. GALLIUS, a son of No. 1, and a brother of No. 2, was praetor urbanus in B. C. 43, and in that fearful time became one of the many victims that were sacrificed by the triumvirs. During his praetorship he had one day, while engaged on his tribunal, some tablets concealed under his robe; and Octavianus, suspecting that he had arms under his cloak, and that he harboured murderous designs, ordered his centurions and soldiers to seize him. As Q. Gallius denied the charge, Octavianus ordered him to be put to death, though afterwards in his memoirs he endeavoured to conceal the cruelty of which he had thus been guilty. (Suet. *Aug.* 27.)

Appian (*B. C.* iii. 95), probably in consequence of the manner in which Octavianus had reported his own conduct, relates the event differently. Gallius, he says, asked Octavianus to give him Africa as his province after the praetorship. But having incurred the suspicion of a design upon the life of the triumvir, he was deprived of his office, and the populace demolished his house. The senate declared him guilty of a capital crime, but Octavianus inflicted no other punishment on him than sending him to his brother Marcus [No. 2], who was then with Antony. Gallius embarked, and was never heard of afterwards.

4. QUINTIUS GALLIUS, so at least his name appears in the best MS., for others read Q. Gallius or Q. Gallus, seems to have been legate of Q. Marcius Philippus, the proconsul of Asia. Two of Cicero's letters (*ad Fam.* xiii. 43 and 44) are addressed to him.

5. C. GALLIUS, a person otherwise unknown, but who, according to Valerius Maximus (vi. 1. § 13), was caught in the act of adultery by Sempronius Musca, and scourged to death. [L. S.]

GALLO'NIUS. 1. A public crier at Rome, whose wealth and gluttony passed into the proverb "to live like Gallonius." (Cic. *pro Quint.* 30, *de Fin.* ii. 38.) He was probably contemporary with the younger Scipio, and was satirised by Lucilius (Cic. *de Fin.* ii. 8), and by Horace (*Sat.* ii. 2, 46). The sturgeon (*acipenser*) was one of the dishes for which Gallonius' table was famous. (Lucil. *ap. Cic. l. c.*; Hor. *l. c.*; comp. Plin. *H. N.* ix. 17. § 60; Macrob. *Sat.* ii. 12.)

2. A Roman eques, appointed governor of Gades by M. Varro, during the civil war in Spain, B.C. 49. (Caesar, *B. C.* ii. 18, 20.) [W. B. D.]

GALLUS, AE'LIUS, an intimate friend of the geographer Strabo, was praefect of Egypt in the reign of Augustus, and some time after Cornelius Gallus, with whom he has often been confounded, had been invested with the same office. His praefecture of Egypt belongs to the years B. C. 24 and 25, and these years have become remarkable in history through a bold expedition into Arabia, in which, however, Aelius Gallus completely failed. Gallus undertook the expedition from Egypt by the command of Augustus, partly with a view to explore the country and its inhabitants, and partly to conclude treaties of friendship with the people, or to subdue them if they should oppose the Romans, for it was believed at the time that Arabia was full of all kinds of treasures. When Aelius Gallus set out with his army, he trusted to the guidance of a Roman called Syllaeus, who deceived and misled him. A long account of this interesting expedition through the desert is given by Strabo (xvi. p. 780, &c.; comp. xvii. pp. 806, 816, 819; and Dion Cass. liii. 29). The burning heat of the sun, the bad water, and the want of every thing necessary to support life, produced a disease among the soldiers which was altogether unknown to the Romans, and destroyed the greater part of the army; so that the Arabs were not only not subdued, but succeeded in driving the Romans even from those parts of the country which they had possessed before. Aelius Gallus spent six months on his march into the country, on account of his treacherous guide, while he effected his retreat in sixty days. It would be extremely interesting to trace this expedition of Aelius Gallus into Arabia, but our knowledge of that country is as yet too scanty to enable us to identify the route as described by Strabo, who derived most of his information about Arabia from his friend Aelius Gallus. (Comp. Strab. ii. p. 118; Plin. *H. N.* vii. 28; Joseph. *Ant.* xv. 9. § 3; Galen, vol. ii, p. 455, ed. Basil.) [L. S.]

GALLUS, C.? AE'LIUS, a jurist, contemporary with Cicero and Varro, though probably rather older than either, is said by Macrobius (*Sat.* vi. 8) to have been a most learned man. He was the author of a treatise in at least two books, *De Verborum, quæ ad Jus Civile pertinent, Significatione.* (Serv. *ad Virg. Georg.* i. 264.) In Festus (*s. v. Rogatio*), the citation should probably be of the 2nd, not the 12th book. From a corruption of the name C. Aelius, his work has been attributed, in some passages where it is cited (Gell. xvi. 5; Macr. *Sat.* vi. 8), to a Caelius, or Caecilius Gallus. (Ant. Augustin, *De Nom. Prop. Pandect.* p. 16; Ménage, *Amoen. Juris.* 22.) Athough he is not mentioned by Pomponius, nor named in the Florentine Index, there is one *pure* extract from him in the Digest (Dig. 50. tit. 16. s. 157), and he is also twice cited in that compilation—by Gaius in Dig. 22. tit. 1. s. 19, and by Paulus, through Julianus, in Dig. 50. tit. 16. s. 77 In the latter extract (if it refers to him, which is doubtful) he is cited by the name Gallus alone, a designation which elsewhere applies to C. Aquillius Gallus. These passages are commented upon by Maiansius, *Ad XXX Ictorum Frag. Comment.* vol. ii. p. 37—47.

Another fragment of Aelius Gallus is preserved by Gellius (xvi. 5), and several may be found in Festus (*s. v. Postliminium, Reus, Saltus, Torrens, Municeps, Nexum, Necessarii, Possessio, Recuperatio, Rogatio, Sobrinus, Petrarum, Sacer Mons, Religiosum, Perfugam, Relegati, Remancipationem, Senatus Decretum, Sepulchrum.*) These fragments (some of which contain valuable antiquarian information) are collected in Dirksen's *Bruchstücke*, &c., and are also given, with a commentary, by C. G. E. Heimbach (*C. Aelii Galli de Verbor. quae ad jus pertinent Signif., Fragmenta*, 8vo. Lips. 1823.)

Two passages in Varro (*De L. L.* iv. 2, iv. 10), according to the ordinary reading, make express mention of Aelius Gallus; and in another passage (v. 7) it is doubtful whether Aelius Gallus ought not to be read. (Compare *Gell.* x. 21.) Upon these passages depends the precise determination of the age of Aelius Gallus. The Aelius mentioned in Varro (*De L. L.* v. 7) is spoken of as *an old man.* In other passages of Varro, where Aelius is mentioned, without the addition Gallus, the person referred to is L. Aelius Stilo, who is not to be confounded with the jurist. Van Heusde (*De L. Aelio Stilone*, p. 64, 65, Traj. ad Rhen. 1839) thinks that Stilo rather than Gallus is referred to, even in the passages *De L. L.* iv. 2, iv. 10. In this opinion he is followed by Lachmann (in Savigny's *Zeitsch.* vol. xi. p. 116), who asserts that Aelius Gallus is cited by no writer more ancient than Verrius Flaccus. Lachmann attributes to C. Aelius the sentence *Impubes libripens esse non potest neque antestari* (Priscian, *Ars. Gram.* p. 792, ed. Putsch), which is assigned by Dirksen to C. Livius Drusus. [DRUSUS, No. 3.]

Lachmann seems inclined to identify the jurist with the Aelius Gallus who was praefect of Aegypt under Augustus, and is spoken of in the

preceding article. This identity had been previously asserted by Bertrandus and Bach, but must be rejected by those who suppose that Varro cites Aelius Gallus the jurist. (Maiansius, *l. c.*; Neuber, *Die juristische Klassiker*, p. 72—75; Zimmern, *R. R. G.* vol. i. § 81.) [J. T. G.]

GALLUS, AE'LIUS, an ancient writer on pharmacy, frequently quoted by Galen. He is probably the person sometimes called simply *Aelius* (Gal. *De Compos. Medicam. sec. Loc.* iv. 7, vol. xii. p. 730), sometimes *Gallus* (*ibid.* iii. 1, iv. 8, vol. xii. p. 625, 784), and sometimes by both names (*De Antid.* ii. 1, vol. xiv. p. 114). In one passage (*De Compos. Medicam. sec. Gen.* vi. 6, vol. xiii. p. 885) Τάλιος Αἴλιος is apparently a mistake for Γάλλος Αἴλιος. He is quoted by Asclepiades Pharmacion (apud Gal. *De Compos. Medicam. sec. Loc.* iv. 7. vol. xii. p. 730), and Andromachus (apud. Gal. *ibid.* iii. 1, vol. xii. p. 625), and must have lived in the first century after Christ, as he is said to have prepared an antidote for one of the emperors, which was also used by Charmis, who lived in the reign of Nero, A. D. 54—68. (Gal. *De Antid.* ii. 1, vol. xiv. p. 114.) Haller (*Biblioth. Medic. Pract.* and *Biblioth. Botan.*) supposes that there were two physicians of the name of Aelius Gallus; but this conjecture, in the writer's opinion, is not proved to be correct, nor does it seem to be required.

Besides this Gallus, there is another physician of the name, M. GALLUS, who is sometimes said to have had the cognomen ASCLEPIADES; but this appears to be a mistake, as, in the only passage where he is mentioned (Gal. *De Compos. Medicam. sec. Loc.* viii. 5, vol. xiii. p. 179), instead of Γάλλου Μάρκου τοῦ Ασκληπιάδου, we should probably read Γάλλου Μάρκου τοῦ Ἀσκληπιαδείου, i. e. the follower of Asclepiades of Bithynia. [W. A. G.]

GALLUS, ANI'CIUS. 1. L. ANICIUS, L. F. M. N. GALLUS, was praetor in B. C. 168, and conducted the war against Gentius, king of the Illyrians, who had formed an alliance with Perseus of Macedonia against the Romans. L. Anicius Gallus was stationed at Apollonia, and on hearing what was going on in Illyricum, he resolved to join App. Claudius, who was encamped on the banks of the river Genusus, to co-operate with him against the Illyrians; but as he was soon after informed that Illyrian pirates had been sent out to ravage the coasts of Dyrrhachium and Apollonia, Anicius Gallus sailed out with the Roman fleet stationed at Apollonia, took some of the enemy's ships, and compelled the rest to return to Illyricum. He then hastened to join App. Claudius, to relieve the Bassanitae, who were besieged by Gentius. The news of the arrival of Anicius Gallus frightened the king so much, that he raised the siege, and withdrew to his strongly-fortified capital of Scodra, and a great part of his army surrendered to the Romans. The clemency of the Roman praetor led the towns to follow the example of the soldiers, and Gallus thus advanced towards Scodra. Gentius left the place to meet his enemy in the open field; but the courage thus displayed did not last, for he was soon put to flight, and upwards of 200 men being killed in hurrying back through the gates, the king, terrified in the highest degree, immediately sent the noblest Illyrians as ambassadors to Anicius Gallus to beg for a truce of three days, that he might have time to consider what was to be done. This request was granted. Gentius hoped in the meantime to receive reinforcements from his brother Caravantius, but being disappointed, he himself came into the Roman camp, and surrendered in a most humble manner. Anicius Gallus now entered Scodra, where he first of all liberated the Roman prisoners, and sent Perperna, one of them, to Rome, with the intelligence of the complete reduction of Gentius. The whole campaign had not lasted more than thirty days. The Roman senate decreed public thanksgivings for three days, and Anicius Gallus, on his return to Rome, celebrated a triumph over Gentius. In B. C. 155 he was one of the ambassadors sent to call Prusias to account for his conduct towards Attalus. (Liv. xliv. 17, 30, 31, xlv. 3, 26, 43; Polyb. xxx. 13, xxxii. 21, xxxiii. 6; Appian, *Illyr.* 9.)

2. L. ANICIUS, L. F. L. N. GALLUS, was consul in B. C. 160, the year in which the Adelphi of Terence was brought out at the funeral games of M. Aemilius Paullus. (*Didascal. ad Terent. Adelph.*; Fasti.) [L. S.]

GALLUS, A'NNIUS, a Roman general under the emperor Otho in his expedition against the troops of Vitellius, in A. D. 69. He was sent out by Otho to occupy the banks of the Po; and when Caecina laid siege to Placentia, Annius Gallus hastened with a detachment of his army to the relief of the place. When Otho assembled his council, to decide upon the mode of acting, Eallus advised him to defer engaging in any decisive battle. After the defeat of Otho's army in the battle of Bedriacum, Annius Gallus pacified the enraged Othonians. In the reign of Vespasian he was sent to Germany against Civilis. (Tac. *Hist.* i. 87, ii. 11, 23, 33, 44, iv. 68, v. 19; Plut. *Otho*, 5, 8, 13.) [L. S.]

GALLUS, ANTI'PATER, a Roman historian, who lived about the time of the so-called Thirty Tyrants, and is censured by Trebellius Pollio (*Claud.* 5) for his servile flattery towards Aureolus; but no further particulars are known, and his work is lost, with the exception of a few words quoted by Trebellius Pollio (*l. c.*). [L. S.]

GALLUS, C. AQUI'LLIUS, one of the most distinguished of the early Roman jurists—those "*veteres*"—who flourished before the time of the empire. Born of an ancient and noble plebeian family, he applied himself to the study of the law, under the auspices of Q. Mucius P. f. Scaevola, the pontifex maximus, who was the greatest jurist of the day. Of all the pupils of Q. Mucius, he attained the greatest authority among the people, to whom, without regard to his own ease, he was always accessible, and ready to give advice. For deep and sound learning, perhaps some of his fellow-pupils, as Lucilius Balbus, Papirius, and C. Juventius, may have had equal or greater reputation among the members of their own profession; but they did not, like Gallus, exercise much influence on the progress of their art. He was an eques and senator. At the end of the year B. C. 67 he was elected praetor along with Cicero, and, in the discharge of his office, greatly signalised himself by legal reforms, of which we shall presently take notice. During his praetorship he presided in *quaestiones de ambitu*, while the jurisdiction in cases *de pecuniis repetundis* was assigned to his colleague. (Cic. *pro Cluent.* 54.) He never aspired to the consulship, for he was prudent and unambitious, or rather, his ambition was satis-

fied by the judicial sovereignty which he exercised. Moreover, he dreaded the additional toils of an office to which he felt his declining health unequal. (*Ad Att.* i. 1.) Of the details of his private life little is known. Pliny (*H. N.* vii. 1) says, epigrammatically, that he was even more distinguished for the magnificent mansion which he possessed upon the Viminal Hill than for his knowledge of the Civil Law. It was in this mansion, the most superb in all Rome (P. Victor, *De Urb. Rom. Region.* v.), that his intimate friend, Q. Scapula, suddenly expired while at supper with Gallus. (Plin. *H. N.* vii. 53.) In a letter addressed to Servius Sulpicius, in B. C. 46 (*ad Fam.* iv. 6), Cicero speaks of a Gallus, a friend and relative of Servius (*vester Gallus*), who lost a promising son, and bore his loss with equanimity; but though Gallus Aquillius, the jurist, was the friend and legal preceptor of Servius, it is doubtful from the context whether he is the person referred to. In the *Topica*, a treatise which was published in B. C. 44, Gallus is spoken of in the past tense, as no longer living. (*Top.* 12.)

We can only briefly review the professional career of Gallus. Taught, himself, by the great Mucius Scaevola, he could boast of being in turn the principal instructor of Servius Sulpicius, who had previously learned the elements of law from Lucilius Balbus, and combined the excellencies of both his masters; for if Balbus were more esteemed for solid and profound acquirement, Gallus had the advantage in penetration, dexterity, and readiness. (Cic. *Brut.* 42.) "Institutus fuit" (Servius), says Pomponius, in the ill-written fragment *De Origine Juris* (Dig. i. tit. 2. s. 2. § 43), "a Balbo Lucilio, instructus autem maxime a Gallo Aquillio, qui fuit Cercinae. Itaque libri *ejus* complures extant, Cercinae confectae." Cujas, in his comment on this passage, speaks of Cercina as an island on the coast of Sicily, but no such island is mentioned by the ancient geographers, according to whom Cercina was an island (now Gamalera) in the Mare Syrticum, where Marius lay hid. (Mela, ii. 7; Plin. *H. N.* v. 7.) There is some improbability in the supposition that Servius, although he visited Athens and Rhodes (Cic. *ad Fam.* iv. 12, *Brut.* 41), should have passed his time with his preceptor in an island on the coast of Africa—a singular choice of a vacation residence for a busy jurist and his pupils! Hence some critics conjecture that Caecina, in Etruria (Mela, ii. 4), is meant, and others have thought of Sicyon or Corcyra. It is equally doubtful whether the author of the works said to have been written at Cercina were Servius or Gallus. (Otto, *in Serv. Sulpic. Thes. Jur. Civ.* vol. v. p. 1585–6.) If Servius is meant, there is a needless repetition, for Pomponius, referring to Servius, shortly afterwards says, "Hujus volumina complura extant." In the time of Pomponius, some works of Aquillius Gallus were extant, but copies of them were scarce, and their contents were not such as to conduce to their popularity. Servius Sulpicius incorporated the works of Gallus, and of other disciples of Mucius, in his own writings, completed what they had left imperfect, and, while he acknowledged his obligations to their productions, he at once secured them from oblivion, and deprived them of the chance of independent fame, by the superior attraction of his own style. By Ulpian, Gallus is cited at second-hand from Mela, in Dig. 19. tit. 1. s. 17. § 6. It is remarkable, that we are not acquainted with the title of any one of his works, though he is often quoted in the Digest. Thus, he is loosely quoted by Labeo (Dig. 33. s. 29. § 1), by Africanus (Dig. 28. tit. 6. s. 33. § 7), by Cervidius Scaevola (Dig. 28. tit. 2. s. 29), by Licinius Rufinus (Dig. 28. tit. 5. s. 74), by Javolenus (Dig. 40. tit. 7. s. 39, pr.), by Florentinus (Dig. 46. tit. 4. s. 18. § 1), by Paulus (Dig. 30. s. 127; Dig. 34. tit. 2. s. 32. § 1), by Ulpian (Dig. 8. tit. 5. s. 6. § 2; Dig. 30. s. 30. § 7, Dig. 43. tit. 24. s. 7. § 4). This unspecific mode of quotation shows that his original works were not in men's hands, and the same inference may be deduced from the silence of the old grammarians, who never illustrate the usage of words by citations from Aquillius Gallus. His authority, however, is invoked by Dionysius of Halicarnassus (lib. iii. p. 200, ed. Sylburg.), for the statement that, on one occasion, when the sewers were out of repair, the censors agreed to pay 100 talents for their cleansing.

Aquillius Gallus early acquired high reputation as a judex, and Cicero frequently appeared as an advocate when his friend sat upon the bench. Already, in B. C. 81, the youthful orator pleaded the cause of Quintius before Gallus (Gell. xv. 28), and, a few years afterwards, Gallus was one of the judices on the trial of Caecina. In the latter case (*pro Caec.* 27), Cicero lavishes very high encomiums on his knowledge, ability, and industry, as well as his just and merciful disposition. The speech *Pro Cluentio* was also addressed to Gallus as a judex. Cicero himself resorted for legal advice to his friend, although, in a question relating to a right of water, he says that he preferred consulting M. Tugio, who had devoted exclusive attention to that branch of the law (*pro Balb.* 20). Gallus, on the other hand, when he was consulted on questions which involved controverted facts rather than legal doubts, used to refer his clients for advice and assistance to Cicero, as the great orator and skilful advocate (*Topic.* 12.). It is probable that Gallus was deficient in oratorical power, for on no occasion do we find him complimented by Cicero on any such gift. Among the important causes which he heard was that of Otacilia, who had carried on an adulterous intrigue with C. Visellius Varro. Varro, being seriously ill, and wishing to make her a present, which, if he died, she might recover from *his heirs* under colour of a debt, permitted her to charge against him in a settled account the sum of 300,000 sesterces, but, as he did not die so soon as she expected, she brought an action against *himself* to recover the amount with interest. This impudent demand was upset by the legal authority and learning of Aquillius Gallus, who was appointed judex in the case. (Val. Max. viii. 2.)

Such was Gallus in practice, as counsel and judex, skilful in his art, with armour always bright, and weapon always keen. But he possessed higher qualifications, which were perhaps not sufficiently appreciated by his contemporaries. He had a strong love of equity, and a strong dislike to chicanery and fraud, and a clear perception of the points in which justice was defeated by technicalities. It would have been too daring an attempt to disturb the artificial system of Roman jurisprudence by a legislation which, though it remedied some of its defects, was not in harmony with its established rules. Accordingly, Gallus applied his ingenious and inventive mind to the contrivance of

legal novelties, to which his authority was sufficient to give currency, because, while they cured evils, they disturbed no settled notions. To explain all his improvements in the law would exceed our limits, but there are three which deserve special mention — his formulae, 1st, for the institution of heirs; 2d, for releasing legal claims; and, 3d, for procedure in case of fraud.

As to the first head, a testament might have been broken, if it nominated a stranger as heir, passing over a *suus heres*, though such heres should be born after the testator's death. This latter event was provided for by a formula invented by Aquillius Gallus. He also provided a form, which was adopted on his authority, for the institution, as heres, of a *postumus*, who was not a *suus heres*. (Dig. 28. tit. 2. s. 29, Dig. 28. tit. 6. s. 33. § 7, Dig. 28. tit. 5. s. 74.)

As to the second head, he devised a summary mode of giving a general release of all obligationes. An obligatio could only be dissolved altogether by some mode appropriate to the mode in which it had been contracted; but the nature of an obligatio might be altered by its renewal in another form (*novatio*), after which the legal incidents of the old obligatio were extinguished. In order, therefore, to prevent the necessity of various modes of release, where there might be obligationes of various kinds, Aquillius Gallus devised the plan of first turning by a *novatio* every existing obligatio into a single *verborum obligatio*, which might be dissolved by *acceptilatio*, or a fictitious acknowledgment that the obligatio had been discharged. A. undertakes by *sponsio* to pay to B. the value of every obligatio of every kind by which A. is bound to B. The former obligationes being thus merged in the *sponsio*, all claims are released at once by a fictitious acknowledgment by B. that he has received from A. the stipulated payment. Such are the principles upon which is founded the celebrated *Stipulatio Aquilliana*, the form of which is given in Dig. 46. tit. 4. s. 18. § 1, and in Inst. 3. tit. 29. § 2.

As to the third and most important head, the formulae in case of fraud — that improvement which swept every species of wickedness out of its last lurking-place (*everriculum maliciarum omnium*) — from what is said by Cicero, in *De Nat. Deor.* iii. 30, and *De Off.* iii. 14, we have strong reason for concluding, that if the clause in the praetor's edict, which is preserved in Dig. 4. tit. 3. § 1, was introduced before the time when Gallus was praetor, the mode of proceeding in the *judicium de dolo malo*, and the legal remedies against fraud, at least received important improvements from his hands. Hugo, however, thought that the *formulae de dolo malo* were nothing more than new clauses in contracts. (*R. R. G.* p. 861, ed. 1832.)

The definition of *dolus malus* was a vexata quaestio. According to Gallus, there was dolus malus, "quum esset aliud simulatum, aliud actum." He was noted for definitions in other cases. His definition of *litus* as the place "qua fluctus *alluit*," has been often cited as happy though metaphorical. (Cic. *Topic.* 7; Quint. *Inst. Or.* iii. c. ult.)

The jurist Aquillius Gallus (who is not recorded ever to have been tribune of the plebs) was not the proposer of the Lex Aquillia, which is a plebisitum of earlier date (Inst. 4. tit. 3. § 15), having been mentioned by Brutus (Dig. 9. tit. 2. s. 27. § 22) and Q. Mucius (*ibid.* s. 39. pr.). Furthermore, we must not (as the compiler of the Florentine Index to the Digest appears to have done) confound Aquillius Gallus with the later jurist Aquila.

The inscription in Gruter (p. 652. No. 6), in which mention is made of L. Aquillius Gemellus, the freedman of the jurist, is probably spurious. (Bertrandus, *De Jurisp.* ii. 9; Guil. Grotius, *De Vitis ICtor.* i. 8. § 5—8; Maiansius, *ad XXX ICtor. Frag. Comment.* vol. ii. p. 57—126; Heineccius, *De C. Aquillio Gallo, ICto celeberrimo* in *Opusc.* vol. ii. pp. 777—9; Zimmern, *R. R. G.* vol. i. § 77.) [J. T. G.]

GALLUS, L. AQUI'LLIUS, was praetor in B. C. 170, and obtained Sicily for his province. (Liv. xli. 18, 19.) [L. S.]

GALLUS, ASI'NIUS. 1. L. ASINIUS, C. F. GALLUS, is mentioned in the Fasti as having celebrated a triumph in B. C. 26.

2. C. ASINIUS, C. F. GALLUS, a son of C. Asinius Pollio, bore the agnomen of Saloninus. He was consul in B. C. 8 with C. Marcius Censorinus. He was not free from the servile flattery which at the time prevailed in the senate and among the people, but he would now and then speak in the senate with more freedom than was agreeable to the sovereign. Augustus said of him, that he had indeed the desire to be the first man in the senate, but that he had not the talent for it. Tiberius hated him, partly on account of his freedom in expressing his opinion, but more especially because Asinius Gallus had married Vipsania, the former wife of Tiberius. At last the emperor resolved upon getting rid of him. In A. D. 30 he invited him to his table at Capreae, and at the same time got the senate to sentence him to death. But Tiberius saved his life, only for the purpose of inflicting upon him severer cruelties than death alone. He kept him imprisoned for three years, and on the most scanty supply of food. After the lapse of three years, he died in his dungeon of starvation, but whether it was compulsory or voluntary is unknown.

C. Asinius Gallus also distinguished himself in the history of Roman literature, in regard to which he followed in the footsteps of his father. He wrote a work in several books, entitled *De Comparatione patris ac Ciceronis*, which was unfavourable to the latter, and against which the emperor Claudius wrote his defence of Cicero. The writings of Asinius Gallus, however, have perished; and all that has come down of his productions is a short epigram preserved in Suetonius. (Tac. *Ann.* i. 8, 12, 13, 76, &c., ii. 32, 33, 35, iii. 11, 36, 75, iv. 1, 20, 30, 71, vi. 23, 25; Dion Cass. lv. 5, lvii. 2, lviii. 3; Schol. Acron. *ad Horat. Carm.* ii. 1, 16; Suet. *Claud.* 41; *De Illust. Gram.* 22; *Vit. Horat. in fin.*; Plin. *Epist.* vii. 4; Gell. xvii. 1; Quintil. xii. 1, 22.)

3. ASINIUS GALLUS, a son of No. 2, was a man proud of his family connection, being a step-brother of Drusus, the son of Tiberius. In the reign of Claudius, he and Statilius, and a number of freedmen and slaves, formed a conspiracy against Claudius. The object of Asinius Gallus was merely to satisfy his foolish vanity; but the plot was discovered, and Claudius was generous enough not to inflict any severer punishment on the offender than exile. (Suet. *Claud.* 13.; Dion Cass. lx. 27.)

4. L. ASINIUS GALLUS was consul in A. D. 62,

the year in which the poet Persius died. (Tac. *Ann.* xiv. 48 ; *Vita Persii.*) L. S.]

GALLUS, CANI'NIUS. 1. L. CANINIUS GALLUS. His praenomen Lucius is not mentioned by Cicero, but is taken from Dion Cassius (*Ind.* lib. 68), who calls his son L. F. He was a contemporary of Cicero and Caesar. In B. C. 59 he and Q. Fabius Maximus accused C. Antonius of *repetundae*, and Cicero defended the accused. Afterwards, however, Caninius Gallus married the daughter of C. Antonius. In B. C. 56 he was tribune of the people, and in this capacity endeavoured to further the objects of Pompey. With a view to prevent P. Lentulus Spinther, then proconsul of Cilicia, from restoring Ptolemy Auletes to his kingdom, he brought forward a rogation that Pompey, without an army, and accompanied only by two lictors, should be sent with the king to Alexandria, and endeavour to bring about a reconciliation between the king and his people. But the rogation, if it was ever actually brought forward, was not carried. The year after his tribuneship, B. C. 55, Caninius Gallus was accused, probably by M. Colonius, but he was defended by Cicero, at the request of Pompey. In B. C. 51 he was staying in Greece, perhaps as praetor of the province of Achaia, for Cicero, who then went to Cilicia, saw him at Athens. During the civil war between Caesar and Pompey, Caninius Gallus appears to have remained neutral. He died in B. C. 44. He had been connected in friendship with Cicero and M. Terentius Varro, whence we may infer that he was a man of talent and acquirements. (Cic. *ad Q. Frat.* ii. 2, 6, *ad Fam.* i. 2, 4, 7, ii. 8, vii. 1, ix. 2, 3, 6, *ad Att.* xv. 13, xvi. 14 ; Val. Max. iv. 2. § 6 ; Dion Cass. xxxix. 16 ; Plut. *Pomp.* 49, where he is wrongly called Canidius.)

2. L. CANINIUS, L. F. GALLUS, a son of No. 1, was consul in B. C. 37 with M. Agrippa. He is mentioned in the coin annexed, which belongs to B. C. 18 as a *triumvir monetalis*. The obverse represents the head of Augustus, and the reverse a Parthian kneeling, presenting a standard, with L. CANINIVS GALLVS IIIVIR. (Fasti ; Dion Cass. *Index*, lib. 48, and xlviii. 49 ; Borghesi, in the *Giornale Arcadico*, vol. xxvi, p. 66, &c.)

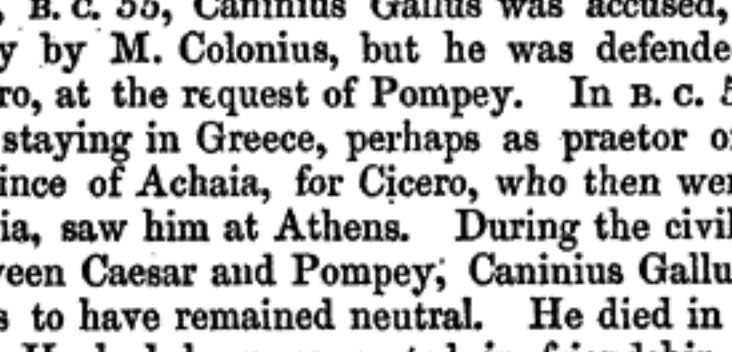

3. L. CANINIUS GALLUS was consul suffectus in B. C. 2, in the place of M. Plautius Silvanus. (Fasti.) [L. S.]

GALLUS, C. CE'STIUS, with the agnomen Camerinus, a Roman senator of the time of the emperor Tiberius, was consul in A. D. 35, with M. Servilius Nonianus. (Tac. *Ann.* iii. 36, vi. 7, 31; Dion Cass. lviii. 25 ; Plin. *H. N.* x. 43.) [L. S.]

GALLUS, CE'STIUS, a son of the preceding, the governor of Syria (*legatus*, A. D. 64, 65), under whom the Jews broke out into the rebellion which ended in the destruction of their city and temple by Titus. Maddened by the tyranny of Gessius Florus, they applied to Gallus for protection ; but, though he sent Neapolitanus, one of his officers, to investigate the case, and received from him a report favourable to the Jews, he took no effectual steps either to redress their injuries, or to prepare for any outbreak into which their discontent might drive them. When at last he found it necessary to act, he marched from Antioch, and, having taken Ptolemaïs and Lydda, advanced on Jerusalem. There he drove the Jews into the upper part of the city and the precincts of the temple ; and might, according to Josephus, have finished the war at once, had he not been dissuaded by some of his officers from pressing his advantage. Soon after he unaccountably drew off his forces, and was much harassed in his retreat by the Jews, who took from him a quantity of spoil. Nero was at the time in Achaia, and Gallus sent messengers to him to give an account of affairs, and to represent them as favourably as possible for himself. The emperor, much exasperated, commissioned Vespasian to conduct the war ; and the words of Tacitus seem to imply that Gallus died before the arrival of his successor, his death being probably hastened by vexation. (Joseph. *Vit.* § 43, *Bell. Jud.* ii. 14. § 3, 16. §§ 1, 2, 18. §§ 9, 10, 19. §§ 1—9, 20. § 1, iii. 1 ; Tac. *Hist.* v. 10 ; Suet. *Vesp.* 4.) [E. E.]

GALLUS, CONSTA'NTIUS, or, with his full name, FLAVIUS CLAUDIUS (JULIUS) CONSTANTIUS GALLUS, the son of Julius Constantius and Galla, grandson of Constantius Chlorus, nephew of Constantine the Great, and elder brother, by a different mother, of Julian the Apostate. (See Genealogical Table, vol. I. p. 832.) Having been spared, in consequence of his infirm health, in the general massacre of the more dangerous members of the imperial family, which followed the death of his uncle, and in which his own father and an elder brother were involved, he was, in A. D. 351, named Caesar by Constantius II., and left in the east to repel the incursions of the Persians. The principal events of his subsequent career, and the manner of his death, which happened A. D. 354, are detailed elsewhere. [CONSTANTIUS II., p. 848.]

The appellation of Gallus was dropped upon his elevation to the rank of Caesar (Victor, *de Caes.* 42), and hence numismatologists have experienced considerable difficulty in separating the medals of this prince from those of his cousin, Constantius II., struck during the lifetime of Constantine the Great, since precisely the same designation, CONSTANTIUS CAESAR, is found applied to both. Several of the coins of Gallus, however, have the epithet IVN. (junior) appended by way of distinction, and others are known by FL. CL., or FL. IVL., being prefixed, since these names do not appear to have been ever assumed by the elder Constantius. For more delicate methods of discrimination where the above tests fail, see Eckhel, vol. viii. p. 124. [W. R.]

GALLUS, C. CORNE'LIUS (Eutropius, vii 10, erroneously calls him Cneius), a contemporary of Augustus, who distinguished himself as a general, and still more as a poet and an orator. He was a native of Forum Julii (Frejus), in Gaul, and of very humble origin, perhaps the son of some freedman either of Sulla or Cinna. Hieronymus, in Eusebius, states that Gallus died at the age of forty (others read forty-three) ; and as we know from Dion Cassius (liii. 23) that he died in B. C. 26, he must have been born either in B. C. 66 or 69. He appears to have gone to Italy at an early age, and

it would seem that he was instructed by the Epicurean Syron, together with Varus and Virgil, both of whom became greatly attached to him. (Virg. *Eclog.* vi. 64, &c.) He began his career as a poet about the age of twenty, and seems thereby to have attracted the attention and won the friendship of such men as Asinius Pollio. (Cic. *ad Fam.* x. 32.) When Octavianus, after the murder of Caesar, came to Italy from Apollonia, Gallus must have embraced his party at once, for henceforth he appears as a man of great influence with Octavianus, and in B. C. 41 he was one of the triumviri appointed by Octavianus to distribute the land in the north of Italy among his veterans, and on that occasion he distinguished himself by the protection he afforded to the inhabitants of Mantua and to Virgil, for he brought an accusation against Alfenus Varus, who, in his measurements of the land, was unjust towards the inhabitants. (Serv. *ad Virg. Eclog.* ix. 10; Donat. *Vit. Virg.* 30, 36.) Gallus afterwards accompanied Octavianus to the battle of Actium, B. C. 31, when he commanded a detachment of the army. After the battle, when Octavianus was obliged to go from Samos to Italy, to suppress the insurrection among the troops, he sent Gallus with the army to Egypt, in pursuit of Antony. In the neighbourhood of Cyrene, Pinarius Scarpus, one of Antony's legates, in despair, surrendered, with four legions, to Gallus, who then took possession of the island of Pharus, and attacked Paraetonium. When this town and all its treasures had fallen into the hands of Gallus, Antony hastened thither, hoping to recover what was lost, either by bribery or by force; but Gallus thwarted his schemes, and, in an attack which he made on Antony's fleet in the harbour of Paraetonium, he sunk and burnt many of the enemy's ships, whereupon Antony withdrew, and soon after made away with himself. Gallus and Proculeius then assisted Octavianus in securing Cleopatra, and guarded her as a prisoner in her palace. After the death of Cleopatra, Octavianus constituted Egypt as a Roman province, with peculiar regulations, and testified his esteem for and confidence in Gallus by making him the first prefect of Egypt. (Strab. xvii. p. 819; Dion Cass. li. 9, 17.) He had to suppress a revolt in the Thebais, where the people resisted the severe taxation to which they were subjected. He remained in Egypt for nearly four years, and seems to have made various useful regulations in his province; but the elevated position to which he was raised appears to have rendered him giddy and insolent, whereby he drew upon himself the hatred of Augustus. The exact nature of his offence is not certain. According to Dion Cassius (liii. 23), he spoke of Augustus in an offensive and insulting manner; he erected numerous statues of himself in Egypt, and had his own exploits inscribed on the pyramids. This excited the hostility of Valerius Largus, who had before been his intimate friend, but now denounced him to the emperor. Augustus deprived him of his post, which was given to Petronius, and forbade him to stay in any of his provinces. As the accusation of Valerius had succeeded thus far, one accuser after another came forward against him, and the charges were referred to the senate for investigation and decision. In consequence of these things, the senate deprived Gallus of his estates, and sent him into exile; but, unable to bear up against these reverses of fortune, he put an end to his life by throwing himself upon his own sword, B. C. 26. Other writers mention as the cause of his fall merely the disrespectful way in which he spoke of Augustus, or that he was suspected of forming a conspiracy, or that he was accused of extortion in his province. (Comp. Suet. *Aug.* 66, *de Illustr. Gram.* 16; Serv. *ad Virg. Eclog.* x. 1; Donat. *Vit. Virg.* 39; Amm. Marc. xvii. 4; Ov. *Trist.* ii. 445, *Amor.* iii. 9, 63; Propert. ii. 34. 91.)

The intimate friendship existing between Gallus and the most eminent men of the time, as Asinius Pollio, Virgil, Varus, and Ovid, and the high praise they bestow upon him, sufficiently attest that Gallus was a man of great intellectual powers and acquirements. Ovid (*Trist.* iv. 10. 5) assigns to him the first place among the Roman elegiac poets; and we know that he wrote a collection of elegies in four books, the principal subject of which was his love of Lycoris. But all his productions have perished, and we can judge of his merits only by what his contemporaries state about him. A collection of six elegies was published under his name by Pomponius Gauricus (Venice, 1501, 4to), but it was soon discovered that they belonged to a much later age, and were the productions of Maximianus, a poet of the fifth century of our era. There are in the Latin Anthology four epigrams (Nos. 869, 989, 1003, and 1565, ed. Meyer), which were formerly attributed to Gallus, but none of them can have been the production of a contemporary of Augustus. Gallus translated into Latin the poems of Euphorion of Chalcis, but this translation is also lost. Some critics attribute to him the poem Ciris, usually printed among the works of Virgil, but the arguments do not appear satisfactory. Of his oratory too not a trace has come down to us; and how far the judgment of Quintilian (x. 1. § 93; comp. i. 5. § 8) is correct, who calls him *durior Gallus*, we cannot say. The Greek Anthology contains two epigrams under the name of Gallus, but who their author was is altogether uncertain. Some writers ascribe to C. Cornelius Gallus a work on the expedition of Aelius Gallus into Arabia, but he cannot possibly have written any such work, because he died before that expedition was undertaken. (Fontanini, *Hist. Lit. Aquilejae*, lib. i.; C. C. C. Völker, *Commentat. de C. Cornelii Galli Forojuliensis Vita et Scriptis*, part i., Bonn, 1840, 8vo., containing the history of his life, and part ii., Elberfeld, 1844, on the writings of Gallus). A. W. Becker, in his work entitled *Gallus*, has lately made use of the life of Corn. Gallus for the purpose of explaining the most important points of the private life of the Romans in the time of Augustus. An English translation of this work was published in 1844. [L. S.]

GALLUS, A. DI'DIUS, was *curator aquarum* in the reign of Caligula, A. D. 40. In the reign of Claudius, A. D. 50, he commanded a Roman army in Bosporus, and subsequently he was appointed by the same emperor to succeed Ostorius in Britain, where, however, he confined himself to protecting what the Romans had gained before, for he was then at an advanced age, and governed his province through his legates. In his earlier years he seems to have been a man of great ambition, and of some eminence as an orator. (Frontin. *de Aquaed.* 102; Tac. *Ann.* xii. 15, 40, xiv. 29, *Agric.* 14; Quintil. vi. 3. § 68.) [L. S.]

GALLUS, FA'DIUS. 1. M. FADIUS GALLUS, an intimate friend of Cicero and Atticus, appears

to have been a man of great acquirements and of an amiable character. Among Cicero's letters there are several (*ad Fam.* vii. 23—27) which are addressed to M. Fadius. It seems that during the civil war he belonged to the party of Caesar, and fought under him as legate in Spain in B. C. 49. He was a follower of Epicurus in his philosophical views, but nevertheless wrote an eulogy on M. Porcius Cato Uticensis, which is lost. It should be observed that in most editions of Cicero his name is wrongly given as M. Fabius Gallus. (Cic. *ad Fam.* ii. 14, vii. 24, ix. 25, xiii. 59, xv. 14, *ad Att.* vii. 3, viii. 3, 12, xiii. 49.)

2. Q. FADIUS GALLUS, a brother of No. 1. In B. C. 46 the two brothers had a dispute, and on that occasion Cicero recommended M. Fadius Gallus to Paetus. Cicero calls Q. Fadius a *homo non sapiens.* (*De Fin.* ii. 17, 18, *ad Fam.* ix. 25.)

3. T. FADIUS GALLUS, was quaestor of Cicero in his consulship, B. C. 63, and tribune of the people in B. C. 57, in which year he exerted himself with others to effect the recal of Cicero from exile. At a later period T. Fadius himself appears to have lived in exile, and Cicero in a letter still extant (*ad Fam.* v. 18) consoled him in his misfortune. (Cic. *ad Q. Frat.* i. 4, *ad Att.* iii. 23, *post Red. in Senat.* 8, *ad Fam.* vii. 27.) [L. S.]

GALLUS, FLA'VIUS, was tribune of the soldiers under Antony in his unfortunate campaign against the Parthians in B. C. 36. During Antony's retreat Flavius Gallus made an inconsiderate attack upon the enemy, for which he paid with his life. (Plut. *Ant.* 42, 43.) [L. S.]

GALLUS, GLI'CIUS, was denounced to Nero by Quintianus as an accomplice in the conspiracy of Piso; but as the evidence against him was not strong enough to condemn him, he was punished only with exile. (Tac. *Ann.* xv. 56, 71.) [L. S.]

GALLUS, HERE'NNIUS, an actor whom L. Cornelius Balbus, when at Gades, raised to the rank of an eques, by presenting him with a gold ring, and introducing him to the seats in the theatre, which were reserved for the equites. (Cic. *ad Fam.* x. 32.) [L. S.]

GALLUS, HERE'NNIUS, a Roman general, legate of the first legion of the army on the Rhine (A. D. 69) was stationed at Bonn when the Batavian insurrection broke out, and was ordered by Hordeonius Flaccus to prevent some Batavian cohorts, which had deserted from the Romans, from uniting with Civilis. Hordeonius recalled his commands, but Gallus was compelled by his own soldiers to fight, and was defeated through the fault of his Belgic auxiliaries. He was afterwards associated with Vocula in the command, after the deposition of Hordeonius, and was in command of the camp at Gelduba when a trifling accident excited a mutiny among his soldiers, who scourged and bound him; but he was released by Vocula. When Vocula was killed at Novesium, Herennius was only bound. He was afterwards killed by Valentinus and Tutor, A. D. 70. [CIVILIS; VOCULA; VALENTINUS]. (Tac. *Hist.* iv. 19, 20, 26, 27, 59, 70, 77.) [P. S.]

GALLUS, NO'NIUS, a Roman general of the time of Augustus, who in B. C. 29 defeated the Treviri and Germans. (Dion Cass. li. 20.) He may possibly be the same as the Nonius who, according to Plutarch (*Cic.* 38), fought under Pompey against Caesar. [L. S.]

GALLUS, OGU'LNIUS. 1. Q. OGULNIUS, L. F. Q. N. GALLUS, was consul in B. C. 269 with C. Fabius Pictor, and carried on a war against the Picentes, which, however, was not brought to a close till the year after. This consulship is remarkable in the history of Rome as being the year in which silver was first coined at Rome. In B. C. 257 Q. Ogulnius was appointed dictator for the purpose of conducting the feriae Latinae. (Eutrop. ii. 16; Liv. *Epit.* 15; Plin. *H. N.* xxxiii. 13.)

2. M. OGULNIUS GALLUS, was praetor in B. C. 181, with the jurisdiction in the city. (Liv. xxxix. 56, xl. 1.) [L. S.]

GALLUS, L. PLO'TIUS, a native of Cisalpine Gaul, was the first person that ever set up a school at Rome for the purpose of teaching Latin and rhetoric, about B. C. 88. Cicero in his boyhood knew him, and would have liked to receive instruction from him in Latin, but his friends prevented it, thinking that the study of Greek was a better training for the intellect. L. Plotius lived to a very advanced age, and was regarded by later writers as the father of Roman rhetoric. (Sueton, *De clar. Rhet.* 2; Hieron. *in Euseb. Chron.* Ol. 173, 1; Quintil. ii. 4. § 44; Senec. *Controv.* ii. prooem.) Besides a work *de Gestu* (Quintil. xi. 3. § 143), he wrote judicial orations for other persons, as for Atratinus, who in B. C. 56 accused M. Coelius Rufus. (Comp. Cic. *Fragm.* p. 461; Schol. Bob. *ad Cic. p. Arch.* p. 357, ed. Orelli; Varro, *de L. L.* viii. 36.) [L. S.]

GALLUS, C. POMPEIUS, was consul in A. D. 49 with Q. Verannius. (Tac. *Ann.* xii. 5; Fasti.) [L. S.]

GALLUS, RU'BRIUS, a contemporary of the emperor Otho, commanded a detachment of troops at Brixellum; and after the fall of Otho he assisted in suppressing the insurrection among the soldiers, A. D. 69. Shortly after he is said to have instigated Caecina to his treachery against Vitellius; and Vespasian afterwards sent him out to suppress the Sarmatians, in which he succeeded. The C. Rubrius Gallus, who was consul suffectus in A. D. 101, may have been a son of our Rubrius Gallus. (Tac. *Hist.* ii. 51, 99; Dion Cass. lxiii. 27; Joseph. *Bell. Jud.* vii. 4. § 3.) [L. S.]

GALLUS, SULPI'CIUS. 1. C. SULPICIUS, C. F. SER. N. GALLUS, was consul in B. C. 243 with C. Fundanius Fundulus. (Fasti; Diod. *Fragm. Vat.* p. 60, ed. Dindorf.)

2. C. SULPICIUS, C. F. C. N. GALLUS. In B. C. 170 Spanish ambassadors came to Rome to complain of the avarice and extortion of the Roman commanders in Spain; and when the senate allowed them to choose four Romans as their patrons, C. Sulpicius Gallus was one of them. Towards the end of the year he was elected praetor for B. C. 169, and obtained the jurisdiction in the city as his province. During the great levy which was then made for the war against Macedonia, he protected the plebeians (i. e. the poorer classes) against the severity of the consuls. In B. C. 168 he served as tribune of the soldiers in the army of his friend L. Aemilius Paullus, with whose permission he one day assembled the troops, and announced to them that in a certain night and at a certain hour an eclipse of the moon was going to take place. He exhorted them not to be alarmed, and not to regard it as a fearful prodigy; and when at the predicted moment the eclipse occurred, the soldiers almost worshipped the wisdom of Gallus. In

the autumn of the year following, when Aemilius Paullus went on an excursion into Greece, he left the command of the Roman camp in the hands of his friend; but the latter must soon after have returned to Rome, for he was elected consul for the year B. C. 166. In his consulship he carried on a successful war against the Ligurians, who were reduced to submission. On his return to Rome he was honoured with a triumph. C. Sulpicius Gallus appears to have been one of the most extraordinary men of his time; Cicero in several passages speaks of him in terms of the highest praise: he had a more perfect knowledge of Greek than any man of his time, he was a distinguished orator, and altogether a person of an elegant and refined mind. His knowledge of astronomy, which is frequently mentioned by Cicero, is attested by his predicting, with accuracy, the eclipse of the moon, which was visible in Greece. (Liv. xliii. 2, 13, 16, 17, xliv. 37, xlv. 27, 44, *Epit.* 46; Plin. *H. N.* ii. 12; J. Obseq. 71; Didasc. of Terent. *Andria;* Cic. *Brut.* 20, 23, *de Re Publ.* i. 14, 15, *de Senect.* 14, *de Amic.* 27, *de Off.* i. 6.)

3. Q. SULPICIUS GALLUS, a son of No. 2, died at an early age, and his death was borne by his father with great fortitude. (Cic. *de Orat.* i. 53, *Brut.* 23, *de Amic.* 2, 6, *ad Fam.* iv. 6.)

4. C. GALLUS (some read Gallius), a Roman senator mentioned by Cicero (*in Verr.* iii. 65), but it is uncertain whether he belonged to the Sulpicia or Aquillia gens. [L. S.]

GALLUS, SURDI'NIUS, a wealthy Roman of the time of the emperor Claudius. When Claudius, in A. D. 46, removed a number of persons from the senate, because they had not sufficient means to keep up the senatorial dignity, Surdinius Gallus was preparing to go and settle at Carthage, but Claudius called him back, saying that he would tie him with golden chains; and Surdinius was made a senator. (Dion Cass. lx. 29.) [L. S.]

GALLUS, TISIE'NUS, a Roman general belonging to the party of L. Antonius and Fulvia in their war with Octavianus in B. C. 41. When Octavianus made an attack upon Nursia he was repulsed by Tisienus, who had the command in the place. In B. C. 36 he joined Sex. Pompeius in Sicily with reinforcements; but after the defeat of Sextus, he surrendered, with his army, to Octavianus. (Dion Cass. xlviii. 13, xlix. 8, 10; Appian, *B. C.* iv. 32, v. 104, 117, 121.) [L. S.]

GALLUS, TREBONIA'NUS, Roman emperor, A. D. 251–254.

C. VIBIUS TREBONIANUS GALLUS, whose origin and early history are altogether unknown, held a high command in the army which marched to oppose the first great inroad of the Goths (A.D. 251), and, according to Zosimus, contributed by his treachery to the disastrous issue of the battle, which proved fatal to Decius and Herennius. [DECIUS; HERENNIUS ETRUSCUS.] The empire being thus suddenly left without a ruler, Gallus was selected, towards the end of November, A. D. 251, by both the senate and the soldiers, as the person best qualified to mount the vacant throne, and Hostilianus, the surviving son of the late prince, was nominated his colleague. The first care of the new ruler was to conclude a peace with the victorious barbarians in terms of which they agreed to retire beyond the frontier, on condition of retaining their plunder and their captives and of receiving a fixed annual tribute as the price of future forbearance. The disgrace inflicted on the Roman name by this shameful concession excited the indignation of the whole nation, while the suicidal folly of the humiliating compact was soon manifested. For scarcely had the provinces enjoyed one short year of tranquillity, when fresh hordes from the north and east, tempted by the golden harvest which their brethren had reaped, poured down upon the Illyrian border. They were, however, driven back with great loss by Aemilianus, general of the legions in Moesia, whose triumphant troops forthwith proclaimed him Augustus. Gallus, upon receiving intelligence of this unexpected peril, despatched Valerianus [VALERIANUS] to quell the rebellion; but while the latter was employed in collecting an army from Germany and Gaul, Aemilianus, pressing forwards, had already entered Italy. Compelled by the urgency of the danger, Gallus, accompanied by Volusianus [VOLUSIANUS], whom he had previously invested with all the imperial dignities, marched forth to meet his rival, but before any collision had taken place between the opposing armies, both father and son were slain by their own soldiers, who despaired of success under such leaders. The precise date of this event has given rise to controversy among chronologers, some of whom fix upon the year 253, and others upon that of 254.

The name of Gallus is associated with nothing but cowardice and dishonour. The hatred and contempt attached to his memory may have led to the reports chronicled by Zosimus and Zonaras that the defeat of Decius was caused by his perfidy, and that he subsequently became the murderer of Hostilianus [HOSTILIANUS]. In addition to the misery produced by the inroads of the barbarians during this reign, great dismay arose from the rapid progress of a deadly pestilence which, commencing in Ethiopia, spread over every region of the empire, and continued its ravages for the space of fifteen years. (Zonar. xii. 20, 21; Zosim. i. 23—28; Victor, *de Caes.* 30, *Epit.* 30; Eutrop. ix. 5; Jornandes, *de Reb. Goth.* 19.) [W. R.]

GALLUS, P. VOLU'MNIUS, with the agnomen Amintinus, was consul in B. C. 461 with Ser Sulpicius Camerinus. (Liv. iii. 10; Dionys. x. 1; Diod. xi. 84; Val. Max. i. 6. § 5; Plin. *H. N.* ii. 57.) [L. S.]

GALVIA, CRISPINILLA. [CRISPINILLA.]

GAME'LII (γαμήλιοι θεοί), that is, the divinities protecting and presiding over marriage. (Pollux, i. 24; Maxim. Tyr. xxvi. 6.) Plutarch (*Quaest. Rom.* 2) says, that those who married required (the protection of) five divinities, viz. Zeus, Hera, Aphrodite, Peitho, and Artemis. (Comp. Dion Chrys. *Orat.* vii. p. 568.) But these are not all, for the Moerae too are called θεαὶ γαμήλιαι (Spanheim *ad Callim. Hymn. in Dian.* 23, *in Del.* 292, 297), and, in fact, nearly all the gods might be regarded as the protectors of marriage, though the five mentioned by Plutarch perhaps more particularly than others. The Athenians called their month of Gamelion after these divinities. Respecting the festival of the Gamelia see *Dict. of Ant.* s. v. [L. S.]

GANNASCUS, a chief of the Chauci, a Suevian race settled between the Weser (Visurgis) and the Elbe (Albis). Gannascus himself, however, was of Batavian origin, and had long served Rome among the Batavian auxiliaries. He had deserted in A. D.

47, when, at the head of the Chauci, he passed up the Rhine, and ravaged the western bank of the river. His inroads were stopped by Cn. Domitius Corbulo [CORBULO], into whose hands Gannascus was betrayed, and executed as a deserter. (Tac. *Ann.* xi. 18, 19.) [W. B. D.]

GANNYS, distinctly mentioned by Dion Cassius in the thirty-eighth and thirty-ninth chapters of book seventy-eight as an active supporter of Elagabalus, being classed in the latter passage with Comazon, is believed to be the person whose name has dropped out of the text at the commencement of the sixth chapter in book seventy-nine, who is there represented as the preceptor and guardian of Elagabalus, as the individual who by his astuteness and energy accomplished the overthrow of Macrinus, and as one of the first victims of the youthful tyrant after he was seated upon the throne. Salmasius (*ad Spartian. Hadrian.* 16) endeavours to show that *Gannys* and *Comazon* are not real personages, but epithets of contempt applied by the historian to the profligate Syrian, whose sensuality and riotous folly would cause him to be designated as Γάνον καὶ Κωμάζοντα (i. e. *glutton and reveller*). This position has, however, been most successfully attacked by Reimarus (*ad Dion. Cass.* lxxviii. 38), and is unquestionably quite untenable. [COMAZON.] [W. R.]

GANYME'DES (Γανυμήδης). According to Homer and others, he was a son of Tros by Calirrhoë, and a brother of Ilus and Assaracus; being the most beautiful of all mortals, he was carried off by the gods that he might fill the cup of Zeus, and live among the eternal gods. (Hom. *Il.* xx. 231, &c.; Pind. *Ol.* 1. 44, xi. in fin.; Apollod. iii. 12. § 2.) The traditions about Ganymedes, however, differ greatly in their detail, for some call him a son of Laomedon (Cic. *Tusc.* i. 22; Eurip. *Troad.* 822), others a son of Ilus (Tzetz. *ad Lycoph.* 34), and others, again, of Erichthonius or Assaracus. (Hygin. *Fab.* 224, 271.) The manner in which he was carried away from the earth is likewise differently described; for while Homer mentions the gods in general, later writers state that Zeus himself carried him off, either in his natural shape, or in the form of an eagle, or that he sent his eagle to fetch Ganymedes into heaven. (Apollod. *l. c.*; Virg. *Aen.* v. 253; Ov. *Met.* x. 255; Lucian, *Dial. Deor.* 4.) Other statements of later date seem to be no more than arbitrary interpretations foisted upon the genuine legend. Thus we are told that he was not carried off by any god, but either by Tantalus or Minos, that he was killed during the chase, and buried on the Mysian Olympus. (Steph. Byz. *s. v.* Ἁρπαγία; Strab. xiii. p. 587; Eustath. *ad Hom.* pp. 986, 1205.) One tradition, which has a somewhat more genuine appearance, stated that he was carried off by Eos. (Schol. *ad Apollon. Rhod.* iii. 115.) There is, further, no agreement as to the place where the event occurred. (Strab., Steph. Byz. *ll. cc.*, Horat. *Carm.* iii. 20, in fin.) The early legend simply states that Ganymedes was carried off that he might be the cupbearer of Zeus, in which office he was conceived to have succeeded Hebe (comp. Diod. iv. 75; Virg. *Aen.* i. 28): but later writers describe him as the beloved and favourite of Zeus, without allusion to his office. (Eurip. *Orest.* 1392; Plat. *Phaedr.* p. 255; Xenoph. *Symp.* viii. 30; Cic. *Tusc.* iv. 33.) Zeus compensated the father for his loss with the present of a pair of divine horses (Hom. *Il.* v. 266, *Hymn. in Ven.* 202, &c.; Apollod. ii. 5. § 9; Paus. v. 24. § 1), and Hermes, who took the horses to Tros, at the same time comforted him by informing him that by the will of Zeus, Ganymedes had become immortal and exempt from old age. Other writers state that the compensation which Zeus gave to Tros consisted of a golden vine. (Schol. *ad Eurip. Orest.* 1399; Eustath. *ad Hom.* p. 1697.) The idea of Ganymedes being the cupbearer of Zeus (*urniger*) subsequently gave rise to his identification with the divinity who was believed to preside over the sources of the Nile (Philostr. *Vit. Apoll.* vi. 26; Pind. *Fragm.* 110. ed. Böckh.), and of his being placed by astronomers among the stars under the name of Aquarius. (Eratosth. *Catast.* 26; Virg. *Georg.* iii. 304; Hygin. *Fab.* 224; *Poet. Astr.* ii. 29.) Ganymedes was frequently represented in works of art as a beautiful youth with the Phrygian cap. He appears either as the companion of Zeus (Paus. v. 24. § 1), or in the act of being carried off by an eagle, or of giving food to an eagle from a patera. The Romans called Ganymedes by a corrupt form of his name Catamitus. (Plaut. *Men.* i. 2. 34.)

Ganymedes was an appellation sometimes given to handsome slaves who officiated as cupbearers. (Petron. 91; Martial, *Epigr.* ix. 37; Juv. v. 59.) [L. S.]

GANYME'DES (Γανυμήδης). 1. Governor of Aenos, in Thrace, while the town and district belonged to Ptolemy Philopater, king of Egypt. (Polyb. v. 34.) Ganymedes betrayed Aenos to Philip II., king of Macedonia, B. C. 200. (Liv. xxxi. 16.)

2. A eunuch attached to the Egyptian court, and tutor of Arsinoë, youngest daughter of Ptolemy Auletes. [ARSINOE, No. 6.] Towards the end of B. C. 48 Ganymedes accompanied Arsinoë in her flight from Alexandria to the Aegyptian camp; and, after assassinating their leader, Achillas [ACHILLAS], he succeeded to the command of the troops, whose favour he had secured by a liberal donative. Ganymedes, by his skilful dispositions and unremitting attacks, greatly distressed and endangered Caesar, whom he kept besieged in the upper city of Alexandria. By hydraulic wheels, he poured sea-water into the tanks and reservoirs of the Roman quarter; cut off Caesar's communication with his fleet, equipped two flotillas from the docks, the guardships, and the trading vessels, and twice encountered Caesar, once in the roadstead, and once in the inner harbour of Alexandria. But after her brother Ptolemy joined the insurgents, the power of Arsinoë declined, and Ganymedes disappears from history. (Hirt. *Bell. Alex.* 4—24; Dion Cass. xlii. 39—44; Lucan, x. 520—531.) [W. B. D.]

GAOS (Γαώς), the commander of the Persian fleet, in the great expedition sent by Artaxerxes against Evagoras in Cyprus, B. C. 386. In this situation he was subordinate to Tiribazus, whose daughter he had married, and who held the chief command by sea; but he contributed essentially to the success of the war, and totally defeated the fleet of Evagoras off Citium. But the protracted siege of Salamis having given rise to dissensions among the generals, which led to the recal of Tiribazus, Gaos became apprehensive of being involved in his disgrace, and determined to revolt from the Persian king. Accordingly, after the termination of the Cyprian war, he kept together

the forces under his command, on whose attachment he deemed that he could rely, and entered into an alliance with Acoris, king of Egypt, and with the Lacedaemonians, who gladly embraced the opportunity to renew hostilities against Persia. But in the midst of his preparations, Gaos was cut off by secret assassination. (Diod. xv. 3, 9, 18.) It is undoubtedly the same person who is called by Polyaenus (vii. 20) Glos (Γλῶς), whom that author mentions as carrying on war in Cyprus. There is some doubt, indeed, which is the more correct form of the name. (See Casaubon, *ad Polyaen. l. c.*; Wesseling, *ad Diod.* xv. 3.) [E. H. B.]

GA'RANUS, a shepherd of gigantic bodily strength, who is said to have come from Greece into Italy in the reign of Evander, and slew Cacus. (Serv. *ad Aen.* viii. 203.) Aurelius Victor (*Orig. Gent. Rom.* 6) calls him Recaranus, but both writers agree in identifying him with the Greek Heracles. [L. S.]

GARGI'LIUS MARTIA'LIS. [MARTIALIS.]

GA'RGARUS (Γάργαρος), a son of Zeus, from whom the town and mountain of Gargara in Mysia were believed to have derived their name. (Steph. Byz. *s. v.* Γάργαρα.) [L. S.]

C. GARGO'NIUS, a Roman eques, whom Cicero calls an unlearned rabulist, but a very fluent and shrewd speaker. (*Brut.* 48). A different person of the same name is ridiculed by Horace. (*Sat.* i. 2. 27, 4. 92.) It must be observed that in many MSS. and editions his name is written Gorgonius instead of Gargonius. There is also a rhetorician of the name of Gargonius or Gorgonius (some read Gargius), who is mentioned by Seneca, but is otherwise unknown. (*Controv.* i. 7, iv. 24, *Suasor.* 7.) [L. S.]

GA'RIDAS, a Graeco-Roman jurist, said by Nic. Comnenus Papadopoli (who calls him Garidas Leo) to have been a judex veli. (*Praenot. Mystag.* p. 15, 371, 400, 407.) He wrote, concerning homicides and those who take refuge in sanctuaries, to *Constantinus* Ducas (reigned A. D. 1059–1067), not *Michael* Ducas, as stated by Bach and by Pohl (*ad Suares. Notit. Basil.* p. 140. n. ζ; *Basil.* ed. Fabrot. vol. vii. p. 693.) He also wrote a treatise concerning actions in alphabetical order, in which arrangement he was afterwards imitated by Psellus. (*Basil.* vol. ii. p. 548, 556, 574, 651, 652, vol. iii. p. 78, 115, 249, 353, 389, 391, vol. vii. p. 651, 914; Assemani, *Bibl. Jur. Or.* ii. 20. p. 411; Heimbach, *De Basil. Orig.* p. 73; Zachariae, *Hist. Jur. Gr. Rom. Delin.* § 43.) [J. T. G.]

GAUDA, a Numidian, was son of Mastanabal, grandson of Masinissa, and half-brother to Jugurtha, and had been named by his uncle Micipsa as heir to the kingdom, should Adherbal, Hiempsal, and Jugurtha die without issue. In the Jugurthine war he joined the Romans. Sallust represents him as weak alike in body and in mind; and Marius therefore, when (in B. C. 108) he was endeavouring to form a party for himself against Metellus, whom he wished to supersede in the command, had little difficulty in gaining Gauda, to whom Metellus had refused certain marks of honour, to which, as king-presumptive, the Numidian conceived himself entitled. (Sall. *Jug.* 65; comp. Plut. *Mar.* 7, 3.) [E. E.]

GAUDE'NTIUS, the author of an elementary treatise on music, which is written in Greek. No information whatever has come down to us concerning him, and we are in utter ignorance about him except one or two points which we may gather from the treatise which bears his name. In his theory Gaudentius follows the doctrines of Aristoxenus, whence it is inferred that he lived before the time of Ptolemy, whose views seem to have been unknown to him. His treatise bears the title Εἰσαγωγὴ ἁρμονική; it treats of the elements of music, of the voice, of sounds, intervals, systems, &c., and forms an introduction to the study of music which seems to have enjoyed some reputation in antiquity. Cassiodorus (*Divin. Lect.* 8) mentions it with praise, and tells us that one of his contemporaries, Mutianus, had made a Latin translation of it for the use of schools. This translation is, however, lost. The Greek original is printed with notes and a Latin translation in Meibom's *Antiq. Musicae Scriptores.* (Comp. Fabr. *Bibl. Graec.* vol. iii. p. 647, &c.) [L. S.]

GAUDE'NTIUS, the pupil and friend of Philastrius [PHILASTRIUS], was, upon the death of his master, elected to the vacant see of Brescia by the united voice of both clergy and laity. Having received intelligence of his elevation while travelling in the east, he sought to decline the responsibility of the sacred office. But being warmly pressed by Ambrose, and threatened at the same time with excommunication by the oriental bishops in case he should persist in a refusal, his scruples were at length overcome. The most remarkable event of his subsequent career was the embassy which he undertook to the court of Arcadius, in A. D. 405, in behalf of Chrysostom, who has commemorated with eloquent gratitude this mark of attachment, although it was productive of no happy result. The year in which Gaudentius was born is unknown, as well as that in which he was raised to the episcopate, and that in which he died. Tillemont fixes upon A. D. 410 as the period of his decease, while by others it is brought down as low as 427.

The extant works of Gaudentius consist of twenty-one discourses (*sermones*), simple in style, but devoid of all grace or felicity of expression, deeply imbued with allegorical phantasies and farfetched conceits, exhibiting little to please or to instruct. Of these ten were preached during Easter (*Paschales*), and were committed to writing at the request of Benevolus, a distinguished member of the congregation, who had been precluded by sickness from being present; five are upon remarkable texts in Scripture, but not connected with each other; one is the address delivered on the day of his ordination (*De Ordinatione sui*) before St. Ambrose, who officiated on that occasion; one is on the dedication of the church (*De Dedicatione Basilicae*) built to receive the relics of forty martyrs; two are in the form of epistles; the first *Ad Germinium* on the obligation of almsgiving, the second *Ad Paulum Diaconum* on the words of St. John's Gospel, "My father is greater than I," misinterpreted by the Arians; the remaining two, *De Petro et Paulo*, and *De Vita et Obitu Philastrii*, were first added in the edition of Galeardus.

The *Rythmus de Philastrio*, *Liber de Singularite Clericorum*, and the *Commentarii in Symbolum*, which have been ascribed to various fathers, certainly do not belong to Gaudentius.

The collected writings of Gaudentius were first published in the *Patrum Monumenta Orthodoxographa* of J. J. Grynaeus, fol. Bas. 1569, will be found also in the *Bibl. Patr. Max.* fol. Lug. Bat. 1677,

vol. v. p. 942, and under their best form in the edition of *Philastrius* by Galeardus, fol. Brix. 1738. [W. R.]

GAU'RADAS (Γαυράδας), the author of an epigram in the Greek Anthology, in the Doric dialect, of that fanciful kind in which an echo is made to repeat the last word of the line, and thus to return an answer to its sense. The first two, out of the six lines of the epigram, may serve for an example: —

Ἄχω φίλα μοι συγκαταίνεσόν τι.—τί;
Ἐρῶ κορίσκας· ἁ δέ μ' οὐ φιλεῖ.—φιλεῖ.

Nothing more is known of Gauradas. [P. S.]

GA'VIUS or GA'BIUS, a name which occurs in some Roman municipia. Cicero mentions at least three persons of this name: —

1. P. Gavius, of Cosa, crucified by Verres (Cic. *c. Verr.* v. 61).

2. T. Gavius Caepio, a man of wealth and rank, whose son was tribune of the soldiers in the army of Bibulus in Syria, B. C. 50 (*ad Att.* v. 20. § 4).

3. L. Gavius, who attended to the business of Brutus in Cappadocia, when Cicero was proconsul in Cilicia, and to whom Cicero offered a praefecture at the request of Brutus. Cicero, however, complains bitterly of the disrespectful behaviour of Gavius, and calls him "canis P. Clodii." (*ad Att.* vi. 1. § 4, 3. § 6.) Whether he is the same as the Gavius of Firmum (*ad Att.* iv. 8. b. § 3) cannot be determined.

Three persons of this name likewise occur in the history of Roman literature: —

1. Gavius Apicius. [Apicius, No 2.)

2. Gavius Bassus. [Bassus.]

3. Gavius Silo, a rhetorician, mentioned by the elder Seneca. (Senec. *Controv.* v. Praef.)

GAZA, THEODO'RUS, one of the latest of the scholars and writers of the Byzantine empire, was a native, not of Athens, as some have erroneously supposed, but of Thessalonica; and on the capture of that city by the Turks (A. D. 1430), he fled into Italy. He appears to have gone first to Mantua, where he studied the Latin tongue, under Victorinus of Feltre, who was then teaching at Mantua. In A. D. 1439 he was at the council of Florence; and in 1440 he was at Sienna. He afterwards settled at Ferrara, where he was appointed rector and professor of Greek in the Gymnasium on its establishment (which took place under duke Lionel, who occupied the duchy from 1441 to 1450); and, by his talents and reputation, attracted students thither from all parts of Italy. At Ferrara he composed his elements of grammar. It has been said that before this appointment he was reduced to the greatest destitution; but this is doubtful, though he has himself recorded that he gained his subsistence at one time by transcribing books; and a copy of the *Politica* of Aristotle and of the *Iliad* of Homer, transcribed by him, were, a century since, and perhaps still are, extant at Venice.

In 1450 he was, with several other Greeks, invited to Rome by Pope Nicholas V., and was employed in translating the works of Greek authors into Latin. After the death of Nicholas, Theodore went (A. D. 1456) to Naples, where he obtained an honourable appointment from the king, Alfonso the Magnanimous, to whose favour he was recommended by Panormita, the king's secretary. On the death of Alfonso (A. D. 1458), he returned to Rome, where he remained, under the patronage of Cardinal Bessarion, by whose recommendation he was provided with a benefice in the southern part of the kingdom of Naples; according to some statements, in Apulia, according to others in the country of the Bruttii, *i. e.* in Calabria. The benefice was itself small; and the fraud or carelessness of those who received the income for him (as he continued to reside at Rome), made it still less. Disappointed in the hope of a reward for his literary labours (especially for his translations of Aristotle's *De Historia Animalium*) from the Pope (Sixtus IV.), whose niggardly recompense he is said to have thrown indignantly into the Tiber, he retired (according to the account most commonly received) to his benefice, and there ended his days. He was certainly buried there. Hody has, however, shown reason to doubt the truth of the story of his indignation at the Pope's niggardliness (although this niggardliness is made the subject of an indignant remonstrance by Melancthon, and of some bitter verses by Jul. Caes. Scaliger); and several authorities of the period in which he lived state that he died at Rome. It is remarkable that the place of the death of a man so eminent should be thus doubtful. Melchior Adam (*Vitae Germanor. Philosoph.*, ed. 3d, p. 7) states that Rudolphus Agricola heard him (A. D. 1476 or 1477) "Aristotelis scripta enarrantem;" an obscure expression, but which, if founded in fact, shows that he must have at least paid a visit to Ferrara during or after his second residence at Rome. His death occurred A. D. 1478, when he must have been far advanced in years.

The ability and learning of Theodore Gaza received the highest praise in his own and the succeeding age. His accurate acquaintance with the Latin language, and his ready and elegant employment of it, made it doubtful whether his Latin versions of Greek writers or his Greek versions of Latin writers were the more excellent. Hody has collected the eulogies passed upon him in prose and verse by many scholars, including Politian, Erasmus, Xylander, Jul. Caes., and Jos. Scaliger, Melancthon, and Huet. He was, however, severely criticised in his own day by Georgius Trapezuntius and his son Andreas. He had incurred the enmity of George by making new Latin versions of writings which George had already translated; and Politian, though elsewhere the eulogist of Theodore, charges him with having concealed the obligations which he owed to the versions of his predecessor.

His works are as follows: 1. Γραμματικῆς Εἰσαγωγῆς τὰ εἰς τέσσαρα, or *Introductivae Grammatices Libri IV.* This Greek grammar was first printed by Aldus Manutius at Venice A. D. 1495: it long enjoyed a high reputation, and was repeatedly reprinted, entire or in separate portions. A Latin version was also made of the first and second books by Erasmus, and of the other parts by others. 2. Περὶ Μηνῶν, or *De Mensibus*, a treatise on the months of the Athenian calendar, first printed, with the grammar, by Aldus, as above. This also has been repeatedly reprinted, either by itself, or with a Latin version by Perellus; the version has also been separately printed, and is inserted in the *Thesaurus* of Gronovius. (Vol. ix. col. 977—1016.) 3. Περὶ Ἀρχαιωγονίας Τούρκων, *Epistola ad Franc.*

Phdelphum de Origine Turcarum, published with a Latin version by Allatius, in his Σύμμικτα. 8vo. Colon. Ag. 1653. vol. ii. p. 381, &c. A Latin version by Castalio had been previously published with the version of the History of Laonicus Chalcocondyles, by Clauserus. Fol. Basil, 1556, p. 181, &c. 4. *Epistola Latina ad Christophor. Personam*, printed in the *Giornale de' Lett. d' Italia*, vol. xix. p. 337, 12mo. Ven. 1714; and in the *Dissertazioni Vossiane* of Apostolo Zeno, 4to. Ven. 1753, vol. ii. p. 139. Some other letters of his are mentioned by Allatius, *Contra Creygthon.* p. 18; and a *Commentarius ad Statuas Philostrati* is noticed by Nic. Comnenus, *Praeniotion Mystagog.* p. 187. He also took part in the controversy on the comparative merits of the Platonic and Aristotelian philosophy; but his *Contradictorius Liber ad Bessarionem, pro Aristotele, in Plethonem*, has never been printed. Some other unpublished writings of his are noticed by Fabricius.

His principal translations from Greek into Latin were as follows: 1. *Aristotelis de Historia Animalium Libri IX.; de Partibus Animalium Libri IV.; De Generatione Animalium Libri V.* In the preface he calls himself "Theodorus Graecus Thessalonicensis." Fol. Venet. 1476. These translations have been frequently reprinted among the works of Aristotle, with or without the original. 2. *Aristotelis Problemata.* This version was made under the pontificate of Nicholas V., and revised under that of Sixtus IV.; and was printed at Rome A. D. 1475. The earliest edition mentioned by Fabricius is that of Venice. Fol. A. D. 1493. 3. *Theophrasti Historia Plantarum Libri X.*, and *De Causis Plantarum Libri VI.* This version, prepared during the pontificate of Nicholas V., was first printed at Treviso, A. D. 1483. (Panzer, *Annal. Typog.* vol. iii. p. 40.) It has been reprinted, with corrections, by Heinsius and Bodaeus. The little book, *Theophrasti de Suffructibus, Theodoro Gaza Interprete*, published by H. Sybold, at Strasburg, is merely a reprint of the last four books of the *Historia Plantarum.* 4. *Alexandri Aphrodisiei Problematum Libri II.*, printed at Venice (fol. A. D. 1501); and often reprinted. Gaza, in his preface to this translation, rejects the common opinion, that it was the work of Alexander Aphrodisiensis, and ascribes it to some later writer; but he does not name Alexander Trallianus. [ALEXANDER APHRODISIENSIS]. 5. *Aelianus de Instruendis Aciebus.* Fabricius does not mention any earlier edition of this version than that of Cologne, A. D. 1524; but it was printed at Rome as early as 1487, in 4to., by Eucherius Silberus. (Panzer, *Ann. Typ.* vol. ii. p. 491.) 6. *Chrysostomi Homiliae quinque de Incomprehensibili Dei Natura.* This version is found in several of the editions of Chrysostom's works. In Fabricius there is a notice of some other unpublished translations by Gaza, as of the *Aphorismi* of Hippocrates, and the *Libri de Re Militari* of the emperor Maurice.

His versions from Latin into Greek were: 1. Μάρκου Τυλλίου Κικέρωνος Ῥωμαίου Κάτων ἢ περὶ Γήρως, *M. T. Ciceronis Cato sive de Senectute*; and 2. the Ὄνειρος τοῦ Σκιπίωνος, *Somnium Scipionis*, of the same author. These were both printed by Aldus Manutius at Venice, A. D. 1519. 3. A letter of Pope Nicholas V. to Constantine Palaeologus, the last emperor of Constantinople. Both the original and the version are given in the *Opuscula Aurea Theologica* of Arcudius, 4to. Rome, A. D. 1630, and again A. D. 1670. (Hody, *De Graecis Illustribus Linguae Graecae, &c. Instauratoribus.* 8vo. Lond. 1742. C. F. Boerneri, *De Doctis Hominibus Graecis.* 8vo. Lips. 1750; Fabric. *Bibl. Gr.* vol. x. pp. 388—395.) [J. C. M.]

GEGA'NIA GENS, a very ancient patrician gens, which traced its origin to the mythical Gyas, one of the companions of Aeneas. (Serv. *ad Virg. Aen.* v. 117.) According to both Livy (i. 30) and Dionysius (iii. 29), the Geganii were one of the most distinguished Alban houses, transplanted to Rome on the destruction of Alba by Tullus Hostilius, and enrolled among the Roman patres. The name, however, occurs even in the reign of Numa, who is said to have chosen Gegania as one of the vestal virgins. (Plut. *Num.* 10.) Another Gegania is mentioned as the wife of Servius Tullius (Plut. *de Fort. Rom.* p. 323), or of Tarquinius Priscus (Dionys. iv. 7); and a third Gegania occurs in the reign of Tarquinius Superbus. (Plut. *Comp. Lyc. c. Num.* 3.)

There appears to have been only one family in this gens, that of MACERINUS, many members of which filled the highest offices in the state in the early times of the republic. The last of the family who is mentioned is M. Geganius Macerinus, who was consular tribune in B. C. 367; and from that time the name of Geganius does not occur at all in history till the year B. C. 100, when we read of one L. Geganius who was killed along with Cn. Dolabella, the brother of Saturninus, in the troubles occasioned by the seditious schemes of the latter. (Oros. v. 17.)

GELA'NOR (Γελάνωρ), king of Argos, who was expelled by Danaus. (Paus. ii. 16. § 1, 19. § 2, &c.; Apollod. ii. 1. § 4; compare DANAUS.) [L. S.]

GELA'SIUS (Γελάσιος), the name of three Greek ecclesiastical writers. There were also two Popes of the name, but neither of them comes within the limits of the present work.

1. Bishop of CAESAREIA, in Palestine, author of a book, Κατὰ Ἀνομοίων, *Against the Anomoeans* [AETIUS]. Photius distinguishes him from the nephew of Cyril mentioned below; but Fabricius and Cave identify them. (Phot. *Bibl.* Codd. 89, 102.)

2. Bishop of CAESAREIA, in Palestine. He was sister's son to Cyril of Jerusalem, by whose influence or authority he was appointed to his see, apparently before A. D. 367. [CYRILLUS of JERUSALEM.] It was at Cyril's desire that Gelasius undertook to compose an ecclesiastical history, as Photius says he had read in the Προοίμιον εἰς τὰ μετὰ τὴν ἐκκλησιαστικὴν ἱστορίαν Εὐσεβίου τοῦ Παμφίλου, *Preface to the Continuation of the Ecclesiastical History of Eusebius Pamphili*, written by Gelasius himself. It may be observed that Photius does not seem to have read the whole work, but only the preface. It is probable that the work is referred to by Gelasius of Cyzicus in his History of the Council of Nice (i. 7), in the passage Ὅγε μὴν Ῥουφῖνος ἢ γοῦν Γελάσιος ταῦτα λέγει ἅδε: from which passage probably arose the statement mentioned by Photius, but refuted by a reference to dates, that Cyril and his nephew Gelasius had translated the Ecclesiastical History of Rufinus into Greek. Fabricius confounds this *Continuation* of Eusebius with the *History of the Nicene Council*, by Gelasius of Cyzicus; but against all evidence. for Photius expressly distinguishes be-

tween the two works, and between their respective writers, comparing the style of one with that of the other. And the *preface to the Continuation* quoted by Photius distinctly asserts the author to have been the nephew of Cyril. The *Continuation* is not extant. Fabricius, without giving his authority, places the death of Gelasius in A. D. 394.

The following writings of a Gelasius of Caesareia are mentioned; but it is not clear to which of the Gelasii they belong.

1. *An Exposition of the Creed*, cited by Leontius, *Adv. Nestorium*, lib. i., not far from the end. 2. Τῆς δεσποτικῆς Ἐπιφανείας Πανήγυρις, or Εἰς τὰ Ἐπιφάνια Λόγος, *A Homily for the Epiphany*, twice cited by Theodoret (*Eranist. Dial.* i. iii.), who classes the writer among "the ancients of Palestine." 3. A work of which Labbe has cited a fragment in his *Conspectus Operum Damasceni;* and which is described as *Practica στοιχείωσις secundum Ecclesiam.* (Phot. *Bibl.* Codd. 88, 89; Theodoret. *Opera*, vol. iv. pp. 46, 251, ed. Schulze; Leontius, *Adv. Nest.* apud *Bibl. Patrum*, vol. ix. p. 684, ed Lyon. 1677; Fabric. *Bibl. Gr.* vol. ix. p. 290, &c.)

3. Of CYZICUS, was the son of a presbyter of the church of Cyzicus, and it was while at home in his father's house that he met with an old volume written on parchment, containing a full account of what was said and done at the first council of Nice. From this record he derived considerable aid in arguing with the Eutychians during their ascendancy under the usurper Basiliscus, A. D. 475—477; and this induced him to collect further information respecting the Council, from Joannes, Eusebius of Caesareia, Rufinus, and others. He embodied the information thus collected in a work termed by Photius Πρακτικὸν τῆς Πρώτης Συνόδου ἐν τρισὶ τόμοις; *The Acts of the First Council, in three parts*; but, as Photius remarks, it is as much entitled to the name of *History* as of *Acts.* The work is extant in the different editions of the *Concilia;* but it has been suspected that the third part, or book, has been mutilated or corrupted by the earliest editors, in order to get rid of the testimony which (judging from the abstract of Photius) it afforded, that Constantine was not baptized at Rome by Pope Sylvester. The first book comprehends the history of Constantine to his victory over Licinius. The second comprehends the history of the Council; and contains some discussions between certain "philosophers," advocates of "the impious Arius and the blasphemies invented by him," and the "holy bishops" of the opposite party; which discussions Cave believes to be pure inventions either of Gelasius or of the author of the ancient manuscript which formed the basis of his work. The third book, as we now have it, contains only a few letters of the emperor Constantine. Baronius ascribes to Gelasius of Cyzicus a treatise against the Eutychians and Nestorians, of which he supposes the work *De Duabus Naturis*, which is commonly regarded as the original Latin work, and passes under the name of Pope Gelasius I., to be only a version. Baronius does not appear to have many supporters in this supposition. It may be observed that one manuscript used by Photius of the *History of the Nicene Council* was anonymous, but in another the work was inscribed "By Gelasius, bishop of Caesareia in Palestine." This inscription probably originated in a mistake. Photius could not find out who the author of the work was further than he had described himself in the preface, but says that there had been two, if not three, bishops of Caesareia of the name. (Phot. *Bibl.* Codd. 15, 88, 89; Labbe, *Concilia*, vol. ii. col. 103—286; Fabric. *Bibl. Gr.* vol. ix. p. 291, &c., vol. xii. p. 581, &c.; Cave, *Hist. Litt.* vol. i. p. 454, ed. Ox. 1740—43; Baronius, *Annal. ad Ann.* 496, cap. v. &c.; Pagi, *Critice in Baron.*) [J. C. M.]

GE'LIMER (Γελίμερ), last king of the Vandals (A. D. 530—534), son of Gelaris, grandson of Genzo, and great-grandson of Genseric, who, by the imprisonment and subsequent murder of Hilderic, the reigning sovereign, usurped the throne of Carthage, A. D. 530. (Procop. *Bell. Vand.* i. 9.) Justinian, who had formed an alliance with Hilderic, in consequence of the protection afforded by him to the Catholics in Africa, commenced a war upon Gelimer, under the command of Belisarius, which, after the two battles of Carthage and Bulla, ended in the overthrow of the Vandal kingdom in Africa, A. D. 534 (*Ibid.* i. 10, ii. 9); thus fulfilling a current prophecy, of which the first half had been accomplished in the defeat of Bonifacius by Genseric [GENSERIC]: "G. shall conquer B., and then B. shall conquer G." (*Ibid.* i. 21.)

His brother, Zano, was killed at Bulla. (*Ibid.* ii. 3.) He himself fled to Mount Pappua (ii. 4), was taken after a severe siege (ii. 7), carried to Constantinople, compelled to perform obeisance to Justinian, and then, though precluded by his Arianism from the Patrician order, was treated kindly, and passed the rest of his life in an estate which was allowed to him in Galatia. (ii. 9.)

His general character resembled the mingled cunning and cruelty which marked the princes of the Vandal tribes. But it can hardly be accident that has preserved so many traits of an almost romantic strain of thought and feeling. Such is his interview with his brother at Bulla, when they embraced each other in tears, with clasped hands, and without speaking a word (ii. 25). Such, when on Mount Pappua, is his request to the besieging general for a loaf, as not having seen bread for many days; a sponge to wipe his inflamed eyes, and a harp, to sing a dirge composed by himself on his own miseries (ii. 6); or, again, his determination to surrender at the moving sight of the two children fighting in the extremity of hunger for a cake (ii. 7). Such (if we adopt the interpretation of his friends) was the hysterical laugh in which, on his capture, he indulged at this sudden reverse of human fortune (ii. 7.), and his reiterated exclamation, without tear or sigh, as he walked in Belisarius' triumphal procession, "Vanity of vanities — all is vanity." (ii. 9. Comp. Gibbon, c. 41.) [A. P. S.]

GE'LLIAS (Γελλίας), a citizen of Agrigentum, celebrated for his great wealth and magnificent style of living, as well as for his unbounded hospitality. He flourished just before the destruction of Agrigentum by the Carthaginians under Hannibal, the son of Giscon (B. C. 406). On that occasion he fled for refuge to the temple of Athena; but when he saw that no sanctuary could afford protection against the impiety of the enemy, he set fire to the temple and perished in the flames. (Diod. xiii. 83. 90; Athen. i. p. 4, a; Val. Max. iv. 8.) The name is written Tellias in most of the MSS. of Athenaeus, and the error (if it be one) must be of ancient date, as the name is thus quoted both by Suida

and Eustathius. (Suid. *s. v.* Ἀθήναιος and Τελλίας; Eustath. *ad Od.* p. 1471.) [E. H. B.]

GE'LLIA GENS, plebeian, was of Samnite origin, and afterwards settled at Rome. We find two generals of this name in the history of the Samnite wars, Gellius Statius in the second Samnite war, who was defeated and taken prisoner, B. C. 305 (Liv. ix. 44), and Gellius Egnatius in the third Samnite war. [EGNATIUS, No. 1.] The Gellii seem to have settled at Rome soon after the conclusion of the second Punic war; since the first who is mentioned as a Roman is Cn. Gellius in the time of Cato the Censor, who defended L. Turius when the latter was accused by Cn. Gellius. (Gell. xiv. 2.) This Cn. Gellius was probably the father of Gellius, the historian, mentioned below, with whom he has been frequently confounded. (Meyer, *Orator. Rom. Fragm.* p. 141, 2nd edition.) The Gellii subsequently attained the highest offices in the state; but the first member of the gens who obtained the consulship was L. Gellius Poplicola, in B. C. 72. The only surnames of this gens under the republic are CANUS and POPLICOLA. It is doubtful to whom the following coin of this gens refers: it has on the obverse the head of Pallas, and on the reverse a soldier and a woman in a quadriga, with CN. GEL. ROMA.

A. GE'LLIUS, not *Agellius* as Lipsius and others have imagined, a Latin grammarian, with regard to whose history we possess no source of information except his own book. From this we gather that he was of good family and connections, a native probably of Rome; that he had travelled much, especially in Greece, and had resided for a considerable period at Athens; that he had studied rhetoric under T. Castricius and Sulpicius Apollinaris, philosophy under Calvisius Taurus and Peregrinus Proteus, enjoying also the friendship and instructions of Favorinus, Herodes Atticus, and Cornelius Fronto; that while yet a youth he had been appointed by the praetor to act as an umpire in civil causes; and that subsequently much of the time which he would gladly have devoted to literary pursuits had been occupied by judicial duties of a similar description. The precise date of his birth, as of his death, is unknown; but from the names of his preceptors and companions we conclude that he must have lived under Hadrian, Antoninus Pius, and M. Aurelius, A. D. 117—180.

His well-known work entitled *Noctes Atticae*, because it was composed in a country-house near Athens during the long nights of winter, is a sort of miscellany, containing numerous extracts from Greek and Roman writers, on a great variety of topics connected with history, antiquities, philosophy, and philology, interspersed with original remarks, dissertations, and discussions, the whole thrown together into twenty books, without any attempt at order or arrangement. We here find preserved a multitude of curious and interesting passages from authors whose works have perished, and a vast fund of information elucidating questions which must otherwise have remained obscure; but the style is deformed by that species of affectation which was pushed to extravagant excess by Apuleius—the frequent introduction of obsolete words and phrases derived for the most part from the ancient comic dramatists. The eighth book is entirely lost with the exception of the index, and a few lines at the beginning of the sixth were long wanting, until the deficiency was supplied from the Epitome of the Divine Institutions of Lactantius (c. 28), first published in a complete form in 1712, by Pfaff, from a MS. in the Royal Library at Turin. [LACTANTIUS.] It is not probable that any portion of the *Noctes Atticae* was moulded into shape before A. D. 143, since, in the second chapter of the first book, Herodes Atticus is spoken of as "consulari honore praeditus," and the seventeenth chapter of the thirteenth book contains an allusion to the second consulship of Erucius Clarus, which belongs to A. D. 146.

The Editio Princeps of A. Gellius was printed at Rome, fol. 1469, by Sweynheym and Pannartz, with a prefatory epistle by Andrew, afterwards bishop of Aleria, to Pope Paul II.; was reprinted at the same place by the same typographers in 1472, followed or preceded by the beautiful impression of Jenson, fol. Ven. 1472; and at least seven other editions of less note came forth in Italy, chiefly at Venice, before the close of the fifteenth century. The first which can advance any claim to a critical revision of the text founded on the collation of MSS. is that published at Paris, 8vo. 1585, under the superintendence of Henry Stephens and Louis Carrio, which served as the standard until superseded by the accurate labours of J. F. Gronovius, 12mo. Amst., L. Elzev., 1651, and D. Elzev., 1665, of which the latter is the superior. The Octavo Variorums (Lug. Bat. 1666, 1687) exhibit the text of J. F. Gronovius, with some additional matter by Thysius and Oiselius; but these are not equal in value to the Quarto Variorum of Jac. Gronovius, Lug. Bat. 1706 (reprinted, with some dissertations, by Conradi, 8vo. Leips. 1762), which must be regarded as the best edition, for the most recent, that of Lion, 2 vols. 8vo. Gotting. 1824, 1825, is a slovenly and incorrect performance.

We have translations into English by Beloe, 3 vols. 8vo. Lond. 1795; into French by the Abbé de Verteuil, 3 vols. 12mo. Par. 1776, 1789, and by Victor Verger, 3 vols. Par. 1820, 1830; into German (of those portions only which illustrate ancient history and philosophy) by A. H. W. von Walterstern, 8vo. Lemgo, 1785. [W. R.]

CN. GE'LLIUS, a contemporary of the Gracchi, was the author of a history of Rome from the earliest epoch, extending, as we gather from Censorinus, down to the year B. C. 145 at least. We know that the Rape of the Sabines was commemorated in the second book; the reign of Titus Tatius in the third; the death of Postumius during the second Punic war, and the purpose to which his skull was applied by the Boii (Liv. xxiii. 24), in the thirty-third; and we find a quotation in Chorisius from the ninety-seventh, if we can trust the number. Hence it is manifest that a considerable space was devoted to the legends connected with the origin of the nation; and that if these books were in general equal in length to the similar divisions in Livy, the compilation of Gellius must have been exceedingly voluminous, and the details more ample than those contained in the great work

of his successor, by whom, as well as by Plutarch, he seems to have been altogether neglected, although occasionally cited by Dionysius, and apparently both an accurate chronologer and a diligent investigator of ancient usages.

Krause, in his *Vitae et Fragmenta Historicorum Romanorum*, has enumerated no less than three Gellii, Cnaeus, Sextus, and Aulus; but although "Gellius" is frequently named as an annalist without any distinguishing praenomen, the two latter personages are in all probability imaginary. The only direct testimony to the existence of Sextus is contained in the tract *De Origine gentis Romanae* (c. 16), which is a modern forgery; the argument derived from the use of the plural Γέλλιοι by Dionysius (i. 7) will be found, upon consulting the passage, to be altogether inconclusive (Niebuhr, *Rom. Hist.* vol. ii. note 11); and the word *Gellii* adduced from Cicero (*de Leg.* i. 2) is a conjectural emendation. As to Aulus, we find in Nonius, it is true (*s. v. Bubo*), a reference to "A. Gellius historiarum libr. primo;" and in Vopiscus (*Prob.* sub init.) some MSS. have "M. Cato Agellius quoque," instead of the received reading, "M. Cato et Gellius historici;" but it is clear that such evidence cannot be admitted with any confidence. (Cic. *de Divin.* i. 26; comp. *de Leg.* i. 2; Dionys. i. 7, ii. 31, 72, 76, iv. 6, vi. 11, vii. 1; Plin. *H. N.* vii. 56; Solin. *Polyh.* 2, where one of the best MSS. has *Gellius* for *Caelius;* Gell. xiii. 22, xviii. 12; Censorin. *de Die Nat.* 17; Macrob. *Sat.* i. 8, 16, ii. 13; Charisius, pp. 39, 40, 50, 55; Serv. *ad Virg. Aen.* iv. 390, viii. 638; Marius Victorin. p. 2468.) [W. R.]

GE'LLIUS EGNATIUS. [EGNATIUS, No. 1.]

GELLIUS FUSCUS. [FUSCUS.]

GE'LLIUS, PUBLI'CIUS, a jurist, one of the disciples of Servius Sulpicius. [T. CAESIUS.] From the unusual combination of two apparently gentile names, conjectural alterations of the passage in the Digest where Publicius Gellius is mentioned by Pomponius (Dig. 1. tit. 2. s. 2. § 44) have been attempted by several critics. Rutilius (*Vitae ICtorum*, c. 45) reads Publius Caecilius, and Hotomann reads Publicola Gellius. Accordingly, the jurist has been attempted to be identified with the L. Gellius Publicola who is spoken of by Cicero (*Brut.* 47) as a second-rate orator, contemporary with L. Crassus and M. Antonius; but the disciple of Servius must have been of rather later date. Maiansius makes Publicius and Gellius distinct jurists, and alters the text of Pomponius by reading *duodecim* instead of *decem*, as the number of the disciples of Servius. There is no necessity for alteration, for Publicius is used as a *fictitious praenomen* by Paulus, in Dig. 36. tit. 2. s. 24; and the jurist Publicius is cited, along with Africanus, by Ulpian (Dig. 38. tit. 17. s. 2. § 8); and is also cited by Modestinus (Dig. 35. tit. 1. s. 51. § 1), and by Marcellus (Dig. 31. s. 50. § 2).

There was a praetor Publicius, who introduced into the edict a celebrated clause (Dig. 6. tit. 2. s. 1. pr.), which gave origin to the *Publiciana in rem actio.* By this action a bona fide possessor was enabled, by the fiction of usucaption, to recover the lost possession of a thing, although he was not *dominus ex jure Quiritium.* (Inst. 4. tit. 6. § 45.) It is not unlikely that this Publicius was the jurist cited in the Digest; and there is some ground for identifying him with Q. Publicius, who was praetor peregrinus in B. C. 69. (Cic. *pro Cluent.* 45).

(Bertrandus, *de Jurisp.* ii. 16; Guil. Grotius, *Vitae Jurisc.* i. 11, § 15—18; Maiansius, *ad xxx ICtorum Frag. Comment*, vol. ii. p. 154—161; Zimmern, *R. R. G.* vol. i. § 79; Hugo, *R. R. G.* ed. 1832, p. 535.) [J. T. G.]

GE'LLIUS STATIUS. [GELLIA GENS.]

GELON (Γέλων). 1. Son of Deinomenes tyrant of Gela, and afterwards of Syracuse. He was descended from one of the most illustrious families in his native city, his ancestors having been among the original founders of Gela, and having subsequently held an important hereditary priesthood. (Herod. vii. 153.) Gelon himself is first mentioned as one of the body-guards in the service of Hippocrates, at that time tyrant of Gela, and distinguished himself greatly in the wars carried on by that monarch, so as to be promoted to the chief command of his cavalry. On the death of Hippocrates, the people of Gela rose in revolt against his sons, and attempted to throw off their yoke. Gelon espoused the cause of the young princes, and defeated the insurgents; but took advantage of his victory to set aside the sons of Hippocrates, and retain the chief power for himself, B. C. 491. (Herod. vii. 154, 155; Schol. *ad Pind. Nem.* ix. 95.) He appears to have held undisturbed rule over Gela for some years, until the internal dissensions of Syracuse afforded him an opportunity to interfere in the concerns of that city. The oligarchical party (called the Geomori, or Gamori) had been expelled from Syracuse by the populace, and taken refuge at Casmenae. Gelon espoused their cause, and proceeded to restore them by force of arms. On his approach the popular party opened the gates to him, and submitted without opposition to his power (B. C. 485). From this time he neglected Gela, and bent all his efforts to the aggrandisement of his new sovereignty; he even destroyed Camarina (which had been rebuilt by Hippocrates not long before), in order to remove the inhabitants to Syracuse, whither he also transferred above half of those of Gela. In like manner, having taken the cities of Euboea and the Hyblaean Megara, he settled all the wealthier citizens of them at Syracuse, while he sold the lower classes into slavery. (Herod. vii. 155, 156; Thuc. vi. 4, 5.) By these means Syracuse was raised to an unexampled height of wealth and prosperity, and Gelon found himself possessed of such power as no Greek had previously held, when his assistance was requested by the Lacedaemonians and Athenians against the impending danger from the invasion of Xerxes. He offered to support them with a fleet of 200 triremes, and a land force of 28,000 men, on condition of being entrusted with the chief command of the allied forces, or at least with that of their fleet. But both these proposals being rejected, he dismissed the envoys with the remark, that the Greeks had lost the spring out of their year. (Herod. vii. 157—162; Timaeus, *Frag.* 87, ed. Paris, 1841.)

There is some uncertainty with regard to the conduct that he actually pursued. According to Herodotus, he sent Cadmus of Cos with a sum of money to await at Delphi the issue of the approaching contest, and should it prove unfavourable to the Greeks, to make offers of submission to the Persian monarch. But the same historian adds that the Sicilian Greeks asserted him to have been

actually preparing to join the allied armament when he was prevented by the news of the Carthaginian invasion of Sicily (Herod. vii. 163—165), and this appears to have been also the account of the matter given by Ephorus (ap. Schol. *ad Pind. Pyth.* i. 146). The expedition of the Carthaginians is attributed by the last-mentioned historian (*l. c.*), as well as by Diodorus (xi. 1, 20), to an alliance concluded by them with Xerxes: Herodotus, with more probability, represents them as called in by Terillus, tyrant of Himera, who had been expelled from that city by Theron of Agrigentum. The circumstances of their expedition are variously related, and may be suspected of much exaggeration (see Niebuhr, *Lect. on Rom. Hist.* vol. i. p. 105, ed. Schmitz), but the leading facts are unquestionable. The Carthaginian general Hamilcar arrived at Panormus with an army, as it is said, of 300,000 men, and advancing without opposition as far as Himera, laid siege to that place, which was, however, vigorously defended by Theron of Agrigentum. Gelon had previously formed an alliance and matrimonial connection with Theron, having married his daughter Demarete (Schol. *ad Pind. Ol.* ii. 1, 29): no sooner, therefore, did he hear of his danger than he advanced to his succour at the head of a force of 50,000 foot and 5000 horse. In the battle that ensued the Carthaginians were totally defeated, with a loss, as it is pretended, of 150,000 men, while nearly the whole of the remainder fell into the hands of the enemy as prisoners. Hamilcar himself was among the slain, and a few ships, which had made their escape with a number of fugitives on board, perished in a storm, so that scarcely a messenger returned to bear the disastrous news to Carthage. (Herod. vii. 165, 166; Diod. xi. 20—24; xiii. 59; Ephorus, *ap. Schol. Pind. Pyth.* i. 146; Polyaen. i. 27. § 2.) This victory was gained, according to the accounts reported by Herodotus, on the very same day as that of Salamis, while Diodorus asserts it to have been the same day with Thermopylae: the exact synchronism may in either case be erroneous, but the existence of such a belief so early as the time of Herodotus must be admitted as conclusive evidence of the expedition of the Carthaginians having been contemporary with that of Xerxes; hence the battle of Himera must have been fought in the autumn of 480 B.C. (Comp. Aristot. *Poet.* 23. § 3.)

So great a victory naturally raised Gelon to the highest pitch of power and reputation: his friendship was courted even by those states of Sicily which had been before opposed to him, and, if we may believe the accounts transmitted to us, a solemn treaty of peace was concluded between him and the Carthaginians, by which the latter repaid him the expenses of the war. (Diod. xi. 26; Timaeus, *ap. Schol. Pind. Pyth.* ii. 3.) A stipulation is said by some writers to have been inserted that the Carthaginians should refrain for the future from human sacrifices, but there can be little doubt that this is a mere fiction of later times. (Theophrast. *ap. Schol. Pind. l. c.*; Plut. *Apophth.* p. 175, *de ser. Num. vind.* p. 552.) Gelon applied the large sums thus received, as well as the spoils taken in the war, to the erection of several splendid temples to adorn his favoured city, at the same time that he sent magnificent offerings to Delphi, and the other sanctuaries in Greece itself. (Diod. xi. 26; Paus. vi. 19. § 7; Athen. vi. p. 231.) He seems to have now thought himself sufficiently secure of his power to make a show of resigning it, and accordingly presented himself unarmed and thinly clad before the assembled army and populace of Syracuse. He then entered into an elaborate review of his past conduct, and concluded with offering to surrender his power into the hands of the people—a proposal which was of course rejected, and he was hailed by the acclamations of the multitude as their preserver and sovereign. (Diod. xi. 26; Polyaen. i. 27. § 1; Ael. *V. H.* vi. 11.) He did not, however, long survive to enjoy his honours, having been carried off by a dropsy in B.C. 478, only two years after his victory at Himera, and seven from the commencement of his reign over Syracuse, (Diod. xi. 38; Arist. *Pol.* v. 9; Schol. *ad Pind. Pyth.* i. 89; Plut. *de Pyth. Orac.* p. 403.) It appears from Aristotle (*Pol.* v. 10; see also Schol. *ad Pind. Nem.* ix. 95) that he left an infant son, notwithstanding which, according to Diodorus, he on his deathbed appointed his brother Hieron to be his successor.

We know very little of the internal administration or personal character of Gelon: it is not unlikely that his brilliant success at Himera shed a lustre over his name which was extended to the rest of his conduct also. But he is represented by late writers as a man of singular leniency and moderation, and as seeking in every way to promote the welfare of his subjects; and his name even appears to have become almost proverbial as an instance of a good monarch. (Diod. xi. 38, 67, xiii. 22, xiv. 66; Plut. *Dion.* 5, *de ser. Num. vind.* p. 551.) He was, however, altogether illiterate (Ael. *V. H.* iv. 15); and perhaps this circumstance may account for the silence of Pindar concerning his alleged virtues, which would otherwise appear somewhat suspicious. But even if his good qualities as a ruler have been exaggerated, his popularity at the time of his death is attested by the splendid tomb erected to him by the Syracusans at the public expense, and by the heroic honours decreed to his memory. (Diod. xi. 38.) Nearly a century and a half afterwards, when Timoleon sought to extirpate as far as possible all records of the tyrants that had ruled in Sicily, the statue of Gelon alone was spared. (Plut. *Timol.* 23.)

Concerning the chronology of the reign of Gelon see Clinton (*F. H.* vol. ii. p. 266, &c.), Pausanias (vi. 9. § 4, 5, viii. 42. § 8), Dionysius (vii. 1), and Niebuhr (*Rom. Hist.* vol. ii. p. 97, note 201). The last writer adopts the date of the Parian chronicle, which he supposes to be taken from Timaeus, according to which Gelon did not begin to reign at Syracuse until B.C. 478; but it seems incredible that Herodotus should have been mistaken in a matter of such public notoriety as the contemporaneity of the battle of Himera with the expedition of Xerxes.

2. Son of Hieron II., king of Syracuse, who died before his father, at the age of more than 50 years. Very little is known concerning him, but he appears to have inherited the quiet and prudent character of Hieron himself; and it is justly recorded to his praise, by Polybius, that he sacrificed all objects of personal ambition to the duty of obedience and reverence to his parents. (Polyb. vii. 8.) It seems clear, however, that he was associated by Hieron with himself in the government, and that he even received the title of king. (Schweighäuser, *ad Polyb.* v. 88; Diod. *Exc.*

Vales. xxvi. p. 568.) Livy asserts that after the battle of Cannae, Gelon was preparing to abandon the alliance of Rome for that of Carthage, and that he was only prevented from doing so by his sudden death; but this seems quite at variance with the statement of Polybius of his uniform submission to his father's views, and may very likely deserve as little credit as the insinuation with which Livy immediately follows it—that his death occurred so opportunely, as to cast suspicion upon Hieron himself. (Liv. xxiii. 30.) Gelon was married to Nereïs, daughter of Pyrrhus, by whom he left a son, Hieronymus, and a daughter, Harmonia, married to a Syracusan named Themistus. (Polyb. vii. 4; Justin. xxviii. 3; Paus. vi. 12. § 3.) Archimedes dedicated to him his treatise called Arenarius, in which it may be observed that he addresses him by the title of king. (*Arenar.* p. 319. ed Torell.)

The coins referred by earlier writers to the elder Gelon are generally admitted by modern numismatists to belong to this prince; the head on the obverse is probably that of Gelon himself; though Eckhel (vol. i. p. 255) considers it as that of the elder Gelon, and that the coins were struck in his honour, under the reign of Hieron II.

3. A native of Epeirus, in the service of Neoptolemus II., king of that country, who took occasion to form a plot against the life of Pyrrhus, when that prince and Neoptolemus had met to perform a solemn sacrifice. The conspiracy was, however, discovered, and Neoptolemus himself assassinated by his rival, B. C. 296. (Plut. *Pyrrh.* 5.) [E.H.B.]

GELO'NUS. [ECHIDNA.]

GE'MINA, one of the ladies who attended the philosophical instructions of Plotinus when he was at Rome in the early part of the reign of the emperor Philip, A. D. 244. Her affluence is indicated by the circumstance that the philosopher resided and taught in her house, and her age by the circumstance that her daughter, of the same name with herself, was also one of his zealous disciples. (Porphyr. *Vit. Plotin.* c. 3, 9.) [J. C. M.]

GEMI'NIUS, 1. C. Praetor of Macedonia, B.C. 92. He sustained a severe defeat from the Maedians, a Thracian tribe, who afterwards ravaged the province. (Liv. *Epit.* 70; Jul. Obseq. *de Prodig.* 113.)

2. A decurio of Terracina, and a personal enemy of C. Marius the elder. The troop of horse which discovered Marius in the marshes of Minturnae, B. C. 88, had been despatched by Geminius to apprehend him. (Plut. *Mar.* 36, 38.)

3. A zealous partizan of M. Antony, was deputed by the triumvir's friends in Rome to remonstrate with him on his ruinous connection with Cleopatra. Geminius went to Athens in the winter of B. C. 32—31, but could not obtain a private audience from Antony. At length, being menaced by Cleopatra with the torture, he withdrew from Athens, leaving his mission unaccomplished. (Plut. *Ant.* 59.)

4. A Roman eques, put to death at the end of A. D. 33, on a charge of conspiracy against Tiberius, but really because of his intimacy with Sejanus (Tac. *Ann.* vi. 14.) [W. B. D.]

GEMI'NIUS METTIUS. [METTIUS.]

GEMI'NUS (Γεμῖνος). This name comes down to us in the manuscripts of Proclus, with a circumflex on the penultimate syllable. Gerard Vossius believes, nevertheless, that it is the Latin word: Petavius and Fabricius admit the circumflex without other comment than reference to Proclus. Any one is justified in saying either Gemīnus or Gemĭnus, according to his theory.

Of the man belonging to this dubious name we know nothing but that, from a passage in his works relative to the Egyptian *annus vagus* of 120 years before his own time, it appears that he must have been living in the year B. C. 77. He was a Rhodian, and both Petavius and Vossius suspect that he wrote at Rome; but perhaps on no stronger foundation than his Latin name and his Greek tongue, which make them suppose that he was a *libertus*. Proclus mentions him (p. 11 of Grynoeus) as distinguishing the mathematical sciences into *νοητά* and *αἰσθητα*, in the former of which he places geometry and arithmetic, in the latter mechanics, astronomy, optics, geodesy, canonics, and *logic* (no doubt a corruption of *logistica*, or computation; Barocius has *ars supputatrix*). Again (p. 31) Proclus mentions him as author of a geometrical work containing an account of spiral, conchoid, and cissoid lines. But Delambre (*Astr. Anc.* vol. i. p. 211) saw reason to question the skill of Geminus both in arithmetic and geometry.

The only work of Geminus now remaining is the Εἰσαγωγὴ εἰς τὰ Φαινόμενα, which many wrongly make to be a commentary on the *Phaenomena* of Aratus. The work on the sphere attributed to Proclus is not much more than an abridgment of some chapters of Geminus. The book of the latter is a descriptive treatise on elementary astronomy, with a great deal of historical allusion. There is a full account of it in Delambre (*l. c.*). The total rejection of the supposed effects of the risings and settings of the stars, &c. upon the weather is creditable to Geminus. The work was first published by Edo Hildericus, Gr. Lat. Altorf, 1590, 8vo. This edition was reprinted at Leyden, 1603, 8vo. H. Briggs diligently compared the edition with a manuscript at Oxford, and handed the results to Petavius, who made a similar comparison with another manuscript of his own, and published a corrected edition (Gr. Lat.) in his *Uranologion*, Paris, 1630, fol. The most recent edition is that in Halma's edition of Ptolemy, Paris, 1819, 4to. Petavius also informs us that another work of Geminus was sent to England in manuscript, with other portions of the library of Barocius (the editor of Proclus, we presume). (Proclus; Fabric. *Bibl. Graec.* vol. iv. p. 31, &c.; Petavius, *Uranologion;* Weidler, *Hist. Astron.;* Delambre, *Astron. Anc.*) [A. De M.]

GE'MINUS, ANTONI'NUS, son of M. Aurelius and Faustina, twin brother of the emperor Commodus. He died when a child of four years old. [M. AURELIUS.] [W. R.]

GE'MINUS, ATI'DIUS, a praetor of Achaia but at what time is unknown. (Tac. *Ann.* iv. 43.) [L. S.]

GE'MINUS, DUCE'NNIUS, was appointed by Nero, in A. D. 63, one of the three consular

who had to superintend the public vectigalia and to prosecute those who had before managed them badly. In the reign of Galba he was praefect of the city. (Tac. *Ann.* xv. 18, *Hist.* i. 14.) [L. S.]

GE'MINUS, FU'FIUS. In B. C. 35, when Octavianus, after subduing the Pannonians, retired to Rome, he left Fufius Geminus, with a part of his army, behind in Pannonia. Soon after the departure of Octavianus, the Pannonians rose again; but Geminus succeeded in compelling them, by several battles, to remain quiet, although he had at first been driven by them from the town of Siscia. (Dion Cass. xlix. 36.) He seems to be the same person as the one whom Florus (iv. 12. § 8) calls Vibius. Whether he stood in any relation to C. Fufius Geminus, who was consul in A. D. 29, is unknown. (Tac. *Ann.* v. 1.) [L. S.]

GE'MINUS, L. RUBE'LLIUS, consul in A. D. 29, with C. Fufius Geminus. (Tac. *Ann.* v. 1.) [L. S.]

GE'MINUS, SERVI'LIUS. 1. P. SERVILIUS, Q. F. CN. N. GEMINUS, was consul in B. C. 252, with C. Aurelius Cotta. Both consuls carried on the war in Sicily against the Carthaginians, and some towns were taken by them. Himera was among the number; but its inhabitants had been carried off by the Carthaginians. In B. C. 248 he was consul a second time, with his former colleague, and besieged Lilybaeum and Drepana, while Carthalo endeavoured to make a diversion by a descent upon the coast of Italy. (Zonar. viii. 14, 16.)

2. CN. SERVILIUS, P. F. Q. N. GEMINUS, a son of No. 1, was consul in B. C. 217, with C. Flaminius. He entered his office on the ides of March, and had Gaul for his province. He afterwards gave up his army to the dictator, Q. Fabius, and while his colleague fought the unfortunate battle of Lake Trasimenus, Cn. Servilius sailed with a fleet of 120 ships round the coasts of Sardinia and Corsica in chase of the Carthaginians; and having received hostages everywhere, he crossed over into Africa. On his voyage thither he ravaged the island of Meninx, and spared Cercina only on the receipt of ten talents from its inhabitants. After he had landed with his troops in Africa, they indulged in the same system of plunder; but being careless and unacquainted with the localities, they were taken by surprise and put to flight by the inhabitants. About one thousand of them were killed, the rest sailed to Sicily, and the fleet being there entrusted to P. Sura, who was ordered to take it back to Rome, Cn. Servilius himself travelled on foot through Sicily; and being called back by the dictator, Q. Fabius Maximus, he crossed the straits, and went to Italy. About the autumn he undertook the command of the army of Minucius, and, in conjunction with his colleague M. Atilius Regulus, he carried on the war against Hannibal, though he carefully avoided entering into any decisive engagement. His imperium was prolonged for the year 216; and before the battle of Cannae he was the only one who agreed with the consul L. Aemilius Paullus in the opinion that a battle should not be ventured upon. However, the battle was fought, and Cn. Servilius himself was found among the dead. (Liv. xxi. 57, xxii. 1, 31, 32, 43, 49; Polyb. iii. 75, 77, 88, 96, 106, 114, 116; Appian, *Annib.* 8, 12, 16, 18, 19, 22—24; Cic. *Tusc.* i. 37.)

3. M. SERVILIUS, C. F. P. N. PALEX GEMINUS, was elected augur in B. C. 211, in the place of Spurius Carvilius, who had died; and in B. C. 203 he was curule aedile, and, conjointly with his colleague, he dedicated a golden quadriga on the Capitol. In the year same he was magister equitum to the dictator, P. Sulpicius Galba, with whom he travelled through Italy, to examine the causes which had led several towns to revolt against Rome. In B. C. 202 he was consul with Tib. Claudius Nero, and obtained Etruria for his province, which he occupied with his two legions, and in which his imperium was prolonged for the year following. In B. C. 200 he was one of the ten commissioners to distribute land in Samnium and Appulia among the veterans of Scipio. In B. C. 197 he was one of the triumvirs appointed for a period of three years, to establish a series of colonies on the western coast of Italy. In B. C. 167, during the disputes as to whether a triumph was to be granted to Aemilius Paullus, the conqueror of Macedonia, M. Servilius addressed the people in favour of Aemilius Paullus. (Liv. xxvi. 23, xxix. 38, xxx. 24, 26, 27, 41, xxxi. 4, xxxii. 29, xxxiv. 45, xlv. 36, &c.)

4. M. SERVILIUS GEMINUS was consul in A. D. 3, with L. Aelius Lamia (Val. Max. i. 8. § 11); but it must be observed that his cognomen, though mentioned by Valerius Maximus, does not occur in the Fasti. [L. S.]

GE'MINUS, TANU'SIUS, a Roman historian who seems to have lived about the time of Cicero. The exact nature of his work is uncertain, although we know that in it he spoke of the time of Sulla. (Suet. *Caes.* 9.) Plutarch (*Caes.* 22) mentions an historian whom he calls Γανύσιος, and whom Vossius (*de Hist. Lat.* i. 12) considers to be the same as our Tanusius. Seneca (*Epist.* 93) speaks of one Tamusius as the author of annals; and it is not improbable that this is merely a slight mistake in the name, for Tanusius; and if this be so, Tanusius Geminus wrote annals of his own time, which are lost with the exception of a fragment quoted by Suetonius. [L. S.]

GE'MINUS, TU'LLIUS, a poet of the Greek Anthology. There are ten epigrams in the Anthology under the name of Geminus (Brunck, *Anal.* vol. ii. p. 279; Jacobs, *Anth. Graec.* vol. ii. p. 254), of which the second, third, fourth, fifth, sixth, and tenth are inscribed, in the Vatican MS. simply Γεμίνου, and the eighth Γαιμίνου: the first is inscribed, in the Planudean Anthology, Τυλλίου Γεμίνου, and the seventh has the same heading in the Vatican MS: the 9th is inscribed, in the Planudean, Τυλλίου Γεμίνου, and, in the Vatican, Τυλλίου Σαβήνου (i. e. Sabini). It is doubtful whether the Tullius, whose epigrams were included in the collection of Philip, was Tullius Geminus or Tullius Laurea. Most of the epigrams of Geminus are descriptions of works of art. They are written in a very affected manner. (Jacobs, *Anth. Graec.* vol. xiii. p. 897; Fabric. *Bibl. Graec.* vol. iv. p. 498.) [P. S.]

GE'MINUS, VETU'RIUS. [CICURINUS.]

GEMISTUS, GEO'RGIUS (Γεώργιος ὁ Γεμιστός), or GEO'RGIUS PLETHO (ὁ Πλήθων), one of the later and most celebrated Byzantine writers, lived in the latter part of the fourteenth and in the beginning of the fifteenth century. He was probably a native of Constantinople, but passed most of his life in the Peloponnesus. In 1426 he held a high office, under the emperor Manuel Palaeologus. He was called Γεμιστός, or Πλήθων, on

account of the extraordinary amount of knowledge which he possessed in nearly all the branches of science; and the great number of writings which he left prove that his surname was by no means mere flattery. Gemistus was one of the deputies of the Greek church that were present at the council of Florence, held in 1438, under pope Eugenius IV., for the purpose of effecting a union between the Latin and Greek churches. Gemistus at first was rather opposed to that union, since his opinion on the nature of the Holy Ghost differed greatly from the belief of the Romish church, but he afterwards gave way, and, without changing his opinion on that subject, was active in promoting the great object of the council. The union, however, was not accomplished. Gemistus was still more renowned as a philosopher than as a divine. In those times the philosophy of Aristotle was prevalent, but it had degenerated into a mere science of words. Disgusted with scholastic philosophy, Gemistus made Plato the subject of long and deep study, and the propagation of the Platonic philosophy became henceforth his principal aim: the celebrated cardinal Bessarion was one of his numerous disciples. During his stay at Florence he was introduced to Cosmo de Medici; and having succeeded in persuading this distinguished man of the superiority of the system of Plato over that of Aristotle, he became the leader of a new school of philosophy in the West. Plato's philosophy became fashionable at Florence, and had soon gained so much popularity in Italy as to overshadow entirely the philosophy of Aristotle. But Gemistus and his disciples went too far: it was even said that he had attempted to substitute Platonism for Christianism; and before the end of the century Plato had ceased to be the model of Italian philosophers. Gemistus is, nevertheless, justly considered as the restorer of Platonic philosophy in Europe. He was, of course, involved in numberless controversies with the Aristotelians, in the West as well as in the East, among whom Georgius, of Trebizond, held a high rank, and much bitterness and violence were displayed on each side. In 1441 Gemistus was again in the Peloponnesus as an officer of the emperor: he was then advanced in years. He is said to have lived one hundred years, but we do not know when he died.

Gemistus wrote a surprising number of scientific works, dissertations, treatises, compilations, &c. concerning divinity, history, geography, philosophy, and miscellaneous subjects. Several of them have been printed. The principal are:—

1. Ἐκ τῶν Διοδώρου καὶ Πλουτάρχου, περὶ τῶν μετὰ τὴν ἐν Μαντινείᾳ μάχην, ἐν κεφαλαίοις διάληψις, being extracts of Diodorus Siculus and Plutarchus, which are better known under their Latin title, *De Gestis Graecorum post pugnam ad Mantineam Duobus Libris Digesta.* Editions:—The Greek text, Venice, 1503, fol.; a Latin translation, by Marcus Antonius Antimachus, Basel, 1540, 4to.; the Greek text, together with Herodotus Basel, 1541; the Greek text, by Zacharias Orthus, professor at the university of Greifswald, Rostock, 1575, 8vo.; the same by professor Reichard, under the title Γεωργίου Γεμίστου τοῦ καὶ Πλήθωνος Ἑλληνικῶν Βιβλία Β, Leipzig, 1770, 8vo. There are French, Italian, and Spanish translations of this book.

2. Περὶ Εἱμαρμένης, *De Fato.* Edition:—With a Latin translation, and Bessarion's epistle on the same subject, by H. S. Reimarus, Leiden, 1722, 8vo.

3. Περὶ Ἀρετῶν, *De Virtutibus.* Editions:—The text, together with some of the minor works of the author, Antwerp, 1552, fol.; with a Latin translation, by Adolphus Orcanus, Basel, 1552, 8vo.; by H. Wolphius, Jena, 1590, 8vo.

4. *Orationes duae de Rebus Peloponnesiacis constituendis*, one addressed to the emperor Manuel Palaeologus, and the other to the despot Theodorus. Ed. with a Latin translation, together with the Editio Princeps of the Eclogae of Stobaeus, by G. Canterus, Antwerp, 1575, fol.

5. Περὶ ὧν Ἀριστοτέλης πρὸς Πλάτωνα διαφέρεται, *De Platonicae atque Aristotelicae Philosophiae Differentia.* Ed.:—The Greek text, with a Latin paraphrase, by Bernardinus Donatus, Venice, 1532, 8vo.; the same, with a dissertation of Donatus on the same subject, ib. 1540, 8vo.; the same, with the same dissertation, Paris, 1541, 8vo.; a Latin translation, by G. Chariandrus, Basel, 1574, 4to. This is one of his most remarkable works.

5. Μαγικὰ λογία τῶν ἀπὸ Ζωροάστρου ἐξηγηθέντα. The Greek title differs in the MSS.: the work is best known under its Latin title, *Oracula Magica Zoroastris*, and is an essay on the religion of the ancient Persians. Ed.:—The text, with a Latin translation, by T. Opsopoeus, Paris, 1599, 8vo.; by Thryllitsch, Leipzig, 1719, 4to.

Besides these works, Gemistus made extracts of Appian's *Syriaca*, his object being to elucidate the history of the Macedonian kings of Syria; of Theophrastus (History of Plants); Aristotle (History of Animals, &c.); Diodorus Siculus (with regard to the kingdoms of Assyria and Media); Xenophon, Dionysius Halicarnasseus, and several other writers, whose works are either partly or entirely lost. He further wrote Prolegomena Artis Rhetoricae, Funeral Orations (G. Gemistii sive Plethonis et Michaelis Apostolii Orationes Funebres Duae, in quibus de Immortalitate Animae exponitur, nunc primum ex MSS. editae, by Professor Fülleborn, Leipzig, 1793, 8vo.); Essays on Music, Letters to Cardinal Bessarion, and other celebrated contemporaries, &c. &c., which are extant in MS. in different libraries of Europe. His geographical labours deserve particular notice. The Royal Library at Munich has a MS. of Gemistus, entitled Διαγραφὴ ἁπάσης Πελοποννήσου παραλίου καὶ μεσογείου, being a description of the Peloponnesus, in which he fixes the positions according to the system of Ptolemy, with the writer's own corrections and additions. Gemistus wrote also a Topography of Thessaly, and two small treatises, the one on the form and size of the globe, and the other on some geographical errors of Strabo, which are contained in the *Anecdota* of Siebenkees. Laporte Dutheil, the translator of Strabo, derived considerable advantage from extracts of Gemistus, from the 7th, 8th, and 11th book of Strabo; and the celebrated Latin edition of Ptolemy, published in 1478, and dedicated to pope Sixtus IV., by Calderino, was revised after an ancient Greek MS. of Ptolemy, in which Gemistus had written his corrections. A publication of all the different inedited MSS. of Gemistus extant in various libraries in Europe would be most desirable: the classical no less than the Oriental scholar would derive equal advantage from such an undertaking. (Fabric. *Bibl. Graec.* vol. viii. p. 79, not. dd, xii. p. 85

&c.; Leo Allatius, *De Georgiis*, No. 55; Wharton in *Appendix* to Cave, *Hist. Lit.* p. 141; Boivin, *Académie des Belles Lettres*, vol. ii. p. 716; Hamberger, *Nachrichten von den vornehmsten Schriftstellern*, vol. iv. p. 712, &c.) [W. P.]

GENE'SIUS (Γενέσιος), that is, "the father," a surname of Poseidon, under which he had a sanctuary near Lerna, on the sea-coast. (Paus. ii. 38. § 4.) The name is identical in meaning with Genethlius (γενέθλιος), under which the same god had a sanctuary at Sparta. (Paus. iii. 15. § 7.) [L. S.]

GENE'SIUS, JOSE'PHUS, or JOSE'PHUS BYZANTI'NUS, a Byzantine writer who lived in the middle of the tenth century, is the author of a Greek history, which he wrote by order of the emperor Constantine (VII.) Porphyrogenitus. This history, which is divided into four books, and is entitled Βασιλειῶν Βιβλία Δ, begins with the year 813, and contains the reigns of Leo V., the Armenian, Michael II., the Stammerer, Theophilus, Michael III., and Basil I., the Macedonian, who died in 886. The work of Genesius is short, and altogether a poor compilation, or extract; but as it contains the events of a period of Byzantine history, of which we have but scanty information, it is nevertheless of importance. A MS. of this work was discovered at Leipzig in the sixteenth century, and attracted the attention of scholars. Godfrey Olearius translated it into Latin, but death prevented him from publishing his translation. It has been said that there was an edition of Genesius of 1570, published at Venice, but this is a mistake. The first edition was published at Venice by the editors of the Venetian Collection of the Byzantines, in 1733, in fol., under the title "Josephi Genesii de Rebus Constantinopolitanis, &c., Libri IV.," with a Latin translation by Bergler. The editors perused the Leipzig MS. mentioned above, but they mutilated and misunderstood the text. The best edition is by Lachmann in the Bonn edition of the Byzantines, 1834, 8vo. Joannes Scylitza is the only earlier writer who mentions the name of Genesius. Fabricius shows that it is a mistake to suppose that Josephus Genesius and Josephus Byzantinus were two different persons. (Fabric. *Bibl. Graec.* vol. vii. p. 529; Cave, *Hist. Lit.* vol. ii. p. 97; Hamberger, *Nachrichten von den vornehmsten Schriftstellern*, vol. ii. p. 686.) [W. P.]

GENETAEUS (Γενηταῖος), a surname of Zeus, which he derived from Cape Genetus on the Euxine, where he was worshipped as εὔξεινος, i. e. "the hospitable," and where he had a sanctuary. (Apollon. Rhod. ii. 378, 1009; Val. Flacc. v. 48; Strab. xii. p. 548.) [L. S.]

GENETHLIUS (Γενέθλιος), of Patrae, in Palestine, a Greek rhetorician, who lived between the reigns of the emperors Philippus and Constantine. He was a pupil of Mucianus and Agapetus, and taught rhetoric at Athens, where he died at the early age of twenty-eight. He was an enemy and a rival of his countryman Callinicus. Suidas (*s. v.* Γενέθλιος), to whom we are indebted for this information, enumerates a variety of works which Genethlius wrote, declamations, panegyrics, and commentaries on Demosthenes; but not a trace of them has come down to us. (Comp. Eudoc. p. 100; Hesych. Miles. *s. v.* Γενέθλιος.) [L. S.]

GENETYLLIS (Γενετυλλίς), the protectress of births, occurs both as a surname of Aphrodite (Aristoph. *Nub.* 52, with the Schol.), and as a distinct divinity and a companion of Aphrodite. (Suidas.) Genetyllis was also considered as a surname of Artemis, to whom women sacrificed dogs. (Hesych. *s. v.* Γενετυλίς; Aristoph. *Lys.* 2.) We also find the plural, Γενετυλλίδες, or Γενναΐδες, as a class of divinities presiding over generation and birth, and as companions of Aphrodite Colias. (Aristoph. *Thesmoph.* 130; Paus. i. 1. § 4; Alciph. iii. 2; comp. Bentley *ad Hor. Carm. Saec.* 16.) [L. S.]

GE'NITRIX, that is, "the mother," is used by Ovid (*Met.* xiv. 536) as a surname of Cybele, in the place of *mater*, or *magna mater*, but it is better known, in the religious history of Rome, as a surname of Venus, to whom J. Caesar dedicated a temple at Rome, as the mother of the Julia gens. (Suet. *Caes.* 61, 78, 84; Serv. *ad Aen.* i. 724.) In like manner, Elissa (Dido), the founder of Carthage, is called Genitrix. (Sil. Ital. i. 81.) [L. S.]

GE'NIUS, a protecting spirit, analogous to the guardian angels invoked by the Church of Rome. The belief in such spirits existed both in Greece and at Rome. The Greeks called them δαίμονες, daemons, and appear to have believed in them from the earliest times, though Homer does not mention them. Hesiod (*Op. et Dies*, 235) speaks of δαίμονες, and says that they were 30,000 in number, and that they dwelled on earth unseen by mortals, as the ministers of Zeus, and as the guardians of men and of justice. He further conceives them to be the souls of the righteous men who lived in the golden age of the world. (*Op. et Dies*, 107; comp. Diog. Laert. vii. 79) The Greek philosophers took up this idea, and developed a complete theory of daemons. Thus we read in Plato (*Phaedr.* p. 107), that daemons are assigned to men at the moment of their birth, that thenceforward they accompany men through life, and that after death they conduct their souls to Hades. Pindar, in several passages, speaks of a γενέθλιος δαίμων, that is, the spirit watching over the fate of man from the hour of his birth, which appears to be the same as the *dii genitales* of the Romans. (*Ol.* viii. 16, xiii. 101, *Pyth.* iv. 167; comp. Aeschyl. *Sept.* 639.) The daemons are further described as the ministers and companions of the gods, who carry the prayers of men to the gods, and the gifts of the gods to men (Plat. *Sympos.* p. 202; Appul. *de Deo Socrat.* 7), and accordingly float in immense numbers in the space between heaven and earth. The daemons, however, who were exclusively the ministers of the gods, seem to have constituted a distinct class; thus, the Corybantes, Dactyls, and Cabeiri are called the ministering daemons of the great gods (Strab. x. p. 472); Gigon, Tychon, and Orthages are the daemons of Aphrodite (Hesych. *s. v.* Γιγνῶν; Tzetz. *ad Lycophr.* 538); Hadreus, the daemon of Demeter (Etym. Magn. *s. v.* Ἀδρεύς), and Acratus, the daemon of Dionysus. (Paus. i. 2. § 4.) It should, however, be observed that all daemons were divided into two great classes, viz. good and evil daemons. The works which contain most information on this interesting subject are Appuleius, *De Deo Socratis*, and Plutarch, *De Genio Socratis*, and *De Defectu Oraculorum*. Later writers apply the term δαίμονες also to the souls of the departed. (Lucian, *De Mort. Pereg.* 36; Dorville, *ad Chariton.* i. 4.)

The Romans seem to have received their theory concerning the genii from the Etruscans, though

the name Genius itself is Latin (it is connected with *gen-itus*, γί-γν-ομαι, and equivalent in meaning to generator or father; see August. *de Civ. Dei*, vii. 13). The genii of the Romans are frequently confounded with the Manes, Lares, and Penates (Censorin. 3.); and they have indeed one great feature in common, viz. that of protecting mortals; but there seems to be this essential difference, that the genii are the powers which produce life (*dii genitales*), and accompany man through it as his second or spiritual self, whereas the other powers do not begin to exercise their influence till life, the work of the genii, has commenced. The genii were further not confined to man, but every living being, animal as well as man, and every place, had its genius. (Paul. Diac. p. 71; Serv. *ad Virg. Georg.* i. 302.) Every human being at his birth obtains (*sortitur*) a genius. Horace (*Epist.* ii. 2. 187) describes this genius as *vultu mutabilis*, whence we may infer either that he conceived the genius as friendly towards one person, and as hostile towards another, or that he manifested himself to the same person in different ways at different times, i. e. sometimes as a good, and sometimes as an evil genius. The latter supposition is confirmed by the statement of Servius (*ad Aen.* vi. 743), that at our birth we obtain two genii, one leading us to good, and the other to evil, and that at our death by their influence we either rise to a higher state of existence, or are condemned to a lower one. The spirit who appeared to Cassius, saying, "We shall meet again at Philippi," is expressly called his evil spirit, κακοδαίμων. (Val. Max. i. 7. § 7; Plut. *Brut.* 36.) Women called their genius Juno (Senec. *Epist.* 110; Tibull. iv. 6. 1); and as we may thus regard the genii of men as being in some way connected with Jupiter, it would follow that the genii were emanations from the great gods. Every man at Rome had his own genius, whom he worshipped as *sanctus et sanctissimus deus*, especially on his birthday, with libations of wine, incense, and garlands of flowers. (Tibull. ii. 2. 5; Ov. *Trist.* iii. 13. 18, v. 5, 11; Senec. *Epist.* 114; Horat. *Carm.* iv. 11. 7.) The bridal bed was sacred to the genius, on account of his connection with generation, and the bed itself was called *lectus genialis*. On other merry occasions, also, sacrifices were offered to the genius, and to indulge in merriment was not unfrequently expressed by *genio indulgere*, *genium curare* or *placare*. The whole body of the Roman people had its own genius, who is often seen represented on coins of Hadrian and Trajan. (Arnob. ii. 67; Serv. *ad Aen.* vi. 603; Liv. xxx. 12; Cic. *pro Cluent.* 5.) He was worshipped on sad as well as joyous occasions; thus, e. g. sacrifices (*majores hostiae caesae quinque*, Liv. xxi. 62) were offered to him at the beginning of the second year of the Hannibalian war. It was observed above that, according to Servius (comp. *ad Aen.* v. 95), every place had its genius, and he adds, that such a local genius, when he made himself visible, appeared in the form of a serpent, that is, the symbol of renovation or of new life. The genii are usually represented in works of art as winged beings, and on Roman monuments a genius commonly appears as a youth dressed in the toga, with a patera or cornucopia in his hands, and his head covered; the genius of a place appears in the form of a serpent eating fruit placed before him. (Hartung, *Die Relig. der Röm.* i. p. 32, &c.; Schömann, *de Diis Manibus, Laribus, et Geniis*, Greifswald, 1840.) [L. S.]

GENNA'DIUS, a presbyter of Marseilles, who flourished at the close of the fifth century, is known to us as the author of a work *De Viris Illustribus*, containing one hundred short lives of ecclesiastical writers from A. D. 392 to about A. D. 495, thus forming a continuation of the tract by Jerome which bears the same title. The last notice, devoted to the compiler himself, embraces all that is known with regard to his history and compositions: "Ego Gennadius, Massiliae presbyter, scripsi adversus omnes haereses libros octo, et adversus Nestorium libros sex, adversus Pelagium libros tres, et tractatus de mille annis et de Apocalypsi beati Johannis, et hoc opus, et epistolam de fide mea misi ad beatum Gelasium, urbis Romae episcopum." Gelasius died A. D. 496.

Of the writings here enumerated, none have been preserved, with the exception of the Biographical Sketches and the *Epistola de Fide mea*, or, as it is sometimes headed, *Libellus de Ecclesiasticis Dogmatibus*, which was at one time ascribed to St. Augustin. Notwithstanding the pretensions put forth by Gennadius himself as a champion of orthodoxy, expressions have been detected in both of the above pieces which indicate a decided leaning towards Semipelagianism. On the other hand, it has been maintained that the whole of these passages are interpolations, since the most obnoxious are altogether omitted in the two oldest MSS. of the *De Viris Illustribus* now extant, those of Lucca and Verona. The preliminary remarks upon Jerome are also, in all probability, the production of a later hand.

The *De Viris Illustribus* was published in a volume containing the Catalogue of Jerome, along with those of Isidorus, Honorius, &c., by Suffridus, 8vo. Colon., 1580; with the notes of Miraeus, fol. Antw. 1639; with the notes of Miraeus and E. S. Cyprianus, 4to., Helmst., 1700 by J. A. Fabricius, in his *Bibliotheca Ecclesiastica* fol., Hamb., 1718, and is included in most editions of the collected works of Jerome.

The *Libellus de Ecclesiasticis Dogmatibus* will be found in the Benedictine edition of St. Augustin vol. viii. Append. p. 75. and was published separately by Elmenhorst, 4to., Hamburg, 1614. (See the historians of Semipelagianism referred to at the end of the article CASSIANUS.) [W. R.]

GE'NNADIUS (Γεννάδιος), the name of two Greek prelates, both bishops or patriarchs of Constantinople.

1. The earlier of the two was a presbyter of the Church of Constantinople, and became bishop of that see, A. D. 459, on the decease of Anatolius [ANATOLIUS]. He was one of those who pressed the emperor Leo I., the Thracian, to punish Timothy Aelurus (or the Cat), who had occupied the see of Alexandria on the murder of Proterius, and his intervention was so far successful that Timothy was banished A. D. 460. He also opposed Peter Gnapheus (or the Fuller) who, under the patronage of Zeno, son-in-law of the emperor, and general of the Eastern provinces, had expelled Martyrius from the see of Antioch, and occupied his place. Gennadius honourably received Martyrius, who went to Constantinople, and succeeded in procuring the banishment of Peter, A. D. 464. Gennadius died, A. D. 471, and was succeeded by Acacius [ACACIUS No. 4]. Theodore Anagnostes (or the Reader

has preserved some curious particulars of Gennadius, whose death he seems to ascribe to the effect of a vision which he had while praying by night at the altar of his church. He saw the Evil one, who declared to him that, though things would remain quiet in his lifetime, his death would be followed by the devastation of the Church, or, as Theophanes has it, by the predominance of the Devil in the Church. (Evagr. *H. E.* ii. 11; Theod. Lect. *H. E. excerpta* apud Niceph. Callist. i. 13—26; Theophan. *Chronog.* vol. i. pp. 172—176, ed. Bonn.)

2. The second GENNADIUS belongs to the last age of the Byzantine empire, the fall of which he survived. He was known in the earlier part of his life as GEORGIUS SCHOLARIUS (Γεώργιος ὁ Σχολάριος).

It has been disputed whether there were two persons contemporaries, called originally Georgius Scholarius and afterwards Gennadius, or only one. Leo Allatius and Matthaeus Caryophylus, bishop of Iconium, agree in making two: one a layman who attended the emperor John II. Palaeologus at the Council of Florence, and warmly and constantly advocated the union of the Greek and Latin churches; and the other a monk, an intimate friend and disciple of Mark, archbishop of Ephesus, the great opponent of the union, and cordially combined with him in that opposition. But Allatius and Caryophylus differ remarkably from each other in this: according to the former, the layman afterwards became an ecclesiastic and patriarch of Constantinople, while the monk never acquired any ecclesiastical dignity, and perhaps died before the overthrow of the Byzantine empire: according to the latter, the layman died before the overthrow, while the monk survived it and became patriarch. We concur with Fabricius and others that the distinction of two Georgii and Gennadii is unsupported by evidence, and improbable in itself, and that there was only one person at that time who at successive periods of his life bore the names of George and Gennadius. The subject is discussed by Allatius in his *Diatriba de Georgiis*, contained in the 12th vol. of the *Bibl. Gr.* of Fabricius, and by Fabricius himself in the 11th vol. of the same work. It is to be observed that Allatius makes even a third Gennadius Georgius Scholarius, whom he terms Metropolita Phasorum, to whom Franciscus Philelphus addresses a Greek elegy in the second book of his *Psychagogia Carm. Graec.*

George Scholarius was probably a native of Constantinople, and obtained at an early age a high reputation for his attainments both in philosophical and legal knowledge, and for his eloquence. The time of his birth is not known. He enjoyed the friendship of the most important personages at the court of Constantinople, the emperor John II. Palaelogus, the princes Constantine (afterwards emperor) and Theodore Palaeologus, brothers of John, and the great duke Luke Notaras, son-in-law of John. He corresponded with persons of eminence in Italy, including Franciscus Philelphus (who was intimate with George during his stay at Constantinople), Mark Lipomanus, and Ambrose the Camaldolite. Many of his letters to these persons are extant in MS. but without date or place of writing.

In A. D. 1438–39, George, who held the post of chief judge of the palace, attended the emperor John at the councils of Ferrara and Florence. It is probable that he had been originally unfavourable to the project of uniting the Greek and Latin Churches, which formed the business of these councils; but his opinions were either changed or overruled by the emperor, who was anxious for the union; and though a layman, he was allowed to speak at the council in favour of the project. (Labbe, *Concil.* vol. xiii. col. 478.) The three orations ascribed to him and subjoined to the Acts of the Council (Labbe, vol. xiii. col. 563—675), are probably much interpolated. A letter of his to the council is also subjoined to the Acts, col. 543—564. A letter of Mark of Ephesus to George severely reprehends this dereliction of his former views; and it was possibly the influence of Mark which determined George, on his return to Constantinople, to give his most strenuous opposition to the union.

When Constantine XIII. Palaeologus ascended the throne, on the death of his brother John, A. D. 1448, George energetically disputed with the bishop of Cortona, the legate sent by Pope Nicholas V. to induce the new emperor to confirm the union of Florence; but fearing that his opposition would irritate the emperor, he retired into a monastery, which he had bound himself by a vow to do as early as his thirtieth year, but had hitherto been prevented by various circumstances from carrying into effect. When the pope renewed his efforts for the union (A. D. 1452), the Greek clergy, of whom the greater number and the most important were opposed to the union, were guided by the influence and advice of Gennadius; but the union was, notwithstanding their opposition, confirmed by the emperor. During the siege of Constantinople, Gennadius foretold the overthrow of the city and empire, as the penalty of their having betrayed the faith of their fathers.

On the capture of the city by Mohammed II., Gennadius attempted to escape, but was brought back. The patriarch of Constantinople, a favourer of the union of Florence, had fled into Italy, and Mohammed directed the clergy of Constantinople to elect another in his room. Gennadius was unanimously chosen, although against his own will; but after a time, disheartened by the condition of his church, he abdicated his patriarchal dignity, about A. D. 1457, or 1458, according to some indications in his own writings, or 1459, according to other statements. After his abdication, he retired to a monastery near Serrae. The time of his death is not known.

The writings ascribed correctly or otherwise to Gennadius, and extant in MS., are very numerous. They are given by Fabricius and Harless to the number of nearly a hundred; beside his letters, which are tolerably numerous, and have furnished Fabricius with the materials of his account of the writer. His *Orationes* at the council of Florence have been noticed; and an *Apologia pro quinque Capitibus Concilii Florentini*, which, if it be really his, has been much interpolated, has been repeatedly printed in a Latin version in the *Bibliotheca Patrum* (vol. xxvi. ed. Lyon. 1677), and elsewhere. His exposition of the Christian faith, addressed to Mohammed II., entitled Περὶ τῆς μόνης ὁδοῦ πρὸς τὴν σωτηρίαν τῶν ἀνθρώπων, exists in two forms, of which the shorter is given in the *Turco-Graecia* of Crusius, with a Latin and a Turkish version, the latter in Greek and Roman, or rather Italic characters. A Latin version is printed in the *Bibliotheca Patrum* and elsewhere. The *Bibliotheca Patrum* contains a

version of all or most of his other writings. An edition of this treatise, with a Latin version by J. A. Brassicanus, 8vo., Vienna, 1530, contains another piece ascribed to Gennadius, entitled *Homologia sive Confessio Fidei.* A considerable part of his works is on the question of the union of the churches, and these are almost entirely in MS. (Fabric. *Bibl. Gr.* vol. xi. pp. 349—393; Allatius, *Diatriba de Georg.* apud Fabric. *Bibl. Gr.* vol. xii.; Crusius, *Turco-Graecia*, lib. i. ii.) [J. C. M.]

GE'NSERIC (Γιζέρικος), king of the Vandals, and the most terrible of any of the barbarian invaders of the empire. He was the bastard son of Godigisdus (Procop. *Bell. Vand.* i. 3) or Modigisdus (*Hist. Miscell.* 14), king of the Vandal settlers in Spain, and left, in conjunction with his brother Gontharis or Gonderic, in possession of the throne. His life divides itself into two parts: 1st, the conquest of Africa (A. D. 429—439); 2nd, the naval attacks on the empire itself (A. D. 439—477).

1. In May A. D. 429 (Idatii *Chronic.*), at the invitation of Bonifacius [BONIFACIUS), Genseric crossed the straits of Gibraltar, at the head of 50,000 men, to take possession of the Roman provinces in the north of Africa. Joined by the Moors and the Donatists, of whom the former disgraced his march by their savage licentiousness, and the latter by their fanatical cruelties, he ravaged the whole country with frightful severity. Of the two chief cities, Hippo fell before him. After the death of Augustin, and the flight of Bonifacius, in 431, and the capture of Carthage, in October 439, the whole province was divided amongst the Vandals, and every city, except Carthage, dismantled. (Procop. *Bell. Vand.* i. 3, 5; *Chronicles* of Idatius, Prosper, Marcellinus; Victor Vitensis, ap. Ruinart.)

2. The fleets of Genseric were the same terror to the coasts of the Mediterranean as those of Carthage had been six centuries before, and as those of the Normans were four centuries afterwards. In June 455, invited by the empress Eudocia to aid her against the usurper Maximus, Genseric sailed to Ostia; and, although somewhat mitigated by the supplications of Pope Leo, who again interceded for his country at the gates of Rome [ATTILA], he attacked and sacked the city for fourteen days and nights, and returned, carrying with him the statues from the Capitol, the vessels of the Temple of Jerusalem from the Temple of Peace, and thousands of captives—amongst them the empress and her daughters, whose sufferings have become famous through the alleviation which they received from the Christian charity of Deogratias, bishop of Carthage. In the same invasion were destroyed Capua, Nola, and Neapolis. (Procop. *Bell. Vand.* i. 4, 5; Jornandes, *Reb. Get.* c. 45; *Chronicles of Idatius*, &c.; *Hist. Miscell.* 15.)

Twice the empire endeavoured to revenge itself, and twice it failed: the first was the attempt of the Western emperor Majorian (A. D. 457), whose fleet was destroyed in the bay of Carthagena. The second was the expedition sent by the Eastern emperor Leo, under the command of Heraclius, Marcellinus, and Bantiscus (A. D. 468), which was also baffled by the burning of the fleet off Bona. After thus securing all his conquests, and finally making peace with Zeno, the Eastern emperor, he died A. D. 477, at a great age, leaving in his will instructions that his kingdom should always descend in the line of the eldest male heir. (Procop. *Bell. Vand.* i. 6, 7.)

In person Genseric was of short stature, and lame, from a fall from his horse; of few words, austere life, fierce, covetous, and cunning. (Jornandes, *Reb. Get.* c. 33.) In religion he shared the Arianism of all the Gothic tribes; and in the cruelties exercised under his orders against his Catholic subjects he exhibited the first instance of persecution carried on upon a large scale by one body of Christians against another. (Victor Vitensis, ap. Ruinart.) Of his general cruelty, the most notable instance is the cold-blooded murder of 500 Zacynthian nobles, in revenge for his repulse at Taenarus. (Procop. *Bell. Vand.* i. 22.) So also his cruelties to Gonderic's widow and sons. (Prosp. A. D. 442.) The story of the murder of Gonderic himself was disputed by the Vandals. (Procop. *Bell. Vand.* i. 4.) His skill in generalship is indicated by the ingenious concealment of the fewness of his forces in 429, by giving his commanders the name of Chiliarchs. (*Ib.* 5.) The two most striking personal anecdotes recorded of him are, first, the interview with Majorian, when not discovering his imperial guest, through the disguise which he had assumed, Genseric was startled by the spontaneous clashing of the arms in the arsenal, and took it to be caused by an earthquake (*ib.* 7); the second, his answer to the pilot, who asked him, as they left the port of Carthage, on one of his marauding expeditions, where they should go? "Against whomsoever God's anger is directed." (*Ib.* 5.)

His name long remained as the glory of the Vandal nation. (Procop. *Bell. Vand.* ii. 2.) But his career in Africa was shorn of its natural effects by the reconquest of that province under Belisarius. In works of art, the city of Rome lost more by his attack than by that of any other of the barbarian invaders. (Comp. Gibbon, c. 33, 36.) [A. P. S.]

GE'NTIUS (Γέντιος, or Γένθιος—the latter is, according to Schweighäuser, the reading of all the MSS. of Polybius), son of Pleuratus, a king of the Illyrians, contemporary with Perseus, the last king of Macedonia. He is first mentioned as having incurred the displeasure of the Romans on account of the piracies of his subjects, who infested all the Adriatic, and his answers to their complaints were far from satisfactory. (Liv. xl. 42.) This was as early as B. C. 180; eight years afterwards, when it was seen that matters were clearly tending to a rupture between the Romans and Perseus, fresh complaints were made against Gentius by the people of the Greek city of Issa, who accused him of joining with the king of Macedonia in preparing war against Rome. (Liv. xlii. 26.) Yet it does not appear that any negotiations had actually taken place between them at this time, and it is certain that Gentius did not openly declare in favour of Perseus until long after. Immediately on the breaking out of the war (B. C. 171), fifty-four light vessels belonging to him, which were stationed at Dyrrachium, were seized by the praetor, C. Lucretius, under pretence that they were sent thither to the assistance of the Romans. (Liv. xlii. 48.) It is not clear whether Gentius had yet made up his mind which side he would take: perhaps he was waiting to see the probable result of the war. Several embassies had been previously sent him by the Romans, but without effect; and it was even said that one of the ambassadors, L. Decimius, had allowed himself to be bribed by the Illyrian king. (Liv. xlii. 26, 37, 45.) The envoys of Perseus could at first obtain little

more success: Gentius represented that he could not stir without money, which the Macedonian king was unwilling to grant; and it was not till the fourth year of the war (B. C. 168) that Perseus, alarmed at the successes of the Romans, consented to secure the alliance of the Illyrian by the payment of a sum of 300 talents. A treaty having been concluded on these terms, and confirmed by oaths and the sending of mutual hostages, Gentius allowed himself to be led into acts of direct hostility against the Romans, before he had actually received the stipulated sum: but as soon as Perseus saw that he was so far committed that he could no longer withdraw from the contest, he immediately recalled the messengers, who had actually set out with the money, and refused to fulfil his agreement. (Polyb. xxviii. 8, 9, xxix. 2, 3, 5; Liv. xliv. 23—27.) Yet, though thus scandalously defrauded by his ally, Gentius made no attempt to avert the war, but assembled forces both by sea and land. The contest was, however, very brief: no sooner had the Roman praetor, L. Anicius, entered Illyricum at the head of an army, than many towns submitted to him. Gentius threw himself into the strong fortress of Scodra; but having been defeated in a combat beneath the walls, he despaired of success, and placed himself at the mercy of the Roman general. The whole war is said to have been terminated within the space of thirty days. Anicius spared the life of his captive, but sent him to Rome, together with his wife and children, to adorn the triumph which he celebrated the following year (B. C. 167). From thence Gentius was sent a prisoner to Spoletium, where he probably ended his days in captivity. (Liv. xliv, 30—32, xlv. 43; Polyb. xxx. 13; Appian, *Illyr.* 9; Eutrop. iv. 6.)

According to Polybius, Gentius was immoderately given to drinking, which inflamed his naturally cruel and violent disposition, and led him to commit great excesses. Soon after his accession he put to death his brother, Pleuratus, who had been engaged to marry Etuta, the daughter of a Dardanian prince, and kept the intended bride for himself. (Polyb. xxix. 5; Liv. xliv. 30.) He subsequently married a princess of the name of Etleva, who was sent captive to Rome together with him. (Liv. xliv. 32.) According to Pliny (*H. N.* xxv. 34) and Dioscorides (iii. 3), the *herba Gentiana*, well known for its medicinal properties, derives its name from this Gentius, who first made known its value. [E.H.B.]

GENU'CIA GENS, patrician, as is clear from the fact of T. Genucius Augurinus having been consul in B. C. 451, and M. Genucius Augurinus in B. C. 445, since in those years plebeians were not yet allowed to hold the consulship. In the earliest as well as in the later times we find plebeian Genucii, who acted as strenuous champions of their order; and they had probably become plebeians in the usual manner, either by mixed marriages or by transition to the plebs. The cognomens of this gens are AVENTINENSIS, AUGURINUS, CIPUS, CLEPSINA. [L. S.]

GENU'CIUS. 1. T. GENUCIUS, was tribune of the plebs in B. C. 476; and in conjunction with his colleague, Q. Considius, he brought forward an agrarian law, and also accused T. Menenius Lanatus, who was charged with being the cause of the destruction of the Fabii on the Cremera. (Liv. ii. 52; Dionys. ix. 26; comp. CONSIDIUS, No. 1.)

2. CN. GENUCIUS, was tribune of the plebs in B. C. 473, and used the most vehement exertions to carry into effect the agrarian law, for the evasion of which he brought a charge against L. Furius and C. Manlius, the consuls of the preceding year. The patricians were greatly alarmed, and assassinated Genucius in his bed on the night before the accusation was to be brought before the people. (Liv. ii. 54; Dionys. ix. 37, &c., x. 38; Zonar. vii. 17; comp. Niebuhr, *Hist. of Rome*, vol. ii. p. 208, &c.)

3. GENUCIUS, a tribune of the people, who was insulted by the Faliscans, against whom, in consequence, the Romans declared war. (Plut. *C. Gracch.* 3.) To what time this event belongs is not quite certain, though it may refer to the last war against the Faliscans, which broke out in B. C. 241.

4. L. GENUCIUS, was sent in B. C. 210 as ambassador to Syphax, king of Numidia. (Liv. xxvii. 4.)

5. M. GENUCIUS, tribune of the soldiers in B. C. 193, under the consul L. Cornelius Merula, fell in battle against the Boians. (Liv. xxxv. 5.)

6. GENUCIUS, a priest of the Magna Mater, that is, a gallus. A legacy had been left him, and he had been pronounced the legitimate heir by the praetor Cn. Aufidius Orestes; but the consul Mam. Aemilius Lepidus (B. C. 77) declared that he could not take possession of the inheritance, being neither a man nor a woman, but an eunuch. (Val. Max. vii. 7. § 6.) [L. S.]

GEOR'GIUS (Γεώργιος), historical, the name of several persons mentioned by the Byzantine historians, but none of them were of much importance.

1. One of the officers (Theophanes describes him as *κουράτωρ τῶν Μαρίνης*, "steward of the lands or revenues of Marina") of Justinian I., on whose illness (A. D. 561) he was accused by the ex-praefect, Eugenius, of wishing to raise Theodore, the son of Peter Magister, to the empire. The charge was supported by the praefects, Aetherius of Antioch and Gerontius of Constantinople; but on examination, it could not be proved; and the accuser, Eugenius, was himself punished, though not capitally. (Theoph. *Chronog.* vol. i. p. 363, ed. Bonn.)

2. Collector of the revenue in the cities of the eastern part of the Byzantine empire, was sent as ambassador by the emperor Mauricius shortly before his death in A. D. 602 to Chosröes or Khosru II., king of the Persians. (Theophylact. Simocat. *Hist.* viii. 1; Phot. *Bibl.* cod. 65, p. 32, ed. Bekker.)

3. Turmarchus, or commander of a division of the troops of the thema Armeniacum in the sixth Persian campaign of Heraclius (A. D. 626 or 627) against Chosroes or Khosru II. (Theoph. *Chronog.* vol. i. pp. 492, 499, ed. Bonn.)

4. Praefectus Militarium Tabularum, in the reign of the emperor Theophilus (who reigned from A. D. 829 to 842), mentioned on one or two occasions by the continuator of Theophanes. An Arabian prophetess or fortuneteller, whom the emperor had sent for to court, is said to have foretold that George would be killed by a sling in the Hippodrome, and his property confiscated. (Theoph. *Continuat.* lib. iii. *De Theophilo Michaelis Filio*, c. 27; Sym. Mag. *De Theophilo*, c. 14.)

5. Brother to the emperor Michael IV., the Paphlagonian, before whose elevation George (who was an eunuch) was in a low condition, but was

(A. D. 1035) after that event elevated to the office of Protovestiarius. On the accession of Michael V. Calaphates (A. D. 1041), he was banished to his estate in Paphlagonia. (Cedren. *Compend.* vol. ii. pp. 504, 512, ed. Bonn.)

6. Distinguished by the title SEBASTUS, lived in the reign of Alexis II. Comnenus, who reigned from A. D. 1180 to 1183. [ALEXIS, or ALEXIUS II. COMNENUS.] Andronicus, afterwards the emperor Andronicus I. [ANDRONICUS I. COMNENUS], had married George's sister, and wished to employ him and another person to make away with the empress Maria, mother and guardian of Alexis. Both of them refused to embrue their own hands in her blood, but wanted either the power or the will to prevent him from executing his purpose by other instruments. (Nicetas Choniat. *Alex. Manuel. Fil.* c. 17.)

7. BRANAS (Βρανᾶς), with his brother Demetrius Branas, was engaged, A. D. 1165, in the expedition sent by the emperor Manuel Comnenus against the Hungarians. (Cinnamus, vi. 7; Ducange, *Familiae Byzant*, p. 215, ed. Paris.)

8. BRYENNIUS (Βρυέννιος), was governor of the fortresses of Stenimachus and Tzapaena during the reign of the emperor Andronicus Palaeologus the elder. He recovered (A. D. 1322) the town of Philippopolis, which had fallen into the hands of Terteres, king of the Moesi or Bulgarians. George Bryennius afterwards held the office of Magnus Drungarius. (Cantacuzenus, i. 36, 37; Ducange, *Famil. Byzant.* p. 177.)

9. BURAPHUS (Βούραφος), the patrician, count of the Thema Obsequium, comprehending the parts of Mysia and Bithynia adjacent to the Propontis. He was in Thrace with his forces, defending that province from the Bulgarians, when he entered into a conspiracy with Theodore Myacius to dethrone the emperor Philippicus, or Bardanes, who was seized and blinded (A. D. 713) by Rufus, an officer sent by George to Constantinople with a few soldiers. But George himself and his principal accomplices suffered the same fate very shortly after at the hands of the new emperor Artemius or Anastasius II. (Nicephor. Constantinop. *De Rebus post Mauric. Gestis*, p. 55, ed. Bonn.; Theophanes, *Chronog.* vol. i. p. 587, 588, ed. Bonn.)

10. CHUMNUS (Χοῦμνος), one of the officers (ὁ ἐπὶ τῆς τραπέζης) of the court of Joannes I. Palaeologus, during his minority. Having insulted the Magnus Domesticus, Joannes Cantacuzenus, and fearing his vengeance, he was led to join the party of Apocaucus, and took part in the war against Cantacuzenus (A. D. 1341). Having become weary of the war, or of his party, he accused Apocaucus of mismanagement and was in consequence imprisoned in his own house by him. (Cantacuzen. *Hist.* iii. 2, 19, 20, 54, 55.)

11. COCALAS (Κωκαλᾶς), a leader of some note on the side of Palaeologus, in the struggle between Joannes I. Palaeologus and Joannes Cantacuzenus. (Cantacuz. *Hist.* iii. 93, 94.)

12. DROSUS (Δρόσος), secretary of Aaron, governor of Baaspracania, on the Armenian frontier, was sent by the emperor Constantine X. Monomachus (apparently about A. D. 1049) to the sultan of the Seljukian Turks, to negotiate the release of the Byzantine general, Liparites, who had been taken in war. (Cedren. *Compend.* vol. ii. p. 580, ed. Bonn.)

13. EUPHORBENUS CATACALON (Εὐφορβηνὸς Κατακαλών), commanded the fleet of Alexis I. on the Danube, against the Scythians, and was one of the generals in the war against the Comani. Both these wars took place before the first crusade, A. D. 1096. (Anna Comn. *Alexius*, lib. vii. x. pp. 189, 192, 273, ed. Paris; Ducange, *Fam. Byz.* p. 178.)

14. MANGANES or MANCANES (Μαγγάνης or Μαγκάνης), was one of the secretaries of Alexis I. [ALEXIS or ALEXIUS I. COMNENUS], when he besieged Constantinople (A. D. 1081), in his struggle to wrest the crown from his predecessor, the emperor Nicephorus III. Botaniates. He was a crafty far-seeing man, apt at finding excuses for the delay of anything which the interest of his master required to be deferred. Anna Comnena formed from his name a verb (μαγγανεύεσθαι or μαγκανεύεσθαι) denoting "to find excuses;" and a noun (μαγγάνευμα) denoting "a pretext." (Anna Comn. *Alex.* ii. 8, 10, pp. 116—122, ed. Bonn.)

15. MANIACES (Γεώργιος ὁ Μανιακης), the patrician, the son of Gudelius Maniaces, was governor of the city and thema of Teluch (Τελούχ), in or near the Taurus, in the reign of the emperor Romanus III. Argyrus, about A. D. 1030. After the defeat of the emperor by the Saracens near Antioch, George defeated the victorious enemy by stratagem near Teluch; and by this exploit obtained the governorship of the Roman province of Lower Media. He was, apparently after this, protospatharius and governor of the cities on the Euphrates; and in A. D. 1032 took the town of Edessa, partly by bribing the governor; and found there the supposed letter of the Lord Jesus Christ to Augarus (or Abgarus), king of Edessa, which he sent to the emperor. He was afterwards governor of Upper Media and Aspracania.

In the reign of Michael IV. the Paphlagonian (A. D. 1035), he was sent with an army into Southern Italy, then a part of the Byzantine empire, to carry on the war against the Saracens, the command of the fleet being entrusted to Stephen, husband of the emperor's sister. One of George's exploits was the conquest of Sicily (A. D. 1038), though the Saracens, who occupied the island, were assisted by 50,000 auxiliaries from Africa. Two years after (A. D. 1040) he gained a great victory over the Saracens of Africa, who had sought to recover the island, killing 50,000 of them in one battle. The negligence of Stephen having allowed the Saracen commander to escape, a quarrel ensued between him and George; and Stephen, embittered by a blow and by the reproaches which he had received from George, accused him to Joannes, the brother and minister of the emperor, of meditating a revolt. George was consequently sent home a prisoner, but was released by Michael V. Calaphates, after his accession, A. D. 1041. The disasters of the Byzantines in Italy, after his recal, induced Zoe, who succeeded Michael, to send him thither again as general (A. D. 1042). He recovered the province from the power of his own Frankish mercenaries, who had seized it. Meantime, his interests at home were assailed by Romanus Sclerus, whose sister was concubine to the emperor Constantine X. Monomachus, who had married Zoe. Romanus, plundered the Anatolian estates of George, and procured his deprivation of the title "Magister." Provoked by these wrongs, George revolted, gained over the troops under his command, put to death the Byzantine Pardus, who had been sent to succeed him in his command, and

assuming the title of emperor crossed over into Bulgaria to assert his claim. He refused the offers of the emperor Constantine, and routed his army, but fell in the moment of victory by a wound from an unknown hand, A. D. 1042 or 1043. (Zonaras, xvii. 12; Cedren. *Compend.* vol. ii. pp. 494, 500, 512, 514, 520—523, 541, 545—549, ed. Bonn.; Joan Scylitza Curopalates, *Historia*, p. 720, ed. Bonn.)

16. NOSTONGUS (Νοστόγγος), a Byzantine nobleman, to whom the emperor Theodore Lascaris II. (1255—1258) had intended to give his daughter in marriage; an alliance the prospect of which tended to make him, during the minority of Joannes Lascaris, the son of Theodore, insufferably arrogant. (Georg. Pachymer, *De Michael Palaeol.* i. 21, vol. i. p. 65, ed. Paris.)

17. PALAEOLOGUS. [PALAEOLOGUS.]

18. PEGANES, military chief of the thema Obsequium, was the chief supporter of Symbatius, rival of Basil the Macedonian [BASILIUS I. MACEDO], in the revolt to which he was led by his jealousy of Basil's elevation to the rank of Augustus by the reigning emperor Michael III, A. D. 866. Symbatius and George ravaged the open country about Constantinople, and while they reviled Basil, and denied his claim to the throne, spoke with great respect of Michael. Being deserted by their troops, they fled, and George sought refuge in Cotyaeium, one of the cities of his government, where he was soon after taken by the emperor's troops: he was scourged, blinded, and either exiled or detained in custody in his own house. On the accession of Basil as sole emperor, he was restored to his former honours. (Theophan. Continuat. *Chronog.* lib. v. *de Basilio Macedone*, c. 19; Symeon Mag. *de Michaele et Theodora*, c. 44; Georg. Monach. *de Michaele et Theodora*, c. 31.)

19. PROBATA (Προβατᾶς) was sent as ambassador by the emperor Michael IV., the Paphlagonian, to the Saracen Emir of Sicily (A. D. 1035), to treat of peace. In 1040, in the same reign, he commanded an army against the Servians. (Cedren. *Compend.* vol. ii. p. 513, 526.)

20. SYRUS (Σῦρος) was sent by the emperor Justinian II., with a few ships and 300 soldiers, against the town of Chersonae, in the Chersonnesus Taurica, the inhabitants of which were in a state of insurrection. George, with his party, was admitted into the town, and there he was killed by the townsmen, with Joannes, one of his chief officers, and the rest of his troops taken prisoners, A. D. 711. (Theophan. *Chronog.* vol. i. p. 580, ed. Bonn.)

Beside personages belonging to the Byzantine empire, there were many Georges in the states which were formed out of it during its decay, or at its fall. The name occurs in the notices of the Servian, or Bulgarian, or Albanian provinces and chieftains. The most eminent was George Castriota, better known by the epithet Scanderbeg, who lived about the time of the final capture of Constantinople (A. D. 1453). Among the Comneni of Trebizond [COMNENUS] there was one emperor George (A. D. 1266 to 1280), and there were several Georges members of the imperial family. [J. C. M.]

GEO'RGIUS (Γεώργιος), literary and ecclesiastical. The following list contains only the principal writers of that name. Those whose works are lost, or exist only in MS., may be found by a reference to Fabric. *Bibl. Gr.*; the index to which enumerates more than a hundred persons of this name.

1. ACROPOLITA. [ACROPOLITA.]

2. Of ALEXANDRIA. [See No. 7.]

3. Of ALEXANDRIA, the writer of a life of Chrysostom, which has been several times printed (sometimes with a Latin version by Godfrey Tilmann), in editions of the works of Chrysostom. Photius gives an account of the work, but says he could state nothing certain respecting the author. He is styled Bishop of Alexandria, and it is the opinion of those who have examined into the matter that he lived after the commencement of the seventh century. A George was Catholic bishop or patriarch of Alexandria from A. D. 616 to 630, and as no other patriarch appears under that name between A. D. 600 and the time of Photius, he was probably the writer. The life of Chrysostom occupies above a hundred folio pages, in Savile's edit. of Chrysostom (vol. viii. pp. 157, 265). It abounds in useless and fabulous matter. The writer in his preface professes to have drawn his account from the writings of Palladius and Socrates, and from the oral statements of faithful priests and pious laymen. Oudin ascribes to this writer the compilation of the Chronicon Paschale, but without foundation. (Georgius, *Vita Chrys.*; Phot. *Bibl.* Cod. 96; Fabric. *Bibl. Gr.* vol. vii. p. 451, vol. viii. p. 457, vol. x. pp. 210, 707; Allatius, *Diatrib. de Georg.* apud Fabric. *Bibl. Gr.* vol. xii. p. 16; Cave, *Hist. Lit.* vol. i. p. 577, ed. Ox. 1740-43.)

4. AMYRUTZA, or AMYRUTZES, a native of Trapezus or Trebizond. He was high in favour at Constantinople with the emperor Johannes or John II. Palaeologus, and was one of those whom the emperor consulted about his attendance at the council of Florence, A. D. 1439. George afterwards returned to Trebizond, and was high in favour with David, the last emperor of Trebizond, at whose court he seems to have borne the offices of Logotheta and Protovestiarius. His intellectual attainments obtained for him the title of "the philosopher." On the capture of Trebizond by the Turks (A. D. 1461), he obtained the favour of the sultan, Mohammed II., partly by his handsome person and his skill in the use of the javelin, but chiefly through a marriage connection with a Turkish pacha. Mohammed often conversed with him on philosophy and religion, and gave him some considerable posts in the seraglio at Constantinople. He embraced the Mohammedan religion, together with his children; and his death, which occurred suddenly, while he was playing at dice, is represented by some Christian writers as the punishment of his apostasy; from which we may perhaps infer that it followed that event after no great interval.

He wrote in Greek, apparently in the early part of his life, at any rate before his renunciation of Christianity, a work the title of which is rendered into Latin by our authorities, "*Ad Demetrium Nauplii Ducem de iis quae contigerunt in Synodo Florentina.*" In this he opposed the projected union of the Greek and Latin churches. Allatius mentions this work in his *De Consensu utriusque Ecclesiae*, and quotes from it. Two other works, of which the titles are thus given, *Dialogus de Fide in Christo cum Rege Turcarum*, and *Epistola ad Bessarion Cardinalem*, are or were extant in MS. (Gery, *Appendix* to Cave's *Hist. Litt.*

p. 182, ed. Oxon. 1740-43; Bayle, *Dictionnaire*, &c., *s. v.* Amyrutzes.)

5. ANEPONYMUS, or without a surname. [See the PERIPATETIC, No. 41.]

6. ARISTINUS, an historian. Joseph, bishop of Modon (who flourished about A. D. 1440), in his defence of the council of Florence, in reply to Mark of Ephesus, cites Georgius Aristinus as an authority for the statement, that the addition of the words "filioque" to the Nicene creed had been made shortly after the second oecumenical council (that of Constantinople, A. D. 381), in the time of Pope Damasus. (Allatius, *Diatrib. de Gorg.* apud Fabr. *Bibl. Gr.* vol. xii. p. 21.)

7. Of CAPPADOCIA, a man of bad character, a heretic and a persecutor, and an intruder into the see of the orthodox Athanasius, then in banishment, and yet, strange to tell, a saint in the Roman Calendar, and the patron saint of England. It is possible, indeed, that his moral delinquency has been aggravated by the party spirit of the ecclesiastical historians, and other writers to whom his Arianism made him odious; but it is hard to believe that their invectives are without considerable foundation. He was born, according to Ammianus, at Epiphaneia, in Cilicia, but our other authorities speak of him as a Cappadocian. His father was a fuller. Gregory Nazianzen, whose passionate invective is our chief authority for his early history, says that he was of a bad family (*πονηρὸς τὸ γένος*); but it does not appear whether it was discreditable for anything more than its humble occupation. George appears to have been a parasite, a hanger-on of the wealthy, "one that would sell himself," according to Gregory, "for a cake." He obtained an appointment connected with the supply of bacon to the army; but being detected in some unfaithfulness, was stripped of his charge and his emoluments, and was glad to escape without bodily punishment. According to Gregory, he afterwards wandered from one city or province to another, till he was fixed at Alexandria, "where he ceased to wander, and began to do mischief." It is probable, however, that he held office as a receiver of some branch of the revenue at Constantinople, having by bribery obtained the favour of the eunuchs who had influence at the court of Constantius II., the then reigning emperor. Athanasius, who notices this appointment, calls him *ταμειοφάγος*, "a peculator;" but it is not clear whether he refers to his former official delinquency or to some new offence.

Thus far it does not appear that George had even professed to be a Christian: we have certainly no intimation that he sustained any ecclesiastical character before his appointment to the see of Alexandria. Athanasius says it was reported at the time of his appointment that he had not been a Christian at all, but rather an idolator; and there is reason to believe that Athanasius is right in charging him with professing Christianity for interest sake. Arianism was patronised by Constantius, and George consequently became a zealous Arian; and was, after his appointment to Alexandria, concerned in assembling the Arian councils of Seleuceia (A. D. 359) and Constantinople (A. D. 360). According to Socrates and Sozomen, Gregory, whom the Arian party had appointed to the see of Alexandria, vacant by the expulsion of Athanasius, had become unpopular, through the tumults and disasters to which his appointment had led; and was at the same time regarded as not zealous enough in the support of Arianism. He was therefore removed, and George was appointed by the council of Antioch (A. D. 354, or, according to Mansi, A. D. 356) in his place. It is probable that George was appointed from his subserviency to the court, and his readiness to promote any fiscal exactions, and his general unscrupulousness; and he was induced to accept the appointment by the hope of gain, or, as Athanasius expresses it, "he was hired" to become bishop. Count Heraclian was sent by Constantius to gain the support of the heathen people of Alexandria to George's election; and he succeeded in his object, by giving them hopes of obtaining toleration for their own worship; and the emperor, in a letter preserved by Athanasius, recommended the new prelate to the support and favour of the Alexandrians generally. But a persecution of the Trinitarian party had commenced even before the arrival of George, which took place during Lent, A. D. 355. They were dispossessed of the churches; and Sebastian, commander of the troops in Egypt, publicly exposed some women, who had devoted themselves to a life of religious celibacy, naked before the flame of a large fire, to make them renounce orthodoxy. On George's arrival, the persecution continued as fiercely as before, or even more so. Widows and orphans were plundered of their houses and of their bread; several men were so cruelly beaten with fresh-gathered palm branches, with the thorns yet adhering to them, that some were long before they recovered, and some never recovered at all; and many virgins, and thirty bishops, were banished to the greater Oasis, or elsewhere: several of the bishops died in the place of exile, or on the way. Athanasius, however, escaped, and remained in concealment till George's death. George and his partisans refused at first to give up to their friends for burial the bodies of those who died, "sitting," says Theodoret, "like daemons about the tombs." His persecutions led to a revolt. The Trinitarian party rose against him, and would have killed him. He escaped, however, and fled to the emperor; and the Trinitarians re-occupied the churches. A notary was sent, apparently from Constantinople; the orthodox were again expelled; the guilty were punished, and George returned, rendered more tyrannical by this vain attempt to resist him.

While his bitter persecution of the orthodox was embittering the anger of that numerous party, his rapacity and subserviency to the court offended all. He suggested to Constantius to require a rent for all the buildings which had been erected at the public cost, and ministered to the emperor's cruelty, as well as his rapacity, by accusing many Alexandrians of disobedience to his orders. Mindful of his own interest, he sought to obtain a monopoly of nitre and of the marshes where the papyrus and other reeds grew, of the salterns, and of biers for the dead and the management of funerals in Alexandria. His luxury and arrogance tended further to increase the hatred entertained towards him. A passage in Athanasius (*De Synod.* c. 12) gives some reason to think that sentence of deposition was pronounced against him at the Council of Seleuceia (A. D. 359); but if so, it was not carried into effect.

The immediate cause of his downfal was his persecution of the heathens. He had excited their fears by exclaiming at the view of a splendid

temple, "How long shall this sepulchre stand?" But the crowning provocation was this: there was a spot in the city occupied by the ruins of a forsaken temple of Mithras, or the Sun, and still regarded by the heathens as sacred, though filled with the refuse and off-scouring of the streets. This spot Constantius had given to the church at Alexandria; and George determined to clear it out, and build a church upon it. The workmen, in clearing it out, found in the adytum, or sacred recess of the old temple, statues, sacred utensils, and the skulls of human victims, either slain in sacrifice, or that the soothsayers might examine their entrails, and foretell future events thereby. Some zealots brought these things out, and exposed them to the mockery and jeers of the Christians. This irritated the heathens; and as the news had just arrived of the death of Constantius (Nov. A. D. 361), and the accession of Julian as sole emperor, and also of the execution of Artemius, ex-governor of Egypt, they thought their time of ascendancy was come, and rose in insurrection. George, whose persecutions seem to have been directed against all who differed from him, was at the time presiding in a synod, where those who held the sentiments of Aëtius [AETIUS] were compelled to subscribe a condemnation of their own opinions. The rioters rushed into the church where the synod was assembled, dragged him out, and would have killed him on the spot. He was, however, rescued by the authorities, and apparently to satisfy his enemies, committed to prison. But not many days after, at day-break, the mob forced the prison, dragged him out, bound him (it is doubtful whether living or dead) on a camel, and, after parading him through the city, tore him to pieces, and burnt his mangled remains. His murder appears to have taken place about the end of the year 361. Though described by Athanasius as a man of coarse manners and ignorant, at least in theology, he left a valuable library, which the emperor Julian ordered to be sent to Antioch for his own use. He had formerly, while in Cappadocia, borrowed some books of George. The general hatred entertained towards him was evidenced by the absence of any attempt to rescue him. The Arians subsequently charged the Athanasian party with instigating his murderers; but Sozomen "rather thought" it was the spontaneous act of the Gentiles. (Amm. Marc. xxii. 11; Gregor. Naz. *Oratio XXI.*; Epiphan. *Adv. Haeres.* ii. *Haeres.* 48, or 68, iii. *Haeres.* 56 or 76; Athanas. *Historia Arianorum ad Monachos*, c. 51, 75, *De Synodis*, c. 12, 37, *Epistola ad Episcopos Aegypti et Lybiae*, c. 7, *Apolog. de Fuga sua.* c. 6, 7, *Ad Imp. Constantium Apolog.* c. 30, *Petitio ad Imper. Jovian*, apud Athanas. *Opera*, vol. i. 782, ed. Benedictin.; Socrat. *H. E.* ii. 14. 28, iii. 2, 3, 4; Sozom. *H. E.* iii. 7, iv. 10, v. 7; Theodoret, *H. E.* ii. 14; Philostorg. *H. E.* (apud. Phot.) vii. 2; *Vita Athanasii*, apud Phot. *Bibl. Cod.* 258.)

It is difficult either to trace or to account for the introduction of the odious George among the saints of the Romish and Greek churches; and it is to be observed that the identification of the bishop of Alexandria with the St. George of the calendar is stoutly objected to by some Roman Catholic and some Anglican writers — for instance, Papebroche and Heylyn. In A. D. 494 (or perhaps 496) his rank as a canonised saint was recognised by Pope Gelasius I. at a council at Rome, but his "gesta" were rejected as Apocryphal, and written by heretics; a probable intimation that the facts of his history had not yet been sufficiently perverted to be received. As time proceeded, various fabulous and absurd "Acta" were produced, which Papebroche admits to be unworthy of credit. The Greek "Acta" are considered by him as more trustworthy; but he does not place even them in the first class; though a Latin version of them is given in the *Acta Sanctorum*, with a long *Commentarius Praevius*, by Papebroche. The distortions of the history are singular. St. George still appears as a Cappadocian and a layman, but he is made a soldier of Diocletian, under whom he is described as suffering martyrdom. The length, variety, and intermission of his sufferings are a probable distortion of the various inflictions of the enraged multitude before and after his imprisonment. The magician Athanasius, successively an opponent of Christianity, a convert, and a martyr, is his chief antagonist; and the city of Alexandria appears as the empress Alexandra, the wife of Diocletian, and herself a convert and a martyr. The story of the dragon appears only in later legends; the monster, who is, we suspect, nothing else than a still more distorted representation of the fugitive Athanasius, is described as lurking about a lake as large as a sea (Mareotis?), near the city of Silena (Alexandria?), in Lybia. St. George was known among the Greeks as *τροπαιοφόρος*, or the Victorious; and he was one of the saints who were said to assist the first Crusaders. He was reverenced in England in the Anglo-Saxon period; during the Norman and earlier part of the Plantagenet dynasty his reputation increased; and under Edward III., or perhaps earlier, he came to be regarded as the patron saint of the nation. (*Acta Sanctorum*, 23d April; Gibbon, *Decline and Fall*, &c. ch. 21, 23; Heylyn, *Hist. of St. George.*)

8. CEDRENUS. [CEDRENUS.]

9. CERAMEUS. Some MSS. give the name of George to the writer, better known as Theophanes Cerameus. [CERAMEUS.]

10. CHARTOPHYLAX [Of NICOMEDEIA, No. 36, and OF PISIDIA, No. 44.]

11. CHARTOPHYLAX, a writer so called, distinct from either George of Nicomedeia, or George of Pisidia, and sometimes designated "Callipolitanus;" lived apparently in the 13th century. He wrote some Greek iambics referring to events in the history of Italy about the middle of that century, quotations from which are given by Bandini. (Bandini, *Catal. Cod. Laurent Medic.* vol. i. p. 25, &c.; Allatius, *Diatrib. de Georg.* apud Fabr. vol. xii. p. 14.)

12. CHOEROBOSCUS. [CHOEROBOSCUS.]

13. CHRYSOCOCCES. [CHRYSOCOCCES.]

14. CHUMNUS. [CHUMNUS.]

15. CODINUS. [CODINUS.]

16. Of CORCYRA, or CORFU. Two archbishops of the name of George occupied the see of Corcyra, one in the twelfth, and one in the thirteenth century. The elder of the two was in favour with the emperor Manuel Comnenus, who gave him the charge of fortifying the town of Corfu, which Manuel had taken from the Normans of Southern Italy. The emperor Frederick Barbarossa, who had hostile intentions against Manuel, endeavoured to induce George to betray the island to him, but in vain. George's answer is preserved by Baronius. George was sent A. D. 1178 by Manuel to attend the third Lateran (eleventh General) Council

at Rome, and also to meet Frederick Barbarossa; but he was detained six months by sickness at Brindisi or Otranto, and the council was closed before his recovery. He was therefore recalled by Manuel. Baronius gives a Latin version of several of George's letters. (Baron. *Annal. Eccles. ad Annos* 1176, 1178, 1179, 1180, 1188; Allatius, *ibid.* p. 38, &c.; Cave, *Hist. Litt.* vol. ii. p. 217; Oudin, *Comment de Script. Eccles.* vol. ii. col. 1536.)

17. Of CORCYRA, or CORFU, the younger, was the author of several works, especially of one against the Minorite Friars, and of another on the use of leavened bread in the eucharist. Allatius and Cave confound this George of Corfu with the preceding, but Oudin has shown that they must be distinguished, and fixes the date of the younger about A. D. 1236. Allatius, in some of his works, has quoted passages from George of Corfu on the procession of the Holy Spirit, and on the fire of purgatory, but we have no means of ascertaining to which of the two these passages belong. (Allatius and Cave, *ll. cc.*; Oudin, *l. c.* and vol. iii. col. 110.)

18. CURTESIUS (*Κουρτέση*) or SCHOLARIUS, was author of some tracts on grammatical subjects extant in MS. It is doubtful if he is the same as Georgius Scholarius, afterwards Gennadius, patriarch of Constantinople. [GENNADIUS, No. 2.] The subject of the works ascribed to him would lead to the opinion that he is not. (Fabric. *Bibl. Graec.* vol. vi. p. 342.)

19. Of CYPRUS, the elder, patriarch of Constantinople from A. D. 678 to 683. He held for a time the sentiments of the Monothelites, but afterwards, at the council of Constantinople (A. D. 680), renounced them. He was anathematized after his death at the iconoclastic council of Constantinople under Constantine Copronymus, A. D. 753 or 754. (Theophan. *Chronog.* vol. i. pp. 544, 554, 660, ed. Bonn; Allatius, *Ibid.* p. 14; Fabric. *Bibl. Gr.* vol. xi. p. 151.)

20. Of CYPRUS, the younger, afterwards GREGORIUS, has been said by some to have been of Latin parents, but this is shown by Rubeis, editor of the life of George, to be an error. He held the office of protapostolarius at Constantinople at the time of the accession of Andronicus Palaeologus the elder [ANDRONICUS II.] (A. D. 1282). He was a man of learning and eloquence, and the reviver, according to Nicephorus Gregoras, of the long-disused Attic dialect. During the reign of Michael Palaeologus, father of Andronicus, he had been favourable to the union of the Greek and Latin churches, which Michael had much at heart; and supplied the emperor with arguments with which to press the patriarch of Constantinople (Joseph) and the other opponents of the union; but on the accession of Andronicus, who was opposed to the union, it is probable that George altered his views; for on the death of the patriarch Joseph, Andronicus determined that George, though as yet a layman, should be appointed to the office. The Greek church was at this time torn by dissension. Beside the dispute about the procession of the Holy Spirit, there had been an extensive schism occasioned by the deposition of Arsenius, patriarch of Constantinople [ARSENIUS, No. 1] early in the reign of Michael (A. D. 1266). The emperor was anxious to heal these dissensions, and possibly thought a layman more likely to assist him in so doing than a professed theologian; and George was recommended to the office by his literary reputation. The emperor, by tampering with some of the bishops, obtained his purpose; and George, after being rapidly hurried through the successive stages of monk, reader, deacon, and priest, was consecrated patriarch (April, A. D. 1283), and took the name of Gregory. The Arsenians, however, refused to return to the church, unless upon the testimony of heaven itself; and it was arranged at a synod or conference at Adramyttium, apparently just after the consecration of Gregory, that they and the party now predominant in the church (called Josephites from the late patriarch) should each prepare a book in support of their respective views, and that the two volumes should be submitted to the ordeal of fire. Both books, as might be expected, were consumed; and the Arsenians regarding this as a token that heaven was against them, submitted, and were at once led by the emperor in person, through a violent snow storm, to receive the communion from the hands of the patriarch Gregory. They soon, however, repented of their submission, and Gregory having excommunicated the refractory, the whole party broke off from the church again. This division was followed by troubles arising out of the controversy on the procession of the Holy Spirit, aggravated by the harshness used under Gregory's influence towards the ex-patriarch, Joannes or John Beccus or Veccus, a distinguished advocate of the doctrine of the Latin church; and a book, which Gregory had been ordered to prepare on the subject, and to the sentiments of which he had procured the approval of the emperor and several of the superior clergy, excited such animadversion and opposition, that, either in disgust or by constraint, he resigned the office of patriarch, A. D. 1289, and retired to a monastery. He died in the course of the following year, as many supposed, from grief and mortification. (Pachymer, *De Mich. Palaeol.* v. 12, *De Andron. Palaeol.* i. 8, 14—22, 34—37, ii. 1—11; Niceph. Greg. *Hist. Rom.* v. 2, vi. 1—4.)

The published works of George of Cyprus are as follows:—1. *Ἔκθεσις τοῦ τόμου τῆς πίστεως κατὰ τοῦ Βέκκου*, *Expositio Fidei adversus Beccum* (seu *Veccum*). This was the work which led to his troubles and consequent abdication. 2. *Ὁμολογία*, *Confessio Fidei*, delivered in consequence of the outcry against the preceding work. 3. *Ἀπολογία πρὸς τὴν κατὰ τοῦ τόμου μέμψιν ἰσχυρωτάτη*, *Responsio validissima ad Expositionis Censuram.* 4. *Πιττάκιον*: this is a letter to the emperor Andronicus, complaining of the wrong done to him. These four pieces are given in Banduri's *Imperium Orientale*, pp. 942—961, ed. Paris. 5. *Ἐγκώμιον εἰς τὴν Θάλασσαν*, *Encomium Maris.* Published by Bonaventura Vulcanius, with a poem of Paulus Silentiarius, 8vo., Leyden, 1591. These two pieces were published both in a separate volume, and with the Περὶ Κόσμου, *De Mundo*, of Aristotle. The *Encomium Maris* has been since reprinted. 6. *Proverbia*, in alphabetical order, subjoined to the edition of the *Proverbia* of Michael Apostolius by Pantinus, 8vo., Leyden, 1619. 7. *Λόγος εἰς τὸν ἅγιον καὶ μεγαλομάρτυρα καὶ τροπαιοφόρον Γεώργιον*, *Oratio in honorem Sancti Georgii Magni Martyris ac Victoris.* This encomium on St. George of Cappadocia [GEORGIUS, No. 7. above,] is printed in the *Acta Sanctorum*, *April*, *Vol. III.* A Latin version is given in the body of the volume, pp. 123—131, and the Greek original in the *Appendix*, pp. xxv—xxxiv. 8. *Sententiae*, 8vo., Col., 1536. This is

given by Fabricius as a separate work; we suspect that it is identical with the *Proverbia*, No. 6. 9. *Encomium Georgii Logothetae Acropolitae;* an extract from this was prefixed to the edition of the *Chronicon* of Acropolita [ACROPOLITA], by Theodore Dousa, 8vo. Leyden, 1614, and to the Paris edition. 10. *Vita Georgii Cyprii.* This Greek memoir of George was published by J. F. Bernard de Rubeis, a Dominican, with a Latin version, notes, and dissertations, 4to. Venice, 1753, and was shown by the editor to be an autobiography. Many other works of George of Cyprus remain in MS. (Fabric. *Bibl. Gr.* vol. viii. p. 57, &c.; Allatius, *Ibid.* p. 127, &c.; Cave, *Hist. Lit.* vol. ii. p. 329; Oudin, *Comment. de Script. Eccles.* vol. iii. col. 556—564.)

21. DIAERETA (Διαιρέτης), a monk of Alexandria, of uncertain date. His Σχόλια εἰς τὸ Περὶ Εὑρέσεως Ἑρμογένους, *Commentarius ad Hermogenis Libros de Inventione*, were published by Walz, *Rhetores Graeci*, vol. vi. p. 504, &c., 8vo. Stuttgard and Tubing., 1834.

22. ELEUSIUS. A life of Theodore of Siceon or Sycium, for a time bishop of Anastasiopolis, in Galatia, in which country Siceon was probably situated, is professedly written by Georgius Eleusius, a disciple of the saint, and an eye-witness of much that he relates. According to his own account, his parents were of Adigermarus or Adigermarum, a place otherwise unknown, but perhaps in Galatia, and had been childless for many years after marriage, and his birth was the result of the prayers of Theodore, to whose care he was assigned at a very tender age for education, and with whom he continued twelve years. (Georg. Eleus. *Vita Sancti Theodor. Siceotae*, c. 124, in the *Acta Sanctorum*, April, vol. iii.; Allatius, *Ibid.* p. 14; Fabric. *Bibl. Gr.* vol. x. p. 336.)

23. EPARCHUS, so called as being eparch or vicar of Africa. St. Maximus wrote in his name *An Epistle to some Nuns of Alexandria*, who had separated from the church. There is also a letter from Maximus addressed to George. They are published among the works of St. Maximus. George the eparch lived in the earlier half of the seventh century. He is also called Georgius Pansuphemus. (Photius, *Bibl.* cod. 192, 194; Fabric. *Bibl. Gr.* vol. ix. p. 649; Allatius, *Ibid.* p. 23; Cave, *Hist. Litt.* vol. ii., *Dissert.* i. p. 9, ed. Ox. 1740–43.)

24. GEMISTÚS, or PLETHO. [GEMISTUS.]

25. GRAMMATICUS, or the GRAMMARIAN. This name is sometimes given to George Choeroboscus [CHOEROBOSCUS], sometimes to others. Allatius mentions with great praise some Anacreontic poems by George the Grammarian, which he had in his possession, and which he was very desirous to publish. (Allatius, *Ibid.* p. 22; Fabric. *Bibl. Gr.* vol. vi. p. 340, 341.)

26. HAGIOPOLITA, or of JERUSALEM. Allatius cites some passages from a treatise of this writer, of whom nothing further appears to be known, on incorporeal beings—Λόγος ἐγκωμιαστικὸς εἰς τοὺς ἀσωμάτους. Allatius, who had translated the work into Latin, condemns it, as containing many novelties and blasphemies concerning angels and their ministry. (Allatius, *Ibid.* p. 17)

27. HAMARTOLUS (ἁμαρτωλὸς), or the SINNER, a monk who lived about the middle of the ninth century. He is the author of a *Chronicon*, as yet unpublished, extending from the Creation to the reign of Michael III., the son of Theophilus and Theodora. Extracts from this *Chronicon* have been given by various writers, as Allatius, Petavius, Rader, and Gretzer, and by Hody in his *Dissertatio* prefixed to the *Chronicon* of Malala, c. 41. This George must not be confounded with others of the same name (as George Cedrenus, George Scylitzes, George Syncellus, George of Nicomedeia, George the Monk), who have written chronicles. George Cedrenus, Theophanes, Michael Glycas, and others, have in several places transcribed passages from his *Chronicon.* (Allatius, *Ibid.* p. 30; Fabric. *Bibl. Gr.* vol. vii. pp. 463, 685.)

28. HERMONYMUS. [HERMONYMUS.]

29. *Of* LAODICEIA, one of the leaders of the Arian, or rather Semi-Arian party in the ecclesiastical struggles of the fourth century. His family were of Alexandria, and it is probable that he was born and spent his early life there. He was a presbyter of the church of Alexandria before the council of Nice (A. D. 325), and was anxious to soothe the irritation caused by the dispute between Alexander, the bishop, and Arius. [ALEXANDER, vol. i. p. 111, b., ARIUS, ATHANASIUS.] The letters which he wrote for this purpose, both to the bishop and to the Arian clergy, of which extracts are given by Athanasius (*De Synodis*, c. 17), show that he held the Son to have been produced by the Father. It was probably this opinion that led to his deposition from the office of presbyter; though Athanasius says (*Ib.*) that there were other charges against him, but does not state what they were. He elsewhere says he was deposed "for his wickedness," διὰ τὴν κακίαν αὐτοῦ (*Apol. de Fuga sua*, c. 26), but this is probably only another word for heresy. George is said to have subsequently been a presbyter at Arethusa in Syria; and after that he succeeded Theodotus in the bishopric of Laodiceia, in the same province. Athanasius says that he named himself bishop; but it is difficult to understand what the charge means, except that perhaps George solicited the office, instead of affecting any coyness in accepting it. He was aided in obtaining it by his Arian friends, and must have been in possession of the bishopric before the meeting of the council of Antioch (A. D. 329 or 330), at which Eustathius of Antioch was deposed [EUSTATHIUS, No. 1]; for he was present at the council. His account of the proceedings there was one of the authorities used by Socrates and Sozomen; though Socrates says that some of his statements were inconsistent with each other. He afforded shelter about the same time to Eusebius of Emesa or Emisa [EUSEBIUS of EMISA], when driven from his see, and succeeded in procuring his restoration. In A. D. 335 he was present at the council of Tyre. In A. D. 347 he did not attend the council of Sardica, his enemies said it was through fear: in his absence he was sentenced to be deposed and excommunicated, but the sentence does not appear to have been carried into effect. He admitted to communion Cyril of Jerusalem [CYRILLUS of JERUSALEM], who had been deposed (A. D. 358) by Acacius, bishop of Caesareia in Palestine, and in A. D. 359 headed the predominant party of the Semi-Arians, at the council of Seleuceia in Isauria, where Cyril was restored. George and his party had at this time to withstand the orthodox on the one hand and the Aetians or Anomoeans on the other. He wrote to the council of Ancyra (A. D. 358) a letter

against Eudoxius of Antioch, whom he charged with being a disciple of Aetius; and he excommunicated the younger Apollinaris, who was a reader in the church at Laodiceia, on account of the friendship he had formed with Athanasius. He took part in the appointment of Meletius to the bishopric of Antioch, and delivered one of three discourses then preached at the desire of the emperor Constantius II. on Prov. viii, 22—"The Lord possessed me in the beginning of his way, before his works of old." His exposition of the passage was the least orthodox of the three; that of Meletius, the new bishop, the most orthodox. We know nothing of George after the death of Constantius, A. D. 361. His character is not impugned, except for his heresy, by any other writer than Athanasius, who charges him with living intemperately, and thereby incurring reproach even from his own party. It is hard to determine whether there is any, or how much, truth in the charge. Fabricius states (*Bibl. Gr.* vol. xi. p. 293) that George became in his latter days an Eunomian or Aetian, but he does not cite his authority, and we doubt the correctness of the statement. George of Laodiceia had studied philosophy. He wrote, 1. *Letters* to Alexander, bishop of Alexandria, and to the Arians of Alexandria, already noticed. 2. Ἐγκώμιον εἰς Εὐσέβιον τὸν Ἐμισηνόν, *Encomium Eusebii Emiseni*, containing the account already mentioned of the council of Antioch. 3. A work against the Manichaeans, now lost, mentioned by Heraclian (apud Phot. *Bibl.* cod. 85). (Athan. *Apol. contra Arian.* c. 36, 48, 49, *Hist. Arian. ad Monach*, c. 4, 17, *Apol. de Fuga sua*, c. 26, *Epistol. ad Episcop. Aegypt. et Libyae*, c. 7, *De Synodis*, c. 17; Socrates, *H. E.* i. 24, ii. 9, 10; Sozom. *H. E.* iii. 6, iv. 13; Theodoret, *H. E.* ii. 8, 31, v. 7; Philostorg. *H. E.* viii. 17; Tillemont, *Mémoires*, vol. viii. ix.)

30. LECAPENUS, a monk of Thessaly, who lived about the middle of the fourteenth century, and wrote on grammar and rhetoric. A treatise, Περὶ συντάξεως τῶν ῥημάτων, *De Constructione Verborum*, was printed at Florence A. D. 1515 and 1520, and at Venice, by Aldus Manutius and Asulanus A. D. 1525, with the Greek grammar of Theodore Gaza. In the printed editions the work is said to be by George Lecapenus; but Allatius, on the authority of several MSS., claims it as the work of Michael Syncellus of Jerusalem. Some works of George Lecapenus remain in MS. Among them are: 1. *A Grammar*, or rather *Lexicon of Attic Words*, in alphabetical order. 2. *An Exposition of the Enchiridion of Epictetus.* 3. A treatise *On the Figures of Homer.* 4. *A History.* 5. *A Poem*, in Iambic verse. 6. Several *Letters.* He also made a selection of the *Letters* of Libanius. (Fabric. *Bibl. Gr.* vol. vi. pp. 191, 297, 343, vol. viii. p. 79; Allatius, *Ibid.* p. 59.)

31. METHIMINENSIS [of MYTILENE, No. 35].

32. METOCHITA. [METOCHITA.]

33. MONACHUS, or THE MONK. Many MSS. preserved in the various European libraries bear the name of George the Monk as the author. Great perplexity has been occasioned by the vagueness of the designation, and its applicability to various persons of the name of George, but who are usually identified by some additional designation. There is extant in MS. a *Chronicon* of George the Monk, whom some have identified, but there is reason to think incorrectly, with George Hamartolus [No. 27], or George Moschampar [No. 34], or with the author of the *Vitae Recentior. Imperatorum* mentioned below. Georgius Monus, or George the Monk, who wrote *Scholia in Divisionem Rhetoricae* may possibly be the Georgius Grammaticus already noticed [No. 25], but this is only conjecture; and the Georgius Monachus, of whom a little work *Epitome Philosophiae*, is extant in MS., is probably the Georgius or Gregorius Aneponymus, or Peripateticus mentioned below [No. 41]. (Fabric. *Bibl. Gr.* vol. vii. p. 685, vol. xi. p. 629; Allatius *ibid.* p. 120.)

A George the Monk is the author of a work Βίοι τῶν νέων Βασιλέων, *Vitae Recentium Imperatorum*, included in the published collections of the Byzantine historians. This work is the second part of a *Chronicon* apparently quite different from that mentioned above. It is chiefly taken from the Chronographia of George Syncellus [No. 46] and extends from the reign of Leo the Armenian to the death of Romanus Lecapenus, from A. D. 813 to A. D. 948. (Fabric. *Bibl. Gr.* vol. vii. p. 685; Bekker, *Praefatio ad Vol. quo continentur Georg. Monach. Vitae Recent. Imp.* ed. Bonn. 8vo 1838.)

34. MOSCHAMPAR. [MOSCHAMPAR.]

35. MYTILENAEUS, or of MYTILENE. He is the author of a homily *In Salutiferam D. N. Jesu Christi Passionem*, published by Gretser, *De Cruce* vol. ii. A work on the same subject, extant in MS. and described as by Georgius Methiminensis or Methinensis (of Methymna?), has been conjectured to be the same work, but the conjecture does not appear to be well founded. A George, Metropolitan of Mytilene, probably the same with the subject of the present article, is the author of two works extant in MS., *Davidis et Symeonis Confessorum et Martyrum Officium* and *Eorundem Vita ac Historia.* Some epigrams in praise of the writings of Dionysius Areopagita, by Georgius Patricius, a native of Mytilene, are said by the Jesuit Delrio (*Vindiciae Areopagit.* c. xxi.) to have been printed, but he does not say where; but whether the author is the subject of the present article is by no means clear. (Allatius, *Ibid.* p. 22; Fabric, *Bibl. Gr.* vol. xi. p. 628)

36. Of NICOMEDEIA. He held the office of chartophylax (record-keeper) in the Great Church at Constantinople, whence he is sometimes called Georgius Chartophylax (but he must not be confounded with Georgius Chartophylax Callipolitanus [No. 11]), and was afterwards archbishop of Nicomedeia. He lived in the latter part of the ninth century, and was the friend of Photius, many of whose letters are addressed to him. Combefis has confounded him with Georgius Pisida [No. 44], and has placed him in the reign of Heraclius, two centuries before his proper period. Several of his *Homiliae* are published in the *Novum Auctarium* of Combefis, vol. i. Three *Idiomela* (hymns or pieces set to music peculiar to them), written by him, are contained in the same collection, and a Latin translation of several of his *Homiliae*, and of two of his *Idiomela*, one of them in praise of St. John Chrysostom, the other in praise of the Nicene Fathers, are contained in the *Bibliotheca Patrum* (vol. xii. p. 692, &c., ed. Lyon., 1677). Beside the homilies in Combefis, ascribed to George of Nicomedeia, another in the same collection *On the Nativity of the Virgin*, ascribed there to Andreas of Crete, is supposed to be by him. Among

s many unpublished works a *Chronicon* is enu-erated; but there is difficulty in distinguishing tween the *Chronica* of the various Georges. A mily or tract by Athanasius *On the Presentation Christ in the Temple* is in some MSS. ascribed George of Nicomedeia. (Allatius, *Ibid.* pp. 9—; Fabric. *Bibl. Gr.* vol. viii. p. 459, vol. x. 214; Cave, *Hist. Litt.* vol. ii. p. 63.)

37. PACHYMERES. [PACHYMERES.]

38. PANEUPHEMUS. [GEORGIUS EPARCHUS, o. 23.]

39. PARDUS. [PARDUS.]

40. PATRICIUS [of MYTILENE, No. 35.]

41. PERIPATETICUS, or ANEPONYMUS, or GRE-ORIUS ANEPONYMUS. Fabricius speaks of two orks as having been published by Jo. Voegelinus, o. Augsburg A. D. 1600. One is described as *pitome Organi Aristotelici*, Gr. Lat., by Gregorius neponymus (i. e. without a surname); the other *Compendium Philosophiae*, Gr. Lat., by Georgius neponymus. The two are probably one and the me work (comp. Fabr. *Bibl. Gr.* vol. iii. pp. 220, 4), and may probably be identified with a work ticed by Allatius (*Diatrib. de Georg.* apud Fabr. *bl. Gr.* vol. xii. p. 120) as extant in MS., and scribed by him as Georgii Monachi *Epitome hilosophiae.* It appears that a Latin version of e same work by Laurentius Valla was published 8vo. at Basel, A. D. 1542; in which the original is ascribed to Nicephorus Blemmyda. (Fabric. *bl. Gr.* vol. xi. p. 630.)

42. PHORBENUS. [PHORBENUS.]

43. PHRANZA, or PHRANZES. [PHRANZA.]

44. PISIDA (the PISIDIAN). The name of this iter occurs in the genitive case, in which it is mmonly found, under the various forms, Πισσί-υ, Πισίδου, Πισιδίου, Πησίδου, Πησίδη, Πισσίδους, σίδους: in Latin it is written *Pisides* and *Pisida.* e was, as his name indicates, a Pisidian by birth, d flourished in the time of the emperor Heraclius ho reigned from A. D. 610 to 641), and of the triarch Sergius (who occupied the see of Con-ntinople from A. D. 610 to 639). In the MSS. of s works he is described as a deacon, and Χαρτο-λαξ, Chartophylax, "record keeper," or Σκευοφύ-ξ, Sceuophylax, "keeper of the sacred vessels," of e Great Church (that of St. Sophia) at Constan-ople. By Nicephorus Callisti he is termed Referendarius" (Ῥεφενδάριος), a designation not uivalent, as some have supposed, to Chartophy-x, but describing a different office. We have no eans of determining if he held all these offices gether or in succession, or if any of the titles are correctly given. He appears to have accompanied e emperor Heraclius in his first expedition ainst the Persians, and to have enjoyed the vour both of that emperor and of Sergius, but thing further is known of him.

The works of George the Pisidian are as follows: 1. Εἰς τὴν κατὰ Περσῶν Ἐκστρατείαν Ἡρακλείου τοῦ βασιλέως, ἀκροάσεις τρεῖς, *De Expeditione eraclii Imperatoris contra Persas Libri tres.* his work is mentioned by Suidas, and is pro-bly the earliest of the extant works of this riter. The three books are written in trimeter mbics, and contain 1098 verses. They describe e first expedition of Heraclius, whose valour and ety are immoderately praised, against the Per-ans, A. D. 622, when he attacked the frontier of ersia, in the neighbourhood of the Taurus. The escriptions of the author lead us to regard him as an eye-witness; and the poem was probably written not long after the events he records. 2. Πόλεμος Ἀβαρικός, or Ἀβαρικά, *Bellum Avaricum*, or *Ava-rica*; more fully, Εἰς τὴν γενομένην ἔφοδον τῶν βαρβαρῶν καὶ εἰς τὴν αὐτῶν ἀστοχίαν ἤτοι ἔκθεσις τοῦ γενομένου πολέμου εἰς τὸ τεῖχος τῆς Κωνσταν-τινουπόλεως μεταξὺ Ἀβάρων καὶ τῶν Πολίτων, *De invasione facta a barbaris ac de frustrato eorum consilio, sive expositio belli quod gestum est ad moenia Constantinopoleos inter Abares et Cives.* This poem consists of one book of 541 trimeter iambic verses, and describes the attack of the Avars on Constantinople, and their repulse and retreat (A. D. 626), while Heraclius was absent, and a Persian army occupied Chalcedon, opposite Constantinople. 3. Ἀκάθιστος Ὕμνος, *Hymnus Acathistus*, was composed on occasion of the victory over the Avars, commemorated in No. 2. It is ascribed to George by his editor Quercius on internal evidence, which cannot, however, be regarded as conclusive. 4. Εἰς τὴν ἁγίαν τοῦ Χριστοῦ τοῦ Θεοῦ ἡμῶν ἀνάστασιν, *In Sanctam Jesu Christi, Dei Nostri, Resurrectionem.* This poem consists of 129 trimeter iambic verses, in which George exhorts Flavius Constantine, the son of Heraclius, to emulate the example of his father. It was probably written about A. D. 627. 5. Εἰς Ἡράκλειον τὸν βασιλέα, *De Heraclio Im-peratore*, commonly cited by the title Ἡρακλιάς, *Heraclias*, or Ἡρακλιάδος Ἀκροάσεις δύω, *Hera-cliadis Libri Duo.* It has the second title, ἤτοι εἰς τὴν τέλειαν πτῶσιν Χοσρόου βασιλέως Περσῶν, *sive de Extremo Chosroae Persarum Regis Excidio.* But this title does not correctly describe it, for it takes a hasty survey of the transactions and ex-ploits of Heraclius at home and abroad, and only slightly touches on the final overthrow of Chosröes. It was perhaps written when the intelligence of that monarch's death first reached Constantinople, about the end of A. D. 628, and before the return of Heraclius. 6. Ἑξαήμερον ἤτοι Κοσμουργία, *Opus Sex Dierum seu Mundi Opificium.* This poem consists of 1910 trimeter iambic verses in the edition of Quercius, who restored some lines omitted by previous editors. It has been supposed that this work has come down to us in a mutilated con-dition, for Suidas speaks of it as consisting of 3000 verses. But it is possible that the text of Suidas is corrupt, and that we should read εἰς ἕπτη δισχίλια, instead of τρισχίλια. The poem has no appear-ance of incompleteness. The *Hexaëmeron* con-tains a prayer as if by the patriarch Sergius, for Heraclius and his children. The poem was probably written about A. D. 629. 7. Εἰς τὸν μά-ταιον βίον, *De Vanitate Vitae.* This poem consists of 262 iambic verses, but has no internal mark of the time when it was written. 8. Κατὰ Σευήρου, *Contra Severum*, or Κατὰ δυσσεβοῦς Σευήρου Ἀν-τιοχείας, *Contra Imperium Severum Antiochiae*, This poem consists of 731 iambic verses. A pas-sage of Nicephorus Callisti (*Hist. Eccl.* xviii. 48) has been understood as declaring that George wrote a poem against Johannes Philoponus, and it has been supposed that Philoponus is aimed at in this poem under the name of Severus, while others have supposed that Nicephorus refers to the Hex-aëmeron, and that Philoponus is attacked in that poem under the name of Proclus. But the words of Nicephorus do not require us to understand that George wrote against Philoponus at all. This poem against Severus contains the passage to which Nicephorus refers, and in which the Monophysite

opinions which Philoponus held are attacked. 9. Ἐγκώμιον εἰς τὸν ἅγιον Ἀναστάσιον μάρτυρα, *Encomium in Sanctum Anastasium Martyrem;* or, more fully, Βίος καὶ πολιτεία καὶ ἄθλησις τοῦ ἁγίου καὶ ἐνδόξου ὁσίου μάρτυρος Ἀναστασίου τοῦ μαρτυρήσαντος ἐν Πέρσιδι, *Vita, Institutum, et Certamen Sancti, Gloriosi, et Venerabilis Martyris Anastasii, qui in Perside Martyrium passus est.* This piece is in prose. 10. Εἰς τὸν ἐν Βλαχέρναις ναὸν, *In Templum Deiparae Constantinopoli in Blachernis situm;* a short poem in iambic verse.

These are all the extant works of George; but that he wrote others appears from the quotations which are found in ancient writers, and of which a considerable number have been collected from the *Chonographia* of Theophanes, the *Lexicon* of Suidas, the *Compendium* of Cedrenus, the *Historia Ecclesiastica* of Nicephorus Callisti, and the *Commentaries* of Isaacius Tzetzes. George is mentioned also by Johannes Tzetzes.

Some works known or asserted to be extant have been ascribed to George, but without sufficient reason. Usher and others have conjectured that he was the compiler of the *Chronicon Paschale*, but Quercius refutes the supposition. Possevino mentions a MS. work of his, *De Gestis Imperatorum Constantinopolitanorum;* but the supposition of the existence of such a work probably originated in a mistake. A MS. in the Imperial Library at Vienna is described by Nesselius and Reimannus as *Georgii Pisidae Diaconi et Chartophylacis magnae Ecclesiae Constantinopolitanae et Cyrilli Monachi Breviarium Chronographicum ex Variis Historiis concinnatum, &c.* This MS. is probably the same which Raderus mentions as having been read by him. It is a modern MS., probably of the latter part of the sixteenth century; and an examination of the title of the MS. itself shows that the Chronological Compendium is ascribed to Cyril alone. But to the proper title of this work is prefixed the inscription Γεωργίου τοῦ Πισίδου καὶ Κυρίλλου; an indication, perhaps, that the writer of the Codex intended to transcribe some of the works of George. The astronomical poem known as *Empedoclis Sphaera*, consisting of 168 iambic verses, has been conjectured to be George's; but it has been observed by Fabricius, that the writer speaks in one place like a polytheist, while all the known writings of George are distinct expressions of Christian belief; and Quercius thinks this objection is decisive. Le Long speaks of Greek Commentaries on the Epistles of Paul by George of Pisidia as being extant in the Imperial Library at Vienna, but they are not noticed in the catalogues of Lambecius and Reimannus; and it is probable that Le Long's statement is erroneous. Some persons have improperly confounded George of Pisidia with George of Nicomedeia, who lived two centuries later [GEORGIUS, No. 36]; and Cave erroneously makes George of Pisidia archbishop of Nicomedeia, although he correctly fixes the time in which he lived.

The versification of George is correct and elegant, and inharmonious verses are very rare. He was much admired by the later Byzantine writers, and was very commonly compared with Euripides, to whom some did not hesitate to prefer him. But his poems, however polished, are frequently dull, though in the *Hexaëmeron* there are some passages of more elevated character.

The *Hexaëmeron* and *De Vanitate Vitae*, with such fragments as had been then collected, with a Latin version by Fed. Morel, were first published in 4to. Paris, 1584. Some copies of the edition have the date 1585 in the title-page. The *Hexaëmeron* was also published by Brunellus, as a work of Cyril of Alexandria, together with some poems of Gregory Nazianzen and other pieces, 8vo. Rome 1590. Both pieces, with the fragments, were reprinted in the appendix to the *Bibliotheca Patrum* of La Bigne, fol. Paris, 1624, and with the version of Morel, and one or two additional fragments, in the Paris edition of the *Bibliotheca Patrum*, fol. 1654, vol. xiv. p. 389, &c. The Latin version of Morel is in the edition of the *Bibliotheca*, fol. Lyon. 1677, vol. xii. p. 323, &c. The *De Expeditione Imperatoris Heraclii contra Persas*, the *Bellum Avaricum*, the *Hymnus Acathistus*, the *In Sanctam Jesu Christi D. N. Resurrectionem*, the *Heraclius*, the *Hexaëmeron*, the *De Vanitate Vitae*, the *Contra Severum*, the *Encomium in S. Anastasium Martyrem*, and a much-enlarged collection of fragments, with a valuable preface, introduction to the several pieces, a Latin version and notes by Joseph Maria Quercius of Florence, were published in the *Corporis Historiae Byzantinae Novum Appendix*, fol. Rome, 1777. The *Appendix* comprehends also the works of Theodosius Diaconus and Corippus Africanus Grammaticus by other editors. The *De Expeditione contra Persas*, *Bellum Avaricum*, and *Heraclias* are edited by Bekker and included in the Bonn reprint of the Byzantine writers. The little poem *In Templum Deiparae &c.*, was printed by Ducange in p. 65 of the notes to his *Zonaras*, in the Paris edition of the Byzantine historians. Bandurius printed it with a Latin version in his *Imperium Orientale*, lib. vii. p. 177, and Fabricius, with another Latin version, in his *Bibl. Gr.* vol. viii. p. 615. (Quercius, ut sup. Fabric. *Bibl. Gr.* vol. i. p. 185, vol. vii. pp. 450, 472, &c., vol. viii. pp. 612, 615; Cave, *Hist. Lit.* vol. i. p. 583.)

45. SCHOLARIUS. [GENNADIUS OF CONSTANTINOPLE, No. 2.]

46. SYNCELLUS; termed also ABBAS and MONACHUS, lived in the latter part of the eighth and beginning of the ninth century. He obtained his distinguishing epithet from having been syncellus or personal attendant of Tarasius, patriarch of Constantinople, who died A. D. 806. Theophanes, who was his friend, describes him as a man of talent and learning, especially well versed in chronographical and historical subjects, which he had studied very deeply. He died in "the orthodox faith," without completing his principal (and indeed only known) work, the completion of which he strongly urged, as his dying request upon his friend Theophanes.

He is the author of a chronography, or chronicle, the title of which in full is as follows: Ἐκλογὴ Χρονογραφίας συνταγεῖσα ὑπὸ Γεωργίου Μοναχοῦ Συγκέλλου γεγονότος Ταρασίου Πατριάρχου Κωνσταντινουπόλεως ἀπὸ Ἀδὰμ μέχρι Διοκλητιανοῦ, *A select Chronicle, drawn up by George the Monk, Syncellus of Tarasius, Patriarch of Constantinople, from Adam to Diocletian.* The author states that he intended to bring his work down to A. D. 800; but, as already stated, he was cut off by death, and the work only comes down to the accession of Diocletian, A. D. 284. The work is included in the various editions of the Byzantine writers. Goarus, the Parisian editor

contended that we have the work of Syncellus in a complete form, but the contrary opinion seems to be the better founded. Possevino, Vossius, and others have identified Syncellus with Georgius Hamartolus [No. 27]; but Allatius has shown that this identification is erroneous. Syncellus has transcribed verbatim a considerable part of the Chronicon of Eusebius, so that his work has been employed to restore or complete the Greek text of the Chronicon. The *Chronographia* of Theophanes, which extends from A.D. 285 to A. D. 813, may be regarded as a continuation of that of Syncellus, and completes the author's original design. The Bonn edition of Syncellus is edited by W. Dindorf, and, with the brief *Chronographia* of Nicephorus of Constantinople, occupies two volumes 8vo., 1829. (Theophanes, *Prooemium ad Chronog.*; Cedren. *Compend.* sub init.; Allatius, *Ibid.* p. 24; Fabric. *Bibl. Gr.* vol. vii. p. 457; Cave, *Hist. Litt.* vol. i. p. 641.)

47. SYRACUSANUS. Some of the hymns in the *Menaea*, or services for the saints' days in the Greek church, are ascribed to George, who was bishop of Syracuse about A. D. 663, and who is said to have studied Greek literature at Constantinople, and to have become an accomplished scholar. He wrote also *Troparia*, or hymns for the feasts of the Nativity and the Epiphany. (Fabric. *Bibl. Gr.* vol. x. p. 629.)

48. TRAPEZUNTIUS (Τραπεζούντιος) of TRAPEZUS or TREBIZOND. The surname of George Trapezuntius is taken, not from the place of his birth, for he was a native of Crete (Nic. Comnenus Papadopoli says of Chandace (Candia?), the capital of the island), but from the former seat of his family. His contemporary, Cardinal Bessarion, commonly designates him "Cretensis." He was born 4th April, A. D. 1396, and came into Italy probably about A. D. 1428, as he was invited into that country by Franciscus Barbarus, a Venetian noble, to teach Greek in Venice after the departure of Franciscus Philelphus who left that city in that year. George received the freedom of the city from the senate. It appears from his commentary on Cicero's Oration for Q. Ligarius, that he learned Latin (Nic. Comnenus Papadopoli says at Padua) under Victorinus of Feltre, who was also the teacher of Theodore Gaza. After a few years he removed from Venice, and, after several ineffectual attempts to establish himself as a teacher in different towns, settled at Rome, where he was made professor of philosophy and polite literature, with a salary from the Papal government; and where his lectures were attended by hearers from Italy, France, Spain, and Germany. The year of his settlement at Rome is not ascertained. The account of Boissardus, who says (*Icones Viror. Illustr.*) "Primus omnium Graecorum Graecas literas docuit summa cum laude utpote qui clarebat A. Chr. 1430 Eugenio IV. pontificatum tenente," is not accurate, as Eugenius did not become pope till 1431. Trithemius says that he flourished at Rome in the time of Eugenius IV., A. D. 1435, which may be true; at any rate, he was at Rome before the council of Florence, A. D. 1439. He had become eminent in Italy before 1437, when he wrote to the Byzantine emperor, Joannes or John II., exhorting him to disregard the promises of the council of Basel, and to attend the council which was to be summoned at Ferrara, in Italy; but it is not clear from what part of Italy the letter was written. He was

secretary, according to Hody, to the two popes, Eugenius IV. and Nicholas V. (who acceded to the papal crown A. D. 1447), but according to other statements he received the appointment from Nicholas V. apparently about A. D. 1450. He occupied for many years a position of unrivalled eminence at Rome, as a Greek scholar and teacher, and a translator of the Greek authors; but the arrival of many scholars whom Nicholas invited to that city, and the superior reputation of the version of Aristotle's *Problemata*, made by Theodore Gaza subsequently to George's version of the same treatise, and the attacks of Laurentius Valla, threw him into the shade. Valla attacked him because he had censured Quintilian; and this literary dispute led to a bitter personal quarrel between Valla and George; but after a time they were reconciled. Poggio, the Florentine, had also a dispute with George, who boxed his antagonist's ears, in the presence of the pope's other secretaries, a tolerable proof of the greatness of the provocation, or the irritability of George's temper. For some time George had Bessarion for his patron, but he lost his favour by his attack on the reputation of Plato, in maintaining the rival claims of Aristotle. George ceased to teach as professor in A. D. 1450, perhaps on his appointment as papal secretary.

Beside the duties of his professorship and his secretaryship, he was much engaged in translating into Latin the works of Greek authors; but, from the haste with which they were brought out, arising from his anxiety to receive the promised payment for them, they appeared in an imperfect or mutilated form.

Having lost the favour of Nicholas, who was alienated from him, as George himself states, because he refused to allow his versions of certain Greek philosophers and fathers to appear under the names of others, and perhaps also by the intrigues of his rivals, he went to Naples, to the court of Alfonso the Magnanimous, who gave him a respectable salary; but he was, after a time, reconciled to the pope by the friendly offices of Franciscus Philelphus, and returned to Rome about A. D. 1453.

In A. D. 1465 he visited his native island, and from thence went to Constantinople. On his return by sea from Constantinople to Rome, he was in imminent danger of shipwreck, and, in his peril, he besought the aid of the martyr, Andreas of Chios, who had a few months before suffered martyrdom at Constantinople; and he made a vow that if he escaped and came safely to his destination, he would write in Latin the narrative of his martyrdom. He fulfilled his vow about two years afterwards, and embodied in the narrative an account of the circumstances which led him to write it.

In his old age George's intellect failed, and he sunk into second childhood. His recollection was completely lost in literary matters, and he is said to have forgotten even his own name. In this crazy condition he wandered about the streets of Rome in a worn cloak and with a knotted staff. According to some accounts, this wreck of his intellect was the result of a severe illness; others ascribe it to grief and mortification at the trifling reward which he received for his literary labours. A story is told of him (Boissard, *l. c.*), that having received of the pope the trifling sum of 100 ducats for one of his works which he had presented to him, he threw the money into the Tiber, saying, "Periere labores,

pereat et eorum ingrata merces" ("My labours are lost, let the thankless recompense of them perish too"): but the similarity of the story to an anecdote of Theodore Gaza destroys, or at least much impairs its credibility. George's son, Andreas Trapezuntius, in his prefatory address to Pope Sixtus IV., prefixed to George's translation of the Almagest of Ptolemy, declares that his life was shortened by the malignity of "his powerful enemy;" but who this enemy was Andreas does not mention. It could hardly have been Theodore Gaza, the rival of George, for he died A. D. 1478, while George himself did not die until A. D. 1485 or 1486, at the age of about 90. He was buried near his residence, in the Church of the Virgin Mary, formerly the Temple of Minerva at Rome, where was a monumental inscription in the floor of the church; but it had been so worn by the feet of the persons frequenting the church, that even in Allatius's time nothing was visible but the traces of the name.

George of Trebizond left a son, Andreas or Andrew, who, during his father's lifetime, wrote in his defence against Theodore Gaza; but he was a person of no talent or eminence. A daughter of Andrew was married to the Roman poet Faustus Magdalena, who was killed at the sacking of Rome by the troops of Charles V., A. D. 1527. Faustus, who was a friend of Leo X., used to speak much of his wife's grandfather.

The character of George is unfavourably represented by his biographers Allatius and Boerner, the latter of whom describes him as deceitful, vain, and envious. The disputes in which he was involved with the principal scholars with whom he had any thing to do confirm these unfavourable representations.

The works of George of Trebizond are numerous, consisting partly of original works, a few in Greek, the rest in Latin; partly of translations from Greek into Latin: many of them, however, remain in MS. We notice only those that have been printed; arranging them in classes, and giving the works in each class chronologically, according to the date of their earliest known publication. I. ORIGINAL WORKS. I. IN GREEK. 1. Πρὸς τὸν ὑψηλότατον καὶ θειώτατον Βασιλέα Ῥωμαίων Ἰωάννην τὸν Παλαιολόγον, *Epistola ad excelsissimum sacratissimumque Regem Romanorum Joannem Palaeologum.* Subjoined by Pontanus, together with a Latin version, to his Latin versions of Theophylact Simocatta and Phranza, 4to. Ingolstadt, 1604. 2. Πρὸς Ἰωάννην τὸν Κουβοκλήσιον περὶ τῆς ἐκπορεύσεως τοῦ Ἁγίου Πνεύματος, *Ad Joannem Cuboclesium de Processione Spiritus Sancti.* 3. Περὶ τῆς ἐκπορεύσεως τοῦ Ἁγίου Πνεύματος, καὶ περὶ τῆς μιᾶς ἁγίας καθολικῆς Ἐκκλησίας, τοῖς ἐν Κρήτῃ θείοις ἀνδράσι ἱερομονάχοις τε καὶ ἱερεῦσι, *De Processione Spiritus Sancti, et de Una Sancta Catholica Ecclesia, Divinis Hominibus, qui in Creta Insula sunt, Hieromonachis et Sacerdotibus.* Both of these were published with a Latin version in the *Graecia Orthodoxa* of Allatius, vol. i. pp. 469—582. Rome, 1652. II. IN LATIN. 4. *Rhetorica, Libri V.*, fol. Venice, 1470. This date is fixed by the chief bibliographical authorities, but is not given in the work. The *Rhetorica* has been often reprinted. Valentine Curio, in the preface to his edition, 4to. Basil, 1522, states that the work was left by the author in so imperfect a state that its revision had cost the editor much labour. He adds that it embodied a translation of a considerable part of the rhetorical works of Hermogenes. 5. *De Octo Partibus Orationis ex Prisciano Compendium*, 4to. Milan, 1472. The same work appears to have been printed in 1537 in 8vo. at Augsburg, under the title of *De Octo Partibus Orationis Compendium*, omitting *ex Prisciano;* though some of our authorities hesitate about identifying the two works. 6. *De Artificio Ciceronianae Orationis pro Q. Ligario* (sometimes described as *Expositio in Orationem Ciceronis pro Q. Ligario*); printed with the commentaries of some other writers on some of the orations of Cicero, fol. Venice, 1477, and several times reprinted. 7. *Commentarius in Philippica Ciceronis*, 4to. Venice. The year of publication is not known. These two works have been reprinted in some collections of commentaries on Cicero's orations. 8. *Dialectica*, 4to. Strasburg, 1509. Twelve editions of this little work were published between 1509 and 1536. The work entitled *Compendium Dialectices ex Aristotele*, by George of Trebizond, published without note of time or place, is probably the same work. 9. *Comparationes Philosophorum Platonis et Aristotelis*, 8vo. Venice, 1523. We are not aware that the work was printed before this date, but it must have been circulated in some form, as it was the work which drew upon George the anger of Cardinal Bessarion, who published a reply to it under the title *Adversus Calumniatorem Platonis, Libri Quinque*, fol. Rome, 1469. In this reply he criticises George's translation of Plato's treatise *De Legibus*, which has never been printed. 10. *De Antisciis in quorum Rationem Fata sua rejicit.* 11. *Cur Astrologorum Judicia plerumque falluntur.* These two works were printed with Omar *De Nativitatibus*, 8vo. Venice, 1525. 12. *Expositio in illud "Si eum volo manere donec veniam,"* 8vo. Basil. 1543; and reprinted in both editions of the *Orthodoxographa* (Basil. 1555 and 1569) and in the *Bibliotheca Patrum*, vol. vi. ed. Paris, 1576. In this exposition of a passage (c. xxi. 22) in the Gospel of John, George contended that the evangelist was still living on the earth. 13. *In Claudii Ptolemaei Centum Sententias* (or *Centiloquium*) *Commentarius*, with a reprint of Nos. 10 and 11, and with the treatise of Joannes Pontanus, *Quatenus credendum sit Astrologis*, 8vo. Cologne, 1544. 14. *Acta Beati Andreae Chii;* printed in the *De Probatis Sanctorum Vitis* of Surius, Maii, 29. p. 324, fol. Cologne, 1618, and in the *Acta Sanctorum* of Bollandus, Maii, tom. vii. p. 184, &c. II. TRANSLATIONS. 15. *Eusebius Pamphili de Praeparatione Evangelica a Georgio Trapezuntio traductus*, fol. Venice, 1470. In this version the whole of the fifteenth book is omitted; yet it obtained great reputation, as was shown by its being reprinted nine or ten times during the fifteenth century. 16. *Joannes Chrysostomus super Matthaeum*, Fol. Cologne, 1487. There is an edition without note of time or place, but which, from the character of the type, is supposed to be printed by Mentelius of Strasburg, whose other works bear date from 1473 to 1476. This translation is not wholly original; in some of the homilies it is only the ancient version of Anianus revised. 17. *Rhetoricorum Aristotelis ad Theodecten Libri Tres.* A version of this work of Aristotle, which some of our authorities state to be by George of Trebizond, but which does not bear his name in the title, was published in fol., Leipsic, 1503, and Venice, 1515; but his version was certainly printed, at Paris, 8vo. 1530,

and with the rest of Aristotle's works at Basel, 1538. 18. *Opus insigne Beati Patris Cyrilli Patriarchae Alexandriae in Evangelium Joannis*, fol. Paris, 1508. Of the twelve books of which this work consists George translated the first four and the last four; the remainder were translated by Jodocus Clichtoveus, who edited the work. 19. *Joannis Chrysostomi de Laudibus et Excellentia Sancti Pauli Homiliae quatuor per Georg. Trapezuntium e Graeco traductae*, fol. Leipzig, 1510. 20. *Praeclarum Opus Cyrilli Alex. qui Thesaurus nuncupatur*, fol. Paris, 1513. This version of the work of Cyril on the Trinity has been often reprinted. 21. *Almagesti Ptolemaei Libri XIII.*, fol. Venice, 1515. 22. *Sti Gregorii Nysseni De Vitae Perfectione, sive Vita Moysis*, 4to. Vienna, 1517. 23. *Sti Basilii Magni adversus Apologiam Eunomii Antirrheticus, Libri V.* The version of the third book was printed with the *Acta Concilii Florentini*, and other pieces, fol. Rome, 1526; and the whole version has been printed in some Latin and Graeco-Latin editions of the works of Basil. 24. *Historia Sanctorum Barlaam et Josaphat*, subjoined to the works of Joannes Damascenus, fol. Basel, 1548. So wretchedly is this version executed, that doubts have been cast upon its authorship. The reputation of George as a translator is, however, very low. Beside the errors which resulted from haste, he appears to have been very unfaithful, adding to his author, or cutting out, or perverting passages almost at will.

Among his unpublished translations are several of Aristotle's works, including the *Problemata*, *Physica*, *De Anima*, *De Animalibus*, *De Generatione et Corruptione*; also the *De Legibus* and the *Parmenides* of Plato. His version of Plato's work, *De Legibus*, was severely criticised by Bessarion in his *Adversus Calumniatorem Platonis*; and his version of Aristotle's *De Animalibus* is said to have been used by Theodore Gaza, though without acknowledgment, in the preparation of his own version. (Boissard, *Icones Viror. Illustr.*, pars i. p. 133, &c.; Cave, *Hist. Litt.* vol. ii., *Appendix*, by Gery and Wharton, p. 149; Hody, *De Graecis Illustribus Linguae Graecae, &c., Instauratoribus*; Boernerus, *De Doctis Hominibus Graecis, Litterarum Graecarum in Italia Instauratoribus*; Fabric. *Bibl. Graec.* vol. iii. pp. 102, 242, vol. vii. p. 344, vol. viii. pp. 76, 552, 571, vol. ix. pp. 22, 103, 454, vol. xi. p. 397; Allatius, *Diatrib. de Georgiis*, apud Fabric. vol. xii. p. 70, &c.; Panzer, *Annales Typographici.*)

49. XIPHILINUS. [XIPHILINUS.]

50. ZEGABENUS. [ZEGABENUS.] [J. C. M.]

GEPHYRAEI (Γεφυραῖοι), an Athenian family or clan, to which Harmodius and Aristogeiton belonged. (Herod. v. 55.) The account they gave of themselves was that they came originally from Eretria. Herodotus believed them to be of Phoenician descent, and to have been of the number of those who followed Cadmus into Boeotia. He states (comp. Strab. ix. p. 404) that they obtained the territory of Tanagra for their portion, and that being driven thence by the Boeotians, they came to Athens, where they were admitted to the rights of citizenship, subject only to a few trifling disqualifications. (Herod. v. 57; Suid. *s. v.* Γεφυρίς.) The place of their settlement was on the banks of the Cephisus, which separated the territory of Athens from that of Eleusis, and their name, according to the Etymologicon Magnum, was derived from the *bridge* (γέφυρα), which was built over the river at this point. Such a notion, however, is quite untenable, since (to mention no other reason) "bridge" appears to have been a comparatively recent meaning of γέφυρα. It is just possible that the name may have contained the idea of *separation*. We find that there were temples at Athens, which belonged peculiarly to these Gephyraei, to the exclusion of the rest of the Athenians, especially one to Demeter ACHAEA, whose worship they seem to have brought with them from Boeotia. (Herod. v. 61; comp. Plut. *de Is. et Osir.* 69; Lobeck, *Aglaoph.* p. 1225.) Suidas (*s. v.* Δόρυ κηρύκειον) speaks of the Athenians having been ordered by an oracle, when they were assailed by Eumolpus, to send away every tenth man of the Gephyraei to Delphi; for it is clear that οἱ δεκατευθέντες is the right reading of the passage in question. (Comp. Eustath. *ad Il.* iii. p. 408; Lobeck, *Aglaoph.* p. 214.) Those who were thus offered to the god were sent probably as sacred slaves for the service of the temple. (Comp. Müller, *Dor.* ii. 2. § 14.) [E. E.]

GERAEUS (Γήραιος), a poet of Cyrene, who wrote an epigram on the poet Aratus. (Jacobs, *Anth. Graec.* vol. xiii. p. 897.) [P. S.]

GERANA (Γεράνα), a Pygmean woman, and wife of their king, Nicodamas, by whom she became the mother of Mopsus (according to Boeus, *ap. Athen.* ix. p. 393, of a tortoise). Being highly esteemed and praised for her beauty among the Pygmies, she despised the gods, especially Artemis and Hera, who in revenge metamorphosed her into a crane. In this state she always fluttered about the place in which her son Mopsus dwelt, until she was killed by the Pygmies. This is said to have been the origin of the war between the Cranes and the Pygmies. (Anton. Lib. 16, who calls her Oenoë; Eustath. *ad Hom.* p. 1322; Ov. *Met.* vi. 90.) [L. S.]

GERA'SIMUS, a writer of uncertain date, author of a *Chronographia* or *Chronicon*, from which "a passage worthy of note concerning the eruption of Mt. Vesuvius, in the reign of Titus, and the cause of subterraneous fires, according to the opinion of the Christians of that time," &c., is quoted in the *Eclogae Asceticae* of Joannes the patriarch, extant in MS. in the Imperial Library at Vienna. Fabricius notices one or two other persons of the name. (*Bibl. Graec.* vol. xi. p. 630.) [J. C. M.]

GERMA'NICUS CAESAR, the elder, a son of Nero Claudius Drusus, was nephew of the emperor Tiberius, and brother of the emperor Claudius. His birth was most illustrious. From his father and paternal grandmother (the empress Livia), he inherited the honours of the Claudii and the Drusi, while his mother, the younger Antonia, was the daughter of the triumvir Antony, and the niece of the emperor Augustus. [See the genealogical table, Vol. I. p. 1076.] He was born in B.C. 15, probably in September, for his son Caligula named that month Germanicus, in honour of his father. (Suet. *Cal.* 1, 15.) His praenomen is unknown; nor can his original cognomen be ascertained, for the imperial family began now to be above the ordinary rules of hereditary name. By a decree of the senate, the elder Drusus, after his death, received the honourable appellation Germanicus, which was also granted to his posterity. (Dion Cass. lv. 2.) It seems at first to have been exclusively assumed by the elder son, who afterwards

earned an independent title to it by his own achievements. When Augustus, in A. D. 4, adopted Tiberius, and appointed him successor to the empire, the young Germanicus had already, by his promising qualities, gained the favour of the emperor, who recommended Tiberius to take him as a son. (Suet. *Cal.* 4; Tac. *Ann.* i. 3; Zonar. x. 36.) In subsequent inscriptions and coins he is styled Germanicus Caesar, Ti. Aug. F. Divi Aug. N.; and in history the relationships which he acquired by adoption are often spoken of in place of the natural relationships of blood and birth. Upon his adoption into the Julia gens, whatever may have been his formal legal designation, he did not lose the title Germanicus, though his brother Claudius, as having now become the sole legal representative of his father, chose also to assume that cognomen. (Suet. *Claud.* 2.)

In A. D. 7, five years before the legal age (Suet. *Cal.* 1), he obtained the quaestorship; and in the same year was sent to assist Tiberius in the war against the Pannonians and Dalmatians. (Dion Cass. lv. 31). After a distinguished commencement of his military career, he returned to Rome in A. D. 10, to announce in person the victorious termination of the war, whereupon he was honoured with triumphal insignia (without an actual triumph), and the rank (not the actual office) of praetor, with permission to be a candidate for the consulship before the regular time. (Dion Cass. lvi. 17.)

The successes in Pannonia and Dalmatia were followed by the destruction of Varus and his legions. In A. D. 11, Tiberius was despatched to defend the empire against the Germans, and was accompanied by Germanicus as proconsul. The two generals crossed the Rhine, made various incursions into the neighbouring territory, and, at the beginning of autumn, re-crossed the river. (Dion Cass. lvi. 25.) Germanicus returned to Rome in the winter, and in the following year discharged the office of consul, though he had never been aedile nor praetor. In the highest magistracy, he did not scruple to appear as an advocate for the accused in courts of justice, and thus increased that popularity which he had formerly earned by pleading for defendants before Augustus himself. Nor was he above ministering to the more vulgar pleasures of the people, for at the games of Mars, he let loose two hundred lions in the Circus; and Pliny (*H. N.* ii. 26) mentions his gladiatorial shows. On the 16th of January, in A. D. 13, Tiberius, having returned to Rome, celebrated that triumph over the Pannonians and Dalmatians, which had been postponed on account of the calamity of Varus; and Germanicus appears, from the celebrated *Gemma Augustea* (as explained by Mongez, *Iconographie Romaine*, Paris, 1821, p. 62), to have taken a distinguished part in the celebration. (Suet. *Tib.* 20.)

Germanicus was next sent to Germany with the command of the eight legions stationed on the Rhine; and from this point of his life his history is taken up by the masterly hand of Tacitus. Upon the death of Augustus, in August, A. D. 14, an alarming mutiny broke out among the legions in Germany and Illyricum. In the former country the mutiny commenced among the four legions of the Lower Rhine (the 5th, 21st, 1st, and 20th), who were stationed in summer quarters upon the borders of the Ubii, under the charge of A. Caecina. The time was come, they thought, to raise the pay of the soldier, to shorten his period of service, to mitigate the hardship of his military tasks, and to take revenge on his old enemy, the centurion. Germanicus was in Gaul, employed in collecting the revenue, when the tidings of the disturbance reached him. He hastened to the camp, and exerted all his influence to allay discontent and establish order. He was the idol of the army. His open and affable manners contrasted remarkably with the hauteur and reserve of Tiberius; and like his father, Drusus, he was supposed to be an admirer of the ancient republican liberty. Some of the troops interrupted his harangue, by declaring their readiness to place him at the head of the empire; whereupon, as if contaminated by the guilty proposal, he jumped down from the tribunal whence he was speaking, declared that he would rather die than forfeit his allegiance, and was about to plunge his sword into his breast, when his attempt was forcibly stayed by the bystanders. (Tac. *Ann.* i. 35.)

It was known that the army of the Upper Rhine (consisting of four legions, the 2nd, 13th, 16th, and 14th, which were left in the charge of Silius), was tainted with the disaffection of the troops under Caecina, and from motives of policy it was thought necessary to comply with the demands of the soldiers. A council was held, and a feigned letter from Tiberius was concocted, in which, after 20 years of service, a full discharge was given; and, after 16 years, an immunity from military tasks, other than the duty of taking part in actions. (*Missio sub vexillo.*) The legacy left by Augustus to the troops was to be doubled and discharged. To satisfy the requisition of the 21st and 5th legions, who demanded immediate payment, Germanicus exhausted his own purse, and his friends were equally liberal. Having thus quelled the disturbances in the lower army, by almost unlimited concession, he repaired to the four legions on the Upper Rhine; and though they voluntarily took the military oath of obedience, he prudently granted them the same indulgence which had been conferred on their disorderly comrades.

The calm was of short duration. Two legions of the Lower Rhine (the 1st and 20th) had been stationed for the winter at Ara Ubiorum (between Bonn and Cologne). Hither two deputies from the senate arrived with despatches from Germanicus; and the conscience-stricken soldiers imagined that they were come to revoke the concessions which had been extorted by fear. A formidable tumult again arose, and (according to the account of Tacitus) it was only on the departure of Agrippina, the wife of Germanicus, carrying in her bosom her young boy Caligula, the darling of the camp, and attended by the wives of her husband's friends, that the refractory legions were smitten with pity and shame. They could not bear to see so many high-born ladies seek in the foreign protection of the Treveri that security which was denied to them in the camp of their own general; and were so far worked upon by the feelings which this incident occasioned as to inflict summary punishment themselves on the leaders of the revolt. (Tac. *Ann.* i. 41; comp. Dion Cass. lvii. 5; Zonar. xi. 1.)

The other two legions of the Lower Rhine, the 5th and 21st, with whom the mutiny began, remained in a state of discontent and ferment in their winter quarters at Castra Vetera (Xanten). Ger-

manicus sent word to Caecina, that he was coming with a strong force, and would slaughter them indiscriminately, unless they anticipated his purpose by themselves punishing the guilty. This object was accomplished in an effectual, but revolting manner, by a secret nocturnal massacre of the disaffected ringleaders. Germanicus entered the camp while it was still reeking with carnage, ordered the corpses to be buried, and shed many tears on witnessing the sad spectacle. His emotion at sight of the result was accompanied by disapprobation of the means, which he designated as more befitting the rudeness of the butcher than the skill of the physician. (Tac. *Ann.* i. 49.)

The soldiers were now anxious to be led to the field, that by the wounds they received in battle they might appease the manes of their brethren in arms; and their general was not unwilling to satisfy this desire. He crossed the Rhine, and fell upon the villages of the Marsi, whom he surprised and slaughtered by night, during a festive celebration. He then laid waste the country for fifty miles round, sparing neither age nor sex, levelled to the ground the celebrated temple of Tanfana, and, on his way back to winter quarters, pushed his troops successfully through the opposing tribes (Bructeri, Tubantes, Usipetes,) between the Marsi and the Rhine. (Tac. *Ann.* i. 48—51; Dion Cass. lvii. 3—6; Suet. *Tib.* 25; Vell. Pat. ii. 125.)

The intelligence of these proceedings affected Tiberius with mingled feelings — pleasure at the suppression of the mutiny among the German legions, anxiety on account of the indulgences by which it was bought, and the glory and popularity acquired by Germanicus. While he regarded his nephew and adopted son with suspicion and dislike, he commemorated his services in the senate in terms of elaborate, but manifestly insincere praise. The senate, in the absence of Germanicus, and during the continuance of the war, voted that he should have a triumph.

In the beginning of spring, A. D. 15, he fell upon the Catti, burnt their chief town Mattium (Maden near Gudensberg), devastated the country, slaughtered the inhabitants, sparing neither woman nor child, and then returned to the Rhine. Soon afterwards a deputation arrived from Segestes applying for the assistance of the Roman general. Segestes had always espoused the cause of the Romans, and had quarrelled with his son-in-law, Arminius, the conqueror of Varus. He was now blockaded by his own people, who despised him for his servile truckling to foreign domination. Germanicus hastened to his rescue, overcame the besiegers, and not only liberated Segestes, but gained possession of his daughter, Thusnelda (Strab. vii. p. 292), a woman of lofty spirit, who sympathised with the patriotic feelings of her husband Arminius. Again Germanicus conducted the army victoriously back to its quarters, and, at the direction of Tiberius, took the title of Imperator.

Arminius, enraged beyond endurance at the captivity of his wife, who was then pregnant, roused to war not only the Cherusci, but all the adjoining tribes. Germanicus made a division of his forces, in order to divide the force of the enemy. The infantry were conducted by Caecina through the Bructeri, the cavalry by Pedo through the borders of Friesland, while Germanicus himself, with four legions, embarked in a flotilla, and sailed by the Lacus Flevus (the Zuydersee) to the Ocean, and

thence up the Ems. In the vicinity of this river the three divisions formed a junction. Germanicus ravaged the country between the Ems and the Lippe, and penetrated to the Saltus Teutobergiensis, which was situate between the sources of those two rivers. In this forest the unburied remains of Varus and his legions had lain for six years bleaching in the air. With feelings of sorrow and resentment, the Roman army gathered up the bones of their ill-fated comrades, and paid the last honours to their memory. Germanicus took part in the melancholy solemnity, and laid the first sod of the funeral mound. (Tac. *Ann.* i. 57—62; Dion Cass. lvii. 18.) Arminius, in the mean time, had assembled his forces, and retiring into a difficult country, turned upon the pursuing troops of the Romans, who would have sustained a complete defeat had not the legions of Germanicus checked the rout of the cavalry and subsidiary cohorts. As it was, the general thought it prudent to retreat in the same three-fold division in which he had advanced. Pedo, with the cavalry, was ordered to keep the coast, and Caecina, with all speed, to get across the Pontes Longi, a mounded causeway leading over the marshes between Cösfeld and Velen, and along the banks of the Yssel (Ledebur, *Land und Volk der Bructerer*, Berlin, 1827). Caecina, in whose division Agrippina travelled, was obliged to fight his way hardly [AGRIPPINA]. Germanicus himself returned to the station on the Rhine by water, and, in a gusty night, was well nigh losing the 2nd and 14th legions, who, under the command of P. Vitellius, marched along a dangerous shore, exposed to the wind and tide, for the sake of lightening the burden of the transport vessels. The greater part, nevertheless, after many difficulties and adventures, succeeded in making their way to the river Unsingis (Hunse), where they rejoined the flotilla, and were taken on board. When the army arrived at its destination, Germanicus visited the sick and wounded, and contributed from his own purse to the wants of the soldiers.

In the next year (A. D. 16), warned by the losses he had recently sustained from the deficiency of his fleet, he gave orders for the building of a thousand vessels, and appointed as the place of rendezvous that part of the Batavian island where the Vahalis (Waal) diverges from the Rhine. With such aid, he hoped to facilitate the transport of men and provisions, and to avoid the dangerous necessity of marching through bogs and forests. In the meantime, hearing that Aliso, a castle on the Lippe, was besieged, he hastened to its defence; but on his arrival, found that the besiegers had dispersed. However, he was not left without employment. The mound erected to the memory of the legions of Varus had been thrown down by the Germans; and an ancient altar, built in honour of his father, was in a state of dilapidation. These he restored and repaired. The causeways between Aliso and the Rhine were in want of new moats and landmarks. These works he completed.

The fleet being now ready, he entered the canal of his father, Drusus, whom he invoked to favour his enterprise; and after sailing through the Zuydersee to the ocean, landed at Amisia, a place near the mouth of the river Amisia (Ems), on the left bank. He then marched upward along the course of the river, leaving his fleet behind. Arminius was on the further side of the Weser, in command of the

Cherusci; and, in order to get to the Weser, it was necessary to cross the Ems. The delay occasioned by the necessity of forming a bridge across the Ems, and the difficulty of the passage, made Germanicus feel his error in landing on the left bank, and leaving his galleys at Amisia. He had still greater difficulty in effecting the passage of the Weser in the face of the enemy. Seeing now that an important action was at hand, he determined to ascertain for himself the temper and feelings of the troops. Accordingly, in the beginning of the night, accompanied by a single attendant, he went secretly into the camp, listened by the side of the tents, and enjoyed his own fame. He heard the praise of his graceful form, his noble birth, his patience, his courtesy, his steady consistency of conduct. He found that his men were eager to show their loyalty and gratitude to their general, and to slake their vengeance in the field of battle. His sleep that night was blessed by a dream of happy omen, and, on the next day, when the troops were all ready for action, eight eagles were seen to enter the woods. Germanicus cried out to the legions, "Come on, follow the Roman birds, your own divinities." A great victory was gained with little loss to the Romans, Arminius having barely escaped, after smearing his face with his own blood, in order to disguise his features. His uncle, Inguiomar, had an equally narrow escape. This battle was fought upon the plain of Idistavisus (between Rinteler and Hausberg), and was celebrated by a trophy of arms erected upon the spot. A second engagement took place soon afterwards, in a position where the retreat of both parties was cut off by the nature of the ground in their rear, so that the only hope consisted in valour — the only safety in victory. The result was equally successful to the Romans. In the heat of action Germanicus, that he might be the better known, uncovered his head, and cried out to the troops "to keep on killing and take no prisoners, since the only way to end the war was to exterminate the race." It was late at night before the legions ceased from their bloody task. In honour of this second victory a trophy was erected, with the inscription: "The army of Tiberius Caesar, having subdued the nations between the Rhine and the Elbe, dedicates this monument to Mars and Jupiter, and Augustus." No mention was made of the name of Germanicus.

The summer was already far advanced, when Germanicus, with the greater part of the troops, sailed back by the Ems to the Ocean. During the voyage a terrific storm occurred: several of the ships were sunk; and Germanicus, whose vessel was stranded on the shore of the Chauci, bitterly accused himself as the author of so gross a disaster, and could scarcely be prevented by his friends from flinging himself into the sea, where so many of his followers had perished. However, he did not yield to inactive grief. Lest the Germans should be encouraged by the Roman losses, he sent Silius on an expedition against the Catti, while he himself attacked the Marsi; and, by the treacherous information of their leader, Malovendus, recovered one of the eagles which had belonged to the legion of Varus. Emboldened by success, he carried havoc and desolation into the country of the enemy, who were struck with dismay when they saw that shipwreck, and hardship, and loss, only increased the ferocity of the Romans.

Germanicus had some time previously received intimation of the wish of Tiberius to remove him from Germany, and to give him command in the East, where Parthia and Armenia were in commotion on account of the dethronement of Vonones. Knowing that his time was short, he hastened his operations; and upon his return to winter quarters, felt convinced that another campaign would suffice for the successful termination of the war. But the summons of Tiberius now grew pressing. He invited Germanicus to come home, and take the triumph which had been voted to him, offered him a second consulship, suggested that more might now be gained by address than by force of arms, reminded him of the severe losses with which his successes were purchased, and appealed to his modesty by hinting that he ought to leave an opportunity to his adoptive brother, Drusus, of acquiring laurels in the only field where they could now be gathered. This touched one of the true reasons of his recal, for the emperor, though willing to play him off against Drusus, had no desire that his popularity should throw Drusus completely into the shade. [DRUSUS, No. 11.] Germanicus had petitioned for another year, in order to complete what he had begun, but he could not resist the mandate of Tiberius, though he saw that envy was the real cause of withdrawing from his grasp an honour which he had already earned. (Tac. *Ann.* ii. 26.)

On his return to Rome he was received with warm and enthusiastic greeting, the whole population pouring forth to meet him twenty miles from the city, and on the 26th of May, A. D. 17, he celebrated his triumph over the Cherusci, Catti, Angrivarii, and other tribes, as far as the Elbe. His five children adorned his car, and many of the most illustrious Germans ministered to the pomp of their conqueror. Among others, Thusnelda, the wife of Arminius, followed in the procession of captives. (Tac. *Ann.* ii. 41; Suet. *Cal.* i.; Vell. Pat. ii. 129; Euseb. *Chron.* No. 2033; Oros. vii. 4.) Medals are extant which commemorate this triumph. (See the cut below.)

The whole of the Eastern provinces were assigned, by a decree of the senate, to Germanicus, with the highest imperium; but Tiberius placed Cn. Piso in command of Syria, and was supposed to have given him secret instructions to check and thwart Germanicus, though such instructions were scarcely wanted, for Piso was naturally of a proud and rugged temper, unused to obedience. His wife Plancina, too, was of a haughty and domineering spirit, and was encouraged by Livia, the empress-mother, to vie with and annoy Agrippina.

In A. D. 18, Germanicus entered upon his second consulship at Nicopolis, a city of Achaia, whither he had arrived by coasting the Illyrian shore, after a visit to Drusus in Dalmatia. He then surveyed the scene of the battle of Actium, which was peculiarly interesting to him, from his family connection with Augustus and Antony. He had an anxious desire to view the renowned sites of ancient story and classic lore. At Athens he was welcomed with the most *recherché* honour, and, in compliment to the city, went attended with a single lictor. At Ilium, his memory reverted to Homer's poem, and to the origin of the Roman race. At Colophon he landed, to consult the oracle of the Clarian Apollo, and it is said that the priest darkly foreboded his early fate.

At Rhodes he fell in with Piso, whom he saved from danger of shipwreck, but Piso, not appeased by his generosity, hurried on to Syria, and, by every artifice and corruption, endeavoured to acquire favour for himself, and to heap obloquy on Germanicus. Plancina, in like manner, cast insult and reproach on Agrippina. Though this conduct did not escape the knowledge of Germanicus, he hastened to fulfil the object of his mission, and proceeded to Armenia, placed the crown upon the head of Zeno, reduced Cappadocia to the form of a province, and gave Q. Servaeus the command of Commagene. (Joseph. *Ant. Jud.* xviii. 25.) He then spent the winter in Syria, where, without any open and violent rupture, he and Piso scarcely attempted to conceal in each other's presence their mutual feelings of displeasure and hatred. (Tac. *Ann.* ii. 57.) In compliance with the request of Artabanus, king of the Parthians, Germanicus removed Vonones, the deposed monarch, to Pompeiopolis, a maritime town of Cilicia. This he did with the greater pleasure, as it was mortifying to Piso, with whom Vonones was an especial favourite, from his presents and obsequious attention to Plancina.

In the following year, A. D. 19, Germanicus visited Egypt, induced by his love of travel and antiquity, and ignorant of the offence which he was giving to Tiberius; for it was one of the arcana of state, established by Augustus, that Egypt was not to be entered by any Roman of high rank without the special permission of the emperor. From Canopus, he sailed up the Nile, gratifying his taste for the marvellous and the old. The ruins of Thebes, the hieroglyphical inscriptions, the vocal statue of Memnon, the pyramids, the reservoirs of the Nile, excited and rewarded his curiosity. He consulted Apis as to his own fortunes, and received the prediction of an untimely end. (Plin. *H. N.* viii. 46.)

On his return to Syria, he found that every thing had gone wrong during his absence. His orders, military and civil, had been neglected or positively disobeyed. Hence arose a bitter interchange of reproaches between him and Piso, whom he ordered to depart from Egypt. Being soon after seized with an attack of illness, he attributed his distemper to the sorcery practised against him by Piso. In accordance with an ancient Roman custom, which required a denunciation of hostility between private individuals as well as between states, in order that they might be fair enemies, Germanicus sent Piso a letter renouncing his friendship. (Suet. *Cal.* 1; Tac. *Ann.* ii. 70.) It is remarkable that a similar custom existed in the middle ages, in the *diffidatio* or *defiance* of feudal chivalry, preparatory to private war. (Allen, *On the Royal Prerogative*, p. 76.) Whether there were real ground for the suspicion of poisoning which Germanicus himself entertained against Piso and Plancina, it is impossible now to decide with certainty. Germanicus seems to have been of a nervous and credulous temperament. He could not bear the sight of a cock, nor the sound of its crow. (Plut. *de Invid. et Od.* 3.) Wherever he met with the sepulchres of illustrious men, he offered sacrifices to their manes. (Suet. *Cal.* 1.) The poisoning which he now suspected was not of a natural kind: it was a *veneficium*, partaking of magic, if we may judge from the proofs by which it was supposed to be evidenced:—pieces of human flesh, charms, and maledictions, leaden plates inscribed with the name of Germanicus, half-burnt ashes moistened with putrid blood, and other sorceries by which lives are said to be devoted to the infernal deities, were found imbedded in the walls and foundations of his house. Feeling his end approaching, he summoned his friends, and called upon them to avenge his foul murder. Soon after, he breathed his last, on the 9th of October, A. D. 19, in the thirty-fourth year of his age, at Epidaphne near Antiocheia. (Tac. *Ann.* ii. 72, 83; *Kal. Antiat.* in Orelli, *Inscript.* vol. ii. p. 401; Dion Cass. lvii. 18; Seneca, *Qu. Nat.* i. 1; Zonar. xi. 2; Joseph. *Ant. Jud.* xviii. 2, 5; Plin. *H. N.* xi. 37, 71; Suet. *Cal.* 1.) His corpse was exposed in the forum at Antiocheia, before it was burnt, and Tacitus candidly admits (ii. 73) that it bore no decisive marks of poison, though Suetonius speaks of livid marks over the whole body, and foam at the mouth, and goes on to report that, after the burning, the heart was found unconsumed among the bones,—a supposed symptom of death by poison.

Germanicus, as he studiously sought popularity by such compliances as lowering the price of corn, walking abroad without military guard, and conforming to the national costume, so he possessed in an extraordinary degree the faculty of winning human affection. The savageness of his German wars fell heavily upon the barbarians, with whom he had no community of feeling. To those who came into personal communication with him, he was a mild-mannered man. Tacitus, whose accounts of his campaigns are full of fire and sword, of wide desolation and unsparing slaughter, yet speaks of his remarkable *mansuetudo in hostes*. In governing his own army his discipline was gentle, and he was evidently averse to harsh measures. He had not that ambition of supreme command, which often accompanies the power of commanding well, nor was he made of that stern stuff which would have enabled him to cope with and control a refractory subordinate officer with the cleverness and activity of Piso. He was a man of sensitive feeling, chaste and temperate, and possessed all the amiable virtues which spread a charm over social and family intercourse. His dignified person, captivating eloquence, elegant and refined taste, cultivated understanding, high sense of honour, unaffected courtesy, frank munificence, and polished manners, befitted a Roman prince of his exalted station, and seemed to justify the general hope that he might live to dispense, as emperor, the blessings of his government over the Roman world. He shines with fairer light from the dark atmosphere of crime and tyranny which shrouds the time that succeeded his death. The comparison between Germanicus and Alexander the Great, which is suggested by Tacitus (*Ann.* ii. 73), presents but superficial resemblances. Where can we find in the Roman general traces of that lofty daring, those wide views, and that potent intellect which marked the hero of Macedon?

The sorrow that was felt for the death of Germanicus was intense. Foreign potentates shared the lamentation of the Roman people, and, in token of mourning, abstained from their usual amusements. At home unexampled honours were decreed to his memory. It was ordered that his name should be inserted in the Salian hymns, that his curule chair, mounted with crowns of oak leaves, should always be set in the public shows, in the

space reserved for the priests of Apollo, that his statue in ivory should be carried in procession at the opening of the games of the Circus, and that the flamines and augurs who succeeded him should be taken from the Julia gens. A public tomb was built for him at Antioch. A triumphal arch was erected in his honour, on Mount Amanus, in Syria, with an inscription recounting his achievements, and stating that he had died for his country; and other monuments to his memory were constructed at Rome, and on the banks of the Rhine. The original grief broke out afresh when Agrippina arrived in Italy with his ashes, which were deposited in the tomb of Augustus. But the Roman people were dissatisfied with the stinted obsequies with which, on this occasion, the ceremony was conducted by desire of Tiberius. (Tac. *Ann.* ii. 83, iii. 1—6.)

By Agrippina he had nine children, three of whom died young, while the others survived him. (*Stemma Drusorum*, vol. i. p. 1077; Suet. *Cal.* 7.) Of those who survived, the most notorious were the emperor Caius Caligula, and Agrippina, the mother of Nero.

He was an author of some repute, and not only an orator but a poet. (Suet. *Cal.* 3; Ov. *Fast.* i. 21, 25, *Ex Pont.* ii. 5, 41, 53, iv. 8, 68; Plin. *H. N.* viii. 42.) Of the Greek comedies (mentioned by Suetonius) which he composed, we have no fragments left, but the remains of his Latin translation of the *Phaenomena* of Aratus evince considerable skill in versification, and are superior in merit to the similar work of Cicero. By some critics the authorship of this work has been, without sufficient cause, denied to Germanicus. (Barth. *Advers.* x. 21.) The early scholia appended to this translation have been attributed, without any certainty, now to Fulgentius, and now to Caesius or Calpulnius Bassus. They contain a citation from Prudentius. We have also fragments of his *Diosemeia* or *Prognostica*, a physical poem, compiled from Greek sources. Of the epigrams ascribed to him, that on the Thracian boy (Mattaire, *Corpus Poetarum*, ii. 1547) has been much admired, but it is an example of a frigid *conceit*. (Burmann. *Anthol. Lat.* ii. 103, v. 41; Brunck. *Analect.* vol. ii. p. 285.) The remains of Germanicus were first printed at Bononia, fol. 1474, then at Venice, fol. 1488 and 1499, in aedibus Aldi. A very good edition was published by the well-known Hugo Grotius, when he was quite a youth, with plates of the constellations, to illustrate the *phaenomena* of Aratus, 4to, Leyden, 1600. There are also editions in the *Carmina Familiae Caesareae*, by Schwarz, 8vo. Coburg, 1715, and by C. F. Schmid, 8vo. Lüneburg, 1728. The latest edition is that of J. C. Orelli, at the end of his Phaedrus, 8vo. Zurich, 1831.

The eventful life and tragic death of Germanicus, embellished by the picturesque narrative of Tacitus, have rendered him a favourite hero of the stage. There is an English play, with the title "Germanicus, a tragedy, by a Gentleman of the University of Oxford," 8vo. London, 1775. Germanicus also gives name to several French tragedies—one by Bursault, which was highly prized by Corneille, a second by the jesuit Dominique de Colonia, a third by Pradon, which was the subject of an epigram by Racine, and a fourth, published by A. V. Arnault in 1816, which occasioned some sensation on its first representation, and was translated into English by George Bernel. (Louis de Beaufort, *Histoire de Caesar Germanicus*, 12mo. Leyden, 1741; *Caesar Germanicus, ein Historisches Gemälde*, 8vo. Stendal, 1796; F. Hoffmann, *Die vier Feldzüge des Germanicus in Deutschland*, 4to. Götting. 1816; Niebuhr, *Lect. on the Hist. of Rom.* vol. ii. Lect. 61.) [J. T. G.]

COIN OF GERMANICUS.

GERMA'NUS. 1. One of the commanders of the expedition sent by the emperor Theodosius II., A. D. 441, to attack the Vandals in Africa. (Prosper. Aquit. *Chron.*)

2. The patrician, a nephew of the emperor Justinian I. He was grown up at the time of Justinian's accession (A. D. 527), for soon after that he was appointed commander of the troops in Thrace, and almost annihilated a body of Antae, a Slavonic nation who had invaded that province. He was sent into Africa on occasion of the mutiny of the troops there under Tzotzas, after the recovery of that province from the Vandals by Belisarius, who had been called away into Sicily by the mutinous temper of the army in that island. Germanus was accompanied by Domnicus, or Domnichus, and Symmachus, men of skill, who were sent with him apparently as his advisers. On his arrival at Carthage (A. D. 534) he found that two thirds of the army were with the rebel Tzotzas (Τζότζας, as Theophanes writes the name; in Procopius it is Stotzas, Στότζας), and that the remainder were in a very dissatisfied state. By his mildness, he assuaged the discontent of his troops; and on the approach of Tzotzas, marched out, drove him away, and overtaking him in his retreat, gave him so decisive a defeat at Κάλλας Βάταρας, i. e. Scalas Veteres, in Numidia, as to put an end to the revolt, and to compel Tzotzas to flee into Mauritania. A second attempt at mutiny was made at Carthage by Maximus; but it was repressed by Germanus, who punished Maximus by crucifying or impaling him at Carthage. Germanus was shortly after (about A. D. 539 or 540) recalled by Justinian to Constantinople. Immediately after his return from Africa he was sent to defend Syria against Chosroes, or Khosru I., king of Persia; but his forces were inadequate for that purpose, and, after leaving a portion of his troops to garrison Antioch, which was, however, taken by Chosroes (A. D. 539 or 540), he withdrew into Cilicia. After this Germanus remained for some time without any prominent employment. Either his ill success in Syria involved him in disgrace, or he was kept back by the hatred of the empress Theodora, the fear of whose displeasure prevented any of the greater Byzantine nobles from intermarrying with the children which Germanus had by his wife Passara (Πασσάρα); and he was obliged (A. D. 545) to negotiate a match between his daughter, who was now marriageable, and Joannes, nephew of Vitalian the Goth, though Joannes

was of a rank inferior to that of his bride. Even this match was not effected without much opposition and grievous threats on the part of the empress. Germanus had another ground of dissatisfaction. His brother Borais or Boraides had on his death left his property to Germanus and his children, to the prejudice of his own wife and daughter, to whom he bequeathed only so much as the law required. The daughter appealed against this arrangement, and the emperor gave judgment in her favour. Thus alienated from his uncle, Germanus and his sons Justin and Justinian, the first of whom had been consul (he is probably the Flavius Justinus who was consul A. D. 540), were solicited to join in the conspiracy of Artabanes, who, after the death of the empress Theodora, was plotting the murder of the emperor Justinian and his general, Belisarius. But their loyalty was proof against the solicitation, and they gave information of the plot. Germanus was nevertheless suspected by the emperor of participation in it, but succeeded in making his innocence clear.

In A. D. 550 Justinian appointed Germanus to the command against the Goths in Italy. He undertook the charge with great zeal, and expended in the collection of a suitable force a larger amount from his private fortune than the emperor contributed from the public revenue. His sons Justin and Justinian were to serve under him, and he was to be accompanied by his second wife, Matasuntha (Ματασοῦνθα), an Ostro-Gothic princess, widow of the Gothic king Vitiges, and granddaughter of the great Theodoric. His liberality and high reputation soon attracted a large army of veterans; many soldiers formerly in the pay of the empire, now in that of the Goths, promised to desert to him, and he had reason to hope that his connection with their royal family would dispose the Goths themselves to submit. The mere terror of his name caused the retreat of a Slavonic horde who had crossed the Danube to attack Thessaloneica; and he was on his march, with the brightest prospects, into Italy, when he died, after a short illness, at Sardica in Illyricum. He had, beside the children above mentioned by his first wife, a posthumous son by Matasuntha, called, after him, Germanus. (Procopius, *De Bell. Vandal.* ii. 16—19, *De Bello Persico*, ii. 6, 7, *De Bello Gothico*, iii. 12, 31—33, 37—40, *Hist. Arcana*, c. 5, with the notes of Alemannus; Theophan. *Chronog.* vol. i. p. 316, &c., ed. Bonn.)

3. One of the generals of the emperor Tiberius II. The emperor manifested his esteem for him by giving him his daughter Charito in marriage (A. D. 582), on which occasion he received the title of Caesar. Another daughter of Tiberius was married to Mauricius or Maurice, afterwards emperor. (Theophan. *Chronog.* p. 388, ed. Bonn; Zonar. xiv. 11.)

4. The patrician, contemporary with the emperor Mauricius or Maurice, is perhaps the same as No. 2. Theodosius, the son of Maurice, married his daughter A.D. 602. During the revolt which closed the reign and life of Maurice, Theodosius and Germanus left Constantinople on a hunting excursion, and while absent had some communication with the revolted troops under Phocas, who offered the imperial crown to either or both of them (A. D. 602). On their return to Constantinople, Maurice accused Germanus of conspiring against him, and Germanus in alarm fled to one of the churches in Constantinople. The emperor sent to drag him from his sanctuary, but the resistance of his servants enabled him to escape to the great church. Maurice then caused Theodosius to be beaten with rods, on suspicion of aiding his father-in-law to escape. Germanus, it is said, would have given himself up, but the malcontents in the city would not allow him to do so; and he, in anticipation of Maurice's downfal, tampered with them to obtain the crown. Meantime the army under Phocas approached, and Germanus, probably through fear, went out with others to meet him. Phocas offered him the crown, but he, suspecting the intentions of the rebel, declined it. Phocas having himself become emperor, and being apprehensive of Germanus, first made him a priest (A. D. 603), and afterwards (A.D. 605 or 606), feeling still insecure, put him to death, together with his daughter. (Theophan. *Chronog.* p. 388, 445-456, &c. ed. Bonn; Theophyl. Simocatta, *Hist.* viii. 4, 8, 9, 10, and apud Phot. *Bibl.* cod. 65; Zonar. xiv. 13, 14; Cedren. vol. i. p. 710, ed. Bonn.)

5. Governor of Edessa (A. D. 587) in the reign of the emperor Maurice, was chosen general by the troops who guarded the eastern frontier, and who had, by their mutinous behaviour, put their commander, Priscus, to flight. During the reign of Phocas, we find a Germanus, apparently the same, holding the military command on the same frontier. Narses, a Roman (or Byzantine) general, having revolted and taken possession of Edessa, Germanus was ordered to besiege the town, and was there defeated and mortally wounded (A. D. 604) by a Persian army, which Chosroes or Khosru II., whose assistance the rebel had implored, sent to his relief. (Theophan. *Chronog.* vol. i. p. 451, ed. Bonn; Theophylact. Simocat. *Hist.* iii. 2, 3, and ap. Phot. *Bibl.* cod. 65; Zonar. xiv. 14; Cedren. vol. i. p. 710, ed. Bonn.)

6. AUTISSIODORENSIS, or ST. GERMAIN of AUXERRE, one of the most eminent of the early saints of the Gallic church, lived a little before the overthrow of the western empire. He was born at Auxerre, about A. D. 378, of a good family, and at first followed the profession of the bar. Having embraced the Christian religion, and entered the church, he was ordained deacon by Amator, bishop of Auxerre, and on his death shortly after was unanimously chosen his successor, and held the see from A. D. 418 to 449. He was eminent for his zeal against heresy, his success as a preacher, his holiness, and the miracles which he is said to have wrought. Among the remarkable incidents of his life were his two visits to Britain, the first in or about A. D. 429 and 430; the second in A. D. 446 or 447, shortly before his death, which, according to Bede, took place at Ravenna, in Italy, apparently in A.D. 448. His transactions in Britain were among the most important of his life, especially in his first visit, when he was sent over by a council, with Lupus Trecasenus or Trecassinus (St. Loup of Troyes), as his associate, to check the spread of Pelagianism. He was successful not only in the main object of his mission, but also in repelling in a very remarkable manner an incursion of the Saxons, who were struck with panic by the Britons (who, under the guidance of Germanus, were advancing to repel them), raising a shout of "Alleluia." This incident occurred before the commencement of the Saxon conquest under Hengist, during the first visit of Germanus. The writings of Germanus

are unimportant. One of them, which is not now extant, but which Nennius quotes (c. 50), contained an account of the death of the British king, Guortigirnus or Vortigern. (Nennius, *Histor.* c. 30—50; Baeda, *De Sex Aetat.*, and *Hist. Eccles. Gent. Anglor.* i. c. 17—21, *Acta Sanctor. Julii*, 31, vol. vii.

7. Of CONSTANTINOPLE, was the son of the patrician Justinian, who was put to death by the emperor Constantine IV. Pogonatus, by whom Germanus himself was castrated, apparently on account of his murmurs at his father's death. Germanus was translated A. D. 715 from the archbishoprick of Cyzicus, which he had previously held, to the patriarchal see of Constantinople. About two years afterwards he negotiated the abdication of Theodosius III. in favour of Leo III. the Isaurian, with whom he was subsequently involved in a contest on the subject of the use of images in worship. It is probable that some difference between them had commenced before Germanus was called upon to baptize Constantine, the infant son of Leo, afterwards the emperor Constantine V. Copronymus. The infant polluted the baptismal font (whence his surname), and the angry patriarch declared prophetically that "much evil would come to the church and to religion through him." Germanus vehemently opposed the iconoclastic measures of Leo; and his pertinacious resistance occasioned his deposition, A. D. 730. He was succeeded by Anastasius, an opponent of images, and the party of the Iconoclasts obtained a temporary triumph. Germanus died A. D. 740. He was anathematised at a council of the Iconoclasts held at Constantinople A. D. 754, in the reign of Constantine Copronymus; but after the overthrow of that party he was regarded with reverence, and is reckoned both by the Latin and Greek churches as a confessor.

Several works of Germanus are extant. 1. Περὶ τῶν ἁγίων οἰκουμενικῶν συνόδων· πόσαι εἰσι, καὶ πότε καὶ διὰ τί συνηθροίσθησαν· *Of the General Councils; how many they are, and when, and on what account they were assembled.* This work, in an imperfect form, and without the author's name, was, with the Nomocanon of Photius, published by Christopher Justellus, 4to. Paris, 1615: it is also contained in the *Bibliotheca Canonica* of Henry Justellus; but was first given in a complete form, and with the author's name, in the *Varia Sacra* of Le Moyne. 2. *Epistolae.* Three letters addressed to different bishops, are in the *Acta* of the Second Nicene, or Seventh General Council, held A. D. 787. 3. *Homiliae*, included in the Collection of Pantinus (8vo. Antwerp, 1601); the *Auctarium* of Ducaeus, tom. ii.; and the *Novum Auctarium*, and the *Originum rerumque Constantinopolitanarum Manipulus* of Combefis. Latin versions of them are in the various editions of the *Bibliotheca Patrum.* 4. A work mentioned by Photius, but now lost, against those who disparaged or corrupted the writings of Gregory Nyssen. 5. Commentaries on the writings of the pseudo-Dionysius Areopagita. (Theophan. *Chronog.* vol. i. pp. 539, 599—630; Phot. *Bibl.* cod. 233; Zonaras, xiv. 20; Fabric. *Bibl. Gr.* vol. vii. p. 10, vol. viii. p. 84, vol. xi. pp. 155—162; Cave, *Hist. Litt.* vol. i. p. 621, ed. Oxford, 1740—43.)

8. Of CONSTANTINOPLE, the younger, was born at Anaplus on the Propontis, and before his elevation to the patriarchate (A. D. 1222) was a monk of piety and learning. Though counted in the succession of the Greek patriarchs of Constantinople, he discharged the functions of his office at Nice, in Bithynia, Constantinople itself being then in the hands of the Latins. He was anxious for the union of the Greek and Latin churches, and wrote to the pope Gregory IX. a letter, of which a Latin version is included among the letters of that pope, and is given, with the version of a letter of Germanus to the cardinals, and the pope's answer, by Matthew Paris. (*Historia Major*, p. 457, &c., ed. Wats, fol. Lond. 1640.) The letters are assigned by Matthew Paris to the year 1237, instead of 1232, which is their proper date. The emperor Joannes Ducas Vataces was also favourable to the union, and a conference was held in his presence by Germanus and some ecclesiastics sent by the pope. A council on the subject was afterwards held (A. D. 1233) at Nymphaea, in Bithynia, but it came to nothing. Oudin affirms that after the failure of this negotiation, Germanus became as hostile to the Romish church as he had before been friendly. According to Cave and Oudin, Germanus was deposed A. D. 1240, restored in 1254, and died shortly after; and their statement is confirmed by Nicephorus Gregoras (*Hist. Byzant.* iii. 1, p. 55, ed. Bonn), who says that he died a little before the election of Theodore Lascaris II., in A. D. 1254 or 1255. According to other statements, founded on a passage in George Acropolita, c. 43, Germanus died A. D. 1239 or 1240.

The writings of Germanus are very numerous, and comprehend, 1. *Epistolae.* Beside those published in the *Historia Major* of Matthew Paris, there are two, *Ad Cyprios*, in the *Monumenta Eccles. Graec.* of Cotelerius, vol. i. p. 462. 2. *Orationes*, and *Homiliae.* These are published, some in the *Homiliae Sacrae* of David Hoeschelius; others in the *Auctarium* of Ducaeus, vol. ii., in the *Auctarium* of Combefis, vol. i., in the collection of Gretser *De Cruce*, vol. ii., and in the *Originum Rerumque CPolitanarum Manipulus* of Combefis, and in some editions of the *Bibliotheca Patrum.* 3. *Decreta.* Three of these are published in the *Jus Graeco-Romanum* of Leunclavius, lib. iii. p. 232, and in the *Jus Orientale* of Bonefidius. 4. *Idiomelum in Festum Annunciationis*, in the *Auctarium* of Combefis. 5. *Rerum Ecclesiasticarum Theoria*, or *Expositio in Liturgiam*, given in Greek and Latin in the *Auctarium* of Ducaeus and the *Graec. Eccles. Monum.* of Cotelerius. There is some difficulty in distinguishing his writings from those of the elder Germanus of Constantinople. Many of his works are unpublished. Fabricius gives an enumeration of them. (Fabric. *Bibl. Gr.* vol. xi. p. 162; Cave, *Hist. Litt.* vol. ii. p. 289; Oudin. *De Script. Ecc.* vol. iii. col. 52, &c.)

8. Of CONSTANTINOPLE, was bishop of Adrianople, and a friend of the emperor Michael Palaeologus, at whose solicitation he was elected patriarch of Constantinople by a synod held A. D. 1267. He unwillingly accepted the office; and resigned it within a few months, and retired to a monastery, in consequence of the opposition made to his appointment, either on the ground of some irregularity in his translation, or more probably of his holding the patriarchate, while his deposed predecessor, Arsenius, was living. He was a learned man, of mild disposition, polished manners, and irreproachable morals. He was afterwards one of the ambassadors of the emperor to the fourteenth General Council, that of Lyon (A. D. 1277), and there supported the union of the Greek and Latin

churches. He does not appear to have left any writings, but the *Decreta* of Germanus II. of Constantinople, contained in the *Jus Graeco-Romanum* of Leunclavius, have been sometimes improperly ascribed to him. (Niceph. Gregor. *Hist. Byzant.* iv. 5, 8; Georg. Phranza, *Chronicon*, i. 3; Fabr. *Bibl. Gr.* vol. xi. p. 170, &c., *L'Art de Vérifier les Dates.*) [J. C. M.]

GERMI'NUS, PAULUS (Παῦλος Γερμῖνος), or PAULUS of MYSIA (Παῦλος ὁ ἐκ Μυσίας), wrote some commentaries on the orations of Lysias. Photius says he had caused the loss of many of that orator's finest productions, by asserting that they were spurious, and thus leading men to neglect them: a remarkable evidence of the credit attached to the judgment of Paulus. Paulus ascribed to Lysias the two pieces Περὶ τῆς Ἰφικράτους δωρεᾶς· *De Dono Iphicratis.* (Phot. *Bibl.* cod. 262; Suidas, *s. v.* Παῦλος Γερμῖνος; Fabr. *Bibl. Gr.* vol. ii. pp. 766, 770.) [J. C. M.]

GERON (Γέρων), that is, "the old man;" under this name Nereus was worshipped at Gythium in Laconia. (Paus. i. 23. § 8; comp. Hes. *Theog.* 234.) [L. S.]

GERO'NTIUS. 1. A Roman officer (Ammianus calls him "comes") who embraced the party of Magnentius, and was condemned by the emperor Constantius II. when at Arelate (Arles), A. D. 353, to be tortured and banished. (Amm. Marc. xiv. 5.)

2. A Briton, one of the two generals appointed by the usurper Constantine to command his army, after the death of his first generals, Neviogastes and Justinian. The reputation of Gerontius and his colleague (Edovinchus, a Frank) is attested by the fact that Sarus, whom Stilicho had sent to attack Constantine, and who was besieging the usurper in Vienna (Vienne), in Gaul, prepared for a retreat when he heard of their appointment, and escaped with loss and difficulty into Italy (A. D. 408).

When Constans, son of Constantine, whom his father had sent to subdue Spain, returned, after effecting the subjugation of that country, to his father in Gaul, he left Gerontius to guard the passes of the Pyrenees. Being sent back again, he took Justus with him as his general, and this offended the proud spirit of Gerontius, and induced him to revolt (A. D. 408). His first step was to negotiate with the barbarians (probably the Vandals, Alans, and Suevi), who were ravaging Gaul and Spain, and the troubles he excited appear to have recalled Constantine from Italy, whither he had gone apparently, to assist, but really to dethrone Honorius. After his return, he was attacked by Gerontius. The insurgents had driven Constans out of Spain, where Gerontius had declared his friend (or perhaps his servant) Maximus emperor, and left him at Tarragona; and Constans being taken at Vienna (Vienne), was slain by order of Gerontius, and Constantine himself was besieged by Gerontius in Arles. But the approach of an army sent by Honorius, under his general Constantius, obliged Gerontius to raise the siege, and being abandoned by the greater part of his troops, who went over to Constantius, he fled towards Spain. The troops there, however, looking upon him as quite ruined, conspired to kill him. Attacked by superior numbers, he defended himself most resolutely, and killed many of his assailants; but finding escape impossible, he put an end to his own life, after first killing, at their own request, his wife, and a faithful Alan friend or servant, who accompanied him. The wife of Gerontius is expressly said by Sozomen to have been a Christian; the silence of the historian leads us to suppose that Gerontius himself was a heathen. His revolt, by preventing Constantine from holding the barbarians in check, led to the assumption of independence in self-defence by the Britons and Armoricans. (Zosim. vi. 1—6; Oros. v. 22; Prosp. Aquit. *Chron.*; Beda, *Hist. Eccl.* i. 11; Sozom. *H. E.* ix. 12, 13; Olympiod. apud Phot. *Bibl.* cod. 80.) [J. C. M.]

GERO'NTIUS, bishop of Nicomedeia. He was ordained or acted as deacon at Milan under Ambrose [AMBROSIUS], but having asserted that he had in the night seen the she-daemon Onoscelis (i. e. "the ass-legs," so called from her form), had seized her, shaved her head, and set her to grind in the mill, Ambrosius, deeming the relator of such tales unfit for the deaconship, ordered him to remain at home for some time, and purify himself by penitence or penance. Gerontius, instead of obeying, went to Constantinople, and being a man of winning address, made friends at the court there, and obtained by their means the bishoprick of Nicomedeia, to which he was ordained by Helladius, bishop of Caesareia in Cappadocia, for whose son he had, by his interest, procured a high military appointment at court. Ambrose, hearing of his appointment, wrote to Nectarius, bishop of Constantinople (who held that see from A. D. 381 to 397) to depose Gerontius, and so prevent the continuance of so glaring a violation of all ecclesiastical order. Nectarius, however, could effect nothing; but when Chrysostom, two years after his accession to the patriarchate, visited the Asiatic part of his province (A. D. 399), Gerontius was deposed. The people of Nicomedeia, to whom his kindness and attention, shown alike to rich and poor, and the benefits of his medical skill, for which he was eminent, had endeared him, refused to acknowledge his successor, Pansophius, and went about the streets of Nicomedeia and of Constantinople, singing hymns and praying for the restoration of Gerontius. They served to swell the number of the enemies of Chrysostom; and in the synod of the Oak (A. D. 403), Gerontius appeared as one of his accusers. (Sozom. *H. E.* viii. 8; Phot. *Bibl.* cod. 59.) [J. C. M.]

GERO'STRATUS (Γηρόστρατος), king of Aradus, in Phoenicia, was serving, together with the other princes of Phoenicia and Cyprus, in the Persian fleet, under Autophradates, when Alexander, after the battle of Issus, advanced into Phoenicia. But his son Straton hastened to submit to the conqueror, and Gerostratus himself soon after joined Alexander, with the squadron under his command. Several of the other princes did the same, and the opportune accession of this naval force was of the most essential service to Alexander in the siege of Tyre, B. C. 332. (Arrian, ii. 13, 20.) [E. H. B.]

GE'RYON or GERY'ONES (Γηρυόνης), a son of Chrysaor and Calirrhoë, a fabulous king of Hesperia, who is described as a being with three heads, and possessing magnificent oxen in the island of Erytheia. He acts a prominent part in the stories of Heracles. (Apollod. ii. 5. § 10; comp. HERACLES.) [L. S.]

GE'SIUS (Γέσιος), an eminent physician, called

by Stephanus Byzantinus (*s. v.* Γέα) *ὁ περιφανέστατος ἰατροσοφίστης*, was a native of Gea, a place near Petra, in Arabia, and lived in the reign of the emperor Zenon, A. D. 474—491. He was a pupil of Domnus, whose reputation he eclipsed, and whose scholars he enticed from him by his superior skill. He was an ambitious man, and acquired both riches and honours; but his reputation as a philosopher, though he wished to be considered such, was not very great. (Damascius ap. Suid *s. v.* Γέσιος, and Phot. Cod. 242. p. 352, b. 3, ed. Bekker.) He may perhaps be the physician mentioned by one of the scholiasts on Hippocrates. (Dietz, *Schol. in Hippocr. et Gal.* vol. ii. p. 343, note.) The little medical work that bears the name of Cassius Iatrosophista has been by some persons attributed to Gesius, but without sufficient reason. (Fabric. *Bibl. Graec.* vol. xiii. p. 170, ed. Vet.) [W. A. G.]

A. GE'SSIUS, known only from coins, from which we learn that he was the chief magistrate at Smyrna during the latter end of the reign of Claudius and the beginning of that of Nero. The following coin has on the obverse the heads of Claudius and Agrippina, the mother of Nero, and on the reverse Nemesis, with **A. ΓΕΣΣΙΟΣ ΦΙΛΩΠΑΤΡΙΣ**. The coin was struck by the Smyrnaeans to congratulate Claudius on his marriage with Agrippina.

COIN OF A. GESSIUS.

GESSIUS FLORUS. [FLORUS.]

GESSIUS MARCIA'NUS. [MARCIANUS.]

GETA, HOSI'DIUS, the fabricator of a tragedy entitled *Medea*, extending to 462 verses, of which the dialogue is in dactylic hexameters, the choral portions in anapaestic dimeters cat., the whole, from beginning to end, being a cento Virgilianus, and affording perhaps the earliest specimen in Roman literature of such laborious folly. Our knowledge of the compiler is derived exclusively from the following passage in Tertullian (*de Praescript. Haeret.* c. 39): "Vides hodie ex Virgilio fabulam in totum aliam componi, materia secundum versus, versibus secundum materiam concinnatis. Denique Hosidius Geta Medeam tragoediam ex Virgilio plenissime exsuxit." Although these words do not justify us in asserting positively that Geta was contemporary with Tertullian, it is evident that they in no way support the position assumed by some critics, that he must be considered as the same person with the Cn. Hosidius Geta whose exploits during the reign of Claudius in Mauritania and Britain are commemorated by Dion Cassius (lx. 9, 20), and who appears from inscriptions to have been one of the consules suffecti for A. D. 49.

The drama, as it now exists, was derived from two MSS., one the property of Salmasius (see his notes on Capitolin. *Macrin.* c. 11, and on Trebell. Poll. *Gallien.* c. 8), the other preserved at Leyden, merely a transcript of the former. The first 134 lines were published by Scriverius, in his *Collectanea Veterum Tragicorum, &c.*, 8vo. Lug. Bat. 1620, but the piece will be found complete in the *Anthologia Latina* of Burmann, i. 178, or n. 235, ed. Meyer, and in the edition of the *Poetae Latini Minores* of Wernsdorf, as reprinted, with additions, at Paris, 1826, by Lemaire, vol. vii. p. 441. It was at one time absurdly enough supposed to be the Medea of Ovid, a mistake which probably arose from some ignorant confusion of the name Hosidius or *Osidius Geta* with the banishment of *Ovidius* to the country of the *Getae*. [W. R.]

GETA, C. LICI'NIUS, consul B. C. 116, was expelled from the senate by the censors of the following year, who at the same time degraded thirty-one of the other senators. Geta was restored to his rank at a subsequent census, and was himself censor in B. C. 108. (Cic. *pro Cluent.* 42; Val. Max. ii. 9. § 9.) [W. B. D.]

GETA, LU'SIUS, praetorian prefect under Claudius I. A. D. 48. He was superseded during the arrest of the empress Messalina by the freedman Narcissus, and deprived of his prefecture in A. D. 52, by Agrippina, who regarded him as a creature of Messalina's, and attached to her son Britannicus. (Tac. *Ann.* xi. 31, 33, xii. 42.) [W.B.D.]

GETA, L. or P. SEPTI'MIUS, the second son of Septimius Severus and Julia Domna, was born at Milan on the 27th of May, A. D. 189, three years before the elevation of his parents to the purple, and is said to have been named after his paternal grandfather or paternal uncle. Geta accompanied his father to the Parthian war, and, when Caracalla was declared *Augustus* in 198, received from the soldiers the appellation of *Caesar*, which was soon after confirmed by the emperor and the senate. We find him styled *Caesar*, *Pontifex*, and *Princeps Juventutis*, on the medals struck before the beginning of 205, at which time he entered upon his first consulship. His second consulship belongs to 208, when he proceeded along with the army to Britain, and in the following year he received the tribunician power and the title of Augustus, honours equivalent to a formal announcement that he was to be regarded as joint-heir to the throne. Upon the death of Severus, at York, in 211, the brothers returned to Rome, and the rivalry, gradually ripening into hatred, which was well known to have existed between them from their earliest years, was now developed with most unequivocal violence. Even during the journey the elder is said to have made several ineffectual attempts to assassinate his detested colleague; but Geta was so completely aware of his danger, and took such effectual precautions, that he escaped their machinations, while the affection entertained for his person by the soldiers rendered open force impracticable. But, having been at length thrown off his guard by the protestations of Caracalla, who feigned an earnest desire for a reconciliation, and persuaded their mother to invite them both to meet in her chamber without attendants, in order that they might exchange forgiveness, he was murdered by some centurions who had been placed in ambush for the purpose, in the very arms of Julia, who, although covered with the blood of her son, was obliged to smile approbation of the deed, that she might escape a like fate. Geta perished towards the end of February, A. D. 212, in the twenty-third year of his age.

Although Geta was rough in his manners and profligate in his morals, he never gave any indication of those savage passions which have branded

the name of Caracalla with infamy, but, on the contrary, he took delight in the liberal arts and in the society of learned men, and was generally accounted upright and honourable.

After the murder of his brother, Caracalla ordered all his statues to be broken, all inscriptions in his honour to be erased, and all coins bearing his effigy or designation to be melted down. Notwithstanding these measures, many of Geta's medals have come down to us, and the obliteration of a portion of the legend upon some great public monuments, such as the arch of Severus, has served, by attracting attention and inquiry, to keep alive his memory.

As in the case of Commodus, we find a variation in the praenomen. The earlier coins exhibit *Lucius* and *Publius* indifferently, but the former disappears from all the productions of the Roman mint after his first consulship, while both are found together on some of the pieces struck in Greece and Asia. The cause of these changes is quite unknown.

COIN of CARACALLA. (See remarks at the end of CARACALLA.)

COIN OF GETA, exhibiting on the reverse both emperors and the goddess Liberalitas.

(Dion Cass. lxxvi. 2, 7, 11, lxxvii. 1—3, 12; Spartian. *Sever.* 8, 10, 14, 16, 21, *Caracall.*; *Geta*; Herodian. iii. 33, 46, iv. 4—10; Vict. *Caes.* 20, *Epit.* 20, 21; Eutrop. viii. 10.) [W. R.]

GETA, P. SEPTI'MIUS, a brother of Septimius Severus, after having held the offices of quaestor, praetor of Crete, and of Cyrene, was elevated to the consulship in A. D. 203, along with Plautianus [PLAUTIANUS], and appears at one time to have entertained hopes of being preferred to his nephews. He is said to have revealed to the emperor with his dying breath the ambitious schemes of Plautianus, whom he hated, but no longer feared; and it is certain that from this period the influence of the favourite began to wane. (Dion Cass. lxxvi. 2; Spartian. *Sept. Sev.* 8, 10, 14; Gruter, *Corpus Inscripp.* mxcix. 7.) [W. R.]

GIGANTES (Γιγάντες). In the story about the Gigantes or giants, we must distinguish the early legends from the later ones. According to Homer, they were a gigantic and savage race of men, governed by Eurymedon, and dwelling in the distant west, in the island of Thrinacia; but they were extirpated by Eurymedon on account of their insolence towards the gods. (Hom. *Od.* vii. 59, 206, x. 120; comp. Paus. viii. 29. § 2.) Homer accordingly looked upon the Gigantes, like the Phaeacians, Cyclopes, and Laestrygones, as a race of Autochthones, whom, with the exception of the Phaeacians, the gods destroyed for their overbearing insolence, but neither he nor Hesiod knows any thing about the contest of the gods with the Gigantes. Hesiod (*Theog.* 185), however, considers them as divine beings, who sprang from the blood that fell from Uranus upon the earth, so that Ge was their mother. Later poets and mythographers frequently confound them with the Titans (Serv. *ad Aen.* viii. 698, *Georg.* i. 166, 278; Hor. *Carm.* iii. 4. 42), and Hyginus (*Praef. Fab.* p. 1) calls them the sons of Ge (Terra) and Tartarus. Their battle with Zeus and the Olympian gods seems to be only an imitation of the revolt of the Titans against Uranus. Ge, it is said (Apollod. i. 6. § 1, &c.), indignant at the fate of her former children, the Titans, gave birth to the Gigantes, that is, monstrous and unconquerable giants, with fearful countenances and the tails of dragons. (Comp. Ov. *Trist.* iv. 7, 17.) They were born, according to some, in Phlegrae (i. e. burning fields), in Sicily, Campania, or Arcadia, and, according to others, in the Thracian Pallene. (Apollod., Paus. *ll. cc.*; Pind. *Nem.* i. 67; Strab. pp. 245, 281, 330; Schol. *ad Hom. Il.* viii. 479.) It is worthy of remark that Homer, as well as later writers, places the Gigantes in volcanic districts, and most authorities in the western parts of Europe. In their native land they made an attack upon heaven, being armed with huge rocks and the trunks of trees. (Ov. *Met.* i. 151, &c.) Porphyrion and Alcyoneus distinguished themselves above their brethren. The latter of them, who had carried off the oxen of Helios from Erytheia, was immortal so long as he fought in his native land; and the gods were informed that they should not be able to kill one giant unless they were assisted by some mortal in their fight against the monsters. (Comp. Schol. *ad Pind. Nem.* i. 100; Eratosth. *Calast.* 11.) Ge, on hearing of this, discovered a herb which would save the giants from being killed by mortal hands; but Zeus forbade Helios and Eos to shine, took himself the herb, and invited Heracles to give his assistance against the giants. Heracles, indeed, killed Alcyoneus, but as the giant fell on the ground, he came to life again. On the advice of Athena, Heracles dragged him away from his native land, and thus slew him effectually. Porphyrion attacked Heracles and Hera, but was killed by the combined efforts of Zeus and Heracles, the one using a flash of lightning and the other his arrows. (Comp. Pind. *Pyth.* viii. 19 with the Schol.) The other giants, whose number, according to Hyginus, amounted to twenty-four, were then killed one after another by the gods and Heracles, and some of them were buried by their conquerors under (volcanic) islands. (Eurip. *Cycl.* 7; Diod. iv. 21; Strab. p. 489; Serv. *ad Aen.* iii. 578.) The fight of the giants with the gods was represented by Phidias on the inside of the shield of his statue of Athena. (Plin. *H. N.* xxxvi. 5. 4.) The origin of the story of the Gigantes must probably be sought for in similar physical phenomena in nature, especially volcanic ones, from which arose the stories about the Cyclopes. [L. S.]

GILDO, or GILDON (the first is the usual form in Latin writers, but Claudian, for metrical reasons, sometimes uses the second), a Moorish chieftain in the latter period of the Western Em-

pire. His father, Nubel, was a man of power and influence "velut regulus," among the Moorish provincials, and left several sons, legitimate and illegitimate, of whom Firmus, Zamma, Gildo, Mascezel (written also Mascizel and Mascezil, and, by Zosimus, Μασκέλδηλος), Dius, Salmaces, and Mazuca, and a daughter, Cyria, are mentioned by Ammianus Marcellinus. Zamma, who was intimate with Count Romanus, was killed by Firmus; and the persecution which this murder provoked Romanus to institute drove Firmus into revolt (A. D. 372). The revolt, in which Firmus was supported by his sister Cyria and by all his brothers, except Gildo, was quelled by the Count Theodosius, father of the emperor Theodosius the Great. Mazuca was mortally wounded and taken in the course of the war, and Firmus destroyed himself. Gildo rendered good service to Theodosius in this war, and thus apparently paved the way for his future advancement.

He subsequently attained the offices of Comes Africae, and Magister utriusque militiae per Africam. If we can trust to an expression of Claudian, that Africa groaned under his government for twelve years, his appointment to these offices must date from about A. D. 386, in the reign of Valentinian II. How he acted when Africa was seized by the rebel Maximus, A. D. 387 or 388, is not known; but from his continuing to hold the government of the province after the revolt of Maximus was quelled, it is probable that he continued faithful. The Codex Theodosianus (9. tit. 7. s. 9) shows that he possessed his high offices in A. D. 393. In the war of Theodosius against Arbogastes and Eugenius (A. D. 394), Gildo acted very ambiguously. It is probable that he professed allegiance to Theodosius, but did not send to him any contributions of ships, money, or men. Claudian intimates that Theodosius, irritated by this, proposed to attack him, but was prevented by death.

In A. D. 397 Gildo was instigated by Eutropius the eunuch to transfer his allegiance and that of his province from the western to the eastern empire, and the emperor Arcadius accepted him as a subject. Stilicho, guardian of Honorius, was not disposed quietly to allow this transfer, and the matter was laid before the Roman senate, which proclaimed Gildo an enemy, and denounced war against him. Just about this time, Mascezel, brother of Gildo, either disapproving his revolt, or having had his life attempted by him, fled into Italy, leaving in Africa two sons, who were serving in the army there, and whom Gildo forthwith put to death. Mascezel, who had shown soldierly qualities in the revolt of Firmus, was placed by Stilicho at the head of the troops (apparently 5000 in number, though Zosimus speaks of "ample forces"), sent against Gildo (A. D. 398). Mascezel, who was a Christian, took with him several monks; and his prayers, fastings, and other religious exercises, were very constant. He landed in Africa, and marched to a place between Thebeste in Numidia and Metridera in Africa Proper, where he was met by Gildo, who, though not yet fully prepared for defence, had assembled an irregular army of 70,000 men, partly Roman troops who had revolted with him, partly a motley assembly of African tribes. Mascezel, whose enthusiasm was excited by a dream, in which St. Ambrose, lately deceased at Milan, appeared to him and promised him victory, easily routed the forces of his brother; and Gildo, who had managed to escape to the sea, was driven by contrary winds into the harbour of Tabraca, and being taken and imprisoned, put an end to his own life by hanging himself (A. D. 398).

If any confidence may be placed in the representations of Claudian, Gildo was a tyrant detestable alike for cruelty, lust, and avarice: the poet describes him as worn out with age at the time of his revolt. He was a Pagan, but his wife and his daughter Salvina (who had been married somewhere about A. D. 390 to Nebridius, nephew of Flacilla [FLACILLA], first wife of the emperor Theodosius the Great, and had been left a widow with two children,) were ladies of approved piety, as was also Cyria, sister of Gildo, who had devoted herself to a life of perpetual virginity.

Mascezel did not long survive his brother. He was received by Stilicho on his return with apparent honour and real jealousy, and while crossing a bridge, apparently at Milan, among the retinue of Stilicho, was, by his order, shoved, as if accidentally, into the river, carried away by the stream, and drowned. Orosius regards his death as a divine judgment for his having been puffed up with pride at his victory, and having forsaken the society of the monks and religious persons with whom he before kept company, and especially for having dragged some accused persons out of a church, where they had taken sanctuary. This change of demeanour excites a suspicion that his former exercises of piety were a feint to excite the enthusiasm of his own army, or act upon the superstitious fears of his opponents. (Amm. Marc. xxix. 5; Oros. vii. 36; Zosim. v. 11; Marcellin. *Chron.*; Claudian, *de Bell. Gildon.*, and *de Laudibus Stilichonis*, lib. i.; Hieronymus, *Epist.* lxxxv., *ad Salvinam*, vol. iv. col. 663, ed. Benedict; Tillemont, *Hist. des Emp.* vol. v.; Gibbon, c. 29.) [J. C. M.]

GILLO. 1. Q. FULVIUS GILLO, a legate of Scipio Africanus I., in Africa, by whom he was sent to Carthage in B. C. 203. Gillo was praetor in B. C. 200, and obtained Sicily as his province. (Liv. xxx. 21, xxxi. 4, 6.)

2. CN. FULVIUS (GILLO), probably a son of the preceding, was praetor in B. C. 167, and had the province of Hispania Citerior. (Liv. xlv. 16.)

GILLUS (Γίλλος), a Tarentine, ransomed the Persian nobles, who had been sent by Dareius Hystaspis on an exploring expedition with DEMOCEDES, and who, on their return from Crotona, had been cast on the Iapygian coast, and reduced to slavery. Dareius offered Gillus any recompence he pleased, whereupon he requested the king's interposition to restore him to his native city, from which he had been banished; and he begged at the same time that this might be effected quietly through the mediation of the Cnidians, between whom and the Tarentines there was friendship, arising probably from their common origin. The attempt to procure his recal was made without success. (Herod. iii. 138; Müller, *Dor.* i. 6. § 12.) [E. E.]

GISCO or GISGO (Γίσκων or Γέσκων). 1. A son of the Hamilcar who was killed in the battle of Himera, B. C. 480. In consequence of the calamity suffered by the Carthaginians under his father's command, Gisco was compelled to quit his native city, and spend his life in exile at Selinus. He was father of the Hannibal who commanded the second Carthaginian expedition to Sicily, B. C. 409. (Diod. xiii. 43; Just. xix. 2.)

2. Son of Hanno, and probably the father of Hamilcar, the adversary of Agathocles. He is mentioned by Diodorus (xvi. 81) as being in exile at the time of the great defeat sustained by the Carthaginians at the river Crimissus (B. C. 339). According to Polyaenus he had been banished, as implicated in the designs of his brother Hamilcar to possess himself of the sovereign power (Polyaen. v. 11, see also Justin. xxii. 7); but it appears that he had previously distinguished himself, both by his courage and skill as a general, and after the disaster just alluded to the Carthaginians thought fit to recal him from exile, and send him, at the head of a fresh army of mercenaries, to restore their affairs in Sicily. But though he succeeded in cutting off two bodies of mercenary troops, in the service of Syracuse, he was unable to prevent the destruction of Mamercus of Catana, and Hicetas of Leontini, the two chief allies of the Carthaginians; and shortly afterwards the ambassadors who had been sent from Carthage succeeded in concluding a treaty with Timoleon, by which the river Halycus was fixed as the boundary of the contending powers (B. C. 338). After this victory we hear no more of Gisco. (Plut. *Timol.* 30—34; Diod. xvi. 81, 82; Justin. xxii. 3, 7.)

3. Commander of the Carthaginian garrison at Lilybaeum, at the end of the first Punic war. (Polyb. i. 66.) It appears that he must have succeeded Himilco in this command, but at what period we are not informed. After the conclusion of peace (B. C. 241), Hamilcar Barca having brought down his troops from Eryx to Lilybaeum, resigned his command in disgust, and left to Gisco the charge of conducting them from thence to Carthage. The latter prudently sent them over to Africa in separate detachments, in order that they might be paid off and disbanded severally; but the Carthaginian government, instead of following this wise course, waited till the whole body were reunited in Africa, and then endeavoured to induce them to compromise the amount due to them for arrears. The consequence was, the breaking out of a general mutiny among them, which ultimately led to the sanguinary civil war known by the name of the Inexpiable. The mutinous troops, to the number of 20,000, having occupied the city of Tunis, only twelve miles from Carthage, Gisco, who during his command in Sicily had made himself highly popular with the army, was deputed to them, with full powers to satisfy all their demands. But this concession came too late. Those who had taken the lead in the meeting, apprehensive of being given up to vengeance, should any composition be effected, now exerted all their endeavours to inflame the minds of the soldiery, and urge them to the most unreasonable demands. Spendius and Matho, two of the most active of the ringleaders, had been appointed generals, and it was at their instigation that the troops, exasperated by an imprudent reply of Gisco to some of their demands, fell upon that general, seized the treasures that he had brought with him, and threw him and his companions into prison. (Polyb. i. 66—70.) From this time the mercenaries, who were joined by almost all the native Africans subject to Carthage, waged open war against that city. Gisco and his fellow-prisoners remained in captivity for some time, until Spendius and Matho, alarmed at the successes of Hamilcar Barca, and apprehensive of the effects which the lenity he had shown towards his prisoners might produce among their followers, determined to cut them off from all hopes of pardon by involving them in the guilt of an atrocious cruelty. For this purpose they held a general assembly of their forces, in which, after alarming them by rumours of treachery, and exasperating them by inflammatory harangues, they induced them to decree, on the proposal of the Gaul Autaritus, that all the Carthaginian prisoners should be put to death. The sentence was immediately executed in the most cruel manner upon Gisco and his fellow-captives, seven hundred in number. (Polyb. i. 79, 80.)

4. Father of Hasdrubal, who was general in Spain, together with Hasdrubal and Mago, the two sons of Hamilcar Barca. (Liv. xxiv. 41; Polyb. ix. 11.) It is not improbable that this Gisco may be the same with the preceding one. Livy also calls the Hamilcar who was governor of Malta at the beginning of the second Punic war, son of Gisco (Liv. xxi. 51); but whether this refers to the same person we have no means of ascertaining.

5. An officer in the service of Hannibal, of whom a story is told by Plutarch (*Fab. Max.* 15), that having accompanied his general to reconnoitre the enemy's army just before the battle of Cannae, Gisco expressed his astonishment at their numbers. To which Hannibal replied: "There is one thing yet more astonishing—that in all that number of men there is not one named Gisco."

6. One of the three ambassadors sent by Hannibal to Philip, king of Macedonia, in B. C. 215, who fell into the hands of the Romans. (Liv. xxiii. 34.) He may perhaps be the same with the preceding.

7. A Carthaginian who came forward in the assembly of the people to harangue against the conditions of peace proposed by Scipio, after the battle of Zama, B. C. 202. Hannibal, who knew that all was lost, and that it was useless to object to the terms offered, when there were no means of obtaining better, forcibly interrupted him, and dragged him down from the elevated position he had occupied to address the assembly; an act which he afterwards excused, by saying, that he had been so long employed in war, he had forgotten the usages of peaceful assemblies. (Liv. xxx. 37.) The same circumstance is related by Polybius (xv. 19), but without mentioning the name of the speaker.

8. Son of Hamilcar (which of the many persons of that name we know not) was one of the chief magistrates at Carthage at the time of the disputes which led to the third Punic war. Ambassadors having been sent from Rome to adjust the differences between the Carthaginians and Masinissa (B. C. 152), the senate of Carthage was disposed to submit to their dictation; but Gisco, by his violent harangues, so inflamed the minds of his hearers against the Romans, that the ambassadors even became apprehensive for their personal safety, and fled from the city. (Liv. *Epit.* xlviii.)

9. Surnamed Strytanus, one of the ambassadors sent from Carthage to Rome, with offers of submission, in order to avert the third Punic war, B. C. 149. (Polyb. xxxvi. 1.) [E. H. B.]

GI'TIADAS (Γιτιάδας), a Lacedaemonian architect, statuary, and poet. He completed the temple of Athena Poliouchos at Sparta, and ornamented it with works in bronze, from which it was

called the Brazen House, and hence the goddess received the surname of Χαλκοοῖκος. Gitiadas made for this temple the statue of the goddess and other works in bronze (most, if not all of which, seem to have been bas-reliefs on the walls), representing the labours of Heracles, the exploits of the Tyndarids, Hephaestus releasing his mother from her chains, the Nymphs arming Perseus for his expedition against Medusa, the Birth of Athena, and Amphitrite and Poseidon. The artist also served the goddess as a poet, for he composed a hymn to her, besides other poems, in the Doric dialect. (Paus. iii. 17. § 3.)

Gitiadas also made two of the three bronze tripods at Amyclae. The third was the work of Callon, the Aeginetan. The two by Gitiadas were supported by statues of Aphrodite and Artemis (Paus. iii. 18. § 5). This last passage has been misinterpreted in two different ways, namely, as if it placed the date of Gitiadas, on the one hand, as high as the first or second Messenian War, or, on the other hand, as low as the end of the Peloponnesian War. The true meaning of Pausanias has been explained by Müller (*Aeginet.* p. 100), and Thiersch (*Epochen*, p. 146, &c., *Anmerk.* p. 40, &c.; comp. Hirt, in the *Amalthea*, vol. i. p. 260). The passage may be thus translated :—"But, as to the things worth seeing at Amyclae, there is upon a pillar a pentathlete, by name Aenetus. * * Of him, then, there is an image and bronze tripods. (But as for the other more ancient tripods, they are said to be a tithe* from the war against the Messenians.) Under the first tripod stands an image of Aphrodite, but Artemis under the second: both the tripods themselves and what is wrought upon them are the work of Gitiadas: but the third is the work of the Aeginetan Callon: but under this stands an image of Cora, the daughter of Demeter. But Aristander, the Parian, and Polycleitus, the Argive, made [other tripods]; the former a woman holding a lyre, namely, Sparta; but Polycleitus made Aphrodite, surnamed 'the Amyclaean.' But these last tripods exceed the others in size, and were dedicated from the spoils of the victory at Aegospotami." That is, there were at Amyclae three sets of tripods, first, those made from the spoils of the (first or second) Messenian War, which Pausanias only mentions parenthetically; then, those which, with the statue, formed the monument of the Olympic victor Aenetus, made by Gitiadas and Callon; and, lastly, those made by Aristander and Polycleitus out of the spoils of the battle of Aegospotami. But in another passage (iv. 14. § 2), Pausanias appears to say distinctly that the tripods at Amyclae, which were adorned with the images of Aphrodite, Artemis, and Cora, were dedicated by the Lacedaemonians at the end of the first Messenian War. There can, however, be little doubt that the words from Ἀφροδίτης to ἐνταῦθα, are the gloss (which afterwards crept into the text) of some commentator who misunderstood the former passage. Another argument that Gitiadas cannot be placed nearly so high as the first Messenian War is derived from the statement of Pausanias (iii. 17. § 6) that the Zeus of Learchus of Rhegium was the *oldest* work in bronze at Sparta.

These difficulties being removed, it is clear from the way in which Gitiadas is mentioned with Callon by Pausanias that he was his contemporary, and he therefore flourished about B. C. 516. [CALLON.] He is the last Spartan artist of any distinction.

His teacher is unknown; but, as he flourished in the next generation but one after Dipoenus and Scyllis, he may have learnt his art from one of their pupils; perhaps from Theodorus of Samos, who lived a considerable time at Sparta. (Hirt. *Gesch. d. Bild. Kennt.* p. 108.) [P. S.]

GLABER, P. VARI'NIUS, praetor, B. C. 73. He was among the first of the Roman generals sent against the gladiator Spartacus [SPARTACUS], and both in his own movements and in those of his lieutenants he was singularly unfortunate. Spartacus repeatedly defeated Glaber, and once captured his war-horse and his lictors. But, although commissioned by the senate to put down the insurrection of the slaves, Glaber had only a hastily levied army to oppose to Spartacus, and a sickly autumn thinned its ranks. (Appian, *B. C.* i. 116; Plut. *Crass.* 9; Frontin. *Strat.* i. 5. § 22.) Florus (iii. 20) mentions a Clodius Glaber; compare, however, Plutarch (*l. c.*). [W. B. D.]

GLA'BRIO, a family name of the Acilia Gens at Rome. The Acilii Glabriones were plebeian (Liv. xxxv. 10, 24, xxxvi. 57), and first appear on the consular Fasti in the year B. C. 191, from which time the name frequently occurs to a late period of the empire. The last of the Glabriones who held the consulate was Anicius Acilius Glabrio Faustus, one of the supplementary consuls in A. D. 438.

1. C. ACILIUS GLABRIO, was quaestor in B. C. 203, and tribune of the plebs in 197, when he brought forward a rogation for planting five colonies on the western coast of Italy, in order probably to repair the depopulation caused by the war with Hannibal. (Liv. xxxii. 29.) Glabrio acted as interpreter to the Athenian embassy in B. C. 155, when the three philosophers, Carneades, Diogenes, and Critolaus came as envoys to Rome. [CARNEADES.] (Gell. vii. 14; Plut. *Cat. Maj.* 22; Macrob. *Sat.* i. 5.) Glabrio was at this time advanced in years, of senatorian rank; and Plutarch calls him a distinguished senator (*l. c.*). He wrote in Greek a history of Rome from the earliest period to his own times. This work is cited by Dionysius (iii. 77), by Cicero (*de Off.* iii. 32), by Plutarch (*Romul.* 21), and by the author *de Orig. Gent. Rom.* (c. 10. § 2). It was translated into Latin by one Claudius, and his version is cited by Livy, under the titles of Annales Aciliani (xxv. 39) and Libri Aciliani (xxxv. 14). We perhaps read a passage borrowed or adapted from the work of Glabrio in Appian (*Syriac.* 10). Atilius Fortunatianus (*de Art. Metric.* p. 2680, ed. Putsch) ascribes the Saturnian verse

"Fundit, fugat, prosternit maximas legiones,"

to an Acilius Glabrio. (Krause, *Vet. Hist. Rom. Fragm.* p. 84.)

2. M'. ACILIUS, C. F. L. N. GLABRIO, was tribune of the plebs in B. C. 201, when he opposed the claim of Cn. Corn. Lentulus, one of the consuls of that year, to the province of Africa, which a unanimous vote of the tribes had already decreed to P. Scipio Africanus I. (Liv. xxx. 40.) In the following year Glabrio was appointed commissioner of sacred rites (*decemvir sacrorum*) in the room of M. Aurelius Cotta, deceased (xxxi. 50). He was praetor in B. C. 196, having presided at the Ple

* According to the reading of Jacobs and Bekker, δεκάτην for δέκα.

beian Games in the Flaminian Circus; and from the fines for encroachment on the demesne lands he consecrated bronze statues to Ceres and her offspring Liber and Libera (xxxiii. 25, comp. iii. 55; Cic. *de Nat. Deor.* ii. 24) at the end of 197. Glabrio was praetor peregrinus (Liv. xxxiii. 24, 26), and quelled an insurrection of the praedial slaves in Etruria, which was so formidable as to require the presence of one of the city legions. (Liv. xxxiii. 36.) In B. C. 193 he was an unsuccessful competitor for the consulship, which, however, he obtained in 191. (xxxv. 10, 24.) In this year Rome declared war against Antiochus the Great, king of Syria [ANTIOCHUS III.]; and the commencement of hostilities with the most powerful monarch of Asia was thought to demand unusual religious solemnities. In the allotment of the provinces, Greece, the seat of war, fell to Glabrio; but before he took the field he was directed by the senate to superintend the sacred ceremonies and processions, and to vow, if the campaign were prosperous, extraordinary games to Jupiter, and offerings to all the shrines in Rome. (Liv. xxxvi. 1, 2.)

Glabrio, to whom the senate had assigned, besides the usual consular army of two legions, the troops already quartered in Greece and Macedonia, appointed the month of May and the city of Brundisium as the time and place of rendezvous. From thence he crossed over to Apollonia, at the head of 10,000 foot, 2,000 horse, and 15 elephants, with power, if needful, to levy in Greece an additional force of 5000 men. (Liv. xxxvi. 14; Appian. *Syr.* 17.) He made Larissa in Thessaly his headquarters, from which, in co-operation with his ally, Philip II., king of Macedonia, he speedily reduced to obedience the whole district between the Cambunian mountain chain and mount Oeta. Limnaea, Pellinaeum, Pharsalus, Pherae, and Scotussa, expelled the garrisons of Antiochus, and his allies the Athamanes; Philip of Megalopolis, a pretender to the crown of Macedonia, was sent in chains to Rome; and Amynander, the king of the Athamanes, was driven from his kingdom. (Liv., Appian, *ll. cc.*)

Antiochus, alarmed at Glabrio's progress, entrenched himself strongly at Thermopylae; but although his Aetolian allies occupied the passes of mount Oeta, the Romans broke through his outposts, and cut to pieces or dispersed his army. Boeotia and Euboea next submitted to Glabrio: he reduced Lamia and Heracleia at the foot of Oeta, and in the latter city took prisoner the Aetolian Damocritus, who the year before had threatened to bring the war to the banks of the Tiber. The Aetolians now sent envoys to Glabrio at Lamia. They proposed an unconditional surrender of their nation "to the faith of Rome." The term was ambiguous; Glabrio put the strictest interpretation upon it (comp. Liv. vii. 31), and when the envoys remonstrated, threatened them with chains and the dungeon. His officers reminded Glabrio that their character as ambassadors was sacred, and he consented to grant the Aetolians a truce of ten days. During that time, however, the Aetolians received intelligence that Antiochus was preparing to renew the war. They concentrated their forces therefore at Naupactus, in the Corinthian gulf, and Glabrio hastened to invest the place. (Polyb. xx. 9, 10; Liv. xxxvi. 28.) His march from Lamia to Naupactus lay over the highest ridge of Oeta; a handful of men might have held it against the whole consular army. But the difficulties of the road were all that Glabrio had to contend with, so completely had his stern demeanour and his repeated victories quelled the spirit of the Aetolians. Naupactus was on the point of surrendering to Glabrio, but it was rescued by the intercession of the proconsul, T. Quintius Flamininus, and the besieged were permitted to send an embassy to Rome. After attending the congress of the Achaean cities at Aegium, and a fruitless attempt to procure a recal of the exiles to Elis and Sparta, Glabrio returned to Phocis, and blockaded Amphissa. While yet engaged in the siege, his successor, L. Cornelius Scipio, arrived from Rome, and Glabrio gave up to him the command. (Polyb. xxi. 1, 2; Liv. xxxvi. 35, xxxvii. 6; Appian, *Syr.* 21.) A triumph was unanimously granted to Glabrio, but its unusual splendour was somewhat abated by the absence of his conquering army, which remained in Greece. He triumphed in the autumn of B. C. 190. "De Aetoleis et rege Syriae Antiocho." Glabrio was a candidate for the censorship in B. C. 189. But the party of the nobles which, in 192, had excluded him from the consulship, again prevailed. It was rumoured that a part of the rich booty of the Syrian camp, which had not been displayed at his triumph, might be found in his house. The testimony of his legatus, M. Porcius Cato, was unfavourable to him, and Glabrio withdrew from an impeachment of the tribunes of the plebs, under the decent pretext of yielding to a powerful faction. (Liv. xxxvii. 57; Plut. *Cat. Maj.* 12, 13, 14; Flor. ii. 8. § 10; Aur. Vict. *Vir. Illustr.* 47, 54; Front. *Strat.* ii. 4. § 4; Eutrop. iii. 4; Appian, *Syr.* 17—21.)

3. M'. ACILIUS M'. F. C. N. GLABRIO, son of the preceding, dedicated, as duumvir under a decree of the senate, B. C. 181, the Temple of Piety in the herb-market at Rome. The elder Glabrio had vowed this temple on the day of his engagement with Antiochus at Thermopylae, and his son placed in it an equestrian statue of his father, the first gilt statue erected at Rome (Liv. xl. 34; Val. Max. ii. 5. § 1). Glabrio was one of the curule aediles in B. C. 165, when he superintended the celebration of the Megalensian games (Terent. *Andr. tit. fab.*), and supplementary consul in B. C. 154, in the room of L. Postumius Albinus, who died in his consular year. (Obseq. *de Prod.* 76; Fast. Capit.)

4. M'. ACILIUS GLABRIO, tribune of the plebs. The date of his tribuneship is not ascertained. He brought forward and carried the lex Acilia de Repetundis, which prohibited ampliatio and comperendinatio. (Cic. *in Verr.* Act. Pr. 17, *in Verr.* ii. 1, 9, Pseudo-Ascon. *in Act. I. Verr.* p. 149, *in Act. II. Verr.* p. 165, Orelli.) For the Lex Caecilia mentioned by Valerius Maximus (vi. 9. § 10), we should probably read Lex Acilia. (*Dict. of Antiq. s. v. Repetundae.*)

5. M'. ACILIUS M. F. M. N. GLABRIO, son of the preceding and of Mucia, a daughter of P. Mucius Scaevola, consul in B. C. 133. He married a daughter of M. Aemilius Scaurus, consul in B. C. 115 (Cic. *in Verr.* i. 17), whom Sulla, in B. C. 82, compelled him to divorce. (Plut. *Sull.* 33, *Pomp.* 9.) Glabrio was praetor urbanus in B. C. 70, when he presided at the impeachment of Verres. (Cic. *in Verr.* i. 2.) Cicero was anxious to bring on the trial of Verres during the praetorship of Glabrio

(*Ib.* 18; Pseudo-Ascon. *in Verr.* argum. p. 125, Orelli), whose conduct in the preliminaries and the presidency of the judicium he commends (*in Verr.* Act. ii. v. 29, 63), and describes him as active in his judicial functions and careful of his reputation (*in Verr.* i. 10, 14), although, in a later work (*Brut.* 68), he says that Glabrio's natural indolence marred the good education he had received from his grandfather Scaevola. Glabrio was consul with C. Calpurnius Piso in B.C. 67, and in the following year proconsul of Cilicia (Schol. Gronov. *in Cic. pro Leg. Man.* pp. 438, 442, Orelli), to which, by the Gabinian law [GABINIUS], Bithynia and Pontus were added. (Sal. *Hist.* v. p. 243, ed. Gerlach; Plut. *Pomp.* 30.) He succeeded L. Lucullus in the direction of the war against Mithridates (Dion Cass. xxxv. 14; Cic. *pro Leg. Man.* 2. § 5), but his military career was not answerable to his civil reputation. Glabrio hurried to the East, thinking that Mithridates was already conquered, and that he should obtain an easy triumph. But when, instead of a vanquished enemy, he found a mutinous army and an arduous campaign awaiting him, he remained inactive within the frontiers of Bithynia. (Dion Cass. xxxv. 17; Cic. *pro Leg. Man. l. c.*) Glabrio was indeed worse than inefficient. He directly fomented the insubordination in the legions of Lucullus by issuing, soon after his arrival in Asia, a proclamation releasing Lucullus's soldiers from their military obedience to him, and menacing them with punishment if they continued under his command. (App. *Mithrid.* 90.) Lucullus resigned part of his army to Glabrio (Cic. *pro Leg. Man.* 9), who allowed Mithridates to ravage Cappadocia, and to regain the greater portion of the provinces which the Romans had stripped him of. (Dion Cass. *l.c.*) Glabrio was himself superseded by Cn. Pompey, as soon as the Manilian law had transferred to him the war in the East. In the debate on the doom of Catiline's accomplices in December, B.C. 63, Glabrio declared in favour of capital punishment, before the speech of Cato determined the majority of the senate (Cic. *ad Att.* xii. 21), and he approved generally of Cicero's consulship (*Phil.* ii. 5). He was a member of the college of pontiffs in B. C. 57. (*Har. Resp.* 6, *ad Q. fr.* ii. 1.)

6. M'. ACILIUS GLABRIO, son of the preceding and of Aemilia, daughter of M. Aemilius Scaurus, consul in B. C. 115. Glabrio addressed the judices in behalf of his father-in-law, who was impeached for extortion in B. C. 54. [SCAURUS.] (Ascon. *in Cic. Scaurian.* p. 29, Orelli.) Glabrio was born in the house of Cn. Pompey, B. C. 81, who married his mother after her compulsory divorce from the elder Glabrio [No. 5]. Aemilia died in giving birth to him. (Plut. *Sull.* 33, *Pomp.* 9.) In the civil wars, B. C. 48, Glabrio was one of Caesar's lieutenants, and commanded the garrison of Oricum in Epeirus (Caes. *B. C.* iii. 15, 16, 39). During the African war Glabrio was stationed in Sicily, and at this time, B. C. 46, Cicero addressed to him nine letters (*ad Fam.* xiii. 30—39) in behalf of friends or clients to whom their affairs in Sicily, or the casualties of the civil war, rendered protection important. When Caesar, in B. C. 44, was preparing for the Parthian wars, Glabrio was sent forward into Greece with a detachment of the army, and succeeded P. Sulpicius Rufus in the government of Achaia. He was twice defended on capital charges by Cicero, and acquitted; and during the civil wars, he, in return, was serviceable to his former advocate (Cic. *ad Fam.* vii. 30, 31). In Cic. *ad Fam.* xiii. 50, some editors read, for Aucto, Acilio, and refer it to this Glabrio. (Orelli, *Onom. Tull.* p. 7.)

7. M'. ACILIUS GLABRIO, was consul with Trajan in A. D. 91. The auguries which promised Trajan the empire, predicted death to his colleague in the consulship. To gain the favour of Domitian, Glabrio fought as a gladiator in the amphitheatre attached to the emperor's villa at Alba, and slew a lion of unusual size. Glabrio was first banished and afterwards put to death by Domitian. (Suet. *Dom.* 10; Dion Cass. lxvii. 12, 14; Juv. *Sat.* iv. 94.) [W. B. D.]

GLA'PHYRA (Γλαφύρα), an hetaera, whose charms, it is said, chiefly induced Antony to give the kingdom of Cappadocia to her son Archelaüs, in B. C. 34. (Dion Cass. xlix. 32; App. *Bell. Civ.* v. 7; comp. Vol. I. p. 263.) [E. E.]

GLAUCE (Γλαύκη). 1. One of the Nereides, the name of Glauce being only a personification of the colour of the sea. (Hom. *Il.* xviii. 39.)

2. One of the Danaides. (Apollod. ii. 1. § 5.)

3. An Arcadian nymph. (Paus. viii. 47. § 2.)

4. The wife of Upis, the mother of what Cicero (*de Nat. Deor.* iii. 23) calls the third Diana.

5. A daughter of king Creon of Corinth. Jason, after deserting Medeia, engaged himself to her, but Medeia took vengeance by sending her a wedding garment, the magic power of which burnt the wearer to death. Thus Glauce and even her father perished. (Apollod. i. 9. § 28; Diod. iv. 55; Hygin. *Fab.* 25; comp. Eurip. *Med.*)

6. A daughter of Cychreus of Salamis, who married Actaeus, and became by him the mother of Telamon. (Apollod. iii. 12. § 7.)

7. A daughter of Cycnus, who was slain by the Greeks in the Trojan war, whereupon Glauce became the slave of the Telamonian Ajax. (Dict. Cret. ii. 12, &c.) [L. S.]

GLAU'CIA (Γλαυκία), a daughter of the river-god Scamander. When Heracles went to war against Troy, Deimachus, a Boeotian, one of the companions of Heracles, fell in love with Glaucia. But Deimachus was slain in battle before Glaucia had given birth to the child she had by him. She fled for refuge to Heracles, who took her with him to Greece, and entrusted her to the care of Cleon, the father of Deimachus. She there gave birth to a son, whom she called Scamander, and who afterwards obtained a tract of land in Boeotia, traversed by two streams, one of which he called Scamander and the other Glaucia. He was married to Acidusa, from whom the Boeotian well, Acidusa, derived its name, and had three daughters, who were worshipped under the name of "the three maidens." (Plut. *Quaest. Gr.* 41. [L. S.]

GLAU'CIA, C. SERVI'LIUS, praetor in B. C. 100, co-operated with C. Marius, then consul for the sixth time, and with L. Appuleius Saturninus, tribune of the plebs in the same year. Glaucia held the comitia of the tribes at an irregular time and place, and thus procured the election of Saturninus to the tribuneship. He was candidate for the consulship in the year immediately succeeding his praetorship, although the laws appointed an interval of at least two years. Glaucia was the only praetor who accompanied Saturninus in his flight to the Capitol, and when the fugitives were compelled by want of water to surrender, he perished with him.

Cicero says (*in Cat.* iii. 6) that although Glaucia was not included by the senate in their decree for the execution of Saturninus and his partisans, Marius put him to death on his own authority. (Cic. *Brut.* 62, *pro C. Rabir. perd.* 7, *in Cat.* i. 2, *Philipp.* viii. 5, *de Harusp. Resp.* 24 ; Schol. Bob. *in Milonian.* p. 277, Orelli ; App. *B. C.* i. 28, 32 ; Val. Max. ix. 7 ; Plut. *Mar.* 27, 30 ; Vell. Pat. ii. 12 ; Flor. iii. 16. § 4.) Cicero compares Glaucia to the Athenian demagogue Hyperbolus (*Brut.* 62), and says that he was the worst of men. He admits, however, that he was eloquent, acute, and witty. (*de Or.* ii. 61, 65.) An anecdote related by Cicero (*pro Rab. Post.* 6. § 14) conveys some notion of Glaucia's manner. He used to tell the plebs, when a rogatio was read to them, to mind whether the words "dictator, consul, praetor, or magister equitum" occurred in the preamble. If so, the rogatio was no concern of theirs : but if they heard the words "and whosoever after this enactment," then to look sharp, for some new fetter of law was going to be forged. Glaucia was the author of a law de Repetundis of which the fragments are collected by Orelli (*Index Legum*, p. 269), and he introduced a change in the form of comperendinatio. (Cic. *in Verr.* i. 9.) [W. B. D.]

GLAU'CIAS (Γλαυκίας). 1. King of the Illyrians, or rather of the Taulantians, one of the Illyrian tribes. He is first mentioned as bringing a considerable force to the assistance of Cleitus, another Illyrian prince, against Alexander the Great, B. C. 335. They were, however, both defeated, and Cleitus forced to take refuge within the Taulantian territories, whither Alexander did not pursue him, his attention being called elsewhere by the news of the revolt of Thebes. (Arrian, i. 5, 6.) We next hear of Glaucias, nearly 20 years later, as affording an asylum to the infant Pyrrhus, when his father Aeacides was driven out of Epeirus. (Plut. *Pyrrh.* 3 ; Justin. xvii. 3.) By this measure he gave offence to Cassander, who sought to gain possession of Epeirus for himself, and who in vain offered Glaucias 200 talents to give up the child. Not long after, the Macedonian king invaded his territories, and defeated him in battle ; but though Glaucias bound himself by the treaty which ensued to refrain from hostilities against the allies of Cassander, he still retained Pyrrhus at his court, and, in B. C. 307, took the opportunity, after the death of Alcetas, king of Epeirus, to invade that country with an army, and establish the young prince, then 12 years old, upon the throne. (Diod. xix. 67 ; Plut. *Pyrrh.* 3 ; Justin. xvii. 3 ; Paus. i. 11. § 5.) The territories of Glaucias bordered upon those of the Greek cities, Apollonia and Epidamnus ; and this proximity involved him in frequent hostilities with those states ; in 312 he even made himself master of Epidamnus, by the assistance of the Corcyraeans. (Diod. xix. 70, 78.) The date of his death is not mentioned ; but it appears that he was still reigning in B. C. 302, when Pyrrhus repaired to his court, to be present at the marriage of one of his sons. (Plut. *Pyrrh.* 4.)

2. An officer of cavalry in the service of Alexander at the battle of Gaugamela. (Arrian, iii. 11.)

3. (Perhaps the same with the preceding). A follower of Cassander, whom he entrusted with the charge of Roxana and her son Alexander when he confined them as prisoners in the citadel of Amphipolis. After the peace of B. C. 311, Cassander sent secret orders to Glaucias to put both his captives to death, which instructions he immediately obeyed. (Diod. xix. 52, 105.) [E. H. B.]

GLAU'CIAS (Γλαυκίας), a rhetorician of Athens, who appears to have lived in the first century of our aera, but he is mentioned only by Plutarch (*Sympos.* i. 10, 3, ii. 2). [L. S.]

GLAU'CIAS (Γλαυκίας), a Greek physician, belonging to the sect of the Empirici (Galen, *De Meth. Med.* ii. 7, vol. x. p. 142, *Comment. in Hippocr.* "*Epid. VI.*" iii. 29, vol. xvii. pt. ii. p. 94), who lived after Serapion of Alexandria, and before Heracleides of Tarentum, and therefore probably in the third or second century B. C. (Celsus, *De Medic.* i. Praef. p. 5.) Galen mentions him as one of the earliest commentators on the whole of the works of Hippocrates (*Comment. in Hippocr.* "*De Humor.*" i. 24, vol. xvi. p. 196), and he also wrote an alphabetical glossary on the difficult words occurring in the Hippocratic collection. (Erot. *Gloss. Hippocr.* p. 16, ed. Franz.) His commentaries on Hippocrates are several times quoted and referred to by Galen. (*Comment. in Hippocr.* "*De Humor.*" i. Praef. ii. 30, vol. xvi. pp. 1, 324, 327 ; *Comment. in Hippocr.* "*Epid. VI.*" i. Praef. ii. 65, vol. xvii. pt. i. pp. 794, 992.) It is uncertain whether he is the person quoted by Pliny. (*H. N.* xx. 99, xxi. 102, xxii. 47, xxiv. 91.) Fabricius says he was the master of Heracleides of Tarentum, and Apollonius, but for this statement the writer has not been able to find any authority. (*Bibl. Graec.* vol. xiii. p. 171, ed. Vet.) [W. A. G.]

GLAU'CIAS (Γλαυκίας), a statuary of Aegina, who made the bronze chariot and statue of Gelon, the son of Deinomenes, afterwards tyrant of Syracuse, in commemoration of his victory in the chariot race at Olympia, Ol. 73, B. C. 488. The following bronze statues at Olympia were also by Glaucias :—Philon, whose victory was recorded in the following epigram by Simonides, the son of Leoprepes,—

Πατρὶς μὲν Κορκύρα, Φίλων δ' ὄνομ', εἰμὶ δὲ Γλαύκου
Υἱὸς, καὶ νίκη πὺξ δύ' ὀλυμπιάδας :

Glaucus of Carystus, the boxer, practising strokes (σκιαμαχῶν) ; and Theagenes of Thasos, who conquered Euthymus in boxing in Ol. 75, B. C. 480 (Paus. vi. 6. § 2). Glaucias therefore flourished B. C. 488—480 (Paus. vi. 9. § 3, 10. § 1, 11. § 3). [P. S.]

GLAU'CIDES (Γλαυκίδης), one of the chief men of Abydus when it was besieged by Philip V. of Macedon, in B. C. 200, and apparently one of the fifty elders whom the people had bound by an oath to slay the women and children and to burn the treasures of the city, as soon as the enemy should have got possession of the inner wall. Glaucides, however, with some others, shrunk from what they had undertaken, and sent the priests with suppliant wreaths to make a surrender of the town to Philip. (Polyb. xvi. 29—34 ; Liv. xxxi. 17.) [E. E.]

GLAU'CIDES, a Greek statuary, one of those who made "athletas, et armatos, et venatores, sacrificantesque" (Plin. *H. N.* xxxiv. 8. s. 19. § 34). [P. S.]

GLAU'CION, a painter of Corinth, and the teacher of Athenion [ATHENION, No. 1]. (Plin. *H. N.* xxxv. 11. s. 40. § 29.) [P. S.]

GLAUCIPPUS (Γλαύκιππος), a son of the Athenian orator Hyperides, is said by Plutarch

(*Vit.* x. *Orat.* p. 848), who calls him a rhetor, to have written orations, one of which, viz. against Phocion, is mentioned by Plutarch himself. (*Phoc.* 4; comp. Athen. xiii. p. 590; Suid. *s. v.* Γλαύκιππος; Phot. *Bibl. Cod.* 266. p. 495, ed. Bekker.) Whether he is the same as the rhetorician Glaucippus, of whom a fragment is preserved by Seneca (*Controv.* iv. 25), or as the Glaucippus who wrote on the Sacra of the Athenians (Macrob. *Sat.* i. 13), is uncertain. [L. S.]

GLAUCON (Γλαύκων), an Athenian mentioned by Teles (ap. Stob. *Floril.* vol. ii. p. 82. ed Gaisf.), who appears to have borne a distinguished part in the last struggle of the Athenians against Antigonus Gonatas, known by the name of the Chremonidean war, B. C. 263. After its termination he fled, together with Chremonides, to the court of Ptolemy Philadelphus, where he was received with great honour, and rose to a high place in the king's confidence. Droysen (*Hellenism.* vol. ii. p. 206) supposes him to be the same Glaucon that is mentioned by Pythermus (*ap. Athen.* ii. p. 44) as a water-drinker, and who is there called one of the tyrants of the Peiraeeus (ἐν τοῖς Πειραιῶς τυραννεύουσι); but this expression is understood by Thirlwall, with more probability, to refer to the thirty tyrants of B. C. 404. (Thirlwall's *Greece*, vol. viii. p. 92 not.) [E. H. B.]

GLAUCON (Γλαύκων), an Athenian, who, together with his brother Glaucus, and Theopompus, father of Macartatus, endeavoured by a forged will to obtain possession of some property, to the exclusion of Phylomache, who was next of kin to the deceased. The forgery was detected, but the attempt was renewed by them successfully in another trial (διαδικασία; see *Dict. of Ant. s. v.*), which placed Theopompus in possession of the property (Dem. *c. Macart.* pp. 1051, 1052). The speech of Demosthenes πρὸς Μακάρτατον was written to recover it for Eubulides, the son of Phylomache. [E. E.]

GLAUCON (Γλαύκων), grammarians. 1. An eminent rhapsodist, or expositor of Homer, mentioned by Plato, in conjunction with Metrodorus of Lampsacus, and Stesimbrotus of Thasos. (*Ion.* p. 530, d.; see the notes of Müller and Nitzsch.) 2. A writer on Homer, quoted by Aristotle. (*Poët.* 25: this is one of the passages which Ritter considers as the additions of a later writer: he believes that Glaucon lived after Aristotle.) 3. Of Tarsus, also a writer on Homer, and apparently the head of a grammatical school. He wrote a work entitled γλώσσαι. (Schol. *ad Hom. Il.* i. 1; Athen. xi. p. 480, f.) 4. Of Teos, a writer on recitation. (Aristot. *Rhet.* iii. 1.) Whether of the above writers, the first and second are the same as either the third or the fourth, or different from either, it is impossible to determine. The first is supposed by some to have been an Athenian, because Plato does not mention his country. (Comp. Villoisin, *Proleg. ad Hom.* p. 25.) [P. S.]

GLAUCON (Γλαύκων), relatives of Plato. 1. The son of Critias, son of Dropides, was also the brother of Callaeschrus, and the father of Charmides and of Plato's mother, Perictione; he was, consequently, uncle to Critias (the tyrant) on the father's side, and to Plato on the mother's side. (Plat. *passim*; Xen. *Mem.* iii. 7. § 1; Heindorf, *ad Plat. Charm.* p. 154.)

2. The son of Ariston, and brother of Plato, who, besides mentioning him elsewhere, makes him one of the speakers in the republic. He is also introduced as a speaker in Xenophon's *Memorabilia* (iii. 6). Suidas (*s. v.* Πλάτων) calls him Glaucus. (See also Diog. Laërt. iii. 4; Plut. *de Frat. Amor.* p. 484, e.) In Plato's *Parmenides* also, Glaucon is one of the speakers; but a doubt has been raised whether this is not a different person, on the ground of an anachronism which the passage contains. Considering, however, the frequency of anachronisms in Plato, it seems most probable that this Glaucon is his brother. (Comp. Heindorf. *ad Plat. Parmen.* p. 126.) There is, perhaps, more doubt about the Glaucon who is one of the speakers in the *Symposium* (p. 172, c.).

It is universally believed that this Glaucon is the Athenian philosopher mentioned by Diogenes Laërtius, as the author of a book containing nine dialogues, entitled, Φειδύλος, Εὐριπίδης, Ἀμύντιχος, Εὐθίας, Λυσιθείδης, Ἀριστοφάνης, Κέφαλος, Ἀναξίφημος, Μενέξενος. Thirty-two other dialogues, which were ascribed to him, are designated as spurious by Diogenes (ii. 124).

The following pedigree represents the relationships above referred to:—

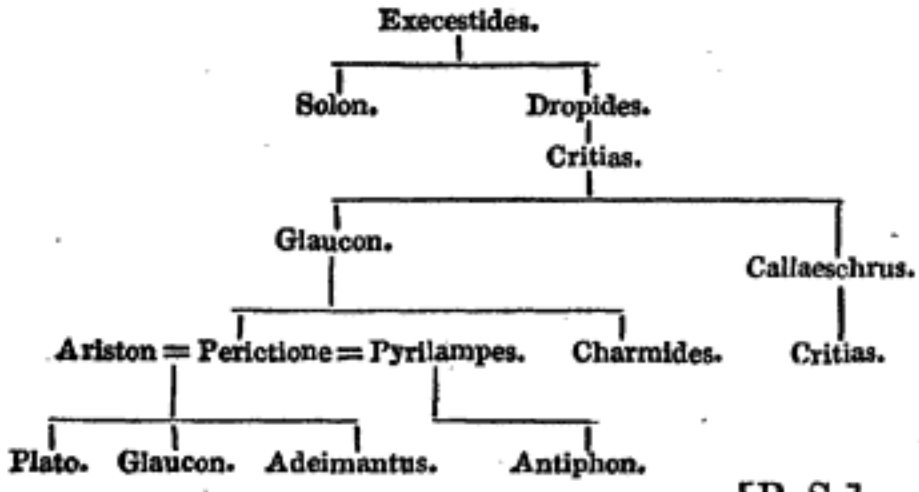

[P. S.]

GLAUCO'NOME (Γλαυκονόμη), one of the daughters of Nereus. (Hes. *Theog.* 256; Apollod. i. 2. § 7. [L. S.]

GLAUCUS (Γλαῦκος). 1. A grandson of Aeolus, son of Sisyphus and Merope, and father of Bellerophontes. (Hom. *Il.* vi. 154; Apollod. i. 9. § 3; Paus. ii. 4. § 2.) He lived at Potniae, despised the power of Aphrodite, and did not allow his mares to breed, that they might be the stronger for the horse race. According to others, he fed them with human flesh, for the purpose of making them spirited and warlike. This excited the anger of Aphrodite or the gods in general, who punished him in this way:—when Acastus celebrated the funeral games of his father, Pelias, at Iolcus, Glaucus took part in them with a chariot and four horses; but the animals were frightened and upset the chariot. (Paus. iii. 18. § 9, v. 17. § 4; Apollod. i. 9. § 28; Nonn. *Dionys.* xi. 143.) According to others, they tore Glaucus to pieces, having drunk from the water of a sacred well in Boeotia, in consequence of which they were seized with madness; others, again, describe this madness as the consequence of their having eaten a herb called hippomanes. (Hygin. *Fab.* 250, 273; Schol. *ad Eurip. Or.* 318, *Phoen.* 1159; Strab. p. 409; Eustath. *ad Hom.* p. 269; Etym. Magn. p. 685. 42; Paus. ix. 8. § 1; Aelian, *H. A.* xv. 25; Virg. *Georg.* iii. 267.) It was believed on the Corinthian isthmus that it was haunted by the shade of Glaucus, who frightened the horses during the race, and was therefore called ταράξιππος. (Paus. vi. 20. § 9.) Glaucus of Potniae (Γλαῦκος Ποτνιεύς) was the title of one of Aeschylus' lost tragedies. (Welcker, *Die Aeschyl. Trilog.* p. 561,

Nachtrag, p. 175, *Die Griech. Tragoed.* vol. i. pp. 30, 52.)

2. A son of Hippolochus, and grandson of Bellerophontes. He was a Lycian prince, and led his hosts from Xanthus to the assistance of Priam in the war with the Greeks. (Hom. *Il.* ii. 875, vi. 206; Herod. i. 147.) He was one of the most eminent heroes on the side of the Trojans, and connected with Diomedes by ties of hospitality, which shows a very early intercourse between the Greeks and Lycians. (Hom. *Il.* vii. 13, xii. 387, xiv. 426, xvi. 492, &c., xvii. 140, &c.) He was slain by Ajax, but his body was carried back to Lycia. (Quint. Smyrn. *Paralip.* iii. 236, iv. 1, &c.)

3. A son of Antenor, fought in the Trojan war, and was slain by the Telamonian Ajax. (Paus. x. 27; Dict. Cret. iv. 7.)

4. One of the numerous sons of Priam. (Apollod. iii. 12. § 13.)

5. A son of the Messenian king Aepytus, whom he succeeded on the throne. He distinguished himself by his piety towards the gods, and was the first who offered sacrifices to Machaon. (Paus. iv. 3. § 6.)

6. One of the sons of the Cretan king Minos by Pasiphaë or Crete. When yet a boy, while he was playing at ball (Hygin. *Fab.* 136), or while pursuing a mouse (Apollod. iii. 3. § 1, &c.), he fell into a cask full of honey, and died in it. Minos for a long time searched after his son in vain, and was at length informed by Apollo or the Curetes that the person who should devise the most appropriate comparison between a cow, which could assume three different colours, and any other object, should find the boy and restore him to his father. Minos assembled his soothsayers, but as none of them was able to do what was required, a stranger, Polyidus of Argos, solved the problem by likening the cow to a mulberry, which is at first white, then red, and in the end black. Polyidus, who knew nothing of the oracle, was thus compelled by his own wisdom to restore Glaucus to his father. By his prophetic powers he discovered that Glaucus had not perished in the sea, and being guided by an owl (γλαῦξ) and bees, he found him in the cask of honey. (Aelian, *H. A.* v. 2.) Minos now further demanded the restoration of his son to life. As Polyidus could not accomplish this, Minos, who attributed his refusal to obstinacy, ordered him to be entombed alive with the body of Glaucus. When Polyidus was thus shut up in the vault, he saw a serpent approaching the dead body, and killed the animal. Presently another serpent came, carrying a herb, with which it covered the dead serpent. The dead serpent was thereby restored to life, and when Polyidus covered the body of Glaucus with the same herb, the boy at once rose into life again. Both shouted for assistance from without; and when Minos heard of it, he had the tomb opened. In his delight at having recovered his child, he munificently rewarded Polyidus, and sent him back to his country. (Comp. Tzetz. *ad Lycoph.* 811; Palaephat. 27; Apollod. iii. 10. § 3; Schol. *ad Eurip. Alcest.* 1; Hygin. *P. A.* ii. 14; Schol. *ad Pind. Pyth.* iii. 96.) The story of the Cretan Glaucus and Polyidus was a favourite subject with the ancient poets and artists; it was not only represented in mimic dances (Lucian, *de Saltat.* 49), but Aeschylus, Sophocles, and Euripides made it the subject of separate dramatic compositions. (Welcker, *Die Griech. Tragoed.* vol. i. pp. 62, 416, vol. ii. p. 767, &c.)

7. Of Anthedon in Boeotia, a fisherman, who had the good luck to eat a part of the divine herb which Cronos had sown, and which made Glaucus immortal. (Athen. vii. c. 48; Claud. *de Nupt. Mar.* x. 158.) His parentage is different in the different traditions, which are enumerated by Athenaeus; some called his father Copeus, others Polybus, the husband of Euboea, and others again Anthedon or Poseidon. He was further said to have been a clever diver, to have built the ship Argo, and to have accompanied the Argonauts as their steersman. In the sea-fight of Jason against the Tyrrhenians, Glaucus alone remained unhurt; he sank to the bottom of the sea, where he was visible to none save to Jason. From this moment he became a marine deity, and was of service to the Argonauts. The story of his sinking or leaping into the sea was variously modified in the different traditions. (Bekker, *Anecdot.* p. 347; Schol. *ad Plat. de Leg.* x. p. 611.) There was a belief in Greece that once in every year Glaucus visited all the coasts and islands, accompanied by marine monsters, and gave his prophecies. (Paus. ix. 22. § 6.) Fishermen and sailors paid particular reverence to him, and watched his oracles, which were believed to be very trustworthy. The story of his various loves seems to have been a favourite subject with the ancient poets, and many of his love adventures are related by various writers. The place of his abode varies in the different traditions, but Aristotle stated that he dwelt in Delos, where, in conjunction with the nymphs, he gave oracles; for his prophetic power was said by some to be even greater than that of Apollo, who is called his disciple in it. (Schol. *ad Apollon. Rhod.* i. 1310; Tzetz. *ad Lycoph.* 753; Eustath. *ad Hom.* p. 271; Ov. *Met.* xiii. 904, &c.; Serv. *ad Virg. Georg.* i. 437, *Aen.* iii. 420, v. 832, vi. 36; Strab. p. 405.) A representation of Glaucus is described by Philostratus (*Imag.* ii. 15): he was seen as a man whose hair and beard were dripping with water, with bristly eye-brows, his breast covered with sea-weeds, and the lower part of the body ending in the tail of a fish. (For further descriptions of his appearance, see Nonn. *Dionys.* xiii. 73, xxxv. 73, xxxix. 99; Schol. *ad Eurip. Orest.* 318, 364; Stat. *Silv.* iii. 2, 36, *Theb.* vii. 335, &c.; Vell. Pat. ii. 83.) This deified Glaucus was likewise chosen by the Greek poets as the subject of dramatic compositions (Welcker, *Die Aeschyl. Trilogie*, pp. 311, &c., 471, &c., *Nachtrag*, p. 176, &c.), and we know from Velleius Paterculus that the mimus Plancus represented this marine daemon on the stage. [L. S.]

GLAUCUS (Γλαῦκος), the son of Epicydes, a Lacedaemonian, of whom an anecdote is related by Herodotus (vi. 86) that in consequence of his having the highest reputation for justice, a Milesian deposited with him a large sum of money; but when, many years afterwards, the sons of the owner came to demand back their property, Glaucus refused to give up the money, and disclaimed all knowledge of the transaction. Before, however, he ventured to confirm his falsehood by an oath, he consulted the oracle at Delphi, and, terrified at the answer he received, immediately restored the deposit. But the god did not suffer the meditated perjury to go unpunished, and the

whole family of Glaucus was exterminated before the third generation. The same story is alluded to by Pausanias (ii. 18, § 2, viii. 7. § 4), and by Juvenal (xiii. 199). [E. H. B.]

GLAUCUS (Γλαύκος). 1. Of Athens; and 2. of Nicopolis, poets of the Greek Anthology, whose epigrams seem to have been confounded together. The Anthology contains six epigrams, of which the 1st, 2nd, 4th, and 5th are simply inscribed Γλαύκου, the 3rd, Γλαύκου Ἀθηναίου, and the 6th, Γλαύκου Νικοπολίτα. From internal evidence, Jacobs thinks that the 1st and 2nd belong to Glaucus of Nicopolis, and that the 3rd, 4th, and 5th were written by one poet, probably by Glaucus of Athens. These latter three are descriptions of works of art. Perhaps all the epigrams should be ascribed to Glaucus of Athens. (Brunck. *Anal.* vol. ii. pp. 347, 348; Jacobs, *Anth. Graec.* vol. iii. pp. 57, 58, vol. xiii. p. 898; Fabric. *Bibl. Graec.* vol. ii. p. 122, vol. iv. p. 476.)

3. A Locrian, who is mentioned as one of the writers on cookery (ὀψαρτυτικά, Athen. vii. p. 324, a., ix. p. 369, b., xii. p. 516, c., xiv. p. 661, e.; Pollux, vi. 10.)

4. Of Rhegium, sometimes mentioned merely as of Italy, wrote on the ancient poets and musicians (σύγγραμμά τι περὶ τῶν ἀρχαίων ποιητῶν τε καὶ μουσικῶν, Plut. *de Music.* 4, p. 1132, e.). Diogenes Laërtius quotes statements of his respecting Empedocles and Democritus, and says that he was contemporary with Democritus (viii. 52, ix. 38). Glaucus is also quoted in the argument to the Persae of Aeschylus. (Γλαῦκος ἐν τοῖς περὶ Αἰσχύλου μύθων.) His work was also ascribed to the orator Antiphon. (Plut. *Vit. X. Orat.* p. 833, d.)

5. A sophist and hierophant of the Eleusinian mysteries. (Philostrat. *de Sophist.* ii. 20, p. 601.)

6. A writer on the geography and antiquities of Arabia, often quoted by Stephanus Byzantinus, who calls his work sometimes Ἀραβικὴ ἀρχαιολογία, and sometimes Ἀραβικά (*s. v.* Αἴλανον, Γέα, &c.; Vossius, *de Hist. Graec.* pp. 443-4, ed. Westermann.) [P. S.]

GLAUCUS (Γλαῦκος), of Carystus, the son of Demylos, was one of the most celebrated Grecian athletes. He was a περιοδονίκης, having gained one Olympic, two Pythian, eight Nemean, and eight Isthmian victories in boxing. It is said that while still a boy, he refixed a ploughshare which had dropped out of its place by the blows of his fist, without the help of a hammer. His statue at Olympia was made by GLAUCIAS of Aegina. (Müller, *Aeginet.* iii. 4. p. 103; Krause, *Olymp.* p. 292.) [P. S.]

GLAUCUS (Γλαῦκος), artists. 1. Of Chios, a statuary in metal, distinguished as the inventor of the art of soldering metals (κόλλησις). His most noted work was an iron base (ὑποκρητηρίδιον, Herod.; ὑπόθημα, Paus.), which, with the silver bowl it supported, was presented to the temple at Delphi by Alyattes, king of Lydia. (Herod. i. 25.) This base was seen by Pausanias, who describes its construction (x. 16. § 1), and by Athenaeus (v. p. 210, b. c.), who says that it was chased with small figures of animals, insects, and plants. Perhaps it is this passage that has led Meyer (*Kunstgeschichte*, vol. ii. p. 24) and others into the mistake of explaining κόλλησις as that kind of engraving on steel which we call *damascene work*. There is no doubt that it means a mode of uniting metals by a solder or cement, without the help of the nails, hooks, or dovetails (δεσμοί), which were used before the invention of Glaucus. (Pausan. *l. c.*; Müller, in Böttiger's *Amalthea*, vol. iii. p. 25.) Plutarch also speaks of this base as very celebrated. (*De Defect. Orac.* 47, p. 436, a.) The skill of Glaucus passed into a proverb, Γλαύκου τέχνη. (Schol. *ad Plat. Phaed.* p. 13, Ruhnken, pp. 381-2, Bekker.)

Stephanus Byzantinus (*s. v.* Αἰθάλη) calls Glaucus a Samian. The fact is, that Glaucus belonged to the Samian school of art.

Glaucus is placed by Eusebius (*Chron. Arm.*) at Ol. 22, 2 (B. C. 69½). Alyattes reigned B. C. 617—560. But the dates are not inconsistent, for there is nothing in Herodotus to exclude the supposition that the iron base had been made some time before Alyattes sent it to Delphi.

2. Of Lemnos, a distinguished statuary (Steph. Byz. *s. v.* Αἰθάλη), is perhaps the same as the former, for several of the Samian school of artists wrought in Lemnos.

3. Of Argos, was the statuary who, in conjunction with Dionysius, made the works which Smicythus dedicated at Olympia. Glaucus made the statues of Iphitus crowned by Ececheiria (the goddess of truces), of Amphitrite, of Poseidon, and of Vesta, which Pausanias calls "the greater offerings of Smicythus." Dionysius made "the lesser offerings." (Paus. v. 26. §§ 2—6. [DIONYSIUS.] [P. S.]

GLAUCUS (Γλαῦκος). 1. Called by Arrian (*Anab.* vii. 14) *Glaucias* (Γλαυκίας), the name of the physician who attended on Hephaestion at the time of his death, B. C. 325, and who is said to have been either crucified or hanged by Alexander, for his ill success in treating him. (Plut. *Alex.* c. 72.)

2. Another physician of the same name at Alexandria, who is said to have informed Q. Dellius of a plot formed against him by Cleopatra, probably B. C. 31. (Plut. *Anton.* c. 59.)

3. Another physician of the same name, is quoted by Asclepiades Pharmacion (ap. Galen, *De Compos. Medicam. sec. Loc.* iv. 7, vol. xii. p. 743.), and lived in or before the first century after Christ.

4. A physician, about the end of the first century after Christ, mentioned by Plutarch as a contemporary in his treatise *De Sanitate Tuenda* (*init.*).

GLI'CIA or GLY'CIAS, M. CLAU'DIUS, a freedman of P. Claudius Pulcher [CLAUDIUS, No. 13], to whom he was clerk or messenger. When Claudius, after his defeat at Drepana, B. C. 249, was cited by the senate to answer for his misconduct, and commanded to appoint a dictator, he nominated Glicia. (Suet. *Tib.* 2.) The appointment was, however, instantly cancelled, even before Glicia had named his master of the equites. (Fasti. Capit.) His disgrace did not prevent Glicia from appearing at the Great Games in his pretexta as if he had been really dictator. (Liv. *Epit.* xix.) Glicia was afterwards legatus in Corsica, to the consul C. Licinius Varus, B. C. 236, where, presuming to treat with the Corsicans without orders from the senate or the consul, he was first delivered up to the enemy as solely responsible for the treaty, and, on their refusal to punish him, was put to death at Rome. (Dion Cass. fr. 45; Zonar. viii. p. 400. B; Val. Max. vi. 3. 3; Comp. Grot. *de Jur. Bell. et Pac.* ii. 21. § 4.) [W. B. D.]

GLI'CIUS GALLUS. [GALLUS.]

GLO'BULUS, P. SERVI'LIUS, was tribune

of the plebs, B. C. 67. When one of his colleagues, C. Cornelius [C. CORNELIUS], brought forward a rogation which the senate disliked, Globulus laid his tribunitian interdict on its reading by the clerk. (Ascon. *in Cic. pro Cornel.* p. 57, ed. Orelli.) But he appeared as evidence in defence of Cornelius, when impeached for disregarding the interdict. (Ascon. p. 61.) Globulus was praetor of Asia Minor in B. C. 65—64, since he was the immediate predecessor of L. Flaccus (Sall. *Cat.* 45; Cic. *pro Flacc.* 3) in that province. (Cic. *pro Flacc.* 32; Schol. Bob. *pro Flacc.* pp. 233, 245, Orelli.) [W. B. D.]

GLOS. [GAOS.]

GLUS (Γλοῦς), an Egyptian, was son of Tamos, the admiral of Cyrus the younger. When Menon, the Thessalian, had persuaded his troops to show their zeal for Cyrus, by crossing the Euphrates before the rest of the Greeks, Glus was sent by the prince to convey to them his thanks and promises of reward. After the battle of Cunaxa he was one of those who announced to the Greeks the death of Cyrus, and he is mentioned again by Xenophon as watching their movements, when, in the course of their retreat, they were crossing the bridge over the Tigris. (Xen. *Anab.* i. 4. § 16, 5. § 7, ii. 1. § 3, 4. § 24.) [E. E.]

GLYCAS, MICHAEL (Μιχαὴλ ὁ Γλυκᾶς), a Byzantine historian, was a native either of Constantinople or Sicily, whence he is often called "Siculus." There are great doubts with regard to the time when he lived. Oudin, Hamberger, and others, are of opinion that he was a contemporary of the last emperors of Constantinople, as may be concluded from letters of his being extant in MS. which are addressed to the last Constantine, who perished in the storm of Constantinople by the Turks in 1453: but it is doubtful whether those letters are really written by him. Walch, Fabricius, Vossius, and Cave, on the contrary, believe that Glycas lived in the twelfth century. However this may be, it is certain that he lived after 1118, because his *Annals* go down to that year. Glycas was probably an ecclesiastic: he possessed an extensive amount of knowledge, and he was acquainted with several languages. His style is generally clear and concise, and he is justly placed among the better Byzantine historians. The *Annals* (*βίβλος χρονική*) mentioned above are his principal work. They are divided into four parts. The first part treats of the creation of the world: it is a physico-theological treatise; the second part is historical, and contains the period from the Creation to Christ; the third goes from Christ to Constantine the Great; and the fourth from Constantine the Great to the death of the emperor Alexis I. Comnenus, in 1118. It was first published in a Latin translation, by Leunclavius, together with a continuation of the Annals down to the capture of Constantinople, by the editor, Basel, 1572, 8vo. The first part of the work was first published in Greek, with a Latin translation, by Meursius, under the title of "Theodori Metochitae Historiae Romanae a Julio Caesare ad Constantinum Magnum," Lugdun. 1618, 8vo.; and it is also given in the 7th vol. of Meursius' works: Meursius erroneously attributed it to Theodorus Metochita. The whole of the Greek text was first published by Labbe, who took great care in collecting MSS., and added valuable notes, as well as the translation of Leunclavius, which he revised in many places. This edition forms part of the Paris collection of the Byzantines, and appeared at Paris 1660, fol.; it was reprinted at Venice 1729, fol. The best edition is by I. Bekker, in the Bonn collection of the Byzantines, 1836, 8vo.

Besides this historical work, Glycas wrote a great number of letters, mostly on theological subjects; some of them have been published, under the title of "Epistolae sive Dissertationes decem et Graece et Latine, interprete J. Lamio, cum Notis," in the first vol. of J. Lamius, *Deliciae Eruditorum.* (*Dissertatio de Aetate et Scriptis M. Glycae*, in Oudin, *Commentarius de Scriptoribus Ecclesiasticis*, vol. iii. p. 2522; *Vita Glycae*, in Lamius, *Deliciae Eruditorum;* Hamberger, *Zuverlässige Nachrichten von gelehrten Männern*, vol. iv. p. 729, &c.; Cave, *Hist. Lit.* vol. ii. p. 206, &c.; Fabric. *Bibl. Graec.* vol. xi. p. 199.) [W. P.]

GLY'CERA (Γλυκέρα), "the sweet one," a favourite name of *hetairae.* The most celebrated hetairae of this name are, 1. The daughter of Thalassis and the mistress of Harpalus. (Athen. xiii. pp. 586, 595, 605, &c.) [HARPALUS.] 2. Of Sicyon, and the mistress of Pausias. [PAUSIAS.] 3. A favourite of Horace. (Hor. *Carm.* i. 19. 30. iii. 19. 29.)

GLYCE'RIUS, one of the phantom emperors of the latest period of the western empire. Before his accession he held the office of Comes domesticorum, and is described by Theophanes as *ἀνὴρ οὐκ ἀδόκιμος* ("a man of good reputation"). After the death of the emperor Olybrius and the patrician Ricimer, Glycerius was instigated to assume the empire by Gundibatus or Gundobald the Burgundian, Ricimer's nephew. His elevation took place at Ravenna in March, A. D. 473. His reign was too short, and the records of it are too obscure, for us to form any trustworthy judgment of his character. He showed great respect for Epiphanius, bishop of Ticinum or Pavia, at whose intercession he pardoned some individuals who had incurred his displeasure by some injury or insult offered to his mother. When Widemir, the Ostro-Goth, invaded Italy, Glycerius sent him several presents, and induced him to quit Italy and to march into Gaul, and incorporate his army with the Visi-Goths, who were already settled in that province. This event, which is recorded by Jornandes, is, by Tillemont, but without any apparent reason, placed before the accession of Glycerius. The eastern emperor Leo I., the Thracian, does not appear to have acknowledged Glycerius; and, by his direction, Julius Nepos was proclaimed emperor at Ravenna, either in the latter part of 473 or the beginning of 474. Nepos marched against Glycerius, and took him prisoner at Portus (the harbour of Rome at the mouth of the Tiber), and compelled him to become a priest. He was appointed then, or soon afterward, to the bishoprick of Salona in Dalmatia.

The subsequent history of Glycerius is involved in some doubt. The *Chronicon* of Marcellinus comprehends the notice of his deposition, ordination to the priesthood, and death in one paragraph, as if they had all happened in the same year. But according to Malchus, he was concerned in the death of the emperor Nepos, who, after being driven from Italy by the patrician Orestes, preserved the imperial title, and apparently a fragment of the empire, at Salona, and was killed (A. D. 480) by his own followers, Viator and Ovida or Odiva, of whom the second was conquered and killed the year after by Odoacer. A Glycerius appears among

the archbishops of Milan mentioned by Ennodius, and Gibbon, though with some hesitation, identifies the archbishop with the ex-emperor, and suggests that his promotion to Milan was the reward of his participation in the death of Nepos; but we much doubt whether the two were identical. (Marcellinus, Marius Aventicensis and Cassiodorus, *Chron.*; Jornand. *de Reb. Get.* c. 56, *de Regn. Succ.* p. 58, ed. Lindenbrogii, Hamb. 1611; Malchus and Candidus, apud Phot. *Bibl.* codd. 78, 79; Evagr. *H. E.* ii. 16; Ennod. *Epiphan. Ticin. Vita* and *Carmina* apud Sirmond. *Opera Varia*, vol. i.; *Excerpta Ignoti Auctoris*, subjoined to Amm. Marc., by Valesius and other editors; Eckhel; Tillemont, *Hist. des Emp.* vol. vi.; Gibbon, c. 36.) [J. C. M.]

GLYCIS, JOANNES (Ἰωάννης ὁ Γλύκις), or perhaps also GLYCAS (Γλυκᾶς), patriarch of Constantinople from 1316 to 1320, was a scholar of great learning, and renowned for his oratorical attainments. He was the teacher of Nicephorus Gregoras, the historian, who speaks of him with great praise in several passages of his History. Glycis resigned his office, worn out by age, sickness, and labour, and retired to the convent of Cynotissa, living there upon a small sum of money, which was all that he had reserved for himself out of his extensive property.

Glycis wrote in a superior style, and endeavoured to purify the Greek language from those barbarisms with which it was then crowded. He was not only distinguished as a scholar and divine, but also as a statesman. The emperor sent him as ambassador to Rome, and Glycis wrote an account of his journey thither, of which Nicephorus Gregoras speaks with great praise, but which is unfortunately lost. His other works are, a Greek grammar, extant in MS. in various libraries, entitled Περὶ Ὀρθότητος Συντάξεως. He has also left some minor productions; such as Ἡ παραίτησις τοῦ Πατριαρχείου, in which he explains the motives that induced him to resign the patriarchate, and Ὑπομνηστικὸν εἰς τὸν βασιλέα τὸν ἅγιον, an admonition to the holy emperor, viz. Michael Palaeologus, extant in MSS. in the Royal Library in Paris. (Wharton's *Appendix to Cave's Hist. Lit.* p. 21, ad an. 1316; Fabric. *Bibl. Graec.* vol. xi. p. 520; Jahn, *Anecd. Graeca*, Praef. p. 1.) [W. P.]

GLYCON (Γλύκων). 1. A lyric poet, from whom the Glyconean metre took its name. Nothing remains of him but three lines, which are quoted by Hephaestion in illustration of the metre. (*Ench.* p. 33.)

2. The author of an epigram in the Greek Anthology. (Brunck, *Anal.* vol. ii. p. 278; Jacobs, *Anth. Graec.* vol. ii. p. 254, vol. xiii. p. 898.)

3. Another name for the philosopher Lycon. (Diog. Laërt. v. 65.)

4. Of Pergamus, a celebrated athlete, on whom Antipater of Thessalonica wrote an epitaph. (Brunck, *Anal.* vol. ii. p. 126, No. 68; *Anth. Palat.* x. 124; Horat. *Ep.* i. 1, 30.)

5. A grammarian, ridiculed in an epigram by Apollinaris. (Brunck, *Anal.* vol. ii. p. 283, *Anth. Palat.* xi. 399.)

6. Spiridion, or Scyridicus, a rhetorician mentioned by Quintilian (*Inst.* vi. 1. § 41), and frequently by Seneca. (Fabric. *Bibl. Graec.* vol. ii. p. 122, vol. vi. p. 130.) [P. S.]

GLYCON (Γλύκων). 1. An Athenian sculptor, known to us by his magnificent colossal marble statue of Heracles, which is commonly called the "Farnese Hercules." It was found in the baths of Caracalla, and, after adorning the Farnese palace for some time, it was removed, with the other works of art belonging to that palace, to the royal museum at Naples: it represents the hero resting on his club, after one of his labours. The swollen muscles admirably express repose after severe exertion. The right hand, which holds the golden apples, is modern: the legs also were restored by Gulielmo della Porta, but the original legs were discovered and replaced in 1787. The name of the artist is carved on the rock, which forms the main support of the statue; as follows:—

ΓΛΥΚΩΝ
ΑΘΗΝΑΙΟC
ЄΠΟΙЄΙ

Though no ancient writer mentions Glycon, there can be no doubt that he lived in the period between Lysippus and the early Roman emperors. The form of the Omega, in his name, which was not used in inscriptions till shortly before the Christian era, fixes his age more definitely, for there is no reason to doubt the genuineness of the inscription. The silence of Pliny suggests a doubt whether Glycon did not live even later than the reign of Titus.

At all events, it seems clear that the original type of the "Hercules Farnese" was the Heracles of Lysippus, of which there are several other imitations, but none equal to the Farnese. One of the most remarkable is the Hercules of the Pitti palace, inscribed ΛΥΣΙΠΠΟΥ ΕΡΓΟΝ, but this inscription is without doubt a forgery, though probably an ancient one. (Winckelmann, *Geschichte d. Kunst*, b. x. c. 3, § 18; Meyer, *Kunstgeschichte*, vol. iii. pp. 58—61; Müller, *Archäol. d. Kunst*, § 129, n. 2. § 160, n. 5; *Mus. Borbon.* vol. iii. pl. 23, 24; Müller, *Denkmäl. d. Alt. Kunst*, vol. i. pl. xxxviii.)

The only other remaining work of Glycon is a base in the Biscari museum at Catania, inscribed:

ΓΛΥΚΩΝ ΑΘΗΝΑ
ΙΟΣ ΕΠΟΙΕΙ

(Raoul-Rochette, *Lettre à M. Schorn*, p. 75.)

2. The engraver of a gem in the royal library at Paris. (Clarac, *Déscription des Antiques du Musée Royal*, p. 420.) [P. S.]

GLYCON (Γλύκων), called in some editions of Cicero *Glaucon*, the physician to the consul, C. Vibius Pansa, who upon his death, after the battle of Mutina, April, B. C. 43, was thrown into prison by Torquatus, Pansa's quaestor, upon a suspicion of having poisoned his wounds. (Sueton. *Aug.* 11; comp. Tac. *Ann.* i. 10.) This accusation, however, seems to have been unfounded, as there is extant a letter from M. Brutus to Cicero, in which he earnestly begs him to procure his liberation, and to protect him from injury, as being a worthy man, who suffered as great a loss as any one by Pansa's death, and who, even if this had not been the case, would never have allowed himself to be persuaded to commit such a crime. (Cic. *ad Brut.* 6.) He is perhaps the same person who is quoted by Scribonius Largus. (*De Compos. Medicam.* c. 206.) [W. A. G.]

GNAEUS, or CNEIUS (Γναῖος), an engraver of gems, contemporary with Dioscorides, in the time of Augustus. Several beautiful gems are inscribed with his name. (*Mus. Florent.* vol. ii. tab. 7;

Stosch, *Pierres gravées*, tab. 23; Bracci, tab. 49.) [P. S.]

GNATHAENA (Γνάθαινα), a celebrated Greek hetaera, of whom some witty sayings are recorded by Athenaeus (xiii. p. 585). She wrote a *νόμος συσσιτικός*, in the same fashion as *νόμοι* were commonly written by philosophers. It consisted of 323 lines, and was incorporated by Callimachus in his *πίναξ τῶν νόμων*. [L. S.]

GNESIPPUS (Γνήσιππος), the son of Cleomachus, a Dorian lyric poet, according to Meineke, whose light and licentious love verses were attacked by Chionides, Cratinus, and Eupolis. The passages quoted by Athenaeus seem, however, to bear out fully the opinion of Welcker, that Gnesippus was a tragic poet, and that the description of his poetry given by Athenaeus (*παιγνιαγράφου τῆς ἱλαρᾶς μούσης*) refers to his choral odes. (Athen. xiv. p. 638, d. e.; Meineke, *Frag. Com. Graec.* vol. ii. pp. 7, 27—29; Welcker, *die Griech. Trag.* vol. iii. pp. 1024—1029.) [P. S.]

GNIPHO, M. ANTO'NIUS, a distinguished Roman rhetorician, who lived in the last century before the Christian aera. He was born in B. C. 114, and was a native of Gaul, but studied at Alexandria. He was a man of great talent and extraordinary memory, and was thoroughly acquainted with Greek as well as Roman literature, and he is further praised as a person of a kind and generous disposition. After his return from Alexandria, he taught rhetoric at first in the house of J. Caesar, who was then a boy, and afterwards set up a school in his own house. He gave instruction in rhetoric every day, but declaimed only on the nundines. Many men of eminence are said to have attended his lectures, and among them Cicero, when he was praetor. He died in his fiftieth year, and left behind him many works, though Ateius Capito maintained that the only work written by him was *De Latino Sermone*, in two books, and that the other treatises bearing his name were productions of his disciples. (Suet. *De Illustr. Gram.* 7; Macrob. *Sat.* iii. 12.) Schütz, in his preface to the *Rhetorica ad Herennium* (p. 23, &c.), endeavours to show that that work is the production of M. Antonius Gnipho; but this is only a very uncertain hypothesis. [CICERO, p. 727.] [L. S.]

GNOSI'DICUS (Γνωσίδικος), the fourteenth in descent from Aesculapius, the elder son of Nebrus, the brother of Chrysus, and the father of Hippocrates I., Podalirius II., and Aeneius. He lived probably in the sixth century B. C. (Jo. Tzetzes, *Chil.* vii. *Hist.* 155, in Fabric. *Bibl. Graec.* vol. xii. p. 680, ed. Vet.; Poeti *Epist. ad Artax.* in Hippocr. *Opera*, vol. iii. p. 770.) [W. A. G.]

GOBIDAS. [COBIDAS.]

GO'BRYAS (Γωβρύας). 1. A noble Assyrian, who, in Xenophon's *Cyropaedeia*, goes over to Cyrus, and renders him various important services (iv. 6, v. 2, vii. 5, viii. 4).

2. A noble Persian, one of the seven conspirators against Smerdis the Magian. When the attack was made, and Smerdis fled to his chamber, he was pursued by Dareius and Gobryas. In the darkness of the room Dareius was afraid to strike at the Magian, lest he should kill Gobryas; but Gobryas perceiving his hesitation, exclaimed, "Drive your sword through both of us." Dareius struck, and fortunately pierced only the Magian. (Herod. iii. 70, 73, 78; Plut. *Oper.* vol. ii. p. 50, e., and Wyttenbach's Note; Justin. i. 9; Val. Max. iii. 2, ext. § 2; Aristeid. vol. i. p. 502, vol. ii. p. 236.) Gobryas accompanied Dareius into Scythia, and discovered the true meaning of the symbolical defiance of the Scythians. (Herod. iv. 132, 134.) He was doubly related to Dareius by marriage: Dareius married the daughter of Gobryas, and Gobryas married the sister of Dareius; and one of his children by her was Mardonius. (Herod. vii. 2, 5.)

3. One of the commanders of the army with which Artaxerxes II. met his brother Cyrus. (Xenoph. *Anab.* i. 7. § 12.) [P. S.]

GOLGUS (Γόλγος), a son of Adonis and Aphrodite, from whom the town of Golgi, in Cyprus, was believed to have derived its name. (Schol. *ad Theocrit.* xv. 100.) [L. S.]

GO'NATUS ANTI'GONUS. [ANTIGONUS.]

GO'NGYLUS (Γογγύλος). 1. Of Eretria, was the agent by whose means Pausanias entered into communication with Xerxes, B. C. 477. To his charge Pausanias entrusted Byzantium after its recapture, and the Persian prisoners who were there taken, and who, by his agency, were now allowed to escape, and (apparently in their company) he also himself went to Xerxes, taking with him the remarkable letter from Pausanias, in which he proposed to put the Persian king in possession of Sparta and all Greece, in return for marriage with his daughter. (Thuc. i. 129; Diod. xi. 44; Nepos, *Paus.* 2.)

Xenophon, on his arrival in Mysia with the Cyrean soldiers (B. C. 399), found Hellas, the widow of this Gongylus, living at Pergamus. She entertained him, and, by her direction, he attacked the castle of Asidates, a neighbouring Persian noble. She had borne her husband two sons, Gorgion, and another Gongylus, the latter of whom, on finding Xenophon endangered in his attempt, went out, against his mother's will, to the rescue, accompanied by Procles, the descendant of Demaratus. (Xen. *Anab.* vii. 8. §§ 8, 17.) These two sons, it further appears (Xen. *Hell.* iii. 1. § 6), were in possession of Gambrium and Palaegambrium, Myrina and Grynium, towns given by the king to their father in reward for his treachery. On Thibron's arrival with the Lacedaemonian forces, and the incorporation, shortly after the above occurrence, of the Cyrean troops with them, they, with Eurysthenes and Procles, placed their towns in his hands, and joined the Greek cause.

2. A Corinthian captain, who in the eighteenth year of the Peloponnesian war, B. C. 414, took charge of a single ship of reinforcements for Syracuse. He left Leucas after Gylippus, but, sailing direct for Syracuse itself, arrived there first. It was a critical juncture: the besieged were on the point of holding an assembly for discussion of terms of surrender. His arrival, and his news of the approach of Gylippus, put a stop to all thought of this; the Syracusans took heart, and presently moved out to support the advance of their future deliverer. Thucydides seems to regard this as the moment of the turn of the tide. On the safe arrival of Gongylus at that especial crisis depended the issue of the Sicilian expedition, and with it the destiny of Syracuse, Athens, and all Greece. Gongylus fell, says Plutarch, in the first battle on Epipolae, after the arrival of Gylippus. (Thuc. vii. 2; Plut. *Nicias*, 19.) [A. H. C.]

GORDIA'NUS, the name of three Roman emperors, father, son, and grandson.

1. M. ANTONIUS GORDIANUS, surnamed AFRICANUS, the son of Metius Marullus and Ulpia Gordiana, daughter of Annius Severus, traced his descent by the father's side from the Gracchi, by the mother's from the emperor Trajan, and married Fabia Orestilia, the great grand-daughter of Antoninus. His ancestors had for three generations at least risen to the consulship, a dignity with which he himself was twice invested. His estates in the provinces were believed to be more extensive than those of any other private citizen: he possessed a suburban villa of matchless splendour on the Praenestine way, and inherited from his great grandfather the house in Rome which had once belonged to the great Pompeius, had afterwards passed into the hands of M. Antonius, and still bore the name of the Domus Rostrata, derived from the trophies captured in the piratical war, which decorated its vestibule when Cicero wrote the second Philippic. Gordianus in youth paid homage to the Muses, and among many other pieces composed an epic in thirty books, called the *Antoninias*, the theme being the wars and history of the Antonines. In maturer years he declaimed with so much reputation that he numbered emperors among his audiences; his quaestorship was distinguished by profuse liberality; when aedile he far outstripped all his predecessors in magnificence, for he exhibited games every month on the most gorgeous scale at his own cost; he discharged with honour the duties of a praetorian judge; in his first consulship, A. D. 213, he was the colleague of Caracalla; in his second of Alexander Severus; and soon afterwards was nominated proconsul of Africa, to the great joy of the provincials. Nor was his popularity unmerited. In all things a foe to excess, of gentle and affectionate temper in his domestic relations, he expended his vast fortune in ministering to the enjoyment of his friends and of the people at large, while his own mode of life was of the most frugal and temperate description, and the chief pleasure of his declining years was derived from the study of Plato, Aristotle, Cicero, and Virgil.

The spirit of resistance excited in every region of the empire by the tyranny of Maximinus was first kindled into open rebellion in Africa by the flagrant injustice of the imperial procurator, who sought to gain the favour of his master by emulating his oppression. Some noble and wealthy youths of Tisdrus, whom he had condemned to pay a fine which would have reduced them to indigence, collecting together their slaves and rustic retainers, sent them forwards by night to the city, commanding them to mix with the crowd, so as not to excite suspicion, while they themselves entered the gates at day-break, and boldly repaired to the presence of the officer of the revenue, as if for the purpose of satisfying his demands. Seizing a favourable moment, they plunged their daggers into his heart, while the soldiers who rushed forwards to the rescue were instantly assailed by the peasants, and destroyed or put to flight. The conspirators, feeling that their offence was beyond forgiveness, determined to identify some one of conspicuous station with their enterprise. Hurrying to the mansion of the venerable Gordianus, now in his eightieth year, they burst into his chamber, and before he could recover from his surprise, invested him with a purple robe, and hailed him as Augustus. While the ringleaders were explaining the event of the morning, and bidding him choose between death upon the spot and the imperial dignity accompanied by distant and doubtful danger, the whole city had assembled at his gates, and with one voice saluted him as their sovereign. Gordianus, perceiving that resistance was fruitless, yielded to the wishes of the multitude; and all the chief cities of Africa having ratified the choice of Tisdrus, he was escorted a few days afterwards to Carthage in a sort of triumphal procession, and saluted by the title of Africanus. From thence he despatched letters to Rome, announcing his elevation, inveighing at the same time against the cruelty of Maximinus, recalling those whom the tyrant had banished, and promising not to fall short of the liberality of his predecessors in largesses to the soldiers and populace.

The senate and all Rome received the intelligence with enthusiastic joy, the election was at once confirmed, Gordianus and his son were proclaimed Augusti. The hatred long suppressed now found free vent, Maximinus was declared a public enemy, his statues were cast down, and his name was erased from all public monuments. Italy was divided into districts, twenty commissioners were appointed to raise armies for its defence, and the most energetic measures were adopted to secure the co-operation of the distant provinces. Meanwhile, affairs at Carthage had assumed a very unexpected aspect. A certain Capellianus, procurator of Numidia, who had long been on bad terms with Gordianus, and had been recently suspended by his orders, refused to acknowledge his authority, and collecting a large body of the well-trained forces who guarded the frontier, hastened towards the capital. The new prince could oppose nothing except an effeminate crowd, destitute alike of arms and discipline. Such a rabble was unable for a moment to withstand the regular troops of Capellianus. The son of Gordianus, after vainly attempting to rally the fugitives, perished in the field; and his aged father, on receiving intelligence of these disasters, died by his own hands, after having enjoyed a sort of shadow of royalty for less than two months.

The elder Gordianus was a man of ordinary stature, with venerable white hair, a full face rather ruddy than fair, commanding respect by his eye, his brow, and the general dignity of his countenance, and is said to have borne a strong resemblance to Augustus in voice, manner, and gait.

Eckhel is very angry with Capitolinus for expressing a doubt whether the Gordians bore the appellation of *Antonius* or *Antoninus*. It is certain that the few medals and inscriptions in which the name appears at full length uniformly exhibited the former; but when we recollect that Fabia Orestilia, the wife of the elder, was a lineal descendant of Antoninus, and that the virtues of the Antonines were celebrated both in prose and verse by her husband, it does not appear improbable that, in common with many other emperors, he may have

COIN OF GORDIANUS I.

assumed the designation in question during the brief period of his sway.

2. M. Antonius Gordianus, eldest son of the foregoing and of Fabia Orestilia, was born in A. D. 192, was appointed legatus to his father in Africa, was associated with him in the purple, and fell in the battle against Capellianus, as recorded above, in the forty-sixth year of his age.

Less simple in his habits, and less strict in his morality than his parent, he was nevertheless respected and beloved both in public and private life, and never disgraced himself by acts of ostentatious profligacy, although he left upwards of sixty children by various mistresses, and enjoyed the somewhat questionable distinction of being selected by the favour of Elagabalus to fill the office of quaestor. He became praetor under the more pure auspices of Alexander, and acquitted himself with so much credit as a judge, that he was forthwith, at a very early age, promoted to the consulship. Several light pieces in prose and verse attested his love of literature, which he imbibed in boyhood from his preceptor, Serenus Sammonicus, whose father had accumulated a library of sixty thousand volumes, which the son inherited, and on his death bequeathed to his pupil.

No period in the annals of Rome is more embarrassed by chronological difficulties than the epoch of the two Gordians, in consequence of the obscurity, confusion, and inconsistency which characterise the narratives of the ancient historians, insomuch that we shall find six weeks, a hundred days, six months, one year, two years, and even six years, assigned by conflicting authorities as the limits of their reign, while in like manner Balbinus, with Pupienus, are variously stated to have occupied the throne for twenty-two days,—for three months,—for one year,—or for two years. Without attempting to point out the folly of most of these assertions, it will be sufficient to state that Eckhel has proved in the most satisfactory manner that the revolt in Africa against Maximinus must have taken place in A. D. 238, probably about the beginning of March, and that the death of the two Gordians happened in the middle of April, after a reign of six weeks, while the assassination of Balbinus and Pupienus, with the accession of the third Gordian, could not have been later than the end of the following July. Our limits do not permit us to enter into a minute investigation of these, but it may be useful to indicate the nature of the arguments which seem to establish the above conclusions:—

1. The accession of Maximinus is known to have taken place in the middle of the year A. D. 235, and copper coins are still extant issued by the senate with the usual stamp (S. C.), struck when he was tribune for the fourth time, which therefore cannot belong to an earlier date than the beginning of A. D. 238.

2. Upon receiving intelligence of the proceedings in Africa, the senate at once acknowledged the Gordians, threw down the statues of Maximinus, and declared him a public enemy. Hence it is manifest that they would issue no money bearing his effigy after these events, which must therefore belong to some period later than the beginning of A. D. 238.

3. It is known that the third Gordian was killed about the month of March, A. D. 244, and numerous coins are extant, struck in Egypt, commemorating the seventh year of his reign. But since the Egyptians calculated the commencement of their civil year, and consequently the years of a sovereign's reign, from the 29th of August, they must have reckoned some period prior to the 29th of August, A. D. 238, as the first year of the third Gordian's reign.

Hence the elevation of the first two Gordians, their death, the death of Maximinus, the accession and death of Balbinus with Pupienus, and the accession of the third Gordian, must all have fallen between the 1st of January and the 29th of August, A. D. 238.

COIN OF GORDIANUS II.

3. M. Antonius Gordianus, according to most of the authorities consulted by Capitolinus, was the son of a daughter of the elder Gordianus, although some maintained that he was the son of the younger Gordianus. Having been elevated to the rank of Caesar, under circumstances narrated in the life of Balbinus [Balbinus], after the murder of Balbinus and Pupienus by the praetorians a few weeks afterwards, in July A. D. 238, he was proclaimed Augustus, with the full approbation of the troops and the senate, although at this time a mere boy, probably not more than fifteen years old. The annals of his reign are singularly meagre. In the consulship of Venustus and Sabinus (A. D. 240), a rebellion broke out in Africa, but was promptly suppressed. In 241, which marks his second consulship, the young prince determined to proceed in person to the Persian war, which had assumed a most formidable aspect, but before setting out married Sabinia Tranquillina, the daughter of Misitheus [Misitheus], a man distinguished for learning, eloquence, and virtue, who was straightway appointed praefect of the praetorium, and became the trusty counsellor of his son-in-law in all matters of importance. By their joint exertions, the power of the eunuchs, whose baneful influence in the palace had first acquired strength under Elagabalus and been tolerated by his successor, was at once suppressed.

In 242 Gordianus, having thrown open the temple of Janus with all the ancient formalities, quitted Rome for the East. Passing through Moesia, he routed and destroyed some barbarous tribes upon the confines of Thrace, who sought to arrest his progress; crossing over from thence to Syria, he defeated Sapor in a succession of engagements, and compelled him to evacuate Mesopotamia, the chief merit of these achievements being probably due to Misitheus, to whom they were, with fitting modesty, ascribed in the despatches to the senate. But this prosperity did not long endure: Misitheus perished by disease, or, as many historians have asserted, by the treachery of Philip, an Arabian, who, in an evil hour, was chosen by the prince to supply the place of the trusty friend whom he had lost. Philip, from the moment of his elevation, appears to have exerted every art to

prejudice the soldiers against their sovereign. He contrived that the supplies destined for the use of the camp should be intercepted or sent in a wrong direction, and then aggravated the discontent which arose among the troops by attributing these disasters to the carelessness and incapacity of the emperor. At length he so roused their passions by artful misrepresentations, that the legions rising tumultuously, attacked Gordianus as the cause of their sufferings; and having gained possession of his person, first deposed, and then put him to death. The narrative of the circumstances attending this event, as recorded by Capitolinus, is evidently largely mingled with fable, but no doubt exists as to the manner in which Gordian perished, nor of the treachery by which the deed was accomplished.

Of a lively but tractable disposition, endowed with high abilities, of amiable temper and winning address, Gordian had gained the hearts of all, and was the idol alike of the senate, the people, and the armies, until betrayed by the perfidy of his general. So well aware was Philip of the popularity of his victim, that, instead of commanding his statues to be thrown down, and his name to be erased from public monuments, as was the common practice under such circumstances, he requested the senate to grant him divine honours, announcing in his despatch that the young prince had died a natural death, and that he himself had been chosen unanimously to fill the vacant throne.

Gordian was buried near Castrum Circesium or Cercusium, in Mesopotamia, and an epitaph, enumerating his exploits, was engraved upon the tomb in Greek, Latin, Persian, Hebrew, and Egyptian characters. The inscription itself is said to have been destroyed by Licinius, but the sepulchre, which formed a conspicuous object as viewed from the surrounding country, was still to be seen in the days of Julian (A. D. 363), as we are told by Ammianus Marcellinus, who calls the spot *Zaitha*, or the olive-tree.

(Capitolin. *Maximin. duo, Gordiani tres*; Herodian, lib. vii. viii.; Victor, *de Caes.* xxvi. xxvii., *Epit.* xxvi. xxvii.; Eutrop. ix. 2; Amm. Marc. xxiii. 5. § 7; Zosim. i. 14—16, 19, iii. 14; Eckhel, vol. vii. p. 293.) [W. R.]

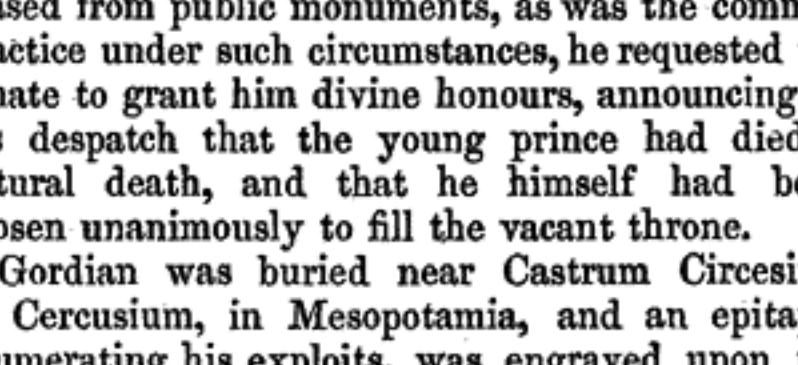

COIN OF GORDIANUS III.

GO'RDIUS (Γόρδιος), an ancient king of Phrygia, and father of Midas, is celebrated in history, through the story of the Gordian knot. According to tradition, he was originally a poor peasant, but was destined to occupy a kingly throne, as was indicated by a prodigy which happened to him. One day, while he was ploughing, an eagle came down and settled on his yoke of oxen, and remained there till the evening. Gordius was surprised at the phenomenon, and went to Telmissus to consult the soothsayers of that place, who were very celebrated for their art. Close by the gates of the town he met a Telmissian girl, who herself possessed prophetic powers. He told her what he had come for, and she advised him to offer up sacrifices to Zeus *Βασιλεύς* at Telmissus. She herself accompanied him into the town, and gave him the necessary instructions respecting the sacrifices. Gordius, in return, took her for his wife, and became by her the father of Midas. When Midas had grown up to manhood, internal disturbances broke out in Phrygia, and an oracle informed the inhabitants that a car would bring them a king, who should at the same time put an end to the disturbances. When the people were deliberating on these points, Gordius, with his wife and son, suddenly appeared riding in his car in the assembly of the people, who at once recognised the person described by the oracle. According to Arrian (*Anab.* ii. 3), the Phrygians made Midas their king, while, according to Justin (xi. 7), who also gives the oracle somewhat differently, and to others, Gordius himself was made king, and succeeded by Midas. The new king dedicated his car and the yoke to which the oxen had been fastened, to Zeus *Βασιλεύς*, in the acropolis of Gordium, and an oracle declared that, whosoever should untie the knot of the yoke, should reign over all Asia. It is a well-known story, that Alexander, on his arrival at Gordium, cut the knot with his sword, and applied the oracle to himself. (Comp. Curt. iii. 1. § 15; Plut. *Alex.* 18; Strab. xii. p. 568; Aelian, *V. H.* iv. 17.) [L. S.]

GO'RDIUS, a Cappadocian by birth, the instrument of Mithridates Eupator VI. in his attempts to annex Cappadocia to Pontus. Gordius was employed by him, in B. C. 96, to murder Ariarathes VI. king of Cappadocia [ARIARATHES, No. 6]. He was afterwards tutor of a son of Mithridates, whom, after the murder of Ariarathes VII. he made king of Cappadocia. Gordius was sent as the envoy of Mithridates to Rome, and afterwards employed by him to engage Tigranes, king of Armenia, to attack Cappadocia, and expel Ariobarzanes I., whom the Romans made king of that country in B. C. 93. Sulla restored Ariobarzanes in the following year, and drove Gordius out of Cappadocia. Gordius was opposed to Muraena on the banks of the Halys, B. C. 83—2. (Justin, xxxviii. 1—3; App. *Mith.* 66; Plut. *Sull.* 5.) [W. B. D.]

GO'RDIUS, a charioteer, the companion of Elagabalus in his first race, and from that day forward the chosen friend of the emperor, by whom he was appointed praefectus vigilum. (Lamprid. *Elagab.* 6. 12; Dion Cass. lxxix. 15.) [W. R.]

GORDYS (Γόρδυς), a son of Triptolemus, who assisted in searching after Io, and then settled in Phrygia, where the district of Gordyaea received its name from him. (Steph. Byz. *s. v.* Γορδίειον; Strab. pp. 747, 750.) [L. S.]

GO'RGASUS (Γόργασος), a son of Machaon and Anticleia, who, together with his brother Nicomachus, had a sanctuary at Pherae, founded by Glaucus, the son of Aepytus. (Paus. iv. 3. § 6, 30. § 2. [L. S.]

GO'RGASUS (Γόργασος), one of the sons of Machaon, the son of Aesculapius, by Anticleia, the daughter of Diocles, king of Pherae, in Messenia; who, after the death of his grandfather, succeeded to the kingdom. He also followed the example of his father, by practising the art of healing, for which he received divine honours after his death. (Paus. iv. 30. § 2.) [W. A. G.]

GO'RGASUS, painter and modeller. [DAMOPHILUS]. (See also Walz, *Kunstblatt*, 1841, note 43, p. 347.) [P. S.]

GORGE (Γόργη), a daughter of Oeneus and Althaea, and the wife of Andraemon. When Artemis metamorphosed her sisters into birds, on account of their unceasing lamentations about their brother Meleager, Gorge and Deianeira alone were spared. (Anton. lib. 2; Ov. *Met.* viii. 532; Apollod. i. 8. §§ 3, 5.) According to Apollodorus, she became the mother of Tydeus by her own father. Her son Thoas led the Aetolians against Troy. One of the Danaides likewise bore the name of Gorge. (Apollod. ii. 1. § 5.) [L. S.]

GO'RGIAS (Γοργίας), one of Alexander's officers, was among those who were brought reluctantly from Macedonia by Amyntas, son of Andromenes, when he was sent home to collect levies in B. C. 332. (Curt. vii. 1, ad fin.; see Vol. I. p. 155, b.) Gorgias was one of the commanders left by Alexander in Bactria to complete the reduction of the Bactrian insurgents, and to check further rebellion, while the king himself marched to quell the revolt in Sogdiana, B. C. 328. (Arrian, *Anab.* iv. 16.) He accompanied Alexander in his Indian expedition, and, together with Attalus and Meleager, commanded the mercenaries at the passage of the Hydaspes against Porus in B. C. 326. (Arrian, *Anab.* v. 12; comp. Curt. viii. 13; Plut. *Alex.* 60; Diod. xvii. 87, &c.) This is perhaps the same Gorgias whose name occurs in Justin (xii. 12) among the veterans whom Alexander sent home under Craterus in B. C. 324; and, in that case, he must be distinguished from the Gorgias who is mentioned by Plutarch (*Eum.* 7) as one of the officers of Eumenes in his battle against Craterus and Neoptolemus in Cappadocia, in B.C. 321. [E.E.]

GO'RGIAS (Γοργίας), of Leontini, a Chalcidian colony in Sicily, was somewhat older than the orator Antiphon (born in B. C. 480 or 479), and lived to such an advanced age (some say 105, and others 109 years), that he survived Socrates, though probably only a short time. (Quintil. iii. 1. § 9; comp. Xenoph. *Anab.* ii. 6. § 16; H. Ed. Foss, *de Gorgia Leontino*, Halle, 1828, p. 6, &c.; J. Geel, *Histor. Crit. Sophistarum*, in the *Nova Acta Literaria Societatis Rheno-Trajectinae*, ii. p. 14.) The accounts which we have of personal collisions between Gorgias and Plato, and of the opinion which Gorgias is said to have expressed respecting Plato's dialogue *Gorgias* (Athen. xi. p. 505), are doubtful. We have no particular information respecting the early life and circumstances of Gorgias, but we are told that at an advanced age, in B. C. 427, he was sent by his fellow-citizens as ambassador to Athens, for the purpose of soliciting its protection against the threatening power of Syracuse. (Diod. xii. 53; Plat. *Hipp. Maj.* p. 282; Timaeus, *ap. Dionys. Hal. Jud. Lys.* 3.) He seems to have returned to Leontini only for a short time, and to have spent the remaining years of his vigorous old age in the towns of Greece Proper, especially at Athens and the Thessalian Larissa, enjoying honour everywhere as an orator and teacher of rhetoric. (Diod. *l. c.*; Plut. *de Socrat. Daem.* 8; Dionys. *l. c.*; Plut. *Hipp. Maj.* p. 282, b., *Gorg.* p. 449, b., *Meno*, p. 71, *Protag.* pp. 309, 315; comp. Foss, p. 23, &c.) Süvern (*Ueber Aristoph. Vögel*, p. 26, in the *Memoirs of the Royal Acad. of Berlin*) endeavoured to prove that Gorgias and his brother Herodicus, a physician of some note, settled at Athens, but there is not sufficient evidence for this opinion. As Gorgias did not go as ambassador to Athens till after the death of Pericles, and as we have no trace of an earlier journey, we must reject the statement that the great Athenian statesman and the historian Thucydides were among his disciples. (Philostr. *Vit. Soph.* p. 493, *Epist.* 13, p. 919; comp. Dionys. Hal. *Epist. ad Pomp.* 2, *Jud. de Thucyd.* 24.) But his Sicilian oratory, in which he is said to have excelled Tisias, who was at Athens at the same time with him, perhaps as ambassador from Syracuse (Paus. vi. 7. § 8; Plat. *Phaedr.* p. 267), must have exercised a considerable influence even upon eminent men of the time, such as Agathon, the tragic poet, and the rhetorician Isocrates. (Plat. *Symp.* p. 198; Dionys. Hal. *de Isocrat.* 1, *de Compos. Verb.* 23; Isocrat. *Panath.* i. p. 334, ed. Lange.) Besides Polus, who is described in such lively colours in the *Gorgias* of Plato, Alcibiades, Critias, Alcidamas, Aeschines, and Antisthenes, are called either pupils or imitators of Gorgias. (Philostr. p. 493, &c., comp. p. 919; Dionys. *de Isaeo*, 19; Diog. Laërt. ii. 63, vi. 1.)

In his earlier years Gorgias was attracted, though not convinced, by the conclusions to which the Eleatics had come: but he neither attempted to refute them, nor did he endeavour to reconcile the reality of the various and varying phaenomena of the world with the supposition of a simple, eternal, and unchangeable existence, as Empedocles, Anaxagoras, and the atomists had done. On the contrary, he made use of the conclusions of the Eleatics, for the purpose of proving that there was nothing which had any existence or reality; and in doing this he paid so much attention to externals, and kept so evidently appearance alone in view, instead of truth, that he was justly reckoned among the sophists. His work, *On Nature*, or *On that which is not*, in which he developed his views, and which is said to have been written in B. C. 444 (Olympiod. *in Plat. Gorg.* p. 567, ed. Routh.), seems to have been lost at an early time (it is doubtful whether Galen, who quotes it, *Opera*, vol. i. p. 56, ed. Gesner, actually read it); but we possess sufficient extracts from it, to form a definite idea of its nature. The work *de Xenoph. Gorgia et Melisso*, ascribed to Aristotle or Theophrastus, contains a faithful and accurate account of it, though the text is unfortunately very corrupt: Sextus Empiricus (*adv. Math.* vii. 65, &c.) is more superficial, but clearer. The book of Gorgias was divided into three sections: in the first he endeavoured to show that nothing had any real existence; in the second, that if there was a real existence, it was beyond man's power to ascertain it; and in the third, that existence could not be communicated, even supposing that it was real and ascertainable. The first section, of which we have a much more precise and accurate account in the Aristotelian work than in Sextus Empiricus, shows on the one hand that things neither *are* nor *are not*, because otherwise *being* and *not being* would be identical; and on the other hand, that if there were existence, it could neither have *come to be* nor *not come to be*, and neither be *one* nor *many*. The first of these inferences arises from an ambiguity in the use of the term of existence; the second from the fact of Gorgias adopting the conclusion of Melissus, which is manifestly wrong, and according to which existence not having *come to be* is infinite, and—applying Zeno's argument against the reality of space—as an infinite has no existence. Gorgias further makes bad use of another

argument of Zeno, inasmuch as he conceives the unit as having no magnitude, and hence as incorporeal, that is, according to the materialistic views, as not existing at all, although with regard to variety, he observes that it presupposes the existence of units. The second section concludes that, if existence were ascertainable or cognizable, everything which is ascertained or thought must be real; but, he continues, things which are ascertainable through the medium of our senses do not exist, *because* they are conceived, but exist even when they are not conceived. The third section urges the fact, that it is not existence which is communicated, but only words, and that words are intelligible only by their reference to corresponding perceptions; but even then intelligible only approximatively, since no two persons ever perfectly agreed in their perceptions or sentiments, nay, not even one and the same person agreed with himself at different times. (Comp. Foss, pp. 107—185.)

However little such a mode of arguing might stand the test of a sound dialectical examination, yet it could not but direct attention to the insufficiency of the abstractions of the Eleatics, and call forth more careful investigations concerning the nature and forms of our knowledge and cognition, and thus contribute towards the removal of the later scepticism, the germs of which were contained in the views entertained by Gorgias himself. He himself seems soon to have renounced this sophistical schematism, and to have turned his attention entirely to rhetorical and practical pursuits. Plato at least notices only one of those argumentations, and does not even speak of that one in the animated description which he gives of the peculiarities of Gorgias in the dialogue bearing his name, but in the *Euthydemus* (p. 284, 86, &c.). Isocrates (*Helen. Laudat.*), however, mentions the book itself.

Gorgias, as described by Plato, avoids general definitions, even of virtue and morality, and confines himself to enumerating and characterising the particular modes in which they appear, according to the differences of age, sex, &c., and that not without a due appreciation of real facts, as is clear from an expression of Aristotle, in which he recognises this merit. (Plat. *Meno*, p. 71, &c.; comp. Aristot. *Polit.* i. 9. § 13.) Gorgias further expressly declared, that he did not profess to impart virtue—as Protagoras and other sophists did—but only the power of speaking or eloquence (Plat. *Meno*, p. 95, *Gorg.* p. 452, *Phileb.* p. 58), and he preferred the name of a rhetorician to that of a sophist (Plat. *Gorg.* p. 520 a, 449, 452); but on the supposition that oratory comprehended and was the master of all our other powers and faculties. (Ib. p. 456, 454.) The ancients themselves were uncertain whether they should call him an orator or a sophist. (Cic. *de Invent*, i. 5; Lucian, *Macrob.* 23.)

In his explanations of the phaenomena of nature, though without attaching any importance to physics, Gorgias seems to have followed in the footsteps of Empedocles, whose disciple he is called, though in all probability not correctly. (Diog. Laërt. viii. 58; Plat. *Meno*, p. 76, *Gorg.* p. 453; comp. Dionys. *de Isocrat.* 1.)

The eloquence of Gorgias, and probably that of his Sicilian contemporary Tisias also, was chiefly calculated to tickle the ear by antitheses, by combinations of words of similar sound, by the symmetry of its parts and similar artifices (Diod. xii. 53; Cic. *Orat.* 49, 52; Dionys. Hal. *passim*), and to dazzle by metaphors, hypallagae, allegories, repetitions, apostrophes, and the like (Suidas; Dionys. Hal. *passim*); by novel images, poetical circumlocutions, and high-sounding expressions, and sometimes also by a strain of irony. (Aristot. *Rhet.* iii. 17, 8; Xenoph. *Symp.* 2; Aristot. *Rhet.* iii. 1, 3, 14; Philostr. p. 492; Dionys. *de Lys.* 3.) He lastly tried to charm his hearers by a symmetrical arrangement of his periods. (Demetr. *de Elocut.* 15.) But as these artifices, in the application of which he is said to have often shown real grandeur, earnestness, and elegance (*μεγαλοπρέπειαν καὶ σεμνότητα καὶ καλλιλογίαν*, Dionys. *de Admir. vi Demosth.* 4), were made use of too profusely, and, for the purpose of giving undue prominence to poor thoughts, his orations did not excite the feelings of his hearers (Aristot. *Rhet.* iii. 3, 17; Longin. *de Sublim.* iii. 12; Hermog. *de Ideis*, i. 6, ii. 9; Dionys. *passim*), and at all events could produce only a momentary impression. This was the case with his oration addressed to the assembled Greeks at Olympia, exhorting them to union against their common enemy (Aristot. *Rhet.* iii. 14; Philostr. p. 493), and with the funeral oration which he wrote at Athens, though he probably did not deliver it in public. (Philostr. p. 493; and the fragment preserved by the Schol. on Hermogenes, in Geel, p. 60, &c., and Foss, p. 69, &c.) Besides these and similar show-speeches of which we know no more than the titles (Geel, p. 33; Foss, p. 76, &c.), Gorgias wrote *loci communes* probably as rhetorical exercises, to show how subjects might be looked at from opposite points of view. (Cic. *Brut.* 12.) The same work seems to be referred to under the title *Onomasticon*. (Pollux, ix. 1.) We have besides mention of a work on dissimilar and homogeneous words (Dionys. *de Comp. Verb.* p. 67, ed. Reiske), and another on rhetoric (Apollod. *ap. Diog. Laërt.* viii. 58, Cic. *Brut.* 12; Quintil. iii. 1. § 3; Suidas), unless one of the before-mentioned works is to be understood by this title.

Respecting the genuineness of the two declamations which have come down to us under the name of Gorgias, viz. the Apology of Palamedes, and the Encomium on Helena, which is maintained by Reiske, Geel (p. 48, &c.), and Schönborn (*Dissertat. de Authentia Declamationum, quae Gorgiae Leontini nomine extant*, Breslau, 1826), and doubted by Foss (p. 80, &c.) and others, it is difficult to give any decisive opinion, since the characteristic peculiarities of the oratory of Gorgias, which appear in these declamations, especially in the former, might very well have been imitated by a skilful rhetorician of later times.

The works of Gorgias did not even contain the elements of a scientific theory of oratory, any more than his oral instructions; he confined himself to teaching his pupils a variety of rhetorical artifices, and made them learn by heart certain formulas relative to them (Aristot. *Elench. Soph.* ii. 9), although there is no doubt that his lectures here and there contained remarks which were very much to the point. (Aristot. *Rhet.* iii. 18; comp. Cic. *de Orat.* ii. 59.) [A. Ch. B.]

GO'RGIAS (*Γοργίας*), of Athens, a rhetorician of the time of Cicero. Young M. Cicero, when at Athens, received instructions from Gorgias in declamation, but his father desired him to dismiss him. (Cic. *ad Fam.* xvi. 21.) It appears from

Plutarch (*Cic.* 24) that Gorgias led a dissolute life, and also corrupted his pupils; and this circumstance was probably the cause of Cicero's aversion to him. Gorgias was the author of several works, viz. 1. Declamations, which are alluded to by Seneca (*Controv.* i. 4). Some critics are of opinion that the declamations which have come down to us under the name of Gorgias of Leontini, namely, the Ἀπολογία Παλαμήδους and Ἐγκώμιον Ἑλένης, are the productions of our rhetorician. 2. A work on Athenian courtezans (Περὶ τῶν Ἀθήνησιν Ἑταιρίδων, Athen. xiii. pp. 567, 583, 596); but it is not quite certain whether the author of this work is the same as our rhetorician. 3. A rhetorical work, entitled Σχῆμα Διανοίας καὶ Λέξεως, in four books. The original work is lost, but a Latin abridgment by Rutilius Lupus is still extant, under the title *De Figuris Sententiarum et Elocutionis.* This abridgment is divided into two books, although Quintilian (ix. 2. §§ 102, 106) states that Rutilius Lupus abridged the four books of Gorgias into one; whence we must infer that the division into two books is an arrangement made by one of the subsequent editors of the treatise. (Comp. Ruhnken, *Praefat. ad Rutil. Lup.* p. x, &c.) [L. S.]

GO'RGIAS (Γοργίας). 1. A physician at Rome, a friend and contemporary of Galen in the second century after Christ, to whom Galen dedicated his work *De Causis Procatarcticis.* (Galen, *De Locis Affect.* v. 8. vol. viii. p. 362; *De Caus. Procat.* vol. vii. pp. 347, 352, ed. Chart.)

2. A surgeon at Alexandria, mentioned in terms of praise by Celsus (*De Med.* vii. Praef. 14, pp. 137, 151), who may be conjectured (from the names of his apparent contemporaries) to have lived in the third century B. C. [W. A. G.]

GO'RGIAS, a Lacedaemonian statuary, who flourished in the 87th Olympiad, B. C. 432. (Plin. *H. N.* xxxiv. 8. s. 19; where, for *Gorgias, Lacon,* we should read *Gorgias Lacon;* Sillig in Böttiger's *Amalthea,* vol. iii. p. 285.) [P. S.]

GO'RGIDAS (Γοργίδας), a Theban, of the party of Epameinondas and Pelopidas. When the first step had been taken towards the recovery of the Cadmeia from the Spartan garrison in B. C. 379, and Archias and Leontiades were slain, Epameinondas and Gorgidas came forward and joined Pelopidas and his confederates, solemnly introducing them into the Theban assembly, and calling on the people to fight for their country and their gods. (Plut. *Pelop.* 12.) In the next year, B. C. 378, Gorgidas and Pelopidas were Boeotarchs together, and Plutarch ascribes to them the plan of tampering with Sphodrias, the Spartan harmost, whom Cleombrotus had left at Thespiae, to induce him to invade Attica, and so to embroil the Athenians with Lacedaemon. (Plut. *Pelop.* 14, *Ages.* 24; Xen. *Hell.* v. 4. §§ 20, &c.; comp. Diod. xv. 29.) [E. E.]

GO'RGION (Γοργίων), was, according to Xenophon (*Anab.* vii. 8. § 8), the son of Hellas, and Gongylus the Eretrian, who received a district in Mysia, as the price of his treachery to his country. [GONGYLUS.] The dates, however, would lead us to suppose that he was a grandson rather than a son of this Gongylus. Of this district Gorgion and his brother Gongylus were lords in B. C. 399, when Thibron passed over into Asia to aid the Ionians against Tissaphernes. It contained the four towns of Gambrium, Palaegambrium, Myrina, and Grynium, and these were surrendered by the brothers to the Lacedaemonian general. (Xen. *Hell.* iii, 1. § 6.) [E. E.]

GORGO and GO'RGONES (Γοργώ and Γόργονες). Homer knows only one Gorgo, who, according to the Odyssey (xi. 633), was one of the frightful phantoms in Hades: in the Iliad (v. 741, viii. 349, xi. 36; comp. Virg. *Aen.* vi. 289), the Aegis of Athena contains the head of Gorgo, the terror of her enemies. Euripides (*Ion,* 989) still speaks of only one Gorgo, although Hesiod (*Theog.* 278) had mentioned three Gorgones, the daughters of Phorcys and Ceto, whence they are sometimes called Phorcydes or Phorcides. (Aeschyl. *Prom.* 793, 797; Pind. *Pyth.* xii. 24; Ov. *Met.* v. 230.) The names of the three Gorgones are Stheino (Stheno or Stenusa), Euryale, and Medusa (Hes. *l. c.*; Apollod. ii. 4. § 2), and they are conceived by Hesiod to live in the Western Ocean, in the neighbourhood of Night and the Hesperides. But later traditions place them in Libya. (Herod. ii. 91; Paus. ii. 21. § 6.) They are described (*Scut. Herc.* 233) as girded with serpents, raising their heads, vibrating their tongues, and gnashing their teeth; Aeschylus (*Prom.* 794. &c., *Choëph.* 1050) adds that they had wings and brazen claws, and enormous teeth. On the chest of Cypselus they were likewise represented with wings. (Paus. v. 18. § 1.) Medusa, who alone of her sisters was mortal, was, according to some legends, at first a beautiful maiden, but her hair was changed into serpents by Athena, in consequence of her having become by Poseidon the mother of Chrysaor and Pegasus, in one of Athena's temples. (Hes. *Theog.* 287, &c.; Apollod. ii. 4. § 3; Ov. *Met.* iv. 792; comp. PERSEUS.) Her head was now of so fearful an appearance, that every one who looked at it was changed into stone. Hence the great difficulty which Perseus had in killing her; and Athena afterwards placed the head in the centre of her shield or breastplate. There was a tradition at Athens that the head of Medusa was buried under a mound in the Agora. (Paus. ii. 21. § 6, v. 12. § 2.) Athena gave to Heracles a lock of Medusa (concealed in an urn), for it had a similar effect upon the beholder as the head itself. When Heracles went out against Lacedaemon he gave the lock of hair to Sterope, the daughter of Cepheus, as a protection of the town of Tegea, as the sight of it would put the enemy to flight. (Paus. viii. 47. § 4; Apollod. ii. 7. § 3.)

The mythus respecting the family of Phorcys, to which also the Graeae, Hesperides, Scylla, and other fabulous beings belonged, has been interpreted in various ways by the ancients themselves. Some believed that the Gorgones were formidable animals with long hair, whose aspect was so frightful, that men were paralysed or killed by it, and some of the soldiers of Marius were believed to have thus met with their death (Athen. v. 64). Pliny (*H. N.* iv. 31) thought that they were a race of savage, swift, and hair-covered women; and Diodorus (iii. 55) regards them as a race of women inhabiting the western parts of Libya, who had been extirpated by Heracles in traversing Libya. These explanations may not suffice, and are certainly not so ingenious as those of Hug, Hermann, Creuzer, Böttiger, and others, but none of them has any strong degree of probability. [L. S.]

GORGO (Γοργώ), a lyric poetess, a contemporary and rival of Sappho, who often attacked her in her

poems. (Max. Tyr. *Diss.* xxiv. 9, vol. i. p. 478, ed. Reiske.) On the relations of Sappho to her female contemporaries, see, besides the dissertation just quoted, Müller, *Hist. of the Lit. of Anc. Greece*, vol. i. p. 177. [P. S.]

GORGO. [CLEOMENES, p. 793, a.]

GORGON (Γόργων), the author of an historical work Περὶ τῶν ἐν Ῥόδῳ θυσιῶν, and of Scholia on Pindar. (Athen. xv. p. 696–697; Hesych. *s. v.* Ἐπιπολιαῖος, Καταῤῥαπτίτης; Schol. *ad Pind. Ol.* vii.; Fabric. *Bibl. Graec.* vol. ii. p. 65; Vossius, *de Hist. Graec.* p. 444, ed. Westermann.) [P. S.]

GORGO'NIUS. [GARGONIUS.]

GORGO'PAS (Γοργώπας), a Spartan, acted as vice-admiral under Hierax and Antalcidas successively, in B. C. 388. When Hierax sailed to Rhodes to carry on the war there, he left Gorgopas with twelve ships at Aegina, to act against the Athenians, who, under Pamphilus, had possessed themselves of a fort in the island, and who were soon reduced to such distress, that a powerful squadron of ships was despatched from Athens to convey them home. Gorgopas and the Aeginetan privateers now renewing their attacks on the Athenian coast, EUNOMUS was sent out to act against them. Meanwhile, Antalcidas superseded Hierax in the command of the fleet, and being entrusted also with a mission to the Persian court, was escorted by Gorgopas as far as Ephesus. Gorgopas, returning hence to Aegina, fell in with the squadron of Eunomus, and succeeded in capturing four of his triremes off Zoster in Attica. [See Vol. II. p. 95, a.] Soon after this, however, Chabrias landed in Aegina, on his way to Cyprus to aid Evagoras against the Persians, and defeated the Spartans by means of an ambuscade, Gorgopas being slain in the battle. (Xen. *Hell.* v. 1. §§ 1—12; Polyaen. iii. 10; Dem. *c. Lept.* p. 479, ad fin.) [E. E.]

GORGUS (Γόργος). 1. Son of the Messenian hero, Aristomenes, who betrothed him in marriage to the maiden by whose aid he had himself escaped when captured by a body of Cretan bowmen, mercenaries of Sparta. [See Vol. I. p. 308.] Gorgus is mentioned by Pausanias as fighting bravely by his father's side in the last desperate struggle, when Eira had been surprised by the Spartans. Soon after this Aristomenes declined to take the command of the Messenians, who wished to migrate to another country, and named Gorgus and Manticlus, son of the seer Theoclus, as their leaders. Gorgus proposed to take possession of the island of Zacynthus, while Manticlus was in favour of a settlement in Sardinia. Neither of these courses, however, was adopted, and Rhegium was fixed upon as the new home of the exiles. (Paus. iv. 19, 21, 23; Müller, *Dor.* i. 7. § 10; comp. ANAXILAUS.)

2. King of Salamis, in Cyprus, was son of Chersis, and great-grandson of Evelthon, the contemporary of Arcesilaus III. of Cyrene. His brother Onesilus, having long urged him in vain to revolt from the Persian king, at length drove him from the city, and, usurping the throne, set up the standard of rebellion with the Ionians in B. C. 499. Gorgus was restored to his kingdom in the next year on the reduction of the Cyprians and the death of Onesilus in battle. He joined Xerxes in his invasion of Greece, and his brother Philaon was taken prisoner by the Greeks in the first of the three battles at Artemisium in B. C. 480. (Herod. v. 104, 115, vii. 98, viii. 11; Larcher *ad Herod.* v. 104; Clinton, *F. H.* sub annis 499, 498, vol. ii. App. 5.)

3. A Messenian, son of Eucletus, was distinguished for rank, wealth, and success in gymnastic contests: moreover, unlike most athletes (says Polybius), he proved himself wise and skilful as a statesman. In B. C. 218 he was sent as ambassador to Philip V. of Macedon, then besieging Palus, in Cephallenia, to ask him to come to the aid of Messenia against Lycurgus, king of Lacedaemon. This request was supported by the traitor Leontius for his own purposes; but Philip preferred listening to the recommendation of the Acarnanians to invade Aetolia, and ordered Eperatus, the Achaean general, to carry assistance to the Messenians. (Paus. vi. 14; Polyb. v. 5, vii. 10; Suid. *s. v.* Γόργος.) [E. E]

GORTYS (Γόρτυς). 1. A son of Stymphelus, and founder of the Arcadian town of Gortys. (Paus. viii. 4. § 5.)

2. A son of Tegeates and Maera, who, according to an Arcadian tradition, built the town of Gortyn, in Crete. The Cretans regarded him as a son of Rhadamanthys. (Paus. viii. 53. § 2.) [L. S.]

GOTARZES. [ARSACES XX. XXI.]

GRACCHA'NUS, M. JU'NIUS, assumed his cognomen on account of his friendship with C. Gracchus. (Plin. *H. N.* xxxiii. 2.) He wrote a work, *De Potestatibus*, which gave an account of the Roman constitution and magistracies from the time of the kings. It stated upon what occasions new offices were introduced, and what changes were made in the duties of the old ones. At least, from the fragments that remain, it may be inferred with probability that such were its contents. It was addressed to T. Pomponius Atticus, the father of Cicero's friend. Atticus, the father, was the *sodalis* of M. Gracchanus. (Cic. *de Leg.* ii. 20.) It is likely that they were associates in some official college.

Junius Gracchanus is cited by Censorinus (*De Die Nat.* c. 20), Macrobius (*Sat.* i. 13), Pliny (*H. N.* xxxiii. 2), and Varro (*De L. L.* iv. 7, iv. 8, v. 4, v. 9). Bertrandus (*De Jurisp.* ii. 1) thinks that the plebiscitum in Festus (*s. v. Publica Pondera*) is taken from Gracchanus, since the name Junius is mentioned in the imperfect passage preceding the plebiscitum.

The seventh book of the treatise *De Potestatibus* is cited by Ulpian (Dig. 1. tit. 13, pr.), and the same passage is also cited by Joannes Lydus (*De Mag.* i. 24), but Lydus does not cite Gracchanus from the original work, which, as he says in his Prooemium, was no longer extant when he wrote. Nay, he appears to cite Gracchanus rather from the fragment of Ulpian in the Digest than from the original work of Ulpian, and he seems to attribute to Gracchanus part of that which is the later addition of Ulpian.

Pomponius, in the title of the Digest, *De Origine Juris* (Dig. 1. tit. 2. s. 2), treats of magistrates, and what he says of the office of quaestor seems to be partly borrowed from Gracchanus. Hence, it may be not unnaturally presumed that he has borrowed other materials from the same source. It is remarkable, that two passages which appear in the Digest in an extract from the *Enchiridion* of Pomponius, are cited by Lydus (i. 26, i. 34) from the work of Gaius, *Ad Legem XII. Tabularum*. Joannes Lydus is an inaccurate writer, of small ability, and it is not unlikely that, in translating

fragments from the Digest (which had been compiled several years before he wrote), his eye rested on the heading of the extract from Gaius, which immediately precedes the extract from Pomponius, and is conspicuous from being at the beginning of the second title of the first book of the Digest.

Niebuhr builds largely (in the opinion of Dirksen and other eminent modern critics, too largely) on the fact that Lydus cites from Gaius that which the Digest gives to Pomponius. It is Niebuhr's theory, that the commencement of the treatise of Gaius in the Twelve Tables gave an account of the early constitution and the vicissitudes of the Roman magistrates; that Gaius, in this part of his work, took Gracchanus for his principal authority; and that Gaius is trustworthy when he chooses Gracchanus as a guide, but is not a safe and critical antiquary when he depends on his own researches. According to Niebuhr, Pomponius unfairly appropriates the work of Gaius, which he epitomises in his *Enchiridion*, while Lydus, by honestly copying Gaius, preserves copious remains of Gracchanus. Pomponius, in the fragment *De Origine Juris*, sometimes counts dates by the number of years from the expulsion of the kings, or from the first consulship. (Dig. 1. tit. 2. s. 2. § 20.) Lydus (i. 38) adopts the same mode of reckoning. Niebuhr assumes that all such statements connected with the history of the magistrates, and adapted to the years of the consular era, are derived from Gracchanus. Gracchanus, he maintains, was an invaluable historian of the constitution, possessed the soundest notions, and derived his information from the most authentic sources, such as the writings of the pontiffs and the early law-books.

Though the remains, which can with certainty be attributed to Gracchanus, are very scanty, and scarcely warrant such unqualified panegyric, they undoubtedly make us acquainted with some interesting and valuable facts in the early history of Rome.

(Niebuhr, *Hist. of Rome*, vol. ii. pp. 10—12, pp. 118, n. 251, vol. iv. p. 40; Heffter, in *Rhein. Museum für Jurisp.* vol. ii. pp. 117—124; Dirksen, *Vermischte Schriften*, 8vo. Berlin, 1841, pp. 51—68; Dirksen, *Bruchstücke*, &c., pp. 56—60; Krause, *Vit. et Frag. Hist. Rom.* pp. 221–2, where the praenomen of Gracchanus is erroneously stated to be C. instead of M.) [J. T. G.]

GRACCHUS, the name of an illustrious family of the plebeian Sempronia gens, of which the following members are known in history.

1. Tib. Sempronius, Tib. f. C. n. Gracchus, was consul in B. C. 238; and with his colleague, P. Valerius Falto, carried on a war in Sardinia and Corsica, shortly after the insurrection of the Carthaginian mercenaries. He conquered the enemy, but, though he made no booty, he is said to have brought back a number of worthless captives. (Fest. *s. v. Sardi*; Zonar. viii. 18; comp. Polyb. i. 88; Oros. iv. 12.)

2. Tib. Sempronius, Tib. f. Tib. n. Gracchus, a distinguished general of the second Punic war. In B. C. 216 he was curule aedile; and shortly after the battle of Cannae, he was appointed magister equitum to the dictator, M. Junius Pera, who had to levy a fresh army against Hannibal. Both then pitched their camp near Casilinum; and the dictator being obliged to return to Rome, Gracchus was entrusted with the command of the camp; but in accordance with the dictator's command, he abstained from entering into any engagement with the enemy, although there was no want of favourable opportunities, and although the inhabitants of Casilinum, which was besieged by Hannibal, were suffering from famine. As there was no other way of relieving the besieged without fighting against the enemy, he contrived in three successive nights to send down the river Vulturnus casks filled with provisions, which were eagerly caught up by the inhabitants, the river flowing through the town. But in the fourth night the casks were thrown on shore by the wind and waves, and thus discovered by the enemy, who now, with increased watchfulness, prevented the introduction of any further supplies into Casilinum. The famine in the place increased to such a fearful degree, that the people and the garrison, which chiefly consisted of Praenestines, fed on leather, mice, and any herbs they could get, until at length they surrendered. The garrison was allowed to depart on condition of a certain sum being paid for every man. Out of 570 men, more than half had perished in the famine, and the rest, with their commander, M. Anicius, went to Praeneste, where afterwards a statue was erected to Anicius, with an inscription recording the sufferings of the besieged at Casilinum. Shortly after this affair Gracchus accompanied the dictator to Rome, to report on the state of affairs, and to take measures for the future. The dictator expressed great satisfaction with the conduct of Gracchus, and recommended him for the consulship, to which he was accordingly elected for the year B. C. 215, with L. Postumius Albinus. The time was one of great disasters for Rome; but Gracchus did not lose his courage, and inspired the senate with confidence, directing their attention to the point where it was most needed. He undertook the command of the volones and allies, marched across the river Vulturnus, and pitched his camp in the neighbourhood of Liternum. He there trained and disciplined his troops, and prepared them to meet the enemy. On hearing that the Campanians were about to hold a large meeting at Hamae, he marched towards Cumae, where he encamped, and from whence he made an unexpected attack upon the assembled Campanians. They were routed in a very short time, and 2000 of them, with their commander, Marius Alfius, fell in the engagement. After taking possession of their camp, Gracchus quickly returned to Cumae, as Hannibal was encamped at no great distance. The latter, on hearing of the affair of Hamae, hastened thither, but came too late, and found only the bodies of the slain, whereupon he too returned to his camp above Tifata; but immediately after he laid siege to Cumae, as he was anxious to obtain possession of a maritime town. Gracchus was thus besieged by Hannibal: he could not place much reliance on his troops, but was obliged to hold out for the sake of the Roman allies, who implored his protection. He made a sally, in which he was so successful, that the Carthaginians, being taken by surprise, lost a great number of men; and before they had time to turn round, he ordered his troops to withdraw within the walls of Cumae. Hannibal now expected a regular battle; but, as Gracchus remained quiet, he raised the siege, and returned to Tifata. Soon afterwards Gracchus marched his troops from Cumae to Luceria in Apulia.

For the year 214 his imperium was prolonged,

and, with his two legions of volones, he was ordered to carry on his operations in Apulia; but the dictator, Q. Fabius Maximus, commanded him to go to Beneventum. At the very time he arrived there Hanno, with a large army, came from Bruttium; but a little too late, the place having been already occupied by Gracchus. When the latter heard that Hanno had pitched his camp on the river Cator, and was ravaging and laying waste the country, he marched out, and took up his quarters at a short distance from the enemy. His volones, who had served in the hope of being restored to freedom, now began to murmur; but as he had full power from the senate to act as he thought proper in this matter, he assembled the soldiers, and wisely proclaimed their freedom. This generous act created such delight among the men, that it was difficult to keep them from attacking the enemy at once. But the next morning at daybreak he complied with their demand. Hanno accepted the battle. The contest was extremely severe, and lasted for several hours; but the loss of the Carthaginians was so great, that Hanno, with his cavalry, was obliged to take to flight. After the battle, Gracchus treated a number of the volones who had behaved rather cowardly during the engagement, with that generous magnanimity which is so peculiar a feature in the family of the Gracchi, and by which they rise far above their nation. He then returned with his army to Beneventum, where the citizens received them with the greatest enthusiasm, and celebrated the event with joy and festivities. Gracchus afterwards had a picture made of these joyous scenes, and dedicated it in the temple of Libertas on the Aventine, which had been built by his father.

At the end of the year he was in his absence elected consul a second time for B. C. 213, with Q. Fabius Maximus. He now carried on the war in Lucania, fought several minor engagements, and took some of the less important towns of the country; but as it was not thought advisable to draw the consuls away from their armies, Gracchus was commanded to nominate a dictator to hold the comitia. He nominated C. Claudius Centho. In B. C. 212 he was ordered by the consuls to quit Lucania, and again take up his quarters at Beneventum. But before he broke up an ill omen announced to him his sad catastrophe. He was betrayed by Flavius, a Lucanian, into the hands of the Carthaginian Mago. [FLAVIUS, No. 2.] According to most accounts, he fell in the struggle with Mago, at Campi Veteres, in Lucania; and his body was sent to Hannibal, who honoured it with a magnificent burial. Livy records several different traditions respecting his death and burial, but adds the remark that they do not deserve credit. (Liv. xxii. 57, xxiii. 19, 24, 25, 30, 32, 35—37, 48, xxiv. 10, 14—16, 43, xxv. 1, 3, 15—17; Appian, *Annib.* 35; Zonar. ix. 3, &c.; Oros. iv. 16; Eutrop. iii. 4, who confounds Tib. Sempronius Longus with our Tib. Sempronius Gracchus; Cic. *Tusc.* i. 37; Gellius, ii. 2.)

3. TIB. SEMPRONIUS GRACCHUS, probably a son of No. 2, was elected augur in B. C. 203, when he was yet very young, although it was at that time a very rare occurrence for a young man to be made a member of any of the colleges of priests. He died as augur in B. C. 174, during a plague. (Liv. xxix. 38, xli. 26.)

4. TIB. SEMPRONIUS GRACCHUS, was commander of the allies in the war against the Gauls, under the consul Marcellus, B. C. 196, and was one of the many illustrious persons that fell in battle against the Boians. (Liv. xxxiii. 36.)

5. P. SEMPRONIUS GRACCHUS, was tribune of the people in B. C. 189; and in conjunction with his colleague, C. Sempronius Rutilus, he brought an accusation against M'. Acilius Glabrio, the conqueror of Antiochus, charging him with having appropriated to himself a part of the money and booty taken from the king at Thermopylae. Cato also spoke against Glabrio on that occasion. (Liv. xxxvii. 57; Fest. *s. v. penatores.*)

6. TIB. SEMPRONIUS, P. F. TIB. N. GRACCHUS, the father of the two illustrious tribunes, Tib. and C. Gracchus, was born about B. C. 210. In B. C. 190 he accompanied the consul, L. Cornelius Scipio, into Greece, and was at that time by far the most distinguished among the young Romans in the camp for his boldness and bravery. Scipio sent him from Amphissa to Pella to sound Philip's disposition towards the Romans, who had to pass through his dominions on their expedition against Antiochus; and young Gracchus was received by the king with great courtesy. In B. C. 187 he was tribune of the people; and although he was personally hostile to P. Scipio Africanus, yet he defended him against the attacks of the other tribunes, and restored peace at Rome, for which he received the thanks of the aristocratic party. It appears that soon after this occurrence Gracchus was rewarded with the hand of Cornelia, the youngest daughter of P. Scipio Africanus, though, as Plutarch states, he may not have married her till after her father's death. An anecdote about her engagement to him clearly shows the high esteem which he enjoyed at Rome among persons of all parties. One day, it is said, when the senators were feasting in the Capitol, some of Scipio's friends requested him to give his daughter Cornelia in marriage to Gracchus, which he readily promised to do. On his returning home, and telling his wife Aemilia that he had given his daughter to wife, Aemilia censured him for his rashness, saying that if he had chosen Gracchus she would not have objected; and on hearing that Gracchus was the man whom Scipio had selected, she rejoiced with her husband at the happy choice. Some writers relate the same anecdote of his son Tiberius and Claudia, the daughter of Appius Claudius and Antistia. Shortly after Gracchus also defended L. Scipio in the disputes respecting the accounts of the money he had received from Antiochus. Towards the end of the year M. Fulvius Nobilior, who claimed a triumph, was nobly supported by Gracchus against the other tribunes. In B. C. 183 he was one of the triumvirs to conduct a Roman colony to Saturnia; and shortly after this he must have been aedile, in which character he spent large sums upon the public games. In 181 he was made praetor, and received Hispania Citerior as his province, in which he succeeded Q. Fulvius Flaccus. [FLACCUS, FULVIUS, No. 5.] When his army was ready he marched to Spain; and having made an unexpected attack upon Munda, he reduced the town to submission. After receiving hostages, and establishing a garrison there, he took several strongholds of the Celtiberians, ravaged the country, and in this manner approached the town of Certima, which was strongly fortified; but as its inhabitants despaired of being able to resist him, they surrendered. They had to

pay a large sum of money, and give forty of their nobles as hostages. Gracchus thence proceeded to Alce, where the Celtiberians were encamped. Here several skirmishes took place, until at last, by a feigned flight of his own men, he succeeded in drawing the Celtiberians away from their camp, of which he immediately took possession. On this occasion 9000 enemies are said to have been slain. Gracchus now proceeded to ravage the country, which, together with his victory, had such an effect upon the people, that in a short time 103 Celtiberian towns submitted to him. Laden with immense booty, Gracchus then returned to Alce, which he besieged. The place at first made a gallant resistance, but was compelled to surrender. He again gained great booty, but treated the conquered people with kindness; and one Celtiberian chief, Thurrus, even entered the Roman army, and assisted Gracchus as a faithful ally. The large and powerful city of Ergavica opened its gates to the Romans. Some historians, says Livy, stated that these conquests were not so easily made, but that the Celtiberians invariably revolted after their submission, as soon as the enemy was out of sight, until at last a fearful battle was fought, the irreparable loss of which induced the Celtiberians to conclude a permanent peace. This may indeed have been so, for the Spaniards had been treated by nearly all the previous Roman generals with cruelty and treachery; and they could not know that they had now to do with a bold, gallant, and formidable, but at the same time a kind and honest enemy. In the year following Gracchus remained in Spain; and by his usual prudence and valour he again achieved the most brilliant exploits; he relieved the town of Carabis, which was besieged by a large army of Celtiberians, and he afterwards defeated, by a stratagem, another army near Complega, which had endeavoured to ensnare him. In this manner he gradually subdued all the Celtiberians, and he afterwards showed that he was as great in the peaceful administration of his province, as he had before been at the head of his armies. He adopted various excellent measures, which tended not only to secure his conquests, but to win the affections of the Spaniards to such a degree, that nearly fifty years afterwards they evinced their gratitude towards his son Tiberius. He assigned lands and habitations to the poorer people, and established a series of laws to regulate their relations to Rome. In commemoration of his achievements in Spain, he changed the name of the town of Illurcis into Gracchuris.

In B. C. 178 Gracchus returned to Rome, where he celebrated a splendid triumph over the Celtiberians and their allies, and was elected consul for the year following, with C. Claudius Pulcher. He obtained Sardinia for his province, where he had to carry on a war against the revolted inhabitants. He gained a brilliant victory over the enemy, and then led his army into winter quarters. In the spring of the year following he continued his successful operations against the Sardinians, and reduced them to submission. When this was achieved, and hostages were received, he sent envoys to Rome to solicit permission to return with his army and celebrate a triumph. But public thanksgivings only were decreed, and Gracchus was ordered to remain in his province as proconsul. At the close of B. C. 175, however, he returned to Rome, and was honoured with a triumph over the Sardinians. He is said to have brought with him so large a number of captives, that they were sold for a mere trifle, which gave rise to the proverb *Sardi venales*. A tablet was dedicated by him in the temple of the Mater Matuta, on which the reduction of Sardinia was recorded, and on which were represented the island itself and the battles Gracchus had fought there.

In B. C. 169 Gracchus was appointed censor with C. Claudius Pulcher. His censorship was characterised by a strictness bordering on severity: several persons were ejected from the senate, and many equites lost their horses. In consequence of this, the tribunes brought an accusation against the censors before the people, but both were acquitted. On that occasion Gracchus acted with great magnanimity towards his colleague, who was unpopular, while he himself enjoyed the highest esteem and popularity, for he declared, that if his colleague should be condemned, he would accompany him into exile. With the money assigned to him for the public works he purchased the site of the house of P. Scipio Africanus, and of some adjoining buildings, and there erected a basilica, which was afterwards called the Basilica Sempronia. A more important act of his censorship was his throwing all the libertini together in the four tribus urbanae, whereas before they had gradually spread over all the tribes. This measure is called by Cicero one of the most salutary regulations, and one which for a time checked the ruin of the republic. In B. C. 164 Gracchus was sent by the senate as ambassador into Asia, to inspect the affairs of the Roman allies; and it appears that on that occasion he addressed the Rhodians in a Greek speech, which was still extant in the time of Cicero. In B. C. 163 he was raised to the consulship a second time. Polybius mentions several other embassies on which he was employed by the senate, and in which he acted as a kind mediator between foreign princes and Rome, and afforded protection where it was needed. The time of his death is unknown: Orelli (*Onom. Tull.* ii. p. 531) commits the blunder of saying that he fell in battle in Lucania, thus confounding him with No. 2.

Tib. Sempronius Gracchus had twelve children by Cornelia, nine of whom appear to have died at an early age. The remaining three were Tiberius and Caius, and a daughter, Cornelia, who was married to the younger Scipio Africanus. In his private and family life Gracchus was as amiable a man as he was great in his public career: he was the worthy husband of Cornelia, and the worthy father of the Gracchi, and, like his two sons, he combined with the virtues of a Roman those of a man. Cicero mentions him in several passages in terms of high praise, and also acknowledges that he had some merits as an orator. (Liv. xxxvii. 7, xxxviii. 52, 53, 57, 60, xxxix. 5, 55, xl. 35, 44, 47—50, xli. 3, 11, 12, 21, 26, 33, xliii. 16—18, xliv. 16, xlv. 15; Polyb. xxiii. 6, xxvi. 4, 7, xxxi. 5, 6, 9, 13, 14, 19, 23, xxxii. 3, 4, 5, xxxv. 2; Appian, *Hispan.* 43; Plut. *Tib. Gracch.* 1, &c., *Marcell.* 5; Cic. *Brut.* 20, *de Re Publ.* vi. 2, *de Invent.* i. 30, 49, *de Nat. Deor.* ii. 4, *ad Q. Frat.* ii. 2, *de Divinat.* i. 17, 18, ii. 35, *de Amic.* 27, *de Orat.* i. 9, 48, *de Fin.* iv. 24, *de Off.* ii. 12, *de Prov. Cons.* 8; comp. Meyer, *Fragm. Orat. Rom.* p. 151, &c, 2nd edit.; Niebuhr, *Lectures on Roman Hist.* vol. i. p. 269.)

7. Tib. Sempronius Gracchus, the elder son of No. 6. If Plutarch is right, that Tib. Gracchus was not thirty years old at his death, in B. C. 133, he must have been born in B. C. 164; but we know that he was quaestor in B. C. 137, an office which by law he could not hold till he had completed his thirty-first year, whence it would follow that he was born about five years earlier, and that at his death he was about thirty-five years old. He lost his father at an early age, but this did not prevent his inheriting his father's excellent qualities, and his illustrious mother, Cornelia, made it the object of her life to render her sons worthy of their father and of her own ancestors. It was owing to the care she bestowed upon the education of her sons, rather than to their natural talents, that they surpassed all the Roman youths of the time. She was assisted in her exertions by eminent Greeks, who exercised great influence upon the minds of the two brothers, and among whom we have especial mention of Diophanes of Mytilene, Menelaus of Marathon, and Blossius of Cumae. As the Gracchi grew up, the relation between them and their teachers gradually became one of intimate friendship, and of the highest mutual esteem and admiration. Tiberius was nine years older than his brother Caius; and although they grew up under the same influence, yet their natural talents and dispositions were developed in different ways, so that their characters, though resembling each other in their main outlines, yet presented great differences. Tiberius, who was inferior to his brother in point of talent, surpassed him in the amiable traits of his gentle nature: his noble bearing, the softness of his voice, the simplicity of his demeanour, and his calm dignity, won for him the hearts of the people. His eloquence, too, formed a strong contrast with the passionate and impetuous harangues of Caius; for it was temperate, graceful, persuasive, and, proceeding as it did from the fulness of his own heart, it found a ready entrance into the hearts of his hearers. If the two brothers had been of an equal age, and could have united their efforts, their power would have been irresistible; but as it was, each had to fight single-handed, and each fell a victim to the selfishness of the oligarchy, and the faithlessness and shortsightedness of the people, whose rights they had undertaken to defend.

When Tib. Gracchus had arrived at the age of manhood, he was elected augur, and App. Claudius, who otherwise was not free from the haughtiness and selfishness so peculiar to his family, showed his esteem for Tiberius by offering him the hand of his daughter Claudia; and most historians, according to Plutarch, related, that as App. Claudius had made the engagement without his wife's consent, she exclaimed, on being informed of it, "Why in such a hurry, unless you have got Tib. Gracchus for our daughter's husband?"

When P. Scipio Africanus the younger, who was married to a sister of the Gracchi, undertook the command against Carthage, Tib. Gracchus accompanied him, and was a witness of the fearful fall of that city. Tiberius thus received the first practical lessons in military affairs from the most illustrious general of the time, in whose tent he lived, and whose friendship he enjoyed. The contemporary historian, Fannius, even related, that Tiberius, who surpassed all other soldiers in courage and attention to discipline, was the first among the Romans who scaled the walls of Carthage.

About ten years after his return from this expedition, B. C. 137, Tiberius was appointed quaestor, and in this capacity he accompanied the consul, C. Hostilius Mancinus, to his province of Hispania Citerior, where in a short time he gained both the affection of the Roman soldiers, and the esteem and confidence of the victorious enemy. When Mancinus, after being defeated by the Numantines, sent messengers to treat with them for a truce and terms of peace, the Spaniards, who had so often been deceived by the Romans in their negotiations, declared that they would not treat with any one except Tib. Gracchus; for the confidence they placed in him personally was heightened by the recollection of the just and fair treatment they had received from his victorious father. Tiberius accordingly was sent to Numantia, and concluded a peace with the Numantines on equitable terms. Considering the defeat which Mancinus had suffered, the terms were favourable to the Romans, and Gracchus saved by it an army of upwards of 20,000 men from utter annihilation; but the concessions made to the Numantines were nevertheless more than the pride of the Roman senate could brook. After the conclusion of the peace, an incident occurred which gave further proof of the confidence which the Numantines placed in Tiberius. The Roman camp, and all that it contained, had fallen into the hands of the enemy; and when the army had already commenced its retreat, Tiberius discovered that the tablets containing the accounts of the money he had had to dispose of as quaestor were lost; and being anxious to recover them, that he might not be exposed to annoyances after his arrival at Rome, he returned with a few companions to Numantia. On his arrival he sent to the magistrates, and begged of them to restore him the tablets. They were delighted at the opportunity of doing him a service; they invited him to enter the city, and received him in a manner with which they would have treated their sincerest friend,—they honoured him with a public banquet, restored to him the tablets, and when he left, they gave him permission to take with him, as a remembrance, any thing he might please. But Tiberius took only some incense, which he wanted for a sacrifice.

When Mancinus and Tiberius returned to Rome, the feelings which there prevailed formed a great contrast to each other; for while the friends and relatives of the soldiers who had served in Spain were rejoiced at their safe return, and looked upon Gracchus as their saviour, the senate and the rest of the people regarded the treaty with Numantia as a disgrace to the Roman name. The odium of the treaty, however, was thrown on Mancinus alone, who of course was the only responsible person. He was stripped naked, and with his hands bound, he was delivered up to the Numantines, that the treaty might thus be annulled (B. C. 136). Tiberius, for the first time, enjoyed the admiration of the people, who rewarded his good services in the affair with affection and gratitude. P. Scipio Africanus, the brother-in-law of Gracchus, and then at the head of the aristocracy, took an active part in the proceedings against Mancinus, without attempting either to save him or to get the treaty with Numantia ratified. It would seem that even as early as this time, Scipio and the whole body

of the aristocracy watched with fear and jealousy the career of Tiberius, whose popularity was gaining fresh strength every day.

But the sympathy of Tiberius with the people was excited much more by its distress than by the demonstrations of its favour. His brother Caius related in some of his works, that Tiberius, on his march to Spain, in B. C. 137, as he was passing through Etruria, observed with grief and indignation the deserted state of that fertile country; thousands of foreign slaves in chains were employed in cultivating the land and tending the flocks upon the immense estates of the wealthy, while the poorer classes of Roman citizens, who were thus thrown out of employment, had scarcely their daily bread or a clod of earth to call their own. He is said to have been roused through that circumstance to exert himself in endeavouring to remedy this evil. C. Laelius had, before him entertained the thought of interfering, but, for want of courage, had despaired of success. Had the Licinian law, which regulated the amount of public land which a person might occupy, and the number of cattle he might keep on the public pastures, been observed, such a state of things could never have arisen. If Tiberius had wished to enforce obedience to the letter of that law, he would have acted with perfect justice, and no one could have censured him for it, but the greedy aristocracy, who had enriched themselves by the violation of the law, would have moved heaven and earth to prevent such a measure. The state of things, moreover, had, by a long-continued neglect of the law, become so complicated, that a renewal of the Licinian law, without any modification, would have been unfair towards a large class of the occupiers of public land, and it required the greatest care to act in the affair with prudence and moderation, and in a manner equitable and satisfactory towards all parties. Large tracts of public land had passed from father to son, and no one ever seems to have thought of the possibility of their being reclaimed by the state. Through this feeling of security many persons had erected buildings on their possessions, or had otherwise laid out large sums of money upon them; many also, who now possessed more than the five hundred jugera allowed by the Licinian law, had acquired either the whole or part of their possession by purchase, and were accustomed to look upon it as real property, although a moment's consideration would have convinced them that they were only precarious tenants of the republic, which might at any time claim its right of ownership.

Amid these clashing interests, Tib. Gracchus determined to remedy the evil by endeavouring to create an industrious middle class of agriculturists, and to put a check upon the unbounded avarice of the aristocracy, whose covetousness, combined with the disasters of the second Punic war, had completely destroyed the middle class of small landowners. With this view, he offered himself as a candidate for the tribuneship, and obtained it for the year B. C. 133. It should be observed, that at this period the tribunes were elected in the month of June, the harvest time in Italy, but they did not enter upon their office till the 10th of December.

The people appear to have anticipated that Gracchus was going to undertake something on their behalf, for placards were seen in all parts of the city calling upon him to protect them; but he felt that his work was too serious and important to be undertaken without the advice and assistance of others. His Greek friends, Diophanes and Blossius, and his mother, Cornelia, urged him on; and he was supported by the counsel of the most eminent men of the time, such as App. Claudius, his father-in-law, the consul and great jurist, Mucius Scaevola, and Crassus, the pontifex maximus, all of whom were probably as much losers by the measures which Gracchus was going to bring forward as the Scipios and others who opposed him. The first bill which he brought before the people proposed, that the agrarian law of Licinius, which had in fact never been abolished, should be renewed and enforced, with this modification, that besides the 500 jugera allowed by that law, any one might possess 250 jugera of the public land for each of his sons. This clause, however, seems to have been limited to two; so that a father of two sons might occupy 1000 jugera of public land. The surplus was to be taken from them and distributed in small farms among the poor citizens. The business of measuring and distributing the land was to be entrusted to triumvirs, who were to be elected as a permanent magistracy. He further enacted, that in future the possession of public land should not be transferred by sale or purchase, in order that the wealthy might not be able gradually to acquire again more land than the law allowed. In the case of buildings erected on land which was to be thus given up, the possessors were to be indemnified by a sum of money determined by a fair valuation of the buildings. There remains only one point in this agrarian law, for which the legislator is open to censure, not indeed on the ground of injustice, but merely on that of unfairness. A considerable, though probably not a very great number of those who had to give up a portion of their possessions, had acquired either the whole or a part by purchase; and as they had to give up their surplus, like those who had not paid for their land, those men were positive losers, just as much as if Gracchus had taken from them their private property. To remove all complaints on this ground, Gracchus ought to have added a clause, that such persons should receive from the public treasury the sums for which they had bonâ fide purchased the land, or else that the land thus purchased should not come within the law, and should be treated as private property, with which the law had nothing to do. The state ought, at all events, to have made this sacrifice. The opposition of the aristocracy would not indeed have been silenced by such a measure, but there would certainly have been no ground for that bitter exasperation which Gracchus now called forth. It is ever to be lamented that Gracchus did not introduce into his law a clause of that description.

The faction of the opposition, consisting of the senate and the aristocracy, was not numerous, but violent in the highest degree, and the thousands who were to be benefited by the measure were ready to support Gracchus at any risk; the issue of the struggle, therefore, could not be doubtful, and it would have been hopeless to oppose the agrarian law in the ordinary constitutional way, for as soon as the bill was passed by the tribes, it became law, the sanction of the senate not being required. The senatorial party, therefore, resorted to intrigues. A noble specimen of the deeply-felt and impressive eloquence with which

Gracchus addressed the people in those days is preserved in Plutarch (*Tib. Gracc.* 8): it bears all the marks of genuineness, and has unjustly been considered by modern critics as a spurious piece of declamation. When Tiberius brought forward his bill, and it was manifest that it would be carried, the senatorial party resorted to the only means that was left them,—they gained over to their side one of the tribunes, M. Octavius Caecina, a man of a most obstinate character, who himself occupied more of the public domain than the law allowed. His interposition would of course have thwarted all the plans of Tiberius. The disputes between the two tribunes went on day after day, and Tiberius, though he was by no means in affluent circumstances, offered to indemnify Octavius out of his own purse, for the loss which he might sustain through the agrarian law. This offer was refused with indignation. Tiberius was prevailed upon to refer the matter to the senate; but there he was only abused, and the question did not advance one step further. When the people again met, and Tiberius saw no other way of carrying his measure, he declared that, as two tribunes differed in their opinions upon the public good, and could not come to any understanding, one of them must resign his office. Tiberius suspended the entire administration of government, and under heavy penalties forbade the magistrates to exercise their official authority, until this question was settled. Fear and exasperation increased, and the people looked forward with trembling to the day when the matter was to come to a decision. When the day of the assembly arrived, Tiberius publicly implored Octavius to yield to the wishes of the people, who desired nothing but what they had a right to claim. When this request was also repudiated, Tiberius proceeded to carry his threat into execution, but offered that his own case should be put to the vote first. When all attempts failed, Tiberius proposed the deposition of Octavius, and put it to the vote at once. When seventeen out of the thirty-five tribes had already voted for his deposition, Tiberius stopped the proceedings, and again implored Octavius to desist from his opposition; but Octavius indignantly exclaimed, "Complete what thou hast begun." The eighteenth tribe voted, and the tribuneship of Octavius was gone: he was dragged from the hustings, and with difficulty escaped being murdered on the spot. The deposition of a tribune was a thing unheard of in the history of Rome, and was, accordingly, proclaimed by the opposition as an unconstitutional act. They now triumphed over Gracchus, since he had given them a handle, and by his own act seemed to justify their hostility against him. The deposition of Octavius for the lawful exercise of his rights has been looked upon by both ancient and modern writers as a violation of the laws of the Roman constitution, but its injustice was only of a formal nature, a mere irregularity; and Tiberius, as Niebuhr (*Lectures on Rom. Hist.* vol. i. p. 333) justly remarks, might have said that a tribune who acted independent of the people was an abuse, and a still greater irregularity; the people surely had the right to take away a commission from a man to whom they had given it; it is an absurdity if in a republic this right is not maintained.

After the removal of Octavius, the agrarian law was carried without opposition, and permanent triumvirs were appointed to superintend the measuring of the public land possessed by the wealthy, to deprive them of that which was beyond the amount allowed by the law, and to distribute it among the poor. The persons appointed as triumvirs were Tib. Gracchus, App. Claudius, his father-in-law, and his brother C. Gracchus, who was then little more than twenty years old, and was serving in the camp of P. Scipio at Numantia. Fortune thus seemed to favour the undertakings of Gracchus, and the people evinced a most enthusiastic attachment to him; but the treatment which he experienced in the senate, where P. Scipio Nasica was at the head of the aristocracy, was of a very different kind: he was attacked with contumely and the most unbridled fury. At the same time, one of his intimate friends suddenly died, and his body bore marks of poison. Such things were just so many proofs to Gracchus that it required the greatest precaution not to fall into the hands of some secret assassin. Whenever, therefore, he appeared in public, he was surrounded by a body of friends, who formed a sort of body-guard.

About this time a messenger arrived from Asia, with the will of king Attalus, who had bequeathed his kingdom and his property to the Roman people. Gracchus availed himself of this opportunity for enabling the poor, who were to receive lands, to purchase the necessary implements, cattle and the like; and he accordingly proposed that the money which Attalus had bequeathed to the Romans should be distributed among the people. It is generally stated that this law was carried, but in the Epitome of Livy (lib. 58) we read that he only promised the people to bring forward the bill. His agrarian law had evidently the object of creating an industrious middle class of husbandmen; and, in order to infuse some better blood into them, he is said to have entertained the idea of extending the Roman franchise, by admitting the Italian allies to the full rights of Roman citizens. (Vell. Pat. ii. 2.) The matter certainly appears to have been discussed at the time, but no steps seem to have been taken, though it would have been one of the wisest and most salutary measures that could have been devised. He further abridged the time that Roman citizens had to serve in the armies. Macrobius (*Sat.* ii. 10) mentions a *lex judiciaria* of Tiberius, but this seems to be only a mistake, the name of Tiberius being there written instead of Caius. Tiberius went even so far as to threaten to deprive the senate of the administration, inasmuch as he declared that the senate had no right to decide upon the towns and cities of the kingdom of Pergamus. Tiberius had thus reached the zenith of his power, but fortune began to turn against him. The opinion of his opponents that he had violated the sacred character of a tribune in the person of Octavius, had gradually spread among the people, which in its short-sightedness could not distinguish between the motives of the two parties, and merely looked for momentary advantages and gratifications. Hence they began not only to show indifference towards their sincere and disinterested protector, but even turned against him. In addition to this, his enemies spread the absurd report that Tiberius had secretly received a diadem and a purple robe from the Pergamenian messenger, and that he entertained the thought of making himself king of Rome. This report, which every one must have known to be a mere malicious calumny, was spread abroad by the contemptible Pompeius, with

whom Scipio Nasica, and other persons of distinction, made common cause.

The period at which the tribunes for the next year were to be elected was now drawing near, and Tiberius himself, as well as his friends, were fully convinced that after the expiration of his office his laws would be abolished, and that his life would be in imminent danger as soon as he should be divested of the sacred office of tribune. He therefore resolved to offer himself as a candidate for the tribuneship of the following year. This was indeed an irregularity, for up to that time no man had ever been invested with the office for two consecutive years; but Tiberius was compelled by necessity, and the duty of self-defence, to offer himself as a candidate. It was unfortunate for him that the election of the tribunes fell in the month of June, when the country-people, on whom he could rely most, were occupied with the harvest in the fields. The people assembled thus consisted, for the most part, of the city populace, who had little or no sympathy with him. His heart was filled with dark apprehensions and misgivings. He went about, leading his little son by the hand, and imploring the people not to desert him, and not to expose him to the fury of his enemies, against whom he had protected them. The tribes began to vote, and two had already declared in favour of Tiberius, when the aristocrats, who were mingled among the people, exclaimed that the election was illegal, and that no man could be elected tribune for two successive years. The presiding tribune, Rubrius, did not know what to do; another tribune offered to take the presidency, but the rest maintained that this could be decided only by lot. Amid such disputes the day passed away, and seeing that his enemies were gaining the upper hand, Tiberius proposed to defer the election till the next day. He now went about with his child, and endeavoured to rouse the people's sympathy. They were moved by his fear and danger; a large crowd gathered around him; they conducted him home, urged him not to despair, and kept watch about his house all night, to protect him against any unforeseen attack. Cheered by this demonstration of the people's favour, he, in conjunction with his friends, devised during the night a plan on which they were to act, if his enemies should use violence.

At daybreak the auspices were consulted, but the signs were unfavourable, and Tiberius was doubtful as to whether he should go to the assembly or not; but his friend Blossius urged him on not to give up his plans for things which perhaps were merely accidental. The people were assembled in the area of the capitol, and many of them came down to invite him and conduct him thither. When he arrived he was received with loud cheers and acclamations, and all promised well; but, when the voting began, the aristocrats did all they could to disturb the proceedings, and the noise and tumult became so great that no one could be heard. At this moment a senator, who was a friend of Gracchus, made his way through the crowd up to him, and informed him that the senators were assembled, and that, as they could not prevail upon the consuls to carry out their commands, they themselves were resolved to kill Tiberius, and had for this purpose armed many of their slaves and partisans. When Tiberius communicated this intelligence to those who stood nearest to him, they immediately prepared to repel force by force. Those who were at a greater distance wanted to know the cause of this sudden commotion, and as Tiberius could not make his voice heard, on account of the tumultuous noise, he pointed with his hand to his head, to indicate that his life was in danger. This act was maliciously interpreted by his enemies as a sign by which he demanded the diadem, and they hastened to inform the senate of it. The senators pretended to be greatly alarmed, and P. Scipio Nasica called upon the consuls to save the republic; but the consuls refused to have recourse to violence. The people, who in the mean time had learned that the life of their tribune was threatened, immediately armed themselves with sticks, the legs of the benches, and any other weapons they could lay hold of, and drove the aristocrats from the assembly. The confusion became general, and the tribunes took to flight. A report was quickly spread that Tiberius had deposed his colleagues, and was going to continue in his office without any election.

This was the moment which the aristocratic party had been anxiously looking for. Scipio Nasica sprang up, and exclaimed, "As the consul betrays the republic, do you who wish to maintain the constitution follow me." The senators rushed towards the assembly from the temple of Fides, where they had held their meeting. The people dispersed in all directions, and all who did not give way to the senators, or ventured to oppose them, were knocked down with clubs and sticks. Tiberius, in endeavouring to escape, fell over the body of a man who was killed, and as he was attempting to rise, he received a blow on his head, and was killed. He fell at the entrance of the temple of Fides, in front of the statues of the kings. The honour of being the murderer of Gracchus was disputed between P. Satureius, one of his own colleagues, and L. Rufus. Upwards of 300 persons were killed on that day by sticks and stones, but none by the sword. In the night following their bodies were thrown into the Tiber, and the surviving friends of Gracchus had to suffer imprisonment, exile, and death, at the hands of their infuriated and merciless opponents.

These, and other calamities which afterwards resulted from the legislation of Tiberius, though it was by no means their cause, might perhaps have been avoided by a little more prudence on the part of Tiberius. We may indeed regret that he did not all he might have done, but we cannot blame him for what he did: his motives were the purest, and he suffered the death of a martyr in the noblest cause that a statesman can embrace—the protection of the poor and oppressed. All the odium that has for many centuries been thrown upon Tiberius and his brother Caius arose partly from party prejudice, and more especially from a misunderstanding of the nature of a Roman agrarian law, which, although it had been pretty clearly explained by Sigonius, was yet never generally recognised till the time of Niebuhr. Velleius Paterculus, who is otherwise biassed against the agrarian law of Gracchus, gives a noble testimony to his character, in these words, "Vita innocentissimus, ingenio florentissimus, proposito sanctissimus, tantis denique adornatus virtutibus, quantas, perfecta et natura et industria, mortalis conditio recipit." (Plut. *Vita Tib. Gracchi*; Appian, *B. C.* i. 9—17; Liv. *Epit.* 58; Vell. Pat. ii. 2, 3;

Dion Cass. *Fragm. Peir.* 86—88; Oros. v. 8, &c.; Aur. Vict. *de Vir. Illustr.* 57; and the passages of Cicero which are collected in Orelli's *Onomasticon*, vol. ii. p. 531, &c.; comp. F. D. Gerlach, *Tib. und C. Gracchus*, pp. 1—30; Meyer, *Fragm. Orat. Rom.* p. 215, &c. 2d edit.; Ahrens, *Die drei Volkstribunen Tib. Gracchus, Drusus und Sulpicius;* Niebuhr, *Lectures on Rom. Hist.* vol. i. p. 223, &c., ed. Schmitz.)

8. C. SEMPRONIUS GRACCHUS, the brother of No. 7, and son of No. 6, was, according to Plutarch, nine years younger than his brother Tiberius, but he enjoyed the same careful education. He was unquestionably a man of greater power and talent than his brother, and had also more opportunity for displaying his abilities; for, while the career of Tiberius lasted scarcely seven months, that of Caius extends over a series of years.

At the time of his brother's murder, in B. C. 133, Caius was in Spain, where he received his first military training in the army of P. Scipio Africanus, who, although his wife was the sister of the Gracchi, exclaimed, on receiving the intelligence of the murder of Tiberius, "So perish all who do the like again!" It was probably in the year after his brother's murder, B. C. 132, that Caius returned with Scipio from Spain. The calamity which had befallen his brother had unnerved him, and an inner voice dissuaded him from taking any part in public affairs. The first time that he spoke in public was on behalf of his friend Vettius, who was under persecution, and whom he defended. On that occasion he is said to have surpassed all the other Roman orators. The people looked forward with great anticipations to his future career, but the aristocracy watched him with jealousy, seeing that he promised greater talent, energy, and passion than his brother, in whose footsteps it was presumed that he would follow. In B. C. 131, C. Papirius Carbo, a friend of the Gracchi, brought forward a bill to enable a person to hold the office of tribune for two or more consecutive years. C. Gracchus supported the bill, but it was rejected. The speech he delivered on that occasion appears again to have made a deep impression upon both parties; but after this time Caius obeyed the calling of his inner voice, and for a number of years kept altogether aloof from public affairs. During that period it was even rumoured that he disapproved of his brother's measures. Some circumstance or other, of which, however, we have no distinct record, seems again to have excited the fears of the optimates, and plans were devised for preventing Caius from obtaining the tribuneship. It is not impossible that this fear of the aristocracy may have been excited by Caius's speech against M. Pennus, which at any rate must have been delivered shortly before his quaestorship, B. C. 126. (Cic. *Brut.* 28; Fest. *s. v. respublicas.*) Chance seemed to favour the schemes of the optimates, for in B. C. 126 the lot fell upon C. Gracchus to go as quaestor to Sardinia, under the consul L. Aurelius Orestes; and since he was fond of military life, for which he was as well qualified and disciplined as for speaking in public, he was pleased with the opportunity of leaving Rome.

For a time Caius was thus removed from the jealous and envious eyes of the nobles, but in his province he soon attracted the greatest attention; he gained the approbation of his superiors and the attachment of the soldiers. He was brave against the enemy, just towards his inferiors, punctual in the discharge of his duties, and in temperance and frugality he excelled even his elders. His popularity in the province is attested by two occurrences. As the winter in Sardinia had been very severe and unhealthy, and as the soldiers were suffering in consequence, the consul demanded clothing for his men from the allied towns of the island. The towns sent a petition against this demand to the senate at Rome, which thereupon directed the consul to get what he wanted by other means. But as he was unable to do this, Caius went round to the towns, and prevailed upon them voluntarily to supply the army with clothing and other necessaries. About the same time ambassadors of king Micipsa arrived at Rome to inform the senate, that out of regard for C. Gracchus, the king would send a supply of corn for the Roman army in Sardinia. These proofs of the great popularity and reputation of Caius were the cause of fresh fear and uneasiness to the optimates. He had now been absent in Sardinia for two years, and his return was dreaded. In order to prevent this, fresh troops were sent to Sardinia to replace the old ones; and Orestes was ordered to remain in the island, it being intended by this measure to keep Caius there also, on account of his office. But he saw through their scheme, and thwarted it. It appears that during the latter period of his stay in Sardinia he had altered his mind, and that his vocation had become clear to him. It is reported that the shade of his brother appeared to him in his dreams, and said, "Caius, why dost thou linger? There is no escape, thou must die, like myself, in defending the rights of the people." It is attested by Cicero and Plutarch that Caius was not a demagogue, and that he was drawn into his political career by a sort of fatality or necessity rather than by his own free will, and that had it not been for the exhortation of his brother's shade, he would never have sought any public office. But when he heard the call of Tiberius, and was at the same time informed of the command issued by the senate respecting Aurelius Orestes, he at once embarked, and appeared at Rome, to the surprise of all parties. The optimates were enraged at this conduct, and even his friends thought it a strange thing for a quaestor to quit the camp without a special leave of absence. He was taken to account before the censors, but he defended himself so ably, and proved so clearly that he had not violated any law or custom, that he was declared perfectly innocent. But his enemies, bent as they were upon destroying all his influence, annoyed him with various other accusations, one of which was, that he had participated in the recent revolt of Fregellae. These prosecutions, however, were nothing but foul and ill-devised schemes to deprive Gracchus of the popular favour: none of the charges was substantiated by evidence, and all of them only served to place his innocence in a more conspicuous light. C. Gracchus, who was thus irritated and provoked by acts of glaring injustice, encouraged by the desire of the people to come forward as their patron, filled with confidence in his own powers and in the justice of the people's demands, and, above all, stimulated by the manes of his murdered brother, at once determined to become a candidate for the tribuneship, and to carry out the plans of his brother. When his mother heard of this resolution, she implored him in the most moving terms to desist from his scheme, and

not to deprive her of her last comfort and support in her old age. But it was too late; Caius had already gone too far; his hatred of his brother's murderers, and the enthusiasm of the people, who flocked to Rome from all parts to choose him as the defender of their rights, did not allow him to retrace his steps. The whole of the aristocracy, without exception, opposed his election, but in vain; and all they could effect was that Caius was not elected first, as he had anticipated, but only fourth. Caius, however, as Plutarch remarks, soon made himself first, for he surpassed all his contemporaries in eloquence; and his misfortunes gave him ample scope for speaking freely, when he lamented the death of his brother, to which he recurred as often as an opportunity was offered.

He entered on his tribuneship on the 10th of December, B. C. 123. The first steps he took as a legislator may be regarded as an expiatory sacrifice which he offered to the shade of his brother, for they were directed against his enemies and murderers. The first law he proposed was aimed at the ex-tribune Octavius, and enacted that whoever had been deprived by the people of one office should never be allowed to offer himself again as a candidate for another; the second, which was directed against the murderers of his brother and friends, and more especially against Popillius Laenas, enacted that whoever had put to death or banished a Roman citizen without a trial should be liable to a public prosecution. The former of these bills, however, was withdrawn by Caius at the request of his mother; and Laenas avoided the one aimed at him by voluntary exile.

After these preliminary steps he renewed the agrarian law of his brother, which had not indeed been repealed; but the proper way of carrying it into effect had been prevented and delayed by a variety of disputes, which belong to the period between the death of Tiberius and the tribuneship of Caius. The remaining part of his legislation had two great and distinct objects: first to ameliorate the condition of the poor, and secondly to weaken the power of the senate, and with it that of the aristocracy generally. His plan was most extensive, and embraced nearly every branch of the administration; but the details are very little known, some of his laws being only slightly alluded to; but if we may judge from those of which we have any accounts, we are led to conclude that his legislation was of the wisest and most salutary kind; and that, if his plans had not been thwarted by the blind and greedy aristocracy, the Roman republic might have derived infinite blessings from it. He carried a law enacting that the soldiers should be equipped at the expense of the republic, without any deduction being made on this account from their pay, as had heretofore been done; another law ordained that no person under the age of seventeen should be drafted for the army. A third law enacted that every month corn should be sold at a low and fixed price to the poor. The republic had thus to purchase large supplies of grain; and out of the public granaries the people were to receive the bushel (*modius*) of corn at five-sixths of an as. To carry this law into proper effect, it was necessary to build extensive granaries, which Caius superintended and conducted with the most minute care and unwearied vigilance. The ruins of these extensive public granaries existed at Rome throughout the middle ages, but at present no trace of them is visible. This measure, which may be regarded as a kind of poor-law, has been censured by writers of all ages, because, it is said, it drained the public treasury, because it led the people to idleness and indolence, and because it paved the way for that unruly democracy in which the republic perished. But in the first place, it must be borne in mind, that C. Gracchus did not give away the grain for nothing, but only sold it at so low a price that the poor, with some labour, might be enabled to support themselves and their children; and secondly, that Rome was a republic with immense revenues, which belonged to the sovereign, that is, to the people; and a large class of this sovereign people was suffering from want and destitution. There was no other remedy; the state was obliged to support these poor; and it is, as Niebuhr justly remarks, the duty of a free and proud nation to provide for those members of the community who are unable to provide for themselves.

The power of Caius's oratory was irresistible, and carried victory with it in all he undertook; and on the wings of popular favour he was carried from triumph to triumph. He now resolved to direct the weapons he had hitherto wielded on behalf of the poor against the power of the senate, which had excited his indignation by systematically opposing and disturbing his proceedings with the people. Hitherto the judges in the case of judicia publica had been elected from and by the senators; and these judges being generally men of the same class as those who were brought before them to be tried, they had outraged justice in every possible way; the governors of provinces extorted money not only to enrich themselves, but also to bribe their judges, who made their function a lucrative traffic. Caius now carried a law by which the judicia publica were transferred from the senate to a court consisting of 300 equites. We have three different descriptions of the enactments of this law; but Manutius (*de Leg. Rom.* 15) has made it highly probable that two of them refer only to two different conciliatory proposals, and that as they were rejected, the law, as stated above, was the final result. This law on the one hand inflicted a severe blow upon the power of the senate, and on the other it raised the equites, who formed a wealthy class of citizens between the nobility and the poor, as a powerful counterpoise to the senate. It may be questioned whether the rivalry which was thus created between the senate and the equites was salutary in its consequences or not; but thus much is certain, that the equites soon discovered as many motives for a bad administration of justice as the senators had had before. It is said that in the discussions upon this law, Gracchus, while addressing the people, turned his face towards the forum, whereas all orators before that time had turned their faces towards the senate and the comitium. Another constitutional measure was likewise directed against the arbitrary proceedings of the senate, though it was not felt as keenly as the former. Hitherto the senate had assigned the provinces to the consuls and praetors after their election, and thus had it in its power to gratify this or that person's wish, by assigning to him the province which he particularly desired, and from which he hoped to derive most advantage or honour. Gracchus remedied this evil by a law enacting that the provinces into which consuls or praetors were to be sent should be determined upon previous to the

election of those magistrates. The province of Asia, which had for many years been left unsettled, and had thus given to the governors ample scope for plunder and extortion, received at length a regular organisation, for which it is indebted to C. Gracchus. In all his measures relating to the administration he took great care of the interests of the republic; and although he acted with justice towards the provincials and the people, to whom lands were assigned, yet he always tried to secure to the republic her revenues. For the purpose of facilitating the commerce and intercourse between the several parts of Italy, and at the same time giving assistance and employment to the poor, he made new roads in all directions, and repaired the old ones; milestones also were erected throughout Italy. Notwithstanding his great and numerous undertakings, he conducted and superintended everything himself, and each particular point was managed with a care and strictness as if he had nothing else to engage his attention. His skill and tact in his intercourse with persons of all classes with whom he was thus brought into connexion, and his talent for winning their affections, excited the admiration of every one. His favour with the people far and near, as well as with the equites, thus rose to the utmost height.

While things were thus in the most prosperous progress, and shortly before the election of the consuls for the next year took place, he once told the people that he was going to ask them a favour, which he would value above every thing, if they granted it; but he added, that he would not complain if they refused it. The people gladly promised to do anything he might desire; and every one believed that he was going to ask for the consulship: but on the day of the consular election, Gracchus conducted his friend C. Fannius into the assembly, and canvassed with his friends for him. Fannius was accordingly elected consul in preference to Opimius, who had likewise offered himself as a candidate. C. Gracchus himself was elected tribune for the next year (B.C. 122) also, although he had not asked for it. M. Fulvius Flaccus, a friend of Caius, who had been consul in B. C. 125, had caused himself to be elected tribune, for the purpose of being able to give his support to one important measure which Caius had in contemplation, viz. that of extending the Roman franchise. The plan was to grant the Roman franchise to all the Latins, and to make the Italian allies step into the relation in which the Latins had stood until then. This measure, though it was the wisest and most salutary that could have been devised, was looked forward to by the senate with the greatest uneasiness and alarm. The Latins and Italian allies had for some time been aspiring to the privilege of the Roman franchise; and Fregellae, being disappointed in its expectations, had revolted, but had been destroyed by the praetor Opimius. But it is uncertain whether Gracchus did actually bring forward a bill about the extension of the franchise, or whether he merely contemplated to do so. The senate, instead of endeavouring to allay the ill feelings of those who thought that a right was withheld from them, provoked them still more by an edict forbidding any one who was not a Roman citizen to stay in the city or its vicinity so long as the discussions on the bills of C. Gracchus were going on. At the same time the senate had recourse to the meanest and most contemptible stratagem to check Caius in the progress of his excellent legislation. The course which the aristocrats now began to pursue shows most clearly that the good of the republic was not the thing for which they were struggling, and that they looked upon it merely as a contest for power and wealth; they cared little or nothing about the demoralisation of the people, or the ruin of the republic, so long as they could but preserve their power undiminished.

Among the colleagues of C. Gracchus was M. Livius Drusus, a man of rank, wealth, and eloquence; he was gained over by the senatorial party, and under their directions, and with their sanction, he endeavoured to outbid Caius in the proposal of popular measures. He acted the part of a real demagogue, for the purpose of supplanting the sincere friend of the people; and the people, who at all times prize momentary gain more than solid advantages, which work slowly and almost imperceptibly, allowed themselves to be duped by the treacherous agent of the aristocracy. Drusus proposed a series of measures which were of a far more democratic nature than those of Caius. Caius had proposed the establishment of two colonies at Tarentum and Capua, consisting of citizens of good and respectable character; but Drusus proposed the establishment of twelve colonies, each of which was to consist of 3000 needy Roman citizens. Caius had left the public land distributed among the poor, subject to a yearly payment to the treasury: Drusus abolished even this payment, and thus deprived the state of a large portion of its revenue. Gracchus contemplated granting the franchise to the Latins, but Drusus brought forward a measure that the Latins should be exempt from corporal punishment even while they served in the armies. The people thus imposed upon by Drusus, who assured them that the senate sanctioned his measures from no other desire than that of serving the poor citizens, gradually became reconciled to the senate; and the recollection of past sufferings was effaced by hypocritical assurances and demagogic tricks. Another means by which Drusus insinuated himself into the people's confidence was, that he asked no favour for himself, and took no part in carrying his laws into effect, which he left entirely to others; while Caius, with the most unwearied activity, superintended and conducted every thing in person. In proportion as the ill feeling between the people and the senate abated, the popularity of Caius decreased, and his position between the two became more and more perilous. Gracchus had proposed the establishment of a colony on the ruins of Carthage, and he himself was appointed one of the triumvirs to conduct the colonists. He settled every thing in Africa with the utmost rapidity; and after an absence of seventy days, he returned to Rome, shortly before the time at which the consuls for the next year were to be elected. Drusus had availed himself of the absence of Caius for making various attacks on his party and his friends, especially on Fulvius Flaccus, who began openly to stir up the Italian allies to demand the Roman franchise. It was in vain that Caius, after his return, endeavoured to restore what his enemies and his sanguine and passionate friend had destroyed. Fannius, who had obtained the consulship through the influence of Caius, had soon after treated him with indifference, and in the end even made common cause with his enemies. Opimius, who had never for

given Caius for having procured the election of Fannius to the consulship, which he himself had coveted, now offered himself again as a candidate for that office; and it was generally reported that he was determined to abolish the laws of C. Gracchus. The latter had endeavoured to obtain the tribuneship for the third time, but in vain, either because he had really lost the popular favour through the intrigues of Drusus, or because his colleagues, whom he had offended by some arrangements during the public games in favour of the people, acted illegally and fraudulently in the proclamation and return of the votes. How much Caius had lost confidence in himself as well as in his supporters is clear from the following circumstance. By the command of the senate, and in pursuance of the above-mentioned edict, the consul Fannius drove out of the city all those who were not Roman citizens; and Caius, although he had promised them his assistance, if they would defy the edict and remain at Rome, yet allowed persons of his own acquaintance to be dragged off before his eyes by the lictors of the consul, without venturing to help them. The object of Gracchus undoubtedly was to avoid violence and prevent civil bloodshed, in order that his enemies might not obtain any just ground for attacking him, which was, in fact, the very thing they were looking for. But the people, who were unable to appreciate such motives, looked upon his forbearance as an act of cowardice.

The year of his second tribuneship, B. C. 122, thus came to its close. After Opimius had entered on his consulship, the senate, which had hitherto acted rather on the defensive, and opposed Gracchus with intrigues, contrived to lead Caius into wrong steps, that he might thus prepare his own ruin. His enemies began to repeal several of his enactments. The subject of the colony of Carthage was discussed afresh merely to provoke Gracchus, who, in establishing the colony, had disregarded the curse pronounced by P. Scipio upon the site of Carthage, and had increased the number of colonists to 6000. This and various other annoyances, which still more estranged the people from him, he endured for a time with forbearance and without making any resistance, probably because he did not believe that his legislation could be really upset. But as the movements of the hostile faction became more and more threatening, he could no longer resist the entreaties of Fulvius Flaccus, and once more he resolved to rally his friends around him, and take an active part in the public assembly. A day was appointed to decide upon the colony of Carthage, or, according to Plutarch, to abolish the laws of Caius. A number of country people flocked to Rome to support Caius and his friends; and it was said that they had been sent by his mother, Cornelia. Flaccus with his friends occupied the capitol early in the morning, and was already haranguing the people, when Caius arrived with his followers. But he was irresolute and desponding, and had a presentiment that blood would be shed. He took no part in the proceedings, and in silence he walked up and down under an arcade, watching the course of events. A common man of the name of Antyllius there approached him, touched his shoulder, and bade him spare his country. Caius, who was taken by surprise, gazed at the man as if he had suddenly been charged with a crime of which he could not deny his guilt. Some one of Caius's friends took this look for a significant hint, and slew Antyllius on the spot. According to Plutarch, Antyllius was one of the attendants of the consul Opimius, and while carrying a sacrifice through the arcade, insolently provoked the anger of the bystanders by calling out, "Make way for honest men, you rascals!" But however this may be, Gracchus took no part in the proceedings on that morning, and the murder of Antyllius was committed wholly against his wish. It produced the greatest alarm and consternation, and Caius was deeply grieved, for he saw at once that it injured his party, and served to promote the hostile schemes of his enemies. He therefore immediately descended to the forum, to allay the terror and explain the unfortunate occurrence; but nobody would listen to him, and he was shunned by everybody as if he had been an accursed man. The assembly broke up, the people dispersed, and Gracchus and Fulvius Flaccus, lamenting the event, returned home, accompanied each by a number of friends. Opimius, on the other hand, who had now got the opportunity he wanted, triumphed and urged the people to avenge the murder. The next day he convoked the senate, while large crowds of the people were assembled in the forum. He garrisoned the capitol, and with his suite he himself occupied the temple of Castor and Pollux, which commanded the view of the forum. At his command the body of Antyllius was carried across the forum with loud wailings and lamentations, and was deposited in front of the senate-house. All this was only a tragic farce to excite the feelings of the people against the murderer and his party. When Opimius thought the minds of the people sufficiently excited, he himself entered the senate, and by a declamatory exposition of the fearful crime that had been committed, he prevailed upon the senate to confer on himself unlimited power to act as he thought best for the good of the republic. By virtue of this power, Opimius ordered the senate to meet again the next day in arms, and each eques was commanded to bring with him two armed slaves. Civil war was thus declared. These decrees, framed as they were with apparent calmness, for the purpose of clothing the spirit of party vengeance in the forms of legal proceedings, completely paralysed the mass of the people. That the equites, who as an order had been raised so much by Gracchus, deserted him in the hour of danger, is accountable only by the cowardice which is always displayed on such occasions by capitalists. On the second day Gracchus had been in the forum, but he had left the assembly, and as he went home he was seen stopping before the statue of his father; he did not utter a word, but at last he sighed deeply, burst into tears, and then returned home. A large multitude of people, who seemed to feel the silent reproach of their ingratitude and cowardice, followed him to his house, and kept watch there all night.

Fulvius Flaccus, who had been filled with rage and indignation at the decree of the senate and the conduct of Opimius, called on his friends to arm themselves, and with them he spent the night in drinking and rioting. On the morning he was with difficulty roused from his drunken sleep to give the necessary orders, and organise his men for resistance. Amid shouts he and his band seized on the Aventine, where they took up a strong position, in the hope of thus compelling the senate to yield. Caius refused to arm: he left his house

in the morning, dressed in his toga, and without any weapon save a dagger, which he concealed under his toga. It was in vain that his wife, Licinia, with her child in her arms, implored him to remain at home; he freed himself from her embrace, and went away with his friends without saying a word. When he arrived on the Aventine, he prevailed on Fulvius to send his younger son as a deputy to the senate, to propose a reconciliation. The appearance of the beautiful boy and his innocent request moved many of the senators; but Opimius haughtily declared, that the rebels ought not to attempt any thing through the medium of a messenger, but that they must lay down their arms, and surrender at discretion. Gracchus himself was ready to comply with this demand, but all his friends refused, and Fulvius sent his son a second time to negotiate. Opimius, who longed to bring the matter to a decision by force, ordered the boy to be thrown into prison, and forthwith he advanced with a body of armed men towards the Aventine. An amnesty was at the same time proclaimed for all those who would at once lay down their arms. This amnesty, the want of a regular plan of action on the part of Fulvius, and the missiles of the enemy, soon dispersed the party of Gracchus. Fulvius took to flight, and was murdered with his elder son. Gracchus, who took no part in the struggle, and was altogether dissatisfied with the manner in which his friends had conducted the affair, withdrew into the temple of Diana, with a view of making away with himself; but he was prevented by two faithful friends, Pomponius and Laetorius (others call him Licinius). Before leaving the temple he is said to have sunk on his knees, and to have pronounced a fearful curse upon the ungrateful people who had deserted him and joined his enemies. He then followed his friends towards the Tiber; and as they arrived at the wooden bridge leading to the Janiculus, he would have been overtaken by his pursuers and cut down, had not his friends resolutely opposed them, until they were killed. Caius, in the meantime, had reached the grove of the Furies, accompanied only by a single slave. He had called out for a horse, but no one had ventured to afford him any assistance. In the grove of the Furies the slave, Philocrates, first killed his master, Gracchus, and then himself. A proclamation had been issued at the beginning of the struggle, that those who brought the heads of Gracchus and Fulvius should receive their weight in gold. One Septimuleius cut off the head of Gracchus; and in order to increase its weight, filled it with melted lead, and thus carried it on a spear to Opimius, who paid him his blood-money. The bodies of the slain, whose number is said to have amounted to 3000, were thrown into the Tiber, their property was confiscated, and their houses demolished. All the other friends of Gracchus who fell into the hands of their enemies were thrown into prison, and there strangled. After the senate was satiated with blood, it committed the blasphemous mockery of dedicating a temple to Concord!

C. Gracchus was married to Licinia, the daughter of Licinius Crassus, who had been elected triumvir in the place of Tib. Gracchus. He had by her, as far as we know, only one son, but what became of the boy after his father's death is unknown. We possess numerous specimens and fragments of the oratory of C. Gracchus, which are collected in the work of Meyer, cited below. The people of Rome who had deserted him in the hour of danger were soon seized by feelings of bitter remorse; statues were erected to the two brothers; the spots on which they had fallen were declared sacred ground, and sacrifices were offered there as in the temples of the gods. Both brothers had staked their lives for the noblest object that a statesman can propose to himself—the rights of the people; and so long as these rights are preferred to the privileges of a few whom birth or wealth enable to oppress and tyrannise over the many, so long will the names of the Gracchi be hallowed in history. There are, as we have already observed, one or two points in their conduct and legislation in which we might wish that they had acted with more wisdom and circumspection, but *errare humanum est*, and the blame falls not so much upon the Gracchi, as upon those who irritated and provoked them with a bitterness and an insolence in the face of which it would have required an angel's forbearance to remain calm and prudent. (Plut. *Vit. C. Gracchi*; Appian, *B. C.* i. 21—26; Liv. *Epit.* lib. 59—61; Vel. Pat. ii. 6, &c.; Dion Cass. *Fragm. Peir.* 90; Oros. v. 12; Aur. Vict. *de Vir. Illustr.* 65; the passages of Cicero, collected in Orelli's *Onomast.* vol. ii. p. 533, &c.; comp. F. D. Gerlach, *Tib. und C. Gracchus*, p. 33, &c.; Meyer, *Fragm. Orat. Rom.* p. 224, &c., 2d edit.; Ahrens, *Die drei Volkstribunen*, &c.; Niebuhr, *Lectures on Rom. Hist.* vol. i. p. 341, &c., ed. Schmitz.)

9. (Sempronius) Gracchus, a run-away slave, who gave himself out as a son of Tib. Gracchus. His real name was L. Equitius. [Equitius.]

10. Sempronius Gracchus, a paramour of Julia, the daughter of Augustus, while she was the wife of M. Agrippa. He continued his connection with her after she was married to Tiberius, and inflamed her hatred against her husband. On Julia's banishment, Gracchus was also banished to Cercina, an island off the African coast. There he lived till the accession of Tiberius, who had him put to death, A. D. 14 (Tac. *Ann.* i. 53; Vell. Pat. i. 100). There are several coins struck by a Tib. Sempronius Gracchus (see the specimen below), which are usually referred to the above-mentioned Gracchus. But as many of these coins were struck in the time of Julius Caesar, they belong more probably to the ancestor of the Gracchus put to death in A. D. 14. [L. S.]

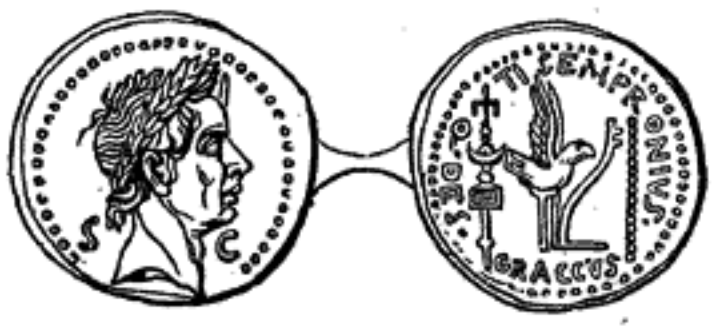

GRACCHUS, T. VETU'RIUS, with the agnomen Sempronianus, was appointed augur in B. C. 174, after the death and in the place of Tib. Sempronius Gracchus, No. 3. (Liv. xli. 26.) [L. S.]

GRACILIA, VERULA'NA, a Roman lady who was besieged in the Capitol with Sabinus, the brother of Vespasian, during his contest with Vitellius, A. D. 70. (Tac. *Hist.* iii. 69.) The name should perhaps be written Gratilla. (Comp. Plin. *Ep.* iii. 11, v. 1.) [W. B. D.]

GRA'CILIS, AE'LIUS, legatus in Belgic Gaul, A. D. 59. (Tac. *Ann.* xiii. 53.) [W. B. D.]

GRA'CILIS, TURRA'NIUS, a native of Africa, cited by Pliny in his Elenchos or summary of the materials of his Natural History (iii. ix. xviii). Gracilis reckoned fifteen miles as the length, and five as the breadth, of the Straits of Gibraltar. (Plin. *H. N.* iii. 1.) [W. B. D.]

GRADI'VUS, i. e. the striding or marching, a surname of Mars, who is hence called *gradivus pater* and *rex gradivus*. Mars Gradivus had a temple outside the porta Capena on the Appian road, and it is said that king Numa appointed twelve Salii as priests of this god. The surname is probably derived from *gradior*, to march, or march out, and we know that the soldiers, when they marched out, sometimes halted near his temple. (Liv. i. 20, vii. 23; Serv. *ad Aen.* iii. 35; Ov. *Fast.* vi. 191, &c.; Fest. *s. v. Gradivus.*) [L. S.]

GRAEAE (Γραῖαι), that is, "the old women," were daughters of Phorcys and Ceto. They had grey hair from their birth. Hesiod (*Theog.* 270, &c.) mentions only two Graeae, viz. Pephredo and Enyo; Apollodorus (ii. 4. § 2) adds Deino as a third, and Aeschylus (*Prom.* 819) also speaks of three Graeae. The Scholiast on Aeschylus (*Prom.* 793) describes the Graeae, or Phorcides, as he calls them, as having the figure of swans, and he says that the three sisters had only one tooth and one eye in common, which they borrowed from one another when they wanted them. It is commonly believed that the Graeae, like other members of the family of Phorcys, were marine divinities, and personifications of the white foam seen on the waves of the sea. (Comp. GORGO and PERSEUS.) [L. S.]

GRAECEIUS, a friend of Cicero, who apprised him, on the information of C. Cassius, of a design to send a party of soldiers to his house at Tusculum. As this caution resembles a similar warning from M. Varro, Graeceius must have written to Cicero at the end of May, or the beginning of June, B. C. 44. (Cic. *ad Att.* xv. 8, comp. *ib.* 5,) Cicero refers M. Brutus for information to Graeceius (*ad Fam.* xi. 7). [W. B. D.]

GRAECI'NUS, JU'LIUS, was put to death by Caligula because it was inexpedient for a tyrant to have so virtuous a subject. (Senec. *de Benef.* ii. 21.) Seneca records some terse and pithy sayings of Graecinus (*l. c.* and *Ep.* 29). The name Graecinus occurs in the Fasti among the consules suffecti of the year A. D. 16, and in Pliny (*H. N. Elench.* xiv. xv. xvi. xvii. xviii. and xiv. 2. § 33). From the contents of the books for which Pliny consulted the writings of Graecinus, he appears to have written on botany or viticulture. [W.B.D.]

GRAECUS (Γραῖκος), a son of Thessalus, from whom the Greeks derived the name of Γραικοί (*Graeci.*) (Steph. Byz. *s. v.* Γραικός; comp. Aristot. *Meteorol.* i. 14; Callim. *ap. Strab.* v. p. 216.) [L. S.]

GRA'NIA GENS, plebeian. Although some of its members, under the republic, rose to senatorial rank (Plut. *Mar.* 35), and under the empire, when military superseded civil distinctions, to high stations in the army and the provinces (Tac. *Ann.* i. 74), it never attained the consulship. The Grania Gens was, however, well-known from the age of the poet Lucilius, B. C. 148—103. From a comparison of Cicero (*in Verr.* v. 59) with Plutarch (*Mar.* 35), and Caesar (*B. C.* iii. 71), the Granii seem to have been settled at Puteoli. Under the republic Granius appears without a cognomen, with the exception of that of FLACCUS, in the time of Julius Caesar; but under the empire we meet with the surnames LICINIANUS, MARCELLUS, MARCIANUS, SERENUS, SILVANUS. [W. B. D.]

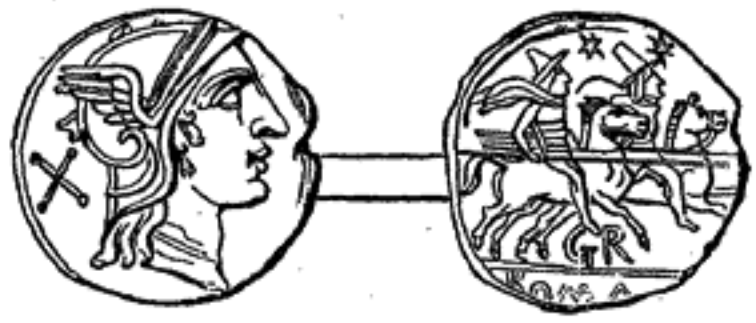

COIN OF GRANIA GENS.

GRA'NIANUS, JU'LIUS, a Roman rhetorician of the time of Alexander Severus, who was instructed by him in rhetoric. He wrote declamations, which were still extant in the time of Aelius Lampridius. (*Alex. Sev.* 3.) [L. S.]

GRANI'CUS (Γράνικος), a river god of Mysia, is described by Hesiod (*Theog.* 342) as a son of Oceanus and Thetys. But according to Stephanus Byzantinus (*s. v.* Γραικός), the name Granicus was derived by some from Graecus, the son of Thessalus. [L. S.]

GRA'NIUS. 1. Q. GRANIUS, a clerk employed by the auctioneers at Rome to collect the money at sales. His wit and caustic humour rendered him famous among his contemporaries, and have transmitted his name to posterity. Although his occupation was humble (comp. Hor. *Ep.* i. 7. 56), his talents raised him to the highest society in Rome (Cic. *ad Fam.* ix. 15; Schol. Bob. *pro Planc.* p. 259, Orelli); the satirist Lucilius made frequent mention of him (Cic. *Brut.* 43, *ad Att.* vi. 3), and the name Granius became a proverbial expression for a man of wit. Cicero remarks that the only event at all memorable in the tribuneship of L. Licinius Crassus the orator [CRASSUS, No. 23] was his supping with Granius (*Brut.* 43). Some of the replies of Granius are recorded by Cicero (*de Orat.* ii. 60, 62). They may be denominated puns, and are not always intelligible in another language. In B. C. 111, the consuls P. Cornelius Scipio Nasica, and L. Calpurnius Bestia [BESTIA, No. 1.], suspended all public business, that the levies for the war with Jugurtha might proceed without interruption. Scipio, seeing Granius idle in the forum, asked him "whether he grieved at the auctions being put off?" "No," was the clerk's reply; "but I am at the legations being put off." The point of the reply lies in the double meaning of "*rejectae*" in the original; the senate had sent more than one fruitless embassy (*legatio*) to Jugurtha, who bribed both the legati and the senate. In B. C. 91, the celebrated tribune of the plebs, M. Livius Drusus [DRUSUS, No. 6.], meeting Granius, asked him "How speeds your business?" "Nay, Drusus," rejoined the auction-clerk, "how speeds *yours*?" Drusus being at the time unable to perform his promises to the Italian allies and subjects of Rome. Catulus, Crassus, and Antonius, and the leading men of all parties at Rome in the seventh century of the city, were in turn the objects of Granius' licence of speech. (Cic. *pro Planc.* 14.)

2, 3. CN. and Q. GRANII, two brothers of senatorian rank at Rome in B. C. 87. One of them was step-son to C. Marius. The two Granii were proscribed with Marius on Sulla's first occupation of Rome in that year. One of these brothers, the step-son, accompanied Marius in his flight from the city, was separated from him in the neighbour-

hood of Minturnae, escaped to the island of Aenaria, on the coast of Campania, and afterwards accompanied him to Africa. (Plut. *Mar.* 35, 37, 40; App. *B. C.* i. 60, 62.)

4. C. GRANIUS, a dramatic poet whose date and history are unknown. From Nonius (*s. v. Cardo*) he appears to have been the author of a tragedy called "Peliades." (Bothe, *Poet. Sc. Lat. Fragm.* vol. v. p. 271.)

5. GRANIUS, decurio of Puteoli in B. C. 78. A tax had been imposed on the Italian cities for the restoration of the Capitol at Rome, which had been burnt down during the civil war between Marius and Sulla, B. C. 83. Granius, in anticipation of Sulla's death, which was daily expected, kept back the levy on his municipium. Sulla, highly incensed at the delay, since he had set his heart on dedicating the Capitol, and inscribing it with his name, summoned Granius to his house at Cumae, and caused him to be strangled in his presence. (Plut. *Sull.* 37; Val. Max. ix. 3. § 8.)

6. P. GRANIUS, a merchant of Puteoli, engaged in the Sicilian trade, who appeared in evidence against C. Verres, B. C. 70. (Cic. *in Verr.* v. 59.)

7. A. GRANIUS, a native of Puteoli, of equestrian rank at Rome, was killed among the Caesarian officers at Dyrrhachium, in B. C. 48. (Caesar, *B. C.* iii. 71.)

8. Q. GRANIUS, accused Calpurnius Piso in A. D. 24 of treasonable speeches against Tiberius, of keeping poison in his house, and of entering the senate with concealed weapons. Granius obtained a conviction of the accused. (Tac. *Ann.* iv. 21.) [W. B. D.]

GRAPTUS (Γραπτός), THEODO'RUS and THEO'PHANES, two ecclesiastical writers, commemorated in the Greek church, in the office for the 27th Dec. as saints and confessors. They were the sons of pious parents, and natives of Jerusalem. Theodore, who was some years older than his brother, was distinguished, when a boy, by the seriousness of his deportment and the excellence of his character. He was educated in the monastery of St. Saba, near Jerusalem, and, according to his biographer, received ordination from the bishop of Sion, that is, as we understand it, the patriarch of Jerusalem. Theophanes is said to have emulated the devotion of his brother, but we have no account of his education or ordination. The iconoclastic controversy was raging, and the brothers were sent by the patriarch of Jerusalem to remonstrate with the emperor Leo V., the Armenian, a zealous iconoclast, who reigned from A. D. 813 to 820. The accomplishments and boldness of Theodore excited the emperor's admiration, but the pertinacious resistance of the brothers to his proceedings provoked his anger, and they were scourged, and banished from Constantinople. After the murder of Leo V., they were at first allowed by Michael II. the Stammerer (who reigned from A. D. 820 to 829) to return to that city, but were shortly afterwards again banished. Under Theophilus, the son of Michael (who reigned from A. D. 829 to 842), they were still more severely treated. In addition to a third banishment from Constantinople, or rather imprisonment (we do not find when they had returned from their second exile), they had a long inscription of opprobrious iambic verses carved on their faces; the verses are given by the author of the life of Theodore, as well as by the continuator of Theophanes, by Symeon Magister, by George the Monk, and by Cedrenus. From this punishment they received the surname of *Grapti* (Γραπτοί), "Inscribed." Their place of exile was Apameia, in Bithynia, on the shore of the Propontis, according to the biographer of Theodore, or the harbour of Carta, according to Symeon Magister. Here the exiles, or rather prisoners, were enabled, by means of a faithful fisherman, to communicate with Methodius, afterwards patriarch of Constantinople, who was shut up in a sepulchre near the place of their confinement. Theodore died in exile; but Theophanes survived, and, on the restoration of images under the empress Theodora, widow of Theophilus, and guardian of her son, Michael III., became archbishop of Nicaea, in Bithynia. Of the death of Theophanes we have no account. The continuator of Theophanes calls Theophanes Graptus bishop of Smyrna; and he and Cedrenus make Theodore to have survived until the administration of the empress Theodora: but these statements are at variance with better authorities.

Theodore wrote, 1. *A Letter to Joannes, Bishop of Cyzicus*, giving an account of his own and his brother's sufferings. This letter is incorporated in the life of Theodore referred to below. 2. Βίος Νικηφόρου τοῦ ἁγιωτάτου Πατριάρχου Κωνσταντινουπόλεως, *The Life of Nicephorus, Patriarch of Constantinople.* The whole of this appears to be extant in MS.; and an extract from it, giving an account of the patriarch's disputation with Leo the Armenian, is printed by Combefis, in his *Originum Rerumque CPolitanarum Manipulus.* 3. Ὑπὲρ τῆς ἀμωμήτου τῶν Χριστιανῶν πίστεως, *De inculpata Christianorum fide*, of which also Combefis gives an extract. 4. *Oratio in Dormientibus*, of which some extracts, preserved in the *Synopsis Dogmatum* of Gregorius Hieromonachus, are quoted by Allatius in his *De Purgatorio*, p. 211.

Theophanes Graptus is chiefly known as a Melodus, or hymn writer. His known works are, 1. A Κανών, *Canon*, or Hymn, in commemoration of his brother Theodore, embodied in the *Menaea* of the Greek church in the service for the 27th Dec., the day on which the Grapti are honoured. It is given by Combefis as above. 2. *Canon Epinicius sive Victorialis*, employed in the matin service of the Greek church for the first Sunday in Lent; it is given, with a Latin version, by Baronius, *Annales ad Ann.* 842, No. xxviii. These hymns, though not in verse, are acrostich, the first letters of the successive paragraphs forming a sentence, which serves as a motto to the piece. 3. *Canon Paracleticus ad B. Deipatram*, mentioned by Fabricius. (*Vita Theodori Grapti*, by a contemporary writer, printed in the *Orig. Rerumque CPolit. Manip.* of Combefis; Theophanes Continuatus, iii. *De Theophilo Michaelis Fil.* 14, iv.; *De Michaele Theophili Fil.* 11; Symeon Mag. *De Theophil.* c. 22, 23, *De Michaele et Theodora*, c. 5; Georg. Monach. *De Theophilo*, c. 25; Cedrenus, vol. i. p. 799, vol. ii. pp. 114—117, 149, 150, ed. Bonn.; Fabric. *Bibl. Gr.* vol. viii. p. 84, vol. x. pp. 332, 395, vol. xi. pp. 84, 220, 718.) [J. C. M.]

GRASI'DIUS SACERDOS. [SACERDOS.]

GRATA. 1. Daughter of the emperor Valentinian I. by his second wife, Justina, whom he married, according to Theophanes, A. D. 368. She remained all her life unmarried. She and her sister, Justa, were at Mediolanum or Milan while the remains of her murdered brother, Valentinian II., continued there unburied, and deeply la-

mented his loss. It is doubtful if they were at Vienna in Gaul, where he was killed, at the time of his death (A. D. 392), and accompanied his body to Milan, or whether they were at Milan. (Socrat. *H. E.* iv. 31; Ambros. *de Obitu Valentiniani*, § 40, &c., *Epist.* 53, ed. Benedict.; Tillemont, *Hist. des Emp.* vol. v.)

2. JUSTA GRATA HONORIA, was the daughter of Constantius III., emperor of the West [CONSTANTIUS III.], and Galla Placidia [GALLA, No. 2], and daughter of Theodosius the Great. The time of her birth is not known, but it may be estimated approximately by the marriage of her parents, which took place on Jan. 1, 417, and the birth of her brother, Valentinian III., younger than herself, which occurred in A. D. 419. She fled into the eastern empire, with her mother and brother, upon the death of Honorius (A. D. 424) and the usurpation of Joannes; and shared in the danger from the sea and the deliverance therefrom, which are recorded in an inscription now in the wall of St. John's Church at Ravenna [GALLA, No. 2]. In that inscription she is termed Augusta, which title was probably given her after the restoration of Valentinian III. to the western empire; and, it is conjectured, in order to prevent her marrying, by raising her above the rank of a subject. Impatient at being restricted from marriage, she secretly communicated, by one of her eunuchs, whom she sent on the mission, with Attila, who had lately become king of the Huns, inviting him to come into Italy and to marry her. There is some doubt as to the time of this mission; but we prefer, on the whole, to follow Jornandes, who fixes it before her connection with Eugenius. It was probably at this time that she sent her ring to Attila as a pledge of her faith; but Attila did not attend to her invitation, and Honoria's unbridled appetite led her into an illicit connection with her own steward, Eugenius, by whom she became pregnant. On the discovery of her condition, she was confined, but not in the palace, and then sent (A. D. 434) to Theodosius II. at Constantinople. Valesius has affirmed that Eugenius was put to death, but this assertion appears to be unsupported by testimony. In A. D. 450, after the death of Theodosius, she appears to have been sent back to her brother, Valentinian; for in that year Attila, anxious to find a cause of quarrel with the western empire, sent an embassy to Valentinian complaining of the wrongs of Honoria, claiming her as betrothed to him, and, with her, that portion of the empire to which she was entitled. Valentinian replied that she could not marry Attila, as she had a husband already; that women had no part in the succession to the empire, and that, consequently, his sister had no claim. This assertion that Honoria had a husband has led to the conjecture that she was forced at this time to marry some obscure person, and that this enforced marriage was one occasion of a second embassy of Attila, reiterating his claim to her, and sending her ring as an assurance that she had engaged herself to him. Valentinian sent a similar reply to his former one; and the invasion of Gaul by Attila soon followed [ATTILA]. Of the subsequent history of Honoria nothing appears to be known; Gibbon states, but apparently without authority, that she was condemned to perpetual imprisonment. (Marcellin. *Chronicon*; Priscus, *de Legation.* i. 7, 8, ii. 1; Jornand. *de Reb. Get.* c. 42, *de Regn. Success.* c. 97; Olympiod. apud Phot. *Bibl.* cod. 80; Theophan. *Chronog.* vol. i. p. 162, ed. Bonn; Tillemont, *Hist. des Emp.* vols. v. and vi.; Gibbon, c. 35; Eckhel, vol. viii. p. 189; Gruter, *Inscript.* mxlviii. 1.) [J. C. M.]

GRA'TIAE. [CHARITES.]

GRATIA'NUS. 1. GRATIANUS FUNARIUS, father of the emperors Valentinian I. and Valens, was born at Cibalae or Cibalis, in Pannonia, of an obscure family. He obtained the name of Funarius ("the rope-man") because, when carrying about some rope (funis) for sale, he successfully resisted the efforts of five soldiers to wrest it from him. This circumstance led to his enlisting in the army, and he became distinguished for bodily strength and for skill in military wrestling. He rose through the rank of Protector and Tribunus to be Comes, and, as we understand Ammianus Marcellinus, Magister Militum in Africa; but lost that appointment through being suspected of peculation. However, after a long interval, he obtained the same rank in Britain; and at last returned, with a good reputation, to his birth-place, to end his days in privacy. He suffered the confiscation of all his property by the emperor Constantius II., "because he was said to have hospitably entertained Magnentius, who was hastening through the place of his residence to the fulfilment of his purpose" (Amm. Marc. xxx. 7), i. e. apparently when hastening to encounter Constantius in the battle of Mursa, A. D. 351. He is thought to have held the office of praefectus praetorio, but this is not certain. He was very popular with the soldiers, whose regard for him, even after his death, is said to have contributed to the elevation of his son Valentinian to the empire. The senate of Constantinople decreed to him a statue of brass about the time of the accession of Valens, A. D. 364. (Amm. Marc. xxx. 7; Aurel. Vict. *Epit.* c. 45; Paulus Diaconus, *de Gest. Roman.* lib. xi; Tillemont, *Hist. des Emp.* vol. v.)

2. GRATIANUS AUG., son of the emperor Valentinian, by his first wife Severa (or perhaps Valeria Severa), was born at Sirmium, in Pannonia, 19th April, A. D. 359, about five years before his father's accession to the empire. In A. D. 366, while yet nobilissimus puer, or heir apparent, he was made consul, and on 24th Aug. 367, he was raised by his father to the rank of Augustus, at Ambiani or Amiens, in Gaul. This elevation is ascribed by Aurelius Victor to the influence of his mother, Severa, and his maternal grandmother. In the following year he accompanied his father in the campaign against the Alamanni, in their own country, though he was not, on account of his tender age, exposed to the full hardships and dangers of the war. Great care was bestowed on his education; and the poet Ausonius [AUSONIUS], whom, in gratitude for his instruction, he afterwards (A. D. 379) raised to the consulship, was his tutor.

On the sudden death of Valentinian, at Bregitio or Bergentio, now Bregenz, on the lake of Constance (17 Nov. A. D. 375), the troops there, at the instigation of some of their officers, elevated Valentinian II., a child of four years, half brother of Gratian, to a share in the empire. The writers of best authority tell us that the good disposition and prudence of Gratian, or his advisers, prevented that prince from taking umbrage at this intrusion upon him of a partner in his power; but Theophanes and Zonaras say that he punished the authors of his

brother's elevation, and Zonaras adds that he severely rebuked the troops for their share in the transaction. A division of the provinces of the West was made between the brothers, though the greater age of Gratian gave him pre-eminence. As the eastern provinces remained subject to Valens, brother and colleague of Valentinian I., the part immediatety subject to the government of Gratian comprehended Gaul, Spain, and Britain. But there is some doubt both as to the time when the provinces of the West were partitioned, and as to the authority, if any, which Gratian retained or exercised in the provinces of his brother. (See Tillemont and Gothofredus, *Not. ad Cod. Theod.* 16. tit. 9. s. 4, 5.) Treviri, now Trèves, seems to have been his usual residence.

In the early part of his reign hostilities were fiercely carried on along the Danubian provinces and in Illyricum, where Frigeridus, Gratian's general, defeated the Taifali; and Gratian himself was preparing to march into Thrace to assist his uncle Valens against the Goths, but was detained in the West by an incursion of the Lentienses, who formed part of the great confederation of the Alamanni. The invading host, to the number of 40,000 (some accounts, probably exaggerated, make them 70,000), was encountered and cut to pieces by the army of Gratian, under his generals Nannienus and Mellobaudes the Frank, who held the office of Comes Domesticorum at Argentovaria or Argentaria (at or near Colmar, in Alsace), about May, A. D. 378 or according to some authorities in 377. Whether Gratian was present at the battle does not appear; but he conducted his army in person across the Rhine, and compelled the Lentienses to submit. He afterwards advanced towards or into the eastern empire, where the Goths, who had defeated and killed Valens near Adrianople (Aug. 378), were committing great devastation. By the death of his uncle, Valens, the eastern empire had devolved upon him; but his consciousness of his inadequacy to this increased charge led him to send for Theodosius [Theodosius I. Aug.] from Spain, and after appointing him in the first instance general against the Goths, he soon after (Jan. 19, 379), at Sirmium, raised him to be his colleague in the empire, and committed the East to him.

For some time after this the pressure of affairs compelled Gratian to exert himself. He sanctioned the settlement in Pannonia and Upper Maesia of some German nations, who were pressing upon the frontier of the empire; perhaps thinking thus to repair the waste of population in the Gothic war, or to raise up a barrier against further invasion. His generals, the Franks, Bauto and Arbogastes, with their army, were sent to assist Theodosius; and Gratian himself, if we may trust an obscure expression of Idatius, gained a victory over some hostile army, but of what nation is not said. He also, during the illness of Theodosius, arranged or strengthened a treaty with the Goths. After these transactions, which may be referred to the year 380 at latest, we hear little of any warlike or other transactions in which Gratian was engaged.

Historians, Pagan and Christian, are agreed as to the character of this prince. In person he was well made and good looking; in his disposition gentle and docile; submissive. as a youth, to his instructors, possessed of a cultivated understanding and of a ready and pleasing eloquence. Even in the camp he cultivated poetry; and the flattering panegyric of Ausonius declares that Achilles had found in him a Roman Homer. He was pious, chaste, and temperate; but his character was too yielding and pliant, it wanted force; and the influence of others led him to severities that were foreign to his own character. By the instigation of his mother, he had, at the commencement of his reign, put to death Maximus, praefectus praetorio in Gaul, Simplicius, and others of his father's officers. It is difficult to determine how far he is answerable for the death of Count Theodosius, father of the emperor, who was put to death at Carthage soon after Gratian's accession, unless we could ascertain whether the partition of the western provinces had then been made; and if so, whether Gratian retained any authority in the provinces allotted to his brother. His piety and reverence for ecclesiastics, especially for Ambrose of Milan, rendered him too willing a party to the persecutions which the Christians, now gaining the ascendancy, were too ready to exercise, whether against the heathens or against heretics of their own body. Valentinian I. had wisely allowed religious liberty; but under Gratian this was no longer permitted. (Cod. Theod. 16. tit. 9. s. 4, 5, with the notes of Gothofredus.) He refused to put on the insignia of Pontifex Maximus, on the plea that a Christian could not wear them; and herein he only acted consistently. Tillemont, on the authority of Ambrose, ascribes to him the removal of the Altar of Victory at Rome, and the confiscation of its revenues; and the prohibition of legacies of real property to the Vestals, with the abolition of their other privileges, steps of which the justice is more questionable. Ambrose also ascribes to him the prohibition of heathen worship at Rome, and the purging of the church from all taint of sacrilegious heresy — vague expressions, but indicative of the persecuting spirit of his government. The Priscillianists indeed are said to have obtained readmission into the church by bribing the officers of his court; and during the short time after Valens' death that he held the Eastern empire, he contented himself with relieving the orthodox party from persecution, and tolerated the Arians, probably from the conviction that in the critical period of the Gothic war, it would not do to alienate so powerful a body. The Eunomians, Photinians, and Manichaeans were not, however, tolerated even then. (Suidas, *s. v.* Γρατιανός, and notes of Gothofredus to Cod. Theod. *l. c.*) Sulpicius Severus intimates that at one time he issued an edict for the banishment of all heretics; but it is difficult to believe that this could have been effected or even attempted. The religious meetings of heretics were, however, interdicted by him, (Cod. Theod. *l. c.*) After these indications of his zeal, we do not wonder that Ambrose addressed to him his treatise *De Fide.*

While these persecuting measures were cooling the attachment of those of his subjects who were exposed to his severity, his constant engagement in field sports, to the neglect of more serious matters, incurred contempt. The indulgence and flattery of his councillors and courtiers allowed and induced him to devote himself to amusement. Night and day, says Aurelius Victor, he was thinking of nothing else than arrows, and considered that to hit the mark was the greatest of pleasures and the perfection of art. So sure was his aim, that his arrows were said to be endowed with intelligence.

He associated with a few of the Alans, whom he made his friends and followers, and travelled habited in their garb. This deportment excited the contempt of the army. While thus unpopular, a competitor for the empire suddenly appeared in the person of Maximus, a man of energy and reputation, who was elected by the legions in Britain, and at once crossed over into Gaul, and defeated Gratian somewhere near Paris. Deserted by his troops, and, according to some, betrayed by his general, Mellobaudes, or Merobaudes, Gratian fled in the direction of Italy, but being excluded by the inhabitants of the cities in his route, was overtaken and slain apparently near Lugdunum or Lyon, by Andragathius, whom Maximus had sent in pursuit of him. (25 Aug. 383.) In his last extremity he called upon the name of Ambrose. Zosimus places his death near Singidunum, now Belgrade, on the borders of Pannonia and Maesia. Maximus refused to give up his body to his brother Valentinian for burial; but subsequently, probably on the overthrow of Maximus, it was removed and interred at Milan. Sozomen and Socrates, followed by Theophanes, describe the stratagem by which Andragathius succeeded in killing him, and though their story is improbable enough, it perhaps originated in some treachery actually employed.

Gratian was twice married. 1. About A. D. 374 or 375, to Flavia Maxima Constantia, daughter of the emperor Constantius II., by whom he appears to have had a son, of whom nothing is known. Constantia died about six months before her husband. 2. To Laeta, of whom little is known, and who survived him. (Amm. Marc. xxvii. 6, xxviii. 1, xxix. 6, xxx. 10, xxxi. 9, 10; Aurel. Vict. *Epit.* c. 45, 47, 48; Oros. vii. 32, 33, 34; Zosim. vi. 12, 19, 24, 34, 35, 36; Zonar. xiii. 17; Marcellin. Prosper Aquit., Prosper Tiro, *Chronica;* Idatius, *Chronicon* and *Fasti;* Theophan. *Chronograph.* vol. i. pp. 85—106, ed. Bonn; Socrat. *H. E.* iv. 31, v. 2, 11; Sozom. *H. E.* vi. 36, vii. 1, 13; Rufinus, *H. E.* xi. 13, 14; Sulpic. Severus, *Histor. Sacra,* ii. 63; Themist. *Orat.* xiii.; Auson. *Epigr.* 1, 2, *Gratiarum Actio pro Consulatu;* Ambros. *De Fide Prolog. Epistolae* 11, 17, 21, *Consolatio de Obitu Valentin.* c. 79, ed. Benedictin.; Tillemont, *Hist. des Emp.* vol. v.; Gibbon, ch. 25, 26, 27; Eckhel, vol. viii. p. 157.)

COIN OF THE EMPEROR GRATIANUS.

3. Theodosius the Great appears to have had a son Gratianus by his second wife Galla [GALLA, No. 2]: the child died before his father. (Ambros. *Epistol.* 17, *De Obitu Theodos.* c. 40, ed. Benedictin., with the editor's notes in both places.)

4. A usurper, who assumed the purple in Britain, on the murder of the previous usurper, Marcus. Of his history and condition before his elevation we know nothing more than is intimated by the term Municeps Britanniae, applied to him by Orosius and Bede, from which we may infer that he was a native of the island; and from his being the object of the soldiers' choice, it is probable he was a military man. He was murdered by the troops who had raised him to the purple about four months after his elevation (A. D. 407), and was succeeded by Constantine. [CONSTANTINUS, the tyrant, vol. I. p. 830.] (Olympiod. apud Phot. *Bibl.* Cod. 80; Zosim. vi. 2; Oros. vii. 40; Sozom. *H. E.* ix. 11; Baeda, *H. E.* i. 11.) [J. C. M.]

GRATI'DIA, a sister of M. Gratidius [No. 1] of Arpinum, was married to M. Tullius Cicero, the grandfather of the orator. (Cic. *de Leg.* iii. 16.) [L. S.]

GRATIDIA'NUS, M. MA'RIUS, the son of M. Gratidius [No. 1], but his name shows that he was adopted by one Marius, probably a brother of the great Marius. He was a very popular speaker, and able to maintain his ground even in very turbulent assemblies. Owing to his popularity, he was twice invested with the praetorship, and in one of them he proposed an edict concerning the coinage (*edictum de re nummaria*), which raised his favour with the people still higher. During the proscriptions of Sulla, he was killed by Catiline in a most cruel and brutal manner, and his head was carried in triumph through the city. Cicero was connected with him by intimate friendship. (Cic. *Brut.* 62, *de Leg.* iii. 16, *de Off.* iii. 16, 20, *de Petit. Cons.* 3, *de Orat.* i. 39, ii. 65; Ascon. *in Cic. in tog. cand.* p. 84, ed. Orelli; Senec. *de Ira,* 3; Plin. *H. N.* xxxiii. 9.) [L. S.]

GRATI'DIUS, the name of a family of Arpinum, of which a few members are known in the last century of the Roman republic.

1. M. GRATIDIUS, proposed in B. C. 115 a *lex tabellaria* at Arpinum, which was opposed by M. Tullius Cicero, the grandfather of the orator, who was married to Gratidia, the sister of M. Gratidius. The question respecting the lex tabellaria was referred to the consul of the year, M. Aemilius Scaurus, who seems to have decided in favour of Cicero, for it is said that Scaurus praised his sentiments and his courage. (Cic. *de Leg.* ii. 16.) According to Cicero (*Brut.* 45), Gratidius was a clever accuser, well versed in Greek literature, and a person with great natural talent as an orator; he was further a friend of the orator M. Antonius, and accompanied him as his praefect to Cilicia, where he was killed. In the last-mentioned passage Cicero adds, that Gratidius spoke against C. Fimbria, who had been accused of extortion. (Val. Max. viii. 5. § 2.) This accusation seems to refer to the administration of a province, which Fimbria undertook in B. C. 103 (for he was consul in B. C. 104), so that the accusation would belong to B. C. 102, and more particularly to the beginning of that year, for in the course of it M. Antonius undertook the command against the pirates, and M. Gratidius, who accompanied him, was killed. (Comp. J. Obsequens, *Prodig.* 104; Drumann, *Gesch. Roms,* vol. i. p. 61, who, however, places the campaign of M. Antonius against the pirates one year too early.)

2. M. GRATIDIUS, perhaps a grandson of No. 1, was legate of Q. Cicero in his administration of the province of Asia. In one passage (Cic. *ad Quint. fr.* i. 4), a Gratidius is mentioned as tribune of the people in B. C. 57, which has in itself nothing improbable; but as the name Gratidius is not mentioned elsewhere among the tribunes of that year, whose names occur very frequently, it is usually supposed that in the passage just referred to, Gratidius is a false reading for Fabricius. (See Cic.

p. Flacc. 21, *ad Quint. fr.* i. 1, 3, 10; Orelli, *Onom. Tull.* vol. ii. p. 388.) [L. S.]

GRA'TIUS, is known only as the accuser of A. Licinius Archias (Cic. *pro Arch.* 4, 6). The name is sometimes read Gracchus. (Orell. *Onom. Tull.* vol. ii. p. 274.) [W. B. D.]

GRA'TIUS FALISCUS. [FALISCUS.]

GRATUS, a soldier of Caligula's body-guard, who, after the assassination of that emperor, discovered and drew Claudius from his hiding-place in the palace, and presented him to the soldiers as a Germanicus, the proper heir to the empire. (Joseph. *Antiq.* xix. 3. § 1; comp. Suet. *Claud.* 10; Dion Cass. lx. 1.) [W. B. D.]

GRATUS, JU'LIUS. [FRONTO, JULIUS.]

GRATUS, VALE'RIUS, procurator of Judaea from A. D. 15 to A. D. 27, and the immediate predecessor of Pontius Pilate. (Joseph. *Antiq.* xviii. 6. § 5.) The government of Gratus is chiefly remarkable for the frequent changes he made in the appointment of the high-priesthood. He deposed Ananus, and substituted Ismael, son of Fabi, then Eleazar, son of Ananus, then Simon, son of Camith, and lastly Joseph Caiaphas, the son-in-law of Ananus. (Id. *Antiq.* xviii. 2. § 2.) He put down two formidable bands of robbers that infested Judaea during his government, and killed with his own hand the captain of one of them, Simon, formerly a slave of Herod the Great. (Id. *Antiq.* xvii. 10. § 6, 7; *B. J.* ii. 4. § 2, 3.) Gratus assisted the proconsul Quintilius Varus in quelling an insurrection of the Jews. (*B. J.* ii. 5. § 2.) [W. B. D.]

GREGE'NTIUS (Γρηγέντιος), archbishop of Tephar (Τεφὰρ, the Sapphar, Σάπφαρ, of Ptolemy, and the Saphar, Σάφαρ, of Arrian), capital of the Homeritae, a nation of Arabia Felix, the site of which is a little above 100 miles N.N.W. of Aden. The place of his birth is not ascertained. In the Greek *Menaea*, in which he is called Γριγεντῖνος, he is described as a native of Milan, and the son of Agapius and Theodota, inhabitants of that city; but in a Slavonic MS. of the *Disputatio*, mentioned below, he is described as the son of Agapius and Theotecna, a married pair living in the little town of "Lopliane, on the frontier of Avaria and Asia." He went to Alexandria, where he embraced the life of an anchorite, and from whence he was sent by Asterius, patriarch of Alexandria, to take charge of the church of the Homeritae, which had been relieved by the Aethiopian Elesbaan, king of the Axumitae, from the depressed condition to which it had been reduced by the persecution of Dunaan, king of the Homeritae, a Jew. The reigning prince at the time of the mission of Gregentius, was Abramius, whom Elesbaan had raised to the throne, and with whom, as well as with his son and successor, Serdidus, Gregentius had great influence. Abramius died A. D. 552, after a reign of thirty years, and Gregentius died soon after, on the 19th of December in the same year, and was buried in the great church at Tephar.

A work is extant, entitled Τοῦ ἐν ἁγίοις Πατρὸς ἡμῶν Γρηγεντίου Ἀρχιεπισκόπου γενομένου Τεφρῶν διάλεξις μετὰ Ἰουδαίου Ἑρβᾶν τούνομα, *S. Patris nostri Gregentii Tephrensis Archiepiscopi Disputatio cum Herbano Judaeo.* It was published with a Latin version by Nic. Gulonius, 8vo. Paris, 1586, and again in 1603. It is given in the first vol. of the *Auctarium* of Ducaeus, in the *Bibliotheca Patrum*, vol. xi. ed. Paris. 1654; and in the *Bibliotheca Patrum* of Gallandius, vol. xi. fol. Venice 1765, &c. The Latin version alone appears in some other editions of the *Bibliotheca Patrum* The *Disputatio*, as it appears in these works, is considered by Fabricius to be mutilated at the commencement; and his opinion, which is disputed by Gallandius, is corroborated by the greater completeness of a Slavonic MS. of the work in the Royal Library at Berlin, of which one or two passages are given in a Latin version in the last edition of Fabricius. In this Slavonic MS. the archbishop is always called Gregory.

The work is by Pagi regarded as a fiction, and Gallandius significantly leaves it to others to determine this point. Cave considers that "some parts of it smack of the credulity of a later age;" and, indeed, the contents of the work render it likely that it is much interpolated, to say the least; nor is the authorship determined of that portion (if any) which is genuine. Substantially it may be regarded as the production of Gregentius himself, whose arguments, as Barthius thinks, and as the work itself indicates, were taken down at the time by Palladius of Alexandria, whom the archbishop, on his departure for Tephar, had taken with him as his scholasticus. Lambecius ascribes the work to Nonnosus, ambassador of the emperor Justinian to the Homeritae. According to this work, the disputation of Gregentius with Herban took place at Tephar, in the presence of the king, Abramius, many bishops, a number of Jews, and the whole population of the city: it was terminated by the miraculous appearance of the Lord Jesus Christ, and the infliction of miraculous blindness upon the Jews, who were, however, restored to sight on their believing and being baptized. The king himself was sponsor for Herban, to whom he gave the name of Leo, and whom he enrolled among his councillors. The number of Jews converted and baptized in consequence of these events is stated at 5,500,000! Gregentius persuaded Abramius to break up the division of the Jewish converts into tribes, and to mingle them with other Christians, and to order their children, under pain of death, not to marry with any of their own nation, but with Gentile Christians only. By these means, "in course of time" (τῷ χρόνῳ, an expression showing that the passage is not by a contemporary), the Jews were merged in the general population of the country.

The code promulgated by Gregentius in the name of king Abramius, entitled Νομοθεσία ὡς ἐκ προσώπου τοῦ εὐσεβεστάτου βασιλέως Ἀβραμίου, is extant in the Imperial Library of Vienna. A copy of it is also mentioned as among the MSS. formerly belonging to Abraham Seller in England. The offences denounced in this code are arranged under twenty-three tituli or heads. (Fabric. *Bibl. Gr.* vol. vi. p. 749, vii. p. 543, x. p. 115, &c.; Galland. *Biblioth. Patr.* vol. xi., *Proleg.* c. 12; Cave, *Hist. Lit.* vol. i. p. 521, ed. Oxon., 1740–43, *Catal. MStorum Angliae et Hib.* vol. ii. p. 96; Baronii *Annales* ad ann. 523, xvi.—xxxi.; Pagi, *Critice in Baronium*; Oudin, *Comment. de Scriptor., &c., Eccles.* vol. i. col. 1423, &c.; Lambecius, apud Oudin.) [J. C. M.]

GRE'GORAS NICE'PHORUS (Νικηφόρος ὁ Γρηγορᾶς), one of the most important Byzantine historians, was probably born in 1295, in the town of Heracleia Pontica, in Asia Minor. While he lived in his native town, his education was con-

ducted by John, archbishop of Heracleia, but, having been sent to Constantinople, he was placed under the care of John Glycis, patriarch of Constantinople. [GLYCIS.] He learned mathematics and astronomy from Theodorus Metochita, the writer. At an early age Gregoras, who had taken orders, became acquainted with the emperor Andronicus I., the elder, who took a great fancy to him, and offered him the important place of Chartophylax, or keeper of the imperial archives, but the modest young priest declined the office, on the plea of youth. He afterwards, however, accepted several offices of importance, and in 1326 was sent as ambassador to the Kral, that is, the king of Servia. Gregoras was still very young, when he became celebrated for his learning. A dispute having arisen as to the day on which Easter was to be celebrated, Gregoras, in an excellent dissertation, proved that the system then adopted for computing that day was erroneous, and proposed another method. If it had not been for the fear which the clergy entertained of exciting the superstitious mob of Constantinople by a reform of the calendar, the computation of Gregoras would have been adopted by the Greek church. When pope Gregory XIII., 300 years afterwards, reformed the calendar, it was found that the computation of Gregoras was quite right: the treatise which he wrote on the subject is still extant, and highly appreciated by astronomers. Being a staunch adherent of the elder Andronicus, Gregoras was involved in the fate of this unfortunate emperor, when he was deposed, in 1328, by his grandson, Andronicus III., the younger, who punished the learned favourite of his grandfather by confiscating his property. For a few years after that event Gregoras led a retired life, only appearing in public for the purpose of delivering lectures on various subjects, which were crowned with extraordinary success. The violence of his language, however, caused him many enemies. In 1332 he pronounced funeral orations on the emperor Andronicus the elder, and the Magnus Logotheta, Theodorus Metochita, mentioned above. He opposed the union of the Greek and Latin churches proposed by pope John XXII., who had sent commissioners for that object to Constantinople. An excellent opportunity for exhibiting his learning and oratorical qualities presented itself to Gregoras, when the notorious Latin monk Barlaam came over from Calabria to Constantinople, for the purpose of exciting dissensions among the Greek clergy. Barlaam had reason to expect complete success, when his career was stopped short by Gregoras, who challenged the disturber to a public disputation, in which Barlaam was so completely defeated, that, in his shame and confusion, he retired to Thessaloneica, and never more appeared in the capital. The dissensions, however, occasioned by Barlaam had a most injurious influence upon the peace of the Greek church, and caused a revolution, which ended most unfortunately for Gregoras. Gregorius Palamas, afterwards archbishop of Thessalonica, espoused the dogmas of Barlaan.: he was opposed by Gregorius Acindynus, and hence arose the famous controversy between the Palamites and Acindynites. This quarrel, like most disputes on religious matters in the Byzantine empire, assumed a political character. Gregoras resolved to remain neutral: his prudence ruined him, because, as his violent temper was known, be became suspected by both parties. Palamas, having been

condemned by the synod of 1345, the victorious Acindynites were going to sacrifice Gregoras to their suspicions, but he was protected by John Cantacuzenus, afterwards emperor, who during a long time had professed a sincere friendship for him. A short time afterwards the Acindynites were condemned in their turn, and the Palamites became the ruling party; they were joined by John Cantacuzenus, and this time Gregoras did not escape the resentment of the victors, though his only crime was neutrality. Abandoned by Cantacuzenus, he was imprisoned in 1351. He was afterwards released; but his enemies, among whom his former friend Cantacuzenus was most active, rendered him odious to the people, and when he died, in, or probably after, 1359, his remains were insulted by the mob.

Gregoras wrote a prodigious number of works on history, divinity, philosophy, astronomy, several panegyrics, some poems, and a considerable number of essays on miscellaneous subjects: a list of them is given by Schopen in the Bonn edition of the *History* of Gregoras, and by Fabricius, who also gives a list of several hundred authors perused and quoted by Gregoras. The principal work of our author is his Ῥωμαικῆς Ἱστορίας Λόγοι, commonly called *Historia Byzantina*, in thirty-eight books, of which, as yet, only twenty-four are printed. It begins with the capture of Constantinople by the Latins in 1204, and goes down to 1359; the twenty-four printed books contain the period from 1204 to 1351. The earlier part of that period is treated with comparative brevity; but as the author approaches his own time, he enters more into detail, and is often diffuse. This history ought to be read together with that of John Cantacuzenus: they were at first friends, but afterwards enemies, and each of them charges the other with falsehood and calumnies. Each of them represents events according to his own views, and their exaggerated praises of their partizans deserve as little credit as their violent attacks of their enemies. Gregoras was more learned than John Cantacuzenus, but the latter was better able to pass a judgment upon great historical facts. One cannot help smiling at seeing Gregoras, who was ambitious of nothing more than the name of a great philosopher, forget all impartiality and moderation as soon as the presumed interest of his party is at stake: his philosophy was in his head, not in his heart. His style is, generally speaking, bombastic, diffuse, full of repetitions of facts as well as of favourite expressions: he is fond of narrating matters of little importance with a sort of artificial elegance, and he cannot inform the reader of great events without an additional display of pompous words spun out into endless periods. Like most of his contemporaries, he mixes politics with theology. These are his defects. We are indebted to him, however, for the care he has taken in making posterity acquainted with an immense number of facts referring to that period of Byzantine history when the Greek empire was still to be saved from ruin by a cordial understanding, both in political and religious matters, with the inhabitants of Europe.

It is said that Frederic Rostgaard published the History of Gregoras, with a Latin translation, in 1559, but this is a mistake; at least, nobody has seen this edition. The editio princeps is the one published by Hieronymus Wolf, Basel, 1562, fol.,

with a Latin translation and an index, which, however, contains only the first eleven books. Wolf was persuaded to undertake the task by Dernschwam, a German scholar, who had travelled in the East, where he obtained a MS. of the work. Wolf obtained another MS. in Germany, and was enabled to publish the work by the liberality of the celebrated patron of learning and arts, Count Anthony Fugger. He published this work, together with the Paralipomena of Nicetas, and the Turkish history of Laonicus Chalcocondylas, with a Latin translation by Konrad Clauser. The same edition was reprinted in the *Historiae Byzantinae Descriptores Tres*, Geneva, 1615, fol. The MSS. perused by Wolf had many considerable lacunae, or passages that could not be deciphered. The corresponding text was afterwards found in other MSS by Petavius, who published them, together with the *Breviarium* of Nicephorus the Patriarch, Paris, 1616, 8vo. The Paris edition was edited by Boivin, two volumes, 1702, fol. The first vol. is a carefully revised reprint of Wolf's edition, containing the first eleven books; the second vol. contains the following thirteen books, with a Latin translation by the editor, except books 23 and 24, which were translated by Claudius Copperonerius; it contains also the excellent notes of Du Cange to the first seventeen books. Boivin deserves great credit for this edition. He intended to add a third volume, containing the remaining fourteen books, and a fourth volume with commentaries, &c., but neither of them was published. The Venice edition, 1729, fol., is a careless reprint of the Paris edition. The Bonn edition, by Schopen, 1829–30, 2 vols. 8vo., is a careful and revised reprint of the Paris edition. It is to be regretted that the learned editor of this edition has not thought it advisable to publish the remaining fourteen books also, the materials of which he would have found in very excellent condition in Paris.

The other printed works of Gregoras are—*Oratio in Obitum Theodori Metochitae* (Gr. Lat.), *in Theodori Metochitae* (that is, Michael Glycas [GLYCAS]) *Historia Romana*, ed. Joh. Meursius, Leyden, 1618, 8vo.; *Commentarii sive Scholia in Synesium De Insomniis*, in the Paris edition of Synesius, 1553, fol.; *Vita Sancti Codrati et Sociorum Martyrum*, interprete Reinoldo Dehnio, in the second vol. of *Acta Sanctorum*; *Paschalium Correctum*, Τὸ διορθωθὲν πασχάλιον ὑπὸ Νικηφόρου φιλοσόφου τοῦ Γρηγορᾶ, περὶ οὗ καὶ ὁ Ἄργυρος ἐν τῇ ῥηθείσῃ μεθόδῳ διαλαμβάνει, in Petavius, *Uranologium*, and in the third volume of the same author's *Doctrina Temporum*, the celebrated work mentioned above; *Epistola ad Theodulum Monachum*, in Normann's edition of Theodulus, Upsala, 1693, 4to. (*Dissert. de Nicephoro Gregora*, in Oudin, *Commentarii de Script. Eccles.*, vol. iii. p. 768, &c.; Boivin, *Vita Nic. Greg.*, in the Paris and Bonn editions of Gregoras, *Hist. Byz.*; Cave, *Hist. Lit.*, Appendix, p. 45; Fabric. *Bibl. Graec.* vol. vii. p. 633, &c.; Hankius, *De Byz. Rer. Script.* p. 579, &c.) [W. P.]

GREGORIA'NUS, the compiler of the Gregorianus Codex. (*Dict. of Ant. s. v. Codex Gregorianus.*) Nothing is known of him, and even his name is uncertain, for the title *Corpus Gregoriani*, which appears in some manuscripts of the remains of his code, and in the *Consultatio veteris Icti*, may be written short, in place of Corpus Gregoriani Codicis. The word *codex* may also perhaps be supplied in the *Collatio Juris Rom. et Mos.* xv. 3, and xv. 4, where we find *Gregorianus Libro VII.* and *Gregorianus Libro V.* The ellipsis of codex after the word Theodosianus is not unusual, and the scholiast on the *Basilica*, lib. ii. tit. 2. s. 35 (vol. i. p. 704, ed. Heimbach), speaks of τὰς ἐν τῷ Ἑρμογενιανῷ καὶ Γρηγοριανῷ διατάξεις. However, the *interpretatio* of Cod. Theod. i. tit. 4. s. *un.* has the following passage:—"Ex his omnibus *Juris Consultoribus*, *ex Gregoriano*, *Hermogeniano*, Gaio, Papiniano et Paulo, quae necessaria causis praesentium temporum videbantur, elegimus." In this place *codice* cannot fairly be subaudited, and therefore, so far as the authority of the Westgothic interpreter goes, the longer name Gregorianus must be preferred to Gregorius. (Zimmern. *R. R. G.* vol. i. § 46. n. 35.) Burchardi (*Lehrbuch des Röm. Rechts*, vol. i. p. 233, Stuttgart. 1841), nevertheless, prefers the shorter form, Gregorius, and thinks that the compiler of the codex may have been the Gregorius to whom was addressed, in A. D. 290, a rescript of the emperor Diocletian (Cod. Just. i. tit. 22. s. 1), and may also have been identical with the Gregorius who was praefectus praetorio under Constantine in A. D. 336 and 337. (Cod. Theod. 3. tit. 1. s. 2, Cod. Theod. 2. tit. 1. s. 3, Cod. Just. 5. tit. 27. s. 1, Nov. 89. c. 15.) This hypothesis is consistent with the date at which the Gregorianus Codex may be supposed to have been compiled, for the latest constitution it contains is one of Diocletian and Maximinian of the year A. D. 295.

In the ninth volume of Savigny's *Zeitschrift*, p. 235—300, Klenze published, for the first time, from a manuscript of the *Breviarium Alaricianum* at Berlin, a work consisting of about fifty legal fragments, which he supposed to be entitled *Institutio Gregoriani*. Its author and purpose are unknown. It contains extracts not only from the Gregorian Code, but from the Theodosian Code, from the *Sententiae* of Paulus, and from the *Responsa* of Papinian. It is later in date than the *Breviarium*. Klenze thought that it was an independent *Lex Romana*, intended to be the law of the Romani in some Germanic kingdom, but this opinion seems to have been successfully controverted by G. Hänel in Richter's *Krit. Jahrb. für Deutsche Rechtswiss.* p. 587—603, Lips. 1838. Böcking, *Institutionen*, vol. i. p. 93, n. 17. [J. T. G.]

GREGO'RIUS (Γρηγόριος). Historical.

1. Praefectus Praetorio, apparently in Italy, having Africa also subject to him, near the close of the reign of Constantine the Great, A. D. 336 and 337. The heresiarch Donatus wrote to him a most insolent letter, calling him "the stain of the senate," "the disgrace of the prefects," and similar names; to which abuse Gregory replied "with the patience of a bishop." (Optatus, *De Schismate Donatist*, iii. 3. ed. Dupin; *Cod. Theodos.* 11. tit. 1. s. 3; 3. tit. 1. s. 2, with the note of Gothofredus; Gothofred. *Prosopog. Cod. Theodos.*)

2. Praefectus Annonae under Gratian, A. D. 377. Gothofred is disposed to identify him with the Gregory to whom Symmachus wrote several of his letters, and who had borne the office of quaestor. (Cod. Theod. 14. tit. 3. s. 15; Gothofred. *Prosopog. Cod. Theodos.*; Tillemont, *Hist. des Emp.* vol. v. p. 147.)

3. Praefectus Praetorio Galliarum under Gratian, A. D. 383. His prefecture extended over all the provinces (Gaul, Spain, and Britain) which remained under the immediate government of

Gratian [GRATIANUS, AUG.]. When Ithacius was obliged, by the persecution of Priscillian and his party, to flee from Spain, he went to Gregory, who, after inquiring into the matter, caused the authors of the disturbance, apparently Priscillian and the other leaders of his party, to be arrested, and sent an account of the affair to the emperor; but his purpose of rigour was rendered unavailing by the venality of the emperor's other ministers, whom the Priscillianists had corrupted. It is doubtful whether this person is or is not the same person as No. 2. The pseudo Flavius Dexter identifies this Gregory with Gregorius of Baetica [GREGORIUS, Literary, No. 9]. (Sulp. Sever. *Hist. Sacra.* ii. 63. ed. Hornii; and editor's note in loco; Flav. Dex. *Omnimodae Hist. ad ann.* 388, 423; Tillemont, *Hist. des Emp.* vol. v. pp. 171, 722.)

4. Patrician, as Theophanes calls him, of the Byzantine province of Africa at the time of its first invasion by the Saracens. By the aid of the "Africans" (by which term we are probably to understand the Moors), Gregory revolted from the Byzantine empire, and made himself "tyrannus," or independent sovereign of the province. This was in A. D. 646, in the reign of Constans II. [CONSTANS II.] Perhaps his insurrection suggested or encouraged the purpose of invading the province; for the next year (A. D. 647), the Mohammedan army advanced westward from Egypt, and Gregory was entirely defeated by them. We gather from Theophanes only the bare facts of Gregory's revolt and defeat; but Arab or Moorish writers afford various particulars of a very romantic and improbable character, which have been embodied in the work of Cardonne, and copied at length by Gibbon. (Theophan. *Chronog.* vol. i. p. 525, ed. Bonn; Cardonne, *Histoire de l'Afrique et de l'Espagne sous la Domination des Arabes*, vol. i. p. 11, &c.; Gibbon, c. 51.)

5. A pretender to the purple in the time of the emperor Leo III., the Isaurian. Intelligence of the siege of Constantinople by the Saracens, soon after Leo's accession, having reached Sicily, Sergius, general of the Byzantine forces in that island, revolted, and appointed Gregory, who had been one either of his servants or his soldiers, emperor, changing his name to Tiberius (A. D. 718). Theophanes and Cedrenus call this puppet emperor not Gregory, but Basil the son of Gregory Onomagulus, and state that he was a native of Constantinople; but Zonaras calls him Gregory, though he agrees with the other historians as to his taking the name of Tiberius. When the intelligence of these transactions reached Constantinople, Leo, who was already relieved from the pressure of the Saracens, sent one of his officers, Paul, who had held the office of "Chartularius," to put down the revolt. Paul landed at Syracuse with the intelligence of the deliverance of Constantinople, and with letters to the troops, who immediately returned to their allegiance, and seizing Gregory and those whom under Sergius's direction he had appointed to office, delivered them up in bonds to Paulus. Sergius himself fled to the Lombards on the borders of Calabria. Paul put Gregory to death, and sent his head to the emperor, and punished his supporters in various ways. (Theophanes, *Chronog.* vol. i. p. 611—613, ed. Bonn; Cedren. vol. i. p. 790, &c., ed. Bonn; Zonar. xv. 2.) [J.C.M.]

GREGO'RIUS (Γρηγόριος). Literary and ecclesiastical.

1. ACINDYNUS. [ACINDYNUS.]

2. AGRIGENTINUS, or of AGRIGENTUM, one of the most eminent ecclesiastics of the sixth century, was born near Agrigentum about A. D. 524. His father, Chariton, and his mother, Theodote, were pious people, by whom, from his twelfth year, he was destined to the priesthood, his precocity of mind having attracted great attention. After going through his course of education, he visited Carthage, and from thence proceeded to Jerusalem, where he was ordained deacon, according to Symeon Metaphrastes, by the patriarch Macarius II.; but this is an anachronism, as Macarius occupied that see from A. D. 563 to 574. He stayed at Jerusalem at least four years, studying grammar, philosophy, astronomy, and eloquence. From Jerusalem he proceeded to Antioch, and from thence to Constantinople, exciting very general admiration. According to Nicephorus Callisti, he was esteemed to be superior in holiness and eloquence and learning to nearly all the ecclesiastics of his day. From Constantinople he proceeded to Rome, and was by the pope advanced to the vacant see of Agrigentum, the nomination to which had been referred to the pope in consequence of disputes about the succession. This appointment was, however, the source of much trouble to Gregory; for two of the ecclesiastics, who had been competitors for the see, suborned a prostitute to charge him with fornication. This accusation led the bishop to undertake a journey to Constantinople, where he was favourably received by the emperor Justinian I., and obtained an acquittal from the charge against him; after which he returned to Agrigentum, where he died 23d of Nov., about A. D. 564. His life was written in Greek by Leontius, presbyter and abbot of St. Saba, and by Symeon Metaphrastes. A Latin version of the latter is given by Surius: it ascribes many miracles to him. The life by Leontius is given, we are not informed whether in the Greek or in a Latin version, in the *Sancti Siculi* of Caetanus, vol. i. p. 188, &c. The works of Gregory of Agrigentum comprehend, 1. *Orationes de Fidei dogmatibus ad Antiochenos.* 2. *Orationes tum ad docendum tum ad laudandum editae Constantinopoli.* 3. *Conciones ad Populum de Dogmatibus:* all extant in the work of Leontius. 4. *Commentarius in Ecclesiasten.* The MS. of this was left by Possinus at Rome with Jo. Fr. de Rubeis that it might be translated and published; but it never appeared, and it is not known what became of it. (Niceph. Callisti, *H. E.* xvii. 27; Mongitor. *Biblioth. Sicula*, vol. i. p. 262; Cave, *Hist. Litt.* vol. i. p. 517, ed. Oxford, 1740–43; Surius, *De Probatis Sanctor. Vitis. Nov.* p. 487, &c.)

3. Of ALEXANDRIA. The Arian prelates who formed the council of Antioch, A. D. 341, appointed Gregory to the patriarchal see of Alexandria, which they regarded as vacant, though the orthodox patriarch, Athanasius, was in actual possession at the time. They had previously offered the see to Eusebius of Emesa, but he declined accepting it. The history of Gregory previous to this appointment is obscure. He is said to have been a Cappadocian; and some identify him with the person whom Gregory Nazianzen describes as a namesake and countryman of his own, who, after receiving kindness from Athanasius at Alexandria, had joined in spreading the charge against him of murdering Arsenius: it is

not unlikely that this Gregory was the person appointed bishop, though Bollandus and Tillemont argue against their identity. His establishment at Alexandria was effected by military force, but Socrates, and Theophanes, who follows him, are probably wrong in making Syrianus commander of that force: he was the agent in establishing Gregory's successor, George of Cappadocia. [GEORGIUS, No. 7.] Athanasius escaped with considerable difficulty, being surprised in the church during divine service.

Very contradictory accounts are given of the conduct and fate of Gregory. If we may trust the statements of Athanasius, which have been collected by Tillemont, he was a violent persecutor, sharing in the outrages offered to the solitaries, virgins, and ecclesiastics of the Trinitarian party, and sitting on the tribunal by the side of the magistrates by whom the persecution was carried on. That considerable harshness was employed against the orthodox is clear, after making all reasonable deduction from the statements of Athanasius, whose position as a party in the quarrel renders his evidence less trustworthy. The Arians had now the upper hand, and evidently abused their predominance; though it may be judged from an expression of Athanasius (*Encyc. ad Episcop. Epistola*, c. 3), and from the fact that the orthodox party burnt the church of Dionysius at Alexandria, that their opponents were sufficiently violent. The close of Gregory's episcopate is involved, both as to its time and manner, in some doubt. He was still in possession of the see at the time of the council of Sardica, by which he was declared to be not only no bishop, but no Christian, A. D. 347; but according to Athanasius, he died before the return of that prelate from his second exile, A. D. 349. He held the patriarchate, according to this account, about eight years.

Socrates and Sozomen agree in stating that he was deposed by the Arian party, apparently about A. D. 354, because he had become unpopular through the burning of the church of Dionysius, and other calamities caused by his appointment, and because he was not strenuous enough in support of his party. The account of Theodoret, which is followed by Theophanes, appears to have originated in some confusion of Gregory with his successor. (Athanasius, *Encyc. ad Episcop. Epistola; Histor. Arian. ad Monachos*, c. 11—18, 54, 75; Socrat. *H. E.* ii. 10, 11, 14; Sozom. *H. E.* iii. 5, 6, 7; Theodoret. *H. E.* ii. 4, 12; Phot. *Bibl. Codd.* 257, 258; Philostorg. *H. E.* ii. 18; Theophanes, *Chronog.* vol. i. p. 54, 56, ed. Bonn; Tillemont, *Mémoires*, vol. viii.)

4. ANEPONYMUS. [GEORGIUS, No. 41, PERIPATETICUS.]

5. Of ANTIOCH, was originally a monk in one of the convents of Constantinople, or in a convent called the convent of the Byzantines, which Valesius supposes to have been somewhere in Syria. Here he became eminent as an ascetic at an early age, and was chosen abbot of the convent. From Constantinople, he was removed by the emperor Justin II. to the abbacy of the convent of Mount Sinai. Here he was endangered by the Scenite (or Bedouin) Arabs, who besieged the monastery; but he succeeded in bringing them into peaceable relations to its inmates. On the deposition of Anastasius, patriarch of Antioch, about A. D. 570 or 571 (Baronius erroneously places it in 573), he was appointed his successor; and in that see, according to Evagrius, he acquired, by his charity to the poor and his fearlessness of the secular power, the respect both of the Byzantine emperor and the Persian king. When Chosroes I., or Khosru, invaded the Roman empire (A. D. 572), he sent the intelligence of his inroad to the emperor.

Anatolius, an intimate friend of Gregory, having been detected in the practice of magic, in sacrificing to heathen deities, and in other crimes, the populace of Antioch regarded the patriarch as the sharer of his guilt, and violently assailed him. The attention of the emperor Tiberius II. was drawn to the matter, and he ordered Anatolius to be sent to Constantinople, where he was put to the torture: but the culprit did not accuse Gregory of any participation in his crimes, and was, after being tortured, put to death, being thrown to the wild beasts of the amphitheatre, and his body impaled or crucified.

Though delivered from this danger, Gregory soon incurred another. He quarrelled with Asterius, count of the East; and the nobles and populace of Antioch took part against him, every one declaring that he had suffered some injury from him. He was insulted by the mob; and though Asterius was removed, his successor, Joannes or John, was scarcely less hostile. Being ordered to inquire into the disputes which had taken place, he invited any who had any charge against the bishop to prefer it; and Gregory was in consequence accused of incest with his own sister, a married woman, and with being the author of the disturbances in the city of Antioch. To the latter charge he expressed his willingness to plead before the tribunal of count John, but with respect to the charge of incest, he appealed to the judgment of the emperor, and of an ecclesiastical council. In pursuance of this appeal he went to Constantinople, taking Evagrius, the ecclesiastical historian, with him as his advocate. This was about A. D. 589. [EVAGRIUS, No. 3.] A council of the leading prelates was convened; and Gregory, after a severe struggle with those opposed to him, obtained an acquittal, and returned to Antioch, the same year. When the mutinous soldiers of the army on the Persian frontier had driven away their general Priscus, and refused to receive and acknowledge Philippicus, whom the emperor Maurice had sent to succeed him [GERMANUS, No. 5], Gregory was sent, on account of his popularity with the troops, to bring them back to their duty: his address, which is preserved by Evagrius, was effectual, and the mutineers agreed to receive Philippicus, who was sent to them. When Chosroës II. of Persia was compelled to seek refuge in the Byzantine empire (A. D. 590 or 591), Gregory was sent by the emperor to meet him. Gregory died of gout A. D. 593 or 594, having, there is reason to believe, previously resigned his see into the hands of the deposed patriarch Anastasius. He was an opponent of the Acephali, or disciples of Severus of Antioch, who were becoming numerous in the Syrian desert, and whom he either expelled or obliged to renounce their opinions. The extant works of Gregory are, 1. Δημογορία πρὸς τὸν Στρατόν, *Oratio ad Exercitum*, preserved, as noticed above, by Evagrius, and given in substance by Nicephorus Callisti. 2. Λόγος εἰς τὰς Μυροφόρους, *Oratio in Mulieres Unguentiferas*, preserved in the Greek *Menaea*, and given in the *Novum Auctarium* of Combefis, Paris, 1648, vol. i. p. 727. Both these pieces are in the

twelfth vol. of the *Bibliotheca Patrum* of Gallandius. Various memorials, drawn up by Evagrius in the name of Gregory, were contained in the lost volume of documents collected by Evagrius. [EVAGRIUS, No. 3.] (Evagr. *H. E.* v. 6, 9, 18, vi. 4—7, 11—13, 18, 24; Niceph. Callist. *H. E.* xvii. 36, xviii. 4, 12—16, 23, 26; Fabric. *Bibl. Gr.* vol. xi. p. 102; Cave, *Hist. Litt.* vol. i. p. 534, &c.; Galland. *Bibl. Patr.* vol. xii. *Proleg.* cxiii.)

6. Of ARMENIA. The memory of Gregory of Armenia is held in great reverence in the Eastern (i. e. Greek, Coptic, Abyssinian, and Armenian) churches; and he is one of the saints of the Roman Calendar. His festival is 30th Sept.; and the Armenians commemorate him also on certain other days. There is every reason to believe that Gregory was the principal agent in the conversion of the Armenians to Christianity, though it is known that others had preached Christianity in the Greater Armenia before him, and had made converts; but until his labours the bulk of the nation continued to be heathens. We have, however, no authentic account of him. A prolix life, professing to be written by Agathangelus, a contemporary, but which internal evidence shows to be spurious, is given in the *Acta Sanctorum* of the Bollandists, Sept., vol. viii. An abridgment of this life, by a Latin writer of the middle ages, is given in the same collection. The work of Agathangelus was also abridged by Symeon Metaphrastes, a Latin version of whose account is given in the *De Probatis Sanctorum Vitis* of Surius. In these accounts Gregory, whose place of birth is not stated, is said to have been educated at Caesareia, in Cappadocia, where he was instructed in the Christian religion. Having entered into the service of the Armenian king, Teridates or Tiridates (apparently Tiridates III.), then an exile in the Roman empire, he was, on the restoration of that prince, subjected to severe persecution because he refused to join in the worship of idols. A calamity, which was regarded as a punishment for this persecution, induced Tiridates to place himself and his people under the instruction of Gregory. The result was the conversion of many people, and the erection of churches, and Gregory, after a journey to Caesareia to receive ordination, returned as metropolitan into Armenia, baptized Tiridates and his queen and many other persons, built new churches, and established schools. He afterwards quitted the court, and retired to solitude, frequently, however, visiting the Armenian churches. Some modern authorities style him martyr, but apparently without any foundation. The conversion of the Armenians took place about the beginning of the fourth century, and Gregory was still living at the time of the first Nicene council, A. D. 325, to which one of his sons was sent, apparently as representing the Armenian churches. Many discourses, professedly by Gregory, are given in the work of Agathangelus: they are for the most part omitted by Symeon Metaphrastes. A discourse, extant in the Armenian tongue, and entitled *Encomium Sancti Gregorii Armenorum Illuminatoris*, is ascribed to Chrysostom; but is regarded as spurious by nearly all critics, and among them by Montfaucon, who has, however, given the Latin version of it in his edition of Chrysostom's works, vol. xii. p. 822, &c. In the *Biographie Universelle*, a pretty full account of Gregory is given, but the sources are not stated. It is there said that there are several homilies extant in the Armenian tongue, ascribed to Gregory, but in all probability spurious. (Agathangelus, *Vita S. Gregorii*, with the *Prolegomena* of Stillingus, in the *Acta Sanctor. Sept.* vol. viii. p. 295, &c. Comp. Sozom. *H. E.* ii. 8; Theophan. *Chronog.* vol. i. p. 35; Cedren. *Compend.* vol. i. p. 498, ed. Bonn.)

7. Of ARMENIA. A second Gregory was patriarch of Armenia about the end of the thirteenth and commencement of the fourteenth century. He was disposed to unite with the Roman rather than the Greek church. A letter of his to Hayton, king of Armenia, is given in the *Conciliatio Ecclesiae Armeniae cum Romano* of Galenus. (Cave, *Hist. Litt.* vol. ii. p. 337.)

8. ASBESTAS. [See below, No. 35.]

9. Of BAETICA, otherwise of ILLIBERIS, so called because he was bishop of Illiberis or Illiberi (now Elvira, near Granada), in the province of Baetica (now Andalusia), in Spain, was an ecclesiastical writer of the fourth century. Jerome, who mentions him in his *Chronicon* (*ad Ann.* 371), describes him as a Spanish bishop, a friend of Lucifer of Caralis (Cagliari), and a strenuous opponent of the Arians, from whom, in the time of their ascendancy, he suffered much. The emperor Theodosius the Great addressed an edict to Cynegius, praefect of the praetorium, desiring him to defend Gregory and others of similar views from the injuries offered to them by the heretics. Gregory was the author of divers treatises, among which was one *De Fide*, which Jerome characterises as "elegans libellus." This work is supposed by Quesnel, editor of the *Codex Canonum Romanus*, to be the third of the "tres Fidei Formulae" contained in that work, and which bears an inscription ascribing it improperly to Gregory Nazianzen. The work *De Fide contra Arianos* given in some editions of the *Bibliotheca Patrum*, under the name of Gregory of Baetica is really by Faustinus. [FAUSTINUS.] The pseudo Flavius Dexter identifies this Gregory of Baetica with Gregory, praefect of the praetorium in Gaul. [See above, GREGORIUS, historical, No. 3.] (Hieronymus, *Chronicon*, *l. c.*, *De Viris Illustr.* c. 105; Cave, *Hist. Litt.* vol. i. p. 235; Tillemont, *Mémoires*, vol. x. 727, &c.)

10. Of CAESAREIA. Gregory lived about A. D. 940, at the Cappadocian Caesareia: he was a presbyter, apparently of the church there. He wrote, 1. *Vita Sancti Gregorii Nazianzeni.* A Latin version of this life (which is chiefly derived from notices in the works of Nazianzen himself) was made by Billius, and prefixed to his edition of the works of Nazianzen. Billius cites an ancient MS. in the library of St. Denis as an authority for the statement that a Latin version, which he characterises as barbarous, was made by a certain Anastasius, about A. D. 960; and considers that if this statement is correct, the authorship of the work must be ascribed to an earlier Gregory; but this inference seems hardly necessary. The version of Billius is given in the *De Probatis Sanctorum Vitis*, of Surius, *Maii*, p. 121, &c. Some of our authorities state that the Greek original is given in the *Acta Sanctorum* of the Bollandists, *Maii*, vol. ii. p. 766; but this is a mistake, the piece given there is not the *Life* by Gregory, but an anonymous panegyric. The author of the *Life* wrote also, 2. *Scholia in Orationes XVI. Nazianzeni*, which are quoted by Elias of Crete; but the age of Elias himself [ELIAS, No. 5], which is variously fixed from the sixth to the twelfth century, is too uncertain to aid in de-

termining that of Gregory. 3. *In Patres Nicaenos.* This panegyric is given with a Latin version in the *Novum Auctarium* of Combefis, vol. ii. p. 547, &c.; the Latin version is given by Lipomannus in his *De Vitis Sanctorum;* and by Surius in the *De Probatis Sanctorum Vitis*, 10 *Julii.* (Fabric. *Bibl. Gr.* vol. viii. pp. 386, 432, vol. x. pp. 233, 296; Cave, *Hist. Litt.* vol. ii. p. 99.)

11. Of CAPPADOCIA. [See above, No. 3.]

12. CERAMEUS. Nicephorus of Constantinople gives the name of Gregory to the archbishop of Tauromenium, better known as Theophanes (but called in some MSS. George) Cerameus. [CERAMEUS.]

13. CHIONIADES lived in the reign of Alexius I. Comnenus (A. D. 1081—1118.) There are extant in MS. in the Imperial Library at Vienna sixteen letters of Gregory Chioniades, addressed, some to the emperor, others to the patriarch or nobles of Constantinople, the publication of which is desirable from the light which it is supposed they would throw on that period of Byzantine history. (Fabric. *Bibl. Gr.* vol. xi. p. 631; Cave, *Hist. Litt.* vol. ii. p. 164.)

14. Of CONSTANTINOPLE. [GEORGIUS, literary, No. 20.]

15. Of CONSTANTINOPLE. [MAMMAS.]

16. Of CORINTH. [PARDUS.]

17. Of CYPRUS. [GEORGIUS, No. 20.]

18. Of ILLIBERIS. [See above, No. 9.]

19. MAMMAS. [MAMMAS.]

20. MELISSENUS. [MAMMAS.]

21. MONACHUS, the MONK. Gregory is not accurately described by the title Monk, as he lived on the proceeds of his own property, a farm in Thrace, though much given to ascetic practices and entertaining a great reverence for religious persons. His spiritual director having died, he attached himself to St. Basil the younger, the ascetic, who lived during and after the reign of Leo VI. the Philosopher (A. D. 886—911), and is supposed to have survived as late as A. D. 952. After his death, Gregory composed two memoirs of him; the more prolix appears to have perished, the other is given by the Bollandists in the *Acta Sanctorum, Martii*, vol. iii.; the Latin version in the body of the work, p. 667, &c., and the original in the *Appendix*, p. 24, &c. This memoir, though crammed with miraculous stories, contains several notices of contemporary public men and political events: and a considerable extract of it is given by Combefis in the *Historiae Byzantinae Scriptores post Theophanem*, fol. Paris, A. D. 1685. It precedes, in that work, the *Chronicon* of Symeon Magister. (Fabric. *Bibl. Gr.* vol. x. p. 206; Cave, *Hist. Litt.* ii. p. 69; *Acta Sanctor., Martii*, vol. iii., *Proleg. ad Vit. S. Basilii.*)

22. Of MYTILENE. A homily, *In Jesu Passionem*, by Gregory of Mytilene, is given by Gretser, with a Latin version, in his collection, *De Cruce.* (Fabric. *Bibl. Gr.* vol. x. p. 245.)

23, 24. NAZIANZENUS. [See below.]

25. Of NEOCAESAREIA. [See below, GREGORIUS THAUMATURGUS.]

26. Of NICAEA. [See below, No. 35.]

27. Of NYSSA. [See below.]

28. PALAMAS. [PALAMAS.]

29. PARDUS. [PARDUS.]

30. PATZO. Nicolaus Comnenus Papadopoli cites the exposition of the Novellae of the later Byzantine emperors, by Gregorius Patzo, who held the office of Logotheta Dromi (or Logotheta Cursus), and whom he regards as one of the most eminent of the jurists of the Byzantine empire, inferior to Harmenopulus alone. The time at which Gregorius Patzo lived is not known, but he must have been later than Alexis I. Comnenus (A. D. 1081—1118), some of whose Novellae he has expounded. Assamanni would make him a modern Greek. (Fabric. *Bibl. Gr.* vol. xi. p. 632.)

31. PERIPATETICUS. [GEORGIUS, No. 41.]

32. PRESBYTER. [See above, No. 10.]

33. Of SICILY. [See below, No. 35.]

34. Of SINAI. [See above, No. 5.]

35. Of SYRACUSE, sometimes called of SICILY. Gregory, surnamed ASBESTAS, was made bishop of Syracuse about A. D. 845. He went to Constantinople, apparently soon after his appointment to the see, for he appears to have been there in A. D. 847, where Ignatius was chosen patriarch, whose election he strenuously opposed. He was, in return, deposed by Ignatius in a council held A. D. 854, on the ground, as Mongitor affirms, of his profligacy; and his deposition was confirmed by the Pope, Benedict III. When, on the deposition of Ignatius, Photius was placed on the patriarchal throne, A. D. 858, he was consecrated by Gregory, whose episcopal character, notwithstanding his deposition, was thus recognised. Gregory was anathematised, together with Photius, at the council of Rome A. D. 863: and his connection with the Greek patriarch is a reason for receiving with caution the assertions of Romish writers as to his immoral character. Photius promoted him A. D. 878 to the bishopric of Nicaea, in Bithynia. He died soon after.

He is perhaps the "Gregorius archiepiscopus Siciliae" mentioned by Allatius in his tract *De Methodiorum Scriptis* (published in the *Convivium decem Virginum Sti Methodii Martyris*, Rome, 1656), as the author of an "Oratio longa in S. Methodium." The age of Gregory, who lived in and after the time of Methodius, favours this supposition, but there is some difficulty from the term "Archiepiscopus Siciliae." (Mongitor, *Bibl. Sicula*, vol. i. p. 263; Cave, *Hist. Litt.* vol. ii. pp. 40, 76.)

36. THAUMATURGUS. [See below.]

37. THEOLOGUS. [See below, GREGORIUS NAZIANZENUS, 2.]

38. THESSALONICENSIS. [PALAMAS.]

There were several Gregorii among the old Syriac or Arabic writers, who may be traced in the *Bibliotheca Orientalis* of Assamanni. [J. C. M.]

GREGO'RIUS NAZIANZE'NUS, the elder, was bishop of Nazianzus in Cappadocia for about forty-five years, A. D. 329—374, and father of the celebrated Gregory Nazianzen. He was a person of rank, and he held the highest magistracies in Nazianzus without increasing his fortune. In religion, he was originally a hypsistarian, a sect who derived their name from their acknowledgment of one supreme God (ὕψιστος), and whose religion seems, from what little is known of it, to have been a sort of compound of Judaism and Magianism with other elements. He was converted to Christianity by the efforts and prayers of his wife Nonna, aided by a miraculous dream, and by the teaching of certain bishops, who passed through Nazianzus, on their way to the council of Nicaea, A. D. 325. His baptism was marked by omens, which were soon fulfilled in his elevation to the see of Nazianzus, about A. D. 329. He governed well, and resisted Arianism. His eldest son, Gregory, was born after he became bishop. In 360 he

was entrapped by the Arians, through his desire for peace, into the signature of the confession of Ariminum, an act which caused the orthodox monks of Nazianzus to form a violent party against him. The schism was healed by the aid of his son Gregory, and the old bishop made a renewed public confession of his orthodoxy, which satisfied his opponents, 363. In the year 370 he, with his son, used every effort to secure the elevation of Basil to the bishopric of Caesareia; indeed, the intemperate zeal of the two Gregories seems to have embittered the Arians against Basil. All the other events of his life, of any importance, are related in the next article. (Greg. Nazianz. *Orat.* xix.) [P. S.]

GREGO'RIUS NAZIANZE'NUS, ST., surnamed Θεόλογος, from his zeal in the defence of the Nicene doctrine*, was one of the most eminent fathers of the Greek Church. He was born at Arianzus, a village in Cappadocia, not far from Nazianzus, the city of which his father was the bishop, and from which both father and son took the surname of Nazianzen. There is some doubt about the date of his birth. The statement of Suidas (*s. v.*) is directly at variance with several known facts in his life. In all probability he was born in, or very shortly before, the year 329. His mother Nonna, a zealous and devout Christian, had devoted him even in the womb to the service of God, and exerted herself to the utmost in training his infant mind to this destiny. In that age of miracles and visions, we are not surprised to find that Gregory, while yet a boy, was visited by a dream, which excited in him the resolution, to which he was ever stedfast, to live a life of asceticism and celibacy, withdrawn from the world, and in the service of God and the church. Meanwhile, his father took the greatest care of his education in the sciences and arts. From the care of able teachers at Caesareia he proceeded to Palestine, where he studied eloquence; thence he went to Alexandria, and finally his zeal for knowledge led him to Athens, then the focus of all learning. On his voyage, the vessel encountered a tremendous storm, which excited in him great terror, because he had not yet been baptized.

The time of his arrival at Athens seems to have been about, or before A. D. 350. He applied himself ardently to the study of language, poetry, rhetoric, philosophy, mathematics, and also of physic and music. At Athens Gregory formed his friendship with Basil. [BASILIUS.] Here also he met with Julian, whose dangerous character he is said to have discerned even thus early. On the departure of Basil from Athens, in 355, Gregory would have accompanied his friend; but, at the urgent request of the whole body of students, he remained there as a teacher of rhetoric, but only till the following year, when he returned home, 356. He now made an open profession of Christianity by receiving baptism; and, declining to exercise his powers as a rhetorician, either in the courts or in the schools, he set himself to perform his vows of dedication to the service of God. He made a resolution, which he is said to have kept all his life, never to swear. His religion assumed the form of quietism and ascetic virtue. It seems that he would have retired altogether from the world but for the claims which his aged parents had upon his care. He so far, however, gratified his taste for the monastic life, as to visit his friend Basil in his retirement, and to join in his exercises of devotion, A. D. 358 or 359. [BASILIUS.] But he never became a regular monk. His fiery temper and the circumstances of the age prevailed over the resolves of his youth; and this quietist, who replies to the remonstrances of Basil on his inactivity, by the strongest aspirations for a life of rest and religious meditation (*Epist.* xxxii. p. 696), became one of the most restless of mankind. (Comp. *Orat.* v. p. 134.)

In the year 360 or 361, Gregory was called from his retirement to the help of his father, who, as the best means of securing his support, and probably also to prevent him from choosing the monastic life, suddenly, and without his consent, ordained him as a presbyter, probably at Christmas, 361. Gregory showed his dislike to this proceeding by immediately rejoining Basil, but the entreaties of his father and of many of the people of Nazianzus, backed by the fear that he might be, like Jonah, fleeing from his duty, induced him to return home, about Easter, 362. At that feast he preached his first sermon (*Orat.* xl.), which, as it seems, he afterwards expanded into a fuller discourse, which was published but never preached (*Orat.* i.), in which he defends himself against the charges that his flight from Nazianzus had occasioned, and sets forth the duties and difficulties of a Christian minister. It is called his *Apologetic Discourse*. He was now for some time engaged in the discharge of his duties as a presbyter, and in assisting his aged father in his episcopal functions, as well as in composing the differences between him and the monks of Nazianzus, the happy termination of which he celebrated in three orations. (*Orat.* xii.—xiv.)

In the mean time Julian had succeeded to the throne of Constantius (A. D. 361), and Gregory, like his friend Basil, was soon brought into collision with the apostate emperor, from whose court he persuaded his brother Caesarius to retire. [CAESARIUS, ST.] Whether the unsupported statement of Gregory, that he and his friend Basil were marked out as the first victims of a new general persecution on Julian's return from Persia, can be relied upon or not, it is certain that the passions of the emperor would soon have overcome his affectation of philosophy, and that his pretended indifference, but real disfavour, towards Christianity, would have broken out into a fierce persecution. The deliverance from this danger by the fall of Julian (B. C. 363) was celebrated by Gregory in two orations against the emperor's memory (λόγοι στηλιτευτικοί, *Orat.* iii. and iv.), which are distinguished more for warmth of invective than either for real eloquence or Christian temper. They were never delivered.

In the year 364, when Basil was deposed by his bishop, Eusebius, Gregory again accompanied him to his retreat in Pontus, and was of great service in effecting his reconciliation with Eusebius, which took place in 365. He also assisted Basil most powerfully against the attacks of Valens and the Arian bishops of Cappadocia. For the next five years he seems to have been occupied with his duties at Nazianzus, in the midst of domestic troubles, the illness of his parents, and the death

* In the Arian controversy, the terms θεολογία and θεόλογος were used by the orthodox with reference to the Nicene doctrine, which they believed to be contained in the passage of Scripture, θεὸς ἦν ὁ λόγος. It was in this sense that they called the apostle John ὁ θεόλογος.

of his brother CAESARIUS, A. D. 368 or 369. His panegyric on Caesarius is esteemed one of his best discourses. (*Orat.* x.) A few years later, A. D. 374, he lost his sister Gorgonia, for whom also he composed a panegyric. (*Orat.* xi.)

The election of Basil to the bishopric of Caesareia, in 370, was promoted by Gregory and his father with a zeal which passed the bounds of seemliness and prudence. One of Basil's first acts was to invite his friend to become a presbyter at Caesareia; but Gregory declined the invitation, on grounds the force of which Basil could not deny. (*Orat.* xx. p. 344.) An event soon afterwards occurred, which threatened the rupture of their friendship. Basil, as metropolitan of Cappadocia, erected a new see at the small, poor, unpleasant, and unhealthy town of Sasima, and conferred the bishopric on Gregory, A. D. 372. The true motive of Basil seems to have been to strengthen his authority as metropolitan, by placing the person on whom he could most rely as a sort of outpost against Anthimus, the bishop of Tyana; for Sasima was very near Tyana, and was actually claimed by Anthimus as belonging to his see. But for this very reason the appointment was the more unacceptable to Gregory, whose most cherished wish was to retire into a religious solitude, as soon as his father's death should set him free. He gave vent to his feelings in three discourses, in which, however, he shows that his friendship for Basil prevails over his offended feelings (*Orat.* v. vi. vii.), and he never assumed the functions of his episcopate. Finding him resolved not to go to Sasima, his father, with much difficulty, prevailed upon him to share with him the bishopric of Nazianzus; and Gregory only consented upon the condition that he should be at liberty to lay down the office at his father's death. On this occasion he delivered the discourse (*Orat.* viii.) entitled, *Ad Patrem, quum Nazianzenae ecclesiae curam filio commisisset*, A. D. 372. To the following year are generally assigned his discourse *De plaga grandinis*, on the occasion of a hailstorm which had ravaged the country round Nazianzus (*Orat.* xv.), and that *Ad Nazianzenos, timore trepidantes, et Praefectum iratum* (*Orat.* xvii.), the occasion of which seems to have been some popular commotion in the city, which the praefect was disposed to punish severely.

Gregory Nazianzen, the father, died in the year 374, at the age of almost a hundred years, and his son pronounced over him a funeral oration, at which his mother Nonna and his friend Basil were present. (*Orat.* xix.) He was now anxious to perform his purpose of laying down the bishopric, but his friends prevailed on him to retain it for a time, though he never regarded himself as actually bishop of Nazianzus, but merely as a temporary occupant of the see (*Epist.* xlii. p. 804, lxv. p. 824, *Carm. de Vit. sua*, p. 9, *Orat.* viii. p. 148). It is therefore an error of his disciple Jerome (*Vir. Illust.* 117), and other writers, to speak of Gregory as bishop of Nazianzus. From a discourse delivered about this time (*Orat.* ix.), we find that he was still as averse from public life, and as fond of solitary meditation, as ever. He also began to feel the infirmities of age, which his ascetic life had brought upon him, though he was not yet fifty. From these causes, and also, it would seem, in order to compel the bishops of Cappadocia to fill up the see of Nazianzus, he at last fled to Seleuceia, the capital of Isauria (A. D. 375), where he appears to have remained till 379, but where he was still disappointed of the rest he sought; for his own ardent spirit and the claims of others compelled him still to engage in the ecclesiastical controversies which distracted the Eastern Church. The defence of orthodoxy against the Arians seemed to rest upon him more than ever, after the death of Basil, on the 1st of January, A. D. 379, and in that year he was called from his retirement, much against his will, by the urgent request of many orthodox bishops, to Constantinople, to aid the cause of Catholicism, which, after a severe depression for forty years, there seemed hopes of reviving under the auspices of Gratian and Theodosius. At Constantinople Gregory had to maintain a conflict, not only with the Arians, but also with large bodies of Novatians, Appollinarists, and other heretics. His success was great, and not unattended by miracles. So powerful were the heretics, and so few the orthodox, that the latter had no church capable of containing the increasing numbers who came to listen to Gregory. He was therefore obliged to gather his congregation in the house of a relation; and this originated the celebrated church of Anastasia, which was afterwards built with great splendour and sanctified by numerous miracles. Some of his discourses at Constantinople are among his extant works; the most celebrated of them are the five on the divine nature, and especially on the Godhead of Christ, in answer to the Eunomians and Macedonians, entitled Λόγοι Θεολογικοί. (*Orat.* xxxiii.—xxxvii.) It cannot be said that these discourses deserve the reputation in which they were held by the ancients. They present a clear, dogmatic, uncritical statement of the Catholic faith, with ingenious replies to its opponents, in a form which has far more of the rhetoric of the schools than of real eloquence. Moreover, his perfect Nicene orthodoxy has been questioned: it is alleged that in the fifth discourse he somewhat sacrifices the unity to the trinity of the Godhead. The success of Gregory provoked the Arians to extreme hostility: they pelted him, they desecrated his little church, and they accused him in a court of justice as a disturber of the public peace; but he bore their persecutions with patience, and, finally, many of his opponents became his hearers. The weaker side of his character was displayed in his relations to Maximus, an ambitious hypocrite, whose apparent sanctity and zeal for orthodoxy so far imposed upon Gregory, that he pronounced a panegyrical oration upon him in his presence. (*Orat.* xxiii.) Maximus soon after endeavoured, in 380, to seize the episcopal chair of Constantinople, but the people rose against him, and expelled him from the city. This and other troubles caused Gregory to think of leaving Constantinople, but, at the entreaties of his people, he promised to remain with them till other bishops should come to take charge of them. He retired home, however, for a short time to refresh his spirit with the solitude he loved.

In November, 380, Theodosius arrived at Constantinople, and received Gregory with the highest favour, promising him his firm support. He compelled the Arians to give up all the churches of the city to the Catholics, and, in the midst of the imperial guards, Gregory entered the great church of Constantinople, by the side of Theodosius. The excessive cloudiness of the day was interpreted by the Arians as a token of the Divine displeasure, but

when, at the commencement of the service, the sun burst forth and filled the church with his light, all the orthodox accepted it as a sign from heaven, and called out to the emperor to make Gregory bishop of Constantinople. The cry was with difficulty appeased for the time, and shortly afterwards Gregory was compelled to accept the office. As the head of the orthodox party, Gregory used their victory with a healing moderation, at least according to the ideas of his time, for the suppression of the public worship of the heretics by the edicts of Theodosius was not regarded by him as an act of persecution. On the other hand, many of the Arians regarded him with the deepest enmity, and he relates a romantic story of an assassin, who came with other visitors into his room, but was conscience-stricken, and confessed his guilt: Gregory dismissed him with his benediction. The affairs of the church were administered by him with diligence and integrity, and he paid no more court to the emperor than the etiquette of his rank required. Several of his sermons belong to the year of his patriarchate.

At the beginning of the year 381, Theodosius convoked the celebrated council of Constantinople, the second of the oecumenical councils. One of its earliest acts was to confirm Gregory in the patriarchate of Constantinople, and soon after, in consequence of the sudden death of Meletius, he became president of the council. He soon found, however, that he had not the power to rule it. He was too good and moderate, perhaps also too weak and indolent, to govern a general council in that age. His health also was very infirm. He gradually withdrew himself from the sittings of the council, and showed a disposition to lay down his bishopric. His chief opponents, the Egyptian and Macedonian bishops, seized the opportunity to attack him, on the ground that he could not hold the bishopric of Constantinople, as he was already bishop of Nazianzus, and the church did not permit translations. Upon this he gladly resigned his office. His resignation was accepted without hesitation by the council and the emperor, and he took leave of the people of Constantinople in a discourse which is the noblest effort of his eloquence. He returned to Cappadocia, and, the course of his journey leading him to Caesareia, he there delivered his admirable funeral oration upon Basil. Finding the bishopric of Nazianzus still vacant, he discharged its duties until, in the following year, 383, he found a suitable successor in his cousin Eulalius. He now finally retired to his long-sought solitude, at his paternal estate at Arianzus, where the enjoyment of quiet philosophical meditation was mingled with the review of his past life, which he recorded in an Iambic poem. This work breathes a spirit of contentment, derived from an approving conscience, but not unmixed with complaints of the ingratitude and disappointment which he had encountered in the discharge of duties he had never sought, and lamentations over the evil times on which he had fallen. He draws a melancholy picture of the character of the clergy of his time, derived chiefly from his experience of the council of Constantinople. He also wrote other poems, and several letters, in his retirement. He died in 389 or 390. After the account given of his life, little remains to be said of his character. His natural disposition partook of the two qualities, which are often found united, impetuosity and indolence. The former was tempered by sincere and humble piety, and by a deep conviction of the benefits of moderation; the latter was aggravated by his notions of philosophic quietism, and by his continual encounters with difficulties above his strength. He was a perfectly honest man. His mind, though highly cultivated, was of no great power. His poems are not above mediocrity, and his discourses, though sometimes really eloquent, are generally nothing more than favourable specimens of the rhetoric of the schools. He is more earnest than Chrysostom, but not so ornamental. He is more artificial, but also, in spirit, more attractive, than Basil. Biblical theology has gained but little from either of these writers, whose chief aim was to explain and enforce the dogmas of the Catholic church.

The works of Gregory Nazianzen are, 1. Orations or Sermons; 2. Letters; 3. Poems; 4. His Will.

The following are the most important editions of the works of Gregory Nazianzen:—An *editio princeps*, Basil. 1550, folio, containing the Greek text, and the lives of Gregory by Suidas, Sophronius, and Gregory the presbyter. A Latin version was published at the same place and time, in a separate volume. 2. Morell's edition, after the text of Billius, 2 vols. fol. Paris. 1609—1611; a new and improved edition, 1630; a careless reprint, Colon. (Lips.), 1690. 3. Another edition, after Billius, by Tollius and Muratorius, Venet. 1753. 4. The Benedictine edition, of which only the first volume was published: it was commenced by Louvart, continued by Maron, and finished by Clemencet. It contains only the discourses, preceded by an excellent life of Gregory, Paris. 1778. The discourses are placed in a new order by Clemencet. The numbers used in this article are those of Billius. The edition of Billius only contains a part of Gregory's poems. The principal edition of the remainder is by Tollius, under the title of *Carmina Cygnea*, in his *Insignia Itinerarii Italici*, Traj. ad Rhen. 1696, 4to., reprinted, 1709. Muratori further discovered several of Gregory's epigrams, which he published in his *Anecdota Graeca*, Patav. 1709, 4to. These epigrams form a part of the Palatine Anthology, and are published more accurately in Jacobs's edition of the Palatine Anthology, b. viii. vol. i. pp. 539—604; and in Boissonade's *Poet. Graec. Sylloge*, Paris, 1824, &c. There are many other editions of parts of his works. (The authorities for Gregory's life, besides those already quoted, are the lives of him by Nicetas and by Gregory the presbyter, the *Ecclesiastical Histories* of Socrates and Sozomen, the works of Baronius, Tillemont, Fleury, Du Pin, Lardner, Le Clerc; Cave, *Hist. Lit.* vol. i. p. 246; Fabric. *Bibl. Graec.* vol. viii. p. 383; Schröckh, *Christliche Kirchengeschichte*, vol. xiii. p. 268; Ullmann, *Gregorius von Nazianz, der Theologe, ein Beitrag zur Kirchen und Dogmengeschichte des vierten Jahrhunderts*, Darmst. 1825, 8vo.; Hoffmann, *Lexicon Bibliographicum Scriptorum Graecorum.*) [P. S.]

GREGO'RIUS NYSSE'NUS, ST., bishop of Nyssa, in Cappadocia, and a father of the Greek church, was the younger brother of Basil the Great. He was born at Caesareia, in Cappadocia, in or soon after A. D. 331. Though we have no express account of his education, there is no doubt that, like his brother's, it was the best that the Roman

empire could furnish. Like his brother also, he formed an early friendship with Gregory Nazianzen. He did not, however, share in their religious views; but, having been appointed a reader in some church, he abandoned the office, and became a teacher of rhetoric. Gregory Nazianzen remonstrated with him on this step by letter (*Epist.* 43), and ultimately he became a minister of the church, being ordained by his brother Basil to the bishopric of Nyssa, a small place in Cappadocia, about A. D. 372. As a pillar of orthodoxy, he was only inferior to his brother and his friend. The Arians persecuted him; and at last, upon a frivolous accusation, drove him into banishment, A. D. 375, from which, on the death of Valens, he was recalled by Gratian, A. D. 378. In the following year he was present at the synod of Antioch; and after visiting his dying sister, Macrina, in Pontus [BASILIUS], he went into Arabia, having been commissioned by the synod of Antioch to inspect the churches of that country. From this tour he returned in 380 or 381, visiting Jerusalem in his way. The state of religion and morality there greatly shocked him, and he expressed his feelings in a letter against the pilgrimage to the holy city. In 381 he went to the oecumenical council of Constantinople, taking with him his great work against the Arian Eunomius, which he read before Gregory Nazianzen and Jerome. In the council he took a very active part, and he had a principal share in the composition of the creed, by which the Catholic doctrine respecting the Holy Ghost was added to the Nicene Creed. On the death of Meletius, the first president of the council, Gregory was chosen to deliver his funeral oration.

He was present at the second council of Constantinople in 394, and probably died shortly afterwards. He was married, though he afterwards adopted the prevailing views of his time in favour of the celibacy of the clergy. His wife's name was Theosebeia.

The reputation of Gregory Nyssen with the ancients was only inferior to that of his brother, and to that of Gregory Nazianzen. (See especially Phot. *Cod.* 6.) Like them, he was an eminent rhetorician, but his oratory often offends by its extravagance. His theology bears strong marks of the influence of the writings of Origen.

His works may be divided into: 1. Treatises on doctrinal theology, chiefly, but not entirely, relating to the Arian controversy, and including also works against the Appollinarists and the Manichaeans. 2. Treatises on the practical duties of Christianity. 3. Sermons and Orations. 4. Letters. 5. Biographies. The only complete edition of Gregory Nyssen is that of Morell and Gretser, 2 vols. fol. Paris, 1615—1618; reprinted 1638. There are several editions of his separate works. (Lardner's *Credibility*; Cave, *Hist. Lit.* vol. i. p. 244; Fabric. *Bibl. Graec.* vol. ix. p. 98; Schröckh, *Christliche Kirchengeschichte*, vol. xiv.; F. Rupp, *Gregors von Nyssa Leben und Meinungen*, Leipz. 1834, 8vo.; Hoffmann, *Lexicon Bibliograph. Script. Graec.*) [P. S.]

GREGO'RIUS THAUMATURGUS, or THEODO'RUS, ST., received the surname of Thaumaturgus from his miracles. He was a native of Neocaesareia in Cappadocia, and the son of heathen parents. He pursued his studies, chiefly in Roman law, at Alexandria, Athens, Berytus, and finally at Caesareia in Palestine, where he became the pupil and the convert of Origen, about A. D. 234. At the end of five years, during which Origen instructed him in logic, physics, mathematics, ethics, and the whole circle of philosophy, as well as in the Christian faith and biblical science, Gregory returned to his native place, where he soon received a letter from Origen, persuading him to become a minister of the church. Gregory, however, withdrew into the wilderness, whither he was followed by Phaedimus, bishop of Amaseia, who wished to ordain him to the bishopric of Neocaesareia. Gregory for a long time succeeded in evading the search of Phaedimus, who at last, in Gregory's absence, performed the ceremony of his ordination, just as if he had been present. Upon this Gregory came from his hiding-place, and undertook the office, in the discharge of which he was so successful, that whereas, when he became bishop, there were only seventeen Christians in the city, at his death there were only seventeen persons who were not Christians, notwithstanding the two calamities of the Decian persecution, about A. D. 250, and the invasion of the northern barbarians, about A. D. 260, from which the church of Neocaesareia suffered severely during his bishopric. In the Decian persecution he fled into the wilderness, not, as it really appears, from fear, but to preserve his life for the sake of his flock. He was a warm champion of orthodoxy, and sat in the council which was held at Antioch in A. D. 265, to inquire into the heresies of Paul of Samosata. He died not long afterwards. The very probable emendation of Kuster to Suidas, substituting the name of Aurelian for that of Julian, would bring down his life to A. D. 270.

This is not the place to inquire into the miracles which are said to have been performed by Gregory at every step of his life. One example of them is sufficient. On his journey from the wilderness to his see he spent a night in a heathen temple. The mere presence of the holy man exorcised the demons, so that, when the Pagan priest came in the morning to perform the usual service, he could obtain no sign of the presence of his divinities. Enraged at Gregory, he threatened to take him before the magistrates; but soon, seeing the calmness of the saint, his anger was turned to admiration and faith, and he besought Gregory, as a further proof of his power, to cause the demons to return. The wonder-worker consented, and laid upon the altar a piece of paper, on which he had written, "Gregory to Satan:—Enter." The accustomed rites were performed, and the presence of the demons was manifested. The result was the conversion of the Pagan priest, who became a deacon of Neocaesareia, and the most faithful follower of the bishop. The following are the genuine works of Gregory Thaumaturgus:—1. *Panegyricus ad Origenem*, a discourse delivered when he was about to quit the school of Origen. 2. *Metaphrasis in Ecclesiasten.* 3. *Expositio Fidei*, a creed of the doctrine of the Trinity. 4. *Epistola canonica, de iis, qui in Barbarorum Incursione idolothyta comederant*, an epistle in which he describes the penances to be required of those converts who had relapsed into heathenism through the fear of death, and who desired to be restored to the church. 4. Other Letters. The other works ascribed to him are either spurious or doubtful.

The following are the editions of Gregory's works:—1. That of Gerardus Vossius, Greek and

Latin, Lips. 1604, 4to. 2. The Paris edition, in Greek and Latin, which also contains the works of Macarius and Basil of Seleuceia, 1622, fol. 3. In Gallandii *Biblioth. Patrum*, Paris, 1788, folio. There are several editions of his separate works. (Gregorius Nyssen. *Vit. S. Greg. Thaum.*; Suid. *s. v.*; the ancient ecclesiastical historians; Lardner's *Credibility*; Cave, *Hist. Lit.* sub. ann. 254; Fabric. *Bibl. Graec.* vol. vii. p. 249; Schröckh, *Christliche Kirchengeschichte*, vol. iv. p. 351; Hoffmann, *Lex. Bibl. Script. Graec.*) [P. S.]

GREGO'RIUS (Γρηγόριος), a veterinary surgeon, who may perhaps have lived in the fourth or fifth century after Christ. Some fragments, which are all that remains of his writings, are to be found in the collection of writers on veterinary surgery, first published in Latin by John Ruellius, Paris, 1530, fol., and in Greek by Simon Grynaeus, Basil. 1537, 4to. [W. A. G.]

GROSPHUS, POMPEIUS, a Sicilian of great wealth, to whom Horace addressed the ode "Otium divos," &c., in which the poet gently reprehends a too great desire for wealth in Grosphus. (*Carm.* ii. 16.) In an epistle to Iccius, the factor or bailiff of M. Agrippa in Sicily, Horace commends Grosphus to Iccius as a man whose requests might be safely granted, since he would never ask any thing dishonorable. The turn of Horace's character of Grosphus resembles Pope's praise of Cornbury,—

"Disdain whatever Cornbury disdains."

(Hor. *Ep.* i. 12, 22.) [W. B. D.]

GRY'LLION (Γρυλλίων), an artist, who is mentioned, as then living, in Aristotle's will (Diog. Laërt. v. 15). The passage seems to imply that he was a statuary, but Sillig calls him a painter. (*Catal. Artif. s. v.*; comp. Visconti, *Iconographie Grecque*, vol. i. p. 185; R. Rochette, *Lettres Archéolog.* vol. i. p. 164, *Lettre à M. Schorn*, p. 75.) [P. S.]

GRYLLUS (Γρύλλος), the elder son of Xenophon. When the war, which broke out between Elis and Arcadia, in B. C. 365, on the subject of the Triphylian towns, had rendered a residence at Scillus no longer safe, Gryllus and his brother Diodorus were sent by Xenophon to Lepreum for security. Here he himself soon after joined them, and went with them to Corinth. [XENOPHON.] Both the young men served with the Athenian cavalry at the battle of Mantineia, in B. C. 362, where Gryllus was slain fighting bravely. It was he, according to the account of the Athenians and Thebans, who gave Epaminondas his mortal wound, and he was represented in the act of inflicting it in a picture of the battle by Euphranor in the Cerameicus. The Mantineians also, though they ascribed the death of Epaminondas to Machaerion, yet honoured Gryllus with a public funeral and an equestrian statue, and reverenced his memory, as the bravest of all who fought on their side at Mantineia. According to Diogenes Laërtius, he was celebrated after his death in numberless epigrams and panegyrics. (Diog. Laërt. ii. 52—55; Xen. *Hell.* vii. 4. § 12, *Anab.* v. 3. § 10, *Ep. ad Sot.*; Diod. xv. 77; Ael. *V. H.* iii. 3; Plut. *Ages.* 35; Paus. i. 3, viii. 9, 11, ix. 15.) [E. E.]

GRYNE, an Amazon, from whom the Gryneian grove in Asia Minor was believed to have derived its name, for it was said that Apollo had there embraced her. (Serv. *ad Aen.* iv. 345.) [L. S.]

GRYNE'US (Γρύνειος), a surname of Apollo, under which he had a temple, an ancient oracle, and a beautiful grove near the town of Grynion, Gryna, or Grynus in Aeolis in Asia Minor. (Paus. i. 21. § 9; Serv. *ad Virg. Eclog.* vi. 72; Athen. iv. p. 149; Steph. Byz. *s. v.* Γρύνοι.) Under the similar, if not the same name, Γρυνεύς, Apollo was worshipped in the Hecatonnesi. (Strab. xiii. p. 618.) Ovid (*Met.* xii. 260) mentions a centaur of the name of Grynëus. [L. S.]

GRYNUS, a son of the Mysian Eurypylus, who after his father's death invited Pergamus, the son of Neoptolemus and Andromache, to assist him against his enemies. After he had gained a victory over them, he built, in commemoration of it, two towns, Pergamus and Grynus. (Serv. *ad Virg. Eclog.* vi. 72; comp. GRYNEUS.) [L. S.]

GRYPS or GRYPHUS (Γρύψ), a griffin, a fabulous, bird-like species of animals, dwelling in the Rhipaean mountains, between the Hyperboreans and the one-eyed Arimaspians, and guarding the gold of the north. The Arismaspians mounted on horseback, and attempted to steal the gold, and hence arose the hostility between the horse and the griffin. The body of the griffin was that of a lion, while the head and wings were those of an eagle. This monstrous conception suggests that the origin of the belief in griffins must be looked for in the east, where it seems to have been very ancient. (Herod. iii. 116, iv. 13, 27; Paus. i. 24. § 6. viii. 2, § 3; Aelian, *H. A.* iv. 27; Plin. *H. N.* vii. 2, x. 70.) Hesiod seems to be the first writer that mentioned them, and in the poem "*Arimaspae*" of Aristeas they must have played a prominent part. (Schol. *ad Aeschyl. Prom.* 793.) At a later period they are mentioned among the fabulous animals which guarded the gold of India. (Philostr. *Vit. Apollon.* iii. 48.) The figures of griffins were frequently employed as ornaments in works of art; the earliest instance of which we have any record is the bronze patera, which the Samians ordered to be made about B. C. 640. (Herod. iv. 152; comp. 79.) They were also represented on the helmet of the statue of Athena by Phidias. (Paus. *l. c.*) [L. S.]

GULUSSA (Γολόσσης, Γολοσσῆς), a Numidian, was the second son of Masinissa, and brother to Micipsa and Mastanabal. In B. C. 172 he was sent by his father to Rome, and answered the Carthaginian ambassador's complaints of Masinissa, and his encroachments. The defence must have seemed unsatisfactory enough, had not the Roman senate been indisposed to scrutinise it strictly. In the next year we find him again at Rome, stating to the senate what forces Masinissa was ready to furnish for the war with Macedonia, and warning them against the alleged perfidy of the Carthaginians, who were preparing, he said, a large fleet, ostensibly to aid the Romans, but with the intention of using it on the side to which their own interest should seem to point. Again we hear of his being sent by his father to Carthage, to require the restoration of those who had been exiled for attachment to his cause. On the death of Masinissa, in B. C. 149, Scipio portioned his royal prerogatives among his sons, assigning to Gulussa, whom Appian mentions as a skilful general, the decision of peace and war. In the third Punic war, which broke out in the same year, Gulussa joined the Romans, and appears to have done them good service. In B. C. 148 he was present at the siege of Carthage, and acted as mediator, though unsuc-

cessfully, between Scipio and Hasdrubal, the Carthaginian commander. He and his brother Manastabal were carried off by sickness, leaving the undivided royal power to Micipsa. Gulussa left a son, named MASSIVA. (Liv. xlii. 23, 24, xliii. 3; Polyb. xxxix. 1, 2, *Spic. Rel.* xxxiv. 10; Plin. *H. N.* viii. 10; App. *Pun.* 70, 106, 111, 126; Sall. *Jug.* 5, 35.) [E. E.]

GUNDAMUND (Γουνδαμοῦνδος), son of Genzo, and grandson of Genseric, succeeded his uncle Hunneric as king of the Vandals, and reigned from A. D. 484 to 496. He persecuted the African Catholics. (Procop. *Bell. Vand.* i. 8; Ruinart, *Hist. Pers. Vandal.*; comp. Gibbon, c. 37.) [A. P. S.]

GURGES, an agnomen of Q. Fabius Maximus, the son of Q. Fabius Maximus Rullianus. [MAXIMUS.]

GURGES, C. VOLCA'TIUS, a senator who died suddenly (Plin. *H. N.* vii. 53. s. 54), may perhaps be the same as the C. Volcatius, spoken of by Cicero in his oration for Cornelius (18, p. 450. ed. Orelli).

GUTTA. 1. A native of Capua, one of the commanders of the Italian allies, who came to the relief of the younger Marius in the civil war, B. C. 83. (App. *B. C.* iii. 90.) Schweighäuser thinks he may be the same as the Albinus who perished with Telesinus shortly afterwards, and that consequently his full name was Albinus Gutta. (Schw. *ad* App. *B. C.* i. 93.)

2. TIB. GUTTA, a Roman senator, one of the judices on the trial of Statius Albius Oppianicus [CLUENTIUS], whom the censors disgraced in the subsequent inquiries into the judicium Junianum. (Cic. *pro Cluent.* 26, 36, 45.)

3. GUTTA, a competitor for the consulship in B. C. 53, with T. Annius Milo. Cn. Pompey supported Gutta, and promised him Caesar's influence. (Cic. *ad Qu. fr.* iii. 8.) Asconius, however (*in Milonian.* p. 31, Orelli), omits the name of Gutta in his list of Milo's opponents. [W. B. D.]

GYAS, the name of two mythical personages mentioned by Virgil: the one was a Trojan and a companion of Aeneas (*Aen.* i. 222, v. 118, xii. 460), and the other a Latin, who was slain by Aeneas. (*Aen.* x. 318; comp. GYGES.) [L. S.]

GYGAEA (Γυγαίη), daughter of Amyntas I. and sister of Alexander I. of Macedonia, was given by her brother in marriage to BUBARES, in order to hush up the inquiry which the latter had been sent by Dareius Hystaspis to institute into the fate of the Persian envoys, whom Alexander had caused to be murdered. Herodotus mentions a son of Bubares and Gygaea, called Amyntas after his grandfather. (Herod. v. 21, viii. 136; Just. vii. 3.) [E. E.]

GYGES (Γύγης), the first king of Lydia of the dynasty of the Mermnadae, dethroned Candaules, and succeeded to the kingdom, as related under CANDAULES. [Comp. DEIOCES, p. 952, a, sub fin.] The following is the chronology of the Mermnad dynasty, according to Herodotus: —

1. Gyges reigned	38	years,	B. C.	716—678
2. Ardys „	49	„	„	678—629
3. Sadyattes „	12	„	„	629—617
4. Alyattes „	57	„	„	617—560
5. Croesus „	14	„	„	560—546
Total -	170			716—546.

Dionysius reckons the accession of Gyges two years higher, B. C. 718. Eusebius (*Chron.*) gives an entirely different chronology: —

1. Gyges reigned	36	years,	B. C.	670—664
2. Ardys „	37	„	„	664—627
3. Sadyattes „	15	„	„	627—612
4. Alyattes „	49	„	„	612—563
5. Croesus „	15	„	„	563—548

(Clinton, *F. H.* vol. ii. pp. 296, 297.)

The only thing worthy of mention in the reign of Gyges is, that the Lydians were at first disinclined to submit to him; but an oracle from Delphi established his authority, in gratitude for which he sent magnificent presents to the temple. He carried on various wars with the cities of Asia Minor, such as Miletus, Smyrna, Colophon, and Magnesia. "The riches of Gyges" became a proverb. (Herod. i. 7—14; Justin, i. 7; Paus. iv. 21. § 5, ix. 29. § 4; Nicol. Damasc. pp. 51, 52, ed. Orelli; Creuzer, *Frag. Hist.* p. 203, *Meletem.* i. p. 72, note 28; Baehr, *ad Herodot.* i. 12.) [P. S.]

GYGES (Γύγης), the ordinary name of the hundred-armed giant, who is sometimes called Gyas or Gyes. (Apollod. i. 1. § 1; Hes. *Theog.* 149; comp. Ov. *Fast.* iv. 593, *Trist.* iv. 7, 18, *Amor.* ii. 1, 12; Schol. *ad Apollon. Rhod.* i. 1165.) [L. S.]

GYLIPPUS (Γύλιππος), son of Cleandridas, was left, it would seem, when his father went into exile (B. C. 445) to be brought up at Sparta. In the 18th year of the Peloponnesian war, when the Lacedaemonian government resolved to follow the advice of Alcibiades, and send a Spartan commander to Syracuse, Gylippus was selected for the duty. Manning two Laconian galleys at Asine, and receiving two from Corinth, under the command of Pythen, he sailed for Leucas. Here a variety of rumours combined to give assurance that the circumvallation of Syracuse was already complete. With no hope for their original object, but wishing, at any rate, to save the Italian allies, he and Pythen resolved, without waiting for the further reinforcements, to cross at once. They ran over to Tarentum, and presently touched at Thurii, where Gylippus resumed the citizenship which his father had there acquired in exile, and used some vain endeavours to obtain assistance. Shortly after the ships were driven back by a violent gale to Tarentum, and obliged to refit. Nicias meanwhile, though aware of their appearance on the Italian coast, held it, as had the Thurians, to be only an insignificant privateering expedition. After their second departure from Tarentum, they received information at Locri, that the investment was still incomplete, and now took counsel whether they should sail at once for their object, or pass the straits and land at Himera. Their wisdom or fortune decided for the latter; four ships, which Nicias, on hearing of their arrival at Locri, thought it well to send, and which perhaps would have in the other case intercepted them, arrived too late to oppose their passage through the straits. The four Peloponnesian galleys were shortly drawn up on the shore of Himera; the sailors converted into men-at-arms; the Himeraeans induced to join the enterprise; orders dispatched to Selinus and Gela to send auxiliaries to a rendezvous; Gongylus, a Corinthian captain, had already conveyed the good news of their approach to the now-despairing Syracusans. A small space on the side of Epipolae nearest to the sea still remained where the Athenian wall of blockade had not yet been carried up;

the line was marked out, and stones were lying along it ready for the builders, and in parts the wall itself rose, half-completed, above the ground. (Thuc. vi. 93, 104, vii. 1—2.)

Gylippus passed through the island collecting reinforcements on his way, and giving the Syracusans warning of his approach, was met by their whole force at the rear of the city, where the broad back of Epipolae slopes upward from its walls to the point of Labdalum. Mounting this at Euryelus, he came unexpectedly on the Athenian works with his forces formed in order of battle. The Athenians were somewhat confounded; but they also drew up for the engagement. Gylippus commenced his communications with them by sending a herald with an offer to allow them to leave Sicily as they had come within five days' time, a message which was of course scornfully dismissed. But in spite of this assumption, probably politic, of a lofty tone, he found his Syracusan forces so deficient in discipline, and so unfit for action, that he moved off into a more open position; and finding himself unmolested, withdrew altogether, and passed the night in the suburb Temenites. On the morrow he reappeared in full force before the enemy's works, and under this feint detached a force, which succeeded in capturing the fort of Labdalum, and put the whole garrison to the sword. (Thuc. vii. 2, 3.)

For some days thenceforward he occupied his men in raising a cross-wall, intended to interfere with the line of circumvallation. This the Athenians had now brought still nearer to completion: a night enterprise, made with a view of surprising a weak part of it, had been detected and baffled; but Nicias, in despair, it would seem, of doing any good on the land side, was now employing a great part of his force in the fortification of Plemyrium, a point which commanded the entrance of the port. At length Gylippus, conceiving his men to be sufficiently trained, ventured an attack; but his cavalry, entangled amongst stones and masonry, were kept out of action; the enemy maintained the superiority of its infantry, and raised a trophy. Gylippus, however, by openly professing the fault to have been his own selection of unsuitable ground, inspired them with courage for a fresh attempt. By a wiser choice, and by posting his horse and his dartmen on the enemy's flank, he now won the Syracusans their first victory. The counterwork was quickly completed; the circumvallation effectually destroyed; Epipolae cleared of the enemy; the city on one side delivered from siege. Gylippus, having achieved so much, ventured to leave his post, and go about the island in search of auxiliaries. (Thuc. vii. 4—7.)

His return in the spring of B. C. 413 was followed by a naval engagement, with the confidence required for which he and Hermocrates combined their efforts to inspire the people. On the night preceding the day appointed, he himself led out the whole land force, and with early dawn assaulted and carried successively the three forts of Plemyrium, most important as the depôt of the Athenian stores and treasure, a success, therefore, more than atoning for the doubtful victory obtained by the enemy's fleet (Thuc. vii. 22, 23). The second naval *fight*, and first naval victory, of the Syracusans, the arrival and defeat on Epipolae of the second Athenian armament, offer, in our accounts of them, no individual features for the biography of

Gylippus. Nor yet does much appear in his subsequent successful mission through the island in quest of reinforcements, nor in the first great naval victory over the new armament,— a glory scarcely tarnished by the slight repulse which he in person experienced from the enemy's Tyrsenian auxiliaries (Thuc. vii. 46, 50, 53). Before the last and decisive sea-fight, Thucydides gives us an address from his mouth which urges the obvious topics. The command of the ships was taken by other officers. In the operations succeeding the victory he doubtless took part. He commanded in the pre-occupation of the Athenian route; when they in their despair left this their first course, and made a night march to the south, the clamours of the multitude accused him of a wish to allow their escape: he joined in the proclamation which called on the islanders serving in the Athenian host to come over; with him Demosthenes arranged his terms of surrender; to him Nicias, on hearing of his colleague's capitulation, made overtures for permission to carry his own division safe to Athens; and to him, on the banks of the Asinarus, Nicias gave himself up at discretion; to the captive general's entreaty that, whatever should be his own fate, the present butchery might be ended, Gylippus acceded by ordering quarter to be given. Against his wishes, the people, whom he had rescued, put to death the captive generals,—wishes, indeed, which it is likely were prompted in the main by the desire named by Thucydides, of the glory of conveying to Sparta such a trophy of his deeds; yet into whose composition may also have entered some feelings of a generous commiseration for calamities so wholly unprecedented. (Thuc. vii. 65—69, 70, 74, 79, 81—86.)

Gylippus brought over his troops in the following summer. Sixteen ships had remained to the end; of these one was lost in an engagement with twenty-seven Athenian galleys, which were lying in wait for them near Leucas; the rest, in a shattered condition, made their way to Corinth. (Thuc. viii. 13.)

To this, the plain story of the great contemporary historian, inferior authorities add but little. Timaeus, in Plutarch (*Nic.* 19), informs us that the Syracusans made no account of Gylippus; thinking him, when they had come to know his character, to be mean and covetous; and at the first deriding him for the long hair and small upper garment of the Spartan fashion. Yet, says Plutarch, the same author states elsewhere that so soon as Gylippus was seen, as though at the sight of an owl, birds enough flocked up for the war. (The sight of an owl is said to have the effect of drawing birds together, and the fact appears to have passed into a proverb.) And this, he adds, is the truer account of the two; the whole achievement is ascribed to Gylippus, not by Thucydides only, but also by Philistus, a native of Syracuse, and eyewitness of the whole. Plutarch also speaks of the party at Syracuse, who were inclined to surrender, as especially offended by his overbearing Spartan ways; and to such a feeling, he says, when success was secure, the whole people began to give way, openly insulting him when he made his petition to be allowed to take Nicias and Demosthenes alive to Sparta. (*Nic.* 21, 28.) Diodorus (xii. 28), no doubt in perfect independence of all authorities, puts in his mouth a long strain of rhetoric, urging the people to a vindictive, unrelenting course, in

opposition to that advised by Hermocrates, and a speaker of the name of Nicolaus. Finally, Polyaenus (i. 42) relates a doubtful tale of a device by which he persuaded the Syracusans to entrust him with the sole command. He induced them to adopt the resolution of attacking a particular position, secretly sent word to the enemy, who, in consequence, strengthened their force there, and then availed himself of the indignation at the betrayal of their counsels to prevail upon the people to leave the sole control of them to him.

For all that we know of the rest of the life of Gylippus we are indebted to Plutarch (*Nic.* 28; *Lysand.* 16, 17) and Diodorus (xiii. 106). He was commissioned, it appears, by Lysander, after the capture of Athens, to carry home the treasure. By opening the seams of the sacks underneath, he abstracted a considerable portion, 30 talents, according to Plutarch's text; according to Diodorus, who makes the sum total of the talents of silver to be 1500, exclusive of other valuables, as much as 300. He was detected by the inventories which were contained in each package, and which he had overlooked. A hint from one of his slaves indicated to the Ephors the place where the missing treasure lay concealed, the space under the tiling of the house. Gylippus appears to have at once gone into exile, and to have been condemned to death in his absence. Athenaeus (vi. p. 234.) says that he died of starvation, after being convicted by the Ephors of stealing part of Lysander's treasure; but whether he means that he so died by the sentence of the Ephors, or in exile, does not appear.

None can deny that Gylippus did the duty assigned to him in the Syracusan war with skill and energy. The favour of fortune was indeed most remarkably accorded to him; yet his energy in the early proceedings was of a degree unusual with his countrymen. His military skill, perhaps, was not much above the average of the ordinary Spartan officer of the better kind. Of the nobler virtues of his country we cannot discern much: with its too common vice of cupidity he lamentably sullied his glory. Aelian (*V. H.* xii. 42; comp. Athen. vi. p. 271) says that he and Lysander, and Callicratidas, were all of the class called Mothaces, Helots, that is, by birth, who, in the company of the boys of the family to which they belonged, were brought up in the Spartan discipline, and afterwards obtained freedom. This can hardly have been the case with Gylippus himself, as we find his father, Cleandridas, in an important situation at the side of king Pleistoanax: but the family may have been derived, at one point or another, from a Mothax. (Comp. Müller, *Dor.* iii. 3. § 5.) The syllable Γυλ- in the name is probably identical with the Latin *Gilvus*. [A. H. C.]

GYLIS, GYLLIS, or GYLUS (Γῦλις, Γύλλις, Γύλος), a Spartan, was Polemarch under Agesiläus at the battle of Coroneia, B. C. 394, against the hostile confederacy of Greek states. On the morning after the battle, Agesilaüs, to see whether the enemy would renew the fight, ordered Gylis (as he himself had been severely wounded) to draw up the army in order of battle, with crowns of victory on their heads, and to erect a trophy to the sound of martial instruments. The Thebans, however, who alone were in a position to dispute the field, acknowledged their defeat by requesting leave to bury their dead. Soon after this, Agesiläus went to Delphi to dedicate to the god a tenth of his Asiatic spoils, and left Gylis to invade the territory of the Opuntian Locrians, who had been the occasion of the war in Greece. (Comp. Xen. *Hell.* iii. 5. § 3, &c.) Here the Lacedaemonians collected much booty; but, as they were returning to their camp in the evening, the Locrians pressed on them with their darts, and slew many, among whom was Gylis himself. (Xen. *Hell.* iv. 3. § 21, 23, *Ages.* 2. § 15; Plut. *Ages.* 19; Paus. iii. 9.) The Gyllis who is mentioned in one of the epigrams of Damagetus has been identified by some with OTHRYADES, but on insufficient grounds. (Jacobs, *Anthol.* ii. 40, viii. 111, 112.) [E. E.]

GYNAECOTHOENAS (Γυναικοθόϊνας), that is, "the god feasted by women," a surname of Ares at Tegea. In a war of the Tegeatans against the Lacedaemonian king Charillus, the women of Tegea made an attack upon the enemy from an ambuscade. This decided the victory. The women therefore celebrated the victory alone, and excluded the men from the sacrificial feast. This, it is said, gave rise to the surname of Apollo. (Paus. viii. 48. § 3) [L. S.]

GYRTON (Γύρτων), a brother of Phlegyas, who built the town of Gyrton on the Peneius, and from whom it received its name. (Steph. Byz. *s. v.* Γύρτων.) Others derived the name of that town from Gyrtone, who is called a daughter of Phlegyas. (Schol. *ad Apollon. Rhod.* i. 57; comp. Müller, *Orchom.* p. 189, 2d edit.) [L. S.]

H.

HABINNAS, a lapidary and monumental sculptor, mentioned by Petronius. (*Sat.* 65, 71.) If he was a real person, he was a contemporary of Petronius, who is supposed to have lived in the first century of our era. (Studer, in *Rhein. Mus.* 1842, p. 50.) [P. S.]

HA'BITUS, CLUE'NTIUS. [CLUENTIUS.]

HABRON. [ABRON.]

HABRON, a painter of second-rate merit, painted Friendship (*Amicitia*), Concord (*Concordia*), and likenesses of the gods. (Plin. *H. N.* xxxv. 11. s. 40. § 35.) His son, Nessus, was a painter of some note. (Ibid. § 42.) [P. S.]

HABRONICHUS (Ἁβρώνιχος), another form of Abronychus. [ABRONYCHUS.]

HADES or PLUTON (Ἅιδης, Πλούτων, or poetically Ἀΐδης, Ἀϊδωνεύς, and Πλουτεύς), the god of the lower world. Plato (*Cratyl.* p. 403) observes that people preferred calling him Pluton (the giver of wealth) to pronouncing the dreaded name of Hades or Aïdes. Hence we find that in ordinary life and in the mysteries the name Pluton became generally established, while the poets preferred the ancient name Aïdes or the form Pluteus. The etymology of Hades is uncertain: some derive it from ἀ-ιδεῖν, whence it would signify "the god who makes invisible," and others from ἄδω or χάδω; so that Hades would mean "the all-embracer," or "all-receiver." The Roman poets use the names Dis, Orcus, and Tartarus as synonymous with Pluton, for the god of the lower world.

Hades is a son of Cronus and Rhea, and a brother of Zeus and Poseidon. He was married to Persephone, the daughter of Demeter. In the division of the world among the three brothers, Hades obtained "the darkness of night," the abode of the shades, over which he rules. (Apollod. i. 1.

§ 5, 2. § 1.) Hence he is called the infernal Zeus (Ζεὺς καταχθόνιος), or the king of the shades (ἄναξ ἐνέρων, Hom. *Il.* ix. 457, xx. 61. xv. 187, &c.). As, however, the earth and Olympus belonged to the three brothers in common, he might ascend Olympus, as he did at the time when he was wounded by Heracles. (*Il.* v. 395; comp. Paus. vi. 25. § 3; Apollod. ii. 7. § 3; Pind. *Ol.* ix. 31.) But when Hades was in his own kingdom, he was quite unaware of what was going on either on earth or in Olympus (*Il.* xx. 61, &c.), and it was only the oaths and curses of men that reached his ears, as they reached those of the Erinnyes. He possessed a helmet which rendered the wearer invisible (*Il.* v. 845), and later traditions stated that this helmet was given him as a present by the Cyclopes after their delivery from Tartarus. (Apollod. i. 2. § 1.) Ancient story mentions both gods and men who were honoured by Hades with the temporary use of this helmet. (Apollod. i. 6. § 2, ii. 4. § 2.) His character is described as fierce and inexorable, whence of all the gods he was most hated by mortals. (*Il.* ix. 158.) He kept the gates of the lower world closed (whence he is called Πυλάρτης, *Il.* viii. 367; comp. Paus. v. 20. § 1.; Orph. *Hymn.* 17. 4), that no shade might be able to escape or return to the region of light. When mortals invoked him, they struck the earth with their hands (*Il.* ix. 567), and the sacrifices which were offered to him and Persephone consisted of black male and female sheep, and the person who offered the sacrifice had to turn away his face. (*Od.* x. 527; Serv. *ad Virg. Georg.* ii. 380.)

The ensign of his power was a staff, with which, like Hermes, he drove the shades into the lower world (Pind. *Ol.* ix. 35), where he had his palace and shared his throne with his consort Persephone. When he carried off Persephone from the upper world, he rode in a golden chariot drawn by four black immortal horses. (Orph. *Argon.* 1192, *Hymn.* 17. 14; Ov. *Met.* v. 404; Hom. *Hymn. in Cer.* 19; Claudian, *Rapt. Proserp.* i. in fin.) Besides these horses he was also believed to have herds of oxen in the lower world and in the island of Erytheia, which were attended to by Menoetius. (Apollod. ii. 5. §§ 10, 12.) Like the other gods, he was not a faithful husband; the Furies are called his daughters (Serv. *ad Aen.* i. 86); the nymph Mintho, whom he loved, was metamorphosed by Persephone into the plant called mint (Strab. viii. p. 344; Ov. *Met.* x. 728), and the nymph Leuce, with whom he was likewise in love, was changed by him after her death into a white poplar, and transferred to Elysium. (Serv. *ad Virg. Eclog.* vii. 61.) Being the king of the lower world, Pluton is the giver of all the blessings that come from the earth: he is the possessor and giver of all the metals contained in the earth, and hence his name Pluton. (Hes. *Op. et Dies*, 435; Aeschyl. *Prom.* 805; Strab. iii. p. 147; Lucian, *Tim.* 21.) He bears several surnames referring to his ultimately assembling all mortals in his kingdom, and bringing them to rest and peace; such as Polydegmon, Polydectes, Clymenus, Παγκοίτης, &c. (Hom. *Hymn. in Cer.* 9; Aeschyl. *Prom.* 153; Soph. *Antig.* 811; Paus. ii. 35. § 7.) Hades was worshipped throughout Greece and Italy. In Elis he had a sacred enclosure and a temple, which was opened only once in every year (Paus. vi. 25. § 3); and we further know that he had temples at Pylos Triphyliacus, near Mount Menthe, between Tralles and Nysa, at Athens in the grove of the Erinnyes, and at Olympia. (Strab. iii. p. 344, xiv. p. 649; Paus. i. 28. § 6, v. 20. § 1.) We possess few representations of this divinity, but in those which still exist, he resembles his brothers Zeus and Poseidon, except that his hair falls down his forehead, and that the majesty of his appearance is dark and gloomy. His ordinary attributes are the key of Hades and Cerberus. (Hirt, *Mythol. Bilderb.* i. p. 72, &c.)

In Homer Aïdes is invariably the name of the god; but in later times it was transferred to his house, his abode or kingdom, so that it became a name for the lower world itself. We cannot enter here into a description of the conceptions which the ancients formed of the lower world, for this discussion belongs to mythical geography. [L. S.]

HADRIA'NUS, P. AE'LIUS, the fourteenth in the series of Roman emperors, reigned from the 11th of August, A. D. 117, till the 10th of July, A. D. 138. He was born at Rome on the 24th of January, A. D. 76; and not as Eutropius (viii. 6) and Eusebius (*Chron.* no. 2155, p. 166, ed. Scaliger) state, at Italica. This mistake arose from the fact, that Hadrian was descended, according to his own account, from a family of Hadria in Picenum, which, in the time of P. Scipio, had settled at Italica in Spain. His father, Aelius Hadrianus Afer, was married to an aunt of the emperor Trajan; he had been praetor, and lived as a senator at Rome. Hadrian lost his father at the age of ten, and received his kinsman Ulpius Trajanus (afterwards the emperor Trajan) and Caelius Attianus as his guardians. He was from his earliest age very fond of the Greek language and literature, which he appears to have studied with zeal, while he neglected his mother tongue. At the age of fifteen he left Rome and went to Spain, where he entered upon his military career; but he was soon called back, and obtained the office of decemvir stlitibus; and about A. D. 95 that of military tribune, in which capacity he served in Lower Moesia. When Trajan was adopted by Nerva, A. D. 97, Hadrian hastened from Moesia to Lower Germany, to be the first to congratulate Trajan; and in the year following he again travelled on foot from Upper to Lower Germany, to inform Trajan of the demise of Nerva; and this he did with such rapidity, that he arrived even before the express messengers sent by Servianus, who was married to his sister Paulina. Trajan now became more and more attached to Hadrian, though the attachment did not continue undisturbed, until Trajan's wife, Plotina, who was fond of Hadrian, contrived to confirm the connexion by bringing about a marriage between her favourite and Julia Sabina, a grand-daughter of Trajan's sister Marciana. Henceforth Hadrian rose every day in the emperor's favour, for the preservation of which he did not always adopt the most honourable means. He was successively invested with various offices at Rome, such as the quaestorship in A. D. 101. In this capacity he delivered his first speech in the senate, but was laughed at on account of the rudeness and want of refinement in its delivery. This induced him to study more carefully his mother tongue and Latin oratory, which he had hitherto neglected. Soon after the expiration of his quaestorship he appears to have joined Trajan, who was then carrying on the war against the Dacians. In A. D. 105 he obtained the tribuneship of the people, and two years later the praetorship. In

Trajan's second expedition against the Dacians, he entrusted to Hadrian the command of a legion, and took him with him. Hadrian distinguished himself so much by his bravery, that Trajan rewarded him with a diamond which he himself had received from Nerva, and which was looked upon as a token that Trajan designated him as his successor. In A. D. 108 Hadrian was sent as legatus praetorius into Lower Pannonia; and he not only distinguished himself in the administration of the province, and by the strict discipline he maintained among the troops, but he also fought with great success against the Sarmatians. The favourable opinion which the emperor entertained of Hadrian on this account was increased through the influence of Plotina and Licinius Sura, a favourite friend of Trajan; and Hadrian was made consul suffectus for the year 109; nay, a report was even spread that Trajan entertained the thought of adopting Hadrian, and of thus securing to him the succession. After the death of Licinius Sura, Hadrian became the private secretary of Trajan; and the deference paid to him by the courtiers now increased in the same proportion as the intimacy between him and the emperor. Through the influence of Plotina, he obtained in A. D. 114 the office of legate during the war against the Parthians; and in 117 he became consul designatus for the year following. It is said that at the same time he was promised to be adopted by the emperor; but Dion Cassius expressly denies it; and the further remark, that he was designated only consul suffectus, seems to show that Trajan, at least at that time, had not yet made up his mind as to his adoption.

While Trajan was carrying on the war against the Parthians, in which he was accompanied by Hadrian, and while he was besieging the town of Hatra, he was taken severely ill. He placed Hadrian at the head of the army and the province of Syria, and returned to Rome; but on his way thither he died, at Selinus, in Cilicia. Now it is said, that on the 9th of August, 117, Hadrian received intelligence of his adoption by Trajan, and on the 11th the news of his death; but this statement is contradicted by Dion Cassius, who renders it highly probable that Plotina and Attianus fabricated the adoption after the death of the emperor, and that for this purpose Trajan's death was for a few days kept secret. It is even said that Trajan intended to make Neratius Priscus his successor. Thus much, however, seems certain, that the fact of Trajan leaving Hadrian at the head of affairs in the east, when his illness compelled him to leave, was a sufficient proof that he placed the highest confidence in him. Hadrian was at the time at Antioch, and on the 11th of August, 117, he was proclaimed emperor. He immediately sent a letter to the senate at Rome, in which he apologised for not having been able to wait for its decision, and solicited its sanction, which was readily granted.

The Roman empire at this period was in a perilous condition: the Parthians, over whom Trajan had gained brilliant victories, had revolted, and been successful in several engagements; the provinces of Mauritania and Moesia were invaded by barbarians; and other provinces, such as Egypt, Syria, and Palestine, were in a state of insurrection. Hadrian, with a wise policy, endeavoured, above all things, to establish peace in the east. He purchased it with a great but necessary sacrifice: it was surely wise to give up what could not be maintained. He therefore renounced all the conquests which his predecessor had made east of the Euphrates; he restored Mesopotamia and Assyria to the Parthians, and recognised Cosrhoes, whom Trajan had deposed, as their king; while he indemnified Parthamaspater, whom Trajan had made king of the Parthians, by assigning to him a small neighbouring kingdom. Armenia, moreover, was raised to the rank of an independent kingdom. While engaged in making these arrangements, he is said to have been advised by Attianus to put to death Baebius Macer, praefect of the city, Laberius Maximus, and Frugi Crassus, either because they opposed his accession, or because they were otherwise hostile towards him; but it is added that Hadrian rejected this advice, though Frugi Crassus was afterwards killed, but without the emperor's command. Lusius Quietus, who at the time had the command in Mauritania, but was suspected of an attempt to place himself at the head of the Roman world, was deprived of his post, which was given to Marcius Turbo, who, under Trajan, had reduced the rebellious Jews, and was a personal friend of Hadrian.

After having settled thus the most urgent affairs of the empire, he went from Antioch to Cilicia, to see the body of Trajan, which was to be conveyed to Rome by Plotina, Attianus, and Matidia. Soon after his return to Antioch he appointed Catilius Severus governor of Syria, and travelled to Rome in A. D. 118. A triumph was celebrated to commemorate the victories of Trajan in the east, and the late emperor's image was placed in the triumphal car. The solemnity was scarcely over when Hadrian received the news that the Sarmatae and Roxolani had invaded the province of Moesia. He forthwith sent out his armies, and immediately after he himself followed them. The king of the Roxolani complained of the tribute, which he had to receive from the Romans, not being fully paid; but Hadrian concluded a peace with him, for which he had probably to pay a heavy sum. After this was settled, it appears that Hadrian intended marching into Dacia to attack the Sarmatians, when he was informed of a conspiracy against his life; it had been formed by the consular, Nigrinus, in conjunction with others of high rank, among whom are mentioned Palma, Celsus, and Lusius Quietus. Hadrian escaped from the hands of the conspirators, and all of them were put to death, as Hadrian himself said, by the command of the senate, and against his own will, though it was believed at the time, and is also maintained by Dion Cassius, that Hadrian himself had given orders for their execution. In consequence of this act of severity, popular feeling was very strong against him, especially as it was rumoured, that the conspiracy was a mere pretence, devised for the purpose of getting rid of those men who had been opposed to him during the reign of Trajan. As Hadrian had to fear the consequences of this state of public feeling, he entrusted the provinces of Pannonia and Dacia to Marcius Turbo, who had just pacified Mauritania, and returned to Rome. His first object was to refute the opinion that he had any share in the execution of the four consulars, and he soothed the minds of the people by games, gladiatorial exhibitions, and large donations in money. Another act, which must have won for him the favour of thousands, both in Italy and the

provinces, was that he cancelled an enormous sum due to the state as taxes, viz. all the arrears of the last 15 years, and to remove all fears from the minds of the people, he had the documents publicly burnt in the forum of Trajan. He further endeavoured to secure his government by winning the good will of the senate; he not only denied the charge brought against him respecting the four consulars, but swore that he would never punish a senator except with the sanction of the senate; and the senate was, in fact, made to believe that it had never been in the enjoyment of such extensive and unlimited powers as now. At the same time, however, he found it necessary to remove his former friends Attianus and Similis from their office of praefects of the praetorians, and to appoint Marcius Turbo and Septicius Clarus their successors.

The war against the Sarmatians was continued in the meantime by Hadrian's legates, and lasted for several years, if we may believe the chronicle of Eusebius, which mentions it as still going on in A. D. 120. In the year A. D. 119 Hadrian began his memorable journey through the provinces of his empire, many portions of which he traversed on foot. His desire to promote the good of the empire by convincing himself every where personally of the state of affairs, and by applying the necessary remedies wherever mismanagement was discovered, was unquestionably one of the motives that led him to this singular undertaking; but there can be little doubt that the restlessness of his mind and the extraordinary curiosity which stimulated him to go and see himself every thing of which he had heard or read, had as great a share in determining him thus to travel through his vast empire, as his desire to do good. These travels occupy the greater part of his reign; but the scanty accounts we have of them do not enable us to follow them step by step, or even to arrange them in a satisfactory chronological order. In A. D. 119 he left Rome and first went to Gaul, where he displayed great liberality in satisfying the wants of the provincials. From Gaul he proceeded to Germany, where he devoted most of his attention to the armies on the frontier. Although he was more desirous to maintain peace than to carry on war, he trained the soldiers always as though a great war had been near at hand; and the excellent condition of his troops, combined with the justice he displayed in his foreign policy, and the sums of money he paid to barbarian chiefs, were the principal means of keeping the enemies away from the Roman provinces. The *limes* in Germany was fortified, and several towns and colonies were greatly benefited by him. From Germany he crossed over into Britain, where he introduced many improvements in the administration, and constructed the famous wall dividing the Roman province from and protecting it against the barbarous tribes of the north; it extended from the Solway to the mouth of the river Tyne, a distance of 80,000 feet, and traces of it are to be seen even at the present day. From Britain Hadrian returned to Gaul, and constructed a magnificent basilica at Nemausus (Nismes), in honour of his wife, Sabina, although during his absence in Britain, her conduct was such that he is reported to have said he would divorce her if he lived in a private station. After this he went to Spain, where he spent the winter, probably of A. D. 121 and 122, and held a conventus of all the Romans residing in Spain. In the spring of 122 he crossed over to Africa, where he suppressed an insurrection in Mauritania, and then travelled through Egypt into Asia. A war with the Parthians was on the eve of breaking out, but Hadrian averted it by an interview which he had with their king. He next travelled through the provinces of Western Asia, probably during the early part of A. D. 123, visited the islands of the Aegean, and then went to Achaia, where he took up his residence at Athens. It would seem that he stayed there for three years, till A.D. 126. Athens was his favourite place, and was honoured by him above all the other cities of the empire: he gave to the people of Athens new laws, and showed his reverence for their institutions by being initiated in the Eleusinian mysteries, by acting the part of agonothetes at their public games, and by allowing himself to be made archon eponymus. From Athens he returned to Rome by way of Sicily, either in A. D. 126 or 127. He was saluted at Rome as *pater patriae*, and his wife distinguished by the title of Augusta. The next few years he remained at Rome, with only one interruption, during which he visited Africa. He seems to have chiefly employed his time at Rome in endeavouring to introduce the Greek institutions and modes of worship, for which he had conceived a great admiration at Athens. It seems to have been about A. D. 129 that Hadrian set out on his second journey to the east. He travelled by way of Athens, where he stayed for some time to see the completion of the numerous buildings which he had commenced during his previous visit, especially to dedicate the temple of the Olympian Zeus, and an altar to himself. In Asia he conciliated the various princes in the most amicable and liberal manner, so that those who did not accept his invitation had afterwards themselves most reason to regret it. He sent back to Cosrhoes a daughter who had been taken prisoner by Trajan; and the governors and procuratores in the provinces were punished severely wherever they were found unjust or wanting in the discharge of their duties. From Asia Minor he proceeded through Syria and Arabia into Egypt, where he restored the tomb of Pompey with great splendour. During an excursion on the Nile he lost his favourite, Antinous [ANTINOUS], for whom he entertained an unnatural affection, and whose death was to him the cause of deep and lasting grief. From Egypt, Hadrian returned, through Syria, to Rome, where he must have spent the latter part of the year A. D. 131, and the first of 132, for in the former year he built the temple of Venus and Roma, and i the latter he promulgated the *edictum perpetuum*.

Not long after his return to Rome the Jewish war broke out, the only one that disturbed the peace of his long reign. The causes of this war were the establishment of a colony under the name of Aelia Capitolina on the site of Jerusalem, and an order issued by Hadrian forbidding the Jews the rite of circumcision. The war was carried on by the Jews as a national struggle with the most desperate fury; it lasted for several years, and it was not till the general Julius Severus came over from Britain, that the Romans gradually succeeded in paralysing or annihilating the Jews; and the country was nearly reduced to a wilderness when peace was restored. The Jews were henceforth not allowed to reside at Jerusalem and its immediate vicinity; and from this time they

were dispersed through the world. After the close of the Jewish war another threatened to break out with the Albanians, who had been instigated by Pharasmanes, king of the Iberians. But the rich presents which Hadrian made to the Albanians and Iberians averted the outbreak, and Pharasmanes even paid a visit to Hadrian at Rome.

In the meantime, probably in the autumn of A. D. 132, Hadrian had again gone to Athens, where he stayed during the whole of the year following. From a letter of Hadrian, addressed to his brother-in-law, Servianus, and preserved by Vopiscus (*Saturnin.* 8), we must infer that in 134 the emperor again visited Alexandria in Egypt, and, on his return through Syria, where he attended the sale of the Jews who had been made prisoners in the war, superintended the building of the colony at Jerusalem, and regulated its constitution. After his return to Rome, Hadrian spent the remaining years of his life partly in the city and partly at Tibur, where he built or completed his magnificent villa, the ruins of which occupy even now a space equal to that of a considerable town. The many fatigues and hardships to which he had been exposed during his travels had impaired his health, and he sank into a dangerous illness, which led him to think of fixing upon a successor, as he had himself no children. After some hesitation, he adopted L. Ceionius Commodus, under the name of L. Aelius Verus, and raised him to the rank of Caesar, probably for no other reason than his beauty; for Ceionius Commodus had formerly been connected with Hadrian in the same manner that Antinous was afterwards connected with him. The adoption had been made contrary to the advice of all his friends, and those who had most strongly opposed it appeared to Hadrian in no other light than that of personal enemies. Servianus, who was then in his 90th year, and his grandson Fuscus, were the principal objects of his suspicions, and both were put to death by his command. Aelius Verus, however, who was entrusted with the administration of Pannonia, did not afford Hadrian the assistance and support he had expected, for he was a person of a weakly constitution, and died on the 1st of January, A. D. 138. Hadrian now adopted Arrius Antoninus, afterwards surnamed Pius, and presented him to the senators assembled around his bed as his successor. But Hadrian, mindful of the more distant future, made it the condition with Antoninus that he should at once adopt the son of Aelius Verus and M. Annius Verus (afterwards the emperor M. Aurelius). These arrangements, however, did not restore peace to Hadrian's mind: as his illness grew worse his suspicious and bitter feelings increased, and prompted him to many an act of cruelty; many persons of distinction were put to death, and many others would have been sacrificed in the same manner had they not been saved by the precautions of Antoninus Pius. The illness of which Hadrian suffered was of a consumptive nature, which was aggravated by dropsy; and when he found that he could not be saved, he requested a slave to run him through with a sword; but this was prevented by Antoninus. Several more attempts were made at suicide, but in vain. At last he was conveyed to Baiae, where he hoped to find at least some relief, and Antoninus remained behind at Rome as his vicegerent. But his health did not improve; and soon after the arrival of Antoninus at Baiae, whom he had sent for, he died on the 10th of July, 138, at the age of 63, and after a reign of nearly twenty years. He was buried in the villa of Cicero, near Puteoli. The senate, indignant at the many acts of cruelty of which he had been guilty during the last period of his life, wanted to annul his enactments, and refused him the title of Divus, but Antoninus prevailed upon the senate to be lenient towards the deceased, who during the latter part of his life had not been in the full possession of his mind. A temple was then erected as a monument on his tomb, and various institutions were made to commemorate his memory. Antoninus is said by some to owe his surname of Pius to these exertions of filial love towards his adoptive father.

The above is a brief sketch of the events of the life and reign of Hadrian; and it now remains to offer a few observations on his policy, the principles of his government, his personal character, his influence upon art and literature, and his own literary productions, so far as they are known to us. The reign of Hadrian was one of peace, and may be regarded as one of the happiest periods in Roman history. His policy, in reference to foreign nations, was to preserve peace as much as possible, not to extend the boundaries of the empire, but to secure the old provinces, and promote their welfare, by a wise and just administration. For this reason he gave up the eastern conquests of Trajan, and would have given up Dacia also, had it not been for the numerous Roman citizens who had taken up their residence there. This general peace of the reign of Hadrian, however, was not the result of cowardice, or of jealousy of his predecessor, as some of the ancients asserted, but the fruit of a wise political system. Hadrian's presents and kindness to the barbarians would not have been sufficient to ward off their attacks, but the frontiers of the empire were guarded by armies which were in the most excellent condition, for the military system and discipline introduced by Hadrian were so well devised, that his regulations remained in force for a long time afterwards, and were regarded as law. With regard to the internal administration of the empire, Hadrian was the first emperor that understood his real position, and looked upon himself as the sovereign of the Roman world; for his attention was engaged no less by the provinces than by Rome and Italy, and thus it happened that the monarchical system became more consolidated under him than under any of his predecessors. He gained the favour of the people by his great liberality, and that of the senate by treating it with the utmost deference, so far as form was concerned, for, in reality, the senate was no more than the organ of the imperial will. An institution which gradually deprived the senate of its jurisdiction, and its share in the government, was that of the *consilium*, or *consistorium principis*, which had indeed existed before, but received its stability and organisation from Hadrian. The political offices and those of the court were regulated by Hadrian in a manner which, with a few exceptions, remained unaltered till the time of the great Constantine. The praefectus praetorio henceforth was the president of the state-council (consilium principis), and always a jurisconsult, so that we may henceforth regard him as a kind of minister of justice. Hadrian himself paid particular attention to the proper exercise of jurisdiction in the provinces as well as in Italy: his reign forms an epoch in the history of Roman

jurisprudence. It was at Hadrian's command that the jurist Salvius Julianus drew up the *edictum perpetuum*, which formed a fixed code of laws. Some of the laws promulgated by Hadrian are of a truly humane character, and aimed at improving the public morality of the time. He divided Italy into four regions, placing each under a consular, who had the administration of justice. The fact of his taking the titles of the highest magistracies in several towns in Italy and the provinces may indeed have been little more than a form, but it shows, at any rate, that he took a considerable interest in the internal affairs of those towns. The proceedings of those persons who were connected with the administration of provinces were watched with the strictest care, and any violation of justice was severely punished. While he thus on the one hand benefited the provinces by punishing and preventing oppression and injustice, he won the hearts of the provincials by his liberality during his travels. There is scarcely one of the places he visited which did not receive some mark of his favour or liberality; in many places he built aquaeducts, in others harbours or other public buildings, either for use or ornament; and the people received large donations of grain or money, or were honoured with distinctions and privileges. But what has rendered his name more illustrious than any thing else are the numerous and magnificent architectural works which he planned and commenced during his travels, especially at Athens, in the southwest of which he built an entirely new city, Adrianopolis. We cannot here enter into an account of the numerous buildings he erected, or of the towns which he built or restored: suffice it to direct attention to his villa at Tibur, which has been a real mine of treasures of art, and his mausoleum at Rome, which forms the groundwork of the present castle St. Angelo. His taste in architecture, however, appears to have been very capricious, and very different from the grandeur and simplicity of earlier times; in addition to this, he was tenacious of the plans he had once formed, and unable to bear any opposition or contradiction. The great architect, Apollodorus, had to pay with his life for the presumption with which he ventured to censure one of Hadrian's works; for the emperor's ambition was to be thought a great architect, painter, and musician.

Hadrian was not only a patron and practical lover of the arts, but poetry and learning also were nurtured and patronised by him. He was fond of the society of poets, scholars, rhetoricians, and philosophers, but, as in architecture, his taste was of an inferior kind. Thus he preferred Antimachus to Homer, and imitated the former in a poem entitled *Catacriani*. The philosophers and sophists who enjoyed his friendship had, on the other hand, to suffer much from his petty jealousy and vanity, which led him to overrate his own powers and depreciate those of others. He founded at Rome a scientific institution under the name of 'Athenaeum, which continued to flourish for a long time after him. We possess few specimens of Hadrian's literary productions, although he was the author of many works both in prose and in verse. In his earlier years he had devoted himself with much zeal to the study of eloquence, but, in accordance with the prevailing taste of the age, he preferred the earlier Roman orators and poets to Cicero and his contemporaries. Some of Hadrian's own declamations were extant down to a very late period. He further wrote the history of his own life, from which some statements are quoted by his biographer Spartianus, and which was edited by his freedman Phlegon. The Latin Anthology (*Ep.* 206—211, ed. Meyer) contains six epigrams by Hadrian, and six others in Greek are preserved in the Greek Anthology, but none of them display any real poetical genius; they are cold and far-fetched.

Our sources of information respecting the life and reign of Hadrian are very poor and scanty, for the two main authorities, Hadrian's own work, and another by Marius Maximus, are lost, and, on the whole, we are confined to Spartianus's Life of Hadrian and the abridgement of the 69th book of Dion Cassius, by Xiphilinus. (Comp. Eutrop. viii. 3; Aurel. Vict. *de Caesar.* 14; Zonar. xi. 23, &c.; Tillemont, *Hist. des Emp.* vol. ii. p. 219, &c.; J. M. Flemmer, *de Itineribus et rebus gestis Hadriani secundum numorum et scriptorum Testimonia*, Havniae, 1836; C. Ch. Woog, *de Eruditione Hadriani*, Lipsiae, 1769; Meyer, *Fragm. Orat. Rom.* p. 607, &c. 2nd edit.; Niebuhr, *Lect. on Rom. Hist.* vol. ii. p. 265, &c. ed. Schmitz.) [L. S.]

COIN OF HADRIANUS.

HADRIA'NUS, C. FA'BIUS, was legatus, praetor, or propraetor in the Roman province of Africa, about B. C. 87—84. His government was so oppressive to the Roman colonists and merchants at Utica, that they burnt him to death in his own praetorium. Notwithstanding the outrage to a Roman magistrate, no proceedings were taken at Rome against the perpetrators of it. For besides his oppressions, Hadrianus was suspected of secretly instigating the slaves at Utica to revolt, and of aspiring, with their aid, to make himself independent of the republic, at that time fluctuating between the parties of Cinna and Sulla. (Cic. *in Verr.* i. 27, v. 36; Pseud. Ascon. *in Verr.* p. 179, Orelli; Diod. *fr. vat.* p. 138, ed. Dind.; Liv. *Epit.* 86; Val. Max. ix. 10. § 2.) Orosius (v. 20) gives Hadrianus the nomen Fulvius. [W. B. D.]

HADRIANUS, literary. [ADRIANUS.]

HADRIA'NUS or ADRIANUS. We learn from the Codex Theodosianus that a person of this name held the office of Magister Officiorum in the reign of Honorius, A. D. 397 and 399 (Cod. Theod. 6. tit. 26. § 11; tit. 27. § 11). He appears to have been praefectus praetorio Italiae, A. D. 400—405 (Cod. Theod. 7. tit. 18. § 11 to 14; 8. tit. 2. § 5. tit. 5. § 65; 16. tit. 2. § 35. tit. 6. § 45). After an interval in which the praefecture passed into other hands we find it again held by an Hadrianus, apparently the same person as the former praefect of the name, A. D. 413—416 (Cod. Theod. 7. tit. 4. § 33. tit. 13. § 21; 15. tit. 14. § 13). The first of the five Epistolae of Claudian is inscribed *Deprecatio ad Hadrianum Prefaectum Praetorio:* but it is not known on what authority this title rests. The poet deprecates the anger of some grandee whom he had in some moment of irritation in his youth offended by some invective. Another

of Claudian's poems (*Epigr.* xxviii. ed Burman, xxx. in some other ed.) bears the inscription *De Theodoro et Hadriano.*

"Mallius indulget somno noctesque diesque:
Insomnis Pharius sacra profana rapit.
Omnibus hoc, Italae gentes, exposcite votis,
Mallius ut vigilet, dormiat ut Pharius."

If this inscription can be trusted to, we may gather that Hadrian was an Egyptian. Whether the Epigram was first written, and was the offence which the *Deprecatio* was intended to expiate, or whether it was a fresh outbreak of poetical spite on the failure of the *Deprecatio*, is not ascertained. Symmachus, in his Epistolae, mentions an Hadrianus whom he calls "illustris," probably the praefect. (Cod. Theod. and Claudian, *ll. cc*; Symmach. *Epist.* vi. 35, ed. Geneva, A. D. 1587, or vi. 34, ed. Paris, 1604; Gothofred, *Prosop. Cod. Theod*; Tillemont, *Hist. des Emp.* vol. v.) [J.C.M.]

HAEMON (Αἵμων). 1. A son of Pelasgus and father of Thessalus. The ancient name of Thessaly, viz. Haemonia, or Aemonia, was believed to have been derived from him. (Schol. *ad Apollon. Rhod.* iii. 1090; Plin. *H. N.* iv. 14.)

2. A son of Lycaon, and the reputed founder of Haemonia in Arcadia. (Paus. viii. 44. § 2; Apollod. iii. 8. § 1.)

3. A son of Creon of Thebes, perished, according to some accounts, by the sphinx. (Apollod. iii. 5. § 8; Schol. *ad Eurip. Phoen.* 1760.) But, according to other traditions, he survived the war of the Seven against Thebes, and he is said to have been in love with Antigone, and to have made away with himself on hearing that she was condemned by his father to be entombed alive. (Soph. *Antig.* 627, &c.; Eurip. *Phoen.* 757, 1587; Hygin. *Fab.* 72.) In the Iliad (iv. 394) Maeon is called a son of Haemon. [L. S.]

HAEMUS (Αἷμος). 1. A son of Boreas and Oreithyia, was married to Rhodope, by whom he became the father of Hebrus. As he and his wife presumed to assume the names of Zeus and Hera, both were metamorphosed into mountains. (Serv. *ad Virg. Aen.* i. 321; Ov. *Met.* vi. 87; Steph. Byz. *s. vv.*)

2. A son of Ares, and an ally of the Trojans in the war with the Greeks. (Tzetz. *Antehom.* 273; Philostr. *Her.* xv. 16.) [L. S.]

HAGIOPOLI'TA, GEORGIUS. [GEORGIUS, literary, No. 26.]

HAGIOTHEODORITA, a commentator on the Basilica. The earliest scholia that were appended to this work were, in the opinion of Zachariae (*Hist. Jur. Gr. Rom. Delin.* § 38), extracts selected in the reign of Constantinus Porphyrogenitus from the ancient translations of the Corpus Juris, and from the old commentators on the compilations of Justinian. Mortreueil, however (*Histoire du Droit Byzantin*, vol. ii. p. 123), thinks that these extracts were themselves part of the primitive official text, and were analogous to the *interpretatio* of the Breviarium Alaricianum. Additions seem to have been made to the early scholia in the tenth and eleventh centuries, from the writings of later jurists. In the twelfth century a kind of *glossa ordinaria* was formed, compiled from the previous scholia. Thus the gloss was made up from the works of writers who were for the most part antecedent in date to the composition of the Basilica, their language being sometimes altered, and their references being accommodated to the existing state of the law. After the formation of the glossa ordinaria, new annotations were added, and, as in the manuscripts, the glossa ordinaria was a marginal commentary on the text, so the new annotations were written on the extreme margin that was left. In the West, the glossa ordinaria on the Corpus Juris Civilis was formed, and received additions in a very similar manner.

Specimens of the last kind of annotation exist in the manuscripts of the 11th, 12th, 13th, 14th, and 60th books of the Basilica. They appear for the most part to have been written by Hagiotheodorita, and to have been added by one of his disciples. (*Basil.* ed. Fabrot. vol. vii. p. 121, 658.) These annotations are not given entire in the portions of the Basilica published by Cujas, nor in the edition of Fabrotus.

Fabricius (*Bibl. Gr.* vol. xii. p. 483), Heimbach (*De Basil. Orig.* p. 83), and Pohl (*ad Suares. Notit. Basil.* p. 139, n. (γ)), identify the commentator on the Basilica with Nicolaus Hagiotheodorita, metropolitan of Athens, who lived under Manuel Comnenus in the time of Lucas, patriarch of Constantinople. (Balsamo, *ad Photii Nomocan.* tit. 13. c. 2.) A letter, written in Greek by a friend of Nicolaus Hagiotheodorita, lamenting his death, was copied by Wolfius from a Bodleian manuscript, and was first published by Fabricius. (*Bibl. Gr.* vol. xii. p. 483.) According to the worse than doubtful testimony of Nic. Comnenus Papadopoli, the metropolitan of Athens composed a synopsis of the Novells (*Praenot. Mystag.* p. 372), and illustrated with scholia the Novells of Leo the philosopher. (*Ib.* p. 393.)

Zachariae is disposed to consider the commentator on the Basilica as the same person with Michael Hagiotheodorita, who, in A. D. 1166, was logotheta dromi under Manuel Comnenus. (Leunclavius, *J. G. R.* vol. i. p. 167, vol. ii. p. 192.) [J. T. G.]

HAGNO (Ἁγνώ), an Arcadian nymph, who is said to have brought up Zeus. On Mount Lycaeus in Arcadia there was a well sacred to and named after her. When the country was suffering from drought, the priest of Zeus Lycaeus, after having offered up prayers and sacrifices, touched the surface of the well with the branch of an oak tree, whereupon clouds were formed immediately which refreshed the country with rain. The nymph Hagno was represented at Megalopolis carrying in one hand a pitcher and in the other a patera. (Paus. viii. 38. § 3, 31. § 2, 47. § 2.) [L. S.]

HAGNON (Ἅγνων, sometimes written Ἄγνων), son of Nicias, was the Athenian founder of Amphipolis, on the Strymon. A previous attempt had been crushed twenty-nine years before, by a defeat in Drabescus. Hagnon succeeded in driving out the Edonians, and established his colony securely, giving the name Amphipolis to what had hitherto been called "the Nine Ways." (Thuc. iv. 102.) The date is fixed to the archonship of Euthymenes, B. C. 437, by Diodorus (xii. 32), and the Scholiast on Aeschines (p. 755, Reiske), and in this the account of Thucydides agrees. There were buildings erected in his honour as founder. But when the Athenian part of the colonists had been ejected, and the town had revolted, and by the victory won over Cleon by Brasidas, B. C. 422, had had its independence secured, the Amphipolitans destroyed every memorial of the kind, and gave the name of founder, and paid the founder's honours to Brasi-

das. (Thuc. v. 11.) It is probably this same Hagnon who in the Samian war, B. C. 440, led, with Thucydides and Phormion, a reinforcement of forty ships to Pericles; and, without question, it is he who in the second year of the Peloponnesian war, B. C. 430, was on the board of generals, and succeeding, with Cleopompus, to the command of the force which Pericles had used on the coast of Peloponnesus, conveyed it, and with it the infection of the plague to the lines of Potidaea. After losing by its ravages 1500 out of 4000 men, Hagnon returned. (Thuc. ii. 58.) We hear of him again in the same quarter, as accompanying Odryses in his great invasion. (Thuc. ii. 95.)

It may be a question whether or not it is the same Hagnon again, who is named as the father of Theramenes. (Thuc. viii. 68.) According to Lysias (p. 426 Reiske), he was one of the *πρόβουλοι* chosen from the elder citizens, after the news of the Sicilian defeat, to form a sort of executive council. (Thuc. viii. 1.) Lysias accuses him of having in this capacity paved the way for the revolution of the 400. Xenophon, in the mouth of Critias (*Hellen.* ii. 3. § 30), speaks of Theramenes as having at first received respect for the sake of his father Hagnon, whom he thus seems to imply was a man of note. The Scholia on the Frogs of Aristophanes (ll. 546 and 1002) say that Hagnon only adopted him, and refer in the latter place to Eupolis for confirmation. Of the founder of Amphipolis, Polyaenus relates a story. In accordance with an oracle, he dug up from the plain of Troy the bones of Rhesus, took them, and buried them on the site of his new settlement. He made a truce of three days with the opposing Thracians; and, using an equivocation parallel to that of Paches (Thuc. iii. 34), laboured hard at his fortifications during the three *nights*, and on the return of the enemy was strong enough to maintain himself. (Polyaen. vi. 53.) [A. H. C.]

HALCY'ONE. [ALCYONE.]

HALCYONEUS (Ἀλκυονεύς), a son of Antigonus Gonatas, king of Macedonia. We know nothing of the time of his birth, but we find him already grown up to manhood in B. C. 272, when Antigonus advanced into the Peloponnesus to oppose the schemes of Pyrrhus, and he accompanied his father on that expedition. During the night attack on Argos, by which Pyrrhus attempted to force his way into the city, Halcyoneus was dispatched by Antigonus with a body of troops to oppose him, and a vehement combat took place in the streets. In the midst of the confusion, word was brought to Halcyoneus that Pyrrhus was slain; he hastened to the spot, and arrived just as Zopyrus had cut off the head of the fallen monarch, which Halcyoneus carried in triumph to his father. Antigonus upbraided him for his barbarity, and drove him angrily from his presence. Taught by this lesson, when he soon after fell in with Helenus, the son of Pyrrhus, he treated him with respect, and conducted him in safety to Antigonus. (Plut. *Pyrrh.* 34.) It appears from an anecdote told by Aelian (*V. H.* iii. 5) and Plutarch (*De Consolat.* 33) that Halcyoneus was killed in battle during the lifetime of Antigonus, but on what occasion we are not informed. [E. H. B.]

HALE'SUS, a chief of the Auruncans and Oscans. He was the son of a soothsayer, and was allied with Turnus, but was slain by Evander. (Virg. *Aen.* vii. 723, x. 411, &c.) He is described as a relation of Agamemnon, after whose death he fled to Italy, whence he is called *Agamemnonius*, *Atrides*, or *Argolicus*. The town of Falerii derived its name from him. (Ov. *Amor.* iii. 13. 31, *Fast.* iv. 74; Serv. *ad Virg. Aen.* vii. 695, 723; Sil. Ital. viii. 476.) Another mythical personage of the same name is mentioned by Ovid. (*Met.* xii. 462.) [L. S.]

HA'LIA (Ἁλία). 1. One of the Nereides (Hom. *Il.* xviii. 42; Apollod. i. 2. § 6); but the plural, Haliae, is used as a name for marine nymphs in general. (Soph. *Philoct.* 1470; Callim. *Hymn. in Dian.* 13.)

2. A sister of the Telchines in Rhodes, by whom Poseidon had six sons and one daughter, Rhodos or Rhode, from whom the island of Rhodes received its name. Halia, after leaping into the sea, received the name of Leucothea, and was worshipped as a divine being by the Rhodians. (Diod. v. 55; comp. RHODOS.) [L. S.]

HALIACMON (Ἁλιάκμων), a son of Oceanus and Thetys, was a river god of Macedonia. (Hes. *Theog.* 341; Strab. vii. p. 330.) [L. S.]

HALIARTUS (Ἁλίαρτος), a son of Thersander, and grandson of Sisyphus, was believed to have founded the town of Haliartus in Boeotia. He is further said to have been adopted with Coronus by Athamas, a brother of Sisyphus. (Paus. ix. 34. § 5; Eustath. *ad Hom.* p. 268.) [L. S.]

HALIME'DE (Ἁλιμήδη), one of the Nereides. (Hes. *Theog.* 255; Apollod. i. 2. § 6.) [L. S.]

HALIRRHO'THIUS (Ἁλιρρόθιος), a son of Poseidon and Euryte. He attempted by violence to seduce Alcippe, the daughter of Ares and Agraulos, but he was taken by surprise by Ares, who killed him. (Apollod. iii. 14. § 2; Eurip. *Elect.* 1261; Pind. *Ol.* xi. 73.) [L. S.]

HALITHERSES (Ἁλιθέρσης), a son of Mastor of Ithaca. He was a soothsayer, and during the absence of Odysseus he remained behind in Ithaca and assisted Telemachus against the suitors of Penelope. (Hom. *Od.* ii. 157, 253, xxiv. 451.) Another mythical personage of this name is mentioned by Pausanias. (vii. 4. § 1.) [L. S.]

HA'LIOS (Ἅλιος), the name of two mythical personages, one a Lycian, who was slain by Odysseus (Hom. *Il.* v. 678), and the other a son of Alcinous and Arete. (*Od.* viii. 119.) [L. S.]

HALMUS (Ἅλμος), a son of Sisyphus, and father of Chryse and Chrysogeneia. He was regarded as the founder of the Boeotian town of Halmones. (Paus. ix. 34. § 5, ii. 4. § 3.) [L. S.]

HALOSYDNE (Ἁλοσύδνη), that is, "the sea-fed," or the sea-born goddess, occurs as a surname of Amphitrite and Thetys. (Hom. *Od.* iv. 404, *Il.* xx. 207.) [L. S.]

HAMADRYAS. [NYMPHAE.]

HAMARTO'LUS, GEO'RGIUS. [GEORGIUS, literary, No. 27.]

HAMILCAR (Ἀμίλκας and Ἀμίλχαρ, the latter form occurs in Appian only). The two last syllables of this name are considered by Gesenius (*Linguae Phoeniciae Monumenta*, pp. 399, 407) to be the same with Melcarth, the tutelary deity of the Tyrians, called by the Greeks Hercules, and that the signification of the name is "the gift of Melcarth." The name appears to have been one of common occurrence at Carthage, but, from the absence of family names, and even in most cases of patronymics, among the Carthaginians, it is often impossible to discriminate or identify with certainty

the different persons that bore it, many of whom are only incidentally mentioned by the Greek or Roman historians.

1. The commander of the great Carthaginian expedition to Sicily B.C. 480. He is called by Herodotus (vii. 165) the son of Hanno, by a Syracusan mother; the same historian styles him king (*βασιλεύς*) of the Carthaginians, a title by which the Greeks in general designate the two chief magistrates at Carthage, who are more properly styled suffetes or judges. There can be little doubt that this Hamilcar is the same as the person of that name mentioned by Justin (xix. 1, 2) as having served with great distinction both in Sardinia and Africa, and having been subsequently killed in the war in Sicily, though he is said by that author to have been the son of Mago. If this be so, it is probably to his exploits in those countries that Herodotus refers, when he says that Hamilcar had attained the dignity of king, as a reward for his warlike valour; and the same services may have caused him to be selected for the command of an expedition, undoubtedly the greatest which the Carthaginians had yet undertaken, although we cannot but suspect some exaggeration in the statement of Herodotus and Diodorus, that the army of Hamilcar amounted to 300,000 men. He lost several ships on the passage by a storm, but arrived with the greater part of the armament in safety at Panormus. From thence, after a few days' repose, he marched at once upon Himera, and laid siege to that city, which was defended by Theron of Agrigentum, who shut himself up within the walls, and did not venture to face the Carthaginians in the field. Gelon, however, who soon arrived to the assistance of his father-in-law, with a considerable army, was bolder, and quickly brought on a general engagement, in which the Carthaginians, notwithstanding their great superiority of numbers, were utterly defeated, and their vast army annihilated, those who made their escape from the field of battle falling as prisoners into the hands of the Sicilians. (Herod. vii. 165—167; Diod. xi. 20—22; Polyaen. i. 27. § 2.) Various accounts are given of the fate of Hamilcar himself, though all agree that he perished on this disastrous day. A story, in itself not very probable, is told by Diodorus, and, with some variation, by Polyaenus, that he was killed at the beginning of the action by a body of horsemen whom Gelon had contrived by stratagem to introduce into his camp. Herodotus, on the other hand, states that his body could not be found, and that the Carthaginians accounted for this circumstance by saying, that he had thrown himself, in despair, into a fire at which he was sacrificing, when he beheld the total rout of his army. A remarkable circumstance is added by the same historian (vii. 167), that the Carthaginians, after his death, used to sacrifice to him as a hero, and erected monuments to his memory not only at Carthage, but in all their colonial cities. Such honours, singular enough in any case as paid to an unsuccessful general, seem strangely at variance with the statement of Diodorus (xiii. 43), that his son Gisco was driven into exile on account of his father's defeat. According to Justin (xix. 2), Hamilcar left three sons, Himilco, Hanno, and Gisco.

2. Brother of Gisco [GISCO, No. 2], is mentioned only by Polyaenus (v. 11), who states that, after having distinguished himself greatly in the conduct of wars in Africa, he was accused of aiming at the tyranny, and put to death. There is, however, much reason to suspect Polyaenus of some mistake in this matter.

3. One of the commanders of the great Carthaginian army, which was defeated by Timoleon at the passage of the Crimissus, B.C. 339. (Plut. *Timol.* 25.) The fate of the generals in that action (for the particulars of which see TIMOLEON) is not mentioned; but it seems probable, from the terms in which Plutarch shortly after speaks of the appointment of Gisco to the command (*Ibid.* 30), that they both perished.

4. Surnamed Rhodanus, was sent by the Carthaginians to the court of Alexander after the fall of Tyre, B.C. 332. (Justin. xxi. 6.) He was probably sent as ambassador to deprecate the wrath of the king for the assistance given to the Tyrians, or to ascertain the disposition of Alexander towards Carthage, in the same manner as we again find a Carthaginian embassy at his court just before his death. (Diod. xvii. 113.) Justin, however, represents Hamilcar as having no public capacity, but as worming himself into the king's favour, and then secretly reporting his designs to Carthage. Yet, according to the same author, when he returned home, after the death of Alexander, he was put to death by the Carthaginians for having betrayed their interests. (Justin. xxi. 6; Orosius, iv. 6.)

5. Carthaginian governor in Sicily at the time that Agathocles was first rising into power. The latter, having been driven into exile from Syracuse, had assembled a mercenary force at Morgantia, with which he carried on hostilities against the Syracusans. Hamilcar was at first induced to espouse the cause of the latter, and defend them against Agathocles; but was afterwards prevailed on to take up the interests of the exiles, and brought about a treaty, by which Agathocles was restored to his country, and, with the assistance of the Carthaginians, quickly made himself undisputed master of the city, B.C. 317. (Justin, xxii. 2, compared with Diod. xix. 5—9.) Hamilcar appears to have reckoned on the devotion of the tyrant whom he had assisted in establishing, and who had sworn to be faithful to the interests of Carthage; and we find him soon after interposing as mediator, to terminate the war which the Agrigentines, in conjunction with the Geloans and Messenians, had commenced against Agathocles. (Diod. xix. 71.) The Carthaginian allies even complained against him, as sacrificing their interests to those of the Syracusan tyrant; and the senate of Carthage determined upon his recal, but he died before his successor could arrive in Sicily. (Justin. xxii. 3, 7.)

6. Son of Gisco [GISCO, No. 2], was appointed to succeed the preceding in the command of the Carthaginian province in Sicily. (Justin. xxii. 3.) The government of Carthage having resolved to engage seriously in war with Agathocles, committed the conduct of it to Hamilcar, who was at that time, according to Diodorus, the most eminent among all their generals. The same writer elsewhere styles him king, that is, of course, suffete. (Diod. xix. 106, xx. 33.) Having assembled a large fleet and army, Hamilcar sailed for Sicily (B.C. 311); and though he lost sixty triremes and many transports on the passage, soon again restored his forces with fresh recruits, and advanced as far as the river Himera. Here he was met by Agathocles, and, after a short interval, a decisive action ensued, in which the Syracusans

were totally defeated with great slaughter. Agathocles took refuge in Gela; but Hamilcar, instead of besieging him there, employed himself in gaining over or reducing the other cities of Sicily, most of which gladly forsook the alliance of the Syracusan tyrant and joined the Carthaginians. (Diod. xix. 106—110; Justin. xxii. 3.) It was now that Agathocles adopted the daring resolution of transferring the seat of war to Africa, whither he proceeded in person, leaving his brother Antander to withstand Hamilcar in Sicily. The latter does not appear to have laid siege to Syracuse itself, contenting himself with blockading it by sea, while he himself was engaged in reducing other parts of Sicily. On receiving intelligence from Carthage of the destruction of the fleet of Agathocles, he made an attempt to terrify the Syracusans into submission; but having been frustrated in this as well as in the attempt to carry the walls by surprise, he again withdrew from before the city. (Diod. xx. 15, 16.) At length, having made himself master of almost all the rest of Sicily (B. C. 309), he determined to direct his efforts in earnest against Syracuse; but being misled by an ambiguous prophecy, he was induced to attempt to surprise the city by a night attack, in which his troops were thrown into disorder and repulsed. He himself, in the confusion, fell into the hands of the enemy, by whom he was put to death in the most ignominious manner, and his head sent to Agathocles in Africa as a token of their victory (Diod. xx. 29, 30; Justin. xxii. 7; Cic. *de Div.* i. 44; Val. Max. i. 7, *ext.* § 8.)

7. A general of the Carthaginians in the first Punic War. We know nothing of his family or connections, but he must be carefully distinguished from the great Hamilcar Barca [No. 8], with whom he has been confounded by Zonaras (viii. 10), as well as by some modern writers. It was in the third year of the war (B. C. 262) that he was appointed to succeed Hanno in the command, when that general had failed in averting the fall of Agrigentum. (Diod. xxiii. *Exc. Hoeschel.* 9. p. 503; Zonar. *l. c.* See HANNO, No. 5.) His first operations were very successful; and notwithstanding the great defeat of the Carthaginian fleet off Mylae by Duilius (B. C. 260), Hamilcar for a time maintained the superiority by land. Learning that the Roman allies were encamped near Therma, apart from the legionary troops, he fell suddenly upon them, surprised their camp, and put 4000 of them to the sword. (Polyb. i. 24.) After this he appears to have traversed the island with his victorious army, as we find him making himself master of Enna and Camarina, both of which were betrayed to him by the inhabitants. He at the same time fortified the stronghold of Drepanum, which became in the latter part of the war one of the most important fortresses of the Carthaginians. (Diod. xxiii. p. 503; Zonar. viii. 11.) In the year 257 he commanded the Punic fleet on the north coast of Sicily, and fought a naval action with the Roman consul C. Atilius, in which, according to Polybius, the victory was undecided, though the Roman commander was honoured with a triumph. (Polyb. i. 25, 27; Zonar. viii. 12; Fast. Capitol.) In the following year (256), we find him associated with Hanno in the command of the great Carthaginian fleet, which was designed to prevent the passage of the Roman expedition to Africa under the consuls M. Atilius Regulus and L. Manlius Vulso. The two fleets met off Ecnomus, on the south coast of Sicily: that of the Carthaginians consisted of 350 quinqueremes, while the Romans had 330 ships of war, besides transports. In the battle that ensued, Hamilcar, who commanded the left wing of the Carthaginian fleet, at first obtained some advantage, but the Romans ultimately gained a complete victory. Above 30 of the Carthaginian ships were sunk or destroyed, and 64 taken. (Polyb. i. 25—28; Zonar. viii. 12; Eutrop. ii. 21; Oros. iv. 8.) Hamilcar escaped with his remaining ships to Heraclea Minoa, where he soon after received orders to repair immediately to Carthage, now threatened by the Roman army, which had effected its landing in Africa. On his arrival, he was associated with Hasdrubal and Bostar in the command of the army, which was opposed to Regulus, and must consequently share with those generals the blame of the want of skill and judgment so conspicuous in the conduct of the campaign. [BOSTAR; XANTHIPPUS.] This incapacity on their part led to the defeat of the Carthaginian army at Adis: we are not told by Polybius what became of the generals after this battle, but his expressions would seem to imply that they still retained their command; it appears at least probable that the Hamilcar mentioned by Orosius (iv. 1) as being sent immediately after the defeat of Regulus to subdue the revolted Numidians was the one of whom we are now treating. On the other hand, it is vaguely asserted by Florus (ii. 2) that the Carthaginian generals were either slain or taken prisoners; and it may perhaps be this Hamilcar of whom Diodorus relates (*Exc. Vales.* xxiv.) that he was given up, together with Bostar, to the kindred of Regulus, and tortured by them in a cruel manner, in revenge for the fate of their kinsman. It is not, however, clear whether in this story, which is at best but a doubtful one, Hamilcar and Bostar were represented as captives or as hostages. (See Niebuhr, *Hist. of Rome*, vol. iii. p. 300; Polyb. i. 30, 31; Eutrop. ii. 21; Oros. iv. 8; Florus, ii. 1.)

8. Surnamed BARCA, an epithet supposed to be related to the Hebrew Barak, and to signify "lightning." (Gesenius, *Ling. Phoenic. Monum.* p. 403.) It was merely a personal appellation, and is not to be regarded as a family name, though from the great distinction that he obtained, we often find the name of Barcine applied either to his family or his party in the state. (Niebuhr, *Lect. on Rom. Hist.* vol. i. p. 134, not.) We know nothing of him previous to his appointment to the command of the Carthaginian forces in Sicily, in the eighteenth year of the first Punic War, B. C. 247. He was at this time quite a young man (*admodum adolescentulus*, Corn. Nep. *Hamilc.* 1), but had already given proofs of his abilities in war, which led to his being named as the successor of Carthalo. His first operations fully justified the choice, and were characterised by the same energy and daring as distinguished the whole of his subsequent career. At the time that he arrived in Sicily the Romans were masters of the whole island, with the exception of the two fortresses of Drepanum and Lilybaeum, both of which were blockaded by them on the land side, and the Carthaginians had for some time past contented themselves with defending these two strongholds, and keeping open their communication with them by sea. But Hamilcar, after ravaging with his

fleet the shores of Bruttium, suddenly landed on the north coast of Sicily, and established himself with his whole army on a mountain named Herctè (now called Monte Pellegrino), in the midst of the enemy's country, and in the immediate neighbourhood of Panormus, one of their most important cities. Here he succeeded in maintaining his ground, to the astonishment alike of friends and foes, for nearly three years. The natural strength of the position defied all the efforts of the enemy, and a small, but safe and convenient, harbour at the foot of the mountain enabled him not only to secure his own communications by sea, but to send out squadrons which plundered the coasts of Sicily and Italy even as far north as Cumae. By land, meanwhile, he was engaged in a succession of almost continual combats with the Romans, which did not, indeed, lead to any decisive result, but served him as the means of training up a body of infantry which should be a match for that of Rome, while he so completely paralysed the whole power of the enemy as to prevent their making any vigorous attempts against either Drepanum or Lilybaeum. So important did it appear to the Romans to expel him from his mountain fastness, that they are said to have at one time assembled a force of 40,000 men at the foot of the rock of Herctè. (Diod. *Exc. Hoesch.* xxiii. p. 506.) Yet Hamilcar still held out; and when, at length, he relinquished his position, it was only to occupy one still more extraordinary and still more galling to the enemy. In 244 he abruptly quitted Herctè, and, landing suddenly at the foot of Mount Eryx, seized on the town of that name, the inhabitants of which he removed to Drepanum, and converted it into a fortified camp for his army. The Romans still held the fort on the summit of the mountain, while one of their armies lay in a strongly intrenched camp at the foot of it. Yet in this still more confined arena did Hamilcar again defy all their exertions for two years more; during which period he had not only to contend against the efforts of his enemies, but the disaffection and fickleness of the mercenary troops under his command, especially the Gauls. In order to retain them in obedience, he was obliged to make them large promises, the difficulty of fulfilling which was said to have been afterwards one of the main causes of the dreadful war in Africa. (Polyb. i. 66, ii. 7; Appian, *Hisp.* 4.) But while he thus continued to maintain his ground in spite of all obstacles, the Romans, despairing of effecting any thing against him by land, determined to make one great effort to recover the supremacy by sea. A powerful fleet was sent out under Lutatius Catulus, and the total defeat of the Carthaginian admiral Hanno off the Aegates, in B. C. 241, decided the fate of the war. [HANNO, No. 11; CATULUS.] The Carthaginian government now referred it to Hamilcar to determine the question of war or peace; and seeing no longer any hopes of ultimate success, he reluctantly consented to the treaty, by which it was agreed that the Carthaginians should evacuate Sicily. Lutatius had at first insisted that the troops on Mount Eryx should lay down their arms; but this was peremptorily refused by Hamilcar, and the Roman consul was forced to abandon the demand. Hamilcar descended with his army to Lilybaeum, where he immediately resigned the command, leaving it to Gisco to conduct the troops to Africa. (Polyb. i. 56—62, 66; Diod. *Exc.* xxiv.; Zonar. viii. 16, 17; Corn. Nep. *Hamilc.* 1.)

He himself returned to Carthage, filled with implacable animosity against Rome, and brooding over plans for future vengeance under more favourable circumstances. (Polyb. iii. 9.) But all such projects were for a time suspended by a danger nearer home. The great revolt of the mercenary troops, headed by Spendius and Matho, which broke out immediately after their return from Sicily, and in which they were quickly joined by almost all the native Africans, brought Carthage in a moment to the brink of ruin. Hamilcar was not at first employed against the insurgents; whether this arose from the predominance of the adverse party, or that he was looked upon as in some measure the author of the evils that had given rise to the insurrection, from the promises he had been compelled to make to the mercenaries under his command, and which there were now no means of fulfilling, we know not; but the incapacity of Hanno, who first took the field against the rebels, soon became so apparent, that all parties concurred in the appointment of Hamilcar to succeed him. He found affairs in a state apparently almost hopeless: Carthage itself was not actually besieged, but all the passes which secured its communication with the interior were in the hands of the insurgents, who were also masters of all the open country, and were actively engaged in besieging Utica and Hippo, the only towns that still remained faithful to the Carthaginians. The forces placed at the disposal of Hamilcar amounted to only 10,000 men and 70 elephants; but with these he quickly changed the face of affairs, forced the passage of the river Bagradas, defeated the enemy with great slaughter, and re-opened the communications with the interior. He now traversed the open country unopposed, and reduced many towns again to the subjection of Carthage. On one occasion, indeed, he seems to have been surprised and involved in a situation of much difficulty, but was saved by the opportune accession of Naravas, a Numidian chief, with whose assistance he totally defeated the rebels under Spendius and Autaritus. Many captives having fallen into his hands on this occasion, Hamilcar treated them with the utmost lenity, receiving into his army all that were willing to enlist, and dismissing the rest in safety to their homes, on condition of their not bearing arms against him again. But this clemency was so far from producing the desired effect, that it led Spendius and Matho, the leaders of the insurgents, from apprehension of the influence it might exercise upon their followers, to the most barbarous measures, and they put to death Gisco and all their other prisoners, in order, by this means, to put an end to all hopes of reconciliation or pardon. This atrocity drove Hamilcar to measures of retaliation, and he henceforth put to death, without mercy, all the prisoners that fell into his hands. (Polyb. i. 75—81; Diod. *Exc. Vales.* xxv. 2.) The advantages hitherto gained by Barca were now almost counterbalanced by the defection of Utica and Hippo; and Hanno having been (for what reason we know not) associated with him in the command, the dissensions which broke out between the two generals effectually prevented their co-operating to any successful result. These disputes were at length terminated by the Carthaginian government leaving it to the army to decide which of the two generals should resign,

and which should retain his command. The soldiers chose Hamilcar, who accordingly remained at his post, and Hannibal succeeded Hanno as his colleague. Matho and Spendius, the leaders of the insurgents, had taken advantage of the dissensions among their adversaries, and after many successes had even ventured to lay siege to Carthage itself; but Hamilcar, by laying waste the country behind them, and intercepting their supplies, reduced them to such distress, that they were compelled to raise the siege. Spendius now took the field against Hamilcar; but though his forces were greatly superior, he was no match for his adversary in generalship; and the latter succeeded in shutting him up, with his whole army, in a position from which there was no escape. Hence, after suffering the utmost extremities of hunger, Spendius himself, together with nine others of the leaders of the rebels, repaired to the camp of Hamilcar to sue for mercy. That general agreed to allow the army to depart in safety, but without arms or baggage, and retaining to himself the power of selecting for punishment ten of the ringleaders. These terms being agreed to, he immediately seized on Spendius and his companions as the ten whom he selected: the rebel army, deeming themselves betrayed, rushed to arms; but Hamilcar surrounded them with his elephants and troops, and put them all to the sword, to the number, it is said, of 40,000 men. (Polyb. i. 82—85.) But even this fearful massacre was far from putting an end to the war: a large force still remained under the command of Matho, with which he held the important town of Tunis. Here Hamilcar and Hannibal proceeded to besiege him with their combined forces; but Matho took advantage of the negligence of the latter, to surprise his camp, cut to pieces great part of his army, aud take Hannibal himself prisoner. This disaster compelled Hamilcar to raise the siege of Tunis, and fall back to the river Bagradas. The Carthaginian senate, in great alarm, now exerted themselves to bring about a reconciliation between Hamilcar and Hanno; and this being at length effected, the two generals again took the field in concert. They soon succeeded in bringing matters to the decision of a general battle, in which the rebels were completely defeated, and Matho himself taken prisoner; after which almost all the revolted towns submitted to the Carthaginians. Utica and Hippo alone held out for a time, but they were soon reduced, the one by Hamilcar and the other by Hanno; and this sanguinary war at length brought to a successful close (B. C. 238), after it had lasted three years and four months. (Polyb. i. 86—88; comp. Diod. *Exc. Hoeschel.* xxv. 1; and for the chronology see Clinton, *F. H.* vol. iii. *an.* 238.)

There is much obscurity with regard to the conduct of Hamilcar after the termination of the war of the mercenaries. Polybius states simply (ii. 1) that the Carthaginians immediately afterwards sent him with an army into Spain. Diodorus and Appian, on the contrary, represent him as engaging in intrigues with the popular party at Carthage against the aristocracy; and the latter author asserts that it was in order to escape a prosecution brought against him by the adverse party for his conduct in Sicily, that he sought and obtained employment in a war against the Numidians, in which Hanno was associated with him as his colleague; and on the latter being recalled to Carthage, Hamilcar crossed over into Spain. Both Appian and Zonaras expressly assert that he took this important step without any authority from the government at home, trusting to the popular influence at Carthage to ratify his measures subsequently; and it is said that he secured this confirmation not only by his brilliant successes, and by the influence of his son-in-law Hasdrubal, one of the chief leaders of the democratic party at Carthage, but by employing the treasures which he obtained in Spain in purchasing adherents at home. (Appian, *Hisp.* 4, 5, *Annib.* 2; Zonar. viii. 17; Diod. *Exc. Vales.* xxv.) Whatever weight we may attach to these statements (which are probably derived from Fabius), it is certain that Hamilcar was supported by the popular or democratic party at Carthage, in opposition to the old aristocracy, of whom Hanno was the chief leader: and it was in order to strengthen this interest that he allied himself with Hasdrubal, who, both by his wealth and popular manners, had acquired a powerful body of adherents in the state. It seems probable also that we are to attribute to Hamilcar alone the project to which he henceforth devoted himself with so much energy, and which was so ably followed up after his death by Hasdrubal and Hannibal,—that of forming in Spain a new empire, which should not only be a source of strength and wealth to Carthage, and compensate for the loss of Sicily and Sardinia, but should be the point from whence he might at a subsequent period renew hostilities against Rome. (Polyb. iii. 9, 10.) His enmity to that state, and his long-cherished resentment for the loss of Sicily, had been aggravated by the flagrant injustice with which the Romans had taken advantage of the weakness of Carthage after the African war, to force from her the cession of Sardinia, one of her most valued possessions; and the intensity of this feeling may be inferred from the well-known story of his causing his son Hannibal, when a child of nine years old, to swear at the altar eternal hostility to Rome. (Polyb. iii. 11.) But his views were long-sighted, and he regarded the subjugation of Spain as a necessary preliminary to that contest for life or death, to which he looked forward as his ultimate end. The Carthaginians, whether or not they sanctioned his plans in the beginning, did not attempt to interfere with them afterwards, and left him the uncontrolled direction of affairs in Spain from his first arrival there till his death, a period of nearly nine years. But of all that he accomplished during this long interval we know, unfortunately, almost nothing. Previous to this time the Carthaginians do not appear to have had any dominion in the interior of Spain, though Gades and other Phoenician colonies gave them in some measure the command of the southern coasts; but Hamilcar carried his arms into the heart of the country, and while he reduced some cities and tribes by force of arms, gained over others by negotiation, and availed himself of their services as allies or as mercenaries. The vast wealth he is said to have acquired by his victories was probably derived not only from the plunder and contributions of the vanquished nations, but from the rich silver mines in part of the country which he subdued. We are told also that he founded a great city, which he destined to be the capital of the Carthaginian empire in Spain, at a place called the White Promontory (Ἄκρα Λευκή), but this was probably superseded by New Carthage, and its situation is now unknown. The

progress which the arms of Hamilcar had made in the peninsula may be in some measure estimated by the circumstance that the fatal battle in which he perished is stated to have been fought against the Vettones, a people who dwelt between the Tagus and the Guadiana. (Corn. Nep. *Hamilc.* 4; Strab. iii. p. 139.) According to Livy (xxiv. 41), it occurred near a place called Castrum Album, but the exact site is unknown. The circumstances of his defeat and death are very differently told by Diodorus and by Appian. The account of the latter author is confirmed by Zonaras; but all writers agree that he displayed the utmost personal bravery in the fatal conflict, and that his death was not unworthy of his life. It took place in 229 B. C., about ten years before his son Hannibal was able to commence the realisation of the great designs in the midst of which he was thus himself cut off. (Polyb. ii. 1; Diod. *Exc. Hoeschel.* xxv. 2; Zonar. viii. 19; Corn. Nep. *Hamilc.* 4; Liv. xxi. 1, 2; Oros. iv, 13.)

We know very little concerning the private character of Hamilcar: an anecdote of him preserved by Diodorus (*Exc. Val.* xxiv. 2, 3) represents in a favourable light his liberality and even generosity of spirit; and we have seen that he at first displayed much leniency towards the insurgents in the African war, though the atrocities of his opponents afterwards led him to acts of frightful cruelty by way of retaliation. His political relations are so obscure that it is difficult to form a judgment concerning his conduct in this respect; but there certainly seems reason to suppose that, like many other great men, the consciousness of his own superiority rendered him impatient of control; and it is not improbable that he sought in Spain greater freedom of action and a more independent career than existing institutions allowed him at home. An odious imputation cast on his relations with Hasdrubal was probably no more than a calumny of the opposite faction. (Corn. Nep. *Hamilc.* 3; Liv. xxi. 2, 3.) Of the military genius of Hamilcar our imperfect knowledge of the details of his campaigns scarcely qualifies us to judge, but the concurrent testimony of antiquity places him in this respect almost on a par with his son Hannibal. He left three sons, Hannibal, Hasdrubal, and Mago, all of whom bore a distinguished part in the second Punic war.

9. Son of Gisco, was the Carthaginian governor of Malta at the beginning of the second Punic war. He surrendered the island, together with his garrison of 2000 men, into the hands of the Roman consul, Ti. Sempronius Longus, B. C. 218. (Liv. xxi. 51.)

10. Son of Bomilcar (probably the Suffete of that name: see BOMILCAR No. 2), is mentioned as one of the generals in Spain in B. C. 215, together with Hasdrubal and Mago, the two sons of Barca. The three generals, with their united armies, were besieging the city of Illiturgi, when the two Scipios came up to its relief; and notwithstanding the great inferiority of their forces, totally defeated the Carthaginians, and compelled them to raise the siege. (Liv. xxiii. 49.) No other mention is found of this Hamilcar, unless he be the same that is named by Polybius (iii. 95) as commanding the fleet of Hasdrubal in 217. That officer is, however, called by Livy (xxii. 19) Himilco. From the perpetual confusion between these two names it seems not impossible that the person of whom we are now speaking is the same as the Himilco whom Livy had previously mentioned (xxiii. 28) as being sent into Spain with a large force to support Hasdrubal. [HIMILCO, No. 7.]

11. A Carthaginian admiral, who commanded the fleet of observation which the Carthaginians kept up during the second Punic war, to watch the movements of the Romans in Sicily. (Polyb. viii. 3. § 8.) He is probably the same who in the summer of 210 ravaged the coasts of Sardinia with a fleet of 40 ships (Liv. xxvii. 6); and whom we find holding the chief naval command at Carthage when the seat of war was transferred to Africa. (Appian, *Pun.* 24.) After the defeat of Hasdrubal and Syphax by Scipio in 203, Hamilcar made a sudden attack upon the Roman fleet as it lay at anchor before Utica. He had hoped to have taken it by surprise, and destroyed the whole; but the vigilance of Scipio anticipated his design, and after an obstinate combat he was only able to carry off six ships to Carthage. In a subsequent attack he effected still less. (Appian, *Pun.* 24, 25, 30; Liv. xxx. 10).

12. An officer in the army of Hannibal, in Italy, during the second Punic war. In 215 he was detached, together with Hanno, into Bruttium, where he succeeded in reducing the important town of Locri. (Liv. xxiv. 1.) He appears to have been appointed governor of his new conquest, which he held with a Carthaginian garrison till the year 205, when the citadel was surprised by Q. Pleminius. Hamilcar still held out in another fort that commanded the town, and Hannibal himself advanced to his relief, but the unexpected arrival of Scipio disconcerted his plans, and he was compelled to abandon Locri to its fate. Hamilcar made his escape in the night, with the remains of his garrison. According to the Roman historians, his conduct during the period he had held the command at Locri was marked by every species of cruelty and extortion, which were however, according to their own admission, far exceeded by those of his Roman successor. (Liv. xxix. 6—8, 17.)

13. A Carthaginian, who had remained in Cisalpine Gaul after the defeat of Hasdrubal at the Metaurus (B. C. 207), or, according to others, had been left there by Mago when he quitted Italy. In 200, when the Romans were engaged in the Macedonian war, and had greatly diminished their forces in Gaul, Hamilcar succeeded in exciting a general revolt, not only of the Insubrians, Boïans, and Cenomanni, but several of the Ligurian tribes also. By a sudden attack, he took the Roman colony of Placentia, which he plundered and burnt, and then laid siege to Cremona; but that place, though unprepared for defence, was able to hold out until the Roman praetor, L. Furius, arrived to its relief with an army from Ariminum. A pitched battle ensued, in which the Gauls were totally defeated, and in which, according to one account, Hamilcar was slain: but another, and a more probable statement, represents him as continuing to take part in the war of the Gallic tribes, not without frequent successes, until the year 197, when he was taken prisoner, in the great battle on the river Mincius, in which the Insubrians were overthrown by the consul Cethegus. He is said to have adorned the triumph celebrated by the victorious consul. (Liv. xxxi. 10, 21, xxxii. 30, xxxiii. 23; Zonar. ix. 15, 16.) In these proceedings, it is clear that Hamilcar acted without

any authority from Carthage; and, on the complaints of the Romans, the Carthaginian government passed sentence against him of banishment and confiscation of his property. (Liv. xxxi. 19.)

14. Surnamed *the Samnite*, on what account we know not. He was one of the leaders of the democratic party at Carthage during the dissensions which divided that state after the close of the second Punic war; and one of those who instigated Carthalo to attack the troops of Masinissa. [CARTHALO, No. 3.] At a subsequent period (B. C. 151), the democratic party having expelled from the city those who were considered to favour Masinissa, that monarch sent his two sons, Gulussa and Micipsa, to demand the restoration of the exiles; but the two princes were refused admission within the gates; and as they were retiring, Hamilcar attacked them, and killed many of the followers of Gulussa, who himself escaped with difficulty. This outrage was one of the immediate causes of the war with Masinissa, which ultimately led to the third Punic war. It is probable that Hamilcar, though not mentioned by name, was included in the proscription of Hasdrubal, Carthalo, and the other leaders of the war party, by which the Carthaginians sought to appease the anger of Rome, when the danger of war with that power became imminent. (Appian, *Pun.* 68, 70, 74.)

15. One of the five ambassadors sent by the Carthaginians to Rome at the beginning of the third Punic war, B. C. 149. They were furnished with full powers to act as they deemed best, in order to avert the impending danger; and finding, on their arrival at Rome, that the senate had already passed a decree for war, and would no longer enter into negotiation, they determined on offering unqualified submission. This declaration was favourably received, but 300 hostages were required, as a proof of the sincerity of their countrymen, and, with this demand, the ambassadors returned to Carthage. (Polyb. xxxvi. 1, 2.)

16. There is a Carthaginian author, of the name of Hamilcar, mentioned (together with Mago) by Columella (xii. 4) as having written on the details of husbandry; but nothing more is known concerning him. [E. H. B.]

HAMMO'NIUS. [AMMONIUS.]

HAMMO'NIUS, C. AVIA'NUS, a freedman of M. Aemilius Avianus, whom Cicero recommended, in B. C. 46, to Ser. Sulpicius, governor of Achaia. (Cic. *ad Fam.* xiii. 21, 27.)

HAMPSICORA, a Sardinian chief, who, after the battle of Cannae (B. C. 216), entered into secret negotiations with the Carthaginians, inviting them to send over a force to Sardinia, to recover that important island from the dominion of Rome. His overtures were eagerly listened to, and Hasdrubal, surnamed the Bald, dispatched with a fleet and army, to support the intended revolt. But before the arrival of Hasdrubal, and while Hampsicora himself was engaged in levying troops in the interior of the island, his son Hiostus rashly allowed himself to be led into an engagement with the Roman praetor, T. Manlius, in which he was defeated, and his forces dispersed. The arrival of Hasdrubal for a moment changed the face of affairs, but he and Hampsicora having advanced with their united forces against Caralis, the capital of the Roman province, they were met by Manlius, when a decisive battle took place, in which the Romans were completely victorious. Hiostus fell in the action, and Hampsicora, who had made his escape from the field of battle, on learning the death of his son, put an end to his own life. These events occurred in the summer of B. C. 215. (Liv. xxiii. 32, 40, 41.) [E. H. B.]

HA'NNIBAL (Ἀννίβας). Many persons of this name occur in the history of Carthage, whom it is not always easy to distinguish from one another, on account of the absence of family names, and even of patronymics, among the Carthaginians. The name itself signifies, according to Gesenius (*Ling. Phoen. Monum.* p. 407), "the grace or favour of Baal;" the final syllable *bal*, of such common occurrence in Punic names, always having reference to this tutelary deity of the Phoenicians.

1. A son of Hasdrubal, and grandson of Mago, mentioned only by Justin (xix. 2), according to whom this Hannibal, together with his brothers, Hasdrubal and Sappho, carried on successful wars against the Africans, Numidians, and Mauritanians, and was one of those mainly instrumental in establishing the dominion of Carthage on the continent of Africa.

2. Son of Gisco, and grandson of the Hamilcar who was killed at Himera B. C. 480. [HAMILCAR, No. 1.] He was one of the suffetes, or chief magistrates, of Carthage at the time that the Segestans, after the defeat of the great Athenian expedition to Sicily, implored the assistance of the Carthaginians, to protect them against the Selinuntines. The senate of Carthage, having determined to avail themselves of the opportunity of extending their power and influence in Sicily, Hannibal was appointed to conduct the war: a small force was sent off immediately to the support of the Segestans, and Hannibal, having spent the winter in assembling a large body of mercenaries from Spain and Africa, landed at Lilybaeum the following spring (B. C. 409), with an army, according to the lowest statement, of not less than 100,000 men. His arms were first directed against Selinus, which, though one of the most powerful and opulent cities of Sicily, appears to have been ill prepared for defence, and Hannibal pressed his attacks with such vigour, that he made himself master of the city, after a siege of only nine days: the place was given up to plunder, and, with the exception of some of the temples, almost utterly destroyed. From hence Hannibal proceeded to lay siege to Himera, into which place Diocles had thrown himself, at the head of a body of Syracusans and other auxiliaries; but the latter, after an unsuccessful combat, in which many of his troops had fallen, became alarmed for the safety of Syracuse itself, and withdrew, with the forces under his command, and a part of the citizens of Himera, leaving the rest to their fate. The remnant thus left were unable to defend their walls, and the city fell the next day into the power of Hannibal, who, after having abandoned it to be plundered by his soldiers, razed it to the ground, and sacrificed all the prisoners that had fallen into his hands, 3000 in number, upon the field of battle, where his grandfather Hamilcar had perished. After these successes, he returned in triumph to Carthage. (Diod. xiii. 43, 44, 54—62; Xen. *Hell.* i. 1. § 37.)

It appears that Hannibal must have been at this time already a man of advanced age, and he seems to have been disposed to rest content with the glory he had gained in this expedition, so that when, three years afterwards (B. C. 406), the Car-

thaginians determined on sending another, and a still greater, armament to Sicily, he at first declined the command, and was only induced to accept it by having his cousin Himilco associated with him. After making great preparations, and assembling an immense force of mercenary troops, Hannibal took the lead, with a squadron of fifty triremes, but was quickly followed by Himilco, with the main army; and having landed their whole force in safety, they proceeded immediately to invest Agrigentum, at that time one of the wealthiest and most powerful cities in Sicily. But while the two generals were pushing their attacks with the utmost digour on several points at once, a pestilence suddenly broke out in the camp, to which Hannibal himself fell a victim, B. C. 406. (Diod. xiii. 80—86.)

3. Father of Hanno, who joined Hieron in the siege of Messana. [HANNO, No. 8.]

4. A Carthaginian general, who happened to be stationed with a fleet at Lipara, when Hieron, after gaining a great victory over the Mamertines, was preparing to follow up his advantage, and besiege Messana itself. The Carthaginians were at this time hostile to the Mamertines, and, in name at least, friendly to Hieron; but Hannibal was alarmed at the prospect of the latter obtaining so important an accession of power; he therefore hastened to the camp of Hieron, and induced him to grant terms to the Mamertines, while he himself succeeded in introducing a Carthaginian garrison into the city of Messana. (Diod. *Exc. Hoeschel.* xxii. 15. p. 500.) These events must have occurred in 270 B. C. (See Droysen, *Hellenismus*, vol. ii. p. 268, not.) It may probably have been this same Hannibal who is mentioned by Diodorus (*Exc. Hoeschel.* xxiii. 5) as arriving at Xiphonias with a naval force to the support of Hieron, but too late to prevent that prince from concluding peace with the Romans, B. C. 263.

5. Son of Gisco (Zonar. viii. 10), and commander of the Carthaginian forces at Agrigentum, when it was besieged by the Romans during the first Punic war, B. C. 262. It seems not improbable that this may be the same person with the preceding, but we have no evidence by which to decide the fact, and the name of Hannibal appears to have been so common at Carthage, that it can by no means be assumed. Hannibal had a considerable army under his command, yet he did not venture to face the Romans in the field, and shut himself up within the walls of Agrigentum. The Roman consuls, L. Postumius Megellus and Q. Mamilius Vitulus, established their armies in two separate fortified camps, which they united by lines of intrenchment, and thus proceeded to blockade the city. Hannibal was soon reduced to great distress, for want of provisions, but held out, in hopes of being relieved by Hanno, who had advanced as far as Heraclea to his support. [HANNO, No. 8.] But the operations of the latter were unsuccessful, and when he at length ventured on a decisive effort, he was completely defeated. Hereupon Hannibal, who had himself made an unsuccessful attack upon the Roman camp, during their engagement with Hanno, determined to abandon the town, and succeeded, under cover of the night, in forcing his way through the enemy's lines, and making good his retreat with what troops remained to him in safety to Panormus. Agrigentum itself was immediately afterwards stormed and plundered by the Romans. (Polyb. i. 17—19; Zonar. viii. 10; Oros. iv. 7.) Hannibal's attention was henceforth directed principally to carrying on the contest by sea: with a fleet of sixty ships, he ravaged the coasts of Italy, which were then almost defenceless; and the next year (B. C. 260), on learning that the consul, Cn. Cornelius Scipio Asina, had put to sea with a squadron of seventeen ships, he dispatched Boodes, with twenty gallies, to meet him at Lipara, where the latter succeeded by a stratagem in capturing Scipio, with his whole squadron. After this success, Hannibal put to sea in person, with fifty ships, for the purpose of again ravaging the coasts of Italy, but, falling in unexpectedly with the whole Roman fleet, he lost many of his ships, and with difficulty made his escape to Sicily with the remainder. Here, however, he joined the rest of his fleet, and C. Duilius, having taken the command of that of the Romans, almost immediately brought on a general action off Mylae. Hannibal, well knowing the inexperience and want of skill of the Romans in naval warfare, and having apparently a superior force, had anticipated an easy victory, but the valour of the Romans, together with the strange contrivance of the *corvi*, or boarding bridges, gained them the advantage; the Carthaginians were totally defeated, and not less than fifty of their ships sunk, destroyed, or taken. Hannibal himself was obliged to abandon his own ship (a vessel of seven banks of oars, which had formerly belonged to Pyrrhus), and make his escape in a small boat. He hastened to Carthage, where, it is said, he contrived by an ingenious stratagem to escape the punishment so often inflicted by the Carthaginians on their unsuccessful generals. (Polyb. i. 21—23; Zonar. viii. 10, 11; Oros. iv. 7; Diod. *Exc. Vatic.* xxiii. 2; Dion Cass. *Frag. Vat.* 62; Polyaen. vi. 16. § 5.) He was, nevertheless, deprived of his command, but was soon after (apparently the very next year, 259) again sent out, with a considerable fleet, to the defence of Sardinia, which had been attacked by the Romans under L. Scipio. Here he was again unfortunate, and, having lost many of his ships, was seized by his own mutinous troops, and put to death. (Polyb. i. 24; Oros. iv. 8; Zonar. viii. 12. There is some discrepancy between these accounts, and it is not clear whether he perished in the year of Scipio's operations in Sardinia, or in the following consulship of Sulpicius Paterculus, B. C. 258.)

6. A son of the preceding, was one of the Carthaginian officers at Lilybaeum during the siege of that city by the Romans. He was employed by the general, Himilco, to treat with the disaffected Gaulish mercenaries, and succeeded in inducing them to remain faithful. (Polyb. i. 43.)

7. Son of Hamilcar (perhaps the Hamilcar who was opposed to Regulus [HAMILCAR, No. 7]), was chosen by the Carthaginians, as a distinguished naval officer and a friend of their admiral, Adherbal, to command the squadron destined for the relief of Lilybaeum in the 15th year of the first Punic War, B. C. 250. That city was at the time blockaded by the Romans both by sea and land; but Hannibal, sailing from Carthage with fifty ships to the small islands of the Aegusae, lay there awaiting a favourable wind; and no sooner did this arise, than he put out to sea, and spreading all sail, stood straight into the harbour of Lilybaeum, before the Romans could collect their ships to oppose him. He thus landed a force of 10,000 men

besides large supplies of provisions; after which, again eluding the Romans, he repaired with his fleet to join that of Adherbal at Drepanum. His name is not mentioned as taking part in the great victory of that commander over P. Claudius in the following year (249), though it is probable that he was present, as immediately afterwards we find him detached, with a force of thirty ships, to Panormus, where he seized the Roman magazines of corn, and carried them off to Lilybaeum. (Polyb. i. 44, 46; Diod. *Exc. Hoeschel.* xxiv. 1; Oros. iv. 10.)

8. Surnamed the Rhodian, distinguished himself during the siege of Lilybaeum by the skill and daring with which he contrived to run in and out of the harbour of that place with his single ship, and thus keep up the communication of the besieged with Carthage, in spite of the vigilance of the Roman blockading squadron. At length, however, he fell into the hands of the enemy, who subsequently made use of his galley, of the swiftness of which they had had so much experience, as a model after which to construct their own. (Polyb. i. 46, 47; Zonar. viii. 15, who erroneously calls him Hanno.)

9. A general in the war of the Carthaginians against their revolted mercenaries, B. C. 240–238, who was appointed to succeed Hanno, when the dissensions between that general and Hamilcar Barca had terminated in the deposition of the former. [HANNO, No. 12.] It is probable that the new commander, if not distinctly placed in subordination to Hamilcar, was content to follow his directions, and we hear nothing of him separately until the two generals besieged Tunis with their combined forces. On this occasion Hamilcar encamped with a part of the army on one side of the city, Hannibal on the other; but the latter was so wanting in vigilance, that Matho, the commander of the besieged forces, by a sudden sally, broke into his camp, made a great slaughter among his troops, and carried off Hannibal himself prisoner. The next morning the unfortunate general was nailed to the same cross on which Spendius, the chief leader of the insurgents, had been previously crucified by Hamilcar. (Polyb. i. 82, 86; Diod. *Exc. Vat.* xxv. 1.)

10. Son of Hamilcar Barca, and one of the most illustrious generals of antiquity. The year of his birth is not mentioned by any ancient writer, but from the statements concerning his age at the battle of Zama, it appears that he must have been born in B. C. 247, the very year in which his father Hamilcar was first appointed to the command in Sicily. (Clinton, *F. H.* vol. iii. pp. 20, 52; but compare Niebuhr, *Lect. on Rom. Hist.* vol. i. p. 158.) He was only nine years old when his father took him with him into Spain, and it was on this occasion that Hamilcar made him swear upon the altar eternal hostility to Rome. The story was told by Hannibal himself many years afterwards to Antiochus, and is one of the best attested in ancient history. (Polyb. iii. 11; Liv. xxi. 1, xxxv. 19; Corn. Nep. *Hann.* 2; Appian, *Hisp.* 9; Val. Max. ix. 3, ext. § 3.) Child as he then was, Hannibal never forgot his vow, and his whole life was one continual struggle against the power and domination of Rome. He was early trained in arms under the eye of his father, and probably accompanied him on most of his campaigns in Spain. We find him present with him in the battle in which Hamilcar perished (B. C. 229); and though only eighteen years old at this time, he had already displayed so much courage and capacity for war, that he was entrusted by Hasdrubal (the son-in-law and successor of Hamilcar) with the chief command of most of the military enterprises planned by that general. (Diod. *Exc. Hoesch.* xxv. p. 511; Liv. xxi. 4; Appian, *Hisp.* 6.) Of the details of these campaigns we know nothing; but it is clear that Hannibal thus early gave proof of that remarkable power over the minds of men, which he afterwards displayed in so eminent a degree, and secured to himself the devoted attachment of the army under his command. The consequence was, that on the assassination of Hasdrubal (B. C. 221), the soldiers unanimously proclaimed their youthful leader commander-in-chief, and the government at Carthage hastened to ratify an appointment which they had not, in fact, the power to prevent. (Polyb. iii. 13; Appian, *Hisp.* 8; Zonar. viii. 21.)

Hannibal was at this time in the twenty-sixth year of his age. There can be no doubt that he already looked forward to the invasion and conquest of Italy as the goal of his ambition; but it was necessary for him first to complete the work which had been so ably begun by his two predecessors, and to establish the Carthaginian power as firmly as possible in Spain, before he made that country the base of his subsequent operations. This was the work of two campaigns. Immediately after he had received the command, he turned his arms against the Olcades, a nation of the interior, who were speedily compelled to submit by the fall of their capital city, Althaea. Hannibal levied large sums of money from them and the neighbouring tribes, after which he returned into winter quarters at New Carthage. The next year (220), he penetrated farther into the country, in order to assail the powerful tribe of the Vaccaeans, and reduced their two strong and populous cities of Helmantica and Arbocala. On his return from this expedition, he was involved in great danger by a sudden attack from the Carpetanians, together with the remaining forces of the Olcades and Vaccaeans, but by a dexterous manoeuvre he placed the river Tagus between himself and the enemy, and the barbarian army was cut to pieces in the attempt to force their passage. After these successes he again returned to spend the winter at New Carthage. (Polyb. iii. 13—15; Liv. xxi. 5.)

Early in the ensuing spring (B. C. 219) Hannibal proceeded to lay siege to Saguntum, a city of Greek origin, which, though situated to the south of the Iberus, and therefore not included under the protection of the treaty between Hasdrubal and the Romans [HASDRUBAL, No. 5], had concluded an alliance with the latter people. There could be little doubt, therefore, that an attack upon Saguntum would inevitably bring on a war with Rome; but for this Hannibal was prepared, or rather it was unquestionably his real object. The immediate pretext of his invasion was the same of which the Romans so often availed themselves,—some injuries inflicted by the Saguntines upon one of the neighbouring tribes, who invoked the assistance of Hannibal. But the resistance of the city was long and desperate, and it was not till after a siege of near eight months, in the course of which Hannibal himself had been severely wounded, that he made himself master of the place. (Polyb. iii. 17; Liv. xxi. 6—15; Appian, *Hisp.* 10—12;

Zonar. viii. 21.) During all this period the Romans sent no assistance to their allies: they had, indeed, as soon as they heard of the siege, dispatched ambassadors to Hannibal, but he referred them for an answer to the government at home, and they could obtain no satisfaction from the Carthaginians, in whose councils the war party had now a decided predominance. A second embassy was sent after the fall of Saguntum to demand the surrender of Hannibal in atonement for the breach of the treaty; but this was met by an open declaration of war, and thus began the long and arduous struggle called the Second Punic War. Of this it has been justly remarked, that it was not so much a contest between the powers of two great nations,—between Carthage and Rome,—as between the individual genius of Hannibal on the one hand, and the combined energies of the Roman people on the other. The position of Hannibal was indeed very peculiar: his command in Spain, and the powerful army there, which was entirely at his own disposal, rendered him in great measure independent of the government at Carthage, and the latter seemed disposed to take advantage of this circumstance to devolve all responsibility upon him. When he sent to Carthage for instructions as to how he should act in regard to Saguntum, he could obtain no other reply than that he should do as he thought best (Appian, *Hisp.* 10); and though the government afterwards avowed and supported his proceedings in that instance, they did little themselves to prepare for the impending contest. All was left to Hannibal, who, after the conquest of Saguntum, had returned once more to New Carthage for the winter, and was there actively engaged in preparations for transporting the scene of war in the ensuing campaign from Spain into Italy. At the same time, he did not neglect to provide for the defence of Spain and Africa during his absence: in the former country he placed his brother Hasdrubal with a considerable army, great part of which was composed of Africans, while he sent over a large body of Spanish troops to contribute to the defence of Africa and even of Carthage itself. (Polyb. iii. 33.) During the winter he allowed many of the Spaniards in his own army to return to their homes, that they might rejoin their standards with fresh spirits for the approaching campaign: he himself is said to have repaired to Gades, and there to have offered up in the temple of Melkarth, the tutelary deity of Tyre and of Carthage, a solemn sacrifice for the success of his expedition. (Liv. xxi. 21.)

All his preparations being now completed, Hannibal quitted his winter-quarters at New Carthage in the spring of 218, and crossed the Iberus with an army of 90,000 foot and 12,000 horse. (Polyb. iii. 35). The tribes between that river and the Pyrenees offered at first a vigorous resistance; and though they were quickly subdued, Hannibal thought it necessary to leave behind him a force of 11,000 men, under Hanno, to maintain this newly acquired province. His forces were farther thinned during the passage of the Pyrenees by desertion, which obliged him to send home a large body of his Spanish troops. With a greatly diminished army, but one on which he could securely rely, he now continued his march from the foot of the Pyrenees to the Rhone without meeting with any opposition, the Gaulish tribes through which he passed being favourably disposed to him, or having been previously gained over by his emissaries. The Roman consul, P. Scipio, had already arrived in the neighbourhood of Massilia, when he heard that Hannibal had reached the Rhone, but was too late to dispute the passage of that river: the barbarians on the left bank in vain endeavoured to prevent the Carthaginian army from crossing; and Hannibal, having effected his passage with but little loss, continued his march up the left bank of the Rhone as far as its confluence with the Isère. Here he interposed in a dispute between two rival chiefs of the Allobroges, and by lending his aid to establish one of them firmly on the throne, secured the co-operation of an efficient ally, who greatly facilitated his farther progress. But at the very commencement of the actual passage of the Alps he was met by hostile barbarians, who at first threatened altogether to prevent his advance; and it was not without heavy loss that he was able to surmount this difficult pass. For some time after this his advance was comparatively unimpeded; but a sudden and treacherous attack from the Gaulish mountaineers at the moment when his troops were struggling through a narrow and dangerous defile, went near to annihilate his whole army. Surmounting all these dangers, he at length reached the summit of the pass, and thenceforth suffered but little from hostile attacks; but the natural difficulties of the road, enhanced by the lateness of the season (the beginning of October, at which time the snows have already commenced in the high Alps), caused him almost as much detention and difficulty as the opposition of the barbarians on the other side of the mountains. So heavy were his losses from these combined causes, that when he at length emerged from the valley of Aosta into the plains of the Po, and encamped in the friendly country of the Insubrians, he had with him no more than 20,000 foot and 6000 horse. Such were the forces, as Polybius remarks (ii. 24), with which he descended into Italy, to attempt the overthrow of a power that a few years before was able to muster a disposable force of above 700,000 fighting men. (Polyb. iii. 35, 40—56; Liv. xxi. 21—37.)

The march of Hannibal across the Alps is one of the most remarkable events in ancient history, and, as such, was early disfigured by exaggerations and misconceptions. The above narrative is taken wholly from that of Polybius, which is certainly by far the most trustworthy that has descended to us; but that author has nowhere clearly stated by which of the passes across the Alps Hannibal effected his march; and this question has given rise to much controversy both in ancient and modern times. Into this discussion our limits will not allow us to enter, but the following may be briefly stated as the general results:—1. That after a careful examination of the text of Polybius, and comparison of the different localities, his narrative will be found on the whole to agree best with the supposition that Hannibal crossed the Graian Alps, or Little St. Bernard, though it cannot be denied that there are some difficulties attending this line, especially in regard to the descent into Italy. 2. That Caelius Antipater certainly represented him as taking this route (Liv. xxi. 38); and as he is known to have followed the Greek history of Silenus, who is said to have accompanied Hannibal in many of his campaigns, his authority is of the greatest weight. 3. That Livy and Strabo, on the contrary, both suppose him to have crossed the

Cottian Alps, or Mont Genèvre. (Liv. *l. c.*; Strab. iv. p. 209.) But the main argument that appears to have weighed with Livy, as it has done with several modern writers on the subject, is the assumption that Hannibal descended in the first instance into the country of the Taurinians, which is opposed to the direct testimony of Polybius, who says expressly that he descended among the Insubrians (*κατῆρε τολμηρῶς εἰς τὰ περὶ τὸν Πάδον πεδία, καὶ τὸ τῶν Ἰσόμβρων ἔθνος*, iii. 56.), and *subsequently* mentions his attack on the Taurinians. 4. That as according to Livy himself (xxi. 29) the Gaulish emissaries who acted as Hannibal's guides were Boians, it was natural that these should conduct him by the passage that led directly into the territory of their allies and brothers-in-arms, the Insubrians, rather than into that of the Taurinians, a Ligurian tribe, who were at this very time in a state of hostility with the Insubrians. (Polyb. iii. 60.) And this remark will serve to explain why Hannibal chose apparently a longer route instead of the more direct one of the Mont Genèvre. Lastly, it is remarkable that Polybius, though he censures the exaggerations and absurdities with which earlier writers had encumbered their narrative (iii. 47, 48), does not intimate that any doubt was entertained as to the line of his march; and Pompey, in a letter to the senate, written in 73 B. C. (ap. Sallust. *Hist.* Frag. lib. iii.), alludes to the route of Hannibal across the Alps as something well known: hence it appears clear that the passage by which he crossed them must have been one of those frequented in subsequent times by the Romans; and this argument seems decisive against the claims of the Mont Cenis, which have been advocated by some modern writers, that pass having apparently never been used until the middle ages. For a fuller examination of this much controverted subject, the reader may consult De Luc, *Histoire du Passage des Alpes par Annibal*, 8vo. Genève, 2d edit. 1825; Wickham and Cramer, *Dissertation on the Passage of Hannibal over the Alps*, Lond. 1828, 2d edit.; Ukert, *Hannibal's Zug. über die Alpen*, appended to the 4th vol. of his *Geographie d. Griech. u. Römer:* in which works the earlier dissertations and scattered remarks of other writers are discussed or referred to. Of the latest historians it may be noticed that Niebuhr (*Lect. on Rom. Hist*, vol. i. p. 170) and Arnold (*Hist. of Rome*, vol. iii. p. 83—92, note M), as well as Böttticher (*Gesch. d. Carthager*, p. 261), have decided in favour of the Little St. Bernard; while Michelet (*Hist. Romaine*, vol. ii. p. 10) and Thierry (*Hist. des Gaulois*, vol. i. p. 276), in common with almost all French writers, adopt the Mont Genèvre or Mont Cenis.

Five months had been employed in the march from New Carthage to the plains of Italy, of which the actual passage of the Alps had occupied fifteen days. (Polyb. iii. 56.) Hannibal's first care was now to recruit the strength of his troops, exhausted by the hardships and fatigues they had undergone: after a short interval of repose, he turned his arms against the Taurinians (a tribe bordering on, and hostile to, the Insubrians), whom he quickly reduced, and took their principal city. The news of the approach of P. Scipio next obliged him to turn his attention towards a more formidable enemy. Scipio had sent on his own army from Massilia into Spain, while he himself, returning to Etruria, crossed the Apennines from thence into Cisalpine Gaul, took the command of the praetor's army, which he found there, and led it against Hannibal. In the first action, which took place in the plains westward of the Ticinus, the cavalry and light-armed troops of the two armies were alone engaged; and the superiority of Hannibal's Numidian horse at once decided the combat in his favour. The Romans were completely routed, and Scipio himself severely wounded; in consequence of which he hastened to retreat beyond the Ticinus and the Po, under the walls of Placentia. Hannibal crossed the Po higher up; and advancing to Placentia, offered battle to Scipio; but the latter declined the combat, and withdrew to the hills on the left bank of the Trebia. Here he was soon after joined by the other consul, Ti. Sempronius Longus, who had hastened from Ariminum to his support: their combined armies were greatly superior to that of the Carthaginians, and Sempronius was eager to bring on a general battle, of which Hannibal, on his side, was not less desirous, notwithstanding the great inferiority of his force. The result was decisive: the Romans were completely defeated, with heavy loss; and the remains of their shattered army, together with the two consuls, took refuge within the walls of Placentia. (Polyb. iii. 60—74; Liv. xxi. 39—48, 52—56; Appian, *Annib.* 5—7; Zonar. viii. 23, 24.)

The battle of the Trebia was fought late in the year, and the winter had already begun with unusual severity, so that Hannibal's troops suffered severely from cold, and all his elephants perished, except one. But his victory had caused all the wavering tribes of the Gauls to declare in his favour; and he was now able to take up his winter-quarters in security, and to levy fresh troops among the Gauls, while he awaited the approach of spring. According to Livy (xxi. 58), he made an unsuccessful attempt to cross the Apennines before the winter was well over, but was driven back by the violence of the storms that he encountered. But as soon as the season permitted the renewal of military operations (B. C. 217), he entered the country of the Ligurian tribes, who had lately declared in his favour, and descended by the valley of the Macra into the marshes on the banks of the Arno. He had apparently chosen this route in order to avoid the Roman armies, which, under the two consuls, Flaminius and Servilius, guarded the more obvious passes of the Apennines; but the hardships and difficulties which he encountered in struggling through the marshes were immense, great numbers of his horses and beasts of burthen perished, and he himself lost the sight of one eye by a violent attack of ophthalmia. At length, however, he reached Faesulae in safety, and was able to allow his troops a short interval of repose. Flaminius, with his army, was at this time at Arretium; and Hannibal (whose object was always to bring the Roman commanders to a battle, in which the superior discipline of his veteran troops, and the excellence of his numerous cavalry, rendered him secure of victory), when he moved from Faesulae, passed by the Roman general, and advanced towards Perugia, laying waste the fertile country on his line of march. Flaminius immediately broke up his camp, and following the traces of Hannibal, fell into the snare which was prepared for him. His army was attacked under the most disadvantageous circumstances, where it was hemmed in between rocky heights previously occu-

pied by the enemy and the lake of Thrasymenus; and its destruction was almost complete, thousands fell by the sword, among whom was the consul himself; thousands more perished in the lake, and no less than 15,000 prisoners fell into the hands of Hannibal, who on his side is said to have lost only 1500 men. A body of 4000 horse, who had been sent to the support of Flaminius, under C. Centenius, were also intercepted, and the whole of them cut to pieces or made prisoners. (Polyb. iii. 77—86; Liv. xxii. 1—8; Appian, *Annib.* 9, 10; Zonar. viii. 25.) Hannibal's treatment of the captives on this occasion, as well as after the battle of the Trebia, was marked by the same policy on which he afterwards uniformly acted: the Roman citizens alone were retained as prisoners, while their Italian allies were dismissed without ransom to their respective homes. By this means he hoped to excite the nations of Italy against their Roman masters, and to place himself in the position of the leader of a national movement rather than that of a foreign invader. It was probably in order to give time for this feeling to display itself, that he did not, after so decisive a victory, push on towards Rome itself; but after an unsuccessful attempt upon the Roman colony of Spoletium, he turned aside through the Apennines into Picenum, and thence into the northern part of Apulia. Here he spent a great part of the summer, and was able effectually to restore his troops, which had suffered much from the hardships of their previous marches. But no symptoms appeared of the insurrections he had looked for among the Italians. The Romans had collected a fresh army; and Fabius, who had been appointed to the command of it, with the title of dictator, while he prudently avoided a general action, was able frequently to harass and annoy the Carthaginian army. Hannibal now, therefore, recrossed the Apennines, descended into the rich plains of Campania, and laid waste, without opposition, that fertile territory. But he was unable either to make himself master of any of the towns, or to draw the wary Fabius to a battle. The Roman general contented himself with occupying the mountain passes leading from Samnium into Campania, by which Hannibal must of necessity retreat, and believed that he had caught him as it were in a trap; but Hannibal eluded his vigilance by an ingenious stratagem, passed the defiles of the Apennines without loss, and established himself in the plains of Apulia, where he collected supplies from all sides, in order to prepare for the winter. During this operation the impatience of the Romans and the rashness of Minucius (who had been raised by the voice of popular clamour to an equality in the command with Fabius) were very near giving Hannibal the opportunity for which he was ever on the watch, to crush the Roman army by a decisive blow; but Fabius was able to save his colleague from destruction; and Hannibal, after obtaining only a partial advantage, took up his winter-quarters at the small town of Geronium. (Polyb. iii. 85—94, 100—105; Liv. xxii. 7—18, 23—30, 32; Plut. *Fab.* 3—13; Appian, *Annib.* 12—16; Zonar. viii. 25, 26.)

The next spring (B. C. 216) was a period of inaction on both sides: the Romans were engaged in making preparations for bringing an unusually large force into the field; and Hannibal remained at Geronium until late in the spring, when the want of provisions compelling him to move, he surprised the Roman magazines at Cannae, a small town of Apulia, and established his head-quarters there until the harvest could be got in. Meanwhile, the two Roman consuls, L. Aemilius Paullus and C. Terentius Varro, arrived at the head of an army of little less than 90,000 men. To this mighty host Hannibal gave battle in the plains on the right bank of the Aufidus, just below the town of Cannae.* We have no statement of the numbers of his army, but it is certain that it must have been greatly inferior to that of the enemy; notwithstanding which, the excellence of his cavalry, and the disciplined valour of his African and Spanish infantry, gave him the most decisive victory. The immense army of the Romans was not only defeated, but annihilated; and between forty and fifty thousand men are said to have fallen in the field, among whom was the consul Aemilius Paullus, both the consuls of the preceding year, the late master of the horse, Minucius, above eighty senators, and a multitude of the wealthy knights who composed the Roman cavalry. The other consul, Varro, escaped with a few horsemen to Venusia, and a small band of resolute men forced their way from the Roman camp to Canusium; all the rest were killed, dispersed, or taken prisoners. (Polyb. iii. 107—117; Liv. xxii. 36, 38—50; Plut. *Fab.* 14—16; Appian, *Annib.* 17—25; Zonar. ix. 1.)

Hannibal has been generally blamed for not following up his advantage at once, after so decisive a victory, by an immediate advance upon Rome itself,—a measure which was strongly urged upon him by Maharbal [MAHARBAL]; and we are told that he himself afterwards bitterly repented of his error. Whatever may be the motives that deterred him from such a step, we cannot but be surprised at his apparent inactivity after the battle. He probably expected that so brilliant a success would immediately produce a general rising among the nations of Italy, and remained for a time quietly in Apulia, until they should have had time to declare themselves. Nor were his hopes disappointed: the Hirpinians, all the Samnites (except the Pentrian tribe), and almost all the Apulians, Lucanians, and Bruttians declared in favour of Carthage. But though the whole of the south of Italy was thus apparently lost to the Romans, yet the effect of this insurrection was not so decisive as it would at first appear; for the Latin colonies, which still without exception remained faithful, gave the Romans a powerful hold upon the revolted provinces; and the Greek cities on the coast, though mostly disposed to join the Carthaginians, were restrained by the presence of Roman garrisons. Hence it became necessary to support the insurrection in the different parts of Italy with a Carthaginian force; and Hannibal, while he himself moved forward into Samnium, detached his brother Mago into Bruttium, and Hanno, one of his ablest officers, into Lucania. After securing the

* The battle of Cannae was fought, according to Claudius Quadrigarius (ap. Macrob. i. 16; Gell. v. 17. § 2), on the 2nd of August; but it seems probable that the Roman calendar was at this period considerably in advance of the true time, and that the battle was fought in reality at least as early as the middle of June. (See Arnold's *Rome*, vol. iii. p. 136; Clinton, *F. H.* vol. iii. p. 42; where the words "*behind* the true time" are evidently an accidental error.)

submission of the Samnites, he pushed forward into Campania, and though foiled in the attempt to make himself master of Neapolis, which had been the immediate object of his advance, he was more than compensated by the acquisition of Capua (a city scarcely inferior to Rome itself in importance), the gates of which were opened to him by the popular party. Here, after reducing the small towns of Nuceria and Acerrae, he established his army in winter-quarters; while he, at the same time, carried on the siege of Casilinum, a small but strong fortress in the immediate neighbourhood. (Liv. xxii. 58, 61, xxiii. 1—10, 14—18; Zonar. ix. 1, 2; Plut. *Fab.* 17.)

Capua was celebrated for its wealth and luxury, and the enervating effect which these produced upon the army of Hannibal became a favourite theme of rhetorical exaggeration in later ages. (Zonar. ix. 3; Florus, ii. 6.) The futility of such declamations is sufficiently shown by the simple fact that the superiority of that army in the field remained as decided as ever. Still it may be truly said that the winter spent at Capua, B. C. 216–215, was in great measure the turning point of Hannibal's fortune, and from this time the war assumed an altered character. The experiment of what he could effect with his single army had now been fully tried, and, notwithstanding all his victories, it had decidedly failed; for Rome was still unsubdued, and still provided with the means of maintaining a protracted contest. But Hannibal had not relied on his own forces alone, and he now found himself, apparently at least, in a condition to commence the execution of his long-cherished plan,—that of arming Italy itself against the Romans, and crushing the ruling power by means of her own subjects. It was to this object that his attention was henceforth mainly directed; and hence, even when apparently inactive, he was, in reality, occupied with the most important schemes, and busy in raising up fresh foes to overwhelm his antagonists. From this time, also, the Romans in great measure changed their plan of operations, and, instead of opposing to Hannibal one great army in the field, they hemmed in his movements on all sides, guarded all the most important towns with strong garrisons, and kept up an army in every province of Italy, to thwart the operations of his lieutenants, and check the rising disposition to revolt. It is impossible here to follow in detail the complicated movements of the subsequent campaigns, during which Hannibal himself frequently traversed Italy in all directions, appearing suddenly wherever his presence was called for, and astonishing, and often baffling, the enemy by the rapidity of his marches. Still less can we advert to all the successes or defeats of his generals, though these of necessity often influenced his own operations. All that we can do is, to notice very briefly the leading events which distinguished each successive campaign. But it is necessary to bear in mind, if we would rightly estimate the character and genius of Hannibal, that it was not only where he was present in person that his superiority made itself felt: as Polybius has justly remarked (ix. 22), he was at once the author and the presiding spirit of all that was done in this war against the Roman power,—in Sicily and in Macedonia, as well as in Italy itself, from one extremity of the peninsula to the other.

The campaign of 215 was not marked by any decisive events. Casilinum had fallen in the course of the winter, and with the advance of spring Hannibal took up his camp on Mount Tifata, where, while awaiting the arrival of reinforcements from Carthage, he was at hand to support his partisans in Campania, and oppose the Roman generals in that province. But his attempts on Cumae and Neapolis were foiled; and even after he had been joined by a force from Carthage (very inferior, however, to what he had expected), he sustained a repulse before Nola, which was magnified by the Romans into a defeat. As the winter approached, he withdrew into Apulia, and took up his quarters in the plains around Arpi. But other prospects were already opening before him; in his camp on Tifata he had received embassies from Philip, king of Macedonia, and Hieronymus of Syracuse, both of which he had eagerly welcomed; and thus sowed the seeds of two fresh wars, and raised up two formidable enemies against the Roman power. (Liv. xxiii. 19, 20, 30—39, 41—46; xxiv. 6; Plut. *Marc.* 10—12; Polyb. vii. 2, 9; Zonar. ix. 4.)

These two collateral wars in some degree drew off the attention of both parties from that in Italy itself; yet the Romans still opposed to the Carthaginian general a chain of armies which hampered all his operations; and though Hannibal was ever on the watch for the opportunity of striking a blow, the campaign of 214 was still less decisive than that of the preceding year. Early in the summer he advanced from Apulia to his former station on Mount Tifata, to watch over the safety of Capua; from thence he had descended to the Lake Avernus, in hopes of making himself master of Puteoli, when a prospect was held out to him of surprising the important city of Tarentum. Thither he hastened by forced marches, but arrived too late,—Tarentum had been secured by a Roman force. After this his operations were of little importance, until he again took up his winter-quarters in Apulia. (Liv. xxiv. 12, 13, 17, 20.)

During the following summer (B. C. 213), while all eyes were turned towards the war in Sicily, Hannibal remained almost wholly inactive in the neighbourhood of Tarentum, the hopes he still entertained of making himself master of that important city rendering him unwilling to quit that quarter of Italy. Fabius, who was opposed to him, was equally inefficient; and the capture of Arpi, which was betrayed into his hands, was the only advantage he was able to gain. But before the close of the ensuing winter Hannibal was rewarded with the long-looked-for prize, and Tarentum was betrayed into his hands by Nicon and Philemenus. The advantage, however, was still incomplete, for a Roman garrison still held possession of the citadel, from which he was unable to dislodge them. (Polyb. viii. 26—36; Liv. xxiv. 44—47; xxv. 1, 8—11; Appian, *Annib.* 31—33.)

The next year (212) was marked by important events. In Sicily, on the one hand, the fall of Syracuse more than counterbalanced the acquisition of Tarentum; while in Spain, on the contrary, the defeat and death of the two Scipios [HASDRUBAL, No. 6] seemed to establish the superiority of Carthage in that country, and open the way to Hasdrubal to join his brother in Italy; a movement which Hannibal appears to have been already long expecting. Meanwhile, the two consuls, emboldened by the apparent inactivity of the Cartha-

ginian general, began to draw together their forces for the purpose of besieging Capua. Hanno, who was despatched thither by Hannibal with a large convoy of stores and provisions, was defeated, and the object of his march frustrated; and though another officer of the same name, with a body of Carthaginian and Numidian troops, threw himself into the city, the Romans still threatened it with a siege, and Hannibal himself was compelled to advance to its relief. By this movement he for a time checked the operations of the consuls, and compelled them to withdraw; but he was unable to bring either of them to battle. Centenius, a centurion, who had obtained the command of a force of 8000 men, was more confident; he ventured an engagement with Hannibal, and paid the penalty of his rashness by the loss of his army and his life. This success was soon followed by a more important victory over the praetor Cn. Fulvius at Herdonea in Apulia, in which the army of the latter was utterly destroyed, and 20,000 men cut to pieces. But while Hannibal was thus employed elsewhere, he was unable to prevent the consuls from effectually forming the siege of Capua, and surrounding that city with a double line of intrenchments. (Liv. xxv. 13—15, 18—22.)

His power in the south had been increased during this campaign by the important accession of Metapontum and Thurii: but the citadel of Tarentum still held out, and, with a view to urge the siege of this fortress by his presence, Hannibal spent the winter, and the whole of the ensuing spring (211), in its immediate neighbourhood. But as the season advanced, the pressing danger of Capua once more summoned him to its relief. He accordingly presented himself before the Roman camp, and attacked their lines from without, while the garrison co-operated with him by a vigorous sally from the walls. Both attacks were, however, repulsed, and Hannibal, thus foiled in his attempt to raise the siege by direct means, determined on the bold manoeuvre of marching directly upon Rome itself, in hopes of thus compelling the consuls to abandon their designs upon Capua, in order to provide for the defence of the city. But this daring scheme was again frustrated: the appearance of Hannibal before the gates of Rome for a moment struck terror through the city, but a considerable body of troops was at the time within the walls, and the consul, Fulvius Flaccus, as soon as he heard of Hannibal's march, hastened, with a portion of the besieging army, from Capua, while he still left with the other consul a force amply sufficient to carry on the siege. Hannibal was thus disappointed in the main object of his advance, and he had no means of effecting any thing against Rome itself, where Fulvius and Fabius confined themselves strictly to the defensive, allowing him to ravage the whole country, up to the very walls of Rome, without opposition. Nothing therefore remained for him but to retreat, and he accordingly recrossed the Anio, and marched slowly and sullenly through the land of the Sabines and Samnites, ravaging the country which he traversed, and closely followed by the Roman consul, upon whom he at length turned suddenly, and, by a night attack, very nearly destroyed his whole army. When he had thus reached Apulia, he made from thence a forced march into Bruttium, in hopes of surprising Rhegium; but here he was again foiled, and Capua, which he was now compelled to abandon to its fate, soon after surrendered to the Romans. Hannibal once more took up his winter-quarters in Apulia. (Liv. xxvi. 4—14; Polyb. ix. 3—7; Appian, *Annib.* 38—43; Zonar. ix. 6.)

The commencement of the next season (210) was marked by the fall of Salapia, which was betrayed by the inhabitants to Marcellus; but this loss was soon avenged by the total defeat and destruction of the army of the proconsul Cn. Fulvius at Herdonea. Marcellus, on his part, carefully avoided an action for the rest of the campaign, while he harassed his opponent by every possible means. Thus the rest of that summer, too, wore away without any important results. But this state of comparative inactivity was necessarily injurious to the cause of Hannibal: the nations of Italy that had espoused that cause when triumphant, now began to waver in their attachment; and, in the course of the following summer (209), the Samnites and Lucanians submitted to Rome, and were admitted to favourable terms. A still more disastrous blow to the Carthaginian cause was the loss of Tarentum, which was betrayed into the hands of Fabius, as it had been into those of Hannibal. In vain did the latter seek to draw the Roman general into a snare; the wary Fabius eluded his toils. But Marcellus, after a pretended victory over Hannibal during the earlier part of the campaign, had shut himself up within the walls of Venusia, and remained there in utter inactivity. Hannibal meanwhile still traversed the open country unopposed, and laid waste the territories of his enemies. Yet we cannot suppose that he any longer looked for ultimate success from any efforts of his own: his object was, doubtless, now only to maintain his ground in the south until his brother Hasdrubal should appear in the north of Italy, an event to which he had long looked forward with anxious expectation. (Liv. xxvii. 1, 2, 4, 12—16, 20; Plut. *Fab.* 19, 21—23, *Marc.* 24—27; Appian, *Annib.* 45—50; Zonar. ix. 7, 8.)

Yet the following summer (208) was not unmarked by some brilliant achievements. The Romans having formed the siege of Locri, a legion, which was despatched to their support from Tarentum, was intercepted in its march, and utterly destroyed; and not long afterwards the two consuls, Crispinus and Marcellus, who, with their united armies, were opposed to Hannibal in Lucania, allowed themselves to be led into an ambush, in which Marcellus was killed, and Crispinus mortally wounded. After this the Roman armies withdrew, while Hannibal hastened to Locri, and not only raised the siege, but utterly destroyed the besieging army. Thus he again found himself undisputed master of the south of Italy during the remainder of this campaign. (Liv. xxvii. 25—28; Polyb. x. 32; Plut. *Marc.* 29; Appian, *Annib.* 50; Zonar. ix. 9.)

Of the two consuls of the ensuing year (207), C. Nero was opposed to Hannibal, while M. Livius was appointed to take the field against Hasdrubal, who had at length crossed the Alps, and descended into Cisalpine Gaul. [HASDRUBAL, No. 6.] According to Livy (xxvii. 39), Hannibal was apprised of his brother's arrival at Placentia before he had himself moved from his winter-quarters; but it is difficult to believe that, if this had been the case, he would not have made more energetic efforts to join him. If we can trust the narrative transmitted to us, which is certainly in many respects unsatis-

factory, Hannibal spent much time in various unimportant movements, before he advanced northwards into Apulia, where he was met by the Roman consul, and not only held in check, but so effectually deceived, that he knew nothing of Nero's march to support his colleague until after his return, and the first tidings of the battle of the Metaurus were conveyed to him by the sight of the head of Hasdrubal. (Liv. xxvii. 40—51 ; Polyb. xi. 1—3 ; Appian, *Annib.* 52 ; Zonar. ix. 9.)

But, whatever exaggeration we may justly suspect in this relation, it is not the less certain that the defeat and death of Hasdrubal was decisive of the fate of the war in Italy, and the conduct of Hannibal shows that he felt it to be such. From this time he abandoned all thoughts of offensive operations, and, withdrawing his garrisons from Metapontum, and other towns that he still held in Lucania, collected together his forces within the peninsula of Bruttium. In the fastnesses of that wild and mountainous region he maintained his ground for nearly four years, while the towns that he still possessed on the coast gave him the command of the sea. Of the events of these four years (B. C. 207—203) we know but little. It appears that the Romans at first contented themselves with shutting him up within the peninsula, but gradually began to encroach upon these bounds ; and though the statements of their repeated victories are doubtless gross exaggerations, if not altogether unfounded, yet the successive loss of Locri, Consentia, and Pandosia, besides other smaller towns, must have hemmed him in within limits continually narrowing. Crotona seems to have been his chief stronghold, and centre of operations ; and it was during this period that he erected, in the temple of the Lacinian Juno, near that city, a column bearing an inscription which recorded the leading events of his memorable expedition. To this important monument, which was seen and consulted by Polybius, we are indebted for many of the statements of that author. (Polyb. iii. 33, 56 ; Liv. xxvii. 51, xxviii. 12, 46 ; xxix. 7, 36.)

It is difficult to judge whether it was the expectation of effective assistance from Carthage; or the hopes of a fresh diversion being operated by Mago in the north, that induced Hannibal to cling so pertinaciously to the corner of Italy that he still held. It is certain that he was at any time free to quit it ; and when he was at length induced to comply with the urgent request of the Carthaginian government that he should return to Africa to make head against Scipio, he was able to embark his troops without an attempt at opposition. (Liv. xxx. 19, 20.) His departure from Italy seems, indeed, to have been the great object of desire with the Romans. For more than fifteen years had he carried on the war in that country, laying it waste from one extremity to the other, and during all this period his superiority in the field had been uncontested. (Polyb. x. 33, xv. 11; Corn. Nep. *Hann.* 5.) The Romans calculated that in these fifteen years their losses in the field alone had amounted to not less than 300,000 men (Appian, *Pun.* 134) ; a statement which will hardly appear exaggerated, when we consider the continual combats in which they were engaged by their ever-watchful foe.

Hannibal landed, with the small but veteran army which he was able to bring with him from Italy, at Leptis, in Africa, apparently before the close of the year 203. From thence he proceeded to the strong city of Hadrumetum. The circumstances of the campaign which followed are very differently related, nor will our space allow us to enter into any discussion of the details. Some of these, especially the well-known account of the interview between Scipio and Hannibal, savour strongly of romance, notwithstanding the high authority of Polybius. (Comp. Polyb. xv. 1—9 ; Liv. xxx. 25—32 ; Appian, *Pun.* 33—41 ; Zonar. ix. 13.) The decisive action was fought at a place called Naragara, not far from the city of Zama ; and Hannibal, according to the express testimony of his antagonist, displayed on this occasion all the qualities of a consummate general. But he was now particularly deficient in that formidable cavalry which had so often decided the victory in his favour: his elephants, of which he had a great number, were rendered unavailing by the skilful management of Scipio, and the battle ended in his complete defeat, notwithstanding the heroic exertions of his veteran infantry. Twenty thousand of his men fell on the field of battle ; as many more were made prisoners, and Hannibal himself with difficulty escaped the pursuit of Masinissa, and fled with a few horsemen to Hadrumetum. Here he succeeded in collecting about 6000 men, the remnant of his scattered army, with which he repaired to Carthage. But all hopes of resistance were now at an end, and he was one of the first to urge the necessity of an immediate peace. Much time, however, appears to have been occupied in the negotiations for this purpose ; and the treaty was not finally concluded until the year after the battle of Zama (B. C. 201). (Polyb. xv. 10—19 ; Liv. xxx. 33—44 ; Appian, *Pun.* 42—66 ; Zonar. ix. 14.)

By this treaty Hannibal saw the object of his whole life frustrated, and Carthage effectually humbled before her imperious rival. But his enmity to Rome was unabated ; and though now more than 45 years old, he set himself to work, like his father, Hamilcar, after the end of the first Punic war, to prepare the means for renewing the contest at no distant period. His first measures related to the internal affairs of Carthage, and were directed to the reform of abuses in the administration, and the introduction of certain constitutional changes, which our imperfect knowledge of the government of Carthage does not enable us clearly to understand. We are told that after the termination of the war with Rome, Hannibal was assailed by the opposite faction with charges of remissness, and even treachery, in his command—accusations so obviously false, that they appear to have recoiled on the heads of his accusers ; and he was not only acquitted, but shortly afterwards was raised to the chief magistracy of the republic, the office styled by Livy *praetor*—by which it is probable that he means one of the suffetes. (Liv. xxxiii. 46 ; Corn. Nep. *Hann.* 7 ; Zonar. ix. 14.) But the virtual control of the whole government had at this time been assumed by the assembly of judges (*ordo judicum* (Liv. *l. c.*) apparently the same with the Council of One hundred ; see Justin. xix. 2, and Aristot, *Pol.* ii. 11), evidently a high aristocratic body ; and it was only by the overthrow of this power that Hannibal was enabled to introduce order into the finances of the state, and thus prepare the way for the gradual restoration of the republic. But though he succeeded in accomplishing this object, and in introducing the most beneficial

reforms, such a revolution could not but irritate the adverse faction, and they soon found an opportunity of avenging themselves, by denouncing him to the Romans as engaged in negotiations with Antiochus III. king of Syria, to induce him to take up arms against Rome. (Liv. xxxiii. 45). There can be little doubt that the charge was well founded, and Hannibal saw that his enemies were too strong for him. No sooner, therefore, did the Roman envoys appear at Carthage than he secretly took to flight, and escaped by sea to the island of Cercina, from whence he repaired to Tyre, and thence again, after a short interval, to the court of Antiochus at Ephesus. The Syrian monarch was at this time (B. C. 193) on the eve of war with Rome, though hostilities had not actually commenced. Hence Hannibal was welcomed with the utmost honours. But Antiochus, partly perhaps from incapacity, partly also from personal jealousy, encouraged by the intrigues of his courtiers, could not be induced to listen to his judicious counsels, the wisdom of which he was compelled to acknowledge when too late. Hannibal in vain urged the necessity of carrying the war at once into Italy, instead of awaiting the Romans in Greece. The king could not be persuaded to place a force at his disposal for this purpose, and sent him instead to assemble a fleet for him from the cities of Phoenicia. This Hannibal effected, and took the command of it in person; but his previous habits could have little qualified him for this service, and he was defeated by the Rhodian fleet in an action near Side. But unimportant as his services in this war appear to have been, he was still regarded by the Romans with such apprehension, that his surrender was one of the conditions of the peace granted to Antiochus after his defeat at Magnesia, B. C. 190. (Polyb. xxi. 14, xxii. 26.) Hannibal, however, foresaw his danger, and made his escape to Crete, from whence he afterwards repaired to the court of Prusias, king of Bithynia. Another account represents him as repairing from the court of Antiochus to Armenia, where it is said he found refuge for a time with Artaxias, one of the generals of Antiochus who had revolted from his master, and that he superintended the foundation of Artaxata, the new capital of the Armenian kingdom. (Strab. xi. p. 528; Plut. *Lucull.* 31.) In any case it was with Prusias that he ultimately took up his abode. That monarch was in a state of hostility with Eumenes, the faithful ally of Rome, and on that account unfriendly at least to the Romans. Here, therefore, he found for some years a secure asylum, during which time we are told that he commanded the fleet of Prusias in a naval action against Eumenes, and gained a victory over that monarch, absurdly attributed by Cornelius Nepos and Justin to the stratagem of throwing vessels filled with serpents into the enemy's ships! (Liv. xxxiii. 47—49, xxxiv. 60, 61, xxxv. 19, 42, 43, xxxvi. 7, 15, xxxvii. 8, 23, 24; Appian, *Syr.* 4, 7, 10, 11, 14, 22; Zonar. ix. 18, 20; Corn. Nep. *Hann.* 7—11; Justin. xxxii. 4.) But the Romans could not be at ease so long as Hannibal lived; and T. Quintius Flamininus was at length despatched to the court of Prusias to demand the surrender of the fugitive. The Bithynian king was unable to resist, and sent troops to arrest his illustrious guest; but Hannibal, who had long been in expectation of such an event, as soon as he found that all approaches were beset, and that flight was impossible, took poison, to avoid falling into the hands of his enemies. (Liv. xxxix. 51; Corn. Nep. *Hann.* 12; Justin. xxxii. 4. § 8; Plut. *Flamin.* 20; Zonar. ix. 21.) The year of his death is uncertain, having been a subject of much dispute among the Roman chronologers. The testimony of Polybius on the point, which would have appeared conclusive, is doubtful. From the expressions of Livy, we should certainly have inferred that he placed the death of Hannibal, together with those of Scipio and Philopoemen, in the consulship of M. Claudius Marcellus and Q. Fabius Labeo (B. C. 183); and this, which was the date adopted by Atticus, appears on the whole the most probable; but Cornelius Nepos expressly says that Polybius assigned it to the following year (182), and Sulpicius to the year after that (B. C. 181). (Corn. Nep. *Hann.* 13; Liv. xxxix 50, 52; Clinton, *F. H.* vol. iii. p. 72). The scene of his death and burial was a village named Libyssa, on the coast of Bithynia. (Plut. *Flamin.* 20; Appian, *Syr.* 11; Zonar. ix. 21.)

Hannibal's character has been very variously estimated by different writers. A man who had rendered himself so formidable to the Roman power, and had wrought them such extensive mischief, could hardly fail to be the object of the falsest calumnies and misrepresentations during his life; and there can be no doubt that many such were recorded in the pages of the historian Fabius, and have been transmitted to us by Appian and Zonaras. He was judged with less passion, and on the whole with great impartiality, by Polybius. (ix 22—26, xi. 19, xxiv. 9. An able review of his character will be found also in Dion Cassius, *Exc. Peiresc.* 47, *Exc. Vat.* 67.) But that writer tells us that he was accused of avarice by the Carthaginians, and of cruelty by the Romans. Many instances of the latter are certainly recorded by the Roman historians; but even if we were content to admit them all as true (and many of them are even demonstrably false), they do not exceed, or even equal what the same writers have related of their own generals: and severity, often degenerating into cruelty, seems to have been so characteristic of the Carthaginians in general, that Hannibal's conduct in this respect, as compared with that of his countrymen, deserves to be regarded as a favourable exception. We find him readily entering into an agreement with Fabius for an exchange of prisoners; and it was only the sternness of the Romans themselves that prevented the same humane arrangements from being carried throughout the war. On many occasions too his generous sympathy for his fallen foes bears witness of a noble spirit; and his treatment of the dead bodies of Flaminius, of Gracchus, and of Marcellus (Liv. xxii. 7, xxv. 17; Plut. *Marc.* 30), contrasts most favourably with the barbarity of Claudius Nero to that of Hasdrubal. The charge of avarice appears to have been as little founded: of such a vice in its lowest acceptation he was certainly incapable, though it is not unlikely that he was greedy of money for the prosecution of his great schemes, and perhaps unscrupulous in his modes of acquiring it. Among other virtues he is extolled for his temperance and continence (Justin. xxxii. 4; Frontin. iv. 3. § 7), and for the fortitude with which he endured every species of toil and hardship (Dion Cass. *Exc. Peiresc.* 47.) Of his abilities as a general it is unnecessary to speak: all the great masters of the art of

war, from Scipio to the emperor Napoleon, have concurred in their homage to his genius. But in comparing Hannibal with any other of the great leaders of antiquity, we must ever bear in mind the peculiar circumstances in which he was placed. He was not in the position either of a powerful monarch, disposing at his pleasure of the whole resources of the state, nor yet in that of a republican leader, supported by the patriotism and national spirit of the people that followed him to battle. Feebly and grudgingly supported by the government at home, he stood alone, at the head of an army composed of mercenaries of many nations, of men fickle and treacherous to all others but himself, men who had no other bond of union than their common confidence in their leader. Yet not only did he retain the attachment of these men, unshaken by any change of fortune, for a period of more than fifteen years, but he trained up army after army; and long after the veterans that had followed him over the Alps had dwindled to an inconsiderable remnant, his new levies were still as invincible as their predecessors.

Of the private character of Hannibal we know very little—no man ever played so conspicuous a part in history of whom so few personal anecdotes have been recorded. Yet this can hardly have been for want of the opportunity of preserving them, for we are told (Corn. Nep. *Hann.* 13) that he was accompanied throughout his campaigns by two Greek writers, Silenus and Sosilus; and we know that the works of both these authors were extant in later times; but they seem to have been unworthy of their subject. Sosilus is censured by Polybius (iii. 20. § 5) for the fables and absurdities with which he had overlaid his history; and Silenus is only cited as an authority for dreams and prodigies. The former is said also to have acted as Hannibal's instructor in Greek, a language which, at least in the latter years of his life, he spoke with fluency (Cic. *de Or.* ii. 18), and in which he even composed, during his residence at the court of Prusias, a history of the expedition of Cn. Manlius Vulso against the Galatians. (Corn. Nep. *l. c.*) If we may believe Zonaras (viii. 24), he was at an early age master of several other languages also, Latin among the rest: but this seems at least very doubtful. Dion Cassius, however, also bears testimony (*Fr. Vat.* 67, p. 187, ed. Mai) to his having received an excellent education, not only in Punic, but in Greek learning and literature. During his residence in Spain Hannibal had married the daughter of a Spanish chieftain (Liv. xxiv. 41); but we do not learn that he left any children.

The principal ancient authorities for the life of Hannibal have been already cited in the course of the above narrative: besides those there referred to, many detached facts and anecdotes, but almost all relating to his military operations, will be found in Valerius Maximus, Polyaenus, and Frontinus: and the leading events of the second Punic war are also given by the epitomizers of Roman history, Florus, Eutropius, and Orosius. Among modern writers it may be sufficient to mention Arnold, the third volume of whose History of Rome contains much the best account of the second Punic war that has yet appeared; and Niebuhr, in his Lectures on Roman History (vol. i. lect. 8—15). The reader who desires military commentaries on his operations may consult Vaudoncourt (*Hist. des Campagnes d'Annibal en Italie*, 3 tom. Milan, 1812) and Guischard (*Mémoires Militaires sur les Grecs et les Romains*, 4to. La Haye, 1758). There are few separate histories of the second Punic war as a whole: the principal are Becker's *Vorarbeiten zu einer Geschichte des zweiten Punischen Krieges*, and a work entitled *Der Zweite Punische Krieg und der Kriegsplan der Karthager*, by Ludwig-Freiherr von Vincke.

11. Surnamed Monomachus, an officer in the army of the preceding, who, according to Polybius, was a man of a ferocious and sanguinary disposition, and the real author or adviser of many cruelties which were attributed to the great commander. Among other things, he is said to have recommended Hannibal to teach his soldiers to live upon human flesh, a piece of advice which could not have been seriously meant, though it is gravely urged by Roman writers as a reproach against the son of Hamilcar. (Polyb. ix. 24; Liv. xxiii. 5; Dion Cass. *Fr. Vat.* 72, p. 191, ed. Mai.)

12. A Carthaginian officer in the service of the great Hannibal, who was sent by him to Syracuse, together with Hippocrates and Epicydes, in order to gain over Hieronymus to the Carthaginian alliance. He proceeded from thence to Carthage, leaving his two colleagues to conduct affairs in Sicily. (Polyb. vii. 2, 4; Liv. xxiv. 6.)

13. Surnamed the Starling (ὁ Ψάρ), is mentioned by Appian (*Pun.* 68) as one of the leaders of the party favourable to Masinissa in the dissensions that arose at Carthage after the end of the second Punic war; but we do not again meet with his name. [E. H. B.]

HANNIBALLIA'NUS, half-brother of Constantine the Great. Constantius Chlorus, by his second wife Flavia Maximiana Theodora, had three daughters, Constantia, Anastasia, and Eutropia; also three sons, Delmatius, Julius Constantius, and Hanniballianus. These boys, who at the period of their father's death must have been prevented by their youth from disputing the sovereignty, were educated at Toulouse, and when they grew up to manhood their politic brother took care to gratify any ambitious longings which they might have cherished, by a liberal distribution of empty honours. Hanniballianus, in acknowledgment of his royal blood, was invested with the scarlet gold-bordered robe, and received the high-sounding but as yet vague title of *Nobilissimus*—distinctions which he enjoyed until A. D. 337, when he was involved in the cruel massacre of all those members of the Flavian house whose existence was supposed to threaten the security of the new Augusti.

It must be observed, that the three sons of Theodora are, in the Alexandrian chronicle, distinguished as Delmatius, Constantius, and Hanniballianus; but by Zonaras they are named Constantinus, Hanniballianus, and Constantius, while Theophanes expressly asserts that Hanniballianus is the same with Delmatius. The conflicting evidence has been carefully examined by Tillemont, who decides in favour of the Alexandrian chronicle, although it must be confessed that the question is involved in much obscurity. [DELMATIUS.]

(Chron. Alex. p. 648, ed. 1615; Zonar, xii. 33; Zozim. ii. 39, 40; Theophanes, *Chron.* ad ann. 296; Auson. *Prof.* 17; Liban. *Or.* 15; Tillemont, *Hist. des Emp.* vol. iv. *Notes sur Constantin.* n. 4.) [W. R.]

HANNIBALLIA'NUS, FLA'VIUS CLAU'-

DIUS, son of the elder, brother of the younger Delmatius [DELMATIUS], grandson of Constantius Chlorus, and nephew of the foregoing, received in marriage Constantina, daughter of his uncle Constantine the Great, by whom he was nominated to the government of Pontus, Cappadocia, and Lesser Armenia, with the title of king, a designation which had never been assumed by any Roman ruler since the expulsion of Tarquin the Proud, and which would have been regarded with horror and disgust even in the days of Nero or Commodus. However startling the appellation may appear, nothing can be more unreasonable than the scepticism of Gibbon, for the fact is not only recorded by Ammianus and other historians of the period, but their testimony is fully corroborated by coins unquestionably genuine, which bear the legend FL. (or FL. CL.) HANNIBALLIANO. REGI. This prince shared the fate of his kindred, and perished in the general massacre of the imperial family which followed the death of Constantine. (Amm. Marc. xiv. 1, and note of Valesius; Aur. Vict. *Epit.* 61; Chron. Paschal. 286; Spanheim, *de Usu et Praest. Numismat.* Diss. xii.; Eckhel, vol. viii. p. 104.)

[W. R.]

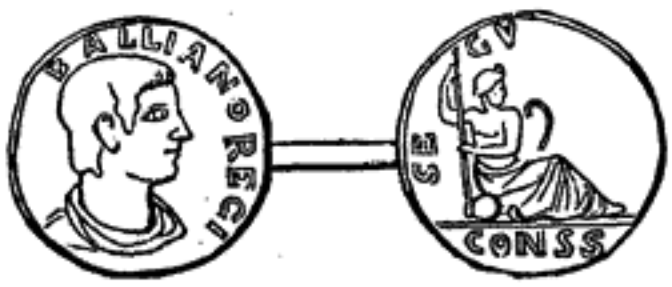

COIN OF HANNIBALLIANUS.

HANNO (Ἄννων). This name seems to have been still more common at Carthage than those of Hamilcar and Hannibal; hence it is even more difficult to distinguish or identify, with any reasonable probability, the numerous persons that bore it. In the enumeration of them here given, it has been judged the safest plan to consider all those as distinct whom there are no sufficient grounds for identifying; though it is probable that several of them might prove to be the same person, if our information were more complete. But as we repeatedly meet with two or more Hannos in the same army, or engaged in the same enterprise, it is evident that no presumption arises of identity from the mere circumstance of their being contemporaries.

1. Father of the Hamilcar who was killed at Himera, B.C. 480, according to Herodotus (vii. 165). See HAMILCAR, No. 1.

2. Son of the same Hamilcar, according to Justin (xix. 2). It is probable that this is the same with the father of Himilco, who took Agrigentum, B.C. 406 (Diod. xiii. 80); it being expressly stated by Diodorus that that general and Hannibal, the son of Gisco, who was also grandson of Hamilcar, No. 1, were of the same family. Heeren (*Ideen*, vol. iv. p. 539) conjectures this Hanno to be the same with the navigator and author of the Periplus.

3. According to Justin (XX. 5), the commander of the Carthaginians in Sicily in one of their wars with Dionysius in the latter part of his reign (probably the last of all, concerning which we have little information in Diodorus), was named Hanno. He is apparently the same to whom the epithet *Magnus* is applied in the epitome of Trogus Pompeius (Prol. XX.); and it is probable that the twentieth book of that author contained a relation of the exploits in Africa by which he earned this title. These are omitted by Justin, who, however, speaks of Hanno in the following book (xxi. 4) as "princeps Carthaginiensium," and as possessed of private wealth and resources exceeding those of the state itself. This great power led him, according to the same author, to aim at possessing himself of the absolute sovereignty. After a fruitless attempt to poison the senators at a marriage-feast, he excited a rebellion among the slaves, but his schemes were again frustrated, and he fled for refuge to a fortress in the interior, where he assembled an army of 20,000 men, and invoked the assistance of the Africans and Moors. But he soon fell into the hands of the Carthaginians, who crucified him, together with his sons and all his kindred. (Justin. xxi. 4, xxii. 7.) The date of this event, which is related only by Justin and Orosius (iv. 6, who copies Justin almost verbatim), and incidentally alluded to by Aristotle (*Pol.* v. 7), must apparently be placed between the first expulsion and the return of the younger Dionysius, i. e. between 356 and 346 B.C. There is a Hanno mentioned by Polyaenus (v. 9) as commanding a Carthaginian fleet on the coast of Sicily against Dionysius, who may be the same with the above. Bötticher also conjectures (*Gesch. der Carthager*, p. 178) that the Hanno mentioned by Diodorus (xvi. 81) as the father of Gisco [GISCO, No. 2] is no other than this one; but there is no proof of this supposition.

4. Commander of the Carthaginian fleet and army sent to Sicily in B.C. 344, according to Diodorus (xvi. 67). In all the subsequent operations of that expedition, Plutarch speaks of Mago as the Carthaginian commander (*Timol.* 17—20); but in one place (*Ib.* 19), he mentions Hanno as lying in wait with a squadron to intercept the Corinthian ships. Whether the same person is meant in both these cases, or that Hanno in Diodorus is merely a mistake for Mago, it seems impossible to decide.

5. One of the generals appointed to take the field against Agathocles when the latter had effected his landing in Africa, B.C. 310. He is said to have had an hereditary feud with Bomilcar, his colleague in the command, which did not, however, prevent their co-operation. In the battle that ensued Hanno commanded the right wing, and placed himself at the head of the sacred battalion, a select body of heavy infantry, apparently native Carthaginians, with which he attacked the enemy's left wing vigorously, and for a time successfully, but at length fell covered with wounds, on which his troops gave way. (Diod. xx. 10—12; Justin. xxii. 6; comp. Oros. iv. 6.)

6. One of the three generals appointed to act against Archagathus, the son of Agathocles, in Africa. He totally defeated the Syracusan general, Aeschrion, who was opposed to him. (Diod. xx. 59, 60.)

7. Commander of the Carthaginian garrison at Messana, at the beginning of the first Punic war, B.C. 264. It appears that while one party of the Mamertines had sent to request assistance from Rome, the adverse faction had had recourse to Carthage, and had actually put Hanno with a body of Carthaginian troops in possession of the citadel. Hence, when the Roman officer, C. Claudius, came to announce to the Mamertines that the Romans were sending a force to their support, and called on them to eject the Carthaginians, no answer was returned. On this, Claudius retired to Rhegium, where he collected a few ships, with which he at-

tempted to pass into Sicily. His first attempt was easily baffled, and some of his ships fell into the hands of Hanno, who sent them back to him with a friendly message; but, on receiving a haughty answer, he declared that he would not suffer the Romans even to wash their hands in the sea. Nevertheless, Claudius eluded his vigilance, and landed at Messana, where he held a conference with the Mamertines, in which Hanno having been incautiously induced to take a part, was treacherously seized by the Romans and detained a prisoner. In order to procure his liberty, he consented to withdraw the garrison from the citadel, and surrender it to the Romans; a concession, for which, on his return to Carthage, the council of elders condemned him to be crucified. (Dion Cass. *Fr. Vat.* 59, 60; Zonar. viii. 8, 9; Polyb. i. 11.)

8. Son of Hannibal, was sent to Sicily by the Carthaginians with a large force immediately after the events just related. Alarmed at the support given to the Mamertines by the Romans, he concluded an alliance with Hieron, and they hastened to besiege Messana with their combined forces (B. C. 264). Hieron encamped on the south side of the town, while Hanno established his army on the north, and his fleet lay at Cape Pelorus. Yet he was unable to prevent the passage of the Roman army, and the consul, Appius Claudius, landed at Messana with a force of 20,000 men, with which he first attacked and defeated Hieron, and then turned his arms against the Carthaginians. Their camp was in so strong a position, that they at first repulsed the Romans, but were afterwards defeated, and compelled to retire towards the west of Sicily, leaving the open country at the mercy of the enemy. (Diod. *Exc. Hoeschel.* xxiii. 2; Polyb. i. 11, 12, 15; Zonar. viii. 9.)

It seems probable that this Hanno is the same as is styled by Diodorus "the elder" (*ὁ πρεσβύτερος*), when he is next mentioned, in the third year of the war (Diod. *Exc. Hoeschel.* xxiii. 8): of this, however, there is no proof. Hannibal, the other Carthaginian general in Sicily, was at that time shut up in Agrigentum, where he had been besieged, or rather blockaded, by the Romans more than five months, and was now beginning to suffer from want of provisions, when Hanno was ordered to raise the siege. For this purpose he assembled at Lilybaeum an army of 50,000 men, 6000 horse, and 60 elephants, with which formidable force he advanced to Heraclea; but though he made himself master of Erbessus, where the Romans had established their magazines, and thus reduced them for a time to great difficulties; and though he at first obtained some advantages by means of his Numidian cavalry, he was eventually defeated in a great battle, and compelled to abandon Agrigentum to its fate, B. C. 262. (Polyb. i. 18, 19; Diod. *Exc. Hoeschel.* xxiii. 8, 9; Zonar. viii. 10; Oros. iv. 7.) For this ill success Hanno was recalled by the Carthaginian senate, and compelled to pay a fine of 6000 pieces of gold (Diod. *Exc. Hoeschel.* xxiii. 9): he was succeeded by Hamilcar, but six years afterwards (B. C. 256), we again find him associated with that general in the command of the Carthaginian fleet at the great battle of Ecnomus. (Polyb. i. 27; Oros. iv. 8.) After that decisive defeat, Hanno is said to have been sent by Hamilcar, who appears to have held the chief command, to enter into negotiations with the Roman generals; but failing in this, he sailed away at once, with the ships that still remained to him, to Carthage. (Dion Cass. *Exc. Vat.* 63; Zonar. viii. 12; Val. Max. vi. 6. § 2.) His name is not mentioned in the subsequent operations; but as two generals of the name of Hanno are spoken of as commanding the Carthaginian army which was defeated at Clupea in 255 by the consuls Aemilius Paullus and Fulvius Nobilior (Oros. iv. 9), it is not impossible that he was one of them.

9. Son of Hamilcar, one of the three ambassadors sent by the Carthaginians to Regulus, to sue for peace, after the defeat of their armies near Adis. (Diod. *Exc. Vat.* xxiii. 4.)

10. A Hanno is mentioned both by Zonaras (viii. 12) and Orosius (iv. 7) as commanding in Sardinia during the first Punic war. Orosius states that he succeeded Hannibal (the son of Gisco), but was defeated and killed by L. Scipio, probably in B. C. 259. The same story is told by Valerius Maximus (v. 1. ext. 2).

11. Commander of the Carthaginian fleet, which was defeated by Lutatius Catulus off the Aegates, B. C. 241. There are no means of determining whether he may not be the same with some one of those already mentioned; but it is certainly a mistake to confound him with the following [No. 12], which has been done by several authors. The particulars of the action off the Aegates are so fully given under the article CATULUS [No. 1], that it is unnecessary to repeat them here. According to Zonaras (viii. 17), Hanno himself, with those ships which escaped destruction, fled directly to Carthage, where he met with the same fate that so often awaited their unsuccessful generals at the hands of the Carthaginians, and was crucified by order of the senate.

12. Surnamed the Great (*ὁ Μέγας*, Appian, *Hisp.* 4, *Pun.* 34, 49) apparently for his successes in Africa, was during many years the leader of the aristocratic party at Carthage, and, as such, the chief adversary of Hamilcar Barca and his sons. He is first mentioned as holding a command in Africa during the first Punic war, at which time he must have been quite a young man. We know very little of his proceedings there, except that he took Hecatompylus, a city said to have been both great and wealthy, but the situation of which is totally unknown. (Diod. *Exc. Vales*, xxiv. p. 565; Polyb. i. 73.) Nor do we know against what nations of Africa his arms were directed, or what was the occasion of the war, though it seems probable that it arose out of the defection of the African cities from the Carthaginians during the expedition of Regulus. Whatever may have been the occasion of it, it appears that Hanno obtained so much distinction by his exploits in this war as to be regarded as a rival to his contemporary, Hamilcar Barca. According to Polybius, the favour with which Hanno was regarded by the government at home was due in part to the harshness and severity he displayed towards their African subjects, and to the rigour with which he exacted from these payment of the heavy taxes with which they were loaded. (Polyb. i. 67, 72.) When the mercenaries that had been employed in Sicily, returned to Africa after the end of the first Punic war (B. C. 240), and were all assembled at Sicca, it was Hanno who was chosen to be the bearer to them of the proposition that they should abate

some part of the arrears to which they were justly entitled. The personal unpopularity of the envoy added to the exasperation naturally produced by such a request, and Hanno, after vain endeavours to effect a negotiation through the inferior commanders, returned to Carthage. But when matters soon after came to an open rupture, and the mercenaries took up arms under Spendius and Matho, he was appointed to take the command of the army which was raised in all haste to oppose them. His previous wars against the Numidian and African troops were, however, far from qualifying him to carry on a campaign against an army disciplined by Hamilcar; and though he at first defeated the rebels under the walls of Utica, he soon after suffered them to surprise his camp, and this proof of his incapacity was followed by others as glaring. Yet notwithstanding that these disasters compelled the Carthaginians to have recourse to Hamilcar Barca, and that general took the field against the rebels, it would appear that Hanno was not deprived of his command, in which we find him soon after mentioned as associated with Hamilcar. But the two generals could not be brought to act together; and their dissensions rose to such a height, and were productive of so much mischief, that at length the Carthaginian government, finding it absolutely necessary to recal one of the two, left the choice to the soldiers themselves, who decided in favour of Hamilcar. Hanno was in consequence displaced: but his successor, Hannibal, having been made prisoner and put to death by the rebels, and Hamilcar compelled to raise the siege of Tunis, the government again interposed, and by the most strenuous exertions effected a formal reconciliation between the two rivals. Hanno and Hamilcar again assumed the joint command, and soon after defeated the rebel army in a decisive battle. The reduction of Utica and Hippo, of which the one was taken by Hamilcar, the other by Hanno, now completed the subjection of Africa. (Polyb. i. 74, 81, 82, 87, 88.) If we may trust the statement of Appian (*Hisp.* 4, 5), Hanno was again employed, together with Hamilcar, in another expedition against the Numidians and more western tribes of Africa, after the close of the war of the mercenaries; but was recalled from his command to answer some charges brought against him by his enemies at home. From this time forward he appears to have taken no active part in any of the foreign wars or enterprises of Carthage. But his influence in her councils at home was great, and that influence was uniformly exerted against Hamilcar Barca and his family, and against that democratic party in the state by whose assistance they maintained their power. On all occasions, from the landing of Barca in Spain till the return of Hannibal from Italy, a period of above thirty-five years, Hanno is represented as thwarting the measures of that able and powerful family, and taking the lead in opposition to the war with Rome, the great object to which all their efforts were directed. (Liv. xxi. 3, 10, 11, xxiii. 12, 13; Val. Max. vii. 2, ext. § 13; Zonar. viii. 22.) It is indeed uncertain how far we are entitled to regard the accounts given by Livy of his conduct on these occasions as historical: it is not very probable that the Romans were well acquainted with what passed in the councils of their enemies, and on one occasion the whole narrative is palpably a fiction. For Livy puts into the mouth of Hanno a long declamatory harangue against sending the young Hannibal to join Hasdrubal in Spain, though he himself tells us elsewhere that Hannibal had gone to Spain with his father nine years before, and never returned to Carthage from that time until just after the battle of Zama. (Liv. xxi. 3, compared with xxx. 35, 37.) Still there can be no doubt of the truth of the general fact that Hanno was the leader, or at least one of the leaders, of the party opposed to Hannibal throughout the second Punic War. As one of those desirous of peace with Rome, he is mentioned as interposing to preserve the Roman ambassadors from the fury of the Carthaginian populace in the year before the battle of Zama, B. C. 551; and, after that defeat, he was one of those sent as ambassadors to Scipio to sue for peace. (Appian, *Pun.* 34, 49.) After the close of the war, he is mentioned, for the last time, as one of the leaders of the Roman party in the disputes which were continually recurring between the Carthaginians and Masinissa (Appian, *Ib.* 68); but we have no information as to the period of his death.

The character of Hanno will be found drawn in a masterly manner by Sir W. Raleigh in his History of the World (book v. ch. i. sect. 11. p. 117, Oxf. edit.); though that writer has committed the mistake of confounding him with the general defeated at the Aegates [No. 11], an error into which Arnold also appears to have fallen. (*Hist. of Rome*, vol. ii. p. 619.) So far as we know concerning him, we cannot but wonder at his bearing the title of "the Great," an epithet which few characters in history would appear less to deserve.

13. An officer sent by the Carthaginians to Sardinia in B. C. 239 to reduce the mercenaries there, who had followed the example of those in Africa, mutinied, and put to death their commander, Bostar. But no sooner did Hanno arrive in the island than his own troops declared in favour of the rebels, by whom he was taken prisoner and immediately crucified. (Polyb. i. 79.)

14. One of ten ambassadors sent by the Carthaginians to Rome in B. C. 235 to avert the war which the Romans had threatened to declare in consequence of the alleged support given to the revolt in Sardinia. Hanno is said to have effected, by the bold and frank tone which he assumed, what all the previous embassies had failed to accomplish, and obtained a renewal of the peace on equitable terms. (Dion Cass. *Exc.* 150; Oros. iv. 12.) From the terms in which he is mentioned by Dion Cassius and Orosius (Ἄννων τις—*minimus homo inter legatos*), he can hardly have been the same with the preceding, which would at first appear not improbable.

15. A Carthaginian officer left in Spain by Hannibal when that general crossed the Pyrenees, B. C. 218. An army of 10,000 foot and 1000 horse was placed under his orders, with which he was to guard the newly-conquered province between the Iberus and the Pyrenees. On the arrival of Cn. Scipio with a Roman army at Emporia, Hanno, alarmed at the rapid spread of disaffection throughout his province, hastened to engage the Roman general, but was totally defeated, the greater part of his army cut to pieces, and he himself taken prisoner. (Polyb. iii. 35, 76; Liv. xxi. 23, 60.)

16. Son of Bomilcar, one of the most distinguished officers in the service of Hannibal during

his expedition to Italy. According to Appian (*Annib.* 20) he was a nephew of that great general; but a consideration of the ages of Hannibal and Hamilcar, as well as the silence of Polybius, renders this statement improbable. He was, however, a man of high rank, his father having been one of the kings or suffetes of Carthage. (Polyb. iii. 42.) His name is first mentioned at the passage of the Rhone, on which occasion he was detached by Hannibal to cross that river higher up than the spot where the main army was to effect its passage. This Hanno successfully performed, and, descending the left bank of the river, fell upon the flank and rear of the Gauls, who were engaged in obstructing the passage of Hannibal, and utterly routed them, so that the rest of the army was enabled to cross the river without opposition. (Polyb. iii. 42, 43; Liv. xxi. 27, 28.) We meet with no farther account of his services until the battle of Cannae (B. C. 216), on which memorable day he commanded the right wing of the Carthaginian army. (Polyb. iii. 114; Appian, *Annib.* 20, says the left.) After that great victory, he was detached by Hannibal with a separate force into Lucania, in order to support the revolt of that province. Here he was opposed in the following year (215) by a Roman army under Ti. Sempronius Longus, who defeated him in an action at Grumentum, in consequence of which he was compelled to withdraw into Bruttium. Before the close of the summer he was joined by Bomilcar with the reinforcements that had been sent from Carthage to Hannibal, and which he conducted in safety to that general in his camp before Nola. When Hannibal, after his unsuccessful attempts to reduce Nola, at length withdrew, to take up his winter-quarters in Apulia, he sent Hanno to resume the command in Bruttium, with the same force as before. The Bruttians themselves had all declared in favour of Carthage, but, of the Greek cities in that province, Locri alone had as yet followed their example. Hanno now added the important conquest of Crotona. Having thus effectually established his footing in this country, he was able to resume offensive operations, and was advancing (early in the summer of 214) to support Hannibal in Campania, with an army of about 18,000 men (chiefly Bruttians and Lucanians), when he was met near Beneventum by the praetor, Tib. Gracchus, and, after an obstinate combat, suffered a complete defeat. Yet we are told that he soon after gained in his turn a considerable advantage over Gracchus, notwithstanding which, he thought fit to retreat once more into Bruttium. (Liv. xxiii. 37, 41, 43, 46, xxiv. 1—3, 14—16, 20; Zonar. ix. 4.) Here he was opposed the following summer (213) by an irregular force, collected together by one L. Pomponius, which he utterly routed and dispersed. (Liv. xxv. 1.) The next year (212) he was ordered by Hannibal to advance with a convoy of stores and provisions, for the supply of Capua, which the Romans were threatening to besiege. The service was a delicate one, for both the Roman consuls were in Samnium with their respective armies, notwithstanding which Hanno conducted his force in safety to the neighbourhood of Beneventum, but the negligence of the Capuans, in not providing means of transport, caused so much delay, that the Romans had time to come up, and not only seized the greater part of the stores, but stormed and plundered the camp of Hanno, who himself made his escape, with the remains of his force, into Bruttium. Not long after his return thither, he was able in some degree to compensate his late disaster by the important acquisition of Thurii. (Liv. xxv. 13—15; Appian, *Annib.* 34.)

From this time we in great measure lose sight of Hanno; though it is probable that it is still the same whom we find in command at Metapontum, in 207, and who was sent by Hannibal from thence into Bruttium, to raise a fresh army. (Liv. xxvii. 42.) As we hear no more of his actions in Italy, and the Hanno who was appointed in 203 B. C., to succeed Hasdrubal Gisco in the command in Africa, is expressly called by Appian son of Bomilcar, there can be little doubt that it was the same as the subject of the present article, though we have no account of his return to Africa. It was after the final defeat of Hasdrubal and Syphax by Scipio, that Hanno assumed the command; and, in the state of affairs which he then found, it is no reproach to him that he effected little. He joined with Hasdrubal, although then an outlaw, in a plot for setting fire to the camp of Scipio, but the project was discovered, and thereby prevented; and he was repulsed in an attack upon the camp of Scipio before Utica. After this he appears to have remained quiet, awaiting the return of Hannibal from Italy: on the arrival of that general he was deposed from his command, the sole direction of all military affairs being confided to Hannibal. (Appian, *Pun.* 24, 29, 30, 31; Zonar. ix. 12, 13.)

17. A Carthaginian of noble birth, said by Livy to have been the chief instigator of the revolt in Sardinia under Hampsicora during the second Punic war. He was taken prisoner, together with the Carthaginian general, Hasdrubal, in the decisive action which put an end to the war in that island, B. C. 215. (Liv. xxiii. 41.)

18. A general sent from Carthage to carry on the war in Sicily after the fall of Syracuse, B. C. 211. He established his head-quarters at Agrigentum, where he was associated with Epicydes and Mutines. But his jealousy of the successes obtained by the latter led to the most unfortunate results. He took the opportunity of a temporary absence of Mutines to give battle to Marcellus; but the Numidian cavalry refused to fight in the absence of their leader, and the consequence was, that Hanno was defeated, with heavy loss. Marcellus, however, did not form the siege of Agrigentum, and Hanno thus remained master of that city, while Mutines, with his indefatigable cavalry, gave him the command of all the neighbouring country. But his jealousy of that leader still continuing, he was at length induced to take the imprudent step of depriving him of his command. Mutines hereupon made overtures to the Roman general Laevinus, and betrayed the city of Agrigentum into his hands, Hanno and Epicydes with difficulty making their escape by sea to Carthage. This blow put a final termination to the war in Sicily, B. C. 210. (Liv. xxv. 40, 41, xxvi. 40; Zonar. ix. 7.)

19. An officer who was sent by Hannibal, in 212 B. C., with a force of 1000 horse and 1000 foot, to the defence of Capua, when the Romans began to threaten that city. According to Livy, Bostar was associated with him in the command. Though they made several vigorous sallies, in which their cavalry were often victorious, yet they were unable to prevent the Romans from completing their fortified lines around the city, which was thus entirely blockaded. Famine soon made itself felt, and the

populace of the city became discontented; but the Carthaginian governors contrived to send tidings of their distress to Hannibal, who hastened to their relief out of Lucania. But though Hanno and Bostar seconded his efforts, by a vigorous sally from the city against the Roman camp, while Hannibal attacked it from without, all their exertions were in vain; and the daring march of Hannibal upon Rome itself having proved equally ineffectual in compelling the consuls to dislodge their troops from before Capua, the fall of that city became inevitable. Under these circumstances, the Campanians endeavoured to purchase forgiveness, by surrendering into the hands of the Romans the Carthaginian garrison, with its two commanders, B. C. 211. (Liv. xxv. 15, xxvi. 5, 12; Appian, *Annib.* 36—43.) Appian (*l. c.*) carefully distinguishes this Hanno from the son of Bomilcar [No. 16], with whom he might have been easily confounded: the latter is distinctly mentioned as commanding in Lucania after the siege of Capua had commenced.

20. A Carthaginian general, who was sent in B. C. 208 to succeed Hasdrubal, the son of Barca, in Spain, when that general crossed the Pyrenees, on his march to Italy. Hanno united his forces with those of Mago in Celtiberia, and the two armies were encamped near each other, when they were attacked by Scipio's lieutenant, Silanus, and totally routed. Hanno fell into the hands of the enemy, and was sent by Scipio as a prisoner to Rome. (Liv. xxviii. 1, 2, 4.)

21. An officer under Mago in Spain. When Mago, after the great defeat sustained by Hasdrubal Gisco and himself, in 206, took refuge at Gades, he employed Hanno in levying mercenaries among the neighbouring Spanish tribes; the latter had succeeded in assembling a considerable force, when he was attacked and defeated by L. Marcius. He himself escaped from the field of battle with a small body of troops, but was soon after given up by his own followers to the Roman general. (Liv. xxviii. 23, 30; Appian, *Hisp.* 31.)

22. A Carthaginian youth, of noble birth, who was sent out, with a body of 500 horse, to reconnoitre the army of Scipio, when that general first landed in Africa, B. C. 204. Having approached too near the Roman camp he was attacked by their cavalry, and cut to pieces, together with his detachment. (Liv. xxix. 29.)

23. Another officer of the same name shared the same fate shortly after, being led into a snare by Masinissa, and cut off, with above 1000 of his men. Livy, however, informs us that authors were not agreed whether there were two Hannos thus cut off in succession, or only one; and that some writers represented him to have been taken prisoner, and not killed. (Liv. xxix. 34, 35.) The last version of this history is that followed by Appian (*Pun.* 14) and by Zonaras (ix. 12), who state that he was immediately afterwards set at liberty, in exchange for the mother of Masinissa. According to Zonaras he was the son of Hasdrubal Gisco; Livy, on the contrary, calls him son of Hamilcar—what Hamilcar we know not, but certainly not the great Barca. (Comp. Eutrop. iii. 20; Oros. iv. 18.)

24. Surnamed Gillas, or Tigillas (Γίλλας, or Τιγίλλας), one of the ambassadors sent from Carthage to the consul Censorinus just before the beginning of the third Punic war, B. C. 149. Appian, who puts a long speech into his mouth on this occasion, calls him the most distinguished member of the embassy. (Appian, *Pun.* 82.) His name is written in many of the MSS. Βάννων, which has been corrupted into Βλάννων in the extracts from Diodorus Siculus (*Fragm. Urs.* p. 627), and by Suidas into Βλάνων.

25. Surnamed the White (Λεύκος), an officer under the command of Himilco Phamacas in the third Punic war, who, when that general went over to the Romans, prevented a part of his army from following his example. (Appian, *Pun.* 108.)

26. A Carthaginian of uncertain date, of whom a foolish story is told by Aelian (*V. H.* xiv. 30), that he taught a number of birds to repeat the words "Hanno is a god," and then let them loose; but the birds forgot their lesson as soon as they had regained their liberty. This anecdote is supposed by Bochart and Perizonius (*Ad Ael. l. c.*) to refer to Hanno the navigator, but certainly without foundation. It seems more probable that it may be the same who is mentioned by Pliny (*H. N.* viii. 21), and by Plutarch (*De Praec. Polit.* vol. ix. p. 191, ed. Reisk.), as having been condemned to banishment because he had succeeded in taming a lion.

27. There is a Hanno mentioned by Dion Chrysostom (vol. i. p. 522, ed. Reiske) in terms which would seem to imply that he was one of the first founders of the Carthaginian greatness, but the passage is so vague and declamatory that it would be unsafe to found on it any historical inference.

28. Another Hanno is incidentally mentioned as a contemporary of Anacharsis, the Scythian philosopher, who addressed a letter to him which is preserved by Cicero. (*Tusc. Qu.* v. 22.) [E. H. B.]

HANNO (Ἄννων), a Carthaginian navigator, under whose name we possess a περίπλους, or a short account of a voyage round a part of Libya. The work was originally written in the Punic language, and what has come down to us is a Greek translation of the original. The work is often referred to by the ancients, but we have no statement containing any direct information by means of which we might identify its author, Hanno, with any of the many other Carthaginians of that name, or fix the time at which he lived. Pliny (*H. N.* ii. 67, v. 1, 36) states that Hanno undertook the voyage at the time when Carthage was in a most flourishing condition. (*Punicis rebus florentissimis, Carthaginis potentia florente.*) Some call him king, and others *dux* or *imperator* of the Carthaginians, from which we may infer that he was invested with the office of suffetes. (Solin. 56; Hanno, *Peripl.* Introd.) In the little Periplus itself Hanno says that he was sent out by his countrymen to undertake a voyage beyond the Pillars of Hercules, and to found Libyphoenician towns, and that he sailed accordingly with sixty pentecontores, and a body of men and women, to the number of 30,000, and provisions and other necessaries. On his return from his voyage, he dedicated an account of it, inscribed on a tablet, in the temple of Cronos, or, as Pliny says, in that of Juno. (Comp. Pomp. Mela, iii. 9; Marc. Heracl. *Epit. Artemid. et Menip.*; Athen. iii. 83.) It is therefore presumed that our periplus is a Greek version of the contents of that Punic tablet.

These vague accounts, leaving open the widest field for conjecture and speculation, have led some critics to place the expedition as early as the Trojan war or the time of Hesiod, while others

place it as late as the reign of Agathocles. Others, as Falconer, Bougainville, and Gail, with somewhat more probability, place Hanno about B. C. 570. But it seems preferable to identify him with Hanno, the father or son of Hamilcar, who was killed at Himera, B.C. 480. [HANNO, Nos. 1, 2.] The fact of such an expedition at that time had nothing at all improbable, for in the reign of the Egyptian king Necho, a similar voyage had been undertaken by the Phoenicians, and an accurate knowledge of the western coast of Africa was a matter of the highest importance to the Carthaginians. The number of colonists, 30,000, is undoubtedly an error either of the translator or of later transcribers. This circumstance, as well as many fabulous accounts contained in the periplus, and the difficulties connected with the identification of the places visited by Hanno, and with the fixing of the southernmost point to which Hanno penetrated, are not sufficient reasons for denying the genuineness of the periplus, or for regarding it as the product of a much later age, as Dodwell did. The first edition of Hanno's Periplus appeared at Basel, 1534, 4to., as an appendix to Arrian, by S. Gelenius. This was followed by the editions of J. H. Boecler and J. J. Müller (Strassburg, 1661, 4to.), A. Berkel (Leyden, 1674, 12mo., with a Latin version by M. Gesner), and Thomas Falconer (London, 1797, with an English translation, two dissertations and maps). It is also printed in Hudson's *Geographi Minores*, vol. i., which contains Dodwell's dissertation, *De vero Peripli, qui Hannonis nomine circumfertur, Tempore*, in which Dodwell attacks the genuineness of the work; but his arguments are satisfactorily refuted by Bougainville (*Mém. de l'Acad. des Inscript.* xxvi. p. 10, &c., xxviii. p. 260, &c.), and by Falconer in his second dissertation. [L. S.]

HARMA'TIUS, a sculptor whose name is inscribed, with that of Heracleides, on the restored statue of Ares in the Royal Museum at Paris. [HERACLEIDES.] [P. S.]

HARMENOPU'LUS, CONSTANTI'NUS, nomophylax and judge of Thessalonice, a Graeco-Roman jurist and canonist, whose date has been a subject of much controversy. Suarez (*Notit. Basil.* § 5) says that his Prochiron was written in A. D. 1143. Jacques Godefroi, in his *Manuale Juris* (i. 9), makes it two years later, and Fréher, in the Chronologia prefixed to the *Jus Graeco-Romanum* of Leunclavius, follows Suarez. Selden, in his *Uxor Hebraica* (iii. 29) adopted the common opinion, which placed Harmenopulus in the middle of the twelfth century; but he seems to have been the first to impugn this opinion in his treatise *De Synedriis* (i. 10). The common belief was founded on the asserted fact that Harmenopulus never, in any authentic passage, cites the Novells of any emperor later than Manuel Comnenus (A. D. 1143—1180), and that in his treatise on Heresies (Leunclavius, *J. G. R.* vol. i. p. 552), in the commencement of his account of the Bogomili, he describes them as a sect which had sprung up shortly before his time (*οὐ πρὸ πολλοῦ συνέστη τῆς καθ' ἡμᾶς γενεᾶς*). Now it is known that this heresy originated in the reign of Alexius Comnenus. The reason which induced Selden to ascribe to Harmenopulus a much later date was a composition of Philotheus (who was patriarch of Constantinople in A. D. 1362), which appears to be addressed in the form of a letter to Harmenopulus as a contemporary. The letter exists in various manuscripts, and is printed in the *J. G. R.* of Leunclavius, vol. i. p. 288. It blames Harmenopulus, for inserting in his writings the anathemas which were denounced by some of the eastern emperors against seditious or rebellious subjects, whereas such denunciations ought not to be directed against Christians, however criminal, whose belief was orthodox. "Skilled as you are in such matters, venerable nomophylax and general judge Harmenopulus, why did you not add that the *τόμοι* had fallen into disuse, in consequence of the ordinances of the holy Chrysostom. However, I proceed to supply this deficiency in the works of my friend." The *tomi synodici*, which contain the objectionable anathema here referred to, still exist. That of Constantinus Porphyrogenitus alone is given in Leunclavius, *J. G. R.* vol. i. p. 118, and to this are added the tomi of Manuel Comnenus and Michael Palaeologus (reigned A. D. 1261—1282), in the supplementary volume of Meerman's Thesaurus (p. 374), where they are copied from a manuscript in which they are appended to the Promptuarium of Harmenopulus. Some of the best critics, though not ignorant of this letter of Philotheus, still refused to depart from the opinion which ascribed Harmenopulus to the twelfth century. (Cave, *Script. Eccles. Hist. Liter.* vol. ii. p. 226; Bayle, *Réponse aux Questions d'un Provincial*, c. 53, *Oeuvres*, vol. iii. p. 509.) They must have believed the so-called letter of Philotheus to have been a literary forgery, or have supposed that the patriarch addressed such language as we have quoted to an author who lived two centuries before him. The Promptuarium of Harmenopulus has been interpolated and altered; otherwise it might be cited in favour of the later date, attributed to its author. As we have it in the edition of Reiz, in the supplemental or eighth volume of Meerman's *Thesaurus Juris Civilis*, it cites a constitution of the patriarch Athanasius of A. D. 1305. (*Prompt.* lib. 5. tit. 8. s. 95, with the note of G. O. Reiz; Meerm. *Thes.* vol. viii. p. 304, n. 176.) In lib. 4. tit. 6. s. 21, 22, 23, of the Promptuarium or Hexabiblon of Harmenopulus, are mentioned the names of Michael, who was patriarch of Constantinople in 1167, and of Arsenius, who was patriarch in 1255, but the sections in which these names occur are not found in the older manuscripts (p. 237, n. 46).

Such was the evidence with respect to the date of Harmenopulus, when Lambecius, who had originally ascribed Harmenopulus to the twelfth century (*Comment. de Bibl. Caes. Vindob.* lib. v. p. 319, 365, 373, 381), found a note written in a manuscript at Vienna (Cod. Vindob. ii. fol. 195, b.), which induced him to change his opinion. This manuscript note is put forward by Lambecius (lib. vi. p. i. p. 40) as the testimony of Philotheus, but upon what ground does not appear, since there is no name affixed to it in the Vienna manuscript. It states that the Epitome of the Canons of Harmenopulus, the nomophylax and judge of Thessalonice, was composed in the reign of "our most pious and Christian lady and empress the lady Anna Palaeologina, and her most beloved son, our most pious and Christian king, and emperor of the Romans, the Lord Joannes Palaeologus, in the year of the Creation 6853, in the 13th Indiction," i.e. in A. D. 1345. This testimony has satisfied the majority of more modern critics, as Fabricius (*Bibl. Gr.* vol. xii. p. 429), Heineccius, Ritter, Zepernic (*ad Beck. de Novellis Leonis*, p. 22, n. k.), Pohl (*ad Suares.*

Notit. Basil. p. 16, n. (a)), Heimbach (*de Basil. Orig.* p. 113, 132-7), Zachariae (*Hist. Jur. Gr. Rom. Delin.* § 49). On the other hand, Ch. Waechtler is censured by his editor Trotz (*Praef. ad Waechtleri Opusc.* p. 75) for still adhering, like Cave and Bayle, to the ancient belief.

The general reception of the more modern opinion, which places Harmenopulus in the middle of the fourteenth century, has been favoured by a circumstantial narrative of his life, resting upon an authority which has deceived many recent writers, but is now known to be utterly unworthy of credit. Nic. Comnenus Papadopoli, in his *Praenotiones Mystagogicae*, published in 1696, gives a biography of Harmenopulus, the materials of which he professes (p. 143) to have derived from the *Paralipomena* of G. Coressius, and Maximus Planudes upon the *Nomocanon* of Photius. (Fabric. *Bibl. Gr.* vol. xi. p. 260.)

The questionable narrative of Nic. Comnenus, which is the source of the modern biographies, is to the following effect. Harmenopulus was born at Constantinople about A. D. 1320, nearly sixty years after Constantinople had been recovered from the Latins. His father held the office of Curopalates, and his mother, Muzalona, was cousin of the emperor Joannes Cantacuzenus. He commenced the study of his native language under the monk Philastrius, and when he attained the age of sixteen years his father thought that it was time to initiate him into Latin literature. Accordingly, the education of the young Harmenopulus was confided to Aspasius, a Calabrian monk, who was sent for expressly from Italy to undertake this charge. While under this master, Harmenopulus attended the lectures of Leo, who was afterwards archbishop of Mytilene, and whom Nic. Comnenus believes to be the same with Leo Magentinus, the commentator on Aristotle. At the age of twenty he devoted himself entirely to jurisprudence, under the jurist Simon Attaliata, great-grandson of Michael Attaliata, the author of a legal compendium. [ATTALIATA.] Possessed of a keen and active intellect, he soon mastered the whole extent of the science, and had scarcely attained the age of twenty-eight, when he earned and obtained the title of *antecessor*, which was usually conferred by the emperors on those only who had grown grey in the successful study and practice of the law. At the age of thirty he was appointed judge of the superior court (judex Dromi). Soon afterwards he was invited to become a member of the council of the emperor Joannes Cantacuzenus, and, though he was the youngest of the royal councillors, the first place of honour was assigned to him. He discharged the high functions of his office with so much sagacity and prudence, that, after the dethronement of the emperor Cantacuzenus, in 1355, he experienced no change of fortune from the succeeding emperor, Joannes Palaeologus. Upon the death of his father, he was appointed Curopalates in his place, and received the title of Sebastus. Soon afterwards he was named prefect of Thessalonice, and nomophylax. Loaded with honours and wealth (for his wife Briennia was a lady of large fortune), he applied himself to the interpretation of law with an extent of skill and learning which are every where conspicuous in his works. Comnenus (p. 272) professes to refute Maximus Margunius, who is stated to have cited the *Orations* of Harmenopulus; for, says Comnenus, the author of the Hexabiblus and Epitome of the Canons left no orations. Nay, in the commencement of his commentary on the Digest, he calls himself an ineloquent man, slow of speech, and states that for this cause he left the defence of clients, and betook himself to the more umbratile province of legal meditation and authorship. Besides this commentary on the Digest, Comnenus ascribes to him commentaries upon the Code and the Novells, and scholia on the Novells of Leo, and says that he was the author of the *Tomus contra Gregorium Palamam*, which is published by Allatius in *Graecia Orthodoxa* (vol. i. p. 780-5, 4to. Rome, 1652), and that he closely followed the jurist Tipucitus, and was far more learned than Balsamo, &c. For fuller particulars relating to the works of Harmenopulus, Comnenus refers to his own *Graeciae Sapientis Testimonium*, but we cannot find any mention of this treatise of Comnenus in the catalogues, and it was never seen by Fabricius.

We may here stop to remark, that the greater part of the above account is probably sheer invention. The title of *antecessor* is not met with in authentic history under the later emperors—the story of Simon Attaliata, the descendant of Michael Attaliata, is very like a fable—and there is no evidence that the compilations of Justinian were known at Constantinople, in their original form, in the age when Harmenopulus is stated to have commented upon them. (Heimbach, *Anecdota*, vol. i. p. 222.) At all events, they were not likely to be annotated by a practical jurist.

To return to the apocryphal biography. About the fortieth year of his age, Harmenopulus, in the midst of the avocations of office, turned his attention to the difficulties of the canon law, a species of study to which the Greeks of the middle ages were more addicted than to the cultivation of elegant literature. In this pursuit he acquired the highest reputation, and became no less celebrated as a canonist than he had previously been as a civilian. He died at Constantinople in 1380, or, according to more exact accounts, on the 1st of March, 1383.

A Greek translation of the Donation of Constantine the Great to the papal see is attributed to Harmenopulus. It is printed in Fabricius (*Bibl. Gr.* vol. vi. p. 698). To the catalogues of Lambecius, Montfaucon, &c., we must refer for an account of the manuscripts of a Greek lexicon, and other minor works of this author, which have not been printed.

The works by which Harmenopulus is known to the world are the following:—

1. Πρόχειρον Νόμων, seu *Promptuarium Juris Civilis*, seu *Manuale Legum*, *dictum Hexabiblus*. This work (which is cited indifferently by all the above names) is based on the older Prochiron of Basileius Constantinus, and Leo, of which it was intended to correct the errors and supply the deficiencies. In fact, it incorporates the whole of the older work, the portions of which are distinguished, in the best manuscripts, by the mark of Saturn (♄), while to the additions is prefixed the sign of the sun (☉). In the printed edition of Reiz, the extracts from the old Prochiron are denoted by an asterisk (*), and the whole of the older original Prochiron has been recently published in a distinct and separate form by Zachariae with very valuable Prolegomena (Heidelb. 1837). Harmenopulus also, in his preface (*Protheoria*,

§ 20) acknowledges his obligations to the Romaica of Magister [EUSTATHIUS] and other previous sources. He says that he pored over the Πλάτος τῶν Νόμων (by which we understand the Basilica to be designated), and the Novells promulgated by subsequent emperors. One of the most interesting parts of the work to the unprofessional reader consists of the extracts (lib. 2. tit. 4) from the architect Julianus of Ascalon. They begin with an account of measures of length, borrowed from Eratosthenes and Strabo, and proceed with regulations of police (edicta or eparchica) prescribed by governors of Syria, with respect chiefly to the processes of building, and the modes of carrying on trade. In one of these edicts (lib. 2. tit. 4. s. 51) is a citation from the third book of *Quaestiones* of Papinian, which may possibly be taken from the original work of Papinian, as we cannot find it in the Digest. The arrangement of the Hexabiblus, (so called from its division into six books) is defective, but in legal merit it is superior to most of the productions of the lower empire. A resemblance has been supposed to exist between some of the ideas of Harmenopulus and those of the early glossators on the Corpus Juris in the West, and consequently some communication between them has been suspected. Thus Harmenopulus, like Accursius, derives the name of the Lex Falcidia from *falx*, instead of deriving it from the name of its proposer, Falcidius (lib. 5. tit. 9. s. 1). The first book is occupied chiefly with judicial procedure, the second with the law of property, corporeal and incorporeal, the third with contracts, the fourth with the law of marriage, the fifth with the law of wills, and the sixth with penal law. An appendix of four titles (the last of which relates to the ordination of bishops) seems to be the addition of a later hand, and it is doubtful whether the collection of *leges georgicae* or *colonariae* or *rusticae* of Justinian (qu. Justinian the younger), which, in the manuscripts and printed editions, usually follows the Hexabiblus, was made by Harmenopulus.

The Hexabiblus until recently possessed validity as a system of living law in the greater part of the European dominions of Turkey. In Moldavia and Wallachia it has been supplanted, at least in part, by modern codes. In 1830, by a proclamation of Capodistrias, the judges in Greece were directed to consult the Manual of Harmenopulus, and subsequently, by a constitution of Feb. 23 (o.s.), 1835, Otho I. directs that it shall continue in force until the new codes shall be published. (Zachariae, *Hist. Jur. Gr. Rom. Delin.* §§ 58, 59; Maurer, *das Griechische Volk.*)

The first edition of this work was that of Theodoricus Adamaeus of Suallemberg, 4to. Paris, 1540. This was followed by the Latin translation of Bernardus a Rey, 8vo. Coloniae, 1547, and by another Latin translation made by Mercier, 4to. Lyon. 1556. The edition of Denis Godefroi, 4to. Geneva, 1547, was the best, until the appearance of the very valuable edition of Reiz in the supplement to Meerman's Thesaurus, La Haye, 1780. From the edition of Reiz, the ancient Greek text was reprinted Ἐν Ἀθήναις, 8vo. 1835. A translation into modern Greek appeared at Venice, 4to. 1744, and has been reprinted, with the addition of a translation of the Epitome of Canons, in 1777, 1805, and 1820. (Savigny's *Zeitschrift.* vol. viii. p 222). A new translation by K. Klonares was printed Ἐν Ναυπλίῳ, 8vo. 1833. There is an old translation into German *from the Latin* by Justin Gobler, fol. Frank. 1556.

2. *Epitome Divinorum et Sacrorum Canonum*, a compilation, which is based upon the second part of the Nomocanon of Photius, as altered by Johannes Zonaras. It is divided into six sections; the first relating to bishops; the second to priests, deacons, and subdeacons; the third to clerici; the fourth to monks and monasteries; the fifth to laymen, including penances for offences; the sixth to women. It is printed with a Latin translation and scholia (some of which bear the name of Philotheus, and others of Citrensis, while the greater part are anonymous) in the beginning of the first volume of Leunclavius, *J. G. R.*

3. Περὶ αἱρεσέων, *seu De Opinionibus Haereticorum qui singulis Temporibus extiterunt.* This treatise was first published by Leunclavius, with a Latin translation, at the end of Theorianus on the Embassy of Manuel Comnenus to the Armenian Court, 8vo. Bâle, 1578. It is also to be found in the *J. G. R.* of Leunclavius, vol. i. p. 457; in Morell's *Bibl. Patr.* vol. ii. and in other authors who have written upon Sects. To the end of this treatise is appended the Confession of Faith of Harmenopulus, which Nic. Comnenus (*Praenot. Mystag.* p. 144) asserts that Harmenopulus recited twice in his last illness upon the very day of his death. In the first and probably more genuine edition of 1578, Harmenopulus, in this creed, represents the Holy Spirit as proceeding from the Father alone; whereas, in the *J. G. R.* of Leunclavius, vol. i. p. 552, the words καὶ τοῦ υἱοῦ are interpolated.

(See, in addition to the authorities cited in this article, Αἰμιλίος Χέρτσογ (Herzog), Πραγματεία περὶ τοῦ Προχείρου ἢ τῆς Ἐξαβίβλου Κωνσταντίνου τοῦ Ἀρμενοπούλου· Ἐν Μονάχῳ, 8vo. 1837.) [J. T. G.]

HARMO'DIUS (Ἁρμόδιος), of Lepreon, a Greek writer, whose time is unknown. His work, περὶ τῶν ἐν Φιγαλεῦσι νομίμων, is repeatedly quoted by Athenaeus. (iv. p. 148, f., x. p. 442, b., xi. p. 465, e., p. 497, c.; Vossius, *de Hist. Graec.* p. 445, ed. Westermann; comp. HERODICUS.) [P. S.]

HARMO'DIUS and ARISTOGEI'TON (Ἁρμόδιος, Ἀριστογείτων), Athenians, of the blood of the GEPHYRAEI, were the murderers of Hipparchus, brother of the tyrant Hippias, in B. C. 514. The following is the account we have received from the best authorities of the circumstances which induced the crime. Aristogeiton, a citizen of the middle class, was strongly attached to the young and beautiful Harmodius, who returned his affection with equal warmth. Hipparchus endeavoured to withdraw the youth's love to himself, and, failing in this, resolved to avenge the slight by putting upon him a public insult. Accordingly, he took care that the sister of Harmodius should be summoned to bear one of the sacred baskets in some religious procession, and when she presented herself for the purpose, he caused her to be dismissed and declared unworthy of the honour. Aristogeiton had been before exasperated by the advances which Hipparchus had made to Harmodius, and this fresh insult determined the two friends to slay both Hipparchus and his brother Hippias as well. Of the motive for the conspiracy a different account is given by the author of the dialogue named "Hipparchus," which is found among the works of Plato. According to this writer, Aristo-

geiton had educated Harmodius, and was as proud of him as he was fond, while he looked with jealousy on Hipparchus, who was ambitious, it seems, of the same distinction as an attracter of the love and confidence of the young. A youth, who was beloved by Harmodius, and had been accustomed to look up to him and Aristogeiton as patterns of wisdom, became acquainted with Hipparchus, and transferred to him his affection and admiration; and this circumstance excited the anger of the two friends, and urged them to the murder. They communicated their plot to a few only, in order to lessen the chance of discovery, but they hoped that many would join them in the hour of action. The occasion they selected for their enterprise was the festival of the great Panathenaea and the day of the solemn procession of armed citizens from the outer Cerameicus to the temple of Athena Polias,—the only day, in fact, on which they could appear in arms without exciting suspicion. When the appointed time arrived, the two chief conspirators observed one of their accomplices in conversation with Hippias, who was standing in the Cerameicus and arranging the order of the procession. Believing, therefore, that they were betrayed, and wishing to wreak their vengeance before they were apprehended, they rushed back into the city with their daggers hid in the myrtle-boughs which they were to have borne in the procession, and slew Hipparchus near the Leocorium. Harmodius was immediately cut down by the guards. Aristogeiton at first escaped, but was afterwards taken, and, according to the testimony of Polyaenus, Justin, and Seneca, which is confirmed by the language of Thucydides, was put to the torture. He named as his accomplices the principal friends of Hippias, who were executed accordingly, and being then asked if he had any more names of conspirators to give, he answered that there was no one besides, whose death he desired, except the tyrant. According to another account, he pretended, while under the torture, that he had some communication to make to Hippias, and when the latter approached him, he seized one of his ears with his teeth, and bit it off. (Herod. v. 55, 56, vi. 109, 123; Thuc. i. 20, vi. 54—57; Pseudo-Plat. *Hipparch.* p. 229; Plat. *Symp.* p. 182; Arist. *Polit.* v. 10, ed. Bekk., *Rhet.* ii. 24. § 5; Schol. ad Arist. *Ach.* 942; Aelian, *V. H.* xi. 8; Perizon. *ad loc.*; Polyaen. i. 22; Justin. ii. 9; Seneca, *de Ira*, ii. 23; Diog. Laërt. ix. 26). [LEAENA.]

Four years after this Hippias was expelled, and thenceforth the policy and spirit of party combined with popular feeling to attach to Harmodius and Aristogeiton among the Athenians of all succeeding generations the character of patriots, deliverers, and martyrs,—names often abused indeed, but seldom more grossly than in the present case. Their deed of murderous vengeance formed a favourite subject of drinking-songs, of which the most famous and popular is preserved in full by Athenaeus. To be born of their blood was esteemed among the highest of honours, and their descendants enjoyed an immunity from public burdens, of which even the law of Leptines (B. C. 355) did not propose to deprive them. (Aesch. *c. Timarch.* §§ 132, 140; Athen. xv. p. 695; Aristoph. *Ach.* 942, 1058, *Lysistr.* 632, *Vesp.* 1225, *Eq.* 783; Aristot. *Rhet.* ii. 23. § 8; Suid. *s. vv.* Ἀγοράσω, Ἐν μύρτου κλάδῳ, Πάροινος, Φορήσω; Dem. *c. Lept.* pp. 462, 466.) Their tombs are mentioned by Pausanias (i. 29) as situated on the road from the city to the Academy. Their statues, made of bronze by Antenor, were set up in the Agora in the inner Cerameicus, near the temple of Ares, in B. C. 509, the year after the expulsion of Hippias; and this, according to Aristotle and Pliny, was the first instance of such an honour publicly conferred at Athens, Conon being the next, as Demosthenes tells us, who had a bronze statue raised to him. When Xerxes took the city, he carried these statues away, and new ones, the work of CRITIAS, were erected in B. C. 477. The original statues were afterwards sent back to the Athenians from Susa, according to Pausanias by Antiochus, according to Valerius Maximus by Seleucus, but, as we may believe, on the testimony of Arrian and Pliny, by Alexander the Great. We learn, finally, from Diodorus, that when the Athenians were anxious to pay the highest honours in their power to Antigonus and Demetrius Poliorcetes, in B. C. 307, they placed their statues near those of Harmodius and Aristogeiton. (Paus. i. 8; Aristot. *Rhet.* i. 9. § 38; Dem. *c. Lept.* p. 478; Plin. *H. N.* xxxiv. 4, 8; Val. Max. ii. 10. Ext. 1; Arr. *Anab.* iii. 16, vii. 19; Diod. xx. 46.) [E. E.]

HARMO'NIA (Ἁρμονία), a daughter of Ares and Aphrodite, or, according to others, of Zeus and Electra, the daughter of Atlas, in Samothrace. When Athena assigned to Cadmus the government of Thebes, Zeus gave him Harmonia for his wife, and all the gods of Olympus were present at the marriage. Cadmus on that day made her a present of a peplus and a necklace, which he had received either from Hephaestus or from Europa. (Apollod. iii. 4. § 2.) Other traditions stated that Harmonia received this necklace (ὅρμος) from some of the gods, either from Aphrodite or Athena. (Diod. iv. 48, v. 49; Pind. *Pyth.* iii. 167; Stat. *Theb.* ii. 266; comp. Hes. *Theog.* 934; Hom. *Hymn. in Apoll.* 195.) Those who described Harmonia as a Samothracian related that Cadmus, on his voyage to Samothrace, after being initiated in the mysteries, perceived Harmonia, and carried her off with the assistance of Athena. When Cadmus was obliged to quit Thebes, Harmonia accompanied him. When they came to the Encheleans, they assisted them in their war against the Illyrians, and conquered the enemy. Cadmus then became king of the Illyrians, but afterwards he and Harmonia were metamorphosed into dragons and transferred to Elysium; or, according to others, they were carried thither in a chariot drawn by dragons. (Apollod. iii. 5. § 4; Eurip. *Bacch.* 1233; Ov. *Met.* iv. 562, &c.) Harmonia is renowned in ancient story chiefly on account of the fatal necklace she received on her wedding day. Polyneices, who inherited it, gave it to Eriphyle, that she might persuade her husband, Amphiaraus, to undertake the expedition against Thebes. (Apollod. iii. 6. § 2; Schol. *ad Pind. Pyth.* iii. 167.) Through Alcmaeon, the son of Eriphyle, the necklace came into the hands of Arsinoë, next into those of the sons of Phegeus, Pronous and Agenor, and lastly into those of the sons of Alcmaeon, Amphoterus and Acarnan, who dedicated it in the temple of Athena Pronoea at Delphi. (Apollod. iii. 7. §§ 5—7.) The necklace had wrought mischief to all who had been in possession of it, and it continued to do so even after it was dedicated at Delphi. Phayllus, the tyrant, stole it from the temple to gratify his mistress, the

wife of Ariston. She wore it for a time, but at last her youngest son was seized with madness, and set fire to the house, in which she perished with all her treasures. (Athen. vi. p. 232; Parthen. *Erot.* 25.) [L. S.]

HARMO'NIA, daughter of Gelon, the son of Hieron II., king of Syracuse. She was married to a Syracusan named Themistus, who, after the death of Hieronymus (B. C. 215) was elected one of the captains-general of the republic; but these being soon overthrown by a fresh revolution, in which Themistus perished, a decree was passed condemning to death all surviving members of the family of Hieron; and, in pursuance of this barbarous resolution, Harmonia was immediately put to death, together with Demarata and Heraclea, the daughters of Hieron. (Liv. xxiv. 24, 25; Val. Max. iii. 2. *ext.* § 9.) [E. H. B.]

HA'RPAGUS (Ἅρπαγος). 1. A noble Median, whose preservation of the infant Cyrus, with the events consequent upon it, are related under CYRUS. He became one of the generals of Cyrus, and suggested the stratagem of opposing camels to the Lydian cavalry. (Herod. i. 80.) He succeeded MAZACES in the work of reducing the Greek cities of Asia Minor; and he employed against them the ancient oriental mode of attack, which seems to have been new to the Greeks, of casting up a mound against the city. He first attacked Phocaea, demanding of its inhabitants the demolition of only one bulwark, and the dedication of a single house, in token of submission. The Phocaeans demanded a day to deliberate; and Harpagus, perceiving their design, drew off his army. Meanwhile, the Phocaeans took to their ships in a body, with all their movable property, and left the city, which Harpagus garrisoned. Before, however, the Phocaeans quitted the Aegean, on their voyage to Corsica, they returned to their city, and massacred the Persian garrison. The Teians were next assaulted; and they too, as soon as Harpagus had raised his mound high enough to master their wall, deserted their city. The other Ionian cities were reduced after a brave struggle; but none of their inhabitants proceeded to the same extremity as those of Phocaea and Teos: they stayed at home under the Persian yoke. After the conquest of the cities on the continent, the Ionians of the islands submitted to Cyrus of their own accord. The subjugated Ionians and Aeolians contributed to swell the army of Harpagus, who now proceeded against the Carians, the Cannians, and the Lycians, and the Dorian cities on the coast of Caria. Of the Carians, the strong city of Pedasus alone offered any resistance. The Lacedaemonian colony of Cnidos had commenced preparations for defence while Harpagus was still engaged in Ionia, by digging through the isthmus which joined their territory to the mainland; but they had desisted at the command of a Delphic oracle, which told them that, if it had been the will of Zeus, their isthmus would have been an island by nature. They quietly surrendered to Harpagus.

The Lycians showed far more spirit. The people of Xanthus gave battle to Harpagus before their city; and when they had been defeated by his superior numbers, and were beaten back into the city, they collected all their property, with their wives, children, and servants, into the citadel, which they then burnt, while they themselves sallied out, and fell fighting to a man. The battle-scene represented upon one of the sides of a sarcophagus in ancient Xanthus, which was discovered by Mr. Fellows, and is now deposited in the British Museum, is supposed to represent the taking of Xanthus by Harpagus, whose name is also said to occur in an inscription in the Lycian language. (Fellows, *Lycia*, p. 276, 1841.) We hear nothing more of Harpagus after the conquest of Asia Minor. (Herod. i. 162—177.) Diodorus (ix. 35; Excerpt. Vat. pp. 27—29) relates a story about the answer of Harpagus to an embassy of the Asiatic Greeks to Cyrus, which is identical in substance (though the parable is different) with the story which Herodotus tells of the reply of Cyrus to the same embassy. (i. 141; CYRUS, p. 921, b.)

2. A Persian general, under Dareius I., took Histiaeus prisoner. (Herod. i. 28—30; HISTIAEUS.) [P. S.]

HA'RPALUS (Ἅρπαλος). 1. A Macedonian, son of Machatas, who belonged to the family of the princes of Elymiotis, and nephew of Philip, king of Macedon, the latter having married Phila, a sister of Machatas. Notwithstanding this connection, the house of the Elymiot princes seems to have been always unfavourably disposed towards Philip, who had in fact deprived them of their hereditary dominions; and though we find Harpalus residing at the court of the Macedonian king, and even on one occasion employed by him on a mission of some importance, it appears that he did not enjoy much of his confidence. (Dem. *c. Aristocr.* p. 669; Plut. *Apophth.* p. 681, ed. Reiske.) It is perhaps to this cause that we are to attribute his close attachment to Alexander, and his participation in the intrigues for the marriage of that prince with the daughter of Pixodarus, a scheme which gave so much offence to Philip, that all those who were thought to have taken part in it were banished from Macedonia, Harpalus among the rest. But this temporary disgrace was productive, both to him and his companions in exile, of the greatest subsequent advantages, for immediately on the death of Philip, Alexander not only recalled those who had suffered on his account, but promoted them to important and confidential offices. Harpalus, being unfitted by his constitution of body for services in war, was appointed to the superintendence of the treasury, and in this capacity accompanied Alexander to Asia. But he proved unfaithful to his trust, and shortly before the battle of Issus was induced (probably by the consciousness of peculation and the fear of punishment) to take to flight. He made his escape to Greece, and was lingering at Megara, when he received letters from Alexander intreating his return, and promising entire forgiveness for the past. He, in consequence, rejoined the king at Tyre on his return from Egypt (B. C. 331), and not only obtained the promised pardon, but was reinstated in his former important situation. (Plut. *Alex.* 10; Arrian, *Anab.* iii. 6.) When Alexander, after the conquest of Persia and Media, determined to push on into the interior of Asia, in pursuit of Dareius, he left Harpalus at Ecbatana, with 6000 Macedonian troops, in charge of the royal treasures. From thence he appears to have removed to Babylon, and to have held the important satrapy of that province as well as the administration of the treasury. (Arrian, *Anab.* iii. 19. § 13; Plut. *Alex.* 35; Diod. xvii. 108.) It was here that, during the absence of Alexander

in India, he gave himself up to the most extravagant luxury and profusion, squandering the treasures entrusted to him, at the same time that he alienated the people subject to his rule, by his lustful excesses and extortions. Not content with compelling the native women to minister to his pleasures, he sent to Athens for a celebrated courtesan named Pythionice, whom he received with the most extravagant honours, and to whom, after her death, he erected two costly monuments, one at Babylon, the other at Athens, where it is mentioned by Pausanias as one of the most splendid in all Greece. (Paus. i. 37. § 5.) Pythionice was succeeded by Glycera, to whom he compelled all those subject to his authority to pay honours that were usually reserved for a queen. The indignation of Greeks, as well as barbarians, was now loud against Harpalus: among others, Theopompus the historian wrote a letter of complaint to Alexander, some extracts from which are still preserved. (Athen. xiii. pp. 586, 594, 596; Diod. xvii. 108.) Harpalus had probably thought that Alexander would never return from the remote regions of the East into which he had penetrated; but when he at length learnt that the king was on his march back to Susa, and had visited with unsparing rigour those of his officers who had been guilty of any excesses during his absence, he at once saw that his only resource was in flight. Collecting together all the treasures which he could, amounting to a sum of 5000 talents, and assembling a body of 6000 mercenaries, he hastened to the coast of Asia, and from thence crossed over to Attica. He had previously sent to Athens a magnificent present of corn, in return for which he had received the right of citizenship (Athen. xiii. pp. 586, 596); and he probably reckoned on a favourable reception in that city; but the Athenians refused to allow him to land, and he, in consequence, repaired to Taenarus, where he left his mercenaries, and himself returned to Athens. Being now admitted within the city, he employed the treasures that he had brought with him in the most unsparing manner, in order to gain over the orators and public men at Athens, and induce the people to undertake the support of his cause against Alexander and his vicegerent, Antipater. Among those whom he thus corrupted are said to have been Demades, Charicles, the son-in-law of Phocion, and even, as is well known. Demosthenes himself. Into the various questions connected with the conduct of these statesmen, and especially the last (see DEMOSTHENES, and Thirlwall's *Greece*, vol. vii. pp. 153—161), it is impossible here to enter: but it should be mentioned that, after the death of Harpalus, one of his slaves, who had acted as his steward in the administration of his treasures, having fallen into the power of Philoxenus, the Macedonian governor of Caria, gave a list of all those persons at Athens who had received any sums of money from Harpalus, and in this list the name of Demosthenes did not appear. (Paus. ii. 33. § 4.) But to whatever extent Harpalus may have succeeded in bribing individuals, he failed in his general object, for Antipater, having demanded his surrender from the Athenians, it was resolved to place him in confinement until the Macedonians should send for him. He, however, succeeded in making his escape from prison, and rejoined his troops at Taenarus, from whence he transported his mercenary force and the remainder of his treasures to Crete, with what ulterior designs we know not; but soon after his arrival in that island he was assassinated by Thimbron, one of his own officers; or, according to another account, by a Macedonian named Pausanias. (Diod. xvii. 108; Paus. ii. 33. § 4; Arr. *ap. Phot.* p. 70 a; Plut. *Dem.* 25; *Phoc.* 21, *Vit. X. Oratt.* p. 363, 364, ed. Reiske; Curt. x. 2.) Plutarch tells us (*Alex.* 35) that Harpalus, during his residence at Babylon, endeavoured to introduce there the most valuable of the plants and shrubs, natives of Greece—perhaps the first instance on record of an attempt at exotic gardening.

2. The chief of the ambassadors sent by Perseus to Rome in B. C. 172, to answer the complaints of Eumenes, king of Pergamus. Harpalus gave great offence to the Romans by the haughty and vehement tone that he assumed, and exasperated the irritation already existing against Perseus. (Liv. xlii. 14, 15; Appian, *Maced.* 9. § 2.) [E. H. B.]

HA'RPALUS is mentioned by Censorinus (c. 18), and alluded to by Festus Avienus, as having either introduced an *octaëteris*, or altered the mode of intercalation practised in that of Cleostratus. [CLEOSTRATUS.] It is also mentioned that he introduced an *Heccaedecaëteris*, or cycle of sixteen years. But how far either was adopted is not very clear, and it would not be worth while to give a special account of one of the obscure points of the Antemetonic calendar. (Plin. *H. N.* xvi. 34. s. 32; Weidler, *Hist. Astron.*; Dodwell, *de Veteribus Cyclis*, dissert. iii. § 30—32.) [A. DE M.]

HARPALYCE (Ἁρπαλύκη). 1. A daughter of Harpalycus, king of the Amymnaeans in Thrace. As she lost her mother in her infancy, she was brought up by her father with the milk of cows and mares, and was trained in all manly exercises. After the death of her father, whom she had once delivered from the hand of the Myrmidones, she spent her time in the forests as a robber, being so swift in running that horses were unable to overtake her. At length, however, she was caught in a snare by shepherds, who killed her. (Serv. *ad Virg. Aen.* i. 321; Hygin. *Fab.* 193.)

2. A maiden who died because her love of Iphiclus was not returned. In commemoration of her fate, a contest in songs (ᾠδῆς ἀγών) was celebrated by maidens. (Aristoxenus, *ap. Athen.* xiv. p. 619.)

For a third personage of this name, see CLYMENUS, No. 2. [L. S.]

HARPINNA (Ἁρπιννα), a daughter of Asopus, from whom the town of Harpina or Harpinna in Elis was believed to have derived its name. (Paus. vi. 21. § 6.) She became by Ares the mother of Oenomaus. (v. 22. § 5.) [L. S.]

HA'RPOCRAS (Ἁρπόκρας), an iatralipta, who attended the younger Pliny, with great care and assiduity, about the beginning of the second century after Christ. He was originally a slave, was afterwards manumitted, and lastly, at the especial request of Pliny, presented by the emperor Trajan with the freedom of the cities of Rome and Alexandria. (Plin. *Ep.* x. 5, 6.) He is not the same person whose prescriptions are several times quoted by Andromachus (ap. Galen. *De Compos. Medicam. sec. Gen.* vol. xiii. pp. 729, 838, 841, 978), and who must have lived about a hundred years earlier. [W. A. G.]

HARPOCRATES. [HORUS.]

HARPOCRA'TION (Ἁρποκρατίων). 1. Of Argos, a Platonic philosopher and a friend of J. Caesar. He wrote a Commentary on Plato in

twenty-four, and a Lexicon to Plato in two, books. (Suidas.) He seems to be the same as the Harpocration who is mentioned by Athenaeus (xiv. p. 648) along with Chrysippus, and by Stobaeus (*Eclog. Phys.* i. 2. pp. 896, 912. ed. Heeren.)

2. Of Mendes, is mentioned by Athenaeus (xiv. p. 648) as the author of a work on cakes (Περὶ Πλακούντων), but is otherwise unknown. Who the Harpocration is who is mentioned by the Venetian scholiast on the Iliad (i. 453), as the teacher of Dius, is unknown. [L. S.]

HARPOCRA'TION, AE'LIUS, a rhetorician who, according to Suidas, wrote a variety of rhetorical and philosophical works; such as, Περὶ τῶν δοκούντων τοῖς ῥήτορσιν ἠγνοεῖσθαι, Ὑποθέσεις λόγων Ὑπερίδου, Περὶ τέχνης ῥητορικῆς, Περὶ ἰδεῶν, &c., of which not a trace has come down to us. Another Harpocration, with the praenomen Caius, who is likewise mentioned only by Suidas, wrote works of a similar character, as Περὶ τῶν Ὑπερίδου καὶ Λυσίου λόγων, Περὶ τῶν Ἀντιφῶντος σχημάτων, and others. Hence it is inferred that Suidas is here guilty of some mistake, and that Aelius and Caius Harpocration are perhaps one and the same person, whose full name was C. Aelius Harpocration. (Kiessling, *Quaest. Attic. Specim.* p. 26.) [L. S.]

HARPOCRA'TION, VALE'RIUS, the author of a Greek dictionary to the works of the ten Attic orators, which is entitled Περὶ τῶν λέξεων τῶν δέκα ῥητόρων, or λεξικὸν τῶν δέκα ῥητόρων, and is still extant. It contains not only explanations of legal and political terms, but also accounts of persons and things mentioned in the orations of the Attic orators. The work is to us of the highest importance, as it contains a vast deal of information on the public and civil law of Athens, and on antiquarian, historical, and literary subjects, of which we should be in ignorance but for this dictionary of Harpocration, for most of the works from which the author compiled are lost, and appear to have perished at an early time. Hence Suidas, the author of the Etymologicum Magnum, and other late grammarians, derived their information on many points from Harpocration. All we know about his personal history is contained in a line or two in Suidas, who calls him a rhetorician of Alexandria, and, besides the above-mentioned dictionary, attributes to him an ἀνθηρῶν συναγωγή, which is lost. We are thus left in the dark as to the time in which our rhetorician lived. Some believe that he is the same person as the Harpocration who, according to Julius Capitolinus (*Verus*, 2), instructed the emperor L. Verus in Greek; so that he would have lived in the latter half of the second century after Christ. Maussac (*Dissert. Crit.* p. 378, in Blancard's edition of Harpocration) points out passages from which it would appear that Harpocration must have been acquainted with the Deipnosophists of Athenaeus, and that consequently he must have lived after the time of Athenaeus. Others, again, look upon him as identical with the Harpocration whom Libanius (*Epist.* 367) calls a good poet and a still better teacher; whence it would follow that he lived about A. D. 354. Others, lastly, identify him with the physician Harpocration: but all is mere conjecture, and it is impossible to arrive at any positive conviction. The text of Harpocration's dictionary was first printed, with the Scholia of Ulpian on the Philippics of Demosthenes, in the Aldine edition (Venice, 1503, and again in 1527); but the first critical edition is that by Ph. J. Maussac (Paris, 1614, 4to.), with a commentary and a learned dissertation on Harpocration. This edition was reprinted, with some improvements and additional notes of H. Valesius, by N. Blancard, Leyden, 1683, 4to., and followed by the edition of J. Gronovius, Harderwyk, 1696, 4to. The Leipzig edition (1824, 2 vols. 8vo.) incorporates every thing that had been done by previous editors for Harpocration. The most recent edition of the text (together with the dictionary of Moeris) is that of I. Bekker, Berlin, 1833, 8vo. [L. S.]

HARPYIAE (Ἅρπυιαι), that is, "the swift robbers," are, in the Homeric poems, nothing but personified storm winds. (*Od.* xx. 66, 77.) Homer mentions only one by name, viz. Podarge, who was married to Zephyrus, and gave birth to the two horses of Achilles, Xanthus and Balius. (*Il.* xvi. 149, &c.) When a person suddenly disappeared from the earth, it was said that he had been carried off by the Harpies (*Od.* i. 241, xiv. 371); thus, they carried off the daughters of king Pandareus, and gave them as servants to the Erinnyes. (*Od.* xx. 78.) According to Hesiod (*Theog.* 267, &c.), the Harpies were the daughters of Thaumas by the Oceanid Electra, fair-locked and winged maidens, who surpassed winds and birds in the rapidity of their flight. Their names in Hesiod are Aëllo and Ocypete. (Comp. Apollod. i. 2. § 6.) But even as early as the time of Aeschylus (*Eum.* 50), they are described as ugly creatures with wings, and later writers carry their notions of the Harpies so far as to represent them as most disgusting monsters. They were sent by the gods as a punishment to harass the blind Phineus, and whenever a meal was placed before him, they darted down from the air and carried it off; later writers add, that they either devoured the food themselves, or that they dirtied it by dropping upon it some stinking substance, so as to render it unfit to be eaten. They are further described in these later accounts as birds with the heads of maidens, with long claws on their hands, and with faces pale with hunger. (Virg. *Aen.* iii. 216, &c.; Tzetz. *ad Lycoph.* 653; Ov. *Met.* vii. 4, *Fast.* vi. 132; Hygin. *Fab.* 14.) The traditions about their parentage likewise differ in the different traditions, for some called them the daughters of Pontus (or Poseidon) and Terra (Serv. *ad Aen.* iii. 241), of Typhon (Val. Flacc iv. 428, 516), or even of Phineus. (Tzetz. *ad Lycoph.* 166, *Chil.* i. 220; Palaephat. 23. 3). Their number is either two, as in Hesiod and Apollodorus, or three; but their names are not the same in all writers, and, besides those already mentioned, we find Aëllopos, Nicothoë, Ocythoë, Ocypode, Celaeno, Acholoë. (Apollod. i. 9, 21; Serv. *ad Aen.* iii. 209; Hygin. *Fab.* Praef. p. 15, *Fab.* 14.) Their place of abode is either the islands called Strophades (Virg. *Aen.* iii. 210), a place at the entrance of Orcus (vi. 289), or a cave in Crete. (Apollon. Rhod. ii. 298.) The most celebrated story in which the Harpies play a part is that of Phineus, at whose residence the Argonauts arrived while he was plagued by the monsters. He promised to instruct them respecting the course they had to take, if they would deliver him from the Harpies. When the food for Phineus was laid out on a table, the Harpies immediately came, and were attacked by the Boreades, Zetes and Calais, who were among the Argonauts, and provided with wings. According to an ancient oracle, the

Harpies were to perish by the hands of the Boreades, but the latter were to die if they could not overtake the Harpies. The latter fled, but one fell into the river Tigris, which was hence called Harpys, and the other reached the Echinades, and as she never returned, the islands were called Strophades. But being worn out with fatigue, she fell down simultaneously with her pursuer; and, as they promised no further to molest Phineus, the two Harpies were not deprived of their lives. (Apollod. i. 9. § 21.) According to others, the Boreades were on the point of killing the Harpies, when Iris or Hermes appeared, and commanded the conquerors to set them free, or both the Harpies as well as the Boreades died. (Schol. *ad Apollon. Rhod.* i. 286, 297; Tzetz. *Chil.* i. 217.) In the famous Harpy monument recently brought from Lycia to this country, the Harpies are represented in the act of carrying off the daughters of Pandareus. (Th. Panofka, in the *Archaeol. Zeitung* for 1843, No. 4; E. Braun, in the *Rhein. Mus.* Neue Folge, vol. iii. p. 481, &c., who conceives that these rapacious birds with human heads are symbolical representations of death carrying off everything.) [L. S.]

HASDRUBAL (Ἀσδρούβας). According to Gesenius (*d. Phoen. Mon.* pp. 401, 407) this name is more correctly written *Asdrubal*, without the aspiration, which has been adopted from a mistaken analogy with Hannibal, Hamilcar, &c. (See Drakenborch, ad Liv. xxi. 1.) The same writer explains it as signifying *cujus auxilium est Baal.* 1. A Carthaginian general, son of Mago, is represented by Justin as being, together with his father and his brother, Hamilcar, one of the chief founders of the military power and dominion of Carthage. According to that writer he was eleven times invested with the chief magistracy, which he calls dictatorship (*dictatura*, by which it is probable that he means the chief military command, rather than the office of suffete), and four times obtained the honours of a triumph, an institution which is not mentioned on any other occasion as existing at Carthage. But the only wars in which Justin speaks of him as engaged, are one against the Africans, which appears to have been on the whole unsuccessful, and one in Sardinia, in which Hasdrubal himself perished. (Just. xix. 1.) He left three sons, Hannibal, Hasdrubal, and Sappho, who are said to have followed up their father's career of conquest, and to have held, together with their cousins, the three sons of Hamilcar, the chief direction of all affairs at Carthage; but their particular actions are not specified. (Id. xix. 2). The chronology of this part of the Carthaginian history, as related by Justin, is extremely uncertain.

2. A son of the preceding, of whom nothing more is known. (Just. *l. c.*)

3. One of the commanders of the great Carthaginian army which was defeated by Timoleon at the river Crimissus, in B. C. 339. [TIMOLEON]. Plutarch, the only author who mentions the names of the Carthaginian generals, on this occasion (*Timol.* 25) does not tell us what became of them.

4. A Carthaginian general in the first Punic war, called by Polybius son of Hanno. He is first mentioned as one of the two generals appointed to take the field against Regulus in B. C. 256, and who, by their injudicious management, brought Carthage to the brink of ruin. (Polyb. i. 30—31.) Though the virtual command of the army was soon after transferred to Xanthippus, it does not appear that the generals were ever deposed; and after the final defeat of Regulus, Hasdrubal was immediately despatched to Sicily, with a large army, and not less than 140 elephants. (Id. 38.) The terror with which these animals at this time inspired the Romans rendered them unwilling to encounter Hasdrubal in the field, and thus gave him the command of the open country, notwithstanding which he appears to have wasted his time in unaccountable inactivity; and during a period of two years to have effected nothing beyond a few unimportant skirmishes. At length, in the beginning of B. C. 250, he was aroused to exertion, and advanced to attack the Roman consul, L. Caecilius Metellus, under the walls of Panormus. But Metellus, by his skilful dispositions, not only repulsed his attack, but totally defeated his army; and, what was of the greatest consequence, killed or took captive all his elephants. This defeat had more than almost any other a decisive influence on the fate of the war, as from this time the Roman superiority by land was almost undisputed. Hasdrubal escaped from the action to Lilybaeum, but was put to death on his return to Carthage. (Polyb. i. 39, 40; Diod. *Exc. Hoesch.* xxiii. 14, p. 506; Zonar. viii. 14; Oros. iv. 9.)

5. A Carthaginian, son-in-law of the great Hamilcar Barca. He appears to have early taken part in public affairs, and distinguished himself while yet a young man as one of the most influential leaders of the democratic party at Carthage during the interval between the first and second Punic wars. Community of interests led to a close connection between him and Hamilcar Barca, whose daughter he had married, and whom he accompanied into Spain in 238 B. C. From thence he was sent back to Africa to take the command in a war against the Numidian tribes, whom he completely defeated and reduced to submission. (Diod. *Exc. Hoesch.* xxv. 2. p. 510). At what time he returned to Spain we know not, but we find him there in B. C. 229, when, after the death of Hamilcar, he hastened to collect together his scattered forces, and was soon after nominated by the government of Carthage to succeed him as commander-in-chief. Hasdrubal does not appear to have been distinguished so much by his talents for war, as by his political management and dexterity, and especially his conciliating manners: and these qualities, as they had first gained him popularity at home, were now also of the utmost service in conciliating the minds of the Spaniards, and gaining them over to the Carthaginian alliance. Still more to increase this disposition, he married the daughter of one of the Spanish chieftains. (Diod. *l. c.* p. 511.) At the same time, by the foundation of the city of New Carthage, in a situation admirably chosen, on account of its excellent port and easy communication with Africa, as well as from its proximity to the silver mines of Spain, he contributed greatly to the consolidation of the Carthaginian empire in that country. Meanwhile he carried on warlike operations against the more distant and hostile tribes; and these enterprizes, the conduct of which he entrusted to the young Hannibal, are said to have been almost uniformly successful. By these means he had already extended the dominion of Carthage over a great part of the peninsula, when he was assassinated by a slave, whose master he had put to death (B. C. 221). He had held the

command in Spain for a period of between eight and nine years. (Polyb. ii. 1, 13, 36; Diod. *Exc. Hoesch.* xxv. 3, p. 511; Appian, *Hisp.* 4—8; Liv. xxi. 2; Zonar. viii. 19.)

According to Fabius (ap. Polyb. iii. 8), Hasdrubal had been so elated by the successes he had obtained in Spain, that he repaired to Carthage, with the design of overthrowing the constitution of his country, and establishing himself in the possession of unlimited power; but failing in this object, he returned to Spain, and thenceforth governed that country with uncontrolled and arbitrary authority. Notwithstanding the censure of Polybius, there is certainly nothing in itself improbable in this statement: the position of Hasdrubal in Spain, like that of his predecessor and successor, was in great measure independent of the government at home, a fact sufficiently proved by the remarkable circumstance that the celebrated treaty which fixed the Iberus as the boundary of the two nations was concluded by the Romans, not with the Carthaginian government, but with Hasdrubal alone. (Polyb. ii. 13, iii. 27, 29; Liv. xxi. 2, 18, 19.) A splendid palace which he erected at New Carthage was also pointed out as an additional proof of his assumption of sovereign power. (Polyb. x. 10. § 9.)

6. Son of the great Hamilcar Barca, and brother of the still more famous Hannibal. He is mentioned as being present in the battle in which his father lost his life, and from which he escaped, together with his brother Hannibal, to the city of Acra Leuce. (Diod. *Exc. Hoesch.* xxv. 2.) This is the only notice we find of him previous to the departure of Hannibal for Italy; but it is evident that he must not only have been trained up in war, but must have already given proofs of his ability, which led his brother to confide to him the important command of the army in Spain, when he himself set out on his daring march to Italy, B. C. 218. The troops left under his command amounted to less than 13,000 foot and 2500 horse, principally Africans (Polyb. iii. 33); but he doubtless greatly increased this number by levies among the Spaniards themselves. With a part of this force he advanced to support Hanno, who had been left in charge of the province between the Iberus and the Pyrenees, against Cn. Scipio; but that general was defeated, and his army destroyed before he could arrive, and he was obliged to content himself with cutting off a body of the Roman soldiers who were attached to the fleet. (Polyb. iii. 76; Liv. xxi. 61.) The next spring (B. C. 217) he advanced from New Carthage, where he had wintered, with the intention of dispossessing Cn. Scipio of the province north of the Iberus; but the loss of his fleet, which was almost destroyed by that of the Romans, appears to have paralysed his movements, and he did not even cross the Iberus. Before the end of the season, P. Scipio joined his brother with large reinforcements from Rome, and they now assumed the offensive, and crossed the Iberus, without Bostar, who had been despatched by Hasdrubal to oppose them, venturing to meet them in the field. No decisive action took place before the winter; but Bostar, by suffering the Spanish hostages to fall into the hands of the Romans [BOSTAR No. 3], gave a shock to the Carthaginian influence throughout Spain which it hardly recovered. (Polyb. iii. 95—99; Liv. xxii. 19—22.) The campaign of the next year, 216, which was marked in Italy by the great victory of Cannae, was signalised by no decisive results in Spain, Hasdrubal having apparently confined himself to defensive operations, or to enterprises against the Spanish tribes. But when the news of the battle of Cannae reached Carthage, orders were immediately sent to Hasdrubal to march at once into Italy, in order to support and co-operate with the victorious Hannibal, and Himilco was sent with a fresh army to supply his place in Spain. But the execution of this plan was frustrated by the total defeat of Hasdrubal in a battle with the two Scipios near the passage of the Iberus; and this disaster was followed by the defection of many of the native tribes. (Liv. xxiii. 26—29, 32; Zonar. ix. 3.) The Carthaginians now sent to his relief his brother Mago, with a force of 12,000 foot, 1500 horse, and 20 elephants, which had been previously destined for the assistance of Hannibal in Italy; and we henceforward find the two brothers co-operating in the war in Spain. But our knowledge of their proceedings is very imperfect: the Roman accounts are full of the most palpable and absurd exaggerations; and it is utterly impossible to form any thing like a clear conception of the military operations of either side. Hence a very brief notice of the leading events of the war is all that can be here attempted. It may be observed, however, that the operations of the generals on both sides must naturally have been determined in great measure by the fluctuating policy of the different Spanish tribes, concerning which we have scarcely any information; and this circumstance may sometimes serve to explain changes of fortune which would otherwise appear wholly unaccountable.

In the year 215 we find Hasdrubal and Mago employed with their united forces in the siege of Illiturgi, when the two Scipios came up to the relief of the city, totally defeated them, and took their camp. But this disaster did not prevent them from soon after forming the siege of Indibilis, where, it is said, they again experienced the like ill fortune. (Liv. xxiii. 49.) The next year, 214, was marked by the arrival in Spain of a third Carthaginian general, Hasdrubal the son of Gisco, with a considerable army; but, notwithstanding this reinforcement, nothing memorable was effected. The Roman accounts indeed speak of two successive victories gained by Cn. Scipio, but followed (as usual) by no apparent results. (Liv. xxiv. 41, 42.) Of the campaign of 213 no particulars are recorded by Livy; but according to Appian (*Hisp.* 15), Hasdrubal was employed during a part of this year in Africa, having been sent for by the government at home to carry on the war against the revolted Numidians, which he brought to a successful termination, and then returned to Spain. The following year (B. C. 212) was at length marked by a decisive success on the part of the Carthaginians. The two Scipios appear to have roused themselves to make a great effort, and dividing their forces, marched to attack the separate Carthaginian armies at the same time. The result was fatal: Cn. Scipio, who was opposed to Hasdrubal, was at once paralysed by the defection of 20,000 Celtiberian mercenaries, who were gained over by the Carthaginian general: meanwhile his brother Publius had fallen in an engagement with the Numidian cavalry of Hasdrubal son of Gisco and Mago; and those two generals having hastened to join their forces with those of the son of Barca,

Cn. Scipio was surrounded by their united armies, his camp taken, and he himself slain, with the greater part of his troops. (Liv. xxv. 32—36; Appian, *Hisp.* 16.)

This victory appeared to be decisive of the fate of the war in Spain; and we do not see what now remained to prevent Hasdrubal from setting out on his march to Italy. Yet we hear of no measures tending to this result, and are unable to account for the loss of so valuable an opportunity. But the history of this part of the war has been so effectually disguised, that it is impossible to conjecture the truth. It appears that the remains of the Roman armies had been collected together by a Roman knight, named L. Marcius, who established his camp to the north of the Iberus; and was able to defend it against the attacks of the enemy; but the accounts (copied by Livy from Claudius Quadrigarius and Valerius of Antium) of his great victories over the Carthaginian armies, and his capture of their camps, are among the most glaring exaggerations with which the history of this war has been encumbered by the Roman annalists. Still more palpably absurd is the story that the Roman praetor, Claudius Nero, landing in Spain with a force of 6000 men, found Hasdrubal encamped in so disadvantageous a position, that his whole army must have fallen into the power of Claudius, had he not deluded that general by a pretended negotiation, under cover of which he drew off his forces. (Liv. xxv. 37—39, xxvi. 17; comp. Appian, *Hisp.* 17, and Zonar. ix. 5, 7; and see some judicious remarks on this part of Livy's history by a soldier and a statesman in Raleigh's *History of the World*, book 5, ch. 13, sect. 11.) All that is certain is, that when the youthful P. Scipio (the son of that Publius who had fallen in the preceding year) landed in Spain in 211, he found the whole country south of the Iberus in the undisputed possession of the Carthaginian generals. Their three armies were, however, separated in distant quarters of the peninsula, probably engaged in establishing their dominion over the native tribes: while the more settled Carthaginian province was comparatively neglected. Of this disposition Scipio ably availed himself, and by a sudden blow, made himself master of New Carthage, the heart of the enemy's dominion, and the place where their principal stores had been collected. (Polyb. x. 7—20; Liv. xxvi. 20, 41—48; Appian, *Hisp.* 19—24.)

Hasdrubal had been occupied in the siege of a small town of the Carpetanians, at the time that this blow was struck: we know nothing of the measures which either he or his colleagues adopted in consequence; but we are told that the conquest of New Carthage co-operating with the personal popularity of Scipio, caused the defection of many of the Spanish tribes from the alliance of Carthage, among others that of Indibilis and Mandonius, two of the most influential, and hitherto the most faithful of her supporters. Hasdrubal, alarmed at this increasing disaffection, determined to bring matters to the issue of a decisive battle, with the view of afterwards putting in execution his long-meditated advance to Italy. But while he was still engaged in his preparations for this purpose, and was collecting a supply of money from the rich silver mines of Andalusia, he was attacked by Scipio in his camp at Baecula, and, notwithstanding the strength of his position, was forced from it with heavy loss. The defeat, however, can hardly have been so complete as it is represented by the Roman writers, for it appears that Hasdrubal carried off his treasure and his elephants in safety, and withdrew unmolested towards the more northern provinces of Spain. Here he held a consultation with the other two generals (his brother Mago and Hasdrubal the son of Gisco), at which it was agreed that he himself should proceed to Italy, leaving his two colleagues to make head against Scipio in Spain. (Polyb. x. 34—40; Liv. xxvii. 17—20.)

Of the expedition of Hasdrubal to Italy, though it is one of the most important events of the war, we have very little real knowledge. The line of his march was necessarily different from that pursued by Hannibal, for Scipio was in undisputed possession of the province north of the Iberus, and had secured the passes of the Pyrenees on that side; hence Hasdrubal, after recruiting his army with fresh troops, levied among the northern Spaniards, crossed the Pyrenees near their western extremity, and plunged into the heart of Gaul. What were his relations with the Gallic tribes—whether the period spent by him among them was occupied in peace or war—we know not; but, before he reached the foot of the Alps, many of them had been induced to join him, and the mention among these of the Arverni shows how deep into the country he had penetrated. The chronology is also very obscure. It is certain that the battle of Baecula was fought in B. C. 209, but whether Hasdrubal crossed the Pyrenees the same year we have no evidence: he must, at all events, have spent one winter in Gaul, as it was not till the spring of 207 that he crossed the Alps, and descended into Italy. The passage of the Alps appears to have presented but trifling difficulties, compared with what his brother Hannibal had encountered eleven years before; and he arrived in Italy so much earlier than he was expected, that the Romans had no army in Cisalpine Gaul ready to oppose him. Unfortunately, instead of taking advantage of this, to push on at once into the heart of Italy, he allowed himself to be engaged in the siege of Placentia, and lost much precious time in fruitless efforts to reduce that colony. When at length he abandoned the enterprise, he continued his march upon Ariminum, having previously sent messengers to Hannibal to apprise him of his movements, and concert measures for their meeting in Umbria. But his despatches fell into the hands of the Roman consul, C. Nero, who instantly marched with a light detachment of 7000 men to join his colleague, M. Livius, in his camp at Sena, where his army was now in presence of Hasdrubal. Emboldened by this reinforcement, the two consuls proceeded to offer battle to the Carthaginian general; but Hasdrubal, perceiving their augmented forces, declined the combat, and retreated towards Ariminum. The Romans pursued him, and he found himself compelled to give them battle on the right bank of the Metaurus. It is admitted by his enemies that on this occasion Hasdrubal displayed all the qualities of a consummate general, but his forces were greatly inferior to those of the enemy, and his Gaulish auxiliaries were of little service. The gallant resistance of his Spanish and Ligurian troops is attested by the heavy loss of the Romans; but all was of no avail, and, seeing the battle irretrievably lost, he rushed into the midst of the enemy, and fell sword in hand, in a manner, says Livy, worthy

of the son of Hamilcar and the brother of Hannibal. The loss on his side had amounted, according to Polybius, to 10,000 men, while it is exaggerated by the Roman writers (who appear anxious to make the battle of the Metaurus a compensation for that of Cannae), to more than 50,000. But the amount of loss is unimportant; the battle was decisive of the fate of the war in Italy. (Polyb. xi. 1—3; Liv. xxvii. 36, 39, 43—49; Appian, *Hisp.* 28, *Annib.* 52, 53; Zonar. ix. 9; Oros. iv. 18; Eutrop. iii. 18.) The consul, C. Nero, hastened back to Apulia almost as speedily as he had come, and is said to have announced to Hannibal the defeat and death of his brother, by throwing down before his camp the severed head of Hasdrubal. (Liv. xxvii. 51.)

The merits of Hasdrubal as a general are known to us more by the general admission of his enemies, who speak of him as a worthy rival of his father and his brother, than from any judgment we can ourselves form from the imperfect and perverted accounts that have been transmitted to us. Of his personal character we know nothing: not a single anecdote, not a single individual trait, has been preserved to us by the Roman writers of the man who for so many years maintained the struggle against some of their ablest generals. We can only conjecture, from some of the events of the Spanish war, that he possessed to a great degree the same power over the minds of men that was evinced by other members of his family; and his conduct towards the subject tribes seems to have been regarded as presenting a favourable contrast to that of his namesake, the son of Gisco. (Polyb. ix. 11.)

7. A member of the senate of Carthage, who, according to Zonaras (viii. 22), took the lead in recommending the rejection of the demands of Rome, and the declaration of war, when the Roman embassy arrived at Carthage, after the fall of Saguntum, B. C. 219. He is not mentioned by any other writer.

8. An officer of high rank in the army of Hannibal. He is first mentioned as being entrusted by that general with the care of transporting his army over the Po (Polyb. iii. 66); and we afterwards find him employed in preparing the arrangements for the well-known stratagem by which Hannibal eluded the vigilance of Fabius, and effected his escape from Campania through the passes of the Apennines. (*Id.* iii. 93; Liv. xxii. 16.) He at this time held the chief direction of all military works (*ὁ ἐπὶ λειτουργιῶν τεταγμένος*); but there is little doubt that it is the same person whom we afterwards find in command of Hannibal's camp at Geronium on the occasion of his action with Minucius (Polyb. iii. 102), and who also commanded the left wing of the Carthaginian army at the battle of Cannae (B. C. 216). On that memorable day, Hasdrubal rendered the most important services. The Spanish and Gaulish horse under his command, after an obstinate combat, obtained the victory over the Roman cavalry to which they were opposed, cut to pieces the greater part of them, and dispersed the rest. As soon as he saw his victory in this quarter complete, Hasdrubal hastened to recal his troops from the pursuit, and led them to the support of the Numidian cavalry of the right wing, against whom the Roman allies had hitherto maintained their ground, but took to flight on perceiving the approach of Hasdrubal. He thereupon left it to the Numidians to pursue the enemy, and, bringing up his cavalry to the centre of the field, by a well-timed charge upon the rear of the Roman infantry, at the same time that they were engaged both in front and flank with Hannibal's African and Spanish foot, effectually decided the fortune of the day. (Polyb. iii. 115—118; Liv. xxii. 46—48.) Appian, whose account of the battle of Cannae (*Annib.* 20—24) differs very much from that of Polybius, and is far less probable, assigns the command of the left wing of the Carthaginian army to Hanno, and that of the right to Mago, and does not mention Hasdrubal at all. It is more singular, that after this time his name does not occur again either in Polybius or Livy.

9. Surnamed the Bald (Calvus), commander of the Carthaginian expedition to Sardinia in the Second Punic War, B. C. 215. The revolt of Hampsicora in Sardinia having excited in the government of Carthage hopes of recovering that important island, they placed under the command of Hasdrubal a fleet and army equal to those sent into Spain under Mago, with which he put to sea; but a storm drove his armament to the Balearic islands, where he was obliged to remain some time in order to refit. Meanwhile, affairs in Sardinia had taken an unfavourable turn, notwithstanding which, he landed his forces in the island, and uniting them with those of Hampsicora, marched straight upon Caralis, when they were met by the Roman praetor, T. Manlius. A pitched battle ensued, which ended in the total defeat of the Carthaginian army. Hasdrubal himself was made prisoner, and carried in triumph to Rome by Manlius. (Liv. xxiii. 32, 34, 40, 41; Zonar. ix. 4; Eutrop. iii. 13.)

10. Son of Gisco, one of the Carthaginian generals in Spain during the Second Punic War. He is first mentioned as arriving in that country, with a considerable army, in B. C. 214, and as co-operating with Hasdrubal and Mago, the two sons of Hamilcar, in the campaign of that year. But, notwithstanding the union of their three armies, they were able to effect nothing decisive. The outline of the events which marked the Spanish war from this year until the departure of Hasdrubal the son of Hamilcar to Italy, has been already given in the life of the latter [No. 6], and it seems unnecessary to recapitulate it, in order to point out the share which the son of Gisco took in the successes or reverses of the Carthaginian arms. From an early period of the war, dissensions arose between the three generals, which doubtless contributed not a little to the fluctuations of its success, and which appear to have risen to a still greater height after the defeat and death of the two Scipios (B. C. 212) had left them apparently undisputed masters of Spain. The particular part which the son of Gisco took in these is nowhere mentioned, but it is difficult to avoid the conjecture that they were in great part owing to his jealousy of the sons of Hamilcar; and Polybius expressly charges him (ix. 11, x. 35, 36) with alienating the minds of the Spaniards by his arrogance and rapacity, among others that of Indibilis, one of the chiefs who had been most faithfully attached to the Carthaginian cause. [INDIBILIS.]

When Hasdrubal the son of Hamilcar, after his defeat at Baecula by Scipio (B. C. 209), moved northwards across the Tagus, he was joined by his two colleagues, and, at the council of war held by them, it was agreed, that while the son of Hamilcar

should prosecute his march to Italy, the son of Gisco should confine himself to the defence of Lusitania and the western provinces of Spain, taking care to avoid a battle with Scipio. (Liv. xxvii. 20.) This accounts for his inaction during the following year. In the summer of 207 we hear of him in the extreme south, near Gades, where he was joined by Mago with the remains of his army, after his defeat by M. Silanus. [MAGO.] But though Scipio followed Mago to the south, and endeavoured to bring Hasdrubal to a battle, that general evaded his designs, and the campaign came to a close without any decisive action. The next year (206) having greatly augmented his army by fresh levies, Hasdrubal found himself at the head of a force of 70,000 foot and 4500 horse, with which he and Mago no longer hesitated to meet the enemy in the field. They were attacked by Scipio at a place called by Polybius Elinga, by Livy Silpia, situated apparently in the mining district of Baetica, and, after a long and obstinate combat, totally defeated. This battle, which seems to have been one of the most striking instances of Scipio's military genius, was decisive of the war in Spain; Hasdrubal and Mago, with the remains of their scattered army, took refuge within the walls of Gades. (Polyb. xi. 20—24; Liv. xxviii. 1—3, 12—16; Appian, *Hisp.* 24—28.) The former appears to have henceforth abandoned all hopes of prosecuting the war in Spain, and turned all his attention to Africa, where Scipio had already entered into negotiations with Syphax, the powerful king of the Massaesylians. Hasdrubal, alarmed at these overtures, hastened in person to the court of the Numidian king, where it is said he arrived at the same time with Scipio himself, and spent some days in friendly intercourse with his dreaded adversary. (Liv. xxviii. 17, 18; Appian, *Hisp.* 30.) He was, however, successful in detaching Syphax from his meditated alliance with Rome, a success said to have been owing in great part to the charms of his daughter Sophonisba, whom he gave in marriage to the Numidian prince; but this same measure had the effect of completing the alienation of Masinissa, prince of the Massylians, to whom Sophonisba had been previously promised. Hasdrubal, however, did not regard his enmity in comparison with the friendship of Syphax, whom he not long after instigated to invade the territories of Masinissa, and expel that prince from the whole of his hereditary dominions. (Liv. xxix. 23, 31; Appian, *Pun.* 10—12; Zonar. ix. 11, 12.)

Such was the state of affairs when Scipio landed in Africa, in B. C. 204. Hasdrubal, who was at this time regarded as one of the chief citizens in his native state, was immediately placed at the head of the Carthaginian land forces, and succeeded in levying an army of 30,000 foot and 3000 horse, which was quickly joined by Syphax with a force of 50,000 foot and 10,000 horse. The approach of these two powerful armies compelled Scipio to raise the siege of Utica, and establish his camp in a strong position on a projecting headland, while Hasdrubal and Syphax formed two separate camps to watch and, as it were, blockade him throughout the winter. The Numidian king, however, allowed himself to be engaged in negotiations with Scipio, during the course of which the Roman general was led to form the dreadful project of burning both the hostile camps. With the assistance of Masinissa, he was enabled fully to accomplish this horrible scheme: the camp of Hasdrubal and that of Syphax were set on fire at the same time, while they were surrounded by the enemy's troops: thousands of their men perished in the flames, the rest fell by the sword of the enemy in the darkness and confusion: out of 90,000 men, it is said that a few fugitives alone escaped, to tell the tale of this fearful massacre. Among these, however, was Hasdrubal himself, who hastened from the scene of the disaster to Carthage, where he succeeded in persuading the senate once more to try the fortune of war. Syphax had also escaped, and was soon able to raise another army of Numidians, with which he again joined Hasdrubal. But their united forces were a second time overthrown by Scipio; and while Syphax fled once more into Numidia, Hasdrubal returned to Carthage, B. C. 203. (Polyb. xiv. 1—8; Liv. xxix. 35, xxx. 3—8; Appian, *Pun.* 13—23; Zonar. ix. 12.) This is the last notice of him that occurs in Polybius or Livy; according to Appian, on the contrary, he avoided returning to Carthage, from apprehension of the popular fury, and assembled a force of mercenary and Numidian troops, with which he kept the field on his own account, having been condemned to death for his ill success by the Carthaginian government. Notwithstanding this, he continued to concert measures, and co-operate with his successor, Hanno the son of Hamilcar; and on the arrival of Hannibal from Italy his sentence was reversed, and the troops he had collected placed under the command of that general. But the popular feeling against him had not subsided: he was compelled to conceal himself within the city, and, on some occasion of a sudden outbreak of party violence, he was pursued by his enemies, and with difficulty escaped to the tomb of his family, where he put an end to his life by poison. His head was cut off and paraded in triumph by the populace through the city. (Appian, *Pun.* 24, 29, 30, 36, 38; Zonar. ix. 12, 13.)

11. A Hasdrubal, who must be distinct from the preceding, is mentioned by Livy and Appian as commanding the Carthaginian fleet in Africa in B. C. 203. According to the Roman accounts he was guilty of a flagrant violation of the law of nations by attacking the quinquereme in which the ambassadors sent by Scipio were returning to his camp: they, however, made their escape to the land. He had previously been engaged in an attack upon the Roman squadron under Cn. Octavius, which, together with a large fleet of transports, had been wrecked on the coast near Carthage. (Liv. xxx. 24, 25; Appian, *Pun.* 34.) It is probable that he is the same who had been sent to Italy, at an earlier period of the same year, to urge the return of Hannibal to Africa. (Id. *Annib.* 58.)

12. Surnamed the Kid (*Haedus*, Liv. xxx. 42, Ἔριφος, Appian, *Pun.* 34), was one of the leaders of the party at Carthage favourable to peace towards the end of the Second Punic War. Hence when the envoys sent by Scipio were in danger of their lives from the fury of the populace at Carthage, it was this Hasdrubal, together with Hanno, the leader of the anti-Barcine party, that interposed to protect them, and sent them away from the city under convoy of two Carthaginian triremes. (Liv. xxx. 25; Appian, *Pun.* 34.) According to Appian (*Ib.* 49), he was one of the ambassadors sent to Scipio to sue for peace after the battle of Zama (B. C. 202). Livy also mentions

him as one of the envoys (all men of the highest rank at Carthage) deputed to Rome to fix the terms of the final treaty of peace on that occasion, and attributes the success of the negotiation in great measure to his personal influence and ability. (Liv. xxx. 42). On his return to Carthage he is again mentioned as taking part against Hannibal in the discussions concerning the peace. (*Id. ib.* 44.)

13. General of the Carthaginians in their last fatal struggle with Rome, known by the name of the Third Punic War. He is first mentioned at the time of the breaking out of the war with Masinissa, which immediately preceded that with Rome, B. C. 150. Hasdrubal at this time held the office called by Appian boëtharch (*βοήθαρχος*), the nature of which is very uncertain ; but when Masinissa, after the insult offered to his two sons, Gulussa and Micipsa, whom he had sent to Carthage as ambassadors, commenced open hostilities by the siege of Oroscopa, Hasdrubal was sent against him at the head of 25,000 foot and 400 horse, which forces were quickly increased by the accession of 6000 Numidian cavalry, who deserted from Masinissa. With this force he did not hesitate to give battle to the Numidian king: the action which ensued was fiercely contested from morning till night, without any decisive advantage on either side ; negotiations were then commenced by the intervention of Scipio, who was accidentally present ; but these proved abortive, and Masinissa afterwards succeeded in shutting up Hasdrubal in such a position that he was able to cut off his supplies, and finally compelled him by famine to capitulate. By the terms of the treaty, the Carthaginians were allowed to depart in safety, leaving their arms and baggage ; but these conditions were shamefully violated: the Numidians attacked them on their march in this defenceless state, and cut to pieces by far the greater part of them ; very few made their escape, together with Hasdrubal, to Carthage. (Appian, *Pun.* 70—73.) After this disaster, the Carthaginians, apprehensive of the danger that threatened them from Rome, sought to avert it by casting the responsibility of the late events upon individuals, and accordingly passed sentence of banishment on Hasdrubal, together with all the other leaders in the war against Masinissa. He thereupon took refuge among the neighbouring Africans, and soon collected around his standard an army of 20,000 men, with which he awaited the issue of events. The Carthaginians found, when too late, that all concessions were unavailing to conciliate their inexorable enemies ; and while they prepared for a desperate resistance within the city, they hastened to recal the sentence of Hasdrubal, and appointed him to the chief command without the walls, B. C. 149. His own army gave him the complete command of the open country, and enabled him to secure abundant supplies to the city, while the Romans with difficulty drew their provisions from a few detached towns on the coast. Hovering in the neighbourhood of Carthage, without approaching close to the enemy, Hasdrubal prevented them from regularly investing the city, and, by means of his light cavalry, harassed and impeded all their movements. At length the Roman consul, Manilius, was induced to undertake an expedition against Nepheris, a stronghold in the interior, where Hasdrubal had established his headquarters ; but far from succeeding in dislodging him from thence, he was repulsed with heavy loss, and suffered severely in his retreat. (Appian, *Pun.* 74, 80, 93, 94, 97, 102—104 ; Liv. *Epit.* xlix.) A second attempt on the part of Manilius having proved equally unsuccessful, Hasdrubal became so elated that he aspired to the sole command, and procured the deposition of the other Hasdrubal, the grandson of Masinissa [No. 14], who had hitherto held the command within the city (*Id.* 108, 111). On the arrival of Scipio (B. C. 147) to carry on the war, which had been so much mismanaged by his predecessors, Hasdrubal advanced close to the walls of Carthage, and encamped within five stadia of the city, immediately opposite to the camp of the Roman general. But notwithstanding this proximity, he did not prevent Scipio from surprising by a night attack the quarter of the city called Megara. By way of revenging himself for this disaster, Hasdrubal, who had now withdrawn his forces within the walls of Carthage, put to death all the Roman prisoners, having previously mutilated them in the most horrible manner, and in this state exposed them on the walls to the eyes of their countrymen. By this act of wanton barbarity he alienated the minds of many of his fellow-citizens at the same time that he exasperated the enemy ; and the clamour was loud against him in the senate of Carthage. But he now found himself in the uncontrolled direction of the military force within the city, a position of which he availed himself to establish a despotic authority: he put to death many of the senators who were opposed to him, and assumed the garb and manners of royalty. When Scipio had at length succeeded in completely investing the city, and famine began to make itself felt within the walls, Hasdrubal carefully reserved the supplies which from time to time were introduced, and distributed them only among his soldiers and those of the citizens on whom he mainly relied for the defence. At the same time he opened negotiations with Scipio, through the medium of Gulussa ; but that general having offered him terms only for himself with his family and a few friends, he refused to purchase his personal safety by the abandonment of his country. Meanwhile the siege of Carthage was more and more closely pressed, and in the spring of 146 Hasdrubal saw himself compelled to abandon the defence of the port and other quarters of the city, and collect all his forces into the citadel called Byrsa. Against this Scipio now concentrated all his attacks ; the ground was contested foot by foot, but the Romans renewed their assaults without ceasing, both by night and day, and gradually advanced by burning and demolishing the houses along all the streets which led to the citadel. At length the mass of the inhabitants submitted to Scipio, and were received as prisoners ; the Roman deserters alone, with a few others who despaired of pardon, took refuge in the sacred precincts of the temple of Aesculapius, and still held out with the fury of desperation. Hasdrubal at first fled thither with his wife and children ; but afterwards made his escape secretly to Scipio, who spared his life. It is said that his wife, after upbraiding him with his weakness, threw herself and her children into the flames of the burning temple. Scipio carried him prisoner to Rome, where, after adorning the triumph of his conqueror, he spent the rest of his life in an honourable captivity in some one of the provincial towns of Italy. (Appian, *Pun.* 114, 118, 120, 126—131 ; Polyb. *Exc.* xxxix. ; Zonar. ix.

29, 30; Liv. *Epit.* li.; Oros. iv. 22, 23; Flor. ii. 14.) Polybius, from whom all our accounts of this war are directly or indirectly derived, has drawn the character of Hasdrubal in the blackest colours, and probably not without prejudice: the circumstances in which he was placed must have palliated, if not excused, many arbitrary acts; and however justly he may be reproached with cruelty, there seems strong evidence of his being a man of much greater ability than the historian is willing to allow. Nor must we forget that he refused to purchase his own personal safety so long as there remained even the slightest chance of obtaining that of his country.

14. A grandson of Masinissa by the mother's side, but apparently a Carthaginian by birth. He was appointed to the chief command within the walls of the city, when the Carthaginians, in B. C. 149, prepared for their last desperate resistance against the Roman consuls Censorinus and Manilius. How far we are to ascribe to his authority or directions the energetic measures adopted for the defence of the city, or the successful resistance opposed for more than a year to the Roman arms, we know not, as his name is not again mentioned by Appian until after the defeat of Calpurnius Piso at Hippo in the following year, B. C. 148. This success following the repeated repulses of Manilius in his attacks on Nepheris, had greatly elated the Carthaginians; and in this excitement of spirits, they seem to have been easily led to believe a charge brought by his enemies against Hasdrubal of having betrayed their interests for the sake of his brother-in-law, Gulussa. The accusation was brought forward in the senate, and before Hasdrubal, astounded at the unexpected charge, could utter a word in his defence, a tumult arose, in the midst of which he was struck down, and despatched with blows from the benches of the senators used as clubs. According to Appian, his destruction was caused by the intrigues of his rival and namesake, No. 13. (Appian, *Pun.* 93, 111; Oros. iv. 22.) [E. H. B.]

HATERIA'NUS, the name of one of the early commentators on Virgil quoted in the *Virgilii Maronis Interpretes Veteres*, published from a Verona Palimpsest, by Ang. Mai, Mediolan. 1818. [W. R.]

HATE'RIUS. The name, like Adrian, Atria, &c., is frequently written Aterius, but the aspirated form is preferable. (Orelli, *Inscr.* n. 1825.)

1. HATERIUS, a jurist, contemporary with Cicero. [ATERIUS.]

2. HATERIUS was proscribed by Augustus, Antony, and Lepidus, in B. C. 43, and betrayed by one of his slaves, who received his freedom in recompence. The sons of Haterius wished to purchase their father's confiscated estate, but were outbid and insulted by his betrayer. His insolence, however, aroused the sympathy of the people, and the triumvirs reduced him to his former servile condition, and assigned him to the family of his late master. (Appian, *B. C.* iv. 29.)

3. Q. HATERIUS, a senator and rhetorician in the age of Augustus and Tiberius, and, in what year is unknown, a supplementary consul. (Tac. *Ann.* ii. 33.) In the contest of mutual distrust and dissimulation between the senate and Tiberius on his accession, A. D. 14 (Tac. *Ann.* i. 11—13), Haterius unguardedly asked the cautious emperor, "how long he meant to suffer the commonwealth to be without a head?"—an offensive question, since it obliged Tiberius to declare his intentions, and he gravely rebuked its author. (Suet. *Tib.* 29.) When the senate broke up, Haterius repaired to the palace to implore pardon. He found the emperor walking, attended by a guard. Either to escape his importunity (Suet. *Tib.* 27), or in anger at his presumption (Tac. *ib.* 13), Tiberius turned away from Haterius, who, in the energy of supplication, had cast himself at his feet. Accidentally, or in struggling to be rid of the suppliant, Tiberius himself fell to the ground, and Haterius narrowly avoided being slain by the guard. The intercession of the empress-mother, Livia, at length rescued Haterius from peril. We find him afterwards, in A. D. 16, advocating a sumptuary law, to restrain the use of gold-plate and silk garments (Tac. *ib.* ii. 33), and in 22 moving that a decree of the senate, which conferred the Tribunicia Potestas on Drusus, the emperor's son, be inscribed in letters of gold, and affixed to the walls of the curia (Tac. *ib.* iii. 57)—a useless piece of adulation, since the decree was little more than matter of course. If the systematic legacy-hunter mentioned by Seneca (*de Ben.* vi. 38) were the same Q. Haterius, it accords well with his servility as a senator.

The reputation of Haterius was, however, higher in the rhetorical schools than in the senate. His character as a declaimer is sketched by Seneca the rhetorician, who had heard him (*Excerpt. Controv. Proem.* iv. p. 422, Bipont. ed.), and by Seneca the philosopher (*Ep.* 40). Their accounts are confirmed by Tacitus (*Ann.* iv. 61), and may be thus compressed. His voice was sonorous, his lungs unwearied, his invention fertile, and his sophistical ingenuity, though it sometimes betrayed him into ludicrous blunders, was extraordinary. There was much to applaud, more to excuse or condemn, in his declamation. Augustus said that his eloquence needed a drag-chain—"Haterius noster sufflaminandus est"—it not only ran, but it ran downhill. He had so little control over his volubility, that he employed a freedman to punctuate his discourse while speaking, and the partitions and transitions of his theme were regulated by this monitor. Seneca, the philosopher (*l. c.*), censures him severely. He began impetuously, he ceased abruptly. His manner was abhorrent from common sense, good taste, and Roman usage. The evolutions of Cicero were slow and decorous; but the rapid verbiage of Haterius was suitable only to the hacknied demagogue, and excitable crowd of a Greek agora. The elder Seneca frequently cites the declamations of Haterius (*Suas.* 2, 3, 6, 7, *Controv.* 6, 16, 17, 23, 27, 28, 29), but Tacitus says that his works were in his age nearly obsolete. (*Ann.* iv. 61.) The best specimens of the rhetoric of Haterius are,—Sen. *Suas.* 6, 7, and *Controv.* 6, *Excerpt. ex Controv.* i.; in the latter, Seneca praises the pathos of the declaimer. Haterius died at the end of A. D. 26, in the eighty-ninth year of his age. (Tac. *Ann.* iv. 61; Euseb. *Chron.* n. 2040, p. 157; Hieron. *Ep. ad Pammach. adv. error. Joan. Hierosol.*) His sons appear to have died before him. (Sen. *Excerpt. Controv. Proem.* Bip. ed. p. 422.) It is worth noting, that Haterius is accused by Seneca (*l. c.*) of archaisms, but those archaisms were words or phrases from Cicero—so brief was the meridian of Latin prose.

4. D. HATERIUS AGRIPPA, a son of the preceding. [AGRIPPA, p. 77 a.]

5. Q. HATERIUS ANTONINUS, probably a son of No. 4, was consul in A. D. 53. (Tac. *Ann.* xii. 58.) He dissipated his patrimonial estate, and in his latter years was a pensionary of Nero. (Tac. *ib.* xiii. 34.) He is thought by some to be the professional legacy-hunter mentioned by Seneca (*de Ben.* vi. 30).

6. HATERIUS RUFUS, a Roman eques, who perished in the theatre at Syracuse by the awkwardness of a gladiator, and thereby fulfilled his dream of the previous night, that the Retiarius slew him. (Val. Max. i. 7. § 8.) [W. B. D.]

HEBDOMA'GETES (Ἑβδομαγέτης), a surname of Apollo, which was derived, according to some, from the fact of sacrifices being offered to him on the seventh of every month, the seventh of some month being looked upon as the god's birthday. Others connect the name with the fact that at the festivals of Apollo, the procession was led by seven boys and seven maidens. (Aeschyl. *Sept.* 804; Herod. vi. 57; Lobeck, *Aglaoph.* p. 434.) [L. S.]

HEBE (Ἥβη), the personification of youth, is described as a daughter of Zeus and Hera (Apollod. i. 3. § 1.), and is, according to the Iliad (iv. 2), the minister of the gods, who fills their cups with nectar; she assists Hera in putting the horses to her chariot (v. 722); and she bathes and dresses her brother Ares (v. 905). According to the Odyssey (xi. 603; comp. Hes. *Theog.* 950), she was married to Heracles after his apotheosis. Later traditions, however, describe her as having become by Heracles the mother of two sons, Alexiares and Anticetus (Apollod. ii. 7. § 7), and as a divinity who had it in her power to make persons of an advanced age young again. (Ov. *Met.* ix. 400, &c.) She was worshipped at Athens, where she had an altar in the Cynosarges, near one of Heracles. (Paus. i. 19. § 3.) Under the name of the female Ganymedes (Ganymeda) or Dia, she was worshipped in a sacred grove at Sicyon and Phlius. (Paus. ii. 13. § 3; Strab. viii. p. 382.)

At Rome the goddess was worshipped under the corresponding name of Juventas, and that at a very early time, for her chapel on the Capitol existed before the temple of Jupiter was built there; and she, as well as Terminus, is said to have opposed the consecration of the temple of Jupiter. (Liv. v. 54.) Another temple of Juventas, in the Circus Maximus, was vowed by the consul M. Livius, after the defeat of Hasdrubal, in B. C. 207, and was consecrated 16 years afterwards. (Liv. xxxvi. 36; comp. xxi. 62; Dionys. iv. 15, where a temple of Juventas is mentioned as early as the reign of Servius Tullius; August. *de Civ. Dei*, iv. 23; Plin. *H. N.* xxix. 4, 14, xxxv. 36, 22.) [L. S.]

HE'CABE (Ἑκάβη), or in Latin HE'CUBA, a daughter of Dymas in Phrygia, and second wife of Priam, king of Troy. (Hom. *Il.* xvi. 716, xxii. 234; Apollod. iii. 12. § 5.) Some described her as a daughter of Cisseus, or the Phrygian river-god Sangarius and Metope. (Eurip. *Hec.* 3; Eustath. *ad Hom.* p. 1083.) According to the tragedy of Euripides, which bears her name, she was made a slave by the Greeks on their taking Troy, and was carried by them to Chersonesus; and she there saw her daughter Polyxena sacrificed. On the same day the waves of the sea washed the body of her last son Polydorus on the coast where stood the tents in which the captive women were kept. Hecabe recognised the body, and sent for Polymestor, who had murdered him, pretending that she was going to inform him of a treasure which was concealed at Ilium. When Polymestor arrived with his two sons, Hecabe murdered the children, and tore out the eyes of Polymestor. Agamemnon pardoned her for the crime, and Polymestor prophesied to her that she should be metamorphosed into a she-dog, and should leap into the sea at a place called Cynosema. (Strab. p. 595; Thuc. viii. 104.) According to Ovid (*Met.* xiii. 423—575), this prophecy was fulfilled in Thrace, the inhabitants of which stoned her; but she was metamorphosed into a dog, and in this form she howled through the country for a long time. (Comp. Hygin. *Fab.* 111; Serv. *ad Virg. Aen.* iii. 6; Cic. *Tusc.* iii. 26.) According to other accounts she was given as a slave to Odysseus, and in despair she leaped into the Hellespont (Dict. Cret. v. 13), or being anxious to die, she uttered such invectives against the Greeks, that the warriors put her to death, and called the place where she was buried κυνὸς σῆμα, with reference to her impudent invectives. (Dict. Cret. v. 16.) Respecting her children by Priam, see Apollod. iii. 12. § 5: comp. PRIAMUS, HECTOR, PARIS. [L. S.]

HECAERGE (Ἑκαέργη), a daughter of Boreas, and one of the Hyperborean maidens, who were believed to have introduced the worship of Artemis in Delos. (Callim. *Hymn. in Del.* 292; Paus. i. 43. § 4, v. 7. § 4; Herod. iv. 35.) The name Hecaerge signifies hitting at a distance; and it is not improbable that the story of the Hyperborean maiden may have arisen out of an attribute of Artemis, who bore the surname of Hecaerge. (Anton. Lib. 13.) Aphrodite had the same surname at Iulis in Cos. (Anton. Lib. 1.) [L. S.]

HECAERGUS (Ἑκαέργος), a surname of Apollo, of the same meaning as Hecaerge in the case of Artemis. (Hom. *Il.* i. 147.) Here too tradition has metamorphosed the attribute of the god into a distinct being, for Servius (*ad Aen.* xi. 532, 858) speaks of one Hacaergus as a teacher and priest of Apollo and Artemis. [L. S.]

HE'CALE (Ἑκάλη), a poor old woman, who hospitably received into her house Theseus, when he had gone out for the purpose of killing the Marathonian bull. As she had vowed to offer up to Zeus a sacrifice for the safe return of the hero, and died before his return, Theseus himself ordained that the inhabitants of the Attic tetrapolis should offer a sacrifice to her and Zeus Hecalus, or Hecaleius. (Plut. *Thes.* 14; Callim. *Fragm.* 40, Bentley; Ov. *Remed. Am.* 747.) [L. S.]

HECAME'DE (Ἑκαμήδη), a maiden of Tenedos, and daughter of Arsinous. When Achilles took the island, Hecamede was given to Nestor as a slave. (Hom. *Il.* xi. 622, xiv. 6.) [L. S.]

HECATAEUS (Ἑκαταῖος), tyrant of Cardia, is first mentioned as one of the friends of Alexander the Great, and was selected by that monarch immediately after his accession (B. C. 336) to undertake the perilous duty of putting down the threatened revolt of Attalus in Asia. He crossed over to that continent with a considerable force, with which he joined the army of Parmenion; but after consulting with that general, he deemed it inexpedient to attempt his object by open force, and caused Attalus to be secretly assassinated. (Diod. xvii. 2, 5; comp. Curt. vii. 1. § 3.) As we find no mention of Hecataeus during the operations of Alexander in Asia, it must be presumed that

for some reason or another he did not accompany him in this expedition. (See, however, Curt. vii. 1. § 38.) Nor do we know any thing of the steps by which he raised himself to the sovereignty of his native city; but it appears that he must have done so long before the death of Alexander, as we are told that his fellow-citizen, Eumenes, frequently employed his influence with the king, though ineffectually, to induce him to expel Hecataeus, and restore freedom to Cardia. (Plut. *Eum.* 3.) He seems to have enjoyed a high place in the confidence of Antipater, as he was chosen by him as his deputy to Leonnatus, to invoke the assistance of the latter in the Lamian war (B. C. 323). Leonnatus sought on this occasion to effect a reconciliation between Hecataeus and Eumenes, but without success; and the latter, mistrusting the projects of Leonnatus, secretly withdrew to join Perdiccas. The name of Hecataeus is not again mentioned. (Diod. xviii. 14; Plut. *Eum.* 3.) [E. H. B.]

HECATAEUS (Ἑκαταῖος). 1. Of Miletus, one of the earliest and most distinguished Greek historians (logographers) and geographers. He was the son of Hegesander, and belonged to a very ancient and illustrious family (Herod. ii. 143). According to Suidas, he was a contemporary of Dionysius of Miletus, and lived about the 65th olympiad, i. e. B. C. 520. Hence Larcher and others conclude that he was born about 550, so that in B. C. 500, the time at which he acted a prominent part among the Ionians, he would have been about fifty years old. As Hecataeus further (Suidas, *s. v.* Ἑλλάνικος) survived the Persian war for a short time, he seems to have died about B. C. 476, shortly after the battles of Plataeae and Mycale. Suidas tells us that Hecataeus was a pupil of Protagoras, which is utterly impossible for chronological reasons, just as it is impossible that Hecataeus should have been a friend of Xenocrates, as Strabo says (xii. p. 550.) Hecataeus must have been possessed of considerable wealth, for, like many other eminent men of that age, he satisfied his desire for knowledge by travelling into distant countries, and seeing with his own eyes that which others learnt from books. We know from Herodotus (*l. c.*) that Hecataeus visited Egypt, and from the manner in which later writers speak of his geographical knowledge, there can be no doubt that he visited many other countries also. (Agathem. i. 1; Agatharch. *De Rubr. Mari*, p. 48.) The fragments of his geographical work, which have come down to us, lead us to suppose that, besides the provinces of the Persian empire, he visited the coasts of the Euxine, Thrace, the whole of Greece, Oenotria, and even Liguria, Spain, and Libya, though of the last-mentioned countries he may have seen little more than the coasts. The time during which he was engaged in these travels cannot be accurately determined, though it must have been previous to the revolt of the Ionians, that is, previous to B. C. 500, for after that event the war between the Greeks and Persians, as well as the advanced age of Hecataeus, would have thrown too many difficulties in his way; and it further appears that he was well acquainted with the extent and resources of the Persian empire at the time when his countrymen contemplated the revolt from Persia. (Herod. v. 36.) His geographical work, moreover, must have been written after the year B. C. 524, since in one of the extant fragments (140, ed. Müller) he speaks of Boryza in Thrace as a Persian town, which it did not become till that year.

The only events in the life of Hecataeus of which we have any definite knowledge, are the part he took in the insurrection of the Ionians against the Persians. When Aristagoras was planning the revolt of the Ionians, and all those whom he consulted agreed with him, Hecataeus was the only one who dissuaded his countrymen from such a rash undertaking, explaining to them the extent of the enemy's empire and his power. When this advice was disregarded, he exhorted them at least to provide themselves with a naval force, and for this purpose to make use of the treasures amassed in the temple at Branchidae. But this opinion also was overruled by the sanguine Ionians (Herod. v. 36), and the Ionians revolted without being prepared to meet the enemy or to protect themselves. Subsequently, when Artaphernes and Otanes had invaded Ionia and Aeolis, and taken the towns of Clazomenae and Cuma, Aristagoras, who had brought about the misfortunes without the courage to endure them, meditated upon flight either to Sardinia or to Myrcinus. Hecataeus advised him to do neither, but to take up a fortified position in the neighbouring island of Leros, and there to watch the issue of the events. (Herod. v. 124, 125.) This advice was rejected again, but the conduct of Hecataeus had been throughout that of a wise and experienced man. Even after the fall of Ionia under the strokes of the Persians, he did not desert his countrymen; for we are told that he was sent as ambassador to Artaphernes, and prevailed upon the satrap to win the confidence of the Ionians by a mild treatment. (Diod. *Fragm. Vat.* p. 41, ed. Dindorf.) After this we hear no more of Hecataeus, but the little we know of him is enough to justify the high praise which some of the ancients bestow upon him in mentioning him along with the greatest men. (Eratosth. *ap. Strab.* i. p. 7, xiv. p. 635; Aelian, *V. H.* xiii. 20; Hermog. *De Gen. dicend.* ii. 12.)

Hecataeus deposited the results of his travels and studies in two great works; one geographical, entitled **Περίοδος γῆς**, or **Περιήγησις**, and the other historical, entitled **Γενεαλογίαι**, or **Ἱστορίαι**. (Suid. *s. v.* Ἑλλάνικος, where the heading of the article is a mistake for Ἑκαταῖος.) The passage of Suidas compared with one of Strabo (i. p. 7) clearly shows that Hecataeus wrote only two works, and that the other names or titles we meet with refer to subdivisions of the geographical work. The latter consisted of two parts, one of which contained a description of Europe, and the other of Asia, Egypt, and Libya. Both parts appear to have been subdivided into smaller sections; thus we find one section belonging to the first part referred to under the name of Hellespontus (Steph. Byz. *s. v.* Τένεδος), and others belonging to the second part, under the titles of **Αἰολικά**, **Περιήγησις Αἰγύπτου**, and **Περιήγησις Λιβύης**. (Steph. Byz. *s. vv.* Ἀμαζόνειον, Δίηβρις, Ἐλένειος). It is not easy to determine the order in which Hecataeus described the different countries, and consequently also the order in which the fragments still extant should be arranged. The mode in which he treated his subjects may still be seen from some of the longer fragments: he first mentioned the name of the people, then the towns they inhabited, and sometimes he gave an account of their foundation and of any thing that was remarkable in them. The distances of the places from one another seem to have been carefully marked. Hecataeus was the first historical writer who exercised his own judgment on the

matters which he had to record, and used historical criticism in rejecting what appeared to him fabulous, or endeavouring to find out the historical truth which formed the groundwork of a mythical tradition (Paus. iii. 25. § 5 ; Arrian, *Anab.* ii. 16) ; still he is nevertheless very dependent on Homer and other early poets, whereby he is led to mix up fables with truth ; but wherever he gives the results of his own observations, he is a correct and trustworthy guide. Eratosthenes (*ap. Strab.* i. p. 7) seems to deny that Hecataeus made geographical maps ; but if we compare the statement of Agathemerus (i. 1) with Herodotus (v. 49), it is clear, on the one hand, that Hecataeus corrected and improved the map of the earth drawn up by Anaximander, and it is probable, on the other, that the map which Aristagoras carried to Sparta for the purpose of persuading Cleomenes to engage in a war against Persia was either the work of Hecataeus, or had been drawn up according to his views of the physical structure of the earth. Callimachus (*ap. Athen.* ii. p. 70, comp. ix. p. 410), whose opinion seems to be followed by Arrian (*Anab.* v. 6), regarded the Περιήγησις τῆς Ἀσίας, ascribed to Hecataeus, and belonging to the second part of his geographical work, as spurious, and assigned it to a νησιώτης (an islander). It is not impossible that he may have found in the library of Alexandria a periegesis of Asia ascribed to the celebrated Hecataeus, but which was in reality a forgery, and had nothing in common with the genuine work but the name of the author ; for such forged title-pages were not uncommon in the time of the Ptolemies, and literary impostors made a lucrative traffic of them. (Hippocrat. vol. xv. pp. 105, 109, ed. Kühn.) At any rate, even if we admit that Callimachus really found a spurious periegesis, it does not follow that the genuine work did not exist.

The second work of Hecataeus, the Histories or Genealogies, was a prose account, in the form of genealogies, of the poetical fables and traditions of the Greeks. From the fragments which are quoted from it, we see that it must have consisted of at least four sections. The first contained the traditions about Deucalion and his descendants ; the second, the stories of Heracles and the Heracleidae ; the third, apparently the Peloponnesian traditions ; and the fourth, those of Asia Minor. The value of this, as well as his other, work cannot be diminished in our eyes by the fact of Herodotus controverting several of his opinions (vi. 137, comp. i. 146, 202, ii. 3, 15, 21, 23, 143, iv. 8, 36) ; but, on the contrary, it is evident that Herodotus looked upon him as a rival, whom it was worth while endeavouring to refute and excel, and that he actually did excel him, does not require to be proved in this place. Herodotus knew the works of Hecataeus well, and undoubtedly availed himself of them ; but the charge of Porphyrius (*ap. Euseb. Praep. Evang.* x. p. 466), that Herodotus literally transcribed whole passages from Hecataeus is wholly without foundation. (Comp. Hermog. *De Form. Orat.* ii. 12 ; Dionys. *Jud. de Thucyd.* 5 ; Diod. i. 37 ; Strab. i. p. 18 ; Suidas.) Respecting the style of Hecataeus, Strabo says, that though prose, it approached very nearly to poetry, and Hermogenes (*l. c.*) praises it for its simplicity, purity, clearness, and sweetness, and adds that the language was the pure and unmixed Ionic dialect.

The fragments of the Genealogies are collected in Creuzer's *Histor. Gracc. Antiquissimorum Fragmenta*, Heidelberg, 1806, 8vo. p. 1—86 ; and the fragments of both the Periegesis and the Genealogies by R. H. Klausen, *Hecataei Milesii Fragmenta*, Berlin, 1831, 8vo., and by C. and Th. Müller, *Fragm. Hist. Graec.*, Paris, 1841, p. 1—31. Each of these collections is preceded by a dissertation on the life and writings of Hecataeus. (Comp. Dahlmann, *Herodot.* p. 112, &c. ; Ukert, *Untersuchungen über die Geographie des Hecataeus u. Damastes*, Weimar, 1814.)

2. Of Abdera has often been confounded in ancient as well as in modern times with Hecataeus of Miletus. He was a contemporary of Alexander the Great and Ptolemy, the son of Lagus, and appears to have accompanied the former on his Asiatic expedition as far as Syria. He was a pupil of the Sceptic Pyrrho, and is himself called a philosopher, critic, and grammarian. (Suid. *s. v.* Ἑκαταῖος ; Joseph. *c. Apion.* i. 22 ; Diod. i. 47 ; Diog. Laërt. ix. 61 ; Plut. *Sympos.* p. 666, e.) From the manner in which he is spoken of by Eusebius (*Praep. Evang.* ix. p. 239), we must infer that he was a man of great reputation on account of his extensive knowledge as well as on account of his practical wisdom (περὶ τὰς πράξεις ἱκανώτατος). In the reign of the first Ptolemy he travelled up the Nile as far as Thebes. He was the author of several works, of which, however, only a small number of fragments have come down to us. 1. A History of Egypt. (Diod. i. 47 ; Phot. *Bibl.* Cod. 244, where he is confounded with Hecataeus of Miletus.) Whether the work on the philosophy of the Egyptians, attributed to him by Diogenes Laërtius (i. Prooem. § 10), was a distinct work, or only a portion of the History of Egypt, is uncertain. (Comp. Plut. *De Is. et Os.* p. 354, d.) This work on Egypt is one of the causes of the confusion of our Hecataeus with the Milesian, who in his Periegesis had likewise written on Egypt. 2. A work on the Hyperboreans. (Schol. *ad Apollon. Rhod.* ii. 675 ; Diod. ii. 47 ; Aelian, *H. A.* xi. 1 ; Steph. Byz. *s. vv.* Ἐλίξοια, Καραμβύκαι.) 3. A History of the Jews, of which the book on Abraham mentioned by Josephus (*Ant. Jud.* i. 7), was probably only a portion. This work is frequently referred to by the ancients (Joseph. *c. Apion.* i. 22 ; Euseb. *Praep. Evang.* ix. p. 408, xiii. p. 680 ; Clem. Alex. *Strom.* v. p. 603, and others) ; but it was declared spurious even by Origen (*c. Cels.* i. 15), and modern critics are divided in their opinions. Suidas attributes to our Hecataeus works on Homer and Hesiod, but makes no mention of the historical works which we have enumerated. The fragments of Hecataeus of Abdera have been collected by P. Zorn, *Hecataei Abderitae Fragmenta*, Altona, 1730, 8vo. (Comp. Creuzer, *Hist. Graec. Antiquiss. Fragm.* p. 28, &c. ; Vossius, *De Hist. Graec.* p. 86, &c., ed. Westermann.)

3. Of Teos, an historian, who is mentioned only by Strabo (xiv. p. 644), and is considered by Ukert (*Ibid.* p. 12) to be no other than Hecataeus of Abdera.

4. Of Eretria, is mentioned by Plutarch (*Alex.* 26) among the historians of Alexander the Great, but is otherwise altogether unknown. Schweighäuser (*ad Athen.* ii. p. 70) conjectures that he is the *islander* to whom Callimachus attributed the περιήγησις τῆς Ἀσίας ; but Creuzer (*l. c.* p. 85) believes, with far greater probability, that the epithet ὁ Ἐρετριεύς in Plutarch is a mistake, and that this Hecataeus is no other than Hecataeus of Abdera,

who is repeatedly mentioned among the historians of Alexander, of whom he must have had frequent occasions to speak in his history of Egypt. [L. S.]

HECATAEUS, a statuary and silver-chaser of some note, who seems, from the way in which he is mentioned by Pliny, to have been a native of Mytilene, and to have lived not long before the time of Pompey the Great. (Plin. *H. N.* xxxiii. 12. s. 55; xxxiv. 8. s. 19. § 25.) [P. S.]

HE'CATE (Ἑκάτη), a mysterious divinity, who, according to the most common tradition, was a daughter of Persaeus or Perses and Asteria, whence she is called Perseis. (Apollod. i. 2. § 4; Apollon. Rhod. iii. 478.) Others describe her as a daughter of Zeus and Demeter, and state that she was sent out by her father in search of Persephone (Schol. *ad Theocrit.* ii. 12); others again make her a daughter of Zeus either by Pheraea or by Hera (Tzetz. *ad Lyc.* 1175; Schol. *ad Theocrit.* ii. 36); and others, lastly, say that she was a daughter of Leto or Tartarus. (Procl. *in Plat. Cratyl.* p. 112; Orph. *Argon.* 975.) Homer does not mention her. According to the most genuine traditions, she appears to have been an ancient Thracian divinity, and a Titan, who, from the time of the Titans, ruled in heaven, on the earth, and in the sea, who bestowed on mortals wealth, victory, wisdom, good luck to sailors and hunters, and prosperity to youth and to the flocks of cattle; but all these blessings might at the same time be withheld by her, if mortals did not deserve them. She was the only one among the Titans who retained this power under the rule of Zeus, and she was honoured by all the immortal gods. She also assisted the gods in their war with the Gigantes, and slew Clytius. (Hes. *Theog.* 411—452; Apollod. i. 6. § 2.) This extensive power possessed by Hecate was probably the reason that subsequently she was confounded and identified with several other divinities, and at length became a mystic goddess, to whom mysteries were celebrated in Samothrace (Lycoph. 77; Schol. *ad Aristoph. Pac.* 277) and in Aegina. (Paus. ii. 30. § 2; comp. Plut. *de Flum.* 5.) For being as it were the queen of all nature, we find her identified with Demeter, Rhea (Cybele or Brimo); being a huntress and the protector of youth, she is the same as Artemis (Curotrophos); and as a goddess of the moon, she is regarded as the mystic Persephone. (Hom. *Hymn. in Cer.* 25, with the commentat.; Paus. i. 43, § 1.) She was further connected with the worship of other mystic divinities, such as the Cabeiri and Curetes (Schol. *ad Theocrit.* ii. 12; Strab. x. p. 472), and also with Apollo and the Muses. (Athen. xiv. p. 645; Strab. x. p. 468.) The ground-work of the above-mentioned confusions and identifications, especially with Demeter and Persephone, is contained in the Homeric hymn to Demeter; for, according to this hymn, she was, besides Helios, the only divinity who, from her cave, observed the abduction of Persephone. With a torch in her hand, she accompanied Demeter in the search after Persephone; and when the latter was found, Hecate remained with her as her attendant and companion. She thus becomes a deity of the lower world; but this notion does not occur till the time of the Greek tragedians, though it is generally current among the later writers. She is described in this capacity as a mighty and formidable divinity, ruling over the souls of the departed; she is the goddess of purifications and expiations, and is accompanied by Stygian dogs. (Orph. *Lith.* 48; Schol. *ad Theocr. l. c.*; Apollon. Rhod. iii. 1211; Lycoph. 1175; Horat. *Sat.* i. 8. 35; Virg. *Aen.* vi. 257.) By Phorcos she became the mother of Scylla. (Apollon. Rhod. iv. 829; comp. Hom. *Od.* xii. 124.) There is another very important feature which arose out of the notion of her being an infernal divinity, namely, she was regarded as a spectral being, who at night sent from the lower world all kinds of demons and terrible phantoms, who taught sorcery and witchcraft, who dwelt at places where two roads crossed each other, on tombs, and near the blood of murdered persons. She herself too wanders about with the souls of the dead, and her approach is announced by the whining and howling of dogs. (Apollon. Rhod. iii. 529, 861, iv. 829; Theocrit. *l. c.*; Ov. *Heroid.* xii. 168, *Met.* xiv. 405; Stat. *Theb.* iv. 428; Virg. *Aen.* iv. 609; Orph. *Lith.* 45, 47; Eustath. *ad Hom.* p. 1197, 1887; Diod. iv. 45.) A number of epithets given her by the poets contain allusions to these features of the popular belief, or to her form. She is described as of terrible appearance, either with three bodies or three heads, the one of a horse, the second of a dog, and the third of a lion. (Orph. *Argon.* 975, &c.; Eustath. *ad Hom.* pp. 1467, 1714.) In works of art she was sometimes represented as a single being, but sometimes also as a three-headed monster. (Paus. ii. 28. § 8. 30. § 2.) Besides Samothrace and Aegina, we find express mention of her worship at Argos (Paus. ii. 30. § 2.) and at Athens, where she had a sanctuary under the name of Ἐπιπυργιδία, on the acropolis, not far from the temple of Nice. (Paus. ii. 30. § 2.) Small statues or symbolical representations of Hecate (ἑκάταια) were very numerous, especially at Athens, where they stood before or in houses, and on spots where two roads crossed each other; and it would seem that people consulted such Hecataea as oracles. (Aristoph. *Vesp.* 816, *Lysistr.* 64; Eurip. *Med.* 396; Porphyr. *de Abstin.* ii. 16; Hesych. *s. v.* Ἑκάταια.) At the close of every month dishes with food were set out for her and other averters of evil at the points where two roads crossed each other; and this food was consumed by poor people. (Aristoph. *Plut.* 596; Plut. *Sympos.* vii. 6.) The sacrifices offered to her consisted of dogs, honey, and black female lambs. (Plut *Quaest. Rom.* 49; Schol. *ad Theocrit.* ii. 12; Apollon. Rhod. iii. 1032.) [L. S.]

HECATODO'RUS. [HYPATODORUS.]

HECATOMNUS (Ἑκατόμνως), king or dynast of Caria, in the reign of Artaxerxes III. He was appointed by the Persian king to command the naval forces destined to take part in the war against Evagoras of Cyprus (Theopomp. *ap. Phot.* p. 120 a; Diod. xiv. 98); but the operations of the war were at that time allowed to linger; and it appears that Hecatomnus himself shared in the spirit of disaffection towards Persia at that time so general; as when hostilities were at length resumed in earnest against Evagoras, he not only took no part in support of the Persian monarchy, but secretly supplied Evagoras with sums of money to raise mercenary troops. (Diod. xv. 2.) No notice, however, seems to have been taken of this act of treachery, a circumstance for which the disorganised state of the Persian monarchy will fully account: and Hecatomnus continued to hold possession of Caria in a state of virtual independence until his death. The date of this cannot be ascertained with certainty, but we learn from Isocrates

(*Panegyr.* p. 74 d) that he was still ruling in B. C. 380. Clinton has suggested that the date B. C. 279, assigned by Pliny for the death of Maussolus, was in fact that of the commencement of his reign, and the death of his father, Hecatomnus. (Plin. *H. N.* xxxvi. 6.) He left three sons, Maussolus, Idrieus, and Pixodarus, all of whom, in their turn, succeeded him in the sovereignty; and two daughters, Artemisia and Ada, who were married, according to the Asiatic custom, to their brothers Maussolus and Idrieus. (Strab. xiv. p. 656; Arr. *Anab.* i. 23.) Hecatomnus was a native of Mylasa, and made that city his capital and the seat of his government: hence we find on his coins the figure of Zeus Labrandenos (represented as walking and carrying a bipennis over his shoulder), from the celebrated temple of that name near Mylasa. (Strab. xiv. p. 659; Eckhel, vol. ii. p. 596.) [E. H. B.]

HECA'TON (Ἑκάτων), a Stoic philosopher, a native of Rhodes. All that we know of his personal history is contained in a passage of Cicero (*de Off.* iii. 15); but besides the name of his birthplace we learn nothing more from it than that he studied under Panaetius. He seems also to have been closely connected with the principal Stoic philosophers of his age. Of his somewhat voluminous writings nothing now remains. He was the author of the following treatises:—*De Officiis* (Cic. *de Off.* iii. 15, 23); Περὶ ἀγαθῶν, in at least nineteen books; Περὶ ἀρετῶν; Περὶ παθῶν; Περὶ τελῶν; Περὶ παραδόξων, in at least thirteen books; Χρεῖαι (Diog. Laërt. vii. 103, 101, 127, 125, 90, 110, 87, 102, 124, 26, 172, vi. 4, 32, 95.) Hecaton is also frequently mentioned by Seneca in his treatise *De Beneficiis*. (Fabric. *Bibl. Graec.* vol. iii. 563.) [C. P. M.]

HECTOR (Ἕκτωρ), the chief hero of the Trojans in their war with the Greeks, was the eldest son of Priam by Hecabe, the husband of Andromache, and father of Scamandrius. (Hom. *Il.* ii. 817; Apollod. iii. 12. § 5; Theocrit. xv. 139.) Some traditions describe him as a son of Apollo (Tzetz. *ad Lycoph.* 265; Schol. Venet. *ad Il.* iii. 314.), and speak of him as the father of two sons by Andromache, viz. Scamandrius and Laodamas, or Amphineus. (Dict. Cret. iii. 20.) According to the most common account, Protesilaus, who was the first of the Greeks that jumped upon the Trojan coast, was slain by Hector. (Lucian, *Dial. Mort.* 23, 1; Hygin. *Fab.* 113.) This, however, is not mentioned in the Iliad; and his first act described in that poem is his censure of Alexander (Paris) who, after having gone out to fight Menelaus in single combat, took to flight. (*Il.* iii. 39, &c.) He himself then challenged Menelaus. During the battle he was accompanied by Ares, with whom he rushed forward to protect his friend Sarpedon, and slew many Greeks (v. 590, &c.) When Diomedes had wounded Ares, and was pressing the Trojans very hard, Hector hastened to the city to request Hecabe to pray to Athena for assistance. (vi. 110.) Hereupon he went to Paris and had a conversation with him and Helena, reproaching the former for his cowardice. He then went to his own house to seek Andromache, but she was absent; and he afterwards found her with her child Scamandrius at the Scaean gate. The scene which there took place is one of the most delicate and beautiful scenes in the Iliad (vi. 406, &c.). After having taken leave of his wife and child, he returned to battle, and challenged the bravest of the Greeks to single combat. No one ventured to come forward except Menelaus, who, however, was dissuaded from it by his friends. The lot then fell upon the Telamonian Ajax. Hector was wounded, and at nightfall the battle ceased, and the two heroes honoured each other with presents. After this he again distinguished himself by various feats (viii. 307, &c., x. 299, &c., xi. 163, &c.) In the fierce battle in the camp of the Greeks, he was struck with a stone by Ajax, and carried away from the field of battle (xiv. 402). Apollo cured his wound, and then led him back to battle. He there repelled Ajax, and fire was set to the ships of the Greeks (xv. 253, &c. xvi. 114, &c.). In the encounter with Patroclus, he at first gave way, but, encouraged by Apollo, he returned, fought with Patroclus, slew him, took off his armour, and put it on himself (xvi. 654, &c., xvii. 192). Thereupon a vehement contest took place about the body of Patroclus, which Hector refused to give up. Polydamas advised him to withdraw to the city before the arrival of Achilles, but the Trojan hero refused (xviii. 160, &c.). Apollo forbade Hector to enter upon a contest with Achilles; but when the two heroes met, they were protected by Apollo and Athena (xx. 375, &c.). The Trojans fled, but Hector, although called back by his parents in the most imploring terms, remained and awaited Achilles. When, however, the latter made his appearance, Hector took to flight, and was chased thrice around the city (xxii. 90, &c.). His fall was now determined on by Zeus and Athena; and assuming the appearance of Deiphobus, Athena urged him to make his stand against the pursuer. Hector was conquered, and fell pierced by the spear of Achilles (xxii. 182—330; comp. Dict. Cret. iii. 15). Achilles tied his body to his own chariot, and thus dragged him into the camp of the Greeks; but later traditions relate that he first dragged the body thrice around the walls of Ilium. (Virg. *Aen.* i. 483.) In the camp the body was thrown into the dust, that it might be devoured by the dogs. But Aphrodite embalmed it with ambrosia, and Apollo protected it by a cloud. At the command of Zeus, however, Achilles surrendered the body to the prayers of Priam (xxiv. 15, &c.; comp. Eustath. *ad Hom.* p. 1273; Virg. *Aen.* i. 484). When the body arrived at Ilium, it was placed on a bier; and while Andromache held the head of her beloved Hector on her knees, the lamentations began, whereupon the body was burned, and solemnly buried (xxiv. 718, &c.). Funeral games were celebrated on his tomb (Virg. *Aen.* v. 371; Philostr. *Her.* 10), and on the throne of Apollo at Amyclae, the Trojans were seen offering sacrifices to him. (Paus. iii. 18. § 9.) In pursuance of an oracle, the remains of Hector were said to have been conveyed to the Boeotian Thebes, where his tomb was shown in later times. (Paus. ix. 18. § 4; Tzetz. *ad Lycoph.* 1194.) Hector is one of the noblest conceptions of the poet of the Iliad. He is the great bulwark of Troy, and even Achilles trembles when he approaches him. He has a presentiment of the fall of his country, but he perseveres in his heroic resistance, preferring death to slavery and disgrace. But besides these virtues of a warrior, he is distinguished also, and perhaps more so than Achilles, by those of a man: his heart is open to the gentle feelings of a son, a husband, and a father. He was represented in the Lesche at Delphi by Polygnotus (Paus. x. 31. § 2), and on the chest of Cypselus

(v. 19. § 1), and he is frequently seen in vase paintings. [L. S.]

HE'CUBA. [HECABE.]

HE'DYLE (Ἡδύλη), an Iambic poetess, daughter of Moschine the Athenian, and mother of HEDYLUS. She wrote a poem entitled Σκύλλη, from which a passage is cited by Athenaeus (vol. vii. p. 297, b.). [P. S.]

HE'DYLUS (Ἥδυλος), the son of Melicertus, was a native of Samos or of Athens, and an epigrammatic poet. According to Athenaeus, he killed himself for love of a certain Glaucus. His epigrams were included in the *Garland* of Meleager. (*Prooem.* 45.) Eleven of them are in the Greek Anthology (Brunck, *Anal.* vol. i. p. 483, vol. ii. p. 526; Jacobs, *Anth. Graec.* vol. i. p. 233), but the genuineness of two of these (ix. and x.) is very doubtful. Most of his epigrams are in praise of wine, and all of them are sportive. In some he describes the dedicatory offerings in the temple of Arsinoë, among which he mentions the hydraulic organ of Ctesibius. Besides this indication of his time, we know that he was the contemporary and rival of Callimachus. He lived therefore in the reign of Ptolemy Philadelphus, about the middle of the third century of our era, and is to be classed with the Alexandrian school of poets. (Athen. vii. p. 297, b., viii. p. 344, f.; Casaub. *ad Athen.* xi. p. 817; Pierson, *ad Moerid.* p. 413; Etym. Mag. *s. v.* ἀλυτάρχης; Callim. *Epig.* xxxi. in *Anthol. Graec.*; Strab. xiv. p. 683; Fabric. *Bibl. Graec.* vol. iv. p. 476; Jacobs, *Anth. Graec.* vol. xiii. p. 899.) [P. S.]

HEGE'LEOS (Ἡγέλεως), a son of Tyrsenus. Either he or Archondas is said to have given the trumpet (σάλπιγξ) which had been invented by Tyrsenus to the Dorians, when, commanded by Temenus, they marched against Argos. Hence Athena at Argos was believed to have received from him the surname of σάλπιγξ. (Paus. ii. 21. § 3.) [L. S.]

HEGE'LOCHUS (Ἡγέλοχος). 1. Commander of the Athenian forces, which successfully protected the fields of the Mantineians from the Theban and Thessalian cavalry, when Epaminondas threatened the city in B. C. 362. The name of the Athenian commander is not mentioned by Xenophon, but is supplied by Diodorus. (Xen. *Hell.* vii. 5. §§ 15—17; Diod. xv. 84; Plut. *de Glor. Ath.* 2.)

2. One of Alexander's officers, son of Hippostratus. At the battle of the Granicus, in B. C. 334, he led a body of cavalry which was sent forward to watch the enemy's movements. In the following year Amphotorus was appointed to command the fleet in the Hellespont, and Hegelochus was associated with him as general of the forces, with a commission to drive the Persian garrisons from the islands in the Aegean. In this he was fully successful, the islanders being themselves anxious to throw off the Persan yoke; and he brought the news of his success to Alexander in B. C. 331, when the king was engaged in the foundation of Alexandria. In the same year he commanded a troop of horse at the battle of Arbela; and in the confession of Philotas, in B. C. 330, he is mentioned as having died in battle. According to the statements of Philotas under the torture, on which, however, no dependence can be placed, Hegelochus, indignant at Alexander's assumption of divine honours, had instigated Parmenion to form a plot against the king's life. (Arr. *Anab.* i. 13, iii. 2, 11; Curt. iii. 1, iv. 4, vi. 11; comp. Plut. *Alex.* 49; Diod. xvii. 79.) [E. E.]

HEGE'LOCHUS (Ἡγέλοχος), an Athenian tragic actor, who incurred the ridicule of the comic poets, Plato, Strattis, Sannyrion, and Aristophanes, by his pronunciation of the line of Euripides (*Orest.* 269)—

Ἐκ κυμάτων γὰρ αὖθις αὖ γαλήν' ὁρῶ.

The scholiasts tell us that the sudden failure of the actor's voice prevented him from indicating properly the synaloepha, and that thus he altered γαλήν', *a calm*, into γαλῆν, *a weasel*. The incident furnishes a proof that elided vowels were not completely dropped in pronunciation. (Aristoph. *Ran.* 304; Schol. *in loc.*; Schol. *in Eurip. Orest.* 269.) [P. S.]

HEGE'MON (Ἡγήμων), of Thasos, was a comic poet of the old comedy at Athens, but was more celebrated for his parodies, of which kind of poetry he was, according to Aristotle, the inventor. He was nicknamed Φακῆ, on account of his fondness for that kind of pulse. He lived in the time of the Peloponnesian war, and was contemporary with Cratinus when the latter was an old man, and with Alcibiades. His parody of the *Gigantomachia* was the piece to which the Athenians were listening, when the news was brought to them in the theatre of the destruction of the expedition to Sicily, and when, in order not to betray their feelings, they remained in the theatre to the end of the performance. The only comedy of his which is mentioned is the Φιλίνη, of which one fragment is preserved by Athenaeus, who also gives some amusing particulars respecting him. (Aristot. *Poet.* 2, and Ritter's note, p. 92; Athen. i. p. 5, b.; iii. p. 108, e.; ix. pp. 406, 407; xv. pp. 698, 699; Meineke, *Hist. Crit. Com. Graec.* pp. 214, 215; Fabric. *Bibl. Graec.* ii. p. 448.)

2. An Athenian orator of the time of Demosthenes, and one of those who were induced by the bribes of Philip to support the Macedonian party. He was capitally accused by Aristogeiton, and at last shared the fate of Phocion. According to Syrianus, he was one of those orators who attained to eminence by practice, without having studied the art of rhetoric. (Dem. *adv. Aristog.* i. p. 784; Pseud. Aeschin. Epist. xii.; Liban. i. p. 471, b.; Harpocrat. *s. v.*; Plut. *Phocion*, 33, 35.)

3. An epic poet, who celebrated in verse the exploits of the Thebans under Epaminondas in the campaign of Leuctra (Steph. Byz. *s. v.* Ἀλεξάνδρεια). Aelian quotes Hegemon ἐν τοῖς Δαρδανικοῖς μέτροις. [P. S.]

HE'GEMON (Ἡγέμων), an epigrammatic poet, one epigram of whose is in the Vatican MS. of the Greek Anthology (p. 274). Nothing more is known of him. (Jacobs, *Anth. Graec.* vol. xiii. pp. 649, 900.) [P. S.]

HEGE'MONE (Ἡγεμόνη), that is, the leader or ruler, is the name of one of the Athenian Charites. When the Athenian ephebi took their civic oath, they invoked Hegemone. (Pollux, viii. 106; Paus. ix. 35. § 1.) Hegemone occurs also as a surname of Artemis at Sparta, and in Arcadia. (Paus. iii. 14. § 6, viii. 36. § 7, 47. § 4; Callim. *Hymn. in Dian.* 227; Polyaen. viii. 52.) [L. S.]

HEGESANDER (Ἡγήσανδρος), a Greek writer, and a citizen of Delphi. Besides an historical work, called "Commentaries" (ὑπομνήματα), which

consisted of at least six books (see Athen. iv. p. 162, a), and seems to have been of a somewhat discursive character, he wrote a work on statues (*ὑπόμνημα ἀνδριάντων καὶ ἀγαλμάτων*). The period at which he flourished is not known, but he cannot have been more ancient than the reign of Antigonus Gonatas, which is mentioned by him (Athen. ix. p. 400, d.), and which extended from 283 to 239 B. C. (Athen. i. pp. 18, a. 19, d. ii. pp. 44, c. 51, f. iii. pp. 83, a. 87, b. 107, e. 108, a. iv. pp. 132, c. 167, e. 174, a. v. p. 210, b. vi. pp. 229, a. 248, e. 249, e. 250, e. 260, b. vii. pp. 289, f. 325, c. viii. pp. 334, e. 337, f. 343, e. 344, a. 365, d. x. pp. 419, d. 431, d. 432, b. 444 d. xi. pp. 477, e. 479, d. 507, a. xii. p. 544, c, d. xiii. pp. 564, a. 572, d. 592, b. xiv. pp. 621, a. 652, f. 656, c.; Suid. *s. v.* *Ἀλκυονίδες ἡμέραι.*) [E. E.]

HEGESANDER, sculptor. [AGESANDER.]

HEGESANDER [HEGESANDRIDAS].

HEGESA'NDRIDAS, or AGESA'NDRIDAS (*Ἡγησανδρίδας*, Xen.; *Ἀγησανδρίδας*, Thuc.), son of an Hegesander or Agesander, perhaps the same who is mentioned (Thuc. i. 139) as a member of the last Spartan embassy sent to Athens before the Peloponnesian war, was himself, in its twenty-first year, B. C. 411, placed in command of a fleet of two and forty ships destined to further a revolt in Euboea. News of their being seen off Las of Laconia came to Athens at the time when the 400 were building their fort of Eëtionia commanding Peiraeeus, and the coincidence was used by Theramenes in evidence of their treasonable intentions. Further intelligence that the same fleet had sailed over from Megara to Salamis coincided again with the riot in Peiraeeus, and was held to be certain proof of the allegation of Theramenes. Thucydides thinks it possible that the movement was really made in concert with the Athenian oligarchs, but far more probable that Hegesandridas was merely prompted by an indefinite hope of profiting by the existing dissensions. His ulterior design was soon seen to be Euboea; the fleet doubled Sunium, and finally came to harbour at Oropus. The greatest alarm was excited; a fleet was hastily manned, which, with the gallies already at the port, amounted to thirty-six. But the new crews had never rowed together; a stratagem of the Eretrians kept the soldiers at a distance, at the very moment when, in obedience to a signal from the town, the Spartan admiral moved to attack. He obtained an easy victory: the Athenians lost two and twenty ships, and all Euboea, except Oreus, revolted. Extreme consternation seized the city; greater, says the sober historian, than had been caused by the very Sicilian disaster itself. Athens, he adds, had now once again to thank their enemy's tardiness. Had the victors attacked Peiraeeus, either the city would have fallen a victim to its distractions, or by the recal of the fleet from Asia, every thing except Attica been placed in their hands. (Thuc. viii. 91, 94—96.) Hegesandridas was content with his previous success; and had soon to weaken himself to reinforce the Hellespontine fleet under Mindarus, after the defeat of Cynos-sema. Fifty ships (partly Euboean) were despatched, and were, one and all, lost in a storm off Athos. So relates Ephorus in Diodorus (xii. 41). On the news of this disaster, Hegesandridas appears to have sailed with what ships he could gather to the Hellespont. Here, at any rate, we find him at the opening of Xenophon's Hellenics; and here he defeated a small squadron recently come from Athens under Thymochares, his opponent at Eretria. (Xen. *Hell.* i. 1. § 1.) He is mentioned once again (*Ib.* i. 3. § 17) as commander on the Thracian coast, B. C. 408. [A. H. C.]

HEGESARA'TUS, was descended from an ancient and noble family of Larissa in Thessaly, and was leader of the Pompeian party in that city during the civil war in B. C. 48. He had been greatly befriended by Cicero while consul, and proved himself grateful to his benefactor, who strongly recommends Hegesaratus to Ser. Sulpicius, proconsul of Achaia in that year. (Cic. *ad Fam.* xiii. 25; Caes. *B. C.* iii. 35.) [W. B. D.]

HEGESI'ANAX (*Ἡγησιάναξ*), one of the envoys of Antiochus the Great, in B. C. 196, to the ten Roman commissioners, whom the senate had sent to settle the affairs of Greece after the conquest of Philip V. by Flamininus (Polyb. xviii. 30, 33; comp. Liv. xxxiii. 38, 39; App. *Syr.* 2, 3.) In B. C. 193 he was sent by Antiochus as one of his ambassadors to Rome; the negotiation, however, came to nothing, as the Romans required that Antiochus should withdraw his forces from all places in Europe,—a demand to which Hegesianax and his colleagues could not assent. (Liv. xxxiv. 57—59; Appian, *Syr.* 6.) [E. E.]

HEGESI'ANAX (*Ἡγησιάναξ*), an historian of Alexandria, is said by Athenaeus to have been the real author of the work called *Troica*, which went under the name of Cephalon, or Cephalion (Athen. ix. p. 393; comp. Strab. xiii. p. 594.) Plutarch also (*Par. Min.* 23) mentions an historian of the name of Hegesianax or Hesianax, and refers to the third book of a work of his, called *Libyca*; and again there was a poet, named Agesianax, of whom Plutarch (*de Fac. in Orb. Lun.* 2, 3) has preserved some verses of much merit, descriptive of the moon. Vossius thinks it doubtful whether these two should be identified with one another, or either or both of them with the Alexandrian. Lastly, Stephanus of Byzantium (*s. v.* *Τρωιάς*) makes mention of Hegesianax of Troas, a grammarian, and the author of a treatise on the style of Democritus, and of another on poetic expressions; and Vossius supposes him to have been the same with the author of the *Troica*, who may have been a citizen, though not a native of Alexandria. This conjecture appears to be borne out by the language of Athenaeus (iv. p. 155, b. *Ἡγησιάνακτα τὸν Ἀλεξανδρέα ἀπὸ Τρωάδος*), from whom we also learn that the Hegesianax in question was contemporary with Antiochus the Great, and stood high in favour at his court. In this case, is there any reason against our identifying him with the historical person mentioned above? In another passage (iii. p. 80, d.), Athenaeus tells us, on the authority of Demetrius of Scepsis, that Hegesianax being at first a poor man, followed the profession of an actor, and for eighteen years abstained from figs lest he should spoil his voice. (Comp. Voss. *de Hist. Graec.* p. 447, ed. Westermann.) [E. E.]

HEGE'SIAS (*Ἡγησίας*). 1. A native of Magnesia, who addicted himself to rhetoric and history. There is some reason for supposing that he wrote not later than Timaeus of Tauromenium, and lived about the time of Ptolemaeus Lagi, in the early part of the third century B. C. Strabo (xiv. p. 648) speaks of him as the founder of that degenerate style of composition which bore the name of the Asiatic, though he professed to be an imitator of

Lysias and Charisius [CHARISIUS]. Cicero and Dionysius of Halicarnassus agree in thinking the man himself a thorough blockhead, and in describing his style as utterly destitute of vigour and dignity, consisting chiefly of childish conceits and minute prettinesses. (Cic. *Brut.* 83, *Orat.* 67, 69; Dionys. *de Compos. Verb.* 4, 18.) Specimens of his style are given by Dionysius and by Photius (*Cod.* 250. p. 446, ed. Bekker.) Varro had rather an admiration for it. (Cic. *ad Att.* xii. 6.) The history of Alexander the Great was the theme which he selected to dilate upon in his peculiar fashion. As regards the subject-matter of his history, Gellius (ix. 4) classes him with those writers who deal rather plentifully in the marvellous. Plutarch (*Alex.* 3) makes rather a clumsy pun in ridicule of a joke of his about Diana not being at liberty to come to the protection of her temple at Ephesus, when it was set on fire on the day on which Alexander the Great was born. (Fabric. *Bibl. Graec.* vol. iii. p. 43, vol. ii. pp. 762, 873; Voss. *de Hist. Gr.* p. 115, &c., ed. Westermann; Ruhnken, *ad Rutil. Lup.* i. 7.)

2. HEGESIAS (called Hegesinus by Photius, *Cod.* 239. p. 319, ed. Bekker), a native of Salamis, supposed by some to have been the author of the Cyprian poem, which, on better authority, is ascribed to Stasinus. (Athen. xv. p. 682 e.; Fabric. *Bibl. Graec.* vol. i. p. 382.) [C. P. M.]

HEGE'SIAS (Ἡγησίας), a Cyrenaic philosopher, said by Diogenes Laërtius (ii. 86, &c.) to have been the disciple of Paraebates. He was the fellow-student of Anniceris, from whom, however, he differed by presenting in its most hateful form the system which Anniceris softened and improved. [ANNICERIS.] He followed Aristippus in considering pleasure the object of man's desire; but, being probably of a morose and discontented turn of mind, the view which he took of human life was of the gloomiest character, and his practical inferences from the Cyrenaic principles were destructive alike to goodness and happiness. The latter he said could not be the aim of man, because it is not attainable, and therefore concluded that the wise man's only object should be to free himself from inconvenience, thereby reducing the whole of human life to mere sensual pleasure. Since, too, every man is sufficient to himself, all external goods were rejected as not being true sources of pleasure, and therefore all the domestic and benevolent affections. Hence the sage ought to regard nothing but himself; action is quite indifferent; and if action, so also is life, which, therefore, is in no way more desirable than death. This statement (*τήν τε ζώην τε καὶ τὸν θάνατον αἱρετόν*) is, however, less strong than that of Cicero (*Tusc.* i. 34), who tells us that Hegesias wrote a book called *ἀποκαρτερῶν*, in which a man who has resolved to starve himself is introduced as representing to his friends that death is actually more to be desired than life, and that the gloomy descriptions of human misery which this work contained were so overpowering, that they drove many persons to commit suicide, in consequence of which the author received the surname of Peisithanatos. This book was published at Alexandria, where he was, in consequence, forbidden to teach by king Ptolemy. The date of Hegesias is unknown, though Ritter thinks that he was contemporaneous with Epicurus. (*Geschichte der Philosophie*, viii. 1, 3; see also Val. Max. viii. 9.) [G. E. L. C.]

HEGE'SIAS (Ἡγησίας) and HE'GIAS (Ἡγίας), two Greek statuaries, whom many scholars identify with one another, and about whom, at all events, there are great difficulties. It is therefore the best course to look at the statements respecting both of them together.

Pausanias (viii. 42. § 4, or § 10, ed. Bekker) mentions Hegias of Athens as the contemporary of Onatas and of Ageladas the Argive.

Lucian (*Rhet. Praec.* 9, vol. iii. p. 9) mentions Hegesias, in connection with Critios and Nesiotes, as belonging to the ancient school of art (*τῆς παλαιᾶς ἐργασίας*), the productions of which were constrained, stiff, harsh, and rigid, though accurate in the outlines (*ἀπεσφιγμένα καὶ νευρώδη καὶ σκληρὰ καὶ ἀκριβῶς ἀποτεταμένα ταῖς γραμμαῖς*). It seems necessary here to correct the mistake of the commentators, who suppose that Lucian is speaking of the rhetorician Hegesias. Not only is the kind of oratory which Lucian is describing not at all like that of Hegesias, but also the word *ἐργασίας*, and the mention of Critios and Nesiotes (for the true reading is *ἀμφὶ Κρίτιον καὶ Νησιώτην*; comp. CRITIAS, p. 893, b.), sufficiently prove that this is one of the many passages in which Lucian uses the fine arts to illustrate his immediate subject, though, in this case, the transition from the subject to the illustration is not very clearly marked. A similar illustration is employed by Quintilian (xii. 10. § 7), who says of Hegesias and Callon, that their works were harsh, and resembled the Etruscan style: he adds, "jam minus rigida Calamis."

The testimony of Pliny is very important. After placing Phidias at Ol. 84, or about A. U. C. 300, he adds, "quo eodem tempore aemuli ejus fuere Alcamenes, Critias (i. e. Critios), Nestocles (i. e. Nesiotes), Hegias" (xxxiv. 8. s. 19). Again (*ibid.* §§ 16, 17):—"Hegiae Minerva Pyrrhusque rex laudatur: et Celetizontes pueri, et Castor et Pollux ante aedem Jovis Tonantis, Hegesiae. In Pario colonia Hercules Isidori. Eleuthereus Lycius Myronis discipulus fuit." So stands the passage in Harduinus, and most of the modern editions. There is, even at first sight, something suspicious in the position of the names *Hegesiae* and *Isidori* at the end of the two sentences, while all the other names, both before and after, are put at the beginning of their sentences, as it is natural they should be, in an alphabetical list of artists; and there is also something suspicious in the way in which the word *Eleuthereus* (which is explained *of Eleutherae*) is inserted. This last word is an emendation of Casaubon's. Most of the MSS. give *Buthyreus*, *buthyres*, or *butires*; the Pintian and Bamberg give *bythytes*. We have therefore no hesitation in accepting Sillig's reading, "Hegiae, &c., pueri, et, &c. Tonantis: Hagesiae" (the MSS. vary greatly in the spelling of this name) "in Pario colonia Hercules: Isidori buthytes" (the last word meaning a person sacrificing an ox).

From the above testimonies, it follows that Hegias and Hegesias were both artists of great celebrity, and that they flourished at about the same time, namely, at the period immediately preceding that of Phidias. For Hegias was a contemporary of Onatas and Ageladas, and also of Alcamenes, Critios, Nesiotes, and Phidias; and Hegesias of Critios, Nesiotes, Callon, and Calamis. The interval between the earliest and the latest of these artists is not too great to allow those who lived in

the meantime to have been contemporary, in part, with those at both extremes, especially when it is observed how Pliny swells his lists of rivals of the chief artists, by mentioning those who were contemporary with them for ever so short a time. The age thus assigned to both these artists agrees with the remarks of Lucian on the style of Hegesias; for those remarks do not describe a rude and imperfect style, but the very perfection of the old conventional style, of which the only remaining fault was a certain stiffness, which Phidias was the first to break through.

Hegias is expressly called an Athenian: the country of Hegesias is not stated, but the above notices of him are quite consistent with the supposition that he also was an Athenian.

There remains the question, whether Hegesias and Hegias were the same or different persons, and also whether Agasias of Ephesus is to be identified with them. Etymologically, there can be little doubt that Ἀγησίας, Ἡγησίας, and Ἡγίας, are the same name, Ἀγησίας being the Doric and common form, and Ἡγησίας and Ἡγίας respectively the full and abbreviated Ionic and Attic form. Sillig contends that Ἀγασίας is also a Doric form of the same name; but, as Müller has pointed out, the Doric forms of names derived (like Ἡγησίας) from ἡγέομαι, begin with ἀγη, not ἀγα (Ἀγήσανδρος, Ἀγήσαρχος, Ἀγησίδαμος, Ἀγησίλαος, &c.: Ἀγησίας itself is found as a Doric name, Pind. *Ol.* ix. and elsewhere); and it is probable that Ἀγασίας is a genuine Ionic name, derived from ἄγαμαι, like Ἀγασιθέα, Ἀγασικλῆς, Ἀγασισθένης. For these and other reasons, it seems that the identity of Hegesias with Agasias cannot be made out, while that of Hegesias with Hegias is highly probable. It is true that Pliny mentions them as different persons, but nothing is more likely than that Pliny should have put together the statements of two different Greek authors, of whom the one wrote the artist's full name, Ἡγησίας, while the other used the abbreviated form, Ἡγίας. Pliny is certainly wrong when, in enumerating the works of Hegias, he says, "Minerva Pyrrhusque *rex* laudatur." What is meant seems to have been a group, in which (not the king, but) the hero Pyrrhus was represented as supported by Pallas. The statues of Castor and Pollux, by Hegesias, are supposed by Winckelmann to be the same as those which now stand on the stairs leading to the capitol; but this is very doubtful. (Winckelmann, *Geschichte d. Kunst*, bk. ix. c. 9. § 31, and *Vorläufige Abhandlung*, § 100; Sillig, *Catal. Artif. s. v.*; Thiersch, *Epochen*, p. 128; Müller, *Aeginetica*, p. 102.) [P. S.]

HEGESICLES. [AGASICLES.]

HEGESIDE'MUS (Ἡγησίδημος), an author of uncertain date, quoted by Pliny. (*H. N.* ix. 8.) The reference seems to be to an historical work, but even this is not certain. [E. E.]

HEGESI'GONUS (Ἡγησίγονος), a Greek writer, perhaps an historian, of uncertain country and date. It is questionable whether the name be not another form of Hesigonus. (Tzetz. *Chil.* i. 18, 469, vii. 144, 645; Schol. *ad Lycophr.* 1021; Vossius, *de Hist. Graec.* p. 447, ed. Westermann.] [E. E.]

HEGESILA'US. [AGESANDER or AGESILAUS.]

HEGESI'LOCHUS. [AGESILOCHUS.]

HEGE'SINUS (Ἡγησίνους), a writer of uncertain date, author of a poem on Attica, called Ἀτθίς, apparently of a legendary character. Pausanias, who has preserved four verses of the poem, tells us that it had perished utterly before his time, and that he took the verses in question from the work of Callippus, the Corinthian, on the history of Orchomenus, in Boeotia. (Paus. ix. 29.) [E. E.]

HEGE'SINUS (Ἡγησίνους), of Pergamum, an Academic philosopher, the successor of Evander and the immediate predecessor of Carneades in the chair of the academy. He flourished about B. C. 185. (Diog. Laërt. iv. 60; Cic. *Acad.* ii. 6.)

HEGE'SIPPUS (Ἡγήσιππος), 1. An Athenian of the time of Demosthenes, and the brother of Hegesander, was nicknamed Κρωβύλος by Aeschines, but for what reason is quite uncertain. He was of the same political party as Demosthenes. He advocated the Phocian alliance, and the declaration of war against Philip, who showed his resentment by his conduct towards Hegesippus in the celebrated Macedonian embassy. He was also united with Demosthenes in his mission to excite the Peloponnesians to make war with Philip. He defended Timarchus, when accused by Aeschines, and accused Callippus. The ancient grammarians ascribe to him two of the orations which have come down to us as those of Demosthenes, namely, that on Halonesus, and that on the treaty with Alexander. (Dem. *de Fals. Legat.* pp. 364, 447, *de Coron.* p. 250, *Phil.* iii. p. 129; Aeschin. *c. Timarch.* p. 86, *c. Ctesiph.* p. 409; Suid. Hesych., Phot., *s. v.*; Plut. *Demosth.* 17, *Apophthegm.* p. 187, d.; Ruhnken, *Hist. Crit. Orat. Graec.* 33. p. lxxix.)

2. A comic poet of the New Comedy, who flourished about B. C. 300. Two of his comedies are quoted, Ἀδελφοί and Φιλέταιροι. Suidas (*s. v.*) confounds him with the orator. (Athen. vii. p. 279, a., p. 290, b., ix. p. 405, d.; Meineke, *Hist. Crit. Com. Graec.* pp. 475—477.)

3. Of Tarentum, a writer of Ὀψαρτυτικά (Athen. x. p. 429, d.; xii. p. 516, c.; Pollux, vi. 10.)

4. A Greek historian or topographer of Mecyberna, who wrote an account of the peninsula of Pallene. He is mentioned by Dionysius among ἄνδρες ἀρχαῖοι καὶ λόγου ἄξιοι. (*Ant. Rom.* i. 49; Steph. Byz. *s. v.* Παλλήνη and Μηκύβερνα; Vossius, *de Hist. Graec.* p. 448, ed. Westermann.)

5. The author of eight epigrams in the Greek Anthology, which appear, from the simplicity of the style, to be of an early date. (Brunck, *Anal.* vol. i. p. 254; Jacobs, *Anth. Graec.* vol. i. p. 187, vol. xiii. p. 901.) [P. S.]

HEGESI'PYLA (Ἡγησιπύλη), daughter of Olorus, king of Thrace, and wife of Miltiades. A son of hers, named Olorus, after his grandfather, was the father of Thucydides the historian. In all probability, he was the fruit of a second marriage contracted by Hegesipyla after the death of Miltiades. (Herod. vi. 39; Marcellin. *Vit. Thuc.*) [E. E.]

HEGESI'STRATUS (Ἡγησίστρατος). 1. A son of Peisistratus by an Argive woman, was placed by his father in the tyranny of Sigeium in the Troad, and maintained possession of the city against the attacks of the Mytilenaeans. When Hippias was banished from Athens, in B. C. 510, he took refuge with his brother, Hegesistratus, at Sigeium (Herod. v. 94; Thuc. vi. 59).

2. An Elean soothsayer, one of the Telliadae. The Spartans, whose enemy he was, having once got him into their power, confined him with his

foot in a species of stocks, intending to put him to death; but Hegesistratus cut his foot off with a knife, escaped from prison, and fled to Tegea, which was then at war with the Lacedaemonians. He was hired by Mardonius, and acted as soothsayer for the Persians at the battle of Plataea, B.C. 479; some time after which he fell again into the hands of the Spartans, at Zacynthus, and was put to death by them. (Herod. ix. 37.)

3. A Samian, was among those who were sent from Samos to Leotychides, the Spartan king, in command of the Greek fleet at Delos, to urge him to come to the aid of the Ionians against the Persians. Leotychides accepted the name Hegesistratus (conductor of the army) as a good omen, and complied with the request. The result was the battle of Mycale, B.C. 479. (Herod. ix. 90—92.) [E. E.]

HEGE'TOR (Ἡγήτωρ), a surgeon, who probably lived at Alexandria at the end of the second or the beginning of the first century B. C., as he is apparently mentioned by Galen as a contemporary of several physicians who lived at Alexandria about that time. (*De Dignosc. Puls.* iv. 3, vol. viii. p. 955.) He certainly lived before Apollonius Citiensis, by whom he is quoted, and one of his opinions controverted. (Dietz, *Schol. in Hippocr. et Gal.* vol. i. pp. 34, 35, 41.) He was one of the followers of Herophilus, and wrote a work entitled Περὶ Αἰτιῶν, *De Causis*, of which nothing remains. This work has been attributed to Herophilus by Dr. Marx (*De Heroph. Vita, &c.* pp. 11, 58), who considers the word Ἡγήτωρ in Apollonius to be, not a proper name, but a sort of honorary title applied to Herophilus; but that both these suppositions are wrong has been pointed out by a writer in the *Brit. and For. Med. Rev.* vol. xv. pp. 109, 110. [W. A. G.]

HE'GIAS. [HEGESIAS.]

HEIMA'RMENE (Εἱμαρμένη), the personification of fate. [MOIRAE.]

HEIUS (Ἥειος), the name of an ancient and noble family at Messana in Sicily. They were probably hereditary clients of the Claudii. (Cic. *in Verr.* iv. 3; comp. c. 17.)

1. CN. HEIUS, one of the judices in the judicium Albianum, B. C. 74. (Cic. *pro Cluent.* 38.) [CLUENTIUS.]

2. HEIUS, a citizen of Lilybaeum in Sicily, and a ward of C. Claudius Pulcher, curule aedile in B. C. 99. He was one of the many Sicilians whom Verres, while praetor, robbed of money and works of art. (Cic. *in Verr.* iv. 17.)

3. C. HEIUS, the principal citizen of Messana in Sicily, and head of the deputation which Verres persuaded or compelled that city to send to Rome in B. C. 70, to give evidence in his favour, when impeached by Cicero. But Heius, although he discharged his public commission, was in his own person an important witness for the prosecution. He had, indeed, been one of the principal sufferers from the praetor's rapacity. Before the administration of Verres Heius was the possessor, by long inheritance, of some of the rarest and most perfect specimens of Grecian art. Among them were the famous Eros in marble by Praxiteles; an equally celebrated Heracles in bronze, by Myron; Canephoroe, by Polycletus; and Attalic tapestry, as rare and much more costly than the Gobelin tapestry of modern times. All these ancestral treasures of the Heian family, some of which being the furniture of the family-chapel, were sacred as well as priceless, Verres purchased from their reluctant owner at a nominal price, borrowed without returning, or seized without apology, until both the house and lararium of Heius were stripped bare of every work of art, except one ancient piece, probably of Pelasgian manufacture, which was neither beautiful nor curious enough for the praetor's cabinet. Verres had been equally unscrupulous with the money and property of Heius, who declared, when examined by Cicero, that so far from consenting to the sale of his statues, no price could have induced him to alienate them from the Heian inheritance. (Cic. *in Verr.* ii. 5, iv. 2, 7, 67, v. 18.) [W. B. D.]

HE'LARA (Ἑλάρη), a daughter of Orchomenus, became by Zeus the mother of Tityus, but the god, from fear of Hera, concealed her under the earth. (Apollod. i. 4. § 1; Apollon. Rhod. i. 762; Strab. ix. p. 423.) [L. S.]

HELEIUS (Ἕλειος), a son of Perseus and Andromeda, who joined Amphitryon in the war against the Teleboans, and received from him the islands of the Taphians. (Apollod. ii. 4. §§ 5, 7; Schol. *ad Hom. Il.* xix. 116; Strab. viii. p. 363, where he is called Ἕλιος.) [L. S.]

HE'LENA (Ἑλένη), a daughter of Zeus and Leda, and the sister of Polydeuces and Castor; some traditions called her a daughter of Zeus by Nemesis. (Apollod. iii. 10. § 6; Hygin. *Fab.* 77; Schol. *ad Callim. Hymn. in Dian.* 232.) She was of surpassing beauty, and is said to have in her youth been carried off by Theseus, in conjunction with Peirithous to Attica. When therefore Theseus was absent in Hades, Polydeuces and Castor (the Dioscuri) undertook an expedition to Attica. Athens was taken, Helena delivered, and Aethra, the mother of Theseus, was taken prisoner, and carried by the Dioscuri, as a slave of Helena, to Sparta. (Hygin. *Fab.* 79; comp. Paus. i. 17. § 6, 41. § 5, ii. 22. § 7.) After her return to Sparta, princely suitors appeared from all parts of Greece (Hygin. *Fab.* 81; Apollod. iii. 10. § 8), but, after a consultation with Odysseus, who was likewise one of them, Tyndareus, the husband of Leda, gave her in marriage to Menelaus, who became by her the father of Hermione, and, according to others, of Nicostratus also. She was subsequently seduced and carried off by Paris to Troy. [PARIS; MENELAUS.] Ptolemaeus Hephaestion (4) mentions six other mythical personages of the same name: 1. a daughter of Paris and Helena; 2. a daughter of Aegisthus and Clytaemnestra; 3. a daughter of Epidamnius; 4. a daughter of Faustulus, the shepherd who brought up Romulus and Remus; 5. a daughter of Tityrus; and 6. a daughter of Micythus, the beloved of Stesichorus. [L. S.]

HE'LENA, FLA'VIA JU'LIA. 1. The mother of Constantine the Great, was unquestionably of low origin, perhaps the daughter of an innkeeper, but the report chronicled by Zosimus, and not rejected by Orosius, that she was not joined in lawful wedlock to Chlorus seems to be no less destitute of foundation than the monkish legend which represents her father as a British or Caledonian king. When her husband was elevated to the dignity of Caesar by Diocletian, in A. D. 292, he was compelled to repudiate his wife, to make way for Theodora, the step-child of Maximianus Herculius: but the necessity of such a divorce is in itself a sufficient proof that the existing marriage was regarded as regular and legal. Subsequently, when her son succeeded to the purple, Helena was

in some degree compensated for her suffering, for she was treated during the remainder of her career with the most marked distinction, received the title of Augusta, and after her death, at an advanced age, about A. D. 328, her memory was kept alive by the names of Helenopolis and Helenopontus, bestowed respectively upon a city of Syria, a city of Bithynia, and a district bordering on the Euxine. The virtues of this holy lady, her attachment to the Christian faith, which she appears to have embraced at the instance of Constantine, her pilgrimage to Jerusalem, where she was believed to have discovered the sepulchre of our Lord, together with the wood of the true cross, and her zealous patronage of the faithful, have afforded a copious theme to Eusebius, Sozomenus, Theodoretus, and ecclesiastical historians, and, at a later period, procured for her the glory of canonisation. (Gruter, *C. I.* cclxxxiv. 1 ; Eutrop. x. 2 ; Aurel. Vict. *Epit.* 39, 40 ; Zosim. ii. 8 ; Oros. vii. 25 ; Euseb. *Vit. Const.* iii. 46, 47 ; Sozomen. ii. 1 ; Theodoret. i. 18. On the legitimacy of St. Helena's marriage, see Tillemont, *Histoire des Empereurs*, vol. iv., *Notes sur l'Empereur Constantin*, not. i., and on the period of her death, not. lvii.)

2. Daughter of Constantine the Great and Fausta, was given in marriage by her brother Constantius to her cousin Julian the Apostate, when the latter was nominated Caesar, towards the end of A. D. 355. She survived the union for five years only, until A. D. 360, having borne one child, a boy, which died immediately after its birth. Her sterility, as well as the fate of this solitary infant, were ascribed, as we learn from Ammianus Marcellinus, to the guilty arts of her sister-in-law, the empress Eusebia. (Amm. Marc. xv. 8. § 18, xvi. 10. § 18, xxi. 1. § 5.)

The medals belonging to this epoch which bear the name of *Helena* are peculiarly embarrassing, since, in most cases, it is very difficult, if not impossible, to decide which belong to Helena the wife of Chlorus, which to Helena the wife of Julian, and which to Helena the wife of Crispus. The designation appears upon the obverses under four forms: 1. Fl. Jul. Helenae. Aug. ; 2. Flavia or Fl. Helena. Augusta ; 3. Helena. N. F. (*Nobilis Femina*) ; 4. Helena Fl. Max. (*Helena Flavia Maxima*).

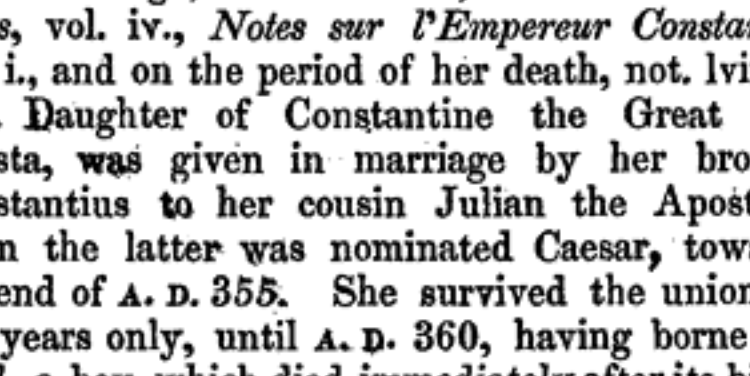

COIN OF HELENA, WIFE OF CONSTANTIUS CHLORUS.

COIN OF HELENA, WIFE OF CRISPUS OR JULIANUS.

The dissertation of Eckhel, vol. viii. p. 143, gives within a short compass the substance of the different theories which have been broached from time to time by writers upon these topics. [W. R.]

HE'LENA (Ἑλένη), the daughter of Timon of Egypt, painted the battle of Issus about the time of its occurrence (B. C. 333). In the reign of Vespasian this picture was placed in the Temple of Peace at Rome. (Ptol. Hephaest. *ap. Phot.* cod. 190, p. 149, b. 30, ed. Bekker.) It is supposed by some scholars that the well-known mosaic found at Pompeii is a copy of this picture, while others believe it to represent the battle at the Granicus, others that at Arbela. All that can be safely said is, that the mosaic represents one of Alexander's battles, and that in all probability the person in the chariot is Dareius. (Müller, *Archäol. d. Kunst*, § 163. n. 1, 6.) [P. S.]

HE'LENUS (Ἕλενος), a son of Priam and Hecabe, was a skilful observer of auguries, and knew the counsel of the gods (Hom. *Il.* vi. 76, vii. 44 ; Apollod. iii. 12. § 5) ; but he was at the same time a warrior, and with Deiphobus he led the third host of the Trojans against the camp of the Greeks. (*Il.* xii. 94.) He fought against Menelaus, but was wounded by him (xiii. 580, &c.). This is in outline all that the Homeric poems tell us of Helenus, but in other traditions we find the following additions. Once, when yet children, Helenus and Cassandra were left by their parents in the temple of the Thymbraean Apollo ; and, as they fell asleep, snakes came and cleaned their ears, whereby they acquired the gift of prophecy. (Eustath. *ad Hom.* p. 663.) Another tradition was, that his original name was Scamandrius, and that he received the name of Helenus from a Thracian soothsayer, who also instructed him in the prophetic art. (Eustath. *ad Hom.* p. 626.) Respecting his deserting his countrymen and joining the Greeks, there are different accounts ; according to some it was the act of his free will, and, according to others, he was ensnared by Odysseus, who wanted to have his prophecy respecting the fall of Troy. (Tzetz. *ad Lycoph.* 905 ; Soph. *Philoct.* 605, 1338 ; Ov. *Met.* xiii. 99, 723.) Others again relate that Chryses announced to the Greeks that Helenus was staying with him in the temple of Apollo. When therefore Diomedes and Odysseus were sent to fetch him, Helenus surrendered to them, requesting them to assign to him a place where he might live away from his own friends and relatives. He then informed them that he had not left his country and friends from fear of death, but on account of the sacrilege which Paris had committed, in murdering Achilles in the temple, and told them of the time and the circumstances under which Troy should fall. (Dict. Cret. iv. 18.) Others, lastly, relate that, on the death of Paris, Helenus and Deiphobus disputed about the possession of Helena, and that Helenus being conquered, fled to Mount Ida, where he was taken prisoner by the Greeks. (Conon, *Narr.* 34 ; Serv. *ad Aen.* ii. 166.) In the Philoctetes of Sophocles, Helenus foretells to Pyrrhus, the son of Achilles, that Troy shall fall only through Pyrrhus and Philoctetes ; and after the destruction of the city, he reveals to Pyrrhus the sufferings which awaited the Greeks who returned home by sea, and prevails upon him to return by land, and settle in Epeirus. (Serv. *ad Aen.* ii. 166.) After the death of Pyrrhus he received a portion

of the country, and married Andromache, by whom he became the father of Cestrinus. The remaining part of Epeirus was given to Molossus, the son of Pyrrhus. (Paus. i. 11. § 1, &c., ii. 23. § 6; Virg. *Aen.* iii. 295, 333.) When Aeneas in his wanderings arrived in Epeirus, he was hospitably received by Helenus, who also foretold him the future events of his life. (Virg. *Aen.* iii. 245, 374; Ov. *Met.* xv. 438.) According to an Argive tradition, Helenus was buried at Argos. (Paus. ii. 23. § 5.) A different person of the same name occurs in the Iliad (v. 707). [L. S.]

HE'LENUS (Ἕλενος), son of Pyrrhus, king of Epeirus, by Lanassa, daughter of Agathocles. He was very young when he accompanied his father on his expedition to Italy, B. C. 280; but Pyrrhus is said to have conceived the project, when elated with his first successes in Sicily, of establishing Helenus there as king of the island, to which as grandson of Agathocles he appeared to have a sort of hereditary claim. (Just. xviii, 1, xxiii. 3.) But the tide of fortune soon turned; and when Pyrrhus saw himself compelled to abandon both Sicily and Italy, he left Helenus at Tarentum, together with Milo, to command the garrison of that city, the only place in Italy of which he still retained possession. It was not long before he recalled them both from thence, in consequence of the unexpected views that had opened to his ambition in Macedonia and Greece. Helenus accompanied his father on his expedition into the Peloponnese (B. C. 272), and after the fatal night attack on Argos, in which Pyrrhus himself perished, he fell into the hands of Antigonus Gonatas, who however behaved towards him in the most magnanimous manner, treated him with the utmost distinction, and sent him back in safety to Epeirus, bearing with him the remains of his father. (Just. xxv. 3, 5; Plut. *Pyrrh.* 33, 34.) After this we hear no more of him.

2. A freedman of Octavian, who enjoyed a high place in his favour. He was taken prisoner in Sardinia by Maenas, the lieutenant of Sext. Pompey (B. C. 40), but the latter set him at liberty without ransom, in order to curry favour with Augustus. (Dion Cass. xlviii. 30.) According to Appian (*B. C.* v. 66), he was employed as a general by Octavian, and had reduced Sardinia not long before; but Dion Cassius represents M. Lurius as the commander in the island at the time of its capture. [E. H. B.]

HE'LENUS (Ἕλενος), a veterinary surgeon, who may perhaps have lived in the fourth or fifth century after Christ. Of his writings only some fragments remain, which are to be found in the Collection of Writers on Veterinary Surgery, first published in Latin by Joannes Ruellius, Paris, 1530, fol., and afterwards in Greek by Simon Grynaeus, Basil. 1537, 4to. [W. A. G.]

HELIADAE and HELIADES (Ἡλιάδαι and Ἡλιάδες), that is, the male and female descendants of Helios, and might accordingly be applied to all his children, but in mythology the name is given more particularly to the seven sons and the one daughter of Helios by Rhode or Rhodos. Their names are, Cercaphus, Actis, Macareus, Tanages, Triopas, Phaëton, Ochimus, and Electryone. These names, however, as well as their number, are not the same in all accounts. (Diod. v. 56, &c.; Schol. *ad Pind. Ol.* vii. 131, &c.) It should be observed that the sisters of Phaëton are likewise called Heliades. (Ov. *Met.* ii. 340, &c.; Apollon. Rhod. iv. 604.) [L. S.]

HELI'ANAX (Ἡλιάναξ), brother of Stesichorus, who, according to Suidas (*s. v.*), was a lawgiver, probably in one of the states of Sicily. [C. P. M.]

HELIAS. [ELIAS.]

HELICAON (Ἑλικάων), a son of Antenor, and husband of Laodice, a daughter of Priam. (Hom. *Il.* iii. 124; Paus. x. 26. § 2.) [L. S.]

HE'LICE (Ἡλίκη). 1. A daughter of Lycaon, was beloved by Zeus, but Hera, out of jealousy, metamorphosed her into a she-bear, whereupon Zeus placed her among the stars, under the name of the Great Northern Bear. (Serv. *ad Virg. Georg.* i. 138, 246.) When Demeter invoked her, asking for information about her lost daughter, Helice referred her to Helios. (Ov. *Fast.* iv. 580.) Hyginus (*Poet. Astr.* ii. 2, 13) calls her a daughter of Olenus, and says that she brought up Zeus.

2. A daughter of Selinus, and the wife of Ion. The town of Helice, in Achaia, was believed to have derived its name from her. (Paus. vii. 1. § 2; Steph. Byz. *s. v.*)

3. A daughter of Danaus, mentioned by Hyginus. (*Fab.* 170.) [L. S.]

HE'LICON (Ἑλικών), a native of Cyzicus, a friend and disciple of Plato. He was for some time a resident at the court of Dionysius the Younger, and was presented by him with a talent of silver for having correctly predicted an eclipse of the sun. (Plut. *Dion.* p. 966.) According to Suidas (*s. v.*), he wrote a work entitled Ἀποτελέσματα, and a treatise Περὶ Διοσημειῶν. [C. P. M.]

HE'LICON (Ἑλικών), the son of Acesas, of Salamis, in Cyprus, was a celebrated artist in weaving variegated garments and hangings. He made the war cloak (ἐπιπόρπαμα) which the Rhodians presented to Alexander the Great. (Plut. *Alex.* 32.) Plutarch's addition to his name of the words τοῦ παλαιοῦ, makes it probable that he lived about the time of Phidias, under whose direction we know that artists of his class (ποικίλται) wrought. (Plut. *Peric.* 12.) The celebrated works of Helicon and his father are mentioned under ACESAS. (Müller, *Archäol. d. Kunst.* § 114, n. 1, and *Nachträge*, p. 706.) [P. S.]

HELICO'NIUS (Ἑλικώνιος), a Byzantine writer, lived in the fourth century, and did not die before A. D. 395, since it was down to this year that his work extended. This work was a chronicle from Adam to Theodosius the Great, divided into ten books. (Suidas, *s. v.* Ἑλικών; Fabric. *Bibl. Graec.* vol. xi. p. 633.) [W. P.]

HE'LIO or HE'LION (Ἡλίων), magister officiorum, A. D. 414—417, 424—427, under Theodosius II. He is also called Patricius by Olympiodorus. (Comp. Cod. Theod. 6. tit. 27. s. 20. and 7. tit. 8. s. 14.) He was commissioned by Theodosius to invest with the robe of Caesar, at Thessalonica, A. D. 424, the boy Valentinian III., then in exile [GALLA, No. 3]; and after the overthrow and death of the usurper Joannes, he invested Valentinian at Rome, A. D. 425, with the robes and crown of Augustus. Helio had, before these transactions (A. D. 422), been engaged by Theodosius, by whom he was much esteemed, in negotiating a peace with the Persian king Varanes. (Cod. Theod. 13. tit. 3. s. 17; 6. tit. 27. ss. 17, 18, 19, 20; 7. tit. 8. s. 14; Gothofred. *Prosop. Cod. Theod.*; Olympiod. apud Phot. *Bibl.* Cod. 80; Socrat. *H. E.* vii.

20, 24; Theophan. *Chronog.* vol. i. p. 134, ed. Bonn; Tillemont, *Hist. des Emp.* vol. vi.) [J.C.M.]

HELIOCLES (Ἡλιοκλῆς), a king of Bactria, or of the Indo-Bactrian provinces south of the Paropamisus, known only from his coins. Many of these are bilingual, having Greek inscriptions on the one side, and Arian characters on the reverse: whence it is inferred that he must have flourished in the interval between the death of Eucratides and the destruction of the Greek kingdom of Bactria, B. C. 127. It appears probable also, from one of his coins, that he must have reigned at one time conjointly with, or subordinate to Eucratides: and Lassen, Mionnet, and Wilson, conceive him to be the son of Eucratides, who is mentioned by Justin as being at first associated with his father in the sovereign power, and who afterwards put him to death. (Justin. xli. 6; Lassen, *Gesch. der Bactr. Könige*; Wilson's *Ariana*, p. 262.) [E. H. B.]

HELIODO'RUS (Ἡλιόδωρος), the treasurer of Seleucus Philopator, king of Syria, murdered his master, and attempted to seize the crown for himself, but was expelled by Eumenes and Attalus, of Pergamus, who established Antiochus Epiphanes in the kingdom, B. C. 175. (Appian, *Syr.* 45; Liv. xli. 24.) The well-known story of his being sent by Seleucus to rob the temple at Jerusalem, and of his miraculous punishment (2 *Maccab.* iii.), is rendered somewhat suspicious by the silence of Josephus. The author of the anonymous work on the Maccabees tells the story of Apollonius, instead of Heliodorus, and says nothing about the miraculous part of it. (*De Maccab.* 4.) [P. S.]

HELIODO'RUS, praefectus urbi at Constantinople, A. D. 432, is probably the Heliodorus mentioned with a high encomium by Theodoric, king of the Ostrogoths in Italy, in a letter included in the works of Cassiodorus. A person of the same name, possibly the same person, was comes sacrarum largitionum, A. D. 468. (Cod. Theod. 6. tit. 24, § 11, with the note of Gothofredus; Cassiodor. *Variar.* i. 4.) [J. C. M.]

HELIODO'RUS (Ἡλιόδωρος), literary:—

I. Poets. 1. Of Athens. A tragedian, and author of a poem entitled ἀπολυτικά, from which Galen quotes some verses about poisons. (*De Antidot.* ii. 7, vol. xiv. p. 145; Welcker, *die Griech. Tragöd.* p. 1323.)

2. The author of a poem entitled *Protesilaus*, from which Stephanus Byzantinus, (*s. v.* Φυλάκη) quotes an hexameter verse.

3. The author of a poem entitled Ἰταλικὰ Θεάματα, from which Stobaeus (*Floril.* tit. 100, c. 6) quotes six verses. He probably lived after Cicero. (Meineke, *Comm. Misc. Spec.* i. 3, p. 38.)

II. Philosophers, Rhetoricians, and Grammarians. 1. A writer on metres, whose Ἐγχειρίδιον is often quoted by Hephaestion, Rufinus, and others, and who also wrote Περὶ μουσικῆς. (Priscian, *de Fig. Num.* ii. 396, ed. Krehl.) He was the father of the grammarian Irenaeus, and the teacher of Minutius Pacatas. He probably lived shortly before the time of Augustus. (Suid. *s. v.* Εἰρηναῖος; Fabric. *Bibl. Graec.* vol. i. p. 512, vol. vi. pp. 206, 344, 368, vol. viii. p. 126; Ritschl, *Die Alexandr. Bibl.* pp. 138, &c.)

2. Perhaps the same as the preceding, a grammarian, whose commentaries on Homer are quoted by Eustathius and other scholiasts on Homer, and by Apollonius and Hesychius. Iriarte mentions some grammatical MSS. by a certain Heliodorus in the Royal Library at Madrid. (Villoison, *Proleg. in Apollon. Lex. Hom.* pp. 24, 61; Fabric. *ll. cc.*; Ritschl, *l. c.*, who considers the Heliodorus who wrote scholia to the τέχνη γραμματική of Dionysius Thrax, to be a different person.)

3. A rhetorician at Rome in the time of Augustus, whom Horace mentions as the companion of his journey to Brundisium, calling him "by far the most learned of the Greeks." (*Sat.* i. 5. 2, 3.)

4. A Stoic philosopher at Rome, who became a *delator* in the reign of Nero. Among his victims was his own disciple, Licinius Silanius. He was attacked by Juvenal (*Sat.* i. vv. 33, 35, and schol.).

5. A rhetorician, and also private secretary to the emperor Hadrian. He was a contemporary and rival of Dionysius of Miletus, who, we are told, once said to him, "The emperor can give you money and honour, but he cannot make you an orator." He was probably the same person as Heliodorus of Syria, who, as the reward of his skill in rhetoric, was made praefect of Egypt, and whose son, Avidius Cassius, attempted to usurp the purple in the reign of Marcus Aurelius Antoninus. [Cassius Avidius.] (Dion, lxix. 3, lxxi. 22, and Reimarus *ad loc.*) Reimarus confounds Heliodorus with Hadrian's other secretary, Celer. That they were not the same person is proved by the distinct mention of both of them in an oration of Aristeides. (*Orat. Sac.* iv. pp. 595, 602.) There can be little doubt that this is also the Heliodorus whom Aelius Spartianus mentions as a philosopher and friend of Hadrian, but who, the same writer tells us, suffered the usual fate of Hadrian's friends, and was abused by the emperor "famosissimis literis." (Spart. *Had.* 15, 16.) It is doubtful whether this Heliodorus or the preceding [No. 3] is the grammarian who is satirically alluded to by the epigrammatists of the Greek Anthology. (Brunck, *Anal.* vol. i. p. 11, vol. ii. pp. 327, 332.)

6. Philostratus relates the life of an Arabian sophist, Heliodorus, who lived under Caracalla, and gained the favour of the emperor in a curious way, and who, after his patron's death, was made the praefect of a certain island. (*Vit. Sophist.* 22.)

III. Historian. An Athenian, surnamed Περιηγητης, wrote a description of the works of art in the Acropolis at Athens, which is quoted under the various titles, Περὶ ἀκροπόλεως, Περὶ τῶν Ἀθήνησι τριπόδων, Ἀναθήματα, and *de Atheniensium Anathematis.* This work was one of the authorities for Pliny's account of the Greek artists. Heliodorus lived after the time of Antiochus Epiphanes, at least if he be the person meant in the first passage of Athenaeus now referred to. (Athen. ii. p. 45, c. vi. p. 229, e. ix. p. 406, c.; Suid., Phot., Harpocrat. *s. vv.* Θετταλός, Νίκη, Ὀνήτωρ, Προπύλαια; Plin. *Elench. in Lib.* xxxiii. xxxiv. xxxv.) He is also apparently mentioned in a passage of Plutarch as the author of a work Περὶ μνημάτων (*Vit. X. Orat.* p. 849, c), but in that passage we should probably read Διόδωρος for Ἡλιόδωρος. (Vossius, *de Hist. Graec.* p. 448, ed. Westermann.)

IV. Romance-writer, the author of the oldest and by far the best of the Greek romances. Heliodorus, the son of Theodosius, was a native of Syria, and was born, not, as Photius says, at Aminda, but at Emesa, as he himself tells us at the

end of his romance:—*Τοιόνδε πέρας ἔσχε τὸ σύνταγμα τῶν περὶ Θεαγένην καὶ Χαρίκλειαν Αἰθιοπικῶν· ὁ συνέταξεν ἀνὴρ Φοίνιξ Ἐμεσηνὸς, τῶν ἀφ' Ἡλίου γένος, Θεοδοσίου παῖς Ἡλιόδωρος.* The words *τῶν ἀφ' Ἡλίου γένος* no doubt mean that he was of the family of priests of the Syrian god of the Sun (Elagabalus). He lived about the end of the fourth century of our era, under Theodosius and his sons. He wrote his romance in early life. He afterwards became bishop of Tricca in Thessaly, where he introduced the regulation, that every priest who did not, upon his ordination, separate himself from his wife, should be deposed. (Socrat. *H. E.* v. 22.) Nicephorus (*H. E.* xii. 34) adds that, on the ground of the alleged injury which had been done to the morals of young persons by the reading of the *Aethiopica*, a provincial synod decreed that Heliodorus must either suffer his book to be burnt, or lay down his bishopric, and that Heliodorus chose the latter alternative. The story has been wisely rejected by Valesius, Petavius, Huet, and other scholars; and it is the more improbable from the fact that there is nothing of a corrupting tendency in the *Aethiopica*. We have no further accounts of the life of Heliodorus. (Phot. *Cod.* 73.)

His romance is in ten books, and is entitled *Aethiopica*, because the scene of the beginning and the end of the story is laid in Aethiopia. It relates the loves of Theagenes and Charicleia. Persine, the wife of Hydaspes, king of Aethiopia, bore a daugnter, whose complexion, through the effect of a Greek statue on the queen's mind, was white. Fearing that this circumstance might cause her husband to doubt her fidelity, she resolved to expose the child, and committed her, with tokens by which she might afterwards be known, to Sisimithras, a gymnosophist, who, being sent on an embassy into Egypt, took the child with him, and gave her to Charicles, the Pythian priest, who happened to be in Egypt. Charicles took the child to Delphi, where he brought her up as his own daughter, by the name of Charicleia, and made her priestess of Apollo. In course of time there came to Delphi a noble Thessalian, descended from the Aeacidae, and named Theagenes, between whom and Charicleia a mutual love sprung up at first sight. At the same time Calasiris, an Egyptian priest, whom the queen of Aethiopia had employed to seek for her daughter, happened to arrive at Delphi; and by his help Theagenes carried off Charicleia. Then follows a long and rapid series of perilous adventures, from pirates and other lawless men, till at last the chief persons of the story meet at Meroë, at the very moment when Charicleia, who has fallen as a captive into her father's hands, is about to be sacrificed to the gods: she is made known by the tokens and by the testimony of Sisimithras, and the lovers are happily married.

Though very deficient in those characteristics of modern fiction which appeal to the universal sympathies of our nature, the romance of Heliodorus is extremely interesting on account of the rapid succession of strange and not altogether improbable adventures, the many and various characters introduced, and the beautiful scenes described. The opening scene is admirable, and the point of the story at which it occurs is very well chosen. The language is simple and elegant, though it is sometimes too diffuse, and often deviates from the pure Attic standard. The whole work, as compared with the best of later Greek romances, that of Achilles Tatius for example, has the superiority of greater nature, less artificial and rhetorical elaboration, with more real eloquence, less improbability in its incidents, and greater skill in the management of the episodes, and, in short, the superiority of a work of original talent over an imitation. It formed the model for subsequent Greek romance writers. It is often quoted by the title of *Χαρίκλεια*, just as the work of Achilles is quoted by that of *Λευκίππη*, from the names of the respective heroines.

In modern times the *Aethiopica* was scarcely known till, at the sacking of Ofen in 1526, a MS. of the work in the library of Matthias Corvinus, king of Hungary, attracted, by its rich binding, the attention of a soldier, who brought it into Germany, and at last it came into the hands of Vincentius Opsopoeus, who printed it at Basel, 1534, 4to. Several better MSS. were afterwards discovered, and in 1596 a new edition was brought out in folio, at Heidelberg, by Commelinus, with the Latin version of Stanislaus Warsichewiczki, which had been printed in 1552 at Basel, and in 1556 at Antwerp. The edition of Commelinus was reprinted at Lyon in 1611, 8vo., and at Frankfort in 1631, 8vo. This last edition, by Daniel Pareus, was the first divided into chapters. The edition of Bourdelot, Paris, 1619, 8vo., is full of errors, and the notes are of little value. The edition of Peter Schmid, Lips. 1772, 8vo., only differs from that of Bourdelot by the introduction of new errors. At length, in 1799, an excellent edition of the text and Latin version, with a few notes, chiefly critical, appeared in Mitscherlich's *Scriptores Graeci Erotici*, of which it forms the 2d volume, in two parts, 8vo. Argentorat. anno VI. A still better edition was brought out in 1804, at Paris, by the learned Greek Coraës, at the expense of his friend, Alexander Basilius, in 2 vols. 8vo. The first volume contains an introduction, in modern Greek, in the form of a letter to Alexander Basilius, and the text, with various readings. The second volume contains notes in ancient Greek, and other illustrative matter.

The *Aethiopica* has been translated into nearly all modern languages. (Fabric. *Bibl. Graec.* vol. viii. p. 111; the Prefaces of Mitscherlich and Coraës; Jacobs, in Ersch and Gruber's *Encyclopädie*, *s. v.*; Hoffmann, *Lex. Bibliog. Script. Graec. s. v.*)

There is an iambic poem, in 269 verses, on the art of making gold, which is attributed by a MS. in the royal library at Paris to Heliodorus the bishop of Tricca. It exists in MS. in several libraries in Europe, and is printed, from the Paris MS., in Fabric. *Bibl. Graec.* vol. viii. p. 119. The title is *Ἡλιοδώρου φιλοσόφου πρὸς Θεοδόσιον τὸν μέγαν Βασιλέα, περὶ τῆς τῶν φιλοσόφων Μυστικῆς τέχνης* (i. e. Alchymy), *δι' Ἰάμβων*. Kühn and Hoffmann (*Lex. Bibl. s. v.*) believe the poem to be genuine, but Jacobs calls it the clumsy fabrication of a later time, to which the name of Theodosius was prefixed to give it the semblance of authority; and he suggests that the name *Heliodorus* may have been used, after the fashion of the Alchymists and Rosicrucians, on account of its etymological signification. (Ersch and Gruber's *Encyclopädie*, *s. v.*)

V. Scientific. 1. Of Larissa, the author of a little work on optics, entitled *Κεφάλαια τῶν Ὀπτικῶν*, which seems to be a fragment or abridgement of the larger work, which is entitled in some MSS.

Δαμιανοῦ φιλοσοφου τοῦ Ἡλιοδώρου Λαρισσαίου περὶ ὀπτικῶν ὑποθέσεων βιβλία β′, which makes it doubtful whether his true name was Damianus or Heliodorus. The work is chiefly taken from Euclid's *Optics*. The work was printed at Florence, with an Italian version, by Ignatius Dante, with the *Optics* of Euclid, 1573, 4to.; at Hamburgh by F. Lindenbrog, 1610, 4to; at Paris, by Erasmus Bartholinus, 1657, 4to (reprinted 1680); at Cambridge, in Gale's *Opuscula Mythologica*, 1670, 8vo. (but it is omitted in the Amsterdam edition, 1688); and lastly, with a Latin version and a dissertation upon the author, by A. Matani, Pistorii, 1758, 8vo. Some other scientific works of Heliodorus are mentioned. (Fabric. *Bibl. Graec.* vol. viii. p. 128.)

2. Alchymist. (See No. IV.)

VI. Several Heliodori of less importance are mentioned by Fabricius. (*Bibl. Graec.* vol. viii. pp. 126, 127.)

The Greek writers confound this name with Herodianus, Herodorus, Herodotus, Hesiodus, and Diodorus. [P. S.]

HELIODO'RUS, a statuary in bronze and marble, mentioned by Pliny among the artists who made "athletas et armatos et venatores sacrificantesque" (xxxiv. 8. s. 19. § 34). He was the maker of a celebrated marble group, representing Pan and Olympus wrestling, which stood in the portico of Octavia, in the time of Pliny, who calls it "alterum in terris symplegma nobile" (xxxvi. 5. s. 4. § 10; comp. §. 6, and CEPHISODOTUS.) [P. S.]

HELIODO'RUS (Ἡλιόδωρος), a surgeon at Rome, probably a contemporary of Juvenal, in the first century after Christ. (Juv. vi. 373.) He may be the same person who wrote a work on surgery, which is quoted by Asclepiades Pharmacion (ap. Gal. *De Compos. Medic. sec. Gen.* vi. 14, vol. xiii. p. 849), and Paulus Aegineta (*De Re Med.* iv. 49), and of which only some fragments remain, chiefly preserved by Oribasius and Nicetas. These are to be found in the twelfth volume of Chartier's edition of Galen, and in the Collection of Greek Surgical Writers published by Cocchi, Florence, 1754, fol. (Haller's *Biblioth. Chirurg.* vol. i. p. 71; Kühn, *Additam. ad Elench. Medic. Vet. a J. A. Fabricio, &c. exhibitum.*) [W. A. G.]

HELIOGA'BALUS. [ELAGABALUS.]

HE'LIOS (Ἥλιος or Ἠέλιος), that is, the sun, or the god of the sun. He is described as the son of Hyperion and Theia, and as a brother of Selene and Eos. (Hom. *Od.* xii. 176, 322, *Hymn. in Min.* 9, 13; Hes. *Theog.* 371, &c.) From his father, he is frequently called Hyperionides, or Hyperion, the latter of which is an abridged form of the patronymic, Hyperionion. (Hom. *Od.* xii. 176, *Hymn. in Cer.* 74; Hes. *Theog.* 1011; Hom. *Od.* i. 24, ii. 19, 398, *Hymn. in Apoll. Pyth.* 191.) In the Homeric hymn on Helios, he is called a son of Hyperion and Euryphaëssa. Homer describes Helios as giving light both to gods and men: he rises in the east from Oceanus, though not from the river, but from some lake or bog (λίμνη) formed by Oceanus, rises up into heaven, where he reaches the highest point at noon time, and then he descends, arriving in the evening in the darkness of the west, and in Oceanus. (*Il.* vii. 422, *Od.* iii. 1, &c., 335, iv. 400, x. 191, xi. 18, xii. 380.) Later poets have marvellously embellished this simple notion: they tell of a most magnificent palace of Helios in the east, containing a throne occupied by the god, and surrounded by personifications of the different divisions of time (Ov. *Met.* ii. 1, &c.); and while Homer speaks only of the gates of Helios in the west, later writers assign to him a second palace in the west, and describe his horses as feeding upon herbs growing in the islands of the blessed. (Nonn. *Dionys.* xii. 1, &c.; Athen. vii. 296; Stat. *Theb.* iii. 407.) The points at which Helios rises and descends into the ocean are of course different at the different seasons of the year; and the extreme points in the north and south, between which the rising and setting take place, are the τροπαὶ ἡελίοιο. (*Od.* xv. 403; Hes. *Op. et Dies*, 449, 525.) The manner in which Helios during the night passes from the western into the eastern ocean is not mentioned either by Homer or Hesiod, but later poets make him sail in a golden boat round one-half of the earth, and thus arrive in the east at the point from which he has to rise again. This golden boat is the work of Hephaestus. (Athen. xi. 469; Apollod. ii. 5. § 10; Eustath. *ad Hom.* p. 1632.) Others represent him as making his nightly voyage while slumbering in a golden bed. (Athen. xi. 470.) The horses and chariot with which Helios makes his daily career are not mentioned in the Iliad and Odyssey, but first occur in the Homeric hymn on Helios (9, 15; comp. *in Merc.* 69, *in Cer.* 88), and both are described minutely by later poets. (Ov. *Met.* ii. 106, &c.; Hygin. *Fab.* 183; Schol. *ad Eurip. Phoen.* 3; Pind. *Ol.* vii. 71.)

Helios is described even in the Homeric poems as the god who sees and hears every thing, but, notwithstanding this, he is unaware of the fact that the companions of Odysseus robbed his oxen, until he was informed of it by Lampetia. (*Od.* xii. 375.) But, owing to his omniscience, he was able to betray to Hephaestus the faithlessness of Aphrodite, and to reveal to Demeter the carrying off of her daughter. (*Od.* viii. 271, *Hymn. in Cer.* 75, &c., *in Sol.* 10; comp. Soph. *Ajax*, 847, &c.) This idea of Helios knowing every thing, which also contains the elements of his ethical and prophetic nature, seems to have been the cause of Helios being confounded and identified with Apollo, though they were originally quite distinct; and the identification was, in fact, never carried out completely, for no Greek poet ever made Apollo ride in the chariot of Helios through the heavens, and among the Romans we find this idea only after the time of Virgil. The representations of Apollo with rays around his head, to characterise him as identical with the sun, belong to the time of the Roman empire.

The island of Thrinacia (Sicily) was sacred to Helios, and he there had flocks of oxen and sheep, each consisting of 350 heads, which never increased or decreased, and were attended to by his daughters Phaetusa and Lampetia. (Hom. *Od.* xii. 128. 261, &c.; Apollon. Rhod. iv. 965, &c.) Later traditions ascribe to him flocks also in the island of Erytheia (Apollod. i. 6. § 1; comp. ii. 5. § 10; Theocrit. xxv. 130), and it may be remarked in general, that sacred flocks, especially of oxen, occur in most places where the worship of Helios was established. His descendants are very numerous, and the surnames and epithets given him by the poets are mostly descriptive of his character as the sun. Temples of Helios (ἡλιεῖα) seem to have existed in Greece at a very early time (Hom. *Od.* xii. 346), and in later times we find his worship

established in various places, as in Elis (Paus. vi. 25. § 5), at Apollonia (Herod. ix. 93), Hermione (Paus. ii. 34. § 10), in the acropolis of Corinth (ii. 4. § 7; comp. ii. 1. § 6), near Argos (ii. 18. § 3), at Troezene (ii. 31. § 8), Megalopolis (viii. 9. § 2, 31. § 4), and several other places, especially in the island of Rhodes, where the famous colossus of Rhodes was a representation of Helios: it was 70 cubits in height, and, being overthrown by an earthquake, the Rhodians were commanded by an oracle not to erect it again. (Pind. *Ol.* vii. 54, &c.; Strab. xiv. p. 652; Plin. *H. N.* xxxiv. 7, 17.) The sacrifices offered to Helios consisted of white rams, boars, bulls, goats, lambs, especially white horses, and honey. (Hom. *Il.* xix. 197; Eustath. *ad Hom.* pp. 36, 1668; Hygin. *Fab.* 223; Paus. iii. 20. § 5; Herod. i. 216; Strab. xi. 513.) Among the animals sacred to him, the cock is especially mentioned. (Paus. v. 25. § 5.) The Roman poets, when speaking of the god of the sun (Sol), usually adopt the notions of the Greeks, but the worship of Sol was introduced also at Rome, especially after the Romans had become acquainted with the East, though traces of the worship of the sun and moon occur at a very early period. (Varro, *de Ling. Lat.* v. 74; Dionys. ii. 50; Sext. Ruf. *Reg. Urb.* iv.) Helios was represented on the pedestal of the Olympian Zeus, in the act of ascending his chariot (Paus. v. 11. § 3), and several statues of him are mentioned (vi. 24. § 5, viii. 9. § 2, 31. § 4); he was also represented riding in his chariot, drawn by four horses. (Plin. *H. N.* xxxiv. 3, 19; comp. Hirt, *Mythol. Bilderb.* i. 35.) [L. S.]

HE'LIUS (Ἥλιος), a freed-man of the emperor Claudius, and steward of the imperial demesnes in the province of Asia. He was one of Agrippina's agents in ridding herself of M. Junius Silanus, proconsul of that province in A. D. 55. During Nero's excursion into Greece, A. D. 67—68, Helius acted as prefect of Rome and Italy. He was worthy of the tyrant he represented. Dion Cassius (lxiii. 12) says the only difference between them was that the heir of the Caesars emulated the minstrels, and the freed-man aped the heir of the Caesars. The borrowed majesty of Helius was equally oppressive to the senate, the equites, and the populace. He put to death Sulpicius Camerinus [CAMERINUS] and his son, because they inherited the agnomen Pythicus, which Nero, since he had sung publicly at the Pythian games, arrogated to himself. He compelled the equestrian order to subscribe to a statue of himself, and his edicts of mulct, banishment, and death, were issued without any reference to the emperor. The universal hatred which he incurred secured the fidelity of Helius to his master. When his urgent despatches could not draw Nero from the spectacles and theatres of Greece, Helius precipitately quitted Rome, and personally remonstrated with the emperor on allowing conspiracies to spring up on all sides, and in the capital itself, unchecked. After Nero's death, Helius, by the command of Galba, was conducted in chains through the streets of Rome, and, with Locusta the poisoner, Patrobius, and other creatures of the late tyrant, put to death. (Tac. *Ann.* xiii. 1; Suet. *Ner.* 23; Plut. *Galb.* 17; Dion Cass. lxiii. 12, 18, 19, lxiv. 3.) [W. B. D.]

HELIXUS (Ἕλιξος), of Megara, with a portion of the Lacedaemonian squadron, which, on its way to the Hellespont, under Clearchus, was dispersed by a storm, made his way to Byzantium, and received it into the Peloponnesian confederacy, in the 21st year of the war, B. C. 411. (Thuc. viii. 80.) Here he appears to have remained with a contingent from Megara. We find him at the end of the year B. C. 408 left with Coeratados, the Boeotian, in command of the place, then besieged by the Athenians, while Clearchus went out to seek reinforcements. The Byzantines, whose lives were being sacrificed to leave sufficient food for the garrison, took the opportunity of communicating with the besiegers; and by means of a stratagem, succeeded in admitting them. Helixus and his colleague were obliged to surrender as prisoners of war. (Xen. *Hell.* i. 3. §§ 17—22; comp. Diod. xiii. 66, 67.) [A. H. C.]

HELLA'DIUS (Ἑλλάδιος). 1. Of Alexandria, a grammarian in the time of Theodosius the younger. Photius (cod. 145) gives a brief account of his λεξικὸν κατὰ στοιχεῖον, which embraced chiefly prose words. The work is again quoted by Photius (Cod. 158, p. 100, a. 38 ed. Bekker) under the title of τῶν λέξεων συλλογή. Suidas calls it λέξεως παντοίας χρῆσις κατα στοῖχειον, and mentions also the following works by Helladius: 2. Ἔκφρασις φιλοτιμίας. 3. Διόνυσος ἢ Μοῦσα. 4. Ἔκφρασις τῶν λουτρῶν Κωνσταντιανῶν. 5. Ἔπαινος Θεοδοσίου τοῦ βασιλέως. It is likely, from the titles, that some of these works were poetical.

2. Besantinoüs, Besantinus, or Bisantinus, an Egyptian grammarian, who lived at the beginning of the fourth century, under the emperors Licinius and Maximinianus, and composed four books of miscellaneous extracts, under the title of πραγματεία χρηστομαθειῶν, an account of which is given by Photius (Cod. 279). The work is often quoted in the *Etymologicum Magnum*. The extracts in Photius were edited, with a Latin version, by Schottus, and notes by Meursius, as an appendix to the posthumous work of Meursius, *De Regno Laconico et Atheniensium Piraeo*, Ultraj. 1686, 4to, reprinted in Gronovius's *Thesaurus Antiq. Graec.* vol. x. 1701, fol.

3. There is one distich in the Greek Anthology under the name of Helladius. (Jonsius, *Script. Hist. Phil.* i. 2, 4, p. 15; Fabric. *Bibl. Graec.* vol. iv. p. 477, vol. vi. p. 368; vol. x. pp. 718, 772; Brunck, *Anal.* vol. ii. p. 438; Jacobs, *Anth. Graec.* vol. iii. p. 145, vol. xiii. p. 901.)

4. Bishop of Caesareia, in Cappadocia, succeeded his master, Basil the Great, in that see, A. D. 378, and was present at the two councils of Constantinople in A. D. 381 and 394. His life of St. Basil is quoted by Damascenus (*Orat. de Imag.* i. p. 327), but the genuineness of the work is doubtful. (Sozom. *H. E.* viii. 6; Tillemont, *Mém. Eccles.* vol. ix. p. 589; Cave, *Hist. Lit. s. a.* 378; Fabric. *Bibl. Graec.* vol. ix. p. 293.)

5. Bishop of Tarsus, originally a monk, flourished about A. D. 431, and was remarkable for his attachment to Nestorius, through which he lost his bishopric. He was afterwards reconciled to the church, but he was compelled to join in the anathema upon Nestorius. Six letters of his are extant. (Cave, *Hist. Lit. s. a.* 431.) [P. S.]

HELLANI'CUS (Ἑλλάνικος). 1. Of Mytilene in the island of Lesbos, the most eminent among the Greek logographers. He was the son, according to some, of Andromenes or Aristomenes, and, according to others, of Scamon (Scammon), though this latter may be merely a mistake of

Suidas (*s. v.* Ἑλλάνικος). According to the confused account of Suidas, Hellanicus and Herodotus lived together at the court of Amyntas (B. C. 553—504), and Hellanicus was still alive in the reign of Perdiccas, who succeeded to the throne in B. C. 461. This account, however, is irreconcilable with the further statement of Suidas, that Hellanicus was a contemporary of Sophocles and Euripides. Lucian (*Macrob.* 22) states that Hellanicus died at the age of eighty-five, and the learned authoress Pamphila (*ap. Gellium*, XV. 23), who likewise makes him a contemporary of Herodotus, says that at the beginning of the Peloponnesian war (B. C. 431), Hellanicus was about sixty-five years old, so that he would have been born about B. C. 496, and died in B. C. 411. This account, which in itself is very probable, seems to be contradicted by a statement of a scholiast (*ad Aristoph. Ran.* 706), from which it would appear that after the battle of Arginusae, in B. C. 406, Hellanicus was still engaged in writing; but the vague and indefinite expression of that scholiast does not warrant such an inference, and it is moreover clear from Thucydides (i. 97), that in B. C. 404 or 403 Hellanicus was no longer alive. Another authority, an anonymous biographer of Euripides (p. 134 in Westermann's *Vitarum Scriptores Graeci minores*, Brunswick, 1845), states that Hellanicus was born on the day of the battle of Salamis, that is, on the 20th of Boedromion B. C. 481, and that he received his name from the victory of Ἑλλάς over the barbarians; but this account is too much like an invention of some grammarian to account for the name Hellanicus, and deserves no credit; and among the various contradictory statements we are inclined to adopt that of Pamphila. Respecting the life of Hellanicus we are altogether in the dark, and we only learn from Suidas that he died at Perperene, a town on the coast of Asia Minor opposite to Lesbos; we may, however, presume that he visited at least some of the countries of whose history he treated.

Hellanicus was a very prolific writer, and if we were to look upon all the titles that have come down to us as titles of genuine productions and distinct works, their number would amount to nearly thirty; but the recent investigations of Preller (*De Hellanico Lesbio Historico*, Dorpat, 1840, 4to.) have shown that several works bearing his name are spurious and of later date, and that many others which are referred to as separate works, are only chapters or sections of other works. We adopt Preller's arrangement, and first mention those works which were spurious. 1. Αἰγυπτίακα. The late origin of this production is obvious from the fragment quoted by Arrian (*Dissert. Epictet.* ii. 19) and Gellius (i. 2; comp. Athen. xi. p. 470, xv. pp. 679, 680.) 2. Εἰς Ἄμμωνος ἀνάβασις, which is mentioned by Athenaeus (xiv. p. 652), who, however, doubts its genuineness. 3. Βαρβαρικὰ νόμιμα, which, even according to the opinions of the ancients, was a compilation made from the works of Herodotus and Damastes. (Euseb. *Praep. Evang.* ix. p. 466; comp. Suid. *s. v.* Ζάμολξις; Etymol. Mag. p. 407. 48.) 4. Ἐθνῶν ὀνομασίαι, which seems to have been a similar compilation. (Athen. xi. p. 462; comp. Herod. iv. 190.) It may have been the same work as the one which we find referred to under the name of Περὶ ἐθνῶν (Schol. *ad Apollon. Rhod.* iv. 322), Κτίσεις ἐθνῶν καὶ πόλεων, or simply κτίσεις. (Steph. Byz. *s. v.* Χαριμᾶται; Athen. x. p. 447.) Stephanus of Byzantium refers to some other works under the name of Hellanicus, such as Κυπριακά, τὰ περὶ Λυδίαν, and Σκυθικά, of which we cannot say whether they were parts of another work, perhaps the Περσικά (of which we shall speak presently). The Φοινικικά mentioned by Cedrenus (*Synops.* p. 11), and the ἱστορίαι (Athen. ix. p. 411, where ἱερείαις must probably be read for ἱστορίαις; Theodoret, *de Aff.* p. 1022), probably never existed at all, and are wrong titles. There is one work referred to by Fulgentius (*Myth.* i. 2), called Διὸς πολυτυχία, the very title of which is a mystery, and is otherwise unknown.

Setting aside these works, which were spurious, or at least of very doubtful character, we proceed to enumerate the genuine productions of Hellanicus, according to the three divisions under which they are arranged by Preller, viz. genealogical, chorographical, and chronological works.

I. *Genealogical works.* It is a very probable opinion of Preller, that Apollodorus, in writing his Bibliotheca, followed principally the genealogical works of Hellanicus, and he accordingly arranges the latter in the following order, agreeing with that in which Apollodorus treats of his subjects. 1. Δευκαλιωνεία, in two books, containing the Thessalian traditions about the origin of man, and about Deucalion and his descendants down to the time of the Argonauts. (Clem. Alex. *Strom.* vi. p. 629.) The Θετταλικά referred to by Harpocration (*s. v.* τετραρχία) were either the same work or a portion of it. 2. Φορωνίς, in two books, contained the Pelasgian and Argive traditions from the time of Phoroneus and Ogyges down to Heracles, perhaps even down to the return of the Heracleidae. (Dionys. i. 28.) The works Περὶ Ἀρκαδίας (Schol. *ad Apollon. Rhod.* i. 162), Ἀργολικά (Schol. *ad Hom. Il.* iii. 75), and Βοιωτικά (ibid. iii. 494) were either the same work as the Phoronis or portions of it. 3. Ἀτλαντιάς, in two books, containing the stories about Atlas and his descendants. (Harpocrat. *s. v.* Ὁμηρίδαι; Schol. *ad Hom. Il.* xviii. 486.) 4. Τρωικά, in two books, beginning with the time of Dardanus. (Harpocrat. *s. v.* Κριθωτή; Schol. *ad Hom. Il. φ.* 242.) The Ἀσωπίς was only a portion of the Troica. (Marcellin. *Vit. Thuc.* § 4.)

II. *Chorographical works.* 1. Ἀτθίς, or a history of Attica, consisting of at least four books. The first contained the history of the mythical period; the second was principally occupied with the history and antiquities of the Attic demi; the contents of the third and fourth are little known, but we know that Hellanicus treated of the Attic colonies established in Ionia, and of the subsequent events down to his own time. (Preller, *l. c.* p. 22, &c.; comp. Thuc. i. 97.) 2. Αἰολικά, or the history of the Aeolians in Asia Minor and the islands of the Aegean. The Lesbiaca and Περὶ Χίου κτίσεως seem to have formed sections of the Aeolica. (Tzetz. *ad Lycoph.* 1374; Schol. *ad Pind. Nem.* xi. 43, *ad Hom. Od.* viii. 294.) 3. Περσικά, in two books, contained the history of Persia, Media, and Assyria from the time of Ninus to that of Hellanicus himself, as we may gather from the fragments still extant, and as is expressly stated by Cephalion in Syncellus (p. 315, ed. Dindorf).

III. *Chronological works.* 1. Ἱέρειαι τῆς Ἥρας, in three books, contained a chronological list of the priestesses of Hera at Argos. There existed undoubtedly at Argos in the temple of Hera records

in the form of annals, which ascended to the earliest times for which they were made up from oral traditions. Hellanicus made use of these records, but his work was not a mere meagre list, but he incorporated in it a variety of traditions and historical events, for which there was no room in any of his other works, and he thus produced a sort of chronicle. It was one of the earliest attempts to regulate chronology, and was afterwards made use of by Thucydides (ii. 2, iv. 1, 33), Timaeus (Polyb. xii. 12), and others. (Comp. Plut. *De Mus.* p. 1131 ; Preller, *l. c.* p. 34, &c.) 2. Καρνεονῖκαι, or a chronological list of the victors in the musical and poetical contests at the festival of the Carneia. This work may be regarded as the first attempt towards a history of literature in Greece. A part of this work, or perhaps an early edition of it, is said to have been in verse. (Athen. xiv. p. 635.) Suidas states that Hellanicus wrote many works both in prose and in verse ; but of the latter kind nothing is known.

All the productions of Hellanicus are lost, with the exception of a considerable number of fragments. Although he belongs, strictly speaking, to the logographers (Dionys. *Jud. de Thucyd.* 5 ; Diod. i. 37), still he holds a much higher place among the early Greek historians than any of those who are designated by the name of logographers. He forms the transition from that class of writers to the real historians ; for he not only treated of the mythical ages, but, in several instances, he carried history down to his own times. But, as far as the form of history is concerned, he had not emancipated himself from the custom and practice of other logographers, for, like them, he treated history from local points of view, and divided it into such portions as might be related in the form of genealogies. Hence he wrote local histories and traditions. This circumstance, and the many differences in his accounts from those of Herodotus, renders it highly probable that these two writers worked quite independently of each other, and that the one was unknown to the other. It cannot be matter of surprise that, in regard to early traditions, he was deficient in historical criticism, and we may believe Thucydides (i. 97), who says that Hellanicus wrote the history of later times briefly, and that he was not accurate in his chronology. In his geographical views, too, he seems to have been greatly dependent upon his predecessors, and gave, for the most part, what he found in them ; whence Agathemerus (i. 1), who calls him an *ἀνὴρ πολυίστωρ*, remarks that he *ἁπλάστως παρέδωκε τὴν ἱστορίαν* ; but the censure for falsehood and the like bestowed on him by such writers as Ctesias (*ap. Phot. Bibl. Cod.* 72), Theopompus (*ap. Strab.* i. p. 43), Ephorus (*ap. Joseph. c. Apion*, i. 3 ; comp. Strab. viii. p. 366), and Strabo (x. p. 451, xi. p. 508, xiii. p. 602), is evidently one-sided, and should not bias us in forming our judgment of his merits or demerits as a writer ; for there can be no doubt that he was a learned and diligent compiler, and that so far as his sources went, he was a trustworthy one. His fragments are collected in Sturz, *Hellanici Lesbii Fragmenta*, Lips. 1796, 8vo., 2d edition 1826 ; in the *Museum Criticum*, vol. ii. p. 90—107, Camb. 1826 ; and in C. and Th. Müller, *Fragmenta Histor. Graec.* p. 45—96. (Dahlmann, *Herodot.* p. 122, Müller, *Hist. of Greek Lit.* p. 264, and especially the work of Preller above referred to.)

2. A Greek grammarian, a disciple of Agathocles, and apparently a contemporary of the critic Aristarchus. He wrote on the Homeric poems, and belonged to that class of critics who are termed the Chorizontes. (Eustath. *ad Hom.* pp. 1035, 1173 ; Schol. Venet. *ad Il.* v. 269 ; Schol. *ad Sophocl. Philoct.* 201 ; Schol. Eurip. Vat. *in Troad.* 823, *in Orest.* 1347 ; comp. Grauert in the *Rhein. Museum*, vol. i. p. 204, &c. ; Welcker, *der Epische Cyclus*, p. 251.)

3. Of Syracuse, a contemporary of Dion. (Plut. *Dion.* 42.) He is perhaps the same as the one who is mentioned in Bekker's *Anecdota* (p. 351) and Suidas (*s. v. ἀναβρίχᾶσθαι*) as an author who wrote in the Doric dialect. [L. S.]

HELLAS. [GO'NGYLUS.]

HELLE (Ἕλλη), a daughter of Athamas and Nephele, and sister of Phrixus. (Apollod. i. 9. § 1 ; Apollon. Rhod. i. 927 ; Ov. *Fast.* iv. 909, *Met.* xi. 195.) When Phrixus was to be sacrificed, Nephele rescued her two children, who rode away through the air upon the ram with the golden fleece, the gift of Hermes, but, between Sigeium and the Chersonesus, Helle fell into the sea, which was hence called the sea of Helle (Hellespont; Aeschyl. *Pers.* 70, 875). Her tomb was shown near Pactya, on the Hellespont. (Herod. vii. 57 ; comp. ATHAMAS and ALMOPS.) [L. S.]

HELLEN (Ἕλλην). 1. A son of Deucalion and Pyrrha, or, according to others, a son of Zeus and Dorippe (Apollod. i. 7. § 2 ; Schol. *ad Apollon. Rhod.* i. 118 ; Eustath. *ad Hom.* p. 1644), or of Prometheus and Clymene, and a brother of Deucalion. (Schol. *ad Pind. Ol.* ix. 68.) By the nymph Orseis, that is, the mountain nymph, he became the father of Aeolus, Dorus, and Xuthus, to whom some add Amphictyon. Hellen, according to tradition, was king of Phthia in Thessaly, i. e. the country between the rivers Peneius and Asopus, and this kingdom he left to Aeolus. Hellen is the mythical ancestor of all the Hellenes or Greeks, in contradistinction from the more ancient Pelasgians. The name of Hellenes was at first confined to a tribe inhabiting a part of Thessaly, but subsequently it was extended to the whole Greek nation. (Hom. *Il.* ii. 684 ; Herod. i. 56 ; Thucyd. i. 3 ; Paus. iii. 20. § 6 ; Strab. viii. p. 383.)

2. A son of Phthios and Chrysippe, and the mythical founder of the Thessalian town of Hellas. (Steph. Byz. *s. v.* Ἑλλάς ; Strab. ix. p. 431, &c.) [L. S.]

HELLEN, a distinguished engraver of gems in the time of Hadrian. (Bracci, vol. ii. tab. 77 ; de Jonge, p. 161 ; Köhler, *Einleitung*, p. 23 ; R. Rochette, *Lettre à M. Schorn*, p. 44.) [P. S.]

HELLO'TIA or HELLO'TIS (Ἑλλωτία or Ἑλλωτίς), a surname of Athena at Corinth. According to the scholiast on Pindar (*Ol.* xiii. 56), the name was derived from the fertile marsh (ἕλος) near Marathon, where Athena had a sanctuary ; or from Hellotia, one of the daughters of Timander, who fled into the temple of Athena when Corinth was burnt down by the Dorians, and was destroyed in the temple with her sister Eurytione. Soon after, a plague broke out at Corinth, and the oracle declared that it should not cease until the souls of the maidens were propitiated, and a sanctuary should be erected to Athena Hellotis. Respecting the festival of the Hellotia, see *Dict. of Ant. s. v.* Hellotis was also a surname of Europe in Crete,

where also a festival, Hellotia, was celebrated to her. (*Dict. of Ant. s. v.*) [L. S.]

HELO'RUS (Ἕλωρός), a son of the Scythian Istrus, and brother of Actaeus. Later traditions state that he accompanied Telephus in the war against Troy. (Philostr. *Her.* ii. 15; Tzetz. *Antehom.* 274.) [L. S.]

HELPI'DIUS, or ELPI'DIUS. 1. A person of this name appears, from the Codex Justinianeus (8. tit. 10. § 6), to have performed the duties (*agens vicem*) of praefectus praetorio under Constantine the Great, in A. D. 321. A law of the same emperor, dated in the same year from Caralis (now Cagliari in Sardinia), is addressed to Helpidius (Cod. Theod. 2. tit. 8. § 1), but without his official designation. A constitution of the same emperor, dated from Sirmium, A. D. 323, and a law dated A. D. 324 (Cod. Theod. 13. tit. 5. § 4), containing some regulations for the portus or harbour of Rome, at the mouth of the Tiber, are addressed to him. It is not determined what office Helpidius held at these dates: it has been thought that he was praeses of Sardinia in A. D. 321, and acted in some emergency for the praetorian praefect of Italy; but it is more likely that he was vicarius or vice-praefect of Italy during the whole period A. D. 320—324, and had Sardinia in his jurisdiction.

An Helpidius was consularis Pannoniae A. D. 352 (Cod. Theod. 7. tit. 20. § 6), and praefectus praetorio Orientis, A. D. 359, 360. It is probable that this is the same person who was vicarius of Italy in 320, notwithstanding the length of the interval between his holding that office and the Eastern praefecture; for the Helpidius who was praefect of the East was already a person of rank and wealth when he visited the celebrated recluse St. Antony in the Egyptian desert. His wife, Aristaeneta, was with him, and they were accompanied by three sons. On their departure from Egypt, the sons were all taken ill at Gaza, and given up by the physicians, but were restored to health by the prayers (as was supposed) of St. Hilarion, who was then leading a solitary life near Gaza, and to whom Aristaeneta, a lady of eminent piety, paid a visit. The data furnished by St. Jerome enable us to fix the date of this visit to Egypt at A. D. 328; and as Helpidius had then three sons old enough to encounter the difficulties of such a journey, it is obvious that he might have been vicarius of Italy in 320. In A. D. 356 Aristaeneta visited Hilarion again, and was about to visit Antony when she was prevented by the intelligence of his death. Jerome speaks of Helpidius as praefect at this time; but if this is correct, he must have held some other praefecture before that of the East, in which he succeeded Hermogenes. Ammianus places his appointment a little before the death of the emperor Constantius II.; and from the Codex Theodosianus it appears that it took place only just before A. D. 359. Ammianus speaks of him as a man of mean appearance and address, but of mild and upright disposition, and averse to bloodshed. Libanius was intimate with Helpidius, and addressed many letters to him. Some dispute, however, appears to have taken place between them; and Libanius, in one of his letters to the emperor Julian (*Ep.* 652. ed. Wolf), complains that Helpidius, "the unjust," had stopped his salary, which, however, Sallustius, "the kind," who succeeded Helpidius in the praefecture of the East, had restored. Libanius, in his Orations, also disparages Helpidius: in one place he refers to the mean condition of his father (*Orat. pro Thalassio*), and in another (*ad Polyclem*), charges him with having in his youth prostituted himself to the unnatural lusts of others. Little confidence, however, can be placed in the sophist's invectives. The history of Helpidius after he ceased to be praefect is doubtful: it is most likely that he is the Helpidius who under Julian apostatized from Christianity (perhaps to gain the emperor's favour or to avert his displeasure), and held the office of comes rerum privatarum, in which capacity he accompanied Julian, comes Orientis, uncle of the emperor, and Felix, comes sacrarum largitionum, when they seized the sacred vessels of the great church at Constantinople. The narrative of Theodoret leads to the supposition that Helpidius in this affair simply discharged his official function, abstaining from the insults by which his coadjutors aggravated the injury, and escaping the judgments by which, according to the historian, they were afterwards overtaken. Nicephorus Callisti, however, states that Helpidius did not escape the Divine indignation, for that afterwards, "aiming at the tyranny," he was stripped of his possessions, and thrown into prison, where he died.

Baronius (*Martyrologium ad* 16*th Nov.*) mentions a Saint Elpidius of senatorial rank, who suffered martyrdom under Julian, and cites as his authority the *Menologium* of the Greeks. In his *Annales Ecclesiastici ad Ann.* 362, c. xxv. he identifies the martyr with the praetorian praefect; but this identity is disputed, and apparently with reason, by Tillemont. Possibly Helpidius may have suffered fine or confiscation or imprisonment for some offence under Julian; and from this may have arisen the story of his martyrdom on the one hand, and of his suffering a Divine judgment for apostacy on the other. (Cod. Theod. *ll. cc.*; Gothofred. *Prosop. Cod. Theodos.*; Amm. Marc. xxi. 6; Hieronym. *Vita Hilarion. Opera*, vol. iv. pt. 2. cols. 78, 84, ed. Martianay; Liban. *Epist.* 33, 460, 652, 1463, &c.; see the index in ed. Wolf, *Oration. ll. cc.*; Theodoret, *H. E.* iii. 12, 13; Niceph. Callisti, *H. E.* x. 29; Tillemont, *Hist. des Emp.* vol. iv.)

2. A Spaniard, cousin of the emperor Theodosius the Great, who wished to force St. Olympias to marry him. (Baronius, *Annal. ad Ann.* 388. c. xliv.; Tillemont, *Hist. des Emp.* vol. v. p. 291.)

3. A friend of Symmachus. A considerable number of the extant letters of Symmachus were addressed to him, and owe their preservation to the care of Helpidius. (Symmach. *Epist.* v. 83, 84, ed. Genev. 1587, v. 85, 86, ed. Paris, 1604; Tillemont, *Hist. des Emp.* vol. v. p. 409.) [J. C. M.]

HELPI'DIUS or ELPI'DIUS, sometimes written *Helfridius*, was a Christian poet, who flourished towards the close of the fifth century, was physician to the Gothic monarch Theodoric, and is believed by many to be the Rusticus Helpidius commemorated in an inscription with the title of *Exquaestor*. The following compositions, still extant, are ascribed to this author:—

1. *Historiarum Testamenti Veteris et Novi Tristicha XXIV.*, twenty-four epigrammatic narratives, taken from Bible history, each comprised in three dactylic hexameters, with titles descriptive of the subjects, such as "Eva a diabolo seducta," "Joseph

a fratribus venditur," "Lazarus a morte revocatus," "Christus in monte docet," and the like.

2. *De Christi Jesu Beneficiis*, a song of praise and thanksgiving, comprised in 150 hexameters, not altogether destitute of elegance, and certainly very superior in every respect to the weak and pointless tristichs.

It would appear from an allusion, somewhat ambiguous, however, contained in the last-named piece (l. 45, &c.), that Helpidius had written a poem to comfort himself while in sorrow, but, if such a production was ever published, it is now lost.

Both of the above works are given in the *Poetarum veterum Eccles. Opera Christiana* of G. Fabricius, fol. Basil. 1564; in the *Bibl. Magn. Patr.* fol. Paris, 1644, vol. viii., and in the *Bibl. Patr. Max.* fol. Lugdun. 1677, vol. ix. p. 462. (Cassiodor. *Var.* iv. 24; Ennod. *Ep.* ix. 21, xi. 19, and notes of Sirmond.) [W. R.]

HE'LVIA. 1. Daughter of L. Helvius, a Roman eques, who, on her return from Rome to Apulia, B. C. 114, was struck from her horse by lightning, and killed, on the Stellatine plain. The circumstances of her death were sufficiently remarkable to attract the notice of the Haruspices, who predicted from them impending disgrace to the vestal priesthood and to the equestrian order. (Plut. *Quaest. Rom.* 83; Oros. v. 15; Obseq. *de Prod.* 97.) For the speedy accomplishment of the prediction see Dion Cass. *Fr.* 91, 92; Liv. *Epit.* lxiii.

2. Wife of M. Annaeus Seneca, of Corduba, the rhetorician, and mother of his three sons, M. Annaeus Novatus, L. Annaeus Seneca, the philosopher, and L. Annaeus Mela. (Sen. *Consol. ad Helv.* 2.) Helvia was probably a native of Spain, and followed her husband to Rome, about A. D. 3—5, while her second son was an infant. (*Ibid.* 17.) The life of Helvia is contained in Seneca's address of condolence to his mother (*Consolatio ad Helviam*) on his exile to Corsica, in the reign of Claudius, A. D. 47-9. Through the rhetorical amplifications of this address we discover that Helvia had borne her full share of the sorrows of life. Her mother died in giving birth to her. She was brought up by a stepmother. She had lost her husband and a most indulgent uncle within a month of each other; and her grief for the untimely decease of one of her grandsons was embittered by the exile of her son. Helvia had at least one sister (*Cons. ad Helv.* 17), but her name is unknown. [W. B. D.]

HE'LVIA GENS, plebeian, occurs only once in the Fasti—the ovation of M. Helvius Blasio, B. C. 195 [BLASIO]—and was first rescued from obscurity by the election of P. Helvius Pertinax to the empire, A. D. 193. The Helvia gens contained in the time of the republic the surnames BLASIO, CINNA, MANCIA. A few are mentioned without a cognomen. [W. B. D.]

HE'LVIUS. 1. CN., tribune of the soldiers, was slain, B. C. 204, in battle with the Gauls and Carthaginians, in the territory of Milan. (Liv. xxx. 18.)

2. C., was aedile of the plebs with M. Porcius Cato the elder, in B. C. 199, and, in the next year, one of his colleagues in the praetorship. As praetor, Helvius had no province regularly assigned to him; but he accompanied the consul, Sext. Aelius Paetus, into Cisalpine Gaul, and received from him the command of one of the consular armies. (Liv. xxxii. 7, 9, 26.) He afterwards served in Galatia as legatus to Cn. Manlius Vulso, consul in B. C. 189. (Liv. xxxviii. 20, 21, 22; Polyb. xxii. 17. § 3, &c.) [W. B. D.]

HE'LVIUS PE'RTINAX. [PERTINAX.]

HELVI'DIA GENS. The name Helvidius does not occur in Roman history until the latter half of the first century B. C. (Cic. *pro Cluent.* 70.) Under Nero and the Flavian Caesars it was renowned for earnest, but fruitless, patriotism. The connection of P. Helvidius Rufus with Larinum (Cic. *l. c.*), a Frentanian municipium (Plin. *H. N.* iii. 12), makes it probable that the family was originally Sabellian. The Helvidii had the surnames Priscus and Rufus. The only Helvidius who had no cognomen, or whose cognomen has, perhaps, dropped out of the MSS., is the following:—

HELVI'DIUS, son of the younger Helvidius Priscus [PRISCUS HELVIDIUS, 2] by his first wife. He had the title of consularis, but his name does not appear on the Fasti. Warned by the fate of his father and his father's friends, under Nero and his successors, Helvidius concealed equal talents and similar principles in retirement. But he had written an interlude (exodium), entitled "Paris and Oenone," and the informers of Domitian's reign detected in the nymph and the faithless Trojan the emperor's divorce from one of his many wives. Helvidius was accused, condemned, and even dragged to prison, by the obsequious senate (Tac. *Agric.* 45), whither the order for his execution soon followed. After Domitian's decease, the younger Pliny, an intimate friend of Helvidius, avenged his death and the cause of public justice at once, by impeaching Publicius Certus, a senator of praetorian rank, who had been the foremost in seconding the delators. The account of the impeachment, which was afterwards published, and was written, in imitation of Demosthenes against Meidias, is given by Pliny in a letter to Quadratus. (*Ep.* ix. 13.) A death, so timely as to be deemed voluntary, released Certus from condemnation. Helvidius married Anteia, daughter of P. Anteius, put to death by Nero in A. D. 57. [P. ANTEIUS, p. 183, a.] By her he had a son, who survived him, and two daughters, who died very young in childbed. (Plin. *Ep.* iv. 21, ix. 13; Suet. *Dom.* 10; Tac. *Agric.* 45.) [W. B. D.]

HELVI'DIUS PRISCUS. [PRISCUS.]

HELVI'DIUS RUFUS. [RUFUS.]

HEMERE'SIA (Ἡμερησία), i. e. the soothing goddess, a surname of Artemis, under which she was worshipped at the well Lusi (Λουσοί), in Arcadia. (Paus. viii. 18. § 3; Callim. *Hymn. in Dian.* 236.) [L. S.]

HEMINA, L. CA'SSIUS, an historian of Rome, who wrote at the beginning of the second century of the city. According to Censorinus (*De Die Nat.* 17), Hemina was alive in B. C. 146, a year memorable for the destruction of Carthage and Corinth, and for the fourth celebration of the secular or centenary games of Rome. His praenomen, Lucius, rests on the sole authority of Priscian (ix. p. 868, ed. Putsch.; comp. Intpp. *ad Virg. Aen.* ii. 717, ed. Mai). If Nepos (ap. Suet. *de Clar. Rhet.* 3) be correct in stating L. Otacilius Pilitus to have been the first person not of noble birth who wrote the history of Rome, Hemina, who lived much earlier than Pilitus, must have belonged to a well-born family. Hemina was the author of a work, styled indifferently by those who mention it, annals or history, which comprised the records of Rome from the earliest to his own times. We

know the title and contents of the fourth book alone—"Bellum Punicum posterius" (Priscian. vii. p. 767, ed. Putsch); those of the preceding books are merely matter of conjecture. Priscian, however, cites from a fifth book (*super xii. ver. Aen.* vi. p. 1254), and there were probably even more. (Niebuhr, *Lectures on Rom. Hist.* vol. i. p. 37.) Pliny (*H. N.* xiii. 13, xxix. 1) calls Hemina "vetustissimus auctor," and "auctor ex antiquis." He derived his information from genuine sources, and synchronised with the Greeks, placing the age of Homer more than 160 years after the Trojan war. (Gellius, xvii. 21.) Hemina had read, and probably borrowed, from Cato's *Origines* (comp. Priscian, x. p. 903, with Serv. *ad Aen.* i. 421); and, on the other hand, Sallust, whose propensity for archaisms is obvious, seems to have studied Hemina, since the words "omnia orta occidunt, et aucta senescunt," in the prooemium of the Jugurthine war, singularly resemble a fragment, "quae nata sunt, ea omnia denasci aiunt," of the second book of Hemina's annals, quoted by Nonius (*denasci, decrescere*). It is, however, remarkable, that neither Livy, Dionysius, nor Plutarch, mention Hemina by name among their several authorities; nor does Cicero include him in his catalogue of the early annalists and historians of Rome. (*De Or.* ii. 12, *De Leg.* 1, 2.) From the frequent citations of Hemina by the grammarians Nonius, Priscian, and Servius, his diction would seem to have been at least idiomatic, and he furnished the antiquarians and encyclopaedists, Macrobius (*Sat.* i. 13, 16, iii. 4), Gellius (xvii. 21. § 3), Pliny (*H. N.* xiii. 13, xviii. 2, xix. 1, xxix. 1, xxxii. 2), and Solinus (8), with some curious traditions of the past. The fragments of Hemina's history are collected and arranged by Krause (*Vit. et Fragm. Vet. Hist. Rom.* pp. 155—166). [W. B. D.]

HEMI'THEON (Ἡμιθέων), a Sybarite of the vilest character, and the author of an obscene work. He is mentioned by Lucian (*Adv. Indoctum*, c. 23, and, according to the conjecture of Solanus, *Pseudolog.* c. 3). It is thought that he is the writer referred to in a passage of Ovid (*Trist.* ii. 417), and, if the common reading of the passage is correct, he appears to have flourished not long before that poet. But Heinsius (*ad loc.*) conjectures that for "nuper" we should read "turpem," in which case, the age of Hemitheon remains undetermined. If it is to him that Ovid refers, it may be gathered that his work was a poem, entitled *Sybaritis*. (Politian, *Miscellanea*, c. 15; Fabric. *Bibl. Gr.* vol. viii. p. 159.) [J. C. M.]

HENI'OCHE (Ἡνιόχη), a daughter of Creon of Thebes, to whom, and to whose sister Pyrrha, statues were erected at the entrance of the temple of the Ismenian Apollo at Thebes. (Paus. ix. 10. § 3.) The wife of Creon, whom Sophocles calls Eurydice, is likewise called by Hesiod (*Scut.* 83) Henioche. [L. S.]

HENI'OCHUS (Ἡνίοχος), an Athenian comic poet of the middle comedy, whose plays, as mentioned by Suidas, were: Τροχίλος, Ἐπίκληρος, Γοργόνες, Πολυπράγμων, Θωρύκιον, Πολύευκτος, Φιλέταιρος, Δὶς ἐξαπατώμενος, a few fragments of which are preserved by Athenæus (vi. p. 271, a. ix. p. 296, d. p. 408, a. xi. p. 483, e.) and Stobaeus (*Serm.* xlii. 27). Suidas (*s. v.* πολύευκτος) has made a curious blunder, calling Heniochus a play by the comic poet Polyeuctus. The Polyeuctus, who gave the title to the play of Heniochus, was an orator in the time of Demosthenes. (Meineke, *Frag. Com. Graec.* vol. i. p. 421, vol. iii. p. 560; Fabric. *Bibl. Graec.* vol. ii. p. 448.) [P. S.]

HENRI'CUS (Ἐνρῖκος), HENRY, a Greek emperor (A. D. 1206—1216), the second son of Baldwin VIII., count of Flanders and Hainaût, was born about 1176, and succeeded his elder brother Baldwin on the throne of Constantinople in 1206. [BALDUINUS I.] Henry was one of the leading chiefs in the great expedition of the Latin barons against Constantinople, in 1204, and in the division of the empire was rewarded with territories in Asia, which, however, he had first to wrest from Theodore Lascaris and the other leaders of the rebellious Greeks. He defeated Lascaris in a bloody battle near Adramyttium in Mysia, in 1205, and the conquest of Bithynia was the fruit of his victory. The emperor's campaign against the Bulgarians obliged him to repair to the other side of the Bosporus, and he left Asia at the head of 20,000 Armenian mercenaries, with whom he marched upon Adrianople. Before he had reached that town, he was informed that Baldwin, without waiting for the arrival of his brother, had imprudently engaged a pitched battle with the Bulgarian king, Joannicus or Calo-Joannes, that the imperial troops had suffered a severe defeat, and that nobody knew what had become of the emperor (15th of April, 1205). In this emergency, Henry left his army, and hastening alone to the field of battle near Adrianople, arrived in time to save the imperial army from utter destruction. The fate of Baldwin being entirely unknown, Henry was chosen regent, and he conducted his forces back to Constantinople. The Bulgarian king followed in his steps, burnt Philippopolis, and ravaged all Thrace in a most savage manner. He reckoned upon the assistance of the discontented Greeks, and, had they joined him, the fate of the new Latin empire of Constantinople would have been sealed; but his unheard-of cruelties showed the Greeks that among their foreign masters the Bulgarian was the worst; and the inhabitants of Adrianople, after having defended their town against Henry as an usurper and tyrant, now opened their gates, and received him within their walls with acclamations of joy. This was in 1206. It was then known that the emperor Baldwin was a prisoner of the king of Bulgaria, and in the summer of 1206 the news came of his melancholy death. Henry, known as a skilful general, endeared to most of the Latin barons for having saved them after the defeat of Adrianople, and moreover next of kin to his brother, was unanimously chosen emperor, and crowned at Constantinople on the 20th of August, 1206. At the same time Theodore Lascaris was recognised by a large number of towns and villages as lawful emperor, and took up his residence at Nicaea. From that time down to 1261, there was a Latin-Byzantine and a Greek-Byzantine empire, to which we must add a third, the Greek empire of the Comneni at Trebizond. An alliance between the king of Bulgaria and Theodore Lascaris placed Henry in great danger. He kept the field in Thrace and Asia with great bravery, and found additional strength in an alliance with the Marquis of Montferrat, lord or king of Thessalonica, whose daughter Agnes he married; but he lost her soon afterwards. In 1207 Joannicus died, and Henry concluded a political marriage with his daughter, which led to a

lasting state of peace with Phrorilas, the brother and successor of Joannicus. He also made a truce with Theodore Lascaris, who was hard pressed by David, the gallant brother and general of Alexis I., the new emperor of Trebizond. In 1214, Theodore Lascaris formed a most advantageous peace with Alexis, and now suddenly invaded Bithynia, surprised the troops of Henry which were stationed there, and conquered them in a pitched battle. To avenge this defeat, Henry crossed the Bosporus with a chosen army, and laid siege to Pemanene. The town surrendered after an obstinate resistance, which so roused the resentment of Henry, that he ordered the three principal officers of the garrison to be put to death, viz. Dermocaitus, Andronicus Palaeologus, the brother-in-law of Theodore Lascaris, and a brother of Theodore Lascaris, whose name is not mentioned, but who was undoubtedly the brave Constantine Lascaris, who defended Constantinople with so much gallantry against the Latins in 1204. The issue of the campaign, however, was not very favourable to Henry, for he obtained peace only on condition of ceding to his rival all the territories situate east of a line drawn from Sardis to Nicaea, and to leave Theodore Lascaris in possession of those which he had conquered west of that line in Bithynia previous to the truce mentioned above. In 1215 the fourth Lateran council was assembled by pope Innocent III., and a kind of mock union was formed between the Roman and Greek churches within the narrow dominions of Henry. Gervasius was made patriarch of Constantinople, and recognised by both Henry and the pope, who besides declared Constantinople the first see of Christendom after Rome. In the following year (1216), Henry set out to wage war with his former friend Theodore, despot of Epeirus and Aetolia, but died suddenly, before any hostilities of consequence had taken place. It is said that he died by poison, and both the Greeks and the Latins are charged with the murder; but the fact is doubtful. Henry left no male issue, and was succeeded by Peter of Courtenay.

In spite of the perpetual wars into which he was driven by circumstances, and which he carried on with insufficient means, Henry found time to ameliorate the condition of his subjects by several wise laws and a careful and impartial administration. Towards the Greeks he showed great impartiality, admitting them to the highest offices of the state, and never giving any preference to his own countrymen or other foreigners; and there are many passages in the Greek writers which prove that the Greeks really loved him. To make a nation forget a foreign yoke is, however, no easy task, and no ruler has ever succeeded in it but by displaying in equal proportions valour, energy, prudence, wisdom, and humanity. For these qualities great praise has been bestowed upon Henry, and he well deserved it. (Gregoras, lib. i. ii.; Nicetas, p. 410, &c., ed. Paris; Acropolita, c. 6, &c.; Villehardouin, *De la Conqueste de Constantinoble*, ed. Paulin Paris, Paris, 1838.) [W. P.]

HEPHAE'STION (Ἡφαιστίων), son of Amyntor, a Macedonian of Pella, celebrated as the companion and friend of Alexander the Great. We are told that he was of the same age with the great conqueror himself, and that he had been brought up with him (Curt. iii. 12); but the latter statement apparently refers only to the period of childhood, as we find no mention of him among those who shared with Alexander the instruction and society of Aristotle. Nor does the name of Hephaestion occur amidst the intrigues and dissensions between Alexander and his father, which agitated the close of the reign of Philip. The first occasion on which he is mentioned is that of Alexander's visit to Troy, when Hephaestion is said to have paid the same honours to the tomb of Patroclus that were bestowed by the king himself on that of Achilles,—an apt type of the relation subsisting between the two. (Arr. *Anab.* i. 12. § 2; Ael. *V. H.* xii. 6.) For it is equally to the credit of Hephaestion and Alexander, that though the former undoubtedly owed his elevation to the personal favour and affection of the king, rather than to any abilities or achievements of his own, he never allowed himself to degenerate into the position of a flatterer or mere favourite, and the intercourse between the two appears to have been uniformly characterised by the frankness and sincerity of a true friendship. It is unnecessary to do more than allude to such well-known anecdotes as the visit paid by the king and Hephaestion to the tent of Dareius after the battle of Issus, or the delicate reproof conveyed by Alexander to his friend when he found him reading over his shoulder a letter from Olympias. If we can trust the expression of Plutarch, on the latter occasion, that it was no more than he was accustomed to do (ἅμα τοῦ Ἡφαιστίωνος, ὥσπερ εἰώθει, συναναγινώσκοντος), there cannot well be a stronger proof of the complete familiarity subsisting between them. (Arr. *Anab.* ii. 12; Curt. iii. 12; Diod. xvii. 37; Plut. *Alex.* 39, *Apophth.* p. 180, d., *De fort. Alex. Or.* i. 11.) But it appears that Alexander's attachment to Hephaestion never blinded him to the fact that his friend was not possessed of abilities that qualified him to take the sole command of important enterprises, and that he would not in fact have attained to eminence by his own exertions alone. On one occasion, indeed, he is said to have expressed this truth in the strongest manner, when finding his favourite engaged in an open quarrel with Craterus, he exclaimed that Hephaestion must be mad if he were not aware that without Alexander he would be nothing. Throughout his life he appears to have retained a just sense of their different merits; and while he loved Hephaestion the most, he yet regarded Craterus with the greater reverence: the one, he often observed, was his own private friend (φιλαλέξανδρος), the other that of the king (φιλοβασιλεύς). (Plut. *Alex.* 47.)

During the first years of Alexander's expedition in Asia we scarcely find any mention of Hephaestion as employed in any military capacity. Curtius, indeed, tells us (iv. 5. § 10) that he was appointed to command the fleet which accompanied the army of Alexander along the coast of Phoenicia, in B. C. 332, but this was at a time when there was little fear of hostility. In the following year, however, he served with distinction at the battle of Arbela, where he was wounded in the arm. (Arr. *Anab.* iii. 15; Curt. iv. 16. § 32; Diod. xvii. 61.) On this occasion he is called by Diodorus the chief of the body-guards. We have no account of the time when he obtained this important post, but it is certain that he was one of the seven select officers who, under the title of body-guards (σωματοφύλακες), were in close attendance upon the king's person. (Arr. *Anab.* vi. 28. § 6.) After the death

of Philotas (B. C. 330), the command of the select cavalry called ἑταῖροι, or horse-guards, was divided for a time between Hephaestion and Cleitus, but it does not appear that on the death of the latter any one was appointed to succeed him, and thenceforward Hephaestion held the sole command of that important corps,—a post which was regarded as the highest dignity in the whole army. (Arr. *Anab.* iii. 27, vii. 14, *ap. Phot.* p. 69, a.; Diod. xviii. 3.) From this time forward—whether Alexander trusted to experience having supplied any original deficiency of military talent, or that he had really seen occasion for placing greater confidence in his favourite—we find Hephaestion frequently entrusted with separate commands of importance, during the campaigns in Bactria and Sogdiana, and still more during the expedition to India. Thus he was not only charged by Alexander with the care of founding new cities and colonies, with preparing the bridge over the Indus, and with the construction of the fleet on the Acesines, which was to descend that river and the Indus, but was detached on several occasions with a large force for strictly military objects. When Alexander approached the Indus in B. C. 327, Hephaestion was ordered to advance, together with Perdiccas and the Indian king Taxiles, by the direct line down the valley of the Cophen, while the king was engaged in subduing the warlike tribes farther north; and on reaching the Indus, he reduced an important fortress, after a siege of thirty days. Again, after the passage of the Acesines, and the defeat of Porus, the task of subduing the other king of that name was assigned to Hephaestion, a service of which he acquitted himself with much distinction. After this he was appointed to conduct one division of the army along the left bank of the river, while Craterus led the other on the opposite side; and throughout the descent of the Indus, and the subsequent march through Gedrosia, the command of the main body of the army, whenever it was separated from the king, devolved upon Hephaestion, either singly or in conjunction with Craterus. (Arr. *Anab.* iv. 16, 22, v. 21, 29, vi. 2, 4, 5, 13, 17, 18, 20—22, 28, *Ind.* 19; Diod. xvii. 91, 93, 96; Curt. viii. 1, 2, 10, ix. 1, 10.) By his services during this period Hephaestion earned the distinction of being among those rewarded by Alexander with crowns of gold on his arrival at Susa (B. C. 324): a still higher honour was conferred on him at the same time by Alexander's giving him in marriage Drypetis, the daughter of Dareius and sister of his own bride Stateira. (Arr. *Anab.* vii. 4; Diod. xvii. 107.) Hephaestion now found himself in possession of the highest power and distinction to which a subject could aspire; but he was not destined long to enjoy these accumulated honours. From Susa he accompanied Alexander, towards the close of the year 325, to Ecbatana, where he was attacked by a fever, which carried him off, after an illness of only seven days. Alexander's grief for his loss was passionate and violent, and found a vent in the most extravagant demonstrations. A general mourning was ordered throughout the empire, and a funeral pile and monument erected to him at Babylon (whither his body had been conveyed from Ecbatana), at a cost, it is said, of 10,000 talents. Orders were at the same time given to pay honours to the deceased as to a hero—a piece of flattery which is said to have been dictated by the oracle of Ammon. Alexander also refused to appoint a successor to him in his military command, and ordered that the division of cavalry of which he had been chiliarch should continue to bear his name. (Arr. *Anab.* vii. 14; Diod. iii. 110, 114, 115; Plut. *Alex.* 72; Justin, xii. 12.)

It was fortunate for Hephaestion that his premature death saved him from encountering the troubles and dissensions which followed that of Alexander, and in which he was evidently ill qualified to compete with the sterner and more energetic spirits that surrounded him. Even during the lifetime of the king, the enmity between him and Eumenes, as well as that already adverted to with Craterus, had repeatedly broken out, with a vehemence which required the utmost exertions of Alexander to repress them; and it is but justice to the latter to observe, that his authority was employed on these occasions without any apparent partiality to his favourite. (Plut. *Alex.* 47, *Eum.* 2; Arr. *Anab.* vii. 13, 14.) If, indeed, we cannot refuse this obnoxious name to Hephaestion, nor affirm that he was altogether exempt from the weaknesses and faults incident to such a position, it may yet be fairly asserted that history affords few examples of a favourite who abused his advantages so little. [E. H. B.]

HEPHAE'STION (Ἡφαιστίων). 1. A Greek grammarian, who instructed the emperor Verus in Greek, and accordingly lived about the middle of the second century after Christ. (Capitolin. *Verus Imp.* 2.) It is commonly supposed that he is the same as the Hephaestion whom Suidas calls an Alexandrian grammarian. This latter Hephaestion wrote versified manuals on grammatical subjects. Suidas, who mentions several works besides, speaks of one entitled μέτρων Πεδισμοί, which is believed to be the same as the Ἐγχειρίδιον περὶ μέτρων, which has come down to us under the name of Hephaestion, and is a tolerably complete manual of Greek metres, forming, in fact, the basis of all our knowledge on that subject. This little work is of great value, not only on account of the information it affords us on the subject it treats of, but also on account of the numerous quotations it contains from other writers, especially poets. The first edition of this Enchiridion appeared at Florence, 1526, 8vo., together with the Greek grammar of Theodorus Gaza. It was followed by the editions of Hadr. Turnebus (Paris, 1553, 4to., with some Greek scholia), and of J. Corn. de Pauw. (Traject. ad Rhen. 1726, 4to.) The best edition is that of Th. Gaisford (Oxford, 1810, 8vo., reprinted at Leipzig, 1832, 8vo.) There is an English translation of it with prolegomena and notes by Th. Foster Barham, Cambridge, 1843, 8vo.

2. A person who seems to have made it his business to publish other men's works under his own name. Thus he is said to have published one Περὶ τοῦ παρὰ Ἀνακρέοντι λυγίνου στεφάνου, and another which was the production of the Aristotelian Adrantus. (Athen. xv. p. 673.) [L. S.]

HEPHAE'STION, a Greek sculptor, the son of Myron; but whether of the great sculptor, Myron, or not, is unknown. His name occurs in an inscription. (Spon. *Misc. Erud. Ant.* p. 126; Bracci, vol. ii. p. 268.) [P. S.]

HEPHAESTUS (Ἥφαιστος), the god of fire, was, according to the Homeric account, the son of Zeus and Hera. (*Il.* i. 578, xiv. 338, xviii. 396,

xxi. 332, *Od.* viii. 312.) Later traditions state that he had no father, and that Hera gave birth to him independent of Zeus, as she was jealous of Zeus having given birth to Athena independent of her. (Apollod. i. 3. § 5; Hygin. *Fab.* Praef.) This, however, is opposed to the common story, that Hephaestus split the head of Zeus, and thus assisted him in giving birth to Athena, for Hephaestus is there represented as older than Athena. A further development of the later tradition is, that Hephaestus sprang from the thigh of Hera, and, being for a long time kept in ignorance of his parentage, he at length had recourse to a stratagem, for the purpose of finding it out. He constructed a chair, to which those who sat upon it were fastened, and having thus entrapped Hera, he refused allowing her to rise until she had told him who his parents were. (Serv. *ad Aen.* viii. 454, *Eclog.* iv. 62.) For other accounts respecting his origin, see Cicero (*de Nat. Deor.* iii. 22), Pausanias (viii. 53. § 2), and Eustathius (*ad Hom.* p. 987).

Hephaestus is the god of fire, especially in so far as it manifests itself as a power of physical nature in volcanic districts, and in so far as it is the indispensable means in arts and manufactures, whence fire is called the breath of Hephaestus, and the name of the god is used both by Greek and Roman poets as synonymous with fire. As a flame arises out of a little spark, so the god of fire was delicate and weakly from his birth, for which reason he was so much disliked by his mother, that she wished to get rid of him, and dropped him from Olympus. But the marine divinities, Thetis and Eurynome, received him, and he dwelt with them for nine years in a grotto, surrounded by Oceanus, making for them a variety of ornaments. (Hom. *Il.* xviii. 394, &c.) It was, according to some accounts, during this period that he made the golden chair by which he punished his mother for her want of affection, and from which he would not release her, till he was prevailed upon by Dionysus. (Paus. i. 20. § 2; Hygin. *Fab.* 166.) Although Hephaestus afterwards remembered the cruelty of his mother, yet he was always kind and obedient towards her, nay once, while she was quarrelling with Zeus, he took her part, and thereby offended his father so much, that he seized him by the leg, and hurled him down from Olympus. Hephaestus was a whole day falling, but in the evening he came down in the island of Lemnos, where he was kindly received by the Sintians. (Hom. *Il.* i. 590, &c.; Val. Flacc. ii. 85; Apollod. i. 3. § 5, who, however, confounds the two occasions on which Hephaestus was thrown from Olympus.) Later writers describe his lameness as the consequence of his second fall, while Homer makes him lame and weak from his birth. After his second fall he returned to Olympus, and subsequently acted the part of mediator between his parents. (*Il.* i. 585.) On that occasion he offered a cup of nectar to his mother and the other gods, who burst out into immoderate laughter on seeing him busily hobbling through Olympus from one god to another, for he was ugly and slow, and, owing to the weakness of his legs, he was held up, when he walked, by artificial supports, skilfully made of gold. (*Il.* xviii. 410, &c., *Od.* viii. 311, 330.) His neck and chest, however, were strong and muscular. (*Il.* xviii. 415, xx. 36.)

In Olympus, Hephaestus had his own palace, imperishable and shining like stars: it contained his workshop, with the anvil, and twenty bellows, which worked spontaneously at his bidding. (*Il.* xviii. 370, &c.) It was there that he made all his beautiful and marvellous works, utensils, and arms, both for gods and men. The ancient poets and mythographers abound in passages describing works of exquisite workmanship which had been manufactured by Hephaestus. In later accounts, the Cyclopes, Brontes, Steropes, Pyracmon, and others, are his workmen and servants, and his workshop is no longer represented as in Olympus, but in the interior of some volcanic isle. (Virg. *Aen.* viii. 416, &c.) The wife of Hephaestus also lived in his palace: in the Iliad she is called a Charis, in the Odyssey Aphrodite (*Il.* xviii. 382, *Od.* viii. 270), and in Hesiod's Theogony (945) she is named Aglaia, the youngest of the Charites. The story of Aphrodite's faithlessness to her husband, and of the manner in which he surprised her, is exquisitely described in *Od.* viii. 266—358. The Homeric poems do not mention any descendants of Hephaestus, but in later writers the number of his children is considerable. In the Trojan war he was on the side of the Greeks, but he was also worshipped by the Trojans, and on one occasion he saved a Trojan from being killed by Diomedes. (*Il.* v. 9, &c.)

His favourite place on earth was the island of Lemnos, where he liked to dwell among the Sintians (*Od.* viii. 283, &c., *Il.* i. 593; Ov. *Fast.* viii. 82); but other volcanic islands also, such as Lipara, Hiera, Imbros, and Sicily, are called his abodes or workshops. (Apollon. Rhod. iii. 41; Callim. *Hymn. in Dian.* 47; Serv. *ad Aen.* viii. 416; Strab. p. 275; Plin. *H. N.* iii. 9; Val. Flacc. ii. 96.)

Hephaestus is among the male what Athena is among the female deities, for, like her, he gave skill to mortal artists, and, conjointly with her, he was believed to have taught men the arts which embellish and adorn life. (*Od.* vi. 233, xxiii. 160, *Hymn. in Vulc.* 2, &c.) But he was, nevertheless, conceived as far inferior to the sublime character of Athena. At Athens they had temples and festivals in common. (See *Dict. of Ant. s. v.* Ἡφαιστεῖα, Χαλκεῖα.) Both also were believed to have great healing powers, and Lemnian earth (terra Lemnia) from the spot on which Hephaestus had fallen was believed to cure madness, the bites of snakes, and haemorrhage, and the priests of the god knew how to cure wounds inflicted by snakes. (Philostr. *Heroic.* v. 2; Eustath. *ad Hom.* p. 330; Dict. Cret. ii. 14.) The epithets and surnames by which Hephaestus is designated by the poets generally allude to his skill in the plastic arts or to his figure and his lameness. He was represented in the temple of Athena Chalcioecus at Sparta, in the act of delivering his mother (Paus. iii. 17. § 3); on the chest of Cypselus, giving to Thetis the armour for Achilles (v. 19. § 2); and at Athens there was the famous statue of Hephaestus by Alcamenes, in which his lameness was slightly indicated. (Cic. *de Nat. Deor.* i. 30; Val. Max. viii. 11. § 3.) The Greeks frequently placed small dwarf-like statues of the god near the hearth, and these dwarfish figures seem to have been the most ancient. (Herod. iii. 37; Aristoph. *Av.* 436; Callim. *Hymn. in Dian.* 60.) During the best period of Grecian art, he was represented as a vigorous man with a beard, and is characterised by his hammer or some other instrument, his oval cap, and the chiton, which leaves the right shoulder and arm uncovered.

(Hirt, *Mythol. Bilderb.* i. 42, &c.) The Romans, when speaking of the Greek Hephaestus, call him Vulcanus, although Vulcanus was an original Italian divinity. [VULCANUS.] [L. S.]

HEPTA'PORUS (Ἑπτάπορος), a son of Oceanus and Tethys, was the god of a small river near Mount Ida. (Hom. *Il.* xii. 20; Hes. *Theog.* 341; Strab. pp. 587, 602.) [L. S.]

HERA (Ἥρα or Ἥρη), probably identical with *hera*, mistress, just as her husband, Zeus, was called ἔρρος in the Aeolian dialect (Hesych. *s. v.*). The derivation of the name has been attempted in a variety of ways, from Greek as well as oriental roots, though there is no reason for having recourse to the latter, as Hera is a purely Greek divinity, and one of the few who, according to Herodotus (ii. 50), were not introduced into Greece from Egypt. Hera was, according to some accounts, the eldest daughter of Cronos and Rhea, and a sister of Zeus. (Hom. *Il.* xvi. 432; comp. iv. 58; Ov. *Fast.* vi. 29.) Apollodorus (i. 1, § 5), however, calls Hestia the eldest daughter of Cronos; and Lactantius (i. 14) calls her a twin-sister of Zeus. According to the Homeric poems (*Il.* xiv. 201, &c.), she was brought up by Oceanus and Thetys, as Zeus had usurped the throne of Cronos; and afterwards she became the wife of Zeus, without the knowledge of her parents. This simple account is variously modified in other traditions. Being a daughter of Cronos, she, like his other children, was swallowed by her father, but afterwards released (Apollod. *l. c.*), and, according to an Arcadian tradition, she was brought up by Temenus, the son of Pelasgus. (Paus. viii. 22. § 2; August. *de Civ. Dei*, vi. 10.) The Argives, on the other hand, related that she had been brought up by Euboea, Prosymna, and Acraea, the three daughters of the river Asterion (Paus. ii. 7. § 1, &c.; Plut. *Sympos.* iii. 9); and according to Olen, the Horae were her nurses. (Paus. ii. 13. § 3.) Several parts of Greece also claimed the honour of being her birthplace; among them are two, Argos and Samos, which were the principal seats of her worship. (Strab. p. 413; Paus. vii. 4. § 7; Apollon. Rhod. i. 187.) Her marriage with Zeus also offered ample scope for poetical invention (Theocrit. xvii. 131, &c.), and several places in Greece claimed the honour of having been the scene of the marriage, such as Euboea (Steph. Byz. *s. v.* Κάρυστος), Samos (Lactant. *de Fals. Relig.* i. 17), Cnossus in Crete (Diod. v. 72), and Mount Thornax, in the south of Argolis. (Schol. *ad Theocrit.* xv. 64; Paus. ii. 17. § 4, 36. § 2.) This marriage acts a prominent part in the worship of Hera under the name of ἱερὸς γάμος; on that occasion all the gods honoured the bride with presents, and Ge presented to her a tree with golden apples, which was watched by the Hesperides in the garden of Hera, at the foot of the Hyperborean Atlas. (Apollod. ii. 5. § 11; Serv. *ad Aen.* iv. 484.) The Homeric poems know nothing of all this, and we only hear, that after the marriage with Zeus, she was treated by the Olympian gods with the same reverence as her husband. (*Il.* xv. 85, &c.; comp. i. 532, &c., iv. 60, &c.) Zeus himself, according to Homer, listened to her counsels, and communicated his secrets to her rather than to other gods (xvi. 458, i. 547). Hera also thinks herself justified in censuring Zeus when he consults others without her knowing it (i. 540, &c.); but she is, notwithstanding, far inferior to him in power; she must obey him unconditionally, and, like the other gods, she is chastised by him when she has offended him (iv. 56, viii. 427, 463). Hera therefore is not, like Zeus, the queen of gods and men, but simply the wife of the supreme god. The idea of her being the queen of heaven, with regal wealth and power, is of a much later date. (Hygin. *Fab.* 92; Ov. *Fast.* vi. 27, *Heroid.* xvi. 81; Eustath. *ad Hom.* p. 81.) There is only one point in which the Homeric poems represent Hera as possessed of similar power with Zeus, viz. she is able to confer the power of prophecy (xix. 407). But this idea is not further developed in later times. (Comp. Strab. p. 380; Apollon. Rhod. iii. 931.) Her character, as described by Homer, is not of a very amiable kind, and its main features are jealousy, obstinacy, and a quarrelling disposition, which sometimes makes her own husband tremble (i. 522, 536, 561, v. 892.) Hence there arise frequent disputes between Hera and Zeus; and on one occasion Hera, in conjunction with Poseidon and Athena, contemplated putting Zeus into chains (viii. 408, i. 399). Zeus, in such cases, not only threatens, but beats her; and once he even hung her up in the clouds, her hands chained, and with two anvils suspended from her feet (viii. 400, &c., 477, xv. 17, &c.; Eustath. *ad Hom.* p. 1003). Hence she is frightened by his threats, and gives way when he is angry; and when she is unable to gain her ends in any other way, she has recourse to cunning and intrigues (xix. 97). Thus she borrowed from Aphrodite the girdle, the giver of charm and fascination, to excite the love of Zeus (xiv. 215, &c.). By Zeus she was the mother of Ares, Hebe, and Hephaestus (v. 896, *Od.* xi. 604, *Il.* i. 585; Hes. *Theog.* 921, &c.; Apollod. i. 3. § 1.) Respecting the different traditions about the descent of these three divinities see the separate articles.

Properly speaking, Hera was the only really married goddess among the Olympians, for the marriage of Aphrodite with Ares can scarcely be taken into consideration; and hence she is the goddess of marriage and of the birth of children. Several epithets and surnames, such as Εἰλείθυια, Γαμηλία, Ζυγία, Τελεία, &c., contain allusions to this character of the goddess, and the Eileithyiae are described as her daughters. (Hom. *Il.* xi. 271, xix. 118.) Her attire is described in the Iliad (xiv. 170, &c.); she rode in a chariot drawn by two horses, in the harnessing and unharnessing of which she was assisted by Hebe and the Horae (iv. 27, v. 720, &c., viii. 382, 433). Her favourite places on earth were Argos, Sparta, and Mycenae (iv. 51). Owing to the judgment of Paris, she was hostile towards the Trojans, and in the Trojan war she accordingly sided with the Greeks (ii. 15, iv. 21, &c., xxiv. 519, &c.). Hence she prevailed on Helius to sink down into the waves of Oceanus on the day on which Patroclus fell (xviii. 239). In the Iliad she appears as an enemy of Heracles, but is wounded by his arrows (v. 392, xviii. 118), and in the Odyssey she is described as the supporter of Jason. It is impossible here to enumerate all the events of mythical story in which Hera acts a more or less prominent part; and the reader must refer to the particular deities or heroes with whose story she is connected.

Hera had sanctuaries, and was worshipped in many parts of Greece, often in common with Zeus. Her worship there may be traced to the very earliest times: thus we find Hera, surnamed Pe-

lasgis, worshipped at Iolcos. But the principal place of her worship was Argos, hence called the δῶμα Ἥρας. (Pind. *Nem.* x. init.; comp. Aeschyl. *Suppl.* 297.) According to tradition, Hera had disputed the possession of Argos with Poseidon, but the river-gods of the country adjudicated it to her. (Paus. ii. 15. § 5.) Her most celebrated sanctuary was situated between Argos and Mycenae, at the foot of Mount Euboea. The vestibule of the temple contained ancient statues of the Charites, the bed of Hera, and a shield which Menelaus had taken at Troy from Euphorbus. The sitting colossal statue of Hera in this temple, made of gold and ivory, was the work of Polycletus. She wore a crown on her head, adorned with the Charites and Horae; in the one hand she held a pomegranate, and in the other a sceptre headed with a cuckoo. (Paus. ii. 17, 22; Strab. p. 373; Stat. *Theb.* i. 383.) Respecting the great quinquennial festival celebrated to her at Argos, see *Dict. of Ant. s. v.* Ἥραια. Her worship was very ancient also at Corinth (Paus. ii. 24, 1, &c.; Apollod. i. 9. § 28), Sparta (iii. 13. § 6, 15. § 7), in Samos (Herod. iii. 60; Paus. vii. 4. § 4; Strab. p. 637), at Sicyon (Paus. ii. 11. § 2), Olympia (v. 15. § 7, &c.), Epidaurus (Thucyd. v. 75; Paus. ii. 29. § 1), Heraea in Arcadia (Paus. viii. 26. § 2), and many other places.

Respecting the real significance of Hera, the ancients themselves offer several interpretations: some regarded her as the personification of the atmosphere (Serv. *ad Aen.* i. 51), others as the queen of heaven or the goddess of the stars (Eurip. *Helen.* 1097), or as the goddess of the moon (Plut. *Quaest. Rom.* 74), and she is even confounded with Ceres, Diana, and Proserpina. (Serv. *ad Virg. Georg.* i. 5). According to modern views, Hera is the great goddess of nature, who was every where worshipped from the earliest times. The Romans identified their goddess Juno with the Greek Hera [JUNO]. We still possess several representations of Hera. The noblest image, and which was afterwards looked upon as the ideal of the goddess, was the statue by Polycletus. She was usually represented as a majestic woman at a mature age, with a beautiful forehead, large and widely opened eyes, and with a grave expression commanding reverence. Her hair was adorned with a crown or a diadem. A veil frequently hangs down the back of her head, to characterise her as the bride of Zeus, and, in fact, the diadem, veil, sceptre, and peacock are her ordinary attributes. A number of statues and heads of Hera still exist. (Hirt, *Mythol. Bilderb.* i. p. 22; comp. Müller, *Dorians*, ii. 10. § 1.) [L. S.]

HERACLEA, daughter of Hieron II., king of Syracuse, was married to a Syracusan named Zoïppus. Though her husband was a man of a quiet and unambitious character, and had taken no part in the schemes of Andranodorus and Themistus, after the death of Hieronymus, the unhappy Heraclea was nevertheless involved in the sentence of proscription passed on the whole house of Hieron at the instigation of Sopater, and was put to death together with her two daughters. It is said that the people relented, and revoked the sentence against her, but not until it was too late. (Liv. xxiv. 26.) [E. H. B.]

HERACLEIDAE (Ἡρακλεῖδαι), a patronymic from Heracles, and consequently given to all the sons and descendants of the Greek Heracles; but the name is also applied in a narrower sense to those descendants of the hero who, in conjunction with the Dorians, invaded and took possession of Peloponnesus.

The many sons of Heracles are enumerated by Apollodorus (ii. 7. § 8), though his list is very far from being complete; and a large number of tribes or noble families of Greece traced their origin to Heracles. In some of them the belief in their descent from Heracles seems to have arisen only from the fact, that the hero was worshipped by a particular tribe. The principal sons and descendants of Heracles are treated of in separate articles, and we shall here confine ourselves to those Heracleidae whose conquest of Peloponnesus forms the transition from mythology to history. It was the will of Zeus that Heracles should rule over the country of the Perseids, at Mycenae and Tiryns. Through Hera's cunning, however, Eurystheus had been put into the place of Heracles, and the latter had become the servant of the former. After the death of the two, the claims of Heracles devolved upon the sons and descendants of Heracles. The leader of these Heracleidae was Hyllus, the eldest of the four sons of Heracles by Deianeira. The descendants of Heracles, who, according to the tradition of the Dorians (Herod. v. 72), were in reality Achaeans, ruled over Dorians, as Heracles had received for himself and his descendants one third of the dominions of the Doric king, Aegimius, for the assistance he had given him against the Lapithae. The countries to which the Heracleidae had especial claims were Argos, Lacedaemon, and the Messenian Pylos, which Heracles himself had subdued: Elis, the kingdom of Augeas, might likewise be said to have belonged to him. (Apollod. ii. 7. § 2, &c.; Paus. ii. 18. § 6, &c., v. 3. § 1, &c.) The Heracleidae, in conjunction with the Dorians, invaded Peloponnesus, to take possession of those countries and rights which their ancestor had duly acquired. This expedition is called the return of the Heracleidae, κάθοδος τῶν Ἡρακλειδῶν. (Comp. Thuc. i. 12; Isocrat. *Archid.* 6.) They did not, however, succeed in their first attempt; but the legend mentions five different expeditions, of which we have the following accounts. According to some, it happened that, after the demise of Heracles, his son, Hyllus, with his brothers and a band of Arcadians, was staying with Ceyx at Trachis. As Eurystheus demanded their surrender, and Ceyx was unable to protect them, they fled to various parts of Greece, until they were received as suppliants at Athens, at the altar of Eleos, *Mercy*, (Apollod. ii. 8. § 1; Diod. iv. 57; Paus. i. 32. § 5; Longin. 27). According to the *Heracleidae* of Euripides, the sons of Heracles were at first staying at Argos, and thence went to Trachis, Thessaly, and at length to Athens. (Comp. Anton. Lib. 33.) Demophon, the son of Theseus, received them, and they settled in the Attic tetrapolis. Eurystheus, to whom the Athenians refused to surrender the fugitives, now made war on the Athenians with a large army, but was defeated by the Athenians under Iolaus, Theseus, and Hyllus, and was slain with his sons. Hyllus took his head to his grandmother, Alcmene; and the Athenians of later times showed the tomb of Eurystheus in front of the temple of the Pallenian Athena. The battle itself was very celebrated in the Attic stories as the battle of the Scironian rock, on the coast of the Saronic gulf (comp. Dem. *de Coron.*

§ 147), though Pindar places it in the neighbourhood of Thebes. (*Pyth.* ix. 137; comp. Anton. Lib. *l. c*; Herod. ix. 27; Eurip. *Heracl.*) After the battle, the Heracleidae entered Peloponnesus, and maintained themselves there for one year. But a plague, which spread over the whole peninsula, compelled them (with the exception of Tlepolemus, who went to Rhodes) to return to Attica, where, for a time, they again settled in the Attic tetrapolis. From thence, however, they proceeded to Aegimius, king of the Dorians, about the river Peneius, to seek protection. (Apollod. ii. 8. § 2; Strab. ix. p. 427.) Diodorus (iv. 57) does not mention this second stay in Attica, and he represents only the descendants of Hyllus as living among the Dorians in the country assigned to Heracles by Aegimius: others again do not notice this first expedition into Peloponnesus (Pherecyd. *ap. Anton. Lib. l. c.*), and state that Hyllus, after the defeat of Eurystheus, went with the other Heracleidae to Thebes, and settled there at the Electrian gate. The tradition then goes on to say that Aegimius adopted Hyllus, who, after the lapse of three years, in conjunction with a band of Dorians, undertook an expedition against Atreus, who, having married a daughter of Eurystheus, had become king of Mycenae and Tiryns. They marched across the Corinthian isthmus, and first met Echemus of Tegea, who fought for the interest of the Pelopidae, the principal opponents of the Heracleidae. Hyllus fell in single combat with Echemus, and according to an agreement which the two had entered into, the Heracleidae were not to make any further attempt upon the peninsula within the next fifty years. They accordingly went to Tricorythus, where they were allowed by the Athenians to take up their abode. During the period which now followed (ten years after the death of Hyllus), the Trojan war took place; and thirty years after the Trojan war Cleodaeus, son of Hyllus, again invaded Peloponnesus; and about twenty years later Aristomachus, the son of Cleodaeus, undertook the fourth expedition. But both heroes fell. Not quite thirty years after Aristomachus (that is, about 80 years after the destruction of Troy), the Heracleidae prepared for a great and final attack. Temenus, Cresphontes, and Aristodemus, the sons of Aristomachus, after having received the advice of an oracle, built a fleet on the Corinthian gulf; but this fleet was destroyed, because Hippotes, one of the Heracleidae, had killed Carnus, an Acarnanian soothsayer; and Aristodemus was killed by a flash of lightning. (Apollod. ii. 8. § 2; Paus. iii. 1. § 5.) An oracle now ordered them to take a three-eyed man for their commander. He was found in the person of Oxylus, the son of Andraemon. The expedition now successfully sailed from Naupactus towards Rhion in Peloponnesus. (Paus. viii. 5. § 4). Oxylus, keeping the invaders away from his own kingdom of Elis, led them through Arcadia. Cresphontes is said to have married the daughter of the Arcadian king, Cypselus, and Polycaon Euaechme, the daughter of Hyllus. Thebans, Trachinians, and Tyrrhenians, are further said to have supported the Heracleidae and Dorians. (Paus. iv. 3. § 4, viii. 5. § 4; Schol. *ad Soph. Aj.* 17; Eurip. *Phoen.* 1386; Pind. *Pyth.* v. 101, *Isthm.* vii. 18.) Being thus strongly supported in various ways, the Heracleidae and Dorians conquered Tisamenus, the son of Orestes, who ruled over Argos, Mycenae, and Sparta. (Apollod. *l. c.*; Paus. v. 3; Polyaen. i. 9.) The conquerors now succeeded without difficulty, for many of the inhabitants of Peloponnesus spontaneously opened their gates to them, and other places were delivered up to them by treachery. (Paus. ii. 4. § 3, iii. 13. § 2, iv. 3. § 3, v. 4. § 1; Strab. viii. p. 365.) They then distributed the newly acquired possessions among themselves by lot: Temenus obtained Argos; Procles and Eurystheus, the twin sons of Aristodemus, Lacedaemon; and Cresphontes, Messenia.

Such are the traditions about the Heracleidae and their conquest of Peloponnesus. The comparatively late period to which these legends refer is alone sufficient to suggest that we have not before us a purely mythical story, but that it contains a genuine historical substance, notwithstanding the various contradictions contained in the accounts. But a critical examination of the different traditions belongs to a history of Greece, and we refer the reader to Müller's *Dorians*, book i. chap. 3; Thirlwall, *Hist. of Greece*, vol. i. p. 282, &c., 8vo edit.; Bernardi ten Haar, *Commentatio praemio ornata, qua respubl. ad quaestionem: Enarrentur Heraclidarum incursiones in Peloponnesum earumque causae atque effectus exponantur*, Groningen, 1830. [L. S.]

HERACLEIDES (Ἡρακλείδης). 1. A citizen of Mylasa in Caria, who commanded the Carian Greeks in their successful resistance to the arms of Persia after the revolt of Aristagoras, B. C. 498. The Persian troops fell into an ambuscade which had been prepared for them, and were cut to pieces, together with their generals, Daurises, Amorges, and Sisimaces. (Herod. v. 121.)

2. A Syracusan, son of Lysimachus, was one of the three generals appointed by the Syracusans, after the first defeat they suffered from the Athenians on their arrival in Sicily, B. C. 415. His colleagues were Hermocrates and Sicanus, and they were invested with full powers, the late defeat being justly ascribed by Hermocrates to the too great number of the generals, and their want of sufficient control over their troops. (Thuc. vi. 73; Diod. xiii. 4.) They were deposed from their command in the following summer, on account of their failure in preventing the progress of the Athenian works. Of the three generals appointed in their place, one was also named Heracleides. (Thuc. vi. 103.)

3. A Syracusan, son of Aristogenes, was one of the commanders of the Syracusan squadron sent to co-operate with the Lacedaemonians and their allies. He joined Tissaphernes at Ephesus just in time to take part in the defeat of the Athenians under Thrasyllus, B. C. 409. (Xen. *Hell.* i. 2. § 8, &c.)

4. A Syracusan, who held the chief command of the mercenary forces under the younger Dionysius. (Diod. xvi. 6; Plut. *Dion*, 32.) We have little information as to the causes which led to his exile from Syracuse, but it may be inferred, from an expression of Plutarch (*Dion*, 12), that he was suspected of conspiring with Dion and others to overthrow the tyrant: and it seems clear that he must have fled from Syracuse either at the same time with Dion and Megacles, or shortly afterwards. Having joined the other exiles in the Peloponnesus, he co-operated with Dion in his preparations for the overthrow of Dionysius, and the liberation of Syracuse, but did not accompany him when he actually sailed, having remained behind

in the Peloponnesus in order to assemble a larger force both of ships and soldiers. According to Diodorus, his departure was for some time retarded by adverse weather; but Plutarch (whose account is throughout unfavourable to Heracleides) ascribes the delay to his jealousy of Dion. It is certain, however, that he eventually joined the latter at Syracuse, with a force of 20 triremes and 1,500 heavy-armed troops. He was received with acclamations by the Syracusans, who immediately proclaimed him commander-in-chief of their naval forces, an appointment which was resented by Dion as an infringement of the supreme authority already entrusted to himself; but the people having revoked their decree, he himself reinstated Heracleides of his own authority. (Diod. xvi. 6, 16; Plut. *Dion*, 32, 33.) Dionysius was at this time shut up in the island citadel of Ortygia, and mainly dependent for his supplies upon the command of the sea. Philistus now approached to his relief with a fleet of 60 triremes, but he was encountered by Heracleides with a force about equal to his own; and after an obstinate combat, totally defeated. Philistus himself fell into the hands of the Syracusans, by whom he was put to death; and Dionysius, now almost despairing of success, soon after quitted Syracuse, leaving Apollocrates in charge of the citadel (B. C. 356). The distinguished part which Heracleides had borne in these successes led him to contest with Dion the position of leader in those that remained to be achieved, and his pretensions were supported by a large party among the Syracusans themselves, who are said to have entertained less jealousy of his seeking to possess himself of the sovereign power than they felt in regard to Dion. (Diod. xvi. 17; Plut. *Dion*, 48.) Unfortunately our knowledge of the subsequent intrigues and dissensions between the two leaders is almost wholly derived from Plutarch; and his manifest partiality to Dion renders his statements concerning his rival liable to much suspicion. Heracleides was at first triumphant; twenty-five generals, of whom he was one, were appointed to take the command, and Dion retired in disgust, accompanied by the mercenary troops in his pay, to Leontini. But the mismanagement of the new generals, and the advantages gained by Hypsius, who had arrived in the citadel with a large reinforcement, soon compelled the Syracusans to have recourse once more to Dion. Heracleides had been disabled by a wound; but he not only joined in sending messages to Dion, imploring his assistance, but immediately on his arrival placed himself in his power, and sued for forgiveness. This was readily granted by Dion, who was reinstated in his position of general autocrator, on the proposal of Heracleides himself, and in return bestowed upon the latter once more the sole command by sea. Yet the reconciliation was far from sincere: Heracleides, if we may believe the accounts of his enemies, withdrew, with the fleet under his command, to Messana, and even entered into negotiations with Dionysius: but he was again induced to submit to Dion, who (contrary, it is said, to the advice of all his friends) spared his life, and restored him to favour. But when the departure of Apollocrates had left Dion sole master of Syracuse (B. C. 354), he no longer hesitated to remove his rival, whom he justly regarded as the chief obstacle to his ambitious designs; and under pretence that Heracleides was again intriguing against him, he caused him to be put to death in his own house by a band of armed men. But the popularity of Heracleides was so great, and the grief and indignation of the Syracusans, on learning his death, broke forth with so much violence, that Dion was compelled to honour him with a splendid funeral, and to make a public oration in extenuation of his crime. (Plut. *Dion*, 35—53; Diod. xvi. 16—20; Corn. Nep. *Dion*, 5, 6.)

5. A Syracusan, who, together with Sosistratus, obtained the chief direction of affairs in his native city, shortly before the elevation of Agathocles in B. C. 317. Diodorus tells us (xix. 3) that they were both men who had attained to power by every species of treachery and crime; but the details to which he refers as having been given in the preceding book, are lost. (See Wesseling, *ad l. c.*) We find them both mentioned as the leaders of an expedition sent by the Syracusans against Crotona and Rhegium in Italy, in which Agathocles also took part; but it is not clear how far Heracleides was connected with the subsequent events which terminated in the temporary elevation of Sosistratus to the supreme power. [SOSISTRATUS.] (Diod. xix. 3, 4.)

6. Uncle of Agathocles, apparently distinct from the preceding. (Diod. xix. 2.)

7. Son of Agathocles. He accompanied his father on his memorable expedition to Africa, and appears to have been regarded by him with especial favour, as when Agathocles, at length despairing of success in Africa, and unable to carry off his army, determined to secure his own safety by secret flight, he selected Heracleides for his companion, leaving his eldest son, Archagathus, to his fate. The latter, however, obtained information of his intention, and communicated it to the soldiery, who thereupon arrested both Agathocles and Heracleides: but they were afterwards induced to set the tyrant himself at liberty, of which he immediately availed himself to make his escape to Sicily, and the soldiers, enraged at his desertion, put to death both Heracleides and Archagathus, B. C. 307. (Diod. xx. 68, 69; Justin. xxii. 5, 8.)

8. Tyrant or ruler of Leontini at the time when Pyrrhus landed in Sicily, B. C. 278. He was one of the first to offer submission to that monarch. (Diod. *Exc. Hoeschel.* xxii. p. 296.)

9. Son of Antiochus, an officer of cavalry in the service of Alexander the Great, is mentioned in the first campaign of that monarch against the Triballi, and again at the battle of Arbela. (Arr. *Anab.* i. 2, iii. 11.)

10. Son of Argaeus, was sent by Alexander, shortly before his death, to construct ships on the Caspian Sea, with a view to a voyage of discovery, similar to that of Nearchus in the Erythraean Sea. (Arr. *Anab.* vii. 16.)

11. An officer appointed by Demetrius Poliorcetes to command the garrison which he left at Athens, apparently in B. C. 290. An attempt was made by the Athenians to possess themselves of the fortress in his charge (whether this was the Museum or the Peiraeeus does not appear, but probably the former) by a secret negotiation with Hierocles, a Carian leader of mercenaries; but the plan was betrayed by Hierocles to his commanding officer, and Heracleides caused the Athenians to be admitted into the fort, to the number of 420 men, when they were surrounded by his troops, and cut to pieces. (Polyaen. v. 17. § 1.)

12. A native of Tarentum, and one of the chief counsellors of Philip V. king of Macedonia. He is said to have been by profession an architect, and having in this capacity been entrusted with some repairs of the walls of Tarentum (at that time in the hands of Hannibal), he was accused of intending to betray the city to the Romans. In consequence of this charge he fled from Tarentum, and took refuge in the Roman camp, but was soon suspected of having opened secret negotiations with Hannibal and the Carthaginian garrison. After this double treachery he thought it prudent to quit Italy, and repaired to the court of Philip, where, by his ability and cunning, he made himself at first useful to the king as a convenient tool for carrying into execution the most nefarious schemes, and ultimately rose to a high place in his favour and confidence. He is said to have especially gained these by the address with which, pretending to have been ill-used and driven into banishment by Philip, he ingratiated himself with the Rhodians, and succeeded in setting fire to their arsenal, and burning great part of their fleet. It is not difficult to believe that a man who had risen to power by such arts as these should have abused it when attained; and we are told that he made use of his influence with the king to get rid of all those that were opposed to his views, and even induced him to put to death five of the leading members of his council of state at once. But by these and other such measures he rendered Philip so obnoxious to his subjects, that the king at length found himself obliged to yield to the popular clamour, displaced Heracleides, whom he had not long before employed in the command of his fleet, and threw him into prison, B. C. 199. Whether he was subsequently put to death we are not informed. (Polyb. xiii. 4, 5; Diod. *Exc. Vales.* xxviii. pp. 572, 573; Polyaen. v. 17. § 2; Liv. xxxi. 16, 33, xxxii. 5.)

13. Of Gyrton in Thessaly, commanded the Thessalian cavalry in the army of Philip at the battle of Cynoscephalae. (Polyb. xviii. 5.)

14. Of Byzantium, was sent as ambassador by Antiochus the Great to the two Scipios immediately after they had crossed the Hellespont, B. C. 190. He was instructed to offer, in the king's name, the cession of Lampsacus, Smyrna, and some other cities of Ionia and Aeolia, and the payment of half the expenses of the war; but these offers were sternly rejected by the Romans: and Heracleides, having in vain sought to gain over Scipio Africanus by a private negotiation, returned to Antiochus to report the failure of his mission. (Polyb. xxi. 10—12; Liv. xxxvii. 34—36; Diod. xxix. *Exc. Leg.* p. 620; Appian, *Syr.* 29.)

15. One of the three ambassadors sent by Antiochus Epiphanes to Rome to support his claims on Coele-Syria against Ptolemy Philometor, and defend his conduct in waging war upon him, B. C. 169. The same three ambassadors seem to have been sent again after Antiochus had been interrupted in his career of conquest by the mission of Popillius, and compelled to raise the siege of Alexandria. (Polyb. xxvii. 17, xxviii. 1, 18.) It is not improbable that this Heracleides is the same who is spoken of by Appian (*Syr.* 45) as one of the favourites of Antiochus Epiphanes, by whom he was appointed to superintend the finances of his whole kingdom. After the death of Antiochus, and the establishment of Demetrius Soter upon the throne (B. C. 162), Heracleides was driven into exile by the new sovereign. In order to revenge himself, he gave his support to, if he did not originate, the imposture of Alexander Balas, who set up a claim to the throne of Syria, pretending to be a son of Antiochus Epiphanes. Heracleides repaired, together with the pretender and Laodice, daughter of Antiochus, to Rome, where, by the lavish distribution of his great wealth, and the influence of his popular manners and address, he succeeded in obtaining an ambiguous promise of support from the Roman senate. Of this he immediately availed himself to raise a force of mercenary troops for the invasion of Syria, and effected a landing, together with Alexander, at Ephesus. (Appian, *Syr.* 47; Polyb. xxxiii. 14, 16.) What became of him after this we know not, as his name is not mentioned during the struggle that ensued between Alexander and Demetrius, nor after the elevation of the former to the throne of Syria.

16. Of Maronea, a Greek who had attached himself to the service of the Thracian chief Seuthes and was residing with him at the time that Xenophon and the remains of the Ten Thousand arrived in Thrace after their memorable retreat, B. C. 300. Heracleides was entrusted with the charge of disposing of the booty that had been acquired by the Greeks and Thracians in common, but kept back for his own use a considerable part of the money produced by the sale of it. This fraudulent conduct, together with the calumnious insinuations which he directed against Xenophon, when the latter urged with vigour the just claims of his troops, became the chief cause of the dissensions that arose between Seuthes and his Greek mercenaries. (Xen. *Anab.* vii. 3, 4, 5, 6.)

17. Of Aenus in Thrace, joined with his brother Python in the assassination of Cotys, king of Thrace, B. C. 358, for which piece of good service, though prompted by private revenge, they were rewarded by the Athenians with the right of citizenship, and with crowns of gold. (Dem. *c. Aristocr.* p. 659, ed. Reiske; Arist. *Pol.* v. 10.) According to Plutarch (*adv. Coloten.* 32), they had both been disciples of Plato. [E. H. B.]

HERACLEIDES (Ἡρακλείδης). 1. Of Cumae, the author of a history of Persia (Περσικά), a portion of which bore the special title of παρασκευαστικά, and, to judge from the quotations from it, contained an account of the mode of life of the kings of Persia. (Athen. iv. p. 145, xii. p. 117; comp. ii. p. 48.) According to Diogenes Laërtius (v. 94), the Persica consisted of five books.

2. An historian who, according to Suidas, was a native of Oxyrhinchis in Egypt, while Diogenes Laërtius (v. 94) calls him a Callatian, or Alexandrian. He lived in the reign of Ptolemy Philopator, and wrote a great work, entitled ἱστορίαι, of which the thirty-seventh book is quoted (Athen. iii. p. 98, xiii. p. 578); another, under the title διαδοχή, in six books (Diog. Laërt. *l. c.*), which was probably of the same kind, if not identical with his ἐπιτομὴ τῶν Σωτίωνος διαδοχῶν. (Diog. Laërt. v. 79.) He further made an abridgement of the biographical work of Satyrus (Diog. Laërt. viii. 40, ix. 25), and wrote a work called Λεμβευτικὸς λόγος, from which he received the nickname of ὁ Λέμβος. (Diog. Laërt. v. 94; Phot. *Bibl.* Cod. 213.) He is often called, after his father, Heracleides, the son of Sarapion, and, under this name, Suidas attributes to him also philosophical works. It is not

impossible that he may be the same as the Heracleides who is mentioned by Eutocius, in his commentary on Archimedes, as the author of a life of that great mathematician.

3. Of Odessus, in Thrace, a Greek historian mentioned by Stephanus Byzantinus (*s. v.* Ὀδησσός).

4. Of Magnesia, is known only as the author of a history of Mithridates (Μιθριδατικά), which is lost. (Diog. Laërt. v. 94.)

5. A Greek grammarian of Alexandria (Eustath. *ad Hom.* p. 237), who is perhaps the same as the one whom Ammonius (*De Differ. Verb. s. v.* σταφυλή) mentions as a contemporary of his. The same name is often mentioned by Eustathius, and in the Venetian scholia on the Iliad, in connection with grammatical works on Homer, and Ammonius (*s. v.* νῦν) attributes to one Heracleides a work entitled Περὶ καθολικῆς προσῳδίας.

6. A Greek rhetorician of Lycia, who lived in the second century of our era. He was a disciple of Herodes Atticus, and taught rhetoric at Smyrna with great success, so that the town was greatly benefited by him, on account of the great conflux of students from all parts of Asia Minor. He owed his success not so much to his talent as to his indefatigable industry; and once, when he had composed an ἐγκώμιον πόνου, and showed it to his rival Ptolemaeus, the latter struck out the π in πόνου, and, returning it to Heracleides, said, "There, you may read your own encomium" (ἐγκώμιον ὄνου). He died at the age of eighty, leaving a country-house in the neighbourhood of Smyrna, which he had built with the money he had earned, and which he called Rhetorica. He also published a *purified* edition of the orations of Nicetes, forgetting, as his biographer says, that he was putting the armour of a pigmy on a colossus. (Philostr. *Vit. Soph.* ii. 26, comp. i. 19.)

7. A comic poet. [HERACLEITUS.]

8. Of Sinope: under this name we possess a Greek epigram in the Greek Anthology (vii. 329). It is not improbable that two other epigrams (vii. 281, 465) are likewise his productions, though his native place is not mentioned there. He seems to have been a poet of some celebrity, as Diogenes Laërtius (v. 94) mentions him as ἐπιγραμμάτων ποιητὴς λιγυρός. Diogenes Laërtius (*l. c.*) mentions fourteen persons of this name. [L. S.]

HERACLEIDES (Ἡρακλείδης), son of Euthyphron or Euphron, born at Heracleia, in Pontus, and said by Suidas to have been descended from Damis, one of those who originally led the colony from Thebes to Heracleia. He was a person of considerable wealth, and migrated to Athens, where he became a pupil of Plato, and Suidas says that, during Plato's absence in Sicily, his school was left under the care of Heracleides. He paid attention also to the Pythagorean system, and afterwards attended the instructions of Speusippus, and finally of Aristotle. He appears to have been a vain and luxurious man, and so fat, that the Athenians punned on his surname, Ποντικός, and turned it into Πομπικός. Diogenes Laërtius (v. 86, &c.) gives a long list of his writings, from which it appears that he wrote upon philosophy, mathematics, music, history, politics, grammar, and poetry; but unfortunately almost all these works are lost. There has come down to us a small work, under the name of Heracleides, entitled περὶ Πολιτειῶν, which is perhaps an extract from the περὶ Νόμων καὶ τῶν Συγγενῶν τούτοις mentioned by Diogenes, though others conjecture that it is the work of another person. It was first printed with Aelian's *Variae Historiae*, at Rome in 1545, afterwards at Geneva, 1593, edited by Cragius, but the best editions are by Köler, with an introduction, notes, and a German translation, Halle, 1804, and by Coraes, in his edition of Aelian, Paris, 1805, 8vo. Another extant work, Ἀλληγορίαι Ὁμηρικαί, which also bears the name of Heracleides, was certainly not written by him. It was first printed with a Latin translation by Gesner, Basel, 1544, and afterwards with a German translation by Schulthess, Zürich, 1779. We further read in Diogenes (on the authority of Aristoxenus, surnamed ὁ μουσικός, also a scholar of Aristotle), that "Heracleides made tragedies, and put the name of Thespis to them." This sentence has given occasion to a learned disquisition by Bentley (*Phalaris*, p. 239), to prove that the fragments attributed to Thespis are really cited from these counterfeit tragedies of Heracleides. The genuineness of one fragment he disproves by showing that it contains a sentiment belonging strictly to Plato, and which therefore may naturally be attributed to Heracleides. Some childish stories are told about Heracleides keeping a pet serpent, and ordering one of his friends to conceal his body after his death, and place the serpent on the bed, that it might be supposed that he had been taken to the company of the gods. It is also said, that he killed a man who had usurped the tyranny in Heracleia, and there are other traditions about him, scarcely worth relating. There was also another Heracleides Ponticus of the same town of Heracleia, a grammarian, who lived at Rome in the reign of the emperor Claudius. The titles of many of his works are mentioned by Diogenes and Suidas. (Vossius, *de Histor. Graec.* p. 78, &c. Köler, *Fragmenta de Rebus publicis*, Hal. Sax. 1804; Roulez, *Commentatio de Vita et Scriptis Heraclidae Pontic.*, Lovanii, 1828; Deswert, *Dissertatio de Heraclide Pont.*, Lovanii, 1830.) [G. E. L. C.]

HERACLEIDES, artists. 1. A sculptor of Ephesus, the son of Agasias. His name is inscribed, with that of Harmatius, on the restored statue of Ares in the Royal Museum at Paris. It cannot be said with certainty whether his father, Agasias, was the celebrated Ephesian sculptor of that name, but it seems probable that he was. (Müller, *Archäol. d. Kunst.* § 175, n. 3, § 372, n. 5; Clarac, *Description des Antiques du Musée Royal*, No. 411, p. 173.)

2. A Macedonian painter, who was at first merely a painter of ships, but afterwards acquired some distinction as a painter in encaustic. He lived in the time of Perseus, after whose fall he went to Athens, B. C. 168. (Plin. xxxv. 11. s. 40. §§ 30, 42.)

3. A Phocian sculptor, of whom nothing more is known. (Diog. Laërt. v. 94.)

4. An architect, in the time of Trajan, who is known by two inscriptions found in Egypt. (Muratori, p. 478, 3; Letronne, *Recueil des Inscript. Grecq. et Latin. de l'Egypte*, vol. i. p. 426.) [P. S.]

HERACLEIDES (Ἡρακλείδης), the name of several ancient Greek physicians. 1. The sixteenth in descent from Aesculapius, the son of Hippocrates I., who lived probably in the fifth century B. C. He married Phaenarete, or, according to others, Praxithea, by whom he had two sons, Sosander

and Hippocrates II., the most famous of that name. (Jo. Tzetzes, *Chil.* vii. *Hist.* 155, in Fabric. *Bibl. Graec.* vol. xii. p. 680, ed. vet.; Poeti *Epist. ad Artax.*, and Sorani *Vita Hippocr.* in Hippocr. *Opera*, vol. iii. p. 770, 850; Suid. *s. v.* Ἱπποκράτης; Steph. Byz. *s. v.* Κῶς).

2. A physician of Tarentum (hence commonly called *Tarentinus*), a pupil of Mantias (Galen, *De Compos. Medicam. sec. Gen.* ii. 1, vol. xiii. p. 462), who lived probably in the third or second century B. C., somewhat later than Apollonius the Empiric and Glaucias. (Cels. *De Med.* i. Praef. p. 5.) He belonged to the sect of the Empirici (Cels. *l. c.*; Galen, *De Meth. Med.* ii. 7, vol. x. p. 142), and wrote some works on Materia Medica, which are very frequently quoted by Galen, but of which only a few fragments remain. Galen speaks of him in high terms of praise, saying that he was an author who could be entirely depended on, as he wrote in his works only what he had himself found from his own experience to be correct. (*De Compos. Medicam. sec. Gen.* iv. 7, vol. xiii. p. 717.) He was also one of the first persons who wrote a commentary on all the works in the Hippocratic Collection. (Galen, *Comment. in Hippocr.* "*De Humor.*" i. Prooem. 24, vol. xvi. pp. 1, 196.) He is several times quoted by Caelius Aurelianus and other ancient authors. A further account of his lost works, and his medical opinions so far as they can be found out, may be found in two essays by C. G. Kühn, inserted in the second volume of his *Opuscula Academica Medica et Philologica*, Lips. 2 vols. 8vo. 1827, 1828.

3. A physician, mentioned by Diogenes Laërtius (v. 94) as one of the followers of Hicesius, the head of the Erasistratean school of medicine at Smyrna, who must therefore probably have lived in the first century B. C.

4. Surnamed Erythraeus, a physician of Erythrae in Ionia, who was a pupil of Chrysermus (Galen, *De Differ. Puls.* iv. 10, vol. viii. p. 743), a fellow-pupil of Apollonius, and a contemporary of Strabo in the first century B. C. (Strab. xiv. 1, p. 182, ed. Tauchn.) Galen calls him the most distinguished of all the pupils of Chysermus (*l. c.*), and mentions a work written by him, Περὶ τῆς Ἡροφίλου Αἱρέσεως, *De Herophili Secta* (*Ibid.* p. 746), consisting of at least seven books. He wrote a commentary on the sixth book of Hippocrates, *De Morbis Vulgaribus* (Galen, *Comment. in Hippocr.* "*Epid. VI.*" i. Praef. vol. xvii. pt. i. p. 793), but neither this nor any of his writings are still extant. [W. A. G.]

HERACLEITUS (Ἡράκλειτος), a native of Cyme, in Aeolia, was appointed by Arsinoë, the wife of Lysimachus, to the government of Heraclea, when that city was given to her by her husband. By his arbitrary and tyrannical administration he inflicted a great injury on the prosperity of Heraclea, and alienated the minds of the citizens, so that after the death of Lysimachus (B. C. 281) they rose in revolt against him, and, uniting with the mercenaries under his command, took Heracleitus prisoner, and re-established the liberty of their city. (Memnon, *ap. Phot.* p. 225, a. b. ed. Bekker.) In the second passage where he is mentioned by Memnon, his name is written Heracleides: it is uncertain which is the correct form. [E. H. B.]

HERACLEITUS (Ἡράκλειτος). 1. Of Lesbos, the author of a history of Macedonia, but otherwise unknown. (Diog. Laërt. ix. 17.)

2. A lyric poet, by whom there existed, in the time of Diogenes Laërtius (ix. 17), an encomium on the Twelve Gods.

3. An elegiac poet of Halicarnassus, a contemporary and friend of Callimachus, who wrote an epigram on him which is preserved in Diogenes Laërtius (ix. 17; comp. Strab. xiv. p. 656).

4. Of Sicyon, the author of a work on stones, of which the second book is quoted by Plutarch. (*De Fluv.* 13.)

5. A Peripatetic philosopher, who is mentioned by Plutarch (*adv. Colot.* p. 1115) as the author of a work entitled Zoroaster.

6. An Academic philosopher of Tyre and a friend of Antiochus. He was for many years a pupil of Cleitomachus and Philo, and was a philosopher of some reputation. (Cic. *Acad.* ii. 4.) Some writers have confounded him with Heracleitus the Peripatetic. (Menage, *ad Diog. Laërt.* ix. 17.)

7. The reputed author of a work Περὶ Ἀπίστων, which was published from a Vatican MS. with a Latin translation and some other works of a similar kind by Leo Allatius, Rome, 1641. But the editor suspected that the name Heracleitus was a mistake for Heracleides, and thinks it possible that he may be the Heracleides who wrote on the allegories in Homer. This work has been also published by Gale in his *Op. Mythologica*, Cantab. 1671; by Teucher, Lemgo, 1796; and by Westermann, in his *Mythograph.* Brunsvig. 1843.

8. A comic poet, whose comedy, entitled Ξενίζων, is referred to by Athenaeus (x. p. 414). Meineke (*Hist. Crit. Com. Gr.* p. 422) thinks that the name Heracleitus is a mistake for Heracleides, and that, consequently, our comic poet is the same as the Heracleides who ridiculed Adaeus, a commander of mercenaries (under Philip of Macedonia), by calling him Ἀλεκτρύων, or the cock. (Athen. xii. p. 532; Zenob. *Proverb.* vi. 34.) [L. S.]

HERACLEITUS (Ἡράκλειτος), of Ephesus, surnamed φυσικός, son of Blyson, a philosopher generally considered as belonging to the Ionian school, though he differed from their principles in many respects. He is said to have been instructed by Hippasus of Metapontum, a Pythagorean, or by Xenophanes, the founder of the Eleatic school, but neither statement rests on any probable foundation. We read that in his youth he travelled extensively, and that after his return to Ephesus the chief magistracy was offered him, which, however, he transferred to his brother. He gave, as his reason for declining it, the infamous state of morals prevalent in the city, and employed himself in playing at dice with boys near the temple of Artemis, informing the passers by that this was a more profitable occupation than to attempt the hopeless task of governing them. He appears afterwards to have become a complete recluse, rejecting even the kindnesses offered by Dareius, and at last retreating to the mountains, where he lived on pot-herbs, but, after some time, he was compelled by the sickness consequent on such meagre diet to return to Ephesus, where he died. As to the manner of his death, various absurd stories are related. His age at the time of his death is said, on Aristotle's authority, to have been sixty (Diog. Laërt. ix. 3, compared with viii. 52), and he flourished about the 69th Olympiad (*Ib.* ix. 1), being later than Pythagoras, Xenophanes, and Hecataeus, whom he mentions. With this date Suidas agrees, and hence Clinton (*F. H.* vol. ii.) places him under the year B. C. 513.

The philosophical system of Heracleitus was contained in a work which received various titles from the ancients, of which the most common is *On Nature* (*περὶ φύσεως*). Some fragments of it remain, and have been collected and explained by Schleiermacher, in Wolf and Buttmann's *Museum der Alterthumswissenschaft.* (vol. i. part 3.) From the obscurity of his style, Heracleitus gained the title of *σκοτεινός*, and, with his predilection for this method of writing, was probably connected his aristocratical pride and hauteur (whence he was called *ἀχλολοίδορος*), his tenacious adherence to his own views, which, according to Aristotle, had as much weight with him as science itself (*Eth. Nic.* vii. 5), his contempt for the opinions of previous writers, and the well-known melancholy of his disposition, from which he is represented in various old traditions as the contrast to Democritus, weeping over the follies and frailties at which the other laughed. (See Juv. x. 34.) With regard, however, to his obscurity, we must also take into account the cause assigned for it by Ritter, that the oldest philosophical prose must have been rude and loose in its structure; and, since it had grown out of a poetical style, would naturally have recourse to figurative language. He starts from the point of view common to all the Ionian philosophers, that there must be some physical principle, which is not only the ground of all phenomena, but is also a living unity, actually pervading and inherent in them all, and that it is the object of philosophy to discover this principle. He declared it to be fire, but by this expression he meant only to describe a clear light fluid, "self-kindled and self-extinguished," and therefore not differing materially from the air of Anaximenes. Thus then the world is formed, "not made by God or man," but simply evolved by a natural operation from fire, which also is the human life and soul, and therefore a rational intelligence, guiding the whole universe. While, however, the other Ionian philosophers assumed the real existence of individual things, and from their properties attempted to discover the original from which they sprang, whether it were water or air, or any other such principle, Heracleitus paid no regard to these separate individuals, but fixed his attention solely on the one living force and substance, which alone he held to be true and permanent, revealing itself indeed in various phenomena, and yet not permitting them to have any permanence, but keeping them in a state of continual flux, so that all things are incessantly moving and changing. In the primary fire, according to Heracleitus, there is inherent a certain longing to manifest itself in different forms, to gratify which it constantly changes itself into a new phenomenon, though it feels no desire to maintain itself in that for any period, but is ever passing into a new one, so that "the Creator *amuses* himself by making worlds" is an expression attributed to Heracleitus. (Procl. *ad Tim.* p. 101.) With this theory was connected one of space and motion. The living and rational fire in its perfectly pure state is in heaven (the highest conceivable region), whence, in pursuance of its wish to be manifested, it descends, losing as it goes the rapidity of its motion, and finally settling in the earth, which is the furthest possible limit of descent. The earth, however, is not to be considered immovable, but only the slowest of motions. Previous, however, to assuming the form of earth, fire passes through the shape of water; and the soul of man, though dwelling in the lower earthly region, must be considered a migrated portion of fire in its pure state, and therefore an exception to the general rule; according to which, fire by descending loses its etherial purity. And this, as Ritter remarks, appears an almost solitary instance of Heracleitus condescending to mould his theory in any respect according to the dictates of sense and experience. The only possible repose which Heracleitus allowed the universe was the harmony occasionally resulting from the fact, that the downward motion of some part of fire will sometimes encounter the upward motion of another part (for the living fire, after manifesting itself in the lower earthly phenomena, begins to return to the heaven from which it descended), and so must produce for some time a kind of rest. Only we must remember that this encounter is not accidental, but the result of law and order. Ultimately, all things will return into the fire from which they proceeded and received their life. The view that all things are arranged by law and order is also the foundation of his moral theory, for he considered the summum bonum to be *contentment* (*εὐαρέστησις*), i.e. acquiescence in the decrees of the supreme law. The close connection of his physical and moral theories is further shown by the fact that he accounted for a drunkard's incapacity by supposing him to have a wet soul (Stob. *Serm.* v. 120), and he even pushed this so far as to maintain that the soul is wisest where the land and climate is driest, which would account for the mental greatness of the Greeks. (Euseb. *Praep. Evang.* viii. 14.) There is not to be found in Heracleitus any dialectical exposition of the sources of our knowledge. He held man's soul to be a portion of the divine fire, though degraded by its migration to earth. Hence he seems to have argued that we must follow that which is commonly maintained by the general reason of mankind, since the ignorant opinions of individuals are the origin of error, and lead men to act as if they had an intelligence of their own, instead of a portion of the Divine intelligence. "Vain man," he said, "learns from God as the boy from the man" (Orig. *c. Cels.* vi. 283), and therefore we must trust this source of knowledge rather than our own senses, which are generally (though not invariably) deceitful. He considered the eyes more trustworthy than the ears, probably as revealing to us the knowledge of fire. The connection of pantheism and atheism is well illustrated by the system of Heracleitus; nor is it difficult to see how the doctrine of an all-pervading essence, revealing itself in various phenomena, might serve possibly for the origin, and certainly for an attempt at a philosophical explanation of a polytheistic religion. The Greek letters bearing the name of Heracleitus, published in the Aldine collection of Greek Epistles, Rome, 1499, and Geneva, 1606, and also in the edition of Eunapius, by Boissonade, p. 425, are the invention of some later writer. (Schleiermacher, *l. c.*; Ritter, *Gesch. der Philosophie*, vol. i. p. 267, &c.; Brandis, *Handbuch d. Gesch. der Griech. Röm. Philosophie*, vol. i. p. 148, &c.) [G. E. L. C.]

HERA'CLEO, FLA'VIUS, the commander of the Roman soldiers in Mesopotamia in the reign of Alexander Severus, was slain by his own troops. (Dion Cass. lxxx. 4.)

HERACLEODO'RUS (*Ἡρακλεόδωρος*), a disciple of Plato, who, after being for some time under

the instruction of that philosopher, became negligent, and gave himself up to idleness; a change which drew from Demosthenes, who is said to have been his fellow-disciple, a letter of remonstrance. This letter is noticed in a fragment of the commentary on the *Gorgias* of Plato by Olympiodorus, preserved in a MS. collection of *Praeannotamenta Miscellanea in Platonem*, in the imperial library at Vienna. (Lambecius, *Comment. de Biblioth. Caesarea*, lib. vii. No. 77, vol. vii. p. 271, ed. Kollar; Fabric. *Bibl. Gr.* vol. iii. p. 176.) [J. C. M.]

HERA'CLEON (Ἡρακλέων), a grammarian, a native of Egypt, mentioned by Suidas (*s. v.*), and quoted by Stephanus of Byzantium, Harpocration (*s. v.* Μαρτυλεῖον), Eustathius (pp. 1910, 106. c. 524. b.), and in the Scholia Marciana on Homer. (Fabric. *Bibl. Graec.* vol. i. pp. 388, 513, vol. vi. p. 368.) [C. P. M.]

HERACLEO'NAS (Ἡρακλειωνᾶς), the second son of the emperor Heraclius, reigned together with his brother, Constantine III., after the death of their father in March (February), A. D. 641, and he succeeded his brother in the month of June (May) following. Constantine III. had two sons, but their legitimate rights were disregarded by his ambitious stepmother Martina, who placed her younger son, Heracleonas, on the throne, and reigned in his name till the following month of September, when her misgovernment was put an end to by a revolt of the people, headed by Valentinus, the commander of the troops in Asia. Martina was punished with the loss of her tongue, and Heracleonas was deprived of his nose. They were both confined in a convent, and finished their days in obscurity. Heracleonas was succeeded by Constans II., the son of his brother, Constantine III. [CONSTANTINUS III.; CONSTANS II.] [W. P.]

HERACLES (Ἡρακλῆς), and in Latin HERCULES, the most celebrated of all the heroes of antiquity. The traditions about him are not only the richest in substance, but also the most widely spread; for we find them not only in all the countries round the Mediterranean, but his wondrous deeds were known in the most distant countries of the ancient world. The difficulty of presenting a complete view of these traditions was felt even by the ancients (Diod. iv. 8); and in order to give a general survey, we must divide the subject, mentioning first the Greek legends and their gradual development, next the Roman legends, and lastly those of the East (Egypt, Phoenicia).

The traditions about Heracles appear in their national purity down to the time of Herodotus; for although there may be some foreign ingredients, yet the whole character of the hero, his armour, his exploits, and the scenes of his action, are all essentially Greek. But the poets of the time of Herodotus and of the subsequent periods introduced considerable alterations, which were probably derived from the east or Egypt, for every nation of antiquity as well as of modern times had or has some traditions of heroes of superhuman strength and power. Now while in the earliest Greek legends Heracles is a purely human hero, as the conqueror of men and cities, he afterwards appears as the subduer of monstrous animals, and is connected in a variety of ways with astronomical phaenomena. According to Homer (*Il.* xviii. 118), Heracles was the son of Zeus by Alcmene of Thebes in Boeotia, and the favourite of his father. (*Il.* xiv. 250, 323, xix. 98, *Od.* xi. 266, 620, xxi. 25, 36.) His stepfather was Amphitryon. (*Il.* v. 392, *Od.* xi. 269; Hes. *Scut. Herc.* 165.) Amphitryon was the son of Alcaeus, the son of Perseus, and Alcmene was a grand-daughter of Perseus. Hence Heracles belonged to the family of Perseus. The story of his birth runs thus. Amphitryon, after having slain Electryon, was expelled from Argos, and went with his wife Alcmene to Thebes, where he was received and purified by his uncle Creon. Alcmene was yet a maiden, in accordance with a vow which Amphitryon had been obliged to make to Electryon, and Alcmene continued to refuse him the rights of a husband, until he should have avenged the death of her brothers on the Taphians. While Amphitryon was absent from Thebes, Zeus one night, to which he gave the duration of three other nights, visited Alcmene, and assuming the appearance of Amphitryon, and relating to her how her brothers had been avenged, he begot by her the hero Heracles, the great bulwark of gods and men. (Respecting the various modifications of this story see Apollod. ii. 4. § 7, &c.; Hygin. *Fab.* 29; Hes. *Scut.* 35, &c.; Pind. *Isth.* vii. 5, &c., *Nem.* x. 19, &c.; Schol. *ad Hom. Od.* xi. 266.) The day on which Heracles was to be born, Zeus boasted of his becoming the father of a man who was to rule over the heroic race of Perseus. Hera prevailed upon him to confirm by an oath that the descendant of Perseus born that day should be the ruler. When this was done she hastened to Argos, and there caused the wife of Sthenelus to give birth to Eurystheus, whereas, by keeping away the Eileithyiae, she delayed the confinement of Alcmene, and thus robbed Heracles of the empire which Zeus had intended for him. Zeus was enraged at the imposition practised upon him, but could not violate his oath. Alcmene brought into the world two boys, Heracles, the son of Zeus, and Iphicles, the son of Amphitryon, who was one night younger than Heracles. (Hom. *Il.* xix. 95, &c.; Hes. *Scut.* 1—56, 80, &c.; Apollod. ii. 4. § 5, &c.) Zeus, in his desire not to leave Heracles the victim of Hera's jealousy, made her promise, that if Heracles executed twelve great works in the service of Eurystheus, he should become immortal. (Diod. iv. 9.) Respecting the place of his birth traditions did not agree; for although the majority of poets and mythographers relate that he was born at Thebes, Diodorus (iv. 10) says that Amphitryon was not expelled from Tiryns till after the birth of Heracles, and Euripides (*Herc. Fur.* 18) describes Argos as the native country of the hero.

Nearly all the stories about the childhood and youth of Heracles, down to the time when he entered the service of Eurystheus, seem to be inventions of a later age: at least in the Homeric poems and in Hesiod we only find the general remarks that he grew strong in body and mind, that in the confidence in his own power he defied even the immortal gods, and wounded Hera and Ares, and that under the protection of Zeus and Athena he escaped the dangers which Hera prepared for him. But according to Pindar (*Nem.* i. 49, &c.), and other subsequent writers, Heracles was only a few months old when Hera sent two serpents into the apartment where Heracles and his brother Iphicles were sleeping, but the former killed the serpents with his own hands. (Comp. Theocrit. xxiv. 1, &c.; Apollod. ii. 4. § 8.) Heracles was brought

up at Thebes, but the detail of his infant life is again related with various modifications in the different traditions. It is said that Alcmene, from fear of Hera, exposed her son in a field near Thebes, hence called the field of Heracles; here he was found by Hera and Athena, and the former was prevailed upon by the latter to put him to her breast, and she then carried him back to his mother. (Diod. iv. 9; Paus. ix. 25. § 2.) Others said that Hermes carried the newly-born child to Olympus, and put him to the breast of Hera while she was asleep, but as she awoke, she pushed him away, and the milk thus spilled produced the Milky Way. (Eratosth. *Catast.* 44; Hygin. *Poet. Astr.* ii. in fin.) As the hero grew up, he was instructed by Amphitryon in riding in a chariot, by Autolycus in wrestling, by Eurytus in archery, by Castor in fighting with heavy armour, and by Linus in singing and playing the lyre. (See the different statements in Theocrit. xxiv. 114, 103, 108; Schol. *ad Theocrit.* xiii. 9, 56; Tzetz. *ad Lycoph.* 49.) Linus was killed by his pupil with the lyre, because he had censured him. (Apollod. ii. 4. § 9; Diod. iii. 66; Aelian, *V. H.* iii. 32.) Being charged with murder, Heracles exculpated himself by saying that the deed was done in self-defence; and Amphitryon, in order to prevent similar occurrences, sent him to attend to his cattle. In this manner he spent his life till his eighteenth year. His height was four cubits, fire beamed from his eyes, and he never wearied in practising shooting and hurling his javelin. To this period of his life belongs the beautiful fable about Heracles before two roads, invented by the sophist Prodicus, which may be read in Xenoph. *Mem.* ii. 1, and Cic *de Off.* i. 32. Pindar (*Isth.* iv. 53) calls him small of stature, but of indomitable courage. His first great adventure, which happened while he was still watching the oxen of his father, is his fight against and victory over the lion of Cythaeron. This animal made great havoc among the flocks of Amphitryon and Thespius (or Thestius), king of Thespiae, and Heracles promised to deliver the country of the monster. Thespius, who had fifty daughters, rewarded Heracles by making him his guest so long as the chase lasted, and gave up his daughters to him, each for one night. (Apollod. ii. 4. § 10; comp. Hygin. *Fab.* 162; Diod. iv. 29; Athen. xiii. p. 556.) Heracles slew the lion, and henceforth wore its skin as his ordinary garment, and its mouth and head as his helmet; others related that the lion's skin of Heracles was taken from the Nemean lion. On his return to Thebes, he met the envoys of king Erginus of Orchomenos, who were going to fetch the annual tribute of one hundred oxen, which they had compelled the Thebans to pay. Heracles, in his patriotic indignation, cut off the noses and ears of the envoys, and thus sent them back to Erginus. The latter thereupon marched against Thebes; but Heracles, who received a suit of armour from Athena, defeated and killed the enemy, and compelled the Orchomenians to pay double the tribute which they had formerly received from the Thebans. In this battle against Erginus Heracles lost his father Amphitryon, though the tragedians make him survive the campaign. (Apollod. ii. 4. § 11; Diod. iv. 10, &c.; Paus. ix. 37. § 2; Theocrit. xvi. 105; Eurip. *Herc. Fur.* 41.) According to some accounts, Erginus did not fall in the battle, but concluded peace with Heracles. But the glorious manner in which Heracles had delivered his country procured him immortal fame among the Thebans, and Creon rewarded him with the hand of his eldest daughter, Megara, by whom he became the father of several children, the number and names of whom are stated differently by the different writers. (Apollod. ii. 4. § 11. 7. § 8; Hygin. *Fab.* 32; Eurip. *Herc. Fur.* 995; Tzetz. *ad Lycoph.* 38; Schol. *ad Pind. Isthm.* iii. 104.) The gods, on the other hand, made him presents of arms: Hermes gave him a sword, Apollo a bow and arrows, Hephaestus a golden coat of mail, and Athena a peplus, and he cut for himself a club in the neighbourhood of Nemea, while, according to others, the club was of brass, and the gift of Hephaestus. (Apollon. Rhod. i. 1196; Diod. iv. 14.) After the battle with the Minyans, Hera visited Heracles with madness, in which he killed his own children by Megara and two of Iphicles. In his grief he sentenced himself to exile, and went to Thestius, who purified him. (Apollod. ii. 4. § 12.) Other traditions place this madness at a later time, and relate the circumstances differently. (Eurip. *Herc. Fur.* 1000, &c.; Paus. ix. 11. § 1; Hygin. *Fab.* 32; Schol. *ad Pind. Isthm.* iii. 104.) He then consulted the oracle of Delphi as to where he should settle. The Pythia first called him by the name of Heracles — for hitherto his name had been Alcides or Alcaeus,—and ordered him to live at Tiryns, to serve Eurystheus for the space of twelve years, after which he should become immortal. Heracles accordingly went to Tiryns, and did as he was bid by Eurystheus.

The accounts of the twelve labours of Heracles are found only in the later writers, for Homer and Hesiod do not mention them. Homer only knows that Heracles during his life on earth was exposed to infinite dangers and sufferings through the hatred of Hera, that he was subject to Eurystheus, who imposed upon him many and difficult tasks, but Homer mentions only one, viz. that he was ordered to bring Cerberus from the lower world. (*Il.* viii. 363, &c. xv. 639, &c., *Od.* xi. 617, &c.) The Iliad further alludes to his fight with a sea-monster, and his expedition to Troy, to fetch the horses which Laomedon had refused him. (v. 638, &c., xx. 145, &c.) On his return from Troy, he was cast, through the influence of Hera, on the coast of Cos, but Zeus punished Hera, and carried Heracles safely to Argos. (xiv. 249, &c., xv. 18, &c.) Afterwards Heracles made war against the Pylians, and destroyed the whole family of their king Neleus, with the exception of Nestor. He destroyed many towns, and carried off Astyoche from Ephyra, by whom he became the father of Tlepolemus. (v. 395, &c., ii. 657, &c.; comp. *Od* xxi. 14, &c.; Soph. *Trach.* 239, &c.) Hesiod mentions several of the feats of Heracles distinctly, but knows nothing of their number twelve. The selection of these twelve from the great number of feats ascribed to Heracles is probably the work of the Alexandrines. They are enumerated in Euripides (*Herc. Fur.*), Apollodorus, Diodorus Siculus, and the Greek Anthology (ii. 651), though none of them can be considered to have arranged them in any thing like a chronological order.

1. *The fight with the Nemean lion.* The mountain valley of Nemea, between Cleonae and Phlius, was inhabited by a lion, the offspring of Typhon (or Orthrus) and Echidna. (Hes. *Theog.* 327; Apollod. ii. 5. § 1; comp. Aelian, *H. A.* xii. 7,

Serv. *ad Aen.* viii. 295.) Eurystheus ordered Heracles to bring him the skin of this monster. When Heracles arrived at Cleonae, he was hospitably received by a poor man called Molorchus. This man was on the point of offering up a sacrifice, but Heracles persuaded him to delay it for thirty days until he should return from his fight with the lion, in order that then they might together offer sacrifices to Zeus Soter; but Heracles added, that if he himself should not return, the man should offer a sacrifice to him as a hero. The thirty days passed away, and as Heracles did not return, Molorchus made preparations for the heroic sacrifice; but at that moment Heracles arrived in triumph over the monster, which was slain, and both sacrificed to Zeus Soter. Heracles, after having in vain used his club and arrows against the lion, had blocked up one of the entrances to the den, and entering by the other, he strangled the animal with his own hands. According to Theocritus (xxv. 251, &c.), the contest did not take place in the den, but in the open air, and Heracles is said to have lost a finger in the struggle. (Ptolem. Heph. 2.) He returned to Eurystheus carrying the dead lion on his shoulders; and Eurystheus, frightened at the gigantic strength of the hero, took to flight, and ordered him in future to deliver the account of his exploits outside the gates of the town. (Diod. iv. 11; Apollod., Theocrit. *ll. cc.*; comp. MOLORCHUS.)

2. *Fight against the Lernean hydra.* This monster, like the lion, was the offspring of Typhon and Echidna, and was brought up by Hera. It ravaged the country of Lernae near Argos, and dwelt in a swamp near the well of Amymone: it was formidable by its nine heads, the middle of which was immortal. Heracles, with burning arrows, hunted up the monster, and with his club or a sickle he cut off its heads; but in the place of the head he cut off, two new ones grew forth each time, and a gigantic crab came to the assistance of the hydra, and wounded Heracles. However, with the assistance of his faithful servant Iolaus, he burned away the heads of the hydra, and buried the ninth or immortal one under a huge rock. Having thus conquered the monster, he poisoned his arrows with its bile, whence the wounds inflicted by them became incurable. Eurystheus declared the victory unlawful, as Heracles had won it with the aid of Iolaus. (Hes. *Theog.* 313, &c.; Apollod. ii. 5. § 2; Diod. iv. 11; Eurip. *Herc. Fur.* 419, 1188, *Ion*, 192; Ov. *Met.* ix. 70; Virg. *Aen.* viii. 300; Paus. ii. 36. § 6, 37. § 4, v. 5. § 5; Hygin. *Fab.* 30.)

3. *The stag of Ceryneia in Arcadia.* This animal had golden antlers and brazen feet. It had been dedicated to Artemis by the nymph Taygete, because the goddess had saved her from the pursuit of Zeus. Heracles was ordered to bring the animal alive to Mycenae. He pursued it in vain for a whole year: at length it fled from Oenoë to mount Artemisium in Argolis, and thence to the river Ladon in Arcadia. Heracles wounded it with an arrow, caught it, and carried it away on his shoulders. While yet in Arcadia, he was met by Apollo and Artemis, who were angry with him for having outraged the animal sacred to Artemis; but Heracles succeeded in soothing their anger, and carried his prey to Mycenae. According to some statements, he killed the stag. (Apollod. ii. 5. § 3; Diod iv. 13; Callim. *Hymn. in Dian.* 100, &c.; Ov. *Met.* ix. 188; Virg. *Aen.* vi. 803; Pind. *Ol.* iii. 24, 53; Eurip. *Herc. Fur.* 378.)

4. *The Erymanthian boar.* This animal, which Heracles was ordered to bring alive, had descended from mount Erymanthus (according to others, from mount Lampe,) into Psophis. Heracles chased him through the deep snow, and having thus worn him out, he caught him in a net, and carried him to Mycenae. (Apollod. ii. 5. § 4; Diod. iv. 12.) Other traditions place the hunt of the Erymanthian boar in Thessaly, and some even in Phrygia. (Eurip. *Herc. Fur.* 368; Hygin. *Fab.* 30.) It must be observed that this and subsequent labours of Heracles are connected with other subordinate ones, called Πάρεργα, and the first of these parerga is the fight of Heracles with the Centaurs; for it is said that in his pursuit of the boar he came to the centaur Pholus, who had received from Dionysus a cask of excellent wine. Heracles opened it, contrary to the wish of his host, and the delicious fragrance attracted the other centaurs, who besieged the grotto of Pholus. Heracles drove them away: they fled to the house of Cheiron, and Heracles, eager in his pursuit, wounded Cheiron, his old friend. Heracles was deeply grieved, and tried to save Cheiron; but in vain, for the wound was fatal. As, however, Cheiron was immortal, and could not die, he prayed to Zeus to take away his immortality, and give it to Prometheus. Thus Cheiron was delivered of his burning pain, and died. Pholus, too, was wounded by one of the arrows, which by accident fell on his foot and killed him. This fight with the centaurs gave rise to the establishment of mysteries, by which Demeter intended to purify the hero from the blood he had shed against his own will. (Apollod. ii. 5. § 4; Diod. iv. 14; Eurip. *Herc. Fur.* 364, &c.; Theocrit. vii. 150; Apollon. Rhod. i. 127; Paus. viii. 24. § 2; Ov. *Met.* ix. 192.)

5. *The stables of Augeas.* Eurystheus imposed upon Heracles the task of cleaning the stables of Augeas in one day. Augeas was king of Elis, and extremely rich in cattle. Heracles, without mentioning the command of Eurystheus, went to Augeas, offering in one day to clean his stables, if he would give him the tenth part of the cattle for his trouble, or, according to Pausanias (v. i. § 7) a part of his territory. Augeas, believing that Heracles could not possibly accomplish what he promised, agreed, and Heracles took Phyleus, the son of Augeas, as his witness, and then led the rivers Alpheius and Peneius through the stables, which were thus cleaned in the time fixed upon. But Augeas, who learned that Heracles had undertaken the work by the command of Eurystheus, refused the reward, denied his promise, and declared that he would have the matter decided by a judicial verdict. Phyleus then bore witness against his father, who exiled him from Elis. Eurystheus declared the work thus performed to be unlawful, because Heracles had stipulated with Augeas a payment for it. (Apollod. ii. 5. § 5; Theocrit. xxv. 88, &c.; Ptolem. Heph. 5; Athen. x. p. 412; Schol. *ad Pind. Ol.* xi. 42.) At a subsequent time Heracles, to revenge the faithlessness of Augeas, marched with an army of Argives and Tirynthians against Augeas, but in a narrow defile in Elis he was taken by surprise by Cteatus and Eurytus, and lost a great number of his warriors. But afterwards Heracles slew Cteatus and Eurytus, invaded Elis, and killed Augeas and his sons. After this

victory, Heracles marked out the sacred ground on which the Olympian games were to be celebrated, built altars, and instituted the Olympian festival and games. (Apollod. ii. 7. § 2; Paus. v. 1. § 7. 3. § 1, &c., 4. § 1; viii. 15. § 2; Pind. *Ol.* xi. 25, &c., comp. v. 5, iii. 13, &c.)

6. *The Stymphalian birds.* They were an innumerable swarm of voracious birds, the daughters of Stymphalus and Ornis. They had brazen claws, wings, and beaks, used their feathers as arrows, and ate human flesh. They had been brought up by Ares, and were so numerous, that with their secretions and feathers they killed men and beasts, and covered whole fields and meadows. From fear of the wolves, these birds had taken refuge in a lake near Stymphalus, from which Heracles was ordered by Eurystheus to expel them. When Heracles undertook the task, Athena provided him with a brazen rattle, by the noise of which he startled the birds, and, as they attempted to fly away, he killed them with his arrows. According to some accounts, he did not kill the birds, but only drove them away, and afterwards they appeared again in the island of Aretias, whither they had fled, and where they were found by the Argonauts. (Apollod. ii. 5. § 6; Hygin. *Fab.* 30; Paus. viii. 22. § 4, &c.; Serv. *ad Aen.* viii. 300; Apollon. Rhod. ii. 1037, with the Schol.)

7. *The Cretan bull.* According to Acusilaus, this bull was the same as the one which had carried Europa across the sea; according to others, he had been sent out of the sea by Poseidon, that Minos might sacrifice him to the god of the sea. But Minos was so charmed with the beauty of the animal, that he kept it, and sacrificed another in its stead. Poseidon punished Minos, by making the fine bull mad, and causing it to make great havoc in the island. Heracles was ordered by Eurystheus to catch the bull, and Minos, of course, willingly allowed him to do so. Heracles accomplished the task, and brought the bull home on his shoulders, but he then set the animal free again. The bull now roamed about through Greece, and at last came to Marathon, where we meet it again in the stories of Theseus. (Apollod. ii. 5. § 7; Paus. i. 27. § 9, v. 10. § 2; Hygin. *Fab.* 30; Diod. iv. 13, &c.; Serv. *ad Aen.* viii. 294.)

8. *The mares of the Thracian Diomedes.* This Diomedes, king of the Bistones in Thrace, fed his horses with human flesh, and Eurystheus now ordered Heracles to fetch those animals to Mycenae. For this purpose, the hero took with him some companions. He made an unexpected attack on those who guarded the horses in their stables, took the animals, and conducted them to the sea coast. But here he was overtaken by the Bistones, and during the ensuing fight he entrusted the mares to his friend Abderus, a son of Hermes of Opus, who was eaten up by them; but Heracles defeated the Bistones, killed Diomedes, whose body he threw before the mares, built the town of Abdera, in honour of his unfortunate friend, and then returned to Mycenae, with the horses which had become tame after eating the flesh of their master. The horses were afterwards set free, and destroyed on Mount Olympus by wild beasts. (Apollod. ii. 5. § 8; Diod. iv. 15; Hygin. *Fab.* 30; Eurip. *Alcest.* 483, 493, *Herc. Fur.* 380, &c.; Gell. iii. 9; Ptolem. Heph. 5.)

9. *The girdle of the queen of the Amazons.* Hippolyte, the queen of the Amazons (Diodorus calls the queen Melanippe, and her sister Hippolyte), possessed a girdle, which she had received from Ares, and Admete, the daughter of Eurystheus, wished to have it. Heracles was therefore sent to fetch it, and, accompanied by a number of volunteers, he sailed out in one vessel. He first landed in Paros, where he became involved in a quarrel with the sons of Minos. Having killed two of them, he sailed to Mysia, where his aid was solicited by Lycus, king of the Mariandynians, against the Bebryces. Heracles assisted Lycus, took a district of land from the enemy, which was given to Lycus, who called it Heracleia. When Heracles at length arrived in the port of Themiscyra (Thermodon), after having given to the sea he had crossed the name of Euxeinus, he was at first kindly received by Hippolyte, who promised him her girdle. But Hera, in the disguise of an Amazon, spread the report that the queen of the Amazons was robbed by a stranger. They immediately rose to her assistance, and Heracles, believing that the queen had plotted against him, killed her, took her girdle, and carried it with him. This expedition, which led the hero into distant countries, afforded a favourable opportunity to poets and mythographers for intruducing various embellishments and minor adventures, such as the murder of the Boreades, Calais and Zetes, and his amour with Echidna, in the country of the Hyperboreans, by whom he became the father of three sons. On his return he landed in Troas, where he rescued Hesione from the monster sent against her by Poseidon, in return for which her father Laomedon promised him the horses he had received from Zeus as a compensation for Ganymedes. But, as Laomedon did not keep his word, Heracles on leaving threatened to make war against Troy. He therefore landed in Thrace, where he slew Sarpedon, and at length he returned through Macedonia to Peloponnesus. (Apollod. ii. 5. § 9; Diod. iv. 16; Herod. iv. 9, 10, 82; Eurip. *Herc. Fur.* 413, *Ion.* 1143; Plut. *Thes.* 26; Hom. *Il.* v. 649, &c.)

10. *The oxen of Geryones in Erytheia.* The fetching of these oxen was a subject which, like the preceding one, was capable of great poetical embellishments, owing to the distant regions into which it carried the hero. The adventure is mentioned by Hesiod, but it is further developed in the later writers, and more especially by the Roman poets, who took a more direct interest in it, as it led the hero to the western parts of the world. The story runs as follows:—Geryones, the monster with three bodies, lived in the fabulous island of Erytheia (the reddish), so called because it lay under the rays of the setting sun in the west. It was originally conceived to be situated off the coast of Epeirus, but afterwards it was identified either with Gades or the Balearian islands, and was at all times believed to be in the distant west. Geryones kept a herd of red oxen, which fed together with those of Hades, and were guarded by the giant Eurytion and the two-headed dog Orthrus. Heracles was commanded by Eurystheus to fetch those oxen of Geryones. He traversed Europe, and, having passed through the countries of several savage nations, he at length arrived in Libya. Diodorus makes Heracles collect a large fleet in Crete, to sail against Chrysaor, the wealthy king of Iberia, and his three sons. On his way he is further said to have killed Antaeus and Busiris, and to have founded Hecatompolis. On the frontiers of Libya

and Europe he erected two pillars (Calpe and Abyla) on the two sides of the straits of Gibraltar, which were hence called the pillars of Heracles. As on his journey Heracles was annoyed by the heat of the sun, he shot at Helios, who so much admired his boldness, that he presented him with a golden cup or boat, in which he sailed across the ocean to Erytheia. He there slew Eurytion, his dog, and Geryones, and sailed with his booty to Tartessus, where he returned the golden cup (boat) to Helios. On his way home he passed the Pyrenees and the Alps, founded Alesia and Nemausus in Gaul, became the father of the Celts, and then proceeded to the Ligurians, whose princes, Alebion and Dercynus, attempted to carry off his oxen, but were slain by him. In his contest with them, he was assisted by Zeus with a shower of stones, as he had not enough missiles; hence the *campus lapideus* between Massilia and the river Rhodanus. From thence he proceeded through the country of the Tyrrhenians. In the neighbourhood of Rhegium one of his oxen jumped into the sea, and swam to Sicily, where Eryx, the son of Poseidon, caught and put him among his own cattle. Heracles himself followed, in search of the ox, and found him, but recovered him only after a fight with Eryx, in which the latter fell. According to Diodorus, who is very minute in this part of his narrative, Heracles returned home by land, through Italy and Illyricum; but, according to others, he sailed across the Ionian and Adriatic seas. After reaching Thrace, Hera made his oxen mad and furious. When, in their pursuit, he came to the river Strymon, he made himself a road through it, by means of huge blocks of stone. On reaching the Hellespont, he had gradually recovered his oxen, and took them to Eurystheus, who sacrificed them to Hera. (Hes. *Theog.* 287, &c.; Apollod. ii. 5. § 10; Diod. iv. 17, &c., v. 17, 25; Herod. iv. 8; Serv. *ad Aen.* vii. 662; Strab. iii. pp. 221, 258, &c.; Dionys. i. 34; Pind. *Nem.* iii. 21.)

These ten labours were performed by Heracles in the space of eight years and one month; but as Eurystheus declared two of them to have been performed unlawfully, he commanded him to accomplish two more, viz. to fetch

11. *The golden apples of the Hesperides.* This was particularly difficult, since Heracles did not know where to find them. They were the apples which Hera had received at her wedding from Ge, and which she had entrusted to the keeping of the Hesperides and the dragon Ladon, on Mount Atlas, in the country of the Hyperboreans. (Apollod. ii. 5. § 11.) In other accounts the apples are described as sacred to Aphrodite, Dionysus, or Helios; but the abode of the Hesperides is placed by Hesiod, Apollodorus, and others, in the west, while later writers specify more particularly certain places in Libya, or in the Atlantic Ocean. The mention of the Hyperboreans in this connection renders the matter very difficult, but it is possible that the ancients may have conceived the extreme north (the usual seat of the Hyperboreans), and the extreme west to be contiguous. Heracles, in order to find the gardens of the Hesperides, went to the river Echedorus, in Macedonia, after having killed Termerus in Thessaly. In Macedonia he killed Cycnus, the son of Ares and Pyrene, who had challenged him. He thence passed through Illyria, and arrived on the banks of the river Eridanus, and was informed by the nymphs in what manner he might compel the prophetic Nereus to instruct him as to what road he should take. On the advice of Nereus he proceeded to Libya. Apollodorus assigns the fight with Antaeus, and the murder of Busiris, to this expedition; both Apollodorus and Diodorus now make Heracles travel further south and east: thus we find him in Ethiopia, where he kills Emathion, in Arabia, and in Asia he advances as far as Mount Caucasus, where he killed the vulture which consumed the liver of Prometheus, and thus saved the Titan. At length Heracles arrived at Mount Atlas, among the Hyperboreans. Prometheus had advised him not to fetch the apples himself, but to send Atlas, and in the meantime to carry the weight of heaven for him. Atlas accordingly fetched the apples, but on his return he refused to take the burden of heaven on his shoulders again, and declared that he himself would carry the apples to Eurystheus. Heracles, however, contrived by a stratagem to get the apples, and hastened away. On his return Eurystheus made him a present of the apples, but Heracles dedicated them to Athena, who, however, did not keep them, but restored them to their former place. Some traditions add to this account that Heracles killed the dragon Ladon. (Apollod. ii. 5. § 11; Diod. iv. 26, &c.; Hes. *Theog.* 215, &c.; Plin. *H. N.* vi. 31, 36; Plut. *Thes.* 11; Apollon. Rhod. iv. 1396, &c.; Hygin. *Fab.* 31, *Poet. Astr.* ii. 6; Eratosth. *Catast.* 3.)

12. *Cerberus.* To fetch this monster from the lower world is the crown of the twelve labours of Heracles, and is therefore usually reckoned as the twelfth or last in the series. It is the only one that is expressly mentioned in the Homeric poems. (*Od.* xi. 623, &c.) Later writers have added to the simple story several particulars, such, e. g. that Heracles, previous to setting out on his expedition, was initiated by Eumolpus in the Eleusinian mysteries, in order to purify him from the murder of the Centaurs. Accompanied by Hermes and Athena, Heracles descended into Hades, near Cape Taenarum, in Laconia. On his arrival most of the shades fled before him, and he found only Meleager and Medusa, with whom he intended to fight; but, on the command of Hermes, he left them in peace. Near the gates of Hades he met Theseus and Peirithous, who stretched their arms imploringly towards him. He delivered Theseus, but, when he attempted to do the same for Peirithous, the earth began to tremble. After having rolled the stone from Ascalaphus, he killed one of the oxen of Hades, in order to give the shades the blood to drink, and fought with Menoetius, the herdsman. Upon this, he asked Pluto permission to take Cerberus, and the request was granted, on condition of its being done without force of arms. This was accomplished, for Heracles found Cerberus on the Acheron, and, notwithstanding the bites of the dragon, he took the monster, and in the neighbourhood of Troezene he brought it to the upper world. The place where he appeared with Cerberus is not the same in all traditions, for some say that it was at Taenarum, others at Hermione, or Coroneia, and others again at Heracleia. When Cerberus appeared in the upper world, it is said that, unable to bear the light, he spit, and thus called forth the poisonous plant called *aconitum*. After having shown the monster to Eurystheus, Heracles took it back to the lower world. Some traditions connect the descent of Heracles into the

lower world with a contest with Hades, as we see even in the Iliad (v. 397), and more particularly in the Alcestis of Euripides (24, 846, &c. See Apollod. ii. 5. § 12; Diod. iv. 25, &c.; Plut. *Thes.* 30; Paus. ii. 31. § 2, ix. 34. § 4, iii. 25. § 4, ii. 35. § 7; Ov. *Met.* vii. 415, Serv. *ad Virg. Georg.* ii. 152, *Aen.* vi. 617).

Such is the account of the twelve labours of Heracles. According to Apollodorus, Eurystheus originally required only ten, and commanded him to perform two more, because he was dissatisfied with two of them; but Diodorus represents twelve as the original number required. Along with these labours (ἆθλοι), the ancients relate a considerable number of other feats (πάρεργα), which he performed without being commanded by Eurystheus; some of them are interwoven with the twelve ἆθλοι, and others belong to a later period. Those of the former kind have already been noticed above; and we now proceed to mention the principal πάρεργα of the second class. After the accomplishment of the twelve labours, and being released from the servitude of Eurystheus, he returned to Thebes. He there gave Megara in marriage to Iolaus; for, as he had lost the children whom he had by her, he looked upon his connection with her as displeasing to the gods (Paus. x. 29), and went to Oechalia. According to some traditions, Heracles, after his return from Hades, was seized with madness, in which he killed both Megara and her children. This madness was a calamity sent to him by Hera, because he had slain Lycus, king of Thebes, who, in the belief that Heracles would not return from Hades, had attempted to murder Megara and her children. (Hygin. *Fab.* 32; Tzetz. *ad Lycoph.* 38.) Eurytus, king of Oechalia, an excellent archer, and the teacher of Heracles in his art, had promised his daughter Iole to the man who should excel him and his sons in using the bow. Heracles engaged in the contest with them, and succeeded, but Eurytus refused abiding by his promise, saying, that he would not give his daughter to a man who had murdered his own children. Iphitus, the son of Eurytus, endeavoured to persuade his father, but in vain. Soon after this the oxen of Eurytus were carried off, and it was suspected that Heracles was the offender. Iphitus again defended Heracles, went to him and requested his assistance in searching after the oxen. Heracles agreed; but when the two had arrived at Tiryns, Heracles, in a fit of madness, threw his friend down from the wall, and killed him. Deiphobus of Amyclae, indeed, purified Heracles from this murder, but he was, nevertheless, attacked by a severe illness. Heracles then repaired to Delphi to obtain a remedy, but the Pythia refused to answer his questions. A struggle between Heracles and Apollo ensued, and the combatants were not separated till Zeus sent a flash of lightning between them. Heracles now obtained the oracle that he should be restored to health, if he would sell himself, would serve three years for wages, and surrender his wages to Eurytus, as an atonement for the murder of Iphitus. (Apollod. ii. 6. § 1, 2; Diod. iv. 31, &c.; Hom. *Il.* ii. 730, *Od.* xxi. 22, &c.; Soph. *Trach.* 273, &c.) Heracles was sold to Omphale, queen of Lydia, and widow of Tmolus. Late writers, especially the Roman poets, describe Heracles, during his stay with Omphale, as indulging at times in an effeminate life: he span wool, it is said, and sometimes he put on the garments of a woman, while Omphale wore his lion's skin; but, according to Apollodorus and Diodorus, he nevertheless performed several great feats. (Ov. *Fast.* ii. 305, *Heroid.* ix. 53; Senec. *Hippol.* 317, *Herc. Fur.* 464; Lucian, *Dial. Deor.* xiii. 2; Apollod. ii. 6. § 3; Diod. iv. 31, &c.) Among these, we mention his chaining the Cercopes [CERCOPES], his killing Syleus and his daughter in Aulis, his defeat of the plundering Idones, his killing a serpent on the river Sygaris, and his throwing the blood-thirsty Lytierses into the Maeander. (Comp. Hygin. *Poet. Astr.* ii. 14; Schol. *ad Theocrit.* x. 41; Athen. x. p. 415.) He further gave to the island of Doliche the name of Icaria, as he buried in it the body of Icarus, which had been washed on shore by the waves. He also undertook an expedition to Colchis, which brought him in connection with the Argonauts (Apollod. i. 9. § 16; Herod. vii. 193; Schol. *ad Apollon. Rhod.* i. 1289; Anton. Lib. 26); he took part in the Calydonian hunt, and met Theseus on his landing from Troezene on the Corinthian isthmus. An expedition to India, which was mentioned in some traditions, may likewise be inserted in this place. (Philostr. *Vit. Apoll.* iii. 4, 6; Arrian, *Ind.* 8, 9.)

When the period of his servitude and his illness had passed away, he undertook an expedition against Troy, with 18 ships and a band of heroes. On his landing, he entrusted the fleet to Oicles, and with his other companions made an attack upon the city. Laomedon in the mean time made an attack upon the ships, and slew Oicles, but was compelled to retreat into the city, where he was besieged. Telamon was the first who forced his way into the city, which roused the jealousy of Heracles to such a degree that he determined to kill him; but Telamon quickly collected a heap of stones, and pretended that he was building an altar to Heracles καλλίνικος or ἀλεξίκακος. This soothed the anger of the hero; and after the sons of Laomedon had fallen, Heracles gave to Telamon Hesione, as a reward for his bravery. (Hom. *Il.* v. 641, &c., xiv. 251, xx. 145, &c.; Apollod. ii. 6. § 4; Diod. iv. 32, 49; Eurip. *Troad.* 802, &c.)

On his return from Troy, Hera sent a storm to impede his voyage, which compelled him to land in the island of Cos. The Meropes, the inhabitants of the island, took him for a pirate, and received him with a shower of stones; but during the night he took possession of the island, and killed the king, Eurypylus. Heracles himself was wounded by Chalcodon, but was saved by Zeus. After he had ravaged Cos, he went, by the command of Athena, to Phlegra, and fought against the Gigantes. (Apollod. ii. 7. § 1; Hom. *Il.* xiv. 250, &c.; Pind. *Nem.* iv. 40.) Respecting his fight against the giants, who were, according to an oracle, to be conquered by a mortal, see especially Eurip. *Herc. Fur.* 177, &c., 852, 1190, &c., 1272. Among the giants defeated by him we find mention of Alcyoneus, a name borne by two among them. (Pind. *Nem.* iv. 43, *Isthm.* vi. 47.)

Soon after his return to Argos, Heracles marched against Augeas to chastise him for his breach of promise (see above), and then proceeded to Pylos, which he took, and killed Periclymenus, a son of Neleus. He then advanced against Lacedaemon, to punish the sons of Hippocoon, for having assisted Neleus and slain Oeonus, the son of Licymnius. (Paus. iii. 15. § 2, ii. 18. § 6; Apollod. ii. 7. § 3; Diod. iv. 33.) Heracles took Lacedaemon, and assigned the government of it to Tyndareus. On

his return to Tegea, he became, by Auge, the father of Telephus [AUGE], and then proceeded to Calydon, where he demanded Deianeira, the daughter of Oeneus, for his wife. [DEIANEIRA; ACHELOUS.] The adventures which now follow are of minor importance, such as the expedition against the Dryopians, and the assistance he gave to Aegimius, king of the Dorians, against the Lapithae; but as these events led to his catastrophe, it is necessary to subjoin a sketch of them.

Heracles had been married to Deianeira for nearly three years, when, at a repast in the house of Oeneus, he killed, by an accident, the boy Eunomus, the son of Architeles. The father of the boy pardoned the murder, as it had not been committed intentionally; but Heracles, in accordance with the law, went into exile with his wife Deianeira. On their road they came to the river Euenus, across which the centaur Nessus used to carry travellers for a small sum of money. Heracles himself forded the river, and gave Deianeira to Nessus to carry her across. Nessus attempted to outrage her: Heracles heard her screaming, and as the centaur brought her to the other side, Heracles shot an arrow into his heart. The dying centaur called out to Deianeira to take his blood with her, as it was a sure means for preserving the love of her husband. (Apollod. ii. 7. § 6; Diod. iv. 36; Soph. *Trach.* 555, &c.; Ov. *Met.* ix. 201, &c.; Senec. *Herc. Oet.* 496, &c.; Paus. x. 38. § 1.) From the river Euenus, Heracles now proceeded through the country of the Dryopes, where he showed himself worthy of the epithet "the voracious," which is so often given to him, especially by late writers, for in his hunger he took one of the oxen of Theiodamas, and consumed it all. At last he arrived in Trachis, where he was kindly received by Ceyx, and conquered the Dryopes. He then assisted Aegimius, king of the Dorians, against the Lapithae, and without accepting a portion of the country which was offered to him as a reward. Laogoras, the king of the Dryopes, and his children, were slain. As Heracles proceeded to Iton, in Thessaly, he was challenged to single combat by Cycnus, a son of Ares and Pelopia (Hesiod. *Scut. Her.* 58, &c.); but Cycnus was slain. King Amyntor of Ormenion refused to allow Heracles to pass through his dominions, but had to pay for his presumption with his life. (Apollod. ii. 7. § 7; Diod. iv. 36, &c.)

Heracles now returned to Trachis, and there collected an army to take vengeance on Eurytus of Oechalia. Apollodorus and Diodorus agree in making Heracles spend the last years of his life at Trachis, but Sophocles represents the matter in a very different light, for, according to him, Heracles was absent from Trachis upwards of fifteen months without Deianeira knowing where he was. During that period he was staying with Omphale in Lydia; and without returning home, he proceeded from Lydia at once to Oechalia, to gain possession of Iole, whom he loved. (Soph. *Trach.* 44, &c.; 248, &c., 351, &c.) With the assistance of his allies, Heracles took the town of Oechalia, and slew Eurytus and his sons, but carried his daughter Iole with him as a prisoner. On his return home he landed at Cenaeum, a promontory of Euboea, and erected an altar to Zeus Cenaeus, and sent his companion, Lichas, to Trachis to fetch him a white garment, which he intended to use during the sacrifice. Deianeira, who heard from Lichas respecting Iole, began to fear lest she should supplant her in the affection of her husband, to prevent which she steeped the white garment he had demanded in the preparation she had made from the blood of Nessus. Scarcely had the garment become warm on the body of Heracles, when the poison which was contained in the ointment, and had come into it from the poisoned arrow with which Heracles had killed Nessus, penetrated into all parts of his body, and caused him the most fearful pains. Heracles seized Lichas by his feet, and threw him into the sea. He wrenched off his garment, but it stuck to his flesh, and with it he tore whole pieces from his body. In this state he was conveyed to Trachis. Deianeira, on seeing what she had unwittingly done, hung herself; and Heracles commanded Hyllus, his eldest son, by Deianeira, to marry Iole as soon as he should arrive at the age of manhood. He then ascended Mount Oeta, raised a pile of wood, ascended, and ordered it to be set on fire. No one ventured to obey him, until at length Poeas the shepherd, who passed by, was prevailed upon to comply with the desire of the suffering hero. When the pile was burning, a cloud came down from heaven, and amid peals of thunder carried him into Olympus, where he was honoured with immortality, became reconciled with Hera, and married her daughter Hebe, by whom he became the father of Alexiares and Anicetus. (Hom. *Od.* xi. 600, &c.; Hes. *Theog.* 949, &c.; Soph. *Trach. l. c.*, *Philoct.* 802; Apollod. ii. 7. §. 7; Diod. iv. 38; Ov. *Met.* ix. 155, &c.; Herod. vii. 198; Conon, *Narrat.* 17; Paus. iii. 18. § 7; Pind. *Nem.* i. in fin., x. 31, &c., *Isthm.* iv. 55, &c.; Virg. *Aen.* viii. 300, and many other writers.)

The wives and children of Heracles are enumerated by Apollodorus (ii. 7. § 8), but we must refer the reader to the separate articles. We may, however, observe that among the very great number of his children, there are no daughters, and that Euripides is the only writer who mentions Macaria as a daughter of Heracles by Deianeira. We must also pass over the long series of his surnames, and proceed to give an account of his worship in Greece. Immediately after the apotheosis of Heracles, his friends who were present at the termination of his earthly career offered sacrifices to him as a hero; and Menoetius established at Opus the worship of Heracles as a hero. This example was followed by the Thebans, until at length Heracles was worshipped throughout Greece as a divinity (Diod. iv. 39; Eurip. *Herc. Fur.* 1331); but he, Dionysus and Pan, were regarded as the youngest gods, and his worship was practised in two ways, for he was worshipped both as a god and as a hero. (Herod. ii. 44, 145.) One of the most ancient temples of Heracles in Greece was that at Bura, in Achaia, where he had a peculiar oracle. (Paus. vii. 25. § 6; Plut. *de Malign. Herod.* 31.) In the neighbourhood of Thermopylae, where Athena, to please him, had called forth the hot spring, there was an altar of Heracles, surnamed *μελάμπυγος* (Schol. *ad Aristoph. Nub.* 1047; Herod. vii. 176); and it should be observed that hot springs in general were sacred to Heracles. (Diod. v. 3; Schol. *ad Pind. Ol.* xii. 25; Liv. xxii. 1; Strab. pp. 60, 172, 425, 428.) In Phocis he had a temple under the name of *μισογύνης*; and as at Rome, women were not allowed to take part in his worship, probably on account of his having been poisoned by Deianeira. (Plut. *Quaest. Rom.* 57,

de Pyth. Orac. 20; Macrob. *Sat.* i. 12.) But temples and sanctuaries of Heracles existed in all parts of Greece, especially in those inhabited by the Dorians. The sacrifices offered to him consisted principally of bulls, boars, rams and lambs. (Diod. iv. 39; Paus. ii. 10. § 1.) Respecting the festivals celebrated in his honour, see *Dict. of Ant. s. v.* Ἡράκλεια.

The worship of Hercules at Rome and in Italy requires a separate consideration. His worship there is connected by late, especially Roman writers, with the hero's expedition to fetch the oxen of Geryones; and the principal points are, that Hercules in the West abolished human sacrifices among the Sabines, established the worship of fire, and slew Cacus, a robber, who had stolen eight of his oxen. (Dionys. i. 14; CACUS.) The aborigines, and especially Evander, honoured the hero with divine worship. (Serv. *ad Aen.* viii. 51, 269.) Hercules, in return, feasted the people, and presented the king with lands, requesting that sacrifices should be offered to him every year, according to Greek rites. Two distinguished families, the Potitii and Pinarii, were instructed in these Greek rites, and appointed hereditary managers of the festival. But Hercules made a distinction between these two families, which continued to exist for a long time after; for, as Pinarius arrived too late at the repast, the god punished him by declaring that he and his descendants should be excluded for ever from the sacrificial feast. Thus the custom arose for the Pinarii to act the part of servants at the feast. (Diod. iv. 21; Dionys. i. 39, &c.; Liv. i. 40, v. 34; Nepos, *Hann.* 3; Plut. *Quaest. Rom.* 18; Ov. *Fast.* i. 581.) The Fabia gens traced its origin to Hercules, and Fauna and Acca Laurentia are called mistresses of Hercules. In this manner the Romans connected their earliest legends with Hercules. (Macrob. *Sat.* i. 10; August. *de Civ. Dei*, vi. 7.) It should be observed that in the Italian traditions the hero bore the name of Recaranus, and this Recaranus was afterwards identified with the Greek Heracles. He had two temples at Rome, one was a small round temple of Hercules Victor, or Hercules Triumphalis, between the river and the Circus Maximus, in the forum boarium, and contained a statue, which was dressed in the triumphal robes whenever a general celebrated a triumph. In front of this statue was the ara maxima, on which, after a triumph, the tenth of the booty was deposited for distribution among the citizens. (Liv. x. 23; Plin. *H. N.* xxxiv. 7, 16; Macrob. *Sat.* iii. 6; Tacit. *Ann.* xii. 24; Serv. *ad Aen.* xii. 24; Athen. v. 65; comp. Dionys. i. 40.) The second temple stood near the porta trigemina, and contained a bronze statue and the altar on which Hercules himself was believed to have once offered a sacrifice. (Dionys. i. 39, 40; Plut. *Quaest. Rom.* 60; Plin. *H. N.* xxxiii. 12, 45.) Here the city praetor offered every year a young cow, which was consumed by the people within the sanctuary. The Roman Hercules was regarded as the giver of health (Lydus, *de Mens.* p. 92), and his priests were called by a Sabine name Cupenci. (Serv. *ad Aen.* xii. 539.) At Rome he was further connected with the Muses, whence he is called *Musagetes*, and was represented with a lyre, of which there is no trace in Greece. The identity of the Italian with the Greek Heracles is attested not only by the resemblance in the traditions and the mode of worship, but by the distinct belief of the Romans themselves. The Greek colonies had introduced his worship into Italy, and it was thence carried to Rome, into Gaul, Spain, and even Germany. (Tac. *Germ.* 2.) But it is, nevertheless, in the highest degree probable that the Greek mythus was engrafted upon, or supplied the place of that about the Italian Recaranus or Garanus. [GARANUS.]

The works of art in which Heracles was represented were extremely numerous, and of the greatest variety, for he was represented at all the various stages of his life, from the cradle to his death; but whether he appears as a child, a youth, a struggling hero, or as the immortal inhabitant of Olympus, his character is always that of heroic strength and energy. Specimens of every kind are still extant. In the works of the archaic style he appeared as a man with heavy armour (Paus. iii. 15. § 7), but he is usually represented armed with a club, a Scythian bow, and a lion's skin. His head and eyes are small in proportion to the other parts of his body; his hair is short, bristly, and curly, his neck short, fat, and resembling that of a bull; the lower part of his forehead projects, and his expression is grave and serious; his shoulders, arms, breast, and legs display the highest physical strength, and the strong muscles suggest the unceasing and extraordinary exertions by which his life is characterised. The representations of Heracles by Myron and Parrhasius approached nearest to the ideal which was at length produced by Lysippus. The so-called Farnesian Heracles, of which the torso still exists, is the work of Glycon, in imitation of one by Lysippus. It is the finest representation of the hero that has come down to us: he is resting, leaning on his right arm, while the left one is reclining on his head, and the whole figure is a most exquisite combination of peculiar softness with the greatest strength. (Müller, *Handb. der Archäol.* p. 640, &c. 2d edit.; E. A. Hagen, *de Herculis Laboribus Comment. Arch.*, Regiomont. 1827.)

The mythus of Heracles, as it has come down to us, has unquestionably been developed on Grecian soil; his name is Greek, and the substance of the fables also is of genuine Greek growth: the foreign additions which at a later age may have been incorporated with the Greek mythus can easily be recognised and separated from it. It is further clear that real historical elements are interwoven with the fables. The best treatises on the mythus of Heracles are those of Buttmann (*Mythologus*, vol. i. p. 246, &c.), and C. O. Müller (*Dorians*, ii. cc. 11 and 12), both of whom regard the hero as a purely Greek character, though the former considers him as entirely a poetical creation, and the latter believes that the whole mythus arose from the proud consciousness of power which is innate in every man, by means of which he is able to raise himself to an equality with the immortal gods, notwithstanding all the obstacles that may be placed in his way.

Before we conclude, we must add a few remarks respecting the Heracles of the East, and of the Celtic and Germanic nations. The ancients themselves expressly mention several heroes of the name of Heracles, who occur among the principal nations of the ancient world. Diodorus, e.g. (iii. 73, comp. i. 24, v. 64, 76) speaks of three, the most ancient of whom was the Egyptian, a son of Zeus, the second a Cretan, and

one of the Idaean Dactyls, and the third or youngest was Heracles the son of Zeus by Alcmena, who lived shortly before the Trojan war, and to whom the feats of the earlier ones were ascribed. Cicero (*de Nat. Deor.* iii. 16) counts six heroes of this name, and he likewise makes the last and youngest the son of Zeus and Alcmena. Varro (*ap. Serv. ad Aen.* viii. 564) is said to have reckoned up forty-four heroes of this name, while Servius (*l. c.*) assumes only four, viz. the Tirynthian, the Argive, the Theban, and the Libyan Heracles. Herodotus (ii. 42, &c.) tells us that he made inquiries respecting Heracles: the Egyptian he found to be decidedly older than the Greek one; but the Egyptians referred him to Phoenicia as the original source of the traditions. The Egyptian Heracles, who is mentioned by many other writers besides Herodotus and Diodorus, is said to have been called by his Egyptian name Som or Dsom, or, according to others, Chon (Etym. M. *s. v.* Χών), and, according to Pausanias (x. 17. § 2), Maceris. According to Diodorus (i. 24), Som was a son of Amon (Zeus); but Cicero calls him a son of Nilus, while, according to Ptolemaeus Hephaestion, Heracles himself was originally called Nilus. This Egyptian Heracles was placed by the Egyptians in the second of the series of the evolutions of their gods. (Diod. *l. c.*; Herod. ii. 43, 145, iii. 73; Tac. *Ann.* ii. 6.) The Thebans placed him 17,000 years before king Amasis, and, according to Diodorus, 10,000 years before the Trojan war; whereas Macrobius (*Sat.* i. 20) states that he had no beginning at all. The Greek Heracles, according to Diodorus, became the heir of all the feats and exploits of his elder Egyptian namesake. The Egyptian Heracles, however, is also mentioned in the second class of the kings; so that the original divinity, by a process of anthropomorphism, appears as a man, and in this capacity he bears great resemblance to the Greek hero. (Diod. i. 17, 24, iii. 73.) This may, indeed, be a mere reflex of the Greek traditions, but the statement that Osiris, previous to his great expedition, entrusted Heracles with the government of Egypt, seems to be a genuine Egyptian legend. The other stories related about the Egyptian Heracles are of a mysterious nature, and unintelligible, but the great veneration in which he was held is attested by several authorities. (Herod. ii. 113; Diod. v. 76; Tac. *Ann.* ii. 60; Macrob. *Sat.* i. 20.)

Further traces of the worship of Heracles appear in Thasus, where Herodotus (ii. 44) found a temple, said to have been built by the Phoenicians sent out in search of Europa, five generations previous to the time of the Greek Heracles. He was worshipped there principally in the character of a saviour (σωτήρ, Paus. v. 25. § 7, vi. 11. § 2).

The Cretan Heracles, one of the Idaean Dactyls, was believed to have founded the temple of Zeus at Olympia (Paus. v. 13. § 5), but to have originally come from Egypt. (Diod. iv. 18.) The traditions about him resemble those of the Greek Heracles (Diod. v. 76; Paus. ix. 27. § 5); but it is said that he lived at a much earlier period than the Greek hero, and that the latter only imitated him. Eusebius states that his name was Diodas, and Hieronymus makes it Desanaus. He was worshipped with funeral sacrifices, and was regarded as a magician, like other ancient daemones of Crete. (Cic. *de Nat. Deor.* iii. 16; Diod. v. 64.)

In India, also, we find a Heracles, who was called by the unintelligible name Διρσάνης. (Plin. *H. N.* vi. 16, 22; Hesych. *s. v.* Δορσάνης.) The later Greeks believed that he was their own hero, who had visited India, and related that in India he became the father of many sons and daughters by Pandaea, and the ancestral hero of the Indian kings. (Arrian, *Ind.* 8, 9; Diod. ii. 39, xvii. 85, 96; Philostr. *Vit. Apoll.* iii. 46.)

The Phoenician Heracles, whom the Egyptians considered to be more ancient than their own, was probably identical with the Egyptian or Libyan Heracles. See the learned disquisition in Movers (*Die Phoenicier*, p. 415, &c.) He was worshipped in all the Phoenician colonies, such as Carthage and Gades, down to the time of Constantine, and it is said that children were sacrificed to him. (Plin. *H. N.* xxxvi. 5.)

The Celtic and Germanic Heracles has already been noticed above, as the founder of Alesia, Nemausus, and the author of the Celtic race. We become acquainted with him in the accounts of the expedition of the Greek Heracles to Geryones. (Herod. i. 7, ii. 45, 91, 113, iv. 82; Pind. *Ol.* iii. 11, &c.; Tacit. *Germ.* 3, 9.) We must either suppose that the Greek Heracles was identified with native heroes of those northern countries, or that the notions about Heracles had been introduced there from the East. [L. S.]

HERACLES or HERCULES (Ἡρακλῆς), a son of Alexander the Great by Barsine, the daughter of the Persian Artabazus, and widow of the Rhodian Memnon. Though clearly illegitimate, his claims to the throne were put forth in the course of the discussions that arose on the death of Alexander (B. C. 323), according to one account by Nearchus, to another by Meleager. (Curt. x. 6. § 11; Justin. xi. 10, xiii. 2.) But the proposal was received with general disapprobation, and the young prince, who was at the time at Pergamus, where he had been brought up by Barsine, continued to reside there, under his mother's care, apparently forgotten by all the rival candidates for empire, until the year 310, when he was dragged forth from his retirement, and his claim to the sovereignty once more advanced by Polysperchon. The assassination of Roxana and her son by Cassander in the preceding year (B. C. 311) had left Hercules the only surviving representative of the royal house of Macedonia, and Polysperchon skilfully availed himself of this circumstance to gather round his standard all those hostile to Cassander, or who clung to the last remaining shadow of hereditary right. By these means he assembled an army of 20,000 foot and 1000 horse, with which he advanced towards Macedonia. Cassander met him at Trampyae, in the district of Stymphaea, but, alarmed at the disposition which he perceived in his own troops to espouse the cause of a son of Alexander, he would not risk a battle, and entered into secret negotiations with Polysperchon, by which he succeeded in inducing him to put the unhappy youth to death. Polysperchon, accordingly, invited the young prince to a banquet, which he at first declined, as if apprehensive of his fate, but was ultimately induced to accept the invitation, and was strangled immediately after the feast, B. C. 309. (Diod. xx. 20, 28; Justin. xv. 2; Plut. *de fals. Pud.* 4. p. 530; Paus. ix. 7. § 2; Lycophron. *Alex.* v. 800—804; and Tzetz. *ad loc.*) According to Diodorus, he was about seventeen years old when sent for by Polysperchon from Pergamus,

and consequently about eighteen at the time of his death: the statement of Justin that he was only fourteen is certainly erroneous. (See Droysen, *Hellenism.* vol. i. p. 22.) [E. H. B.]

HERACLIA'NUS (Ἡρακλειανός), one of the officers of Honorius. He is first noticed (A. D. 408) as the person who with his own hand put Stilicho to death, and received, as the reward of that service, the office of Comes Africae. Zosimus says that he succeeded Bathanarius, who had married the sister of Stilicho, and whom Honorius put to death; but Tillemont has noticed that, according to the *Chronicon* of Prosper Tiro, Joannes or John was Comes Africae A. D. 408, and was killed by the people. If this notice is correct, Heraclian was the successor, not of Bathanarius, but of Joannes. Orosius, indeed, states that Heraclian was not sent to Africa till A. D. 409, after Attalus had assumed the purple. Heraclian rendered good service to Honorius during the invasion of Italy by Alaric, and the usurpation of Attalus. [ALARICUS; ATTALUS.] He secured the most important posts on the African coast by suitable guards, and laid an embargo on the ships which carried corn from his province to Rome, thereby producing a famine in that city. Attalus, misled by prophecies or jealous of the Visigothic soldiers, who were his chief military support, sent Constans, without any troops, to supersede Heraclian, counting apparently either on the submission of the latter or the revolt of the provincials. He was disappointed: Constans was killed; and those whom Attalus sent with a sum of money to support him appear to have fallen into the hands of Heraclian, who sent to Honorius at Ravenna a seasonable pecuniary supply, derived probably from the captured treasure. Alaric, who saw the importance of obtaining Africa, proposed to send Drumas or Druma with the Visigoths, whom he commanded, to attack Heraclian, but Attalus would not consent, and Alaric, dissatisfied with Attalus, compelled him to resign the purple (A. D. 410). The military force of Heraclian appears to have been trifling, if we may judge from the force which Alaric would have sent against him, and which consisted of only about 500 men. But he had probably secured the fidelity of the provincials, by the wise measure of toleration to the Donatists, which Honorius (at the suggestion, as Baronius thinks, of Heraclian) granted about this time, A. D. 410. When the danger was over, the persecuting spirit revived, and a later edict of the same year, addressed to Heraclian, recalled the liberty which had been granted.

The important services of Heraclian secured for him the honour of the consulship. It is probable that he was only consul designatus for the year 413, and that he never exercised the functions of the office. He appears to have received the notice of his appointment in the earlier part of 412; and the same year, elated with pride, and instigated, as we gather from Orosius, by Sabinus, an intriguing and unquiet man, whom he had raised from some post in his household to be his son-in-law, he revolted against Honorius, and assumed the purple. His first step was to stop the corn ships, as in the revolt of Attalus; his second, to collect ships and troops for the invasion of Italy. An edict of Honorius, dated from Ravenna, Non. Jul., A. D. 412, denounces sentence of death against him and his followers, as public enemies, and enables us to fix the date of his revolt. Gothofredus would, indeed, correct the date of this edict to the next year, but we think without reason. The threatened invasion of Italy did not take place till the next year (A. D. 413). Heraclian had a great force with him, though the numbers are differently stated. The enterprise failed; but the particulars of the failure are variously stated. According to Orosius and Marcellinus, he landed in Italy, and was marching toward Rome, when, alarmed by the approach of Count Marinus, who was sent against him, he forsook his army, and fled to Carthage, where he was immediately put to death. According to Idatius, he was defeated at Utriculum (Ocriculum, in Umbria, between Rome and Ravenna?), in a battle in which 50,000 men fell; and, fleeing into Africa, was put to death in the temple of Memoria, at Carthage, by executioners sent by Honorius. Possibly the battle was fought by his army when deserted by their leader. Sabinus, son-in-law of Heraclian, fled to Constantinople; but, being sent back after a time, was condemned to banishment.

The name of Heraclian does not appear in the Fasti Consulares, an edict of Honorius having declared the consulship defiled by him, and abolished his name and memory; but it is probable that Prosper Tiro is correct in making him colleague (or intended colleague) of Lucianus or Lucius, who appears in the Fasti as sole consul for A. D. 413. (Zosim. v. 37, vi. 7—11; Sozomen, *H. E.* ix. 8; Philostorg. *H. E.* xii. 6; Oros. vii. 29, 42; Idatius, *Chron.* and *Fasti;* Marcellin. *Chron.;* Prosper Aquit. *Chron.;* Prosper Tiro, *Chron.;* Olympiod. apud Phot. *Bibl.* Cod. 80; Cod. Theod. 9. tit. 40. § 21; 15. tit. 14. § 13; 16. tit. 5. § 51; Gothofred. *Prosop. Cod. Theodos.;* Tillemont, *Hist. des Emp.* vol. v.; Gibbon, c. 30, 31.) [J. C. M.]

HERACLIA'NUS (Ἡρακλειανός), bishop of Chalcedon, an ecclesiastical writer of uncertain date. He wrote a work against the Manichaeans, in twenty books, Κατὰ Μανιχαίων ἐν βιβλίοις κ'. Photius, from whom alone we learn any thing of the work and its author, describes it as written in a concise and elevated, yet perspicuous, style. It was addressed to one Achillius (Ἀχίλλιος), at whose request it was written; and was designed to refute the so-called Gospel (εὐαγγέλιον) of the Manichaeans, and the Γιγάντειος Βίβλος, and the Θησαυροί, works of note among the members of that sect. (Phot. *Bibl.* Codd. 85, 231; Cave, *Hist. Litt.* vol. i. p. 551, ed. Oxon. 1740-43; Fabric. *Bibl. Gr.* vol. x. p. 705.) [J. C. M.]

HERACLIA'NUS (Ἡρακλειανός), a physician of Alexandria, under whom Galen studied anatomy, about A. D. 156. (Galen, *Comment. in Hippocr.* "*De Nat. Hom.*" ii. 6, vol. xv. p. 136.) [W.A.G.]

HERA'CLIUS, the son of Hiero, was a noble and opulent citizen of Syracuse. Heraclius, before the praetorship of C. Verres, in B. C. 73—71, one of the wealthiest, became, through his exactions and oppression, one of the poorest men in Sicily. (Cic. *in Verr.* ii. 14.) The family, at least the namesakes of Heraclius, suffered equally from Verres. Another Heraclius of Syracuse he stripped of his property (iv. 61). Heraclius of Segesta he put to death (v. 43); and Heraclius of Amestratus (iii. 39), and another of Centuripini, appeared in evidence against him in B. C. 70 (ii. 27). [W.B.D.]

HERA'CLIUS (Ἡράκλειος), a cynic philosopher, against whom the emperor Julian composed an harangue. Suidas calls him Heracleitus (Ἡράκλειτος). (Julian, *Orat.* vii.; Suidas, *s. v.* Ἰουλι-

avós; Fabric. *Bibl. Gr.* vol. ii. p. 626, iii. p. 519, vi. p. 727.) [J. C. M.]

HERA'CLIUS (Ἡράκλειος), a Roman emperor of the East, reigned from A. D. 610 to 641. The character of this extraordinary man is a problem; his reign, signalised by both splendid victories and awful defeats, is the last epoch of ancient Roman grandeur: he crushed Persia, the hereditary enemy of Rome, and he vainly opposed his sword to the rise and progress of another enemy, whose followers achieved their prophet's prediction, the extermination of the Roman empire in the East.

Heraclius was the son of Heraclius the elder, exarch or governor-general of Africa, who was renowned for his victories over the Persians, and who was descended from another Heraclius, of Edessa, who wrested the province of Tripolitana from the Vandals during the reign of the emperor Leo the Great. Heraclius the younger, the subject of this notice, was born in Cappadocia, about A. D. 575. We know little of his earlier life, but we must suppose that he showed himself worthy of his ancestors, since in A. D. 610, his father destined him to put an end to the insupportable tyranny of the emperor Phocas. This prince, the assassin of the emperor Mauritius, whose throne he had usurped, committed such unheard-of cruelties, and misgoverned the empire in so frightful a manner, that conspiracies were formed in all the provinces to deprive him of his ill-gotten crown. The principal conspirator was Crispus, the son-in-law of Phocas, who urged Heraclius the elder to join him in the undertaking. During two years the prudent exarch declined rising in open rebellion, but he manifested his hostile intentions by prohibiting the export of corn from Africa and Egypt into Constantinople, thus creating discontent among the inhabitants of the capital, who depended almost entirely upon the harvests of Africa. He then withheld from the imperial treasury the revenue of his province, and at last promised open assistance to Crispus, who had offered him the imperial crown. This, however, the exarch declined, alleging his advanced age. In his stead he sent his son Heraclius with a fleet, and Nicetas, the son of his brother, and his lieutenant, Gregorius or Gregoras, with an army, with which they were to proceed through Egypt, Syria, and Asia Minor. They started from Carthage in the autumn of A. D. 610. There is a strange story that the one who should first arrive at Constantinople should be emperor. But a fleet requires only twelve days or a fortnight to sail from Africa to the Bosporus, and no army can march from Carthage to Constantinople in less than three months. When Heraclius with his fleet appeared off Constantinople, Crispus rose in revolt; Heraclius forced the entrance of the Golden Horn; and the emperor, abandoned by his mercenaries, hid himself in his palace. The ignominious death, which Phocas suffered from the infuriated mob, is related in the life of that emperor [PHOCAS]. When Phocas was conducted before Heraclius, "Is it thus, wretch," exclaimed the victor, "that thou misgovernest the empire?" "Govern it better," was the sturdy answer; and Heraclius, in a fit of vulgar passion, knocked the royal captive down with his fist, and trampled upon him with his feet.

Constantinople was then agitated by two factions, the blue and the green. The green saluted Heraclius as emperor; the greater part of the population followed their example; and whatever might have been the secret designs of Crispus, he had no chance of prevailing upon the people while a conqueror filled their souls with admiration and gratitude. No enmity, however, arose between Heraclius and Crispus, who was rewarded with riches and honours, and entrusted with the supreme command against the Persians. Nicetas, of course, arrived long after the downfal of the tyrant; but as he could not traverse so many provinces without preparing the people for the revolution, he received his share, likewise, in the favours of the new emperor, with whom he continued to live in the most intimate friendship.

The Eastern empire was then in a miserable condition. Torn to pieces by political factions, attacked and ravaged in all quarters by barbarous and implacable enemies, its ruin was imminent, and a great monarch only could prevent its downfal. Heraclius was a great man, and yet he accomplished nothing. He had certainly great defects: his love of pleasure was unbounded, but his virtues were still greater; yet we search in vain for a single powerful exertion to extricate himself and his subjects from their awful position. This seems strange and wholly unaccountable; but when we call to mind his heroic exploits in a subsequent part of his reign, we have every reason for believing that he could not act vigorously on account of the circumstances in which he was placed, and therefore we are not justified in condemning his inactivity.

The following was the state of the empire: the European provinces between the Bosporus and the Danube were laid waste by the Bulgarians, Slavonians, and especially the Avars, who, in 619, overran and plundered all the country as far as Constantinople. Heraclius tried all the means within his power to persuade them to retreat; and having at last found their king disposed to return to his native wildernesses, he went into his camp, which was pitched in the neighbourhood of Constantinople, for the purpose of concluding a definite truce through a personal interview. The barbarian having pledged his word to refrain from all hostilities, the gates of Constantinople were left open, and a motley crowd of soldiers, citizens, and women left the town to witness the interview. No sooner had Heraclius entered the camp of the Avars, than he was suddenly surrounded by their horsemen, who sabred his escort, and would have made him a prisoner but for the swiftness of his horse. He succeeded in reaching the town, but the immense crowd of spectators were less fortunate. Many of them were unmercifully slain, others trampled down by the horses, and such was the flight and the eagerness of the pursuit, that the gates were closed before the last of the fugitives were in safety, as there was the greatest danger lest the pursuers should enter the town together with the flying Greeks, and make themselves masters of the capital. The barbarian then withdrew, with 250,000 prisoners, into his kingdom beyond the Danube. As the part of Illyricum between the Haemus, the Danube, the Adriatic sea, and the frontier of Italy was laid waste and most of its inhabitants slain or carried off, Heraclius allotted it to the Servians and Croates, with a view of making them serve as a barrier against the Avars, and those nations have ever since continued to live in that part of Europe. In Italy the ex-

archate was exposed to the attacks of the Lombards and some Slavonian tribes: the latter conquered Istria, where they still continue to dwell. In Spain and on the opposite coast of Africa, part of the Greek dominions was conquered by the West-Gothic king, Sisibut, in 616, and the remaining part by king Suinthila, in 624. These calamities, however, were trifling in comparison with those inflicted upon the empire by the inroads and conquests of the Persians. The war which broke out in A. D. 603 between the emperor Phocas and the Persian king Chosroës or Khosrew II., was still raging, and to the conquest of Mesopotamia and parts of Arminia, the king added, in the beginning of the reign of Heraclius, all Syria and Palaestine. Sarbar, the Persian general, conquered and pillaged Jerusalem in A. D. 615, and sent the holy lance, as his noblest trophy, to his master at Ctesiphon. In A. D. 616, Sarbar took and plundered Alexandria, conquered Egypt, and penetrated as far as Abyssinia; the export of corn from Egypt to Constantinople was interrupted, and famine soon began to increase the sufferings of the capital. Having been urged by a Greek officer to abandon Egypt as a country of which the Persians could only keep transient possession, the proud victor pointed out a lofty column in Alexandria, and said, "I shall leave Egypt after you have swallowed that column!" During this year, another Persian army overran Asia Minor, laid siege to Chalcedon, opposite Constantinople, and took it, in A. D. 616. The Greeks, however, reconquered it a few years afterwards. Heraclius made an attempt to enter into negotiations with Chosroës, but his ambassadors were thrown into prison, where they were afterwards put to death. It seems that Heraclius remained unshaken in the midst of all these tempests: he kept his eye upon Persia; he organised and increased his means, and when at last the time was come when he thought himself able to keep the field, he took the command of his troops in person, against the persuasion of his courtiers, and astonished the world by a series of campaigns worthy of comparison with those of the most consummate generals of all times. "Since the days of Scipio and Hannibal," says Gibbon, "no bolder enterprise has been attempted than that which Heraclius achieved for the deliverance of the empire."

Heraclius spent a whole year in disciplining a host of Greeks and barbarians into a compact army. In 622 he embarked them on vessels lying in the Bosporus, and made sail for Cilicia. He pitched his camp in the plain of Issus, and occupied the Pylae Ciliciae and the other passes of the Taurus and Anti-Taurus that lead into the plain round the corner of the gulf of Iskénderun, between Mount Taurus and Mount Amanus. He was soon surrounded by a Persian army, but defeated it in a decisive battle, and, in spite of repeated attacks, fought his way across the Taurus and Anti-Taurus into the province of Pontus. There his army took up its winter-quarters. He himself returned to Constantinople, and in the spring of 623 sailed with another army, small but select, to Trebizond. This campaign and those of the following years led to great results: the campaign of 624, however, is full of obscurities. Heraclius crossed Armenia, and soon was in sight of Gandzaca, now Tauris, which yielded to him after a short siege, Chosroës being unable or unwilling to defend it, although he was in the neighbourhood with 40,000 veteran soldiers. Thence the emperor marched into the Caucasian countries, destroying some of the most famous temples of the Magi, on his way through Albania (Dághestán), along the Caspian Sea. His motive in approaching the Caucasus was probably to put himself into communication with Ziebel, the khan of the Khazars, with whom he afterwards concluded a very advantageous alliance. The Khazars were masters of the steppes north of the Caucasus as far as the Don and the Ural. Joined by the Colchians and other Caucasian nations, he directed his attacks against the northern part of Media, and he penetrated probably as far, and perhaps beyond, the present Persian capital, Ispahan. He then returned to the Caucasus, but before taking up his winter-quarters, he was attacked by the main army of the Persians commanded by Chosroës in person, who, however, suffered a total defeat. Having been informed that Chosroës meditated another expedition against Constantinople, which would be commanded by Sarbar, Heraclius descended, in 625, into Mesopotamia, and from thence went into Cilicia in order to fall upon the rear of the Persians, if Sarbar should venture to penetrate into Asia Minor with a Greek army at his back. In order to drive the emperor before him, Sarbar attacked him on the river Sarus, now Síhún. A terrible conflict took place; the Persians were routed with great slaughter, and Heraclius gained the entire devotion of his soldiers, not only for having led them to a decisive victory, but also for the most splendid proofs of personal courage: on the bridge of the Sarus he slew a giant-like Persian, whom nobody dared to meet in single combat. Sarbar hurried into Persia, and Heraclius once more marched into Pontus. During this year Chosroës concluded an alliance with the Avars: they had been on friendly terms with the emperor since the year 620, but they now listened to the proposals of the Persian, and in 626 they descended into Thrace, laying siege to Constantinople, while Sarbar with a powerful army advanced from Persia, and took up his former quarters on the Asiatic shore of the Bosporus. Heraclius was then encamped on the lower Halys. Every body expected he would fly to the relief of his capital; but he did just the contrary. He despatched his son Theodore with an army against Sais, the lieutenant of Chosroës, who invaded Mesopotamia, and he himself, with the main body, took up a position in the Caucasus, taking no notice of Sarbar and the Avars. His plan was admirable, and crowned with complete success. In the Caucasus he was joined by the khan Ziebel, with whom he had just concluded an offensive and defensive alliance, and who now hastened to his assistance with a powerful army of Khazars. The khan with his main army invaded Media; Heraclius, with his Greeks and 50,000 Khazarian auxiliaries, attacked Assyria; and Constantinople stood firmly against its assailants. As neither of the besiegers had ships, they could not effect a junction, and thus the Avars withdrew, after having sustained several severe defeats, and Sarbar amused himself with besieging Chalcedon, thus running the risk of being cut off from Persia: for in the following year, 627, Heraclius made an irresistible attack against the very heart of the Persian empire. He crossed the Great Zab, and encamped on the ruins of Nineveh. Rhazates, the Persian general, took up a fortified position

near the junction of the Little Zab and the Tigris. There he was attacked and routed by the emperor, in the month of December, 627, and an immense booty remained in the hands of the victors. A few days afterwards Heraclius took Dastagerd or Artemita, not far from Ctesiphon, which was the favourite residence of Chosroës, and the numerous palaces of the king in the neighbourhood of that town were likewise taken and plundered. The booty was so great as to baffle description, though we must not believe the Arabic historians when they say that in the treasury of Dastagerd the king used annually to deposit the greater part of the income of the empire, which amounted to two hundred millions of pounds sterling, and that the Greek emperor found in the treasury a thousand chests full of diamonds and other precious stones. Chosroës fled to Seleuceia, and thence into the interior of Persia. The only army left to him was that of Sarbar, and he sent messengers to Chalcedon to urge his immediate return. The messengers were intercepted, but Heraclius ordered them to be released, taking care, however, to substitute another letter for that written by the king, in which it was said that the king was victorious on all sides, and that Sarbar might continue the siege of Chalcedon.

The protracted absence of Sarbar in such a critical moment was certain proof of high treason in the eyes of the Persian king, and a confident officer was despatched into the camp of Chalcedon, bearing an order to the second in command, directing him to kill Sarbar. The despatch fell into Sarbar's hands: he inserted after his name those of four hundred of the principal officers, who seeing their lives in danger, agreed with the proposition of their commander to conclude a separate peace with the Greeks. Deprived of his only army and his best general, Chosroës was unable to oppose resistance to a new attack of Heraclius upon the heart of Persia. He fled to the East, abandoning the West to the victorious Greeks; but the loyalty of his subjects ceased with his victories, and Chosroës became the victim of a rebellion headed by his own son, Siroes, by whom he was put to death in the month of February, A. D. 628. In the following month of March a peace was concluded between Heraclius and Siroes, in consequence of which the ancient limits of the two empires were restored, and the holy cross was given back to the Christians. It was presented to the holy sepulchre by Heraclius himself in A. D. 629. Previous to this, however, the emperor celebrated his victories by a triumphal entrance into Constantinople: the blessings of his subjects followed him wherever he went, and his fame spread over the world from Europe to the remotest corners of India. Ambassadors from that country, from the Frankish king, Dagobert, and many other eastern and western princes, came to Constantinople to congratulate the emperor on his having overthrown the hereditary enemy of the Roman empire.

The glory acquired by Heraclius was of short duration. The provinces reconquered from the Persians he was deprived of for ever by the Arabs. Our space does not allow us to give more than a short sketch of the long and bloody war that gave a new religion and a new master to the East.

On his way to Jerusalem in A. D. 629, Heraclius received at Edessa an ambassador of Mohammed, who summoned the emperor to adopt the new religion. In spite of this insult the emperor condescended to conclude a treaty of friendship with the prophet. A small town, however, on the frontier of Syria was plundered by some Arabs, and this trifling circumstance was the signal of a general war, which Mohammed feared all the less as the Greek empire was exhausted through the long wars with the Persians. The war was continued by Mohammed's successors, Abubekr and Omar; and before Heraclius died, Syria, Palaestine, and Jerusalem, Mesopotamia and Egypt, were annexed to the dominion of the Khalifs. Heraclius did not command his armies, as he had done with so much success against Chosroës, but spent his days in pleasures and theological controversies in his palace at Constantinople. The motives of his inactivity are unknown to us, and we are inclined to ascribe the misfortunes of the last ten years of his reign to bodily sufferings and debility, the consequence of his numerous campaigns and of the many wounds which he had received in his daring exploits, rather than to some mental derangement, or to that sort of character which has been given him by modern historians, who represent him as possessing a mixture of energy and laziness of such an extraordinary description as to be hardly consistent with the organisation of the human mind. So long as there is no positive evidence of the most unequivocal character, no man, and still less a great man, ought to be declared either a madman or a fool. Heraclius died on the 11th of March (February), A. D. 641, and was succeeded by his eldest son, Heraclius, called Constantine III., whom he had by his first wife, Eudoxia: he left another son, Heracleonas, by his second wife, Martina. A colossal statue of Heraclius was shown at Barletto in Apulia so late as the end of the fifteenth century. (Theophan. p. 250, &c., ed. Paris; Nicephor. p. 4, &c., ed. Paris; Cedrenus, p. 407, ed. Paris; *Chronicon Alexandrinum;* Zonar. vol. ii. p. 82, &c., ed. Paris; Manasses, p. 75, &c.; Glycas, p. 270, &c., ed. Paris.) [W. P.]

HERA'CLIUS II. [CONSTANTINUS III.]

HE'RACON (Ἡράκων), an officer in the service of Alexander, who, together with Cleander and Sitalces, succeeded to the command of the army in Media, which had previously been under the orders of Parmenion, when the latter was put to death by order of Alexander, B. C. 330. In common with many others of the Macedonian governors, he permitted himself many excesses during the absence of Alexander in the remote provinces of the East: among others he plundered a temple at Susa, noted for its wealth, on which charge he was put to death by Alexander after his return from India, B. C. 325. (Arrian, *Anab.* vi. 27. §§ 8, 12; Curt. x. 1.) [E. H. B.]

HERA'GORAS (Ἡραγόρας), a Greek historian of uncertain date. A work of his, called Μεγαρικά, is quoted by Eudocia (p. 440), and by the scholiast on Apollonius Rhodius (i. 211), who calls him Hesagoras. [E. E.]

HERAS (Ἥρας), a physician of Cappadocia, who lived after Heracleides of Tarentum (Galen, *De Compos. Medicam. sec. Gen.* v. 6, vol. xiii. p. 812), and before Andromachus (Galen, *De Compos. Medicam. sec. Loc.* vi. 9, vol. xii. p. 989), and therefore probably in the first century B. C. He wrote some works on pharmacy, which are very frequently quoted by Galen, but of which nothing but a few fragments remain. His prescriptions are

quoted also by other ancient medical writers, and he may perhaps be the physician mentioned by Martial (*Epigr.* vi. 78. 3). See C. G. Kühn, *Additam. ad Elench. Medic. Vet. a J. A. Fabric. in "Bibl. Graeca" exhibitum.* [W. A. G.]

HE'RCULES. [HERACLES.]

HERCU'LIUS (Ἑρκούλιος), praefectus praetorio Illyrici, A. D. 408—412, is probably the Herculius to whom one of the letters of Chrysostom is addressed. It is in answer to a letter from Herculius to Chrysostom, and expresses Chrysostom's appreciation of the affection of Herculius for him, which was "known by all the city," i. e. of Constantinople. The letter was written during Chrysostom's exile, A. D. 404—407. (Chrysostom, *Opera*, vol. iii. p. 859, ed. Paris, 1834, &c.; Cod. Theod. 11. tit. 17. § 4; tit. 22. § 5; 12. tit. 1. § 172; 15. tit. 1. § 49.) [J. C. M.]

HERCU'LIUS MAXIMIA'NUS. [MAXIMIANUS.]

HERCYNA (Ἕρκυνα), a divinity of the lower world, respecting whom the following tradition is related. She was a daughter of Trophonius, and once while she was playing with Cora, the daughter of Demeter in the grove of Trophonius, near Lebadeia in Boeotia, she let a goose fly away, which she carried in her hand. The bird flew into a cave, and concealed itself under a block of stone. When Cora pulled the bird forth from its hiding place, a well gushed forth from under the stone, which was called Hercyna. On the bank of the rivulet a temple was afterwards erected, with the statue of a maiden carrying a goose in her hand; and in the cave there were two statues with staves surrounded by serpents, Trophonius and Hercyna, resembling the statues of Asclepius and Hygeia. (Paus. ix. 39. § 2.) Hercyna founded the worship of Demeter at Lebadeia, who hence received the surname of Hercyna. (Lycoph. 153, with the note of Tzetzes.) Hercyna was worshipped at Lebadeia in common with Zeus, and sacrifices were offered to both in common. (Liv. xlv. 27.) [L. S.]

HERDO'NIUS, AP'PIUS, a Sabine chieftain, who, in B. C. 460, during the disturbances that preceded the Terentilian law at Rome, with a band of outlaws and slaves, made himself master of the capitol. The enterprise was so well planned and conducted, that the first intimation of it to the people of Rome was the war-shout and trumpets of the invaders from the summit of the capitoline hill. Herdonius was most probably in league with a section of the patrician party, and especially with the Fabian house, one of whose members, Kaeso Fabius, had recently been exiled for his violence in the comitia. Without some connivance within the city, the exploit of Herdonius seems incredible. At the head of at least 4000 men (Liv. iii. 15; Dionys. x. 14), he dropped down the Tiber, passed unhailed under the walls of Rome, and through the Carmental gate, which, although from a religious feeling (Liv. ii. 49; Ov. *Fasti*, ii. 201), it was always open, was certainly not usually unguarded, and ascended the clivus capitolinus by a peopled street, the vicus jugalis. Herdonius proclaimed freedom to slaves who should join him, abolition of debts, and defence of the plebs from their oppressors. But his offers attracted neither bond nor free man, and his demand that the exiles should be recalled was equally disregarded. His success indeed was confined to the capture of the citadel. On the fourth day from his entry the capitol was re-taken, and Herdonius and nearly all his followers were slain, after a desperate and protracted resistance. (Liv. iii. 15—19; Dionys. x. 14—17.) The exploit of Herdonius, although much misrepresented by both Livy and Dionysius, and probably by the annalists whom they consulted, throws considerable light on the political history of Rome in the first century of the republic. It is amply narrated by Niebuhr (*Hist. of Rome*, vol. ii. pp. 293—296), and analysed by Arnold (*Hist. of Rome*, vol. i. c. xi. note 11.) [W. B. D.]

HERDO'NIUS, TURNUS, of Aricia in Latium, having inveighed against the arrogance of Tarquin the Proud, and warned his countrymen against putting trust in him, Tarquin accused him of plotting his death. Witnesses were suborned, and weapons were conveyed by treacherous slaves into the house where Herdonius lodged. His guilt was therefore inferred, and Herdonius was condemned by the great assembly of the Latins, and drowned in the Aqua Ferentina. (Liv. i. 50, 51; Dionys. iv. 45—48.) The latter historian relates the story with some differences, and makes Herdonius a native of Corioli. [W. B. D.]

HE'REAS (Ἡρέας), an historical writer, a native of Megara, quoted by Plutarch (*Thes.* 20, 32, *Sol.* 10.) [C. P. M.]

HERENNIA ETRUSCILLA. [ETRUSCILLA.]

HEREN'NIA GENS, originally Samnite (Liv. ix. 3; Appian, *Samnit.* 4. § 3), and by the Samnite invasion established in Campania (Liv. iv, 37, vii. 38, xxxix. 13), became at a later period a plebeian house at Rome. (Cic. *Brut.* 45, *ad Att.* i. 18, 19; Sall. *Hist.* ii. *ap. Gell.* x. 20; Liv. xxiii. 43.) The Herennii were a family of rank in Italy. They were the hereditary patrons of the Marii. (Plut. *Mar.* 5.) Herennius was a leading senator of Nola in Campania (Liv. xxiii. 43); and M. Herennius was decurio of Pompeii about B. C. 63. (Plin. *H. N.* ii. 51.) From a coin (see below), from the cognomen Siculus (Val. Max. ix. 12. § 6), and the settlement of an Herennius at Leptis as a merchant (Cic. *in Verr.* i. 5, v. 59), one branch at least of the family seems to have been engaged in commerce (Macrob. *Sat.* iii. 6; Serv. *ad Aen.* viii. 363), especially in the Sicilian and African trade, and in the purchase and exportation of the silphium — *ferula Tingitana* — (Sprengel, *Rei Herbar.* p. 84), from Cyrene. (Plin. *H. N.* xix. 3.) The Herennii appear for the first time in the Fasti, B. C. 93. Under the empire they held various provincial and military offices (Joseph. *Antiq.* xviii. 16; Tac. *Hist.* iv. 19; Dion Cass. lxvii. 13; Plin. *Ep.* vii. 33); and the wife of the Emperor Decius (A. D. 249) was Herennia Etruscilla. [ETRUSCILLA; ETRUSCUS.] The cognomens which occur under the republic are BALBUS, BASSUS, CERRINIUS, PONTIUS, and SICULUS. As the surnames of Balbus, Bassus, and Cerrinius, have been omitted under these names, they are placed under the gentile name.

For the cognomens under the empire, see the alphabetical list on p. 408.

In the Herennian, as in other families of Sabellian origin, a peculiarity in the system of names is to be noted. To the family or paternal name was added that of the mother or wife. Thus the son of Cerrinius and Minia Paculla (Liv. xxxix. 13) is Minius Cerrinius, who, by marriage with an Herennia, becomes Herennius Cerrinius. The son

of the emperor Decius and Herennia Etruscilla was styled Herennius Etruscus Messius Decius. There was both assumption and deposition of names in this system. Thus Minius Cerrinius dropped the former of his appellations when he took that of Herennius. (Comp. Göttling, *Staatsverfassung der Röm.* p. 5, &c.) [W. B. D.]

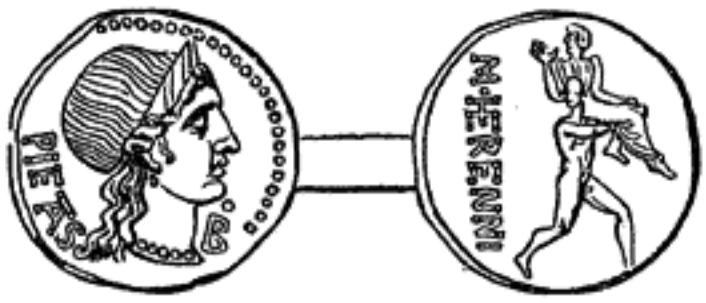

COIN OF HERENNIA GENS.

The preceding coin, which represents on the obverse a female head, with the legend PIETAS, and on the reverse a son carrying his father in his arms, has reference to the celebrated act of filial affection of two brothers of Catana, who carried off their aged parents in the midst of an eruption of Mount Aetna. (Comp. Claudian, *Idyll.* 7; Eckhel, vol. i. p. 203, vol. v. p. 224.)

HERE'NNIUS. 1. C. HERENNIUS, was, according to some annalists, one of three commissioners for assigning lands to the Latin colony at Placentia, in B. C. 218. An insurrection of the Boian Gauls compelled Herennius and his colleagues to take refuge in Mutina. (Liv. xxi. 25.) According to Polybius (iii. 40), the commissioners fell into the hands of the insurgents.

2. HERENNIUS BASSUS, was one of the principal citizens of Nola in Campania. The ruling order in Nola was Sabellian (Liv. ix. 28; Strab. v. p. 249); but from its zealous emulation of Cumae and Neapolis, Nola was almost a Greek city (Dionys. XV. 5. *fragm.* Mai), and thence may have proceeded its staunch preference of a Roman to a Carthaginian alliance: for Herennius was the spokesman of his fellow-citizens when, in B. C. 215, they rejected Hanno's proposals to revolt to Hannibal. (Liv. xxiii. 43.)

3. HERENNIUS CERRINIUS, was the son of Paculla Minia, a Campanian woman, who lived at Rome. Paculla was the arch-priestess, and Herennius one of the chief hierophants of the Bacchanalia in that city, B. C. 186. (Liv. xxxix. 13, 19.) It is probable that the son of Paculla became an Herennius by marriage with Herennia, according to the Sabellian practice of annexing the wife's name to the paternal or family appellation. (See HERENNIA GENS and Göttling, *Staatsverfassung der Röm.* p. 5.)

4. M. OCTAVIUS HERENNIUS, was originally a flute-player, but afterwards engaged in trade, and throve so well that he dedicated to Hercules a tenth of his gains. Once, while sailing with his wares, Herennius was attacked by pirates, but he beat them off valiantly, and saved his liberty and cargo. Then Hercules showed Herennius in a dream that it was he who had given him strength in his need. So, when he came back to Rome, Herennius besought the senate for a piece of ground, whereon he built a chapel to Hercules, and placed in it an image of the god, and wrote underneath the image "Herculi Victori," in token of his deliverance from the pirates. The chapel stood near the Porta Trigemina, at the foot of the Aventine. The story of its foundation is probably a temple legend. (Masurius Sabinus, *Memorial.* ii. *ap. Macrob. Sat.* iii. 6; Serv. *ad Aen.* viii. 363.) The latter, indeed, calls the pious merchant M. Octavius Eserninus, but his version of the story is substantially the same with that in Macrobius.

5. C. HERENNIUS, was the hereditary patron of the Marii, and possessed probably a patrimonial estate near Arpinum. When C. Marius the elder, about B. C. 115, was impeached for bribery at his praetorian comitia, Herennius was cited, but refused to give evidence against him, alleging that it was unlawful for a patron to injure his client. (Plut. *Mar.* 5.)

6. M. HERENNIUS, was consul in B. C. 93. (Fast.; Obseq. 112.) Although a plebeian and an indifferent orator, he carried his election against the high-born and eloquent L. Marcius Philippus. (Cic. *Brut.* 45, *pro Muren.* 17.) Pliny (*H. N.* 19, 3) mentions the consulate of Herennius as remarkable for the quantity of Cyrenaic silphium—*ferula Tingitana* (Sprengel, *Rei Herbar.* p. 84.), then brought to Rome. This costly drug was worth a silver denarius the pound; and the mercantile connections of the Herennii in Africa may have caused this unusual supply.

7. C. HERENNIUS, was tribune of the plebs in B. C. 80, and opposed a rogatio of L. Sulla, the dictator, for recalling Cn. Pompey from Africa. (Sall. *Hist.* ii. *ap. Gell.* x. 20; comp. Plut. *Pomp.* 13.) After the death of Sulla, this Herennius probably joined Sertorius in Spain, B. C. 76—72: since a legatus of that name was defeated and slain by Pompey near Valentia. (Plut. *Pomp.* 18; Zonar. x. 2; Sall. *Hist.* iii. *fragm.* p. 215. ed. Gerlach. min.) Whether C. Herennius, a senator, convicted (before B. C. 69) of peculation (Cic. *in Verr.* i. 13. § 39), were the same person, is uncertain.

8. T. HERENNIUS, a banker at Leptis in Africa, whom C. Verres, while praetor in Sicily, B. C. 73—71, put to death, although his character and innocence were attested by more than a hundred Roman citizens resident at Syracuse. (Cic. *in Verr.* i. 5, v. 59.)

9. C. HERENNIUS, to whom the treatise on rhetoric—*Rhetoricorum ad C. Herennium Libri IV.*—is addressed, cannot be identified with any of the preceding or following Herennii (*ad Herenn.* i. 1, ii. 1, iv. 1, 56). Respecting this work, see CICERO, p. 726, &c.

10. M. HERENNIUS, decurio of Pompeii, about B. C. 63. Shortly before the conspiracy of Catiline, Herennius was killed by lightning from a cloudless sky. This was accounted a prodigy in augural law, and the death of Herennius was reckoned among the portents which announced the danger of Rome from treason. (Plin. *H. N.* ii. 51.)

11. C. HERENNIUS, son of Sext. Herennius (Cic. *ad Att.* i. 18), was tribune of the plebs in B. C. 59, when he zealously seconded P. Clodius [CLAUDIUS, No. 40] in his efforts to pass by adoption into a plebeian family. [FONTEIUS, No. 6.] (Cic. *ad Att.* i. 18, 19.)

12. L. HERENNIUS, a friend of Cicero, who seconded L. Atratinus [ATRATINUS, No. 7] in his accusation of M. Caelius Rufus, B. C. 56. (Cic. *pro Cael.* 11.)

13. L. HERENNIUS BALBUS, demanded that the slaves (*familia*) of Milo and Fausta his wife should be submitted to the torture, in order to elicit their

evidence respecting the murder of P. Clodius on the 20th of January, B.C. 52. (Ascon. *in Cic. Milonian.* p. 35. Orelli.)

14. HERENNIUS, a young man of profligate habits, whom Augustus expelled from the army. When the order was issued, he asked, "How shall I present myself at home? What can I say to my father?" "Tell him," replied Augustus, "that you did not like *me*." Herennius had been scarred on the forehead by a stone, and boasted of it as an honourable wound. But Augustus counselled him: "Herennius, next time you run away, do not look behind you." (Macrob. *Sat.* ii. 4.)

15. M. HERENNIUS, M. f. PICENS, was consul suffectus in the last two months of B.C. 34. The cognomen PICENS is doubtful. As Picenum was a Sabellian district, Picens may indicate a branch of the Herennia Gens settled therein. [W. B. D.]

16. HERE'NNIUS CA'PITO, was procurator of Iamnia, near the coast of Palestine. He arrested Herodes Agrippa [AGRIPPA, HERODES, 1.] for a debt to the imperial treasury, and reported his defalcation and consequent flight to the emperor Tiberius, A.D. 35—6. (Joseph. *Antiq.* xviii. 6. § 3, 4.) [W. B. D.]

HERE'NNIUS ETRUSCUS. [ETRUSCUS.]

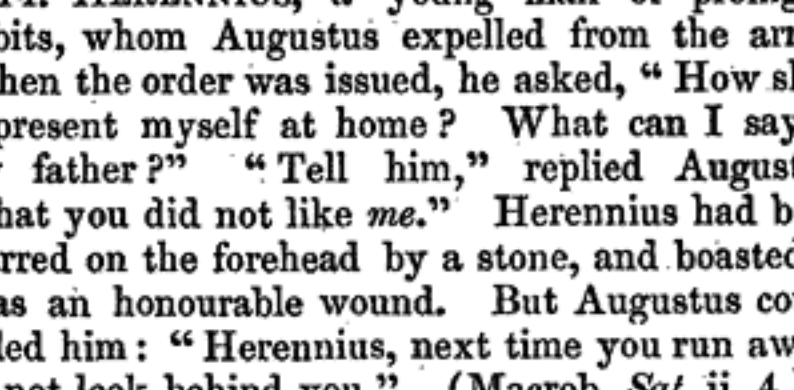

COIN OF HERENNIUS ETRUSCUS.

HERE'NNIUS GALLUS. [GALLUS.]

HERE'NNIUS MACER. [MACER.]

HERE'NNIUS MODESTI'NUS. [MODESTINUS.]

HERE'NNIUS PO'LLIO. [POLLIO.]

HERE'NNIUS PO'NTIUS. [PONTIUS.]

HERE'NNIUS SENE'CIO. [SENECIO.]

HERE'NNIUS SEVE'RUS. [SEVERUS.]

HERE'NNIUS SI'CULUS. [SICULUS.]

HERILLUS (Ἥριλλος), of Carthage, a Stoic philosopher, was the disciple of Zeno of Cittium. He did not, however, confine himself to the opinions of his master, but held some doctrines directly opposed to them. He held that the chief good consisted in knowledge (ἐπιστήμη). This notion is often attacked by Cicero, who in two places speaks of his tenets as "jamdiu fracta et exstincta," and as "jampridem explosa." He wrote some books, which, according to Diogenes, were short, but full of force. Their titles were Περὶ ἀσκήσεως, Περὶ παθῶν, Περὶ ὑπολήψεως, Νομοθέτης, Μαιευτικός, Ἀντιφέρων διδάσκαλος, Διασκευάζων, Εὐθύνων, Ἑρμῆς, Μήδεια, Δίαλογοι, Θέσεις ἠθικαί. Cleanthes wrote against him. (Diog. Laërt. vii. 165, 166, 174; Cic. *Acad.* ii. 42, *de Fin.* ii. 11, 13, iv. 14, 15, v. 8. 25, *de Offic.* i. 2, *de Orat.* iii. 17; Brucker, *Hist. Philos.* vol. i. p. 971; Ritter, *Gesch. d. Philos.* vol. iii. p. 508; Fabric. *Bibl. Graec.* vol. iii. p. 564; Krug, *Herilli de summo Bono Sententia explosa non explodenda*, in the *Symbol. ad Hist. Phil.* Lips. 1822, 4to.) [P. S.]

HE'RIUS ASI'NIUS. [ASINIUS, No. 1.]

HERMA'GORAS (Ἑρμαγόρας.) 1. Of Temnos, a distinguished Greek rhetorician of the time of Pompey and Cicero. He belonged to the Rhodian school of oratory, and appears to have tried to excel as an orator (or rather declaimer) as well as a teacher of rhetoric. (Quintil. v. 3. § 59, viii. pr. § 3; Suid. *s. v.* Ἑρμαγόρας.) But it is especially as a teacher of rhetoric that he is known to us. He devoted particular attention to what is called the *invention*, and made a peculiar division of the parts of an oration, which differed from that adopted by other rhetoricians. (Quintil. iii. 1. § 16.) Cicero (*de Invent.* i. 6) opposes his system, but Quintilian defends it (iii. 3. § 9, 5. §§ 4, 16, &c., 6. § 56), though in some parts the latter censures what Cicero approves of. (Cic. *de Invent.* i. 11; Quintil. iii. 6. § 60, &c.) But in his eagerness to systematise the parts of an oration, he entirely lost sight of the practical point of view from which oratory must be regarded. (Quintil. iii. 11. § 22; Tacit. *de Orat.* 19.) He appears to have been the author of several works which are lost: Suidas mentions Ῥητορικαί, Περὶ ἐξεργασίας, Περὶ φράσεως, Περὶ σχημάτων, Περὶ πρέποντος. (See the passages in which Cicero discusses the views of Hermagoras in Orelli's *Onom. Tull. s. v.*; comp. Westermann, *Gesch. d. Griech. Beredtsamk.* § 81. note 11, § 83. notes 11—13; C. G. Piderit, *de Hermagora Rhetore Commentatio*, Hersfeld, 1839, 4to.)

2. Surnamed Carion, likewise a Greek rhetorician, who lived in the time of Augustus, and taught rhetoric at Rome, together with Caecilius, and is called Hermagoras the younger. He was a disciple of Theodorus of Gadara. (Quintil. iii. 1. § 18; Suid. *s. v.* Ἑρμαγόρας, who confounds the Temnian with Hermagoras Carion.) Whether the Hermagoras with whom Pompey, on his return from Asia, disputed at Rhodes Περὶ τῆς καθ' ὅλου ζητήσεως (Plat. *Pomp.* 42), is the younger or elder one, is uncertain.

3. Of Amphipolis, a Stoic philosopher and disciple of Perseus, the slave and afterwards freedman of Zeno. He is mentioned only by Suidas (*l. c.*), who also gives the titles of some of his works, which are completely lost. [L. S.]

HERMANU'BIS (Ἑρμανοῦβις), a son of Osiris and Nephthys, was represented as a human being with a dog's head, and regarded as the symbol of the Egyptian priesthood, engaged in the investigation of truth. (Plut. *de Is. et Os.* 61; Diod. i. 18, 87.) [L. S.]

HERMAPHRODI'TUS (Ἑρμαφρόδιτος). The name is compounded of Hermes and Aphrodite, and is synonymous with ἀνδρογύνης, γύνανδρος, ἡμίανδρος, &c. He was originally a male Aphrodite (Aphroditus), and represented as a Hermes with the phallus, the symbol of fertility (Paus. i. 19. § 2), but afterwards as a divine being combining the two sexes, and usually with the head, breasts, and body of a female, but with the sexual parts of a man. According to a tradition in Ovid (*Met.* iv. 285, &c.), he was a son of Hermes and Aphrodite, and consequently a great-grandson of Atlas, whence he is called *Atlantiades* or *Atlantius*. (Ov. *Met.* iv. 368; Hygin. *Fab.* 271.) He had inherited the beauty of both his parents, and was brought up by the nymphs of Mount Ida. In his fifteenth year he went to Caria; in the neighbourhood of Halicarnassus he laid down by the well Salmacis. The nymph of the well fell in love with him, and tried to win his affections, but in vain

Once when he was bathing in the well, she embraced him, and prayed to the gods that they might permit her to remain united with him for ever. The gods granted the request, and the bodies of the youth and the nymph became united in such a manner that the two together could not be called either a man or a woman, but were both. Hermaphroditus, on becoming aware of the change, prayed that in future every one who bathed in the well should be metamorphosed into an hermaphrodite. (Ov. *l. c.*; Diod. iv. 6; Lucian, *Dial. Deor.* 15. 2; Vitruv. ii. 8; Fest. *s. v. Salmacis.*) In this, as in other mythological stories, we must not suppose that the idea is based on a fact, but the idea gave rise to the tale, and thus received, as it were, a concrete body. The idea itself was probably derived from the worship of nature in the East, where we find not only monstrous compounds of animals, but also that peculiar kind of dualism which manifests itself in the combination of the male and female. Others, however, conceive that the hermaphrodites were subjects of artistic representation rather than of religious worship. The ancient artists frequently represented hermaphrodites, either in groups or separately, and either in a reclining or a standing attitude. The first celebrated statue of an hermaphrodite was that by Polycles. (Plin. *H. N.* xxiv. 19, 20; comp. Heinrich, *Commentatio qua Hermaphroditorum Artis antiquae Operibus insignium Origines et Causae explicantur*, Hamburg, 1805; Welcker, in Creuzer and Daub's *Studien*, iv. p. 169, &c.) [L. S.]

HERMA'PIAS (Ἑρμαπίας or Ἑρμαππίας), a Greek grammarian, who is mentioned several times in the Venetian scholia on Homer, among the commentators of the Homeric poems (*ad Il.* iv. 235, xi. 326, xiii. 137.) From these passages we learn that his commentary treated on grammar, accent, and the like; but the author, as well as his commentaries, are otherwise unknown. [L. S.]

HERMARCHUS (Ἕρμαρχος), sometimes, but incorrectly, written Hermachus. He was a son of Agemarchus, a poor man of Mytilene, and was at first brought up as a rhetorician, but afterwards became a faithful disciple of Epicurus, who left to him his garden, and appointed him his successor as the head of his school, about B. C. 270. (Diog. Laërt. x. 17, 24.) He died in the house of Lysias at an advanced age, and left behind him the reputation of a great philosopher. Cicero (*de Fin.* ii. 30) has preserved a letter of Epicurus addressed to him. Hermarchus was the author of several works, which are characterised by Diogenes Laërtius (x. 24) as κάλλιστα, viz. Ἐπιστολικὰ περὶ Ἐμπεδοκλέους, in 22 books, Περὶ τῶν μαθημάτων, Πρὸς Πλάτωνα, and Πρὸς Ἀριστοτέλην; but all of them are lost, and we know nothing about them but their titles. But from an expression of Cicero (*de Nat. Deor.* i. 33), we may infer that his works were of a polemical nature, and directed against the philosophy of Plato and Aristotle, and on Empedocles. (Comp. Cic. *Acad.* ii. 30; Athen. xiii. p. 588; Phot. *Bibl.* Cod. 167, p. 115, b. ed. Bekker.) It should be remarked that his name was formerly written Hermachus, until it was corrected by Villoison in his *Anecdota Graec.* ii. pp. 159, 290. [L. S.]

HERMAS (Ἑρμᾶς), a disciple of the apostle Paul, and one of the apostolic fathers. So at least it is generally believed, and it is further supposed that he is the same person as the Hermas who is mentioned in St. Paul's epistle to the Romans (xvi. 14). This opinion arose from the fact that at the beginning of the second century of our era a Greek work entitled *Hermae Pastor* (ποιμήν) was circulated from Rome, and acquired a great reputation in the Christian church. We possess the work only in a Latin translation, which seems to have been made at a very early period, though there still exist some fragments of the Greek original, which have been collected by Fabricius (*Cod. Apocryph. N. T.* iii. p. 738) and Grabe (*Spicileg. Patr.* i. p. 303). The object of the author of this treatise is to instruct his readers in the duties of the Christian life, the necessity of repentance, man's relation to the church, fasts, prayer, constancy in martyrdom, and the like; but the manner in which he inculcates his doctrines is of a singular kind, for he represents them as divine revelations, which were made to him either in visions or by his own guardian angel, whom he calls *pastor angelicus*, and from whom his work derives its name. The whole work is divided into three books: the first is entitled *Visiones*, and contains four visions, which he pretends to have been ordered to commit to writing. The subjects are mostly of an ethical nature, or the church. The second contains 12 *Mandata*, which were given to Hermas by his guardian angel as answers to questions which he had put to him. The third book, entitled *Similitudines*, contains ten similes, which were likewise revealed to Hermas by his angel; and the similes themselves are taken from a tree and a tower. By these three means, visions, commands and similes, the author endeavours to show that a godly life consists in observing the commands of God and doing penance; that he who leads a godly life is safe against all temptations and persecutions, and will ultimately be raised into heaven. The objects of the writer were thus evidently good and noble, but some of his opinions have been very severely censured by theologians, and the character of the author has been the subject of lively controversies down to the present time. Most theologians are of opinion that, if not an imposter, he was at least a person of a weak understanding, but of a lively and enthusiastic imagination. Mosheim judges of him most severely, and treats him as a person guilty of a most unpardonable pious fraud, and whose production is of scarcely any value. The doctrines, however, are, on the whole, sound; and as to the form in which they are clothed, it is impossible for us to say what induced him to adopt it. The book itself is a sort of devotional treatise, and contains many a lesson, encouragement and warning, which must have been useful to the early Christians, and have comforted them under the sufferings to which they were exposed in those times. The high estimation in which the work was held is attested by Irenaeus (*adv. Haeres.* iv. 3), Clemens of Alexandria (*Strom.* i. 29), and Origen. (*Explan. Epist. ad Rom.* 16.) According to Eusebius (*Hist. Eccles.* iii. 3), many indeed doubted the genuineness of the Pastor, but others had it read in public, and regarded it as a necessary introduction to Christianity. This latter was the case, according to Hieronymus (*de Script. Eccles.* 10), more especially in those countries where Greek was spoken; but Hieronymus himself is uncertain in his opinion, for sometimes he calls it a useful book, and sometimes a foolish one. (*Comment. in Habac.*

i. 1.) Tertullian (*de Pudicit.* 10), who had judged it very severely, does not appear to have made any deep impression upon his readers, for the fact of the Pastor being declared an apocryphal work by several synods, does not imply any opinion as to its value or worthlessness, but only shows that they did not regard it as a canonical work.

One of the main reasons why the Pastor was generally held in such high esteem was undoubtedly the belief that its author, Hermas, was the same as the one mentioned by St. Paul, an opinion which has been maintained in modern times by Dodwell, Wake, and others. But although there is no internal evidence to prove that the author of the Pastor was a different person, yet the uncertainty of the early church (see Tertull. *l. c.*; Euseb. *Hist. Eccles.* iii. 25) seems to show that the author himself had given no clue to ascertain the identity, and perhaps intentionally avoided giving any. Another opinion, which is based on ancient authorities (*Carm. c. Marcionem*, iii. in fin.; Muratori, *Antiq. Ital. med. aevi*, iii. p. 853, &c.), is that Hermas, the author of the Pastor, was a brother of Pius II., bishop of Rome, who entered upon his office about the middle of the second century after Christ. But in the first place, the authorities on which this opinion is founded are of a very doubtful nature; and secondly, a writer of that time could not have avoided mentioning some of the heresies which were then spreading, but of which there is not a trace in the Pastor. Considering, moreover, that the work already enjoyed considerable reputation in the time of Irenaeus and Clemens of Alexandria, we must suppose that it was written either in the time of the apostles or soon after, and that its author was either the person mentioned by St. Paul, or one who assumed the name of that person for the purpose of acquiring a greater influence upon the minds of his readers.

The first edition of the Pastor is that by J. Faber, Paris, 1513, which was afterwards often reprinted. A better edition is that of Cotelier in his *Patres Apostol.* Paris, 1672. It is also printed in other collections of the fathers; but a very good separate edition, together with the Epistle of Barnabas, appeared at Oxford, 1685, 12mo. (Cave, *Hist. Lit.* vol. i. p. 20, &c.; Fabric. *Bibl. Graec.* vol. vii. p. 18, &c.; Mosheim, *Comment. de Reb. Christ. ante Constant.* p. 106; Neander, *Kirchengeschichte*, vol. i. p. 1107.) [L. S.]

HERMEIAS or HERMIAS (Ἑρμείας or Ἑρμίας: see concerning the mode of writing this name, Stahr, *Aristotelia*, vol. i. p. 75). 1. Tyrant or dynast of the cities of Atarneus and Assos, in Mysia, celebrated as the friend and patron of Aristotle. He is said to have been an eunuch, and to have begun life as a slave, but whether he obtained his liberty or not, he appears to have early risen to a confidential position with Eubulus, the ruler of Atarneus and Assos. If, however, Strabo's statement, that he repaired to Athens, and there attended the lectures of both Plato and Aristotle, be correct, we cannot doubt that he had at that time obtained his freedom, though he remained attached to the service of Eubulus, who had raised himself from the situation of a banker to the undisputed government of the two cities already mentioned. In this position Eubulus maintained himself till his death, in defiance, it would appear, of the authority of Persia (see Arist. *Pol.* ii. 4), and on that event Hermias seems to have succeeded to his authority without opposition. The exact period of his accession is unknown, and we know not how long he had held the sovereign power when he invited Aristotle and Xenocrates to his little court, about the year B. C. 347. The long sojourn of Aristotle with him, and the warm attachment which that philosopher formed towards him, are strong arguments in favour of the character of Hermias: yet the relations between them did not escape the most injurious suspicions, for which there was doubtless as little reason as for the obloquy with which Aristotle was loaded when, after the death of Hermias, he married Pythias, the niece, or, according to other accounts, the adopted daughter of his friend and benefactor. (Strab. xiii. p. 610; Pseud. Ammon. *vit. Aristot.*; Aristocles ap. Euseb. *Praep. Ev.* xv. 2; Diog. Laërt. v. 3.)

Of other occurrences under the rule of Hermias we know nothing; but he appears to have maintained himself in the undisputed sovereignty of his little state, and in avowed independence of Persia, until the year 345, when the Greek general, Mentor, who was sent down by the Persian king to take the command in Asia Minor, decoyed him, by a promise of safe conduct, to a personal interview, at which, in defiance of his pledge, he seized and detained him as a prisoner. After making use of his signet to enforce the submission of the governors left in the cities subject to his rule, Mentor sent him as a captive to the court of Artaxerxes, where he was soon after put to death. (Diod. xvi. 52; Strab. xiii. p. 610, 614; Diog. Laërt. v. 6.)

Aristotle testified his reverence for the memory of his friend, not only by erecting a statue to him at Delphi, but by celebrating his praises in an ode or hymn, addressed to Virtue, which has fortunately been preserved to the present day. (Athen. xv. p. 696; Diog. Laërt. v. 6, 7.) Concerning the relations of the philosopher with Hermias, and the injurious imputations to which they gave rise, see the article ARISTOTLE [vol. i. p. 318], and Blakesley's Life of Aristotle, p. 35—44.

2. A Carian by birth, who had raised himself to be the favourite and chief minister of Seleucus Ceraunus, and was left at the head of affairs in Syria by that monarch when he set out on the expedition across the Taurus, in the course of which he met with his death, B. C. 223. That event placed Hermeias in the possession of almost undisputed power, the young king, Antiochus III., being then only in his 15th year; and his jealous and grasping disposition led him to remove as far as possible all competitors for power. The formidable revolt of Molon and Alexander in the eastern provinces of the kingdom seemed to demand all the attention of Antiochus, but Hermeias persuaded him to confide the conduct of the army sent against the insurgents to his generals, Xenon and Theodotus, while he advanced in person to attack Coele-Syria. Here, however, the king met with a complete repulse, while the army sent against Molon was totally defeated by that general, who made himself master in consequence of several of the provinces bordering on the Tigris. The opinion of Hermeias, who still opposed the march of Antiochus to the East, was now overruled, and the king took the field in person the ensuing spring. But though the favourite had succeeded in removing his chief opponent, Epigenes, by a fabricated charge of conspiracy, his utter incapacity for military

affairs was fully apparent in the ensuing campaign, in which, nevertheless, Antiochus, having followed the advice of Zeuxis, in opposition to that of Hermeias, defeated Molon in a pitched battle, and recovered the revolted provinces. But during the subsequent halt at Seleuceia, Hermeias had again an opportunity of displaying his evil disposition by the cruelties with which, notwithstanding the opposition of Antiochus, he stained the victory of the young king. Meanwhile, the birth of a son of Antiochus, by Laodice, is said to have excited in the mind of this profligate and ambitious minister the project of getting rid of the king himself, in order that he might rule with still more uncontrolled authority under the name of his infant son. This nefarious scheme was fortunately revealed in time to Antiochus, who had long regarded Hermeias with fear as well as aversion, and he now gladly availed himself of the assistance of his physician, Apollophanes, and others of his friends, to rid himself of his minister by assassination. Polybius, who is our sole authority for all the preceding facts, has drawn the character of Hermeias in the blackest colours, and represents his death as a subject of general rejoicing, though he considers his fate as a very inadequate punishment for his misdeeds. (Polyb. v. 41—56.) [E. H. B].

HERMEIAS (Ἑρμείας). 1. An iambic poet, a native of Curia in Cyprus. He was a contemporary of Alexander the Great, but only a few fragments of his productions have come down to us. (Athen. xiii. p. 563; Schneidewin, *Delectus Poes.* p. 242.)

2. Of Methymna in Lesbos, the author of a history of Sicily, the third book of which is quoted by Athenaeus (x. p. 438); but we know from Diodorus Siculus (xv. 37) that Hermeias related the history of Sicily down to the year B. C. 376, and that the whole work was divided into ten or twelve books. Stephanus Byzantius (*s. v.* Χαλκίς) speaks of a Periegesis of Hermeias, and Athenaeus (iv. p. 149) quotes the second book of a work Περὶ τοῦ Γρυνείου Ἀπόλλωνος, by one Hermeias, but whether both or either of them is identical with the historian of Sicily is quite uncertain.

3. A Christian writer, who seems to have lived in the latter half of the second century after Christ, and about the time of Tatianus. Respecting his life nothing is known, but we possess under his name a Greek work, entitled Διασυρμὸς τῶν ἔξω φιλοσόφων, in which the author holds the Greek philosophers up to ridicule. It is addressed to the friends and relations of the author, and is intended to guard them against the errors of the pagan philosophers. The author puts together the various opinions of philosophers on nature, the world, God, his nature, and relation to the world, the human soul, &c.; shows their discrepancies and inconsistencies, and thus proves their uselessness and insufficiency on those important questions. The author is not without considerable wit and talent, and his work is of some importance for the history of ancient philosophy. It is divided into nineteen chapters, and was first published with a Latin translation by Seiler at Zurich, 1553, 8vo., and again in 1560, fol. It was subsequently printed in several collections of ecclesiastical writers, e. g. in Morell's *Tabul. Compendios.* (Basel, 1580, 8vo. p. 189, &c.), in several editions of Justin Martyr, in the edition of Tatianus by W. Worth (Oxford, 1700, 8vo.), in the *Auctarium Bibl. Patr.* (Paris, 1624, fol.), and in Gallandi's *Bibl. Patr.* vol. ii. p. 68, &c. A separate edition, with notes by H. Wolf, Gale, and Worth, was published by J. C. Dommerich, Halle, 1764, 8vo. (Comp. Fabric. *Bibl. Graec.* vol. vii. p. 114, &c.; Cave, *Hist. Lit.* vol. i. p. 50.) This Hermeias must not be confounded with Hermeias Sozomenus, the ecclesiastical historian [Sozomenus], nor with the Hermeias who is mentioned by St. Augustin (*De Haeres.* 59) as the founder of the heretical sect of the Hermeians or Seleucians, who belongs to the fourth century after Christ. A few more persons of this name are mentioned by Fabricius. (*Bibl. Graec.* vol. vii. p. 114, &c) [L. S.]

HERMERICUS, king of the Suevi, who, in conjunction with the Vandals and Alans, entered Spain, A. D. 409. The Suevi occupied a considerable part of Gallaecia, in the N.W. part of Spain; but the rest of the Gallaecians retained their independence; and, though apparently unsupported by the troops of the empire, carried on an obstinate and desultory warfare with the invaders. In A. D. 419 war broke out between Hermeric and his former allies, the Vandals, who, under their king Gunderic, attacked the Suevi in the mountains of Nervasi or Nerbasis (Tillemont understands the mountains of Biscay, but we rather identify them with the mountains of Gallicia or of Portugal, N. of the Douro); but the Vandals were recalled to their own settlements in Baetica, by the advance of the Roman troops into Spain. In their retreat they had a severe conflict at Bracara (Braga), in which they slew many of the Suevi. In A. D. 431 Hermeric, who had concluded peace with the independent portion of the Gallaecians, broke the treaty, and ravaged their territory; but, failing to reduce their strongholds, restored his captives, and renewed the peace. Next year (A. D. 432) he broke it again; and Idatius, the chronicler, was sent to Aëtius, the patrician, then in Gaul, to solicit help. In A. D. 433 Idatius, accompanied by Count Censorius, returned to Spain, and by his intervention peace was made, but was not ratified by the court of Valentinian III. In A. D. 437 Censorius was sent again to Hermeric, and in 438 peace was concluded. Hermeric resigned his crown the same year to his son Rechilda, having been suffering for four years from some disease, of which he died, three years after his abdication (A. D. 441). Isidore of Seville says he reigned 14 years, which, reckoned back from his abdication (A. D. 438), carries us to 424. As this was long after his invasion and settlement in Gallaecia, it perhaps marks the epoch of his recognition by the Romans of the Western Empire. (Idatius, *Chronicon;* Isid. Hispal. *Histor. Suevor.;* Tillemont, *Hist. des Emp.* vol. v. vi.) [J. C. M.]

HERMES (Ἑρμῆς, Ἑρμείας, Dor. Ἑρμᾶς), a son of Zeus and Maia, the daughter of Atlas, was born in a cave of Mount Cyllene in Arcadia (Hom. *Od.* viii. 335, xiv. 435, xxiv. 1; *Hymn. in Merc.* 1, &c.; Ov. *Met.* i. 682, xiv. 291), whence he is called Atlantiades or Cyllenius; but Philostratus (*Icon.* i. 26) places his birth in Olympus. In the first hours after his birth, he escaped from his cradle, went to Pieiria, and carried off some of the oxen of Apollo. (Hom. *Hymn. in Merc.* 17.) In the Iliad and Odyssey this tradition is not mentioned, though Hermes is characterised as a cunning thief. (*Il.* v. 390, xxiv. 24.) Other accounts, again, refer the theft of the oxen to a more advanced period of the life of the god. (Apollod. iii.

10. § 2; Anton. Lib. 23.) In order not to be discovered by the traces of his footsteps, Hermes put on sandals, and drove the oxen to Pylos, where he killed two, and concealed the rest in a cave. (Comp. the different stratagems by which he escaped in Hom. *Hymn. in Merc.* 75, &c., and Anton. Lib. *l. c.*) The skins of the slaughtered animals were nailed to a rock, and part of their flesh was prepared and consumed, and the rest burnt; at the same time he offered scrifices to the twelve gods, whence he is probably called the inventor of divine worship and sacrifices. (Hom. *Hymn. in Merc.* 125, &c.; Diod. i. 16.) Hereupon he returned to Cyllene, where he found a tortoise at the entrance of his native cave. He took the animal's shell, drew strings across it, and thus invented the lyre and plectrum. The number of strings of his new invention is said by some to have been three and by others seven, and they were made of the guts either of oxen or of sheep. (Hom. *l. c.* 51; Diod. i. 16, v. 75; Orph. *Argon.* 381; Horat. *Carm.* i. 10. 6.) Apollo, by his prophetic power, had in the meantime discovered the thief, and went to Cyllene to charge him with it before his mother Maia. She showed to the god the child in its cradle; but Apollo took the boy before Zeus, and demanded back his oxen. Zeus commanded him to comply with the demand of Apollo, but Hermes denied that he had stolen the cattle. As, however, he saw that his assertions were not believed, he conducted Apollo to Pylos, and restored to him his oxen; but when Apollo heard the sounds of the lyre, he was so charmed that he allowed Hermes to keep the animals. Hermes now invented the syrinx, and after having disclosed his inventions to Apollo, the two gods concluded an intimate friendship with each other. (Hom. *l. c.* 514, &c.) Apollo presented his young friend with his own golden shepherd's staff, taught him the art of prophesying by means of dice, and Zeus made him his own herald, and also of the gods of the lower world. According to the Homeric hymn (533, &c.), Apollo refused to teach Hermes the art of prophecy, and referred him for it to the three sisters dwelling on Parnassus; but he conferred upon him the office of protecting flocks and pastures (568; comp. Lucian, *Dial. Deor.* 7; Ov. *Met.* ii. 683, &c.).

The principal feature in the traditions about Hermes consists in his being the herald of the gods, and in this capacity he appears even in the Homeric poems; his original character of an ancient Pelasgian, or Arcadian divinity of nature, gradually disappeared in the legends. As the herald of the gods, he is the god of skill in the use of speech and of eloquence in general, for the heralds are the public speakers in the assemblies and on other occasions. (*Il.* i. 333, iv. 193, vii. 279, 385, viii. 517, xi. 684; comp. Orph. *Hymn.* 27. 4; Aelian, *H. A.* x. 29; Hor. *Carm.* i. 10. 1.) As an adroit speaker, he was especially employed as messenger, when eloquence was required to attain the desired object. (*Od.* i. 38, *Il.* xxiv. 390; Hom. *Hymn. in Cer.* 335.) Hence the tongues of sacrificial animals were offered to him. (Aristoph. *Pax*, 1062; Athen. i. p. 16.) As heralds and messengers are usually men of prudence and circumspection, Hermes was also the god of prudence and skill in all the relations of social intercourse. (*Il.* xx. 35, xxiv. 282, *Od.* ii. 38.) These qualities were combined with similar ones, such as cunning, both in words and actions, and even fraud, perjury, and the inclination to steal; but acts of this kind were committed by Hermes always with a certain skill, dexterity, and even gracefulness. Examples occur in the Homeric hymn on Hermes (66, 260, 383; comp. Eustath. *ad Hom.* p. 1337; Hom. *Il.* v. 390, xxiv. 24; Apollod. i. 6. § 3).

Being endowed with this shrewdness and sagacity, he was regarded as the author of a variety of inventions, and, besides the lyre and syrinx, he is said to have invented the alphabet, numbers, astronomy, music, the art of fighting, gymnastics, the cultivation of the olive tree, measures, weights, and many other things. (Plut. *Sympos.* ix. 3; Diod. *l. c.* and v. 75; Hygin. *Fab.* 277.) The powers which he possessed himself he conferred upon those mortals and heroes who enjoyed his favour, and all who had them were under his especial protection, or are called his sons. (*Od.* x. 277, &c., xv. 318, &c., xix. 397; Soph. *Philoct.* 133; Hes. *Op.* 67; Eustath. *ad Hom.* pp. 18, 1053.) He was employed by the gods and more especially by Zeus on a variety of occasions which are recorded in ancient story. Thus he conducted Priam to Achilles to fetch the body of Hector (*Il.* xxiv. 336), tied Ixion to the wheel (Hygin. *Fab.* 62), conducted Hera, Aphrodite, and Athena to Paris (Hygin. *Fab.* 92; Paus. v. 19. § 1), fastened Prometheus to Mount Caucasus (Serv. *ad Virg. Eclog.* vi. 42), rescued Dionysus after his birth from the flames, or received him from the hands of Zeus to carry him to Athamas (Apollod. iii. 4. § 3; Apollon. Rhod. iv. 1137), sold Heracles to Omphale (Apollod. ii. 6. § 3), and was ordered by Zeus to carry off Io, who was metamorphosed into a cow, and guarded by Argus; but being betrayed by Hierax, he slew Argus. (Apollod. ii. 1. § 3.) From this murder he is very commonly called Ἀργειφόντης. (*Il.* xxiv. 182; comp. Schol. *ad Aeschyl. Prom.* 563; Ov. *Met.* i. 670, &c.) In the Trojan war Hermes was on the side of the Greeks. (*Il.* xx. 72, &c.) His ministry to Zeus is not confined to the offices of herald and messenger, but he is also the charioteer and cupbearer. (Hom. *Od.* i. 143, *Il.* xxiv. 178, 440, *Hymn. in Cer.* 380; Eustath. *ad Hom.* p. 1205.) As dreams are sent by Zeus, Hermes, the ἡγήτωρ ὀνείρων, conducts them to man, and hence he is also described as the god who had it in his power to send refreshing sleep or to take it away. (Hom. *Hymn. in Merc.* 14, *Il.* ii. 26, xxiv. 343, &c.) Another important function of Hermes was to conduct the shades of the dead from the upper into the lower world, whence he is called ψυχοπομπός, νεκροπομπός, ψυχαγωγός, &c. (Hom. *Od.* xxiv. 1, 9, *Hymn. in Cer.* 379, &c.; Eustath. *ad Hom.* p. 561; Diog. Laërt. viii. 31; Hygin. *Fab.* 251.)

The idea of his being the herald and messenger of the gods, of his travelling from place to place and concluding treaties, necessarily implied the notion that he was the promoter of social intercourse and of commerce among men, and that he was friendly towards man. (*Od.* xix. 135, *Il.* xxiv. 333.) In this capacity he was regarded as the maintainer of peace, and as the god of roads, who protected travellers, and punished those who refused to assist travellers who had mistaken their way. (*Il.* vii. 277, &c.; Theocrit. xxv. 5; Aristoph. *Plut.* 1159.) Hence the Athenian generals, on setting out on an expedition, offered sacrifices to Hermes, surnamed Hegemonius, or Agetor; and

numerous statues of the god were erected on roads, at doors and gates, from which circumstance he derived a variety of surnames and epithets. As the god of commerce, he was called διέμπορος, ἐμπολαῖος, παλιγκάπηλος, κερδέμπορος, ἀγοραῖος, &c. (Aristoph. *Plut.* 1155; Pollux, vii. 15; Orph. *Hymn.* xxvii. 6; Paus. i. 15. § 1, ii. 9. §. 7, iii. 11. § 8, &c.); and as commerce is the source of wealth, Hermes is also the god of gain and riches, especially of sudden and unexpected riches, such as are acquired by commerce. As the giver of wealth and good luck (πλουτοδότης), he also presided over the game of dice, and those who played it threw an olive leaf upon the dice, and first drew this leaf. (Hom. *Il.* vii. 183; Aristoph. *Pax*, 365; Eustath. *ad Hom.* p. 675.) We have already observed that Hermes was considered as the inventor of sacrifices, and hence he not only acts the part of a herald at sacrifices (Aristoph. *Pax*, 433), but is also the protector of sacrificial animals, and was believed in particular to increase the fertility of sheep. (Hom. *Hymn. in Merc.* 567, &c., *Il.* xiv. 490, xvi. 180, &c; Hes. *Theog.* 444.) For this reason he was especially worshipped by shepherds, and is mentioned in connection with Pan and the Nymphs. (Hom. *Od.* xiv. 435; Eustath. *ad Hom.* p. 1766; Aristoph. *Thesm.* 977; Paus. viii. 16. § 1; ix. 34. § 2; Schol. *ad Soph. Philoct.* 14, 59.) This feature in the character of Hermes is a remnant of the ancient Arcadian religion, in which he was the fertilising god of the earth, who conferred his blessings on man; and some other traces of this character occur in the Homeric poems. (*Il.* xxiv. 360, *Od.* viii. 335, xvi. 185, *Hymn. in Merc.* 27.)

Another important function of Hermes was his being the patron of all the gymnastic games of the Greeks. This idea seems to be of late origin, for in the Homeric poems no trace of it is found; and the appearance of the god, such as it is there described, is very different from that which we might expect in the god of the gymnastic art. But as his images were erected in so many places, and among them, at the entrance of the gymnasia, the natural result was, that he, like Heracles and the Dioscuri, was regarded as the protector of youths and gymnastic exercises and contests (Pind. *Nem.* x. 53), and that at a later time the Greek artists derived their ideal of the god from the gymnasium, and represented him as a youth whose limbs were beautifully and harmoniously developed by gymnastic exercises. Athens seems to have been the first place in which he was worshipped in this capacity. (Pind. *Pyth.* ii. 10, *Isthm.* i. 60; Aristoph. *Plut.* 1161.) The numerous descendants of Hermes are treated of in separate articles. It should be observed that the various functions of the god led some of the ancients to assume a plurality of gods of this name. Cicero (*de Nat. Deor.* iii. 22) distinguishes five, and Servius (*ad Aen.* i. 301, iv. 577) four; but these numbers also include foreign divinities, which were identified by the Greeks with their own Hermes.

The most ancient seat of his worship is Arcadia, the land of his birth, where Lycaon, the son of Pelasgus, is said to have built to him the first temple. (Hygin. *Fab.* 225.) From thence his worship was carried to Athens, and ultimately spread through all Greece. The festivals celebrated in his honour were called Ἑρμαια. (*Dict. of Ant. s. v.*) His temples and statues (*Dict. of Ant. s. v. Hermae*) were extremely numerous in Greece. The Romans identified him with Mercury. [MERCURIUS.] Among the things sacred to him we may mention the palm tree, the tortoise, the number four, and several kinds of fish; and the sacrifices offered to him consisted of incense, honey, cakes, pigs, and especially lambs and young goats. (Paus. vii. 22. § 2; Aristoph. *Plut.* 1121, 1144; Hom. *Od.* xiv. 435, xix. 397; Athen. i. p. 16.)

The principal attributes of Hermes are: 1. A travelling hat, with a broad brim, which in later times was adorned with two little wings; the latter, however, are sometimes seen arising from his locks, his head not being covered with the hat. 2. The staff (ῥάβδος or σκῆπτρον): it is frequently mentioned in the Homeric poems as the magic staff by means of which he closes and opens the eyes of mortals, but no mention is made of the person or god from whom he received it, nor of the entwining serpents which appear in late works of art. According to the Homeric hymn and Apollodorus, he received it from Apollo; and it appears that we must distinguish two staves, which were afterwards united into one: first, the ordinary herald's staff (*Il.* vii. 277, xviii. 505), and secondly, a magic staff, such as other divinities also possessed. (Lucian, *Dial. Deor.* vii. 5; Virg. *Aen.* iv. 242, &c.) The white ribbons with which the herald's staff was originally surrounded were changed by later artists into two serpents (Schol. *ad Thuc.* i. 53; Macrob. *Sat.* i. 19; comp. Hygin. *Poet. Astr.* ii. 7; Serv. *ad Aen.* iv. 242, viii. 138), though the ancients themselves accounted for them either by tracing them to some feat of the god, or by regarding them as symbolical representations of prudence, life, health, and the like. The staff, in later times, is further adorned with a pair of wings, expressing the rapidity with which the messenger of the gods moved from place to place. 3. The sandals (πέδιλα.) They were beautiful and golden, and carried the god across land and sea with the rapidity of wind; but Homer no where says or suggests that they were provided with wings. The plastic art, on the other hand, required some outward sign to express this quality of the god's sandals, and therefore formed wings at his ancles, whence he is called πτηνοπέδιλος, or *alipes*. (Orph. *Hymn.* xxvii. 4; Ov. *Met.* xi. 312.) In addition to these attributes, Hermes sometimes holds a purse in his hands. Several representations of the god at different periods of his life, as well as in the discharge of his different functions, have come down to us. (Hirt, *Mythol. Bilderb.* i. p. 63, &c.) [L. S.]

HERMES, a Greek rhetorician, who is mentioned in the work *ad Herennium* (i. 11), where he is called *doctor noster*, and an opinion of his is quoted. The MSS. of that passage, however, vary, some having *Hermes*, and others *Hermestes*. Some critics have conjectured *Hermagoras*, but the opinion quoted in the work *ad Herennium* does not agree with what we know to have been the opinion of Hermagoras. [L. S.]

HERMES and HERMES TRISMEGISTUS (Ἑρμῆς and Ἑρμῆς Τρισμέγιστος), the reputed author of a variety of works, some of which are still extant. In order to understand their origin and nature, it is necessary to cast a glance at the philosophy of the New Platonists and its objects. The religious ideas of the Greeks were viewed as in some way connected with those of the Egyptians

at a comparatively early period. Thus the Greek Hermes was identified with the Egyptian Thot, or Theut, as early as the time of Plato. (*Phileb.* § 23; comp. Cic. *de Nat. Deor.* iii. 22.) But the intermixture of the religious ideas of the two countries became more prominent at the time when Christianity began to raise its head, and when pagan philosophy, in the form of New Platonism, made its last and desperate effort against the Christian religion. Attempts were then made to represent the wisdom of the ancient Egyptians in a higher and more spiritual light, to amalgamate it with the ideas of the Greeks, and thereby to give to the latter a deep religious meaning, which made them appear as a very ancient divine revelation, and as a suitable counterpoise to the Christian religion. The Egyptian Thot or Hermes was considered as the real author of every thing produced and discovered by the human mind, as the father of all knowledge, inventions, legislation, religion, &c. Hence every thing that man had discovered and committed to writing was regarded as the property of Hermes. As he was thus the source of all knowledge and thought, or the λόγος embodied, he was termed τρὶς μέγιστος, Hermes Trismegistus, or simply Trismegistus. It was fabled that Pythagoras and Plato had derived all their knowledge from the Egyptian Hermes, who had recorded his thoughts and inventions in inscriptions upon pillars. Clemens of Alexandria (*Strom.* vi. 4. p. 757) speaks of forty-two books of Hermes, containing the sum total of human and divine knowledge and wisdom, and treating on cosmography, astronomy, geography, religion, with all its forms and rites, and more especially on medicine. There is no reason for doubting the existence of such a work or works, under the name of Hermes, at the time of Clemens. In the time of the New Platonists, the idea of the authorship of Hermes was carried still further, and applied to the whole range of literature. Iamblichus (*De Myst.* init.) designates the sum total of all the arts and sciences among the Egyptians by the name Hermes, and he adds that, of old, all authors used to call their own productions the works of Hermes. This notion at once explains the otherwise strange statement in Iamblichus (*De Myst.* viii. 1), that Hermes was the author of 20,000 works; Manetho even speaks of 36,525 works, a number which exactly corresponds with that of the years which he assigns to his several dynasties of kings. Iamblichus mentions the works of Hermes in several passages, and speaks of them as translated from the Egyptian into Greek (*De Myst.* viii. 1, 2, 4, 5, 7); Plutarch also (*De Is. et Os.* p. 375, e.) speaks of works attributed to Hermes, and so does Galen (*De Simpl. Med.* vi. 1) and Cyrillus (*Contr. Jul.* i. 30). The existence of works under the name of Hermes, as early as the second century after Christ, is thus proved beyond a doubt. Their contents were chiefly of a philosophico-religious nature, on the nature and attributes of the deity, on the world and nature; and from the work of Lactantius, who wrote his Institutes chiefly to refute the educated and learned among the pagans, we cannot help perceiving that Christianity, the religion which it was intended to crush by those works, exercised a considerable influence upon their authors. (See e. g. *Div. Instit.* i. 8, ii. 10, vii. 4, 13.)

The question as to the real authorship of what are called the works of Hermes, or Hermes Trismegistus, has been the subject of much controversy, but the most probable opinion is, that they were productions of New Platonists. Some of them appear to have been written in a pure and sober spirit, and were intended to spread the doctrines of the New Platonists, and make them popular, in opposition to the rising power of Christianity, but others were full of the most fantastic and visionary theories, consisting for the most part of astrological and magic speculations, the most favourite topics of New Platonism. Several works of this class have come down to our times, some in the Greek language and others only in Latin translations; but all those which are now extant are of an inferior kind, and were, in all probability, composed during the later period of New Platonism, when a variety of Christian notions had become embodied in that system. It may be taken for granted, on the whole, that none of the works bearing the name of Hermes, in the form in which they are now before us, belongs to an earlier date than the fourth, or perhaps the third, century of our era, though it cannot be denied that they contain ideas which may be as ancient as New Platonism itself. We here notice only the principal works which have been published, for many are extant only in MS., and buried in various libraries.

1. Λόγος τέλειος, perhaps the most ancient among the works attributed to Hermes. The Greek original is quoted by Lactantius (*Div. Instit.* vii. 18), but we now possess only a Latin translation, which was formerly attributed to Appuleius of Madaura. It bears the title *Asclepius*, or *Hermetis Trismegisti Asclepius sive de Natura Deorum Dialogus*, and seems to have been written shortly before the time of Lactantius. Its object is to refute Christian doctrines, but the author has at the same time made use of them for his own purposes. It seems to have been composed in Egypt, perhaps at Alexandria, and has the form of a dialogue, in which Hermes converses with a disciple (Asclepius) upon God, the universe, nature, &c., and quite in the spirit of the New Platonic philosophy. It is printed in some editions of Appuleius, and also in those of the Poemander, by Ficinus and Patricius. The latter editions, as well as the Poemander, by Hadr. Turnebus, contain

2. Ὅροι Ἀσκληπίου πρὸς Ἄμμωνα βασιλέα, which is probably the production of the same author as the preceding work. Asclepius, who here calls Hermes his master, discusses questions of a similar nature, such as God, matter, man, and the like.

3. Ἑρμοῦ τοῦ τρισμεγίστου Ποιμάνδρης, is a work of larger extent, and in so far the most important production of the kind we possess. The title Ποιμάνδρης, or *Poemander* (from ποιμήν, a shepherd, pastor) seems to have been chosen in imitation of the ποιμήν, or *Pastor* of Hermas [HERMAS], who has sometimes even been considered as the author of the Poemander. The whole work was divided by Ficinus into fourteen, but by Patricius into twenty books, each with a separate heading. It is written in the form of a dialogue, and can scarcely have been composed previous to the fourth century of our era. It treats of nature, the creation of the world, the deity, his nature and attributes, the human soul, knowledge, and the like; and all these subjects are discussed in the spirit of New Platonism, but sometimes Christian, oriental, and Jewish notions are mixed up with it in a remarkable manner, showing the syncretism so pe-

euliar to the philosophy of the period to which we have assigned this work. It was first published in a Latin translation by Ficinus, under the title *Mercurii Trismegisti Liber de Potestate et Sapentia Dei*, Tarvisii, 1471, fol., which was afterwards often reprinted, as at Venice in 1481, 1483, 1493, 1497, &c. The Greek original, with the translation of Ficinus, was first edited by Hadr. Turnebus, Paris, 1554, 4to., and was afterwards published again in Fr. Flussatis, *Candallae Industria*, Bordeaux, 1574; in Patricius' *Nova de universis Philosophia Libris quatuor comprehensa*, Ferrara, 1593, fol., and again in 1611, fol., and at Cologne in 1630, fol., with a commentary by Hannibal Rosellus.

4. Ἰατρομαθηματικὰ ἢ περὶ κατακλίσεως νοσούντων προγνωστικὰ ἐκ τῆς μαθηματικῆς ἐπιστήμης πρὸς Ἄμμωνα Αἰγύπτιον, is a work of less importance, and contains instructions for ascertaining the issue of a disease by the aid of mathematics, that is, of astrology, for the author endeavours to show that the nature of a disease, as well as its cure and issue, must be ascertained from the constellation under which it commenced. The substance of this work seems to have been unknown to Firmicus (about the middle of the fourth century), and this leads us to the supposition that it was written after the time of Firmicus. The work was published in a Latin translation in Th. Boder's *De Ratione et Usu Dierum Criticorum*, Paris, 1555, 4to., and in Andr. Argolus' *De Diebus Criticis Libri duo*, Patavii, 1639, 4to. The Greek original was published by J. Cramer (*Astrolog.* No. vi. Norimbergae, 1532, 4to.), and by D. Hoeschel. (Aug. Vindelic. 1597, 8vo.)

5. *De Revolutionibus Nativitatum*, is likewise an astrological work, and intended to show how the nativity should be regulated at the end of every year. The original seems to have been written in Greek, though some say that it was in Arabic; but it was at any rate composed at a later time than the work mentioned under No. 4. We now possess only a Latin version, which was edited by Hieronymus Wolf, together with the *Isagoge* of Porphyrius, and some other works, Basel, 1559, fol.

6. *Aphorismi sive Centum Sententiae Astrologicae*, also called *Centiloquium*, that is, one hundred astrological propositions, which are supposed to have originally been written in Arabic; but we now have only a Latin translation, which has been repeatedly printed, as at Venice, 1492, 1493, 1501, 1519, fol., at Basel, 1533, fol., 1551, 8vo., and at Ulm, 1651, 1674, 12mo.

7. *Liber Physico-Medicus Kiranidum Kirani, id est, regis Persarum vere aureus gemmeusque*, &c., belongs to the same class of medico-astrological works, and is as yet printed only in a Latin translation, published by Andr. Rivinus (Leipzig, 1638, and Frankfurt, 1681, 12mo.), though the Greek original is still extant in MS. at Madrid, under the title of Κυρανίδες (from κύριος, lord or master). This work is referred to even by Olympiodorus, and must therefore have existed in the fourth century of our era. It is divided into four parts, and is a sort of materica medica, arranged in alphabetical order, for it treats of the magic and medicinal powers of a variety of stones, plants, and animals, and under each head it mentions some mineral, vegetable, or animal medicine. It is generally supposed that this work was originally compiled from Persian, Arabic, or Egyptian sources.

Some of the works bearing the name of Hermes seem to be productions of the middle ages, such as,—

8. *Tractatus vere Aureus de Lapidis Philosophici Decreto*, that is, on the philosopher's stone. The work is divided into seven chapters, which are regarded as the seven seals of Hermes Trismegistus. It was published in Latin by D. Gnosius, Leipzig, 1610, and 1613, 8vo.

9. *Tabula Smaragdina*, an essay, professing to teach the art of making gold, was published at Nürnberg, 1541 and 1545, 4to., and at Strassburg, 1566, 8vo.

10. Περὶ βοτανῶν χυλώσεως is only a fragment, but probably belongs to an earlier period than the two preceding works, and treats of similar subjects as the Κυρανίδες. It is printed at the end of Roether's edition of L. Lydus, *de Mensibus*, with notes by Baehr.

11. Περὶ σεισμῶν, on earthquakes, or rather on the forebodings implied in them. It is only a fragment, consisting of sixty-six hexameter lines, and is sometimes ascribed to Hermes Trismegistus, and sometimes to Orpheus. It was first edited by Fr. Morel, with a Latin translation by F. A. Baif, Paris, 1586, 4to., and afterwards by J. S. Schoder, 1691, 4to. It is also contained in Maittaire's *Miscellanea*, London, 1722, 4to., and in Brunck's *Analecta*, iii. p. 127.

For a more detailed account of the works bearing the name of Hermes Trismegistus, see Fabric. *Bibl. Graec.* vol. i. pp. 46—94; and especially Baumgarten-Crusius, *De Librorum Hermeticorum Origine atque Indole*, Jena, 1827. [L. S.]

HERME'SIANAX (Ἑρμησιάναξ). 1. Of Colophon, a distinguished elegiac poet, the friend and disciple of Philetas, lived in the time of Philip and Alexander the Great, and seems to have died before the destruction of Colophon by Lysimachus, B. C. 302. (Paus. i. 9. § 8.) His chief work was an elegiac poem, in three books, addressed to his mistress, Leontium, whose name formed the title of the poem, like the *Cynthia* of Propertius. A great part of the third book is quoted by Athenaeus (xiii. p. 597). The poem is also quoted by Pausanias (vii. 17. § 5, viii. 12. § 1, ix. 35. § 1), by Parthenius (*Erot.* 5, 22), and by Antoninus Liberalis (*Metam.* 39). We learn from another quotation in Pausanias, that Hermesianax wrote an elegy on the Centaur Eurytion (vii. 18. § 1). It is somewhat doubtful whether the Hermesianax who is mentioned by the scholiast on Nicander (*Theriaca*, 3), and who wrote a poem entitled Περσικά, was the same or a younger poet. The fragment of Hermesianax has been edited separately by Ruhnken (*Append. ad Epist. Crit.* ii. p. 283, *Opusc.* p. 614), by Weston, Lond. 1784, 8vo., by C. D. Ilgen (*Opusc. Var. Philol.* vol. i. p. 247, Erford, 1797, 8vo.), by Rigler and Axt, Colon. 1828, 16mo., by Hermann (*Opusc. Acad.* vol. iv. p. 239), by Bach (*Philet. et Phanoc. Reliq.* Hal. 1829, 8vo.), by J. Bailey, with a critical epistle by G. Burgess, Lond. 1839, 8vo., and by Schneidewin (*Delect. Poes. Eleg.* p. 147). Comp. Bergk, *De Hermesianactis Elegia*, Marburgi, 1845.

2. Of Cyprus, an historian, whose Φρυγιακά is quoted by Plutarch (*De Fluv.* 2, 24, 12.)

3. Of Colophon, the son of Agoneus, an athlete, whose statue was erected by his fellow-citizens in honour of his victory at Olympia (Paus. vi. 17. § 3). If he had been, as Vossius (*l. c.*) supposes,

the same person as the poet, we may be sure that Pausanias would have said so. [P. S.]

HERMI'NIA GENS, a very ancient patrician house at Rome, which appears in the first Etruscan war with the republic, B. C. 506, and vanishes from history in B. C. 448. The name Herminius occurs only twice in the Fasti, and has only one cognomen, AQUILINUS. [AQUILINUS.] Whether this gens were of Oscan, Sabellian, or Etruscan origin, is doubtful. An Herminius defends the sublician bridge against an Etruscan army, and probably represents in that combat one of the three tribes of Rome. Horatius Cocles, as a member of a lesser gens, the Horatian, is the symbol of the Luceres; and therefore Herminius is the symbol either of the Ramnes or the Titienses. Probably of the latter, since the Titienses were the Sabine tribe, and the syllable Her is of frequent occurrence in Sabellian names—Her-ennius, Her-ius, Her-nicus, Her-silia, &c. (Comp. Müller, *Etrusc.* vol. i. p. 423.) But, on the other hand, the nomen of one of the Herminii is Lar, Larius, or Larcius (Liv. iii. 65; Dionys. xi. 51; Diod. xii. 27), and the Etruscan origin of Lar is unquestionable. (Müller, *Ib.* p. 408.) It is remarkable, that the first Herminius, cos. B. C. 506, in his consulate, on the bridge, and at the "Battle of Regillus," is coupled with Sp. Larcius. (Liv. ii. 10, 21; Dionys. v. 22.) The Roman antiquaries regarded the Herminii as an Etruscan family (Val. Max. *de Praenom.* 15); and Silius Italicus gives a North-Etruscan fisherman the name of Herminius. (*Punic.* v. 580.) In the diverging dialects of the West-Caucasian languages, Arminius, the Cheruscan name (Tac. *Ann.* ii.), and Herminius, are perhaps cognate appellations. [W. B. D.]

HERMI'NUS (Ἑρμῖνος), a Peripatetic philosopher, a contemporary of Demonax (called by Porphyrius, *Vit. Plot.* 20, a stoic). He appears to have written commentaries on most of the works of Aristotle. Simplicius (*ad Arist. de Caelo*, ii. 23, fol. 105) says he was the instructor of Alexander of Aphrodisias. His writings, of which nothing now remains, are frequently referred to by Boëthius, who mentions a treatise by him, περὶ Ἑρμηνείας, as also *Analytica* and *Topica*. (Lucian, *Demon.* § 56; Fabric. *Bibl. Graec.* vol. iii. p. 495.) [C. P. M.]

HE'RMION (Ἑρμίων), a son of Europs, and grandson of Phoroneus, was, according to a tradition of Hermione, the founder of that town on the south-east coast of Peloponnesus. (Paus. ii. 34. § 5.) [L. S.]

HERMI'ONE (Ἑρμιόνη), the only daughter of Menelaus and Helena, and beautiful, like the golden Aphrodite. (Hom. *Od.* iv. 14, *Il.* iii. 175). As she was a grand-daughter of Leda, the mother of Helena, Virgil (*Aen.* iii. 328) calls her Ledaea. During the war against Troy, Menelaus promised her in marriage to Neoptolemus (Pyrrhus); and after his return he fulfilled his promise. (*Od.* iv. 4, &c.) This Homeric tradition differs from those of later writers. According to Euripides (*Androm.* 891, &c.; comp. Pind. *Nem.* vii. 43; Hygin. *Fab.* 123), Menelaus, previous to his expedition against Troy, had promised Hermione to Orestes. After the return of Neoptolemus, Orestes informed him of this, and claimed Hermione for himself; but Neoptolemus haughtily refused to give her up. Orestes, in revenge, incited the Delphians against him, and Neoptolemus was slain. In the meantime Orestes carried off Hermione from the house of Peleus, and she, in remembrance of her former love for Orestes, followed him. She had also reason to fear the revenge of Neoptolemus, for she had made an attempt to murder Andromache, whom Neoptolemus seemed to love more than her, but had been prevented from committing the crime. According to others, Menelaus betrothed her at Troy to Neoptolemus; but in the meantime her grandfather, Tyndareus, promised her to Orestes, and actually gave her in marriage to him. Neoptolemus, on his return, took possession of her by force, but was slain soon after either at Delphi or in his own home at Phthia. (Virg. *Aen.* iii. 327, xi. 264; Sophocl. *ap. Eustath. ad Hom.* p. 1479.) Hermione had no children by Neoptolemus (Eurip. *Androm.* 33; Paus. i. 11. § 1; Schol. *ad Pind. Nem.* vii. 58), but by Orestes, whose wife she ultimately became, she was the mother of Tisamenus. (Paus. i. 33. § 7, ii. 18. § 5.) The Lacedaemonians dedicated a statue of her, the work of Calamis, at Delphi. (Paus. x. 16. § 2.) A scholiast on Pindar (*Nem.* x. 12) calls her the wife of Diomedes, and Hesychius (*s. v.*) states that Hermione was a surname of Persephone at Syracuse. [L. S.]

HERMIPPUS (Ἕρμιππος). 1. An Athenian comic poet of the old comedy, was the son of Lysis and the brother of the comic poet Myrtilus. He was a little younger than Telecleides, but older than Eupolis and Aristophanes (Suid. *s. v.*). He vehemently attacked Pericles, especially on the occasion of Aspasia's acquittal on the charge of ἀσέβεια, and in connection with the beginning of the Peloponnesian war. (Plut. *Peric.* 32, 33.) He also attacked Hyperbolus. (Aristoph. *Nub.* v. 553, and Schol.) According to Suidas, he wrote forty plays, and his chief actor was Simermon (Schol. *in Aristoph. Nub.* 535, 537, 542). There are extant of his plays several fragments and nine titles; viz. Ἀθηνᾶς γοναί, Ἀρτοπώλιδες, Δημόται, Εὐρώπη, Θεοί, Κέρκωπες, Μοῖραι, Στρατιῶται, Φορμοφόροι. The statement of Athenaeus (xv. p. 699, a.) that Hermippus also wrote parodies, seems to refer not to any separate works of his, but to parodies contained in his plays, of which there are examples in the extant fragments, as well as in the plays of other comic poets.

Besides the comedies of Hermippus, several of the ancient writers quote his *Iambics*, *Trimeters*, and *Tetrameters*. Meineke's analysis of these quotations leaves little room to doubt that Hermippus published scurrilous poems, like those of the old iambic poets, partly in Iambic trimeters, and partly in trochaic tetrameters. (Meineke, *Frag. Com. Graec.* vol. i. pp. 90—99, vol. ii. pp. 380—417; Bergk, *Comment. de Reliq. Com. Att. Ant.* c. 3.)

2. Of Smyrna, a distinguished philosopher, surnamed by the ancient writers the Callimacheian (ὁ Καλλιμάχειος). From this title it may be inferred that he was a disciple of Callimachus about the middle of the third century B. C., while the fact of his having written the life of Chrysippus proves that he lived to about the end of the century. His writings seem to have been of very great importance and value. (Joseph. *c. Apion.* i. 22; Hieronym. *de Vir. Illustr.* Praef.) They are repeatedly referred to by the ancient writers, under many titles, of which, however, most, if not all, seem to have been chapters of his great biographical work, which is often quoted under the title

of Βίοι. It can scarcely be doubted that the following were portions of that work: Περὶ τῶν ἐν Παιδείᾳ λαμψάντων (Westermann believes this to have been the title of the whole work),—Περὶ τῶν ἑπτὰ Σοφῶν,—Περὶ τῶν Νομοθετῶν,—Βίοι τῶν Φιλοσόφων, of which a great portion was occupied with the life of Pythagoras, and which also contained lives of Empedocles, Heracleitus, Democritus, Zeno, Socrates, Plato, Aristotle, Antisthenes, Diogenes, Stilpo, Epicurus, Theophrastus, Heracleides, Demetrius Phalereus, Chrysippus, and others,—Βίοι τῶν Ῥητόρων, under which, again, may be included the titles Περὶ Γοργίου, Περὶ Ἰσοκράτους, Περὶ τῶν Ἰσοκράτους Μαθητῶν. The work seems also to have contained lives of historians (Marcell. *Vit. Thuc.* 18), and of poets, for we have the title Περὶ Ἱππώνακτος. It is not improbable that the treatise Περὶ τῶν διαπρεψάντων ἐν Παιδείᾳ Δούλων also belonged to the same great work, but the subject creates a suspicion that it may belong to Hermippus of Berytus. There is more uncertainty about the work Περὶ Μάγων, and about several miscellaneous quotations on points of geography, music, and astronomy. If the Hermippus whom Athenaeus quotes under the surname of ὁ ἀστρολογικός (xi. p. 478, a.) be a different person, the work Περὶ Μάγων and the astronomical quotations would naturally be referred to him. Lastly, Stobaeus (*Serm.* 5) quotes from the work of a certain Hermippus, Συναγωγὴ τῶν καλῶς ἀναφωνηθέντων ἐξ Ὁμήρου. Perhaps this work should be assigned to Hermippus of Berytus. (Vossius, *de Hist. Graec.* pp. 138—140, ed. Westermann; Fabric. *Bibl. Graec.* vol. iii. p. 495; Lozynski, *Hermippi Smyrnaei Peripatetici Fragmenta*, Bonn, 1832, 8vo.; Preller, in Jahn's *Jahrbücher für Philologie*, vol. xvii. p. 159; Clinton, *Fast. Hellen.* vol. iii. p. 518.)

3. Of Berytus, a grammarian, who flourished under Trajan and Hadrian. By birth he was a slave, but having become the disciple of Philo Biblius, he was recommended by him to Herennius Severus, and attained to great eminence by his eloquence and learning. He wrote many works, among which were an account of dreams in five books (Tertull. *De Anim.* 46), and a book Περὶ Ἑβδομάδος (Clem. Alex. *Strom.* vi. p. 291). He is also quoted again by Clemens (*Strom.* i. p. 132), and by Stephanus Byzantinus, *s. v.* Ῥάβεννα. (Suid. *s. vv.* Ἕρμιππος, Νικαγόρας; Vossius, *De Hist. Graec.* pp. 262, 263, ed. Westermann.)

4. There is a dialogue on astrology, in two books, under the name of Ἕρμιππος, which is not the name of the author but of the principal speaker. It was printed by Fabricius (*Bibl. Graec.* vol. xii. p. 261, old edition; comp. vol. iv. p. 159, ed. Harless), and has been re-edited by O. D. Bloch. (*Hermippus, incerti auctoris Christiani Dialogus s. de Astrologia Libri II. Gr. ex apog. cod. Vatic.* Havniae, 1830, 8vo.) [P. S.]

HERMO'CHARES. [ACONTIUS; CTESYLLA.]

HE'RMOCLES (Ἑρμοκλῆς), of Rhodes, a statuary, who made the bronze statue of Combabus in the temple of Hera at Hierapolis in Syria. He lived, therefore, in the reign of Antiochus II. (Soter), about B. C. 280, and belonged, no doubt, like Chares, to the Rhodian school of artists, who were the followers of Lysippus. (Lucian, *de Dea Syria*, 26.) [P. S.]

HERMO'CRATES (Ἑρμοκράτης). 1. Son of Hermon, a Syracusan, and one of the most eminent citizens of that state at the time of the Athenian invasion. We have no account of his early life or rise, but his family must have been illustrious, for, according to Timaeus (*ap. Longin.* iv. 3; comp. also Plut. *Nic.* 1), it claimed descent from the god Hermes, and it is evident that he was a person of consideration and influence in the state as early as B. C. 424, as he was one of the deputies sent by the Syracusans to the general congress of the Greek cities of Sicily, held at Gela in the summer of that year. Thucydides, who puts a long speech into his mouth on that occasion, ascribes mainly to his influence the resolution adopted by the assembled deputies to terminate the troubles of Sicily by a general peace. (Thuc. iv. 58, 65; Timaeus, *ap. Polyb.* xii. *Frag. Vat.* 22.) In 415, when the news of the impending invasion from Athens came to be generally rife, though still discredited by many, Hermocrates again came forward to urge the truth of the rumour, and the necessity of immediate preparations for defence. (Thuc. vi. 32—35.) It does not appear that he at this time held any public situation or command; but in the following winter, after the first defeat of the Syracusans by the Athenians, he represented this disaster as owing to the too great number as well as insufficient authority of their generals, and thus induced them to appoint himself, together with Heracleides and Sicanus, to be commanders-in-chief, with full powers. (Thuc. vi. 72, 73; Plut. *Nic.* 16; Diod. xiii. 4; who, however, places their appointment too early.) He was soon after sent to Camarina, to counteract the influence of the Athenian envoys, and gain the Camarinaeans to the alliance of Syracuse, but he only succeeded in inducing them to remain neutral. (Thuc. vi. 75, 88.) According to Thucydides, Hermocrates had already given proofs of valour and ability in war, before his elevation to the command; but his first proceedings as a general were unsuccessful: his great object was to prevent the Athenians from making themselves masters of the heights of Epipolae, above the town, but they landed suddenly from Catana, carried the Epipolae by surprise, and commenced their lines of circumvallation. The Syracusans next, by the advice of Hermocrates, began to construct a cross wall, to interrupt the Athenian lines; but they were foiled in this project too: the Athenians attacked their counterwork, and destroyed it, while they themselves were repulsed in all their attacks upon the Athenian lines. Dispirited by their ill success, they laid the blame upon their generals, whom they deposed, and appointed three others in their stead. (Thuc. vi. 96—103.) The arrival of Gylippus soon after superseded the new generals, and gave a fresh turn to affairs; but Hermocrates, though now in a private situation, was not less active in the service of his country: we hear of his heading a chosen band of warriors in resisting the great night attack on the Epipolae, immediately after the arrival of Demosthenes (Diod. xiii. 11): he is also mentioned as joining with Gylippus in urging the Syracusans to try their fortune again by sea, as well as by land: and when, after the final defeat and destruction of their fleets, the Athenian generals were preparing to retreat by land, it was Hermocrates who anticipated their purpose, and finding it impossible to induce his countrymen to march forth at once and occupy the passes, nevertheless succeeded, by an ingenious stratagem, in causing the

Athenians themselves to defer their departure for two days, a delay which proved fatal to the whole army. (Thuc. vii. 21, 73; Diod. xiii. 18; Plut. *Nic.* 26.) Thucydides makes no mention of the part taken by Hermocrates in regard to the Athenian prisoners, but both Diodorus and Plutarch represent him as exerting all his influence with his countrymen, though unsuccessfully, to save the lives of Nicias and Demosthenes. According to a statement of Timaeus, preserved by the latter author, when he found all his efforts fruitless, he gave a private intimation to the two generals that they might anticipate the ignominy of a public execution by a voluntary death. (Diod. xiii. 19; Plut. *Nic.* 28.)

After the destruction of the Athenian armament in Sicily, Hermocrates employed all his influence with his countrymen to induce them to support with vigour their allies the Lacedaemonians in the war in Greece itself. But he only succeeded in prevailing upon them to send a squadron of twenty triremes (to which the Selinuntians added two more); and with this small force he himself, with two colleagues in the command, joined the Lacedaemonian fleet under Astyochus, before the close of the summer of 412. (Thuc. viii. 26; Diodorus, however, raises the number of the ships to thirty-five, xiii. 34.) But, trifling as this succour appears, the Syracusan squadron bore an important part in many of the subsequent operations, and particularly in the action off Cynossema, in which it formed the right wing of the Lacedaemonian fleet; and though unable to prevent the defeat of its allies, escaped with the loss of only one ship. (Thuc. viii. 104—106; Diod. xiii. 39.) It is probably of this action that Polybius was thinking, when he states (*Frag. Vat.* xii. 23) that Hermocrates was present at the battle of Aegos Potamoi, which is clearly erroneous. During these services Hermocrates, we are told, conciliated in the highest degree the favour both of the allies and of his own troops; and acquired such popularity with the latter, that when (in 409 B.C.) news arrived that he as well as his colleagues had been sentenced to banishment by a decree of the Syracusan people, and new commanders appointed to replace them, the officers and crews of the squadron not only insisted on their retaining the command until the actual arrival of their successors, but many of them offered their services to Hermocrates to effect his restoration to his country. He however urged the duty of obedience to the laws; and, after handing over the squadron to the new generals, repaired to Lacedaemon to counteract the intrigues of Tissaphernes, to whom he had given personal offence. From thence he returned to Asia, to the court of Pharnabazus, who furnished him with money to build ships and raise mercenary troops, for the purpose of effecting his return to Syracuse. (Xen. *Hell.* i. 1. § 27—31; Thuc. viii. 85; Diod. xiii. 63.) With a force of five triremes and 1000 soldiers, he sailed to Messana, and from thence in conjunction with the refugees from Himera, and, with the co-operation of his own party in Syracuse, attempted to bring about a revolution in that city. But failing in that scheme, he hastened to Selinus, at this time still in ruins, after its destruction by the Carthaginians, rebuilt a part of the city, and collected thither its refugees from all parts of Sicily. He thus converted it into a stronghold, from whence he carried on hostilities against the Carthaginian allies, laid waste the territories of Motya and Panormus, and defeated the Panormitans in a battle. By these means he acquired great fame and popularity, which were still increased when in the following year (B.C. 407) he repaired to Himera, and finding that the bones of the Syracusans who had been slain in battle against the Carthaginians two years before still lay there unburied, caused them to be gathered up, and removed with all due funeral honours to Syracuse. But, though the revulsion of feeling thus excited led to the banishment of Diocles, and other leaders of the opposite party yet the sentence of exile against Hermocrates still remained unreversed. Not long afterwards he approached Syracuse with a considerable force, and was admitted by some of his friends into the city; but was followed in the first instance only by a select band, which the Syracusans no sooner discovered than they took up arms, and attacked and slew him, together with the greater part of his followers, before his troops could come to their assistance. (Diod. xiii. 63, 75.) The character of Hermocrates is one of the brightest and purest in the history of Syracuse; and the ancient republics present few more striking instances of moderation and wisdom, combined with the most steady patriotism; while his abilities, both as a statesman and a warrior, were such as to earn for him the praise of being ranked in after ages as on a level in these respects with Timoleon and Pyrrhus. (Polyb. *Frag. Vat.* xii. 22.) We do not learn that Hermocrates left a son; his daughter was married, after his death, to the tyrant Dionysius. (Diod. xiii. 96; Plut. *Dion.* 3.)

2. Father of Dionysius the elder, tyrant of Syracuse.

3. A Rhodian, who, according to Plutarch, was sent by Artaxerxes Mnemon to Greece, during the expedition of Agesilaus in Asia, to gain over the other states of Greece by large bribes, and thus compel the Spartans to recal Agesilaus. (Plut. *Artax.* 20.) There can be little doubt that the same person is meant who is called by Xenophon (*Hell.* iii. 5. § 1) Timocrates, and who was sent, it appears, not by the king himself, but by the satrap Tithraustes. [E. H. B.]

HERMO'CRATES (Ἑρμοκράτης). 1. A disciple of Socrates, mentioned by Xenophon (*Mem.* i. 2. § 48) as one of those whose character and conduct refuted the charge brought against Socrates of corrupting those who associated with him.

2. A rhetorician, a native of Phocaea. He was the grandson of the sophist Attalus, and studied under Claudius Rufinus of Smyrna. He died at the age of twenty-five, or twenty-eight, according to other accounts. Philostratus (*Vit. Sophist.* ii. 25) pronounces him one of the most distinguished rhetoricians of his age. (Fabric. *Bibl. Graec.* vol. vi. p. 131.)

3. A grammarian, a native of Iasus. Nothing more is known of him than that he was the instructor of Callimachus. [CALLIMACHUS.] [C. P. M.]

HERMO'CRATES (Ἑρμοκράτης), a physician mentioned by Martial in one of his epigrams (vi. 53), the point of which seems to be borrowed from one by Lucilius in the Greek Anthology (xi. 257, vol. ii. p. 59, ed. Tauchn.) If the name is not a fictitious one, Hermocrates may have lived in the first century after Christ. [W. A. G.]

HERMO'CREON (Ἑρμοκρέων), an architect and sculptor, was the builder of a gigantic and

beautiful altar at Parium on the Propontis. (Strab. xii. p. 487, a.; xiii. p. 588, b.) [P. S.]

HERMO'CREON (Ἑρμοκρέων), the author of two simple and elegant epigrams in the Greek Anthology. His time is not known. (Brunck, *Anal.* vol. ii. p. 252; Jacobs, *Anth. Graec.* vol. ii. p. 229, vol. xiii. p. 902; Fabric. *Bibl. Graec.* vol. iv. p. 477.) [P. S.]

HERMODO'RUS (Ἑρμόδωρος). 1. Of Ephesus, a person of great distinction, but was expelled by his fellow-citizens, for which Heracleitus censured them very severely. (Diog. Laërt. ix. 2; Cic. *Tusc.* v. 36.) He is said to have gone to Rome to have explained to the decemvirs the Greek laws, and thus assisted them in drawing up the laws of the Twelve Tables, B. C. 451. (Pompon. *de Orig. Jur.* Dig. 1. tit. 2. s. 4.) Pliny (*H. N.* xxxiv. 11) further states, that the Romans expressed their gratitude towards him, by erecting a statue to him in the comitium. This story of his having assisted the decemvirs has been treated by some modern critics as a fiction, or at least has been modified in a manner which reduces his influence upon that legislation to a mere nothing. But, in the first place, it would be arbitrary to reject the authority of Pomponius, or to doubt the merits of Hermodorus, which are sufficiently attested by the statue in the comitium, and, in the second, there is nothing at all improbable in the statement, that a distinguished Greek assisted the Romans in the framing of written laws, in which they were surely less experienced than the Greeks. In what his assistance consisted is only matter of conjecture: he probably gave accounts of the laws of some Greek states with which he was acquainted, and we may further believe with Niebuhr (*Hist. of Rome*, vol. ii. p. 310), that the share he took related only to the constitution. (Ser. Gratama, *de Hermodoro Ephesio vero XII. Tabularum Auctore*, Groningen, 1818, 4to.)

2. A disciple of Plato, is said to have circulated the works of Plato, and to have sold them in Sicily, whence arose the proverb λόγοισιν Ἑρμόδωρος ἐμπορεύεται. (Suid. *s. v.* λόγοισι; Cic. *ad Att.* xiii. 20.) Hermodorus himself appears to have been a philosopher, for we know the titles of two works that were attributed to him, viz. Περὶ Πλάτωνος and Περὶ μαθημάτων. (Comp. Diog. Laërt. *Prooem.* 8, ii. 106, iii. 6; Ionsius, *de Script. Hist. Philos.* i. 10. 2.)

3. An Epicurean philosopher, known only from Lucian (*Icaromenipp.* 16), according to whom he committed perjury for a bribe of 1000 drachmae.

4. A lyric poet, whose songs were incorporated in the Anthology of Meleager. We still possess an epigram of his on the Aphrodite of Cnidus (Brunck, *Analect.* i. 162), but he is otherwise unknown. There is a fragment of two lines quoted by Stobaeus (*Flor.* tit. lx. 2), under the name of Hermodotus, which, according to some critics, is a mistake for Hermodorus; but nothing can be said about the matter. (Jacobs, *ad Anthol.* xiii. p. 902.) [L. S.]

HERMODO'RUS, of Salamis, was the architect of the temple of Mars in the Flaminian Circus (Cornel. Nepos, *ap. Priscian, Gr. Lat.* viii. col. 792, Fr. xi.), and also, if we accept the emendation of Turnebus (Hermodori for Hermodi), of the temple of Jupiter Stator in the portico of Metellus Macedonicus (Vitruv. iii. 2. § 5, Schneider). There was also a Hermodorus of Salamis, a naval architect at Rome, whom the great Antonius defended in the year of his consulship, B. C. 99. (Cicero, *de Orat.* i. 12.) Now Metellus triumphed over Andriscus in B. C. 148. These two architects, therefore, can hardly be the same. In fact, the conjecture of Turnebus is suspicious, for the very reason that it is so plausible. Schneider reads *hujusmodi* instead of the *Hermodi* of the MSS. (*Comment. in Vitruv. l. c.*) [P. S.]

HE'RMODUS. [HERMODORUS, of Salamis.]

HERMO'GENES (Ἑρμογένης). 1. A son of Crito, the friend of Socrates, and, like his father, a disciple of Socrates. (Diog. Laërt. ii. 121.)

2. A son of Hipponicus, and a brother of the wealthy Callias, is introduced by Plato in his dialogue Cratylus as one of the interlocutors, and maintains that all the words of a language were formed by an agreement of men among themselves. Diogenes Laërtius (iii. 6) states that he was one of the teachers of Plato, but no other writer has mentioned this, although there was no want of opportunities; and it is further clear from the Cratylus, that Hermogenes was not a man either of talent or learning, and that he scarcely knew the elements of philosophy. Although he belonged to the great family of Callias, he is mentioned by Xenophon as a man of very little property: this is accounted for by some by the supposition that Hermogenes was not a legitimate son of Hipponicus, but only a *νόθος*. Plato (*Cratyl.* p. 391, c.), on the other hand, suggests that he was unjustly deprived of his property by Callias, his brother. (Comp. Xenoph. *Memor.* ii. 10. § 3, *Conviv.* i. 3, *Apol.* 2; Groen van Prinsterer, *Prosopogr. Plat.* p. 225; C. F. Hermann, *Gesch. u. System der Plat. Philos.* i. pp. 47, 654.)

3. A banker at Rome, who is called by Cicero (*ad Att.* xii. 25, 30) his debtor, in B. C. 45. If, as is commonly supposed, he is the same as Hermogenes Clodius, who is mentioned by Cicero in a letter of the same year (*ad Att.* xiii. 23), he was a freedman of Clodius.

4. An architect of Alabanda, in Caria, who invented what was called the pseudodipterus, that is, a form of a temple, with *apparently* two rows of columns, whereby he effected a great saving both of money and labour in the construction of temples. (Vitruv. iii. 2. § 6, 3. § 8.) His great object as an architect was to increase the taste for the Ionic form of temples, in preference to Doric temples. (Vitruv. iv. 3. § 1.) He was further the author of two works which are now lost; the one was a description of the temple of Diana which he had built at Magnesia, a pseudodipterus, and the other a description of a temple of Bacchus, in Teos, a monopterus. (Vitruv. vii. Praef. § 12.)

5. A sculptor of the island of Cythera, who, according to Pausanias (ii. 2. § 7), made a statue of Aphrodite, which stood at Corinth.

6. One of the most celebrated Greek rhetoricians. He was a son of Calippus and a native of Tarsus, and lived in the reign of the emperor M. Aurelius, A. D. 161—180. He bore the surname of ξυστήρ, that is, the scratcher or polisher, either with reference to his vehement temperament, or to the great polish which he strongly recommended as one of the principal requisites in a written composition. He was, according to all accounts, a man endowed with extraordinary talents; for at the age of fifteen he had already acquired so great a reputation as an orator, that the emperor M. Aurelius desired to

hear him, and admired and richly rewarded him for his wonderful talent. Shortly after this he was appointed public teacher of rhetoric, and at the age of seventeen he began his career as a writer, which unfortunately did not last long, for at the age of twenty-five he fell into a mental debility, which rendered him entirely unfit for further literary and intellectual occupation, and of which he never got rid, although he lived to an advanced age; so that he was a man in the time of his youth, and a child during his maturer years. After his death his heart is said to have been found covered with hair. (Philostr. *Vit. Soph.* ii. 7; Suid. Hesych. *s. v.* Ἑρμογένης; Eudoc. p. 165; Schol. *ad Hermog. περὶ στάσεων*, in Olearius's note on Philostr. *l. c.*) If we may judge from what Hermogenes did at so early an age, there can be little doubt that he would have far excelled all other Greek rhetoricians, if he had remained in the full possession of his mental powers. His works, five in number, which are still extant, form together a complete system of rhetoric, and were for a long time used in all the rhetorical schools as manuals. Many distinguished rhetoricians and grammarians wrote commentaries upon them, some of which are still extant; many also made abridgments of the works of Hermogenes, for the use of schools, and the abridgment of Aphthonius at length supplanted the original in most schools. The works of Hermogenes are:—

(1.) Τέχνη ῥητορικὴ περὶ τῶν στάσεων, was composed by the author at the age of eighteen, and on the principles laid down by Hermagoras. The work treats of the points and questions which an orator, in civil cases, has to take into his consideration; it examines every one separately, and thence deduces the rules which a speaker has to observe. (See the whole reduced to a tabular view in Westermann's *Gesch. der Griech. Beredtsamkeit*, p. 325.) The work is a very useful guide to those who prepare themselves for speaking in the courts of justice. We still possess the commentaries which were written upon it by Syrianus, Sosipater, and Marcellinus. It is printed in the *Rhetores* of Aldus, vol. i. pp. 1—179, and has been edited separately at Paris (1530 and 1538, 4to. ex off. Wechelii), by J. Caselius (Rostock, 1583, 8vo.), E. Sturm (Argentorat. 1570, with a Latin transl. and scholia), G. Laurentius (Col. Allobrog. 1614, 8vo.), and M. Corales (Venice, 1799, 4to.). The extant scholia are printed in Walz, *Rhetor. Graec.* vols. iv. vi. and vii.

(2.) Περὶ εὑρέσεως (*De Inventione*), in four books, contains instructions about the proper composition of an oration, discussing first the introduction, then the plan of the whole, viz. the exposition of the subject, the argumentation, the refutation of objections that may be raised, and lastly, on the oratorical ornament and delivery. Every point which Hermogenes discusses is illustrated, as in the preceding work, by examples taken from the Attic orators, which greatly enhance the clearness and utility of the treatise. It is printed in Aldus's *Rhetores*, in the editions of G. Laurentius, Wechel, and Sturm, mentioned above, but best in Walz's *Rhetor. Graec.* vol. iii. We still possess scholia on the work by an anonymous commentator, printed in Aldus's *Rhetores*, vol. ii. p. 352, &c.

(3.) Περὶ ἰδεῶν (*De Formis Oratoriis*), in two books, treats of the forms of the oratorical style, of which Hermogenes distinguishes seven, viz. σαφήνεια, μέγεθος, κάλλος, γοργότης, ἦθος, ἀλήθεια, δεινότης, and their subdivisions; he examines them from eight different points of view, and shows how by a skilful application of them the orator is most sure of gaining his end. In this discussion, too, every point is illustrated by examples, chiefly from the orators, accompanied by some very ingenious remarks. The work is printed in the editions of Aldus and Laurentius, and separately at Paris, 1531, 4to., and with a Lat. transl. and notes by Sturm, Argentorat, 1571, 8vo. The best edition is that in Walz, *Rhet. Graeci*, vol. iii., who has also published the Greek commentaries by Syrianus and Joh. Siceliota (vols. vi. and vii. Comp. Spengel, Συναγωγὴ τεχ. pp. 195, &c., 227, &c.)

(4.) Περὶ μεθόδου δεινότητος (*De apto et solerti genere dicendi Methodus*), forms a sort of appendix to the preceding work, and contains suggestions for the proper application of the rules there laid down, together with other useful remarks. It is printed in the editions of Aldus, Wechel, Laurentius, Sturm, and best in Walz's *Rhet. Graec.* vol. iii., who has also published the Greek commentaries by Gregorius Corinthius (vol. vii.). The work is said to have been left unfinished by the author, and to have been completed by two later rhetoricians, Minucianus and Apsines. (Matth. Camariota, *Compend. Rhet.* p. 12, ed. Hoeschel, Augsburg, 1594, 4to.)

(5.) Προγυμνάσματα, that is, practical instructions in oratory according to given models. A very convenient abridgment of this work was made by Aphthonius, in consequence of which the original fell into oblivion. But its great reputation in antiquity is attested by the fact, that the learned grammarian, Priscian, made a Latin translation of it, with some additions of his own, under the title of *Praeexercitamenta Rhetorica ex Hermogene.* (Putschius, *Gram. Lat.* p. 1329, &c.; Fr. Pithoeus, *Rhetor. Lat.* p. 322, &c.) This Latin version of Priscian was for a long time the only edition of the Progymnasmata, until the Greek original was found in a MS. at Turin, from which it was published by Heeren in the *Biblioth. für alte Lit. und Kunst*, parts viii. and ix. (Göttingen, 1791), and by Ward in the *Classical Journal*, parts v.—viii. A separate edition was published by G. Veesenmeyer, Nürnberg, 1812, 8vo. It is also contained in Krehl's edition of Priscian, vol. ii. p. 419, &c., but best in Walz's *Rhetor. Graec.* vol. i. p. 9, &c., who has collated six other MSS. besides the Turin one.

Some of the works of Hermogenes are lost, such as a commentary on Demosthenes (εἰς Δημοσθένην ὑπομνήματα, Syrian. *ad Hermog. Proleg. ad Ideas*, p. 195, ed. Spengel), of which a work on the Leptinea, to which Hermogenes himself alludes (*De Method.* 24), may have been only a part. Another work, which is likewise lost, was entitled σύγγραμμα περὶ προοιμίου. (Schol. in Hermog. ap. Walz, vol. iv. p. 31, ap. Aldum, ii. p. 176.) Suidas and Eudocia (p. 165) further mention a work of Hermogenes in two books, Περὶ κοίλης Συρίας, which is not noticed anywhere else, and of which no trace has come down to us.

All the extant works of Hermogenes bear strong marks of the youthful age of the author; for it is clear that his judgment and his opinions have not yet become settled; he has not the consciousness of a man of long experience, and his style is rather diffuse, but always clear and unaffected. He is moderate in his judgment and censure of other rhetoricians, has a correct appreciation of the merits of the earlier Greek orators, and every where shows

symptoms of a most careful study of the ancients. These excellencies, which at once place him on a level with the most distinguished teachers of rhetoric, are reasons enough to make us regret that his brilliant career was cut off so early and so fatally. (Comp. Westermann, *Gesch. der Griech. Beredtsamkeit*, § 95 ; Fabric. *Bibl. Graec.* vol. vi. p. 69, &c.)

7. The author of a history of Phrygia, in which he also made mention of the Jews. (Schol. *ad Apollon. Rhod.* ii. 722 ; Joseph. *c. Apion.* i. 23 ; comp. Plut. *de Fluv.* 17.)

8. Of Tarsus, an historian of the time of the emperor Domitian, who put him to death on account of certain expressions in his history, and those who had copied the work for sale were nailed on the cross. (Suet. *Domit.* 10.)

9. A painter, perhaps a native of Carthage, who lived at the time of Tertullian, about the end of the second and the beginning of the third century of our era, and is known to us only through Tertullian, who attacked him most severely, and wrote a work against him. (*Adversus Hermogenem.*) He seems to have been originally a pagan, but afterwards to have become a convert to Christianity. The cause of the hostility is not very clear ; we learn only that Hermogenes married several times, for which Tertullian calls him a man given to voluptuousness and a heretic. It would also seem that Hermogenes, who was a man of high education and great knowledge, continued to study the pagan philosophers after his conversion to Christianity ; and attempted to reconcile scriptural statements with the results of philosophical investigations, though, according to Tertullian's own statement, Hermogenes did not advance any new or heretical opinion on the person of Christ. His enemy also calls him a bad painter, and says, *illicite pingit*, but to what he alludes by this expression is uncertain: some think that Hermogenes painted subjects taken from the pagan mythology, which Tertullian would surely have expressed more explicitly. The philosophical views which Tertullian endeavours to refute seem to have been propounded by Hermogenes in a work (*adv. Hermog.* 2), for his enemy repeatedly refers to his argumentationes. (Comp. August. *de Haeres.* xli.; Tertull. *de Monogam.* 16 ; Theodoret. *Fab. Haeret.* i. 19.) Theodoretus and Eusebius (*Hist. Eccles.* iv. 24) state, that Theophilus of Alexandria and Origen also wrote against Hermogenes, but it is uncertain whether this is the same as the painter. [L. S.]

HERMO'GENES, M. TIGE'LLIUS, a notorious detractor of Horace, who at first seems to have been well disposed towards him, for in one passage (*Sat.* i. 3. 129) he calls him *optimus cantor et modulator* (comp. *Sat.* i. 9. 25), whereas shortly afterwards (*Sat.* i. 10. 80) he speaks of him as an opponent and an enemy. The scholiasts of Horace attempt to give the reasons why Hermogenes disliked Horace; but there is no necessity for trusting to their inventions, for Horace himself gives us sufficient materials to account for it. Hermogenes appears to have been opposed to Satires altogether (Hor. *Sat.* i. 4. 24, &c., ii. 1. 23) ; he was a man without talent, but yet had a foolish fancy for trying his hand at literature. (*Sat.* i. 10. 18.) He moved in the society of men without any pretensions, and is described as a singing-master in girls' schools. (*Sat.* i. 10. 80, 90, &c.) Horace therefore throughout treats him with contempt. It is a very ingenious and highly probable conjecture that, under the fictitious name of Pantolabus (*Sat.* i. 8, 11, ii. 1, 21), Horace alludes to Hermogenes, for the prosody of the two names is the same, so that one may be substituted for the other. (Comp. Weichert, *Poet. Lat. Reliquiae*, p. 297, &c.; Kirchner, *Quaestion. Horatianae*, p. 42, &c. [L. S.]

HERMO'GENES (Ἑρμογένης), of Pontus, was praefectus praetorio Orientis A. D. 359. He is probably the Hermogenes mentioned by Libanius as the best of all the magistrates of his time, though commonly supposed to be rough and severe. This character of Hermogenes agrees with that given by Ammianus, who says that when Constantius desired to establish an inquisitorial tribunal (A. D. 359), on occasion of some troubles in Egypt, Hermogenes was not appointed, "as being of too mild a temper." Hermogenes died soon after, and was succeeded in his praefecture by Helpidius. [HELPIDIUS.] This Hermogenes is to be distinguished from the officer of the same name sent to depose Paulus, bishop of Constantinople (A. D. 342), and murdered in the tumult excited by that proceeding ; as well as from the ex-praefect of Egypt, to whom the emperor Julian addressed a letter ; and from the proconsul of Achaia, to whom the sophist Himerius addressed one of his discourses. It is uncertain from which of these persons (if from any) a part of the horses, of Cappadocian breed, in the imperial stud were called "Equi Hermogeniani," by which name they are mentioned in edicts of Valentinian I. and of Arcadius. (Amm. Marc. xix. 12, xxi. 6 ; Liban. *de Vita sua*, *Opera*, vol. ii. p. 39, 40, ed. Morell ; Phot. *Bibl.* cod. 165 ; Julian. *Epist.* 23, *Opera*, p. 389, ed. Spanhem. fol. Lips. 1696 ; Cod. Theod. 10. tit. 6. § 1; 15. tit. 10. § 1 ; Tillemont, *Hist. des Emp.* vol. iv.) [J. C. M.]

HERMO'GENES (Ἑρμογένης), the name of several ancient physicians, whom it is difficult to distinguish with certainty. 1. A physician in attendance on the emperor Hadrian at the time of his death, A. D. 138. (Dion Cass. lxix. 22.)

2. A physician mentioned in an epigram of Lucilius in the Greek Anthology (xi. 257, vol. ii. p. 59, ed. Tauchn), which has been imitated by Martial (vi. 53), and also in another epigram in the same collection attributed to Nicarchus (xi. 114, vol. ii. p. 29).

3. One of the followers and admirers of Erasistratus, mentioned by Galen (*De Simplic. Medicam. Temper. ac Facult.* i. 29, vol. xi. p. 432), who is supposed to be the same physician who is said in an ancient Greek inscription found at Smyrna to have been the son of Charidemus, and to have written a great number of medical and historical works. If his father was the physician who was one of the followers of Erasistratus [CHARIDEMUS], he lived probably in the third or second century B. C. He is perhaps the same person said in another inscription to have been a native of Tricca in Thessaly. (Mead, *Dissert. de Numis quibusdam a Smyrnaeis in Medicorum Honorem percussis*, Lond. 1724, 4to. ; Fabric. *Bibl. Graec.* vol. xiii. p. 180, ed. vet.) [W. A. G.]

HERMOGENIA'NUS, the latest Roman jurist from whom there is an extract in the Digest, and the last mentioned in the Florentine Index. He lived in the time of Constantine the Great, when the family of the Hermogeniani was in high credit, from its connection with the powerful race of the Anicii (Reines, *Inscr.* p. 70). In Dig. 48. tit. 15. s. *ult.*, he says that the pecuniary punish-

ment of the Lex Fabia de Plagiariis had fallen into disuse. Now that penalty was still in existence in the reign of Diocletian and Maximilian (Cod. 9. tit. 20. s. 6), who first made kidnapping a capital offence (Cod. 9. tit. 20. s. 7). He was acquainted (Dig. 4. tit. 4. s. 7) with the constitution of Constantine, bearing date A. D. 331, by which the right of appeal from the sentences of the praefecti praetorio was abolished (Cod. Theod. 11. tit. 30. s. 16; Cod. Just. 7. tit. 62. s. 19). Jacques Godefroi, in the commencement of his Prolegomena to the Theodosian Code (vol. i. p. 193), cites several passages which make it likely that Hermogenianus survived Constantine, and wrote under the reign of his sons. Thus, in Dig. 28. tit. 1. s. 41, Dig. 39. tit. 4. s. 10, Dig. 49. tit. 14. s. 46. § 7, he speaks of *principes* and *imperatores* in the plural number. The fact of his being contemporary with Constantine may have led to the notion that he was a Christian. Bertrandus (*de Jurisp.* i. 38) endeavours to prove that he was so, from the mention which he makes in Dig. 24. tit. 1. s. 60, of divorce, "Propter sacerdotium, vel etiam sterilitatem;" but, on the one hand, a divorce for barrenness was not in conformity with the then prevalent doctrine of the Christian church, and, on the other hand, it was not unusual for Gentiles, on entering the priesthood, to dismiss their wives. (Tertullian, *ad Uxorem*, lib. i.)

Before his time, the living spirit of jurisprudence had departed. He is a mere compiler, and his language, like that of Charisius, is infected with barbarisms. He wrote *Juris Epitomae* in six books, following the arrangement of the edict (Dig. 1. tit. 5. s. 2). He appears in particular to have copied from Paulus, by whose side he is repeatedly quoted in the Digest. From his *Epitomae* there are 106 extracts in the Digest, occupying about ten pages in the *Palingenesia* of Hommel. From the inscription of Dig. 36. tit. 1. s. 14, it has been supposed that he wrote *Libri Fideicommissorum*, but there is no mention of such a work in the Florentine Index; and, as the preceding and following extracts are taken from Ulpian's *Libri IV. Fideicommissorum*, it is not unlikely that his name has been inserted by mistake, instead of Ulpian's.

It is probable that he was the compiler of the Codex Hermogenianus (*Dict. of Ant. s. v. Codex Gregorianus* and *Hermogenianus*), but so many persons of the same name lived nearly at the same time, that this cannot be affirmed with certainty. (Ritter, *ad Heinec. Hist. Jur. Rom.* § 369).

(Strauchius, *Vitae Vet. ICt.* p. 22; Jos. Finestres, *Comment. in Hermogeniani ICti Juris Epit. Libros VI.* 4to. Cervariae Lacetanorum, 1757; Ménage, *Amoen. Jur.* c. 11; Guil. Grotius, *de Vit. ICtorum*, ii. 12. § 8; Bynkers, *Obs.* vi. 21; Zimmern, *R. R. G.* vol. i. § 104.) [J. T. G.]

HERMOLA'US (Ἑρμόλαος), son of Sopolis, was one of the Macedonian youths who, according to a custom instituted by Philip, attended Alexander the Great as pages. It was during the residence of the king at Bactra in the spring of B. C. 327, that a circumstance occurred which led him, in conjunction with some of his fellow pages, to form a conspiracy against the life of Alexander. Among the duties of the pages, who were in almost constant attendance on the king's person, was that of accompanying him when hunting, and it was on one of these occasions that he gave offence to the king, by slaying a wild boar, without waiting to allow Alexander the first blow. Highly incensed at this breach of discipline, the king ordered him to be chastised with stripes, and further punished by being deprived of his horse. Hermolaus, a lad of high spirit, already verging on manhood, could not brook this indignity: his resentment was inflamed by the exhortations of the philosopher Callisthenes, to whom he had previously attached himself as a pupil, and by the sympathy of his most intimate friend among his brother pages, Sostratus. The two youths in concert at length formed the scheme of assassinating the king while he slept, the duty of guarding his bed chamber devolving upon the different pages in rotation. They communicated their plan to four of their companions, and the secret was inviolably kept, though thirty-two days are said to have elapsed before they had an opportunity of executing their project. But all things having been at length arranged for a certain night, during which Antipater, one of their number, was to keep watch, the scheme was accidentally foiled, by Alexander remaining all night at a drinking party, and the next day the plot was divulged by another of the pages, to whom it was communicated, in hopes of inducing him to take part in it. Hermolaus and his accomplices were immediately arrested, and subsequently brought before the assembled Macedonians, by whom they were stoned to death. It appears, however, that they had been previously submitted to examination by torture, when, according to one account, they implicated Callisthenes also in their conspiracy; according to another, and on the whole a more probable one, they maintained that the plot had been wholly of their own devising. [CALLISTHENES.] Some authors also represented Hermolaus as uttering before the assembled Macedonians a long harangue against the tyranny and injustice of Alexander. (Arr. *Anab.* iv. 13, 14; Curt. viii. 6—8; Plut. *Alex.* 55.) [E. H. B.]

HERMOLA'US (Ἑρμόλαος), a Greek grammarian of Constantinople, of whom nothing more is known with certainty than that he wrote an epitome of the Ἐθνικά of Stephanus of Byzantium, which he dedicated to the emperor Justinian. (Suidas, *s. v.* Ἑρμόλαος.) But whether he lived in the reign of the first or in that of the second emperor of that name cannot be clearly ascertained. There seems no reason for doubting that the epitome of Hermolaus is the same which is still extant, and which bears the title "Ἐκ τῶν ἐθνικῶν Στεφάνου κατὰ ἐπιτομήν," but without the name of the author. In its present form even this epitome seems to have suffered considerable abridgment and mutilation. Some passages in the work have been supposed to furnish a few particulars respecting the life of Hermolaus; but as the more probable opinion seems to be that they are mere verbal extracts from the work of Stephanus, an account of them is given under STEPHANUS. (Fabric. *Bibl. Graec.* vol. iv. p. 622, &c.; Westermann, *Praefat. ad Steph. Byzant.* pp. v. xxiv. &c. [C.P.M.]

HERMOLA'US, statuary. [POLYDECTUS.]

HERMO'LYCUS (Ἑρμόλυκος), an Athenian, son of Euthynus, was distinguished as a pancratiast, and gained the ἀριστεῖα at the battle of Mycale, in B. C. 479. He was slain in the war between the Athenians and Carystians, which took place about B. C. 468. Pausanias mentions a statue of him in the Acropolis at Athens. (Herod. ix. 105; Thuc. i. 98; Paus. i. 23.) [E. E.]

HERMON (Ἕρμων) is described by Thucydides as commander of the detachment of περίπολοι, or frontier guards, stationed at Munychia, and as taking in this capacity a prominent part in the sedition against the Four Hundred which Theramenes and Aristocrates excited in Peiraeeus, B. C. 411. Thucydides had just mentioned the assassination of Phrynichus by one of the περίπολοι, and from a confusion perhaps of the two passages comes the statement of Plutarch (*Alcib.* c. 25), that the assassin was Hermon, and that he received a crown in honour of it. Such a supposition is wholly inconsistent alike with the historian's narrative and the facts mentioned by the orators. (Lys. *c. Agorat.* p. 492; Lycurgus, *ad Leocr.* p. 217.) It is hardly even a plausible hypothesis to identify him with the commander of the περίπολοι, at whose house, it appeared by the confession of an accomplice, secret meetings had been held. (Thuc. viii. 92.) But he is probably the same who is mentioned in the inscription (Böckh, *Inscr. Graec.* i. p. 221), which records the monies paid by the keepers of the treasury of Athena in the Acropolis during the year beginning at Midsummer B. C. 410. One of the earliest items is "to Hermon for his command at Pylos." The place was taken no long time after, probably in the next winter but one. [A. H. C.]

HERMON (Ἕρμων), or, as some write it, HERMONAX, a Greek grammarian, who made the dialect spoken in the island of Crete his particular study, and wrote a dictionary (Κρητικαὶ γλῶσσαι), in which he explained the words peculiar to that dialect, as well as those which were used by the Cretans in a peculiar sense. The work is often referred to by Athenaeus, who sometimes calls the author Hermon (iii. p. 81, vi. p. 267), and sometimes Hermonax (ii. p. 53, iii. p. 76, xi. p. 502), but which of the two forms of the name is the correct one is uncertain. (Comp. Fischer, *Animadv. in Welleri Grammat. Graec.* i. p. 49.) Lucian (*Conviv. s. Lapith.* 6) mentions an Epicurean philosopher of the name of Hermon, who is otherwise unknown. [L. S.]

HERMON (Ἕρμων.) Artists. 1. A statuary of Troezen, who made a statue of Apollo and wooden images of the Dioscuri in the temple of Apollo at Troezen. He seems to belong to a very ancient period. (Paus. ii. 31. § 9.)

2. An architect. [PYRRHUS.]

3. An artist, who is said to have invented a sort of masks, which were called after him Ἑρμώνεια. (*Etym. Mag. s. v.*) Probably the name is merely mythical. [P. S.]

HERMO'NYMUS, GEO'RGIUS (Γεώργιος Ἑρμώνυμος), a Byzantine scholar who contributed much to the revival of Greek learning in Italy, where he fled after the conquest of Constantinople, but whose literary activity became only conspicuous in the time after that event. (Fabric. *Bibl. Graec.* vol. xi. p. 635.) [W. P.]

HERMO'PHILUS, a blind philosopher, who, according to Claudianus Mamertus (*de Statu Anim.* iii. 9), instructed Theopompus in geometry. [C.P.M.]

HERMOTI'MUS (Ἑρμότιμος), of Pedasa in Caria, fell, when a boy, into the hands of Panionius, a Chian, who made him a eunuch, and sold him to the Persians at Sardis. He was sent thence to Susa as a present to the king, and rose high in favour with Xerxes, whose sons he was commissioned to conduct back to Asia after the battle of Salamis. Some time before this, when Xerxes was at Sardis, and preparing to invade Greece, Hermotimus went to Atarneus in Mysia, where Panionius was; and having decoyed both him and his sons into his power, took cruel vengeance on them for the injury he had received. (Herod. viii. 104—106.) [E. E.]

HERMOTI'MUS (Ἑρμότιμος). 1. A Stoic philosopher, son of Menecrates, who is introduced by Lucian as one of the speakers in the dialogue entitled Ἑρμότιμος, ἢ περὶ αἱρέσεων. Some suppose that he is merely a fictitious personage.

2. A native of Colophon, a learned geometer mentioned by Proclus. (*Comment. ad Euclid*, lib. i. p. 19. ed. Basil.) He was one of the immediate predecessors of Euclid, and the discoverer of several geometrical propositions. [C. P. M.]

HERMOTI'MUS (Ἑρμότιμος), of Clazomenae, called by Lucian a Pythagorean, had the reputation, according to Aristotle, of being the first to suggest the idea which Anaxagoras is commonly said to have originated: that mind (νοῦς) was the cause of all things. Accordingly, Sextus Empiricus places him with Hesiod, Parmenidés, and Empedocles, as belonging to that class of philosophers who held a dualistic theory of a material and an active principle being together the origin of the universe.

Other notices that remain of him represent him, like Epimenides and Aristaeus, as a mysterious person, gifted with a supernatural power, by which his soul, apart from the body, wandered from place to place, bringing tidings of distant events in incredibly short spaces of time. At length his enemies burned his body, in the absence of the soul, which put an end to his wanderings. The story is told in Pliny and Lucian. (Plin. *H. N.* vii. 42; Lucian, *Encom. Musc.* 7; Arist. *Metaph.* i. 3; Sext. Empir. *adv. Math.* ix., *ad Phys.* i. 7; Diog. Laërt. viii. 5; Denzinger, *De Hermotim. Clazomen. Commentatio*, Leodii, 1825.) [C. E. P.]

HERO (Ἥρω), the name of three mythical personages, one a daughter of Danaus (Hygin. *Fab.* 170), the second a daughter of Priam (Hygin. *Fab.* 90), and respecting the third, see LEANDER. [L. S.]

HERO. [HERON.]

HERO'DES (Ἡρώδης), an ancient Greek Iambic poet, a contemporary and rival, as it seems, of Hipponax, though there is some doubt about the true reading of the line in which Hipponax mentions him. The ancient writers quote several choliambic lines of Herodes, who also wrote mimes in Iambic verse. (Welcker, *Hipponact. Fragm.* pp. 87—89; Knocke, *Auct. qui Choliambis usi sunt Graec. Reliq.* Fasc. i. 1842, 8vo.; Meineke and Lachmann, *Choliambica Poesis Graecorum*, pp. 148—152, Berol. 1845, 8vo.) [P. S.]

HERO'DES I. (Ἡρώδης), surnamed the GREAT, king of the Jews. He was the second son of Antipater, and consequently of Idumaean origin. [See Vol. I. p. 202.] When, in B. C. 47, his father was appointed by Julius Caesar procurator of Judaea, the young Herod, though only fifteen years of age, obtained the important post of governor of Galilee. In this situation he quickly gave proof of his energetic and vigorous character, by repressing the bands of robbers which at that time infested the province, the leaders of whom he put to death. But the distinction he thus obtained excited the envy of the opposite party, and he was brought to trial before the sanhedrim, for having put to death

GENEALOGICAL TABLE OF THE FAMILY OF HEROD.

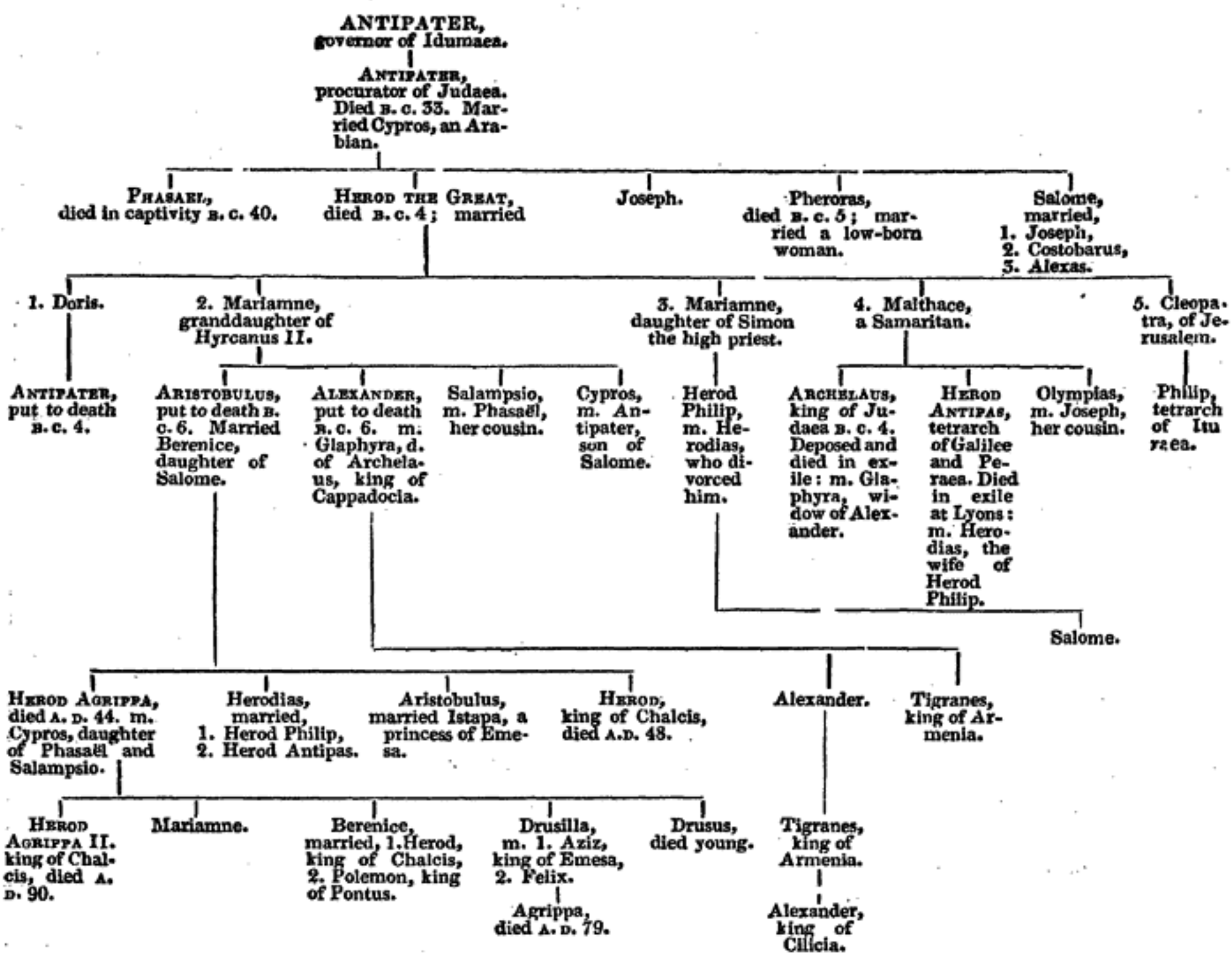

Jewish citizens without trial. He presented himself before his judges in the most arrogant manner, clad in a purple robe, and attended by a guard of armed men; but becoming apprehensive of an unfavourable decision, he departed secretly from Jerusalem, and took refuge with Sex. Caesar, the Roman governor of Syria, by whom he was received with the utmost favour, and shortly after appointed to the government of Coele-Syria. Of this he immediately availed himself to levy an army and march against Jerusalem, with the view of expelling Hyrcanus and the party opposed to him, but the entreaties of his father Antipater and his brother Phasaël induced him to withdraw without effecting his purpose.

These events took place in B. C. 46. Not long after, Sex. Caesar being put to death by Caecilius Bassus, Antistius, the Roman general in command in Cilicia, collected a large force, with which he marched against Bassus, and blockaded him in Apameia. Herod and his brother united their forces with those of Antistius, but notwithstanding the subsequent arrival and co-operation of Statius Murcus, the war was protracted until after the death of Caesar, when Cassius Longinus arrived in Syria (B. C. 43), and terminated the war by conciliation. Herod quickly rose to a high place in the favour of Cassius, which he gained particularly by the readiness with which he raised the heavy tribute imposed on his province: he was confirmed in the government of Coele-Syria, and placed at the head of a large force both by sea and land. Meanwhile, his father Antipater was poisoned by Malichus, whose life he had twice saved. Herod at first pretended to believe the excuses of Malichus, and to be reconciled to him, but soon took an opportunity to cause him to be assassinated near Tyre. As soon as Cassius had quitted Syria, the friends and partisans of Malichus sought to avenge his death by the expulsion of Herod and Phasaël from Jerusalem, but the latter were triumphant; they succeeded in expelling the insurgents, with their leader, Felix, and even in defeating Antigonus, the son of Aristobulus, who had invaded Judaea with a large army. The pretensions of Antigonus to the throne of Judaea were supported by Marion, king of Tyre, and by Ptolemy Menneus, prince of Chalcis; but Herod soon obtained a far more powerful auxiliary in the person of Antony, who arrived in Syria in B. C. 41, and whose favour he hastened to secure, by the most valuable presents. The aged Hyrcanus also, who had betrothed his grand-daughter Mariamne to the young Herod, threw all his influence into the scale in favour of him and his brother Phasaël; and it was at his request that Antony appointed the two brothers tetrarchs of Judaea. Their power now seemed established, but the next year (B. C. 40) brought with it a complete revolution in the state of affairs. The exactions of the Roman governors in Syria had excited general discontent, of which the Parthians took advantage, to invade the country with a large army under Pacorus, the king's son, and the Roman general, Labienus. They quickly made themselves masters not only of all Syria, but great part of Asia Minor, when Antigonus invoked their assistance to establish him on the throne of Judaea. Pacorus sent a powerful army, under Barzapharnes, against Jerusalem, and Herod and Phasaël, unable to meet the enemy in

the field, or even to prevent their entrance into Jerusalem, took refuge in the strong fortress of Baris. Phasaël soon after suffered himself to be deluded by a pretended negotiation, and was made prisoner by the Parthians, but Herod effected his escape in safety, with his family and treasures, to the strong fortress of Masada, on the shores of the Dead Sea. Here he left a strong garrison, while he himself hastened to Petra to obtain the assistance of the Arabian king Malchus, on whose support he reckoned with confidence. But Malchus proved false in the hour of need, and refused to receive him; on which Herod, dismissing the greater part of his followers, hastened with a small band to Pelusium, and from thence to Alexandria, where he embarked at once for Rome. On his arrival in that capital, he was received with the utmost distinction both by Antony and Octavian, between whom a reconciliation had just been effected. Antony was at the time preparing to take the field against the Parthians, and foresaw in Herod an useful ally; hence he obtained a decree of the senate in his favour, which went beyond his own most sanguine hopes, as it constituted him at once king of Judaea, passing over the remaining heirs of the Asmonean line. (Joseph. *Ant.* xiv. 9, 11—14, *B. Jud.* i. 10—14; Dion Cass. xlviii. 26; Appian, *B. C.* v. 75.)

It was before the close of the year 40 that Herod obtained this unexpected elevation. So quickly had the whole matter been transacted, that he was able to leave Rome again only seven days after he arrived there, and sailing directly to Syria, landed at Ptolemaïs within three months from the time he had first fled from Jerusalem. He quickly assembled an army, with which he conquered the greater part of Galilee, raised the siege of Masada, took the strong fortress of Ressa, and then, in conjunction with the Roman general Silo, laid siege to Jerusalem. But, rapid as his progress was at first, it was long before he could complete the establishment of his power; and the war was protracted for several years, a circumstance owing in part to the jealousy or corruption of the Roman generals appointed to co-operate with him. The Jews within the city appear to have been strongly attached to Antigonus, as the representative of the popular line of the Asmonean princes, and they held out firmly. Even when, in B. C. 37, Herod at length obtained vigorous assistance from Antony's lieutenant, Sosius, at the head of a regular army of Roman troops, it was only by hard fighting and with heavy loss that they were able to carry in succession the several lines of wall that surrounded the city, and it was with still more difficulty that Herod was able to purchase from the Roman soldiery the freedom from pillage of a part at least of his capital. (Joseph. *Ant.* xiv. 15, 16, *B. J.* i. 15—18; Dion Cass. xlix. 22.) This long and sanguinary struggle had naturally irritated the minds of the people against him; and his first measures, when he found himself in secure possession of the sovereignty, were certainly not well calculated to conciliate them. All the members of the sanhedrim, except two, were put to death, and executions were continually taking place of all those persons who had taken an active part against him. These severities were prompted not only by vengeance but cupidity, for the purpose of confiscating their wealth, as Herod sought to amass treasures by every means in his power, for the purpose of securing the favour of Antony by the most lavish presents. He was indeed not without cause for apprehension. Immediately on his becoming master of Jerusalem, he had bestowed the high-priesthood (vacant by the death of Antigonus, whom Antony, at the instigation of Herod, had executed like a common malefactor) upon an obscure priest from Babylon, named Ananel, and by this measure had given bitter offence to Alexandra, the mother of his wife Mariamne, who regarded that dignity as belonging of right to her son Aristobulus, a youth of sixteen, and the last male descendant of the Asmonean race. Alexandra sought support for her cause by entering into secret correspondence with Cleopatra, whose influence with Antony rendered her at this time all-powerful in the East; and this potent influence, united with the constant entreaties of his beloved wife Mariamne, compelled Herod to depose Ananel, and bestow the high-priesthood upon Aristobulus. But the continued intrigues of Alexandra, and the growing popularity of the young man himself, so alarmed the jealousy of Herod, that he contrived to effect his secret assassination, in a manner that enabled him to disclaim all participation in the scheme. (Joseph. *Ant.* xv. 1—3.) But the mind of Cleopatra was alienated from him, not only by the representations of Alexandra, but by her own desire to annex the dominions of Herod to her own, and it was with difficulty that the king could make head against her influence. Antony, however, resisted all her entreaties; and though he summoned Herod to meet him at Laodiceia, and give an account of his conduct towards Aristobulus, he dismissed him with the highest honours. Cleopatra herself, on her return from the Euphrates, whither she had attended Antony, passed through Judaea, and visited Herod, who received her with the utmost distinction, and even accompanied her as far as the confines of Egypt, but successfully avoided all her snares. (*Id.* xv. 4.)

Hostilities soon after broke out between Antony and Octavian. Herod had assembled a large force, with which he was preparing to join Antony, when he received orders from that general to turn his arms against Malchus, king of Arabia, who had refused payment of the appointed tribute to Cleopatra: and these hostilities (which appear to have occupied the greater part of two years) fortunately prevented him from taking any personal part in the civil war. Still, when the battle of Actium had decided the fortunes of the Eastern world, Herod could not but feel his position to be one of much danger, from his well-known attachment to the cause of Antony. Under these circumstances, he adopted the daring resolution of proceeding at once in person to meet Caesar at Rhodes, and not only avowing, but dwelling upon, the warmth of his attachment to Antony, and the great services he had rendered him, so long as it was possible to do so: concluding that Caesar might thence learn the value and steadiness of the friendship which he now offered him. By this magnanimous conduct, he completely secured the favour of Octavian, who not only confirmed him in the possession of Judaea, but on his return from Egypt in the following year (B. C. 30), extended his dominions by the restitution of some districts which had been assigned by Antony to Cleopatra, and by the addition of Gadara and Samaria, as well as Gaza, Joppa, and other cities on the sea-coast. (Joseph. *Ant.* xv. 5, 6, 7.

§ 3, *B. J.* i. 19, 20; comp. Plut. *Ant.* 72; Tac. *Hist.* v. 9; Strab. xvi. p. 765.) Just before he had proceeded to Rhodes, Herod had thought fit to remove the only person whom he could any longer regard as in any degree a competitor for his throne, by putting to death the aged and feeble Hyrcanus, on a charge, real or pretended, of treasonable correspondence with Malchus, king of Arabia. Thus secured in the possession of an ample sovereignty, and supported by the favour of one who was now undisputed master of the world, Herod was apparently at the highest summit of prosperity. But his happiness was now clouded by a dark domestic calamity, which threw a shade over the whole of his remaining life. He was passionately attached to his beautiful wife, Mariamne; but with a strange and barbarous jealousy, he had left orders, when he repaired to meet Antony at Laodiceia, in B. C. 34, that in case of his falling a victim to the machinations of his enemies, Mariamne should be immediately put to death, to prevent her falling into the hands of Antony. The same savage command was repeated when he went to Rhodes to meet Octavian: on both occasions the fact became known to Mariamne, and naturally alienated her mind from her cruel husband. Her resentment was inflamed by her mother, Alexandra, while Cypros and Salome, the mother and sister of Herod, did their utmost to excite his suspicions against Mariamne. The king was at length induced to bring her to trial on a charge of adultery; and the judges having condemned her, he reluctantly consented to her execution. But his passion appears to have been unabated; and so violent were his grief and remorse, that he was for a long time on the verge of insanity, and was attacked by so violent a fever, that his life was despaired of. He recovered at length, but his temper was henceforth so gloomy and ferocious, that the slightest suspicion would lead him to order the execution even of his best friends. Immediately after his recovery he put to death Alexandra, whose restless ambition had been intriguing to obtain possession of Jerusalem, in case of his death: and not long afterwards, at the instigation of his sister, Salome, he ordered the execution of her husband, Costobarus, together with several of his own most intimate friends and counsellors. (Joseph. *Ant.* xv. 3. § 5—9, 7, *B. J.* i. 22.)

But Herod's domestic calamities did not in any degree affect the splendour either external or internal of his administration. He continued to cultivate with assiduity the all-important friendship of Augustus, as well as that of his prime minister and counsellor Agrippa, and enjoyed throughout the remainder of his life the highest favour both of the one and the other. Nor were his services ever wanting when called for. In B. C. 25 he sent a chosen force to the assistance of Aelius Gallus, in his expedition into Arabia; and in B. C. 17, after having received Agrippa with the utmost honour at Jerusalem, he set out himself early in the following spring with a powerful fleet to join him in his expedition to the Bosporus and the interior of the Euxine Sea. For this ready zeal, he was rewarded by obtaining, without difficulty, almost all that he could ask at the hands of Augustus; and when the latter, in B. C. 20, visited Judaea in person, he not only refused to listen to the complaints of his subjects and neighbours against Herod, but increased his dominions by the addition of the district of Paneas, as he previously had by those of Ituraea and Trachonitis. (Joseph. *Ant.* xv. 10. § 1—3, *B. J.* i. 21. § 4; Dion Cass. liv. 9.) Herod displayed his gratitude for this new favour by erecting at Paneas itself a magnificent temple of white marble, which he dedicated to Augustus. It was indeed by costly and splendid public works that he loved above all to display his power and magnificence: nor did he fail to avail himself of these opportunities of flattering the pride of the Roman emperor by the most lasting as well as conspicuous compliments. Thus he rebuilt the city of Samaria, which had been destroyed by Joannes Hyrcanus, and bestowed on it the name of Sebaste; while he converted a small town on the sea-coast, called the Tower of Straton, into a magnificent city, with an artificial port, on a scale of the utmost grandeur, to which he gave the name of Caesareia. And not only did he adorn these new cities with temples, theatres, gymnasia, and other buildings in the Greek style, but he even ventured to erect a theatre at Jerusalem itself, and an amphitheatre without the walls, in which he exhibited combats of wild beasts and gladiators, according to the Roman fashion. But these innovations naturally gave the deepest offence to the Jewish people: a conspiracy was formed against the king by ten persons, who attempted to assassinate him in the theatre: and though, after the discovery of this plot, we hear no more of any distinct attempts upon the life of Herod, he was obliged to guard himself against the increasing spirit of disaffection, not only by the employment of numerous spies and secret agents, and by prohibiting all unusual assemblages, but by the construction of several fortresses or citadels around the city of Jerusalem itself, by which means he sought to hem in the populace on all sides, and prevent any possibility of an outbreak. The most remarkable of these forts was that called Antonia, in the immediate neighbourhood of the temple: another of them, called the Hyrcania, was converted into a prison, into which all persons who incurred his suspicions were hurried at once, without form of trial, and from whence they never again appeared. At the same time we find him repeatedly endeavouring to conciliate his subjects by acts of munificence and liberality, in all of which we discern the same spirit of ostentatious grandeur which appears to have been so deeply implanted in his character. Thus, on occasion of a great famine, which afflicted Judaea, as well as all the neighbouring countries, he at once opened the hoards of his treasury, brought up vast quantities of corn from Egypt, and not only fed the whole mass of the population at his own cost, but supplied many of the neighbouring provinces with seed corn for the next harvest. (Joseph. *Ant.* xv. 9.) More than once also we find him remitting a great part of the heavy taxation, which was usually paid by his subjects. Yet these occasional acts of indulgence could but imperfectly compensate for the general arbitrary and oppressive character of his government: and the magnificence displayed in his public works, far from conciliating the minds of his subjects, served only to increase their mistrust and disaffection, as a proof of his leaning towards an idolatrous religion. In order, if possible, to dispel this feeling, he at length determined on the great work of rebuilding the temple of Jerusalem itself, which, on account of its being frequently used as a fortress, had suffered much during the late wars.

The porticoes and the inner temple itself were completed in nine years and a half; but it appears that the whole structure was not finished until long after the death of Herod. (Joseph. *Ant.* xv. 11, xx. 9. § 7, *B. J.* i. 21. § 1.) Nor was it only in his own dominions that Herod loved to give proofs of his wealth and munificence: he also adorned the cities of Tripolis, Damascus, Berytus, and many others not subject to his rule, with theatres, porticoes, and other splendid edifices. On his voyage to join Agrippa in Greece, he gave large sums of money to the cities of Mytilene and Chios for the repair of their public buildings; and in B. C. 18, having touched in Greece, on his way to Rome, he not only presided in person at the Olympic games, but gave such large sums towards the revival of that solemnity, that he was honoured with the title of its perpetual president. (Joseph. *Ant.* xvi. 2. § 2, *B. J.* i. 21. §§ 11, 12.)

Herod had the singular good fortune to rule over his dominions during a period of near thirty years, from his confirmation on the throne by Augustus till his death, undisturbed by a single war, foreign or domestic; for the occasional hostilities with the robbers of Trachonitis, or the Arab chiefs that supported them, scarcely deserve the name. Once only, during his temporary absence from Syria, did these plundering tribes ravage Judaea to a considerable extent, but they were repressed immediately on his return. But the more prosperous appears the condition of Herod as a sovereign, whether we regard his internal policy or his external relations, the darker shows the reverse of the picture when we look to the long series of domestic tragedies that mark the latter years of his reign. Into the details of this complicated tissue of crimes and intrigues it is impossible for us here to enter: they are given by Josephus (our sole authority) with a circumstantial minuteness, that naturally leads us to inquire whence his knowledge was derived,—a question which we have unfortunately no means of answering. A lively abridgment of his picturesque narrative will be found in Milman's *History of the Jews*, vol. ii. book xi. A very brief outline is all that can be here given.

In B. C. 18, Herod paid a visit to Rome in person, where he was received with the utmost distinction by Augustus. When he returned to Judaea, he took with him Alexander and Aristobulus, his two sons by the unfortunate Mariamne, whom he had previously sent to Rome to be brought up at the court of Augustus. Having thus received an excellent education, and being just in the prime of their youth, the two young men quickly attained the greatest popularity, and enjoyed the especial favour of Herod himself. Among other marks of this, he married Alexander to the daughter of Archelaus, king of Cappadocia, and Aristobulus to Berenice, the daughter of his sister Salome. But the favour of the young princes excited the envy of Pheroras and Salome, the brother and sister of Herod, who contrived to poison the mind of the king against his two sons. In an evil hour Herod was induced to recal to his court Antipater, his son by a former wife, Doris; and this envious and designing man immediately set to work, not only to supplant, but destroy, his two brothers. So far did the combined artifices of Antipater, Salome, and Pheroras succeed in working upon the mind of Herod, that in B. C. 11, he took the two princes with him to Aquileia, where Augustus then was, and accused them before the emperor of designs upon the life of their father. But the charge was manifestly groundless, and Augustus succeeded in bringing about a reconciliation for a time. This, however, did not last long: the enemies of the young princes again obtained the ascendancy, and three years afterwards Herod was led to believe that Alexander had formed a conspiracy to poison him. On this charge he put to death and tortured many of the friends and associates of the young prince. Alexander, in return, accused Pheroras and Salome of designs upon the life of Herod; and the whole court was in confusion, when the intervention of Archelaus, king of Cappadocia, once more effected a reconciliation. A third attempt of Antipater was more successful: by the instrumentality of Eurycles, a Lacedaemonian, at that time resident at the court of Herod, he brought a fresh accusation against Alexander and his brother; to which the king lent a willing ear, and having first obtained the consent of Augustus, Herod brought his two sons to a mock trial at Berytus, where they were condemned without being even heard in their defence, and soon after put to death at Sebaste, B. C. 6. But the execution of these unhappy youths was far from removing all the elements of discord within the house of Herod. Repeated dissensions had arisen between him and his brother Pheroras, whom he at length ordered to withdraw into his own tetrarchy of Peraea. Here he soon after died: his widow was accused of having poisoned him, and the investigations consequent upon this charge led to the discovery of a more important conspiracy, which had been formed by Antipater and Pheroras in concert, against the life of Herod himself. Antipater was at the time absent at Rome: he was allowed to return to Judaea without suspicion, when he was immediately seized, brought to trial before Quintilius Varus, the Roman governor of Syria, and condemned to death. His execution was, however, respited until the consent of Augustus could be obtained. (Joseph. *Ant.* xv. 10. § 1, xvi. 1, 3, 4, 7, 8, 10, 11, xvii. 1—5, *B. J.* i. 23—32; Strab. xvi. p. 765.)

Meanwhile, it was clear that the days of Herod himself were numbered. He was attacked by a painful disease, which slowly consumed his stomach and intestines, and the paroxysms of pain that he suffered from this disorder served to exasperate the natural ferocity of his temper. During his last illness a sedition broke out among the Jews, with the view of tearing down the golden eagle which he had set up over the gate of the temple, and which the bigoted people regarded as an idolatrous emblem; but the tumult was quickly suppressed, and the leaders punished with unsparing cruelty. On his deathbed, too, he must have ordered that massacre of the children at Bethlehem which is recorded by the Evangelist. (Matth. ii. 16.) Such an act of cruelty, confined as it was to the neighbourhood of a single village, may well have passed unnoticed among the more wholesale atrocities of his reign, and hence no argument can fairly be drawn from the silence of Josephus against the credibility of the fact itself. (See Winer's *Biblisches Real Wörterbuch*, vol. i. p. 568.) Almost the last act of his life was to order the execution of his son Antipater, permission having at length arrived from Rome for him to act in this matter as he thought fit. Five days afterwards he himself died, in the thirty-seventh year of his reign (dating

from his first appointment to the throne by Antony and Octavian) and the seventieth of his age, B. C. 4.* He was honoured with a splendid funeral by his son Archelaus, whom he had appointed his successor in the kingdom, and was buried at Herodium, a fortified palace which he had himself erected, not far from Jericho. (Joseph. *Ant.* xvii. 8, *B. J.* i. 33. §§ 8, 9.) Of his character it seems unnecessary to speak, after the narrative above given. There is abundant proof that he possessed great talents, and even great qualities, but these were little able to compensate for the oppression and tyranny which marked his government towards his subjects, not to speak of his frightful barbarities towards his own family.

Josephus is almost our sole authority for the events of his reign; though the general outline of the facts which he relates is supported by incidental notices in the Greek and Roman writers, especially by Strabo (xvi. p. 765). Nevertheless, we cannot but deeply regret the loss of the contemporary history of Nicolas of Damascus, the friend and apologist of Herod, notwithstanding the partiality with which he is taxed by the Jewish historian.

Herod was married to not less than ten wives: viz. 1. Doris, the mother of Antipater, already mentioned; 2. Mariamne, the mother of Aristobulus and Alexander, as well as of two daughters; 3, and 4, two of his own nieces, whose names are not mentioned, and by whom he had no children; 5. another Mariamne, a daughter of Simon, whom he appointed high-priest; she was the mother of Herod Philip; 6. a Samaritan, named Malthace, by whom he left three children, viz. Archelaus, Herod Antipas, and a daughter named Olympias; 7. Cleopatra of Jerusalem, who was the mother of a son called Herod, otherwise unknown, and Philip, the tetrarch of Ituraea; 8. Pallas, by whom he had a son named Phasaël; 9. Phaedra, mother of Roxana; and, lastly, Elpis, mother of Salome. In the preceding genealogical table those only of his wives are inserted whose offspring are of any importance in history. [E. H. B.]

COIN OF HEROD THE GREAT.

HERO'DES AGRIPPA. [AGRIPPA.]

HERO'DES A'NTIPAS (Ἡρώδης Ἀντίπας), son of Herod the Great, by Malthace, a Samaritan. (Joseph. *Ant.* xvii. 1. § 3, *B. J.* i. 28. § 4.) According to the final arrangements of his father's will, Antipas obtained the tetrarchy of Galilee and Peraea, with a revenue of 200 talents, while the kingdom of Judaea devolved on his elder brother Archelaus. On the death of Herod both Antipas and Archelaus hastened to Rome, where the former secretly endeavoured, with the support of his aunt Salome, to set aside this arrangement, and obtain the royal dignity for himself. Augustus, however, after some delay, confirmed in all essential points the provisions of Herod's will, and Antipas returned to take possession of his tetrarchy. On his way to Rome, he had seen and become enamoured of Herodias, the wife of his half-brother, Herod Philip; and after his return to Palestine, he married her, she having, in defiance of the Jewish law, divorced her first husband. He had been previously married to a daughter of the Arabian prince Aretas, who quitted him in disgust at this new alliance, and retired to her father's court. Aretas subsequently avenged the insult offered to his daughter, as well as some differences that had arisen in regard to the frontiers of their respective states, by invading the dominions of Antipas, and totally defeating the army which was opposed to him. He was only restrained from farther progress by the fear of Rome; and Tiberius, on the complaint of Antipas, sent orders to Vitellius, the praefect of Syria, to punish this aggression. Antipas himself is said by Josephus (xviii. 7. § 2) to have been of a quiet and indolent disposition, and destitute of ambition; but he followed the example of his father in the foundation of a city on the lake of Gennesareth, to which he gave the name of Tiberias; besides which, he fortified and adorned with splendid buildings the previously existing cities of Sepphoris and Betharamphtha, and called the latter Julia in honour of the wife of Augustus. In A. D. 38, after the death of Tiberius and accession of Caligula, Herod Antipas was induced to undertake a journey to Rome, to solicit from Caligula in person the title of king, which had just been bestowed upon his nephew, Herod Agrippa. To this step he was instigated by the jealousy and ambition of his wife Herodias; but it proved fatal to him. Agrippa, who was high in the favour of the Roman emperor, made use of all his influence to oppose the elevation of his uncle, whom he even accused of entertaining a treasonable correspondence with the Parthians. On this charge Antipas was deprived of his dominions, which were given to Agrippa, and sent into exile at Lyons (A. D. 39); from hence he was subsequently removed to Spain, where he ended his days in banishment. Herodias, as she had been the cause of his disgrace, became the partner of his exile. (Joseph. *Ant.* xvii. 9, 11, xviii. 2, 5, 7, *B. J.* ii. 2, 6, 9.)

It was Herod Antipas who imprisoned and put to death John the Baptist, who had reproached him with his unlawful connection with Herodias. (Matt. xiv. 3; Mark, vi. 17—28; Luke, iii. 19.) It was before him, also, that Christ was sent by Pontius Pilate at Jerusalem, as belonging to his jurisdiction, on account of his supposed Galilean origin. (Luke, xxiii. 6—12.) He is erroneously styled *king* by St. Mark (vi. 14). We learn little either from Josephus or the Evangelists concerning his personal character or that of his administration; but there are not wanting indications that if his government was milder than that of his father, it was yet far from an equitable one. (Concerning the chronology of his reign, see Winer's *Biblisches Real Wörterbuch*, vol. i. p. 570; and Eckhel, vol. iii. p. 489.) [E. H. B.]

HERO'DES A'TTICUS. [ATTICUS, p. 413.]

HERO'DES (Ἡρώδης), king of CHALCIS, was son of Aristobulus, the ill-fated son of the Asmonean

* It must be observed that the death of Herod took place in the same year with the actual birth of Christ, but it is well known that this is to be placed four years before the date in general use as the Christian era. (See Clinton, *F. H.* vol. iii. p. 254.)

Mariamne, and brother of Herod Agrippa I. (Joseph. *Ant.* xviii. 5. § 4.) He obtained the kingdom of Chalcis from Claudius at the request of his brother Agrippa (A. D. 41): he was at the same time honoured by the emperor with the praetorian dignity; and after the death of Agrippa (A. D. 44), Claudius bestowed upon him the general superintendence of the temple and sacred treasury at Jerusalem, together with the right of appointing the high-priests. Of the latter privilege he availed himself, first to remove Cantheras, and appoint Joseph, the son of Camus, and again, subsequently to displace Joseph, and bestow that high dignity upon Ananias, the son of Nebedeus. These are all the events that are recorded of his reign, which lasted less than eight years, as he died in A. D. 48, when his petty kingdom was bestowed by Claudius upon his nephew, Herod Agrippa II. (Joseph. *Ant.* xix. 5. § 1, xx. 1. § 3, 5. § 2, *B. J.* ii. 11. §§ 5, 6; Dion Cass. lx. 8.) He was twice married, first to Mariamne, daughter of Olympias, the daughter of Herod the Great, by whom he had a son, Aristobulus; secondly, to the accomplished Berenice, daughter of his brother Agrippa, who bore him two sons, Berenicianus and Hyrcanus. (Joseph. *Ant.* xviii. 5. § 4, xx. 5. § 2.) [E. H. B.]

HERO'DES, surnamed PHILIPPUS, was son of Herod the Great by Mariamne, the daughter of the high-priest Simon. (Joseph. *Ant.* xviii. 5. § 4.) He was the first husband of Herodias, who afterwards divorced him, contrary to the Jewish law, and married his half-brother, Herod Antipas. The surname of Philippus is not mentioned by Josephus, but it is clear that it is he, and not the tetrarch of Ituraea, who is meant by the Evangelists (Matth. xiv. 3; Mark, vi. 17; Luke, iii. 19), where they speak of Philip, the brother of Herod. (See Rosenmüller, *Schol. in Nov. Test.* vol. i. p. 304.) [E. H. B.]

HERODIA'NUS (Ἡρωδιανός), a writer on Roman history. He was a Greek, though he appears to have lived for a considerable period in Rome, but without holding any public office. From his work, which is still extant, we gather that he was still living at an advanced age in the reign of Gordianus III., who ascended the throne A. D. 238. Beyond this we know nothing respecting his life. His history extends over the period from the death of M. Aurelius (A. D. 180) to the commencement of the reign of Gordianus III. (A. D. 238), and bears the title, Ἡρωδιανοῦ τῆς μετὰ Μάρκον βασιλείας ἱστοριῶν βιβλία ὀκτώ. He himself informs us (i. 1. § 3, ii. 15. § 7) that the events of this period had occurred in his own lifetime. Photius (Cod. 99) gives an outline of the contents of the work, and passes a flattering encomium on the style of Herodian, which he describes as clear, vigorous and agreeable, preserving a happy medium between an utter disregard of art and elegance and a profuse employment of the artifices and prettinesses which were known under the name of Atticism, as well as between boldness and bombast; adding that not many historical writers are his superiors. He appears to have had Thucydides before him to some extent as a model, both for style and for the general composition of his work, like him, introducing here and there speeches wholly or in part imaginary. In spite of occasional inaccuracies in chronology and geography, his narrative is in the main truthful and impartial; though Julius Capitolinus (*Maxim. duo*, c. 13) says of him, *Maximino in odium Alexandri plurimum favit.* Others also charge him with showing too great a partiality for Pertinax. The best editions of Herodian are those by Irmisch, Leipzig, 1789—1805, 5 vols. 8vo.; by F. A. Wolf, Halle, 1792, 8vo.; and by Bekker, Berlin, 1826. Notices of other editions will be found in Fabricius (*Bibl. Graec.* vol. vi. p. 287, &c.) and Hoffmann (*Lex. Bibl.* vol. ii. p. 362, &c.). (Wolf's *Narratio de Herodiano et Libro ejus*, prefixed to his edition of Herodian; Vossius, *de Hist. Graec.* p. 284, ed. Westermann.) [C. P. M.]

HERODIA'NUS, AE'LIUS (Αἴλιος Ἡρωδιανός), one of the most celebrated grammarians of antiquity. He was the son of Apollonius Dyscolus [APOLLONIUS], and was born at Alexandria. From that place he appears to have removed to Rome, where he gained the favour of the emperor Marcus Aurelius, to whom he dedicated his work on prosody. No further biographical particulars are known respecting him. The estimation in which he was held by subsequent grammarians was very great. Priscian styles him *maximus auctor artis grammaticae.* He was a very voluminous writer; but to give any thing like a correct list of his works (of which we possess only a few fragmentary portions) is very difficult; as in numerous instances it is impossible to determine whether the titles given by writers who quoted or epitomised his works were the titles of distinct treatises, or only of portions of some of his larger works. The following appear to have been distinct works:—1. Περὶ Ὀρθογραφίας, in three books, treating of ποσότης, ποιότης, and σύνταξις. 2. Περὶ Συντάξεως Στοιχείων. 3. Περὶ Παθῶν, on the changes undergone by syllables and letters. 4. Συμπόσιον, written during a residence at Puteoli. 5. Περὶ Γάμου καὶ Συμβιώσεως. 6. Προτάσεις, of which we know something through the Λύσεις Προτάσεων τῶν Ἡρωδιανοῦ, written by the grammarian Orus. 7. Ὀνοματικά. All the above works have entirely perished. The passages where they are quoted, with the names of some other treatises of less note, will be found in Fabricius (*Bibl. Graec.* vol. vi. p. 282, &c.). 8. Ἐπιμερισμοί. This work was devoted to the explanation of difficult, obscure, and doubtful words, and of peculiar forms found in Homer. A meagre compilation from this highly valuable work was published from Parisian MSS. by J. F. Boissonade, London, 1819. Another abstract, which appears to give a better idea of the original work, is the Ἐπιμερισμοί, published in Cramer's *Anecdota Gr. Oxon.* vol. i. Several important quotations from this work are also found scattered in different parts of the scholia on Homer. The Σχηματισμοὶ Ὁμηρικοί, appended by Sturz to his edition of the Etymologicum Gudianum, appears also to belong to the Ἐπιμερισμοί of Herodianus. An Ὁμηρικὴ Προσῳδία, of which we find mention, may also have been a portion of it; but, like the Ἀττικὴ Προσῳδία, and Ἀνόμαλος Προσῳδία (neither of which is extant), more probably belonged to the great work on prosody. 9. Ἡ καθ' Ὅλου, or Καθολικὴ Προσῳδία (called also Μεγάλη Προσῳδία), in twenty books. This work also was held in great repute by the successors of Herodianus. It seems to have embraced not merely prosody, but most of those subjects now included in the etymological portion of grammar. An abstract of it was made by the grammarian Aristodemus, which, like the original work has

perished. Another epitome is extant in a MS. in the Bodleian library (*Cod. Barocc.* clxxix.), and an index of the subjects of the different books in *Cod. Matrit.* xxxvii. The treatise Περὶ Τόνων, published under the name of Arcadius, but which was compiled by a later grammarian, Theodosius of Byzantium, seems also to be an extract from the Προσῳδία of Herodianus. 10. Περὶ Μονήρους Λέξεως, on monosyllabic words, published by Dindorf. (*Grammat. Graec.* vol. i.) This is probably the only complete treatise of Herodianus that we possess. 11. Περὶ Διχρόνων, portions of which are extant in Bekker (*Anecd.* p. 1438), and Cramer (*Anecd. Oxon.* iii. p. 282, &c.).

The names of a few other treatises are enumerated by Fabricius, but it is very likely that many of them were merely portions of greater works. The following fragments (either of distinct treatises or of different portions of his larger works) have also been preserved:—1. Περὶ τῶν ἀριθμῶν (in Gaza's *Introd. Gramm.* Venice, 1495, and in the glossaries attached to the Thesaurus of Stephanus). 2. Παρεκβολαὶ μεγάλου Ῥήματος. 3. Παραγωγαὶ δυσκλίτων Ῥημάτων. 4. Περὶ Ἐγκλινομένων καὶ Ἐγκλιτικῶν καὶ Συνεγκλιτικῶν Μορίων. (These three are preserved in the *Thesaurus Cornucop. et Horti Adon.* Venice, 1496, and the last of them in Bekker's *Anecdota*, iii. p. 1142.) 5. Ζητούμενα κατὰ Κλίσιν παντὸς τῶν τοῦ Λόγου Μερῶν (in Cramer's *Anecdota Oxon.* iii. p. 246, &c.). 6. Περὶ Παραγωγῶν Γενικῶν ἀπὸ Διαλεκτῶν, and Περὶ Κλίσεως Ὀνομάτων (in Cramer's *An. Oxon.* iii. p. 228, &c.). 7. Two fragments, Περὶ Βαρβαρισμοῦ καὶ Σολοικισμοῦ (appended to Valckenaer's edition of Ammonius, and in the appendices of the Thesaurus of Stephanus. The latter of them also in Boissonade's *Anecdota*, iii. p. 241). 8. A fragment, entitled simply Ἐκ τῶν Ἡρωδιανοῦ (in Bachmann's *Anecdota Graeca*, ii. p. 402, and elsewhere). 9. Φιλέταιρος (appended to Pierson's edition of Moeris, and also published separately at Leipzig, 1831). 10. Περὶ Σχημάτων (in Villoison's *Anecd. Gr.* ii. p. 87). 11. Περὶ τῆς Λέξεως τῶν Στίχων (in Villoison, *Anecd.* vol. ii., and the appendix to Draco Stratonicensis, Leipzig, 1814). 12. Κανόνες περὶ Συλλαβῶν Ἐκτάσεως καὶ Συστολῆς διαλαμβάνοντες (extant in a Parisian MS. according to Bast, *Répertoire de Lit. anc.* p. 415). 13. Περὶ Ἀνθυποτακτῶν καὶ Ἀνθυποτακτῶν (in Bekker's *Anecd.* iii. p. 1086). 14. Περὶ Ἀκυρολογίας (in Boissonade's *Anecd.* iii. 262, &c., and Cramer's *Anecd.* iii. p. 263, &c., where some other less important fragments will be found). There are a few more fragments, not worth mentioning here. (Fabric. *Bibl. Graec.* vi. pp. 278, &c.) [C. P. M.]

HERODIA'NUS, a general under the emperor Justinian. [JUSTINIANUS.]

HERO'DICUS (Ἡρόδικος). 1. An historical writer, who lived in the time of Pericles, and was contemporary with Thrasymachus of Chalcedon and Polus of Agrigentum. (Aristot. *Rhet.* ii. 23, 29, and Schol; Vossius, *de Hist. Graec.* p. 36, ed. Westermann.)

2. Of Babylon, whose epigram, attacking the grammarians of the school of Aristarchus, is quoted by Athenaeus (v. p. 222), and is included in the Greek Anthology. (Brunck, *Anal.* vol. ii. p. 65; Jacobs, *Anth. Graec.* vol. ii. p. 64.) From the subject of this epigram it may be safely inferred that this Herodicus of Babylon was the same person as the grammarian Herodicus, whom Athenaeus (v. p. 219 c.) calls *the Crateteian* (ὁ Κρατήτειος), and who is quoted by the Scholiast on Homer (*Il.* xiii. 29, xx. 53) as differing from Aristarchus. (Comp. Athen. v. p. 192. b.) His time cannot be certainly fixed, but in all probability he was one of the immediate successors of Crates of Mallus, and one of the chief supporters of the critical school of Crates against the followers of Aristarchus. He wrote a work on comedy, entitled Κωμῳδούμενα, after the example of the Τραγῳδούμενα of Asclepiades Tragilensis. (Athen. xiii. p. 586, a. p. 591, c.; Harpocrat. *s. v.* Σινώπη; Schol. *in Aristoph. Vesp.* 1231, where the common reading Ἁρμόδιος should be changed to Ἡρόδικος.) Athenaeus (viii. p. 340, e.) also refers to his *σύμμικτα ὑπομνήματα*, and in another passage (v. p. 215, f.) to his books Πρὸς τὸν Φιλοσωκράτην. (Ionsius, *de Script. Hist. Phil.* ii. 13; Wolf, *Proleg.* p. cclxxvii. not. 65; Fabric. *Bibl. Graec.* vol. i. p. 515; Meineke, *Hist. Crit. Com. Graec.* pp. 13, 14; Jacobs, *Anth. Graec.* vol. xiii. p. 903; Vossius, *de Hist. Graec.* pp. 182, 183, ed. Westermann.) [P. S.]

HERO'DICUS (Ἡρόδικος), a physician of Selybria or Selymbria in Thrace, who lived in the fifth century B. C. He was one of the tutors of Hippocrates (Suid. *s. v.* Ἱπποκράτης; Sorani *Vita Hippocr.*; Jo. Tzetz. *Chil.* vii. *Hist.* 155. ap. Fabric. *Bibl. Graec.* vol. xii. p. 681, ed. vet.). He is mentioned, together with Iccus of Tarentum, as being one of the first persons who applied gymnastics to the treatment of disease and the preservation of health. (Plat. *Protag.* § 20. p. 316; Lucian, *Quomodo Histor. sit conscrib.* § 35.) He was not only a physician, but also a παιδοτρίβης, or gymnastic-master (Plat. *De Rep.* iii. p. 406), and a sophist (Id. *Protag. l. c.*), and was induced to study gymnastics in a medical point of view, from having himself been benefited by them. From a passage in Plato (*Phaedr.* init., et *Schol.*), it has been supposed that he used to order his patients to walk from Athens to Megara, and to return as soon as they had reached the walls of the latter town. The distance, however, which would be more than seventy miles, renders this quite impossible; nor do the words of Plato necessarily imply that he ever gave any such directions. A passage also in the sixth book of Hippocrates, *De Morbis Vulgaribus* (vi. 3, vol. iii. p. 599), has been quoted as confirming Plato's words, and accusing Herodicus of killing his patients by walking, &c.; but the reading in this place is uncertain, and M. Littré considers that we should probably read Πρόδικος, and not Ἡρόδικος (*Oeuvres d'Hippocr.* vol. i. p. 51). It should, however, be added, that Galen, in his commentary on the above passage (iii. 31, vol. xvii. pt. ii. p. 99), though he reads Πρόδικος, considers him to be the same person who is mentioned by Plato; and Pliny, when he speaks of *Prodicus* (*H. N.* xxix. 2), is probably alluding to him also. He is mentioned by several other ancient authors; as Plutarch (*De Sera Num. Vind.* c. 9.), Aristotle (*De Rhet.* i. 5. § 10), Eustathius (*ad Il.* i. p. 763, 16), Caelius Aurelianus (*De Morb. Chron.* v. 1), and in Cramer's *Anecd. Graec. Paris.* vol. iii. [W. A. G.]

HERODO'RUS (Ἡρόδωρος). 1. A native of Heracleia, in Pontus (hence called sometimes ὁ Ποντικός, sometimes ὁ Ἡρακλεώτης), who appears to have lived about the time of Hecataeus of Miletus and Pherecydes, in the latter part of the sixth century B. C. His son Bryson, the sophist,

lived before the time of Plato. (Arist. *Hist. Anim.* vi. 6, ix. 12.) Herodorus was the author of a work on the mythology and worship of Heracles, which comprised at the same time a variety of historical and geographical notices. It must have been a work of considerable extent. Athenaeus (ix. p. 410, f.) quotes from the 17th book of it. It is frequently referred to in the scholia attached to the works of Pindar and Apollonius Rhodius, and by Aristotle, Athenaeus, Apollodorus, Plutarch, and others. The scholiast on Apollonius also refers to a work by Herodorus on the Macrones, a nation of Pontus, to a work on Heraclea, and to one on the Argonauts. (Schol. *ad Apoll.* i. 1024, i. 71, 773, &c.) Quotations are also found from the Οἰδιποῦς, Πελοπεία, and Ὀλυμπία of Herodorus. But it is not clear whether these were all separate works or only sections of the work on Hercules. But the Ἀργοναυτικά, which is frequently quoted, was doubtless a separate work, as also was probably the work on Heracleia; unless in the passage where it is referred to (*Schol. Apoll.* ii. 815), we should read Περὶ Ἡρακλέους, instead of Περὶ Ἡρακλείας. A mistake made by the scholiasts on Apollonius (ii. 1211), who ascribe to Herodorus two hexameter lines from one of the Homeric hymns (*Hymn. Hom.* xxxiv.) has led to the supposition that the Argonautics of Herodorus was a poem. The character of the quotations from it points to a different conclusion. Westermann has collected the passages in which the writings of Herodorus are quoted. (Vossius, *De Hist. Gr.* p. 451, ed. Westermann.)

2. A writer who, according to Olympiodorus (Phot. Cod. 80), composed a history of Orpheus and Musaeus. If he is the same with the Herodorus frequently mentioned in connection with Apion, he lived about the time of the emperors Tiberius and Claudius. (Fabric. *Bibl. Graec.* vol. i. pp. 512, 515.)

3. A musician, a native of Megara, noted particularly for his size and voracity. (Athen. x. p. 414, f, 415, e.)

4. An intimate friend of Demetrius, son of Philip, king of Macedonia, who fell a victim to the artifices by which Perseus, the other son of Philip, was endeavouring to compass the ruin of his brother. Having been cast into prison and put to the torture, for the purpose of extorting from him something which might be made the subject of a charge against Demetrius, he died under the protracted tortures to which he was subjected, B. C. 181. (Liv. xl. 23.) [C. P. M.]

HERO'DOTUS (Ἡρόδοτος). 1. The earliest Greek historian (in the proper sense of the term), and the father of history, was according to his own statement, at the beginning of his work, a native of Halicarnassus, a Doric colony in Caria, which at the time of his birth was governed by Artemisia, a vassal queen of the great king of Persia. Our information respecting the life of Herodotus is extremely scanty, for besides the meagre and confused article of Suidas, there is only one or two passages of ancient writers that contain any direct notice of the life and age of Herodotus, and the rest must be gleaned from his own work. According to Suidas, Herodotus was the son of Lyxes and Dryo, and belonged to an illustrious family of Halicarnassus; he had a brother of the name of Theodorus, and the epic poet Panyasis was a relation of his, being the brother either of his father or his mother. (Suid. *s. v.* Πανύασις.) Herodotus (viii. 132) mentions with considerable emphasis one Herodotus, a son of Basilides of Chios, and the manner in which the historian directs attention to him almost leads us to suppose that this Chian Herodotus was connected with him in some way or other, but it is possible that the mere identity of name induced the historian to notice him in that particular manner.

The birth year of Herodotus is accurately stated by Pamphila (*ap. Gell.* xv. 23), a learned woman of the time of the emperor Nero: Herodotus, she says, was 53 years old at the beginning of the Peloponnesian war; now as this war broke out in B. C. 431, it follows that Herodotus was born in B. C. 484, or six years after the battle of Marathon, and four years before the battles of Thermopylae and Salamis. He could not, therefore, have had a personal knowledge of the great struggles which he afterwards described, but he saw and spoke with persons who had taken an active part in them. (ix. 16). That he survived the beginning of the Peloponnesian war is attested by Pamphila and Dionysius of Halicarnassus (*Jud. de Thucyd.* 5; comp. Diod. ii. 32; Euseb. *Chron.* p. 168, who however places Herodotus too early), as well as by Herodotus's own work, as we shall see hereafter. Respecting his youth and education we are altogether without information, but we have every reason for believing that he acquired an early and intimate acquaintance with Homer and other poems, as well as with the works of the logographers, and the desire one day to distinguish himself in a similar way may have arisen in him at an early age.

The successor of Artemisia in the kingdom (or tyrannis) of Halicarnassus was her son Pisindelis, who was succeeded by Lygdamis, in whose reign Panyasis was killed. Suidas states, that Herodotus, unable to bear the tyranny of Lygdamis, emigrated to Samos, where he became acquainted with the Ionic dialect, and there wrote his history. The former part of this statement may be true, for Herodotus in many parts of his work shows an intimate acquaintance with the island of Samos and its inhabitants, and he takes a delight in recording the part they took in the events he had to relate; but that his history was written at a much later period will be shown presently. From Samos he is said to have returned to Halicarnassus, and to have acted a very prominent part in delivering his native city from the tyranny of Lygdamis; but during the contentions among the citizens, which followed their liberation, Herodotus, seeing that he was exposed to the hostile attacks of the (popular?) party, withdrew again from his native place, and settled at Thurii, in Italy, where he spent the remainder of his life. The fact of his settling at Thurii is attested by the unanimous statement of the ancients; but whether he went thither with the first colonists in B. C. 445, or whether he followed afterwards, is a disputed point. There is however a passage in his own work (v. 77) from which we must in all probability infer, that in B. C. 431, the year of the outbreak of the Peloponnesian war, he was at Athens; for it appears from that passage that he saw the Propylaea, which were not completed till the year in which that war began. It further appears that he was well acquainted with, and adopted the principles of policy followed by Pericles and his party which leads us to the belief that he witnessed

the disputes at Athens between Pericles and his opponents, and we therefore conclude that Herodotus did not go out with the first settlers to Thurii, but followed them many years after, perhaps about the time of the death of Pericles. This account is mainly based upon the confused article of Suidas, who makes no mention of the travels of Herodotus, which must have occupied a considerable period of his life; but before we consider this point, we shall endeavour to fix the time and place where he composed his work. According to Lucian (*Herod. s. Act.* 1, &c.) he wrote at Halicarnassus, according to Suidas in Samos, and according to Pliny (*H. N.* xii. 4. § 8) at Thurii. These contradictions are rendered still more perplexing by the statement of Lucian, that Herodotus read his work to the assembled Greeks at Olympia, with the greatest applause of his hearers, in consequence of which the nine books of the work were honoured with the names of the nine muses. It is further stated that young Thucydides was present at this recitation and was moved to tears. (Lucian, *l. c.*; Suid. *s. vv.* Θουκυδίδης, ὀργᾶν; Marcellinus, *Vit. Thucyd.* § 54; Phot. *Bibl.* Cod. 60. p. 19, Bekk.; Tzetz. *Chil.* i. 19.) It should be remarked that Lucian is the first writer that relates the story, and that the others repeat it after him. As Thucydides is called a boy at the time when he heard the recitation, he cannot have been more than about 15 or 16 years of age; and further, as it is commonly supposed that the Olympic festival at which Thucydides heard the recitation was that of B. C. 456 (Ol. 81.), Herodotus himself would have been no more than 32 years old. Now it seems scarcely credible that Herodotus should have completed his travels and written his work at so early an age. Some critics therefore have recourse to the supposition, that what he recited at Olympia was only a sketch or a portion of the work; but this is in direct contradiction to the statement of Lucian, who asserts that he read the whole of the nine books, which on that occasion received the names of the muses. The work itself contains numerous allusions which belong to a much later date than the pretended recitation at Olympia; of these we need only mention the latest, viz. the revolt of the Medes against Dareius Nothus and the death of Amyrtaeus, events which belong to the years B. C. 409 and 408. (Herod. i. 130, iii. 15; comp. Dahlmann, *Herodot.* p. 38, &c., and an extract from his work in the *Classical Museum*, vol. i. p. 188, &c.) This difficulty again is got over by the supposition, that Herodotus, who had written his work before B. C. 456, afterwards revised it and made additions to it during his stay at Thurii. But this hypothesis is not supported by the slightest evidence; no ancient writer knows anything of a first and second edition of the work. Dahlmann has most ably shown that the reputed recitation at Olympia is a mere invention of Lucian, and that there are innumerable external circumstances which render such a recitation utterly impossible: no man could have read or rather chanted such a work as that of Herodotus, in the open air and in the burning sun of the month of July, not to mention that of all the assembled Greeks, only a very small number could have heard the reader. If the story had been known at all in the time of Plutarch, this writer surely could not have passed it over in silence, where he tells us of Herodotus having calumniated all the Greeks except the Athenians, who had bribed him. Heyse, Baehr, and others labour to maintain the credibility of the story about the Olympic recitation, but their arguments in favour of it are of no weight. There is one tradition which mentions that Herodotus read his work at the Panathenaea at Athens in B. C. 445 or 446, and that there existed at Athens a psephisma granting to the historian a reward of ten talents from the public treasury. (Plut. *de Malign. Herod.* 26, on whose authority it is repeated by Eusebius, *Chron.* p. 169.) This tradition is not only in contradiction with the time at which he must have written his work, but is evidently nothing but part and parcel of the charge which the author of that contemptible treatise makes against Herodotus, viz. that he was bribed by the Athenians. The source of all this calumnious scandal is nothing but the petty vanity of the Thebans which was hurt by the truthful description of their conduct during the war against Persia. Whether there is any more authority for the statement that Herodotus read his history to the Corinthians, it is not easy to say; it is mentioned only by Dion Chrysostomus (*Orat.* xxxvii. p. 103 ed. Reiske), and probably has no more foundation than the story of the Olympic or Athenian recitation. Had Herodotus really read his history before any such assembly, his work would surely have been noticed by some of those writers who flourished soon after his time; but such is not the case, and nearly a century elapses after the time of Herodotus, before he and his work emerge from their obscurity.

As, therefore, these traditions on the one hand do not enable us to fix the time in which the father of history wrote his work, and cannot, on the other, have any negative weight, if we should be led to other conclusions, we shall endeavour to ascertain from the work itself the time which we must assign for its composition. The history of the Persian war, which forms the main substance of the whole work, breaks off with the victorious return of the Greek fleet from the coast of Asia, and the taking of Sestos by the Athenians in B. C. 479. But numerous events, which belong to a much later period, are alluded to or mentioned incidentally (see their list in the *Classical Museum*, *l. c.*), and the latest of them refers, as already remarked, to the year B. C. 408, when Herodotus was at least 77 years old. Hence it follows that, with Pliny, we must believe that Herodotus wrote his work in his old age during his stay at Thurii, where, according to Suidas, he also died and was buried, for no one mentions that he ever returned to Greece, or that he made two editions of his work, as some modern critics assume, who suppose that at Thurii he revised his work, and among other things introduced those parts which refer to later events. The whole work makes the impression of a fresh composition; there is no trace of labour or revision; it has all the appearance of having been written by a man at an advanced period of his life. Its abrupt termination, and the fact that the author does not tell us what in an earlier part of his work he distinctly promises, (e. g. vii. 213), prove almost beyond a doubt that his work was the production of the last years of his life, and that death prevented his completing it. Had he not written it at Thurii, he would scarcely have been called a Thurian or the Thurian historian, a name by which he is sometimes distinguished by the ancients (Aristot. *Rhet.* iii. 9; Plut. *de Exil.* 13, *de Malign. Herod.* 35; Strab. xiv. p. 657), and

from the first two of the passages here referred to it is even doubtful whether Herodotus called himself a Thurian or a Halicarnassian. There are lastly some passages in the work itself which must suggest to every unbiassed reader the idea that the author wrote somewhere in the south of Italy. (See, e. g. iv. 15, 99, iii. 131, 137, 138, v. 44. &c. vi. 21, 127).

Having thus established the time and place at which Herodotus must have written his work, we shall proceed to examine the preparations he made for it, and which must have occupied a considerable period of his life. The most important part of these preparations consisted in his travels through Greece and foreign countries, for the purpose of making himself acquainted with the world and with man, and his customs and manners. We may safely believe that these preparations occupied the time from his twentieth or twenty-fifth year until he settled at Rhegium. His work, however, is not an account of travels, but the mature fruit of his vast personal experience by land and by sea and of his unwearied inquiries which he made every where. He in fact no where mentions his travels and adventures except for the purpose of establishing the truth of what he says, and he is so free from the ordinary vanity of travellers, that instead of acting a prominent part in his work, he very seldom appears at all in it. Hence it is impossible for us to give anything like an accurate chronological succession of his travels. The minute account which Larcher has made up, is little more than a fiction, and is devoid of all foundation. In Greece Proper and on the coasts of Asia Minor there is scarcely any place of importance, with which he is not perfectly familiar from his own observation, and where he did not make inquiries respecting this or that particular point; we may mention more especially the oracular places such as Dodona and Delphi. In many places of Greece, such as Samos, Athens, Corinth and Thebes, he seems to have made a rather long stay. The places where the great battles had been fought between the Greeks and barbarians, as Marathon, Thermopylae, Salamis, and Plataeae, were well known to him, and on the whole route which Xerxes and his army took on their march from the Hellespont to Athens, there was probably not a place which he had not seen with his own eyes. He also visited most of the Greek islands, not only in the Aegean, but even those in the west of Greece, such as Zacynthus. As for his travels in foreign countries, we know that he sailed through the Hellespont, the Propontis, and crossed the Euxine in both directions; with the Palus Maeotis he was but imperfectly acquainted, for he asserts that it is only a little smaller than the Euxine. He further visited Thrace (ii. 103) and Scythia (iv. 76, 81). The interior of Asia Minor, especially Lydia, is well known to him, and so is also Phoenicia. He visited Tyre for the special purpose of obtaining information respecting the worship of Heracles; previous to this he had been in Egypt, for it was in Egypt that his curiosity respecting Heracles had been excited. What Herodotus has done for the history of Egypt, surpasses in importance every thing that was written in ancient times upon that country, although his account of it forms only an episode in his work. There is no reason for supposing that he made himself acquainted with the Egyptian language, which was

in fact scarcely necessary on account of the numerous Greek settlers in Egypt, as well as on account of that large class of persons who made it their business to act as interpreters between the Egyptians and Greeks; and it appears that Herodotus was accompanied by one of those interpreters. He travelled to the south of Egypt as far as Elephantine, everywhere forming connections with the priests, and gathering information upon the early history of the country and its relations to Greece. He saw with his own eyes all the wonders of Egypt, and the accuracy of his observations and descriptions still excites the astonishment of travellers in that country. The time at which he visited Egypt may be determined with tolerable accuracy. He was there shortly after the defeat of Inarus by the Persian general Megabyzus, which happened in B.C. 456; for he saw the battle field still covered with the bones and skulls of the slain (iii. 12.), so that his visit to Egypt may be ascribed to about B. C. 450. From Egypt he appears to have made excursions to the east into Arabia, and to the west into Libya, at least as far as Cyrene, which is well known to him. (ii. 96.) It is not impossible that he may have even visited Carthage, at least he speaks of information which he had received from Carthaginians (iv. 43, 195, 196), though it may be also that he conversed with individual Carthaginians whom he met on his travels. From Egypt he crossed over by sea to Tyre, and visited Palaestine; that he saw the rivers Euphrates and Tigris and the city of Babylon, is quite certain (i. 178, &c., 193). From thence he seems to have travelled northward, for he saw the town of Ecbatana which reminded him of Athens (i. 98). There can be little doubt that he visited Susa also, but we cannot trace him further into the interior of Asia. His desire to increase his knowledge by travelling does not appear to have subsided even in his old age, for it would seem that during his residence at Thurii he visited several of the Greek settlements in southern Italy and Sicily, though his knowledge of the west of Europe was very limited, for he strangely calls Sardinia the greatest of all islands (i. 170, v. 106, vi. 2). From what he had collected and seen during his travels, Herodotus was led to form his peculiar views about the earth, its form, climates, and inhabitants; but for discussions on this topic we must refer the reader to some of the works mentioned at the end of this article. Notwithstanding all the wonders and charms of foreign countries, the beauties of his own native land and its free institutions appear never to have been effaced from his mind.

A second source from which Herodotus drew his information was the literature of his country, especially the poetical portion, for prose had not yet been cultivated very extensively. With the poems of Homer and Hesiod he was perfectly familiar, though he attributed less historical importance to them than might have been expected. He placed them about 400 years before his own time, and makes the paradoxical assertion, that they had made the theogony of the Greeks, which cannot mean anything else than that those poets, and more especially Hesiod, collected the numerous local traditions about the gods, and arranged them in a certain order and system, which afterwards became established in Greece as national traditions. He was also acquainted with the poetry of Alcaeus, Sappho, Simonides, Aeschylus, and Pindar. He

further derived assistance from the Arimaspeia, an epic poem of Aristeas, and from the works of the logographers who had preceded him, such as Hecataeus, though he worked with perfect independence of them, and occasionally corrected mistakes which they had committed; but his main sources, after all, were his own investigations and observations.

The object of the work of Herodotus is to give an account of the struggles between the Greeks and Persians, from which the former, with the aid of the gods, came forth victorious. The subject therefore is a truly national one, but the discussion of it, especially in the early part, led the author into various digressions and episodes, as he was sometimes obliged to trace to distant times the causes of the events he had to relate, or to give a history or description of a nation or country, with which, according to his view, the reader ought to be made familiar; and having once launched out into such a digression, he usually cannot resist the temptation of telling the whole tale, so that most of his episodes form each an interesting and complete whole by itself. He traces the enmity between Europe and Asia to the mythical times. But he rapidly passes over the mythical ages, to come to Croesus, king of Lydia, who was known to have committed acts of hostility against the Greeks. This induces him to give a full history of Croesus and the kingdom of Lydia. The conquest of Lydia by the Persians under Cyrus then leads him to relate the rise of the Persian monarchy, and the subjugation of Asia Minor and Babylon. The nations which are mentioned in the course of this narrative are again discussed more or less minutely. The history of Cambyses and his expedition into Egypt induce him to enter into the detail of Egyptian history. The expedition of Dareius against the Scythians causes him to speak of Scythia and the north of Europe. The kingdom of Persia now extended from Scythia to Cyrene, and an army being called in by the Cyrenaeans against the Persians, Herodotus proceeds to give an account of Cyrene and Libya. In the meantime the revolt of the Ionians breaks out, which eventually brings the contest between Persia and Greece to an end. An account of this insurrection and of the rise of Athens after the expulsion of the Peisistratidae, is followed by what properly constitutes the principal part of the work, and the history of the Persian war now runs in a regular channel until the taking of Sestos. In this manner alone it was possible for Herodotus to give a record of the vast treasures of information which he had collected in the course of many years. But these digressions and episodes do not impair the plan and unity of the work, for one thread, as it were, runs through the whole, and the episodes are only like branches that issue from one and the same tree: each has its peculiar charms and beauties, and is yet manifestly no more than a part of one great whole. The whole structure of the work thus bears a strong resemblance to a grand epic poem. We remarked above that the work of Herodotus has an abrupt termination, and is probably incomplete: this opinion is strengthened on the one hand by the fact, that in one place the author promises to give the particulars of an occurrence in another part of his work, though the promise is nowhere fulfilled (vii. 213); and, on the other, by the story that a favourite of the historian, of the name of Plesirrhous, who inherited all his property, also edited the work after the author's death. (Ptolem. Heph. *ap. Phot. Bibl. Cod.* 190.) The division of the work into nine books, each bearing the name of a muse, was probably made by some grammarian, for there is no indication in the whole work of the division having been made by the author himself.

There are two passages (i. 106, 184) in which Herodotus promises to write a history of Assyria, which was either to form a part of his great work, or to be an independent treatise by itself. Whether he ever carried his plan into effect is a question of considerable doubt; no ancient writer mentions such a work; but Aristotle, in his History of Animals (viii. 20), not only alludes to it, but seems to have read it, for he mentions the account of the siege of Nineveh, which is the very thing that Herodotus (i. 184) promises to treat of in his Assyrian history. It is true that in most MSS. of Aristotle we there read Hesiod instead of Herodotus, but the context seems to require Herodotus. The life of Homer in the Ionic dialect, which was formerly attributed to Herodotus, and is printed at the end of several editions of his work, is now universally acknowledged to be a production of a later date, though it was undoubtedly written at a comparatively early period, and contains some valuable information.

It now remains to add a few remarks on the character of the work of Herodotus, its importance as an historical authority, and its style and language. The whole work is pervaded by a profoundly religious idea, which distinguishes Herodotus from all the other Greek historians. This idea is the strong belief in a divine power existing apart and independent of man and nature, which assigns to every being its sphere. This sphere no one is allowed to transgress without disturbing the order which has existed, from the beginning, in the moral world no less than in the physical; and by disturbing this order man brings about his own destruction. This divine power is, in the opinion of Herodotus, the cause of all external events, although he does not deny the free activity of man, or establish a blind law of fate or necessity. The divine power with him is rather the manifestation of eternal justice, which keeps all things in a proper equilibrium, assigns to each being its path, and keeps it within its bounds. Where it punishes overweaning haughtiness and insolence, it assumes the character of the divine Nemesis, and nowhere in history had Nemesis overtaken and chastised the offender more obviously than in the contest between Greece and Asia. When Herodotus speaks of the envy of the gods, as he often does, we must understand this divine Nemesis, who appears sooner or later to pursue or destroy him who, in frivolous insolence and conceit, raises himself above his proper sphere. Herodotus everywhere shows the most profound reverence for everything which he conceives as divine, and rarely ventures to express an opinion on what he considers a sacred or religious mystery, though now and then he cannot refrain from expressing a doubt in regard to the correctness of the popular belief of his countrymen, generally owing to the influence which the Egyptian priests had exercised on his mind; but in general his good sense and sagacity were too strong to allow him to be misled by vulgar notions and errors.

There are certain prejudices of which some of the

best modern critics are not quite free: one writer asserts, that Herodotus wrote to amuse his hearers rather than with the higher objects of an historian, such as Thucydides; another says that he was inordinately partial towards his own countrymen, without possessing a proper knowledge of and regard for what had been accomplished by barbarians. To refute such errors, it is only necessary to read his work with an unbiassed mind: that his work is more amusing than those of other historians arises from the simple, unaffected, and childlike mode of narration, features which are peculiar more or less to all early historians. Herodotus further saw and acknowledged what was good and noble wherever it appeared; for he nowhere shows any hatred of the Persians, nor of any among the Greeks: he praises and blames the one as well as the other, whenever, in his judgment, they deserve it. It would be vain indeed to deny that Herodotus was to a certain extent credulous, and related things without putting to himself the question as to whether they were possible at all or not; his political knowledge, and his acquaintance with the laws of nature, were equally deficient; and owing to these deficiencies, he frequently does not rise above the rank of a mere story-teller, a title which Aristotle (*De Animal. Gener.* iii. 5) bestows upon him. But notwithstanding all this, it is evident that he had formed a high notion of the dignity of history; and in order to realise his idea, he exerted all his powers, and cheerfully went through more difficult and laborious preparations than any other historian either before or after him. The charge of his having flattered the Athenians was brought against Herodotus by some of the ancients, but is totally unfounded; he only does justice to the Athenians by saying that they were the first who had courage and patriotism enough to face the barbarian invaders (vi. 112), and that thus they became the deliverers of all Greece; but he is very far from approving their conduct on every occasion; and throughout his account of the Persian war, he shows the most upright conduct and the sincerest love of truth. On the whole, in order to form a fair judgment of the historical value of the work of Herodotus, we must distinguish between those parts in which he speaks from his own observation, or gives the results of his own investigations, from those in which he merely repeats what he was told by priests, interpreters, guides, and the like. In the latter case he undoubtedly was often deceived; but he never intrudes such reports as anything more than they really are; and under the influence of his natural good sense, he very frequently cautions his readers by some such remark as "I know this only from hearsay," or "I have been told so, but do not believe it." The same caution should guide us in his account of the early history of the Greeks, on which he touches only in episodes, for he is generally satisfied with some one tradition, without entering into any critical examination or comparison with other traditions, which he silently rejects. But wherever he speaks from his own observation, Herodotus is a real model of truthfulness and accuracy; and the more those countries of which he speaks have been explored by modern travellers, the more firmly has his authority been established. There is scarcely a traveller that goes to Egypt, the East, or Greece, that does not bring back a number of facts which place the accuracy of the accounts of Herodotus in the most brilliant light: many things

which used to be laughed at as impossible or paradoxical, are found to be strictly in accordance with truth.

The dialect in which Herodotus wrote is the Ionic, intermixed with epic or poetical expressions, and sometimes even with Attic and Doric forms. This peculiarity of the language called forth a number of lexicographical works of learned grammarians, all of which are lost with the exception of a few remnants in the Homeric glosses (λέξεις). The excellencies of his style do not consist in any artistic or melodious structure of his sentences, but in the antique and epic colouring, the transparent clearness, the lively flow of his narrative, the natural and unaffected gracefulness, and the occasional signs of carelessness. There is perhaps no work in the whole range of ancient literature which so closely resembles a familiar and homely oral narration than that of Herodotus. Its reader cannot help feeling as though he was listening to an old man who, from the inexhaustible stores of his knowledge and experience, tells his stories with that single-hearted simplicity and *naïveté* which are the marks and indications of a truthful spirit. "That which charms the readers of Herodotus," says Dahlmann, "is that childlike simplicity of heart which is ever the companion of an incorruptible love of truth, and that happy and winning style which cannot be attained by any art or pathetic excitement, and is found only where manners are true to nature; for while other pleasing discourses of men roll along like torrents, and noisily hurry through their short existence, the silver stream of his words flows on without concern, sure of its immortal source, every where pure and transparent, whether it be shallow or deep; and the fear of ridicule, which sways the whole world, affects not the sublime simplicity of his mind." We have already had occasion to remark that notwithstanding all the merits and excellencies of Herodotus, there were in antiquity certain writers who attacked Herodotus on very serious points, both in regard to the form and the substance of his work. Besides Ctesias (*Pers.* i. 57.), Aelius Harpocration, Manetho, and one Pollio, are mentioned as authors of works against Herodotus; but all of them have perished with the exception of one bearing the name of Plutarch (Περὶ τῆς Ἡροδότου κακοηθείας), which is full of the most futile accusations of every kind. It is written in a mean and malignant spirit, and is probably the work of some young rhetorician or sophist, who composed it as an exercise in polemics or controversy.

Herodotus was first published in a Latin translation by Laurentius Valla, Venice, 1474; and the first edition of the Greek original is that of Aldus Manutius, Venice, 1502, fol. which was followed by two Basle editions, in 1541 and 1557, fol. The text is greatly corrected in the edition of H. Stephens (Paris, 1570 and 1592 fol.), which was followed by that of Jungermann, Frankfort, 1608, fol. (reprinted at Geneva in 1618, and at London in 1679, fol.). The edition of James Gronovius (Leiden, 1715) has a peculiar value, from his having made use of the excellent Medicean MS.; but it was greatly surpassed by the edition of P. Wesseling and L. C. Valckenaer, Amsterdam, 1763, fol. Both the language and the matter are there treated with great care; and the learned apparatus of this edition, with the exception of the notes of Gronovius, was afterwards incorporated in the edi-

tion of Schweighäuser, Argentorati et Paris. 1806, 6 vols. in 12 parts (reprinted in London, 1818, in 6 vols., and the Lexicon Herodoteum of Schweighäuser separately in 1824 and 1841, 8vo.). The editor had compared several new MSS., and was thus enabled to give a text greatly superior to that of his predecessors. The best edition after this is that of Gaisford (Oxford, 1824, 4 vols. 8vo.), who incorporated in it nearly all the notes of Wesseling, Valckenaer and Schweighäuser, and also made a collation of some English MSS. A reprint of this edition appeared at Leipzig in 1824, 4 vols. 8vo. The last great edition, in which the subject-matter also is considered with reference to modern discoveries, is that of Bähr, Leipzig, 1830, &c. 4 vols. 8vo. Among the school editions, we mention those of A. Matthiae, Leipzig, 1825, 2 vols. 8vo.; G. Long, London, 1830; and I. Bekker, Berlin, 1833 and 1837, 8vo. Among all the translations of Herodotus, there is none which surpasses in excellence and fidelity the German of Fr. Lange, Breslau, 1811, &c., 2 vols. 8vo. The works written on Herodotus, or particular points of his work, are extremely numerous: a pretty complete account of the modern literature of Herodotus is given by Bähr in the Neue Jahrbücher für Philologie und Paedagogik, vol. xli. p. 371, &c.; but we shall confine ourselves to mentioning the principal ones among them, viz., J. Rennell, *The Geographical System of Herodotus*, London, 1800, 4to, and 1832, 2 vols. 8vo.; B. G. Niebuhr, in his *Kleine Philol. Schriften*, vol. i.; Dahlmann, *Herodot, aus seinem Buche sein Leben*, Altona, 1823, 8vo., one of the best works that was ever written; C. G. L. Heyse, *De Herodoti Vita et Itineribus*, Berlin, 1826, 8vo.; H. F. Jäger, *Disputationes Herodoteae*, Göttingen, 1828, 8vo.; J. Kenrick, *The Egypt of Herodotus, with notes and preliminary dissertations*, London, 1841, 8vo.; Bähr, *Commentatio de Vita et Scriptis Herodoti*, in the fourth volume of his edition, p. 374, &c.)

2. Of Chios, the son of Basilides, is mentioned by Herodotus the historian (viii. 132) as one of the ambassadors who, after the battle of Salamis, arrived in Aegina to call upon the Greeks to deliver Ionia. What may have induced the historian to mention him alone among the ambassadors is uncertain. (See above, No. 1.)

3. A son of Apsodorus of Thebes, a victor in the Heraclean, Isthmian, and other games, whose name is celebrated in Pindar's first Isthmian ode. He lived about Ol. 80—83; his father, being expelled from Thebes, had gone to Orchomenos, but afterwards returned to Thebes. (See Dissen, *ad Pind. l. c.*)

4. A brother of the philosopher Democritus (Suid. *s. v.* Δημόκριτος), and perhaps the same as the one to whom Diogenes Laërtius (ix. 34) refers in his account of Democritus. Whether he is identical with Herodotus, the author of a work Περὶ Ἐπικούρου ἐφηβείας (Diog. Laërt. x. 4), cannot be decided.

5. Of Olophyxus in Thrace, is mentioned as the author of a work Περὶ Νυμφῶν καὶ ἱερῶν. (Steph. Byz. *s. v.* Ὀλόφυξος; Suid. *s. v.* Ὀλόφυξις; Eustath. *ad Hom. Il.* v. 683.)

6. A logomimus, who lived at the court of Antiochus II., and was highly esteemed by that king. (Athen. i. p. 19.)

7. A brother of Menander Protector, lived in the time of the emperor Mauritius, and wrote a history beginning with the death of Agathias. (Suid. *s. v.* Μένανδρος; Codinus, *de Orig. Constant.* p. 26; Malalas, *Chron.* i. p. 200.) It should be observed that in MSS. and early editions the name of Herodotus is frequently confounded with Herodorus and Heliodorus. Whether the work Περὶ τῆς Ὁμήρου Βιοτῆς, is the production of a grammarian of the name of Herodotus, or whether the author's name is a mere invention, it is impossible to say; thus much only we know, that some of the ancients themselves attributed it to Herodotus the historian. (Steph. Byz. *s. v.* Νέον τεῖχος; Suid. *s. v.* Ὅμηρος; Eustath. *ad Hom. Il.* p. 876.) [L. S.]

HERO'DOTUS, a statuary of Olynthus, contemporary with Praxiteles, made statues of Phryne and other courtesans. (Tatian, *Orat. Graec.* 53, 54.) [P. S.]

HERO'DOTUS (Ἡρόδοτος), the name of several physicians, of whom the most eminent was, 1. A pupil of Athenaeus, or perhaps rather of Agathinus (Galen, *De Differ. Puls.* iv. 11, vol. viii. p. 751), who belonged to the sect of the Pneumatici (Id. *De Simplic. Medicam. Temper. ac Facult.* i. 29, vol. xi. p. 432). He lived probably towards the end of the first century after Christ, and resided at Rome, where he practised with great reputation and success. (Galen, *De Differ. Puls. l. c.*) He wrote some medical works, which are several times quoted by Galen and Oribasius, but of which only some fragments remain, most of which are to be found in Matthaei's Collection entitled *XXI Veterum et Clarorum Medicorum Graecorum Varia Opuscula*, Mosqu. 4to. 1808.

2. The son of Arieus, a native either of Tarsus or Philadelphia, who probably belonged to the sect of the Empirici. He was a pupil of Menodotus, and tutor to Sextus Empiricus, and lived therefore in the former half of the second century after Christ. (Suidas, *s. v.* Σέξτος; Diog. Laërt. ix. § 116.)

3. The physician mentioned by Galen (*De Bon. et Prav. Aliment. Succ.* c. 4. vol. vi. p. 775; *De Meth. Med.* vii. 6. vol. x. p. 474), together with Euryphon, as having recommended human milk in cases of consumption, was probably a different person from either of the preceding, and may have been a contemporary of Euryphon in the fifth century B. C.

There is extant, under the name of Herodotus, a short Glossary of Ionic words, commonly printed together with the Glossary of Erotianus, and supposed to relate to the Hippocratic Collection. Franzius, however, is inclined to the opinion that the little work is intended to explain, not the words used by Hippocrates, but those used by Herodotus the historian, and that hence it has been attributed by mistake to a physician or grammarian of the name of Herodotus.

Some persons have attributed to a physician named Herodotus two of the treatises included in the collection of Galen's works, viz. the *Introductio* or *Medicus*, and the *Definitiones Medicae*. But though it may be doubted whether these works belong to Galen, it is equally doubtful whether they were written by Herodotus. (See Fabric. *Bibl. Graec.* vol. xiii. p. 184, ed. vet.; J. G. F. Franz, Preface to his edition of the Glossaries of Erotianus, Galen, and Herodotus, Lips. 1780, 8vo.) [W. A. G.]

HERON (Ἥρων), a rhetorician, a native of Athens, and son of Cotys. According to Suidas,

he wrote commentaries on Deinarchus, Herodotus. Thucydides, and Xenophon; a work entitled Αἱ ἐν Ἀθήναις δίκαι κεκριμένων Ὀνομάτων, in three books; an epitome of the history of Heracleides; and a work on the ancient orators, entitled Περὶ τῶν Ἀρχαίων Ῥητόρων καὶ τῶν Λόγων οἷς ἐνίκησαν πρὸς ἀλλήλους ἀγωνιζόμενοι. There are no data for determining when he lived. (Fabric. *Bibl. Graec.* vol. iv. p. 239; Vossius, *De Hist. Graec.* p. 452, ed. Westermann.)

2. A grammarian, a native of Ephesus, quoted frequently by Athenaeus (ii. p. 52 b, iii. p. 76 a, p. 111 c, &c.), and in the scholia on Apollonius Rhodius (i. 769, iii. 2).

Others of this name, not worth inserting, will be found mentioned in Fabricius (*l. c.*). [C. P. M.]

HERON (Ἥρων). 1. Of Alexandria, is called by Heron the younger (*de Mach. Bell.* c. 23, Fabr.) a pupil of Ctesibius, and he lived in the reigns of the Ptolemies Philadelphus and Euergetes (B. C. 284—221.) Of his life nothing is known; on his mechanical inventions we have but some scanty parts of his own writings, and some scattered notices. The common pneumatic experiment, called *Hero's fountain*, in which a jet of water is maintained by condensed air, has given a certain popular celebrity to his name. This has been increased by the discovery in his writings of a *steam engine*, that is, of an engine in which motion is produced by steam, and which must always be a part of the history of that agent. This engine acts precisely on the principle of what is called *Barker's Mill:* a boiler with arms having lateral orifices is capable of revolving round a vertical axis; the steam issues from the lateral orifices, and the uncompensated pressure upon the parts opposite to the orifices turns the boiler in the direction opposite to that of the issue of the steam. It is nearly the machine afterwards introduced by Avery, one of which, of six horse power, is, or lately was, at work near Edinburgh.* Heron's engine is described in his pneumatics presently mentioned; as also a double forcing pump used for a fire engine, and various other applications of the elasticity of air and steam. It is, however, but recently, that the remarkable claims of Heron to success in such investigations have received any marked notice. In the "Origine des Découvertes attribuées aux modernes," (3rd edition, 1796), by M. Dutens†, who tries, with great learning, to make the best possible case for the ancients, the name of Heron is not even mentioned.

The remaining works, or rather fragments, of Heron of Alexandria, are as follows:—

1. Χειροβαλλίστρας κατασκευὴ καὶ συμμετρία, *de Constructione et Mensura Manubalistae.* First published (Gr.) by Baldi at the end of the third work presently noted. Also (Gr. Lat.) by Thevenot, Boivin, and Lahire, in the "Veterum mathematicorum Athenaei, Apollodori, Philonis, Heronis et aliorum Opera," Paris, 1693, fol. 2. *Barulcus sive de Oneribus trahendis Libri tres*, a treatise brought by J. Golius from the East in Arabic, not yet translated or published (*Ephemerid. Litter. Gotting. ann.* 1785, p. 625, &c. cited by Fabricius). 3. Βελοποιϊκά, Βελοποιηκά, or (*Eutoc. in Arch. de Sph. et Cylind.*) Βελοποιητικά, on the manufacture of darts. Edited by Bernardino Baldi (Gr. Lat.) with notes, and a life of Heron, Augsburg, 1616, 4to.; also in the *Veter. Mathemat.* &c. above mentioned. 4. Πνευματικά, or *Spiritalia*, the most celebrated of his works. Edited by Commandine (Lat.) with notes, Urbino, 1575, 4to., Amsterdam, 1680, 4to., and Paris, 1683, 4to. It is also (Gr. Lat.) in the *Veter. Mathemat.* &c. above mentioned. It first appeared, however, in an Italian translation by Bernardo Aleotti, Bologna, 1547, 4to., Ferrara, 1589, 4to.; and there is also (Murhard) an Italian translation, by Alessandro Giorgi, of Urbino, 1592, 4to., and by J. B. Porta, Naples, 1605, 4to. There is a German translation by Agathus Cario, with an appendix by Solomon de Caus, Bamberg, 1687, 4to., Frankfort, 1688, 4to. 5. Περὶ αὐτοματοποιητικῶν, *de Automatorum Fabrica Libri duo.* Translated into Italian by B. Baldi. Venice, 1589, 1601, 1661, 4to.: also (Gr. Lat.) in the *Veter. Mathemat.*, &c. above mentioned. A fragment on dioptrics (Gr.) exists in manuscript, and two Latin fragments on military machines are given by Baldi at the end of the work on darts. The following lost works are mentioned:—Τὰ περὶ ὑδροσκοπείων, by Proclus, Pappus, and Heron himself; Μηχανικαὶ ἰσαγωγαί, by Eutocius, Pappus, and Heron himself; Περὶ μετρικῶν, by Eutocius; Περὶ τροχιωδιῶν, by Pappus; and a work Περὶ ζυγίων, is mentioned by Pappus, and has been supposed to be by Heron. (Fabric. *Bibl. Graec.* vol. iv. p. 234; Murhard's *Catalogue;* Heilbronner, *Hist. Mathes. Univ.;* Montucla, *Hist. des Mathém.* vol. i.)

2. The teacher of Proclus, of whom nothing more is known. Fabricius (*Bibl. Graec.* vol. iv. p. 239) takes this to be the Heron who is mentioned by Eutocius as the commentator on the arithmetic of Nicomachus.

3. The younger, so called because we have not even an adjective of place to distinguish him from Heron of Alexandria, is supposed to have lived under Heraclius (A. D. 610—641). In his own work on Geodesy (a term used in the sense of practical geometry), he says that in his own time the stars had altered their longitudes by seven degrees since the time of Ptolemy: from which the above date must have been framed. But if he spoke, as is likely enough, from Ptolemy's value of the precession of the equinoxes, without observing the stars himself, he must have been about two hundred years later. He was a Christian.

The writings attributed to Heron the younger are, 1. *De Machinis bellicis*, published (Lat.) by Barocius, Venice, 1572, 4to. There is one Greek manuscript at Bologna. 2. *Geodaesia*, published (Lat.) with the above by Barocius. Montucla notices this as the first treatise in which the mode of finding the area of a triangle by means of its sides occurs. Savile, who had a manuscript of this treatise, rejects with scorn the idea of its having been written by Heron; but we suspect that he supposed it to be attributed to Heron of Alexandria. 3. *De Obsidione repellenda*, ὅπως χρὴ τὸν τῆς πολιορκουμένης πόλεως στρατηγὸν πρὸς τὴν πολιορκίαν ἀντιτάσσεσθαι, published (Gr.) in the *Veter. Mathemat. Opera*, &c. mentioned in the life of Heron of Alexandria. 4. Παρεκβολαὶ ἐκ τῶν στρατηγικῶν παρατάξεων, &c. This exists only in manuscript. 5. Ἐκ τῶν τοῦ Ἥρωνος περὶ τῶν τῆς Γεωμετρίας καὶ Στερεωμετρίας ὀνομάτων, pub-

* So says the translator of Arago's *Eloge* of Watt, and he adds that it is in pretty general use in Scotland.

† This work is very valuable, from its giving at length every passage to which reference is made.

lished (Gr. Lat.) with the first book of Euclid, by Dasypodius, Strasburg, 1571, 8vo. 6. *Excerpta de Mensuris* (Gr. Lat.), in the *Analecta Graeca* of the Benedictines, vol. i. Paris, 1688, 4to. 7. Εἰσαγωγὴ τῶν γεωμετρουμένων, exists only in manuscript. (Fabric. *Bibl. Graec.* vol. iv. p. 237; Heilbronner, *Hist. Mathes. Univ.*; Montucla, *Hist. des Mathém.* vol. i.) [A. D. M.]

HE'RON (Ἥρων), a Byzantine writer of uncertain age, but who lived previous to the emperor Constantine Porphyrogenitus, composed a work on agriculture, divided into twenty books, which was a compilation from most of those works which were extracted by the writers of the "Geoponica," who likewise perused the work of Heron, which is lost. Heron was perhaps the author of a work on Measures, extant in the Imperial Library at Vienna. (Fabric. *Bibl. Graec.* vol. iv. p. 239, vol. viii. pp. 19, 20.) [W. P.]

HERO'PHILE. [SIBYL.]

HERO'PHILUS (Ἡρόφιλος), one of the most celebrated physicians of antiquity, who is best known on account of his skill in anatomy and physiology, but of whose personal history few details have been preserved. He was a native of Chalcedon in Bithynia (Galen, *Introd.* vol. xiv. p. 683*), and was a contemporary of the physician Philotimus, the philosopher Diodorus Cronos, and of Ptolemy Soter, in the fourth and third centuries B. C., though the exact year both of his birth and death is unknown. He was a pupil of Praxagoras (Galen, *De Meth. Med.* i. 3. vol. x. p. 28), and a fellow-pupil of Philotimus (Galen, *Ibid.*), and settled at Alexandria, which city, though so lately founded, was rapidly rising into eminence under the enlightened government of the first Ptolemy. Here he soon acquired a great reputation, and was one of the first founders of the medical school in that city, which afterwards eclipsed in celebrity all the others, so much so that in the fourth century after Christ the very fact of a physician having studied at Alexandria was considered to be a sufficient guarantee of his ability. (Amm. Marc. xxii. 16.) Connected with his residence here an amusing anecdote is told by Sextus Empiricus (*Pyrrhon. Instit.* ii. 22. 245, ed. Fabric.) of the practical method in which he convinced Diodorus Cronus of the possibility of motion. That philosopher used to deny the existence of motion, and to support his assertion by the following dilemma:—"If matter moves, it is either in the place where it is, or in the place where it is not; but it cannot move in the place where it is, and certainly not in the place where it is not; therefore it cannot move at all." He happened, however, to dislocate his shoulder, and sent for Herophilus to replace it, who first began by proving by his own argument that it was quite impossible that any luxation could have taken place; upon which Diodorus begged him to leave such quibbling for the present, and to proceed at once to his surgical treatment. He seems to have given his chief attention to anatomy, which he studied not merely from the dissection of animals, but also from that of human bodies, as is expressly asserted by Galen (*De Uteri Dissect.* c. 5. vol. ii. p. 895). He is even said to have carried his ardour in his anatomical pursuits so far as to have dissected criminals alive,—a well-known accusation, which it seems difficult entirely to disbelieve, though most of his biographers have tried to explain it away, or to throw discredit on it; for (not to lay much stress on the evident exaggeration of Tertullian, who says (*De Anima*, c. 10. p. 757) that he dissected as many as six hundred), it is mentioned by Celsus (*De Medic.* i. praef. p. 6), quite as a well-known fact, and without the least suspicion as to its truth; added to which, it should be remembered, that such a proceeding would not be nearly so shocking to men's feelings two thousand years ago as it would be at present. He was the author of several medical and anatomical works, of which nothing but the titles and a few fragments remain. These have been collected by C. F. H. Marx, and published in a dissertation entitled "De Herophili Celeberrimi Medici Vita, Scriptis, atque in Medicina Meritis," 4to. Gotting. 1840. Dr. Marx attributes to Herophilus a work Περὶ Αἰτιῶν, *De Causis*; but this is considered by a writer in the *British and Foreign Medical Review* (vol. xv. p. 109) to be a mistake, as the treatise in question was probably written by one of his followers named Hegetor [HEGETOR]. He owes his principal celebrity (as has been already intimated) to his anatomical researches and discoveries, and several of the names which he gave to different parts of the human body remain in common use to this day; as the "Torcular Herophili," the "Calamus Scriptorius," and the "Duodenum." He was intimately acquainted with the nervous system, and seems to have recognised the division of the nerves into those of sensation (αἰσθητικά), and those of voluntary motion (προαιρετικά), though he included the tendons and ligaments under the common term νεῦρον, and called some at least of the nerves by the name of πόροι, *meatus*. He placed the seat of the soul (τὸ τῆς ψυχῆς ἡγεμονικόν) in the ventricles of the brain, and thus probably originated the idea, which was again brought forward, with some modification, towards the end of the last century, by Sömmering in his treatise *Ueber das Organ der Seele*, §§ 26, 28, Königsberg, 1796, 4to. The opinions of Herophilus on pathology, dietetics, diagnosis, therapeutics, materia medica, surgery, and midwifery (as far as they can be collected from the few scattered extracts and allusions found in other authors), are collected by Dr. Marx, but need not be here particularly noticed. Perhaps the weakest point in Herophilus was his pharmaceutical practice, as he seems to have been one of the earliest physicians who administered large doses of hellebore and other drastic purgatives, and who (on the principle that compound diseases require compound medicines) began that strange system of heterogeneous mixtures, some of which have only lately been expelled from our own Pharmacopoeia, and which still keep their place on the Continent. He is the first person who is known to have commented on any of the works of Hippocrates (see Littré, *Oeuvres d'Hippocrate*, vol. i. p. 83), and wrote an explanation of the words that had become obscure or obsolete. He was the founder of a medical school which produced several eminent physicians, and in the time of Strabo was established at Men-Carus, near Laodiceia, in Phrygia. (Strabo, xii. 8. p. 77, ed. Tauchn.) Of the physicians who belonged to this school perhaps

* In another passage (*De Usu Part.* i. 8. vol. iii. p. 21) he is called a *Carthaginian*, but this is merely a mistake (as has been more than once remarked), arising from the similarity of the names Χαλκηδόνιος and Καρχηδόνιος.

the following were the most celebrated: Andreas, Apollonius Mus, Aristoxenus, Baccheius, Callianax, Callimachus, Demetrius, Dioscorides Phacas, Gaius or Caius (Cael. Aurel. *De Morb. Acut.* iii. 14), Heracleides, Mantias, Speusippus, Zeno, and Zeuxis, several of whom wrote accounts of the sect and its opinions.

A further account of Herophilus may be found in Haller's *Biblioth. Anatom.*, and *Biblioth. Medic. Pract.*; Le Clerc's and Sprengel's Histories of Medicine; Dr. Marx's dissertation mentioned above, and a review of it (by the writer of the present article) in the *British and Foreign Medical Review*, vol. xv., from which two last works the preceding account has been abridged. [W. A. G.]

HERO'PHILUS, a veterinary surgeon at Rome in the first century B. C., is said by Valerius Maximus (ix. 15. 1) to have passed himself off as the grandson of C. Marius, and thus to have raised himself to some degree of consequence. [W. A. G.]

HERO'STRATUS (Ἡρόστρατος), a merchant of Naucratis in Egypt, who, in one of his voyages, bought at Paphos a little image of Aphrodite. (Ol. 23, B. C. 688—685.) On his return to Naucratis a storm ensued, which was stilled by the goddess, who regarded Naucratis with especial favour, and who, as a sign of her presence with Herostratus and his crew, caused myrtles to spring forth all around her. Herostratus, when safely landed, gave an entertainment to his friends, to celebrate his deliverance, and presented each of his guests with a myrtle crown: hence such a chaplet was called *στέφανος Ναυκρατίτης*. (Polycharm. *ap. Athen.* xv. pp. 675, f. 676, a, b; Casaub. *ad loc.*; comp. Herod. ii. 135.) [E. E.]

HERO'STRATUS (Ἡρόστρατος), an Ephesian, set fire to the temple of Artemis at Ephesus, which had been begun by CHERSIPHRON, and completed by Demetrius and Paeonius. It was burnt on the same night that Alexander the Great was born, B. C. 356, whereupon it was remarked by Hegesias the Magnesian, that the conflagration was not to be wondered at, since the goddess was absent from Ephesus, and attending on the delivery of Olympias: an observation, says Plutarch, frigid enough to have put out the fire. The stroke of genius in question, however, is ascribed by Cicero, whose taste it does not seem to have shocked, to Timaeus of Tauromenium. Herostratus was put to the torture for his deed, and confessed that he had fired the temple to immortalise himself. The Ephesians passed a decree condemning his name to oblivion; but Theopompus embalmed him in his history, like a fly in amber. (Strab. xiv. p. 640; Plut. *Alex.* 3; Cic. *De Nat. Deor.* ii. 27; Val. Max. viii. 14. Ext. 5; Gell. ii. 6.) [E. E.]

HERSE (Ἕρση). 1. The wife of Danaus and mother of Hippodice and Adiante. (Apollod. ii. 1. § 5.)

2. A daughter of Cecrops and sister of Agraulos, Pandrosos, and Erysichthon. She was the beloved of Hermes, and the mother of Cephalus. (Paus. i. 2. § 5; Apollod. iii. 14. § 2, &c.; Ov. *Met.* ii. 724.) Respecting her story, see AGRAULOS. At Athens sacrifices were offered to her, and the maidens who carried the vessels containing the libation (ἔρση) were called ἐρρηφόροι. (Paus. i. 27. § 4; Hesych. and Moeris, *s. v.*) [L. S.]

HERSI'LIA, the wife of Romulus, according to Livy (i. 11) and Plutarch (*Romul.* 14) but, according to Dionysius (ii. 45, iii. 1), Macrobius (*Sat.* i. 6), and one of the accounts in Plutarch (*l. c.*), of Hostus Hostilius, or Hostus, grandfather of Tullus Hostilius, fourth king of Rome. Those who made Hersilia wife of Romulus, gave her a son Aollius or Avillius, and a daughter Prima (Zenodotus of Troezene, *ap. Plut. Romul.* 14); those who assigned her to Hostus, called her son Hostus Hostilius. [HOSTILIUS HOSTUS.] Hersilia was the only married woman carried off by the Romans in the rape of the Sabine maidens, and that unwittingly, or because she voluntarily followed the fortunes of Prima her daughter. In all versions of her story, Hersilia acts as mediator—in Livy (*l. c.*) with Romulus, for the people of Antemnae—in Dionysius and Plutarch (*ib.* 19), between the Romans and Sabines, in the war arising from the rape of the women. Her name is probably a later and a Greek addition to the original story of Romulus. As Romulus after death became Quirinus, so those writers who made Hersilia his wife raised her to the dignity of a goddess, Hora or Horta, in either case, probably, with reference to boundaries of time (Ὥρα) or space (ὅρος). (Gell. xiii. 22; Ennius, *Ann.* i.; Nonius, *s. v. Hora*; Augustin. *de Civ. Dei.* iv. 16.) [W. B. D.]

HERTHA (contains probably the same elements as the words *earth, erde*), the goddess of the earth, in contrast to the god of the regions of the air, among the ancient Germans. She appears either as a female Hertha, that is, as the wife of Thor, or as a male being Herthus or Nerthus, and a friend of Thor. According to Tacitus (*Germ.* 40) there was a sacred grove in an island of the ocean, containing a chariot, which no one but a priest was allowed to touch. This priest alone also knew when the goddess was present, and such seasons were spent in great festivities, and people abstained from war, until the priest declared that the goddess wished to withdraw. Tacitus further calls her the mother of the gods. We cannot enter here into an examination of this great German divinity, but refer the reader to Grimm's *Deutsche Mythologie*; J. P. Anchersen, *Vallis Herthae deae et Origines Danicae*, &c.; Hafniae, 1747, 4to.; Rabus, *Dissertatio de dea Hertha*, Augsburg, 1842. [L. S.]

HESI'GONUS. [HEGESIGONUS.]

HE'SIODUS (Ἡσίοδος), one of the earliest Greek poets, respecting whose personal history we possess little more authentic information than respecting that of Homer, together with whom he is frequently mentioned by the ancients. The names of these two poets, in fact, form as it were the two poles of the early epic poetry of the Greeks; and as Homer represents the poetry, or school of poetry, belonging chiefly to Ionia in Asia Minor, so Hesiod is the representative of a school of bards, which was developed somewhat later at the foot of Mount Helicon in Boeotia, and spread over Phocis and Euboea. The only points of resemblance between the two poets, or their respective schools, consist in their forms of versification and their dialect, but in all other respects they move in totally distinct spheres; for the Homeric takes for its subjects the restless activity of the heroic age, while the Hesiodic turns its attention to the quiet pursuits of ordinary life, to the origin of the world, the gods and heroes. The latter thus gave to its productions an ethical and religious character; and this circumstance alone suggests an advance in the intellectual state of the ancient Greeks upon that which we have depicted in the Homeric poems, though we do not

mean to assert that the elements of the Hesiodic poetry are of a later date than the age of Homer, for they may, on the contrary, be as ancient as the Greek nation itself. But we must, at any rate, infer that the Hesiodic poetry, such as it has come down to us, is of later growth than the Homeric; an opinion which is confirmed also by the language and expressions of the two schools, and by a variety of collateral circumstances, among which we may mention the range of knowledge being much more extensive in the poems which bear the name of Hesiod than in those attributed to Homer. Herodotus (ii. 53) and others regarded Homer and Hesiod as contemporaries, and some even assigned to him an earlier date than Homer (Gell. iii. 11, xvii. 21; Suid. *s.v.* Ἡσίοδος; Tzetz. *Chil.* xii. 163, 198, xiii. 650); but the general opinion of the ancients was that Homer was the elder of the two, a belief which was entertained by Philochorus, Xenophanes, Eratosthenes, Apollodorus, and many others.

If we inquire after the exact age of Hesiod, we are informed by Herodotus (*l. c.*) that he lived four hundred years before his time, that is, about B. C. 850. Velleius Paterculus (i. 7) considers that between Homer and Hesiod there was an interval of a hundred and twenty years, and most modern critics assume that Hesiod lived about a century later than Homer, which is pretty much in accordance with the statement of some ancient writers who place him about the eleventh Olympiad, i. e. about B. C. 735. Respecting the life of the poet we derive some information from one of the poems ascribed to him, viz. the Ἔργα καὶ ἡμέραι. We learn from that poem (648, &c.), that he was born in the village of Ascra in Boeotia, whither his father had emigrated from the Aeolian Cuma in Asia Minor. Ephorus (*Fragm.* p. 268, ed. Marx) and Suidas state that both Homer and Hesiod were natives of Cuma, and even represent them as kinsmen,—a statement which probably arose from the belief that Hesiod was born before his father's emigration to Ascra; but if this were true, Hesiod could not have said that he never crossed the sea, except from Aulis to Euboea. (*Op. et Dies*, 648.) Ascra, moreover, is mentioned as his birthplace in the epitaph on Hesiod (Paus. ix. 38. § 9), and by Proclus in his life of Hesiod. The poet describes himself (*Theog.* 23) as tending a flock on the side of Mount Helicon, and from this, as well as from the fact of his calling himself an ἀτίμητος (*Op. et Dies*, 636), we must infer that he belonged to a humble station, and was engaged in rural pursuits. But subsequently his circumstances seem to have been bettered, and after the death of his father, he was involved in a dispute with his brother Perses about his small patrimony, which was decided in favour of Perses. (*Op. et Dies*, 219, 261, 637.) He then seems to have emigrated to Orchomenos, where he spent the remainder of his life. (Pind. *ap. Proclum*, γένος Ἡσιόδου, p. xliv. in Göttling's edit. of Hesiod.) At Orchomenos he is also said to have been buried, and his tomb was shown there in later times. This is all that can be said, with any degree of certainty, about the life of Hesiod. Proclus, Tzetzes, and others relate a variety of anecdotes and marvellous tales about his life and death, but very little value can be attached to them, though they may have been derived from comparatively early sources. We have to lament the loss of some ancient works on the life of Hesiod, especially those written by Plutarch and Cleomenes, for they would undoubtedly have enlightened us upon many points respecting which we are now completely in the dark. We must, however, observe that many of the stories related about Hesiod refer to his whole school of poetry (but not to the poet personally), and arose from the relation in which the Boeotian or Hesiodic school stood to the Homeric or Ionic school. In this light we consider, e. g. the traditions that Stesichorus was a son of Hesiod, and that Hesiod had a poetical contest with Homer, which is said to have taken place at Chalcis during the funeral solemnities of king Amphidamas, or, according to others, at Aulis or Delos. (Proclus, *l. c.* p. xliii. and *ad Op. et Dies*, 648; Plut. *Conv. Sept. Sap.* 10.) The story of this contest gave rise to a composition still extant under the title of Ἀγὼν Ὁμήρου καὶ Ἡσιόδου, the work of a grammarian who lived towards the end of the first century of our era, in which the two poets are represented as engaged in the contest and answering each other in their verses. The work is printed in Göttling's edition of Hesiod, p. 242—254, and in Westermann's *Vitarum Scriptores Graeci*, p. 33, &c. Its author knows the whole family history of Hesiod, the names of his father and mother, as well as of his ancestors, and traces his descent to Orpheus, Linus, and Apollo himself. These legends, though they are mere fictions, show the connection which the ancients conceived to exist between the poetry of Hesiod (especially the Theogony) and the ancient schools of priests and bards, which had their seats in Thrace and Pieria, and thence spread into Boeotia, where they probably formed the elements out of which the Hesiodic poetry was developed. Some of the fables pretending to be the personal history of Hesiod are of such a nature as to throw considerable doubt upon the personal existence of the poet altogether; and athough we do not deny that there may have been in the Boeotian school a poet of the name of Hesiod whose eminence caused him to be regarded as the representative, and a number of works to be attributed to him, still we would, in speaking of Hesiod, be rather understood to mean the whole school than any particular individual. Thus an ancient epigram mentions that Hesiod was twice a youth and was twice buried (Proclus; Suidas; *Proverb. Vat.* iv. 3); and there was a tradition that, by the command of an oracle, the bones of Hesiod were removed from Naupactus to Orchomenos, for the purpose of averting an epidemic. (Paus. ix. 38. § 3.) These traditions show that Hesiod was looked upon and worshipped in Boeotia (and also in Phocis) as an ancient hero, and, like many other heroes, he was said to have been unjustly killed in the grove of the Nemean Zeus. (Plut. *Conviv. Sept. Sap.* 19; *Certamen Hom. et Hes.* p. 251, ed. Göttling; comp. Paus. ix. 31. § 3.) All that we can say, under these circumstances, is that a poet or hero of the name of Hesiod was regarded by the ancients as the head and representative of that school of poetry which was based on the Thracian or Pierian bards, and was developed in Boeotia as distinct from the Homeric or Ionic school.

The differences between the two schools of poetry are plain and obvious, and were recognised in ancient times no less than at present, as may be seen from the Ἀγὼν Ὁμήρου καὶ Ἡσιόδου (p. 248, ed. Göttling). In their mode of delivery the poets

of the two schools likewise differed; for while the Homeric poems were recited under the accompaniment of the cithara, those of Hesiod were recited without any musical instrument, the reciter holding in his hand only a laurel branch or staff (*ῥάβδος, σκῆπτρον*, Hesiod, *Theog.* 30; Paus. ix. 30, x. 7. § 2; Pind. *Isthm.* iii. 55, with Dissen's note; Callimach. *Fragm.* 138). As Boeotia, Phocis, and Euboea were the principal parts of Greece where the Hesiodic poetry flourished, we cannot be surprised at finding that the Delphic oracle is a great subject of veneration with this school, and that there exists a strong resemblance between the hexameter oracles of the Pythia and the verses of Hesiod; nay, there is a verse in Hesiod (*Op. et Dies*, 283), which is also mentioned by Herodotus (vi. 86) as a Pythian oracle, and Hesiod himself is said to have possessed the gift of prophecy, and to have acquired it in Acarnania. A great many allegorical expressions, such as we frequently find in the oracular language, are common also in the poems of Hesiod. This circumstance, as well as certain grammatical forms in the language of Hesiod, constitute another point of difference between the Homeric and Hesiodic poetry, although the dialect in which the poems of both schools are composed is, on the whole, the same,—that is, the Ionic-epic, which had become established as the language of epic poetry through the influence of Homer.

The ancients attributed to the one poet Hesiod a great variety of works; that is, all those which in form and substance answered to the spirit of the Hesiodic school, and thus seemed to be of a common origin. We shall subjoin a list of them, beginning with those which are still extant.

1. *Ἔργα* or *Ἔργα καὶ ἡμέραι*, commonly called *Opera et Dies*. In the time of Pausanias (ix. 31. § 3, &c.), this was the only poem which the people about Mount Helicon considered to be a genuine production of Hesiod, with the exception of the first ten lines, which certainly appear to have been prefixed by a later hand. There are also several other parts of this poem which seem to be later interpolations; but, on the whole, it bears the impress of a genuine production of very high antiquity, though in its present form it may consist only of disjointed portions of the original. It is written in the most homely and simple style, with scarcely any poetical imagery or ornament, and must be looked upon as the most ancient specimen of didactic poetry. It contains ethical, political, and economical precepts, the last of which constitute the greater part of the work, consisting of rules about choosing a wife, the education of children, agriculture, commerce, and navigation. A poem on these subjects was not of course held in much esteem by the powerful and ruling classes in Greece at the time, and made the Spartan Cleomenes contemptuously call Hesiod the poet of helots, in contrast with Homer, the delight of the warrior. (Plut. *Apophth. Lac. Cleom.* 1.) The conclusion of the poem, from v. 750 to 828 is a sort of calendar, and was probably appended to it in later times, and the addition *καὶ ἡμέραι* in the title of the poem seems to have been added in consequence of this appendage, for the poem is sometimes simply called *Ἔργα*. It would further seem that three distinct poems have been inserted in it; viz. 1. The fable of Prometheus and Pandora (47—105); 2. On the ages of the world, which are designated by the names of metals (109—201); and, 3. A description of winter (504—558). The first two of these poems are not so much out of keeping with the whole as the third, which is manifestly the most recent production of all, and most foreign to the spirit of Hesiod. That which remains, after the deduction of these probable interpolations, consists of a collection of maxims, proverbs, and wise sayings, containing a considerable amount of practical wisdom; and some of these *γνῶμαι* or *ὑποθῆκαι* may be as old as the Greek nation itself. (Isocrat. *c. Nicocl.* p. 23, ed. Steph.; Lucian, *Dial. de Hes.* 1, 8.) Now, admitting that the *Ἔργα* originally consisted only of such maxims and precepts, it is difficult to understand how the author could derive from his production a reputation like that enjoyed by Hesiod, especially if we remember that at Thespiae, to which the village of Ascra was subject, agriculture was held degrading to a freeman. (Heraclid. Pont. 42.) In order to account for this phenomenon, it must be supposed that Hesiod was a poet of the people and peasantry rather than of the ruling nobles, but that afterwards, when the warlike spirit of the heroic ages subsided, and peaceful pursuits began to be held in higher esteem, the poet of the plough also rose from his obscurity, and was looked upon as a sage; nay, the very contrast with the Homeric poetry may have contributed to raise his fame. At all events, the poem, notwithstanding its want of unity and the incoherence of its parts, gives to us an attractive picture of the simplicity of the early Greek mode of life, of their manners and their domestic relations. (Comp. Twesten, *Commentat. Critica de Hesiodi Carmine, quod inscrib. Opera et Dies*, Kiel, 1815, 8vo.; F. L. Hug, *Hesiodi Ἔργα μέγαλα*, Freiburg, 1835; Ranke, *De Hesiodi Op. et Diebus*, 1838, 4to; Lehrs, *Quaest. Epic.* p. 180, &c.; G. Hermann, in the *Jahrbücher für Philol.* vol. xxi. 2. p. 117, &c.)

2. *Θεογονία*. This poem was, as we remarked above, not considered by Hesiod's countrymen to be a genuine production of the poet. It presents, indeed, great differences from the preceding one: its very subject is apparently foreign to the homely author of the *Ἔργα*; but the Alexandrian grammarians, especially Zenodotus and Aristarchus, appear to have had no doubt about its genuineness (Schol. Venet. *ad Il.* xviii. 39), though their opinion cannot be taken to mean anything else than that the poem contained nothing that was opposed to the character of the Hesiodic school; and thus much we may therefore take for granted, that the Theogony is not the production of the same poet as the *Ἔργα*, and that it probably belongs to a later date. In order to understand why the ancients, nevertheless, regarded the Theogony as an Hesiodic work, we must recollect the traditions of the poet's parentage, and the marvellous events of his life. It was on mount Helicon, the ancient seat of the Thracian muses, that he was believed to have been born and bred, and his descent was traced to Apollo; the idea of his having composed a work on the genealogies of the gods and heroes cannot therefore have appeared to the ancients as very surprising. That the author of the Theogony was a Boeotian is evident, from certain peculiarities of the language. The Theogony gives an account of the origin of the world and the birth of the gods, explaining the whole order of nature in a series of genealogies, for every part of physical as well as moral nature there appears personified in the cha-

racter of a distinct being. The whole concludes with an account of some of the most illustrious heroes, whereby the poem enters into some kind of connection with the Homeric epics. The whole poem may be divided into three parts: 1. The cosmogony, which widely differs from the simple Homeric notion (*Il.* xiv. 200), and afterwards served as the groundwork for the various physical speculations of the Greek philosophers, who looked upon the Theogony of Hesiod as containing in an allegorical form all the physical wisdom that they were able to propound, though Hesiod himself was believed not to have been aware of the profound philosophical and theological wisdom he was uttering. The cosmogony extends from v. 116 to 452. 2. The theogony, in the strict sense of the word, from 453 to 962; and 3. the last portion, which is in fact a heroogony, being an account of the heroes born by mortal mothers whose charms had drawn the immortals from Olympus. This part is very brief, extending only from v. 963 to 1021, and forms the transition to the Eoeae, of which we shall speak presently. If we ask for the sources from which Hesiod drew his information respecting the origin of the world and the gods, the answer cannot be much more than a conjecture, for there is no direct information on the point. Herodotus asserts that Homer and Hesiod made the theogony of the Greeks; and, in reference to Hesiod in particular, this probably means that Hesiod collected and combined into a system the various local legends, especially of northern Greece, such as they had been handed down by priests and bards. The assertion of Herodotus further obliges us to take into consideration the fact, that in the earliest Greek theology the gods do not appear in any definite forms, whereas Hesiod strives to anthropomorphise all of them, the ancient elementary gods as well as the later dynasties of Cronus and Zeus. Now both the system of the gods and the forms under which he conceived them afterwards became firmly established in Greece, and, considered in this way, the assertion of Herodotus is perfectly correct. Whether the form in which the Theogony has come down to us is the original and genuine one, and whether it is complete or only a fragment, is a question which has been much discussed in modern times. There can be little doubt but that in the course of time the poets of the Hesiodic school and the rhapsodists introduced various interpolations, which produced many of the inequalities both in the substance and form of the poem which we now perceive; many parts also may have been lost. Hermann has endeavoured to show that there exist no less than seven different introductions to the Theogony, and that consequently there existed as many different recensions and editions of it. But as our present form itself belongs to a very early date, it would be useless to attempt to determine what part of it formed the original kernel, and what is to be considered as later addition or interpolation. (Comp. Creuzer and Hermann, *Briefe über Hom. und Hes.*, Heidelberg, 1817, 8vo.; F. K. L. Sickler, *Cadmus I. Erklärung der Theogonie des Hesiod*, Hildburghausen, 1818, 4to.; J. D. Guigniant, *De la Théogonie d'Hesiod*, Paris, 1835, 8vo.; J. C. Mützell, *De Emendatione Theogoniae Hesiodi*, Lips. 1833, 8vo.; A. Soetbeer, *Versuch die Urform der Hesiod. Theogonie nachzuweisen*, Berlin, 1837, 8vo.; O. F. Gruppe, *Ueber die Theog. des Hesiod, ihr Verderbniss und ihre ursprüngliche Beschaffenheit*, Berlin, 1841, 8vo. The last two works are useless and futile attempts; comp. Th. Kock, *De pristina Theogoniae Hesiodeae Forma*, pars. i. Vratislav. 1842, 8vo.)

3. Ἠοῖαι or ἡοῖαι μεγάλαι, also called κατάλογοι γυναικῶν. The name ἡοῖαι was derived, according to the ancient grammarians, from the fact that the heroines who, by their connection with the immortal gods, had become the mothers of the most illustrious heroes, were introduced in the poem by the expression ἢ οἵη. The poem itself, which is lost, is said to have consisted of four books, the last of which was by far the longest, and was hence called ἡοῖαι μεγάλαι, whereas the titles κατάλογοι or ἡοῖαι belonged to the whole body of poetry, containing accounts of the women who had been beloved by the gods, and had thus become the mothers of the heroes in the various parts of Greece, from whom the ruling families derived their origin. The two last verses of the Theogony formed the beginning of the ἡοῖαι, which, from its nature, might justly be regarded as a continuation of the Theogony, being as a heroogony (ἡρωογονία) the natural sequel to the Theogony. The work, if we may regard it as one poem, thus contained the genealogies or pedigrees of the most illustrious Greek families. Whether the Eoeae or Catalogi was the work of one and the same poet was a disputed point among the ancients themselves. From a statement of the scholiast on Apollonius Rhodius (ii. 181), it appears that it consisted of several works, which were afterwards put together; and while Apollonius Rhodius and Crates of Mallus attributed it to Hesiod (Schol. *ad Hes. Theog.* 142), Aristophanes and Aristarchus were doubtful. (Anonym. Gram. in Göttling's ed. of Hes. p. 92; Schol. *ad Hom. Il.* xxiv. 30; Suid. and Apollon. *s. v.* μαχλοσύνη.) The anonymous Greek grammarian just referred to states that the first fifty-six verses of the Hesiodic poem Ἀσπὶς Ἡρακλέους (*Scutum Herculis*) belonged to the fourth book of the Eoeae, and it is generally supposed that this poem, or perhaps fragment of a poem, originally belonged to the Eoeae. The Ἀσπὶς Ἡρακλέους, which is still extant, consists of three distinct parts; that from v. 1 to 56 was taken from the Eoeae, and is probably the most ancient portion; the second from 57 to 140, which must be connected with the verses 317 to 480; and the third from 141 to 317 contains the real description of the shield of Heracles, which is introduced in the account of the fight between Heracles and Cycnus. When therefore Apollonius Rhodius and others considered the Ἀσπὶς to be a genuine Hesiodic production, it still remains doubtful whether they meant the whole poem as it now stands, or only some particular portion of it. The description of the shield of Heracles is an imitation of the Homeric description of the shield of Achilles, but is done with less skill and ability. It should be remarked, that some modern critics are inclined to look upon the Ἀσπίς as an independent poem, and wholly unconnected with the Eoeae, though they admit that it may contain various interpolations by later hands. The fragments of the Eoeae are collected in Lehmann, *De Hesiodi Carminibus perditis*, pars i. Berlin, 1828, in Göttling's edition of Hesiod, p. 209, &c., and in Hermann's *Opuscula*, vi. 1, p. 255, &c. We possess the titles of several Hesiodic poems, viz. Κήϋκος γάμοι, Θησέως εἰς Ἅιδην κατάβασις, and Ἐπιθαλάμιος Πηλέως καὶ

Θέτιδος, but all these poems seem to have been only portions of the Eoeae. (Athen. ii. p. 49; Plut. *Sympos.* viii. 8; Paus. ix. 31. § 5; Schol. *ad Hes. Theog.* 142; comp. C. Ch. Heyler, *Ueber Hesiods Schild des Hercules*, Worms, 1787, 8vo.; F. Schlichtegroll, *Ueber den Schild des Heracles nach Hesiod*, Gotha, 1788, 8vo.; G. Hermann, *Opusc.* vi. 2, p. 204, &c.; Marckscheffel, *De Catalogo et Eoeis Carminibus Hesiodeis*, Vratislav. 1838, 8vo., and the same author's *Hesiodi, Eumeli, Cinaethonis, &c., Fragmenta colleg. emend. dispos.*, Lips. 1840, 8vo.)

4. Αἰγίμιος, an epic poem, consisting of several books or rhapsodies on the story of Aegimius, the famous ancestral hero of the Dorians, and the mythical history of the Dorians in general. Some of the ancients attributed this poem to Cercops of Miletus. (Apollod. ii. 1, § 3; Diog. Laërt. ii. 46.) The fragments of the Aegimius are collected in Göttling's edit. of Hesiod, p. 205, &c.

5. Μελαμποδία, an epic poem, consisting of at least three books. Some of the ancients denied that this was an Hesiodic poem. (Paus. ix. 31. § 4.) It contained the stories about the seer Melampus, and was thus of a similar character to the poems which celebrated the glory of the heroic families of the Greeks. Some writers consider the Melampodia to have been only a portion of the Eoeae, but there is no evidence for it, and others regard it as identical with the ἔπη μαντικά, an Hesiodic work mentioned by Pausanias. (*l. c.*; comp. Athen. ii. p. 47, xi. p. 498, xiii. p. 609; Clem. Alex. *Strom.* vi. p. 751.) The fragments of the Melampodia are collected in Göttling's edit. of Hesiod, p. 228, &c.

6. Ἐξηγήσις ἐπὶ τέρασιν is mentioned as an Hesiodic work by Pausanias, and distinguished by him from another entitled ἔπη μαντικά; but it is not improbable that both were identical with, or portions of, an astronomical work ascribed to Hesiod, under the title of ἀστρικὴ βίβλος or ἀστρολογία. (Athen. xi. p. 491; Plut. *de Pyth. Orac.* 18; Plin. *H. N.* xviii. 25.) See the fragments in Göttling's edit. of Hesiod, p. 207.

7. Χείρωνος ὑποθῆκαι seems to have been an imitation of the Ἔργα. The few fragments still extant are given by Göttling, *l. c.* p. 230, &c.

Strabo (vii. p. 436) speaks of a γῆς Περίοδος as the work of Hesiod, but from another passage (vii. p. 434) we see that he means a compilation made by Eratosthenes from the works of Hesiod. Respecting a poem called Περὶ Ἰδαίων Δακτύλων, which was likewise ascribed to Hesiod, see Lobeck, *Aglaoph.* p. 1156.

The poems of Hesiod, especially the Theogony, were looked up to by the Greeks from very early times as a great authority in theological and philosophical matters, and philosophers of nearly every school attempted, by various modes of interpretation, to bring about a harmony between the statements of Hesiod and their own theories. The scholars of Alexandria and other cities, such as Zenodotus, Aristophanes, Aristarchus, Crates of Mallus, Apollonius Rhodius, Seleucus of Alexandria, Plutarch, and others, devoted themselves with great zeal to the criticism and explanation of the poems of Hesiod; but all their works on this poet are lost, with the exception of some isolated remarks contained in the scholia on Hesiod still extant. These scholia are the productions of a much later age, though their authors made use of the works of the earlier grammarians. The scholia of the Neo Platonist Proclus (though only in an abridged form), of Joannes Tzetzes, and Moschopulus, on the Ἔργα, and introductions on the life of Hesiod, are still extant; the scholia on the Theogony are a compilation from earlier and later commentators. The most complete edition of the scholia on Hesiod is that in the third volume of Gaisford's *Poetae Graeci Minores.*

The Greek text of the Hesiodic poems was first printed at Milan in 1493, fol., together with Isocrates and some of the idyls of Theocritus. The next edition is that in the collection of gnomic and bucolic poems published by Aldus Manutius, Venice, 1495. The first separate edition is that of Junta, Florence, 1515, and again 1540, 8vo. The first edition that contains the Greek scholia is that of Trincavellus, Venice, 1537, 4to., and more complete at Cologne, 1542, 8vo., and Frankfurt, 1591, 8vo. The most important among the subsequent editions are those of Dan. Heinsius (Amsterdam, 1667, 8vo., with lectiones Hesiodeae, and notes by Scaliger and Gujetus; it was reprinted by Leclerc in 1701, 8vo), of Th. Robinson (Oxford, 1737, 4to., reprinted at Leipzig 1746, 8vo.), of Ch. F. Loesner (Leipzig, 1778, 8vo., contains all that his predecessors had accumulated, together with some new remarks), of Th. Gaisford (in vol. i. of his *Poet. Gr. Min.*, where some new MSS. are collated), and of C. Göttling (Gotha and Erfurt, 1831, 8vo., 2d edit. 1843, with good critical and explanatory notes). The Ἔργα were edited also by Brunck in his *Poetae Gnomici* and other collections; the Theogony was edited separately by F. A. Wolf (Halle, 1783), and by D. J. van Lennep (Amsterdam, 1843, 8vo., with a very useful commentary). There are also two good editions of the Ἀσπίς, the one by C. Fr. Heinrich (Breslau, 1802, 8vo., with introduction, scholia, and commentary), and by C. F. Ranke (Quedlinburg, 1840, 8vo.). [L. S.]

HE'SIONE (Ἡσιόνη), a daughter of Laomedon, and consequently a sister of Priam. When Troy was visited by a plague and a monster on account of Laomedon's breach of promise, Laomedon, in order to get rid of these calamities, chained Hesione to a rock, in accordance with the command of an oracle, where she was to be devoured by wild beasts. Heracles, on his return from the expedition against the Amazons, promised to save her, if Laomedon would give him the horses which he had received from Zeus as a compensation for Ganymedes. Laomedon again promised, but did not keep his word. (Hom. *Il.* v. 649, &c.; Diod. iv. 42; Apollod. iii. 12. § 7.) Hesione was afterwards given as a slave to Telamon, by whom she became the mother of Teucrus. Priam sent Antenor to claim her back, and the refusal on the part of the Greeks is mentioned as one of the causes of the Trojan war. (Dares, *Phryg.* 4, &c.) According to Tzetzes (*ad Lycoph.* 467), Hesione, already in pregnancy by Telamon, fled from his ship to Miletus, where king Arion found her and her newly-born son, Trambelus, whom he brought up as his own child.

There are two other mythical personages of this name, one a daughter of Danaus, and by Zeus the mother of Orchomenus (Schol. *ad Apollon. Rhod.* i. 230), and the other the wife of Nauplius, and the mother of Palamedes, Oeax, and Nausimedon. (Apollod. ii. 1. § 5.) [L. S.]

HESPE'RIDES (Ἑσπερίδες), the famous guar-

dians of the golden apples which Ge had given to Hera at her marriage with Zeus. Their names are Aegle, Erytheia, Hestia, and Arethusa, but their descent is not the same in the different traditions; sometimes they are called the daughters of Night or Erebus (Hes. *Theog.* 215; Hygin. *Fab.* init.), sometimes of Phorcys and Ceto (Schol. *ad Apollon. Rhod.* iv. 1399), sometimes of Atlas and Hesperis, whence their names Atlantides or Hesperides (Diod. iv. 27), and sometimes of Hesperus, or of Zeus and Themis. (Serv. *ad Aen.* iv. 484; Schol. *ad Eurip. Hipp.* 742.) Instead of the four Hesperides mentioned above, some traditions know only of three, viz. Hespere, Erytheis, and Aegle, or Aegle, Arethusa, and Hesperusa or Hesperia (Apollon. Rhod. iv. 1427; Serv. *l. c.*; Stat. *Theb.* ii. 281); whereas others mention seven. (Diod. *l. c.*; Hygin. *Fab.* init.) The poets describe them as possessed of the power of sweet song. (Hes. *Theog.* 518; Orph. *Fragm.* 17; Eurip. *Herc. Fur.* 394; Apollon. Rhod. iv. 1399.) In the earliest legends, these nymphs are described as living on the river Oceanus, in the extreme west (Hes. *Theog.* 334, &c., 518; Eurip. *Hipp.* 742); but the later attempts to fix their abodes, and the geographical position of their gardens, have led poets and geographers to different parts of Libya, as in the neighbourhood of Cyrene, Mount Atlas, or the islands on the western coast of Libya (Plin. *H. N.* vi. 31, 36; Virg. *Aen.* iv. 480; Pomp. Mela, iii. 10), or even to the northern extremity of the earth, beyond the wind Boreas, among the Hyperboreans. In their watch over the golden apples they were assisted or superintended by the dragon Ladon. [L. S.]

HESPE'RIUS, son of the poet Ausonius by his wife Attusia Lucana Sabina. We have no data for fixing the year of his birth. He lost his mother while he was young; but his education was carefully superintended by his father, who wrote "Fasti," for the use of his son, and inscribed to him his metrical catalogue of the Caesars. Hesperius received, probably from the emperor Gratian, who was his father's pupil, the proconsulship of Africa, which he held A. D. 376, and perhaps later. He was one of the persons appointed to inquire into the malpractices of Count Romanus and his accomplices, and executed the task with equity, in conjunction with Flavianus, vicarius of the province. [FLAVIANUS, No. 5.] He afterwards held the praetorian praefecture in conjunction (as we judge from some expressions of Ausonius) with his father. Valesius thinks they were joint praefecti praetorio Galliarum; Gothofred, that they were joint P. P. of the whole western empire (comprehending the praefectures of Gaul, Italy, and Illyrium), but that Ausonius usually resided in Gaul, and Hesperius in Italy. There are extant several letters of Symmachus addressed to Hesperius; and from one of these (lib. i. ep. 80) he appears to have been at Mediolanum (Milan), the usual seat of the P. P. of Italy, but it is not clear that the letter was addressed to him while he was praefect. Tillemont, who discusses the question in a careful, but unsatisfactory note, thinks that Ausonius first held the praefecture of Italy alone, and afterwards that of Gaul, in conjunction with Hesperius. In A. D. 384, a Count Hesperius (apparently the son of Ausonius), was sent by the emperor Valentinian II. on a mission to Rome, which he was enabled to see, and bear witness to the innocence of his friend Symmachus, who, through some unjust accusations, had incurred discredit at court. Nothing is known of him after this.

Hesperius had at least three sons. One of them, Paulinus, distinguished as "the Penitent," author of a poem called *Eucharisticon* or *Carmen Eucharisticum de Vita sua* (sometimes ascribed, but incorrectly, to the better known Paulinus of Nola), was born in Macedonia about A. D. 375 or 376, before his father's proconsulship of Africa, which renders it not unlikely that Hesperius then held some office under the Eastern emperor Valens. Another son, Pastor, died young, and is commemorated in the *Parentalia* of Ausonius. (Amm. Marc. xxviii. 6; Symmach. *Epist.* i. 69—82, ed. Paris, 1604; Auson. *Epigram.* p. 79, ed. Vineti, *Caesares Duodecim*, *Eidyll.* xxx., *Parental.* xi., *Gratiar. Actio pro Cons.* p. 377, 378, ed. Vineti; Cod. Theod. 6. tit. 30. § 4; 7. tit. 18. § 2; 8 tit. 5. § 34; tit. 18. § 6; 10. tit. 20. § 10; 13. tit. 1. § 11; tit. 5. § 15; 15. tit. 7. § 3; 16. tit. 5. § 4, 5; Gothofred, *Prosop. Cod. Theodos.*; Tillemont, *Hist. des Emp.* vol. v.) [J. C. M.]

HE'SPERUS (Ἔσπερος), the evening-star, is called by Hesiod a son of Astraeus and Eos, and was regarded, even by the ancients, as the same as the morning star, whence both Homer and Hesiod call him the bringer of light, ἑωσφόρος (*Il.* xxii. 317, xxiii. 226; comp. Plin. *H. N.* ii. 8; Mart. Capell. viii. § 882, &c., ed. Kopp.) Diodorus (iii. 60) calls him a son of Atlas, who was fond of astronomy, and once, after having ascended Mount Atlas to observe the stars, he disappeared. He was worshipped with divine honours, and regarded as the fairest star in the heavens. (Eratosth. *Catast.* 24.) Hyginus (*de Sign. Coel.* 2) says that some called him a son of Eos and Cephalus. The Romans designated him by the names Lucifer and Hesperus, to characterise him as the morning or evening star. [L. S.]

HE'STIA (Ἑστία, Ion. Ἱστίη), the goddess of the hearth, or rather the fire burning on the hearth, was regarded as one of the twelve great gods, and accordingly as a daughter of Cronus and Rhea. According to the common tradition, she was the first-born daughter of Rhea, and was therefore the first of the children that was swallowed by Cronus. (Hes. *Theog.* 453, &c.; Hom. *Hymn. in Ven.* 22; Apollod. i. 1. § 5.) She was, like Artemis and Athena, a maiden divinity, and when Apollo and Poseidon sued for her hand, she swore by the head of Zeus to remain a virgin for ever (Hom. *Hymn. in Ven.* 24, &c.), and in this character it was that her sacrifices consisted of cows which were only one year old. The connection between Hestia and Apollo and Poseidon, which is thus alluded to in the legend, appears also in the temple of Delphi, where the three divinities were worshipped in common, and Hestia and Poseidon appeared together also at Olympia. (Paus. v. 26. § 2, x. 5. § 3; Hom. *Hymn.* xxxi. 2.) As the hearth was looked upon as the sacred centre of domestic life, so Hestia was the goddess of domestic life and the giver of all domestic happiness and blessings, and as such she was believed to dwell in the inner part of every house (Hom. *Hymn. in Ven.* 30; Callim. *Hymn. in Del.* 325, *in Cer.* 129), and to have invented the art of building houses. (Diod. v. 68; Eustath. *ad Hom.* p. 735.) In this respect she appears often together with Hermes, who was likewise a *deus penetralis*, as protecting the works of man. (Hom. *Hymn.* xxxii. 10; Paus. x. 11. § 3.) As the hearth

of a house is at the same time the altar on which sacrifices are offered to the domestic gods (ἑστιοῦχοι or ἐφέστιοι), Hestia was looked upon as presiding at all sacrifices, and, as the goddess of the sacred fire of the altar, she had a share in the sacrifices in all the temples of the gods. (Hom. *Hymn. in Ven.* 31.) Hence when sacrifices were offered, she was invoked first, and the first part of the sacrifice was offered to her. (Hom. *Hymn.* xxxii. 5; Pind. *Nem.* xi. 5; Plat. *Cratyl.* p. 401, d.; Paus. v. 14. § 5; Schol. *ad Aristoph. Vesp.* 842; Hesych. *s. v.* ἀφ' ἑστίας ἀρχόμενος.) Solemn oaths were sworn by the goddess of the hearth, and the hearth itself was the sacred asylum where suppliants implored the protection of the inhabitants of the house. (Hom. *Od.* xiv. 159; Eustath. *ad Hom.* p. 1579.) A town or city is only an extended family, and therefore had likewise its sacred hearth, the symbol of an harmonious community of citizens and of a common worship. This public hearth usually existed in the prytaneium of a town, where the goddess had her especial sanctuary (θάλαμος), under the name of Πρυτανῖτις, with a statue and the sacred hearth. There the prytanes offered sacrifices to her, on entering upon their office, and there, as at a private hearth, Hestia protected the suppliants. As this public hearth was the sacred asylum in every town, the state usually received its guests and foreign ambassadors there, and the prytanes had to act the part of hosts. When a colony was sent out, the emigrants took the fire which was to burn on the hearth of their new home from that of the mother town. (Pind. *Nem.* xi. 1, &c., with the Scholiast; Parthen. *Erot.* 18; Dion. Hal. ii. 65.) If ever the fire of her hearth became extinct, it was not allowed to be lighted again with ordinary fire, but either by fire produced by friction, or by burning glasses drawing fire from the sun. The mystical speculations of later times proceeded from the simple ideas of the ancients, and assumed a sacred hearth not only in the centre of the earth, but even in that of the universe, and confounded Hestia in various ways with other divinities, such as Cybele, Gaea, Demeter, Persephone, and Artemis. (Orph. *Hymn.* 83; Plut. *de Plac. Philos.* 3, 11, *Numa*, 11.) There were but few special temples of Hestia in Greece, as in reality every prytaneum was a sanctuary of the goddess, and as a portion of the sacrifices, to whatever divinity they were offered, belonged to her. There was, however, a separate temple of Hestia at Hermione, though it contained no image of her, but only an altar. (Paus. ii. 35. § 2.) Her sacrifices consisted of the primitiae of fruit, water, oil, wine, and cows of one year old. (Hesych. *l. c.*; Hom. *Hymn.* xxxi. 3, xxxii. 6; Pind. *Nem.* xi. 6.) The Romans worshipped the same goddess, or rather the same ideas embodied in her, under the name of Vesta, which is in reality identical with Hestia; but as the Roman worship of Vesta differed in several points from that of Hestia in Greece, we treat of Vesta in a separate article. [L. S.]

HESTIAEA (Ἑστιαία), a learned Alexandrian lady. Her literary efforts were directed to the explanation of the Homeric poems. Strabo (xiii. p. 894), on the authority of Demetrius of Scepsis, informs us that she wrote a treatise respecting the site of the Homeric city of Troy, and the position of the plain which formed the scene of the encounters described in the Iliad. She is mentioned by the scholiasts on *Il.* iii. 64, and by Eustathius, and is dignified by them with the title Ἑστιαία ἡ Γραμματική. (Fabric. *Bibl. Graec.* vol. i. p. 516.) [C. P. M.]

HESTIAEUS (Ἑστιαῖος). 1. A native of Perinthus, mentioned by Diogenes Laërtius (iii. 16) as one of the disciples of Plato.

2. According to Aristoxenus (in Diog. Laërt. viii. 79), the father of Archytas of Tarentum was named Hestiaeus. And the name occurs in the list of Pythagoreans in Iamblichus (*Vit. Pythag.* c. 36. § 267).

3. A Stoic philosopher, a native of Pontus, mentioned by Athenaeus (vi. p. 273 d.). [C. P. M.]

HESY'CHIA (Ἡσυχία), the personification of tranquillity and peace, is called a daughter of Dice, that is, Justice. (Pind. *Ol.* iv. 18, *Pyth.* viii. 1, *Fragm.* 228. p. 669, ed. Boeckh.) [L. S.]

HESY'CHIUS, bishop of Salona in Dalmatia, who flourished about the beginning of the fifth century, maintained a friendly intercourse with St. Augustin and St. Chrysostom, as we gather from their works; and a letter has been preserved addressed to him by Pope Zosimus in A. D. 418. The only epistle written by Hesychius himself now extant will be found among the correspondence of St. Augustin, and is numbered CXCVIII. in the Benedictine edition. (Augustin, *De Civ. Dei*, xx. 5, *Ep.* cxcvii, cxcviii, cxcix. vol. ii. ed. Bened.; Schönemann, *Bibl. Patrum Lat.* vol. ii. § 14; Bähr, in his *Geschichte der Römischen Litterat.* suppl. band. II. abtheil. § 141, by some mistake apparently names this prelate *Hegesippus* instead of *Hesychius.*) [W. R.]

HESY'CHIUS (Ἡσύχιος).

1. Libanius appears to have had two friends and correspondents of this name about the middle of the fourth century: one a priest (*Ep.* 636), the other a magistrate (*Ep.* 773, 914). One of them had two sons, Eutropius and Celsus, to whom Libanius was much attached, and who were possibly his pupils, and several daughters, to one of whom a cousin of Libanius was married (*Ep.* 375). Libanius was anxious to promote the marriage of a grandson of an Hesychius (perhaps one of the two above mentioned) by his son Calliopius, with a daughter of Pompeianus (*Ep.* 1400). Possibly the magistrate Hesychius, the correspondent of Libanius, may be the Hesychius or Esychius mentioned by Jerome (*Epistola* 33 (olim 101) *ad Pammach.*; *Opera*, vol. iv. pt. ii. col. 249, ed. Benedictin.) as a man of consular rank, bitterly hated by the patriarch Gamaliel, and who was condemned to death by the emperor Theodosius for bribing a notary, and pillaging some of the imperial records. Fabricius understands the notice in Jerome of Hesychius, who was proconsul of Achaia, under Theodosius II. A. D. 435 (Cod. Theodos. 6. tit. 28. § 8); but this is not likely, for if the Benedictine editors are right in fixing A. D. 396 as the date of the letter to Pammachius, the Theodosius there mentioned must have been Theodosius I. the Great; and if Hesychius was executed (as Jerome seems to say) in his reign, he could not have been proconsul in the reign of his grandson Theodosius II. The Hesychius of the Codex Theodosianus may perhaps be the one mentioned in the letters of the monk Nilus, the pupil of Chrysostom. (Libanius, *Epistolae*, *ll. cc.*, and Ep. 1010; Cod. Theodos. *l. c.*; Hieron. *l. c.*; Nili Ascetae *Epistolae*. Lib. ii. Ep. 292, ed. Allatii; Fabr. *Bibl. Gr.* vol. vii. p. 547.)

2. A devoted disciple of St. Hilarion, whose

dead body he surreptitiously conveyed from the isle of Crete, where he died, to the Holy Land. (Hieron. *Vita S. Hilarionis*, passim; *Opera*, vol. iv. pars ii. col. 74, &c. ed. Benedict; Sozom. *H. E.* iii. 14; Fabr. *Bibl. Gr.* vol. vii. p. 552.]

3. AEGYPTIUS. An Egyptian bishop, who suffered martyrdom in the persecution under Diocletian and his successors in the East, perhaps about A. D. 310 or 311. It is not clear whether he was executed at Alexandria or elsewhere. Hody and others regard him as identical with the Hesychius who revised the Septuagint, and whose revision was commonly used in Egypt and the adjacent churches. Fabricius, who thinks this identity probable, is also disposed to regard the martyr Hesychius as the same person as Hesychius of Alexandria, the author of the Lexicon; but Thorschmidius regards the author of the Lexicon as a distinct person. [HESYCHIUS of Alexandria, below.] (Euseb. *H. E.* viii. 13; Hieronym. *Praef. in Paralipom.* and *Praefat. in Quatuor Evang.*; *Opera*, vol. i. col. 1023, 1429, ed. Benedictin; Hody, *De Biblior. Textibus Original.*, fol. Oxford, 1705, p. 303; Fabric. *Bibl. Gr.* vol. vii. 547; Thorschmidius, *De Hesych. Miles. Illustr. Christian. Commentat.* sect. i. apud Orellium, *Hesychii Opusc.*)

4. Of ALEXANDRIA. See below.

5. Of APAMEIA, called, in the older editions of Porphyry's life of Plotinus, JUSTINUS (Ἰουστῖνος) HESYCHIUS, but in Creuzer's edition of Plotinus, to which the life by Porphyry is prefixed, USTILLIANUS (Οὐστιλλιανὸς) HESYCHIUS, was the adopted son of Amelius, one of the later Platonists in the latter half of the third century. [AMELIUS.] Amelius gave or bequeathed to him a hundred books of commentaries, in which he had collected or recorded the instructions of the philosopher Numenius. (Porphyr. *Vit. Plotini*, c. 3, apud Creuzer. *Opera Plotini*, 3 vols. 4to. Oxford, 1835; Fabric. *Bibl. Gr.* vol. iii. p. 180, vol. vii. p. 152.)

6. Of CONSTANTINOPLE, a writer of unknown date, who wrote Εἰς χαλκοῦν ὄφιν λόγοι δ'. Photius, from whom alone we learn any thing of this writer, says that, "so far as could be judged from this piece, he appeared to be orthodox." Probably he was the Hesychius, one of the clergy of Constantinople, who raised in that city the cry of heresy against Eunomius, apparently about A. D. 360. [EUNOMIUS.] Thorschmidius thinks that he was perhaps the author of the Ecclesiastical History, known by one or two citations, and generally regarded as a work of Hesychius of Jerusalem. [HESYCHIUS HIEROSOLYMITANUS, No. 7.] (Phot. *Bibl.* Cod. 51; Philostorg. *H. E.* vi. 1; Fabric. *Bibl. Gr.* vol. vii. p. 547.)

7. HIEROSOLYMITANUS, or of JERUSALEM, an early Christian writer of considerable repute in his day, many of whose writings are extant. The date of his life and his official rank in the church have been much disputed. Cyril of Scythopolis, in his life of St. Euthymius (Βίος τοῦ ἁγίου πατρὸς ἡμῶν Εὐθυμίου, Cotel. *Eccles. Graec. Monum.* vol. iv. p. 31), speaks of Hesychius, "presbyter and teacher of the church," as being with Juvenal patriarch of Jerusalem, when he dedicated the church of the "Laura," or monastery of Euthymius, A. D. 428 or 429. Theophanes records the προβολή, advancement (i. e. ordination?) of Hesychius, "the presbyter of Jerusalem," A. M. 5906, Alex. era (= A. D. 414); and notices him again as eminent for learning (ἤνθει ταῖς διδασκαλίαις) the year following, A. D. 415. He gives him no higher title when recording his death, A. M. 5926, Alex. era, = A. D. 434. Photius, who has described some of his works, also calls him "Hesychius, presbyter of Jerusalem," but without mentioning the time when he lived. Yet, notwithstanding these tolerably clear intimations, Miraeus (*Auctarium de Scriptor. Eccles.* No. clxxv.), Possevinus (*Apparatus Sacer*, vol. i. p. 739, ed. Col. 1608), Cave, and Thorschmidt (*Comment. de Hesychio Milesio*), consider Hesychius the writer to be identical with the Isysius or Isacius (Ἰσάκιος), bishop or patriarch of Jerusalem, to whom pope Gregory the Great wrote an epistle (*Epistol.* xi. 40.; Opera, vol. ii. col. 1133, ed. Benedict.), and whose death occurred, according to the Alexandrian or Paschal chronicle, in A. D. 609. (*Chron. Pasch.* p. 382, ed. Paris, vol. i. p. 699, ed. Bonn.) But the absence of any higher designation than presbyter in Photius and Theophanes forbid the supposition that their Hesychius ever attained episcopal rank; and the want of any distinguishing epithet leads us to conclude that there was no other Hesychius of Jerusalem who had acquired distinction as a writer. The account of Hesychius in the Greek Menology is probably correct in its general outline. According to it, he was born and educated at Jerusalem, where, by meditating on the Scriptures, he acquired a deep acquaintance with divine things. He afterwards left Jerusalem, and followed a monastic life "in the deserts" (it is not stated in what desert, but it was probably in Palestine), gathering from the holy fathers there, with bee-like industry, the flowers of virtue. He was ordained presbyter, against his will, by the patriarch of Jerusalem, and spent the rest of his life in that city, or in other places where the Lord Jesus Christ had suffered. Trithemius, who calls him Esytius (*De Scriptor. Eccles.* No. lxxxii), and Sixtus of Sena (*Bibl. Sancta*, lib. iv. p. 245, ed. Col. 1586), say, but we know not on what authority, that he was a disciple of Gregory Nazianzen, which is hardly probable.

His principal writings are, 1. *In Leviticum Libri septem.* A Latin version of this was published fol. Basel, 1527, and 8vo. Paris, 1581, and is reprinted in the *Bibliotheca Patrum* (vol. xii. p. 52, &c., ed. Lyon. 1677). The authorship and original language of this work have been much disputed. In some passages the writer evidently speaks as one to whom the Latin tongue was vernacular; and in some of the MSS. he is called Isychius, presbyter of Salona, not to be confounded with the Hesychius the correspondent of Augustin (Augustin, *Ep.* 197, 198, 199; *Opera*, vol. ii. col. 737, &c., ed. Benedict. 1679, and vol. ii. p. 1106, ed. Paris, 1836), whom Augustin addresses as his "coepiscopus;" but Tillemont thinks that the original was in Greek, and that there are internal indications that the writer lived at Jerusalem; and Cave suggests that the passages in which the writer speaks as a Latin are the interpolations of the translator, whom he supposes to have been Hesychius of Salona. The work is cited as the work of Hesychius of Jerusalem by Latin writers of the ninth century. The Latin version is ancient, though subsequent to the time when the Latin version of the Scriptures by Jerome came into general use in the church. Considerable pains are taken in the work to confute the opinions of Nestorius, and, as is thought by many, of Eutyches. Now, as the heresy of the

latter was not denounced until A. D. 448, fourteen years after the death of Hesychius of Jerusalem, according to Theophanes, this circumstance would appear fatal to his claims to the authorship. But Tillemont thinks that the opinions controverted are not those of Eutyches, but the nearly similar errors of the Apollinarists [APOLLINARIS or APOLLINARIUS, No. 2; EUTYCHES]. 2. Στιχηρὸν (or Κεφάλαια) τῶν ιβ' προφητῶν καὶ Ἡσαΐου, *Sticheron* (or *Capita*) *in duodecim Prophetas Minores et Esaiam.* This was published by David Hoeschel with the Εἰσαγωγὴ, *Isagoge*, of Adrian [ADRIANUS], 4to. Augsburg, 1602. It is contained also in the *Critici Sacri* (vol. viii. p. 26, ed. London, 1660). 3. Ἀντιῤῥητικά or Εὐκτικά. This work is considered to be the one mentioned by Photius (*Cod.* 198) as the last piece in a collection of ascetic writings described by him. It was printed with the *Opuscula* of Marcus Eremita, 8vo. Paris, 1563, and reprinted by Ducaeus (Du Duc) in the *Biblioth. Patrum Gr. Lat.* (commonly cited by the title of *Auctarium Ducaeanum*) vol. i. p. 985, fol. Paris, 1624. A Latin version of it is given in the *Bibliotheca Patrum* (vol. xii. p. 194), with the title *Ad Theodulum Sermo Compendiosus animae perutilis, de Temperantia et Virtute, quae dicuntur* ἀντιῤῥητικὰ καὶ εὐκτικὰ, *hoc est, de ratione reluctandi ac precandi.* 4. *Homiliae de Sancta Maria Deipara;* these two discourses on the Virgin Mary were published by Ducaeus in the *Bibliotheca Patrum Gr. Lat.* vol. ii. p. 417, and a Latin version by Joannes Picus of Paris in the *Bibl. Patrum* (vol. xii. p. 185, &c.) 5. Τὸ εἰς τὸν ἅγιον Ἀνδρέαν ἐγκώμιον, *Oratio demonstrativa in S. Andream Apostolum.* Several extracts from this piece are given by Photius (*Cod.* 269), from whom we take the title, in which Bekker, on the authority of a MS. at Paris, and on internal evidence, has properly restored the word Ἀνδρέαν in place of the common reading Θωμᾶν. A Latin version of the whole is in the *Biblioth. Patr.* vol. xii. p. 188, &c. 6. *De Resurrectione Domini Nostri Christi,* ascribed in some MSS. to Gregory Nyssen, and printed in some editions of his works. 7. *De Hora Tertia et Sexta, quibus Dominus fuisse crucifixus dicitur,* or *Qua Hora crucifixus est Dominus?* These two pieces are contained in the *Novum Auctarium* of Combefis, vol. i. fol. Paris, 1648, and a Latin version in the *Bibl. Patrum,* vol. xii. p. 190, &c. 8. Εἰς Ἰάκωβον τὸν Ἀδελφὸν τοῦ Κυρίου καὶ Δαβὶδ τὸν Θεοπάτορα, *Sermo in S. Jacobum Fratrem Domini, et in Davidem* τὸν Θεοπάτορα. Extracts from this are given by Photius (*Cod.* 275). 9. Μαρτύριον τοῦ ἁγίου καὶ ἐνδόξου Μάρτυρος τοῦ Χριστοῦ Λογγίνου τοῦ Ἑκατοντάρχου, *Acta S. Longini Centurionis.* This piece is of very doubtful genuineness: it is given in the *Acta Sanctorum* of Bollandus, *Martii,* vol. ii. (a. d. xv), a Latin version in the body of the work at p. 368, and the Greek original, in the Appendix, p. 736. 10. *In Christi Nativitatem.* An extract from this is given by Ducange in his illustrations of the Paschal Chronicle, subjoined to that work in the Paris (p. 424) and Bonn editions (vol. ii. p. 116) of the Byzantine writers; and by Hody, in the *Proleg.* c. xxiv. prefixed to the *Chronicon* of Jo. Malalas, Oxon. 1691; and a part of this extract is cited by Cave, *Hist. Litt.* vol. i. p. 398, ed. Oxford, 1740—1743. 11. Ἡ Εὐαγγελικὴ Συμφωνία, *Consonantia Evangelica.* Some fragments of this are published in the *Novum Auctarium* of Combefis, vol. i. p. 773, fol. Paris, 1648. 12. Συναγωγὴ ἀπορίων καὶ ἐπιλύσεων ἐκλεγεῖσα ἐν ἐπιτομῇ ἐκ τῆς Εὐαγγελικῆς Συμφωνίας, *Collectio Difficultatum et Solutionum, excerpta per compendium ex Evangelica Consonantia.* An abridgment of No. 11, published in the *Eccles. Graec. Monum.* of Cotelerius (vol. iii. p. 1). 13. *In Canticum Habacuc et Jonae.* Some fragments of this are given by Cardinal Antonio Caraffa in his *Catena Veterum Patrum in Cantica Veteris et Novi Testamenti.*

These are all the works of Hesychius, of which the whole or any considerable fragments have been published. He wrote also, 14. *Commentarius in Psalmos a Ps.* 77 *ad* 107, *inclusive, et in Ps.* 118, extant in MS., and sometimes ascribed to Chrysostom, from whose published commentary on the Psalms it is altogether different. Anselmo Banduri promised to publish this commentary of Hesychius, but did not. Several other pieces are extant in MS., but some of the most important of this writer's works are lost, including, 15. *Ecclesiastica Historia.* A Latin version of a passage in this is cited in the *Collatio* of the fifth oecumenical or second Constantinopolitan council (Labbe and Cossart. *Concil.* vol. v. col. 470). The work is also cited in the *Chron. Paschale* (p. 371, ed. Paris, vol. i. pp. 680, 681, ed. Bonn). 16. *Commentarius in Epistolam ad Hebraeos et in Ezekielem.* 17. *Hypotheses in Libros Sacros.* Cotelerius speaks of this work (*Eccles. Graec. Monumenta,* vol. iii. p. 521) as having been mentioned by Usher, but does not give a reference to the place in Usher's works. (Phot. *Bibl. ll. cc.*, ed. Bekker; Theophanes, *Chronog.* vol. i. pp. 71, 79, ed. Paris, vol. i. pp. 129, 142, ed. Bonn; with the notes of Goarus in loc. in both editions; *Acta Sanct. l. c.* and *Martii,* vol. iii. p. 173; *Menolog. Graec. jussu Imp. Basil. edit.* (*ad Mart. xxviii.*) pt. iii. p. 33; Cotelerius, *Eccles. Gr. Monum. ll. cc.*; Cave, *Hist. Litt. l. c.*, and vol. i. p. 570, &c., ed. Oxford, 1740—43; Tillemont, *Mémoires, &c.*, vol. xiv. p. 227, &c., and notes, p. 744, &c.; Fabric. *Bibl. Gr.* vol. vii. pp. 419, 548, et alibi.)

8. HIEROSOLYMITANUS, patriarch of Jerusalem at the beginning of the seventh century. [No. 7.]

9. Of MILETUS, is called by almost all the ancients who mention him ὁ Ἰλλούστριος, which is commonly understood as an indication of rank (*Illustris*), derived from some office which he held, though by some construed as a cognomen "Illustrius." He was a native of Miletus, son of Hesychius, a δικήγορος, or pleader, and his wife Sophia (Σοφία), as she is called in Suidas and in the older editions of Photius, but, according to Bekker's Photius, Philosophia (Φιλοσοφία). He lived in the time of the emperors Anastasius I., Justin I., and Justinian I.; but nothing is known of his history, except that he had a son Joannes, whose loss prevented his continuing his account of Justinian's reign. He is known as the author of the following works: 1. Περὶ τῶν ἐν παιδείᾳ λαμψάντων σοφῶν, *De his qui Eruditionis Fama claruere.* The word σοφῶν in the above title is rejected by some critics as spurious. The notice of Hesychius in the present copies of Suidas, which is probably corrupt,—at any rate it is obscure,—is understood by some to affirm that Hesychius wrote two works, one entitled Πίναξ τῶν ἐν παιδείᾳ ὀνομαστῶν, the other called Ὀνοματολόγος, an epitome of the Πίναξ. Meursius, who contends that the passage is corrupt, proposes a

conjectural emendation, according to which the two titles belong to one and the same work, Ὀνοματολόγος ἢ Πίναξ, κ. τ. λ., which he supposes Suidas to have described as an epitome of Diogenes Laërtius, *De Vitis Philosophorum*. The work is in its general character similar to that of Diogenes; and though a good deal shorter, comprehends much of the same matter. But the differences are too great to allow one to be regarded as the epitome of the other. As the ecclesiastical writers are avowedly omitted by Hesychius, the opinion has been entertained that he was a pagan; but his belief in Christianity has been satisfactorily shown by several writers, especially by Thorschmidius in a dissertation on the subject, reprinted by Orellius in his *Hesychii Opuscula*. The work of Hesychius was first published with a Latin version by Hadrianus Junius, 8vo. Antwerp, 1572, and has been reprinted several times. For a long time the standard edition was that of Meursius, in his *Hesychii Opuscula*, 8vo. Leyden, 1613, reprinted in the seventh vol. of the *Opera Meursii*, fol. Florence. 1741, &c. A late edition of the *Opuscula Hesychii*, that of Joan. Conrad. Orellius of Zurich, 8vo. Leipzig, 1820, contains much valuable illustrative matter, especially the dissertation of Thorschmidius above mentioned. 2. Πάτρια Κωνσταντινουπόλεως, *Res Patriae Constantinopolitanae*. It is probable that this work is a fragment of that next mentioned. A considerable part of it is incorporated, word for word, in the Περὶ τῶν Πατρίων Κωνσταντινουπόλεως, *De Originibus Constantinopolitanis* of Codinus [CODINUS], which was first printed in A.D. 1596, by George Dousa; but the work (or fragment) of Hesychius with the author's name, was first published by Meursius in his *Hesychii Opuscula*, noticed above, and was reprinted in the Florentine edition of the works of Meursius, and in the *Opuscula Hesychii* of Orellius. 3. A work described by Photius as Βιβλίον ἱστορικὸν ὡς ἐν συνόψει κοσμικῆς ἱστορίας, a synoptical view of universal history, and by Suidas as Χρονική τις Ἱστορία, and by Constantine Porphyrogenitus as Χρονικά. It is described by Photius as divided into six parts (τμήματα), or, as the writer himself called them, διαστήματα, by which term they were commonly quoted, e. g. ἐν τῷ ϵ′ (sive s′) διαστήματι τῆς ἱστορίας. (See Charles Labbe's *Veteres Glossae Verborum Juris quae passim in Basilicis reperiuntur*, s. vv. Παλματίοις ἐκούοις (Palmatiis equis), Φόλις.) The whole history comprehended a period of 1920 years, and extended from the reign of Belus, the reputed founder of the Assyrian empire, to the death of the Byzantine emperor, Anastasius I., A. D. 518: according to Photius, it was thus distributed among the six parts:—(1) Before the Trojan war. (2) From the taking of Troy to the foundation of Rome. (3) From the foundation of Rome to the abolition of kingly power and the establishment of the consulship in the 68th Olympiad. (4) From the establishment of the consulship in the 68th, to the sole power (μοναρχία) of Julius Caesar in the 182d Olympiad. (5) From the sole power of Julius Caesar till Byzantium (Constantinople) was raised to greatness, in the 277th Olympiad. (6) From the settlement of Constantine at Byzantium to the death of Anastasius in the 11th year of the indiction. The Πάτρια Κωνσταντινουπόλεως, published by Meursius, appears to be the earlier part of the sixth book. 4. A book recording the transactions of the reign of Justin I. (A. D. 518—527), and the earlier years of Justinian I., who reigned A. D. 527—566. This work, which was discontinued through domestic affliction, is lost. It was apparently intended as a continuation of the foregoing, and as the work of a contemporary whose high office (for the title "Illustris" was given to the highest officers, the praefecti praetorio, praefecti urbi, &c.) must have implied political knowledge, and have procured access to the best sources of information, it was probably the most valuable part. Photius characterizes the historical style of Hesychius as concise, his language well chosen and expressive, his sentences well constructed and arranged, and his figures as striking and appropriate. Hesychius of Miletus has sometimes been confounded with Hesychius of Alexandria, the author of the Lexicon. (Phot. *Bibl. Codd.* 69; Constant. Porphyrog. *De Themat.* lib. i. th. 2, lib. ii. th. 8; Suidas, *s. v.* Ἡσύχιος Μιλήσιος; Tzetzes, *Chil.* iii. 877; the notes of Meursius in his *Hesychii Opuscula*; Cave, *Historia Litt.* vol. i. p. 518; Fabric. *Bibl. Gr.* vol. vii. pp. 446, 544; Thorschmidius, *De Hesychio Milesio Illustri Christiano Commentatio*, ap. Orellium, *Hesychii Opera*.)

10. Of SYRIA, a monk, apparently of one of the monasteries near Antioch, whose remarkable dream, regarded as prophetic of the fortunes of his contemporary Chrysostom, is recorded by Photius. (*Bibl.* Cod. 96.)

11. TACHYGRAPHUS (ὁ ταχυγράφος). Codinus cites an author by this name in his Περὶ τῶν Πατρίων Κωνσταντινουπόλεως (p. 9, ed. Paris). Fabricius supposes him to be the same with Hesychius of Miletus (No. 9), but this cannot be, as Codinus speaks of Hesychius Tachygraphus as a contemporary with Constantine the Great. The Tachygraphi, as the name indicates, were writers employed where speed rather than beauty was required, and were distinguished by the use of abbreviations and other compendious methods. (Fabr. *Bibl. Gr.* vol. vii. p. 552.)

Various other Hesychii are noticed by Fabricius and by Thorschmidius in the *Commentatio de Hesych. Mileto Illustri Christ.* referred to in the course of this article. [J. C. M.]

HESY'CHIUS (Ἡσύχιος), an Alexandrian grammarian, under whose name a large Greek dictionary has come down to us. Respecting his personal history absolutely nothing is known. The dictionary is preceded by a letter addressed by Hesychius to a friend Eulogius, who is as little known as Hesychius himself. In this prefatory letter the author explains the plan and arrangement of his work, and tells us that his compilation is based upon a comprehensive lexicon of Diogenianus, but that he also availed himself of the lexicographical works of Aristarchus, Apion, Heliodorus, and others, and that he devoted himself to his task with great care and diligence. Valckenaer was the first that raised doubts respecting the genuineness of this letter in his *Schediasma de Epistola ad Eulogium* (in Ursinus, *Virgil. Collat.* p. 150, &c.), and he conceived that it was the production of some later Greek, who fabricated it with a view to deceive the public and make them believe that the dictionary was his own work; but Valckenaer at the same time admits that the groundwork of the lexicon is a genuine ancient production, and only disfigured by a number of later interpolations. But a close examination of the prefatory epistle does not bring forth any thing which is at variance with the

work to which it is prefixed, nor does it contain any thing to justify the opinion of Valckenaer. The investigations of Alberti and Welcker (in the *Rhein. Mus.* ii. pp. 269, &c., 411, &c.) have rendered it highly probable that Hesychius was a pagan, who lived towards the end of the fourth century of our era, or, as Welcker thinks, previous to A. D. 389. This view seems to be contradicted by the fact that the work also contains a number of Christian glosses and references to ecclesiastical writers, as Epiphanius and others, whence Fabricius and other critics consider Hesychius as a Christian, and identify him with the Hesychius who in the third century after Christ made a Greek translation of the Old Testament, and is often quoted by Hieronymus and others. But it is now a generally established belief that the Christian glosses and the references to Christian writers are to be considered as interpolations introduced into the work by a later hand. We may therefore acquiesce in the statement of the prefatory letter, that the work is based on a similar one by Diogenianus, and that Hesychius made further use of other special dictionaries, especially such as treated of Homeric λέξεις. There can be little doubt that the lexicon in its present form is greatly disfigured and interpolated, even setting aside the introduction of the Christian λέξεις, or *glossae sacrae*, as they are commonly called; but notwithstanding all this, the work is of incalculable value to us. It is now one of the most important sources of our knowledge, not only of the Greek language as such, but, to some extent, of Greek literature also; and in regard to antiquarian knowledge, it is a real storehouse of information, derived from earlier grammarians and commentators, whose works are lost and unknown. It further contains a large number of peculiar dialectical and local forms and expressions, and many quotations from other writers. The author, it is true, was more concerned about the accumulation of matter derived from the most heterogeneous sources than about a skilful and systematic arrangement; but some of these defects are, perhaps, not to be put to the account of the original compiler, but to that of the later interpolators. This condition of the work has led some critics to the opinion, that the groundwork of the lexicon was one made by Pamphilus of Alexandria in the first century after Christ; that in the second century Diogenianus made an abridgment of it, and that at length it fell into the hands of the unknown Hesychius, by whom it was greatly interpolated, and from whom it received its present form. The interpolations must be admitted, but the rest is only an unfounded hypothesis. To restore a correct text under these circumstances is a task of the utmost difficulty. The first edition is that of Venice, 1514, fol., edited by the learned Greek Musurus, who made many arbitrary alterations and additions, as is clear from the Venetian MS. (the only one that is as yet known; comp. Villoison, *Anecdot. Graec.* ii. p. 254; N. Schow, *Epistolae Criticae*, Rome, 1790, 4to., reprinted as a supplement in Alberti's edition.) The edition of Musurus was followed by those of Florence (1520, fol.), Hagenau (1521), and that of C. Schrevelius (Lugdun. Bat. et Amstelod., 1686, 4to.) The best critical edition, with a comprehensive commentary, is that of J. Alberti, which was completed after Alberti's death by Ruhnken, Lugd. Bat. 1746—1766, 2 vols. fol. A supplement to this edition was published by N. Schow (Lugd. Bat. 1792, 8vo.). The *glossae sacrae* were edited separately, with emendations and notes, by Ernesti, Leipzig, 1785. (Comp. Alberti's preface to vol. i., and Ruhnken's to vol. ii.; C. F. Ranke, *De Lexici Hesychiani vera Origine et genuina Forma Commentatio*, Leipz. et Quedlinburg, 1831, 8vo.; Welcker, *l. c.*) [L. S.]

HETAEREIUS (Ἑταιρεῖος), the protector of companies or associations of friends, a surname of Zeus, to whom Jason was believed to have offered the first sacrifices, when the Argonauts were assembled for their expedition. (Athen. xiii. p. 572.) [L. S.]

HEURIPPE (Εὑρίππα), the finder of horses, a surname of Artemis, under which Odysseus was said to have built her a temple at Pheneus in common with Poseidon Hippius, when at length he there found his lost horses. (Paus. viii. 14. § 4.) [L.S.]

HIARBAS (Ἰάρβας), a king of the Numidians, who supported Domitius Ahenobarbus and the remains of the Marian party in Africa. It seems probable that he was established on the throne by Domitius, in the place of Hiempsal, who had given offence to Marius. On the arrival of Pompey in Africa (B. C. 81), Hiarbas supported Domitius with a large force, and shared in his defeat: after which he fell into the conqueror's hands, and was put to death. (Plut. *Pomp.* 12; Liv. *Epit.* lxxxix.; Oros. v. 21; Eutrop. v. 9.) The name is very variously written, but the above is probably the most correct form. [E. H. B.]

HICANUS, a statuary, who made "athletas et armatos et venatores sacrificantesque." (Plin. *H. N.* xxxiv. 8. s. 19. § 34.) [P. S.]

HICE'SIUS (Ἱκέσιος), a writer quoted by Clement of Alexandria, as having written a work concerning mysteries, in which he treated incidentally of the religion of the Scythians. (Clem. *Protrept.* p. 19.) [E. H. B.]

HICE'SIUS (Ἱκέσιος), a physician, who lived probably at the end of the first century B. C., as he is quoted by Crito (ap. Gal. *De Compos. Medicam. sec. Gen.* v. 3, vol. xiii. p. 786, 7), and was shortly anterior to Strabo. He was a follower of Erasistratus, and was at the head of a celebrated medical school established at Smyrna. (Strab. xii. 8, sub fin.) He is several times quoted by Athenaeus, who says (ii. p. 59) that he was a friend of the physician Menodorus; and also by Pliny, who calls him "a physician of no small authority." (*H. N.* xxvii. 14.) There are extant two coins, struck in his honour by the people of Smyrna, which are described and illustrated by Mead in his *Dissert. de Numis quibusdam a Smyrnaeis in Medicorum Honorem percussis*, Lond. 4to. 1724; see also Fabric. *Bibl. Gr.* vol. xiii. p. 189, ed. vet. [W. A. G.]

HI'CETAON (Ἱκετάων), a son of Laomedon, and father of Melanippus, who is therefore called Ἱκεταονίδης. (Hom. *Il.* xv. 546, xx. 238.) [L.S.]

HI'CETAS (Ἱκέτας or Ἱκέτης). 1. A Syracusan, contemporary with the younger Dionysius and Timoleon. He is first mentioned as a friend of Dion, after whose death (B. C. 353), his wife, Arete, and his sister Aristomache, placed themselves under the care of Hicetas. The latter was at first disposed to protect them, but was afterwards persuaded by the enemies of Dion to consent to their destruction, and he accordingly placed them on board a ship bound for Corinth, with secret instructions that they should be put to death upon the voyage. (Plut. *Dion*, 58.) In the disorders that

ensued, he succeeded in establishing himself (at what precise time we know not) in the possession of Leontini, which became, after the return of the younger Dionysius, a rallying point for all the disaffected Syracusans. But while Hicetas was secretly aiming at the expulsion of Dionysius, for the purpose of establishing himself in his place, the fears of a Carthaginian invasion, and the desire to restore tranquillity to the island, led the Sicilians (the Syracusan exiles among the rest) to send an embassy imploring assistance from Corinth. Hicetas ostensibly joined in the request; but as this was entirely opposed to his schemes, he at the same time entered into secret negotiations with the Carthaginians. Meanwhile, he had assembled a considerable force, with which he attacked Syracuse; and having defeated Dionysius in a decisive action, made himself master of the whole city, except the island citadel, in which he kept the tyrant closely besieged. (Plut. *Timol.* 1, 2, 7, 9, 11; Diod. xvi. 65, 67, 68.) This was the state of things when Timoleon, having eluded the vigilance of the Carthaginians, landed in Sicily (B. C. 344). Hicetas, learning that that general was advancing to occupy Adranum, hastened thither to anticipate him, but was defeated with heavy loss; and shortly afterwards Dionysius surrendered the citadel into the hands of the Corinthian leader. Hicetas, finding that he had now to cope with a new enemy, and having failed in an attempt to rid himself of Timoleon by assassination, determined to have recourse openly to the assistance of Carthage, and introduced Mago, at the head of a numerous fleet and army, into the port and city itself of Syracuse. Their joint operations were, however, unsuccessful; while they were engaged in an attempt upon Catana, Neon, the commander of the Corinthian garrison, recovered Achradina; and shortly afterwards Mago, alarmed at the disaffection among his mercenaries, and apprehensive of treachery, suddenly withdrew, with all his forces, and returned to Carthage. (Plut. *Timol.* 12, 13, 16—20; Diod. xvi. 68—70, who, however, erroneously places the departure of Mago before the surrender of Dionysius.) Hicetas was now unable to prevent Timoleon from making himself wholly master of Syracuse; and the latter, as soon as he had settled affairs there, turned his arms against Leontini; and would probably have succeeded in expelling Hicetas from thence also, had not the Carthaginian invasion for a time required all his attention. But after his great victory at the Crimissus (B. C. 339), he soon resumed his project of freeing Sicily altogether from the tyrants. Hicetas had concluded a league with Mamercus, ruler of Catana, and they were supported by a body of Carthaginian auxiliaries sent them by Gisco; but though they at first gained some partial successes, Hicetas was totally defeated by Timoleon at the river Damurias, and soon after fell into the hands of the enemy, by whom he was put to death, together with his son Eupolemus. His wife and daughters were carried to Syracuse, where they were barbarously executed, by order of the people, in vengeance for the fate of Arete and Aristomache. (Plut. *Timol.* 21, 24, 30—33; Diod. xvi. 72, 73, 81, 82.)

2. Tyrant of Syracuse, during the interval between the reign of Agathocles and that of Pyrrhus. After the death of Agathocles (B. C. 289), his supposed assassin, Maenon, put to death Archagathus, the grandson of the tyrant; and assuming the command of the army with which the latter was besieging Aetna, directed his arms against Syracuse. Hereupon Hicetas was sent against him by the Syracusans, with a considerable army: but after the war had continued for some time, without any decisive result, Maenon, by calling in the aid of the Carthaginians, obtained the superiority, and the Syracusans were compelled to conclude an ignominious peace. Soon after ensued the revolution which led to the expulsion of the Campanian mercenaries, afterwards known as the Mamertines: and it must have been shortly after this that Hicetas established himself in the supreme power, as we are told by Diodorus that he ruled nine years. The only events of his government that are recorded are a war with Phintias, tyrant of Agrigentum, in which he obtained a considerable victory, and one with the Carthaginians, by whom he was defeated at the river Terias. He was at length expelled from Syracuse by Thynion, an event which took place not long before the arrival of Pyrrhus in Sicily, and must therefore be referred either to 279 or 278 B. C., either of which dates is consistent enough with the period of nine years allotted to his reign by Diodorus. (Diod. *Exc. Hoesch.* xxi. 12, 13, xxii. 2, 6.)

There are extant gold coins struck at Syracuse bearing the name of Hicetas: from the inscription on these ΕΠΙ ΙΚΕΤΑ, it is clear that he never assumed the title of king, like his contemporary Phintias, at Agrigentum. [E. H. B.]

COIN OF HICETAS.

HI'CETAS (Ἱκέτας), one of the earlier Pythagoreans, and a native of Syracuse. Cicero, on the authority of Theophrastus (*Acad. Quaest.* ii. 39), tells us that he conceived the heavenly bodies to be stationary, while the earth was the only moving body in the universe, revolving round an axis with great swiftness. Diogenes Laërtius also (viii. 85) says that some ascribed this doctrine to him, while others attributed it to Philolaus. (Fabric. *Bibl. Graec.* vol. i. p. 847.) [C. P. M.]

HIDRIEUS. [IDRIEUS.]

HIEMPSAL (Ἰάμψας, Plut.; Ἰάμψαμος, Diod.; Ἰεμψάλας, Appian). The name is probably a corruption of Hicemsbal. (Gesenius, *Ling. Phoen. Mon.* p. 198.) 1. A son of Micipsa, king of Numidia, and grandson of Masinissa. Micipsa, on his deathbed, left his two sons, Adherbal and Hiempsal, together with his nephew, Jugurtha, joint heirs of his kingdom. But the unprincipled ambition of Jugurtha, and the jealousy of him long entertained by the other two, rendered it certain that this arrangement could not be of long duration; and at the very first meeting of the three princes their animosity displayed itself in the most flagrant manner. Hiempsal especially, as the younger of the two brothers, and of the most impetuous character, allowed his feelings to break forth, and gave mortal offence to Jugurtha. After this interview, it being agreed to divide the kingdom of Numidia, as well as the treasures of the late king, between the three princes, they took up their

quarters in different towns in the neighbourhood of Cirta; but Hiempsal having imprudently established himself at Thirmida, in a house belonging to a dependent of Jugurtha, the latter took advantage of this circumstance to introduce a body of armed men into the house during the night, who put to death the unhappy prince, together with many of his followers. (Sall. *Jug.* 5, 9, 11, 12; Diod. *Exc. Vales.* xxxv. p. 605; Flor. iii. 2.) Such is Sallust's narrative. Livy, on the contrary, appears, so far as we can judge from the words of his Epitomist, to represent the death of Hiempsal as the result of open hostilities. (Liv. *Epit.* lxii.) Orosius, who probably followed Livy, says only *Hiempsalem occidit* (v. 15).

2. King of Numidia, and father of Juba, the adversary of Caesar. (Caes. *B. C.* ii. 25; Suet. *Caes.* 71.) It appears from an inscription preserved by Reinesius and Spon, that he was a grandson of Masinissa, and son of Gulussa.* (See Wess. *ad Diod.* vol. ii. p. 607.) If this account be correct, he was already a man of advanced age, when we find him mentioned as affording shelter to the young Marius and Cethegus, after the triumph of the party of Sulla at Rome, B. C. 88. At what time he obtained the sovereignty, or over what part of Numidia his rule extended, we have no information, none of the Roman historians having mentioned the arrangements adopted in regard to Numidia after the Jugurthine war. But though Hiempsal received at his court the refugees of the Marian party, as already stated, he was far from determined to espouse their cause, and sought to detain them in a kind of honourable captivity, while he awaited the issue of events. They, however, made their escape, and joined the elder Marius. (Plut. *Mar.* 40; Appian, *B. C.* i. 62.) In consequence, probably, of his conduct on this occasion, he was afterwards expelled from the throne of Numidia by Cn. Domitius Ahenobarbus, the leader of the Marian party in Africa, and Hiarbas established in his stead; but when, in B. C. 81, Pompey landed in Africa, and overthrew Domitius, he drove out Hiarbas in his turn, and reinstated Hiempsal on the throne. (Plut. *Pomp.* 12; Appian, *B. C.* i. 80.) He appears to have remained in undisputed possession of the kingdom from this period till his death, the date of which is not mentioned, but it may be inferred from the incidental notice in Suetonius (*Caes.* 71) that he was still alive as late as B. C. 62. Cicero also refers to him in an oration delivered the preceding year (*Adv. Rullum*, Or. ii. 22) in terms that evidently imply that he was then still on the throne. The peculiar privileges there adverted to, as possessed by the lands of Hiempsal in Africa, were probably conceded to him by Pompey. Many of the Gaetulian tribes were at the same time subjected to his authority. (Hirt. *B. Afr.* 56.) Sallust also cites (*Jug.* 17), as an authority for some of his statements concerning the early history of Africa, certain books written in the Punic language—*qui regis Hiempsalis dicebantur.*

* It seems, however, that there is considerable doubt as to the true reading of the inscription in question: according to the version given by Belley (*Mém. de l'Acad. des Inscr.* vol. xxxviii. p. 104.) and Eckhel (vol. iv. p. 158), it would make Hiempsal a son of Gauda, and, consequently, great-grandson of Masinissa, which is certainly upon chronological grounds more probable.

There is no doubt that the Hiempsal here meant is the present one; nor does there seem any reason to suppose, with Heeren (*Ideen.* vol. iv. p. 21), that Sallust meant to designate him only as the proprietor, not the author, of the work in question. [E. H. B.]

HI'ERA (Ἱέρα), the wife of Telephus, who in the Trojan war commanded the Mysian women on horseback. Late traditions described her as excelling in beauty Helena herself. She fell by the hand of Nireus. (Philostr. *Her.* ii. 18.) [L. S.]

HI'ERAS, a Galatian, who was ambassador for king Deiotarus at Rome, when Cicero defended that prince in B. C. 45 (Cic. *pro Deiot.* 15. § 41, 42). With the devotion of an Oriental, Hieras offered himself to the torture in proof of his master's innocence. (Schol. Gronov. *ad Deiot.* p. 424; Orelli.) Hieras was at Rome in the following year also, B. C. 44. (Cic. *ad Att.* 16. 3.) [W. B. D.]

HI'ERAX (Ἱέραξ), the name of two mythical personages, respecting whom nothing of interest is related. (Apoll. ii. 1. § 3; Ant. Lib. 3.) [L. S.]

HI'ERAX (Ἱέραξ). 1. A musician of the Mythic period, before the Trojan war. He is said to have invented the Hieracian measure, *νόμος ἱεράκιος*, and to have been the friend and disciple of Olympus the musician. He died young. (Pollux, iv. 10; Fabr. *Bibl. Gr.* vol. i. pp. 136 and 726.)

2. A writer, from whose work Περὶ *δικαιοσύνης* a quotation is made in the Ἰωνιά (*Violetum*) of Arsenius, of Monembasia, first published by Walz, 8vo. Stuttgard, 1832.

There is a citation from Hierax, perhaps the same as that contained in the works of Arsenius, among the *γνῶμαι* subjoined to the edition of Callimachus, printed by Frobenius and Episcopius, at Basel, 4to. 1532. (Bandini, *Catal. Codd. Med. Laur.* vol. i. p. 549.)

3. A Christian teacher, charged with heresy by Epiphanius and Augustin, and classed by Photius and Peter of Sicily with the Manichaeans. Tillemont and Cave agree in placing him at the end of the third or beginning of the fourth century, and their judgment is confirmed by the manner in which Epiphanius, writing about A. D. 375, refers to his death. Epiphanius writes the name Ἱέρακας, John of Damascus calls him Hierax (Ἱέραξ); in Augustin and the work entitled *Praedestinatus* it is written Hieraca. According to Epiphanius and John of Damascus, he was of Leontus (ἐν τῇ Λεοντῷ) or Leontopolis, in Egypt, and was eminent for his attainments in every kind of knowledge cultivated by the Egyptians and the Greeks, especially in medicine: but he was perhaps only slightly, if at all, acquainted with astronomy and magic. He was thoroughly versed in the Old and New Testaments, and wrote expositions of them. The excellence of his life, and his power of persuasion, enabled him to spread his peculiar views very widely among the Egyptian ascetics. His abstinence was remarkable, but not beyond what his constitution could bear, for he is said to have lived to more than ninety years, and was distinguished to the day of his death by the undiminished clearness of his sight, and by his beautiful writing. His obnoxious opinions were a denial of the resurrection of the body, and of a heaven perceptible by the senses; the repudiation of marriage, for he believed that none of those who married could inherit the kingdom of heaven; the rejection from the

kingdom of heaven of such as die before they have become moral agents, inasmuch as they can have done nothing to obtain admission, "quia non sunt illis," as Augustin expresses it, "ulla merita certaminis quo vitia superantur." He held that the Son was truly begotten of the Father, and that the Holy Ghost was from the Father; but added that Melchizedek was the Holy Ghost. Hierax became the founder of a sect called the Hieracitae (Ἱερακῖται), into which, consistently enough, none but unmarried persons (conjugia non habentes) were admitted. Those who were regarded as his most thorough disciples abstained from animal food. The author of the work Κατὰ πασῶν τῶν αἱρέσεων, *Contra omnes Haereses*, usually printed among the works of Athanasius, says (c. 9) that they rejected the Old Testament; but this must be understood to mean that they rejected it as a perfect rule of life, deeming it abrogated by the higher moral standard of Christianity. John of Damascus says they used the Old as well as the New Testament. John of Carpathus charges them with denying the human nature of Christ, and with holding that God, matter, and evil, are three original principles. But Epiphanius does not enumerate these among their errors.

The works of Hierax were numerous; he wrote both in the Greek and Egyptian (i. e. Coptic) languages: besides his *Expositions of the Scriptures*, or more probably as a part of them, he wrote on the *Hexaëmeron*, introducing, says Epiphanius, many fables and allegories. He wrote also many psalms or sacred songs, ψαλμούς τε πολλοὺς νεωτερικούς. His works are now known only by the few brief citations of Epiphanius.

Lardner has shown the impropriety of classing Hierax and his followers with the Manichaeans, from whom the earlier writers expressly distinguish them; but with whom Photius and Peter of Sicily, and, among moderns, Fabricius and Beausobre confound them. Some have attempted, but without just ground, to distinguish between Hierax, the reputed Manichaean, and Hieracas, founder of the Hieracites. (Epiphan. *Panarium Haeres.* 67; Augustin, *De Haeres.* c. 47; Anonymi *Praedestinatus*, lib. i. c. 4, apud Galland. *Bibl. Patr.* vol. x. p. 370; Athanas. *Opera*, vol. ii. p. 235, ed. Benedictin; Joan. Damasc. *De Haeres.* c. 67; *Opera*, vol. i. p. 91, ed. Lequien; Cave, *Hist. Litt.* vol. i. p. 161, ed. Oxford, 1740—1743; Beausobre, *Hist. du Manichéisme*, liv. ii. ch. 7. § 2, vol. i. p. 430, &c.; Fabric. *Bibl. Gr.* vol. vii. p. 321, vol. ix. p. 246; Lardner, *Credibility*, part ii. bk. i. c. 63. § 7; Tillemont, *Mém.* vol. iv. p. 411, &c.) [J. C. M.]

HIERA'MENES (Ἱεραμένης), is named with Tissaphernes and the sons of Pharnaces, as contracting parties to the third treaty between Sparta and Persia, and must therefore have been at that time (B. C. 412) an important person in Asia Minor. (Thuc. viii. 58.) He is probably the same who is said to have married a sister of Dareius, and whose sons, Autoboesaces and Mitracus, were killed by Cyrus the Younger, for having failed to show to him a mark of respect usually paid to the king only. The complaint of the parents to Dareius was in part the reason of the recall of Cyrus, B. C. 406. (Xen. *Hell.* ii. 1. § 9.) [A. H. C.]

HIE'RIUS (Ἱέριος). 1. A rhetorician of Athens, who is mentioned by St. Augustin (*Confess.* iv. 14), and Suidas (*s. v.* Παμπρέπιος), but is otherwise unknown.

2. A son of Plutarch of Athens, and a disciple of Proclus, the New Platonist. (Comp. PLUTARCHUS of Athens.) [L. S.]

HIEROCLES (Ἱεροκλῆς), historical. 1. The father of Hieron II., king of Syracuse. [HIERON II.]

2. A Carian leader of mercenaries, which formed part of the garrison in the forts of Athens, under Demetrius Poliorcetes. He discovered to his commanding officer, Heracleides, some overtures which had been made to him by the Athenians to induce him to betray into their hands the fortress of the Museum, and thus caused the complete destruction of the Athenian force that attempted to surprise it. (Polyaen. v. 17, § 1.) He is probably the same whom we find at a subsequent period (as early as B. C. 278), holding the command of the Peiraeeus and Munychia for Antigonus Gonatas. His relations with the philosopher Arcesilaus appear to indicate that he was a man of cultivated mind. (Diog. Laërt. ii. 127, iv. 39; Droysen, *Hellenism.* vol. ii. pp. 84, 206.)

3. A native of Agrigentum, who, after the defeat of Antiochus III. at Thermopylae (B. C. 191), surrendered the island of Zacynthus, with the command of which he had been entrusted by Amynander, to the Achaeans. (Liv. xxxvi. 32.)

4. A Carian slave, afterwards a charioteer, in which capacity he attracted the attention of the emperor Elagabalus: he quickly rose to a high place in the favour of that prince, and became one of the chief ministers of his infamous debaucheries, by which means he obtained so firm a hold over him, that he continued to the last to be the chief dispenser of the favours and patronage of the emperor. He was put to death by the soldiery in a sedition, shortly before the death of Elagabalus himself, A. D. 222. (Dion Cass. lxxix. 15, 19; Lamprid. *Elagab.* 6, 15.) [E. H. B.]

HIEROCLES (Ἱεροκλῆς), literary. 1. A Greek rhetorician of Alabanda in Caria, who, like his brother Menecles, was distinguished by that kind of oratory which was designated by the name of the Asiatic, in contrast with Attic oratory. His brother was the teacher of the famous Molo of Rhodes, the teacher of Cicero, so that Hierocles must have lived about B. C. 100. We do not hear that he wrote any rhetorical works, but his orations appear to have been extant in the time of Cicero. (*Brut.* 95, *Orat.* 69, *de Orat.* ii. 23; Strab. xiv. p. 661.)

2. The author of a work entitled Φιλίστορες, or the friends of history, which is referred to several times, and seems to have chiefly contained marvellous stories about men and animals. (Steph. Byz. *s. vv.* Βραχμᾶνες, Ταρκυνία; Tzetz. *Chil.* vii. 146, 716, &c.) The time at which he lived is uncertain, though he belongs, in all probability, to a later date than Hierocles of Alabanda.

3. Of Hyllarima in Caria, is mentioned by Stephanus Byzantius (*s. v.* Ὑλλάριμα), and from an athlete turned philosopher. Whether he is the same as the Stoic who is spoken of by Gellius (ix. 5), cannot be decided. Vossius (*de Hist. Graec.* p. 453, &c., ed. Westermann) conjectures that he is the same as Hierocles the author of a work entitled *Oeconomicus*, from which some extracts are preserved in Stobaeus (*Flor.* lxxxiv. 20, 23, lxxxv. 21, lxxix. 53, xxxix. 34—36, lxvii. 21—24), and that he also was the author of a work on justice (Stob. viii. 19), though the name is there perhaps a mistake for Hierax. (Comp. v. 60, ix. 56—59, x. 77, 78, xciii. 39.) There is also a Hierocles, of whom

there is still extant a commentary on the golden verses of Pythagoras, and who may be the same as the one of Hyllarima. Suidas, it is true, calls him an Alexandrian, but this may be only because he studied philosophy at Alexandria. (Comp. No. 5.) Vossius goes still further, and identifies him with the Hierocles who compared Apollonius of Tyana with Jesus Christ, in a work to which Eusebius wrote a reply (see No. 4): it is, however, not impossible that Hierocles of Hyllarima may be the same as the one alluded to by Apostolius. (*Proverb.* viii. 20, xi. 90.)

4. A Roman proconsul at first of Bithynia, and afterwards at Alexandria, in the time of Diocletian, A. D. 284—305. It is said that this emperor was instigated to his persecution of the Christians, in A. D. 302, mainly by Hierocles, who was a man of great philosophical acquirements, and exerted all his powers to suppress the Christians and their religion, and raise the polytheistic notions of the Pagans by attributing to them a profound meaning, which had only been misunderstood and mistaken by the vulgar. (Lactant. *Instit. Div.* v. 2, *de Mort. Persecut.* 16.) With this object in view, he published a work against the Christians, in which he attempted to point out contradictions in the Scriptures in the historical as well as in the doctrinal portions. It bore the title Λόγοι φιλαλήθεις πρὸς τοὺς Χριστιανούς, and consisted of two books; the work itself is lost, but we may still form an idea of it from the notice which Lactantius takes of it (*Div. Instit. l. c.*), and more especially from the refutation which Eusebius wrote of it. (See above, p. 116.) We there see that Hierocles attacked the character of Jesus Christ and his apostles, and put him on an equality with Apollonius of Tyana. (Comp. Fabric. *Bibl. Graec.* vol. i. p. 792; Cave, *Hist. Lit.* vol. i. p. 131, vol. ii. p. 99; Pearson, Prolegomena to Hierocles, p. xiii. ed. Needham, who, however, confounds our Hierocles with No. 5.)

5. A New Platonist, who lived at Alexandria about the middle of the fifth century, and enjoyed a very great reputation. He is commonly considered to be the author of a commentary on the golden verses of Pythagoras, which is still extant, and in which the author endeavours to give an intelligible account of the philosophy of Pythagoras. The verses of Pythagoras form the basis, but the commentator endeavours to give a succinct view of the whole philosophy of Pythagoras, whence his work is of some importance to us, and may serve as a guide in the study of the Pythagorean philosophy. This commentary was first published in a Latin translation by J. Aurispa, Padua, 1474, 4to., and afterwards at Rome, 1475, 1493, 1495, 4to., and at Basel, 1543, 8vo. The Greek original with a new Latin version was first edited by J. Curterius, Paris, 1583, 12mo. A better edition, incorporating also the fragments of other works of Hierocles, was published by J. Pearson, London, 1654 and 1655, 4to., and with additions and improvements by P. Needham, Cambridge, 1709, 8vo. A still better edition of the commentary alone is that by R. Warren, London, 1742, 8vo.

Hierocles was further the author of an extensive work entitled Περὶ Προνοίας καὶ εἱμαρμένης καὶ τοῦ ἐφ' ἡμῖν πρὸς τὴν θείαν ἡγεμονίαν συντάξεως, that is, On Providence, Fate, and the reconciliation of man's free will with the divine government of the world. The whole consisted of seven books, and was dedicated to Olympiodorus; but the work is now lost, and all that has come down to us consists of some extracts from it preserved in Photius (*Bibl. Cod.* 214, 251). These extracts are also found separately in some MSS., and were published by F. Morelli at Paris, 1593 and 1597, 8vo. They are also contained in Pearson's and Needham's editions of the Commentary on Pythagoras. From these extracts we see that Hierocles endeavoured to show the agreement between Plato and Aristotle against the doctrines of the Stoics and Epicureans, and to refute those who attempted to deny the Divine Providence.

A third work of an ethical nature is known to us from a number of extracts in Stobaeus (see the passages referred to above, under No. 3), on justice, on reverence towards the gods, on the conduct towards parents and relations, towards one's country, on marriage, &c. The maxims they inculcate are of a highly estimable kind. The work to which these extracts belonged probably bore the title Τὰ φιλοσοφούμενα (Suid. *s. v.* Ἐμποδών; Apostol. *Prov.* ix. 90). These extracts are likewise contained in Pearson's and Needham's editions of the Commentary. There is another work, which is referred to under the title of Οἰκονομικός, but which probably formed only a part of the Τὰ φιλοσοφούμενα.

Lastly, we have to notice that Theosebius, a disciple of Hierocles, published a commentary on the Gorgias of Plato, which consisted of notes taken down by the disciple in the lectures of Hierocles. (Phot. *Bibl. Cod.* 292.)

There is extant a work called Ἀστεῖα, a collection of ludicrous tales and anecdotes, droll ideas, and silly speeches of school pedants, &c., which was formerly ascribed to Hierocles the New Platonist; but it is obviously the production of a very insignificant person, who must have lived at a later time than the New Platonist. It was first published by Marq. Freherus, Ladenburg, 1605, 8vo., and afterwards by J. A. Schier, Leipzig, 1750, 8vo.; it is also contained in Pearson's and Needham's editions of the Commentary on Pythagoras, and in J. de Rhoer's *Observationes Philologicae*, Groningen, 1768, 8vo.

6. A Greek grammarian, who is known to us only as the author of a work entitled Συνέκδημος, that is, The Travelling Companion, which is intended as a handbook for travellers through the provinces of the Eastern empire. It was probably written at the beginning of the sixth century of our era; it contains a list of 64 eparchiae or provinces of the Eastern empire, and of 935 different towns, with brief descriptions, and is therefore of considerable importance for the geography of those countries. The first edition in C. a S. Paulo, *Geograph. Sacr.*, Paris, 1641, and Amsterdam, 1704, fol., is incomplete. Better editions are those in E. Schelstraten's *Antiquitas Eccles. Illustr.*, Rome, 1697, vol. ii., and in vol. i. of Banduri's *Imperium Orient.*; but by far the best edition is that of P. Wesseling, in his *Veterum Romanorum Itineraria*, Amsterdam, 1735, 4to., p. 631, &c. [L. S.]

HIEROCLES (Ἱεροκλῆς), the author of a treatise on veterinary surgery, of which only some fragments remain, which are to be found in the collection of writers on this subject, first published in Latin by Joannes Ruellius, Paris, 1530, fol., and afterwards in Greek by Simon Grynaeus, Basel, 1537, 4to. Nothing is known of the events

of his life, except that he is supposed to have been a lawyer by profession, and not a veterinary surgeon, and to have lived in the tenth century after Christ, as he dedicated his work to Cassianus Bassus. He is perhaps the same writer who is quoted in the Geoponica. An analysis of his opinions, so far as they can be gathered from the fragments that remain, is given by Haller in his *Biblioth. Medic. Pract.* vol. i. p. 290; see also Fabric. *Bibl. Gr.* vol. vi. p. 497, ed. vet. [W.A.G.]

HIERON I. (Ἱέρων), tyrant of SYRACUSE, was son of Deinomenes and brother of Gelon, whom he succeeded in the sovereignty, B. C. 478. We know scarcely any thing of his personal history previous to his accession, except that he supported his brother in his various wars, and appears to have taken an active part in the great victory of Himera, as his share in the glory of that day was commemorated by Gelon himself in the inscription at Delphi which recorded his triumph. (Schol. *ad Pind. Pyth.* i. 155, ii. 115.) It is stated by Diodorus (xi. 38) that Hieron was appointed by Gelon as his successor, though it appears from other authorities that that prince left an infant son; hence it may well be suspected that he assumed the government in the first instance only in his nephew's name, and subsequently took possession of it for himself. In either case it is clear that he was virtually sovereign of Syracuse from the time of Gelon's death, but his rule was soon distinguished from that of his brother by its greater severity and more tyrannical character. Its tranquillity was early disturbed by his jealousy of his brother Polyzelus, to whom Gelon had left the command of the army and the hand of his widow Demarete. This connection secured to Polyzelus the powerful support of Theron of Agrigentum (the father of Demarete), and, united with his great popularity, sufficed to render him an object of suspicion to Hieron. The latter is said to have employed him in a military expedition against the Sybarites in Italy, or, according to another account, in Sicily itself, in hopes that he might perish in the war. The failure of this design led to an open rupture between the two brothers, and Polyzelus took refuge with Theron, who is said to have been preparing to support him by arms, when a reconciliation was effected, and a treaty of peace concluded between him and Hieron, which is attributed by some accounts to the intervention of the poet Simonides. (Schol. *ad Pind. Ol.* ii. 29, 37.) According to Diodorus (xi. 48), on the contrary, it was owing to the conduct of Hieron himself, who, instead of listening to the overtures of the citizens of Himera, and espousing their cause against Theron, gave him information of their designs; in gratitude for which, Theron abandoned his hostile intentions. By the treaty thus concluded, Polyzelus was restored to his former position at Syracuse, while Hieron himself married a sister of the Agrigentine ruler. (Schol. *ad Pind. l. c.*)

Our information concerning the events of the reign of Hieron is very imperfect, but the detached and fragmentary notices which alone remain to us attest the great power and influence that he must have possessed. In Sicily he made himself master of the powerful cities of Naxos and Catana, the inhabitants of which, according to a favourite policy of the Sicilian tyrants, he removed from their native seats, and established them at Leontini, while he repeopled Catana with Syracusans, and other colonists of Dorian origin; and having changed its name to Aetna, caused himself to be proclaimed the founder of the new city. (Diod. xi. 49; Schol. *ad Pind. Ol.* i. 35, *Pyth.* i. 1, 120.) At a very early period of his reign also we find him interposing in the affairs of the Greek cities in the south of Italy, and preventing the destruction of Locri by Anaxilas of Rhegium, which he appears to have effected by the mere apprehension of his power, without having actually recourse to arms. (Schol. *ad Pind. Pyth.* i. 98, ii. 34.) Some years later he again interfered on behalf of the sons of the same Anaxilas, and by urging them to put forward their claim to the sovereign power, succeeded in effecting the expulsion of Micythus from Rhegium. (Diod. xi. 66.) The death of Theron in B. C. 472, and the violence of his son Thrasydaeus, involved Hieron in hostilities with Agrigentum, but he defeated Thrasydaeus in a great battle, which contributed essentially to the downfal of that tyrant; and after his expulsion Hieron was readily induced to grant peace to the Agrigentines. (Diod. xi. 53.) But by far the most important event of his reign was the great victory which he obtained over the Etruscan fleet near Cumae (B. C. 474), and which appears to have effectually broken the naval power of that nation. The Etruscans had attacked Cumae and the neighbouring Greek settlements in Campania with a powerful fleet, and the Cumaeans invoked the assistance of Hieron, who, though suffering at the time from illness, appears to have commanded in person the fleet which he destined to their support. (Pind. *Pyth.* i. 137; and Schol. *ad loc.*; Diod. xi. 51.) Of the victory he there obtained, and which was celebrated by Pindar, an interesting memorial has been preserved to our own days, in a bronze helmet found at Olympia in 1817, and now in the British Museum, which appears from the inscription it bears to have formed part of the spoils consecrated by Hieron on this occasion to the Olympian Zeus. (Rose, *Inscr. Graec. Vetust.* p. 66; Boeckh's Pindar, vol. iii. p. 225.) It was probably after this victory that he sent the colony to Pithecusa or Ischia, mentioned by Strabo (v. p. 248.)

How far the internal prosperity of Syracuse, under the rule of Hieron, corresponded with this external show of power we have no means of judging, but all accounts agree in representing his government as much more despotic than that of Gelon. He fortified his power by the maintenance of a large guard of mercenary troops, and evinced the suspicious character of a tyrant by the employment of numerous spies and informers. (Arist. *Pol.* v. 11; Diod. xi. 48, 67; but comp. Plut. *de Ser. Num. Vind.* p. 551.) In one respect, however, he was superior to his brother—in the liberal and enlightened patronage that he extended to men of letters, which has contributed very much to cast a lustre over his name. His court became the resort of the most distinguished poets and philosophers of the day. Aeschylus, Pindar, and Bacchylides are recorded as having taken up their abode with him, and we find him associating in friendly intercourse with Xenophanes, Epicharmus, and Simonides. (Aelian. *V. H.* iv. 15; Paus. i. 2. § 3; Schol. *ad Pind. Pyth.* ii. 131, 167; Athen. iii. p. 121, xiv. p. 656; Plut. *Apophth.* p. 175.) His intimacy with the latter was particularly celebrated (Pseud. Plat. *Epist.* 2), and has been made the subject by Xenophon of an imaginary dialogue

entitled the Hieron (Xen. *Opp.* tom. v. ed. Schneider), but, from the advice there put into the mouth of the philosopher, as well as from the hints interspersed by Pindar, in the midst of his praises and flatteries, we may gather that there was much to disapprove of in the conduct of Hieron towards his subjects and dependants. (See Boeckh, *ad Pind. Pyth.* i. 81—88.) His love of magnificence was especially displayed, as was the custom of the day, in the great contests of the Grecian games, and his victories at Olympia and Delphi have been immortalised by Pindar. He also sent, in imitation of his brother Gelon, splendid offerings to the sanctuary at Delphi. (Paus. vi. 12. § 1; Athen. vi. p. 231, 232.)

We are told that Hieron was afflicted during the latter years of his life by the stone, and that painful malady was probably the cause of his death, which took place at Catana, in the twelfth year of his reign, B. C. 467. (Schol. *ad Pind. Ol.* i. 1, *Pyth.* i. 89, iii. 1; Plut. *de Pyth. Orac.* 19; Diod. xi. 38, 66.) Aristotle, indeed, says that he reigned only ten years (*Pol.* v. 12), but the dates of Diodorus, which are consistent with one another, are confirmed by the scholiast on Pindar, and have been justly preferred by Clinton (*F. H.* vol. ii. p. 38, 267). He was interred with much pomp at Catana, and obtained heroic honours as the new founder of that city, but his tomb was subsequently destroyed by the old inhabitants, when they returned thither, after the expulsion of the Aetnaean colonists. (Diod. xi. 66; Strab. vi. p. 268.) He had one son, Deinomenes, by his first wife, a daughter of Nicocles, a Syracusan: by his subsequent marriage with the sister of Theron already mentioned he left no issue. (Schol. *ad Pind. Pyth.* i. 112.) The scholiast here calls her the cousin (ἀνεψία) of Theron, but she is elsewhere repeatedly termed his sister (*ad Ol.* ii. 29, 37). [E. H. B.]

HIERON II., king of SYRACUSE, was the son of Hierocles, a Syracusan of illustrious birth, who claimed descent from the great Gelon, the victor at Himera. He was however illegitimate, being the offspring of a female servant, in consequence of which it is said that he was exposed as an infant, but that some omens prophetic of his future greatness caused his father to relent, and bring him up with care and attention. (Justin. xxiii. 4; Zonar. viii. 6.) The year of his birth cannot be fixed with certainty, but it must have taken place *before* B. C. 306; hence he was at least thirty years old when the departure of Pyrrhus from Sicily (B. C. 275) left the Syracusans without a leader. Hieron had already distinguished himself in the wars of that monarch, and had acquired so much favour with the soldiery, that the Syracusan army, on occasion of some dispute with the people of the city, appointed him, together with Artemidorus, to be their general; and he had the skill and address to procure the ratification of his command from the people, and conciliate the affections of the multitude as effectually as he had those of the soldiers. But his ambition did not stop here. By his marriage with the daughter of Leptines, at that time unquestionably the most distinguished and influential citizen at Syracuse, he secured for himself the most powerful support in the councils of the republic. But he felt that he could not rely on the army of mercenaries, which, though they had been the first to raise him to power, he well knew to be fickle and treacherous; he therefore took an opportunity during the war with the Mamertines (who, after the departure of Pyrrhus, had attacked the Syracusans), to abandon these troops to the enemy, by whom they were almost all cut to pieces, while Hieron, with the Syracusan citizens, who had kept aloof from the combat, effected in safety his retreat to Syracuse. Here he immediately proceeded to levy a new army, and as soon as he had organised these troops, marched forth to chastise the Mamertines, who were naturally elated with their victory. He soon drove them out of all the territory they had conquered, took the cities of Mylae and Alaesa, while those of Tyndaris, Abacaenum, and Tauromenium, declared in his favour. The Mamertines, thus hemmed in in a corner of the island, ventured on a pitched battle at the river Longanus, but were totally defeated, their leader, Cios, taken prisoner, and Messana itself would have probably fallen into the hands of Hieron, had not the intervention of the Carthaginians prevailed on him to grant a peace to his humbled enemies. On his return from this glorious expedition, Hieron was saluted by his fellow-citizens with the title of king, B. C. 270. (Polyb. i. 8, 9; Diod. *Exc. Hoesch.* xxii. p. 499, 500.)

The chronology of these events is not very clear (see Paus. vi. 12. § 2; Clinton, *F. H.* vol. ii. p. 267; and Droysen, *Hellenism.* vol. ii. p. 268, *not.*), but if the date above assigned for the commencement of the reign of Hieron be correct, it was in the year preceding his elevation to the royal dignity (B. C. 272), that he assisted the Romans during the siege of Rhegium with supplies of corn, as well as with an auxiliary force. (Zonar. viii. 6.) We know nothing more of his proceedings from this time until the year 264, nor can we clearly discover the relations in which he stood, either towards Carthage or Rome; it is said indeed that the assistance furnished by him to the latter had given umbrage to the Carthaginians (Dion Cass. *Frag. Vat.* 57; Zonar. viii. 6), and rendered them unfavourable to Hieron, but this disposition did not break out into actual hostilities. His great object seems still to have been the complete expulsion of the Mamertines from Sicily; and when, in 264, the Romans for the first time interposed in favour of that people, his indignation at their interference led him to throw himself at once into the arms of the Carthaginians, with whom he concluded an alliance, and united his forces with those of Hanno, who had just arrived in Sicily, at the head of a large army. [HANNO, No. 8.] With their combined forces they proceeded to lay siege to Messana both by sea and land, but they failed in preventing the Roman consul, Appius Claudius, from crossing the straits with his army. He landed near the Syracusan camp, and Hieron gave him battle the next day, but met with a partial defeat; and, alarmed at the aspect of affairs, and mistrusting the faith of his allies, suddenly withdrew with all his forces to Syracuse. Thither, after some interval, Claudius followed him, and ravaged the open country up to the very walls, but was unable to effect any thing against the city itself, and was compelled by the breaking out of a pestilential disorder in his army to retreat. The next year (B. C. 263) hostilities were renewed by the Romans, and the consuls, Otacilius and Valerius, not only laid waste the Syracusan territory, but took many of their smaller and dependent towns; and Hieron, finding himself unable to cope single-handed with

the Roman power, and seeing little hope of assistance from Carthage, concluded a peace with Rome. The terms of the treaty were on the whole sufficiently favourable; Hieron retained possession of the whole south-east of Sicily. and the eastern side of the island as far as Tauromenium, advantages which were cheaply purchased by the surrender of his prisoners and the payment of a large sum of money. (Polyb. i. 11, 12, 15, 16; Diod. *Exc. Hoesch.* xxiii. 2, 4, 5; Zonar. viii. 9; Oros. iv. 7.)

From this time till his death, a period of little less than half a century, Hieron continued the stedfast friend and ally of the Romans, a policy of which his subjects as well as himself reaped the benefits, in the enjoyment of a state of tranquillity and prosperity such as they had never before known for so long a period. But such an interval of peace and quiet naturally affords few materials for history, and our knowledge of the remainder of Hieron's long life is almost confined to the interchange of good offices between him and the Romans, which cemented and confirmed their friendship. During the first Punic war he was frequently called upon to render important services to his new allies; in B. C. 262, by the zeal and energy which he displayed in furnishing supplies to the Roman consuls before Agrigentum, he enabled them to continue the siege, and ultimately effect the reduction of that important fortress. (Polyb. i. 18; Zonar. viii. 10.) On a subsequent occasion we find him sending them the military engines and artillery, by means of which they took Camarina (Diod. *Exc. Hoesch.* xxiii. 9), and in 255 displaying the utmost solicitude in relieving the wants of the Roman mariners and soldiers after the dreadful shipwreck of their fleet off Camarina. (*Id. ibid.* 13.) Again in 252 he is mentioned as furnishing the consul Aurelius Cotta with ships (Zonar. viii. 14), and as relieving the spirits of the Roman army by an opportune supply of corn, when almost disheartened, during the long protracted siege of Lilybaeum, B. C. 249. (Diod. *Exc. Hoesch.* xxiv. 1.) For these faithful services he was rewarded by being included under the protection of the treaty of peace concluded between Rome and Carthage in B. C. 241 (Polyb. i. 62. § 8), and by a renewal of the treaty between him and the Romans, which was now changed into a perpetual alliance, the payment of all tribute being henceforth remitted. (Zonar. viii. 16; Appian, *Sic.* 2.)

During the interval of peace between the two Punic wars, Hieron visited Rome in person, where he appears to have been received with the highest honours, and gave a proof at once of his wealth and liberality, by distributing a vast quantity of corn to the people at the secular games. (Eutrop. iii. 1.) In B. C. 222, after the great victory of Marcellus over the Gauls, a portion of the spoils taken on that occasion was sent to him by the senate as a friendly offering. (Plut. *Marc.* 8; Liv. xxiv. 21.) The beginning of the second Punic war now came, to put his fidelity to the highest test; but he was not found wanting to his allies in the hour of their danger. He not only fitted out a fleet to co-operate with that of the consul Sempronius (of which, notwithstanding his advanced age, he appears to have taken the command in person), but offered to supply the Roman legions and naval forces in Sicily with provisions and clothing at his own expense. The next year (217), on receiving the tidings of the fatal battle of Thrasymene, he hastened to send to Rome a large supply of corn, as well as a body of light-armed auxiliaries, and a golden statue of Victory, which was consecrated by the Romans in the capitol. (Liv. xxi. 49—51, xxii. 37; Zonar. viii. 26; Val. Max. iv. 8.) The still heavier disaster of Cannae in the following year (B. C. 216) appears to have produced as little change in his disposition towards the contending powers; and one of the last acts of his life was the sending a large supply of money and corn to the propraetor T. Otacilius. (Liv. xxiii. 21.) The date of his death is nowhere expressly mentioned, but it seems clear that it must have occurred before the end of the year 216. (See Clinton, *F. H.* vol. ii. p. 267.) According to Lucian (*Macrob.* 10), he had attained the age of ninety-two: both Polybius and Livy speak of him as not less than ninety. (Polyb. vii. 8; Liv. xxiv. 4.) Pausanias, who asserts that he was murdered by Deinomenes (vi. 12. § 4), has evidently confounded him with his grandson Hieronymus.

It was not towards the Romans alone that Hieron displayed his wealth and munificence in so liberal a manner. His eyes were ever turned towards Greece itself, and he sought to attract the attention and conciliate the favour of the Greek nation not only by costly offerings at Olympia and other places of national resort, but by coming forward readily to the assistance of all who needed it. A striking instance of this is recorded in the magnificent presents which he sent to the Rhodians when their city had suffered from an earthquake. (Polyb. v. 88, vii. 8; Paus. vi. 12. § 2, 15. § 6.) Nor did his steady attachment to the Romans prevent him from furnishing supplies to the Carthaginians when the very existence of their state was endangered by the war of the mercenaries. (Polyb. i. 83.) His internal administration appears to have been singularly mild and equitable: though he did not refuse the title of king, he avoided all external display of the insignia of royalty, and appeared in public unattended by guards, and in the garb of a private citizen. By retaining the senate of the republic, and taking care to consult them upon all important occasions, he preserved the forms of a constitutional government; and we are even told that he was sincerely desirous to lay aside the sovereign power, and was only prevented from doing so by the unanimous voice of his subjects. (Polyb. vii. 8; Liv. xxiv. 4, 5, 22). The care he bestowed upon the financial department of his administration is sufficiently attested by the laws regulating the tithes of corn and other agricultural produce, which, under the name of *Leges Hieronicae*, are repeatedly referred to by Cicero in his orations against Verres; and which, in consequence of their equitable and precise adjustment, were retained by the Romans when they reduced Sicily to a province. (Cic. *Verr.* ii. 13, iii. 8, 51, &c.) At the same time he adorned the city of Syracuse with many public works of great magnificence as well as of real utility, among which are mentioned temples, gymnasia, porticoes, and public altars (Athenae. v. 40; Diod. xvi. 83); that his care in this respect was not confined to Syracuse alone is proved by the occurrence of his name on the remarkable edifices which have been brought to light of late years at Acrae, now Palazzolo. (See the Duca di Serra di Falco, *Antichità della Sicilia*, vol. iv. p. 158.) Among other modes in which he displayed his magnificence was the construction of a

ship of enormous size, far exceeding all previously constructed, which, when completed, he sent laden with corn as a present to Ptolemy king of Egypt. A detailed account of this wonderful vessel has been preserved to us by Athenaeus (v. 40—44). But while he secured to his subjects the blessings of peace, Hieron did not neglect to prepare for war, and not only kept up a large and well-appointed fleet, but employed his friend and kinsman Archimedes in the construction of powerful engines both for attack and defence, which afterwards played so important a part in the siege of Syracuse by Marcellus. (Liv. xxiv. 34; Plut. *Marc.* 14.) The power and magnificence of Hieron were celebrated by Theocritus in his sixteenth Idyll, but the poet's panegyric adds hardly any thing to our historical knowledge.

Hieron had only one son, Gelon, who died shortly before his father; but he left two daughters, Demarata and Heraclea, who were married respectively to Andranodorus and Zoïppus, two of the principal citizens of Syracuse. He was succeeded by his grandson, Hieronymus.

Numerous coins are extant, which bear the name of Hieron, and some of these have been referred by the earlier numismatists to the elder Hieron; but it is quite certain, from the style of work of the coins themselves, and the characters of the inscription, that they must all have been struck in the reign of Hieron II. Eckhel (vol. i. pp. 251—257) and Visconti (*Iconographie Grecque*, vol. ii. p. 16) are, however, of opinion that the head upon them, which bears the diadem, is that of the elder Hieron, and that we cannot suppose Hieron II. to have adopted the diadem on his coins when he never wore it in public. There does not seem much weight in this objection, and it is probable, on the whole, that the portrait which we find on these coins is that of Hieron II. himself. [E. H. B.]

COINS OF HIERON II.

HIERON (Ἱέρων). 1. A pilot or navigator of Soli in Cilicia, was sent out by Alexander with a triaconter to explore the southern shores of the Erythraean sea, and circumnavigate Arabia. He advanced much further than any previous navigator had done, but at length returned, apparently discouraged by the unexpected extent of the Arabian coast, and reported on his return that Arabia was nearly as large as India. (Arr. *Anab.* vii. 20.)

2. A citizen of Laodiceia in Phrygia, distinguished for his wealth. He adorned his native city with many splendid buildings, and left a property of 2000 talents at his death to be applied to public purposes. (Strab. xii. p. 578.)

3. One of the thirty tyrants established at Athens, B. C. 404. (Xen. *Hell.* ii. 3. § 2.)

4. One of the chief satraps or governors among the Parthians, though, from his name, evidently of Greek origin, at the time when Tiridates, supported by Tiberius and the Roman influence, invaded Parthia, A. D. 36. After wavering for some time between the two rivals, Hieron declared in favour of Artabanus, and was mainly instrumental in re-establishing him upon the throne. (Tac. *Ann.* vi. 42, 43.) [E. H. B.]

HIERON (Ἱέρων), a Greek writer on veterinary surgery, whose date is unknown, but who may have lived in the fourth or fifth century after Christ. Some fragments, which are all that remains of his works, are to be found in the collection of writers on veterinary surgery, first published in Latin by Joannes Ruellius, Paris, 1530, fol., and in Greek by Simon Grynaeus, Basel, 1537, 4to. [W. A. G.]

HIERON, modeller. [TLEPOLEMUS.]

HIERO'NYMUS (Ἱερώνυμος), historical. 1. Of Elis, a lochagus in the army of the Ten Thousand Greeks, who is mentioned by Xenophon as taking a prominent part in the discussion that ensued after the death of Clearchus and the other generals, as well as on other occasions during the retreat and subsequent operations. (Xen. *Anab.* iii. 1. § 34, vi. 2. § 10, vii. 1. § 32, 4. § 18.)

2. An Arcadian, who is reproached by Demosthenes with having betrayed the interests of his country to Philip, by whom he had allowed himself to be corrupted. (Dem. *de Cor.* p. 324, *de Fals. Leg.* p. 344, ed. Reiske.) An elaborate argument in defence of the policy adopted by him, and those who acted with him on this occasion, will be found in Polybius (xvii. 14). [E. H. B.]

HIERO'NYMUS (Ἱερώνυμος), of *Cardia*, an historian who is frequently cited as one of the chief authorities for the history of the times immediately following the death of Alexander. He had himself taken an active part in the events of that period. Whether he had accompanied his fellow-citizen Eumenes during the campaigns of Alexander we have no distinct testimony, but after the death of that prince, we find him not only attached to the service of his countryman, but already enjoying a high place in his confidence. It seems probable also from the terms in which he is alluded to as describing the magnificent bier or funeral car of Alexander, that his admiration was that of an eye-witness, and that he was present at Babylon at the time of its construction. (Athen. v. p. 206; comp. Diod. xviii. 26.) The first express mention of him occurs in B. C. 320, when he was sent by Eumenes, at that time shut up in the castle of Nora, at the head of the deputation which he despatched to Antipater. But before he could return to Eumenes, the death of the regent produced a complete change in the relative position of parties, and Antigonus, now desirous to conciliate Eumenes, charged Hieronymus to be the bearer of friendly offers and protestations to his friend and countryman. (Diod. xviii. 42, 50; Plut. *Eum.* 12.) But though Hieronymus was so far gained over by Antigonus as to undertake this embassy, yet in the struggle that ensued he adhered steadily to the cause of Eumenes, and accom-

panied that leader until his final captivity. In the last battle in Gabiene (B. C. 316) Hieronymus himself was wounded, and fell a prisoner into the hands of Antigonus, who treated him with the utmost kindness, and to whose service he henceforth attached himself. (Diod. xix. 44.) In B. C. 312, we find him entrusted by that monarch with the charge of collecting bitumen from the Dead Sea, a project which was frustrated by the hostility of the neighbouring Arabs. (Id. xix. 100.) The statement of Josephus (*c. Apion.* i. 23) that he was at one time appointed by Antigonus to the government of Syria, is in all probability erroneous. After the death of Antigonus, Hieronymus continued to follow the fortunes of his son Demetrius, and he is again mentioned in B. C. 292 as being appointed by the latter governor or harmost of Boeotia, after his first conquest of Thebes. (Plut. *Demetr.* 39.) Whether he was reinstated in this office when Thebes, after shaking off the yoke for a while, fell again under the power of Demetrius, we are not told, nor have we any information concerning the remaining events of his long life; but it may be inferred, from the hostility towards Lysimachus and Pyrrhus evinced by his writings at a period long subsequent, that he continued unshaken in his attachment to Demetrius and to his son, Antigonus Gonatas, after him. It appears that he survived Pyrrhus, whose death, in B. C. 272, was mentioned in his history (Paus. i. 13. § 9), and died at the advanced age of 104, having had the unusual advantage of retaining his strength and faculties unimpaired to the last. (Lucian. *Macrob.* 22.)

The historical work of Hieronymus is cited under various titles (*ὁ τὰς τῶν διαδόχων ἱστορίας γεγραφώς*, Diod. xviii. 42; *ἐν τῇ περὶ τῶν ἐπιγόνων πραγματείᾳ*, Dionys. i. 6), and these have sometimes been regarded as constituting separate works; but it seems probable, on the whole, that he wrote but one general work, comprising the history from the death of Alexander to that of Pyrrhus, if not later. Whether he gave any detailed account of the wars of Alexander himself is at least doubtful, for the few facts cited from him previous to the death of that monarch are such as might easily have been incidentally mentioned; and the passage in Suidas (*s. v.* *Ἱερώνυμος*), which is quoted by Fabricius to prove that he wrote a history of that prince, is manifestly corrupt. Probably we should read *τὰ ἐπ' Ἀλεξάνδρῳ*, instead of *τὰ ὑπ' Ἀλεξάνδρου*, as proposed by Fabricius. Nor is there any reason to infer (as has been done by the Abbé Sévin, *Mém. de l'Acad. des Inscr.* vol. xiii. p. 32), that his history of Pyrrhus formed a distinct work, though he is repeatedly cited by Plutarch as an authority in his life of that prince. (Plut. *Pyrrh.* 17, 21.) It was in this part of his work, also, that he naturally found occasion to touch upon the affairs of Rome, and he is consequently mentioned by Dionysius as one of the first Greek writers who had given any account of the history of that city (Dionys. i. 6). But that Dionysius himself did not follow his authority in regard to the expedition of Pyrrhus to Italy is clear from the passages of Plutarch already cited, in which the statements of the two are contrasted. Hieronymus is enumerated by Dionysius (*de comp.* 4) among the writers whose defective style rendered it almost impossible to read them through. He is also severely censured by Pausanias for his partiality to Antigonus and Demetrius, and the injustice he displayed in consequence in regard to Pyrrhus and Lysimachus. Towards the latter monarch, indeed, he had an additional cause of enmity, on account of Lysimachus having destroyed his native city of Cardia to make way for the foundation of Lysimacheia. (Paus. i. 9. § 8, 13. § 9.) There can be little doubt that the history of Alexander's immediate successors (the *διάδοχοι* and *ἐπίγονοι*), which has descended to us, is derived in great part from Hieronymus, but it is impossible to determine to what extent his authority was followed by Diodorus and Plutarch. (See on this point Heyne, *De Font. Diodori*, p. cxiv. in Dindorf's edition of Diodorus; and concerning Hieronymus in general, Vossius, *de Historicis Graecis*, p. 99, ed. Westermann; Sévin, *Recherches sur la Vie et les Ouvrages de Jerome de Cardie*, in the *Mém. de l'Acad. d'Inscr.* vol. xiii. p. 20, &c.; and Droysen, *Hellenism.* vol. i. pp. 670, 683.)

[E. H. B.]

HIERO'NYMUS (*Ἱερώνυμος*), king of SYRACUSE, succeeded his grandfather, Hieron II., in B. C. 216. He was at this time only fifteen years old, and he ascended the throne at a crisis full of peril, for the battle of Cannae had given a shock to the Roman power, the influence of which had been felt in Sicily; and though it had not shaken the fidelity of the aged Hieron, yet a large party at Syracuse was already disposed to abandon the alliance of Rome for that of Carthage. The young prince had already given indications of weakness, if not depravity of disposition, which had alarmed his grandfather, and caused him to confide the guardianship of Hieronymus to a council of fifteen persons, among whom were his two sons-in-law, Andranodorus and Zoïppus. But the objects of this arrangement were quickly frustrated by the ambition of Andranodorus, who, in order to get rid of the interference of his colleagues, persuaded the young king to assume the reins of government, and himself set the example of resigning his office, which was followed by the other guardians. Hieronymus now became a mere tool in the hands of his two uncles, both of whom were favourable to the Carthaginian alliance: and Thrason, the only one of his counsellors who retained any influence over his mind, and who was a staunch friend of the Romans, was soon got rid of by a charge of conspiracy. The young king now sent ambassadors to Hannibal, and the envoys of that general, Hippocrates and Epicydes, were welcomed at Syracuse with the highest honours. On the other hand, the deputies sent by Appius Claudius, the Roman praetor in Sicily, were treated with the utmost contempt; and it was evident that Hieronymus was preparing for immediate hostilities. He sent ambassadors to Carthage, to conclude a treaty with that power, by the terms of which the river Himera was to be the boundary between the Carthaginians and Syracusans in Sicily: but he quickly raised his demands, and, by a second embassy, laid claim to the whole island for himself. The Carthaginians readily promised every thing, in order to secure his alliance for the moment: and he assembled an army of fifteen thousand men, with which he was preparing to take the field, having previously dispatched Hippocrates and Epicydes to sound the disposition of the cities subject to Rome, when his schemes were suddenly brought to a close. A band of conspirators, at the head of whom was Deinomenes, fell upon him in the streets of Leontini, and

dispatched him with numerous wounds, before his guards could come to his succour, B. C. 215. (Liv. xxiv. 4—7; Polyb. vii. 2—6.)

The short reign of Hieronymus, which had lasted only 13 months, had presented the most striking contrast to that of his grandfather. Brought up in the midst of all the enervating and corrupting influences of a court, his naturally bad disposition, at once weak and violent, felt them all in their full force; and he exhibited to the Greeks the first instance of a childish tyrant. From the moment of his accession he gave himself up to the influence of flatterers, who urged him to the vilest excesses: he assumed at once all the external pomp of royalty which Hieron had so studiously avoided; and while he plunged in the most shameless manner into every species of luxury and debauchery, he displayed the most unrelenting cruelty towards all those who became objects of his suspicion. Polybius indeed appears inclined to doubt the statements on this subject; and it is not improbable that they may have been exaggerated by the writers to whom he refers: but there is certainly nothing in the nature of the case to justify his scepticism; and the example, in later days, of Elagabalus, to whose character that of Hieronymus appears to have borne much resemblance, is sufficient to show how little any excesses that are reported of the latter can be called incredible. Among other instances of his wanton contempt of public decency, he is said to have married a common prostitute, on whom he bestowed the title and honours of a queen. (Polyb. vii. 7; Liv. xxiv. 5; Diod. *Exc. Vales.* xxvi. p. 568, 569; Athen. vi. p. 251, xiii. p. 577; Val. Max. iii. 3. *Ext.* § 5.)

The coins of Hieronymus are more abundant than might have been expected from the shortness of his reign: they all bear his portrait on the obverse, and a thunderbolt on the reverse. [E. H. B.]

COIN OF HIERONYMUS.

HIERO'NYMUS (Ἱερώνυμος), literary. 1. Son of Xenophanes, a tragic and dithyrambic poet, who is attacked by Aristophanes (*Acharn.* 387, *Nub.* 347, and Schol.; Suid. *s. v.* Κλεῖτος).

2. Of Rhodes, commonly called a peripatetic, though Cicero questions his right to the title, was a disciple of Aristotle, and contemporary with Arcesilaüs, about B. C. 300. He appears to have lived down to the time of Ptolemy Philadelphus. He is frequently mentioned by Cicero, who tells us that he held the highest good to consist in freedom from pain and trouble, and denied that pleasure was to be sought for its own sake. There are quotations from his writings Περὶ μέθης, Ἱστορικὰ ὑπομνήματα or τὰ σποράδην ὑπομνήματα, and from his letters. It would seem from Cicero (*Or.* 56), compared with Rufinus (*de Comp. et Metr.* p. 318), that he was the same as the Hieronymus who wrote on numbers and feet. (Athen. ii. p. 48, b., v. p. 217, d., x. p. 424, f. p. 435, a., xi. p. 499, f., xiii. p. 556, a. p. 557, e. p. 601, f. p. 604, d.; Strab. viii. p. 378, ix. p. 443, x. p. 475, xiv. p. 655; Diog. Laërt. iv. 41, 45; Plut. *Ages.* 13, *Arist.* 27; Vossius, *de Hist. Graec.* pp. 82, 83, ed. Westermann; Fabric. *Bibl. Graec.* vol. ii. p. 306, vol. iii. p. 495, vol. vi. p. 131.)

3. Very probably the same as the preceding, the author of a work on poets, from the fifth book of which (Περὶ κιθαρῳδῶν), and from another book of it (Περὶ τῶν τραγῳδοποιῶν), there are quotations. (Athen. xiv. p. 635, f.; *Apost. Prov.* xi. 41; Suidas, *s. v.* Ἀναγυράσιος.) Perhaps he is the same person as the author of a commentary on the Ἀσπὶς of Hesiod. (Fabric. *Bibl. Graec.* vol. i. p. 582.) [P. S.]

HIERO'NYMUS, commonly known as SAINT JEROME. EUSEBIUS HIERONYMUS SOPHRONIUS was a native of Stridon, a town upon the confines of Dalmatia and Pannonia, which having been utterly destroyed by the Goths in A. D. 377, its site cannot now be determined. His parents were both Christian, living, it would appear, in easy circumstances. The period of his birth is a matter of considerable doubt. Prosper Aquitanicus, in his chronicle, fixes upon the year A. D. 331; Dupin brings down the event as low as 345; while other writers have decided in favour of various intermediate epochs. That the first of the above dates is too early seems certain, for Jerome, in the commentary upon Habbakuk (c. 3), speaks of himself as having been still occupied with grammatical studies at the death of Julian the apostate; but since this took place in 363, he must, according to the statement of Prosper, have been at that time thirty-two years old, while the calculation adopted by Du Pin would make him just eighteen, an age corresponding much better with the expressions employed, unless we are to receive them in a very extended acceptation. After having acquired the first rudiments of a liberal education from his father, Eusebius, he was despatched to Rome for the prosecution of his studies, where he devoted himself with great ardour and success to the Greek and Latin languages, to rhetoric, and to the different branches of philosophy, enjoying the instructions of the most distinguished preceptors of that era, among whom was Aelius Donatus [DONATUS]. Having been admitted to the rite of baptism, he undertook a journey into Gaul, accompanied by his friend and schoolfellow Bonosus; and after a lengthened tour, passed some time at Treves, where he occupied himself in transcribing the commentaries of Hilarius upon the Psalms, and his voluminous work upon Synods. Here too he seems to have been, for the first time, impressed with a deep religious feeling, to have formed a steadfast resolution to amend his career, which had hitherto been somewhat irregular, and to have resolved to devote himself with zeal to the interests of Christianity. Upon quitting Gaul, he probably returned to Rome; but in 370 we find him living at Aquileia, in close intimacy with Rufinus and Chromatius; and at this time he composed his first theological essay, the letter to Innocentius, *De Muliere septies percussa.* Having been compelled by some violent cause, now unknown (*Subitus turbo me a latere tuo convulsit, Ep.* iii. *ad Ruf.*), suddenly to quit this abode in 373, he set out for the East, along with Innocentius, Evagrius, and Heliodorus, and traversing Thrace, Bithynia, Galatia, Pontus, Cappa-

docia, and Cilicia, reached Antioch, where Innocentius died of a fever, and he himself was attacked by a dangerous malady. A great change seems to have taken place in the mind of Jerome during this illness; the religious enthusiasm first kindled upon the banks of the Moselle, assumed a more austere and gloomy form in the luxurious capital of Syria. In obedience, as he believed or pretended, to the warnings of a heavenly vision (*Ep.* xxii. ad Eustoch.), which reproached him especially on account of his excessive admiration of Cicero, he determined to abandon the study of the profane writers, and to occupy himself exclusively with holy toils and contemplations. From this time forward a devotion to monastic habits became the ruling principle, we might say, the ruling passion of his life. After having listened for some time to the instructions of Apollinarius, bishop of Laodiceia, whose errors with regard to the Incarnation had not yet attracted attention, he retired, in 374, to the desert of Chalcis, lying between Antioch and the Euphrates, where he passed four years, adhering strictly to the most rigid observances of monkish ascetism, tortured by unceasing remorse on account of the sinfulness of his earlier years. The bodily exhaustion produced by fasting and mental anguish did not prevent him from pursuing with resolute perseverance the study of the Hebrew tongue, although often reduced almost to despair by the difficulties he encountered; from composing annotations upon portions of Scripture; and from keeping up an active correspondence with his friends. His retirement, however, was grievously disturbed by the bitter strife which had arisen at Antioch between the partisans of Meletius and Paulinus; for having, in deference to the opinion of the Western Church, espoused the cause of the latter, he became actively involved in the controversy. Accordingly, in the spring of 379, he found himself compelled to quit his retreat, and repair to Antioch, where he unwillingly consented to be ordained a presbyter by Paulinus, upon the express stipulation that he should not be required to perform the regular duties of the sacred office. Soon after he betook himself to Constantinople, where he abode for three years, enjoying the instructions, society, and friendship of Gregory of Nazianzus, and busily employed in extending and perfecting his knowledge of the Greek language, from which he made several translations, the most important being the Chronicle of Eusebius. In 381 Meletius died; but this event did not put an end to the schism, for his partisans immediately elected a successor to him in the person of Flavianus, whose authority was acknowledged by most of the Eastern prelates. The year following, Damasus, in the vain hope of calming these unseemly dissensions, summoned Paulinus, together with his chief adherents and antagonists, to Rome, where a council was held, in which Jerome acted as secretary, and formed that close friendship with the chief pontiff which remained firm until the death of the latter, at whose earnest request he now seriously commenced his grand work of revising the received versions of the Scriptures, while at the same time he laboured unceasingly in proclaiming the glory and merit of a contemplative life and monastic discipline. His fame as a man of eloquence, learning and sanctity, was at this period in its zenith; but his most enthusiastic disciples were to be found in the female sex, especially among maidens and widows, to whom he was wont to represent in the brightest colours the celestial graces of an unwedded life. The influence exercised by Jerome over this class of persons, including many of the fairest and the noblest, soon became so powerful as to excite strong indignation and alarm among their relations and admirers, and to arouse the jealousy of the regular priesthood. He was assailed on every side by open invective and covert insinuation; and even the populace were incited to insult him when he appeared in public. These attacks he withstood for a while with undaunted firmness; but upon the death of his patron and steadfast supporter Damasus in 384, he found it necessary, or deemed it prudent to withdraw from the persecution. He accordingly sailed from Rome in the month of August, 385, accompanied by several friends; and after touching at Rhegium and Cyprus, where he was hospitably received by Epiphanius, bishop of Salamis, reached Antioch. There he was soon afterwards joined by the most zealous of his penitents, the rich widow Paula, and her daughter Eustochium, attended by a number of devout maidens, along with whom he made a tour of the Holy Land, visited Egypt, and returning to Palestine in 386, settled at Bethlehem, where Paula erected four monasteries, three for nuns and one for monks, she herself presiding over the former until her death, in 404, when she was succeeded by Eustochium, while Jerome directed the latter establishment. In this retreat he passed the remainder of his life, busied with his official duties, and with the composition of his works. Notwithstanding the pursuits by which he was engrossed in his solitude, the latter years of Jerome did not glide smoothly away. The wars waged against Rufinus, against John bishop of Jerusalem, and against the Pelagians, were prosecuted with great vigour, but with little meekness; and the friendship formed with Augustin must have been rudely broken off by the dispute regarding the nature of the difference betwen St. Peter and St. Paul, but for the singular moderation and forbearance of the African bishop. At length the rancorous bitterness of his attacks excited so much wrath among the Pelagians of the East, that an armed multitude of these heretics assaulted the monastery at Bethlehem; and Jerome, having escaped with difficulty, was forced to remain in concealment for upwards of two years. Soon after his return, in 418, both mind and body worn out by unceasing toil, privations, and anxieties, gradually gave way, and he expired on the 30th of September, A. D. 420.

The principal sources of information for the life of Jerome, of which the above is but a meagre sketch, are passages collected from his works, and these have been thrown into a biographical form in the edition of Erasmus, of Marianus Victorinus, of the Benedictines, and of Vallarsi. See also Surius, *Act. Sanct.* vol. v. mens. Septemb.; Sixtus Senensis, *Bibl. Sacr.* lib. iv. p. 302; Du Pin, *History of Ecclesiastical Writers*, fifth century; Martianay, *La Vie de St. Jerome*, Paris, 4to. 1706; Tillemont, *Mém. Eccles.* vol. xiii.; Schröck, *Kirchengesch.* vol. xi. pp. 1—244; Sebastian Dolci, *Maximus Hieronymus Vitae suae Scriptor*, Ancon. 4to. 1750; Engelstoff, *Hieronymus Stridonensis, interpres, criticus, exegeta, apologeta, historicus, doctor, monachus*, Hafn. 8vo., 1797; Bähr, *Gesch. der Röm. Litterat.* Suppl. Band. II. Abtheil, § 82; but perhaps none of the above will be found more gene-

rally useful than the article *Hieronymus*, by Cölln, in the *Encyclopädie* of Ersch and Gruber.

In giving a short account of the works of Jerome, which may be classed under the four heads — I. EPISTOLAE; II. TRACTATUS; III. COMMENTARII BIBLICI; IV. BIBLIOTHECA DIVINA, we shall follow closely the order adopted in the edition of Vallarsi, the best which has yet appeared.

VOL. I.

I. EPISTOLAE. In the earlier editions the letters of Jerome are grouped together according to their subjects, and are for the most part ranked under three great heads: *Theologicae*, *Polemicae*, *Morales*. This system being altogether vague and unsatisfactory, the Benedictines selected from the mass eighteen, including one from Pope Damasus, which refer directly to the interpretation of the Old Testament, and these they distinguished by the epithet *Criticae* or *Exegeticae*, placing them immediately before the commentaries on the Scriptures. (Ed. Bened. vol. ii. p. 561—711.) The remainder they endeavoured to arrange according to their dates, dividing them into six classes, corresponding to the most remarkable epochs in the life of the author, to which a seventh class was added, containing those of which the time is uncertain; an eighth class, containing five epistles dedicatory, prefixed to various translations from the Greek; and a ninth class, containing some letters neither by nor to Jerome, but which in former editions had been mixed up with the rest. (Ed. Bened. vol. iv. p. ii. p. 1 .... ad fin.) In the second class, however, they have thought fit to include all the biographical tracts of Jerome; and in the third class all his polemical and apologetical works; while in the fifth they have departed from their plan, for the purpose of presenting at one view the correspondence with Theophilus and Augustin, although of these epistles a few were written before some of those in the fourth class, and a few after some of those in the sixth class. Vallarsi has, moreover, pointed out several serious inaccuracies; and after a minute investigation, in the course of which many letters hitherto received without suspicion have been rejected as spurious, and others undoubtedly authentic collected, for the first time, from various sources, has adopted the chronological order for the whole, distributing them into five periods or classes. The first embraces those written from A. D. 370, before Jerome betook himself to the desert, up to 381, when he quitted his solitude and repaired to Rome; the second those written during his residence at Rome from 382 until he quitted the city in 385, and sailed for Jerusalem; the third those written at the monastery of Bethlehem, from 386 until the condemnation of Origen by the Alexandrian synod in 400; the fourth those written from 401 until his death in 420; the fifth those the date of which cannot be fixed with precision. The total number of epistles, including those written to, as well as those written by Jerome, is in the Benedictine edition 126, in the edition of Vallarsi 150.

Of these the larger portions have nothing of that easy and familiar tone which we expect to find in the correspondence even of the most learned, and are in fact letters in name and form only, and not in substance. Several, as we have seen above, are devoted to the criticism and interpretation of certain parts of the Bible, while many others are lengthened disquisitions on abstruse questions of doctrine and discipline. A general idea of their contents will be obtained from the following table, in which they follow each other according to the arrangement of Vallarsi, the probable date being appended to each, and also the number which it bears in the Benedictine and the earlier editions.

A.D.	Ordo Veterum Editionum.	Ordo Editionis Vallarsianae.	Ordo Editionis Benedictinae.
370	49	I. Ad Innocentium, de muliere septies percussa	17
374	38	II. Ad Theodosium et ceteros Anchoretas	3
374	41	III. Ad Ruffinum Monachum	1
374	5	IV. Ad Florentium	2
374	6	V. Ad eumdem	4
374	37	VI. Ad Julianum	6
374	43	VII. Ad Chromatium, Jovinum et Eusebium	7
374	42	VIII. Ad Niceam Hypodiaconum	8
374	44	IX. Ad Chrysogonum	9
374	21	X. Ad Paulum Concordiensem	10
374	39	XI. Ad Virgines Almonenses	12
374	45	XII. Ad Antonium Monachum	11
374	36	XIII. Ad Castorinam Materteram	13
374	1	XIV. Ad Heliodorum	5
376	57	XV. Ad Damasum Papam de Hypostasibus	14
376	58	XVI. Ad eumdem	16
379	77	XVII. Ad Marcum Presbyterum	15
381—Divisa in 142 et 143		XVIII. Ad Damasum de Seraphim	Inter Commentar. tom. 3.
383	124	XIX. Damasi ad Hieronymum de Osanna	Inter Criticas, tom. 4. I.
383	145	XX. Ad Damasum de Osanna	Ibid. II.
383	146	XXI. Ad eumdem de duobus filiis, frugi et luxurioso	Ibid. III.
384	22	XXII. Ad Eustochium de Virginitate	18
384	24	XXIII. Ad Marcellam de exitu Leae	20
384	15	XXIV. Ad eamdem de laudibus Asellae	21
384	136	XXV. Ad eamdem de decem Dei nominibus	Inter Criticas, tom. 2. XIV
384	137	XXVI. Ad eamdem de quibusdam Hebraeis vocibus	Ibid. XV.

A.D.	Ordo Veterum Editionum.		Ordo Editionis Vallarsianae.	Ordo Editionis Benedictinae.
384	102	XXVII.	Ad eamdem adversus obtrectatores suos	25
384	138	XXVIII.	Ad eamdem de Diapsalma . .	Inter Criticas, tom. 2. XVI.
384	130	XXIX.	Ad eamdem de Ephod et Teraphim .	Ibid. VII.
384	155	XXX.	Ad Paulam de Alphabeto . .	Ibid. XVII.
384	19	XXXI.	Ad Eustochium de Munusculis .	23
384	74	XXXII.	Ad Marcellam brevis . .	24
384—Vacat		XXXIII.	Ad Paulum de Origene, fragmentum	29
334	141	XXXIV.	Ad Marcellam de Psalm. CXXVI. .	Inter Criticas, tom. 2. XVIII
384	124	XXXV.	Damasi ad Hieronymum de quinque Quaestionibus . . .	Ibid. I.
384	125	XXXVI.	Ad Damasum de quinque Quaestionibus	Ibid. II.
384	133	XXXVII.	Ad Marcellam de Commentariis Rheticii	Ibid. X.
384	23	XXXVIII.	Ad Marcellam de ~~aegrotatione~~ Blesillae	19
384	25	XXXIX.	Ad Paulam de obitu Blesillae .	22
384	100	XL.	Ad Marcellam de Onaso . .	26
384	54	XLI.	Ad eamdem contra Montanum .	27
384	149	XLII.	Ad eamdem contra Novatianos .	Inter Criticas, tom. 4. VI.
385	18	XLIII.	Ad eamdem de laudibus ruris .	45
385	20	XLIV.	Ad eamdem de Munusculis . .	46
385	99	XLV.	Ad Asellam	28
386	17	XLVI.	Paulae et Eustochii ad Marcellam .	44
393	154	XLVII.	Ad Desiderium . .	48
393	50	XLVIII.	Ad Pammachium pro libris contra Jovinianum . . .	30
393	52	XLIX.	Ad eumdem alia . . .	31
393	51	L.	Ad Domnionem . . .	32
394	60	LI.	Epiphanii ad Joannem Hierosolymitanum	110
394	2	LII.	Ad Nepotanum de vita Clericorum .	34
394	103	LIII.	Ad Paulinum de studio Scripturarum	50
394	10	LIV.	Ad Furiam de viduitate servanda .	47
394	147	LV.	Ad Amandum . . .	Inter Criticas, tom. 4. IV.
394	86	LVI.	Augustini ad Hieronymum . .	65
395	101	LVII.	Ad Pammachium de optimo genere interpretandi . . .	33
395	13	LVIII.	Ad Paulinum altera . . .	49
395	148	LIX.	Ad Marcellam de quaestionibus N.T.	Inter Criticas, tom. 4. V.
396	3	LX.	Ad Heliodorum, Epitaphium Nepotiani	35
396	75	LXI.	Ad Vigilantium . . .	36
396(7)	76	LXII.	Ad Tranquillinum . . .	56
397	68	LXIII.	Ad Theophilum de Origenis causa .	58
397	128	LXIV.	Ad Fabiolam de veste Sacerdotali .	Inter Criticas, tom. 2. V.
397	140	LXV.	Ad Principiam in Psalmum XLIV. .	Ibid. XII.
397	26	LXVI.	Ad Pammachium de morte Paulinae .	54
397	87	LXVII.	Augustini ad Hieronymum . .	67
397	33	LXVIII.	Ad Castrucium . . .	100
397	83	LXIX.	Ad Oceanum . . .	82
397	84	LXX.	Ad Magnum . . .	83
398	28	LXXI.	Ad Lucinium . . .	52
398	132	LXXII.	Ad Vitalem . . .	Inter Criticas, tom. 2. IX.
398	126	LXXIII.	Ad Evangelum de Melchisedech .	Ibid. III.
398	131	LXXIV.	Ad Ruffinum Romanum Presbyterum	Ibid. VIII.
399	29	LXXV.	Ad Theodoram . . .	53
399	32	LXXVI.	Ad Abigaum . . .	55
399	30	LXXVII.	Ad Oceanum de morte Fabiolae .	84
399	127	LXXVIII.	Ad Fabiolam de XLII. Mansionibus	Inter Criticas, tom. 2. IV
399(400)	9	LXXIX.	Ad Salvinam . . .	85
399—Desideratur		LXXX.	Ruffini Praefatio in libros περὶ ἀρχῶν	Numero caret.
399	66	LXXXI.	Ad Ruffinum . . .	42
399—Abest.	61, 62	LXXXII.	Ad Theophilum contra Joannem Hierosol.	39
399	64	LXXXIII.	Pammachii et Oceani ad Hieronymum	40
400	65	LXXXIV.	Ad Pammachium et Oceanum .	41
400	153	LXXXV.	Ad Paulinum de duabus Quaestiunculis	51

A.D	Ordo Veterum Editionum.		Ordo Editionis Vallarsianae.	Ordo Editionis Benedictinae.
400	70	LXXXVI.	Ad Theophilum . . .	59
400	69	LXXXVII.	Theophili ad Hieronymum . .	60
400	71	LXXXVIII.	Ad Theophilum . . .	61
400	72	LXXXIX.	Theophili ad Hieronymum . .	62
400	67	XC.	Theophili ad Epiphanium . .	111
400	73	XCI.	Epiphanii ad Hieronymum . .	63
400—Inedita		XCII.	Synodica Theophili ad Episcopos Palaestinos et Cyprios . .	Inedita.
400—Inedita		XCIII.	Synodica Hierosolymitanae Synodi ad superiorem . . .	Inedita.
400—Inedita		XCIV.	Dionysii ad Theophilum . .	Inedita.
400—Inedita		XCV.	Anastasii Papae ad Simplicianum .	Inedita.
401—Numero caret		XCVI.	Theophili Paschalis I. . .	Numero caret.
402	78	XCVII.	Ad Pammachium et Marcellam .	87
402—Numero caret		XCVIII.	Paschalis II. . . .	Numero caret.
402	31	XCIX.	Ad Theophilum . . .	64
402—Numero caret		C.	Paschalis III. . . .	Numero caret.
402	90	CI.	Augustini ad Hieronymum . .	68
402	91	CII.	Ad Augustinum . . .	69
403	98	CIII.	Ad eumdem . . .	66
403	88	CIV.	Augustini ad Hieronymum . .	70
403	92	CV.	Ad Augustinum . . .	71
403	135	CVI.	Ad Sunniam et Fretelam . .	Inter Criticas, tom. 2. XI.
403	7	CVII.	Ad Laetam de institutione filiae .	57
404	27	CVIII.	Ad Eustochium, Epitaphium Paulae .	86
404	53	CIX.	Ad Riparium de Vigilantio . .	37
404	93	CX.	Augustini ad Hieronymum . .	72
404	95	CXI.	Augustini ad Praesidium . .	73
404	89	CXII.	Ad Augustinum . . .	74
405—Numero caret		CXIII.	Theophili fragment. epist. ad Hieronymum	88
405—Superiori juncta in un.		CXIV.	Ad Theophilum . . .	Superiori juncta in un.
405	96	CXV.	Ad Augustinum . . .	75
405	97	CXVI.	Augustini ad Hieronymum . .	76
405	47	CXVII.	Ad Matrem et Filiam . .	89
406	34	CXVIII.	Ad Julianum . . .	92
406	152	CXIX.	Ad Minervium et Alexandrum .	Inter Criticas, tom. 4. IX.
407	150	CXX.	Ad Hedibiam de XII. Quaestionibus N.T.	Ibid. VII.
407	151	CXXI.	Ad Algasiam de XI. Quaestionibus N.T.	Ibid. VIII.
408	46	CXXII.	Ad Rusticum de Poenitentia .	90
409	11	CXXIII.	Ad Ageruchiam de Monogamia .	91
410	59	CXXIV.	Ad Avitum, de libris περὶ Ἀρχῶν .	94
411	4	CXXV.	Ad Rusticum Monachum . .	95
411	82	CXXVI.	Ad Marcellinam et Anapsychiam .	78
412	16	CXXVII.	Ad Principiam, Marcellae viduae Epitaphium	96
413	12	CXXVIII.	Ad Gaudentium de Pacatulae educatione	98
414	129	CXXIX.	Ad Dardanum de Terra Promissionis	Inter Criticas, tom. 2. VI.
414	8	CXXX.	Ad Demetriadem de servanda Virginitate	97
415—Vacat		CXXXI.	Augustini ad Hieronymum de origine Animae	Vacat.
415—Vacat		CXXXII.	Augustini ad Hieron. de sententia Jacobi Apostoli . . .	Vacat.
415—Numero caret		CXXXIII.	Ad Ctesiphontem . . .	43
416	94	CXXXIV.	Ad Augustinum . . .	79
417		CXXXV.	Innocentii Papae ad Aurelium .	Non habentur.
417—Non habentur		CXXXVI.	Innocentii Papae ad Hieronymum .	
417		CXXXVII.	Innocentii Papae ad Joannem Hierosolym.	
417	55	CXXXVIII.	Ad Riparium . . .	102
417	56	CXXXIX.	Ad Apronium . . .	103
418	139	CXL.	Ad Cyprianum de Psalmo LXXXIX.	Inter Criticas, tom. 2. XIII.
418	80	CXLI.	Ad Augustinum . . .	80
418	81	CXLII.	Ad eumdem . . .	77
419	79	CXLIII.	Ad Alypium et Augustinum .	81

A.D.	Ordo Veterum Editionum.	Ordo Editionis Vallarsianae	Ordo Editionis Benedictinae.
420—Desideratur		CXLIV. Augustini ad Optatum de Hieronymo	Desideratur.
Incert.	35	CXLV. Ad Exsuperantium . . .	99
Incert.	85	CXLVI. Ad Evangelum . . .	101
Incert.	48	CXLVII. Ad Sabinianum . . .	103
		Falso adscriptae	
	14	CXLVIII. *Ad Celantiam* . . .	109
Inedita		CXLIX. *De solennitatibus Paschae* . .	Inedita.
Non habetur		CL. *Procopii*, Graece et Latine . .	Ultima absque numero.

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II. OPUSCULA s. TRACTATUS. These in the older editions are mixed up at random with the epistles. Erasmus, Victorinus, and the Benedictines, although not agreeing with each other, have sought to establish some sort of order, by attaching the tracts to such epistles as treat of kindred subjects, but unfortunately this is practicable to a very limited extent only. Vallarsi has merely collected them together, without attempting any regular classification.

1. *Vita S. Pauli primi Eremitae*, who at the age of sixteen fled to the deserts of the Thebaid to avoid the persecutions of Decius and Valerian, and lived in solitude for ninety-eight years. Written about A. D. 375, while Jerome was in the desert of Chalcis. (Ed. Bened. vol. iv. p. ii. p. 68.)

2. *Vita S. Hilarionis Eremitae*, a monk of Palestine, a disciple of the great St. Anthony. Written about A. D. 390. (Ed. Bened. vol. iv. p. ii. p. 74.)

3. *Vita Malchi Monachi captivi.* Belonging to the same period as the preceding. A certain Sophronius, commemorated in the *De Viris Illustribus* (c. 134) wrote a Greek translation, now lost, of the lives of St. Hilario and St. Malchus, a strong proof of the estimation in which the biographies were held at the time they were composed. (Ed. Bened. vol. iv. p. ii. p. 90.)

4. *Regula S. Pachomii*, the founder of Egyptian monasticism. Written originally in Syriac, translated from Syrian into Greek by some unknown hand, and translated from Greek into Latin by Jerome about A. D. 405, after the death of Paula.

5. *S. Pachomii et S. Theodorici Epistolae et Verba Mystica.* An appendix to the foregoing.

6. *Didymi de Spiritu Sancto Liber III.* This translation from the Greek was commenced at Rome in 382, at the request of Damasus, but not finished until 384, at Jerusalem. See Praef. and Ep. xxxvi. (Ed. Bened. vol. iv. p. i. App. p. 493.)

7. *Altercatio Luciferiani et Orthodoxi.* The followers of Lucifer of Cagliari [LUCIFER] maintained that the Arian bishops, when received into the church, after an acknowledgment of error, ought not to retain their rank, and that the baptism administered by them while they adhered to their heresy was null and void. Written at Antioch about A. D. 378. (Ed. Bened. vol. iv. p. ii. p. 289.)

8. *Adversus Helvidium Liber.* A controversial tract on the perpetual virginity of the mother of God, against a certain Helvidius, who held that Mary had borne children after the birth of our Saviour. Written at Rome about A. D. 382. (Ed. Bened. vol. iv. p. ii. p. 130.)

9. *Adversus Jovinianum Libri II.* Jovinianus was accused of having revived many of the heretical doctrines of the Gnostic Basilides, but his chief crime seems to have been an attempt to check superstitious observances, and to resist the encroaching spirit of monachism (Milman, *History of Christianity*, vol. iii. p. 332), which was now seeking to tyrannise over the whole church. Written about A. D. 393. (Ed. Bened. vol. iv. p. ii. p. 144. These editors have subjoined, p. 229, the epistle of Jerome, entitled *Apologeticus ad Pammachium pro Libris adversus Jovinianum.*)

10. *Contra Vigilantium Liber.* The alleged heresies of Vigilantius were of the same character with those of Jovinianus; in particular, he denied that the relics of martyrs ought to be regarded as objects of worship, or that vigils ought to be kept at their tombs. Written about A. D. 406. (Ed. Bened. vol. iv. p. ii. p. 280.)

11. *Contra Joannem Hierosolymitanum.* John, bishop of Jerusalem, was accused of having adopted some of the views of Origen. Written about A. D. 399. (Ed. Bened. vol. iv. p. ii. p. 336, where it is considered as an *Epistola ad Pammachium*, and numbered xxxviii. of the series.)

12. *Apologetici adversus Rufinum Libri III.* See RUFINUS. Written about A. D. 402. (Ed. Bened. vol. iv. p. ii. p. 349.)

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13. *Dialogi contra Pelagianos*, in three books. See PELAGIUS. Written about A. D. 415. (Ed. Bened. vol. iv. p. ii. p. 483.)

14. *De Viris Illustribus* s. *De Scriptoribus Ecclesiasticis* (see *Epist.* cxii.), a series of 135 short sketches of the lives and writings of the most distinguished advocates of Christianity, beginning with the apostles Peter and James, the brother (or cousin) of our Lord, and ending with Hieronymus himself, who gives a few particulars with regard to his own life, and subjoins a catalogue of the works which he had published at the date when this tract was concluded, in the fourteenth year, namely, of Theodosius, or A. D. 392. The importance of these biographies, as materials towards a history of the church, has always been acknowledged, and can scarcely be overrated, since they form the only source of accurate information with regard to many persons and many books connected with the early history of Christianity. A Greek version was printed for the first time by Erasmus, professing to be taken from an ancient MS., and to have been executed by a certain Sophronius, who is commonly supposed to be the same with the individual of that name mentioned in the *De Viris Illustribus* (c. 134), but certain barbarisms in style, and errors in translation, have induced many critics to assign a much later date to the piece, and have even led some, among whom is Vossius, to imagine that Erasmus was either imposed upon himself or wilfully sought to palm a forgery upon the literary world. (Fabric. *Bibl. Graec.* lib. v. c. 16.)

The original of Hieronymus is to be found in vol. iv. p. ii. p. 98, of the Benedictine edition, while both the original and the translation are given by Vallarsi. It was published separately, along with the catalogues of Gennadius, Isidorus, &c. Colon. 8vo. 1500, Antw. fol. 1639, and with the commentaries of Miraeus and others, Helmst. 4to. 1700.

Vol. III.

15. *De Nominibus Hebraicis.* An explanation of all the Hebrew proper names which occur in the Scriptures, those in each book being considered separately, in alphabetical order. Many of the derivations are very forced, not a few evidently false, and several words which are purely Greek or purely Latin, are explained by reference to Semitic roots.

Philo Judaeus had previously executed a work of the same description for the Old Testament, and Origen for the New, and these formed the basis of the present undertaking; but how much is original and how much borrowed from these or other similar compilations we cannot determine accurately. (Vid. Praef.) Written about 388 or 390, while he was still an admirer of Origen, who is pronounced in the preface to be second to the Apostles only. (Ed. Bened. vol. ii. p. 1.)

16. *De Situ et Nominibus locorum Hebraicorum.* Eusebius was the author of a work upon the geography of Palestine, in which he first gave an account of Judaea and of the localities of the twelve tribes, together with a description of Jerusalem and of the temple; and to this was appended a dictionary of the names of cities, villages, mountains, rivers, and other places mentioned in the Bible. Of the last portion, entitled *Περὶ τῶν τοπικῶν ὀνομάτων τῶν ἐν τῇ θείᾳ γραφῇ*, which is still extant in the original Greek, we are here presented with a translation, in which, however, we find many omissions, additions, and alterations. The names found in each book are placed separately, in alphabetical order. Written about 388. (Ed. Bened. vol. ii. p. 382.)

In the present state of our knowledge, neither of the above productions can be regarded as of much importance or authority; but in so far as purity of text is concerned, they appear under a much more accurate form in the edition of Vallarsi than any of the earlier impressions, especially the latter, which was carefully compared with a very ancient and excellent MS. of Eusebius in the Vatican, not before collated.

We now come to the largest and most important section of the works of Hieronymus, to which the two preceding tracts may be considered as introductory, viz.—

III. Commentarii Biblici, or annotations, critical and exegetical, on the Scriptures.

1. *Quaestionum Hebraicarum in Genesim Liber.* Dissertations upon difficult passages in Genesis, in which the Latin version as it then existed is compared with the Greek of the Septuagint and with the original Hebrew. Jerome speaks of these investigations with great complacency in the preface to his glossary of Hebrew proper names. "Libros enim Hebraicarum Quaestionum nunc in manibus habeo, opus novum, et tam Graecis quam Latinis usque ad id locorum inauditum," and had resolved (see Praef. *in Heb. Quaest.*) to examine in like manner all the other books of the Old Testament,

a plan which, however, he never executed, and which, in fact, was in a great measure superseded by his more elaborate commentaries, and by his translation of the whole Bible. Written about 388. (Ed. Bened. vol. ii. p. 505.)

2. *Commentarii in Ecclesiasten*, frequently referred to in his Apology against Rufinus. Written at Bethlehem about A. D. 388. (Ed. Bened. vol. ii. p. 715.)

3. *In Canticum Canticorum Tractatus II.* From the Greek of Origen, who is strongly praised in the preface addressed to Pope Damasus. Translated at Rome in A. D. 383. (Ed. Bened. vol. ii. p. 807; comp. vol. v. p. 603.)

Vol. IV.

4. *Commentarii in Iesaiam*, in eighteen books. The most full and highly finished of all the labours of Jerome in this department. It was commenced apparently as early as A. D. 397, and not completed before A. D. 411. Tillemont considers that there is an allusion to the death of Stilicho in the preface to the eleventh book. (Ed. Bened. vol. iii. p. i.)

5. *Homiliae novem in Visiones Iesaiae ex Graeco Origenis.* Rejected by Vallarsi in his first edition as spurious, but admitted into the second, upon evidence derived from the Apology of Rufinus. (See Vallarsi, vol. iv. p. ii. p. 1098.) This must not be confounded with a short tract which Jerome wrote upon the visions of Isaiah (*Comment. in Ies.* c. vi.), when he was studying at Constantinople in 381, under Gregory of Nazianzus, and in which he seems to have called in question the views of Origen with regard to the Seraphim. (*Ep.* xviii. *ad Damasum.*)

6. *Commentarii in Jeremiam*, in six books, extending to the first thirty-two chapters of the prophet, one or two books being wanting to complete the exposition which was commenced late in life, probably about A. D. 415, frequently interrupted, and not brought down to the point where it concludes until the year of the author's death. (Ed. Bened. vol. iii. p. 526.)

Vol. V.

7. *Commentarii in Ezechielem*, in fourteen books, written at intervals during the years A. D. 411—414, the task having been begun immediately after the commentaries upon Isaiah, but repeatedly broken off. See Prolegg. and Ep. 126 ad Marcellin. et Anapsych. (Ed. Bened. vol. iii. p. 698.)

8. *Commentarius in Danielem* in one book. Written A. D. 407, after the completion of the notes on the minor prophets, and before the death of Stilicho. See praef. (Ed. Bened. vol. iii. p. 1072.)

9. *Homiliae Origenis XXVIII. in Jeremiam et Ezechielem*, forming a single work, and not two, as Erasmus and Huetius supposed. Translated at Constantinople after the completion of the Eusebian Chronicle (A. D. 380), and before the letter to Pope Damasus on the Seraphim (Ep. xviii.), written in 381.

Vol. VI.

10. *Commentarii in XII. Prophetas minores*, drawn up at intervals between A. D. 392 and 406. Nahum, Micah, Zephaniah, Haggai, and Habakkuk were printed in 392, Jonah in 397, Obadiah probably in 403, the remainder in 406. (Ed. Bened. vol. iii. p. 1234—1806.)

Vol. VII.

11. *Commentarii in Matthaeum*, in four books. They belong to the year 398. (Ed. Bened. vol. iv. pt. i. p. 1.)

12. *Homiliae XXXIX. in Lucam ex Origene.* A translation, executed about A. D. 389.

13. *Commentarii in Pauli Epistolas.* Those namely to the Galatians, to the Ephesians, to Titus, and to Philemon. Written about A. D. 387. (Ed. Bened. vol. iv. pt. i. p. 222—242.)

Vol. VIII.

Chronica Eusebii. The Chronicle of Eusebius, translated from the Greek, enlarged chiefly in the department of Roman history, and brought down to A. D. 378, that is, to the sixth consulship of Valens, the events of fifty-three years being thus added to the original. [Eusebius.]

Vols. IX. X., and Vol. I., ed. Bened.

Bibliotheca Divina. The most important contribution by Jerome to the cause of religion was his Latin version of the Old and New Testament. A Latin translation, or perhaps several Latin translations, existed in the second century, as we learn from the quotations of Tertullian, but in the course of two hundred years the text had fallen into lamentable confusion. A multitude of passages had been unscrupulously omitted or interpolated or altered by successive transcribers, to suit their own fancy or for the sake of supporting or of overturning particular doctrines, so that scarcely two copies could be found exactly alike, and in many cases the discrepancies were of a most serious character. Such a state of things had reasonably excited the greatest alarm among all sincere believers, when Jerome, who was admirably qualified for the task, undertook, at the earnest solicitation of his friend and patron, Pope Damasus, to remedy the evil.

He commenced his labours with the four Evangelists, comparing carefully the existing Latin translations with each other and with the original Greek, his object being to retain the existing expressions as far as possible, and to introduce new phraseology in those places only where the true sense had entirely disappeared. Prefixed is an introduction explaining the principle by which he had been guided, and ten synoptical tables, exhibiting a complete analysis and harmony of the whole. The remaining books of the New Testament were published subsequently upon the same plan, but from the absence of any introduction it has been doubted by some critics whether the translation of these was really executed by Jerome. His own words, however, elsewhere, are so explicit as to leave no rational ground for hesitation upon this point. (See the catalogue given by himself of his own works *de Viris Ill.* c. 135, *Epist.* lxxi., and Vallarsi, Praef. vol. x. p. xx.)

The Latin version of the Old Testament, as it existed at that epoch, had not been derived directly from the Hebrew, but from the Septuagint, and at first Jerome did not contemplate any thing more than a simple revision and correction of this version by comparing it with the Greek. Accordingly, he began with the book of Psalms, which he improved from an ordinary copy of the LXX, but here his work ended for the time. But when residing at Bethlehem in 390—391, he became acquainted with the Hexapla of Origen, in which the Greek text had been carefully corrected from the original Hebrew, and with this in his hands he revised the whole of the Old Testament. But of this improved translation no portion has descended to us except the Psalms and Job, together with the Prologues to the Verba Dierum or Chronicles, Proverbs, Ecclesiastes, and Solomon's Song. Indeed, the above-named were the only books ever published, the MS. of the remainder having been lost by the carelessness or abstracted by the treachery of some one who had gained possession of them. (See *Epist.* cxxxiv. "Pleraque enim prioris laboris fraude cujusdam amisimus.")

Nothing daunted by this misfortune, Jerome resolved to recommence his toil upon a different and far more satisfactory basis. Instead of translating a translation, he determined to have recourse at once to the original, and accordingly, after long and patient exertion, he finished in A. D. 405 an entirely new translation made directly from the Hebrew. This is in substance the Latin translation of the Old Testament now in circulation, but it was not received into general use until formally sanctioned by Pope Gregory the Great, for a strong prejudice prevailed in favour of every thing connected with the ancient Septuagint, which at that period was universally believed to have been the result of a miracle.

Jerome did not translate any part of the Apocrypha, with the exception of Tobit and Judith, which he rendered, at the request of Chromatius and Heliodorus, from the Chaldaean, not literally, as he himself informs us, but in such a manner as to convey the general sense. Indeed, his knowledge of Chaldaean could not have been very profound, since all he knew was obtained in the course of a single day from the instructions of one versed in that tongue. (See Pref. to Tobit.)

The history of the Vulgate, therefore, as it now exists, is briefly this:—

1. The Old Testament is a translation made directly from the original Hebrew by Jerome. 2. The New Testament is a translation formed out of the old translations carefully compared and corrected from the original Greek of Jerome. 3. The Apocrypha consists of old translations with the exception of Tobit and Judith freely translated from the original Chaldaean by Jerome.

In addition to the contents of the Vulgate, we find in the works of Jerome two translations of the Psalms, and a translation of Job, the origin of which we have already explained. The first translation of the Psalms was adopted soon after its appearance by the Church in Rome, and hence is called *Psalterium Romanum;* the second by the Church in Gaul, and hence is called *Psalterium Gallicanum*, and these are still commonly employed, not having been superseded by the translation in the Vulgate, since the introduction of the latter would have involved a complete change of the sacred music established by long use.

In conclusion, we may remark that the Vulgate in its present form is by no means the same as when it issued from the hands of its great editor. Numerous alterations and corruptions crept in during the middle ages, which have rendered the text uncertain. A striking proof of this fact has been adduced by bishop Marsh, who states that two editions published within two years of each other, in 1590 and 1592, both printed at Rome, both under papal authority, and both formally pro-

nounced authentic, differ materially from each other in sense as well as in words.

The Old Testament, or the *Canon Hebraicae Veritatis*, was anciently divided into three orders, *Primus Ordo, Legis*, comprehending the Pentateuch; *Secundus Ordo, Prophetarum*, Joshua, Judges, Samuel, I. and II., Kings, I. and II., Isaiah, Jeremiah, Ezekiel, and the Twelve Minor Prophets; *Tertius Ordo, Hagiographorum*, Job, Psalms, Proverbs, Ecclesiastes, Solomon's Song, Daniel, Verba Dierum, or Chronicles I. and II., Ezra, and Esther; to which are sometimes added a fourth ordo, including the books of the Apocrypha. In like manner the New Testament was divided into the *Ordo Evangelicus*, containing Matthew, Mark, Luke, and John; and *Ordo Apostolicus*, containing the remainder, from the Acts to the Apocalypse.

Vol. XI.

The lost works of Jerome are divided by Vallarsi into two classes: I. Those which unquestionably existed at one period; II. Those of which the existence at any time is very doubtful. To the first class belong,—

1. *Interpretatio vetus SS. V. T. ex Graeco τῶν LXX. emendata*, of which we have already spoken in our account of the history of the Vulgate. 2. *Evangelium juxta Hebraeos*, written in the Chaldaean dialect, but in Hebrew characters. Jerome obtained a copy of this from some Nazareans living at Beroea in Syria, probably at the time when he himself was in the wastes of Chalcis, and translated it into Greek and Latin. Some suppose that this was the Gospel according to St. Matthew in its original form, but this does not seem to have been the opinion of Jerome himself (*Comment. in Matth.* xii. 13, *de Viris Ill.* 2, 3). 3. *Specimen Commentarii in Abdiam*, composed in early youth while dwelling in solitude in the Syrian desert, and revised after a lapse of thirty years. 4. *Commentarii in Psalmos*, not to be confounded with the confessedly spurious *Breviarium in Psalmos*. The extent of this work, whether it comprehended the whole of the Psalms, or was confined to a few only, is absolutely unknown. Tillemont has conjectured that it consisted of extracts from homilies of Origen on the entire Psalter. 5. *Commentarioli in Psalmos*, frequently referred to under this title in the first book against Rufinus. 6. *Versio Latina Libri Origeniani* Περὶ Ἀρχῶν. A few fragments are to be found in Ep. 124, *ad Avitum*. (See Ed. Bened. vol. v. p. 255.) 7. *Versio Libri Theophili Episcopi Alexandrini in S. Joannem Chrysostomum*. A very few fragments remain. 8. *Epistolae*. We find allusions to many letters which have altogether disappeared. A catalogue of them, with all the information attainable, will be found in Vallarsi.

To the second class belong,—

1. *Quaestiones Hebraicae in Vetus Testamentum*, different from those upon Genesis. Jerome certainly intended to compose such a work, and even refers to it several times, especially in his geographical work on Palestine, but there seems good reason to believe that it was never finished. 2. *Commentarii breviores in XII. Prophetas ὑπομνήματα dicti*. Different from those now existing. The belief that such a work existed is founded upon a passage in Epist. 49, addressed to Pammachius. 3. *Libri XIV. in Jeremiam*, in which he is supposed to have completed his unfinished commentary upon Jeremiah. (See Cassiodor. *Instit.* c. 3.) 4. *Alexandri Aphrodisei Commentarii Latine conversi*. (See *Ep.* 50, *ad Domnionem.*) 5. *Liber ad Abundantium* (or, *Antium*). No allusion is to be found to this piece in any ancient author except Cassiodorus (*Instit.* c. 2). 6. *De Similitudine Carnei Peccati contra Manichaeos*. Designated as a short and very elegant work of Hieronymus by Agobardus (*adv. Fel.* c. 39.) For full information with regard to these consult the dissertations of Vallarsi.

Having given a full list of the genuine and lost works of Jerome, it is unnecessary to add a catalogue of those which have from time to time been erroneously ascribed to his pen, and which found their way into the earlier editions. Many of these are collected in the fifth volume of the Benedictine edition, while Vallarsi has placed some as appendices among the genuine works, and thrown the rest together into the second and third parts of his eleventh volume.

Jerome was pronounced by the voice of antiquity the most learned and eloquent among the Latin fathers, and this judgment has been confirmed by the most eminent scholars of modern times. His profound knowledge of the Latin, Greek, and Hebrew languages; his familiarity with ancient history and philosophy, his personal acquaintance with the manners and scenery of the East, enabled him to illustrate with great force and truth many of the darkest passages in Scripture. But notwithstanding all these advantages, his commentaries must be employed with the greatest caution. The impetuosity of his temperament induced him eagerly to seize upon any striking idea suggested by his own fancy or by the works or conversation of his contemporaries, and to pour forth with incautious haste a mass of imposing but crude conceptions. Hence we can detect many glaring inconsistencies, many palpable contradictions, many grievous errors. The dreamy reveries of Origen are mixed up with the fantastic fables of Jewish tradition, and the plainest texts obscured by a cloudy veil of allegory and mysticism. Nor, while we admire his uncompromising boldness and energy in advocating a good cause, can we cease to regret the total absence of gentleness, meekness, and Christian charity, which characterises all his controversial encounters. However resolute he may have been in struggling against the lusts of the flesh, he never seems to have considered it a duty to curb the fiery promptings of a violent temper. He appears to have regarded his opponents with all the acrimony of envenomed personal hostility, and gives vent to his fury in the bitterest invective. Nor were these denunciations by any means in proportion to the real importance of the question in debate; it was chiefly when any of his own favourite tenets were impugned, or when his own individual influence was threatened, that his wrath became ungovernable. Perhaps the most intemperate of all his polemical discourses is the attack upon Vigilantius, who had not attempted to assail any of the vital principles of the faith, or to advocate any dangerous heresy, but who had sought to check the rapid progress of corruption.

The phraseology of Jerome is exceedingly pure, bearing ample testimony to the diligence with which he must have studied the choicest models. No one can read the Vulgate without being struck by the contrast which it presents in the classic simplicity of its language to the degenerate affecta-

tion of Appuleius, and the barbarous obscurity of Ammianus, to say nothing of the ecclesiastical writers. But the diction in which he embodied his own compositions, where he was called upon to supply the thoughts as well as the words, although so much vaunted by Erasmus, and in reality always forcible and impressive, is by no means worthy of high praise.

A most minute account of the editions of Hieronymus is given by Schönemann. (*Bibliotheca Patrum Latinorum*, vol. i. c. 4. § 3.) It will be sufficient here to remark, that as early as 1467 a folio volume, containing some of his epistles and opuscula, was printed at Rome by Ulric Han, constituting one of the earliest specimens of the typographical art. Two folio volumes were printed at Rome in 1468, by Sweynheim and Pannartz, "S. Hieronymi Tractatus et Epistolae," edited by Andrew bishop of Aleria, which were reprinted in 1470; in the same year "Beati Ieronimi Epistolae," 2 vols. fol. issued from the press of Schoffer, at Mayence; and from that time forward innumerable impressions of various works poured forth from all parts of Italy, Germany, and Gaul.

The first critical edition of the collected works was that superintended by Erasmus, Bas. 9 vols. fol. 1516; reprinted in 1526 and 1537, the last being the best; and also at Lyons, in 8 vols. fol. 1530. Next comes that of Marianus Victorinus, Rom. 9 vols. fol. 1566; reprinted at Paris in 1578, in 1608, 4 vols. and in 1643, 9 vols. An edition containing the notes of Erasmus and Victorinus appeared at Francfort and Leipsic, 12 vols. fol. 1684, succeeded by the famous Benedictine edition, Par. 5 vols. fol. 1693—1706, carried as far as the end of the first volume by Pouget, and continued after his death by Martianay, which is, however, superseded by the last and best of all, that of Vallarsi, Veron. 11 vols. fol. 1734—1742; reprinted, with some improvements, Venet. 11 vols. 4to. 1766. [W. R.]

HIERO'PHILUS (Ἱερόφιλος), a name which has been supposed by Marx (*De Herophili Vita*, &c. pp. 7, 13) and others to be a corruption of *Herophilus*, but probably without sufficient reason.

1. A physician at Athens, whose lectures were attended by Agnodice disguised in male attire. If the story is not wholly apocryphal (for it rests only on the authority of Hyginus, *Fab.* 274), Hierophilus may be conjectured to have lived in the fifth or sixth century B. C. Some of the reasons which render it unlikely that *Herophilus* is the true reading in this passage of Hyginus, are given in the article AGNODICE.

2. The author of a short Greek medical treatise, entitled Ἱεροφίλου Σοφίστου περὶ Τροφῶν Κύκλος· ποίᾳ δεῖ χρᾶσθαι ἑκάστῳ μηνὶ, καὶ ὁποίοις ἀπέχεσθαι, *Hierophili Sophistae de Alimentis Circulus; quibusnam uti, et a quibusnam abstinere oporteat.* This was for some time, while still in MS., supposed to be the work of Herophilus, but as soon as it was examined and published, it plainly appeared to belong to some late writer of the eleventh or twelfth century after Christ. It contains dietetical directions for every month in the year, and is full of words unknown to the older Greek writers. It was first published by Boissonade in the eleventh volume of the *Notices et Extraits des Manuscrits de la Biblioth. du Roi* (Paris, 1827), p. 178, &c.; and is inserted in the first volume of Ideler's *Physici et Medici Graeci Minores*, Berol. 1841. 8vo. [W. A. G.]

HIERO'THEUS (Ἱερόθεος), the author of a Greek poem, consisting of 233 barbarous Iambic lines on alchemy, entitled Περὶ τῆς Θείας καὶ Ἱερᾶς Τέχνης, *De Divina et Sacra Arte* (sc. *Chrysopoeia*). He appears to have been a Christian, but nothing more is known of him; and, with respect to his date, it can only be said that the poem is evidently the work of a comparatively recent writer. It was published for the first time in the second volume of Ideler's *Physici et Medici Graeci Minores*, Berol. 1842, 8vo. [W. A. G.]

HIERO'THEUS (Ἱερόθεος), a Byzantine monk, who lived probably in the beginning of the fifteenth century, wrote a work entitled Διάγραμμα, a strange sort of dissertation, in which he endeavours to explain the nature of God by means of geometrical figures. There are several other Byzantine writers of that name, but they are of no importance. (Fabric. *Bibl. Graec.* vol. xi. pp. 636, 637.) [W. P.]

HILAEIRA (Ἱλαείρα), one of the fair daughters of Leucippus of Mycenae, was carried off with her sisters by the Dioscuri. (Apollod. iii. 10. § 3; comp. Ov. *Fast.* v. 700; Hygin. *Fab.* 80; Tzetz. *ad Lycoph.* 511.) The name occurs also as a surname of Selene. (Hesych. *s. v.*) [L. S.]

HILARIA'NUS, MECI'LIUS or MECHI'LIUS or MECILIA'NUS. The Codex Theodosianus contains frequent notice of this magistrate, who appears to have been Corrector Lucaniae et Bruttiorum under Constantine the Great, A. D. 316 (12. tit. 1. s. 3), proconsul of Africa in the same reign, A. D. 324 (12. tit. 1. s. 9), consul with Pacatianus, A. D. 332, and praefectus praetorio, or, as Gothofredus thinks, praefectus urbi, sc. Romae, under the sons of Constantine, A. D. 339 (6. tit. 4. s. 3, 4, 7). An Hilarian appears, but without any note of his office, in a law of A. D. 341. This is probably Mecilius Hilarian; but the Hilarianus or Hilarius (if indeed he be one person) who appears in the laws of the time of Gratian and Valentinian II., and of Honorius, as praefectus urbi, A. D. 383, and as praefectus praetorio, A. D. 396, must have been a different person. Perhaps the last is the Hilarius mentioned by Symmachus. (Symmachus, *Epist.* lib. ii. 80, iii. 38, 42, ed. Paris, 1604; Gothofred. *Prosop. Cod. Theodos.*) [J. C. M.]

HILA'RIO, or HILARIA'NUS, Q. JU'LIUS, an ecclesiastical writer belonging to the close of the fourth century, of whose history we know nothing since his works convey no information upon the subject, and he is not mentioned by any ancient authority whatever. Two works bear his name.

1. *Expositum de Die Paschae et Mensis*, on the determination of Easter, finished, as we are told in the concluding paragraph, on the fifth of March, A. D. 397. It was first published from a MS. in the Royal Library at Turin, by C. M. Pfaff, and attached to the edition of the Divine Institutions of Lactantius, printed at Paris in 1712. It will be found under its most correct form in the *Bibliotheca Patrum* of Galland, vol. viii. Append. ii. p. 745, Venet. fol. 1772.

2. *De Mundi Duratione*, or, according to a Vienna MS., *De Cursu Temporum*, composed, as we learn from the commencement, after the piece noticed above. It was first published by Pithou in the appendix to the *Bibliotheca Patrum*, printed at Paris in 1579. It was inserted also in the subsequent edition of the same collection, in many similar compilations, and appears under its best

form in the *Bibliotheca Patrum* of Galland, vol. viii. p. 235.

With regard to the title of another work supposed to have been written by the same author, see Mansius, *ad Fabr. Bibl. M. et Inf. Lat.* vol. iii. p. 251. [W. R.]

HILA'RIUS, a native of Bithynia, who in the reign of Valens (A. D. 364—379) migrated to Athens, and distinguished himself as a painter, as well as by his general proficiency in art and philosophy. While residing near Corinth in A. D. 379, Hilarius, with his whole family, perished in an invasion of the Goths. (Eunap. *Vit. Soph.* p. 67, ed. Boissonade; comp. id. *Excerpt. Legat.* p. 20.) [W. B. D.]

HILA'RIUS (Ἱλάριος), a Phrygian, an interpreter of oracles, implicated in the proceedings of Theodorus, who attempted to discover by magic who should succeed the emperor Valens. He was executed in the course of the judicial proceedings which followed. (Amm. Marc. xxix. 1; Zosim. iv. 15; Tillemont, *Hist. des Emp.* vol. v.) [J. C. M.]

HILA'RIUS. Among the correspondence of Augustin we find two letters addressed to that prelate by a certain Hilarius, of whom we know nothing certain except that he was a layman, an intimate friend of Prosper Aquitanus, an ardent admirer of the bishop of Hippo, and probably the person to whom the latter addressed his treatise, *De Praedestinatione Sanctorum et de Dono Perseverantiae.* The first of these letters, which is short, is entitled *De Pelagianis*, was written at Syracuse in A. D. 413 or 414, and is numbered clvi. in the collected epistles of Augustin, according to the Benedictine arrangement. The second letter is considerably longer, is entitled *De Semipelagianis*, was despatched from the south of France, along with one by Prosper upon the same subject, in 428 or 429, and is numbered ccxxvi. It was published at Cologne in 1503, along with the treatise of Honorius Augustodunensis, *De libero Arbitrio*, and is included in the Paris edition (1711) of the works of Prosper, p. 7. A third letter was written by this same personage upon the same topics, which is now lost; and some critics have, upon no sufficient grounds, ascribed to him a work, *De Vocatione Gentium.* [W. R.]

HILA'RIUS, surnamed ARELATENSIS, was born at the commencement of the fifth century, in Gallia Belgica, of a noble family, and distinguished himself in boyhood by the zeal and success with which he followed out the various branches of a liberal education. At an early age he became the disciple of Honoratus, first abbot of Lerins, by whom he was persuaded to abandon the world, and to devote himself to a monastic life. To this he attached himself so warmly, that when the bishopric of Arles became vacant in A. D. 429, by the death of his preceptor, he was with the utmost difficulty induced to yield to the wishes of the clergy and people, and to accept the episcopal chair. The circumstance that a monk of twenty-nine should have been chosen unanimously to fill such an important station is in itself a strong proof of the reputation which he must have enjoyed as a man of learning, eloquence, and piety. His name, however, has acquired importance in ecclesiastical history chiefly from the controversy in which he became involved with Pope Leo the Great. A certain Chelidonius, bishop either of Vesoul or Besançon, had been deposed, in consequence of certain irregularities, by a council at which Hilarius presided, assisted by Eucherius of Lyons and Germanus of Auxerre. Chelidonius repaired to Rome for the purpose of lodging an appeal against this sentence, and thither he was followed by Hilarius, who expressed a wish to confer with the pontiff, but refused to acknowledge his jurisdiction in the case. Leo, incensed by what he considered as a direct attack upon his supremacy, forthwith reinstated Chelidonius, while Hilarius, entertaining apprehensions for his own personal freedom, was fain to quit the city by stealth, and make his way back to his diocese, on foot, crossing the Alps at the most inclement season of the year. He subsequently endeavoured, but in vain, to negotiate a reconciliation with Leo, who refused to listen to any terms short of absolute submission, and eventually succeeded in depriving him of all the privileges which he enjoyed as metropolitan of Gaul. This proceeding was confirmed by the celebrated rescript of Valentinian III., issued in 445, in which, among other matters, it was ordained, "Ut Episcopis Gallicanis omnibusque pro lege esset, quidquid apostolicae sedis auctoritas sanxisset: ita ut quisquis Episcoporum ad judicium Romani antistitis evocatus venire neglexisset per moderatorem ejusdem provinciae adesse cogeretur," a decree which, while it unequivocally established the authority of the bishop of Rome over the church beyond the Alps, at the same time, when taken in connection with the circumstances by which it was called forth, seems to prove that up to this period such authority had never been fully and formally recognised. The merits of this dispute have, as might be expected, become a party question among ecclesiastical historians, who characterise the conduct of the chief personages concerned in the most opposite terms, according to the views which they entertain with regard to the rights of the papal chair. Hilarius died in 449, about five years after the deposition of Chelidonius.

The only works of this Hilarius now extant whose authenticity is unquestionable are—

1. *Vita Sancti Honorati Arelatensis Episcopi*, a sort of funeral panegyric upon his predecessor, which has been much admired, on account of the graceful and winning character of the style. It was first published at Paris by Genebrardus, in 1578, and a few years afterwards, from MSS. preserved at Lerins, by Vincentius Barralis, in his *Chronologia sanct. insul. Lerin.* Lugd. 4to. 1613; the text of the former edition was followed by Surius ad xvi. Jan., and of the latter by the Bollandists, vol. ii. p. 11. It is also given in the *Bibl. Patr. Max.* Lugd. 1677, vol. viii. p. 1228, in the *Opera Leonis I.*, edited by Quesnell, Paris, 4to. 1675, and in the *Opera Vincentii Lirinensis et Hilarii Arelatensis*, by J. Salinas, Rom. 8vo. 1731.

2. *Epistola ad Eucherium Episcopum Lugdunensem*, first published in the *Chronologia Lirinensis* of Barralis, and subsequently in the *Bibl. Max. Patr.* Lugd. vol. viii., in Quesnell and in Salinas. See above.

The author of his life, which we notice below, mentions also *Homiliae in totius anni Festivitates; Symboli Expositio;* a great number of *Epistolae*, and likewise *Versus*, but all of these are lost, unless we agree with those who upon very slender evidence assign to this Hilarius three poems in dactylic hexameters, of which two are ascribed in

different MSS. to different authors, and the third uniformly to Hilarius Pictaviensis. These are, 1. *Poema de septem fratribus Maccabaeis ab Antiocho Epiphane interfectis*, published under the name of Victorinus Afer, by Sicard, in his *Antidot. cont. omn. Haeres.* 1528, inserted in most of the large collections of fathers, and in the *Sylloge Poetarum Christianorum*, Lugd. 1605. 2. *Carmen de Dei Providentia*, frequently printed along with the works of Prosper Aquitanus. 3. *Carmen in Genesim ad Leonem Papam*, first printed by Miraeus in his edition of Hilarius Pictaviensis, Paris, fol. 1544; published separately by Morellus, Paris, 4to. 1559; with a commentary by Weitzius, Franc. 8vo. 1625; and included in all the larger collections of the fathers.

There is also a *Narratio de Miraculo*, performed by a certain martyr named *Genesius*, which is given to Hilarius in some MSS., but generally rejected as spurious. It will be found in Surius and the Bollandists under 25th August. We have already alluded to an ancient *Vita Hilarii*, which is commonly believed to be the production of Honoratus, bishop of Marseilles (about A. D. 460), but which in the Arles MS. is assigned to Reverentius, or Ravennius, the successor of Hilarius. It is contained in the *Chronologia Lirinensis*, and in Surius under V. Mai. [W. R.]

HILA'RIUS, surnamed DIACONUS, a native of Sardinia, a deacon of the church at Rome in the middle of the fourth century, and hence designated *Hilarius Diaconus*, to distinguish him from others of the same name, was deputed by Pope Liberius, along with Lucifer of Cagliari, Eusebius of Vercelli, and Pancratius, to plead the cause of the orthodox faith before Constantius at the council of Milan. Upon this occasion he defended the principles of Athanasius with so much offensive boldness, that he was scourged by order of the emperor, and condemned to banishment, along with his companions. Of his subsequent history we know little, except that he adopted the violent opinions of Lucifer to their full extent, maintaining that not only Arians, but all who had held any intercourse with them, as well as heretics of every description, must, even after an acknowledgment of error, be re-baptized before they could be admitted into the communion of the Catholic church, and from this doctrine he was sarcastically styled by Jerome a second Deucalion.

Two treatises are sometimes ascribed to this Hilarius, both of very doubtful authenticity. One of these, *Commentarius in Epistolas Pauli*, has frequently been published along with the writings of Ambrosius; the other, *Quaestiones Veteris et Novi Testamenti*, among the works of Augustin. [W.R.]

HILA'RIUS, surnamed PICTAVIENSIS, the most strenuous champion of the pure faith among the Latin fathers of the fourth century, the *Malleus Arianorum*, as he has been designated by his admirers, was born at Poitiers, of a good family, although the name of his parents is unknown, and carefully instructed in all the branches of a liberal education. Having been induced, after he had attained to manhood, to study the Scriptures, he became convinced of the truth of Christianity, made an open profession of his belief, was baptized along with his wife and his daughter Abra, and resolved to devote himself to the service of religion. Of the early portion of his career in this new vocation we know nothing, but his character as a man of learning and piety must have been held in high esteem, for about the year A. D. 350, although still married, he was elected bishop of his native city. From that time forward the great object of his existence was to check the progress of Arianism, which had spread all over the East, and was making rapid strides in Gaul. At his instigation the Catholic prelates excommunicated Saturninus, bishop of Arles, a zealous partizan of the heretics, together with his two chief supporters, Ursacius and Valens. But at the council of Beziers, convoked in 356 by Constantius, ostensibly for the purpose of calming these dissensions, a triumph was achieved by the adversaries of Hilarius, who by a rescript from the emperor was banished, along with Rhodanus, bishop of Toulouse, to Phrygia, which, as well as the rest of Asia Minor, was strongly opposed to Trinitarian doctrines. From this remote region he continued to govern his diocese, to which no successor had been appointed, and drew up his work *De Synodis*, that he might make known throughout Gaul, Germany, and Britain, the precise nature of the opinions prevalent in the East. In 359 a general meeting of bishops was summoned to be held at Seleuceia, in Isauria; and Hilarius, having repaired thither uninvited, boldly undertook, although almost unsupported, to maintain the consubstantiality of the Word, against the Anomeans and other kindred sectaries, who formed a large majority of the assembly. From thence he betook himself to Constantinople, at that time the very focus of Arianism, where his indefatigable importunity proved so troublesome to the court, and his influence with the more moderate among the Oriental ecclesiastics so alarming to the dominant faction, that he was ordered forthwith to return to his bishopric, where he was received in triumph, about the period of Julian's accession (361), and at this time probably published his famous invective against the late prince. For some years he found full occupation in reclaiming such of the clergy as had subscribed the confession of faith sanctioned by the council of Ariminum, and in ejecting from the church his old enemy Saturninus, along with those who refused to acknowledge their errors. In the reign of Valentinian (364), however, not satisfied with regulating the spiritual concerns of his own country, he determined to purify Italy also, and formally impeached Auxentius, bishop of Milan, who stood high in imperial favour, although suspected of being in his heart hostile to the cause of orthodoxy. The emperor forthwith cited the accuser and the accused to appear before him, and to hold a conference upon the disputed points of faith in the presence of the high officers of state. Auxentius unexpectedly, and perhaps unwillingly, gave unexceptionable answers to all the questions proposed; upon which Hilarius, having indignantly denounced him as a hypocrite, was expelled from Milan as a disturber of the tranquillity of the church, and, retiring to his episcopal see, died in peace four years afterwards, on the 13th of January, A. D. 368.

The extant works of this prelate, arranged in chronological order, are the following:—

1. *Ad Constantium Augustum Liber primus*, written it is believed in A. D. 355. It is a petition in which he implores the emperor to put an end to the persecutions by which the Arians sought to crush their opponents, produces several examples of their cruelty, and urges with great force, in respectful language, the right of the Catholics to enjoy toleration.

2. *Commentarius* (s. *Tractatus*) *in Evangelium Matthaei*, written before his exile, in A. D. 356, and divided into twenty-three *canones* or sections. The preface, which is quoted by Cassianus (*De Incarn.* vii. 24), is wanting. This is the most ancient of the extant expositions of the first evangelist by any of the Latin fathers, and is repeatedly quoted by Jerome and Augustin. From the resemblance which it bears in tone and spirit to the exegetical writings of Origen, it may very probably have been derived from some of his works.

3. *De Synodis* s. *De Fide Orientalium* s. *De Synodis Graeciae*, or more fully, *De Synodis Fidei Catholicae contra Arianos et praevaricatores Arianis acquiescentes*, or simply, *Epistola*, being in reality a letter, written in A. D. 358, while in exile, addressed to his episcopal brethren in Gaul, Germany, Holland, and Britain, explaining the real views of the Oriental prelates on the Trinitarian controversy, and pointing out that many of them, although differing in words, agreed in substance with the orthodox churches of the West. In the Benedictine edition, we find added for the first time a defence of this piece, in reply to objections which had been urged against it by a certain Lucifer, probably him of Cagliari.

4. *De Trinitate Libri XII.* s. *Contra Arianos* s. *De Fide*, besides a number of other titles, differing slightly from each other. This, the most important and elaborate of the productions of Hilarius, was composed, or at least finished, in A. D. 360. It contains a complete exposition of the doctrine of Trinity, a comprehensive examination of the evidences upon which it rests, and a full refutation of all the grand arguments of the heretics, being the first great controversial work produced upon this subject in the Latin church. Jerome informs us that it was divided into twelve books, in order that the number might correspond with the twelve books of Quintilian, whose style the author proposed as his model. When Cassiodorus (*Institt. Div.* 16) speaks of *thirteen* books, he includes the tract *De Synodis*, mentioned above.

5. *Ad Constantium Augustum Liber secundus*, presented in person to the emperor about A. D. 360, in which the petitioner sets forth that he had been driven into banishment by the calumnies of his enemies, implores the sovereign to lend a favourable ear to his cause, and takes occasion to vindicate the truth of the principles which he maintained.

6. *Contra Constantium Augustum Liber.* Probably composed, and perhaps privately circulated, while the prince was still alive, but certainly not published until after his death,—a supposition by which we shall be able to reconcile the words of the piece itself (c. 2) with the positive assertion of Jerome (*de Viris Ill.* 100). Indeed, it is scarcely credible that any zealot, however bold, would have ventured openly to assail any absolute monarch, however mild, with such a mass of coarse abuse, differing, moreover, so remarkably from the subdued tone of his former addresses to the same personage, who is here pronounced to be Antichrist, a rebel against God, a tyrant whose sole object was to make a gift to the Devil of that world for which Christ had suffered. We are particularly struck with two points in this attack. Unmeasured abuse is poured forth against Constantius because he refrained from inflicting tortures and martyrdom upon his adversaries, seeking rather to win them over by the temptations of wealth and honours, and because he wished to confine the creed strictly to the words of Scripture, excluding apostolical tradition and the authority of the hierarchy. The extravagant violence of the first requires no comment; the second is remarkable, since it proves that some of the fundamental doctrines of the Romish Church, as opposed to the Protestant, had already been called in question. (See Milman's *History of Christianity*, book iii. c. 5.)

7. *Contra Arianos vel Auxentium Mediolanensem Liber unus*; otherwise, *Epistola ad Catholicos et Auxentium*, written in A. D. 365, to which is subjoined a letter addressed by Auxentius to the emperors Valentinianus and Valens. The subject of these will be sufficiently understood from the circumstances recorded in the life of Hilarius.

8. *Commentarii* (s. *Tractatus*, s. *Expositiones*) *in Psalmos*, composed towards the very close of his life. Not so much verbal annotations as general reflections upon the force and spirit of the different psalms, and upon the lessons which we ought to draw from them, mingled with many mystical and allegorical speculations, after the fashion of Origen. It is not improbable that these were originally short discourses or homilies, delivered from the pulpit, and afterwards digested and arranged. They may have extended to the whole book of Psalms, but the collection, as it now exists, embraces seventy-nine only.

9. *Fragmenta Hilarii*, first published in 1598 by Nicolaus Faber from the library of P. Pithou, containing passages from a lost work upon the synods of Seleuceia and Ariminum, and from other pieces connected with the history of the divisions by which the church was at that time distracted.

The following are of doubtful authenticity:—

1. *Epistola ad Abram Filiam suam*, dissuading her from becoming the bride of any one save Christ. 2. *Hymnus Matutinus*, addressed also to his daughter Abra.

Works now lost, but mentioned by Jerome, Augustin, or other ancient authorities:—1. *Libellus ad Sallustium Galliarum Praefectum contra Dioscurum medicum.* Probably an apology for Christianity. 2. *Commentarius* (s. *Tractatus*) *in Jobum*, freely translated from the Greek of Origen. 3. *Liber adversus Valentem et Ursatium*, portions of which are to be found in the *Fragmenta* noticed above. 4. *Hymnorum Liber.* 5. *Mysteriorum Liber.* 6. Many *Epistolae.* 7. He was said to have been the author of a *Commentarius in Cantica Canticorum*, but Jerome was unable to discover it, and equally dubious is the *Expositio Epistolae ad Timotheum*, quoted in the Acts of the Council of Seville.

The *Carmen in Genesim*; *Libri de Patris et Filii Unitate*; *Liber de Essentia Patris et Filii*; *Confessio de Trinitate*; *Epistola*, s. *Libellus et Sermo de Dedicatione Ecclesiae*, are all erroneously ascribed to this father.

Hilarius was gifted with a powerful intellect, and displayed undaunted courage and perseverance in upholding the faith; but his zeal bordered so closely upon fanaticism, that he must frequently have injured the cause which he advocated with unseemly violence. He can scarcely be esteemed a man of learning, for he was ignorant of Hebrew, and but imperfectly acquainted with Greek: his expositions of Scripture, when original, are by no means profound, when borrowed are not selected

with judgment; while his doctrines in dogmatic theology must be received with much caution, for Erasmus has clearly proved from several passages, which the Benedictine editors have in vain sought to explain away, that his expressions with regard to the nature of Christ are such as no orthodox divine could adopt. Among his contemporaries, however, and immediate successors his influence was powerful and his reputation high. Rufinus, Augustin, and Jerome speak of him with respect, and even admiration.

A few of the opuscula of Hilarius, together with his work *De Trinitate*, and the treatise of Augustin upon the same subject, were printed at Milan, fol. 1489, by Leon. Pachel under the editorial inspection of G. Cribellus, a presbyter of that city; and this collection was reprinted at Venice in the course of the same century. More complete was the edition printed at Paris, fol. 1510, by Badius Ascensius, which, however, was greatly inferior to that of Erasmus, printed at Basle by Frobenius, fol., 1523, and reprinted in 1526 and 1528. By far the best in every respect is that published by Coustant, Paris, fol., 1693, forming one of the Benedictine series, and reprinted, with some additions, by Scipio Maffei, Veron., 2 vols. fol., 1730.

(Our chief authorities for the life of Hilarius are an ancient biography by a certain *Venantius Fortunatus*, who must be distinguished from the Christian poet of the same name, consisting of two books, which, from the difference of style, many suppose to be from two different pens; the short but valuable notice in Hieronymus, *De Viris Ill.* c. 100; and the *Vita Hilarii ex ipsius potissimum Scriptis collecta*, prefixed to the Benedictine edition, in the Prolegomena to which all the early testimonies will be found.) [W. R.]

HILDERIC (Ἱλδέριχος), king of the Vandals, son of Hunneric, and grandson of Hilderic, successor of Trasamund, reigned A. D. 523—530. He was of a gentle disposition, and by his lenity to the African Catholics won the favour of Justinian, though there is no reason for believing the assertion of Nicephorus (xvii. 11) that he was not an Arian. He was deposed, and finally murdered, by Gelimer. There is a scarce silver coin of this prince, bearing his head on the obverse, with D. N. HILDERIX REX, and the figure of a female on the reverse, with FELIX KART. (Procop. *Bell. Vand.* i. 9, 17; Eckhel, vol. iv. p. 138.) [A. P. S.]

HIMERAEUS (Ἱμεραῖος), of the borough of Phalerus in Attica, was son of Phanostratus, and brother of the celebrated Demetrius Phalereus. We know but little of his life or political career, but it seems certain that he early adopted political views altogether opposed to those of his brother, and became a warm supporter of the anti-Macedonian party at Athens. He is first mentioned as joining with Hyperides and others in prosecuting before the court of Areiopagus all those who were accused of having received bribes from Harpalus, Demosthenes among the rest. (*Vit. X. Oratt.* p. 846; Phot. p. 494, a.) During the Lamian war he united zealously in the efforts of the Athenians to throw off the yoke of Macedonia, and was in consequence one of the orators whose surrender was exacted by Antipater after his victory at Cranon. To escape the fate that awaited him, he fled from Athens to Aegina, and took refuge, together with Hyperides and Aristonicus, in the temple of Aeacus; but they were forced from this sanctuary by Archias, and sent prisoners to Antipater, who immediately put them all to death, B. C. 322. (Plut. *Dem.* 28; Arrian, *ap. Phot.* p. 69, b.; Athen. xii. p. 542.) Lucian speaks very disparagingly of Himeraeus, as a mere demagogue, indebted to the circumstances of the moment for a temporary influence. (*Encom. Demosth.* 31.) Of the justice of this character we have no means of judging. [E. H. B.]

HIME'RIUS (Ἱμέριος). 1. A celebrated Greek sophist of Prusa in Bithynia, where his father Ameinias distinguished himself as a rhetorician. (Suid. *s. v.* Ἱμέριος.) According to the most correct calculation, the life of Himerius belongs to the period from A. D. 315 to 386. He appears to have received his first education and instruction in rhetoric in his father's house, and he then went to Athens, which was still the principal seat of intellectual culture, to complete his studies. It is not improbable that he there was a pupil of Proaeresius, whose rival he afterwards became. (Eunap. *Proaeres.* p. 110.) Afterwards he travelled, according to the custom of the sophists of the time, in various parts of the East: he thus visited Constantinople, Nicomedeia, Lacedaemon, Thessalonica, Philippi, and other places, and in some of them he stayed for some time, and delivered his show speeches. At length, however, he returned to Athens, and settled there. He now began his career as a teacher of rhetoric, and at first gave only private instruction, but soon after he was appointed professor of rhetoric, and received a salary. (Phot. *Bibl. Cod.* 165. p. 109, ed. Bekk.) In this position he acquired a very extensive reputation, and some of the most distinguished men of the time, such as Basilius and Gregorius Nazianzenus, were among his pupils. The emperor Julian, who likewise heard him, probably during his visit at Athens in A. D. 355 and 356 (Eunap. *Himer.*; Liban. *Orat.* x. p. 267, ed. Morel.; Zosimus, *Hist. Eccles.* iii. 2), conceived so great an admiration for Himerius, that soon after he invited him to his court at Antioch, A. D. 362, and made him his secretary. (Tzetz. *Chil.* vi. 128.) Himerius did not return to Athens till after the death of his rival, Proaeresius (A. D. 368), although the emperor Julian had fallen five years before, A. D. 363. He there took his former position again, and distinguished himself both by his instruction and his oratory. He lived to an advanced age, but the latter years were not free from calamities, for he lost his only promising son, Rufinus, and was blind during the last period of his life. According to Suidas, he died in a fit of epilepsy (ἱερὰ νόσος).

Himerius was a Pagan, and, like Libanius and other eminent men, remained a Pagan, though we do not perceive in his writings any hatred or animosity against the Christians; he speaks of them with mildness and moderation, and seems, on the whole, to have been a man of an amiable disposition. He was the author of a considerable number of works, a part of which only has come down to us. Photius (*Bibl. Cod.* 165, comp. 243) knew seventy-one orations and discourses on different subjects: but we now possess only twenty-four orations complete; of thirty-six others we have only extracts in Photius, and of the remaining eleven we have only fragments. In his oratory Himerius took Aristeides for his model. The extant orations are declamations and show speeches,

such as were customary at the time, and were delivered either on certain occasions, as those on the marriage of Severus, and on the death of his son Rufinus, or they were spoken merely by way of oratorical exhibitions. Some of them relate to events of the time, and so far are of historical interest. Their style is not above that of the ordinary rhetoricians of his period; it is obscure and overladen with figurative and allegorical expressions; and although it is clear that Himerius was not without talent as an orator, yet he is so much under the influence of his age, that with a great want of taste he indulges in bombastic phraseology, mixes up poetical and obsolete expressions with his prose, and seldom neglects an opportunity of displaying his learning.

After the revival of letters, the productions of Himerius were very much neglected, for a complete edition of all that is still extant of them was never made till towards the end of last century. Five orations had been published before; one by Fabricius (*Bibl. Graec.* ix. p. 426, &c. old edition), another by J. H. Majus (Giessen, 1719, 8vo.), and again three by the same Majus (Halle, 1720, fol.), when G. Ch. Harles edited one oration (the seventh in the present order), as a specimen and precursor of all the others, with a commentary by G. Wernsdorf, Erlangen, 1784, 8vo. Wernsdorf now prepared a complete collection of all the extant productions of Himerius, with commentary and introduction, which appeared at length at Göttingen, 1790, 8vo., and is still the only complete edition of Himerius. One fragment of some length, which has since been discovered, is contained in Boissonade's *Anecdot. Graec.* vol. i. p. 172, &c. (Comp. Wernsdorf's edition, p. xxxv., &c.; Westermann, *Gesch. der Griech. Beredtsamk.* § 101, and *Beilage*, xiii., where a complete list of Himerius's orations is given.)

2. The father of Iamblichus, is mentioned in several of the letters of Libanius. (Wernsdorf, p. xxxvii., &c.)

3. Bishop of Nicomedeia, where he succeeded Nestorius, but was deposed by Maximian, in A. D. 432. (Murat. in the *Anecdot. Graec. ad Ep. Firmi.*)

4. A Thracian, one of the generals of Justinian, whom we meet with at first in Africa, and afterwards at Rhegium in Italy. (Procop. *Bell. Vandal.* iv. 23, *Bell. Goth.* iii. 39.)

Nine more persons of the name of Himerius, concerning whom, however, nothing of interest is known, are enumerated by Wernsdorf in the introduction to his edition, and in Fabricius, *Bibl. Graec.* vol. vi. p. 55, note ww. [L. S.]

HI'MERUS (Ἵμερος), the personification of longing love, is first mentioned by Hesiod (*Theog.* 201), where he and Eros appear as the companions of Aphrodite. He is sometimes seen in works of art representing erotic circles; and in the temple of Aphrodite at Megara, he was represented by Scopas, together with Eros and Pothus. (Paus. i. 43. § 6.) [L. S.]

HIMILCO (Ἱμίλκων). Considerable variations are found in the MSS. (especially of Greek authors) in the mode of writing this name, which is frequently confounded with Hamilcar, and written Ἀμίλκων, Ἱμίλκας, or even Ἀμίλκας (see Wesseling, *ad Diod.* xiv. 49). It is probable indeed that Hamilcar and Himilco are only two forms of the same name: both were of common occurrence at Carthage.

1. A Carthaginian, mentioned by Pliny (*H. N.* ii. 67) as having conducted a voyage of discovery from Gades towards the north, along the western shores of Europe, at the same time that Hanno undertook his well-known voyage along the west coast of Africa. [HANNO THE NAVIGATOR.] He is not elsewhere referred to by Pliny, but is quoted repeatedly as an authority by Festus Avienus in his geographical poem called Ora Maritima (vv. 117, 383, 412, ed. Wernsdorf, in the *Poetae Latini Minores*, vol. v. pars 3). It appears from the passages there cited that Himilco had represented his farther progress as prevented by the stagnant nature of the sea, loaded with sea weed, and the absence of wind, statements which do not speak highly for his character as a discoverer. His voyage is said to have lasted four months, but it is impossible to judge how far it was extended. Perhaps it was intentionally wrapt in obscurity by the commercial jealousy of the Carthaginians, and the fabulous statements just alluded to may have been designed to prevent navigators of other nations from following in the same track. We have no clue to the period at which this expedition was undertaken: Pliny says only that it was during the flourishing times of Carthage (*Carthaginis potentia florente*). Heeren (*Ideen.* vol. iv. p. 539) and Bötticher (*Gesch. d. Carthager*, p. 17) are disposed to regard this Himilco as the same with No. 2, the grandson of Mago; but there are no sufficient grounds for this supposition.

2. A son of Hamilcar, and grandson of Mago, mentioned by Justin (xix. 2 *init.*), of whom nothing more is known, for the Himilco subsequently mentioned in the same chapter is clearly the same as the subject of the next article, though Justin seems to have confounded the two.

3. Son of Hanno, commander, together with Hannibal, the son of Gisco, in the great Carthaginian expedition to Sicily, B. C. 406. His father is probably the same Hanno mentioned by Justin (xix. 2) among the sons of Hamilcar, in which case Himilco and Hannibal were first cousins. Diodorus (xiii. 80) expressly states them to have been of the same family. It was probably this relationship that induced the Carthaginians, when Hannibal manifested some reluctance to undertake the command of a new expedition, to associate Himilco with him. The forces placed under their joint command amounted, according to Timaeus and Xenophon, to 120,000 men: Ephorus, with his usual exaggeration, stated them at 300,000. (Diod. xiii. 80; Xen. *Hell.* i. 5. § 21.) With this great army the two generals formed the siege of Agrigentum, and directed their attacks against it on several points at once. In the course of the works they constructed for this purpose, they destroyed many sepulchres, a circumstance to which the superstitious fears of the multitude attributed a pestilence that broke out in the camp soon afterwards, and which carried off many victims, Hannibal among the rest. Himilco, now left sole general, after attempting to relieve the religious apprehensions of his soldiers by propitiatory sacrifices, continued to press the siege with vigour. The arrival of Daphnaeus with a body of Syracusan and other auxiliaries for a time changed the face of affairs, and Himilco was even blockaded in his camp, and reduced to great straits for want of provisions; but having, with the assistance of his fleet, intercepted a Syracusan convoy, he was re-

lieved from this difficulty, and soon recovered the advantage. The famine, which now made itself felt in its turn in the besieged city, the dissensions of the Sicilian generals, and the incapacity or treachery of some among them, at length led to the abandonment of Agrigentum, of which Himilco thus became master, after a siege protracted for nearly eight months. (Diod. xiii. 80—89; Xen. *Hell.* i. 5. § 21, ii. 2. § 24.) Here he took up his quarters for the winter, and in the spring of 405 advanced against Gela, to which he laid siege. Dionysius, then just established as tyrant of Syracuse, led a large force to its relief, but was defeated in the first encounter, on which he at once withdrew, taking with him the whole population, not only of Gela, but of Camarina also. The cities, thus abandoned, naturally fell, without a struggle, into the hands of Himilco; but of his farther operations we know nothing, except that a pestilence broke out in his army, which led him to make offers of peace to the Syracusans. These were gladly accepted, and the terms of the treaty were highly advantageous to Carthage, which retained, in addition to its former possessions, Selinus, Himera, and Agrigentum, besides which Gela and Camarina were to pay her tribute, and remain unfortified. (Diod. xiii. 91, 108—114.)

Himilco now returned to Africa, but his army carried with it the seeds of pestilence, which quickly spread from the soldiers to the inhabitants, and committed dreadful ravages, which appear to have extended through a period of several years. Carthage was thus sorely weakened, and wholly unprepared for war, when, in 397, Dionysius, who had spent several years in preparations, sent a herald to declare war in form against the Carthaginians. They were thus unable to prevent his victorious progress from one end of the island to the other, or even to avert the fall of Motya, their chief, and almost their last, strong-hold in Sicily. All that Himilco, who still held the chief command, and who was about this time advanced to the dignity of king or suffete (Diod. xiv. 54), could do, was to attempt the destruction of Dionysius's fleet, by attacking it suddenly with 100 triremes, when most of the ships were drawn up on shore; but foiled in this, he was obliged to return to Africa. Meanwhile, however, he had been actively engaged in preparations, and by the following spring (B. C. 396), he had assembled a numerous fleet and an army of 100,000 men, with which he landed at Panormus, though not without heavy loss, having been attacked on the voyage by Leptines, and many of his ships sunk. But once arrived in Sicily, he quickly regained the advantage, recovered possession of Eryx and Motya, and compelled Dionysius to fall back towards the eastern side of the island, on which the Sicanians immediately declared in favour of Carthage.

Thus again master of the western part of Sicily, Himilco advanced along the north coast both with his fleet and army; and having effected his march without opposition as far as Messana, surprised that city during the absence of most of the inhabitants, and levelled it to the ground; after which he directed his march southwards, against Syracuse itself. Dionysius had advanced with a large army to meet him, but the defection of his Sicilian allies, and the total defeat of his fleet by that of the Carthaginians under Mago, excited his apprehensions for the safety of Syracuse, and he hastened to shut himself up with his army within the walls of that city. Himilco, thus finding no enemy to oppose him in the field, advanced at once with his army to the very gates of Syracuse, and encamped on the same ground previously occupied by the Athenians under Nicias, while his fleet of 208 triremes, besides a countless swarm of transports, occupied, and almost filled, the great port. For 30 days Himilco ravaged the neighbouring country unopposed, and repeatedly offered battle to the Syracusans; but though he made himself master of one of the suburbs, he does not appear to have made any vigorous attacks on the city itself. Meanwhile, a fever, caused by the marshy nature of the ground in which he was encamped and the great heat of the summer, broke out in his army, and soon assumed the character of a malignant pestilence. This visitation was attributed by the Greeks to the profanation of their temples; and Dionysius took advantage of the confidence thus inspired to make a sudden attack upon the Carthaginian camp both by sea and land, which proved completely successful; a great part of their fleet was either sunk, burnt, or captured; and Himilco, despairing of retrieving his fortune, immediately sent proposals to Dionysius for a secret capitulation, by which he himself, together with the native Carthaginians under his command, should be permitted to depart unmolested, on payment of a sum of 300 talents. These terms were gladly accepted by the Syracusans, and Himilco made his escape under cover of the night, leaving all the forces of his allies and mercenary troops at the mercy of Dionysius. But though he thus secured his personal safety, as well as that of the Carthaginian citizens in his army, a termination at once so ignominious and so disastrous to a campaign that had promised so much, caused him, on his return to Carthage, to be overwhelmed with obloquy, until at length unable to bear the weight of odium that he had incurred, he put an end to his life by voluntary abstinence. (Diod. xiv. 41, 47—76; Justin. xix. 2.)

4. One of the generals appointed by the Carthaginians to conduct the war in Africa against Archagathus, the son of Agathocles. He totally defeated the division of the Syracusan forces under the command of Eumachus, and put them almost all to the sword. After this he occupied the passes and strongholds in the neighbourhood of Tunis, so as completely to blockade Archagathus in that city. (Diod. xx. 60, 61.) What part he took in the subsequent operations against Agathocles himself is not mentioned.

5. Commander of the Carthaginian forces at Lilybaeum during the first Punic war. At what time he was sent to Sicily does not appear, but we find him in command of Lilybaeum when the Romans, after the great victory of Metellus over Hasdrubal (B. C. 250), determined to form the siege of that important fortress. Himilco appears to have done all that an energetic and able officer could do: the forces under his command amounted to only 10,000 regular troops, while the Romans are said to have brought not less than 110,000 men to the siege; but this must, of course, include all who took part in the works, not merely the fighting men. Both consuls (C. Atilius and L. Manlius) were with the Roman army, and they carried on their operations with the utmost vigour, endeavouring to block up the port by a great mole,

at the same time that they attacked the walls on the land side with battering rams and other engines. Himilco, on his side, though he had to contend with disaffection among the mercenaries under his own command, as well as with the enemy without the walls, was not less active; but he was unable to prevent the progress of the Roman works on the land: a great storm, however, swept away the mole that the Romans were constructing; and Hannibal, the son of Hamilcar, succeeded in running into the port with 50 ships and a force of 10,000 men, in the very teeth of the Roman fleet. Thus reinforced, Himilco renewed his attacks upon the works of the besiegers; and though repulsed in a first sally, he ultimately succeeded in burning all the battering engines and other works of the Romans. This decisive blow compelled the consuls to turn the siege into a blockade: nor were they able to make even this effectual, as they could not succeed in cutting off the besieged altogether from their communications by sea. The next year (B. C. 249) the great victory of Adherbal at Drepanum rendered the Carthaginians once more masters of the sea; and Himilco is again mentioned as co-operating with Carthalo after that event, in the attempt to destroy the Roman squadron, which still kept guard before Lilybaeum. The enterprise was only partially successful; but from this time the communications of the city by sea appear to have been perfectly open. The name of Himilco occurs once more in the following year as opposing the operations of the consuls Caecilius and Fabius, but this is the last we hear of him; and we have no means of judging how long he continued to hold the command of Lilybaeum, or when he was succeeded by Gisco, whom we find in that situation at the conclusion of the war. (Polyb. i. 41—48, 53; Diod. *Exc. Hoeschel.* xxiv. 1; Zonar. viii. 15, 16.)

6. A Carthaginian, who commanded the fleet of Hasdrubal in Spain in 217 B. C. He was attacked by Cn. Scipio at the mouth of the Iberus, and completely defeated, twenty-five ships out of forty taken, and the rest driven to the shore, where the crews with difficulty made their escape. (Liv. xxii. 19, 20; Polyb. iii. 95, by whom he is called Hamilcar. See HAMILCAR, No. 10.)

7. A Carthaginian senator, who is represented by Livy (xxiii. 12) as a warm supporter of the Barcine party, and as upbraiding Hanno with his opposition, when Mago brought to Carthage the tidings of the victory at Cannae. It is possible that he is the same who was soon after sent to Spain with an army to hold that province, while Hasdrubal advanced into Italy (Liv. xxiii. 28); but this is a mere conjecture. It is remarkable that the Himilco just referred to, though entrusted with so important a command, is not again mentioned in history; at least there are no sufficient grounds for identifying him with any of those hereafter enumerated.

8. An officer in the army of Hannibal, who reduced the town of Petelia in Bruttium (B. C. 216), after a siege of several months' duration, during which the inhabitants had suffered the greatest extremities of famine. (Liv. xxiii. 20, 30.) This conquest is ascribed by Appian (*Annib.* 29) to Hanno, who, in fact, held the chief command in Bruttium at this time.

9. Commander of the Carthaginian forces in Sicily during a part of the second Punic war. He is first mentioned as commanding the fleet which was sent over from Carthage in B. C. 214, about the time that Marcellus first arrived in Sicily; but he appears to have remained inactive at Cape Pachynus, watching the operations of the enemy, but without effecting any thing decisive (Liv. xxiv. 27, 35). From thence he returned to Carthage; and having received from the government there, who were now determined to prosecute the war in Sicily with energy, an army of 25,000 foot and 3000 horse, he landed with this force at Heraclea Minoa, and quickly made himself master of Agrigentum. Here he was joined by Hippocrates from Syracuse; and following Marcellus, who retreated before him, he advanced to the banks of the Anapus. But the Roman camp was too strong to be forced, and Himilco, feeling confident that the Syracusans could be left to their own resources, turned his attention to the other cities of Sicily. The spirit of hostility to Rome was rapidly spreading among these, and several openly declared in favour of the Carthaginians. Murgantia, where great part of the Roman magazines had been collected, was betrayed into the hands of Himilco; and the still more important fortress of Enna was only prevented from following its example by the barbarous massacre of its inhabitants by the orders of the Roman governor, Pinarius. [PINARIUS.] But in the following spring (212) the surprise of the Epipolae by Marcellus, which put him in possession of three out of the five quarters of Syracuse, more than counterbalanced all these advantages of the Carthaginians. Himilco saw the necessity of an immediate effort to relieve Syracuse, and again advanced thither in conjunction with Hippocrates. But their attacks on the Roman lines were repulsed; and a pestilence, caused by the marshy ground on which they were encamped, broke out in their army, which carried off Himilco, as well as his colleague, Hippocrates. (Liv. xxiv. 35—39, xxv. 23, 26; Zonar. ix. 4.)

10. A Carthaginian officer, who commanded the Punic garrison at Castulo in 206 B. C., when that city was betrayed into the hands of Scipio by the Spaniard Cerdubellus. (Liv. xxviii. 20.)

11. Surnamed PHAMEAS or PHAMEAS (*Φαμαίας*, Appian; *Φαμέας*, Zonar.), commander of the Carthaginian cavalry in the third Punic war. Being young, active, and daring, and finding himself at the head of an indefatigable and hardy body of troops, he continually harassed the Roman generals, prevented their soldiers from leaving the camp for provisions or forage, and frequently attacked their detachments with success, except, it is said, when they were commanded by Scipio. By these means he became an object of terror to the Romans, and contributed greatly to the success of the Carthaginian army under Hasdrubal, especially on occasion of the march of Manilius upon Nepheris. But in the course of this irregular warfare having accidentally fallen in with Scipio (at that time one of the tribunes in the Roman army), he was led by that officer into a conference, in which Scipio induced him to abandon the cause of Carthage as hopeless, and desert to the Romans. This resolution he put in execution on occasion of the second expedition of Manilius against Nepheris (B. C. 148), when he went over to the enemy, carrying with him the greater part of the troops under his command. He was sent by Manilius with Scipio to Rome, where the senate rewarded him

for his treachery with a purple robe and other ornaments of distinction, as well as with a sum of money. After this he returned to Africa, but we do not learn that he was able to render any important services to the Romans in their subsequent operations. (Appian, *Pun.* 97, 100, 104, 107, 109; Zonar. ix. 27; Eutrop. iv. 10.) [E. H. B.]

HIOSTUS, a Sardinian, son of Hampsicora. [HAMPSICORA.]

HIPPA'GORAS (Ἱππαγόρας), a writer mentioned by Athenaeus (xiv. p. 630 A.) as the author of a treatise Περὶ τῆς Καρχηδονίων Πολιτείας. [C. P. M.]

HIPPA'LCIMUS (Ἱππάλκιμος), a grandson of Boeotus, son of Itonus, and father of Peneleus. (Diod. iv. 67; Apollod. i. 9. § 16, who, however, calls him Hippalmus.) [L. S.]

HIPPALCMUS (Ἵππαλκμος), the name of two mythical personages, the one a son of Pelops and Hippodameia, and the other an Argonaut. (Schol. *ad Pind. Ol.* i. 144; Hygin. *Fab.* 14.) [L. S.]

HIPPA'RCHIA (Ἱππαρχία), born at Maroneia, a town of Thrace. She lived about B. C. 328. She was the daughter of a family of wealth and distinction; but having been introduced by her brother Meteocles to Crates, an ugly and deformed Cynic [CRATES of THEBES], she conceived such a violent passion for him, that she informed her parents that if they refused to allow her to marry him, she should kill herself. They begged Crates to persuade her out of this strange fancy, and he certainly appears to have done his best to accomplish their wishes, since he exhibited to her his humpback and his wallet, saying, "Here is the bridegroom, and this is his fortune." Hipparchia, however, was quite satisfied, declaring that she could not find any where a handsomer or a richer spouse. They were accordingly married, and she assumed the Cynic dress and manners, and plunged into all possible excesses of eccentricity. Suidas says that she wrote some treatises, amongst others, questions addressed to Theodorus, surnamed the Atheist. There is an epigram on her by Antipater, in the Anthology, in which she is made to say, τῶν δὲ κυνῶν ἑλόμαν ῥωμαλέον βίοτον, and to pronounce herself as much superior to Atalanta as wisdom is better than hunting. (Diog. Laërt. vi. 96; Menage, *Historia Mulierum Philosopharum*, 63; Brucker, *Hist. Crit. Phil.* ii. 2. 8.) [G. E. L. C.]

HIPPARCHUS, son of Peisistratus. [PEISISTRATUS, and PEISISTRATIDAE.]

HIPPARCHUS (Ἵππαρχος), historical. 1. Of the borough of Cholargae in Attica, a distant relation of his namesake the son of Peisistratus, is mentioned as the first person banished by ostracism from Athens. (Plut. *Nic.* 11.)

2. Of Euboea, one of the warmest partisans of Philip of Macedon, who rewarded him for his zeal by appointing him, together with Automedon and Cleitarchus, to be rulers, or, as Demosthenes calls them tyrants, of Eretria, supported by a force of mercenary troops. (Dem. *Phil.* iii. p. 125, *de Cor.* p. 324, ed. Reiske.) From an anecdote mentioned by Plutarch (*Apophth.* p. 178), it appears that Philip entertained for him feelings of warm personal regard.

3. A freedman of M. Antony, in whose favour he enjoyed a high place, notwithstanding which he was one of the first to go over to Octavian. He afterwards established himself at Corinth. (Plut. *Ant.* 67.) [E. H. B.]

HIPPARCHUS (Ἵππαρχος), literary. 1. An Athenian comic poet. Suidas (*s. v.*) assigns him to the old comedy; but from what he adds, that "his dramas were about marriages," and from the extant titles of his plays, namely, Ἀνασωζόμενοι, Παννυχίς, Θαΐς, and Ζωγράφος, it is evident that Hipparchus belonged to the new comedy. He was probably contemporary with Diphilus and Menander. (Meineke, *Frag. Com. Graec.* vol. i. p. 457, vol. iv. p. 431; Fabric. *Bibl. Graec.* vol. ii. p. 451.)

2. The author of an Egyptian Iliad, from which two lines are quoted by Athenaeus (iii. p. 101, a.).

3. A Pythagorean, contemporary with Lysis, the teacher of Epaminondas, about B. C. 380. There is a letter from Lysis to Hipparchus, remonstrating with him for teaching in public, which was contrary to the injunctions of Pythagoras. (Diog. Laërt. viii. 42; Iamblich. *Vit. Pythag.* 17; Synes. *Epist. ad Heracl.*) Clemens Alexandrinus tells us, that on the ground of his teaching in public, Hipparchus was expelled from the society of the Pythagoreans, who erected a monument to him, as if he had been dead. (*Strom.* v. p. 574; comp. Lycurg. *adv. Leocr.* 30.) Stobaeus (*Serm.* cvi.) has preserved a fragment from his book Περὶ εὐθυμίας. (Fabric. *Bibl. Graec.* vol. i. pp. 847, 886.)

4. Of Stageira, a relation and disciple of Aristotle, who mentions him in his will. (Diog. Laërt. v. 12.) Suidas (*s. v.*) mentions his works τί ἄρρεν καὶ θῆλυ παρὰ τοῖς θεοῖς and τίς ὁ γάμος. Probably he is the same as the Hipparchus mentioned in the will of Theophrastus, and the father of Hegesias. (Diog. Laërt. v. 51, 56, 57.)

Other persons of the name are mentioned by Fabricius. (*Bibl. Graec.* vol. iv. p. 31.) [P. S.]

HIPPARCHUS (Ἵππαρχος). We must give a few words to the explanation of our reason for deferring all such account of Hipparchus as his fame requires to another article. The first and greatest of Greek astronomers has left no work of his own which would entitle him to that character: it is entirely to Ptolemy that our knowledge of him is due. In this respect, the parallel is very close between him and two others of his race, each one of the three being the first of his order in point of time. Aesop and Menander would only have been known to us by report or by slight fragments, if it had not been for Phaedrus and Terence: it would have been the same with Hipparchus if it had not been for Ptolemy. Had it happened that Hipparchus had had two names, by the second of which Ptolemy, and Ptolemy only, had referred to him, we should have had no positive method of identifying the great astronomer with the writer of the commentary on Aratus. And if by any collateral evidence a doubt had been raised whether the two were not the same, it would probably have been urged with success that it was impossible the author of so comparatively slight a production could have been the sagacious mathematician and diligent observer who, by uniting those two characters for the first time, raised astronomy to that rank among the applications of arithmetic and geometry which it has always since preserved. This is the praise to which the Hipparchus of the *Syntaxis* is entitled; and as this can only be gathered from Ptolemy, it will be convenient to refer the most important part of the account of the former to the life of the latter; giving, in this place, only as much as can be gathered from other sources. And such a course is rendered more desirable by the cir-

cumstance that the boundary between the discoveries of Hipparchus and those of Ptolemy himself is in several points a question which can only be settled from the writings of the latter, if at all.

Strabo, Suidas, &c., state that Hipparchus was of Nicaea, in Bithynia; and Ptolemy (*De Adpar. Inerrant.* sub fin.), in a list in which he has expressly pointed out the localities in which astronomers made their observations, calls him a Bithynian. But the same Ptolemy (*Syntax.* lib. v. p. 299, ed. Halma) states that Hipparchus himself has noted his own observation of the sun and moon, made *at Rhodes* in the 197th year after the death of Alexander. Hence some have made the Rhodian and the Bithynian to be two different persons, without any reasonable foundation. There is a passage in the *Syntaxis* (lib. iii. p. 160, ed. Halma), from which Delambre (*Astron. Anc. Disc. Prel.* xxiv. and vol. ii. p. 108) found it difficult to avoid inferring that Ptolemy asserted Hipparchus to have also observed at Alexandria, which had been previously asserted, on the same ground, by Weidler and others. But he afterwards remembered that Ptolemy always supposes Rhodes and Alexandria to be in the same longitude, and therefore compares times of observation at the two places without reduction.

As to the time at which Hipparchus lived, Suidas places him at from B. C. 160 to B. C. 145, but without naming these epochs as those of his birth and death. Of his life and opinions, independently of the astronomical details in the Syntaxis, we know nothing more than is contained in a passage of Pliny (*H. N.* ii. 26), who states that the attention of Hipparchus* was first directed to the construction of a catalogue of stars by the appearance of a new star, and a moving one (perhaps a comet of unusually star-like appearance). Hence he dared, *rem Deo improbam*, to number the stars, and assign their places and magnitudes, that his successors might detect new appearances, disappearances, motion, or change of magnitude, *coelo in haereditate cunctis relicto*. Bayle has a curious mistake in the interpretation of a part of this passage. He tells us that Hipparchus thought the souls of men to be of celestial origin, for which he cites Pliny as follows: "Idem Hipparchus nunquam satis laudatus, ut quo nemo magis approbaverit cognationem cum homine siderum, *animasque nostras partem esse coeli.*" This means, of course, that Pliny thought that no one had done more than Hipparchus to show the heavenly origin of the human mind.

The following are a list of writings attributed to Hipparchus:—1. Περὶ τῶν ἀπλανῶν ἀναγραφαί, mentioned by Ptolemy (lib. vii.). A work was added, under the name of Hipparchus, by P. Victor, to his edition of the comment on Aratus, presently mentioned, under the title ἔκθεσις ἀστερισμῶν, which is nothing more than an extract from the seventh book of the Syntaxis. Suidas and Eudocia mention a work with the following title, περὶ τῆς τῶν ἀπλανῶν συντάξεως καὶ τοῦ καταστηριγμοῦ καὶ εἰς τοὺς ἀρίστους (ἀστερισμούς?), which may be the same as the above. 2. Περὶ μεγεθῶν καὶ ἀποστημάτων, mentioned by Pappus and Theon. A further account of this work is given under PTOLEMAEUS. Kepler had a manuscript, which Fabricius seems to imply was this work, and which was to have been published by Hansch, but which did not appear. 3. *De duodecim Signorum Adscensione*, mentioned by Pappus. 4. Περὶ τῆς κατὰ πλάτος μηνιαίας τῆς σελήνης κινήσεως, mentioned by Suidas and Eudocia. 5. Περὶ μηνιαίου χρόνου, mentioned by Galen. 6. Περὶ ἐνιαυσίου μεγέθους, mentioned by Ptolemy. 7. Περὶ τῆς μεταπτώσεως τῶν τροπικῶν καὶ ἰσημερινῶν σημείων, mentioned by Ptolemy. 8. Τῶν Ἀράτου καὶ Εὐδόξου φαινομένων ἐξηγήσεων βιβλία γ'. This is the comment alluded to in ARATUS. It has always been received as the undoubted work of Hipparchus, though beyond all question it must have been written before any of his great discoveries had been made. Nevertheless, it may be said of this criticism, that it is far superior to any thing which had then been written on astronomy, or which was written before the time of Ptolemy by any but Hipparchus himself. Delambre has given a minute account of its contents (*Astron. Anc.* vol. i. pp. 106—189): he remarks that the places of the stars, as known to Hipparchus when he wrote it, are not *quite* so good as those of his subsequent catalogue, which can be recovered from the Syntaxis; this is equivalent to saying that they are much better than those of his predecessors. The comparison of Eudoxus and Aratus, which runs throughout this work, constitutes the best knowledge we have of the former. [EUDOXUS]. We cannot but suppose that the fact of this being the only remaining work of Hipparchus must arise from the Syntaxis containing the substance of all the rest: this one, of course, would live as a criticism on a work so well known as that of Aratus. It has been twice published: once by P. Victor, Florence, 1567, folio, and again by Petavius in his *Uranologion*, Paris, 1630, folio. 9. Πρὸς τὸν Ἐρατοσθένην καὶ τὰ ἐν τῇ Γεωγραφίᾳ αὐτοῦ λεχθέντα, a criticism censured by Strabo, and approved by Pliny. 10. Βιβλίον περὶ τῶν διὰ βάρους κάτω φερομένων, cited by Simplicius. 11. Achilles Tatius says that Hipparchus and others wrote περὶ ἐκλείψεων ἡλίου κατὰ τὰ ἑπτὰ κλίματα, from which we cannot infer that this is the title of a work. (Ptolem. *Syntaxis*; Fabric. *Bibl. Graec.* vol. iv. p. 26, &c.; Petavius, *Uranologion*; Weidler, *Hist. Astron.*; Delambre, *Hist. de l'Astronom. anc.* vol. i. pp. 6, 106, &c., *Discours. prélimin.* p. xxi.; Bailly, *Hist. de l'Astronom. modern.* vol. i. p. 77; Montucla, *Hist. des Mathemat.* vol. i. p. 257, &c.; Gartz in Ersch and Gruber's *Encyclop. s. v.*; Marcoz, *Astronomie solaire d'Hipparque soumise à une critique rigoreuse et ensuite rendue à sa vérité primordiale*, Paris, 1828.) [A. DE M.]

HIPPARI'NUS (Ἱππαρῖνος). 1. A Syracusan, father of Dion. He is mentioned by Aristotle (*Pol.* v. 6) as a man of large fortune, and one of the chief citizens of Syracuse, who, having squandered his own property in luxury and extravagance, lent his support to Dionysius in obtaining the sovereignty of his native city. According to Plutarch (*Dion*, 3), he was associated with Dionysius in the command as general autocrator, a statement which is understood by Mitford

* It was a similar circumstance which gave as remarkable an impulse to the astronomical career of Tycho Brahe, whose merits, as far as practical astronomy is concerned, much resemble those of Hipparchus. It is frequently stated that both were originally led to astronomy by the sight of new stars, which is certainly not true of the former, nor have we any reason to infer it from what Pliny says of the latter.

(*Hist. of Greece*, ch. xxix. sect. 5), as referring to the time when Dionysius obtained the virtual sovereignty under that title, in the spring of B. C. 405. It is more probable that it relates to the appointment of the ten generals in the preceding year, and that Hipparinus, as well as Dionysius, was one of these. [DIONYSIUS, p. 1033, a.] We hear no more of him from this time, but from the tyrant having married his daughter Aristomache, as well as from the position assumed by his son Dion, it is clear that he must have continued to hold a high place in the favour of Dionysius as long as he lived.

2. A son of Dion, and grandson of the preceding, who fell into the power of the younger Dionysius, together with the wife and sister of Dion, when the latter quitted Sicily. He was still in the hands of the tyrant when he was shut up and besieged by Dion in the island citadel (B. C. 356), a circumstance of which Dionysius took advantage to endeavour to open secret negotiations with his adversary, but without effect. (Plut. *Dion*, 31.) While in the power of the tyrant, Hipparinus had been purposely accustomed by him to dissolute and luxurious habits; of which Dion, as soon as he had become completely master of Syracuse, endeavoured to cure him by restraint and severity, but the boy, unable to endure the sudden change, threw himself from the roof of a house, and was killed on the spot. (Plut. *Dion*, 55; Corn. Nep. *Dion*, 4, 6; Ael. *V. H.* iii. 4.) According to Timaeus (*ap. Plut. l. c.*), his name was Aretaeus.

3. A son of the elder Dionysius by Aristomache, daughter of No. 1, who succeeded Callippus in the government or tyranny of Syracuse, B. C. 352. According to Diodorus, he attacked the city with a fleet and army, and having defeated Callippus, compelled him to fly from Syracuse, of which he immediately took possession (Diod. xvi. 36). The account given by Polyaenus is somewhat different: according to his version, Hipparinus was at Leontini (at this time the head-quarters of the disaffected and exiled Syracusans), when he learnt that Callippus had quitted Syracuse with the great body of his forces on an expedition elsewhere, and contrived to surprise the gates and make himself master of the city before his return. (Polyaen. v. 4.) This statement is also in part confirmed by Plutarch (*Dion*, 58), who relates that Callippus lost Syracuse while attempting to make himself master of Catana, though he does not mention Hipparinus. He held the supreme power for only two years, during which he appears to have excited the contempt of his subjects by his drunkenness, as well as their hatred by his tyranny, and he fell a victim to assassination. (Diod. xvi. 36; Theopompus, *ap. Athen.* x. p. 436, a.; Ael. *V. H.* ii. 41.) [E. H. B.]

HIPPA'SIUS (Ἱππάσιος), a veterinary surgeon, who may perhaps have lived in the fourth or fifth century after Christ. He wrote some works, of which only a few fragments remain, which are to be found in the collection of writers on veterinary surgery, first published in a Latin version by Joannes Ruellius, Paris, 1530, fol., and afterwards in the original Greek, by Simon Grynaeus, Basel, 1537, 4to. [W. A. G.]

HI'PPASUS (Ἵππασος). 1. The father of Actos the Argonaut. (Apollod. i. 9. § 16; Hygin. *Fab.* 14.)

2. A son of Ceyx, king of Trachis, and the companion of Heracles in the war against Oechalia, was slain by Eurytus. (Apollod. ii. 7. § 7.)

3. A centaur, who was slain by Theseus, at the wedding of Peirithous. (Ov. *Met.* xii. 352.)

4. A son of Leucippe. [ALCATHOE.]

5. A son of Eurytus, was one of the Calydonian hunters. (Hygin. *Fab.* 173; Ov. *Met.* viii. 313.)

6. A son of Priam. (Hyg. *Fab.* 90.) [L. S.]

HI'PPASUS (Ἵππασος), a Lacedaemonian who is mentioned by Diogenes Laërtius (viii. 84) as the author of a work on the Lacedaemonian republic in five books, from which a statement is quoted by Athenaeus (i. p. 14). The time at which he lived is unknown. [L. S.]

HI'PPASUS (Ἵππασος), of Metapontum or Croton (Iamblich. *Vit. Pyth*, c. 18. §§ 81, 88. c. 23. § 104), is mentioned both by Iamblichus and by Diogenes Laërtius (viii. 84) among the elder Pythagoreans. Hippasus is said to have been the founder of a school or sect of the Pythagoreans, called the *Acusmatici* (ἀκουσματικοί), in opposition to the *Mathematici*. Aristotle (*Metaph.* i. 3) speaks of Hippasus as holding the element of fire to be the cause of all things: and Sextus Empiricus (*ad Phys.* i. 361) contrasts him with the Pythagoreans in this respect, that he believed the ἀρχή to be material, whereas they thought it was incorporeal, namely, number. A single sentence quoted by Diogenes Laërtius as expressing one of his doctrines seems to mean that he held all things to be in motion and change, but according to a fixed law. (Iamblich. *Ibid.* §§ 81, 88; Villoison, *Anecd. Graec.* ii. p. 216.) In consequence of his making known the sphere, consisting of twelve pentagons, which was regarded by the Pythagoreans as a secret, he is said to have perished in the sea as an impious man. According to one statement, Hippasus left no writings (Diog. Laert. viii. 84), according to another he was the author of the μυστικὸς λόγος, written to calumniate Pythagoras. (*Id.* viii. 7; comp. Brandis, *Gesch. d. Griech. Röm. Philosoph.* vol. i. p. 509, &c.) [C. E. P.]

HIPPEUS (Ἱππεύς), a painter, whose picture at Athens of the marriage of Peirithoüs is mentioned by Polemon. (Athen. xi. p. 474, d.) [P. S.]

HI'PPIA and HI'PPIUS (Ἱππία and Ἵππιος, or Ἵππειος), in Latin *Equester* and *Equestris*, occur as surnames of several divinities, as of Hera (Paus. v. 15. § 4); of Athena at Athens, Tegea and Olympia (i. 30. § 4, 31. § 3, v. 15. § 4, viii. 47. § 1); of Poseidon (vi. 20. § 8, i. 30. § 4; Liv. i. 9); of Ares (Paus. v. 15. § 4); and at Rome also of Fortuna and Venus. (Liv. xl. 40, xlii. 3; Serv. *ad Aen.* i. 724.) [L. S.]

HI'PPIAS (Ἱππίας), captain of a company of Arcadian mercenaries in the service of Pissuthnes, is named by Thucydides in the story of the fifth year of the Peloponnesian War, B. C. 427. A faction of the Colophonians of Notium dependent on Persian aid introduced him into a fortified quarter of the town; and here, after the surrender of Mytilene, he was found and besieged by Paches, whose succour was demanded by the exiles of the other party. Paches, under a promise of a safe return into the fortification if no terms should be agreed on, drew Hippias out to a conference; retained him, while, by a sudden attack, the place was carried; and satisfied the letter of his promise by bringing him back into the fortress, and there shooting him to death. (Thuc. iii. 34.) [A. H. C.]

HI'PPIAS (Ἱππίας). 1. [PEISISTRATUS and PEISISTRATIDAE.]

2. The Sophist, was a native of Elis, and a son of Diopeithes. He was a disciple of Hegesidamus (Suid. *s. v.*), and the contemporary of Protagoras and Socrates. Owing to his talent and skill, his fellow-citizens availed themselves of his services in political matters, and in a diplomatic mission to Sparta. (Plat. *Hipp. maj.* pp. 281. a, 286. a; Philostr. *Vit. Soph.* i. 11.) But he was in every respect like the other sophists of the time: he travelled about in various towns and districts of Greece for the purpose of acquiring wealth and celebrity, by teaching and public speaking. His character as a sophist, his vanity, and his boastful arrogance, are well described in two dialogues of Plato, the Ἱππίας μείζων and the Ἱππίας ἐλάττων (*Hippias major* and *Hippias minor*). The former treats of the question about the beautiful, and in a manner which gives ample scope for putting the knowledge and presumption of Hippias in a ludicrous light; the other handles the deficiency of our knowledge, and exposes the ridiculous vanity of the sophist. The latter dialogue is considered by Schleiermacher and Ast to be spurious. Ast even goes so far as to reject the Hippias major also; but it is not easy to get over the difficulty which arises from the fact of Aristotle (*Metaphys.* v. 29) and Cicero (*de Orat.* iii. 32) mentioning it, though without expressly ascribing it to Plato; but however this may be, the dialogues must at any rate have been written by a person and at a time when there was no difficulty in forming a correct estimate of the character of Hippias. If we compare the accounts of Plato with those given by other writers, it cannot be denied that Hippias was a man of very extensive knowledge, that he occupied himself not only with rhetorical, philosophical, and political studies, but was also well versed in poetry, music, mathematics, painting and sculpture, nay, that to a certain extent he had a practical skill in the ordinary arts of life, for he used to boast of wearing on his body nothing that he had not made himself with his own hands, such as his seal-ring, his cloak, and shoes. (Plat. *Hipp. maj.* p. 285. c, *Hipp. min.* p. 368. b, *Protag.* p. 315. c; Philostr. *l. c.*; Themist. *Orat.* xxix. p. 345. d.) But it is at the same time evident that his knowledge of all these things was of a superficial kind, that he did not enter into the details of any particular art or science, and that he was satisfied with certain generalities, which enabled him to speak on everything without a thorough knowledge of any. This arrogance, combined with ignorance, is the main cause which provoked Plato to his severe criticism of Hippias, in which he is the more justified, as the sophist enjoyed a very extensive reputation, and thus had a proportionate influence upon the education of the youths of the higher classes. His great forte seems to have consisted in delivering extempore show speeches; and once his sophistic vanity led him to declare that he would travel to Olympia, and there deliver before the assembled Greeks an oration on any subject that might be proposed to him (Plat. *Hipp. min.* p. 363); and Philostratus in fact speaks of several such orations delivered at Olympia, and which created great sensation. Such speeches must have been published by Hippias, but no specimen has come down to us. Socrates (*ap. Plat. Hipp. min.* p. 368) speaks of epic poetry, tragedies, dithyrambs, and various orations, as the productions of Hippias; nay, his literary vanity seems not to have scrupled to write on grammar, music, rhythm, harmony, and a variety of other subjects. (Plat. *Hipp. maj.* p. 285, &c.; comp. Philostr. *l. c.*; Plut. *Num.* 1, 23; Dion Chrys. *Orat.* lxxi. p. 625.) He seems to have been especially fond of choosing antiquarian and mythical subjects for his show speeches. Athenaeus (xiii. p. 609) mentions a work of Hippias under the title Συναγωγή, which is otherwise unknown. An epigram of his is preserved in Pausanias (v. 25, also in Brunck, *Analect.* ii. 57). His style and language are not censured for any thing particular by the ancients. (Comp. Groen van Prinsterer, *Prosop. Platon.* p. 91, &c.; Geel, *Hist. Crit. Soph.* p. 181, &c.; F. Osann, *Der Sophist Hippias als Archaeolog*, in the *Rhein. Mus.* for 1843, p. 495, &c.)

3. Of Thasus, one of the earliest Greek grammarians, who occupied himself with the explanation of difficult and obscure passages in the Homeric poems. (Aristot. *Poet.* 25; *Soph. Elench.* i. 3; Lysias, *Orat.* xiii. § 54.)

4. Of Delos, a Greek grammarian, probably of a later date than the preceding one, is mentioned as the author of a sort of geographical dictionary (ἐθνῶν ὀνομασίαι, Schol. *ad Apollon. Rhod.* iii. 1178, *Eudoc.* p. 248; Eustath. *ad Dionys. Perieg.* 270), but is otherwise unknown.

5. Of Erythrae, an historian, whose age is unknown. He wrote a work on the history of his native city, of which a fragment is quoted by Athenaeus (vi. p. 258). [L. S.]

HI'PPIAS (Ἱππίας), artists. 1. A statuary, mentioned by Dio Chrysostom as the teacher of Phidias. (*Orat.* lv. vol. ii. p. 282, ed. Reiske.)

2. A statuary, who, according to Pausanias, made the statue of the Olympic victor Scaeus, the son of Duris of Samos, in the Altis at Olympia, during the time when the Samians were expelled from their island, that is, before B. C. 324. (Paus. vi. 13. § 3, or § 5, ed. Bekker, who restores the name of Scaeus, which is lost or corrupted in the older editions.)

3. A painter of second-rate merit, celebrated for his picture or pictures of Neptune and Victory. (Plin. xxxv. 11. s. 40. § 35.)

4. A most skilful mechanician and geometrician, contemporary with Lucian, who describes a bath constructed by him. (*Hippias, seu Balneium*, vol. iii. pp. 66—74.) [P. S.]

HI'PPITAS, or HI'PPOTAS (Ἱππίτας, Polyb.; Ἱππότας, Plut.), one of the friends of Cleomenes III., king of Sparta, who accompanied him in his flight and exile in Egypt. He took part, together with Panteus and the rest of the king's friends, in the last fruitless attempt to excite an insurrection at Alexandria, and shared with the rest a voluntary death when they found that all hopes were at an end. (Polyb. v. 37; Plut. *Cleom.* 37.) [E. H. B.]

HI'PPIUS, a friend of Cicero's, whom the orator represents as particularly deserving of his esteem. He therefore recommended the son of Hippius, C. Valgius Hippianus, who had been adopted by a member of the Valgian family, and had purchased a portion of the demesne of Fregellae, to the magistrates of that town. (Cic. *ad Fam.* xiii. 76.) This letter conveys indirectly some curious information. Fregellae, once the chief town of a considerable district, became a Roman colony in B. C. 328. (Liv. viii. 22; Strab. v. p. 238.) In

B. C. 122—121 it was destroyed by the praetor, L. Opimius (Rhet. *ad Herenn.* iv. 9; Vell. ii. 6; Val. Max. ii. 8); and in the age of Augustus it was little more than an open village (Strab. *l. c.*; Plin. *H. N.* iii. 5). But Cicero's letter (*l. c.*) shows that it retained its demesne-land and its full complement of local magistrates. [W. B. D.]

HIPPO'BOTUS (Ἱππόβοτος), a writer very frequently quoted by Diogenes Laërtius. He wrote a work on the different philosophic schools (Περὶ Αἱρέσεων, which is perhaps the same work as the Φιλοσόφων Ἀναγραφή mentioned by Diog. Laërt. i. 42), embracing not only an exposition of their systems, but likewise biographical notices of the different philosophers. The passages where he is quoted will be found in Vossius, *De Hist. Graec.* p. 455, ed. Westermann. [C. P. M.]

HIPPOCAMPE and HIPPOCAMPUS (Ἱπποκάμπη and Ἱππόκαμπος), the mythical sea-horse, which, according to the description of Pausanias (ii. 1), was a horse, but the part of its body down from the breast was that of a sea monster or fish. The horse appears even in the Homeric poems as the symbol of Poseidon, whose chariot was drawn over the surface of the sea by swift horses. The later poets and artists conceived and represented the horses of Poseidon and other marine divinities as a combination of a horse and a fish. (Hom. *Il.* xiii. 24, 29; Eurip. *Androm.* 1012; Virg. *Georg.* iv. 389; Philostr. *Imag.* i. 8; Stat. *Theb.* ii. 45; comp. Welcker in the *Class. Museum*, vol. ii. p. 394.)

HIPPOCENTAURUS. [CENTAURUS.]

HIPPOCLEIDES (Ἱπποκλείδης), an Athenian, son of Tisander, came to the court of CLEISTHENES of Sicyon as one of the suitors of his daughter AGARISTA. He was descended from the Cypselidae of Corinth (comp. Herod. vi. 35), and was distinguished for wealth and beauty of person. Cleisthenes was disposed to prefer him to the other suitors, and he would probably have won the lady, had he not disgusted Cleisthenes on the day appointed for the decision by indecent dancing and tumblers' tricks. To his host's remark, "You have danced away your marriage," he returned an answer by which he did not redeem his character as a gentleman, "Hippocleides does not care." (Herod. vi. 127—129; Ath. xiv. p. 628, c, d.) [E. E.]

HIPPOCLES (Ἱπποκλῆς), son of Menippus took post off Leucas, with 27 Athenian galleys, in the year following the Sicilian defeat, B. C. 412, to watch for the return of the squadron of Gylippus. He had but partial success. The sixteen Peloponnesian ships escaped with one exception, though all in a shattered state, to Corinth. (Thuc. viii. 13.) [A. H. C.]

HIPPOCLUS (Ἵππόκλος), tyrant of Lampsacus, to whose son, Aeantides, Hippias gave his daughter Archedice in marriage, induced thereto, says Thucydides, by consideration of his influence at the Persian court. (Thuc. vi. 59.) He is clearly the same who is named as tyrant of Lampsacus in the list of those, who were left at the passage of the Danube during the Scythian expedition of Dareius. (Herod. iv. 138.) [A. H. C.]

HIPPO'COON (Ἱπποκόων), the eldest, but natural son of Oebalus and Bateia, and a stepbrother of Tyndareus, Icarius and Arene, at Sparta. After his father's death, Hippocoon expelled his brother Tyndareus, in order to secure the kingdom to himself; but Heracles led Tyndareus back, and slew Hippocoon and his sons. (Paus. iii. 1 § 4, 14. § 6, &c., 15. § 2, &c.; Apollod. ii. 7. § 3, iii. 10. § 4; Diod. iv. 33.) The number and names of Hippocoon's sons are different in the different writers: Apollodorus mentions twelve, Diodorus ten, and Pausanias only six. Ovid (*Met.* viii. 314) mentions the sons of Hippocoon among the Calydonian hunters.

There are four other mythical personages of the name of Hippocoon. (Hygin. *Fab.* 10, 173; Hom. *Il.* x. 518; Virg. *Aen.* v. 492, &c.) [L. S.]

HIPPO'CRATES (Ἱπποκράτης), (Sicilians).

1. Tyrant of Gela, was the son of Pantares, and succeeded his brother Cleander, who had ruled over Gela as tyrant during seven years, B. C. 498. Hence he found his power already firmly established at Gela, and soon extended it by numerous wars against the other cities of Sicily, in which he was almost uniformly successful. Callipolis, Naxos, and Leontini, besides several smaller places, successively fell under his yoke. Being called in by the people of Zancle to assist them against the Samians, who had made themselves masters of their city by treachery, he suddenly turned against his allies, threw their king Scythes into chains, and reduced the mass of the people into slavery, while he gave up three hundred of the principal citizens to the mercy of the Samians, whom he allowed to retain possession of Zancle, in consideration of receiving half the booty they had found there. He also made war upon the Syracusans, whom he defeated in a great battle at the river Helorus, and appears even to have threatened Syracuse itself, as we hear of his encamping by the well-known temple of the Olympian Zeus, in the immediate neighbourhood of that city. But the intervention of the Corinthians and Corcyreans induced him to consent to the conclusion of a treaty of peace, by which the Syracusans, in exchange for the numerous prisoners he had taken at the Helorus, ceded to him the territory of Camarina, and he immediately proceeded to rebuild that city, which had been lately destroyed by the Syracusans. His last expedition was one against the Sicels, in the midst of which he died, while engaged in the siege of Hybla (B. C. 491), after a reign of seven years. He left two sons, Cleander and Eucleides, who, however, did not succeed him in the sovereignty, being supplanted by Gelon. (Herod. vi. 23, vii. 154, 155; Thuc. vi. 5; Diod. *Exc. Vales.* p. 558; Schol. *in Pind. Ol.* v. 19, *Nem.* ix. 95; Polyaen. v. 6.)

2. A cousin of Theron, tyrant of Agrigentum, who, together with his brother Capys, attempted to overthrow the power of their kinsman; but the scheme proved unsuccessful, and they were defeated by Theron at the river Himera, after which they established themselves at the small town of Camicus. (Schol. *in Pind. Ol.* ii. 173, *Pyth.* vi. 4.)

3. Brother of Epicydes [EPICYDES, No. 1.]. The proceedings of the two brothers are related under the article EPICYDES, up to the time when they held the joint command at Syracuse, and defended that city against Marcellus. When the Roman general, having failed in all his attacks upon the city, found himself compelled to turn the siege into a blockade, it was agreed that while Epicydes continued to hold the command within the walls, Hippocrates should co-operate in other parts of Sicily with Himilco, who had just landed at Heraclea with a large force. He accordingly succeeded in breaking his way through the Roman lines, and,

though defeated by Marcellus at Acrae, effected a junction with Himilco at Agrigentum, and we find him united with that general in the subsequent operations in the interior of Sicily. [HIMILCO, No. 9.] Marcellus having at length made himself master of the greater part of Syracuse, while Achradina and the island of Ortygia still held out, a final attempt was made by Hippocrates and Himilco, with their combined forces, to raise the siege, but their attacks on the Roman lines were unsuccessful, and having encamped in the marshy ground on the banks of the Anapus, a pestilence broke out among their troops, to which Hippocrates, as well as Himilco, fell a victim. (Liv. xxiv. 35—39, xxv. 26.) [E. H. B.]

HIPPO'CRATES (Ἱπποκράτης), historical. 1. A citizen of Sybaris, father of Smindyrides, who was one of the suitors of Agariste, the daughter of Cleisthenes, tyrant of Sicyon. (Herod. vi. 127.)

2. An Athenian, son of Megacles, and brother of Cleisthenes, the legislator. He left two children, a son named Megacles, and a daughter, Agariste, who became the mother of the illustrious Pericles. (Herod. vi. 131.)

3. Father of Peisistratus, the tyrant of Athens. The future elevation of his son, but at the same time the evils which he was destined to bring upon his country, were foretold to him by a prodigy which occurred to him when sacrificing at the Olympic games. Chilon, the Lacedaemonian, who was present, advised him in consequence not to marry, but he did not think fit to follow this counsel. He claimed to be descended from the Homeric chief, Nestor. (Herod. i. 59, v. 65.)

4. An Athenian, son of Xanthippus and brother of Pericles. He had three sons who, as well as their father, are repeatedly alluded to by Aristophanes, as men of a mean capacity and devoid of education. (Aristoph. *Nub.* 1001, *Thesm.* 273, and *Schol. ad loca.*)

5. An Athenian, son of Ariphron, was general, together with Demosthenes, in the eighth year of the Peloponnesian war (B. C. 424), when the democratic party at Megara, becoming apprehensive of the recal of the exiles, and of a revolution in consequence, made overtures to the Athenians to betray the city into their hands. Demosthenes and Hippocrates immediately marched, with a select body of troops, to take advantage of this opportunity, and, with the assistance of their partisans, made themselves masters of the long walls which connected Megara with its port of Nisaea, but were unable to effect an entrance into the city itself. Thus foiled in part of their enterprise, they turned their arms against Nisaea, in which there was a Peloponnesian garrison, but this was speedily compelled, by want of provisions, to capitulate, and the Athenians became masters of this important port. Brasidas soon after arrived with a considerable army, and by his influence secured the predominance of the Lacedaemonian party at Megara; but he was unable to effect anything against Nisaea, and after having in vain offered battle to the Athenian generals, he withdrew again to Corinth. (Thuc. iv. 66—74; Diod. xii. 66, 67.) Soon after this, a scheme was arranged by Demosthenes and Hippocrates, in concert with a party in some of the Boeotian cities, for the invasion of Boeotia on three different points at once. In pursuance of this plan Demosthenes attacked by sea the port of Siphae on the Corinthian gulf, while Hippocrates was to seize and fortify Delium, a spot sacred to Apollo near the frontiers of Attica. Some mistake unfortunately took place in their arrangements, and Demosthenes had been already repulsed from before Siphae when his colleague entered Boeotia. Hippocrates, however, occupied Delium without opposition, and having fortified it and established a garrison there, was returning with his main army to Athens, when the Boeotian forces arrived. A pitched battle ensued, at a spot between Delium and Oropus, just within the confines of Attica, in which the Athenians were completely defeated. Hippocrates himself fell in the battle, together with near a thousand of his troops; and the loss on the Athenian side would have been far greater had not the slaughter been interrupted by the coming on of the night. The Boeotians at first refused to give up the bodies of Hippocrates and the others who had fallen in the battle until the Athenians should evacuate Delium; but having reduced that post, after a siege of seventeen days, they at length restored the dead bodies to their countrymen. (Thuc. iv. 76, 77, 89—101; Diod. xii. 69, 70: Paus. iii. 6. § 1, ix. 6. § 3.)

6. A Lacedaemonian, first mentioned as being sent with Epicles to Euboea, to bring away Hegesandridas and his fleet from thence, after the defeat of Mindarus at Cynossema, B. C. 411. (Thuc. viii. 107.) He returned with Hegesandridas to the Hellespont, where he acted as second in command (ἐπιστολεύς) to Mindarus during the subsequent operations. [MINDARUS]. After the decisive defeat at Cyzicus (B. C. 410), Hippocrates, on whom the chief command now devolved by the death of Mindarus, wrote to Sparta the well-known and characteristic dispatch, "Our good fortune is at an end; Mindarus is gone; the men are hungry; what to do we know not." (Xen. *Hell.* i. 1. § 23.) After the arrival of Cratesippidas to take the command at the Hellespont, Hippocrates appears to have been appointed governor or harmost of Chalcedon; and when that city was attacked, in the spring of 408, by Alcibiades and Thrasyllus, he led out his troops to encounter the Athenians, but was defeated, and himself fell in the conflict. (Id. i. 3. §§ 5, 6; Diod. xiii. 66; Plut. *Alcib.* 30.) [E. H. B.]

HIPPO'CRATES (Ἱπποκράτης), literary. 1. Of Chios, a Pythagorean philosopher, who lived about B. C. 460. He is mentioned chiefly as a mathematician, and is said to have been the first who reduced geometry to a regular system. He seems to have been also engaged in researches respecting the square of a circle; but we have no means of judging of his merits as a mathematician, and Aristotle (*Ethic. ad Eudem.* viii. 14) states that in every other respect he was a man not above mediocrity. (Comp. Aristot. *Sophist. Elench.* i. 10; Plut. *Solon*, 2; Proclus *in Euclid.* ii. p. 19; Fabric. *Bibl. Graec.* vol. i. p. 848, &c.)

2. One of the executors of the will of the philosopher Straton of Lampsacus. (Diog. Laërt. v. 62.) He was probably a philosopher, but is otherwise altogether unknown.

3. Is mentioned in several modern works as a comic poet on the authority of Pollux (*Onom.* ix. 57; comp. iv. 173); but it is now certain that the reading in Pollux is corrupt, and that the name Σωσικράτης must be substituted for it. (See Meineke, *Hist. Crit. Com. Graec.* p. 498, &c.) [L. S.]

HIPPO'CRATES (Ἱπποκράτης), the name of several physicians, including in the number perhaps

the most celebrated medical writer of ancient or modern times, whose fame has probably been partly caused by the writings and actions of all the physicians of the same name having been attributed to one individual, instead of several. This hypothesis is incapable of being proved to be correct; but it may be safely asserted, that it is quite impossible that all the stories told of Hippocrates (even if they are to be believed at all) can relate to the same individual, and also that one man should have written all the works that now form part of the Hippocratic collection. More will be said on this subject in the article on HIPPOCRATES II., but first it will be advisable to notice briefly the other physicians of this name, and as several of them belonged to the family of the Asclepiadae, the following genealogical table will enable the reader to understand more clearly their relationship:—

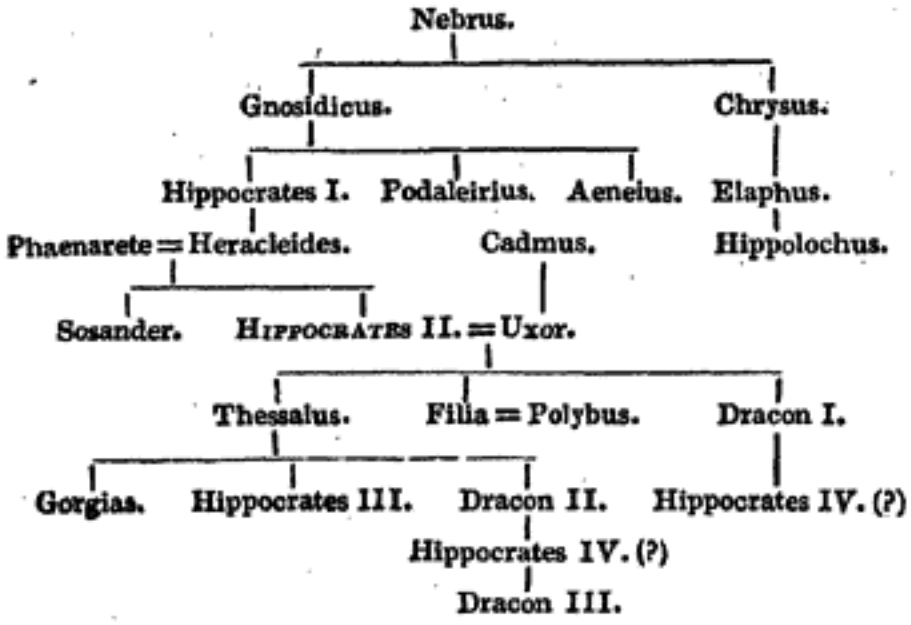

HIPPOCRATES I., the fifteenth in descent from Aesculapius, the eldest son of Gnosidicus, the brother of Podaleirius II. and Aeneius, and the father of Heracleides. He lived probably in the sixth and fifth centuries B. C. Some ancient critics attributed to him the two works *De Fracturis*, and *De Articulis*, while others contended that he wrote nothing at all. (Jo. Tzetzes, *Chil.* vii. *Hist.* 155., in Fabric. *Bibl. Graec.* vol. xii. p. 680; Poeti *Epist. ad Artax.*, in Hippocr. *Opera*, vol. iii. p. 770; Suid. *s. v.* Ἱπποκράτης; Galen, *Comment. in Hippocr.* "*De Rat. Vict. in Morb. Acut.*" i. 17, vol. xv. p. 456, *Comment. in Hippocr.* "*De Fract.*" i. 1, vol. xviii. pt. ii. p. 324.)

2. HIPPOCRATES II. See below.

3. HIPPOCRATES III., the nineteenth of the family of the Asclepiadae, who lived probably in the fourth century B. C. He was the son of Thessalus, and the brother of Gorgias and Dracon II., and is said by Suidas to have written some medical works. (Jo. Tzetzes, Suidas, *ll. cc.*; Galen, *Comment. in Hippocr.* "*De Humor.*" i. 1, vol. xvi. p. 5.)

4. HIPPOCRATES IV. was, according to Galen (*Comment. in Hippocr.* "*De Humor.*" i. 1, vol. xvi. p. 5), the son of Dracon I., and the grandson of the celebrated Hippocrates: he lived in the fourth century B. C., and is said to have written some medical works. Suidas (*s. v.* Ἱπποκράτης, and Δράκων), who, however, seems to have fallen into some confusion [DRACON], makes him the son of Dracon II. (and therefore the great grandson of the celebrated Hippocrates), the father of Dracon III. He is said to have been one of the physicians to Roxana, the wife of Alexander the Great, and to have died in the reign of Cassander, the son of Antipater.

5, 6. HIPPOCRATES V. and VI. According to Suidas, Thymbraeus of Cos, of the family of the Asclepiadae, had two sons named Hippocrates, each of whom wrote some medical works. Their date is unknown. (Suid. *s. v.* Ἱπποκράτης.)

7. HIPPOCRATES VII., son of Praxianax of Cos, who belonged to the family of the Asclepiadae, and wrote some medical works. His date is unknown. (Suid. *Ibid.*)

8. HIPPOCRATES, a Greek writer on veterinary surgery, who is supposed to have lived about the middle of the fourth century after Christ. His remains are to be found in the collection of writers on this subject, first published in Latin by Ruellius, Paris, 1530, fol., and afterwards in Greek by Grynaeus, Basel, 1537, 4to. They are also added to the editions of Hippocrates published by Vander Linden, Lugd. Bat. 1665, 8vo., and that of Naples, 1757, 4to. They have been also published in a separate form, in Greek, Latin, and Italian, Rom. 1814, 8vo.; edited by P. A. Valentini. (See Choulant, *Handb. der Bücherkunde für die Aeltere Medicin.*) [W. A. G.]

HIPPO'CRATES, the second of that name, and in some respects the most celebrated physician of ancient or modern times; for not only have his writings (or rather those which bear his name) been always held in the highest esteem, but his personal history (so far as it is known), and the literary criticism relating to his works, furnish so much matter for the consideration both of the scholar, the philologist, the philosopher, and the man of letters, that there are few authors of antiquity about whom so much has been written. Probably the readers of this work will care more for the *literary* than for the *medical* questions connected with Hippocrates; and accordingly (as it is quite impossible to discuss the whole subject fully in these pages) the strictly scientific portion of this article occupies less space than the critical; and this arrangement in this place the writer is inclined to adopt the more readily, because, while there are many works which contain a good account of the scientific merits of the Hippocratic writings, he is not aware of *one* where the many literary problems arising from them have been at once fully discussed and satisfactorily determined. This task he is far from thinking that he has himself accomplished, but it is right to give this reason for treating the scientific part of the subject much less fully than he would have done had he been writing for a professed medical work.

A parallel has more than once been drawn between "the Father of Medicine" and "the Father of Poetry;" and, indeed, the resemblances between the two, both in their personal and literary history, are so evident, that they could hardly fail to strike any one who was even moderately familiar with classical and medical literature. With respect to their personal history, the greatest uncertainty exists, and our real knowledge is next to nothing; although in the case of both personages, we have professed lives written by ancient authors, which, however, only tend to show still more plainly the ignorance that prevails on the subject. Accordingly, as might be expected, fable has been busy in supplying the deficiencies of history, and was for a time fully believed; till at length a re-action followed, and an unreasoning credulity was succeeded by an equally unreasonable scepticism, which reached its climax when it was boldly asserted that neither Homer nor Hippocrates had ever ex-

isted. (See Houdart, *Etudes sur Hippocrate*, p. 560.) The few facts respecting him that may be considered as tolerably well ascertained may be told in few words. His father was Heracleides, who was also a physician, and belonged to the family of the Asclepiadae. According to Soranus (*Vita Hippocr.*, in Hippocr. *Opera*, vol. iii.), he was the nineteenth in descent from Aesculapius, but John Tzetzes, who gives the genealogy of the family, makes him the seventeenth. His mother's name was Phaenarete, who was said to be descended from Hercules. Soranus, on the authority of an old writer who had composed a life of Hippocrates, states that he was born in the island of Cos, in the first year of the eightieth Olympiad, that is, B. C. 460; and this date is generally followed, for want of any more satisfactory information on the subject, though it agrees so ill with some of the anecdotes respecting him, that some persons suppose him to have been born about thirty years sooner. The exact day of his birth was known and celebrated in Cos with sacrifices on the 26th day of the month Agrianus, but it is unknown to what date in any other calendar this month corresponds. He was instructed in medical science by his father and by Herodicus, and is also said to have been a pupil of Gorgias of Leontini. He wrote, taught, and practised his profession at home; travelled in different parts of the continent of Greece; and died at Larissa in Thessaly. His age at the time of his death is uncertain, as it is stated by different ancient authors to have been eighty-five years, ninety, one hundred and four, and one hundred and nine. Mr. Clinton places his death B. C. 357, at the age of one hundred and four. He had two sons, Thessalus and Dracon, and a son-in-law, Polybus, all of whom followed the same profession, and who are supposed to have been the authors of some of the works in the Hippocratic Collection. Such are the few and scanty facts that can be in some degree depended on respecting the personal history of this celebrated man; but though we have not the means of writing an authentic detailed biography, we possess in these few facts, and in the hints and allusions contained in various ancient authors, sufficient data to enable us to appreciate the part he played, and the place he held among his contemporaries. We find that he enjoyed their esteem as a practitioner, writer, and professor; that he conferred on the ancient and illustrious family to which he belonged more honour than he derived from it; that he rendered the medical school of Cos, to which he was attached, superior to any which had preceded it or immediately followed it; and that his works, soon after their publication, were studied and quoted by Plato. (See Littré's Hippocr. vol. i. p. 43; and a review of that work (by the writer of this article) in the *Brit. and For. Med. Rev.* April, 1844, p. 459.)

Upon this slight foundation of historical truth has been built a vast superstructure of fabulous error; and it is curious to observe how all these tales receive a colouring from the times and countries in which they appear to have been fabricated, whether by his own countrymen before the Christian era, or by the Latin or Arabic writers of the middle ages. One of the stories told of him by his Greek biographers, which most modern critics are disposed to regard as fabulous, relates to his being sent for, together with Euryphon [EURYPHON], by Perdiccas II., king of Macedonia, and discovering, by certain external symptoms, that his sickness was occasioned by his having fallen in love with his father's concubine. Probably the strongest reason against the truth of this story is the fact that the time of the supposed cure is quite irreconcileable with the commonly received date of the birth of Hippocrates; though M. Littré, the latest and best editor of Hippocrates, while he rejects the story as spurious, finds no difficulty in the dates (vol. i. p. 38). Soranus, who tells the anecdote, says that the occurrence took place after the death of Alexander I., the father of Perdiccas; and we may reasonably presume that one or two years would be the longest interval that would elapse. The date of the death of Alexander is not exactly known, and depends upon the length of the reign of his son Perdiccas, who died B. C. 414. The longest period assigned to his reign is forty-one years, the shortest is twenty-three. This latter date would place his accession to the throne on his father's death, at B. C. 437, at which time Hippocrates would be only twenty-three years old, almost too young an age for him to have acquired so great celebrity as to be specially sent for to attend a foreign prince. However, the date of B. C. 437 is the less probable because it would not only extend the reign of his father Alexander to more than sixty years, but would also suppose him to have lived seventy years after a period at which he was already grown up to manhood. For these reasons Mr. Clinton (*F. Hell.* ii. 222) agrees with Dodwell in supposing the longer periods assigned to his reign to be nearer the truth; and assumes the accession of Perdiccas to have fallen within B. C. 454, at which time Hippocrates was only six years old. This celebrated story has been told, with more or less variation, of Erasistratus and Avicenna, besides being interwoven in the romance of Heliodorus (*Aethiop.* iv. 7. p. 171), and the love-letters of Aristaenetus (*Epist.* i. 13). Galen also says that a similar circumstance happened to himself. (*De Praenot. ad Epig.* c. 6. vol. xiv. p. 630.) The story as applied to Avicenna seems to be most probably apocryphal (see *Biogr. Dict.* of the *Usef. Knowl. Soc.* vol. iv. p. 301); and with respect to the two other claimants, Hippocrates and Erasistratus, if it be true of either, the preponderance of historical testimony is decidedly in favour of the latter. [ERASISTRATUS.] Another old Greek fable relates to his being appointed librarian at Cos, and burning the books there (or, according to another version of the story, at Cnidos,) in order to conceal the use he had made of them in his own writings. This story is also told, with but little variation, of Avicenna, and is repeated of Hippocrates, with some characteristic embellishments, in the European Legends of the Middle Ages. [ANDREAS.]

The other fables concerning Hippocrates are to be traced to the collection of Letters, &c. which go under his name, but which are universally rejected as spurious. The most celebrated of these relates to his supposed conduct during the plague of Athens, which he is said to have stopped by burning fires throughout the city, by suspending chaplets of flowers, and by the use of an antidote, the composition of which is preserved by Joannes Actuarius (*De Meth. Med.* v. 6. p. 264, ed. H. Steph.) Connected with this, is the pretended letter from Artaxerxes Longimanus, king of Persia, to Hippo-

crates, inviting him by great offers to come to his assistance during a time of pestilence, and the refusal of Hippocrates, on the ground of his being the enemy of his country.

Another story, perhaps equally familiar to the readers of Burton's "Anatomy of Melancholy," contains the history of the supposed madness of Democritus, and his interview with Hippocrates, who had been summoned by his countrymen to come to his relief.

If we turn to the Arabic writers, we find "*Bokrát*" represented as living at Hems, and studying in a garden near Damascus, the situation of which was still pointed out in the time of Abú-l-faraj in the thirteenth century. (Abú-l-faraj, *Hist. Dynast.* p. 56; Anon. *Arab. Philosoph. Bibl.* apud Casiri, *Biblioth. Arabico-Hisp. Escur.* vol. i. p. 235.) They also tell a story of his pupils taking his portrait to a celebrated physiognomist named *Philemon*, in order to try his skill; and that upon his saying that it was the portrait of a lascivious old man (which they strenuously denied), Hippocrates said that he was right, for that he was so by nature, but that he had learned to overcome his amorous propensities. The confusion of names that occurs in this last anecdote the writer has never seen explained, though the difficulty admits of an easy and satisfactory solution. It will no doubt have brought to the reader's recollection the similar story told of Socrates by Cicero (*Tusc. Disp.* iv. 37, *De Fato*, c. 5), and accordingly he will be quite prepared to hear that the Arabic writers have confounded the word سقراط *Sokrát*, with بقراط *Bokrát*, and have thus applied to Hippocrates an anecdote that in reality belongs to Socrates. The name of the physiognomist in Cicero is Zopyrus, which cannot have been corrupted into *Philemon*; but when we remember that the Arabians have no *P*, and are therefore often obliged to express this letter by an *F*, it will probably appear not unlikely that either the writers, or their European translators, have confounded *Philemon* with *Polemon*. This conjecture is confirmed by the fact that Philemon is said by Abú-l-faraj to have written a work on Physiognomy, which is true of Polemon, whose treatise on that subject is still extant, whereas no person of the name of Philemon (as far as the writer is aware) is mentioned as a physiognomist by any Greek author.* The only objection to this conjecture is the anachronism of making Polemon a contemporary of Hippocrates or Socrates; but this difficulty will not appear very great to any one who is familiar with the extreme ignorance and carelessness displayed by the Arabic writers on all points of Greek history and chronology.

It is, however, among the European story-tellers of the middle ages that the name of "*Ypocras*" is most celebrated. In one story he is represented as visiting Rome during the reign of Augustus, and restoring to life the emperor's nephew, who was just dead; for which service Augustus erected a statue in his honour as to a divinity. A fair lady resolved to prove that this god was a mere mortal; and, accordingly, having made an assignation with him, she let down for him a basket from her window. When she had raised him half way, she left him suspended in the air all night, till he was found by the emperor in the morning, and thus became the laughing-stock of the court. Another story makes him professor of medicine in Rome, with a nephew of wondrous talents and medical skill, whom he despatched in his own stead to the king of Hungary, who had sent for him to heal his son. The young leech, by his marvellous skill, having discovered that the prince was not the king's own son, directed him to feed on "contrarius drink, contrarius mete, beves flesch, and drink the brotht," and thereby soon restored him to health. Upon his return home laden with presents, "Ypocras" became so jealous of his fame, that he murdered him, and afterwards "he let all his bokes berne." The vengeance of Heaven overtook him, and he died in dreadful torments, confessing his crime, and vainly calling on his murdered nephew for relief. (See Ellis, *Spec. of Early Engl. Metr. Roman.* vol. iii. p. 39; Weber, *Metr. Rom. of the 13th, 14th, and 15th Cent.*, &c., vol. iii. p. 41; Way, *Fabliaux or Tales of the 12th and 13th Cent.*, &c. vol. ii. p. 173; Legrand d'Aussy, *Fabliaux ou Contes, Fables et Romans du 12ème et du 13ème Siècles*, tome i. p. 288; Loiseleur Deslongchamps, *Essai sur les Fables Ind.* &c., p. 154, and *Roman des Sept Sages*, p. 26.)

If, from the personal history of Hippocrates, we turn to the collection of writings that go under his name, the parallel with Homer will be still more exact and striking. In both cases we find a number of works, the most ancient, and, in some respects, the most excellent of their kind, which, though they have for centuries borne the same name, are discovered, on the most cursory examination, to belong in reality to several different persons. Hence has arisen a question which has for ages exercised the learning and acuteness of scholars and critics, and which is in both cases still far from being satisfactorily settled. With respect to the writings of the Hippocratic Collection, "the first glance," says M. Littré (vol. i. p. 44), "shows that some are complete in themselves, while others are merely collections of notes, which follow each other without connection, and which are sometimes hardly intelligible. Some are incomplete and fragmentary, others form in the whole Collection particular series, which belong to the same ideas and the same writer. In a word, however little we reflect on the context of these numerous writings, we are led to conclude that they are not the work of one and the same author. This remark has in all ages struck those persons who have given their attention to the works of Hippocrates; and even at the time when men commented on them in the Alexandrian school, they already disputed about their authenticity."

But it is not merely from internal evidence (though this of itself would be sufficiently convincing) that we find that the Hippocratic Collection is not the work of Hippocrates alone, for it so happens that in two instances we find a passage that has appeared from very early times as forming part of this collection, quoted as belonging to a different person. Indeed if we had nothing but

* There is at this present time among the MSS. at Leyden a little Arabic treatise on Physiognomy which bears the name of *Philemon*, and which (as the writer has been informed by a gentleman who has compared the two works) bears a very great resemblance to the Greek treatise by Polemon. (See *Catal. Biblioth. Lugdun.* p. 461. § 1286.)

internal evidence to guide us in our task of examining these writings, in order to decide which really belong to Hippocrates, we should come to but few positive results; and therefore it is necessary to collect all the ancient testimonies that can still be found; in doing which, it will appear that the Collection, as a whole, can be traced no higher than the period of the Alexandrian school, in the third century B. C.; but that particular treatises are referred to by the contemporaries of Hippocrates and his immediate successors. (*Brit. and For. Med. Rev.* p. 460.)

We find that Hippocrates is mentioned or referred to by no less than ten persons anterior to the foundation of the Alexandrian school, and among them by Aristotle and Plato. At the time of the formation of the great Alexandrian library, the different treatises which bear the name of Hippocrates were diligently sought for, and formed into a single collection; and about this time commences the series of Commentators, which has continued through a period of more than two thousand years to the present day. The first person who is known to have commented on any of the works of the Hippocratic Collection is Herophilus. [HEROPHILUS.] The most ancient commentary still in existence is that on the treatise "De Articulis," by Apollonius Citiensis. [APOLLONIUS CITIENSIS.] By far the most voluminous, and at the same time by far the most valuable commentaries that remain, are those of Galen, who wrote several works in illustration of the writings of Hippocrates, besides those which we now possess. His Commentaries, which are still extant, are those on the "De Natura Hominis," "De Salubri Victus Ratione," "De Ratione Victus in Morbis Acutis," "Praenotiones," "Praedictiones I.," "Aphorismi," "De Morbis Vulgaribus I. II. III. VI," "De Fracturis," "De Articulis," "De Officina Medici," and "De Humoribus," with a glossary of difficult and obsolete words, and fragments on the "De Aëre, Aquis, et Locis," and "De Alimento." The other ancient commentaries that remain are those of Palladius, Joannes Alexandrinus, Stephanus Atheniensis, Meletius, Theophilus Protospatharius, and Damascius; besides a spurious work attributed to Oribasius, a glossary of obsolete and difficult words by Erotianus, and some Arabic Commentaries that have never been published. (*Brit. and For. Med. Rev.* p. 461.)

His writings were held in the highest esteem by the ancient Greek and Latin physicians, and most of them were translated into Arabic. (See Wenrich, *De Auct. Graec. Vers. et Comment. Syr. Arab.*, &c.) In the middle ages, however, they were not so much studied as those of some other authors, whose works are of a more practical character, and better fitted for being made a class-book and manual of instruction. In more modern times, on the contrary, the works of the Hippocratic Collection have been valued more according to their real worth, while many of the most popular medical writers of the middle ages have fallen into complete neglect. The number of works written in illustration or explanation of the Collection is very great, as is also that of the editions of the whole or any part of the treatises composing it. Of these only a very few can be here mentioned: a fuller account may be found in Fabric. *Bibl. Graec.*; Haller, *Bibl. Medic. Pract.*; the first vol. of Kühn's edition of Hippocrates; Choulant's *Handb. der Bücherkunde für die Aeltere Medicin*; Littré's Hippocrates; and other professed bibliographical works. The works of Hippocrates first appeared in a Latin translation by Fabius Calvus, Rom. 1525, fol. The first Greek edition is the Aldine, Venet. 1526, fol., which was printed from MSS. with hardly any correction of the transcriber's errors. The first edition that had any pretensions to be called a critical edition was that by Hieron. Mercurialis, Venet. 1588, fol., Gr. and Lat.; but this was much surpassed by that of Anut. Foësius, Francof. 1595, fol., Gr. and Lat., which continues to the present day to be the best *complete* edition. Vander Linden's edition (Lugd. Bat. 1665, 8vo. 2 vols. Gr. and Lat.) is neat and commodious for reference from his having divided the text into short paragraphs. Chartier's edition of the works of Galen and Hippocrates has been noticed under GALEN; as has also Kühn's, of which it may be said that its only advantages are its convenient size, the reprint of Ackermann's *Histor. Liter. Hippocr.* (from Harless's ed. of Fabr. *Bibl. Gr.*) in the first vol., and the noticing on each page the corresponding pagination of the editions of Foës, Chartier, and Vander Linden. By far the best edition in every respect is one which is now in the course of publication at Paris, under the superintendence of E. Littré, of which the first vol. appeared in 1839, and the fourth in 1844. It contains a new text, founded upon a collation of the MSS. in the Royal Library at Paris; a French translation; an interesting and learned general Introduction, and a copious argument prefixed to each treatise; and numerous scientific and philological notes. It is a work quite indispensable to every physician, critic, and philologist, who wishes to study in detail the works of the Hippocratic Collection, and it has already done much more towards settling the text than any edition that has preceded it; but at the same time it must not be concealed that the editor does not seem to have always made the best use of the materials that he has had at his command, and that the classical reader cannot help now and then noticing a manifest want of critical (and even at times of grammatical) scholarship.

The Hippocratic Collection consists of more than sixty works; and the classification of these, and assigning each (as far as possible) to its proper author, constitutes by far the most difficult question connected with the ancient medical writers. Various have been the classifications proposed both in ancient and modern times, and various the rules by which their authors were guided; some contenting themselves with following implicitly the opinions of Galen and Erotianus, others arguing chiefly from peculiarities of style, while a third class distinguished the books according to the medical and philosophical doctrines contained in them. An account of each of these classifications cannot be given here, much less can the objections that may be brought against each be pointed out: upon the whole, the writer is inclined to think M. Littré's superior to any that has preceded it; but by no means so unexceptionable as to do away with the necessity of a new one. The following classification, though far enough from supplying the desideratum, differs in several instances from any former one: it is impossible here for the writer to give more than the *results* of his investigation, referring for the data on which his

opinion in each particular case is founded to the works of Gruner, Ackermann, and Littré, of which he has, of course, made free use.* Perhaps a tabular or *genealogical* view of the different divisions and subdivisions of the Collection will be the best calculated to put the reader at once in possession of the whole bearings of the subject.

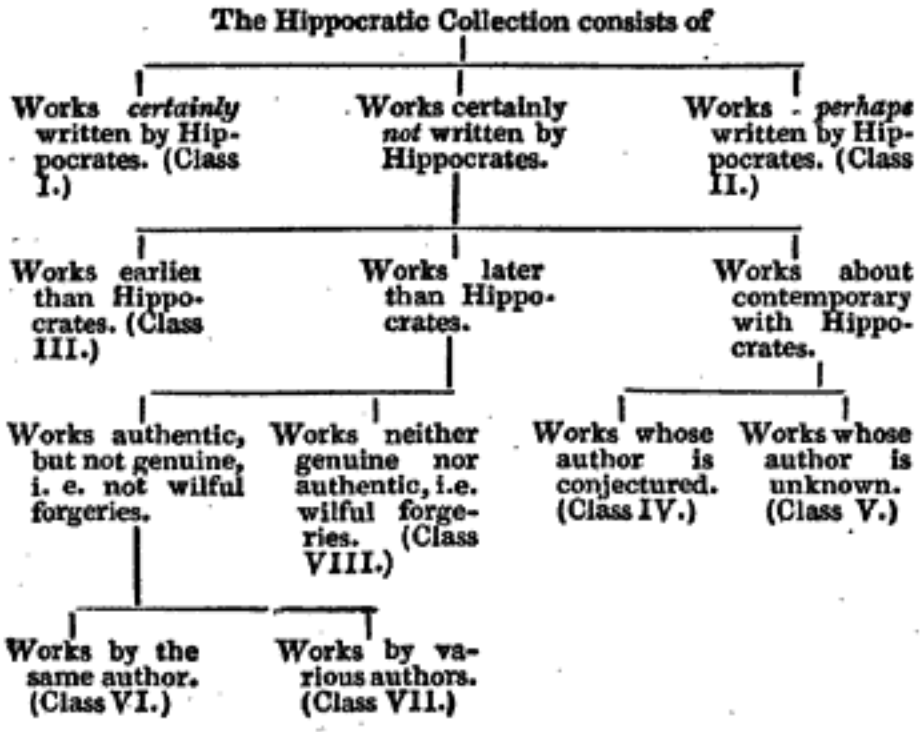

Class I., containing Προγνωστικόν, *Praenotiones* or *Prognosticon* (vol. i. p. 88, ed. Kühn); Ἀφορισμοί, *Aphorismi* (vol. iii. p. 706); Ἐπιδημίων Βιβλία Α, Γ, *De Morbis Popularibus* (or *Epidemiorum*), lib. i. and iii. (vol. i. pp. 382, 467); Περὶ Διαίτης Ὀξέων, *De Ratione Victus in Morbis Acutis*, or *De Diaeta Acutorum* (vol. ii. p. 25); Περὶ Ἀέρων, Ὑδάτων, Τόπων, *De Aëre, Aquis, et Locis* (vol. i. p. 523); Περὶ τῶν ἐν Κεφαλῇ Τρωμάτων, *De Capitis Vulneribus* (vol. iii. p. 346).

Class II., containing Περὶ Ἀρχαίης Ἰητρικῆς, *De Prisca Medicina* (vol. i. p. 22); Περὶ Ἄρθρων, *De Articulis* (vol. iii. p. 135); Περὶ Ἀγμῶν, *De Fractis* (vol. iii. p. 64); Μοχλικός, *Mochlicus* or *Vectiarius* (vol. iii. p. 270); Ὅρκος, *Jusjurandum* (vol. i. p. 1); Νόμος, *Lex* (vol. i. p. 3); Περὶ Ἑλκῶν, *De Ulceribus* (vol. iii. p. 307); Περὶ Συρίγγων, *De Fistulis* (vol. iii. p. 329); Περὶ Αἱμορροΐδων, *De Haemorrhoidibus* (vol. iii. p. 340); Κατ' Ἰητρεῖον, *De Officina Medici* (vol. iii. p. 48); Περὶ Ἱρῆς Νούσου, *De Morbo Sacro* (vol. i. p. 587).

Class III., containing Προρρητικόν Α, *Prorrhetica*, or *Praedictiones* i. (vol. i. p. 157); Κωακαὶ Προγνώσεις, *Coacae Praenotiones* (vol. i. p. 234).

Class IV., containing Περὶ Φύσιος Ἀνθρώπου, *De Natura Hominis* (vol. i. p. 348); Περὶ Διαίτης Ὑγιεινῆς, *De Salubri Victus Ratione* (?) (vol. i. p. 616); Περὶ Γυναικείης Φύσιος, *De Natura Muliebri* (?) (vol. ii. p. 529); Περὶ Νούσων Β, Γ, *De Morbis*, ii. iii (?) (vol. ii. p. 212); Περὶ Ἐπικυήσιος, *De Superfoetatione* (?) (vol. i. p. 460).

Class V., containing Περὶ Φυσῶν, *De Flatibus* (vol. i. p. 569); Περὶ Τόπων τῶν κατ' Ἄνθρωπον, *De Locis in Homine* (vol. ii. p. 101); Περὶ Τέχνης, *De Arte* (?) (vol. i. p. 5); Περὶ Διαίτης, *De Diaeta*, or *De Victus Ratione* (vol. i. p. 625); Περὶ Ἐνυπνίων, *De Insomniis* (vol. ii. p. 1); Περὶ Παθῶν, *De Affectionibus* (vol. ii. p. 380); Περὶ τῶν ἐντὸς Παθῶν, *De Internis Affectionibus* (vol. ii. p. 427); Περὶ Νούσων Α, *De Morbis* i. (vol. ii. p. 165); Περὶ Ἑπταμήνου, *De Septimestri Partu* (vol. i. p. 444); Περὶ Ὀκταμήνου, *De Octimestri Partu* (vol. i. p. 455); Ἐπιδημίων Βιβλία Β, Δ, Ζ, *Epidemiorum*, or *De Morbis Popularibus*, ii. iv. vi. (vol. iii. pp. 428, 511, 583); Περὶ Χυμῶν, *De Humoribus* (vol. i. p. 120); Περὶ Ὑγρῶν Χρήσιος, *De Usu Liquidorum* (vol. ii. p. 153).

Class VI., containing Περὶ Γονῆς, *De Genitura* (vol. i. p. 371); Περὶ Φύσιος Παιδίου, *De Natura Pueri* (vol. i. p. 382); Περὶ Νούσων Δ, *De Morbis* iv. (vol. ii. p. 324); Περὶ Γυναικείων, *De Mulierum Morbis* (vol. ii. p. 606); Περὶ Παρθενίων, *De Virginum Morbis* (vol. ii. p. 526); Περὶ Ἀφόρων, *De Sterilibus* (vol. iii. p. 1).

Class VII., containing Ἐπιδημίων Βιβλία Ε, Η, *Epidemiorum*, or *De Morbis Popularibus* v. vii. (vol. iii. pp. 545, 631); Περὶ Καρδίης, *De Corde* (vol. i. p. 485); Περὶ Τροφῆς, *De Alimento* (vol. ii. p. 17); Περὶ Σάρκων, *De Carnibus* (vol. i. p. 424); Περὶ Ἑβδομάδων, *De Septimanis*, a work which no longer exists in Greek, but of which M. Littré has found a Latin translation; Προρρητικόν Β, *Prorrhetica* (or *Praedictiones*) ii. (vol. i. p. 185); Περὶ Ὀστέων Φύσιος, *De Natura Ossium*, a work composed entirely of extracts from other treatises of the Hippocratic Collection, and from other ancient authors, and which therefore M. Littré is going to suppress entirely (vol. i. p. 502); Περὶ Ἀδένων, *De Glandulis* (vol. i. p. 491); Περὶ Ἰητροῦ, *De Medico* (vol. i. p. 56); Περὶ Εὐσχημοσύνης, *De Decenti Habitu* (vol. i. p. 66); Παραγγελίαι, *Praeceptiones* (vol. i. p. 77); Περὶ Ἀνατομῆς, *De Anatomia* (or *De Resectione Corporum*) (vol. iii. p. 379); Περὶ Ὀδοντοφυΐης, *De Dentitione* (vol. i. p. 482); Περὶ Ἐγκατατομῆς Ἐμβρύου, *De Resectione Foetus* (vol. iii. p. 376); Περὶ Ὄψιος, *De Visu* (vol. iii. p. 42); Περὶ Κρισίων, *De Crisibus* (or *De Judicationibus*) (vol. i. p. 136); Περὶ Κρισίμων, *De Diebus Criticis* (or *De Diebus Judicatoriis*) (vol. i. p. 149); Περὶ Φαρμάκων, *De Medicamentis Purgativis* (vol. iii. p. 855).

Class VIII., containing Ἐπιστολαί, *Epistolae* (vol. iii. p. 769); Πρεσβευτικὸς Θεσσαλοῦ, *Thessali Legati Oratio* (vol. iii. p. 831); Ἐπιβώμιος, *Oratio ad Aram* (vol. iii. p. 830); Δόγμα Ἀθηναίων, *Atheniensium Senatus Consultum* (vol. iii. p. 829).

Each of these classes requires a few words of explanation. The first class will probably be considered by many persons to be rather small; but it seemed safer and better to include in it only those works of whose genuineness there has never been any doubt. To this there is perhaps one exception, and that relating to the very work whose genuineness one would perhaps least expect to find called in question, as it is certainly that by which Hippocrates is most popularly known. Some doubts have arisen in the minds of several eminent critics as to the origin of the Aphorisms, and indeed the discussion of the genuineness of this work may be said to be an epitome of the questions relating to the whole Hippocratic Collection. We find here a very celebrated work, which has from early times borne the name of Hippocrates, but of which some parts have always been condemned as spurious. Upon examining those portions that are considered to be genuine, we observe that the greater part of

* Some of the readers of this work may perhaps be interested to hear that a strictly *philological* classification of the works of the Hippocratic Collection is still a desideratum; and that, as this is in fact almost the only question connected with the subject which has not by this time been thoroughly examined, any scholar who will undertake the work will be doing good service to the cause of ancient medical literature.

the first three sections agrees almost word for word with passages to be found in his acknowledged works; while in the remaining sections we find sentences taken apparently from spurious or doubtful treatises; thus adding greatly to our difficulties, inasmuch as they sometimes contain doctrines and theories opposed to those which we find in the works acknowledged to be genuine. And these facts are (in the opinion of the critics alluded to) to be accounted for in one of two ways: either Hippocrates himself in his old age (for the Aphorisms have always been attributed to this period of his life) put together certain extracts from his own works, to which were afterwards added other sentences taken from later authors; or else the collection was not formed by Hippocrates himself, but by some person or persons after his death, who made aphoristical extracts from his works, and from those of other writers of a later date, and the whole was then attributed to Hippocrates, because he was the author of the sentences that were most valuable, and came first in order. This account of the formation of the Aphorisms appears extremely plausible, nor does it seem to be any decisive objection to say, that we find among them sentences which are not to be met with elsewhere; for, when we recollect how many works of the old medical writers, and perhaps of Hippocrates himself, are lost, it is easy to conceive that these sentences may have been extracted from some treatise that is no longer in existence. It must however be confessed that this conjecture, however plausible and probable, requires further proof and examination before it can be received as true.

The second class is one of the most unsatisfactory in the writer's own opinion, and affords at the same time a curious instance of the impossibility of satisfying even those few persons in Europe whose opinion on such a matter is really worth asking; for, upon submitting the classification to two friends, one of whom is decidedly the most learned physician in Great Britain, and the other one of the best medical critics on the continent, he was advised by the one to call this class "Works *probably* written by Hippocrates," and by the other to transfer them (with one exception) to the class of "Works certainly *not* written by Hippocrates." The amount of probability in favour of the genuineness of all these works is certainly by no means equal; e. g. the two little pieces called the "Oath," and the "Law," though commonly considered to be the work of the same author, and to be intimately connected with each other, seem rather to belong to different periods, the former having all the simplicity, honesty, and religious feeling of antiquity, the latter somewhat of the affectation and declamatory grandiloquence of a sophist. However, as all of these books have been considered to be genuine by some critics of more or less note, it seemed better to defer to their authority at least so far as to allow that they might *perhaps* have been written by Hippocrates himself.

The two works which constitute the third class, and which are probably the oldest medical writings that exist, have been supposed with some probability to consist, at least in part, of the inscriptions on the votive tablets placed in the temple of Aesculapius by those who had recovered their health, which certainly constituted one of the sources from which the medical knowledge of Hippocrates was derived.

In the fourth class are placed those works which were certainly not written by Hippocrates himself, which were probably either contemporary or but little posterior to him, and whose authors have been, with more or less degree of certainty, discovered. The works *De Natura Hominis*, and *De Salubri Victus Ratione*, are supposed by M. Littré to have been written by the same author, because it is said by Galen that in many old editions these two treatises formed but one; and this author he concludes to have been Polybus, the son-in-law of Hippocrates (vol. i. pp. 46, 346, &c.), because a passage is quoted by Aristotle (*Hist. Anim.* iii 3), and attributed to Polybus, which is found word for word in the work *De Natura Hominis* (vol. i. p. 364). For somewhat similar reasons, Euryphon has been supposed to be the author of the second and third books *De Morbis*, and the work *De Natura Muliebri* [EURYPHON]; and also (though with much less show of reason) a certain Leophanes, or Cleophanes (of whom nothing whatever is known), to have written the treatise *De Superfoetatione* (Littré, vol. i. p. 380).

In the fifth class there is one treatise (*De Diaeta*) in which an astronomical coincidence with the calendar of Eudoxus has been pointed to the writer by a friend, which (as far as he is aware) has never been noticed by any commentator on Hippocrates, and which seems in some degree to fix the date of the work in question. If the calendar of Eudoxus, as preserved in the *Apparentiae* of Ptolemy and the calendar of Geminus (see Petav. *Uranol.* pp. 64, 71), be compared with part of the third book *De Diaeta* (vol. i. pp. 711—715), it will be found that the periods correspond so exactly, that (there being no other solar calendar of antiquity in which these intervals coincide so closely, and all through, but that of Eudoxus), it seems a reasonable inference that the writer of the work *De Diaeta* took them from the calendar in question. If this be granted, it will follow that the author must have written this work after the year B. C. 381, which is the date of the calendar of Eudoxus; and, as Hippocrates must have been at least eighty years old at that time, this conclusion will agree quite well with the general opinion of ancient and modern critics, that the treatise in question was probably written by one of his immediate followers.

The sixth class agrees with the sixth class of M. Littré, who, with great appearance of probability, supposes it to form a connected series of works written by the same author, whose name is quite unknown, and of whose date it can only be determined from internal evidence that he must have lived later than Hippocrates, and before the time of Aristotle.

The works contained in this and the seventh class have for many centuries formed part of the Hippocratic Collection without having any right to such an honour, and therefore are not genuine; but, as it does not appear that their authors were guilty of assuming the name of Hippocrates, or that they have represented the state of medical science as in any respect different from what it really was in the times in which they wrote, there is no reason for denying their *authenticity*. And in this respect they are to be regarded with a very different eye from the pieces which form the last class, which are neither genuine nor authentic, but mere forgeries; which display indeed here and

there some ingenuity and skill, but which are still sufficiently full of difficulties and inconsistencies to betray at once their origin.

So much space has been taken up with the preliminary, but most indispensable step of determining which are the genuine works of Hippocrates, and which are spurious, that a very slight sketch of his opinions is all that can be now attempted, and for a fuller account the reader must be referred to the works of Le Clerc, Haller, Sprengel, &c., or to some of those which relate especially to Hippocrates. He divides the causes of disease into two principal classes; the one comprehending the influence of seasons, climates, water, situation, &c., and the other consisting of more personal and private causes, such as result from the particular kind and amount of food and exercise in which each separate individual indulges himself. The modifications of the atmosphere dependent on different seasons and climates is a subject which was successfully treated by Hippocrates, and which is still far from exhausted by all the researches of modern science. He considered that while heat and cold, moisture and dryness, succeeded one another throughout the year, the human body underwent certain analogous changes, which influenced the diseases of the period; and on this basis was founded the doctrine of pathological constitutions, corresponding to particular conditions of the atmosphere, so that, whenever the year or the season exhibited a special character in which such or such a temperature prevailed, those persons who were exposed to its influence were affected by a series of disorders, all bearing the same stamp. (How plainly the same idea runs through the *Observationes Medicae* of Sydenham, our "English Hippocrates" need not be pointed out to those who are at all familiar with his works.) The belief in the influence which different climates exercise on the human frame follows naturally from the theory just mentioned; for, in fact, a *climate* may be considered as nothing more than a *permanent season*, whose effects may be expected to be more powerful, inasmuch as the cause is ever at work upon mankind. Accordingly, Hippocrates attributes to climate both the conformation of the body and the disposition of the mind—indeed, almost every thing; and if the Greeks were found to be hardy freemen, and the Asiatics effeminate slaves, he accounts for the difference of their characters by that of the climates in which they lived. With respect to the second class of causes producing disease, he attributed all sorts of disorders to a vicious system of diet, which, whether excessive or defective, he considered to be equally injurious; and in the same way he supposed that, when bodily exercise was either too much indulged in or entirely neglected, the health was equally likely to suffer, though by different forms of disease. Into all the minutiae of the "Humoral Pathology" (as it was called), which kept its ground in Europe as the prevailing doctrine of all the medical sects for more than twenty centuries, it would be out of place to enter here. It will be sufficient to remind the reader that the four fluids or humours of the body (blood, phlegm, yellow bile, and black bile) were supposed to be the primary seat of disease; that health was the result of the due combination (or *crasis*) of these, and that, when this crasis was disturbed, disease was the consequence; that, in the course of a disorder that was proceeding favourably, these humours underwent a certain change in quality (or *coction*), which was the sign of returning health, as preparing the way for the expulsion of the morbid matter, or *crisis;* and that these crises had a tendency to occur at certain stated periods, which were hence called "critical days." (*Brit. and For. Med. Rev.*)

The medical practice of Hippocrates was cautious and feeble, so much so, that he was in after times reproached with letting his patients die, by doing nothing to keep them alive. It consisted chiefly in watching the operations of nature, and promoting the critical evacuations mentioned above; so that attention to diet and regimen was the principal and often the only remedy that he employed. Several hundred substances have been enumerated which are used medicinally in different parts of the Hippocratic Collection; of these, by far the greater portion belong to the vegetable kingdom, as it would be in vain to look for any traces of chemistry in these early writings. In surgery, he is the author of the frequently quoted maxim, that "what cannot be cured by medicines is cured by the knife; and what cannot be cured by the knife is cured by fire." The anatomical knowledge displayed in different parts of the Hippocratic Collection is scanty and contradictory, so much so, that the discrepancies on this subject constitute an important criterion in deciding the genuineness of the different treatises.

With regard to the personal character of Hippocrates, though he says little or nothing expressly about himself, yet it is impossible to avoid drawing certain conclusions from the characteristic passages scattered through the pages of his writings. He was evidently a person who not only had had great experience, but who also knew how to turn it to the best account; and the number of moral reflections and apophthegms that we meet with in his writings, some of which (as, for example, "Life is short, and Art is long") have acquired a sort of proverbial notoriety, show him to have been a profound thinker. He appears to have felt the moral obligations and responsibilities of his profession, and often tries to impress upon his readers the duties of care and attention, and kindness towards the sick, saying that a physician's first and chief consideration ought to be the restoring his patient to health. The style of the Hippocratic writings, which are in the Ionic dialect, is so concise as to be sometimes extremely obscure; though this charge, which is as old as the time of Galen, is often brought too indiscriminately against the whole collection, whereas it applies, in fact especially only to certain treatises, which seem to be merely a collection of notes, such as *De Humoribus*, *De Alimento*, *De Officina Medici*, &c. In those writings, which are universally allowed to be genuine, we do not find this excessive brevity, though even these are in general by no means easy. (*Brit. and For. Med. Rev.*)

Of the great number of books published on the subject of the Hippocratic Collection, only a very few of the most modern and most useful can be here enumerated; a fuller list may be found in Choulant's *Handb. der Bücherkunde für die Aeltere Medicin*, or his *Biblioth. Medico-Histor.;* or in Ackermann's *Historia Literaria Hippocratis.* Föesii *Oeconomia Hippocratis* is a very copious and learned lexicon, published in fol. Francof. 1588, and Genev. 1662. Sprengel's

Apologie des Hippocr. und seiner Grundsätze (Leipz. 1789, 1792, 2 vols. 8vo.), contains, among other matter, a German translation of some of the genuine treatises, with a valuable commentary. The treatise by Ermerins, *De Hippocr. Doctrina a Prognostice oriunda* (Lugd. Bat. 1832, 4to.), deserves to be carefully studied; as also does Link's dissertation, *Ueber die Theorien in den Hippocratischen Schriften, nebst Bemerkungen über die Echtheit dieser Schriften*, in the "Abhandlungen der Berlin. Akadem." 1814, 1815. Gruner's *Censura Librorum Hippocrateorum qua veri a falsis, integri a suppositis segregantur*, Vratislav. 1772, 8vo., contains a useful account of the amount of evidence in favour of each treatise of the collection, though his conclusions are not always to be depended on. See also Houdart, *Etudes Histor. et Crit. sur la Vie et la Doctrine d' Hippocr.* Paris, 1836, 8vo.; Petersen, *Hippocr. Nomine quae circumferuntur Scripta ad Temporis Rationes dispos.* Hamburg, 1839, 4to.; Meixner, *Neue Prüfung der Echtheit und Reihefolge Sämmtlicher Schriften Hippocr.*, München, 1836, 1837, 8vo. [W. A. G.]

HIPPODAMEIA (Ἱπποδάμεια). 1. A daughter of Oenomaus. [OENOMAUS and PELOPS.]

2. A daughter of Atrax, and wife of Peirithous. [PEIRITHOUS.]

3. The wife of Alcathous, and eldest daughter of Anchises, was the favourite of her parents. (Hom. *Il.* xiii. 430, &c.)

4. The real name of Briseis (the daughter of Brises), the beloved slave of Achilles. She was originally married to Mynes, who was slain by Achilles at the taking of Lyrnesus. (Schol. *ad Hom. Il.* i. 184; Hom. *Il.* ii. 689, xix. 291, &c.; Dictys Cret. ii. 17.)

5. The wife of Amyntor, and mother of Phoenix. (Eust. *ad Hom.* p. 762; Hom. *Il.* ix. 450.) [L. S.]

HIPPO'DAMAS (Ἱπποδάμας). 1. The father of Perimela, the beloved of Achelous. [ACHELOUS.]

2. A son of Priam, was slain by Achilles. (Hom. *Il.* xx. 400; Apollod. iii. 12 § 5.) [L. S.]

HIPPO'DAMUS (Ἱππόδαμος: the etymological origin of the name is no doubt the same as that of the Homeric word ἱππόδαμος, which so frequently occurs as an epithet, and once as a proper name, *Il.* xi. 335; Aristophanes, however, *Equit.* 327, uses it with the ᾱ, as if it were a Doric form from ἵππος and δῆμος; but this must be by way of some joke, for we cannot suppose such an absurd compound to have existed as a proper name.) Hippodamus was a most distinguished Greek architect, a native of Miletus, and the son of Euryphon or Eurycoön. His fame rests on his construction, not of single buildings, but of whole cities. His first great work was the town of Peiraeeus, which Themistocles had made a tolerably secure port for Athens, but which was first formed into a regularly-planned town by Hippodamus, under the auspices of Pericles. It has been clearly shown by Müller (*Attika*, in Ersch and Gruber's *Encyclopädie*, vol. vi. p. 222, and *Dorier*, vol. ii. p. 251, 2nd edit.) that this work must be referred to the age of Pericles, not to that of Themistocles. The change which Hippodamus introduced was the substitution of broad straight streets, crossing each other at right angles, for the crooked narrow streets, with angular crossings, which had before prevailed throughout the greater part, if not the whole, of Greece. When the Athenians founded their colony of Thurii, on the site of the ancient Sybaris (B. C. 443), Hippodamus went out with the colonists, and was the architect of the new city. Hence he is often called a Thurian. He afterwards built Rhodes (B. C. 408-7). How he came to be connected with a Dorian state, and one so hostile to Athens, we do not know; but much light would be thrown on this subject, and on the whole of the life of Hippodamus, if we could determine whether the scholiast on Aristophanes (*Equit.* 327) is right or wrong in identifying him with the father of the Athenian politician and opponent of Cleon, Archeptolemus. This question is admirably discussed by Hermann (see below), but no certain conclusion can be attained. We learn from Aristotle that Hippodamus devoted great attention to the political, as well as the architectural ordering of cities, and that he wished to have the character of knowing all physical science. This circumstance, with a considerable degree of personal affectation, caused him to be ranked among the sophists, and it is very probable that much of the wit of Aristophanes, in his *Birds*, is aimed at Hippodamus. (Aristot. *Polit.* ii. 5, and Schneider's note; Hesych. *s. v.* Ἱπποδάμου νέμεσις; Phot. *s. v.* Ἱπποδάμου νέμεσις; Harpocr. *s. v.* Ἱπποδάμεια; Diod. xii. 10; Strab. xiv. p. 654; C. F. Hermann, *Disputatio de Hippodamo Milesio*, Marburg. 1841, 4to.) [P. S.]

HIPPOLAITIS (Ἱπολαΐτις), a surname of Athena at Hippola in Laconia. (Paus. iii. 25. § 6.) [L. S.]

HIPPO'LOCHUS (Ἱππόλοχος). 1. A son of Bellerophontes and Philonoe or Anticleia, and father of Glaucus, the Lycian prince. (Hom. *Il.* vi. 197, 206; Apollod. ii. 3. § 2; Pind. *Ol.* xiii. 82.)

2. A son of Antimachus, was slain by Agamemnon. (Hom. *Il.* xi. 145.) [L. S.]

HIPPO'LOCHUS (Ἱππόλοχος). 1. One of the thirty tyrants at Athens. (Xen. *Hell.* ii. 3. § 2.)

2. A Thessalian, who commanded a body of horse in the service of Ptolemy Philopator, with which he deserted to Antiochus the Great, during the war in Syria, B. C. 218. He was immediately afterwards detached by Antiochus, together with Ceraeas, who had deserted about the same time, to defend the province of Samaria. He is again mentioned as commanding the Greek mercenaries in the service of Antiochus at the battle of Raphia, B. C. 217. (Polyb. v. 70, 71, 79.)

3. A Thessalian, who was sent by the Larissaeans, at the commencement of the war with Antiochus (B. C. 192), to occupy Pherae with a strong garrison, but, being unable to reach that place, he fell back upon Scotussa, where he and his troops were soon after compelled to surrender to Antiochus, but were dismissed in safety. (Liv. xxxvi. 9.)

4. An Aetolian, one of those sent prisoners to Rome, at the instigation of Lyciscus, as being disposed to favour the cause of Perseus, in preference to that of Rome. (Polyb. xxvii. 13.) [E. H. B.]

HIPPO'LOCHUS (Ἱππόλοχος). 1. The second in descent from Aesculapius, the son of Podalirius and Syrne, and the father of Sostratus I., who may be supposed to have lived in the twelfth century B. C. (Jo. Tzetzes, *Chil.* vii. *Hist.* 155, in Fabr. *Bibl. Graec.* vol. xii. p. 680, ed. vet.)

2. The sixteenth of the family of the Asclepiadae, the son of Elaphus, who lived probably in the fifth century B. C., and was one of the chief persons in

the island of Cos. (Thessali *Orat. ad Aram*, in Hippocr. *Opera*, vol. iii. p. 840.) [W. A. G.]

HIPPO'LYTE (Ἱππολύτη). 1. A daughter of Ares and Otrera, was queen of the Amazons, and a sister of Antiope and Melanippe. She wore, as an emblem of her dignity, a girdle given to her by her father; and when Heracles, by the command of Eurystheus, came to fetch this girdle, Hippolyte was slain by Heracles. (HERACLES; Hygin. *Fab.* 30.) According to another tradition, Hippolyte, with an army of Amazons, marched into Attica, to take vengeance on Theseus for having carried off Antiope; but being conquered by Theseus, she fled to Megara, where she died of grief, and was buried. Her tomb, which was shown there in later times, had the form of an Amazon's shield. (Paus. i. 41. § 7; Plut. *Thes.* 27; Apollod. ii. 5. § 9; Apollon. Rhod. ii. 968.) In some accounts Hippolyte is said to have been married to Theseus instead of Antiope. Euripides, in his *Hippolytus*, makes her the mother of Hippolytus.

2. The wife of Acastus, according to Pindar (*Nem.* iv. 57, v. 26); but Apollodorus calls her Astydameia. [ACASTUS.] [L. S.]

HIPPO'LYTUS (Ἱππόλυτος). 1. One of the giants who was killed by Hermes. (Apollod. i. 6. § 2.)

2. A son of Theseus by Hippolyte or Antiope. (Schol. *ad Aristoph. Ran.* 873; Tzetz. ad Lycoph. 449, 1329, 1332; Eurip. *Hippol.*) After the death of the Amazon, Theseus married Phaedra, who fell desperately in love with Hippolytus; but as the passion was not responded to by the stepson, she brought accusations against him before Theseus, as if he had made improper proposals to her. Theseus thereupon cursed his son, and requested his father (Aegeus or Poseidon) to destroy him. (Cic. *de Nat. Deor.* iii. 31, *de Off.* i. 10; Serv. *ad Aen.* vi. 445, vii. 761.) Once therefore, when Hippolytus was riding in his chariot along the sea-coast, Poseidon sent a bull forth from the water. The horses were frightened, upset the chariot, and dragged Hippolytus till he was dead. Theseus afterwards learned the innocence of his son, and Phaedra, in despair, made away with herself. Asclepius restored Hippolytus to life again, and, according to Italian traditions, Artemis placed him, under the name of Virbius, under the protection of the nymph Egeria, in the grove of Aricia, in Latium, where he was honoured with divine worship. (Hygin. *Fab.* 47, 49; Apollod. iii. 10. § 3; Ov. *Met.* xv. 490, &c., *Fast.* iii. 265, vi. 737; Horat. *Carm.* iv. 7. 25; comp. VIRBIUS.) There was a monument of his at Athens, in front of the temple of Themis. (Paus. i. 22. § 1.) At Troezene, where a tomb of Hippolytus was shown, there was a different tradition about him. (Paus. i. 22. § 2; comp. Eurip. *Hippolytus.*)

There are two other mythical personages of this name. (Apollod. ii. 1. § 5; Diod. iv. 31.) [L. S.]

HIPPO'LYTUS ((Ἱππόλυτος). 1. An early ecclesiastical writer of considerable eminence, but whose real history is so uncertain, that almost every leading point of it is much disputed. He appears to have lived early in the third century; and the statement commonly received for a long time was, that he was bishop of Portus Romanus (the harbour of Rome), at the mouth of the Tiber (for which the *Paschal Chronicle* is one of the earliest authorities, if not the earliest), and that he suffered martyrdom under Alexander Severus, or about his time, being drowned in a ditch or pit full of water. That his learning was great, and his writings numerous, we have the testimony of Eusebius and Jerome, the earliest writers who speak of him. They both speak of him as a bishop, but without naming his see (for the passage in the *Chronica* of Eusebius, in which he is called ἐπίσκοπος Πόρτου τοῦ κατὰ Ῥώμην, is evidently corrupt), and Jerome expressly asserts that he could not ascertain it. His episcopal dignity, in the common understanding of the word ἐπίσκοπος, is disputed by C. A. Heumann, who contends that he was "praefectus" of the port of Ostia; but we are not aware that this opinion has found any supporters. (Heumann, *Primitiae Gotting.* No. xvii. p. 239.)

As Eusebius thrice mentions Hippolytus, in immediate connection with Beryllus, bishop of Bostra in Arabia, it is contended by Le Moyne, Assemani (*Bibl. Orient.* vol. iii. p. i. c. vii. p. 15), and others, that Hippolytus was also an Arabian bishop, and Le Moyne contends that he was a native of that country. In the treatise *De Duabus Naturis*, generally regarded as a work of pope Gelasius I. [GELASIUS, No. 3], he is called "Arabiae Metropolita," but this, so far as his metropolitan rank is concerned, is an error, the probable origin of which is pointed out by Basnage. The ignorance of Jerome as to his see, and the mistake of Gelasius as to his dignity, render it very unlikely that he was bishop of any place in the immediate neighbourhood of Rome, still less of Rome itself, as Leontius of Byzantium, and Anastasius Sinaita, appear to have held. The fact of his works being in the Greek language increases the improbability of his being an Italian bishop, or of his belonging at all to the west of Europe; though the instances of Clement of Rome and Irenaeus prevent this argument from being quite conclusive. That he was an Arabian, at least an Eastern bishop, is most likely; but the opinion of Le Moyne and others, that he was bishop of the city in the territory of Adana, which was the great emporium of the Roman trade (Philostorg. *H. E.* iii. 4), and was therefore called Portus Romanus, is very questionable. Its only support is the subsequent currency of the belief that Hippolytus was bishop of the Portus Romanus, near Rome; but this belief is more likely to have gained ground from the mouth of the Tiber, or its vicinity, being the scene of Hippolytus's martyrdom.

The time in which he lived is determined by Eusebius, who places him in the early part of the third century; and whose statement leads us to reject the account of Palladius (*Hist. Lausiac.* c. 148, apud *Bibl. Patr.* vol. xiii. p. 104, ed. Paris, 1654) and Cyril of Scythopolis (*Vita S. Euthymii* apud Cotelerius, *Eccl. Graec. Monum.* vol. iv. p. 82) that he was acquainted with the apostles. Photius makes him a disciple of Irenaeus, which may be true; the same may be said of the statement of Baronius, who "had read somewhere" that he was a disciple of Clement of Alexandria; a statement repeated by some moderns (Semler, *Hist. Eccles. Selecta Capita*, vol. i. p. 73), but supported by no other appeal to ancient authority than the very indistinct one of Baronius. Photius says that Hippolytus was an intimate friend and admirer of Origen, whom he induced to become a commentator on the Scriptures, and for whose use he maintained at his own cost seven amanuenses or clerks, to write from his dictation, ταχύγραφοι, and as

many others (γράφοντες εἰς κάλλος) to write out a fair transcript. But although the acquaintance of Hippolytus with Origen is confirmed by the assertion of Hippolytus himself, who stated (according to Jerome) that he had Origen among his hearers when preaching, the other particulars given by Photius are founded on a misunderstanding of a passage in Jerome, who asserts that Ambrosius of Alexandria, a Marcionite, whom Origen had converted, induced by the reputation which Hippolytus had acquired as a commentator, engaged Origen in the exposition of Scripture, and supplied him with the amanuenses already described.

The martyrdom of Hippolytus is not mentioned by Eusebius; but Jerome calls him martyr (*Praef. ad Matthaeum*); and Photius and subsequent writers commonly so designate him. His name is found in the Roman, Greek, Coptic, and Abyssinian martyrologies; but the variations in the calendars are such, that we must suppose them to record the martyrdom of several Hippolyti. Prudentius, a Christian poet of the earlier part of the fifth century, has a long poem (*Liber* περὶ Στεφάνων, *seu De Coronis: Hymn.* ix.) on the martyrdom of Hippolytus; but this is a different person from the subject of the present article, unless we suppose, with some critics, that Prudentius has confused three Hippolyti, and made them one. The date of the martyrdom of our Hippolytus is doubtful. Alexander Severus, under whom it has been commonly placed, was not a persecutor; and if we suppose, with some of the best critics, that the *Exhortatorius ad Severinam*, enumerated among the writings of Hippolytus, is the work noticed by Theodoret as addressed πρὸς. βασιλίδα τινά, "to a certain queen" or "empress," and that Severina was the wife of the emperor Philip the Arabian, we must bring his death down to the persecution of Decius (about A. D. 250), if not later; in which case Hippolytus, if a disciple of Irenaeus, who died in or near A. D. 190, must have been a very old man. The place of his martyrdom was probably near Rome, perhaps the mouth of the Tiber or the adjacent sea, and the mode drowning, with a stone round his neck. In this case he must have left the East and come to Rome; and there may be some truth in the statement of Peter Damiani, cardinal bishop of Ostia, near Rome, a writer of the eleventh century (*Opera*, vol. iii. p. 217, *Opuscul.* xix. c. 7, ed. Paris, 1743), that after converting many of the Saracens (a circumstance which accords with the supposition that his diocese was in Arabia) he resigned his bishopric, came from the East to Rome, where he suffered martyrdom by drowning, and was buried by the pious care of his fellow-Christians. In 1551 the statue of a man seated in a monastic habit, and with a shaven crown, was dug up in the neighbourhood of Rome; some of our authorities say near a church of St. Laurence, others say of St. Hippolytus (perhaps the church was dedicated to both, as their names are united in the Martyrologies): on the sides of the seat were inscribed the *Canon* of Hippolytus, and a list of his works. Three plates of the statue are given in the edition of the works of Hippolytus published by Fabricius.

In the *Acta* of a council held at Rome under pope Sylvester, A. D. 324 (Labbe, *Concilia*, vol. i. col. 1547, &c.), the deacon Hippolytus was condemned for the Valentinian heresy. It is very doubtful if this is our Hippolytus, who was so far from being a Valentinian, that Epiphanius mentions him (*Panar. Haeres.* xxxi. c. 33), with Irenaeus and Clement, as having written against them. The *Acta* are so corrupt, if indeed they are not spurious, that they cannot be relied on; and if the memory of our Hippolytus (for he himself had been long dead) incurred any censure at the council, it was probably for differing from the Roman church in the calculation of Easter, to which subject he had given great attention.

Several of the works of Hippolytus are enumerated by Eusebius, Jerome, and Photius, and are known by citations in ancient writers. Various portions of them are extant, most of which were collected and published by J. A. Fabricius, under the title of *S. Hippolyti Episcopi et Martyris Opera*, 2 vols. fol. Hamb. 1716—18. Mills, the editor of the *N. T.*, had contemplated an edition of Hippolytus, and after his death his papers were transmitted to Jo. Wil. Janus, of Wittemburg, who was also prevented by death from bringing out the work. The collections of Mills and Janus contained some pieces or fragments not included by Fabricius; and further collections appear to have been made by Grabe and others. The genuineness of the extant writings of Hippolytus has been disputed. Semler doubts the genuineness of the whole; and Oudin and Mills (*Proleg. ad N. T.* p. lxii.) of nearly the whole. The extant works and fragments were reprinted by Gallandius (*Bibl. Patr.* vol. ii. fol. Venet. 1766), who arranges them in the following order:—1. Ἀπόδειξις περὶ τοῦ Χριστοῦ καὶ Ἀντιχρίστου, *Demonstratio de Christo et Antichristo.* This was first published by Marquardus Gudius, 8vo. Paris, 1661, and was given by Combéfis in his *Auctar. Novissim.* vol. i. fol. Paris, 1672, with a Latin version, which was reprinted in the *Biblioth. Patr.* vol. xxvii. ed. Lyon. 1677. Mills makes this work the only exception to his judgment that the extant works of Hippolytus are spurious: he admits that it is "perhaps" genuine. The work published with a Latin version by Joannes Picus as a work of Hippolytus, Περὶ τῆς συντελείας τοῦ κόσμου καὶ περὶ τοῦ Ἀντιχρίστου καὶ εἰς τὴν δευτέραν παρουσίαν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, *De Consummatione Mundi et de Antichristo, et secundo adventu Domini nostri Jesu Christi*, is pronounced by Combéfis to be spurious, and as such is, in the edition of Fabricius, given in an *Appendix* to the first vol. The work of Hippolytus, *De Antichristo*, is mentioned by Jerome and Photius. 2. Εἰς τὴν Σωσάνναν, *In Susannam.* This was also published by Combéfis, as above, with a Latin version, which was reprinted in the *Biblioth. Patrum*, with the foregoing. It is apparently part of the commentary on Daniel mentioned by Jerome, of which some other parts remain. Hippolytus interprets the history of Susanna allegorically: Susanna is a type of the church. 3. Ἀποδεικτικὴ πρὸς Ἰουδαίους, *Demonstratio adversus Judaeos.* Fabricius gave in his 1st vol. a Latin version of this fragment, by Franciscus Turrianus, which Possevinus had printed (*Appar. Sac.* vol. i. p. 763, &c.), and in his 2nd vol. the original Greek, which Montfaucon had communicated to him. As the piece appears to be a paraphrase of Psalm lxix. Fabricius suspects it is part of Hippolytus's Commentary on the Psalms. 4. Πρὸς Ἕλληνας λόγος. This is only a fragment. Its authorship is claimed for Hippolytus, on the authority of the inscription on his statue, where it is called Πρὸς Ἕλληνας καὶ

πρὸς Πλατῶνα ἢ καὶ περὶ τοῦ παντός. It was published by Hoeschelius in his notes to Photius, and by Le Moyne in his *Varia Sacra*, as well as by Fabricius. It appears to be the work described by Photius, under the title Περὶ τοῦ παντός, or Περὶ τῆς τοῦ παντὸς αἰτίας, or παντὸς οὐσίας. Its authorship was in his time very doubtful. At the head of his Codex (No. 48) it was called a work of Josephus; but he says it was variously ascribed to Justin Martyr, Irenaeus, and Caius, to which last he himself attributes it. The genuineness of this fragment is admitted by Oudin. 5. Εἰς τὴν αἵρεσιν Νοέτου τινός, *Contra Haeresin Noeti.* This is probably the concluding portion of his work Πρὸς ἁπάσας τὰς αἱρέσεις, *Adversus omnes Haereses*, mentioned by Eusebius and Jerome, and described by Photius as directed against thirty-two heresies, beginning with the Dositheans, and ending with Noetus, the contemporary of Hippolytus. 6. Κατὰ Βήρωνος καὶ Ἤλικος τῶν αἱρετικῶν περὶ θεολογίας καὶ σαρκώσεως, *De Theologia et Incarnatione contra Beronem et Heliconem* (s. *Helicem*) *haereticos.* The eight fragments given by Gallandius of this work, which is perhaps another portion of the work against heresies, are preserved by Nicephorus of Constantinople, in his *Antirrhetica contra Iconomachos*, and were first published in a Latin version in the *Lectiones Antiquae* of Canisius, vol. v. p. 154 (4to. Ingolstadt, 1604), and in Greek by Sirmond, in his *Collectanea Anastasii Bibliothecarii*, 8vo. Paris, 1620. These pieces form the *pars prima* of the writings of Hippolytus given by Gallandius.

The second part contains the following works: 7. *Fragmenta ex Commentario in Genesin*, printed by Fabricius from a MS. in the Imperial Library at Vienna. 8. *Fragmenta ex Commentariis in varios Sacrae Scripturae Libros*, viz. *in Hexäemeron*, *in Genesin*, *in Numeros*, *in Psalmos*, *in Psalm II.*, *in Psalm XXIII.*, *in Proverbia*, *in Canticum Canticorum*, *in Isaiam*, *in Danielem*, and *in Canticum Trium Puerorum.* These fragments were collected by Fabricius from MSS. or from the citations of ancient writers. The expository writings of Hippolytus are mentioned by Eusebius and Jerome, from whom we learn that he wrote several other expositions besides those mentioned above. 10. *Fragmenta alia*, from the work *Adversus Haereses*, from the work Περὶ τοῦ ἁγίου Πάσχα, *De Sancto Pascha*, mentioned by Eusebius and Jerome; and from the Πρὸς βασιλίδα τινὰ ἐπιστολή, *Epistola ad quamdam Reginam*, which is thought to be the Προτρεπτικὸς πρὸς Σεβήρειναν, *Exhortatorius ad Severinam*, of the inscription on the statue. 11. Περὶ χαρισμάτων ἀποστολικὴ παράδοσις, *De Charismatibus Apostolica traditio*, and some extracts from the *Constitutiones Apostolicae*, lib. viii. The authorship of these pieces is claimed for Hippolytus on the authority of the inscription on his statue, and of some MSS. 12. *Narratio de Virgine Corinthiaca et de quodam Magistriano*, from Palladius (*Hist. Lausiac.* c. 148). 13. *Canon Paschalis*, or Table for Calculating Easter, together with a catalogue of the works of Hippolytus, from the inscription on the statue. The Paschal Cycle of Hippolytus was of sixteen years. The table appears to have been part of his work Περὶ τοῦ Πάσχα, mentioned by Eusebius, and of which an extract is given among the *Fragmenta* mentioned in No. 10. The canon of Hippolytus has been illustrated by the labours of Joseph Scaliger, Dionysius Petavius, Franciscus Blanchinius, and others. The fragment of the Commentary of Hippolytus on Genesis, published by Fabricius, from an Arabic *Catena*, in Syriac characters, from a MS. in the Bodleian Library, with a Latin version by Gagnier, is rejected by Gallandius as not belonging to the subject of this article; and the short pieces, Περὶ τῶν ιβ' ἀποστόλων, *De Duodecim Apostolis*, and Περὶ τῶν ο' ἀποστόλων, *De Septuaginta Apostolis*, given by Fabricius in the appendix to his first volume, are either of doubtful genuineness or confessedly spurious.

There were several other works of Hippolytus enumerated by Jerome and other ancient writers now lost. (Euseb. *H. E.* vi. 20, 22, 23; and *Chronic.* lib. ii.; Hieronym. *De Viris Illust.* c. 61; Phot. *Bibl.* Cod. 48, 121, 202; *Chron. Paschal*, p. 6, ed. Paris, vol. i. p. 12, ed. Bonn; Le Moyne, *Diatribe de Hippolyto* in the *Prolegomena* to his *Varia Sacra;* Baron. *Annal.* ad ann. 229, iv.; Tillemont, *Mém.* vol. iii. p. 238, &c.; Lardner, *Credibility*, &c., pt. ii. c. 35; Oudin, *Comment. de Scriptor. Eccles.* vol. i. p. 220, &c.; Basnage, *Animadversiones de S. Hippolyto*, prefixed to his edition of Canisius, *Lect. Antiq.;* Fabric. *Bibl. Gr.* vol. vii. p. 183, &c., and *Proleg.* and *Notes* to his edit. of Hippolytus; Cave, *Hist. Litt.* vol. i. p. 102, &c. ed. Oxon, 1740—1743; Galland. *Bibl. Patrum*, vol. ii. *Prolegom.* c. xviii.)

2. Jerome mentions an Hippolytus whom (according to the common but perhaps a corrupt reading) he designates a Roman senator, among the writers who defended Christianity against the Gentiles. There is much difference of opinion among critics as to the person meant. Some suppose that the bishop of the Portus Romanus (No. 1) is intended, and that Jerome has converted him from a bishop into a senator. Fabricius suggests that the senator may be one of two Hippolyti recorded in the Martyrologies as suffering in the persecution under Valerian. (Hieron. *Epist.* 83 (olim 84) *ad Magnum;* Opera, vol. iv. pars ii. col. 656, ed. Benedictin. Paris, fol. 1693, &c.; Fabric. *Bibl. Gr.* vol. vii. p. 198.]

3. Of Thebes, a writer of the tenth or eleventh centuries, of whose personal history nothing is known, and whose date can only be approximately given. In his principal work, his Chronicle, he cites Symeon Metaphrastes, whom he calls, as if speaking of a contemporary, ὁ κύριος Συμεών; but the age of Symeon himself (fixed by some in the 10th century, by others in the 12th) is too doubtful to afford much aid in determining that of Hippolytus. Hippolytus is quoted by Michael Glykas, a writer of the middle of the twelfth century, and who confounds, as do some moderns, Hippolytus of Thebes with Hippolytus of Portus Romanus (*Annales*, pars iii. p. 227, ed. Paris, p. 423, ed. Bonn), and by Nicephorus Callisti, who died A. D. 1327. (*H. E.* ii. 3.)

The principal work of Hippolytus is his *Chronicon*, Ἱππολύτου Θηβαίου Χρονικὸν Σύνταγμα (or Σύγγραμμα). A Latin version of a fragment of this was published by Joannes Sambucus, 8vo. Padua, 1556, under the title of *Libellus de Ortu et Cognatione Virginis Mariae;* and a part in Greek, with a Latin version, was given in the third volume of the *Lectiones Antiquae* of Canisius. Various fragments were given in the *Commentarii de Biblioth. Caesar.* of Lambecius; and some others were added by Emanuel Schelstratenus in his *Antiquitat. Ecclesiae Illustratis*, fol. Rome, 1692, in which he

made important corrections in the text, and most or all the portions thus collected were reprinted by Fabricius in his edition of the Works of Hippolytus of Portus, partly in the appendix to the 1st vol. and partly in the 2d vol. Basnage, in his edition of Canisius, made some farther additions, and the whole, with one or two additional fragments, were given in the *Biblioth. Patrum* of Gallandius, vol. xiv. p. 106, &c.

Two short pieces, Περὶ τῶν ιϐ' Ἀποστόλων and Περὶ τῶν ο' Ἀποστόλων, which some have ascribed to Hippolytus of Portus (No. 1), the first of which had been published by Combéfis in his *Auctarium Novum*, vol. ii. fol. Paris, and which are given by Fabricius among the "dubia ac supposititia," in his edition of Hippolytus, are also given by Gallandius as the productions of Hippolytus of Thebes: and Fabricius, in his *Bibl. Gr.* vol. vii. p. 200, considers them to be portions of his *Chronicon*. (Gallandius, *Prolegom.* to his 14th volume, p. v.; Fabric. *Bibl. Graec.* vol. viii. p. 198; Cave, *Hist. Litt.* vol. ii. p. 96, ed. Oxford, 1740—1743.)

Some other Hippolyti enumerated by Fabricius (*Bibl. Gr.* vol. vii. p. 197, &c.) are too unimportant to require notice here. [J. C. M.]

HIPPO'MEDON (Ἱππομέδων), a son of Aristomachus, or, according to Sophocles, of Talaus, was one of the Seven against Thebes, where he was slain during the siege by Hyperbius or Ismarus. (Aeschyl. *Sept.* 490; Soph. *Oed. Col.* 1318; Apollod. iii. 6. § 3.) [L. S.]

HIPPO'MEDON (Ἱππομέδων), a Spartan, son of Agesilaus, the uncle of Agis IV. He must have been older than his cousin Agis, as he is said by Plutarch (*Agis*, 6) to have already distinguished himself on many occasions in war when the young king first began to engage in his constitutional reforms. Hippomedon entered warmly into the schemes of Agis, and was mainly instrumental in gaining over his father Agesilaus to their support. But the latter sought in fact only his own advantage, under the cloak of patriotism; and during the absence of Agis, on his expedition to Corinth to support Aratus, he gave so much dissatisfaction by his administration at Sparta, that Leonidas was recalled by the opposite party, and Agesilaus was compelled to fly from the city. Hippomedon shared in the exile of his father, though he had not participated in his unpopularity. (Plut. *Agis*, 6, 16.) At a subsequent period we find him mentioned as holding the office for Ptolemy, king of Egypt, of governor of the cities subject to that prince on the confines of Thrace. (Teles. ap. Stobaeum, *Flor.* vol. ii. p. 82. ed. Gaisf.; comp. Niebuhr, *Kl. Schrift.* p. 461; Schorn. *Gesch. Griech.* p. 100.) We learn from Polybius (iv. 35. § 13) that he was still living at the death of Cleomenes, in B. C. 220, when the crown would have devolved of right either to him or to one of his two grandchildren, the sons of Archidamus V., who had married a daughter of Hippomedon; but their claims were disregarded, and Lycurgus, a stranger to the royal family, was raised to the throne. [E. H. B.]

HIPPO'MEDON (Ἱππομέδων), a Pythagorean philosopher, a native of Aegae. He belonged to the sect called the ἀκουσματικοί, founded by Hippasus. (Iamblich. *Vit. Pyth.* c. 18. § 87, 36. § 267.) [C. P. M.]

HIPPO'MENES (Ἱππομένης), a son of Megareus of Onchestus, and a great grandson of Poseidon. (Ov. *Met.* x. 605.) Apollodorus (iii. 15. § 8) calls the son of Hippomenes Megareus. (Comp. ATALANTE, No. 2.) [L. S.]

HIPPO'MENES (Ἱππομένης), a descendant of Codrus, the fourth and last of the decennial archons. Incensed at the barbarous punishment which he inflicted on his daughter and her paramour, the Attic nobles rose against and deposed him, razing his house to the ground. The archonship after this was thrown open to the whole body of nobles. (Heracl. Pont. *de Pol.* i.; Nicolaus Damasc. p. 42.) [C. P. M.]

HIPPON (Ἵππων), tyrant of Messana at the time that Timoleon landed in Sicily. After the defeat of Mamercus of Catana (B. C. 338), that tyrant took refuge with Hippon; Timoleon followed him, and besieged Messana so vigorously both by sea and land, that Hippon, despairing of holding out, attempted to escape by sea, but was seized on board ship, and executed by the Messanians in the public theatre. (Plut. *Timol.* 34.) [E. H. B.]

HIPPON (Ἵππων), of Rhegium, a philosopher, whom Aristotle (*Metaphys.* i. 3) considers as belonging to the Ionian school, but thinks unworthy to be reckoned among its members, on account of the poverty of his intellect. Fabricius (*Bibl. Graec.* vol. ii. p. 658) considers him the same as Hippon of Metapontum, who is called a Pythagorean, while some assign Samos as his birthplace. He was accused of Atheism, and so got the surname of the Melian, as agreeing in sentiment with Diagoras. As his works have perished, we cannot judge of the truth of this accusation, which Brucker thinks may have arisen from his holding the theory (easily deducible from the views of Pythagoras) that the gods were great men, who had been invested with immortality by the admiration and traditions of the vulgar. He is said to have written an epitaph to be placed on his own tomb after his death, expressing his belief that he had become a divinity. Some of his philosophical principles are preserved by Sextus Empiricus, Simplicius, Clemens Alexandrinus, and others. He held water and fire to be the principles of all things, the latter springing from the former, and then developing itself by generating the universe. He considered nothing exempt from the necessity of ultimate destruction. (Brucker, *Hist. Crit. Phil.* i. 1103; Brandis, *Gesch. d. Phil.* i. 121.) [G. E. L. C.]

HIPPO'NAX (Ἱππώναξ). 1. Of Ephesus, the son of Pytheus and Protis, was, after Archilochus and Simonides, the third of the classical Iambic poets of Greece. (Suid. *s. v.*; Strabo, xiv. p. 642; Clem. Alex. *Strom.* i. p. 308, d.; Procl. *Chrestom.* ap. Phot. Cod. 239, p. 319, 29, ed. Bekker; Solin. xl. 16.) He is ranked among the writers of the Ionic dialect. (Gram. Leid. ad calcem Gregor. Cor. p. 629; comp. Tzetz. *Proleg. ad Lycoph.* 690.) The exact date of Hipponax is not agreed upon, but it can be fixed within certain limits. The Parian marble (*Ep.* 43) makes him contemporary with the taking of Sardis by Cyrus (B. C. 546): Pliny (xxxvi. 5. s. 4. § 2) places him at the 60th Olympiad, B. C. 540: Proclus (*l. c.*) says that he lived under Dareius (B. C. 521—485): Eusebius (*Chron.* Ol. 23), following an error already pointed out by Plutarch (*de Mus.* 6, vol. ii. p. 1133, c. d.), made him a contemporary of Terpander; and Diphilus, the comic poet, was guilty of (or rather he assumed as a poetic licence) the same anachronism in representing both Archilochus and Hipponax as the lovers of Sappho. (Athen. xiii. p. 599, d.)

Hipponax, then, lived in the latter half of the sixth century B. C., about half a century after Solon, and a century and a half later than Archilochus.

Like others of the early poets, Hipponax was distinguished for his love of liberty. The tyrants of his native city, Athenagoras and Comas, having expelled him from his home, he took up his abode at Clazomenae, for which reason he is sometimes called a Clazomenian. (Sulpicia, *Sat.* v. 6.) He there lived in great poverty, and, according to one account, died of want.

In person, Hipponax was little, thin, and ugly, but very strong. (Athen. xii. p. 552, c. d.; Aelian. *V. H.* x. 6; Plin. *l. c.*) His natural defects, like the disappointment in love of Archilochus, furnished the occasion for the development of his satirical powers. The punishment of the daughters of Lycambes by the Parian poet finds its exact parallel in the revenge which Hipponax took on the brothers Bupalus and Athenis. These brothers, who were sculptors of Chios, made statues of Hipponax, in which they caricatured his natural ugliness; and he in return directed all the power of his satirical poetry against them, and especially against Bupalus. (Plin. *l. c.*; Horat. *Epod.* vi. 14; Lucian, *Pseudol.* 2; Philip. *Epigr.* in *Anth. Pal.* vii. 405; Brunck. *Anal.* vol. ii. p. 235; Julian. *Epist.* 30; Schol. *ad Aristoph. Av.* 575; Suid. *s. v.*) Later writers improved upon the resemblance between the stories of Archilochus and Hipponax, by making the latter poet a rejected suitor of the daughter of Bupalus, and by ascribing to the satire of Hipponax the same fatal effect as resulted from that of Archilochus. (Acron. *ad Horat. l. c.*) Pliny (*l. c.*) contradicts the story of the suicide of Bupalus by referring to works of his which were executed at a later period. As for the fragment of Hipponax (Fr. vi. p. 29, Welcker) Ω Κλαζομένοιοι, Βούπαλος κατέκτειθεν, if it be his (for it is only quoted anonymously by Rufinus, p. 2712, Putsch.), instead of being considered a proof of the story, it should more probably be regarded as having formed, through a too literal interpretation, one source of the error.

The most striking feature in the satirical Iambics of Hipponax is the change which he made in the metre, by introducing a Spondee or Trochee in the last foot, instead of an Iambus. This change made the verse irregular in its rhythm (ἄῤῥυθμον), and gave it a sort of halting movement, whence it was called the Choliambus (χωλιαμβός, *lame iambic*), or Iambus Scazon (σκάζων, *limping*). By this change the Iambic Trimeter

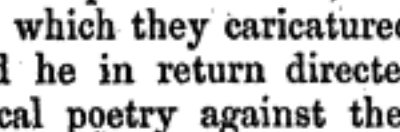

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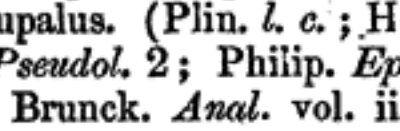

Much ingenuity has been expended in the explanation of the effect of this change; but only let the reader recite, or rather chaunt, a few verses of Hipponax according to the above rhythm, and he will have little difficulty in perceiving how admirably adapted it is to the warm, but playful satire of the poet. He introduces similar variations into the other Iambic metres, and into the Trochaic Tetrameter.

When the variation on the sixth foot of the trimeter coexists with a spondee in the fifth place, the verse becomes still more irregular, and can, in fact, hardly be considered an Iambic verse, but is rather a combination of an iambic dimeter with a trochaic monometer. Such lines are called by the grammarians *Ischiorrhogic* (broken-backed): they are very rarely used by Hipponax. The choliambics of Hipponax were imitated by many later writers: among others, the *Fables* of Babrius are composed entirely in this metre. (Clem. Alex. *Strom.* i. p. 308. d.; Cic. *Orat.* 56; Athen. xv. p. 701, f.; and the Latin grammarians, see Welcker, p. 18; Böckh, *de Metr. Pind.* p. 151.) A few of the extant lines of Hipponax are in the pure iambic metre; but there is no evidence that he used such verses in connection with choliambi in the same poem.

We know, from Suidas, that he wrote other poems besides his choliambi and his parody. His choliambi formed two books, if not more. (Bekker, *Anecd.* vol. i. p. 85; Pollux, x. 18.) The other poems mentioned by Suidas were probably lyrical. (See Welcker, p. 24.) As to parody, of which Suidas and Polemo (Athen. xv. p. 698, b.) make him the inventor (though it is self-evident that the origin of parody is much older), we possess the opening of a poem in heroic metre which he composed as a parody on the Iliad. (Athen. *l. c.*) The Achilles of the parody is an Ionian glutton, and the object of the poet seems to have been to satirize the luxury of the Ionians. (See Mozer, *Ueber d. parod. Poes. d. Griech.* in Daub and Creuzer's *Studien*, vol. vi. p. 267, Heidelb. 1811.)

The choliambics of Hipponax, though directed chiefly against the artists Bupalus and Athenis, embraced also other objects of attack. He severely chastised the effeminate luxury of his Ionian brethren; he did not spare his own parents; and he ventured even to ridicule the gods. The ancients seem to have regarded him as the bitterest and most unkindly of all satirists, generally coupling his name with the epithet πικρός. (Eustath. *in Od.* xi. p. 1684, 51, *et alib.*; Cic. *Epist. ad Fam.* vii. 24.) Leonidas of Tarentum, in an elegant epigram, warns travellers not to pass too near his tomb, lest they rouse the sleeping wasp (Brunck. *Anal.* vol. i. p. 246, No. 97); and Alcaeus of Messene says that his grave, instead of being covered, like that of Sophocles, with ivy, and the vine, and climbing roses, should be planted with the thorn and thistle. (Brunck, *Anal.* vol. i. p. 490, No. 18.) But Theocritus, probably with greater truth, warns the wicked alone to beware of his tomb, and invites the good to sit near it without fear, applying to the poet at the same time the honourable epithet of μουσοποιός. (Brunck, *Anal.* vol. i. p. 382, No. 20.) He may be said to occupy a middle place between Archilochus and Aristophanes. He is as bitter, but not so earnest, as the former, while in lightness and jocoseness he more resembles the latter. Archilochus, in his greatest fury, never forgets his dignity: Hipponax, when most bitter, is still sportive. This extends to his language, which abounds with common words. Like most satirists, he does not spare the female sex, as, for instance, in the celebrated couplet in which he says that "there are two happy days in the life of a married man—that in which he receives his wife, and that in which he carries out her corpse."

There are still extant about a hundred lines of his poems, which are collected by Welcker (*Hipponactis et Ananii Iambographorum Fragmenta*, Gotting. 1817, 8vo.), Bergk (*Poetae Lyrici Graeci*), Schneidewin (*Delect. Poes. Graec.*), and by Meineke, in Lachmann's edition of Babrius. (Babrii

Fab. Aesop. C. Lachmannus et amic. emend., cetetor. poet. choliamb. ab A. Meinekio coll. et emend. Berol. 1845.) Several ancient grammarians wrote in Hipponax, especially Hermippus of Smyrna. (Schol. *ad Arist. Pac.* 484; Athen. vii. p. 327. b, c.)

Contemporary with Hipponax was another iambic poet, Ananius or Ananias. The two poets are so closely connected with one another that, of the existing fragments, it is sometimes impossible to determine which belongs to the one and which to the other.

The invention of the choliambus is by some ascribed to Ananius. One grammarian attributes the regular Choliambus to Hipponax, and the Ischiorrhogic verse to Ananius (see Tyrwhitt, *Dissert. de Babrio*, p. 17), but no reliance can be placed on this statement. The fragments of Ananius accompany those of Hipponax in the collections mentioned above. (Welcker, as above cited; Müller, *Hist. of Lit. of Greece*, pp. 141—143; Ulrici, *Gesch. d. Hellen. Dichtkunst*, vol. ii. pp. 308—316; Bode, *Gesch. d. Hellen. Dichtkunst*, vol. ii. pt. 1, pp. 330—344.)

2. A grammarian, quoted by Athenaeus (xi. p. 480, f.) as the author of a collection of synonyms. [P. S.]

HIPPONI'CUS. [CALLIAS AND HIPPONICUS.]

HIPPONOI'DAS (Ἱπποναΐδας), a Spartan officer under Agis II., in the battle fought at Mantineia against the Argives and their allies, B. C. 418. He was accused of cowardice for not having obeyed the orders of Agis during the battle, and exiled from Sparta in consequence. (Thuc. v. 71, 72.) [E. H. B.]

HIPPO'NOME, the mother of Amphitryon. [ALCAEUS, No. 1.]

HIPPO'NOUS (Ἱππόνοος), a son of Glaucus and Eurymede, or of Poseidon and Eurynome (Pind. *Ol.* xiii. 66; Hygin. *Fab.* 157), and a grandson of Sisyphus. He was a Corinthian hero, and by some called Leophontes, or more commonly Bellerophon, Bellerophontes, or Ellerophontes, a name which he is said to have received from having slain Bellerus, a distinguished Corinthian. [BELLEROPHON.] There are several other mythical personages of the name of Hipponous. (Schol. *ad Pind. Nem.* ix. 90; Hom. *Il.* xi. 303; Apollod. iii. 6. § 3, 12. § 5.) [L. S.]

HIPPO'STHENES (Ἱπποσθένης). Two or three Pythagorean philosophers of this name are mentioned. (Iamb. *Vit. Pyth.* 36. § 267; Fabric. *Bibl. Graec.* vol. i. p. 849.) The name also occurs in Stobaeus (*Floril.* Tit. xxii. 25. p. 188, ed. Gesner) according to the old reading, but the better reading is Ἱπποθόωντος [HIPPOTHOÖN].

HIPPO'STRATUS (Ἱππόστρατος). 1. A brother of Cleopatra, the last wife of Philip of Macedon. (Athen. xiii. p. 557, d.)

2. A general under Antigonus, who was appointed by him to command the army which he left in Media, after the defeat and death of Eumenes, B. C. 216. He was soon after attacked by Meleager, and others of the revolted adherents of Pithon, but repulsed them, and suppressed the insurrection. We know not at what period he was succeeded by Nicanor, whom we find commanding in Media not long afterwards. (Diod. xix. 46, 47, 92.) [E. H. B.]

HIPPO'STRATUS (Ἱππόστρατος). 1. A native of Crotona, mentioned by Iamblichus in his list of Pythagorean philosophers. (*Vit. Pyth.* c. 36. § 267.)

2. A writer spoken of by the scholiast on Pindar (*Pyth.* vi. 4) as ὁ τὰ περὶ Σικελίας γενεαλογῶν. (Comp. *Schol. ad Olymp.* ii. 8. 16, *Nem.* ii. 1; *Schol. ad Theocrit.* vi. 40.) Another work by the same author Περὶ Μίνω is quoted by Phlegon (*Mirab.* c. 30). [C. P. M.]

HIPPO'TADES (Ἱπποτάδης), a name given to Aeolus, the son of Hippotes. (Hom. *Od.* x. 2; Ov. *Met.* xiv. 224; Eustath. *ad Hom.* p. 1644.) [L. S.]

HIPPOTAS. [HIPPITAS.]

HI'PPO'TES (Ἱππότης). 1. The father of Aeolus. (Apollon. Rhod. iv. 778; comp. HIPPOTADES and AEOLUS.)

2. A son of Phylas by a daughter of Iolaus, and a great-grandson of Heracles. When the Heracleidae, on their invading Peloponnesus, were encamped near Naupactus, Hippotes killed the seer Carnus, in consequence of which the army of the Heracleidae began to suffer very severely, and Hippotes by the command of an oracle was banished for a period of ten years. (Apollod. ii. 8. § 3; Paus. ii. 4. § 3, 13. § 3; Conon, *Narrat.* 26; Schol. *ad Theocrit.* v. 83.) He seems to be the same as the Hippotes who was regarded as the founder of Cnidus in Caria. (Diod. v. 9, 53; Tzetz. *ad Lycoph.* 1388.)

3. A son of Creon, who accused Medeia of the murder she had committed on his sister and his father. (Diod. iv. 54. &c.; Schol. *ad Eurip. Med.* 20.) [L. S.]

HIPPO'THOE (Ἱπποθόη). There are several mythical personages of this name: 1. a daughter of Nereus and Doris (Hes. *Theog.* 251); 2. a daughter of Danaus (Hygin. *Fab.* 170.); 3. an Amazon (Hygin. *Fab.* 163); 4. a daughter of Pelias and Anaxibia (Apollod. i. 9. § 10); 5. a daughter of Nestor and Lysidice, became by Poseidon the mother of Taphius. (Apollod. ii. 4. § 5.) [L. S.]

HIPPO'THOON (Ἱπποθόων), an Attic hero, a son of Poseidon and Alope, the daughter of Cercyon. He had a heroum at Athens; and one of the Attic phylae was called after him Hippothoontis. (Demosth. *Epitaph.* p. 1389; Paus. i. 5. § 2, 39. § 3, 38. § 4.) [L. S.]

HIPPO'THOON (Ἱπποθόων), a Greek tragedian, whose exact time is unknown, but who probably lived shortly before Alexander the Great. He is several times quoted by Stobaeus, who also cites a poet Hippothoüs, the identity of whom with Hippothoön is uncertain. He is sometimes erroneously reckoned among the comic poets, as, for example, by Fabricius. (*Bibl. Graec.* vol. ii. p. 451; Welcker, *die Griech. Tragöd.* p. 1099; Meineke, *Hist. Crit. Com. Graec.* p. 525.) [P. S.]

HIPPO'THOUS (Ἱππόθοος). 1. A son of Cercyon, and father of Aepytus, who succeeded Agapenor as king in Arcadia, where he took up his residence, not at Tegea, but at Trapezus. (Paus. viii. 5. § 3, 45. § 4; Hygin. *Fab.* 173; Ov. *Met.* viii. 307.)

2. A son of Lethus, grandson of Teutamus, and brother of Pylaeus, led a band of Pelasgian auxiliaries from Larissa to the assistance of the Trojans. While engaged in dragging away the body of Patroclus, he was slain by the Telamonian Ajax. (Hom. *Il.* ii. 840, xvii. 288, &c.)

There are three other mythical personages of this

name. (Hom. *Il.* xxiv. 251; Diod. iv. 33; Apollod. ii. 1. § 5; iii. 10. § 5.) [L. S.]

HIPPYS (Ἵππυς or Ἶπυς) of Rhegium, a Greek historian, who lived in the time of the Persian wars, and wrote a work on Sicily (τὰς Σικελικὰς πράξεις) in five books, which was epitomised by Myes. He also wrote Κτίσιν Ἰταλίας, no doubt an account of the early mythical history of Italy, like the works which the Romans called *Origines*; Χρονικά in five books; and, if the text of Suidas is correct (Ἀργολογικῶν γ'), a miscellaneous work, the fruit of leisure hours, in three books: but few critics will hesitate to accept the conjectural emendation of Gyraldus, Ἀργολικῶν. (Suid. *s. v.*) There can be no doubt that the remainder of the article in Suidas (οὗτος πρῶτος ἔγραψε παρῳδίαν καὶ χωλίαμβον καὶ ἄλλα) is misplaced from his article Ἱππώναξ. [HIPPONAX.] Hippys is quoted by Aelian (*N. A.* ix. 33), by Stephanus Byzantinus (*s. v.* Ἀρκάς), who says that Hippys first called the Arcadians προσελήνους; by Plutarch (*de Defect. Orac.* 23, p. 422); by the Scholiast on Apollonius Rhodius (iv. 262), and, with a corruption of the name into Ἱππίας and Ἱππεύς, by Athenaeus (i. p. 31, b.); by a Scholiast on Euripides (*Med.* 9); and by Zenobius (*Prov.* iii. 42). Perhaps too one passage (Antig. *Hist. Mir.* 133), in which the name of Hippon of Rhegium occurs, may really refer to Hippys. (Vossius, *de Hist. Graec.* pp. 19, 20, ed. Westermann.) [P. S.]

HIRPI'NUS, QUI NCTIUS, a friend of Horace, who, according to the received titles of his poems, addressed to him an ode (*Carm.* ii. 11), and an epistle (*Epp.* i. 16). In the former of these compositions he admonishes Hirpinus to relax from public cares, in the latter, if it relate to Hirpinus at all, to prefer solid to specious virtue. [W. B. D.]

HI'RRIUS, C., son perhaps of ——— Hirrius, praetor in B. C. 88, was remembered as the first private person who had sea-water stock-ponds for lampreys. He was so proud of these fish that he would not sell them at any price, but sent some thousands of them to Caesar for his triumphal banquets in B. C. 46–45. Hirrius expended the rent of his houses, amounting to 12,000,000 sesterces, in bait for his lampreys, and sold one farm which was well stocked with them for 400,000 sesterces. (Varr. *R. R.* ii. 5, iii. 17; Plin. *H. N.* ix. 55.) He is perhaps the same person with C. Hirrius Postumius, mentioned among other voluptuaries by Cicero (*de Fin.* ii. 22. § 70). [W. B. D.]

A. HI'RTIUS, A. F., belonged to a plebeian family, which came probably from Ferentinum in the territory of the Hernici. (Orelli, *Inscr.* n. 589.) He was throughout life the personal and political friend of Caesar the dictator (Cic. *Phil.* xiii. 11), but his name would scarcely have rescued the Hirtia gens from obscurity, had not his death marked a crisis in the history of the republic. In B. C. 58 he was Caesar's legatus in Gaul (Cic. *ad Fam.* xvi. 27), but was more frequently employed as a negotiator than as a soldier. In December B. C. 50, he was despatched with a commission to L. Balbus at Rome, and as he arrived and departed at night, his errand, as a known emissary of Caesar, caused much speculation and alarm, especially to Cn. Pompey. (Cic. *ad Att.* vii. 4.) Hirtius returned from Gaul on the breaking out of the civil war in B. C. 49, and was at Rome in April after Pompey's expulsion from Italy, at which time he obtained for the younger Q. Cicero an audience with Caesar (*ad Att.* x. 4. § 5, 11). Whether he accompanied his patron to the Spanish war in the same year, or remained with Oppius, Balbus, and other Caesarians to watch over his interests in the capital, is unknown. Whether Hirtius were one of the ten praetors nominated by Caesar for B. C. 46 (Dion Cass. xlii. 51), and one of the ex-praetors who received consular ornaments (Suet. *Caes.* 76), is equally uncertain. The grounds for supposing him to have been praetor,—the inscription A. HIRTIUS PR. on a coin (Eckhel, vol. v. p. 224),—apply equally to a prefecture of the city, and as Caesar, during his frequent absences from Rome, appointed many delegates, Hirtius was probably one of the number. Either as praetor or city-prefect, he may have been the author of the Lex Hirtia, for excluding the Pompeians from the magistracies. (Cic. *Phil.* xiii. 16.) In B. C. 47, after the close of the Alexandrian war, Hirtius met Caesar at Antioch, and exerted himself in behalf of the elder Q. Cicero. (Cic. *ad Att.* xi. 20.) In the following year he was present at the games at Praeneste, and during Caesar's absence in Africa lived principally at his Tusculan estate, which was contiguous to Cicero's villa. (*Ad Att.* xii. 2.) Though politically opposed, they were on friendly terms. Cicero gave Hirtius lessons in oratory, and Hirtius, in return, imparted to the orator, or to the orator's cook, some of the mysteries of the table. (Cic. *ad Fam.* vii. 33, ix. 6, xvi. 18; Suet. *de Clar. Rhet.* 1.) Hirtius corresponded with Caesar during the African war (Cic. *ad Fam.* ix. 6), and left his Tusculan villa to meet him on his return to Italy (*Id. Ib.* 18), and accompanied him to Rome. He did not attend the dictator to the second Spanish war, B. C. 45, but followed him to Narbonne, whence in a letter dated April 18, he announced to Cicero the defeat of the Pompeians (*ad Att.* xii. 37). From Narbo, where Caesar joined him, Hirtius sent to Cicero his reply to the orator's panegyric of Cato, which was probably composed at Caesar's request, and was a prelude to his own more celebrated treatise "Anti-Cato." (Id. *ad Att.* xii. 40. § 1, 41. § 4.) Hirtius disputed his commendations of Cato, but wrote in flattering terms of Cicero himself (comp. *ad Att.* xiii. 21), who accordingly took care to circulate freely the treatise of Hirtius. (*Ad Att.* xii. 44, 45, 47.) At the same time Hirtius appears to have renewed his efforts to reconcile Q. Cicero with his son, and to have softened Caesar's displeasure with the father. (*Ad Att.* xiii. 37. 40.) In B. C. 44 Hirtius received Belgic Gaul for his province, but he governed it by deputy (*ad Att.* xiv. 9), and attended Caesar at Rome, who nominated him and Vibius Pansa, his colleague in the augurate, consuls for B. C. 43. (Id. *ad Fam.* xii. 25, *Phil.* vii. 4.) His long residence in the capital had made Hirtius better acquainted with the general feeling and state of parties than Caesar himself, and he joined the other leading Caesarians in counselling the dictator not to dismiss his guards (Vell. Pat. ii. 57; Plut. *Caes.* 57; comp. Suet. *Caes.* 86; Dion Cass. xliv. 7; App. *B. C.* ii. 107; Cic. *ad Att.* xiv. 22.) Their advice was neglected, and Hirtius, deprived of his constant patron and friend, was, by his nomination to the consulship, brought into the centre and front of political convulsion, without strictly belonging to any one of its component parties. As a Caesarian, he was opposed to Cicero and the senate; as a friend of the murdered dictator, to

his assassins; and as a well-wisher to the public good and the new constitution, to Antony. But Hirtius was not qualified to cause or to control a revolution, and he took refuge at Puteoli from the despotic arrogance of Antony and the threats of the veterans. (Cic. *ad Fam.* xvi. 24, *ad Att.* xiv. 9, 11.) Occasionally, indeed, he mediated between the latter and the party of Brutus and Cassius (*ad Fam.* xi. 1), and his moderation led the conspirators to hope that through Cicero they might convert the tolerant Caesarian, who, though abhorring their act, did not renounce their intercourse, into an active partisan. Cicero discouraged, and secretly derided their hopes (*ad Att.* xiv. 20, 21, xv. 5). But Hirtius, though inconvertible, was a useful friend to the opponents of Antony. Atticus applied to him for the protection of his estates near Buthrotum in Epeirus against the veterans whom Caesar had established in the neighbourhood (*ad Att.* xv. 1, 3, xvi. 16). To Brutus and Cassius who had requested his aid, he gave the good advice not to return to Rome, where their destruction by Antony and the veterans was certain (*ad Fam.* xi. 1), nor to leave Italy and appeal to arms when their success might be doubtful (*ad Att.* xv. 6), and he had previously urged Dec. Brutus to quit the city, where his presence only led to daily bloodshed (*ad Fam.* xi. 1). Both at this (B.C. 44) and at an earlier period of the revolution (45, 46, &c.), Cicero's letters show the importance he attached to his relations with Hirtius. When writing confidentially, indeed, he ranks him with the other "Pelopidae," that is, the Caesarian chiefs, whom he wished never to hear of or see again (*ad Fam.* vii. 28, 30); but to Pompey, Brutus, and the senatorian party, he represents himself as on the best terms with Caesar's favourite (vi. 12). At the baths of Puteoli, in April, B. C. 44, their daily intercourse was renewed, and Cicero again gave lessons in oratory to Hirtius and his colleague elect, Vibius Pansa (*ad Att.* xiv. 12, 22; Suet. *de Clar. Rhet.* i.). His treatise *de Fato* Cicero represents as arising out of a discussion with Hirtius at Puteoli in the same year (*de Fato*, 1). Hirtius left Campania to attend the senate summoned for the first of June by Antony (*ad Att.* xv. 5), but finding himself in danger from the veterans, he returned to his Tusculan villa (*ad Att.* xv. 6). In the autumn of this year Hirtius was disabled from attendance in the senate by sickness (*ad Fam.* xii. 22), from which he never perfectly recovered (*Phil.* i. 15, vii. 4, x. 8). According to Cicero, the people offered vows for his restoration, and at such a crisis the moderate and unambitious Hirtius was of no mean worth to the commonwealth.

According to a decree of the senate passed in the preceding December (Cic. *Phil.* iii. *ad Fam.* xi. 6), Hirtius and Pansa summoned the senate for the 1st of January, B. C. 43. After the usual sacrifices, they proceeded to the capitol, and laid before a numerous meeting the general state of the commonwealth, and the rogation respecting honours to Octavius Caesar, Dec. Brutus, and the martial and fourth legions. The debate was opened by Hirtius and his colleague, who declared their attachment to the existing constitution, and exhorted the senate to similar firmness and consistency. (*Phil.* v. 1, 12, 13, 35, vi. 1; Dion Cass. xlv. 17; App. *B. C.* iii. 50.) The discussion lasted four days. On the second the decree for honours to Brutus, Octavius, and the legions, was passed (App. *B. C.* iii. 51—64; Cic. *Phil.* vii. 4, xi. 8, xiii. 10; Dion Cass. xlvi. 29; Plut. *Cic.* 45; Vell. Pat. ii. 61; Suet. *Octav.* 10; Tac. *Ann.* i. 10); but on the fourth, Cicero and the oligarchy failed in their motion to have Antony declared a public enemy, and for the city to assume the sagum. (Cic. *Phil.* vi. 3.) It was resolved—and the resolution was supported by Hirtius and the Caesarian party—to try negotiation, and to send delegates to his camp at Mutina. Hirtius, on whom the lot fell, was despatched in February, although still enfeebled by sickness, to Cisalpine Gaul. He immediately attacked Antony's outposts, and drove them from Claterna; then, uniting his forces with those of Octavius at Forum Cornelii, he, as consul, took the chief command, and laid up both armies in winter-quarters. (App. *B. C.* iii. 65; Cic. *ad Fam.* xii. 5.)

Hirtius did not wish for open, at least not immediate, collision with Antony, and the senate desired to have in the field a superior officer to Octavius. (Dion Cass. xlvi. 35.) Antony, whom these movements compelled to divide his forces, addressed a letter to Hirtius and Octavius jointly, remonstrating with them for being the dupes of Cicero and his faction, and for weakening the Caesarian party by division. Without replying to it, Hirtius forwarded this letter to the senate, and an acute and acrimonious dissection of it forms the substance of Cicero's thirteenth Philippic. During some weeks of inactivity, Hirtius omitted no means of throwing supplies into Mutina, or of encouragement to Dec. Brutus to hold out against the incessant assaults of Antony, and the more dangerous progress of famine. (Front. *Strat.* iii. 13. § 7, 14. § 3; Plin. *H. N.* x. 53.) Towards the end of March his colleague, Pansa, crossed the Apennines, and reaching Bononia, which Hirtius and Octavius had previously taken, was defeated on the following day by Antony at Forum Gallorum, and, as it proved, mortally wounded in the battle. (Cic. *ad Fam.* x. 30; comp. Ov. *Fast.* iv. 625.) Hirtius, however, retrieved this disaster on the same evening, by suddenly attacking Antony on his return to the camp at Mutina. Honours, on Cicero's motion, had scarcely been decreed by the senate to Hirtius for his victory (Cic. *Phil.* xiv.), when news arrived at Rome of the rout of Antony on the 27th, the deliverance of Mutina, and the fall of Hirtius in leading an assault on the besiegers' camp. (*Ad Fam.* x. 30, 33, xi. 9, 10, 13, xii. 25, *Phil.* xiv. 9, 10, 14; App. *B. C.* iii. 66—71; Dion Cass. xlvi. 36—39; Plut. *Ant.* 17, *Cic.* 45; Vell. Pat. ii. 61; Liv. *Epit.* 119; Eutrop. vii. 1; Oros. vi. 18; Zonar. x. 14.) Octavius sent the bodies of the slain consuls, with a numerous escort, to Rome, where they were received with extraordinary honours, and publicly buried in the Field of Mars. The grief and dismay at their fall was universal: the company of contractors for funerals refused any recompense for their interment (Val. Max. v. 2. § 10; App. *B. C.* iii. 76; Vell. Pat. ii. 62); and the day of their death became an epoch of chronology. (Ovid. *Trist.* iv. 10, 6; Tibull. iii. 5, 18.) Yet, however calamitous to the commonwealth, the fall of Hirtius and his colleague was probably fortunate for themselves. They could not have long hindered the union of Antony and Octavius, and they would have been among the first victims of proscription. To Octavius their removal from the scene was so timely, that he was accused by many of murdering them. (Dion Cass. xlvi. 39; Suet.

Aug. 11; Tac. *Ann.* i. 10; Pseudo-Brut. *ad Cic.* i. 6.)

Whether the "A. HIRTIUS, a. f." mentioned in an inscription discovered at Ferentinum, as having, while censor or quinquennalis in the reign of Augustus, repaired or restored the walls of that town, were the son of the consul of B. C. 43 is uncertain. (Orelli, *Inscr.* n. 589, id. vol. ii. p. 172; Westphal, *Camp. Romagn.* p. 84.) The Hirtius mentioned by Appian (*B. C.* iv. 43, 84) as compelled by proscription to fly to Sex. Pompeius, may have been the same person, since many of the Pompeians were restored and even favoured by Augustus after the treaty at Misenum, in B. C. 39.

HIRTIA, whom Cicero, after his repudiation of Terentia, in B. C. 46, had some thoughts of marrying, was a sister of Hirtius. He declined her, saying, that he could not undertake a wife and philosophy at once (Hieron. *in Jovin.* i. 38), and the words "Nihil vidi foedius" are supposed to refer to her. But, as he shortly afterwards, without apology, espoused the young, beautiful, and rich Publilia, it is probable that Hirtia wanted youth and a good dower, as well as good looks.

The character of Hirtius is easy to delineate. A revolution brought him into notice; ordinary times would have left him in obscurity. He was a good officer, without military genius—for his last campaign with Antony shows nothing beyond secondary talent, and a skilful negotiator when the terms were prescribed. But Hirtius merits without abatement the praise of unwavering loyalty to his patron, of moderation in political prosperity, and of using his influence with Caesar unselfishly. A staunch Caesarian, he protected the Pompeians, and while he deplored his benefactor's murder, he opposed the lawless and prodigal ambition of Antony. Cicero frequently mentions his addiction to the pleasures of the table (*ad Fam.* ix. 16, 18, 20, *ad Att.* xii. 2, xvi. 1), and Q. Cicero describes him as a licentious reveller (*ad Fam.* xvi. 17). Both charges were probably exaggerated, in the one case by political, in the other by personal dislike. But Hirtius had tastes more refined; and Caesar, when he commissioned him to answer the *Cato* of Cicero, must have thought highly of his literary attainments. Hirtius divides with Oppius the claim to the authorship of the eighth book of the Gallic war, as well as that of the Alexandrian, African, and Spanish. (Suet. *Caes.* 52, 53, 56; Plin. xi. 105; Voss. *de Hist. Lat.* p. 64; Dodwell. *Dissert. de Auct.* lib. viii. *de B. G. et Al. Af. et Hisp.* in Oudendorp's *Caesar*, vol. ii. p. 869, ed. 1822.) Without determining the question, we may allow that Hirtius was quite capable of writing the best of these, the eighth of the commentaries on the Gaulish war, and the single book of the Alexandrine war, and that he certainly did not write the account of Caesar's last campaign in Spain. (Niebuhr, *Lectures on Hist. of Rome*, vol. ii. pp. 46, 47, ed. Schmitz.) [W. B. D.]

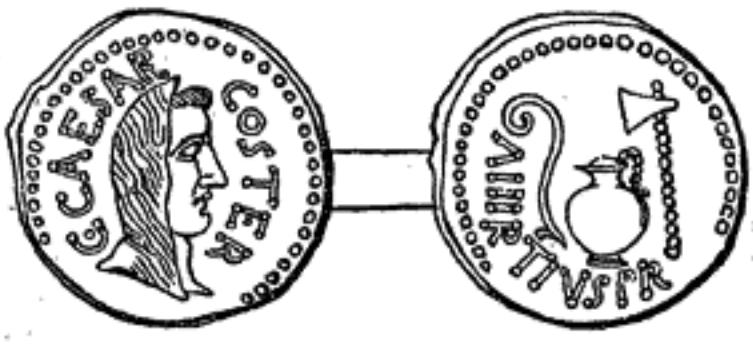

COIN OF A. HIRTIUS.

HIRTULEIUS, quaestor after the year B. C. 86, was the author of an amendment on the law of L. Valerius Flaccus, consul in the same year. [L. VALERIUS FLACCUS, No. 11.] The Valerian law had cancelled debts by decreeing that only a quadrans should be paid to the creditor. The amendment of Hirtuleius, by tripling the dividend to be paid, rendered the law almost nugatory. (Cic. *pro Font.* 1.) It is doubtful whether this Hirtuleius were the same with the quaestor and legatus of Sertorius in Spain (Plut. *Sert.* 12; Front. *Strat.* i. 5. § 8), who in B. C. 79, on the banks of the Anas, defeated L. Domitius Ahenobarbus [AHENOBARBUS, No. 15], —— Therius, legatus of Q. Metellus Pius, and L. Manilius, praetor of Narbonne, in the neighbourhood of Lerida. But early in the following spring Hirtuleius was himself routed and slain near Italica in Baetica by Metellus. Hirtuleius was so highly esteemed as an officer by Sertorius, that the latter is said to have stabbed the messenger who brought the news of his death, that the report of it might not discourage his own soldiers. (Liv. *Epit.* 90; Flor. iii. 22; Appian, *B. C.* i. 109; Schol. Bob. *in Cic.* pro *Flacc.* p. 235, ed. Orelli; Eutrop. vi. 1; Oros. v. 23; Front. *Strat.* ii. 1. § 2, 3. § 5, 7. § 5, ii. 5. § 31, iv. 5. § 19; Sallust. *Hist.* ii. *ap. Non. s. v. Sagum.*) [W. B. D.]

HISAGUS, a river god, who, according to one tradition, gave decision in the dispute between Athena and Poseidon about the possession of Athens. (Serv. *ad Aen.* iii. 377.) [L. S.]

HI'SPALA FECE'NIA, by birth a slave, but afterwards a freed woman, was in B. C. 186 the mistress of one P. Aebutius, who lived in the Aventine quarter of Rome. To prevent her lover's initiation in the Bacchanalian mysteries, she partially disclosed to him the nefarious nature of their rites, which, while a slave in attendance on her mistress, she had occasionally witnessed. Aebutius revealed to the consul, Sp. Postumius Albinus [ALBINUS, No. 12], what Hispala had imparted to him. She was in consequence summoned by the consul, who, partly by promises, partly by threats, drew from her a full disclosure of the place, the practices, and the purposes of the Bacchanalian society. After the association was put down, Hispala was rewarded with the privileges of a free-born matron of Rome; and lest revenge or superstition should prompt any of the worshippers of Bacchus to attempt her life, her security was made by a special decree of the senate the charge of the consuls for the time being. And besides these immunities, a million of sesterces was paid from the treasury to Hispala. (Liv. xxxix. 9—19; comp. Val. Max. vi. 3. § 7.) [W. B. D.]

HISPALLUS, an agnomen of Cn. Cornelius Scipio, consul in B. C. 176. [SCIPIO.]

HISPO ROMANUS. [ROMANUS.]

HISPO, CORNE'LIUS, a rhetorician mentioned by Seneca, who gives an extract from one of his declamations, "de uxore torta a tyranno pro marito." (Sen. *Contr.* 13.) [W. B. D.]

HISTIAEA (Ἱστιαία), a daughter of Hyrieus, from whom the town of Histiaea, in Euboea, was said to have derived its name. (Eustath. *ad Hom.* p. 280; comp. Strab. p. 445.) [L. S.]

HISTIAEUS (Ἱστιαῖος), tyrant of Miletus, commanded his contingent of Ionians in the service of Dareius in the invasion of Scythia by the Persians (B. C. 513), when he was left with his countrymen to guard the bridge of boats by which the

army had crossed the Danube. Sixty days had been assigned by the Persian king as the period of his absence, marked by as many knots tied in a rope, one of which was to be untied daily. When the time had passed, and the Persians did not appear, being still engaged in a vain pursuit of the Scythians, the Ionians took counsel about their return. The proposal of Miltiades, the Athenian, to destroy the bridge, and leave the Persians to their fate, would have occasioned the certain destruction of Dareius and his army, had not Histiaeus persuaded his countrymen, the rulers of the Greek cities on the Hellespont and in Ionia, not to take a step which would lead to their own ruin, depending as they did upon the Persians for support against the democratic parties in their respective cities. Deceiving the Scythians by professing to fall in with their wishes, and to be anxious for the destruction of Dareius, the wily Greek persuaded them to depart in search of him, making a show of destroying the bridge by removing the part of it next Scythia. When the Persians, retreating from their unsuccessful march, returned to the Danube, where they happened to arrive after nightfall, they were naturally alarmed lest the Greeks should have deserted them, until an Egyptian, noted in the army for his loud voice, was ordered to shout out the name of Histiaeus of Miletus, who, hearing the call, made all speed to transport them to the safe side of the river.

Dareius never forgot this signal service. On his return to Sardis Histiaeus was rewarded with the rule of Mytilene. Histiaeus, already in possession of Miletus, asked and obtained a district on the Strymon, in Thrace, where, leaving Miletus under the charge of his kinsman, Aristagoras, he built a town called Myrcinus, apparently with a view of establishing an independent kingdom. The spot was well chosen, as the neighbouring country was rich in tin ore and silver mines: but he was not allowed to carry his designs into execution. Megabazus, a Persian officer, whom Dareius had left in Europe to complete the conquest of Thrace, advised the king to recal his promise, and not to allow an able and crafty man, like Histiaeus, to raise a formidable power within the empire. Histiaeus followed Dareius reluctantly to Susa, where he was detained for thirteen years, till the outbreak of the Ionian revolt, kindly treated, but prohibited from returning.

On the news of the burning of Sardis by the Athenians (B. C. 499) [ARISTAGORAS], whom Aristagoras had induced to send help to their kinsmen of Ionia, Dareius charged Histiaeus with being a party to the revolt. His suspicions were correct: Histiaeus had encouraged Aristagoras in his design, employing a singular expedient to escape detection. He had shaved the head of one of his slaves, branded his message on the skin, and sent him to Aristagoras, after the hair had grown, with the direction to shave it off again. A revolution in Ionia might lead, he hoped, to his release: and his design succeeded. It is unaccountable that Dareius should have been so easily deceived: yet he suffered Histiaeus to depart, on his engaging to reduce Ionia, and to make Sardinia, which he described as an important island, tributary to the Persians.

On his arrival at Sardis he found that the revolt had not succeeded: the Athenians had declined to send fresh succour, and the Ionian cities were being reduced again. Artaphernes, satrap of Sardis, showed himself less credulous than Dareius: "It was you that stitched the shoe," he said to Histiaeus, "which Aristagoras did but wear." Histiaeus, in alarm, had recourse to the Chians, whom he with difficulty persuaded to receive him: then, imposing upon the Ionians, who regarded him with distrust, by a crafty story that Dareius meant to remove them to Phoenicia, after the fashion of Eastern conquerors, he began to intrigue with some Persians in Sardis, who were willing to listen to his proposals. Artaphernes discovered the plot, and put the Persians to death: upon which Histiaeus, after in vain trying to persuade the inhabitants of Miletus to receive him back again, succeeded at length in raising a small force in Lesbos, with which he proceeded to Byzantium, still in revolt, and seized all vessels sailing from the Euxine that refused to acknowledge him as their master. On the reduction of Miletus (B. C. 494), the most important step in the second conquest of Ionia, Histiaeus made a bold attempt to establish himself in the islands of the Aegean, and actually succeeded in taking possession of Chios after some resistance, the inhabitants having lost nearly all their forces at the battle of Lade. Thasos might have fallen under him also, when the news that the Phoenician fleet, having assisted in conquering Miletus, was sailing northwards to complete the conquest of Ionia and Aeolis, induced him to return to Lesbos. Hence he made a descent on the opposite coast, to ravage the plain of the Caicus and Atarnea, but was defeated and taken prisoner by a troop of Persian cavalry under Harpagus. He would have been slain in the pursuit had he not called out in Persian that he was Histiaeus of Miletus, hoping that his life would be spared. If he had fallen into Dareius's hands, it would have been so: but Harpagus and Artaphernes caused him to be put to death by impalement, and sent his head to the king. Dareius received it with sorrow, and buried it honourably, blaming the haste of his officers: no injury could make him forget that he had once owed to Histiaeus his army, his kingdom, and his life. The adventurous history of Histiaeus does not show any signs of his having possessed great or noble qualities of mind. Attachment to his country is the only pleasing trait in his character; and even this is mixed up with motives of a lower kind. Personal ambition is the only reason given for his saving the army of Dareius; and afterwards it was selfish motives, not true patriotism, that led both Aristagoras and himself to bring down the vengeance of the Persians upon his country. In policy and dissimulation he was undoubtedly well skilled, and not deficient in daring. The attachment of Dareius to him is more striking than any qualities in his own character. (Herod. iv. 137, 138, 141, v. 11, 23, 24, 30, 35, 105—107, vi. 1—5, 26—30; Polyaen. i. 24; Tzetz. *Chil.* iii. 512. ix. 228; Gell. xvii. 9.) [C. E. P.]

HI'STORIS (Ἱστορίς), a daughter of Teiresias, and engaged in the service of Alcmene. By her cry that Alcmene had already given birth, she induced the Pharmacides to withdraw, and thus enabled her mistress to give birth to Heracles. (Paus. ix. 11. § 2.) Some attribute this friendly act to Galinthias, the daughter of Proetus of Thebes. [GALINTHIAS.] [L. S.]

HOLMUS (Ὁλμος), a son of Sisyphus, and father of Minyas. He was believed to have

founded the town of Holmones or Halmones, in the neighbourhood of Orchomenus. (Paus. ix. 24. § 3; Steph. Byz. *s. v.*) [L. S.]

HOMAGY'RIUS (Ὁμαγύριος), i. e. the god of the assembly or league, a surname of Zeus, under which he was worshipped at Aegium, on the north-western coast of Peloponnesus, where Agamemnon was believed to have assembled the Greek chiefs, to deliberate on the war against Troy. Under this name Zeus was also worshipped, as the protector of the Achaean league. (Paus. vii. 24. § 1.) [L. S.]

HOME'RUS (Ὅμηρος). The poems of Homer formed the basis of Greek literature. Every Greek who had received a liberal education was perfectly well acquainted with them from his childhood, and had learnt them by heart at school; but nobody could state any thing certain about their author. In fact, the several biographies of Homer which are now extant afford very little or nothing of an authentic history. The various dates assigned to Homer's age offer no less a diversity than 500 years (from B. C. 1184–684). Crates and Eratosthenes state, that he lived within the first century after the Trojan war; Aristotle and Aristarchus make him a contemporary of the Ionian migration, 140 years after the war; the chronologist, Apollodorus, gives the year 240, Porphyrius 275, the Parian Marble 277, Herodotus 400 after that event; and Theopompus even makes him a contemporary of Gyges, king of Lydia. (Nitzsch, *Melet. de Histor. Hom.* fasc. ii. p. 2, *de Hist. Hom.* p. 78.) The most important point to be determined is, whether we are to place Homer *before* or *after* the Ionian migration. The latter is supported by the best authors, and by the general opinion of antiquity, according to which Homer was by birth an Ionian of Asia Minor. There were indeed more than seven cities which claimed Homer as their countryman; for if we number all those that we find mentioned in different passages of ancient writers, we have seventeen or nineteen cities mentioned as the birth-places of Homer; but the claims of most of these are so suspicious and feeble, that they easily vanish before a closer examination. Athens, for instance, alleged that she was the metropolis of Smyrna, and could therefore number Homer amongst her citizens. (Bekker, *Anecdot.* vol. ii. p. 768.) Many other poems were attributed to Homer besides the Iliad and Odyssey. The *real* authors of these poems were forgotten, but their fellow-citizens pretended that Homer, the *supposed* author, had lived or been born among them. The claims of Cyme and Colophon will not seem entitled to much consideration, because they are preferred by Ephorus and Nicander, who were citizens of those respective towns. After sifting the authorities for all the different statements, the claims of Smyrna and Chios remain the most plausible, and between these two we have to decide. Smyrna is supported by Pindar, Scylax, and Stesimbrotus; Chios by Simonides, Acusilaus, Hellanicus, Thucydides, the tradition of a family of Homerids at Chios, and the local worship of a hero, Homeros. The preference is now generally given to Smyrna. (Welcker, *Epische Cyclus*, p. 153; Müller, *Hist. of Greek Lit.* p. 41, &c.) Smyrna was first founded by Ionians from Ephesus, who were followed, and afterwards expelled, by Aeolians from Cyme: the expelled Ionians fled to Colophon, and Smyrna thus became Aeolic. Subsequently the Colophonians drove out the Aeolians from Smyrna, which from henceforth was a purely Ionic city. The Aeolians were originally in possession of the traditions of the Trojan war, which *their* ancestors had waged, and in which no Ionians had taken part. (Müller, *Aeginet.* p. 25, *Orchom.* p. 367.) Homer therefore, himself an Ionian, who had come from Ephesus, received these traditions from the new Aeolian settlers, and when the Ionians were driven out of Smyrna, either he himself fled to Chios, or his descendants or disciples settled there, and formed the famous family of Homerids. Thus we may unite the claims of Smyrna and Chios, and explain the peculiarities of the Homeric dialect, which is different from the pure Ionic, and has a large mixture of Aeolic elements. According to this computation, Homer would have flourished shortly after the time of the Ionian migration, a time best attested, as we have seen, by the authorities of Aristotle and Aristarchus. But this result seems not to be reconcilable with the following considerations: —1. Placing Homer more than a century and a half after the Trojan war, we have a long period which is apparently quite destitute of poetical exertions. Is it likely that the heroes should not have found a bard for their deeds till more than a hundred and fifty years after their death? And how could the knowledge of these deeds be preserved without poetical traditions and epic songs, the only chronicles of an illiterate age? 2. In addition to this, there was a stirring active time between the Asiatic settlements of the Greeks and the war with Troy. Of the exploits of this time, certainly nowise inferior to the exploits of the heroic age itself, we should expect to find something mentioned or alluded to in the work of a poet who lived during or shortly after it. But of this there is not a trace to be found in Homer. 3. The mythology and the poems of Homer could not have originated in Asia. It is the growth of a long period, during which the ancient Thracian bards, who lived partly in Thessaly, round Mount Olympus, and partly in Boeotia, near Helicon, consolidated all the different and various local mythologies into one great mythological system. If Homer had *made* the mythology of the Greeks, as Herodotus (ii. 53) affirms, he would not have represented the Thessalian Olympus as the seat of his gods, but some mountain of Asia Minor; his Muses would not have been those of Olympus, but they would have dwelt on Ida or Gargaros. Homer, if his works had first originated in Asia, would not have compared Nausicaa to Artemis walking on *Taygetus* or *Erymanthus* (*Od.* vi. 102); and a great many other allusions to European countries, which show the poet's familiar acquaintance with them, could have found no place in the work of an Asiatic. It is evident that Homer was far better acquainted with European Greece than he was with Asia Minor, and even the country round Troy. (Comp. Spohn, *de Agro Trojano*, p. 27.) Sir W. Gell, and other modern travellers, were astonished at the accuracy with which Homer has described places in Peloponnesus, and particularly the island of Ithaca. It has been observed, that nobody could have given these descriptions, except one who had seen the country himself. How shall we, with all this, maintain our proposition, that Homer was an Ionian of Asia Minor? It is indispensable, in order to clear up this point, to enter more at large into the discussion concerning the origin of the Homeric poems.

The whole of antiquity unanimously viewed the Iliad and the Odyssey as the productions of a certain individual, called Homer. No doubt of this fact ever entered the mind of any of the ancients; and even a large number of other poems were attributed to the same author. This opinion continued unshaken down to the year 1795, when F. A. Wolf wrote his famous Prolegomena, in which he endeavoured to show that the Iliad and Odyssey were not two complete poems, but small, separate, independent epic songs, celebrating single exploits of the heroes, and that these lays were *for the first time* written down and united, as the Iliad and Odyssey, by Peisistratus, the tyrant of Athens. This opinion, startling and paradoxical as it seemed, was not entirely new. Casaubon had already doubted the common opinion regarding Homer, and the great Bentley had said expressly "that Homer wrote a sequel of songs and rhapsodies. These loose songs were not collected together in the form of an epic poem till about 500 years after." (*Letter by Phileleutherus Lipsiensis*, § 7.) Some French writers, Perrault and Hedelin, and the Italian Vico, had made similar conjectures, but all these were forgotten and overborne by the common and general opinion, and the more easily, as these bold conjectures had been thrown out almost at hazard, and without sound arguments to support them. When therefore Wolf's Prolegomena appeared, the whole literary world was startled by the boldness and novelty of his positions. His book, of course, excited great opposition, but no one has to this day been able to refute the principal arguments of that great critic, and to re-establish the old opinion, which he overthrew. His views, however, have been materially modified by protracted discussions, so that now we can almost venture to say that the question is settled. We will first state Wolf's principal arguments, and the chief objections of his opponents, and will then endeavour to discover the most probable result of all these inquiries.

In 1770, R. Wood published a book *On the original Genius of Homer*, in which he mooted the question whether the Homeric poems had originally been *written* or not. This idea was caught up by Wolf, and proved the foundation of all his inquiries. But the most important assistance which he obtained was from the discovery and publication of the famous Venetian scholia by Villoison (1788). These valuable scholia, in giving us some insight into the studies of the Alexandrine critics, furnished materials and an historical basis for Wolf's inquiries. The point from which Wolf started was, as we have said, the idea that the Homeric poems were originally not written. To prove this, he entered into a minute and accurate discussion concerning the age of the art of writing. He set aside, as groundless fables, the traditions which ascribed the invention or introduction of this art to Cadmus, Cecrops, Orpheus, Linus, or Palamedes. Then, allowing that letters were known in Greece at a very early period, he justly insists upon the great difference which exists between the *knowledge* of the letters and their general *use* for works of literature. Writing is first applied to public monuments, inscriptions, and religious purposes, centuries before it is employed for the common purposes of social life. This is still more certain to be the case when the common ordinary materials for writing are wanting, as they were among the ancient Greeks. Wood, lead, brass, stone, are not proper materials for writing down poems consisting of twenty-four books. Even hides, which were used by the Ionians, seem too clumsy for this purpose, and, besides, we do not know *when* they were first in use. (Herod. v. 58.) It was not before the sixth century B. C. that papyrus became easily accessible to the Greeks, through the king Amasis, who first opened Egypt to Greek traders. The laws of Lycurgus were not committed to writing; those of Zaleucus, in Locri Epizephyrii, in the 29th Ol. (B. C. 664), are particularly recorded as the *first* laws that were written down. (Scymn. *Perieg.* 313; Strab. vi. p. 259.) The laws of Solon, seventy years later, were written on wood and *βουστροφηδόν*. Wolf allows that all these considerations do not prove that no use at all was made of the art of writing as early as the seventh and eighth centuries B. C., which would be particularly improbable in the case of the lyric poets, such as Archilochus, Alcman, Pisander, and Arion, but that before the time of the seven sages, that is, the time when prose writing first originated, the art was not so common that we can suppose it to have been employed for such extensive works as the poems of Homer. Wolf (*Prol.* p. 77) alleges the testimony of Josephus (c. *Apion.* i. 2): Ὀψὲ καὶ μόλις ἔγνωσαν οἱ Ἕλληνες φύσιν γραμμάτων... Καί φασιν οὐδὲ τοῦτον (i. e. Homerum) ἐν γράμμασι τὴν αὐτοῦ ποίησιν καταλιπεῖν, ἀλλὰ διαμνημονευομένην ἐκ τῶν ᾀσμάτων ὕστερον συντεθῆναι. (Besides Schol. *ap.* Villois. *Anecd. Gr.* ii. p. 182.) But Wolf draws still more convincing arguments from the poems themselves. In *Il.* vii. 175, the Grecian heroes decide by lot who is to fight with Hector. The lots are marked by each respective hero, and all thrown into a helmet, which is shaken till one lot is jerked out. This is handed round by the herald till it reaches Ajax, who recognises the mark he had made on it as his own. If this mark had been any thing like writing, the herald would have read it at once, and not have handed it round. In *Il.* vi. 168, we have the story of Bellerophon, whom Proetus sends to Lycia,

> πόρεν δ' ὅγε σήματα λυγρά,
> Γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά·
> Δεῖξαι δ' ἠνώγει ᾧ πενθερῷ, ὄφρ' ἀπόλοιτο.

Wolf shows that *σήματα λυγρά* are a kind of conventional marks, and not letters, and that this story is far from proving the existence of writing. Throughout the whole of Homer every thing is calculated to be heard, nothing to be read. Not a single epitaph, nor any other inscription, is mentioned; the tombs of the heroes are rude mounds of earth; coins are unknown. In *Od.* viii. 163, an overseer of a ship is mentioned, who, instead of having a list of the cargo, must remember it; he is *φόρτου μνήμων*. All this seemed to prove, without the possibility of doubt, that the art of writing was entirely unknown at the time of the Trojan war, and could not have been common at the time when the poems were composed.

Among the opponents of Wolf, there is none superior to Greg. W. Nitzsch, in zeal, perseverance, learning, and acuteness. He wrote a series of monographies (*Quaestion. Homeric. Specim.* i. 1824; *Indagandae per Odyss. Interpolationis Praeparatio*, 1828; *De Hist. Homeri*, fascic. i. 1830; *De Aristotele contra Wolfianos*, 1831; *Patria et Aetas Hom.*) to refute Wolf and his supporters, and he

has done a great deal towards establishing a solid and well-founded view of this complicated question. Nitzsch opposed Wolf's conclusions concerning the later date of written documents. He denies that the laws of Lycurgus were transmitted by oral tradition alone, and were for this purpose set to music by Terpander and Thaletas, as is generally believed, on the authority of Plutarch (*de Mus.* 3). The Spartan *νόμοι*, which those two musicians are said to have composed, Nitzsch declares to have been hymns and not laws, although Strabo calls Thaletas a *νομοθετικὸς ἀνήρ* (by a mistake, as Nitzsch ventures to say). Writing materials were, according to Nitzsch, not wanting at a very early period. He maintains that wooden tablets, and the hides (*διφθέραι*) of the Ionians were employed, and that even papyrus was known and used by the Greeks long before the time of Amasis, and brought into Greece by Phoenician merchants. Amasis, according to Nitzsch, only rendered the use of papyrus more general (6th century B. C.), whereas formerly its use had been confined to a few. Thus Nitzsch arrives at the conclusion that writing was common in Greece full one hundred years before the time which Wolf had supposed, namely, about the beginning of the Olympiads (8th century B. C.), and that this is the time in which the Homeric poems were committed to writing. If this is granted, it does not follow that the poems were also *composed* at this time. Nitzsch cannot prove that the age of Homer was so late as the eighth century. The best authorities, as we have seen, place Homer much earlier, so that we again come to the conclusion that the Homeric poems were composed and handed down for a long time without the assistance of writing. In fact, this point seems indisputable. The nature of the Homeric language is alone a sufficient argument, but into this consideration Nitzsch never entered. (Hermann, *Opusc.* vi. 1, 75 ; Giese, *d. Aeol. Dialect.* p. 154.) The Homeric dialect could never have attained that softness and flexibility, which render it so well adapted for versification—that variety of longer and shorter forms, which existed together—that freedom in contracting and resolving vowels, and of forming the contractions into two syllables—if the practice of writing had at that time exercised the power, which it necessarily possesses, of fixing the forms of a language. (Müller, *Hist. of Gr. Lit.* p. 38.) The strongest proof is the Aeolic Digamma, a sound which existed at the time of the composition of the poems, and had entirely vanished from the language when the first copies were made.

It is necessary therefore to admit Wolf's first position, that the Homeric poems were originally not committed to writing. We proceed to examine the conclusions which he draws from these premises.

However great the genius of Homer may have been, says Wolf, it is quite incredible that, without the assistance of writing, he could have conceived in his mind and executed such extensive works. This assertion is very bold. "Who can determine," says Müller (*Hist. of Greek Lit.* p. 62), "how many thousand verses a person thoroughly impregnated with his subject, and absorbed in the contemplation of it, might produce in a year, and confide to the faithful memory of disciples devoted to their master and his art?" We have instances of modern poets, who have composed long poems without writing down a single syllable, and have preserved them faithfully in their memory, before committing them to writing. And how much more easily could this have been done in the time anterior to the use of writing, when all those faculties of the mind, which had to dispense with this artificial assistance, were powerfully developed, trained, and exercised. We must not look upon the old bards as amateurs, who amused themselves in leisure hours with poetical compositions, as is the fashion now-a-days. Composition was their *profession*. All their thoughts were concentrated on this one point, in which and for which they lived. Their composition was, moreover, facilitated by their having no occasion to invent complicated plots and wonderful stories ; the simple traditions, on which they founded their songs, were handed down to them in a form already adapted to poetical purposes. If now, in spite of all these advantages, the composition of the Iliad and Odyssey was no easy task, we must attribute some superiority to the genius of Homer, which caused his name and his works to acquire eternal glory, and covered all his innumerable predecessors, contemporaries, and followers, with oblivion.

The second conclusion of Wolf is of more weight and importance. When people neither wrote nor read, the only way of publishing poems was by oral recitation. The bards therefore of the heroic age, as we see from Homer himself, used to entertain their hearers at banquets, festivals, and similar occasions. On such occasions they certainly could not recite more than one or two rhapsodies. Now Wolf asks what could have induced any one to compose a poem of such a length, that it could not be heard at once? All the charms of an artificial and poetical unity, varied by episodes, but strictly observed through many books, must certainly be lost, if only fragments of the poem could be heard at once. To refute this argument, the opponents of Wolf were obliged to seek for occasions which afforded at least a possibility of reciting the whole of the Iliad and Odyssey. Banquets and small festivals were not sufficient ; but there were musical contests (*ἀγῶνες*), connected with great national festivals, at which thousands assembled, anxious to hear and patient to listen. "If," says Müller (*Hist. of Greek Lit.* p. 62), "the Athenians could at *one* festival hear in succession about nine tragedies, three satyric dramas, and as many comedies, without ever thinking that it might be better to distribute this enjoyment over the whole year, why should not the Greeks of earlier times have been able to listen to the Iliad and Odyssey, and perhaps other poems, at the same festival? Let us beware of measuring by our loose and desultory reading the intention of mind with which a people enthusiastically devoted to such enjoyments, hung with delight on the flowing strains of the minstrel. In short, there was a time when the Greek people, not indeed at meals, but at festivals, and under the patronage of their hereditary princes, heard and enjoyed these and other less excellent poems, as they were intended to be heard and enjoyed, viz. as *complete wholes.*" This is credible enough, but it is not quite so easy to prove it. We know that, in the historical times, the Homeric poems were recited at Athens at the festival of the Panathenaea (Lycurg. *c. Leocr.* p. 161) ; and that there were likewise contests of rhapsodists at Sicyon in the time of the tyrant Cleisthenes (Herod. v. 67), in Syracuse, Epidaurus, Orchomenus, Thespiae, Acrae-

phia, Chios, Teos, Olympia. (See the authors cited by Müller, *Ibid.* p. 32.) Hesiod mentions musical contests (*Op.* 652, and *Frag.* 456), at which he gained a tripod. Such contests seem to have been ever anterior to the time of Homer, and are alluded to in the Homeric description of the Thracian bard Thamyris (*Il.* ii. 594), who on his road from Eurytus, the powerful ruler of Oechalia, was struck blind at Dorium by the Muses, and deprived of his entire art, because he had boasted of his ability to contend even with the Muses. (Comp. Diog. Laert. ix. 1.) It is very likely that at the great festival of Panionium in Asia Minor such contests took place (Heyne, *Exc. ad Il.* vol. viii. p. 796; Welcker, *Ep. Cycl.* p. 371; Heinrich, *Epimenides*, p. 142); but still, in order to form an idea of the possible manner in which such poems as the Iliad and Odyssey were recited, we must have recourse to hypotheses, which have at best only internal probability, but no external authority. Such is the inference drawn from the later custom at Athens, that several rhapsodists followed one another in the recitation of the same poem (Welcker, *Ep. Cycl.* p. 371), and the still bolder hypothesis of Nitzsch, that the recitation lasted more than one day. (*Vorr. z. Anm. z. Od.* vol. ii. p. 21.) But, although the obscurity of those times prevents us from obtaining a certain and positive result as to the way in which such long poems were recited, yet we cannot be induced by this circumstance to doubt that the Iliad and Odyssey, and other poems of equal length, were recited as complete wholes, because they certainly existed at a time anterior to the use of writing. That such was the case follows of necessity from what we know of the Cyclic poets. (See Proclus, *Chrestomathia* in Gaisford's *Hephaestion*.) The Iliad and Odyssey contained only a small part of the copious traditions concerning the Trojan war. A great number of poets undertook to fill up by separate poems the whole cycle of the events of this war, from which circumstance they are commonly styled the *Cyclic poets*. The poem *Cypria*, most probably by Stasinus, related all the events which preceded the beginning of the Iliad from the birth of Helen to the ninth year of the war. The *Aethiopis* and *Iliupersis* of Arctinus continued the narrative after the death of Hector, and related the arrival of the Amazons, whose queen, Penthesileia, is slain by Achilles, the death and burial of Thersites, the arrival of Memnon with the Aethiopians, who kills Antilochus, and is killed in return by Achilles, the death of Achilles himself by Paris, and the quarrel between Ajax and Ulysses about his arms. The poem of Arctinus then related the death of Ajax, and all that intervened between this and the taking of Troy, which formed the subject of his second poem, the *Iliupersis*. These same events were likewise partly treated by Lesches, in his *Little Ilias*, with some differences in tone and form. In this was told the arrival of Philoctetes, who kills Paris, that of Neoptolemus, the building of the wooden horse, the capture of the palladium by Ulysses and Diomede, and, finally, the taking of Troy itself. The interval between the war and the subject of the Odyssey is filled up by the return of the different heroes. This furnished the subject for the *Nostoi* by Agias, a poem distinguished by great excellencies of composition. The misfortunes of the two Atreidae formed the main part, and with this were artfully interwoven the adventures of all the other heroes, except Ulysses. The last adventures of Ulysses after his return to Ithaca were treated in the *Telegonia* of Eugammon. All these poems were grouped round those of Homer, as their common centre. "It is credible," says Müller (*Ibid.* p. 64) "that their authors were Homeric rhapsodists by profession (so also Nitzsch, *Hall. Encycl. s. v. Odyss.* pp. 400, 401), to whom the constant recitation of the ancient Homeric poems would naturally suggest the notion of continuing them by essays of their own in a similar tone. Hence too it would be more likely to occur that these poems, when they were sung by the same rhapsodists, would gradually acquire themselves the name of Homeric epics." Their object of *completing* and spinning out the poems of Homer is obvious. It is necessary therefore to suppose that the Iliad and Odyssey existed entire, i. e. comprehending the same series of events which they now comprehend, at least in the time from the first to the tenth Olympiad, when Arctinus, Agias (Thiersch, *Act. Monac.* ii. 583), and probably Stasinus, lived. This was a time when nobody yet thought of reading such poems. Therefore there must have been an opportunity of reciting in some way or another, not only the Homeric poems, but those of the Cyclic poets also, which were of about equal length. (Nitzsch, *Vorr. z. Anmerk.* vol. ii. p. 24.) The same result is obtained from comparing the manner in which Homer and these Cyclic poets treat and view mythical objects. A wide difference is observable on this point, which justifies the conclusion, that as early as the period of the composition of the first of the Cyclic poems, viz. before the tenth Olympiad, the Homeric poems had attained a fixed form, and were no longer, as Wolf supposes, in a state of growth and development, or else they would have been exposed to the influence of the different opinions which then prevailed respecting mythical subjects. This is the only inference we can draw from an inquiry into the Cyclic poets. Wolf, however, who denied the existence of long epic poets previous to the use of writing, because he thought they could not be recited as wholes, and who consequently denied that the Iliad and Odyssey possessed an artificial or poetical unity, thought to find a proof of this proposition in the Cyclic poems, in which he professed to see no other unity than that which is afforded by the natural sequence of events. Now we are almost unable to form an accurate opinion of the poetical merits of those poems, of which we possess only dry prosaic extracts; but, granting that they did not attain a high degree of poetical perfection, and particularly, that they were destitute of poetical unity, still we are not on this account at liberty to infer that the poems of Homer, their great example, are likewise destitute of this unity. But this is the next proposition of Wolf, which therefore we must now proceed to discuss.

Wolf observes that Aristotle first derived the laws of epic poetry from the examples which he found laid down in the Iliad and Odyssey. It was for this reason, says Wolf, that people never thought of suspecting that those examples themselves were destitute of that poetical unity which Aristotle, from a contemplation of them, drew up as a principal requisite for this kind of poetry. It was transmitted, says Wolf, by old traditions, how once Achilles withdrew from the battle; how, in consequence of the absence of the great hero, who alone awed the Trojans, the Greeks

were worsted; how Achilles at last allowed his friend Patroclus to protect the Greeks; and how, finally, he revenged the death of Patroclus by killing Hector. This simple course of the story Wolf thinks would have been treated by any other poet in very much the same manner as we now read it in the Iliad; and he maintains that there is no unity in it except a chronological one, in so far as we have a narration of the events of several days in succession. Nay, he continues, if we examine closely the six last books, we shall find that they have nothing to do with what is stated in the introduction as the object of the poem,—namely, the *wrath of Achilles*. This wrath subsides with the death of Patroclus, and what follows is a wrath of a different kind, which does not belong to the former. The composition of the Odyssey is not viewed with greater favour by Wolf. The journey of Telemachus to Pylos and Sparta, the sojourn of Ulysses in the island of Calypso, the stories of his wanderings, were originally independent songs, which, as they *happened* to fit into one another, were afterwards connected into one whole, at a time when literature, the arts, and a general cultivation of the mind began to flourish in Greece, supported by the important art of writing.

These bold propositions have met with almost universal disapprobation. Still this is a subject on which reasoning and demonstration are very precarious and almost impossible. The feelings and tastes of every individual must determine the matter. But to oppose to Wolf's sceptical views the judgment of a man whose authority on matters of taste is as great as on those of learning, we copy what Müller says on this subject:—"All the laws which reflection and experience can suggest for the epic form are observed (in Homer) with the most refined taste; all the means are employed by which the general effect can be heightened."—"The anger of Achilles is an event which did not long precede the final destruction of Troy, inasmuch as it produced the death of Hector, who was the defender of the city. It was doubtless the ancient tradition, established long before Homer's time, that Hector had been slain by Achilles in revenge for the slaughter of his friend Patroclus, whose fall in battle, unprotected by the son of Thetis, was explained by the tradition to have arisen from the anger of Achilles against the other Greeks for an affront offered to him, and his consequent retirement from the contest. Now the poet seizes, as the most critical and momentous period of the action, the conversion of Achilles from the foe of the Greeks into that of the Trojans · for as on the one hand the sudden revolution in the fortunes of war, thus occasioned, places the prowess of Achilles in the strongest light, so, on the other hand, the change of his firm and resolute mind must have been the more touching to the feelings of the hearers. From this centre of interest there springs a long preparation and gradual developement, since not only the cause of the anger of Achilles, but also the defeats of the Greeks occasioned by that anger, were to be narrated; and the display of the insufficiency of all the other heroes at the same time offered the best opportunity for exhibiting their several excellencies. It is in the arrangement of this preparatory part and its connection with the catastrophe, that the poet displays his perfect acquaintance with all the mysteries of poetical composition; and in his continual postponement of the crisis of the action, and his scanty revelations with respect to the plan of the entire work, he shows a maturity of knowledge which is astonishing for so early an age. To all appearance, the poet, after certain obstacles have been first overcome, tends only to one point, viz. to increase perpetually the disasters of the Greeks, which they have drawn on themselves by the injury offered to Achilles; and Zeus himself, at the beginning, is made to pronounce, as coming from himself, the vengeance and consequent exaltation of the son of Thetis. At the same time, however, the poet plainly shows his wish to excite, in the feelings of an attentive hearer, an anxious and perpetually increasing desire not only to see the Greeks saved from destruction, but also that the unbearable and more than human haughtiness and pride of Achilles should be broken. Both these ends are attained through the fulfilment of the *secret counsel of Zeus*, which he did not communicate to Thetis, and through her to Achilles (who, if he had known it, would have given up all enmity against the Achaeans), but only to Hera, and to her not till the middle of the poem; and Achilles, through the loss of his dearest friend, whom he had sent to battle not to save the Greeks, but *for his own glory*, suddenly changes his hostile attitude towards the Greeks, and is overpowered by entirely opposite feelings. In this manner the exaltation of the son of Thetis is united to that almost imperceptible operation of destiny, which the Greeks were required to observe in all human affairs. To remove from this collection of various actions, conditions, and feelings any substantial part, as not necessarily belonging to it, would in fact be to dismember a living whole, the parts of which would necessarily lose their vitality. As in an organic body life does not dwell in one single point, but requires a union of certain systems and members, so the internal connection of the Iliad rests on the union of certain parts; and neither the interesting introduction describing the defeat of the Greeks up to the burning of the ship of Protesilaus, nor the turn of affairs brought about by the death of Patroclus, nor the final pacification of the anger of Achilles, could be spared from the Iliad, when the fruitful seed of such a poem had once been sown in the soul of Homer, and had begun to develop its growth." (*Hist. of Gr. Lit.* p. 48, &c.)

If we yield our assent to these convincing reflections, we shall hardly need to defend the unity of the Odyssey, which has always been admired as one of the greatest masterpieces of Greek genius, against the aggressions of Wolf, who could more easily believe that chance and learned compilers had produced this poem, by connecting loose independent pieces, than that it should have sprung from the mind of a single man. Nitzsch (*Hall. Encyclop. s. v. Odyssee*, and *Anmerk. z. Odyss.* vol. ii. pref.) has endeavoured to exhibit the unity of the plan of this poem. He has divided the whole into four large sections, in each of which there are again subdivisions facilitating the distribution of the recital for several rhapsodists and several days. 1. The first part treats of *the absent Ulysses* (books i.—iv.). Here we are introduced to the state of affairs in Ithaca during the absence of Ulysses. Telemachus goes to Pylos and Sparta to ascertain the fate of his father. 2. *The song of the returning Ulysses* (books v.—xiii. 92) is naturally divided into two parts; the first contains the departure of

Ulysses from Calypso, and his arrival and reception in Scheria; the second the narration of his wanderings. 3. *The song of Ulysses meditating revenge* (book xiii. 92—xix). Here the two threads of the story are united; Ulysses is conveyed to Ithaca, and is met in the cottage of Eumaeus by his son, who has just returned from Sparta. 4. *The song of the revenging and reconciled Ulysses* (xx. —xxiv.) brings all the manifold wrongs of the suitors and the sufferings of Ulysses to the desired and long-expected conclusion. Although we maintain the unity of both the Homeric poems, we cannot deny that they have suffered greatly from interpolations, omissions, and alterations; and it is only by admitting some original poetical whole, that we are able to discover those parts which do not belong to this whole. Wolf, therefore, in pointing out some parts as spurious, has been led into an inconsistency in his demonstration, since he is obliged to acknowledge something as the genuine centre of the two poems, which he must suppose to have been spun out more and more by subsequent rhapsodists. This altered view, which is distinctly pronounced in the preface to his edition of Homer (2nd edit. of 1795, towards the end of the pref.), appears already in the Prolegomena (p. 123), and has been subsequently embraced by Hermann and other critics. It is, as we have said, a necessary consequence from the discovery of interpolations. These interpolations are particularly apparent in the first part of the Iliad. The catalogue of the ships has long been recognised as a later addition, and can be omitted without leaving the slightest gap. The battles from the third to the seventh book seem almost entirely foreign to the plan of the Iliad. Zeus appears to have quite forgotten his promise to Thetis, that he would honour her son by letting Agamemnon feel his absence. The Greeks are far from feeling this. Diomede fights successfully even against gods; the Trojans are driven back to the town. In an assembly of the gods (iv. init.), the glory of Achilles is no motive to deliver Troy from her fate; it is not till the eighth book that Zeus all at once seems mindful of his promise to Thetis. The preceding five books are not only loosely connected with the whole of the poem, but even with one another. The single combat between Menelaus and Paris (book iii.), in which the former was on the point of despatching the seducer of his wife, is interrupted by the treacherous shot of Pandarus. In the next book all this is forgotten. The Greeks neither claim Helen as the prize of the victory of Menelaus, nor do they complain of a breach of the oath: no god revenges the perjury. Paris in the sixth book sits quietly at home, where Hector severely upbraids him for his cowardice and retirement from war; to which Paris makes no reply, and does not plead that he had only just encountered Menelaus in deadly fight. The tenth book, containing the nocturnal expedition of Ulysses and Diomede, in which they kill the Thracian king Rhesus and take his horses, is avowedly of later origin. (Schol. Ven. *ad Il.* x. 1.) No reference is subsequently made by any of the Greeks or Trojans to this gallant deed. The two heroes were sent as spies, but they never narrate the result of their expedition; not to speak of many other improbabilities. To enumerate all those passages which are reasonably suspected as interpolated, would lead us too far. Müller (*Ibid.* p. 50) very judiciously assigns "two principal motives for this extension of the poem beyond its original plan, which might have exercised an influence on the mind of Homer himself, but had still more powerful effects upon his successors, the later Homerids. In the first place, it is clear that a design manifested itself at an early period to make this poem complete in itself, so that all the subjects, descriptions, and actions which could alone give an interest to a poem *on the entire war*, might find a place within the limits of this composition. For this purpose, it is not improbable that many lays of earlier bards, who had sung single adventures of the Trojan war, were laid under contribution, and that the finest parts of them were adopted into the new poem, it being the natural course of popular poetry propagated by oral tradition, to treat the best thoughts of previous poets as common property, and to give them a new life by working them up in a different context." Thus it would be explained why it is not before the ninth year of the war that the Greeks build a wall round their camp, and think of deciding the war by single combat. For the same reason the catalogue of the ships could find a place in the Iliad, as well as the view of Helen and Priam from the walls (Τειχοσκοπία), by which we become acquainted with the chief heroes among the Greeks, who were certainly not unknown to Priam till so late a period of the war. "The other motive for the great extension of the preparatory part of the catastrophe may, it appears, be traced to a certain conflict between *the plan* of the poet and his own patriotic feelings. An attentive reader cannot fail to observe that, while Homer intends that the Greeks should be made to suffer severely from the anger of Achilles, he is yet, as it were, retarded in his progress towards that end by a natural endeavour to avenge the death of each Greek by that of a yet more illustrious Trojan, and thus to increase the glory of the numerous Achaean heroes, so that even on the days in which the Greeks are defeated, more Trojans than Greeks are described as being slain."

The Odyssey has experienced similar extensions, which, far from inducing us to believe in an atomistical origin of the poem, only show that the original plan has been here and there obscured. The poem opens with an assembly of the gods, in which Athene complains of the long detention of Ulysses in Ogygia; Zeus is of her opinion. She demands to send Hermes to Calypso with an order from Zeus to dismiss Ulysses, whilst she herself goes to Ithaca to incite young Telemachus to determined steps. But in the beginning of the fifth book we have almost the same proceedings, the same assembly of the gods, the same complaints of Athene, the same assent of Zeus, who now at last sends his messenger to the island of Calypso. Telemachus refuses to stay with Menelaus; he is anxious to return home; and still, without our knowing how and why, he remains at Sparta for a time which seems disproportionably long; for on his return to Ithaca he meets Ulysses, who had in the meantime built his ship, passed twenty days on the sea, and three days with the Phaeacians.

Nitzsch (*Anmerk. z. Odyssey*, vol. ii. pref. p. xlii.) has tried to remove these difficulties, but he does not deny extensive interpolations, particularly in the eighth book, where the song of Demodocos concerning Ares and Aphrodite is very sug-

picious; in the nineteenth, the recognition of Ulysses by his old nurse, and, most of all, some parts towards the end. All that follows after xxiii. 296 was declared spurious even by the Alexandrine critics Aristophanes and Aristarchus. Spohn (*Comment. de extrem. Odysseae Parte*, 1816) has proved the validity of this judgment almost beyond the possibility of doubt. Yet, as Müller and Nitzsch observe, it is very likely that the original Odyssey was concluded in a somewhat similar manner; in particular, we can hardly do without the recognition of Laertes, who is so often alluded to in the course of the poem, and without some reconciliation of Ulysses with the friends of the murdered suitors. The second *Necyia* (xxiv. init.) is evidently spurious, and, like many parts of the first *Necyia* (xi.), most likely taken from a similar passage in the *Nostoi*, in which was narrated the arrival of Agamemnon in Hades. (Paus. x. 23. § 4.)

Considering all these interpolations and the original unity, which has only been obscured and not destroyed by them, we must come to the conclusion that the Homeric poems were originally composed as poetical wholes, but that a long oral tradition gave occasion to great alterations in their original form.

We have hitherto considered only the negative part of Wolf's arguments. He denied, 1st, the existence of the art of writing at the time when the Homeric poems were composed; 2d. the possibility of composing and delivering them without that art; and, 3rdly, their poetical unity. From these premises he came to the conclusion, that the Homeric poems originated as small songs, unconnected with one another, which, after being preserved in this state for a long time, were at length put together. The agents, to whom he attributed these two tasks of composing and preserving on the one hand, and of collecting and combining on the other, are the rhapsodists and Peisistratus.

The subject of the rhapsodists is one of the most complicated and difficult of all; because the fact is, that we know very little about them, and thus a large field is opened to conjecture and hypothesis. (Wolf, *Proleg.* p. 96; Nitzsch, *Prol. ad Plat. Ion.*; Heyne, 2. *Excurs. ad Il.* 24; Böckh, *ad Pind. Nem.* ii. 1, *Isthm.* iii. 55; Nitzsch, *Indagandae, &c. Histor. crit.*; Kreuser, *d. Hom. Rhapsod.*) Wolf derives the name of rhapsodist from ῥάπτειν ᾠδήν, which he interprets *breviora carmina modo et ordine publicae recitationi apto connectere.* These *breviora carmina* are the *rhapsodies* of which the Iliad and Odyssey consist, not indeed containing originally one book each, as they do now, but sometimes more and sometimes less. The nature and condition of these rhapsodists may be learned from Homer himself, where they appear as singing at the banquets, games, and festivals of the princes, and are held in high honour. (*Od.* iii. 267, xviii. 383.) In fact, the first rhapsodists were the poets themselves, just as the first dramatic poets were the first actors. Therefore Homer and Hesiod are said to have rhapsodised. (Plat. *Rep.* x. p. 600; Schol. *ad Pind. Nem.* ii. 1.) We must imagine that these minstrels were spread over all Greece, and that they did not confine themselves to the recital of the *Homeric* poems. One class of rhapsodists at Chios, the Homerids (Harpocrat. *s. v.* Ὁμηρίδαι), who called themselves descendants of the poet, possessed these particular poems, and transmitted them to their disciples by oral teaching, and not by writing. This kind of oral teaching was most carefully cultivated in Greece even when the use of writing was quite common. The tragic and comic poets employed no other way of training the actors than this oral διδασκαλία, with which the greatest accuracy was combined. Therefore, says Wolf, it is not likely that, although not committed to writing, the Homeric poems underwent very great changes by a long oral tradition; only it is impossible that they should have remained quite *unaltered*. Many of the rhapsodists were not destitute of poetical genius, or they acquired it by the constant recitation of those beautiful lays. Why should they not have sometimes adapted their recitation to the immediate occasion, or even have endeavoured to make some passages better than they were?

We can admit almost all this, without drawing from it Wolf's conclusion. Does not such a condition of the rhapsodists agree as well with the task which we assign to them, of preserving and reciting a poem which already existed as a whole? Even the etymology of the name of rhapsodist, which is surprisingly inconsistent with Wolf's general view, favours that of his adversaries. Wolf's fundamental opinion is, that the original songs were unconnected and singly recited. How then can the rhapsodists have obtained their name from *connecting* poems? On the other hand, if the Homeric poems originally existed as wholes, and the rhapsodists *connected* the single parts of these wholes for public recitation, they might perhaps be called "connecters of songs." But this etymology has not appeared satisfactory to some, who have thought that this process would rather be a *keeping* together than a *putting* together. They have therefore supposed that the word was derived from ῥάβδος, the staff or ensign of the bards (Hes. *Theog.* 30); an etymology which seemed countenanced by Pindar's (*Isthm.* iii. 5) expression ῥάβδον θεσπεσίων ἐπέων. But Pindar in another passage gives the other etymology (*Nem.* ii. 1); and, besides, it does not appear how ῥαψῳδος could be formed from ῥάβδος, which would make ῥαβδῳδός. Others, therefore, have thought of ῥάπις (a stick), and formed ῥαπισῳδός, ῥαψῳδός. But even this will not do; for leaving out of view that ῥάπις does not occur in the signification of ῥαβδος, the word would be ῥαπιδῳδός. Nothing is left, therefore, but the etymology from ῥάπτειν ᾠδάς, which is only to be interpreted in the proper way. Müller (*Ibid.* p. 33) says that ῥαψῳδεῖν "signifies nothing more than the peculiar *method of epic recitation*," consisting in some high-pitched sonorous declamations, with certain simple modulations of the voice, not in singing regularly accompanied by an instrument, which was the method of reciting lyrical poetry. "Every poem," says Müller, "can be rhapsodised which is composed in an epic tone, and in which the verses are of equal length, without being distributed into corresponding parts of a larger whole, strophes, or similar systems. Rhapsodists were also not improperly called στιχῳδοί, because all the poems which they recited were composed in single lines independent of each other (στίχοι)." He thinks, therefore, that ῥάπτειν ᾠδήν denotes the coupling together of verses without any considerable divisions or pauses; in other words, the even, continuous, and unbroken flow of the epic poem. But ᾠδή does not mean a

verse; and besides a reference to the manner of epic recitation, as different from that of lyrical poetry, could only be imparted to the word ῥαψῳδός at a time when lyrical composition and recitation originated, that is, not before Archilochus. Previous to that time the meaning of rhapsodist must have been different. In fine, we do not see why ῥάπτειν ᾠδάς should not have been used in the signification of planning and making lays, as ῥάπτειν κακά is to plan or make mischief. But whatever may be the right derivation of the word, and whatever may have been the nature and condition of the rhapsodists, so much is evident that no support can be derived from this point for Wolf's position. We pass on, therefore, to the last question,—the collection of the Homeric poems ascribed to Peisistratus.

Solon made the first step towards that which Peisistratus accomplished. Of him Diogenes Laërtius (i. 57) says, τὰ Ὁμήρου ἐξ ὑποβολῆς ἔγραψε ῥαψῳδεῖσθαι, i. e., according to Wolf's interpretation, Solon did not allow the rhapsodists to recite arbitrarily, as they had been wont to do, such songs successively as were not connected with one another, but he ordered that they should rehearse those parts which were according to the thread of the story *suggested* to them. Peisistratus did not stop here. The unanimous voice of antiquity ascribed to him the merit of having collected the disjointed and confused poems of Homer, and of having first committed them to writing. (Cic. *de Or.* iii. 34; Paus. vii. 26; Joseph, *c. Ap.* i. 2; Aelian, *V. H.* xiii. 14; Liban. *Paneg. in Julian.* i. p. 170, Reisk. &c.)*

In what light Wolf viewed this tradition has been already mentioned. He held it to have been the first step that was taken in order to connect the loose and incoherent songs into continued and uninterrupted stories, and to preserve the union which he had thus imparted to these poems by first committing them to writing. Pausanias mentions associates (ἑταῖροι) of Peisistratus, who assisted him in his undertaking. These associates Wolf thought to have been the διασκευασταί mentioned sometimes in the Scholia; but in this he was evidently mistaken. Διασκευασταί are, in the phraseology of the Scholia, *interpolators*, and not arrangers. (Heinrich, *de Diask. Homericis*; Lehrs, *Aristarchi stud. Hom.* p. 349.) Another weak point in Wolf's reasoning is, that he says that Peisistratus was the *first* who committed the Homeric poems to writing; this is expressly stated by none of the ancient writers. On the contrary, it is not unlikely that before Peisistratus, persons began in various parts of Greece, and particularly in Asia Minor, which was far in advance of the mother-country, to write down parts of the Iliad and Odyssey, although we are not disposed to extend this hypothesis so far as Nitzsch, who thinks that there existed in the days of Peisistratus numbers of copies, so that Peisistratus only compared and revised them, in order to obtain a correct copy for the use of the Athenian festivals. Whom Peisistratus employed in his undertaking Wolf could only conjecture. The poet Onomacritus lived at that time at Athens, and was engaged in similar pursuits respecting the old poet Musaeus. Besides him, Wolf thought of a certain Orpheus of Croton; but nothing certain was known on this point, till Professor Ritschl discovered, in a MS. of Plautus at Rome, an old Latin scholion translated from the Greek of Tzetzes (published in Cramer's *Anecdota*). This scholion gives the name of four poets who assisted Peisistratus, viz. Onomacritus, Zopyrus, Orpheus, and a fourth, whose name is corrupted, Concylus. (Ritschl, *de Alex. Bibl. u. d. Sammlung d. Hom. Gedichte durch Peisistr.* 1838; Id. *Corollar. Disput. de Bibl. Alex. deque Peisistr. Curis Hom.* 1840). These persons may have interpolated some passages, as it suited the pride of the Athenians or the political purposes of their patron Peisistratus. In fact, Onomacritus is particularly charged with having interpolated *Od.* xi. 604 (*Schol. Harlei.* ed. Porson. ad loc.). The Athenians were generally believed to have had no part in the Trojan war; therefore *Il.* ii. 547, 552—554, were marked by the Alexandrine critics as spurious, and for similar reasons *Od.* vii. 80, 81, and *Od.* iii. 308. But how unimportant are these alterations in comparison with the long interpolations which must be attributed to the rhapsodists previous to Peisistratus! It must be confessed that these four men accomplished their task, on the whole, with great accuracy. However inclined we may be to attribute this accuracy less to their critical investigations and conscientiousness, than to the impossibility of making great changes on account of the general knowledge of what was genuine, through the number of existing copies; and although we may, on the whole, be induced, after Wolf's exaggerations, to think little of the merits of Peisistratus, still we must allow that the praise bestowed on Peisistratus by the ancient writers is too great and too general to allow us to admit of Nitzsch's opinion, that he only compared and examined various MSS. If, then, it does not follow, as Wolf thought, that the Homeric poems never formed a whole before Peisistratus, it is at the same time undeniable that to Peisistratus we owe the first written text of the whole of the poems, which, without his care, would most likely now exist only in a few disjointed fragments. Some traditions attributed to Hipparchus, the son and successor of Peisistratus, regulations for the recital of the Homeric poems of a kind similar to those which had been already made by Solon. (Plat. *Hipp.* p. 228. 6.) He is said to have obliged the rhapsodists ἐξ ὑπολήψεως ἐφεξῆς τὰ Ὁμήρου διϊέναι. The meaning of the words ἐξ ὑπολήψεως, and their difference from ἐξ ὑποβολῆς, which was the manner of recitation, ordained by Solon, has given rise to a long controversy between Böckh and Hermann (comp Nitzsch, *Melet.* ii. p. 132); to enter into which would be foreign to the purpose of this article.

Having taken this general survey of the most important arguments for and against Wolf's hypo-

* It is ridiculous to what absurdity this tradition has been spun out by the ignorance of later scholiasts. Diomedes (Villois. *Anecd. Gr.* ii. p. 182) tells a long story, how that at one time the Homeric poems were partially destroyed either by fire or water or earthquakes, and parts were scattered here and there; so that some persons had one hundred verses, others two hundred, others a thousand. He further states that Peisistratus collected all the persons who were in possession of Homeric verses, and paid them for each verse; and that he then ordered seventy grammarians to arrange these verses, which task was best performed by Zenodotus and Aristarchus.

thesis concerning the origin of the poems of Homer, the following may be regarded as the most probable conclusion. There can be no doubt that the seed of the Homeric poems was scattered in the time of the heroic exploits which they celebrate, and in the land of the victorious Achaeans, that is, in European Greece. An abundance of heroic lays preserved the records of the Trojan war. It was a puerile idea, which is now completely exploded, that the events are fictitious on which the Iliad and Odyssey are based, that a Trojan war never was waged, and so forth. Whoever would make such a conclusion from the intermixture of gods in the battles of men, would forget what the Muses say (Hes. *Theog.* 27)—

> Ἴδμεν ψεύδεα πολλὰ λέγειν ἐτύμοισιν ὁμοῖα,
> Ἴδμεν δ', εὖτ' ἐθέλωμεν, ἀληθέα μυθήσασθαι·

and he would overlook the fact, that these songs were handed down a long time before they attained that texture of truth and fiction which forms one of their peculiar charms. Europe must necessarily have been the country where these songs originated, both because here the victorious heroes dwelt, and because so many traces in the poems still point to these regions. (See above, p. 500, b.) It was here that the old Thracian bards had effected that unity of mythology which, spreading all over Greece, had gradually absorbed and obliterated the discrepancies of the old local myths, and substituted one general mythology for the whole nation, with Zeus as the supreme ruler, dwelling on the snowy heights of Olympus. Impregnated with this European mythology, the heroic lays were brought to Asia Minor by the Greek colonies, which left the mother-country about three ages after the Trojan war. In European Greece a new race gained the ascendancy, the Dorians, foreign to those who gloried in having the old heroes among their ancestors. The heroic songs, therefore, died away more and more in Europe; but in Asia the Aeolians fought, conquered, and settled nearly in the same regions in which their fathers had signalised themselves by immortal exploits, the glory of which was celebrated, and their memory still preserved by their national bards. Their dwelling in the same locality not only kept alive the remembrance of the deeds of their fathers, but gave a new impulse to their poetry, just as in the middle ages in Germany the foundation of the kingdom of the Hungarians in the East, and their destructive invasions, together with the origin of a new empire of the Burgundians in the West, awakened the old songs of the Niebelungen, after a slumber of centuries. (Gervinus, *Poetical Lit. of Germ.* vol. i. p. 108.)

Now the Homeric poems advanced a step further. From unconnected songs, they were, for the first time, united by a great genius, who, whether he was really called Homer, or whether the name be of later origin and significant of his work of *uniting* songs (Welcker, *Ep. Cycl.* pp. 125, 128; Ilgen, *Hymn. Hom.* praef. p. 23; Heyne, *ad Il.* vol. viii. p. 795), was the *one individual* who conceived in his mind the lofty idea of that poetical unity which we cannot help acknowledging and admiring. What were the peculiar excellencies which distinguished this one Homer among a great number of contemporary poets, and saved his works alone from oblivion, we do not venture to determine; but the conjecture of Müller (*Greek Lit.* p. 47; see also Nitzsch, *Anm.* vol. ii. p. 26), is not improbable, that Homer first undertook to combine into one great unity the scattered and fragmentary poems of earlier bards, and that it was a task which established his great renown. We can now judge of the probability that Homer was an Ionian, who in Smyrna, where Ionians and Aeolians were mixed, became acquainted with the subject of his poems, and moulded them into the form which was suited to the taste of his Ionian countrymen. But as a faithful preservation of these long works was impossible in an age unacquainted with, or at least not versed in the art of writing, it was a natural consequence, that in the lapse of ages the poems should not only lose the purity with which they proceeded from the mind of the poet, but should also become more and more dismembered, and thus return into their original state of loose independent songs. Their public recitation became more and more fragmentary, and the time at festivals and musical contests formerly occupied by epic rhapsodists exclusively was encroached upon by the rising lyrical performances and players of the flute and lyre. Yet the knowledge of the unity of the different Homeric rhapsodies was not entirely lost. Solon, himself a poet, directed the attention of his countrymen towards it; and Peisistratus at last raised a lasting monument to his high merits, in fixing the genuine Homeric poems by the indelible marks of writing, as far as was possible in his time and with his means. That previous to the famous edition of Peisistratus parts of Homer, or the entire poems, were committed to writing in other towns of Greece or Asia Minor is not improbable, but we do not possess sufficient testimonies to prove it. We can therefore safely affirm that from the time of Peisistratus, the Greeks had a written Homer, a regular text, the source and foundation of all subsequent editions.

Having established the fact, *that there was a Homer*, who must be considered as the author of the Homeric poems, there naturally arises another question, viz. which poems are Homeric? We have seen already that a great number of cyclic poems were attributed to the great bard of the *Anger of Achilles*. Stasinus, the author of the *Cypria*, was said to have received this poem from Homer as a dowry for his daughter, whom he married. Creophylus is placed in a similar connection with Homer. But these traditions are utterly groundless; they were occasioned by the authors of the cyclic poems being at the same time rhapsodists of the Homeric poems, which they recited along with their own. Nor are the hymns, which still bear the name of Homer, more genuine productions of the poet of the Iliad than the cyclic poems. They were called by the ancients προοίμια, i. e. *overtures* or *preludes*, and were sung by the rhapsodists as introductions to epic poems at the festivals of the respective gods, to whom they are addressed. To these rhapsodists the hymns most probably owe their origin. "They exhibit such a diversity of language and poetical tone, that in all probability they contain fragments from every century from the time of Homer to the Persian war." (Müller, *Ibid.* p. 74.) Still most of them were reckoned to be Homeric productions by those who lived in a time when Greek literature still flourished. This is easily accounted for; being recited in connection with Homeric poems, they

were gradually attributed to the same author, and continued to be so regarded more or less generally, till critics, and particularly those of Alexandria, discovered the differences between their style and that of Homer. At Alexandria they were never reckoned genuine, which accounts for the circumstance that none of the great critics of that school is known to have made a regular collection of them. (Wolf, *Proleg.* p. 266.) Of the hymns now extant five deserve particular attention on account of their greater length and mythological contents; they are those addressed to the Delian and Pythian Apollo, to Hermes, Demeter, and Aphrodite. The hymn to the Delian Apollo, formerly regarded as part of the one to the Pythian Apollo, is the work of a Homerid of Chios, and approaches so nearly to the true Homeric tone, that the author, who calls himself the blind poet, who lived in the rocky Chios, was held even by Thucydides to be Homer himself. It narrates the birth of Apollo in Delos, but a great part of it is lost. The hymn to the Pythian Apollo contained the foundation of the Pythian sanctuary by the god himself, who slays the dragon, and, in the form of a dolphin, leads Cretan men to Crissa, whom he established as priests of his temple. The hymn to Hermes, which, on account of its mentioning the seven-stringed lyre, the invention of Terpander, cannot have been composed before the 30th olympiad, relates the tricks of the newborn Hermes, who, having left his cradle, drove away the cattle of Apollo from their pastures in Pieria to Pylos, there killed them, and then invented the lyre, made of a tortoise-shell, with which he pacified the anger of Apollo. The hymn to Aphrodite celebrates the birth of Aeneas in a style not very different from that of Homer. The hymn to Demeter, first discovered 1778, in Moscow, by Mathaei, and first published by Ruhnken, 1780, gives an account of Demeter's search after her daughter, Persephone, who had been carried away by Hades. The goddess obtains from Zeus, that her daughter should pass only one third part of the year with Hades, and return to her for the rest of the year. With this symbolical description of the corn, which, when sown, remains for some time under ground, and then springs up, the poet has connected the mythology of the Eleusinians, who hospitably received the goddess on her wanderings, afterwards built her a temple, and were rewarded by instruction in the mysterious rites of Demeter.

Beside the cyclic epics and the hymns, we find poems of quite a different nature erroneously ascribed to Homer. Such was the case with the *Margites*, a poem, which Aristotle regarded as the source of comedy, just as he called the Iliad and Odyssey the fountain of all tragic poetry. From this view of Aristotle, we may judge of the nature of the poem. It ridiculed a man who was said "to know many things, and to know all badly." The subject was nearly related to the scurrilous and satirical poetry of Archilochus and other contemporary iambographers, although in versification, epic tone, and language, it imitated the Iliad. The iambic verses which are quoted from it by grammarians were most likely interspersed by Pigres, brother of Artemisia, who is also called the author of this poem, and who interpolated the Iliad with pentameters in a similar manner.

The same Pigres was perhaps the author of the *Batrachomyomachia*, the Battle of the Frogs and Mice (Suid. *s. v.*; Plut. *de Malign. Herod.* 43), a poem frequently ascribed by the ancients to Homer. It is a harmless playful tale, without a marked tendency to sarcasm and satire, amusing as a parody, but without any great poetical merit which could justify its being ascribed to Homer.

Besides these poems, there are a great many more, most of which we know only by name, and which we find attributed to Homer with more or less confidence. But we have good reasons for doubting all such statements concerning lost poems, whose claims we cannot examine, when we see that even Thucydides and Aristotle considered as genuine not only such poems as the Margites and some of the hymns, but also all those passages of the Iliad and Odyssey which are evidently interpolated, and which at the present day nobody would dream of ascribing to their reputed author. (Nitzsch, *Anm. z. Od.* vol. ii. p. 40.) The time in which Greek literature flourished was not adapted for tracing out the poems which were spurious and interpolated. People enjoyed all that was beautiful, without caring who was the author. The task of sifting and correcting the works of literature was left to the age in which the faculties of the Greek mind had ceased to produce original works, and had turned to scrutinise and preserve former productions. Then it was not only discovered that the cyclic poems and the hymns had no title to be styled "Homeric," but the question was mooted and warmly discussed, whether the Odyssey was to be attributed to the author of the Iliad. Of the existence of this interesting controversy we had only a slight indication in Seneca (*de Brevit. Vitae*, 13) before the publication of the Venetian Scholia. From these we know now that there was a regular party of critics, who assigned the Iliad and Odyssey to two different authors, and were therefore called *Chorizontes* (χωρίζοντες), *the Separaters.* (Grauert, *üb d. Hom. Choriz. Rhein. Mus.* vol. i.) Their arguments were probably not very convincing, and might fairly be considered to be entirely refuted by such reasonings as Longinus made use of, who affirmed (just as if he had heard it from Homer himself) that the Iliad was composed by Homer in the vigour of life, and the Odyssey in his old age. With this decision all critics were satisfied for centuries, till, in modern times, the question has been opened again. Traces have been discovered in the Odyssey which seemed to indicate a later time; and although this is a difficult and doubtful point, because we do not know in many cases whether the discrepancies in the two poems are to be considered as genuine parts or as interpolations, yet there is so much in the one poem which cannot be reconciled with the whole tenor of the other, that a later origin of the Odyssey seems very probable. (Nitzsch in *Hall. Encycl.* p. 405 a.) We cannot lay much stress on the observation, that the state of social life in the Odyssey appears more advanced in refinement, comfort, and art, than in the Iliad, because this may be regarded as the result of the different nature of the subjects. The magnificent palaces of Menelaus and Alcinous, and the peaceful enjoyments of the Phaeacians, could find no place in the rough camp of the heroes before Troy. But a great and essential difference, which pervades the whole of the two poems, is observable in the notions that are entertained respecting the gods. In the Iliad the men are better than the gods; in the Odyssey it is the reverse. In the latter poem

no mortal dares to resist, much less to attack and wound a god; Olympus does not resound with everlasting quarrels; Athene consults humbly the will of Zeus, and forbears offending Poseidon, her uncle, for the sake of a mortal man. Whenever a god inflicts punishment or bestows protection in the Odyssey, it is for some moral desert; not as in the Iliad, through mere caprice, without any consideration of the good or bad qualities of the individual. In the Iliad Zeus sends a dream to deceive Agamemnon; Athene, after a general consultation of the gods, prompts Pandarus to his treachery; Paris, the violator of the sacred laws of hospitality, is never upbraided with his crime by the gods; whereas, in the Odyssey, they appear as the awful avengers of those who do not respect the laws of the hospitable Zeus. The gods of the Iliad live on Mount Olympus; those of the Odyssey are further removed from the earth; they inhabit the wide heaven. There is nothing which obliges us to think of the *Mount* Olympus. In the Iliad the gods are visible to every one except when they surround themselves with a cloud; in the Odyssey they are usually invisible, unless they take the shape of men. In short, as Benjamin Constant has well observed (*de la Relig.* iii.), there is more mythology in the Iliad, and more religion in the Odyssey. If we add to all this the differences that exist between the two poems in language and tone, we shall be obliged to admit, that the Odyssey is of considerably later date than the Iliad. Every one who admires the bard of the Iliad, with whom are connected all the associations of ideas which have been formed respecting Homer, feels naturally inclined to give him credit for having composed the Odyssey also, and is unwilling to fancy another person to be the author who would be quite an imaginary and uninteresting personage. It is no doubt chiefly owing to these feelings that many scholars have tried in various ways to prove that the same Homer is the author of both the poems, although there seem sufficient reasons to establish the contrary. Thus Müller (*Ibid.* p. 62) says: "If the completion of the Iliad and Odyssey seems too vast a work for the lifetime of *one* man, we may perhaps have recourse to the supposition, that Homer, after having sung the Iliad in the vigour of his youthful years, in his old age communicated to some devoted disciple the plan of the Odyssey, which had long been working in his mind, and left it to him for completion." Nitzsch (*Anmerk. z. Od.* vol. ii. p. 26) has found out another expedient. He thinks, that in the Iliad Homer has followed more closely the old traditions, which represented the former and ruder state of society; whilst, in the Odyssey, he was more original, and imprinted upon his own inventions his own ideas concerning the gods.

The history of the Homeric poems may be divided conveniently into two great periods: one in which the text was transmitted by oral tradition, and the other of the *written* text after Peisistratus. Of the former we have already spoken: it therefore only remains to treat of the latter. The epoch from Peisistratus down to the establishment of the first critical school at Alexandria, i. e. to Zenodotus, presents very few facts concerning the Homeric poems. Oral tradition still prevailed over writing for a long time; though in the days of Alcibiades it was expected that every schoolmaster would have a copy of Homer with which to teach his boys. (Plut. *Alcib.* p. 194, d.) Homer became a sort of ground-work for a liberal education, and as his influence over the minds of the people thus became still stronger, the philosophers of that age were naturally led either to explain and recommend or to oppose and refute the moral principles and religious doctrines contained in the heroic tales. (Gräfenhan, *Gesch. der Philologie*, vol. i. p. 202.) It was with this practical view that Pythagoras, Xenophanes, and Heracleitus, condemned Homer as one who uttered falsehoods and degraded the majesty of the gods; whilst Theagenes, Metrodorus, Anaxagoras, and Stesimbrotus, expounded the deep wisdom of Homer, which was disguised from the eyes of the common observer under the veil of an apparently insignificant tale. So old is the *allegorical* explanation, a folly at which the sober Socrates smiled, which Plato refuted, and Aristarchus opposed with all his might, but which, nevertheless, outlived the sound critical study of Homer among the Greeks, and has thriven luxuriantly even down to the present day.

A more scientific study was bestowed on Homer by the sophists of Pericles' age, Prodicus, Protagoras, Hippias, and others. There are even traces which seem to indicate that the *ἀπορίαι* and *λύσεις*, such favourite themes with the Alexandrian critics, originated with these sophists. Thus the study of Homer increased, and the copies of his works must naturally have been more and more multiplied. We may suppose that not a few of the literary men of that age carefully compared the best MSS. within their reach, and choosing what they thought best made new editions (*διορθώσεις*). The task of these first editors was not an easy one. It may be concluded from the nature of the case, and it is known by various testimonies, that the text of those days offered enormous discrepancies, not paralleled in the text of any other classical writer. There were passages left out, transposed, added, or so altered, as not easily to be recognised; nothing, in short, like a smooth vulgate existed before the time of the Alexandrine critics. This state of the text must have presented immense difficulties to the first editors in the infancy of criticism. Yet these early editions were valuable to the Alexandrians, as being derived from good and ancient sources. Two only are known to us through the scholia, one of the poet Antimachus, and the famous one of Aristotle (*ἡ ἐκ τοῦ νάρθηκος*), which Alexander the Great used to carry about with him in a splendid case (*νάρθηξ*) on all his expeditions. Besides these editions, called in the scholia *αἱ κατ' ἄνδρα*, there were several other old *διορθώσεις* at Alexandria, under the name of *αἱ κατὰ πόλεις*, or *αἱ ἐκ πόλεων*, or *αἱ πολιτικαί*. We know six of them, those of Massilia, Chios, Argos, Sinope, Cyprus, and Crete. It is hardly likely that they were made by public authority in the different states, whose names they bear; on the contrary, as the persons who had made them were unknown, they were called, just as manuscripts are now, from the places where they had been found. We are acquainted with two more editions, the *αἰολική*, brought most likely from some Aeolian town, and the *κυκλική*, which seems to have been the copy of Homer which formed part of the series of cyclic poems in the Alexandrian library.

All these editions, however, were only preparatory to the establishment of a regular and systematic criticism and interpretation of Homer, which began

with Zenodotus at Alexandria. For such a task the times after Alexander were quite fit. Life had fled from the literature of the Greeks; it was become a dead body, and was very properly carried into Egypt, there to be embalmed and safely preserved for many ensuing centuries. It was the task of men, who, like Aristarchus, could judge of poetry without being able to write any themselves, to preserve carefully that which was extant, to clear it from all stains and corruptions, and to explain what was no longer rooted in and connected with the institutions of a free political life, and therefore was become unintelligible to all but the learned. Three men, who stand in the relation of masters and pupils, were at the head of a numerous host of scholars, who directed their attention either occasionally or exclusively to the study and criticism of the Homeric poems. Zenodotus [ZENODOTUS] laid the foundation of systematic criticism, by establishing two rules for purifying the corrupted text. He threw out, 1st, whatever was contradictory to, or not necessarily connected with, the whole of the work; 2d, what seemed unworthy of the genius of the author. To these two rules his followers, Aristophanes and Aristarchus, added two more; they rejected, 3d, what was contrary or foreign to the customs of the Homeric age, and 4th, what did not agree with the epic language and versification. It is not to be wondered at that Zenodotus, in his first attempt, did not reach the summit of perfection. The manner in which he cut out long passages, arbitrarily altered others, transposed and, in short, corrected Homer's text as he would have done his own, seemed shocking to all sober critics of later times, and would have proved very injurious to the text had not Aristophanes, and still more Aristarchus, acted on sounder principles, and thus put a stop to the arbitrary system of Zenodotus. Aristophanes of Byzantium [ARISTOPHANES], a man of vast learning, seems to have been more occupied with the other parts of the Greek literature, particularly the comic poets, than with Homer. He inserted in his edition many of the verses which had been thrown out by Zenodotus, and in many respects laid the foundations for what his pupil Aristarchus executed. The reputation of the latter as the prince of grammarians was so great throughout the whole of antiquity, that before the publication of the Venetian scholia by Villoison, we hardly knew how to account for it. But these excellent scholia, which have chiefly enabled us to understand the origin of the Homeric poems, teach us also to appreciate their great and unrivalled interpreter, and have now generally led to the conclusion, that the highest aim of the ambition of modern critics with respect to Homer is to restore the edition of Aristarchus, an undertaking which is believed to be possible by one of the most competent judges, chiefly through the assistance afforded by these scholia. (Lehrs, *de Aristarchi Studiis Homericis*, 1833.) Lehrs has discovered the sources from which these scholia are derived. 1. Aristonicus, Περὶ σημείων τῶν τῆς Ἰλιάδος καὶ Ὀδυσσείας. These σημεῖα are the critical marks of Aristarchus, so that from Aristonicus we learn a great many of the readings of Aristarchus. 2. Didymus, Περὶ τῆς Ἀριστάρχου διορθώσεως. 3. Herodian, Προσῳδία Ὁμηρική: the word prosody contained, according to the use of those grammarians, not merely what is called prosody now, but the rules of accentuation, contraction, spiritus, and the like. 4. Nicanor, Περὶ στιγμῆς, on the stoppings. On Aristarchus we need not say much here [ARISTARCHUS]: we will only add, that the obelos, one of the critical marks used by Aristarchus, and invented, like the accents, by his master, Aristophanes, was used for the ἀθέτησις, i. e. to mark those verses which seemed improper and detrimental to the beauty of the poem, but which Aristarchus dared not throw out of the text, as it was impossible to determine whether they were to be ascribed to an accidental carelessness of the author, or to interpolations of rhapsodists. Those verses which Aristarchus was convinced to be spurious he left out of his edition altogether. Aristarchus was in constant opposition to Crates of Mallus, the founder of the Pergamene school of grammar. This Crates had the merit of transplanting the study of literature to Rome. With regard to Homer, he zealously defended the allegorical explication against his rival Aristarchus. [CRATES.] In the time of Augustus the great compiler, Didymus, wrote most comprehensive commentaries on Homer, copying mostly the works of preceding Alexandrian grammarians, which had swollen to an enormous extent. Under Tiberius, Apollonius Sophista lived, whose lexicon Homericum is very valuable (ed. Bekker, 1833). Apion, a pupil of Didymus, was of much less importance than is generally believed, chiefly on the authority of Wolf: he was a great quack, and an impudent boaster. (Lehrs, *Quaest. Epicae*, 1837; see APION.) Longinus and his pupil, Porphyrius, of whom we possess some tolerably good scholia, were of more value. The Homeric scholia are dispersed in various MSS. Complete collections do not exist, nor are they desirable, as many of them are utterly useless. The most valuable scholia on the Iliad are those which have been referred to above, which were published by Villoison from a MS. of the tenth century in the library of St. Mark at Venice, together with the scholia to the Iliad previously published, Ven. 1788, fol. These scholia were reprinted with additions, edited by I. Bekker, Berlin, 1825, 2 vols. 4to., with an appendix, 1826, which collection contains all that is worth reading. A few additions are to be found in Bachmann's *Scholia ad Homeri Iliadem*, Lips. 1835. The most valuable scholia to the Odyssey are those published by Buttmann, Berl. 1821, mostly taken from the scholia originally published by A. Mai from a MS. at Milan in 1819. The extensive commentary of Eustathius is a compilation destitute of judgment and of taste, but which contains much valuable information from sources which are now lost. [EUSTATHIUS, No. 7.] The old editions of Homer, as well as the MSS., are of very little importance for the restoration of the text, for which we must apply to the scholia. The Editio Princeps by Demetrius Chalcondylas, Flor. 1488, fol., was the first large work printed in Greek (one psalm only and the Batrachomyomachia having preceded). This edition was frequently reprinted. Wolf reckons scarcely seven critical editions from the Editio Princeps to his time. That of H. Stephanus, in *Poet. Graec. Princ. her. Carm.*, Paris, 1566, fol., was one of the best. In England the editions of Barnes, Cantab., 1711, 2 vols. 4to., and of Clarke, who published the Iliad in 1729, and the Odyssey in 1740, were generally used for a long time, and often reprinted. The latter was published with additions by Ernesti, Lips. 1759—1764, 5 vols.

8vo. This edition was reprinted at Glasgow, with Wolf's Prolegomena, in 1814, and again at Leipzig in 1824.

A new period began with Wolf's second edition (*Homeri et Homeridarum Op. et Rel.* Halis, 1794), the first edition (1784 and 1785) being merely a copy of the vulgate. Along with the second edition were published the Prolegomena. A third edition was published from 1804—1807. It is very much to be regretted that the editions of Wolf are without commentaries or critical notes, so that it is impossible to know in many cases on what grounds he adopted his readings, which differ from the vulgate. Heyne began in 1802 to publish the Iliad, which was finished in eight volumes, and was most severely and unsparingly reviewed by Wolf, Voss, and Eichstädt, in the *Jenaer Literatur Zeitung*, 1803. A ninth volume, containing the Indices, was published by Gräfenhan in 1822. A curious and most ridiculous attempt was made by Payne Knight, who published (London, 1820) the Homeric text cleared of all interpolations, so far at least as his judgment reached, and well crammed (by way of compensation) with digammas, it being the intention of the editor to restore the genuine spelling. This edition is a palpable confirmation of the fact, that to restore the edition of Aristarchus is all which modern critics can attempt to achieve. The best recension of the text is that by I. Bekker, Berlin, 1843. A very good edition of the Iliad, with critical notes, was published by Spitzner, Gotha, 1832—1836, but the author did not live to publish his explanatory commentary. There is an excellent commentary to the two first books of the Iliad by Freytag, Petersburgh, 1837; but the best of all commentaries which have yet appeared on the Homeric poems are those of Nitzsch on the Odyssey, Hannov. 1825, &c., of which the three volumes now published extend only as far as the twelfth book. The most valuable of the separate editions of the Hymns are those by Ilgen, Hal., 1791, and Hermann, Lips. 1806. The *Lexicon Novum Homericum* (*et Pindaricum*) of Damm, originally published at Berlin in 1765, and reprinted, London, 1827, is still of some value, though the author was destitute of all sound principles of criticism; but a far more important work for the student is Buttmann's *Lexilogus*, Berlin, 1825 and 1837, translated by Fishlake, Lond. 1840, 2nd edition.

Homer has been translated into almost all the modern European languages. Of these translations the German one by Voss is the best reproduction of the great original: the English translations by Chapman, Pope, and Cowper must be regarded as failures.

The most important works on the Homeric poems and the controversy respecting their original have been mentioned in the course of this article. A complete account of the literature of the Homeric poems will be found in the *Bibliotheca Homerica*, Halis, 1837, and in the notes to the first volume of Bode's *Geschichte der Hellenischen Dichtkunst*. An account of the present state of the controversy is given in an appendix to the first volume of the new edition of Thirlwall's *Hist. of Greece*, London, 1845. [W. I.]

HOME'RUS (Ὅμηρος). 1. A grammarian and tragic poet of Byzantium, in the time of Ptolemy Philadelphus (about B. C. 280), was the son of the grammarian Andromachus and the poetess Myro. He was one of the seven poets who formed the tragic Peilad. The number of his dramas is differently stated at 45, 47, and 57. His statue stood in the gymnasium of Zeuxippus at Byzantium. His poems are entirely lost, with the exception of one title, *Eurypyleia*. (Suid. *s. vv.* Ὅμηρος, Μυρώ; Tzetz. *Chil.* xii. 209, *ad Lycophr.* p. 264, ed. Müller; Diog. Laërt. ix. 113; Christodor. *Ecphrasis*, 407—413, *ap.* Brunck. *Anal.* vol. ii. p. 471; Fabric. *Bibl. Graec.* vol. ii. p. 307; Welcker, *die Griech. Tragöd.* pp. 1251—2.)

2. A grammarian, surnamed Sellius, who wrote hymns and sportive and other poems, and in prose περὶ τῶν κωμικῶν προσώπων, and summaries (περιοχάς) of the comedies of Menander. (Suid. *s. vv.* Ὅμηρος and Σέλλιος; Fabric. *Bibl. Graec.* vol. ii. p. 451.) [P. S.]

HOMOLOEUS (Ὁμολωεύς), a son of Amphion, from whom the Homoloian gate of Thebes was believed to have derived its name. (Schol. *ad Eurip. Phoen.* 1126.) Others, however, derived the name of the gate from the hill Homole, or from Homolois, a daughter of Niobe. (Paus. ix. 8. § 3; Schol. *ad Eurip. l. c.*; Tzetz, ad Lycoph. 520.) [L. S.]

HONOR or HONOS, the personification of honour at Rome. After the battle of Clastidium in Cisalpine Gaul, Marcellus vowed a temple, which was to belong to Honor and Virtus in common; but as the pontiffs refused to consecrate one temple to two divinities, two temples, one of Honor and the other of Virtus, were built close together. (Liv. xxvii. 25; Val. Max. i. 1. § 8.) C. Marius also built a temple to Honor, after his victory over the Cimbri and Teutones (Vitruv. vii. *Praef.*; Serv. *ad Aen.* i. 12); and, in addition to these, we may mention an altar of Honor, which was situated outside the Colline gate, and was more ancient than either of the other temples. (Cic. *de Leg.* ii. 23.) Persons sacrificing to him were obliged to have their heads uncovered. (Plut. *Quaest. Rom.* 13.) Honor is represented, especially on medals and coins, as a male figure in armour, and standing on a globe, or with the cornucopia in his left and a spear in his right hand. (Hirt. *Mythol. Bilderb.* ii. p. 111.) It should be observed that St. Augustin (*de Civ. Dei*, iv. 21) calls the god Honorinus. [L. S.]

HONORA'TUS, bishop of Marseilles about the close of the fifth century, is generally considered to be the author of the *Vita S. Hilarii Arelatensis*, printed by Barralis in the *Chronologia Sanctae Insulae Lerinensis*, p. 103, and by Surius under 5th May. The piece in question is, however, ascribed in the Arles MS. to a certain *Reverentius* or *Ravennius*, the successor of Hilarius in his episcopal chair. (Gennad. *De Viris Illustr.* 99.) [W. R.]

HONORA'TUS ANTONI'NUS, bishop of Constantia in Africa, flourished during the persecution of the Catholics by the Vandal Genseric. He is the author of an impressive and graceful letter entitled *Epistola ad Labores pro Christo ferendos Exhortatoria*, written about A. D. 437—440 to a certain Spaniard named Arcadius, who having been banished on account of his faith, is here comforted and encouraged to endure still greater hardships in support of the truth.

This epistle was first published by Jo. Sichardus in his *Antidot. contra omnes Haereses*, fol. Basil. 1528, and will be found in the *Magna Bibl. Patr.*, fol. Colon. 1618, vol. v. p. iii., in *Bibl. Patr.* fol. Paris, 1644 and 1654, vol. iii., in the *Bibl. Patr. Max.*, Lugd. fol. 1677, vol. viii. p. 665, and in

Ruinart's *Historia Persecutionis Vandalicae*, 8vo. Paris, 1694, pt. ii. c. 4. p. 433. [W. R.]

HONO'RIA. [GRATA, No. 2.]

HONO'RIUS. 1. This name is given by Aurelius Victor (*Epit.* 48) to the father of the emperor Theodosius I. the Great; but all other writers call him Theodosius. [THEODOSIUS.]

2. A brother of the emperor Theodosius the Great, died before A. D. 384. He left by his wife, who is thought to be the Maria mentioned by Claudian (*Laus Seren.* 69), two daughters, Thermancia and Serena, the former married to a military officer, whose name is not known, the latter to Stilicho. [SERENA; STILICHO.] (Zosim. v. 4.; Claudian, *Laus Serenae.* passim; Ducange, *Fam. Byzant.* p. 75; Tillemont, *Hist. des Emp.* vol. v. p. 190.)

3. FLAVIUS HONORIUS AUGUSTUS (reigned A. D. 395–423), was the second son of Theodosius the Great, by his first wife, Aelia Flacilla. [FLACILLA.] Honorius was born, according to the most trustworthy accounts, 9th Sept. A. D. 384. There is some difference in the ancient authorities, but we agree with Tillemont, who has discussed the matter in a careful note, that Constantinople was his birthplace. (Claudian. *In IV. Consulat. Honorii*, 121—140.) He was made consul A. D. 386, and appears in the Fasti of Idatius with the designation of Nobilissimus, and in the *Chronicon* of Prosper Aquitanicus of Nobilissimus Puer; but in the *Chronicon* of Marcellinus and the *Chronicon Paschale* with that of Caesar. In A. D. 388 or 389, most probably the latter, at any rate after the usurper Maximus had been defeated, Honorius was sent for from Constantinople into Italy by his father, whom he accompanied (A. D. 389) when with Valentinian II. he made his triumphal entry into Rome.

In A. D. 393, while his father was preparing for the war against Eugenius, he was declared Augustus, or, according to Marcellinus, Caesar. But Marcellinus is in this instance not consistent with himself, having designated Honorius Caesar in his first consulship. The time of year at which Honorius was declared Augustus has been disputed, and is discussed very minutely by Tillemont; but he is misled in his decision, we think, by identifying the darkness, "tenebrae," which is said by Marcellinus and Prosper to have occurred at the time of his inauguration, with an eclipse of the sun, which the description of Claudian (*In IV. Consulat. Honor.* 172, &c.) shows it was not, but simply an unusually thick darkness from clouds or fog. The inauguration took place at the palace or justice court, Hebdomum (Ἑβδομον), near Constantinople. (Comp. Ducange, *Constantinop. Christian.* ii. 6. § 3.) The statement of the *Chronicon Paschale* that Theodosius had crowned Honorius Augustus (εἰς βασιλέα) at Rome, on occasion of their triumphal entry in A. D. 389, must be rejected, as inconsistent with the recognised right of Valentinian II. (then living) to the dominion of the West. It is probable that the error arose from the circumstance, that Theodosius, after his victory over Eugenius, the successor of Valentinian II., A. D. 394, again sent for Honorius, who was consul for the second time that year, into Italy, and at Milan (or, according to Zosimus, at Rome) solemnly declared him emperor of the West, assigning to him Gaul, Spain, Italy, and Africa, of which he had now come into undisputed possession, and appointing Stilicho to be commander-in-chief in the West. Theodosius died shortly after making this arrangement, Jan. 17. 395, and Honorius succeeded to the possession of the West, under the energetic guardianship of Stilicho, who had married Serena, daughter of Honorius, the late emperor's brother [see above, No. 2], and therefore first cousin to the young emperor.

Honorius was but little more than ten years old at his father's death, and his tender years combined with his natural inertness of character to render him a mere cipher in the state. Milan was for some years his place of residence, while Stilicho was negotiating with the Franks on the Rhenish frontier, or attempting to engross the management of affairs in the Eastern as well as in the Western empire. [STILICHO.] The exemption from tribute was granted at the commencement of his reign to a considerable district of Campania; the acts of grace towards the partisans of Eugenius, and the payment of the legacies bequeathed by Theodosius to individuals, are to be ascribed less to Honorius than to his ministers, though consistent enough with the generally mild and humane disposition of the young emperor. In A. D. 396 he was consul for the third time, and still remained at Milan, while Stilicho was engaged in Greece, carrying on the war against Alaric, king of the Visi-Goths. [ALARICUS.] In A. D. 398 he was consul for the fourth time. This year was distinguished by the war against Gildo, who, being taken and imprisoned, destroyed himself [GILDO]; and, by the marriage of Honorius, who espoused Maria, the daughter of Stilicho and of Serena, the cousin of Honorius. The marriage was a marriage of form only, for the bridegroom was not yet fourteen, and the bride apparently still younger. Claudian composed two poems (*De Nuptiis Honorii et Mariae*, and *Fescennina in Nuptias Honor. et Mar.*) in honour of the nuptials of these children; but the regal progeny which he foretold was to spring from the union never appeared. Maria died a virgin long before the year 408; but the exact year of her death does not seem to be known. (Zosim. v. 28.) About the close of the year 398 Honorius appears to have had some transactions at Milan, under the guidance of Stilicho, with the envoys of the Germanic nations, but the nature of them can hardly be ascertained from the vague panegyric of Claudian. (*In Eutrop.* i. 378, &c.) In 399 Honorius left Milan, apparently for the first time since his accession; and the Theodosian Code enables us to trace his progress. His first journey was in February to Ravenna, from whence he returned to Milan; his subsequent journeys were in June and the following months to Brixia (Brescia), Verona, Patavium (Padua), and Altinum (Altino).

The year 399 was distinguished by the rigorous persecution of paganism. From Constantine to Valentinian I., with the exception of the short reign of Julian, the Christian religion had indeed been supported by the example and countenance of the emperors; but direct persecution appears to have been avoided. The decay of paganism had perhaps been somewhat retarded by the patronage of the Roman senate (Zosim. iv. 59), jealous of the favour which the Christian emperors had shown to Constantinople, Milan, and Trèves; and increasing by their opposition in religious matters the repugnance of the emperors to Rome as a permanent residence. Under Gratian [GRATIANUS], and still more under Theodosius, the force of prohibitory

laws was employed to hasten the downfal of the corrupt and worn-out system of paganism; and under Honorius the prohibition was completed by several laws, especially by one very stringent ordinance (Cod. Theod. 16. tit. 10. s. 19), dated from Rome, and addressed to the praetorian praefect of Italy, confiscating the revenues (*annonae*) of the temples for the support of the army, ordaining that all statues yet remaining in the temples, and to which any religious worship was paid, should be thrown down, all altars pulled down, the temples themselves, if the property of the crown, converted to public uses; or, if private property, to be pulled down by their owners; and all heathen rites abolished. To the discontent caused by this suppression of all the ordinances of the old religion may perhaps be ascribed the frequent revolts of the following years, and which might have been avoided, had the now triumphant Christians been content to trust to the native power of truth in its conflict with heathen error.

The years 400—403 were marked by the ravage of the northern part of Italy by the Visi-Goths, under Alaric. Tillemont doubts whether this invasion was made by Alaric as an independent prince, or as an officer of the Eastern emperor Arcadius, who had appointed him praefect of Eastern Illyricum. Honorius had never been on good terms with his brother since the death of Theodosius; or rather, the two divisions of the empire were continually embroiled by the intrigues or hostilities of their rival ministers, Stilicho in the West, and Rufinus and Eutropius in the East. It is probable that his invasion of Italy was on his own account, as independent king of the Visi-Goths. Jornandes ascribes his hostility to the diminution or withholding of the subsidies paid to the Goths, the sons of Theodosius wasting in luxury the revenues applicable to this purpose. Whether Alaric continued in Italy during the whole of the three years 400—402, or whether, as is more likely, he was compelled or induced for a time to recross the Julian Alps, is not quite clear. In 400, apparently near the end of the year, he ravaged the neighbourhood of Aquileia; and besieged that city; and in 402 he ravaged Venetia and Liguria. Rome was alarmed, and the ancient walls of the city were repaired, in apprehension of the approach of the Goths; and Honorius, if we may trust Claudian, was contemplating a flight into Gaul, or, which is more likely, had actually secured himself within the walls of Ravenna. The forces of the West were chiefly engaged in Rhaetia, but the diligence of Stilicho collected a force with which he defeated the Visi-Goths at Pollentia (Polenza, on the Tanaro, in Piedmont, on or about the 29th March, 403), and compelled them to retreat into Pannonia. Honorius remained during the greater part of the year 403 at Ravenna (which, from this alarming crisis, became his ordinary residence); but during several months of the year 404, which was the year of his sixth consulship (his fifth was in A. D. 402), he was at Rome. The abolition of the gladiatorial combats, which the edicts of Constantine had not been able to suppress, is ascribed to this year; and the incident which gave immediate occasion to it, by working on the feelings of the young emperor [TELEMACHUS, the ASCETIC], is simply told by Theodoret in his Ecclesiastical Hist. (v. 26). The progress of Christianity had prepared the way for this act, but much of the credit of it seems to be due to Honorius himself, and the populace of Rome perhaps sacrificed their own inclination, in hope of propitiating his favour, and securing his abode among them. The people of Milan were anxious for his return to that city; but Honorius had been too thoroughly alarmed by the Gothic invasion to fix his permanent residence any where but in the impregnable fortress of Ravenna.

He soon had to congratulate himself on the choice he had made. Italy was devastated by a new host of barbarians from Germany, under the pagan Goth Radagaisus, or Rhadagaisus, or Rhodogaisus (Ῥοδογάϊσος). His army, according to Orosius, consisted of 200,000 Goths: the other nations swelled the amount, if we may trust Zosimus, to 400,000. It was divided into three parts: that which Radagaisus in person commanded was stopped at Florence by the valiant resistance of the townsmen, and driven into the Apennines above Fesulae (Fiezole), and starved into a surrender by the generalship of Stilicho. Of the remainder of the barbarian host, part probably (see Gibbon) constituted the force which (A. D. 407) ravaged Gaul; and some were perhaps, as Zosimus states, driven across the Danube, and surprised and cut to pieces by Stilicho on their native soil. The defeat of Radagaisus is placed by Prosper Aquitanicus and Tillemont, in A. D. 405; by Marcellinus and by Gibbon in A. D. 406. Possibly he invaded Italy in A. D. 405, and was defeated in 406.

The interval of peace in Italy which followed the defeat of Radagaisus, was occupied by Honorius in interceding for Chrysostom, then at variance with the court of Constantinople; and by Stilicho in negotiations with Alaric to deprive the Eastern empire of that part of Illyricum which belonged to it, and incorporate it with the Western empire. Meanwhile, Gaul was ravaged by a promiscuous multitude, consisting for the most part of Vandals, Suevi, and Alans, which Orosius, Marcellinus, and Prosper Tiro, and apparently Jerome, state to have been excited by Stilicho: and while the tide of barbarian invasion yet rolled over that province, the troops in Britain revolted, and after electing and murdering two emperors in succession, crossed over into Gaul, under the guidance of Constantine, the third usurper whom they had invested with the purple. Some successes against the German invaders aided apparently in obtaining his recognition by the provincials; and establishing himself in Gaul, he sent his son Constans to secure Spain. Stilicho sent Sarus, a Goth, to attack him, but Sarus was compelled to retreat. Meanwhile, alienation was taking place between Honorius and Stilicho. The ambition of Stilicho appears to have led him to aspire to the direction of affairs in the Eastern empire, when, by the death of Arcadius, the crown devolved about this time to Theodosius II., a child of seven years. But Serena, anxious to maintain the peace between the two empires, did not co-operate with her husband; and Stilicho, by her opposition, lost much of the benefit of his connection with the imperial family. Another cause of estrangement existed: Maria was dead, and Honorius wished to marry her sister, Thermantia. Serena was favourable to his wish; but Stilicho, if we may judge from the mutilated text of Zosimus, was opposed to it. The marriage, however, took place. The intrigues of Olympius, an officer of the imperial household, who, according to Zosimus, concealed his great malignity under a

veil of assumed piety, aggravated the emperor's suspicions and fears, and a mutiny was excited in the army assembled at Pavia, where the emperor was, in which a number of officers of rank, friends or supposed friends of Stilicho, were slain. Stilicho himself was at Ravenna; but Olympius, sending to the troops there, directed them to seize him, and he was taken from a church in which he had taken refuge, and put to death by the hand of Heraclian [HERACLIANUS], his son, Eucherius, escaping, for a time, to Rome. The plea for the execution of Stilicho was that he was conspiring the deposition, if not the death of Honorius, in order to make his own son, Eucherius, emperor in his room. Eucherius is said to have been a heathen; and this circumstance may have either led him to cherish ambitious hopes, from a reliance on the support of the still numerous heathens; or may have inspired a jealousy which led the emperor and his court to impute evil designs to him and his father. The Christian writers, Orosius, Marcellinus, and Prosper Tiro, speak of the alleged treason without doubt. Sozomen gives it as a rumour; while the heathen historians, Zosimus and Olympiodorus, appear to have believed him innocent: an indication that his death was connected with the struggle of expiring Paganism with Christianity. By his death, which took place A. D. 408, Olympius became for a while the ruler of affairs. A severe prosecution was carried on against the friends of Stilicho: his daughter, Thermantia, was repudiated and sent home, still a virgin, to her mother, Serena, and died soon after.

The death of Stilicho furnished Alaric with a pretence for the invasion of Italy, now deprived of its former defender. His demand of a sum of money which he said was due to him being rejected, he crossed the Alps. Honorius sheltered himself in Ravenna, while Alaric besieged Rome (A. D. 408), which was obliged to pay a heavy ransom. During the siege the unhappy Serena, who was in the city, was put to death, on a charge of corresponding with the enemy. In A. D. 409 Rome was again besieged and taken by him, and Attalus proclaimed emperor under his protection. [ALARICUS; ATTALUS.] The court of Honorius was the scene of intrigue; Olympius was supplanted by Jovius, who became praefectus praetorio, but was, in turn, succeeded by Eusebius, who was himself put to death at the instigation of Allobichus, one of the generals of Honorius. Allobichus was executed not long after. Alaric and Attalus marched against Ravenna, which Honorius was on the point of abandoning, and fleeing by sea into the Eastern empire, when he was encouraged to hold out by a reinforcement of 4000 men (the corrupted text of Zosimus says 40,000) from his nephew, Theodosius II., emperor of the East. Africa was saved for him by the ability and good faith of Heraclian; and in A. D. 410 Attalus was deposed by Alaric, with whom he had quarrelled, and a negotiation begun and almost concluded between Honorius and the Visi-Gothic king. The treaty was, however, broken off, apparently from some act of hostility on the part of Sarus, a Goth in the Roman service, and the bitter enemy of Alaric, who, in his irritation, restored to Attalus the imperial title, but almost immediately again deprived him of it. He then marched to Rome, which he took and plundered. He died soon after; and his brother-in-law, Ataulphus, who succeeded him, retired with his army, after a time, into Gaul (A. D. 412), and Italy was once more left free from invaders. [ATAULPHUS.]

While Honorius (A. D. 409) was hard pressed by the Visi-Goths and by the revolt of Alaric, Constantine the usurper, who had established himself in Gaul, proposed to come into Italy professedly to assist him, but probably with the intention of aggrandising his own power. In effect he entered Italy and advanced to Verona; but alarmed by the execution of Allobichus, with whom he seems to have been in correspondence, and apprehending an attack from his own partisan, Gerontius, who had revolted in Spain, he returned into Gaul, and was defeated and obliged to surrender (A. D. 411), on promise of his life, to Constantius, the general of Honorius, who besieged him in Arles. [CONSTANTIUS III.; CONSTANTINUS the tyrant; GERONTIUS.] His life was spared at the time, but he was sent into Italy, where Honorius had him put to death, in violation of the promise on which he had surrendered. Fear, the source of cruelty, rendered Honorius regardless of a breach of faith where his own safety was concerned.

Constantius was now the person of chief influence in the West. He had probably already aspired to the hand of Placidia, or Galla Placidia [GALLA, No. 3], the emperor's sister, who had fallen into the hands of the Visi-Gothic king, Alaric, and was now in those of his successor, Ataulphus. The energy and talent of Constantius rendered him of the greatest service to Honorius, around whom fresh difficulties were rising. Jovinus, commander apparently of Moguntiacum, or some fortress on the Rhenish frontier, revolted; and Attalus, the ex-emperor, who had, for his own safety, remained with the Visi-Goths, incited Ataulphus to make an alliance with him. The alliance, however, did not take place: the intended confederates quarrelled, Ataulphus made a treaty with Honorius, seized Sebastian, brother of Jovinus, whom Jovinus had proclaimed emperor, and sent his head to Honorius; and having drawn Jovinus himself into Valentia (Valence), and obliged him to surrender, delivered him up (A. D. 412 or 413) to Dardanus, one of Honorius' officers, who, without waiting for the emperor's authority, put him to death. About the same time Sallustius, either an accomplice of Jovinus or a rebel on his own account, was put to death; and Heraclian, who, in 409, had preserved Africa for Honorius, but had since revolted, was also defeated, taken, and executed. [HERACLIANUS.] Ataulphus, who had again proclaimed Attalus emperor, rendered him no effective support; and having married (A. D. 414) Placidia, sister of Honorius [GALLA, No. 3], became sincerely desirous of peace. This was, however, prevented by Constantius, who had also aspired to the hand of Placidia, and who attacked the Visi-Goths, drove them out of Narbonne, which they had taken, and compelled them to retire into Spain, where Ataulphus was soon after assassinated (A. D. 415). Attalus was afterwards taken; and Honorius, whose natural clemency was not now counteracted by his fears, contented himself with banishing him. For other offenders a general amnesty was issued. We have omitted during these stirring events to notice the consulships of Honorius since A. D. 404. He was consul in A. D. 407, 409, 411, or rather 412, 415 and 417. Ravenna was his almost constant residence, except in 407 and 408.

The year 417 was distinguished by the marriage

of Constantius (who was colleague of Honorius in the consulship) with Placidia, who, after the death of Ataulphus, had suffered much ill usage from his murderer, but had been restored by Valia or Wallia, the successor (not immediately) of Ataulphus; and the year 418 (when Honorius was consul for the twelfth time) by a treaty with the Goths, ceding to them the south-western part of Gaul, with Toulouse for their capital, in a sort of feudal subordination to the empire of the West. The Franks were gradually occupying the left bank of the lower Rhine, and the Armoricans, who alone of the Gauls exhibited anything of a military spirit, were acquiring a precarious and turbulent independence; and their revolt perhaps induced Honorius to concede to the portion of Gaul remaining in the hands of the Romans a popular representative body. In Spain, which had been miserably ravaged by Suevi, Alans, Vandals, and Visi-Goths, a new claimant of the purple arose in Maximus, who occupied some part of that country for three years, when he was taken and sent to Ravenna. According to Prosper Tiro, who alone notices the beginning of his revolt, it appears to have taken place in 418: its suppression is fixed by the better authority of Marcellinus in A. D. 422. Meanwhile, troops of Honorius maintained some footing in the country, and a part at least of the inhabitants remained faithful to him.

In A. D. 421 the importunity of Placidia extorted from Honorius a share in the empire for her husband Constantius [CONSTANTIUS III.], the dignity of Augusta for herself [GALLA, No. 3], and that of Nobilissimus Puer for her infant son Valentinian [VALENTINIANUS III.] The death of Constantius a few months after delivered Honorius from a colleague whom he had unwillingly accepted. His manifestations of affection for the widow, especially "their incessant kissing," according to Olympiodorus, gave occasion to some scandalous reports; but their love was succeeded by hatred, and Placidia fled with her children, Valentinian and Honoria [GRATA, No. 2], to her nephew Theodosius II. at Constantinople, A. D. 423. The death of Honorius took place soon after his sister's flight. He died of dropsy, 27th Aug. 423, aged 39, after a disastrous reign of twenty-eight years and eight months. The place of his burial appears to have been at Ravenna, where his tomb is still shown in a building said to have been erected by Placidia his sister; though it was pretended that his body and that of his two wives, Maria and Thermantia, were discovered buried under the church of St. Peter at Rome A. D. 1543. His thirteenth and last consulship was A. D. 422, the year before his death.

The character of Honorius presents little that is attractive. His weakness was not accompanied either by the accomplishments or the amiableness of Gratian and Valentinian II.; and though not naturally cruel, his fears impelled him occasionally to acts of blood and violations of good faith; and the interference of the secular power in the affairs of religion led to persecution and consequent discontent. His feebleness prevented all personal exertion for the safety of his dominions; and his long reign, the longest the empire had known, with the exception of those of Augustus and Constantine the Great, determined the downfal of the Roman empire. A long catalogue of usurpers, the sure indication of a weak government, is given by Orosius. Rome itself was taken by a foreign invader, for the first time since its capture by the Gauls, under Brennus, B. C. 390; and the barbarians acquired a permanent settlement in the provinces; the Visi-Goths, the Franks, and the Burgundians, in Gaul; and the Suevi, Vandals, and Alans, in Spain; while Britain and Armorica became virtually independent. The vigour of Theodosius the Great, and the energy of Stilicho, had deferred these calamities for a while; but the downfal of the latter left the remote parts of the empire defenceless; and all the military ability of Constantius just protected Italy, and preserved with difficulty some portions of the transalpine provinces. Honorius, shut up in Ravenna, appears, from an anecdote preserved by Procopius, as resting, however, on report only, and repeated with some variation by Zonaras, to have looked on these calamities with apathy. When Rome was plundered by Alaric, a eunuch who had the care of the poultry of Honorius announced to him that "Rome was destroyed" (Ῥώμη ἀπόλωλε). "And yet she just now ate out of my hands," was the reply of the emperor, referring to a favourite hen, of unusual size, which he called "Rome." "I mean," said the eunuch, "that the city of Rome has been destroyed by Alaric." "But I," said the emperor, "thought that my hen 'Rome' was dead." "So stupid (adds Procopius) do they say this emperor was." Yet, weak and stupid as he was, he retained his crown, so firmly had the ability of Theodosius fixed the power of his family. (Zosimus, v. 58, 59, vi.; Orosius, vii. 36—43; Olympiodor. apud Phot. *Bibl.* cod. 80; Claudian, *Opera*, passim; Marcellin. *Chron.*; Idatius, *Fasti* and *Chronicon*; Prosper Aquitan. *Chron.*; Prosper Tiro, *Chron.*; Cassiodor. *Chron.*; *Chron. Paschal*, pp. 304—313, ed. Paris, vol. i. pp. 563—579, ed. Bonn; Procopius, *De Bell. Vand.* i. 1—3; Jornandes, *De Reb. Getic.* c. 29—32; Socrat. *H. E.* vi. 1, vii. 10; Sozom. *H. E.* viii. 1, ix. 4, 6—16; Theodoret. *H. E.* v. 26; Theophan. *Chronog.* pp. 63—72, ed. Paris, pp. 116—130, ed. Bonn; Zonaras, xiii. 21; Gothofred. *Chronol. Cod. Theodos.*; Tillemont, *Hist. des Empereurs*, vol. v.; Gibbon, ch. 29, 30, 31, 33; Eckhel, vol. viii. pp. 171—174; Ducange, *Famil. Byzantinae.*) [J. C. M.]

COIN OF HONORIUS.

HONO'RIUS, JU'LIUS, the name prefixed to a short geographical tract first published by J. Gronovius, in his edition of Pomponius Mela (Lug. Bat. 1685), from an imperfect MS. in the Thuanean library at Paris, under the title *Julii Honorii Oratoris Excerpta quae ad Cosmographiam pertinent.* According to the arrangement here adopted, the world is divided into four Oceans, the Eastern, Western, Northern, Southern (*Oceanus Orientalis, Occidentalis, Septentrionalis, Meridianus*), and a catalogue is given of the seas, islands, mountains, provinces, towns, rivers, and nations contained in each, furnishing nought save a bare enumeration of names, except in the case of the rivers, whose source, termination, and occasionally length of

course, are specified. With regard to the author of this work, or of the work of which this may be an abridgment, nothing whatsoever is known, although there can be little or no doubt that he is the *Julius Orator* mentioned by Cassiodorus (*Div. Lect.* c. 25) as a distinguished writer upon these topics, and he is one of the many personages to whom the Itinerary of Antoninus has been ascribed, as well as the Cosmography of Aethicus Hister, a compilation in many points identical with the piece which we have been describing. [ANTONINUS; AETHICUS.] (See the edition of Pomponius Mela by J. Gronovius, Lug. Bat. 8vo., 1685, and by A. Gronovius, Lug. Bat. 8vo., 1722; also the preface of Wesseling to his edition of the ancient Roman Itineraries, Amst. 4to., 1735.) [W. R.]

HOPLADAMOS (Ὁπλάδαμος), one of the Gigantes who accompanied and protected Rhea when she was on the point of giving birth to Zeus. (Paus. viii. 32. § 4, 36. § 2.) [L. S.]

HORAE (Ὧραι), originally the personifications or goddesses of the order of nature and of the seasons, but in later times they were regarded as the goddesses of order in general and of justice. In Homer, who neither mentions their parents nor their number, they are the Olympian divinities of the weather and the ministers of Zeus; and in this capacity they guard the doors of Olympus, and promote the fertility of the earth, by the various kinds of weather they send down. (*Od.* xxiv. 343; comp. x. 469, xix. 132, *Il.* v. 749, viii. 393.) As the weather, generally speaking, is regulated according to the seasons, they are further described as the goddesses of the seasons, i. e. the regular phases under which Nature manifests herself. (*Od.* ii. 107, x. 469, xi. 294, xix. 152, xxiv. 141.) They are kind and benevolent, bringing to gods and men many things that are good and desirable. (*Il.* xxi. 450; comp. *Hymn. in Apoll. Pyth.* 16; Theocrit. xv. 105; Ov. *Fast.* i. 125.) As, however, Zeus has the power of gathering and dispersing the clouds, they are in reality only his ministers, and sometimes also those of Hera. (*Il.* viii. 433; comp. Moschus, *Idyll.* ii. 160; Paus. v. 11. § 2.) Men in different circumstances regard the course of time (or the seasons) either as rapid or as slow, and both epithets are accordingly applied to the Horae. (Theocr. xv. 104; Pind. *Nem.* iv. 34; Horat. *Carm.* iv. 7. 8; Ov. *Met.* ii. 118.) The course of the seasons (or hours) is symbolically described by the dance of the Horae; and, in conjunction with the Charites, Hebe, Harmonia, and Aphrodite, they accompany the songs of the Muses, and Apollo's play on the lyre, with their dancing. (Hom. *Hymn. in Apoll. Pyth.* 16, &c.; Pind. *Ol.* iv. 2; Xen. *Sympos.* 7.) The Homeric notions continued to be entertained for a long time afterwards, the Horae being considered as the givers of the various seasons of the year, especially of spring and autumn, i. e. of Nature in her bloom and maturity. At Athens two Horae, Thallo (the Hora of spring) and Carpo (the Hora of autumn), were worshipped from very early times. (Paus. ix. 35. § 1; comp. Athen. xiv. p. 636; Ov. *Met.* ii. 118, &c.; Val. Flacc. iv. 92; Lucian, *Dial. Deor.* x. 1.) The Hora of spring accompanies Persephone every year on her ascent from the lower world; and the expression of "The chamber of the Horae opens" is equivalent to "The spring is coming." (Orph. *Hymn.* xlii. 7; Pind. *Fragm.* xlv. 13, p. 576, ed. Boeckh.) The attributes of spring—flowers, fragrance, and graceful freshness—are accordingly transferred to the Horae; thus they adorned Aphrodite as she rose from the sea, made a garland of flowers for Pandora, and even inanimate things are described as deriving peculiar charms from the Horae. (Hom. *Hymn.* viii. 5, &c.; Hes. *Op.* 65; Hygin. *Poet. Astr.* ii. 5; Theocr. i. 150; Athen. ii. p. 60.) Hence they bear a resemblance to and are mentioned along with the Charites, and both are frequently confounded or identified. (Paus. ii. 17. § 4; Müller, *Orchom.* p. 176, &c. 2nd edit.) As they were conceived to promote the prosperity of every thing that grows, they appear also as the protectresses of youth and newly-born gods (Paus. ii. 13. § 3; Pind. *Pyth.* ix. 62; Philostr. *Imag.* i. 26; Nonnus, *Dionys.* xi. 50); and the Athenian youths, on being admitted among the ephebi, mentioned Thallo, among other gods, in the oath they took in the temple of Agraulos. (Pollux, viii. 106.)

In this, as in many other cases of Greek mythology, a gradual transition is visible, from purely physical to ethical notions, and the influence which the Horae originally had on nature was subsequently transferred to human life in particular. The first trace of it occurs even in Hesiod, for he describes them as giving to a state good laws, justice, and peace; he calls them the daughters of Zeus and Themis, and gives them the significant names of Eunomia, Dice, and Eirene. (*Theog.* 901, &c.; Apollod. i. 3. § 1; Diod. v. 72.) But the ethical and physical ideas are not always kept apart, and both are often mixed up with each other, as in Pindar. (*Ol.* iv. 2, xiii. 6, *Nem.* iv. 34; Orph. *Hymn.* 42.) The number of the Horae is different in the different writers, though the most ancient number seems to have been two, as at Athens (Paus. iii. 18. § 7, ix. 35. § 1); but afterwards their common number is three, like that of the Moerae and Charites. Hyginus (*Fab.* 183) is in great confusion respecting the number and names of the Horae, as he mixes up the original names with surnames, and the designations of separate seasons or hours. In this manner he first makes out a list of ten Horae, viz. Titanis, Auxo, Eunomia, Pherusa, Carpo, Dice, Euporia, Eirene, Orthosia, and Thallo, and a second of eleven, Auge, Anatole, Musia, Gymnasia, Nymphes, Mesembria, Sponde, Telete, Acme, Cypridos, Dysis. The Horae (Thallo and Carpo) were worshipped at Athens, and their temple there also contained an altar of Dionysus Orthus (Athen. ii. p. 38; comp. xiv. p. 656; Hesych. *s. v.* ὥραια); they were likewise worshipped at Argos (Paus. ii. 20. § 4), Corinth, and Olympia (v. 15. § 3). In works of art the Horae were represented as blooming maidens, carrying the different products of the seasons. (Hirt. *Mythol. Bilderb.* ii. p. 122.) [L. S.]

HORAPOLLO (Ὡραπόλλων) was, according to Suidas (*s. v.*), a very distinguished Greek grammarian of Phaenebythis in Egypt, who first taught at Alexandria, and afterwards at Constantinople, in the reign of the emperor Theodosius. He is further said to have written commentaries on Sophocles, Alcaeus, and Homer, and a separate work, entitled Τεμενικά, i. e. on τεμένη, or places sacred to the gods. (Comp. Steph. Byz. *s. v.* Φενέθηθις.) Photius (*Bibl. Cod.* 279, p. 536, ed. Bekker) speaks of him as a grammarian, and the author of a work, Περὶ τῶν πατρίων Ἀλεξανδρείας, though this may have been the work of another Horapollo, who was likewise an Egyptian, but lived under the emperor Zeno. Under the name of Horapollo (or, as some

erroneously call him, Horus), there is still extant a work on hieroglyphics, entitled Ὡραπόλλωνος Νειλώου ἱερογλυφικά. The work purports to be a Greek translation, made by one Philippus from the Egyptian. It consists of two books, and contains a series of explanations of hieroglyphics, and is of great importance to those who study hieroglyphics, for it refers to the very forms which are still seen on Egyptian monuments, which show that the work was written by a person who knew the monuments well, and had studied them with care. The second book is inferior to the first, and is probably disfigured by later interpolations. Whether the whole is the production of the grammarian who lived under Theodosius, or of some other person of the name, cannot be decided; but that the writer was a native of Egypt can scarcely be doubted, from the nature of the work. As for the time at which it was written, it seems probable that he lived about the beginning of the fifth century. Who the Greek translator Philippus was, is quite uncertain; some even believe that he was a Greek of the fifteenth century, and that the interpolations in the second book must be ascribed to him; but there appears to be no good reason for placing him at so late a period. The work was first printed in the collection of Greek fabulists, by Aldus, Venice, 1505, fol.; separate editions are those of Paris (1521, 8vo., with a Lat. translation by Trebatius), of J. Mercer (Paris, 1548, 4to., 1551, 8vo.), D. Höschel (Augsburg, 1595, 4to.), de Pauw (Utrecht, 1727, 4to., contains the notes of the previous editors); but the best critical edition, with an extensive commentary, is that of Conr. Leemans (Amsterdam, 1835, 8vo.), who has accompanied his edition with valuable prolegomena. (Comp. Lenormant, *Recherches sur l'Origine, &c., et l'Utilité actuelle des Hiéroglyphiques d'Horapollon*, Paris, 1838, 8vo.; Goulianoff, *Essais sur les Hiéroglyph. d'Horapollon*, Paris, 1827, 4to.; A. S. Corey, *The Hieroglyphics of Horapollo*, London, 1840, 8vo.; Bunsen, *Aegyptens Stelle in der Weltgesch.* vol. i. p. 402, &c.) [L. S.]

HORA'TIA, was the daughter of P. Horatius, and sister of the three Horatii who fought with the Curiatii of Alba. Horatia was betrothed to a Curiatius, and when she saw her surviving brother returning in triumph, and bearing the bloody mantle of her lover, she burst forth into wailing and reproaches. Her brother, in his wrath at her untimely grief, stabbed Horatia to the heart, and her father denied her sepulture in the burying-place of the Horatii. (Dionys. iii. 21; Liv. i. 26; Plut. *Parall. Gr. et Rom.* 16; Flor. i. 3; Schol. Bob. *in Cic. Milonian.* p. 277, Orelli.) [W. B. D.]

HORA'TIA GENS, was an ancient patrician family at Rome (Lydus, *de Mensur.* iv. 1), belonging to the third tribe, the Luceres, and one of the lesser houses. (Dionys. v. 23.) It traced its origin to the hero Horatus, to whom an oak wood was dedicated (*Id.* v. 14); and from its affinity with the Curiatii of Alba, seems to have been of Latin race. Some writers indeed described the Horatii as Albans, and as the champions of Alba in the combat with the Curiatii. (Liv. i. 24.) But the story of the triple combat generally assigned the Horatii to Rome. (Liv. *l. c.*; Dionys. iii. 12; Plut. *Parall. Gr. et Rom.* 16; Flor. i. 3; Aurel. Vict. *de Vir. Ill.* 4; Zonar. vii. 6.) There are some indications of rivalry between the Valeria gens and the Horatia (Dionys. v. 35; Liv. ii. 8); and since the Valerii were of Sabellian extraction (Plut. *Num.* 5; Dionys. ii. 46, v. 12), the feud may have been national as well as political. In the division of the Roman people (populus and plebs) by Servius Tullius into Agrarian tribes, one of the tribes was the Horatia. Monuments of the Horatia gens were the "sacer campus Horatiorum" (Mart. *Epigr.* iii. 47); the "Horatii Pila," or trophy of the victory over the Alban brethren (Dionys. iii. 21; Liv. i. 26; Schol. Bob. *in Cic. Milonian.* p. 277, Orelli); the tomb of Horatia, built near the Porta Capena of squared stone (Liv. i. 26); the graves of the two Horatii near Alba, extant in the 6th century of Rome (Liv. *l. c.*; Niebuhr, *R. H.* vol. i. note 870); and the "Sororium Tigillum," or Sister's Gibbet. (Fest. *s. v. Soror. Tigill.*; Dionys. iii. 22; Liv. *l. c.*) The Horatia Gens had the surnames BARBATUS, COCLES, PULVILLUS. A few members of the gens are mentioned without a cognomen. [W. B. D.]

HORA'TIUS, 1. P. (Liv. i. 26; Zonar. vii. 6), M. (Dionys. iii. 28—32; Cic. *pro Mil.* 3), was the father of the three brethren who fought at Alba. He pronounced his daughter justly slain, and his verdict tended much to his son's acquittal. (Dionys. Liv. *ll. cc.*)

2. P., son of the preceding, and survivor of the three brethren who fought with the three Curiatii for the supremacy of Rome over Alba. When his two brothers had fallen, Horatius was still unhurt, and by a pretended flight vanquished his three wounded opponents, by encountering them severally. Horatius returned in triumph, bearing his threefold spoils. As he approached the Capene gate his sister [HORATIA] met him, and recognised on his shoulders the mantle of one of the Curiatii, her betrothed lover. Her importunate grief drew on her the wrath of Horatius, who stabbed her, exclaiming "so perish every Roman woman who bewails a foe." For this murder he was adjudged by the duumviri to be scourged with covered head, and hanged on the hapless tree. Horatius appealed to his peers, the burghers or populus; and his father pronounced him guiltless, or he would have punished him by the paternal power. The populus acquitted Horatius, but prescribed a form of punishment. With veiled head, led by his father, Horatius passed under a yoke or gibbet—*tigillum sororium.* (*Fest. s. v. Soror. Tigillum*, p. 297, ed. Müller.) In memory of the crime and its expiation, the yoke was repaired from age to age, altars were raised to Juno Sororia and to Janus, and sacrifices were entailed on the Horatian family. In the war which shortly followed the combat of the three brethren, Horatius was entrusted by the king, Tullus Hostilius, with the destruction of Alba. (Dionys. iii. 13—22, 31; Liv. i. 24—26; Val. Max. vi. 3. § 6; Flor. i. 3; Cic. *pro Mil.* 3; Schol. Bob. *in Milon.* p. 277, ed. Orelli; Id. *de Invent.* ii. 20; Victorin. *Cic. de Invent.* i. 30; Plut. *Parall. Min.* 16; Aurel. Vict. *de Vir. Ill.* 4; Zonar. vii. 6.) [W. B. D.]

Q. HORA'TIUS FLACCUS, was born on the 8th of December (vi. idus Decemb.), in the year B. C. 65, A. U. 689, during the consulship of L. Aurelius Cotta and L. Manlius Torquatus. The poet is his own biographer. The place of his birth, the station and occupation of his father, the principal events and the general character of his life, rest upon his own authority. His birthplace was on the doubtful confines of Lucania and Apulia, in the territory of the military colony Venusia.

He appears to have cherished an attachment to the romantic scenes of his infancy; he alludes more than once to the shores of the sounding Aufidus, near which river he was born (*Carm.* iii. 30. 10, iv. 9. 2), and in a sweet description of an adventure in his childhood (*Carm.* iii. 4. 9, 20), he introduces a very distinct and graphic view of the whole region, now part of the Basilicata. (Comp. A. Lombardi, *Monumente della Basilicata*, in *Bullet. della Instit. Archaeol. di Roma*, vol. i. Dec. 19, 1829.)

The father of Horace was a libertinus: he had received his manumission before the birth of the poet, who was of ingenuous birth, but did not altogether escape the taunt, which adhered to persons even of remote servile origin. (*Sat.* i. 6. 46.) Of his mother nothing is known: from the silence of the poet, it is probable that she died during his early youth. It has been the natural and received opinion that the father derived his name from some one of the great family of the Horatii, which, however, does not appear to have maintained its distinction in the later days of the republic. But there seems fair ground for the recent opinion, that he may have been a freedman of the colony of Venusia, which was inscribed in the Horatian tribe. (G. F. Grotefend, in Ersch and Gruber's *Encyclopädie*, and E. L. Grotefend, in the *Literary Transactions of Darmstadt.*) We know no reason for his having the praenomen Quintus, or the more remarkable agnomen Flaccus: this name is not known to have been borne by any of the Horatian family.

His father's occupation was that of collector (*coactor*), either of the indirect taxes farmed by the publicans, or at sales by auction (exactionum or exauctionum); the latter no doubt a profitable office, in the great and frequent changes and confiscations in property during the civil wars. With the profits of his office he had purchased a small farm in the neighbourhood of Venusia, where the poet was born. The father, either in his parental fondness for his only son, or discerning some hopeful promise in the boy (who, if much of the romantic adventure alluded to above be not mere poetry, had likewise attracted some attention in the neighbourhood "as not unfavoured by the gods"), determined to devote his whole time and fortune to the education of the future poet. Though by no means rich, and with an unproductive farm, he declined to send the young Horace to the common school, kept in Venusia by one Flavius, to which the children of the rural aristocracy, chiefly retired military officers (the consequential sons of consequential centurions), resorted, with their satchels and tablets, and their monthly payments. (*Sat.* i. 71. 5.) Probably about his twelfth year, the father carried the young Horace to Rome, to receive the usual education of a knight's or senator's son. He took care that the youth should not be depressed with the feeling of inferiority, and provided him with dress and with the attendance of slaves, befitting the higher class with which he mingled. The honest parent judged that even if his son should be compelled to follow his own humble calling, he would derive great advantages from a good education. But he did not expose the boy unguarded to the dangers and temptations of a dissolute capital: the father accompanied him to the different schools of instruction, watched over his morals with gentle severity, and, as the poet assures us, not only kept him free from vice, but even the suspicion of it. Of his father Horace always writes with becoming gratitude, bordering on reverence. (*Sat.* i. 4. 105.) One of these schools was kept by Orbilius, a retired military man, whose flogging propensities have been immortalised by his pupil. (*Epist.* xi. 1. 71.) He was instructed in the Greek and Latin languages: the poets were the usual school books — Homer in the Greek, the old tragic writer, Livius Andronicus (who had likewise translated the Odyssey into Saturnian verse), in the Latin.

But at this time a good Roman education was not complete without a residence at Athens, the great school of philosophy, perhaps of theoretic oratory. The father of Horace was probably dead before his son set out for Athens; if alive, he did not hesitate to incur this further expense. In his 18th year the young Horace proceeded to that seat of learning. Theomnestus the Academic, Cratippus the Peripatetic, and Philodemus the Epicurean, were then at the head of the different schools of philosophy. Horace seems chiefly to have attached himself to the opinions which he heard in the groves of Academus, though later in life he inclined to those of Epicurus. (*Epist.* ii. 2. 45.) Of his companions we know nothing certain; but Quintus Cicero the younger was among the youth then studying at what we may call this university of antiquity. The civil wars which followed the death of Julius Caesar interrupted the young Horace in his peaceful and studious retirement. Brutus came to Athens; and in that city it would have been wonderful if most of the Roman youth had not thrown themselves with headlong ardour into the ranks of republican liberty. Brutus, it is probable, must have found great difficulty in providing *Roman* officers for his new-raised troops. Either from his personal character, or from the strong recommendation of his friends, Horace, though by no means of robust constitution, and altogether inexperienced in war, was advanced at once to the rank of a military tribune, and the command of a legion: his promotion, as he was of ignoble birth, made him an object of some jealousy. It is probable that he followed Brutus into Asia; some of his allusions to the cities in Asia Minor appear too distinct for borrowed or conventional description; and the somewhat coarse and dull fun of the story which forms the subject of the seventh satire seems to imply that Horace was present when the adventure occurred in Clazomenae. If indeed he has not poetically heightened his hard service in these wars, he was more than once in situations of difficulty and danger. (*Carm.* ii. 7. 1.) But the battle of Philippi put an end to the military career of Horace; and though he cannot be charged with a cowardly abandonment of his republican principles, he seems, happily for mankind, to have felt that his calling was to more peaceful pursuits. The playful allusion of the poet to his flight, his throwing away his shield, and his acknowledgment of his fears (*Carm.* ii. 7. 9, *Epist.* ii. 2. 46, &c.) have given rise to much grave censure and as grave defence. (Lessing, *Rettungen des Horaz. Werke*, vol. iv. p. 5, ed. 1838; Wieland, *Notes on Epist.* ii. 2.) It could be no impeachment of his courage that he fled with the rest, after the total discomfiture of the army; and that he withdrew at once from what his sagacity perceived to be a desperate cause. His poetical piety attributes his escape to Mercury, the

god of letters. Horace found his way back to Italy, and as perhaps he was not sufficiently rich or distinguished to dread proscription, or, according to the life by Suetonius, having obtained his pardon, he ventured at once to return to Rome. He had lost all his hopes in life; his paternal estate had been swept away in the general forfeiture. Venusia is one of the cities named by Appian (*B. C.* iv. 3) as confiscated. According to the life by Suetonius, Horace bought a clerkship in the quaestor's office. But from what sources he was enabled to obtain the purchase-money (in these uncertain times such offices may have been sold at low prices), whether from the wreck of his fortunes, old debts, or the liberality of friends, we have no clue. On the profits of that place he managed to live with the utmost frugality. His ordinary fare was but a vegetable diet; his household stuff of the meanest ware, and, unlike poets in general, he had a very delicate taste for pure water. How long he held this place does not appear; but the scribes seem to have thought that they had a right to his support of the interests of their corporation, after he became possessed of his Sabine estate. (*Sat.* ii. 7. 36.) Yet this period of the poet's life is the most obscure, and his own allusions perplex and darken the subject. In more than one place he asserts that his poverty urged him to become a poet. (*Epist.* ii. 2. 51.)

But what was this poetry? Did he expect to make money or friends by it? or did he write merely to disburthen himself of his resentment and indignation at that period of depression and destitution, and so to revenge himself upon the world by an unsparing exposure of its vices? Poetry in those times could scarcely have been a lucrative occupation. If, as is usually supposed, his earliest poetry was bitter satire, either in the Lucilian hexameter, or the sharp iambics of his Epodes, he could hardly hope to make friends; nor, however the force and power of such writings might command admiration, were they likely to conciliate the ardent esteem of the great poets of the time, of Varius or of Virgil, and to induce them to recommend him to the friendship of Maecenas. But this assuredly was not his earliest poetic inspiration. He had been tempted at Athens to write Greek verses: the genius of his country—the God Quirinus—had wisely interfered, and prevented him from sinking into an indifferent Greek versifier, instead of becoming the most truly Roman poet. (*Sat.* i. 10. 31, 35.) It seems most probable that some of the Odes (though collected and published, and perhaps having received their last finish, at a later period of his life) had been written and circulated among his friends. Some of his amatory lyrics have the ardour and freshness of youth, while in others he acknowledges the advance of age. When those friendly poets, Varius and Virgil, told Maecenas *what Horace was* (*dixere quid essem*), they must have been able to say more in his praise than that he had written one or two coarse satires, and perhaps a few bitter iambics; more especially if, according to the old scholiast, Maecenas himself had been the object of his satire. This interpretation, however, seems quite inconsistent with the particular account which the poet gives of his first interview with Maecenas (*Sat.* i. 6, 54, &c). On his own side there is at first some shyness and timidity, afterwards a frank and simple disclosure of his birth and of his circumstances: on the other the careless, abrupt, and somewhat haughtily indifferent manner of the great man, still betrays no appearance of wounded pride, to be propitiated by humble apology. For nearly nine months Maecenas took no further notice of the poet; but at the end of that period he again sought his acquaintance, and mutual esteem grew up with the utmost rapidity. Probably the year following this commencement of friendship (B. C. 37), Horace accompanied his patron on that journey to Brundusium, so agreeably described in the fifth Satire, book i. This friendship quickly ripened into intimacy; and between the appearance of the two books of Satires, his earliest published works, Maecenas bestowed upon the poet a Sabine farm, sufficient to maintain him in ease, comfort, and even in content (*satis beatus unicis Sabinis*), during the rest of his life. The situation of this Sabine farm was in the valley of Ustica (*Carm.* i. 17. 11), within view of the mountain Lucretilis, part of what is now called Mount Gennaro, and near the Digentia, about fifteen miles from Tibur (Tivoli). The valleys still bear names clearly resembling those which occur in the Horatian poetry: the Digentia is now the Licenza; Mandela, Bardella; Ustica, Rustica. (Capmartin de Chaupy, *Maison d'Horace*, vol. iii. Rome, 1767; Sir W. Gell, *Rome and its Vicinity*, vol. i. p. 315.)

For the description of the villa, its aspect, climate, and scenery, see *Epist.* i. 10. 11, 23, and *Epist.* i. 16. A site exactly answering to the villa of Horace, and on which were found ruins of buildings, was first discovered by the Abbé Capmartin de Chaupy, and has since been visited and illustrated by other travellers and antiquarians. (Domenico di Sanctis, *Dissertazione sopra la Villa d'Orazio Flacco*, Ravenna, 1784.) The site and ruins of the Temple of Vacuna (*Epist.* i. 10. 49) seem to be ascertained. (Sebastiani, *Viaggio a Tivoli.*)

The estate was not extensive; it produced corn, olives, and vines; it was surrounded by pleasant and shady woods, and with abundance of the purest water; it was superintended by a bailiff (*villicus*), cultivated by five families of free coloni (*Epist.* i. 14. 3); and Horace employed about eight slaves (*Sat.* ii. 7. 118). Besides this estate, his admiration of the beautiful scenery in the neighbourhood of Tibur inclined him either to hire or to purchase a small cottage in that romantic town; and all the later years of his life were passed between these two country residences and Rome. (For Tibur, see *Carm.* i. 7. 10—14. ii. 6. 5—8, iii. 4. 21—24, *Epod.* i. 29—30; *Epist.* i. 7. 44—45, i. 8. 12, *Carm.* iv. 2. 27—32, iv. 3. 10—12.) In Rome, when the poet was compelled to reside there, either by business, which he hated (*invisa negotia*), or the society which he loved, if he did not take up his abode, he was constantly welcome in some one of the various mansions of his patron; and Maecenas occasionally visited the quiet Sabine retreat of the poet.

From this time his life glided away in enjoyable repose, occasionally threatened but not seriously interrupted by those remote dangers which menaced or disturbed the peace of the empire. When Maecenas was summoned to accompany Octavius in the war against Antony, Horace (*Epod.* i.) had offered to attend him; but Maecenas himself either remained at Rome, or returned to it without leaving Italy. From that time Maecenas himself resided constantly

either in his magnificent palace on the Esquiline, or in some of his luxurious villas in the neighbourhood of Rome. Horace was one of his chosen society.

This constant transition from the town to the country life is among the peculiar charms of the Horatian poetry, which thus embraces every form of Roman society. He describes, with the same intimate familiarity, the manners, the follies, and vices of the capital; the parasites, the busy coxcombs, the legacy-hunters, the luxurious banquets of the city; the easy life, the quiet retirement, the more refined society, the highest aristocratical circles, both in the city, and in the luxurious country palace of the villa; and even something of the simple manners and frugal life of the Sabine peasantry.

The intimate friendship of Horace introduced him naturally to the notice of the other great men of his period, to Agrippa, and at length to Augustus himself. The first advances to friendship appear to have been made by the emperor; and though the poet took many opportunities of administering courtly flattery to Augustus, celebrating his victories over Antony, and on the western and eastern frontiers of the empire, as well as admiring his acts of peace, yet he seems to have been content with the patronage of Maecenas, and to have declined the offers of favour and advancement made by Augustus himself. According to the life by Suetonius, the emperor desired Maecenas to make over Horace to him as his private secretary; and instead of taking offence at the poet's refusal to accept this office of trust and importance, spoke of him with that familiarity (if the text be correct, coarse and unroyal familiarity) which showed undiminished favour, and bestowed on him considerable sums of money. He was ambitious also of being celebrated in the poetry of Horace. The Carmen Seculare was written by his desire; and he was, in part at least, the cause of Horace adding the fourth book of Odes, by urging him to commemorate the victory of his step-sons Drusus and Tiberius over the Vindelici.

With all the other distinguished men of the time, the old aristocracy, like Aelius Lamia, the statesmen, like Agrippa, the poets Varius, Virgil, Pollio, Tibullus, Horace lived on terms of mutual respect and attachment. The "Personae Horatianae" would contain almost every famous name of the age of Augustus.

Horace died on the 17th of November, A. U. C. 746, B. C. 8, aged nearly 57. His death was so sudden, that he had not time to make his will; but he left the administration of his affairs to Augustus, whom he instituted as his heir. He was buried on the slope of the Esquiline Hill, close to his friend and patron Maecenas, who had died before him in the same year. (Clinton, *Fasti Hellen.* sub ann.)

Horace has described his own person. (*Epist.* i. 20. 24.) He was of short stature, with dark eyes and dark hair (*Art. Poët.* 37), but early tinged with grey. (*Epist. l.c.*; *Carm.* iii. 14. 25). In his youth he was tolerably robust (*Epist.* i. 7. 26), but suffered from a complaint in his eyes. (*Sat.* i. 5. 30.) In more advanced life he grew fat, and Augustus jested about his protuberant belly. (Aug. *Epist. Frag. apud Sueton. in Vita.*) His health was not always good. He was not only weary of the fatigue of war, but unfit to bear it (*Carm.* ii. 6, 7, *Epod.* i. 15), and he seems to have inclined to be a valetudinarian. (*Epist.* i. 7. 3.) When young he was irascible in temper, but easily placable. (*Carm.* i. 16. 22, &c., iii. 14. 27, *Epist.* i. 20. 25.) In dress he was rather careless. (*Epist.* i. 1. 94.) His habits, even after he became richer, were generally frugal and abstemious; though on occasions, both in youth and in maturer age, he seems to have indulged in conviviality. He liked choice wine, and in the society of friends scrupled not to enjoy the luxuries of his time.

Horace was never married; he seems to have entertained that aristocratical aversion to legitimate wedlock, against which, in the higher orders, Augustus strove so vainly, both by the infliction of civil disabilities and the temptation of civil privileges. In his various amours he does not appear to have had any children. Of these amours the patient ingenuity of some modern writers has endeavoured to trace the regular date and succession, if to their own satisfaction, by no means to that of their readers. With the exception of the adventure with Canidia or Gratidia, which belongs to his younger days, and one or two cases in which the poet alludes to his more advanced age, all is arbitrary and conjectural; and though in some of his amatory Odes, and in one or two of the latter Epodes, there is the earnestness and force of real passion, others seem but the play of a graceful fancy. Nor is the notion of Buttman, though rejected with indignation by those who have wrought out this minute chronology of the mistresses of Horace, by any means improbable, that some of them are translations or imitations of Greek lyrics, or poems altogether ideal, and without any real groundwork. (Buttman, Essay in German, in the *Berlin Transactions*, 1804, and in his *Mythologus*, translated in the Philological Museum, vol. i. p. 439.)

The political opinions of Horace were at first republican. Up to the battle of Philippi (as we have seen) he adhered to the cause of Brutus. On his return to Rome, he quietly acquiesced in the great change which established the imperial monarchy. He had abandoned public life altogether, and had become a man of letters. His dominant feeling appears to have been a profound horror for the crimes and miseries of the civil wars. The sternest republican might rejoice in the victory of Rome and Augustus over Antony and the East. A government, under whatever form, which maintained internal peace, and the glory of the Roman arms on all the frontiers, in Spain, in Dacia, and in the East, commanded his grateful homage. He may have been really, or may have fancied himself, deceived by the consummate skill with which Augustus disguised the growth of his own despotism under the old republican forms. Thus, though he gradually softened into the friend of the emperor's favourite, and at length the poetical courtier of the emperor himself, he still maintained a certain independence of character. He does not suppress his old associations of respect for the republican leaders, which break out in his admiration of the indomitable spirit of Cato; and he boasts, rather than disguises, his services in the army of Brutus. If, with the rest of the world, he acquiesced in the inevitable empire, it is puerile to charge him with apostacy.

The religion of Horace was that of his age, and of the men of the world in his age. He maintains

the poetic and conventional faith in the gods with decent respect, but with no depth of devotion. There is more sincerity in a sort of vague sense of the providential government, to which he attributes his escape from some of the perils of his life, his flight from Philippi, his preservation from a wolf in the Sabine wood (*Carm.* i. 22. 9), and from the falling of a tree in his own grounds. (*Carm.* ii. 13. 17, 27, iii. 8. 6.) In another well-known passage, he professes to have been startled into religious emotion, and to have renounced a godless philosophy, from hearing thunder in a cloudless sky.

The philosophy of Horace was, in like manner, that of a man of the world. He playfully alludes to his Epicureanism, but it was practical rather than speculative Epicureanism. His mind, indeed, was not in the least speculative. Common life wisdom was his study, and to this he brought a quickness of observation, a sterling common sense, and a passionless judgment, which have made his works the delight and the unfailing treasure of felicitous quotation to practical men.

The love of Horace for the country, and his intercourse with the sturdy and uncorrupted Sabine peasantry, seems to have kept alive an honest freedom and boldness of thought; while his familiarity with the great, his delight in good society, maintained that exquisite urbanity, that general amenity, that ease without forwardness, that respect without servility, which induced Shaftesbury to call him the most gentlemanlike of the Roman poets.

In these qualities lie the strength and excellence of Horace as a poet. His Odes want the higher inspirations of lyric verse—the deep religious sentiment, the absorbing personality, the abandonment to overpowering and irresistible emotion, the unstudied harmony of thought and language, the absolute unity of imagination and passion which belongs to the noblest lyric song. His amatory verses are exquisitely graceful, but they have no strong ardour, no deep tenderness, nor even much of light and joyous gaiety. But as works of refined art, of the most skilful felicities of language and of measure, of translucent expression, and of agreeable images, embodied in words which imprint themselves indelibly on the memory, they are unrivalled. According to Quintilian, Horace was almost the only Roman lyric poet worth reading.

As a satirist Horace is without the lofty moral indignation, the fierce vehemence of invective, which characterised the later satirists. In the Epodes there is bitterness provoked, it should seem, by some personal hatred, or sense of injury, and the ambition of imitating Archilocus; but in these he seems to have exhausted all the malignity and violence of his temper. In the Satires, it is the folly rather than the wickedness of vice, which he touches with such playful skill. Nothing can surpass the keenness of his observation, or his ease of expression: it is the finest comedy of manners, in a descriptive instead of a dramatic form. If the Romans had been a theatrical people, and the age of Augustus a dramatic age, Horace, as far at least as the perception of character, would have been an exquisite dramatic writer.

But the Epistles are the most perfect of the Horatian poetry — the poetry of manners and society, the beauty of which consists in a kind of ideality of common sense and practical wisdom. The Epistles of Horace are with the Poem of Lucretius, the Georgics of Virgil, and perhaps the Satires of Juvenal, the most perfect and most original form of Roman verse. The title of the Art of Poetry for the Epistle to the Pisos, is as old as Quintilian, but it is now agreed that it was not intended for a complete theory of the poetic art. Wieland's very probable notion that it was intended to dissuade one of the younger Pisos from devoting himself to poetry, for which he had little genius, or at least to suggest the difficulties of attaining to perfection, was anticipated by Colman in the preface to his translation. (Colman's Works, vol. iii.; compare Wieland's *Horazens Briefe*, ii. 185.)

The works of Horace became popular very soon. In the time of Juvenal they were, with the poems of Virgil, the common school book. (Juv. *Sat.* vii. 227.)

The chronology of the Horatian poems is of great importance, as illustrating the life, the times, and the writings of the poet. The earlier attempts by Tan. Faber, by Dacier, and by Masson, in his elaborate *Vie d'Horace*, to assign each poem to its particular year in the poet's life, were crushed by the dictatorial condemnation of Bentley, who in his short preface laid down a scheme of dates, both for the composition and the publication of each book. The authority of Bentley has been in general acquiesced in by English scholars. The late Dr. Tate, with admiration approaching to idolatry, almost resented every departure from the edict of his master; and in his *Horatius Restitutus* published the whole works in the order established by Bentley. Mr. Fynes Clinton, though in general favouring the Bentleian chronology, admits that in some cases his dates are at variance with facts. (*Fasti Hellenici*, vol. iii. p. 219.) Nor were the first attempts to overthrow the Bentleian chronology by Sanadon and others (Jani's was almost a translation of Masson's life) successful in shaking the arch-critic's authority among the higher class of scholars.

Recently, however, the question has been reopened with extraordinary activity by the continental scholars. At least five new and complete schemes have been framed, which attempt to assign a precise period almost to every one of the poems of Horace. 1. *Quaestiones Horatianae*, a C. Kirchner, Lips. 1834. 2. *Histoire de la Vie et des Poésies d'Horace*, par M. le Baron Walckenaer, 2 vols. Paris, 1840. 3. *Fasti Horatiani*, scripsit C. Franke, 1839. 4. The article Horatius, in Ersch and Gruber's *Encyclopädie*, by G. F. Grotefend. 5. *Quintus Horatius Flaccus als Mensch und Dichter*, von Dr. W. E. Weber, Jena, 1844. Besides these writers, others, as Heindorf (in his edition of the Satires), C. Passow, *in Vita Horat.* (prefixed to a German translation of the Epistles), C. Vanderbourg, Preface and Notes to French translation of the Odes, and Weichert, in *Poetar. Latin. Reliq.*, have entered into this question.

The discrepancies among these ingenious writers may satisfy every judicious reader that they have attempted an impossibility; that there are no internal grounds, either historical or aesthetic, which can, without the most fanciful and arbitrary proofs, determine the period in the life of Horace to which belong many of his poems, especially of his Odes.

On the other hand, it is clear that the chronology of Bentley must submit to very important modifications.

The general outline of his scheme as to the *period*

of the *publication* of the several books does not differ very materially from that of Franke. On the successive *order* of publication there is the same agreement, with few exceptions, in all the writers on this prolific subject. Though Bentley's opinion, that the poems were *published* collectively in separate books, be unquestionably true, yet his assertion that Horace devoted himself exclusively to one kind of poetry at a time, that he first wrote all the Satires, then began to write iambics (the Epodes), then took to lyric poetry, is as hardy, groundless, and improbable, as any of the theories which he rejects with such sovereign contempt. The poet himself declares that he was driven in his *sweet youth* to write iambics (the Bentleian theory assigns all the Epodes to his 34th and 35th years). Some of the Odes have the freshness and ardour of youth; and it seems certain that when Horace formed the friendship of Pollio, Varius, and Virgil, and was introduced by the two latter to Maecenas, he must have shown more than the promise of poetic talent. It is hence most probable that, although not collected or published till a later period, and Horace appears to have been slow and unwilling to expose his poems on the shelves of the Sosii (*Sat.* i. 4. 70), many of his lyric and iambic pieces had been recited before his friends (*Sat.* i. 4. 73), had been circulated in private, and formed, no doubt, his recommendation to the lovers and patrons of letters. Either this must have been the case, or he must have gained his reputation by poems which have not survived, or which he himself did not think worthy of publication.

The first book of Satires (on this all agree) was the first publication. Some indeed have asserted that the two books appeared together; but the first line of the second book—

"Sunt quibus in Satira videar nimis acer,"

is conclusive that Horace had already attained public reputation as a writer of satire. The difference between the Chronology of Bentley and that of Franke, in his *Fasti Horatiani*, is this: that Bentley peremptorily confines the composition (*natales*) of this book to the 26th, 27th, and 28th years of the poet's life (and Bentley reckons the year of the poet's birth, though born in December, as his first year), and leaves him idle for the two following years. Franke more reasonably enlarges the period of composition from his 24th to his 30th year. In this year (U. C. 719, B. C. 35), the publication of the first book of Satires took place. In the interval between the two books of Satires, Horace received from Maecenas the gift of the Sabine estate.

The second book of Satires is assigned by Bentley to the 31st, 32d, and 33d (30, 31, 32) of the poet's life; the publication is placed by Franke in the 35th year of Horace (B. C. 30). This is perhaps the most difficult point in the Horatian chronology, and depends on the interpretation of passages in the sixth Satire. If that Satire were written and the book published after the war with Antony and the victory of Actium, it is remarkable that neither that Satire, nor the book itself, in any passage, should contain any allusion to events which so fully occupied, it appears from other poems, the mind of Horace. If, however, the division of lands to be made to the veterans in Italy or Sicily (*Serm.* i. 6. 56) be that made after the battle of Actium, this must be conclusive for the later date. To avoid this objection, Bentley suggested a former division, made in the year of Horace 31 (30), B. C. 35. But as seven full, and nearer eight years (septimus octavo propior jam *fugerit* annus) had elapsed when that Satire was written, since his introduction to Maecenas, to which must be added nine months between the first introduction and the intimate friendship, the introduction is thrown up before the battle of Philippi, B. C. 42, and we have besides this to find time for Horace to acquire his poetic fame, to form his friendships with Virgil and Varius, &c. The only way to escape, if we refer the division to that suggested by Bentley, is to suppose that it was *promised* in B. C. 35, but not fulfilled till several years later; but this is improbable in any way, and hardly reconcileable with the circumstances of that division in the historians. It is quite impossible to date the publication of this book earlier than the latter part of B. C. 32 (aet. Horat. 33), the year before Actium; but the probability is strong for the year after, B. C. 31.

Still so far there is no very great discrepancy in the various schemes; and (with the exception of M. Vanderbourg and Baron Walckenaer) the Epodes are generally allowed to be the third book in the order of publication; and Bentley and the more recent writers likewise nearly concur in the date of *publication*, the poet's 35th or 36th year. Bentley, however, and his followers authoritatively confine the period of its *composition* to the 34th and 35th year of his life. There can be no doubt that when he speaks of himself as a writer of iambics, Horace alludes to his Epodes. (Franke, note, p. 46.) The name of Epodes is of later and very questionable origin. But as he asserts that in his sweet youth he wrote iambics, either those iambics must be lost, or must be contained in the book of Epodes. The single passage in which he seems to rest his poetical fame up to a certain period on his Satires alone, is in itself vague and general (*Sat.* i. 4. 41.); and even if literally taken, is easily explicable, on the supposition that the Epodes were *published* later than the Satires.

The observation of Bentley, which every one would wish to be true, that all the coarser and more obscene poems of Horace belong to his earlier period, and that he became in mature years more refined, is scarcely just, if the more gross of the Epodes were written in his 34th and 35th years: the adventures and connections to which they allude are rather those of a young and homeless adventurer, cast loose on a vicious capital, than the guest and friend of Maecenas, and the possessor of a sufficient estate. Franke dates the publica ion late B. C. 30, or early B. C. 29. (*Vit. Hor.* 36.) We are persuaded that their composition extended over the whole period from his first residence in Rome nearly to the date of their publication. Epodes vii. and xvi.? are more probably referred to the war of Perusia, B. C. 40, than to that with Antony; and to this part of the poet's life belong those Epodes which allude to Canidia.

The three first books of Odes follow by almost universal consent in the order of publication, though the chronologists differ as to their having appeared consecutively or at the same time. According to Bentley, they were composed and published in succession, between the 34th and 42d, according to Franke, the 35th and 41st or 42d year of the poet. Their successive or simultaneous publication within that period might appear unquestionable but for

the great difficulty of the third Ode, relating to the poet Virgil about to embark for Greece. It is said by Donatus that Virgil did undertake such a voyage in the year B. C. 19, three years later than the last date of Bentley—five than that of Franke. Hence Grotefend and others delay the publication of the three books of Odes to that year or the following; and so perplexing is the difficulty, that Franke boldly substitutes the name of Quintilius for that of Virgilius; others recur to the last resort of desperate critics, and imagine another Virgilius. Dr. Weber, perhaps more probably, suspects an error in Donatus. If indeed it relates to that voyage of Virgil (yet may not Virgil have undertaken such a voyage before?), we absolutely fix the publication of the three books of Odes to one year, that of Virgil's voyage and death; for after the *death* of Virgil Horace could not have published his Ode imploring the gods to grant him safe return. We entertain no doubt that, though first published at one of these periods, the three first books of Odes contain poems written at very different times, some in the earliest years of his poetry; and Buttman's opinion that he steadily and laboriously polished the best of his smaller poems, till he had brought them to perfection, and then united them in a book, accounts at once for the irregular order, in point of subject, style, and metre, in which they occur.

The first book of the Epistles is by Bentley assigned to the 46th and 47th (45th and 46th), by Franke is placed between the 41st and 45th years of Horace. Bentley's chronology leaves two years of the poet's life, the 44th and 45th, entirely unoccupied.

The Carmen Seculare, by almost universal consent, belongs to the 48th year of Horace, B. C. 17.

The fourth book of Odes, according to Bentley, belongs to the 49th and 51st; to Franke, the 48th and 52d years of the poet's life. It was published in his 51st or 52d year.

The dates of the second book of Epistles, and of the *Ars Poetica*, are admitted to be uncertain, though both appeared before the poet's death, ann. aet. 57.

There are several ancient Lives of Horace: the first and only one of importance is attributed to Suetonius; but if by that author, considerably interpolated. The second is to be found in the edition of Horace by Bond. The third from a MS. in the Vatican library, was published by M. Vanderbourg, and prefixed to his French translation of the Odes. A fourth from a Berlin MS. edited by Kirchner, *Quaestiones Horatianae*. These, however, are later than the Commentators, Acron and Porphyrion.

The Editio Princeps of Horace is in 4to, without name or date. Maittaire (with whom other bibliographers agree) supposes it to have been printed by Zarotus at Milan, 1470. Fea describes an edition which contests the priority by T. P. Lignamini, but this is doubtful. II. Folio, without name or date, of equal rarity. III. 4to. (the first with date 1474) Milan, apud Zarotum. IV. Ferrara, 1474, Odae et Epistolae. V. Neapol. 1474. VI. Milan, 1476, P. de Lavagna. VII. Fol. without date, but it appeared 1481, with the Scholia of Acron and Porphyrion. VIII. Florence, 1482, with the Commentary of Landino. Of the countless later editions we select the following as the most important:—I. Cruquii, last edit. Lug. Bat. 1603. It contains the Scholia of a commentator, or rather a compiler of commentaries, some of but late date, quoted as Comm. Cruquii. II. Lambini, last edit., Paris, 1605. III. Torrentii, Antwerp, 1108. Lambinus and Torrentius are the best of the older editors. IV. Bentleii, Cantab. 1711. V. Gesneri et Zeunii, Lips. and Glasg. v. y. from 1762 to 1794. VI. Carmina, Mitscherlich, Lips. 1800. VII. Doering, Lips. 1803. VIII. Romae, à C. Fea. Fea professed to have collated many MSS. in the Vatican, &c. IX. Carmina (with French translation), C. Vanderbourg, Paris, 1812. Vanderbourg collated 18 MSS. X. A J. Braunhard, Lips. 1833, with a reprint of the old Scholia. XI. Orellii, Turici, 1843. This last surpasses all former editions. XII. Satiren erklärt von L. F. Heindorf. Neu-bearbeitet von E. F. Wüstemann, Leipzig, 1843. The German Commentary excellent. XIII. Episteln erklärt von F. E. Theodor Schmid. Halberstadt, 1828.

The translations of Horace in all languages are almost innumerable, perhaps because he is among the most untranslateable of poets. Where the beauty of the poetry consists so much in the exquisite felicity of expression, in the finished terseness and perspicuity of the Odes, or the pure idiomatic Latin of the Satires and Epistles, the transfusion into other words almost inevitably loses either the meaning or the harmony of thought and language. In English the free imitations of Pope and of Swift give by far the best notion of the charm of the Horatian poetry to an unlearned reader. Some of Dryden's versions have his merits and faults—ease and vigour, carelessness and inaccuracy. The translation of Francis is that in common use, rather for want of a better than for its intrinsic worth. We shall name in our selection of the most important among the numberless critical and aesthetical works on Horace (a complete list of *Libri Horatiani* would occupy many columns) the best of the French and German translations:

Dacier, *Oeuvres d'Horace*. Masson, *Horatii Vita*, Lug. Bat. 8vo. 1708. Casaubon, *de Satira*, à Rambach, Halae, 1774. Ernesti, *Onomasticon Poetarum imprimis Q. Horatii Flacci*. *Horaz als Mensch und Bürger von Rom*, R. von Ommerai übersetzt von Walch. Lips. 1802. Lessing, *Rettungen des Horaz*. Werke, vol. iv. Berlin, 1838. *Horazens Satiren, übersetzt von* C. M. Wieland, Leipsig, 1815; *Briefe*, 1837. To these clever translations are appended dissertations and notes full of very ingenious criticism, on the characters and on the works of Horace. Wieland is well corrected by F. Jacobs in his *Lectiones Venusinae* in his Vermischte Schriften. *Les Odes d'Horace*, par C. Vanderbourg. See above. M. Vanderbourg's translation is hard and stiff, not equal in ease and fluency to the translation by Count Daru.

On the Topography, see Capmartin de Chaupy, and other works, quoted above.

On the Chronology, Buttmann. See above. Baron Walckenaer, Kirchner, Franke, Grotefend, Weber, Passow, Vit. Hor.; Vanderbourg, *Odes d'Horace;* Weichert, *Poet. Lat. Reliq. et de Lucio Vario et Cassio Parmensi;* Heindorf. *ad Sat.* &c.; T. Dyer, in *Classical Museum*, No. 5. Compare Fynes Clinton, *Fasti Hellenici.*

On the Metres of Horace—Tate, *Horatius Restitutus;* Hermann, *de Metris*, iii. c. 16. [H. H. M.]

HO'RCIUS (Ὅρκιος), the god who watches over oaths, or is invoked in oaths, and punishes their violation, occurs chiefly as a surname of Zeus,

under which the god had a statue at Olympia. (Paus. v. 24. § 2; Eurip. *Hippol.* 1025.) [L. S.]

HORCUS (Ὅρκος), the personification of an oath, is described by Hesiod as the son of Eris, and the avenger of perjury. (*Theog.* 231, *Op.* 209; Herod. vi. 86. § 3.) [L. S.]

HORDEO'NIUS FLACCUS. [FLACCUS.]

HORDEO'NIUS LOLLIANUS. [LOLLIANUS.]

HORME (Ὁρμή), the personification of energetic activity, who had an altar dedicated to her at Athens. (Paus. i. 17. § 1.) [L. S.]

HORMUS, was one of Vespasian's freedmen, and commanded a detachment in Caecina's division B. C. 70. He was said to have instigated the soldiers to the sack of Cremona. After the war his services were recompensed with the rank of eques. (Tac. *Hist.* iii, 12, 28; iv. 39.) [W. B. D]

HORTALUS. [HORTENSIUS, Nos. 8, 10.]

HORTE'NSIA. 1. Daughter of the orator Q. Hortensius. She partook of his eloquence, and spoke before the triumvirs in behalf of the wealthy matrons, when these were threatened with a special tax to defray the expenses of the war against Brutus and Cassius. (Val. Max. viii. 3. § 3; Quintil. i. 1. § 6; Appian, *B. C.* iv. 32.)

2. A sister of the orator, wife of M. Valerius Messala. Their son nearly became heir to the orator [HORTENSIUS, No. 8]. [H. G. L.]

HORTE'NSIA GENS, plebeian; for we have an Hortensius as tribunus plebis [HORTENSIUS, No. 1], and there is no evidence of any patrician families of this name. Cicero, indeed, gives the epithet of *nobilis* to the orator (*pro Quinct.* 22; cf. Plut. *Cat. Maj.* 25; Plin. *H. N.* 9, 80); but this is sufficiently accounted for by the high curule offices that had been held by several of his ancestors. The name seems to have been derived from the *gardening* propensities of the first person who bore it; and the surname Hortalus, borne by the great orator's son [Nos. 8 and 10], seems, as Drumann observes, to have been a kind of nickname of the orator himself. (Cic. *Att.* ii. 25, iv. 15.) [H. G. L.]

HORTE'NSIUS. 1. Q. HORTENSIUS, tribunus plebis, B. C. 419. He indicted C. Sempronius, consul of the year before, for ill conduct of the Volscian war, but dropped his accusation at the instance of four of his colleagues. (Liv. iv. 42; cf. Val. Max. vi. 5. 2.)

2. Q. HORTENSIUS, dictator about B. C. 286 (*Fasti*). The commons, oppressed by debt, had broken out into sedition, and ended by seceding to the Janiculum. He was appointed dictator to remedy the evil, and for this purpose re-enacted the Lex Horatia-Valeria (of the year 446 B. C.), and the Lex Publilia (B. C. 336), "ut quod plebs jussisset omnes Quirites teneret." (Plin. *H. N.* xvi. § 37; cf. Liv. *Epit.* xi.) On the supposed difference of these three laws, see Niebuhr, *R. H.* vol. ii. p. 365, vol. iii. p. 418, &c. He passed another law, establishing the *nundinae* as *dies fasti*, and introducing the *trinundinum* as the necessary term between promulgating and proposing a lex centuriata. (*Dict. of Antiq. s. v. Nundinae.*)

3. L. HORTENSIUS, as praetor, B. C. 171, succeeded C. Lucretius in the command of the fleet in the war with Perseus, and pursued a like course of oppression with his predecessor. Of Abdera he demanded 100,000 denarii and 50,000 modii of wheat; and when the inhabitants sent to entreat the protection of the consul Mancinus and of the senate, Hortensius was so enraged that he stormed and pillaged the city, beheaded the chief men, and sold the rest into slavery. The senate contented themselves with voting this act to be unjust, and commanding that all who had been sold should be set free. Hortensius continued his robberies, and was again reprimanded by the senate for his treatment of the Chalcidians; but we do not hear that he was recalled or punished. (Liv. xliii. 3, 4, 7, 8.)

4. Q. HORTENSIUS, found in some Fasti as consul in B. C. 108.

5. L. HORTENSIUS, father of the orator, praetor of Sicily in B. C. 97, and remembered there for his just and upright conduct. (Cic. *Verr.* iii. 16.) He married Sempronia, daughter of C. Sempr. Tuditanus (Cic. *ad Att.* xiii. 6, 30, 32).

6. Q. HORTENSIUS, L. F., the orator, born in B. C. 114, eight years before Cicero, the same year that L. Crassus made his famous speech for the Vestal Licinia (Cic. *Brut.* 64, 94). At the early age of nineteen he appeared in the forum, and his first speech gained the applause of the consuls, L. Crassus and Q. Scaevola, the former the greatest orator, the latter the first jurist of the day. Crassus also heard his second speech for Nicomedes, king of Bithynia, who had been expelled by his brother Chrestus. His client was restored (Cic. *de Orat.* iii. 61). By these speeches Hortensius at once rose to eminence as an advocate. *Q. Hortensius*, says Cicero, *admodum adolescentis ingenium simul spectatum et probatum est* (*Brut.* 64). But his forensic pursuits were soon interrupted by the Social War, in which he was obliged to serve two campaigns (B. C. 91, 90), in the first as a legionary, in the second as tribunus militum (*Brut.* 89). In the year 86 B. C. he defended young Cn. Pompeius, who was accused of having embezzled some of the public booty taken at Asculum in the course of the war (*Brut.* 64). But, for the most part, the courts were silent during the anarchy which followed the Marian massacres, up to the return of Sulla, B. C. 83. But these troubles, though they checked the young orator in his career, left him complete master of the courts—*rex judiciorum*,—as Cicero calls him (*Divin. in Q. Caecil.* 7). For Crassus had died before the landing of Marius; Antonius, Catulus, and others fell victims in the massacres; and Cotta, who survived, yielded the first place to his younger rival. Hortensius, therefore, began his brilliant professional career anew, and was carried along on the top of the wave till he met a more powerful than himself in Cicero. Henceforth he confined himself to civil life, and was wont to boast in his old age that he had never borne arms in any domestic strife (Cic. *ad Fam.* ii. 16). He attached himself closely to the dominant Sullane or aristocratic party, and his chief professional labours were in defending men of this party, when accused of mal-adminstration and extortion in their provinces, or of bribery and the like in canvassing for public honours. His constant success, partly due to his own eloquence, readiness, and skill (of which we shall say somewhat hereafter), was yet in great measure due to circumstances. The judices at that time were all taken from the senatorial order, i. e. from the same party with those who were arraigned before them, and the presiding praetor was of the same party. Moreover, the accusers were for the most part young men, of ability indeed and ambition, but

quite unequal to cope with the experience and eloquence of Hortensius. Nor did he neglect baser methods to ensure success. Part of the plundered money, which he was engaged to secure to his clients, was unscrupulously expended in corrupting the judices; those who accepted the bribes receiving marked ballots to prevent their playing false (Cic. *Divin. in Q. Caecil.* 7). It is true this statement rests chiefly on the authority of a rival advocate. But Cicero would hardly have dared to make it so broadly in open court, with his opponent before him, unless he had good warrant for its truth. Turius, or Furius, mentioned by Horace (*Serm.* ii. 1. 49), is said to have been one of the judices corrupted by Hortensius.

This domination over the courts continued up to about the year B. C. 70, when Hortensius was retained by Verres against Cicero. Cicero had come to Rome from Athens in B. C. 81, and first met Hortensius as the advocate of P. Quinctius. Cicero's speech is extant, and not the least interesting part is that in which he describes and admits the extraordinary gifts of his future rival (*pro Quinct.* 1, 2, 22, 24, 26). But Cicero again left Rome, and did not finally settle there till B. C. 74, about three years before the Verrine affair came on.

Meantime, Hortensius had begun his course of civil honours. He was quaestor in B. C. 81, and Cicero himself bears witness to the integrity with which his accounts were kept (*in Verr.* i. 14, 39). Soon after he defended M. Canuleius (*Brut.* 92); Cn. Dolabella, when accused of extortion in Cilicia by M. Scaurus; another Cn. Dolabella, arraigned by Caesar for like offences in Macedonia [DOLABELLA, Nos. 5, 6]. In B. C. 75 he was aedile, Cotta the orator being consul, and Cicero quaestor in Sicily (*Brut.* 92). The games and shows he exhibited as aedile were long remembered for their extaordinary splendour (Cic. *de Off.* ii. 16); but great part of this splendour was the loan of those noble clients, whose robberies he had so successfully excused (Cic. *in Verr.* i. 19, 22; Ascon. *ad. l.*). In B. C. 72 he was praetor urbanus, and had the task of trying those delinquents whom he had hitherto defended. In B. C. 69 he reached the summit of civic ambition, being consul for that year with Q. Caecilius Metellus. After his consulship the province of Crete fell to him by lot, but he resigned it in favour of his colleague.

It was in the year before his consulship, after he was designated, that the prosecution of Verres commenced. Cicero was then aedile-elect, though Hortensius and his party had endeavoured to prevent his election, and another Metellus praetor-elect; so that, had the cause been put off till the next year, Cicero would have had the weight of consular and praetorian authority against him. The skill and activity by which he baffled the schemes of his opponents will be found under his life (p. 710; see also VERRES). Suffice it to say here, that the issue of this contest was to dethrone Hortensius from the seat which had been already tottering, and to establish his rival, the despised provincial of Arpinum, as the first orator and advocate of the Roman forum. No doubt the victory was complete, though here, as in all the contests between the two orators, the remark of Quintilian is worth noticing, viz. that we have only Cicero's own speeches, and have small means of judging what the case on the other side was (*Instit.* x. 1). It is true also that Verres was backed by all the power of the Sullane aristocracy. But this party had been much weakened by the measures passed by Pompey in his consulship with Crassus in the year before (B. C. 70). Especially, the Aemilian law, which transferred the judicial power from the senators to the senators, equites, and tribuni aerarii conjointly, must have very much weakened the influence of Hortensius and his party. (Ascon. and Cic. *in Pison.* p. 16; *in Cornel.* p. 67, Orelli; see COTTA, No. 11).

After his consulship, Hortensius took a leading part in supporting the optimates against the rising power of Pompey. He opposed the Gabinian law, which invested that great commander with absolute power on the Mediterranean, in order to put down the pirates of Cilicia (B. C. 67); and the Manilian, by which the conduct of the war against Mithridates was transferred from Lucullus (of the Sullane party) to Pompeius (B. C. 66). In favour of the latter, Cicero made his first political speech.

In the memorable year B. C. 63 Cicero was unanimously elected consul. He had already become estranged from the popular party, with whom he had hitherto acted. The intrigues of Caesar and Crassus, who supported his opponents C. Antonius and the notorious Catiline, touched him personally; and he found it his duty as consul to oppose the turbulent measures of the popular leaders, such as the agrarian law of Rullus. Above all, the conspiracy of Catiline, to which Crassus was suspected of being privy, forced him to combine with the senate for the safety of the state. He thus came to act with the Sullane nobility, and Hortensius no longer appears as his rival. We first find them pleading together for C. Rabirius, an old senator, who was indicted for the murder of C. Saturninus, tribune of the plebs in the times of Sulla. They both appeared as counsel for L. Muraena, when accused of bribery in canvassing for the consulship by Sulpicius and Cato; and again for P. Sulla, accused as an accomplice of Catiline. On all these occasions Hortensius allowed Cicero to speak last—a manifest admission of his former rival's superiority. And that this was the general opinion appears from the fact, that M. Piso (consul in 61), in calling over the senate, named Cicero second, and Hortensius only fourth. About the same time we find Cicero, in a letter to their mutual friend Atticus, calling him "*noster* Hortensius" (*ad Att.* i. 14).

The last active part which Hortensius took in public life was in the debates of the senate in the prosecution of the infamous Clodius for his offence against the Bona Dea. Fearing delay, he supported the amendment of Fufius, that Clodius should be tried before the ordinary judices, instead of before a court selected by the praetor. Cicero condemns his conduct in strong terms (*ad Att.* i. 16; cf. 14), and seems to have considered the success of this amendment as the chief cause of Clodius's acquittal. [CLODIUS, p. 771.] In the subsequent quarrels between Milo and Clodius, Hortensius showed such zeal for the former, that he was nearly being murdered by the hired ruffians of Clodius (Cic. *pro Milon.* 14).

In B. C. 61 Pompey returned victorious from the Mithridatic war. He found he could no longer command a party of his own. He must side with one of the two factions which had been fully formed during his absence in the East—the old party of the optimates and the new popular party, led by Caesar and Crassus, who used Clodius

as their instrument. Hence followed (in B. C. 60) the coalition of Pompey with Caesar and Crassus (erroneously called the first triumvirate). Hortensius now drew back from public life, seeing probably that his own party must yield to the arts and power of the coalition, and yet not choosing to forsake it. From this time to his death (in B. C. 50) he confined himself to his advocate's duties. He defended Flaccus, accused of extortion in Asia, jointly with Cicero, and took occasion to extol the acts of the latter in his consulship (*ad Att.* ii. 25). He also pleaded the cause of P. Lentulus Spinther, against whom Pompey had promoted an accusation for his conduct respecting Ptolemy Auletes, though Cicero, fearing a second banishment, declined the office (*ad Fam.* i. 1, ii. 1). He joined Cicero again in the defence of Sextius, and again allowed him to speak last (*pro Sext.* ii. 6). When the latter was in his province (B. C. 51), Hortensius defended his own nephew, M. Valerius Messalla, who was accused of bribery in canvassing for the consulship. He was, as usual, successful; but the case was so flagrant, that, next day, when Hortensius entered the theatre of Curio, he was received with a round of hisses—a thing mainly remarkable, because it was the first time he had suffered any thing of the kind (*ad Fam.* viii. 2). In the beginning of April, B. C. 50, he appeared for the last time, with his wonted success, for App. Claudius, accused de majestate et ambitu by Dolabella, the future son-in-law of Cicero. He died not long after. Cicero received the news of his death at Rhodes, as he was returning home from his province, and was deeply affected by it (*ad Att.* vi. 6; comp. *Brut.* 1.)

In the above sketch of Hortensius's life, we have kept Cicero constantly in view, for it is from him —his speeches and letters, and other works—that we owe almost all our knowledge of his great rival. It may be well to recur to the relation in which they stood to each other at different times. We have seen that up to Cicero's consulship, in 63 B. C., they were continually opposed, professionally and politically. After this period they usually acted together *professionally* — for Hortensius retired (as we have seen) from *political* life in the year 60. Hortensius, in his easy way, seems to have yielded without much struggle to Cicero; yet the latter seems never quite to have got over jealousy for his former rival. When he was driven into exile by Clodius (in 58), Hortensius appears to have used his influence to procure his return; yet Cicero could not be persuaded but that he was playing a part, and was secretly doing his utmost to keep him from Rome. Atticus in vain endeavoured to undeceive him. (*Ad Q. Frat.* i. 3, 4, *ad Att.* iii. 9.) On his return, indeed, he made public acknowledgment of his error, and spoke very handsomely of Hortensius (*pro Sext.* 16—19, *post Redit.* 13, 14), and soon after he was named by Hortensius and Pompey to fill the place in the college of augurs, made vacant by the death of Q. Metellus Celer (*Brut.* 1, *Philipp.* ii. 2, 13); yet, when Atticus begged him to dedicate some work to Hortensius, he evaded the request (*ad Att.* iv. 6);—for the little treatise *De Gloria*, inscribed "Hortensius," was not written till 45 B. C., after the death of the orator. The same feelings recur in Cicero's letters from his province. In his extreme anxiety to return at the expiration of his year, he continually expresses his fears that Hortensius is playing him false, and working underhand to have him detained yet longer (*ad Att.* v. 17; comp. *ib.* 2, &c.). There seems to have been really no ground for these suspicions, and we must set them down to the naturally susceptible and irritable temper of Cicero. It must be confessed, moreover, that the conduct of some of his great friends, Pompey in particular, had been such as to justify suspicions of others.

The character of Hortensius was rather fitted to conciliate than to command—to call forth regard rather than esteem. He was not, as we have seen, at all scrupulous about the means he took to gain verdicts; but in considering this, we must not forget the low state of Roman manners (not to speak of morals) at this period. Personally he seems to stand above suspicion of corruption. Yet his enormous wealth was not all well gotten; for Cicero quotes a case in which Hortensius did not scruple to join Crassus in taking possession of the inheritance of Minuc. Basilius, though, from the circumstances, he must have known that the will under which he claimed was a forgery. (*De Offic.* iii. 18; cf. *Parad.* vi. 1; Val. Max. ix. 4, § 1.) And though he was honest as quaestor, though he would not accept a province to drain it of its riches, yet no doubt he shared the plunder of provinces, not immediately indeed, but in the shape of large fees and presents from the Dolabellas and other persons like Verres, whom he so often and so successfully defended. He liked to live at Rome and his villas; he loved an easy life and a fair fame, had little ambition, and therefore avoided all acts that might have made him amenable to prosecution. The same easy temper, joined as it often is with a kind heart and generous disposition, won him many friends; and perhaps we may say that he had no enemies. He lived to a good age, little disturbed by ill health, surrounded by all that wealth can give, alive to all his enjoyments, with as much of active occupation as he desired, without being disturbed by the political turbulence of his times. He died just at the time when civil war broke out, a complete specimen of an amiable Epicurean.

His eloquence was of the *florid* or (as it was termed) "Asiatic" style (Cic. *Brut.* 95), fitter for hearing than for reading. Yet he did write his speeches—on occasions at least (Cic. *Brut.* 96; Val. Max. v. 9. § 2). His voice was soft and musical (*Brut.* 88); his memory so ready and retentive, that he is said to have been able to come out of a sale-room and repeat the auction-list backwards (Senec. *Praef. in Controv.* 1). We need not refer to Cicero (*Brut.* 88, *in Caecil.* 14) to perceive what use this must have been to him as an advocate. His action was very elaborate, so that sneerers called him Dionysia—the name of a well-known dancer of the day (Gell. i. 5); and the pains he bestowed in arranging the folds of his toga have been recorded by Macrobius (*Saturn.* ii. 9). But in all this there must have been a real grace and dignity, for we read that Aesopus and Roscius, the tragedians, used to follow him into the forum to take a lesson in their own art.

Of his luxurious habits many stories are told. His house on the Palatine was that afterwards occupied by Augustus (Suet. *Aug.* 72); but this was comparatively simple and modest. In his villas no expense was spared. One he had near Bauli, described by Cicero (*Acad. Prior.* ii. 3); a second in the Ager Tusculanus; but the most splendid was that near Laurentum. Here he laid

up such a stock of wine, that he left 10,000 casks of Chian to his heir (Plin. *H. N.* xiv. 6, 17). Here he had a park full of all sorts of animals; and it was customary, during his sumptuous dinners, for a slave, dressed like Orpheus, to issue from the woods with these creatures following the sound of his cithara (Varr. *R. R.* iii. 13). At Bauli he had immense fish-ponds, into which the sea came: the fish were so tame that they would feed from his hand; none of them were molested, for he used to buy for his table at Puteoli; and he was so fond of them, that he is said to have wept for the death of a favourite muraena (Varr. *R. R.* iii. 17; Plin. *H. N.* ix. 55). He was also very curious in trees: he is said to have fed them with wine, and we read that he once begged Cicero to change places in speaking, that he might perform this office for a favourite plane-tree at the proper time (Macrob. *Saturn.* ii. 9). In pictures also he must have spent large sums, at least he gave 144,000 sesterces for a single work from the hand of Cydias (Plin. *H. N.* xxxv. 40, § 26). It is a characteristic trait, that he came forward from his retirement (B. C. 55) to oppose the sumptuary law of Pompey and Crassus, and spoke so eloquently and wittily as to procure its rejection (Dion Cass. xxxix. 37). He was the first person at Rome who brought peacocks to table. (Plin. *H. N.* x. 23).

He was not happy in his family. By his first wife, the daughter of Catulus, he had one son (see below, No. 8). It was after the death of Lutatia that the curious transaction took place by which he bought or borrowed Marcia, the wife of Cato. [CATO, No. 9, p. 648.] He is acquitted of sensual profligacy by Plutarch. (*Cat. Mi.* 25); though he wrote love-songs not of the most decent description. (Ov. *Trist.* ii. 441; Gell. xix. 9.)

8. Q. HORTENSIUS HORTALUS, Q. F. L. N., son of the great orator, by Lutatia. His education was probably little cared for, for Cicero attributes his profligacy to the corrupting influence of one Salvius, a freedman (*ad Att.* x. 18). On his return from his province, in B. C. 50, Cicero found him at Laodicea, living with gladiators and other low company (*ad Att.* vi. 3). From the expressions in the same place, it appears that his father had cast him off; and we learn from other authority that he purposed to make his nephew, Messalla, his heir, to the exclusion of this son. (Val. Max. v. 9. § 2.) However, he came in for part, at least, of his father's property; for we find Cicero inquiring what he was likely to offer for sale to satisfy his creditors (*ad Att.* vii. 3). However, in 49, the civil war broke out, and Hortensius seized on the opportunity to repair his ruined fortunes. He joined Caesar in Cisalpine Gaul, and was sent on by him to occupy Ariminum; he therefore was the man who first actually crossed the Rubicon. (Plut. *Caes.* 32; Suet. *Jul.* 31.) Soon after he commanded a cruising squadron on the coast of Italy, and received a letter from Curio, Caesar's lieutenant in Sicily, desiring him to favour the escape of Cicero. He visited Terentia, Cicero's wife, at their Cuman villa, and Cicero himself at his Pompeian, to assure them of his good offices (Cic. *ad Att.* x. 12, 16, 17); but he did not, or perhaps could not, keep his word. (Ib. 18). His squadron joined the fleet of Dolabella a little before the battle of Pharsalia. [DOLABELLA, No. 8.]

In B. C. 44 he held the province of Macedonia, and Brutus was to succeed him. After Caesar's assassination, M. Antony gave the province to his brother Caius. Brutus, however, had already taken possession, with the assistance of Hortensius. (Cic. *Philipp.* x. 6, 11.) When the proscription took place, Hortensius was in the list; and in revenge he ordered C. Antonius, who had been taken prisoner, to be put to death. [ANTONIUS, No. 13, p. 216.] After the battle of Philippi, he was executed on the grave of his victim.

9. Q. (?) HORTENSIUS CORBIO, Q. F. Q. N., son of the last, mentioned by Valerius Maximus as a person sunk in base and brutal profligacy (iii. 5, § 4).

10. M. HORTENSIUS HORTALUS, Q. F. Q. N., brother of the last, and grandson of the orator. In the time of Augustus he was in great poverty. The emperor gave him enough to support a senator's rank, and promoted his marriage. Under Tiberius we find him, with four children, again reduced to poverty. (Tacit. *Ann.* ii. 37, 38; Suet. *Aug.* 41; Dion Cass. liv. 17.)

11. L. HORTENSIUS, legate of Sulla in the first Mithridatic war. He distinguished himself at Chaeroneia in the year B. C. 86. (Memnon, *Fr.* 32, 34, Orelli; Plut. *Sull.* 15, 17, 19; Dion Cass. *Fr.* 125.) [H. G. L.]

HORUS (Ὧρος), the Egyptian god of the sun, whose worship was established very extensively in Greece, and afterwards even at Rome, although Greek astronomy and mystic philosophy greatly modified the original idea of Horus. He was compared with the Greek Apollo, and identified with Harpocrates, the last-born and weakly son of Osiris. (Plut. *de Is. et Os.* 19.) Both were represented as youths, and with the same attributes and symbols. (Artemid. *Oneir.* ii. 36; Macrob. *Sat.* i. 23; Porphyr. *ap. Euseb. Praep. Evang.* v. 10; Iamblich. *de Myster.* vii. 2.) He was believed to have been born with his finger on his mouth, as indicative of secrecy and mystery; and the idea of something mysterious in general was connected with the worship of Horus-Harpocrates; the mystic philosophers of later times therefore found in him a most welcome subject to speculate upon. In the earlier period of his worship at Rome he seems to have been particularly regarded as the god of quiet life and silence (Varr. *de L. L.* iv. p. 17, Bip.; Ov. *Met.* ix. 691; Auson. *Epist. ad Paul.* xxv. 27), and at one time the senate forbade his worship at Rome, probably on account of excesses committed at the mysterious festivals; but the suppression was not permanent. His identification with Apollo is as old as the time of Herodotus (ii. 144, 156; comp. the detailed mythuses in Diod. i. 25, &c.; Plut. *de Is. et Os.* 12, &c.) The god acts a prominent part also in the mystic works attributed to Hermes Trismegistus; but we cannot enter here into an examination of the nature of this Egyptian divinity, and refer the reader to Jablonsky, *Panth. Aegypt.* i. p. 244, &c.; Bunsen, *Aegyptens Stelle in der Weltgesch.* vol. i. p. 505, &c., and other works on Egyptian mythology. [L. S.]

HORUS (Ὧρος or Ὥρος), according to Suidas, an Alexandrian grammarian, who taught at Constantinople, and wrote a great many works on grammatical subjects, which are now lost. It has been supposed that he is the same as the grammarian Horapollo, but the works which Suidas attributes to Horus are different from those of Horapollo. Macrobius (*Sat.* i. 7) mentions a Cynic philosopher of the name of Horus. [L. S.]

HO'SIUS (Ὅσιος, i. e. Holy), sometimes written O'SIUS, an eminent Spanish ecclesiastic of the fourth century. As he was above a century old at the time of his death, his birth cannot be fixed later than A. D. 257, and is commonly fixed in 256. That he was a Spaniard is generally admitted, though if he be (as Tillemont not unreasonably suspects), the person mentioned by Zosimus (ii. 29), he was an Egyptian by birth. That he was a native of Corduba (Cordova) is a mere conjecture of Nicolaus Antonio. As he held the bishopric of Corduba above sixty years, his elevation to that see was not later than A. D. 296. He assisted at the council of Iliberi or Eliberi, near Granada, and his name appears in the Acta of the council as given by Labbe. (*Concil.* vol. i. col. 967, &c.) The date of this council is variously computed. Labbe fixes it in A. D. 305, and Cave follows him; but Tillemont contends for A. D. 300. Hosius suffered, as his own letter to the emperor Constantius shows, in the persecution under Diocletian and Maximian, but to what extent, and in what manner, is not to be gathered from the general term "confessus sum," which he uses. The reverence which his unsullied integrity excited was increased by his endurance of persecution; and he acquired the especial favour of the emperor Constantine the Great. In A. D. 324 Constantine sent him to Alexandria with a soothing letter, in which he attempted to stop the disputes which had arisen between Alexander, the bishop of Alexandria, and the presbyter Arius. [ALEXANDER, ST. p. 111; ARIUS.] He was also instructed to quiet, if possible, the disputes which had arisen as to the observance of Easter. The choice of Hosius for this conciliatory mission, which, however, produced no effect, shows the opinion entertained by the emperor of his moderation and judgment.

In A. D. 313 he seems to have been concerned in the distribution of money made by Constantine to the churches in Africa (Euseb. *H. E.* x. 6.): perhaps it was owing to something which occurred on this occasion, that he was accused by the Donatists of having assisted Caecilianus in persecuting them, and of having instigated the emperor to severe measures against them. They also affirmed that he had been condemned on some charge not stated by a synod of Spanish bishops, and absolved by the prelates of Gaul. Augustin (*Contra Epistolam Parmeniani*, i. 7) virtually admits the truth of this statement; and, from the nature of the Donatist controversy, it is not improbable that the charge was of some unworthy submission during the persecution of Diocletian—a charge not inconsistent with the closing incident in the career of Hosius.

Hosius certainly took part in the council of Nicaea (Nice) A. D. 325; and, although the earlier writers, Eusebius, Sozomen, and Socrates give no ground for the assertions of Baronius (*Annal. Eccles.* ad ann. 325, xx.) that Hosius presided, and that in the character of legate of the pope, who was absent, and even Tillemont admits that the proofs of these assertions are feeble, yet it is remarkable that the subscription of Hosius in the Latin copies of the *Acta* of the council stands first; and Athanasius says that he usually presided in councils, and that his letters were always obeyed. Perhaps also his presidency may be intimated in what Athanasius (*Histor. Arian. ad Monach.* c. 42) makes the Arian prelates say to Constantius, that Hosius had published the Nicene creed (τὴν ἐν Νικαίᾳ πίστιν ἐξέθετο), an expression which Tillemont interprets of his composing the creed. We hear little of Hosius until the council of Sardica, A. D. 347, where he certainly took a leading part, and at which probably he was again president. In A. D. 355 Constantius endeavoured to persuade Hosius to write in condemnation of Athanasius, and the attempt, which was not successful, drew from the aged bishop a letter, the only literary remain which we have of him, which is given by Athanasius (*Hist. Arian. ad Monach.* c. 44). Constantius sent for Hosius to Milan A. D. 355, in hopes of subduing his firmness, but not succeeding, allowed him to return. In 356–7 the emperor made a third trial, and with more success. He compelled Hosius to attend the council of Sirmium; kept him there for a year in a sort of exile (Athanas. ut sup. c. 45), and, according to the dying declaration of the old man, confirmed by Socrates, had him subjected to personal violence. Hosius so far submitted as to communicate with the Arian prelates Valens and Ursacius, but could not be brought to condemn Athanasius, and with this partial submission his persecutors were obliged to be content. (Athanas. *l. c.*) This was in 357, and he was dead when Anathasius wrote the account of his sufferings a year after. The manner of his death is disputed. An ancient account states that while pronouncing sentence of deposition on Gregory of Iliberi, who had refused, on account of his prevarication at Sirmium, to communicate with him, he died suddenly. His memory was regarded differently by different persons; Athanasius eulogises him highly, and extenuates his tergiversation; Augustin also defends him. (Athanas. Augustin. Euseb. *ll. cc.*; Euseb. *De Vit. Constantin.* ii. 63, iii. 7; Socrat. *H. E.* i. 7, 8, ii. 20, 29, 31; Soz. i. 10, 16, 17, iii. 11; Tillemont, *Mémoires*, vol. vii. p. 300, &c.; Ceillier, *Auteurs Sacrés*, vol. iv. p. 521, &c.; Nicolaus Antonio, *Biblioth. Vet. Hisp.* lib. ii. c. i.; Baronius, *Annales Eccles.*; Galland. *Bibl. Patrum*, vol. v. *Proleg.* c. viii.) [J. C. M.]

HOSI'DIUS GETA. 1. Was proscribed by the triumvirs in B. C. 43, and rescued by the ingenious piety of his son, who, pretending that his father had laid violent hands on himself, performed the funeral rites for him, and concealed him meanwhile on one of his farms. To disguise himself more effectually, the elder Hosidius wore a bandage over one eye. He was finally pardoned, but his simulated blindness was carried on so long as to cause real privation of sight. (Appian, *B. C.* iv. 41; Dion. Cass. xlvii. 10.)

2. CN. HOSIDIUS GETA, was propraetor of Numidia under the emperor Claudius in A. D. 42. He defeated and chased into the desert a Moorish chief named Sabalus: but his army was in extreme distress for water, and Hosidius was doubtful whether to retreat or continue the pursuit, when a Numidian recommended him to try magical arts to procure rain. Hosidius made the experiment with such success, that his soldiers were immediately relieved; and Sabalus deeming him a man of preternatural powers, surrendered. (Dion Cass. lx. 9.) Hosidius was afterwards legatus of A. Plautius in Britain, when he obtained so signal a victory over the British, that, although a subordinate officer, he obtained the triumphal ornaments. (Id. lx. 20.) According to an inscription (Reines. p. 475; compare Reimarus, ad Dion. Cass. lx. 9), Hosidius was one of the supplementary consuls in A. D. 49.

It is uncertain to what Hosidius Geta the annexed coin refers. [W. B. D]

COIN OF HOSIDIUS GETA.

HOSI'DIUS GETA, the poet. [GETA.]

HOSPITA'LIS, the guardian or protector of the law of hospitality. We find the title of *dii hospitales* as applied to a distinct class of gods, though their names are not mentioned. (Tacit. *Ann.* xv. 52; Liv. xxxix. 51; Ov. *Met.* v. 45.) But the great protector of hospitality was Jupiter, at Rome called *Jupiter hospitalis*, and by the Greeks Ζεὺς ξένιος. (Serv. *ad Aen.* i. 140; Cic. *ad Q. frat.* ii. 12; Hom. *Od.* xiv. 389.) [L. S.]

HOSTILIA'NUS. Certain coins, belonging to the reign of Decius, bear upon the obverse a representation of the emperor and his wife Etruscilla, with the legend CONCORDIA AUGUSTORUM, while the reverse exhibits the portraits of two youths, with the words PIETAS AUGUSTORUM. One of these individuals is unquestionably Herennius Etruscus [ETRUSCUS], and other medals taken in connection with inscriptions prove that the second must be *C. Valens Hostilianus Messius Quintus*, to which Victor adds *Perpenna*, who after the defeat and death of Decius and Etruscus (A. D. 251) [DECIUS] was associated in the purple with Trebonianus Gallus, and died soon afterwards, either of the plague at that time ravaging the empire, or by the treachery of his colleague. So obscure and contradictory, however, are the records of this period, that historians have been unable to determine whether this Hostilianus was the son, the son-in-law, or the nephew of Decius. A view of the different arguments will be found in the works of Tillemont and Eckhel, but the question seems to be in a great measure decided by the testimony of Zosimus, who distinctly states that Decius had a son, whom he does not name, in addition to Etruscus, and that this son was assumed by Trebonianus as his partner in the imperial dignity. We must not omit to notice, at the same time, that a reign of two years is assigned to a Hostilianus, placed by Cedrenus (p. 451, ed. Bonn) immediately before Philip.

(Victor, *de Caes.* 30, *Epit.* 30; Eutrop. ix. 5; Zosim. i. 25; Zonar. vol. i. p. 625, ed. Par. 1687; Tillemont, *Histoire des Empereurs*, vol. iii.; Eckhel, vol. vii. p. 350.) [W. R.]

COIN OF HOSTILIANUS.

HOSTI'LIA QUARTA, was married first to Cn. Fulvius Flaccus, by whom she had a son. Q. Fulvius Flaccus [FLACCUS, Q. FULVIUS, No. 9], and secondly, to C. Calpurnius Piso, consul in B. C. 180. She was accused and convicted of poisoning her second husband, in order that her son by the first marriage might succeed him in the consulship. (Liv. xl. 37.) [W. B. D.]

HOSTI'LIA GENS came originally from Medullia, and was probably transported thence to Rome by Romulus. (Dionys. iii. 1.) It is uncertain whether the Hostilia gens under the republic traced their descent from this source; but two coins of L. Hostilius Saserna, bearing the heads of Pallor and Pavor, indicate such an origin, since Tullus Hostilius, in his war with Veii and Fidenae, vowed temples to Paleness and Panic. (Liv. i. 27; Lactant. i. 20; Augustin. *de Civ. Dei*, iv. 15, 23, vi. 10.) The Hostilia gens had the surnames CATO, FIRMINUS (see below), MANCINUS, RUTILUS, SASERNA, and TUBULUS. [W. B. D.]

HOSTI'LIUS. 1. HOSTUS HOSTILIUS, of Medullia, was the first of the Hostilian name at Rome. He married the Sabine matron Hersilia [HERSILIA], by whom he had a son, the father of Tullus Hostilius, third king of Rome. In the war that sprung from the rape of the Sabine women, Hostilius was the champion of Rome, and fell in battle. (Liv. i. 12; Dionys. iii. 1. Macrob. *Sat.* i. 6.)

2. TULLUS HOSTILIUS, grandson of the preceding, was the third king of Rome. Thirty-two years—from about B. C. 670 to 638—were assigned by the annalists to his reign. According to the legends, his history ran as follows:—Hostilius departed from the peaceful ways of Numa, and aspired to the martial renown of Romulus. He made Alba acknowledge Rome's supremacy in the war wherein the three Roman brothers, the Horatii, fought with the three Alban brothers, the Curiatii, at the Fossa Cluilia. Next he warred with Fidenae and with Veii, and being straitly pressed by their joint hosts, he vowed temples to Pallor and Pavor—Paleness and Panic. And after the fight was won, he tore asunder with chariots Mettius Fufetius, the king or dictator of Alba, because he had desired to betray Rome; and he utterly destroyed Alba, sparing only the temples of the gods, and bringing the Alban people to Rome, where he gave them the Caelian hill to dwell on. Then he turned himself to war with the Sabines, who, he said, had wronged the Roman merchants at the temple of Feronia, at the foot of Mount Soracte; and being again straitened in fight in a wood called the Wicked Wood, he vowed a yearly festival to Saturn and Ops, and to double the number of the Salii, or priests of Mamers. And when, by their help, he had vanquished the Sabines, he performed his vow, and its records were the feasts Saturnalia and Opalia. But while Hostilius thus warred with the nations northward and eastward of the city, he leagued himself with the Latins and with the Hernicans, so that while he was besieging Veii, the men of Tusculum and of Anagnia encamped on the Esquiline hill, and kept guard over Rome, where the city was most open. Yet, in his old days, Hostilius grew weary of warring; and when a pestilence struck him and his people, and a shower of burning stones fell from heaven on Mount Alba, and a voice as of the Alban gods came forth from the solitary temple of Jupiter on its summit, he remembered the peaceful and happy days of Numa, and sought to win the favour of the gods, as Numa had done, by prayer and divination. But the gods heeded neither his prayers nor his charms, and when he would inquire of Jupiter Elicius, Jupiter was wroth, and smote Hostilius and his

whole house with fire. Later times placed his sepulchre on the Velian hill. (Varr. *fragm.* p. 241. Bipont. ed.)

That the story of Tullus Hostilius in Dionysius and Livy is the prose form of an heroic legend there seems little reason to doubt. The incidents of the Alban war, the meeting of the armies on the boundary line of Rome and Alba, the combat of the triad of brethren, the destruction of the city, the wrath of the gods, and the extinction of the Hostilian house, are genuine poetical features. Perhaps the only historical fact embodied in them is the ruin of Alba itself; and even this is misrepresented, since, had a Roman king destroyed it, the territory and city would have become Roman, whereas Alba remained a member of the Latin league until the dissolution of that confederacy in B. C. 338. Yet, on the other hand, with Hostilius begins a new era in the early history of Rome, the mytho-historical, with higher pretensions and perhaps nearer approaches to fact and personality. As Romulus was the founder and eponymus of the Ramnes or first tribe, and Tatius of the Titienses or second, so Hostilius, a Latin of Medullia, was probably the founder of the third patrician tribe, the Luceres, which, whatever Etruscan admixture it may have had, was certainly in its main element Latin. Hostilius assigned lands, added to a national priesthood, and to the patriciate, instituted new religious festivals, and, according to one account at least, increased the number of the equites, all of which are tokens of permanent additions to the populus or burgherdom, and characteristics of a founder of the nation. Consistent with these glimpses of historical existence are his building the Hostilia curia, and his enclosure of the comitium. He was not therefore, like Romulus, merely an eponymus, nor, like Numa, merely an abstraction of one element, the religious phase of the commonwealth, but a hero-king, whose personality is dimly visible through the fragments of dismembered record and among the luminous clouds of poetic colouring. (Dionys. iii. 1—36; Liv. i. 22—32; Cic. *de Rep.* ii. 17; Niebuhr, *Hist. of Rome*, vol. i. pp. 296—298, 346—352; Arnold, *Hist. of Rome*, vol. i. pp. 15—19.)

3. M. HOSTILIUS, removed the town of Salapia in Apulia from the unhealthy borders of the palus Salapina—Lago di Salpi—to a site four miles nearer the coast, and converted the lake, by drainage, into the harbour of the new town. (Vitruv. i. 4. p. 30. Bipont. ed.)

4. C. HOSTILIUS was sent by the senate to Alexandria in B. C. 168 to interpose as legatus between Antiochus Epiphanes, king of Syria [ANTIOCHUS, IV.] and Ptolemy Physcon and Cleopatra, the sovereigns of Egypt. [CLEOPATRA, No. 6.] (Liv. xliv. 19, 29.)

5. TULLUS HOSTILIUS, a creature of M. Antony's, and tribune elect of the plebs for B. C. 43. Cicero plays upon his name, as befittingly affixed to the gate—probably of the Curia Hostilia. (*Philipp.* xiii. 12. § 26.)

6. HOSTILIUS, a cynic philosopher, banished by Vespasian A. D, 72—3. (Dion Cass. lxvi. 13; comp. Suet. *Vesp.* 13.) [W. B. D.]

HOSTI'LIUS CATO. 1. A. HOSTILIUS CATO, was praetor in B. C. 207 (Liv. xxvii. 35, 36), and obtained Sardinia for his province. (xxviii. 10.) In 201, after the evacuation of Italy by the Carthaginians, the senate named Hostilius one of ten commissioners for re-apportioning the demesne lands of Rome in Samnium and Apulia (xxxi. 4). In 190 he was legatus of L. Scipio Asiaticus, and was involved with him in the charge of taking bribes from Antiochus the Great. Hostilius in B. C. 187 was convicted of receiving for his own share from the king of Syria 40 pounds of gold and 403 of silver. He gave sureties for his appearance; but since Scipio, a greater defaulter, eluded punishment, Hostilius probably escaped also. (xxxviii. 55, 58.)

2. C. HOSTILIUS CATO, brother of the preceding, and his colleague in the praetorship B. C. 207. After several changes in his appointment, the senate at length directed Hostilius to combine in his own person the offices of praetor urbanus and praetor peregrinus, in order that the other praetors of the year might take the field against Hannibal. (Liv. xxvii. 35, 36.)

3. L. HOSTILIUS CATO, was one of the commissioners [HOSTILIUS CATO, No. 1] for re-dividing the demesne lands of Rome in Samnium and Apulia B. C. 201 (Liv. xxxi. 4), and subsequently legatus of L. Scipio Asiaticus in the Syrian war, B. C. 190. L. Hostilius, as well as Aulus, was accused of taking bribes from Antiochus, but, unlike Aulus, was acquitted. (Liv. xxxviii. 55.) [W. B. D.]

HOSTI'LIUS FIRMI'NUS, legatus of Marius Priscus, proconsul of the Roman province of Africa in Trajan's reign. He was involved in the charges brought against the proconsul A. D. 101 (comp. Juv. i. 49, viii. 120) of extortion and cruelty; and, without being degraded from his rank as senator, he was prohibited the exercise of all senatorial functions. (Plin. *Ep.* ii. 11, 12.) [W. B. D.]

HOSTI'LIUS, the proposer of the Lex Hostilia, of uncertain date. The old Roman law prohibited actions from being brought by one person in the name of another, except in the case of actions *pro populo*, *pro libertate*, and *pro tutela*. (Inst. 4. tit. 10. pr.) By an action *pro tutela* seems to be meant the case of an action brought by a tutor in the name of a ward (compare Gell. v. 13); and it was a rule of law that no third person could act for the tutor in behalf of the ward. By the Lex Hostilia, an *actio furti* was allowed to be brought in the name of one who was absent on the public service, military or civil; and if the absent person were a tutor, a third person was allowed to supply his place, where his ward had received an injury, for which an *actio furti* was the proper remedy. This law, which exempted soldiers on foreign duty from ordinary rules of law, was probably connected with the *actiones Hostilianae* mentioned by Cicero. (*De Orat.* i. 57.) As in an *actio furti*, founded upon the Lex Hostilia, the damage recovered by the nominal plaintiff ensued to the benefit of the absent soldier, a legal argument might be drawn by analogy in favour of the claim of the soldier to whom allusion is made by Cicero in the passage referred to. The father of the soldier had died during his son's absence, after having made a stranger his heir, in the erroneous belief of his son's death. The argument from analogy would be, that the stranger took the inheritance for the soldier's benefit. Hugo and others have supposed that the actiones Hostilianae were testamentary formulae. [J. T. G.]

HOSTI'LIUS. Priscian (p. 719, ed. Putsch.) quotes a single line

" Saepe greges pecuum ex hibernis pastubu' pulsi ".

from "Hostilius in primo Annali," where Weichert, although unsupported by any MS. authority, proposes to substitute *Hostius* for *Hostilius*, and supposes that a reference is here made to a work by that Hostius who wrote a poem on the Histric War [HOSTIUS]. If Hostilius be the true reading, we find no other allusion to this personage in any ancient author, since he can scarcely be the mimographer mentioned by Tertullian (*Apolog.* 15), who in classing together "Lentulorum et Hostiliorum venustates" seems to bring down the latter to the reign of Domitian, which we know to have been the epoch of Lentulus, while the versification of the hexameter given above appears to belong to some period not later than the age of Cicero. (See Weichert, *Poet. Lat. Reliquiae*, Lips. 1830. p. 17.) [W. R.]

HO'STIUS. Festus, Macrobius, and Servius, make quotations, extending in all to about six lines, from the first and second books of the *Bellum Histricum* of Hostius. From these fragments, from the title of the piece, and from the expressions of the grammarians, we learn that the poem was composed in heroic hexameters; that the subject must have been the Illyrian war, waged in the consulship of A. Manlius Vulso and M. Junius Brutus, B. C. 178, the events of which are chronicled in the forty-first book of Livy; and that the author lived before Virgil; but no ancient writer has recorded the period of his birth or of his death, the place of his nativity, the precise epoch when he flourished, or any circumstance connected with his personal history. In the absence of any thing substantial, critics have caught eagerly at shadows. We are told by Appuleius in his Apology, that Hostia was the real name of the lady so often addressed as Cynthia in the lays of Propertius. Hence Vossius (*de Poet. Lat.* c. 2) has boldly asserted that Hostius belongs to the age of Julius Caesar, a position somewhat vague in itself, and resting upon no basis save the simple conjecture that Hostia was his daughter. (*De Hist. Lat.* i. 16.) Weichert, while he rejects this assumption, is willing to admit that a connection existed between the parties, and conceives that the precise degree of relationship is indicated by the words of the amatory bard, who, having paid a tribute in the first book of his elegies (ii. 27) to the poetical powers of the fair one, refers expressly in another place (iii. 18, 7; comp. ii. 10, 9) to the glory reflected on her by the fame of a learned grandsire—

"Est tibi forma potens, sunt castae Palladis artes,
Splendidaque a docto fama refulget avo."

Now if we grant that a paternal ancestor is here pointed out, since no one bearing the name of Hostius is celebrated in the literary annals of Rome, except the Hostius whom we are now discussing, it follows that he must be the person in question; and since Cynthia appears to have been considerably older than her lover, we may throw back her grandfather beyond the era of the Gracchi. This supposition, at first sight far-fetched and visionary, receives some support from the language and versification of the scanty remains transmitted to us, which, although far removed from barbarism, savour somewhat of antique rudeness, and also from the circumstance that the Histric war was a contest so far from being prominent or important, that it was little likely to have been selected as a theme by any one not actually alive at the time when the scenes which he described were enacted, or at all events while the recollection of them was still fresh in the minds of his countrymen. (Festus, *s. vv. tesca; scaeva;* Macrob. *Sat.* vi. 3, 5; Serv. *ad Virg. Aen.* xii. 121; Weichert, *Poet. Lat. Reliquiae*, Lips. 1830, pp. 1—18.) [W. R.]

HUNNERIC (Ὀνώριχος), king of the Vandals in Africa (A. D. 477—484) son of Genseric. He succeeded his father A. D. 477, and married Eudocia, daughter of the emperor Valentinian, in whose court he had been a hostage. His reign was chiefly marked by his savage persecution of the Catholics—rendered famous by the alleged miracle of the confession of Tipasa; and he died of a loathsome disease, A. D. 484. (Procop. *Bell. Vand.* i. 5, 8; Victor Vitensis, apud Ruinart.; Gibbon, c. 37.) [A. P. S.]

HYACI'NTHIDES. [HYACINTHUS, No. 2.]

HYACINTHUS (Ὑάκινθος). 1. The youngest son of the Spartan king Amyclas and Diomede (Apollod. iii. 10. § 3; Paus. iii. 1. § 3, 19. § 4), but according to others a son of Pierus and Clio, or of Oebalus or Eurotas (Lucian, *Dial. Deor.* 14; Hygin. *Fab.* 271.) He was a youth of extraordinary beauty, and beloved by Thamyris and Apollo, who unintentionally killed him during a game of discus. (Apollod. i. 3. § 3.) Some traditions relate that he was beloved also by Boreas or Zephyrus, who, from jealousy of Apollo, drove the discus of the god against the head of the youth, and thus killed him. (Lucian, *l. c.*; Serv. *ad Virg. Eclog.* iii. 63; Philostr. *Imag.* i. 24; Ov. *Met.* x. 184.) From the blood of Hyacinthus there sprang the flower of the same name (hyacinth), on the leaves of which there appeared the exclamation of woe AI, AI, or the letter Υ, being the initial of Ὑάκινθος. According to other traditions, the hyacinth (on the leaves of which, however, those characters do not appear) sprang from the blood of Ajax. (Schol. *ad Theocrit.* x. 28; comp. Ov. *Met.* xiii. 395, &c., who combines both legends; Plin. *H. N.* xxi. 28.) Hyacinthus was worshipped at Amyclae as a hero, and a great festival, Hyacinthia, was celebrated in his honour. (*Dict. of Ant. s. v.*)

2. A Lacedaemonian, who is said to have gone to Athens, and in compliance with an oracle, to have caused his daughters to be sacrificed on the tomb on the Cyclops Geraestus, for the purpose of delivering the city from famine and the plague, under which it was suffering during the war with Minos. His daughters, who were sacrificed either to Athena or Persephone, were known in the Attic legends by the name of the Hyacinthides, which they derived from their father. (Apollod. iii. 15. § 8; Hygin. *Fab.* 238; Harpocrat. *s. v.*) Some traditions make them the daughters of Erechtheus, and relate that they received their name from the village of Hyacinthus, where they were sacrificed at the time when Athens was attacked by the Eleusinians and Thracians, or Thebans. (Suid. *s. v.* Παρθένοι; Demosth. *Epitaph.* p. 1397; Lycurg. *c. Leocrat.* 24; Cic. *p. Sext.* 48; Hygin. *Fab.* 46.) The names and numbers of the Hyacinthides differ in the different writers. The account of Apollodorus is confused: he mentions four, and represents them as married, although they were sacrificed as maidens, whence they are sometimes called simply αἱ παρθένοι. Those traditions in which they are described as the daughters of Erechtheus confound

them with Agraulos, Herse, and Pandrosos (Schol. *ad Apollon. Rhod.* i. 211), or with the Hyades. (Serv. *ad Aen.* i. 748.) [L. S.].

HY'ADES (Ὑάδες), that is, the rainy, the name of a class of nymphs, whose number, names, and descent, are described in various ways by the ancients. Their parents were Atlas and Aethra (Ov. *Fast.* v. 169, &c.), Atlas and Pleione (Hygin. *Fab.* 192), or Hyas and Boeotia (Hygin. *Poet. Astr.* ii. 21); and others call their father Oceanus, Melisseus, Cadmilus, or Erechtheus. (Hygin. *Fab.* 182; Theon. *ad Arat. Phaen.* 171; Serv. *ad Aen.* i. 748.) Thales mentioned two, and Euripides three Hyades (Theon, *l. c.*), and Eustathius (*ad Hom.* p. 1156) gives the names of three, viz. Ambrosia, Eudora, and Aesyle. Hyginus (*Fab.* 182), on the other hand, mentions Idothea, Althaea, and Adraste; and Diodorus (v. 52) has Philia, Coronis, and Cleis. Other poets again knew four, and Hesiod (*ap. Theon. l. c.*) five, viz. Phaesyle, Coronis, Cleeia, Phaeote, and Eudora. (Comp. the five different names in Serv. *ad Virg. Georg.* i. 138; Hygin. *Fab.* 182, 192.) But the common number of the Hyades is seven, as they appear in the constellation which bears their name, viz., Ambrosia, Eudora, Pedile, Coronis, Polyxo, Phyto, and Thyene, or Dione. (Hygin. *Poet. Astr.* ii. 21; Hesych. *s. v.*) Pherecydes, the logographer, who mentioned only six, called them the Dodonaean nymphs, and the nurses appointed by Zeus to bring up Dionysus. In this capacity they are also called the Nysaean nymphs. (Apollod. iii. 4. § 3; Ov. *Fast.* v. 167, *Met.* iii. 314; Serv. *ad Aen.* i. 748; Eustath. *ad Hom.* p. 1155.) When Lycurgus threatened the safety of Dionysus and his companions, the Hyades, with the exception of Ambrosia, fled with the infant god to Thetis or to Thebes, where they entrusted him to Ino (or Juno), and Zeus showed them his gratitude for having saved his son, by placing them among the stars. (Hygin. *Poet. Astr.* ii. 21.) Previous to their being thus honoured, they had been old, but been made young again by Medeia, at the request of Dionysus. (Hygin. *Fab.* 182; Ov. *Met.* vii. 295.) As nymphs of Dodona, they were said, in some traditions, to have brought up Zeus. (Schol. *ad Hom. Il.* xviii. 486.) The story which made them the daughters of Atlas relates that their number was twelve or fifteen, and that at first five of them were placed among the stars as Hyades, and the seven (or ten) others afterwards under the name of Pleiades, to reward them for the sisterly love they had evinced after the death of their brother Hyas, who had been killed in Libya by a wild beast. (Hygin. *Fab.* 192; Ov. *Fast.* v. 181; Eustath. *ad Hom.* p. 1155.) Their name, Hyades, is derived by the ancients from their father, Hyas, or from Hyes, a mystic surname of Dionysus; and according to others, from their position in the heavens, where they formed a figure resembling the Greek letter Υ. The Romans, who derived it from ὗς, a pig, translated the name by Suculae (Cic. *de Nat. Deor.* ii. 43.); but the most natural derivation is from ὕειν, to rain, as the constellation of the Hyades, when rising simultaneously with the sun, announced rainy and stormy weather. (Cic. *l. c.*; Ov. *Fast.* v. 165; Horat. *Carm.* i. 3. 14; Virg. *Aen.* iii. 516; Gell. xiii. 9.) [L. S.]

HY'ALE, a nymph belonging to the train of Diana. (Ov. *Met.* iii. 171; Virg. *Georg.* iv. 335, with the note of Servius.) [L. S.]

HYAS (Ὗας). The name of the father and brother of the Hyades. (Hygin. *Poet. Astr.* ii. 21; Ov. *Fast.* v. 181; Eustath. *ad Hom.* p. 1155.) The father was married to Boeotia, and was looked upon as the ancestor of the ancient Hyantes. (Plin. *H. N.* iv. 12; comp. Müller, *Orchom.* p. 124.) His son, or the brother of the Hyades, was killed in Libya by an animal, a serpent, a boar, or a lion. (Hygin. *Fab.* 192.) [L. S.]

HY'BREAS (Ὑβρέας), of Mylasa in Caria, was, according to Strabo, the greatest orator of his time. His father left him nothing but a mule and cart, with which he gained his living for some time by carrying wood. He then went to hear Diotrephes at Antioch, and, on his return, he became an ἀγορανόμος in his native city. Having gained some property in this occupation, he applied himself to public speaking and public business, and soon became the leading man in the city. There is a celebrated saying of his, addressed to Euthydemus, who was the first man in the city while he lived, but who made a somewhat tyrannical use of his influence: "Euthydemus, thou art a necessary evil to the state, for we can neither live under thee nor without thee." By the boldness with which he expostulated with Antony, when the triumvir was plundering Asia in the year after the battle of Philippi (B. C. 41), Hybreas rescued his native city from the imposition of a double tax. "If," said he to the triumvir, "you can take tribute twice a year, you should be able also to make for us a summer twice and an autumn twice." (Plut. *Anton.* 24.) When Labienus, with the Parthians under Pacorus, invaded Asia Minor (B. C. 40), the only cities that offered any serious opposition to him were Laodicea, under Zeno, and Mylasa, under Hybreas. Hybreas, moreover, exasperated the young general by a taunting message. When the city was taken, the house and property of Hybreas were destroyed and plundered, but he himself had previously escaped to Rhodes. He was restored to his home after the expulsion of the Parthians by Ventidius. (Strab. xiii. p. 630, xiv. pp. 659, 660.) He is quoted two or three times by Seneca; but, with these exceptions, his works are wholly lost. (Westermann, *Gesch. d. Griech. Beredtsamkeit*, § 86, n. 20.) [P. S.]

HY'BRIAS (Ὑβρίας) of Crete, a lyric poet, the author of a highly esteemed scholion which is preserved by Athenaeus (xv. p. 695—6) and Eustathius (*ad Odyss.* p. 276, 47), and in the Greek Anthology. (Brunck, *Anal.* vol. i. p. 159; see Jacobs's notes, and Ilgen, *Schol. s. Carm. Conviv. Graec.* p. 102.) [P. S.]

HYDARNES (Ὑδάρνης), one of the seven Persian noblemen who conspired against the Magi in B. C. 521. He commanded for Xerxes on the sea-coast of Asia Minor, and entertained Sperthias and Bulis when they were on their way to Susa to deliver themselves up to the king as a compensation for the Persian ambassadors slain at Sparta. (Herod. iii. 70, vi. 48, 133, vii. 133—135; Strab. xi. p. 531.) Herodotus mentions another Hydarnes (vii. 83, 211) as the commander of the select band of Persians called the Immortals in Xerxes' invasion of Greece. It is doubtful whether the Hydarnes mentioned in Herod. vii. 66 is to be identified with either of the above. [E. E.]

HYDRE'LUS. [ATHYMBRUS.]

HYES (Ὗης), the moist or fertilising god, occurs like Hyetius, as a surname of Zeus, as the

sender of rain. (Hesych. *s. v.* ὗης.) Under the name of Hyetius, the god had an altar at Argos, and a statue in the grove of Trophonius, near Lebadeia. (Paus. ii. 19. § 7, ix. 39, § 3.) Hyes was also a surname of Dionysus, or rather of the Phrygian Sabazius, who was identified sometimes with Dionysus, and sometimes with Zeus. (Hesych. *l. c.*; Strab. p. 471.) [L. S.]

HYE'TIUS. [HYES.]

HYGIEIA (Ὑγίεια), also called Hygea or Hygia, the goddess of health, and a daughter of Asclepius. (Paus. i. 23. § 5, 31. § 5.) In one of the Orphic hymns (66. 7) she is called the wife of Asclepius; and Proclus (*ad Plat. Tim.*) makes her a daughter of Eros and Peitho. She was usually worshipped in the same temples with her father, as at Argos, where the two divinities had a celebrated sanctuary (Paus. ii. 23. § 4, iii. 22. § 9), at Athens (i. 23. § 5, 31, § 5), at Corinth (ii. 4. § 6), at Gortys (viii. 28. § 1), at Sicyon (ii. 11. § 6), at Oropus (i. 34. § 2). At Rome there was a statue of her in the temple of Concordia (Plin. *H. N.* xxxiv. 19). In works of art, of which a considerable number has come down to our time, she was represented as a virgin dressed in a long robe, with the expression of mildness and kindness, and either alone or grouped with her father and sisters, and either sitting or standing, and leaning on her father. Her ordinary attribute is a serpent, which she is feeding from a cup. Although she is originally the goddess of physical health, she is sometimes conceived as the giver or protectress of mental health, that is, she appears as *mens sana*, or ὑγίεια φρενῶν (Aeschyl. *Eum.* 522), and was thus identified with Athena, surnamed Hygieia. (Paus. i. 23. § 5; comp. Lucian, *pro Laps.* 5; Hirt. *Mythol. Bilderb.* i. p. 84.) [L. S.]

HYGIE'MON, a very ancient painter of monochromes. (Plin. *H. N.* xxxv. 8. s. 34.) [P. S.]

HYGI'NUS, GROMA'TICUS, so called from his profession. The Gromatici derived their name from the *gruma* or *gnomon*, an instrument used in land surveying and castrametation. We possess, under the name of Hyginus (or Hygenus, according to the spelling of the manuscripts), fragments connected with both these subjects.

In a fragment, *de Limitibus Constituendis*, which is attributed by its title to the *freedman of Augustus*, the author speaks of a division of lands in Pannonia *lately* undertaken at the command of Trajan. (Ed. Goes. pp. 150. 209.)

In the collections of Agrimensores, severally edited by Turnebus, Rigaltius, and Goesius, there is also published under the name of Hyginus a fragment *De Conditionibus Agrorum* (ed. Goes. p. 205). This fragment preserves a clause which was usually contained in the lex agraria of a colony founded by an emperor. The *Fragmentum Agrarium de Limitibus* (Goes. p. 215), which is attributed in one manuscript to Hyginus, and in another to Frontinus, is adjudicated by Niebuhr to the latter.

The commentaries of Aggenus Urbicus, and the *Liber Simplici* (Goes. p. 76), preserve some passages from Frontinus and Hyginus, but it is difficult to distinguish the borrowed passages from the additions of the later compiler.

In the *Rheinisches Museum für Jurisprudenz*, vol. vii. p. 137, Blume published a treatise *de Controversiis Agrorum*, which Rudorff once supposed to be the work of Siculus Flaccus [FLACCUS, SICULUS], but which, upon probable grounds, was attributed by Blume to Hyginus. It is reprinted by Giraud, in his *Rei Agrariae Scriptorum Nobiliores Reliquiae*, p. 54. (Paris, 1843.) While the work of Frontinus on the same subject treats of fifteen *Controversiae*, this treats of six only, namely:—1. de Alluvione, atque Abluvione; 2. de Fine (in which occurs a passage ignorantly transposed from a different work of Siculus Flaccus); 3. de Loco; 4. de Modo; 5. de Jure Subsecivorum; 6. de Jure Territorii. Under the fifth *Controversia*, the writer mentions constitutions of Vespasian, Titus, Domitian, and *Divus* Nerva. This agrees with the inference as to the date of Hyginus Gromaticus, derivable from the fragment *de Limitibus Constituendis*.

The difficulties of the subject, and the obscurities of the style, added to the confusion and corruption of the manuscripts, render these works exceedingly crabbed. Zeiss, in his essays on the Agrimensores in the *Zeitschrift für Alterthumswissenschaft* for 1840, discusses the question of their authorship, and is disposed, principally on account of a passage in the preface to the Astronomicon, to identify Hyginus Gromaticus with the author of that work and the mythographer. It appears to the writer of this article, that C. Julius Hyginus, the freedman of Augustus, gave origin to the title of most of the works passing under the name of Hyginus. The Augustan author wrote on similar subjects; and it is not unlikely that subsequent text-books were called by the name of their prototypes, as we may designate a spelling-book *a Mavor*, a book of arithmetic *a Cocker*, or a jest-book *a Joe Miller*.

The work of Hyginus *de Castrametatione* was frequently cited by Lipsius from manuscript, and was first published, with other treatises relating to the art of war, by P. Scriverius, 4to. Antwerp, 1607, and again 1621. There is a subsequent edition by R. H. Scheel, under the title, "Hygini Gromatici et Polybii Megalopolitani de Castris Romanis quae extant, cum notis et animadversionibus, quibus accedunt Dissertationes aliquot de re eadem militari a R. H. S." (4to. Amstel. 1660, and Graevii *Thes. Ant. Rom.* vol. x. p. 599.) For references to detailed information concerning the Agrimensores and their art, see FRONTINUS. [J. T. G.]

HYGI'NUS or HI'GINUS, C. JU'LIUS. Suetonius, in his lives of illustrious grammarians, informs us that C. Julius Hyginus was a native of Spain, not, as others had less accurately stated, of Alexandria, that he was a pupil and imitator of the celebrated Cornelius Alexander, surnamed Polyhistor [ALEXANDER, p. 115], that he was the freedman of Augustus, and that he was placed at the head of the Palatine library. We learn from the same authority that he lived upon terms of close intimacy with the poet Ovid and with C. Licinius, "the historian and consular," a personage not mentioned elsewhere, and that having fallen into great poverty, he was supported in old age by the liberality of the latter, but no hint is given of the causes which led to this reverse of fortune.

We find numerous references in Pliny, Gellius, Servius, Macrobius, and others, to various works by "Hyginus" or "Julius Hyginus," which are generally supposed to have been the productions of the Hyginus who was the freedman of Augustus. Of these we may notice,—

1. *De Urbibus Italicis*, or *De Sitâ Urbium Italicarum*, in two books at least. (Macrob. *Sat.* i. 7

v. 18; Serv. *ad Virg. Aen.* i. 281, 534, iii. 553, vii. 47, 412, 678, viii. 597; see also Plin. *H. N. Elench. Auct. ad Lib. III.*) 2. *De Proprietatibus Deorum.* (Macrob. *Sat.* iii. 8.) 3. *De Diis Penatibus.* (Macrob. *Sat.* iii. 4.) 4. *De Virgilio Libri.* In five books at least. This seems to be the same with the work quoted under the title of *Commentaria in Virgilium.* (Gell. i. 21, v. 8, vi. 6, x. 16, xvi. 6; Macrob. *Sat.* vi. 9; Serv. *ad Virg. Aen.* xii. 120.) 5. *De Familiis Trojanis.* (Serv. *ad Virg. Aen.* v. 389.) 6. *De Agricultura*, in two books at least. (Charis. lib. i. xxi. § 185, p. 115, ed. Putsch.; comp. Columell. i. 2, ix. 2, 13.) To this treatise, in all probability, Pliny refers in his *H. N.* xiii. 47, xvi. 84, xviii. 63, xix. 27, xx. 45, xxi. 29. 7. *Cinnae Propempticon.* (Charis. lib. i. xxi. § 134, pp. 108, 109, ed. Putsch., where two sentences are extracted.) 8. *De Vita Rebusque Illustrium Virorum*, in six books at least. (Gell. i. 14; Joannes Sarisber. *Policrat.* v. 7.) We may suppose that the *De Vita et Rebus Africani*, mentioned by A. Gellius (vii. 1), formed one of the sections of this essay. (See also Ascon. Pedian. *in Pison.*; Hieron. *de Script. Eccles.* praef.) 9. *Exempla.* (Gell. x. 18.) 10. *De Arte Militari.* (Joannes Sarisber. *Policrat.* vi. 19.)

The whole of the above have perished; but we possess two pieces in prose, nearly entire, which bear the name of *Hyginus*, to which editors, apparently without any authority from MSS., have prefixed the additional designations *C. Julius.* These are,

I. *Fabularum Liber*, a series of 277 short mythological legends, with an introductory genealogy of divinities. There are blanks from c. 206—219; from 225—238; from 261—270; and two single chapters, 222 and 272, are also wanting. Although the larger portion of these narratives has been copied from obvious sources, they occasionally present the tales under new forms or with new circumstances, and hence are regarded with considerable interest by those who investigate such topics.

II. *Poeticon Astronomicon Libri IV.*, addressed to a certain M. Fabius. The first book, entitled *De Mundi ac Sphaerae ac utriusque Partium Declaratione*, commences with a general outline of what the author proposes to accomplish, and is then devoted to a definition of the technical terms *Mundus*, *Sphaera*, *Centrum*, *Axis*, *Polus*, &c., which are very briefly explained; the second book, *De Signorum Coelestium Historiis*, comprises an exposition of the legends connected with forty-one of the principal constellations, followed up by a brief notice of the five planets and the Milky Way; the third book, *De Descriptionibus Formarum Coelestium*, contains a detailed account of the number and arrangement of the stars which constitute the different portions of the fanciful shapes ascribed to the constellations previously enumerated; the fourth book, which ends abruptly, *De quinque Circulorum inter Corpora Coelestia Notatione, et Planetis*, treats of the circles of the celestial sphere, of the constellations appertaining to each, of their risings and settings, of the course of the sun and moon, and of the appearance of the planets.

These works exhibit in many passages such gross ignorance, and are expressed in phraseology which, although not uniformly impure, frequently approaches so nearly to barbarism, that no scholar now believes that they could have proceeded in their present shape from a man renowned for erudition, who flourished during the highest epoch of Roman literature; but the greatest diversity of opinion exists with regard to their real origin and history. Raphael of Volaterrae, misled by the dedication to M. Fabius, asserted that the author was contemporary with Quintilian; Schefer supposed that he lived under the Antonines, attributing the startling expressions and harsh constructions which everywhere abound to corruption and interpolation, while Muncker would bring him down to the last days of the empire. Again, many critics regard both treatises as merely translations from Greek originals; the astronomical portions, according to Scaliger, are taken from Eratosthenes, according to Salmasius from the *Sphaera Graecanica* of Nigidius Figulus; Muncker imagines that we must consider them as abbreviations of works by the Augustan Hyginus, executed by some unskilful hand, whom Barth decides to have been an *Avianus*, or an *Ammianus*, names which he found in a MS.; Reinesius and Van Staveren look upon the whole as a mere cento, pieced together, without care or discrimination, by an unlettered grammarian, who assumed the designation of the celebrated Hyginus that he might the more effectually recommend his own worthless trash; while, more recently, Niebuhr was led to believe that a fragment brought to light by himself (*De Rebus Thebanis Mythologicis*) was a portion of a much larger book, and that this furnished the materials from which, with later additions, the Fables of Hyginus had been worked up. The question has been rendered, if possible, still more complicated by the recent discoveries of Angelo Mai, who has published from MSS. in the Vatican three mythographers previously unknown, of whom the first may be as early as the fifth century, and appears to have been known under the appellation of Hyginus, at least the second book ends with the words EXPLICIT LIBER SECUNDUS C. HNI. FABULARUM, an abbreviation of which the obvious interpretation is C. HIGINI. These writers, together with a full account of the MSS., will be found in the "Classici Auctores e Vaticanis Codicibus," Rom. 1831, vol. iii. pp. 1—277.

The Editio Princeps of the *Astronomica* was published at Ferrara, 4to. 1475, and the second edition at Venice, 4to. 1475; besides which, three other editions were printed at Venice before the close of the fifteenth century.

The Editio Princeps of the *Fabulae* was published, under the inspection of Micyllus, at Basel, fol. 1535, in a volume containing also the Astronomica, Palaephatus and Phornutus, Fulgentius, Albricus, the Phaenomena of Aratus, and the Sphere of Proclus, in Greek and Latin, together with the paraphrase of the Phaenomena, by Germanicus.

The best editions of both works are those included in the "Mythographi Latini" of Muncker, 8vo. Amst. 1681, and in the "Mythographi Latini" of Van Staveren, Lug. Bat. and Amst. 4to. 1742.

The best edition of the *Fabulae* in a separate form is that of Schefer, 8vo. Hamb. 1674.

(Suet. *de Illust. Gramm.* 20, and comment. of Vinetus; Isidorus, *de Nat. Ser.* 17; Honor. Augustodun. *de Phil. Mund.* iii. 12; Raphael Volaterr. *Comment.* xvi.; Reines. *Var. Lectt.* iii. 2, p. 273, iii. 8, p. 480; Scaliger, *ad Manil.* i. p. 34, *ad Euseb. Chron.* 10; Salmas. *de Annis Climact.* p.

594. See also the introductions prefixed to the editions of Schefer, Muncker, and especially of Van Staveren, who has collected almost every thing.) [W. R.]

HYLAEUS (Ὑλαῖος), that is, the woodman, the name of an Arcadian centaur, who was slain by Atalante, when, in conjunction with Rhoetus, he pursued her. (Apollod. iii. 9. § 2; Callim. *Hymn. in Dian.* 221; Aelian, *V. H.* xiii. 1.) According to Propertius (i. 1, 13) Hylaeus had also attacked and severely wounded Meilanion, the lover of Atalante. (Comp. Ov. *Ars Am.* ii. 191.) According to some legends, Hylaeus fell in the fight against the Lapithae, and others again said that he was one of the centaurs slain by Heracles. (Virg. *Georg.* ii. 457; Serv. *ad Aen.* viii. 294; comp. Horat. *Carm.* ii. 12, 5.) One of the dogs of Actaeon likewise bore the name of Hylaeus. (Ov. *Met.* iii. 213.) [L. S.]

HYLAS (Ὕλας), a son of Theiodamas, king of the Dryopes, by the nymph Menodice (Apollon. Rhod. i. 1213; Hygin. *Fab.* 14, 271; Propert. i. 20, 6); or, according to others, a son of Heracles, Euphemus, or Ceyx. (Schol. *ad Theocrit.* xiii. 7; Anton. Lib. 26.) He was the favourite of Heracles, who, after having killed his father, Theiodamas, took him with him when he joined the expedition of the Argonauts. (Apollon. Rhod. i. 131; Orph. *Argon.* 221, &c.) When the Argonauts landed on the coast of Mysia, Hylas went out to fetch water for Heracles; but when he came to a well, his beauty excited the love of the Naiads, who drew him down into the water, and he was never seen again. (Comp. Val. Flacc. iii. 545; Orph. *Argon.* 637, &c.; Theocrit. xiii. 45, &c.) Heracles himself endeavoured to trace him, and called out his name, but in vain; and the voice of Hylas was heard from the bottom of the well only like a faint echo, whence some say that he was actually metamorphosed into an echo. While Heracles was engaged in seeking his favourite, the Argonauts sailed away, leaving Heracles and his companion, Polyphemus, behind. He threatened to ravage the country of the Mysians unless they would find out where Hylas was, either dead or alive. (Apollon. Rhod, i. 1344.) Hence, says the poet, the inhabitants of Cios (Prusa) still continue to seek for Hylas: namely, the inhabitants of Prusa celebrated an annual festival to the divine youth Hylas, and on that occasion the people of the neighbourhood roamed over the mountains calling out the name of Hylas. It was undoubtedly this riotous ceremony that gave rise to the story about Hylas. (Theocrit. xiii. 72; Strab. p. 564.) [L. S.]

HYLAS, a famous pantomime, who acquired a great reputation at Rome in the time of Augustus. He was a disciple of Pylades, the greatest master in his art at the time; but Hylas showed such talent and skill, that the Roman public could not decide which of the two was the greater. (Suet. *Aug.* 45; Macrob. *Sat.* ii. 7.) [L. S.]

HY'LATUS (Ὕλατος), a surname of Apollo derived from the town of Hyle in Crete, which was sacred to him. (Lycophr. 448, with Tzetzes' note; Steph. Byz. *s. v.* Ὕλη; Eustath. *ad Hom.* p. 596.) [L. S.]

HYLE (Ὕλη), a daughter of Thespieus, from whom the town of Hyle in Boeotia was believed to have derived its name. (Eustath. *ad Hom.* p. 267.) [L. S.]

HYLEUS (Ὑλεύς), a hunter who was killed by the Calydonian boar: he must not be confounded with the centaur Hylaeus. (Apollod, i. 8. § 2; Ov. *Met.* viii. 312.) [L. S.]

HYLLUS (Ὕλλος). 1. A son of Ge, from whom the river Hyllus in Lydia was believed to have derived its name. His gigantic bones were shown in Lydia at a very late period. (Paus. i. 35. in fin.)

2. A son of Heracles by Deianeira, or, according to others, by Melite or Omphale. (Apollon. Rhod. iv. 543, &c.; comp. HERACLEIDAE.) [L. S.]

HY'MEAS (Ὑμέης), a son-in-law of Dareius Hystaspis, acted as a general of his against the revolted Ionians, and was one of those who defeated the rebels near Ephesus in B. C. 499. In the following year Hymeas took the town of Cius on the Propontis, and reduced the Aeolians and Gergithians, in the midst of which successes he was carried off by illness. (Herod. v. 102, 111, 116.) [E. E.]

HYMEN or HYMENAEUS (Ὑμήν or Ὑμέναιος), the god of marriage, was conceived as a handsome youth, and invoked in the hymeneal or bridal song. The names originally designated the bridal song itself, which was subsequently personified. The first trace of this personification occurs in Euripides (*Troad.* 311), or perhaps in Sappho (*Fragm.* 73, p. 80, ed. Neue). The poetical origin of the god Hymen or Hymenaeus is also implied in the fact of his being described as the son of Apollo and a Muse, either Calliope, Urania, or Terpsichore. (Catull. lxi. 2; Nonn. *Dionys.* xxxiii. 67; Schol. Vatic. *ad Eurip. Rhes.* 895, ed. Dindorf; Schol. *ad Pind. Pyth.* iv. 313; Alciphron, *Epist.* i. 13; Tzetz. *Chil.* xiii. 599.) Hence he is mentioned along with the sons of the Muses, Linus and Ialemus, and with Orpheus. Others describe him only as the favourite of Apollo or Thamyris, and call him a son of Magnes and Calliope, or of Dionysus and Aphrodite. (Suid. *s. v.* Θάμυρις; Anton. Lib. 23; Serv. *ad Aen.* iv. 127, *ad Virg. Eclog.* viii. 30.) The ancient traditions, instead of regarding the god as a personification of the hymeneal song, speak of him as originally a mortal, respecting whom various legends were related. According to an Argive tradition, Hymenaeus was a youth of Argos, who, while sailing along the coast of Attica, delivered a number of Attic maidens from the violence of some Pelasgian pirates, and was afterwards praised by them in their bridal songs, which were called, after him, hymeneal songs. (Eustath. *ad Hom.* p. 1157.) The Attic legends described him as a youth of such delicate beauty, that he might be taken for a girl. He fell in love with a maiden, who refused to listen to him; but in the disguise of a girl he followed her to Eleusis to the festival of Demeter. He, together with the other girls, was carried off by robbers into a distant and desolate country. On their landing, the robbers laid down to sleep, and were killed by Hymenaeus, who now returned to Athens, requesting the citizens to give him his beloved in marriage, if he restored to them the maidens who had been carried off by the robbers. His request was granted, and his marriage was extremely happy. For this reason he was invoked in the hymeneal songs. (Serv. *ad Aen.* i. 655, *ad Virg. Eclog.* viii. 30.) According to others he was a youth, and was killed by the breaking down of his house on his wedding-day whence he was afterwards invoked in bridal songs.

in order to be propitiated (Serv. *l. c.*); and some related that at the wedding of Dionysus and Ariadne he sang the bridal hymn, but lost his voice. (Serv. *l. c.*; comp. *Scriptor. Rerum Mythic.* pp. 26, 148, 229; Ov. *Met.* ii. 683, who makes him a son of Argus and Perimele; Terent. *Adelph.* v. 7, 8.) According to the Orphic legends, the deceased Hymenaeus was called to life again by Asclepius. (Apollod. iii. 10. § 3.) He is represented in works of art as a youth, but taller and with a more serious expression than Eros, and carrying in his hand a bridal torch. (Hirt, *Mythol. Bilderb.* ii. p. 224.) [L. S.]

HY'MNIA (Ὑμνία), a surname of Artemis, under which she was worshipped throughout Arcadia. She had a temple between Orchomenus and Mantineia, and her priestess was at first always a virgin, till after the time of Aristocrates it was decreed that she should be a married woman. (Paus. viii. 5. § 8, 12. § 3, 13. §§ 1, 4.) [L. S.]

HYPA'TIA (Ὑπατία), a lady of Alexandria, daughter of Theon, by whom she was instructed in philosophy and mathematics. She soon made such immense progress in these branches of knowledge, that she is said to have presided over the Neoplatonician school of Plotinus at Alexandria, where she expounded the principles of his system to a numerous auditory. She appears to have been most graceful, modest, and beautiful, but nevertheless to have been a victim to slander and falsehood. She was accused of too much familiarity with Orestes, prefect of Alexandria, and the charge spread among the clergy, who took up the notion that she interrupted the friendship of Orestes with their archbishop, Cyril. In consequence of this, a number of them, at whose head was a reader named Peter, seized her in the street, and dragged her from her chariot into one of the churches, where they stripped her and tore her to pieces. Theodoret accuses Cyril of sanctioning this proceeding; but Cave (*Script. Eccl. Hist. Lit.* vol. i.) holds this to be incredible, though on no grounds except his own opinion of Cyril's general character. Philostorgius, the Arian historian, urges her death as a charge against the Homoousians. Synesius valued her greatly, and addressed to her several letters, inscribed τῇ φιλοσόφῳ, in one of which he calls her mother, sister, mistress, and benefactress. Suidas says that she married Isidorus, and wrote some works on astronomy and other subjects. In Stephanus Baluzius (*Concil.* i. p. 216) an epistle is extant professing to be Hypatia's addressed to Cyril, in which she advocates the cause of Nestorius, and regrets his banishment; but this must be spurious, if it be true, as Socrates asserts that she was killed A. D. 415, for Nestorius was not banished till A. D. 436. (Socrat. vii. 15; Niceph. xiv. 16; Menage, *Hist. Mulierum Philosoph.* 49; Suidas, *s. v.*; J. Ch. Wernsdorf, *Dissertat. Acad. IV. de Hypatia*, Viteberg. 1747.) [G. E. L. C.].

HYPA'TIUS, brother of Eusebia, wife of the emperor Constantius II. His father had been consul, but he cannot be identified by name. Hypatius was consul A. D. 359, and his brother Eusebius was his colleague. Both were put to the torture, fined, and banished, by Valens, A. D. 374, on a charge of aspiring to the empire; but the charge was found to be destitute of proof, and they were soon honourably recalled. Hypatius was praefectus urbi (at Rome) A. D. 379; and praefectus praetorio apparently in Italy (or rather, he was one of several who held that office conjointly), in A. D. 382 and 383. He was a correspondent of Gregory Nazianzen (*Epist.* 192, or in Caillau's edit. 96), and is mentioned with high praise by Ammianus, with whom he appears to have been on terms of friendship. (Amm. Marc. xviii. 1, xxi. 6, xxix. 2; Greg. Nazianz. *Opera*, vol. ii. p. 81, ed. Paris, 1840; Cod. Theodos. 11. tit. 16. § 13, 15. tit. 36. § 26; 12. tit. 1. § 99, 100, *et alibi*; Gothofred, *Prosop. Cod. Theod.*; Ducange, *Famil. Byzant.* p. 48; Tillemont, *Hist. des Emp.* vol. iv. pp. 380, 437, v. pp. 108, 168, 720.) Some other Hypatii are mentioned in the Theodosian code, but they do not require notice. [J. C. M.]

HYPATODO'RUS (Ὑπατόδωρος), a statuary of Thebes (Böekh, *Corp. Inscript.* No. 25), who flourished, with Polycles I., Cephisodotus I., and Leochares, in the 102d Olympiad, B. C. 372. (Plin. *H. N.* xxxiv. 8. s. 19.) He made, with Aristogeiton, the statues of the Argive chieftains who fought with Polyneices against Thebes. (Paus. x. 10. § 2; comp. ARISTOGEITON.) He also made the great statue of Athena at Aliphera in Arcadia (Paus. viii. 26. § 4), which is also mentioned by Polybius (iv. 78. § 5), who calls it the work of Hecatodorus and Sostratus, and describes it as τῶν μεγαλομερεστάτων καὶ τεχνικωτάτων ἔργων. An onyx has been found at Aliphera engraved with an Athena, which Müller thinks may have been taken after this statue. (*Archäol. d. Kunst*, § 370, n. 4.) [P. S.]

HY'PATUS (Ὕπατος), the most high, occurs not only as an epithet of Zeus in poetry (Hom. *Il.* viii. 31, xix. 258), but as a real surname of the god. An altar of Zeus Hypatus existed at Athens in front of the Erechtheium; and it was not allowed to offer up to him any thing alive or libations, but only cakes. (Paus. i. 26. § 6, viii. 2. § 1.) Zeus Hypatus was also worshipped at Sparta (iii. 17. § 3), and near Glisas in Boeotia. (ix. 19. § 3.) [L. S.]

HYPEI'ROCHUS (Ὑπείροχος), the name of two mythical personages, one a son of Priam, was killed by Odysseus (Hom. *Il.* xi. 335; Apollod. iii. 12. § 5), the other the father of Itymoneus, who is hence called Hypeirochides. (Hom. *Il.* xi. 672, &c.) [L. S.]

HYPERANTHES. [ABROCOMES.]

HYPERA'SIUS (Ὑπεράσιος), a son of Pelles and the husband of Hypso, by whom he became the father of Amphion and Asterius, or Deucalion, the Argonauts. (Apollon. Rhod. i. 176, &c.; Val. Flacc. i. 367.) [L. S.]

HYPE'RBATAS, or HYPE'RBATUS (Ὑπερβατᾶς, Plut.; Ὑπέρβατος, Polyb.). 1. General of the Achaean league in B. C. 224, during the war with Cleomenes. It was under his nominal command, though the real direction of affairs was in the hands of Aratus, that the Achaeans met with the decisive defeat at Hecatomboeon. (Plut. *Cleom.* 14.)

2. General of the Achaeans in B. C. 179. The Romans having sent to require of the league the recal of all the Lacedaemonian exiles without distinction, Hyperbatus held an assembly, in which he urged, in opposition to Lycortas, the necessity of compliance with this request (Polyb. xxvi. 1.) On this occasion he took the same side with Callicrates, and we find him again, in B. C. 168, uniting with that unworthy statesman against the proposal of Lycortas and his party, to send assistance to the two Ptolemies in their war against Antiochus Epiphanes. (Id. xxix. 8.) [E. H. B.]

HYPE'RBIUS (Ὑπέρβιος), of Corinth, a mythical artist, to whom, in conjunction with Agrolas or Euryalus, the invention of brick walls is ascribed. Another tradition made him the inventor of the potter's wheel. (Paus. i. 28. § 3, Bekker's text; Schol. *ad Pind. Ol.* xiii.; Plin. *H. N.* vii. 56.) [P. S.]

HYPE'RBOLUS (Ὑπέρβολος), the Athenian demagogue, was, according to Androtion, son of Antiphanes; according to Theopompus, son of Chremes, and brother of Charon. (Schol. *ad Lucian, Tim.* 30, and *ad Aristoph. Pac.* 681.) The father, if we may believe an extract from the speech of Andocides against Nicocles (Harpocration, and Schol. *ad Aristoph. Vesp.* 1007), was at the very time of the son's political notoriety at work in the Mint as a public slave. His mother sold bread, and he made lamps. One scholiast (*ad Aristoph. Nub.* 1065), but perhaps by an ignorant conjecture, tells us that he used to cheat his customers by using lead instead of brass.

Our first notice of him occurs in B. C. 425, the seventh year of the Peloponnesian War, a year marked by the capture of the Spartans at Sphacteria, and the culmination of the power of Cleon. Among the plagues of that time, Aristophanes (*Ach.* 846) records "the law-suits of Hyperbolus." In 424, in the Knights, a senior trireme on behalf of the navy expresses consternation at the prospect of being sent under his command to Chalcedon. This is, perhaps, only an inuendo at Cleon. Further on, the reformed Demus declares a devout intention of making an end of him. (*Equit.* 1301, 1360.) In the same character of a thriving litigant, he is named again in the Wasps (B. C. 422), and Clouds (*Vesp.* 1007, *Nub.* 874, 1065), in which latter play he is also said to have held that year the office of Amphictyonic Hieromnemon; but what that year was, the uncertainty of the date of any particular passage in the Clouds makes it hard to say. In some of its latest additions, dating after B. C. 421, the great comedian speaks with compassionate contempt of the way in which his own bold attack on Cleon had been travestied in the case of the pitiful Hyperbolus. He and his mother were the subject of the "Maricas" of Eupolis, and of a play, it appears, of Hermippus, called the "Bread-women." (*Nub.* 549—560, and Schol.) To these attacks the Scholiast on Lucian (*Tim.* 30) adds that of Polyzelus, in the Demotyndareos; Cratinus, in the "Horae," where he rebuked him for his early appearance as a speaker in the assembly; Eupolis in the "Cities," and Plato in the Hyperbolus. Cratinus died B. C. 422, and had also named him in the "Pytine," B. C. 422. (Schol. *ad Aristoph. Pac.* 691.) The "Maricas" of Eupolis was acted B. C. 421, a few months after the death of Cleon, and just before the peace of Nicias; and to the ensuing period, in which Hyperbolus was struggling for the demagogic throne of Cleon, most of the other plays may be referred. Aristophanes recurs to him in the Peace, B. C. 419, and calls him there "the present master of the stone in the Pnyx," but only for lack of a better, and presently promises to celebrate the arrival of "Peace" by driving him out. (*Pax*, 681, 921, 1320. Compare further *Thesmoph.* 847, *Ran.* 577, and Schol. *ad Plut.* 1037, *Equit.* 851.)

The influence of Nicias and Alcibiades seems to have been too great to leave much room for Hyperbolus: indeed he was, it would seem, quite inferior in ability to Cleon. In the hope of getting rid of one at least of these rivals, he called, as appears from Plutarch, for the exercise of the ostracism. But the parties endangered, whether Nicias and Alcibiades, or the latter and Phaeax, as stated by Theophrastus, combined to defeat him, and the vote of exile fell on Hyperbolus himself: an application of that dignified punishment by which it was thought to have been so debased that the use of it was never recurred to. As the comic poet Plato, probably in his "Hyperbolus," wrote: "His fate was worthy of his courses, But of himself and his slave-brand unworthy; Not for the like of him was meant the sherd." (Plut. *Arist.* 7, *Alc.* 13, *Nic.* 11.) This appears to have happened just before the sailing of the first expedition to Sicily, B. C. 416 or 415. (Comp. Theophr. *ap. Schol. ad Aristoph. Vesp.* 1007, and *ad Lucian, Tim.* 30).

He seems to have retired to Samos; and in Samos, in the year 411 B. C., the members of a plot for restoring oligarchy there murdered him, more as a bond among themselves than because of his importance. Thucydides confirms here (viii. 74) the story of Plutarch, styling Hyperbolus "a worthless character, who had been ostracised not through apprehension of power and repute, but for his villainy's sake, and the shame of the city." According to Theopompus (*l. c.*), his body was put in a sack, and thrown into the sea. Andocides (*l. c.*) calls him a foreigner and barbarian; and the comedians assign him to Lydia, Phrygia, Syria. Three verses from Plato's "Hyperbolus" (ap. Herod. περὶ μον. λεξ. p. 20), which, to all appearance, speak of him, are worth quoting: —

> ὁ δ' οὐ γὰρ ἠττίκιζεν, ὦ Μοῦσαι φίλαι,
> ἀλλ' ὁπότε μὲν χρείη διηγώμην λέγειν,
> ἔφασκε δηγώμην, ὁπότε δ' εἰπεῖν δέοι
> ὄλιγον, ἔλεγεν ὄλιον.

(See Meineke, *Quaest. Scen.* ii. p. 26.) [A. H. C.]

HYPERCHEI'RIA (Ὑπερχειρία), the goddess who holds her protecting hand over a thing, a surname under which Hera had a sanctuary at Sparta, which had been erected to her at the command of an oracle, when the country was inundated by the river Eurotas. (Paus. iii. 13. § 6.) [L. S.]

HYPERE'CHIUS (Ὑπερέχιος). 1. Ammianus Marcellinus mentions an officer of this name who commanded (A. D. 365) a body of troops sent by Procopius to oppose the forces of the emperor Valens, against whom he had revolted. Hyperechius had previously been "castrensis apparitor," or, as some have proposed to read the words, "gastrensis apparitor," sc. "ventris vel gulae minister;" and Arinthaeus, the general of Valens, despising him too much to engage him in the field, induced the soldiers of Hyperechius to seize their general. Valesius thinks that the Hyperechius, son of Maximus, whom Libanius praises for his talents, and for whom he endeavoured to obtain the office of praeses of one of the provinces, is the Hyperechius of Ammianus; but this is perhaps hardly consistent with the contemptuous manner in which the latter speaks of him. An Hyperechius, apparently the same as the friend of Libanius, appears among the correspondents of Basil of Caesareia (*Epist.* 367, or ed. Bened. 328), and is mentioned by Gregory of Nazianzen with great praise (*Epist.* 234, or in Caillau's ed. 134, written about A. D. 382). A person of the same name, and perhaps the same person, was comes rerum privatarum A. D. 397 (Cod. Theod 7. tit. 13. § 12; 10. tit. 1. § 14); and an Hypere-

chius, probably also the same, is mentioned in the letters of Symmachus. (Amm. Marc. xxvi. 8, with the notes of Valesius; Libanius, *Epist.* 1285, 1286, *et alibi*, ed. Wolf; Greg. Nazianz. *Opera*, vol. ii. p. 113, ed. Caillau, Paris, 1840; Basil. *Opera*, vol. iii. pars 2, p. 655, ed. Paris, 1839; Gothof. *Prosop. Cod. Theodos.*; Tillemont, *Hist. des Emp.* vol. v.)

2. A Greek grammarian of Alexandria, who lived in the time of the emperor Marcian (A. D. 450–457), and wrote some works on grammar, severally entitled, 1. Τέχνη γραμματική; 2. Περὶ ὀνομάτων; and 3. Περὶ ῥήματος καὶ ὀρθογραφίας. He was banished by the emperor Leo I., successor of Marcian. (Suidas, *s. v.* Λέων ὁ Μακέλλης, Ὑπερέχιος; Fabr. *Bibl. Gr.* vol. vi. p. 370.) [J. C. M.]

HYPERE'NOR (Ὑπερήνωρ), one of the Spartae, or the men that grew up from the dragon's teeth sown by Cadmus, was worshipped as a hero at Thebes. (Apollod. iii. 4. § 1; Paus. ix. 5. § 1; Hygin. *Fab.* 178.) There are two other mythical personages of this name, one a son of Poseidon and Alcyone (Apollod. iii. 10. § 1), and the other a son of the Trojan Panthous, who was slain by Menelaus. (Hom. *Il.* xiv. 516, xvii. 24.) [L. S.]

HY'PERES (Ὑπέρης). 1. A son of Poseidon and Alcyone, and king of Troezene, from whom the town of Hypereia derived its name. (Paus. ii. 30. § 7.) The island of Calauria, off the coast of Troezene, was likewise believed to have received from him the name of Hypereia (Plut. *Quaest. Gr.* 19). Stephanus Byzantinus (*s. v.* Ὑπερησία) and Eustathius (*ad Hom.* pp. 291, 332) call him a son of Lycaon.

2. A son of Melas and Eurycleia, who dwelt near the well of Hypereia near Pherae, which derived its name from him. (Schol *ad Pind Pyth.* iv. 221.) [L. S.]

HYPERI'DES (Ὑπερείδης or Ὑπερίδης), a celebrated Attic orator, was the son of Glaucippus, and belonged to the Attic demus of Collytus. He was a friend of Demosthenes, and with him and Lycurgus he was at the head of the anti-Macedonian party. His birth-year is unknown, but he must have been of about the same age as Lycurgus, who was born in B. C. 396. (Plut. *Vit. X. Orat.* p. 848, d.; Diog. Laërt. iii. 46.) Throughout his public career he joined the patriots with the utmost determination and his whole soul, and remained faithful to them to the last, and through all the dangers and catastrophes by which Athens was weighed down successively under Philip, Alexander, and Antipater. This stedfast adherence to the good cause may have been owing in a great measure to the influence which his friend Demosthenes and Lycurgus exercised upon him, for he seems to have naturally been a person of a vacillating character; and Plutarch (*l. c.* p. 849, d.) states that he sometimes gave way to his passions, which were not always of the noblest kind. (Comp. Athen. viii. p. 243, xiii. p. 590.) In philosophy he was a pupil of Plato (Diog. Laërt. iii. 46), and Isocrates trained and developed his oratorical talent. (Athen. viii. p. 342; Phot. *Bibl. Cod.* 260, p. 487.) He began his career by conducting lawsuits of others in the courts of justice. (Plut. *l. c.* p. 448, e.) Our information respecting his life is very meagre, but it seems that he first displayed his patriotic feelings in B. C. 358, by the sacrifices he made for the public good during the expedition against Euboea, for on that occasion he and his son are said to have equipped two triremes at their own expense. (Plut. *l. c.* p. 849, f.; comp. Dem. *de Coron.* p. 259, *in Mid.* p. 566.) In the same spirit he acted on an embassy to Rhodes (Plut. *l. c.* p. 850, a.), in B. C. 346, when he, like Demosthenes, took up the prosecution against the treacherous Philocrates (Dem. *de Fals. Leg.* p. 276), in the expedition against Byzantium, in B. C. 340 (Plut. p. 848, e.), and more especially in B. C. 338, after the fatal battle of Chaeroneia, when Hyperides, with the view of making a desperate resistance against Philip, proposed that all women and children should be taken to Peiraeeus, that the slaves should be emancipated, that the resident aliens should receive the rights of citizens, and that all who were labouring under atimia should be restored to their former rights. (Lycurg. *c. Leocrat.* § 41; Dem. *c. Aristog.* ii. p. 803; Plut. p. 848, f.) The plan was not carried into effect, on account of the general despondency which then prevailed at Athens, but the good intentions of Hyperides were rewarded and acknowledged by his fellow-citizens; for when the sycophant Aristogeiton brought an accusation against him for his proposal, the people acquitted him. Philip's death inspired the patriots with new hopes, and Hyperides, though we have no express testimony for it, must be supposed to have joined those who were resolved to shake off the Macedonian yoke, and with this view formed an alliance with Thebes, for he was afterwards one of those whose surrender was demanded by Alexander. (Arrian, *Anab.* i. 10. § 7.) This danger passed over, but Hyperides was not intimidated, and he again ventured to oppose the Macedonians, when their king demanded of the Athenians to furnish him with ships for his expedition against Persia. (Plut. p. 848, d; comp. p. 847, c.) The unfortunate disturbances caused by the arrival of Harpalus at Athens in B. C. 324 seem to have disturbed the friendly relation which until then had existed between Hyperides and Demosthenes; for we find him in the equivocal position of a public accuser of Demosthenes. (Plut. p. 846, c. 848, f.; Lucian, *Encom. Dem.* 31.) Plutarch states that Hyperides was found to have been the only man who had not received any money from Harpalus; and it may therefore be that he was compelled to act the part of an accuser, or he may have hoped to be able to give to the matter a more favourable turn for Demosthenes, by coming forward as accuser. But this whole transaction is involved in great obscurity; all we can safely say is, that about this time there was a sort of rupture between the two orators, but whether it existed previous to the arrival of Harpalus, or whether it was brought about by the disputes respecting Harpalus, is uncertain. Afterwards, however, Hyperides and Demosthenes became reconciled. (Plut. p. 849, b.) His political conduct, however, was not affected by the enmity with Demosthenes. When the news of Alexander's death arrived at Athens, Hyperides is said to have proposed that a crown should be given to Iollas, who was believed to have poisoned the king (Plut. p. 849, e, *Alex.* 77; Arrian, *Anab.* vii. 27); but this account is very doubtful, though it is certain that it was mainly owing to his exertions that the Lamian war was brought about (Plut. *Phoc.* 23, *Vit. X. Orat.* pp. 848, e, 849, b; Justin, xiii. 5), and after the death of Leosthenes, he delivered the funeral oration upon those who had fallen in the war. (Diod. xviii. 3.) But after

the battle of Crannon, in B. C. 322, when all hopes had vanished, Hyperides fled to Aegina, where he was overtaken by the emissaries of Antipater, and put to death in a most cruel manner. (Plut. *Phoc.* 29, *Dem.* 28, *Vit. X. Orat.* p. 849; Phot. *Bibl.* Cod. 265.)

Hyperides must have appeared before the public on many occasions, both in the courts of justice and in the assembly of the people. The number of orations attributed to him was seventy-seven, but even the ancient critics rejected twenty-five of them as spurious. (Plut. p. 849, d.) The titles of sixty-one (for more are not known) are enumerated by Westermann (*Gesch. d. Griech. Beredtsamk.* p. 307, &c.). The most important among them appear to have been the Δηλιακός (Dem. *de Coron.* p. 271; Plut. pp. 840, c, 850, a), the ἐπιτάφιος (of which a considerable fragment is preserved in Stobaeus, *Floril.* cxxiv. 36), the orations against Aristogeiton, Demades, Demosthenes, and for Phryne. But of all these orations none has come down to us, and all we have is a considerable number of fragments, few of which are of any length. Some critics have supposed that the oration περὶ τῶν πρὸς Ἀλέξανδρον συνθηκῶν, which is printed among those of Demosthenes, is the work of Hyperides, as is suggested by Libanius in his argument to it; and the same was believed by Reiske in regard to the first oration against Aristogeiton, but there is nothing to prove that either of these speeches is the work of Hyperides. Hopes have been raised from time to time of the possibility of recovering some or all the orations of Hyperides. J. A. Brassicanus (*Praef. ad Salvianum*), who lived at the beginning of the seventeenth century, states that he himself saw at Ofen, in the library of king Mathias Corvinus, a complete copy of Hyperides, with numerous scholia. Taylor (*Praef. ad Demosth.* vol. iii.) likewise states that he saw a MS. containing some orations of Hyperides, but nothing has yet been published, and it seems that Brassicanus as well as Taylor was mistaken. As therefore we have nothing to form an independent opinion on the merits of Hyperides as an orator, we must acquiesce in the judgment which some of the ancients have pronounced upon him. That he was regarded as a great orator is attested by the fact of his speeches being incorporated in the canon of the ten Attic orators, and of several distinguished grammarians, such as Didymus of Alexandria and Aelius Harpocration, having written commentaries upon them. (Harpocrat. *s. v.* ἐλευθέριος Ζεύς; Suid. *s. v.* Ἁρποκρατίων.) Hyperides did not bind himself to any particular model; his oratory was graceful and powerful, thus holding the middle between the gracefulness of Lysias and the overwhelming power of Demosthenes. (Dionys. *Dinarch.* 1; Longin. *de Sublim.* xxxiv. 1, &c.) His delivery is said to have been wanting in liveliness. (Plut. p. 850, a.) His style and diction were pure Attic, though not quite free from a certain mannerism, especially in certain words; in the selection and arrangement of his words he is said to have been less careful. (Cic. *Brut.* 82, 84; Quintil. xii. 10. § 22; Hermog. *de Form. Orat.* ii. 11; Dionys. *Dinarch.* 7; Longin. *l. c.*) He treated the subjects under discussion with great skill and a ready wit, and, although he sometimes had the appearance of carelessness, the exposition of his subject and the argumentation are spoken of as deserving of imitation. (Cic. *Orat.* 31, *de Orat.* iii. 7; Hermog. *l. c.*; Dionys. *Din.* 5, 6.) But his orations were distinguished above all by their exquisite elegance and gracefulness, which were calculated to produce a momentary rather than a lasting and moral impression. In his private life, Hyperides seems to have been less above censure than in his political life, for his loose conduct was attacked by Timocles and Philetaerus, two comic poets of the time. (Athen. viii. pp. 341, 342, xiii. p. 590.) He seems also to have been particularly partial to the fair sex, and that at the expense of his own son Glaucippus. (Alciphr. *Epist.* 30—32; comp. Westermann, *Ibid.* §§ 60, 61; G. Kiessling, *de Hyperide Orat. Att. Commentat. II.*, Hildburghausen, 1837, 4to.; Droysen, *Gesch. des Hellenism.* vol. i. pp. 70, 705, &c.) [L. S.]

HYPERI'ON (Ὑπερίων), a Titan, a son of Uranus and Ge, and married to his sister Theia, or Euryphaessa, by whom he became the father of Helios, Selene, and Eos. (Hes. *Theog.* 134, 371, &c.; Apollod. i. 1. § 3, 2. § 2.) Homer uses the name in a patronymic sense applied to Helios, so that it is equivalent to Hyperionion or Hyperionides; and Homer's example is imitated also by other poets. (Hom. *Od.* i. 8, xii. 132, *Il.* viii. 480; Hes. *Theog.* 1011; Ov. *Met.* xv. 406.) Apollodorus (iii. 12. § 5) mentions a son of Priam of the name of Hyperion. [L. S.]

HYPERMNESTRA (Ὑπερμνήστρα), a daughter of Thestius and Eurythemis, and the wife of Oicles, by whom she became the mother of Amphiaraus. Her tomb was shown at Argos. (Apollod. i. 7. § 10; Paus. ii. 21. § 2.) One of the daughters of Danaus was likewise called Hypermnestra. [LYNCEUS.] [L. S.]

HYPE'ROCHE (Ὑπερόχη), according to the Delian tradition, was one of the two maidens who were sent by the Hyperboreans to Delos, to convey thither certain sacred offerings, enclosed in stalks of wheat. She and her companion having died in Delos, were honoured by the Delians with certain ceremonies, described by Herodotus (iv. 33—35). [C. P. M.]

HYPE'ROCHUS (Ὑπέροχος), the generally acknowledged author of a metrical account of Cumae, mentioned by Athenaeus (xii. p. 528, d.), and Pausanias (x. 12. § 8), who refers to what he had written respecting the Cumaean sybil. [C. P. M.]

HYPNOS. [SOMNUS.]

HYPSAEUS, a cognomen of the Plautia Gens at Rome. 1. C. PLAUTIUS VENNO HYPSAEUS, was consul for the first time in B. C. 347. His year of office was memorable for the reduction of the interest on loans to the twenty fourth part of the sum borrowed, or 4 and one-sixth per cent. Hypsaeus was consul again in B. C. 341, when the war with Privernum and with the Volscian league was committed to him. He defeated the Privernatians, and took from them two-thirds of their public land, and he compelled the Volscians to retreat, ravaged their territory as far as the sea-coast, and consecrated the arms of the slain "Luae Matri." (Liv. vii. 27, viii. 1.)

2. L. PLAUTIUS HYPSAEUS, was praetor in B. C. 189, and obtained the Nearer Spain for his province. (Liv. xxxvii. 47, 50.)

3. L. PLAUTIUS HYPSAEUS, a son probably of the preceding, was praetor in Sicily during the Servile War, B. C. 134—132, and routed by the insurgent slaves. (Flor. iii. 19. § 7.)

4. M. PLAUTIUS HYPSAEUS, consul in B. C.

125, was joint commissioner with his colleague, M. Fulvius Flaccus [FLACCUS, M. FULVIUS, No. 7], for resuming and re-apportioning such demesnes of the state as were held contrary to the provisions of the Licinian and Sempronian laws. (Fasti ; Val. Max. ix. 5. § 1; Obseq. 90; Phlegon. Trall. 10.) Cicero (*de Or.* i. 36. § 166) mentions Hypsaeus as ill-versed in the civil law.

5. P. PLAUTIUS HYPSAEUS, as tribune of the plebs in B. C. 54, exerted himself to procure for Cn. Pompey, whose quaestor he had been, the commission for restoring Ptolemy Auletes to the throne of Egypt. (Cic. *ad Fam.* i. 1. § 3.) In B. C. 54, Hypsaeus was a candidate for the consulship, and since Milo was his opponent, he had the support of P. Clodius and his gladiators. [CLAUDIUS, No. 40.] With his fellow-candidate, Q. Metellus Scipio, Hypsaeus employed in his canvass the most open corruption and violence. In the tumults that followed the murder of Clodius, Hypsaeus and Scipio besieged the interrex, M. Aemilius Lepidus, in his own house for five days, because he would not consent to hold the comitia illegally. Scipio and Hypsaeus were naturally favourites with the Clodian mob, who carried off the fasces from the temple of Libitina (Dionys. iv. 15; Suet. *Ner.* 39), and offered them to these candidates, before they tendered them to Cn. Pompey. Hypsaeus was singled out by Milo's faction for their especial attack. At the examination of the witnesses at Milo's trial, they demanded that the slaves of Hypsaeus be submitted to torture, and shortly afterwards, through Pompey's law de Ambitu, they procured the banishment of Hypsaeus himself for bribery in his consular canvass. Although he had been an active partizan of Pompey's, his patron deserted him. He had thrown himself at Pompey's feet, as he was going from the bath to the supper-table ; but Pompey rejected his entreaties, and waived him off with "Away; you will spoil my supper!" (Cic. *ad Att.* iii. 8, *pro Flacc.* 9 ; Ascon. *in Cic. Milon.* p. 31, 36 ; Schol. Bob. *pro Mil.* p. 281, id. *in Or. de Aer. al. Mil.* 341, Orelli ; Cic. *fragm.* p. 456, vol. iv. Orelli ; Appian, *B. C.* ii. 24 ; Plut. *Pomp.* 55 ; Val. Max. ix. 5. § 3 ; Liv. *Epit.* 107.) [W. B. D.]

HYPSE'NOR (Ὑψήνωρ), the name of two mythical personages, one a son of the Trojan priest Dolopion, who was killed by Eurypylus (Hom. *Il.* v. 76, &c.), and the other, a son of Hippasus, was killed by the Trojan Deiphobus. (xiii. 411.) [L.S.]

HYPSEUS (Ὑψεύς), a son of Peneius, and the Naiad Creusa, or Phillyra, the daughter of Asopus, was king of the Lapithae, and married to Chlidanope, by whom he became the father of Cyrene, Alcaea, Themisto, and Astyageia. (Pind. *Pyth.* ix. 13, &c.; Apollod. i. 9, § 2; Diod. iv. 69; Paus. ix. 34. § 5.) Another personage of this name occurs in Ovid (*Met.* v. 99). [L. S.]

HYPSICLES (Ὑψικλῆς), was of Alexandria, or, as the Arabic writers say, of Ascalon. Both may be right, for to say that a Greek mathematician or astronomer was of Alexandria, fixes his place of birth or general residence about as much as we do when we name an Englishman of the same stamp as of Oxford or Cambridge. The time at which he lived will require some discussion, inasmuch as we intend to differ from the account generally received, and our theory on the matter involves the period at which Diophantus wrote, which is of somewhat more importance.

It is generally stated that Hypsicles lived A. D. 160, on the authority of Suidas, who states that his teacher, Isidore the philosopher, ἐφιλοσόφησε ὑπὸ τοῖς ἀδελφοῖς ; hence, says Fabricius, he lived *sub Divis Fratribus*, and the Divi Fratres are Antoninus and Verus. [ANTONINUS PIUS.] But Fabricius (or Harless) adds a note to the effect that it is possible this Isidore may be stated to have studied under *his own* brothers, and that he may be the Isidore whose life was written by DAMASCIUS. August, the editor of Euclid, assumes, without an allusion to any other opinion, that Isidore was Isidore of Miletus, Justinian's architect, and the preceptor of EUTOCIUS. Whether this last supposition be true or not, it is certain that the former one must be correct, for Suidas, at the word *Syrianus*, mentions Isidore "the philosopher" again, and cites Damascius by name for his information. Now Photius, who has given a long commentary on the life of Isidore by Damascius, repeats again and again that Isidore was the successor of Marinus, the successor of Proclus, and that Damascius was his fellow pupil. This brings Isidore fairly into the reign of Justinian ; and if we look at the strong feeling of admiration which Eutocius and Hypsicles both express for their teachers (Hypsicles calls his the *great*), we cannot suppose that these two Isidores were two different persons. Again, the Isidore of Damascius was a Christian, and Suidas calls him ἐπιμελὴς ἐν ἱεροῖς. If an editor of Archimedes in the second century had been a Christian, the fact must have been noted in many forms, and probably he would have been one of the *saint* Isidores from whom Suidas always distinguishes him by the title of the philosopher.

There are other strong presumptions against Hypsicles having lived in the second century. Neither Pappus, Proclus, nor Eutocius, mentions his name. Now Proclus names the commentators on Euclid : it is unlikely he would have forgotten the editor who added two whole books to the Elements. Moreover, he specifies it as the ultimate object of the Elements to investigate the properties of regular solids: it is very unlikely that he should have suppressed the fact of two books on those very solids having been written as an appendix to Euclid. Again, Marinus, in his preface to the *Data*, states the Elements to consist of thirteen books, which is a presumption against the additional books of Hypsicles having been added before his time. Putting all these things together, we feel that we may confidently assert Hypsicles to have written not earlier than A. D. 550.

Diophantus mentions Hypsicles in the work on polygonal numbers (prop. viii.), and seems to attribute to him the notion and definition of polygonal numbers. We must accordingly place Diophantus at least something later than Hypsicles, perhaps at the beginning of the seventh century. Achilles Tatius also mentions Hypsicles (*Isag. in Phaenom. Arati*) as one of those who wrote on the harmony of the planetary motions, περὶ τῆς ἐναρμονίου κινήσεως : and thus the date of Achilles Tatius is considerably altered.*

* The date of Achilles Tatius is supposed to be settled by a passage of Julius Firmicus (iv. 10), in which he announces his intention to defer certain *astrological* topics till he treats of the barbarian sphere, *quae divinus ille Abraam et prudentissimus Achilles verissimis conati sunt rationibus invenire et*

Casiri makes mention, from Arabic writers, of a work of Hypsicles on the magnitudes and distances of the heavenly bodies. But the only astronomical work of his remaining is *περὶ τῆς τῶν ζωδίων ἀναφορᾶς*, which was published (Gr. Lat.) with the Optics of Heliodorus by Erasmus Bartholinus. (Paris, 1567, 4to.) This *liber anaphoricus* exists in Arabic, edited by Costha ben Luca, and emendated by Alchindus. It was one of those which were read preparatory to the study of the Syntaxis, a distinction which it also preserved among the Saracens. Delambre wonders that a book containing matter which is as easily and more correctly treated in the Syntaxis itself should have gained such a position: but the date of it may remove the cause of surprise.

With respect to the two books of the Elements above mentioned, it is clear enough that EUCLID did not write them, because they begin with a preface, a thing which is not found even at the commencement of the Elements; because that preface makes mention of Apollonius *, who came after Euclid; and because the author states himself to be the pupil of Isidore, as above noted. The Arabic writers, according to Casiri, represent Hypsicles as only emendating these books; and the early translations of the Elements from the Arabic do not mention his name. The direct evidence for his connection with these books seems to be the occurrence of his name on the manuscripts as the author, unsupported by the testimony of any writer of authority: but this, from the date, they could not have had. It is in favour of it, however, that different species of manuscripts, of every order of authority, unite in one testimony. Those, for instance, from which Zamberti translated, though they make the fourteenth book only an addition to the thirteenth, and turn the fifteenth into the fourteenth, give both the addition and the so-called fourteenth book as the work of Hypsicles. (Suidas; Fabric. *Bibl. Graec.* vol. iv. pp. 20, 213; Gartz, *de Interpret. Euclid. Arabic.*) [A. De M.]

HYPSI'CRATES (Ὑψικράτης). 1. An historical writer, who wrote an account of Phoenicia in the Phoenician language, which was translated into Greek by a man named Ἄσιτος, or Λαῖτος. (Tatian. *Orat. ad Gent.* 58; Euseb. *Praep. Evang.* x. p. 289.)

2. An historical writer, a native of Amisus. He is mentioned by Lucian (*Macrob.* 22) as having lived to the age of ninety-two, and been distinguished for his learning. It is perhaps this writer whom Strabo quotes (vii. p. 479, xi. p. 769).

3. A writer Περὶ Πινάκων, mentioned by Diogenes Laërtius (vii. 188).

4. A Roman grammarian, a contemporary of M. Terentius Varro. He is mentioned by Varro (*de Ling. Lat.* v. 88), by Stephanus (*s. v.* Αἰθίοψ), and Gellius (xvi. 12), who speaks of him as having written *libros sane nobiles super his quae a Graecis accepta sunt.* [C. P. M.]

HYPSIPYLE. [THOAS, JASON, ADRASTUS.]

HYPSUS (Ὕψος), a son of Lycaon, believed to have been the founder of Hypsus. (Paus. viii. 3. § 1, 35. § 6.) [L. S.]

HYRCA'NUS, JOANNES (Ὑρκανός), prince and high-priest of the Jews, was the son and successor of Simon Maccabaeus, the restorer of the independence of Judaea. In B. C. 137, Antiochus VII. having established himself on the throne of Syria after the defeat and death of Tryphon, determined to effect the reduction of Judaea to its former condition of a tributary province of the Syrian monarchy, and sent a force, under his general, Cendebeus, to invade the country. Simon, being now a man of advanced years, confided the command of the force which he opposed to them, to his two sons, Judas and Joannes Hyrcanus: they were completely successful, defeated Cendebeus, and drove him out of Judaea. But Simon did not long enjoy the fruits of this victory, being treacherously seized and assassinated by his son-in-law, Ptolemy, the governor of Jericho, B. C. 135. Two of his sons, Judas and Mattathias, perished with him, but Hyrcanus escaped the snares of the assassin, and assumed the dignity of high-priest and prince of the Jews, and advanced with an army against Ptolemy, who took refuge in the fortress of Dagon, where he was able to defy the arms of Hyrcanus. It is not improbable that the crime of Ptolemy had been previously concerted with Antiochus Sidetes: at least, that monarch immediately took advantage of it to invade Judaea with a large army; and, Hyrcanus being unable to meet him in the field, laid siege to Jerusalem itself. The siege was closely pressed, and the Jews suffered severely from famine; but at length Antiochus consented to conclude a treaty, by which Jerusalem and its inhabitants were spared, on condition of the fortifications being dismantled and the payment of an annual tribute, B. C. 133. (Joseph. *Ant.* xiii. 7. §§ 3, 4, 8. § 1—3, *B. J.* i. 2. § 5; 1 *Macc.* xv. xvi.; Justin. xxxvi. 1.; Diod. *Exc. Hoesch.* xxxiv. 1.; Plut. *Apophth.* p. 184. f.; Euseb. *Arm.* p. 167.) Four years afterwards Hyrcanus accompanied Antiochus in his expedition against Parthia, and bore an important part in his first successes, but returned with his auxiliaries to Jerusalem, at the approach of winter, by which means he fortunately escaped the final disaster that overwhelmed the Syrian king and his army. But as soon as he heard of the death of Antiochus, he took advantage of the unsettled state of the Syrian monarchy to prosecute his own schemes, reduced several cities on the confines of Judaea; among others, Sichem, in Samaria, and destroyed the temple on Mount Gerizim: after which he completely subdued the Idumaeans, whom he compelled to adopt the laws and customs of the Jews. (Joseph. *Ant.* xiii. 9. § 1.) At the same time he took a still more important measure in order to secure his independence, by sending an embassy to Rome, which was favourably received by the senate, who confirmed the alliance already concluded by them with Simon. (Id. ibid. § 2.)

Demetrius II., who had returned from his cap-

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nobis tradere. But Achilles Tatius does not show the least symptom of astrology; and we are inclined to suppose, with Fabricius, Wiedler, &c., that the Achilles mentioned by Firmicus is another person. And moreover, in looking at the above quotation, it seems as likely as not that Firmicus only means to say that his two friends, Abraam and Achilles, had endeavoured to supply him, and not the public, with some information.

* This mention of Apollonius is supposed to account for the Arabic story, which is, that *Apollonius the carpenter* was the first who wrote Elements, and that Euclid was employed by Ptolemy to amend and enlarge them.

tivity in Parthia, and re-established himself on the throne of Syria, after the death of his brother, Antiochus, was preparing to direct his arms against Judaea, when he was prevented by the breaking out of the civil war, which ended in his own defeat and death, B. C. 125. Hyrcanus afterwards concluded an alliance with the pretender, Alexander Zebina, but does not appear to have afforded him any active assistance: his object was not to take part in the civil wars that distracted the Syrian monarchy, but to take advantage of these to strengthen and extend his own power, for which the ceaseless contests of the Seleucidae among themselves left him free scope. A long interval elapsed, during which he appears to have been content to govern Judaea in peace, and the country is said to have enjoyed the utmost prosperity under his mild and equitable rule, while he himself amassed vast treasures. At length, he felt sufficient confidence in his own strength to invade Samaria, and lay siege to the city of that name, which had been for ages the rival and enemy of Jerusalem. The Samarians invoked the assistance of Antiochus Cyzicenus, who advanced with an army to their support, but was defeated by Antigonus and Aristobulus, the two sons of Hyrcanus; his generals, Epicrates and Callimander, were equally unsuccessful: and Samaria, at length, fell into the hands of Hyrcanus, who razed to the ground the hated city, B. C. 109. (Joseph. *Ant.* xiii. 9. § 3. 10. § 1—3. *B. J.* i. 2. § 7.) The tranquillity of the latter years of his reign appears to have been in some measure disturbed by the dissensions between the two powerful sects of the Pharisees and Sadducees; Hyrcanus, who had been at first attached to the former party, quitted them on some disgust, and threw himself into the arms of their rivals. But these disputes did not break out into open insurrection, and Hyrcanus closed his long reign in peace and prosperity. There is much confusion in the chronology of Josephus, who in one place assigns to Hyrcanus a reign of thirty-one years, in another one of thirty-three: Eusebius, on the contrary, allows him only twenty-six: it appears probable that he reigned in fact between twenty-nine and thirty years, and died in B. C. 106, or the beginning of 105. He left five sons, of whom the eldest, Aristobulus, succeeded him. (Joseph. *Ant.* xiii. 10. § 5—7, *B. J.* i. 2. § 8; Euseb. *Arm.* p. 94.)

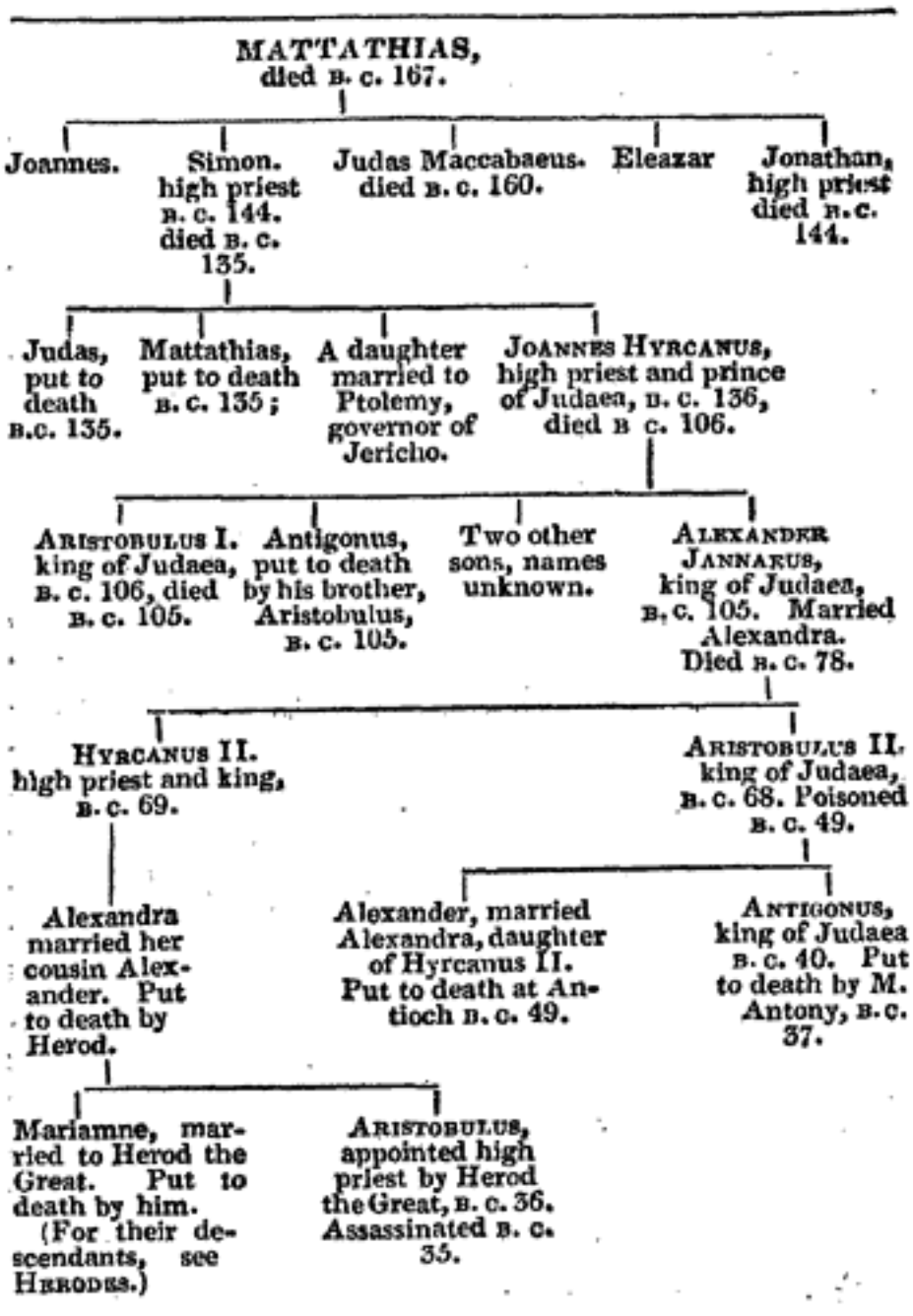

HYRCANUS II. (Ὑρκανός), high priest and king of the Jews, was the eldest son of Alexander Jannaeus, and his wife, Alexandra. On the death of Alexander (B. C. 78) the royal authority devolved, according to his will, upon his wife Alexandra, who immediately appointed Hyrcanus to the high-priesthood — a choice which he probably owed not so much to his seniority of age, as to his feeble, indolent character, which offered a strong contrast to the daring, ambitious spirit of his younger brother, Aristobulus. Accordingly, during the nine years of his mother's reign, he acquiesced uniformly in all her measures, and attached himself to the party of the Pharisees, which she favoured. On the death of Alexandra (B. C. 69), he succeeded, for a time, to the sovereign power, but Aristobulus, who had already taken his measures, quickly raised an army, with which he defeated him near Jericho, and compelled him to take refuge in the citadel of Jerusalem, where he was soon induced to consent to a treaty, by which he resigned the sovereignty into the hands of Aristobulus, and retired unmolested into a private station. The easy, unambitious disposition of Hyrcanus would probably have led him to acquiesce permanently in this arrangement: but he was worked upon by the artifices and intrigues of Antipater, who succeeded in exciting his apprehensions, and ultimately induced him to fly from Jerusalem, and take refuge at the court of Aretas, king of Arabia Petraea, B. C. 65. That monarch now assembled an army, with which he defeated Aristobulus in his turn, and blockaded him in the temple of Jerusalem, Hyrcanus and his partisans being masters of the rest of the city. But their progress was now stopped by the intervention of Pompey's lieutenant, M. Aemilius Scaurus, who had arrived at Damascus with a Roman army, and being gained over by the bribes and promises of Aristobulus, ordered Aretas and Hyrcanus to withdraw from Judaea. The next year, Pompey himself arrived in Syria, and the two brothers hastened to urge their respective claims before him: but Aristobulus gave offence to the Roman general by his haughty demeanour, and the disposition of Pompey to favour Hyrcanus became so apparent, that Aristobulus, for a time, made preparations for resistance. But when Pompey returning victorious from his campaign against the Nabathaean Arabs, entered Judaea at the head of his army, he abandoned all hopes of defence, and surrendered himself into the hands of the Roman general. The Jews, however, refused to follow his example: they shut the gates of Jerusalem, and prepared to hold out to the last; nor was it till after a long and ar-

duous siege, that Pompey was able to make himself master of the city, B. C. 63.

After his victory, the conqueror reinstated Hyrcanus in the high-priesthood, with the authority, though not the name, of royalty. (Joseph. *Ant.* xiii. 16, xiv. 1—4, *B. J.* i. 5—7; Dion Cass. xxxvii. 15, 16; Diod. xl. *Exc. Vat.* p. 128.; Oros. vi. 6.; Euseb. *Arm.* p. 94.)

Hyrcanus, though supported by the powerful aid of Rome, and the abilities of Antipater, did not long enjoy his newly recovered sovereignty in quiet: Alexander, one of the sons of Aristobulus, who had been carried prisoner to Rome by Pompey, made his escape from captivity, and quickly excited a revolt in Judaea, which Hyrcanus was unable to suppress, until he called in the assistance of Gabinius, the proconsul of Syria. By his aid, Alexander was defeated, and compelled to submit (B. C. 56): but the next year a fresh insurrection was excited by Aristobulus himself, who had also made his escape from Rome: and though this was again put down by Gabinius and his lieutenant, M. Antony, and Aristobulus a second time made prisoner, yet as soon as the arms of the proconsul were occupied in an expedition to Egypt, Alexander once more assembled a large army, and invaded Judaea. Nor were the Jewish governors able to oppose his progress: but on the return of Gabinius from Egypt, he was quickly defeated and put to flight. Previous to this, the Roman general had changed the form of the government of Judaea, and deprived the high-priest of the supreme authority, which he transferred to five provincial councils or sanhedrims. Antipater, however, appears to have maintained his former power and influence; but neither he nor Hyrcanus were able to prevent the plunder of the temple and its sacred treasures by Crassus, who succeeded Gabinius in the command of Syria. On the breaking out of the civil war between Pompey and Caesar (B. C. 49), the latter at first sought to effect a diversion against his rival in the East, by inducing Aristobulus to set up anew his claim to the throne of Judaea: but Hyrcanus was saved from this threatened danger, for Aristobulus was poisoned by the partizans of Pompey, and his son, Alexander, put to death by Scipio at Antioch. After the battle of Pharsalia, Hyrcanus, or rather Antipater in his name, rendered such important services to Caesar during the Alexandrian war (B. C. 47), that the dictator, on his return from Egypt, settled the affairs of Judaea entirely in accordance with their wishes, re-established the monarchical form of government, and restored Hyrcanus to the sovereign power, though with the title only of high-priest, while Antipater, under the name of procurator of Judaea, possessed all the real authority. A striking proof of this occurred soon after: Herod, the younger son of Antipater, whom he had made governor of Galilee, being accused of having committed needless severities in the administration of his province, Hyrcanus was induced to bring him to trial before the sanhedrim: but as soon as he saw that the adverse party were disposed to condemn him, he gave private warning to him to withdraw from Jerusalem. The young prince complied, but having soon after obtained by the favour of Sextus Caesar the government of Coele-Syria, he advanced against Jerusalem at the head of an army; and it was only by the prayers and entreaties of his father and brother, that he was induced to desist from the enterprise. The feeble and spiritless character of Hyrcanus was still more strongly displayed shortly after, when he acquiesced first in the assassination of Antipater, who was poisoned by Malichus, and again in the vengeance exacted for his death by Herod, who caused Malichus to be assassinated almost before the eyes of Hyrcanus. (Joseph. *Ant.* xiv. 5—9, 11, *B. J.* i. 8—11.)

From this time forth Hyrcanus bestowed upon the youthful Herod the same favour, and conceded to him the same unlimited influence that had been enjoyed by his father, Antipater: he also betrothed to the young prince his grand-daughter, the beautiful Mariamne.

When the battle of Philippi (B. C. 42) had rendered M. Antony supreme arbiter of the affairs of the East, both Hyrcanus and Herod hastened to pay their court to him, and obtained from him the confirmation of their power. It was not long, however, before this was suddenly overthrown from an unexpected quarter. Pacorus, the son of the Parthian king Orodes I., had invaded Syria with a mighty army (B. C. 40), and overrun a great part of that province, when Antigonus, the surviving son of Aristobulus, applied to him for aid in recovering his father's throne. Neither Hyrcanus nor the sons of Antipater were able to oppose the force sent by the Parthian prince against Jerusalem, and they took refuge in the fortress of Baris, from whence Hyrcanus and Phasaël were soon after decoyed under pretence of negotiation, and made prisoners by the faithless barbarians. Hyrcanus had his ears cut off, by order of Aristobulus, in order for ever to incapacitate him from resuming the high-priesthood, and was then sent a prisoner to Seleuceia, on the Tigris. Here, however, he was treated with much liberality by the Parthian king, and allowed to live in perfect freedom at Babylon, where the oriental Jews received him with the utmost distinction, and where he led a life of dignified repose for some years. But when he at length received an invitation from Herod, who had meanwhile established himself firmly on the throne of Judaea, and married his betrothed Mariamne, the old man could not resist his desire to return to Jerusalem, and having obtained the consent of the Parthian king, he repaired to the court of Herod. He was received with every demonstration of respect by that monarch, to whom he could no longer be an object of apprehension, nor does it appear that any change took place in the conduct of Herod towards him, until after the battle of Actium, when the king who was naturally suspicious of the disposition of Augustus towards himself, deemed it prudent to remove the only person whose claim to the throne might appear preferable to his own. It is not unlikely that the feeble old man, who was now above eighty years of age, might really have been induced to tamper in the intrigues of his daughter Alexandra; but whether true or false, a charge was brought against him of a treasonable correspondence with Malchus, king of Arabia, and on this pretext he was put to death, B. C. 30. (Joseph. *Ant.* xiv. 12, 13, xv. 2, 6, *B. J.* i. 12, 13, 22; Dion Cass. xlviii. 26.) [E. H. B.]

HYRIEUS (Ὑριεύς), a son of Poseidon and Alcyone, was king of Hyria in Boeotia, and married to the nymph Clonia, by whom he became the father of Nycteus, Lycus, and Orion. (Apollod.

iii. 10. § 1; Hygin. *Fab.* 195; Schol. *ad Hom. Il.* xviii. 486.) Respecting his treasures see AGAMEDES. [L. S.]

HYRMINE (Ὑρμίνη), a daughter of Neleus, or Nycteus, or, according to others, of Epeius and Anaxiroe. She was the wife of Phorbas, and the mother of Augeas and Actor. (Schol. *ad Apollon. Rhod.* i. 173; Paus. v. 1. § 4; Eustath. *ad Hom.* p. 303.) The Argonaut Tiphys is likewise called a son of Phorbas and Hyrmine. (Hygin. *Fab.* 14.) [L. S.]

HYRNE'THO (Ὑρνηθώ), a daughter of Temenus, and wife of Deiphontes. Her tomb and a heroum, with a sacred grove, were shown at Epidaurus and Argos. (Paus. ii. 23, § 3, 28. § 3; Apollod. ii. 8. § 5.) [L. S.]

HY'RTACUS (Ὕρτακος), a Trojan, the husband of Arisbe, and father of Asius and Nisus, who are hence called Hyrtacides. (Hom. *Il.* ii. 837, &c.; Apollod. iii. 12, § 5; Virg. *Aen.* ix. 177, 406.) A second personage of this name occurs in Virgil. (*Aen.* v. 492.) [L. S.]

HYSMON (Ὕσμων), an Eleian athlete, who began when a boy to practise the pentathlon as a cure for rheumatism, and who was victorious in that kind of contest, once in the Olympian games, and once in the Nemean: from the Isthmian games the Eleians were excluded. His statue in the Altis at Olympia, representing him as holding old-fashioned *halteres*, was the work of Cleon. (Paus. vi. 3. § 4.) [CLEON.] [P. S.]

HYSTASPES (Ὑστάσπης; in Persian, Goshtasp, Gustasp, Histasp, or Wistasp): 1. The son of Arsames, and father of Dareius I., was a member of the Persian royal house of the Achaemenidae. He was satrap of Persis under Cambyses, and probably under Cyrus also. He accompanied Cyrus on his expedition against the Massagetae; but he was sent back to Persis, to keep watch over his eldest son Dareius, whom Cyrus, in consequence of a dream, suspected of meditating treason. [DAREIUS.] Besides Dareius, Hystaspes had two sons, Artabanus and Artanes. (Herod. i. 209, 210, iii. 70, iv. 83, vii. 224.) Ammianus Marcellinus (xxiii. 6) makes him a chief of the Magians, and tells a story of his studying in India under the Brahmins. His name occurs in the inscriptions at Persepolis. (Grotefend, *Beilage zu Heeren's Ideen.*)

2. The son of Dareius I. and Atossa, commanded the Bactrians and Sacae in the army of his brother Xerxes. (Herod. vii. 64.) [P. S.]

I. J.

IACCHUS (Ἴακχος), the solemn name of the mystic Bacchus at Athens and Eleusis. The Phrygian Bacchus was looked upon in the Eleusinian mysteries as a child, and as such he is described as the son of Demeter (Deo or Calligeneia) and Zeus, and as the brother of Cora, that is, the male Cora or Corus. (Aristoph. *Ran.* 338; Soph. *Antig.* 1121, &c.; Orph. *Hymn.* 51, 11.) His name was derived from the boisterous festive song which is likewise called Iacchus. (Aristoph. *Ran.* 321, 400; Herod. viii. 65; Arrian, *Anab.* ii. 16.) From these statements (comp. Schol. *ad Aristoph. Ran.* 326), it is clear that the ancients distinguished Iacchus, the son of Zeus and Demeter, from the Theban Bacchus (Dionysus), the son of Zeus and Semele, nay, in some traditions Iacchus is called a son of Bacchus, but in others the two are confounded and identified. (Soph. *Antig.* 1115, &c., 1154; Strab. x. p. 468; Virg. *Eclog.* vi. 15; Ov. *Met.* iv. 15.) He is also identified with the infernal Zagreus, the son of Zeus and Persephone. (Schol. *ad Pind. Isthm.* vii. 3, *ad Eurip. Orest.* 952, *ad Aristoph. Ran.* 401, 479; Arrian, *l. c.*) At Athens a statue of Iacchus, bearing a torch in his hand, was seen by the side of those of Demeter and Cora. (Paus. i. 2. § 4, 37. § 3.) At the celebration of the great Eleusinian mysteries in honour of Demeter, Persephone, and Iacchus, the statue of the last divinity, carrying a torch and adorned with a myrtle wreath, was carried on the sixth day of the festival (the 20th of Boedromion) from the temple of Demeter across the Thriasian plain to Eleusis, accompanied by a numerous and riotous procession of the initiated, who sang the Iacchus, carried mystic baskets, and danced amid the sounds of cymbals and trumpets. (Schol. *ad Pind. Isthm.* vii. 3; Plut. *Themist.* 15, *Camill.* 19; Herod. viii. 65; Athen. v. p. 213; Virg. *Georg.* i. 166.) In some traditions Iacchus is described as the companion of Baubo or Babo, at the time when she endeavoured to cheer the mourning Demeter by lascivious gestures; and it is perhaps in reference to this Iacchus that Suidas and Hesychius call Iacchus ἥρως τις. [L. S.]

JACO'BUS (Ἰάκωβος). 1. Of ALEXANDRIA, called PSYCHRISTUS or PSYCOCHRISTUS, a physician who lived in the reign of the emperor Leo I. Thrax (A. D. 457—474), mentioned by Photius (*Bibl. Cod.* 242), and by Tillemont, who has supplied many references respecting him. (*Hist. des Emp.* vol. vi. 376.)

2. BARADAEUS. [See No. 7.]

3. Bishop of BATNE or BATNAE (Βάτνη or Βατναί), a town now called Saruj, in the district of Sarug or Saruj, in Osrhoene, about 30 miles E. of Birtha, on the Euphrates. Jacobus is variously designated from his bishopric BATNAEUS and SARUGENSIS. He is also called SAPIENS or the WISE. He was born about A. D. 452, at Curtamum, near the Euphrates. His parents had long been childless, and his birth was regarded as an answer to prayer. When he grew up he became eminent for learning and eloquence, and when in his 68th year A. D. 519, was chosen bishop of Batnae. He died in less than three years after his elevation to the bishopric, A. D. 522, aged 70. He has been charged by Renaudot with holding the Monophysite doctrine, but Assemani defends him from the charge, and vindicates his orthodoxy. His works, of which many are extant, were written in Syriac: they comprehended a *Liturgy*, of which a Latin version is given by Renaudot; a *Baptismal Service*; *Homilies*, some in prose and some metrical; on the saints of the Old and New Testament, and the incarnation, death, burial, and resurrection of Jesus Christ; and *Letters*. A *Letter*, which he wrote during an invasion of the eastern frontier by the Persian king, Cavades, or Cabadis, in the beginning of the 6th century, encouraged the inhabitants to resist the invaders. The memory of Jacobus is reverenced both in the Maronite and Jacobite churches. He is not to be confounded with the Jacobus, a Syrian saint, mentioned by Procopius (*de Bello Persico*, i. 7) who lived about half a century before the bishop of Batnae. (Assemani, *Bibl. Orient.* vol. i. p. 274, 283, &c.; Renaudot, *Liturgiae Orientales*, vol. ii. p. 356, &c.; Cave,

Hist. Litt. vol. i. p. 525 ; *Acta Sanctor. Aug.* vol. ii. p. 161.)

4. A monk of the monastery of COCCINOBAPHUS, about the time of the emperor Alexius Comnenus (A. D. 1081—1118). He was a man of great learning and an elegant writer. Several of his homilies are extant in MS., and one of them, *In Nativitatem B. Mariae*, is given both in the original Greek and in a Latin version, in the *Auctarium Novum* of Combéfis, vol. i. p. 1583. Allatius ascribes this homily, but with hesitation, to another Jacobus, archbishop of Bulgaria, who lived about the middle of the 13th century. (Fabric. *Bibl. Graec.* vol. x. pp. 277, 278, 279, 282, 318, vol. xi. p. 637 ; Cave, *Hist. Litt.* vol. ii. p. 186.)

5. COMMENTATOR. [See No. 8.]

6. DIACONUS (the DEACON) or of EDESSA. It is doubtful of what church Jacobus was deacon. Baronius contends for Heliopolis in Coele-Syria, but Pagi and Assemani think he belonged rather to Edessa. He appears to have lived about the middle of the 5th century, and is known only as the author of *Vita S. Pelagiae Meretricis Antiochiae*, "The Life of Saint Pelagia, the Harlot of Antioch," written in Greek, of which a Latin version, by one Eustachius, is given by Surius, in his *De Probatis Sanctorum Vitis, ad diem VIII. Octobr.* The little that is known of Jacobus is gleaned from this work. (Compare Baronius, *Annal. Eccles. ad Ann.* 451, cap. cxxvii.; Pagi, *Critice in Baronium ;* Assemani, *Bibl. Orient.* vol. i. p. 258.)

7. Of EDESSA, the elder, called also by a Latinized form of his Syrian cognomen BARADAEUS, and by the Greeks Zanzalus (Ζανζαλος), a word which Nicephorus Callisti interprets as meaning "poor," was originally a monk in the monastery of Phasilta, and was elevated to the bishopric of Edessa A. D. 541. He took a leading part in the Monophysite council, in which Paulus was elected patriarch of Antioch of their party. He succeeded in uniting the various subdivisions of the Monophysites into one sect, and they have received from him the name of Jacobites. He died A. D. 578. The Nestorians speak of him as patriarch of the Jacobites, but this is not correct: he never attained any higher dignity than that of bishop of Edessa ; the error has probably arisen from his great influence in his party, and from his having given name to them. Both Jacobites and Nestorians have the most absurd and exaggerated stories respecting him: the Jacobites affirm that he ordained two patriarchs, one archbishop, twenty bishops, and a hundred thousand priests and deacons: the Nestorians that he ordained eighty thousand priests and deacons. He has a place in the calendar of the Jacobites. He composed an *Anaphora* or *Liturgy*, of which a Latin version is given in the *Liturgiae Orientales* of Renaudot, vol. ii. p. 333. Cave and others ascribe to him the *Catechesis* of the Jacobites, which is one of their symbolic books ; but Assemani has shown that it is of later date. (Niceph. Callist. *H. E.* xviii. 52 ; Assemani, *Bibl. Orient.* vol. ii. p. 62, &c. ; Cave, *Hist. Litt.* vol. i. p. 524 ; Renaudot, *l. c.* and notes on p. 342.)

8. Of EDESSA, the younger, known also by the designations of DOCTOR, and COMMENTATOR, and INTERPRES LIBRORUM. He appears to have been appointed to the bishopric of Edessa A. D. 651. The date and place of his birth are not mentioned, but he must have been comparatively young at the time of his elevation to his bishopric, for he held it nearly sixty years, dying A. D. 710. He was perhaps present at a synod convened by the patriarch of the Jacobites A. D. 706 ; but the passage in which this is recorded is obscure and ambiguous. His memory is highly reverenced, and he has a place in the calendar both of the Maronite and Jacobite churches, and his opinions are cited with great regard by subsequent Syriac writers. He wrote *Commentaries on the Scriptures*, and a *Commentary on the Isagoge of Porphyry ;* also a work called *Chronicon*, or *Annales*, which is not known to be extant ; a *Liturgy ;* a *Baptismal Service ; Ecclesiastical Canons*, and *Letters*. He was the author of a *Syriac Grammar*, and to him is ascribed the restoration of the purity of the Syriac tongue, which had begun to degenerate. He translated the *Praedicamenta*, *Analytica*, and *De Elocutione Oratoria* of Aristotle, and the *Homiliae Epithroniae* of Severus of Antioch ; and, perhaps, the works of some other of the Greek fathers. Several of his works are extant: a Latin version of his *Liturgy* is given in the *Liturgiae Orientales* (vol. ii. p. 371) of Renaudot, who has impugned the orthodoxy of Jacobus, but he is vindicated by Assemani. (Renaudot, *Liturgiae Orientales*, l. c., and notes on pp. 380, &c. ; Assemani, *Bibl. Orient.* vol. i. p. 468, &c. ; Cave, *Hist. Litt.* vol. i. p. 524.)

9. Of EDESSA, the DEACON. [See No. 6.]

10. INTERPRES LIBRORUM. [See No. 8.]

11. MAGNUS or the GREAT. [See No. 13.]

12. Of NIMUZA (Νιμούζα), a Syrian hermit, whose austerities are described in the Philotheus of Theodoret. Jacobus was living, and above ninety years of age, when Theodoret wrote the work, towards the middle of the 5th century. (Theodor. *Philotheus* s. *Historia Religiosa*, c. 25.)

13. Of NISIBIS, commonly designated MAGNUS, the Great (ὁ μέγας, Theodoret.), was born at Nisibis, or, as it is sometimes called, Antiocheia ad Mygdonium or Mygdonica, an important town of the Eastern Empire in Mesopotamia on the frontier toward Persia. The time of his birth is not ascertained ; it was probably in the latter half of the third century. He embraced a life of solitude and asceticism, living on the mountains, sleeping in thickets and under the open sky in spring, summer, and autumn, and seeking the shelter of a cave during the rigour of the winter. Theodoret ascribes to him the gift of prophecy and other miraculous powers. After a journey into Persia, apparently to promote the spread of Christianity there, and to encourage its professors, he returned to the neighbourhood of Nisibis, of which he was afterwards made bishop. On this appointment he left his solitude for the city, but continued his hard fare and coarse clothing. He was the friend and benefactor of the poor, the guardian of widows and orphans, and the protector of the injured. The famous Ephraem, when expelled from home by his father, an idolatrous priest, because he refused to participate in his idolatrous practices, found a refuge with Jacobus. The *Menaea* of the Greeks ascribe to him the conversion of many idolators. If this statement has any foundation in fact, it may possibly have reference to his journey into Persia already mentioned. According to Gennadius, he was one of the sufferers in the great persecution under the successors of Diocletian. Jacobus attended the council of Nice, A.D. 325, and distinguished himself as one of the champions of the Consubstantial party. (Labbe, *Concilia*, vol. ii. col. 56.) Some

(e. g. Fabricius) have affirmed that he took part as an author in the Arian controversy, founding their assertion on a passage of Athanasius. (*Ad Episcopos Aegypti et Lybiae Epistola Encyclica contra Arianos*, sometimes cited as *Contra Arianos*, c. 8; *Opera*, vol. i. p. 278, ed. Benedictin.) But what Athanasius says is, that the writings of the heretics were apparently so orthodox, that if they had been written by such men as "Jacobus and the rest from Mesopotamia," there would be no ground for reading them with suspicion — a statement which by no means asserts that he wrote any thing on the question. The name of Jacobus appears among those subscribed to the decrees of the council of Antioch, A. D. 341 (Labbe, vol. ii. col. 585); but there are several difficulties connected with the history of this council.

The most remarkable incident in the life of Jacobus was the siege of Nisibis by the Persians under their king, Sapor II. The siege was vigorously pressed, but the defence was equally well conducted, the brave citizens being animated by the exhortations of their bishop. At length the crisis of their fate seemed to be at hand, when Jacobus, at the entreaty of his disciple Ephraem and others, ascended the walls and prayed for the deliverance of the city. A swarm of gnats or mosquitoes and other insects, which just afterwards attacked the besiegers, made their horses restive, and otherwise produced such annoyance as, with other things, to compel them to raise the siege, was considered as an answer to this prayer. The citizens regarded Jacobus as their deliverer; and when he died, apparently soon after, he was buried in the city. The time of the siege is disputed: Nisibis was twice vainly attacked by Sapor, A. D. 338 and 350. The author of the *Chronicon Edessenum* given by Assemani (*Biblioth. Orient.* vol. i. p. 387, &c.), and Dionysius, patriarch of the Jacobites, in his Syriac Chronicle, quoted in the same work, place his death in A. D. 338, which would determine the first of the two sieges to be the one at which he signalised himself; but we have seen that he was probably at the council of Antioch in A. D. 341; and there is reason to believe, with Tillemont, that the second siege is the one referred to, and that the Syrians have antedated the death of Jacobus. The character of Jacobus, as drawn by Theodoret, is very amiable. The miracles ascribed to him, even when punitive, are described as dictated or tempered by mercy, except perhaps in the case of the celebrated Arius, whose opportune death is ascribed by the author of a spurious passage in Theodoret to the prayer of Jacobus that God would preserve the church from the calamity (so it was considered) of that reputed heretic's restoration. [ARIUS.]

Whether Jacobus wrote any thing is much disputed. Jerome, who mentions him in his *Chronicon*, does not notice him in his book *De Viris Illustribus*; and Theodoret, from whom we obtain the amplest detail of his life, does not speak of his writings. Ebed-Jesu, in his account of the Syriac ecclesiastical writers, is also silent respecting him. On the other hand, Gennadius (*De Viris Illustribus*) ascribes to him a work in twenty-six parts, or perhaps twenty-six distinct works, of most of which he gives the titles. They were in Syriac, according to him. Among them was a *Chronicon*, which Gennadius describes as less curiously minute than those of the Greeks, but more accurate and trustworthy, as resting on the Scriptures. Gennadius accounts for Jerome's silence respecting Jacobus by supposing that Jerome, when he wrote his *De Viris Illustribus*, was ignorant of Syriac, and that the works of Jacobus had "not yet" (necdum) been translated; an expression which seems to imply that when Gennadius wrote they had been translated. Assemani supposes that Gennadius has ascribed to Jacobus of Nisibis the works of another Syrian of the same name [JACOBUS, No. 3, BATNAEUS, or SARUGENSIS], and perhaps of some others. Several Syriac and one Arabic manuscript, chiefly of homilies, by a writer or writers vaguely described as "Mar. Jacobus," "Sanctus Jacobus," "Jacobus Syrus," are enumerated in the *Catalogus MStorum Angliae et Hiberniae*. In some of these MSS. the writings are mingled with those of Ephraem, who was, as we have seen, the protégé and pupil of Jacobus of Nisibis; but whether the writer may be correctly identified with James of Nisibis is not clear. A volume published at Rome, fol. 1756, is mentioned by Harles under the title of *S. Jacobi Episcopi Nisibeni Sermones, Armenice et Latine cum Praefatione, Notis, et Dissertatione de Ascetis. Omnia nunc primum in lucem prodierunt.* The works comprehend a series of discourses addressed by Jacobus to Gregorius Illuminator, or Gregory the Apostle of Armenia [GREGORIUS, No. 6.], and a *Synodical Letter*. The genuineness of the Discourses is strenuously contended for by Antonelli, their editor, and by Galland, who has inserted them and the Letter, both the Armenian text and the Latin version, in the fifth volume of his *Bibliotheca Patrum;* and it is remarkable that Assemani, who had been informed that the works were extant in MS. in the library of the Armenian convent of St. Antony at Venice, retracts, in the *Addenda et Corrigenda* to the first volume of his *Bibliotheca Orientalis*, the opinion he had expressed in the body of his work, that James was not an author at all, and that Gennadius had confounded Jacobus of Nisibis with Jacobus of Sarug [No. 3]; and admits the genuineness both of the Discourses and the Synodical Letter; going in this beyond Antonelli and Galland, who doubt the genuineness of the Letter. The subjects of the Discourses agree to a considerable extent, but not wholly, with the list given by Gennadius. The difficulty arising from their being extant in the Armenian and not in the Syriac language, which was the vernacular tongue of the writer, and in which Gennadius says they were written, is met by the supposition that, as being addressed to an Armenian prelate, they were written in the Armenian tongue; or that being written in Syriac, but sent immediately into Armenia, they were at once translated, and the original neglected and lost. Their not being extant in any other language is thought to account for their being unknown to, and unnoticed by, Jerome, Theodoret, and Photius.

Jacobus is commemorated in the *Martyrologium* of the Romish Church on the 15th July; in the *Menologium* of the Greeks on the 31st Oct.; in the *Synaxarium* of the Maronites on the 13th January, and in that of the Coptic Church on the 18th of the month Tybi. The Syrians still profess to point out at Nisibis the original burial-place where he was laid. (Hieronym. *Chron.;* Athanas. *l. c.;* Gennad. *l. c.;* Philostorg. *H. E.* iii. 23; Theodoret. *H. E.* i. 7; ii. 26. (ed. Vales. 30, ed. Schulz); *Phi-*

lotheus s. *Historia Religiosa*, c. 1; Theodorus Lector, *H. E.* i. 10; Theophanes, *Chronog.* pp. 16, 28, ed. Paris, pp. 29, 52, ed. Bonn; Niceph. Callisti, *H. E.* ix. 28, xv. 22; Labbe, *Concilia*, *ll. cc.*; Cave, *Hist. Litt.* vol. i. p. 189, ed. Oxford, 1740—1743; Oudin, *De Scriptor. Eccles.* vol. i. col. 321, 322; Tillemont, *Mémoires*, vol. vii. p. 260, &c.; Fabric. *Bibl. Graec.* vol. ix. p. 299; Bollandus, *Acta Sanctorum Julii*, vol. iv. p. 28, &c.; Assemani, *Biblioth. Oriental.* vol. i. p. 17, &c.)

14. PSYCHRISTUS or PSYCOCHRISTUS. [See No. 1.]

15. SAPIENS, or the WISE. [See No. 3.]

16. SARUGENSIS, or of SARUG. [See No. 3.]

17. A SYRIAN monk, disciple of the monk Maro or Maron (from whom, indirectly, the Maronites of Syria derive their name), and a contemporary of the ecclesiastical historian Theodoret, who has given a long account of him in his *Philotheus*. He became so eminent for his sanctity, that the emperor Leo I. Thrax, when he wished to gather the opinions of the leading ecclesiastics as to the validity of the election of Timotheus Aelurus, patriarch of Alexandria, about A. D. 460, wrote to the various prelates of the Eastern church, and to Jacobus, Symeon Stylites, and Baradatus, all three eminent ascetics, for their judgment in the matter. The answer of Jacobus is described by Photius as written with great simplicity of style, but full of the Holy Spirit and of wisdom. Jacobus and Theodoret were united by the closest ties of friendship; and when Jacobus died, he was buried in the same tomb with his friend. The year of Jacobus' death is not stated: he was still alive in 460, when he replied to Leo's letter; but as he is said not to have very long survived Theodoret, who died A. D. 457 or 458, he must have died soon after 460, if not in that year. (Theodoret, *Philotheus* s. *Hist. Relig.*, c. 21; Evagr. *H. E.* ii. 9; Theodor. Lector, *H. E.* i. 11; Theoph. *Chronog.* p. 96, ed. Paris, p. 173, ed. Bonn; Photius, *Bibl. Cod.* 228, 229; Cave, *Hist. Litt.* vol. i. p. 406, ed. Oxford, 1740; Assemani, *Bibl. Orient.* vol. i. p. 255.)

18. ZANZALUS. [See No. 7.]

Other Jacobi are mentioned in the *Bibliotheca Graeca* of Fabricius, vol. x. 236 (and see index to Fabricius); in the *Bibliotheca Orientalis* of Assemani; and in the *Acta Sanctorum*; but they do not require distinct notice. The name appears to have been chiefly prevalent in Syria and Mesopotamia, and scarcely to have extended to the westward of those countries. [J. C. M.]

JACO'BUS, a patronus causarum at Constantinople, was one of the commission of sixteen, headed by Tribonian, who were employed by Justinian (A. D. 530—533) to compile the Digest. (Const. Tanta, § 9.) [J. T. G.]

I'ADES, statuary. [SILANION.]

IAEIRA ('Ιάειρα), one of the daughters of Nereus and Doris. (Hom. *Il.* xviii. 42; Hygin. *Fab.* Praefat.) Another person of this name occurs in Virg. *Aen.* ix. 673. [L. S.]

IA'LEMUS ('Ιάλεμος), a similar personification to that of Linus, and hence also called a son of Apollo and Calliope, and the inventor of the song Ialemus, which was a kind of dirge, or at any rate a song of a very serious and mournful character, and is only mentioned as sung on most melancholy occasions. (Aeschyl. *Suppl.* 106; Eurip. *Herc. Fur.* 109, *Suppl.* 283.) In later times this kind of poetry lost its popularity, and was ridiculed by the comic poets. Ialemus then became synonymous with cold and frosty poetry, and was used in this sense proverbially. (Schol. *ad Eurip. Orest.* 1375, *ad Apollon. Rhod.* iv. 1304; Zenob. iv. 39.) [L. S.]

IA'LMENUS ('Ιάλμενος), a son of Ares and Astyoche, and brother of Ascalaphus of the Boeotian Orchomenos. (Hom. *Il.* ii. 512, &c.) Others call him an Argive and a son of Lycus and Pernis (Hygin. *Fab.* 97, 159), and mention him among the Argonauts (Apollod. i. 9. § 16) and the suitors of Helena. (Apollod. iii. 10. § 8; Paus. ix. 37, in fin.) After the destruction of Troy, he is said to have wandered about with the Orchomenians on the Pontus, and to have founded colonies on the coast of Colchis. (Strab. ix. p. 416; Eustath. *ad Hom.* p. 272.) [L. S.]

IA'LYSUS ('Ιάλυσος), a son of Cercaphus and Cydippe or Lysippe, and grandson of Helios. He was a brother of Lindus and Cameirus, in conjunction with whom he possessed the island of Rhodes, where he was regarded as the founder of the town of Ialysus. Pindar calls him the eldest among the three brothers. (*Olymp.* vii. 74, with the Schol.; Diod. v. 57; Eustath. *ad Hom.* p. 315.) Ialysus was represented as a hero in a very famous painting by Protogenes. [L. S.]

IAMBE ('Ιάμβη), a Thracian woman, daughter of Pan and Echo, and a slave of Metaneira, the wife of Hippothoon. Others call her a slave of Celeus. The extravagant hilarity displayed at the festivals of Demeter in Attica was traced to her; for it is said that, when Demeter, in her wanderings in search of her daughter, arrived in Attica, Iambe cheered the mournful goddess by her jokes, (Hom. *Hymn. in Cer.* 202; Apollod. i. 5. § 1; Diod. v. 4; Phot. *Bibl.* Cod. 239. p. 319, ed. Bekker; Schol. *ad Nicand. Alexiph.* 134.) She was believed to have given the name to Iambic poetry; for some said that she hung herself in consequence of the cutting speeches in which she had indulged, and others that she had cheered Demeter by a dance in the Iambic metre. (Eustath. *ad Hom.* p. 1684.) [L. S.]

IAMBLICHUS ('Ιάμβλιχος), one of the phylarchs, or petty princes of the Arab tribe of the Emesenes. (Strab. xvi. p. 753.) He was the son of Sampsiceramus, and is first mentioned by Cicero in a despatch, which he sent from Rome to Cilicia in B. C. 51, and in which he states that Iamblichus had sent him intelligence respecting the movements of the Parthians, and he speaks of him as well disposed to the republic. (Cic. *ad Fam.* xv. 1.) In the war between Octavianus and Antony in B. C. 31, Iamblichus supported the cause of the latter; but after Cn. Domitius had gone over to Octavianus, Antony became suspicious of treachery, and accordingly put Iamblichus to death by torture, along with several others. (Dion Cass. l. 13.) It appears, moreover, that Antony's suspicions had been excited against Iamblichus by the charges of his own brother Alexander, who obtained the sovereignty after his brother's execution, but was shortly afterwards deprived of it by Octavianus, taken by the latter to Rome to grace his triumph, and then put to death. (Ibid. li. 2.) At a later period (B. C. 20), the son of Iamblichus, who bore the same name, obtained from Augustus the restoration of his father's dominions. (Ibid. liv. 9.)

IAMBLICHUS ('Ιάμβλιχος). 1. A Syrian who lived in the time of the emperor Trajan. He

was educated at Babylon, and did not become acquainted with the Greek language till a late period of his life. After having lived at Babylon for a number of years, he was taken prisoner and sold as a slave to a Syrian, who, however, appears to have set him free again. He is said to have acquired such a perfect knowledge of Greek, that he even distinguished himself as a rhetorician. (Suidas, *s. v.* Ἰάμβλιχος; Schol. *ad Phot. Bibl.* Cod. 94, p. 73, ed. Bekker.) He was the author of a love story in Greek, which, if not the earliest, was at least one of the first productions of this kind in Greek literature. It bore the title Βαβυλωνικά, and contained the story of two lovers, Sinonis and Rhodanes. According to Suidas, it consisted of 39 books; but Photius (*Bibl.* Cod. 94), who gives a tolerably full epitome of the work, mentions only 17. (Comp. Phot. *Bibl.* Cod. 166; Suid. *s. vv.* γάρμος, φάσμα.) A perfect copy of the work in MS. existed down to the year 1671, when it was destroyed by fire. A few fragments of the original work are still extant, and a new one of some length has recently been discovered by A. Mai. (*Nov. Collect. Script. Vet.* vol. ii. p. 349, &c.) The epitome of Photius and the fragments are collected in Chardon de la Rochette's *Mélanges de Critique et de Philologie*, pp. 18, &c., 34, &c., 53, &c., and in Passow's *Corpus Erotic.* vol. i.; comp. Fabric. *Bibl. Graec.* vol. viii. p. 152, &c.; Vossius, *De Hist. Graec.* p. 275, ed. Westermann.

2. A celebrated Neo-Platonic philosopher, was born at Chalcis in Coele-Syria, and was perhaps a descendant of No. 1. He was a pupil of Anatolius and Porphyrius. Respecting his life we know very little beyond the fact that he resided in Syria till his death, making every year an excursion to the hot springs of Gadara. He died in the reign of Constantine the Great, and probably before A. D. 333. (Suidas, *s. v.* Ἰάμβλιχος; Eunapius, *Iamblich.*) He had studied with great zeal the philosophy of Plato and Pythagoras, and was also acquainted with the theology and philosophy of the Chaldaeans and Egyptians. The admiration which he enjoyed among his contemporaries was so great that they declared him to be equal to Plato himself, and that the difference of time was the only one existing between them. (Julian, *Orat.* iv. p. 146, *Epist.* 40.) We cannot join in this admiration, for although he pretended to be a follower of Plato, his Platonism was so much mixed up with notions and doctrines derived from the East, and with those of other Greek philosophers, especially Pythagoras, that it may justly be termed a syncretic philosophy. By means of this philosophy, which was further combined with a great deal of the superstition of the time, he endeavoured to oppose and check the progress of Christianity. He did not acquiesce in the doctrines of the earlier New Platonists, Porphyrius and Plotinus, who regarded the perception and comprehension of the Deity, by means of ecstasies, as the object of all philosophy; but his opinion was that man could be brought into direct communion with the Deity through the medium of theurgic rites and ceremonies, whence he attached particular importance to mysteries, initiations, and the like.

Iamblichus was the author of a considerable number of works, of which a few only have come down to us. The most important among them are: 1. Περὶ Πυθαγόρου αἱρέσεως, on the philosophy of Pythagoras. It was intended as a preparation for the study of Plato, and consisted originally of ten books, of which five only are extant. The first of them, entitled Περὶ τοῦ Πυθαγορικοῦ βίου, contains a detailed account of the life of Pythagoras and his school, but is an uncritical compilation from earlier works; as however these works are lost, the compilation of Iamblichus is not without its peculiar value to us. This life of Pythagoras was first edited by J. Arcerius Theodoretus in Greek and Latin, Franeker, 1598, 4to. The most recent and best editions are those of L. Kuster (Amsterdam, 1707, 4to.) and Th. Kiessling (Leipzig, 1815, 2 vols. 8vo.) The second book, entitled Προτρεπτικοὶ λόγοι εἰς φιλοσοφίαν, forms a sort of introduction to the study of Plato, and is, like the former, for the most part compiled from the works of earlier writers, and almost without any plan or system. The last chapter contains an explanation of 39 Pythagorean symbols. The first edition is that of Arcerius Theodoretus, and the best that of Th. Kiessling, Leipzig, 1813, 8vo. The third book is entitled Περὶ κοινῆς μαθηματικῆς ἐπιστήμης, and contains many fragments of the works of early Pythagoreans, especially Philolaus and Archytas. It exists in MS. in various libraries, but for a long time only fragments were published, until at length Villoison in his *Anecdota Graeca* (vol. ii. p. 188, &c.) printed the whole of it, after which it was edited separately by J. G. Fries, Copenhagen, 1790, 4to. The fourth book, entitled Περὶ τῆς Νικομάχου ἀριθμητικῆς εἰσαγωγῆς, was first edited by Sam. Tennulius, Deventer and Arnheim, 1668, 4to The fifth and sixth books, which treated on physics and ethics, are lost; but the seventh, entitled Τὰ θεολογούμενα τῆς ἀριθμητικῆς, is still extant, and has been published by Ch. Wechel (Paris, 1543, 4to) and Fr. Ast (Leipzig, 1817, 8vo.). With regard to the other books of this work, we know that the eighth contained an introduction to music (Iambl. *Vit. Pyth.* 120, *ad Nicom. Arithm.* pp. 73, 77, 172, 176), the ninth an introduction to geometry (*ad Nicom. Arithm.* pp. 141, 176), and the tenth the spheric theory of Pythagoras (*ad Nicom. Arithm.* p. 176).

2. Περὶ μυστηρίων, in one book. An Egyptian priest of the name of Abammon is there introduced as replying to a letter of Porphyrius. [Porphyrius.] He endeavours to refute various doubts respecting the truth and purity of the Egyptian religion and worship, and to prove the divine origin of the Egyptian and Chaldaean theology, as well as that men, through theurgic rites, may commune with the Deity. Many critics have endeavoured to show that this work is not a production of Iamblichus, while Tennemann and others have vindicated its authenticity; and there are apparently no good reasons why the authorship should be denied to Iamblichus. The work has been edited by Ficinus (Venice, 1483, 4to, with a Lat. translation), N. Scutellius (Rome, 1556, 4to.), and Th. Gale (Oxford, 1678, fol., with a Lat. translation). Besides these works, we have mention of one, Περὶ ψυχῆς, of which a fragment is preserved in Stobaeus (*Flor.* tit. 25, 6), Epistles, several of which are quoted by Stobaeus, on the gods and other works, among which we may notice a great one, Περὶ τῆς τελειοτάτης Χαλκιδαϊκῆς φιλοσοφίας, of which some fragments are preserved by Damascius in his work, Περὶ ἀρχῶν. Iamblichus further wrote commentaries on some of Plato's dialogues, viz., on the Parmenides, Timaeus and Phaedon,

and also on the *Analytica* of Aristotle. (Comp. Fabric. *Bibl. Graec.* vol. viii. p. 758, &c.; G. E. Hebenstreit, *Dissertatio de Iamblicho, philos. Syr.* Lipsiae, 1764, 4to.)

3. A later Neo-Platonic philosopher of Apameia, who was a contemporary of the emperor Julian and Libanius. He has often been confounded with the other [No. 2], but the time at which he lived, and his intimacy with Julian, clearly show that he belongs to a later date. The emperor, where he speaks of him, bestows extravagant praise upon him. (Libanius, *Epist.* p. 509, ed. Wolf; Julian, *Epist.* 34, 40; Fabric. *Bibl. Graec.* vol. v. p. 761. There was an Iamblichus, a physician at Constantinople, mentioned in an epigram of Leontius, in the Greek Anthology. [L. S.]

IAMBU'LUS (Ἰάμβουλος), a Greek author, who is known for having written a work on the strange forms and figures of the inhabitants of India. (Tzetz. *Chil.* vii. 144.) Diodorus Siculus (ii. 55, &c.), who seems only to have transcribed Iambulus in his description of the Indians, relates that the latter was made a slave by the Ethiopians, and sent by them to a happy island in the eastern seas, where he acquired his knowledge. The whole account, however, has the appearance of a mere fiction; and the description which Iambulus gave of the east, which he had probably never seen, consisted of nothing but fabulous absurdities. (Lucian, *Verae Hist.* 3; comp. Osann, *Beiträge zur Griech. u. Röm. Lit. Gesch.* vol. i. p. 288, &c.) [L. S.]

IA'MENUS (Ἰάμενος), a Trojan who, together with Asius, was slain by Leonteus during the attack of the Trojans on the camp of the Greeks. (Hom. *Il.* xii. 139, 193.) [L. S.]

IAMIDAE. [IAMUS.]

IAMUS (Ἴαμος), a son of Apollo and Evadne, was initiated in the art of prophecy by his father, and was regarded as the ancestor of the famous family of seers, the Iamidae at Olympia. (Paus. vi. 2. § 3; Pind. *Ol.* vi. 43; Cic. *De Divin.* i. 41.) His story is related by Pindar thus: Pitana, the mother of Evadne, sent her newly-born child to the Arcadian Aepytus at Phaesana on the Alpheius. There Evadne became by Apollo the mother of a boy, who, when his mother for shame deserted him, was fed with honey by two serpents. As he was found lying amid violets, he was called by his mother Iamus. Aepytus, who consulted the Delphic oracle about the child, received for answer, that the boy would be a celebrated prophet, and the ancestor of a great family of prophets. When Iamus had grown up, he descended by night into the waters of the river Alpheius, and invoked Poseidon and Apollo, that they might reveal to him his destination. Apollo commanded him to follow his voice, and led him to Olympia, where he gave him the power to understand and explain the voices of birds, and to foretell the future from the sacrifices burning on the altars of Zeus, so soon as Heracles should have founded the Olympic games. (Pind. *Ol.* vi. 28, &c.) [L. S.]

JANA. [JANUS.]

IANEIRA (Ἰάνειρα), the name of two mythical personages, the one a Nereid (Hom. *Il.* xviii. 47; Hes. *Theog.* 356), and the other a daughter of Iphis and wife of Capaneus. (Schol. *ad Pind. Ol.* vi. 46.) [L. S.]

IANISCUS (Ἰάνισκος), the name of two mythical personages. (Paus. ii. 6. § 3; Schol. *ad Aristoph. Plut.* 701.) [L. S.]

JANNAEUS, ALEXANDER. [ALEXANDER, p. 117.]

JANOPU'LUS, or JUNOPU'LUS, JOANNES, the name given by Fabricius to a jurist of the later Byzantine period. In the title to one of his pieces, given in the *Jus Graeco-Romanum* of Leunclavius, he is called JOANNES, the son of JONOPULUS, and from his office CHARTOPHYLAX. (Ἰωάννης χαρτοφύλαξ ὁ τοῦ Ἰωνοπούλου.) Fabricius in one place gives A. D. 1370 as the date at which he flourished; but says in another place that he flourished before Harmenopulus, who is placed by some in the twelfth century, by others in the fourteenth. [HARMENOPULUS.] The following pieces are said to be by Janopulus:—1. Πιττάκιον Πατριαρχικὸν, *Breve Patriarchale*, concerning a man who had married his mother's second cousin. It is inserted in the *Jus Gr. Rom.* of Leunclavius (lib. iv. p. 291), and in the heading or preamble is ascribed to our author, whose name is given as above. 2. An exposition of ecclesiastical law, Περὶ γάμου τοῦ ζ' βαθμοῦ, *De Nuptiis Septimi Gradus*. This piece is inserted in the same collection as the foregoing (lib. iii. p. 204), but does not bear the name of Janopulus: it is ascribed to him by Bandini. Nicolaus Comnenus Papadopoli in his *Praenotiones Mystagogicae*, an authority of but little weight, cites the following as works of Janopulus: — 3. *Explicatio Canonum Poenitentialium Gregorii Thaumaturgi.* 4. *Responsum duodecimum ad Catholicos Iberiae.* 5. *Suggestio ad D. Patriarchum de Testimonio Clericorum.* (Leunclav. *Jus Gr. Rom. ll. cc.*; Fabric. *Bibl. Gr.* vol. xi. p. 643, xii. p. 208.) [J. C. M.]

IANTHE (Ἰάνθη). 1. A daughter of Oceanus and Tethys, and one of the playmates of Persephone. (Hom. *Hymn. in Cer.* 418; Hes. *Theog.* 349; Paus. iv. 30. § 3.)

2. A daughter of Telestes of Crete, and the beloved of Iphis. (Ov. *Met.* ix. 714, &c.; comp. IPHIS.) [L. S.]

JANUA'RIUS NEPOTIA'NUS. [VALERIUS MAXIMUS.]

JANUS and JANA, a pair of ancient Latin divinities, who were worshipped as the sun and moon, whence they were regarded as the highest of the gods, and received their sacrifices before all the others. (Macrob. *Sat.* i. 9; Cic. *de Nat. Deor.* ii. 27.) The name Janus is only another form of Dianus, and Jana of Diana; but the ancients connected it also with janua (door), for it was also applied to a covered passage with two entrances, as the Janus medius in the forum. (Heindorf, *ad Horat. Sat.* ii. 3. 18.) The fact of Jana being identical in import with Luna and Diana is attested beyond a doubt by Varro (*de Re Rust.* i. 37). We stated above that Janus was regarded as identical with Sol, but this does not appear to have been the case originally, for it is related that the worship of Janus was introduced at Rome by Romulus, whereas that of Sol was instituted by Titus Tatius (August. *de Civ. Dei*, iv. 23), and the priority of the worship of Janus is also implied in the story related by Macrobius (*Sat.* i. 9). Hence we must infer that the two divinities were identified at a later period, and that in such a manner that the separate idea of Sol was lost in that of Janus, for we find few traces of the worship of Sol, while that of Janus acquired the highest importance in the religion of the Romans. Numa in his regulation of the Roman year called the first month Januarius,

after Janus, the highest divinity, presiding over the beginning of all things: the same king dedicated to Janus the passage called Janus, which was opened in times of war, and closed when the Roman arms rested. (Liv. i. 9; Varro, *de Ling. Lat.* v. 164.) This passage (commonly, but erroneously, called a temple), with two entrances, was usually called *Janus Geminus*, *Janus Bifrons*, *Janus Quirinus* or *Portae Belli* (Horat. *Carm.* iv. 15. 8; Virg. *Aen.* vii. 607), and stood *ad infimum Argiletum*, close by the forum. A temple of Janus was built by C. Duilius in the time of the first Punic war: it was restored by Augustus, and dedicated by Tiberius. (Tacit. *Ann.* ii. 49.) Niebuhr (*Hist. of Rome*, vol. i. p. 292, 3d edit.) explains the objects of the earliest Janus (and those of the others in a similar manner) as follows: "When the two cities (that of the Romans on the Palatine, and that of the Sabines on the Quirinal) were united on terms of equality, they built the double Janus, on the road leading from the Quirinal to the Palatium, with a door facing each of the cities, as the gate of the double barrier which separated their liberties. It was open in time of war, that succour might pass from one to the other, and shut during peace; whether for the purpose of preventing an unrestricted intercourse, out of which quarrels might arise, or as a token that, though united, they were distinct." But if this had been the case, the two gates would necessarily have faced the north and south, whereas, according to the express testimony of Procopius (*Bell. Goth.* i. 25), the two gates, as well as the two-faced statue of Janus, which stood in the passage, faced the east and west. It is therefore more probable that the Janus Geminus originally was not an ordinary gate of the city, but, like the later porta triumphalis, used only on certain occasions, viz. armies marching out against an enemy and returning from their campaign, passed through it: hence it was open in war, indicating symbolically that the god too had gone out to assist the Roman warriors, and shut in time of peace that the god, the safeguard of the city, might not escape. (Ov. *Fast.* i. 281; Macrob. *Sat.* i. 9.) This covered gate is in later times often called a temple, but probably in a wider sense of the word, that is, as a sacred place, containing the statue of Janus. A bronze statue of the god, five cubits in height, existed as late as the time of Procopius. The earliest representations, however, appear to have been the two-faced heads, which are frequently seen on Etruscan medals found at Volaterrae. A statue with four faces was brought to Rome after the conquest of the Etruscan town of Falerii (Serv. *ad Aen.* vi. 607; Macrob. *l. c.*), and was there imitated, for one of the same kind existed at Rome in the forum of Nerva as late as the time of Laurentius Lydus. (*De Mens.* iv. 1.) Whether the Etruscan divinity with two or four faces was originally the same as the Roman Janus is uncertain, but it was at any rate very natural for the Romans to see in him their own Janus, and to identify the two. The identity of Janus with the Sun was commonly expressed by his indicating with the fingers of the right hand the number 300, and with those of the left the number 55 (Plin. *H. N.* xxxiv. 7), and in later times by his counting in his right hand 300 pebbles, and in his left 65. (L. Lydus, *de Mens.* i. 4.) In some representations he held in his right hand a staff or sceptre, and in his left a key (Ov. *Fast.* i. 99; comp. L. Lydus, *l. c.*), by which he is symbolically described as the god who had power over the entrance of heaven (Ov. *Fast.* i. 125); hence he had the surnames of *Patulcus* or *Patulcius*, and *Clusius* or *Clusivius*. (Ov. *Fast.* i. 129; Serv. *ad Aen.* vii. 610; Macrob. *l. c.*; L. Lydus, *de Mens.* iv. 1.) Although in the classical age the Romans themselves avowed that Janus was peculiar to themselves (Ov. *Fast.* i. 90), yet we find at a later period, when Janus was regarded as the god of all entrances and gates, that he was identified with Apollo Θυραῖος. (Macrob. *l. c.*) We pass over a series of arbitrary etymological and philosophical speculations (see Varro, *ap. August. de Civ. Dei*, vii. 9; Festus, *s. v. Chaos*), and merely remark, that no nation of antiquity attributed such importance to the beginning of a work or undertaking as the Romans, who believed that the progress and success of a thing had some magic connection with its beginning. (Gellius, v. 12; Plin. *H. N.* xxxvi. 5.) Janus was the god of the beginning of everything: he protected the beginning of all occupations and actions as well as of human life, whence he was called Consivius (*a conserendo*, or *consationibus*, Macrob. *Sat.* i. 9; Tertull. *ad Nat.* ii. 11). Hence, whenever a civil or military undertaking did not succeed, it was attributed to some fault in the manner of beginning it, and was frequently commenced afresh. (Ov. *Fast.* i. 179.) It was indeed Jupiter who by augury sanctioned every undertaking, but its beginning depended on the blessing of Janus; hence these two divinities were invoked first in every undertaking, and in all prayers their names were mentioned first. The fact of the name of Janus being pronounced even before that of Jupiter, and that according to tradition Janus was in Italy before any of the other gods, and that he dedicated temples to them (Macrob. *l. c.*; Ov. *Fast.* i. 70; L. Lydus, *de Mens.* iv. 2; Aur. Vict. *de Orig. Gent. Rom.* 3), is perfectly in accordance with the idea of the god, he being the beginning of every thing; but it does not follow that on this account he was considered superior or more powerful than all the other gods. As he presided over the beginning of the year, the people offered sacrifices to him on the first day of the year, and priests offered sacrifices to him on twelve altars, as the beginner of the twelve months, and prayed to him at the commencement of every day. (Varro, *ap. Macrob. l. c.*; P. Vict. *Reg. Urb.* xiv.) As the kalends of every month were sacred to Juno, Janus was surnamed Junonius, and in reference to his presiding over the beginning of every day, he was called Matutinus pater. On new year's day, which was the principal festival of the god, people took care that all they thought, said, and did, was pure and favourable, since every thing was ominous for the occurrences of the whole year. Hence the people wore festive garments, abstained from cursing, quarrelling; they saluted every one they met with words of a favourable import, gave presents to one another, and performed some part of what they intended to do in the course of the year, *auspicandi causa*. (Columella, *de Re Rust.* xi. 2; Senec. *Epist.* 83; Ov. *Fast.* i. 169.) The presents consisted of sweetmeats, such as gilt dates, figs, honey cakes, and copper coins, showing on one side the double head of Janus and on the other a ship. (Ov. *Fast.* i. 185, &c., 230; Plin. *H. N.* xxiii. 3, 13; Martial, viii. 33, xiii. 27; Plut. *Quaest. Rom.* p. 274; Macrob. *Sat.* i. 7; L. Lydus, *de Mens.* iv. 2.) The general name for these presents was

strenae. The sacrifices offered to Janus consisted of cakes (called *janual*), barley, incense, and wine. (Ov. *Fast.* i. 75, 128, 172; Festus, *s. v. janual*; L. Lydus, *de Mens.* iv. 2; Buttmann, *Ueber den Janus*, in his *Mythologus*, vol. ii. pp. 70—92; Hartung, *Die Relig. d. Röm.* vol. ii. p. 218, &c.) [L. S.]

IA'PETUS (Ἰαπετός), a son of Uranus and Ge, a Titan and brother of Cronus, Oceanus, Coeus, Hyperion, Tethys, Rhea, &c. (Apollod. i. 1. § 3; Diod. v. 66.) According to Apollodorus (i. 2. § 3) he married Asia, the daughter of his brother Oceanus, and became by her the father of Atlas, Prometheus, Epimetheus, and Menoetius, who was slain by Zeus in the war against the Titans, and shut up in Tartarus. Other traditions call the wife of Iapetus Clymene, who was likewise a daughter of Oceanus, and others again Tethys, Asopis, or Libya. (Hes. *Theog.* 507, &c.; Tzetz. *ad Lycoph.* 1277; Orph. *Fragm.* viii. 21, &c.; Virg. *Georg.* i. 279.) Hyginus, who confounds the Titans and Gigantes, makes Iapetus a Giant, and calls him a son of Tartarus. According to Homer (*Il.* viii. 479) Iapetus is imprisoned with Cronus in Tartarus, and Silius Italicus (xii. 148, &c.) relates that he is buried under the island of Inarime. Being the father of Prometheus, he was regarded by the Greeks as the ancestor of the human race. His descendants, Prometheus, Atlas, and others, are often designated by the patronymic forms *Iapetidae* (*es*), *Iapetionidae* (*es*), and the feminine *Iapetionis.* (Hes. *Theog.* 528; Ov. *Met.* iv. 631; Pind. *Ol.* ix. 59; comp. Voelcker, *Mytholog. des Japetischen Geschlechtes*, p. 4, &c.) Another mythical personage of the same name, the father of Buphagus, is mentioned by Pausanias (viii. 27. § 11). [L. S.]

IAPIS, or, as Heinsius proposes to read, Iapyx, was a son of Iasus, and a favourite of Apollo, who wanted to confer upon him the gift of prophecy, the lyre, &c.; but Iapis, wishing to prolong the life of his father, preferred the more tranquil art of healing to all the others. He also cured Aeneas of the wound he had received in the war against Latinus. (Virg. *Aen.* xii. 391, with Heyne's *Excursus* iv. on Aen. xii.) [L. S.]

IAPYX (Ἰάπυξ), a son of Lycaon and brother of Daunius and Peucetius, who went as leaders of a colony to Italy. (Anton. Lib. 31.) According to others, Iapyx was a Cretan, and a brother of Icadius (Serv. *ad Aen.* iii. 332), or a son of Daedalus and a Cretan woman, from whom the Cretans who migrated to Italy derived the name of Iapyges. (Strab. vi. pp. 279, 282; Athen. xii. p. 523; Herod. vii. 170; Heyne, *ad Virg. Aen.* xi. 247.) [L. S.]

IARBAS, a king and priest of the Gaetulians, in Northern Africa, and a son of Jupiter Ammon by a Libyan nymph. He built many magnificent temples to his father, and desired to marry Dido on her arrival in Africa. He was so pressing in demanding the hand of Dido, that the queen, who would not marry him, according to some traditions, saw no other way of escape except by self-destruction. (Virg. *Aen.* iv. 196, &c.; Ov. *Heroid.* vii. 125; Auson. *Epigr.* 118; Justin, xviii. 6.) [L. S.]

IA'RDANES (Ἰαρδάνης), a king of Lydia, and father of Omphale, who is hence called nympha Iardanis. (Apollod. ii. 6. § 3; Ov. *Heroid.* ix. 103.) Herodotus (i. 7) calls the Heracleidae in Lydia descendants of Heracles and a female slave of Iardanus. [L. S.]

IASION (Ἰασίων), also called Iasius, was, according to some, a son of Zeus and Electra, the daughter of Atlas, and a brother of Dardanus (Apollod. iii. 12. § 1; Serv. *ad Aen.* i. 384; Hes. *Theog.* 970; Ov. *Amor.* iii. 10, 25); but others called him a son of Corythus and Electra, of Zeus and the nymph Hemera, or of Ilithyius, or of Minos and the nymph Pyronia. (Schol. *ad Theocrit.* iii. 30; Serv. *ad Aen.* iii. 167; Eustath. *ad Hom.* p. 1528; Hygin. *Fab.* 270.) At the wedding of his sister Harmonia, Demeter fell in love with him, and in a thrice-ploughed field (τρίπολος) she became by him the mother of Pluton or Plutus in Crete, in consequence of which Zeus killed him with a flash of lightning. (Hom. *Od.* v. 125, &c.; Hes. *Theog.* 969, &c.; Apollod. *l. c.*; Diod. v. 49, 77; Tzetz. *ad Lycoph.* 29; Conon, *Narrat.* 21.) According to Servius (*ad Aen.* iii. 167), Iasion was slain by Dardanus, and according to Hyginus (*Fab.* 250) he was killed by his own horses, whereas others represent him as living to an advanced age as the husband of Demeter. (Ov. *Met.* ix. 421, &c.) In some traditions Eetion is mentioned as the only brother of Dardanus (Schol. *ad Apollon. Rhod.* i. 916; Tzetz. *ad Lycoph.* 219), whence some critics have inferred that Iasion and Eetion are only two names for the same person. A further tradition states that Iasion and Dardanus, being driven from their home by a flood, went from Italy, Crete, or Arcadia, to Samothrace, whither he carried the Palladium, and where Zeus himself instructed him in the mysteries of Demeter. (Serv. *ad Aen.* iii. 15, 167, vii. 207; Dionys. i. 61; Diod. v. 48; Strab. vii. p. 331; Conon, *l. c.*; Steph. Byz. *s. v.* Δάρδανος.) According to Eustathius (*ad Hom.* p. 1528), Iasion, being inspired by Demeter and Cora, travelled about in Sicily and many other countries, and every where taught the people the mysteries of Demeter. (Müller, *Orchom.* pp. 140, 260, 452; Voelcker, *Mythol. des Japet. Geschlechtes*, p. 94.) [L. S.]

IA SIUS. [IASION.]

IASO (Ἰασώ), i. e. Recovery, a daughter of Asclepius or Amphiaraus, and sister of Hygieia, was worshipped as the goddess of recovery; and in the temple of Amphiaraus at Oropus a part of the altar was dedicated to her, in common with Aphrodite, Panaceia, Hygieia, and Athena Paeonia. (Paus. i. 34. § 2; Aristoph. *Plut.* 701, with the Schol.; Hesych. *s. v.*) [L. S.]

JASON (Ἰάσων), i. e. the healer or atoner, a name which the hero was said to have received from Cheiron, his instructor, having before been called Diomedes. (Pind. *Pyth.* iv. 221, with the Schol.) The chief exploits of this hero are related in the article ARGONAUTAE, and we therefore confine ourselves now to his personal history. According to the common tradition, he was a son of Aeson and Polymede, and belonged to the family of the Aeolidae at Iolcus. The name of his mother, however, is different in the different writers, either Polymele (Schol. *ad Hom. Od.* xii. 70), Amphinome (Diod. iv. 50), Alcimede (Apollon. *Rhod.* i. 232), Polypheme (Schol. *ad Apollon. Rhod.* i. 45), Arne or Scarphe (Tzetz. *ad Lycoph.* 872), or Rhoeo (Tzetz. *Chil.* vii. 980). After the death of Cretheus, the founder of Iolcus and father of Aeson, Pelias, the nephew, or, according to others, a brother of Jason, ruled at Iolcus. Pelias was told by an oracle that he should be killed by a descendant of Aeolus, and therefore put to death all the Aeolidae; but Jason, whose grandfather, Cretheus, had been the eldest

son of Aeolus, and who was on that account likewise destined to die, was saved by his own relatives, who lamented over him as though he were dead, and entrusted him to Cheiron to be educated. (Pind. *Nem.* iii. 94.) Pelias was now advised by an oracle to be on his guard against a man with only one shoe. Once when Pelias offered up a sacrifice to Poseidon, he invited among others Jason. The latter arrived with only one sandal, having lost the other in crossing the river Anaurus, on the banks of which he lived as a peasant. Another tradition represents Jason as coming in Magnesian costume from Mount Pelion. (Pind. *Pyth.* iv. 140; Apollod. i. 9. § 16.) Instead of the river Anaurus, others mention the Evenus or Enipeus, and it is added that Hera, being in love with Jason, assumed the appearance of an old woman, and standing on the bank of the river, requested him to carry her across, and that Jason in so doing lost one of his sandals. (Hygin. *Fab.* 13.) Others again relate that Jason, uninvited by Pelias, came from Mount Pelion to Iolcus, found his aged father Aeson still alive, and demanded the throne of Pelias, who had usurped it, or had undertaken the government as the guardian of Jason. (Schol. *ad Hom. Od.* xii. 70.) Pelias consented to surrender the throne, but demanded of Jason to remove the curse which rested on the family of the Aeolidae, by fetching the golden fleece, and soothing the spirit of Phrixus. (Pind. *Pyth.* iv. 109, &c.; Diod. iv. 40.) The common story, however, goes on to say that on the arrival of Jason at Iolcus, Pelias remembered the oracle about the man with one shoe, and asked Jason what he would do if he were told by an oracle that he should be killed by one of his subjects? Jason, on the suggestion of Hera, who hated Pelias, answered, that he would send him out to fetch the golden fleece. Pelias accordingly ordered Jason to fetch the golden fleece, which was in the possession of king Aeetes in Colchis, and was guarded by an ever-watchful dragon. At the request of Jason, Argus, a son of Phrixus or Arestor, built the ship Argo, and the principal heroes of Greece being invited to join the expedition, Jason and his companions embarked at Iolcus. They first landed in Lemnos, which was governed by Hypsipyle, by whom Jason became the father of Euneus and Nebrophonus (or, as others call him, Deiphilus, or Thoas; Hygin. *Fab.* 15; Hom. *Il.* vii. 468). After many adventures, Jason and his companions arrived in Colchis, the kingdom of Aeetes. While Jason was meditating upon the manner in which he might fulfil the conditions under which Aeetes had promised to surrender the golden fleece, the sorceress Medeia, the daughter of Aeetes and Idyia, fell in love with him, and from fear lest he should be killed by the brazen-footed and fire-breathing bulls whom Jason was to yoke to a plough, she promised to assist him, and surrender the fleece to him, if he would take an oath that he would make her his wife, and take her to Greece. When Jason promised to do so, Medeia gave him an ointment, with which he was to anoint his body, shield and spear, and which was to make him for one day invulnerable by fire and iron. She further informed him, that from the teeth of the dragon which he was to sow in the field ploughed with the above-mentioned bull, armed men would rise against him, and she commanded him to throw stones among them, adding, that as they would fight about those stones, they would destroy one another, or it would be easy for him to destroy them. Jason now succeeded in doing as he was bid by Aeetes, but the latter, nevertheless, refused giving up the golden fleece, for he had formed the secret plan of burning the ship Argo, and destroying the Argonauts. But Medeia prevented this, and in the night she conducted her beloved to the fleece, sent the dragon to sleep, and having taken possession of the fleece, she embarked with Jason in the ship Argo. Her brother Absyrtus accompanied them. According to some, Jason, previous to his departure, fought with Aeetes, and killed him, and Jason, who was wounded, was cured by Medeia. (Diod. iv. 4, 8.) But, according to the common story, Aeetes pursued the fugitives, and as he was near overtaking them, Medeia killed her brother Absyrtus, and scattered the parts of his body into the sea as she fled. The collecting of these scattered limbs detained Aeetes; Jason and Medeia thus escaped, and Aeetes buried the collected limbs of Absyrtus in a place which was hence called Tomi (pieces, from τέμνω; Steph. Byz. *s. v.* Τομεύς). The Argonauts were subsequently purified by Circe from the murder of Absyrtus. When they arrived in the island of the Phaeacians, the Colchians who had been sent out in their pursuit overtook them, and demanded the surrender of Medeia. Alcinous promised to give her up, in case of her not being actually married to Jason, and Arete, the wife of Alcinous, contrived to hurry the marriage, in order to avoid the necessity of surrendering Medeia. At length Jason and Medeia arrived at Iolcus. According to Ovid (*Met.* vii. 162, &c.), Jason found his aged father Aeson still alive, and Medeia made him young again; but according to the common tradition, Pelias, not believing that the Argonauts would ever return, had in the mean time resolved to kill Aeson. But the latter begged to be permitted to put an end to his own life, drank the blood of a bull which he sacrificed, and thus died. Jason's mother cursed Pelias for this crime, and made away with herself (Diod. iv. 50); and Pelias killed her surviving young son Promachus. After the perpetration of these crimes Jason arrived, and delivered the fleece to Pelias. He then dedicated the ship Argo to Poseidon on the Isthmus, and called upon Medeia to take vengeance on Pelias. Medeia prevailed on the daughters of Pelias to cut their father to pieces and boil them, pretending that thereby they would restore him to youth and vigour, as she had before changed a ram into a lamb, by boiling the dissected parts of his body in a cauldron. But Pelias remained dead, and his son Acastus expelled Jason and Medeia from Iolcus. According to other traditions, Jason, after having taken vengeance on Pelias, spared the other members of the family, and even raised Acastus to the throne. (Diod. iv. 52, &c.; Hygin. *Fab.* 24.) The earliest legends do not mention Jason's expulsion from Iolcus, for Hesiod (*Theog.* 982, &c.) simply relates that Jason returned to Iolcus, and became by Medeia the father of Medeius, who was educated by Cheiron on the neighbouring Pelion. But according to the common account, Jason and Medeia went from Iolcus to Corinth, where they lived happy for a period of ten years, until Creon, king of Thebes, betrothed his daughter Glauce or Creusa to Jason, and thus led him to desert Medeia. Medeia invoked the gods by whom Jason had sworn to be faithful to her, and sent to Glauce a poisoned ar-

ment and diadem. When the latter put on the garment, she, together with her father, was consumed by the poisonous fire that issued from the vestment. Medeia also killed her children by Jason, viz. Mermerus and Pheres, and then fled in a chariot drawn by winged dragons, the gift of Helios, to Athens. Her younger children she placed, previous to her flight, as suppliants on the altar of Hera Acraea, but the Corinthians took them away and put them to death. (Apollod. i. 9. § 16; Ov. *Met.* vii.; Tzetz. *ad Lycoph.* 175; Eurip. *Medeia;* Pind. *Pyth.* iv.; Apollon. Rhod. *Argon.*) According to Diodorus (iv. 54), Medeia set the royal palace at Corinth on fire, in which Creon and Glauce were burnt, but Jason escaped; further, she had three sons, Thessalus, Alcimenes, and Thersander, the two last of whom were killed, whereas Thessalus, who escaped, afterwards became the ruler of Iolcus. Medeia herself first escaped to Thebes, where she cured Heracles, and afterwards to Athens. The earliest accounts we have do not mention Medeia's murder of her children, but represent her as a priestess at Corinth, where she was killed by the Corinthians (Aelian, *V. H.* v. in fin.); and Pausanias (ii. 3, in fin.) relates, that after the death of Corinthus, Medeia was invited from Iolcus, and ruled over Corinth, as her lawful paternal inheritance, in conjunction with Jason. Medeia concealed her children in the temple of Hera, hoping thereby to make them immortal; but Jason, indignant at this conduct, deserted her, and returned to Iolcus, whereupon Medeia also quitted Corinth, leaving the government to Sisyphus. Jason is also mentioned among the Calydonian hunters (Apollod. i. 8. § 2); and it is further stated, that he and the Dioscuri joined Peleus, for the purpose of assisting him in taking vengeance on Astydameia, the wife of Acastus, and conquered and destroyed Iolcus. (Schol. *ad Pind. Nem.* iii. 55; Apollod. iii. 13. § 7.) Later writers represent Jason as having in the end become reconciled to Medeia, as having returned with her to Colchis, and as having there restored Aeetes to his kingdom, of which he had been deprived. (Tacit. *Ann.* vi. 34; Justin, xlii. 2.) The death of Jason is also related differently; for, according to some, he made away with himself from grief (Diod. iv. 55), and, according to others, he was crushed by the poop of the ship Argo, under which he laid down on the advice of Medeia, and which fell upon him. (Schol. on the Argument of Eurip. *Med.*) He was worshipped as a hero in several parts of the ancient world (Strab. xi. pp. 526, 531): his marriage with Medeia was represented on the chest of Cypselus. (Paus. v. 18. § 1.) [L. S.]

JASON (Ἰάσων), tyrant of Pherae and Tagus of Thessaly (*Dict. of Antiq. s. v. Tagus*), was probably the son of LYCOPHRON, who established a tyranny on the ruins of aristocracy at Pherae, about the end of the Peloponnesian war, and aimed at dominion over all the Thessalians. (Xen. *Hell.* ii. 3. § 4; Diod. xiv. 82.) From this passage of Diodorus we know that Lycophron was still alive in B. C. 395, but we cannot fix the exact time at which Jason succeeded him, nor do we find anything recorded of the latter till towards the close of his life. Wyttenbach, however (*ad Plut. Mor.* p. 89, c.), may possibly be right in his conjecture that the Prometheus who is mentioned by Xenophon as engaged in struggles against the old aristocratic families of Thessaly, with the aid of CRITIAS, was no other than Jason. (Xen. *Mem.* i. 2. § 24, *Hell.* ii. 3. § 36; Schneid. *ad loc.*) It is at least certain that the surname in question could not have been applied more appropriately. He not only adopted, but expanded the ambitious designs of Lycophron, and he advanced towards the fulfilment of his schemes ably, energetically, and unscrupulously. In B. C. 377 we find him aiding Theogenes to seize the Acropolis of Histiaea in Euboea, from which, however, the latter was afterwards dislodged by the Lacedaemonians under Therippidas or Herippidas. (Diod. xv. 30; Palm. and Wess. *ad loc.;* Casaub. *ad Polyaen.* ii. 21.) In B. C. 375 all the Thessalian towns had been brought under Jason's dominion, with the exception of Pharsalus, which had been entrusted by the citizens to the direction of POLYDAMAS. Alcetas I., king of Epeirus, was associated with him rather as a dependent than an ally, and Thebes was leagued with him from enmity to Sparta, from which latter state, though it had supported Lycophron (Diod. xiv. 82), he held aloof, probably because of its connection with Pharsalus (Xen. *Hell.* vi. 1. §§ 2, 13), and also from the policy of taking the weaker side. He already kept in his pay 6000 picked mercenaries, with whose training he took personally the greatest pains; and if he could unite Thessaly under himself as Tagus, it would furnish him, in addition, with a force of 6000 cavalry and more than 10,000 foot. The neighbouring tribes would yield him a body of light-armed troops, with which no others could cope. The Thessalian Penestae would effectually man his ships, and of these he would be able to build a far larger number than the Athenians, as he might calculate on possessing as his own the resources of Macedonia and all its ship-timber. If once therefore the lord of Thessaly, he might fairly hope to become the master of Greece; and when Greece was in his power, the weakness of the Persian empire, as shown especially by the retreat of the Ten Thousand and the campaigns of Agesilaus in Asia, opened to him an unbounded and glorious field of conquest. (Xen. *Hell.* vi. 1. §§ 4—12; comp. Isocr. *ad Phil.* p. 106, c. d.; Diod. xv. 60; Val. Max. ix. 10, Ext. 2.) But the first step to be taken was to secure the dominion of Pharsalus. This he had the means of effecting by force, but he preferred to carry his point by negotiation, and accordingly, in a personal conference with Polydamas, he candidly set before him the nature and extent of his plans and his resources, represented to him that opposition on the part of Pharsalus would be fruitless, and urged him therefore to use his influence to bring over the town to submission, promising him the highest place, except his own, in power and dignity. Polydamas answered that he could not honourably accept his offer without the consent of Sparta, with which he was in alliance; and Jason, with equal frankness, told him to lay the state of the case before the Lacedaemonians, and see whether they could adequately support Pharsalus against his power. Polydamas did so, and the Lacedaemonians replied that they were unable to give the required help, and advised him to make the best terms he could for himself and his state. Polydamas then acceded to the proposal of Jason, asking to be allowed to retain the citadel of Pharsalus for those who had entrusted it to him, and promising to use his endeavours to bring the town into alliance with him, and to aid

him in getting himself chosen Tagus. Soon after this, probably in B. C. 374, Jason was elected to the office in question, and proceeded to settle the contingent of cavalry and heavy-armed troops which each Thessalian city was to furnish, and the amount of tribute to be paid by the *περίοικοι*, or subject people. He also entered into an alliance with Amyntas II., king of Macedonia. (Xen. *Hell.* vi. 1. §§ 2—19; Diod. xv. 60; Plut. *Pol. Praec.* 24, *Reg. et Imp. Apoph. Epam.* 13.). In B. C. 373 Jason and Alcetas I., king of Epeirus, came to Athens, with which they were both in alliance at the time, to intercede on behalf of TIMOTHEUS, who was acquitted, on his trial, in a great measure through their influence. (Dem. *c. Tim.* pp. 1187, 1190; Corn. Nep. *Tim.* 4; comp. Rehdantz, *Vit. Iphicr., Chabr., Tim.* p. 91.) In B. C. 371, after the battle of Leuctra, the Thebans sent intelligence of it to Jason, as their ally, requesting his aid. Accordingly, he manned some triremes, as if he meant to go to the help of the Thebans by sea; and having thus thrown the Phocians off their guard, marched repidly through their country, and arrived safely at Leuctra. Here the Thebans were anxious that he should join them in pressing their victory over the enemy; but Jason (who had no wish to see Thebes any more than Sparta in a commanding position) dissuaded them, by setting forth the danger of driving the Lacedaemonians to despair. The latter he persuaded to accept a truce, which would enable them to secure their safety by a retreat, representing himself as actuated by a kindly feeling towards them, as his father had been on terms of friendship with their state, and he himself still stood to them in the relation of proxenus. Such is the account of Xenophon. (*Hell.* vi. 4. § 20, &c.) According to that of Diodorus, Jason arrived before the battle, and prevailed on both parties to agree to a truce, in consequence of which the Spartan king, Cleombrotus, drew off his army; but Archidamus had been sent to his aid with a strong reinforcement, and the two commanders, having united their forces, returned to Boeotia, in defiance of the compact, and were then defeated at Leuctra. (Diod. xv. 54.) This statement, however, cannot be depended on. (See Wess. *ad Diod. l. c.*; Thirlwall's *Greece*, vol. v. p. 78, note; comp. Schneid. *ad Xen. Hell.* vi. 4. § 5.) On his return through Phocis, Jason took Hyampolis and ravaged its land, leaving the rest of the country undisturbed. He also demolished the fortifications of the Lacedaemonian colony of Heracleia in Trachinia, which commanded the passage from Thessaly into southern Greece, evidently (says Xenophon) entertaining no fear of an attack on his own country, but wishing to keep open a way for himself should he find it expedient to march to the south. (Xen. *Hell.* vi. 4. § 27; comp. Diod. xv. 57, who refers the demolition of Heracleia to B. C. 370.) Jason was now in a position which held out to him every prospect of becoming master of Greece. The Pythian games were approaching, and he proposed to march to Delphi at the head of a body of Thessalian troops, and to preside at the festival. Magnificent preparations were made for this, and much alarm and suspicion appear to have been excited throughout Greece. The Delphians, fearing for the safety of the sacred treasures, consulted the oracle on the subject, and received for answer that the god himself would take care of them. (Comp. Herod. viii. 36; Suid. *s. v. ἐμοὶ μελήσει ταῦτα καὶ λευκαῖς κόραις.*) Jason, having made all his preparations, had one day reviewed his cavalry, and was sitting in public to give audience to all comers, when he was murdered by seven youths, according to Xenophon and Ephorus, who drew near under pretence of laying a private dispute before him. Two of the assassins were slain by the body guard, the rest escaped, and were received with honour in all the Grecian cities to which they came—a sufficient proof of the general fear which the ambitious designs of Jason had excited. The fact, however, that his dynasty continued after his death shows how fully he had consolidated his power in Thessaly. (Xen. *Hell.* vi. 4. §§ 28—32.) It does not clearly appear what motive his murderers had for the deed. Ephorus (*ap. Diod.* xv. 60) ascribed it to the desire of distinction, which seems to point to a strong political feeling against his rule; and this is confirmed by the anecdote of a former attempt to assassinate him, which accidentally saved his life by opening an impostume from which he was suffering, and on which his physicians had tried their skill in vain. (Cic. *de Nat. Deor.* iii. 28; Val. Max. i. 8. Ext. 6; comp. Xen. *Hell.* vi. 1. § 14; Diod. xv. 57.) Valerius Maximus (ix. 10, Ext. 2) tells us that the youths who murdered him were excited by revenge because they had been punished with blows for an assault on one Taxillus, a gymnasiarch. According to Diodorus (xv. 60), some accounts mentioned Jason's own brother and successor, Polydorus, as his murderer.

An insatiable appetite for power—to use his own metaphor—was Jason's ruling passion (Arist. *Pol.* iii. 4, ed. Bekk. *ἔφη πεινῆν ὅτε μὴ τυραννοῖ*); and to gratify this, he worked perseveringly and without the incumbrance of moral scruples, by any and every means. With the chief men in the several states of Greece, as e. g. with Timotheus and Pelopidas (Plut. *Pelop.* 28), he cultivated friendly relations; and the story told by Plutarch and Aelian of the rejection of his presents by Epaminondas, shows that he was ready to resort to corruption, if he saw or thought he saw an opportunity. (Plut. *de Gen. Soc.* 14, *Apoph. Reg. et Imp. Epam.* 13; Ael. *V. H.* xi. 9.) We find also on record a maxim of his, that a little wrong is justifiable for the sake of a great good. (Arist. *Rhet.* i. 12. § 31; Plut. *Pol. Praec.* 24.) He is represented as having all the qualifications of a great general and diplomatist—as active, temperate, prudent, capable of enduring much fatigue, and no less skilful than Themistocles in concealing his own designs and penetrating those of his enemies. (Xen. *Hell.* vi. 1. § 6; Diod. xv. 60; Cic. *de Off.* i. 30.) Pausanias tells us that he was an admirer of the rhetoric of Gorgias; and among his friends he reckoned Isocrates, whose cherished vision of Greece united against Persia made him afterwards the dupe of Philip. (Paus. vi. 17; Isocr. *Ep. ad Jas. Fil.* p. 418.) [E. E.]

JASON (Ἰάσων), literary. 1. Of Cyrene, an Hellenist Jew, wrote the history of the Maccabees, and of the wars of the Jews against Antiochus Epiphanes and his son Eupator, in five books. He must therefore have written after B. C. 162. The second book of Maccabees, in the Apocrypha, with the exception of the two spurious epistles at the beginning, is an abridgement of the work of Jason. (2 Maccab. ii. 21—24; Prideaux, *Connection*, vol. iii. pp. 264, 265, ed. 1729.)

2. Of Nysa, a Stoic philosopher, son of Menecrates, and, on the mother's side, grandson of Posidonius, of whom also he was the disciple and successor. He therefore flourished after the middle of the first century B. C. (Clinton, *Fasti*, vol. iii. s. a. 51, B. C.) Suidas (*s. v.*) mentions his works Βίοι ἐνδόξων and Φιλοσόφων διαδοχαί, and adds that some ascribed to him a Βίος Ἑλλάδος, in four books, which, however, as well as the work Περὶ Ῥόδου, should perhaps be assigned to Jason of Argos.

3. Of Argos, an historian, who was, according to Suidas, younger than Plutarch. He therefore lived under Hadrian. He wrote a work on Greece in four books, containing the early history (ἀρχαιολογία) of Greece, and the history from the Persian wars to the death of Alexander and the taking of Athens by Antipater, the father of Cassander. His book Περὶ Κνίδου (Schol. *ad Theocrit.* xvii. 69), and that Περὶ Ῥόδου (see above), seem to have been parts of this work, and so was probably the book Περὶ τῶν Ἀλεξάνδρου ἱερῶν. (Ath. xiv. p. 620, d; comp. Steph. Byz. *s. vv.* Ἀλεξανδρεία, Τῆλος; Vossius, *de Hist. Graec.*, p. 264, ed. Westermann; Fabric. *Bibl. Graec.* vol. vi. p. 370.) Suidas also calls him a grammarian; and a grammarian Jason is quoted in the Etymologicum Magnum (p. 184, 27).

4. Of Byzantium, only known by a single reference in Plutarch (*de Fluv.* 11), where the title of his work, instead of Τραγικά, should probably be Θρᾳκικά. (Jonsius, *Script. Hist. Philos.* iii. 2, 2.) [P. S.]

IASO'NIA (Ἰασονία), a surname of Athena at Cyzicus. (Apollon. Rhod. i. 960; comp. Müller, *Orchom.* p. 282, 2d edit.) [L. S.]

IASUS (Ἴασος), the name of a considerable number of mythical personages, which is sometimes written Iasius, and is etymologically the same as Iason and Iasion, though the latter is more especially used for the same persons as Iasius. Five persons of the name of Iasus occur in the legends of Argos, viz.:—

1. A son of Phoroneus, and brother of Pelasgus and Agenor, or Arestor. (Eustath. *ad Hom.* p. 385.)

2. A son of Argus and Evadne, a daughter of Strymon, or, according to a scholiast (*ad Eurip. Phoen.* 1151), a son of Peitho, the father of Agenor, and father of Argus Panoptes. (Apollod. ii. 1. § 2.)

3. A son of Argus Panoptes and Ismene, the daughter of Asopus, and the father of Io. (Apollod. ii. 1. § 3.)

4. A son of Io. (Eustath. *ad Hom.* p. 1185.)

5. A son of Triopas, grandson of Phorbas, and brother of Agenor. This person is in reality the same as No. 3, with only a different pedigree assigned to him. (Paus. ii. 16. § 1; Hom. *Od.* xviii. 246; Eustath. *ad Hom.* p. 1465.)

6. An Arcadian, a son of Lycurgus and Cleophile or Eurynome, a brother of Ancaeus and Amphidamas, and the husband of Clymene, the daughter of Minyas, by whom he became the father of Atalante. (Apollod. iii. 9. § 2.) Hyginus (*Fab.* 70, 99) calls him Iasius, and Aelian (*V. H.* xiii. 1) and Pausanias (v. 7. § 4, 14. § 5) Iasion. At the first Olympian games which Heracles celebrated, Iasus won the prize in the horse-race, and a statue of him stood at Tegea. (Paus. v. 8. § 1, viii. 4.)

7. A son of Eleuther, and father of Chaeresileus. (Paus. ix. 20. § 2.)

8. The father of Amphion, and king of the Minyans. (Hom. *Od.* xi. 282; Paus. ix. 36, in fin.)

9. A son of Sphelus, the commander of the Athenians in the Trojan war, was slain by Aeneias. (Hom. *Il.* xv. 332, &c.)

10. The father of Dmetor, king of Cyprus. (Hom. *Od.* xvii. 443.) [L. S.]

IATROCLES (Ἰατροκλῆς), a Greek writer on cookery, of uncertain age and country. Athenaeus quotes from two of his works, namely, Ἀρτοποιϊκός and Περὶ Πλακούντων, unless indeed these are merely different titles of one and the same work. (Athen. vii. p. 326, e., xiv. p. 646, a., p. 647, b.)

JAVOLE'NUS PRISCUS or PRISCUS JAVOLE'NUS, an eminent Roman jurist. His name occurs in both forms; Pomponius calls him first Priscus Javolenus, and afterwards Javolenus Priscus. (Dig. 1. tit. 2. s. 2. § ult.) Pliny adopts the latter form (*Ep.* vi. 15). Javolenus was a pupil of Caelius Sabinus, and a leader of the Sabinian school during a period when Celsus the father, Celsus the son, and Neratius Priscus, led the opposite school, as successors of Pegasus. He was the teacher of Aburnus Valens, Tuscianus, and Julianus. It appears from a fragment of Julianus (Dig. 40. tit. 2. s. 5), that Javolenus was a praetor and proconsul in Syria. According to a passage of Capitolinus (*Ant. Pius*, 12), he was one of the council of Antoninus Pius. Some of his biographers think that if he were alive in the reign of Antoninus, he must have been too old to hold such a post; hence they question the authority of Capitolinus, and, moreover, the passage referred to is probably interpolated and corrupt. But there is no pressing improbability in the statement, if the reading be genuine; for if, as appears to be likely, Javolenus was born about the commencement of the reign of Vespasian (A. D. 79), he might well be an imperial councillor between the age of sixty and seventy. Pliny relates from hearsay an anecdote of Javolenus, which has given rise to much discussion (*Ep.* vi. 15). Passienus Paulus, a noble eques and writer of verses, invited Javolenus to a recitation. Paulus began by saying "Prisce jubes," but we are not told whether these were the first words of his poem, or a polite form of asking leave to commence. Javolenus, however, replied, "Ego vero non jubeo." This mal-àpropos expression occasioned much laughter among the party, but was chilling to the host. Whether it was uttered by Javolenus in a fit of mental absence, or by way of awkward joke, or as a blunt expression of impatience, under an infliction which more than once roused the indignation of Juvenal, does not appear. Pliny sets down Javolenus as a madman, but this imputation is probably to be construed in a loose sense. Even if the rude saying of Javolenus was occasioned, as some think, by actual temporary mental aberration, brought on by overwork, his madness was not of such a kind as to prevent him from attending to the ordinary duties of his profession (Plin. *l. c.*) Some writers, in order to save the credit of the jurist of the Digest, have absurdly imagined a second mad jurist of the same name. Others, as absurdly, have imagined that the insanity of Javolenus is to be detected in two passages of the Digest (Dig. 35. tit. 1. s. 55, Dig. 17. tit. 1. s. 52), from the badness of their reasoning. In the former passage, Javolenus compares the bequest of a legacy to an incapable person to a

direction of the testator that so much money should be thrown into the sea. The two cases so compared in their legal effects have some resemblances and some differences. The other passage contains an opinion of Javolenus, which, instead of betraying any symptom of insanity, rests upon sound legal principles, and is correctly decided. In general, the writings of Javolenus manifest an accurate knowledge of antiquity, and of the works of preceding jurists. He is several times cited by some of the most eminent of his successors—Julianus, Valens, Gaius, Ulpian, and Paulus. When the name Priscus alone occurs, as in *Ulpiani Fragmenta*, tit. 11. s. 28, Javolenus, and not Neratius Priscus, is to be understood. In an extract from Ulpian, Dig. 7. tit. 8. s. 10. § 2, we find the expression "Et Priscus et Neratius."

There are 206 extracts from Javolenus in the Digest, occupying twenty-three pages in Hommel. He wrote, 1. *Ex Cassio Libri XV.*, commentaries upon some work of Caius Cassius Longinus, a leader of the school to which Javolenus belonged. In this work he rarely departs from the opinion of Cassius, whom in two passages he cites by his praenomen Gaius alone. (Dig. 35. tit. 1. s. 54, Dig. 46, tit. 3. § 78.) 2. *Epistolarum Libri XIV.*, consisting of opinions in answer to legal cases. 3. *Ad Plautium*, or *Ex Plautio*, commentaries on Plautius, a jurist who lived under Vespasian. 4. *Libri ex Posterioribus*, or *Posteriorum Labeonis*, *Posteriorum Labeonis a Javoleno Epitomatorum Libri*, or *Posteriorum Labeonis Epitome*. It is not certain whether these titles designate the same or different works. The *Posteriora* was a posthumous work of Labeo, and took its name from being published after the death of its author. (Gell. xiii. 10.) It is probable that Javolenus not only edited the *Posteriora* with a commentary, but published an abridgment. (Blume in Savigny's *Zeitschrift*, vol. iv. pp. 318—324.) Javolenus has been thought to be sometimes captious in his criticisms on Labeo, who was the founder of the opposite school. Gellius (xiii. 10) mentions the 40th book of the Posteriora of Labeo; the 37th is cited in Dig. 4. tit. 3. s. 9. § 3, and the 38th in Dig. 48. tit. 13. s. 9. § 2 and 6; yet the Florentine Index, under the name Labeo, speaks of ten books only, and under the name Javolenus makes no reference to the Posteriora. The compilers of the Digest seem not to have been acquainted with the Posteriora of Labeo in any other form than the edition of Javolenus, and the *Epitome*, as well as the "*Javoleni Libri ex Posterioribus Labeonis*" (if they were distinct), consisted each of ten books. The extract in Dig. 40. tit. 12. s. 42, though headed "Labeo Libro quarto Posteriorum," is undoubtedly taken from the edition of Javolenus, for at the end of the extract are these words: "Javolenus: haec vera sunt." The 1st book, as may be collected from the extracts in the Digest, treated of testaments, the 2nd and 3rd of legacies, the 4th and 5th of contracts, the 6th of Dos and Nuptiae. From the 7th there is no extract. The 8th treated of tutela, the 9th of private delicta, the 10th of procedure. (Regius in Otto. *Thes. Juris*, vol. ii. p. 1473, seq.)

(The modern biographers of Javolenus have been very numerous. The best and ablest is Van Alphen, whose *Spicilegia de Javoleno Prisco Icto et specimen observationum ad quaedam ejus fragmenta in Pandectis obvia*, first published 4to, Ultraj. 1768, was reprinted in the excellent collection of Ger. Oelrichs, entitled "*Thesaurus Novus Dissertationum Juridicarum selectissimarum in Academiis Belgicis habitarum*," vol. iii. tom. i. pp. 1—94; Glob. Aug. Jenichen, *de Prisco Javoleno Icto incomparabili*, 4to. Lips. 1734; Jo. Glieb. Lindner, *de Javoleno Prisco Icto*, 4to. Arnstadtii, 1770; Neuber, *Die juristischen Klassiker*, pp. 146—182; Ferd. Kämmerer, *Beiträge zur Geschichte und Theorie des Römischen Rechts*, vol. i. num. 6, pp. 245—254.) [J. T. G.]

I'BYCUS (Ἴβυκος), the fifth lyric poet in the Alexandrine canon, was a native of Rhegium. One writer calls him a Messenian, no doubt because the survivors of the second Messenian War formed a considerable portion of the population of Rhegium. His father's name is differently stated, as Phytius, Polyzelus, Cerdas, Eelidas, but Phytius is probably the right name. The best part of his life was spent at Samos, at the court of Polycrates, about Ol. 60, B. C. 540. Suidas erroneously places him twenty years earlier, in the time of Croesus and the father of Polycrates. We have no further accounts of his life, except the well-known story, about which even some doubt has been raised, of the manner of his death. While travelling through a desert place near Corinth, he was attacked by robbers and mortally wounded, but before he died he called upon a flock of cranes that happened to fly over him to avenge his death. Soon afterwards, when the people of Corinth were assembled in the theatre, the cranes appeared, and as they hovered over the heads of the spectators, one of the murderers, who happened to be present, cried out involuntarily, "Behold the avengers of Ibycus:" and thus were the authors of the crime detected. The phrase αἱ Ἴβύκου γέρανοι passed into a proverb. (Suid.; Antip. Sid. *Epig.* 78, *ap.* Brunck, *Anal.* vol. ii. p. 27; Plut. *de Garrul.* p. 610, a.) The argument against this account of the poet's death, adduced by Schneidewin from another epigram in the Anthology (Brunck, *Anal.* vol. iii. p. 262), which seems to imply that Ibycus was buried at Rhegium, is answered by reference to the prevailing practice of erecting cenotaphs to the memory of great men, especially in their native place. The story at all events proves one thing, namely, that Ibycus was loved as well as admired by his contemporaries, who therefore thought that he ought to be dear to the gods.

His poetry was chiefly erotic, and partook largely of the impetuosity of his character. The charge of παιδεραστία is brought against him above all other erotic poets. (Cic. *Tusc.* iv. 33.) Others of his poems were of a mythical and heroic character, but some of these also were partially erotic. In his poems on heroic subjects he very much resembled Stesichorus, his immediate predecessor in the canon. In his dialect, as well as in the character of his poetry, there was a mixture of the Doric and Aeolic. Suidas mentions seven books of his lyric poems, of which only a few fragments now remain. The best edition of the fragments is that of Schneidewin. (Schneid. *Ibyci Carm. Reliq.*, with an introductory Epistle from K. O. Müller, Gotting. 1835, 8vo.; Schneid. *Delect. Poes. Eleg.*; Müller, *Dorier*, vol. ii. p. 350; Bergk, *Frag. Poet. Lyr. Graec.*; Welcker, *Rhein. Mus.* 1832, vol. iii. p. 401, *Kleine Schriften*, vol. i. p. 100; Bode, Ulrici, *Gesch. d. Hellen. Dichtkunst*; Müller, Bernhardy, *Gesch. d. Hell. Lit.*) [P. S.]

ICA'DIUS, a Cretan, and brother of Iapys, who

guided by a dolphin (Apollo), came to Mount Parnassus, and there gave Delphi and Crissa their names. (Serv. *ad Aen.* iii. 332.) [L. S.]

ICA'RIUS (Ἰκάριος), also called Icarus and Icarion. 1. An Athenian, who lived in the reign of Pandion, and hospitably received Dionysus on his arrival in Attica. The god showed him his gratitude by teaching him the cultivation of the vine, and giving him bags filled with wine. Icarius now rode about in a chariot, and distributed the precious gifts of the god; but some shepherds whom their friends intoxicated with wine, and who thought that they were poisoned by Icarius, slew him, and threw his body into the well Anygrus, or buried it under a tree. His daughter Erigone (for he was married to Phanothea, the inventor of the hexameter, Clem. Alex. *Strom.* i. p. 366), or as some call her Aletis, after a long search, found his grave, to which she was conducted by his faithful dog Maera. From grief she hung herself on the tree under which he was buried. Zeus or Dionysus placed her, together with Icarius and his cup, among the stars, making Erigone the Virgin, Icarius Boötes or Arcturus, and Maera the dog-star. The god then punished the ungrateful Athenians with a plague or a mania, in which all the Athenian maidens hung themselves as Erigone had done. (Comp. Gellius, xv. 10.) The oracle, when consulted, answered, that Athens should be delivered from the calamity as soon as Erigone should be propitiated, and her and her father's body should be found. The bodies were not discovered, but a festival called αἰώρα or ἀλήτιδες, was instituted in honour of Erigone, and fruits were offered up as a sacrifice to her and her father. The ἀσκολιασμός, or dancing on a leather bag filled with air and smeared with oil, at the festivals of Dionysus, was likewise traced to Icarius, who was said to have killed a ram for having injured the vines, to have made a bag of his skin, and then performed a dance. (Hygin. *Poet. Astr.* ii. 4.) Another tradition states that the murderers of Icarius fled to the island of Cos, which was therefore visited by a drought, during which the fields were burned, and epidemics prevailed. Aristaeus prayed to his father, Apollo, for help, and Apollo advised him to propitiate Icarius with many sacrifices, and to beg Zeus to send the winds called Etesiae, which Zeus, in consequence, made blow at the rising of the dog-star for forty days. One of the Attic demi derived its name from Icarius. (Apollod. iii. 14. § 7; Paus. i. 2. § 4; Hygin. *Fab.* 130, *Poet. Astr.* ii. 4, 25; Serv. *ad Virg. Georg.* i. 67, 218, ii. 389; Eustath. *ad Hom.* pp. 389, 1535; Tibull. iv. 1, 9; Propert. ii. 33, 29; Ov. *Met.* vi. 126, x. 451; Pollux, iv. 55; Steph. Byz. *s. v.* Ἰκαρία; Hesych. *s. v.* Αἰώρα, Ἀλῆτις; Welcker, *Nachtrag z. Aeschyl. Tril.* p. 222, &c.)

2. A Lacedaemonian, a son of Perieres and Gorgophone, a grandson of Aeolus or Cynortas, and a brother of Aphareus, Leucippus, and Tyndareus. (Apollod. i. 9. § 5, iii. 10. § 3; Tzetz. *ad Lycoph.* 511.) Others called him a grandson of Perieres, and a son of Oebalus by Bateia (Apollod. iii. 10. § 4; Eustath. *ad Hom.* p. 293), or a son of Oebalus and Gorgophone, and a grandson of Cynortas. (Paus. iii. 1. § 4.) Hippocoon, a natural son of Oebalus, expelled his two brothers, Tyndareus and Icarius, from Lacedaemon: they fled to Thestius at Pleuron, and dwelt beyond the river Achelous. Subsequently, when Heracles had slain Hippocoon and his sons, Tyndareus returned to Sparta, while Icarius remained in Acarnania. According to Apollodorus (iii. 10. § 5), however, Icarius also returned. Another tradition relates that Icarius, who sided with Hippocoon, assisted him in expelling Tyndareus from Sparta. (Paus. iii. 1. § 4; Eustath. *l. c.*; Schol. *ad Eurip. Orest.* 447.) While in Acarnania, Icarius became the father of Penelope, Alyzeus, and Leucadius, by Polycaste, the daughter of Lygaeus: according to others he was married to Dorodoche, or Asterodeia. (Strab. x. pp. 452, 461; Eustath. *ad Hom.* p. 1417; Schol. *ad Hom. Od.* xv. 16.) Others again relate that by the Naiad Periboea he became the father of Thoas, Damasippus, Imeusimus, Aletes (or Semus and Auletes), Perileus, and Penelope. (Apollod. iii. 10. § 6; Paus. viii. 31. § 2; Tzetz. *ad Lycoph.* 511; Schol. *ad Hom. Od.* xv. 16; Eustath. *ad Hom.* p. 1773.) In the Odyssey (iv. 797, i. 329) Iphthime also is mentioned as one of his daughters. When his daughter Penelope had grown up, he promised her hand to the victor in a foot-race, in which he desired the suitors to contend, and Odysseus won the prize (Paus. iii. 12. § 2); but according to others, Tyndareus sued for the hand of Penelope for Odysseus, from gratitude for a piece of advice which Odysseus had given him. (Apollod. iii. 10. § 9.) When Penelope was betrothed to Odysseus, Icarius tried to persuade the latter to remain at Sparta, but Odysseus declined doing this, and departed with Penelope. Icarius followed his daughter, entreating her to remain; and as Odysseus demanded of her to give a decided answer as to what she meant to do, she was silent, but at length she modestly covered her face, and declared that she would follow her husband. Icarius then desisted from further entreaties, and erected a statue of Modesty on the spot. (Paus. iii. 20. § 10.) [L. S.]

ICA'RIUS, a son of the notary Theodorus, who, with others, was put to death by the emperor Valens at Antioch A. D. 371, for seeking by magical arts to ascertain who was to be the successor of that emperor. Icarius was distinguished by his literary attainments; and Tillemont is disposed to identify him with the rhetorician mentioned by Augustin in his *Confessiones*, to whom Tillemont gives the name of Icarius; but in the editions of Augustin which we have consulted the rhetorician is not called Icarius. Icarius wrote a poem in honour of the emperor Theodosius the Great; and received from him, apparently in return for this compliment, the dignity of comes Orientis. He appears to have been a pagan; a man of suspicious temper, and easily led by others into acts to which probably his own disposition would not have prompted him. When he entered upon his office, A. D. 384, Antioch was suffering from a severe famine, and he made matters worse by threats against the bakers, in order to induce them to sell at a fixed price, an arbitrary proceeding which induced them to take to flight. The sophist Libanius, to whom Icarius had shown great respect as to a father, induced him to recal his threats; but Icarius soon reverted to his arbitrary proceedings. Libanius addressed three *Orations* to Icarius, one hortatory, the others invectives. The second invective is not given in the edition of the works of Libanius by Morell (2 vols. fol. Paris, 1606—1627), but was first published in the edition of Reiske, 4 vols. 8vo. Altenburg, 1791—97. From these Orations, and from the discourse of Libanius, Περὶ τῆς ἑαυτοῦ τύχης, *De*

Fortuna (s. *De Vita*) *sua*, our knowledge of Icarius is derived. (Comp. Tillemont, *Hist. des Emp.* vol. v. p. 108, &c. 227, &c.) [J. C. M.]

I'CARUS (Ἴκαρος), a son of Daedalus. On his flight from Crete, his father attached to his body wings made of wax, and advised him not to fly too high; but Icarus, forgetting the advice of his father, flew so high that the sun melted the wings, and Icarus fell down into the sea, which was called after him, the Icarian. (Ov. *Met.* viii. 195; Hygin. *Fab.* 40.) His body, which was washed on shore, was said to have been buried by Heracles. (Paus. ix. 11.) The ancients explained the fable of the wings of Icarus, by understanding by it the invention of sails; and in fact some traditions stated that Daedalus and Icarus fled from Crete in a ship. Diodorus (iv. 77) relates that Icarus, while ascending into the air in the island of Icaria, fell down through his carelessness, and was drowned. Respecting the connection of Icarus with the early history of art, see DAEDALUS. [L. S.]

I'CCIUS. 1. A noble of Rheims in Gallia Belgica, who headed a deputation of his townsmen to Caesar in B. C. 57, placing their state at Caesar's disposal, and praying his aid against the other Belgic communities then in arms against Rome. Iccius defended Bibrax (Bièvre) against the other tribes of the Belgae immediately after his return from Caesar's quarters. (Caes. *B. G.* ii. 3, 6.)

2. M., was appointed praetor of Sicily by M. Antony just before the departure of the latter for Cisalpine Gaul, in November, B. C. 44. (Cic. *Phil.* iii. 10.)

3. A friend of Horace, who addressed to him an ode (*Carm.* i. 29), and an epistle (*Ep.* i. 12). The ode was written in B. C. 25, when Iccius was preparing to join Aelius Gallus [GALLUS, AELIUS] in his expedition to Arabia, and in it Horace dissuades Iccius from quitting security and philosophy for doubtful gains and certain hardships. The epistle was composed about ten years afterwards, when Iccius had become Vipsanius Agrippa's steward in Sicily, and had resumed his philosophical studies, without, however, acquiring the art of content. In both poems Horace reprehends pointedly, but delicately, in Iccius an inordinate desire for wealth. The immediate occasion of the epistle was to introduce Pompeius Grosphus [GROSPHUS] to Iccius. Iccius has been defended from the imputation of avarice by Jacobs (*Rhein. Mus.* ii. 1, *Verm. Schr.* v. p. 1—30). [W. B. D.]

ICCUS (Ἴκκος). 1. Of Tarentum, a distinguished athlete and teacher of gymnastics. Pausanias (vi. 10. § 2) calls him the best gymnast of his age, that is, of the period about Ol. 77, or B. C. 470; and Plato also mentions him with great praise (*de Leg.* viii. p. 840, *Protag.* p. 316, with the Schol.; comp. Lucian, *Quomodo Hist. sit conscrib.* 35; Aelian, *V. H.* xi. 3). He looked upon temperance as the fruit of gymnastic exercises, and was himself a model of temperance. Iamblichus (*Vit. Pythag.* 36) calls him a Pythagorean, and, according to Themistius (*Orat.* xxiii. p. 350, ed. Dindorf), Plato reckoned him among the sophists.

2. Of Epidaurus, a person who was killed by Cleomenes at Olympia in a boxing match. (Paus. vi. 9. § 3.) [L. S.]

I'CELUS, the son of Somnus, and brother of Morpheus, was believed to shape the dreams which came to man, whence he derived his name. The gods, says Ovid (*Met.* xi. 640), called him Icelus, but men called him Phobetor. [L. S.]

I'CELUS, MARCIA'NUS, a freedman of Galba, who was arrested by Nero on the first tidings of his patron's defection, but released when the revolt against the emperor extended to Rome. Having given up Nero's body to his freedwomen for sepulture, Icelus hurried from Rome to Clunia in Hispania Tarraconensis with the news of Nero's death, and of Galba's nomination to the empire by the army and the senate, A. D. 68. His earnest representations removed Galba's fears, and he rewarded Icelus with the rank and golden ring of an eques, and with the honorary addition of Marcianus to his former name. Icelus was the most ignoble, the most powerful, and not the least rapacious of Galba's freedmen and favourites. (Plut. *Galb.* 7; comp. Dion Cass. lxiv. 2.) In the parties that divided the imperial council he supported Cornelius Laco, the praetorian prefect [LACO], and with him opposed the adoption of M. Salvius Otho. After Galba's murder, which was perhaps accelerated by Icelus' advice, Icelus was executed by Otho's command as a libertinus, without regard to his new equestrian dignity. (Tac. *Hist.* i. 13, 33, 37, 46, ii. 95; Suet. *Ner.* 49, *Galb.* 14, 22.) [W. B. D.]

ICHNAEA (Ἰχναία), that is, the tracing goddess, occurs as a surname of Themis, though in her case it may have been derived from the town of Ichnae, where she was worshipped (Hom. *Hymn. in Apoll. Del.* 94; Lycoph. 129; Strab. ix. p. 435; Steph. Byz. *s. v.* Ἴχναι), and a surname of Nemesis. (Brunck, *Anal.* ii. pp. 1. 86.) [L. S.]

I'CHTHYAS (Ἰχθύας), the son of Metallus, and a disciple of Euclid of Megara, is spoken of as a distinguished man, to whom Diogenes the cynic inscribed a dialogue. (Diog. Laërt. ii. 112; Athen. viii. p. 335, a.)

ICHTHYOCENTAURUS (Ἰχθυοκένταυρος), that is, a fish-centaur, or a particular kind of Triton. Ichthyocentauri were fabulous beings, the upper part of whose body was conceived to have a human form, and the lower that of a fish, while the place of the hands was occupied by a horse's feet. They differed from the ordinary Tritons by the fact that the latter were simply half men and half fish, and had not the feet of horses. (Tzetz. *ad Lycoph.* 34, 886, 892.) [L. S.]

ICI'LIA GENS, plebeian, distinguished in the early history of the republic for its resistance to the patricians, and its support of the liberties of the plebeians. Many members of the gens bore the surname of RUGA, but as they are more frequently mentioned without than with this cognomen, they are all given under ICILIUS.

ICI'LIUS. 1. SP. ICILIUS, was one of the three envoys sent by the plebeians, after their secession to the Sacred Mount, to treat with the senate. (B. C. 494.) He does not appear to have been elected one of the first tribunes, upon the establishment of the office in B. C. 493; but he was chosen tribune of the plebs for the following year (B. C. 492). In his tribunate he vehemently attacked the senate on account of the dearness of provisions, and as the patricians attempted to put him down, he introduced and procured the enactment of a law ordaining, that whosoever should interrupt a tribune when addressing the people, should give security to the tribunes for the payment of whatsoever fine they might inflict upon him, and that if he refused

to do so, his life and property should be forfeited. (Dionys. vi. 88, vii. 14, 17; comp. Cic. *pro Sest.* 37.) Niebuhr remarks (*Hist. of Rome*, vol. ii. p. 232), that this law could not have been passed before the Publilian law (B. C. 471), which transferred the election of the tribunes from the comitia centuriata to the comitia tributa, and which gave the tribunes power to originate measures in the comitia tributa, a power which they had not possessed in the comitia centuriata. He therefore supposes that the Icilian law was enacted in B. C. 471, in which year a Sp. Icilius is mentioned as one of the first five tribunes elected by the tribes. (Liv. ii. 58.) It is therefore most probable that this law was not passed till B. C. 471; but there is no reason for believing that the Sp. Icilius who was tribune in B. C. 492, is a different person from the tribune of B. C. 471. Dionysius speaks (ix. 1) of a Sp. Icilius, who was tribune of the plebs in B. C. 481, and who attempted to force the patricians to pass an agrarian law, by preventing them from levying troops to carry on the war against the Aequi and Veientes. This tribune is called by Livy (ii. 43), Sp. Licinius; but if the name in Dionysius is correct, he is probably the same as the tribune of B. C. 492, so that Sp. Icilius would have been tribune for the first time in 492, the second time in 481, and the third time in 471.

In the year after his first tribunate (B. C. 491), according to the common chronology, Sp. Icilius was elected to the aedileship, and took an active part in the prosecution of the proud patrician, Coriolanus. He and his colleague L. Junius Brutus, were commanded by the tribunes to seize Coriolanus, but were driven away by the patricians by main force; and when they afterwards attempted to hurl him down from the Tarpeian rock, they were again prevented by the patricians. (Dionys. vii. 26, 35.)

2. C. Icilius Ruga, is mentioned by Dionysius (vi. 89) as one of the first five tribunes of the plebs, upon the establishment of the office in B. C. 493.

3. L. Icilius, a son of the preceding (Dionys. xi. 28), is described as a man of great energy and eloquence. In his first tribunate (B. C. 456), he claimed for the tribunes the right of convoking the senate, and also carried the important law for the assignment of the Aventine (*de Aventino publicando*) to the plebs, notwithstanding the furious opposition of the senate and the patricians. The Aventine had up to this time been part of the domain land, enjoyed by the patricians, to whom the plebeians paid rent for the houses which they occupied. By the Icilian law the patricians were indemnified for the value of their buildings; but it was, as Niebuhr remarks, of great importance for the independence of the plebeians that the patricians should not be their landlords, and thus able to control their votes, and likewise, when bloody feuds were so likely to break out, that the plebeians should be in exclusive possession of a quarter of their own, and one too so strong as the Aventine. (Dionys. x. 31, 32; Liv. iii. 31; Niebuhr, *Hist. of Rome*, vol. ii. p. 301.) In the following year (B. C. 455), Icilius and his colleagues were again elected tribunes, and proposed an agrarian law, which the patricians prevented by open violence from being put to the vote. Three patrician houses, the Cloelii, the Postumii, and the Sempronii, were brought to trial, and their property confiscated; but the patricians restored it to the accused. The discussion upon the agrarian law was then renewed, but was again interrupted by an invasion of the Aequi. (Liv. iii. 31; Dionys. x. 33—43.)

Six years afterwards (B. C. 499) Icilius was one of the chief leaders in the outbreak against the decemvirs. Virginia had been betrothed to him, and he boldly defended her cause before App. Claudius; and when at length she fell by her father's hand, to save her from the lust of the decemvir, Icilius bearded the tyrant, and over her dead body roused the people to throw off the yoke of their oppressors. While Virginius induced the army on the Algidus to disown the decemvirs, and to march to the Aventine, Icilius hurried to the army which was carrying on the war against the Sabines, and prevailed upon them likewise to desert the government. Both armies subsequently united and encamped upon the Sacred Mount: the patricians were obliged to give way, the decemvirs resigned, and the tribuneship and right of appeal were restored to the plebs. The troops thereupon returned to the Aventine; and in the election of tribunes which followed, Icilius obtained the office for the third time. On his proposition, a plebiscitum was passed, securing indemnity to all who had taken part in the insurrection. He likewise took an active part in the subsequent proceedings against App. Claudius, and he in particular came forward as the accuser of the M. Claudius, the client of the decemvir, who had claimed Virginia as his slave. Icilius is mentioned once more at the close of the year as proposing to the tribes that the consuls, L. Valerius and M. Horatius, should enjoy a triumph for their victory over the Sabines, an honour which had been refused them by the senate, on account of their popularity with the plebs. The proposition was carried; and this is mentioned as the first instance in which a triumph was celebrated without the authority of the senate. (Liv. iii. 44—54, 63; Dionys. xi. 28—46.)

Livy (iii. 46) speaks of a brother of Icilius, who hastened with the son of Numitorius to the Roman army, to inform Virginius of the foul plot formed against his daughter. (Comp. Dionys. xi. 37, who speaks of this Icilius under the title of *νεανίσκος*, by which he perhaps means to distinguish him from his brother.)

5—7. Icilii. Three of this family were elected tribunes of the plebs, in B. C. 409 (Liv. iv. 54), one of whom was probably the L. Icilius, who was tribune of the plebs three years before, B. C. 412. (Liv. iv. 52.) The three Icilii in their tribunate urged the plebs to elect quaestors from their own body; and this was the first time the plebeians obtained this dignity, three out of the four quaestors being chosen from them. The Icilii also made great efforts to secure the consular tribunate next year for the plebeians, but they were defeated and patricians elected. (Liv. iv. 54—56.)

ICTI'NUS (Ἰκτῖνος), a contemporary of Pericles, was the architect of two of the most celebrated of the Greek temples, namely, the great temple of Athene, in the acropolis of Athens, called the Parthenon, and the temple of Apollo Epicurius, near Phigalia in Arcadia. The former was built under the administration of Pericles, and was completed in B. C. 438: Callicrates was associated with Ictinus in the work. The latter is thought to have been completed before B. C. 431, on the ground that it is not likely that Ictinus built it after the breaking

out of the Peloponnesian war, an argument by no means conclusive. Ictinus was also the architect of the shrine (*μυστικὸς σηκός*) at Eleusis, in which the mysteries were celebrated: it was a very large building, without external porticoes, and so contrived as to accommodate a vast number of persons. All these buildings were of the Doric order. Ictinus, in conjunction with Carpion, wrote a description of the Parthenon. (Paus. viii. 41. § 5; Strab. ix. pp. 395, 396; Plut. *Peric.* 13; Vitruv. vii. Prooem. §§ 12, 16.) [P. S.]

IDAEA (Ἰδαία), the name of several nymphs (Paus. x. 12. § 4: see TEUCRUS, PHINEUS); but it occurs also as a surname of Cybele. (Virg. *Aen.* x. 252; Hesych. *s. v.*) [L. S.]

IDAEI DACTYLI. [DACTYLI.]

IDAEUS (Ἴδαῖος). 1. A son of Dardanus and Chryse, and brother of Deimas, went with his father from Peloponnesus, by way of Samothrace, to Phrygia, and settled on the mountains of Phrygia, which derived from him the name of Ida, or the Idaean mountains. He is further said to have instituted there the worship and mysteries of the Phrygian mother of the gods. (Dionys. Hal. i. 61.)

2. A son of Priam. (Ptolem. Hephaest. 5.)

3. A son of Paris and Helena. (Tzetz. *ad Lycoph.* 845; Dictys Cret. v. 5.)

4. A herald of the Trojans. (Hom. *Il.* iii. 247, vii. 276, 381, 413, xxiv. 325.)

5. A son of Dares, the Trojan priest of Hephaestus. (Hom. *Il.* v. 11.)

6. The name Idaeus also occurs as a surname of Zeus (Hom. *Il.* xvi. 605), and of Heracles, as an Idaean Dactyl. (Paus. v. 8. § 1.) [L. S.]

IDAEUS (Ἴδαῖος), a painter in the train of Agesilaus in Asia Minor, about B. C. 396. (Xen. *Hell.* iv. 1. § 39.) Plutarch calls him Adaeus (*Ages.* 13). [P. S.]

IDA'LIA, a surname of Aphrodite, derived from the town of Idalion in Cyprus. (Virg. *Aen.* i. 680, 692, v. 760, x. 86; Ov. *Art. Am.* iii. 106; Strab. xiv. p. 682; Theocrit. xv. 101; Bion, i. 36.) [L. S.]

IDANTHYRSUS (Ἰδάνθυρσος). 1. A king of the Scythians, under whom, according to Strabo, they overran Asia, and advanced as far as Egypt. This was perhaps the incursion mentioned by Herodotus, who tells us that they held Asia for 28 years, and were ultimately driven out by Cyaxares, B. C. 607. According to Herodotus, however, the king, who led the expedition of which he gives an account, was Madyas; and Madyas is mentioned by Strabo (i. p. 61) as king of the *Cimmerians*. An incursion of the Scythians to the borders of Egypt in very early times is recorded by Justin, but in an obscure and unsatisfactory way. (Strab. xv. p. 687; Herod. i. 15, 103—106, iv. 11, 12, 67, vii. 20; Just. ii. 3; Clint. *F. H.* vol. i. sub annis 634, 632, 608, 607.)

2. Another king of the Scythians, probably a descendant of the above. He was a son of Saulius, the brother and slayer of Anacharsis. When Dareius Hystaspis invaded Scythia, about B. C. 508, and the Scythians retreated before him, he sent a message to Idanthyrsus, calling upon him either to fight or submit. The Scythian king answered that, in flying before the Persians, he was not urged by fear, but was merely living the wandering life to which he was accustomed—that there was no reason why he should fight the Persians, as he had neither cities for them to take nor lands for them to ravage; but that if they would attempt to disturb the Scythian tombs where their fathers lay, they should see whether they would fight with them or not—that, as for submission, he paid that to none but the gods of Scythia, and that, instead of the required gifts of earth and water, he would send the invader such gifts as befitted him. A herald afterwards came to Dareius with the present of a bird, a mouse, a frog, and five arrows, the explanation whereof exercised Persian ingenuity considerably. (Herod. iv. 76, 120, 127, 131, 132; Plut. *Reg. et Imp. Apophth.*, p. 8, ed. Tauchn.; Justin, ii. 3, 5, vii. 3; Oros. ii. 8.) [E. E.]

IDAS (Ἴδας). 1. A person who was killed by Phineus at the wedding of Perseus. (Ov. *Met.* v. 90.)

2. A son of Aegyptus, who was married to Hippodice. (Apollod. ii. 1. § 5.)

3. One of the companions of Diomedes, who were metamorphosed into birds by the anger of Aphrodite. (Ov. *Met.* xiv. 504.)

4. A son of Aphareus and Arene, the daughter of Oebalus, whence he and his brother Lynceus are called Apharetides, or Aphareidae. He was married to Marpessa, and became by her the father of Cleopatra or Alcyone. (Hom. *Il.* ix. 556, &c.; Apollod. iii. 10. § 3; Eustath. *ad Hom.* p. 776.) His mother is also called Polydora, Laocoosa, or Arne. (Theocrit. xxii. 206; Schol. *ad Apollon. Rhod.* i. 151; Tzetz. *ad Lycoph.* 511.) His daughter was called Alcyone, because Marpessa was once carried off by Apollo, and lamented over the separation from her beloved husband, as Alcyon had once wept about Ceyx. (Hom. *Il.* ix. 561; Paus. iv. 2. § 5.) Idas carried off Marpessa, the daughter of Evenus, for whose hand Apollo also was suing, and was assisted by Poseidon, who gave him a winged chariot. Evenus, who pursued him, could not overtake him, but Apollo found him in Messene, and took the maiden from him. The two lovers fought for her possession, but Zeus separated them, and left the decision with Marpessa, who chose Idas, from fear lest Apollo should desert her if she grew old. (Apollod. i. 7. § 8, &c.; Hom. *Il. l. c.*) The two brothers, Idas and Lynceus, also took part in the Calydonian hunt (Apollod. i. 8. § 2; Ov. *Met.* viii. 305), and in the expedition of the Argonauts. (Apollod. i. 9. § 16; Apollon. Rhod. i. 151, &c.; Orph. *Argon.* 178.) In the latter expedition Idas killed the boar which had destroyed Idmon in the kingdom of Lycus (Hygin. *Fab.* 14), but when he attempted to deprive Teuthras, king of Mysia, of his kingdom, he was conquered by Telephus and Parthenopaeus. (Hygin. *Fab.* 100.) The most celebrated part of the story of the Apharetidae is their fight with the Dioscuri, with whom they had grown up from their childhood. Once, so the story runs, the Aphareidae and Dioscuri conjointly carried off some herds from Arcadia, and Idas was requested to divide the booty into equal parts. He thereupon divided a bull into four parts, declaring that he who should have eaten his quarter first should have half the booty, and the one who should finish his next should have the other half. Idas himself not only devoured his own quarter, but also that of his brother, and then drove away the whole herd into Messenia. The Dioscuri, however, dissatisfied with this mode of proceeding, marched into Messenia, carried off the Arcadian oxen, together with much other booty made in Messenia, and lay in ambush in a hollow oak tree to wait for

Idas and Lynceus. The latter, whose eyes were so keen that he could see through every thing, discovered Castor through the trunk of the oak, and pointed him out to Idas, who killed him. Polydeuces, in order to avenge his brother, pursued them and ran Lynceus through with his spear. Idas, in return, struck Polydeuces with a stone so violently, that he fell and fainted; whereupon Zeus slew Idas with a flash of lightning. (Apollod. iii. 11. § 2; Tzetz. *ad Lycoph.* 511, 549; Ov. *Fast.* v. 700, &c.) This fight between the Aphareidae and the Dioscuri, which is placed by some writers in Messenia, by others in Laconia, and by Ovid in the neighbourhood of Aphidna, is related, with sundry variations, by Theocritus (xxii. 137, &c.), Pindar (*Nem.* x. 60, &c.; comp. Paus. iv. 2. § 4, 13. § 1), and Hyginus (*Fab.* 80). The tomb of the Aphareidae was shown at Sparta as late as the time of Pausanias (iii. 13. § 1), who, however, thinks that in reality they had been buried in Messenia, where the fight had taken place. They were represented in a painting, together with their father Aphareus, in a temple at Messene. (Paus. iv. 31, § 9.) Idas alone was represented on the chest of Cypselus in the act of leading Marpessa out of the temple of Apollo, who had carried her off. (Paus. v. 18. § 1.)

5. Two mythical heroes distinguished in the war against Thebes, the one of Onchestus, and the other of Taenarus. (Stat. *Theb.* vi. 553, vii. 588.) [L. S.]

IDA'TIUS, IDA'CIUS, or ITHA'CIUS, not to mention sundry other variations of the MSS., a native of Limica, in Gallicia, flourished during the latter half of the fifth century, was in all probability an ecclesiastic, and is known to us as the author of a *Chronicum* arranged according to the succession of emperors, which commences A. D. 379, the point where Hieronymus breaks off, and extends down to A. D. 469, thus embracing a period of ninety years. In addition to the mere enumeration of names and dates, a short account of the principal occurrences is inserted, referring chiefly to Spanish affairs, and from A. D. 427 Idatius advances his own personal testimony to the truth of the events recorded. He seems to have executed his task with much care, and although a few errors have been detected here and there, the compilation must be regarded as a valuable repertory of naked historical facts.

The greater portion of this Chronicle was printed in the *Antiquae Lectiones* of Canisius, 4to. 1601, and in the first edition of the *Thesaurus Temporum* of J. J. Scaliger, fol. Lug. Bat. 1606, but it was first published in a complete form, from an ancient MS., by Sirmond, Paris, 1619 (*Opera*, fol. Venet. 1728, vol. ii. p. 228), and will be found in the second edition of Scaliger's *Thesaurus*, fol. Amst. 1658; in the *Bibliotheca Max. Patr.* Lug. Bat. 1677, vol. vii. p. 1231; in the *Bibliotheca Patrum* of Galland, vol. x. p. 323; in the *Vett. Lat. Script. Chron.* of Roncalli, Patav. 1787; and in the *Chronica Medii Aevi* of Rösler, Tubing. 1798.

Sirmond found in his MS. immediately after the *Chronicum* a set of fasti, exhibiting a complete catalogue of the Roman consuls from the institution of the office, in the year of the city 245, down to A. D. 468, together with a few notices of the most remarkable transactions of the fourth and fifth centuries—a production which, from some resemblance in style, he supposed to belong also to Idatius; but this conclusion, although acquiesced in by Roncalli, is not generally admitted.

These *Fasti Consulares*, *Descriptio Consulum*, or *Fasti Idatiani*, were first published by Sirmond along with the Chronicle, but in a more perfect shape by Labbe, in his *Nova Bibliotheca MSS.* fol. Paris, 1658, and will be found in the *Bibliotheca Max. Patrum*, in the *Bibliotheca Patrum*, of Galland, in the Venice edition of Sirmond, in Roncalli, and in Rösler, as referred to above, and also in *Thesaurus Antiquitatum Romanarum* of Graevius, vol. xi. p. 246. (See the dissertations of Roncalli and of Rösler, of which the substance is given by Bähr. *Geschichte der Rom. Litterat.* Suppl. Band. § 45.) [W. R.]

IDE (Ἴδη). 1. A daughter of Melissus and Amaltheia, and sister of Adrasteia, one of the Idaean nymphs, to whom Rhea entrusted the infant Zeus to be educated. (Apollod. i. 1. § 6.) She was represented, with other nymphs, on the altar of Athena Alea at Tegea. (Paus. viii. 47, § 2.)

2. An Idaean nymph, by whom Zeus became the father of the Idaean Dactyls. (Etymol. Magn. p. 465.)

3. A daughter of Corybas, by whom Lycastus, the son of Rhadamanthys, became the father of Minos. (Diod. iv. 60.)

4. A nymph by whom Hyrtacus became the father of Nisus. (Virg. *Aen.* ix. 177.) [L. S.]

IDMON (Ἴδμων), a son of Apollo and Asteria, the daughter of Coronus (Schol. *ad Apollon. Rhod.* i. 139), or, according to others, of Apollo, by Antianeira, of Ampycus, or of Apollo and Cyrene. (Orph. *Arg.* 185, &c., 721; Apollon. Rhod. i. 139, &c.; Hygin. *Fab.* 14; comp. Val. Flacc. i. 228.) He was one of the soothsayers who accompanied the Argonauts: his name signifies "the knowing," and has been considered to be a mere epithet of Thestor or Mopsus. (Schol. *ad Apollon. Rhod.* i. 139.) He joined the expedition of the Argonauts, although he knew beforehand that death awaited him. He was killed in the country of the Mariandynians by a boar or a serpent; or, according to others, he died of a disease. (Apollod. i. 9. § 23; Apollon. Rhod. i. 140, 443, ii. 815, &c.; Val. Flacc. v. 2, &c.) The Megarians and Boeotians who were to found Heracleia, were commanded by Apollo to build the town round the tomb of the hero, and to worship him as the protector of the place. (Apollon. Rhod. ii. 846, &c.) There are three other mythical personages of the name of Idmon. (Apollod. ii. 1. § 5; Ov. *Met.* vi. 8, 138; Stat. *Theb.* iii. 389.) [L. S.]

IDOMENEUS (Ἰδομενεύς), a son of Deucalion, and grandson of Minos and Pasiphae; and hence he traced his pedigree to Zeus and Helios. He was a man of great beauty, and is mentioned among the suitors of Helen. (Hom. *Il.* xiii. 450, &c., *Od.* xix. 181; Paus. v. 25. § 5; Apollod. iii. 3. § 1; Dict. Cret. i. 1; Hygin. *Fab.* 81.) He is sometimes called Lyctius or Cnosius, from the Cretan towns of Lyctus and Cnosus. (Virg. *Aen.* iii. 400; Diod. v. 79.) In conjunction with Meriones, the son of his half-brother Molus, he led the Cretans in 80 ships against Troy, and was one of the bravest heroes in the Trojan war. He offered to fight with Hector, and distinguished himself especially in the battle near the ships, where he slew several Trojans. (Hom. *Il.* ii. 645, &c., iii. 230, iv. 251, v. 43, vii. 165, xiii. 361, &c., xvi. 345.) Philostratus (*Her.* 7) even relates that while

the Greek heroes were waiting at Aulis, Cretan ambassadors came to Agamemnon to announce that Idomeneus would join him with one hundred Cretan ships, if Agamemnon would share the supreme command with him. After the fall of Troy, Idomeneus returned home in safety (Hom. *Od.* iii. 191 ; Diod. v. 79), though the post-Homeric traditions inform us that once in a storm he vowed to Poseidon to sacrifice to him whatever he should meet first on his landing, if the god would grant him a safe return. The first person he met on landing was his own son. He accordingly sacrificed his son ; and as Crete was thereupon visited by a plague, the Cretans expelled Idomeneus. He went to Italy, where he settled in Calabria, and built a temple to Athena. From thence he is said to have again migrated to Colophon, on the coast of Asia, to have settled near the temple of the Clarian Apollo, and to have been buried on Mount Cercaphus. (Serv. *ad Aen.* iii. 121, 401, 531, xi. 264 ; Strab. x. p. 479 ; Schol. *ad Hom. Od.* xiii. 259.) At Olympia his statue, the work of Onatas, stood among the images of those who drew lots as to who was to fight with Hector, and on his shield a cock was represented. (Paus. v. 25. § 5 ; comp. Hom. *Il.* vii. 161, &c.) His tomb was shown at Cnosus, where he and Meriones were worshipped as heroes. (Diod. v. 79.) Another personage of the name of Idomeneus is mentioned among the sons of Priam. (Apollod. iii. 12. § 5.) [L. S.]

IDO'MENEUS (Ἰδομενεύς), of Lampsacus, a friend and disciple of Epicurus, flourished about B. C. 310—270. We have no particulars of his life, save that he married Batis, the sister of Sandes, who was also a native of Lampsacus, and a pupil of Epicurus. (Diog. Laërt. x. 23, 25 ; Strab. xiii. p. 589 ; Athen. vii. p. 279. f.) Idomeneus wrote a considerable number of philosophical and historical works, and though the latter were not regarded as of very great authority (Plut. *Dem.* 23), still they must have been of considerable value, as they seem to have been chiefly devoted to an account of the private life of the distinguished men of Greece.

The titles of the following works of Idomeneus are mentioned: 1. Ἱστορία τῶν κατὰ Σαμοθρᾴκην. (Suid. *s. v.*) This work is probably the one referred to by the Scholiast on Apollonius Rhodius (i. 916), where for Τρωικά, we should read Σαμοθρᾳκικά. 2. Περὶ τῶν Σωκρατικῶν. (Diog. Laërt. ii. 19, 20 ; Athen. xiii. p. 611, d.)

We do not know for certain the title of the work or works of Idomeneus, which contained some account of the following persons :—of the Peisistratidae (Athen. xii. p. 532, f.), of Themistocles (Athen. xii. p. 533, d., xiii. p. 576, c. ; comp. Schol. *ad Aristoph. Vesp.* 941, where Themistocles appears to be meant, and not Thucydides, the son of Milesius, as the Scholiast says), of Aristeides (Plut. *Arist.* 10), of Pericles (Plut. *Pericl.* 10, 35), of Demosthenes (Plut. *Dem.* 15, 23 ; Athen. xiii. p. 592, f.), of Aeschines (Apollon. *Vit. Aesch.* p. 247, ed. Bekker), of Hyperides (Athen. xiii. p. 590, d.), and of Phocion (Plut. *Phoc.* 4). It is not improbable that all these persons were mentioned in one work, to which modern writers have assigned various conjectural titles. Ionsius (*Hist. Script. Philos.* ii. 1. p. 118) conjectured that it was entitled Περὶ ἐνδόξων ἀνδρῶν, Heeren (*De Font. Vit. Plut.* p. 93) that it was a Greek history, and Luzac (*Lect. Att.* p. 113) that it was styled Περὶ τῆς τῶν ἐνδόξων τρυφῆς, while Sintenis (*ad Plut. Pericl.* p. 313, &c.) labours to show that all the passages quoted above are taken from the Σωκρατικά. The true title of the work is, however, in all probability restored by a happy emendation of Sauppe (*Rheinisches Museum*, p. 450, for 1843), who, in place of the corrupt passage in Bekker's *Anecdota* (p. 249, 27), ὡς δὲ Ἰδομένης φησὶ δημαγωγόν, reads ὡς δὲ Ἰδομενεύς φησι περὶ δημαγωγῶν. The title περὶ δημαγωγῶν agrees also much better with all the above-mentioned passages than any of the other titles which have been proposed. (Sintenis, *Fifth Excursus to Plutarch's Pericles* ; Vossius, *De Histor. Graec.* p. 105, ed. Westermann ; Clinton, *Fast. Hell.* vol. iii. p. 488.)

IDO'THEA. [EIDOTHEA.]

I'DRIEUS or HI'DRIEUS (Ἰδριεύς, Diod. ; Ἱδριεύς, Strab. Arr.), king or dynast of Caria. He was the second son of Hecatomnus, and succeeded to the throne on the death of Artemisia, the widow of his brother Maussolus, in B. C. 351. Shortly after his accession he was required by the Persian king, Artaxerxes Ochus, to fit out an armament for the reduction of Cyprus, a request with which he readily complied ; and having equipped a fleet of 40 triremes, and assembled an army of 8000 mercenary troops, despatched them against Cyprus, under the command of Evagoras and the Athenian general Phocion. This is the only event of his reign which is recorded to us ; but we may infer, from an expression of Isocrates, in B. C. 346 (*Philipp.* p. 102, e), that the friendly relations between him and the Persian king did not long continue : they appear to have come even to an open rupture. But the hostility of Persia did not interfere with his prosperity, for he is spoken of by Isocrates in the same passage as one of the most wealthy and powerful of the princes of Asia ; and Demosthenes tells us (*de Pace*, p. 63) that he had added to his hereditary dominions the important islands of Chios, Cos, and Rhodes. He died of disease in B. C. 344, after a reign of seven years, leaving the sovereign power, by his will, to his sister Ada, to whom, according to the eastern custom, he had been married. (Diod. xvi. 42, 45, 69 ; Strab. xiv. p. 656 ; Arr. *Anab.* i. 23. § 8—10.) [E. H. B.]

COIN OF IDRIEUS.

IDYIA or EIDYIA (Ἰδυῖα), that is, the knowing goddess, a daughter of Oceanus and Tethys, and the wife of the Colchian king Aeetes. (Hes. *Theog.* 352 ; Apollon. Rhod. iii. 243 ; Hygin. *Fab.* 25 ; Eustath. *ad Hom.* p. 1193.) [L. S.]

JEROM. [HIERONYMUS.]

IGNA'TIUS (Ἰγνάτιος). 1. Of ANTIOCH, one of the Apostolical Fathers ; called also THEOPHORUS, or DEIFER (ὁ Θεοφόρος), a title explained by Ignatius himself in his conversation with the emperor Trajan to mean "one that has Christ in his heart." Some of the Greeks, interpreting the epithet passively "borne or carried of God," sup-

posed that Ignatius was the little child whom our Lord took in his arms when he rebuked the ambitious contentions of his disciples (Mark, ix. 36, &c.); but this story, whatever currency it may have obtained, is unsupported by any early testimony, and is in fact contradicted by Chrysostom, who incidentally states (*In S. Ignat. Homilia*) that Ignatius never saw Jesus Christ. Jerome indeed, in one place (*De Viris Illust.* c. 16) states that Ignatius had seen Christ; but he did not correctly understand the text of Eusebius, from whom the passage is translated. By the Syriac writers, the expression has been understood to mean, "wearing," or "clad with God."

Abulpharagius (*Historia Dynastiarum. Dynast. vii.* p. 75, ed. Pocock, Oxon. 1663) had been understood to assert that Ignatius was a native of Nura, which was conjectured to be either Nura in Sardinia or Nora in Cappadocia. But the late researches of Mr. Cureton have shown that the words used had no reference to the place of his birth.

Ignatius conversed (according to Chrysostom), with the apostles. Some accounts make him a disciple of Peter; but according to the better authority of the *Martyrium Ignatii* (c. 3), he was, together with Polycarp, a hearer of John. This would lead to the conclusion that Ephesus or its neighbourhood was the place of his residence. He was appointed bishop of the church at Antioch, Chrysostom says, by the choice of the apostles, and was ordained by the laying on of their hands. Theodoret especially mentions Peter as the apostle who laid hands on him. (*Orat. ad Manachos Euphratesiae, Opp.* vol. iv. p. 1312, ed. Schulz.) But these statements are hardly consistent with the account of Eusebius (*Chron. Pars II.* interp. Hieron), that his ordination took place A. D. 69, when Peter and several of the apostles were already dead. He is said to have succeeded Evodius, whose ordination is placed in A. D. 44. As in the apostolic age a plurality of bishops existed in some at least of the first churches, e. g. Ephesus and Philippi (comp. Acts, xx. 17, 28; Philip. i. 1), and as the church at Antioch was from the first a large and important church, it is not impossible that Ignatius may have been made bishop before the death of Evodius, and may therefore have been ordained by Peter or some other of the apostles.

Of the episcopate of Ignatius we know little. He appears to have been over-earnest in insisting upon the prerogatives of the clergy, especially the bishops. The *Martyrium Ignatii* represents him as anxious for the stedfastness of his flock during the persecution said to have taken place in Domitian's reign; and incessant in watching and prayer, and in instructing his people, fearing lest the more ignorant and timid among them should fall away. On the cessation of the persecution he rejoiced at the little injury the church at Antioch had sustained.

When the emperor Trajan, elated with his victories over the Dacians and other nations on the Danubian frontier, began to persecute the church, the anxiety of Ignatius was renewed; and, eager to avert the violence of persecution from his flock, and to obtain the crown of martyrdom for himself, he offered himself as a victim, and was brought before the emperor, then at Antioch on his way to the eastern frontier to attack the Armenians and Parthians. The conference between the emperor and the bishop is given in the *Martyrium Ignatii*; it ended by the emperor passing sentence on Ignatius that he should be taken to Rome, and there thrown to wild beasts. He was led to Rome by a long and tedious route, but was allowed to have communication with his fellow-Christians at the places at which he stopped. He was thrown to the wild beasts in the Roman amphitheatre, at the feast distinguished as ἡ τρισκαιδεκάτη, "the feast of the thirteenth" (i. e. the thirteenth before the kalends of January, or 20th Dec. according to our computation), one of the days of the Opalia, which made part of the great festival of the Saturnalia. (*Dict. of Antiq.* s. v. *Saturnalia.*) Such parts of him as remained were collected by his sorrowing friends, and were taken back to Antioch, where in Jerome's time they were resting in the cemetery outside the gate toward Daphne. From thence they were removed, by the Emperor Theodosius II. to the church of St. Ignatius (previously known as the Tychaeum, or Temple of Fortune), in the city of Antioch. (Evagr. *H. E.* i. 16.) Their subsequent removals are uncertain. The martyrdom of St. Ignatius is commemorated by the Romish church on the 1st of Feb.; by the Greek church on the 20th December, the correct anniversary of his martyrdom.

The year of Ignatius's death has been much disputed. Many of the best writers (following the *Martyrium Ignatii*), place it in A. D. 107; but others contend for a later date; some as late as A. D. 116.

On his way from Antioch to Rome, Ignatius is said to have written seven epistles. These are enumerated both by Eusebius (*H. E.* iii. 46) and Jerome (*De Viris Illustr* c. 16). The fact of his having written letters, though without specifying either the number or the parties to whom they are addressed, is attested by his contemporary, Polycarp (*ad Philipp.* c. 13. Vers. Lat.), who collected several and sent them to the Philippians, and some quotations from him are found in Irenaeus (*Adv. Haeres.* v. 28) and Origen (*Proleg. in Cantic. Canticor.* and *Homil. VI. in Lucam*). There are, however, at present extant fifteen epistles ascribed to Ignatius. Seven of these are considered to be genuine; namely, 1. Πρὸς Ἐφέσιους, *Ad Ephesios*; 2. Μαγνησιεῦσιν, *Ad Magnesianos*; 3. Τραλλιανοῖς, *Ad Trallianos*; 4. Πρὸς Ῥωμαίους, *Ad Romanos*; 5. Φιλαδελφεῦσιν, *Ad Philadelphenos*; 6. Σμυρναίοις, *ad Smyrneos*; and, 7. Πρὸς Πολύκαρπον, *Ad Polycarpum.* The titles of these epistles agree with the enumeration of Eusebius and Jerome. There are found two recensions of them,—a longer, now regarded as an interpolated one, and a shorter form, which is considered as tolerably uncorrupted. Two ancient Latin versions are extant, corresponding in a great degree to the two forms or recensions of the Greek text: the larger, known as the common (vulgata) version; the other first discovered and published by Archbishop Usher. Many of the interpolations found in the larger form are of passages of the New Testament.

Five other epistles, though extant in Greek, are regarded as spurious; namely, 8. Πρὸς Μαρίαν εἰς Νεάπολιν τὴν πρὸς τῷ Ζαρβῷ, or Πρὸς Μαρίαν Κασσοβολίτην, or ἐκ Κασσοβήλων, or Κασταβαλῖτιν, or ἐκ Κασταβάλων, *Ad Mariam, Neapolim, quae est ad Zarbum*, or *Ad Mariam Cassobolitam*, variously written *Castabalitam*, or *Castabalensem*, or *ex Cossobelis*, or *Chassaobolorum*, or *Chasabolorum*,

or *Castabalorum*. 9. Πρὸς τοὺς ἐν Ταρσῷ, *Ad Tarsenses*; 10. Πρὸς Ἀντιοχεῖς, *Ad Antiochenos*; 11. Πρὸς Ἥρωνα, διάκονον Ἀντιοχείας, *Ad Heronem Diaconum Antiochiae*; 12. Πρὸς Φιλιππησίους, *Ad Philippenses*. Some copies add to the title of this epistle the words Περὶ Βαπτίσματος, *De Baptismate*; an addition which by no means correctly describes the contents. Of four of these spurious epistles two ancient Latin versions are extant, the common version and that published by Usher; of that to the Philippians, there is only one version (viz. the common). The epistle to Polycarp in the common Latin version is defective; containing only about one third of what is in the Greek text. There is also extant, both in the Greek and in the two Latin versions, an epistle of Mary of Cassobelae (called also Προσήλυτος, *Proselyta*) to Ignatius, to which his letter professes to be an answer.

The remaining three epistles ascribed to Ignatius are found only in Latin: they are very short, and have long been given up as spurious: they are, 13. *S. Joanni Evangelistae*; 14. *Ad Eundem*; and, 15, *Beatae Virgini*. With these is found a letter of the Virgin to Ignatius, *Beata Virgo Ignatio*, professing to be an answer to his letter. This also is given up as spurious. The whole, indeed, of the Epistles, the first seven as well as the rest, have been vehemently assailed, and by some eminent scholars; but the above statement is in accordance with the general opinion of the learned.

The extent and celebrity of the controversy respecting these writings, and the importance of the letters in their bearing on the much-disputed question of primitive church government, require some notice to be taken of the discussion. In A. D. 1495 the three Latin epistles and the letter of the Virgin were printed at Paris, subjoined to the *Vita et Processus S. Thomae Cantuarensis Martyris super Libertate Ecclesiastica*. In A. D. 1498, three years after the appearance of these letters, another collection, edited by Jacobus Faber of Etaples (Stapulensis), was printed at Paris in folio, containing the common Latin version of eleven letters, that to Mary of Cassobelae not being among them. They were published with some of the works ascribed to Dionysius Areopagita and an epistle of Polycarp. These eleven epistles were reprinted at Venice, A. D. 1502, Paris, A. D. 1515, Basel, 1520, and Strasburg, 1527. In 1516, the preceding fourteen epistles, with the addition of the letter to Mary of Cassobelae, were edited by Symphorianus Champerius of Lyons, and published at Paris in 4to. with seven letters of St. Antony, commonly called the Great. The whole of the letters ascribed to Ignatius were now before the public in Latin, nor does their genuineness appear to have been as yet suspected. They were repeatedly reprinted in the course of the sixteenth century. In A. D. 1557 the twelve epistles of Ignatius in Greek were published by Valentinus Paceus or Pacaeus in 8vo. at Dillingen in Suabia on the Danube, from an Augsburg MS. They were reprinted at Paris, A. D. 1558 with critical emendations. The same twelve Greek epistles from another MS. from the library of Gaspar a Nydpryck, were published by Andreas Gesner with a Latin version by Joannes Brunnerus, fol. Zurich, 1559. In these editions the Greek text of the seven epistles was given in the larger form, the shorter form, both in Greek and Latin, being as yet undiscovered.

The genuineness of these remains was now called into question, the acuteness of criticism being apparently increased by a distaste for the contents of the Epistles. The authors of the *Centuriae Magdeburgenses* were the first to express their doubts, though with caution and moderation. Calvin, in his *Institutiones*, i. 3, declared that "nothing could be more silly than the stuff (naeniae) which had been brought out under the name of Ignatius; which rendered the impudence of those persons more insufferable who had set themselves to deceive people by such phantoms (larvae)." It has been observed, however, that the parts which incurred Calvin's reprehension were the supposititious epistles, or the parts since found to be interpolated in the larger form of the genuine ones. The controversy grew warm: the Romish writers and the Episcopalians commonly contending for the genuineness of at least a part of the Epistles, and some of the Presbyterians denying it. The three epistles not extant in Greek were the first given up; but the rest were stoutly contended for. Several however distinguished between the seven enumerated by Eusebius and the rest; and some contended that even those which were genuine were interpolated. While the controversy was in this state, Vedelius, a professor at Geneva, published an edition (*S. Ignatii quae extant Omnia*, 4to. Geneva, 1623), in which the seven genuine were arranged apart from the other five epistles. He marked also in the genuine epistles the parts which he regarded as interpolations. His conjectures, however, were not happy.

In 1644 appeared the edition by Archbishop Usher (4to. Oxford) of the Epistles of Polycarp and Ignatius. This edition contained, 1. *Polycarpiana Epistolarum Ignatianarum Sylloge* (Polycarp's Collection of the Epistles of Ignatius), containing Polycarp's Epistle to the Philippians, and six of the genuine epistles of Ignatius (that to Polycarp being referred by Usher to the next class) in the longer form, with the common Latin version printed in parallel columns. The interpolated portions, so far as they were ascertainable by the aid of an old Latin version of the shorter form, of which Usher had obtained two MSS. in England, and which he was the first to publish, were distinguished by being printed in red. This recension, however, by no means restored the text to its original purity, as may be seen by the most cursory comparison of Usher's text with that of Cotelerius and Le Clerc. The edition of Usher further contained, 2. *Epistolae B. Ignatio adscriptae a Mediae Aetatis Graecis Sex* (Six Epistles ascribed to St. Ignatius by the Greeks of the Middle Age). The Epistle of Polycarp was included in this class, with the five spurious epistles extant in Greek. The common Latin version was also printed with these in parallel columns; and the three epistles which are extant only in Latin were subjoined. 3. A Latin version of eleven epistles (that to the Philippians being omitted) from the two MSS. obtained by Usher, and now first printed. This version is quite different from the common one, and very ancient. It corresponds, in the main, to the shorter text of the genuine Epistles.

The work of Usher contains also a valuable introduction and notes to the Epistles of Ignatius and Polycarp, the Apostolical Constitutions, and the Canons ascribed to Clement of Rome. In 1646 the Epistles of Ignatius were published by Isaac Vos-

sius (4to. Amsterdam), from a MS. in the Medicean Library at Florence. The MS., which is not accurately written, and is mutilated at the end, is valuable as the only one containing the shorter recension of the genuine Epistles: it wants, however, that to the Romans, which was given by Vossius in the longer form, as in the former editions. The five spurious epistles, and that of Mary of Cassobelae to Ignatius, from the Medicean MS., the text of which differs materially from that previously published; the three Latin Epistles, Usher's Latin version of the eleven Greek Epistles, and the common version of that to the Philippians, were all given by Vossius. In 1647 Usher published his *Appendix Ignatiana*, containing the Greek text of the seven Epistles, and two Latin versions of the *Martyrium Ignatii*. He gave the Medicean text of six of the Epistles; that to the Romans was the common text with the interpolations expunged, as determined by a collation of the epistle as given in the *Martyrium*, both in the Greek of Symeon Metaphrastes and the Latin versions published by Usher. The text of Ignatius was thus settled on the basis of MS. authority, except in the case of the Epistle to the Romans, and that was afterwards published by Le Clerc from a manuscript in the Colbertine Library.

After the controversy had been carried on for some time, and great progress had been made towards the settlement of the text, the most formidable attack on the genuineness of the Epistles was made by Daillé (Dallaeus), one of the most eminent of the French Protestants, in his work *De Scriptis quae sub Dionysii Areopagitae et Ignatii Antiocheni circumferuntur Libri duo*, 4to. Geneva, 1666. The works of Ignatius form the subject of the second book. This attack of Daillé called forth the *Vindiciae Ignatianae* of Bishop Pearson, 4to. Cambridge, 1672, which may be considered as having exhausted the controversy. The subsequent contributions to the discussion do not require notice. The genuineness and substantial integrity of the seven epistles in the shorter form may be considered as now generally recognised.

The Epistles of Ignatius are characterised by simplicity of thought and by piety. His eagerness to obtain the crown of martyrdom has been censured; and his zeal in enforcing the claims of the bishops and clergy to reverence and obedience is very great. Perhaps this characteristic, which has quickened the suspicions of, or objections to, the genuineness of the Epistles, may be rather regarded as an argument that they were written while those claims were by no means generally admitted. His zeal in enforcing them is an indication of their being disputed, as men do not contend for what no one denies. The Greek style of Ignatius is by no means good, which is accounted for by the circumstance of Greek not being his vernacular tongue.

The most complete and valuable edition of Ignatius is that contained in the *Patres Apostolici* of Cotelerius, the second edition of which by Le Clerc (2 vols. fol. Amsterdam. 1724) contains the two recensions of the genuine epistles, all the spurious epistles (Greek and Latin), with the epistles of Mary of Cassobelae and of the Virgin; the two ancient Latin versions (the common one and Usher's), the *Martyrium Ignatii*, the *Dissertationes* (i. e. the Introduction) of Usher, the *Vindiciae* of Pearson, a *Dissertatio de Ignatianis Epistolis*, by Le Clerc, and variorum notes. A useful edition of the genuine Epistles with those of Clement of Rome and Polycarp, and the *Martyria* of Ignatius and Polycarp, was published by Jacobson (2 vols. 8vo. Oxford, 1838). There are versions in several of the languages of modern Europe; including two English translations, an old one by Archbishop Wake, and a modern one by Clementson (8vo. 1827). Wake's translation has been repeatedly published.

Ebed-jesu, the Syrian, speaks of Ignatius as having written *De Re Fidei et Canones*, but he is supposed to refer to his Epistles (Assemani, *Bibl. Orient.* vol. iii. p. ii. p. 16, 17). There is also a Syriac liturgy ascribed to Ignatius, of which a Latin version is given by Renaudot (*Liturg. Orientales*, vol. ii. p. 215, &c.), who declares it to be spurious.

The *Martyrium Ignatii*, which is our chief authority for the circumstances of Ignatius' death, professes to be written by eye-witnesses, the companions of his voyage to Rome, supposed to be Philo, a deacon of Tarsus or some other church in Cilicia, and Rheus Agathopus, a Syrian, who are mentioned in the Epistles of Ignatius (*Ad Philadelph.* c. 11; *Ad Smyrneos*, c. 13). Usher adds to them a third person, Gaius, but on what authority we know not, and Gallandius adds Crocus mentioned by Ignatius (*Ad Romanos*, c. 10). The account, with many interpolations, is incorporated in the work of Symeon Metaphrastes (A. D. 20, Dec.), and a Latin translation from him is given by Surius, *De Probatis Sanctor. Vitis*, and in the *Acta Sanctorum*, under the date of the 1st of Feb. The *Martyrium* was first printed in Latin by archbishop Usher, who gave two distinct versions from different MSS. The Greek text was first printed by Ruinart in his *Acta Martyrum Sincera* (4to. Paris, 1689) from a MS. in the Colbertine library, and in a revised edition in Le Clerc's Cotelerius. It is given by Jacobson and by most of the later editors of the Epistles. Its genuineness is generally recognised; but it is thought to be interpolated. See the remarks of Grabe quoted by Jacobson at the end of the *Martyrium*. A considerable fragment of an ancient Syriac version of the *Martyrium* of Ignatius is published by Mr. Cureton.

A recent discovery promises to reopen the question, as to the integrity of the shorter epistles. Several writers, including Beausobre, Lardner, and Priestly, had expressed their suspicion or conviction, that there were in them interpolations, more or less considerable. An ancient Syriac version of the epistles to Polycarp, to the Romans, and to the Ephesians, recently discovered, gives reason to believe that the interpolations are very considerable. This version was discovered among the MSS. of the library of the Syriac convent of the desert of Nitria, in Egypt, which has been lately purchased by the trustees of the British Museum. These epistles have been published by the Rev. W. Cureton, of the British Museum (*The Ancient Syriac Version of the Epistles of St. Ignatius, &c.*, by William Cureton, M. A. 8vo. London. 1845), from two MSS., of which one, containing the epistle to Polycarp, is assigned by him to the sixth century; the other, containing the other two epistles, belongs, in his judgment, to the seventh or eighth century. The Syriac Epistle to Polycarp contains scarcely anything of c. vii. and

viii., which, in the Greek text, form the close of the epistle. The Epistle to the Ephesians omits, with some trifling exceptions, c. ii.—vii., xi.—xxi.; beside the greater part of c. ix.; the omitted portion forming two-thirds of the Epistle in Greek. The Epistle to the Romans omits considerable portions of c. i.—iii., nearly the whole of c. vi.—viii., the greater part of c. ix., and the whole of c. x. The conclusion of the Epistle to the Romans in Syriac consists of what appears in the Greek as c. iv.—v. of the Epistle to the Trallians. Mr. Cureton gives an English version, interpaged with the Syriac text, and subjoins the Greek text conformed to the Syriac, the parts expunged being printed at the foot of the page. In a valuable preface he reviews the history of the Greek text of the Epistles, gives an interesting account of the fruitless endeavours made in the seventeenth century, by Mr. Huntington, chaplain at Aleppo, (afterwards Provost of Trinity College, Dublin, and Bishop of Raphoe), to discover the Syriac version, and the more recent and successful efforts. He discusses the question whether the Syriac text is to be preferred to the Greek, and argues strongly for its superiority. The interpolations, several of which enforce clerical and episcopal authority, while others support the deity of Jesus Christ, he considers to be subsequent to and intended to bear upon the Arian [ARIUS] and Aerian [AERIUS] controversies. (Pearson, Usher, Jacobson, *ll. cc.*; Lardner, *Credibility*; Fabric. *Bibl. Gr.* vol. vii. 32. &c.; Galland, *Biblioth. Patrum*, vol. i. *Proleg.* c. 7, 8; Cave, *Hist. Litt.* vol. i. p. 41, ed. Oxford, 1740; Oudin, *de Scriptoribus Eccles.* vol. i. cod. 71; Ceillier, *Auteurs Sacrés*, vol. i. p. 620.)

The name of Ignatius was borne by several of the later patriarchs of Antioch. (See the *Hist. Chronol. Patriarch. Antioch.* prefixed to the *Acta Sanctorum Julii*, vol. iv.; and Fabric. *Bibl. Graec.* vol. xiv. p. 38, &c., ed. vet.)

2. Of CONSTANTINOPLE, where he was deacon and sceuophylax, or keeper of the sacred vessels in the great church. He lived in the latter part of the eighth and the beginning of the ninth century, during the patriarchate of Tarasius (A. D. 784—806) and Nicephorus (A. D. 806—815), with both of whom he appears to have been connected either as disciple or friend. He was instructed by Tarasius in poetical composition. He was raised to the metropolitan see of Nicaea, but at what date is not ascertained. It was certainly not till after the second Nicene, or seventh oecumenical council, at which Hypatius appeared as archbishop of Nicaea; and it was probably not till after the death of Tarasius, or even of Nicephorus, who died deposed and in exile A. D. 828. Nothing is known of the time of the death of Ignatius. He wrote, 1. Βίος Ταρασίου τοῦ Πατριάρχου Κωνσταντινουπόλεως, *Vita Tarasii Patriarchae CPolitani.* This is extant in the original Greek in MS., but has not been published. A Latin version is given in the *De Probatis Sanctorum Vitis* of Surius, and in the *Acta Sanctorum* of the Bollandists, *Februar.* 25, vol. iii. p. 576. 2. Βίος τοῦ ἁγίου Νικηφόρου, Πατριάρχου Κωνσταντινουπόλεως, *Vita S. Nicephori Patriarchae CPolitani.* This is given in the *Acta Sanctorum*, *Martii*, 13, vol. ii. appendix, p. 704; and a Latin version in the body of the vol. p. 294. As in the title of this work the author is called Diaconus CPolitanus, we are led to suppose that he was not yet archbishop of Nicaea when he wrote it, which must have been after the death of Nicephorus. He wrote several other works, which are unpublished, and a list of which is given by Fabricius. (Suidas, *s. v.* Ἰγνάτιος; *Acta Sanctorum*, *ll. cc.*; Fabric. *Bibl. Graec.* vol. i. p. 635, vi. p. 370, vii. p. 45, x. pp. 297, 329.)

3. Of CONSTANTINOPLE, competitor with Photius for the patriarchate in the ninth century. His original name was Nicetas (Νικήτας). He was son of the emperor Michael I. Curopalata or Rhangabe [MICHAEL I.], by Procopia, daughter of the emperor Nicephorus I. Logotheta, predecessor of Michael. During the short reign of his father (A. D. 811—813), Nicetas commanded the Icanates or life-guards, having been appointed to the post at about ten years of age, and manifested a desire to gain the favour of the soldiers: he also acquired some knowledge and experience in public business. If his age is accurately stated, he must have been born just about the commencement of the century. On the deposition of Michael, and the accession of Leo V. the Armenian [LEO V.], the deposed emperor and his family shaved their heads, and took refuge in the church called Pharos (Φάρος). Their lives were spared, but Nicetas was castrated, and was obliged to embrace a monastic life, on which occasion his name was changed to Ignatius. As he is said to have been about fourteen at this time, it is probable that these things did not occur till a year or two after his father's deposition. He was educated under a severe master, a zealous Iconoclast, and pursued his new career with the energy of which he had in his boyhood given indications in secular affairs, acquired great reputation for sanctity, and became hegumenos or head of the monastery of Satyrus at Constantinople. He was ordained presbyter by Basil, bishop of the church κατὰ τὸ Πάρεον. It is probable that in the Iconoclastic controversy which was then raging in the East, he was, notwithstanding his education, one of the champions of images; for on the death of Methodius, patriarch of Constantinople, whose zeal on the same side had entailed upon him much suffering, Ignatius was elevated to the patriarchate, by the patronage of the empress Theodora [THEODORA], the guardian of her son Michael III. during his minority [MICHAEL III.] and the restorer of image worship. The date of the elevation of Ignatius is not quite certain; it was probably in A. D. 846 or 847. Symeon Magister places it in the 11th year of Michael, A. D. 853 or 854, but this is too late. Ignatius, at his consecration, desired Gregory Asbestas, bishop of Syracuse, in Sicily [GREGORIUS, No. 35], who was then at Constantinople, to absent himself, as being under accusation. This provoked Gregory's anger, and was the source of much trouble to Ignatius himself. As the dissolute propensities of Michael were developed with his years, Ignatius became the object of insult to the emperor's profligate minion, Gryllus: and when the influence of Theodora was destroyed, and herself driven away from the court by her ambitious brother, the Caesar Bardas, Ignatius was exposed to more serious hostility. He had refused compliance with the emperor's wish to make his mother and sister nuns against their will; and in addition to the emperor's hostility, he had incurred also the personal hatred of the Caesar. Bardas had been accused by report of incest with the wife of his own son; and as he had refused to listen to the rebukes of the patriarch, Ignatius, on his coming to the communion,

had refused to admit him, notwithstanding his threats of deposition and violence. Provoked by his excommunication, the Caesar forcibly expelled Ignatius from the church, on a charge of being a transgressor and corrupter (ἄνομον καὶ φθορέα), and caused Photius [PHOTIUS] to be elected patriarch in his place (A. D. 858). The appointment of Photius is said by the biographer of Ignatius to have been irregularly made by secular persons, but some bishops seem to have been on that side; and there appears to have been a council of ecclesiastics convened to make the change, in which the metropolitans of the patriarchate acquiesced, on the understanding that Ignatius should be courteously and reverently treated by his successful rival. The senate of Constantinople gave their sanction to the transaction, and even the legates of the Roman see, who were at Constantinople on account of the Iconoclastic controversy, were induced to take the same side. Photius is charged by the biographer of Ignatius with violating the engagement to treat his deposed rival kindly: it is not improbable that he was urged on by his supporter, Gregory Asbestas; and Ignatius, by his firmness in asserting his claim to the see, provoked his enemies to continue their harshness. The severest measures were resorted to in order to obtain from him a declaration that he had voluntarily resigned the patriarchate. He was cruelly beaten and stretched out naked in the midst of winter in the tomb which had contained the body of the emperor Constantine V. Copronymus, and which was foul with filth and ordure. He was tried also with hunger and thirst; and the only alleviation he could procure was from the kindness of Constantine the Armenian, an officer of the court, who visited him by stealth, in the absence of his more savage keepers, and brought him bread and wine and other necessaries. This severe treatment brought on dysentery, from which he was near dying. From this filthy place he was repeatedly removed to other places of confinement, and so roughly treated, that two of his grinders were knocked out. He was then banished to Mytilene, from whence he was brought back to Constantinople, and solemnly deposed by a synod of metropolitans and bishops at Constantinople (A. D. 858). His supporters among the clergy had meanwhile undergone great severities, and were dispersed in different places of confinement. His deposition or abdication was confirmed at a subsequent council at Constantinople (A. D. 858 or 859), which was attended by the papal legates.

When Basil the Macedonian [BASILIUS I. MACEDO] ascended the throne (A. D. 867), by the assassination of Michael III. Ignatius experienced a great change. His enemy Bardas had been assassinated during the reign and in the presence of Michael, and Photius incurred the enmity of the new emperor immediately on his accession, by denouncing him as a murderer and a robber, and refusing to admit him to communion. Photius was consequently deposed and banished (A. D. 867), and Ignatius restored. In effecting this change, the emperor was supported by the pope, Nicholas I., whose enmity to Photius had been increased by a dispute as to the extent of their respective jurisdictions. In the eighth general council, assembled at Constantinople A. D. 869, the deposition of Photius and the restoration of Ignatius were ratified. An expression of the continuator of Theophanes, that the emperor compelled Photius "to retire (σχολάζειν) until Ignatius should die," indicates perhaps that the restoration of Ignatius was the subject of an arrangement between the competitors, a conjecture which is strengthened by the fact that on the death of Ignatius, Photius was again placed on the patriarchal throne. Ignatius died A. D. 877, or 878, or possibly 879, being nearly or quite 80 years old, and much reverenced for the holiness of his life. He was buried in the monastery of Satyrus, which he had rebuilt not very long before his decease. Some letters or other pieces of Ignatius are found among the Acta of the eighth general council. (Nicetas Paphlago, Βίος τοῦ ἁγίου Ἰγνατίου, *Vita S. Ignatii*, apud *Concilia* Binii, vol. iii.; Labbaei, vol. viii.; Harduini, vol. v., and Mansi, vol. xvi.; *Synodicon Vetus*, apud Fabric. *Bibl. Gr.* vol. xii. p. 417, &c.; Josephus Genesius, *Reges*, pp. 3, 47—49, ed. Venet, pp. 7, 99—102, ed. Bonn; Theophanes Continuat. lib. i. 10, iv. 30—32, v. 22, 32, 44; Symeon Magister, *De Michaele et Theodora*, c. 12, 18, 19, 28; *de Basilio Macedone*, c. 6, 9, 14; Georgius Monachus, *Vitae Recentior. Imperatorum; de Mich. et Theod.* c. 11, 20, *de Basil. Maced.* c. 5, 7, 16; Leo Grammaticus, *Chronographia;* Zonar. xv. 18, xvi. 4, 8; Cedrenus, *Compend.;* Constantinus Manasses, *Compend. Chronic.* vs. 4676, &c., 5114, &c., 5139, &c., 5253, &c., 5309, &c.; Joel, *Chronog.* p. 179, ed. Paris, p. 55, ed. Bonn; Michael Glycas, *Annal.* Pars iv. pp. 287—297, ed. Paris, 222—230, ed. Venet., pp. 533—552, ed. Bonn; Baronius, *Annales*, A. D. 847—878; Pagi, *Critice in Baronium;* Fabric. *Bibl. Graec.* vol. vii. p. 45, x. p. 254.)

4. DIACONUS. [Of CONSTANTINOPLE, No. 2.]

5. GRAMMATICUS. [Of CONSTANTINOPLE, No. 2.]

6. ICONOMACHUS. An Ignatius, contemporary of Theodore Studita, who lived in the latter half of the eighth and the beginning of the ninth century, wrote some acrostich verses against the use of images in divine worship. These, with some similar efforts of perverted ingenuity by other persons, are quoted, with a laboured confutation, by Theodore, who was a zealous champion of images. The structure of these pieces is singular: each consists of but a few lines, of which the initial letters, taken consecutively, the medial letters, and the final letters, compose a sentence. The confutation is in prose. (Theodorus Studita, *Opera*, apud Sirmond. *Opera Varia*, vol. v. p. 169, seq.) According to Montfaucon there are many omissions in the verses as given by Sirmond, which he states might be supplied from a MS. then in the Coislin Library; but as the poem in Sirmond's edition has the appearance of completeness, the accuracy of Montfaucon's statement may be doubted. (Fabric. *Bibl. Gr.* vol. vii. p. 46.)

7. MAGISTER. [Of CONSTANTINOPLE, No. 2.]

8. MONACHUS. [Of CONSTANTINOPLE, No. 2; and of XANTHOPULI, No. 13.]

9. MONACHUS. Among the MSS. of the Rev. George Wheeler, formerly canon of Durham, was a work entitled *Liber ad Constantium*, by Ignatius the monk, whether of Constantinople or of Xanthopuli, or a third person distinct from either, we have no means of determining. (*Catalogus MStorum Angliae et Hiberniae;* Fabric. *Bibl. Gr.* vol. vii. p. 45.)

10. PHILOSOPHUS. [Of SELYBRIA, No. 12.]

11. SCEUOPHYLAX. [Of CONSTANTINOPLE, No. 2.]

12. Of SELYBRIA. There is (or was) in the Library of St. Mark in Venice, among the Greek MSS., a *Commentarius in Aristotelis Scripta Logica*, by Ignatius, Metropolitan of Selybria, a prelate of unknown date. There is also extant in MS. a work by the same writer, *Βίος καὶ πολιτεία τῶν ἁγίων θεοστέπτων μεγάλων βασιλέων καὶ ἰσαποστόλων Κωνσταντίνου καὶ Ἑλένης*, *Vita et Conversatio*, &c., *Constantini et Helenae*. (Fabric. *Bibl. Gr.* vol. iii. p. 210, vol. vii. p. 46.)

13. Of XANTHOPULI, a monastery apparently at or near Constantinople, was the friend of Callistus II., patriarch of Constantinople, who occupied that see about the close of the 14th or the beginning of the 15th century. Callistus had been a monk of the same monastery, and the two friends were united in the authorship of a work recommending a monastic life, and giving directions for it. The work is cited by their contemporary Symeon, archbishop of Thessalonica, in his *Ecclesiasticus Dialogus adversus omnes Haereses*. (Allatius, *De Symeonibus*, p. 185, ed. Paris, 1664; Fabric. *Bibl. Gr.* vol. vii. p. 46.)

There were three Ignatii, respectively described as Chrysopolitanus Abbas, Metropolita Claudiopolitanus, and Lophorum Episcopus, among the correspondents of Photius, in the ninth century (Photius, *Epistolae*, ed. Montacutii); and an Ignatius Abbas (not to be confounded with No. 6) among the correspondents of Theodore Studita in the eighth or ninth century. (Theodorus Studita, *Epistolae*, lib. ii. ep. 24, apud Sirmond, *Opera Varia*, vol. v.) Several ancient Oriental writers and prelates of the name, Syrians or Armenians, are mentioned by Assemani in his *Bibliotheca Orientalis*. The liturgies composed by some of these are given in a Latin version in Renaudot's *Liturg. Orient.* (Fabric. *Bibl. Gr.* vol. vii. p. 47.) [J.C.M.]

ILAEIRA (Ἰλάειρα), a daughter of Leucippus and Philodice, and a sister of Phoebe, together with whom she is often mentioned by the poets under the name of *Leucippidae*. Both were carried off by the Dioscuri, and Ilaeira became the wife of Castor. (Apollod. iii. 10. § 3; Schol. *ad Lycoph.* 511.) [L.S.]

I'LIA. [RHEA SILVIA.]

ILIO'NA (Ἰλίωνα), a daughter of Priam and Hecabe, is not mentioned by the earlier poets and mythographers, but the later ones relate of her the following story. At the beginning of the Trojan war her parents entrusted to her her brother Polydorus, for she was married to Polymnestor or Polymestor, king of the Thracian Chersonesus. Iliona, with more than sisterly affection, brought up Polydorus as if he had been her own child, and represented her own son Deipylus as Polydorus. When Troy was taken and destroyed, the Greeks, desirous of destroying the whole race of Priam, promised Polymnestor a large sum of money and the hand of Electra, if he would kill Polydorus. Polymnestor accepted the proposal, but killed his own son Deipylus, whom he mistook for Polydorus. The latter thus escaped; and after having subsequently learned Polymnestor's crime, he and Iliona put out the eyes of Polymnestor, and then slew him. This legend was used by Pacuvius and Accius as subjects for tragedies. (Hygin. *Fab.* 109, 240; Horat. *Sat.* ii. 3, 64; Serv. *ad Aen.* i. 653; Cic. *Acad.* ii. 27, *Tuscul.* i. 44.) [L. S.]

ILIONEUS (Ἰλιονεύς). 1. A son of Amphion and Niobe, whom Apollo would have liked to save, because he was praying; but the arrow was no longer under the control of the god. (Ov. *Met.* vi. 261; NIOBE.)

2. A Trojan, son of Phorbas, was killed by Peneleus. (Hom. *Il.* xiv. 489, &c.)

3. One of the companions of Aeneas. (Virg. *Aen.* i. 120.)

4. A Trojan who was slain by Diomedes. (Q. Smyrn. xviii. 180.) [L. S.]

ILISSIADES (Ἰλισσιάδες), a surname of the Muses, who had an altar on the Ilissus in Attica. (Paus. i. 19. § 6.) [L. S.]

ILITHYIA. [EILEITHYIA.]

ILLUS, a leading personage in the troubled reign of the Byzantine emperor Zeno, who reigned A. D. 474—491. His name is variously written Ἴλλος (which is the most common form), Ἰλλός, Ἴλλους, Ἶλλος, and Ἰλλοῦς, and by Latin writers, ILLUS, ELLUS, and HYLLUS. Victor of Tunes in one place calls him Patricius, mistaking his title of Patrician for a proper name.

Illus was an Isaurian, but the time and place of his birth are unknown. He is said to have held various offices under the Emperor Leo I. (A. D. 457—474), and to have been an intimate friend of Zeno, apparently before his accession. But we first read of him in Zeno's reign and in hostility to that emperor. Basiliscus, brother of the empress dowager Verina, the widow of Leo, had expelled Zeno from Constantinople (A. D. 475) and sent an army in pursuit of him under Illus and his brother Trocondus (whose name is variously written Τρόκονδος, Τροκοῦνδος, Τροβοῦνδος, Προκοῦνδος, Πρόμονδος, and Σεκοῦνδος, and by the Latin writers Trocundus and Tricundius) into Isauria, where Zeno had taken refuge. The brothers defeated the fugitive emperor (July, A. D. 476) and blockaded him on a hill called by the people near it "Constantinople." (Suidas, *s. v.* Ζήνων.) During the blockade Illus and Trocondus, instigated by the senate of Constantinople, with whom Basiliscus had fallen into odium and contempt, and themselves discontented with the usurper, were prevailed on by the promises and gifts of Zeno to embrace his side, and to march with united forces towards the capital. At Nice in Bithynia they were met by the troops of Basiliscus under his nephew and general Armatus, or Harmatus (Ἁρμᾶτος or Ἅρματος), or Harmatius; but he, too, was gained over, and Basiliscus, forsaken by his supporters, was dethroned and put to death (A. D. 477). [BASILISCUS.]

Illus was sole consul A. D. 478, and in 479 he was instrumental in crushing the dangerous revolt of Marcian, grandson of the Byzantine emperor of that name [MARCIANUS], and son of Anthemius, emperor of the West [ANTHEMIUS]. Marcian had married Leontia, daughter of the late Emperor Leo by Verina, and sister of Ariadne, Zeno's wife. His revolt took place at Constantinople, where he defeated the troops of Zeno and besieged him in the palace. For a moment Illus wavered, but his failing courage or fidelity was restored by the assurances of an Egyptian soothsayer whom he patronised. Marcian's forces were corrupted by Illus; and Marcian himself, with his brothers Procopius and Romulus, was taken. The brothers escaped, but Marcian was sent, either to Tarsus in Cilicia, and made a priest in the church there, or to the foot of Papurius (Παπούοιος), or Papyrius, a stronghold in Isauria, then used as a state prison. Trocondus, the brother of Illus, was consul A. D. 482; and Illus himself enjoyed the dignities of patricius and

magister officiorum. He is said to have employed his power and influence well, and to have rendered good service to the state in peace as well as in war. He assiduously cultivated science and literature.

It was perhaps his literary predilections that made him the friend and patron of Pamprepius (Παμπρέπιος) for whom he obtained a salary from the public revenue, and to whom also he made an allowance from his private resources. Pamprepius was a native of Thebes, or, according to others, of Panopolis in Egypt, an avowed heathen, and eminent as a poet, a grammarian, and especially for his skill in divining the future. Pamprepius was hated both by Zeno and by the dowager empress Verina, and during the absence of Illus, who had gone on some business into Isauria, they banished him on a charge of attempting to divine future events in favour of Illus and against the emperor. Illus, knowing that his intimacy with him had been the real cause of his banishment, received him into his household, and, on his return to the capital, took him with him. The date of these events is doubtful: it is possible that they occurred before Marcian's revolt, though a later date is on the whole more probable.

As the weakness of Zeno's character made him jealous of all persons of influence and talent, it is not wonderful that the commanding position and popular favour of Illus rendered him an object of suspicion, and that the emperor in various ways sought to rid himself of him. The ambitious Verina, the dowager empress, was also his enemy, and formed a plot against his life. The assassin, an Alan, employed by her, is said to have wounded Illus; but this is doubtful, as historians have confounded her plot with the later one of her daughter Ariadne. At any rate Verina's attempt was defeated, and Zeno, equally jealous of her and of Illus, banished her at the instance of the latter, and confined her in the fort of Papurius. There is some doubt as to the time of these events also. Candidus places the banishment of Verina before the revolt of Marcian, and Theodore Lector assigns as the cause of it her share in the revolt of Basiliscus. It is not unlikely, indeed, that this turbulent woman was twice banished, once before Marcian's revolt, for her connection with Basiliscus, and again after Marcian's revolt, for her plot against Illus. From her prison she managed to interest her daughter Ariadne, the wife of Zeno, in her favour, and Ariadne endeavoured to obtain her release, first from Zeno, and then from Illus, to whom the emperor referred her. Illus not only refused her request, but charged her with wishing to place another person on her husband's throne. This irritated her; and she, like her mother, attempted to assassinate Illus. Jornandes ascribes her hatred to another cause: he says that Illus had infused jealous suspicions into Zeno's mind which had led Zeno to attempt her life, and that her knowledge of these things stimulated her to revenge. The assassin whom she employed failed to kill Illus, but cut off his ear in the attempt. The assassin was taken, and Zeno, who appears to have been privy to the affair, was unable to prevent his execution.

Illus, with his friend Pamprepius, now retired from court, first to Nice, and then, on pretence of change of air and of procuring the cure of his wound, into the East, where he was made general of all the armies, with the power of appointing the provincial officers. Marsus, an Isaurian officer of reputation, who had first introduced Pamprepius to Illus, and the patrician Leontius, a Syrian, and an officer of reputation, either accompanied him or joined him in the East, and probably also his brother Trocondus. Having traversed Asia Minor they erected the standard of revolt (A. D. 483 or 484). Illus declared Leontius emperor, defeated the army of Zeno near Antioch, and having drawn over the Isaurians to his party, and obtained possession of Papurius, released Verina, and induced her to crown Leontius at Tarsus, and to send a circular letter to the imperial officers at Antioch, in Egypt, and the East, by which they were prevailed on to join Illus. This important service did not, however, prevent Illus from sending Verina back to Papurius, where she soon after closed her restless life. Zeno (A. D. 485) sent against the rebels a fresh army, said to consist of Macedonians and Scythians (Tillemont conjectures, not unreasonably, that these were Ostro-Goths) under John "the Hunchback," or, more probably, John "the Scythian," and Theodoric the Ostro-Goth, who was at this time consul. John defeated the rebels near Seleuceia (which town of that name is not clear, perhaps the Isaurian Seleuceia) and drove them into the fort of Papurius where he blockaded them. In this difficulty Trocondus attempted to escape and gather forces for their relief, but was taken by the besiegers and put to death. Illus and Leontius were ignorant of his fate, and, encouraged by Pamprepius, who gave them assurance of his return and of ultimate victory, held out with great pertinacity for above three years. In the fourth year the death of Trocondus was discovered, and Illus, enraged at the deceit practised on him by Pamprepius, put him to death. The fort was soon after taken by the treachery of Trocondus's brother-in-law, who had been sent for the purpose from Constantinople by Zeno, and Illus and Leontius were beheaded (A. D. 488) and their heads sent to the emperor.

Tillemont and Le Beau regard the revolt of Illus as an attempt to re-establish heathenism; but for this view there seems no foundation. We do not know that Illus was a heathen, though Pamprepius was one: it is more likely that Illus was a man of no fixed religious principles, and that his revolt originated either in ambition, or in a conviction that his only prospect of safety from the intrigues of his enemies and the suspicions of Zeno was the dethronement of the emperor. It is remarkable that Gibbon does not mention the name of Illus, and scarcely notices his revolt. (Suidas, *s.* vv. *Ζήνων*, *Παμπρέπιος*; Zonar. xiv. 2; Theophan. *Chronog.* pp. 103, &c. ed. Paris; pp. 83, &c. ed. Venice; Evagrius, *H. E.* iii. 8, 16, 24, 26, 27; Candidus, apud Phot. *Bibl.* cod. 79; Malchus, apud Phot. *Bibl.* cod. 78; Damascius, apud Phot. *Bibl.* cod. 242; Procop. *B. V.* i. 7; Marcellinus, *Chronicon;* Victor Tun. *Chronicon.*; Theodor. Lector, *H. E.* i. 37, ii. 3, 4; Jornandes, *de Reg. Success.* c. 47; Cedrenus, *Compendium;* Liberatus Diaconus, *Breviarium Caussae Nestorianorum et Eutychianorum*, c. 16, 17, apud Galland. *Biblioth. Patrum*, vol. x; Tillemont, *Hist. des Empereurs*, vol. vi; Le Beau, *Bas Empire*, c. 36; Gibbon, ch. 39.) [J. C. M.]

ILLY'RIUS (Ἰλλύριος), a son of Cadmus and Harmonia, who was born at the time when Cadmus assisted the Encheleans in their war against the Illyrians, and conquered and ruled over them. (Apollod. iii. 5. § 4.) [L. S.]

ILUS (Ἴλος). 1. A son of Dardanus by Bateia, the daughter of Teucer. Ilus died without issue, and left his kingdom to his brother, Erichthonius. (Apollod. iii. 12. § 1, &c.)

2. A son of Tros, and grandson of Erichthonius. His mother was Calirrhoe, and being a great-grandson of Dardanus, he is called Dardanides. (Hom. *Il.* xi. 372.) He was a brother of Assaracus, Ganymedes, and Cleopatra, and married to Eurydice, the daughter of Adrastus, by whom he became the father of Laomedon, so that he was the grandfather of Priam. (Apollod. iii. 1. §§ 1—3; Hom. *Il.* xx. 232, &c.) He was believed to be the founder of Troy (Ilion), concerning which the following story is related. Once Ilus went to Phrygia, and there won the prize as a wrestler in the games which the king of Phrygia celebrated. The prize consisted of 50 youths and 50 maidens; and the king, in pursuance of an oracle, at the same time gave him a cow of different colours, requesting Ilus to build a town on the spot where that cow should lie down. Ilus accordingly followed the cow until she laid down at the foot of the Phrygian hill Ate. (Steph. Byz. *s. v.* Ἴλιον; Hesych. *s. v.* Ἀτιόλοφος; Tzetz. *ad Lycoph*, 29, who gives the story somewhat differently.) There Ilus accordingly built Ilion; and after having prayed to Zeus to send him a sign, he found on the next morning the palladium, a statue of three cubits in height, with its feet close together, holding a spear in its right hand, and a distaff in the left. Ilus then built a temple for the statue. (Apollod. iii. 12. § 3.) Once, when this temple was consumed by fire, Ilus rescued the statue, but became blind, as no one was permitted to see it; but he afterwards propitiated the goddess, and recovered his sight. (Plut. *Paral. Gr. et Rom.* 17.) Ilus is said to have expelled Tantalus or his son Pelops from Paphlagonia, for having carried off his brother Ganymedes. (Paus. ii. 22. § 4; Diod. iv. 74.) His tomb was shown in the neighbourhood of Troy. (Hom. *Il.* x. 415, xi. 166, 372, xxiv. 349; Theocrit. xvi. 75; Eustath. *ad Hom.* p. 1353.)

3. A son of Mermerus, and grandson of Jason and Medeia. He lived at Ephyra, between Elis and Olympia; and when Odysseus came to him to fetch the poison for his arrows, Ilus refused it, from fear of the vengeance of the Gods. (Hom. *Od.* i. 259, ii. 328; Eustath. *ad Hom.* p. 1415, &c.; Strab. viii. p. 338.) [L. S.]

I'MBRAMUS (Ἴμβραμος), a surname of Hermes (Eustath. *ad Dionys. Per.* 524; Steph. Byz. *s. v.* Ἰμβρος), in which Welcker (*Trilogie*, p. 217) recognises a name of the Pelasgian Hermes, who went from Attica to Lemnos, Imbros and Samothrace, and is said to have been identical with Himerus. He is seen on a coin of Imbros, with a patera and a knotty staff. [L. S.]

IMBRA'SIA (Ἰμβρασία), a surname of Artemis (Callim. *Hymn. in Dian.* 228), and of Hera, was derived from the river Imbrasus, in Samos, on which the goddess was believed to have been born. (Apollon. Rhod. i. 187; Paus. vii. 4. § 4.) [L. S.]

I'MBRASUS (Ἴμβρασος) is, according to Eustathius (*ad Hom.* p. 985), identical with Imbramus, the surname of Hermes; but it occurs also as the name of three mythical personages. (Hom. *Il.* iv. 520; Virg. *Aen.* x. 123, xii. 343; Athen. vii. p. 283.) [L. S.]

IMBREX, C. LICI'NIUS, an ancient Latin comic poet, quoted by Gellius and Festus, of whose plays only one is expressly mentioned, namely, "Neaera." Vulcatius Sedigitus assigned him the fourth place in the list of Latin comic poets. (Festus, *s. vv. Imbrex, Obstitum*; Gell. xiii. 22, xv. 24.) Vossius conjectured (*De Poetis Latinis*, p. 5) that this Licinius Imbrex is the same as the Licinius Tegula mentioned by Livy [TEGULA], because imbrex is a species of tegula, but Festus gives the praenomen of Caius to the former, and Livy that of Publius to the latter.

I'MBRIUS (Ἴμβριος), a son of Mentor, and husband of Mendesicaste, a daughter of Priam, was slain by Teucer in the Trojan war. (Hom. *Il.* xiii. 171, &c.; Paus. x. 25. § 2; Eustath. *ad Hom.* p. 926.) Imbrius occurs also as a surname of Eetion, the friend of Lycaon. (Hom. *Il.* xxi. 43.) [L. S.]

IMENARETE. [ELEPHENOR.]

IMMA'RADUS (Ἰμμάραδος), a son of Eumolpus, and commander of the Eleusinians, slain by Erectheus. (Paus. i. 5. § 2, 27. § 5.) [L. S.]

IMPERA'TOR, a surname of Jupiter at Praeneste. After the conquest of that town in B. C. 376, T. Quinctius brought his statue to the capitol at Rome, where it was placed between the chapels of Jupiter and Minerva. (Liv. vi. 29.) According to Cicero (*in Verr.* iv. 57), he was identical with Jupiter Urius (i. e. the sender of favourable wind), of the Greeks. (Comp. the commentat. on Cicero, and Buttmann's *Lexilog.* vol. ii. p. 34.) [L. S.]

IMPERIO'SUS, a surname of three members of the Manlia gens,—L. Manlius Capitolinus Imperiosus, dictator in B. C. 363, Cn. Manlius Capitolinus Imperiosus, consul in 359 and 357 [CAPITOLINUS, Nos. 8, 9, p. 605], and T. Manlius Imperiosus Torquatus, dictator for the first time in 353. [TORQUATUS.]

INA'CHIA, I'NACHIS, INACHIO'NE (Ἰναχείη, Ἰναχιώνη), frequently occur as surnames of Io, the daughter of Inachus. (Virg. *Georg.* iii. 153; Ov. *Fast.* iii. 658, *Met.* ix. 686; Aeschyl. *Prom.* 591; Callim. *Hymn. in Dian.* 254.) Epaphus, a grandson of Inachus, bears the same surname (Ov. *Met.* i. 753); and so also Perseus, merely because he was born at Argos, the city of Inachus. (Ov. *Met.* iv. 719.) [L. S.]

I'NACHUS (Ἴναχος), a river god and king of Argos, is described as a son of Oceanus and Tethys. By a Melian nymph, a daughter of Oceanus, or, according to others, by his sister Argeia, he became the father of Phoroneus and Aegialeus, to whom others add Io, Argos Panoptes, and Phegeus or Pegeus. (Apollod. ii. 1. §§ 1, 3; Hygin. *Fab.* 143, 145; Tzetz. *ad Lycoph.* 177; Schol. *ad Eurip. Or.* 920, 1239; Ov. *Met.* i. 583, &c., 640, &c., *Amor.* iii. 6, 25; Serv. *ad Virg. Georg.* iii. 153.) Inachus is the most ancient god or hero of Argos. The river Inachus is said to have received its name from the fact of Inachus throwing himself into it, at the time when Zeus, enraged at the reproaches which Inachus made on account of the treatment of Io, sent a fury to pursue him. (Plut. *de Fluv.* 18.) The river had before borne the name of Carmanor or Haliacmon; and as Inachus was the first ruler and priest at Argos, the country is frequently called the land of Inachus. (Eurip. *Or.* 932; Dionys. i. 25; Hygin. *Fab.* 143.) In the dispute between Poseidon and Hera about the possession of Argos, Inachus decided in favour of Hera, and hence it was said that Poseidon deprived

him and the two other judges, Asterion and Cephissus, of their water, so that they became dry except in rainy seasons. (Paus. ii. 15. § 4, &c.; comp. Apollod. ii. 1. § 4.) The ancients themselves made several attempts to explain the stories about Inachus: sometimes they looked upon him as a native of Argos, who after the flood of Deucalion led the Argives from the mountains into the plains, and confined the waters within their proper channels; and sometimes they regarded him as an immigrant who had come across the sea as the leader of an Egyptian or Libyan colony, and had united the Pelasgians, whom he found scattered on the banks of the Inachus. (Schol. *ad Eurip. Or.* 920, 932; Sophocl. *ap. Dionys. l. c.*) [L. S.]

I'NAROS (Ἰνάρως, occasionally Ἴναρος), son of Psammitichus, a chief of some of the Libyan tribes to the west of Egypt, commenced hostilities against the Persians at the western extremity of the Delta, and gradually succeeded in extending them to a general revolt, under his direction, of Egypt. This, according to Diodorus (xi. 71), would be in B. C. 461. In 460 Inaros called in the Athenians, who, with a fleet of 200 gallies, were then off Cyprus: the ships sailed up to Memphis, and, occupying two parts of the town, besieged the third. (Thuc. i. 104.) This was probably preceded by a great battle, recorded by Ctesias and Diodorus (Diod. xi. 74; Ctesias, 32), in which an immense host of Persians was defeated, and Achaemenes, the brother of the king Artaxerxes, slain by the hand of Inaros. But a new army, under a new commander, Megabyzus, was more successful. The Egyptians and their allies were defeated; and Inaros, says Thucydides (i. 110), was taken by treachery, and crucified, B. C. 455. According to Ctesias he retreated, when all Egypt fell from him, into the town of Byblus, and here capitulated with the Greeks, on the promise that his life should be spared. Megabyzus thus carried him prisoner to the court; and here the urgency of Amytis, the mother of the king, and Achaemenes, drove Artaxerxes, after five years' interval, to break the engagement which he had confirmed to his general. Inaros was put to a barbarous death, a combination, it seems, of impaling and flaying alive (ἐπὶ τρισὶ σταυροῖς, Ctesias; comp. Plut. *Artax.* c. 17). Megabyzus, in indignation, revolted. Herodotus records the death of Achaemenes by the hand of Inaros, and speaks of having seen the bones of those that fell with him in battle at Papremis. (Herod. vii. 7, iii. 12.) He also tells us that though Inaros had done the Persians more hurt than any man before him, his son Thannyras was allowed to succeed him in his government, that is, we must suppose, of the Libyan tribes. (Herod. iii. 15.) [A. H. C.]

INDEX, the indicater or denouncer, is a translation of Μηνυτής, a surname of Heracles. Once, the story runs, a golden vessel had been stolen from the temple of Heracles at Athens. Heracles repeatedly appeared to Sophocles in a dream, until the latter informed the Areiopagus of it, and the thief was arrested, and confessed his crime. From this circumstance the temple was afterwards called the temple of Heracles Menytes, or Index. (Cic. *de Div.* i. 25; Hesych. *s. v.* μηνυτής; Σοφοκλέους γένος καὶ βίος.) [L. S.]

INDI'BILIS (Ἀνδοβάλης, Polyb.; Ἰνδίβιλις, Appian), a king or chief of the Spanish tribe of the Ilergetes, who plays an important part in the war between the Romans and Carthaginians in Spain during the second Punic war. He is first mentioned in B. C. 218, as commanding the Spanish auxiliaries in the service of Hanno, the Carthaginian governor of the provinces north of the Iberus [HANNO, No. 15], when he was defeated, together with that general, by Cn. Scipio, and fell into the hands of the Romans. (Polyb. iii. 76.) By what means he regained his liberty we know not, but the following year (217) we find him, together with his brother Mandonius, heading an incursion into the territories of the tribes in alliance with Rome. (Liv. xxii. 21.) This attempt was, however, easily repulsed; and the successes of the two Scipios for some time afterwards seem to have compelled him to remain quiet: but in 212 he led a force of 7500 men to join the Carthaginian army under Hasdrubal, the son of Gisco, which was opposed to P. Scipio: it was the attempt of the Roman general to intercept his march, and cut off his reinforcement before it could join the main army, that brought on the general action, which ended in the defeat and death of Scipio. (Liv. xxv. 34). Indibilis and Mandonius are spoken of by Polybius as the most powerful and influential among the chieftains of Spain, and had hitherto been remarkable for their steady attachment to the Carthaginian cause, for which they were rewarded by being re-established in their hereditary dominions after the death of the two Scipios. But their minds were soon after alienated by the haughty and arbitrary conduct of Hasdrubal, the son of Gisco, who, instead of reposing confidence in their good faith, exacted from them the payment of a large sum of money, and required that the wife of Mandonius and the daughters of Indibilis should be placed in his hands as a pledge of their fidelity. These hostages fell into the power of the young P. Scipio, at the capture of New Carthage, and were treated by him with all the distinction due to their rank, a circumstance which made a powerful impression on the minds of the Spaniards, and added to the ascendancy already acquired by Scipio's personal character. These causes, united with their increasing grounds of discontent with the Carthaginians, at length determined the two brothers to abandon the cause of Carthage for that of Rome; and when Scipio took the field in the spring of 209, he was joined by Indibilis and Mandonius, with all the forces of their nation. A treaty of alliance was concluded between them and the Romans, and the two princes united with Scipio in the campaign against Hasdrubal, which terminated in the victory of Baecula. (Polyb. ix. 11, x. 18, 35—38, 40; Liv. xxvi. 49, xxvii. 17, 19.) So long as the presence of Scipio cast its spell over them, they continued unshaken in their adherence, but in 206 the illness and reported death of that great commander gave them hopes of shaking off the yoke of Rome as they had done that of Carthage, and they excited a general revolt not only among their own subjects, but the neighbouring Celtiberian tribes also. They were soon undeceived; and on learning that Scipio was still alive, withdrew within their own frontiers to await the issue of events. But the Roman general was not disposed to leave their infidelity unpunished: he crossed the Iberus, totally defeated the army which the two princes opposed to him, and took their camp, with great slaughter. When, however, Mandonius in person presented himself in the Roman camp, and threw himself as a sup-

pliant at the feet of the conqueror, Scipio not only spared his life and that of his brother, but admitted them to favourable terms, and left them in the enjoyment of all their former power, on payment only of a sum of money. (Liv. xxviii. 24, 25, 31—34; Polyb. xi. 26, 29, 31—33; Diod. xxvi. *Exc. Vat.* p. 60; Appian, *Hisp.* 37; Zonar. ix. 10.) This clemency, nevertheless, failed of the desired effect, for the next year (B. C. 205), Scipio having quitted Spain to prepare for the invasion of Africa, Indibilis immediately aroused his people to take advantage of the absence of the only general whom there was any cause to fear, and assembled an army of no less than 30,000 foot and 4000 horse. It is probable that his contempt for the Roman generals, L. Lentulus and L. Manlius Acidinus, whom Scipio had left in Spain, was real, and not assumed, but he quickly found his mistake; they hastened to meet the insurgent army, and a pitched battle ensued, in which, after an obstinate contest, the Spaniards were totally defeated, and Indibilis himself, who had displayed the utmost courage in the action, fell on the field. Mandonius escaped with the remnants of the army, but was soon after given up by his own followers to the Roman generals, by whom he was immediately put to death. (Liv. xxix. 1—3; Appian, *Hisp.* 38. [E. H. B.]

I'NDIGES, plur. INDI'GETES, the name by which indigenous gods and heroes were invoked at Rome, that is, such as were believed to have once lived on earth as mortals, and were after their death raised to the rank of gods, e. g. Janus, Picus, Faunus, Aeneas, Evander, Hercules, Latinus, Romulus, and others. (Serv. *ad Aen.* xii. 794; Liv. viii. 9; Virg. *Georg.* i. 498, *Aen.* viii. 314, xii. 794; Arnob. *adv. Gent.* i. p. 39.) Thus Aeneas, after his disappearance on the banks of the Numicus, became a *deus Indiges*, *pater Indiges*, or *Jupiter Indiges;* and in like manner Romulus became *Quirinus*, and Latinus *Jupiter Latiaris.* (Gellius, ii. 16; Virg., Liv. *ll. cc.*; Sil. Ital. viii. 39; Tibull. ii. 5, 44; Solin. 2; Aurel. Vict. *de Orig.* 14.) The Indigetes are frequently mentioned together with the Lares and Penates (Virg. *Georg.* i. 498; Lucan, i. 556; Sil. Ital. ix. 294), and many writers connect the Indigetes with those divinities to whom a share in the foundation of the Latin and Roman state is ascribed, such as Mars, Venus, Vesta, &c. (Sil. Ital. *l. c.*; Ov. *Met.* xv. 862; Claudian, *Bell. Gild.* 82; Liv. viii. 9.) Paulus Diaconus (p. 106 in Müller's edition of Festus) describes the Indigetes as *dii, quorum nomina vulgari non licet*, a statement which is repeated by others, though its import is rather obscure. The origin of the name Indigetes was also a matter of dispute with the ancients (Serv. *ad Aen.* xii. 794), but they were at all events θεοὶ ἐγχώριοι, and we are therefore inclined rather to connect the name with *induagere* than with *indigitare*, as Festus thinks; in addition to which the plural is not *Indigites*, but *Indigetes.* We may therefore define the Indigetes to be indigenous heroes of the country, whom the grateful veneration of their countrymen raised after their death to the rank of gods. They were regarded as manifestations of the supreme deity, and worshipped as the protectors of the country to which they had done good service during their mortal life. [L. S.]

INDUTIOMA'RUS, or INDUCIOMA'RUS. 1. A distinguished chief of the Allobroges, was the most important witness against M. Fonteius, when he was accused in B. C. 69 of mal-administration in his province of Narbonnese Gaul, and defended by Cicero. (Cic. *pro Font.* 8, 12, 17.) [FONTEIUS, No. 5.]

2. One of the leading chiefs of the Treviri (*Trèves, Trier*), and the head of the independent party. When Caesar marched into the territory of the Treviri in B. C. 54, just before his second invasion of Britain, Indutiomarus, who had made every preparation for war, found himself deserted by many of his partizans, and was obliged to submit to Caesar. The latter accepted his excuses, but at the same time used all his influence to induce the leading men of the nation to side with Cingetorix, the great rival of Indutiomarus, (though he was his own son-in-law,) and the head of the Roman party. Finding himself thus deprived of much of his power among his own people, Indutiomarus became a bitterer enemy than ever of the Romans, and only waited for a favourable opportunity of taking his revenge. This arrived sooner than might have been expected. In consequence of the scarcity of corn Caesar was obliged to separate his troops for their winter-quarters, and to station them in different parts of Gaul. Indutiomarus immediately urged on Ambiorix and Cativolcus, chiefs of the Eburones, to attack the Roman legion stationed in their country; and he himself soon afterwards marched against Labienus, who was encamped among the Remi, on the confines of the Treviri, but deterred by Caesar's victory over the Nervii, he withdrew into his own country. Here he raised fresh troops, and again marched against Labienus, whose camp he surrounded; but being surprised by a sudden sally, his troops were put to flight, and he himself was killed in the rout while crossing a river. His death was deeply felt by his people. (Caes. *B. G.* v. 3, 26, 53, 55, 58; Dion Cass. xl. 11, 31.)

I'NFERI, signifies the gods of the lower world, in contradistinction from those of heaven, or from the Olympian gods. In Greek the *Inferi* are designated by the terms οἱ κάτω, οἱ χθόνιοι, οἱ ὑπὸ γαῖαν, οἱ ἔνερθε, or οἱ ὑπένερθε θεοί; whereas the gods of heaven, *Superi*, are termed οἱ ἄνω, ὕπατοι and οὐράνιοι. But the word inferi is still more frequently used to designate the dead, in contradistinction from those living *upon* the earth (Apulei. *de Mag.* p. 69); so that *apud inferos* is equivalent to "in Hades," or "in the lower world." The Inferi therefore comprise all the inhabitants of the lower world, the gods, viz. Aides or Pluto, his wife Persephone, the Erinnyes, and others, as well as the souls of departed men. The gods of the lower world are treated of in separate articles. The descriptions of the proper burial of the dead, whereby alone the souls were enabled to come to rest in the lower world; of the sacrifices offered on the tombs of the dead, as well as of the notions entertained by the ancients about the conditions of the souls of the departed in their future state, belong to a Dictionary of Antiquities; while the roads leading to the lower world and the various sites assigned to it by the ancients are questions which belong to mythical geography. [L. S.]

INGE'NUUS, one of the thirty tyrants enumerated by Trebellius Pollio [see AUREOLUS], was governor of Pannonia at the period when Valerian set out upon his campaign against the Persians. Fearing lest he should excite jealousy by his popularity among the soldiers, he resolved at once to

disown the authority of the weak and dissolute Gallienus, who, however, displayed upon this occasion unwonted promptitude and energy, for marching at once into Illyria, he encountered the usurper at Mursia, where the rebels were defeated, and their leader was slain, or, according to other accounts, stabbed himself, to avoid the torture he anticipated if captured alive. The relentless cruelty displayed by the conqueror upon this occasion towards all who had favoured the pretensions of Ingenuus has been adverted to in a former article. [GALLIENUS.] According to Pollio, the insurrection, headed by Ingenuus, broke out in the consulship of Fuscus (leg. Tuscus) and Bassus, that is, A. D. 258, the year in which Valerian took his departure for the East, but, according to Victor, not until intelligence had been received of the fatal result of the war against Sapor, that is, two or three years later. (Trebell. Poll. *Trig. Tyrann.*; Victor, *de Caes.* xxxiii.; Zonar. xii. 24.) [W. R.]

INGUIOME'RUS, brother of Sigimer and uncle of Arminius the Cheruscan [ARMINIUS]. Inguiomerus had been the adherent of Rome, but afterwards joined his nephew and his own tribe, and narrowly escaped with his life, when the Cheruscans, owing in great measure to his advice, were in A. D. 16 defeated by the Romans under Germanicus on the plain of Idistavisus, between the Visurgis (Weser) and the neighbouring highlands. In the following year, envy of the fame or power of Arminius again detached Inguiomerus from the Cheruscans. At the head of his own clients he deserted to Maroboduus, king of the Suevians, with whom he was defeated by Arminius. (Tac. *Ann.* i. 60, ii. 17, 21, 45, 46.) [W. B. D.]

INNOCE'NTIUS was bishop of Rome from the commencement of A. D. 402 until his death on the 12th of March, A. D. 417. He took an active part in the proceedings with regard to Chrysostom, whom he steadily supported while the patriarch was alive, and whose memory he vindicated from insult after death. Against the Novatians he displayed the most determined hostility, and one of his last acts was the condemnation of Pelagius, a sentence which, as appears evident from his epistles, ought to be regarded rather as a concession to the urgent representations of the Carthaginian synod than as the result of full and heartfelt conviction. In consequence of the widely-diffused reputation enjoyed by Innocentius for learning and prudence, he was constantly consulted upon various points of doctrine and discipline by ecclesiastics at a distance; and the correspondence in which he thus became engaged with every part of the Christian world was conducted with so much skill, and the replies were couched so judiciously, in a tone of mingled advice, instruction, and authoritative dictation, that the practice of submitting questions of doubt or difficulty to the head of the Roman see became from this time forward general; and to this epoch we may refer the foundation of those claims to universal spiritual domination so boldly asserted, and, to a certain extent, so successfully maintained by Leo and his successors.

The extant works of this prelate consist entirely of epistles, thirty-four in number, which are almost exclusively of an official character, being addressed to dignitaries, civil and spiritual, and to religious communities, upon topics connected with the regulation and welfare of the church. Of these, twenty-one are preserved in the collection of Dionysius Exiguus; four are found among the letters of St. Augustin, two were first edited by Holstenius from a Vatican MS., the remaining seven were derived from various sources.

The Editio Princeps, containing twenty-one epistles, under the title *Decreta Innocentii Papae LVII.*, appeared in the *Collectio Canonum Dionysii Exigui*, fol. Mogunt. 1525; the first complete edition, comprising the whole thirty-four epistles, forms the first volume of the *Epistolae Pontificiae*, published by cardinal Anton. Caraffa, fol. Rom. 1591; the best edition is that contained in the *Epistolae Pontificum Romanorum* of Coustant, fol. Paris, 1721, vol. i. pp. 739—931, reprinted in the *Bibl. Patrum* of Galland, vol. viii. pp. 545—612, whose Prolegomena, c. xviii., may be consulted with advantage.

In addition to the above thirty-four, Coustant notices a considerable number which have been lost, investigating at the same time their dates and the subjects of which they treated; he also points out some which are spurious, one, *Ad Aurelium Episcopum Carthaginiensem*, fabricated by Isidorus Mercator, two *Ad Arcadium Imperatorem*, and two from Arcadius, *Ad Innocentium.* [W. R.]

INNOCE'NTIUS, a Roman jurist, who lived in the reign of Constantine the Great, and under his sons Constantius and Constans. Although jurisprudence as a science was now upon the wane, jurists were privileged by the emperors as late as the reign of Constantius; and, by virtue of such privilege, their writings and opinions were invested with a kind of legislative force. The *jurist-made* law of the Romans came into existence under the form of authoritative exposition or interpretation, and was more directly binding than what Bentham calls English *judge-made* law. It was nearly analogous to a parliamentary declaration of the existing law, inasmuch as the jurist, in the exercise of his vocation, was made the representative of the emperor, the supreme power. Eunapius (*in Vit. Chrysanthii*, p. 186, ed. Commelin) says that Innocentius was privileged as a jurist by the emperors under whom he lived. He is not mentioned in the Digest, which contains extracts from no jurist of later date than his.

In the collection of *Agrimensores*, there is a treatise, headed "Ex libro xii. Innocentii de literis et notis juris exponendis," or "Innocentius, V. P. auctor." The treatise does not profess to be the original work of a jurist, and is manifestly a compilation of much more recent date than the reign of Constantine: nor does it at all resemble the remains of legal stenography that we possess under the name of Valerius Probus and other writers of the same class. It relates to the *casae* which were named after the letters of the alphabet, and the *casae* appears to have been *fundi*, or portions of land; but the mode in which letters were connected with the fundi, so as to designate their qualities and peculiarities of position, has not been satisfactorily explained; and the treatise *De Casis Literarum* is still perhaps the most enigmatical part of the writings on ancient land-surveying.

Rigaltius, in his first note on the treatise, "De Casis Literarum," says that an Innocentius, agrimensor, is mentioned in the 19th book of Ammianus Marcellinus, and quotes a passage, whence it would seem that, on some occasion, Innocentius gave instructions which enabled a party of troops sailing up a river to steer by observing certain

marks upon the banks. The reference is incorrect, and the passage cited by Rigaltius has not been found by subsequent inquirers. (*Auctores Rei Agrariae*, ed. Goes. p. 167, n. p. 220—232.) [J. T. G.]

INO (Ἰνώ), a daughter of Cadmus and Harmonia, and the wife of Athamas, who married her in addition to his proper wife Nephele, but according to some, not till after the death of Nephele. After her death and apotheosis, Ino was called Leucothea. The common story about her is related under ATHAMAS, p. 393; but there are great variations in the traditions respecting her, which probably arose from the fact of the story having been made great use of by the Greek poets, especially the dramatists, among whose lost tragedies we find the titles of Athamas, Ino, and Phrixus. It here remains for us to mention the principal traditions about the latter period of her life and her apotheosis. After the supposed death of Ino, and after his flight from Boeotia, Athamas married Themisto; but when he was informed that Ino was still living as a Bacchant in the valleys of Mount Parnassus, he secretly sent for her. Themisto, on hearing this, resolved to kill the children of Ino. With this object in view, she ordered one of her slaves at night to cover her own children with white, and those of Ino with black garments, that she might know the devoted children, and distinguish them from her own. But the slave who received this command was Ino herself in disguise, who changed the garments in such a manner as to lead Themisto to kill her own children. When Themisto discovered the mistake, she hung herself. (Hygin. *Fab.* 1—5.) Other traditions state that Athamas, when Hera visited him and Ino with madness for having brought up Dionysus, killed Learchus, one of his sons by Ino, and when he was on the point of killing also the other, Melicertes, Ino fled with him across the white plain in Megaris, and threw herself with the boy (or, according to Eurip. *Med.* 1289, with her two sons) into the sea. Melicertes is stated in some traditions to have previously died in a cauldron filled with boiling water. (Eustath. *ad Hom.* p. 1543; Plut. *Sympos.* v. 3; Ov. *Met.* iv. 505, 520, &c.; Tzetz, *ad Lycoph.* 229.) According to Plutarch (*Quaest. Rom.* 13), Ino killed her own son, as she had become mad from jealousy of an Aetolian slave, of the name of Antiphera, and Plutarch recognised an allusion to that story in a ceremony observed at Rome in the temple of Matuta, who was identified with Leucothea; for no female slave was allowed to enter the temple of Matuta at her festival, with the exception of one, who received a box on the ears from the matrons that were present. Hyginus (*Fab.* 2; comp. Paus. ii. 44. § 11) states, that Athamas surrendered Ino and her son Melicertes to Phrixus to be killed, because she herself had attempted to kill Phrixus. But when Phrixus was on the point of committing the crime, Dionysus enveloped him in darkness and thus saved Ino. Athamas, who was thrown by Zeus into a state of madness, killed Learchus; and Ino, who leaped into the sea, was raised to the rank of a divinity, by the desire of Dionysus. Others relate that Leucothea placed Dionysus with herself among the gods. (Plut. *de Frat. Am.* in fin.) After her leap into the sea, Leucothea was carried by a dolphin to the coast of Corinth, which was governed by Sisyphus, a brother of Athamas, who instituted the Isthmian games and an annual sacrifice in honour of the two. (Tzetz. *ad Lycoph.* 107; comp. 229; Schol. *ad Pind. Hypoth. Isthm.* p. 514, ed. Boeckh.) According to a Megarian tradition, the body of Ino was washed on the coast of Megara, where she was found and buried by two virgins; and it is further said that there she received the name of Leucothea. (Paus. i. 42. § 8.) [L. S.]

INOUS, that is, the son of Ino, a name given to Melicertes and Palaemon. (Virg. *Aen.* v. 823, *Georg.* i. 437.) [L. S.]

INSTEIUS CAPITO. [CAPITO.]

INTAPHERNES (Ἰνταφέρνης), one of the seven conspirators against the two Magi, who usurped the Persian throne upon the death of Cambyses. In the attack which the conspirators made against the Magi, Intaphernes lost an eye. He was shortly after put to death by Dareius in consequence of the following circumstances. Upon the accession of Dareius, the other conspirators had stipulated for free admission to the king at all times, with one exception; and when the royal servants upon a certain occasion refused Intaphernes admission to the king's person, he mutilated them, which raised the suspicion of the king that a plot had been formed against himself. Dareius accordingly sentenced Intaphernes and all his family to be put to death; but moved by the lamentations of his wife, the king allowed her to rescue one from death. She selected her brother, alleging, according to the well-known tale, that she might obtain another husband and other children, but, since her father and mother were dead, she could never have another brother. Dareius spared, in addition, the life of her eldest child, but killed all the other members of the family with Intaphernes. (Herod. iii. 70, 78, 118, 119.)

INTERCIDONA. [DEVERRA.]

INTONSUS, i. e. unshorn, a surname of Apollo and Bacchus, alluding to the eternal youth of these gods, as the Greek youths allowed their hair to grow until they attained the age of manhood, though in the case of Apollo it may also allude to his being the god of the sun, whence the long floating hair would indicate the rays of the sun. (Hom. *Il.* xx. 39, *Hymn. in Apoll.* 134; Horat. *Epod.* xv. 9; Tibull. i. 4. 34; Ov. *Met.* iii. 421, *Amor.* i. 14. 31; Martial, iv. 45.) [L. S.]

INVI'DIA, the personification of envy, is described as a daughter of the giant Pallas and Styx. (Hygin. *Fab.* Praef.; Ov. *Met.* ii. 760.) [L. S.]

IO (Ἰώ). The traditions about this heroine are so manifold, that it is impossible to give any general view of them without some classification; we shall therefore give first the principal local traditions, next the wanderings of Io, as they are described by later writers, and lastly mention the various attempts to explain the stories about her.

1. *Local traditions.*—The place to which the legends of Io belong, and where she was closely connected with the worship of Zeus and Hera, is Argos. The chronological tables of the priestesses of Hera at Argos placed Io at the head of the list of priestesses, under the name of Callirhoë, or Callithyia. (Preller, *de Hellan. Lesb.* p. 40.) She is commonly described as a daughter of Inachus, the founder of the worship of Hera at Argos, and by others as a daughter of Iasus or Peiren. Zeus loved Io, but on account of Hera's jealousy, he metamorphosed her into a white cow. Hera thereupon asked and obtained the cow from Zeus, and placed her under the care of Argus Panoptes, who

tied her to an olive tree in the grove of Hera at Mycenae. But Hermes was commissioned by Zeus to deliver Io, and carry her off. Hermes being guided by a bird (ἱέραξ, πῖκον), who was Zeus himself (Suid. *s. v.* Ἰώ), slew Argus with a stone. Hera then sent a gad-fly, which tormented Io, and persecuted her through the whole earth, until at length she found rest on the banks of the Nile. (Apollod. ii. 1. § 2; Hygin. *Fab.* 145; comp. Virg. *Georg.* iii. 148, &c.) This is the common story, which appears to be very ancient, since Homer constantly applies the epithet of Argeiphontes (the slayer of Argus) to Hermes. But there are some slight modifications of the story in the different writers. Some, for example, place the scene of the murder of Argus at Nemea (Lucian, *Dial. Deor.* 3; Etymol. Mag. *s. v.* Ἀφέσιος). Ovid (*Met.* i. 722) relates that Hermes first sent Argus to sleep by the sweetness of his music on the flute, and that he then cut off the head of Argus, whose eyes Hera transferred to the tail of the peacock, her favourite bird. (Comp. Moschus, *Idyll.* ii. 59.) A peculiar mournful festival was celebrated in honour of Io at Argos, and although we have no distinct statement that she was worshipped in the historical ages of Greece, still it is not improbable that she was. (Suid. *l. c.*; Palaephat. p. 43; Strab. xiv. p. 673.) There are indeed other places, besides Argos, where we meet with the legends of Io, but they must be regarded as importations from Argos, either through colonies sent by the latter city, or they were transplanted with the worship of Hera, the Argive goddess. We may mention Euboea, which probably derived its name from the cow Io, and where the spot was shown on which Io was believed to have been killed, as well as the cave in which she had given birth to Epaphus. (Strab. vii. p. 320; Steph. Byz. *s. v.* Ἄργουρα; Etymol. Mag. *s. v.* Εὔβοια.) Another place is Byzantium, in the foundation of which Argive colonists had taken part, and where the Bosporus derived its name, from the cow Io having swam across it. From the Thracian Bosporus the story then spread to the Cimmerian Bosporus and Panticapaeum. Tarsus and Antioch likewise had monuments to prove that Io had been in their neighbourhood, and that they were colonies of Argos. Io was further said to have been at Joppa and in Aethiopia, together with Perseus and Medusa (Tzetz. *ad Lycoph.* 835, &c.); but it was more especially the Greeks residing in Egypt, who maintained that Io had been in Egypt, where she was said to have given birth to Epaphus, and to have introduced the worship of Isis, while Epaphus became the founder of a family from which sprang Danaus, who subsequently returned to Argos. This part of the story seems to have arisen from certain resemblances of religious notions, which subsequently even gave rise to the identification of Io and Isis. Herodotus (i. 1, &c., ii. 41) tells us that Isis was represented like the Greek Io, in the form of a woman, with cows' horns.

2. *The wanderings of Io.*—The idea of Io having wandered about after her metamorphosis appears to have been as ancient as the mythus respecting her, but those wanderings were extended and poetically embellished in proportion as geographical knowledge increased. The most important passage is in the *Prometheus* of Aeschylus, 705, &c., although it is almost impossible to reconcile the poet's description with ancient geography, so far as we know it. From Argos Io first went to Molossis and the neighbourhood of Dodona, and from thence to the sea, which derived from her the name of the Ionian. After many wanderings through the unknown regions of the north, she arrived in the place where Prometheus was fastened to a rock. As the Titan prescribes to her the course she has yet to take, it is of importance to ascertain the spot at which he begins to describe her course; but the expressions of Aeschylus are so vague, that it is a hopeless attempt to determine that spot. According to the extant play, it is somewhere in European Scythia, perhaps to the north of the river Istrus; but in the last play of the Trilogy, as well as in other accounts, the Caucasus is mentioned as the place where the Titan endured his tortures, and it remains again uncertain in what part of the Caucasus we have to conceive the suffering Titan. It seems to be the most probable supposition, that Aeschylus himself did not form a clear and distinct notion of the wanderings he describes, for how little he cared about geographical accuracy is evident from the fact, that in the *Supplices* (548, &c.) he describes the wanderings of Io in a very different manner from that adopted in the *Prometheus*. If, however, we place Prometheus somewhere in the north of Europe, the course he prescribes may be conceived in the following manner. Io has first to wander towards the east, through unknown countries, to the Scythian nomades (north of Olbia), whom, however, she is to avoid, by travelling through their country along the sea-coast; she is then to have on her left the Chalybes, against whom she must likewise be on her guard. These Chalybes are probably the Cimmerians, who formerly inhabited the Crimea and the adjacent part of Scythia, and afterwards the country about Sinope. From thence she is to arrive on the river Hybristes (the Don or Cuban), which she is to follow up to its sources, in the highest parts of Mount Caucasus, in order there to cross it. Thence she is to proceed southward, where she is to meet the Amazons (who at that time are conceived to live in Colchis, afterwards in Themiscyra, on the river Thermodon), who are to conduct her to the place where the Salmydessian rock endangers all navigation. This latter point is so clear an allusion to the coast north of the mouth of the Bosporus, that we must suppose that Aeschylus meant to describe Io as crossing the Thracian Bosporus from Asia into Europe. From thence he leads her to the Cimmerian Bosporus, which is to receive its name from her, and across the palus Maeotis. In this manner she would in part touch upon the same countries which she had traversed before. After this she is to leave Europe and go to Asia, according to which the poet must here make the Maeotis the boundary between Europe and Asia, whereas elsewhere he makes the Phasis the boundary. The description of the wanderings of Io is taken up again at verse 788. She is told that after crossing the water separating the two continents, she is to arrive in the hot countries situated under the rising sun. At this point in the description there is a gap, and the last passage probably described her further progress through Asia. Io then has again to cross a sea, after which she is to come to the Gorgonaean plains of Cisthenes (which, according to the scholiast, is a town of Aethiopia or Libya), and to meet the Graeae and Gorgones. The sea here mentioned is probably the so-called Indian Bosporus (Steph. Byz. *s. v.* Βόσπορος; Eustath. *ad Di-*

onys. *Perieg.* 143), where the extremities of Asia and Libya, India and Aethiopia, were conceived to be close to each other, and where some writers place the Gorgones. (Schol. *ad Pind. Pyth.* x. 72.) The mention, in the verses following, of the griffins and Arimaspae, who are generally assigned to northern regions, creates some difficulty, though the poet may have mentioned them without meaning to place them in the south, but only for the purpose of connecting the misfortunes of Io with the best-known monsters. From the Indian Bosporus, Io is to arrive in the country of the black people, dwelling around the well of the sun, on the river Aethiops, that is, the upper part of the Nile or the Niger. She is to follow the course of that river, until she comes to the cataracts of the Nile, which river she is again to follow down to the Delta, where delivery awaits her. (Comp. Eurip. *Iphig. Taur.* 382, &c.; Apollod. ii. 1. § 3; Hygin. *Fab.* 145.)

The mythus of Io is one of the most ancient, and at the same time one of the most difficult to explain. The ancients believed Io to be the moon, and there is a distinct tradition that the Argives called the moon Io. (Eustath. *ad Dionys. Perieg.* 92; Suid. and Hesych. *s. v.* Ἰώ.) This opinion has also been adopted by some modern critics, who at the same time see in this mythus a confirmation of the belief in an ancient connection between the religions of Greece and Egypt. (Buttmann, *Mythol.* vol. ii p. 179, &c.; Welcker, *Die Aeschyl. Trilog.* p. 127, &c.; Schwenk, *Etymol. Mythol. Andeutungen*, p. 62, &c.; *Mythol. der Griech.* p. 52, &c.; Klausen, in the *Rhein. Museum*, vol. iii. p. 293, &c.; Voelcker, *Mythol. Geogr. der Griech. u. Röm.* vol. i.) That Io is identical with the moon cannot be doubted (comp. Eurip. *Phoen.* 1123; Macrob. *Sat.* i. 19), and the various things related of her refer to the phases and phenomena of the moon, and are intimately connected with the worship of Zeus and Hera at Argos. Her connection with Egypt seems to be an invention of later times, and was probably suggested by the resemblance which was found to exist between the Argive Io and the Egyptian Isis. [L. S.]

JOANNES, Latin emperor of Constantinople, the third son of Everard, count of Brienne, and Agnes, countess of Mümpelgard, was born in 1148. He was one of the leaders of the Latins who took Constantinople in 1204, and in 1210 was chosen king of Jerusalem, which was then in the hands of the Turks. In 1218 he commanded the famous Latin expedition against Egypt, and made himself so conspicuous, through his military skill and undaunted courage, that he was looked upon as the greatest hero of his time. It was for this reason that in 1228 the Latins of Constantinople chose him, though he was then merely titular king of Egypt, to govern for the minor emperor, Baldwin II.; and in order to strengthen his authority, they invested him with the title and power of emperor. Although 80 years old, John accepted the offer, but first went to Europe to levy troops, with which he arrived at Constantinople in 1231, where he was crowned with great solemnity, and pleased both the Latins and Greeks by his majestic appearance (he was the tallest man they had ever seen) and his energetic administration. Not only unbroken by age, but still uniting the strength of a powerful man with the agility of a youth, he defended Constantinople with great success against the united armies of Asan, king of Bulgaria, and John Vatatzes, the Greek emperor of Nicaea, as is narrated in the life of the latter. [JOANNES III.] Constantinople would have fallen but for him. Marvellous stories are told of his bravery and the power of his arm. After a reign of nine years John of Brienne died in 1237, leaving several sons; but he was succeeded on the throne of Constantinople by Baldwin II. A daughter of John of Brienne was married to the emperor Frederic II. of Germany. [JOANNES III.; BALDUINUS II.] (The sources quoted in the lives of these two emperors; Du Cange, *Histoire de Constantinople sous les Empereurs Français*, p. 88, &c.) [W. P.]

JOANNES I. ZIMISCES (Ἰωάννης Τζιμισκῆς), emperor of Constantinople (A. D. 969—976), was descended from an illustrious Armenian family. He was the grandson of Theophilus, whose name was conspicuous during the reign of Romanus I. Lecapenus, and the grand-nephew of Curcuas, the brother of Theophilus, who was still more eminent. The surname Zimisces was given to Joannes on account of his diminutive size, that word signifying in the Armenian language a man of very small stature. Zimisces served from his early youth in the Greek armies, and astonished both his friends and foes by the heroic deeds which he performed on the field of battle. During the regency of Theophano, the widow of the emperor Romanus, Nicephorus Phocas became the leader of the empire, and was constantly supported by Zimisces, who saved him from ruin when the eunuch Bringas conspired against his life. Believing that the friendship between Nicephorus and Zimisces was only pretended, Bringas wrote to Zimisces, offering him great reward—perhaps the crown—if he would kill Nicephorus, but Zimisces not only showed the letter to his friend, but urged him to assume the imperial crown. This Nicephorus did in 963, and reigned as colleague of the two minor sons of Romanus and Theophano, Basil II. and Constantine VIII. Nicephorus married the widow Theophano, and appointed Zimisces second commander of the armies, himself being the first. In this capacity Zimisces performed such extraordinary exploits, and gained such decisive victories, that he became the idol of the army, and was acknowledged to be the first general in the East. The Arabs were then masters of all Syria and Cilicia. In the battle at Adana (963) they were routed with great slaughter by Zimisces, and 5000 of their veteran troops having entrenched themselves on a steep hill, refusing to surrender, the gallant commander of the Greeks put himself at the head of a chosen body, stormed the entrenchments, and exterminated the infidels. Henceforth that hill was called the bloodhill. In the following year Zimisces conquered the greater part of Cilicia, crossed Mount Amanus, entered Syria, and spread terror through the valley of the Orontes. Mopsuestia, which was then called Massissa, resisted the protracted siege of Nicephorus, who gave up all hopes of taking it, and was retiring, when Zimisces approached with a few brave troops, and took the town by storm. His eminent services were rewarded with ingratitude. Through the intrigues of the emperor's brother, Leo, he was deprived of his command, and sent into exile. The empress Theophano, however, who was his mistress in secret, contrived that he should be sent to Chalcedon, opposite Constantinople,

From Chalcedon Zimisces continued his adulterous intercourse with Theophano, and was received by her in disguise in the very apartments of her husband. They concerted a plan to kill Nicephorus, and to have Zimisces proclaimed emperor. In the night of the 11th to the 12th of December, 969, Zimisces crossed the Bosporus with a few daring followers, and having been wound up, by means of baskets attached to ropes, to the upper story of the imperial palace by some of the servants of the empress, they were led to the bedroom of Nicephorus, who soon fell under their weapons. Before he expired he was exposed to most unmerciful tortures, and, abusing him with the most opprobrious terms, Zimisces broke his jaw-bone with the pommel of his sword.

Being proclaimed emperor, Zimisces imitated the example of his unfortunate predecessor, and reigned as colleague of the two sons of Romanus. His first act was to send his enemy Leo, the brother of Nicephorus, into exile; his second, to obey the summons of Polyeuctes, the patriarch of Constantinople, who urged him to banish Theophano; his third, to divide part of his property among the poor, and spend the rest in building a vast and splendid hospital on the Asiatic shore of the Bosporus. He then sent his general Nicolaus against the Arabs, who were besieging Antioch with the flower of their army; and his general Bardas Sclerus against the Russians, who had overrun and traversed Bulgaria, and laid siege to Adrianople. Both of the generals were successful, and the Greek arms obtained decisive victories in Europe and Asia. The triumph of Zimisces was checked by a rebellion of Bardas Phocas, the son of the exiled Leo, who assumed the imperial title at Caesareia, and was supported by his father and his brother Nicephorus; but the rebellion was soon quelled, and Leo and Nicephorus were taken prisoners, and condemned to death. The emperor, nevertheless, spared their lives, and sent them into exile, till, having rebelled a second time, they were blinded, and kept in confinement. Bardas Phocas having surrendered to Bardas Sclerus, was compelled to assume the monastic habit, and to spend the rest of his life in a convent in Chios. Previous to these events (970), Zimisces, who was then a widower, having lost his wife Maria, the sister of Bardas Sclerus, married Theodora, the daughter of Constantine Porphyrogenneta, and the sister of the late Romanus II., a marriage agreeable to the Greeks, who revered the memory of the learned and mild Constantine. Meanwhile, the Russians had again invaded Bulgaria; and they would have formed lasting settlements in that country but for the valour of Zimisces, who took the command in the field, while a Greek fleet sailed up the Danube, cutting off the retreat of the northern barbarians. Parasthlava, the capital of the Bulgarian kingdom, had been taken by the Russians, and the Bulgarian king, Bosisa, was kept there by the Norman Sventislav (Sviatoslav, Wenceslaus), or Sphendosthlaba, as the Greeks call him, the prince of the Russians of Kiew. Under the walls of Parasthlava the Russians suffered a bloody defeat; a large body of their best troops, who defended the castle, was cut to pieces; and Zimisces once more gave proof of military genius and undaunted courage. Sphendosthlaba made peace, and withdrew to Russia, while Bosisa was generously re-established by Zimisces on his hereditary throne. These events were followed by the marriage of Theophano or Theophania—not the banished empress, but the daughter of the late emperor Romanus II.—with Otho II., Roman emperor and king of Germany. A fresh war with the Arabs called the emperor from his capital to Syria. Zimisces fought with his usual fortune, defeated the Arabs in several pitched battles, and pursued them as far as the confines of Palestine, when they sued for peace. On his return to Europe the emperor beheld with pleasure a large extent of land in Cilicia, covered with beautiful villas and thriving farms; but having been informed that those fine estates belonged to the eunuch Basilius, who was one of the principal officers of his household, "Is it for eunuchs," he cried out, "that brave men fight, and we endure the hardships of so many campaigns!" Basilius was informed of this, but disguised his apprehensions or anger. A few days afterwards, however, Zimisces felt symptoms of a serious illness; he grew worse and worse, and on his arrival in his capital he was on the verge of death. He expired shortly after his return, on the 10th of January, 976, at the age of fifty-one, leaving the memory of one of the most distinguished rulers of the Byzantine empire. His successor was Basil II., who reigned together with his brother Constantine VIII. (Cedren. vol. ii. p. 375—415, ed. Bonn; Zonar. xvi. 28, &c, xvii.1—5; Leo Diaconus, l. iii.—ix., x. c. 1—12.) [W. P.]

JOANNES II. [CALO-JOANNES.]

JOANNES III. VATATZES (Ἰωάννης ὁ Βατάτζης), also called JOANNES DUCAS VATATZES, because he was descended in the female line from the great family of the Ducas, emperor of Nicaea (A. D. 1222—1255), was one of the most remarkable among the successors of Constantine. He first distinguished himself in the defence of Constantinople against the Latins in 1204, and after its loss fled with Theodore Lascaris to Nicaea. Next to this distinguished prince, Vatatzes was the most active and successful in preventing the whole of the Greek empire from becoming a prey to the Latins, and he was likewise one of those who supported Theodore Lascaris after he had assumed the imperial title, and taken up his residence at Nicaea. In reward for his eminent services in the field as well as in the council, Theodore gave him the hand of his daughter Irene, and appointed him his future successor, because, having no children, he thought Vatatzes more fit and worthy for the crown than either of his four brothers, Alexis, John, Manuel, and Michael. Vatatzes thus succeeded Theodore Lascaris on the imperial throne of Nicaea in 1222. In the same year Theodore Angelus, despot or prince of Epeirus and Aetolia, made himself master of Thessalonica and of nearly the whole of Macedonia, assumed the title of emperor, and was crowned by the bishop of Achrida.

Four emperors now reigned over the remnants of the Eastern empire, Andronicus I. Gidon in Trebizond, Theodore Angelus in Epeirus and Macedonia, Robert of Courtenay in Constantinople, and John Vatatzes in Nicaea; and it is curious that the imperial crown devolved upon three of them in the same year, 1222, while the fourth, Robert of Courtenay, took actual possession of his dominions only in the previous year, 1221. Of these, the emperor in Nicaea was the greatest.

No sooner had Vatatzes ascended the throne

than Manuel and Michael Lascaris abandoned him, went to Constantinople, and persuaded Robert to declare war against Vatatzes. Its issue was unfavourable to the Latins. In a pitched battle at Poemanene or Poemanium, in 1224, the Latin troops were completely defeated; and such was the hatred of the Greeks against the foreign intruders, that they neither gave nor accepted quarter: the two Lascaris were taken prisoners, and payed their treason with the loss of their eyes. In consequence of this victory, the greater part of the Latin possessions in Asia fell into the hands of the Greeks. On the sea the Latins were successful; they blockaded the Greek fleet in the port of Lampsacus, and Vatatzes preferred burning his own ships to having them burnt by his enemy. However, Vatatzes had little to lose on the sea, and the Latin emperor was finally compelled to sue for peace, and to leave the greater part of his Asiatic possessions in the hands of Vatatzes. The peace was of short duration. The old John of Brienne, who after the death of Robert, in 1228, exchanged his nominal kingdom of Jerusalem for the real though tottering throne of Constantinople, attacked Vatatzes in 1233, in Asia, but was routed in Bithynia, and hastened back to Thrace. Supported by the fleets of the Venetians, he could, however, renew his inroads whenever he saw a favourable opportunity. Accordingly, Vatatzes conceived the plan of making himself master of the sea, and had he succeeded, the national Greek empire would have been soon restored to its limits of 1204. Samos, Lesbos, Chios, Cos, Rhodes, and many other islands, were conquered by the Greeks, but the main force of the Venetians was in Candia; and though Vatatzes conquered the greater part of that island, his progress was checked by the Venetian governor Marino Sanuti, the historian, who at last forced the Greeks to sail back to Asia. Baffled on the sea, Vatatzes renewed his continental plans, and concluded, in 1234, an alliance with Asan, king of Bulgaria. Their united forces besieged Constantinople in 1235, by land and sea, but the superiority of the Latin mariners over the Greek led to a total defeat of the Greek fleet, and twenty-four Greek gallies fell into the hands of the victors, and were paraded in triumph in the port of Constantinople. Listening to the persuasions of Messire Anseau de Cahieu, who acted as regent in the absence of the emperor Baldwin II., Asan showed symptoms of defection, and forsook his ally in 1237, when they were just besieging Constantinople a second time. By land, however, Vatatzes was more successful, and conquered the rest of the Latin possessions in Asia. The assistance which Baldwin II. obtained in Europe is mentioned in the life of that emperor; but the formidable knights of France and Italy tried in vain to obtain a firm footing in Asia, and Baldwin was reduced to such weakness, that he was unable to prevent Vatatzes from sailing over to Macedonia, and compelling the self-styled emperor, John Comnenus of Epeirus, Aetolia, and Macedonia, to cede him Macedonia, to renounce the imperial title, and to be satisfied with that of despot of Epeirus (1242). In 1243 Vatatzes concluded an alliance with Gaiyáth-ed-dín, the Turkish sultan of Iconium, in order to resist the approaching Mongols; and having thus secured his eastern frontiers, he renewed his attacks upon the Latins in Constantinople. His fame was then so great, that the Roman emperor, Frederic II., one of his greatest admirers, gave him his natural daughter Anne in marriage, in 1244, the first wife of Vatatzes having died in 1240. Never despairing of putting an end to the Latin domination in the East, but obliged to give up the plan of effecting it with the Bulgarian king, Vatatzes undertook to subdue the Bulgarian nation, and to force those warlike barbarians to serve under his banners against the intruders at Constantinople. In 1246 he had already conquered the south-western portion of Bulgaria, and given its government, together with that of Thessalonica (Macedonia) to his Magnus Domesticus Andronicus Palaeologus, when his progress was checked by a combined attack of the Latins and Michael Comnenus, despot of Epeirus. The issue of a protracted war was favourable to Vatatzes, who took several of the towns of the Latins in Thrace, and made peace with Michael in 1253. The following years were peaceful, and Vatatzes employed his leisure in promoting the happiness of his subjects. He patronised arts and sciences, constructed new roads, distributed the taxes equally, and made himself beloved by every body through his kindness and justice. Michael of Epeirus having threatened a new war, Vatatzes set out against him, but was taken ill in Macedonia, returned to Asia, and died, after long sufferings, at Nymphaeum, on the 30th of October, 1255, at the age of sixty or sixty-two. Vatatzes is justly called one of the greatest emperors of the East; and the merit of having put an end to the Latin empire belongs as much to him as to Michael Palaeologus, who carried out, in 1261, the plan which had been conceived and successfully begun by Vatatzes. The successor of Vatatzes was Theodore Lascaris II. (The sources referred to in BALDUINUS II., among which Acropolita is the principal.) [W. P.]

JOANNES IV. LA'SCARIS (Ἰωάννης ὁ Λάσκαρις), emperor of Nicaea (A. D. 1259—1261), was the son of the second emperor of Nicaea, Theodore II., Lascaris, whom he succeeded in 1259, at nine years of age. He first reigned under the guardianship of the patriarch Arsenius and the Magnus Domesticus Muzalon. The latter was slain, with his adherent, in a revolt of the guards, kindled by Michael Palaeologus, who was proclaimed emperor; and after having taken Constantinople from the Latins, in 1261, he deprived the youthful emperor of his eyes, and sent him into exile, where he died in obscurity. [MICHAEL VIII.] [W. P.]

JOANNES V. CANTACUZE'NUS (Ἰωάννης ὁ Καντακουζήνος), emperor of Constantinople (A. D. 1342—1355), often called Joannes VI. His full name was Joannes Angelus Comnenus Palaeologus Cantacuzenus. He was the eldest son of Joannes Cantacuzenus, the chief of a great Greek family, and Theodora Palaeologina, and was born early in the beginning of the 14th century. [See the genealogical table of the Cantacuzeni, Vol. I. p. 595.] His history is intimately connected with that of his ward and rival Joannes VI. Palaeologus. John Cantacuzenus, the subject of this article, early distinguished himself in the service of his relative, the emperor Andronicus Palaeologus the elder, who appointed him prefect of the sacred bed-chamber. United, by friendship and harmony of sentiments, to the emperor's grandson, Andronicus the younger, he took the part of the latter in his rebellion against his grandfather; and it was to his valour, wisdom, and exertions, that the younger Andronicus owed his final success and the undisputed crown of Con-

stantinople. In reward for his services, he was appointed magnus domesticus. Aetolia and Lesbos, both in the hands of usurpers, were re-united by him to the empire; and his influence was so great, that he, rather than Andronicus, was the real sovereign of the Greeks. His administration was wise: he enforced the laws with firmness, but also with forbearance; and at a time when every public functionary was a robber of the people, he alone escaped the charge of peculation and fiscal oppression. The emperor bestowed upon him unbounded confidence, and was so fondly attached to him, that he proposed to share the throne with him. This Cantacuzenus refused, from motives both of modesty and prudence. Andronicus, on his deathbed (A. D. 1341), appointed him guardian of his infant son, John, in whose name he was to govern the empire.

No sooner had Cantacuzenus begun to exercise his eminent functions, than he was checked by two ambitious intriguers, the admiral Apocauchus and the patriarch of Constantinople, John of Apri, who aspired to the regency, and for that purpose persuaded the widow of the late emperor, Anna, princess of Savoy, to claim the guardianship of her son, although it was lawfully vested in Cantacuzenus. The conspirators found many adherents; and from a system of calumny and petty annoyance, proceeded to bold attacks. During a temporary absence from the capital, Cantacuzenus was suddenly charged with high treason; and his enemies being his judges also, he was found guilty, sentenced to death, and deprived of his estates and emoluments. Under such circumstances he had no alternative but rebellion or death: yet he hesitated till his friends showed him that even by submission and imploring the clemency of his adversaries, he could not save his life. Accordingly Cantacuzenus took up arms, not against the infant emperor, but against his powerful councillors, and assumed the title of emperor. On the 21st of March, 1342, he was crowned with great solemnity, together with his wife, Irene, at Adrianople, by Lazarus, patriarch of Jerusalem. His adherents not being numerous, he sought assistance at the court of Stephen Duscham, kral or king of Servia; and having reason to suspect the faith of this prince, he reluctantly concluded an alliance with Umur Bey, the Turkish prince of Aidin (Lydia, Maeonia and Caria). During the transactions which led to this alliance Cantacuzenus was at the Servian court, and his wife was at Didymoticum. Umur Bey sailed over to Greece with a fleet of 380 vessels, and an army of 28,000 men; and after having left a strong garrison at Didymoticum, marched upon Servia. An early and very severe winter compelled him to return to Asia without having had an interview with Cantacuzenus; but the two princes met in the following year, 1343, at Clopa, near Thessalonica, and in their operations against Apocauchus and his party, Greece and Thrace were dreadfully ravaged. Bribed by Apocauchus, Umur Bey ceased assisting Cantacuzenus, who, however, found a more powerful ally in the person of Urkhan, sultan of the Turks Osmanlis, to whom he gave his daughter in marriage. During five years Greece was desolated by a civil war. In 1346, however, Cantacuzenus became the more powerful; and having made a sort of reconciliation with the dowager empress, Anna, he advanced upon Constantinople, after re-enforcing his army by a body of Latin mercenaries. In January, 1347, he took the capital with scarcely any resistance, the gates having been opened by Facciolati, an Italian captain, who was the secret adherent of Cantacuzenus; and Apocauchus was slain in the tumult. Being now sole master, Cantacuzenus consented to acknowledge John Palaeologus as co-emperor, on condition that until the majority of the young prince, who was then fifteen years, and would be of age at twenty-five, according to the Greek law, he should be the sole ruler; and as a guarantee for the future harmony between the two princes, he married his daughter Helena to his youthful colleague. In the same year Cantacuzenus was crowned a second time in the capital, by Isidorus, patriarch of Constantinople.

The reign of John Cantacuzenus was not blessed with peace. In the year of his accession, the plague made great havoc among the inhabitants of the capital and other towns. The Genoese of Pera, who enjoyed great privileges, despised the imperial authority, took up arms, and laid them down only after having obtained still greater privileges; and during the same time Duscham, the kral of Servia, made an inroad into Thrace, but was fortunately compelled, by severe defeats, to sue for peace. The emperor's relations with the Turks were amicable for several years. In his history (iv. 16) Cantacuzenus alludes to a project formed by Merjan, an eunuch in the service of sultan Urkhan, to poison his young colleague; but it would seem as if the story had been invented by himself, for the purpose of frightening young Palaeologus, and thus bringing him under a still closer watch. His friendship with Urkhan was, however, not very sincere, for he sent ambassadors to pope Clement VI. promising to bring the Greek church under the papal authority if the holy father would preach a crusade against the Turks; but Clement declined the proposition, knowing that the Greeks and Latins would agree upon religion only so long as the crusaders did upon a common plan of attack, and an equal mode of division in case of success. Meanwhile, dissensions arose between Cantacuzenus and Palaeologus, who grew tired of his inactivity, and listened to the advice of the former party of Apocauchus, although he was kindly treated and allowed full domestic freedom by his father-in-law, which, it would seem, was quite enough for so young a man. Suspecting some treachery, Cantacuzenus sent him to reside at Thessalonica, and employed Anne of Savoy, though in vain, as mediator between her son and him: the young prince emancipated himself from the surveillance of the officers charged with guiding and watching him, and in 1353 raised the standard of rebellion. Defeated in a pitched battle by the united forces of Cantacuzenus and Urkhan, Palaeologus took refuge with the Latins in Tenedos; and in order to exclude him for ever from the throne, the emperor proclaimed his son, Matthaeus, co-emperor, and his future successor. However well calculated this step might have been had the emperor enjoyed universal popularity, it proved disastrous under contrary circumstances, as the Greeks felt much more sympathy with the house of the Palaeologi than with the Cantacuzeni, and the emperor soon learned that the people's attachment to a distinguished person is often much less strong than their love of a distinguished family. Numerous bands organised themselves for the sup-

port of the son of their late emperor, but the forces upon which the latter could rely with more security were the mercenary band and the ships of Gasteluzzi or Gatteluzzi, a noble Genoese who promised to help him to the crown on condition of obtaining the hand of his sister and the grant of some lands. The descendants of Gasteluzzi became sovereign princes, and were conspicuous in the latter part of Byzantine history. Palaeologus and Gasteluzzi made sail for Constantinople; and pleading distress and want of provisions as pretext for their admission within the Golden Horn, the chain across the entrance of the port was lowered by the watch of the harbour, who were either bribed by Palaeologus, or were not aware that the ships had hostile intentions. The inhabitants of Constantinople now took up arms against Cantacuzenus, who, although he asserts the contrary, was apparently forsaken by most of his adherents, abdicated (January, 1355), and four days after his abdication renounced the world, and assumed the monastic habit.

Under the name of Joasaph or Joseph, he spent the remainder of his days in devotion and literary occupation in the convents of Constantinople and Mount Athos; and in his solitude he wrote the history of his times. His wife, Irene, likewise retired to a convent. The time of the death of John Cantacuzenus is uncertain. He was still alive in 1375, for in that year pope Gregory XI. wrote a letter to him; but if he died only in 1411, as has been pretended, and Ducange (*Fam. Byzant.* p. 260) believes, he would have attained an age of more than one hundred years, because he was a contemporary of, and probably of the same age with, Andronicus Palaeologus the younger.

His principal work is the "History" (Ἱστοριῶν Βιβλία Δ), which comprises in four books the reign of Andronicus the younger and his own, and finishes with the year 1357. It is written with elegance and dignity, and shows that the author was a man of superior intelligence, and fully able to understand and judge of the great events of history: but it is far from being written with impartiality; he throws blame upon his adversaries wherever he can, and praises his party, and especially himself, in a manner which betrays a great deal of vanity and hypocrisy. For the knowledge of the time it is invaluable, especially as the history of Nicephorus Gregoras is a sufficient check upon his; so that if the two works are compared, a sound and sagacious mind will correct the one by the other.

Gibbon speaks of this history in the following terms, and his judgment is as true as it is expressive: "The name and situation of the emperor John Cantacuzene might inspire the most lively curiosity. His memorials of forty years extend from the revolt of the younger Andronicus to his own abdication of the empire; and it is observed that, like Moses and Caesar, he was the principal actor in the scenes which he describes. But in this elegant work we should vainly seek the sincerity of a hero or a penitent. Retired in a cloister from the vices and passions of the world, he presents not a confession, but an apology, of the life of an ambitious statesman. Instead of unfolding the true counsels and characters of men, he displays the smooth and specious surface of events, highly varnished with his own praises and those of his friends. Their motives are always pure, their ends always legitimate; they conspire and rebel without any views of interest, and the violence which they inflict or suffer is celebrated as the spontaneous effect of reason and virtue."

This work was first made known to the world through Gretserus, who published a Latin translation of it by Jacob Pontanus, with notes and the life of the author by the same, Ingolstadt, 1603, fol. Pontanus perused a MS. which was kept in the Munich library. The Greek text first appeared, from a Paris MS., in the splendid edition of Pierre Seguier, chancellor of France, Paris, 1645, 3 vols. fol., with the revised translation of Pontanus, his and the editor's notes, and the life of the author by Pontanus. It was badly reprinted in 1729 by the editors of the Venice collection of the Byzantines. The last edition is that of Louis Schopen, 1828—32, 3 vols. in 8vo. in the Bonn collection of the Byzantines, a careful reprint of the Paris edition: the editor, however, had no MS. to peruse. The other works of Cantacuzenus are of no great importance. *Apologiae* (Κατὰ τῆς τῶν Σαρακηνῶν αἱρέσεως Ἀπολογίαι Δ), the principal, are in four books, being a refutation of the religion of Mohammed; and Κατὰ τὸν Μωάμεδ λόγοι Δ, four orations against Mohammed. The author was evidently well acquainted with the Koran; but in refuting Mohammedanism, and proving the truth of the Christian religion, he allowed himself to be guided by the prejudices of his time and all sorts of vulgar stories, legends and fables. The Greek text and a Latin translation of these works, along with a translation of the Koran, was first published by Rudolphus Gualterus, Basel, 1543, fol.; the translation alone, ib. 1550. Cantacuzenus also wrote a Paraphrasis of the Ethics of Aristotle; six epistles extant in MS. at Oxford; and several smaller treatises, chiefly on religious subjects.

The chief sources are the works of Cantacuzenus and Nicephorus Gregoras, especially lib. viii—xv.; Ducas, c. 1, &c.; Phranza, i. 1—14; Fabric. *Bibl. Graec.* vol. vii. p. 787; Hankius, *De Byzantin. Rerum Script. Graec.*, p. 602, &c.; Pontanus, *Vita Joannis Cantacuzeni.*) [W. P.]

JOANNES VI. PALAEO'LOGUS (Ἰωάννης ὁ Παλαιολόγος), emperor of Constantinople (A. D. 1355—1391), often called Joannes V., the only son and heir of the emperor Andronicus III. Palaeologus the younger was born in 1332, and nominally succeeded his father in 1341. It has been narrated in the preceding article how the young prince first reigned under the guardianship of Joannes Cantacuzenus, then under the authority of a party headed by the admiral Apocauchus and the empress Anne of Savoy, and at last as a nominal colleague of John Cantacuzenus, who held the title and the power of emperor, till he ceded both to John Palaeologus, in 1355, whose real accession consequently begins with that year. For the same reason he stands in the series of emperors as John VI., although strictly he was the fifth of that name. John VI. was a weak prince. "After his enfranchisement from an oppressive guardian," says Gibbon, "he remained thirty-six years the helpless and, as it should seem, the careless spectator of the public ruin. Love, or rather lust, was his only vigorous passion; and in the embraces of the wives or virgins of the city, the Turkish slave forgot the dishonour of the emperor of the *Romans*." The reign of this emperor is nevertheless full of the most important events, and nothing affords a better

insight into the causes of the final overthrow of the Greek empire than the history of his time. Our space, however, is too confined to give more than a sketch of those events which are most remarkable for ecclesiastical as well as political history. The young emperor was scarcely seated on his throne when the Turks crossed the Bosporus, and by the capture of the fortress of Tzympe, now Chini or Jemenlik, laid the foundation of all their further conquests in Europe. The plan of extending the dominions of the Osmanlis over Europe was formed by Soliman, the son of sultan Urkhan, the governor of Cyzicus, while he was wandering in the silence of a moonlight night through the ruins of that ancient and once splendid town; and having crossed the Bosporus with 10,000 horse, he soon conquered an extensive district near the mouth of the Hebrus. He died in 1358; but his brother Mürad, who succeeded sultan Urkhan in 1359, took up and realized his plans. Neither the arms nor the gold of Palaeologus could stop the victorious career of sultan Mürad: town after town fell into his hands; and in 1361 he took the noble city of Adrianople, which soon became the capital of the Turkish empire. Thence he directed his march upon Servia, despising the forces of the emperor, who could have fallen upon his rear and cut off his retreat to Asia, but stood trembling within the closed gates of Constantinople. With the fall of Adrianople the fate of the Greek empire was sealed. Pope Urban V. yielding to the entreaties of the Greek emperor, who promised to submit to his spiritual authority, entreated king Louis of Hungary to arm for the defence of both the Servian and Greek Christians, and from that time the protection of the remnants of the Greek empire depended entirely upon the fears or the courage of the kings of Hungary. A united army of Servians and Hungarians, commanded by king Louis, advanced upon Adrianople, but at two days' distance from that town was stopped by Mürad, who obtained a decisive victory over them (1363). After this Mürad took up his permanent residence at Adrianople, and gradually conquered the greater part of the Thracian peninsula; but finding the Servians formidable adversaries, he made peace with John Palaeologus, who paid him a heavy annual tribute. Aware that his turn would come as soon as the Servians should have been brought under the Turkish yoke, Palaeologus resolved to implore the assistance of the Western princes, and with that view made overtures to pope Urban V. to adopt the Roman Catholic religion if he would assist him in his plans. The negotiations being carried on too slowly for his fears and his hopes, he went twice to Rome (1369 and 1370). Urban promised to put 15 galleys, 500 men in armour, and 1500 archers, at his disposal; but this succour never arrived at Constantinople, nor did the pope succeed in his endeavours to arm the Western princes for the defence of the city. The emperor, however, kept his promise to the pope, and in the presence of four cardinals solemnly professed himself a Roman Catholic, and acknowledged the pope as the spiritual head of the Greek church. Disappointed in Rome, Palaeologus went to Venice; but there he not only failed in obtaining assistance, but being short of money, he incurred debts, and was arrested by some Venetian merchants. He sent messengers to his son Andronicus, who, during his absence, governed the empire, which was then reduced to the city of Constantinople, Thessalonica with its district, a few islands, and some districts in the Peloponnesus and northern Greece, and implored him to do his utmost for his delivery should he even be obliged to sell the holy vessels of the churches. Andronicus, in pursuit of some selfish and ambitious plans, remained deaf to the prayers of his father. Manuel, however, the emperor's second son and lord of Thessalonica, was no sooner informed of the misfortune of his father, than he sold his whole property, hastened to Venice, and released his father, who immediately returned to Constantinople (1370), although not without serious apprehensions of vengeance from sultan Mürad. In order to soothe him he sent his third son, Theodore, as a hostage, to Adrianople; whereupon he deprived Andronicus of his supreme authority, and appointed the faithful Manuel co-emperor. Andronicus, a man full of ambition and destitute of principles and honour, now sought for revenge; and being acquainted with one of the sons of Mürad, who governed the European provinces during the sultan's absence in Asia, and who was a secret enemy of his father, he had an interview with this prince, and they mutually promised to murder their fathers, and then assist each other in obtaining the supreme power. The name of the Turkish prince was Sauji, but the Greek historians call him Σαβουτρίος and Μώση Τρελέπης (Moses the gentleman), Chalcocondylas being the only one who writes the name nearly correctly, Σιάους. Mürad was soon informed of the conspiracy. He summoned the emperor to appear at his court, and to justify himself, since it was believed that only Sauji, not Andronicus, really intended the alleged crime, and that the whole was but a plot of John Palaeologus: but the deep grief of the emperor at hearing this terrible news soon convinced the sultan of his innocence. They now resolved to unite their efforts in punishing the traitors, who had meanwhile raised troops and pitched their camp near Apricidium, in the neighbourhood of Constantinople. In the dead of night they were roused by the voice of the sultan, who was seen riding fearlessly through the tents of the rebels, summoning them to avoid certain death by returning to their duty, and promising life and liberty to their royal leaders likewise, if they would now surrender and implore his mercy. Most of the rebels, Turks as well as Greeks, immediately availed themselves of the sultan's conditions, and were pardoned, but the two princes fled. Sauji was taken in the town of Didymoticum, blinded, and afterwards put to death: and Andronicus having likewise been made prisoner by the imperial troops, he and his son John were sentenced to be deprived of their sight, but the operation was unskilfully performed with boiling vinegar, and neither father nor son was entirely blinded. The rebellion of the sons of the two Eastern monarchs is differently told by the Byzantine and Turkish historians; but the narratives of the Greeks, Chalcocondylas, Phranza, and Ducas, deserve more credit, because they agree even in details. Phranza indeed says that the rebellion took place previous to the emperor's journeys to Rome in 1369 and 1370, though it really happened in 1385; but chronology is the weak side of Phranza, and here, as in many other cases, he makes an anachronism. Andronicus and his son were confined in the tower of Anemas, a sort of state prison, where forty years previously the admiral Apocauchus was murdered.

Some time before this an event took place which showed the utter decay of the Greek power.

When prince Manuel was despot of Thessalonica, he waged war on his own account against the Turks, who were then engaged in serious contests with the Servians in Europe, and some Turkoman princes in Asia. His undertaking was rash, and his forces inadequate. Khair-ed-dín Pasha advanced upon Thessalonica, and despairing of defending himself with success, Manuel left the town to its fate, and fled by sea to Constantinople. Trembling for his own safety, his father refused to receive in his palace a son who had incurred the anger of the sultan, and the unfortunate prince sailed to Lesbos, in hopes of finding protection at the court of Gasteluzzi, the Latin prince of that island, but there also the gates were closed at his appearance. Having no other alternative but voluntary exile or death, Manuel, with noble boldness, hastened to Brusa, appeared resolutely in presence of the sultan, confessed himself guilty, and implored his enemy's mercy. After a silence of some minutes, the sultan said to him, "You have been wicked, be better, and if you are good, the condition of the empire over which you are destined to rule will be good too. Return to Constantinople—I will give orders to your father to receive you well." Not till then did the emperor dare to embrace his son. In 1389 sultan Mürad was assassinated by a Servian captive, Milosh Kobilovicz; and his successor, the terrible Báyazíd, soon manifested more hostile intentions than his father. Availing himself of the dissensions in the imperial family, he carried on secret negotiations with Andronicus and his son while they were imprisoned in the tower of Anemas, and with them and the leaders of the Genoese at Pera he concerted the plan of dethroning John. Andronicus having escaped from his prison, with the aid of the Genoese, Báyazíd suddenly surprised John and Manuel in one of their palaces without the gates of Constantinople, and gave them to the custody of Andronicus, who confined them in the same prison whence he had escaped, and treated them with humanity, although the sultan constantly urged him to put them to death. Andronicus was acknowledged as emperor by Báyazíd on condition of paying a heavy tribute; but the captive emperor having promised to pay the same tribute, to take the oath of allegiance to the sultan, and to assist him in all his wars with 12,000 horse and foot, Báyazíd, after ascertaining that the Greeks preferred Manuel to Andronicus, ordered the latter to restore his father to liberty, and to be satisfied with the conditions which he would make, in order to prevent any further dissensions between him and his father. These conditions were, that John and Manuel should reign over Constantinople and its environs as far as they were subject to the imperial sceptre, and that Andronicus should hold, as a fief of the crown, the towns and districts of Selymbria, Heracleia, Rhaedestus or Rhodosto, Danias and Panidas, on the Propontis, and the fine town of Thessalonica, which, during the time, had alternately been in the hands of the Turks, the Venetians, and the Greeks. The chronology of these events is far from being clear. Báyazíd succeeded in 1389, and John died in 1391. Yet it is said that John was imprisoned through the same sultan, remained in prison during two years, and afterwards reigned again during several years. Was John perhaps arrested by Báyazíd previous to this prince having succeeded his father in 1389? If this were the case, the whole matter would be clear. Gibbon pays no attention to the chronology of this period, and it cannot be denied that the account he gives of the last Greek emperors is very short and incomplete. The submission of Manuel to sultan Mürad, and the generous pardon he obtained, are not even alluded to by Gibbon, although he had undoubtedly read it in Chalcocondylas and Phranza: the last three volumes of Ameilhon's continuation of Le Beau's "Histoire du Bas Empire" were not published when Gibbon, in 1787, concluded the last volume of his "Decline and Fall." The writer of this article has endeavoured, but in vain, to clear up the chronology of the events alluded to, by means of "Hammer's History of the Turkish Empire;" and the conjecture he has offered seems to be the only means of solving the difficulty.

When John was once more established on his throne, he sent his son Manuel, then co-emperor, and acknowledged by all parties as his future successor, as a hostage to sultan Báyazíd. Both of them were summoned by the sultan to assist him in reducing the town of Philadelphia, now Allah Shehr, which was the last possession of the Greeks in Asia Minor; and so complete was their dependence, that they followed the summons, and were seen among the foremost of the Turks while the town was stormed, thus compelling their own subjects to submit to the Turkish yoke (1390). Manuel, moved by fear, now secretly proposed to his father to strengthen and increase the fortifications of Constantinople, but the emperor having begun the work, and already constructed several new walls and towers, a peremptory order came from Báyazíd to pull down the new fortifications, and leave every thing in its former state. The order was complied with; and it is said that the shame which the old emperor felt at being thus treated as an humble vassal of the Turks, hastened his death, which took place in 1391. (Chalcocondylas, i. 2, &c.; Phranza, i. 16, &c.; Ducas, c. 5—15; Cantacuzenus, iii. 4, &c.) [W. P.]

JOA'NNES VII. PALAEO'LOGUS, emperor of Constantinople (A. D. 1425—1448), was born in 1390, and succeeded his father, the emperor Manuel II., in 1425, after having been made co-emperor in 1419. In the year of his accession he concluded a new peace with sultan Mürad II., and the Turks being then engaged in war with Hungary, Servia, Wallachia, Venice, and the Turkomans, in Asia Minor, he enjoyed the quietude of a slave during more than ten years. His empire consisted of the city of Constantinople and its immediate neighbourhood: the other Greek possessions in Greece, on the Propontis and on the Black Sea, were governed with sovereign power by his six brothers, among whom was Constantine, the last emperor of Constantinople. But the peace with Mürad did not include his brothers also, and several of them were deprived by the sultan of their small principalities, and took refuge at Constantinople. Still, hoping that the Greek empire could be restored, through the western princes, he followed the line of policy which had been adopted by so many of his predecessors, and promised to unite the Greek church with the Roman, if the pope would rouse the kings of Europe for his defence. Pope Eugene IV. invited him to Rome, alleging that his

presence there would do most in his favour. But the imperial finances were exhausted, through the heavy tribute paid to the Turks, and the emperor would have been unable to accept the invitation but for a timely succour of eight papal gallies laden with provisions, and the still more acceptable present of a handsome sum of money, to defray the expenses of his journey. John, accompanied by his brother Demetrius, a host of prelates and priests, among whom was the learned Bessarion, set out from Constantinople in November, 1437, and safely arrived at Venice, where he was received with all the honours due to his rank. After a short stay at Venice, he proceeded to Ferrara, and there also was received with great state by the sovereign of that principality. It was at Ferrara that the council was to assemble. Pope Eugene IV. had preceded him thither. Particular reasons induced the pope to treat the Greek emperor with much more attention, and the Greek prelates with much less pride, than the mightier emperor of Germany, or the arrogant prelates of the West. The council of Ferrara was but a continuation of those of Pisa, Constance, and Basel, in which the supremacy of the popes had met with severe checks, especially in the latter, where the authority of the councils was declared to be superior to that of the popes; and Eugene flattered himself that, through the re-union of the widely-spread church of the Greeks with that of Rome, he would secure for himself and his successors that unlimited authority which was once possessed by pope Gregory VII., and others of the preceding centuries. In the following year the council was transferred to Florence, and there, after long negotiations, carried on with remarkable ability and learning by Bessarion and bishop Marcus, of Ephesus, on the part of the Greeks, the re-union of the two churches was concluded in July, 1439. The Greek Syropulus has written the history of the councils of Ferrara and Florence; and to his work, of which Robert Creighton published a Latin translation at the Hague, 1660, fol., we refer the reader for particulars. The emperor and his suite returned to Constantinople early in 1440, rather disappointed that the western princes had declined giving any direct promise of restoring the Greek empire to its ancient splendour, and his disappointment was still greater when he went on shore in his capital. The Greek people considered their spiritual union with Rome as the prelude to a second Latin empire in the East; the orthodox and the bigotted thought their souls in danger; the learned were shocked at the idea, that by submitting to the infallible decision of the pope they would henceforth be deprived of all the honours and advantages they derived from either removing or creating religious difficulties; and bishop Marcus of Ephesus, who had constantly opposed a reunion on conditions dictated by the pope, raised the standard of Greek orthodoxy, and confined the doctrine of the united church within the palace of the emperor, and the narrow cells of his chaplains.

The journeys of several of the Greek emperors to Rome were of great importance in the revival of classical learning in Italy, and that of John VII. forms an epoch in the history of literature, the consequences of which we can trace down to the present day. After his return to Constantinople, John was engaged for some time in secret negotiations with the pope, who, moved by the dangers of a Turkish invasion of Italy, rather than by compassion for the independence of the Greeks, roused king Ladislaus of Hungary to break the peace which he had concluded with sultan Mürad, and to invade Turkey. The dreadful rout of the Hungarians, in 1444, at Varna, where king Ladislaus and the cardinal Julian were slain, placed John and his capital in jeopardy, but the sultan was bent upon retiring from the throne, and refrained from punishing the emperor. During the Hungarian campaign, the emperor's brother, Constantine, had enlarged his dominions in Greece so much, that in 1445 he reigned over the whole Peloponnesus and a considerable part of northern Greece. Mürad marched against him with the victors of Varna, stormed the Hexamilion, or the wall which, stretching across the isthmus of Corinth, served as a barrier against an invasion from the north, took and destroyed Corinth and Patras, and was only induced through a second invasion of the Hungarians, in 1447, to allow Constantine the further possession of the Peloponnesus, on condition of paying an annual tribute. The peace between Constantine and the sultan was concluded by the historian Phranza. In the following year, 1448, John died, and was succeeded by his brother Constantine, the last emperor of Constantinople. John was thrice married, 1. to Anna, a Russian princess; 2. to Sophia of Montferrat; and 3. to Maria Comnena, of the imperial family of Trebizond; but by none of them did he leave any issue. (Phranza, lib. ii.; Ducas, c. 28—33; Syropulus, in the edition of Creighton quoted above.) [W. P.]

JOANNES, commonly called Joannes of Cappadocia, because he was a native of that country, one of the principal ministers of the emperor Justinian I., was appointed praefectus praetorio of the East in A. D. 530. His services, however, were more in the cabinet than in the field; and in the administration of the provinces subject to his authority he evinced a degree of rapacity and fiscal oppression that filled his own and the emperor's purse, but rendered him odious to the people. Nor had he fewer enemies among the great, for he was constantly busy in ruining his rivals, or other persons of eminence, through all sorts of slander and intrigues. Proud of Justinian's confidence, who, in his turn, was too fond of money not to like a servant of John's description, the praetorian praefect continued his system of peculation and oppression during thirteen years. John opposed sending an expedition against the Vandals in Africa, because he would be unable to appropriate so much of the imperial revenues; but Justinian would not take the advice of his favourite, and in 533 Belisarius set out for the conquest of Carthage. When he arrived off Methone, now Modon, in Greece, where he put some troops on shore, a disease decimated the men, and it was discovered to be the effect of a sultry climate combined with bad food: their bread was not fit to eat; John, who was at the head of the provision department at Constantinople, having given secret orders to bake the bread at the same fires which heated the public baths, whence it became not only very bad, but also increased both in bulk and weight. In this way John robbed the treasury. Belisarius soon remedied the evil, and was much praised by Justinian, but John was not punished. The arrogance of this rapacious man became daily more insupportable, and at last he undertook to ruin the empress Theodora in the es-

timation of her husband. Upon this, Theodora and Antonina, the wife of Belisarius, concerted one of those petty plots through which women often succeed in ruining men: they surrounded him with false flatterers, who pointed out to him the possibility of seizing the crown from Justinian, and Antonina, having feigned hostile intentions towards the emperor, persuaded John to an interview with her. Their conversation was heard by spies placed there by Antonina and the empress, and Justinian having been informed of it, deprived him of his office, confiscated his property, and forced him to take the habit of a monk. Soon afterwards, however, he gave him most of his estates back, and John lived in splendour at Cyzicus (541). Four years afterwards he was accused by Theodora of having contrived the death of Eusebius, bishop of Cyzicus, who was slain in a riot, and he was now exiled to Egypt, where he lived in the greatest misery, till after the death of Theodora he was allowed to return to Constantinople. There he led the life of a mendicant monk, and died in obscurity. [JUSTINIANUS, 1.] (Procop. *Bell. Pers.* i. 24, 25, ii. 30, *Bell. Vand.* i. 13, *Anecdot.* c. 2, 17, 22; Theophanes, p. 160, ed. Paris.) [W. P.]

JOANNES (Ἰωάννης), Literary and Ecclesiastical. The index to the *Bibliotheca Graeca* of Fabricius contains a list of about two hundred persons by whom this name was borne; and many more are recorded by the Byzantine historians, or noticed in the *Bibliotheca Orientalis* of Assemani, the *Historia Litteraria* of Cave, and the catalogues of MSS. by Montfaucon and others. Many of these persons are too obscure to require notice here, and information respecting them must be sought in the works above mentioned: others are better known by their surnames, as Joannes Chrysostomus, Joannes Damascenus, Joannes Xiphilinus, and Joannes Zonaras, and are given elsewhere. [CHRYSOSTOMUS, DAMASCENUS, &c.] The remainder we give here, with the references to those who are treated of under their surnames:—

1. ACTUARIUS. [ACTUARIUS.]

2. AEGEATES (ὁ Αἰγεάτης), a presbyter of Aegae (Αἰγαί), apparently the town so called in Cilicia, between Mopsuestia and Issus. Photius calls him (cod. 55) a Nestorian; but Fabricius, with reason, supposes that this is a slip of the pen, and that he was an Eutychian. He wrote, 1. Ἐκκλησιαστικὴ ἱστορία, *Historia Ecclesiastica*, in ten books. Photius had read five of these, which contained the history of the church from the deposition of Nestorius at the council of Ephesus, (the third general council, A. D. 431,) to the deposition of Petrus Fullo (A. D. 477), who had usurped the see of Antioch, in the reign of the emperor Zeno. As the council of Ephesus is the point at which the ecclesiastical history of Socrates leaves off, it is probable that the history of John of Aegae commenced, like that of Evagrius [EVAGRIUS, No. 3], at that point, and consequently that the five books which had been read by Photius were the first five. Photius describes his style as perspicuous and florid; and says that he was a great admirer of Dioscorus of Alexandria, the successor of Cyril, and extolled the synod of Ephesus (A. D. 449), generally branded with the epithet ἡ λῃστρική, "the synod of robbers" [FLAVIANUS, No. 3], while he attacked the council of Chalcedon. To how late a period the history came down cannot be determined; if known, it might guide us in determining the time when the writer lived. 2. A work which Photius describes as Κατὰ τῆς ἁγίας τετάρτης συνόδου, *Adversus Quartam Sanctam Synodum*. This must be Photius's description, not the original title of the work; for a writer against the authority of the council of Chalcedon would hardly have described it as "the fourth sacred council." Photius commends the style in which the work was written. Fabricius identifies John of Aegae with the Joannes ὁ διακρινόμενος, i. e. "the dissenter," cited by the anonymous writer of the Διαστάσεις σύντομοι χρονικαί, *Breves Demonstrationes Chronographicae*, given by Combéfis in his *Originum CPolitinarum Manipulus* (pp. 24, 33); but Combéfis himself (*Ibid.* p. 59) identifies this Joannes ὁ Διακρινόμενος with Joannes Malalas. The epithet Διακρινόμενος was applied to one who rejected the authority of the council of Chalcedon. Whether John of Aegae is the Joannes ὁ Ῥήτωρ, "the Rhetorician," cited by Evagrius Scholasticus (*H. E.* i. 16, ii. 12, iii. 10, &c.), is doubtful. Le Quien (*Opera S. Joannis Damasceni*, vol. i. p. 368, note) identifies them, but Fabricius thinks they were different persons. [See below, No. 105.]

The period at which John of Aegae lived is not determined: Vossius places him under Zeno; Cave thinks he was later. (Photius, *Bibl.* cod. 41, 55; Fabric. *Bibl. Gr.* vol. vii. p. 419; Cave, *Hist. Lit.* vol. i. p. 456, ed. Oxford, 1740-43.)

3. AEGYPTIUS, or of EGYPT (1). A Christian martyr, who suffered in Palestine in the persecution generally known as that of Diocletian. Eusebius speaks of him as the most illustrious of the sufferers in Palestine, and especially worthy of admiration for his philosophic (i. e. ascetic) life and conversation, and for the wonderful strength of his memory. He suffered the loss of his eyesight, either in the earlier part of Diocletian's persecution, or at some earlier period; but afterwards acted as Anagnostes or reader in the church, supplying the want of sight by his extraordinary power of memory. He could recite correctly, as Eusebius testifies from personal observation, whole books of Scripture, whether from the prophets, the gospels, or the apostolic epistles. In the seventh year of the persecution (A. D. 310) he was treated with great cruelty one foot was burnt off, and fire was applied to his sightless eyeballs, for the mere purpose of torture. As he was unable to undergo the toil of the mines or the public works, he and several others (among whom was Silvanus of Gaza), whom age or infirmity had disabled from labour, were confined in a place by themselves. In the eighth year of the persecution, A. D. 311, the whole party, thirty-nine in number, were decapitated in one day, by order of Maximin Daza, who then governed the Eastern provinces. (Euseb. *de Martyrib. Palaestinae*, sometimes subjoined to the eighth book of his *Hist. Eccles.* c. 13.)

4. AEGYPTIUS (2). [See No. 16.]

5. AEGYPTIUS (3). A monk of the Thebaid, celebrated for his supposed power of foretelling future events. The emperor Theodosius the Great, when preparing for his expedition against Eugenius (A. D. 393 or 394), sent the eunuch Eutropius to fetch Joannes to court, that the emperor might learn from him what would be the result of the expedition. Joannes refused to go with the eunuch; but sent word to the emperor that he would gain the victory, but would soon after die in Italy.

(Sozomen. *H. E.* vii. 22; Theodoret. *H. E.* v. 24.)

6. Of ALEXANDRIA. [See No. 115.]

7. ANAGNOSTES (1). [See No. 3.]

8. ANAGNOSTES (2). [ANAGNOSTES.]

9. ANTIOCHENUS, or of ANTIOCH (1). Patriarch of that city in the first half of the fifth century. Cave, we know not on what authority, describes him as having, early in life, studied in the monastery of St. Euprepius, in the suburbs of Antioch, where Nestorius and Theodoret were his fellow-disciples. He succeeded Theodotus as patriarch of Antioch A.D. 427 according to Cave, or 428 or 429 according to Tillemont. In the then rising controversy between Cyril and Nestorius, John of Antioch, with the Eastern bishops, were disposed to favour Nestorius; and John induced Theodoret, bishop of Cyrus, and Andreas of Samosata, to charge with the Apollinarian heresy the twelve "capitula," condemnatory of the doctrines of Nestorius, which had been issued by a synod held at Alexandria A. D. 429, under the auspices of Cyril. When the council of Ephesus (the third general council) was called (A. D. 431), John of Antioch was desirous of having no addition made to the confession of Nice, so that the doctrines of Nestorius might not be condemned; but as John was long on the road, he did not reach Ephesus till five days after the commencement of the council, when he found that the vehement Cyril had already procured the condemnation of Nestorius, and his deposition from the patriarchal see of Constantinople. With more zeal than discretion, John assembled the prelates of his party at his own lodging, and with them issued a retaliatory anathema and deposition against Cyril, for the heretical views embodied in his "capitula," and against Memnon, bishop of Ephesus, for supporting Cyril. John also (according to Cave, who does not cite his authority) took an oath never to be reconciled to Cyril, even if Cyril should consent to the condemnation of his own "capitula." The council being over, John hastened to the emperor Theodosius the younger, to engage him in his cause, and at Chalcedon delivered an exhortation to the people of Constantinople who resorted to hear him, animating them to continue steadfast in adhering to the old confession of Nice. He then hastened homeward, and assembling councils of the prelates of his patriarchate at Tarsus (A. D. 431) and Antioch (A. D. 431 or 432), repeated the declaration of the deposition of Cyril. The emperor, however, supported the decision of the council of Ephesus; and Nestorius did not recover his see, though he was allowed to reside in the monastery of St. Euprepius, where he was treated with kindness and respect. Theodosius was anxious to heal the schism, and his interposition (and, according to Liberatus, his threats of exile in case of contumacy) softened the stubbornness of John, and some explanation by Cyril of his obnoxious "capitula" prepared the way for a reconciliation. After the schism had continued for about a year, John accepted the conditions of an amicable arrangement offered by Cyril, and (A. D. 432) sent Paul of Emesa, one of his bishops, to Alexandria to complete the arrangement. Cyril received Paul with great respect, and pronounced in public the highest eulogium on John. John now joined in the condemnation of Nestorius; and after much trouble and opposition, which he vanquished, partly by persuasion, partly by deposing the pertinacious, succeeded in bringing over the other Eastern bishops to do the same in provincial councils held at Antioch (A. D. 432), Anazarbus (A. D. 433), and Tarsus (A.D. 434). The unhappy Nestorius was banished to the Egyptian Oasis, and it is said (Evagr. *H. E.* i. 7) to have been at John's instigation that the emperor made his banishment perpetual; which statement, if true, shows that either John had become exasperated against his former friend, or was anxious by the manifestation of zeal to regain the lost favour of his opponents. In a council held A. D. 438, John refused to condemn the writings and opinions of Theodore of Mopsuestia, and dictated, according to Liberatus, three letters in defence of him, one to Theodosius the emperor, one to Cyril of Alexandria, and one to Proclus, who had succeeded Nestorius in the see of Constantinople. John died in A. D. 441 or 442.

John of Antioch wrote, 1. Ἐπιστολαί, *Epistolae*, and Ἀναφοραί, *Relationes*, respecting the Nestorian controversy and the council of Ephesus, of which several are contained in the various editions of the *Concilia*. 2. Ὁμιλία, *Homilia*, the homily or exhortation already referred to as delivered at Chalcedon, just after the council of Ephesus; a fragment of which is contained in the *Concilia*. 3. Περὶ τῶν Μεσαλιανιτῶν, *De Messalianis*, a letter addressed to Nestorius, and enumerated by Photius (*Bibl.* cod. 32) among the episcopal and synodical papers against that heretical body, contained in the history or acta of the council of Side, held A. D. 383. 4. *Contra eos qui una tantum substantia asserunt adorandum Christum.* We have no account of the work except from Gennadius, and cannot give the title in Greek. It is probably from this work that the passages are cited which are given by Eulogius (Phot. *Bibl.* cod. 230, p. 269, ed. Bekker). Theodoret dedicated his commentary on the Song of Solomon to John of Antioch. Gennadius speaks of John's power of extemporaneous speaking ("dicitur extempore declamare") as something worthy of notice. (Socrates, *H. E.* vii. 34; Evagrius, *H. E.* i. 3—7; Gennadius, *de Viris Illustribus*, c. 93; Liberatus Diaconus, *Breviarium*, c. 5—8, apud Galland. *Bibl. Patrum*, vol. xii.; Theophanes, *Chronographia*, pp. 73—82, ed. Paris, pp. 58—66, ed. Venice, pp. 131—148, ed. Bonn.; Cave, *Hist. Litt.* vol. i. p. 412; Tillemont, *Mémoires*, vol. xiv.; Fabric. *Bibl. Gr.* vol. x. p. 349, vol. xii. p. 392; Mansi, *Concilia*, vols. iv. v. passim.)

10. ANTIOCHENUS (2). On the deposition of Petrus Gnapheus or Fullo (the Fuller) from the patriarchate of Antioch, A. D. 477, the vacant see was occupied by Joannes, surnamed Codonatus (Κωδωνάτος), who had been previously bishop of Apameia: but after holding the patriarchate three months, he was deposed by a synod of Eastern bishops, and succeeded by Stephen. Theophanes incorrectly places the appointment of Joannes after Stephen's death. Both Joannes and his predecessor Petrus had been, at the instigation of Acacius of Constantinople, excommunicated by the pope; yet, after the deposition of Joannes, the same Acacius procured his elevation to the bishopric of Tyre. Theophanes incorrectly ascribes this last appointment to Calendion of Antioch. (Theophanes, *Chronog.* p. 110, &c. ed. Paris, p. 88, &c. ed. Venice, p. 199, &c. ed. Bonn.; Valesius, *Not. ad Evagrii H. E.* iii. 15, and *Observationes Eccles. ad Evagrium*, ii. 8.)

11. ANTIOCHENUS (3). [See No. 105.]
12. ANTIOCHENUS (4). [See No. 108.]
13. ANTIOCHENUS (5). [MALALAS.]
14. ANTIOCHENUS (6). The *Excerpta ex Collectaneis Constantini Augusti Porphyrogeniti, περὶ ἀρετῆς καὶ κακίας, De Virtute et Vitio*, edited by Valesius, 4to. Paris, 1634, and frequently cited as the *Excerpta Peiresciana*, contain extracts from the Ἱστορία Χρονικὴ ἀπὸ Ἀδάμ, *Historia Chronographica ab Adamo*, of a writer called Joannes of Antioch, of whom nothing is known beyond what may be gathered from the work. The last extract relates to the emperor Phocas, whose character is described in the past tense, ὁ αὐτὸς Φωκᾶς ὑπῆρχεν αἱμοπότης, "This same Phocas *was* bloodthirsty:" from which it appears that the work was written after the death of Phocas, A. D. 610, and before the time of Constantine Porphyrogenitus, in the tenth century. Cave places Joannes of Antioch in A. D. 620. He is not to be confounded with Joannes Malalas, from whom he is in the *Excerpta* expressly distinguished. (Fabric. *Bibl. Gr.* vol. iii. p. 44, vol. viii. p. 7; Cave, *Hist. Litt.* vol. i. p. 577.)

15. ANTIOCHENUS (7). A discourse, λόγος, on the gift of monasteries and their possessions to lay persons is given in the *Ecclesiae Graecae Monumenta* of Cotelerius (vol. i. p. 159, &c.). It is in the title described as the work τοῦ ἁγιωτάτου καὶ μακαριωτάτου πατριάρχου Ἀντιοχείας κυρίου Ἰωάννου τοῦ ἐν τῇ Ὀξείᾳ νήσῳ ἀσκήσαντος, *Sanctissimi et beatissimi patriarchae Antiochiae, domini Joannis qui in Oxia insula aliquando monachus fuit.* From internal evidence, Cotelerius deduces that this patriarch Joannes lived about the middle of the twelfth century. The island of Oxia, in which, before his elevation to the patriarchate, he pursued a monastic life, is in the Propontis. There is (or was) extant in MS., in the imperial library at Vienna, a work described as *Eclogae Asceticae*, containing extracts from the Fathers and other ecclesiastical authorities. The inscription subjoined to this work, τέλος τῆς βίβλου τοῦ μακαριωτάτου πατριάρχου Ἀντιοχείας κυρίου Ἰωάννου τοῦ ἐν τῇ Ὀξείᾳ, *Finis libri beatissimi patriarchae Antiochiae domini Joannis qui in Oxia fuit*, has led Cotelerius (*Ibid.* p. 747) with reason to ascribe it to the same writer. From this conclusion Cave dissents, and contends that the *Eclogae Asceticae* is the work of an earlier Joannes, patriarch of Antioch, who lived, according to William of Tyre (vi. 23), Ordericus Vitalis (lib. x.), and others, about the close of the eleventh century; but the mention of the island Oxia leads us to identify the writers with each other; and Cave's argument that the latest writer from whom any part of the *Eclogae* is taken is Michael Psellus, who flourished about A. D. 1050, is insufficient for his purpose. Cotelerius ascribes some other works and citations to this Joannes. (Cave, *Hist. Litt.* vol. ii. pp. 159, 225; Cotelerius, *ll. cc.*)

16. ARCHAPH, Ἀρχάφ, an Egyptian schismatic, contemporary with Athanasius. Melitius, an Egyptian bishop, and author of a schism among the Egyptian clergy, having been condemned at the council of Nice A. D. 325, was really bent, while apparently submitting to the judgment of the council, on maintaining his party: and just before his death, which occurred shortly after the council broke up, prepared Joannes or John, surnamed Archaph, one of his partizans, and apparently Melitian bishop of Memphis, to assume the leadership of the body. John did so; and the Melitians being supported in their attacks on the orthodox party by the Arians, the schism became as violent as ever. Athanasius, now patriarch of Alexandria, and leader of the orthodox party [ATHANASIUS], was the great object of attack: and John and his followers sought to throw on him the odium of originating the disturbances and of persecuting his opponents; and especially they charged him with the murder of Arsenius, a Melitian bishop, whom they had secreted in order to give colour to the charge. [ATHANASIUS.] Athanasius on his part appealed to the emperor, Constantine the Great, charging John and his followers with unsoundness in the faith, with a desire to alter the decrees of the Nicene council, and with raising tumults and insulting the orthodox; he also objected to them, as being irregularly ordained. He refuted their charges, especially the charge of murder, ascertaining that Arsenius was alive, and obliged them to remain quiet. John professed to repent of his disorderly proceedings, and to be reconciled to Athanasius; and returned with his party into the communion of the orthodox church: but the reconciliation was not sincere or lasting: troubles broke out again, and a fresh separation took place; John and his followers either being ejected from communion by the Athanasian party, or their return opposed. The council of Tyre (A. D. 335), in which the opponents of Athanasius were triumphant, ordered them to be re-admitted; but the emperor deeming John to be a contentious man, or, at least, thinking that his presence was incompatible with the peace of the Egyptian church, banished him (A. D. 336) just after he had banished Athanasius into Gaul. The place of his exile, and his subsequent fate, are not known. (Sozomen, *H. E.* ii. 21, 22, 25, 31; Athanasius, *Apol. contra Arianos*, c. 65—67, 70, 71; Tillemont, *Mémoires*, vol. vi. passim, vol. viii. passim.)

17. ARGYROPULUS (Ἀργυροπούλος), one of the learned Greeks whose flight into Western Europe contributed so powerfully to the revival of learning. Joannes Argyropulus (or Argyropylus, or Argyropolus, or Argyropilus, or Argyrophilus, for the name is variously written) was born at Constantinople of a noble family, and was a presbyter of that city, on the capture of which (A. D. 1453) he is said by Fabricius and Cave to have fled into Italy; but there is every reason to believe that his removal was antecedent to that event. Nicolaus Comnenus Papadopoli (*Hist. Gymnas. Patavini*) states that he was twice in Italy; that he was sent the first time when above forty years old, by Cardinal Bessarion, and studied Latin at Padua, and that his second removal was after the capture of Constantinople. What truth there is in this statement it is difficult to say: he was at least twice in Italy, probably three, and perhaps even four times; but that he was forty years of age at his first visit is quite irreconcileable with other statements. A passage cited by Tiraboschi (*Storia della Lett. Italiana*, vol. vi. p. 198) makes it likely that he was at Padua A. D. 1434, reading and explaining the works of Aristotle on natural philosophy. In A. D. 1439 an Argyropulus was present with the emperor Joannes Palaeologus at the council of Florence (Michael Ducas, *Hist. Byzant.* c. 31): it is not clear whether this was Joannes or some other of his name, but it was probably Joannes. In A. D. 1441 he was at Constantinople, as appears

from a letter of Francesco Filelfo to Pietro Perleoni (Philelphus, *Epistol.* v. 3), engaged in public teaching, but it is uncertain how long he had been established there. Probably he had returned some time between A. D. 1434 and 1439, and accompanied Bessarion to and from the council of Florence. Among his pupils at Constantinople was Michael Apostolius. Argyropulus must have left Constantinople not long after the date of the letter of Philelphus, for in 1442 he was rector of the university of Padua (Facciolati, *Fasti Gymnasii Patavini*); and he was still there A. D. 1444, when Francesco della Rovere, afterwards pope Sixtus IV., took his degree, not, however, as Nic. Comnen. Papadopoli (*l. c.*) states, as a student (discipulus), but, according to the better authority of Tiraboschi (*l. c.*), as master of the school of philosophy (philosophiae magister scholaris). That he returned to Constantinople after 1444 is improbable, and rests on no better evidence than the assertion, chiefly of later writers, that he fled into Italy on its capture in 1453. During his abode in Italy, after his last removal thither, he was honourably received by Cosmo de' Medici, then the principal person at Florence, for whose assistance in becoming acquainted with the philosophy of Aristotle, some of his Latin versions of that great writer were made. He also assisted the studies of Piero de' Medici, son of Cosmo, and was preceptor to Lorenzo de' Medici, the celebrated son of Piero, whom he instructed in Greek and in the Aristotelian philosophy, especially in ethics. When Lorenzo, who, from his father's ill health, took a leading part in affairs during his life, and succeeded, on his death (A. D. 1469), to his pre-eminence at Florence, established the Greek academy in that city, Argyropulus read and expounded the classical Greek writers to the Florentine youth, and had several among his pupils who afterwards attained to eminence, as Angelo Poliziano (Politianus) and Donato Acciajuoli.

Argyropulus is said to have visited France (A. D. 1456), to ask the assistance of the French king in procuring the release of some of his kindred who were detained in captivity by the Turks, but he returned to Florence. From Florence he removed to Rome, on account of the plague which had broken out in the former city: the time of his removal is not ascertained, but it was before 1471. At Rome he obtained an ample subsistence, by teaching Greek and philosophy, and especially by publicly expounding the works of Aristotle. He died at the age of seventy, from an autumnal fever, said to have been brought on by eating too freely of melons. But the year of his death is variously stated: all that appears to be certainly known is, that he survived Theodore Gaza, who died A. D. 1478. Fabricius states that he died A. D. 1480; but this date appears from the anecdote of his interview with Reuchlin to be too early.

The attainments of Argyropulus were highly estimated in his own and the succeeding age. The love and reverence of his most eminent pupils, Lorenzo de' Medici, Poliziano, and Acciajuoli, is an honourable testimony to his character. Yet he has been severely censured; and is charged with gluttony, to which his corpulence is ascribed, and with drunkenness, as well as with conceit and jealousy. These last qualities were so likely to be manifested by persons in the situations of these Greek exiles, reverenced and sought as instructors by the men most eminent in Italy for intellect and social position, and yet dependent upon their pupils, and competitors with each other for their patronage, that the charge is credible enough. A letter of introduction or recommendation written by Francesco Filelfo, while speaking highly of his erudition, apologises for his "moroseness and fickleness." The allegation, sufficiently improbable in itself, that it was jealousy which led him to depreciate Cicero's acquaintance with Greek literature (by which depreciation he incurred much reproach), shows the judgment which was formed of his character. Yet Theodore Gaza is said to have esteemed him very highly; and when he found that Argyropulus was engaged in translating some pieces of Aristotle on which he had also been occupied, he burnt his own versions, that he might not, by provoking any unfavourable comparison, stand in the way of his friend's rising reputation.

Reuchlin when in Italy had an interview with Argyropulus at Rome. Argyropulus was explaining Thucydides; and having asked Reuchlin to translate and expound a passage, was so astonished at the extent of his erudition, that in the words of Melancthon, nephew of Reuchlin, who has recorded the anecdote, "gemens exclamat, 'Graecia nostro exilio Alpes transvolavit'" (Melancthon, *Oratio de Jo. Capnione*, apud Boerner.) This anecdote deserves notice, inasmuch as, if it refers (which is probable) to Reuchlin's visit to Italy in 1482, it shows that the date 1480, assigned by some to Argyropulus's death, is inaccurate.

Argyropulus had several sons. Hody thinks that the Joannes Argyropulus who translated Aristotle's work Περὶ Ἑρμηνείας, and to whose name some subjoin the epithet "junior," was one of his sons, and that he died before his father; but this version was the work of Argyropulus himself, nor does he appear to have had a son Joannes. He had a son Bartolommeo, a youth of great attainments, who was mortally wounded by assassins (A. D. 1467) at Rome, where he was living under the patronage of Cardinal Bessarion. Another son, Isaac, survived his father, and became eminent as a musician. Demetrius Argyropulus, who is mentioned (A. D. 1451) in a letter of Francesco Filelfo, was apparently a brother of Joannes.

The works of Argyropulus are as follows:—I. Original works. 1. Περὶ τῆς τοῦ ἁγίου Πνεύματος ἐκπορεύσεως, *De Processione Spiritus Sancti*; printed with a Latin version in the *Graecia Orthodoxa* of Leo Allatius (vol. i. pp. 400—418). 2. *Oratio quarta pro Synodo Florentina*, cited by Nicolaus Comnenus Papadopoli in his *Praenotiones Mystagogicae*. We do not know if this has been published, or whether it is in Latin or Greek. 3. *Commentarii in Ethica Nicomachea*, fol. Florence, 1478. This work comprehends the substance of his expository lectures on the Nicomachean Ethics of Aristotle, taken down from his lips, and published by Donatus Acciaiolus or Donato Acciajuoli, who has already been mentioned as a pupil of Argyropulus, and who dedicated this work to Cosmo de' Medici. 4. *Commentarii in Aristotelis Metaphysica*, published with Bessarion's version of that work, fol. Paris, 1515. The other original works of Argyropulus are scattered in MS. through the libraries of Europe. They are, 5. *Consolatio ad Imperatorem Constantinum in morte fratris Joannis Palaeologi extincti*, A. D. 1448. This work is

mentioned by Allatius in his book *De Synodo Photiana*, p. 542. 6. *Monodia in obitum Imperatoris Joannis Palaeologi.* 7. *Comparatio veterum Imperatorum cum hodierno*, or *Veterum Principum cum Imperatore nunc regnante Comparatio.* The title is indefinite, but the comparison instituted in the work is, according to some of our authorities, between the Greek emperors of Constantinople and their Turkish successors. 8. *Homilia de Imperio, ad Constantinum Palaeologum.* 9. *Solutiones Quaestionum quae proposuerant Philosophi et Medici quidam ex Cypro insula.* 10. *Ad Papam Nicolaum V.* 11. *Poemata Graeca Ecclesiastica*, by Argyropulus and others. A manuscript in the Bodleian library (*Cod. Barocc. lxxxvii.*, according to the *Catalog. MStorum Angliae et Hiberniae*), contains *Porphyrii Isagoge cum scholiis marginalibus fortè Jo. Argyropuli, et Aristotelis Organon cum scholiis fortè per eundem.* It has an effigy of Argyropulus in his study, which is engraved in Hody's work cited below. Fabricius (*Bibl. Gr.* vol. iii. p. 479) speaks of his *Expositiones in Aristotelis Ethica, Physica, Lib. de Anima et Mechanica;* and distinguishes them from the work published by Acciajuoli, with which we should otherwise have supposed the *Expositiones in Ethica* to be identical. Harless, in a note to Fabricius (*Bibl. Gr.* vol. vi. p. 131), speaks of his *Prolegg. in Progymnasm.* as contained in a MS. at Heidelberg.

The Latin versions of Argyropulus are chiefly of the works (genuine or reputed) of Aristotle. 1. *Ethica Nicomachea, Libri X.* There is reason to think that this was printed at Florence about A. D. 1478, in which year the *Commentarii* taken down by Acciajuoli were printed: it was certainly printed at Rome A. D. 1492, and in the Latin edition of the works of Aristotle published by Gregorius de Gregoriis, 2 vols. fol. Venice, 1496. This edition contained versions of the following works of Aristotle by Argyropulus:—2. *Categoriae* s. *Praedicamenta.* 3. *Physica* s. *Acroases Physicae* s. *De Naturali Auscultatione, Libri VIII.* 4. *De Coelo et Mundo, Libri IV.* 5. *De Anima, Libri III.* 6. *Metaphysica, Libri XII.* The thirteenth and fourteenth books were not translated by him. 7. *De Interpretatione.* 8. *Analytica Priora.* 9. *Analytica Posteriora, Libri II.* 10. *Epistola ad Alexandrum* "in qua de libris ad methodum civilium sermonum spectantibus disseritur." Some of our authorities speak of the following works as having been translated by him, but we have not been able to trace them in print:—11. *Politica, Libri VIII.;* and 12. *Oeconomica, Libri II.* These two works are said to have been published in 8vo. Venice, A. D. 1506, but we doubt the correctness of the statement. 13. *De Mundo.* 14. *Mechanica Problemata.* Some of his translations are reprinted in the volume of Latin versions which forms a sequel to Bekker's edition of Aristotle.

He also translated the *Praedicabilia* or *De quinque Vocibus* of Porphyry, and the *Homiliae S. Basilii in Hexaëmeron.* His version of Porphyry was printed with his translations of Aristotle at Venice in 1496, and that of Basil at Rome A. D. 1515.

(Hody, *de Graecis Illustribus*, pp. 187—210; Boerner, *de Doctis Hominibus Graecis;* Roscoe, *Life of Lorenzo de' Medici*, 4th edition, vol. i. pp. 61, 101, vol. ii. pp. 107—110; Wharton apud Cave, *Hist. Litt.* vol. ii., *Appendix*, p. 168; Fabric. *Bibl. Graec.* vol. iii. p. 496, &c., vol. xi. p. 460, &c.; Facciolati, Tiraboschi, Nic. Comnenus Papadopoli, *ll. cc.*; Bayle, *Dictionnaire, s. v. Acciaioli* (*Donat.*) *Aygyropyle.*)

18. BARBUCALLUS. [BARBUCALLUS.]

19. S. BASILII DISCIPULUS, sive OBEDIENTIAE FILIUS. [See No. 28.]

20. BECCUS, or VECCUS. [VECCUS.]

21. BESSARION or BESSARIO, sometimes BESARION, BISSARION, BISARION, or BIZARION (Βησσαρίων or Βησαρίων, or Βισσαρίων), in Italian BESSARIONE. The first name of this eminent ecclesiastic has been the subject of dispute: he is commonly mentioned by the name Bessarion only: some have prefixed the name of Basilius, others (as Panzer, *Annales Typog. Indices*) that of Nicolaus; but it has been shown by Bandini (*Commentarius de Vita Bessarionis*, c. 2) upon the authority of the cardinal himself, that his name was Joannes or John. He was born at Trapezus, or Trebizond, A. D. 1395, whether of an obscure or noble, or even royal family, is much disputed. He studied at Constantinople, and attended the school of Georgius Chrysococces [CHRYSOCOCCES], and had for his fellow-student Francesco Filelfo (Franciscus Philelphus), as appears from a letter of Filelfo dated x. Cal. Feb. 1448. (Philelphus, *Epistolae*, lib. vi. fol. 84, ed. Basil. 1506.) Having embraced a monastic life in the order of St. Basil, he turned his attention from poetry and oratory, in which he had already become eminent, to theology, which he studied under two of the most learned metropolitans of the Greek church. He also studied the Platonic philosophy under Georgius Pletho or Gemistus [GEMISTUS], for whom he ever retained the greatest reverence, and under whom he became a zealous Platonist. To study under Gemistus he withdrew (apparently about A. D. 1416 or 1417) into the Morea, and remained 21 years in a monastery there, except when engaged in diplomatic missions for the emperors of Constantinople and Trebizond.

Bessarion was an advocate for the proposed union of the two churches, the Latin and the Greek, and was one of those who urged upon the emperor Joannes Palaeologus the convocation of the general council for the purpose, which met A. D. 1438 at Ferrara, and from thence adjourned to Florence. He had, just before the meeting of the council, been appointed archbishop of Nicaea, and appeared as one of the managers of the conference on the side of the Greeks, Mark, archbishop of Ephesus [EUGENICUS MARCUS], being the other. He at first advocated, on the points of difference between the two churches, the opinions generally entertained by the Greeks, but was soon converted to the Latin side, either from honest conviction, as he himself affirmed, or, as his enemies intimated, in the hope of receiving honours and emoluments from the pope. He was possibly influenced by a feeling of jealousy against Mark of Ephesus, his coadjutor. Phranza asserts (ii. 17) that on the death of Joseph, patriarch of Constantinople [JOSEPHUS, No. 7], during the sitting of the council, the emperor Joannes Palaeologus and the council elected Bessarion to succeed him; but Bessarion probably thought that his Latinist predilections, however acceptable to the emperor, would not recommend him to his countrymen in general, and declined the appointment. He did not, however, remain in Italy, as Phranza incorrectly states, but returned to Constantinople soon after the breaking up of the council. He was, however, almost immediately induced to return to Italy by the intelligence that the pope had con-

ferred on him (Dec. 1439) a cardinal's hat. This honour, following so close upon his embracing the side of the Latins, and the fact that the pope had previously granted him an annuity, gave colour to the report that his change had not been wholly disinterested. Hody rejects the story of his election to the patriarchate, but his arguments are not convincing: the facts urged by him only show that the patriarchate was vacant at the dissolution of the council, which it would be in consequence of Bessarion's declining it.

From this time he resided ordinarily at Rome, where his house became the resort and asylum of men of letters. Filelfo (Philelphus), Poggio Fiorentino, Lorenzo or Laurentius Valla, Platina, and others, were among his intimate friends, and he was the patron of the Greek exiles, Theodore Gaza, George of Trebizond, Argyropulus, and others. In A. D. 1449 he was appointed by Nicolas V. bishop of Savina, and shortly afterwards of Frascati, the ancient Tusculum. About the same time he was appointed legate of Bologna: he retained this office about five years, and succeeded, by his prudence and moderation, in restoring the tranquillity of the district. He exerted himself also to revive the former splendour of the university, which had much decayed. On the death of Nicolas V. (A. D. 1455), he returned to Rome, to the great grief of the Bolognese; and would probably have been chosen to the vacant papacy but for jealousy of his Greek origin entertained by a few of the cardinals. Cardinal Alfonso Borgia was therefore chosen, and assumed the name of Callistus or Calixtus III. During the papacy of Callistus, and of his successor, Pius II., Bessarion was very earnest in rousing the princes and states of Italy to defend what remained of the Greek empire after the fall of Constantinople. He visited Naples, where he was honourably received by the king, Alfonso; and attended the congress of Mantua, held A. D. 1458 or 1459, soon after the election of pope Pius II., for the purpose of forming a league against the Turks. He shortly after visited Germany as papal legate, to unite, if possible, the Germans and Hungarians in a league against the same enemy; but his efforts on all these occasions failed of their purpose, and he returned to Rome before the end of 1461. In 1463 he was appointed by the pope bishop of Chalcis, in Negroponte (Euboea), and soon after titular patriarch of Constantinople, in which character he addressed an encyclical letter to the clergy of his patriarchate, in which he exhorted them to union with the Latin church, and submission to the papal authority. It is remarkable that in this letter, according to the version of Arcudio, he styled himself "oecumenical patriarch," notwithstanding the umbrage which that ambitious title had formerly given (See Nos. 27, 28, JOANNES CAPPADOX, 1, 2) to the Roman see, under subjection to which he was now living. During the pontificate of Pius he was made dean of the College of Cardinals. In the same year, 1463, Bessarion was sent as legate to Venice, to prevail on the Venetians to unite in a league with the pope against the Turks. His efforts on this occasion were successful, and he induced the Venetians to fit out a fleet, in which he returned to Ancona, just in time to attend the dying bed of the pope, Pius II., and the election of his successor, Paul II., A. D. 1464. During the papacy of the latter (1464—1471) Bessarion mingled little in public affairs, and devoted himself to literary pursuits. About the end of 1468 he took part in the solemn reception of the emperor Frederic III. at Rome.

On the death of Paul II., A. D. 1471, Bessarion was again near being elected pope, but jealousy or accident prevented it, and Francesco della Rovere was chosen, and took the title of Sixtus IV. Sixtus, anxious to remove Bessarion from Rome, entrusted to him the legation to Louis XI. of France, that he might effect a reconciliation between Louis and the Duke of Burgundy, and induce them to join the league against the Turks. Bessarion, who was now far advanced in age, and afflicted with a disease of the bladder, was anxious to decline the appointment, but the pope was pressing; and early in the spring of 1472 he set out for the Netherlands, to confer with the Duke of Burgundy. His making the first application to the Duke excited the jealousy of Louis, and Bessarion failed in his object. Bessarion died at Ravenna 18th Nov. 1472, in the 77th year of his age, on his return from France. His body was conveyed to Rome, and buried there in a tomb which he had prepared in his lifetime, in a chapel of the Basilica of the Twelve Apostles, the pope himself attending his funeral obsequies. The year of Bessarion's death has been variously stated, but the date given above is correct.

Bessarion was held in great respect by his contemporaries, and deservedly so. With the exception of his opportune conversion at Florence, in which, after all, nothing can be urged against him but the suspiciousness which attaches to every conversion occurring at a convenient time, his career was exempt from reproach. He supported, by every exertion that his position allowed, the cause of his falling country, and was a generous patron to his exiled fellow-countrymen. His literary labours and his important services in the revival of classical literature, entitle him to the gratitude of subsequent ages. His valuable library he gave in his lifetime (A. D. 1468) to the library of St. Mark, belonging to the republic of Venice; and it was deposited first in the ducal palace, and then in a building erected for the library, of which the Latin and Greek MSS. of Bessarion are among the most precious treasures.

The works of Bessarion are numerous: they comprehend original works and translations from Greek into Latin. Of the original works several exist only in MS. in various libraries, especially in that of St. Mark at Venice. We give only his published works: the others are enumerated by Bandini, Hody, Cave, and Fabricius. I. THEOLOGICAL WORKS: 1. Λόγος, *Sermo;* a discourse in honour of the Council of Ferrara, delivered at the opening of the council, A. D. 1438, and printed in the *Concilia* (vol. xiii. col. 35, &c., ed. Labbe; vol. ix. col. 27, ed. Hardouin; vol. 31, col. 495, &c., ed. Mansi). 2. Δογματικὸς ἢ περὶ ἑνώσεως λόγος, *Oratio Dogmatica, sive de Unione;* called also *De Compunctione* (Panzer, vol. viii. p. 271); delivered at the same council (col. 391, &c., Labbe; col. 983, &c., Mansi). 3. *Declaratio aliquorum quae in dicta Oratione Dogmatica continentur, quae Graecis notissima, Latinis ignota sunt*, written in Latin and subjoined to the preceding oration. 4. *Ad Alexium Lascarim Epistola, de Successu Synodi Florentinae et de Processione Spiritus Sancti.* The Greek original, with two Latin versions, one by Bessarion himself, and one by Pietro Arcudio, was published

in the *Opuscula Aurea Theologica* of the latter, Rome, 1649: a Latin version appears in the *Concilia* (col. 1227, &c., Labbe). 5. *Epistola Catholica sive Encyclica ad Graecos Ecclesiae CPolitanae subjectos de praestanda Romanae Ecclesiae Obedientia, Synodique Florentinae Decretis admittendis, et de sua in Patriarcham CPolitanum Electione.* This letter, noticed in our biographical sketch, was also published by Arcudio with a double version, one by himself, and one by Bessarion. A Latin version, apparently of this letter, as it is entitled *Epistola ad Graecos*, was printed with a version of the work on the eucharist mentioned below at Strasburg, 4to. A. D. 1513. (Panzer, vol. vi. 62.) A Latin version also is given by Raynald, *Annal. Ecclesiast. ad ann.* 1463, c. lviii. &c. 6. *Apologia adversus Gregorium Palamam pro Jo. Vecci, Patriarchae CPolitani Libro adversus Responsiones Graecorum de Processione Spiritus Sancti.* This work, with a Latin version, was published by Arcudio. 7. *Responsio ad quatuor Argumenta Maximi Planudae de Processione Spiritus Sancti ex solo Patre:* published, with a Latin version, by Arcudio. 8. *Graecorum Confessio de Verbis Consecrationis, et Transubstantiatione.* A Latin version of this, by Niccolo Sagundino, is contained in the *Museum Italicum* of Mabillon, vol. i. part ii. p. 243, &c. 9. *De Sancto Eucharistiae Mysterio, et quod per Verba Domini maxime fiat Consecratio, contra Marcum Ephesium;* or, *De Sacramento Eucharistiae, et quibus Verbis Christi Corpus conficiatur.* A Latin version of this was published, as we have noticed above, at Strasburg, A. D. 1513; and also at Nuremburg, A. D. 1527. (Panzer, vol. vii. p. 473). One appears in the *Bibliotheca Patrum* (vol. xxvi. p. 787, &c. ed. Lyon. 1677). 10. *De ea Parte Evangelii, 'Si eum volo manere', &c., erudita et valde utilis Disceptatio,* printed with the *Dialoge* of Salonius, of Vienna, 4to. Haguenau, 1532, Panzer, vol. vii. p. 109. 11. *Ad Paulum II. P. M. Epistola, qua suas de Processione Spiritus Sancti lucubrationes ei affert et dicat;* and, 12. *Ad Paulum II. P. M. de Errore Paschatis.* These two letters are inserted in the *Latina et Italica D. Marci Bibliotheca Codd. MStorum per Titulos Digesta*, of Zanetti. Fol. Venice, 1741, pp. 76, 196.

II. PHILOSOPHICAL AND MISCELLANEOUS WORKS: 13. *In Calumniatorem Platonis, Libri V.*; a reply in Latin to the *Comparationes Philosophorum Platonis et Aristotelis* of George of Trebizond. [GEORGIUS, No. 48, TRAPEZUNTIUS.] Bessarion's work was first printed at Rome by Sweynheym and Pannartz, A. D. 1469. 14. *De Natura et Arte adversus eundem Trapezuntium.* This work, written some time before the preceding, was printed with it as a sixth book. 15. *Ad Plethonem de Quatuor Quaestionibus Platonicis Epistola;* written in Greek, and printed with a Latin version by Reimar, Leyden, A. D. 1722, from a MS. in the Bodleian Library. 16. *Ad Michaelem Apostolium et Andronicum Callistum Epistolae.* In these letters he severely reprehends Apostolius for the violent attack which he had made on Theodore Gaza, and commends Callistus, who had replied in a moderate and decent manner to the attack of Apostolius. The letters of Bessarion were published by Boivin in his *Historia Academiae Regiae Inscriptionum*, vol. ii. p. 456. 17. *Ad Demetrium et Andronicum Plethonis Filios, Epistola.* This letter, written to the sons of George Gemistus after their father's death, was published by Allatius (*Diatriba de Georgiis*, p. 392, and *De Consensu Ecclesiae, Occident. et Orient.*, lib. iii. c. iii. p. 937.) 18. *Ad Thomae Palaeologi Filiorum Paedagogum Epistola.* Thomas Palaeologus, despot of the Morea, and brother of the last Byzantine Emperor, Constantine XIII., when driven out of the Morea by the Turks, fled with his wife and children to Rome, where he was much indebted to the good offices of Bessarion, who, upon his death, continued his friendly care towards his orphan children. The letter of Bessarion was printed by Meursius, with the *Opuscula* of Hesychius of Miletus [HESYCHIUS, No. 9.], Leyden, A. D. 1613. 19. *Ad Ducem et Senatum Venetum de Bibliothecae suae Donatione Epistola.* This Latin letter is printed in the *Historia Rerum Venetiarum* of Justiniani, at the end of the eighth book. 20. *Monodia in Obitum Manuelis Palaeologi Imperatoris.* A Latin version of this Monody by Niccolo Perotti is given in the *Annales Ecclesiastici* of Bzovius, vol. xviii. p. 72, &c. 21. *Orationes Quatuor ad Italos.* Three of these orations, designed to rouse the states and princes of Western Europe against the Turks, were published at Paris, A. D. 1471, and apparently a second time in A. D. 1500 (Panzer, vol. ii. p. 332), and the whole four in the second volume of the *Consultationes atque Orationes Turcicae* of Nicolas Reusner. An Italian version, we know not whether of the three or four, was printed, probably at Venice, A. D. 1471. (Panzer, vol. iii. p. 80.) 22. *Ad Ludovicum Francorum Regem de sua Electione in Legatum ad ipsum et Ducem Burgundiae,* published in the *Spicilegium* of D'Achéry, vol. iv. Paris, 1661. 23. Various *Epistolae* and *Orationes*, including apparently some of those already noticed, in 1 vol. 4to., without note of place or year of publication, but known to have been printed by Guil. Fitchet, Paris, about 1470 or 1472. (Panzer, vol. ii. p. 271.)

His versions into Latin were of the following works: 1. *Xenophontis de Dictis et Factis Socratis, Libri IV*, printed in various editions of Xenophon, and separately in 4to, at Louvain, A. D. 1533. 2. *Aristotelis Metaphysicorum Libri XIV*, repeatedly printed. 3. *Theophrasti Metaphysica*, repeatedly printed, subjoined to his version of the *Metaphysica* of Aristotle. 4. *Basilii Magni Oratio in illud 'Attende tibi ipsi;' et Homilia in Christi Natalem.* These homilies are extant only in MS. The versions of Aristotle and Theophrastus are contained, with the work *In Calumniatorem Platonis*, in a volume published by Aldus, Venice, 1516. (Aloysius Bandinius, *De Vita et Rebus Gestis Bessarionis Cardinalis Nicaeni Commentarius*, 4to, Rome, 1777; Hody, *De Graecis Illustribus Linguae Graecae, &c. Instauratoribus;* Boerner, *De Doctis Hominibus Graecis;* Fabric. *Bibl. Graec.* vol. xi. p. 422, &c.; Cave, *Hist. Litt.* vol. ii. *Appendix* by Gery and Wharton, pp. 138, 139; Oudin, *Commentar. de Scriptor. Eccles.* vol. iii. col. 2411, &c.; Niceron, *Mémoires*, vol. xxi. p. 129; Ducas, *Hist. Byzant.* c. xxxi.; Phranza, Philelphus *Epistolae*, Labbe *Concilia*, Mansi *Concilia, ll. cc.*; Panzer, *Annales Typographici* (*ll. cc.* and vol. ii. p. 411, vol. viii. pp. 363, 434); Laonicus Chalcocondyles, *Historia Turcarum*, vol. vi. viii. pp. 155, 228, ed. Paris, pp. 121, 178, ed. Venice; Nic. Comnenus Papadopoli, *Hist. Gymnas. Patavini*, vol. ii. lib. ii. c. 8, p. 171.)

22. CALECAS. [CALECAS.]

23. CAMATERUS. [CAMATERUS.]

24. CAMENIATA. [CAMENIATA.]

25. CANANUS. [CANANUS.]

26. CANTACUZENUS. [JOANNES V., emperor See above.]

27. CAPPADOX, or the CAPPADOCIAN (1). John the Cappadocian was made patriarch of Constantinople (he was the second patriarch of the name of John, Chrysostom being John I,) A. D. 517 or 518, a short time before the death of the aged emperor Anastasius. Of his previous history and opinions we have little or no information, except that he was, before his election to the patriarchate, a presbyter and syncellus of Constantinople. Subsequent events rather indicate that his original leaning was to the opponents of the Council of Chalcedon: but he had either too little firmness or too little principle to follow out steadily the inclination of his own mind, but appears to have been in a great degree the tool of others. On the death of Anastasius and the accession of Justin I. the orthodox party among the inhabitants of Constantinople raised a tumult, and compelled John to anathematize Severus of Antioch, and to insert in the diptychs the names of the fathers of the Council of Chalcedon, and restore to them those of the patriarchs Euphemius and Macedonius. These diptychs were two tables of ecclesiastical dignitaries, one containing those who were living, and the other those who had died, in the peace and communion of the church, so that insertion was a virtual declaration of orthodoxy; erasure, of heresy or schism. These measures, extorted in the first instance by popular violence, were afterwards sanctioned by a synod of forty bishops. In A. D. 519 John, at the desire and almost at the command of the emperor Justin, sought a reconciliation with the Western church, from which, during the reign of Anastasius, the Eastern churches had been disunited. John accepted the conditions of pope Hormisdas, and anathematized the opponents of the Council of Chalcedon, erasing from the diptychs the names of Acacius, Euphemius, and Macedonius, three of his predecessors, and inserting those of popes Leo I. and Hormisdas himself. Hormisdas, on this, wrote a congratulatory letter to John, exhorting him to seek to bring about the reconciliation of the patriarchs of Antioch and Alexandria to the orthodox church. John the Cappadocian died about the beginning or middle of the year 520, as appears by a letter of Hormisdas to his successor, Epiphanius.

John the Cappadocian wrote several letters or other papers, a few of which are still extant. Two short letters (*Ἐπιστολαί*), one to Joannes or John, patriarch of Jerusalem, and one to Epiphanius, bishop of Tyre, are printed in Greek, with a Latin version, in the *Concilia*, among the documents relating to the Council of Constantinople in A. D. 536. (Vol. v. col. 185, ed. Labbe, vol. viii. col. 1065—1067, ed. Mansi.) Four *Relationes* or *Libelli* are extant only in a Latin version among the *Epistolae* of pope Hormisdas in the *Concilia*. (Vol. iv. col. 1472, 1486, 1491, 1521, ed. Labbe; vol. viii. col. 436, 451, 457, 488, ed. Mansi.)

It is remarkable that in the two short Greek letters addressed to Eastern prelates, John takes the title of *οἰκουμενικὸς πατριάρχης*, oecumenical, or universal patriarch, and is supposed to be the first that assumed this ambitious designation. It is remarkable, however, that in those pieces of his, which were addressed to pope Hormisdas, and which are extant only in the Latin version, the title does not appear; and circumstances are not wanting to lead to the suspicion that its presence in the Greek epistles is owing to the mistake of some transcriber, who has confounded this John the Cappadocian with the subject of the next article. It is certainly remarkable that the title, if assumed, should have incurred no rebuke from the jealousy of the popes, not to speak of the other patriarchs equal in dignity to John; or that, if once assumed, it should have been dropped again, which it must have been, since the employment of it by the younger John of Cappadocia, many years after, was violently opposed by pope Gregory I. as an unauthorized assumption. [JOANNES CAPPADOX, 2.] We may conjecture, perhaps, that it was assumed by the patriarchs of Constantinople without opposition from their fellow-prelates in the East during the schism of the Eastern and Western churches, and quietly dropped on the termination of the schism, that it might not prevent the re-establishment of friendly relations. (Theophanes, *Chronog.* pp. 140—142, ed. Paris, pp. 112, 113, ed. Venice, pp. 253—256, ed. Bonn; Cave, *Hist. Litt.* vol. i. p. 503; Fabric. *Bibl. Gr.* vol. xi. p. 99.)

28. CAPPADOX, or the CAPPADOCIAN (2), patriarch of Constantinople, known by the surname NESTEUTA (*νηστεύτης*), or JEJUNATOR, the FASTER. He is Joannes IV. in the list of the patriarchs of Constantinople. He was a deacon of the great church at Constantinople, and succeeded Eutychius [EUTYCHIUS] in the patriarchate A. D. 582, in the reign of the emperor Tiberius II. In a council held at Constantinople A. D. 589, for the examination of certain charges against Gregory, patriarch of Antioch [GREGORIUS, ecclesiastical and literary, No. 5; EVAGRIUS, No. 3], John assumed the title of universal patriarch (*οἰκουμενικὸς πατριάρχης*), or perhaps resumed it after it had fallen into disuse. [See above, No. 27.] Upon the intelligence of this reaching the pope, Pelagius II., he protested against it most loudly, and annulled the acts of the council as informal. A letter written in the most vehement manner by Pelagius to the Eastern bishops who had been present in the council, appears among his *Epistolae* in the *Concilia* (Ep. viii. vol. v. col. 948, ed. Labbe, vol. ix. col. 900, ed. Mansi); but some doubt has been cast on its genuineness. Gregory I., or the Great, who (in A. D. 590) succeeded Pelagius, was equally earnest in his opposition, and wrote to the emperor Maurice and to the patriarchs of Alexandria and Antioch, and to John himself, to protest against it. (Gregorius Papa, *Epistolae*, lib. iv. ep. 32, 36, 38, 39, apud *Concilia*, vol. v. col. 1181, &c., ed. Labbe, vol. x. col. 1206, &c., ed. Mansi.) John, however, retained the title probably till his death (about A. D. 596); and far from being odious to the Greek Christians, was and is reverenced by them as a saint.

John of Cappadocia wrote: 1. *Ἀκολουθία καὶ τάξις ἐπὶ ἐξομολογουμένων συνταγεῖσα*, *Consequentia et Ordo erga eos qui peccata confitentur observanda*; called by Cave *Libellus Poenitentialis*, and by Allatius, *Praxis Graecis praescripta in confessione peragenda*. This work, there is every reason to conclude, has been much interpolated: and Oudin (*De Scriptor. Eccles.* vol. i. col. 1473, seq.) affirms is altogether the production of a later age. It is given by Morinus in the *Appendix* (pp. 77—90) to his work, *Commentarius Historicus de Disciplina in Administratione Sacramenti Poenitentiae*, fol. Paris, 1651. 2. *Λόγος πρὸς τὸν μέλ-*

λοντα ἐξαγορεῦσαι τὸν ἑαυτοῦ πνευματικὸν πατέρα, *Ad eos qui Peccatorum Confessionem Patri suo Spirituali edituri sunt Sermo;* also given by Morinus (pp. 91—97). But Morinus himself doubts the genuineness of this work, and Oudin (*l. c.*) denies it altogether. 3. Περὶ μετανοίας καὶ ἐγκρατείας καὶ παρθενίας λόγος, *Sermo de Poenitentia, Continentia, et Virginitate.* This discourse is in some MSS. ascribed to Chrysostom, and is printed in the editions of his works by Morell, vol. i. p. 809, and Savil, vol. vii. p. 641. 4. Λόγος περὶ ψευδοπροφητῶν καὶ ψευδοδιδασκάλων καὶ ἀθέων αἱρετικῶν, καὶ περὶ σημείων τῆς συντελείας τοῦ αἰῶνος τούτου, *Sermo de Pseudoprophetis et falsis Doctoribus et impiis Haereticis, et de Signis Consummationis hujus Saeculi.* This discourse, which is ascribed in some MSS. to Chrysostom, and printed in some editions of his works (vol. vii. p. 221, ed. Savil, who, however, regards it as spurious, vol. viii. ed. Montfaucon, *in Spuriis*, p. 72, or p. 701 in the reprint of Montfaucon's edition, Paris, 1836), is by Vossius, Petavius, Cave, and Assemani ascribed to John of Cappadocia. 5. *De Sacramento Baptismatis ad Leandrum Hispalensem.* This work, mentioned by Isidore of Seville (*De Scriptorib. Eccles.* c. 26), is lost: it contained only a collection of passages from older writers on the subject of trine immersion. 6. *Epistolarum ad diversos Liber.* This work, which is mentioned by Trithemius (*De Ecclesiasticis Scriptoribus*, c. 224), is also lost. 7. *Praecepta ad Monachum quendam*, extant in MS. in the Vatican Library at Rome, and in the King's Library at Paris. 8. Παραγγελίαι διάφοροι τοῖς Πιστοῖς, *Admonitiones Diversae ad Fideles.*

Beside the above writings, there is reason to think that John of Cappadocia is the author of a Κανονάριον, *Canonarium*, describing the various depraved affections of the mind and the penance suitable to each, given by Morinus (ibid. pp. 101—117). The work is in some MSS. entitled Ἰωάννου μοναχοῦ καὶ διακόνου, μαθήτου τοῦ μεγάλου Βασιλείου, οὗτινος ἡ ἐπωνυμία Τέκνον Ὑπακοῆς Κανονάριον, *Joannis Monachi et diaconi, discipuli magni Basilii, cui cognomentum est Obedientiae Filius, Canonarium:* and some writers, as Morinus, Allatius, and Fabricius, distinguish this "Joannes, Discipulus Magni Basilii et Obedientiae Filius," from our John, but Assemani has shown that there is every reason to identify them. Natalis Alexander (Saec. x. and xi. pars iii. p. 571, apud Fabric. *Bibl. Gr.* vol. i. p. 699, not. xx.) ascribes to John of Cappadocia the *Epistola ad Caesarium Monachum*, ascribed by others to Chrysostom, and celebrated for the testimony against transubstantiation contained in it: but his opinion appears to have been approved by few. (Cave, *Hist. Litt.* vol. i. p. 541; Fabric. *Bibl. Gr.* vol. xi. p. 108, &c.; Morinus, *ll. cc.*; Assemani, *Biblioth. Juris Orientalis*, vol. iii. pp. 479—542.)

29. Carpathius. [Carpathius.]

30. Cassianus. [Cassianus.]

31. Charax (Χάραξ), a Greek grammarian of unknown date, author of a little treatise on the Enclitics, commonly but erroneously entitled Περὶ τῶν ἐγκλινομένων. It was first published in the collection of grammatical treatises entitled *Thesaurus Cornucopiae et Horti Adonidis*, printed by Aldus, fol. Venice, 1496. fo. 226, &c.: and was again given among the pieces subjoined to the *Dictionarium Graecum*, printed by Aldus, fol. Venice, 1524, and among those subjoined to that printed by Melchior Sessa and Petrus de Ravanis, fol. Venice, 1525. Yet, notwithstanding these three editions, it is described in the catalogue of MSS. in the King's Library at Paris, as "ineditus"; and was given, as if for the first time, by Iriarte in the *Regiae Bibliothecae Matritensis Codices Graeci MSS.* vol. i. p. 316, &c. There is another treatise of Joannes Charax, *De Orthographia*, extant in MS. Harles expresses his uncertainty whether the work printed by Aldus was the same as that given by Iriarte; but a comparison of the two shows their identity. Gesner suspects that the work Περὶ διαλέκτων, printed in the *Thesaurus Cornucopiae* of Aldus, and usually ascribed to Joannes Philoponus [Philoponus], is by Joannes Charax.

32. Chrysoloras. [Chrysoloras.]

33. Chrysostomus. [Chrysostomus.]

34. Cinnamus. [Cinnamus.]

35. Of Citrus (now Kitro or Kidros), in Macedonia, the ancient Pydna. Joannes was bishop of Citrus about A. D. 1200. He wrote Ἀποκρίσεις πρὸς Κωνσταντῖνον Ἀρχιεπίσκοπον Δυρραχίου τὸν Καβάσιλαν. *Responsa ad Constantinum Cabasilum, Archiepiscopum Dyrrachii*, of which sixteen answers, with the questions prefixed, are given with a Latin version in the *Jus Graeco-Romanum* of Leunclavius (fol. Frankfort, 1596), lib. v. p. 323. A larger portion of the *Responsa* is given in the *Synopsis Juris Graeci* of Thomas Diplouaticius (Diplovatizio). Several MSS. of the *Responsa* contain twenty-four answers, others thirty-two; and Nic. Comnenus Papadopoli, citing the work in his *Praenotiones Mystagogicae*, speaks of a hundred. In one MS. Joannes of Citrus has the surname of Dalassinus. Allatius, in his *De Consensu*, and *Contra Hottingerum*, quotes a work of Joannes of Citrus, *De Consuetudinibus et Dogmatibus Latinorum.* (Fabric. *Bibl. Gr.* vol. xi. pp. 341, 590; Cave, *Hist. Litt.* vol. ii. p. 279.)

36. Climacus. [Climacus.]

37. Cobidas. [Cobidas.]

38. Of Constantinople, 1. [See No. 27.]

39. Of Constantinople, 2. [See below, Joannes, *Jurists*, No. 3.]

40. Of Constantinople, 3. [See No. 28.]

41. Of Constantinople, 4. or Joannes VI. in the list of patriarchs of that city. He was appointed patriarch by the Emperor Philippicus Bardanes, A. D. 712, on account of his agreement with that emperor in his monothelite opinions, and in rejecting the authority of the sixth oecumenical (third Constantinopolitan) council. Cyrus, the predecessor of Joannes, was deposed to make way for him. According to Cave, Joannes was deposed not long after his elevation, in consequence apparently of the deposition of his patron Philippicus, and the elevation of Artemius or Anastasius II. Theophanes does not notice the fate of Joannes, but records the elevation of his successor Germanus, metropolitan of Cyzicus, to the patriarchate of Constantinople, A. D. 715. Joannes wrote Ἐπιστολὴ πρὸς Κωνσταντῖνον τὸν ἁγιώτατον πάπαν Ῥώμης ἀπολογετική, *Epistola ad Constantinum Sanctissimum Papam Romanum Apologetica*, in which he defends certain transactions of the reign of Philippicus. This letter is published in the *Concilia* (vol. vi. col. 1407, ed. Labbe; vol. xii. col. 196, ed. Mansi). It had previously been published in the *Auctarium Novum* of Combéfis, vol. ii. p. 211. (Fabric. *Bibl.*

Graec. vol. xi. p. 152; Cave, *Hist. Litt.* vol. i. p. 619.)

42. Of Constantinople, 5. [Camaterus.]

43. Of Constantinople, 6. [Calecas.]

44. Of Constantinople, 7. A Joannes Constantinopolitanus, of whom nothing further is known, was the compiler of the first part of that division of the *Collectanea* of Constantine Porphyrogenitus, which bears the title Περὶ Πρεσβειῶν, *De Legationibus*. This first part was published by Fulvius Ursinus, 4to. Antwerp, 1582, with notes; it was entitled Ἐκ τῶν Πολυβίου τοῦ Μεγαλοπολίτου ἐκβολαὶ περὶ πρεσβειῶν, with an addition to the title, printed on the back, in Latin, *Fragmenta ex Historiis quae non extant Dionysii Halicarnassei, Diodori Siculi, Appiani Alexandrini, Dionys Cassii Nicaei, de Legationibus; Dionys Lib. lxxix. et lxxx. imperfectus. Emendationes in Polybium.* This copious title enumerates the contents of the work, and indicates their value. (Ursinus, *Praefatio*; Fabric. *Bibl. Gr.* vol. viii. p. 7.)

45. Cubidius. [Cobidas.]

46. Cucuzeles (Κουκουζέλης or Κουκουζέλη), a Greek musical composer of the later Byzantine period. Fabricius says he was a bishop of Euchaita or Euchaitae [see No. 58]; but we do not know the authority for this assertion, and doubt its correctness. Various MSS. of his musical compositions are extant, in some of which he is designated simply ὁ μαίστωρ, *magister*, in others that designation is prefixed to his name. Part of one of his pieces is given in an engraved plate to Martin Gerbert's work *De Cantu et Musica Sacra*, vol. i. p. 587; and there is a notice of him in vol. ii. p. 7, of the same work. Joannes Cucuzeles is to be distinguished from Joasaph Cucuzeles, another Greek musical composer, of less reputation apparently, than Joannes. (Fabric. *Bibl. Graec.* vol. iii. p. 653; Gerbert, *l. c.*)

47. Curopalata. [Scylitzes.]

48. Cyparissiota (Κυπαρισσιώτης), surnamed Sapiens or the Wise, an ecclesiastical writer, who lived in the latter half of the fourteenth century, not in the middle of the twelfth, as erroneously stated by Labbe in his *Chronologia Brevis Ecclesiasticorum Scriptorum.* From indications in his own works they were, some of them at least, written after the year 1359. Cyparissiota was an opponent of Gregory Palamas [Palamas] and his followers (the believers in the light of Mount Thabor), and his principal publications had reference to that controversy. They compose a series of five treatises; but only the first and fourth books of the first treatise of the series, *Palamiticarum Transgressionum Libri IV*, have been published. They appeared, with a Latin version, in the *Auctarium Novissimum* of Combéfis (Pars ii. pp. 68—105), and the Latin version was given in the *Bibliotheca Patrum* (vol. xxi. p. 476, &c., ed. Lyon. 1677). Cyparissiota wrote also Ἔκθεσις στοιχειώδης ῥήσεων θεολογικῶν, *Expositio Materiarum eorum quae de Deo a Theologis dicuntur.* The work is divided into a hundred chapters, which are arranged in ten *Decades* or portions of ten chapters each, from which arrangement the work is sometimes referred to by the simple title of *Decades.* A Latin version of it by Franciscus Turrianus was published at Rome in 4to, 1581; and was reprinted in the *Bibliotheca Patrum* (vol. xxi. 377, &c). (Combéfis, *Auctar. Novissim.* pars ii. p. 105; Fabric. *Bibl. Gr.* vol. xi. p. 507; Cave, *Hist. Litt.* vol. ii., *Appendix* by Gery and Wharton, p. 65; Oudin, *De Scriptoribus et Scriptis Ecclesiasticis*, vol. iii. col. 1062.)

49. Damascenus. [Damascenus.]

50. Diacrinomenus. [See No. 2.]

51. Diaconus et Rhetor (Διάκονος καὶ Ῥήτωρ), deacon of the great church (St. Sophia) at Constantinople, about the end of the ninth century. He wrote Λόγος εἰς τὸν βίον τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Ἰωσὴφ τοῦ ὑμνογράφου, *Vita S. Josephi Hymnographi*; published in the *Acta Sanctorum, Aprilis* (a. d. iii.), vol. i.; a Latin version being given in the body of the work, with a learned *Commentarius Praevius* at p. 266, &c., and the original in the Appendix, p. xxxiv. Allatius (*De Psellis c. xxx*) cites another work of this writer entitled Τίς ὁ σκοπὸς τῷ Θεῷ τῆς πρώτης τοῦ ἀνθρώπου πλάσεως, κ. τ. λ., *Quid est Consilium Dei in prima Hominis Formatione, &c.* The designation Joannes Diaconus is common to several mediaeval writers; as Joannes Galenus or Pediasmus, Joannes Hypatus, Joannes deacon of Rome (who comes not within our limits as to time), and Joannes Diaconus, a contemporary and correspondent of George of Trebizond. [Georgius, No. 48.] (*Acta Sanctorum, l. c.*: Fabric. *Bibl. Gr.* vol. x. p. 264, vol. xi. p. 654; Cave, *Hist. Litt.* vol. ii. *Dissertatio I.* p. 11; Oudin, *De Scriptoribus et Scriptis Ecclesiasticis*, vol. ii. col. 335.)

52. Doxipator, or Doxopator. [Doxipator.]

53. Drungarius, or Drungarias, or of Drungaria (Montfaucon gives the name Ἰωάννης τῆς Δρουγγαρίας, and expressly observes that it is so in the MS.), a contemporary of Cyril of Alexandria [Cyrillus], and probably one of his clergy. At the instigation of Cyril he undertook a commentary on Isaiah, which is extant in MS. The Πρόλογος, *Praefatio*, is given by Montfaucon in his *Nova Collectio Patrum*, vol. ii. p. 350, and by Fabricius, *Bibl. Graec.* vol. viii. p. 663. Fabricius, in giving the author's name, omits the article before Δρουγγαρίας. (Montfaucon, Fabricius, *ll. cc.*)

54. Of Egypt. [See Nos. 3, 5, 16.]

55. Eleemosynarius the Almoner, patriarch of Alexandria early in the seventh century. He was appointed to the patriarchate in A. D. 606, or, according to some of our authorities, in A. D. 609; and was dead in or before A. D. 616. Gardiner, bishop of Winchester, ascribed to Joannes Eleemosynarius the celebrated *Epistola ad Caesarium*, which is by most Protestant critics, and by some Roman Catholics, ascribed to Chrysostom; and which is appealed to as containing a clear declaration against the doctrine of transubstantiation. The eminence of Joannes is evidenced by the fact that three biographical accounts of him were written; one, not now extant, by Joannes Moschus [Moschus] and Sophronius; and a second by Leontius, bishop of Neapolis in Cyprus, of which a Latin version, made in the ninth century by Anastasius Bibliothecarius, has been repeatedly printed. It is given, with a *Commentarius Praevius*, in the *Acta Sanctorum* of the Bollandists (*Januar.* 23. vol. ii. p. 495). The third life is either by Symeon Metaphrastes, or by some older Greek writer: a Latin version of it, by Gentianus Hervetus, was published by Aloysius Lippomani (*De Vitis Sanctorum*, a. d. 12 *Novemb.*), by Surius (*De Probatis Sanctorum Vitis*, a. d. 23 *Januar.*), and in the *Acta Sanctorum* of the Bollandists (ut supra). (Fabric. *Bibl. Gr.* vol. i. p. 699, note xx.; vol. viii. p. 322, vol. x. p. 262.)

56. Of Epiphaneia in Syria, a Byzantine his-

torian, who flourished toward the close of the sixth century. Evagrius Scholasticus, the ecclesiastical historian (*H. E.* v. 14, sub fin.), speaks of him as his kinsman and townsman. Vossius, misled by the latter expression of Evagrius, has considered Joannes as a native of Antioch instead of Epiphaneia. He wrote a history of the affairs of the Byzantine Empire, from the latter part of the reign of Justinian to the restoration of the Persian king Chosroes or Khosru II. by the Byzantine emperor Maurice. Evagrius says the history had not been published at the time his own work was written A. D. 593 or 594 [see EVAGRIUS, No. 3.]. The history of Joannes has never been published; a MS. of it, the only one known, is said to be in the library at Heidelberg. Joannes of Epiphaneia is sometimes improperly confounded with another writer, Joannes Rhetor [See below, No. 105], who wrote a history of the times of Theodosius II., Marcian, Leo, and Zeno, and who is repeatedly quoted by Evagrius. (Valesius, *Not. ad Evagr. H. E.* i. 16; Cave, *Hist. Litt.* vol. i. p. 546; Vossius, *De Historicis Graecis*, iv. 20, sub fin.)

57. EPIPHANII DISCIPULUS. A spurious life of Epiphanius of Constantia (or Salamis), in Cyprus [EPIPHANIUS], of which a Latin version was printed by Aloysius Lipomanus (*De Vitis Sanctorum*), and Surius (*De Probatis Sanctorum Vitis*), and both the Greek original and a Latin version by Petavius, professes to be written in great part during the life of Epiphanius, by Joannes, a disciple of the Saint. Joannes, however, is represented as having died before the subject of his memoir, which was finished by another person. The piece was rejected by the Bollandists as worthless. (Papebroche, in the *Acta Sanctorum*, *Maii* 12, vol. iii. p. 37.)

58. Of EUCHAITA or EUCHAITAE or EUCHANIA, a city of Heleno-Pontus, which had received not long before (i. e. in the time of the emperor Joannes Zimisces) the name of Theodoropolis; it was not far from Amasia. Joannes was archbishop of Euchaita (Μητροπολίτης Εὐχαΐτων), and lived in the time of the emperor Constantine X. Monomachus (A. D. 1042—1054), but nothing further is known of him. He was surnamed MAUROPUS, Μαυρόπους, i. e. "Blackfoot."

He wrote a number of iambic poems, sermons, and letters. A volume of his poems was published by Matthew Bust, 4to., Eton, 1610: the poems occupy only about 73 pp. small 4to., and were probably written on occasion of the church festivals, as they are commemorative of the incidents of the life of Christ, or of the Saints. An *Officium*, or ritual service, composed by him, and containing three *Canones* or hymns, is given by Nicolaus Rayaeus in his dissertation *De Acolouthia Officii Canonici*, prefixed to the *Acta Sanctorum*, *Junii*, vol. ii. Joannes wrote also *Vita S. Dorothei Junioris*, given in the *Acta Sanctorum*, *Junii*, vol. i. p. 605, &c. Various Sermons for the Church Festivals, and other works of his, are extant in MS. (Fabric. *Bibl. Gr.* vol. viii. pp. 309, 627, &c., vol. x. pp. 221, 226, vol. xi. p. 79; Cave, *Hist. Litt.* vol. ii. p. 139; Oudin, *De Scriptor. et Scriptis Eccles.* vol. ii. col. 606; *Acta Sanctorum*, *ll. cc.*; Bust, *Carmina Joannis Euchaitensis.*)

59. EUGENICUS. This name is sometimes given to Joannes the Deacon and Rhetorician. [See above No. 51.]

60. EUGENICUS (Εὐγενικός) was deacon and nomophylax of the great church at Constantinople, and brother to the celebrated Marcus or Mark Eugenicus, archbishop of Ephesus, one of the leaders of the Greeks at the councils of Ferrara and Florence (A. D. 1438—39). [EUGENICUS, M.] Joannes also attended the council, and embraced the same side as his brother. He attempted to leave Italy during its session, but was brought back. He wrote: 1. An imbic poem of 25 lines, Εἰς εἰκόνα τοῦ μεγάλου Χρυσοστόμου, *In imaginem magni Chrysostomi.* 2. An iambic tetrastich, Εἰς παναγιάριον, *In Panagiarium.* 3. Προθεωρία, *Praefatio*, i. e. to the Aethiopica of Heliodorus. [HELIODORUS IV., Romance Writer.] These three pieces were published by Bandini (*Catalog. Codd. Laur. Medic.* vol. iii. col. 322, &c.) Several other works of Joannes Eugenicus are extant in MS., especially his *Antirrheticum adversus Synodum Florentinum*, quoted by Allatius in his work *De Purgatorio.* (Fabric. *Bibl. Gr.* vol. xi. p. 653; Cave, *Hist. Litt.* vol. ii. *Appendix* by Wharton and Gery, p. 141.)

61. GALENUS (Γαληνός) or PEDIASIMUS (Πεδιάσιμος); also called POTHUS (Πόθος), and HYPATUS (s. PRINCEPS) PHILOSOPHORUM (Ὕπατος τῶν Φιλοσόφων). He was Chartophylax, keeper of the records of the province of Justiniana Prima, and of all Bulgaria, under the emperor Andronicus Palaeologus the Younger (A. D. 1328—1341). He was a man of varied accomplishments, as his works show, and the eminence which he attained among his countrymen is evinced by his title of "Chief of the Philosophers." He wrote; 1. Ἐξήγησις εἰς τὴν τοῦ Θεοκρίτου Σύριγγα, *Exegesis in Theocriti Syringem.* This was first published by Henry Stephens in his smaller edition of *Theocriti aliorumque Poetarum Idyllia*, 12mo., Paris, 1579: it is reprinted in Kiessling's edition of Theocritus, 8vo., Leipzig, 1819. 2. *Scholia Graeca in Oppiani Halieutica s. De Piscibus.* Harles thinks the scholia published by Conrad Rittershusius with his edition of Oppian, 8vo., Leyden, 1597, are those of Joannes Galenus. 3. Πόθος, *Desiderium*, a short iambic poem in two parts, respectively entitled Περὶ γυναικὸς κακῆς, *De Muliere mala*, and Περὶ γυναικὸς ἀγαθῆς, *De Muliere bona.* These verses were first published by Lucas Holstenius in his edition of *Demophili, &c. Sententiae Morales*, 12mo., Rome, 1638; and were reprinted by Gale in his *Opuscula Mythologica, Ethica, Physica*, 8vo., Cambr. 1671; and by Fabricius in his *Bibl. Gr.* vol. xiii. p. 576, ed. vet. It is from the title of these verses that Joannes is thought to derive his surname of Pothus. 4. Περὶ τῶν δώδεκα ἄθλων τοῦ Ἡρακλέους, *De Duodecim Labores Herculis.* This piece was printed by Allatius in his *Excerpta Varia Graecorum Sophistarum*, 8vo., Rome, 1641. He gave it as the work of an anonymous author; but Fabricius thinks it may be a work of Joannes Galenus, "forte Pediasimi" (*Bibl. Gr.* vol. vi. p. 54). Joannes' other works are still in MS.: they consist, I. of commentaries and expositions of the Greek poets, as, 5. *Allegoria Anagogica, in quatuor primos versus Lib. IV. Iliados.* 6. Εἰς τὴν Ἡσιόδου Θεογονίαν ἀλληγορίαι, *Interpretatio Allegorica in Hesiodi Theogoniam.* 7. Τεχνολογία εἰς τὴν τοῦ Ἡσιόδου ἀσπίδα, *Commentarius Grammaticus in Hesiodi Scutum.* 8. *Allegoria Tantali.* 9. He wrote also a work on the science of allegorical interpretation, *De triplici Ratione Allegoriae Fabularum Poeticarum, sc. Physica, Ethica, Theologica.* II. Philosophical and scientific works. 10. *Exegeses in quosdam*

Aristotelis libros, especially on the *Analytica priora*. 11. *Introductio* and *Scholia* to the works of the Astronomer Cleomedes [CLEOMEDES]. His other scientific works are, 12. *Arithmeticarum Quaestionum Expositio*. 13. *In quaedam Arithmetices loca obscura*. 14. Γεωμετρία καὶ σύνοψις περὶ μητρήσεως καὶ μερισμοῦ γῆς, *Geometria, et Compendium de Mensuratione et Divisione Terrae*. 15. *De Cubo Duplicando*. 16. *Opusculum de Septem Planetis*. 17. *De Symphoniis Musicis*. III. Miscellaneous. Two other works of Joannes; one, 18, apparently on canon law, *De Consanguinitate*; and another, 19, possibly an allegorical commentary, *De Novem Musis*, are also enumerated. (Fabric. *Bibl. Gr.* vol. vi. p. 371; vol. xi. p. 648, &c.; Bandini, *Catal. Codd. Laur. Medic.* vol. ii. col. 95, 162.)

62. Abbot of the monastery on Mount GANUS. [See No. 101.]

63. Of GAZA, a Greek writer (grammaticus), of whose date nothing is known, except that he lived after the time of the Christian poet Nonnus [NONNUS], who may be placed in or just before the reign of Justinian I. John of Gaza appears to have imitated the style of Nonnus. He wrote: 1. Ἔκφρασις τοῦ κοσμικοῦ πίνακος τοῦ ἐν Γάζῃ ἢ ἐν Ἀντιοχείᾳ, *Tabellae Universi Ecphrasis*, an iambic poem of 701 lines, published by Janus Rutgersius in his *Variae Lectiones*, 4to., Leyden, 1618, pp. 98, &c. 2. Περὶ Ἀρχαιολογίας, *De Antiquitatibus*, extant in MS., and quoted by Du Cange in his notes to Zonaras. (Rutgersius, *Var. Lect. l. c.*; Fabric. *Bibl. Gr.* vol. viii. p. 610, vol. xi. p. 653.)

64. GEOMETRA, the GEOMETER (Γεωμέτρης), called also PROTOTHRONUS (Πρωτόθρονος), a Greek writer, of whose date nothing is accurately known. Combéfis, in the *Notitia Scriptorum* in the first vol. of his *Bibliotheca Concionatoria*, places him in the ninth or tenth century. Oudin places him in the eleventh century. He is quoted by Macarius Chrysocephalus [CHRYSOCEPHALUS MACARIUS], whom some critics place in the thirteenth, others in the fourteenth century, in his *Catena in Matthaeum*. He wrote, 1. *Epigramma in S. Crucem*, published by Allatius in his *Excerpta Varia Graecorum Sophistarum*, 8vo., Rome, 1641. 2. *Metaphrasis Canticorum S. Scripturae*, or *Odarum* (*s. Canticorum*) *Ecclesiae Metaphrasis*; a paraphrase in iambic verse of nine songs from the O. and N. T.; published by Bandini in his *Catal. Codd. Laur. Medic.* vol. i. p. 65, &c. 3. Ὕμνοι δ' εἰς τὴν ὑπεραγίαν Θεοτόκον, *Hymni quatuor Elegiaci in S. Virginem*, with a short *Corollarium* or epilogue, in iambic verse. These hymns which, from each distich beginning with the word Χαῖρε, are sometimes referred to by the descriptive term Χαιρετισμοί, were published by Fed. Morel, with a Latin version, 8vo., Paris, 1591, and were reprinted in the *Corpus Poetarum Graecorum*, fol. Geneva, 1614, vol. ii. p. 746; in the *Appendix* (or *Auctarium*) *Bibliothecae Patrum* of Ducaeus, vol. ii. fol. Paris, 1624; and in the *Biblioth. Patrum*, vol. xiv. p. 439, &c., Paris, 1654. In this last work they are followed by a *Hymnus Alphabeticus*, the authorship of which is uncertain. 4. Ἐπιγράμματα τετράστιχα ἠθικὰ ὧν ἡ ἐπιγραφὴ Παράδεισος, *Paradisus Tetrastichorum Moralium et Piorum*. These poems, ninety-nine in number, are commonly said to have been first published by Fed. Morel, 8vo., Paris, 1595; but Oudin says they were published at Venice, 4to., 1563. They were reprinted with the *Hymni in S. Virginem*, in the *Appendix* of Ducaeus, and in the *Bilioth. Patrum* of 1654. Joannes Geometra wrote several sermons and poems extant in MS. (Fabric. *Bibl. Gr.* vol. viii. pp. 625. 676, vol. x. p. 130; Cave, *Hist. Litt.* vol. ii. *Diss.* 1 *ma.* p. 10; Oudin, *De Scriptor. et Scriptis Eccles.* vol. ii. col. 615.)

65. GLYCES, GLYCEUS, GLYCIS, or GLYCAS. [GLYCIS.]

66. GRAMMATICUS. [PHILOPONUS.]

67. HIEROSOLYMITANUS. [See Nos. 72 to 76.]

68. HYPATUS (*s.* PRINCEPS) PHILOSOPHORUM. [See No. 61 and No. 78.]

69. JACOBITARUM PATRIARCHA, a Latin version of a letter of Joannes, patriarch of the Egyptian Jacobites, to Pope Eugenius (A. D. 1431 to 1447), in reply to a letter of the Pope to him, is given in the *Concilia*, vol. xiii. col. 1201, ed. Labbe; Cave, *Hist. Litt.* vol. ii., *Appendix*, p. 151.

70. JANOPULUS. [JANOPULUS.]

71. JEJUNATOR. [See No. 27.]

72. Of JERUSALEM (1), was originally a monk; but little is known of his history till A. D. 386, when he was elected to succeed Cyril [CYRILLUS, St. of JERUSALEM] as bishop of Jerusalem. He was then not much more than thirty years of age. (Hieron. *Epist.* lxxxii. 8). Some speak of him as patriarch, but Jerusalem was not elevated to the dignity of a patriarchate until the following century. Joannes was a man of insignificant personal appearance (Hieron. *Lib. contra Joan.* c. 10), and Jerome, who was disposed to disparage him, thought him a man of small attainments: he acknowledges, however, that others gave him credit for eloquence, talent, and learning (Hieron. *Lib. contra Joan.* c. 4); and Theodoret calls him a man worthy of admiration (*H. E.* v. 35). He was acquainted, at least in some degree, with the Hebrew and Syriac languages, but it is doubtful if he was acquainted with Latin. He is said to have been at one period an Arian, or to have sided with the Arians when they were in the ascendant under the emperor Valens (Hieron. *Lib. contra? Joan.* c. 4, 8): Jerome hints that there were other reports current to his discredit, but as he does not state what were the charges against him, there is some difficulty in judging whether they had any other origin than the malice of his opponents.

For eight years after his appointment to the bishopric, he was on friendly terms with Jerome, who was then living a monastic life in Bethlehem or its neighbourhood: but towards the close of that period, strife was stirred up by Epiphanius of Constantia (or Salamis) in Cyprus, who came to Palestine to ascertain the truth of a report which had reached him, that the obnoxious sentiments of Origen were gaining ground under the patronage of Joannes [EPIPHANIUS]. The violence with which Epiphanius preached against Origenism, and, by implication, against Joannes, provoked at first merely contempt for what Joannes regarded as the revilings of a dotard; and Joannes contented himself with sending his archdeacon to advise him to leave off such preaching (Hieron. *Lib. contra Joan.* c. 14). The matter, however, produced serious results; for Epiphanius, failing to induce Joannes pointedly to condemn Origenism, roused against him the fierce and intolerant spirit of Jerome and the other solitaries of Bethlehem: and in his ardour proceeded to the irregular step of ordaining Paulinianus, the younger brother of Jerome, as deacon and presbyter. The ordination, however, took place, not in the diocese of Jerusalem, but in the

adjacent one of Eleutheropolis. This irregular proceeding either roused Joannes, or served him as a pretext for anger, and he exclaimed against Epiphanius, and resorted to severe measures for quelling the contumacious spirit of the monks of Bethlehem; and even endeavoured to procure the banishment of Jerome. His opponents, however, were not to be daunted; Epiphanius wrote a letter to Joannes (about A. D. 394), which Jerome translated into Latin, affirming that the real cause of the difference was the leaning of Joannes to Origenism, justifying the ordination of Paulinian, and solemnly warning Joannes against that heresy. The letter appears among the *Epistolae* of Jerome (No. 60 in the older editions, No. 110 in the edit. of Martianay, No. 51 in the edition of Vallarsi). Joannes did not reply to Epiphanius, but addressed an apologetic letter to Theophilus, patriarch of Alexandria, who, with considerable difficulty, effected a reconciliation between Joannes and Jerome, perhaps about A. D. 400. Rufinus had in this quarrel been the supporter of Joannes, who afterwards requited his services by writing to Pope Anastasius in his behalf, when Rufinus, then in Italy, was accused of heresy. The reply of Anastasius is given in the *Concilia* (vol. ii. col. 1194, ed. Labbe, vol. iii. col. 943, ed. Mansi).

Whether Joannes really cherished opinions at variance with the orthodoxy of that time, or only exercised toward those who held them a forbearance and liberality which drew suspicion on himself; he was again involved in squabbles with the supporters of orthodox views. He was charged with favouring Pelagius, who was then in Palestine, and who was accused of heresy in the councils of Jerusalem and Diospolis (A. D. 415), but was in the latter council acquitted of the charge, and restored to the communion of the church. The followers of Pelagius are represented as acting with great violence against Jerome. Jerome applied for the support and countenance of Pope Innocent I. (A. D. 402—417), who accordingly wrote to Joannes (Innocentii *Epistol.* 3, apud Labbe, *Concilia*, vol. ii. col. 1316; Mansi, *Concil.* vol. iii. col. 1125), with whom Augustin also remonstrated (*Epistola*, 252, ed. vett., 179, ed. Caillau, Paris, 1842) on the favour which he showed to Pelagius. Augustin's letter is, however, respectful and courteous, and he has elsewhere recognised Joannes as connected with himself in the unity of the faith (*Contra Litt. Petilliani*, ii. 117). In the struggle of Joannes of Constantinople, better known as Chrysostom, against his enemies, Joannes of Jerusalem had taken his part, and Chrysostom in his exile (A. D. 404) acknowledged his kindness in a letter still extant (Chrysostom, *Epist.* 88, Opera, vol. iii. p. 640, ed. Bened. 1ma. p. 771, ed. 2da. Paris, 1838). Joannes died A. D. 416 or 417. (Hieronymus, *Epistolae*, 60, 61, 62. ed. Vet. 39, 110, ed. Benedictin. 51, 82, and *Liber Contra Joan. Ierosolymit.* ed. Vallarsi, to which the references in the course of the article have been made; Chrysostom. Augustin. *ll. cc.*; Socrates, *H. E.* v. 15; Sozomen. *H. E.* vii. 14; Tillemont, *Mémoires*, vol. xii. passim; Cave, *Hist. Litt.* vol. i. p. 281; Fleury, *Histoire Ecclésiastique*, vol. iv. p. 634. &c., vol. v. p. 126, 414, &c. 447; Baronius, *Annales*, ad ann. 386, lxvi.; 391, xlv.; 392, xlii.—xlvii.; 393, ii.—xxi.; 399, xxxviii.; 402, xxvi.—xxx.; 415, xix.—xxiv.; 416, xxxi. xxxii. xxxv.; Pagi, *Critice in Baron. Annales*, ann. 416, xxxv.; Ceillier, *Auteurs Sacrés*, vol. x. p. 87, &c.; Le Quien, *Oriens Christianus*, vol. iii. col. 161.)

Joannes wrote, according to Gennadius (*De Viris Illustr.* c. 30), *Adversus Obtrectatores sui Studii Liber*, in which he showed that he rather admired the ability than followed the opinion of Origen. Fabricius and Ceillier think, and with apparent reason, that this work, which is lost, was the apologetic letter addressed by Joannes to Theophilus of Alexandria. No other work of Joannes is noticed by the ancients: but in the seventeenth century two huge volumes appeared, entitled, *Joannis Nepotis Sylvani, Hierosolym. Episcopi XLIV. Opera omnia quae hactenus incognita, reperiri potuerunt: in unum collecta, suoque Auctori et Auctoritati tribus Vindiciarum libris asserta, per A. R. P. Petrum Wastelium*, fol. Brussels, 1643. The *Vindiciae* occupied the second volume. The works profess to be translated from the Greek, and are as follows:

1. *Liber de Institutione primorum Monachorum, in Lege Veteri exortorum et in Nova perseverantium, ad Caprasium Monachum. Interprete Aymerico Patriarcha Antiocheno.* This work is mentioned by Trithemius (apud Fabric. *Bibl. Gr.* vol. x. p. 526) as "Volumen insigne de principio et profectu ordinis Carmelitici," and is ascribed by him to a later Joannes, patriarch of Jerusalem in the eighth century. It is contained in several editions of the *Bibliotheca Patrum* (in which work indeed it seems to have been first published, vol. ix. Paris, fol. 1589), and in the works of Thomas a Jesu, the Carmelite (vol. i. p. 416, &c. fol. Colon. 1684). Its origin has been repeatedly discussed; and it is generally admitted, except by the Carmelites, to be the production of a Latin writer, and of much later date than our Joannes. 2. *In stratagemata Beati Jobi Libri III.*, a commentary on the first three chapters of the book of Job, often printed in Latin among the works of Origen, but supposed to belong neither to him nor to Joannes. 3. *In S. Matthaeum*, an imperfect commentary on the Gospel of Matthew, usually printed under the title of *Opus imperfectum in Matthaeum*, among the works of Chrysostom, in the Latin or Graeco-Latin editions of that father; but supposed to be the work of some Arian or Anomoean, about the end of the sixth, or in the seventh century. 4. *Fragmenta ex Commentario ad prima Capita XI. S. Marci*, cited by Thomas Aquinas (*Catena Aurea ad Evang.*) as a work of Chrysostom. 5. *Fragmenta ex Commentario in Lucam*, extant under the name of Chrysostom, partly in the editions of his works, partly in the Latin version of a Greek *Catena in Lucam* published by Corderius, fol. Antwerp, 1628; and partly in the *Catena Aurea* of Thomas Aquinas. 6. *Homiliae LXIII.*, almost all of them among those published in the works of Chrysostom. There is no good reason for ascribing any of these works to Joannes; nor are they, in fact, ascribed to him, except by the Carmelites. (Fabric. *Bibl. Gr.* vol. ix. p. 299, vol. x. p. 525, &c.; Cave, *Hist. Litt.* vol. i. p. 281, &c.; Dupin, *Nouvelle Bibliothèque des Auteurs Ecclésiastiques*, vol. iii. p. 87, ed. Paris, 1690.)

73. Of JERUSALEM (2). A synodical letter of Joannes, who was patriarch of Jerusalem early in the sixth century, and his suffragan bishops assembled in a council at Jerusalem A. D. 517 or 518, to Joannes of Constantinople [JOANNES CAPPADOX I. No. 27], is given in the *Concilia* (vol. v. col.

187, &c., ed. Labbe, vol. viii. col. 1067, ed. Mansi.)

74. Of JERUSALEM (3). Three extant pieces relating to the Iconoclastic controversy bear the name of Joannes of Jerusalem, but it is doubtful how far they may be ascribed to the same author. 1. Ἰωάννου εὐλαβεστάτου τοῦ Ἱεροσολυμίτου μοναχοῦ Διήγησις, *Joannis Hierosolymitani reverendissimi Monachi Narratio*, a very brief account of the origin of the Iconoclastic movement, published by Combéfis among the *Scriptores post Theophanem*, fol. Paris, 1685, and reprinted at Venice A. D. 1729, as part of the series of Byzantine historians; and is also included in the Bonn edition of that series. It is also printed in the *Bibliotheca Patrum* of Gallandius, vol. xiii. p. 270. 2. Διάλογος στηλιτευτικὸς γενόμενος παρὰ πιστῶν καὶ ὀρθοδόξων καὶ πόθον καὶ ζῆλον ἐχόντων πρὸς ἔλεγχον τῶν ἐναντίων τῆς πίστεως καὶ τῆς διδασκαλίας τῶν ἁγίων καὶ ὀρθοδόξων ἡμῶν πατέρων, *Disceptatio invectiva quae habita est a Fidelibus et Orthodoxis, Studiumque ac Zelum habentibus ad confutandos adversarios Fidei atque Doctrinae sanctorum orthodoxorumque Patrum nostrorum*, first published by Combéfis in the *Scriptores post Theophanem* as the work of an anonymous writer, and is contained in the Venetian, but not in the Bonn edition of the Byzantine writers. It is also reprinted by Gallandius (*ut sup.* p. 352) as written by "Joannes Damascenus," or "Joannes Patriarcha Hierosolymitanus," some MSS. giving one name and others giving the other. Gallandius considers that he is called Damascenus, from his birth-place. The author of this *Invective* is to be distinguished from the more celebrated Joannes Damascenus [DAMASCENUS], his contemporary, to whom perhaps the transcribers of the MSS., in prefixing the name Damascenus, intended to ascribe the work. 3. Ἰωάννου μοναχοῦ καὶ πρεσβυτέρου τοῦ Δαμασκηνοῦ λόγος ἀποδεικτικὸς περὶ τῶν ἁγίων καὶ σεπτῶν εἰκόνων, πρὸς πάντας Χριστιανοὺς καὶ πρὸς τὸν βασιλέα Κωνσταντῖνον τὸν Καβαλῖνον καὶ πρὸς πάντας αἱρετικούς, *Joannis Damasceni Monachi ac Presbyteri Oratio demonstrativa de sacris ac venerandis Imaginibus, ad Christianos omnes, adversusque Imperatorem Constantinum Cabalinum.* The title is given in other MSS. Ἐπιστολὴ Ἰωάννου Ἱεροσολύμων ἀρχιεπισκόπου, κ. τ. λ., *Epistola Joannis Hierosolymitani Archiepiscopi*, &c. The work was first printed in the *Auctarium Novum* of Combéfis, vol. ii. fol. Paris, 1648, and was reprinted by Gallandius (*ut sup.* p. 358, &c.). Fabricius is disposed to identify the authors of Nos. 1 and 3; and treats No. 2 as the work of another and unknown writer; but Gallandius, from internal evidence, endeavours to show that Nos. 2 and 3 are written by one person, but that No. 1. is by a different writer; and this seems to be the preferable opinion. He thinks there is also internal evidence that No. 3 was written in the year 770, and was subsequent to No. 2. (Fabric. *Bibl. Gr.* vol. vii. p. 682; Gallandius, *Bibl. Patrum*, vol. xiii. *Prolegomena*, c. 10, 15.)

75. Of JERUSALEM (4), patriarch of Jerusalem, author of a life of Joannes Damascenus, Βίος τοῦ ὁσίου πατρὸς ἡμῶν Ἰωάννου τοῦ Δαμασκηνοῦ συγγραφεὶς παρὰ Ἰωάννου πατριάρχου Ἱεροσολύμων, *Vita sancti Patris nostri Joannis Damasceni a Joanne Patriarcha Hierosolymitano conscripta.* The life is a translation from the Arabic, or at least founded upon an Arabic biography; and was written a considerable time after the death of Damascenus, which occurred about A. D. 756, or perhaps later [DAMASCENUS JOANNES], and after the cessation of the Iconoclastic contest, which may be regarded as having terminated on the death of the emperor Theophilus, A. D. 842. But we have no data for determining how long after these events the author lived. Le Quien identifies him with a Joannes, patriarch of Jerusalem, who was burnt alive by the Saracens in the latter part of the reign (A. D. 963—969) of Nicephorus Phocas, upon suspicion that he had excited that emperor to attack them. (Cedrenus, *Compend.* p. 661, ed. Paris, vol. ii. p. 374, ed. Bonn.) The life of Joannes Damascenus was first published at Rome, with the orations of Damascenus, *De Sacris Imaginibus*, 8vo. Rome, 1553: it was reprinted at Basel with the works of Damascenus A.D. 1575; and in the *Acta Sanctorum Maii* (a. d. 6), vol. ii. (the Latin version in the body of the work, p. 111, &c., and the original in the Appendix, p. 723, &c.); and in the edition of the works of Damascenus by Le Quien, vol. i. fol. Paris, 1712. The Latin version is given (a. d. vi. *Maii*) in the *Vitae Sanctorum* of Lippomani, and the *De Probatis Sanctorum Vitis* of Surius. (Le Quien, *Jo. Damasceni Opera*, note at the beginning of the *Vita S. Jo. Damasc.*; and *Oriens Christianus*, vol. iii. p. 466; Fabric. *Bibl. Gr.* vol. ix. pp. 686, 689, vol. x. p. 261; Cave, *Hist. Litt.* vol. ii. p. 29.)

76. Of JERUSALEM (5). There are several works extant in MSS. in different libraries, the authors of which are called Joannes Hierosolymitanus, especially two works apparently by the same writer on the points of controversy between the Greek and Latin churches, 1. Ἰωάννου Πατριάρχου τῶν Ἱεροσολύμων λόγος διαλεκτικὸς μετά τινος Λατίνου φιλοσόφου ὃν ἐποιήσατο ἐν Ἱεροσολύμοις περὶ τῶν ἀζύμων, *Joannis Patriarchae Hierosolymitani Disputatio de Azymis, quam is in urbe Hierosolymitana cum philosopho quodam Latino habuit.* 2. *Joannes Patriarcha Hierosolymitanus, de Spiritu Sancto.* Whether the work described as *Joannis Patriarchae Hierosolymitani Liber contra Latinos* (*Catalog. MStorum Angliae et Hiberniae*, vol. ii. pars i. p. 358, No. 9121) is one of the foregoing works or a different one we have no means of ascertaining. The date of the writer is uncertain. Oudin fixes him early in the fifteenth century, when the projects of union between the two churches had revived and inflamed the controversies between them. (Cave, *Hist. Litt.* vol. ii. *Dissert. Prima*, p. 11; Fabric. *Bibl. Gr.* vol. xi. p. 656; Oudin, *de Scriptor. et Scriptis Eccles.* vol. iii. col. 2366.)

77. JOSEPHUS. Theodoret (*Dissert. MS. in Prophetas et Editiones*, and *Quaestio xxiv. in Exod.* and *Quaestio x. in Josuam*) mentions a Joannes Josephus (Ἰωάννης Ἰώσηπος) as having revised the Septuagint. Hody thinks it probable that he was the same as Josephus, a Christian [JOSEPHUS, No. 12], and author of a work extant in MS., entitled Ὑπομνηστικὸν, *Hypomnesticum* s. *Commonitorium*, whom Cave (*Hist. Litt.* vol. i. p. 397) places in the year 420. (Hody, *de Biblior. Textibus Originalibus*, iv. 3. § 3; Usher, *de Edit. LXX. Interprett.* c. vii. p. 78; Hottinger, *Dissertationum Theologico-Philologicarum Fasciculus, Dis. III.* c. lx. 9; Fabric. *Bibl. Gr.* vol. iii. p. 715; Cave, *l. c.*)

78. ITALUS (Ἰταλὸς), a philosopher and heresiarch in the reign of Alexis or Alexius I. Comnenus (A. D. 1081—1118) and his predecessors, derived his name from the country of his birth,

Italy. He was the son of an Italian, who engaged as an auxiliary in an attempt of the Sicilians to withdraw from their subjection to the Byzantine emperor, and took with him his son, then a child, who thus spent his early years, not in the schools, but the camp. When the Byzantine commander, George Maniaces, revolted against Constantine X. [GEORGIUS, Historical, No. 15], A. D. 1042, the father of Italus fled back to Italy with his son, who after a time found his way to Constantinople. He had already made some attainments, especially in logic. At Constantinople he pursued his studies under several teachers, and last under Michael Psellus the younger; with whom, however, he soon quarrelled, not being able, according to Anna Comnena, to enter into the subtleties of his philosophy, and being remarkable for his arrogance and disputatious temper. He is described as having a commanding figure, being moderately tall and broad-chested, with a large head, a prominent forehead, an open nostril, and well-knit limbs. He knew the Greek language well, but spoke it with a foreign accent. He acquired the favour of the emperor Michael Ducas (A. D. 1071—1078) and his brothers; and the emperor, when he was contemplating the recovery of the Byzantine portion of Italy, counting on the attachment of Italus, and expecting to derive advantage from his knowledge of that country, sent him to Dyrrachium; but having detected him in some acts of treachery, he ordered him to be removed. Italus, aware of this, fled to Rome; from whence, by feigning repentance, he obtained the emperor's permission to return to Constantinople, where he fixed himself in the monastery of Pege. On the banishment of Psellus from the capital (A. D. 1077), and his enforced entrance on a monastic life, Italus obtained the dignity of Ὕπατος τῶν Φιλοσόφων, or principal teacher of philosophy; and filled that office with great appearance of learning; though he was better skilled in logic and in the Aristotelian philosophy than in other parts of science, and had little acquaintance with grammar and rhetoric. He was passionate, and rude in disputation, not abstaining even from personal violence; but eager to acknowledge his impetuosity, and ask pardon for it, when the fit was over. His school was crowded with pupils, to whom he expounded the writings of Proclus and Plato, Iamblichus, Porphyry, and Aristotle. His turbulence and arrogance of spirit seem to have been infectious; for Anna Comnena declares that many seditious persons (τυραννούς) arose among his pupils; but their names she could not remember: they were, however, before the accession of Alexis. The disturbances which arose from the teachings of Italus attracted the emperor's attention apparently soon after his accession; and by his order, Italus, after a preliminary examination by Isaac, the sebastocrator, the brother of Alexis, was cited before an ecclesiastical court. Though protected by the patriarch Eustratius, whose favour he had won, he narrowly escaped death from the violence of the mob of Constantinople; and he was forced publicly and bareheaded to retract and anathematize eleven propositions, embodying the obnoxious sentiments which he was charged with holding. Cave places these transactions in A. D. 1084. He was charged with teaching the transmigration of souls, with holding some erroneous opinions about ideas, and with ridiculing the use of images in worship; and he is said to have succeeded in diffusing his heresies among many of the nobles and officers of the palace, to the great grief of the orthodox emperor. Notwithstanding his enforced retractation, he still continued to inculcate his sentiments, until, after a vain attempt by the emperor to restrain him, he was himself sentenced to be anathematized; but as he professed repentance, the anathema was not pronounced publicly, nor in all its extent. He afterwards fully renounced his errors, and made the sincerity of his renunciation manifest. The above account rests on the authority of Anna Comnena (*Alexias.* v. 8, 9, pp. 143—149, ed. Paris, pp. 115—119, ed. Venice, vol. i. pp. 256—267, ed. Bonn), whose anxiety to exalt the reputation of her father, and her disposition to disparage the people of Western Europe, prevents our relying implicitly on her statements, which, however, Le Beau (*Bas Empire*, liv. lxxxi. 49) has adopted to their full extent. The anathema pronounced on his opinions is published in the Greek ecclesiastical book Τριῴδιον, *Triodium* (Cave, *Hist. Litt.* vol. ii. *Dissertatio Secunda*, p. 38), and from this it is inferred by Du Cange (*Nota in Annae Comn. Alexiad.*), that his views were not dissimilar to those of the western heretic Abailard. Some works of Italus are extant in MS. 1. Ἐκδόσεις εἰς διάφορα ζητήματα, *Expositiones in varias quas varii proposuerunt Quaestiones, Capp. xciii.* s. *Responsa ad xciii. Quaestiones philosophicas Miscellaneas.* The questions were proposed chiefly by the emperor Michael Ducas and his brother Andronicus. 2. Ἔκδοσις εἰς τὰ Τοπικά, *Expositio Topicorum Aristotelis.* 3. Περὶ διαλεκτικῆς, *De Dialectica.* 4. Μέθοδος ῥητορικῆς ἐκδοθεῖσα κατὰ σύνοψιν, *Methodus Synoptica Rhetoricae*, an art of which Anna Comnena says he was altogether ignorant. 5 *Epitome Aristotelis de Interpretatione.* 6. *Orationes.* 7. *Synopsis quinque vocum Porphyrii.* (Fabric. *Bibl. Gr.* vol. iii. pp. 213, 217, vol. vi. p. 131, vol. xi. pp. 646, 652; Cave, *Hist. Litt.* vol. ii. p. 154; Oudin, *Commentar. de Scriptorib. et Scriptis Ecclesiasticis*, vol. ii. col. 760; Lambecius, *Commentar. de Biblioth. Caesar.* ed. Kollar. lib. iii. col. 411, seq. note A.)

79. LAURENTIUS or LYDUS (the LYDIAN), or of PHILADELPHIA, or more fully JOANNES LAURENTIUS of PHILADELPHIA, the LYDIAN (Ἰωάννης Λαυρέντιος Φιλαδελφεὺς ὁ Λυδός), a Byzantine writer of the sixth century. He was born at Philadelphia, in the ancient Lydia, and the Roman province of Asia, A. D. 490. His parents appear to have been of a respectable family, and of considerable wealth. At the age of twenty-one (A. D. 511) he went to Constantinople, and after deliberation determined to enter the civil service of the government as a "memorialis;" and either while waiting for a suitable vacancy, or in the intervals of his official duties, studied the Aristotelian, and a little of the Platonic, philosophy, under Agapius, the disciple of Proclus. By the favour of his townsman Zoticus, praefect of the praetorium under the emperor Anastasius I., he was appointed a tachygraphus or notarius, in the office of the praefect, in which office his cousin Ammianus had already obtained considerable advancement; and though the praefecture of Zoticus lasted little more than a year, he put Joannes in the way of making 1000 aurei, without any transgression of justice or moderation. Joannes gratefully addressed a poetical panegyric to his patron, which obtained from the latter a reward of an aureus per line. The kindness of some official persons (Joannes calls

them "ab actis") to whom Zoticus recommended him, procured for him, without purchase (a most unusual thing) the post of primus chartularius in their office, which he held with several other employments, labouring most assiduously in the fulfilment of his duties. During this period Zoticus, at the suggestion of Joannes' cousin, Ammianus, obtained for him a wife of pre-eminent modesty and considerable wealth. He concluded his official career in the office of matricularius or cornicularius, which was formerly so profitable as to be conferred as the reward of long service in subordinate situations; but the circumstances of the times and the necessities of the state had diminished the emoluments of the office, so that Joannes was by no means satisfied with the pecuniary results of this long-coveted climax of forty years' service. The disappointment of his hopes in this respect was, however, somewhat alleviated by marks of distinction, and flattering testimonials of his literary attainments. The latter part of his life seems to have been wholly devoted to literature; and he received two literary appointments from the emperor Justinian I., one to compose and deliver a panegyrical address to the emperor, in the presence of the chief persons of the capital; the other to write a history of the Persian war or campaign, in which the enemy suffered a signal repulse before Dara. The foregoing particulars are gathered from Joannes' own statements (*De Magistratibus*, iii. 26—30; comp. Hase, *de Joanne Lydo ejusque Scriptis Commentarius*).

Joannes obtained reputation as a poet (*De Magistrat.* c. 27, 29), but his poetical compositions are all lost. His encomium on Zoticus and his complimentary address to Justinian are also lost; as well as his history of the Persian war, if ever it was finished, which is not certain. His works, of which many parts are extant, were all written in his old age, and are: 1. Περὶ μηνῶν συγγραφή, *De Mensibus Liber*, of which there are two epitomae or summaries and a fragment extant. 2. Περὶ ἀρχῶν τῆς Ῥωμαίων πολιτείας, or Περὶ ἀρχῶν πολιτικῶν, *De Magistratibus Reipublicae Romanae* (s. *De Magistratibus Politicis*) *Libri tres.* 3. Περὶ διοσημειῶν, *De Ostentis*, the last written of his works. The work *de Mensibus* is an historical commentary on the Roman calendar, with an account of its various festivals, their occasion and mode of celebration, derived from a great number of authorities, most of which have perished. Of the two summaries of this curious work, the larger one is by an unknown hand, the shorter one by Maximus Planudes. They were both published by Nicolaus Schow (the shorter one inserted in brackets in the course of the larger), 8vo. Leipzig, 1794, with a fragment, Περὶ σεισμῶν, *De Terrae Motibus*, of the work *De Ostentis.* The Epitomae in a revised text, and with the addition of a Latin version and variorum notes, were published by Roether, 8vo. Leipzig and Darmstadt, 1827. The work *De Magistratibus* was thought to have perished, with the exception of a few glosses given anonymously in the *Glossarium ad Scriptores Mediae atque Infimae Graecitatis* of Du Cange: for an extract, given as if from it, by Lambecius, in his *Animadversiones in Codinum* (p. 208, ed. Paris), is really from the *De Mensibus.* But in or about 1785 a MS. (known as the Codex Caseolinus) was discovered by J. B. d'Ansse de Villoison in the suburbs of Constantinople, and obtained by the Le Comte de Choiseul-Gouffier, then French ambassador in that city, containing about nine-tenths of the work *De Magistratibus*, three-fourths of that *De Ostentis*, and two leaves, scarcely legible, of the *De Mensibus.* From this MS. the *De Magistratibus* was published at the cost of M. de Choiseul-Gouffier, and under the editorial care of Dominic Fuss, with a *Commentarius de Joanne Lydo ejusque Scriptis*, by Ch. Benert. Hase, Paris, 1811. The fragments of the *De Ostentis*, and the fragment of the *De Mensibus*, were published from the same MS., but with some alterations, with a preface and a Latin version and notes, by C. B. Hase, 8vo. Paris, 1823. One of the fragments of the *De Ostentis*, containing a Greek version by Lydus, of the Ἐφήμερος βροντοσκοπία of P. Nigidius Figulus, had been published by Rutgersius (*Lectiones Variae*, lib. iii. p. 246, &c.), and another fragment, as already noticed, by Nic. Schow. All the extant portion of the works of Joannes Lydus, with a text revised by Imman. Bekker (8vo. Bonn, 1837), form one of the volumes of the reprint of the *Corpus Scriptorum Historiae Byzantinae.* Photius mentions the three works, πραγματεῖαι, of Lydus; he criticises his style severely, as too stately and elaborate where simplicity was required, and as mean where greater elevation was appropriate. He charges him also with barefaced flattery of the living, and unjust censure on the dead: and intimates that he was a heathen, yet spoke respectfully of Christianity, whether sincerely or not Photius could not determine. (Photius, *Biblioth.* Cod. 180; Suidas, *s. v.* Ἰωάννης Φιλαδελφεὺς Λυδός; Hase, *l. c.*; Fabric. *Bibl. Graec.* vol. iv. p. 155.)

80. Lector. [Anagnostes, and above, No. 3.]

81. Of Lydda, of which city he was bishop A. D. 1194. His only extant work is given in the *Miscellanea* of Baluze. (Lib. ii. p. 242, or vol. iii. p. 90, ed. Mansi.) It is a Latin letter or Latin version of a letter written by him to Michael, dean of Paris and patriarch elect of Jerusalem. (Cave, *Hist. Litt.* vol. ii. p. 253.)

82. Lydus, the Lydian. [See No. 79.]

83. Malelas or Malalas. [Malalas.]

84. Marcus. A spurious work, *Acta et Passio S. Barnabae in Cypro*, professing to be written by Joannes Marcus, or John Mark (Acts. xii. 12, 25, xiii. 5, 13, xv. 37, 39), is given with a Latin version in the *Acta Sanctorum Junii*, vol. ii. p. 431, &c.

85. Maro, so called from the monastery of St. Maro on the Orontes, near Antioch, an eminent ecclesiastic among the Maronites of Syria; and according to some authors, Maronite patriarch of Antioch. He is said to have enjoyed the favour of the emperor Heraclius. He wrote in Syriac *Commentarius in Liturgiam S. Jacobi*, of which many extracts have been published. (Cave, *Hist. Litt.* vol. i. p. 537.)

86. Mauropus. [See No. 58.]

87. Maxentius. [Maxentius.]

88. Monachus. [See No. 106.]

89. Moschus. [Moschus.]

90. Nepos. [See No. 71.]

91. Nestreuta. [See No. 28.]

92. Of Nicaea (1). Joannes, archbishop of Nice before the 11th century, wrote *Epistola de Nativitate Domini ad Zachariam Catholicum Armeniae*, published with a Latin version in the *Novum Auctarium* of Combéfis, vol. ii. p. 298. (Fabric. *Bibl. Gr.* vol. x. p. 238; Cave, *Hist. Litt.* vol. ii. *Dissertatio Prima*, p. 11.)

93. Of NICAEA (2). [See No. 21.]

94. Of NICOMEDEIA. Joannes, presbyter of the church of Nicomedeia in Bithynia, in the time of Constantine the Great, wrote Μαρτύριον τοῦ ἁγίου Βασιλέως ἐπισκόπου Ἀμασείας, *Acta Martyrii S. Basilei Episcopi Amasiae*, which is given in the *Acta Sanctorum* of the Bollandists, *Aprilis*, vol. iii.; the Latin version in the body of the work (p. 417), with a preliminary notice, by Henschen, and the Greek original in the Appendix (p. 50). An extract from the Latin version, containing the history of the female saint Glaphyra, had been given previously in the same work. (*Januar.* vol. i. p. 771.) The Latin version of the *Acta Martyrii S. Basilei* had been already published by Aloysius Lippomani (*Vitae Sanctor. Patrum*, vol. vii.) and by Surius. (*De Probatis Sanctorum Vitis*, *a. d.* 26 *Aprilis.*) Basileus was put to death about the close of the reign of Licinius, A. D. 322 or 323; and Joannes, who was then at Nicomedeia, professes to have conversed with him in prison. Cave thinks that the *Acta* have been interpolated apparently by Metaphrastes. (*Acta Sanctorum*, *ll. cc.*; Cave, *Hist. Litt.* vol. i. p. 185.)

95. OBEDIENTIAE FILIUS. [See No. 28.]

96. PEDIASIMUS. [See No. 61.]

97. Of PHILADELPHIA. [See No. 79.]

98. PHILOPONUS. [PHILOPONUS.]

99. PHILOSOPHORUM HYPATUS *v.* MAGISTER. [See Nos. 61 and 78.]

100. PHOCAS (Φοκᾶς), a Cretan monk, son of Matthaeus, who became a monk in Patmos. Joannes had served in the army of the emperor Manuel Comnenus (who reigned A. D. 1143—1180) in Asia Minor. He married, and had a son, by whom his work was transcribed; and afterwards became a monk and priest, and visited (A. D. 1185) Syria and Palestine, of which he wrote a short geographical account, entitled Ἔκφρασις ἐν συνόψει τῶν ἀπ' Ἀντιοχείας μέχρις Ἱεροσολύμων κάστρων καὶ χωρῶν Συρίας καὶ Φοινίκης καὶ τῶν κατὰ Παλαιστίνην ἁγίων τόπων, *Compendiaria Descriptio Castrorum et Urbium* (sic in Allat. vers.) *ab Urbe Antiochia usque Hierosolymam; necnon Syriae ac Phoeniciae, et in Palestina Sacrorum Locorum.* The work was published by Allatius, with a Latin version, in his Σύμμικτα, vol. i. pp. 1—46. The Latin version is also given in the *Acta Sanctorum* of the Bollandists, *Maii*, vol. ii. ad init. (Allatius, Σύμμικτα, *Praefatiuncula*; Fabric. *Bibl. Gr.* vol. iv. p. 662, vol. viii. p. 99.)

101. PHURNES (Φουρνῆς), a monk of the monastery of Mount Ganus in the reign of the emperor Alexis Comnenus. He was an opponent of the Latin church, and wrote an Ἀπολογία, *Defensio*, or Διάλεξις, *Disceptatio*, a discussion with Peter, archbishop of Milan, in the presence of the emperor. If this is the work which Joannes Veccus cites and replies to in his *De Unione Ecclesiarum Oratio* (apud Allatium, *Graecia Orthodoxa*, vol. i. p. 179, &c.), it appears that the form of a dialogue was merely assumed for convenience sake, and that it was not the record of a real conference. According to Fabricius, Allatius published in his work *De Consensu* (sc. *De Ecclesiae Occidentalis et Orientalis Perpetua Consensione*), p. 1153, a work of Joannes, which is described as *Epistola de Ritibus immutatis in Sacra Communione.* Other works of Joannes are extant in MS. (Allatius, *Graec. Orthodox. l. c.*; Fabric. *Bibl. Gr.* vol. xi. pp. 648, 650.)

102. PLUSIADENUS. [JOSEPHUS, No. 13.]

103. PROTOSPATHARIUS, a writer of uncertain date, wrote for the use of his son Ἐξήγησις φυσικὴ τῶν ἡμερῶν Ἡσιόδου, a brief commentary on the *Opera et Dies* of Hesiod. We are not aware that it has been published. (Fabric. *Bibl. Gr.* vol. i. p. 576.]

104. RAITHUENSIS, or RAITHENUS, i. e. of RAITHUS or RAITHU (τοῦ Ῥαϊθοῦ), hegumenos or abbot of a monastery at Elim, or the Seventy Springs, on the western coast of the peninsula of Mount Sinai, lived in the sixth century, and was the friend of Joannes, surnamed Climacus. [CLIMACUS.] It was at the desire of Raithuensis that Climacus wrote the work Κλίμαξ, *Scala Paradisi*, from which he derives his name, and to which Raithuensis wrote a *Commendatio* and *Scholia.* The Ἐπιστολὴ τοῦ ἁγίου Ἰωάννου τοῦ ἡγουμένου τοῦ Ῥαϊθοῦ, *Litterae Joannis Raithuensis*, addressed to Climacus, requesting him to undertake the work, and the answer of Climacus, are given by Raderus in the original Greek, with a Latin version, in his edition of the works of Climacus, fol. Paris, 1633. This version of the *Litterae* of Raithuensis, and a Latin version of his *Commendatio* and *Scholia*, are given in various editions of the *Bibliotheca Patrum;* the *Litterae* in vol. iii. ed. Paris, 1575; the *Litterae* and *Commendatio*, vol. v. ed. Paris, 1589 and 1654; the *Litterae* s. *Epistola*, *Commendatio*, and *Scholia*, in vol. vi. pt. ii. ed. Cologne, 1618; and vol. x. ed. Lyon, 1677. (Fabric. *Bibl. Gr.* vol. ix. pp. 523—524; Ittigius, *De Bibliothecis Patrum.*)

105. RHETOR (Ῥήτωρ), an historian of the earlier Byzantine period, frequently cited by Evagrius. (*H. E.* i. 16, ii. 12, iii. 10, 28, iv. 5.) As most, if not all, of the particulars for which Evagrius refers to him relate to Antioch, and some of them imply considerable local knowledge, it is probable that Joannes was a resident in that town, if not a native of it. His history, which is not extant, comprised the period from the beginning of the reign of Theodosius II. to the earthquake and fire by which Antioch was in a great degree destroyed, A. D. 526, with an account of which calamities John "mournfully" closed his history. He must have lived, therefore, about that time, or between that and the time of Evagrius, A. D. 593 or 594. [EVAGRIUS, No. 3.] Joannes Rhetor is not to be confounded with Joannes of Epiphaneia [see No. 56], as he has been by Vossius. (Evagrius, *ll. cc.*, with the notes of Valesius; Cave, *Hist. Litt.* vol. i. p. 508.)

106. Of ST. SABA. There is extant in the various European libraries a religious romance, or, as some have regarded it, a history, Ὁ Βίος Βαρλαὰμ καὶ Ἰωασάφ, *Barlaami et Joasaphi Vita*, as yet unpublished, except in versions, especially in an ancient Latin version, *De Barlaam et Josaphat Historia*, to which, in the printed editions, the name of Georgius Trapezuntius is often prefixed, but which is much more ancient than the time in which he lived [GEORGIUS, No. 48], and is ascribed by some to Anastasius Bibliothecarius, a writer of the 8th century. The work professes to contain the account of the conversion of Joasaph or Josaphat, son of Abenner, an idolatrous and sensual Indian king, and a persecutor of the Christian monks of India, because they had induced some of his nobles to forsake a luxurious life, and become solitaries. Joasaph, a youth pursuing his studies, was converted by Barlaam, a Christian, with whom he met, and whose various instructions to him are given at considerable length. Suspicion arising from their

frequent conferences, Barlaam was compelled to fly, and Josaphat had to encounter reproaches from his father, and temptations, by which it was hoped to lead him into sin. He succeeded in converting his principal opponents, and at length his father, on whose death he came to the throne, but soon resigned it, retired to solitude, and lived many years with his old friend Barlaam, whom he succeeded in finding. On the death of Barlaam he buried him, and on his own death was buried near him. The writer professes to have derived his narrative from some pious men of Aethiopia Interior, "quos Indos vocant;" and is himself described in MSS. as Ἰωάννης μοναχὸς ἀνὴρ τίμιος καὶ ἐνάρετος μονῆς τοῦ ἁγίου Σάβα, "John the Monk, an honourable and virtuous man of the monastery of St. Saba." It is ascribed by some, especially by Billy, who argues the point at some length, to Joannes Damascenus [DAMASCENUS], who was a monk of St. Saba; but Le Quien did not include it in his edition of the works of that father. Others ascribe it to a Joannes Sinaita or Joannes of Mt. Sinai, others to Joannes Climacus. [CLIMACUS.] The Latin version has been published, however, by other editors among the works of Damascenus, and separately by Billy, 12mo. Antwerp, 1602. There are two more ancient editions, one a small folio in black letter, the other in 4to.: neither of them have any indication of time or place. There are also two ancient editions, one in black letter, printed at Augsburg about A. D. 1470; the other also at Augsburg, perhaps about A. D. 1477. (Fabric. *Bibl. Gr.* vol. viii. p. 144, vol. ix. p. 737; Lambecius, *Comment. de Biblioth. Caesarea*, lib. viii. col. 14, &c., ed. Kollar; Panzer, *Annal. Typograph.* vol. iii. p. 30, No. 67, vol. iv. p. 93, No. 158; Denis, *Annal. Typog. Maittaire, Supplement*, p. 505, Nos. 4331, 4332, p. 593, Nos. 5194, 5195.)

107. SAPIENS. [See No. 48.]

108. SCHOLASTICUS. [See below, JOANNES, Jurists, No. 4.]

109. SCHOLASTICUS. [See No. 111.]

110. SCYLITZES CUROPALATA. [SCYLITZES.]

111. Of SCYTHOPOLIS, a Greek ecclesiastical writer, apparently of the latter end of the fifth century or the beginning of the sixth. He wrote a work against the followers of Eutyches and Dioscorus, entitled Κατὰ τῶν ἀποσχιστῶν τῆς ἐκκλησίας, *Contra desertores Ecclesiae*. It was divided into twelve parts, and was undertaken at the suggestion of a certain prelate, one Julianus, in reply to an anonymous Eutychian writer, who had published a book deceitfully entitled Κατὰ Νεστορίου, *Adversus Nestorium*, and whom Photius supposed to be Basilius, a presbyter of Cilicia. This Basilius wrote a reply to Joannes in very abusive style, charging him, among other things, with being a Manichaean, and with restricting Lent to a period of three weeks, and not abstaining from flesh even in that shortened period.

Certain Παραθέσεις, *Scholia*, to the works of the pseudo Dionysius Areopagita, which Usher has observed to be mingled in the printed editions of Dionysius with the *Scholia* of St. Maximus, have been ascribed to Joannes of Scythopolis. Anastasius Bibliothecarius in the eighth century made a Latin translation of these mingled scholia, not now extant, in which he professed to distinguish those of Maximus from those of Joannes by the mark of a cross. Fabricius identifies the *Scholia* of Joannes with the *Commentarii in Dionysium Areopagitam* cited by Joannes Cyparissiota as by Dionysius of Alexandria. (Phot. *Bibl.* cod. 95, 107; Usher, *Dissert. de Scriptis Dionys. Areop. supposititis*, p. 299, subjoined to his *Historia Dogmatica de Scripturis, &c. Vernaculis*, 4to. Lond. 1689; Fabric. *Bibl. Gr.* vol. vii. p. 9, vol. x. pp. 707, 710; Cave, *Hist. Litt.* vol. i. p. 466.)

112. SICULUS, or of SICILY, author of a Greek *Chronicon*, extending from the creation to the end of the reign of Michael III., the son of Theophilus, or to A. D. 866. It was formerly extant in the library of the Elector Palatine, and was used by Sylburgius, as he says in the preface to his *Saracenica*; it is probably still extant in the Vatican library at Rome. Mongitore mentions one other copy, if not more. It is probable that he is the author cited by Cedrenus in his *Compendium* (*Prooem.*) as ὁ Σικελιώτης, but this is not clear. A Joannes Siculus, apparently the same, is enumerated among the Christian commentators on Hermogenes. (Fabric. *Bibl. Gr.* vol. vii. p. 471; Voss. *de Historicis Graecis*, iv. 21; Mongitore, *Bibliotheca Sicula*, vol. i. p. 313.)

113. Of SINAI. [CLIMACUS, and No. 106.]

114. SYLVANUS. [See No. 72.]

115. TALAIA, or TALAIDA, otherwise TABENNISIOTA (Ταβεννισιώτης), from the monastery of Tabenna, near Alexandria; or of ALEXANDRIA, from his patriarchal see; or, from the offices which he had previously held, OECONOMUS (οἰκόνομος) and PRESBYTER. This ecclesiastic was sent by the advice of some of the Alexandrians on a mission to the Emperor Zeno (about A. D. 478—480), that in case of a vacancy in the patriarchate of that city, then held by Timotheus Salophaciolus, a defender of the council of Chalcedon, the clergy and laity of Alexandria might be allowed to choose his successor. According to Evagrius (or rather according to Zacharias Rhetor whom Evagrius cites as his authority) Joannes was detected in intrigues to obtain his own appointment in the event of a vacancy: perhaps his connection with Illus [ILLUS], whose friendship, according to Liberatus, he cultivated by costly presents, excited the jealousy and apprehensions of the emperor. However this might be, though Zeno granted to the Alexandrians the liberty which they had requested, he bound Joannes by a solemn oath not to seek the succession for himself. Soon after the return of Joannes, Timothus Salophaciolus died (A. D. 481), and Joannes was elected to succeed him, but was almost immediately expelled from his see by order of the emperor. The cause of his expulsion is differently stated. Liberatus says that he was expelled mainly through the jealousy of Acacius, patriarch of Constantinople, to whom on different occasions he had failed in paying due attention. According to Evagrius, who quotes Zacharias as his authority, he was detected in having procured his own election by bribery, and thus breaking the oath which the emperor had constrained him to take. The circumstances of the times make it probable that his connection with Illus, then the object of jealousy and suspicion to Zeno, if not actually in rebellion against him [ILLUS], had much to do with his expulsion, and was perhaps the chief cause of it. Joannes, expelled from Alexandria, first resorted to Illus, then at Antioch; and having through his intervention obtained from the patriarch of Antioch and his suffragans a synodical letter commending him to the Pope (Simplicius), departed to Rome to plead

his cause there in person. Simplicius, with the usual papal jealousy of the patriarchs of Constantinople, took the side of Joannes against Acacius and Zeno, the latter of whom replied that Joannes had been expelled for perjury, and for that alone; but neither the exertions of Simplicius nor those of his successor Felix, could obtain the restoration of the banished patriarch. Joannes after a time accepted from Felix the bishopric of Nola in Campania, where he lived many years, and at last died peaceably.

Joannes (whom Theophanes extols for his piety and orthodoxy) wrote a work, Πρὸς Γελάσιον τὸν Ῥώμης ἀπολογία, *Ad Gelasium Papam Apologia*, in which he anathematized Pelagianism, as well as its defenders Pelagius and Celestius, and their successor Julianus. The work which is noticed by Photius is not extant. (Victor Tununensis, *Chronicon;* Liberatus Diaconus, *Breviarium Caussae Nesterianor. et Eutychianor.*, capp. 16—18 (apud Galland. *Biblioth. Patrum*, vol. xii. p. 146, &c.); Evagrius, *H. E.* iii. 12, 13, 15, 18, 20, cum notis Valesii; Theophanes, *Chronographia*, pp. 110—113, ed. Paris, pp. 88—90, ed. Venice, pp. 199—204, ed. Bonn; Photius, *Biblioth.* cod. 54, sub fin.; Tillemont, *Mémoires*, vol. xvi.; Cave, *Hist. Litt.* vol. i. p. 455.)

116. Of Thessalonica (1). Joannes, archbishop of Thessalonica, was a stout defender of the orthodox faith against the Monothelites of the seventh century. He attended as papal legate the third Constantinopolitan (sixth oecumenical) council (A. D. 680), and in that character subscribed the *Acta* of the council. (*Concilia*, vol. vi. col. 1058, ed. Labbe; vol. iii. col. 1425, ed. Hardouin; vol. xi. col. 639, ed. Mansi.) The time of his death is altogether uncertain. He wrote: 1. Εἰς τὸς μυροφόρους γυναῖκας, *In Mulieres ferentes Unguenta*, a discourse or treatise in which his object is to show that there is no contradiction in the several accounts of the resurrection of Christ given by the four Evangelists. This piece appears to have been regarded by some as a work of Chrysostom, and was first published (but from a mutilated and corrupt text) by Savile in his edition of Chrysostom (vol. v. p. 740, fol. Eton. 1610, &c.), though with an expression of doubt as to its genuineness. It was subsequently printed more correctly in the *Novum Auctarium* of Combéfis (vol. i. fol. Paris, 1648), and by him assigned to the right author. It is given in a mutilated form in Montfaucon's edition of Chrysostom, among the *Spuria*, vol. viii. p. 159, fol. Paris, 1718, &c., or vol. viii. p. 816 of the 8vo. reprint, Paris, 1839. It is also given in the *Bibliotheca Patrum* of Gallandius, vol. xiii. p. 185, &c. A Latin version is given in the *Biblioth. Patrum*, vol. xii. Lyon, 1677. 2. Λόγος, *Oratio*, of which a considerable extract was read by Nicolaus, bishop of Cyzicus at the second Nicene (seventh oecumenical) council, and is printed in the *Concilia* (vol. vii. col. 353, ed. Labbe, vol. iv. col. 292, ed. Hardouin, vol. xiii. col. 163, ed. Mansi), and by Gallandius in his *Bibliotheca Patrum* (vol. xiii. p. 196). (Gallandius, *ll. cc.; Concilia, ll. cc.;* Cave, *Hist. Litt.* vol. i. p. 597; Fabric. *Bibl. Gr.* vol. x. p. 250.)

117. Of Thessalonica (2), the younger. A fragment of a discourse which was entitled Αἱ τοῦ ἀθλοφόρου Δημητρίου ἐν μερικῇ διηγήσει Θαυματουργίαι, *Triumphalis Martyris Demetrii sigillatim narrata Miracula*, or Ὕμνος εἰς Θεὸν καὶ εἰς τὸν πανένδοξον ἀθλοφόρον Δημήτριον ἐν μερικῇ διηγήσει τῶν αὐτοῦ θαυμάτων, *Hymnus ad Deum et ad gloriosum Demetrium cum particulari narratione miraculorum ejus*, is given by Combéfis in the Paris edition of the Byzantine writers, among the *Scriptores post Theophanem*, p. 314, &c., and is described as the work of Joannes, archbishop of Thessalonica, whom Combéfis apparently confounds with the subject of the preceding article, and erroneously places in the reign of the emperors Justinian I. and Maurice. Combéfis (whom Cave follows) is, however, manifestly in error, for the extract itself refers to the capture of the city "many years before" by "the children of the handmaid, that is, Hagar," "in the reign of Leo." This can hardly be any other capture than that by the Saracens of Tripoli, in the reign of Leo VI. (Sapiens or Philosophus) A. D. 904, and consequently the Joannes of Thessalonica from whom the extract is taken could not have lived earlier than the tenth century, and must therefore be a different person from the author of the preceding article. Gallandius reprints the extract with the works of the preceding (*Bibl. Patrum*, vol. xiii. p. 195), but intimates in his *Prolegomena*, c. iv., that it can hardly be by the same author. It is not given in the Bonn reprint of the Byzantine writers. It is probable that Combéfis, by confounding the work of Joannes with an anonymous account of a deliverance of Thessalonica, through the miraculous interposition of Demetrius, when besieged by barbarians, probably Avars, in the reign of the emperor Maurice, was led into error. (Gallandius, *ll. cc.;* Cave, *Hist. Litt.* vol. i. p. 597; Fabric. *Bibl. Gr.* vol. vii. p. 683, vol. x. pp. 218, 219; Allatius, *de Symeonum Scriptis*, p. 97.)

118. Of Thessalonica (3). [Cameniata.]

119. Of Thessalonica (4). [Anagnostes.]

120. Tzetzes. [Tzetzes.]

121. Veccus or Beccus. [Veccus.]

122. Xiphilinus (1). Patriarch of Constantinople. [Xiphilinus, 1.]

123. Xiphilinus (2). [Xiphilinus, 2.]

124. Zonaras. [Zonaras.] [J. C. M.]

JOANNES, jurists. 1. Comes Sacrarii, under Theodosius the younger, was one of the nine commissioners appointed by that emperor in A. D. 429 to compile codes of law upon a plan which was subsequently abandoned. He was not, however, afterwards employed in compiling the Theodosian code, of which a great part is still extant. [Diodorus, Vol. I. p. 1018.]

2. Was at the head of the first commission of ten appointed by Justinian in A. D. 528 to compile the *Constitutionum Codex*. In Const. *Haec quae necessario*, § 4, and Const. *Summa Reipublicae*, § 2, he is designated by the title "Vir excellentissimus ex-quaestore sacri palatii, consularis atque patricius." In the subsequent revision of the code he had no part, though a person of the same name was one of the second commission of five.

3. An advocate in the courts of the praefecti praetoriorum at Constantinople, was one of the commission of sixteen, headed by Tribonian, who were employed by Justinian (A. D. 530—533) to compile the Digest. (Const. *Tanta*, § 9, Const. Δέδωκεν, § 9.) He is a different person from the Joannes who was at the head of the commission appointed to compile the first *Constitutionum Codex*; but it appears from Const. *Cordi*, § 2, that he was one of the commission of five, headed by Tribonian, who drew up the *repetita praelectio codicis*, which was published in A. D. 534.

4. ANTIOCHENUS and SCHOLASTICUS, from his native place Antioch, and the profession of advocate, which he once exercised there (ἀπὸ σχολαστικῶν). At a later period of his life he entered into holy orders, and was ordained priest. He was then named *Apocrisiarius*, agent or *chargé d'affaires* of the church of Antioch at the imperial court in Constantinople towards the end of the reign of Justinian. In A. D. 565 he was elevated to the vacant patriarchate of Constantinople, and he died on the 31st of August, A. D. 578, in the 12th year of the reign of Justin the younger. (Theophanes, *Chronographia*, p. 203, fol. Par. 1655, Assemani, *Bibl. Jur. Orient.* vol. iii. p. 340—343.)

Joannes published a collection of canons in 50 titles. Assemani (vol. i. p. 114) thinks that it was published and prescribed by him as a rule to the bishops of the patriarchate, after he was made patriarch. In the preface to the work, however, he himself assumes no higher rank than presbyter.

This collection is entitled Συναγωγὴ κανόνων εἰς ν′ τίτλους διηρημένη, and is founded on the basis of a previous collection, which is attributed by some manuscripts to Stephanus Ephesius. It consists chiefly of decrees of early councils, and letters of St. Basil. The Συναγωγή of Joannes (which was one of the earliest compilations of the kind) enjoyed for some centuries great credit in the Oriental church, received from time to time corrections and additions, and was translated into several foreign languages. Assemani (vol. i. p. 60) cites the Syrian translation: Biener (*de Collectionibus Canonum*, p. 49) treats of the Sclavonic translation; and Beveridge (*Synodicon*, p. 211) mentions an Egyptian collection of Abnalcassabi in 51 titles, resembling that of Joannes. The Συναγωγή of Joannes is printed in Voelli et Justelli *Bibliotheca Jur. Canon.* vol. ii. p. 499—602.

A collection of 87 chapters, intended as a supplement to the former Συναγωγή, was published (if we may credit the title to the work) by Joannes, after he was in possession of the metropolitan throne, and after the death of Justinian. It was published, therefore, between A. D. 565 and 578. As the former collection contained the rules of purely ecclesiastical origin (κανόνες), the present was intended to comprehend the enactments of the civil law (νόμοι) relating to the affairs of the church, and was compiled from the Novells of Justinian. Joannes makes abridged extracts from Novells 3, 5, 6, 32, 46, 56, 57, 83, 120, 123, 131, usually employing the words of the original text.

These 87 chapters have in several catalogues of manuscripts been wrongly attributed to Balsamo. Some notices of their contents, and some extracts from them, were given by Assemani (*Bibl. Jur. Orient.* vol. ii. p. 451—459): and Biener has treated of them with his usual sagacity and learning. (*Geschichte der Novellen*, p. 167—173, p. 584—597.) They were first printed at length by Heimbach in 1840. (*Anecdota*, vol. ii.)

A *Nomocanon* (combination of κανόνες and νόμοι) in 50 titles, with a supplement of 21 chapters, was subsequently compiled from the two works of Joannes. This compilation (printed in Voel. et Justell. *Bibl. Jur. Canon.* vol. ii. p. 603—672) has been wrongly attributed to Joannes himself. The author of it is uncertain, but it was probably composed by Theodoretus, bishop of Cyrrhus (now Khoros, in Syria). The 87 chapters of Joannes were much referred to by subsequent compilers, as by Arsenius in his *Synopsis Canonum*. (Heimbach, *Anecdota*, vol. ii. in Prolegomenis; Zachariae, *Hist. Jur. Gr. Rom. Delin.* § 22; Mortreueil, *Histoire du Droit Byzantin*, vol. i. p. 201—211, p. 288; Böcking, *Institutionen*, vol. i. p. 102, 103.)

5. NOMOPHYLAX. He is commonly called a scholiast on the Basilica, but was rather a jurist, whose Scholia are appended to that work. In the heading of the Scholia taken from Joannes he is called, from his office, Joannes Nomophylax, and sometimes κατ' ἐξοχήν. Nomophylax alone. In the Scholia (vol. ii. p. 549—648, vol. iii. p. 400, ed. Fabrot.) he appears to cite the text of the Basilica; and Assemani (*Bibl. Jur. Orient.* vol. ii. p. 415) believes him to have lived about A. D. 1100, under Alexius Comnenus; while Suarez (*Notit. Basil.* § 42) confounds him with Joannes Antiochenus. In his Scholia appended to the Basilica, he interprets passages in the Digest, the Code, and the Novells. (Schol. *Basil.* vol. ii. pp. 544, 558, 559, 587, vol. iii. pp. 360, 390, vol. iv. pp. 658, 662.) Constantinus Nicaeus (who, in *Basil.* vol. iii. p. 208, calls himself a disciple of Stephanus) cites Joannes Nomophylax, with whom he disagrees. (*Basil.* vol. ii. p. 549.) Joannes is coupled with Dorotheus in *Basil.* vol. v. p. 410. In *Basil.* vol. iii. p. 360, and vol. ii. p. 587, we find him citing Athanasius and Theodorus Hermopolita. From these indications, we believe him to have lived not long after the reign of Justinian, and would explain his apparent citations of the Basilica by supposing that his original citations of the Digest were subsequently adapted to the Basilica—a charge which was frequently made, and which has occasioned much chronological difficulty. Many of the jurists, whose fragments appear appended to the Basilica, have, for this reason, been referred to too late an age. Thus, every circumstance tends to show that Constantinus Nicaeus, who cites Joannes, lived before the compilation of the Basilica, if we except his supposed citations of the Basilica, and of the στοιχεῖον of Garidas. (Fabric. *Bibl. Gr.* vol. xii. p. 447; Reiz. *ad Theophilum*, p. 1236; Pohl, *ad Suares. Notit. Basil.* p. 138. n. β; Heimbach, *de Orig. Basil.* p. 87.) [J. T. G.]

JOANNES ALEXANDRI'NUS, a physician of Alexandria, who may be supposed to have lived in the seventh or eighth century after Christ, and under whose name are extant some commentaries on two works of the Hippocratic Collection. That on the sixth book *De Morbis Popularibus* is said to have been translated from Greek into Arabic, and from thence into Latin, in which language it is to be found, together with Honain Ibn Ishak (commonly called by his Latinised name, *Joannitius*), and other authors, in the edition of the collection called *Articella*, printed at Venice, 1483, fol., and in other editions. His commentary on the *De Natura Pueri*, which is imperfect, was first published in Greek in the second vol. of Dietz's *Schol. in Hippocr. et Gal.* Regim. Pruss. 8vo. 1834. (See Fabric. *Bibl. Gr.* vol. xii. pp. 687-88, ed. vet.) [W. A. G.]

IOBATES. [BELLEROPHON.]

IOCASTE. [EPICASTE and OEDIPUS.]

IOCASTUS (Ἰόκαστος), a son of Aeolus, king on the coast of Italy in the district of Rhegium. (Diod. v. 8; Tzetz. *ad Lycoph.* 732; Callim. *Fragm.* 202, ed. Bentley.) [L. S.]

IODAMEIA (Ἰοδάμεια), a priestess of Athena Itonia, who once, as she entered the sanctuary of the goddess by night, was changed into a block of stone on seeing the head of Medusa, which was worked in the garment of Athena. In commemoration of this event, a fire was every day kindled on the altar of Iodameia by a woman amid the exclamation, "Iodameia lives and demands fire!" (Paus. ix. 34. § 1.) [L. S.]

JOEL (Ἰωήλος), a Byzantine historian, lived at the end of the 12th, and in the beginning of the 13th century, and wrote Χρονογράφια ἐν συνόψει, being a short narrative of the most memorable events of history, especially Byzantine. The work begins with Adam, and finishes with the death of the emperor Alexis Ducas Murzuphlus, and the conquest of Constantinople by the Latins, in 1204. From the lamentations with which he ends his history, one might conclude that he witnessed the capture of the Greek capital. The whole work is of little importance, though the latter part of it is of some value for Byzantine history. The first edition was published by Leo Allatius, with notes and a Latin translation, Paris, 1651, fol., together with Georgius Acropolita, The second edition, in the Venice collection of the Byzantines, and the third by Immanuel Bekker, together with Acropolita and Constantine Manasses, Bonn, 1837, 8vo., are reprints of the Paris edition. (Fabric. *Bibl. Graec.* vol. vii. p. 773; Cave, *Hist. Lit.* vol. ii. p. 281.) [W. P.]

IOLA'US (Ἰόλαος), a son of Iphicles and Automedusa, and consequently a relation of Heracles, whose faithful charioteer and companion he was. [HERACLES.] He is especially celebrated for his attachment to the descendants of the hero, even after his death, for he is said to have come to their assistance from the lower world; for when Eurystheus demanded of the Athenians the surrender of the children of Heracles, who had been kindly received there, Iolaus, who was already dead, begged of the gods of the lower world permission to return to life, to assist the children of his master. The request being granted, he returned to the upper world, slew Eurystheus, and then went to rest again. (Pind. *Pyth.* ix. 137; Eurip. *Heraclidae.*) After Heracles had instituted the Olympian games, Iolaus won the victory with the horses of his master, and Heracles sent him to Sardinia at the head of his sons whom he had by the daughters of Thespius. He there took from the savage inhabitants the finest portions of their country, civilised them, and was afterwards honoured by them with divine worship. From Sardinia he went to Sicily, and then returned to Heracles shortly before the death of the latter. After the burning of Heracles, when his remains could not be discovered, Iolaus was the first that offered sacrifices to him as a demigod. (Paus. v. 29; Diod. iv. 29, 30, 40.) According to Pausanias (ix. 23), Iolaus died in Sardinia, whereas, according to Pindar (*Ol.* ix. 149, *Pyth.* ix. 137; Hygin. *Fab.* 103; Apollod. ii. 4. § 11, 5. § 2, 6. § 1), he was buried in the tomb of his grandfather, Amphitryon, and was worshipped as a hero. His descendants in Sardinia were called Ἰολαεῖς (Strab. v. p. 225) and Iolaenses, and in the time of Pausanias (x. 17. § 4), a town Iolaïa still existed in Sardinia, where Iolaus was worshipped as a hero. [L. S.]

IOLAUS. [CLAUDIUS JULIUS, p. 778, a.]

I'OLE (Ἰόλη), the last beloved of Heracles, and a daughter of Eurytus of Oechalia. [HERACLES.] According to some writers, she was a half-sister of Dryope. (Anton. Lib. 32; Ov. *Met.* ix. 325, &c.) [L. S.]

IOLLAS or IOLAUS (Ἰόλας or Ἰόλλας), son of Antipater, and brother of Cassander, king of Macedonia. He was one of the royal youths who, according to the Macedonian custom, held offices about the king's person, and was cup-bearer to Alexander at the period of his last illness. Those writers who adopt the idea of the king having been poisoned, represent Iollas as the person who actually administered the fatal draught, at the banquet given to Alexander by Medius, who, according to this story, was an intimate friend of Iollas, and had been induced by him to take part in the plot. (Arrian, *Anab.* vii. 27; Plut. *Alex.* 77; Curt. x. 10. § 14; Justin. xii. 14; Vitruv. viii. 3. § 16.) It is unnecessary to point out the absurdity and inconsistency of this tale. (See Stahr's *Aristotelia* vol. i. p. 136, &c.; and Blakesley's *Life of Aristotle*, p. 85, &c.) Plutarch himself tells us expressly that it was never heard of until six years afterwards, when Olympias availed herself of this pretext as an excuse for the cruelties she exercised upon the friends and adherents of Antipater. Iollas was then dead, but she caused his grave to be opened, and desecrated with every mark of indignity. (Plut. *Alex.* 77; Diod. xix. 11.) The period or occasion of his death is nowhere mentioned: the last we hear of him is in B. C. 322, when he accompanied his sister Nicaea to Asia, where she was married to Perdiccas. (Arrian, *ap. Phot.* p. 70, a, ed. Bekk.) The story of Hyperides having proposed the voting a reward to Iollas as the murderer of Alexander (*Vit. X. Oratt.* p. 849), which is in direct contradiction to the statement of Plutarch already cited, is unquestionably a mere invention of later times. (See Droysen, *Hellenism.* vol. i. p. 705.) [E. H. B.]

IOLLAS, IOLAUS, or IOLAS (Ἰόλλας, Ἰόλαος, or Ἰόλας), a writer on materia medica, born in Bithynia, who was probably a contemporary of Heracleides of Tarentum, or a little anterior to him, in the third century B. C., as he is mentioned in company with him by Dioscorides. (*De Mat. Med.* i. Praef. vol. i. p. 2.) He is mentioned also by Celsus (*De Medic.* v. 22, p. 93), Pliny (*H. N.* xx. 73, 76), Galen (*De Antid.* i. 2, vol. xiv. p. 7), St. Epiphanius (*Adv. Haeres.* i. 1. 3. p. 3.), and the scholiast on Nicander (*Ther.* v. 683), but nothing is known of the events of his life, nor are any of his writings preserved. [W. A. G.]

ION (Ἴων), the fabulous ancestor of the Ionians, is described as a son of Apollo by Creusa, the daughter of Erechtheus and wife of Xuthus. (Apollod. i. 7. § 3; CREUSA.) The most celebrated story about him is that which forms the subject of the *Ion* of Euripides. Apollo had visited Creusa in a cave below the Propylaea, and when she gave birth to a son, she exposed him in the same cave. The god, however, had the child conveyed to Delphi, and there had him educated by a priestess. When the boy had grown, and Xuthus and Creusa came to consult the oracle about the means of obtaining an heir, the answer was, that the first human being which Xuthus met on leaving the temple should be his son. Xuthus met Ion, and recognised him as his son; but Creusa, imagining him to be a son of her husband by a

former beloved, caused a cup to be presented to the youth, which was filled with the poisonous blood of a dragon. However, her object was discovered, for as Ion, before drinking, poured out a libation to the gods, a pigeon which drank of it died on the spot. Creusa thereupon fled to the altar of the god. Ion dragged her away, and was on the point of killing her, when a priestess interfered, explained the mystery, and showed that Ion was the son of Creusa. Mother and son thus became reconciled, but Xuthus was not let into the secret. The latter, however, was satisfied, for he too received a promise that he should become a father, viz. of Dorus and Achaeus.

The inhabitants of Aegialus, on the northern coast of Peloponnesus, were likewise Ionians, and among them another tradition was current. Xuthus, when expelled from Thessaly, went to Aegialus. After his death Ion was on the point of marching against the Aegialeans, when their king Selinus gave him his daughter Helice in marriage. After the death of Selinus, Ion succeeded to the throne, and thus the Aegialeans received the name of Ionians, and the town of Helice was built in honour of Ion's wife. (Paus. vii. 1. § 2; Apollod. i. 7. § 2.) Other traditions represent Ion as king of Athens between the reigns of Erechtheus and Cecrops; for it is said that his assistance was called in by the Athenians in their war with the Eleusinians, that he conquered Eumolpus, and then became king of Athens. He there became the father of four sons, Geleon, Aegicores, Argades, and Hoples, according to whom he divided the Athenians into four classes, which derived their names from his sons. After his death he was buried at Potamus. (Eurip. *Ion*, 578; Strab. viii. p. 383; Conon, *Narrat.* 27; comp. Herod. v. 66.) [L. S.]

ION (Ἴων), of Thessalonica, was an officer of Perseus, king of Macedonia, and commanded, with Timanor, his light-armed troops in the battle in Thessaly, in which the Romans were defeated, B.C. 171. In B.C. 168, after Perseus had been conquered at Pydna, Ion delivered up at Samothrace to Cn. Octavius (the commander of the Roman fleet) the king's younger children, who had been entrusted to his care. (Liv. xlii. 58, xlv. 6.) [E. E.]

ION (Ἴων). 1. Of Chios, was one of the five Athenian tragic poets of the canon, and also a composer of other kinds of poetry; and, moreover, a prose writer, both of history and philosophy. He is mentioned by Strabo (xiv. p. 645) among the celebrated men of Chios. He was the son of Orthomenes, and was surnamed the son of Xuthus: the latter was probably a nickname given him by the comic poets, in allusion to Xuthus, the father of the mythical Ion. (Schol. *ad Aristoph. Pac.* 830; Suid. Eudoc. Harpocr. *s. v.*) When very young he went to Athens, where he enjoyed the society of Cimon, of whom he left laudatory notices in some of his works (probably in the ὑπομνήματα), which are quoted by Plutarch. (*Cim.* 5, 9, 16.) The same writer informs us that Ion severely criticised Pericles (*Peric.* 5, 28), who is said to have been his rival in love. (Ath. x. p. 436, f.) Ion was familiarly acquainted with Aeschylus, if we may believe an anecdote related by Plutarch (*De Profect. in Virt.* 8, p. 79), but he did not come forward as a tragedian till after that poet's death. We also learn from Ion himself (in his ἐπιδημίαι, *ap. Ath.* xiii. p. 603, e.) that he met Sophocles at Chios, when the latter was commander of the expedition against Samos, B.C. 440. His first tragedy was brought out in the 82d Olympiad (B.C. 452); he is mentioned as third in competition with Euripides and Iophon, in Ol. 87, 4 (B.C. 429—428); and he died before B.C. 421, as appears from the *Peace* of Aristophanes (830), which was brought out in that year. Only one victory of Ion's is mentioned, on which occasion, it is said, having gained the dithyrambic and tragic prizes at the same time, he presented every Athenian with a pitcher of Chian wine. (Schol. *ad Aristoph. l. c.*; Suid. *s. v.* Ἀθήναιος; Ath. i. p. 3, f.; Eustath. *ad Hom.* p. 1454, 24.) Hence it would seem that he was a man of considerable wealth.

The number of his tragedies is variously stated at 12, 30, and 40. We have the titles and a few fragments of 11, namely, Ἀγαμέμνων, Ἀλκμήνη, Ἀργεῖοι, Μέγα Δρᾶμα, Φρουροί, Φοῖνιξ ἢ Καινεύς, Φοῖνιξ δεύτερος, Τεῦκρος, Ὀμφάλη, Εὐρυτίδαι, and Λαέρτης, of which the Ὀμφάλη was a satyric drama. Longinus (33) describes the style of Ion's tragedies as marked by petty refinements and want of boldness, and he adds an expression which shows the distance which there was, in the opinion of the ancients, between the great tragedians and the best of their rivals, that no one in his senses would compare the value of the *Oedipus* with that of all the tragedies of Ion taken together. Nevertheless, he was greatly admired, chiefly, it would seem, for a sort of elegant wit. Περιβόητος δὲ ἐγένετο, says the scholiast. There are some beautiful passages in the extant fragments of his tragedies. Commentaries were written upon him by Arcesilaus, Batton of Sinope, Didymus, Epigenes, and even by Aristarchus. (Diog. Laërt. iv. 31; Ath. x. p. 436, f, xi. p. 468, c, d, xiv. p. 634, c, e.)

Besides his tragedies, we are told by the scholiast on Aristophanes, that Ion also wrote lyric poems, comedies, epigrams, paeans, hymns, scholia, and elegies. Respecting his comedies, a doubt has been raised, on account of the confusion between comedy and tragedy, which is so frequent in the writings of the grammarians; but, in the case of so universal a writer as Ion, the probability seems to be in favour of the scholiast's statement. Of his elegies we have still some remnants in the Greek Anthology. (Brunck, *Anal.* vol. i. p. 161.)

His prose works, mentioned by the scholiast on Aristophanes, are one called πρεσβευτικόν, which some thought spurious; κτίσις, κοσμολογικός, ὑπομνήματα, and some others, which are not specified. The nature of the first of these works is not known. The full title of the κτίσις was Χίου κτίσις: it was an historical work, in the Ionic dialect, and apparently in imitation of Herodotus: it was probably the same as the συγγραφή, which is quoted by Pausanias (vii. 4. § 6.) The κοσμολογικός is probably the same as the philosophical work, entitled τριαγμός (or τριαγμοί), which seems to have been a treatise on the constitution of things according to the theory of triads, and which some ancient writers ascribed to Orpheus. The ὑπομνήματα are by some writers identified with the ἐπιδημίαι or ἐκδημητικός (Pollux, ii. 88.), which contained either an account of his own travels, or of the visits of great men to Chios. (Bentley, *Epist. ad Joh. Millium, Chronico Joannis Malelae subjecta*, Oxon. 1691, Venet. 1733; *Opusc.* pp. 494—510 ed. Lips.; C. Nieberding, *De Ionis Chii Vita, Mori-*

bus, et Studiis Doctrinae, with the fragments, Lips. 1836; Köpke, *De Ionis Poetae Vita et Fragmentis*, Berol. 1836, and in the *Zeitschrift für Alterthumswissenschaft*, 1836, pp. 589—605; Welcker, *die Griech. Trag.* pp. 938—958; Fabric. *Bibl. Graec.* vol. ii. pp. 307, 308; Kayser, *Hist. Crit. Trag. Graec.* Gotting. 1845, pp. 175—190.)

2. Ion, of Ephesus, a rhapsodist in the time of Socrates, from whom one of Plato's dialogues is named, has been confounded by many writers with Ion of Chios; but Bentley has clearly proved that they are different from the character and circumstances of the rhapsodist as described by Plato. (*Epist. ad Mill.*; Nitzsch, *Proleg. ad Plat. Ion.*; Kayser, *Hist. Crit. Trag. Graec.* p. 180.) [P. S.]

IO'NICUS (Ἰωνικός), a physician of Sardis in Lydia, whose father had also followed the same profession with credit. He studied medicine under Zenon, and was a fellow-pupil of Oribasius and Magnus, in the latter half of the fourth century after Christ. Eunapius, who has given a short account of his life (*De Vit. Philos.* p. 174, ed. Antwerp.), says that he was not only well skilled in all the branches of medical science, but that he had also paid attention to rhetoric, logic, and poetry, and enjoyed the highest reputation. [W. A. G.]

IO'NIDES (Ἰωνίδες or Ἰωνιάδες), a name borne by four nymphs believed to possess healing powers. They had a temple on the river Cytherus in Elis, and derived their name from a mythical Ion, a son of Gargettus, who was believed to have led a colony from Athens to those districts. The story undoubtedly arose from the existence of a mineral spring on the spot where their sanctuary stood. (Paus. vi. 22. § 4; Strab. viii. p. 356.) [L. S.]

I'OPE (Ἰόπη), a daughter of Aeolus and wife of Cepheus, from whom the town of Joppa derived its name. (Steph. Byz. *s. v.*) In the legends of Perseus and Andromeda, she is called Cassiopeia. [L. S.]

I'OPHON (Ἰοφῶν). The legitimate son of Sophocles, by Nicostrate, was a distinguished tragic poet. He brought out tragedies during the life of his father; and, according to a scholiast, gained a brilliant victory (ἐνίκησε λαμπρῶς). He is said to have contended with his father (*Vit. Soph.*); and it is recorded that he gained the second place in a contest with Euripides and Ion, in B. C. 428. (*Arg. in Eur. Hipp.*) He was still flourishing in B. C. 405, the year in which Aristophanes brought out the *Frogs*. The comic poet speaks of him as the only good tragedian left, but expresses a doubt whether he will sustain his reputation without the help of his father (who had lately died); thus insinuating either that Sophocles had assisted Iophon in the composition of his plays, or that Iophon was bringing out his father's posthumous tragedies as his own. The number of Iophon's tragedies was 50, of which the following are mentioned by Suidas: Ἀχιλλεύς, Τήλεφος, Ἀκταίων, Ἰλίου πέρσις, Δεξαμενός, Βάκχαι, Πενθεύς: the last two titles evidently belong to one play. To these should perhaps be added a satyric drama entitled Αὐλῳδοί. (Clem. Alex. *Strom.* i. p. 280.) Of all his dramas, only a very few lines are preserved. For the celebrated story of his undutiful charge against his father, see SOPHOCLES. Sophocles is said to have been reconciled to Iophon, who placed an inscription on his father's tomb, in which particular mention was made of the composition of the *Oedipus at Colonus*. (Val. Max. viii. 7. ext. 12.) There is a curious passage of the same grammarian (Cramer, *Anecd.* vol. iv. p. 315), attributing the composition of the *Antigone* to Iophon. (Suid. *s. v.* Ἰοφῶν, Σοφοκλῆς; Aristoph. *Ran.* 73—78, and schol.; Welcker, *die Griech. Trag.* pp. 975—977; Kayser, *Hist. Crit. Trag. Graec.* pp. 76—79; Fabric. *Bibl. Graec.* vol. ii. pp. 308, 309.)

2. Of Gnossus, a composer of oracles in hexameter verse, quoted by Pausanias as preserving some of the oracles of Amphiaraus. (i. 34. § 3.) [P. S.]

IOPHOSSA (Ἰοφῶσσα), a daughter of Aeetes, commonly called Chalciope. (Schol. *ad Apollon. Rhod.* ii. 1115, 1153; Hesych. *s. v.*) [L. S.]

IOPS (Ἴοψ), a hero who had a sanctuary at Sparta. (Paus. iii. 12. § 4.) [L. S.]

JORNANDES, or JORDA'NES, as he is called, perhaps correctly, in the Codex Ambrosianus, and some other MS. of his works, an historian of more renown than merit, yet of such great importance, that without him our knowledge of the Goths and other barbarians would be very limited. He lived in the time of the emperor Justinian I., or in the sixth century of our era, but we know neither the time of his birth nor that of his death. He was a Goth; his father's name was Alanovamuthis, and his grandfather, Peria, had been notarius, or private and state secretary, to Candax, king of the Alani. Jornandes held the same office at the court of the king of the Alani, adopted the Christian religion, took orders, and was made a bishop in Italy. It is said that he was bishop of Ravenna, but this opinion does not rest on sufficient evidence, and is the less credible as his name does not occur in the "Vitae Episcoporum Ravennatium" by Agnellus, who lived in the middle of the ninth century.

Jornandes is the author of two historical works written in the Latin language. The first is entitled *De Getarum* (*Gothorum*) *Origine et Rebus Gestis*, in which he relates the history of the Goths from their earliest migrations down to their subjugation by Belisarius in 541; adding, however, some facts which took place after that event, from which we may infer the time when he wrote. Aschbach, the eminent author of the *Geschichte der Westgothen*, characterises this work as follows: "In many respects this work is very valuable, because the author has derived much information from the old traditions of the Goths, and relates things which we find neither in the Roman nor in the Greek writers. In other respects, however, it deserves very little credit, since it is written without any criticism, abounding in fables, and betraying every where the author's extreme ignorance. He is the principal source of the common belief which confounded the Goths, the Getae, and the Scythians, being misled by earlier Roman and Greek writers, with whose works he was well acquainted; and he thus ascribes to the Goths whatever the ancients report of the Scythians and Getae, and places the emigration of the Goths in the remotest time. His accounts of the settlement of the Goths on the Black Sea, and their extensive dominions and great power during the reign of king Hermanric (in the middle of the fourth century), are among the best parts of his work." Jornandes is chiefly to be blamed for his partiality to his countrymen, incorrectness, confusion of events, anachronisms, and want of historical knowledge. According to his own statement (Dedication to Castalius), his book is an extract from the lost history of

the Goths, or Getae, as he calls them, in twelve volumes, by the "Senator" (Cassiodorus), to which he added several things which he had read in the Roman and Greek writers, and he also drew up the conclusion and the commencement, as well as many episodes, according to his own knowledge or taste. It would be unjust to charge Jornandes with pure inventions; his fault is credulity and want of judgment; and none of his statements ought to be rejected without a previous careful examination. This remark refers, among other examples, to his account of the second invasion of Gaul by Attila, for which he is the only authority. In spite of so many defects, the history of the Goths by Jornandes is a very interesting work, and whatever may have been said against him by modern historians, they show by the numerous quotations of his name that they owe a great deal of information to him.

The second work of Jornandes is entitled *De Regnorum ac Temporum Successione*, being a short compendium of the most remarkable events from the creation down to the victory obtained by Narses, in 552, over king Theodatus. It is only valuable for some accounts of several barbarous nations of the north, and the countries which they inhabited.

Editions, nearly all of which comprehend both the works:—Editio princeps, with Paulus Diaconus, by C. Peutinger, Augsburg, 1515, fol.; with Procopius, by Beatus Rhenanus, Basel, 1531, fol.; with Cassiodorus, by G. Fourrier, Paris, 1579, fol., 1583, and often, by B. Vulcanius, with Procopius and some minor writers, Leyden, 1597, 8vo.; the same, reprinted in *Scriptores Goth. et Longob. Rer.*, Leyden, 1617, 8vo., and in Hugo Grotius, *Hist. Goth. Vand. et Longob.*, Amsterdam, 1655, 1676, 8vo., by Gruter, in *Hist. Aug. Script. Lat. Min.*, Hanover, 1611, fol.; by Lindenbrog, with Isidorus and Paulus Diaconus, Hamburg, 1611, 4to.; by Garet, with Cassiodorus, Paris, 1679, fol., reprinted Venice, 1729, fol.; the same, revised by Muratori, in vol. i. part i. of his *Script. Rer. Ital.*: these are the two best editions. There are several others, but we still want a good critical edition. There is a bad French translation by Drouet de Maupertuy, and a better one in Swedish, by J. T. Peringskiöld, Stockholm, 1719, 4to. Swedish scholars, especially Peringskiöld and Eric Benzelius, have devoted much time and labour to writing commentaries upon Jornandes, which the reader ought to peruse with no less caution than the original. (Fabric. *Bibl. Med. et Inf. Latinit.*; *Bibl. Lat.* vol. iii. p. 7; Voss. *De Hist. Lat.* lib. ii.) [W. P.]

JOSE'PHUS ('Ιώσηπος or 'Ιώσηππος). 1. Of ALEXANDRIA, archdeacon of Alexandria, attended the council of Constantinople (reckoned to be the eighth oecumenical council by the Latin church) held by order of the emperor Basil the Macedonian (A. D. 869), as vicarius of the absent patriarch of Alexandria, Michael. A Latin version of a written address presented by Josephus at the council is given in the *Concilia*. (Vol. viii col. 1114, ed. Labbe; vol. v. col. 887, ed. Hardouin; vol. xvi. col. 148, ed. Mansi; Fabric. *Bibl. Gr.* vol. v. p. 59; Cave, *Hist. Litt.* vol. ii. p. 55, ed. Oxford, 1740—1742.)

2. Of ARIMATHEA. There is an ancient tradition that Joseph of Arimathea was sent by the apostle Philip to preach the gospel in Britain; and this tradition was gravely urged at the council of Constance, A. D. 1414, in a dispute between the representatives of the French and English churches for the eminence of their respective establishments. Some writers, for instance Bale, have ascribed to Joseph of Arimathea *Epistolae quaedam ad Ecclesias Britannorum*; but there is great doubt whether any such writings ever existed, and still greater doubt as to their genuineness. (Fabric. *Bibl. Gr.* vol. v. p. 59; Cod. *Apocryph. Novi Test.* Pars iii. p. 506; Ittigius, *Biblioth. Patrum Apostol. Dissertat.* c. 13.)

3. BRYENNIUS. [BRYENNIUS.]

4. CHRISTIANUS. [See No. 12.]

5. CONFESSOR. [STUDITA.]

6. Of CONSTANTINOPLE, 1. [GENESIUS.]

7. Of CONSTANTINOPLE, 2. Joseph, who previously held the archbishopric of Ephesus, was elected, A. D. 1416, patriarch of Constantinople. Some writers have placed his appointment to the patriarchate A. D. 1424; but the date given above on the authority of Sylvester Sguropulus, or Syropulus (*Hist. Concil. Florent.* ix. 16), is, we believe, more correct. The emperor Joannes Palaeologus II. was extremely anxious, for political reasons, to promote the union of the Greek and Latin churches: the patriarch did not oppose this, but contended for holding the council at Constantinople; but after a time the emperor prevailed on him to alter his determination, and to send legates to the council of Basel, A. D. 1434. (*Acta Concil. Basil. Sessio* xix.) The heads of the Greek church were, however, drawn over by the pope to embrace his part in the dispute with the council of Basel, and determined to attend the rival council of Ferrara, A. D. 1438, afterwards transferred to Florence. The patriarch Joseph attended this council; and though he vainly attempted, by various devices, to avoid recognising the precedence of the pope, he showed himself a warm supporter of the proposed union, urging upon his companions and attendants the necessity of conciliating the Latins. Towards the close of the council he fell ill, and during his illness was induced to subscribe the dogmas of the Latin church in the points in dispute, partly, according to Sguropulus, by the bad faith of Bessarion, who having, at Joseph's request, read to him the judgments of the fathers on these points, made various omissions and alterations, to suit his purpose. Joseph, however, appears to have made up his mind to yield, and probably only required an excuse: he bitterly rebuked some Greek prelates, who showed less pliability than himself. He died at Florence before the conclusion of the council, June 10. A. D. 1439. Joseph wrote *Epistola ad Concilium Basiliense* and *Bulla plumbea missa Concilio Basiliensi*, given in a Latin version in the *Concilia*. His Γνώμη, *Sententia*, delivered at the Council of Florence, and his Τελευταία γνώμη, *Extrema Sententia*, written the night of his death, are also given in Greek and Latin in the *Concilia*. (Vols. xii. col. 545, 571, xiii. col. 482, 494, ed. Labbe; vols. viii. col. 1189, 1215, ix. 393, 405, ed. Hardouin; vols. xxix. 97, 126, xxxi. 994, 1008, ed. Mansi.) And one or two of his speeches are given by Sguropulus. (*Concilia*, vol. *cit.*; Sguropulus, *Historia Concil. Florentini*, *passim*; Cave, *Hist. Litt.* vol. ii. *Appendix*, p. 118; Fabric. *Bibl. Gr.* vol. xi. p. 479.)

8. FLAVIUS. [See below.]

9. GENESIUS. [GENESIUS.]

10. GORIONIDES, or JOSEPH BEN GORION, or JOSIPPON. The Jewish historian, Flavius Jose-

phus, mentions among his contemporaries and countrymen another Josephus or Joseph, whom he distinguishes (*De Bell. Jud.* ii. 20, sive 25) as *υἱὸς Γωρίωνος*, the son of Gorion. In the middle ages there appeared a history of the Jews (*Historia Judaica*), written in Hebrew, in an easy and even elegant style, professedly by Joseph Ben Gorion, a priest, or, as the name is Latinized, Josephus Gorionides. The work, which in the main coincides with the *Jewish Antiquities* and with the *Jewish War* of Flavius Josephus, was regarded by the Jews of the middle ages with great favour, and was supposed by many to have been written by the celebrated Flavius Josephus. But the general conclusion of Christian critics of modern times is, that the *Historia Judaica* is not written either by Flavius Josephus or by the Joseph Ben Gorion, his contemporary, but is a forgery, compiled chiefly from a Latin version of the works of Flavius Josephus by a later writer, probably a French Jew of Brittany or Touraine, after the sixth century, as appears by his applying names to places and nations which were not in use till then. As the history is in Hebrew, a further account of it would be out of place in this work.

11. HYMNOGRAPHUS, a Greek ecclesiastic, sceuophylax, or keeper of the sacred vessels under Ignatius, patriarch of Constantinople in the ninth century, wrote *Mariale*, apparently a hymn or service in honour of the Virgin, of which a Latin version, with notes, was published by Ippolito Maracci, Rome, 8vo. 1662. (Fabric. *Bibl. Gr.* vol. v. p. 60.)

12. HYPOMNESTICI AUCTOR, sometimes called JOSEPHUS CHRISTIANUS, has been conjectured by Vossius to be the Joseph of Tiberias who, having been converted from Judaism to Christianity, was raised by Constantine the Great to the rank of comes, and was the friend and host of Epiphanius (comp. Epiphan. *Adv. Haeres.* xxx. 4—12); but Cave, who was at one time disposed to coincide with Vossius, has shown that there are good reasons, derived from the work itself, for placing the author of the *Hypomnesticon* early in the fifth century, about A. D. 420, long after the friend of Epiphanius, who was already an aged man in the middle of the fourth century. The work *Ἰωσήππου βιβλίον Ὑπομνηστικόν*, *Josephi Hypomnesticon seu Libellus Memorialis* or *Commonitorium*, is devoted chiefly to the removal of such doubts or difficulties as might occur to less instructed Christians in reading the Scriptures, and is usually divided into five books, and 167 chapters. Chapter 136 is an extract from Hippolytus of Thebes [HIPPOLYTUS, No. 3], interpolated, as Cave supposes, by a later hand. This extract inclined Fabricius, who was not disposed to regard it as an interpolation, to place the writer in the eleventh century; and it was probably the same reason which induced Gallandius to assign to the work the date A. D. 1000. But the editor of the last and posthumous volume of the *Bibliotheca* of Gallandius supports the conclusion of Cave as to the earlier existence of the writer, whom, however, he identifies with Joseph of Tiberias. The materials of the work are chiefly taken from Flavius Josephus, who is once or twice cited by name; and Cave suspects that the work was originally anonymous, and that the name of Josephus indicated, not the author's name, but the source from which he borrowed his statements; but that being mistaken for the author's name, he received the designation of Christianus, by way of distinction from Flavius Josephus. The *Hypomnesticon* was first published by Fabricius, with a Latin version and notes, as an appendix to the *Codex Pseudepigraphus Veteris Testamenti*, vol. ii. 8vo. Hamb. 1723, and was reprinted in the second edition of that work (8vo. Hamb. 1741), and by Gallandius in the volume above mentioned (the 14th) of the *Bibliotheca Patrum*, fol. Venice, 1781. Oudin regards the *Hypomnesticon* as an interpolated Greek version of portions of the Hebrew work of the Pseudo Joseph Ben Gorion [No. 10]. (Cave, *Hist. Litt.* vol. i. p. 397; Fabric. *Bibl. Graec.* vol. v. p. 60, vol. viii. p. 347, vol. xi. p. 51; and *Cod. Pseud. Vet. Test.* vol. ii.; Galland. *Bibl. Patrum*, vol. xiv.; Oudin, *Comment. de Scriptor. Ecclesiast.* vol. ii. col. 1058, &c.)

13. Of METHONE. A defence of the Florentine council A. D. 1439, and of the union there negotiated between the Greek and Latin churches, in reply to Marcus Eugenicus of Ephesus [EUGENICUS], is extant, under the name of Joseph, bishop of Methone (Modon), in the Peloponnesus. It is entitled *Ἀπολογία εἰς τὸ γραμμάτιον κυροῦ Μάρκου τοῦ Εὐγενικοῦ μητροπολίτου Ἐφέσου*, *Responsio ad Libellum Domini Marci Eugenici Metropolitae Ephesi*, and is given, with a Latin version by Jo. Matt. Caryophilus, in the *Concilia* (vol. xiii. col. 677, &c., ed. Labbe, and vol. ix. col. 549, &c., ed. Hardouin). Of this Joseph of Methone, Sguropulus relates that he represented himself to the patriarch Joseph of Constantinople [No. 7], when the latter touched at Methone, on his voyage to Italy to attend the council, as favourable to the opinions of the Greek church. If so, his subsequent change was countenanced by the example of the patriarch himself, and of the leading prelates who attended the council. There is also extant another defence of the Florentine council, entitled *Ἰωάννου τοῦ Πρωτοϊερέως τοῦ Πλουσιαδηνοῦ Διάλεξις περὶ τῆς διαφορᾶς τῆς οὔσης μέσον Γραικῶν καὶ Λατίνων ἔτι τε καὶ περὶ τῆς ἱερᾶς καὶ ἁγίας συνόδου τῆς ἐν Φλωρεντίᾳ γενομένης*, *Joannis Archipresbyteri Plusiadeni Disceptatio de Differentiis inter Graecos et Latinos et de Sucrosancta Synodo Florentina.* Allatius and Fabricius identify the two writers, and suppose that Joannes Plusiadenus changed his name to Josephus on becoming bishop of Methone. Allatius founds his supposition on the fact, that a MS. of the *Responsio ad Marcum Ephesinum*, in the Ambrosian library at Milan, bears in its title the name of Joannes Plusiadenus; to which it may be added that there are or were extant in modern Greek, according to the statement of Allatius, some MS. *Conciones in dies Quadragesimalis Jejunii*, by Joseph of Methone, in the title of which he is surnamed Plusiadenus. Cave denies the identity of the two, because Sguropulus has called Joseph of Methone a Latin (*ὁ Ῥωμαίων ἐπίσκοπος*), but this probably only refers to his support of the opinions of the Latin church. Oudin translates the expression "a Romanorum auctoritate derivans." The *Disceptatio de Differentiis*, &c., was published by Allatius in his *Graecia Orthodoxa*, vol. i. p. 583, &c., 4to. Rome, 1652. The author of the *Disceptatio* refers to a defence of the *Quinque Capitula Concilii Florentini*, which he had previously written, and which is not known to have been published; but Oudin suspects it is the *Apologia pro quinque Capitibus Concilii Florentini*, commonly ascribed to Georgius Scholarius, or Gennadius, of Constantinople. [GENNADIUS, No. 2.] We may here add,

that this *Apologia* has been printed not only in Latin, as stated in the article referred to, but also in Greek (Rome, 1577), and in modern Greek, with a Latin version (Rome, 4to. 1628). Nicolaus Comnenus cites a work of Joannes Plusiadenus, *Antirrheticum Secundum contra Marcum Ephesinum.* (Allatius, *Graec. Orthod. l. c.*, and *Epilog. ad Vol. I.*; Cave, *Hist. Litt.* vol. ii., *Appendix*, by Wharton, pp. 151, 167; Fabric. *Biblioth. Graec.*, vol. v. p. 60, vol. xi. p. 458; Oudin, *Commentar. de Scriptor. Eccles.* vol. iii. col. 2422.)

14. Of Sicily. [Studita.]
15. Studita. [Studita.]
16. Of Thessalonica. [Studita.]
17. Of Tiberias. [See No. 12.] [J. C. M.]

JOSE'PHUS, FLA'VIUS (Φλάβιος Ἰώσηπος), the Jewish historian, son of Matthias, is celebrated not only as a writer, but also as a warrior and a statesman. He is himself our main authority for the events of his life, a circumstance obviously not without its drawbacks, especially as he is by no means averse to self-laudation. He was born at Jerusalem in A. D. 37, the first year of Caligula's reign, and the fourth after our Lord's ascension. His advantages of birth were very considerable, for on his mother's side he was descended from the Asmonaean princes, while from his father he inherited the priestly office, and belonged to the first of the 24 courses. (Comp. 1 Chron. 24.) For these facts he appeals (*Vit.* 1) to public records, and intimates that there were detractors who endeavoured to disparage his claims of high descent. (Comp. Phot. *Bibl.* pp. 167, 168.) He enjoyed, as we may well suppose, an excellent education, and exhibited great proofs of diligence and talent in his boyhood, insomuch that, even in his fourteenth year, he was resorted to by chief priests and other eminent men who wished for information on recondite questions of the Jewish law. Nor was his attention confined to such studies; for St. Jerome (the most learned perhaps of the fathers), referring especially to his treatise against Apion, expresses astonishment at the extent of his acquaintance with Greek literature. (Hieron. *ad Magn. Orat. Epist.* 83.) At the age of 16 he set himself to examine the merits and pretensions of the chief Jewish sects, with the view of making a selection from among them; and if in this there was much self-confidence, there was also, at this time of his life at least, no little earnestness in his struggle to grasp the truth, for we find him spending three years in the desert, under the teaching of one Banus, and following his example of rigorous asceticism. At the end of this period he returned to Jerusalem, and adhered to the sect of the Pharisees, whom he speaks of as closely resembling the Stoics. (*Ant.* xiii. 5. § 9, xviii. 2, *Bell. Jud.* ii. 8, *Vit.* 2.) When he was 26 years old he went to Rome to plead the cause of some Jewish priests whom Felix, the procurator of Judaea, had sent thither as prisoners on some trivial charge. After a narrow escape from death by shipwreck, he was picked up by a vessel of Cyrene, and safely landed at Puteoli; and being introduced to Poppaea by an actor named Aliturus, he not only effected the release of his friends, but received great presents from the empress. (*Vit.* 3.) By some it has been thought that the shipwreck alluded to was the same of which we have an account in Acts xxvii., that Josephus and St. Paul were therefore fellow-passengers during part of the voyage, and travelled from Puteoli to Rome in company, and that the apostle was himself one of the persons on whose behalf Josephus undertook the journey. (Ottius, *Spicileg. ex Josepho*, pp. 336—338; Bp. Gray's *Connection of Sacred and Classical Literature*, vol. i. p. 357, &c.) Such a notion, however, rests on no grounds but pure fancy, and the points of difference between the two events are too numerous to admit of mention, and too obvious to require it. The hypothesis, moreover, clearly involves the question of the *religion* of Josephus, which will be considered below. On his return to Jerusalem he found the mass of his countrymen eagerly bent on a revolt from Rome, from which he used his best endeavours to dissuade them; but failing in this, he professed, with the other leading men, to enter into the popular designs. After the retreat of Cestius Gallus from Jerusalem, Josephus was chosen one of the generals of the Jews, and was sent to manage affairs in Galilee, having instructions from the Sanhedrim to persuade the seditious in that province to lay down their arms, and to entrust them to the keeping of the Jewish rulers. (*Vit.* 4—7, *Bell. Jud.* ii. 20. § 4.) It would carry us beyond our limits to enter into the details of his government in Galilee, which he appears, however, to have conducted throughout with consummate prudence and ability. From the Romans until the arrival of Vespasian, he did not experience much annoyance; and such efforts as they made against him he easily repelled: meanwhile, he took care to discipline the Galilaeans, and to fortify their principal towns. (*Vit.* 4, &c., 24, 43, *Bell. Jud.* ii. 20, iii. 4, 6.) His chief troubles and dangers, from which, on more than one occasion, he narrowly escaped with life, arose from the envy and machinations of his enemies among his own countrymen, and in particular of John of Gischala, who was supported by a strong and unscrupulous party in the Sanhedrim at Jerusalem. But Josephus had won by his administration the warm affections of the Galilaeans; and this, combined with his own presence of mind and ability in counter-plotting, enabled him to baffle effectually the attempts of his opponents. (*Vit.* 13—66, *Bell. Jud.* ii. 20, 21.) The appearance of Vespasian and his army in Galilee spread terror far and wide, so that all but a few deserted the camp of Josephus at Garis; and he, having no hope of the success of the war, withdrew to Tiberias, to be as far as he could from the reach of danger. (*Bell. Jud.* iii. 6, *Vit.* 74.) Thence he sent letters to the Sanhedrim, giving an account of the state of things, and impressing on them the necessity of either capitulating or supplying him with forces sufficient to make head against the Romans. He had no hope himself that anything could be done against the power of Rome, but something like a sense of honour seems to have restrained him from abandoning, without a struggle, the national cause; and accordingly, when Vespasian advanced on Iotapata (the most strongly fortified of the Galilaean cities), Josephus threw himself into it, inspired the inhabitants with courage, animated and directed their counsels, and defended the place for 47 days with no less ability than valour. Iotapata, however, was at length taken, its fall being precipitated by the treachery of a deserter; and Josephus, having escaped the general massacre, concealed himself, with 40 others, in a cave. His place of refuge being betrayed to the Romans by a woman, Vespasian sent several messengers,

and among the rest Nicanor, a friend of Josephus, to induce him to surrender on a promise of safety. His fanatical companions strove to persuade him that suicide was the only honourable course; and continuing deaf to his arguments, were preparing to slay him, when he proposed that they should rather put one another to death than fall each by his own hand. The lots were cast successively until Josephus and one other were left the sole survivors; fortunately, or providentially, as he himself suggests, although a third explanation may possibly occur to his readers. Having then persuaded his remaining companion to abstain from the sin of throwing away his life, he quitted his place of refuge, and was brought before Vespasian. Many of the Romans called aloud for his death, but he was spared through the intercession of Titus, and Vespasian desired him to be strictly guarded, as he intended to send him to Nero. Josephus then, having requested to speak with the Roman general in the presence of a few only of his friends, solemnly announced to his captor that he was not to regard him in the light of a mere prisoner, but as God's messenger to him, to predict that the empire should one day be his and his son's; and he professed to derive his prophecy from the sacred books of the Jews. According to Josephus's own account, the suspicion of artifice, which Vespasian not unnaturally felt at first, was removed on his finding, from the prisoners, that Josephus had predicted the exact duration of the siege of Iotapata and his own capture; whereupon he loaded the prophet of his greatness with valuable presents, though he did not release him immediately from his bonds. Clearly the prophecy, like that of the weird sisters to Macbeth, was one which had a tendency to fulfil itself. (*Vit.* 74, 75, *Bell. Jud.* iii. 7, 8, vi. 5. § 4; comp. Suet. *Vesp.* 4, 5; Tac. *Hist.* v. 13; Zonar. *Ann.* vi. 18, xi. 16; Euseb. *Hist. Eccl.* iii. 8; Suid. *s. v.* Ἰώσηπος; comp. Haggai, ii. 7; Suet. *Tit.* 1.)

When Vespasian was declared emperor, at Caesareia, according to Josephus (*Bell. Jud.* iv. 10), but according to Tacitus and Suetonius, at Alexandria (Tac. *Hist.* ii. 79, 80; Suet. *Vesp.* 7), he released Josephus from his confinement of nearly three years (A. D. 70), his chain being *cut* from him, at the suggestion of Titus, as a sign that he had been unjustly bound (*Bell. Jud.* iv. 10. § 7); and his reputation as a prophet was, of course, greatly raised. He was present with Titus at the siege of Jerusalem, and was suspected as a traitor both by Jews and Romans. From the anger of the latter he was saved by Titus, through whose favour also he was able to preserve the lives of his brother and of many others after the capture of the city. Having been presented with a grant of land in Judaea, he accompanied Titus to Rome, and received the freedom of the city from Vespasian, who assigned him, as a residence, a house formerly occupied by himself, and treated him honourably to the end of his reign. The same favour was extended to him by Titus and Domitian as well, the latter of whom made his lands in Judaea free from tribute. He mentions also that he received much kindness from Domitia, the wife of Domitian. (*Vit.* 75, 76; Phot. *Bibl.* p. 170.) The name of Flavius he assumed as a dependent of the Flavian family. His time at Rome appears to have been employed mainly in literary pursuits, and in the composition of his works. The date of his death cannot be fixed with accuracy; but we know that he survived Agrippa II. (*Vit.* 65), who died in A. D. 97. Josephus was thrice married. His first wife, whom he took at Vespasian's desire, was a *captive;* his marriage with her, therefore, since he was a priest, was contrary to the Jewish law, according to his own statement (*Ant.* iii. 12. § 2); and his language (*Vit.* 75) may imply that, when he was released from his bonds, and had accompanied Vespasian to Alexandria, he divorced her. At Alexandria he took a second wife, whom he also divorced, from dislike to her character, after she had borne him three sons, one of whom, Hyrcanus, was still alive when he wrote his life. His third wife was a Jewess of Cyprus, of noble family, by whom he had two sons, viz. Justus and Simonides, surnamed Agrippa. (*Vit.* 76.)

With respect to the character of Josephus, we have already noticed his tendency to glorify his own deeds and qualities, so that he is himself by no means free from the vanity which he charges upon Apion. (*Vit.* passim, *Bell. Jud.* iii. 7. §§ 3, 16, 8. § 8, *c. Apion.* ii. 12.) Nay, the weakness in question colours even some of those convictions of his, which might otherwise wear a purely religious aspect—such as his recognition of a particular Providence, and his belief in the conveyance of divine intimations by dreams. (*Bell. Jud.* iii. 8. §§ 3, 7, *Vit.* 15, 42.) Again, to say nothing of the court he paid to the notorious Agrippa II., his profane flattery of the Flavian family, "so gross (to use the words of Fuller) that it seems not limned with a pencil, but daubed with a trowel" (see Dr. C. Wordsworth's *Discourses on Public Education, Disc.* xx.), is another obvious and repulsive feature in Josephus. His early visit to Rome, and introduction to the sweets of court favour, must have brought more home to him the lesson he might have learnt at all events from the example of Herod the Great and others—that adherence to the Roman cause was the path to worldly distinction. And the awe, with which the greatness and power of Rome inspired him, lay always like a spell upon his mind, and stifled his patriotism. He felt pride indeed in the antiquity of his nation and in its ancient glories, as is clear from what are commonly called his books against Apion: his operations at Iotapata were vigorous, and he braved danger fearlessly, though even this must be qualified by his own confession, that when he saw no chance of finally repulsing the enemy, he formed a design of escaping, with some of the chief men, from the city (*Bell. Jud.* iii. 7. §§ 15, &c.): nor, lastly, do we find in him any want of sympathy with his country's misfortunes: in describing the miserable fate of Jerusalem, he is free from that tone of revolting coldness (to give it the mildest name) which shocks us so much in Xenophon's account of the downfal of Athens. (*Hell.* ii. 2. §§ 3, &c.) But the fault of Josephus was, that (as patriots never do) he despaired of his country. From the very beginning he appears to have looked on the national cause as hopeless, and to have cherished the intention of making peace with Rome whenever he could. Thus he told some of the chief men of Tiberias that he was well aware of the invincibility of the Romans, though he thought it safer to dissemble his conviction; and he advised them to do the same, and to wait for a convenient season—περιμένουσι καιρόν (*Vit.* 35; comp. *Bell. Jud.* iii. 5); and we find him again, in

his attack on Justus, the historian (*Vit.* 65), earnestly defending himself from the charge of having in any way caused the war with Rome. Had this feeling originated in a religious conviction that the Jewish nation had forfeited God's favour, the case, of course, would have been different; but such a spirit of living practical faith we do not discover in Josephus. Holding in the main the abstract doctrines of a Pharisee, but with the principles and temper of an Herodian, he strove to accommodate his religion to heathen tastes and prejudices; and this, by actual omissions (Ottius, *Praetermissa a Josepho*, appended to his *Spicilegium*), no less than by a rationalistic system of modification. Thus he speaks of Moses and his law in a tone which might be adopted by any disbeliever in his divine legation. (*Prooem. ad Ant.* § 4, *c. Apion.* ii. 15.) He says that Abraham went into Egypt (Gen. xii.), intending to adopt the Egyptian views of religion, should he find them better than his own. (*Ant.* i. 8. § 1.) He speaks doubtfully of the preservation of Jonah by the whale. (*Ant.* ix. 10. § 2.) He intimates a doubt of there having been any miracle in the passage of the Red Sea (εἴτε κατὰ βούλησιν Θεοῦ, εἴτε κατ' αὐτόματον), and compares it with the passage of Alexander the Great along the shore of the sea of Pamphylia. (*Ant.* ii. 16. § 5; comp. Arr. *Anab.* i. 26; Strab. xiv. p. 666.) He interprets Exod. xxii. 28, as if it conveyed a command to respect the idols of the heathen. (*Ant.* iv. 8. § 10, *c. Apion.* ii. 33.) Daniel's interpretation of Nebuchadnezzar's dream of the image he details as far as the triumph of the fourth kingdom; but there he stops, evidently afraid of offending the Romans. (*Ant.* x. 10. § 4.) These instances may suffice: for a fuller statement see Brinch, *Exam. Hist. Fl. Joseph.*, appended to Havercamp's edition, vol. ii. p. 300, &c. After all this, it will not seem uncharitable if we ascribe to a latitudinarian indifference, as much at least as to an enlightened and humane moderation, the opposition of Josephus to persecution in the name of religion, and his maintenance of the principle that men should be left, without compulsion, to serve God according to their conscience. (*Vit.* 23, 31.)

The way in which Josephus seems to have been actually affected towards Christianity is just what we might expect antecedently from a person of such a character. We have no room to enter fully into the question of the genuineness of the famous passage (*Ant.* xviii. 3. § 3) first quoted by Eusebius (*Hist. Eccl.* i. 11, *Dem. Evan.* iii. 5), wherein Christ is spoken of as something more than man—εἴγε ἄνδρα αὐτὸν λέγειν χρή (for we must not, with Heinichen, insist too much on the alleged classical usage of εἴγε)—and testimony is borne to his miracles, to the truth and wide reception of his doctrines, to his Messiahship—ὁ Χριστὸς οὗτος ἦν, and to his death and resurrection, in accordance with the prophecies. For a detailed discussion of the question we must refer the reader to the treatise of Daubuz, and to Arnoldus's collection of letters on the subject, appended to Havercamp's edition of Josephus (vol. ii. p. 189, &c.), also to Harles's Fabricius (vol. v. p. 18, note bb), and especially to Heinichen's Excursus on Euseb. *Hist. Eccl.* i. 11, and the authors on both sides of the controversy, of whom he there gives a full list. The external evidence for the passage is very strong; but the testimony which it bears in favour of Christianity is so decisive, that some have concluded from it that Josephus must have been himself a believer, an Ebionite Christian at least, according to the opinion of Whiston (*Dissert.* i.), while others have adduced the fact that he was *not* a Christian as a proof that the passage is spurious. The former opinion appears to be contradicted by positive testimony (see Orig. *Comm. ad Matt. ap. Haverc. ad init.*, *c. Cels.* p. 35), and has no support from the works of Josephus beyond this one place itself. He speaks, indeed, in high terms of John the Baptist (one of whose disciples Hudson supposes Banus to have been), but there is nothing in his language to show that he had any correct notion of his true character as the predicted forerunner of our Lord (*Ant.* xviii. 5. § 2). His condemnation also of the murder of St. James, the first bishop of Jerusalem (*Ant.* xx. 9. § 1), is no more than might have been and *was* expressed (as he himself tells us) by all the most moderate men among the Jews; and the statement, quoted as from him by Origen (*ll. cc.*) and Eusebius (*Hist. Eccl.* ii. 23), that the destruction of Jerusalem was a punishment from God for this murder, is not to be found in any of our present copies of his works. As to his having been an Ebionite, this conjecture would imply a warmer zeal for the Jewish law than he seems to have felt, though it would be somewhat more plausible (since the Ebionites and Essenes had much in common; see Burton's *Bampt. Lect.* vi. notes 81—83), were there any good grounds for the assertion of Daubuz that, as Josephus was disposed in his youth to the tenets of the Essenes (to whom he thinks Banus belonged), so he returned to those opinions after the ruin of his country, when nothing more was to be got by being a Pharisee, and was an Essene when he wrote his Antiquities. We may conclude then that Josephus was no believer in Christ; but this need not, of itself, be any barrier to our reception of the disputed passage; since it is quite conceivable that, with his character and temptations, he might well admit the divine legation of Jesus, without fully realising all that such an admission required, without, in fact, the consistency and courage to be a Christian. A man of the world, with little or no earnestness, he might think it the moderate and philosophical, certainly the *safe* course, to sit loose to religion altogether; and the term indifference may describe his state of mind even more appropriately than perplexity, such as Gamaliel's. (Acts, v. 34, &c.) To this we may add, as not impossible, the view of Daubuz, Boehmert, and others, that there were Christians even at the court of Domitian who *at that time* (A. D. 93) were persons of influence — Flavius Clemens, for instance, and Flavia Domitilla, to say nothing of the doubtful case of Epaphroditus, and that Josephus therefore had an obvious motive for speaking with reverence of the author of Christianity. (Euseb. *Hist. Eccl.* iii. 17, 18; comp. St. Paul, *Philip.* iv. 22.) Nor are the above remarks less applicable in the main, even if we entirely or partially reject the passage; for Christianity *must* have attracted the attention of Josephus, and so there would be much significance either in his silence on the subject or in his faltering testimony. Our own opinion is, that he was not likely to *commit* himself by language so decisive; nor at the same time do we look upon the passage as altogether spurious. It would rather appear (according to the view of Villoison, Routh, and Heinichen) that the strongest expressions and phrases have been

interpolated into it, perhaps by Eusebius, who, there is reason to fear, was quite capable of the fraud, perhaps by some earlier Christian, not necessarily with a dishonest purpose, but in the way of marginal annotation. (Villoison, *Anecd. Graec.* ii. pp. 69--71; Routh, *Rel. Sac.* iv. p. 389; Heinichen, *Excurs. ad Euseb.* i. 11.)

The writings of Josephus have always been considered, and with justice, as indispensable for the theological student. For the determination of various readings, both in the Hebrew text of the Old Testament and in the Septuagint version, they are by no means without their value, though they have been herein certainly over-rated by Whiston. But their chief use consists in such points as their testimony to the striking fulfilment of our Saviour's prophecies, their confirmation of the canon, facts, and statements of Scripture, and the obvious collateral aid which they supply for its elucidation. (See Fabr. *Bibl. Graec.* vol. v. p. 20, &c.; Gray's *Connection of Sacred and Classical Literature*, vol. i. p. 310, &c.)

The character of a faithful historian is claimed by Josephus for himself, and has been pretty generally acknowledged, though, from what has been already said of his anxiety to conciliate his heathen readers, it cannot be admitted without some drawbacks. (*c. Ap.* i. § 9, *Prooem. ad Ant.*, *Prooem. ad Bell. Jud.*; Fabr. *Bibl. Graec.* vol. v. p. 16, &c.) On this subject see Brinch, *Exam. Hist. Jos.*, to the instances adduced by whom we may add our author's omission of the promises to Eve, and Abraham, and Jacob, of the delivering Seed, and his adoption, with some variations, of the story about ARISTEAS and the seventy-two translators of the Old Testament. (*Ant.* i. 1, 13, 19, xii. 2; Gen. iii. 15, xxii. 18, xxviii. 14.)

His chronology, differing as it does in many points from that of the Septuagint, as well as from that of the Hebrew text, is too wide a subject to be discussed here. The reader is referred for satisfaction on the point to Vossius, *Chron. Sac.*; Brinch, *Exam. Chron. Jos.*; Hale's *New Analysis of Chronology*; Stackhouse's *Hist. of the Bible*, ch. 3; L'Estrange, *Disc.* ii., prefixed to his transl. of Josephus; Spanheim, *Chron. Jos.*

The language of Josephus is remarkably pure, though we meet occasionally with unclassical, or at least *unusual*, expressions and constructions, in some of which instances, however, the readings are doubtful. On his style in general, and on the different character it bears in different portions of his works, the reader will find some sensible remarks in the treatise of Daubuz above referred to (b. ii. §§ 3, &c.). It is characterised by considerable clearness in what may be called the *ἀργὰ μέρη*, such as narrative and discussion; the speeches which he introduces have much spirit and vigour; and there is a graphic liveliness, an *ἐνάργεια*, in his descriptions, which carries our feelings along with it, and fully justifies the title of the *Greek Livy*, applied to him by St. Jerome. (Phot. *Bibl.* p. 33; Hieron. *ad Eustoch. de Cust. Virg. Ep.* xviii.; Chrys. *in Ep. ad Rom. Hom.* xxv.)

The works of Josephus are as follows:—

1. The History of the Jewish War (*περὶ τοῦ Ἰουδαϊκοῦ πολέμου ἢ Ἰουδαϊκῆς ἱστορίας περὶ ἁλώσεως*), in seven books. Josephus tells us that he wrote it first in his own language, and then translated it into Greek, for the information of European readers (*Prooem. ad Bell. Jud.* § 1). The Hebrew copy is no longer extant. The Greek was published about A. D. 75, under the patronage and with the especial recommendation of Titus. Agrippa II. also, in no fewer than sixty-two letters to Josephus, bore testimony to the care and fidelity displayed in it. It was admitted into the Palatine library, and its author was honoured with a statue at Rome. It commences with the capture of Jerusalem by Antiochus Epiphanes in B. C. 170, runs rapidly over the events before Josephus's own time, and gives a detailed account of the fatal war with Rome. (Jos. *Vit.* 65; Euseb. *Hist. Eccl.* iii. 9; Hieron. *Catal. Script. Eccl.* 13; Ittigius, *Prolegomena*; Fabric. *Bibl. Graec.* vol. v. p. 4; Voss. *de Hist. Graec.* p. 239, ed. Westermann.)

2. The Jewish Antiquities (*Ἰουδαϊκὴ ἀρχαιολογία*), in twenty books, completed about A. D. 93, and addressed to EPAPHRODITUS. The title as well as the number of books may have been suggested by the *Ῥωμαϊκὴ ἀρχαιολογία* of Dionysius of Halicarnassus. The work extends from the creation of the world to A. D. 66, the 12th year of Nero, in which the Jews were goaded to rebellion by Gessius Florus. It embraces therefore, but more in detail, much of the matter of the first and part of the second book of the Jewish war. Both these histories are said to have been translated into Hebrew, of which version, however, there are no traces, though some have erroneously identified it with the work of the Pseudo-Josephus Gorionides. [See above, JOSEPHUS, No. 10.]

3. His own life, in one book. This is an appendage to the Archaeologia, and is addressed to the same Epaphroditus. It cannot, however, have been written earlier than A. D. 97, since Agrippa II. is mentioned in it as no longer living (§ 65).

4. A treatise on the antiquity of the Jews, or *κατὰ Ἀπίωνος*, in two books, also addressed to Epaphroditus. It is in answer to such as impugned the antiquity of the Jewish nation, on the ground of the silence of Greek writers respecting it. The title, "against APION," is rather a misnomer, and is applicable only to a portion of the second book (§§ 1—13). The treatise exhibits considerable learning, and we have already seen how St. Jerome speaks of it. The Greek text is deficient from § 5 to § 9 of book ii. [APOLLONIUS of Alabanda, No. 3.]

5. *Εἰς Μακκαβαίους, ἢ περὶ αὐτοκράτορος λογισμοῦ*, in one book. Its genuineness has been called in question by many (see Cave, *Hist. Lit. Script. Eccl.* p. 22), but it is referred to as a work of Josephus by Eusebius, St. Jerome, Philostorgius, and others. (See Fabr. *Bibl. Graec.* vol. v. p. 7; Ittigius, *Prolegom.*) Certainly, however, it does not read like one of his. It is an extremely declamatory account of the martyrdom of Eleazar (an aged priest), and of seven youths and their mother, in the persecution under Antiochus Epiphanes; and this is prefaced by a discussion on the supremacy which reason possesses *de jure* over pleasure and pain. Its title has reference to the zeal for God's law displayed by the sufferers in the spirit of the Maccabees. There is a paraphrase of it by Erasmus; and in some Greek copies of the Bible it was inserted as the fourth book of the Maccabees (Fabr. *l. c.*).

6. The treatise *περὶ τοῦ παντός* was certainly not written by Josephus. For an account of it see Photius, *Bibl.* xlviii.; Fabr. *Bibl. Graec.* vol. v. p. 8; Ittigius. *Proleg.* ad fin.

St. Jerome (*Praef. ad Lib. XI. Comm. ad Esaiam*) speaks of a work of one Josephus on Daniel's vision of the seventy weeks; but whether he is referring to the subject of the present article is doubtful.

At the end of his Archaeologia, Josephus mentions his intention of writing a work in four books on the Jewish notions of God and his essence, and on the rationale of the Mosaic laws. It is uncertain whether he ever accomplished this. At any rate, it has not come down to us. He promises also in the same place a life of himself (which has been noticed above), and a revision of his history of the Jewish war. (See Whiston's note, *Ant. ad fin.*; Fabr. *Bibl. Graec.* vol. v. p. 9.)

Josephus first appeared in print in a Latin translation, with no notice of the place or date of publication: the edition seems to have contained only a portion of the Antiquities. These, with the seven books of the Jewish war, were agaiu printed by Schüsler, Augsb. 1470, in Latin; and there were many editions in the same language of the whole works, and of portions of them, before the editio princeps of the Greek text appeared at Basel, 1544, edited by Arlenius. Another edition of the works, in Greek and Latin, was published by De la Keviere, Aur. Allob. 1591, and reprinted at Geneva in 1611, and again, very badly, in 1635. The edition of Ittigius was printed by Weidmann, Leipzig, 1691, with Aristeas's history of the Septuagint annexed to it. The treatise on the Maccabees was edited, with a Latin translation, by Combéfis, in his *Auctarium Bibl. Patr.*, Paris, 1672, and by Lloyd, Oxford, 1690. The invaluable but posthumous edition by Hudson of the whole works, in Greek and Latin, came out at Oxford in 1720. The Latin version was new; the text was founded on a most careful and extensive collation of MSS., and the edition was further enriched by notes and indices. Havercamp's edition, Amst. 1726, is more convenient for the reader than creditable to the editor. That of Oberthür, in 3 vols. 8vo., Leipzig, 1782—1785, contains only the Greek text, most carefully edited, and the edition remains unfortunately incomplete. Another was edited by Richter, Leipzig, 1826, as part of a Bibliotheca Patrum; and one by Dindorf has recently appeared at Paris, 1845.

There have been numerous translations of Josephus into different languages. The principal English versions are those of Lodge, Lond. 1602?; one from the French of D'Andilly, Oxford, 1676, reprinted at London 1683; that of L'Estrange, Lond. 1702; and that of Whiston, Lond. 1737. The two last-mentioned versions have been frequently reprinted in various shapes. [E. E.]

JOSE'PHUS, TENE'DIUS. Though this name occurs in the modern catalogues of Graeco-Roman jurists, the existence of such a jurist may well be doubted. He is mentioned by Ant. Augustinus (in the commencement of his *Constitutionum Graecarum Collectio*, 8vo. Ilerdae, 1567) as a person to whom had been attributed the authorship of a Πρόχειρον Βασιλικῶν κατὰ στοιχεῖον, "Prochiron incerti, ordine literarum, sive Josephi Tenedii." By this title, Suarez (*Notit. Basil.* § 8), P. Pithou (*Observ. ad Codicem*, fol., Par., 1687, p. 43), and François Payen (*Prodromus Justinianus*, p. 539), understand Augustinus to designate the *Synopsis Basilicorum Major*; and accordingly P. Pithou and F. Payen make Josephus Tenedius the author of that work. This alphabetic Synopsis appears to have been first compiled about A. D. 969, and to have undergone considerable alterations in successive editions, which are extant in manuscript in various libraries. (Zachariae, *Hist. Jur. Gr. Rom. Delin.* § 39.) A wretchedly mutilated edition, with a Latin translation (fol. Basil. 1575), was published by Leunclavius, who departs from the alphabetic order of the original, in an ill-considered attempt to re-arrange the materials it contains, according to the order of the Basilica. C. Labbaeus afterwards published *Emendationes et Observationes ad Synopsim Basilicorum*, 8vo. Paris, 1606.

The work which Ant. Augustinus really referred to, as probably composed by Josephus of Tenedos, was the Τὸ μικρὸν κατὰ στοιχεῖον (as it is called by Harmenopulus, § 49) or *Synopsis Minor Basilicorum*, which some have attributed to Docimus or Docimius [DOCIMUS]. It is from this work that the extracts are borrowed, which Augustinus, in his Paratitla on the Greek Constitutions, speaks of as taken from Tenedius.

What reason the very learned Augustinus may have had for attributing to Josephus Tenedius the authorship of the Synopsis Minor is now altogether unknown. Josephus Tenedius is inserted in the index of authors (p. 65) contained in the *Glossarium ad Scriptores Mediae et Infimae Graecitatis* of Ducange, where he is classed among *anonymous* Greek authors. (Zachariae, Aἱ Ῥωμαί, p. 63; Mortreueil, *Histoire du Droit Byzantin*, pp. 450, 451.) [J. T. G.]

IOTAPE (Ἰωτάπη). 1. A daughter of Artavasdes, king of Media, was married to Alexander, the son of Antony, the triumvir, after the Armenian campaign in B. C. 34. Antony gave to Artavasdes the part of Armenia which he had conquered. [ARTAVASDES, p. 370, b.] After the battle of Actium Iotape was restored to her father by Octavianus. (Dion Cass. xlix. 40, 44, l. 16.)

2. Wife of Antiochus IV., King of Commagene, [ANTIOCHUS, p. 194.] In the annexed coin she is called ΒΑΣΙΛΙΣΣΑ ΙΩΤΑΠΗ ΦΙΛΑΔΕΛΦΟΣ: from the latter epithet we may infer that she was the sister as well as wife of Antiochus, of which we find few examples among the Greek kings of Syria, though the practice was very common among those of Egypt. Iotape had a daughter of the same name, who was married to Alexander of the race of Herod. The reverse of the coin is the one which we commonly find on the coins of the kings of Commagene. [See vol. I. p. 194, b.] (Eckhel, vol. iii. pp. 257, 258.)

COIN OF IOTAPE.

IOTAPIA'NUS. We are told by Zosimus that a rebellion having broken out in Syria, in consequence of the intolerable oppression of Priscus, who had been appointed governor of the East by his brother, the emperor Philip, the purple was assumed by a certain Iotapianus, who claimed de

scent from Alexander, but that the insurrection was speedily suppressed. Victor assigns these events, or at least the death of the pretender, to the reign of Decius. [PACATIANUS.] (Zosim. i. 21; Victor, *de Caes.* 29.) [W. R.]

JOVIA'NUS, FLA'VIUS CLAU'DIUS, Roman emperor (A. D. 363—364), was the son of the Comes Varronianus, one of the most distinguished generals of his time, who had retired from public life when the accession of his son took place. Jovianus was primus ordinis domesticorum, or captain of the lifeguards of the emperor Julian, and accompanied him on his unhappy campaign against the Persians. Julian having been slain on the field of battle, on the 26th of June, A. D. 363, and the election of another emperor being urgent, on account of the danger in which the Roman army was placed, the choice of the leaders fell first upon their veteran brother Sallustius Secundus, who, however, declined the honour, and proposed Jovian. The merits of his father more than his own induced the Roman generals to follow the advice of their colleague, and Jovian was proclaimed emperor on the day after the death of Julian. He immediately professed himself to be a Christian. The principal and most difficult task of the new emperor was to lead his army back into the old Roman territories. No sooner had he begun his retreat, than Sapor, the Persian king, who had been informed of the death of Julian, made a general attack upon the Romans. Jovian won the day, continued his retreat under constant attacks, and at last reached the Tigris, but was unable with all his efforts to cross that broad, deep, and rapid river in presence of the Persian army. In this extremity he listened to the propositions of Sapor, who was afraid to rouse the despair of the Romans. After four days' negotiations he purchased the safety of his army by giving up to the Persian king the five provinces, or rather districts, beyond the Tigris, which Galerius had united to the Roman empire in A. D. 297, viz. Arzanene, Moxoene, Zabdicene, Rehimene and Corduene, as well as Nisibis and several other fortresses in Mesopotamia. Great blame has been thrown upon Jovian for having made such a disgraceful peace; but the circumstances in which he was placed rendered it necessary, and he was, moreover, anxious to secure his crown, and establish his authority in the western provinces. He had no sooner crossed the Tigris than he despatched officers to the West, investing his father-in-law Lucillianus with the supreme command in Italy, and Malaricus with that in Gaul. On the western banks of the Tigris he was joined by Procopius with the troops stationed in Mesopotamia, and being now out of danger, he devoted some time to administrative and legislative business. His chief measure was the celebrated edict, by which he placed the Christian religion on a legal basis, and thus put an end to the persecutions to which the Christians had been exposed during the short reign of Julian. The heathens were, however, equally protected, and no superiority was allowed to the one over the other. The different sectaries assailed him with petitions to help them against each other, but he declined interfering, and referred them to the decision of a general council; and the Arians showing themselves most troublesome, he gave them to understand that impartiality was the first duty of an emperor. His friend Athanasius was restored to his see at Alexandria. After having abandoned Nisibis to the Persians, he marched through Edessa, Antioch, Tarsus, and Tyana in Cappadocia, where he learnt that Malaricus having declined the command of Gaul, Lucillianus had hastened thither from Italy, and had been slain in a riot by the soldiers, but that the army had been restored to obedience by Jovinus. From Tyana Jovian pursued his march to Constantinople, in spite of an unusually severe winter. On the 1st of January, 364, he celebrated at Ancyra his promotion to the consulship, taking as colleague his infant son Varronianus, whom he called nobilissimus on the occasion. Having arrived at Dadastana, a small town in Galatia, on the borders of Bithynia, he indulged in a hearty supper and copious libations of wine, and endeavoured to obtain sound repose in an apartment which had lately been whitewashed, by ordering burning charcoals to be placed in the damp room. On the following morning (17th of February, 364) he was found dead in his bed. His death is ascribed to various causes—to intemperance, the coal-gas, and the poison of an assassin. It is possible, though not probable, that he died a violent death, to which Ammianus Marcellinus (xxv. 10) seems to allude when he compares his death with that of Aemilianus Scipio. (Amm. Marc. xxv. 5—10; Eutrop. x. 17, 18; Zosim. iii. p. 190, &c., ed. Paris; Zonar. vol. ii. pp. 28, 29, ed. Paris; Oros. vii. 31; Sozomen. vi. 3; Philostorg. viii. 5; Agathias, iv. p. 135, &c., ed. Paris; Themistius dwells upon the history of Jovian in several orations, especially *Or.* 5 and 7, and bestows all the praise on him which we might expect from a panegyrist; De la Bléterie, *Histoire de Jovien*, Amsterd. 1740, the best work on the subject.) [W. P.]

JOVINIA'NUS, a name sometimes, but erroneously, given to the emperor Jovianus. [W. P.]

JO'VIUS, a bold and faithless intriguer, was Praefectus Praetorio of Illyricum, under the emperor Honorius, and was promoted to that office by Stilicho, who made use of him in his negotiations with Alaric. In A. D. 608, Jovius was appointed Patricius and Praefectus Praetorio of Italy, in consequence of the fall of the eunuch Olympius, who held the office of prime minister of Honorius. Through his intrigues, Jovius soon became sole master of the administration of the empire, and made great changes among its principal officers. When Rome was besieged by Alaric in A. D. 409, Honorius charged Jovius with arranging a peace. He accordingly went to Rimini for that purpose, and there had an interview with Alaric, with whom he was on friendly terms. Jovius proposed to Heraclius to settle the differences by appointing Alaric commander-in-chief of the Roman armies, and informed Alaric of this step, with which the Gothic king was of course quite satisfied. Honorius, however, declined conferring that important office upon the already too powerful Alaric, and wrote a letter to that effect to Jovius, who had the imprudence to read it aloud in presence of Alaric and his chiefs. Alaric had never demanded the supreme command of the Roman armies, but the refusal of the emperor was quite sufficient to rouse his anger, and the differences between him and Honorius now assumed a still more dangerous character. Jovius consequently returned to Ravenna, where he continued to exercise his important functions, though he lost much of his former influence. No sooner had Alaric induced Attalus to assume the purple,

than the treachery of Jovius became manifest. Honorius having despatched him, Valens, the quaestor Potamius, and the notarius Julian to Rimini to effect an arrangement with Attalus, Jovius proposed to Attalus to divide the western empire with Honorius; but the usurper having declined the proposition, Jovius suddenly abandoned the emperor, and made common cause with Attalus. After the unhappy issue of the rebellion of Attalus, Jovius fearlessly returned to Honorius, and had the impudence to assert that he had only joined the rebel for the purpose of causing his certain ruin. He escaped punishment. It is very doubtful whether this Jovius is the same with the quaestor Jovius mentioned by Ammianus Marcellinus (xxi. 8.), in the year 361. (Zosim. v. p. 363, &c. ed. Paris; Olympiodor. *apud Photium*, p. 180, &c.) [W. P.]

IOXUS (Ἴοξος), a son of Melanippus, and grandson of Theseus and Perigune, is said to have led a colony into Caria, in conjunction with Ornytus. (Plut. *Thes.* 8.) [L. S.]

IPHIANASSA (Ἰφιάνασσα), the name of four mythical personages: the first was a daughter of Proetus by Anteia or Stheneboea [PROETUS]; the second a daughter of Agamemnon and Clytaemnestra, and one of the three maidens among whom Achilles was to be allowed to choose (Hom. *Il.* ix. 145, 287); the third was the wife of Endymion (Apollod. i. 7. § 6), and the fourth one of the Nereides. (Lucian, *Dial. Deor.* 14.) [L. S.]

I'PHIAS (Ἰφιάς), i. e. a daughter of Iphis, a name applied to Evadne, the wife of Capaneus, (Ov. *Ep. ex Pont.* iii. 1, 111; Eurip. *Suppl.* 985, &c.) Iphias is also the name of a priestess mentioned in the story about the Argonauts. (Apollon. Rhod. i. 312) [L. S.]

IPHICIA'NUS (Ἰφικιανός), a physician, who is mentioned four times by Galen, and whose name is in each passage spelt differently, viz. Ἰφικιανός (*Comment. in Hippocr.* "*De Offic. Med.* i. 3, vol. xviii. pt. ii. p. 654), Ἐφικιανός (*De Ord. Libror. suor.* vol. xix. p. 58), Φικιανός (*Comment. in Hippocr.* "*Epid. III.*" i. 29, vol. xvii. pt. i. p. 575), and Φηκιανός (*Comment. in Hippocr.* "*De Humor.*" iii. 34, vol. xvi. p. 484.) The form of the name here adopted is considered by Fabricius (*Bibl. Gr.* vol. iii. p. 571, xiii. p. 302, ed. vet.) to be the most correct, but M. Littré, in his edition of Hippocrates (vol. i. p. 113), seems to prefer *Phecianus*. He was a pupil of Quintus, and one of the tutors of Galen, about the middle of the second century after Christ. He was a follower of the Stoic philosophy, and commented on part or the whole of the works of Hippocrates. [W. A. G.]

IPHICLES or IPHICLUS (Ἰφικλῆς, Ἴφικλος, or Ἰφικλεύς). 1. A son of Amphitryon and Alcmene of Thebes, was one night younger than his half-brother Heracles, who strangled the snakes which had been sent by Hera or by Amphitryon, and at which Iphicles was frightened. (Apollod. ii. 4. § 8.) He was first married to Automedusa, the daughter of Alcathous, by whom he became the father of Iolaus, and afterwards to the youngest daughter of Creon. (Apollod. ii. 4. § 11.) He accompanied Heracles on several expeditions, and is also mentioned among the Calydonian hunters. (Apollod. i. 8. § 2.) According to Apollodorus (ii. 7. § 3), he fell in battle against the sons of Hippocoon, but according to Pausanias (viii. 14. § 6), he was wounded in the battle against the Molionides, and being carried to Pheneus, he was nursed by Buphagus and Promne, but died there, and was honoured with a heroum.

2. A son of Thestius by Laophonte or Deidameia, and, according to others, by Eurythemis or Leucippe. He took part in the Calydonian hunt and the expedition of the Argonauts. (Apollod. i. 8. § 3, 9. § 16; Apollon. Rhod. i. 201; Orph. *Arg.* 158; Val. Flacc. i. 370; Hygin. *Fab.* 14.)

3. A son of Phylacus, and grandson of Deion and Clymene, or, according to others, a son of Cephalus and Clymene, the daughter of Minyas. He was married to Diomedeia or Astyoche, and was the father of Podarces and Protesilaus. (Hom. *Il.* ii. 705, xiii. 698; Apollod. i. 9. § 12; Paus. iv. 36. § 2; x. 29. § 2; Hygin. *Fab.* 103.) He was, like the two other Iphicles, one of the Argonauts, and possessed large herds of oxen, which he gave to Melampus, who had given him a favourable prophecy respecting his progeny. (Hom. *Il.* ii. 705, *Od.* xi. 289, &c.) He was also celebrated for his swiftness in racing, by which he won the prize at the funeral games of Pelias, but in those of Amarynceus he was conquered by Nestor. (Paus. v. 17. § 4, 36. § 2. x. 29. § 2; Hom. *Il.* xxiii. 636.) [L. S.]

IPHI'CRATES (Ἰφικράτης), the famous Athenian general, was the son of a shoemaker, whose name seems to have been Timotheus. He first brought himself into notice by gallantly boarding a ship of the enemy (perhaps at the battle of Cnidus, B. C. 394) and bringing off the captain to his own trireme. It was from this exploit, if we may believe Justin, that the Athenians gave him the command of the forces which they sent to the aid of the Boeotians after the battle of Coroneia, when he was only 25 years old. (Arist. *Rhet.* i. 7. § 32, 9. § 31, ii. 23. § 8; Plut. *Apoph.* p. 41. ed. Tauchn.; Just. vi. 5; Oros. iii. 1; see Rehdantz, *Vit. Iphic. Chabr. Timoth.* i. § 7. Berol. 1845.) In B. C. 393 we find him general of a force of mercenaries in the Athenian service at Corinth; and in this capacity he took part in the battle of Lechaeum, wherein the Lacedaemonian commander, Praxitas, having been admitted within the long walls of Corinth, defeated the Corinthian, Boeotian, Argive, and Athenian troops. (Dem. *Phil.* i. p. 46; Schol. *ad Arist. Plut.* 173; Diod. xiv. 86, 91; Polyaen. i. 9; Plat. *Menex.* p. 245; Xen. *Hell.* iv. 4. §§ 6—12; Andoc. *de Pace*, p. 25; Harpocr. and Suid. *s. v.* Ξενικόν.) The system now adopted by the belligerent parties of mutual annoyance, by inroads on each other's territories, seems to have directed the attention of Iphicrates to an important improvement in military tactics — the formation of a body of targeteers (πελτασταί) possessing, to a certain extent, the advantages of heavy and light-armed forces. This he effected by substituting a small target for the heavy shield, adopting a longer sword and spear, and replacing the old coat of mail by a linen corslet, while he also made his soldiers wear light shoes called afterwards, from his name, Ἰφικρατίδες. Having thus increased the efficiency of "the hands of the army," to use his own metaphor (Plut. *Pelop.* 2), he invaded with these troops the territory of Phlius, and slew so many of the Phliasians, that they were obliged to call in the aid of a Lacedaemonian garrison, which ever before they had carefully avoided; and he ravaged, too, the lands of Arcadia with impunity, as the Arcadian heavy-armed forces were afraid to face the targeteers. (Xen. *Hell.* iv. 4. §§ 14—17; Diod. xiv

91, xv. 44; Polyaen. iii. 9; Corn. Nep. *Iph.* 1; Suid. *s. v.* Ἰφικρατίδες; Strab. viii. p. 389.) In the spring of 392 Iphicrates with his peltasts formed part of the garrison of the fortress Peiraeum, in the Corinthian territory, whence he was summoned to the defence of Corinth, against which Agesilaus had made a feint of marching. But the real object of the Spartan king was Peiraeum, and, when it was weakened by the withdrawal of Iphicrates, he advanced and took it. Meanwhile Iphicrates reached Corinth; and here it was that, sallying forth with his targeteers, he defeated and nearly destroyed the Lacedaemonian Mora, which was on its way back to Lechaeum, after having escorted for some distance homewards the Amyclaeans of the army of Agesilaus, returning to Laconia for the celebration of the Hyacinthian festival. This exploit of Iphicrates became very celebrated throughout Greece, and had more importance assigned to it than we should be inclined at first to imagine possible, as is clear from the grief it caused in the camp of Agesilaus, from the caution with which he marched home through the Peloponnesus, and from the suspension of the Theban negotiations for terms with Sparta. Thirlwall supposes that it may have also prevented the peace between Lacedaemon and Athens, which ANDOCIDES with others had been commissioned to conclude. Iphicrates, encouraged by his success, recovered Sidus and Crommyon, which Praxitas had taken, as well as Oenöe, where Agesilaus had placed a garrison. Soon after he retired, or was dismissed, from the command, in consequence, it seems, of the jealousy of the Argives; for he had shown a desire to reduce the Corinthian territory under the power of Athens, and had put to death some Corinthians of the Argive party. He was succeeded by CHABRIAS. (Xen. *Hell.* iv. 5, 8. § 34; Diod. xiv. 91, 92; Plut. *Ages.* 22; Dem. *Phil.* i. p. 46; *c. Aristoc.* p. 686; Paus. iii. 10; Nep. *Iph.* 2; Andoc. *de Pace.*) In B. C. 389 he was sent to the Hellespont to counteract the operations of ANAXIBIUS, who was defeated by him and slain in the following year. In spite of his victory, however, Iphicrates was not able to prevail against ANTALCIDAS. (Xen. *Hell.* iv. 8. §§ 34, &c.; Polyaen. iii. 9.)

On the peace of 387 Iphicrates did not return to Athens; but we do not know whether he acted on a command of the state or on his own judgment in aiding Seuthes, king of the Odrysae, to recover his kingdom, from which he had been expelled, possibly by Cotys (see Rehdantz, ii. § 4; Senec. *Exc. Cont.* vi. 5.). Be that as it will, we find him not long after in alliance with the latter prince, who gave him his daughter in marriage, and perhaps enabled him to build the town of Δρῦς in Thrace (Dem. *c. Arist.* p. 663; Anaxand. *ap. Athen.* iv. p. 131; Nep. *Iph.* 2, 3; Isaeus, *de Haer. Menecl.* § 7; Polyaen. iii. 9; Suid. and Harpocr. *s. v.* Δρῦς.) When the Athenians, in B. C. 377, recalled Chabrias from the service of Acoris, king of Egypt, on the remonstrance of Pharnabazus, they also sent Iphicrates with 20,000 Greek mercenaries to aid the satrap in reducing Egypt to obedience. Several years, however, wasted by the Persians in preparation, elapsed before the allied troops set forth from Acè (Acre). They met with some success at first, till a dispute arose between Iphicrates and Pharnabazus, the former of whom was anxious to attack Memphis, while the over-cautious satrap would not consent, and (much time having been lost) when the season of the Nile's inundation came on, he drew off his army. Iphicrates, remembering the fate of CONON, and fearing for his personal safety, fled to Athens, and was denounced to the Athenians by Pharnabazus as having caused the failure of the expedition. The people promised to punish him as he deserved; but the next year (B. C. 373) they appointed him to command against Mnasippus in Corcyra, in conjunction with CALLISTRATUS and Chabrias, with the former of whom he also joined in prosecuting TIMOTHEUS, the superseded general. In getting ready the fleet necessary for this service, Iphicrates exhibited great and probably not over-scrupulous activity; and the Athenians allowed him (perhaps through the influence of Callistratus) to make use of all the ships round the coast, even the Paralus and Salaminia, on a promise from him that he would send back a great number in return for them. The state of affairs in the West left him no time to lose, and his crews were in a very imperfect state of training; but he remedied this by making the whole voyage an exercise of naval tactics. On his way he landed in Cephallenia (where he received full assurance of the death of Mnasippus), and having brought over the island to the Athenians, he sailed on to Corcyra. Defeating here the force which Dionysius I. of Syracuse had sent to the aid of the Lacedaemonians, he carried on the war with vigour till the peace of 371 put an end to operations and recalled him to Athens. (Xen. *Hell.* vi. 2, 3; Diod. xv. 29, 41—43, 47, xvi. 57; Nep. *Iph.* 2; Dem. *c. Tim.* pp. 1187, 1188.) In B. C. 369, when the Peloponnesus was invaded by Epaminondas, Iphicrates was appointed to the command of the forces voted by Athens for the aid of Sparta; but he did not effect, perhaps he did not *wish* to effect, any thing against the Thebans, who made their way back in safety through an unguarded pass of the Isthmus. (See Vol. II. p. 22, b; Rehdantz, iv. § 6.) About B. C. 367, he was sent against Amphipolis, apparently, however, to observe rather than to act, so small was the force committed to him. At this period it was that he listened to the entreaties of EURYDICE, the widow of Amyntas II. (who had adopted Iphicrates as his son), and drove out from Macedonia the pretender Pausanias. But, notwithstanding this favour, Ptolemy of Alorus, the regent of Macedon, and the reputed paramour of Eurydice, supported Amphipolis against Iphicrates, who, with the aid of the adventurer CHARIDEMUS, continued the war for three years, at the end of which time the Amphipolitans agreed to surrender, and gave hostages for the fulfilment of their promise; immediately after which Iphicrates was superseded by Timotheus. (Aesch. *de Fals. Leg.* pp. 31, 32; Nep. *Iph.* 3; Dem. *c. Arist.* p. 669; Suid. *s. v.* Κάρανος.)

The connection of Iphicrates with Cotys may perhaps have led to the decree which deprived him of the command in those parts; and, if any alarm was felt by the Athenians on this score, the result proved that it was not unfounded, for we find him soon after aiding his father-in-law in his war with Athens for the possession of the Thracian Chersonesus. This seems, indeed, to have been the ground of the γραφὴ ξενίας which Timotheus pledged himself in the strongest way to bring against him, though he afterwards abandoned it,

and even gave his daughter in marriage to Menestheus, the son of Iphicrates by the daughter of Cotys. Rehdantz (vi. § 7) supposes the word ξενίας to be used with reference to the threatened prosecution in a wide sense and with pretty nearly the meaning of προδοσίας; but it may have been adopted to imply that Iphicrates had made himself in fact an alien, and had no longer any claim to the privileges of Athenian citizenship. Iphicrates, however, would not go so far as to assist Cotys in taking the towns which were actually in the possession of the Athenians; and feeling that his refusal made his residence in his father-in-law's dominions no longer safe, while, from his previous conduct, a return to Athens would be equally dangerous, he withdrew to Antissa first, and thence to the city (Δρῦς) which he had himself built. (Dem. *c. Tim.* p. 1204, *c. Arist.* pp. 663, 664, 673, &c.; Nep. *Iph.* 3.) After the death of Chabrias, Iphicrates, Timotheus, and Menestheus were joined with Chares as commanders in the Social War, and were prosecuted by their unscrupulous colleague, either because they had refused to risk an engagement (for which he was anxious) in a storm, or because he wished to screen himself from the consequences of his own rashness in actually engaging [CHARES]. The prosecution was conducted by Aristophon, the Azenian. Iphicrates and his son were brought to trial first, and appear to have endeavoured to shift the danger from Timotheus by taking all the responsibility on themselves. According to the author of the lives of the Ten Orators (*Lys. ad fin.*), the speech in which Iphicrates defended himself was written for him by Lysias; but the soldierlike boldness of the oration, as described by Dionysius (*de Lys.* p. 480), and exemplified in the extract given by Aristotle (*Rhet.* ii. 23, § 7), seems to show that the accused was probably himself the author of it. He does not seem, however, to have trusted entirely either to his eloquence or to the justice of his cause, for we hear that he introduced into the court a body of partisans armed with daggers, and that he himself took care that the judges should see his sword during the trial. He and Menestheus were acquitted: Timotheus was arraigned afterwards, probably in the following year (B. C. 354), and condemned to a heavy fine. From the period of his trial Iphicrates seems to have lived quietly at Athens. The exact date of his death is not known, but Demosthenes (*c. Meid.* p. 534) speaks of him as no longer alive at that time (B. C. 348). (Diod. xvi. 21; Nep. *Iph.* 3, *Tim.* 3; Deinarch. *c. Philocl.* p. 110; Polyaen. iii. 9; Arist. *Rhet.* iii. 10, § 7; Quint. v. 10, § 12; Senec. *Exc. Cat.* vi. 5; Isocr. περὶ Ἀντιδ. § 137; Rehdantz, vii. § 7.)

Iphicrates has been commended for his combined prudence and energy as a general. The worst words, he said, that a commander could utter were, "I should not have expected it," — οὐκ ἂν προσεδόκησα. (Plut. *Apoph. Iph.* 2; Dem. *Prooem.* p. 1457; Polyaen. iii. 9.) Like Chabrias and Chares, he was fond of residing abroad (Theopomp. *ap. Athen.* xii. p. 532, b), and we have seen that he did not allow considerations of patriotism to stand in the way of his advancement by a foreign service and alliance. Yet we do not find the Athenians depriving him of the almost unprecedented honours with which they had loaded him, and of which one Harmodius (a descendant, it seems, of the murderer of Hipparchus) had endeavoured to strip him by a prosecution. We do not know at what period this case was tried; but it was probably in B. C. 371, after the return of Iphicrates from the Ionian Sea. (Dem. *c. Arist.* p. 663—665; Plut *Apoph. Iph.* 5; Arist. *Rhet.* ii. 23. §§ 6, 8; Pseudo-Plut. *Vit. X. Orat. Lys.* ad fin.; Rehdantz, vi. § 2.) If the Athenians had a strong sense of his value, he appears on his part to have presumed upon it not a little. He had also, however, in all probability, a strong party in Athens (for his friendly connection with Lysias see above), and the circumstances of the times would always throw considerable power into the hands of a leader of mercenary troops. [E. E.]

IPHICRATES (Ἰφικράτης), a son of the above, was one of the ambassadors sent from Greece to Dareius Codomannus. With his colleagues he fell into the hands of Parmenion, at Damascus, after the battle of Issus (B. C. 333). Alexander treated him honourably, from a wish to conciliate the Athenians as well as from respect to his father's memory: and on his death (which was a natural one) he sent his bones to his relatives at Athens. (Arr. *Anab.* ii. 15; Curt. iii. 10.) [E. E.]

IPHI'CRATES, statuary. [AMPHICRATES.]

IPHI'DAMAS (Ἰφιδάμας). 1. A son of Busiris, whom Heracles ordered to be put to death together with his father. (Schol. *ad Apollon. Rhod.* iv. 1396.) Apollodorus (ii. 5. § 11) calls him Amphidamas.

2. A Trojan hero, a son of Antenor and Theano, the daughter of Cisseus. He was a brother of Coon, together with whom he was slain by Agamemnon in the Trojan war. (Hom. *Il.* xi. 221, &c.; Paus. iv. 36. § 2.)

3. A son of Aleus (Orph. *Arg.* 148), but he is commonly called Amphidamas. [L. S.]

IPHIGENEIA (Ἰφίγενεια), according to the most common tradition, a daughter of Agamemnon and Clytaemnestra (Hygin. *Fab.* 98), but, according to others, a daughter of Theseus and Helena, and brought up by Clytaemnestra only as a foster-child. (Anton. Lib. 27; Tzetz. *ad Lycoph.* 183.) Agamemnon had once killed a stag in the grove of Artemis, or had boasted that the goddess herself could not hit better, or, according to another story, in the year in which Iphigeneia was born, he had vowed to sacrifice the most beautiful thing which that year might produce, but had afterwards neglected to fulfil his vow. Either of these circumstances is said to have been the cause of the calm which detained the Greek fleet in the port of Aulis, when the Greeks wanted to sail against Troy. The seer Calchas, or, according to others, the Delphic oracle, declared that the sacrifice of Iphigeneia was the only means of propitiating Artemis. Agamemnon at first resisted the command, but the entreaties of Menelaus at length prevailed upon him to give way, and he consented to Iphigeneia being fetched by Odysseus and Diomedes, under the pretext that she was to be married to Achilles. When Iphigeneia had arrived, and was on the point of being sacrificed, Artemis carried her in a cloud to Tauris, where she was made to serve the goddess as her priestess, while a stag, or, according to others, a she-bear, a bull, or an old woman, was substituted in her place and sacrificed. (Eurip. *Iphig. Taur.* 10—30, 783, *Iphig. Aul.* 1540, &c.; Welcker, *Die Aeschyl. Trilog.* p. 408, &c.; Suid. *s. v.* Πενθερός.) According to Dictys Cretensis (i. 19, &c.), Iphigeneia

was saved in a peal of thunder by the voice of Artemis and the interference of Achilles, who had been gained over by Clytaemnestra, and sent Iphigeneia to Scythia. Tzetzes (*l. c.*) even states that Achilles was actually married to her, and became by her the father of Pyrrhus.

While Iphigeneia was serving Artemis as priestess in Tauris, her brother Orestes, on the advice of an oracle, formed the plan of fetching the image of Artemis in Tauris, which was believed once to have fallen from heaven, and of carrying it to Attica. (Eurip. *Iph. Taur.* 79, &c.) When Orestes, accompanied by Pylades, arrived in Tauris, he was, according to the custom of the country, to be sacrificed in the temple of the goddess. But Iphigeneia recognised her brother, and fled with him and the statue of the goddess. Some say that Thoas, king of Tauris, was previously murdered by the fugitives. (Hygin. *Fab.* 121; Serv. *ad Aen.* ii. 116.) In the meantime Electra, another sister of Orestes, had heard that he had been sacrificed in Tauris by the priestess of Artemis, and, in order to ascertain the truth of the report, she travelled to Delphi, where she met Iphigeneia, and was informed that she had murdered Orestes. Electra therefore resolved on putting Iphigeneia's eyes out, but was prevented by the interference of Orestes, and a scene of recognition took place. All now returned to Mycenae; but Iphigeneia carried the statue of Artemis to the Attic town of Brauron near Marathon. She there died as priestess of the goddess. As a daughter of Theseus she was connected with the heroic families of Attica, and after her death the veils and most costly garments which had been worn by women who had died in childbirth were offered up to her. (Eurip. *Iph. Taur.* 1464; Diod. iv. 44, &c.; Paus. i. 33.) Pausanias (i. 43), however, speaks of her tomb and heroum at Megara, whereas other traditions stated that Iphigeneia had not died at all, but had been changed by Artemis into Hecate, or that she was endowed by the goddess with immortality and eternal youth, and under the name of Oreilochia she became the wife of Achilles in the island of Leuce. (Anton. Lib. 27.) The Lacedaemonians, on the other hand, maintained that the carved image of Artemis, which Iphigeneia and Orestes had carried away from Tauris, existed at Sparta, and was worshipped there in Limnaeon under the name of Artemis Orthia. (Paus. iii. 16.) The worship of this goddess in Attica and Lacedaemon is of great importance. At Sparta her image was said to have been found in a bush, and to have thrown the beholders into a state of madness; and once, as at the celebration of her festival, a quarrel arose which ended in bloodshed, an oracle commanded that in future human sacrifices should be offered to her. Lycurgus, however, is said to have abolished these sacrifices, and to have introduced in their stead the scourging of youths. (Paus. iii. 16. § 6; *Dict. of Antiq. s. v. Diamastigosis.*) That in Attica, also, human sacrifices were offered to her, at least in early times, may be inferred from the fact of its being customary to shed some human blood in the worship instituted there in honour of Orestes. (Eurip. *Iph. Taur.* 1446, &c.)

Now, as regards the explanation of the mythus of Iphigeneia, we are informed by Pausanias (ii. 35. § 2) that Artemis had a temple at Hermione, under the surname of Iphigeneia; and the same author (vii. 26) and Herodotus (iv. 103) tell us, that the Taurians considered the goddess to whom they offered sacrifices, to be Iphigeneia, the daughter of Agamemnon. From these and other circumstances, it has been inferred that Iphigeneia was originally not only a priestess of Artemis, or a heroine, but an attribute of Artemis, or Artemis herself. For further explanations, see Kanne, *Mythol.* p. 115, &c.; Müller, *Dor.* ii. 9. § 6; Schwenk, *Etym. Mythol. Andeut.* p. 218; G. Meyer, *De Diana Taurica Dissert.* Berlin, 1835. [L. S]

IPHIMEDEIA or IPHI'MEDE (Ἰφιμέδεια, Ἰφιμέδη), a daughter of Triops, and the wife of Aloeus. Being in love with Poseidon, she often walked to the sea, and collected its waters in her lap, whence she became, by Poseidon, the mother of the Aloadae, Otus and Ephialtes. When Iphimedeia and her daughter, Pancratis, celebrated the orgies of Dionysus on Mount Drius, they were carried off by Thracian pirates to Naxos or Strongyle; but both were delivered by the Aloadae. The tomb of Iphimedeia and her sons was shown at Anthedon. She was worshipped as a heroine at Mylasia in Caria, and was represented by Polygnotus in the Lesche at Delphi. (Hom. *Od.* xi. 304; Apollod. i. 7. § 4; Diod. v. 50; Hygin. *Fab.* 28; Paus. ix. 22. § 5, x. 28. in fin.; Pind. *Pyth.* vii. 89.) [L. S.]

IPHI'MEDON (Ἰφιμέδων), a son of Eurystheus, who fell in the battle against the Heracleidae. (Apollod. ii. 8. § 1.) [L. S.]

IPHI'NOE (Ἰφινόη). 1. A daughter of Proetus and Stheneboea. (Apollod. ii. 2. § 2.)

2. The wife of Metion, and mother of Daedalus. (Schol. *ad Soph. Oed. Col.* 468.)

3. A daughter of Nisus, and the wife of Megareus. (Paus. i. 39, in fin.)

4. A daughter of Alcathous, who died a virgin. The women of Megara previous to their marriage offered to her a funeral sacrifice, and dedicated a lock of hair to her. (Paus. i. 43. § 4.)

5. One of the Lemnian women who received the Argonauts on their arrival in Lemnos. (Apollon. Rhod. i. 702; Val. Flacc. ii. 162, 327.) [L. S.]

IPHION (Ἰφίων) of Corinth, a painter, who is only known by two epigrams, which are ascribed, on doubtful grounds, to Simonides. (*Anth. Pal.* ix. 757, xiii. 17; Brunck, *Anal.* vol. i. p. 142, No. 85, 86.) [P. S.]

IPHIS (Ἶφις). 1. A son of Alector, and a descendant of Megapenthes, the son of Proetus. He was king of Argos, and from him were descended Eteoclus and Evadne, the wife of Capaneus. (Paus. ii. 18. § 4, x. 10. § 2; Apollod. iii. 7. § 1; Schol. *ad Pind. Ol.* vi. 46.) He advised Polyneices to induce Amphiaraus to take part in the expedition against Thebes, by giving the famous necklace to Eriphyle. (Apollod. iii. 6. § 2.) As he lost his two children, he left his kingdom to Sthenelus, the son of Capaneus. (Paus. ii. 18. § 4; Eurip. *Suppl.* 1034, &c.)

2. A son of Sthenelus, and brother of Eurystheus, was one of the Argonauts who fell in the battle with Aeetes. (Schol. *ad Apollon. Rhod.* iv. 223; Val. Flacc. i. 441; Diod. iv. 48, with Wesseling's note.)

3. [ANAXARETE.] [L. S.]

IPHIS (Ἶφις). 1. One of the daughters of Thespius, by whom Heracles became the father of Celeustanor. (Apollod. ii. 7. § 8.)

2. The beloved of Patroclus, of the island of Scyros. (Hom. *Il.* ix. 667; Philostr. *Her.* 10.)

3. A daughter of Ligdus and Telethusa, of Phaestus in Crete. She was brought up as a boy, because, previous to her birth, her father had ordered the child to be killed, if it should be a girl. When Iphis had grown up, and was to be betrothed to Ianthe, the difficulty thus arising was removed by the favour of Isis, who had before advised the mother to treat Iphis as a boy, and now metamorphosed her into a youth. (Ov. *Met.* ix. 665, &c.) [L. S.]

I'PHITUS (Ἴφιτος). 1. A son of Eurytus of Oechalia, is mentioned among the Argonauts, but was killed by Heracles. (Hom. *Od.* xxi. 14, &c.; Apollod. ii. 6. § 1; Paus. iii. 15. § 2; Apollon. Rhod. i. 86.)

2. A son of Naubolus, and father of Schedius, Epistrophus, and Eurynome, in Phocis, was likewise one of the Argonauts. (Hom. *Il.* ii. 518, xvii. 306; Paus. x. 4. § 1; Apollod. i. 9. § 16; Apollon. Rhod. i. 207; Orph. *Arg.* 144.)

3. A son of Haemon, Praxonides, or Iphitus. At the command of the Delphic oracle, he restored the Olympian games, and instituted the cessation of all war during their celebration. (Paus. v. 4. § 5.) Another Iphitus, who is otherwise unknown, is mentioned by Apollodorus (ii. 5. § 1). [L. S.]

IPHTHI'ME (Ἰφθίμη). 1. One of the Nereides, and the mother of the Satyrs. (Nonn. *Dionys.* xiv. 114.)

2. A daughter of Icarius, and sister of Penelope. Athena assumed the appearance of Iphthime, when she appeared to the unfortunate mother of Telemachus. (Hom. *Od.* iv. 797.) [L. S.]

IRENAEUS (Εἰρηναῖος). 1. St., bishop of Lyon, in Gaul, during the latter part of the second century after Christ, seems to have been a native of Smyrna, or of some neighbouring place in Asia Minor. The time of his birth is not known exactly, but Dodwell is certainly wrong in placing it so early as A. D. 97; it was probably between A.D. 120 and A. D. 140. In his early youth he heard Polycarp, for whom he felt throughout life the greatest reverence. The occasion of his going from Asia to Gaul is uncertain; the common account is that he accompanied Pothinus on his mission to Gaul, which resulted in the formation of the churches at Lyon and Vienne. He became a presbyter to Pothinus, on whose martyrdom, in A. D. 177, Irenaeus succeeded to the bishopric of the church at Lyon. His government was signalised by Christian devotedness and zeal, and he made many converts from heathenism. He was most active in opposing the Gnostics, and especially the Valentinians. He also took part in the controversy respecting the time of keeping Easter, and wrote a letter to Victor, bishop of Rome, rebuking the arrogance with which he anathematised the Asiatic churches. Irenaeus seems to have lived till about the end of the second century. The silence of all the early writers, such as Tertullian, Eusebius, Augustin, and Theodoret, sufficiently refutes the claim to the honours of martyrdom, which later writers set up in his behalf. But he eminently deserves the far higher honour attached to sincere piety and the zealous, but not arrogant discharge of his episcopal duties. He was possessed of considerable learning, but was very deficient in sound judgment respecting the value of those traditions, which, as they came from men who lived in the age next to the apostles, he eagerly received and recorded. On the subject of the Millennium, for example, his writings contain the most puerile absurdities.

The chief work of Irenaeus, and the only one now extant, is entitled *Adversus Haereses*, or *De Refutatione et Eversione falsae Scientiae, Libri V.*, the object of which is to refute the Gnostics. The original Greek is lost, with the exception of some fragments preserved by Epiphanius and other writers on heresies; but the work exists in a barbarous, but ancient Latin version, which Dodwell supposes to have been composed towards the end of the 4th century. Irenaeus also wrote a discourse against the Gentiles, περὶ ἐπιστήμης; a work on the preaching of the apostles, addressed to his brother Marcianus; a book of tracts on various questions, Διαλέξεων διαφόρων; and several letters respecting the ecclesiastical controversies of his day, among which were two to Florinus, a friend of his, who had become a convert to Gnosticism; one to Blastus on schism, and the synodic epistle above referred to, from the Gallic churches to Victor, bishop of Rome, respecting Easter. Of these works only a few fragments remain.

The *editio princeps* of Irenaeus is that of Erasmus, Basel, 1526, 8vo., containing the Latin version of the five books against heretics, reprinted at Basel, 1534, 1548, 1554, and 1560, fol.; at Paris, 1545, 1563, and 1567, 8vo.; re-edited, with various readings, by Jo. Jac. Grynaeus, Basel, 1571: the first edition, containing the fragments, besides the Latin version, was that of Nicolas Gallasius, Paris, 1570, fol.; next comes the edition of Fr. Feuardentius, Cologne, 1596, 1625, and best, 1639; but the best edition of all is that of Grabe, Oxon. 1702, fol., which was re-edited by the Benedictine Massuet, Paris, 1710, fol.: this Benedictine edition was reprinted in two volumes folio, at Venice, 1734. The chief separate edition of the fragments is that of Pfaff, Hag. Com. 1715, 8vo. (Euseb. *H. E.* v. 15, 20, 24, 26; Hieron. *de Vir. Illust.* 33; Dodwell, *Dissertationes in Irenaeum;* Cave, *Hist. Litt.* sub ann. 167; Lardner's *Credibility;* the *Ecclesiastical Histories* of Tillemont, Fleury, Jortin, Mosheim, and Schröckh; Fabric. *Bibl. Graec.* vol. vii. p. 75.)

2. Bishop of Tyre, but previously a count of the empire, was the representative of the emperor Theodosius at the council of Ephesus, where he took part with the Nestorians, A. D. 431. Immediately after the council, he hastened to Constantinople, in order to counteract the influence of the representatives of the party of Cyril on the emperor's mind: In this he succeeded for the time; but, after long vacillation, Theodosius at last declared himself against the Nestorians, and banished Irenaeus from his court, about A. D. 435. Irenaeus betook himself to his friends, the Oriental bishops, by whom he was made bishop of Tyre, A. D. 444. In an imperial decree against the Nestorians, which still exists, it is ordered that Irenaeus should be deposed from his bishopric, and deprived of his clerical character. The sentence was carried into effect in A. D. 448. In his retirement, Irenaeus wrote a history of the Nestorian struggle, under the title of *Tragoedia seu Commentarii de Rebus in Synodo Ephesina ac in Oriente gestis.* The original Greek is lost entirely, but we have an old Latin translation of parts of it, published by Christian Lupus, Louvain, 1682; for, though Lupus entitled his book *Variorum Patrum Epistolae ad Concilium Ephesinum pertinentes*, there can be no doubt that

all the passages in it are remains of the work of Irenaeus. (Mansi, *Sacr. Concil. Nov. Collect.* vol. v. pp. 417, 731; Tillemont, *Mém. Eccles.* vol. xiv.; Cave, *Hist. Litt.* sub ann. 444.)

3. An Alexandrian grammarian, known also by the Latin name of Minucius Pacatus, was the pupil of Heliodorus Metricus. His works, which were chiefly on the Alexandrian and Attic dialects, were held in high esteem, and are often quoted: a list of them is given by Suidas. He probably lived about the time of Augustus.* (Suid. *s. v.* Εἰρηναῖος and Πάκατος; Fabric. *Bibl. Graec.* vol. vi. pp. 170, 171.)

4. Referendarius, the author of three amatory epigrams in the Greek Anthology, from a comparison of which with the epigrams of Agathias and Paul the Silentiary, Jacobs concludes that the author lived under Justinian. (Brunck, *Anal.* vol. iii. p. 10; Jacobs, *Anth. Graec.* vol. iii. p. 231, vol. xiii. p. 905.) [P. S.]

IRE'NE (Εἰρήνη), empress of Constantinople (A. D. 797—802), one of the most extraordinary women in Byzantine history, was born at Athens about A. D. 752. She was so much distinguished by beauty and genius, that she attracted the attention of Leo, the son and afterwards successor of the emperor Constantine V. Copronymus, who married her in 769, the nuptials being celebrated with great splendour at Constantinople. She had been educated in the worship of images, and was compelled by her husband to adopt the purer form of religion which he professed. Leo was extremely kind towards her and her family both before and after his accession in 775; but having discovered that she still adored images, he banished her from his palace. Leo IV. died shortly afterwards (780), and Irene administered the government for her minor son, Constantine VI. The principal events of her regency are related in the life of Constantine VI.: we therefore confine ourselves to such occurrences as are in closer connection with her personal history. In 786 she assembled a council at Constantinople for the purpose of re-establishing the worship of images throughout the whole empire; and the assembled bishops having been driven out by the riotous garrison of the capital, she found a pretext for removing the troops; and during their absence she assembled another council in 787, at Nicomedeia, where the adorers of images obtained a complete victory. The attempts of Constantine to emancipate himself from his mother's control are intimately connected with the religious troubles: they ended with the assassination of the young emperor by a band hired by Irene and her favourite, the general Stauracius. Irene succeeded her son on the throne (797), and had some difficulty in maintaining her independence against the influence of Stauracius and another favourite, Aetius, who, in their turn, were jealous of each other, and would have caused great dissensions at the court, and perhaps a civil war, but for the timely death of Stauracius (800). About this time Irene renewed the intercourse between the Byzantine court and that of Aix-la-Chapelle; and, if we can trust the Greek writers, she sent ambassadors to Charlemagne in order to negotiate a marriage between him and herself, and to unite the western and the eastern empires; and, according to the same sources, the plan first originated with the Frankish king. The whole scheme is said to have been rendered abortive by Aetius. The western writers do not even allude to this match, though Eginhard would certainly have mentioned it had Charlemagne actually entertained such designs. The scheme must therefore have been concocted at Constantinople, and kept there as a secret, which was only divulged after the death of the parties. From the accession of Charlemagne, the Greek emperors were no longer styled "father" and "lord" by the Frankish and German kings and emperors; but down to a late period the successors of Constantine refused the title of Βασιλεύς to the Roman emperors in Germany. Irene continued to govern the empire with great prudence and energy, but she never succeeded entirely in throwing oblivion over the horrible crime she had committed against her son; and she who trusted nobody was at last ensnared by a man who deserved her keenest suspicions, for the despicable vices of hypocrisy, avarice, and ingratitude. We speak of the great treasurer, Nicephorus, who suddenly kindled a rebellion, and was proclaimed emperor before the empress had recovered from her surprise and indignation. Irene proposed to share the throne with him; and Nicephorus having apparently acceded to her proposals, she received him with confidence in her palace, but was suddenly arrested and banished to the island of Lesbos (802). Deprived, through the base avarice of the usurper, of all means of subsistence, this haughty princess was compelled to gain her livelihood by spinning; and she died of grief in the following year, at the age of about fifty. Forgetful of her bloody crime, and only remembering her protection of images, the Greeks have placed her among their saints, and celebrate her memory on the 15th of August, the supposed day of her death. (Cedren. p. 473, &c.; Theophan. p. 399, &c.; Zonar. vol. ii. p. 120, &c.; Glycas, p. 285, in the Paris editions; Vincent Mignot, *Histoire de l'Imperatrice Irène*, Amsterdam, 1762, is a very good book. The character of Irene is best drawn by Gibbon, and by Schlosser in *Geschichte der bilderstürmenden Kaiser des Ost-Römischen Reiches*, Frankfort-on-the-Main, 1812.) [W. P.]

IRE'NE, the daughter and pupil of the painter Cratinus, painted a picture of a girl, which Pliny saw at Eleusis. (Plin. *H. N.* xxxv. 11. s. 40. § 43; Clem. Alex. *Strom.* iv. p. 523, b. ed. Sylburg.) [P. S.]

IRIS (Ἶρις), a daughter of Thaumas (whence she is called *Thaumantias*, Virg. *Aen.* ix. 5) and Electra, and sister of the Harpies. (Hes. *Theog.* 266, 780; Apollod. i. 2. § 6; Plat. *Theaet.* p. 155. d; Plut. *de Plac. Philos.* iii. 5.) In the Homeric poems she appears as the minister of the Olympian gods, who carries messages from Ida to Olympus, from gods to gods, and from gods to men. (*Il.* xv. 144, xxiv. 78, 95, ii. 787, xviii. 168, *Hymn. in Apoll. Del.* 102, &c.) In accordance with these functions of Iris, her name is commonly derived from ἐρῶ εἴρω; so that Iris would mean "the speaker or messenger:" but it is not impossible that it may be connected with εἴρω, "I join," whence εἰρήνη; so that Iris, the goddess of the rainbow, would be the joiner or conciliator, or the messenger of heaven, who restores peace in nature. In the Homeric poems, it is true, Iris does not appear as the goddess of the rainbow, but the rainbow itself is called

* In HELIODORUS, No. II. 1. the writer fell into the error of several preceding writers, in making Irenaeus and Minucius Pacatus distinct persons.

Ἶρις (*Il.* xi. 27, xvii. 547): and this brilliant phenomenon in the skies, which vanishes as quickly as it appears, was regarded as the swift minister of the gods. Her genealogy too supports the opinion that Iris was originally the personification of the rainbow. In the earlier poets, and even in Theocritus (xvii. 134) and Virgil (*Aen.* v. 610) Iris appears as a virgin goddess; but according to later writers, she was married to Zephyrus, and became by him the mother of Eros. (Eustath. *ad Hom.* pp. 391, 555; Plut. *Amat.* 20.) With regard to her functions, which we have above briefly described, we may further observe, that the Odyssey never mentions Iris, but only Hermes as the messenger of the gods: in the Iliad, on the other hand, she appears most frequently, and on the most different occasions. She is principally engaged in the service of Zeus, but also in that of Hera, and even serves Achilles in calling the winds to his assistance. (*Il.* xxiii. 199.) She further performs her services not only when commanded, but she sometimes advises and assists of her own accord (iii. 122, xv. 201, xviii. 197. xxiv. 74, &c.). In later poets she appears on the whole in the same capacity as in the Iliad, but she occurs gradually more and more exclusively in the service of Hera, both in the later Greek and Latin poets. (Callim. *Hymn. in Del.* 232; Virg. *Aen.* v. 606; Apollon. Rhod. ii. 288, 432; Ov. *Met.* xiv. 830, &c.) Some poets describe Iris actually as the rainbow itself, but Servius (*ad Aen.* v. 610) states that the rainbow is only the road on which Iris travels, and which therefore appears whenever the goddess wants it, and vanishes when it is no longer needed: and it would seem that this latter notion was the more prevalent one in antiquity. Respecting the worship of Iris very few traces have come down to us, and we only know that the Delians offered to her on the island of Hecate cakes made of wheat and honey and dried figs. (Athen. xiv. p. 645; comp. Müller, *Aegin.* p. 170.) No statues of Iris have been preserved, but we find her frequently represented on vases and in bas-reliefs, either standing and dressed in a long and wide tunic, over which hangs a light upper garment, with wings attached to her shoulders, and carrying the herald's staff in her left hand; or she appears flying with wings attached to her shoulders and sandals, with the staff and a pitcher in her hands. (Hirt, *Mythol. Bilderbuch*, i. p. 93. tab. 12, 2, 3; Böttiger, *Vasengemälde*, ii. pp. 68, 86, &c.) [L. S.]

IRUS (Ἶρος). 1. A son of Actor, and father of Eurydamas and Eurytion. He propitiated Peleus for the murder of his brother; but during the chase of the Calydonian boar, Peleus unintentionally killed Eurytion, the son of Irus. Peleus endeavoured to soothe him by offering him his flocks; but Irus would not accept them, and at the command of an oracle, Peleus allowed them to run wherever they pleased. A wolf devoured the sheep, but was thereupon changed into a stone, which was shown in later times on the frontier between Locris and Phocis. (Anton. Lib. 38; Tzetz. *ad Lycoph.* 175; Schol. *ad Apollon. Rhod.* i. 71.)

2. The well-known beggar of Ithaca, who was celebrated for his voracity. His real name was Arnaeus, but he was called Irus because he was employed by the suitors of Penelope as the messenger; for Irus, according to the lexicographers, signifies a messenger. (Hom. *Od.* xviii. 5, &c., 239.) [L. S.]

ISAACUS I. COMNE'NUS (Ἰσαάκιος ὁ Κομνηνός), emperor of Constantinople (A. D. 1057—1059), and the first of the Comneni who ascended the imperial throne, was one of the most virtuous emperors of the East. [See the genealogical table of the Comneni, Vol. I. p. 820.] He was the elder son of Manuel Comnenus, praefectus totius orientis in the reign of Basil II., whom he lost while still a boy, and was educated, together with his younger brother John, under the care of Basil. Their learning, talents, and moral principles, as much as the merits of their late father, recommended them to the favour of the emperor, and at an early age they were both entrusted with important civil and military functions. Isaac became so distinguished, that, supported by the illustrious name of his family, he succeeded in obtaining the hand of Catharina, or Aicatharina, the daughter of Samuel, or perhaps John Wladislaus, king of the Bulgarians, a lady who, at the time when Isaac made her acquaintance, was a captive at the Byzantine court. During the stormy reigns of the eight immediate successors of Basil II. (Constantine IX., Romanus III., Michael IV., Michael V., Zoe, Constantine X., Theodora, and Michael VI.), who successively occupied the throne during the short period of 32 years, the position of Isaac was often dangerous; but he conducted himself with so much prudence, and enjoyed so much of the general esteem, that he not only escaped the many dangers by which he was surrounded, but was considered by the people a worthy successor of their worthless master, Michael VI. The conduct of this emperor was so revolting, that shortly after his accession in 1056, the principal nobles and functionaries, supported by the clergy and a large majority of the nation, resolved to depose him. They offered the crown to the old Catacalon, a distinguished general who was the leader of the conspiracy, but he declined the proposition on the ground of his age and obscure birth, and pointed out Isaac Comnenus as a fit candidate for their choice. Isaac was proclaimed emperor (August 1057) without his knowledge, and was with some difficulty induced to accept the crown. Michael sustained a severe defeat at a place called Hades, and, despairing of success, proposed to Isaac to share with him the imperial power, an offer which the peaceful prince would have accepted but for the interference of Catacalon, who strongly opposed any amicable arrangement, on the ground of the well-known faithlessness of Michael. The latter was soon after compelled to resign, and assume the monastic habit. In his struggle with Michael, Isaac was cordially assisted by his excellent brother John. He rewarded the leaders of the conspiracy with great liberality, but in a manner that showed his good sense, for he sent most of them into the provinces, and conferred such honours and offices upon them as entailed only a moderate degree of power and influence. He divided the important functions of the curopalates between Catacalon and his brother John. The treasury being exhausted, he introduced a system of great economy into all the branches of the administration, showing, by his own example, how his subjects ought to act under such circumstances. In levying new taxes, however, he called upon the clergy also to contribute their share, but they refused to comply with his orders; and the patriarch of Constantinople, Michael Cerularius, had the impudence to say to the emperor: "I have given you

the crown, and I know how to take it from you again." Banishment was the reward for this insolence, and death prevented the priest from taking revenge by kindling a rebellion. In several cases Isaac acted rather haughtily, and he sometimes found difficulty in reconciling through his wisdom, those whom he had wounded through his pride. In 1059 he marched against the Hungarians, who had crossed the Danube, and compelled them to sue for peace. This was the only occasion during his reign where he could show that he was the best tactician among the Greeks. The empire recovered visibly under his administration from so many calamities, and great was the grief of the people when, after his return from the Hungarian campaign, he was suddenly attacked by a violent fever, which brought him to the verge of the tomb. Feeling his death approaching, he called for his brother and offered him the crown, but John having declined it, he appointed Constantine Ducas, a renowned general, his future successor. Isaac, however, recovered from his illness, but, to the utmost grief and astonishment of his brother and the people, resigned the crown into the hands of Constantine Ducas, and retired to a convent (December, 1059). His wife and daughter followed his example, and took the veil. Isaac survived his abdication about two years, living in the strictest performance of the duties of a monk, and devoting his leisure hours to learned occupations. The emperor Constantine XI. often visited him in his cell, and consulted him on important affairs; and among the people he was in the odour of sanctity. His death probably took place in 1061. He left no male issue. Homer was the favourite author of Isaac, who wrote Scholia to the Iliad, which are extant in several libraries, but are still unpublished. There are also extant in manuscript Περὶ τῶν καταλειφθέντων ὑπὸ τοῦ Ὁμήρου, and Χαρακτηρίσματα, being characteristics of the leaders of the Greeks and Trojans mentioned in the Iliad. His other works are lost. (Cedren. p. 797, &c.; Zonar. vol. ii. p. 265, &c.; Scylitzes, p. 807, &c.; Glycas, p. 322, &c.; Joel, p. 184, &c., in the Paris editions; Fabric. *Bibl. Graec.* vol. i. p. 558.) [W. P.]

ISAA'CUS II., A'NGELUS (Ἰσαάκιος ὁ Ἄγγελος), emperor of Constantinople (A. D. 1185—1195), was the eldest son of Andronicus Angelus, and was born in the middle half of the 12th century. Belonging to one of the great Byzantine families and descended, through his grandmother Theodora, from the imperial family of the Comneni, he held several offices of importance in the reign of the emperor Manuel Comnenus; but his name remained obscure, and the emperor Andronicus Comnenus, the exterminator of the Greek nobility, despised to kill such a harmless being, although he put his father Andronicus Angelus to death. The weak-minded Isaac became, nevertheless, the cause of the deposition and miserable end of Andronicus Comnenus. In the summer of 1185 the emperor retired for a short time to one of his country seats in Asia, appointing one Hagiochristophorites his lieutenant in Constantinople during his absence. This officer gave orders to put Isaac to death, because his name began with an I; and there was a silly belief among the people that Andronicus would be ruined by somebody whose name began with an I. Isaac was fortunately apprized of the bloody design of the emperor's lieutenant, but had barely time to escape from his palace, and to avail himself of the sanctuary of the church of St. Sophia. A dense crowd soon filled the church: Isaac implored their assistance; and the numerous enemies of Andronicus, exerting themselves to kindle a revolt in favour of any one persecuted by that cruel emperor, the fickle people of Constantinople suddenly took up arms, killed the officers despatched by Hagiochristophorites to put Isaac to death, and proclaimed the latter emperor of Constantinople (A. D. 1185). Andronicus hastened to his capital, but it was too late: he was seized by the mob, and, by order, or at least with the consent of Isaac, perished in the miserable manner which is related in his life. [ANDRONICUS I.]

No sooner was Isaac firmly established on the throne than he began a life which Gibbon thus describes: — "He slept on the throne, and was awakened only by the sound of pleasure: his vacant hours were amused by comedians and buffoons; and even to these buffoons the emperor was an object of contempt: his feasts and buildings exceeded the examples of royal luxury, the number of his eunuchs and domestics amounted to twenty thousand, and the daily sum of four thousand pounds of silver would swell to four millions sterling the annual expense of his household and table. His poverty was relieved by oppression, and the public discontent was inflamed by equal abuses in the collection and the application of the revenue." Shortly after his accession Isaac was involved in a dreadful war with the Bulgarians, which arose under the following circumstances: — After the conquest by Basil II. of the powerful Bulgarian kingdom, which extended over the greater part of the Thracian peninsula, the Bulgarians continued to live under the sway of the Byzantine emperors, till Peter and Asan, two brothers, who were descended from the ancient kings of Bulgaria, took up arms in order to deliver their country from the insupportable oppression and rapacity of Isaac. They were successful—they penetrated as far as Thessalonica—they defeated and made prisoner Isaac Sebastocrator, the Greek generalissimo, in a pitched battle; and at last Asan was acknowledged as king of Bulgaria Nigra, or that country which is still called Bulgaria. In this war the Bulgarians were assisted by the Blachi or Moro-Vlachi, the descendants of ancient Roman colonists in the mountainous parts of Thessaly and Macedonia, who were likewise driven to despair by the rapacious emperor, and who finally left their homes and emigrated into the countries beyond the Danube (Dacia), where, mixed with Slavonian tribes, they continued to live, and still live, as Wallachians. However, some of them remained in their native mountains in Thessaly and Macedonia: they were the ancestors of the present Kutzo-Wallachians. In a second war with the Bulgarians, the Greek arms obtained a decisive victory (1193); but Isaac was, nevertheless, obliged to recognise the successor of Asan, Joannicus or Joannes. Isaac was more successful against William II., the Good, who was compelled, in 1187, to give up the conquests which he had made two years previously in Epeirus, Thessaly, and Macedonia. In 1189 the emperor Frederic I. of Germany appeared on the northern frontier of the Byzantine empire, with an army of 150,000 men, on his way to the Holy Land. In spite of the menaces of Isaac, the emperor quietly advanced, took up his winter-quarters at Adrianople, and crossed the Bosporus, declining

both to help the Bulgarians against the Greeks, and the Greeks against the Bulgarians.

Isaac was so terrified by the emperor's march through his dominions, and the success of the other crusaders in Syria and Palestine, that he sent an ambassador to Saladin offering him his alliance against the Latins, which, however, Saladin declined, because Isaac demanded the restitution of the holy sepulchre. Besides Bulgaria, Isaac lost the island of Cyprus, where Alexis Comnenus had made himself independent, but was deprived of his conquest by Richard Coeur de Lion of England (1191), who in 1192 ceded it to king Guido of Jerusalem; and Cyprus was never again united to the Byzantine empire. Isaac, continuing to make himself despised and hated by the Greeks, a rebellion broke out at Constantinople while he was hunting in the mountains of Thrace; and Alexis, the younger brother of Isaac, was raised to the throne. On this news, Isaac fled without daring to implore the assistance of any one. Arrived at Stagyra in Macedonia, he was arrested and brought before Alexis, who ordered his eyes to be put out, and confined him in a prison (1195). [ALEXIS III.] Alexis, the son of Isaac, fortunately escaped, fled to Italy, and succeeded in rousing the Latin princes to a war against Alexis III., which resulted in the capture of Constantinople in 1203, and the restoration of the blind Isaac, who reigned, together with his son [ALEXIS IV], till the following year, 1204, when Alexis IV. was dethroned and killed by Alexis Ducas Murzuphlus [ALEXIS V.], who usurped the throne, and kept it during two months, when he, in his turn, was deposed by the Latins. Murzuphlus spared the life of Isaac, who, however, did not long survive the melancholy fate of his youthful and spirited son. (Nicetas, *Isaacius Angelus; Isaacius et Alexis filius*; the Latin authorities quoted under Alexis III., IV., V.] [W. P.]

ISAACUS, literary. 1. Of ANTIOCH. [See No. 5.]

2. ARGYRUS. [ARGYRUS.]

3. Of ARMENIA, catholicus or patriarch of Armenia Magna, lived in the middle of the twelfth century, and wrote *Orationes Invectivae II. adversus Armenos*, published in Greek and Latin, and with notes in Combefisius, *Auctuar. Nov. Bibl.* vol. ii. p. 317, &c., and by Galland. *Bibl. Patr.* vol. xiv. p. 411, &c. (Cave, *Hist. Litt.* vol. ii. p. 227; Fabric. *Bibl. Graec.* vol. xi. p. 123, &c.)

4. Of NINIVEH. [See No. 6.]

5. Surnamed SYRUS, because he was a native of Syria, was first monk and afterwards priest at Antioch, and died about A. D. 456. He wrote in Syriac, and perhaps also in Greek, different works and treatises on theological matters, several of them to oppose the writers of the Nestorians and Eutychians. His principal work is *De Contemtu Mundi, de Operatione Corporali et sui Abjectione Liber*, published in the second edition of the *Orthodoxographi*, Basel, 1569; in the *Bibl. Patr. Colon.* vol. vi.; in the *B. P. Paris*, vol. v.; in the *B. P. Novissima Lugdun.* vol. xi.; and in Galland. *Bibl. Patr.* vol. xii. In all these collections it is printed in Greek, with a Latin translation, but the Greek text also seems to be a translation from the Syriac. It is very doubtful whether this work was written by Isaac, the subject of this notice, or by another Isaac, the subject of the following article. Neither Trithemius nor Gennadius (*De Script. Eccles.*) attribute the work to our Isaac. There is more reason to believe that he wrote "De Cogitationibus," the Greek text of which, with a Latin translation, was published by Petrus Possinus, in his *Ascetica*. Several other productions of Isaac are extant in MS. in the library of the Vatican and in other libraries. (Cave, *Hist. Lit.* vol. i. p. 434—435; Fabric. *Bibl. Graec.* vol. xi. p. 214, &c.)

6. Surnamed SYRUS, lived in the middle of the sixth century, and was bishop of Niniveh, but abdicated and retired to a convent, of which he was afterwards chosen abbot. After having lived several years in that convent he went to Italy and died near Spoleto. It is probable that he is the author of the work *De Contemtu Mundi*, which is mentioned in the preceding article. He also wrote 87 *Sermones Ascetici*, which some attribute to the preceding Isaac, and which are extant in MS. in Greek, in the imperial library at Vienna. Some Homilies of this Isaac are extant in MS. in the Bodleian and other libraries. It is probable that Isaac wrote originally in Syriac. (Cave, *Hist. Litt.* vol. i. p. 519—520; Fabric. *Bibl. Graec.* vol. xi. p. 215, &c.)

7. TZETZES. [TZETZES.] [W. P.]

ISAEUS (Ἰσαῖος). 1. One of the ten Attic orators, whose orations were contained in the Alexandrian canon. The time of his birth and death is unknown, but all accounts agree in the statement that he flourished (ἤκμασε) during the period between the Peloponnesian war and the accession of Philip of Macedonia, so that he lived between B. C. 420 and 348. (Dionys. *Isaeus*, 1; Plut. *Vit. X. Orat.* p. 839; Anonym. γένος Ἰσαίου.) He was a son of Diagoras, and was born at Chalcis or, as some say, at Athens, probably only because he came to Athens at an early age, and spent the greater part of his life there. He was instructed in oratory by Lysias and Isocrates (Phot. *Bibl. Cod.* 263; Dionys. Plut. *ll. cc.*) He was afterwards engaged in writing judicial orations for others, and established a rhetorical school at Athens, in which Demosthenes is said to have been his pupil. Suidas states that Isaeus instructed him gratis, whereas Plutarch relates that he received 10,000 drachmas (comp. Plut. *de Glor. Ath.* p. 350, c.; Phot. *l. c.*); and it is further said that Isaeus composed for Demosthenes the speeches against his guardians, or at least assisted him in the composition. All particulars about his life are unknown, and were so even in the time of Dionysius, since Hermippus, who had written an account of the disciples of Isocrates, did not mention Isaeus at all.

In antiquity there were sixty-four orations which bore the name of Isaeus, but fifty only were recognised as genuine by the ancient critics. (Plut. *Vit. X. Orat. l. c.*) Of these only eleven have come down to us; but we possess fragments and the titles of 56 speeches ascribed to him. The eleven extant are all on subjects connected with disputed inheritances; and Isaeus appears to have been particularly well acquainted with the laws relating to inheritance. (Περὶ κλήρου.) Ten of these orations had been known ever since the revival of letters, and were printed in the collections of Greek orators; but the eleventh, Περὶ τοῦ Μενεκλέους κλήρου, was first published in 1785, from a Florentine MS., by Th. Thyrwitt, London, 1785, 8vo.; and afterwards in the *Götting. Biblioth. für alte Lit. und Kunst* for 1788, part iii., and by J. C. Orelli, Zürich, 1814, 8vo. In 1815 A. Mai discovered the greater half of the oration of Isaeus, Περὶ τοῦ Κλεωνύμου κλήρου, which he published at

Milan, 1815, fol., and reprinted in his *Classic. Auctor. e Cod. Vatican.* vol. iv. p. 280, &c. (Rome, 1831.) Isaeus also wrote on rhetorical subjects, such as a work entitled *ἰδίαι τέχναι*, which, however, is lost. (Plut. *Vit. X. Orat.* p. 839; Dionys. *Epist. ad Ammon.* i. 2.) Although his orations were placed fifth in the Alexandrian canon, still we do not hear of any of the grammarians having written commentaries upon them, except Didymus of Alexandria. (Harpocrat. *s. vv. γαμηλία, πανδαισία.*) But we still possess the criticism upon Isaeus written by Dionysius of Halicarnassus; and by a comparison of the orations still extant with the opinions of Dionysius, we come to the following conclusion. The oratory of Isaeus resembles in many points that of his teacher, Lysias: the style of both is pure, clear, and concise; but while Lysias is at the same time simple and graceful, Isaeus evidently strives to attain a higher degree of polish and refinement, without, however, in the least injuring the powerful and impressive character of his oratory. The same spirit is visible in the manner in which he handles his subjects, especially in their skilful division, and in the artful manner in which he interweaves his arguments with various parts of the exposition, whereby his orations become like a painting in which light and shade are distributed with a distinct view to produce certain effects. It was mainly owing to this mode of management that he was envied and censured by his contemporaries, as if he had tried to deceive and misguide his hearers. He was one of the first who turned their attention to a scientific cultivation of political oratory; but excellence in this department of the art was not attained till the time of Demosthenes.

The orations of Isaeus are contained in the collections of the Greek orators, published by Aldus, Stephens, Miniati, Reiske, Ducas, Bekker, and Baiter and Sauppe. A separate edition, with Reiske's and Taylor's notes, appeared at Leipzig, 1773, 8vo., and another by G. H. Schäfer, Leipzig, 1822, 8vo. The best separate edition is that by G. F. Schömann, with critical notes and a good commentary, Greifswald, 1831, 8vo. There is an English translation of the orations of Isaeus, by Sir William Jones (London, 1794, 4to.), with prefatory discourse, notes critical and historical, and a commentary. (Comp. Westermann, *Gesch. d. Griech. Beredtsamkeit*, § 51, and *Beilage*, v. p. 293, &c.; J. A. Liebmann, *De Isaei Vita et Scriptis*, Halle, 1831, 4to.)

2. A sophist and rhetorician, was a native of Assyria. In his youth he gave himself up to sensual pleasures and debauchery; but after attaining the age of manhood, he changed his mode of life, and became a person of very respectable and sober habits. He must have lived for some time at Rome in the life of Pliny the younger, who speaks of him (*Epist.* ii. 3; comp. Juvenal, iii. 74, with the Scholiast) in terms of the highest praise. He seems to have enjoyed a very great reputation as a declaimer, and to have been particularly strong in extempore speaking. None of his productions have come down to us. Philostratus (*Vit. Soph.* i. 20) has dedicated a whole chapter to his biography, but relates only some anecdotes of him, and adds a few remarks on the character of his orations. (Comp. Anonym. *Ἰσαίου γένος*, p. 261, in Westermann's *Vitarum Script. Graeci Minor.*) [L. S.]

ISA'GORAS (*Ἰσαγόρας*), an Athenian, son of Tisander. Herodotus says that his family was one of note: of its remote origin he professes himself ignorant, but adds that his kinsmen sacrificed to Carian Zeus. When Cleomenes I. of Sparta came to Athens, in B. C. 510, to drive out Hippias, he formed a connection of friendship and hospitality with Isagoras, who was suspected of conniving at an intrigue between his wife and the Spartan king. Not long after this we find Isagoras, the leader of the oligarchical party at Athens, in opposition to Cleisthenes, and, when he found the latter too strong for him, he applied to Cleomenes for aid. The attempt made by the Spartans in consequence to establish oligarchy at Athens was defeated; and when Cleomenes, eager for revenge, again invaded Attica, with the view of placing the chief power in the hands of Isagoras, his enterprise again came to nothing, through the defection of the Corinthians and Demaratus. (Herod. v. 66, 70—72, 74, 75; Plut. *de Herod. Malign.* 23; Paus. iii. 4, vi. 8.) [CLEISTHENES; CLEOMENES; DEMARATUS.] [E. E.]

ISANDER (*Ἴσανδρος*), a son of Bellerophon, killed by Ares in the fight with the Solymi. (Hom. *Il.* vi. 197; Strab. xii. p. 573, xiii. p. 630.) [L. S.]

ISAU'RICUS, a surname of P. Servilius Vatia, father and son. [VATIA.]

I'SCANUS, JOSE'PHUS, the author of a Latin poem on the Trojan war, in six books, in hexameter metre. This poem has sometimes been ascribed to Cornelius Nepos, for which reason it is mentioned here, but its author was a native of England, and lived in the twelfth century of our era. It is printed at the end of the edition of Dictys Cretensis, published at Amsterdam, in 1702.

ISCHA'GORAS (*Ἰσχαγόρας*), commanded the reinforcements sent by Sparta in the ninth year of the Peloponnesian war, B. C. 423, to join Brasidas in Chalcidice. Perdiccas, as the price of his new treaty with Athens, prevented, by means of his influence in Thessaly, the passage of the troops. Ischagoras himself, with some others, made their way to Brasidas, but how long he staid is doubtful; in B. C. 421 we find him sent again from Sparta to the same district, to urge Clearidas to give up Amphipolis, according to the treaty, into the hands of the Athenians. (Thuc. iv. 132, v. 21.) [A. H. C.]

ISCHANDER (*Ἴσχανδρος*), an obscure Athenian tragic poet, in whose plays Aeschines is said to have acted. (AESCHINES, p. 37, a; *Vit. Aesch.*; Harpocrat, *s. v. Ἴσχανδρος*; Kayser, *Hist. Crit. Trag. Graec.* p. 284.) [P. S.]

I'SCHENUS (*Ἴσχενος*), also called Taraxippus, from the horses becoming shy on his tomb, is said to have allowed himself to be sacrificed for the purpose of averting a plague, for which reason sacrifices were offered to him at the Olympian games. (Tzetz. *ad Lycoph.* 43; TARAXIPPUS.) [L. S.]

ISCHOLA'US or I'SCHOLAS (*Ἰσχόλαος, Ἰσχόλας*), a Spartan, who, when the Peloponnesus was invaded by the Thebans and their allies in B. C. 369, was stationed at the village of Ium or Oium, in the district of Sciritis, with a body of *νεοδαμώδεις* and about 400 Tegean exiles. By occupying the pass of the Sciritis, he might, according to Xenophon, have succeeded in repelling the Arcadians, by whom the invasion was made in that quarter: but he chose rather to make his stand in the village, where he was surrounded and slain, with almost all his men. Diodorus, who lauds his valour somewhat rhetorically, and compares him with Leonidas at Thermopylae, tells us that, when

he saw that the number of the Arcadians rendered resistance hopeless, he disdained to leave his post, but sent away the young soldiers of his force to Sparta to serve her in her impending danger, while he himself and the older men remained behind, and died fighting bravely. (Xen. *Hell.* vi. 5. §§ 24—26; Diod. xv. 64; comp. Plut. *Pelop.* 24, *Ages.* 31.) This is probably the same Ischolaus who is mentioned by Polyaenus (ii. 22). [E. E.]

ISCHO'MACHUS (Ἰσχόμαχος), an Athenian, whose fortune, according to Lysias, was supposed during his life to amount to more than seventy talents (above 17,000*l.*), but on his death he was found to have left less than twenty, i. e. under 5,000*l.* (Lys. *pro Arist. Bon.* p. 156.) It appears, however, that he squandered his money on flatterers and parasites. (Heracl. Pont. *ap. Athen.* xii. p. 537, c.) The union of meanness and prodigality is so common as to furnish no reason against supposing this Ischomachus to have been the same person whose stingy and grasping character we find attacked by Cratinus (*ap. Athen.* i. p. 8, a.). We can, however, hardly identify him with the Ischomachus whom Xenophon introduces (*Oecon.* 6, &c.) as holding a most edifying conversation with his newly-married wife on the subject of domestic economy, of which he is represented as a bright example. Whether either of these was the Ischomachus whose daughter was married to the notorious CALLIAS, is again a doubtful point. (Andoc. *De Myst.* p. 16.) The Ischomachus mentioned in the *Hymenaeus* of Araros (*ap. Athen.* p. 237, a.) was perhaps, says Meineke (*Fragm. Com. Graec.* vol. ii. p. 176), a grandson of the man who is satirised by Cratinus. But the name was possibly used by Araros as the representative of a class, and in that case is no other than the mean feeder of parasites in the older poet. [E. E.]

ISCHYS (Ἴσχυς), a son of Elatus, and the beloved of Coronis at the time when she was with child (Asclepius) by Apollo. The god wishing to punish her faithlessness, caused Artemis to kill her, together with Ischys. [CORONIS.] [L. S.]

I'SEAS (Ἰσέας), tyrant of Ceryneia in Achaia, at the period of the first rise of the Achaean league. Alarmed at the rapid progress of the confederacy —the four cities of Dyme, Patrae, Tritaea, and Pharae, which formed the original league, having been already joined by Aegium and Bura—he judged it prudent to provide for his personal safety by voluntarily abdicating the sovereign power, whereupon Ceryneia immediately joined the Achaeans. (Polyb. ii. 41.) [E. H. B.]

ISIDO'RUS (Ἰσίδωρος). 1. Of AEGAE, an epigrammatic poet, five of whose epigrams are contained in the Greek Anthology. (Brunck, *Anal.* vol. ii. p. 473; Jacobs, *Anth. Graec.* vol. iii. p. 177.) Nothing further is known of him; but, from the style of his epigrams, Brunck conjectured that he was not a very late writer, and that he might perhaps be considered as a contemporary of Antiphilus, who flourished about the time of Nero. (Brunck, *Lection.* p. 228; Jacobs, *Anth. Graec.* vol. xiii. p. 905.)

2. A son of BASILIDES, the Gnostic heretic, wrote a work, περὶ προσφυοῦς ψυχῆς, which only exists in MS. (Fabric. *Bibl. Graec.* vol. x. p. 495.)

3. Of CHARAX, a geographical writer, whose τῆς Παρθίας περιηγητικός is quoted by Athenaeus (iii. p. 93, d.), and whose Σταθμοὶ Παρθικοί (probably a part of the above work) are printed among the works of the minor geographers in the collections of Höschel (1600), Hudson (1703), and Miller (*Supplément aux dernières éditions des petits Géographes*, Paris, 1839; comp. Letronne, *Fragmens des Poëmes Géogr. de Scymnus*, Paris, 1840.) That his geographical work embraced not only Parthia, but probably the whole of the then known world, may be inferred from several quotations from Isidorus in Pliny. (*H. N.* ii. 108, s. 112; iv. 4. s. 5; 22, s. 37; v. 6, *et alib.*) He seems to have lived under the early Roman emperors. A passage in his σταθμοί, in which he refers to the flight of Tiridates (p. 4; comp. Tac. *Annal.* vi. 44), seems to fix his time in or after the reign of Tiberius. He is quoted, however, by Lucian (*Macrob.* 15), in a way which seems at first sight to imply that he lived in the time of Ptolemy I., that is, before the existence of the Parthian empire which he describes. There is no occasion, however, to assume another Isidore of Charax; we would rather assume either that the Artaxerxes of whom Lucian speaks was one of the Arsacidae, or that the words ἐπὶ τῶν πατέρων are not to be taken literally, or that here, as in many other instances, Lucian's incidental chronology is worth nothing. (Dodwell, *Dissert. de Isidoro Characeno*; Fabric. *Bibl. Graec.* vol. iv. pp. 612—614.)

4. A CYNIC philosopher, who had the courage to utter a sarcasm against Nero in public. (Sueton. *Ner.* 39.)

5. Of GAZA, a Neo-Platonic philosopher, the friend of Proclus and Marinus, whom he succeeded as chief of the school. He again retired, however, into private life. His wife, according to Suidas (*s. v.* Ὑπατία), was Hypatia, herself also celebrated in the history of philosophy; but it seems doubtful whether Suidas has not committed an anachronism in this statement. (Wernsdorf, *Dissert.* iv. *de Hypatia, philosopha Alexandrina*; HYPATIA.) His mother, Theodote, was also one of a family of philosophers, being the sister of Aegyptus, the friend of Hermeias. (Suid. *s. v.* Ἑρμείας.) The life of Isidorus, by Damascius, is quoted by Photius, *Biblioth.* Cod. 242; see also Suid. *s. v.* Ἰσίδωρος, Συριανός, Μαρῖνος, Σαραπίων.

6. Of PELUSIUM, a Christian exegetical writer, at the end of the fourth and the beginning of the fifth century. He was a native of Alexandria (Phot. *Biblioth.* Cod. 228, p. 247. a. 3, ed. Bekker), but he spent his life in a monastery near Pelusium, of which he was the abbot, and where he practised the most severe asceticism. He was a great admirer of Chrysostom, in defending whom he vehemently attacked the patriarchs Theophilus and Cyril of Alexandria. (Phot. *Bibl.* Cod. 232, p. 291, a. 42—b. 3.) He died about B. C. 450. A book which he wrote against the Gentiles is lost, but a large number of his letters are still extant. They are almost all expositions of Scripture, and are valuable for the piety and learning which they display. They amount to the number of 2013, and it is not improbable that these are only a part of his letters, written for the benefit of some particular monastery. On the other hand, many of them are believed to be spurious. They are divided into five books, of which the first three were printed, with the Latin translation and notes of J. de Billy, at Paris, 1585, fol.; reprinted, with the addition of the fourth book, by Conrad Rittershausen, Heidelberg, 1605, fol.; the fifth book was first published from a MS. in the Vatican, by the

Jesuit Andreas Schott, Antwerp, 1623, 8vo.; reprinted with Latin version and notes, at Frankfort-on-the-Main, 1629, fol.; finally, these editions were combined into a complete one, Paris, 1638, fol. (Schröckh, *Christliche Kirchengeschichte*, vol. xvii. pp. 520—529; Hermann, *Dissert. de Isidoro Pelusiota, ejusque epistolis*, Gotting. 1737, 4to.; Fabric. *Bibl. Graec.* vol. x. pp. 480—494.)

7. Of PERGAMUS, a rhetorician, of whom nothing more is known than the mention of him by Diogenes Laërtius (vii. 34), and a single quotation from him by Rutilius Lupus. (*De Fig. Sent. et Eloc.* ii. 16.)

8. SCHOLASTICUS, of the town of Bolbotine, in the Delta of Egypt, the author of a single epigram in the Greek Anthology. (Brunck, *Anal.* vol. ii. p. 474; Jacobs, *Anth. Graec.* vol. ii. p. 179; vol. xiii. p. 905.)

9. Metropolitan of THESSALONICA, about A. D. 1401, was the author of four homilies on the Virgin Mary, published in Latin, with notes, by Hippolytus Maraccius, Rome, 1651, 8vo.; and of other homilies, commentaries, and epistles, which exist in MS. in various libraries. (Fabric. *Bibl. Graec.* vol. x. p. 498.) [P. S.]

ISIDO'RUS. We read of three Spanish ecclesiastics who bore this name, and who must be carefully distinguished from each other — Isidorus, bishop of Cordova (*Cordubensis*), who is said to have flourished about the end of the fourth century, but whose very existence has been called in question by Nicolas Antonio in the *Bibliotheca Hispana vetus;* Isidorus, bishop of Sevilla (*Hispalensis*), who flourished at the beginning of the seventh century; and, finally, Isidorus, bishop of Badajos (*Pacensis*), who flourished in the middle of the eighth century. Of these by far the most remarkable was

ISIDORUS HISPALENSIS, whose merits are but imperfectly acknowledged when he is pronounced to have been the most eloquent speaker, the most profound scholar, and the most able prelate of the barbarous age and country to which he belonged. Descended from an honourable Gothic stock, his father, Severianus, was governor, and his elder brother, Fulgentius, bishop of Cartagena, while another brother, Leander, also his senior, presided over the see of Sevilla. In the palace of the latter Isidorus passed his youth devoted to study and to religious exercises, labouring at the same time with zeal and success in the conversion of the Arian Visigoths. Upon the death of Leander, in A. D. 600 or 601, he succeeded to his episcopal charge. One of his first acts was to establish a college for the education of youth; soon after he repaired to Rome for the purpose of holding personal communication with the great Gregory, in 616 (or 617), he presided at the second council of Sevilla, and in December, A. D. 633, at the great council of Toledo, manifesting at all times the most eager anxiety for the extension of the orthodox faith, and for the maintenance of order and strict discipline among the clergy. He died in the church of St. Vincentius on the 4th of April, A.D. 636. The esteem in which he was held by his contemporaries and immediate successors is sufficiently attested by the tribute to his memory in the Acts of the eighth council of Toledo, held fourteen years after his death: "Nostri seculi doctor egregius, ecclesiae Catholicae novissimum decus, praecedentibus aetate postremus, doctrinae comparatione non infimus, et, quod majus est, in saeculorum fine doctissimus atque cum reverentia nominandus, ISIDORUS."

His numercus works display an extent of knowledge which, although at once superficial and inaccurate, must have caused them to be regarded as absolutely marvellous at the period when they were given to the world, exhibiting as they do a certain degree of familiarity with almost every branch of learning known even by name in those times. The fruits of this unremitting industry are even in the present day not altogether destitute of value, since considerable portions of the facts are derived from sources no longer accessible, although it may be doubted whether the ancient authorities were consulted directly or only through the medium of previous compilations drawn up during the fifth and sixth centuries. In giving a catalogue of the works of Isidorus, without attempting any regular or formal classification, which is scarcely practicable, we shall endeavour to rank those together which approach most nearly in the nature of their subjects, assigning the first place to the most important of all, namely,—

I. *Originum* s. *Etymologiarum Libri XX.* An Encyclopaedia of Arts and Sciences belonging to the same class with the medley of Martianus Capella [CAPELLA], but far superior to it both in matter and manner. From this book we can form a very distinct idea of the state of mental culture at the epoch of its publication, when the study of the ancient authors was almost entirely superseded by meagre abridgments and confused condensations, and it is of high importance in so far as the history of education and literature during the middle ages is concerned, since it was one of the very few manuals by means of which some acquaintance with the Greek and Roman classics was kept alive during six hundred years. Prefixed is a correspondence between Isidorus and his pupil Braulio, bishop of Saragossa, to whom we are indebted for a "Praenotatio librorum Isidori," and who, together with another pupil, Ildefonsus, bishop of Toledo, revised the production now before us. The first book treats of grammar, with four chapters at the end, upon the nature, advantages, and different species of history; the second, of rhetoric and dialectics; the third, of the four great departments of mathematical science, arithmetic, geometry, music, and astronomy; the fourth, of medicine; the fifth, of law, to which is subjoined a dissertation on the different measures of time, together with a short chronicle, extending from the creation of the world to the reign of Heraclius; the sixth, of the canon of Scripture, of libraries, of books in general, bookbinding, and writing materials, and of the determination of Easter, concluding with an explanation of sundry sacred words and technicalities; the seventh, of God, of angels, and of the various orders of holy men from patriarchs, prophets, and apostles down to monks; the eighth, of the Jews and their sects, of the Christian church and its heresies, of the gods, soothsayers, priests, and magicians of the pagans; the ninth of languages, of the names of nations, of various political combinations, of the titles of magistrates and military authorities; and of the various grades of relationship; the tenth, of topics purely etymological, expounding the derivation of a number of words arranged in alphabetical order; the eleventh, of man and of monsters; the twelfth, of domestic animals, and

of beasts, birds, insects, reptiles, and fishes in general; the thirteenth and fourteenth, of geography, mathematical, physical, and political, including atmospheric phenomena; the fifteenth, of the origin of the principal states and kingdoms in the world, of edifices both public and private, of land-surveying and of roads; the sixteenth, of the constitution of soils, of mineralogy, of weights and measures; the seventeenth, of agriculture; the eighteenth of war, and of games and sports of every description; the nineteenth, of ships and their equipments, of architecture, of clothing and the textile fabrics; the twentieth, of food, of domestic utensils and furniture, of carriages, of harness, and of rustic implements.

The earliest edition of the *Origines* which bears a date is that published at Vienna by Gintherus Zainer of Reutlingen, fol. 1472, but there are three editions in Gothic characters without date and without name of place or printer, all of which are supposed by bibliographers to be older than the first mentioned. One, if not two, of these is believed to have proceeded from the press of Ulric Zell at Cologne, another from that of Mantelin at Strasbourg, while, in addition to the above, at least six editions more belong to the fifteenth century, a sure evidence of the popularity of the work. The most accurate is that which forms the third volume of the "Corpus Grammaticorum Veterum" of Lindemann, Lips. 4to. 1833. The second book was printed separately by Pithou in his "Antiqui Rhetores Latini." Paris, 4to. 1599, p. 356.

The two following works belong to grammar:

II. *De Differentiis* s. *De Proprietate Verborum*, in two parts, of which the first is less purely grammatical than the remainder, since it treats chiefly of the precise meaning of various theological terms, many of which involve abstruse questions of doctrine. The second part is borrowed in great measure from Agroetius and other old writers upon the same subject. This treatise does not appear to have been ever printed in a separate form, but will be found in editions of the collected works.

III. *Liber Glossarum Latinarum*, a collection from various glossaries circulated under the name of Isidorus. It was published along with the Graeco-Latin glosses of Philoxenus and others, by Vulcanius, Lug. Bat. fol. 1600, and appears in its best form at the end of the third edition of the Lexicon Philologicum of Martinius, which was published under the superintendence of Graevius, Traj. ad Rhen. 1698.

The following work belongs to natural philosophy:—

IV. *De Rerum Natura*, s. *De Mundo*, addressed to king Sisebutus. It contains in forty-seven short chapters discussions on sundry questions connected with astronomy, meteorology and physical geography; such as the career of the sun and of the moon, eclipses, falling stars, clouds, rain, winds, prognostics of the weather, earthquakes, the ocean, the Nile, mount Aetna, and the great divisions of the earth. It will be found in the collected works.

The four following works belong to history:—

V. *Chronicon*. Chronological tables from the creation of the world to the fifth year of the emperor Heraclius, that is, A. D. 627. It was edited with much care by Garcia de Loaisa, Taurin. 4to. 1593, whose text has been followed by Roncalli in his *Vett. Lat. Script. Chron.* p. ii. p. 419, and in the Madrid edition of the collected works.

VI. *Historia Gothorum*, a short account of the Goths from their first collisions with the Romans in the reigns of Valerian and Gallienus down to the death of Sisebutus.

VII. *Historia Vandalorum*, from the time of their entrance into Spain under Gunderic until their final destruction upon the fall of Gelimer, embracing a period of one hundred and twenty-three years and seven months, which is comprehended within the limits of a single folio page.

VIII. *Historia Suevorum*, equally brief, from their entrance into Spain under Hermeric until their final destruction, one hundred and twenty-six years afterwards. These three tracts will be found in their best form in the edition of the Chronicon by Garcia de Loaisa named above, in the compilations of Labbé and Florez, and in the Madrid edition of the collected works.

The following works belong to poetry:—

IX. *Poemata*. Among the collected works we find a sacred song in trochaic tetrameters cat., entitled *Lamentum Poenitentiae pro Indulgentia Peccatorum*, and in the Acta Sanctorum under the fifth of February, two hymns in praise of St. Agatha. Some assign to Isidorus an astronomical poem in heroic verse more commonly ascribed to Fulgentius, the fragments of which are included in the collection of Pithou published at Paris in 1590.

The rest of the works of Isidorus are all of a theological character. Two belong to Sacred Biography.

X. *De Vita et Obitu Sanctorum qui Deo placuerunt*. Short sketches of sixty-five holy men belonging to the Old Testament history, and of twenty-two under the new dispensation, from Adam to the Maccabaean brothers, from Zacharias to Titus.

XI. *De Scriptoribus Ecclesiasticis Liber*, or simply, *De Viris Illustribus*, or, as the title sometimes appears at greater length, *Isidori Additio ad Libros S. Hieronymi et Gennadii de Scriptoribus Ecclesiasticis*, a continuation of the biographical sketches of eminent divines by Hieronymus [HIERONYMUS; GENNADIUS], upon the same plan, commencing in the older editions with Osius, bishop of Cordova, and ending with Maximus, bishop of Saragossa, including thirty-three individuals; but in the Madrid editions of the collected works we find several new lives prefixed, from a MS. not before collated, reaching from Sixtus, bishop of Rome, down to Marcellinus.

The two following works belong to formal theology:—

XII. *De Officiis Ecclesiasticis Libri II.*, with a prefatory epistle addressed to Fulgentius. The first book, which bears the separate title *De Origine Officiorum*, is devoted to the rites, ceremonies, liturgies, and festivals of the church, with an examination of the authority upon which each is founded, whether Scripture, apostolical tradition, or uninterrupted and invariable practice; the second book, with the title *De Origine Ministrorum*, treats in like manner of the different orders among the clergy, and of those persons among the laity, who were more immediately connected with them, such as holy maidens, widows, catechumens, and the like. This piece is of the greatest importance to those who employ themselves in investigating the ritual of the Romish Church. It was published in

the *Monumenta S. Patrum Orthodoxographa* of Grynaeus, Colon. fol. 1568, in the *Sylloge Script. de Catholicis Ecclesiae Officiis* of Melchior Hittorpius, Rom. fol. 1591, and in the *Sylloge Scriptorum de Officiis Ecclesiasticis*, Paris, fol. 1610.

XIII. *Regula Monachorum*, a code of rules in twenty-one sections for the government of the Coenobium Honorianum, founded by Isidorus himself. It is remarkable only from displaying a more gentle spirit than such statute-books usually exhibit. It is included in the *Codex Regularum* of Holstenius, Rom. 4to. 1661, p. ii. p. 198.

The four following works belong to exegetical theology: —

XIV. *Liber Pröoemiorum*, or *Pröoemia in Libros Veteris ac Novi Testamenti*, a succinct outline of the contents of each of the books which form the canon of Scripture.

XV. *Commentaria in Vetus Testamentum*, or, *Quaestiones et Mysticorum Expositiones Sacramentorum in Vetus Testamentum.* An exposition of the mystical, typical, and allegorical signification of the principal events recorded in the Pentateuch, Joshua, Judges, Ruth, Kings, Chronicles, Esdra, and the Maccabees, selected from the writings of various fathers, of whom Origen, Victorinus, Ambrosius, Hieronymus, Cassianus, Augustinus, Fulgentius, and Gregory are specially named in the preface, the object of Isidorus being to render the researches of these wise and learned men accessible to a greater number of readers by presenting them in a compressed and familiar form. Published separately, Haganoae (*Haguenau*), 4to. 1529.

XVI. *Allegoriae quaedam Sacrae Scripturae.* Short allegorical interpretations of many passages in the Old and New Testaments. The spirit of this piece is the same as that of the preceding, but the results are enunciated much more briefly.

XVII. *Expositio in Canticum Canticorum Salomonis.* The same principles are here applied to prove that Solomon's Song is a shadowing forth of the union of Christ with his church.

In the ten following works we have a mixture of dogmatical, speculative, sentimental, and practical theology, combined so intimately that not one of them can be said to belong to any single department exclusively.

XVIII. *Sententiarum*, s. *De summo Bono Libri III.* A voluminous collection of short essays and dogmatic rules on a great multiplicity of themes connected with speculative, practical, and ritual theology, forming a sort of *Manual of Divinity*, suited to the wants and taste of that epoch, and possessing the same encyclopaedic character in this particular branch of knowledge which the Origines exhibit in relation to a wider field. The whole is little more than a compilation from Augustin and Gregory. Published separately, Lovan. 4to. 1486, Lips. 4to. 1493, Paris, 4to. 1519, 12mo. 1538, Taurin. 4to. 1593, with the notes of Garcia de Loaisa.

XIX. *De Nativitate Domini, Passione et Resurrectione, Regno atque Judicio*, addressed to his sister, St. Florentia, in sixty-one chapters, with an Epilogue embodying a mass of prophetic passages from the Old Testament which indicate the career and divinity of our Lord.

XX. *De Vocatione Gentium*, addressed also to St. Florentia, in twenty-six chapters, with a recapitulation pointing out how the prophets had clearly foretold the abrogation of the ceremonial law and the free admission of the Gentiles to all the benefits of the New Covenant.

The two last-named tracts are sometimes conjoined under the title *Contra Nequitiam Judaeorum*, or, *Contra Judaeos Libri II.*; or, *De Fide Catholica ex Vetere et Novo Testamento*, or, finally, *Testimoniorum de Christo et Ecclesia Liber*. They were printed separately, Venet. 4to. 1483, Hagan. 4to. 1529. There is a very curious old German or Frankish translation of a portion of these pieces, apparently as old as the eighth century. This has been carefully published by Holzmann *Isidori de Nativitate Domini, &c.*, Carolsruh. 8vo., 1836.

XXI. *Synonimorum*, s. *Soliloquiorum Libri II.* Not, as the former title might lead us to expect, a grammatical disquisition, but a series of sacred meditations and moral precepts. At the commencement we find the lamentations of an imaginary individual, the representative as it were of awakened sinners, who deplores his lost state amid the vice and misery of this wicked world, and is upon the point of abandoning himself to despair, when *Ratio*, or Reason, comes forward to comfort him, and in the dialogue which follows proves that he may still hope for pardon, teaches him how he may best avoid the snares of evil, and how he can most fittingly repent of sin so as at length to become pure and holy, and to be able to look forward with confidence to eternal happiness in heaven. The colloquial form is gradually abandoned, and the moral precepts are arranged regularly under different heads, as *De Castitate*, *De Oratione*, *De Parsimonia*, *De Humilitate*, and the like. The term *synonima* seems to be derived from the circumstance that the same ideas are repeated again and again under different shapes and in different words. Published separately, Antv. 4to., 1488.

XXII. *De Contemptu Mundi Libellus.* A sort of continuation of the foregoing, since here also we have a dialogue between an imaginary personage and Ratio, in which the latter descants upon a succession of religious and moral themes. Published separately, Venet. 8vo., 1523.

XXIII. *De Conflictu Vitiorum et Virtutum*, erroneously ascribed by some to Leo I., by others to Augustin, by others to Ambrose. It bears a strong resemblance in its contents to the foregoing.

XXIV. *Exhortatio ad Poenitentiam cum Consolatione ad Animam de Salute desperantem*, in which the mercy of God is placed in opposition to the overwhelming dread of future punishment. It is a mere repetition of certain portions of the *Synonima.*

XXV. *Norma Vivendi*, a collection of apophthegms culled from the four works last mentioned.

XXVI. *Oratio de Flendis semper Peccatis ad Correctionem Vitae.*

XXVII. *Oratio contra Insidias Diaboli.*

It only remains to notice, in the last place,—

XXVIII. *Epistolae.* A considerable number of letters, referring chiefly to questions of doctrine or discipline. Thus there is one addressed to Ludifred, bishop of Cordova, *Quodnam Episcopi et ceterorum sit Officium in Ecclesia*; another to Massanus, bishop of Merida, *Qui sunt reparandi post Lapsum vel qui non*; a fragment, belonging perhaps to the last, *Quare sit institutum post septem Annos in pristinum Statum Poenitentes redire*, and several others, the authenticity of which is very questionable.

It will be seen from the above list, and much

more clearly from a perusal of the different productions themselves, that Isidorus not only abridged others, but not unfrequently epitomised himself, and presented the same matter repeatedly with slight modification. The style throughout presents a sad picture of the decay of the Latin language, and even in the Origines, where he appears to make great exertions to copy closely the phraseology of pure models, we meet with a constant recurrence of miserable barbarisms.

The Editio Princeps of the collected works was printed by Michael Sonnius, under the inspection of Margarinus de la Bigne, Paris, fol. 1580, which was followed by the more accurate and complete edition which issued from the royal press at Madrid, fol., 2 vols., 1599, resting chiefly on the MS. of Alvarus Gomez, and enriched with the notes of J. B. Perez, and of the editor, J. Grial. Besides these, editions appeared at Paris, fol., 1601, by Jac. du Breul, at Cologne, fol., 1617, which is a reprint of the preceding, and a second Madrid edition in 1778; but by far the most complete and most useful of all is that of F. Arevali, Rom., 7 vols. 4to., 1797—1803.

(See the *Praenotatio Librorum Isidori*, by Braulio, prefixed to the edition of Grial; Ildefonsus, *De Script. Eccles.* c. 9; Sigebertus Gemblacensis, *De Script. Eccles.* c. 55; Jo. Trithemius, *De Script. Eccles.* c. 232; Isidorus Pacensis, *in Chron.*) [W. R.]

ISIDO'RUS, one of the professors of law to whom the constitutio *Omnem, de Conceptione Digestorum* was addressed by Justinian in A. D. 533. It is generally supposed that Isidorus was a professor at Berytus, not Constantinople, but there is no express authority for this belief. (Ritter, *ad Heineccii Hist. Jur. Rom.* § 336.) By Suarez (*Notit. Basil.* § 41), Fabricius (*Bibl. Gr.* vol. xii. p. 345), and Hoffmann (*Hist. Jur.* ii. 2, p. 556) Isidorus is stated to have been one of the jurists employed by Justinian in compiling the Digest, but there is no warrant for this assertion in Const. *Tanta*, § 9, where the names of the commissioners appointed by Justinian for that purpose are enumerated.

In the "Collectio Constitutionum Graecarum," edited by Ant. Augustinus (8vo. Ilerdae, 1567, fol. 6, A.) is an extract from Matthaeus Blastares, which, as it differs considerably from the text of Blastares given by Beveridge (*Synodicon*, vol. ii. in Praef. Syntagmatos), we here transcribe:

Στέφανος γάρ τις εἰς πλάτος τὰ Δίγεστα ἐξηγήσατω (sic) Κύριλλος κατ' ἐπιτομήν. Δωρόθεος μέσῃ τάξει ἐχρήσατο. Θαλέλαιος αντικένσορ (sic) τοὺς Κώδικας εἰς πλάτος ἐκδέδωκε. Θεόδωρος Ἑρμουπολίτης συντετμημένως, ἔτι δὲ συντομώτερον Ἀνατόλιος. Ὁ δὲ Ἰσίδωρος στενώτερον μὲν τοῦ Θαλελαίου, πλατύτερον δὲ τῶν λοιπῶν δύο.

(Reiz. *ad Theophilum*, p. 1246. § 16; Zachariae, *Hist. Jur. Gr. Rom. Delin.* Corrigenda ad p. 27, lin. 21.)

The work of Isidorus here mentioned was probably a Greek abridgment of the Code, with commentary. Fragments of it are to be found in Schol. *Basil.* vol. vi. p. 211, 212, 213, 230—234, 251—253. The abridgment seems to have been admitted into the text of the Basilica, while the commentary is appended by way of scholium. (Mortreueil, *Histoire du Droit Byzantin*, vol. i. p. 142.) This is probably the work referred to by the scholiast on *Basil.* vol. v. p. 356, under the name ἡ τοῦ Ἰσιδώρου ἐκδόσις, for the scholium on that passage relates to cod. 3. tit. 41. In Schol. *Basil.* vol. vi. p. 219, Isidorus cites a Constitution of Leo. This citation has by some been supposed to point to a Novel of Leo the Philosopher, and accordingly the date of Isidorus has been thrown forward; but Reiz has justly observed (*ad Theoph.* p. 1237) that Isidorus is referring to a Constitution of Leo the Thracian of A. D. 459, inserted in cod. 8. tit. 54. s. 30.

From Schol. *Basil.* vol. ii. p. 558, and Schol. *Basil.* vol. iii. p. 53, Isidorus is proved to have written a commentary on the Digest; and several extracts from this commentary are appended to the Basilica. (Schol. *Basil.* vol. ii. p. 555, 556, 558, &c. ed. Fabrot., vol. ii. p. 384, 396, 398, 399, 483, ed. Heimbach.) No credit is to be given to Nic. Comnenus Papadopoli, who (*Praenot. Mystag.* p. 403) speaks of an Isidorus antecessor and logotheta dromi, and mentions his Scholia on the Novells of Alexius Comnenus. (Heimbach, *de Basil. Orig.* p. 40.) [J. T. G.]

ISIDO'RUS, artists. 1. A sculptor, of uncertain time and country, known by his statue of Hercules at Parium, on the Propontis. (Plin. *H. N.* xxxiv. 8. s. 19. § 16.) This is according to the common text of Pliny, which is, however, almost certainly corrupt. See HEGESIAS, p. 368, b.

Some years ago the base of a statue, inscribed with the name of Isidorus, was dug up in the forum at Cumae. (Raoul-Rochette, *Lettre à M. Schorn*, p. 79.)

2, 3. Of Miletus, the elder and younger, were eminent architects in the reign of Justinian. The elder of them was associated with Anthemius of Tralles, in the rebuilding of the great church of St. Sophia, at Constantinople, before A. D. 537. The younger Isidorus rebuilt the dome of St. Sophia, after it had been destroyed by an earthquake, A. D. 554, and made some additions to the interior of the church. (Procop. i. 1; Agathias, v. 9; Malalas, p. 81; Müller, *Archäol. d. Kunst*, § 194, n. 4; Kugler, *Kunstgeschichte*, p. 360, &c.) [P. S.]

ISI'GONUS (Ἰσίγονος), a Greek writer, who, according to Stephanus Byzantinus (*s. v.* Νικαία), was a native of Nicaea, and, according to Cyrillus (*adv. Julian.* 3) of Cittium, though it is not improbable that in the latter passage ὁ Κιττιεύς may be only a false reading for ὁ Νικαεύς. The time at which he lived is uncertain, though Gellius (ix. 4) calls him an ancient writer of no small authority. Tzetzes (*ad Lycoph.* 1021) calls him an historian, but the only work he is known to have written bore the title Ἄπιστα, whence he is regarded as one of the class of writers called παραδοξογράφοι. (Tzetz. *Chil.* vii. 144.) The fact that Pliny (*H. N.* vii. 2) and Sotion used the work seems to show that Isigonus lived previous to the beginning of the Christian era. The work of Isigonus is lost, and the few fragments of it which have come down to us are collected in Westermann's Παραδοξογράφοι, pp. 162, 163. [L. S.]

ISI'GONUS, a Greek statuary, was one of the artists who represented the battles of Attalus and Eumenes against the Gauls, about B. C. 239. (Plin. *H. N.* xxxiv. 8. s. 19. § 24.) [P. S.]

ISIS (Ἶσις), one of the principal Egyptian divinities. The ideas entertained about her and her worship underwent the greatest changes and modifications in antiquity. She is described as the wife of Osiris and the mother of Horus. As Osiris, the

god of the Nile, taught the people the use of the plough, so Isis invented the cultivation of wheat and barley, which were carried about in the processions at her festival. (Diod. i. 14, 27, v. 69, &c.) She was the goddess of the earth, which the Egyptians called their mother (Diod. i. 12; Serv. *ad Aen.* viii. 696; Isid. *Orig.* viii. 11), whence she and Osiris were the only divinities that were worshipped by *all* the Egyptians. (Herod. ii. 42.) Being married to Osiris, Isis is the land fertilised by the Nile. (Plut. *de Is. et Osir.* 32.) This simple and primitive notion of the Egyptians was modified at an early period through the influence of the East, with which Egypt came into contact, and at a later time through the influence of the Greeks. Thus Osiris and Isis came gradually to be considered as divinities of the sun and the moon; and while some of the Greeks fabled that the worship of Isis had been introduced into Egypt by Ogyges and his wife Thebe (Schol. *ad Aristid. Symb.* iii. 128), the Egyptian priests described the principal religious institutions of Greece as derived from Egypt; and after the time of Herodotus, this belief became firmly established in Greece. Hence Isis was identified with Demeter, and Osiris with Dionysus, and the sufferings of Isis were accordingly modified to harmonise with the mythus of the unfortunate Demeter. Diodorus, Plutarch, and others, treat the stories about Isis according to the principles of Euhemerus, and represent her, as well as Osiris, as rulers of Egypt: but in these, as well as the mystical accounts of other writers, the original character of Isis may yet be discerned. We cannot enter here into an examination of the development which the worship of Isis underwent in Egypt in the course of centuries, but must confine ourselves to some remarks respecting her worship in Greece, at Rome, and other European parts of the ancient world. Her worship in all parts of Greece is amply attested by express statements of ancient writers and numerous inscriptions. Under the names of Pelagia (the ruler of the sea) and Aegyptia, she had two sanctuaries on the road to Acrocorinthus (Paus. ii. 4. § 7), and others at Megara (i. 41. § 4), Phlius (ii. 13. § 7), Tithorea in Phocis (x. 32. § 9), Methana and Troezene (ii. 32. § 6, 34. § 1), Hermione (ii. 34. § 10), and Andros (see the hymn to Isis, lately discovered there, in the *Class. Mus.* vol. i. p. 34, &c.). In the western parts of Europe the worship of Isis became likewise established, and many places in Sicily, Italy, and Gaul, are known to have been the seats of it. According to Appuleius (*Met.* xi. p. 262), it was introduced at Rome in the time of Sulla: at a later time her statue was removed from the capitol by a decree of the senate (Tertull. *ad Nation.* i. 10, *Apolog.* 6; Arnob. *adv. Gent.* ii. 73); but the populace and the consuls Piso and Gabinius, in B. C. 58, resisted the decree. A further decree of B. C. 53 forbade the private worship of Isis, and ordered the chapels dedicated to her to be destroyed. Subsequently, when the worship was restored, her sanctuaries were to be found only outside the pomoerium. (Dion Cass. xl. 47.) This interference on the part of the government was thought necessary on account of the licentious orgies with which the festivals of the goddess were celebrated. In B. C. 50, the consul, L. Aemilius Paulus himself, was the first to begin the destruction of her temples, as no one else ventured to do so. (Val. Max. i. 3. § 3.) But these decrees do not appear to have quite succeeded in destroying the worship of Isis, for in B. C. 47 a new decree was issued to destroy the temple of Isis and Serapis. By a mistake, the adjoining temple of Bellona was likewise pulled down, and in it were found pots filled with human flesh. (Dion Cass. xlii. 26.) As it had thus become evident that the people were extremely partial to the worship of those foreign divinities, the triumvirs in B. C. 43 courted the popular favour by building a new temple of Isis and Serapis in the third region, and sanctioning their worship. (Dion Cass. xlvii. 15.) It would appear that after this attempts were made to erect sanctuaries of Isis in the city itself, for Augustus forbade her worship in the city, while outside of it there seem to have been several temples, which were subjected to government inspection. (Dion Cass. liii. 2; comp. liv. 6.) The interference of the government was afterwards repeatedly required (Tac. *Ann.* ii. 85; Suet. *Tib.* 36; Joseph. *Ant. Jud.* xviii. 3. § 4; Hegesipp. ii. 4); but from the time of Vespasian the worship of Isis and Serapis became firmly established, and remained in a flourishing condition until the general introduction of Christianity. The most important temple of Isis at Rome stood in the Campus Martius, whence she was called Isis Campensis. (Juven. vi. 329; Appul. *Met.* xi. p. 259.) An Isium Metellinum is mentioned by Trebellius Pollio (*Trig. Tyr.* 25); and other temples and chapels of Isis occur in many Latin inscriptions. The priests and servants of the goddess wore linen garments (*δθόναι*), whence she herself is called *linigera.* (Ov. *Ep. ex Pont.* i. 1, 51, *Amor.* ii. 2, 25; comp. Tac. *Hist.* iii. 74; Martial, xii. 29, 19; Juven. vi. 533.) Those initiated in her mysteries wore in the public processions masks representing the heads of dogs. (Appian, *B. C.* iv. 47; Suet. *Domit.* 1.) As a specimen of the manner in which the festival of Isis was celebrated in Greece, the reader may be referred to that of Tithorea, which is described by Pausanias (x. 32), and the naval sacrifice offered to her at Corinth, as described by Appuleius in his Golden Ass. Isis was frequently represented in works of art (Tibull. i. 3, 27; Juven. xii. 28); and in those still extant she usually appears in figure and countenance resembling Hera: she wears a long tunic, and her upper garment is fastened on her breast by a knot: her head is crowned with a lotus flower, and her right hand holds the sistrum. Her son Horus is often represented with her as a fine naked boy, holding the fore-finger on his mouth, with a lotus flower on his head, and a cornucopia in his left hand.

It should be remarked that Tacitus (*Germ.* 9) speaks of the worship of Isis among the ancient Germans, but he there applies the name Isis only on account of the analogy existing between the German divinity and the Isis of his own countrymen; and the German goddess whom he had in view was probably no other than Hertha. (Comp. c. 39.) [L. S.]

I'SMARUS (Ἴσμαρος), a son of Eumolpus, is said to have fled with his father from Aethiopia to Thrace, and from thence to Eleusis. (Apollod. iii. 15. § 4.) There is one other personage of the same name. (Apollod. iii. 6. § 8; ASTACUS.) [L. S.]

ISME'NE (Ἰσμήνη). 1. A daughter of Asopus and Metope, and wife of Argus, by whom she became the mother of Iasus and Io. (Apollod. ii. 1 § 3.)

2. A daughter of Oedipus by Jocaste, or, according to others, by Eurygeneia. (Apollod. iii. 5. § 8; Paus. ix. 5. § 5; Soph. *Antig.* 1, &c., *Oed. Col.* 321; Eurip. *Phoen.* 56.) [L. S.]

ISME'NIAS (Ἰσμενίας), a Theban, of the party adverse to Rome and friendly to Macedonia. When he was chosen Boeotarch, a considerable number of the opposite faction were driven into exile, and condemned to death by him in their absence. These men met, at Larissa in Thessaly, the Roman commissioners, who were sent into Greece in B. C. 171, preparatory to the war with Perseus; and on being upbraided with the alliance which Boeotia had made with the Macedonians, they threw the whole blame on Ismenias. Shortly after they appeared before the commissioners at Chalcis; and here Ismenias also presented himself, and proposed that the Boeotian nation should collectively submit to Rome. This proposal, however, did not at all suit Q. Marcius and his colleagues, whose object was to divide the Boeotian towns, and dissolve their confederacy. They therefore treated Ismenias with great contumely; and his enemies being thereby emboldened to attack him, he narrowly escaped death by taking refuge at the Roman tribunal. Meanwhile, the Roman party entirely prevailed at Thebes, and sent an embassy to the Romans at Chalcis, to surrender their city, and to recal the exiles. Ismenias was thrown into prison, and, after some time, was put to death, or (as we may perhaps understand the words of Polybius) committed suicide. (Liv. xlii. 38, 43, 44; Polyb. xxvii. 1, 2.) [E. E.]

ISME'NIAS (Ἰσμηνίας), a painter of Chalcis, who painted the pedigree of the Athenian orator Lycurgus on a tablet, which was deposited in the Erechtheium. (Pseud. Plut. *Vit. X. Orat.* p. 843, e.) [P. S.]

ISME'NIUS (Ἰσμήνιος). 1. A son of Apollo and Melia, who is said to have given his name to the Boeotian river which was before called Ladon or Cadmus. (Hesych. *s. v.*; Paus. ix. 10. § 5.)

2. A surname of Apollo at Thebes, who had a temple on the river Ismenus. (Paus. ii. 10. § 4, iv. 27. § 4, ix. 10. §§ 2, 5.) The sanctuary of the god, at which the Daphnephoria was celebrated, bore the name of Ismenium, and was situated outside the city. [L. S.]

ISME'NUS (Ἰσμήνος), a son of Asopus and Metope, from whom the Boeotian river Ladon was believed to have derived its name of Ismenus. (Apollod. iii. 12. § 6.) The little brooks Dirce and Strophie, in the neighbourhood of Thebes, are therefore called daughters of Ismenus. (Callim. *Hymn. in Del.* 77; comp. Eurip. *Bacch.* 519; Diod. iv. 72.) According to other traditions, Ismenus was a son of Amphion and Niobe, who when struck by the arrow of Apollo leaped into a river near Thebes, which was called Ismenus, after him. (Apollod. iii. 5. § 6; Plut. *de Fluv.* 2.) [L. S.]

ISO'CRATES (Ἰσοκράτης). 1. A celebrated Attic orator and rhetorician, was the son of Theodorus, and born at Athens in B. C. 436. Theodorus was a man of considerable wealth, and had a manufacture of flutes or musical instruments, for which the son was often ridiculed by the comic poets of the time; but the father made good use of his property, in procuring for the young Isocrates the best education that could be obtained: the most celebrated sophists are mentioned among his teachers, such as Tisias, Gorgias, Prodicus, and also Socrates and Theramenes. (Dionys. *Isocrat.* 1; Plut. *Vit. X. Orat.* p. 836; Suidas, *s. v.* Ἰσοκράτης; Anonym. Βίος Ἰσοκρατ., in Westermann's Βιογράφοι, p. 253; Phot. *Bibl. Cod.* 260.) Isocrates was naturally timid, and of a weakly constitution, for which reasons he abstained from taking any direct part in the political affairs of his country, and resolved to contribute towards the development of eloquence by teaching and writing, and thus to guide others in the path for which his own constitution unfitted him. According to some accounts, he devoted himself to the teaching of rhetoric for the purpose of ameliorating his circumstances, since he had lost his paternal inheritance in the war against the Lacedaemonians. (Plut. *l. c.* p. 837; Phot. *Bibl. Cod. l. c.* 176; Isocrat. *de Permut.* § 172.) He first established a school of rhetoric in the island of Chios, but his success does not appear to have been very great, for he is said to have had only nine pupils there. He is stated, however, to have exerted himself in another direction, and to have regulated the political constitution of Chios, after the model of that of Athens. After this he returned to Athens, and there opened a school of rhetoric. He met with the greatest applause, and the number of his pupils soon increased to 100, every one of whom paid him 1000 drachmae. In addition to this, he made a large income by writing orations; thus Plutarch (*l. c.* p. 838) relates that Nicocles, king of Cyprus, gave Isocrates twenty talents for the oration πρὸς Νικοκλέα. In this manner he gradually acquired a considerable property, and he was several times called upon to undertake the expensive trierarchy; this happened first in B. C. 355, but being ill, he excused himself through his son Aphareus. In 352 he was called upon again, and in order to silence the calumnies of his enemies, he performed it in the most splendid manner. The oration περὶ ἀντιδόσεως πρὸς Λυσίμαχον refers to that event, though it was written after it. In his earlier years Isocrates lived in the company of Athenian hetaerae (Plut. *l. c.* p. 839; Athen. xiii. p. 592), but at a later period he married Plathane, the widow of the sophist Hippias, whose youngest son, Aphareus, he adopted. Isocrates has the great merit of being the first who clearly saw the great value and objects of oratory, in its practical application to public life and the affairs of the state. At the same time, he endeavoured to base public oratory upon sound moral principles, and thus to rescue it from the influence of the sophists, who used and abused it for any and every purpose; for Isocrates, although educated by the most eminent sophists, was the avowed enemy of all sophistry. He was, however, not altogether free from their influence; and what is most conspicuous in his political discourses is the absence of all practical knowledge of real political life, so that his fine theories, though they were unquestionably well meant, bear a strong resemblance to the visions of an enthusiast. The influence which he exercised on his country by his oratory must have been limited, since his exertions were confined to his school, but through his school he had the greatest possible influence upon the development of public oratory; for the most eminent statesmen, philosophers, orators, and historians of the time, were trained in it, and afterwards developed each in his particular way the principles they had imbibed in his school. No ancient rhetorician had so many disciples that afterwards shed lustre on their

country as Isocrates. If we set aside the question as to whether the political views he entertained were practicable or wise, it must be owned that he was a sincere lover of his native land, and that the greatness and glory of Athens were the great objects for which he was labouring; and hence, when the battle of Chaeroneia had destroyed the last hopes of freedom and independence, Isocrates made away with himself, unable to survive the downfal of his country, B. C. 338. (Plut. p. 837; Dionys. Photius, *ll. cc.*; Philostr. *Vit. Soph.* i. 17.)

The Alexandrian critics assigned to Isocrates the fourth place in the canon of Greek orators, and the great esteem in which his orations were held by the ancient grammarians is attested by the numerous commentaries that were written upon them by Philonicus, Hieronymus of Rhodes, Cleochares, Didymus, and others. Hermippus even treated in a separate work on the pupils of Isocrates; but all these works are lost, with the exception of the criticism by Dionysius of Halicarnassus. The language of Isocrates is the purest and most refined Attic dialect, and thus forms a great contrast with the natural simplicity of Lysias, as well as with the sublime power of Demosthenes. His artificial style is more elegant than graceful, and more ostentatious than pleasing; the carefully-rounded periods, the frequent application of figurative expressions, are features which remind us of the sophists; and although his sentences flow very melodiously, yet they become wearisome and monotonous by the perpetual occurrence of the same over-refined periods, which are not relieved by being interspersed with shorter and easier sentences. In saying this, we must remember that Isocrates wrote his orations to be read, and not with a view to their recitation before the public. The immense care he bestowed upon the composition of his orations, and the time he spent in working them out and polishing them, may be inferred from the statement, that he was engaged for a period of ten, and according to others, of fifteen years, upon his Panegyric oration. (Quintil. x. 4. § 4.) It is owing to this very care and labour that in the arrangement and treatment of his subject, Isocrates is far superior to Lysias and other orators of the time, and that the number of orations he wrote is comparatively small.

There were in antiquity sixty orations which went by the name of Isocrates, but Caecilius, a rhetorician of the time of Augustus, recognised only twenty-eight of them as genuine (Plut. *l. c.* p. 838; Phot. *Bibl. Cod.* 260), and of these only twenty-one have come down to us. Eight of them were written for judicial purposes in civil cases, and intended to serve as models for this species of oratory; all the others are political discourses or show speeches, intended to be read by a large public: they are particularly characterised by the ethical element on which his political views are based. Besides these entire orations, we have the titles and fragments of twenty-seven other orations, which are referred to under the name of Isocrates. There also exist under his name ten letters, which were written to friends on political questions of the time; one of them, however (the tenth), is in all probability spurious. A scientific manual of rhetoric (τέχνη ῥητορική) which Isocrates wrote is lost, with the exception of a few fragments, so that we are unable to form any definite idea of his merits in this respect.

The orations of Isocrates are printed in the various collections of the Greek orators. The first separate edition is that of Demetrius Chalcocondylas (Milan, 1493, fol.), which was followed by numerous others, which, however, are mainly based upon the edition of Aldus (e. g. those published at Hagenau, 1533, 8vo.; Venice, 1542, 1544, 1549, 8vo.; Basel, 1546, 1550, 1555, 1561, 8vo.). A better edition is that of H. Wolf (Basel, 1553, 8vo.), and with Wolf's notes and emendations, Basel, 1570, fol., the text of which was often reprinted. Some improvements were made in the edition of H. Stephens (1593, fol., reprinted in 1604, 1642, 1651, 8vo., in London 1615, 8vo., and at Cambridge 1686, 8vo.). The edition of A. Auger (Paris, 1782, 3 vols. 3vo.) is not what it might have been, considering the MSS. he had at his disposal. The best modern editions are those of W. Lange (Halle, 1803, 8vo.), Ad. Coraes (Paris, 1807, 2 vols. 8vo.), G. S. Dobson (London, 1828, 2 vols. 8vo., with a Latin transl., copious notes and scholia), and Baiter and Sauppe (Zürich, 1839, 2 vols. 12mo.). There are also many good editions of separate orations and of select orations, for which the reader must be referred to bibliographical works (Hoffmann, *Lexicon Bibliogr.* vol. ii. p. 615, &c.) A useful *Index Graecitatis* was published by Th. Mitchell, Oxford, 1827, 8vo. (Comp. Westermann, *Gesch. der Griech. Beredts.* §§ 48, 49, and *Beilage* iv. pp. 288—293; Leloup, *Commentatio de Isocrate*, Bonn, 1823, 8vo.; J. G. Pfund, *de Isocratis Vita et Scriptis*, Berlin, 1833,

2. Of Apollonia, a disciple of Isocrates of Athens (No. 1), with whom he has often been confounded. He appears, however, to have enjoyed a considerable reputation as an orator, for he is mentioned among those who competed with other orators for the prize which Artemisia of Caria proposed in the literary contest which she instituted in honour of her husband Mausolus, in B. C. 352. Suidas mentions the titles of five of his orations, but none of them have come down to us. (*Epist. Socrat.* xxviii. pp. 65, 67; Suid. *s. v.* Ἰσοκράτης; Eudoc. p. 247; Spalding, *ad Quintil.* ii. 15. § 4.) Some critics believe that he was the author of the τέχνη ῥητορική, which was mentioned above among the works of his master and namesake. (Westermann, *Gesch. d. Griech. Beredtsamk.* § 50, notes 3 and 4. § 68, note 15.) [L. S.]

ISODAETES (Ἰσοδαίτης), from δαίω, i. e. the god who distributes his gifts equally to all, occurs as a surname of Dionysus Zagreus. (Plut. *de Ei. ap. Delph.* 9.) [L. S.]

ISO'DETES (Ἰσοδέτης), from δέω, the god who binds all equally, is used as a surname of Pluto, to express his impartiality (Hesych. *s. v.*), and of Apollo. (Bekker, *Anecdot.* p. 267.) [L. S.]

ISSA (Ἴσσα), a daughter of Macareus in Lesbos, and the beloved of Apollo, from whom the Lesbian town of Issa is said to have received its name. (Ov. *Met.* vi. 124; Tzetz. *ad Lycoph.* 220; Steph. Byz. *s. v.*; Strab. i. p. 60.) [L. S.]

ISSO'RIA (Ἰσσωρία), a surname of the Laconian Artemis, derived from Mount Issorion, on which she had a sanctuary. (Paus. iii. 14. § 2, 25. § 3; Hesych. and Steph. Byz. *s. v.*; Plut. *Ages.* 32; Polyaen. ii. 14.) [L. S.]

I'STHMIUS (Ἴσθμιος), i. e. the god worshipped on the Isthmus (of Corinth), a surname of Poseidon, in honour of whom the Isthmian games were celebrated. (Paus. ii. 9. § 6.) [L. S.]

ISTER or ISTRUS (Ἴστρος). 1. A Greek historian, who is sometimes called a native of Cyrene, sometimes of Macedonia, and sometimes of Paphus, in the island of Cyprus. (Suid. *s. v.* Ἴστρος.) These contradictory statements are reconciled by Siebelis, in the work cited below, by the supposition that Ister was born at Cyrene, that thence he proceeded with Callimachus to Alexandria, and afterwards lived for some time at Paphus, which was subject to the kings of Egypt. (Comp. Plut. *Quaest. Graec.* 43, who calls him an Alexandrian.) Ister is said to have been at first a slave of Callimachus, and afterwards his friend, and this circumstance determines the age of Istrus, who accordingly lived in the reign of Ptolemy Euergetes, i. e. between about B. C. 250 and 220. Polemon, who was either his contemporary or lived very shortly after him, wrote against Ister.

Ister was the author of a considerable number of works, all of which are lost, with the exception of some fragments. The most important among them was, 1. an Atthis (Ἀτθίς), of which the sixteenth book is mentioned by Harpocration (*s. v.* τραπεζοφόρος ; comp. *s. v.* ἐπενεγκεῖν.) This work is often referred to under different titles, such as Ἀττικά (Athen. iii. p. 74, xiii. p. 557 ; Plut. *Thes.* 33) τὰ τῆς συναγωγῆς, Ἀττικαὶ συναγωγαί, συναγωγή, Ἄτακτα, and others. 2. Αἱ Ἀπόλλωνος ἐπιφανείαι, in which he treated of a variety of religious rites. (Plut. *de Mus.* 14 ; Harpocrat. *s. v.* φαρμακός ; Phot. *Lex. s. v.* Τριττύαν.) 3. Πτολεμαΐς. Some consider this work on the Egyptian town of Ptolemais to have been in verse, but nothing certain can be said about it. (Athen. x. p. 478.) 4. Αἰγυπτίων ἀποικίαι, or the colonies of the Egyptians. (Clem. Alex. *Strom.* i. p. 322 ; Constantin. Porphyr. *de Themat.* i. p. 13.) 5. Ἀργολικά, or a history of Argos. (Athen. xiv. p. 650 ; Steph. Byz. *s. v.* Ἀπία.) 6. Ἡλιακά. (Steph. Byz. *s. v.* Φύτειον ; Schol. *in Platon.* p. 380, ed. Bekker ; *ad Pind. Ol.* vi. 55, vii. 146.) 7. Συναγωγὴ τῶν Κρητικῶν θυσιῶν. (Euseb. *Praep. Evang.* iv. 16 ; Porphyr. *de Abstin.* ii. 56.) 8. Περὶ ἰδιότητος ἄθλων. (Clem. Alex. *Strom.* iii. p. 447.) 9. Μελοποιοί. (Suid. *s. v.* Φρῦνις ; Schol. *ad Aristoph. Nub.* 967 ; Anonym. *Vit. Sophocl.*) 10. Ὑπομνήματα or commentaries. (Plut. *Quaest. Graec.* 43.) 11. Ἀττικαὶ λέξεις. (Eustath. *ad Odyss.* p. 1627 ; Suid. *s. v.* ἀμνόν ; Phavorin. *s. v.* ἀρνειός ; Hesych. *s. v.* ἀμάλλαι ; Schol. Venet. *ad Iliad.* κ. 439.)

2. A Greek grammarian of Calatis, on the Euxine, is mentioned only by Stephanus Byzantinus (*s. v.* Κάλατις), as the author of a beautiful work, περὶ τραγῳδίας, and it is not impossible that the anonymous author of the life of Sophocles may refer to him, and not to the author of the Atthis. The fragments of the works of the latter are collected by Siebelis, *Fragm. Phanodemi, Demon., Clitodemi, et Istri*, Lips. 1812, 8vo., and by C. and Th. Müller, *Fragmenta Histor. Graec.* p. 418, &c. [L. S.]

ISTOMA'CHUS (Ἰστόμαχος), the author of a work entitled Ἱπποκράτους αἵρεσις, that is, the school of Hippocrates, in which he stated that Hippocrates was born Ol. 80. 1. (Soranus, *Vit. Hippocr.*) [L. S.]

ITA'LICUS, one of the two kings of the Suevians who in A. D. 70 joined the party of Vespasian and fought against the Vitellians at Bedriacum in Cisalpine Gaul. (Tac. *Hist.* iii. 5, 21.) He was probably a son of the Italicus mentioned by the same historian (*Ann.* xi. 16) A. D. 47, who was invited to the chieftancy of the Cheruscans, and afterwards for his tyranny and intemperance expelled by them. In most editions of Tacitus the name is Italus, and, whether this or Italicus be the true reading, his Teutonic appellation is probably superseded by an agnomen derived from his education at Rome while detained there as an hostage. [FLAVIUS, p. 174.] [W. B. D.]

ITA'LICUS SI'LIUS. [SILIUS.]

I'TALUS (Ἰταλός), an ancient king of the Pelasgians, Siculians, or Oenotrians, from whom Italy was believed to have derived its name. (Thuc. vi. 2 ; Dionys. i. 35.) Hyginus (*Fab.* 127) calls him a son of Telegonus by Penelope. By Electra, the daughter of Latinus, he is said to have become the father of Remus, the founder of Rome, and by Lucania, the father of the heroine Rome, to whom is likewise ascribed the foundation of Rome. (Dionys. i. 72 ; Plut. *Romul.* 2 ; comp. Serv. *ad Aen.* i. 6, viii. 328 ; Aristot. *Polit.* vii. 10.) [L. S.]

I'THACUS (Ἴθακος), a son of Pterelaus, a hero from whom Ithaca was believed to have derived its name. (Hom. *Od.* xvii. 207 ; Eustath. *ad Hom.* pp. 307, 1815 ; Hesych. *s. v.*) Odysseus, king of Ithaca, is sometimes simply called Ithacus, or the Ithacan. (Ov. *Ep. ex Pont.* i. 3, 33 ; Virg. *Aen.* ii. 104.) [L. S.]

ITHAMITRES. [ARTAYNTES.]

ITHOMATAS (Ἰθωματας), a surname of Zeus, derived from the Messenian hill of Ithome, where the god had a sanctuary, and where an annual festival, the Ithomaea, was celebrated in his honour. (Paus. iv. 33. § 2, &c.) [L. S.]

ITHO'ME (Ἰθώμη), a nymph from whom the Messenian hill of Ithome derived its name. According to a Messenian tradition, Ithome and Neda, from whom a small river of the country derived its name, were said to have nursed Zeus, and to have bathed the infant god in the well Clepsydra. (Paus. iv. 33. § 2.) [L. S.]

ITO'NIA, ITO'NIAS, or ITO'NIS (Ἰτωνία, Ἰτωνιάς, or Ἰτωνίς), a surname of Athena, derived from the town of Iton, in the south of Phthiotis. (Paus. i. 13. § 2 ; Plut. *Pyrrh.* 26 ; Polyb. iv. 25 ; Strab. ix. p. 435 ; Steph. Byz. *s. v.* ; Schol. *ad Apollon. Rhod.* i. 551, *ad Callim. Hymn. in Cer.* 75.) The goddess there had a celebrated sanctuary and festivals, and is hence also called *incola Itoni.* (Catull. *Epithal. P. et Th.* 228.) From Iton her worship spread into Boeotia and the country about lake Copais, where the Pamboeotia was celebrated, in the neighbourhood of a temple and grove of Athena. (Paus. ix. 34. § 1 ; iii. 9, in fin. ; Plut. *Amat. Narr.* 4.) According to another tradition, Athena received the surname of Itonia from Itonus, a king or priest. (Paus. ix. 34. § 1 ; Schol. *ad Apollon. Rhod.* i. 721.) [L. S.]

ITO'NUS (Ἴτωνος). 1. A son of Amphictyon, and husband of the nymph Melanippe, by whom he became the father of Boeotus and Chromia. (Paus. ix. 1. § 1, 34. § 1, v. 1. § 2.)

2. A son of Boeotus, and father of Hippalcimus. Electryon, Archilochus, and Alegenor. (Diod. iv. 67.) [L. S.]

ITU'RIUS, a client of Junia Silana [SILANA], whom, with a fellow-client [CALVISIUS, p. 586], she employed to accuse the empress Agrippina of majestas, A. D. 56, and who, on the failure of

their charge, was banished with his patroness. After Agrippina's murder, Iturius was recalled from exile by Nero. (Tac. *Ann.* xiii. 19, 21, 22, xiv. 12.) [W. B. D.]

ITYS. [TEREUS.]

JUBA I. (Ἰόβας), king of Numidia, was son of Hiempsal, who was re-established on the throne by Pompey. [HIEMPSAL, No. 2.] (Dion Cass. xli. 41; Suet. *Caes.* 71.) We hear little of him during his father's lifetime, but Cicero incidentally mentions him in one of his orations as early as B. C. 63 (*De Leg. Agrar.* Or. ii. 22), and in the following year we find him at Rome, whither he had probably been sent by his father, to support their cause against a Numidian named Masintha, on which occasion a violent altercation took place between him and Caesar, then praetor. (Suet. *Caes.* 71.) On the death of Hiempsal, Juba succeeded to all the power and privileges enjoyed by his father, whose authority appears to have extended not only over all Numidia but over many of the Gaetulian tribes of the interior (Hirt. *B. Afr.* 56), a circumstance which probably gave rise to the absurd exaggeration of Lucan, who represents him (iv. 670) as ruling over the whole of Africa, from the pillars of Hercules to the temple of Ammon. On the breaking out of the civil war between Caesar and Pompey, Juba espoused the cause of the latter, a course to which he was impelled both by his hereditary attachment to Pompey himself, confirmed probably by the dispute with Caesar already adverted to, and by personal enmity to Curio, who in the year of his tribuneship (B. C. 50) had proposed a law for reducing the kingdom of Juba to the condition of a Roman province. Hence, when Curio landed in Africa (B. C. 49) with an army of only two legions, the king was prompted by private revenge, as well as general policy, to hasten to the support of P. Attius Varus, the Pompeian general in Africa. Before, however, Juba could arrive to his succour, Varus had suffered a considerable defeat, and with difficulty maintained his ground under the walls of Utica. On the first news of the king's approach, at the head of a numerous army, Curio retreated to a strong position on the sea-coast, called the Castra Cornelia, but in order to draw him away from thence, Juba caused a report to be spread that he himself had retired into the interior, and had only detached a small force under Saburra to the relief of Utica. Curio fell easily into the snare, attacked the advanced guard of the Numidians at the river Bagradas, and drove it before him; nor did he discover his mistake until his little army was entirely surrounded and overwhelmed by the countless swarms of the Numidian cavalry. Curio himself fell in the action, with almost all his infantry: a few cohorts of cavalry, which had made their escape to the camp near Utica, and surrendered to Varus at discretion, were put to the sword in cold blood by Juba, in spite of the opposition of the Roman general. (Caes. *B. C.* ii. 23—44; Dion Cass. xli. 41, 42; Appian, *B. C.* ii. 44—46; Lucan, iv. 581—824; Liv. *Epit.* cx.; Oros. vi. 15; Flor. iv. 2.) For these services, Juba was rewarded by the senate of the Pompeian party with the title of king, and other honours; while Caesar and the senate at Rome proclaimed him a public enemy. (Dion Cass. xli. 42; Lucan, v. 56.) He continued in undisturbed possession of his kingdom until the beginning of the year B. C. 46, when Caesar in person landed in Africa, where Scipio, Cato, and the remaining leaders of the Pompeian party, were now assembled. Juba was advancing in person, at the head of a large army, to the support of Scipio, when he received intelligence that his own dominions had been invaded from another quarter by Bocchus, king of Mauritania, and the Roman general P. Sitius, who had obtained considerable successes, and even made themselves masters of the important city of Cirta. Hereupon he returned with his army, to oppose this new enemy, contenting himself with sending thirty elephants to the assistance of Scipio. Of his operations against Sitius we know nothing, but it was not long before the urgent request of the Roman commander recalled him to his support; and leaving his general Saburra to make head against Bocchus and Sitius, he himself joined Scipio in his camp near Uzita, with three legions of regular infantry, 800 well-armed cavalry, and thirty elephants, besides a countless swarm of light-armed infantry and Numidian horse. Yet he did not, after all, render any very important services to the cause of his allies. A combat of cavalry took place soon after his arrival, in which, notwithstanding their superior numbers, the Numidians were defeated, and Juba himself, as well as Labienus, narrowly escaped falling into the hands of the enemy. Meanwhile he gave the greatest offence to the Romans with whom he was associated, by his haughty and arrogant bearing towards their officers, and even towards Scipio himself. The Gaetulians also quitted his standard in great numbers, being attracted to Caesar by his relationship to Marius, whose name still exercised a powerful influence over them. In the final action at Thapsus, the elephants, on which both Scipio and Juba in great measure relied, having been once put to flight, the Numidians offered but little resistance, and their camp fell into the hands of the enemy almost without a struggle. Juba himself fled from the field of battle to the strong city of Zama, where he had deposited his wives and children, as well as his treasures and military stores, and in which he had prepared all things for a desperate defence; but the inhabitants, having already received tidings of Caesar's victory, shut the gates against him. He now wandered about for some time, until at length, having learnt that his lieutenant Saburra had been utterly defeated by P. Sitius, and that Cato had perished by his own hand at Utica, he abandoned all hopes of safety, and put an end to his own life, having previously, it is said, dispatched the Roman general Petreius, who had been the companion of his flight. (Hirt. *B. Afr.* 25, 48, 52, 55—57, 66, 74, 80—86, 91—94; Dion Cass. xlii. 56—58, xliii. 2—9; Appian, *B. C.* ii. 95—97, 100; Plut. *Caes.* 52, 53; Liv. *Epit.* cxiii. cxiv.; Oros. vi. 16; Flor. iv. 2; Eutrop. vi. 23; Suet. *Caes.* 35.) There is nothing in any of the accounts transmitted to us of Juba which would lead us to rank him above the

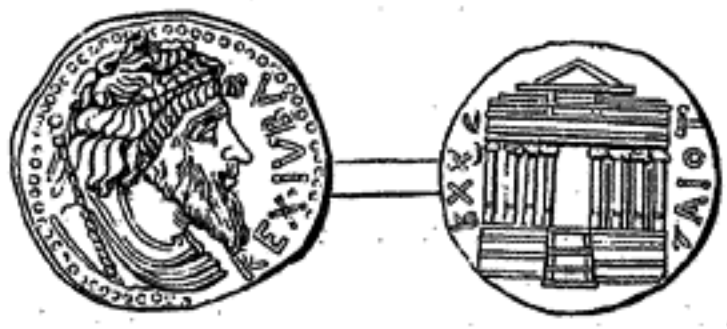

COIN OF JUBA I.

ordinary level of barbarians; but it must be admitted that these accounts are derived from his enemies: had the party of Pompey triumphed, we should perhaps have been led to form a more favourable estimate of the Numidian king. The coins of Juba are numerous; they all bear his head on the obverse, and are accommodated to the same standard of weight with the Roman denarius: one of them is figured on the preceding page. [E. H. B.]

JUBA II. (Ἰόβας), king of Mauritania, son of the preceding. He was a mere child at the time of his father's death (B. C. 46), after which event he was carried a prisoner to Rome by Caesar, and compelled to grace the conqueror's triumph. (Appian, *B. C.* ii. 101; Plut. *Caes.* 55.) In other respects he appears to have been well treated. He was brought up in Italy, where he received an excellent education, and applied himself with such diligence to study, that he turned out one of the most learned men of his day. As he rose to manhood he obtained a high place in the favour of Octavian, whom he accompanied in his expedition to the East; nor did he fail to reap the fruits of this favour, in the general settlement of the affairs of the empire, after the death of Antony (B. C. 30). On that occasion Octavian restored his young friend to the possession of his paternal kingdom of Numidia, at the same time that he gave him in marriage Cleopatra, otherwise called Selene, the daughter of Antony and Cleopatra. (Dion Cass. li. 15; Plut. *Ant.* 87; Strab. xvii. p. 828.) At a subsequent period (B. C. 25) Augustus gave him the two provinces of Mauritania (afterwards called Tingitana and Caesariensis), which had formed the kingdoms of Bocchus and Bogud, in exchange for Numidia, which was reduced to a Roman province. Some of the Gaetulian tribes were at the same time subjected to his sway; and almost the only event of his long reign that we find recorded is an insurrection of these tribes, which assumed so formidable an aspect, that Juba was unable to repress it by his own efforts; and even the Roman general Cornelius Cossus, whom he called in to his assistance, did not succeed in reducing them until after a long protracted struggle, by which he earned the honorary appellation of Gaetulicus. (Dion Cass. liii. 26, lv. 28; comp. Strab. xvii. pp. 828, 831.) The exact period of his death is nowhere mentioned, but Strabo more than once speaks of him as *lately* dead (xvii. pp. 828, 829, 840) at the time that he himself was writing; and this statement, coupled with the evidence of one of his coins, which bears the date of the 48th year of his reign, renders it probable that we may assign his death to A. D. 18 or 19 at latest. (See Eckhel, vol. iv. p. 157; Clinton, *F. H.* vol. iii. p. 203.)

The tranquil reign of Juba appears to have afforded but few materials for history; but it is evident that his kingdom rose to a pitch of power and prosperity under his rule far exceeding what it had before attained, and he endeavoured to introduce as far as possible the elements of Greek and Roman civilisation among his barbarian subjects. Among other things, he converted a town called Iol into a handsome city, with an excellent port, to which he gave the name of Caesareia, and which continued from thenceforth the capital of Mauritania. (Strab. xvii. p. 831; Eutrop. vii. 10.) So great was the reverence entertained for him by his own subjects, that they even paid him divine honours after his death (Lactant. *de Fals. Relig.* i. 11; Minucius Felix, 23), nor are there wanting proofs of the consideration which he enjoyed during his lifetime in foreign countries also. Thus we find him obtaining the honorary title of duumvir of the wealthy city of Gades (Avienus, *de Ora Marit.* v. 275), and apparently at New Carthage also (*Mém. de l'Acad. des Inscr.* vol. xxxviii. p. 104); and Pausanias mentions a statue erected to his memory at Athens itself. (Paus. i. 17. § 2.) But it is to his literary works that Juba is indebted for his chief reputation. He appears to have retained on the throne the habits of study which he had acquired in early life; and in the number and variety of his writings he might vie with many professed grammarians. His works are continually cited by Pliny (*H. N.* v. viii. x. xii. xiii. &c. passim), who regards his authority with the utmost deference. Plutarch (*Sert.* 9) calls him *ὁ πάντων ἱστορικώτατος βασιλέων*, Athenaeus (iii. p. 83, b.) *ἀνὴρ πολυμαθέστατος*; and Avienus (*de Ora Marit.* v. 279) has described him as

> Octaviano principi acceptissimus
> Et literarum semper in studio Juba.

He appears indeed to have laboured in almost every branch of literature; some of his works being purely grammatical or antiquarian, while others comprise a wide field of history, geography, natural history, and the fine arts. The most important among those of which the names have been transmitted to us are the following:—1. A history of Africa (Λιβυκά, Plut. *Parallel. Minor.* 23; *περὶ Λιβύης συγγράμματα.* Athen. iii. p. 83, b.), in which he had made use of the Punic authorities accessible to him, a circumstance which must have rendered it especially valuable. It is evident, however, from some of the passages cited from it, that he had mixed these up with fables of Greek origin. (Plut. *Sert.* 9.) It is probably from this work that most of the information quoted from his authority concerning the natural history of lions, elephants, &c. is derived, though the title of the book is not mentioned (Plin. *H. N.* viii. 4, 5, 13, &c.; Aelian, *Hist. Anim.* vii. 23, ix. 58; Plut. *de Solert. Anim.* p. 972, a.; Philostr. *Vit. Apollon.* ii. 13, p. 62, ed. Olear.), and it was doubtless here also that he gave that account of the origin of the Nile, derived, as we are expressly told, from Punic sources, which is cited by Pliny and other authors. (Plin. v. 10; Amm. Marc. xxii. 15; Solin. 35.) It may indeed be regarded as Pliny's chief authority for the geographical account of Africa contained in the fifth book of his Natural History. The third book of this work is quoted by Plutarch (*Parallel. l. c.*).

2. Περὶ Ἀσσυρίων, in two books, in which he followed the authority of Berosus. (Tatian, *Orat. adv. Graec.* 58; Clem. Alex. *Strom.* i. p. 329.)

3. A history of Arabia, which he addressed to C. Caesar (the grandson of Augustus) when that prince was about to proceed on his expedition to the East, B. C. 1. It appears to have contained a general description of the country, and all that was then known concerning its geography, natural productions, &c. It is cited by Pliny as the most trustworthy account of those regions which was known to him (*H. N.* vi. 26, 28, 30, xii. 31.).

4. Ῥωμαϊκὴ ἱστορία, cited repeatedly by Stephanus of Byzantium (*s. vv.* Ἀβοριγῖνες, Ὦστια, &c.). Numerous statements quoted by Plutarch, from Juba, without mentioning any particular work, but relating to the early history and antiquities of Rome, are

evidently derived from this treatise. (Plut. *Romul.* 14, 15, 17, *Num.* 7, 13, *Quaest. Rom.* p. 269, 278, 282, 285; see also Athen. iii. p. 98, b. vi. p. 229, c.) From some of these passages, it appears that Juba displayed the same tendency as many Greek writers to assign a Greek origin to all the Roman institutions. This work is styled in one passage Ῥωμαικὴ ἀρχαιολογία (Steph. Byz. *s. v.* Νομαντία), but it is evident, from the mention of Numantia, as well as that of events which occurred in the second Punic war, and even as late as the time of Sulla (Plut. *Comp. Marc. et Pelop.* 1, *Sulla*, 16), that it did not relate exclusively to the early periods of Rome, and was probably a general history.

5. Ὁμοιότητες, apparently a comparison between the manners and customs of the Romans and those of the Greeks, or of synonymous terms in the two languages. (Athenae. iv. p. 170, e.)

6. Θεατρικὴ ἱστορία. (Athen. iv. p. 175, d.; Phot. *Bibl.* p. 104, b. ed. Bekker; Hesych. *s. v.* κλωπεία.) This seems to have been a general treatise on all matters connected with the stage, of which the fourth book related to musical instruments in particular. It was a voluminous work, as the seventeenth book is mentioned by Photius (*l. c.*). The statements cited by Athenaeus (iv. p. 177, a. 182, a. 183, e. xiv. p. 660) are evidently taken from this work.

7. Περὶ γραφικῆς, or περὶ ζωγράφων. (Phot. *Bibl.* p. 103, a.; Harpocrat. *s. vv.* Παῤῥάσιος and Πολύγνωτος.) It is not clear whether these two titles indicate the same work or not; but it seems probable that it was a general history of painting, including the lives of the most eminent painters. The eighth book is cited by Harpocration (*s. v.* Παῤῥάσιος).

8, 9. Two little treatises of a botanical or medical nature; the one concerning the plant Euphorbia, which grew on Mount Atlas, where Juba was the first to discover it, and to which he attributed many valuable medical qualities (Plin. *H. N.* v. 1, xxv. 38); the other, περὶ ὀποῦ, concerning the juice of the poppy, or opium, is cited by Galen. (Opp. vol. ii. p. 297.)

10. Περὶ φθορᾶς λεξέως, a grammatical work, of which the second book is cited by Photius in his Lexicon, and by Suidas (*s. v.* Σκομβρίσαι).

Lastly, an epigram by Juba upon a bad actor, of the name of Leonteus, is preserved to us by Athenaeus (viii. p. 343). It is not calculated to give us a high opinion of the poetical powers of the royal grammarian.

His exalted station did not preserve Juba from the censure of his rivals among men of letters, and we lear) from Suidas (*s. v.* Ἰόβας) that his contemporary Didymus, the celebrated grammarian, attacked him in many of his writings. Besides the passages above cited, many others will be found scattered through the works of the later Greek and Latin authors, and the lexicographers, in which the writings of Juba are quoted, but mostly without any indication of the particular work referred to. An elaborate account of his life and writings, by the Abbé Sevin, will be found in the *Mémoires de l'Académie des Inscriptions*, vol. iv. p. 457, &c. (See also Vossius, *de Historicis Graecis*, p. 219, ed. Westermann; Clinton. *F. H.* vol. iii. p. 201, 551; Wernsdorff, *Excursus I. ad Avienum*, in the fifth vol. of his *Poetae Latini Minores*, part iii. p. 1419.)

Juba is supposed to have left two children by his wife Cleopatra, of whom his son Ptolemy succeeded him upon the throne, while his daughter Drusilla married Antonius Felix, governor of Judaea. There is, however, much reason to doubt whether the latter statement is correct. [DRUSILLA.] According to Josephus (*Ant.* xvii. 13. § 4), he was married a second time after the death of Cleopatra to Glaphyra, daughter of Archelaus, king of Cappadocia, and widow of Alexander, the son of Herod the Great, but it seems probable that this is a mistake. (See Bayle, *Dictionn. Historique*, vol. vii. p. 90, 8vo. edit.) The statement with which Josephus follows it, that Glaphyra survived her husband, and returned after his death to the court of her father, is certainly erroneous, for Archelaus died in A. D. 17, when Juba was still living. A coin of Juba, having his head on one side and that of his wife Cleopatra on the other, is given under CLEOPATRA [Vol. I. p. 802]. [E. H. B.]

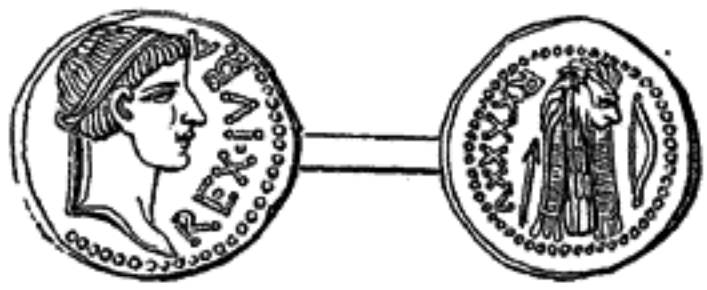

COIN OF JUBA II.

JUBE'LLIUS DE'CIUS. [DECIUS.]

JUBE'LLIUS TAU'REA. [TAUREA.]

JUDACI'LIUS, a native of Asculum in Picenum, was one of the chief generals of the allies in the Social War, B. C. 90. He first commanded in Apulia where he was very successful: Canusium and Venusia, with many other towns, opened their gates to him, and some which refused to obey him he took by storm; the Roman nobles who were made prisoners he put to death, and the common people and slaves he enrolled among his troops. In conjunction with T. Afranius (also called Lafrenius) and P. Ventidius, Judacilius defeated Cn. Pompeius Strabo; but when the latter had in his turn gained a victory over Afranius and laid siege to Picenum, Judacilius, anxious to save his native town, cut his way through the enemy's lines, and threw himself into the city with eight cohorts. Finding, however, that it could not possibly hold out much longer, and resolved not to survive its fall, he first put to death all his enemies, and then erected a funeral pyre within the precincts of the chief temple in the city, where he banquetted with his friends, and, after taking poison, he laid himself down on the pile, and commanded his friends to set it on fire. (Appian, *B. C.* i. 40, 42, 47, 48; Oros. v. 18.)

JUDAS (Ἰούδας), a Greek historian and theologian, who seems to have lived about the time of Alexander Severus, and wrote a chronological work (χρονογραφία) from the earliest times down to the tenth year of the emperor Alexander Severus, and dissertations on the Septuagint, but both works are lost. (Euseb. *Hist. Eccl.* vi. 7; Niceph. iv. 34; Hieronym. *Catal. Script. Illustr.* 52.) [L. S.]

JUDEX, T. VE'TTIUS, a name occurring on coins, a specimen of wbich is given below, but it is impossible to determine who this person is. Some modern writers have maintained that, in all those passages in which mention is made of the L. Vettius who gave information respecting the conspiracy of Catiline, with the surname *Index*, that we ought to read *Judex*: but this opinion hardly needs re-

futation, as it is clear that he was called *Index* from giving information (*indicium*) respecting the conspiracy. (Comp. Cic. *ad Att.* ii. 24,—*Vettius ille, ille noster index.*) It would appear, from the obverse of the coin, that this T. Vettius Judex had an agnomen Sabinus. (Eckhel, v. p. 336.)

COIN OF T. VETTIUS JUDEX.

JUGA or JUGA'LIS, that is, the goddess of marriage, occurs as a surname of Juno, in the same sense as the Greek ζυγία. She had a temple under this name in the forum at Rome, below the capitol, and the street which there took its commencement was called *vicus Jugarius*. (August. *de Civ. Dei*, iv. 8, 11, vi. 9; Festus, p. 104, ed. Müller.) [L. S.]

JUGURTHA (Ἰουγούρθας or Ἰογόρθας), king of Numidia, was a grandson of Masinissa, being a son of his youngest son, Mastanabal; but on account of his illegitimate birth, his mother being only a concubine, he was neglected by his grandfather, and remained in a private situation so long as Masinissa lived. But when Micipsa succeeded to the throne (B. C. 149), he adopted his nephew, and caused him to be brought up with his own sons, Hiempsal and Adherbal. Jugurtha quickly distinguished himself both by his abilities and his skill in all bodily exercises, and rose to so much favour and popularity with the Numidians, that he began to excite the jealousy of Micipsa, who became apprehensive lest he should eventually supplant his two sons. In order to remove him to a distance, and not without a hope that he might perish in the war, Micipsa sent him, in B. C. 134, with an auxiliary force, to assist Scipio against Numantia: but this only proved to the young man a fresh occasion of distinction: by his zeal, courage, and ability, he gained the favour not only of his commander, but of all the leading nobles in the Roman camp, by many of whom he was secretly stimulated to nourish ambitious schemes for acquiring the sole sovereignty of Numidia; and notwithstanding the contrary advice of Scipio, these counsels seem to have sunk deep into the mind of Jugurtha. On his return he was received with every demonstration of honour by Micipsa; nor did he allow his ambitious projects to break forth during the lifetime of the old man. Micipsa, on his death-bed, though but too clearly foreseeing what would happen, commended the two young princes to the care of Jugurtha: but at the very first interview which took place between them after his decease (B. C. 118), their dissensions broke out with the utmost fierceness. Shortly after, Jugurtha found an opportunity to surprise and assassinate Hiempsal in his lodging at Thirmida [HIEMPSAL]; whereupon Adherbal and his partisans rushed to arms, but were defeated in battle by Jugurtha; and Adherbal himself fled for refuge to the Roman province, from whence he hastened to Rome, to lay his cause before the senate. Jugurtha had now the opportunity, for the first time, of putting to the test that which he had learnt in the camp before Numantia, of the venality and corruption of the Roman nobility: he sent ambassadors to Rome to counteract by a lavish distribution of bribes the effect of the just complaints of Adherbal; and by these means succeeded in averting the indignation of the senate. A decree was, however, passed for the division of the kingdom of Numidia between the two competitors, and a committee of senators sent to enforce its execution; but as soon as these arrived in Africa, Jugurtha succeeded in gaining them over by the same unscrupulous methods, and obtained in the partition of the kingdom the western division, adjacent to Mauritania, by far the larger and richer portion of the two (B. C. 117). But this advantage was far from contenting him; and notwithstanding the obvious danger of disturbing an arrangement so formally established by the Roman government, he directed all his efforts to the acquisition of the whole. For this purpose, he continually harassed the frontiers of the neighbouring kingdom by predatory incursions, in hopes of inducing Adherbal to repress these petty assaults by arms, and of thus obtaining an excuse for representing him as the aggressor. But this plan being frustrated by the patience and steadiness with which Adherbal adhered to a pacific and defensive system, Jugurtha at length threw aside all restraint, and invaded his territories with a large army. Adherbal was defeated in the first conflict, his camp taken, and he himself with difficulty made his escape to the strong fortress of Cirta. Here he was closely blockaded by Jugurtha; but before the latter could make himself master of the town, an embassy arrived from Rome to interpose, and compel both parties to desist from hostilities. Jugurtha, however, succeeded in putting off the deputies with fair words; and as soon as they had quitted Africa, pressed the siege more vigorously than before. A second deputation from Rome arrived soon after, at the head of which was M. Aemilius Scaurus, a man of the highest dignity; but though Jugurtha obeyed their summons, and presented himself before them, accompanied only by a few horsemen, he did not raise the siege of Cirta; and the ambassadors, after many fruitless threats, were obliged to quit Africa without accomplishing the object of their mission. Hereupon the garrison of Cirta surrendered, on a promise of their lives being spared: but these conditions were shamefully violated by Jugurtha, who immediately put to death Adherbal and all his followers, B. C. 112.

Indignation was now loud at Rome against the Numidian king: yet so powerful was the influence of those whose favour he had gained by his largesses, that he would probably have prevailed upon the senate to overlook all his misdeeds, had not one of the tribunes, C. Memmius, by bringing the matter before the people, compelled the senators to assume a more lofty tone. War was accordingly declared against him, and one of the consuls, L. Calpurnius Bestia, landed in Africa with a large army, and immediately proceeded to invade Numidia. But Jugurtha, having failed in averting the war by his customary arts, next tried their effect upon the general sent against him. The avarice of Bestia rendered him easily accessible to these designs; and by means of large sums of money given to him and M. Scaurus, who acted as his principal lieutenant, Jugurtha purchased from them a favourable peace, on condition only of a

pretended submission, together with the surrender of 30 elephants and a small sum of money, B. C. 111. As soon as the tidings of this disgraceful transaction reached Rome, the indignation excited was so great, that on the proposition of C. Memmius, it was agreed to send the praetor, L. Cassius, a man of the highest integrity, to Numidia, in order to prevail on the king to repair in person to Rome, the popular party hoping to be able to convict the leaders of the nobility by means of his evidence. The safe-conduct granted him by the state was religiously observed: but the scheme failed of its effect, for as soon as Jugurtha was brought forward in the assembly of the people to make his statement, one of the tribunes who had been previously gained over by the friends of Scaurus and Bestia, forbade him to speak. The king, nevertheless, remained at Rome for some time longer, engaged in secret intrigues, which would probably have been ultimately crowned with success, had he not in the mean time ventured on the nefarious act of the assassination of Massiva, whose counter influence he regarded with apprehension. [MASSIVA.] It was impossible to overlook so daring a crime, perpetrated under the very eyes of the senate. Bomilcar, by whose agency it had been accomplished, was brought to trial, and Jugurtha himself ordered to quit Italy without delay. It was on this occasion that he is said, when leaving Rome, to have uttered the memorable words: "Urbem venalem, et mature perituram, si emptorem invenerit."

War was now inevitable; but the incapacity of Sp. Postumius Albinus, who arrived to conduct it (B. C. 110), and still more that of his brother Aulus, whom he left to command in his absence, when called away to hold the comitia at Rome, proved as favourable to Jugurtha as the corruption of their predecessors. Spurius allowed his wily adversary to protract the war by pretended negotiations and affected delays, until the season for action was nearly past; and Aulus, having penetrated into the heart of Numidia, to attack a city named Suthul, suffered himself to be surprised in his camp: great part of his army was cut to pieces, and the rest only escaped a similar fate by the ignominy of passing under the yoke. But Jugurtha had little reason to rejoice in this success, great as it might at first appear, for the disgrace at once roused all the spirit of the Roman people: the treaty concluded by Aulus was instantly annulled, great exertions made to raise troops, to provide arms and other stores, and one of the consuls for the new year (B. C. 109), Q. Caecilius Metellus, hastened to Numidia to retrieve the honour of the Roman arms. As soon as Jugurtha found that the new commander was at once an able general, and a man of the strictest integrity, he began to despair of success, and made overtures in earnest for submission. These were apparently entertained by Metellus, while he sought in fact to gain over the adherents of the king, and induce them to betray him to the Romans, at the same time that he continued to advance into the enemy's territories. Jugurtha, in his turn, detecting his designs, attacked him suddenly on his march with a numerous force; but was, after a severe struggle, repulsed, and his army totally routed. It is unnecessary to follow in detail the remaining operations of the war. Metellus ravaged the greater part of the country, but failed in taking the important town of Zama, before he withdrew into winter quarters. But he had produced such an effect upon the Numidian king, that Jugurtha was induced, in the course of the ensuing winter, to make offers of unqualified submission, and even actually surrendered all his elephants, with a number of arms and horses, and a large sum of money, to the Roman general; but when called upon to place himself personally in the power of Metellus, his courage failed him, he broke off the negotiation, and once more had recourse to arms. Not long afterwards he detected a conspiracy formed against his life by Bomilcar (one of his most trusted friends, but who had been secretly gained over by Metellus [BOMILCAR]), together with a Numidian named Nabdalsa: the conspirators were put to death; but from this moment the suspicions of Jugurtha knew no bounds; his most faithful adherents were either sacrificed to his fears or obliged to seek safety in flight, and he wandered from place to place in a state of unceasing alarm and disquietude. The ensuing campaign (B. C. 108) was not productive of such decisive results as might have been expected. Jugurtha avoided any general action, and eluded the pursuit of Metellus by the rapidity of his movements: even when driven from Thala, a stronghold which he had deemed inaccessible from its position in the midst of arid deserts, he only retired among the Gaetulians, and quickly succeeded in raising among those wild tribes a fresh army, with which he once more penetrated into the heart of Numidia. A still more important accession was that of Bocchus, king of Mauritania, who was now prevailed upon to raise an army, and advance to the support of Jugurtha. Metellus, however, who had now relaxed his own efforts, from disgust at hearing that C. Marius had been appointed to succeed him in the command, remained on the defensive, while he sought to amuse the Moorish king by negotiations.

The arrival of Marius (B. C. 107) infused fresh vigour into the Roman arms: he quickly reduced in succession almost all the strongholds that still remained to Jugurtha, in some of which the king had deposited his principal treasures: and the latter seeing himself thus deprived step by step of all his dominions, at length determined on a desperate attempt to retrieve his fortunes by one grand effort. He with difficulty prevailed on the wavering Bocchus, by the most extensive promises in case of success, to co-operate with him in this enterprise; and the two kings, with their united forces, attacked Marius on his march, when he was about to retire into winter quarters; but though the Roman general was taken by surprise for a moment, his consummate skill and the discipline of his troops proved again triumphant, the Numidians were repulsed, and their army, as usual with them in case of a defeat, dispersed in all directions. Jugurtha himself, after displaying the greatest courage in the action, cut his way almost alone through a body of Roman cavalry, and escaped from the field of battle. He quickly again assembled a body of Numidian horse around him; but his only hope of continuing the war now rested on Bocchus. The latter was for some time uncertain what course to adopt, but was at length gained over by Sulla, the quaestor of Marius, to the Roman cause, and joined in a plan for seizing the person of the Numidian king. Jugurtha fell into the snare: he was induced, under pretence of a conference, to repair with only a few followers to meet Bocchus, when he was

instantly surrounded, his attendants cut to pieces, and he himself made prisoner, and delivered in chains to Sulla, by whom he was conveyed directly to the camp of Marius. This occurred early in the year 106. He remained in captivity till the return of Marius to Rome, when, after adorning the triumph of his conqueror (Jan. 1, B. C. 104), he was thrown into a dungeon, and there starved to death. His two sons, who were, together with himself, led in chains before the car of Marius, were afterwards allowed to spend their lives in captivity at Venusia.

There is no doubt that Jugurtha occupies a more prominent place in history than he would otherwise deserve, in consequence of the war against him having been made the subject, by Sallust, of one of the most beautiful historical works that has been preserved to us from antiquity. From that work the above narrative is almost wholly taken, the other authorities now extant adding scarcely any thing to our information, except the circumstances of the death of Jugurtha, which are given in detail by Plutarch. Of his personal character it is unnecessary to say much, the picture of him, preserved by Sallust, though drawn by one of his enemies, has all the appearance of a true portrait. It is that of a genuine barbarian chief—bold, reckless, faithless, and sanguinary—daring and fertile of resource in action, but fickle and wavering in policy, and incapable of that steadiness of purpose which can alone command success. The peculiar character of Numidian warfare, and the disasters of the generals first employed against him, appear to have excited in the minds of the Romans themselves an exaggerated idea of the abilities and resources of their adversary, which the subsequent events of the war, as related by Sallust, hardly seem to justify. (Sall. *Jugurtha*; Liv. *Epit.* lxii. lxiv—lxvii; Plut. *Mar.* 7—10, *Sull.* 3, 6; Appian, *Hisp.* 89, *Numid.* 2—4; Diod. *Exc.* xxxv. pp. 605, 607, 630; Dion Cass. *Fragm.* 167—169; Vell. Pat. ii. 11, 12; Oros. v. 15; Eutrop. iv. 26, 27; Flor. iii. 2.) [E. H. B.]

JU'LIA. 1. A daughter of C. Julius Caesar [CAESAR, No. 14] and Marcia, and aunt of Caesar the dictator. She married C. Marius the elder, by whom she had one son, C. Marius, slain at Praeneste in B. C. 82. Julia died B. C. 68, and her nephew, C. Julius Caesar, pronounced her funeral oration, in which he traced her descent through the Marcii to Ancus, the fourth king of Rome, and through the Julii to Anchises and Venus. At the funeral of Julia were exhibited, for the first time since Sulla's dictatorship in B. C. 81, the statues and inscriptive titles of the elder Marius. (Plut. *Mar.* 6, *Caes.* 1, 5; Suet. *Caes.* 6.)

2. A daughter of L. Julius Caesar [CAESAR, No. 9] and Fulvia. She married M. Antonius Creticus [ANTONIUS, No. 9], and, after his death, P. Lentulus Sura, who was executed B. C. 63, as an accomplice of Catiline. By Antonius she had three sons, Marcus, afterwards the triumvir, Caius, and Lucius. Plutarch (*Ant.* 2) represents Julia as an exemplary matron, and Cicero (*in Cat.* iv. 6) styles her "femina lectissima." But neither in her husbands nor her children was Julia fortunate. Antonius lived a prodigal, and died inglorious; and Lentulus, by his bad example, corrupted his step-sons. Her sons, especially Marcus, who was not her favourite (Cic. *Phil.* ii. 24), involved her in the troubles of the civil wars. While he was besieging Dec. Brutus in Mutina, B. C. 43, Julia exerted her own and her family's influence in Rome to prevent his being outlawed by the senate (App. *B. C.* iii. 51), and after the triumvirate was formed, she rescued her brother, L. Julius Caesar [CAESAR, No. 11], from her son, and interceded with him for many rich and high-born women whose wealth exposed them to proscription. (App. *B. C.* iii. 32.) In the Perusine war, B. C. 41, Julia fled from Rome, although Augustus had uniformly treated her with kindness, and now upbraided her distrust of him, to Sext. Pompey in Sicily, by whom she was sent with a distinguished escort and convoy of triremes to M. Antony in Greece. (App. *B. C.* v. 52, 63.) At Athens Julia forwarded a reconciliation of the triumvirs, and returned with her son to Italy in B. C. 39, and was probably present at their meeting with Sext. Pompey at Misenum. (Plut. *Ant.* 19; Dion Cass. xlvii. 8, xlviii. 16; Cic. *Phil.* ii. 6, 8; Schol. Bob. *in Vat.* p. 321, Orelli.)

3. The elder of the two sisters of Caesar the dictator, married, but in what order is uncertain, L. Pinarius, of a very ancient patrician family (Liv. i. 7), and Q. Pedius, by each of whom she had at least one son. (App. *B. C.* iii. 22, 23; Suet. *Caes.* 83.) It is doubtful whether it was the elder or the younger of the dictator's sisters who gave her evidence against P. Clodius [CLODIUS, No. 40], when impeached for impiety in B. C. 61. (Suet. *Caes.* 74; Schol. Bob. *in Clod.* p. 337, Orelli.)

4. The younger sister of Caesar the dictator, was the wife of M. Atius Balbus [BALBUS ATIUS], by whom she had Atia, the mother of Augustus [ATIA]. Julia died in B. C. 52—51, when her grandson, Augustus, was in his twelfth year (Suet. *Aug.* 8; Quint. xii. 6), and he pronounced her funeral oration. Nicolaüs of Damascus (c. 3), indeed, places her decease three years earlier, in her grandson's ninth year, and, as a contemporary, his evidence might be preferable, were there not apparent in his narrative a wish to exalt the genius of Augustus by abating from his age at the time he pronounced the oration. (See Weichert, *de Imp. Caes. Aug. Script.* i. p. 11, Grimae, 1835.)

5. Daughter of Caesar the dictator, by Cornelia [CORNELIA, 2], and his only child in marriage (Tac. *Ann.* iii. 6). She was born B. C. 83—82, and was betrothed to Servilius Caepio [CAEPIO, No. 14], but married Cn. Pompey, B. C. 59. This family-alliance of its two great chiefs was regarded as the firmest bond of the so-called first triumvirate, and was accordingly viewed with much alarm by the oligarchal party in Rome, especially by Cicero and Cato (Cic. *ad Att.* ii. 17, viii. 3; Plut. *Caes.* 14, *Pomp.* 48, *Cat. Min.* 31; App. *B. C.* ii. 14; Suet. *Caes.* 50; Dion Cass. xxxviii. 9; Gell. iv. 10. § 5; comp. August. *Civ. Dei.* iii. 13). The personal charms of Julia were remarkable; her talents and virtues equalled her beauty; and although policy prompted her union, and she was twenty-three years younger than her husband, she possessed in Pompey a devoted husband, to whom she was, in return, devotedly attached. (Plut. *Pomp.* 48, 53.) It was not the least fortunate circumstance in Julia's life that she died before a breach between her husband and father had become inevitable. (Vell. Pat. ii. 44, 47; Flor. iv. 2. § 13; Plut. *Pomp.* 53; Lucan, i. 113.) At the election of aediles in B. C. 55, Pompey was surrounded by a tumultuous mob, and his gown was

sprinkled with blood of the rioters. The slave who carried to his house on the Carinae the stained toga was seen by Julia, who, imagining that her husband was slain, fell into premature labour (Val. Max. iv. 6. § 4; Plut. *Pomp.* 53), and her constitution received an irreparable shock. In the September of the next year, B. C. 54, she died in childbed, and her infant—a son, according to some writers (Vell. ii. 47; Suet. *Caes.* 26; comp. Lucan. v. 474, ix. 1049), a daughter, according to others (Plut. *Pomp.* 53; Dion Cass. xxxix. 64),—survived her only a few days (Id. xl. 44). Pompey wished her ashes to repose in his favourite Alban villa, but the Roman people, who loved Julia, determined they should rest in the field of Mars. For permission a special decree of the senate was necessary, and L. Domitius Ahenobarbus [AHENOBARBUS, No. 7], one of the consuls of B. C. 54, impelled by his hatred to Pompey and Caesar, procured an interdict from the tribunes. But the popular will prevailed, and, after listening to a funeral oration in the forum, the people placed her urn in the Campus Martius. (Dion Cass. xxxix. 64; comp. xlviii. 53.) It was remarked, as a singular omen, that on the day Augustus entered the city as Caesar's adoptive son, the monument of Julia was struck by lightning (Suet. *Octav.* 95; comp. *Caes.* 84). Caesar was in Britain, according to Seneca (*Cons. ad Marc.* 14), when he received the tidings of Julia's death. (Comp. Cic. *ad Quint. fr.* iii. 1, *ad Att.* iv. 17.) He vowed games to her manes, which he exhibited in B. C. 46. (Dion Cass. xliii. 22; Suet. *Caes.* 26; Plut. *Caes.* 55.)

6. Daughter of Augustus by Scribonia [SCRIBONIA], and his only child. She was born in B. C. 39, and was but a few days old when her mother was divorced. (Dion Cass. xlviii. 34.) Julia was educated with great strictness. The manners of the imperial court were extremely simple, and the accomplishments of her rank and station were diversified by the labours of the loom and the needle. (Suet. *Aug.* 73.) A daily register was kept of her studies and occupations; her words, actions, and associates were jealously watched; and her father gravely reproached L. Vinicius, a youth of unexceptionable birth and character, for addressing Julia at Baiae (Suet. *Aug.* 63, 64). She married, B. C. 25, M. Marcellus, her first cousin, the son of Octavia (Dion Cass. liii. 27), and, after his death, B. C. 23, without issue, M. Vipsanius Agrippa [AGRIPPA, M. VIPSANIUS] (Dion Cass. liii. 30, liv. 6; Plut. *Ant.* 87; Suet. *Aug.* 63), by whom she had three sons, C. and L. Caesar, and Agrippa Postumus, and two daughters, Julia and Agrippina. She accompanied Agrippa to Asia Minor in B. C. 17, and narrowly escaped drowning in the Scamander. (Nic. Dam. p. 225, ed. Coray.; Joseph. *Antiq.* xvi. 2. § 2.) After Agrippa's death in B. C. 12, Augustus meditated taking a husband for his daughter from the equestrian order, and C. Proculeius was at the time thought likely to have been preferred by him. (Tac. *Ann.* iv. 39, 40; Suet. *Aug.* 63; Plin. *N. H.* vii. 45; Dion Cass. liv. 3; Hor. *Carm.* ii. 2, 5.) According, indeed, to one account (Suet. *l. c.*; Dion Cass. xlviii. 54, li. 15; Suet. *l. c.*), he had actually betrothed her to a son of M. Antony, and to Cotiso, a king of the Getae [COTISO]; but his choice at length fell on Tiberius Nero, who was afterwards Caesar. (Vell. ii. 96; Suet. *Tib.* 7; Dion Cass. liv. 31.) Their union, however, was neither happy nor lasting. After the death of their infant son at Aquileia, Tiberius, partly in disgust at Julia's levities (Suet. *Tib.* 8), went, in B. C. 6, into voluntary exile, and before he returned to Italy, Augustus had somewhat tardily discovered the misconduct of his daughter. With some allowance for the malignity of her step-mother Livia, for the corruptions of the age and the court, and for the prejudices of writers either favourable to Tiberius, or who wrote after her disgrace, the vices of Julia admit of little doubt, and her indiscretion probably exceeded her vices. Her frank and lively temperament broke through the politic decorum of the palace, her ready wit disdained prudence, and created enemies; the forum and the rostra were the scenes of her nocturnal orgies; and, if we may judge by their names, her companions were taken indifferently from the highest and the lowest orders in Rome. (Vell. i. 100; Dion Cass. lv. 10; Suet. *Aug.* 19, 64; Macrob. *Sat.* i. 11, vi. 5.) Her father's indignation on discovering what all Rome knew, was unbounded; he threatened her with death, he condemned her to exile, and imprudently revealed to the senate the full extent of his domestic shame. To all solicitations for her recal—which towards the end of his reign were frequent, for the people loved Julia, and dreaded Livia and Tiberius—he replied with the hope that the petitioners themselves might have similar daughters and wives. He called her a disease in his flesh; repeatedly wished himself childless; and when Phoebe, one of Julia's freedwomen, slew herself to avoid the punishment liberally inflicted on the partners of her mistress's revels, he exclaimed, "Would I had been Phoebe's father!" (Dion Cass. lv. 10; Suet. *Aug.* 65.) If, however, Pliny's assertion is credible, that Julia had engaged in a conspiracy against her father's life, his anger is intelligible (Plin. *H. N.* vii. 45), and, at a later period of his reign, she seems to have been an object of interest to the disaffected. (Suet. *Aug.* 19.) Julia was first banished to Pandataria, an island on the coast of Campania. Her mother Scribonia shared her exile, but this was the only alleviation of her sufferings: wine, all the delicacies, and most of the comforts of life, were denied her, and no one, of whatever condition, was permitted to approach her place of seclusion without special licence from Augustus himself. At the end of five years she was removed to Rhegium, where her privations were somewhat relaxed, but she was never suffered to quit the bounds of the city. Even the testament of Augustus showed the inflexibility of his anger. He bequeathed her no legacy, and forbade her ashes to repose in his mausoleum. On the accession of Tiberius her exile was enforced with new rigour. Her former allowance was diminished and often withheld; her just claims on her father's personal estate were disregarded; she was kept in close and solitary confinement in one house; and in A. D. 14, consumption, hastened if not caused by grief and want of necessaries, terminated, in the 54th year of her age, the life of the guilty, but equally unfortunate, daughter of the master of the Roman world. (Suet. *Tib.* 50; Tac. *Ann.* i. 53.) Macrobius (*Sat.* vi. 5) has preserved several specimens of Julia's conversational wit, and has sketched her intellectual character with less prejudice than usually marks the accounts of her.

There are only Greek coins of Julia extant,

with the exception of denarii, struck by the moneyers of Augustus, bearing on the obverse a bare head of Augustus, and on the reverse a garlanded head of Julia, having the heads of C. and L. Caesar on either side. The annexed is a Greek coin, having on the obverse the head of Julia, and on the reverse that of Pallas.

COIN OF JULIA, DAUGHTER OF AUGUSTUS.

7. Daughter of the preceding, and wife of L. Aemilius Paullus, by whom she had M. Aemilius Lepidus (Dion Cass. lix. 11 ; Suet. *Calig.* 24) and Aemilia, first wife of the emperor Claudius. (Suet. *Claud.* 26.) Less celebrated than her mother, Julia inherited her vices and misfortunes. For adulterous intercourse with D. Silanus (Tac. *Ann.* iii. 24), she was banished by her grandfather Augustus to the little island Tremerus, on the coast of Apulia, A. D. 9, where she survived twenty years, dependent on the ostentatious bounty of the empress Livia. A child, born after her disgrace, was, by order of Augustus, exposed as spurious. Julia died in A. D. 28, and was buried in her place of exile, since, like her mother's, her ashes were interdicted the mausoleum of Augustus. (Tac. *Ann.* iv. 71 ; Suet. *Aug.* 64, 65, 101 ; Schol. *in Juv. Sat.* vi. 158.) It was probably this Julia whom Ovid celebrated as Corinna in his elegies and other erotic poems.

8. The youngest child of Germanicus and Agrippina, was born in A. D. 18. (Tac. *Ann.* ii. 54.) She married M. Vinicius in 33. (Id. 16, vi. 15 ; Dion Cass. lviii. 21.) Her brother Caligula, who was believed to have had an incestuous intercourse with her, banished her in A. D. 37. (Dion Cass. lix. 3 ; Suet. *Cal.* 24, 29.) She was recalled by Claudius. (Dion Cass. lx. 4 ; Suet. *Cal.* 59.) He afterwards put her to death at Messalina's instigation, who envied the beauty, dreaded the influence, and resented the haughtiness of Julia. (Dion Cass. lx. 8 ; Suet. *Claud.* 29 ; Zonar. xi. 8 ; Sen. *de Mort. Claud.*) The charge brought against her was adultery, and Seneca, the philosopher, was banished to Corsica as the partner of her guilt (Dion Cass. *l. c.*). She is sometimes called Livilla, and Livia (Suet. *Cal.* 7, Oudendorp's note ad loc.). Josephus (*Antiq.* xix. 4. § 3) makes Julia to have married M. Minucianus.

9. Daughter of Drusus [DRUSUS CAESAR, No. 16] and Livia, the sister of Germanicus. She married, A. D. 20, her first cousin, Nero, son of Germanicus and Agrippina (Tac. *Ann.* iii. 29 ; Dion Cass. lviii. 21), and was one of the many spies with whom her mother and Sejanus surrounded that unhappy prince. (Tac. *Ann.* iv. 60.) After Nero's death Julia married Rubellius Blandus, by whom she had a son, Rubellius Plautus. (Tac. *Ann.* vi. 27, 45, xvi. 10 ; Juv. *Sat.* viii. 40.) [BLANDUS.] As Blandus was merely the grandson of a Roman eques of Tibur, the marriage was considered degrading to Julia. She too, like the preceding, incurred the hatred of Messalina, and, at her instigation, was put to death by Claudius, A. D. 59. (Tac. *Ann.* xiii. 43 ; Dion Cass. lx. 18 ; Suet. *Claud.* 29 ; Sen. *de Mort. Claud.*)

10. A daughter of Titus, the son of Vespasian, by Furnilla. She married Flavius Sabinus, a nephew of the emperor Vespasian. Julia died of abortion, caused by her uncle Domitian, with whom she lived in criminal intercourse. She was interred in the temple of the Flavian Gens, and Domitian's ashes were subsequently placed with hers by their common nurse, Phyllis. (Suet. *Dom.* 17, 22 ; Dion Cass. lxvii. 3 ; Plin. *Ep.* iv. 11. § 6 ; Juv. *Sat.* ii. 32 ; Philost. *Vit. Apoll. Tyan.* vii. 3.)

Several coins of Julia are extant: she is represented on the obverse of the one annexed with the legend IVLIA AVGVSTA TITI AVGVSTI F. ; the reverse represents Venus leaning on a column, with the legend VENVS AVGVST. [W. B. D.]

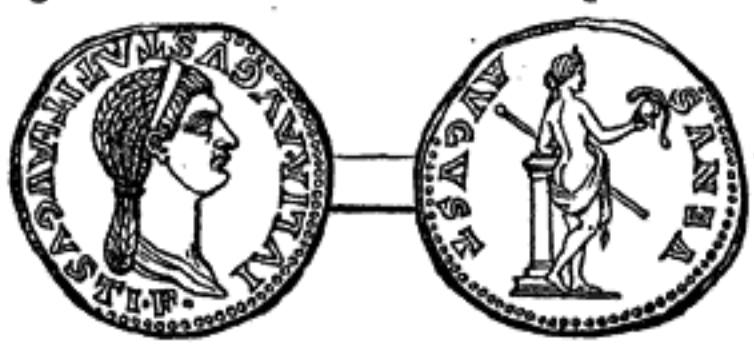

COIN OF JULIA, DAUGHTER OF TITUS.

JU'LIA DOMNA [DOMNA JULIA].

JU'LIA DRUSILLA [DRUSILLA, No. 3].

JU'LIA PROCILLA [PROCILLA JULIA].

JU'LIA GENS, one of the most ancient patrician gentes at Rome, the members of which attained the highest dignities of the state in the earliest times of the republic. It was without doubt of Alban origin, and it is mentioned as one of the leading Alban houses, which Tullus Hostilius removed to Rome upon the destruction of Alba Longa, and enrolled among the Roman patres. (Dionys. iii. 29 ; Tac. *Ann.* xi. 24 ; in Liv. i. 30, the reading should probably be *Tullios*, and not *Julios*.) The Julii also existed at an early period at Bovillae, as we learn from a very ancient inscription on an altar in the theatre of that town, which speaks of their offering sacrifices according to Alban rites —*lege Albana* (Niebuhr, *Rom. Hist.* vol. i. note 1240, vol. ii. note 421), and their connection with Bovillae is also implied by the chapel (*sacrarium*) which the emperor Tiberius dedicated to the Gens Julia in the town, and in which he placed the statue of Augustus. (Tac. *Ann.* ii. 41.) It is not impossible that some of the Julii may have settled at Bovillae after the fall of Alba.

As it became the fashion in the later times of the republic to claim a divine origin for the most distinguished of the Roman gentes, it was contended that Iulus, the mythical ancestor of the race, was the same as Ascanius, the son of Venus and Anchises, and that he was the founder of Alba Longa. In order to prove the identity of Ascanius and Iulus, recourse was had to etymology, some specimens of which the reader curious in such matters will find in Servius (*ad Virg. Aen.* i. 267; comp. Liv. i. 3). The dictator Caesar frequently alluded to the divine origin of his race, as, for instance, in the funeral oration which he pronounced when quaestor over his aunt Julia (Suet. *Caes.* 6), and in giving "Venus Genetrix" as the word to his soldiers at the battles of Pharsalus and Munda, and subsequent writers and poets were ready

enough to fall in with a belief which flattered the pride and exalted the origin of the imperial family.

Though it would seem that the Julii first came to Rome in the reign of Tullus Hostilius, the name occurs in Roman legend as early as the time of Romulus. It was Proculus Julius who was said to have informed the sorrowing Roman people, after the strange departure of Romulus from the world, that their king had descended from heaven and appeared to him, bidding him tell the people to honour him in future as a god, under the name of Quirinus. (Liv. i. 16; Ov. *Fast.* ii. 499, &c.) Some modern critics have inferred from this, that a few of the Julii might have settled in Rome in the reign of the first king; but considering the entirely fabulous nature of the tale, and the circumstance that the celebrity of the Julia Gens in later times would easily lead to its connection with the earliest times of Roman story, no historical argument can be drawn from the mere name occurring in this legend.

The family names of this gens in the time of the republic are CAESAR, IULUS, MENTO, and LIBO, of which the first three were undoubtedly patrician; but the only two families which obtained any celebrity are those of Iulus and Caesar, the former in the first and the latter in the last century of the republic. On coins the only names which we find are CAESAR and BURSIO, the latter of which does not occur in ancient writers.

In the times of the empire we find an immense number of persons of the name of Julius; but it must not be supposed that they were connected by descent in any way with the Julia Gens; for, in consequence of the imperial family belonging to this gens, it became the name of their numerous freedmen, and may have been assumed by many other persons out of vanity and ostentation. An alphabetical list of the principal persons of the name, with their cognomens, is given below. [JULIUS.] (On the Julia Gens in general, see Klausen, *Aeneas und die Penaten*, vol. ii. p. 1059, &c.; Drumann's *Rom*, vol. iii. p. 114, &c.)

JULIA'NUS, historical. 1. A Roman general, who distinguished himself in the war against the Dacians in the reign of the emperor Domitian. (Dion Cass. lxvii. 10.)

2. A distinguished Roman of the time of the emperor Commodus, who at first highly esteemed him, and appointed him praefectus praetorio, but afterwards treated him most disgracefully, and at last ordered him to be put to death. (Dion Cass. lxxii. 14; Lamprid. *Commod.* 7, 11.) [L. S.]

JULIA'NUS (Ἰουλιανός), literary. 1. A Chaldaean, surnamed Theurgus, i. e. the magician, lived in the time of the emperor M. Aurelius, whose army he is said to have saved from destruction by a shower of rain, which he called down by his magic power. Suidas (*s. v.*) attributes to him also several works, viz. Θεουργικά, τελεστικά, and a collection of oracles in hexameter verse. His pursuits show that he was a New Platonist, and it would seem that he enjoyed a great reputation, since Porphyrius wrote upon him a work in four books, which is lost. A. Mai has discovered in Vatican MSS. three fragments relating to astrological subjects (*Nova Script. Class. Collect.* ii. p. 675), and attributed to one Julianus of Laodiceia, whom Mai considers to be the same as Julianus the Magician.

2. Surnamed the Egyptian, because he was for a time governor of Egypt. The Greek Anthology contains seventy-one epigrams which bear his name, and in which the author appears as an imitator of earlier poems of the same kind. They are mostly of a descriptive character, and refer to works of art. Julianus probably lived in the reign of Justinian, for among his epigrams there are two upon Hypatius, the nephew of the emperor Anastasius, who was put to death A. D. 532, by the command of Justinian. Another epigram is written upon Joannes, the grandson of Hypatius. (Brunck, *Anal.* ii. 493; Jacobs, *Anthol. Graec.* iii. 195; comp. xiii. p. 906.)

3. Of Caesareia in Cappadocia, was a contemporary of Aedesius, and a disciple of Maximus of Ephesus. He was one of the sophists of the time, and taught rhetoric at Athens, where he enjoyed a great reputation, and attracted youths from all parts of the world, who were anxious to hear him and receive his instruction. It is not known whether Julianus wrote any works or not. (Eunap. *Vit. Soph.* p. 68, &c. ed. Boisson., and Wyttenbach's notes, *Ibid.* p. 250, &c.)

4. A Greek grammarian, who, according to Photius (*Bibl.* cod. 150), wrote a dictionary to the ten Attic orators, entitled Λεξικὸν τῶν παρὰ τοῖς δέκα ῥήτορσι λέξεων κατὰ στοιχεῖον; but this, like other similar works, is entirely lost. Fabricius (*Bibl. Gr.* vol. vi. p. 245) considers its author to be the same as the Julianus to whom Phrynichus dedicates the fourth book of his work. [L. S.]

JULIA'NUS, ANTO'NIUS, a friend and contemporary of A. Gellius, who speaks of him as a public teacher of oratory, and praises him for his eloquence as well as for his knowledge of early literature. He appears to have also devoted himself to grammatical studies, the fruits of which he collected in his *Commentarii*, which, however, are lost. (Gell. iv. 1, ix. 15, xv. 1, xviii. 5, xix. 9, xx. 9.) [L. S.]

JULIA'NUS, M. AQUI'LLIUS, was consul in A. D. 38, the second year of the reign of Domitian. (Dion Cass. lix. 9; Frontin. *de Aquaed.* 13. [L. S.]

JULIA'NUS DI'DIUS. [DIDIUS.]

COIN OF DIDIUS JULIANUS.

JU'LIANUS, surnamed ECLANENSIS for the sake of distinction, is conspicuous in the ecclesiastical history of the fifth century as one of the ablest supporters of Pelagius. His father, Memorius or Memor, who is believed to have presided over the see of Capua, was connected by close friendship with St. Augustine and Paulinus of Nola, the latter of whom celebrated the nuptials of the son with Ia, daughter of Aemilius, bishop of Beneventum, in a poem breathing the warmest affection towards the different members of the family. Julianus early in life devoted himself to the duties of the priesthood, and after passing through the subordinate grades of reader, deacon, and probably presbyter also, was ordained to the episcopal charge of Eclanum in Apulia, by Innocentius, about A. D. 416. No suspicion seems to have attached to his orthodoxy until he refused to sign the *Tractoria* or public denunciation of Coelestius and Pelagius, for-

warded by Zosimus in 418 to the authorities of the Christian church throughout the world. This act of contumacy, in which he was supported by many prelates of Southern Italy and Sicily, was soon followed by the banishment of himself and his adherents in terms of the imperial edict. Quitting his native country, he repaired to Constantinople, but being driven from thence, took refuge in Cilicia with Theodorus of Mopsuestia, with whom he remained for several years. In 428 we find him again at Constantinople, patronised by Nestorius, who addressed two letters to pope Coelestinus on behalf of the exile. But in 429 Marius Mercator arrived, and by the charges contained in the *Commonitorium* [MARIUS MERCATOR], presented to Theodosius, procured the expulsion of the heretics from the capital of the East. Having been formally condemned by the great council of Ephesus, in 431, Julianus appears to have lived in obscurity until 439, when he made a last desperate effort to recover his station and privileges; but the attempt having been frustrated by the firmness of Sixtus III., his name from this time forward disappears entirely from history, if we except the statement of Gennadius, who records that he died under Valentinian, and therefore not later than A. D. 455, having previously swelled the number of his followers by distributing his whole fortune among the poor, to alleviate their sufferings during a famine.

No work of Julianus undoubtedly genuine has been transmitted to us entire, and his merits as an author are known only from mutilated fragments contained in the writings of his theological opponents. We find traces of the following:—

1 *Epistola ad Zosimum*, composed probably in 418, quoted by Marius Mercator in the sixth and ninth chapters of his *Subnotationes* [MARIUS MERCATOR]. The different passages are collected and arranged by Garnier (*Diss. V. ad Mar. Mercat.* vol. i. p. 333). 2. *Epistola communis ei cum plurimis Pelagianis episcopis quam Thessalonicam miserunt.* Such is the title given by St. Augustine to the epistle which he undertook to refute, in four books, addressed to pope Bonifacius. The fragments will be found placed in order in Garnier's edition of Mercator. See above. 3. *Libri IV., ad Turbantium episcopum, adversus librum primum Augustini de Concupiscentia*, written about 419. Considerable fragments, of the first book especially, are included in the second book of Augustine, *De Nuptiis*, in his *Libri VI. contra Julianum*, and in his *Opus Imperfectum*. (Garnier, *App. ad Diss. VI. de Scriptis pro Haeresi Pelagiana*, p. 388, and *Diss. VI.* p. 349.) 4. *Liber de Constantiae Bono contra Perfidiam Manichaei*, written, according to Garnier, after the expulsion of Julianus from his bishopric. A few fragments have been preserved by Beda. (See Garnier, as above.) 5. *Libri VIII. ad Florum Episcopum adversus secundum librum Augustini de Nuptiis et Concupiscentia*, written, according to Garnier, in Cilicia, and published about 426. The first five books, or perhaps six, are given entire in the *Opus imperfectum* of Augustine. (Garnier, *Mercatoris Op.* vol. i. p. 34.) 6. *Liber de Amore, sive Commentarius in Cantica Canticorum*, mentioned by Beda alone, who remarks that it was divided into two books, the first being devoted to a dissertation on Love, the second embracing the commentary. For the fragments and various speculations concerning the history of this piece, see Garnier, *Append. ad Diss. VI.* vol. i. p. 388.

The *Epistola ad Demetriadem*, which really belongs to Pelagius [PELAGIUS], and the *Libellus Fidei*, published from a Verona MS. by Garnier, 8vo. Par. 1668, have been erroneously ascribed to Julianus.

(Gennad. *de Vir. Illust.* 45. Every thing that can be ascertained with regard to Julianus or his productions will be found in the dissertations attached to Garnier's edition of Marius Mercator, and in the annotations upon those works of St. Augustine directed specially against this heretic. See also Voss. *Histor. Pelag.* i. 6; Schönemann, *Bibl. Patr. Lat.* vol. ii. § 18, where much information is exhibited in a condensed form.) [W. R.]

JULIA'NUS, FLA'VIUS CLAU'DIUS, surnamed APOSTATA, "the Apostate," Roman emperor, A.D. 361—363, was born at Constantinople on the 17th of November, A. D. 331 (332?). He was the son of Julius Constantius by his second wife, Basilina, the grandson of Constantius Chlorus by his second wife, Theodora, and the nephew of Constantine the Great. [See the Genealogical Table, Vol. I. pp. 831, 832.]

Julian and his elder brother, Flavius Julius Gallus, who was the son of Julius Constantius by his first wife, Galla, were the only members of the imperial family whose lives were spared by Constantius II., the son of Constantine the Great, when, upon his accession, he ordered the massacre of all the male descendants of Constantine Chlorus and his second wife, Theodora. Both Gallus and Julian were of too tender an age to be dangerous to Constantius, who accordingly spared their lives, but had them educated in strict confinement at different places in Ionia and Bithynia, and afterwards in the castle of Macellum near Caesareia; and we know from Julian's own statement in his epistle to the senate and people of Athens, that, although they were treated with all the honours due to their birth, they felt most unhappy in their royal prison, being surrounded by spies who were to report the least of their words and actions to a jealous and bloodthirsty tyrant. However, they received a careful and learned education, and were brought up in the principles of the Christian religion: their teachers were Nicocles Luco, a grammarian, and Ecebolus, a rhetorician, who acted under the superintendence of the eunuch Mardonius, probably a pagan in secret, and of Eusebius, an Arian, afterwards bishop of Nicomedeia. Gallus was the first who was released from his slavery by being appointed Caesar in A. D. 351, and governor of the East, and it was through his mediation that Julian obtained more liberty. The conduct of Gallus in his government, and his execution by Constantius in A. D. 354, are detailed elsewhere. [CONSTANTIUS II., p. 848.] Julian was now in great danger, and the emperor would probably have sacrificed him to his jealousy but for the circumstance that he had no male issue himself, and that Julian was consequently the only other surviving male of the imperial family. Constantius was satisfied with removing Julian from Asia to Italy, and kept him for some time in close confinement at Milan, where he lived surrounded by spies, and in constant fear of sharing the fate of his brother. Owing to the mediation of the empress Eusebia, an excellent woman, who loved Julian with the tenderness of a sister, the young prince obtained an interview with Constantius, and having succeeded in calming the emperor's suspicions, was allowed to

lead a private life at Athens (A. D. 355). Athens was then the centre of Greek learning, and there Julian spent a short but delightful period in intercourse with the most celebrated philosophers, scholars, and artists of the time, and in the society of a company of young men who were devoted to the pursuit of knowledge, and among whom was Gregory Nazianzen, who became afterwards so celebrated as a Christian orator. Among those learned men Julian was not the least in renown, and he attracted universal attention both by his talents and his knowledge. The study of Greek literature and philosophy was his principal and favourite pursuit. He had been brought up by Greeks and among Greeks, and his predilection for whatever was Greek was of course very natural; but he did not neglect Latin literature, and we learn from Ammianus Marcellinus (xvi. 5), that he had a fair knowledge of the Latin language, which was then still spoken at the court of Constantinople. While Julian lived in happy retirement at Athens, the emperor was bent down by the weight of public affairs, and the empire being exposed to the invasions of the Persians in the east, and of the Germans and Sarmatians in the west and the north, he followed the advice of Eusebia, in opposition to his eunuchs, in conferring the rank of Caesar upon Julian, who was accordingly recalled from Athens and summoned to Milan, where Constantius was residing. Julian obeyed reluctantly: the Greek Minerva had more charms for him than the Roman Jupiter, and he was too well acquainted with the mythology of his ancestors not to know that even the embraces of Jupiter are sometimes fatal. On the 6th of November, A. D. 355, Julian was solemnly proclaimed Caesar, and received, as a guarantee of the emperor's sincerity, the hand of his sister Helena, who was the youngest child of Constantine the Great. At the same time he was invested with the government of the provinces beyond the Alps, but some time elapsed before he set out for Gaul, where he was to reside, and during this time he began to accustom himself to behave with that composure and artificial dignity which suited a person of his exalted station, but which corresponded so little with his taste and habits. When he first entered upon public life he was timid and clumsy, and he used afterwards to laugh at his own awkwardness on those occasions. The internal peace of Gaul was still suffering from the consequences of the revolt of Sylvanus, and her frontiers were assailed by the Germans, who had crossed the Rhine, burnt Strassburg, Trèves, Cologne, and many other flourishing cities, and made devastating inroads into the midland provinces of Gaul. Accustomed to the quiet occupations of a scholar, Julian seemed little fitted for the command in the field, but he found an experienced lieutenant in the person of the veteran general Sallustius, and the wisdom he had learned in the schools of Greece was not merely theoretical philosophy, but virtue: temperate to the extreme, he despised the luxuries of a Roman court, and his food and bed were not better than those of a common soldier. In his administration he was just and forbearing; and never discouraged by adversity nor inflated by success, he showed himself worthy to reign over others, because he could reign over himself.

Julian arrived in Gaul late in A. D. 355, and, after having stayed the winter at Vienna (Vienne in Dauphiné), he set out in the spring of 356 to drive the barbarians back over the Rhine. In this campaign he fought against the Alemanni, the invaders of Southern Gaul. He made their first acquaintance near Rheims, and paid dearly for it: they fell unexpectedly upon his rear, and two legions were cut to pieces. But as he nevertheless advanced towards the Rhine, it seems that the principal disadvantage of his defeat was only a loss of men. In the following spring (357) he intended to cross the Rhine, and to penetrate into the country of the Alemanni; and he would have executed his plan but for the strange conduct of the Roman general Barbatio, who was on his march from Italy with an army of 25,000, or perhaps 30,000 men, in order to effect his junction with Julian. A sufficient number of boats was collected at Basel for the purpose of throwing a bridge over the Rhine, and provisions were kept there for supporting his troops, but Barbatio remained inactive on the left bank, and proved his treacherous designs by burning both the ships and the provisions. In consequence of this, Julian was compelled to adopt the defensive, and the Alemanni, headed by their king Chnodomarius, crossed the Rhine, and took up a position near Strassburg (August, A. D. 357). Their army was 35,000 strong: Julian had only 13,000 veterans; but he did not decline the engagement, and, after a terrible conflict, he gained a decisive victory, which was chiefly owing to the personal valour of the young prince. Six thousand of the barbarians remained on the field, perhaps as many were slain in their flight or drowned in the Rhine, and their king Chnodomarius was made prisoner. The loss of the Romans in this memorable battle is stated by Ammianus Marcellinus to have been only 243 privates and four officers; but this is not credible. Chnodomarius was well treated by Julian, who sent him to the court of Constantius. [CHNODOMARIUS.]

Immediately after this victory Julian invaded the territory of the Alemanni on the right bank of the Rhine, but more for the purpose of exhibiting his power than of making any permanent conquests, for he advanced only a few miles, and then returned and led his troops against the Franks, who had conquered the tract between the Scheldt, the Maas, and the Lower Rhine. Some of the Frankish tribes he drove back into Germany, and others he allowed to remain in Gaul, on condition of their submitting to the Roman authority. Upon this he invaded Germany a second time, in 358, and a third time in 359, in order to make the Alemanni desist from all further attempts upon Gaul, and he not only succeeded, but returned with 20,000 Romans, whom the Alemanni had taken, and whom he compelled them to give up.

The peace of Gaul being now established, Julian exerted himself to rebuild the cities that had been ruined on the frontiers of Germany: among those rebuilt and fortified by him were Bingen, Andernach, Bonn, and Neuss, and, without doubt, Cologne also, as this city had been likewise laid in ashes by the Germans. As the constant inroads of the barbarians had interrupted all agricultural pursuits in those districts, there was a great scarcity of corn, but Julian procured an abundant supply by sending six hundred barges to England, which came back with a sufficient quantity for both grinding and sowing. The minimum of the quan-

tity of corn thus exported from England has been calculated at 120,000 quarters, and it has been justly observed that the state of agriculture in this country must have been in an advanced condition, since so much corn could be exported nearly altogether at the same time. Julian bestowed the same care upon the other provinces of Gaul, and the country evidently recovered under his administration, although the power with which he was invested was by no means extensive enough to check the system of rapacity and oppression which characterises the government of the later Roman emperors. His usual residence was Paris: he caused the large island in the Seine, which is now called l'île de la Cité, and whereupon stood ancient Paris or Lutetia, to be surrounded by a stone wall and towers, and he built the Thermae Juliani, a palace with baths, the extensive remains of which, "les thermes de Julien," are still visible in the Rue de la Harpe, between the palace of Cluny and the School of Medicine.

While Julian became more and more popular in the provinces entrusted to his administration, and his fame was spreading all over the empire, Constantius once more gave way to the suggestions of jealousy and distrust, and believed that Julian aimed at popularity in order to gain for himself the supreme authority. It happened that in A. D. 360 the eastern provinces were again threatened by the Persians. Constantius commanded Julian to send to the frontiers of Persia four of his best legions and a number of picked soldiers from his other troops, apparently that he might be able to apprehend him, which it was impossible to do while he was surrounded by so many thousands of devoted warriors. This order surprised Julian in April 360: to obey it was to expose Gaul to new inroads of the Germans, and Britain to the ravages of the Scots and Picts, whose incursions had assumed such a dangerous character that Julian had just despatched Lupicinus to defend the island; but to disobey the order was open revolt. His soldiers also were unwilling to march into Asia; but Julian, notwithstanding the dangers that awaited him, resolved to obey, and endeavoured to persuade his troops to submit quietly to the will of their master. His endeavours were in vain. In the night large bodies of soldiers surprised the palace of Julian, and proclaimed him emperor. He had hid himself in his apartments; but they soon discovered him, dragged him, though respectfully, before the assembled troops, and compelled him to accept the crown. Upon this he despatched Pentadius and Eutherius with a conciliatory message to Constantius, in which, however, he positively demanded to be acknowledged as Augustus, and to be invested with the supreme authority in those provinces over which he had ruled as Caesar, viz. Gaul, Spain, and Britain. The conditions of Julian were haughtily declined; and after a considerable time had elapsed in fruitless negotiations, which Julian employed in making two more expeditions beyond the Rhine against the Franks and the Alemanni, he at last resolved to wage open war, and to march upon Constantinople. His army was numerous and well disciplined, and the frontier along the Rhine in an excellent state of defence: his troops, who had refused leaving Gaul without him, now joyfully left it with him. Meanwhile, Constantius likewise collected a strong army, and gave directions for the defence of his capital from Antioch, from whence he had superintended the Persian war. Informed of his plans, Julian resolved to thwart them by quickness and energy. At Basel on the Rhine he divided his army into two corps: one, commanded by Novitta, was to march through Rhaetia and Noricum; the other, under the orders of Jovius and Jovinus, was to cross the Alps and march through the north-eastern corner of Italy: both divisions were to unite at Sirmium, a town on the Savus, now Save. Julian, at the head of a small but chosen body of 3000 veterans, plunged into the wildernesses of the Marcian, now Black Forest; and for some time the rival of Constantius seemed to be lost in those dark glens whence issue the sources of the Danube. But when Novitta, Jovius and Jovinus arrived at Sirmium, they beheld, to their joy and astonishment, the active Julian with his band, who had descended the Danube and had already defeated the extreme outposts of Lucilian, the lieutenant of Constantius in those regions.

From Sirmium Julian moved upon Constantinople: the officers of Constantius fled before him, but the inhabitants received him with acclamations of joy; and at Athens, Rome, and other important cities, he was either publicly or privately acknowledged as emperor, having previously sent explanatory letters to the authorities of those distant places. Informed of the unexpected appearance of Julian on the Danube, Constantius set out from Syria to defend his capital; and a terrible civil war threatened to desolate Italy and the East, when Constantius suddenly died at Mopsocrene in Cilicia, on the third of November, A. D. 361, leaving the whole empire to the undisputed possession of Julian. On the 11th of December following, Julian made his triumphal entrance into Constantinople. Shortly afterwards the mortal remains of Constantius arrived in the Golden Horn, and were buried by Julian in the church of the Holy Apostles with great solemnity and magnificence.

While Julian thus gave a Christian burial to the body of his rival, he had long ceased to be a Christian himself. According to Julian's own statement (*Epist.* ii.), he was a Christian up to his twentieth year; and the manner in which he praises his tutor, Mardonius, seems to imply that Mardonius and the philosopher Maximus first caused him to love the religion of the ancient Greeks, without, however, precisely estranging him from the Christian religion, which seems to have been the effect of his study of the ancient Greek philosophers. The vile hypocrisy of the base and cruel Constantius, the conviction of Julian that Constantine the Great had at first protected, and afterwards embraced, Christianity from mere political motives, the persecuting spirit manifested equally by the Orthodox and Arians against one another,—had also a great share in the conversion of Julian. During ten years he dissembled his apostacy, which was, however, known to many of his friends, and early suspected by his own brother Gallus; and it was not till he had succeeded to the throne that he publicly avowed himself a pagan. Our space does not allow us to enter into the details of his apostacy, and we must refer the reader to the sources cited below. His apostacy was no sooner known than the Christians feared a cruel persecution, and the heathens hoped that paganism would be forced upon all who were not heathens; but they were both disappointed by an edict of

Julian, in which he proclaimed a perfect toleration of all parties. He was not, however, impartial in his conduct towards the Christians, since he preferred pagans as his civil and military officers, forbade the Christians to teach rhetoric and grammar in the schools, and, in order to annoy them, allowed the Jews to rebuild their great temple at Jerusalem*, and compelled the followers of Jesus to pay money towards the erection of pagan temples, and, in some instances, to assist in building them. Had Julian lived longer he would have seen that his apostacy was not followed by those effects, either religious or political, which he flattered himself would take place: he would have learnt that paganism, as he understood it, was not the religion of the great mass of pagans, and that paganism, as it actually existed, was a rotten institution, destitute of all religious and moral discipline; and he would have witnessed that, however divided the Christians were, there was something better and healthier in Christianity than futile subjects for subtle controversies.

Soon after his accession Julian set out for Antioch, where he remained some time busy in organising a powerful army for the invasion, and perhaps subjugation, of Persia. The people of Antioch received him coolly: they were Christians, but also the most frivolous and luxurious people in the East, and they despised the straightforward and somewhat rustic manners of an emperor who had formed his character among stern Celts and Germans. At Antioch Julian made the acquaintance of the orator Libanius; but the latter was unable to reconcile the emperor to the sort of life which prevailed in that splendid city. He therefore withdrew to Tarsus in Cilicia, where he took up his winter-quarters. In the following spring (March, 363) he set out for Persia. The different corps of his army met at Hierapolis, where they passed the Euphrates on a bridge of boats, and thence moved to Carrhae, now Harran, a town in Mesopotamia about fifty miles E. N. E. from Hierapolis. Julian's plan was to march upon Ctesiphon, but in order to deceive the Persian king, Sapor, he despatched Procopius and Sebastianus with 30,000 men against Nisibis (east of Carrhae), while he himself wheeled suddenly round to the south, following the course of the Euphrates on its left or Mesopotamian side. Procopius and Sebastianus were to join Arsaces Tiranus, king of Armenia, and Julian expected to effect a junction with their united forces in the environs of Ctesiphon; but the treachery of Arsaces prevented the accomplishment of his plan, as is mentioned below [Compare Vol. I. p. 363, b.]. While Julian marched along the Euphrates in a south-eastern direction, he was accompanied by a fleet of 1100 ships, fifty of which were well-armed galleys, and the rest barges, carrying a vast supply of provisions and military stores. At Circesium, situated on the confluence of the Chaboras, now the Khabur, with the Euphrates, he arrived at the Persian frontier, which ran along the lower part of the Chaboras, and he entered the Persian territory on the 7th of April, 363, at the head of an army of 65,000 veterans. The bridge of the Chaboras was broken down behind them by his orders, to convince the soldiers that a retreat was no plan of their master. From Circesium he continued marching along the Euphrates till he came to that narrow neck of land which separates the Euphrates from the Tigris in the latitude of Ctesiphon. This portion of the route lies partly through a dreary desert, where the Romans experienced some trifling losses from the light Persian horse, who hovered round them, and occasionally picked up stragglers or assailed the rear or the van. Previous to crossing the neck of land, Julian besieged, stormed, and burned Perisabor, a large town on the Euphrates; and while crossing that tract, he was delayed some time under the walls of Maogamalcha, which he likewise took after a short siege and razed to the ground. Julian now accomplished a most difficult and extraordinary task: he conveyed his whole fleet across the above-mentioned neck of land, by an ancient canal called Nahar-Malcha, which, however, he was obliged to deepen before he could trust his ships in such a passage; and, as the canal joined the Tigris below Ctesiphon, he looked for and found an old cut, dug by Trajan, from Colche to a place somewhat above Ctesiphon, which, however, he was likewise compelled to make deeper and broader, so that at last his fleet run safely out into the Tigris. The canal of Nahar-Malcha is now called the canal of Sakláwíyeh, or Isa; it joins the Tigris a little below Baghdád, and it still affords a communication between the two rivers. Through a very skilful manoeuvre, he brought over his army on the left bank of the Tigris,—a passage not only extremely difficult on account of the rapid current of the Tigris, but rendered still more so through the stout resistance of a Persian army, which, however, was routed and pursued to the walls of Ctesiphon. The city would have been entered by the Romans together with the fugitive Persians, but for the death of their leader, Victor. Julian was now looking out for the arrival of Procopius and Sebastianus, and the main army of the Armenian king, Arsaces or Tiranus. He was sadly disappointed: his lieutenants did not arrive, and Tiranus arranged for a body of his Armenians to desert which had joined the Romans previously, and which now secretly withdrew from the Roman camp at Ctesiphon. Julian nevertheless began the siege of that vast city, which was defended by the flower of the Persian troops, king Sapor, with the main body of his army, not having yet arrived from the interior of Persia. Unable to take the city, and desirous of dispersing the king's army, Julian imprudently followed the advice of a Persian nobleman of great distinction, who appeared in the Roman camp under the pretext of being persecuted by Sapor, and who recommended the emperor to set out in search of the Persian king. In doing so, Julian would have been compelled to abandon his fleet on the Tigris to the attacks of a hostile and infuriated populace: this he avoided by setting fire to his ships,—the best thing he could have done, if his march into the interior of Persia had been dictated by absolute necessity; but as he was not obliged to leave the city, even success would not have compensated for the loss of 1200 ships. In proportion as the Romans advanced eastward, the country became more and more barren, and Sapor remained invisible. The treachery of the Persian noble was discovered after his secret flight, and Julian was obliged to retreat.

* Respecting the alleged miracle which interrupted the Jews in this work, see the judicious remarks in Lardner's *Jewish and Heathen Testimonies*, vol. iv.

He took the direction of the province of Corduene. The Persians now appeared: swarms of light horse were seen hovering round the army; larger bodies followed, and ere long Sapor, with his main army, came in sight, and harassed fearfully the rear of the Romans. Still the Romans remained victorious in many a bloody engagement, especially at Maronga; but it was in the month of June, and the oppressive heat, and the want of water and provisions had a pernicious effect upon the troops. On the 26th of June the Roman rear was suddenly assailed by the Persians, and Julian, who commanded the van, hastened to the relief of the rear without his cuirass, the heat making a heavy armour almost insupportable. The Persians were repulsed, and fled in confusion. Julian was pursuing them with the utmost bravery, when in the middle of the mélée he was shot by an arrow, that pierced through his liver. He fell from his horse mortally wounded, and was conveyed to his tent. Feeling his death approaching, he took leave of his friends with touching words, but certainly not with that fine and elegant speech with which Ammianus Marcellinus (xxv. 3) makes him bid farewell to the world.

Jovian was chosen emperor in his stead, on the field of battle. [JOVIANUS.]

We cannot enter into a long description of Julian's character. His talents, his principles, and his deeds, were alike extraordinary. His pride was to be called by others and by himself a philosopher, yet many facts prove that he was very superstitious. Most Christian writers abused and calumniated him because he abandoned Christianity: if they had pitied him they would have acted more in accordance with that sublime precept of our religion, which teaches us to forgive our enemies. It must ever be recollected that the bigotry, the hypocrisy, and the uncharitableness, of the majority of the Christians of Julian's time, were some of the principal causes that led to his apostacy. In reading the ancient authorities, the student ought to bear in mind that the heathen writers extol Julian far too high, and that the Christians debase him far too low.

Julian was great as an emperor, unique as a man, and remarkable as an author. He wrote an immense number of works, consisting of orations on various subjects, historical treatises, satires, and letters: most of the latter were intended for public circulation. All these works are very elaborately composed, so much so as to afford a fatiguing and monotonous reading to those who peruse them merely for their merits as specimens of Greek literature; but they are at the same time very important sources for the history and the opinions of the age on religion and philosophy. Julian also tried to write poetry, but he was no poet: he lacks imagination, and his artificial manner of embellishing prose shows that he had no poetical vein. He was a man of reflection and thought, but possessed no creative genius. His style is remarkably pure for his time, and shows that he had not only studied the classical Greek historians and philosophers, but had so far identified himself with his models, that there is scarcely a page in his works where we do not meet with either reminiscences from the classical writers, or visible efforts to express his ideas in the same way as they did. With this painful imitation of his classical models he often unites the exaggerated and over-elaborate style of his contemporaries, and we trace in his writings the influence of the Platonists no less than that of Plato, Aristotle, Thucydides, and so many other writers of the golden age. There is, however, one circumstance which reconciles the reader to many of the author's defects: Julian did not merely write for writing's sake, as so many of his contemporaries did, but he shows that he had his subjects really at heart, and that in literature as well as in business his extraordinary activity arose from the wants of a powerful mind, which desired to improve itself and the world. In this respect Julian excites our sympathy much more, for instance, than the rhetorician Libanius.

The following are the editions of the entire works of Julian:—*Juliani Imperatoris Opera quae extant*, with a Latin translation by P. Martinius and C. Cantoclarus, and the author's life by Martinius, Paris, 1583, 8vo.: *Juliani Opera, quae quidem reperiri potuerunt, omnia*, Paris, 1630, 4to., by Petavius, with notes and a Latin translation. A better edition than either of the two preceding is:—*Juliani Imperatoris Opera, quae supersunt omnia*, Leipzig, 1696, fol., by Ezechiel Spanheim, who perused an excellent codex, which enabled him to publish a much purer text than Petavius, and he added the notes of Petavius and his translation, which he corrected, as well as an excellent commentary of his own. This edition contains 63 letters of Julian. Spanheim further added to it *S. Cyrilli, Alexandrini Archiepiscopi, contra impium Julianum Libri Decem*, which is the more valuable as Cyrillus was one of the most able adversaries of Julian, as is mentioned below. The following is a list of Julian's works, with the principal separate editions of each:—

I. *Letters.* The first collection, published by Aldus, Venice, 1499, 4to., contains only 48 letters; Spanheim published 63 in his edition of the works of Julian; others were found in later times, four of which are printed in Fabricius, *Biblioth. Graec.*; the last and best edition is by L. H. Heyler, Mainz, 1828, 8vo.; it contains 83 letters, with a Latin translation and a commentary of the editor. There are besides some fragments of lost letters. Among the letters of Julian, there is also one which was written to him by his brother Gallus, in A. D. 353, who advises him to remain faithful to the Christian religion. The authenticity of several letters is contested. They treat on various subjects, and are of great importance for the history of the time. One, which was addressed to the senate and people of Athens, and in which the author explains the motives of his having taken up arms against the emperor Constantius, is an interesting and most important historical document.

II. *Orations.* 1. Ἐγκώμιον πρὸς τὸν αὐτοκράτορα Κωνστάντιον, with a Latin translation by Petavius, Paris, 1614, 8vo.: an encomium of the emperor Constantius, in which Julian is not consistent with his usual feelings of contempt and hatred towards that emperor. In general Julian speaks very badly of the whole imperial family, and even Constantine the Great does not escape his severe censure. Wyttenbach, in the work quoted below, has written some excellent observations on this work. 2. Περὶ τῶν Αὐτοκράτορος Πράξεων, ἢ περὶ Βασιλείας, two orations on the deeds and the reign of the emperor Constantius, which are of great importance for the knowledge of the time: in the complete editions. Julian wrote these orations in Gaul, and betrays in many a passage his preference of pagan-

ism to Christianity, as well as his enthusiastic love of the new Platonic philosophy. 3. Εὐσεβίας τῆς βασιλίδος Ἐγκώμιον, an encomium on the empress Eusebia, the patroness of Julian: ed. Petavius, Paris, 1614, 8vo. 4. Εἰς τὸν βασιλέα Ἥλιον, an oration on the worship of the sun, addressed to Sallustius, his old military councillor and friend, first in Gaul and afterwards in Germany: ed. by Theodorus Marcilius, Paris, 1583. 8vo.; by Vincentius Marinerius, Madrid, 1625, 8vo. 5. Εἰς τὴν μητέρα τῶν Θεῶν, an oration on the mother of gods (Cybele): Julian visited the temple of Cybele at Pessinus, and restored her worship. 6. Εἰς τοὺς ἀπαιδεύτους Κύνας; and 7. Πρὸς Ἡράκλειον Κυνικὸν, περὶ τοῦ πῶς Κυνιστέον, καὶ εἰ πρέπει τῷ Κυνὶ μύθους πράττειν, two orations on true and false Cynicism, the latter addressed to the Cynic Heracleius. 8. Ἐπὶ τῇ ἐξύδῳ τοῦ ἀγαθωτάτου Σαλλουστίου παραμυθητικός, a letter to the aforesaid Sallustius, in which he consoles himself and his friends on the recal of Sallustius, by the emperor Constantius, from Gaul to the East. 9. A letter, or more correctly dissertation, addressed to his former tutor, the philosopher Themistius, on the difficulty the author thinks he would experience in showing himself so perfect an emperor as Themistius expected.

III. *Other Works.* 1. Καίσαρες ἢ Συμπόσιον, the "Caesars or the Banquet," a satirical composition, which Gibbon justly calls one of the most agreeable and instructive productions of ancient wit. Julian describes the Roman emperors approaching one after the other to take their seat round a table placed in the heavens; and as they come up, their faults, vices, and crimes, are censured with a sort of bitter mirth by old Silenus, whereupon each Caesar defends himself as well as he can, that is, as well as Julian allows him to do; but in this Julian shows much partiality, especially towards Constantine the Great and other members of the imperial family. Alexander the Great also appears. He and other great heroes at last acknowledge that a royal philosopher is greater than a royal hero, and the piece finishes with a great deal of praise bestowed upon Julian by himself. There are many editions and translations of this remarkable production. Of these, the most important are the text with a Latin translation by C. Cantoclarus, Paris, 1577, 8vo., the *Editio Princeps;* the same, *Ibid.* 1583, 8vo.; the same, corrected by Frederic Sylburg, in the third volume of his *Romanae Historiae Scriptores Minores*, and separately, Frankfort, 1590, fol.; by Petrus Cunaeas, with an elegant Latin translation, Leyden, 1612, 12mo., 1632, 12mo.; the same with the notes of Cellarius, Leipzig, 1693, 8vo., 1735, 8vo. The best editions are by J. M. Heusinger, Gotha, 1736, 8vo., 1741, 8vo., and by Harless, the editor of Fabricius, *Bibl. Graeca*, Erlangen, 1785, 8vo. An English translation of the Caesares, the Misopogon, and several other productions of Julian, is contained in "Select Works of the Emperor Julian, and some Pieces of the Sophist Libanius, &c., with Notes from Petav, La Bléterie, Gibbon, &c., and a translation of La Bléterie's *Vie de Jovien*, by John Duncombe," London, 1784, 8vo. Several French, German, Italian, and Dutch translations are mentioned by Fabricius.

2. Ἀντιοχικὸς ἢ Μισοπώγων, "the Antiochian, or the Enemy of the Beard," a severe satire on the licentious and effeminate manners of the inhabitants of Antioch, with occasional ironical confessions of the author's own faults, who was induced to write this amusing piece during his stay at Antioch, as mentioned above. Julian chose the title Μισοπώγων because the inhabitants of Antioch, being accustomed to shave themselves, ridiculed Julian, who allowed his beard to grow, in the ancient fashion. Editions: by Petrus Martinius, Paris, 1567, 8vo., 1583, 8vo.; by H. I. Lasius, together with the Caesares, and a German translation of both, Greifswald, 1770, 8vo.; there are also English, French, and German translations of the Misopogon. The following English translations of some of the minor productions of Julian are worthy of mention: "Julian's Letter to the Bostrens," translated by the Earl of Shaftesbury, in his "Characteristics," London, 1733, 12mo.; two Orations of the Emperor Julian, viz. to the Sun, and to the Mother of the Gods, with notes, &c.. London, 1793, 8vo. The English literature is rich in works on Julian.

IV. *Poems.* Three epigrams of little importance, in the "Anthologia Graeca," and a fourth, discovered by Boissonade, in the "Analecta," and in Heyler's edition of Julian's Letters.

V. *Lost Works.* The most important is, Κατὰ Χριστιανῶν, a refutation of the Christian religion, in seven books, according to Hieronymus, although Cyrill only speaks of three. These three books were directed against the dogmatical part of the Christian religion, as contained in the Gospels; and it is against this part of the work that Cyrill wrote his famous work Ὑπὲρ τῆς τῶν Χριστιανῶν εὐαγοῦς θρησκείας, πρὸς τὰ τοῦ ἐν ἀθέοις Ἰουλιανοῦ, which is separately printed in Spanheim's edition of the works of Julian. All the copies of Julian's work which could be found were destroyed by order of the emperor Theodosius II., and the whole would have been lost for ever but for Cyrill, who gives extracts from the three first books in his refutation of Julian. But these extracts are far from giving an adequate idea of the work. Cyrill confesses that he had not ventured to copy several of the weightiest arguments of the author. The Κατὰ Χριστιανῶν was likewise refuted by Apollinaris, whose Λόγος ὑπὲρ ἀληθείας κατὰ Ἰουλιανοῦ, however, is lost, as are the refutations of Photius and Philippus of Sida. The marquis d'Argens, a chamberlain to Frederic the Great, king of Prussia, translated the extracts made by Cyrill, and tried to complete them, according to some, at the suggestion of his master. The title of the translation is, "Défense du Paganisme par l'Empereur Julien, en Grec et en Français," &c. &c., Berlin, 1764, 8vo.; Ib. (Geneva), 1768, 8vo.; Ib. 1769, 2 vols. 8vo. The marquis was any thing but a Christian, and his opinions on Julian and Paganism were attacked by G. F. Meier in his "Beurtheilung der Betrachtungen des Marquis d'Argens über Julian," Halle, 1764, 8vo.; by W. Crichton, "Betrachtungen über den Abfall Julian's;" and by others. Other lost works of Julian are: Περὶ τῶν τριῶν σχημάτων; Περὶ τοῦ πόθεν τὰ κακὰ κατὰ τοὺς ἀπαιδεύτους; Τὰ καλούμενα Κρόνια; Memoirs on his Campaigns in Germany; his Journal, in which he used to write down the events of every day; and others, especially many letters.

Julian composed his works in the following chronological order:—The Encomia on Constantius; the Encomium on the Empress Eusebia, not before A. D. 356; the Letter to Sallustius, in A. D. 360;

the Letter to the Senate and the People of Athens, in A. D. 360; the Letter to Themistius, and the Oration on Helius, in 361; the Καίσαρες, in the winter of 361—362, or perhaps in the following year; most of his extant Letters during the same period; one of his Orations on false Cynicism, and that on the Mother of Gods, as well as a Letter on the restoration of ancient Hellenism, of which a fragment is extant, in 362; the Misopogon in the beginning of 363; and the Κατὰ Χριστιανῶν, finished during his expedition against the Persians, in the summer of 363.

(The works of Julian; Amm. Marc. v. 8—xxv. 5; most of the Orations and Epistles of Libanius, especially, *Oratio Parentalis; Ad Antiochenos de Imperatoris Ira; De Nece Juliani ulciscenda;* Socrates, *H. E.* lib. iii.; Zonar. lib. xiii.; Zosim. lib. iii.; Eutrop. x. 14, &c.; Themist. *Orat.* iv.; Gregor. Nazianz. *Orat.* iii. iv. x. xxi.; Sozomen. lib. v. vi.; Mamertinus in *Panegyric. Vet.* (Mamertinus was Comes Largitionum to Julian, whom he accompanied in Gaul, and on his memorable expedition down the Danube); Aurel. Vict. *Constantius* in fin.; Moses Chorenensis, lib. iii.; Theophanes, pp. 29—44, ed. Paris; Fabric. *Bibl. Graeca*, vol. vi. p. 719, &c. For other sources, especially ecclesiastical writers, and with regard to Julian's apostacy, we refer the reader to Fabricius, the notes to the splendid life of Julian by Gibbon, in his *Decline and Fall*, and the Abbé de la Bléterie's *Vie de Julien*, of which there is an English translation; Neander, *Ueber den Kaiser Julian*, Leipz. 1812; Wiggers, *Dissert. de Juliano Apostata*, Rostock, 1810, of which there is a new edition in German in Illgen's *Zeitschrift für Hist. Theol.* 1837, vol. vii.; Schulze, *De Juliani Philosophia et Moribus*, 1839; Teuffel, *De Juliano religionis Christiani contemptore*, Tübingen. 1844.) [W. P.]

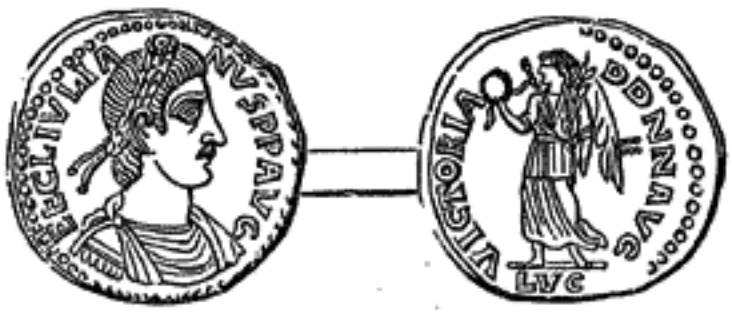

COIN OF FLAVIUS CLAUDIUS JULIANUS.

JULIA'NUS, the Graeco-Roman JURIST. A Latin Epitome of the Novells of Justinian is extant under this name. In one MS. the work is attributed to Joannes, a citizen of Constantinople; in some, no author is named; but in several the translation and abridgment are ascribed to Julianus, a professor (*antecessor*) at Constantinople. It is remarkable that no jurist of the name is recorded among the compilers employed by Justinian, and no professor of the name occurs in the inscription of the Const. *Omnem* addressed by Justinian in A. D. 533 to the professors of law at Constantinople and Berytus. Among the extracts from contemporaries of Justinian, which were originally appended to the text of the Basilica, there is not one that bears the name of Julianus. In *Basil.* 16. tit. 1. s. 6. § 2 (vol. ii. p. 180, ed. Heimbach), a Julianus is named as putting a question to Stephanus, one of the eminent jurists of Justinian's time, and hence it has been supposed that the author of the Epitome of the Novells was a disciple of Stephanus. That a Julianus, however, attained such legal celebrity in the reign of Justinian as to be complimented with the phrase "The luminary of the law," may be inferred from the epigram* of his contemporary Theaetetus Scholasticus preserved in the Anthologia Graeca (vol. iii. p. 216, ed. Jacobs), among other epigrams addressed to the statues of eminent men:—

Τοῦτον Ἰουλιανόν, νομικὸν φάος, εἶπον ἰδοῦσαι
Ῥώμη καὶ Βερόη, "Πάντα φύσις δύναται."

Hunc videntes Julianum, splendidum juris decus,
Roma Berytusque, Nil non, inquiunt, natura quit.

To this same Julianus is attributed the authorship of three epigrams in the same collection (vol. iii. p. 230) headed Ἰουλιανοῦ Ἀντικήνσορος. Alciatus (*Paverg.* ii. 46) calls Julianus patricius and exconsul, but without sufficient authority; and Huber Goltzius, in his preface to the edition of the Epitome of the Novells, which was published at Bruges in 1565, thinks it likely that the author of the Epitome was identical with the consul Julianus, to whom Priscian dedicates his grammar.

That the author of the Epitome was a professor is shown by various forms of expression occurring in that work which are known to have been usual among the professors of the Lower Empire; as, for example, the word *didicimus*, at the beginning of the 67th constitution of the Epitome. It is also clear, from internal evidence, that the author was a resident in Constantinople, which in c. 216 and 358 he calls *haec civitas*, although in neither case does the Novell of Justinian which he is abstracting contain a parallel expression.

The collection of Novells translated and abridged by Julianus is referred by Fréherus, in his Chronologia prefixed to the *Jus Graeco-Romanum*, to the year A. D. 570, and this date has been followed by the majority of legal historians; but there is every reason to believe that the Epitome was completed during the life of Justinian, in A. D. 556. In it Justinian is uniformly called *noster imperator*, while preceding emperors, as Leo and Justinus, are called Divus Leo and Divus Justinus. In the abstracts of Novells 117 and 134 there is no allusion to the subsequent legislation of Justinian, which again permitted *divortium bona gratia*. In the original collection, also, no Novell of later date than the year A. D. 556 is abstracted.

The original collection consists of 124, or at most 125, constitutions. These again are divided into chapters, which, in the editions subsequent to A. D 1561, are doubly numbered, one numbering running through the work from the commencement, and another beginning anew with each constitution. The 125 constitutions make 564 chapters. This will explain the different modes of citation. Thus const. 1 consists of four chapters, and const. 2 of five chapters. The fourth chapter of const. 2 might be cited as c. 9, or as const. 2, c. 4. Again, the 8th constitution, the whole of which makes one chapter (the 48th), may be cited as const. 8, or as c. 44. All that follows the 125th constitution in

* In this epigram, by Ῥώμη we are probably to understand Constantinople, which was New Rome. Perhaps Ἰουλιανόν is to be pronounced as a trisyllable, Youlyānon. In the epigram prefixed to the Digest in the Florentine manuscript, we find the name Τριβωνιανός admitted into an hexameter line:—

Βίβλον Ἰουστινιανὸς ἄναξ τεχνήσατο τήνδε
Ἣν ῥα Τριβωνιανὸς μεγάλῳ κάμε Παμβασιλῆι.

the manuscripts and printed editions consists of additions forming an appendix to the original collection.

The order of the Epitome is very different from that of the 168 Novells in the ordinary modern editions of the Corpus Juris. Of those 168 Novells, seven are constitutions of Justin II. and Tiberius, four are edicts of praefecti praetorio, and several are constitutions of Justinian subsequent to A. D. 556. Of the 168 Novells, Novells 114, 121, 138, 143, and 150, are abstracted in the appendix to the Epitome found in some manuscripts, and 19, 21, 33, 36, 37, 50, 116, 122, 132, 133, 135, 137, 139—149, 151—158, are altogether wanting in Julianus.

Tables exhibiting the correspondence of the Novells in the Corpus Juris with the corresponding abstracts in Julianus may be found in Biener, *Geschichte der Novellen*, pp. 538-9; Savigny's *Zeitschrift*, vol. iv. p. 187; Böcking, *Institutionen*, pp. 73—75. The first thirty-nine constitutions in the Epitome are arranged very irregularly, but the arrangement from const. 40 to const. 111 is chronological, and agrees pretty closely with that of the Novells in the Corpus Juris from Nov. 44 to Nov. 120.

Julianus translated from the original Greek, and he had before him the Latin text of those Novells which were originally published in Latin. He leaves out the inscriptions, verbose prooemia, and epilogues, but gives the subscriptiones (containing the date at the end). The substance of the enacting part is given without much abridgment, and the Latin style of the author is tolerably clear and pure.

It may seem strange that a professor living in a country where Greek was the vernacular language, at a time when others were translating into Greek the monuments of Roman legislation, should employ himself in composing a Latin Epitome of the Greek Novells. It may be that his work was composed for the benefit of the Italians, who by the conquest of the Ostrogoths in A. D. 554 had been reduced under the dominion of Justinian, or for those western students who frequented the law schools of Constantinople and Berytus. There are passages in the work (e. g., c. 15. c. 29—32) which show that it was intended for those who were not Greeks.

Among the cultivators of Roman law in the school of Bologna, this Epitome was called *Novella*, *Novellae*, *Liber Novellarum*. It was probably known early in the eleventh century, before the discovery by Irnerius of another ancient translation of the Novells, containing 134 constitutions in an unabridged form. The glossators were wholly unacquainted with the original Greek Novells. The Epitome was perhaps at first regarded as the authentic work, containing the latest legislation of Justinian. Zachariae, indeed, states (*Anecdota*, p. 202, citing Pertz, *Monumenta*, vol. iii.), that Julianus is quoted as the author of it in the *Capitula Angelheimensia* as early as A. D. 826, and Julianus, apostate! and monk, is named by Huguccio in the twelfth century (in an unpublished *Summa Decretorum*) as the author of the *Novello;* but the greater number of the glossators, though they diligently studied the Epitome (Ritter, *ad Heineccii Hist. Jur. Civ.* vol. i. § 403), appear to have known nothing of Julianus. After the Latin translation of 134 Novells was found, it seems at first to have shared the name of *Novella* with the work of Julianus, and its authenticity was for a time doubted by Irnerius, even after it had received the name of *authenticum*, recognising its authenticity, and distinguishing it from the Epitome of Julianus. (Savigny, *Geschichte des Röm. Rechts im Mittelalter*, vol. ii. pp. 453—466, iv. p. 484.) The *Authenticum*, or *Versio Vulgata*, was now taught in the schools, while the *Epitome* or *Novella*, though permitted to be read as a subsidiary source of instruction, so rapidly fell into disuse, that neither Fulgosius nor Caccialupi ever saw a copy of it. It is commonly believed that the Epitome of Julian was re-discovered by the monk Ambrosius Traversarius, in A. D. 1433, in the library of Victorinus at Mantua. The main authority for this statement is Suarez, in his *Notit. Basil.* § 21; but there is reason to doubt the story, which is not confirmed by an extant letter of Ambrosius (Ambrosii *Traversarii Cameldunensis Epistolae*, vol. i. p. 419, Florent. 1759), giving an account of the books that he found in the library at Mantua. He mentions a work *Joannis Consulis de Variis Quaestionibus*, but by this he can scarcely mean the Epitome, for it seems to have been a Greek book. A very elaborate and valuable literary history of the Epitome was drawn up by Haubold, and inserted in the fourth volume of Savigny's *Zeitschrift*. As an appendix to this paper, Professor Hänel of Leipzig has given in the eighth volume of the *Zeitschrift* an accurate enumeration of the known existing manuscripts. Though the printed editions of the Epitome are numerous, they are scarce, and the new edition which Hänel is understood to be preparing will be an acceptable boon to students of Roman law.

The following are the principal printed editions, for the full titles of which the reader is referred to the above-mentioned paper of Haubold. Transcripts of preceding editions of the Epitome have from time to time been inserted in editions of the *Volumen*—that is to say, the last volume into which the *Carpus Juris Civilis* was formerly usually divided, containing the *Authenticum* or *Versio Vulgata* of the Novells, the last three of the twelve books of the Code, the Libri Feudorum, &c.

1. The first printed edition was published in 8vo., without name or year, at Lyons in 1512, at the end of a collection of the Laws of the Lombards. The editor was Nic. Boherius. The work, which is imperfectly given, is divided into nine *collationes*. This division, found in several manuscripts, was probably made about the time of Irnerius, to correspond with the first nine books of the Code. The *Authenticum* was similarly divided into nine collationes.

2. The Epitome was next printed at the end of the *Authenticum*, apud Sennetonios fratres, Lugd. 1550. In this edition the Epitome, as in many manuscripts, is divided into two parts or books, and, through a misunderstanding of a manuscript inscription, the authorship of the work is attributed to an anonymous citizen of Constance.

3. An independent edition of the Epitome is inserted in the very rare edition of the *Volumen*, apud Ludovicum Pesnot, 8vo. Lugd. 1558.

4. Next comes the edition of Lud. Miraeus (Le Mire, whose name appears in the preface), fol. Lugduni. 1561. In this edition Julianus is named as the author, "*Imp. Justiniani Constitutiones, interprete Juliano.*" There is a reprint, with a preface by Goltzius, 4to. Brugis, 1565.

5. The edition of Ant. Augustinus, 8vo. Ilerdae, 1567, at the end of Augustini *Constitutionum Graecarum Codicis Collectio.* This edition is reprinted, with additions, in Augustini *Opera*, vol. ii. pp. 255—406, fol. Lucae, 1766.

6. *Imp. Justiniani Novellae Constitutiones, per Julianum, antecessorem Constantinopolitanum, de Graeco translatae. Ex Bibliotheca Petri Pithoei*, fol. Basil. 1576.

7. *Petri et Francisci Pithoei Ictorum Observationes ad Codicem et Novellas Justiniani Imperatoris per Julianum translatas, cura Francisci Desmarés*, fol. Paris, 1689.

The last-mentioned editions, 6 and 7, are the best known and the most complete. They contain two short works, called the *Dictatum pro Consiliariis* and the *Collectio de Tutoribus.* These had been previously printed in Pithou's first edition of the *Collatio Legum Mosaicarum et Romanarum* (entitled *Fragmenta quaedam Papiniani*, &c. 4to. Paris, 1573). In several manuscripts they are attributed to Julianus; but Biener, in his *Historia Authenticarum Codici Insertarum*, 4to. Lips. 1807, has adduced strong arguments to show that Julianus was not the author of them. Their Latinity is far less pure than that of the Epitome. It is not unlikely, however, that these works, as well as the ancient scholia upon the Epitome of Julianus, were written in Grecian Italy during the lifetime of Justinian, who in the *Dictatum* is twice styled *princeps noster*, and in the scholia (ed. Miraei, p. 177) *imperator noster.* (Savigny, *Geschichte*, &c., vol. ii. pp. 195—197; Biener, in Savigny's *Zeitschrift*, vol. v. pp. 338—357.)

A German translation of the Epitome, by D. Justin Gobler, was published anonymously, fol. Frank. 1566.

Zachariae (*Anecdota*, p. 202, &c.) endeavours to identify Julianus with the author of a much shorter Greek Epitome of the Novells, who is cited in the sources of Graeco-Roman law as Anonymus. Anonymus, like Julianus, seems to have been a professor at Constantinople. Anonymus cites the Novells of Justinian in an order which does not very considerably differ from that of Julianus. Anonymus seems to have been skilled in Latin as well as Greek, and was perhaps the author of an ancient Latin version of the Greek fragments of Modestinus which occur in the Digest. Further, there is strong reason to identify the anonymous with Enantiophanes; and Enantiophanes, like Julianus, was a disciple of Stephanus. [ENANTIOPHANES.] When Italy, after the invasion of the Lombards in A. D. 568, was rent from the Roman empire, Julianus may have turned to writing in Greek. Mortreueil (*Histoire de Droit Byzantin*, vol. i. pp. 293—306), who agrees with Zachariae in these conjectures, thinks that Julianus was probably not an authorised expositor of the law, and that none but jurists specially authorised could, without a breach of rule, be cited by name. The conjecture that Julianus and Anonymus were identical is controverted by G. E. Heimbach, in Richter's *Kritische Jahrbücher* for 1839, p. 970.

(Winckler, *Opuscula*, vol. i. p. 418; Biener, *Geschichte der Novellen*, pp. 70—84.) [J. T. G.]

JULIA'NUS (Ἰουλιανός), a PHYSICIAN of Alexandria, a contemporary of Galen, in the second century after Christ. (Gal. *Adv. Julian.* c. 1. vol. xviii. pt. i. p. 248.) He was a pupil of Apollonius of Cyprus (Gal. *De Meth. Med.* i. 7, vol. x. p. 54), and belonged to the sect of the Methodici, and was said to have composed forty-eight books against the "Aphorisms" of Hippocrates (*Adv. Julian. l. c.*). The second of these was directed against the second Aphorism of the first section, and is confuted in a short essay written by Galen with excessive and unjustifiable rudeness and asperity. None of his writings (which were numerous) are still extant. From Galen's mentioning that it was more than twenty years since he had met Julianus at Alexandria (*De Meth. Med.* p. 53), and that he was then still alive, it will appear that Julianus was living as late as about the year 180 after Christ. (See Littré's *Hippocrates*, vol. i. pp. 103, 114.) [W. A. G.]

JULIA'NUS, SA'LVIUS, an eminent Roman jurist, who flourished under Hadrian and the Antonines. Of his private history little is known, and different opinions have been held as to the place of his birth. Many of his biographers (as Rivallius, Val. Forsterus, Pancirolus, Rutilius, Bertrandus, Guil. Grotius) make him a native of Milan (Insuber Mediolanensis), while the majority of more modern writers say that he was born at Hadrumetum, a Phoenician colony on the coast of Africa. These opposite opinions are both grounded on a passage of Spartianus (*Did. Julian.* c. 1), where it is asserted that the paternal grandfather of the emperor who ascended the throne after Pertinax came from Mediolanum, and the maternal grandfather from Hadrumetum. It is well ascertained that Salvius Julianus the jurist was a *maternal* ancestor of the emperor Didius Julianus, and it is probable that, according to the express testimony of Spartianus (*l. c.*), the jurist was the great-grandfather (*proavus*) of the emperor, not, as Politianus asserts (*Epist. ad Jac. Modestum*), the uncle, nor, as Paulus Diaconus (*Hist. Misc.* x. 20) would make him, the grandfather. Eutropius (viii. 9) hesitates. "Salvius Julianus," says he, "nepos vel, secundum Lampridium, pronepos Salvii Juliani, qui sub Hadriano perpetuum composuit edictum." Zimmern (*R. R. G.* vol. i. § 91) agrees with Paulus Diaconus. Many mistakes have been committed, from the confusion of the jurist with others of the same name and family. For example, Aurelius Victor, if his text be not interpolated (*De Caes.* 19), confounds the jurist with the emperor, who, like his ancestor, was distinguished on account of his legal acquirements. And this mistake of Aurelius Victor misled the celebrated Hugo Grotius (*Florum Sparsio*, p. 78, ed. Amst. 1643). It is therefore historically important to establish correctly the genealogy of the family.

This investigation was undertaken by Casaubon (ad Spartiani *Did. Julian.* 1, in *Historiae Augustae Scriptores*), and was subsequently pursued, with the aid of two inscriptions, by Reinesius (*Var. Lect.* iii. 2, p. 344; Gruter. *Insc.* p. xviii. 2, 10, p. 459), who was followed by Christ. ad. Ruperti (*Animad. in Enchirid. Pomponii*, p. 473, inserted in the useful collection of Uhlus, entitled *Opuscula ad Historiam Juris pertinentia*, p. 215). The labours of former inquirers were reviewed by Heineccius, whose elaborate researches have explored every source of information concerning the jurist Julianus. We subjoin tables of the genealogy of the family, so far as may be useful to illustrate the relationships of persons with whom the jurist has been confounded. These tables are constructed according to the view which, upon

comparison of authorities, appears to us by far the most probable:—

(A) *Paternal line of the Emperor Didius Julianus.*

Didius Severus, Insuber Mediolanensis.

Didius Severus.

Petronius Didius Severus, married Aemilia Clara, grand-daughter of the jurist Julianus. [See (B)].

M. Didius Julianus Augustus, married Scantilla.	Salvius Severus emperor, Manlia	Didius Proculus.
Didia Clara Augusta, destined for her cousin, the son of Didius Proculus, but married to Cornelius Repentinus.		A son, to whom Didia Clara was betrothed.

(B) *Maternal line of the Emperor Didius Julianus.*

Salvius Julianus, the jurist, Hadrumetinus, Afer.

M. Salvius Julianus, by Dion Cassius wrongly named Servius, consul A. D. 175, put to death by Commodus about A. D. 188, by many biographers confounded with the jurist.

Aemilia Clara, married Petronius Didius Severus, father of the emperor. [See (A)].	Salvius Julianus, uncle of the emperor, betrothed to the daughter of the jurist Taruntenus Paternus, has been sometimes confounded with the jurist Julianus.

It appears from Spartianus, that the emperor had a brother, Numius Albinus, and from an inscription in Gruter (*Inscr.* p. 459, 2), it has been thought that Numius Albinus was the son of a Vibia Salvia Varia. Hence Reinesius conjectures that the Vibia of the inscription and the Aemilia Clara of Spartianus are the same person, while Heineccius supposes that Numius Albinus was *called the brother* of the emperor, though he had neither the same father nor the same mother, as being *the son by a former husband of a former wife of the emperor's father.* According to Heineccius, one Numius and Vibia were the parents of Numius Albinus; then, after the death of Numius the father, Petronius Didius and Vibia were the parents of Didius Proculus; then, after the death of Vibia, Petronius Didius and Aemilia Clara were the parents of the emperor.

Julianus was born about the year A. D. 100, after Trajan had become emperor. This is inferred from the date of his labours on the Edict, which, according to Eusebius, were undertaken about A. D. 132, when he was probably praetor. At this period the *leges annales* were strictly observed, and the regular age for the praetorship was about thirty. (Plin. *Ep.* vii. 30; Dion Cass. lii. p. 479.) He is the first jurist named in the Florentine Index to the Digest, though there are fragments in that work from nine jurists of earlier date, and, though he was not the last of the Sabinians, he is the last jurist named by his contemporary Pomponius in the fragment *De Origine Juris* (Dig. 1. tit. 2. s. 2). That he flourished under Antoninus Pius, and survived that emperor, may be collected from several passages in the Digest. (Dig. 4. tit. 2. s. 18; Dig. 3. tit. 5. s. 6.) In Dig. 37. tit. 14. s. 17, the Divi Fratres, Antoninus Marcus and Lucius Verus, call him *their friend*, a designation ordinarily given by the emperors to living members of their council. By many it has been supposed that he lived to a great age, from a misunderstanding of Dig. 40. tit. 5. s. 19. In that passage, the person who speaks of having attained his 78th year, and of being desirous to gain information, though he had one foot in the grave, is not Julianus, but the client who seeks his opinion.

In Dig. 40. tit. 2. s. 5, he speaks of Javolenus as his praeceptor. It was usual to manumit slaves before praetors and consuls, when they held their levees. Whether the magistrate could manumit his own slaves at his own levee was doubted. Julianus says that he remembered Javolenus having done so in Africa and Syria, that he followed his praeceptor's example in his own praetorship and consulship, and recommended other praetors who consulted him to act in the same manner. It thus appears that he was consul, and Spartianus says that he was praefectus urbi, and twice consul, but his name does not appear in the Fasti among the consules ordinarii. He was in Egypt when Serapias, the Alexandrian woman who produced five children at a birth, was in Rome. (Dig. 46. tit. 3. s. 46.) Pancirolus and others, from supposing the jurist to be referred to in passages of the Digest (e. g. Dig. 48. tit. 3. s. 12) which probably relate to other Salvii, have conferred upon him various provincial governments. The time of his death is uncertain, but it appears that he was buried in the Via Lavicana, for Spartianus (Julian. c. *ult.*) says that the body of the emperor was deposited in the monument of his *proavus.*

It was under Hadrian that he chiefly signalised himself. That emperor was accustomed, when he presided at trials, to have the advice and assistance not only of his friends and officers of state, but of jurists approved by the senate. Among the most eminent of this legal council were Juventius Celsus, Salvius Julianus, and Neratius Priscus. (Spart. *Hadr.*) By the order of Hadrian, he collected and arranged the clauses which the praetors were accustomed to insert in their annual edict, and appears to have condensed his materials, and to have omitted antiquated provisions. The exact nature and extent of this reformation of the Edict is one of the most obscure and disputed questions in the history of the Roman law. Some legal historians look upon it as a most important change, and suppose that the power of departing from the Edict by additions or modified clauses was now taken away

from the magistrates. Other writers, especially Hugo, seem disposed to reduce the dimensions of the change within the narrowest compass. The direct testimony of ancient writers upon this subject is scanty. In Const. Δέδωκεν, § 18, and Const. *Tanta*, § 18, is contained the most detailed information we possess. From these parallel passages, it appears that in the body of the reformed Edict, and in the decree of the senate which accompanied it, there was an enactment, that any case not provided for might be ruled *cy près* by the emperor and his magistrates. In Const. *Tanta*, § 18, Julianus is styled by Justinian *Legum* et Edicti perpetui subtilissimus Conditor, whence it may perhaps be inferred that Julianus not only arranged the Edict, but collected the Constitutions of emperors, which are often designated by the word *Leges*. He introduced a new clause of his own into the Edict (Dig. 37. tit. 8. s. 3). Paeanius, a contemporary of Justinian, in his Metaphrasis of Eutropius (viii. 9, Paeanius, H. ιξ), says that the new Edict was called the Edict of Hadrian, or, in Latin, the Edictum Perpetuum. The Edictum of Hadrian, mentioned in Cod. x. tit. 39. s. 7, was probably a special proclamation of that emperor, distinct from the Edict we are treating of. The name *perpetuum edictum* was given in early times to the praetor's *annual* edicts, intended as the rule of ordinary practice, as distinguished from special proclamations—to "id *quod jurisdictionis perpetuae causa*, non quod prout res incidit, in albo propositum erat" (Dig. 2. tit. 1. s. 7); but, after the reform of Hadrian, the epithet *perpetuum* seems to have acquired new force. Though all the great principles of the *Jus Honorarium* were settled before the end of the republic, though the Edict had long assumed an approach to permanence, not only in matter but in form (for the earlier writers upon the Edict appear to follow the same order with those who wrote after Hadrian), the new edictum perpetuum was manifestly endowed with an additional authority, which, if it did not preclude the future exercise of the *jus edicendi* in magistrates, must have practically restricted it to cases not provided for in the compilation of Julianus. In a manuscript at Florence (Cod. Laurent. Plut. lxxx. cod. 6) of a Graeco-Roman Epitome of Law of the tenth century, Hadrian is said to have associated Servius Cornelius with Julianus in the task of consolidation and arrangement; but the Graeco-Roman jurists are very unsafe authorities in matters of history, and the author of the cited Epitome may have been led to mention a Cornelius in connection with the Edict, from having heard of the lex Cornelia (proposed by the tribune C. Cornelius in B. C. 67), by which it was enacted "ut praetores ex edictis suis perpetuis jus dicerent." [C. CORNELIUS; CORNELIUS, SERVIUS.] The other early writers who mention the labours of Julianus on the Edict are Aurelius Victor (*de Caes.* 19), Eusebius (*Chron.* ad A.U.C. 884, n. 2147), and Paulus Diaconus (*Hist. Misc.* x. 20). How far the reform affected the edict of the praetor peregrinus (which was in the main similar to that of the praetor urbanus) and the edict of the aediles (which seems subsequently to have been treated of as an appendage to the praetor's edict, Pauli *Sententiae*, i. tit. 15. s. 2), there are not sufficient data to determine. (F. A. Biener, *de Salvii Juliani in edicto praetoris meritis rite aestumandis*, 4to. Lips. 1809; Francke, *de Edicto praetoris urbani, praesertim perpetuo*, Kilon. 1830; Hugo, *R. R. G.* p. 795; Puchta, *Institutionen*, vol. i. § 114.)

In the Roman law there was a form of proceeding, called the Interdictum Salvianum, by which a landlord might obtain possession of goods of his tenant, which had been pledged as a security for the payment of the rent. (Gaius, iv. 147.) Cujas suspected that Julianus the jurist was the author of the Interdictum Salvianum, and in this conjecture was followed by Ménage (*Amoen. Jur.* c. 24), but, as Bynkershoeck has shown (*Observ. Jur. Rom.* i. 24), the Interdictum Salvianum is probably of much earlier date than the reign of Hadrian. It is commented upon by Julianus as an established form of proceeding, which had been extended by equitable construction to cases not originally contemplated (*interdictum utile*), and he does not use a single expression to render it likely that he himself introduced or invented it. (Dig. 43. tit. 33. s. 1.)

Pomponius enumerates Aburnus Valens, Tuscianus, and Julianus, as the successors of Javolenus in the leadership of the Sabinian school of jurists. The addiction of Julianus to the tenets of his school is clear, from many passages in his remains, but he was not an undeviating adherent. Thus, in Dig. 43. tit. 24. s. 11. § 12, he differs from Cassius; and in Dig. 40. tit. 4. s. 57, Gaius observes that his opinion is inconsistent with the principles of Cassius and Sabinus.

He was a voluminous legal writer, and a very able reasoner upon legal subjects. His style is easy and clear, and, though it has often been said that his language abounds in Graecisms, not one has been pointed out, except the use of the word *manifestus*, in such an expression as "Manifestus est dotem relegasse," (Dig. 33. tit. 4. s. 3.) His opinion was highly valued by contemporary and succeeding jurists, who constantly cite him with approbation, and some of whom appear to have consulted him personally on difficult questions. (*Vat. Frag.* 77, Dig. 37. tit. 5. s. 6, Dig. 30. tit. 1. s. 39.) He is one of those foremost jurists whose names are mentioned by way of example in the citation-law of Valentinian III. (Cod. Theod. i. tit. 4. s. 3.) His authority is cited by emperors in their Constitutions, as by Leo and Anthemius in Cod. 6. tit. 61. s. 5, and by Justinian in Cod. 4. tit. 5. s. 10, Cod. 2. tit. 19. s. 24, Cod. 3. tit. 33. s. 15, Nov. 74 pr. About 457 extracts from his works are inserted in the Digest. In Hommel's *Palingenesia* these fragments occupy ninety pages. He is more often cited by other jurists than any legal writer, except Ulpian, Paulus, and Papinian, and he is commonly named without special reference to the passage where his opinion is contained. Volusius Maecianus and Terentius Clemens both call him Julianus *noster* (Dig. 35. tit. 1. s. 85, Dig. 28. tit. 6. s. 6), perhaps as his pupils, or perhaps as his associates in the imperial council. In the fragments of Africanus there appears to be such a constant reference to the opinions of Julianus, that Africanus is generally supposed to have been his pupil.

The following are the titles of his works:—

1. *Digestorum Libri XC.* It was perhaps this title which led Matthaeus Blastares, in the preface to his Syntagma, to the blunder of attributing the Digest of Justinian to Hadrian. By some the voluminous Digest of Julianus has been confounded with the reformed Edict, which was comprised in a

single book. The Digesta, like other works of other jurists bearing the same title, appears to have been a system of Roman law, following the arrangement of the Edict, and compiled from the commentators on the text of the Edict. In Julian's Digest, the actual words of the Edict seem to have been inserted and interpreted. The work cited in Dig. 3. tit. 2. s. 1, as Julianus, libro 1° ad Edictum, is perhaps no other than the Digesta of Julianus, but the reading of the Florentine MS. is doubtful, and it is very likely that Ulpianus ought to be substituted for Julianus. In Dig. 1. tit. 3. s. 32, the 94th book of the Digesta is cited, but here there is undoubtedly an error in the reading of lxxxxiiii. in place of lxxxiiii. Indeed, L. T. Gronovius asserts that the fourth x in the Florentine manuscript is not from the first hand. The Digesta was annotated by the Proculeian Ulpius Marcellus, one of the very few jurists who seem more disposed, whenever it is practicable, to censure than to praise Julianus; hence Cujas remarks (*Obs.* xiii. 35) that there can scarcely be a stronger proof of the correctness of an opinion than the agreement of Marcellus and Julianus. Another critic was found in Mauricianus (Dig. 2. tit. 14. s. 7. § 2, and Dig. 7. tit. 1. s. 25. § 1). Cervidius Scaevola (Dig. 2. tit. 14. s. 54, Dig. 18. tit. 6. s. 10) was a less unfavourable annotator. The fragment in Dig. 4. tit. 2. s. 11, is inscribed "Paulus lib. iv. Juliani Digestorum notat," and there is a similar inscription in Dig. 18. tit. 5. s. 4, but there is no mention in the Florentine Index of any special work of Paulus upon Julianus. There are 376 extracts from the Digesta of Julianus in the Digest of Justinian. In modern times, the celebrated Cujas wrote lectures on the Digesta of Julianus. (*Jac. Cujacii Recitationes solemnes ad Salvii Juliani libros Digestorum*, Opera, vol. i.)

2. *Ad Minicium*, or *Ex Minicio*, or *Apud Minicium Libri VI.* In these various ways is this work named in the Florentine Index and the inscriptions of the Fragments. [FEROX.] This was a commentary upon some work of Minicius Natalis, who lived under Vespasian and Trajan. It appears to follow the arrangement not of the Edict, but of the *Libri Juris Civilis* of Sabinus. Of the forty fragments in the Digest, those from the first and second book relate to testaments, bonorum possessiones, legacies, and fidei-commissa; those from the third, to the patria potestas and the power of the dominus; those from the fourth, to loans and contracts; those from the fifth, to marriage, tutela, acquiring pessession, &c.; those from the sixth, to interdicts and procedure. In Dig. 19. tit. 1. s. 11. § 15, Ulpian appears to cite the tenth book, but the reading ought probably to be altered from x to v.

3. *Ad Urseium Libri IV.* A commentary upon some work of Urseius Ferox. From the forty-two extracts in the Digest, it appears that Julianus in this treatise followed the series of the books of Sabinus.

4. *De Ambiguitatibus Liber Singularis.* From this work there are four extracts in the Digest. It explained the legal sense of ambiguous words, and the rules of interpretation to be applied to obscure expressions in wills and contracts.

These are all the ascertained works of Julianus. That Julianus wrote upon Sextus has by some been inferred from the expression "Juliano ex Sexto placuit" in Gaius, ii. 218, compared with *Fragmenta Vaticana*, § 88. Bertrandus, from a misunderstanding of the expression "tractatu proposito" in Cod. 6. tit. 60. s. 5, imagined that he wrote a special treatise, *De Dotali Praedio.*

(Ménage, *Amoen. Juris*, 24; Guil. Grotius, *de Vit. Ictorum*, ii. 6. § 1; Strauchius, *Vitae aliquot Ictorum*, Num. 1; Neuber, *Die juristischen Klassiker*, pp. 183—208. Above all, Heineccius, *de Salvio Juliano, Ictorum sua aetate Coryphaeo*, Op. vol. ii. pp. 798—818; *Historia Edictorum Edictique perpetui*, ii. 3, Op. vol. vii. sect. 2, pp. 196—261.) [J. T. G.]

JU'LIUS, was ordained bishop of Rome, as the successor of Mark, on the 6th of February, A. D. 337, a short time before the period when the persecution against Athanasius was most fiercely revived in consequence of the permission accorded to him by Constantinus, Constantius, and Constans to quit Trèves, where he had been living in exile, and return to Alexandria. Julius, who desired to be considered the arbiter of the dispute, invited both parties to appear before a council summoned to meet at Rome in the month of June, 341, a proposal gladly accepted by Athanasius, but evaded by his opponents. The cause of the former having been fully investigated before this assembly, he and his adherents were declared guiltless of all the crimes with which they had been charged, and were restored to the full exercise of all their rights,—a decision confirmed by the synod of Sardica, held A. D. 347, by permission of Constantius at the solicitation of Constans, in the proceedings of which the Arian dignitaries refused to take any share, because the bishops whom they had condemned were not excluded. Throughout the struggle, the prelates of the Western churches, in their eagerness for victory, made many most important admissions with regard to the authority of the Roman see, admissions which were carefully noted, and at a subsequent period turned to the best account. Julius died on the 12th of April, A. D. 352, after having occupied the papal chair for upwards of fifteen years.

Many epistles of this pope connected with the Athanasian controversy have perished; but two, unquestionably genuine, are still extant, written in Greek, one addressed to the inhabitants of Antioch in 342, the other to the Alexandrians in 349, both preserved in the *Apologia contra Arianos* of Athanasius. They will be found also in the *Epistolae Pontificum Romanorum* of Coustant (fol. Par. 1721), p. 350, p. 399, and Append. p. 69, with notes and illustrative pieces; and in the *Bibliotheca Patrum* of Galland, vol. v. (fol. Venet. 1769), p. 3.

The letters *Ad Dionysium Alexandrinum; Ad Docum; Ad Cyrillum Alexandrinum*, on topics connected with the Incarnation; fragments of a *Sermo de Homousio*, several *Decreta*, and various other tracts collected in the compilation of Coustant, Append. p. 69, all of which have at different periods been ascribed to Julius, are now universally admitted to be the work of other hands, many of them being forgeries by the Eutychians.

(See Du Pin, *Ecclesiastical History of the Fourth Century;* Schönemann, *Biblioth. Patrum Lat.* vol. i. cap. 4. § 3; Bähr, *Geschicht. der Röm. Litterat.* Suppl. Band. IIte Abtheil. § 61.) [W. R.]

JU'LIUS AFRICA'NUS. [AFRICANUS.]

JU'LIUS AGRI'COLA. [AGRICOLA.]

JU'LIUS A'QUILA. [AQUILA.]

JU'LIUS ATERIA'NUS. [ATERIANUS.]
JU'LIUS AUSO'NIUS. [AUSONIUS.]
JU'LIUS BASSUS. [BASSUS.]
JU'LIUS BRIGA'NTICUS. [BRIGANTICUS.]
JU'LIUS BURDO. [BURDO.]
JU'LIUS CALE'NUS. [CALENUS.]
JU'LIUS CA'LIDUS. [CALIDUS.]
JU'LIUS CALLISTUS. [CALLISTUS.]
JU'LIUS CALVASTER. [CALVASTER.]
JU'LIUS CANUS. [CANUS.]
JU'LIUS CAPITOLI'NUS. [CAPITOLINUS.]
JU'LIUS CARUS. [CARUS.]
JU'LIUS CELSUS. [CELSUS.]
JU'LIUS CEREA'LIS. [CEREALIS.]
JU'LIUS CIVI'LIS. [CIVILIS, p. 758, b. note.]
JU'LIUS CLA'SSICUS. [CLASSICUS.]
JU'LIUS CLAU'DIUS. [CLAUDIUS, p. 778, a.]
JU'LIUS CO'TTIUS. [COTTIUS.]
JU'LIUS CRISPUS. [CRISPUS, p. 892, a.]
JU'LIUS DENSUS. [DENSUS.]
JU'LIUS DIOCLES. [DIOCLES.]
JU'LIUS EXSUPERANTIUS. [EXSUPERANTIUS.]
JU'LIUS FEROX. [FEROX, URSEIUS.]
JU'LIUS FI'RMICUS MATERNUS. [FIRMICUS.]
JU'LIUS FLORUS. [FLORUS.]
JU'LIUS FRONTI'NUS. [FRONTINUS.]
JU'LIUS FRONTO. [FRONTO.]
JU'LIUS GABINIA'NUS. [GABINIANUS.]
JU'LIUS GALLIE'NUS. [GALLIENUS.]
JU'LIUS GRAECI'NUS. [GRAECINUS.]
JU'LIUS GRANIA'NUS. [GRANIANUS.]
JU'LIUS GRATUS. [FRONTO, JULIUS.]
JU'LIUS HYGI'NUS. [HYGINUS.]
JU'LIUS LEO'NIDES. [LEONIDES.]
JU'LIUS MA'RATHUS. [MARATHUS.]
JU'LIUS MARTIA'LIS. [MARTIALIS.]
JU'LIUS MODESTUS. [MODESTUS.]
JU'LIUS MONTANUS. [MONTANUS.]
JU'LIUS NASO. [NASO.]
JU'LIUS O'BSEQUENS. [OBSEQUENS.]
JU'LIUS PARIS. [PARIS.]
JU'LIUS PAULLUS. [PAULLUS.]
JU'LIUS PELIGNUS. [PELIGNUS.]
JU'LIUS PHILIPPUS. [PHILIPPUS.]
JU'LIUS PLA'CIDUS. [PLACIDUS.]
JU'LIUS POLLUX. [POLLUX.]
JU'LIUS POLYAENUS. [POLYAENUS.]
JU'LIUS PO'STUMUS. [POSTUMUS.]
JU'LIUS PRISCUS. [PRISCUS.]
JU'LIUS ROMA'NUS. [ROMANUS.]
JU'LIUS RUFINIA'NUS. [RUFINIANUS.]
JU'LIUS RUFUS. [RUFUS.]
JU'LIUS SABI'NUS. [SABINUS.]
JU'LIUS SACROVIR. [SACROVIR.]
JU'LIUS SECUNDUS. [SECUNDUS.]
JU'LIUS SERVIA'NUS. [SERVIANUS.]
JU'LIUS SEVERIA'NUS. [SEVERIANUS.]
JU'LIUS SEVE'RUS. [SEVERUS.]
JU'LIUS SOLI'NUS. [SOLINUS.]
JU'LIUS SOLON. [SOLON.]
JU'LIUS SPERA'TUS. [SPERATUS.]
JU'LIUS TITIA'NUS. [TITIANUS.]
JU'LIUS TUTOR. [TUTOR.]
JU'LIUS VALE'RIUS. [VALERIUS.]
JU'LIUS VERUS MAXIMI'NUS. [MAXIMINUS.]
JU'LIUS VESTI'NUS. [VESTINUS.]
JU'LIUS VICTOR. [VICTOR.]
JU'LIUS VINDEX. [VINDEX.]

JU'LUS, the eldest son of Ascanius, who claimed the government of Latium, but was obliged to give it up to his brother Silvius, and received a compensation in the form of a priestly office. (Dionys. i. 70; Liv. i. 2.) According to the author of *De Orig. Gent. Rom.* 15, the Latins believed that Ascanius was identical with Julus, and that out of gratitude they not only described him as a son of Jupiter, but also called him Jobus, and afterwards Julus. It is at any rate not impossible that *Julus* may be a diminutive of *Dius*. The Roman Julia gens traced their origin to this Julus. [JULIA GENS.] [L. S.]

JULUS, the name of an ancient patrician family of the Julia gens, which obtained the highest dignities in the early times of the republic.

1. C. JULIUS, L. F., JULUS, consul in B.C. 489 with P. Pinarius Mamercinus Rufus, in whose consulship the Volscians under Coriolanus commenced war against Rome. (Dionys. viii. 1.) Livy omits the consuls of this year altogether.

2. C. JULIUS, C. F. L. N., JULUS, son of No. 1, consul in B. C. 482 with Q. Fabius Vibulanus, was elected to the office in consequence of an agreement between the two parties in the state, who, after the most violent opposition in the consular comitia, had at length consented that C. Julius should be chosen as the popular, and Fabius as the aristocratical candidate. Such is the account of Dionysius; but Livy merely says that the discord in the state was as violent this year as previously. The consuls marched against the Veientes; but as the enemy did not appear in the field, they returned to Rome, after only laying waste the Veientine territory. (Dionys. viii. 90, 91; Liv. ii. 43.)

This C. Julius was a member of the first decemvirate, B. C. 451, and it is recorded as an instance of the moderation of the first decemvirs, that, though there was no appeal from their sentence, Julius, notwithstanding, accused before the people in the comitia centuriata P. Sestius, a man of patrician rank, in whose house the corpse of a murdered person had been found, when he might have himself passed sentence upon the criminal. (Liv. iii. 33; Cic. *de Rep.* ii. 36; Dionys. x. 56; Diod. xii. 23.) C. Julius is again mentioned in B.C. 449, as one of the three consulars who were sent by the senate to the plebeians when they had risen in arms against the second decemvirate, and were encamped upon the Aventine. (Liv. iii. 50; Ascon. *in Cic. Cornel.* p. 77, ed. Baiter.)

3. VOPISCUS JULIUS, C. F. L. N., JULUS, son of No. 1, and brother of No. 2, was consul with L. Aemilius Mamercus in B. C. 473. Livy (ii. 54.) mentions Opiter Verginius as the colleague of Aemilius, but says that he had found in some annals the name of Vopiscus Julius in place of Verginius. There were great civil commotions at Rome in this year. First came the murder of the tribune Genucius, and the consequent excitement; and since the consuls, flushed with this victory, as they deemed it, over the people, pressed the levy of troops with more than usual rigour, and among other acts of oppression attempted to compel one Volero Publilius to serve as a common soldier, though he had previously held the rank of centurion, the people at length became so indignant, that they rose against the consuls, and drove them out of the forum. (Liv. ii. 54, 55; Dionys. ix. 37—41; Diod. xi. 65; Flor. i. 22.)

4. C. JULIUS, C. F. C. N., JULUS, son of No. 2, was consul in B. C. 447, with M. Geganius Macerinus, and again in B. C. 435, with L. Verginius Tricostus. In the latter year Rome was visited with such a grievous pestilence, that not only were the Romans unable to march out of their own territory to devastate the enemy's, but even offered no opposition to the Fidenates and Veientes, who advanced almost up to the Colline gate. While Julius manned the walls, his colleague consulted the senate, and eventually named a dictator. (Liv. iii. 65, iv. 21; Diod. xii. 29, 49.) According to Licinius Macer, Julius was elected consul for the third time in the following year, with his colleague of the preceding. Other accounts mentioned other persons as the consuls; and others again gave consular tribunes this year. (Liv. iv. 23.)

5. L. JULIUS, VOP. F. C. N., JULUS, son of No. 3, one of the three consular tribunes in B. C. 438. (Liv. iv. 16; Diod. xii. 38.) He was magister equitum in B. C. 431 to the dictator, A. Postumius Tubertus, who left him and the consul for the year, C. Julius Mento, in charge of the city, while he marched against the Aequians and Volscians. (Liv. iv. 26, 27; Diod. xii. 64, who places the dictatorship in the preceding year.) In the following year, B. C. 430, L. Julius (erroneously called by Cicero C. Julius) was consul with C. Papirius Crassus. Having learnt from the treachery of one of the tribunes, that the latter intended to bring forward a law which was much wished for by the people, imposing a pecuniary fine instead of the one in cattle, which had been fixed by the Aternia Tarpeia lex., B. C. 454, the consuls anticipated their purpose, and proposed a law by which a small sum of money was to be paid in place of each head of cattle (*multarum aestimatio*). This law was occasioned, according to Cicero, by the censors, L. Papirius and P. Pinarius, having, through the infliction of fines, deprived private persons of an immense quantity of cattle, and brought them into the possession of the state. (Liv. iv. 30; Diod. xii. 72; Cic. *de Rep.* ii. 35; Niebuhr, *Rom. Hist.* vol. ii. note 690.)

6. SEX. JULIUS JULUS, consular tribune in B. C. 424, with three colleagues. (Liv. iv. 35; Diod. xii. 82.)

7. C. JULIUS, L. F. VOP. N., JULUS, grandson of No. 3, consular tribune in B. C. 408, with two colleagues, and again in B. C. 405, with five colleagues. In the former year he and his colleague, Cornelius Cossus, vehemently opposed the nomination of a dictator; and in the latter year he took part with his colleagues in the commencement of the siege of Veii. (Liv. iv. 56, 61; Diod. xiii. 104, xiv. 17.) He was censor in B. C. 393, and died in his year of office. (Liv. v. 31, ix. 34; Plut. *Camill.* 14.)

8. L. JULIUS JULUS, consular tribune in B. C. 403, with five colleagues, according to the Capitoline Fasti. Diodorus mentions only five tribunes, but Livy increases the number to eight. Six is probably the real number, to which Livy has added the two censors. The consular tribunes of this year continued the siege against Veii during the winter. (Liv. v. 1, 2; Diod. xiv. 35.)

9. L. JULIUS, L. F., VOP. N., JULUS, the son of No. 5, and the grandson of No. 3, consular tribune in B. C. 401, with five colleagues, and a second time in B. C. 397, with the same number of colleagues. In the former of these two years the consular tribunes entered upon their office on the kalends of October instead of the ides of December, which was the usual time, in consequence of a defeat sustained by their predecessors before Veii; and their own year of office was distinguished by the number of foreign wars and civil broils. In the latter year Julius, with his colleague, Postumius, fell upon the Tarquinienses, who had made a plundering inroad into the Roman territory, and stripped them of the booty they had gained. (Liv. v. 9, 10, 16; Diod. xiv. 44, 85.)

10. L. JULIUS JULUS, consular tribune in B. C. 388, with five colleagues; and a second time in B. C. 379, with seven colleagues. (Liv. vi. 4, 30; Diod. xv. 23, 51.)

11. C. JULIUS JULUS, was nominated dictator in B. C. 352, under pretence of an apprehended was with the Etruscans, but in reality to carry the election of two patricians in the consular comitia, in violation of the Licinian law. (Liv. vii. 21.)

JULUS ANTO'NIUS. [ANTONIUS, No. 19.]

JUNCUS, a Greek philosopher, from whose treatise "On Old Age" (*περὶ γήρως*) considerable extracts are made by Stobaeus, but of whose life and age we know nothing. The work was in the form of a dialogue, and the writer appears to have been a Platonic philosopher. (Stobaeus, *Florileg.* tit. 115. § 26, 116. § 49, 117. § 9, 121. § 35, ed. Gaisford.)

Tacitus (*Ann.* xi. 35) speaks of a Roman senator, Juncus Vergilianus, who was put to death in the reign of the emperor Claudius: but perhaps we should read Junius instead of Juncus.

JU'NIA. 1. The wife of C. Marcellus, the augur, and the mother of C. Marcellus, who was consul in B. C. 50. She is mentioned with great respect by Cicero in his congratulatory letters to her son and husband upon the election of the former to the consulship. (Cic. *ad Fam.* xv. 7, 8.)

2. The daughter of Servilia and D. Junius Silanus, consul in B. C. 62. She was also the half-sister of M. Junius Brutus, the murderer of Caesar, who was the son of Servilia by her first husband, M. Junius Brutus, tribune of the plebs in B. C. 83. Junia was married to M. Lepidus, subsequently the triumvir. When Cicero was in Cilicia, in B. C. 50, he was told that she was not faithful to Lepidus: he speaks of her portrait being found among the chattels of the debauchee P. Vedius, and expresses his surprise at her brother and husband taking no notice of her conduct. He afterwards speaks of her in one of the Philippics in terms of praise (*probatissima uxor*). She seems, at all events, to have won the affections of her husband; and when she became involved in the conspiracy formed by her son Lepidus against the life of Octavian, after the battle of Actium, her husband offered to become security for her. (Cic. *ad Att.* vi. 1, xiv. 8, *Phil.* xiii. 4; Vell. Pat. ii. 88; Appian, *B. C.* iv. 50.)

3. JUNIA TERTIA, or TERTULLA, own sister of the preceding, and consequently half-sister of M. Brutus. The enemies of the dictator, Caesar, spread abroad the report that her mother, Servilia, had introduced her to Caesar's favour, when she herself became advanced in years. Tertia was the wife of C. Cassius, one of Caesar's murderers; but she survived her husband a long while, for she did not die till the sixty-fourth year after the battle of Philippi, A. D. 22, under the reign of Tiberius. Her property was very large; but though she left legacies to almost all the great men of Rome, she

passed over the emperor Tiberius. He did not, however, resent the slight, but allowed her funeral to be celebrated with all the usual honours: the ancestral images of twenty illustrious houses were carried before her bier; "but Cassius and Brutus," says the historian, "shone before all the others, from the fact that their statues were not seen." (Suet. *Caes.* 50; Macrob. *Sat.* ii. 2; Cic. *ad Att.* xiv. 20, xv. 11; Tac. *Ann.* iii. 76.)

JU'NIA CALVI'NA. [CALVINA.]

JU'NIA SILA'NA. [SILANA.]

JU'NIA TORQUA'TA. [TORQUATA.]

JU'NIA GENS, one of the most celebrated of the Roman gentes, was in all probability originally patrician, as we can hardly conceive that the first consul, L. Junius Brutus, connected as he was with the family of the Tarquins, could have been a plebeian, although the latter hypothesis is maintained by Niebuhr. But however this may be, it is certain that, with the exception of the first consul and his sons, all the other members of the gens were plebeians. [BRUTUS.] The family names and surnames which occur in the time of the republic are, BRUTUS, BUBULCUS, GRACCHANUS, NORBANUS, PACIAECUS, PENNUS, PERA, PULLUS, SILANUS: the few who are mentioned without any cognomen are given below, under JUNIUS. Many Junii appear under the empire with other surnames than those mentioned above, but of course they cannot be regarded as any part of the real Junia gens: of these an alphabetical list is likewise given below.

JU'NIUS, 1. Q. JUNIUS, one of the tribunes of the plebs in B. C. 315, who endeavoured to excite the people against the murderers of Sp. Maelius. (Liv. iv. 16.)

2. D. JUNIUS was stationed with a force by the consul, Ap. Claudius, in the second Punic war, B. C. 212, to command the mouth of the Vulturnus. (Liv. xxv. 22.)

3. T. JUNIUS, L. F., a contemporary of Sulla, possessed no mean oratorical powers, but was unable to rise beyond the tribuneship of the plebs, on account of his always suffering from ill health. He accused and obtained the condemnation of P. Sextius, praetor designatus, for bribery at the elections. (Cic. *Brut.* 48.)

4. M. JUNIUS, the previous defender of Cicero's client, P. Quintius, but was absent on an embassy when Cicero spoke on behalf of Quintius, B. C. 81. (Cic. *pro Quint.* 1.)

5. C. JUNIUS, presided as judex quaestionis in the year of Verres's praetorship, B. C. 74, in the court which condemned Scamander, Fabricius, and Oppianicus, for having attempted to poison the elder Cluentius. The opinion that this verdict was gained by bribing the judices, and, among them, Junius, was so strongly believed, and excited such universal indignation, that Junius, although he had been aedile, and had a good prospect of obtaining the praetorship, was obliged to retire from public life altogether, and the *Judicium Junianum* became a bye-word for a corrupt and unrighteous judgment. (Cic. *pro Cluent.* 1, 20, 27, 29, 33, *c. Verr.* i. 10, 61; Pseudo-Ascon. *in Verr.* p. 141, ed Orelli.) This Junius had a son of the same name. (*Pro Cluent.* 49.)

6. M. JUNIUS, the praetor before whom Cicero defended D. Matrinius. (Cic. *pro Cluent.* 45; Plin. *H. N.* xxxv. 10.)

JU'NIUS BLAESUS. [BLAESUS.]

JU'NIUS CILO. [CILO.]

JU'NIUS CORDUS. [CORDUS, AELIUS.]

JU'NIUS GA'LLIO. [GALLIO.]

JU'NIUS JUVENA'LIS. [JUVENALIS.]

JU'NIUS MAU'RICUS. [MAURICUS.]

JU'NIUS MA'XIMUS. [MAXIMUS.]

JU'NIUS MODERA'TUS COLUMELLA. [COLUMELLA.]

JU'NIUS OTHO. [OTHO.]

JU'NIUS PHILARGY'RIUS. [PHILARGYRIUS.]

JU'NIUS RU'STICUS. [RUSTICUS.]

JU'NIUS SATURNI'NUS. [SATURNINUS.]

JUNO. The name of Juno is probably of the same root as Jupiter, and differs from it only in its termination. As Jupiter is the king of heaven and of the gods, so Juno is the queen of heaven, or the female Jupiter. The Romans identified at an early time their Juno with Hera, with whom she has indeed many resemblances, but we shall endeavour here to treat of the Roman Juno exclusively, and to separate the Greek notions [HERA] entertained by the Romans, from those which are of a purely Italian or Roman nature. Juno, as the queen of heaven, bore the surname of *Regina*, under which she was worshipped at Rome from early times, and at a later period her worship was solemnly transferred from Veii to Rome, where a sanctuary was dedicated to her on the Aventine. (Liv. v. 21, 22, xxii. 1, xxvii. 37; Varr. *de L. L.* v. 67.) She is rarely described as hurling the thunderbolt, and the main feature of her character is, that she was to the female sex all that Jupiter was to the male, and that she was regarded as the protectress of every thing connected with marriage. She was, however, not only the protecting genius of the female sex in general, but accompanied every individual woman through life, from the moment of her birth to the end of her life. Hence she bore the special surnames of *Virginalis* and *Matrona*, as well as the general ones of *Opigena* and *Sospita* (Ov. *Fast.* vi. 33; Horat. *Carm.* iii. 4, 59; Serv. *ad Aen.* viii. 84; August. *de Civ. Dei*, iv. 11; Festus, p. 343, ed. Müller), under which she was worshipped both at Lanuvium and at Rome. (Liv. xxiv. 10, xxvii. 3, xxxii. 30; Ov. *Fast.* ii. 56; Cic. *de Div.* i. 2.) On their birthday women offered sacrifices to Juno surnamed natalis, just as men sacrificed to their genius natalis (Tibull. iv. 6. 13. 15); but the general festival, which was celebrated by all the women, in honour of Juno, was called Matronalia (*Dict. of Ant. s. v.*), and took place on the 1st of March. Her protection of women, and especially her power of making them fruitful, is further alluded to in the festival Populifugia (*Dict. of Ant. s. v.*) as well as in the surname of *Februlis*; *Februata*, *Februta*, or *Februalis*. (Fest. *s. v. Februarius*, p. 85, ed. Müller; comp. Ov. *Fast.* ii. 441.) Juno was further, like Saturn, the guardian of the finances, and under the name of Moneta she had a temple on the Capitoline hill, which contained the mint. (Liv. vi. 20.) Some Romans considered Juno Moneta as identical with Μνημοσύνη, but this identification undoubtedly arose from the desire of finding in the name Moneta a deeper meaning than it really contains. [MONETA.] The most important period in a woman's life is that of her marriage, and, as we have already remarked, she was believed especially to preside over marriage. Hence she was called *Juga* or *Jugalis* [JUGA], and had a variety of other

names, alluding to the various occasions on which she was invoked by newly-married people, such as, Domiduca, Iterduca, Pronuba, Cinxia, Prema, Pertunda, Fluonia, and Lucina. (Virg. *Aen.* iv. 166, 457, with Serv. note; Ov. *Heroid.* vi. 43; August. *de Civ. Dei*, vi. 7, 11, vii. 3; Arnob. iii. 7, 25, vi. 7, 25; Fest. *s. vv.*) The month of June, which is said to have originally been called Junonius, was considered to be the most favourable period for marrying. (Macrob. *Sat.* i. 12; Ov. *Fast.* vi. 56.) Juno, however, not only presided over the fertility of marriage, but also over its inviolable sanctity, and unchastity and inordinate love of sexual pleasures were hated by the goddess. Hence a law of Numa ordained that a prostitute should not touch the altar of Juno, and that if she had done so, she should with dishevelled hair offer a female lamb to Juno. (Gell. iv. 3.) Women in childbed invoked Juno Lucina to help them (Plaut. *Aulul.* iv. 7, 11; Plut. *Quaest. Rom.* 77; Propert. iv. 1, 95; Arnob. iii. 9, 21, 23), and after the delivery of the child, a table was laid out for her in the house for a whole week (Tertull. *de Anim.* 39), for newly-born children were likewise under her protection, whence she was sometimes confounded with the Greek Artemis or Eileithyia. (Catull. xxxiv. 13; Dionys. Hal. iv. 15; comp. MATUTA.)

As Juno has all the characteristics of her husband, in so far as they refer to the female sex, she presides over all human affairs, which are based upon justice and faithfulness, and more especially over the domestic affairs, in which women are more particularly concerned, though public affairs were not beyond her sphere, as we may infer from her surnames of *Curiatia* and *Populonia*. [Comp. EMPANDA.] In Etruria, where the worship of Juno was very general, she bore the surname of *Cupra*, which is said to have been derived from the name of a town, but it may be connected with the Sabine word *cyprus*, which, according to Varro (*de L. L.* v. 159), signified *good*, and also occurs in the name of vicus Cyprius. At Falerii, too, her worship was of great importance (Dionys. i. 21), and so also at Lanuvium, Aricia, Tibur, Praeneste, and other places. (Ov. *Fast.* vi. 49, 59; Liv. v. 21, x. 2; Serv. *ad Aen.* vii. 739; Strab. v. p. 241.) In the representations of the Roman Juno that have come down to us, the type of the Greek Hera is commonly adopted. [L. S.]

JUNOPU'LUS [JANOPULUS.]

JU'PITER, or perhaps more correctly, JUPPITER, a contraction of *Diovis pater*, or *Diespiter*, and *Diovis* or *dies*, which was originally identical with *divum* (heaven); so that Jupiter literally means "the heavenly father." The same meaning is implied in the name Lucesius or Lucerius, by which he was called by the Oscans, and which was often used by the poet Naevius (Serv. *ad Aen.* ix. 570; comp. Fest. *s. v. Lucetium*, p. 114, ed. Müller; Macrob. *Sat.* i. 15; Gell. v. 12.) The corresponding name of Juno is Lucina. It is further not impossible that the forgotten name, divus pater Falacer, mentioned by Varro (*de L. L.* v. 84, vii. 45), may be the same as Jupiter, since, according to Festus (*s. v. falae*, p. 88, ed. Müller), falandum was the Etruscan name for heaven. The surname of *Supinalis* (August. *de Civ. Dei*, vii. 11) likewise alludes to the dome of heaven.

As Jupiter was the lord of heaven, the Romans attributed to him power over all the changes in the heavens, as rain, storms, thunder and lightning, whence he had the epithets of *Pluvius*, *Fulgurator*, *Tonitrualis*, *Tonans*, *Fulminator*, and *Serenator*. (Appul. *de Mund.* 37; Fest. *s. v. prorsum*; Suet. *Aug.* 91.) As the pebble or flint stone was regarded as the symbol of lightning, Jupiter was frequently represented with such a stone in his hand instead of a thunderbolt (Arnob. vi. 25); and in ancient times a flint stone was exhibited as a symbolic representation of the god. (Serv. *ad Aen.* viii. 641; August. *de Civ. Dei*, ii. 29.) In concluding a treaty, the Romans took the sacred symbols of Jupiter, viz. the sceptre and flint stone, together with some grass from his temple, and the oath taken on such an occasion was expressed by *per Jovem Lapidem jurare*. (Fest. *s. v. Feretrius*; Liv. xxx. 43; Appul. *de Deo Socrat.* 4; Cic. *ad Fam.* vii. 12; Gell. i. 21; Polyb. iii. 26.) When the country wanted rain, the help of Jupiter was sought by a sacrifice called aquilicium (Tertull. *Apol.* 40); and respecting the mode of calling down lightning, see ELICIUS. These powers exercised by the god, and more especially the thunderbolt, which was ever at his command, made him the highest and most powerful among the gods, whence he is ordinarily called the best and most high (optimus maximus), and his temple stood on the capitol; for he, like the Greek Zeus, loved to erect his throne on lofty hills. (Liv. i. 10, 38, xliii. 55.) From the capitol, whence he derived the surnames of Capitolinus and Tarpeius, he looked down upon the forum and the city, and from the Alban and sacred mounts he surveyed the whole of Latium (Fest. *s. v. Sacer Mons*), for he was the protector of the city and the surrounding country. As such he was worshipped by the consuls on entering upon their office, and a general returning from a campaign had first of all to offer up his thanks to Jupiter, and it was in honour of Jupiter that the victorious general celebrated his triumph. (Liv. xxi. 63, xli. 32, xlii. 49.) The god himself was therefore designated by the names of Imperator, Victor, Invictus, Stator, Opitulus, Feretrius, Praedator, Triumphator, and the like. (Liv. i. 12, vi. 29, x. 29; Ov. *Fast.* iv. 621; August. *de Civ. Dei*, viii. 11; Serv. *ad Aen.* iii. 223; Appul. *de Mund.* 37; Festus, *s. v. Opitulus*; Cic. *de Leg.* ii. 11, *in Verr.* iv. 58.) Under all these surnames the god had temples or statues at Rome; and two temples, viz. those of Jupiter Stator at the Mucian gate and Jupiter Feretrius, were believed to have been built in the time of Romulus. (Liv. i. 12, 41; Dionys. ii. 34, 50.) The Roman games and the Feriae Latinae were celebrated to him under the names of Capitolinus and Latialis.

Jupiter, according to the belief of the Romans, determined the course of all earthly and human affairs: he foresaw the future, and the events happening in it were the results of his will. He revealed the future to man through signs in the heavens and the flight of birds, which are hence called the messengers of Jupiter, while the god himself is designated as *Prodigialis*, that is, the sender of prodigies. (Plaut. *Amphitr.* ii. 2, 107.) For the same reason Jupiter was invoked at the beginning of every undertaking, whether sacred or profane, together with Janus, who blessed the beginning itself (August. *de Civ. Dei*, vii. 8; Liv. viii. 9; Cato, *de R. R.* 134, 141; Macrob. *Sat.* i. 16); and rams were sacrificed to Jupiter on the

ides of every month by his flamen, while a female lamb and a pig were offered to Juno on the kalends of every month by the wife of the rex sacrorum. (Macrob. *Sat.* i. 15; Ov. *Fast.* i. 587; Fest. *s. v. Idulis Ovis.*) Another sacrifice, consisting of a ram, was offered to Jupiter in the regia on the nundines, that is, at the beginning of every week (Macrob. *Sat.* i. 16; Festus. *s. v. nundinas*); and it may be remarked in general that the first day of every period of time both at Rome and in Latium was sacred to Jupiter, and marked by festivals, sacrifices, or libations.

It seems to be only a necessary consequence of what has been already said, that Jupiter was considered as the guardian of law, and as the protector of justice and virtue: he maintained the sanctity of an oath, and presided over all transactions which were based upon faithfulness and justice. Hence Fides was his companion on the capitol, along with Victoria; and hence a traitor to his country, and persons guilty of perjury, were thrown down the Tarpeian rock. Faithfulness is manifested in the internal relations of the state, as well as in its connections with foreign powers, and in both respects Jupiter was regarded as its protector. Hence Jupiter and Juno were the guardians of the bond of marriage; and when the harmony between husband and wife was disturbed, it was restored by Juno, surnamed Conciliatrix or Viriplaca, who had a sanctuary on the Palatine. (Fest. *s. v. Conciliatrix;* Val. Max. ii. 1. § 6.) Not only the family, however, but all the political bodies into which the Roman people was divided, such as the gentes and curiae, were under the especial protection of the king and queen of the gods; and so was the whole body of the Roman people, that is, the Roman state itself. The fact of Jupiter being further considered as the watchful guardian of property, is implied in his surname of Hercius (from the ancient *herctum*, property), and from his being expressly called by Dionysius (ii. 74), ὅριος Ζεύς, i. e. Jupiter Terminus, or the protector of boundaries, not only of private property, but of the state.

As Jupiter was the prince of light, the white colour was sacred to him, white animals were sacrificed to him, his chariot was believed to be drawn by four white horses, his priests wore white caps, and the consuls were attired in white when they offered sacrifices in the capitol the day they entered on their office. (Festus, *s. v. albogalerum pileum.*) When the Romans became acquainted with the religion of the Greeks, they naturally identified Jupiter with Zeus, and afterwards with the Egyptian Ammon, and in their representations of the god they likewise adopted the type of the Greek Zeus. [ZEUS; comp. Hartung, *Die Relig. der Röm.* vol. ii. p. 8, &c.) [L. S.]

JUSTI'NA. [VALENTINIANUS.]

JUSTINIA'NUS, I. FLA'VIUS ANI'CIUS, surnamed MAGNUS, or THE GREAT, emperor of CONSTANTINOPLE and ROME from A. D. 527 to 565. His descent and family connections are given in the following genealogical table:—

A Gothic farmer or shepherd.

- JUSTINUS I., FLAVIUS ANICIUS, born A. D. 450; emperor in 518; died in 527 without issue.
- BIGLENZA, Latinised VIGILANTIA; m. Istocus, Latinised Sabatius.
  - JUSTINIANUS, FLAVIUS ANICIUS, born probably in 483 (see the text below); adopted by the emperor Justinus I. in 520; emperor 527; died 14th of November, 565; m. Theodora, who died in 548, and by whom he left no issue. Some illegitimate children are mentioned.
    - 1. JUSTINUS II., FLAVIUS ANICIUS, surnamed THRAX, emperor 565; died 5th of October, 578; m. Sophia, niece of the empress Theodora.
      - JUSTUS, died young.
      - ARABIA, m. Baduarius, Baredurius, or Bidurius, Curopalata.
    - 2. BIDURIUS, BADUARIUS, or BAUDURIUS, Curopalata ?, m. Arabia?.
    - —3. MARCELLUS.
    - —4. PRAEJECTA, m. 1. Areobindus, Patricius; 2. Joannes, nephew of the emperor Anastasius.
  - VIGILANTIA, m. Dulcissimus.
  - A son.
    - 1. BARAIDES.
    - 2. JUSTUS.
    - 3. GERMANUS, Patricius, a great general, died 541; m. 1. Pessara; 2. Mathasuenta, daughter of Eutharic, king of the East Goths, and the celebrated queen Amalasuntha.
      - —1. JUSTINUS, consul, put to death by Justin II., in 568, or 572.
      - —2. JUSTINIANUS, a great general in the reigns of Justin II. and Tiberius.
      - 3. JUSTINA, m. Joannes, nephew of Vitalianus.
      - 4. GERMANUS, Posthumus.

(Du Cange, *Famil. Byzant.* p. 95, &c.)

The date of the birth of Justinian is fixed on the 11th of May, A. D. 483, in *L'Art de Vérifier les Dates* (vol. i. p. 409), where the question is critically investigated. His birthplace was the village of Tauresium, in the district of Bederiana, in Dardania, where he afterwards built the splendid city of Justiniana, on the site of which stands the modern town of Kostendil. (See D'Anville, *Mémoire sur deux villes qui ont porté le nom de Justiniana*, in the 31st vol. of *Mémoires de l'Académie des Inscriptions et Belles Lettres.*)

At an early age Justinian went to Constantinople, where his uncle Justin, who had risen to high military honours, took care of his education and advancement. During some time he lived as an hostage at the court of Theodoric, king of the East Goths. After the accession of his uncle Justin to the imperial throne, in 518, he rose to eminence, and prepared his own fortune by securing that of the emperor. Active in the destruction of the eunuch Amantius and his associates, he contrived or perpetrated the murder of Vitalian, the Goth, so famous by his rebellion against the emperor Anastasius, and who was stabbed at a banquet in the presence of Justin and Justinian. In reward for his faithful allegiance, Justinian was made commander-in-chief of the armies in Asia; but he was no warrior, and preferred remaining at Constantinople, where he canvassed the friendship of the clergy and the senators. He was advanced to the consulship in 521, and his influence became so great, that, at the suggestion of the senate, the aged emperor adopted him, and proclaimed him co-emperor, 1st of April, 527. Justin died a few months afterwards, and Justinian was crowned by the patriarch of Constantinople, together with his wife, the actress Theodora, whom he raised to the dignity of empress, in spite of the opposition of his mother and other relatives. [THEODORA.]

Justinian signalised his accession by public festivals more splendid than the Greeks had ever witnessed, and the money alone which was distributed among the people is said to have amounted to 288,000 pieces of gold. Had he not been an excellent financier, his extravagances might have impeded his operations against the enemies of the empire, against whom he was obliged to prosecute the war which had been begun by his predecessor; but he understood thoroughly the subtle art of emptying those purses again which his liberality had filled; and if his generals were not successful against the Persians, it was not for want of money. The Huns on the northern shores of the Euxine, especially around the Palus Maeotis, or the Sea of Azof, were either subjugated or submitted voluntarily; and the Arabs, who made frequent incroads into Syria as far as Antioch, were likewise, though with more difficulty, compelled to desist from hostilities. The relations between Constantinople and Persia were of an indifferent character, and an open war broke out between the two powers, when Justinian promised to assist Tzathus, the king of the Lazi, between Pontus and the Caucasus, who came to Constantinople to implore the aid of the Romans against the Persians. In the first campaign against these hereditary enemies of Rome, the generals of Justinian, Belisarius, Cyricus, and Petrus, were defeated; but their successor, Petrus Notarius, was successful. The war was chiefly carried on in Armenia, but also on the frontiers of Syria and Mesopotamia, and lasted till 532, when, after as many defeats as victories, but without being compelled by necessity, Justinian made peace with Chosroes, the Persian king, who desisted from further hostilities on receiving an annual tribute of 440,000 pieces of gold. Justinian wished for peace with Persia, because he intended to make war against the Vandals in Africa, and to subdue, if possible, the political factions by which the empire had so often been shaken, and which had created a fearful riot in the very year that the peace was concluded with Persia. In January, 532, Justinian honoured the public feast in the hippodrome with his presence, being surrounded by vast numbers of the "Blue faction" (*οἱ Βένετοι*), who were adherents of the orthodox Catholic church, and, consequently, partisans of the orthodox emperor. Suddenly some of the "Green faction" (*οἱ Πράσινοι*), who had already made much noise, rose and complained of several grievances, especially that the emperor patronised the Blue, and showed himself too indulgent towards their riotous and dissolute conduct. They further complained of fiscal oppression and the partial administration of justice. In all these points they were perfectly right. The emperor answered them through a crier (*Μανδάτωρ*, the Latin Mandator), and a long dialogue ensued, which grew more and more violent on both sides, and which Theophanes gives with apparent fidelity. The Blues took the emperor's part; the quarrel came to blows, and after a short struggle within the hippodrome, the infuriated factions rushed into the strects, and soon Constantinople was filled with murder and bloodshed. The houses of the leaders of the two parties were demolished, others were set on fire; and every body being engaged either in saving their own lives or in attempting the lives of others, the flames spread from street to street, and a general conflagration consumed thousands of houses, the church of St. Sophia, a large part of the imperial palace, the baths of Zeuxippus (Alexander), the great hospital of Sampso, and a vast number of churches and public or private palaces. After five days' murder and plunder, many thousands of dead bodies covered the streets, or lay roasting among burning ruins. These riots are known by the name of the *νίκα* riots, the word *νίκα*, "be victorious," having been the war-cry of both the Blue and the Green. Unfortunately for the emperor, the two factions, after fighting against each other, perceived that the victory of neither would remove those abuses against which the Green had first risen, and they consequently formed an union, and turned their fury against such of the imperial officers as were most suspected of peculation and oppression. The chief objects of their hatred were the quaestor Tribonian, the jurist, and the praefect John, of Cappadocia; Justinian deposed them both, in order to appease the popular fury, but in vain. Hypatius and Pompeius, two nephews of the late emperor Anastasius, who were removed from the court because they were suspected of being engaged in the riots, were, apparently against their will, chosen by the populace to act as their leaders; Hypatius was proclaimed emperor, and Justinian, despairing of quelling the rebellion, prepared to fly with his treasures to Heracleia, in Thrace, none of his ministers, not even Belisarius, having succeeded in discovering any means of saving their master in this critical moment. He would have been lost but for his wife Theodora,

who exercised an extraordinary influence over him. Being present at the privy council, where the emperor declared his resolution of leaving the city, she rose, and with impressive words, sometimes reproaching and sometimes encouraging, produced a happy change in the minds of Justinian and his councillors. Narses bribed the chiefs of the Blue, and soon rekindled those hostilities between the two factions which only an extraordinary event had appeased for a moment; and, sure of the assistance of the Blue, Belisarius led a body of 3000 veterans against the hippodrome, where the Green had fortified themselves. In a dreadful carnage 30,000 of the Green were massacred within the space of one day; and Hypatius and Pompeius having been made prisoners, were led to death, with eighteen other leaders of patrician or consular rank. Thus ended one of the most terrible riots that had ever happened at Constantinople; but the power of the Green was far from being broken, and the two factions continued to make the hippodrome an occasional scene of bloodshed during the whole reign of Justinian.

Immediately after these troubles Justinian made serious preparations for a war against the Vandals. His pretext was to avenge the deposition of the aged Hilderic, the lawful king of the Vandals, and a great favourite of Justinian, on account of his orthodoxy, who had been deprived of his throne by the warrior Gelimer; but his design upon Carthage was blamed by the people, who had in mind the unhappy campaign of Basiliscus against the Vandals in A. D. 468, and still more so by most of his ministers, especially John of Cappadocia, who, however, acted from very selfish motives. [JOANNES of CAPPADOCIA.] Nor does it appear that Justinian originated the plan, which seems to have been suggested to him by Theodora and Antonina, the wife of Belisarius, and to which he was finally persuaded by this great general. This was the last contest between Rome and Carthage, but on neither side was it carried on by Romans or Carthaginians, those who boasted of the former name being Greeks and Scythian or Gothic barbarians, while the defenders of Carthage were a mixture of Germans and Slavonians, commanded by Germanic chiefs. An army of 35,000 soldiers, commanded by Belisarius, left the Bosporus in June, 533, in a fleet of 500 ships, manned by 20,000 mariners, and among the troops were several thousand archers with coats of mail, who fought on horseback, and of which Procopius gives a description which strongly resembles that of the brave Caucasians in our time. From the Bosporus the fleet made for Methone (Modon), in Messenia, where the troops were landed, and remained a short time on the shore to refresh themselves; thence they sailed round the Peloponnesus, reached Zante, and cast anchor at Caucana, about 50 miles from Syracuse, where they were well treated by the Goths—a great act of imprudence on their part—and they finally landed on the African shore, near the promontory of Caput Vada, now Capaudia, at five days' journey south of Carthage. Gelimer, having dispatched part of his army and fleet for the conquest of Sardinia, was unable to offer any effective resistance: moreover, the aborigines of the country, and the descendants of the former Roman settlers, received the Romans as Catholic brethren, and Belisarius advanced as far as the palace of Grasse, only 50 miles from Carthage, meeting only with friends, and not with enemies. At 10 miles distance from Carthage the Romans encountered the main army of the Vandals, who were routed, and so completely dispersed, that Gelimer despaired of defending his capital with success, and fled into the interior, in order to collect a new army. A few days afterwards, on the 15th of September, 533, the inhabitants of Carthage opened their gates to the victor, not only without resistance, but with manifestations of joy. While Belisarius employed his time in repairing the fortifications of Carthage, Gelimer succeeded in raising a considerable number of troops, and his brother Zano, who had meanwhile conquered Sardinia, returned in haste with his army, which, however, was only 5000 men strong, and joined Gelimer in his camp at Balla, five days' journey from the capital. They marched upon Carthage, and their forces increased daily; so that when they arrived at Tricameron, 20 miles from Carthage, they commanded an army ten times more numerous than that of Belisarius. But the Vandals who defended Africa were no longer the same who had conquered it: they were enervated by the climate and the luxuries of the South; and in a pitched battle at Tricameron they were entirely defeated. Gelimer fled into the mountains in the South, but was pursued by the Roman Pharas, who kept him besieged in a castle on Mount Papua, where he was reduced to such extremity that he at last surrendered, and after having been presented to Belisarius at Carthage, was sent to Constantinople, where he was treated by Justinian with great generosity. [GELIMER.] After the conquest of Carthage, Belisarius reduced the whole tract of Africa along the shore of the Mediterranean, as far as the columns of Hercules, and brought likewise the islands of Sardinia and Corsica, as well as the Baleares, under the authority of Justinian.

The overthrow of the Vandal kingdom in Africa was followed by a war with the East Goths in Italy, which arose out of the following circumstances, in which the cunning and artfulness of Justinian were no less conspicuous than the frank heroism of Belisarius. Shortly after the accession of Justinian, the young king of the East Goths, Athalaric, died, and his mother Amalasuntha, a highly gifted woman, who was the youngest daughter of the great Theodoric, succeeded her son, and, in order to establish her power the better, married her cousin Theodat. It happened, however, that Justinian contemplated a marriage with that queen, although he was already married to Theodora; and we cannot doubt that, in order to obtain his ends, he would have sacrificed both his wife and king Theodat. Suspecting his designs, Theodora secretly negotiated with Theodat, and made him great promises, if he would put Amalasuntha to death. Theodat saw his danger, and lost no time in seizing his unfortunate queen, and confining her in a castle, where she was found strangled some time after her imprisonment (534). The anger of Justinian was extreme, and as the Gothic kingdom was shaken by political factions, while his own power had much increased through his conquest of Africa, he prepared for an invasion of Italy. The pretext he alleged was to avenge the murder of Amalasuntha. He began his hostile demonstrations by demanding the fortress of Lilybaeum, in Sicily, from the Goths: this town had been given to Thrasimond, king of the Vandals, by Theodoric the Great, but after the overthrow of

the Vandals in 534, the Goths occupied the town, and refused to surrender it to Justinian, when he claimed it as an appendage of the Vandal kingdom. Thus the war broke out, the chief events of which, till the final recal of Belisarius in 548, are related in the life of BELISARIUS. When Belisarius was recalled, the Roman army was in a critical position, because the brave Gothic king, Totilas, had gained great advantages over Belisarius, and after his recal the Goths made such progress as to reduce the Roman power in Italy to a shadow. Totilas took Rome by a stratagem, restored the senate, and made it once more the seat of the Gothic empire. Thence he sailed to Calabria, took Tarentum and Rhegium, conquered Sicily, Sardinia, and Corsica, and despatched a fleet of 300 gallies, which were probably manned by Greek natives of Southern Italy, for the Goths were no mariners, to the coast of Greece, where the Gothic warriors landed, and spread terror among the inhabitants. They pushed as far as Nicopolis and Dodona, and Totilas sent envoys to Justinian, offering him peace, and promising to assist him against any enemy, if he would desist from his designs upon Italy. Justinian would perhaps have accepted his offers but for the circumstance that the Goths being Arians, the orthodox church in Italy was in danger of being overthrown by schismatics. Fresh troops were consequently sent to Italy, and Germanus, the nephew of Justinian, who was renowned by many victories over the Bulgarians, the Persians, and the Mauritanians, was destined to command them, but died at Sardica, in Illyricum, on his march to Italy. [GERMANUS, No. 2.] The choice of Germanus proves the danger in which the empire was placed by the victories of Totilas. This prince was dear to the Goths through his marriage with Mathasuntha, daughter of Amalasuntha, and grand-daughter of Theodoric the Great; and as he was also one of the best Roman generals, a suspicious man like Justinian must have had urgent motives for sending him into Italy, where, in case of success, he had still greater chances of becoming king of the Goths than Belisarius could have had in making himself independent in Africa. But Germanus was a man of so excellent a character as to be above the suspicions even of a Justinian. The mere fact of his being appointed to the command roused the spirit of the Roman army, and ere the eunuch Narses was chosen to succeed him, the Gothic fleet had been defeated, and Sicily reconquered by Artabanus. Narses led the Roman army round the Adriatic into Italy, while a fleet followed him along the shore, and in a dreadful battle at Tagina (July, 552) slew 6000 Goths, and dispersed the rest. Totilas fell in the conflict, and his bloody dress was sent as the most acceptable trophy to Justinian. The successor of Totilas, Teias, continued the war, but he likewise was killed in a pitched battle on the river Sarnus, near Naples, and his death was the downfal of the Gothic kingdom in Italy. A host of Franks and Alemanni descended from the Alps to dispute the possession of Italy with Narses, and their first inroad was so irresistible that they penetrated as far as the straits of Sicily. But in a battle on the river Volturnus, near the bridge of Casilinum, they were routed with great slaughter by Narses, who drove their scattered remnants beyond the Alps (554). Narses was appointed exarch, or viceroy, of Italy, and took up his residence at Ravenna, and he united his efforts with those of his master in settling the domestic state of Italy, which was nearly ruined through the protracted war, while millions of her inhabitants had perished by the sword and famine.

To these conquests the lieutenants of Justinian in Africa added a considerable tract in Spain, along the shores of the Mediterranean and the Atlantic, from the south-western extremity of Algarve in the west to the confines of the modern kingdom of Murcia in the east, which the West Goths were obliged to cede to the victorious Romans; and the fortunate Justinian now reigned over the whole extent of the Roman empire as it existed under the earlier emperors, except the greater part of Spain, Gaul, and Britain, where the most warlike of all the barbarians of those times exercised an authority unchecked by either Romans or Greeks. The strength of Justinian's empire, however, did not correspond with its dimensions. Both the Romans and Greeks were enervated, and little disposed to serve in the field, when they could buy foreigners to defend Rome and Constantinople; and the practice of enlisting barbarians proved very dangerous, since so many veterans, who returned into their native forests or steppes, informed their brethren of the internal weakness of the Roman empire. We thus see that, notwithstanding the fear which the victories of Belisarius, Narses, Germanus, and so many other great generals, necessarily caused among the immediate neighbours of the Romans, many barbarian nations, that lived at greater distances from the Roman frontiers, pushed slowly towards Italy, Greece, and Asia Minor, in order to be ready to invade the empire at the first opportunity. From the extreme north of Germany, the Longobards, of Saxon origin, advanced towards the Danube, and settled in Moravia and Northern Hungary, whence, but a few years after the death of Justinian, they broke forth for the conquest of Italy. Their neighbourhood appeared so dangerous to Justinian, that he tried to gain them to his interests, and to use them as a barrier against other enemies, by ceding to them Pannonia and Noricum. The latter province was, however, soon taken from the Longobards by the Franks. The neighbours of the Longobards, the Gepidae, had founded a kingdom in Eastern Hungary and Transylvania as early as the middle of the fifth century; and since they were always annoying the Romans in Illyricum, Justinian availed himself of their feuds with the Longobards, and assisted the latter. In consequence of this, the power of the Gepidae was weakened, but that of the Longobards increased in proportion; and had Justinian lived but two years longer, he would have seen that the final overthrow of the Gepidae had, as its immediate consequence, the destruction of the Roman power in Italy by the Longobards. Still farther in the East, on the river Don, appeared in 557 the Avars, a nation of Turkish origin. In accordance with his usual policy of turning the feuds of the barbarians to his own profit, Justinian lavished his money upon the Avars, and employed them together with his own forces against some barbarian tribes which annoyed the Roman possessions in the Chersonnesus Taurica (the Crimea). This was in 558. Only four years afterwards the whole of the nations north of the Danube, as far west as modern Bavaria, was subjugated by the Avars, and Justinian II. paid dearly for the timid and wavering conduct of Justinian I.

Among the nations subdued by the Avars were the Bulgarians, between the Don and the Volga, who, in 559, passed the frozen Danube, and under their chief, Zabergan, ravaged Thrace and Macedonia, and appeared under the walls of Constantinople. The capital was saved by Belisarius, whom Justinian rewarded with a dry compliment.

If we turn our eyes from the West to the East, we find that the treaty of peace had scarcely been concluded between Constantinople and Persia, before the Persian king Chosroes or Nushirwán, with his accustomed faithlessness, violated its conditions, and a new and terrible war broke out in 540. According to Procopius, however, Justinian purposely excited the Persian king to take up arms, and, at any rate, wished for a new war, which is the more likely, as he was then at the pinnacle of his power. In the year mentioned Nushirwán invaded Syria, and the Roman army being too weak to arrest his progress, he spoiled the principal towns of their riches, and laid siege to Antioch, which was defended by Germanus. This general thought his forces insufficient for an effective resistance, and consequently withdrew, a step for which he has been charged with cowardice, although on many other occasions he had shown himself a brave and fearless man. The "queen of the East" soon became a prey to the Persians, and after having been plundered, was destroyed by fire. The Asiatic provinces of Justinian would have been lost but for the timely arrival of Belisarius (541), who through a well calculated invasion of Mesopotamia and Assyria, compelled Nushirwán to leave the province of Pontus which he was ravaging, and to hasten to the defence of his hereditary dominions. Suddenly Belisarius was recalled to Constantinople, and during his absence Nushirwán collected his forces, and set out for a new invasion of Syria and Palestine. In this emergency Belisarius was again put at the head of the Roman armies in those quarters; and the mere fact of his presence was sufficient to induce Nushirwán to repass the Euphrates. Every body now expected that Belisarius would march forthwith upon Ctesiphon, when the unfavourable turn of the Gothie war required his presence in Italy (543). No sooner was he gone than 30,000 Romans suffered a severe defeat from 4000 Persians; but the differences between the two empires were nevertheless settled to the satisfaction of Justinian, and a sort of truce was made, in consequence of which that part of the East was no longer disturbed by the Persians. It happened, however, that the Lazians and Colchians became tired of their dependence upon Constantinople, and implored the protection of Nushirwán, who accepted the offer, and placed garrisons in the principal towns of those nations. A few years were sufficient to show them that the rapacity of the king was still greater than that of the emperor, and they accordingly entreated Justinian to receive them again among his subjects, and to deliver them from their Persian oppressors. Justinian despatched Dagisteus with 7000 Romans and 1000 Zani into Lazica; and Petra, the strongest fortress of the country, was taken from the Persians by storm, after a memorable and protracted siege (549—551). This war lasted, with various success, till 561, when, tired of eternal bloodshed, the two monarchs came at last to an agreement. Through the peace of 561 the tranquillity of the East was finally restored, but Justinian bought it on the dishonourable condition of an annual payment of 30,000 pieces of gold. Yet the profit of this negotiation was on the side of Justinian, because Nushirwán renounced his claims upon Colchis and Lazica, both of which countries were then renowned for their gold mines; and the restoration of peace in all his Eastern dominions was a sufficient consideration to induce Justinian to expend so small a sum as 30,000 pieces of gold. In the beginning of the Persian war Justinian concluded a singular alliance. At that time there was a Christian kingdom in Southern Arabia, which extended over the provinces of Yemen and Hadhramaút, and was then commonly called the kingdom of the Homeritae. Dunaan having seized the supreme power, persecuted the Christians, who found assistance in the person of Eleesbam, the Negus or Christian king of Abyssinia, who came over to Arabia, and made himself master of the Homeritic kingdom. With this Eleesbam Justinian entered into negotiations, and in 533 despatched Nonnosus as ambassador to him, to induce him to unite his forces with the Romans against the Persians, and to protect the trade between Egypt and India, especially that of silk, which Justinian wished to establish by sea, through the assistance of the inhabitants of Abyssinia and Arabia. Nonnosus ascended the Nile, and was received by Eleesbam at Axum, but he did not attain his objects. Soon afterwards the Homeritae freed themselves from the Abyssinian supremacy; but the rise of Mohammedanism proved the ruin of the Christians in Arabia, for the power of the Abyssinian kings in Africa was weakened through internal discord and revolutions. Gibbon remarks with great justness, that "these obscure and remote events are not foreign to the decline and fall of the Roman empire. If a Christian power had been maintained in Arabia, Mohammed must have been crushed in his cradle, and Abyssinia would have prevented a revolution which has changed the civil and religious state of the world."

The final overthrow of the Gothic power in Italy, the peace with Persia, the reconquest of Lazica, and the last victories of Belisarius over the Bulgarians in 559, followed each other so closely, and were of such importance in their consequences, that Justinian was allowed during the last years of his life to enjoy in peace the extraordinary power which his ambition made him wish for, but which he owed entirely to the skill and heroism of Belisarius, Narses, and Germanus, and many other generals, as well as to the valour and discipline of the troops formed by those eminent officers. Nine months after Belisarius, the victim of his base ingratitude, had sunk into the grave, the emperor Justinian died, on the 14th of November, 565, at the age of eighty-three, and left an empire, colossal in size, threatening in its appearance, but rotten in its foundations, to the imbecile son of his sister Vigilantia, Justinus II.

After this sketch of the principal political events of the reign of Justinian, it remains to say a few words on the manner in which he guarded his empire against so many enemies which surrounded it, and on the system of his government at home.

The ancient Roman system of fortifying the frontiers of the empire was carried by Justinian to an extent which plainly shows the great danger to which his subjects were constantly exposed; for not only were the outer frontiers secured by an

immense number of forts and towers, interspersed with larger regular fortresses, but even most of the towns in the very heart of Greece, Thrace, and Asia were provided with walls and towers, to protect the inhabitants against the irresistible inroads of the barbarians. Thence Montesquieu observes, that the Roman empire at the time of Justinian resembled the Frankish kingdom in the time of the Norman inroads, when, in spite of every village being a fortress, the kingdom was weaker than at any other period. The entire course of the Danube was defended by about eighty forts, of different dimensions, all of which were guarded by numerous garrisons ; other fortresses were erected beyond the river, in the middle of the countries of the barbarians. But these detached forts were utterly unable to protect Thrace against an enemy who used to appear suddenly with overwhelming forces, leaving no alternative to the Roman garrisons than of shutting themselves up within their walls, and of beholding as inactive spectators the Bulgarians swimming over the Danube with 20,000 horses at once, or crossing it in the winter on the solid ice. Similar forts were built, too, from the junction of the Save with the Danube north, towards Pannonia, and they proved quite as ineffective against the Avars as the forts along the Danube against the Bulgarians. Italy was fortified by nature, yet the Franks crossed the Alps with impunity. Thence the necessity of creating a system of inland fortifications. The ancient Greek wall across the Thracian Chersonnese, near Constantinople, was carefully restored, and brought to a degree of strength which caused the admiration of Procopius ; the Bulgarians nevertheless crossed it, and fed their horses in the gardens round Constantinople. Similar walls, with towers, were constructed across Thessaly (beginning with the defiles of Thermopylae) and across the isthmus of Corinth ; yet Bulgarians, Slavonians, and other barbarians, kept the inhabitants of Greece in constant fear of being carried off as slaves. At whatever point these savage warriors appeared, they were always the strongest, and the poor Romans had no other chance of safety left than of taking refuge within the larger towns, the solid fortifications of which were sufficient to keep the enemy at a distance. In the north-east the isthmus of the Chersonnesus Taurica, the present Crimea, was fortified in the same way as the isthmus of Corinth, by a long wall. The Roman possessions along the eastern shores of the Euxine and in the Caucasus were covered with forts and military stations ; and from the corner of Colchis to the sources of the Euphrates, and along the river as far as Syria, and thence along the edge of the Syro-Arabic desert, there was scarcely a town or a defile but was surrounded by walls and ditches, or shut up by massive barriers of stone, against the inroads of the Persians. Syria was thought to be sufficiently guarded by the great desert between the Euphrates and the Lebanon, and the fortifications of the Syrian towns were allowed to fall into decay, till the repeated invasions of Nushirwán and the sack of Antioch directed the attention of Justinian to that quarter also. Dara, not far from Nisibis, was the strongest bulwark of the empire on the side of Mesopotamia, and constantly provoked the jealousy of the Persians.

The enormous sums which the defence of the empire required, together with the gold which Justinian lavished upon the barbarians, involuntarily led to the system of his administration. Procopius, in his Secret History or Anecdota, gives an awful description of it ; but however vicious that administration was, the colours of Procopius are too dark, and his motives in writing that work were not fair. There was decided order and regularity in the administration, but the leading principles of it were suspicion and avarice. The taxes were so heavy, their assessment so unequal, that Gibbon compares them to a hail-storm that fell upon the land, and to a devouring pestilence with regard to its inhabitants. In cases of necessity, the inhabitants of whole districts were compelled to bring their stores of corn to Constantinople, or other places where the troops might be in want of it, and they were either not paid at all, or received such bad prices that they were often completely ruined. In all the provinces the officers of the crown took much more from the people than the law allowed, because the venality of places was carried on openly as a means of filling the emperor's treasury, and the purses of his prime minister ; and those who purchased places, which were, after all, badly paid, could not keep their engagements with the sellers, nor enrich themselves, without carrying on that system of robbery, which is at the present day the general practice in Turkey and most of the other countries in the East. Justinian certainly tried to check peculation and venality (*Novella*, viii.), but this thundering edict was soon forgotten, and it would seem that the emperor himself lent his endeavours to throw it into oblivion. Another great abuse which the principal officers made of their power was that of prevailing upon wealthy persons to make wills in their favour, to the disadvantage of the natural heirs. A great source of revenue for the imperial treasury consisted in the numberless duties, entry fees, and other charges, mostly arbitrary, laid upon trade and manufactures, and we may fairly presume that the tradespeople were as much oppressed as the land-owners. Some branches of trade, as for instance silk, were made monopolies of the crown, and, in short, there were no means left untried to fill his treasury. However, he never tampered with the coinage, nor gave it an artificial value. The millions thus obtained by Justinian were not only sufficient to cover the expenses occasioned by the army, the fortifications, the wars, and the bribery of barbarians, but enough remained to enable him to indulge his passion of perpetuating his name by public festivals, and especially by those beautiful buildings and monuments which were erected by his order, and render his time conspicuous in the history of art. Procopius describes them in his work "De Aedificiis Justiniani." The church of St. Sophia in Constantinople, that splendid edifice, which, though now transformed into a Turkish mosque, still excites the admiration of the spectator, was the most magnificent building erected by Justinian. Besides this Church of St. Sophia, there were twenty-five other churches constructed in Constantinople and its suburbs, among which were the beautiful churches of St. John the Apostle and St. Mary the Virgin, near the Blachernae, the latter of which he perhaps only repaired. The imperial palace at Constantinople was embellished with unparalleled splendour and taste; and his new palace with the gardens at Heraeum, near Chalcedon, was praised as the most beautiful residence in the world. The "Antiquities of Constantinople," by

Petrus Gyllius (English translation by John Ball, London, 1729), give a description of the most remarkable buildings of Justinian, in Constantinople. Justinian paid 45 centenaries of gold (nearly 200,000*l.*), towards the rebuilding and embellishment of Antioch, after it had been destroyed by an earthquake; his native village he transformed into a large and splendid city, to which he gave his name; and, in short, there was not a town of consequence in his vast dominions, from the Columns of Hercules to the shores of the Caspian, but could show some beautiful monument of the emperor's splendour and taste. Asia Minor still contains a great number of edifices erected by Justinian, and our modern travellers have discovered many which were formerly unknown. Indeed his love of splendour and his munificence in matters of taste, show, or luxury, no less than his extraordinary power, made his name known over the world, whence he received embassies from the remotest nations of Asia. In his reign the silk-worm was brought to Constantinople, by some Nestorian monks, who had visited their fellow-Christians in China.

In 541 Justinian abolished the consulship, or, more correctly, discontinued the old-established custom of choosing consuls. The consulate being a mere title, it was but reasonable to do away with it, although the name was still dear to the people; but it was not abolished by law until the reign of the emperor Leo Philosophus (886—911.) Justinian likewise shut up the schools at Athens and Alexandria, where the Neo-Platonists still professed dogmas which the orthodox emperor thought dangerous to Christianity. In the time of Justinian, however, those schools were only a shadow of what they had been in the first centuries of our era. Christian orthodoxy was one of the most important objects which Justinian endeavoured to establish in his empire, and many of his laws testify his zeal on behalf of the church and the clergy. But his piety was exaggerated, and toleration was a thing unknown to him. He persecuted Christian sectaries, Jews, and pagans, in an equally heartless manner, and actually endeavoured to drive them all out of his dominions. Towards the end of his life, however, Justinian changed his religious opinions so much that he was considered a complete heretic. Nestorianism, which he was so active in condemning at the fifth General Council, the second of Constantinople, in 553, was the doctrine which he embraced.

The character of Justinian presented a strange mixture of virtues and vices, but he was neither so depraved as Procopius depicts him, nor so accomplished as the modern jurists of Germany and France represent him in their admiration for his legislation. His private life was exemplary. He was frugal, laborious, affable, and generous, but his mean suspicions and unreasonable jealousy never allowed him to gain the love of his friends or the esteem of his subjects. His conduct towards Belisarius was execrable. Another of his vices was rapacity, and it would seem that he considered men created to work, not for themselves, but for him alone. Thence the little regard he paid to the complaints of his subjects with reference to his perpetual wars; and although he assisted them with great liberality when they were suffering from the consequences of those plagues and earthquakes which signalized his time, his motive was vanity as much as humanity. If we look at his endless and glorious wars, we should think that he was a great warrior himself, or possessed at least great military talents: but however great his talents were, they were not in that line; he never showed himself in the field, and his subjects called him a bigoted and cowardly tyrant. As a statesman he was crafty rather than wise; yet his legislation is a lasting monument of his administrative genius, and has given him a place in the opinion of the world far beyond that which he really deserves. (Procopius, with special reference to his *Anecdota* and *De Aedificiis*; Agathias, *Hist.*; Paulus Silentiarius; Cedrenus, p. 366, &c.; Zonaras, xiv. p. 60, &c.; Joannes Malala, vol. ii. p. 138, &c.; Marcellinus, *Chron.* ad an. 520, &c., p. 50, &c.; Theophanes, p. 300, &c.; Evagrius, iv. 8, &c. in the Paris editions; Jornandes, *De Regn. Succ.* p. 62, &c., *De Reb. Goth.* p. 143, &c. ed. Lindenbrog; Paulus Diaconus, *De Gest. Longobard.* i. 25, &c., ii. 4, &c.; Ludewig, *Vita Justiniani*, &c., Halle, 1731, is rather too flattering; the best description of the reign and character of Justinian is given in Gibbon's *Decline and Fall.*) [W. P.]

THE LEGISLATION OF JUSTINIAN.

The idea of forming a complete code of law has been attributed to Pompey, to Cicero, and to Julius Caesar. Such, too, was the original plan of Theodosius the younger, although a much more limited design was ultimately carried into effect in the Theodosian Code. [DIODORUS.] Shortly before the reign of Justinian, upon the submission of the Western empire to Germanic rule, the Roman law was still allowed to retain its force in the West by the side of a newly-introduced Germanic jurisprudence. The *Lex Romana*, as it was barbarously called, remained the law of the subjugated Romans, while the *Barbari*, as the Germans were proud to be styled, continued to live under their own Teutonic institutions. Under this anomalous system of *personal* laws, many difficulties must have arisen, and it was found necessary to make separate collections of such sources of law as were to be recognised for the future in regulating the respective rights and duties of the subjugated Roman provincials and their conquerors. In the West Gothic kingdom, which was established in Spain and a part of Gaul, a collection of Roman laws was formed during the reign of Alaric II. (A. D. 484—507), partly from the Theodosian, Gregorian, and Hermogenian Codes, and partly from the works of jurists. This collection is known in modern times by the name *Breviarium Aniani* [ANIANUS], or *Breviarium Alaricianum*. In A. D. 493 the Ostrogoths became masters of Italy, and in A. D. 500 Theodoric the Great published for the use of the whole population of the Ostrogothic kingdom a set of rules based on the Roman, not the Gothic law. About the year A. D. 517 the *Lex Romana Burgundiorum* was compiled for the use of the Burgundian Romans. The Burgundian conquerors, who, towards the middle of the fifth century, established a kingdom upon the banks of the Rhone, had already a similar code of their own, called *Gundobada*.

Though the necessities which called for these legislative efforts in the kingdoms of the West did not exist to the same extent in the Oriental empire, there were not wanting other reasons for legal

reform and consolidation. From the time of Constantine, the fresh and vigorous spirit of the classical jurists seems to have vanished. Many of the most active intellects were now turned away from legal to religious discussions. Jurisprudence, no longer the pursuit of the minister and statesman, became the handicraft of freedmen. (Mamert. *Panegyr.* x. 20.) The law was oppressed by its own weight. The complexity of practice, the long series of authoritative writings, the unwieldy bulk of express enactments, and the multitude of voluminous commentators, were sufficient to bewilder the most resolute jurist. In the midst of conflicting texts, it was hard to find out where the true law lay. By the citation law of Theodosius II. and Valentinian III. (Theod. Cod. 1. tit. 4. s. 3), the majority of juristic suffrages was substituted for the victory of scientific reasoning. [GAIUS, p. 196.] The schools of law established by Theodosius II. at Rome and Constantinople (Cod. 11, tit. 18) were unable to revive the practical energy of former times. A host of pedants and pretenders came into existence. Some quoted at second-hand the names of ancient jurists, whose works they had never read, while others derided all appeal to scarce and antiquated books, which they boasted that they had never seen. To them the name of an old jurist was no better than the name of some outlandish fish. (Amm. Marcell. xxx. 4; Jac. Gothofredus, *Prolegomena ad Theod. Cod.* i.)

Such were the evils which Justinian resolved to remedy. In his conceptions of the measures necessary for this purpose he was more vast than all who had preceded him, and he was more successful in the complete execution of his plan. It seems to have been his intention to establish a perfect system of written legislation for all his dominions; and, to this end, to make two great collections, one of the imperial constitutions, the other of all that was valuable in the works of jurists. He was personally not unacquainted with the theory and the working of the law; for, in his youth, he had devoted careful attention to the study of jurisprudence at Constantinople; and, in his manhood, had discharged the duties of the most important offices in the state.

The first work attempted by Justinian, as the most practical and the most pressing, was the collection of imperial constitutions. This he commenced in A. D. 528, in the second year of his reign. The task was entrusted to a commission of ten, who are named in the following order: Joannes, Leontius, Phocas, Basilides, Thomas, Tribonianus, Constantinus, Theophilus, Dioscorus, Praesentinus. (Const. *Haec quae necessario.*) In compiling preceding constitutions, and making use of the Gregorian, Hermogenian, and Theodosian Codes, the commission was armed with very ample powers. It was authorized to correct and retrench, as well as to consolidate and arrange. The commissioners executed their task speedily. In the following year, on the 7th of April, A. D. 529, the emperor confirmed the "Novum Justinianeum* Codicem," giving it legal force from the 16th of April following, and abolishing from the same date all preceding collections. Little did he then think how short was destined to be the duration of his own new code! (Const. *Summa Reipublicae.*)

At the end of the following year (Const. *Deo Auctore*, dated Dec. 15. A. D. 530), Tribonian, who had given proof of his great ability in drawing up the code, was authorised to select fellow-labourers to assist him in the other division of the undertaking — a part of Justinian's plan which the emperor justly regarded as the most difficult, but also as the most important and the most glorious. Tribonian was endowed with rare qualifications for such an appointment. He was himself deeply learned in law, and possessed in his library a matchless collection of legal sources. He had passed through many gradations of rank, knew mankind well, and was remarkable for energy and perseverance. "His genius," says Gibbon, "like that of Bacon, embraced as its own all the business and knowledge of the age." In pursuance of his commission, he selected the following sixteen coadjutors: Constantinus, comes sacrarum largitionum; Theophilus, professor at Constantinople; Dorotheus, professor at Berytus; Anatolius, professor at Berytus; Cratinus, professor at Constantinople, and eleven advocates who practised in the courts of the praefecti praetorio, namely, Stephanus, Menna, Prosdocius, Eutolmius, Timotheus, Leonidas, Leontius, Plato, Jacobus, Constantinus, Joannes. This commission proceeded at once to lay under contribution the works of those jurists who had received from former emperors "auctoritatem conscribendarum interpretandique legum." They were ordered to divide their materials, under fitting titles, into fifty books, and to pursue the arrangement of the first code and the perpetual edict. Nothing that was valuable was to be excluded, nothing that was obsolete was to be admitted, and neither repetition nor inconsistency was to be allowed. This "juris enucleati codex" was to bear the name *Digesta* or *Pandectae*, and to be compiled with the utmost care, but with all convenient speed. Rapid indeed was the progress of the commissioners. That which Justinian scarcely hoped to see completed in less than ten years, was finished in little more than three; and on the 30th of Dec. A. D. 533, received from the imperial sanction the authority of law. It comprehends upwards of 9000 extracts, in the selection of which the compilers made use of nearly 2000 different books, containing more than 3,000,000 (trecenties decem millia) lines (*versus* or *στίχοι*). (Const. *Tanta*, Const. Δέδωκεν.)

This extraordinary work has been blamed by men of divers views on divers accounts. Tribonian and his associates, regarding rather practical utility than the curiosity of archaeologists, did not scruple at times so to adulterate the extracts they made, that a theorizer in legal history might easily be misled if he trusted implicitly to their accuracy. Hence the *emblemata Triboniani* have been to many critics a fertile topic of reprehension. The complaints of others are levelled against scientific rather than historical delinquencies. Unity and system, say they, could result only from a single complete code of remodelled laws, and not from the lazy plan of two separate collections, made out of independent pre-existing writings; and though, from the circumstances of the time, Justinian may have been forced to adopt the latter alternative, it was unphilosophical to commence with the constitutions in place of the jurists. Those principles which lie at the foundation of jurisprudence pervade the

* This is the adjective used by Justinian himself. The purer Latin form would be "Justinianus Codex," like "Theodosianus Codex."

writings of the Roman lawyers, and their works are in reality more full of practical law than the constitutions to which occasional exigency gave birth. Then the arrangement of the Digest sins against science. The order of the Edict, which it followed, was itself based on the order of the twelve tables, and was historical or accidental, not systematic. There is no *pars generalis*—no connected statement of first principles—no regular development of consequences. Leading maxims are introduced incidentally, and matters of the greatest moment, as the law of procedure, are scattered under various heads—here a little, and there a little.

The Digest is divided into seven *partes*, and is also divided into fifty books. The partes begin respectively with the 1st, 5th, 12th, 20th, 28th, 37th, and 45th books. Each book is divided into titles, and each title has a rubric or heading denoting the general nature of its contents. The division into seven parts, though the late Hugo often took occasion to insist upon its importance, has been little attended to in modern times. Under each title are separate extracts from ancient jurists—sometimes only a single extract. These were not originally numbered, but they were headed by the name of the author, and a reference to his work (*inscriptiones*). Justinian directed that a catalogue should be prefixed to the Digest with the names of all the authors cited, and of the particular works from which the extracts were taken. Such a catalogue, though not perhaps the genuine original, is placed at the beginning of the celebrated Florentine manuscript of the Digest, and is thence called *the Florentine Index*. The jurists from whom extracts are *directly* taken, often cite other jurists, but seldom literally. These are, however, *pure* or literal, though not direct extracts, from Q. Mucius Scaevola, Aelius Gallus, and Labeo. There are 39 jurists, from whose works the Digest contains literal extracts, whether made directly or at second-hand; and these 39 are often called the *classical* jurists, a name sometimes extended to all those jurists who lived not later than Justinian, and sometimes confined to Papinian, Paulus, Ulpian, Gaius, and Modestinus, from the special manner in which these five are mentioned in the citation law of Valentinian III. Extracts from Ulpian constitute about one third of the Digest; from Paulus about one sixth; from Papinian about one twelfth. In Hommel's *Palingenesia Pandectarum* the fragments of each jurist are collected and printed separately: an attempt is made to reanimate the man—to restore his individuality—by bringing together his dispersed limbs and scattered bones.

The internal arrangement of the separate fragments of jurists under each title would appear at first sight to be completely fortuitous. It is neither chronological nor alphabetical; nor does it consistently and uniformly follow any rational train of thought, depending on the subject treated of. Blume (as he now writes himself, or Bluhme, as the name was formerly written) has elaborately expounded a theory which, though rejected by Tigerström and others, seems to rest upon the foundation of facts, and must at least be something like the truth. No one can form a sound opinion of the merits of Blume's theory without a careful examination of a great number of titles in the Digest. It is found that the extracts under each title usually resolve themselves into three masses or series—that the first series is headed by extracts taken from commentaries on Sabinus; the second from commentaries on the Edict; and the third from commentaries on Papinian. Hence he supposes that the commission was divided into three sections, and that to each section was given a certain set of works to analyse and break up into extracts. The masses or series he names from the works that head them: the Sabinian, Edictal, and Papinian masses; although each mass contains extracts from a great number of other works unconnected with Sabinus, the Edict, or Papinian. Besides these three principal masses of extracts, a set of miscellaneous extracts, forming an appendix to the Papinian mass, seems to have been drawn up in order to complete the selection, and may be said to form a fourth, or supplementary mass, called by Blume the Post-Papinian.

Regularly, the mass that contained the greatest number of fragments relating to any particular title appears first in that title. The total number of fragments belonging to the Sabinian mass exceeds the number in the Edictal, and the Edictal fragments are more numerous than the Papinian. Hence the usual order is S, E, P. By these initial letters (previously used by Blume) the brothers Kriegel in their edition of the Digest (Lips. 1833), mark the separate fragments, to denote the masses with which they are classed. The fragments belonging to the supplementary mass are marked Pp. For the details of exceptions from this arrangement, and the reasons for such exceptions; for lists of the works of ancient jurists, so classed as to show to what mass the fragments of each work belong; and for applications of the theory to critical purposes, the reader is referred to Blume's justly celebrated essay on the *Ordnung der Fragmenta in den Pandectentiteln*, in the 4th volume of Savigny's *Zeitschrift*, and to the following works: Hugo, *Lehrbuch der Digesten*, 2te Ausg. 8vo. Berl. 1828; Reimarus, *Bemerkungen über die Inscriptionenruhen der Pandecten fragmenta*, 8vo. Götting. 1830; the synoptic tables appended to the Digest in the edition of the brothers Kriegel, which forms part of the last Leipzig edition of the *Corpus Juris Civilis*.

It may seem remarkable that the credit of this discovery should be reserved to so recent a date. Most of the moderns who investigated the subject had sought, by reference to the actual contents of the fragments, to make out the principle on which they were arranged; but it was an examination of the *inscriptiones* that led Blume to his theory. Some approximations to it had been previously made by inquirers who followed the same clue. Ant. Augustinus had observed that, in each title, the fragments taken from different books of the same work were regularly arranged, an extract from book 2. never coming before an extract from book 1. Giphanius (*Oeconomia Juris*, 4to, Franc. 1606, c. ult.) had gone further than Augustinus; and Jac. Gothofredus, in his commentary on the title of the Digest, "De Regulis Juris" (*Opera Minora*, p. 719, 739), approaches more closely than Giphanius to Blume's discovery.

It is to be remarked that most of the institutional works, and most of the dogmatic treatises on the pure *jus civile* of Rome—on the law of Rome as unaltered by legislation or equitable construction—furnish extracts to the Sabinian mass. The works which relate to the modifications of the original law

introduced by the *jus honorarium* fall naturally into the Edictal mass; while the Papinian mass consists of fragments from works which relate chiefly to the practical application of the law, e. g. cases and opinions relating to miscellaneous points in the construction of wills. Those who are still opposed to Blume's theory think that the compilers of the Digest were led to their arrangement of the fragments by something like a natural development of the subject treated under each title: that they inserted at the commencement of a title such passages as explain the law institutionally, or such as relate chiefly to the original principles of the jus civile: that they then proceeded to the modifications of the original law, and finally to its practical applications. According to this theory, the principle of internal arrangement, though rude, would lead incidentally to something like uniformity in the order of the works analysed: according to Blume's theory, where the contents of a title proceed from the simple to the more complex, such an arrangement is secondary and dependent on the general character of the three groups of works analysed by different sections of the commissioners. He admits, however, that some of the exceptions to the general rule of arrangement which his theory propounds result from attention to the natural order of ideas. Thus, at the beginniug of a title, fragments are placed, severed from the mass to which they regularly belong if they contain definitions of words or general divisions of the subject, or give a summary explanation of leading principles.

Considering the short time in which the Digest was completed, and the peculiarity of its arrangement, its compliance with the requisitions of Justinian deserves high commendation. It was not, however, entirely free from repetitions of the same passage under different titles (*leges geminatae*), nor from the insertion of fragments under unappropriate heads (*leges fugitivae or erraticae*), nor from the admission of actual inconsistencies or contradictions (*antinomiae*, leges inter se pugnantes).

Justinian forbade all commentary on his collections, and prohibited the citation of older writings. It is said that Napoleon exclaimed, when he saw the first commentary on the *Code Civil*, "Mon Code est perdu!" and Justinian seems to have been animated with the same spirit. He allowed no explanation save the comparison of parallel passages (*indices*, *paratitla*), and the interpretation of single words or phrases. Such at least were his original injunctions, though they were not long obeyed. The text was to be written in letters at length, all abbreviations (*notae*, *sigla*) and numeral figures being interdicted.

The emperor was desirous that the body of law to be compiled under his direction should be all in all, not only for practice, but for academical instruction; but the Digest and the Code, though they were to form part of an advanced stage of legal education, led far into detail, which could not well be understood by beginners. It became necessary therefore to compose an elementary work for students. Already in the constitution, *Deo Auctore*, of Dec. A. D. 530, Justinian had declared his intention of ordering an elementary work to be written. The composition of it was entrusted to Tribonian, in conjunction with Theophilus and Dorotheus, who were respectively professors in the two great schools of law at Constantinople and Berytus. Florentinus and other Roman jurists had written elementary works (*Institutiones*, *Regularum libri*), but none were so famous as the *Institutes* and *Res Quotidianae* of Gaius, which were taken as the basis of Justinian's Institutes. Other treatises, however, were also made use of, and alterations were made for the purpose of bringing the new treatise into harmony with the Code and the Digest. Hence there is an occasional incongruity in the compilation, from the employment of heterogeneous materials. For example, at the very commencement the discordant notions of Gaius and Ulpian on the *jus naturale* and the *jus gentium* are brought together, but refuse to blend in consistent union. The general arrangement of the work, which is divided into four books, does not materially differ from that of the Institutes of Gaius, of which we have given a sketch under GAIUS, pp. 201, 202. The Institutes received the imperial sanction on the 21st of November, 533, and full legal authority was conferred upon them, from the 30th of December, A. D. 533, the same day from which the Digest was to take effect as law. (*Prooem. Instit.*; Const. *Tanta*, § 23.)

Had it been possible to make law for ever fixed, and had the emperor's workmen been able to accomplish this object, the desire of Justinian's heart would have been fulfilled. But there were many questions upon which the ancient jurists were divided. Under the earlier emperors, these differences of opinion had given rise to permanent sects [CAPITO]; nor were they afterwards entirely extinguished, when party spirit had yielded to independent eclecticism. The compilers of the Digest tacitly, by their selection of extracts, manifested their choice; but a Catholic doctrine, the great object of Justinian's wishes, was not thus to be accomplished. At the suggestion of Tribonianus, the emperor began, while his compilations were yet in progress, to issue constitutions having for their object the decision of the ancient controversies. These constitutions helped to guide the compilers of the Digest and Institutes; but, as they were issued from time to time after the first *constitutionum codex* (the greater part of them in the years 529 and 530), it was found desirable, when they had reached the number of fifty, to form them into a separate collection, which seems to have been published under the title *L. Constitutionum Liber*. This collection has not come down to us in a separate form, for its legal authority was repealed upon the revision of the *Constitutionum Codex;* and the separate publication of the Fifty Decisions has been doubted; but the phrase in the ancient Turin Gloss upon the Institutes, *Sicut libro L. constitutionum invenies* (Savigny, *Gesch. des R. R. im Mittelalter*, vol. ii. p. 452, ed. 2), confirms the inference to be drawn from Const. *Cordi*, § 1, and Inst. 1. tit. 5. § 3. (Brunquell, *Hist. Jur. Rom.* ed. 1742, p. 239—247; Hugo, *Civilist. Mag.* vol. v. p. 118—125.)

Even after the publication of the fifty decisions, the imperfection and ambiguity of the existing law required to be remedied by further constitutions. The incompleteness of the Code of A. D. 529 was now apparent, and Justinian was not indisposed to the revision of a compilation, which, having been made at the commencement of his reign, contained but little of his own legislation. Accordingly, the task of revision was entrusted to Tribonianus (who had no part in the original compilation), with the assistance of the legal professor Dorotheus, and

the advocates, Menna, Constantinus, and Joannes. They were empowered to omit, to improve, and to add; and, in the formation of the *secunda editio*, or *repetita praelectio*, care was taken to insert the constitutions of Justinian which had appeared since the first edition. It is probable that all the Fifty Decisions were incorporated, although we have not the means of precisely identifying them. On the 16th of Nov. A. D. 534, Justinian issued a constitution, giving legal force to the new edition of the Code, from the 29th of Dec. 534. To this new edition, in contradistinction to the former (which was now superseded and carefully suppressed), has been usually given the name *Codex Repetitae Praelectionis*. It is now ordinarily called *the Code* of Justinian, although it is more correctly called *Constitutionum Codex*, since the other collections of Justinian are also entitled to the name of Codes. The earliest constitution contained in the Code is one of Hadrian, the latest one of Justinian, dated Nov. 4., A. D. 534. The matter of constitutions older than Hadrian had been fully developed in the works of jurists. The Code is divided into 12 books, and the books into titles, with rubrics denoting their contents. Under each title, the constitutions are arranged chronologically. Each constitutio is headed by an *inscriptio*, or address, and ended by a *subscriptio*, announcing the place and time of its date. The general arrangement corresponds on the whole with that of the Digest, so far as the two works treat of the same subject, but there are some variations which cannot be accounted for. For instance, the law of pledges and the law of the father's power occupy very different relative positions in the Digest and the Code. Some constitutiones, which are referred to in the Institutes, do not appear in the modern manuscripts of the Code; and it is doubtful whether they were omitted by the compilers of the second edition, or left out by subsequent copyists.

Justinian, though fond of legal unity, was fond of law-making. If he had lived long enough, there might perhaps have been a second edition of the Digest. When the new Code was published, he contemplated the necessity of a supplement to it, and promised that any legislative reforms which he might afterwards make should be formed into a collection of *Novellae Constitutiones*. (Const. *Cordi*, § 4.) Many such Novells (*νεαραὶ διατάξεις*), with various dates, from Jan. 1. 535, to Nov. 4. 564, were published from time to time, by authority, in his life-time. The greater part were promulgated in the first five years after the publication of the new Code; and there is a marked diminution in the number of Novells subsequent to the death of Tribonian in 545. There are extant at least 165 Novells of Justinian, making many reforms of great consequence, and seriously affecting the law as laid down in the Digest, Institutes, and Code. Though the imperial archives contained all the Novells that were issued from time to time, no collective publication by official authority seems to have taken place before Justinian's death, for Joannes Scholasticus, at the beginning of his collection of 87 chapters, compiled from the Novells of Justinian, between A. D. 565 and 578, speaks of those Novells as still *σποράδην κειμένων*. (Heimbach, *Anecdota*, vol. ii. p. 208.)

Such were Justinian's legislative works—works of no mean merit—nay, with all their faults, considering the circumstances of the time, worthy of very great praise. They have long exercised, and, pervading modern systems of law, continue to exercise, enormous influence over the thoughts and actions of men. It is true that they exhibit a certain enslavement to elements originally base, for there was much that was narrow and barbarous in the early law of Rome; but, partly by tortuous fictions, and partly by bolder reform, the Roman jurisprudence of later times struggled to arrive at better and more rational rules. The Digest is especially precious, as preserving the remains of jurists whose works would otherwise have been wholly lost, notwithstanding their great value as illustrations of history, as materials for thinking, and as models of legal reasoning and expression. If adherence to the contents of the imperial law during the middle ages cramped on the one hand the spontaneity of indigenous development, it opposed barriers on the other to the progress of feudal barbarism.

We proceed now to give some account of the literary history, and to mention the principal editions, separate and collective, of Justinian's compilations. The editions up to the end of the first third of the 16th century are scarce, for, from the inconvenience of their form, and the variety of contractions they employ, they have been subjected to the same fate with the early manuscripts: but, like the early manuscripts, they are often of use in correcting the text.

The first printed edition of the Institutes is that of Petrus Schoyffer, fol. Mogunt. 1468. The last edition of importance is that of Schrader, 4to. Berlin, 1832. This is an exceedingly learned and elaborate performance, and is intended to form part of an intended Berlin *Corpus Juris Civilis*, which is still promised, but has hitherto made no further visible progress. Among the exegetical commentators, Vinnius, à Costa, and Otto, will be found the most useful. The *Institutiones cum Commentario Academico*, by Vinnius, first appeared 4to, Amst. 1642, and has been frequently reprinted. The Elzevir Vinnius of 1665 is, typographically, the neatest; but the jurist will prefer those editions which are enriched with the notes of Heineccius, and contain the *Quaestiones Selectae* of Vinnius. (2 vols. 4to. Lugd. 1747, 1755, 1761, 1767, 1777.) The *Commentarius ad Institutiones* of à Costa (Jean de la Coste) first appeared, 4to. Paris, 1659; but the best editions are those of Van de Water (4to. Ultraj. 1714), and Rücker (4to. Lugd. 1744). The *Commentarius et Notae Criticae* of Everard Otto first appeared 4to. Traj. ad Rhen. 1729; and the best edition is that of Iselin (4to. Basil. 1760). The commentaries of Balduinus (fol. Paris, 1546), Hotomann (Basil. 1560, 1569, Lugd. 1588), Giphanius (4to. Ingols. 1596, &c.), Bachovius (4to. Frank, 1628, 1661, &c.), Merillius (4to. Paris, 1654, Traj. ad Rhen. 1739), and Hoppius (Dantz. 1693, &c.; and edited by Walchius, 4to. Frank. ad Moen. 1772), also deserve mention. There are modern French commentaries and translations by Blondeau, Ducaurroy, Ortolan, and Etienne; and there is an English translation, with the Latin text and notes, by George Harris, LL.D. (4to. London, 1796, 1812.) We regard the Greek *Paraphrasis* of Theophilus as the most useful of all commentaries, but the original work is so clear as seldom to require voluminous explanation; and not without reason was an Essay, as long ago as the first year of the 18th century, composed by Hom-

berg, professor of law at Helmstadt, *De Multitudine nimia Commentatorum in Institutiones Juris.* The Institutes of Justinian were edited, jointly with those of Gaius, by Klenze and Böcking (4to. Berol. 1829). The most valuable critical editions anterior to Schrader's are those of Haloander (Nuremb. 1529), Contius (Paris, 1567), Cujas (Paris, 1585; re-edited by Köhler, Göttingen, 1773), Biener (Berlin, 1812), and Bucher (Erlangen, 1826). A complete account of the literature connected with the Institutes would fill a volume. The reader is referred for full and authentic information on the subject to Spangenberg, *Einleitung in das Corpus Juris Civilis;* Böcking, *Institutionen*, pp. 145—158; *Prodromus Corporis Juris Civilis a Schradero, Clossio, Tafelio edendi*, 8vo. Berol. 1823; Beck, *Indicis Codicum et Editionum Juris Justiniani Prodromus*, 8vo. Lips. 1823; and the editions of the Institutes by Biener and Schrader.

The literary history of the Digest has been a subject of hot and still unextinguished controversy. The most celebrated existing manuscript of this work is that called the Florentine, consisting of two large quarto volumes, written by Greek scribes, probably not later than the end of the sixth, or the beginning of the seventh century. It was formerly supposed by some to be one of the authentic copies transmitted to Italy in the lifetime of Justinian, but this opinion is now abandoned. It is, in general, free from contractions and abbreviations, which were strictly forbidden by the emperor, but letters and parts of letters are sometimes made to do double duty, as *necesset* for *necesse esset* (*geminationes*), and ΑΒ for A B (*monogrammata*). The Florentine manuscript was for a long time at Pisa, and hence the glossators refer to its text as *litera Pisana* (P. or Pi.), in contradistinction to the common text (*litera vulgata*). Its history before it arrived at Pisa, is doubtful. According to the testimony of Odofredus, who wrote in the 13th century, it was brought to Pisa from Constantinople, and Bartolus, in the 14th century, relates that it was always at Pisa. We are strongly inclined to put faith in the constant tradition that it was given to the Pisans by Lothario the Second, after the capture of Amalfi, in A. D. 1135 (?), as a memorial of his gratitude to them for their aid against Roger the Norman. The truth or falsehood of this tradition would be a matter of little importance, if it were not usually added, among other more apocryphal embellishments, that Lothario directed the Digest to be taught in the schools, and to be regarded as law in the courts, and that the Roman law had been completely forgotten, until the attention of the school of Bologna was turned to it by the ordinance of the emperor, consequent upon the finding of the manuscript. (Sigonius, *de Regno Ital.* xi. in fine.) It is certain that soon after the capture of Amalfi, the Roman law, which had long been comparatively neglected, was brought into remarkable repute by the teaching of Irnerius, but this resuscitation is attributed by Savigny to the growing illumination of men's minds, and to that felt want of legal science which the progress of commerce and civilisation naturally produces. He thinks that civilisation, excited by these causes, not by any sudden discovery, had only to put forth its arm and seize the sources of Roman law, which were previously obvious and ready for its grasp.

Pisa was conquered by the Florentine Caponius, in 1406, and the manuscript was brought to Florence in 1411 (?), ever since which time it has been kept there as a valuable treasure, and regarded with the utmost reverence.

Where the Florentine manuscript may have been before the siege of Amalfi is of little consequence; but it is of great consequence that we should be able to decide another much disputed question, namely, whether the Florentine manuscript be or be not the sole authentic source whence the text of all other existing manuscripts, and of all the printed editions, is derived. In favour of the affirmative opinion there are several facts, which have not, we think, been satisfactorily accounted for. The leaves of the Florentine manuscript are written on both sides, and the last leaf but one, in binding the volume, has been so placed as to reverse the order of the pages. The fault is copied in all the existing manuscripts. The order of the 8th and 9th titles in the 37th book of the Digest is reversed in the Florentine manuscript, but the error is corrected by the scribe by a *Greek* note in the margin. There are fragments similarly reversed in lib. 35, tit. 2, and lib. 40, tit. 4, and similarly corrected. In the other existing old manuscripts, written by men who did not understand Greek, the error is reproduced, but not the correction. On the other hand, an interpolation added in *Latin* in the margin of the Florentine manuscript, is inserted in the text of the other manuscripts. For this reason, the last four fragments of lib. 41, tit. 3, are wrongly converted into a separate title, with the rubric *de Soluto.* In the 20th and 22nd titles of the 48th book, there are blanks in the Florentine manuscript, indicating the omission of several fragments, which were first restored by Cujas from the Basilica. The omissions exist in all the ancient manuscripts. In general, where the text of the Florentine manuscript presents insuperable difficulties, no assistance is to be derived from the other manuscripts, whereas they all, in many passages, retain the errors of the Florentine. Their variations are nowhere so numerous and arbitrary as where the Florentine is defective or corrupt. Moreover, they appear to be all later than the beginning of the twelfth century; and, in general, the older they are, the less they depart from the Florentine.

In opposition to these facts, the supporters of the conflicting theory adduce many passages of the ordinary text in which the omissions and faults of the Florentine manuscript are corrected and supplied. Some of the variations are not improvements, some may be ascribed to critical sagacity and happy conjecture, and some may have been drawn from the Basilica or other Eastern sources: yet, in the list which Savigny has given, a few variations remain, which can scarcely be accounted for in any of these ways. Passages from the Digest, containing readings different from those of the Florentine manuscript, occur in canonists and other authors, anterior to the supposed discovery at Amalfi. Four palimpsest leaves of a manuscript of the Digest, nearly as old as the Florentine, were found at Naples by Gaupp, and an account of them was published by him at Breslau, in 1823. They belong to the tenth book, but are nearly illegible.

In most of the manuscripts and early editions, the Digest consists of three nearly equal volumes. The first, comprehending lib. 1—24, tit. 2, is called *Digestum Vetus;* the second, comprehending lib. 24, tit. 3—lib. 38, is called *Infortiatum;* the third, comprehending lib. 39—lib. 50, is called *Digestum*

Novum. The *Digestum Vetus* and *Digestum Novum* are each again divided into two parts; the second part of the former beginning with the 12th book; the second part of the latter with the 45th. The *Infortiatum* is divided into three parts, of which the second begins with the 30th book, and the third (strangely enough) with the words *tres partes* occurring in the middle of a sentence, in Dig. 35, tit. 2. s. 82. The third part of the *Infortiatum* is hence called *Tres Partes*. The glossators often use the name *Infortiatum* for the first two parts of the second volume, e. g. *Infortiatum cum Tribus Partibus*; and sometimes the *Tres Partes* are attached to the *Digestum Novum*. In order to explain these peculiarities, many conjectures have been hazarded. It is most probable that the division owes its origin partly to accident; that the *Digestum Vetus* first came to the knowledge of the earliest glossators; that they were next furnished with the *Digestum Novum*; then with the *Tres Partes*, which they added to the *Digestum Novum*; and that then they got the *Infortiatum*, so called, perhaps, from its being *forced in* between the others; and that finally, in order to equalize the size of the volumes, they attached the *Tres Partes* to the *Infortiatum*. The common opinion is that the *Infortiatum* derived its name from having been *reinforced* by the *Tres Partes*.

The editions of the Digest, with reference to the character of their text, may be divided into three classes, the Florentine, the vulgate, and the mixed. Politianus and Bologninus had both carefully collated the Florentine manuscript, but no edition represented the Florentine text before the year A. D. 1553, when the beautiful and celebrated edition of Laelius Taurellius (who, out of paternal affection, allowed his son Franciscus to name himself as the editor) was published at Florence. This edition is the basis of that given by Gebauer and Spangenberg in their *Corpus Juris Civilis*, and these editors had the advantage of referring to the later collation of Brenkmann. The vulgate editions have no existing standard text to refer to. The ideal standard is the text formed by the glossators, as revised by Accursius. Their number is immense. The first known edition of the *Digestum Vetus* was printed by Henricus Cla n (fol. Perusiae, 1476), although Montfaucon (*Bibl. MSS.* p. 157) mentions the existence of an edition of 1473, of the first and second parts of the Digest. The first edition of the *Infortiatum* is that of Pücher (fol. Rom. 1475), and the first *Digestum Novum* was printed by Pücher (fol. Rom. 1476). In the early vulgate editions the Greek passages of the original are given for the most part in an old Latin translation, and the inscriptions prefixed to the extracts, and referring to the work and the author, are either imperfect or wanting. Of the mixed editions, the earliest is that which was edited by Baublommius (Paris, 1523, 1524), with the aid of the collation of Politianus, but the most celebrated is that of Haloander (4to. Nuremb. 1529), published without the gloss. Haloander was, himself, a daring and adventurous critic, and made much use of the conjectural emendations of Budaeus and Alciatus.

The commentators upon the Digest and upon separate portions of it are extremely numerous. Among the most useful are Duarenus (Opera, Luc. 1765), Cujacius, Ant. Faber (*Rationalia in Pandectas*, Lugd. 1659—1663), Donellus, Ant. Matthaeus (*De Criminibus, Commentarius ad lib.* 47 *et* 48 *Dig.*), Bynkershoek, Noodt. The commentaries of Voet and Pothier are well known in this country. The voluminous *Meditationes in Pandectas* of Leyserus, and the still more voluminous German *Erläuterungen* of Glück, with the continuations of Mühlenbruch and Reichardt, are interesting, as showing the construction put upon the law of the Digest, in cases that occur in modern practice. One of the most valuable works upon the Digest is Ant. Schulting's *Notae ad Digesta, cum animadversionibus Nic. Smallenberg*, 7 vol. 8vo. Lug. Bat. 1804—1835. Here the reader will find ample references to the work where the difficulties of the text are best explained. The *Pandectenrecht* of Thibaut and the *Doctrina Pandectarum* of Mühlenbruch are not commentaries on the Digest, but are systematic expositions of the civil law, as it exists in Germany at this day.

In Brenkmann's *Historia Pandectarum* will be found a full account of the early state of the controversy relating to the history of the Florentine manuscript. The writings of Augustinus, Grandi, Tanucci, Guadagni, Schwartz, and others, who have signalised themselves in this field, are referred to in Walch's note on Eckhard's *Ermeneutica Juris*, § 74; and the researches of Savigny on the same subject will be found in the second and third volumes of his "History of the Roman Law in the Middle Ages." For detailed information as to editions of the Digest and Commentaries on that work, Spangenberg's *Einleitung*, and Beck's *Prodromus*, may be consulted with advantage.

The earliest manuscript containing a portion of the *Constitutionum Codex* is a palimpsest in the Chapter House at Verona, and two of the 10th century have been lately discovered by Blume at Pistoia and Monte Casino. In the early editions the first nine books are separated from the other three, which, relating principally to the public law of the Roman empire, were often inapplicable in practice under a different government. Hence, by the glossators, the name *Codex* is given exclusively to the first nine books; while the remainder are designated by the name *Tres Libri*. At first the *inscriptiones* and *subscriptiones* of the constitutions were almost always omitted, and the Greek constitutions were wanting. Haloander considerably improved the text, and was followed by Russardus. Cujas, Augustinus, and Contius, were of service in restoring to their places the omitted constitutions (*leges restitutae*). Leunclavius (1575), Charondas (1575), Pacius (1580), Dionysius Gothofredus (1583), Petrus and Franciscus Pithoeus (*Obs. ad Cod.* Par. fol. 1689), all contributed to the criticism and restoration of the text; and in more modern times, Biener, Witte, and the brothers Heimbach, have similarly distinguished themselves.

The first edition of the first nine books was printed by P. Schoyffer (fol. Mogunt. 1475); and the *Tres Libri* first appeared (along with the Novells and the *Libri Feudorum*) at Rome (fol. 1476). The first edition of the twelve books was given by Haloander (fol. Noremb. 1530).

Cujas and Wissenbach are among the best commentators on the Code. The commentaries of the latter comprise the first seven books (*in lib. iv. prior.* 4to. Franeq. 1660; *in lib. v. et vi.* ib. 1664; *in lib. vii.* ib. 1664).

For further particulars as to the other editions and commentators, reference may be made to Spangenberg's *Einleitung*, Beck's *Prodromus*, Biener's

Beiträge zur Revision der Justin. Cod., and the preface of S. Hermanni to his edition of the Code in the Leipzig edition of the *Corpus Juris Civilis*, commenced by the brothers Kriegel.

An abstract of the first eight books of the Code, made at latest in the 9th century, was discovered by Niebuhr at Perugia; and this *Summa Perusina* has been edited by G. E. Heimbach, in the second volume of his *Anecdota* (fol. Lips. 1840).

We possess the Novells of Justinian in three ancient forms; the Latin Epitome of Julianus, of which we have already spoken [JULIANUS]; an ancient Latin translation (the *Authenticum*, or *Versio Vulgata*), containing 134 Novells, and the Greek collection, numbering 168 Novells.

Of the 134 Novells contained in the *Versio Vulgata*, the glossators recognised only 97 as practically useful, and these were the only Novells to which they appended a gloss. As the Institutes, Digest, and Code, were divided into books and titles, the glossators divided the 97 glossed Novells (which they arranged chronologically) into nine books, intended to correspond with the first nine books of the Code. These books were called *collationes*. Under each *collatio* was placed a certain number of constitutions, and each constitution formed a separate title, except the 8th, which was divided into two titles. There were thus 98 titles. The rubrics of the constitutions, and the division into chapters and paragraphs, though not due to Justinian, were probably older than the glossators, and to be attributed to the original collectors or translators. The 97 glossed Novells, thus divided, constituted the *liber ordinarius*; the remaining Novells of the *Authenticum* were called *extravagantes* or *authenticae extraordinariae*, and were divided into three *collationes*, to correspond with the last three books of the Code: but, as they were not used in forensic practice, they soon ceased to be copied in the manuscripts. The oldest printed edition of the *versio vulgata* is that of Vit. Pücher, containing the 97 Novells, with the gloss, followed by the last three books of the Code (Rom. 1476).

The Greek collection of the Novells of Justinian was made for the use of the Oriental lawyers, probably under Tiberius II., who reigned A. D. 578—582. The Greek collection was not confined to constitutions of Justinian. There are four of Justin II., three of Tiberius II., and four edicts (*eparchica*, *formae*) of the praefectus urbi and praefectus praetorio. A list of the rubrics of the 168 Novells was first printed in Latin by Cujas (*Exposit. Novell.* fol. Lugd. 1570), and the original Greek text of this list is given in the second volume of Heimbach's Anecdota. It is called *Index Reginae*, from having been found in the queen's library at Paris.

The Greek Novells were wholly unknown to the glossators. Haloander was the first who published them at Nuremburg, in 1531, from an imperfect Florentine manuscript. Scrimger, a Scotchman and Professor of the Civil Law at Geneva, afterwards published them from a less imperfect Venetian manuscript. The collection of Scrimger was printed by H. Stephanus at Geneva in 1558. Neither the Venetian nor the Florentine manuscript contains in full the 168 Novells. Sometimes the mere title of an omitted Novell is inserted; sometimes only the number of the Novell is given, and the lacuna is marked by asterisks.

Haloander gave a Latin version of the Novells he published. Scrimger published the Greek without a translation; but the Novells, which are contained in Scrimger and not in Haloander, were translated by Agylaeus. (*Supplementum Novellarum*, Colon. 1560.)

The labours of Contius constituted the next important stage in the literary history of the Novells. He formed a Greek text from combining Haloander and Scrimger. He formed a Latin text from the *Versio Vulgata*, so far as he was acquainted with it. This he supplied by a translation from the Greek, partly his own and partly compiled from Haloander. He subjoined the matter contained in Julian's *Epitome*, so far as it was not contained either in the *Versio Vulgata* or in the published Greek Novells. In this manner he made up the 168 Latin Novells, which compose the stock of Novells in ordinary modern editions of the *Corpus Juris Civilis*.

Contius published many editions of the Novells, differing among themselves in a way which it is necessary to remark. Some of the editions contained the gloss, and in these the 97 glossed Novells were arranged as usual in the old nine *collationes*, while all the remaining Novells were subjoined as a tenth *collatio*. An important change, however, took place in the unglossed edition of 1571. In this, Contius classed the 168 Novells with reference to their dates (though there are some exceptions to the chronological order), and distributed them, so arranged, into nine *collationes*, and subdivided the *collationes* into titles. The same order was reproduced in the edition of 1581, and has been followed ever since in all but the glossed editions. From the account which we have given, it will easily be conceived that great confusion has been occasioned in references by the varieties of arrangement in different editions of the Novells: for example, the 131st Novell of modern editions of the *Corpus Juris Civilis* forms, according to the arrangement of Contius, the 14th title of the 9th *collatio*, while it was the 6th title of the 9th *collatio* of the old glossators.

Of modern editions since the time of Contius, it is unnecessary to say much. Under the title *Novellae Constitutiones Justiniani, a Graeco in Latinum versae opera Hombergk zu Vach* (4to. Marburg, 1717), more is performed than is promised. The author presents to us not only a very good new Latin translation, but the Greek text, and a series of Latin Novells from the *versio vulgata*, of which the original Greek has not been preserved, and valuable critical notes. The translation of Hombergk zu Vach is the basis of that of Osenbrüggen, the editor of the Novells in the Leipzig *Corpus Juris Civilis*.

Among the best commentators upon the Novells may be mentioned Cujas, Joach. Stephanus (*Expositio Novellarum*, 8vo. Franc. 1608), and Matthaeus Stephanus. (*Commentarius Novellarum*, 4to. Gryphsw. 1631. Cum notis Brunnemanni, 4to. Viteb. 1700, 4to. Lips. 1707.)

G. E. Heimbach, in the first volume of his *Anecdota*, has published the remains of the ancient commentators, Athanasius Scholasticus, Theodorus Hermopolitanus, Philoxenus, Symbatius, and Anonymus.

Much labour and learning have been recently expended in unravelling the intricacies of this part of literary history, and in correcting the errors of former writers on the Novells. Biener's *Geschichte der Novellen Justinian's* contains the most accurate

and elaborate information upon this subject. G. E. Heimbach's essay, *De Origine et Fatis Corporis quod clxviii. Novellis Constitutionibus constat* (8vo. Lips. 1844), contains some questionable views. Mortreueil has treated of the Novells in his *Histoire du Droit Byzantin*, vol. i. pp. 25—60.

The separate Novells were designated by the glossators by the name *Authenticae*, but that word has also another signification, which it is necessary to explain, in order to prevent the mistakes which have sometimes occurred in consequence of this verbal ambiguity. In their lectures on the Institutes and the first nine books of the Code, the earliest glossators were accustomed to insert in the margin of their copies abbreviated extracts from such parts of the Novells as made alterations in the law contained in the text. In reading the Digest, they referred to the notes contained in the margin of the Code. At a later period these abstracts were discontinued in the Institutes. In the Code they were taken from the margin, and placed under the text, where they still appear, distinguished by Italic type in most of the modern editions. They are called *Authenticae* either, as some assert, from their representing the latest authentic state of the law, or from the name of the source whence they were taken, and which, in practice, they nearly superseded. Certain capitularies of Frederic I. and Frederic II., emperors of Germany, about the end of the 12th century, were treated by the glossators as Novells, and thirteen extracts taken from them are inserted in the Code, with the inscription "Nova Constitutio Frederici." They are known by the name *Authenticae Fredericianae.*

The collections of Justinian, together with some later appendages, formed into one great work, are commonly known by the name *Corpus Juris Civilis.* The later appendages are really arbitrary and misplaced additions, having no proper connection with the law of Justinian, and they vary in different editions. They consist, for the most part, of a collection of constitutions of Leo the Philosopher, anterior to A. D. 893; of some other constitutions of Byzantine emperors, from the 7th to the 14th century; of the so-called *Canones Sanctorum Apostolorum;* of the *Feudorum Consuetudines;* a few constitutions of German and French monarchs; and the *Liber de Pace Constantiae.*

The expression *Corpus Juris* was employed by Justinian himself (Cod. 5. tit. 13. s. 1); but the earliest editions of the whole of his legal collections have no single title. Russardus first chose the title *Jus Civile.* The modern name *Corpus Juris Civilis* appears first in D. Godefroi's edition of 1583, though the phrase had been employed by others before him. The old glossed editions consist of five volumes, folio (usually bound in five different colours), namely: 1. *Digestum Vetus;* 2. *Infortiatum;* 3. *Digestum Novum;* 4. The *Codex*, i. e. the first nine books of the Code; 5. *Volumen*, or *Volumen Parvum*, or *Volumen Legum Parvum*, containing the *Tres Libri*, the *Authenticae*, and the *Institutiones.* The latter had a separate title-page, and was sometimes bound as a separate volume, distinct from the *Volumen.* This arrangement was first departed from by R. Stephanus in his edition of the Digest in five instead of three volumes (8vo. Paris, 1527—1528). The editions of the *Corpus Juris Civilis* may be divided into the glossed and the unglossed. The gloss is an annotation which was gradually formed in the school of Bologna, and finally settled by Accursius. It is of great practical importance, since, in the countries which adopted the civil law, the portions without the gloss did not possess legal authority in the courts. *Quod non recipit glossa, id non recipit curia*, was the general maxim. All the editions up to that of Claud. Chevallon (12mo. Paris, 1525—1527) have the gloss. The latest glossed edition is that of J. Fehius. (Lugd. 1627.) This celebrated edition has on the title-page of every volume (in allusion to the place of its publication, Lyons) the representation of a *living* lion, surrounded by bees, with the motto *Ex forti dulcedo.* Hence it is known by the name *Edition du Lion Moucheté* — a name also given to one of the previous editions of D. Gothofredus. (Fol. Lugd. 1589.) The very valuable index of Daoyz is appended as a sixth volume to the edition of J. Fehius. Of the unglossed editions, some have notes and some have none. Of the unglossed editions with notes, the two most celebrated and useful are that of D. Godefroi and Van Leeuwen (2 vols. fol. apud Elzeviros, Amst. 1663), and that of Gebauer and Spangenberg (2 vols. 4to. Gotting. 1776, 1797). Of the editions without notes the most beautiful and convenient is the well-known, but not very correct 8vo. Elzevir of 1664, distinguished as the *Pars Secundus* edition, from an error in p. 150. Two editions by Beck, one in 4to. and one in 5 vols. 8vo., were published at Leipzig in 1825—1836. The latest edition is that which was commenced by the brothers Kriegel in 1833, and completed in 1840, Hermanni having edited the Code, and Osenbrüggen the Novells. The edition undertaken by Schrader and other eminent scholars will, if completed as it has been begun, supersede for some purposes all that have gone before it. The old editions of Contius, Russardus, Charondas and Pacius, are sought for by critics. A more complete enumeration of the editions of the collective *Corpus Juris Civilis* will be found in Böcking's *Institutionen*, p. 85—88.

There is a French translation of the whole *Corpus*, with the Latin text *en regard*, published at Paris 1805—1811. In this work we have: 1. The Institutes, by Hulot, 1 vol. 4to. or 5 vols. 8vo.; 2. The Digest, by Hulot and Berthelot, 7 vols. 4to. or 35 vols. 12mo.; 3. The Code, by Tissot, 4 vols. 4to. or 18 vols. 12mo.; 5. The Novells, by Berenger, 2 vols. 4to. or 10 vols. 12mo., to which is appended, 6. *La Clef des Lois Romaines, ou Dictionnaire*, &c., 2 vols. 4to. There is also a German translation of the whole *Corpus*, by a society of *savans*, edited by C. E. Otto, Bruno Schilling, and C. F. F. Sintenis (7 vols. 8vo. Lips. 1830—1833). [J. T. G.]

THE COINS OF JUSTINIAN.

The coins of Justinian, which are very numerous, have been explained in an interesting monogram entitled, "Die Münzen Justinians, mit sechs Kupfertafeln," by M. Pinder and J. Friedländer, Berlin, 1843. These writers give a satisfactory explanation of the letters CONOB, which frequently appear on the coins of the Byzantine emperors, and which have given rise to much dispute. That CON should be separated from OB, and and that they signify Constantinople, seems clear from the legends AQOB, TESOB, and TROB, which indicate respectively the towns of Aquileia, Thessalonica, and Treves. The above-mentioned writers suppose that OB represent the Greek numerals, and

that they consequently indicate the number 72. In the time of Augustus forty gold coins (*aurei* or *solidi*) were equal to a pound ; but as these coins were struck lighter and lighter, it was at length enacted by Valentinian I. in A. D. 367 (Cod. 10. tit. 72 (70), s. 5), that henceforth 72 solidi should be coined out of a pound of gold ; and we accordingly find CONOB for the first time on the coins of the latter emperor.

In the reign of Justinian the custom was first introduced of indicating on the coins the number of the year of the emperor's reign. This practice began in the twelfth year of Justinian's reign, and explains the reason why Justinian enacted, in the eleventh year of his reign, that in future all official documents were to contain in them the year of the emperor's reign. (Novella, 47.) In the same year another change was made in the coins. Hitherto they had represented the emperor as a warrior with a lance ; but Justinian, who carried on his wars by means of his generals, and who was more interested personally in legislation, theological disputes, and public buildings, caused himself to be represented with the imperial globe and no longer as a warrior.

The drawing below represents a medal of Justinian, which was found by the Turks among the ruins of Caesareia, in Cappadocia, in the year 1751. It was carried to Constantinople, where it was bought by Desalleurs, who presented it to Louis XV. It was stolen from the royal collection at Paris, in the year 1832, but an engraving of it had been previously given by De Boze, in the *Mémoires de l'Académie des Inscriptions et Belles Lettres*, vol. xxvi. p. 523. Its loss is the more to be deplored, as it is the only specimen known to be in existence. The obverse represents the head of Justinian with the legend D N IVSTINIANVS PP AVG : he wears a richly adorned helmet, behind which is the nimbus, and holds in his right hand a spear. On the reverse the emperor is riding on a horse, adorned with pearls ; the helmet, the nimbus, the spear, and the dress, correspond to the representation on the obverse : before him walks Victory, looking round at him, and carrying in her left hand a trophy : by the side of Justinian's head a star appears. The legend is SALVS ET GLORIA ROMANORVM. This medal was struck probably in the early years of the emperor's reign, as the face is that of a young man, and the obverse resembles what we find on the early coins of Justinian. De Boze thinks that it has reference to the Persian victories.

MEDAL OF JUSTINIAN I.

JUSTINIA'NUS II., surnamed RHINOTME'TUS (he whose nose is cut off), emperor of the East (A. D. 685—695 and 704—711), succeeded his father Constantine IV. Pogonatus, in the month of September, A. D. 685, at the age of sixteen. Soon after his accession he made a truce of ten years with the khalif 'Abdu-l-málek, which is very remarkable in the history of the Eastern empire. The civil wars by which the empire of the Arabs was shaken compelling the khalif to cease making war without his realm, in order to obtain peace within, he bound himself to pay a daily "tribute of 1000 pieces of gold, one slave, and one horse of noble breed." The emperor in his turn ceded to the khalif one moiety of the income of Armenia, Iberia (in the Caucasus), and Cyprus, which were henceforth held in joint occupancy by the two monarchs, and he promised to employ his forces and authority in compelling the Mardaites or Maronites, in Mount Lebanon, to refrain from molesting the Arabs. This promise was a great political blunder, the consequences of which are still felt by the inhabitants of the Lebanon and Syria. Leontius, one of the most distinguished generals of the Greeks, and afterwards emperor, having been charged with executing the treaty in the case of the Maronites, assassinated their chief Joannes, compelled the people to take the oath of allegiance, and persuaded 10,000 Maronites to leave their native mountains with their wives and children, and to settle in Thrace and Armenia. Until then the Christian Maronites had been a barrier against the progress of the Arabs in these quarters, and no sooner were they thus dispersed than the Mohammedans obtained a firm footing in the Taurus and Anti-Taurus, and found themselves enabled to invade Asia Minor at their leisure. It is true the Maronites never lost their independence entirely, but other tribes, hostile to them, settled in Lebanon ; and they continued to be what they still are, an outpost surrounded by the enemies of Christianity, scarcely able to maintain themselves on their native rocks, and unable to make a step beyond them.

It was expected that the energy which young Justinian had shown on many occasions would lead him to perform great and good actions ; but his bad character soon became manifest, and caused a universal and deep disappointment throughout his dominions. Instead of establishing peace in the church, he caused new dissensions through his intolerance : the Manichaeans were cruelly persecuted ; many thousands were put to death by the sword or by fire ; and the remainder were driven into merciless exile. In 688 he broke the peace with the Bulgarians, and obtained a splendid victory over them; but having allowed himself to be surprised by another army, he was totally routed, lost half of his troops, and fled in confusion to Constantinople. About the same time the Arabs set out for their fourth invasion of Africa. Justinian exerted himself with great activity in opposing their designs ; a numerous fleet carrying a strong body of troops, left Constantinople, and, being reinforced by the garrisons of Sicily, compelled the Arabs to retreat in haste to their native country. Instead of availing himself of his success, Justinian foolishly gave up his joint occupancy of Cyprus, which was forthwith seized by the Arabs, who, encouraged by the strange conduct of the emperor, invaded Asia Minor and Mesopotamia in 692, and in the following year conquered all Armenia. Justinian consoled himself with pleasures, and found relief in torturing his subjects. His luxury, especially his love of erecting magnificent buildings, in which he rivalled his great namesake Justinian I., involved him in extraordinary expenses, and the art of inventing new taxes soon became his

favourite occupation. He was ably assisted by two monsters whose names are branded in the history of civilisation. Stephanus, the minister of finances, so pleased his master by his skill in plundering, that he continued to enjoy his favours, although he threatened the emperor's mother, Anastasia, with the punishment inflicted upon naughty children; and the monk Theodatus, who rose to the dignity of Logotheta, was unsurpassed in the art of realising the rapacious measures of his colleague. Those who could not pay the taxes were driven out of their homes, tortured, or hanged by hundreds; and those who refused paying them were stifled with the smoke of damp burning straw, till they gave up either their property or their lives. The people of Constantinople, exasperated by rapacity and cruelty, showed symptoms of rebellion, and, in a moment of fury, Justinian ordered his guards to rush into the streets and to massacre all whom they might find abroad. The order became known before it was executed, and a general rebellion ensued, to which chance gave an able and successful leader. Leontius, the commander against the Maronites, having become suspected by Justinian, soon after his return from that campaign was arrested and confined in a prison, where he remained about three years, till the emperor, who neither dared to put him to death, nor liked to have him alive in his capital, suddenly restored him to liberty, and gave him the government of Greece, with an order to set out immediately. As he was in the act of stepping on board a galley in the Golden Horn, he was stopped by an exasperated and trembling crowd, who implored him to save them from the fury of Justinian. Without hesitation he put himself at the head of the people. To St. Sōphia! they shouted. Thousands of well-armed men soon surrounded the cathedral, and in a few hours the revolution was achieved, and Leontius was seated on the imperial throne. Justinian, a prisoner loaded with chains, was dragged before him; the mob demanded his head; but Leontius remembering the kindness of the father of Justinian, saved the life of his rival, and banished him to Cherson in the present Crimea. Previous to his departure, however, Justinian had his nose cut off: hence his name Ῥινότμητος. (A. D. 695.)

After a reign of three years Leontius was dethroned and confined in a prison, in 698, by Tiberius Absimarus, who reigned till 704, when the exiled Justinian regained possession of his throne under the following circumstances:

In his exile Justinian thought of nothing but revenge, and his misfortunes, far from smoothing his violent temper, increased the fury of his passions. He ill treated the inhabitants of Cherson, where he seems to have exercised some power, or enjoyed at least too much liberty, so unmercifully that they formed a plan to put him to death. He escaped their just resentment by a sudden flight to Busirus, the khan of the Khazars, who received him well, gave him his sister Theodora in marriage, and assigned him the town of Phanagoria, in the present island of Taman on the Cimmerian Bosporus, as a residence. When Tiberius became informed of this, he bribed Busirus, who sent out messengers with an order to kill the imperial refugee. But Theodora discovered their designs, and having communicated them to her husband, he killed two of the messengers, sent his faithful wife back to her brother, and escaped to Terbelis, the king of the Bulgarians. Terbelis was soon persuaded to undertake one of those sudden inroads for which the Bulgarians were so much dreaded in those times, and before Tiberius knew that his rival had fled from Phanagoria, he saw him with fifteen thousand Bulgarian horse under the walls of Constantinople. Some adherents of Justinian led the barbarians secretly into the city, and flight was now the only safety for Tiberius. Overtaken at Apollonia, he was carried back to Constantinople, and together with his brother Heraclius, and the deposed and still captive emperor Leontius, dragged before Justinian, who was just amusing himself in the Hippodrome. While they lay prostrate before him the tyrant placed his feet on the necks of his two rivals, and continued to look at the performances and to listen to the savage demonstration of joy of the people, who were shouting the verses of the psalmist: "Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under thy feet." Having at last satisfied his revenge he ordered them to be put to death. A system of persecution was now carried on against the adherents of Leontius and Tiberius, of which few examples are found in Byzantine history: the capital and the provinces swarmed with informers and executioners, who committed unheard of cruelties, while the confiscated property of the unhappy victims was employed in satisfying the demands of Terbelis. As early as 708 the friendship between the khan and the emperor was at an end. Terbelis treated and was justified in treating Justinian as a madman. War was declared, and Justinian having suffered a total defeat at Anchialus, returned to Constantinople to commit fresh cruelties. About this time the Arabs took Tyana and made great progress in Asia Minor, and the inhabitants of Ravenna having shown their discontent with the rapacity of the exarch, an expedition was sent against them, and after the town had been taken, it was treated worse than if it had belonged to the Persians or Bulgarians: the rich spoil of that ruined city was carried to Constantinople. In 710 Pope Constantine was summoned to appear at Nicomedeia before the emperor, who had some ecclesiastical reform in view, and he went thither trembling, but against his expectation was treated with great honours, and returned in the following year. From Nicomedeia, where he had resided for some time, Justinian was compelled to fly suddenly to his capital, as a body of Arabs had penetrated as far as Chalcedon. Unable to obtain any advantage over them, Justinian resolved to cool his fury in the blood of the Chersonites, and the savage Stephanus was sent against them with a fleet and the order to destroy the whole population. They found, however, time to fly into the country, and Stephanus returned in anger, after having hanged, drowned, or roasted alive, only a few hundreds where he hoped to massacre thousands. Neither he nor his fleet reached the capital: a storm destroyed the ships, and the Euxine swallowed up the crew. He had no sooner left Cherson than the inhabitants returned to their city, a general insurrection arose, and Bardanes was proclaimed emperor, and assumed the purple under the name of Philippicus (Philepicus). Infuriated at the loss of his fleet, and the escape of the Chersonites, Justinian fitted out a second expedition, under the command of Maurus, who, however, found Cherson well fortified and still better defended. Trembling to appear before

their master without having executed his bloody orders, Maurus with his whole army joined Philippicus, who, with them and his own forces, forthwith sailed for Constantinople. Meanwhile, Justinian was gone to Sinope, on the Euxine, opposite the Crimea, in order to be as near as possible to the theatre of the war, and he was delighted when he discovered his fleet on the main in the direction of the Bosporus. He was soon informed of the rebellion, and hastened to his capital, in order to prepare a vigorous defence, but on his way thither he received the terrible news that Constantinople had surrendered to Philippicus, and that his son, the youthful Tiberius, had been assassinated on the altar of the Church of the Holy Virgin. He hastened back to Sinope, but while he was hesitating what to do, he was overtaken by Elias, once his friend, but whom he had cruelly persecuted, and who put him to death (December, 711). Elias struck off the tyrant's head and sent it to Constantinople, where it arrived in January, 712. Philippicus now reigned without opposition. Justinian was the last emperor of the family of the great Heraclius; and he was the first who caused the image of Christ to be put on his coins. (Theophan. p. 303, &c.; Niceph. Call. p. 24; Cedren. p. 440, &c.; Zonaras, vol. ii. p. 91, &c.; Glycas, p. 279; Const. Manasses, p. 79; Const. Porphyr. *De Adm. Imp.* c. 22, 27, in the Paris edit.; Suidas, *s. v.* Ἰουστινιανός; Paulus Diacon. *De Gest. Longob.* vi. 11, 12, 31, 32.) [W. P.]

JUSTINIA'NUS, the second son of Germanus, and the grand-nephew of Justinian I. (see the genealogical table prefixed to the life of that emperor), a distinguished general, becomes first conspicuous in the Gothic campaign of A. D. 550, when, after exerting himself in raising the army that was to invade Italy through Illyricum, he was appointed, on the sudden death of his father, to succeed him in the supreme command. He was then very young, but the time of his birth can only be conjectured: it was probably about 530. In the following year he commanded, with his elder brother, Justin, against the Slavonians; and he is also mentioned as the commander of the Greek auxiliaries of Alboin against Thrasimund, king of the Gepidae. His name became universally known as one of the first generals of the empire, when the regent, Tiberius, appointed him, in 574, or, as some say, 576, commander-in-chief of an army of 150,000 German and Scythian mercenaries, against the Persian king, Chosroes, who had invaded Armenia. Justinian advanced from Cappadocia, and Chosroes pushed on to meet him. The encounter took place at Melitene, in Lesser Armenia, not far from the Euphrates; and after a sharp struggle, the left wing of the Persians was totally routed; in consequence of which Chosroes was compelled to retreat in haste and confusion into the heart of his dominions. This splendid victory was equally due to the military skill of Justinian, and the undaunted valour of Curs, a Scythian in the Greek service. Upon this Justinian crossed the Euphrates, and turning to the left, conquered part of northern Persia, took up his winter-quarters in Hyrcania, and returned unmolested in the following spring to Armenia. But there he suffered a severe defeat from the Persian general, Tamchosroes, in consequence of which the pending negotiations for peace were abruptly broken off by Chosroes, and the war continued without any prospect of a speedy termination. Tiberius, dissatisfied with Justinian's conduct in this campaign, recalled him, and gave the command to Mauricius. Justinian thought himself unfairly dealt with, and entered into a conspiracy to assassinate Tiberius on the day of his coronation, and to have himself chosen in his stead. It appears that he had no chance of success, for he voluntarily confessed his evil designs, and Tiberius generously pardoned him. When, in the following year, 579, Tiberius was absent from the capital, the empress Sophia, who expected that Tiberius would have married her, but was grievously disappointed at seeing that he was secretly married to another, persuaded Justinian to resume his former designs, promising to assist him with her treasures and influence. The plan was discovered, the property of Sophia was confiscated, and a watch was put upon her; but Justinian was again pardoned by the noble Tiberius. The time of Justinian's death is not known. (Theophan. p. 385, &c., ed. Paris; Evagrius, v. 14, &c.; Procop. *Bell. Goth.* iii. 32, 40, iv. 25, 26; Theophylact. iii. 12, &c.; Paul. Diacon. iii. 12; Menander in *Excerpt. Legat.*; the sources quoted in the lives of Justin. II. and Tiberius.) [W. P.]

JUSTINIA'NUS, son of Mauricius. [MAURICIUS.]

JUSTI'NUS I., or the elder, emperor of the East from A. D. 518—527, was of barbarian, probably Gothic extraction. Tired of the humble occupation of a shepherd, for which he had been brought up in his native village, Tauresium, in Dardania, he went to Constantinople in company with two youthful comrades, to try his fortune in the capital. Justin entered the guards of the emperor Leo, and through his undaunted courage soon rose to some eminence. He served with great distinction against the Isaurians and the Persians, and his merits were successively rewarded with the dignities of tribunus, comes, senator, and at last commander-in-chief of the imperial guards, an important post, which he held in the reign of the emperor Anastasius. It was expected that the aged Anastasius would appoint one of his three nephews his future successor, but as they evinced little capacity, the emperor hesitated. His prime minister, the eunuch Amantius, availed himself of his master's irresolution to promote his own interest by bringing about the election of his creature Theodatus, and for this purpose entrusted large sums of money to Justin, with which he was to bribe the guards and other persons of influence to espouse the cause of Theodatus. He expected that an illiterate and rude barbarian, who resembled Hercules more than Mercury, would faithfully execute his orders. But he was greatly mistaken. Justin employed the money for his own elevation; and when Anastasius died, on the 10th July, 518, it was not Theodatus whom the army proclaimed emperor, but Justin, who thus ascended the throne without opposition, at the advanced age of sixty-eight. Justin could neither read nor write, and was in every respect a rude soldier; but his predecessor Anastasius was scarcely more civilized, and the people preferred a brave master to a learned one. Feeling his incapacities as a statesman, Justin committed the direction of affairs to the quaestor Proclus, and this excellent man discharged his functions to the satisfaction of both master and subjects. Soon after his accession, as it appears, Justin assumed the noble name of Anicius; some, however, believe that he had pre-

viously been adopted by a member of that illustrious family. Amantius, indignant at being cheated by a rustic, gave vent to his feelings, and perhaps conspired with Theodatus. They were accordingly accused of treason, and, what was still worse, of heresy, and they paid for their imprudence with their heads. Several of their associates shared their fate. In 519 Justin, who was a stanch adherent of the orthodox church, and had adopted energetic measures against the Eutychians, concluded an arrangement with pope Hormisdas, in consequence of which the harmony between Rome and Constantinople remained undisturbed during a considerable time, to the great satisfaction of the East. In the following year, 520, Justin adopted his nephew Justinian, whom he had withdrawn in early youth from their native village, and the government was henceforth in the hands of Justinian. The elevation of Justinian was signalized by an event which occasioned great discontent and disorders in the empire. The Goth Vitalian, so famous by his war against Anastasius, and who held the offices of consul and magister militum, under Justin, became an object of suspicion and jealousy to the emperor and his crafty nephew, and on rising from a banquet to which he had been invited, was treacherously assassinated by the order and in presence of Justin and Justinian. Vitalian was beloved by the faction of the Green, who immediately took up arms, and as they were opposed by the Blue, who enjoyed the favour of the emperor, great troubles arose, which lasted during three years, without Justin's becoming well acquainted with the extent of danger. When he was at last apprised of it, he appointed one Theodotus prefect of the capital, who succeeded in restoring peace. In 522 some misunderstanding arose between Justin and Theodoric, king of the East Goths in Italy, who was offended with Justin because he continued to appoint consuls, a dignity which, in the opinion of Theodoric, could only be conferred by the master of Rome; but Justin prudently renounced the privilege, leaving its exercise entirely to the Gothic king, who accordingly appointed Symmachus and the famous Boethius consuls for the year 522. In the same year misunderstandings arose between Justin and the Persian king Cabades, on account of the kingdom of Colchis or Lazica. Cabades proposed to the emperor, as a guarantee for their mutual friendship, to adopt his favourite son Nushirwan or Chosroes, who afterwards reigned over Persia with so much glory, and Justin would have complied with the king's wishes, but for the interference of the wise quaestor Proclus, on whose advice the emperor declined the proposition. Annoyed by the failure of his plan, Cabades prepared for war, the outbreak of which was hastened by Gurgenus, king of Iberia, throwing himself upon the protection of the emperor. The Persians having invaded Iberia, Justin dispatched Sittas and Belisarius against them, and this is the first time that the name of Belisarius becomes known in history. He was, however, not successful in this campaign, but was, nevertheless, appointed governor of the great fortress of Dara, on the confines of Mesopotamia and Syria, and the historian Procopius was appointed his secretary. The war was carried on for some years without leading to important results on either side. In 525 a terrible earthquake and the overflowing of several rivers carried destruction through some of the finest cities of the empire. In the East Edessa, Anazarba, and Pompeiopolis were laid in ruins, and in Europe Corinth and Dyrrachium met with a similar fate. But the destruction of Antioch at the same time by fire and water offered a still more heart-rending sight. When Justin heard of its awful fate, he ordered the theatres to be closed, took off his royal diadem, and dressed himself in mourning. He spent two million pounds sterling towards the rebuilding of Antioch, which was done with the utmost splendour, and he evinced a proportionate liberality towards the other sufferers. On the whole, Justin, though a barbarian and a fanatic, was a man of good sense, a sincere well-wisher of his subjects, and successful in choosing capable persons to govern them; his knowledge of the human character was remarkably sound. He died on the 1st of August, 527, shortly after having conferred the dignity of Augustus upon his nephew and successor, the great Justinian. He was buried in the church of Euphemia near his wife Euphemia, a woman as illiterate and rude as her husband, but who never interfered with public affairs, and who caused that church to be built at her expense. (Evagr. iv. 1—10, 56; Procop. *Vandal.* i. 9; *De Aed.* ii. 6, 7, iii. 7, iv. 1; *Arcan.* c. 6, 9; *Pers.* i. 19. ii. 15, &c.; Theoph. p. 141, &c.; Zonar. vol. ii. p. 58, &c.; Cedren. p. 363 in the Paris edit.; Jornand. *De Regn. Suec.* p. 62, ed. Lindenbrog.) [W. P.]

JUSTI'NUS II., the younger, emperor of the East, from A. D. 565—578, and nephew of the great Justinian. (See the genealogical table prefixed to the life of Justinian I.) His reign is signalized by important and extraordinary events. Justin had infinitely less merit than his cousins Justinus and Justinian, the sons of Germanus, who had distinguished themselves in the field against the Persians, and were universally beloved for the frankness of their character; but he was of a crafty disposition, and while his cousins exposed their lives in the defence of the empire, he prudently remained at Constantinople and courted the aged Justinian. In order to insinuate himself the better into his uncle's favour, he married Sophia, the niece of the empress Theodora, a beautiful and clever woman, but ambitious, imperious and revengeful. In the night that Justinian died (13th of November, 565), Justin had retired to his apartments, and was fast asleep, when he was suddenly awakened by a loud knocking against his door: it was a deputation of the senate, composed of some of its members who had witnessed the emperor's death, and now came to congratulate Justin, whom, according to their report, the dying monarch had appointed his successor. Whether this was true or not, no time was lost by Justin and his friends. He went immediately to the senate, who were already waiting for him, and after a document had been read to him, which purported to be the will of Justinian, he was forthwith proclaimed emperor. Early in the following morning he repaired to the hippodrome, which was filled by an immense and anxious crowd. and after having delivered divers fine speeches, which met with boisterous acclamation, he issued a general pardon for all offenders, and, in order to convince the people the more completely of his virtuous and generous sentiments, summoned the numerous creditors of Justinian to come forth with their claims. They obeyed eagerly, and their astonishment was still greater when a file of porters made their appearance, each sighing under the

weight of an enormous bag of gold : in a few hours the whole of Justinian's debts was discharged. The people found no limits to their praise and delight, and their admiration of their new master was at its height, when Sophia, imitating the noble example set by her lord, opened her treasury and paid the debts of a host of poor people. At the same time the orthodox Justin issued an edict of universal toleration ; all persons exiled for their religion, except Eutychius, were recalled and restored to their families or friends ; and the church enjoyed a state of peace for fifty years, unprecedented in the annals of the ecclesiastical history of the East. The golden age seemed to have arrived in Constantinople and the provinces.

Too soon, however, did the real character of Justin show itself, and sadly disappointed the sanguine hopes of the Greeks. An embassy of the khan of the Avars having solicited an audience, Justin dismissed them haughtily and provoked the resentment of their chief ; and he exhibited an equally overbearing conduct in his negotiations with the Persians, whence an early rupture might easily be prognosticated. In 566 the indignation of the Greeks was provoked by the murder of Justin the younger, the emperor's cousin. This distinguished prince excited the jealousy of both Justin and Sophia, and, from the Danube, where he commanded against the Avars, he was suddenly sent as governor to Egypt, but had scarcely put his foot on the shore of Alexandria, when he fell under the dagger of a hired assassin. His numerous friends were exasperated ; it was said that they had conspired against the emperor, and the alleged conspiracy was stifled in blood. The treasures Justin had spent in satisfying the creditors of Justinian, he recovered by a system of oppression and rapacity which surpassed even that of his predecessor, and the places under government were sold without shame or disguise. Italy, exhausted and ravaged by the Gothic war and its consequences famine and disease, was in a deplorable state. Alboin, king of the Longobards, coveted that fair conquest of Justinian, but his hopes were checked through fear of Narses, who still held the command at Ravenna. Yet Narses was approaching the extreme limits of human life, and Alboin resolved to wait, and to increase his power by breaking that of his troublesome neighbours the Gepidae, who reigned in Hungary. He entered into an alliance with the Avars, and in 566 the Gepidae disappeared from among the independent barbarians in Europe. Every one could now foresee an invasion of Italy, and Justin ought consequently to have concentrated his power in the plains of the Po, and put both his treasures and soldiers at the free disposition of Narses. Narses, however, was hated by Sophia, and he had given just causes of complaint to the Italians, by his arbitrary government and his extreme rapacity. Justin, listening to the foolish advice of his wife, sent him an order to return to Constantinople, and bring with him his own riches and those of the public treasury ; and Narses, having remonstrated, pointing out the imminent danger from the Longobards, Sophia sent him a most insulting letter, which so roused the fury of the old general that he invited Alboin to turn his arms against Italy, promising that he would not take the command of the Romans. Soon afterwards, however, he deeply regretted his faithlessness, and tried to dissuade Alboin from the undertaking. But it was too late, the Longobards descended into Italy, and Narses died of grief. [NARSES.]

In 568 Alboin descended the Julian Alps, with his stern Longobards and numerous contingents of Bavarians, Suevians, and other Germans : 20,000 Saxons, the kinsmen and old confederates of the Longobards, joined the expedition with their wives and children. Longinus, the successor of Narses, was an incompetent general, who had neglected to fortify the passes through the Alps, and thus the barbarians rushed down into Italy like an Alpine torrent. Forum Julii, built by Caesar, was the first town they conquered, and, having been made by Alboin the seat of a feudal duchy, which extended over the adjacent districts, was the cause of that province being now called Friuli, or in German Friaul, which is a corruption of Forum Julii : Grasulf was its first duke. Aquileia soon followed the fate of Forum Julii, and its fugitive inhabitants took refuge on the Venetian islands. In 569 Alboin took Mantua, conquered Liguria as far as the Cottian Alps, and on the 5th of September of the same year, victoriously entered Milan (Mediolanum), where he was crowned king of Italy. Henceforth the country surrounding Milan was called Longobardia, or Lombardy, the name which it still bears. In the following year Alboin made himself master of a large portion of Central Italy, and founded a second feudal duchy at Spoleto, where Faroald reigned under his supremacy. The establishment of a third duchy at Benevento was the fruit of the campaign of 570 : Alboin found a strong colony of Longobards in that place, who had settled there nineteen years previously, having received the town with its territory from Narses, in reward for their services in the Greek armies ; their chief, Zotto, was made duke. In 571 Calabria fell into the hands of the Longobards, and now the name of Calabria was given by the Greek government to the narrow peninsula of Bruttium and part of Lucania, countries which are still called Calabria. Rome and Ravenna, however, as well as different other portions of Italy in the north and in the south, withstood the conqueror, and remained under the sway of the emperor.

While the most splendid conquest of Justinian was thus wrested from the Greeks, Justin found consolation in pleasures and luxury, leaving the government in the hands of his wife, his ministers, and his eunuchs. At the very time that Italy was taken from him, he was involved in a dangerous war with the Persians, which broke out under the following circumstances. The Turks having by this time made great conquests in the countries to the north of Persia, gave umbrage to the Persian king Chosroes, especially since they concluded an alliance with Justin, and Chosroes began hostilities by invading and subjugating the kingdom of the Homeritae, in Southern Arabia. Encouraged by the approach and success of the Turks, the Iberians and Persarmenians threw off the Persian yoke, and submitted to Justin, on condition of his defending them against Chosroes. The emperor promised to do so, and at the same time refused to pay the annual tribute of 30,000 pieces of gold, which had been fixed by former treaties. Thus war broke out in 572. Justin sent Marcian against the Persians, an able general, who found no army on his arrival at the frontiers, but created one in a

short time, and did more than could have been expected under such circumstances. He was shut up for some time in the important fortress of Dara. Reinforced by the contingents of the Lazians and other Caucasian nations, he suddenly sallied forth, laid siege to Nisibis, and offered battle to Chosroes, who approached with an army of 100,000 men. At this critical moment Acacius arrived from Constantinople with an order for Marcian to hasten directly to the capital, and surrender the command to him. Marcian obeyed, but no sooner was he gone than the whole Greek army disbanded, as Acacius was known to be destitute of all military talent. The consequence was that Syria was ravaged by the Persians with fire and sword, and Dara, the bulwark of the empire, was taken by Chosroes, after a long and gallant resistance. When this news reached Constantinople, Justin showed all the symptoms of insanity, and his mental disorder increased so much as to make him unfit for any business (574). The entire government now devolved upon the empress Sophia.

Two years previously Alboin had been assassinated, shortly after he had taken Pavia, where his successor Clepho took up his residence. This king was slain a short time after his accession, but the Longobards, nevertheless, maintained themselves in the greater part of Italy. These events were coincident with a war against the Avars, who worsted the Greek commander Tiberius, a great general at the head of a bad army. The state of the empire was so critical that Sophia persuaded Justin to adopt Tiberius and to make him Caesar. The emperor followed the advice, and in 574 the new Caesar was presented to the senate. Sophia acted wisely in buying a truce of one year from the Persians for the sum of 45,000 pieces of gold, which was soon afterwards prolonged for three years, by an annual tribute of 30,000 pieces. But this truce did not include Armenia, and thus Chosroes set out in 576, or more probably as early as 574, with a large army to extend the frontiers of his realm in the north-west. With great exertions and sacrifices Tiberius succeeded in raising an army of 150,000 foreign mercenaries, with whom he despatched Justinian, the emperor's cousin, against the Persians, thus leaving Italy unprotected and Greece open to the inroads of the Slavonians. The details of this remarkable campaign are narrated in the lives of Tiberius and Justinian. Justinian obtained splendid victories, and sent 24 elephants to Constantinople; but he sustained in his turn severe defeats, and was succeeded in the supreme command by Mauricius, who, in 578, penetrated as far as the Tigris. The war was still raging with unabated fury, when Justin, whose mental sufferings were increased by an ulcer on his leg, felt his dissolution approaching, and consequently created Tiberius Augustus on the 26th of September, 578, and had him crowned and publicly acknowledged as his successor. Justin died on the 5th of October following; the best action of his life was the choice of his successor. (Corippus, *De Laud. Justini;* Evagrius, v. 1—13; Theophan. p. 198, &c.; Cedren. p. 388, &c.; Zonaras, vol. ii. p. 70, &c.; Glycas, p. 270, &c.; Const. Manasses, p. 68, &c.; Joel, p. 173, in the Paris edit.; Paul. Diacon. ii. 5, &c., iii. 11, 12; Theophylact. iii. 9, &c.; Menander, in *Excerpt. Legation.*) [W. P.]

JUSTI'NUS, the elder son of Germanus (see the genealogical table prefixed to the life of Justinian I.), a general of great distinction and popularity in the army, but justly suspected by Justinian I. and Justin II., on account of his ambition and faithlessness. In A. D. 551 he held a command in the army against the Slavonians, and shared its defeat in the battle of Adrianople. He was more fortunate against the Persians in Colchis, over whom he obtained a complete victory on the river Phasis (555), in consequence of which he was entrusted with the command in chief, which had been taken from Martinus. Some time after he discovered the secret designs of the khan of the Avars, who had sent an embassy to Constantinople under the pretext of making a treaty of alliance, while their real object was the purchase of arms, and the stores which they were secretly sending into Avaria were consequently taken from them by Justin, who commanded on the Avarian frontiers (the Danube). The accession of his cousin Justin proved fatal to him: they had made an agreement that, after the expected death of Justinian, the son of Germanus should be Caesar, while the other Justin, the son of Vigilantia, was to reign as Augustus. But no sooner was the latter seated on the throne, than Justin, the subject of this article, was recalled from the Danube, and after having been detained a short time at Constantinople, was sent as governor (Dux and Augustalis) to Alexandria, where he was, however, treated like a prisoner, and, shortly after his arrival, treacherously assassinated while asleep. His murder caused several of his friends to conspire against the emperor, as is narrated in the life of Justin II. (Theophan. p. 198, 204—210, ed. Paris; Agathias, ii. 18, iii. 2, 17—23, iv. 13—22; Procop. *Bell. Goth.* iii. 32; Evagrius, v. 1, 2.) [W. P.]

JUSTI'NUS, son of Mauricius. [MAURICIUS.]

JUSTI'NUS, the historian. We possess a work entitled *Justini Historiarum Philippicarum Libri XLIV.*, in the preface to which the author informs us that his book was entirely derived from the Universal History (*totius Orbis Historias*), composed in Latin by Trogus Pompeius. Before proceeding, therefore, to consider the former, it is necessary to inquire into the contents and character of the more important and voluminous archetype.

From the statement of Trogus Pompeius himself, as preserved by Justin (xliii. 5), we learn that his ancestors traced their origin to the Gaulish tribe of the Vocontii, that his grandfather received the citizenship of Rome from Cn. Pompeius during the war against Sertorius, that his paternal uncle commanded a squadron of cavalry in the army of the same general in the last struggle with Mithridates, and that his father served under C. Caesar (i. e. the dictator), to whom he afterwards became private secretary. It is hence evident that the son must have flourished under Augustus; and since the recovery of the standards of Crassus from the Parthians was recorded towards the close of his history, it is probable that it may have been published not long after that event, whicl took place B. C. 20. Our knowledge of this production is derived from three sources which, taken in combination, afford a considerable amount of information with regard to the nature and extent of the undertaking. 1. A few brief fragments quoted by (Pliny?), Vopiscus, Jerome, Augustin, Orosius, Priscian, Isidorus, and others down to John of Salisbury and Matthew of Westminster. 2. The Excerpts of Justin. 3. A sort of epitome found in

several MSS., indicating, under the name of prologues (*prologi*), the contents of each chapter in regular order, bearing a close resemblance, in form and substance, to the summaries prefixed to the books of Livy, and, like these, proceeding from some unknown pen.

We thus ascertain that the original was comprised in 44 books, that the title was *Liber Historiarum Philippicarum*, the additional words *et totius mundi origines et terrae situs*, given by the author of the prologues, being in all probability an inaccurate explanation appended by himself. The term *Historiae Philippicae* was employed because the chief object proposed was to give a complete account of the origin, rise, progress, decline, and extinction of the Macedonian monarchy, with all its branches; but in the execution of this design, Trogus permitted himself, in imitation of Herodotus and Theopompus, to indulge in so many excursions, that a very wide field of investigation was embraced, although the designation *Universal History* is altogether inapplicable. In the first six books, which served as a sort of introduction to the rest, while ostensibly examining into the records of the period anterior to Philip I., he took a survey of the various states which eventually became subject to, or in any way connected with, the Macedonians. In this manner the empires of the Assyrians, Medes, and Persians, were passed under review: the expedition of Cambyses against Egypt led to a delineation of that country and its people: the contest of Darius with the Scythians was accompanied by a geographical sketch of the nations which bordered on the northern and eastern shores of the Euxine: the invasion of Xerxes brought the Athenians and Thessalians on the stage, who in turn called up the Spartans and other Dorian clans. A narrative of the Peloponnesian war naturally succeeded: with the fatal expedition to Sicily was interwoven a description of that famous island, of its races, and of the colonies spread over its surface. The downfall of Athens was next recorded, followed by the enterprise of the younger Cyrus, the campaigns of Agesilaus in Asia, and various minor events, until the decay of the Lacedemonian and the rise of the Boeotian influence gradually introduced the history of Macedon, which, commencing with the seventh book, was continued down to the ruin of Perseus and the abortive attempt of the impostor Andriscus, which were detailed in the thirty-third. But even after the main subject had been fairly commenced, it could only be regarded in the same light as the argument of an Epic poem, which admits of continual episodes and digressions—the guiding-thread of the discourse, which, although often apparently lost, forms the connecting links by which the various portions of the complicated fabric are united and held together in one piece. Thus the interference of Philip in the affairs of Greece suggested an exposition of the causes which led to the Sacred War: his attacks upon Perinthus and Byzantium involved a disquisition on the early fortunes of the cities in question: his dispute with the Scythians and his relations with the Persians afforded an apology for resuming the chronicles of these nations: the transactions of Artaxerxes Mnemon produced an account of the Cyprians and Paphlagonians, while the exploits of Alexander the Epirotan furnished a pretext for an essay on the Apulians, Sabines, and Samnites. The strife which arose among the successors of

Alexander the Great formed in itself an almost inexhaustible theme, while the ambitious schemes of Pyrrhus were illustrated by a dissertation on the Sicilians and Carthaginians, which occupied no less than six books. After the reduction of Macedonia to a Roman province, with which, as we have seen above, the thirty-third book closed, the following nine were devoted to the affairs of Asia, Pontus, Syria, Egypt, and Boeotia, including the Parthian monarchy; the forty-second and forty-third contained a sketch of the steps by which the Romans had attained to supremacy; and in the last were collected some scattered notices in reference to the Ligurians, Massilians, and Spaniards, the Greeks having been previously (lib. xxiv.) discussed.

To what period Justin (who is designated in one MS. as *Justinus Frontinus*, and in another as *M. Junianus Justinus*, while the great majority exhibit the simple appellation *Justinus*) belongs it is impossible to determine with certainty. The expression which he employs (viii. 4. § 7), "Graeciam etiam nunc et viribus et dignitate orbis terrarum principem" would in itself be scarcely sufficient to prove that he flourished under the Eastern emperors, even if it related to the age in which he composed, and not, as it does in reality, to the particular epoch of which he happened to be treating in his narrative; while the words "Imperator Antonine," which appear in the preface, are to be found in no MS. now extant, but are probably an interpolation foisted in by some of the earlier editors who followed Isidorus, Jornandes, and John of Salisbury, in confounding Justin the historian with Justin the Christian father and martyr. The earliest writer by whom he is mentioned is Saint Jerome (*Prooem. in Daniel*), and therefore he cannot, at all events, be later than the beginning of the fifth century.

Justin has been frequently censured by scholars in no measured terms for the slovenly manner in which he executed what they are pleased to consider as an abridgment of Trogus. It is unquestionable that many leading events are entirely omitted, that certain topics are dismissed with excessive brevity, that others not more weighty in themselves are developed with great fulness, and that in consequence of this apparent caprice an air of incoherence and inequality is diffused over the whole performance. But before subscribing to the justice of these animadversions, it would be well to ascertain if possible the real object of the compiler. Now we are distinctly told by himself (*Praef.*) that he had occupied his leisure during a residence in the city by selecting those passages of Trogus which seemed most worthy of being generally known, passing over such as in his estimation were not particularly interesting or instructive. Thus it is clear that the pages of Justin are not to be viewed in the light of a systematic compendium of Trogus, but rather, in his own words, as an Anthology (*breve florum corpusculum*), and that the criticisms alluded to above are altogether inapplicable to what is professedly merely a collection of Elegant Extracts. We may indeed lament that he should have thought fit to adopt a plan by which we have entirely lost, or at least very imperfectly retained, a mass of valuable information on a great variety of topics, of which we are ignorant; but on the other hand, we must feel grateful to the labours, which have preserved from oblivion many facts not recorded elsewhere.

To discover the sources from which a lost writer derived his materials would seem to be a hopeless quest, when it is certain that most of these sources have themselves disappeared. For not only did Trogus enter upon large departments of historical research, where we can compare him with no authority now extant; but even when he trod the ground previously travelled over by Herodotus, Thucydides, Xenophon, and Polybius, we clearly perceive that far from confining himself to their statements, he frequently adopted accounts completely at variance with those which they followed. It is certain, however, that his guides were exclusively Greek, and we have every reason to believe that to no one did he owe more than to Theopompus, from whom he borrowed not only the title, but much of the general plan and execution of his work. He was also, we may conjecture, largely indebted to Ephorus, Timaeus, and Posidonius; but our limits forbid us to enter upon an inquiry which has been prosecuted with great learning by Heeren in the essay quoted below.

We must not omit to remark that the quotations from Trogus found in Pliny appear to be all taken from a treatise *De Animalibus* mentioned by Charisius (p. 79. ed. Putsch.), and not from his histories.

The Editio Princeps of Justin was printed at Venice by Jenson, 4to. 1470, and another very early impression which appeared at Rome without date or name of printer is ascribed by bibliographers to the same or the following year. The first critical edition was that of Marcus Antonius Sabellicus, published along with Florus at Venice, fol. 1490, and again in 1497 and 1507: it was superseded by that of Aldus, 8vo. Venet. 1522; the volume containing also Cornelius Nepos; and this in turn gave way to that of Bongarsius, 8vo. Paris, 1581, in which the text was revised with great care, and illustrated by useful commentaries; but conjectural emendations were too freely admitted. Superior in accuracy to any of the preceding is the larger edition of Graevius, 8vo. Lug. Bat. 1683; that of Hearne, 8vo. Oxon. 1705; and above all, those of Gronovius, Lug. Bat. 1719 and 1760, belonging to the series of Variorum Classics, in 8vo. The last of these is in a great measure followed by Frotscher, 3 vols. 8vo. Lips. 1827, whose labours exhibit this author under his best form.

Numerous translations have from time to time appeared in all the principal languages of Europe. The earliest English version is that executed by Arthur Goldinge, printed at London in 4to, by Tho. Marshe, 1564, and again in 1570, with the following title, "Thabridge MENTE of the Histories of Trogus Pompeius, gathered and written in the Laten tung, by the famous historiographér Justine, and translated into English by *Arthur Goldinge:* a worke containing brefly great plentye of moste delectable Historyes and notable examples, worthy not only to be read, but also to bee embraced and followed of al men. Newlie conferred with the Latin copye, and corrected by the Translator. Anno Domini 1570. Imprinted at London by Th. Marshe." We have also translations by Codrington, 12mo. Lond. 1654; by Thomas Brown, 12mo. Lond. 1712; by Nicolas Bayley, 8vo. Lond. 1732; by John Clarke, 8vo. Lond. 1732; and by Turnbull, 12mo. Lond. 1746; most of which have passed through several editions.

The fragments spoken of at the beginning of this article will be found in Plin. *H. N.* vii. 3, x. 33, xi. 39, 52, xvii. 10, xxxi. sub fin.; Vopisc. *Aurelian.* 2, *Prob.* 2; Hieron. *Prooem. in Daniel, Comment. in Daniel.* c. 5; Augustin, *de Civ. Dei*, iv. 6; Oros. i. 8, 10, iv. 6, vii. 27, 34; Isidor. *de N. R.* 6; Priscian, v. 3. § 12, vii. 11. § 63; Vet. Interp. *ad Virg. Aen.* iii. 108, iv. 37; Jornandes, *de R. G.* 6, 10. Every thing that is known or can be conjectured with regard to Trogus, Justin, and their works, is contained in the "Commentationes de Trogi Pompeii eiusque epitomatoris Justini fontibus et auctoritate," by Heeren, printed originally in the 15th volume of the Gottingen Transactions, and prefixed to the edition of Frotscher. [W. R.]

JUSTI'NUS (Ἰουστῖνος), ecclesiastical. 1. Surnamed the MARTYR (ὁ Μάρτυς), or the PHILOSOPHER (ὁ Φιλόσοφος), one of the earliest of the Christian writers, was a native of Flavia Neapolis, or the New City of Flavia (Justin. *Apolog. Prima*, c. 1), which arose out of the ruins, and in the immediate vicinity of the ancient town, called Shechem in the Old Testament and Sychar in the New. The year of his birth is not known: Dodwell, Grabe (*Spicileg. SS. Patrum*, saec. ii. p. 147), and the Bollandists (*Acta Sanctorum, April.* vol. ii. p. 110, note c), conjecture from a passage of Epiphanius (*Adv. Haeres.* xlvi. 1), which, as it now stands, is clearly erroneous, that he was born about A. D. 89; but this conjecture (which is adopted by Fabricius) is very uncertain, though sufficiently in accordance with the known facts of his history. Tillemont and Ceillier place the birth of Justin in A. D. 103, Maran in A. D. 114, Halloix in A. D. 118. He was the son of Priscus Bacchius, or rather of Priscus, the son of Bacchius, and was brought up as a heathen; for though he calls himself a Samaritan (*Apolog. Secunda*, c. 15, *Dialog. cum Tryphone*, c. 120), he appears to mean no more than that he was born in the country of Samaria, not that he held that Semi-Judaism which was so prevalent among his countrymen. (Comp. *Apolog. Prima*, c. 53, sub med.) He devoted himself to philosophy, and for a considerable time studied the system of the Stoics, under a teacher of that sect; but not obtaining that knowledge of the Deity which he desired, and finding that his teacher undervalued such knowledge, he transferred himself to a Peripatetic, who plumed himself on his acuteness, whom, however, he soon left, being disgusted at his avarice, and therefore judging him not to be a philosopher at all. Still thirsting after philosophical acquirements, he next resorted to a Pythagorean teacher of considerable reputation, but was rejected by him, as not having the requisite preliminary acquaintance with the sciences of music, geometry, and astronomy. Though at first disheartened and mortified by his repulse, he determined to try the Platonists, and attended the instructions of an eminent teacher of his native town, under whom he became a proficient in the Platonic system. His mind was much puffed up by the study of incorporeal existences, and especially by the Platonic doctrine of ideas, so that he soon conceived he had become wise; and so greatly were his expectations raised, that, says he, "I foolishly hoped that I should soon behold the Deity." Under the influence of these notions he sought opportunities for solitary meditation; and one day, going to a lone place near the sea, he met with an

old man, of meek and venerable aspect, by whom he was convinced that Plato, although the most illustrious of the heathen philosophers, was either unacquainted with many things, or had erroneous notions of them; and he was recommended to the study of the Hebrew prophets, as being men who, guided by the Spirit of God, had alone seen and revealed the truth, and had foretold the coming of the Christ. The conversation of this old man with Justin, which is narrated with considerable fulness by the latter (*Dial. cum Tryph.* c. 3, &c.), led to Justin's conversion. He had, while a Platonist, heard of the calumnies propagated against the Christians, but had hardly been able to credit them. (*Apolog. Secunda*, c. 12.) The date of his conversion is doubtful. The Bollandists place it in A. D. 119; Cave, Tillemont, Ceillier, and others, in A. D. 133; and Halloix about A. D. 140.

Whether Justin had lived wholly at Flavia Neapolis before his conversion is not quite clear: that it had been his chief place of abode we have every reason to believe. Otto conjectured, from a passage in his works (*Cohortat. ad Graec.* c. 13), that he had studied at Alexandria; but, from the circumstance that while in that city he had seen with interest the remains of the cells built, according to the Jewish tradition, for the authors of the Septuagint version of the Old Testament, we are disposed to place his visit to Alexandria after his conversion. He appears to have had while yet a heathen an opportunity of seeing the firmness with which the Christians braved suffering and death (*Apol. Secunda*, c. 12), but we have no means of knowing where or on what occasion.

Justin retained as a Christian the garb of a philosopher, and devoted himself to the propagation, by writing and otherwise, of the faith which he had embraced. Tillemont argues from the language of Justin (*Apolog. Prima*, c. 61, 65) that he was a priest, but his inference is not borne out by the passage; and though approved by Maran, is rejected by Otto, Neander, and Semisch. That he visited many places, in order to diffuse the knowledge of the Christian religion, is probable (comp. *Cohortat. ad Graec.* cc. 13, 34), and he appears to have made the profession of a philosopher subservient to this purpose. (*Dialog. cum Tryphon.* init.; Euseb. *H. E.* iv. 11; Phot. *Bibl.* cod. 125.) According to what is commonly deemed the ancient record of his martyrdom (though Papebroche considers it to narrate the death of another Justin), he visited Rome twice. On his second visit he was apprehended, and brought before the tribunal of Rusticus, who held the office of praefectus urbi; and as he refused to offer sacrifice to the gods, he was sentenced to be scourged and beheaded; which sentence appears to have been immediately carried into effect. Several other persons suffered with him. Papebroche rejects this account of his martyrdom, and thinks his execution was secret, so that the date and manner of it were never known: the Greek *Menaea* (a. d. 1 Junii) state that he drank hemlock. His death is generally considered to have taken place in the persecution under the emperor Marcus Antoninus; and the *Chronicon Paschale*, (vol. i. p. 258, ed. Paris, 207, ed. Venice, 482, ed Bonn), which is followed by Tillemont, Baronius, Pagi, Otto, and other moderns, places it in the consulship of Orphitus and Pudens, A. D. 165; Dupin and Semisch place it in A. D. 166, Fleury in A. D. 167, and Tillemont and Maran in A. D. 168. Papebroche (*Acta Sanctorum, April.* vol. ii. p. 107), assigning the *Apologia Secunda* of Justin to the year 171, contends that he must have lived to or beyond that time. Dodwell, on the contrary, following the erroneous statement of Eusebius in his *Chronicon*, places his death in the reign of Antoninus Pius; and Epiphanius, according to the present reading of the passage already referred to, which is most likely corrupt, places it in the reign of the emperor Hadrian or Adrian, a manifest error, as the *Apologia Prima* is addressed to Antoninus Pius, the successor of Hadrian, and the second probably to Marcus Aurelius and L. Verus, who succeeded Antoninus. The death of Justin has been very commonly ascribed (comp. Tatian. *contra Graecos*, c. 19; Euseb. *H. E.* iv. 16, and *Chron. Paschale*), to the machinations of the Cynic philosopher Crescens. The enmity of Crescens, and Justin's apprehension of injury from him, are mentioned by Justin himself (*Apolog. Secunda*, c. 3); but that Crescens really had any concern in his death is very doubtful. [CRESCENS.] Justin has been canonized by the Eastern and Western churches: the Greeks celebrate his memory on the 1st June; the Latins on the 13th April. At Rome the church of S. Lorenzo without the walls, is believed to be the resting-place of his remains; but the church of the Jesuits at Eystadt, in Germany, claims to possess his body; there is, however, no reason to believe that either claim is well founded. The more common epithet added to the name of Justin by the ancients is that of "the philosopher" (Epiphan. *l. c.*; Euseb. *Chronicon*, lib. ii.; Hieronym. *de Vir. Illust.* c. xxiii.; *Chron. Paschale*, *l. c.*; Georgius Syncellus, pp. 350, 351, ed. Paris, p. 279, ed. Venice; Glycas, *Annal.* pars iii. p. 241, ed. Paris, 186, ed. Venice, 449, ed. Bonn); that of "the martyr," now in general use, is employed by Tertullian (*Adv. Valent.* c. 5), who calls him "philosophus et martyr;" by Photius (*Biblioth.* cod. 48, 125, 232), and by Joannes Damascenus (*Sacra Parall.* vol. ii. p. 754, ed. Lequien), who, like Tertullian, conjoins the two epithets.

In our notice of the works of Justin Martyr we adopt the classification of his recent editor, J. C. T. Otto, by whom they are divided into four classes.

I. UNDISPUTED WORKS. 1. Ἀπολογία πρώτη ὑπὲρ Χριστιανῶν πρὸς Ἀντωνῖνον τὸν Εὐσεβῆ. *Apologia prima pro Christianis ad Antoninum Pium.* In the only two known MSS. of the Apologies, and in the older editions of Justin, e. g. that of Stephanus, fol. Paris, 1551, and that of Sylburg, fol. Heidelburg, 1593, this is described as his Second Apology. It is the longer of the two Apologies, and is one of the most interesting remains of Christian antiquity. It is addressed to the emperor Antoninus Pius and to his adopted sons "Verissimus the Philosopher," afterwards the emperor M. Aurelius, and "Lucius the Philosopher" (we follow the common reading, not that of Eusebius), afterwards the emperor Verus, colleague of M. Aurelius. From the circumstance that "Verissimus" is not styled Caesar, which dignity he acquired in the course of A. D. 139, it is inferred by many critics, including Pagi, Neander, Otto, and Semisch, that the Apology was written previously, and probably early in that year. Eusebius places it in the fourth year of Antoninus, or the first year of the 230th Olympiad, A. D. 141, which is rather too late. Others contend for a later date still. Justin himself, in the course of

the work (c. 46), states that Christ was born a hundred and fifty years before he wrote, but he must be understood as speaking in round numbers. However, Tillemont, Grabe, Fleury, Ceillier, Maran, and others, fix the date of the work in A. D. 150. To this Apology of Justin are commonly subjoined three documents. (1.) Ἀδριανοῦ ὑπὲρ Χριστιανῶν ἐπιστολή, *Adriani pro Christianis Epistola*, or *Exemplum Epistolae Imperatoris Adriani ad Minucium Fundanum, Proconsulem Asiae.* This Greek version of the emperor's letter was made and is given by Eusebius (*H. E.* iv. 9.) Justin had subjoined to his work the Latin original (Euseb. *H. E.* iv. 8), which probably is still preserved by Rufinus in his version of Eusebius, for which in the work of Justin the version of Eusebius was afterwards substituted. (2.) Ἀντωνίνου ἐπιστολὴ πρὸς τὸ κοινὸν τῆς Ἀσίας, *Antonini Epistola ad Commune Asiae.* It is hardly likely that this document was inserted in its place by Justin himself; it has probably been added since his time, and its genuineness is subject to considerable doubt. It is given, but with considerable variation, by Eusebius (*H. E.* iv. 13), andwas written, according to the text of the letter itself as it appears in Eusebius, not by Antoninus, but by his successor M. Aurelius. (3). Μάρκου βασιλέως ἐπιστολὴ πρὸς τὴν σύγκλητον, ἐν ᾗ μαρτυρεῖ Χριστιανοὺς αἰτίους γεγενῆσθαι τῆς νίκης αὐτῶν, *Marci Imperatoris Epistola ad Senatum qua testatur Christianos victoriae causam fuisse.* This letter, the spuriousness of which is generally admitted (though it is said by Tertullian, *Apologet.* cap. 5, that a letter of the same tenor was written by the emperor), relates to the famous miracle of the thundering legion. [M. AURELIUS, p. 441]. 2. Ἀπολογία δευτέρα ὑπὲρ τῶν Χριστιανῶν πρὸς τὴν Ῥωμαίων σύγκλητον, *Apologia Secunda pro Christianis ad Senatum Romanum.* This second and shorter Plea for the Christians was addressed probably to the emperors M. Aurelius and Lucius Verus, or rather to Aurelius alone, as Verus was engaged in the East, in the Parthian war. It was written on occasion of an act of gross injustice and cruelty, committed by Urbicus, praefectus urbi at Rome, where Justin then was. Neander adopts the opinion maintained formerly by Valesius, that this Apology (placed in the older editions before the longer one just described) was addressed to Antoninus Pius: but Eusebius (*H. E.* iv. 17, 18), and Photius (*Bibl.* cod. 125), among the ancients; and Dupin, Pagi, Tillemont, Grabe, Ruinart, Ceillier, Maran, Mosheim, Semisch, and Otto, among the moderns, maintain the opposite side. Otto thinks it was written about A. D. 164; others place it somewhat later. Scaliger (*Animadv. in Chron. Euseb.* p. 219), and Papebroche (*Acta Sanctorum, Aprilis*, vol. ii. p. 106), consider that this second Apology of Justin is simply an introduction or preface to the first, and that the Apology presented to Aurelius and Verus has been lost; but their opinion has been refuted by several writers, especially by Otto. Two *Fragmenta*, given by Grabe in his *Spicileg.* Saecul. ii. p. 173, are supposed by him to belong to the second Apology, in the present copies of which they are not found; but the correctness of this supposition is very doubtful. 3. Πρὸς Τρυφῶνα Ἰουδαῖον διάλογος, *Cum Tryphone Judaeo Dialogus.* This dialogue, in which Justin defends Christianity against the objections of Trypho, professes to be the record of an actual discussion, held, according to Eusebius (*H. E.* iv. 18), at Ephesus. Trypho describes himself as a Jew "flying from the war now raging," probably occasioned by the revolt under Barchochebas, in the reign of Hadrian, A. D. 132—134. But though the discussion probably took place at this time, it was not committed to writing, at least not finished, till some years after, as Justin makes a reference to his first Apology, which is assigned as we have seen to A. D. 138 or 139. It has been conjectured that Trypho is the Rabbi Tarphon of the Talmudists, teacher or colleague of the celebrated Rabbi Akiba, but he does not appear as a rabbi in the dialogue. The dialogue is, perhaps, founded upon the conversation of Justin with Trypho, rather than an accurate record of it; but the notices of persons, and especially the interesting account of Justin's own studies and conversion, are likely to be generally correct. It appears to be mutilated, but to what extent is a matter of dispute. Two fragments are assigned to it by Grabe, *Spicileg.* Saec. ii. p. 175; but it is doubtful with what correctness.

It is to be observed, that although Otto ranks the *Dialogus cum Tryphone* among the undisputed works of Justin, its genuineness has been repeatedly attacked. The first assault was by C. G. Koch, of Apenrade, in the Duchy of Sleswick (*Justini Martyris Dialogus cum Tryphone... vindicatus*), but this attack was regarded as of little moment. That of Wetstein (*Prolog. in Nov. Test.* vol. i. p. 66), founded on the difference of the citations from the text of the LXX. and their agreement with that of the Hexaplar edition of Origen, and perhaps of the version of Symmachus, which are both later than the time of Justin, was more serious, and has called forth elaborate replies from Krom (*Diatribe de Authentia Dialog. Just. Martyr. cum Tryph.* &c. 8vo. 1778), Eichhorn (*Einleitung in das A. T.*), and Kredner (*Beitrage zur Einleitung*, &c.). The attack was renewed at a later period by Lange, but with little result. An account of the controversy is given by Semisch (book ii. sect. i. ch. 2), who contends earnestly for the genuineness of the work. It may be observed that the genuineness even of the two Apologies was attacked by the learned but eccentric Hardouin.

II. DISPUTED OR DOUBTFUL WORKS. 4. Λόγος πρὸς Ἕλληνας, *Oratio ad Graecos.* If this is indeed a work of Justin, which we think very doubtful, it is probably that described by Eusebius (*H. E.* iv. 18) as treating περὶ τῆς τῶν δαιμόνων φύσεως (Comp. Phot. *Bibl.* cod. 125); and by Jerome (*De Vir. Illustr.* c. 23) as being "de Daemonum natura;" for it is a severe attack on the flagitious immoralities ascribed by the heathens to their deities, and committed by themselves in their religious festivals. Its identity, however, with the work respecting demons is doubted by many critics. Cave supposes it to be a portion of the work next mentioned. Its genuineness has been on various grounds disputed by Oudin, Semler, Semisch, and others; and is doubted by Grabe, Dupin, and Neander. The grounds of objection are well stated by Semisch (book ii. sect. ii. c. 1). But the genuineness of the piece is asserted by Tillemont, Ceillier, Cave, Maran, De Wette, Baumgarten-Crusius, and others, and by Otto, who has argued the question, we think, with very doubtful success. If the work be that described by Eusebius it must be mutilated, for the dissertation on the nature of the daemons or heathen deities is said by Eusebius to have been only a part of the work, but it now con-

stitutes the whole. 5. Λόγος Παραινετικὸς πρὸς Ἕλληνας, *Cohortatio ad Graecos.* This is, perhaps, another of the works mentioned by Eusebius, Jerome and Photius (*ll. cc.*); namely, the one said by them to have been entitled by the author Ἔλεγχος, *Confutatio*, or perhaps Τοῦ Πλατῶνος ἔλεγχος, *Platonis Confutatio* (Phot. *Bibl.* cod. 232), though the title has been dropped. Others are disposed to identify the work last described with the *Confutatio.* The genuineness of the extant work has been disputed, chiefly on the ground of internal evidence, by Oudin, and by some German scholars (Semler, Arendt, and Herbig); and is spoken of with doubt by Neander; but has been generally received as genuine, and is defended by Maran, Semisch (b. ii. sect. i. c. 3), and Otto. It is a much longer piece than the *Oratio ad Graecos.* 6. Περὶ μοναρχίας, *De Monarchia.* The title is thus given in the MSS. and by Maran. A treatise under nearly the same title, Περὶ Θεοῦ μοναρχίας, *De Monarchia Dei*, is mentioned by Eusebius, Jerome, and Photius (*ll. cc.*). The word Θεοῦ is contained in the title of the older editions of the extant treatise, which is an argument for Monotheism, supported by numerous quotations from the Greek poets and philosophers. As, according to Eusebius, Justin had used citations from the sacred writings, which are not found in the extant work, it is probable that if this be the genuine work, it has come down to us mutilated. Petavius and Tillemont, in a former age, and Herbig and Semisch, in the present day, doubt or deny the genuineness of this treatise, and their arguments are not without considerable force; but the great majority of critics admit the treatise to be Justin's, though some of them, as Cave, Dupin, and Ceillier, contend that it is mutilated. Maran, understanding the passage in Eusebius differently from others, vindicates not only the genuineness but the integrity of the work. Some of the passages quoted from the ancient poets are not found in any other writing, and are on that account suspected to be the spurious additions of a later hand. 7. Ἐπιστολὴ πρὸς Διόγνητον, *Epistola ad Diognetum.* This valuable remain of antiquity, in which the writer describes the life and worship of the early Christians, is by some eminent critics, as Labbe, Cave, Fabricius, Ceillier, Baumgarten-Crusius, and others, ascribed to Justin: by others, as Tillemont, Le Nourry, Oudin, Neander, and Semisch, it is ascribed to some other, but unknown writer, whom some of these critics suppose to have lived at an earlier period than Justin. Grabe, Dupin, Maran, and Otto, are in doubt as to the authorship. Both Otto and Semisch give a lengthened statement of the arguments on the question: those of Semisch, derived chiefly from a comparison of the style and thoughts of the author with those of Justin in his undisputed works, seem decisive as to the author being a different person from him.

The fragment of Justin on the Resurrection is noticed below under No. 14, among the lost works.

III. Spurious Works. 8. Ἀνατροπὴ δογμάτων τινῶν Ἀριστοτελικῶν, *Quorundam Aristotelis Dogmatum Confutatio.* Possibly this is the work described by Photius (*Bibl.* cod. 125) as written against the first and second books of the Physics of Aristotle. Its spuriousness is generally admitted; scarcely any critics except Cave, and perhaps Grabe, contend that it belongs to Justin; but its date is very doubtful, and its real authorship unknown. 9. Ἔκθεσις τῆς ὀρθῆς ὁμολογίας, *Expositio rectae Confessionis.* Possibly this is the work cited as Justin's by Leontius of Byzantium, in the sixth century; but it was little known in Western Europe till the time of the Reformation, when it was received by some of the reformers, as Calvin, as a genuine work of Justin, and by others, as Melancthon and the Magdeburg Centuriators, placed among the works of doubtful genuineness. But it is now generally allowed that the precision of its orthodoxy and the use of various terms not in use in Justin's time, make it evident that it was written at any rate after the commencement of the Arian controversy, and probably after the Nestorian, or even the Eutychian controversy. Grabe, Ceillier, and some others ascribe it to Justinus Siculus [No. 3]. 10. Ἀποκρίσεις πρὸς τοὺς ὀρθοδόξους περὶ τινῶν ἀναγκαίων ζητημάτων, *Responsiones ad Orthodoxos de quibusdam Necessariis Quaestionibus.* This is confessedly spurious. 11. Ἐρωτήσεις Χριστιανικαὶ πρὸς τοὺς Ἕλληνας, *Quaestiones Christianae ad Graecos*, and Ἐρωτήσεις Ἑλληνικαὶ πρὸς τοὺς Χριστιανούς, *Quaestiones Graecae ad Christianos.* Kestner alone of modern writers contends for the genuineness of these pieces. It is thought by some, that either these Answers, &c., or those to the Orthodox just mentioned, are the Ἀπορίων κατὰ τῆς εὐσεβείας κεφαλαιώδεις ἐπιλύσεις, *Brief Resolutions of Doubts unfavourable to Piety*, mentioned by Photius (*Bibl.* cod. 125). 12. *Epistola ad Zenam et Serenum*, commencing Ἰουστῖνος Ζηνᾷ καὶ Σερήνῳ τοῖς ἀδελφοῖς χαίρειν, *Justinus Zenae et Sereno fratribus salutem.* This piece is by the learned (except by Grabe, Cave, and a few others), rejected from the works of Justin Martyr. Halloix, Tillemont, and Ceillier, ascribe it to a Justin, abbot of a monastery near Jerusalem, in the reign of the emperor Heraclius, of whom mention is made in the life of St. Anastasius the Persian; but Maran considers this as doubtful.

IV. Lost Works.—13. Σύνταγμα κατὰ πασῶν τῶν γεγενημένων αἱρέσεων, *Liber contra omnes Haereses*, mentioned by Justin himself in his *Apologia Prima* (c. 26, p. 70, ed. Maran. vol. i. p. 194, ed. Otto), and therefore antecedent in the time of its composition to that work. 14. Λόγοι s. Σύγγραμμα κατὰ Μαρκίωνος, or Πρὸς Μαρκίωνα, *Contra Marcionem.* (Irenaeus, *Adv. Haeres.* iv. 6, conf. v. 26; Hieron. *de Viris Illustr.* c. 23; Euseb. *H. E.* iv. 11; Phot. *Bibl.* cod. 125.) Baumgarten-Crusius and Otto conjecture that this work against Marcion was a part of the larger work, *Contra omnes Haereses*, just mentioned; but Jerome and Photius clearly distinguish them. The fragment *De Resurrectione Carnis* preserved by Joannes Damascenus (*Sacra Parall. Opera*, vol. ii. p. 756, &c., ed. Lequien), and usually printed with the works of Justin, is thought by Otto to be from the *Liber contra omnes Haereses*, or from that against Marcion (supposing them to be distinct works), for no separate treatise of Justin on the Resurrection appears to have been known to Eusebius, or Jerome, or Photius: but such a work is cited by Procopius of Gaza, *In Octateuch. ad Genes.* iii. 21. Semisch, however (Book ii. Sect. i. c. 4), who, with Grabe and Otto, contends for the genuineness of the fragment, which he vindicates against the objections of Tillemont, Le Nourry, Maran, Neander, and others, thinks it was an independent work. 15. Ψάλτης, *Psaltes*, a work, the nature of which is not known; and 16. Περὶ ψυχῆς, *De Anima*,

both mentioned by Eusebius (*H. E.* iv. 18) and Jerome (*l. c.*). Besides these works, Justin wrote several others, of which not even the names have come down to us (Euseb. iv. 18); but the following are ascribed to him on insufficient grounds: 17. Ὑπομνήματα εἰς Ἑξαήμερον, *Commentarius in Hexaëmeron*, a work of which a fragment, cited from Anastasius Sinaita (*In Hexaem. Lib. vii.*), is given by Grabe (*Spicil. SS. Patr.* vol. s. saec. ii. p. 195) and Maran (*Opp. Justin.*). Maran, however, doubts if it is Justin's, and observes that the words of Anastasius do not imply that Justin wrote a separate work on the subject. 18. Πρὸς Εὐφράσιον σοφιστὴν περὶ προνοίας καὶ πίστεως, *adversus Euphrasium Sophistam, de Providentia et Fide*, of which a citation is preserved by Maximus (*Opusc. Polemica*, vol. ii. p. 154, ed. Combéfis). This treatise is probably the work of a later Justin. 19. *A Commentary on the Apocalypse.* The supposition that Justin wrote such a work is probably founded on a misunderstanding of a passage in Jerome (*De Viris Illustr.* c. 9.), who says that "Justin Martyr interpreted the Apocalypse:" but without saying that it was in a separate work. The authorship of the work, Περὶ τοῦ παντός, *De Universo*, mentioned by Photius (*Bibl.* cod. 48), was, as he tells us, disputed, some ascribing it to Justin, but apparently with little reason. It is now assigned to Hippolytus. [HIPPOLYTUS, No. 1.]

Nearly all the works of Justin, genuine and spurious (viz. all enumerated above in the first three divisions except the *Oratio ad Graecos* and the *Epistola ad Diognetum*), were published by Robert Stephanus, fol. Paris, 1551. This is the editio princeps of the collected works; but the *Cohortatio ad Graecos* had been previously published, with a Latin version, 4to. Paris, 1539. There is no discrimination or attempt at discrimination in this edition of Stephanus between the genuine and spurious works. The *Oratio ad Graecos* and the *Epistola ad Diognetum*, with a Latin version and notes, were published by Hen. Stephanus, 4to. Paris, 1592, and again in 1595. All these works, real or supposed, of Justin were published, with the Latin version of Langus, and notes by Frid. Sylburgius, fol. Heidelburg, 1593: and this edition was reprinted, fol. Paris, 1615 and 1636, with the addition of some remains of other early fathers; and fol., Cologne (or rather Wittemburg), 1686, with some further additions. A far superior edition, with the remains of Tatian, Athenagoras, Theophilus of Antioch, and Hermias the Philosopher, with a learned preface and notes, was published, "opera et studio unius ex Monachis congreg. S. Mauri," i. e. by Prudentius Maranus, or Maran, fol. Paris, 1742. In this the genuine pieces, according to the judgment of the editor (Nos. 1—6 in our enumeration), are given in the body of the work, together with the *Epistola ad Diognetum*, of the authorship of which Maran was in doubt. The two Apologies were placed in their right order, for the first time, in this edition. The remaining works, together with fragments which had been collected by Grabe (who had first published, in his *Spicilegium SS. Patrum*, the fragment on the Resurrection, from Joannes Damascenus) and others, and the *Martyrum S. Justini*, of which the Greek text was first published in the *Acta Sanctorum, April.* vol. ii., were given in the Appendix. From the time of Maran, no complete edition of Justin was published until that of Otto, 2 vols. 8vo. Jena, 1842—1844. The first volume contains the *Oratio et Cohortatio ad Graecos*, and the *Apologia Prima* and *Apologia Secunda.* The second contains the *Dialogus cum Tryphone*, the *Epistola ad Diognetum*, the fragments, and the *Acta Martyrii Justini et Sociorum.* Several valuable editions of the separate pieces appeared, chiefly in England. The *Apologia Prima* was edited by Grabe, 8vo. Oxford, 1700; the *Apologia Secunda, Oratio ad Graecos, Cohortatio ad Graecos*, and *De Monarchia*, by Hutchin, 8vo. Oxford, 1703; and the *Dialogus cum Tryphone*, by Jebb, 8vo. London, 1719. These three editions had the Latin version of Langus, and variorum notes. The *Apologia Prima, Apologia Secunda*, and *Dialogus cum Tryphone*, from the text of Rob. Stephanus, with some corrections, with the version of Langus, amended, and notes, were edited by Thirlby, and published, fol. London, 1722. It has been conjectured that this valuable edition, though published under the name of Thirlby, was really by Markland. The *Apologia Prima, Apologia Secunda, Dialogus cum Tryphone*, and the fragments, are given in the first volume of the *Bibliotheca Patrum* of Gallandi. We do not profess to have enumerated all the editions of the Greek text, and we have not noticed the Latin versions. Full information will be found in the prefaces of Maran and Otto. There are English translations of the *Apologies* by Reeves, of the *Dialogue with Trypho* by Brown, and of the *Exhortation to the Gentiles* by Moses. (Euseb. *H. E.* iv. 8—13, 16—18; Hieronym. *De Vir. Illustr.* c. 23; Phot. *Bibl.* codd. 48, 125, 232, 234; *Martyrium* s. *Acta Martyrii Justini.* apud *Acta Sanctorum, April.* vol. ii.; s. apud *Opera Justini*, edit. Maran and Otto; Halloix, *Illustrium Eccl. Orient. Scriptorum Vitae*, Saecul. ii. p. 151, &c.; reprinted with a *Comment. Praevius* and *Notae*, by Papebroche, in the *Acta Sanctorum, April.* vol. ii.; Grabe, *Spicilegium SS. Patrum*, Saecul. (s. vol.) ii. p. 133; Baronius, *Annales*, ad annos 130, 142, 143, 150, 164, 165; Pagi, *Critice in Baronium;* Cave, *Hist. Litt.* vol. i. p. 60, ed. Oxford, 1740—1743; the ecclesiastical histories of Tillemont, vol. ii. p. 344, &c.; Fleury, vol. i. pp. 413, &c., 476, &c.; Neander and Milman; Dupin, *Nouvelle Bibliothèque, &c.;* Ceillier, *Auteurs Sacrés*, vol. ii. p. 1, &c.; Lardner, *Credibility*, &c.; Otto, *De Justini Martyris Scriptis;* Fabric. *Bibl. Graec.* vol. vii. p. 52, &c.; Semisch, *Justin. Martyr.* (transl. by Ryland in the Biblical Cabinet); and the Prolegomena and notes to the editions of Justin, by Maran and Otto.)

2. Of JERUSALEM. In the *Acta S. Anastasii Persae Martyris*, of which two Latin versions are given in the *Acta Sanctorum, Januar.* vol. ii. p. 426, &c., mention is made of Justin, who was abbot of the monastery of St. Anastasius, about four miles distant from Jerusalem, about A. D. 620. To this Justin some critics ascribe the *Epistola ad Zenam et Serenum*, which has been ascribed to Justin Martyr, and printed among his works. [No. 1.]

3. Of SICILY, bishop of one of the sees in that island in the latter part of the fifth century. He was present at a council held at Rome A. D. 483 or 484, under Pope Felix III., in which Petrus Fullo (Γναφεὺς), or Peter the Fuller, patriarch of Antioch, was condemned as a heretic, for having added to the "trisagion" the heretical words "who suffered for us." Several bishops, among whom

was Justin, desirous of recalling Peter from his errors, addressed letters to him. The letter of Peter, in the original Greek, with a Latin version, *Epistola Justini Episcopi in Sicilia, ad Petrum Fullonem* s. *Cnapheum*, is given in the *Concilia* (vol. iv. col. 1103, &c., ed. Labbe; vol. ii. col. 839, ed. Hardouin; vol. vii. col. 1115, ed. Mansi.) The genuineness of this letter, and of six others of similar character, from various Eastern or Western bishops, which are also given in the *Concilia*, is disputed by Valesius (*Observat. Eccles. ad Evagrium Libri duo*, Lib. I. *De Petro Antiochen. Episcop.* c. 4); but defended by Cave (*Hist. Litt.* vol. i. p. 458), who, however, contends that the Greek text is not the original, but a version from the Latin. Pagi (*Critice in Baronii Annales*, ad ann. 485, c. 15) proposes to correct the reading of the title of Justin's letter from "Episcopi in Sicilia," to "Episcopi in Cilicia;" others would read the name "Justinianus," but on what authority we do not know. Dodwell and others ascribe to this Justin the *Responsiones ad Orthodoxos*, and the *Expositio Rectae Confessionis*, reputed to be by Justin Martyr, and printed with his works. [No. 1.] (Cave, *l. c.*; Mongitor. *Biblioth. Sicula*, vol. i. p. 417, &c.; Fabric. *Bibl. Gr.* vol. vii. p. 53; vol. xi. p. 661; vol. xii. p. 655.) [J. C. M.]

JUSTI'NUS, HESY'CHIUS. [HESYCHIUS, No. 5.]

JUSTI'NUS, JU'LIUS, the name of one of the lexicographers prefixed to the work of Suidas, but instead of which we ought to read Julius Vestinus. [VESTINUS.]

JUSTUS (Ἰοῦστος), a Jewish historian of Tiberias in Galilaea, was a contemporary of the Jewish historian Josephus, who was very hostile to him. Justus wrote, according to Photius (*Bibl.* cod. 33), a chronicle of the Jewish kings, from the time of Moses down to the death of Herod, in the third year of the reign of Trajan. The style of the work, which is lost, is said by Photius to have been concise, and the author omitted many of the most important events, such as the history of Christ, which it was a common practice with Jewish writers to pass over unnoticed. Justus is further charged with having falsified the history of the wars with Rome, which led to the destruction of Jerusalem. (Comp. Joseph. *Vit.* §§ 37, 65, 74, who gives a long account of him, and censures him very severely.) He edited his work after the death of Agrippa and the other great men of the time, because, as Josephus says, he knew that his accounts were false, and had reason to fear the consequences. Some writers (Euseb. *H. E.* iii. 9; Steph. Byz. *s. v.* Τιβερίας) speak of a work of his on the Jewish war, but this may refer only to the last portion of his chronicle, which Diogenes Laertius (ii. 41) calls a Στίμμα. Suidas (*s. v.* Ἰοῦστος) mentions some other works of Justus, of which however not a trace has come down to us. [L. S.]

JUSTUS CATO'NIUS. [CATONIUS.]

JUSTUS, FA'BIUS, a friend of Tacitus, who addresses him in the beginning of his treatise *De Oratoribus*. He was also connected by friendship with the younger Pliny, who mentions him in his letters (*Epist.* i. 11, vii. 2), and we have every reason for believing that he was a distinguished rhetorician of the time. [L. S.]

JUSTUS, PAPI'RIUS, a Roman jurist, who lived in the time of the Antonines, and collected imperial constitutions. Of his *Constitutionum Libri XX.* there are 16 fragments in the Digest, not extending beyond the 8th book. The constitutions cited are all rescripts of the Antonines, either Marcus alone (Dig. 2. tit. 14. s. 60) or Marcus and Verus jointly. Of the collector nothing more is known, but his date is inferred from the circumstance that the Antonines are named in the extracts taken from his work without the epithet Divus. (Aug. C. Stockmann [Car. Aug. Hennike], *Papirii Justi, Icti Romani, fragmenta observatiunculis illustrata*, 4to, Lips. 1792; Petr. Elisa Piepers, *de Papirio Justo, Icto*, 4to. Lug. Bat. 1824.) [J. T. G.]

JUTURNA, the nymph of a well in Latium, famous for its excellent healing qualities. Its water was used in nearly all sacrifices (Serv. *ad Aen.* xii. 139; Varr. *de L. L.* v. 71), and a chapel was dedicated to its nymph at Rome in the Campus Martius by Lutatius Catulus; sacrifices were offered to her on the 11th of January both by the state and private persons. (Ov. *Fast.* i. 463; Serv. *l. c.*) A pond in the forum, between the temples of Castor and Vesta, was called Lacus Juturnae, whence we must infer that the name of the nymph Juturna is not connected with *jugis*, but probably with *juvare*. She is said to have been beloved by Jupiter, who rewarded her with immortality and the rule over the waters. (Virg. *Aen.* xii. 140, 878; Ov. *Fast.* ii. 585, 606.) Arnobius (iii. 29) calls her the wife of Janus and mother of Fontus, but in the Aeneid she appears as the affectionate sister of Turnus. (Hartung, *Die Relig. der Röm.* vol. ii. p. 101, &c.) [L. S.]

JUVENA'LIS, DE'CIMUS JU'NIUS. The small amount of direct information which we possess with regard to the personal history of Juvenal is derived almost exclusively from a very meagre memoir, which bears the name of Suetonius, but which is by most critics ascribed, with greater probability, to Valerius Probus, or some later grammarian. We are here told that the poet was either the son or the "alumnus" of a rich freedman; that he occupied himself, until he had nearly reached the term of middle life, in declaiming, more, however, for the sake of amusement than with any view to professional exertion; that, having subsequently composed some clever lines upon Paris the pantomime, he was induced to cultivate assiduously satirical composition; that for a considerable period he did not venture to publish his essays; but that having eventually attracted numerous audiences, and gained great applause, he inserted in one of his new pieces the verses which had formed a portion of his first effort, those, namely, which we now read in *Sat.* vii. 86—91, where, speaking of the popularity of Statius, he adds:

——— "sed quum fregit subsellia versu
Esurit, intactam Paridi nisi vendat Agaven.
Ille et militiae multis largitur honorem,
Semestri vatum digitos circumligat auro.
Quod non dant proceres, dabit histrio; tu Camerinos
Et Bareas, tu nobilium magna atria curas!"

That *the* actor (or *an* actor) being at that time in high favour at court, and enjoying extensive influence, Juvenal became an object of suspicion, as one who had indirectly (*figurate*) censured the corrupt practices of the day; and although now an old man of eighty, was forthwith, under the semblance of honourable distinction, appointed to the command

of a body of troops quartered in a remote district of Egypt, where he died within a very brief space, the victim of disgust and grief. The account of the banishment to Egypt is supposed to be corroborated by the general tenor of the fifteenth satire, and especially by the words (44—46)

> ——————— "Horrida sane
> Aegyptus, sed luxuria, *quantum ipse notavi*,
> Barbara famoso non cedit turba Canopo,"

which are interpreted to imply personal observation, while Sidonius Apollinaris is believed to refer to the same personages and the same events, when he says (*Carm.* ix. 270—274.),

> "Non qui tempore Caesaris secundi
> Aeterno coluit Tomos reatu.
> Nec qui consimili deinde casu
> Ad vulgi tenuem strepentis auram
> *Irati fuit histrionis exsul.*"

Several other biographies are found in the MSS., but all certainly of a later date than that of which we have given an abstract. These agree, in many points, almost word for word, with the above narrative, but differ much from it and from each other in various details connected with the misfortune and fate of the satirist. Thus one of these declares that the events happened in the reign of Nero; and in this it is supported by the scholiast on *Sat.* vii. 92; that Juvenal returned to the city, and, being filled with grief in consequence of the absence of his friend Martial, died in his eighty-first year. In another we are told, that having been exiled towards the close of Domitian's career, and not recalled by the successors of that prince, he died of old age, under Antoninus Pius. In a third it is stated that Trajan, incensed by an attack upon his favourite, Paris, despatched the author of the libel upon an expedition against the Scotch. Joannes Malelas of Antioch, who is copied by Suidas, records (*Chronogr.* lib. x. p. 262. ed. Bonn) the banishment of Juvenal by Domitian to the Pentapolis of Libya, on account of a lampoon upon "Paris the dancer," whom, it is evident from what follows, the Byzantine confounds with some other individual; and, finally, the old commentator on the fourth satire ignorantly imagines that the lines 37, 38,

> "Quum jam semianimem laceraret Flavius orbem
> Ultimus et calvo serviret Roma Neroni,"

were the cause, and the Oasis the place of exile.

Before going farther, we must remember that there were two famous pantomimes who bore the name of Paris, one contemporary with Nero, the other with Domitian, and that each was put to death by the emperor, under whom he flourished (Dion Cass. lxiii. 18, lxvii. 3; Sueton. *Ner.* 54, *Dom.* 3, 10); but it is evident, from the transactions with Statius alluded to in the lines quoted above, that the second of these is the Paris of the seventh satire. This being premised, we shall find that the older annotators, taking the words of the pseudo-Suetonius in what certainly appears at first sight to be their natural and obvious acceptation, agree in believing that Juvenal, on account of his insolent animadversions on the all-powerful minion of the court, was banished at the age of eighty by Domitian to Egypt, where he very soon afterwards sunk under the pressure of age and sorrow. But a careful examination of the historical notices in the

satires themselves will at once prove that this opinion is untenable, although we must carefully separate what is certain from what is doubtful. Thus it is often asserted that the thirteenth satire belongs to A.D. 119 or even to A.D. 127, because written sixty years after the consulship of *Fonteius* (see v. 17), as if it were unquestionable that this Fonteius must be the *C. Fonteius Capito* who was consul A.D. 59, or the *L. Fonteius Capito* who was consul A.D. 67, while, in reality, the individual indicated is in all probability *C. Fonteius Capito*, who was consul A.D. 12, since we know, from Statius, that Rutilius Gallicus (see v. 157) was actually city praefect under Domitian. Again, the contest between the inhabitants of Ombi and of Tentyra is said (xv. 27) to have happened "nuper consule Junio;" but even admitting this name to be correct, and the MSS. here vary much, we cannot tell whether we ought to fix upon *Appius Junius Sabinus*, consul A.D. 84, or upon *Q. Junius Rusticus*, consul A.D. 119. We have, however, fortunately evidence more precise.

1. We know from Dion Cassius (lxvii. 3) that Paris was killed in A.D. 83, upon suspicion of an intrigue with the empress Domitia.

2. The fourth satire, as appears from the concluding lines, was written after the death of Domitian, that is, not earlier than A.D. 96.

3. The first satire, as we learn from the forty-ninth line, was written after the condemnation of Marius Priscus, that is, not earlier than A.D. 100. These positions admit of no doubt or cavil, and hence it is established that Juvenal was alive at least 17 years after the death of Paris, and that some of his most spirited productions were composed after the death of Domitian. Hence, if the powerful "histrio" in the biography of the pseudo-Suetonius be, as we should naturally conclude, the same person with the Paris named in the preceding sentence, it is impossible that Juvenal could have been banished later than A.D. 83; it is impossible that he could have died immediately afterwards, since he was alive in A.D. 100; and it is incredible that if he had pined for a long series of years at a distance from his country his works should contain no allusion to a destiny so sad, while, on the other hand, they bear the most evident marks of having been conceived and brought forth in the metropolis amid the scenes so graphically described.

Salmasius was much too acute not to perceive this difficulty; but clinging to the idea that Juvenal actually was banished to Egypt at the age of 80 and there died, he endeavoured to escape from the embarrassment by supposing that the seventh satire, containing the lines composed originally against Paris, was not published until the accession of Hadrian; that the word "histrio" does not refer to Paris at all, but to some player of that epoch protected by the sovereign, who, taking offence at the passage in question, disgraced the author of what he considered as a scarcely hidden attack upon his abuse of patronage. This notion is followed out by Dodwell (*Annal. Quintil.* § 37), who maintains that all the satires were published after the elevation of Hadrian, whom he supposes to be the object of the complimentary address, "Et spes et ratio studiorum in Caesare tantum," expressions which Salmasius refers to Trajan, and the scholiast to Nero! But although the words both in the satire and in the memoir might, without much violence, be accommodated to some such explanation,

yet the hypothesis, taken as a whole, is so fanciful and so destitute of all external support, that it has been adopted by few scholars, while Franke has written two elaborate pamphlets for the purpose of demonstrating that the whole tale of the banishment to Egypt is a mere figment of the grammarians; that the ignorance of topography displayed in the 15th satire, by placing Ombi in the immediate vicinity of Tentyra, is such as to render it highly improbable that the author had at any time visited the country of which he speaks, and that the whole paragraph containing the words "quantum ipse notavi," is palpably a gross interpolation.

Without pretending to embrace the views of this or of any previous critic to their full extent, we may safely assume a sceptical position, and doubt every point which has been usually assumed as true. The narratives contained in the different ancient biographies are so vague and indistinct that they could scarcely have proceeded from a contemporary or from any one who drew his knowledge from a clear or copious source, while the contradictory character of many of the statements and the manifest blunders involved in others, prevent us from reposing any confidence in those particulars in which they agree, or are not confuted by external testimony. The only facts with regard to Juvenal upon which we can implicitly rely are, that he flourished towards the close of the first century, that Aquinum, if not the place of his nativity, was at least his chosen residence (*Sat.* iii. 319), and that he is in all probability the friend whom Martial addresses in three epigrams.

There is, perhaps, yet another circumstance which we may admit without suspicion. We are told that he occupied himself for many years of his life in declaiming; and assuredly every page in his writings bears evidence to the accuracy of this assertion. Each piece is a finished rhetorical essay, energetic, glowing and sonorous; the successive attacks upon vice are all planned with systematic skill; the arguments are marshalled in imposing array; they advance supported by a heavy artillery of powerful and well-aimed illustrations, and sweeping impetuously onward, carry by assault each position as in turn assailed. But although the impression produced at first is overwhelming, the results are not permanent. The different poems are too obviously formal works of art; and while the figures in each picture are selected with anxious care, grouped with all attention to effect, and rich with the most brilliant colouring, the composition as a whole is deficient in the graceful ease and reality which impart such a matchless charm to the less regular and less elaborate sketches of Horace. The means by which the two great satirists seek to achieve their object are as widely different as the tempers and habits of the men. It is impossible to imagine a contrast more striking than is presented by the playful, good-humoured gaiety with which the one would laugh his hearers out of their follies and their guilt, and by the uncompromising sternness with which the other seeks to scare them, calling to his aid frightful images and terrific denunciations. In the one case, however, we are fully convinced of the absolute sincerity of our monitor; we feel that his precepts are the fruit of long experience, proceeding from one who, having mingled much with the world, and encountered its perils, is filled with kindly sympathy for the difficulties and dangers of

those whom he warns to avoid the rocks and shoals on which he had himself well nigh been wrecked, while the stately well-measured indignation of the other belongs to the eloquence of the head rather than of the heart; and the obvious tone of exaggeration which pervades all his thundering invectives leaves us in doubt how far this sustained passion is real, and how far assumed for show. But while the austere and misanthropic gloom of Juvenal touches less deeply than the warm-hearted social spirit of his rival, we must not forget the difference of their position. Horace might look with admiration upon the high intellect of his prince, and the generous protection extended by him to literature; and he might feel grateful to the prudent firmness which had restored peace after long years of civil bloodshed, while a decent show of freedom was still left. But the lapse of half a century had wrought a fearful change. Galling to the proud spirit filled with recollections of ancestral glory, must have been the chains with which the coarse tyranny of Nero and Domitian ostentatiously loaded their dependents; deep must have been the humiliation of the moralist who beheld the utter degradation and corruption of his countrymen: the canker was perchance too deeply-seated even for the keenest knife, but delicate and gentle palliatives would have been worse than mockery.

The extant works of Juvenal consist of sixteen satires, the last being a fragment of very doubtful authenticity, all composed in heroic hexameters, and divided, in several MSS., into five books, an arrangement which, although as old as the time of Priscian, is altogether arbitrary and unmeaning. According to this distribution, the first book comprehends *Sat.* i. ii. iii. iv. v.; the second *Sat.* vi.; the third *Sat.* vii. viii. ix.; the fourth *Sat.* x. xi. xii.; and the fifth the remainder.

Not less than six very early impressions of Juvenal have been described by bibliographers, each of which may claim the distinction of being the *Editio Princeps*, but the honour would seem to be divided between the three following: —

1. A folio, in Roman characters, containing 68 sheets, with 32 lines in each page, without date and without name of place or of printer. See Maittaire, *Annal. Typog.* vol. i. p. 296.

2. A quarto, in Roman characters, containing 80 sheets, with 25 lines in each page, without date and without name of place, but bearing the name of Ulric Han, and therefore printed at Rome.

3. A quarto, in Roman characters, containing 71 sheets, with 30 lines in each page, without name of place or of printer, but bearing the date 1470, and supposed to be the work of Vindelin de Spira.

The text, as first exhibited, underwent a gradual but slow improvement in the editions of Jac. de Rubeis, fol. Venet. 1475; of G. Valla, fol. Venet. 1486; of Mancinellus, fol. Venet. 1492; of Aldus, 8vo. Venet. 1501, 1535, and another without date; of Junta, 8vo. Florent. 1513; of Colinaeus, 8vo. Paris, 1528, 1535, 1542; of Gryphius, 8vo. Lugd. 1534, 1535, 1538, 1545, 1560, 1576; of R. Stephanus, 8vo. Paris, 1544, 1549; of Pulmannus, 8vo. Antv. 1565, 24mo. 1585; and was at length reduced to a satisfactory form by P. Pithoeus, 8vo. Paris, 1585, Heidelb. 1590; and above all, by Nic. Rigaltius, 12mo. Paris, 1613, 8vo. 1616, whose readings were adopted almost implicitly for nearly two centuries, until the labours of Ruperti,

8vo. Lips. 1801; Gott. 1808, Lips. 1819; of Achaintre, 8vo. Paris, 1810; of Weber, 8vo. Weimar, 1825; and of Heinrich, 8vo. Bonn, 1839, effected probably everything that our present resources will permit us to accomplish.

Our author appears to have been studied with extreme avidity upon the revival of letters, and the presses of the fifteenth century teemed with commentaries. The earliest were those of Angelus Sabinus and Domitius Calderinus, both published in fol. at Rome in 1474; followed by those of Georgius Merula, fol. Venet. 1478, and Tarvis, 1478; of Georgius Valla, fol. Venet. 1486; of Antonius Mancinellus, fol. Venet. 1492; of Badius Ascensius, 4to. Lugd. 1498; of Joannes Britannicus, fol. Venet. 1499. To these may be added the annotations of Pulmannus, Pithoeus and Rigaltius, attached to their editions, as specified above; of Lubinus, 8vo. Rostoch. 1602, 4to. Hanov. 1603; of Farnabius, 12mo. 1612, very often reprinted; of Prateus, the Delphin editor, 4to. Paris, 1684; of Heninnius, 4to. Ultraj. 1685, 4to. Lugd. Bat. 1695; and of Marshall, 8vo. Lond. 1723. The brief remarks of Coelius Curio, which were first appended to the edition of Colinaeus, 8vo. Paris, 1528, and afterwards in a much enlarged and improved shape to that of Frobenius, fol. Basil, 1551, possess much merit. The old scholia were first printed in a complete form in the edition of Pithoeus, 8vo. Paris, 1585. The whole of the above have been repeatedly reprinted both entire and in selections.

The student who provides himself with the editions of Heninnius, 4to. Lugd. Bat. 1695; of Achaintre, of Ruperti, and of Heinrich, will possess every thing he can require. The commentary of Heinrich, written in German, is the best that has yet appeared.

The earliest English versions are those of Barten Holyday (best ed. fol. Oxford, 1673), and of Sir Robert Stapylton (best ed. fol. London, 1660), both of which enjoyed considerable popularity during the seventeenth century. Although the lines in Holyday are ludicrously quaint and rugged, the meaning of the original is for the most part represented with great fidelity, and the commentary attached may still be consulted with advantage. Dryden has rendered the first, third, sixth, tenth and sixteenth satires, in language full of genius and spirit, but always paraphrastic, and often inaccurate. The most faithful and scholarlike translation which has yet appeared is that of Gifford, 4to. Lond. 1802; and much praise is due to that of Badham, at least to the second edition, published in Valpy's Family Classical Library.

All the ancient documents regarding the life of Juvenal will be found collected and arranged in the edition of Ruperti, and the various inferences deduced from them have been fully discussed by Franke in his two dissertations, the first published at Altona and Leipzig, 8vo. 1820; the second at Dorpat, fol. 1827; by C. Hermann, in his *Disputatio de Juvenalis Satirae Septimae Temporibus*, 4to. Gott. 1843; by Pinzger, in Jahn's *Jahrbücher für Philologie*, vol. xiv. p. 261; and by Düntzer, in the sixth supplemental volume to the same work, p. 373. [W. R.]

JUVENA'LIS, ST., a physician at Carthage in the 4th century after Christ, who was also in priest's orders. He afterwards left Africa, and went to Rome, where he was consecrated bishop of Narnia in Umbria, May 3, A. D. 369. He converted many of the people to Christianity, and is said to have performed several miracles, both during his life, and also by his relics after his death, which took place Aug. 7, A. D. 376. His epitaph is preserved, and also a rhyming Latin hymn, which used to be sung in his honour by the church of Narnia, on the day on which his memory was observed, viz. May 3. (*Acta Sanctor.* May, vol. i. p. 376; Surius, *de Probatis Sanctor. Histor.* vol. vii. p. 361; Bzovius, *Nomencl. Sanc. Profess. Medicor.*) [W. A. G.]

JUVENCUS VE'TTIUS AQUILI'NUS, one of the earliest among the Christian poets, flourished under Constantine the Great, was a native of Spain, the descendant of an illustrious family, and a presbyter of the church. These particulars, for which we are indebted chiefly to St. Jerome, comprise the whole of our knowledge with regard to the personal history of this writer, who owes his reputation to the first of the two following works:—

1. *Historiae Evangelicae Libri IV.*, published about A. D. 332, a life of Christ in hexameter verse, compiled from the four evangelists. The narrative of St. Matthew is taken as the groundwork, the additional facts supplied by the three others are interwoven in their proper places, the whole thus forming a complete harmony of the Gospels. The liberal praises bestowed upon Juvencus by divines and scholars, from St. Jerome down to Petrarch, must be understood to belong rather to the substance of the piece than to the form under which the materials are presented. We may honour the pious motive which prompted the undertaking, and we may bestow the same commendation upon the laborious ingenuity with which every particular recorded by the sacred historians, and frequently their very words, are forced into numbers; but the very plan of the composition excludes all play of fancy and all poetical freedom of expression, while the versification, although fluent and generally harmonious, too often bids defiance to the laws of prosody, and the language, although evidently in many places copied from the purest models, betrays here and there evident indications of corruption and decay. The idea that this production might be employed with advantage in the interpretation of the Scriptures, inasmuch as it may be supposed to exhibit faithfully the meaning attached to various obscure passages in the early age to which it belongs, will not, upon examination, be found to merit much attention.

2. *Liber in Genesim*, in 1541 hexameters, divided into as many chapters as the original; an attempt, it would appear, to render the study of the Old Testament more generally popular by clothing it in a metrical dress, the plan and execution being in every respect similar to the Historia Evangelica. For a long period the first four sections alone were known to exist, and were variously ascribed by different critics to Tertullian, Cyprian, or Salvianus of Marseilles; but the entire book, together with the real author, were made known in the beginning of the eighteenth century, from a MS. of the eleventh century, and published by Durand. (See below.)

3. St. Jerome and other ecclesiastical biographers mention some hexameters upon the sacraments, but of these no trace remains.

The Editio Princeps of the *Historia Evangelica* was printed at Deventer in Holland, 4to. 1490; it is included in the *Poetarum veterum Eccles. Opera*

of G. Fabricius, fol. Basil. 1564; in the *Opera et Fragmenta vet. Poet. Lat.* of Maittaire, fol. Lond. 1713; in the *Bibliotheca Patr. Max.* Lugdun. 1677, vol. iv. p. 55; and was published separately with a collection of commentaries, by Reuschius, 8vo. Lips. 1710.

The *Liber in Genesim* first appeared in its complete form in Martene et Durand, *Scriptorum et Monumentorum Amplissima Collectio*, fol. Paris, 1723, vol. ix. p. 14, from whence it was reprinted, along with the *Historia Evangelica*, in the *Bibliotheca Patrum* of Galland, fol. Venet. 1770, vol. iv. p. 587.

(Hieron. *De Vir. Ill.* 84, *Ep. ad Magnum*, *Chron. Euseb.* ad A. D. cccxxix.; Gebser, *De C. Vettii Aquilini Juvenci Vita et Scriptis*, 8vo. Jen. 1827.) [W. R.]

JUVENTAS. [HEBE.]

JUVE'NTIA GENS, an ancient plebeian gens, which came from Tusculum (Cic. *pro Planc.* 8), and settled in Rome, probably in the course of the fourth century B. C. According to the statement of L. Cassius, who united with L. Juventius Laterensis in accusing Cn. Plancius, Cicero's client, the first plebeian aedile was a member of the Juventia gens. The correctness of this statement is denied by Cicero; but whether true or false, the fact of its being made sufficiently proves the antiquity of the gens. (Cic. *pro Planc.* 24.) The name does not occur again in history till the year B. C. 197 [JUVENTIUS, No. 1]; and the first of the gens who obtained the consulship was M. Juventius Thalna in B. C. 163. Notwithstanding their antiquity and nobility, none of the Juventii played any prominent part in history, and the name is indebted for its celebrity chiefly to the two jurists who lived in the second century of the Christian aera. [CELSUS, JUVENTIUS.]

The family-names of this gens are CELSUS, LATERENSIS, PEDO, THALNA: a few occur without a surname. Owing to the common interchange of B and V, the name is frequently written Jubentius in manuscripts and inscriptions.

JUVENTI'NUS A'LBIUS OVI'DIUS, the name attached to thirty-five distichs entitled *Elegia de Philomela*, containing a collection of those words which are supposed to express appropriately the sound uttered by birds, quadrupeds, and other animals. Take as a specimen,

> Mus avidus mintrit, velox mustecula drindit,
> Et grillus grillat, desticat inde sorex.

The age of the author is quite unknown, but from the last couplet in the piece it would appear that he was a Christian. Bernhardy has endeavoured to prove from Spartianus (*Grundriss der Röm. Litt.* p. 135), that this and other trifles of a similar description were composed by the contemporaries of the emperor Geta, the son of Septimius Severus and the brother of Caracalla. (Burman. *Anthol. Lat.* v. 143, or n. 233, ed. Meyer; Wernsdorf, *Poet. Lat. Minores*, vol. vii. p. 178. and p. 279.) [W. R.]

JUVE'NTIUS. 1. T., a tribune of the soldiers who fell in battle in B. C. 197, when the consul Q. Minucius Rufus was defeated by the Cisalpine Gauls. (Liv. xxxiii. 22.)

2. T., mentioned by Livy (xlii. 27) as one of the legati sent into Apulia and Calabria to purchase corn in B. C. 172, is probably the same as the T. Juventius Thalna who was praetor in B. C. 194. [THALNA.]

3. A comic poet, who probably lived in the middle of the second century B. C. He is referred to by Varro (*L. L.* vi. 50, vii. 65, ed. Müller) and A. Gellius (xviii. 12).

4. P., praetor in B. C. 149, who was defeated and slain in battle in Macedonia by the usurper Andriscus (Pseudophilippus). [ANDRISCUS.] (Liv. *Epit.* 50; Flor. ii. 14; Eutrop. iv. 13; Oros. iv. 22.)

5. A beautiful youth, to whom Catullus has addressed several of his poems. (*Carm.* 24, 48, 99.)

C. JUVE'NTIUS, a Roman jurist, one of the numerous *auditores* of Q. Mucius, P. f. Scaevola, the Pontifex Maximus. He is mentioned by Pomponius along with Aquilius Gallus, Balbus Lucilius, and Sextus Papirius, as one of the four most eminent pupils of Mucius. Nothing more is known of him. His works possessed high authority, and were incorporated by Servius Sulpicius in his own writings. In the time of Pomponius, the original productions of the disciples of Mucius were scarce, and were known chiefly through the books of Servius Sulpicius. (Dig. i. tit. 2. s. 2. § 42.) [J. T. G.]

T. JUVE'NTIUS, an advocate, who was much employed in private causes. He was a slow and rather cold speaker, but a wily disputant. He possessed considerable legal knowledge, as did also his disciple Q. Orbius, who was a contemporary of Cicero. (*Brut.* 48.) Ch. Ad. Ruperti thinks that the T. Juventius mentioned by Cicero is the same with the disciple of Mucius, to whom Pomponius gives the praenomen Caius. (*Animad. in Enchirid Pomponii*, iii. 8.) [J. T. G.]

IXI'ON (Ἰξίων), a son of Phlegyas (Schol. *ad Apollon. Rhod.* iii. 62; comp. Strab. x. p. 442, who calls him a brother of Phlegyas), or, according to others, a son of Antion by Perimela, of Pasion, or of Ares. (Schol. *ad Pind. Pyth.* ii. 39; Diod. iv. 69; Hygin. *Fab.* 62.) According to the common tradition, his mother was Dia, a daughter of Deïoneus. He was king of the Lapithae or Phlegyes, and the father of Peirithous. (Apollod. i. 8. § 2; Hygin. *Fab.* 14.) When Deïoneus demanded of Ixion the bridal gifts he had promised, Ixion treacherously invited him, as though it were to a banquet, and then contrived to make him fall into a pit filled with fire. As no one purified Ixion of this treacherous murder, and all the gods were indignant at him, Zeus took pity upon him, purified him, and invited him to his table. But Ixion was ungrateful to his benefactor, and attempted to win the love of Hera. Zeus made a phantom resembling Hera, and by it Ixion became the father of a Centaur, who again having intercourse with Magnesian mares, became the father of the Hippocentaurs. (Pind. *Pyth.* ii. 39, &c. with the Schol.; Schol. *ad Eurip. Phoen.* 1185; Lucian, *Dial. Deor.* 6.) Ixion, as a punishment, was chained by Hermes with his hands and feet to a wheel, which is described as winged or fiery, and said to have rolled perpetually in the air or in the lower world. He is further said to have been scourged, and compelled to exclaim, "Benefactors should be honoured." (Comp. Schol. *ad Hom. Od.* xxi. 303; Hygin. *Fab.* 33, 62; Serv. *ad Virg. Aen.* vi. 601, *Georg.* iii. 38, iv. 484; Schol. Venet. *ad Il.* i. 266.) [L. S.]

IXI'ON, a surname of Demetrius, the grammarian, of Adramyttium. [Vol. I. p. 968, a.]

IXIO'NIDES, a patronymic, applied by Ovid (*Met.* viii. 566) to Peirithous, the son of Ixion; but the plural, Ixionidae, occurs also as a name of the Centaurs. (Lucan, vi. 386.) [L. S.]

I'XIUS (Ἴξιος), a surname of Apollo, derived from a district of the island of Rhodes which was called Ixiae or Ixia. (Steph. Byz. *s. v.* Ἴξιαι; comp. Strab. xiv. p. 655.) [L. S.]

IYNX (Ἴυγξ), a daughter of Peitho and Pan, or of Echo. She endeavoured to charm Zeus, or make him, by magic means, fall in love with Io; in consequence of which Hera metamorphosed her into the bird called Iynx (iynx torquilla). (Schol. *ad Theocrit.* ii. 17, *ad Pind. Pyth.* iv. 380, *Nem.* iv. 56; Tzetz. *ad Lycoph.* 310.) According to another story, she was a daughter of Pierus, and as she and her sisters had presumed to enter into a musical contest with the Muses, she was changed into the bird Iynx. (Anton. lib. 9.) This bird, the symbol of passionate and restless love, was given by Aphrodite to Jason, who, by turning it round and pronouncing certain magic words, excited the love of Medeia. (Pind. *Pyth.* iv. 380, &c.; Tzetz. *l. c.*) [L. S.]

IZATES. [ARSACES XIX. p. 358, a.]

L.

LABDA (Λάβδα), a daughter of the Bacchiad Amphion, and mother of Cypselus, by Eetion. (Herod. v. 92.) According to the Etymologicum Magnum (p. 199), her name was derived from the fact of her feet being turned outward, and thus resembling the letter Λ. [Comp. CYPSELUS.] [L. S.]

LABDA'CIDAE (Λαβδακίδαι), a patronymic from Labdacus, and frequently used not only to designate his children, but his descendants in general, and is therefore applied not only to Oedipus, his son, but to Polyneices, Eteocles, and Antigone. The family of the Labdacidae is particularly famous in ancient story, on account of the misfortunes of all that belonged to it. (Soph. *Antig.* 560; Stat. *Theb.* vi. 451, and many other passages.) [L. S.]

LA'BDACUS (Λάβδακος), a son of the Theban king, Polydorus, the son of Cadmus, by Nycteis, who was descended from a Spartan family. Labdacus lost his father at an early age, and was placed under the guardianship of Nycteus, and afterwards under that of Lycus, a brother of Nycteus. When Labdacus had grown up to manhood, Lycus surrendered the government to him; and on the death of Labdacus, which occurred soon after, Lycus again undertook the guardianship of his son Laius, the father of Oedipus. (Paus. ix. 5. § 2; Eurip. *Herc. Fur.* 27; Apollod. iii. 5. § 5; comp. NYCTEUS.) [L. S.]

LA'BEO, Q. ANTI'STIUS, a Roman jurist, one of those disciples of Servius Sulpicius, who are stated by Pomponius (Dig. 1. tit. 2. s. 2. § 44) to have written books which were digested by Aufidius Namusa. He was the father of the more eminent jurist of the same name, who lived under Augustus. In his attachment to the ancient republican liberty, he joined the conspiracy of Brutus and was one of the murderers of Julius Caesar. Constant to the party he had espoused, he was present at the battle of Pharsalia, and, after the defeat, was unwilling to survive Brutus, who, he was told, had pronounced his name with a sigh before his death. Having dug in his tent a hole of the length of his body, he settled his worldly affairs, and sent messages to his wife and children. Then, taking the hand of his most faithful slave, he turned him round (as was usual in the ceremony of manumission), and, giving him his sword, presented his throat to be stabbed, and was buried in his tent in the hole which he had dug. (Schol. *ad Horat. Sat.* i. 3. 83; Plut. *Brut.* 12; Appian, *B. C.* iv. 135.) [J. T. G.]

LA'BEO, M. (?) ANTI'STIUS, the son of the subject of the preceding article, adopted the republican opinions of his father, and finally eclipsed him in reputation as a jurist. His praenomen is uncertain. The Scholiast on Horace (*Sat.* i. 3. 83) calls him Marcus, and Gellius (xx. 1) calls him Quintus. In his youth he was prompted by his active intellect to cultivate philosophy, and to apply himself to various branches of learning. He became a proficient in logic, philosophy, and archaeology, and turned these acquirements to profit in the cultivation of law. In tracing the origin and signification of Latin words he was peculiarly skilful, and by this kind of knowledge he was able to unravel many legal knots. He received the elements of his legal education from Trebatius, but he also listened to the instruction of Tubero and Ofilius. Pomponius states that he was a legal innovator (*plurima innovare instituit*, Dig. 1. tit. 2. s. 2. § 47), whereas, the letter of Capito, cited by Gellius, makes him out to be a strict adherent to ancient usages (*ratum tamen nil haberet, nisi quod justum sanctumque esse in Romanis antiquitatibus legisset*, Gell. xiii. 12). Under the article CAPITO [Vol. I. p. 600], we have mentioned the manner in which it has been attempted to reconcile these testimonies. Though in *private* law Labeo was an innovator, he held fast to the ancient forms of the constitution. The anecdote of his refusing to obey the *summons* of a tribune, while he admitted the right of a tribune to *arrest* (Gell. *l. c.*), is an instance of his pertinacity in matters of public right. On the other hand, his resort in his own case to *codicilli* (a word used in very different senses in Roman and in English law) instead of a formal testament, proves that he was not averse to every kind of legal novelty. (Inst. tit. 25, pr.) It is also a proof of the great authority he possessed, that *codicilli* were universally recognised as admissible, after the precedent which Labeo had afforded in his own case. If Labeo, our jurist, be referred to in Dig. 34. tit. 2. s. 32. § 6, we are in possession of a clause of his will, containing a bequest to his wife Neratia.

The rugged republicanism of Labeo (*libertas quaedam nimia atque vecors*) was not pleasing to Augustus, and it has been supposed by many that the *Labeone insanior* of Horace (*Sat.* i. 3. 80) was a stroke levelled against the jurist, in order to please the emperor; though Wieland has suggested that, at the time when Horace wrote his first book of Satires, Labeo the jurist was probably too young and undistinguished to provoke such sarcasm.

In the year B. C. 18 Labeo was one of those who were appointed by Augustus to nominate senators, and, in the exercise of his power, he nominated M. Lepidus, who was disliked by the emperor. On being threatened with punishment by Augustus, for selecting an unfit person, he answered, "Each of us has a right to exercise his own discretion, and what

harm have I done in admitting into the senate one whom you allow to be pontiff?" The answer was clever, and not unacceptable to the emperor, who wished to be pontiff himself, but could not make up his mind to go to the length of depriving Lepidus of that dignity. A proposal was made in the senate, that the senators should guard Augustus by turns, by passing the night in his ante-chamber. Labeo, not liking the plan, but not wishing openly to oppose it, excused himself by saying, "I am a snorer, and not fit to sleep near the emperor. (Dion Cass. liv. 15 ; Suet. *Aug.* 54.)

We have already [CAPITO] fully adverted to the contrast between Labeo and Capito, and have given an account of the different legal sects which they founded. Tacitus (*Ann.* iii. 75) calls these two great rival jurists of the age of Augustus *duo decora pacis.* The statement of Pomponius (*l. c.*), that Labeo refused the consulship, seems to be inconsistent with the statement of Tacitus (*l. c.*), that Labeo became popular from the wrong he suffered in not rising above the praetorship. The following is the most plausible explanation of the apparent inconsistency :—Labeo was of an older and far more distinguished family than Capito, whose ancestors first came into notice in the time of Sulla, whereas the Antistii are heard of in the earliest period of Roman history, and by reference to Eckhel it will be found that there are still many subsisting medals of the gens Antestia or Antistia, but none of the gens Atteia. In age, too, it is probable that Labeo was senior to Capito. The wrong spoken of by Tacitus may, therefore, have consisted in allowing Labeo to remain praetor at a time when regularly he might have expected the consulship, and in promoting Capito, out of the ordinary course, over his head. This wrong would not have been purged by a subsequent offer on the part of the emperor to make Labeo consul suffectus.

Perhaps the desire of leisure to pursue his studies may have been the real cause, or may have contributed, along with the feeling of having suffered a slight, as a cause of Labeo's refusal to accept political power, offered in such a way, and at such a time, that it possessed little value. He devoted himself to reading and literature, and the study of his profession. Half of every year he spent at Rome in giving instruction to his pupils, and answering in public the questions of those who consulted him on legal points ; and six months he passed in the country in writing books. Of these he left no fewer than four hundred behind him, a number at which we need not be surprised, when we consider how small in general were the ancient *libri* and *volumina.* His works were more in request in subsequent ages than those of most of the *veteres.* By Gaius he is cited several times, and his name appears more than once in the Institutes. The extracts from Labeo in the Digest occupy about twelve pages in Hommel's *Palingenesia Pandectarum.* They are sixty-one in number, but the name of Labeo occurs in other passages of the Digest no fewer than five hundred and forty-one times. He wrote commentaries on the laws of the twelve tables (Gell. i. 12 ; ib. vii. 15; where the second book is cited ; ib. xx. 1) and upon the Praetor's Edict, in at least four books (Gell. xiii. 10 ; Dig. 11. tit. 4. s. 1. § 5). Ulpian cites *Labeo libro primo praetoris urbani* (Dig. 50. tit. 16. s. 19), and refers to his thirtieth book *praetoris peregrini* (Dig. 4. tit. 3. s. 9. § 4). The books so cited by Ulpian may form part of the general work on the Praetor's Edict. (Wieling, *de Labeonis ad Edict. Libris*, 4to. Franeq. 1731.)

Of his works, the Florentine Index mentions only Πειθανῶν βιβλία ὀκτώ, and *Posteriorum* βιβλία δέκα, and these are the works from which the greater number of passages from Labeo that occur in the Digest are taken. The *Peithanon* or *Probabilium* are cited sometimes simply (as in Dig. 19. tit. 1. s. 53), and sometimes with the addition *a Paulo Epitomatorum* (as in Dig. 28. tit. 1. s. 2). It is doubtful whether any of the remains of Labeo given in the Digest, even those which appear to be cited from his original writings, were not taken by the compilers from his works as they appeared in the remodelled editions of subsequent commentators. (Von Regius, Ἐναντιοφανῶν, i. 25, in Otto, *Thes.* vol. ii. p. 1493 ; Blume, in Savigny's *Zeitschrift*, vol. iv. p. 317, &c.) The *Peithanon* of Labeo treated of general rules of law which, though *probabilities*, were sometimes fallacious ; and Paulus, in his notes, directed attention chiefly to the particular cases which formed exceptions to the rule. (Bynkershoeck, *Obs.* iii. 16.) Of the *Libri Posteriorum* of Labeo, and the *Epitome* of that work made by Javolenus, we have already treated under the article JAVOLENUS. The *Libri* (qu. *Liber*) *Epistolarum* and *Libri Responsorum* of Labeo, are referred to under LABEO, DOMITIUS, while his *Commentarii de Jure Pontificio* and his other theological works, are mentioned under LABEO, CORNELIUS. In ancient times, not only were commentaries written upon him by Paulus and Javolenus, but we read of the *Notae* upon Labeo of Proculus (Dig. 3. tit. 5. s. 10. § 1 ; Dig. 35. tit. 1. s. 69 ; Dig. 17. tit. 2. s. 65. § 5), and of a certain Quintus (Dig. 4. tit. 3. s. 7. § 7) ; and we find from Dig. 28. tit. 5. s. 17. § 5, that his *Posteriorum Libri* were annotated by Aristo and by Aulus (probably Aulus Cascellius). In modern times, according to Maiansius (*Ad XXX. Ictorum Frag. Comment.* vol. i. praef.), Sebastian Ortega commented specially on his remains ; but such a work (like the works of many other Spanish jurists) is unknown to the legal bibliographers. (Bach. *Hist. Jur. Rom.* iii. 1. § 10 ; Zimmern. *R. R. G.* vol. i. § 82, 83 ; Chr. Thomasius, *Comparatio Antistii Labeonis et Ateii Capitonis*, 4to. Lips. 1683 ; Chr. Thomasius, *Comparatio Labeonis et Trebatii*, 4to. Lips. 1684 ; Corn. van Eck, *De Vita, Moribus et Studiis M. Antistii Labeonis et C. Ateii Capitonis*, 8vo. Franeq. 1692, reprinted in Oelrich's *Thesaurus Novus Dissertationum Juridicarum*, vol. ii. tom. 2, p. 821—856 ; A. N. Moller, *Selecta Quaedam*, 4to. Traj. ad Rhen. 1763, reprinted in Oelrich's *Thes. Nov. Dis. Jur.* vol. ii. tom. 2, pp. 107—154 ; Neuber, *Die juristische Klassiker*, pp. 77—92, and pp. 209—216 ; P. Ph. Wolffhardt, *De Posterioribus Labeonis*, 4to. Rentel. 1751 ; Chr. Glob. Biener, *Antistius Labeo, Juris Civilis Novator*, 4to. Lips. 1786, reprinted (vol. i. No. 9) in Chr. Glob. Biener's *Opuscula Academica*, 2 vols. 4to. Lips. 1830 ; Oteyza et Olano, *Paralipomenon et Electorum Juris Civilis*, vol. i. in Meerman's *Thesaurus*, vol. i. pp. 619—622.) [J. T. G.]

LA'BEO, ATE'IUS, a contemporary of Pliny, who mentions his fancy for small pictures (*H. N.* xxxv. 4). Bertrandus (*de Jurisp.* i. 7. § 4) would read Antistius for Ateius, and, unmindful of chronology, would confound the picture-fancier with the celebrated jurist of the time of Augustus. But we

ought probably to read *Titidius* instead of *Ateius*. See below, p. 695, a. [J. T. G.]

LA'BEO, C. ATI'NIUS. 1. Tribune of the plebs in B. C. 197, and praetor peregrinus in 195. (Liv. xxxiii. 22, 25, 42, 43.)

2. Praetor in B. C. 190. He received Sicily as his province. (Liv. xxxvi. 45, xxxvii. 2.) [C.P.M.]

LA'BEO, A'TTIUS, a Roman poet, the author of a translation of the poems of Homer, which is no longer extant. (Wernsdorf, *Poetae Lat. min.* vol. iv. p. 577). [C. P. M.]

LA'BEO, CLAU'DIUS, a Batavian, was prefect of the Batavian *ala*, which went over from Lupercus to Civilis. [CIVILIS.] Civilis, whose rival he was in their native town, not being willing to incur the odium of putting him to death, and yet fearing that, if allowed to remain with his army, he might excite disaffection, sent him as a prisoner among the Frisii. He afterwards escaped, and offered his services to Vocula, who gave him a small force, with which he carried on an irregular warfare against the insurgents. He was defeated by Civilis, who, however, tried in vain to crush him. [CIVILIS.] (Tac. *Hist.* iv. 18, 56, 66, 70.) [P. S.]

LA'BEO, CORNE'LIUS, a writer cited by Macrobius. He wrote books *de Fastis* (*Saturn.* i. 16), and *de Oraculo Apollinis Clarii* (i. 18). From the former work are probably extracted the passages cited in *Saturn.* i. 12. He evidently went deep into mythological speculations. That he wrote a treatise entitled *De Diis Penatibus* cannot fairly be inferred from *Saturn.* iii. 4, though it is clear that he treated of the Penates. In *Saturn.* iii. 10, Labeo, without the name Cornelius (*Labeo, sexagesimo et octavo libro*), is coupled with Ateius Capito, and it is evident from the context, that here the same Labeo is meant as in *Saturn.* iii. 4. Hence, there appears to be some ground for suspecting that Macrobius intends to designate the celebrated jurist Antistius Labeo, the contemporary of Capito, and has given to him by mistake the name Cornelius. This suspicion is confirmed, when we find that Cornelius Labeo is nowhere mentioned but in Macrobius, that Labeo, without any additional name, is cited by other writers as having written on exactly similar subjects; and when we know that Antistius Labeo the jurist wrote upon pontifical law, was given to mythological research, and was learned in antiquity (*literas antiquiores altioresque penetraverat*, Gell. xiii. 10). Servius (*ad Virg. Aen.* iii. 168) cites a work of Labeo *de Diis Animalibus*, and Fulgentius (*de Prisco Sermone*, § 4. *s. v. Manales*) gives a fragment from the work of Labeo *de Disciplinis Hetruscis Tagetis et Bacchetidis*. There are several passages relating to ancient Roman mythology, cited from Labeo by St. Augustin (*De Civ. Dei*, ii. 11 (compare viii. 13), ii. 14, iii. 25, ix. 19, xxii. 28).

Now we know from the citations of Festus (*s. vv. Proculiunt, Spurcum, Prox, Sistere fana*), that Antistius Labeo, the jurist, wrote a treatise, containing at least 15 books, *de Jure Pontificio*, and it is not unlikely that the 68th book, cited by Macrobius (*Saturn.* iii. 10), is one of the books of this treatise. Pomponius (Dig. 1. tit. 2. s. 2. § 47) tells us that Antistius Labeo left behind him 400 volumes. The work *De Officio Augurum*, mentioned by Festus (*s. v. Remisso*), probably formed a part of the treatise *De Jure Pontificio*. It cannot be doubted that the Labeo cited by Festus (*s. v. Popularia Sacra, Puilia Saxa*), by Pliny (*H. N.* x. 15), and by Aulus Gellius (xv. 27), from the work of Laelius Felix ad Q. Mucium, is Antistius Labeo the jurist. *Antistius* Labeo probably treated of the Penates as *Cornelius* Labeo did, according to Macrobius, for we learn from Festus (*s. v. Penatis*) that Antistius Labeo thought that the word Penatis might be used in the singular number. Other fragments, similarly relating to antiquarian and pontifical researches (e. g. Festus, *s. v. Septimontio, Prosimurium, Scriptum Lapidem, Secespita, Subigere Arietem*; Plut. *Quaest. Rom.* c. 46), where Antistius alone or Antistius Labeo is expressly mentioned, confirm our opinion as to the mistake of Macrobius (who is not accurate in names), and as to the identity of the jurist with the writer whom he calls *Cornelius* Labeo. (Heinec. *Hist. Jur. Rom.* § 182; Bach. *Hist. Jur. Rom.* iii. 1. § 10; Bynkershoeck, *Praetermissa ad Pomponium*, § 47; Dirksen, *Bruchstücke aus den Schriften der Römischen Juristen*, p. 74—83.) [J. T. G.].

LA'BEO, DOMI'TIUS. In Dig. 28. tit. 1. s. 27, is contained an epistle of Domitius Labeo to Juventius Celsus, with the rude answer of the latter [CELSUS, Vol. I. p. 662]. In Dig. 41. tit. 3. s. 30. § 1, Pomponius cites *Labeo Libris Epistolarum*, and Cujas supposes that for Labeo should be read Javolenus, as the *Libri Epistolarum* of Antistius Labeo the jurist are nowhere else mentioned; but there is nothing unusual in the work of a jurist being ἅπαξ λεγόμενον.

It is not unlikely, indeed, that the *Libri Epistolarum* cited by Pomponius is identical with the *Libri Responsorum* of Antistius Labeo, of which the 15th book is cited by Ulpian, in *Coll. Leg. Rom. et Mos.* xii. 7. We have Labeo *rescribit* in Dig. 37. tit. 1. s. 3. § 1. and in Dig. 33. tit. 7. s. 12. § 35, we find the expression *Neratius, lib. iv. epistolarum respondit*, showing that *epistolae* and *responsa* may be used synonymously. As the proposed alteration of Cujas is unnecessary, so there is no need for the conjecture of Bertrandus (*De Jurisp.* i. 10. § 9), that the Labeo mentioned in Dig. 41. tit. 3. s. 30. § 1. is Domitius Labeo. In Dig. 28. tit. 1. s. 27, Domitius Labeo is the questioner, and it is the jurist who is questioned from whom we should expect the publication of *Epistolae*. There is nothing even to prove that Domitius Labeo was a jurist, though he is classed as such by Cotta, Rivallius, Eberlinus and others. It is true that one jurist sometimes consulted another, as Atilicinus consulted Proculus (Dig. 23. tit. 4. s. 17), but epistolae were more frequently addressed to jurists by non-professional persons. B. Rutilius (*Vitae Ictorum*, c. 60) seems to think that in Dig. 35. tit. 1. s. 39. § 40, the extract is taken from one Labeo, and contains a citation of another Labeo, and that Domitius Labeo cites the earlier jurist, Antistius Labeo; but in the extract referred to, it is Javolenus who cites Antistius Labeo. (Guil. Grot. *de Vit. Ict.* ii. 4. § 8; Ménage, *Amoen. Jur.* c. 20; Alphen, *de Javoleno*, c. 4. § 2.)

It has been supposed by some that the ignorance of law manifested by Domitius Labeo in his celebrated letter, is rather an argument that he was not a jurist, and Celsus has been thought unpolite, but not hasty, in charging him with folly. But F. Kämmerer (*Beiträge zur Geschichte und Theorie des Römischen Rechts*, pp. 208—226) has shown that this question may have a deeper meaning than is commonly supposed. We find from Ulpian (Dig. 28. tit. 1. s. 21. § 2), that in wills where

there ought to be *testes rogati*, one who was accidentally present *alterius rei causa* could not be a witness. Ulpian qualifies the rule, by saying that a person, though asked to come for another purpose, might be a witness, if specially informed before the attestation that he was wanted as such. The question of Domitius Labeo may mean to ask whether a person, invited to *write* the will, and not specially to *witness* it, was a good witness, if he signed without further intimation that his testimony was required. [J. T. G.]

LA'BEO, Q. FA'BIUS, was quaestor urbanus in B. C. 196. The augurs and priests had for some years resisted the payment of the tributum; but, after a stout contest, Labeo and his colleague L. Aurelius compelled them to yield the point, and pay up all arrears. (Liv. xxxiii. 42.) In B. C. 189 he was elected praetor, and was appointed by lot to the command of the fleet. Eager for some opportunity of distinguishing himself, he sailed from Ephesus to Crete, where it was reported that a large number of Roman citizens were in a state of slavery. None but the Gortynii heeded his demand that they should be surrendered; but from them he obtained a considerable number (4000 according to Valerius Antias), which afforded him a pretext for demanding a triumph. He then sent three ships to Macedonia, to demand the withdrawment of the garrisons of Antiochus from Aenus and Maronia. The treaty with Antiochus had just been concluded by Cn. Manlius, and in accordance with the terms of it Labeo was despatched to Patara, to destroy the ships of the king which were there. He afterwards got possession of Telmissus, and then conducted the fleet back to Italy. The triumph which he demanded was accorded to him, notwithstanding the opposition of the tribunes. (Liv. xxxvii. 47, 50, 60, xxxviii. 39, 47). In B. C. 185 he became a candidate for the consulship; but App. Claudius succeeded in getting his brother Publius elected in his stead. This was the second repulse of the kind which he had received. (Liv. xxxix. 32). In the following year he was appointed one of the triumvirs for planting colonies at Potentia and Pisaurum. (*Id.* 44). In B. C. 183 he was elected consul with M. Claudius Marcellus. Liguria was assigned to the consuls as their province. (*Id.* 45.) He was created pontifex in B. C. 180. (xl. 42.) Cicero (*De Off.* i. 10) has a story of a trick by which either Labeo, or somebody else, having been appointed arbitrator between the towns of Nola and Neapolis, respecting some disputed land, obtained a tract of territory for the Romans. [C. P. M.]

LA'BEO, POMPO'NIUS, governor of the province of Moesia for eight years, in the reign of Tiberius. The emperor, in a letter to the senate, denounced him as guilty of maladministration and other offences. Labeo by a voluntary death anticipated the threatened execution. (A. D. 34.) His wife Paxaea imitated his example. (Tac. *Ann.* iv. 47, vi. 29; Dion Cass. lviii. 24). [C. P. M.]

LA'BEO, TITI'DIUS, a Roman painter, celebrated for small panel pictures. He was of praetorian rank, and was at one time proconsul of Gallia Narbonensis, in which office he made himself contemptible. He died at a great age, shortly before the time when Pliny the Elder wrote. (Plin. *H. N.* xxxv. 4. s. 7.) The common reading is *Ateius* Labeo. Jan (*Schulzeit.* 1833, p. 723) suggested *Titidius*, which is adopted by Sillig, in his edition of Pliny. The MSS. are corrupt. [P. S.]

LABE'RIUS DE'CIMUS, a Roman eques, and a distinguished writer of mimes. He was born about B. C. 107, and died in January 43 (Hieron. *in Euseb. Chron.* Olymp. 184. 2), at Puteoli, in Campania. At Caesar's triumphal games in October, B. C. 45, P. Syrus, a professional mimus, seems to have challenged all his craft to a trial of wit in extemporaneous farce; and Caesar, to whom Laberius may have been known through his friend Cn. Matius, himself a mimiambic poet, offered him 500,000 sesterces to appear on the stage. Laberius was sixty years old, and the profession of a mimus was infamous, but the wish of the dictator was equivalent to a command, and he reluctantly complied. Whether, by this somewhat wanton exercise of power, the usually indulgent Caesar meant to disgrace Laberius personally, or the equestrian order generally, or merely to procure for the spectators of the games an unusual spectacle, is uncertain. Laberius, however, had revenge in his power, and took it. His prologue awakened compassion, and perhaps indignation: and during the performance he adroitly availed himself of his various characters to point his wit at his oppressor. In the person of a beaten Syrian slave he cried out,—

> Marry! Quirites, but we lose our freedom,

and all eyes were turned upon the dictator; and in another mime he uttered the pregnant maxim

> Needs must he fear, who makes all else adread.

Caesar, impartially or vindictively, awarded the prize to Syrus, saying to Laberius

> Though I favoured *you*, Laberius, Syrus bears the palm away.

He returned to him, however, his equestrian ring, and permitted him to resume his seat among the equites. As Laberius was passing by the senatorian benches to the equestrian, Cicero called to him, "Were we not so crowded here, Laberius, I would make room for you,"—a double allusion to the degradation of the histrionic eques and to the number of low-born and foreign senators created by Caesar. But Laberius parried the hit by replying, "I marvel, Cicero, *you* should be crowded, who usually sit on two stools,"—Cicero being at the time unjustly suspected of wavering in his politics. As Laberius was leaving the stage at the conclusion of a mime Syrus said to him,

> Whom upon the stage you strove with, from the benches now applaud.

In the next mime, Laberius, alluding at once to Syrus' victory, and to Caesar's station, responded in graver tone,—

> None the first place for ever can retain —
> But, ever as the topmost round you gain,
> Painful your station there and swift your fall.
> I fell — the next who wins with equal pain
> The slippery height, falls too — pride lifts, and lowers all.

(Macrob. *Sat.* ii. 3, 7, vii. 3; Cic. *ad Fam.* vii. 11, xii. 18; Hor. *Sat.* i. 10, 6; Suet. *Caes.* 39; Sen. *de Ira*, ii. 11, *Controv.* iii. 18; comp. Ziegler, *de Mim. Roman.* Götting. 1788; Fabric. *Bibl. Lat.* i. 16, § 3.)

If the prologue of Laberius, the longest fragment of his works (Macrob. *Sat.* ii. 7), may be taken as

a specimen of his style, he would rank above Terence, and second only to Plautus, in dramatic vigour, and Horace's depreciation of him (*Sat.* i. 10, 6) might stand beside Pope's sneer at Chaucer, and "such writing as is never read." But there is reason to infer that the diction of Laberius abounded in unauthorised words (Gell. xvi. 7) and in antitheses and verbal jokes (Sen. *Contr.* 18), allowable in a farce-writer, but beneath the dignity of comedy. He was, however, evidently an original thinker, and made great impression on his contemporaries. (Niebuhr, *Lectures on Rom. Hist.* vol. ii. p. 169.) The fragments of Laberius are collected by Bothe, *Poet. Scen. Latin.* vol. v. pp. 202—218. A revised text of the prologue has been published, with a new fragment by Schneidewin, in the *Rheinisches Museum* for 1843, p. 632, &c. A writer of verses, named Laberius, is mentioned by Martial (*Ep.* vi. 14.) [W. B. D.]

Q. LABE'RIUS DURUS, a tribune of the soldiers in Caesar's army, fell in battle in the second invasion of Britain, B. C. 54. He is by mistake called Labienus by Orosius. (Caes. *B. G.* v. 15; Oros. vi. 9.)

LABE'RIUS MA'XIMUS was procurator of Judaea in A. D. 73, 74, the third and fourth years of Vespasian's reign. After the destruction of Jerusalem the emperor sent Laberius orders to offer for sale all the lands in Judaea. (Joseph. *Bell. Jud.* vii. 6, § 6.) A Laberius Maximus, whether the same is uncertain, was banished by Trajan on suspicion of aspiring to the purple (Spartian. *Hadrian.* 5); and a person of the same name is mentioned by Martial (*Ep.* vi. 14) and by Pliny (*Ep.* x. 16). [W. B. D.]

LABIE'NUS, the name of a Roman family, which does not occur in history till the last century of the republic. Most modern writers say that Labienus was a cognomen of the Atia gens, but there is no authority for this in any ancient author. The name was first assigned to this gens by P. Manutius, but apparently on conjecture; and although Spanheim (*De Praest. et Usu Numism.* vol. ii. pp. 11, 12) pointed out that there was no authority for this, the error has been continued down to the present day, as, for instance, in Orelli's *Onomasticon Tullianum*.

1. Q. LABIENUS, the uncle of T. Labienus [No. 2], joined Saturninus when he seized the capitol in B. C. 100, and perished along with the other conspirators on that occasion. It was under the pretence of avenging his death that his nephew accused Rabirius of the crime of perduellio. (Cic. *pro Rabir.* 5, 7.)

2. T. LABIENUS was tribune of the plebs in B. C. 63, the year of Cicero's consulship; and, under pretence of avenging his uncle's death, as is mentioned above, he accused Rabirius of perduellio. The real reason, however, of his undertaking this accusation was to please Julius Caesar, whose motives for bringing the aged Rabirius to trial have been mentioned elsewhere. [CAESAR, p. 541.] Rabirius was defended by Cicero, who was then exerting himself to please the senatorial party, and who consequently speaks of the tribune with great contempt, and heaps upon him no measured terms of abuse. Being entirely devoted to Caesar's interests, Labienus introduced and carried a plebiscitum, repealing the enactment of Sulla, which gave the college of pontiffs the power of electing its members by co-optation, and restoring to the people the right of electing them. It was in consequence of this new law that Caesar obtained the dignity of pontifex maximus this year. (Dion Cass. xxxvii. 26, 27, 37; Suet. *Caes.* 12, 13; Cic. *pro Rabir.* passim.) It was likewise no doubt at Caesar's suggestion, who was anxious to gratify Pompey, that Labienus and his colleague T. Ampius Balbus proposed those honours to Pompey, which have been detailed elsewhere. [Vol. I. p. 455, a.] (Comp. Vell. Pat. ii. 40.)

All these services did not go unrewarded. When Caesar, after his consulship, went into his province of Transalpine Gaul in B. C. 58, he took Labienus with him as his legatus, and treated him with distinguished favour. We find that Labienus had the title of *pro praetore* (Caes. *B. G.* i. 21), which title had doubtless been conferred upon him by Caesar's influence, that he might in the absence of the proconsul take his place, and discharge his duties. Labienus continued with Caesar during a great part of his campaigns in Gaul, and showed himself an able and active officer. He was with Caesar throughout the whole of his first campaign (B. C. 58). According to Appian (*Celt.* 3, 15) and Plutarch (*Caes.* 18), it was Labienus who cut to pieces the Tigurini; but Caesar ascribes the merit of this to himself (*B. G.* i. 12); and as he never manifests a disposition to appropriate to himself the exploits of his officers, his authority ought to be preferred to that of the former writers. He speaks, moreover, of the services of Labienus in this campaign; and after the conquest of the Helvetii and the Germans we find him leaving Labienus in command of the troops in their winter-quarters, while he himself went into Cisalpine Gaul to discharge his civil duties in this province. (Caes. *B. G.* i. 10, 22, 54.)

As we have no further mention of Labienus in Gaul for the next three years, it is probable that he quitted the army when Caesar returned to it, after the winter of B. C. 58. His absence was supplied by P. Crassus, the son of the triumvir; but when the latter left Gaul, in B. C. 54, in order to join his father in the fatal expedition against the Parthians, Caesar may perhaps have sent for Labienus, or the prospect of honour and rewards may have again attracted him to the camp of his patron. However this may be, we find Labienus again in Gaul in B. C. 54, in the winter of which year he was stationed with a legion among the Remi, on the confines of the Treviri. Here he defeated the latter people, who had come under the command of Induciomarus, to attack his camp, and their leader fell in the battle. Still later in the winter Labienus gained another great battle over the Treviri, and reduced the people to submission. (Caes. *B. G.* v. 24, 53—58, vi. 7, 8; Dion Cass. xl. 11, 31.)

In the great campaign against Vercingetorix in B. C. 52, which was the most arduous but at the same time the most brilliant of all Caesar's campaigns in Gaul, Labienus played a distinguished part. He was sent by Caesar with four legions against the Senones and Parisii, and took up his head-quarters at Agendicum. From this place he marched against Lutetia, which was burnt at his approach; and in his subsequent retreat to Agendicum, which was rendered necessary by the revolt of the Aedui and the rising of the Bellovaci, his conduct is greatly praised by Caesar. He subsequently reached Agendicum in safety, after

gaining a complete victory over Camulogenus, who commanded the enemy. During the winter of this year he was left in command of the troops, while Caesar repaired, according to his usual custom, to Cisalpine Gaul; and finding that Commius, the Atrebatian, was endeavouring to excite a new revolt in Gaul, he made an ineffectual attempt to remove him by assassination. During the two following years, which preceded the breaking out of the civil war, Labienus continued to hold the chief command in the army, next to Caesar himself. In B. C. 51 Caesar sent him into Gallia Togata, or Cisalpine Gaul, to defend the Roman colonies, lest the barbarians should make any sudden attack upon them; and on his return into Transalpine Gaul, he was again despatched against the Treviri, whom he had conquered three years before, and whom he again subdued without any difficulty. So much confidence did Caesar place in Labienus, that when he returned into Transalpine Gaul in B. C. 50, he left Labienus in command of Cisalpine Gaul, that the latter might in his absence still further win over the Roman citizens in his province to support Caesar in his attempts to gain the consulship for the year following. (Caes. *B. G.* vii. 57—62, viii. 23, 24, 25, 45, 52; Dion Cass. xl. 38, 43.)

But Caesar's confidence was misplaced. The great success which Labienus had gained under Caesar, and which was rather due to Caesar's genius than to his own abilities, had greatly elated his little mind, and made him fancy himself the equal of his great general, whom he was no longer disposed to obey as heretofore. (Comp. Dion Cass. xli. 4.) Such conduct naturally caused Caesar to treat him with coolness; and the Pompeian party eagerly availed themselves of this opportunity to gain him over to their side. They entered into negotiations with him in this year, while he was in Cisalpine Gaul, and their efforts were successful, notwithstanding the large fortune which had been bestowed upon him by Caesar (comp. Cic. *ad Att.* vii. 7), and the other numerous marks of favour which he had received at his hands. Accordingly, on the breaking out of the civil war in B. C. 49, Labienus took an early opportunity to desert his old friend and captain. The news of his defection was received at Rome with transport; and Cicero speaks of it again and again in terms of the greatest exultation. "I look upon Labienus as a hero," he writes to Atticus; "that great man Labienus," he calls him in another letter, and speaks of "the tremendous blow" (*maxima plaga*) which Caesar had received from the desertion of his chief officer. But this "hero" was destined to disappoint grievously his new friends. He brought no accession of strength to their cause; he had not sufficient influence with Caesar's veterans to induce them to forsake the general whom they idolised; even the town of Cingulum, on which he had spent so much money, was one of the first to open its gates to Caesar (Caes. *B. C.* i. 15); and in war his talents seem to have been rather those of an officer than of a commander; he was more fitted to execute the orders of another than to devise a plan of action for himself. In a few weeks' time we find Cicero speaking of him in very altered language, and expressing a desire for the arrival of Afranius and Petreius, as little was to be expected from Labienus. (*In Labieno parum est dignitatis*, Cic. *ad Att.* viii. 2. § 3; comp. Cic. *ad Att.* vii. 11, 12, 13, a, b. 15, 16, *ad Fam.* xiv. 14, xvi. 12.)

In the following year (B. C. 48) Labienus took an active part as one of Pompey's legates in the campaign in Greece. Here he distinguished himself, like many others of Pompey's officers, by his cruelty and overweening confidence; though we ought perhaps to make some deduction from the unfavourable terms in which he is spoken of by Caesar. Appian, however, relates (*B. C.* ii. 62), that it was through the advice of Labienus that Pompey did not follow up the success which he had gained at Dyrrhachium, by forcing Caesar's camp, which he might easily have done, and thus have brought the war to a close. And the act of cruelty committed by Labienus after this battle was of so public a nature, that Caesar would not have ventured to record it unless it had been actually committed. He is related to have obtained from Pompey all Caesar's soldiers who had been taken prisoners in the battle, to have paraded them before the Pompeian army, and, after taunting them as his "fellow-soldiers," and upbraiding them by asking "whether veteran soldiers were accustomed to fly," to have put them to death in the presence of the assembled troops. In the council of war held before the fatal battle of Pharsalia, he expressed the utmost contempt for Caesar's army, and thus contributed his share to increase that false confidence, which was one of the main causes of the disastrous issue of the battle. (Caes. *B. C.* iii. 13, 19, 71, 87.)

After the defeat at Pharsalia Labienus fled to Dyrrhachium, where he found Cicero, and informed him of the news (Cic. *de Div.* i. 32), but at the same time, to give some courage to his party, pretended that Caesar had received a severe wound in the engagement. (Frontin. *Strat.* ii. 7. § 13.) From Dyrrhachium Labienus repaired with Afranius to Corcyra, in order to join Cato; and from thence he proceeded to Cyrene (Plut. *Cat. Min.* 56), which refused to receive him, and finally he joined the scattered remnants of the Pompeian party in Africa. Here Scipio and Cato, two of the most celebrated leaders of the Pompeians, collected a considerable army. Labienus had at first the command of an army near Ruspina, where he fought against Caesar, in B. C. 46, at first with some success, but was at length repulsed. Soon after this battle Labienus united his forces with those of Scipio, under whom he served as legate during the rest of the campaign. (Dion Cass. xlii. 10, xliii. 2; Appian, *B. C.* ii. 95; Hirt. *B. Afr.* 15—19, &c.)

When the battle of Thapsus placed the whole of Africa in Caesar's power, Labienus fled into Spain with the surviving relics of his party, in order to continue the war there in conjunction with Cn. Pompey. At the battle of Munda, which was fought in the following year, B. C. 45, Labienus was destined once more to oppose his old commander, and by a strange fatality to give the death-blow to the very party that had welcomed him with so much joy. The battle was undecided, and would probably have remained so, had not Labienus quitted his ranks, to prevent Bogud, king of Mauritania, from capturing the Pompeian camp. The Pompeian troops, thinking that Labienus had taken to flight, lost their courage, wavered, and fled. Labienus himself fell in the battle, and his head was brought to Caesar. The

general character of Labienus has been sufficiently shown by the above sketch: he seems to have been a vain, haughty, headstrong man; nothing is recorded of him which exhibits him in a favourable light; and with the exception of his military abilities, which were not, however, of the highest order, he possessed nothing to distinguish him from the general mass of the Roman nobles of his time. (Dion Cass. xliii. 30, 38; Flor. iv. 2; Appian, *B. C.* ii. 105; Auctor, *B. Hisp.* 18, 31.)

3. Q. LABIENUS, the son of the preceding, joined the party of Brutus and Cassius after the murder of Caesar (B. C. 44), and was sent by them into Parthia to seek aid from Orodes, the Parthian king. [ARSACES XIV.] Here he remained for a considerable time, and before he could obtain any definite answer from Orodes, the news came of the battle of Philippi (B. C. 42). Seeing that the triumvirs were resolved to spare none of their opponents, Labienus made up his mind to continue in Parthia; but circumstances soon occurred which enabled him to take revenge upon the victorious party. The attention of Octavian was fully engaged by the affairs of Italy and the war against Sex. Pompey; and Antony, to whom the government of the East had devolved, had retired to Egypt, captivated by the charms of Cleopatra, and careless about every thing else. Labienus persuaded Orodes to embrace this favourable opportunity for the invasion of the Roman provinces in Asia; and accordingly the Parthian king entrusted to him and Pacorus a large army for the purpose. They crossed the Euphrates, and invaded Syria, in B. C. 40. At first they were repulsed from the walls of Apameia; but as almost all the fortified places were garrisoned by the old soldiers of Brutus and Cassius, who had joined the army of the triumvirs after the victory of the latter, Labienus and Pacorus met with little resistance. Most of these troops joined their banners; but their commander, Decidius Saxa, continued firm in his allegiance to Antony. He was, however, easily overcome in battle; and as the fruit of this victory, Labienus and the Parthians obtained possession of the two great towns of Antioch and Apameia. While Pacorus remained with the Parthians in Syria, to complete the subjugation of the country, advancing for that object as far south as Palestine, Labienus, with the Roman troops he had collected, entered Asia Minor in pursuit of Saxa, whom he overtook and slew in Cilicia, and then proceeded along the south of Asia Minor, receiving the submission of almost all the cities in his way. The only resistance he experienced was from Alabanda, Mylasa, and Stratoniceia; the two former of which he took by force [compare HYBREAS], while the latter successfully resisted all his efforts. Hereupon he assumed the name of Parthian imperator, a title which we also find upon his coins, as is mentioned below. In adopting this title, Dion Cassius remarks (xlviii. 26), Labienus departed from the custom of all Roman commanders, who were wont to take such titles from the names of the people whom they conquered, of which we have examples in Scipio Africanus, Servilius Isauricus, Fabius Allobrogicus, and the like, while Labienus, on the contrary, assumed his from the victorious nation. It was in reference to this that Hybreas, when he was defending Mylasus, sent Labienus the taunting message that he would call himself the Carian imperator.

These successes at length roused Antony from his inactivity. He sent an army into Asia Minor in B. C. 39, commanded by P. Ventidius, the most able of his legates, who suddenly came upon Labienus before the latter had received any intelligence of his approach. Not having any of his Parthian allies with him, he dared not meet Ventidius in the field, and, accordingly, fled with the utmost haste towards Syria, to effect a junction with Pacorus. This, however, was prevented by the rapid pursuit of Ventidius, who came up with him by Mount Taurus, and stopped him from advancing further. Here both parties remained for some days, Ventidius waiting for his heavy-armed troops, and Labienus the arrival of the Parthians. The latter marched to his assistance, but were defeated by Ventidius before they joined Labienus, whom they then deserted, and fled into Cilicia. In these circumstances Labienus, not daring to engage with Ventidius, abandoned his men, and fled in disguise into Cilicia. Here he remained concealed for some time, but was at length apprehended by Demetrius, a freedman of Octavian, and put to death. It would appear, from a statement of Strabo (xiv. p. 600), that this Labienus possessed the same arrogance and vehemence of temper which distinguished his father. (Dion Cass. xlviii. 24—26, 39, 40; Liv. *Epit.* cxxvii.; Flor. iv. 9; Vell. Pat. ii. 78; Plut. *Ant.* 30, 33; Appian, *B. C.* v. 65, 133; Justin, xlii. 4.) The coin annexed has on the obverse the head of Labienus, with the legend Q. LABIENVS PARTHICVS IMP., and on the reverse a horse, which refers clearly to the celebrated cavalry of the Parthians. (Eckhel, vol. v. p. 146.)

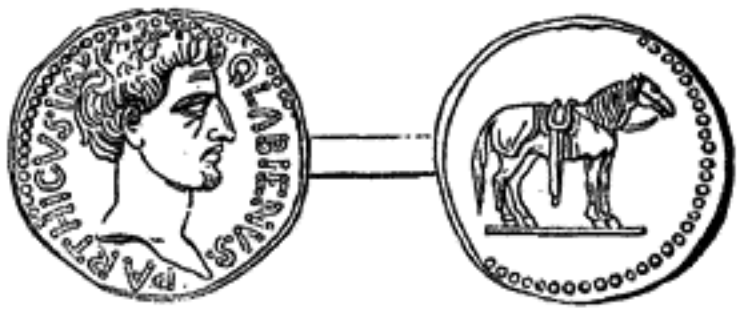

COIN OF Q. LABIENUS.

4. LABIENUS was one of those included in the proscription of the triumvirs in B. C. 43, but we know not whether he was in any way connected with the other persons of this name. It is related of him that he had taken an active part in apprehending and killing those who had been proscribed by Sulla; and deeming it disgraceful not to meet a similar fate with courage, he seated himself in front of his house, and quietly waited for the assassins. (Appian, *B. C.* iv. 26.) Whether this Labienus is the same as the one whose place of concealment his freedmen could be induced by no tortures to reveal (Macrob. *Saturn.* i. 11), is doubtful: the account of Appian would imply that they were two different persons, as the former did not seek to conceal himself.

5. T. LABIENUS, a celebrated orator and historian in the reign of Augustus, appears to have been either the son or grandson of the Labienus who deserted Julius Caesar. [No. 3.] He retained all the republican feelings of his family, and, unlike most of his contemporaries, never became reconciled to the imperial government, but took every opportunity to attack Augustus and his friends. In consequence of his bitterness he received the nickname of *Rabienus* from the imperial party. He was an intimate friend of Cassius Severus, and an

enemy of Asinius Pollio, whom he branded in one of his orations as the *casnar* or parasite of Augustus. He is represented by the elder Seneca as very poor, of an infamous character, and universally hated; but his oratorical talents must have been very great, as Seneca justly remarks, to have obtained under these circumstances the remarkable reputation which he enjoyed as an orator. In his speeches he adopted a style of oratory which partook of the leading characteristics both of the ancient and modern schools, so that each party could claim him. The history which Labienus wrote was apparently one of his own times; since the elder Seneca relates, that when he heard him on one occasion reading his history, he passed over a great part, remarking that it could only be read after his death; but if the work had related merely to past times, he probably would not have feared to have read it. Labienus seems never to have been engaged in any plots against Augustus; but his enemies at length revenged themselves upon him, by obtaining a decree of the senate that all his writings should be burnt. This indignity affected Labienus so much, that, resolving not to survive the productions of his genius, he shut himself up in the tombs of his ancestors, and thus perished. His death probably took place in A. D. 12, as Dion Cassius relates (lvi. 27) that several libellous works were burnt in that year. Caligula allowed the writings of Labienus, as well as those of Cremutius Cordus and Cassius Severus, which had shared the same fate, to be again collected and read. (Senec. *Controv.* v. pp. 328—330, ed. Bipont.; Suet. *Cal.* 16.)

We find mention of only three orations of Labienus:—1. An oration for Figulus against the heirs of Urbinia: the cause of the latter was pleaded by C. Asinius Pollio. (Quintil. iv. 1. § 11; Tac. *de Orat.* 38.) 2. An oration against Pollio, which may, however, be the same as the preceding, and which was ascribed by some to Cornelius Gallus. (Quintil. i. 5. § 8.) 3. An oration against Bathyllus, the freedman of Maecenas, who was defended by Gallio. (Senec. *Controv.* v. p. 330.)

(De Chambort, *Dissert. sur T. Labienus*, in the *Mém. de l'Acad. des Inscript.* vol. x. pp. 98—110; Meyer, *Orator. Rom. Fragmenta*, pp. 528—531, 2nd ed.; Westermann, *Gesch. der Römischen Beredtsamkeit*, § 73, n. 3; Weichert, *de Cassio Parmensi*, pp. 319—324; comp. Bentley, *ad Hor. Serm.* i. 3. 82, who proposes to read *Labieno* instead of *Labeone* in that passage.)

LABO'TAS (Λαβώτας, Paus.), fourth king of Sparta in the line of Agis, has nothing recorded of his reign except that he saw the commencement of the Spartan quarrel with Argos. (Paus. iii. 2. § 3.) Herodotus says that Lycurgus was his uncle and guardian. The other account, which names the Proclid Charilaus as the name of the young king, is so generally stated by ancient writers [CHARILAUS], that, although Pausanias read the passage in Herodotus as it now stands, Wesseling and Clinton approve the correction, ἐπιτροπεύοντα ἀδελφιδέου μὲν ἑωυτοῦ, βασιλεύοντος δὲ Σπαρτιητέων Λεωβώτεω. (Herod. i. 65.) A similar difficulty attaches to the name, which Pausanias says Herodotus spelt Λεωβότης; whereas our MSS., it seems, have only Λεωβώτεω and Λεωβάτεω. [A. H. C.]

LABRANDEUS (Λαβρανδεύς), a surname of Zeus Stratius, which he derived from a temple he had at Labranda. (Herod. v. 119; Strab. xiv. p. 659; Plut. *Quaest. Gr.* 46.) [L. S.]

LABYNE'TUS (Λαβύνητος), a name common to several of the Babylonian monarchs. It seems to have been a title rather than a proper name. A Labynetus is mentioned by Herodotus (i. 74) as mediating, in conjunction with a prince of Cilicia, a peace between Cyaxares and Alyattes. From the chronology, it is clear that this Labynetus must have been identical with Nebuchadnezzar.

Another Labynetus is mentioned by Herodotus (i. 77) as a contemporary of Cyrus and Croesus, with the latter of whom he was in alliance. This Labynetus is the same with the Belshazzar of the prophet Daniel. By other writers he is called Nabonadius or Nabonidus. He was the last king of Babylon. [CYRUS.] The mode in which the city was captured by Cyrus is described by Herodotus, i. 188. [C. P. M.]

LACEDAEMON (Λακεδαίμων), a son of Zeus by Taygete, was married to Sparta, the daughter of Eurotas, by whom he became the father of Amyclas, Eurydice, and Asine. He was king of the country which he called after his own name, Lacedaemon, while he gave to his capital the name of his wife, Sparta. (Apollod. iii. 10. § 3; Paus. iii. 1. § 2, &c.; Steph. Byz. *s. v.* Ἀσίνη.) He was believed to have built the sanctuary of the Charites, which stood between Sparta and Amyclae, and to have given to those divinities the names of Cleta and Phaënna. (Paus. iii. 18. § 4.) An heroum was erected to him in the neighbourhood of Therapne. (Paus. iii. 20. § 2.) [L. S.]

LACEDAEMO'NIUS (Λακεδαιμόνιος), son of Cimon, so named by his father in honour of the Lacedaemonians, had for his mother, according to Stesimbrotus, an Arcadian; according to Diodorus Periegetes, Isodice, daughter of Euryptolemus, son of Megacles. He was joint commander of the ten ships which the Athenians, after making alliance with the Corcyreans, despatched to assist them, B. C. 432. Plutarch has what seems a foolish story, that this appointment to a quite inadequate squadron was a piece of political spite on the part of Pericles; and that the reinforcement which quickly followed was only sent in consequence of general complaints. (Plut. *Cim.* 16, *Per.* 29; Thuc. i. 45.) [A. H. C.]

LACE'DAS (Λακήδας), or, as Herodotus (vi. 127) calls him, Leocedes, a king of Argos, and father of Melas, is reckoned to have been a descendant of Medon in the fifth generation. (Paus. ii. 19. § 2.) Another person of the same name is Lacedas, the son of Pheidon. Some writers not only identify the two, but try to prove that the Lacydas mentioned by Plutarch (*De Cap. ex inim. util.* 89.) is likewise the same person. (Comp. Wyttenbach, *ad Plut. l. c.*; Schubart and Walz *ad Paus. l. c.*) [L. S.]

LACER, C. JU'LIUS, an architect in the time of Trajan. His name is preserved in an inscription on a bridge which he built over the Tagus at Alcantara. (Gruter, p. 162.) [P. S.]

C. LACE'RIUS, tribune of the plebs, B. C. 401, was elected by the other tribunes (by cooptatio) through the influence of the patricians, who were anxious to set aside the Lex Trebonia. (Liv. v. 10.)

LA'CHARES (Λαχάρης), an Athenian, was one of the most influential demagogues in his native city, after the democracy had been re-established

by Demetrius Poliorcetes. He was afterwards secretly gained over by Cassander, who incited him to aim at the acquisition of the tyranny, hoping to be able through his means to rule Athens. (Paus. i. 25. § 7.) He does not seem, however, to have been able to effect this purpose until Athens was besieged by Demetrius (B. C. 296), when he took advantage of the excitement of the popular mind to expel Democharès, the leader of the opposite party, and establish himself as undisputed master of the city. We know but little either of the intrigues by which he raised himself to power or of his proceedings afterwards; but he is described in general terms by Pausanias, as "of all tyrants the most inhuman towards men, and the most sacrilegious towards the gods." He plundered the temples, and especially the Parthenon, of all their most valuable treasures, stripping even the statue of Athena of her sacred ornaments. At the beginning of his rule he had procured a decree to be passed, forbidding, under pain of death, even the mention of treating with Demetrius; and he succeeded in inducing, or compelling, the Athenians to hold out until they were reduced to the last extremities of famine. At length, however, he despaired of doing so any longer, and, stealing out of the city in disguise, made his escape to Thebes. (Paus. i. 25. § 7, 29. § 10; Plut. *Demetr.* 33, 34, *De Is. et Osir.* 71, p. 379, *Adv. Epicur.* p. 1090, e.; Polyaen. iv. 7. § 5; Athen. ix. p. 405, f.) A story is told of him by Polyaenus (iii. 7. § 1), that being pursued by some horsemen of Demetrius, he escaped from them by dropping gold pieces along the road as he fled. According to the same author, he remained at Thebes until it was taken by Demetrius, when he fled from thence to Delphi, and afterwards to Thrace. Here he was again in danger of falling into the hands of his enemy, Demetrius having invaded Thrace during the captivity of Lysimachus, and besieged the town of Sestos, in which Lachares then happened to be; but he once more succeeded in making his escape to Lysimachia. (Polyaen. iii. 7. §§ 2, 3.) We again hear of him at Cassandrea as late as B. C. 279, when he was expelled from that city by Apollodorus, on a charge of having conspired to betray it into the hands of Antiochus. (*Id.* vi. 7. § 2.) Hence it appears clear that Pausanias is mistaken when he states that Lachares was murdered soon after his escape from Athens, for the sake of the wealth he was supposed to have accumulated. (Paus. i. 25. § 7.) [E. H. B.]

LA'CHARES (Λαχάρης), a rhetorician of Athens, who flourished in the fifth century of our era, under the emperors Marcianus and Leo. He was a disciple of Heracleon, and in his turn he was the instructor of many eminent men of the time, such as Eustephius, Nicolaus, Asterius, Proclus, and Superianus. (Suid. *s. vv.* Λαχάρης, Συνπηριαγός; Marinus, *Vit. Procl.* 11.) He is spoken of in terms of very high praise both by Suidas and Marinus, as a man of a noble character and an orator of great popularity in his time. Suidas mentions several works of his, but all are lost, and scarcely a single trace of them has come down to us. Their titles are: 1. Περὶ κώλου, καὶ κόμματος, καὶ περιόδου. (Comp. Schol. *ad Hermog.* in the *Rhet. Graec.* vol. iii. pp. 719, 721, vol. vii. p. 930.) 2. Διαλέξεις, or Disputations. 3. Ἱστορία ἡ κατὰ Κορνοῦτον: whether this was an historical or a rhetorical work is uncertain, no historian of the name of Cornutus being known. 4. Ἐκλογαὶ ῥητορικαὶ κατὰ στοιχεῖον, i. e. select passages from the Greek orators in alphabetical order. [L. S.]

LACHES (Λάχης), an Athenian, son of Melanopus, was joined with Charoeades in the command of the first expedition sent by the Athenians to Sicily, in B. C. 427. His colleague was soon after slain in battle, and Laches, being left sole general, took Messina, and gained some slight advantages over the Epizephyrian Locrians. In B. C. 426 he was superseded by Pythodorus, with whom Sophocles and Eurymedon were shortly joined, and was recalled, apparently to stand his trial on a charge of peculation in his command, brought against him by Cleon. (Thuc. iii. 86, 88, 90, 99, 103, 115, vi. 1, 6, 75; Just. iv. 3; Arist. *Vesp.* 240, 836, 895, 903, 937; Dem. *c. Tim.* § 145; Schol. *ad Arist. Vesp.* 240, 836.) The Scholiast thinks that Aristophanes, in the *Wasps*, meant no reference to Laches in the arraignment of the dog *Labes*, for cheese-stealing. But the name of Laches' demus Aexone (comp. Plat. *Lach.* p. 197), and the special mention of *Sicilian* cheese, seem to fix the allusion beyond dispute, while by the accusing dog, the κύων Κυδαθηναιεύς, himself as great a filcher, Cleon is as evidently intended. Laches, we find from Plato (*Lach.* p. 181), was present at the battle of Delium, in B. C. 424. In B. C. 421 he was one of the commissioners for concluding the fifty years' truce between Athens and Sparta, as well as the separate treaty between these states in the same year. He was also one of the commanders of the force sent to Argos, in B. C. 418, when Alcibiades induced the Argives to break the truce made in their name with the Lacedaemonians, by Thrasyllus and Alciphron; and in the same year he fell at the battle of Mantineia, together with his colleague Nicostratus. (Thuc. v. 19, 24, 61, 74.) In the dialogue of Plato which bears his name, he is represented as not over-acute in argument, and with temper on a par with his acuteness. His son Melanopus was one of those whom, being in possession of some prize-money, which was public property, the law of Timocrates would have shielded. (See Dem. *c. Tim.* p. 740.) [E. E.]

LACHES, artist. [CHARES, p. 684, a]

LA'CHESIS. [MOERAE.]

LACI'NIA (Λακινία), a surname of Juno, under which she was worshipped in the neighbourhood of Croton, where she had a rich and famous sanctuary. (Strab. vi. p. 261, &c., 281; Liv. xxiv. 3.) The name is derived by some from the Italian hero Lacinius, or from the Lacinian promontory on the eastern coast of Bruttium, which Thetis was said to have given to Juno as a present. (Serv. *ad Aen.* iii. 552.) It deserves to be noticed that Hannibal dedicated in the temple of Juno Lacinia a bilingual inscription (in Punic and Greek), which recorded the history of his campaigns, and of which Polybius made use in writing the history of the Hannibalian war. (Polyb. iii. 33; comp. Liv. xxviii. 46.) [L. S.]

LACI'NIUS (Λακίνιος). 1. An Italian hero and fabulous robber, by whom Heracles, on his expedition in Italy, is said to have been robbed of some of the oxen of Geryones, and who was killed by the hero in consequence. After the place of the murder was purified, Heracles built a temple to Hera (Juno), surnamed Lacinia. (Diod. iv. 24; Serv. *ad Aen.* iii. 552.)

2. A son of Cyrene and king among the Brut-

tians, by whom, according to some, the temple of Juno Lacinia was built. (Serv. *l. c.*) [L. S.]

LA'CIUS (Λάκιος), an Attic hero, to whom a sanctuary was erected on the sacred road from Athens to Eleusis, and from whom the demus of Lacia or Laciadae derived its name. (Paus. i. 37. § 1.) [L. S.]

LACO (Λάκων), son of Aeimnestus, proxenus of the Spartans at Plataea, was chosen with Astymachus, son of Asopolaus, to address the Lacedaemonians in behalf of the Plataean people, when the town capitulated, in the fourth year of the Peloponnesian war, B. C. 427. In their mouths is placed the pathetic speech given in Thucydides. (Thuc. iii. 52.) [A. H. C.]

LACO, a native of Anagnia, the ancient capital of the Hernicans, mentioned by Cicero as one of Antony's boon-companions — poculorum princeps — in the revelries at Varro's country-house, B. C. 44. (*Philipp.* ii. 41, *ad Att.* xvi. 11.) [W. B. D.]

LACO, CORNE'LIUS, originally a praetor's counsel (Heinecc. *Antiq. Rom.* iv. 6, § 9), was promoted by Galba, A. D. 70, to the posts of court-chamberlain and praetorian prefect. Of the three favourites of Galba, who from their influence with him were called his pedagogues (Suet. *Galb.* 14; Dion Cass. lxiv. 2), Laco was the most slothful and not the least arrogant. In the disputes concerning the appointment of a colleague and successor to Galba, Laco opposed the nomination of Otho, and moved, it is said, by his intimacy with Rubellius Plautus, supported that of Piso. In the divisions of Galba's court and favourites Laco seems to have taken part with Icelus. [ICELUS.] Galba wished to send Laco to appease the discontent of the legions under Vitellius in Germany; but he refused to go, and was thought to have contributed to his patron's destruction by concealing from him the murmurs of the soldiery, and by advising him, when the praetorians had declared for Otho, to present himself to the mutineers. On Otho's accession Laco was ordered for deportation; but the centurion who guarded him had secret orders to put him to death on the way. Laco, however, according to Plutarch (*Galb.* 13), perished at the same time with Galba. (Tac. *Hist.* i. 6, 13, 14, 19, 26, 33, 46; Suet. *Galb.* 14; Plut. *Galb.* 13, 26, 29.) [W. B. D.]

LACO, GRAECI'NUS, was commander of the night-watch (*praefectus vigilum*) in the 18th year of the reign of Tiberius, A. D. 31. When the emperor had commissioned Sertorius Macro to arrest Sejanus, Laco was stationed with his band of vigiles around the temple of Apollo, in which the senate was held. At a preconcerted signal, after Tiberius' letter (Juv. *Sat.* x. 71) had been read, Laco entered with his guards and took Sejanus into custody. For this service, which from the power of the criminal required both secrecy and boldness, Laco was rewarded with a large pecuniary donation and with the quaestorian ornaments. (Dion Cass. lviii. 9, 10, 12.) [W. B. D.]

LA'CRATES (Λακράτης). 1. A general sent out by the Thebans, at the head of 1000 heavy-armed troops, to assist Artaxerxes Ochus in his invasion of Egypt, B. C. 350. He commanded that division of the royal forces sent against Pelusium. (Diod. xvi. 44, 49).

2. A Pythagorean, a native of Metapontum, mentioned by Iamblichus (*Vit. Pyth.* c. 36). Another reading of the name is Lacritus. [C. P. M.]

LA'CRATES, artist. [PYRRHUS.]

LA'CRITUS (Λάκριτος), a sophist, a native of Phaselis, known to us chiefly from the speech of Demosthenes against him. A man named Androcles had lent a sum of money to Artemo, the brother of Lacritus. The latter, on the death of his brother, refused to refund the money, though he had become security for his brother, and was his heir. Hence the suit instituted against him by Androcles, for whom Demosthenes composed the speech in question. Lacritus was a pupil of Isocrates, of which he seems to have been rather vain. (Dem. *in Lacr.* p. 928.) Photius (*Cod.* 260, p. 487, a. ed. Bek.) speaks of him likewise as the author of some Athenian laws. (Plut. *Dec. Orat.* p. 837, b.) [C. P. M.]

LACTA'NTIUS. Notwithstanding the high reputation enjoyed by this father, no sure record has been preserved by which we can determine either his exact name, or the place of his nativity, or the date of his birth. In modern works we find him usually denominated *Lucius Coelius Firmianus Lactantius*; but the two former appellations, in the second of which *Caecilius* is often substituted for *Coelius*, are both omitted by Hieronymus, and also in many MSS., while the two latter are frequently presented in an inverted order; moreover, we have no means of deciding whether *Firmianus* is a family or a local designation; and some critics, absurdly enough perhaps, have imagined that *Lactantius* is a mere epithet, indicating the milk-like softness and sweetness which characterise the style of this author. Since he is spoken of as having been far advanced in life about A. D. 315, he must have been born not later than the middle of the third century, probably in Italy, possibly at Firmium, on the Adriatic, and certainly studied in Africa, where he became the pupil of Arnobius, who taught rhetoric at Sicca. His fame, which surpassed even that of his master, became so widely extended, that about A. D. 301 he was invited by Diocletian to settle at Nicomedeia, and there to practise his art. The teacher of Latin eloquence, however, found so little encouragement in a city whose population was chiefly Greek, that he was reduced to extreme indigence; and, without attempting to turn his talents to account as a public pleader, abandoned his profession altogether, devoting himself entirely to literary composition. There can be little doubt that at this period he became a Christian; and his change of religion may in no small degree have proved the cause of his poverty; for we can scarcely suppose that he would have been left without support by the emperor, had he not in some way forfeited the patronage of the court. We know nothing farther of his career until we find him summoned to Gaul, about A. D. 312—318, when now an old man, to superintend the education of Crispus, son of Constantine, and it is believed that he died at Treves some ten or twelve years afterwards (A. D. 325—330).

Among the writings of Lactantius we must assign the first place to I. *Divinarum Institutionum Libri VII.*, a sort of introduction to Christianity, intended to supersede the less perfect treatises of Minucius Felix, Tertullian, and Cyprian. It is partly polemical, since it contains a direct attack upon the pagan system; partly apologetic, since it undertakes to defend the new faith from the misrepresentations of its adversaries; partly didactic, since it presents an exposition of the beauty, ho-

liness, and wisdom of pure religion; thus seeking to recommend the principles of the true belief to the favour of the philosophers and educated men of the age, to whom chiefly the work is addressed. The period at which this manual was composed is involved in considerable doubt. There is on the one hand a direct allusion (v. 17. § 5) to a persecution still raging (*Spectatae sunt enim spectanturque adhuc per orbem poenae cultorum Dei*, &c.), which seems to point to the horrors under Diocletian; while on the other hand Constantine is addressed by name as emperor, at the beginning of the first, second, fourth, and fifth books. These clauses, it is true, are omitted altogether in several MSS., and hence have by some editors been rejected as spurious; while others avoid the difficulty by supposing that the task, commenced in Bithynia, was completed in Gaul, after a lapse of twenty years; or by adopting the plausible conjecture of Baluze, that copies passed into circulation at Nicomedeia, from which one family of MSS. was derived, and that a second edition was published at a later epoch under happier auspices. Each of the seven books into which the Institutions are divided bears a separate title, whether proceeding from the author or from a transcriber it is impossible to say, and constitutes as it were a separate essay. In the first, *De Falsa Religione*, the ruling providence and unity of God are asserted, the unreasonableness of a plurality of deities is demonstrated, and the absurdity of the popular creed is illustrated by an examination of the history and legends of the ancient mythology. In the second, *De Origine Erroris*, the same subject is pursued, with reference particularly to the folly of paying reverence to idols, and then the steps are traced by which men gradually wandered away from the plain and simple truth. The third, *De falsa Sapientia*, exposes the empty pretences of so-called philosophy, which is pronounced to be an arrogant but weak imposture, a mass of flimsy speculations upon physics, morals, and theology, at once unsubstantial and contradictory. The fourth, *De vera Sapientia et Religione*, points out that pure religion is the only source whence pure wisdom can flow, and then proceeds to prove that Christianity is the religion required, by entering into an inquiry with regard to the nature and history of the Messiah. The fifth, *De Justitia*, is occupied with a disquisition upon righteousness, which, having been banished from earth by the invasion of the heathen gods, was brought back by Christ; and concludes with a vehement denunciation of the injustice and impiety of those who persecuted the followers of the Saviour. The sixth, *De Vero Cultu*, treats of the manner in which homage ought to be rendered to the one true God. The seventh, *De Vita Beata*, embraces a great variety of discussions; among others, an investigation of the chief good, the immortality of the soul, the duration of the world, the second coming of Christ, the general resurrection, future rewards and punishments.

II. An *Epitome* of the Institutions, dedicated to Pentadius, is appended to the larger work and is attributed to Lactantius by Hieronymus, who describes it as being even in his time ἀκέφαλος; and in fact, in all the earlier editions this abridgement begins at the sixteenth chapter of the fifth book of the original. But in the eighteenth century the work was discovered nearly entire in a very ancient MS. deposited in the royal library at Turin, and was published at Paris in 1712 by C. M. Pfaff, chancellor of the university of Tübingen. It may be observed, that Walchius and others have doubted whether the *Epitome* really proceeded from the pen of Lactantius, but we can scarcely prefer their conjectures to the positive testimony of Jerome.

III. *De Ira Dei*, addressed to an unknown Donatus, is a controversial tract, directed chiefly against the Epicureans, who maintained that the deeds of men could produce no emotions either of anger or of pleasure in the Deity; a position which Lactantius declares to be subversive of all true religion, since it at once destroys the doctrine of rewards and punishments.

IV. *De Opificio Dei* s. *De Formatione Hominis*, addressed to a certain Demetrianus. The first part of this book, to which there seems to be a reference in the Institutions (ii. 10. § 15), belongs to natural theology, being an argument in favour of the wisdom and beneficence of God, deduced from the wonderful contrivances and adaptations of means to ends discernible in the structure of the human frame; the second part is devoted to speculations concerning the nature of the soul.

V. *De Mortibus Persecutorum.* See CAECILIUS.

VI. Hieronymus speaks of Lactantius as a poet, and several pieces still extant have been ascribed to him, but erroneously. These are, 1. *De Phoenice*, in elegiacs, containing a collection of all the most remarkable tales and legends regarding the far-famed Arabian bird. It is probably a compilation comparatively modern. For full information with regard to its history see Wernsdorff, *Poetae Lat. Minores*, vol. iii. p. 283. 2. *Symposium*, an assemblage of one hundred riddles. This is noticed in the article FIRMIANUS. 3. *De Pascha ad Felicem Episcopum*, in elegiacs, is generally believed to have been composed by Venantius Honorianus Clementianus Fortunatus, who flourished in the middle of the sixth century. 4. *De Passione Domini*, in hexameters, one of the most admired productions of the Christian muse, not unworthy of Lactantius, but bearing in its language the impress of a much later age. It will be found in the *Poetarum Veterum Eccles. Op. Christiana*, edited by G. Fabricius, Bas. fol. 1564, and in the *Bibliotheca Patrum Max.*, Lugdun. 1677, vol. ii. p. 671.

VII. Lactantius, according to Hieronymus, was the author of a *Symposium*, of a piece called *Grammaticus*, of an itinerary in hexameters, Ὁδοιπορικόν *de Africa usque Nicomediam*, of two books, *Ad Asclepiadem*, who had himself addressed to Lactantius a work *De Providentia summi Dei* (*Instit.* vii. 4), of four books of epistles *Ad Probum*, two *Ad Severum*, and two *Ad Demetrianum*, all of which are now lost. It appears from his own words (*Instit.* vii. 1, sub fin.), that he had formed the design of drawing up a work against the Jews, but we cannot tell whether he ever accomplished his purpose.

The style of Lactantius, formed upon the model of the great orator of Rome, has gained for him the appellation of the *Christian Cicero*, and not undeservedly. No reasonable critic, indeed, would now assert, with Picus of Mirandula, that the imitator has not only equalled but even surpassed the beauties of his original. But it is impossible not to be charmed with the purity of diction, the easy grace, the calm dignity, and the sonorous flow of his periods, when compared with the harsh phraseology and barbarous extravagance of his

African contemporaries, or the stiff affectation, vulgar finery, and empty pomposity, of the Graeco-Italian rhetoricians. He was unquestionably also a man of extensive erudition; and much curious and valuable information concerning ancient superstition and ancient philosophy may be gathered from his pages, in which are preserved many quotations from lost works of interest and importance. His merits as a theologian are more questionable. It is almost certain that he became a convert late in life: he probably did not receive instruction from a judicious teacher, nor fully comprehend all that he had learned. His expressions relative to the nature of Christ, his view of the redemption, his picture of the day of judgment, his predictions concerning the millennium, the unsuspecting confidence with which he quotes such authorities as the Sibylline oracles and Hermes Trismegistus, the line of argument adopted in the *De Ira Dei*, his remarks on the immortality of the soul and on early death, may be given as a few examples out of many which might be adduced of erroneous doctrines, of rash and unwarrantable conclusions, of unsound criticism, of reasoning rhetorical but not logical, of superficial investigation, and false induction. The charge of a leaning towards Manicheism and Anti-Trinitarian opinions seems altogether unfounded.

The Editio Princeps of Lactantius is one of the earliest specimens of the typographical art in existence, having been printed at the monastery of Subiaco in 1465 by Sweynheym and Pannartz; a second and a third impression by the same printers appeared at Rome in 1468 and 1470, the last under the editorial inspection of Andrew, bishop of Aleria. The great popularity of this author, and the multitude of MSS. dispersed over Europe, gave rise to a multitude of editions, of which the most notable are that of Gallaeus, Lug. Bat. 1660, forming one of the series of Variorum Classics, in 8vo.; that of C. Cellarius, Lips. 8vo. 1698; that of Walchius, Lips. 8vo. 1715; that of Heumann, Gotting. 8vo. 1736; that of Bünemann, Lips. 8vo. 1739; and that of Le Brun and Lenglet du Fresnoy, Paris, 2 vols. 4to. 1748.

(Hieronym. *de Viris Ill.* 79, 80; Chronic. Euseb. ad ann. cccxviii., *Comment. in Eccles.* c. 10, *Comment. in Ephes.* c. 4, *Ad Paulin. Epist.*; Lactant. *Divin. Instit.* i. 1. § 8, v. 2. § 2, iii. 13. § 12; Schröckh, *Kirchengescht.* vol. v. p. 232; Schönemann, *Bibliotheca Patrum Lat.* vol. i. § 2; Bähr, *Gesch. der Römisch. Litterat.* Suppl. Band. 1e Abtheil. § 9, 2e Abtheil. § 38—46.) [W. R.]

LACTANS, LACTURNUS, and LACTURCIA, Roman divinities, who were believed to protect the young fruits of the field. (Serv. *ad Aen.* i. 315; August. *De Civ. Dei*, iv. 3.) Some believe that Lactans and Lacturcia are mere surnames of Ops, and that Lacturnus is a surname of Saturnus. (Hartung, *Die Relig. der Röm.* vol. ii. pp. 129, 132.) [L. S.]

LACTU'CA, a surname of M. Valerius Maximus, consul, B. C. 456. [MAXIMUS.]

LACTUCI'NUS, a surname of M. Valerius Maximus, consular tribune, B. C. 398 and 395. [MAXIMUS.]

LACUMACES, a Numidian, the younger son of Oesalces, king of the Massylians, was placed on the throne while a mere child by Mezetulus, who had overthrown his brother Capusa. On the landing of Masinissa in Africa, Lacumaces repaired to the court of Syphax to solicit assistance, but was attacked by Masinissa on his march, and narrowly escaped falling into his hands. He, however, obtained from Syphax a large auxiliary force, with which he joined his guardian Mezetulus, but their combined armies were defeated by Masinissa, and they themselves fled to Syphax for refuge. From thence they were induced by the conqueror to return, and Lacumaces was received at the court of Masinissa with the honours due to his royal birth. (Liv. xxix. 29, 30.) [E. H. B.]

LACY'DES (Λακύδης). 1. A native of Cyrene, the son of Alexander. In his youth he was poor, but remarkable for his industry, as well as for his affable and engaging manners. He removed to Athens, and attached himself to the New Academy, according to a silly story quoted by Eusebius (*Praep. Evang.* xiv. 7) from Numenius, because the facility with which his servants robbed him without being detected, convinced him that no reliance could be placed on the evidence of the senses. He was a disciple of Arcesilaus, and succeeded him as president of the school, over which he presided for 26 years. The place where his instructions were delivered was a garden, named the Λακύδειον, provided for the purpose by his friend Attalus Philometor king of Pergamus. This alteration in the locality of the school seems at least to have contributed to the rise of the name of the *New Academy*. Before his death Lacydes resigned his place to Telecles and Evander of Phocis, a thing which no philosopher had ever done before him. He died in B. C. 241, according to Diogenes Laertius (iv. § 60; comp. Aelian, *V. H.* ii. 41; Athen. x. p. 438. a.), from the effects of excessive drinking. According to Eusebius (*Praep. Ev.* xiv. 7), he was so frugal, in other respects at least, that he was styled ὁ οἰκονομικός. In his philosophical tenets he followed Arcesilaus closely. Cicero (*Acad.* ii. 6), speaking of the latter, says: "cujus primo non admodum probata ratio, quanquam floruit quum acumine ingenii tum admirabili quodam lepore dicendi proxime a Lacyde solo retenta est." Suidas (*s. v.* Λακ.) mentions writings of his under the general name of φιλόσοφα or περὶ φύσεως. (Diog. Laert. iv. 59—61.)

2. A peripatetic philosopher, mentioned by Aelian (*Hist. An.* vii. 41), and Pliny (*H. N.* x. 22). Nothing is recorded of him but that he had a pet goose which never left him either by day or by night. [C. P. M.]

LADAMAS, artist. [MOSCHION.]

LADAS (Λάδας). 1. A celebrated runner, a native of Laconia. He gained the victory at Olympia in the δόλιχος, and expired soon after. There was a monument to his memory on the banks of the Eurotas. In Arcadia, on one of the roads leading to Orchomenus, was a stadium, called the stadium of Ladas, where he used to practise. There was a famous statue of him by Myron, in the temple of Apollo Lycius at Argos, and another statue in the temple of Aphrodite Nicephorus. (Paus. ii. 19. § 7, iii. 21, § 1, viii. 12, § 3.) His swiftness became proverbial among the Romans. (Catull. lv. 25; Auctor ad Herenn. iv. 3; Juv. xiii. 97; Mart. ii. 86. 8, x. 100. 5.)

2. A native of Aegium in Achaea, who gained a victory in the foot race at Olympia, in the 125th Olympiad, B. C. 280. (Paus. iii. 21. § 1, x. 23, § 14.) [C. P. M.]

LADO'GENES or LADO'NIS (Λαδωγενής or Λαδωνίς), a name by which the poets sometimes

designated Daphne, the daughter of Ladon. (Paus. x. 7; Tzetz. *ad Lycoph.* 6; Hesych. *s. v.*) [L. S.]

LADON (Λάδων). 1. A river god of Arcadia, is described as a son of Oceanus and Thetys, and as the husband of Stymphalis, by whom he became the father of Daphne and Metope. (Hes. *Theog.* 344; Schol. *ad Pind. Ol.* vi. 143; Diod. iv. 72; Paus. viii. 20. § 1, x. 7, in fin.)

2. The dragon, who was believed to guard the apples of the Hesperides. He is said to have been able to assume various tones of voice, and to have been the offspring of Typhon and Echidna; but he is also called a son of Ge, or of Phorcys and Ceto. He had been appointed to watch in the gardens of the Hesperides by Juno, and never slept; but he was slain by Heracles; and the image of the fight was placed by Zeus among the stars. (Hes. *Theog.* 333; Apollon. Rhod. iv. 1396; Serv. *ad Aen.* iv. 484; Hygin. *Poet. Astr.* ii. 6.) [L. S.]

LAECA, PO'RCIUS. 1. P., was tribune of the plebs B. C. 199, and by his veto prevented Manlius Acidinus on his return from Spain from entering the city in an ovation, which had been granted him by the senate. [ACIDINUS, No. 1.] Laeca was appointed in B. C. 196 one of the triumviri epulones, who were first created in that year (see *Dict. of Ant. s. v. Epulones*); and in the following year, B. C. 195, he was one of the praetors, and was stationed with an army in the district of Pisae in Etruria, that he might co-operate with the consul Valerius Flaccus, who was carrying on war in Northern Italy against the Gauls and Ligurians. (Liv. xxxii. 7, xxxiii. 42, 43.) The name of Laeca occurs on coins of the Porcia gens, of which a specimen is given below. On the obverse is the head of Pallas, with the legend P. LAECA, ROMA and X: the reverse represents three figures, the centre one is a man clad in the paludamentum, laying his right hand on the head of a citizen wearing a toga, and behind him stands a lictor; beneath these figures there is on most coins the legend PROVOCO, which, however, is wanting in the one figured below. This evidently refers to the lex Porcia de Provocatione (Liv. x. 9; Cic. *de Rep.* ii. 31, *pro Rabir.* 3, 4); and as the name of P. Laeca occurs on the coin, it is supposed that the law may have been proposed by the above-mentioned P. Laeca in his tribunate in B. C. 199. There is nothing improbable in this supposition; but the name of the proposer of the law is not mentioned by any ancient writer. (Eckhel, vol. v. p. 286; Pighius, *Ann. Rom.* vol. ii. p. 255, &c.)

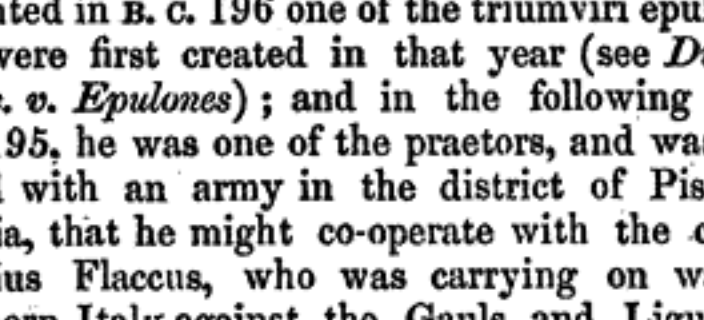

COIN OF P. PORCIUS LAECA.

2. M., a senator and a leading member of the Catilinarian conspiracy. It was at his house that the conspirators met in November, B. C. 63. (Sall. *Cat.* 17, 37; Cic. *in Cat.* i. 4, ii. 16, *pro Sull.* 2, 18; Flor. iv. 1. § 3.)

LAEDUS, silver-chaser. [LEOSTRATIDES.]

LAELAPS (Λαῖλαψ), i. e. the storm-wind, which is personified in the legend of the dog of Procris which bore this name. Procris had received this extremely swift animal as a present, either from Artemis or Minos, and afterwards left it to her husband Cephalus. When the Teumessian fox was sent as a punishment to the Thebans, to which they had to sacrifice a boy every month, and when Creon had requested Amphitryon to deliver the city of the monster fox, Cephalus sent out the dog Laelaps against the fox. The dog overtook the fox, but Zeus changed both animals into a stone, which was shown in the neighbourhood of Thebes. (Apollod. ii. 4. § 6; Hygin. *Fab.* 189, *Poet. Astr.* ii. 35; Ov. *Met.* vii. 771.) [L. S.]

LAE'LIA. 1. The elder of the two daughters of C. Laelius, surnamed the wise. She was married to Q. Mucius Scaevola, the augur, by whom she had two daughters, Mucia major and minor. Laelia was celebrated for the purity with which she spoke her native language, and she transmitted her conversational excellence to two generations—to her daughters the Muciae, and to her grandaughters the two Liciniae. Her son-in-law, L. Licinius Crassus [CRASSUS, No. 23], whose eloquence profited by her instructions, describes Laelia's conversation as a perfect model of the antique tone of Naevius and Plautus; and Cicero, in whose early manhood she was still surviving, represents her diction as possessing a certain indefinable Roman grace and propriety, of which highly educated women were the best depositaries, and which conveyed a correct and lively image of the eloquence of her father Laelius and his illustrious friend, the second Africanus. The conversation of Laelia gave the tone to the polished society of her age, and was distinguished from that of Cornelia, the mirror of a later generation, by its native Latinism, and by its sincerity and earnestness, which qualities were in some degree sacrificed afterwards to exotic graces, and to a composite idiom borrowed from the schools and sophists of Athens. (Cic. *Brut.* 58. § 111, *de Or.* iii. 12. § 44.)

2. The younger of the two daughters of C. Laelius the wise, married C. Fannius Strabo. (Cic. *Brut.* 26. § 101.) [W. B. D.]

LAE'LIA GENS, plebeian, appears in the Fasti for the first time in B. C. 190. Its only regular cognomen is Balbus [BALBUS], though Laelius who was the friend of the younger Scipio Africanus was sometimes surnamed Sapiens.

The following stemma exhibits the extinction of one branch of the Laelii in the male line after the fourth generation, and the marriages and descendants of the female line:—

STEMMA LAELIORUM.

1. C. Laelius, C. F. C. N.
Cos. B. C. 190.

2. C. Laelius Sapiens,
Cos. B. C. 140.

3. Laelia maj. married Q. Mucius Scaevola, the Augur.

4. Laelia min. married C. Fannius Strabo.

5. Q. Muc. Scaevola, Augur, B. C. 48.

6. Mucia tertia, married 1. Cn. Pompeius Magnus. 2. M. Aemilius Scaurus.

7. Mucia maj. married L. Licinius Crassus, the orator.

8. Mucia min.

9. Licinia maj.

10. Licinia min. married P. Corn. Scipio Nasica, praet. B. C. 93.

11. L. Scipio, by adoption, L. Licin. Crassus Scipio.

12. P. Corn. Scipio Nasica, by adoption, Q. Caec. Metellus Pius Scipio, Cos. B. C. 52.

13. Metella, married Cn. Pompeius Magnus.

LAELIA'NUS, U'LPIUS CORNE'LIUS. Trebellius Pollio assigns the fourth place in his list of the thirty tyrants [AUREOLUS] to a certain Lollianus, who, according to the narrative of the Augustan historian, was the leader of the insurrection by which Postumus [POSTUMUS] was overthrown; and after gallantly defending Gaul from the incursions of the Germans, was himself slain by his own soldiers, who mutinied on account of the severe toils which he imposed, and proclaimed Victorinus [VICTORINUS] in his stead. These events took place, it would appear, in the course of A. D. 267. Victor, in his Caesars (c. 33), calls the same individual Laelianus; Victor, in his Epitome (c. 32), Aelianus; and Eutropius (ix. 7) L. Aelianus.

But coins are extant in all the three metals, executed apparently by the same workmen as those of Postumus, bearing on the obverse the legend IMP. C. LAELIANUS. P. F. AUG., or IMP. C. ULP. COR. LAELIANUS, which would lead us at once to conclude that the name placed at the head of this article was the real designation of this pretender to the purple. A solitary medal, however, believed to be genuine, was once contained in the collection of the prince of Waldeck, from whence it was stolen, which exhibited IMP. C. LOLLIANUS P. F. AUG.; and to complete the confusion, many numismatologists refer to this epoch a small brass, with IMP. C. Q. VALENS. AELIANUS. P. AUG. on the obverse, and on the reverse JOVI. CONSER. AUGG., words which indicate a divided sovereignty. This last medal, may, however, be assigned, with more probability, to that Aelianus who, along with Amandus, headed the rebellion of the Bagaudae in the reign of Diocletian. [AELIANUS, MAXIMIANUS HERCULIUS.] (Eckhel, vol. vii. pp. 448—450.) [W. R.]

COIN OF LAELIANUS.

LAE'LIUS. 1. C. LAELIUS, was from early manhood the friend and companion of P. Corn. Scipio Africanus, and their actions are so interwoven, that it is difficult to relate them separately. (Polyb. x. 3; Vell. Pat. ii. 127.) Laelius first appears in history as the commander of the Roman fleet in the attack on New Carthage, B. C. 210. To him alone was confided the destination of the armament, which, in correspondence with the movements of the land forces, he conducted from the mouth of the Ebro to the haven of the Carthaginian capital of Spain. Laelius, during the assault, blockaded the port, after its capture occupied the city with his marines, and, for his services, received from Scipio a golden wreath and thirty oxen. (Polyb. x. 3, 9; Liv. xxvi, 42, 48; Appian, *Hispan.* 20.) Having assisted in distributing the booty, the hostages, and the prizes of valour to the soldiers, he was dispatched to Rome with the captives and the tidings of victory. He arrived thither early in B. C. 209, and, after reporting to the senate and the people the fall of New Carthage, and delivering up his prisoners—among whom were Mago, the governor of the city, fifteen members of the great council of Carthage, and two members of the council of elders,—he rejoined Scipio at Tarraco. (Polyb. x. 18, 19, 37; Liv. xxvi. 48, 51, xxvii. 7.) Throughout the war in Spain, Sicily, and Africa, Laelius acted as confidential legatus to his friend, nor until B. C. 202, when the senate appointed him Scipio's quaestor extraordinary, had he any official rank or station. (Liv. xxx. 33.) At the battle of Baecula, in the upper valley of the Guadalquivir, he commanded Scipio's left wing, B. C. 208 (Polyb. x. 39; Liv. xxvii. 18; Appian, *Hispan.* 25, 26); and in B. C. 206, a storming-party, when Illiturgi, on the right bank of the Baetis, was taken (Liv. xxviii. 19, 20); a detachment of the fleet, when Gades was expected to revolt, with which he defeated the Punic admiral Adherbal in the straits (Liv. xxviii. 23, 30); and the cavalry, when Indibilis was routed (Polyb. xi. 32, 33; Liv. xxviii. 33). Twice he visited the court of Syphax, king of the Masaesylians, and the most powerful of the African princes, whose alliance was of equal importance to Carthage and to Rome. The first time he went as Scipio's envoy, the next as his companion; and, many years afterwards, he related to their common friend, the historian Polybius (Polyb. x. 3), the particulars of that memorable banquet at which Syphax entertained at one table and on one couch two successive conquerors of Spain, the Punic Hasdrubal and the Roman Scipio. (Polyb. xi. 24; Liv. xxviii. 17, 18; Appian, *Hispan.* 29.) After the Carthaginians had evacuated Spain, Laelius returned with Scipio to Rome, and was present at his consular comitia, in the autumn of B. C. 206. (Polyb. xi. 33; Liv. xxviii. 38.)

The completion of the second Punic war was naturally assigned to the conqueror of Spain; but while Scipio was assembling his forces in Sicily, Laelius, with a portion of the fleet, was despatched to the African coast. He disembarked at Hippo Regius; the farms and vineyards of a populous and unguarded district afforded abundant spoil; the high road to Carthage was thronged with fugitives, and it was believed that Scipio himself, whose preparations were known and dreaded, had landed with the main army. At Hippo the Massylian chief Masinissa renewed his overtures to Rome. He urged Laelius to hasten Scipio's invasion, and warned him to return without delay, since the Carthaginians had discovered their error, and were preparing to cut off his retreat. Laelius accordingly returned to Messana. His booty betrayed the wealth and weakness of Carthage, and whetted the appetite of the legions for the plunder of Africa. (Liv. xxix. 1, 4, 6.)

In the spring of B. C. 204, Laelius, with twenty war-gallies, convoyed the left division of transports from the harbour of Lilybaeum to the Fair Promontory. (Liv. xxix. 24—27.) On the mainland he again ably seconded his friend. To him and Masinissa was entrusted the burning of the Punic and Numidian camps (Polyb. xiv. 4; Liv. xxx. 3—6); the pursuit of Hasdrubal and Syphax far into the arid wastes of Numidia (Polyb. xiv. 9; Liv. xxx. 9, comp ib. 17; Appian. *Pun.* 26—28); and the capture of the Masaesylian king and his capital Cirta, for which services Laelius received for the second time a golden crown (Liv. xxx. 11—16). At Cirta he asserted the severe discipline of Rome towards its most faithful allies. by tearing

Masinissa from the arms of Sophonisba, the beautiful and unfortunate daughter of Hasdrubal Barca (Liv. xxx. 12). A second time also he was the usher of victory and of a train of illustrious captives —Syphax and his Masaesylian nobles—to the senate and people of Rome (xxx. 16, 17). He was detained in Italy until the last Carthaginian envoys had received their final answer, and rejoined Scipio in Africa in the latter months of B. C. 203 (xxx. 22, 25). At the battle of Zama in the following year, he commanded the Italian horse that formed the extreme left of the Roman line. His repulse and pursuit of the Numidian cavalry exposed the enemy's flank, and his charge at the close of the day, on Hannibal's reserve, determined Scipio's victory (Polyb. xv. 9, 12, 14; Liv. xxx. 33—35; Appian, *Pun.* 41, 44). A third time Laelius was despatched to Rome: but he then announced not the fall of a city or of a single host, but the consummation of a war, which for sixteen years had swept over Italy, and risen to the barriers of Rome itself. (Liv. xxx. 35, 40.)

The civil career of Laelius began after his military life had comparatively closed. It was less brilliant, but his influence with the senate was at all times great. (Liv. xxxvii. 1.) If, as seems probable, he was nearly of the same age with his illustrious friend, Laelius was born about B. C. 235 and may have been in his fortieth year when chosen praetor in 196. His province was Sicily (Liv. xxxiii. 24, 26). He failed in his first trial for the consulship. Scipio's popularity was on the wane, and the old patrician party in the ascendant (xxxv. 10). He was, however, elected consul in B. C. 190, two years after his rejection (Liv. xxxvi. 45). Whether time and the accidents of party had wrought any change in their ancient friendship, we are not told; but it was through Scipio Africanus that Laelius lost his appointment to the province of Greece, and the command of the war against Antiochus the Great [ANTIOCHUS III.] (Liv. xxxvii. 1; Cic. *Philipp.* xi. 7), which he probably desired as much for wealth as for glory, since the Laelii were not rich (Cic. *Cornel.* ii. *Fragm.* 8, p. 453, Orelli). He obtained instead the province of Cisalpine Gaul, where he remained two years, engaged in colonising the ancient territory of the Boians (Liv. xxxvii. 47, 50). In B. C. 174, he was one of a commission of three, sent into Macedonia to counteract the negotiations of Carthage (Liv. xli. 22), and in B. C. 170 he was despatched by the senate to inquire into certain charges brought against C. Cassius, consul in B. C. 171, by some of the Gaulish tribes of the Grisons. The date of Laelius' death is unknown. (Zonar. ix. 13; Frontin. *Strat.* i. 1. § 3, i. 2. § 1, ii. 3. § 16.)

2. C. LAELIUS SAPIENS, was son of the preceding. His intimacy with the younger Scipio Africanus was as remarkable as his father's friendship with the elder (Vell. ii. 127; Val. Max. iv. 7. § 7), and it obtained an imperishable monument in Cicero's treatise "Laelius sive de Amicitia." He was born about B. C. 186—5; was tribune of the plebs in 151; praetor in 145 (Cic. *de Amic.* 25); and consul, after being once rejected, in 140 (Cic. *Brut.* 43, *Tusc.* v. 19; Plut. *Imp. Apophthegm.* p. 200). His character was dissimilar to that of his father. The elder Laelius was an officer of the old Roman stamp, softened, perhaps, by his intercourse with Polybius, but essentially practical and enterprising. A mild philosophy refined, and, it may be, enfeebled the younger Laelius, who, though not devoid of military talents, as his campaign against the Lusitanian guerilla-chief Viriatus proved (Cic. *de Off.* ii. 11), was more of a statesman than a soldier, and more a philosopher than a statesman. From Diogenes of Babylon [DIOGENES, literary, 3], and afterwards from Panaetius, he imbibed the doctrines of the stoic school (Cic. *de Fin.* ii. 8); his father's friend Polybius was his friend also; the wit and idiom of Terence were pointed and polished by his and Scipio's conversation (Suet. *vit. Terent.* 2; Prolog. *Terent Adelph.* 15; Cic. *ad Att.* vii. 3; comp. Quint. *Inst.* x. 1. § 99); the satirist Lucilius was his familiar companion (Cic. *de Fin.* ii. 8; Hor. *Sat.* ii. 1, 65; Schol. Vet. *in Hor. loc.*); and Caelius Antipater dedicated to him his history of the Punic war (Cic. *Orat.* 69).* Laelius was so distinguished also for his augural science, that, according to Cicero (*Phil.* ii. 33), "Laelius" and "bonus augur" were convertible terms. (Id. *De Nat. Deor.* iii. 2.)

The political opinions of Laelius were different at different periods of his life. At first he inclined to the party which aimed at renovating the plebs by making them again land-owners, and at raising the equites into an efficient middle-class. He endeavoured, probably during his tribunate, to procure a re-division of the state-demesnes, but, either alarmed at the hostility it excited, or convinced of its impracticability, he desisted from the attempt, and for his forbearance received the appellation of the Wise or the Prudent (Plut. *Tib. Gracch.* 8). Laelius indeed had neither the steady principles of Tiberius, nor the fervid genius of C. Gracchus. He could discern, but he could not apply the remedy for social evils. And after the tribunate of the elder Gracchus, B. C. 133, his sentiments underwent a change. He assisted the consuls of B. C. 132 in examining C. Blossius of Cumae and the other partizans of Tib. Gracchus (Cic. *de Amic.* 11; comp. Plut. *Tib. Gracch.* 20), and in B. C. 130, he spoke against the Papirian Rogation, which would have enabled the tribunes of the plebs to be re-elected from year to year (Cic. *de Amic.* 25; Liv. *Epit.* 59). But although Laelius was the strenuous opponent of the popular leaders of his age—the tribunes C. Licinius Crassus, B. C. 145, C. Papirius Carbo, B. C. 131, and C. Gracchus B. C. 123—122 —nature had denied him the qualities of a great orator. His speeches read better than those of his contemporary and rival C. Servius Galba, yet Galba was doubtless the more eloquent. (Cic. *Brut.* 24.) Laelius in his own age was the model, and in history is the representative of the Greek culture which sprang up rapidly at Rome in the seventh century of the city. Serene and philosophical by temperament (Cic. *de Off.* i. 26; Sen. *Ep.* 11), erudite and refined by education, Laelius was among the earliest examples of that cosmopolite character (Cic. *Tusc.* iv. 3), which, in Cicero's time, had nearly effaced the old Latin type, and of which the younger Brutus perhaps presents the fairest aspect. Smoothness—*lenitas* (Cic. *de Orat.* iii. 7. § 28), which he probably derived from his old master Diogenes (Gell. vii. 14), was the characteristic of his eloquence. It was better adapted

* It is doubtful, however, whether in this passage, and in *Auct. ad Herennium*, iv. 12, for Laelio, we should not read L. Aelio. (Comp. Cic. *pro Scauro*, p. 172, 285. Orelli.)

for a deliberative assembly than for the tumult of the forum. Cicero, indeed (*Brut.* 21),—and his censure is confirmed by the author of the dialogue *De Causis Corruptae Eloquentiae* (25)—complains of a certain harshness and crudity in the diction of Laelius. The grammarians resorted to his writings for archaisms (Festus, *s. v. Satura*; Nonius, *s. v. Samium*), and he may have shown habits of study rather than of business. But the defect was perhaps as much in the organ he employed as in Laelius himself. The Latin tongue was yet in the bondage of the old Saturnian forms (comp. Varr. *R. R.* i. 2); and had not acquired the ductility and copiousness it possessed in Cicero's age. A fragment of the younger Scipio's orations, preserved by Macrobius (*Saturn.* ii. 10), will afford a notion of the language of Laelius.

The titles of the following orations of Laelius have been preserved:—1. *De Collegiis*, delivered by Laelius when praetor, B. C. 145. It was directed against the rogation of C. Licinius Crassus, then tribune of the plebs, who proposed to transfer the election of the augurs from the college to the people in their tribes. The bill was rejected through Laelius' eloquence. (Cic. *Brut.* 21, *de Amic.* 25, *de Repub.* vi. 2, *de Nat. Deor.* iii. 2, 17, where it is described as *aureola oratiuncula;* Nonius, *s. v. Samium.*) 2. *Pro Publicanis*, B. C. 139. Laelius, after twice pleading in behalf of the revenue-contractors, resigned their cause to his rival C. Servius Galba, since it seemed to require a more acrimonious style than his own. (Cic. *Brut.* 22.) 3. *Dissuasio Legis Papiriae*, B. C. 131, against the law of C. Papirius Carbo, which enacted that a tribune, whose office had expired, might be re-elected as often as the people thought advisable. Scipio Africanus the younger supported, and C. Gracchus opposed Laelius in this debate. (Cic. *de Amic.* 25; Liv. *Epit.* lix.) 4. *Pro se.* The date and immediate occasion of this speech are uncertain; but it was probably in reply to Carbo or Gracchus. An extract from it seems to have once been read in Festus (*s. v. Satura;* comp. Sallust. *Jug.* 29.) 5. *Laudationes P. Africani minoris*, written after B. C. 129. These were mortuary orations, which Laelius, after the manner of Isaeus and the Greek rhetoricians, composed for other speakers. Q. Tubero, the nephew of Africanus (Cic. *de Orat.* ii. 84), delivered one, and Q. Fab. Maximus, brother of the deceased, the other of these orations, at Scipio's funeral. (Schol. Bob. *pro Milon.* p. 283, Orelli; comp. Cic. *pro Muraen.* 36.)

Laelius is the principal interlocutor in Cicero's dialogue *De Amicitia;* one of the speakers in the *De Senectute*, and in the *De Republica*, maintains the reality of justice against the sceptical academician Philus. His domestic life is pleasingly described by Cicero (*de Orat.* ii. 6) and by Horace (*Sat.* ii. 1. 65—74). He seems to have had a country house at Formiae (Cic. *de Rep.* i. 39). His two daughters were married, the one to Q. Mucius Scaevola, the augur, the other to C. Fannius Strabo (*de Amic.* 8). Of his wit and playfulness —*hilaritas* (*de Off.* i. 30), only two specimens have been transmitted (*de Orat.* ii. 71; Sen. *Nat. Quaest.* vi. 32). The opinion of his worth seems to have been universal, and it is one of Seneca's injunctions to his friend Lucilius "to live like Laelius." (Cic. *Topic.* 20, § 78; Sen. *Ep.* 104.) [W. B. D.]

LAE'LIUS BALBUS. [BALBUS, No. 7.]

LAE'LIUS DE'CIMUS. 1. Was one of Cn. Pompey's lieutenants in the Sertorian war. He was slain in an engagement near the town of Lauro, B. C. 76, by Hirtuleius, a legatus of Sertorius. (Sallust. *Schol. Bob. pro Flacc.* p. 235, Orelli; Frontin. *Strat.* ii. 5. § 31; Obseq. *de Prod.* 119.) [HIRTULEIUS.] Lucilius, the satirist, as cited by Cicero (*De Or.* ii. 6), and Cicero himself (*Ib.*) speaks with some contempt of Laelius's pretensions to literature.

2. Son probably of the preceding, impeached L. Flaccus for extortion in his government of Asia Minor B. C. 59. (Cic. *pro Flacc.* 1, 6; Schol. Bob. *pro Flacc.* p. 228, Orelli.) [VALERIUS FLACCUS, No. 15.] In the civil wars B. C. 49, Laelius commanded a detachment of Cn. Pompey's fleet (Caes. *B. C.* iii. 5); conveyed Pompey's letters to the consuls (Cic. *ad Att.* viii. 11, D. 12, A.); watched M. Antony's passage over the Adriatic (Caes. *B. C.* iii. 40); and, about the time of the battle of Pharsalia, blockaded the harbour of Brundisium. (Caes. *B. C.* iii. 100.) M. Antony placed Laelius on the list of Pompeians forbidden to return to Italy without licence from Caesar; but the prohibition was subsequently removed. (Cic. *ad Att.* xi. 7, 14.) [W. B. D.]

LAE'LIUS, FELIX. [FELIX LAELIUS.]

LAENAS, the name of a distinguished plebeian family of the gens Popillia. The name was derived, according to Cicero (*Brut.* 14), from the sacerdotal cloak (*laena*) with which the consul M. Popillius, who was at the same time flamen Carmentalis, rushed from a public sacrifice into the forum, to pacify the plebeians, who were in open revolt against the nobility. The name is to be spelt accordingly Laenas, as the Fasti Capitolini and Diodorus (xvi. 15) have it, and not Lenas, as is found in some MSS. of Livy. The family of the Laenates was unfavourably distinguished even among the Romans for their sternness, cruelty, and haughtiness of character.

1. M. POPILLIUS M. F. C. N. LAENAS, was consul B. C. 359. The civil disturbances which he is said to have suppressed by his authority and eloquence were perhaps more effectually quelled, as Livy intimates (vii. 12), by a sudden attack in the night of the Tiburtines on Rome. The city was full of consternation and fear: at daybreak, however, and as soon as the Romans had organised a sufficient corps, and sallied forth with it, the enemy was repulsed. In the second year after this M. Laenas is mentioned (Liv. vii. 16) as prosecutor of C. Licinius Stolo for the transgression of his own law, which limited the possession of public land to 500 jugera. Pighius (*Annales*, vol. i. p. 284) has put down Popillius as praetor of the year B. C. 357, but this is not warranted by Livy's expression, as Drakenborch has shown (ad Liv. vii. 16); and it is even improbable, from the term (*accusare*) used by Valerius Maximus (viii. 6. § 3). Perhaps Popillius was aedile, whose duty it seems to have been to prosecute the transgressors of agrarian as well as usury laws. (Comp. Liv. x. 13.) Popillius was consul again in the next year (B. C. 356), when he drove the Tiburtines into their towns. (Liv. vii. 17.) He was chosen consul for a third time B. C. 350, when he won a hard-fought battle against the Gauls, in which he himself was wounded (Liv. vii. 23; App. *Celt.* i. 2.), and for which he celebrated a triumph—the first ever obtained by a plebeian. Popillius concluded

his brilliant career by a fourth consulship, B. C. 348.

2. M. POPILLIUS, M. F. M. N. LAENAS, consul B. C. 316. (Liv. ix. 21.)

3. M. POPILLIUS P. F. P. N. LAENAS, one of the tribunes for establishing a colony near Pisae (Liv. xl. 43), was chosen praetor B. C. 176 (Liv. xli. 18), but obtained leave to stop at Rome instead of going into his province, Sardinia, the command of which was continued to the pro-praetor, Aebutius. Popillius was chosen consul B. C. 172, and sent with an army against the Ligurian mountaineers. He conquered them in a pitched battle, after great slaughter. The remainder of the whole tribe who had escaped from the carnage determined on surrendering themselves to the mercy of the Roman general; but they were all sold as slaves, and their city plundered and destroyed. When this news reached Rome, the senate disapproved of Popillius's proceedings, and decreed, in spite of his haughty and angry remonstrances, that he should restore the Ligurians to liberty, to their country, and, as far as possible, to their property. Popillius, however, acted in direct opposition to this decree. On his return to Rome he was called to account, but escaped through the influence of his family. (Liv. xlii. 22.) Nevertheless, Popillius obtained (B. C. 159) the most honourable office of Rome, that of censor, which he exercised, as may be presumed, with vigour and severity. (Fast. Capitol.; Liv. *Epit.* 47; Gell. iv. 20; Nonius, *s. v. Strigosus.*)

4. P. POPILLIUS LAENAS, brother to the preceding, and with him triumvir coloniae deducendae. (Liv. xl. 43.)

5. C. POPILLIUS, P. F. P. N. LAENAS, brother to the two preceding ones, was consul (B. C. 172) in the year after his brother Marcus had so shamefully treated the Ligurians. He supported his brother, and warded off his punishment. He was the first plebeian consul who had a plebeian for a colleague (Fast. Capitol.); and he served afterwards as legate in Greece. (Liv. xliii. 19, 24.) The haughtiness of his character is most apparent in his behaviour as ambassador to Antiochus, king of Syria, whom the senate wished to abstain from hostilities against Egypt. Antiochus was just marching upon Alexandria when he was met by the three Roman ambassadors. Popillius transmitted to him the letter of the senate, which Antiochus read and promised to take into consideration with his friends. Then Popillius described with his cane a circle in the sand round the king, and ordered him not to stir out of it before he had given a decisive answer. This boldness so frightened Antiochus, that he at once yielded to the demand of Rome. (Liv. xlv. 12; Polyb. *Exc. Legat.* 92; Val. Max. vi. 4; Vell. Pat. i. 10; App. *Syr.* 131.) C. Popillius was consul a second time B. C. 158.

6. M. POPILLIUS, M. F. P. N. LAENAS, the son of No. 3, was consul B. C. 139, and, as pro-consul in the following year, suffered a defeat from the Numantines. (Liv. *Epit.* 55; Frontin. *Strateg.* iii. 17; App. *Hisp.* 79.)

7. P. POPILLIUS, C. F. P. N. LAENAS, was consul B. C. 132, the year after the murder of Tib. Gracchus. He was charged by the victorious aristocratical party with the prosecution of the accomplices of Gracchus; and in this odious task he showed all the hard-heartedness of his family. (Cic. *Lael.* 20; Val. Max. iv. 7; Plut. *T. Gracch.* 20.) C. Gracchus afterwards aimed at him in particular, when he passed the bill that those magistrates who had condemned a citizen without trial should be called to account. Popillius withdrew himself, by voluntary exile, from the vengeance of Gracchus, and did not return to Rome till after his death. (Vell. Pat. ii. 7; Cic. *Brut.* 25; Plut. *T. Gracch.* 20.)

8. C. POPILLIUS LAENAS, the son of the preceding, is mentioned, as well as his father, by Cicero (*Brut.* 25), as an eloquent speaker. Perhaps he is the same C. Popillius who is spoken of by Cicero (*Verr.* i. 13) as being convicted for embezzlement (*peculatus*).

9. C. POPILLIUS (LAENAS?), served as legate in Asia, and commanded, along with Minucius Rufus, a Roman fleet in the war with Mithridates. (Appian, *Mith.* 17.)

10. P. POPILLIUS LAENAS, tribune of the people B. C. 85, a furious partisan of Marius, had his predecessor, Lucilius, thrown down from the Tarpeian rock, and his colleagues banished. (Vell. Pat. ii. 24.)

11. POPILLIUS LAENAS, a senator who unintentionally frightened Brutus and his fellow-conspirators by his confidential conversation with Caesar in the senate on the day Caesar was murdered. (Appian, *B. C.* ii. 115, 116.)

12. C. POPILLIUS LAENAS, the military tribune who executed on Cicero the sentence of the triumvirs in cutting off his head and right hand, for which he was rewarded by Antonius with 1,000,000 sesterces above the stipulated price. (Appian, *B. C.* iv. 19.) [W. I.]

M. LAE'NIUS, or LE'NIUS FLACCUS, a friend of Atticus, who, notwithstanding the stringent edict of Clodius, B. C. 58 ("Lex Clodia in Ciceronem," Pseud. Cic. *pro Dom.* 17), sheltered Cicero in his country-house near Brundisium, until he could securely embark for Epeirus. The father, brother, and sons of Laenius were equally earnest in befriending the exile. Laenius afterwards, B. C. 51, met Cicero in Asia Minor, and applied to him for a sub-prefecture in Cilicia, where Laenius had money at interest. Cicero, however, refused to gratify him, since he had made a rule to grant no money-lender (*negotianti*) office in his province. Yet in the same year, and for a similar purpose, he highly recommended Laenius to P. Silius Nerva, pro-praetor in Bithynia and Pontus. (Cic. *pro Planc.* 41, *ad Fam.* xiii. 63, xiv. 4, *ad Att.* v. 20, 21, vi. 1, 3.)

LAE'NIUS, STRABO. [STRABO.]

LAERCES (Λαέρκης), a mythical artist in gold, mentioned by Homer, in a passage from which we learn that it was the custom, in offering a sacrifice of the greatest solemnity, to gild the horns of the victim. (Hom. *Od.* iii. 425; see also Nitzsch's note and the *Scholia.*) [P. S.]

LAERTES (Λαέρτης), a son of Acrisius and Chalcomedusa, and husband of Anticleia, by whom he became the father of Odysseus and Ctimene. (Hom. *Od.* iv. 755, xi. 85, xv. 362, xvi. 118; Eustath. *ad Hom.* p. 1791.) It should, however, be remembered that, according to others, Odysseus was the son of Sisyphus. (Hygin. *Fab.* 201; Schol. *ad Soph. Philoct.* 417.) In his youth Laertes had conquered Nericum, a coast town in Cephalenia (Hom. *Od.* xxiv. 376), and he is also said to have taken part in the Calydonian hunt, and in the expedition of the Argonauts. (Hygin. *Fab.* 173; Apollod. i. 9. § 16.) At the time when Odysseus returned from Troy, Laertes lived in rural retire-

ment, and was occupied with agricultural pursuits, and an old female slave attended to his wants (*Od.* i. 189); but, after the departure of Telemachus, he was so overpowered by his grief, that he gave up his rustic pursuits. (*Od.* xvi. 138.) After the murder of the suitors, Odysseus visited him, and led him back to his house, and Athena made him young again, so that soon after he was able to take part in the fight against the approaching Ithacans. (*Od.* xxiv. 204—370, 497.) [L. S.]

LAE'RTIUS DIO'GENES. [DIOGENES.]

LAESPO'DIAS (Λαισποδίας), was one of three Athenian commanders, who, with a force of 30 ships, joined the Argives in ravaging the Lacedaemonian coast, B. C. 414; and thus, at the moment when Gylippus was sailing for Syracuse, gave the Spartan government justification for open hostilities. He is named again, B. C. 411, as one of three ambassadors who were sent by the Four Hundred to treat with Sparta, but were, when their ship, the Paralus, was off Argos, seized and given in custody to the Argives by the sailors, who proceeded to join the fleet at Samos. (Thuc. vi. 105, viii. 86.) He had something the matter with the shin or calf of his leg, and arranged his dress to conceal it.

Τί, ὦ κακόδαιμον Λαισποδίας, εἶ τὴν φύσιν;

says Poseidon, when scolding the uncouth Triballus for letting his garment hang about his legs. (Aristoph. *Av.* 1568.) And the Scholiast gives a variety of references (see also Plut. *Symp.* vii. 8), which show that his misfortune made him a standing joke with the comedians. [A. H. C.]

LAETA. [GRATIANUS, p. 303.]

LAETI'LIUS. 1. The person whom Verres constantly employed as his tabellarius. (Cic. *Verr.* ii. 26, 56.)

2. C. LAETILIUS ARALUS, whose name occurs as duumvir along with that of Ptolemaeus, the son of the younger Juba, on a coin of New Carthage or Gades. (Eckhel, vol. iv. p. 160, vol. v. p. 232.)

LAETO'RIUS. 1. M. LAETORIUS, a centurion primi pili, mentioned as the first plebeian magistrate, B. C. 495, chosen even before the secession to the Sacred Hill and the election of the first tribunes of the people; for there cannot be any doubt that this Laetorius was a plebeian, although it is not exactly stated by Livy (ii. 27). He was chosen to establish a guild of merchants (*collegium mercatorum*), to dedicate a temple of Mercury, and to superintend the corn market. From these functions it is probable that he was aedile, and the conclusion is obvious that the establishment of the plebeian aedileship preceded that of the tribuneship. (Comp. Val. Max. ix. 3. § 6.)

2. C. LAETORIUS, was tribune of the people in B. C. 471, and by his courage and energy decided the success of the Publilian rogation, by which the comitia tributa obtained the power of legislating for the whole community, and of electing the plebeian magistrates, tribunes and aediles, who accordingly must have been chosen formerly either by the comitia curiata or centuriata, a disputed point on which see *Dict. of Ant. s. v. Tribunus.* (Liv. ii. 56—58; Dionys. ix. 41—49.) It seems not improbable that this Laetorius, if not a relation, was the same who, with the praenomen Marcus, occurs in the annals a few years before. [No. 1.]

3. M. LAETORIUS MERGUS, a military tribune during the third Samnite war (B. C. 298—290), was accused of adultery by the tribune of the people, Cominius. He first escaped and then killed himself, but the people passed sentence on him nevertheless. (Val. Max. vi. 1. § 11; Suid. *s. v.* Γάϊος Λαιτώριος; Dionys. *Excerpt. Vales.* p. 88, &c., ed Mai.)

4. M. LAETORIUS PLANCIANUS, magister equitum of the dictator Q. Ogulnius Gallus, B. C. 257. (Fast. Capit.)

5. C. LAETORIUS, curule aedile, B. C. 216, sent as ambassador by the senate to the consuls App. Claudius and Q. Fulvius Flaccus, B. C. 212, praetor, B. C. 210, and decemvir sacris faciundis, B. C. 209. (Liv. xxiii. 30, xxv. 22, xxvi. 23, xxvii. 7, 8.)

6. L. LAETORIUS, plebeian aedile in B. C. 202, was obliged to abdicate as his election was declared invalid on religious grounds. (Liv. xxx. 39.)

7. CN. LAETORIUS, legate of the praetor, L. Fulvius Purpureo in the battle against the Gauls, B. C. 200. (Liv. xxxi. 21.)

8. LAETORIUS, a friend of C. Gracchus, who on the wooden bridge opposed himself to the pursuers of Gracchus, and, as he could not stop them, killed himself. (Val. Max. iv. 7. § 2.) Plutarch (*C. Gracch.* 16, 17) calls him Licinnius.

9. M. LAETORIUS, a senator of the party of Marius, was declared a public enemy by Sulla, escaped from Rome, and afterwards returned with Marius. (Appian, *B. C.* i. 60, &c.) [W. I.]

LAETUS (Λαῖτος), a Greek writer of uncertain age, who translated from the Phoenician language a work of Theodotus. (Clem. Alex. *Strom.* i. p. 140; Euseb. *Praep. Ev.* x. 11, where Χαῖτος is a false reading.)

LAETUS, Q. AEMI'LIUS, was praefect of the praetorium under Commodus, and one of the chief agents in his assassination. [COMMODUS, ECLECTUS, MARCIA.] By Laetus and his associate Eclectus the vacant throne was offered to Pertinax, and Laetus was the first to incite the guards to rebel against the new prince, and to proclaim Sosius Falco, the consul, emperor in his place. At length the turbulent career of this adventurer was brought to a close by Julianus, who put him to death on the suspicion that he was favourable to the claims of Severus. (Dion Cass. lxxii. 19, 22, lxxiii. 1, 6, 8, 9; Herodian. i, 16, 17, ii. 1, 2; Lamprid. *Commod.* 15, 17; Capitolin. *Pertin.* 5, 6; Spartian. *Julian.* 6, *Sept. Sever.* 4.) [W. R.]

LAETUS, was one of the lieutenants of Septimius Severus in the campaign against the Arabians and Parthians, A. D. 195; and a few years afterwards (A. D. 199) gained great renown by his gallant and successful defence of Nisibis against a sudden attack headed by Vologaesus. Notwithstanding this good service, and the high reputation which he enjoyed both as a statesman and a general, he was put to death by the emperor, who had become jealous of his popularity with the soldiers. (Dion Cass. lxxv. 2, 9, 10.) [W. R.]

LAEVI'NUS, a cognomen of the Gens Valeria at Rome. It appears on the Fasti for the first time in B. C. 280, and was extant in the age of Augustus (Hor. *Sat.* 1, 6, 12, *Schol. Vet.*), and in that of Domitian or Nerva. (Mart. *Ep.* vi. 9.) Laevina is also mentioned by Martial (*Ep.* i. 62).

1. P. VALERIUS LAEVINUS, one of the consuls in B. C. 280, obtained for his province Southern Italy, and the conduct of the war with Pyrrhus, king of Epeirus. Pyrrhus had recently landed at Tarentum, and it was important to force him to engage before he was joined by his Italian allies,

and while he could bring into the field only his own troops and the Tarentines. Laevinus accordingly was despatched early in the spring into Lucania, where, from a strong position he had seized, he watched the movements of the Epeirots. Pyrrhus, to gain time, attempted negotiation, and wrote to Laevinus, offering to arbitrate between Rome, Tarentum, and the Italian allies. Laevinus, however, bluntly bade him leave the Romans to settle their own quarrels, and begone to Epeirus, if he wished them to listen to his overtures. Two of the letters which passed between Pyrrhus and Laevinus are extant, in substance at least, among the fragments of Dionysius. They were probably copied from the history of Hieronymus of Cardia, who consulted Pyrrhus's own memoirs of his Italian campaign. Laevinus and his opponent were encamped on the opposite banks of the Siris; and, while battle was impending, an Epeirot spy was taken in the Roman lines. Laevinus showed him the legions under arms, and bade him tell his master, if he was curious about the Roman men and tactics, to come and see them himself. Laevinus, whose numbers were superior to the enemy, was driven back over the Siris; his camp was taken, and night alone enabled the fugitives to reach an Apulian town, probably Venusia. In the same year, however, he defended Capua, and hung upon the rear of the Epeirot army both in its march to Rome and on its retreat; and he had so effectually restored the courage and discipline of his legions, that Pyrrhus did not venture to attack him. The army of Laevinus, as the penalty of its defeat, remained in camp at the foot of the Samnite highlands throughout the following winter. His name does not again occur in the war with Pyrrhus. (Liv. *Epit.* xiii.; Dionys. xvii. 15, 16, xviii. 1—4; Dion Cass. *Fr. Peiresc.* xl.; Appian. *Samnit. Fr.* x.; Plut. *Pyrrh.* 16, 17; Zonar. viii. 3; Justin. xviii. 1; Oros. iv. 1; Front. *Strat.* ii. 4. § 9, iv. 7. § 7; Vict. *Vir. Ill.* 35; Flor. i. 18; Eutrop. ii. 11.)

2. M. Valerius Laevinus, grandson probably of the preceding, was praetor peregrinus in B. C. 215. But at that crisis of the second Punic war—the year following the defeat at Cannae—all the civil magistrates were employed in military commands; and Laevinus, with the legions lately returned from Sicily, was stationed in Apulia, and a fleet of twenty-five gallies was attached to his land-forces, that he might watch the coast of Italy from Brundisium to Tarentum. While he lay encamped near Luceria, his outposts brought in the ambassadors of Philip IV. of Macedonia, whom they had intercepted on their way to Hannibal's quarters. Laevinus, however, deceived as to the purpose of their mission by Xenophanes, the chief of the legation, furnished them with guides and an escort to Rome. [Xenophanes.] During the autumn of the same year he retook three towns of the Hirpinians, which, after the defeat at Cannae, had revolted to Hannibal. Having placed garrisons in Tarentum and Rhegium, Laevinus with one legion wintered at Brundisium, from whence he watched the eastern coast of Italy, where a Macedonian invasion was expected. Envoys from Oricum, in Epeirus, came to his winter-quarters, announcing the capture of their own city by Philip, and the imminent danger of Apollonia. Laevinus immediately crossed the Adriatic, recovered Oricum, and by a detachment under Q. Naevius Crista, one of his lieutenants, raised the siege of Apollonia, took Philip's camp, and concluded a league between the Aetolians and Rome. The terms of the league may be gathered from Polybius (ix. 28, &c.). Laevinus was four times re-appointed pro-praetor, B. C. 214, 213, 212, 211. In the first of these years he wintered at Oricum; in the second, and in 212, 211, he watched the movements of Philip in Aetolia and Achaia. At the comitia in B. C. 211, on account of his services in Northern Greece, he was elected consul without solicitation, in his absence. In the latter part of B. C. 211 he drove the Macedonians from the island of Zacynthus, and from Oeniadae and Nasus in Acarnania. He wintered at Corcyra, and in the following spring took Anticyra, when the news of his election to the consulship reached him. Sickness, however, prevented Laevinus from returning to Rome till the beginning of summer. On landing in Italy, he was met by envoys from Capua, charged with complaints against the pro-consul, Q. Fulvius Flaccus [Fulvius Flaccus, No. 2]; and by Sicilians, charged with similar complaints against M. Claudius Marcellus, and he entered Rome with a numerous attendance of these appellants, and of delegates from the Aetolian league. Having reported to the senate his three years' administration in Greece, Laevinus was allotted the province of Italy and the war with Hannibal, which, however, he presently exchanged, by mutual consent, with his colleague Marcellus for Sicily, as the Syracusans deprecated the appointment of Marcellus to the government of that island. The debate on the petition of the Syracusans closed with the senate's recommending their interests to Laevinus. An edict, brought forward by the consuls for raising supplies for the fleet, having excited great alarm and indignation among the Roman commonalty and the Italian allies, already overburdened with taxes for the war in Italy, Laevinus proposed that all who had borne curule magistracies, and all members of the senate, should bring voluntarily to the treasury all their gold, silver, and brass, whether coined, wrought, or bullion, except what was required for family sacrifices, or did not consist of the rings of the equites, the bullae of male children, or certain articles of female ornament. His proposal was cheerfully complied with, and quieted the public discontent, and Laevinus departed for Sicily. By the end of autumn Laevinus reported to the senate the complete expulsion of the Carthaginians from the island. The gates of Agrigentum were opened to him by Mutines, a discontented Numidian chief; and of sixty-six other towns, six were stormed by him, twenty were betrayed, and forty voluntarily surrendered to him. Laevinus encouraged or compelled the Sicilians to resume the pursuit of agriculture, that the island might again become one of the granaries of Rome; and finding at Agathyrna a mixed multitude of criminals, deserters, and fugitive slaves, whose presence was dangerous to the public peace, he exported them to Rhegium, where they did the republic good service as a predatory force against Hannibal in Bruttium. The senate then ordered Laevinus to return to Rome, to hold the consular comitia for B. C. 209. But presently after his arrival he was remanded to his province, which was threatened with a fresh invasion from Africa. He was directed to nominate a dictator, to preside at the elections. But on this

point Laevinus and the senate were at variance; and this is probably the cause why, notwithstanding his long services, his name does not appear on the triumphal Fasti. Laevinus, indeed, did not refuse to nominate a dictator, but, that he might protract his own term of office, insisted upon making the nomination after his return to Sicily. This, however, was contrary to usage, which required the nomination to be made within the limits of Italy. A tribune of the plebs, therefore, brought in a bill, with the concurrence of the senate, to compel Laevinus's obedience to its orders. But he left Rome abruptly, and the nomination was at length made by his colleague Marcellus. Laevinus continued in Sicily as pro-consul throughout B. C. 209. His army consisted of the remains of Varro's and Cn. Fulvius Flaccus's legions, which, for their respective defeats by Hannibal at Cannae in B. C. 216, and at Herdonea in 212, were sentenced to remain abroad while the war lasted. To these he added a numerous force of Sicilians and Numidians, and a fleet of seventy gallies. His government was vigilant and prosperous; the island was exempt from invasion, and, by the revival of its agriculture, he was enabled to form magazines at Catana, and to supply Rome with corn. In B. C. 208 Laevinus, still pro-consul, crossed over with a hundred gallies to Africa, ravaged the neighbourhood of Clupea, and, after repulsing a Punic fleet, returned with his booty to Lilybaeum. In the following year he repeated the expedition with equal success. His foragers swept round the walls of Utica, and he again defeated a squadron sent to cut off his retreat. In 206 he conducted the armament back to Italy, and on the arrival of Mago in Liguria in the following year was stationed with the two city legions at Arretium in Etruria. Soon afterwards he was sent, with four other commissioners, to Delphi, and to the court of Attalus I. at Pergamus, to fetch the Idaean mother to Italy. [FALTO, VALERIUS, No. 3.] In 204 he moved in the senate the repayment of the voluntary loan to the treasury made in his consulate six years before. In 203, in the debate on the terms to be granted to Carthage, Laevinus moved that the envoys be dismissed unheard, and the war be prosecuted. His counsel was followed; and it marks Laevinus as belonging to the section of the aristocracy of which the Scipios were the leaders. At the commencement of the first Macedonian war in 201—200, Laevinus was once more sent as propraetor, with a fleet and army, to Northern Greece, and his report of Philip's preparations gave a new impulse to the exertions of the republic. He died in B. C. 200, and his sons Publius and Marcus honoured his memory with funeral games and gladiatorial combats, exhibited during four successive days in the forum. (Polyb. viii. 3. § 6, ix. 27. § 2, xxii. 12. § 11; Liv. xxiii. 24, 30, 32, 33, 34, 37, 38, 48, xxiv. 10, 11, 20, 40, 44, xxv. 3, xxvi. 1, 22, 24, 26, 27, 28, 29, 30, 32, 36, 40, xxvii. 5, 7, 9, 22, 29, xxviii. 4, 10, 46, xxix. 11, 16, xxx. 23, xxxi. 3, 5, 50; Flor. ii. 7; Just. xxix. 4; Eutrop. iii. 12; Claud. *de Bel. Get.* 395.)

3. C. VALERIUS LAEVINUS, son of the preceding, was by the mother's side brother of M. Fulvius Nobilior, consul in B. C. 189. Laevinus accompanied his brother to the siege of Ambracia in that year, and the Aetolians, with whom he inherited from his father ties of friendship, chose him for their patron with the consul in behalf of the Ambraciots and the Aetolian league generally. Fulvius allowed of his mediation, granted the Ambraciots and Aetolians unusually favourable terms, and sent him with their envoys to Rome, to dispose the senate and the people to ratify the peace. In B. C. 179 Laevinus was one of the four praetors appointed under the Lex Baebia (Liv. xl. 44; Fest. *s. v. Rogat.*; comp. Meyer. *Or. Rom. Fragm.* p. 62), and obtained Sardinia for his province. In B. C. 176 Cn. Cornelius Scipio Hispallus died suddenly, in his year of office, and Laevinus was appointed consul in his room. Eager for military distinction, Laevinus left Rome only three days after his election, to take the command of the Ligurian war. He triumphed over the Ligurians in B. C. 175. In B. C. 174 he was sent, with four other commissioners, to Delphi, to adjust some new dissensions among the Aetolians. In B. C. 173 the senate despatched him to the Macedonian court, to watch the movements of Perseus; and he was instructed to go round by Alexandreia, to renew the alliance of Rome with Ptolemy VI. Philometor. He returned from Greece in B. C. 172. In B. C. 169 Laevinus was one of several unsuccessful candidates for the censorship. (Polyb. xxii. 12. § 10, 14. § 2; Liv. xxxviii. 9, 10, xl. 44, xli. 25, xlii. 6, 17, xliii. 14.)

4. P. VALERIUS LAEVINUS, son of the preceding, was one of the praetors in B. C. 177, and obtained for his province a part of Cisalpine Gaul. (Liv. xxxi. 50, xli. 8.) [W. B. D.]

LAE'VIUS. That a poet bearing this appellation ought to be included in a list of the more obscure Roman writers is generally admitted, but wherever the name appears in the received text of an ancient author it will invariably be found that some of the MSS. exhibit either Livius, or Laelius, or Naevius, or Novius, or Pacuvius, or several of these, or similar variations. On the other hand, a considerable number of fragments quoted by grammarians from Ennius, Livius (Andronicus), Naevius, and the earlier bards, must, as internal evidence clearly proves, belong to a later epoch; and many of them, it has been supposed, are in reality the property of Laevius; but every circumstance relating to his works and the age when he flourished is involved in such thick darkness that Vossius (*De Poet. Lat.* c. viii.) declared himself unable to establish any fact connected with his history except that he lived before the reign of Charlemagne; while one or two scholars have called his very existence in question. There are in all perhaps only four passages in the classics from which we can be justified in drawing any conclusion. Two are in Aulus Gellius (ii. 24, xix. 9, comp. 7), one in Apuleius (*Apolog.* p. 294, ed. Elmenhorst), and one in Ausonius (*Parecbas. Cent. Nupt.* praef.) From these we may infer, with tolerable security, that Laevius flourished during the first half of the century before the Christian era, being the contemporary of Hortensius, Memmius, Cinna, Catullus, Lucretius, and Cicero; and that he was the author of a collection of lyrical pieces of a light amatory stamp, styled *Erotopaegnia*, which were pronounced by critics to be deficient in simplicity (*implicata*), and in no way comparable to the easy flowing graces (*fluentes carminum deliciae*) of the Teian Muse.

A fragment extending to six lines has been preserved by Apuleius (*l. c.*), another of two lines by Gellius (*l. c.*), and many which may possibly be-

long to the same or different works have been brought together by Weichert, whose assumptions are, however, in some instances, in the highest degree arbitrary and fanciful. (Weichert, *Poetarum Latinorum Reliquiae*, 8vo. Lips. 1830; Wüllner, *De Laevio Poeta*, 4to. Rocklingh. 1830.) [W. R.]

LAEVUS, CI'SPIUS, a friend and legatus of L. Munatius Plancus, and the bearer of confidential letters from him while praefect of Transalpine Gaul, in B. C. 44, to Cicero at Rome. (Cic. *ad Fam.* x. 18, 21.) From Livy (v. 35, xxxiii. 37) Laevus appears to have been originally a Ligurian name. [W. B. D.]

T. LAFRE'NIUS, the name of one of the leaders of the allies in the Marsic war, B. C. 90. He is called by other writers Afranius. [AFRANIUS, No. 8.]

LA'GIUS (Λάγιος), belonged to the Roman party among the Achaeans, and was one of those whom Metellus sent to Diaeus to offer peace, in B. C. 146. For this, Diaeus threw him and his colleagues into prison; but he afterwards released them for a sum of money, especially as the people of Corinth were sufficiently exasperated already by the cruel execution of Sosicrates, the lieutenant-general. (Pol. xl. 4, 5.) [E. E.]

LAGUS (Λάγος). 1. The father, or reputed father, of Ptolemy, the founder of the Egyptian monarchy. He married Arsinoë, a concubine of Philip of Macedon, who was said to have been pregnant at the time of their marriage, on which account the Macedonians generally looked upon Ptolemy as in reality the son of Philip. (Paus. i. 6. § 2; Curt. ix. 8; Suidas. *s. v.* Λάγος.) From an anecdote recorded by Plutarch (*De cohib. Ira*, 9, p. 458), it is clear that Lagus was a man of obscure birth; hence, when Theocritus (*Idyll.* xvii. 26) calls Ptolemy a descendant of Hercules, he probably means to represent him as the son of Philip. Lagus appears to have subsequently married Antigone, niece of Antipater, by whom he became the father of Berenice, afterwards the wife of her step-brother Ptolemy. (Schol. ad Theocr. *Id.* xvii. 34, 61.)

2. A son of Ptolemy I. by the celebrated Athenian courtezan Thaïs. (Athen. xiii. p. 576, e.) [E. H. B.]

LAGON, a beautiful youth beloved by Brutus. He was a frequent subject of artistic representation. (Mart. ix. 51, xiv. 171; Plin. *H. N.* xxxiv. 8.) [C. P. M.]

LA'GORAS (Λαγόρας), a Cretan soldier of fortune, who, when in the service of Ptolemy IV. (Philopator), was sent by Nicolaus, Ptolemy's general, to occupy the passes of Mount Libanus at Berytus, and to check there the advance of Antiochus the Great, who was marching upon Ptolemaïs, B. C. 219. He was, however, defeated and dislodged from his position by the Syrian king. In B. C. 215, in the war of Antiochus against Achaeus, we find Lagoras in the service of the former; and it was through his discovery of an unguarded part of the wall of Sardis, that Antiochus was enabled to take the city, Lagoras being himself one of the select party who forced their way into the town over the portion of the wall in question. (Pol. v. 61, vii. 15—18.) [E. E.]

LAIAS (Λαΐας), a son of Oxylus and Pieria, king of Elis. (Paus. v. 4. § 2, &c.; comp. AETOLUS, No. 2.) [L. S.]

LAIPPUS. [DAIPPUS.]

LAIS (Λαΐς), a name borne by more than one Grecian Hetaera. Two were celebrated; but, as the ancient writers in their accounts and anecdotes respecting them seldom indicate which they refer to, and where they do draw the distinction, frequently speak of the one, while what they say of her is manifestly applicable only to the other, it is difficult, and sometimes impossible, to decide how to apportion the numerous notices respecting them which have come down to us. Jacobs, who has bestowed some attention on this subject, distinguishes the two following:—

1. The elder Lais, a native probably of Corinth. Athenaeus (xiii. p. 588) says that she was born at Hyccara, in Sicily, but he has probably confounded her with her younger namesake, the daughter of Timandra (Athen. xii. p. 535, c. xiii. p. 574, e.); for Timandra, as we know from Plutarch (*Alcib.* 39), was a native of Hyccara. The elder Lais lived in the time of the Peloponnesian war, and was celebrated as the most beautiful woman of her age. Her figure was especially admired. (Athen. xiii. p. 587, d. 588, e.) She was notorious also for her avarice and caprice. (Athen. xiii. p. 570, c. 588, c. 585, d.) Amongst her numerous lovers she numbered the philosopher Aristippus. (Athen. xii. 544, xiii. 588), two of whose works were entitled Πρὸς Λαΐδα, and Πρὸς Λαΐδα περὶ τοῦ κατόπτρου. (Diog. Laërt. ii. 84). She fell in love with and offered her hand to Eubotas, of Cyrene [EUBOTAS], who, after his victory at Olympia, fulfilled his promise of taking her with him to Cyrene, in word only—he took with him her portrait. (Aelian, *V. H.* x. 2; Clemens Alex. *Strom.* iii. p. 447, c.) In her old age she became addicted to drinking. Of her death various stories were told. (Athen. xiii. p. 570, b. d. 587, e.; Phot. cod. cxc. p. 146, 23, ed. Bekker.) She died at Corinth, where a monument (a lioness tearing a ram) was erected to her, in the cypress grove called the Κράνειον. (Paus. ii. 2. § 4; Athen. xiii. p. 589, c.) Numerous anecdotes of her were current, but they are not worth relating here. (Athen. xiii. p. 582; Auson. *Epig.* 17.) Lais presenting her looking-glass to Aphrodite was a frequent subject of epigrams. (Brunck. *Anal.* i. p. 170, 7, ii. p. 494, 5; *Anthol. Pal.* vi. 1, 19.) Her fame was still fresh at Corinth in the time of Pausanias (ii. 2. § 5), and οὐ Κόρινθος οὔτε Λαΐς became a proverb. (Athen. iv. p. 137, d.)

2. The younger Lais was the daughter of Timandra (see above), who is sportively called Damasandra in Athenaeus (xiii. p. 574, e.). Lais was probably born at Hyccara in Sicily. According to some accounts she was brought to Corinth when seven years old, having been taken prisoner in the Athenian expedition to Sicily, and bought by a Corinthian. (Plut. *l. c.*; Paus. ii. 2. § 5; Schol. *ad Aristoph. Plut.* 179; Athen. xiii. p. 589.) This story however, which involves numerous difficulties, is rejected by Jacobs, who attributes it to a confusion between this Lais and the elder one of the same name. The story of Apelles having induced her to enter upon the life of a courtezan must have reference to the younger Lais. (Athen. xiii. p. 588.) She was a contemporary and rival of Phryne. (Athen. p. 588, e.) She became enamoured of a Thessalian named Hippolochus, or Hippostratus, and accompanied him to Thessaly. Here, it is said, some Thessalian women, jealous of her beauty, enticed her into a temple of Aphrodite, and there stoned her to death. (Paus. ii. 2.

§ 5 ; Plut. vol. ii. p. 767, e. ; Athen. xiii. p. 589, b.) According to the scholiast on Aristophanes (*Plut.* 179), a pestilence ensued, which did not abate till a temple was dedicated to Aphrodite Anosia. She was buried on the banks of the Peneus. The inscription on her monument is preserved by Athenaeus (xiii. p. 589). [C. P. M.]

LAIUS (Λάϊος). 1. A son of Labdacus, and father of Oedipus. After his father's death he was placed under the guardianship of Lycus, and on the death of the latter, Laius was obliged to take refuge with Pelops in Peloponnesus. But when Amphion and Zethus, the murderers of Lycus, who had usurped his throne, had lost their lives, Laius returned to Thebes, and ascended the throne of his father. He married Jocaste (Homer calls her Epicaste), and became by her the father of Oedipus, by whom he was slain without being known to him. His body was buried by Damasistratus, king of Plataeae. (Herod. v. 59 ; Paus. ix. 5. § 2 ; Apollod. iii. 5. § 5, &c. ; Diod. v. 64 ; comp. Oedipus.)

2. A Cretan, who, together with Aegolius, Celeus, and Cerberus, entered the sacred cave of bees in Crete, in order to steal honey. They succeeded in their crime, but perceived the cradle of the infant Zeus, and that instant their brazen armour broke to pieces. Zeus thundered, and wanted to kill them by a flash of lightning ; but the Moerae and Themis prevented him, as no one was allowed to be killed on that sacred spot, whereupon the thieves were metamorphosed into birds. (Anton. Lib. 19 ; Plin. *H. N.* x. 60, 79.) [L. S.]

LALA, of Cyzicus, a female painter, who lived at Rome at the time when M. Varro was a young man (about B. C. 74). She painted with the pencil, and also practised encaustic painting on ivory with the cestrum. Her subjects were principally pictures of women, among which was her own portrait, painted at a mirror. No painter surpassed her in speed. Her works were so highly esteemed as to be preferred to those of Sopolis and Dionysius, whose pictures filled the galleries at Rome. She was never married. (Plin. *H. N.* xxxv. 11. s. 40. § 43.) It is useless to discuss the inferences drawn from the various reading, *inventa* for *juventa*, as there is no authority in any MS. for that reading ; and it can hardly be made to give a good meaning. [P. S.]

LA'LAGE. Under the name of Lalage two distinct persons are intended by Horace. In one ode (i. 22, 10) a wolf appears to the poet as he is singing of *his* Lalage ; but in another ode (ii. 5, 16) an unnamed friend is advised to defer making love to Lalage until she is older. It is evidently not a personal name, but the Greek λαλαγή, prattling, chattering (Oppian, *Hal.* i. 135), used as a term of endearment, "little prattler," which accords with the tender age of the Horatian damsel. [W. B. D.]

LA'MACHUS (Λάμαχος), son of Xenophanes, in the 8th year of the Peloponnesian war, B. C. 424, with a detachment of 10 ships from the tribute-collecting squadron, sailed into the Euxine ; and coming to harbour at the mouth of the Calex, near Heracleia, had his ships destroyed by a sudden flood. He succeeded in making his way by land to Chalcedon. (Thuc. iv. 75.) His name recurs in the signatures to the treaties of B. C. 421. And in the 17th year B. C. 415 he appears as colleague of Alcibiades and Nicias, in the great Sicilian expedition. In the consultation held at Egesta on their first arrival, in which Nicias proposed a return to Athens and Alcibiades negotiation, Lamachus, while preferring of these two plans the latter, urged, as his own judgment, an immediate attack on Syracuse, and the occupation of Megara, as the base for future attempts, advice which in him may have been prompted less by counsel than courage, but which undoubtedly was the wisest, and would almost certainly have been attended with complete success. In the following year, soon after the investment was commenced, he fell in a sally of the besieged, in advancing against which he had entangled himself amongst some dykes, and got parted from his troops. The loss of his activity and vigour must have been severely felt : his death was one of those many contingencies, each one of which may be thought to have singly turned the scale in the Syracusan contest. (Thuc. vi. 8, 49, 101.)

Lamachus appears amongst the dramatis personae of Aristophanes (*Ach.* 565, &c. 960, 1070, &c.) as the brave and somewhat blustering soldier, delighting in the war, and thankful, moreover, for its pay. Plutarch, in like manner, describes him as brave and honest, and a hero in the field ; but so poor, and so ill-provided, that on every fresh appointment he used to beg for money from the government to buy clothing and shoes ; and this dependent position he thinks made him backward to take a part of his own, and deferential to his colleagues—Nicias, perhaps, in especial. (Plut. *Nic.* 16, cf. ib. 12, 13, and *Alcib.* 18, 20, 21.) Plato also speaks of his valour. (*Lach.* p. 198.)

If we may trust a passage of Plutarch (*Pericles*, 20), Lamachus, in an expedition made by Pericles into the Euxine, was left there in charge of 13 ships, to assist the people of Sinope against their tyrant, Timesilaus ; after the expulsion of whom the town received 600 Athenian colonists. The precise date of this occurrence can hardly be established : in Plutarch's narrative, it is previous to the Thirty Years' Peace of B. C. 445. He must therefore have been an old man at the time of his last command. [A. H. C.]

LA'MEDON (Λαμέδων), a son of Coronus, and husband of Pheno, by whom he became the father of Zeuxippe. He was the successor of Epopeus in the kingdom of Sicyon. (Pausan. ii. 5, in fin., 6, 2.) [L. S.]

LA'MIA (Λαμία). 1. A daughter of Poseidon, became by Zeus the mother of the Sibyl Herophile. (Paus. x. 12. § 1 ; Plut. *de Pyth. Orac.* 9.)

2. A female phantom, by which children were frightened. According to tradition, she was originally a Libyan queen, of great beauty, and a daughter of Belus. She was beloved by Zeus, and Hera in her jealousy robbed her of her children. Lamia, from revenge and despair, robbed others of their children, and murdered them ; and the savage cruelty in which she now indulged rendered her ugly, and her face became fearfully distorted. Zeus gave her the power of taking her eyes out of her head, and putting them in again. (Diod. xx. 41 ; Suidas, *s. v.* ; Plut. *de Curios.* 2 ; Schol. *ad Aristoph. Pac.* 757 ; Strab. i. p. 19.) Some ancients called her the mother of Scylla. (Eustath. *ad Hom.* p. 1714 ; Arist. *de Mor.* vii. 5.) In later times Lamiae were conceived as handsome ghostly women, who by voluptuous artifices attracted young men, in order to enjoy their fresh, youthful, and pure flesh and blood. They were thus in ancient times what the vampires are in modern legends.

(Philostr. *Vit. Apollon.* iv. 25; Horat. *de Art. Poet.* 340; Isidor. *Orig.* viii. 11; Apulei. *Met.* i. p. 57; comp. Spanheim, *ad Callim. Hymn. in Dian.* 67; EMPUSA and MORMOLYCE.) [L. S.]

LA'MIA (Λάμια), a celebrated Athenian courtezan, daughter of Cleanor. She commenced her career as a flute-player on the stage, in which profession she attained considerable celebrity, but afterwards abandoned it for that of a hetaera. We know not by what accident she found herself on board of the fleet of Ptolemy at the great sea-fight off Salamis (B. C. 306), but it was on that occasion that she fell into the hands of the young Demetrius, over whom she quickly obtained the most unbounded influence. Though then already past her prime, she so completely captivated the young prince, that her sway continued unbroken for many years, notwithstanding the numerous rivals with whom she had to contend. It was apparently not so much to her beauty as to her wit and talents that she owed her power: the latter were celebrated by the comic writers as well as the historians of the period, and many anecdotes concerning her have been transmitted to us by Plutarch and Athenaeus. Like most persons of her class, she was noted for her profusion, and the magnificence of the banquets which she gave to Demetrius was celebrated even in those times of wanton extravagance. In one instance, however, she is recorded to have made a better use of the treasures which were lavished upon her by her lover with almost incredible profusion, and built a splendid portico for the citizens of Sicyon, probably at the period when their city was in great measure rebuilt by Demetrius. Among the various flatteries invented by the Athenians to please Demetrius was that of consecrating a temple in honour of Lamia, under the title of Aphrodite, and their example was followed by the Thebans. (Plut. *Demetr.* 16, 19, 24, 25, 27; Athen. iii. p. 101, iv. p. 128, vi. p. 253, xiii. p. 577, xiv. p. 615; Aelian. *V. H.* xii. 17, xiii. 9.) According to Athenaeus, she had a daughter by Demetrius, who received the name of Phila. Diogenes Laërtius (v. 76) mentions that Demetrius Phalereus also cohabited with a woman named Lamia, whom he calls an Athenian of noble birth. If this story be not altogether a mistake, which seems not improbable, the Lamia meant must be distinct from the subject of the present article. [E. H. B.]

LA'MIA, a family of the Aelia gens, which claimed a high antiquity, and pretended to be descended from the mythical hero, Lamus. [LAMUS.] No member of this family is, however, mentioned till the end of the republic, but it was reckoned under the empire one of the noblest families in Rome. (Hor. *Carm.* iii. 17; Juv. iv. 154, vi. 385.)

1. L. AELIUS LAMIA, was of equestrian rank, and distinguished himself by the zealous support which he afforded to Cicero in the suppression of the Catilinarian conspiracy. So great were his services that he was marked out for vengeance by the popular party, and was accordingly banished (*relegatus*) by the influence of the consuls Gabinius and Piso in B. C. 58. He was subsequently recalled from exile; and during the civil wars he appears to have espoused Caesar's party, since we find that he obtained the aedileship in B. C. 45. During this time he lived on intimate terms with Cicero, and there are two letters of the latter to Brutus, intreating Brutus to use his influence to assist Lamia in his canvass for the praetorship. He seems to have carried his election, and would have been praetor in B. C. 43, the year in which Cicero was put to death. (Cic. *pro Sest.* 12, *in Pison.* 27, *post Red. in Sen.* 5, *ad Att.* xiii. 45, *ad Fam.* xi. 16, 17.) This Lamia seems to be the same as the *L. Lamia, praetorius vir*, who is said to have been placed upon the funeral pile as if dead, and then to have recovered his senses, and to have spoken after the fire was lighted, when it was too late to save him from death. (Val. Max. i. 8. § 12; Plin. *H. N.* vii. 52.)

Lamia was the founder of his family, to whom he appears to have bequeathed considerable wealth, which was acquired by his commercial speculations as a Roman eques. We see from a letter of Cicero to Q. Cornificius that Lamia must have had extensive commercial transactions in Asia (*ad Fam.* xii. 29); and his gardens at Rome (*Horti Lamiani*), which Cicero speaks of (*ad Att.* xii. 21), were a well-known spot even in the time of the emperor Caligula. (Suet. *Calig.* 59.)

2. L. AELIUS LAMIA, the son of the preceding, and the friend of Horace, was consul in A. D. 3. He was appointed by Tiberius governor of Syria, but was never allowed to enter upon the administration of his province. On the death of L. Piso in A. D. 32, Lamia succeeded him in the office of praefectus urbi, but he died in the following year, A. D. 33, and was honoured with a censor's funeral. (Dion Cass. lviii. 19; Tac. *Ann.* vi. 27.) Two of Horace's odes are addressed to him. (*Carm.* i. 26, iii. 17.)

3. L. AELIUS LAMIA AEMILIANUS, belonged originally, as we see from the last name, to the gens Aemilia, and was adopted into the gens Aelia. He was consul suffectus in A. D. 80 in the reign of Titus, and was originally married to Domitia Longina, the daughter of Corbulo; but during the lifetime of Vespasian he was deprived of her by Domitian, who first lived with her as his mistress and subsequently married her. [DOMITIA LONGINA.] Lamia was put to death by Domitian after his accession to the throne. (Dion Cass. lxvi. 3; Suet. *Dom.* 1, 10; Juv. iv. 154.) Lamia's full name was L. Aelius Plautius Lamia. (Marini, *Atti degli fratr. arv.* i. tav. xxiii. 25, p. cxxx. and 222.)

LAMISCUS (Λάμισκος), of Samos, is quoted by Palaephatus (*De Incred.* init. p. 268, ed. Westermann) as a writer περὶ ἀπίστων. There is a Pythagorean of this name mentioned in a letter of Archytas to the tyrant Dionysius the younger. (Diog. Laërt. iii. 22.)

LA'MIUS or LAMUS (Λάμιος), a son of Heracles and Omphale, from whom the Thessalian town of Lamia was believed to have derived its name. (Diod. iv. 31; Steph. Byz. *s. vv.* Λαμία, Βάργασα; Ov. *Heroid.* ix. 54.) [L. S.]

LAMPA'DIO, C. OCTA'VIUS, a Roman grammarian, who divided into seven books the poem of Naevius on the first Punic war, which had not been divided by its author into books. (Suet. *De Illustr. Gramm.* 2.)

LAMPA'DIUS, a Roman senator, who made himself conspicuous by the boldness of his patriotism and political principles, at a time when the Roman senate was renowned for its servility. In A. D. 408, the Gothic king Alaric offered his services to the emperor Honorius, on condition of receiving in

reward several provinces, and an annual tribute of 4000 pieces of gold. Stilicho, who had been carrying on intrigues with Alaric, to the disadvantage of Rome, proposed in the senate to accept those conditions, since the troubles by which Gaul was then shaken could not be quelled without the aid of the Goths. But Lampadius boldly rose, and, using the words of Cicero, "Non est ista pax, sed pactio servitutis!" violently opposed the conclusion of such a degrading convention. The motion of Stilicho was nevertheless carried by the timid senate, and Lampadius was compelled to take sanctuary in a church. Lampadius had a brother, Theodorus, who is likewise favourably spoken of. (Zosim. pp. 335, 336, ed. Oxford, 1679.) [W. P.]

LAMPE'TIA (Λαμπετίη), a daughter of Helios by the nymph Neaera. After her birth she and her sister Phaetusa were carried to Sicily, in order there to watch over the herds of their father. Some call Lampetia a sister of Phaeton. (Hom. *Od.* xii. 132, &c., 374, &c.; Propert. iii. 12, 29; Hygin. *Fab.* 154; Ov. *Met.* ii. 349.) [L. S.]

LA'MPIDO, or LA'MPITO. [LEOTYCHIDES.]

LAMPON (Λάμπων). 1. A native of Aegina, son of Pytheas [PYTHEAS], mentioned by Herodotus (ix. 78) as having urged Pausanias after the battle of Plataea to avenge the death of Leonidas by insulting and mutilating the corpse of Mardonius.

2. An Athenian, a celebrated soothsayer and interpreter of oracles. Cratinus satirized him in his comedy entitled Δραπετίδες (Meineke, *Fragm. Com.* ii. 1. p. 42, 51). Aristophanes also alludes to him (*Av.* 521, 988). Plutarch (*Per.* 6) has a story of his foretelling the ascendancy of Pericles over Thucydides and his party. In B. C. 444, Lampon, in conjunction with Xenocritus, led the colony which founded Thurii on the site of the ancient Sybaris. (Diod. xii. 10; Schol. *ad Aristoph. Nub.* 331, *Av.* 521, *Pax*, 1083; Suidas, *s. v.* Θουριομάντεις.) The name Lampon is found amongst those who took the oaths to the treaty of peace made between the Athenians and Lacedaemonians in B. C. 421. (Thuc. v. 19, 24.) Whether this was the soothsayer of that name, or not, we have no means of deciding. [C. P. M.]

M. LAMPO'NIUS, a Lucanian, was one of the principal captains of the Italians in the war of the allies with Rome, B. C. 90—88. He commanded in his native province at the breaking out of the war, since he drove P. Licinius Crassus [CRASSUS, LICINIUS, No. 14] with great loss into Grumentum. (Front. *Strat.* ii. 4, 16.) In the last war with Sulla, B. C. 83—2, when the Samnites and Lucanians had become the allies of the Marian party at Rome, Lamponius was the companion of Pontius of Telesia in his march upon the capital. After victory finally declared for Sulla at the Colline gate, Lamponius disappeared with the herd of fugitives. (Appian, *B. C.* i. 40, 41, 90, 93; Plut. *Sull.* 29; Flor. iii. 21; Eutrop. v. 8.) Ἀπώνιος in Diodorus (xxxvii. *Eclog.* i.) is a misreading for Lamponius. [W. B. D.]

LA'MPRIAS (Λαμπρίας), a name which occurs three times in the history of the family of Plutarch of Chaeroneia.

1. The grandfather of Plutarch. (*Anton.* 28; *De Defect. Orac.* 8, 38, 46, &c.; *Sympos.* i. 5, v. 5, ix. 2.)

2. A brother of Plutarch, and a follower of the Peripatetic philosophy. (*Sympos.* i. 2, 8, ii. 2, viii. 6.)

3. A son of Plutarch, who, according to Suidas (*s. v.* Λαμπρίας), made a list of all his father's works. This list, which is still extant, was first published by D. Hoeschelius, from a Florentine MS., and afterwards reprinted in the Frankfort edition of Plutarch's works. It is also printed in Fabricius, *Bibl. Graec.* vol. v. p. 159, &c., with some additions and alterations from a Venetian MS. But this list, though it is preceded by a letter in which the author calls himself a son of Plutarch, can scarcely be the production of so near a relation and contemporary of Plutarch, for it contains works which are acknowledged by all to have been written many centuries later, perhaps not long before the time of Suidas. It is, however, not impossible that the titles of these spurious works may have been introduced by a later hand, and that the groundwork may really be the work of Lamprias, a son of Plutarch. (Comp. A. Schäfer, *Comment. de Libro Vit. Decem Orator.* p. 2, &c.)

Another person of the name of Lamprias, though it is perhaps only a fictitious person, occurs in Lucian. (*Dialog. Meretr.* 3.) [L. S.]

LAMPRI'DIUS AE'LIUS, one of the six "Scriptores Historiae Augustae" [CAPITOLINUS]. His name is prefixed to the biographies of, 1. Commodus; 2. Antoninus Diadumenus; 3. Elagabalus, and 4. Alexander Severus; of which the first and third are inscribed to Diocletian, the second to no one, the fourth to Constantine. In the Palatine MS. all the lives from Hadrianus down to Alexander Severus inclusive are attributed to Aelius Spartianus, and hence Salmasius has conjectured, with great plausibility, that he is one and the same with Lampridius, and that the name of the author in full was Aelius Lampridius Spartianus, a supposition in some degree confirmed by the circumstance that Vopiscus, in referring to the writers who had preceded him, makes special mention of Trebellius Pollio, Julius Capitolinus, and Aelius Lampridius; but says not a word of Spartianus. Be that as it may, if we examine carefully the lives of Commodus and Diadumenus, we can scarcely avoid the conclusion that they are from the same pen with those of M. Aurelius and Macrinus, both of which are ascribed to Capitolinus. Again, the dedication of the Elagabalus to Diocletian is manifestly erroneous, for in two places (c. 2, 34) Constantine is directly addressed, and in the latter passage the author announces an intention, which he repeats in Alexander Severus (c. 64), of continuing his undertaking down to the time of Constantine. We have in a former article [CAPITOLINUS] remarked that it is impossible, in the absence of all trustworthy evidence, to assign the pieces which form this collection with any certainty to their real owners. For the editions, translations, &c., of Lampridius, see CAPITOLINUS. [W. R.]

LA'MPROCLES (Λαμπροκλῆς). 1. The eldest son of Socrates. (Xen. *Mem.* ii. 2; Cobet. *Prosop. Xenoph.* p. 57.)

2. An Athenian dithyrambic poet and musician, from whom Athenaeus quotes a few words (xi. p. 491, c.). Plutarch mentions an improvement which he made in the musical strain called Mixolydian (*De Music.* 16, p. 1136, e, f.). A scholiast on Plato makes him the pupil of Agathocles, and the teacher of Damon. (Schol. *in Plat. Alcib.* i. p. 387, Bekker.) The ode to Pallas, which is re-

ferred to by Aristophanes (*Nub.* 967), was ascribed to Lamprocles by Phrynichus, though Eratosthenes and others ascribed it to Phrynichus himself, while some made Stesichorus its author. (Schol. *in Aristoph. l. c.*) The scholiast who makes this statement calls Lamprocles the son or disciple of Midon. Thus much is evident from all accounts, that Lamprocles practised a severe style both of poetry and music, and that he belongs to a good period of those arts, probably the sixth, or, at the latest, the beginning of the fifth century B. C. (Fabric. *Bibl. Graec.* vol. ii. p. 127; Schmidt, *Diatrib. in Dithyramb.* pp. 138—143; Schneidewin, *Delect. Poës. Graec.* p. 462.) [P. S.]

LAMPRUS (Λαμπρός), the husband of Galateia. [GALATEIA, No. 2.] [L. S.]

LAMPRUS (Λάμπρος). 1. A teacher of music at Athens in the youth of Socrates, who is made by Plato to mention him with a sort of ironical praise, as second only to Connus. (*Menex.* p. 236; comp. Ath. x. p. 506, f.) We learn from other sources that he was very celebrated as a musician. (Ath. ii. p. 44, d.; Plut. *de Mus.* 31, p. 1142; Nepos, *Epam.* 2.) He is said to have been the teacher of Sophocles in music and dancing. (Ath. i. p. 20, f.; *Vit. Soph.*) This statement, and the reference to his death by Phrynichus (*ap.* Ath. ii. p. 44, d.), fix his time to the former part of the fifth century B. C.

2. Of Erythrae, a Peripatetic philosopher, who is mentioned by Suidas as the teacher of Aristoxenus. (Suid. *s. v.* Ἀριστόξενος.)

3. A grammarian mentioned in the *Magna Moralia* ascribed to Aristotle, ii. 7. (Fabric. *Bibl. Graec.* vol. ii. p. 128.) [P. S.]

LAMPTER (Λαμπτήρ), i. e. the shining or torch-bearer, a surname of Dionysus, under which he was worshipped at Pellene in Achaia, where a festival called λαμπτήρια was celebrated in his honour. (Paus. vii. 27. § 2.) [L. S.]

LAMPUS (Λάμπος). 1. One of the sons of Aegyptus. (Apollod. ii. 1. § 5.)

2. A son of Laomedon, and father of Dolops, was one of the Trojan elders. (Hom. *Il.* iii. 147, xv. 536, xx. 238.)

3. The name of two horses, one belonging to Eos (Hom. *Od.* xxiii. 246; Fulgent. *Myth.* i. 11), the other to Hector. (Hom. *Il.* viii. 185.) [L. S.]

LAMUS (Λάμος), a son of Poseidon, was king of the Laestrygones. (Hom. *Od.* x. 81; Eustath. *ad Hom.* p. 1649; Horat. *Carm.* iii. 17, 1; comp. LAMIUS.) [L. S.]

LAMY'NTHIUS (Λαμύνθιος), of Miletus, a Greek poet of uncertain age, who celebrated in a lyric poem the praises of his mistress Lyde. (Athen. xiii. p. 597, a.)

LANASSA (Λάνασσα), daughter of Agathocles, tyrant of Syracuse, was married to Pyrrhus, king of Epeirus, to whom she brought as her dower the important island of Corcyra, which had been lately acquired by Agathocles. She became the mother of two sons, Alexander, the successor of Pyrrhus, and Helenus; but, indignant at finding herself neglected by her husband for his other two wives, who were both of barbarian origin [PYRRHUS], she withdrew to Corcyra, and sent to Demetrius, king of Macedonia, to offer him at once her hand and the possession of the island. Demetrius accepted her proposal, and sailing to Corcyra, celebrated his nuptials with her, left a garrison in the island, and returned to Macedonia. This was shortly before the war that terminated in his final overthrow, probably in 288 B. C. (Plut. *Pyrrh.* 9, 10; Diod. *Exc. Hoesch.* xxi. p. 490, xxii. p. 496; Justin. xxiii. 3.) [E. H. B.]

LANA'TUS, the name of a family of the Menenia gens, which was of great distinction in the earliest ages of the republic. Livy (ii. 32), speaking of Agrippa Menenius Lanatus [see below, No. 1], says that he was sprung from the plebs; but as this Agrippa had been consul, and this dignity was not yet open to the plebeians, it is certain that he must have been a patrician; and, consequently, if the statement of Livy is correct, the Lanati must have been made patricians, probably during the reign of one of the later Roman kings.

1. AGRIPPA MENENIUS C. F. LANATUS, consul, B. C. 503, with P. Postumius Tubertus, conquered the Sabines and obtained the honour of a triumph on account of his victory. In the struggles between the patricians and plebeians he is represented as a man of moderate views, who had the good fortune, rarely to be found in civil strifes, of being beloved and trusted by both parties. It was owing to his mediation that the first great rupture between the patricians and plebeians, when the latter seceded to the Sacred Mount, was brought to a happy and peaceful termination in B. C. 493; and it was upon this occasion he is said to have related to the plebeians his well-known fable of the belly and its members. He died at the latter end of this year, and as he did not leave sufficient property for defraying the expences of any but a most ordinary funeral, he was buried at the public expence in a most splendid manner: the plebeians had made voluntary contributions for the purpose, which were given to the children of Lanatus, after the senate had insisted that the expences of the funeral should be paid from the treasury. (Liv. ii. 16, 32, 33; Dionys. v. 44—47, vi. 49—89, 96; Zonar. vii. 13, 14.)

2. T. MENENIUS AGRIPPAE F. C. N. LANATUS, son of the preceding, was consul in B. C. 477 with C. Horatius Pulvillus. It was during this year that the Fabii were cut off by the Etruscans at Cremera, and T. Lanatus, who was encamped only a short way off at the time, allowed them to be destroyed in accordance with the wishes of the ruling party in the senate. He paid, however, dearly for this act of treachery. The Etruscans flushed with victory defeated his army, and took possession of the Janiculus: and in the following year the tribunes brought him to trial for having neglected to assist the Fabii. As they did not wish for the blood of the son of their great benefactor, the punishment was to be only a fine of 2000 asses. Lanatus was condemned; and he took his punishment so much to heart, that he shut himself up in his house and died of grief. (Liv. ii. 51, 52; Dionys. ix. 18—27; Diod. xi. 53; Gell. xvii. 21.)

3. T. MENENIUS AGRIPPAE F. AGRIPPAE N. LANATUS, called by Livy *Titus*, and by Dionysius *Lucius*, but by the other authorities *Titus*, was consul with P. Sestius Capitolinus Vaticanus, B. C. 452, the year before the first decemvirate. (Liv. iii. 32; Dionys. x. 54; Diod. xii. 22.) It appears from Festus (*s. v. peculatus*) that the consuls of this year had something to do with the lex Aternia Tarpeia, which had been passed two years previously, but the passage in Festus, as it stands at present, is not intelligible.

4. L. MENENIUS T. F. AGRIPPAE N. LANATUS,

son of No. 2 and grandson of No. 1, was consul in B. C. 440, with Proculus Geganius Macerinus. During their consulship there was a great famine at Rome; and a praefectus annonae was for the first time appointed, in the person of L. Minucius Augurinus [AUGURINUS, No. 5], though it was not till the following year that the great struggle between the patricians and Sp. Maelius came to a head. (Liv. iv. 12; Diod. xii. 36.)

5. AGRIPPA MENENIUS T. F. AGRIPPAE N. LANATUS, a brother of No. 4, was consul in B. C. 439, with T. Quintius Capitolinus Barbatus; but they had little to do with the government, as T. Quintius was forced to nominate Cincinnatus as dictator, in order to crush Sp. Maelius. Lanatus was one of the consular tribunes in B. C. 419, and a second time in 417. (Liv. iv. 13, 44, 47; Diod. xii. 37, xiii. 7.)

6. L. MENENIUS LANATUS, was consular tribune four times, first in B. C. 387, secondly in 380, thirdly in 378, and fourthly in 376. (Liv. vi. 5, 27; Diod. xv. 24, 50, 71.)

LA'NGARUS, king of the Agriani, a contemporary of Alexander the Great, with whom he ingratiated himself even before the death of Philip. He rendered Alexander important services shortly after his accession, in his expedition against the Illyrians and Taulantians, when the Autariatae were preparing to attack him on his march. Langarus by an invasion of their territory prevented them from carrying their purpose into effect. Alexander conferred on him the most distinguished marks of his regard and favour, and promised him his half- sister Cynane in marriage; but Langarus died soon after his return home. (Arrian, i. 5.) [C. P. M.]

LANICE (*Λανίκη*), the nurse of Alexander the Great. She was the sister of Cleitus. [CLEITUS.] (Arrian, iv. 9; Athen. iv. p. 129.) By Curtius (viii. 1) she is called Hellanice. Her two sons accompanied Alexander on his Asiatic expedition, and had fallen in battle before the death of Cleitus. According to Curtius they fell at the storming of Miletus. One of her sons was named Proteas. (Aelian, *V. H.* xii. 26; Athen. *l. c.*) He is mentioned as having been greatly addicted to drinking, a propensity which his descendants seem to have inherited from him. A Proteas, son of Andronicus, is mentioned by Arrian (ii. 2); but the statement of Curtius, above referred to, is against our supposing him to be the son of Lanice, as the capture of Miletus took place before the occasion on which he is mentioned by Arrian. [C. P. M.]

LAOCOON (*Λαοκόων*), a Trojan hero, who plays a prominent part in the post-Homeric legends about Troy, especially in the *Ἰλίου πέρσις*, the substance of which is preserved in Proclus's Chrestomathia. He was a son of Antenor (Tzetz. *ad Lycoph.* 347) or of Acoëtes (Hygin. *Fab.* 135), and a priest of the Thymbraean Apollo, or, according to others, of Poseidon. (Tzetz. *l. c.*; comp. Virg. *Aen.* ii. 201, with Serv. note.) His story runs as follows:—As the Greeks were unable to take Troy by force, they pretended to sail home, leaving behind the wooden horse. While the Trojans were assembled around the horse, deliberating whether they should draw it into their city or destroy it, Laocoon hastened to them from the city, and loudly cautioned them against the danger which it might bring upon them. While saying this he thrust his lance into the side of the horse. (Virg. *Aen.* ii. 40, &c.) The Trojans, however, resolved to draw it into the city, and rejoiced at the peace which they thought they had gained at length, with sacrifices and feasting. In the meantime Sinon, who had been taken prisoner, was brought before the Trojans, and by his cunning treachery he contrived to remove every suspicion from himself and the wooden horse. When he had finished his speech, and Laocoon was preparing to sacrifice a bull to Poseidon, suddenly two fearful serpents were seen swimming towards the Trojan coast from Tenedos. They rushed towards Laocoon, who, while all the people took to flight, remained with his two sons standing by the altar of the god. (Virg. *l. c.* 229; Hygin. *Fab.* 135.) The serpents first entwined the two boys, and then the father, who went to the assistance of his children, and all three were killed. (Virg. *Aen.* ii. 199—227; comp. Q. Smyrn. xii. 398, &c.; Lycoph. 347.) The serpents then hastened to the acropolis of Troy, and disappeared behind the shield of Tritonis. The reason why Laocoon suffered this fearful death is differently stated. According to Virgil, the Trojans thought that it was because he had run his lance into the side of the horse, but according to others because, contrary to the will of Apollo, he had married and begotten children (Hygin. *l. c.*), or because Poseidon, being hostile to the Trojans, wanted to show to the Trojans in the person of Laocoon what fate all of them deserved.

The sublime story of the death of Laocoon was a fine subject for epic and lyric as well as tragic poets, and was therefore frequently treated by ancient poets, such as Bacchylides, Sophocles, Euphorion, Lysimachus, the Pseudo-Peisander, Virgil, Petronius, Quintus Smyrnaeus, and others. But Laocoon is equally celebrated in the history of ancient art, as in that of ancient poetry; and a magnificent group, representing the father with his two sons entwined by the two serpents, is still extant. It was discovered in 1506, in the time of pope Julius II., at Rome, in the Sette Sale, on the side of the Esquiline hill; and the pope, who knew how to appreciate its value, purchased it from the proprietor of the ground where it had been found, for an annual pension, which he granted to him and his family. This group excited the greatest admiration from the moment it was discovered, and may be seen at Rome in the Vatican. Good casts of it exist in all the museums of Europe. Pliny (*H. N.* xxxvi. 4, 11), who calls it the masterwork of all art, says that it adorned the palace of the emperor Titus, and that it is the work of the Rhodian artists Agesander, Polydorus, and Athenodorus. He further states that the whole group consists of one block of marble, but a more accurate observation shows that it consists of five pieces. Respecting the excellent taste and wisdom which the artists have displayed in this splendid work, see Lessing, *Laocoon oder über die Grenzen der Malerei und Poesie;* Heyne, *Antiquarische Aufsätze*, ii. p. 1—52; Thiersch, *Epochen*, p. 322; Welcker, *das Academ. Kunstmuseum zu Bonn*, p. 27, &c.

Another personage of the name of Laocoon is mentioned among the Argonauts. (Apollon. Rhod. i. 192.) [L. S.]

LAOCOOSA (*Λαοκόωσα*), the wife of Aphareus, and mother of Idas. (Theocrit. xxii. 206; comp. Apollod. iii. 10. § 3, who, however, calls the mother of Idas Arene.) [L. S.]

LAO'DAMAS (*Λαοδάμας*) 1. A son of Alci-

nous, king of the Phaeacians, and Arete, was the favourite of his father. (Hom. *Od.* vii. 170, viii. 116, &c., 130, 370.)

2. A son of Antenor, was slain at Troy by the Telamonian Ajax. (Hom. *Il.* xv. 516.)

3. A son of Eteocles, and king of Thebes: in his youth he had been under the guardianship of Creon. (Paus. i. 39. § 2.) It was in his reign that the Epigoni marched against Thebes. Laodamas offered them a battle on the river Glisas, and slew their leader Aegialeus, but he himself was killed by Alcmaeon. (Apollod. iii. 7. § 3.) Others related, that after the battle was lost, Laodamas fled in the night with the remnant of his army, and took refuge in the territory of the Encheleans in Illyricum. (Paus. ix. 5. § 7; Herod. v. 61.) [L. S.]

LAODAMEIA (*Λαοδάμεια*). 1. A daughter of Bellerophontes, became by Zeus the mother of Sarpedon, and was killed by Artemis while she was engaged in weaving. (Hom. *Il.* vi. 197—205.)

2. A daughter of Acastus, and wife of Protesilaus. As the latter, shortly after his marriage, joined the Greeks in their expedition against Troy, and was the first that was killed there, Laodameia sued for the favour of the gods to be allowed to converse with him only for three hours. The request was granted: Hermes led Protesilaus back to the upper world, and when Protesilaus died a second time, Laodameia died with him. (Ov. *Heroid.* xiii. *Ep. ex Pont.* iii. 1, 110; Catull. 64. 74, &c.; Lucian, *Dial. Mort.* xxiii. 1; Serv. *ad Aen.* vi. 447.) A later tradition states, that after the second death of Protesilaus, Laodameia made an image of her husband, to which she payed divine honours; but as her father Acastus interfered, and commanded her to burn the image, she herself leaped into the fire. (Hygin. *Fab.* 103, 104.)

3. A daughter of Amyclas and Diomede, and the mother of Triphylus by Arcas. (Paus. x. 9. § 3.) Some writers call her Leaneira. (Apollod. iii. 9. § 1.)

4. The nurse of Orestes, is also called Arsinoe. (Schol. *ad Pind. Pyth.* xi. 25; *ad Aeschyl. Choeph.* 731; comp. ARSINOE.)

5. A daughter of Alcmaeon, and wife of Peleus. (Schol. *ad Hom. Il.* ii. 684.) [L. S.]

LAO'DICE (*Λαοδίκη*). 1. A Hyperborean maiden, who, together with Hyperoche, and five companions, was sent from the country of the Hyperboreans to carry sacrifices to the island of Delos. (Herod. iv. 33.)

2. A nymph, by whom Phoroneus became the father of Apis and Niobe. (Apollod. ii. 1. § 1.)

3. A daughter of Cinyras, and the mother of Stymphalus and Pereus. (Apollod. iii. 9. § 1, 14. § 3.)

4. A daughter of Priam and Hecabe, and the wife of Helicaon. (Hom. *Il.* iii. 123; Paus. x. 26.) According to another tradition, she was the beloved of Acamas, the son of Theseus, who, with Diomedes, went as ambassador to Troy, and by whom she became the mother of Munitus. (Parthen. *Erot.* 16.) On the death of this son, Laodice, in her grief, leaped down a precipice (Lycoph. 497), or was swallowed up by the earth. (Tzetz. *ad Lycoph.* 513, 547.) Pausanias (*l. c.*) saw her represented in the Lesche of Delphi, among the captive Trojan women. Hyginus (*Fab.* 101) calls her the wife of Telephus.

5. A daughter of Agamemnon and Clytaemnestra (Hom. *Il.* ix. 146), but the tragic poets call her Electra. (Hesych. *s. v.*; ELECTRA.)

6. A daughter of Agapenor, who founded a sanctuary of the Paphian Aphrodite at Tegea, and sent to Athena Alea a peplus from Cyprus. (Paus. viii. 5. § 2, 53. § 2.) [L. S.]

LAO'DICE (*Λαοδίκη*). 1. Wife of Antiochus, a general of distinction in the service of Philip of Macedon, and mother of Seleucus, the founder of the Syrian monarchy. It was pretended, in consequence of a dream which she had, that Apollo was the real father of her child. (Justin. xv. 4.) No less than five cities were founded by Seleucus in different parts of his dominions, which bore in her honour the name of Laodiceia. (Appian, *Syr.* 57.)

2. Wife of Antiochus II. Theos, king of Syria, and mother of Seleucus Callinicus. According to Eusebius (Euseb. *Arm.* p. 164), she was a daughter of Achaeus, probably the same as the father of Antiochis, who was mother of Attalus I., king of Pergamus. (See Clinton. *F. H.* iii. pp. 310, 401.) The statement of Polyaenus (viii. 50), that she was a daughter of Antiochus Soter, though followed by Froelich (*Ann. Reg. Syriac.* p. 26), is probably erroneous. (See Niebuhr, *Kl. Schrift.* p. 257; Droysen, *Hellenism.* ii. p. 317.) By the peace concluded between Antiochus and Ptolemy Philadelphus (B. C. 248), it was agreed that the former should marry Berenice, the sister of the Egyptian monarch, and should not only put away Laodice, but declare her children illegitimate. Antiochus complied for a time, but as soon as he heard of the death of Ptolemy he hastened to recal Laodice and her children. The latter, however, either mistrusting her husband's constancy, and apprehensive of a second change, or in revenge for the slight already put upon her, took an early opportunity to put an end to his life by poison (B. C. 246); at the same time artfully concealing his death until she had taken all necessary measures, and was able to establish her son Seleucus at once upon the throne. Her next step was to order the execution of her rival Berenice and her infant son, who were put to death in the sacred grove of Daphne, where they had taken refuge. An incidental notice, preserved to us by Athenaeus (xiii. p. 593), shows that these were far from being the only victims sacrificed to her vengeance. But she did not long retain the power acquired by so many crimes. The people of Syria broke out into revolt; and Ptolemy Euergetes having invaded the kingdom, to avenge his sister's fate, overran almost the whole country. According to Appian, Laodice herself fell into his hands, and was put to death; Plutarch, on the contrary (*De Fratern. Amor.* 18, p. 489), represents her as surviving this war, and afterwards stimulating her youngest son, Antiochus Hierax, to make war on his brother Seleucus. (Appian, *Syr.* 65, 66; Justin. xxvii. 1; Polyaen. xiii. 50; Hieronym. *ad Daniel.* xi.; Val. Max. ix. 14, ext. 91; Plin. *H. N.* vii. 10.) Besides these two sons, Laodice had two daughters, one of whom was married to Mithridates IV., king of Pontus, the other to Ariarathes, king of Cappadocia. (Euseb. *Arm.* p. 164.) Both of these are called by different authors Stratonice; but Niebuhr has conjectured (*Kl. Schrift.* p. 261) that only one of them really bore that name, and the other that of Laodice.

3. Wife of Seleucus Callinicus, was, according to the express statement of Polybius (iv. 51, viii.

22), a sister of Andromachus, the father of Achaeus. It seems not improbable that she was a niece of the preceding, but Niebuhr (*Kl. Schrift.* p. 263), who calls her so, has erroneously made her *daughter* of Andromachus, instead of his *sister*, and Droysen (*Hellenism.* vol. ii. p. 347) has fallen into the same mistake. Great confusion certainly exists concerning the two, but there seems no reason to doubt the authority of Polybius; and we have no evidence that the Achaeus who is mentioned by Eusebius as father of No. 2, was the same as the father of Andromachus. She was the mother of Seleucus Ceraunus and Antiochus the Great.

4. Wife of Antiochus the Great, was a daughter of Mithridates IV., king of Pontus, and granddaughter of No. 2. She was married to Antiochus soon after his accession, about B. C. 222, and proclaimed queen by him at Antioch before he set out on his expedition against Molon. The birth of her eldest son, Antiochus, took place during the absence of the king on that exhibition. (Polyb. v. 43, 55.) She was the mother of four other sons, and four daughters, who will be found enumerated under ANTIOCHUS III.

5. Wife of Achaeus, the cousin and adversary of Antiochus the Great, was a sister of the preceding, being also a daughter of Mithridates IV., king of Pontus. (Polyb. viii 22.) When Achaeus fell into the power of Antiochus (B. C. 214) Laodice was left in possession of the citadel of Sardis, in which she held out for a time, but was quickly compelled by the dissensions among her own troops to surrender to Antiochus. (*Id.* viii. 23.) Polybius incidentally mentions that this princess was brought up before her marriage at Selge, in Pisidia, under the care of Logbasis, a citizen of that place. (*Id.* v. 74.)

6. Daughter of Antiochus the Great by his wife Laodice [No. 4]. She was married to her eldest brother Antiochus, who died in his father's lifetime, B. C. 195. (Appian, *Syr.* 4; Liv. xxxv. 15.) Froelich supposes her to have been afterwards married to her younger brother Seleucus IV., and to have been the mother of Demetrius Soter, but there appears to be no authority for this statement.

7. Daughter of Seleucus IV. Philopator, was married to Perseus, king of Macedonia. (Polyb. xxvi. 7; Liv. xlii. 12; Inscr. Del. *ap. Marm. Arundel.* No. 41.) The marriage is spoken of by Polybius in the year B. C. 177, as having then *lately* taken place.

8. Daughter of Antiochus IV. Epiphanes, and therefore first cousin of the preceding. She is first mentioned as being taken to Rome by Heracleides, when he determined to set up the claim of the impostor Alexander Balas against Demetrius Soter, who at that time occupied the throne of Syria. In the decree of the senate in their favour Laodice is associated with her supposed brother Alexander, and it is probable that she was proclaimed queen together with him after the defeat of Demetrius. (Polyb. xxxiii. 14, 16.) It seems much more likely, therefore, that the "Laodice regina," mentioned in the epitome of Livy (lib. l.) as being subsequently put to death by Alexander's minister Ammonius, is the person in question, than the wife of Demetrius (as supposed by Visconti, *Iconographie Grecque*, tom. ii. p. 324, and Millingen, *Ancient Coins of Cities and Kings*, p. 76), of whom we have otherwise no knowledge.

9 and 10. Two daughters of Antiochus Sidetes, otherwise unknown, both bore the name of Laodice. (Euseb. *Arm.* p. 167.)

11. Wife of Ariarathes V., king of Cappadocia, by whom she had six sons, all of whom, except the youngest, she successively put to death, in order that she herself might continue to exercise the supreme power in their name without interference. At length the people revolted by her cruelties, rose in insurrection against her, and put an end to her life. (Justin. xxxvii. 1.)

12. Wife and also sister of Mithridates Eupator (commonly called the Great), king of Pontus. During the absence of her husband, and deceived by a report of his death, she gave free scope to her amours; and, alarmed for the consequences, on his return attempted his life by poison. Her designs were, however, betrayed to Mithridates, who immediately put her to death. (Justin. xxxvii. 3.)

13. Another sister of Mithridates Eupator, married to Ariarathes VI., king of Cappadocia. After the death of her husband, who was assassinated by Gordius, at the instigation of Mithridates, in order to avoid a similar fate for herself and her two sons, she threw herself into the arms of Nicomedes, king of Bithynia, whom she married, and put in possession of Cappadocia. The revolutions that followed are related under ARIARATHES. After the death of her two sons, she joined with Nicomedes in the attempt to establish an impostor upon the throne of Cappadocia, and even went to Rome to bear witness in person that she had had three sons by Ariarathes; notwithstanding which, the claim of the pretender was rejected by the senate. (Justin. xxxviii. 1, 2.)

14. A queen of the Galadeni, mentioned by Josephus as being engaged in war with the Parthians, when Antiochus X., king of Syria, came to her assistance, but was killed in battle. (Joseph. *Ant.* xiii. 13. § 4.) [E. H. B.]

LAO'DICUS (Λαόδικος), a Hyperborean hero, who, together with Hyperochus and Pyrrhus, came to assist the Delphians against the Gauls. (Paus. i. 4. § 4, x. 23. § 3; comp. Herod. viii. 39.) It should, however, be remarked, that in Pausanias the common reading is Ἀμαδόκος or Λαοδόκος, where Müller writes Λαόδικος. [L. S.]

LAO'DOCUS (Λαοδόκος). 1. A son of Apollo and Phthia, a brother of Dorus and Polypoethes, in Curetis, was killed by Aetolus. (Apollod. i. 7. § 6.)

2. A son of Bias and Pero, and a brother of Talaus, took part in the expedition of the Argonauts, and in that of the Seven against Thebes. (Apollod. iii. 6. § 4; Apollon. Rhod. i. 119; Val. Flacc. i. 358; Orph. *Argon.* 146.)

3. A son of Antenor. (Hom. *Il.* iv. 87.)

4. The friend and charioteer of Antilochus. (Hom. *Il.* xvii. 699.) [L. S.]

LAO'GORAS (Λαογόρας), a king of the Dryopes, was allied with the Lapithae against Aegimius, but was slain by Heracles. (Apollod. ii. 7. § 7.) [L. S.]

LAO'MEDON (Λαομέδων), a king of Troy, the son of Ilus and Eurydice, and the father of Priam, Tithonus, Lampus, Clytius, Hicetaon, and Bucolion. (Hom. *Il.* xx. 236, &c., vi. 23; Apollod. iii. 12. § 3.) His wife is called Strymo, or Rhoeo, Placia, Thoosa, Zeuxippe, or Leucippe. (Apollod. *l. c.*; Schol. *ad Hom. Il.* iii. 250; Tzetz. *ad Lycoph.* 18.) Apollodorus further mentions three daughters

of his, viz., Hesione or Theaneira, Cilla and Astyoche, instead of whom others mention Aethylla, Medesicaste, and Procleia. (Tzetz. *ad Lycoph.* 232, 467, 921.) When Laomedon built Troy, Poseidon and Apollo, who had revolted against Zeus, were doomed to serve Laomedon for wages, and accordingly Poseidon built the walls of Troy, while Apollo attended to the king's flocks on Mount Ida. (Hom. *Il.* xxi. 446, comp. vii. 452.) According to some, Poseidon was assisted in the building of the walls by Aeacus; and the part constructed by the latter was the weakest, where the wall might be destroyed. (Pind. *Ol.* viii. 41, with the Schol., and Schol. *ad Eurip. Orest.* 1373.) Apollodorus (ii. 59) states that Poseidon and Apollo came to Laomedon of their own accord, in order to try him. When the two gods had done their work, Laomedon refused them the reward he had promised them, and expelled them from his dominions. (Hom. *Il.* xxi. 441, &c.; Horat. *Carm.* iii. 3, 21.) According to a tradition not mentioned by Homer, Poseidon punished the breach of promise by sending a marine monster into the territory of Troy, which ravaged the whole country. By the command of an oracle, the Trojans were obliged, from time to time, to sacrifice a maiden to the monster; and on one occasion it was decided by lot that Hesione, the daughter of Laomedon himself, should be the victim. But it happened that Heracles was just returning from his expedition against the Amazons, and he promised to save the maiden, if Laomedon would give him the horses which Tros had once received from Zeus as a compensation for Ganymedes. Laomedon promised to give them to Heracles, but again broke his word when Heracles had killed the monster and saved Hesione. Hereupon Heracles sailed with a squadron of six ships against Troy, and killed Laomedon, with all his sons, except Podarces (Priam), and gave Hesione to Telamon. Hesione ransomed her brother Priam with her veil. (Hom. *Il.* v. 265, 640, &c., xxiii. 348; Schol. *ad Il.* xx. 145, xxi. 442; Apollod. ii. 5. § 9, 6. § 4; Diod. iv. 32, 49; Hygin. *Fab.* 89.) His tomb existed in the neighbourhood of the Scaean gate; and it was believed that Troy would be safe so long as the tomb remained uninjured. (Serv. *ad Aen.* ii. 241; Ov. *Met.* xi. 696.)

There is another mythical person of the name of Laomedon (Apollod. ii. 7. § 8). [L. S.]

LAO'MEDON (Λαομέδων) of Mytilene, son of Larichus, was one of Alexander's generals, and appears to have enjoyed a high place in his confidence even before the death of Philip, as he was one of those banished by that monarch (together with his brother Erigyius, Ptolemy, Nearchus, and others) for taking part in the intrigues of the young prince. (Arrian. *Anab.* iii. 6.) After the death of Philip, Laomedon, in common with the others who had suffered on this occasion, was held by Alexander in the highest honour: he accompanied him to Asia, where, on account of his acquaintance with the Persian language, he was appointed to the charge of the captives. (Arrian. *l. c.*) Though his name is not afterwards mentioned during the wars of Alexander, the high consideration he enjoyed is sufficiently attested by his obtaining in the division of the provinces, after the king's death, the important government of Syria. (Diod. xviii. 3; Arrian. *ap. Phot.* p. 69, a; Dexipp. *ap. Phot.* p. 64, a; Justin. xiii. 4; Curt. x. 10; Appian. *Syr.* 52.) This he was still allowed to retain on the second partition at Triparadeisus, but it was not long before the provinces of Phoenicia and Coele Syria excited the cupidity of his powerful neighbour Ptolemy. The Egyptian king at first offered Laomedon a large sum of money in exchange for his government; but the latter having rejected his overtures, he sent Nicanor with an army to invade Syria. Laomedon was unable to offer any effectual resistance: he was made prisoner by Nicanor, and sent into Egypt, from whence, however, he managed to effect his escape, and join Alcetas in Pisidia. (Arrian. *ap. Phot.* p. 71, b; Diod. xviii. 39, 43; Appian, *Syr.* 52.) There can be no doubt that he took part in the subsequent contest of Alcetas, Attalus, and the other surviving partizans of Perdiccas against Antigonus, and shared in the final overthrow of that party (B. C. 320), but his individual fate is not mentioned. [E. H. B.]

LAON (Λάων), an Athenian comic poet, who is mentioned by Stobaeus (*Flor.* cxxiii. 5), and of whose works a single line is preserved by Dicaearchus. (*Vit. Graec.* p. 28, ed. Buttmann.) It is doubtful whether he belongs to the old or to the middle comedy. (Meineke, *Hist. Crit. Com. Graec.* pp. 492, 493; Fabric. *Bibl. Graec.* vol. ii. p. 452.) [P. S.]

LAO'NICUS CHALCOCONDYLES. [CHALCOCONDYLES.]

LAO'NOME (Λαονόμη), the wife of Alcaeus, and mother of Amphitryo. (Paus. viii. 14; AMPHITRYO.) [L. S.]

LAOPHONTE (Λαοφόντη), a daughter of Pleuron, and wife of Thestius, by whom she had Althaea and Leto. (Apollod. i. 7. § 7; Schol. *ad Apollon. Rhod.* i. 146.) [L. S.]

LAO'THOE (Λαοθόη), a daughter of Altes, king of the Leleges: she became by Priam the mother of Lycaon and Polydorus. (Hom. *Il.* xxi. 85.) [L. S.]

LAPERSAE (Λαπέρσαι or Λαπέρσιοι), a surname of the Dioscuri, which they derived from the Attic demus of Lapersae (Tzetz. *ad Lycoph.* 511, 1369), or, according to others, from a mountain in Laconia. (Steph. Byz. *s. v.* Λαπέρσα; Eustath. *ad Hom.* pp. 230, 295.) [L. S.]

LAPE'RSIUS (Λαπέρσιος), a surname of Zeus, derived from the Attic demus of Lapersae. (Lycoph. 1369, with the Schol.) [L. S.]

LAPHAES (Λαφάης), of Phlius, a statuary of the early period of Greek art. His wooden statue of Heracles at Sicyon is mentioned by Pausanias (ii. 10. § 1), who also conjectured that the colossal wooden statue of Apollo, at Aegeira in Achaia, was the work of the same artist, from the resemblance in style between it and the Heracles (vii. 26. § 3, or 6). [P. S.]

LAPHRAEUS (Λαφραῖος), a surname of Apollo at Calydon. (Strab. x. p. 459, where, however, some read Λαθραῖος.) [L. S.]

LA'PHRIA (Λαφρία), a surname of Artemis among the Calydonians, from whom the worship of the goddess was introduced at Naupactus and Patrae, in Achaia. At the latter place it was not established till the time of Augustus, but it became the occasion of a great annual festival. (Paus. iv. 31. § 6, vii. 18. § 6, &c.; Schol. *ad Eurip. Orest.* 1087.) The name Laphria was traced back to a hero, Laphrius, son of Castalius, who was said to have instituted her worship at Calydon. Laphria was also a surname of Athena. (Lycoph. 356.) [L. S.]

LAPHY'STIUS (Λαφύστιος). 1. A surname of Zeus, which was derived either from Mount Laphystius in Boeotia, or from the verb λαφύσσειν, to flee, so that it would be synonymous with φύξιος: a third opinion is, that it signified "the voracious," in reference to the human sacrifices which were offered to him in early time. (Paus. i. 24. § 2, ix. 34. § 4.)

2. A surname of Dionysus, from the Boeotian mountain Laphystius, whence the female Bacchantes were called, in the Macedonian dialect, Laphystiae. (Tzetz. *ad Lycoph.* 1236; Müller, *Orchom.* p. 168, 2d edit.) [L. S.]

LAPIS, the stone, a surname of Jupiter at Rome, as we see from the expression *Jovem Lapidem jurare.* (Cic. *ad Fam.* vii. 12; Gell. i. 21; Polyb. iii. 26.) It was formerly believed that Jupiter Lapis was a stone statue of the god, or originally a rude stone serving as a symbol, around which people assembled for the purpose of worshipping Jupiter. But it is now generally acknowledged that the pebble or flint stone was regarded as the symbol of lightning, and that, therefore, in some representations of Jupiter, he held a stone in his hand instead of the thunderbolt. (Arnob. *adv. Gent.* iv. 25.) Such a stone (*lapis Capitolinus*, August. *De Civ. Dei*, ii. 29) was even set up as a symbolic representation of the god himself. (Serv. *ad Aen.* viii. 641.) When a treaty was to be concluded, the sacred symbols of Jupiter were taken from his temple, viz. his sceptre, the pebble and grass from the district of the temple, for the purpose of swearing by them (*per Jovem Lapidem jurare;* Liv. i. 24, xxx. 43; Fest. *s. v. Feretrius*). A pebble or flint stone was also used by the Romans in killing the animal, when an oath was to be accompanied by a sacrifice; and this custom was probably a remnant of very early times, when metal instruments were not yet used for such purposes. (Fest. *s. v. Lapidem Silicem;* comp. Liv. i. 24, ix. 5; Polyb. iii. 26; Plut. *Sull.* 10.) [L. S.]

LA'PITHES (Λαπίθης), a son of Apollo and Stilbe, the brother of Centaurus, and husband of Orsinome, the daughter of Eurynomus, by whom he became the father of Phorbas, Triopas, and Periphas. He was regarded as the ancestor of the Lapithae in the mountains of Thessaly. (Hom. *Il.* xii. 128; Diod. iv. 69, v. 61.) They were governed by Peirithous, who being a son of Ixion, was a half-brother of the Centaurs. The latter, therefore, demanded their share in their father's kingdom, and, as their claims were not satisfied, a war arose between the Lapithae and Centaurs, which, however, was terminated by a peace. But when Peirithous married Hippodameia, and invited the Centaurs to the solemnity, a bloody war, stirred by Ares, broke out between the Lapithae and Centaurs, in which the latter were defeated; but the Lapithae were afterwards humbled by Heracles. (Hom. *Od.* xxi. 295, *Il.* xii. 128, 181; Orph. *Argon.* 413; Diod. iv. 70; Paus. i. 7. § 2, v. 10. § 8; Strab. ix. p. 439; Ov. *Met.* xii. 210, &c.; Horat. *Carm.* i. 18. 5; Plin. *H. N.* iv. 8, 15, xxxvi. 5, 4.) [L. S.]

LARA. [LARUNDA.]

LARE'NTIA. [ACCA LARENTIA.]

LAR or LARS (Λάρας, Plut. *Poplic.* 16, Λάρος, Dionys. v. 21), was an Etruscan praenomen, borne for instance by Porsena and Tolumnius, and from the Etruscans passed over to the Romans; hence we read of Lar Herminius, who was consul B. C. 448. This word is supposed by many to have signified "Lord" in the Etruscan. (Val. Max. *De Nomin. et Praenom.*; Liv. ii. 9, iv. 17, iii 65.)

LARES. The worship of the Lares at Rome was closely connected with that of the Manes, and that of both was analogous to the hero worship of the Greeks. The name Lar is Etruscan, and signifies lord, king, or hero. The Lares may be divided into two classes, the *Lares domestici* and *Lares publici*, and the former were the Manes of a house raised to the dignity of heroes. So long as the house was the place where the dead were buried (Serv. *ad Aen.* v. 64, vi. 152), the Manes and Lares must have been more nearly identical than afterwards, although the Manes were more closely connected with the place of burial, while the Lares were more particularly the divinities presiding over the hearth and the whole house. According to what has here been said, it was not the spirits of all the dead that were honoured as Lares, but only the spirits of good men. It is not certain whether the spirits of women could become Lares; but from the *sugrundaria* in Fulgentius (*De Prisc. Serm.* p. xi. ed. Lersch.), it has been inferred that children dying before they were 40 days old might become Lares. (Comp. Nonius, p. 114; Diomed. i. p. 379.) All the domestic Lares were headed by the Lar familiaris, who was regarded as the first originator of the family, corresponding in some measure with the Greek ἥρως ἐπώνυμος, whence Dionysius (iv. 2) calls him ὁ κατ' οἰκίαν ἥρως. (Comp. Plut. *De Fort. Rom.* 10; and more especially Plin. *H. N.* xxxvi. 70; Plaut. *Aulul.* Prolog.) The Lar familiaris was inseparable from the family; and when the latter changed their abode, the Lar went with them. (Plaut. *Trin.* 39, &c.)

The public Lares are expressly distinguished by Pliny (*H. N.* xxi. 8) from the domestic or private ones, and they were worshipped not only at Rome, but in all the towns regulated according to a Roman or Latin model. (Hertzberg, *De Diis Rom. Patr.* p. 47.) Among the Lares publici we have mention of Lares praestites and Lares compitales, who are in reality the same, and differ only in regard to the place or occasion of their worship. Servius Tullius is said to have instituted their worship (Plin. *H. N.* xxxvi. 70); and when Augustus improved the regulations of the city made by that king, he also renewed the worship of the public Lares. Their name, Lares praestites, characterises them as the protecting spirits of the city (Ov. *Fast.* v. 134), in which they had a temple in the uppermost part of the Via Sacra, that is, near a compitum, whence they might be called compitales. (Solin. 1; Ov. *Fast.* v. 128; Tacit. *Ann.* xii. 24.) This temple (*Sacellum Larum* or *aedes Larum*) contained two images, which were probably those of Romulus and Remus, and before them stood a stone figure of a dog, either the symbol of watchfulness, or because a dog was the ordinary sacrifice offered to the Lares. Now, while these Lares were the general protectors of the whole city, the Lares compitales must be regarded as those who presided over the several divisions of the city, which were marked by the compita or the points where two or more streets crossed each other, and where small chapels (*aediculae*) were erected to those Lares, the number of which must have been very great at Rome. As Augustus wished to be regarded as the second founder of the city, the

genius Augusti was added to the Lares praestites, just as among the Lares of a family the genius of the paterfamilias also was worshipped.

But besides the Lares praestites and compitales, there are some other Lares which must be reckoned among the public ones, viz., the Lares rurales, who were worshipped in the country, and whose origin was probably traced to certain heroes who had at one time benefitted the republic. (Cic. *De Leg.* ii. 11 ; Tibull. i. 1. 24.) The Lares arvales probably belonged to the same class. (Klausen, *De Carm. Frat. Arval.* p. 62.) We have also mention of Lares viales, who were worshipped on the high-roads by travellers (Plaut. *Merc.* v. 2, 22 ; Serv. *ad Aen.* iii. 302) ; and of the Lares marini or permarini, to whom P. Aemilius dedicated a sanctuary in remembrance of his naval victory over Antiochus. (Liv. xl. 52.)

The worship of the Lares was likewise partly public and partly private. The domestic Lares, like the Penates, formed the religious elements of the Roman household (Cic. *De Repub.* iv. in fin., *ad Fam.* i. 9, *in Verr.* iii. 24 ; Cat. *De Re Rust.* 143) ; and their worship, together with that of the Penates and Manes, constituted what are called the sacra privata. The images of the Lares, in great houses, were usually in a separate compartment, called *aediculae* or *lararia.* (Juven. viii. 110 ; Tibull. i. 10. 22 ; Petron. 29 ; Ael. Lamprid. *Alex. Sev.* 28 ; comp. *Dict. of Ant. s. v. Lararium.*) The Lares were generally represented in the cinctus Gabinus (Pers. v. 31 ; Ov. *Fast.* ii. 634), and their worship was very simple, especially in the early times and in the country. The offerings were set before them in patellae, whence they themselves are called patellarii (Plaut. *Cistell.* ii. 2. 55), and pious people made offerings to them every day (Plaut. *Aulul.* Prolog.) ; but they were more especially worshipped on the calends, nones, and ides of every month. (Cat. *De Re Rust.* 143 ; Horat. *Carm.* iii. 23. 2 ; Tibull. i. 3. 33 ; Virg. *Eclog.* i. 43.) When the inhabitants of the house took their meals, some portion was offered to the Lares, and on joyful family occasions they were adorned with wreaths, and the lararia were thrown open. (Plaut. *Aulul.* ii. 8. 15 ; Ov. *Fast.* ii. 633 ; Pers. iii. 24, &c., v. 31 ; Propert. i. 1. 132 ; Petron. 38.) When the young bride entered the house of her husband, her first duty was to offer a sacrifice to the Lares. (Macrob. *Sat.* i. 15.) Respecting the public worship of the Lares, and the festival of the Larentalia, see *Dict. of Ant. s. v. Larentalia, Compitalia.* (Comp. Hempel, *De Diis Laribus*, Zwickau, 1797 ; Müller, *De Diis Romanorum Laribus et Penatibus*, Hafniae, 1811 ; Schömann, *De Diis Manibus, Laribus et Geniis*, Greifswald, 1840 ; Hertzberg, *De Diis Romanorum Patriis, sive de Larum atque Penatium tam publicorum quam privatorum Religione et Cultu*, Halae, 1840.) [L.S.]

LA'RGIUS LICI'NIUS. [LARTIUS LICINIUS.]

LARGUS, CAECINA. [CAECINA, Nos. 6 and 7.]

LARGUS, SCRIBO'NIUS, a Roman physician, whose praenomen is unknown, and who sometimes bears the agnomen *Designatianus.* He lived at Rome in the first century after Christ, and is said to have been physician to the emperor Claudius, and to have accompanied him in his expedition to Britain. He himself mentions Messalina, the wife "Dei nostri Caesaris" (c. xi. § 60, p. 203). He was a pupil of Tryphon (c. xliv. § 175, p. 222) and Apuleius Celsus (c. xxii. § 94, p. 208, c. xlv. § 171, p. 221). He appears to have written several medical works in Latin (*Praef.* p. 188), of which only one remains, entitled "Compositiones Medicae," or "De Compositione Medicamentorum." It is dedicated to C. Julius Callistus, at whose request it was written, at a time when Largus was away from home (perhaps in Britain), and deprived of the greater part of his library (*Praef.*). It consists of nearly three hundred medical formulae, several of which are quoted by Galen (*De Compos. Medicam. Sec. Loc.* vol. xii. pp. 683, 738, 764, vol. xiii. pp. 67, 280, 284, &c.), and is interesting, as tending to illustrate the Materia Medica of the ancients, but in no other point of view. It has been supposed that the work was originally written in Greek, and translated into Latin by some later author, and that it is this version only that we now possess ; but there does not seem to be any sufficient reason for this conjecture. It was first published at Paris, 1529, fol. appended by J. Ruellius to his edition of Celsus. Another edition was published in the same year at Basel, 8vo. The best edition is that of J. Rhodius, Patav. 1655, 4to., containing an improved text, copious and learned notes, and a "Lexicon Scribonianum." The last edition is that by J. Mich. Bernhold, Argent. 1786, 8vo., containing the text of Rhodius, but omitting his notes and "Lexicon Scribon." The work of Scribonius Largus is also contained in the collections of medical authors published by Aldus, Venet. 1547, fol. and H. Stephens, Paris, 1567, fol. C. G. Kühn published in 1825, 4to. Lips., a specimen of Otto Sperling's "Observationes in Scribonium," from a MS. at Copenhagen. See Haller's *Biblioth. Medic. Pract.*, and *Biblioth. Botan.* ; Sprengel, *Hist. de la Méd.* ; Fabric. *Biblioth. Lat.* ; Choulant, *Handb. der Büicherkunde für die Aeltere Medicin.* [W.A.G.]

LARGUS, VALE'RIUS, had been a friend of Cornelius Gallus, but accused him before the emperor Augustus. Largus was in consequence treated with marked contempt at Rome. (Dion Cass. liii. 23, 24.)

LA'RICHUS (Λάριχος), one of Sappho's brothers, was cup-bearer in the prytaneium of the Mytilenaeans, and was praised in his sister's poems. (Athen. x. p. 425, a. ; Eustath. *ad Il.* xx. p. 1280 ; Schol. Victorin. *ad Il.* xx. 234.) [P. S.]

LARISCOLUS, ACCOLEIUS. [ACCOLEIA GENS.]

LARISSA (Λάρισσα), a daughter of Pelasgus, from whom the arx of Argos and two Thessalian towns are believed to have derived their name. (Paus. ii. 24. § 1 ; Strab. xiv. p. 621, who calls her a daughter of Piasus, a Pelasgian prince.) [L.S.]

LARISSAEUS and LARISSAEA (Λαρισσαῖος and Λαρισσαῖα), surnames of Zeus and Apollo, derived from the arx Larissa at Argos (Paus. ii. 24. § 4 ; Strab. ix. p. 440, xiv. 649 ; Steph. Byz. *s. v.* Λάρισσα), and of Athena, who derived it from the river Larissus, between Elis and Achaia, where the goddess had a sanctuary. (Paus. vii. 17. § 3.) [L.S.]

LARO'NIUS, an officer of Augustus in the Sicilian war with Sext. Pompey, B. C. 36. He was despatched with three legions by M. Agrippa to relieve L. Cornificius from his perilous situation at Tauromenium, in Sicily [L. CORNIFICIUS, No. 5]. (Appian, *B. C.* v. 12, 15.) [W. B. D.]

LARS TOLU'MNIUS, [TOLUMNIUS.]

LA'RTIA GENS, patrician, distinguished at the beginning of the republic through two of its members, T. Lartius, the first dictator, and Sp. Lartius, the companion of Horatius on the wooden bridge. The name soon after disappears entirely from the annals. The Lartii were of Etruscan origin, as their name clearly shows. The Etruscan word Lars means Lord, with which it is perhaps etymologically connected. It is spelt on Etruscan sepulchral inscriptions either Larth, Lart, Laris, or else Laree (Müller, *Etrusc.* vol. i. pp. 408, 409). Hence the various ways of spelling the name. Livy has it always Lartius, Dionysius has Λάρκιος and Λάργιος; all three spellings occur on Latin inscriptions (comp. Index Rom. of Gruter's Thesaurus Inscr.). The Lartii, according to Dionysius, bore the surname FLAVUS. [W. I.]

LA'RTIUS LICI'NIUS, a contemporary of the elder Pliny, was praetor in Spain, and subsequently the governor (*legatus*) of one of the imperial provinces. He died before Pliny. (Plin. *H. N.* xix. 2. s. 11, xxxi. 2. s. 18.) This must be the same person as the *Largius* Licinius, spoken of by the younger Pliny (*Ep.* ii. 14, iii. 5), who says that his uncle, when he was in Spain, could have sold his common place-book (*Electorum Commentarii*) to Licinius, for 400,000 sesterces. If an inscription in Gruter (p. 180) be genuine, *Lartius* must be the correct form of the name.

LARVAE. [LEMURES.]

LARUNDA, or LARA, a daughter of Almon, was a nymph who denounced to Juno that there was some connexion between Jupiter and Juturna; hence her name is connected with λαλεῖν. Jupiter punished her by depriving her of her tongue, and condemning her to be conducted into the lower world by Mercury; but on the way thither Mercury fell in love with her, and afterwards she gave birth to two Lares. (Ov. *Fast.* ii. 599, &c.; Auson. *Monosyll. de Diis*, 9.) Hartung (*Die Relig. der Röm.* ii. p. 204) infers from Lactantius (i. 20) that Larunda is identical with Muta and Tacita. [L. S.]

LARYMNA (Λάρυμνα), a daughter of Cynus, from whom the Boeotian town of Lary is said to have derived its name. (Paus. vi. 21. § 7.) [L. S.]

LA'SCARIS, THEODO'RUS. [THEODORUS.]

LASSUS. [LASUS.]

LASTHENEIA (Λασθένεια), a native of Mantineia, in Arcadia, mentioned by Iamblichus (*Vit. Pyth.* 36) as a follower of Pythagoras. Diogenes Laërtius (iii. 46, iv. 2), on the other hand, speaks of her as a disciple of the Platonic philosophy, which is confirmed by other authorities. (Clemens Alex. *Strom.* iv. p. 619; Athen. xii. p. 546, vii. p. 279.) [C. P. M.]

LA'STHENES (Λασθένης). 1. An Olynthian, who, together with Euthycrates, is accused by Demosthenes of having betrayed his country to Philip of Macedon, by whom he had been bribed. It appears that he was appointed to command the cavalry belonging to Olynthus in B. C. 348, when Philip directed his arms against the city; but availed himself of the opportunity to betray into the hands of the king a body of 500 horse, which were made prisoners without resistance. After the fall of Olynthus, Philip naturally treated with neglect the traitors, of whom he had no longer any need; but it seems to have been erroneously inferred from an expression of Demosthenes, that they were positively ill treated, or even put to death, by that monarch. An anecdote related by Plutarch shows that Lasthenes was resident at the court of Philip at a subsequent period. (Dem. *de Chers.* p. 99, *Philipp.* iii. p. 128, *De Cor.* p. 241, *De Fals. Legg.* pp. 425, 426, 451; Diod. xvi. 53; Plut. *Apophth.* p. 178. See also Thirlwall's *Greece* vol. v. p. 315.)

2. A Cretan, who furnished Demetrius Nicator with the body of mercenaries with which he landed in Syria to wrest that kingdom from the hands of the usurper Alexander Balas. It appears that Lasthenes himself accompanied the young prince; and when Demetrius was established on the throne was appointed by him his chief minister, and the supreme direction of all affairs placed in his hands. Hence the blame of the arbitrary and tyrannical conduct by which Demetrius speedily alienated the affections of his subjects is imputed in great measure to the minister. It was Lasthenes also who, by persuading the king to disband the greater part of his troops, and retain only a body of Cretan mercenaries, lost him the attachment of the army, and thus unintentionally paved the way for his overthrow by Tryphon. (Joseph. xiii. 4. §§ 3, 9; 1 Macc. xi.; Diod. *Exc. Vales.* xxxiii. p. 593, and Vales. *ad loc.*)

3. A Cretan who took a prominent part in urging his countrymen to resist the attack of M. Antonius in B. C. 70. On this account, when the Cretans, after the defeat of Antonius, sent an embassy to Rome to excuse their past conduct, and sue for peace, one of the conditions imposed by the senate was the surrender of Lasthenes and Panares, as the authors of their offence. (Diod. *Exc. Legat.* xl. pp. 631, 632; Appian, *Sic.* 6; Dion Cass. *Fragm.* 177.) These terms were rejected by the Cretans; and in the war that followed against Q. Metellus (B. C. 68) Lasthenes was one of the principal leaders. Together with Panares, he assembled an army of 24,000 men, with which they maintained the contest against the Roman army for near three years: the excellence of the Cretans as archers, and their great personal activity, giving them many advantages in desultory warfare. At length, however, Lasthenes was defeated by Metellus near Cydonia, and fled for refuge to Cnossus, where, finding himself closely pressed by the Roman general, he is said to have set fire to his own house, and consumed it with all his valuables. After this he made his escape from the city, and took refuge in Lyttus, but was ultimately compelled to surrender, stipulating only that his life should be spared. Metellus intended to retain both Lasthenes and Panares as prisoners, to adorn his triumph, but was compelled to give them up by Pompey, under whose protection the Cretans had placed themselves. (Diod. *l. c.*; Appian, *Sic.* 6. §§ 1, 2; Phlegon, *ap. Phot.* p. 84, a; Dion Cass. xxxvi. 2; Vell. Pat ii. 34.) [E. H. B.]

LASUS (Λάσος), one of the principal Greek lyric poets, was a native of Hermione, in Argolis, and the son of Chabrinus or (according to Schneidewin's emendation) Charminus. He is celebrated as the founder of the Athenian school of dithyrambic poetry, and as the teacher of Pindar. He was contemporary with Simonides (Aristoph. *Vesp.* 1410, and Schol.), like whom, and other great poets of the time, he lived at Athens, under the patronage of Hipparchus. Herodotus mentions his detection of Onomacritus in a forgery of oracles under the name of Musaeus, in consequence of which Hip-

parchus expelled Onomacritus from Athens (vii. 6). There also appears to have been a strong rivalry between Lasus and Simonides. (Aristoph. *l. c.*; Schol. *ad loc.*; Dindorf, *Annot. ad Schol.*) The time when he instructed Pindar in lyric poetry must have been about B. C. 506 (Thom. Mag. *Vit. Pind.*); and it must be to this date that Suidas refers, when he places Lasus in the time of Dareius, the son of Hystaspes. (Suid. *s. v.* where, accordingly, νή should be corrected into ξή.) Nothing further is known of his life, and the notices of his poetry are very defective. Tzetzes mentions him after Arion, as the second great dithyrambic poet. (*Proleg. in Lycoph.* p. 252, ed. Müller; comp. Schol. *ad Pind. Ol.* xiii. 25.) According to a scholiast on Aristophanes (*Av.* 1403), some ancient writers ascribed to him, instead of Arion, the invention of the cyclic choruses. (Comp. Suid. *s. v.* κυκλιοδιδάσκαλος.) A better account is given by another scholiast (*Vesp.* 1410) and Suidas (*s. v.* Λᾶσος), that Lasus was the first who introduced dithyrambic contests, like those of the dramatic choruses. This seems to have been in Ol. 68, 1, B. C. 508. (Marm. Par. *Ep.* 46.) Putarch states (*De Mus.* p. 1141, b. c.) that Lasus invented various new adaptations of music to dithyrambic poetry, giving it an accompaniment of several flutes, and using more numerous and more varied voices (or musical sounds, φθόγγοις). The change of form was naturally accompanied by a change in the subjects of the dithyramb. Suidas (*s. v.*) and the scholiast on Aristophanes (*Vesp.* 1410) tell us that Lasus introduced ἐριστικοὺς λόγους. From these statements, compared with what we know of the earlier dithyramb on the one hand, and on the other with the works of Lasus's great pupil, Pindar, we may infer that Lasus introduced a greater freedom, both of rhythm and of music, into the dithyrambic Ode; that he gave it a more artificial and more mimetic character; and that the subjects of his poetry embraced a far wider range than had been customary. It is difficult, however, to say what the scholiast means by ἐριστικοὺς λόγους. Some writers explain them as jocose altercations among the Satyrs, who formed the chorus; but this is scarcely consistent with the dignity of dithyrambic poetry. Another explanation is that Lasus, like the dramatic poets, introduced into his poetry subjects which afforded occasion for the display of dialectic skill. It is something in confirmation of this view, that, according to some accounts, he was reckoned among the seven wise men of Greece. (Schol. *ad Aristoph. Vesp.* 1410; Suid. *s. v.*; Diog. Laërt. i. 42; comp. the note of Menagius.)

Lasus wrote a hymn to Demeter, who was worshipped at Hermione, in the Doric dialect, with the Aeolic harmony, of which there are three lines extant (Ath. xiv. p. 624, e.), and an ode, entitled Κένταυροι, both of which pieces were remarkable for not containing the letter Σ. (Ath. x. p. 455, d.) He is also cited twice by Aelian (*V. H.* xii. 36; *N. A.* vii. 47).

Besides his poems, Lasus wrote on music, and he is said to have been the first who did so. (Suid. *s. v.*)

The grammarian, Chamaeleon of Heracleia, wrote a work upon Lasus. (Ath. viii. p. 338, b.)

His name is sometimes mis-spelt by the ancient writers. Tzetzes (*Proleg. in Lycophr. l. c.*) calls him Λάσσος, and Stobaeus (*Serm.* xxvii) writes Τάσσος. (Burette, *Mém. de l'Acad. des Inscr.* tom. xv. p. 324; Forkel, *Geschichte d. Musik.* vol. i. p. 358; Fabric. *Bibl. Graec.* vol. ii. p. 128; Böckh, *de Metr. Pind.* p. 2; Müller, *Hist. of the Lit. of Greece*, pp. 214, 215; Bode, *Geschichte d. lyrischen Dichtkunst.* pass.; Ulrici, *Gesch. d. Hellen. Dichtk.* vol. ii. pass.; Schneidewin, *Comment. de Laso Hermionensi*, Gotting. 1842.) [P. S.]

LATERA'NUS, was, according to Arnobius (*adv. Gent.* iv. 6), a divinity protecting the hearths built of bricks (*lateres*), whence some consider him to be identical with Vulcan. (Hartung, *Die Relig. der Röm.* ii. p. 109.) [L. S.]

LATERA'NUS, APP. CLAU'DIUS, was one of the lieutenants of the emperor Septimius Severus in the expedition against the Arabians and Parthians, A. D. 195, and two years afterwards appears in the Fasti as consul. (Dion Cass. lxxv. 2; Victor, *Epit.* 20; Gruter, *Corp. Inscript.* xlvi. 9, li. 1, ccc.) [W. R.]

LATERA'NUS, L. SE'XTIUS SEXTI'NUS, was the friend and supporter of the celebrated C. Licinius Calvus Stolo in his attempts to throw open the consulship to the plebeians. He was the colleague of Licinius in the tribunate of the plebs from B. C. 376 to 367; and upon the passing of the Licinian laws in the latter of these years, he was elected to the consulship for the year B. C. 366, being the first plebeian who had obtained that dignity. (Liv. vi. 35—42, vii. 1.) For an account of the Licinian laws, see Vol. I. p. 586, b., and the authorities there referred to.

The name of Sextius Lateranus does not occur again under the republic, but re-appears in the times of the empire. Thus we find in the Fasti a T. Sextius Magius Lateranus consul in A. D. 94, and a T. Sextius Lateranus consul in A. D. 154.

LATERA'NUS, PLAU'TIUS, was one of the lovers of Messallina, the wife of the emperor Claudius, and was in consequence condemned to death by the emperor in A. D. 48; but pardoned, says Tacitus, on account of the brilliant services of his uncle, by whom the historian probably means A. Plautius, the conqueror of Britain. Lateranus was deprived of his rank as a senator, to which, however, he was restored on the accession of Nero, in A. D. 56. Ten years afterwards (A. D. 66), although consul elect, he took part in the celebrated conspiracy of Piso against Nero, actuated, says the historian, by no private wrongs, but by love for the state. He met death with the greatest firmness, refusing to disclose the names of any of the conspirators, and not even upbraiding the tribune, who executed him in the place where slaves were put to death, with being privy to the conspiracy, though such was the case. The first blow not severing his head from his body, he calmly stretched it out again. (Tac. *Ann.* xi. 30, 36, xiii. 11, xv 49, 60; Arrian, *Epictet. Dissert.* i. 1.)

LATERENSIS, the name of a noble plebeian family of the Juventia gens [JUVENTIA GENS], but not patrician, as has been erroneously stated by a scholiast on Cicero. (Schol. Bob. *pro Planc.* p. 253, ed. Orelli.)

1. M. JUVENTIUS LATERENSIS, appears to have served in early life in the Mithridatic war. (Cic. *pro Planc.* 34. § 84, with Wunder's note, p. 207.) As he was descended both on his father's and mother's side from consular ancestors, he naturally became a candidate for the public offices. The year of his quaestorship is not stated and we only know

that, while holding this office, he gave an exhibition of games at Praeneste; and subsequently proceeded, perhaps as pro-quaestor, to Cyrene. In B. C. 59 (the year of the consulship of Caesar and Bibulus) he became a candidate for the tribunate of the plebs; but as he would have been obliged, if elected, to have sworn to maintain the agrarian law of Caesar, which was passed in that year, he retired voluntarily from the contest. It was probably owing to his political sentiments that Laterensis became one of Cicero's personal friends; and it was doubtless his opposition to Caesar which led L. Vettius to denounce him as one of the conspirators in the pretended plot against Pompey's life in B. C. 58.

In B. C. 55, in the second consulship of Pompey and Crassus, Laterensis became a candidate for the curule aedileship, with Cn. Plancius, A. Plotius, and Q. Pedius. The elections were put off this year; but in the summer of the following year (B. C. 54) Plancius and Plotius were elected; but before they could enter upon their office Laterensis, in conjunction with L. Cassius Longinus, accused Plancius of the crime of sodalitium, or the bribery of the tribes by means of illegal associations, in accordance with the lex Licinia, which had been proposed by the consul Licinius Crassus in the preceding year. (See *Dict. of Ant. s. v. Ambitus.*) This contest between Laterensis and Plancius placed Cicero in an awkward position, since both of them were his personal friends. Plancius, however, had much stronger claims upon him, for being quaestor in Macedonia in the year of Cicero's banishment, he had afforded him shelter and protection in his province, at a time when Cicero believed that his life was in danger. Cicero had therefore warmly exerted himself in canvassing for Plancius, and came forward to defend him when he was accused by Laterensis. He avoids, however, personal attacks upon Laterensis, and attributes his loss of the election to his relying too much upon the nobility of his family, and to his neglecting a personal canvassing of the voters, and likewise to his opposition to Caesar a few years before. Through Cicero's exertions, Plancius was probably acquitted. [PLANCIUS.]

Laterensis obtained the praetorship in B. C. 51, and is spoken of by Cicero's correspondent, Caelius, as ignorant of the laws. In the civil wars between Caesar and the Pompeians his name does not occur, and he is not mentioned again till B. C. 45, in which year we learn from Cicero that he was one of the augurs.

Laterensis appears again in history as a legate in the army of M. Aemilius Lepidus, who was governor of the provinces of Nearer Spain and Southern Gaul, B. C. 43. When Antony, after the battle of Mutina, fled across the Alps, and was drawing near to Lepidus in Gaul, Laterensis used every possible exertion to confirm Lepidus in his allegiance to the senate. In this object he was warmly seconded by Munatius Plancus, who commanded in Northern Gaul. But all their efforts were vain, for as soon as Antony appeared, the soldiers of Lepidus threw open the gates of the camp to him; and Laterensis, in despair, cast himself upon his sword, and thus perished. The senate decreed to him the honour of a public funeral and the erection of his statue. From his first entrance upon public life Laterensis was always a warm supporter of the senatorial party, to which he sealed his devotion with his blood. (Cic. *pro Planc.* passim, *ad Att.* ii. 18, 24, *in Vatin.* 11, *ad Fam.* viii. 8, *ad Att.* xii. 17, *ad Fam.* x. 11, 15, 18, 21, 23; Dion. Cass. xlvi. 51; Vell. Pat. ii. 63; Appian, *B. C.* iii. 84.)

2. L. (JUVENTIUS) LATERENSIS, was a legate in the army of Q. Cassius Longinus in Further Spain B. C. 49, and was proclaimed praetor by the soldiers in the conspiracy against the life of Cassius, whom they believed to have been put to death. Cassius, however, escaped the hands of the assassins, and immediately executed Laterensis and the ringleaders of the conspiracy. (Hirt. *B. Alex.* 53—55.) It is not known what relation this Laterensis was to the preceding.

LA'THRIA. [ANAXANDRA.]

LATIA'LIS or LATIA'RIS, a surname of Jupiter as the protecting divinity of Latium. The Latin towns and Rome celebrated to him every year the feriae Latinae, on the Alban mount, which were proclaimed and conducted by one of the Roman consuls. (Liv. xxi. 63, xxii. 1; Dionys. iv. 49; Serv. *ad Aen.* xii. 135; Suet. *Calig.* 22; comp. LATINUS.) [L. S.]

LATIA'RIS, LATI'NIUS, in the earlier part of the reign of Tiberius had been praetor, but in what year is unknown. He was a creature of Sejanus, and aspired to the consulship. But at that time delation was the readiest road to preferment. Titius Sabinus had offended Sejanus by his steady friendship to the widow and children of Germanicus. Him, therefore, in A. D. 28, Latiaris singled out as his victim and stepping-stone to the consular fasces. He wormed himself into the confidence of Sabinus, and encouraged him to speak of Agrippina's wrongs and Sejanus' tyranny in a room where three confederates lay hid between the ceiling and the roof. After the fall of Sejanus, Latiaris was soon marked for destruction by Tiberius. The senate gladly condemned him, and Latiaris died without a murmur in his favour. (Tac. *Ann.* iv. 68, 69, vi. 4.) [W. B. D.]

LATI'NUS (Λατῖνος), a king of Latium, is described in the common tradition as a son of Faunus and the nymph Marica, as a brother of Lavinius, and the husband of Amata, by whom he became the father of Lavinia, whom he gave in marriage to Aeneas. (Virg. *Aen.* vii. 47, &c.; Serv. *ad Aen.* i. 6; Arnob. ii. 71.) But along with this there are a variety of other traditions. Hesiod (*Theog.* 1013) calls him a son of Odysseus and Circe, and brother of Agrius, king of the Tyrrhenians, and Hyginus (*Fab.* 127) calls him a son of Telemachus and Circe, while others describe him as a son of Heracles, by an Hyperborean woman, who was afterwards married to Faunus (Dionys. i. 43), or as a son of Heracles by a daughter of Faunus. (Justin. xliii. 1.) Conon (*Narr.* 3) relates, that Latinus was the father of Laurina, whom he gave in marriage to Locrus, and that Latinus was slain by Heracles for having taken away from him the oxen of Geryones. According to Festus (*s. v. Oscillum*) Jupiter Latiaris once lived upon the earth under the name of Latinus, or Latinus after the fight with Mezentius suddenly disappeared, and was changed into Jupiter Latiaris. Hence the relation between Jupiter Latiaris and Latinus is perfectly analogous to that between Quirinus and Romulus, and Latinus may be conceived as an incarnation of the supreme god. [L. S.]

LATI'NUS, a celebrated player in the farces

called mimes (*Dict. of Ant. s. v.*) in the reign of Domitian, with whom he was a great favourite, and whom he served as a delator. It seems probable that the Latinus spoken of by Juvenal (i. 35, vi. 44), was the same person, though the scholiast on Juvenal (*ll. cc.*) says that this Latinus was put to death by Nero on account of his being privy to the adulteries of Messallina. The Latinus of the time of Domitian is frequently mentioned by Martial, who gives his epitaph (ix. 29), and speaks of his private character in favourable terms. Latinus frequently acted as mimus in conjunction with Thymele as mima. (Juv. *l. c.*; Suet. *Dom.* 15; Mart. i. 5, ii. 72, iii. 86, v. 61, ix. 29.)

LATI'NUS, literary. 1. A Greek grammarian of uncertain age, who wrote a work in six books, entitled Περὶ τῶν οὐκ ἰδίων Μενάνδρου. (Fabric. *Bibl. Graec.* vol. ii. p. 456.)

2. LATINUS ALCIMUS AVITUS ALETHIUS, the full name of the Alcimus spoken of in Vol. I. p. 102, b.

3. LATINUS PACATUS DREPANIUS. [DREPANIUS.]

LATO'NA. [LETO.]

LATRO, M. PO'RCIUS, a celebrated Roman rhetorician in the reign of Augustus, was a Spaniard by birth, and a friend and contemporary of the elder Seneca, with whom he studied under Marillius, and by whom he is frequently mentioned. He flourished about the year B. C. 17, in which year he declaimed before Augustus and M. Agrippa. (Senec. *Controv.* ii. 12. p. 177, ed. Bipont. Comp. Clinton, *F. H.* ad ann.) His school was one of the most frequented at Rome, and he numbered among his pupils the poet Ovid. He possessed an astonishing memory, and displayed the greatest energy and vehemence, not only in declamation, but also in his studies and other pursuits. In his school he was accustomed to declaim himself, and seldom set his pupils to declaim, whence they received the name of *auditores*, which word came gradually into use as synonymous with *discipuli*. But great as was the reputation of Latro, he did not escape severe criticism on the part of his contemporaries: his language was censured by Messalla, and the arrangement of his orations by other rhetoricians. Though eminent as a rhetorician, he did not excel as a practical orator; and it is related of him that, when he had on one occasion in Spain to plead in the forum the cause of a relation, he felt so embarrassed by the novelty of speaking in the open air, that he could not proceed till he had induced the judges to remove from the forum into the basilica. Latro died in B. C. 4, as we learn from the Chronicle of Eusebius. Many modern writers suppose that Latro was the author of the Declamations of Sallust against Cicero, and of Cicero against Sallust. (Senec. *Controv.* i. Praef. p. 63, &c., ii. 10, p. 157, ii. 13. p. 175, iv. 25, p. 291, iv. Praef. p. 273, ed. Bipont.; comp. Quintil. x. 5. § 18; Plin. *H. N.* xx. 14. s. 57; Hieronym. *in Euseb. Chron.* Olymp. 194, 1; Westermann, *Gesch. d. Römischen Beredtsamkeit*, § 86; Meyer, *Oratorum Roman. Fragmenta*, p. 539, &c., 2d ed.)

LAVERNA, the protecting divinity of thieves and impostors; a grove was sacred to her on the via Salaria, and she had an altar near the porta Lavernalis, which derived its name from her. (Arnob. *adv. Gent.* iii. 26; Nonius, viii. 6; Acron, *ad Horat. Ep.* i. 16, 60; Varro, *De L. L.* v. 163; Fest. *s. v. Laverniones.*) The name of this divinity, which is said to be a contraction of Lativerna, is, according to some, connected with the verb *latere*, or with the Greek λαθεῖν and the Sanscrit *labh*, but it is more probably derived from *levare* and *levator* (a thief). See Petron. 140; Obbarius, *ad Horat. Ep.* i. 16. 60. [L. S.]

LAVI'NIA, a daughter of Latinus and Amata, and the wife of Aeneas, by whom she became the mother of Ascanius or Silvius. (Liv. i. 1; Virg. *Aen.* vii. 52, &c., vi. 761; Dionys. i. 70.) Some traditions describe her as the daughter of the priest Anius, in Delos. (Dionys. i. 50; Aur. Vict. *Orig. Gent. Rom.* 9.) [L. S.]

P. LAVI'NIUS, a Latin grammarian, who wrote a work, *De Verbis Sordidis*, which is referred to by A. Gellius (xx. 11), but of whom we know nothing more. It has been conjectured that he may be the same as the Laevinus mentioned by Macrobius. (*Saturn.* iii. 8.)

LAURE'NTIA. [ACCA LAURENTIA.]

LAURE'NTIUS JOANNES. [JOANNES, No. 79.]

LAUSUS. 1. A son of Mezentius, who was slain while defending his father against Aeneas. (Virg. *Aen.* vii. 649, x. 790.) According to the author of the *De Orig. Gent. Rom.* (15), Lausus fell at a later time, during the siege of Lavinium, by the hand of Ascanius.

2. A son of Numitor and brother of Ilia, was fraudulently killed by Amulius. (Ov. *Fast.* iv. 55.) [L. S.]

LEADES (Λεάδης), a son of Astacus, who, according to Apollodorus (iii. 6. § 8), fought in the defence of Thebes against the Seven, and slew Eteocles; but Aeschylus (*Sept.* 474) represents Megareus as the person who killed Eteocles. [L.S.]

LEAENA (Λέαινα). 1. An Athenian hetaera, beloved by Aristogeiton, or, according to Athenaeus, by Harmodius. On the murder of Hipparchus she was put to the torture, as she was supposed to have been privy to the conspiracy; but she died under her sufferings without making any disclosure, and, if we may believe one account, she bit off her tongue, that no secret might be wrung from her. The Athenians honoured her memory greatly, and in particular by a bronze statue of a lioness (λέαινα) without a tongue, in the vestibule of the Acropolis. (Paus. i. 23; Athen. xiii. p. 596, e; Plut. *de Garr.* 8; Polyaen. viii. 45.) Pausanias tells us (*l. c.*) that the account of her constancy was preserved at Athens by tradition.

2. An hetaera, one of the favourites of Demetrius Poliorcetes, at Athens. (Mach. *ap. Athen.* xiii. p. 577, d; comp. Plut. *Dem.* 26.) [E. E.]

LEAGRUS (Λέαγρος), son of Glaucon, in conjunction with Sophanes the athlete, of Deceleia, commanded the Athenians who fell in the first attempt to colonise Amphipolis, B. C. 465, at Drabescus or Datus (Herod. ix. 75; Paus. i. 29. § 4; comp. Thuc. i. 100). His son, a second Glaucon, commanded, with the orator Andocides, the reinforcements sent to the aid of the Corcyraeans, B. C. 432; and his grandson, another Leagrus, is ridiculed in a passage of the comic poet Plato (*ap. Athen.* ii. p. 68, c.), as a highborn fool.

οὐχ ὁρᾷς ὅτι
ὁ μὲν Λέαγρος Γλαύκωνος μεγάλου γένους
κόκκυξ ἡλίθιος περιέρχεται.

A sister of his was married to Callias III., son of

Hipponicus (Andoc. *Myst.* p. 126, Bekk.), so that the genealogy stands thus,

Glaucon I.
|
Leagrus I.
|
Glaucon II.
|
Leagrus II. — a daughter = Callias III.

[A. H. C.]

LEANDER (Λείανδρος), the famous youth of Abydos, who, from love of Hero, the priestess of Aphrodite, in Sestus, swam every night across the Hellespont, being guided by the light of the light-house of Sestus. Once during a very stormy night the light was extinguished, and he perished in the waves. On the next morning his corpse was washed on the coast of Sestus, and Hero, on seeing it, threw herself into the sea. This story is the subject of the epic poem of Musaeus, entitled *De Amore Herois et Leandri*, and is also mentioned by Ovid (*Her.* xviii. 19), Statius (*Theb.* vi. 535), and Virgil (*Georg.* iii. 258, &c.) [L. S.]

LEANDER or LEA'NDRIUS (Λέανδρος or Λεάνδριος), of Miletus, seems to have been the author of a work on the history of his native city. A few quotations from it are still extant, but we have no means of determining the age at which Leander lived. (Diog. Laert. i. 28, 41; Clem. Alex. *Protrept.* p. 13, *Strom.* i. p. 129, vi. p. 267; Euseb. *Praep. Ev.* ii. p. 45; Theodoret. *Therap.* i. p. 700, viii. p. 909; Schol. *ad Apollon. Rhod.* ii. 706.) [L. S.]

LEANEIRA. [Apheidas.]

LEARCHUS. [Athamas.]

LEARCHUS (Λέαρχος). 1. Of Rhegium, is one of those Daedalian artists who stand on the confines of the mythical and historical periods, and about whom we have extremely uncertain information. One account made him a pupil of Daedalus, another of Dipoenus and Scyllis. (Paus. iii. 17. § 6.) Pausanias saw, in the Brazen House at Sparta, a statue of Zeus by him, which was made of separate pieces of hammered bronze, fastened together with nails. Pausanias adds, that this was the most ancient of all existing statues in bronze. It evidently belonged to a period when the art of *casting* in bronze was not yet known. But this is inconsistent with the account which made Learchus the pupil of Dipoenus and Scyllis, for these artists are said to have been the inventors of sculpture in marble, an art which is generally admitted to have had a later origin than that of casting in bronze. Moreover, Rhoecus and Theodorus, the inventors of casting in bronze, are placed about the beginning of the Olympiads. Learchus must, therefore, have flourished still earlier; but the date of Dipoenus and Scyllis is, according to the only account we have of it, about 200 years later. [Dipoenus.]

The difficulty is rather increased than diminished if we substitute for Λέαρχον, in the passage of Pausanias, Κλέαρχον, which is probably the true reading. (See the editions of Schubart and Walz, and Bekker.) In another passage, Pausanias mentions (vi. 4. § 2) Clearchus of Rhegium as the instructor of Pythagoras of Rhegium, and the pupil of Eucheirus of Corinth. This Clearchus must therefore have lived about B. C. 500, eighty years later than Dipoenus and Scyllis. We must therefore either assume the existence of two Clearchi of Rhegium, one near the beginning, and the other at the end of the Daedalian period, or else we must account for the statement of Pausanias by supposing that, as often happens, a vague tradition affixed the name of a well-known ancient artist to a work whose true origin was lost in remote antiquity.

2. Some recently discovered painted vases, in the collection of the Prince of Canino at Rome, bear the name of Learchus of Rhegium. It is inferred from the inscriptions that there were two vase painters of this name. (Nagler, *Neues Allgemeines Künstler Lexicon*, s. v.) [P. S.]

LECA'NIUS, 1. C. One of the consuls in A. D. 65 (Tac. *Ann.* xv. 3; Fasti), and probably the same person with Q. Lecanius Bassus, a contemporary of the elder Pliny, who died from puncturing a carbuncle on his left hand. (Plin. *H. N.* xxvi. 1 (4); comp. Ryckius ad Tac. *Ann.* xv. 3.)

2. A soldier, one of the several persons to whom Galba's death-blow was attributed, A. D. 69. (Tac. *Hist.* i. 41.) [W. B. D.]

LECA'NIUS AREIUS. [Areius.]

LECAPENUS, GEORGIUS. [Georgius, No. 30.]

LECHEA'TES (Λεχεάτης) i. e. the protector of childbed, a surname of Zeus, who, as the father of Athena, was worshipped under this name at Aliphera. (Paus. viii. 26. § 4.) [L. S.]

LECHES (Λέχης), a son of Poseidon and Peirene, and brother of Cenchrias. (Paus. ii. 2. § 3, 24. § 7.) [L. S.]

LEDA (Λήδα), a daughter of Thestius, whence she is called Thestias (Apollod. iii. 10. § 5; Paus. iii. 13. § 8; Eurip. *Iph. Aul.* 49); but others call her a daughter of Thespius, Thyestes, or Glaucus; by Laophonte, Deidamia, Leucippe, Eurythemis, or Paneidyia. (Schol. *ad Apollon. Rhod.* i. 146, 201; Serv. *ad Aen.* viii. 130; Hygin, *Fab.* 14; Apollod. i. 7. § 10.) She was the wife of Tyndareus, by whom she became the mother of Timandra, Clytaemnestra, and Philonoe. (Apollod. iii. 10. § 6; Hom. *Od.* xxiv. 199.) One night she was embraced both by her husband and by Zeus, and by the former she became the mother of Castor and Clytaemnestra, and by the latter of Polydeuces and Helena. (Hygin. *Fab.* 77.) According to Homer (*Od.* xi. 298, &c.) both Castor and Polydeuces were sons of Tyndareus and Leda, while Helena is described as a daughter of Zeus. (*Il.* iii. 426; comp. Ov. *Fast.* i. 706; Horat. *Carm.* i. 12, 25; Martial, i. 37.) Other traditions reverse the story, making Castor and Polydeuces the sons of Zeus, and Helena the daughter of Tyndareus. (Eurip. *Helen.* 254, 1497, 1680; Schol. *ad Apollon. Rhod.* ii. 808; Herod. ii. 112.) According to the common legend Zeus visited Leda in the disguise of a swan, and she produced two eggs, from the one of which issued Helena, and from the other Castor and Polydeuces. (Schol. *ad Eurip. Orest.* 453; Ov. *Her.* xvii. 55; Paus. iii. 16. § 1; Horat. *Ars Poet.* 147; Athen. ii. p. 57, &c., ix. p. 373; Lucian, *Dial. Deor.* ii. 2, xxiv. 2, xxvi.; comp. Virgil, *Cir.* 489; Tzetz. *ad Lycoph.* 88.) The visit of Zeus to Leda in the form of a swan was frequently represented by ancient artists. It should be observed that Phoebe is also mentioned as a daughter of Tyndareus and Leda (Eurip. *Iph. Aul.* 50), and that, according to Lactantius (i. 21.), Leda was after her death raised to the rank of a divinity, under the name of Nemesis. (Comp. Tyndareus.) [L. S.]

LEIO'DES (Λειώδης), one of the suitors of Penelope, was slain by Odysseus. (Hom. *Od.* xxi. 144, xxii. 328.) [L. S.]

LEIS. [ALTHEPUS.]

LEITUS (Λήιτος), a son of Alector or Alectryon, by Cleobule, and father of Peneleus. (Apollod. iii. 10. § 8; Diod. iv. 67.) He is mentioned among the Argonauts (Apollod. i. 9. § 16), and commanded the Boeotians in the war against Troy (Hom. *Il.* ii. 494, xvii. 602; Paus. ix. 4. § 3), from whence he took with him the remains of Arcesilaus. (Paus. ix. 39. § 3.) His tomb was shown in later times at Plataeae. (Paus. ix. 4. § 3; comp. Hygin. *Fab.* 97.) [L. S.]

LELEX (Λέλεξ). 1. One of the original inhabitants of Laconia which was called after him, its first king, Lelegia. He was married to the Naiad Cleochareia, by whom he became the father of Myles, Polycaon, and Eurotas. He had a heroum at Sparta. (Apollod. iii. 10. § 3; Paus. iii. 1. § 1. 12. § 4, iv. 1. § 2.) Some call his wife Peridia, and his children Myles, Polyclon, Bomolochus, and Therapne; while Eurotas is represented as a son of Myles and a grandson of Lelex. (Schol. *ad Eurip. Orest.* 615.) In other traditions, again, Lelex is described as a son of Spartus, and as the father of Amyclas. (Steph. Byz. *s. v.* Λακεδαίμων.)

2. A son of Poseidon and Libya, the daughter of Epaphus. He was regarded as the ancestor of the Leleges, and is said to have immigrated from Egypt into Greece, where he became king of Megara; and his tomb was shown below Nisaea, the acropolis of Megara. (Paus. i. 44. § 5, 39. § 5; Ov. *Met.* vii. 443, viii. 567, 617.)

3. One of the Calydonian hunters. (Ov. *Met.* viii. 312.) [L. S.]

LE'MURES, i. e., spectres or spirits of the dead, which were believed by the Romans to return to the upper world and injure the living. Some writers describe Lemures as the common name for all the spirits of the dead (Apul. *de Deo Socr.* p. 237, ed. Bip.; Serv. *ad Aen.* iii. 63; Mart. Capella, ii. § 162; Ov. *Fast.* v. 483), and divide all Lemures into two classes; viz. the souls of those who have been good men are said to become Lares, while those of the wicked become Larvae. But the common idea was that the Lemures and Larvae were the same (August. *De Civ. Dei*, ix. 11); and the Lemures are said to wander about at night as spectres, and to torment and frighten the living. (Horat. *Epist.* ii. 2. 209; Pers. v. 185.) In order to propitiate them, and to purify the human habitations, certain ceremonies were performed on the three nights of the 9th, 11th, and 13th of May every year. The pater familias rose at midnight, and went outside the door making certain signs with his hand to keep the spectre at a distance. He then washed his hand thrice in spring water, turned round, and took black beans into his mouth, which he afterwards threw behind him. The spectres were believed to collect these beans. After having spoken certain words without looking around, he again washed his hands, made a noise with brass basins, and called out to the spectres nine times: "be gone, you spectres of the house!" This being done, he was allowed to look round, for the spectres were rendered harmless. The days on which these rites were performed were considered unlucky, and the temples remained closed during that period. (Varro, *ap. Non.* p. 135; Fest. *s. v. Fabam;* Ov. *Fast.* v. 419, &c.; comp. Hartung, *Die Relig. der Röm.* i. p. 55, &c.) [L. S.]

LENAEUS (Ληναῖος), a surname of Dionysus, derived from ληνός, the wine-press or the vintage. (Hesych. *s. v.*; Virg. *Georg.* ii. 4. 529; *Dict. of Ant. s. v. Lenaea.*) [L. S.]

LENAEUS, a freedman of Pompey the Great, whence he is sometimes called Pompeius Lenaeus. He was a native of Athens, possessed great knowledge of natural history, and was acquainted with several languages, in consequence of which Pompey restored him to freedom. (Sueton. *De Illustr. Grammat.* 2, 15; Plin. *H. N.* xxv. 2, 3.) He accompanied his patron in nearly all his expeditions (Suet. *l. c.* 15), and by his command he translated into Latin the work of Mithridates on poisons. (Plin. *l. c.*, comp. xv. 30, 39, xxiv. 9, 41, xxv. 6, 27, and *Elench.* lib. xiv. xv. xx. xxiii. xxvii.) After the death of Pompey and his sons, Lenaeus maintained himself by keeping a school at Rome, in the Carinae, near the temple of Tellus, the district in which the house of Pompey had been. This fact is a proof not only of his great attachment to the memory of his late master, but also of his not having made use of his friendship with Pompey for the purpose of enriching himself. His affection for Pompey also led him to write a very bitter satire against the historian Sallust, who had spoken of Pompey in an unjust and slanderous manner. Suetonius (*l. c.* 15) has preserved some of the opprobrious terms in which Lenaeus spoke of Sallust. (O. M. Müller, *Histor. Krit. Darstellung der Nachricht. vom Leben, &c., des Sallust*, p. 10; Drumann, *Gesch. Roms*, vol. iv. p. 556.) [L. S.]

LE'NIUS. [LAENIUS.]

LENTI'CULA, LICI'NIUS, called in some manuscripts of Cicero *Denticula*, was one of Antony's dissolute companions, who had been condemned for gambling, but was restored by Antony to his former status. Dion Cassius falsely states that he was recalled from banishment by Antony; but it would seem that *infamia* was a consequence of being condemned for gambling, and that he was restored by Antony to his full rights as a citizen. (Cic. *Phil.* ii. 23; Abram. and Garaton. *ad loc.*; Dion Cass. xlv. 47.)

LENTI'DIUS, one of the leaders of the Clodian mob of slaves and gladiators in January, B. C. 57, when P. Sextius, tribune of the plebs, was assailed and left for dead in the temple of Castor in the forum. (Cic. *pro Dom.* 33, *pro Sext.* 37.) [W.B.D.]

LENTO, CAESE'NNIUS, a follower of M. Antony; and unless Cicero is speaking ironically, originally a stage player. (*Phil.* xi. 6.) Lento was one of Antony's seven agrarian commissioners —septemviratus (Cic. *Phil.* ii. 38, xii. 9, xiii. 12)— in B. C. 44, for apportioning the Campanian and Leontine lands, whence Cicero terms him "divisor Italiae." During the siege of Mutina in the spring of B. C. 43, Lento was stationed in Etruria to watch the communications with Rome by the Via Cassia, which circumstance furnished one among Cicero's various reasons for declining the legation to Antony in Cisalpine Gaul. (*Phil.* xii. 9, xiii. 2.) [W. B. D.]

LENTULUS, the name of one of the haughtiest patrician families of the Cornelian Gens [CORNELIA GENS]; so that Cicero coins the words *Appietas* and *Lentulitas* to express the qualities of the high patrician party (*ad Fam.* iii. 7. § 5). When we find plebeians bearing the name (as a tribune of

the plebs, Cic. *pro Lege Manil.* 19), they were no doubt descendants of freedmen. The name was evidently derived from *lens*, like Cicero from *cicer*, &c. (Cic. *ad Att.* i. 19. § 2; Plin. *H. N.* xviii. 3.)

STEMMA LENTULORUM.

1. L. Cornelius Lentulus, Senator B. C. 387.
2. L. Corn. Lentulus, Cos. B. C. 387.
3. Ser. Corn. Lentulus, Cos. B. C. 303.
4. Tib. Corn. Lentulus.
5. L. Corn. Lentulus, Cos. B. C. 275.
6. L. Corn. Lentulus Caudinus, Cos. B. C. 237.
7. P. Corn. Lentulus Caudinus, Cos. B. C. 236.
8. L. Corn. Lentulus Caudinus, Aed. Cur. B. C. 209.
9. P. Corn. Lentulus Caudinus, Pr. B. C. 204.
10. P. Corn. Lentulus Caudinus, Pr. B. C. 214.
11. Cn. Corn. Lentulus, Cos. B. C. 201.
12. L. Corn. Lentulus, Cos. B. C. 199.
13. L. Corn. Lentulus Lupus, Cos. B. C. 167.
14. Corn. Lentulus, Pr. B. C. 134.
15. Cn. Corn. Lentulus, Cos. B. C. 97.
16. P. Corn. Lentulus, Cos. B. C. 162.
17. P. Corn. Lentulus.
18. P. Corn. Lentulus Sura, Cos. B. C. 71. A Catilinarian conspirator B. C. 63. Married Julia, mother of the triumvir, M. Antonius.
24. Cn. Corn. Lentulus Clodianus, Cos. B. C. 72.
25. Cn. Corn. Lentulus Clodianus, B. C. 60.
19. P Corn. Lentulus.
20. P. Corn. Lentulus Spinther, Cos. B. C. 57.
21. P. Corn. Lentulus Spinther, Proquaestor B. C. 44.
22. C. Corn. Lentulus, Triumvir Col. Deduc. B. C. 199.
23. Cn. Corn. Lentulus, Cos. B. C. 146.
27. Serv. Corn. Lentulus, Cur. Aed. B. C. 207.
28. Serv. Corn. Lentulus, Pr. B. C. 169.
29. P. Corn. Lentulus, Legatus B. C. 171.
26. L. Corn. Lentulus Crus, Cos. B. C. 49.
30. L. Corn. Lentulus, Pr. B. C. 140.
31. L. Lentulus, B. C. 168.
32. Cn. Lentulus Vatia, B. C. 56.
33. L. Corn. Lentulus Niger, Flamen Martis, B. C. 57.
35. Lentulus Cruscellio, B. C. 43.
34. L. Corn. Lentulus, Flam. Martis.

Imperial Period.

36. Cn. Corn. Lentulus, Cos. B. C. 18.
37. Cn. Corn. Lentulus Augur, Cos. B. C. 14.
38. L. Corn. Lentulus, Cos. B. C. 3.
39. Cossus Corn. Lentulus Gaetulicus, Cos. B. C. 1.
40. Cossus Corn. Lentulus. Cos. A. D. 25.
41. Cn. Corn. Lentulus Gaetulicus, Cos. A. D. 26.
42. Cossus Corn. Lentulus, A. D. 60.
43. Lentulus, Mimographer.

For the Lentuli Marcellini, see MARCELLUS.

1. L. CORNELIUS LENTULUS, was the only senator who voted against buying off Brennus and his Gauls, B. C. 387. (Liv. ix. 4.)

2. L. CORNELIUS L. F. LENTULUS, son of the last (Liv. *l. c.*), consul in B. C. 327. He commanded an army of observation against the Samnites just before the second Samnite war, B. C. 324. (Liv. viii. 22, 23.) He was legate in the Caudine campaign, five years after, and advised the consuls to accept the terms offered by the enemy. (Liv. ix. 4.) Next year he was dictator, and he probably was the officer who avenged the disgrace of the Furculae Caudinae. This was indeed disputed (Liv. ix. 15); but his descendants at least claimed the honour for him, by assuming the agnomen of Caudinus. [See No. 6.]

3. SERV. CORNELIUS CN. F. CN. N. LENTULUS, consul in B. C. 303. (Liv. x. 1; *Fasti Cap.*)

4. TIB. CORNELIUS SERV. F. CN. N. LENTULUS, son of the last. [See the next.]

5. L. CORNELIUS TIB. F. SERV. N. LENTULUS, son of the last, consul B. C. 275. (*Fasti Cap.*)

6. L. CORNELIUS L. F. TIB. N. LENTULUS CAUDINUS, son of the last. (*Fasti Cap.* A. U. 516.) He is the first who is expressly recorded with the agnomen Caudinus: but as the Fasti are mutilated, it may have been assumed by his father. He was curule aedile (Vaillant, *Cornelii* No. 18, *Papirii* No. 1); Pontifex Maximus (Liv. xxii. 10); and as consul in B. C. 237, he triumphed over the Ligurians. (*Fasti Cap.*; Eutrop. iii. 2.) He died B. C. 213. (Liv. xxv. 2.)

7. P. CORNELIUS L. F. TIB. N. LENTULUS CAUDINUS, brother of the last, consul in B. C. 236. (*Fasti*, A. U. 517; Vaill. *Cornelii*, No. 19; Spanh. *Num.* vol. ii. p. 220.)

8. L. CORNELIUS L. F. L. N. LENTULUS CAUDINUS, son of No. 6, curule aedile in B. C. 209. (Liv. xxvii. 21.)

9. P. CORNELIUS L. F. L. N. LENTULUS CAUDINUS, brother of the last; with P. Scipio in Spain, B. C. 210 (Liv. xxvi. 48); praetor B. C. 204 (*Id.* xxix. 38); one of the ten ambassadors sent to Philip of Macedon in B. C. 196. (*Id.* xxxiii. 35, 39).

10. P. CORNELIUS P. F. L. N. LENTULUS, son of No. 7, praetor in Sicily B. C. 214, and continued in his province for the two following years. (Liv. xxiv. 9, 10, 44, xxv. 3, xxvi. 1.) In B. C. 189 he was one of ten ambassadors sent into Asia after the submission of Antiochus. (*Id.* xxxvii. 55.)

11. CN. CORNELIUS L. F. L. N. LENTULUS (*Fasti Cap.* A. U. 552); perhaps son of No. 8, since we find him designated as *L. f. L. n.*; though, on the other hand, his praenomen Cneius, and the absence of the agnomen Caudinus, are opposed to this connection. He was quaestor in B. C. 212; curule aedile with his brother (No. 12) in 204; consul in 201 (Liv. xxv. 17, xxix. 11, xxx. 40, 44). He wished for the province of Africa, that he might conclude the war with Carthage; but this well-earned glory was reserved for Scipio by the senate. Lentulus had the command of the fleet on the coast of Sicily, with orders to pass over to Africa if necessary. Scipio used to say, that but for Lentulus's greediness he should have destroyed Carthage. (Liv. xxx. 40—44.) Cn. Lentulus was proconsul in Hither Spain in B. C. 199, and had an ovation for his services. (*Id.* xxxi. 50, xxxiii. 27.)

12. L. CORNELIUS L. F. L. N. LENTULUS, brother of the last (Vaill. *Cornelii*, No. 28), praetor in Sardinia B. C. 211 (Liv. xxv. 41, xxvi. 1), succeeded Scipio as proconsul in Spain, where he remained for eleven years, and on his return was not allowed more than an ovation, because he only held proconsular rank. (Liv. xxviii. 38, xxix. 2, 11, 13, xxx. 41, xxxi. 20, 30.) During his absence in

Spain he was curule aedile with his brother Cneius [No. 11], though he had been already praetor. (Liv. xxix. 11.) This might be to further his designs upon the consulship, which he obtained the year after his return, B. C. 199; and the year after that he was proconsul in Gaul. (Liv. xxxi. 49, xxxii. 1, 2, 8, 9.) He is perhaps the Lentulus that was decemvir sacrorum in B. C. 213, and died in 173. (*Id.* xxv. 2, xlii. 10.)

13. L. CORNELIUS CN. F. L. N. LENTULUS LUPUS, son of No. 11, nephew to the last (Eckhel, vol. ii. p. 302); curule aedile in B. C. 163; consul in 156; censor in 147. (*Titul. Terentii Heaut.*; *Fasti*, A. U. 597, 606; Cic. *Brut.* 20; Val. Max. vi. 9. § 10.)

14. CORNELIUS LENTULUS was praetor in Sicily, and was defeated in the Servile war about B. C. 134. (Florus, iii. 19, 7.)

15. CN. CORNELIUS LENTULUS, consul in B. C. 97. (*Fasti*; Plin. *H. N.* x. 2, xxx. 3 (1); Cassiod.) He was probably father by adoption of No. 24.

16. P. CORNELIUS L. F. L. N. LENTULUS, probably son of No. 12. He was curule aedile with Scipio Nasica in B. C. 169: in their Circensian games they exhibited elephants and bears. (Liv. xliv. 18.) Next year he went with two others to negotiate with Perseus of Macedon, but without effect. (Liv. xlv. 4.) He was consul suffectus, with C. Domitius, in B. C. 162, the election of the former consuls being declared informal. (*Fasti*, A. U. 591; Cic. *de Nat. Deor.* ii. 4, *de Divin.* ii. 35; Val. Max. i. 1. § 3.) He became princeps senatus (Cic. *Brut.* 28, *Divin. in Caecil.* 21, *de Orat.* i. 48); and must have lived to a good old age, since he was wounded in the contest with C. Gracchus in B. C. 121. (Cic. *in Cat.* iv. 6, *Philipp.* viii. 4.)

17. P. CORNELIUS LENTULUS, only known from Fasti, son of No. 16, and father of No. 18.

18. P. CORNELIUS P. F. P. N. LENTULUS, surnamed SURA, son of the last, the man of chief note in Catiline's crew. (Cic. *in Cat.* iii. 5, iv. 6; Ascon. *ad Divin.* 21.) He was quaestor to Sulla in B. C. 81 (Plut. *Cic.* 17): before him and L. Triarius, Verres had to give an account of the monies he had received as quaestor in Cisalpine Gaul. (Cic. *in Verr.* i. 14.) He was soon after himself called to account for the same matter, but was acquitted. It is said that he got his cognomen of Sura from his conduct on this occasion; for when Sulla called him to account, he answered by scornfully putting out his *leg*, "like boys," says Plutarch, "when they make a blunder in playing at ball." (*Cic.* 17.) Other persons, however, had borne the name before, one perhaps of the Lentulus family. (Liv. xxii. 31; comp. Suet. *Domit.* 13; Dion Cass. lxviii. 9, 15.) In B. C. 75 he was praetor; and Hortensius, pleading before such a judge, had no difficulty in procuring the acquittal of Terentius Varro, when accused of extortion. (Ascon. *ad Divin.* 7; Plut. *Cic.* 17; Acron. *ad Horat. Serm.* ii. 1. 49.) In B. C. 71 he was consul. (*Fasti*, A. U. 682; *Consularis* in Vell. Pat. ii. 34; Dion Cass. xxxvii. 30.) But in the next year he was ejected from the senate, with sixty-three others, for infamous life and manners. (Gell. v. 6; Plut. *l. c.*; Dion Cass., &c.; see No. 25.) It was this, probably, that led him to join Catiline and his crew. From his distinguished birth and high rank, he calculated on becoming chief of the conspiracy; and a prophecy of the Sibylline books was applied by flattering haruspices to him. Three Cornelii were to rule Rome, and he was the third after Sulla and Cinna; the twentieth year after the burning of the capitol, &c., was to be fatal to the city. (Cic. *in Cat.* iii. 4, iv. 1, 6; Sal. *Cat.* 47.)* To gain power, and recover his place in the senate, he became praetor again in B. C. 63. (Sall. *B. C.* 17, 46, &c.) When Catiline left the city for Etruria, Lentulus remained as chief of the home-conspirators, and his irresolution probably saved the city from being fired. (Sall. *Cat.* 32, 43; Cic. *in Cat.* iii. 4, 7, iv. 6, *Brut.* 66, &c.; comp. CETHEGUS, 8.) For it was by his over-caution that the negotiation with the ambassadors of the Allobroges was entered into; and these unstable allies revealed the secret to the consul Cicero, who directed them to feign compliance with the conspirators' wishes, and thus to obtain written documents which might be brought in evidence against them. The well-known sequel will be found under the life of Catiline [p. 632]. Lentulus was deposed from the praetorship; given to be kept in *libera custodia* by the aedile P. Lentulus Spinther (No. 20; comp. Cic. *in Cat.* iii. 6, iv. 3, *p. Red. ad Quir.* 6; Sall. *Cat.* 50, &c.); and was strangled in the Capitoline prison on the 5th of December. (Cic. *pro Flacc.* 40, &c., *Philipp.* ii. 7 (8); Sall. *Cat.* 55, &c.) His step-son Antony pretended that Cicero refused to deliver up his corpse for burial. (Cic. *Philipp. l. c.*; Plut. *Anton.* 2.) Lentulus was slow in thought and speech, but this was disguised by the dignity of his person, the expressiveness and grace of his action, the sweetness and power of his voice. (Cic. *Brut.* 64.) His impudence was excessive, his morals infamous, so that there was nothing so bad but he dared say or do it; but when danger showed itself he was slow and irresolute. The former qualities made him join the gang of Catiline; the latter were in great part the ruin of their cause. (Comp. Senec. *de Ira*, iii. 38; Cic. *pro Sull.* 25.)

19. P. CORNELIUS L. F. LENTULUS, father of the next.

20. P. CORNELIUS P. F. L. N. LENTULUS, surnamed SPINTHER. (*Fast.* A. U. 696; comp. *Goltz.* A. U. 698; Eckhel, vol. v. p. 182.) He received this nickname from his resemblance to the actor Spinther, and it was remarked as curious, that his colleague in the consulship, Metellus Nepos, was like Pamphilus, another actor. (Plin. *H. N.* vii. 10; Val. Max. ix. 14. § 4.) Caesar commonly calls him by this name (*B. C.* i. 15, &c.): not so Cicero; but there could be no harm in it, for he used it on his coins when pro-praetor in Spain, simply to distinguish himself from the many of the same family (Eckhel, *l. c.*); and his son bore it after him. He was curule aedile in B. C. 63, the year of Cicero's consulship, and was entrusted with the care of the apprehended conspirator, P. Lent. Sura (No. 18). His games were long remembered for their splendour; but his toga, edged with Tyrian purple, gave offence. (Sall. *Cat.* 47; Cic. *de Off.* ii. 16; Plin. *H. N.* ix. 63, xxxvi. 12, (7).) He was praetor in B. C. 60: at the Apollinarian games he, for the first time, drew an awning over the theatre (*carbasina vela*, Plin. *H. N.* xix. 6), and ornamented the scenes with silver. (Val. Max. ii. 4. § 6.) By Caesar's interest he obtained Hither Spain for his

* That many fictitious oracles were current after the burning of the capitol is clear from Tacit. *Ann.* vi. 12; comp. Suet. *Oct.* 31.

next year's province, where he remained into part of 58. (Caes. *B. C.* i. 22; Cic. *ad Fam.* i. 9. § 4, &c.)

He returned to become candidate for the consulship, when he was elected again, by Caesar's support. (Caes. *l. c.*) But on the very day of his entering office, 1 Jan. B. C. 57, he moved for the immediate recall of Cicero (*Cic. in Pis.* 15); brought over his colleague Metellus Nepos to the same views; and his services were gratefully acknowledged by Cicero. (*Pro Sext.* 40, 69, *Brut.* 77, *ad Att.* iii. 22. &c.; and comp. the letters to Lentulus himself, *ad Fam.* i. 1—9.) Now, therefore, notwithstanding his obligations to Caesar, he had openly taken part with the aristocracy. Yet he opposed them in promoting Pompey's appointment to the supreme superintendence of the corn market. His secret motive was to occupy Pompey at home, and thus prevent him from being charged with the office of restoring Ptolemy Auletes, the exiled king of Egypt; for then he hoped that this would fall to his share, as proconsul of Cilicia. (Cic. *ad Att.* iv. 1, *ad Fam.* i. 1. § 7; Plut. *Pomp.* 49. For the life and fortunes of this king, see PTOLEMAEUS AULETES). Lentulus obtained a decree in his favour; and intended to depart at the close of his consulship. But in December, a statue of Jupiter on the Alban hill was struck by lightning: the Sibylline books were consulted, and an oracle found which forbade the restoration of a king of Egypt by armed force. Cato, who had just become tribune, was an enemy of Lentulus: he availed himself of this oracle (which had probably been forged to use against Pompey), and ordered the quindecemviri to read it publicly. (Fenestella, *ap. Non. Marcell.* p. 385, ed. Lips. 1826.) The matter was then brought before the senate, and gave rise to long and intricate debates. The pretensions of Pompey were supported by several tribunes: Lentulus was backed by Hortensius and Lucullus. The high aristocratic party, led by Bibulus, leaned to a middle course, to send three ambassadors to Egypt. Cicero was bound by gratitude to Lentulus; by fear of another exile to Pompey; and seems to have taken little active part in the matter. The proposition of Bibulus being rejected, the new consul, Marcellinus, exerted himself to procure the adjournment of the question sine die, and it rested till the year 55 B. C., when Gabinius got a law passed, without the authority of the senate, entrusting the coveted office to Pompey. (See Cic. to Lentulus, *ad Fam.* i., *ad Q. Fr.* ii. 2 and 6; Plut. *Pomp.* 49; Dion Cass. xxxix. 15, 16). Lentulus remained as proconsul in Cilicia from B. C. 56 till July, 53, though Cato proposed to recall him. We hear little of his doings. He was saluted Imperator for a campaign in the Amanus, and Cicero warmly supported his claims to a triumph, which, however, he did not obtain till B. C. 51, when Cicero was himself in Cilicia. The orator praises his justice, but recommends him to make friends of the equites (*publicani*). (Cic. *ad Fam.* i. 5, &c., iii. 7, 3, *pro Sext.* 69; comp. Eckhel, vol. iv. p. 360, vol. v. p. 184.) That Cicero's praise was deserved appears from the fact that Lentulus was obliged to sell his villa at Tusculum soon after. (*Ad Att.* vi. 1. 20.)

In B. C. 49, when the civil wars began, Lentulus took part against Caesar, and had the command of 10 cohorts in Picenum. At the approach of the enemy, he fled and joined Domitius Ahenobarbus at Corfinium. When Caesar invested the place, and Pompey refused to come to their relief, Lentulus was allowed by the garrison to open negotiations with Caesar. The general received him favourably, dismissed him with his friends, and took the troops into his own service. (Caes. *B. C.* i. 15—23.) Lentulus retired to Puteoli and probably joined Pompey in Greece not long after. (Cic. *ad Att.* ix. 11, 13, 15.) He shared in the presumption of his party, for we find him disputing with Metellus, Scipio, and Domitius, who had the best right to succeed Caesar as pontifex maximus. (Caes. *B. C.* iii. 83.) After Pharsalia, he followed Pompey to Egypt, and got safe to Rhodes. (*Ad Fam.* xii. 14; comp. Caes. *B. C.* iii. 102.) Of his subsequent fate we are not informed.

Lentulus Spinther owes his importance chiefly to his high birth and his connection with Cicero. He was a common-place sort of man, of tolerable honesty. As an orator, he made up, by pains and industry, for the gifts that had been denied him by nature. (Cic. *Brut.* 77.)

21. P. CORNELIUS P. F. P. N. LENTULUS SPINTHER, son of the last. (Cic. *ad Fam.* i. 7, xii. 15, *ad Q. Fr.* ii. 3, &c.) He assumed the toga virilis in B. C. 57, and therefore was born in 74. In the same year he was elected in the college of augurs, having been first received (by a sham adoption) into the Manlian gens; because two of the same gens could not at once be in the college, and Faustus Sulla of the Cornelian was already a member. (Cic. *pro Sext.* 69; Dion Cass. xxxix. 17; comp. Vaill. *Cornel.* No. 48—51, Eckhel, vol. v. p. 184, &c.) In 56, when Cato endeavoured to recal his father from Cilicia, he appeared publicly in mourning. (Cic. *ad Q. Fr.* ii. 3, init.) He followed Pompey's fortunes with his father, and was supposed to have gone to Alexandria after the murder of their chief—perhaps to intercede with Caesar. (*Ad Att.* xi. 13.) The dictator pardoned him, and he returned to Italy. In B. C. 45 he was divorced from his abandoned wife, Metella. (Horat. *Serm.* ii. 3. 339; Cic. *ad Att.* xi. 15, 23, xii. 52, xiii. 7.) Soon after we find him visiting Cicero, and in close connection with M. Brutus. After the murder of the dictator, he openly joined the conspirators. (*Ad Att.* xiii. 10, *ad Fam.* xii. 14, 4; Plut. *Caes.* 67, &c.) The senate sent him as proquaestor to C. Trebonius, who held Asia as proconsul for the conspirators. When the latter was slain by Dolabella, Lentulus assumed the title of propraetor, and sent home a despatch containing an exaggerated account of his own services; and he certainly was of use in supplying Cassius with money, and harassing Dolabella. (Cic. *ad Fam.* xii. 14, 15.) When Brutus and Cassius took the field, he joined them, and coined money in their name, with the figure and title of *Libertas*. (See the annexed coin.) He served with Cassius against

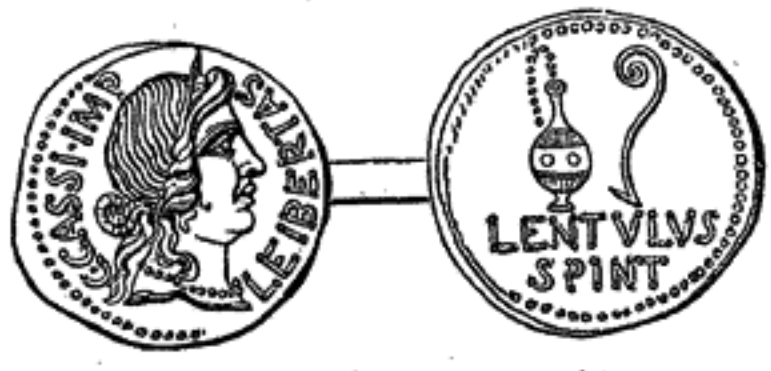

Rhodes; with Brutus in Lycia. (App. *B. C.* iv. 72, 82.) After Philippi, he escaped death, for his name appears with the augurs' insignia on denaries

of Augustus, which proves that he was alive in B. C. 27, when Octavius assumed this name.

22. C. CORNELIUS LENTULUS, in B. C. 199, one of the *triumviri colon. deduc.* (Liv. xxxii. 2.)

23. CN. CORNELIUS LENTULUS, consul with Mummius in B. C. 146. (Cic. *ad Att.* xiii. 33. § 3; Vell. Pat. i. 12. § 5, compared with the *Fasti*, A. U. 607.)

24. CN. CORNELIUS LENTULUS CLODIANUS (Cic. *ad Att.* i. 19. § 2; Gell. xviii. 4), a Claudius adopted into the Lentulus family — perhaps by No. 15. He was consul in B. C. 72, with L. Gellius. They brought forward several important laws; one, that all who had been presented with the freedom of the city by Pompey (after the Sertorian war) should be Roman citizens (Cic. *pro Balb.* 8, 14; see Vol. I. p. 456); another, that persons absent in the provinces should not be indictable for capital offences. This was intended to protect Sthenius of Thermae in Sicily against the machinations of Verres; and by the influence of this person it was frustrated. (Cic. *in Verr.* ii. 34, 39, &c.) Lentulus also passed a law to exact payment from those who had received grants of public land from Sulla. (Sall. *ap. Gell.* xviii. 4.) In the war with Spartacus both he and his colleague were defeated—but after their consulship. (Liv. *Epit.* 96; Plut. *Crass.* 9, &c.) With the same colleague he held the censorship in B. C. 70, and ejected 64 members from the senate for infamous life, among whom were Lentulus Sura [See No. 18] and C. Antonius, afterwards Cicero's colleague in the consulship. Yet the majority of those expelled were acquitted by the courts, and restored (Cic. *pro Cluent.* 42, *in Verr.* v. 7, *pro Flacc.* 19; Gell. v. 6; Val. Max. v. 9. § 1.) They held a lustrum, in which the number of citizens was returned at 450,000 (Liv. *Epit.* 98; Ascon. *ad Verr. Act.* i. 18; comp. Plut. *Pomp.* 22.) The same officers served as Pompey's legates against the pirates in B. C. 67, 66; and Lentulus supported the Manilian law, appointing Pompey to the command against Mithridates. (Appian, *Mithr.* 95; Cic. *pro Leg. Manil.* 23.) As an orator, he concealed his want of talent by great skill and art, and by a good voice. (Cic. *Brut.* 66.)

25. CN. CORNELIUS LENTULUS CLODIANUS, son of the last. In B. C. 60, he was sent with Metellus Creticus and L. Flaccus, to check the apprehended inroad of the Swiss into the province of Gaul; but their services were not required. (Cic. *ad Att.* i. 19, 20.)

26. L. CORNELIUS LENTULUS CRUS. (Cic. *ad Fam.* viii. 4, init.) Who he was, and whence he derived his agnomen of Crus, is unknown.

In B. C. 61, he appeared as the chief accuser of P. Clodius, for violating the mysteries of the Bona Dea (*Argum. ad Cic. in Clod., de Harusp. Resp.* 17). In 58 he was praetor, and Cicero calculated on his aid against Clodius (*ad Q. Fr.* i. 2, fin.); and he did attempt to rouse Pompey to protect the orator, but in vain (*in Pison.* 31). He was not raised to the consular dignity till B. C. 50, when he obtained this post, with C. Marcellus M. f., as being a known enemy to Caesar (Caes. *B. G.* 8, 50); though in the year before, P. Dolabella had beaten him in the contest for a place among the XV. viri (Cic. *ad Fam.* viii. 4). In the year of his consulship, B. C. 49, the storm burst. Lentulus did all he could to excite his wavering party to take arms and meet Caesar: he called Cicero cowardly; blamed him for seeking a triumph at such a time (*ad Fam.* vi. 21, xvi. 11); urged war at any price, in the hope, says Caesar (*B. C.* i. 4), of retrieving his ruined fortunes, and becoming another Sulla; and Cicero seems to justify this accusation (*ad Fam.* vi. 6, *ad Att.* xi. 6). It was mainly at Lentulus' instigation that the violent measures passed the senate early in the year, which gave the tribunes a pretence for flying to Caesar at Ravenna (Caes. *B. C.* i. 5; Plut. *Caes.* 33). He himself fled from the city at the approach of Caesar; and Cicero saw him at Formiae in January 23rd, quite dispirited (*ad Att.* vii. 12). On the 27th, at Capua, Lentulus with others agreed to accept Caesar's offers (*Ib.* 15). He was summoned by Cassius the tribune to return to Rome, to bring the money from the sacred treasury, but did not go (*Ib.* 21, comp. viii. 11). Pompey had meantime collected forces in Apulia, and ordered the consuls to join him there, leaving a garrison in Capua (*ad Att.* viii. 12 a—d.). While Pompey was retiring on Brundisium, Balbus the younger was sent by Caesar to persuade Lentulus to return to Rome, with offers of a province. The consul, instead, went with his colleague and some troops over to Illyria, though Cicero tried to detain him in Italy (*ad Att.* viii. 9, 15, ix. 6); and, soon after, we hear of his raising two legions for Pompey in Asia (Caes. *B. C.* iii. 4). When both armies were encamped at Dyrrhachium, Balbus again attempted to seduce the consul, boldly entering Pompey's camp; but Lentulus asked too high a price (Vell. Pat. ii. 51; comp. Cic. *ad Fam.* x. 32); and probably, like others of his party, thought Caesar's cause desperate (Caes. *B. C.* iii. 82). After Pharsalia, he fled with Pompey; but was refused admittance at Rhodes (Caes. *B. C.* iii. 102; Vell. Pat. ii. 53.) With some others, he determined to make for Egypt, and arrived there the day after Pompey's murder. He saw the funeral pyre on Mt. Casius, but landed, was apprehended by young Ptolemy's ministers, and put to death in prison. (Caes. *B. C.* iii. 104; Val. Max. i. 8. § 9; Oros. vi. 15; Plut. *Pomp.* 80.) Notwithstanding his prodigality and selfishness, Cicero always regarded him with some favour, in memory of the part he had taken against Clodius (*Brut.* 77, *de Harusp. Resp.* 17).

27. SERV. CORNELIUS LENTULUS, curule aedile in B. C. 207; military tribune in Spain, two years after (Liv. xxviii. 10, xxix. 2).

28. SERV. CORNELIUS SERV. F. LENTULUS, son of the last. In B. C. 171, he went with his brother Publius and three others on an embassy to Greece (Liv. xlii. 37, 47, 49, 56). In 169, he was praetor in Sicily (*Id.* xliii. 15).

29. P. CORNELIUS SERV. F. LENTULUS. [See the last.]

30. L. CORNELIUS SERV. F. SERV. N. LENTULUS, son of No. 28, praetor in B. C. 140 (Frontin. *de Aquaed.* 7).

31. L. LENTULUS, in B. C. 168 was one of three who carried home the despatches of the consul Aemilius Paullus, after the defeat of Perseus (Liv. xlv. 1).

32. CN. LENTULUS VATIA, mentioned by Cicero, B. C. 56 (*ad Q. Fr.* ii. 3. § 5).

33. L. CORNELIUS LENTULUS NIGER, flamen of Mars (Cic. *ad Att.* xii. 7, *in Vatin.* 10; comp. Ascon. *ad Cic. Scaur.* sub fin.). At his dedication by the augur L. Caesar, he gave a sumptuous dinner (Macrob. *Sat.* ii. 9). In B. C. 58, he stood for

the consulship, though Caesar tried to put him down by implicating him in an attempt on Pompey's life (Cic. *in Vatin.* 10 ; comp. *ad Att.* ii. 24). In 57, he was one of the priests to whom was referred the question whether the site of Cicero's house was consecrated ground (*De Harusp. Resp.* 6, comp. *pro Dom.* 49, 52). He is also mentioned as one of the judges in the case of P. Sextius, B. C. 56 (*in Vatin. l. c.*, *ad Q. Fr.* ii. 3, 5). He died in the same year, much praised by Cicero (*ad Att.* iv. 6).

34. L. CORNELIUS L. F. LENTULUS, son of the last, and also flamen of Mars (*ad Att.* iv. 16, 9, xii. 7, *ad Q. Fr.* iii. 1, 15). He defended M. Scaurus, in B. C. 54, when accused of extortion (Ascon. *ad Cic. Scaur.* c. 1): he accused Gabinius of high treason, about the same time, but was suspected of collusion (*ad Q. Fr. l. c.*, *ad Att.* iv. 16, 9). In the Philippics he is mentioned as a friend of Antony's ; and he was appointed by the latter to a province, but made no use of the appointment, in B. C. 44 (*Philipp.* iii. 10). He struck coins as priest of Mars (Ultor), B. C. 20, to commemorate the recovery of the standards from the Parthians, by Augustus (Dion Cass. liv. 8 ; Vaill. *Cornel.* No. 38).

35. LENTULUS CRUSCELLIO, of unknown origin, was proscribed by the triumvirs in B. C. 43 ; he escaped, and joined Sext. Pompeius in Sicily, where his wife Sulpicia joined him, against the will of her mother Julia. (Val. Max. vi. 7. § 3 ; Appian, *B. C.* iv. 39.) [H. G. L.]

36. CN. CORNELIUS L. F. LENTULUS, consul B. C. 18, with P. Lentulus Marcellinus. (Dion Cass. liv. 12.)

37. CN. CORNELIUS CN. F. LENTULUS AUGUR, consul B. C. 14, with M. Licinius Crassus. He was a man of immense weath, but of a mean and pusillanimous spirit. His wealth excited the avarice of Tiberius, who caused him so much fear that at length he put an end to his life, leaving his fortune to the emperor (Dion Cass. liv. 12 ; Senec. *de Benef.* ii. 27 ; Suet. *Tib.* 49). This Cn. Lentulus, who is always spoken of as Augur, must not be confounded with Cn. Lentulus Gaetulicus [No. 39]. (See Lipsius, *ad Tac. Ann.* iv. 44.) The Augur Lentulus spoken of by Tacitus (*Ann.* iii. 59) in A. D. 22, must, therefore, be the same as the preceding.

38. L. CORNELIUS L. F. LENTULUS, consul B. C. 3, with M. Valerius Messallinus. (Index, *ad Dion Cass.* lv. ; Suet. *Galb.* 4.) By some authorities he is called Cneius, but Lucius seems to be the correct praenomen (see Pighius, *ad Ann.*). He would seem to have been a brother of No. 36, and may possibly have been the same as No. 34, the son of L. Lentulus Niger [No. 33.].

39. COSSUS CORNELIUS CN. F. LENTULUS GAETULICUS, son probably of No. 37, is sometimes called Cn. Cornelius Lentulus Cossus. The former, however, is more usual ; but as we find on coins both COSSVS CN. F. LENTVLVS, and CN. LENTVLVS COSSVS, it would seem that he might be called indifferently either Cneius or Cossus (Pighius, vol. iii. p. 531). Cossus was originally a family name in the Cornelia gens, and was first assumed as a praenomen by this Lentulus. [COSSUS.]

Lentulus was consul B. C. 1, with L. Calpurnius Piso, and in A. D. 6 was sent into Africa, where he defeated the Gaetuli, who had invaded the kingdom of Juba. In consequence of this success he received the surname of Gaetulicus and the *ornamenta triumphalia*. (Dion Cass. lv. 28 ; Vell. Pat. ii. 116 ; Flor. iv. 12. § 40 ; Oros. vi. 21 ; Tac. *Ann.* iv. 44.) On the accession of Tiberius in A. D. 14, he accompanied Drusus, who was sent to quell the mutiny of the legions in Pannonia. The mutineers were especially incensed against Lentulus, because they thought that from his age and military glory he would judge their offences most severely ; and on one occasion he narrowly escaped death at their hands. Cn. Lentulus is again mentioned in A. D. 16, in the debate in the senate respecting Libo, also in A. D. 22 in the debate respecting Silanus, and again in A. D. 24, when he was falsely accused of majestas, but Tiberius would not allow the charge to be prosecuted. He died A. D. 25, at a very great age, leaving behind him an honourable reputation. He had endured poverty, says Tacitus, with patience, acquired a great fortune by honest means, and enjoyed it with moderation. (Tac. *Ann.* i. 27, ii. 32, iii. 68, iv. 29, 44 ; Dion Cass. lvii. 24.)

40. COSSUS CORNELIUS COSSI F. CN. N. LENTULUS, was consul A. D. 25, with M. Asinius Agrippa. According to the Fasti, he would appear to be a son of the preceding. (Tac. *Ann.* iv. 34 ; Fasti Cons.)

41. CN. CORNELIUS COSSI F. CN. N. LENTULUS GAETULICUS, a son of No. 39, was consul A. D. 26, with C. Calvisius Sabinus. He afterwards had the command of the legions of Upper Germany for ten years, and was very popular among the troops, by the mildness of his punishments and his merciful rule. He was also a favourite with the army in Lower Germany, which was commanded by L. Apronius, his father-in-law. His influence with the soldiers is said to have saved him on the fall of Sejanus, to whose son he had promised his daughter. He was the only one of the relations and connections of Sejanus whom Tiberius did not put to death ; and Tacitus is disposed to believe the report, that Lentulus sent to the emperor to assure him of his allegiance, as long as he was allowed to retain the command of the army, but intimating that he would raise the standard of revolt, if he were deprived of his province. Tiberius thought it more prudent to leave him alone ; but Caligula, thinking his influence with the soldiers too dangerous, put him to death in A. D. 39, apparently without exciting any commotion. Lentulus was succeeded in the command of the army in Upper Germany by Galba, who was subsequently emperor. (Vell. Pat. ii. 116 ; Tac. *Ann.* iv. 42, 46, vi. 30 ; Dion Cass. lix. 22 ; Suet. *Galb.* 6, *Claud.* 9)

Lentulus Gaetulicus was an historian and a poet. Of his historical writings, which are quoted by Suetonius (*Calig.* 8), no fragments even are extant ; and of his poems we have only three lines, which appear to have belonged to an astronomical poem, and which are preserved by Probus in his scholia on Virgil's Georgics (i. 227) : they are given by Meyer in the Anthologia Latina (*Ep.* 113). The poems of Lentulus seem to have been for the most part epigrams, and to have been distinguished by their lascivious character (Mart. *Praef.* i. ; Plin. *Ep.* v. 3. § 5 ; Sidon. Apoll. *Ep.* ii. 10, p. 148, *Carm.* ix. p. 256). There are nine epigrams in the Greek Anthology, inscribed with the name of Gaetulicus, who is supposed by many modern writers to have been the same as the Lentulus Gaetulicus mentioned above ; but on this point see GAETULICUS.

42. COSSUS (COSSI F.) CORNELIUS LENTULUS, probably son of No. 40, was consul A. D. 60, with

the emperor Nero. (Tac. *Ann.* xiv. 20 ; Frontin. *Aquaed.* 102.)

43. LENTULUS, an actor in mimes, and also a writer of mimes, which must have been of considerable celebrity, as they are referred to several times by subsequent writers. He is said to have been a man of high rank ; but his age is quite uncertain, except that he must have lived before the end of the first century of the Christian aera. (Schol. *ad Juv. Sat.* viii. 187 ; Tertull. *Apolog.* 15, *de Pallio*, 4 ; Bothe, *Poët. Lat. Scenic. Fragm.* vol. ii. pp. 269, 270.)

LEO or LEON (Λεών), historical. 1. Son of Eurycrates, 14th king of the Agid line at Sparta. In his time the Spartans were worsted in their war with Tegea. His son was Anaxandrides, the contemporary of Croesus (Herod. i. 65 ; Paus. iii. 3. § 5). [A.H.C.]

2. An Athenian, was sent out with ten ships, in B. C. 412, to act with the squadron under Diomedon, and we find the two commanders associated, both in naval operations and in political movements, down to the declaration of the Athenian army at Samos against the revolutionary government of the Four Hundred, B. C. 411 [DIOMEDON]. According to the common reading in Xenophon, Leon was one of the ten generals appointed to supersede Alcibiades in B. C. 407, and, as well as ERASINIDES, was with Conon when Callicratidas chased him into Mytilene (Xen. *Hell.* i. 5. § 16, 6. 16). Xenophon, however, in two other passages (*Hell.* i. 6. § 30, 7. § 2), omits Leon's name and mentions Lysias instead ; and Diodorus has Lysanias (an error probably of the copyists, for Lysias) in his list of the generals, saying nothing of Leon, and afterwards speaks of Lysias as one of those who returned to Athens after the battle of Arginusae (Diod. xiii. 74, 101). Schneider, accordingly, would reject the name of Leon, from Xenophon substituting for it that of Lysias, in *Hell.* i. 5. § 16, and that of Archestratus, in *Hell.* i. 6. § 16 (see Palm. and Wess. *ad Diod.* xiii. 74). But these alterations are unnecessary, if we adopt bishop Thirlwall's conjecture (*Greece*, vol. iv. p. 110, note 2), that Leon was originally elected among the ten, but that he fell into the hands of Callicratidas, in one of the gallies which Conon sent out from Mytilene, and that Lysias was appointed to fill his place (comp. Xen. *Hell.* i. 6. §§ 19—21).

3. A Spartan, one of the three leaders of the colony founded at Heracleia, in B. C. 426. (Thuc. iii. 92 ; Diod. xii. 59.)

4. One of the three ambassadors sent from Sparta to dissuade the Athenians from the alliance with Argos, in B. C. 420. (Thuc. v. 44.) It seems doubtful whether we should identify him with the father of Antalcidas (Plut. *Artax.* 21), and again with the ephor ἐπώνυμος in the fourteenth year of the Peloponnesian war, B. C. 418 (Xen. *Hell.* ii. 3. § 10), and also with the Leon who was sent out with Antisthenes, in B. C. 412, as ἐπιβάτης (whatever that may mean), and was appointed on the death of Pedaritus to succeed him in the command. (Thuc. viii. 39, 61 ; comp. Arnold and Goeller, *ad loc.*) The father of Pedaritus (Thuc. viii. 28) was probably a different person, though Krueger thinks he was the same with the officer of Antisthenes and was appointed to succeed his son.

5. A native of Salamis and a citizen of Athens, was put to death by the thirty tyrants, who ordered Socrates, with four others, among whom was Meletus, to bring him from Salamis, whither he seems to have retired to escape the cruelty and rapacity of the new government. Socrates would not execute the command, which was, however, carried into effect by the remaining four. From the speech of Theramenes, in Xenophon, we learn that Leon was a man of worth and respectability (ἱκανὸς ἀνήρ), and chargeable with no crime ; and Andocides tells us that he was condemned without a trial. (Xen. *Hell.* ii. 3. § 39 ; Plat. *Apol.* p. 32, c, d ; Stallb. *ad loc.* ; Lys. *c. Erat.* p. 125, *c. Agorat.* p. 133 ; Andoc. *de Myst.* § 94.)

6. An Athenian, was joined with Timagoras, in B. C. 367, as ambassador to the Persian court, where envoys also from Thebes, Sparta, and other Grecian states presented themselves at the same time. Pelopidas obtained for Thebes, from Artaxerxes, all that he asked, and Leon protested in vain against the article in the royal decree which required the Athenians to lay up their ships. Timagoras, however, had gained the king's favour by taking part with the Thebans, and had studiously separated himself from his colleague during the embassy. For this conduct he was impeached by Leon on their return home, and put to death. (Xen. *Hell.* vii. 1. §§ 33, &c. ; Dem. *de Fals. Leg.* pp. 383, 400, ad fin. ; Plut. *Pelop.* 30, *Artax.* 22 ; Val. Max. vi. 3, Ext. 2.)

7. An Athenian of the Roman party, who, in B. C. 192, accused Apollodorus of fomenting a revolt from Rome to Antiochus, and caused him to be sent into exile. (Liv. xxxv. 50.) We may perhaps identify him with Leon, son of Icesias, who, in B. C. 189, supported before the Roman senate the prayer of the Aetolians for peace. (Liv. xxxviii. 10 ; Polyb. xxii. 14.) [DAMIS, No. 2.] [E. E.]

LEO I., FLA'VIUS, surnamed the GREAT, and THRAX, emperor of Constantinople (A. D. 457—474), was of barbarian origin, and was born about A. D. 400, in the country of the Bessi, in Thrace, whence he received the surname of "the Thracian." At the death of the emperor Marcian (457) he was an obscure tribunus militum, and held the command of Selymbria. The powerful patrician, Aspar, despairing to seize the crown without creating a civil and religious war, which might have proved his downfall, resolved upon remaining in power by proclaiming emperor a man whom he thought equally weak and obedient ; and he consequently contrived the election of Leo, who was recognised by the senate on the 7th of February, 457. Leo was crowned by Anatolius, patriarch of Constantinople ; and this is the first instance of a Christian sovereign having received his crown from the hands of a priest, a ceremony which was afterwards adopted by all other Christian princes, and from which the clergy, as Gibbon justly observes, have deduced the most formidable consequences. Shortly after Leo's accession, religious troubles broke out in Egypt, which afforded the new emperor an opportunity of showing that he did not intend to be a tool of his minister. The Eutychians of Alexandria slew the orthodox bishop Proterius, and chose one of their own creed, Elurus, in his stead, who was protected by the Arian, Aspar, in spite of the emperor's authority. Leo, however, did not give way, and in 460 he had Elurus deposed, and superseded by an orthodox bishop, to the great annoyance of Aspar. This minister, finding himself checked in many other instances by the man whom he had raised from the

dust, once had the impudence to reproach the emperor with faithless conduct towards his benefactor; upon which Leo calmly replied, that no prince should be compelled to resign his own judgment and the interest of his subjects to the will of his servants.

In 466 the Huns threatened at once the northern provinces of Persia and the Eastern empire. Hormidac, one of their chiefs, crossed the Danube on the ice, but Leo had assembled a sufficient force to check them. His general, Anthemius, afterwards emperor of Rome, defeated them at Sardica, and some time afterwards Anagastus routed them in another pitched battle. Their principal chief, Dengizec, who was a son of Attila, was killed, and his head was sent to Constantinople, where it was exposed to the public. The Huns now sought for peace, and desisted from further hostilities. About this time also Leo made serious preparations for restoring peace to the western empire, where the ambition of Ricimer and Genseric, the king of the Vandals in Africa, had caused interminable troubles and bloodshed. Ricimer entered with him into negotiations, which were not without beneficial effects for Italy, since they led to the election of Anthemius, mentioned above, as emperor of Rome; but Genseric was rather obstinate, though he tried to avoid war by sending back to Constantinople Eudoxia, the widow of the Western emperor, Valentinian III., and her daughter, Placidia, whom he had kept as captives during seven years. No sooner, however, was Anthemius proclaimed in Rome, than the two emperors concerted a joint attack upon Carthage, the deplorable issue of which is told in the life of Basiliscus, who had the chief command in this unfortunate expedition. The defeat of Basiliscus gave Leo an opportunity of getting rid of Aspar and his three haughty sons, Ardaburius, Patricius, and Ermenaric, for public opinion pointed out Aspar as the secret contriver of the failure of the expedition; and the people, especially the orthodox, declared themselves against him in most violent language. In order to exasperate the people still more against the minister, Leo treacherously proposed to him to give his daughter, Ariadne, in marriage to Aspar's son, Patricius, or Patriciolus. When the news of the intended marriage spread abroad, the inhabitants of Constantinople rose in arms, and stormed the palace of Aspar, who escaped assassination by flying, with his sons, into the church of St. Euphemia. They left it on the promise of Leo that no harm should be done to them; but they had scarcely arrived within the precincts of the imperial palace, when Trascalisseus rushed upon them with a band of the emperor's body guard, and assassinated Aspar and Ardaburius. This foul deed was perpetrated at the command of Leo, on whose memory it is an indelible stain. Trascalisseus, the stanch adherent of Leo, was rewarded with the hand of his daughter, Ariadne, adopted the Greek name of Zeno, and thus finally filled the imperial throne. Aspar had left many friends among his fellow-believers, the Arians, who, in revenge of his death, excited Ricimer to fresh intrigues in the West, and persuaded the Goths to invade Thrace. They came accordingly, and during two years the very environs of Constantinople were rendered unsafe till they yielded to the superior skill of the Roman generals, and sued for peace. The end of Leo's reign was thus disturbed by a calamity which was the immediate consequence and the deserved punishment of the murder of Aspar, although the emperor suffered less from it than his innocent subjects. Feeling his strength decline, and having no son, Leo chose in 473 his grandson Leo, the infant son of Zeno and Ariadne, his future successor, and proclaimed him Augustus. He died in less than a year afterwards, after a long and painful illness, in the month of January, 474, and was buried in the mausoleum of Constantine.

Although Leo does not deserve the name of the Great, he was distinguished by remarkable talents and moral qualities; his mind was enlightened; he was active, wise, and always knew how to attain his ends. His piety was sincere; he showed great respect to the clergy, and sincerely admired the famous Daniel Stylites, who passed his life on the top of a column in Constantinople. He is reproached with want of firmness in his conduct towards Aspar and Basiliscus. Leo was illiterate, but appreciated literature and science. On one occasion one of his courtiers reproached him with having given a pension to the philosopher Eulogius: —"Would God," answered the emperor, "that I had to pay no other people than scholars." Theodoric the Great was educated at the court of Leo. The reign of this emperor is signalised by some extraordinary events. In 458 Antioch was destroyed by an earthquake; in 465 a fire broke out in Constantinople, and destroyed the public and private buildings on a space 1750 paces long, from east to west, and 500 wide from north to south. In 469 inundations caused an immense loss of life and property in various parts of the empire; and in 572 there was an eruption of Mount Vesuvius, which was not only felt in Constantinople, but all the historians agree that there were such showers of ashes that the roofs of the houses were covered with a coat three inches thick. Whether this is true or not is another question.

The wife of Leo, Verina, was renowned for her virtues. He had a son by her who died young, and two daughters, Ariadne, married to Zeno, and Leontia, who married Marcian, the son of Anthemius. (Cedren. p. 346, &c.; Zonar. vol. ii. p. 49, &c.; Theophan. p. 95, &c.; Suidas, *s. v.* *Λέων* and *Ζήνων*.) [W. P.]

LEO II., emperor, succeeded his grandfather, Leo I., in A. D. 474, at four years of age, and died in the same year, after having reigned under the guardianship of his mother, Verina, and his father, Zeno, by whom he was succeeded. [VERINA; ZENO.] [W. P.]

LEO III., FLA'VIUS, surnamed ISAURUS, or the Isaurian, emperor of Constantinople (A. D. 718—741), and one of the most remarkable of the emperors of the East, was a native of Isauria, and the son of a respectable farmer, who settled in Thrace, taking his son with him. Young Conon, which was Leo's original name, obtained the place of a spatharius in the army of the emperor Justinian II. Rhinotmetus, and soon rose to eminence through his military talents. Anastasius II., who reigned from A. D. 713—716, gave him the supreme command in Asia, which he was still holding when Theodosius III. deposed that emperor, and seized the crown in January, 716. Summoned to acknowledge Theodosius, the gallant general called him an usurper, and immediately took up arms against him, alleging that he would restore the deposed Anastasius to the throne, but really intending

to make himself master of the empire. Artabazes, the commander of the Armenian legions, supported Leo, who had besides many friends in the army. Leo was then holding the field against the Arabs, who had laid siege to Armorium in Galatia. After outwitting Muslima, the general of the Arabs, he set out for Cappadocia, where he found the inhabitants willing to submit to him, but was closely followed by Muslima. Leo would ere long have been pressed by two enemies, had he not anticipated the attack of the weaker of them, the emperor Theodosius. He accordingly left Cappadocia, and his rapid marches afforded him at once the double advantage of leaving the Arabs far behind him, while he daily came nearer to the imperial troops, who were far from being strong enough to resist him in the field. At Nicomedeia he was stopped by a son of Theodosius, who was defeated and taken prisoner. Leo now marched upon Constantinople; and Theodosius, despairing of success, resigned his crown (March 718), and retired to a convent at Ephesus, where he lived peacefully during more than thirty years. Scarcely had Leo received the homage of the people, when the khalif Soliman appeared before Constantinople with a powerful army and a numerous fleet. He considered the trick played by Leo upon Muslima at Armorium as a personal insult, and now came to take revenge. This siege of Constantinople, the third by the Arabs, and one of the most memorable of all, lasted just two years, from the 15th of August, 718, to the 15th of the same month in 720. Soliman died soon after its commencement, and was succeeded by the khalif Omar, who swore by his beard that he would take revenge upon Leo. But Leo sallied out from the Golden Horn with his galleys, the Greek fire consumed the Arabian ships, and the emperor returned laden with booty and captives. In two other naval engagements the Arabs were beaten with still greater losses; and in the beginning of August, 720, their land forces were routed in a pitched battle, with a loss of 28,000 men. Unable to continue the siege any longer, the khalif raised it on the 15th of August, but only a small portion of his fleet—the third he had built for the conquest of Constantinople—reached the harbours of Syria, the greater portion having been destroyed by a storm. So close was the siege, so enormous the preparations of the Arabs, that even the splendid victories of Leo could not prevent the inhabitants of the provinces from thinking Constantinople was lost, since the very news of those victories could not reach them on account of the watchfulness of the besiegers. The whole empire was in consternation, and in the western kingdoms rumours were afloat that the khalif had ascended the throne of the Byzantine emperors. Among those who believed these rumours was Sergius, governor of Sicily, who took measures to make himself independent, and to that effect proclaimed his lieutenant, Basil, king of Sicily and Calabria. Basil accepted the dignity, and adopted the name of Tiberius; while Sergius took proper steps to secure the crown for himself in case of complete success. Meanwhile, however, Leo had bettered his condition so much that he could despatch his general, Paulus, with a few loyal veterans, to Sicily; and through the exertions of this energetic man, the rebellion was soon quelled. Basil was taken prisoner and lost his head; but Sergius escaped to the Lombards in Italy He was subsequently pardoned, and finally succeeded in obtaining again the same government in Italy, which he intended to wrest from the emperor. Another conspiracy that took place in consequence of the critical position of Leo, was that of the deposed emperor, Anastasius II. The plot was not discovered till 721, after the termination of the siege of Constantinople, and Anastasius paid for his temerity with his head.

In spite of his defeats before Constantinople, the khalif Omar continued the war, and in 726 took Caesareia in Cappadocia, and Neo-Caesareia in Pontus. Leo, however, had not only sufficient forces to make the Arabs feel that he was still more powerful than they, but his authority was so well established, that he undertook to carry out his favourite design, the abolition of the worship of images in the Catholic church. To this effect he issued a general edict, which is one of the most important acts of legislation in the Eastern empire, and perhaps in the whole Christian world. The question of the images was not only a matter of religion, but concerned as much the political state of the empire. The abuse of the images on one side, and the horror in which they were held by the numerous Mohammedans and Jews in the East on the other, gave origin at last to the iconoclasts, or image-breakers. In declaring for them, Leo certainly intended to purify the Catholic creed; but there seems to be no doubt that by removing the images from the churches, he hoped to make the Jews and Mohammedans more favourably inclined to the Christians and a Christian government; and although the adherents of images were very numerous, it cannot be doubted that they would have lost all power if Leo had succeeded in rallying the Iconoclasts, the Jews, the Mohammedans, and the numerous worshippers of fire in Asia, round the throne of an energetic and enlightened emperor. Indeed it seems that the protectors of the Iconoclasts in those earlier times entertained some hope of making them the medium through which the unbelievers would be led to Christ, and the Eastern empire restored to its ancient splendour; and this explains at once the religious and the political importance of the question. In the West the question of the images produced scarcely any effect upon the people, though more upon the Frankish clergy, and still more upon the conduct of the bishops of Rome, who, by declaring in favour of the Iconoclasts, would have been abandoned by the last of their followers. In short, the question of the images, like so many others connected with the domestic history of the Byzantine empire, was at once religious and political; and while, among the modern writers, Le Beau is but too often influenced by religious opinions, and Gibbon treats the history of that empire too much as a philosopher and an orator, we are entitled to hope that time will bring us another historian who, starting from a mere historical and political point of view, will satisfactorily explain the overwhelming influence of religious controversies upon the social development of the Eastern empire.

The edict of Leo through which the images were condemned caused a general revolution throughout the whole empire, and was the immediate cause of the loss of Ravenna, Rome, and several other possessions of the Greeks in Italy, which were taken by the Lombards, and of the final separation of the

Latin from the Greek church. Germanus, patriarch of Constantinople, Joannes Damascenus, and the violent Joannes Chrysorrhoas, in the East, and pope Gregory II. in the West, were the principal leaders of those who opposed that edict, either by words, writings, or deeds. The pope became so troublesome, that Paulus, exarch of Ravenna, was ordered to make an expedition against Rome. But the ardour of the Romans, who were assisted by the Lombards of Spoleto and Tuscia, and the failure of a plot to assassinate the pope, compelled Paulus to return to Ravenna, where he had trouble enough to maintain his authority over the inhabitants who worshipped images. In the East a rebellion broke out in the Peloponnesus and the Cyclades, and the inhabitants besieged Constantinople by sea, but Leo compelled them to sail back and to submit to his government. A revolt in Constantinople was not so easily quelled, till, after much bloodshed, Leo felt himself strong enough to depose and banish the patriarch Germanus, and to appoint the iconoclast Anastasius in his place (730). The majority of the professors in the numerous schools and academies of Constantinople declared for the images, which enraged Leo so much, that it is said he gave orders to burn the library of St. Sophia, hoping thereby to prevent the doctors from strengthening their opinions by historical arguments. But this is decidedly an idle story, invented by some ignorant monk, and repeated by fanatics: the library, which contained 36,000 volumes, became probably the prey of some conflagration. Upon this Gregory III., the successor of Gregory II., assembled in 731 a council at Rome, by which the Iconoclasts were condemned; and now the opposition against the emperor became so great as to induce him to send a powerful expedition against Italy, with a special command to reduce Ravenna (734). The expedition failed, and Ravenna and the exarchate fell into the hands of the Lombards, who, after having lost it and gained it again, kept it till 756, when king Aistulph was compelled by Pipin of France to cede it to pope Stephen II., and ever since that province has continued to belong to the papal states. This check in Italy induced Leo to detach Greece, Illyria, and Macedonia from the spiritual authority of the popes, and to submit them to that of the patriarchs of Constantinople; and this is the real, effective cause of the fatal division of the Latin and Greek churches (734).

During the seven following years the history of Leo offers little more than the horrible details of a protracted war with the Arabs. The khalif Hesham endeavoured to produce an effect upon the minds of the Syrians by supporting an adventurer, who pretended to be Tiberius, the son of Justinianus II., and who was sent by the khalif to Jerusalem, where he made his entrance, in the dress of a Roman emperor. But this was a mere farce. Things were more serious when, in 739, the Arab general Soliman invaded the Roman territories with an army of 90,000 men, who were divided into three separate bodies. The first entered Cappadocia, and ravaged it with fire and sword; the second, commanded by Malek and Batak, penetrated into Phrygia; and the third, under Soliman, covered the rear. Leo, though surprised, had assembled sufficient forces, and his general Acroninus defeated the second body in Phrygia in a pitched battle, in which Malek and Batak were both killed. Soliman withdrew in haste into Syria. In October, 740, an awful earthquake caused great calamities throughout the empire. In Constantinople many of the principal buildings were levelled to the ground; the statues of Constantine the Great, Theodosius the Great, and Arcadius, were thrown from their pedestals; and the wall along the Propontis, together with all its towers, fell at once into the sea. Thrace was covered with ruins. In Bithynia, Nicomedeia and Prenetus were thrown down, and of the entire town of Nicaea, only one building, a church, remained standing. In Egypt several towns disappeared, as it were, with all their inhabitants. On the 18th of June, 741, the emperor Leo died, after long sufferings, and was interred in the church of the Apostles: he was succeeded by his son Constantine V., surnamed Copronymus.

Leo III., the founder of the Isaurian dynasty, may be charged with cruelty and obstinacy, and he had only received a soldier's education; but he was prudent, active, energetic, just, and decidedly the kind of king whom the corrupted Greeks required. Moreover, he acted upon principles, and never abandoned one of them during the whole course of his life. The orthodox writers have outraged his name because he protected the Iconoclasts, but we know too well the degree of impartiality which they can claim. (Theophan. p. 327, &c.; Cedren. p. 450, &c.; Niceph. p. 34, &c.; Glyc., p. 180, &c.; Zonar. vol. ii. p. 101, &c.; Paul. Diacon., *De Gest. Long.* vi. 47, &c.) [W. P.]

LEO IV. FLA'VIUS, surnamed CHAZA'RUS, emperor of Constantinople (A. D. 775—780), belonged to the Isaurian dynasty, and was the eldest son of the emperor Constantine V. Copronymus, whom he succeeded on the 14th of September, 775. He was born on the 25th of January, 750, and received his surname Chazarus on account of his mother Irene, who was a Chazarian princess. Leo, being in weak health, had his infant son Constantine (VI.) crowned in the year after his accession, and his five brothers, Nicephorus Caesar, Christophorus Caesar, Nicetas, Anthemeus, and Eudoxas, took a sacred oath to acknowledge the young Augustus as their future master. This oath, however, they broke repeatedly, formed conspiracies, and were punished with mutilation and exile. After some fruitless attempts at recovering freedom and power, they finally disappeared from the world at Athens, which was their last place of exile. In 777 Teleric, king of the Bulgarians, fled to Constantinople, in consequence of some domestic commotions, and was well received by Leo, although he had behaved very treacherously against Leo's father. In 778 the Arabs invaded the empire. Leo sent against them an army of 100,000 men, commanded by Lachano Draco, who routed them, after they had gained various successes in Syria, in 780: in this battle Othman, the son of the khalif Mahadi or Modi, lost his life. When the news of this victory arrived at Constantinople the emperor was no more among the living: his death took place on the 8th of September, 780. He was succeeded by his infant son Constantine VI., who reigned under the guardianship of his mother Irene. Leo IV. was an honest man, much better than his profligate father, but weak in body and mind. (Theophan. p. 378, &c.; Cedren. p. 468, &c.; Const. Manass. p. 89; Zonar. vol. ii. p. 113, &c.; Glycas, 285, in the Paris editions.) [W. P.]

LEO V. FLA'VIUS ARME'NUS, emperor of

Constantinople (A. D. 813—820), succeeded Michael I. Rhangabe, on the 11th of July, 813: he was of noble Armenian descent, and the son of the celebrated Bardas Patricius. Leo enjoyed great renown as a skilful and intrepid general, and was highly esteemed by the emperor Nicephorus I. (802—811), whom he rewarded, however, with treachery. He was punished with exile, from which he was recalled in 811 by his friend Michael I., who succeeded Nicephorus in that year. Michael appointed him dux Orientis, and was served in the same way as his predecessor. The wife of Michael, Procopia, having obtained great influence over her husband, was the cause of a wide-spread disaffection of the army, and Leo availed himself of this circumstance to seize the crown. There is a story of an old woman at Constantinople, a prophetess, who predicted the speedy downfall of Michael and the elevation of Leo, who seems to have turned the superstition of the Greeks to his own advantage. While Leo carried on a successful war against the Arabs in Asia, the emperor fought with great disadvantage against Crum, king of the Bulgarians, who in 812 took Mesembrya, and threatened Constantinople. His defeats obliged Michael to recall Leo from Asia, and in the spring of 813 the emperor and Leo set out from Constantinople, at the head of one of the finest and most numerous armies that the Greeks had ever seen. Michael intended to harass the Bulgarians by manoeuvres, avoiding any decisive conflict. His wise delay was secretly approved of by Leo and his confederates, but they persuaded the army that the emperor was a coward, who followed the advice of his wife rather than that of his generals, and the poor emperor was forsaken before he had any idea how and by whom. The Greeks met the Bulgarians in the environs of Adrianople; but Michael, seeing the strong position of the enemy, declined again to risk a pitched battle. Now Leo and his friends urged him with all their might to attack Crum; and the Greek soldiers showed such violent anger at being again disappointed in coming to close quarters with the barbarians, that on the 22d of June the emperor gave orders for the attack. The conflict took a favourable turn for the Greeks, and every body prognosticated a complete victory, when Leo, with his Cappadocians and Armenians, suddenly took to flight, and caused a total rout of the imperial army. Michael saved himself within the walls of Adrianople, and in the evening Leo arrived with his troops. Nobody ventured to acquaint the emperor with the real cause of Leo's flight; and the remnants of the army being too much disorganised to risk a second battle, he followed the council of the treacherous general, and withdrew to Constantinople. There Joannes Hexabulus, the honest governor of the capital, mentioned to him his suspicions of Leo, but met with disbelief, till Leo appeared with his troops under the walls of Constantinople, and made his entrance into the city, without meeting with any opposition. After the departure of Michael from Adrianople, the friends of Leo induced the soldiers to proclaim as emperor the gallant Armenian, instead of the coward who was still their master; but Leo refused to accept the crown till, with feigned indignation, his friend and subsequent successor, Michael the Stammerer, rushed upon him with his drawn sword, crying with the accents of rage, "With this sword I will open the gates of Constantinople, or plunge it into thy heart, if thou refusest any longer to comply with the just wishes of thy comrades." Upon this Leo threw off the mask, marched upon Constantinople, and seated himself on the throne, from which Michael descended without murmuring, and retired into a convent, where he lived during upwards of thirty years.

No sooner was Leo crowned than Crum appeared before Constantinople. He burnt its suburbs, with all its magnificent buildings, withdrew to take Adrianople, and send its inhabitants into slavery, appeared again near the capital, and continued his devastations till Thrace was a desert. Having no army, Leo showed the greatest activity in forming one, and his efforts were already crowned with success, when Crum suddenly died in one of the gardens of Constantinople (814), and was succeeded by king Deucom. Now Leo sallied out. At Mesembrya he brought the Bulgarians to a stand, and took bloody revenge for the calamities they had brought upon Greece: the barbarian army was annihilated. In 815 Deucom appeared again, and met with a similar fate, whereupon Leo invaded Bulgaria, defeated the barbarians wherever he met them, and ravaged the country in a manner still worse than the Bulgarians had done in Thrace. Such was the consternation of the barbarians, that Mortagon, the successor of Deucom, deemed himself fortunate in obtaining a peace for thirty years; and such was the impression made upon the minds of his unruly subjects by the fierce onsets of Leo, that they remained quiet during seventy-four years. Thus Leo crushed the hereditary and most dangerous enemy of the Byzantine empire.

The empire now enjoyed peace, and Leo was active in restoring the happiness of his subjects. He protected the Iconoclasts, and showed himself a firm, though often cruel, opponent of the worshippers of images; hence arose many conspiracies, which he quelled with ease. He reformed the whole system of administration. Before his reign all the civil and military offices were sold to the highest bidder; he, on the contrary, gave them to the worthiest, and punished severely all those that were found guilty of peculation. He often presided in the courts of justice; and woe to those judges who had acted unfairly or unjustly. In his punishments, however, he observed no just proportion; decapitation, mutilation, or banishment, being as often inflicted for slight offences as for capital crimes. Pleasure was unknown to him, but that which arises from the satisfaction of having done one's duty. Day and night he was at work. Most of the provinces he visited, and his occasional visits had a still more beneficial effect, since he always arrived without being announced. His conduct towards the adorers of images, however, created him many enemies; and at last his best friend became the cause of his ruin. Michael the Stammerer, though a staunch adherent of Leo, could not help blaming him for many actions; and being no master of his sharp tongue, his words produced more effect than he intended. This annoyed Leo, who ordered Michael to inspect the troops in Asia, as the best means of getting rid of him at court. Michael refused to comply with the order, and was soon surrounded by a crowd of the secret enemies of Leo, who persuaded him to enter into their plans. The honest Hexabulus was informed of the plot, and Michael was seized, tried, and sentenced to be burnt alive in a furnace. It was just Christmas eve 820,

and he was to be executed on the same day. Leo left his palace to witness the execution, and the unhappy man, loaded with chains, was dragged along, when the empress besought her husband not to carry out his bloody verdict on that sacred day, but to wait till after Christmas. Leo, moved by her entreaties, ordered Michael to be taken back to his prison. On the following day the emperor and his whole court went in procession to church, and according to a custom established at the Byzantine court, the emperor himself began the sacred chant. This was the signal of his death. During the night the friends of Michael had resolved to risk every thing in order to save his and their own lives; and dressed in the garb of priests, with arms hid under their floating garments, they entered the church without creating any suspicion. At the moment they heard Leo's voice they rushed upon him. He escaped to the altar, and defended himself with the great cross; but in vain—nobody came to his rescue. Exhausted by an heroic resistance, he saw one of his murderers, of gigantic stature, aim a fatal blow at him. "Have mercy!" cried the fainting emperor. "This is not the hour of mercy," replied the giant, "but the hour of revenge!" and with one blow he felled him to the ground. Michael was now dragged from his prison, and, as Gibbon says, he was snatched from the fiery furnace to the sovereignty of an empire. Leo left four sons, the eldest of whom, Sarbatius or Symbatius, was crowned as his father's future successor shortly after the deposition of Michael Rhangabe. They were all castrated by order of Michael the Stammerer, and confined in a convent. Sarbatius died in consequence of the operation. (Theoph. p. 424, &c.; Theoph. Contin. p. 428, &c.; Cedren. p. 483, &c.; Zonar. vol. ii. p. 127, &c.; Leo Gram. p. 445, &c.; Const. Manass. p. 94; Joel, p. 287; Glycas, p. 287, &c.; Genesius, p. 2, &c.) [W. P.]

LEO VI., FLA'VIUS, surnamed SA'PIENS and PHILO'SOPHUS, emperor of Constantinople (A. D. 886—911), second son of Basil I., the Macedonian, by his second wife, Eudoxia, was born in A. D. 865, and succeeded his father on the 1st of March, 886, after having previously been created Augustus. A short time before the death of Basil, young Leo narrowly escaped the punishment of a parricide, a crime, however, of which he was not guilty, but of which he was accused by the minister, Santabaren, the knavish favourite of the emperor. As soon as Leo ascended the throne he prepared for revenge. He began by deposing the notorious patriarch Photius, who was the chief support of Santabaren; and having got rid of that dangerous intriguer, he had the minister arrested, deprived him of his eyes, and banished him to one of the remotest corners of Asia Minor. The reign of Leo presents an uninterrupted series of wars and conspiracies. In 887 and 888 the Arabs invaded Asia Minor, landed in Italy and Sicily, and plundered Samos and other islands in the Archipelago: it was only in 891 that the emperor's authority was re-established in his Italian dominions. Stylianus, Leo's father-in-law, and prime minister, gave occasion to a bloody war with the Bulgarians. At that period these people were no longer so barbarous as in former centuries, and they carried on a considerable trade with the Byzantine empire, having their principal factories at Thessalonica, where they enjoyed great privileges. These privileges Stylianus disregarded, and exposed the Bulgarian merchants to vexations and ill-treatment. Thence arose a war with the Bulgarian king, Simeon, who ravaged Macedonia, and routed the Greek army, commanded by Leo Catacalon and Theodosius, the latter of whom was killed in the action, to the great regret of the nation and the emperor. The credit of Stylianus ceased with the death of his daughter, the empress; and his disgrace grieved him so much that he died of sorrow and disappointed ambition (894). Leo got rid of the Bulgarians by involving them, through intrigues, in a war with the Hungarians. The following years were rendered remarkable by several conspiracies. That of 895 proved nearly fatal to the emperor, but it was discovered in time, and quelled by one Samonas, who, in reward, was created patricius, and soon rose to great wealth and power. A few years afterwards Leo was attacked in a church during service by a ruffian, who felled him to the ground with a club; but on this occasion also the emperor escaped, and the assassin met with the fate he deserved. The inactivity of Leo induced the Arabs and northern neighbours of the empire to attack it at their convenience. The former once more invaded Sicily, and took Tauromenium; and in 904 appeared with a numerous fleet in the harbour of Thessalonica. This splendid city, the second in wealth and population after Constantinople, was ill fortified and still worse garrisoned, so that in spite of the efforts of the inhabitants, the Arabs soon made themselves master of it. They destroyed a great portion of it; and after having plundered it during ten days, left the harbour with their fleet laden with booty and captives. The history of this conquest was described by Joannes Cameniata in his valuable work, *The Capture of Thessalonica* (Ἡ ἅλωσις τῆς Θεσσαλονίκης). [CAMENIATA.] About this time the last remains of the authority of the senate were finally abolished by a constitution of Leo. In 910 Samonas was sentenced to perpetual imprisonment for having abused the confidence the emperors had never ceased to bestow upon him since he had crushed the conspiracy of 895. In 911 the Arabs defeated the Greek fleet off Samos. In this action the Greeks were commanded by Romanus Lecapenus, who became emperor during the minority of Constantine VII. Porphyrogenitus. Leo died in the same year, 911, either on the 11th of May or on the 11th of July, of a chronical dysentery. His successor was his infant son, Constantine Porphyrogenitus, whom he had by his fourth wife, Zoe; and his younger brother, Alexander, who had nominally reigned with Leo since the death of their father, Basil, but who, preferring luxury and idleness to business, had abandoned his share in the government to his elder brother Leo. Leo was married four times; in consequence of which he was excluded from the communion with the faithful by the patriarch Nicolaus, as the Greek church only tolerated a second marriage: it censured a third, and it condemned a fourth as an atrocious sin. The first wife of Leo was Theophano, the daughter of Constantinus Martinacius; the second Zoe, the widow of Theodorus Guniatzita, and the daughter of the minister Stylianus, who, after the marriage of Zoe, received from his son-in-law the unusual title of basileopator, or father of the emperor; the third was Eudoxia, a woman of rare beauty; and the fourth was Zoe Carbonopsina, who survived her husband.

It is difficult to understand how the exalted name of Philosophus could be given to a man like Leo, and one would feel inclined to take it ironically, were it not for the impudent flattery of the later Greeks. Gibbon, with a few striking words, gives the following character of this emperor: — "The name of Leo VI. has been dignified with the title of philosopher; and the union of the prince and the sage, of the active and speculative virtues, would indeed constitute the perfection of human nature. But the claims of Leo are far short of this ideal excellence. Did he reduce his passions and appetites under the dominion of reason? His life was spent in the pomp of the palace, in the society of his wives and concubines; and even the clemency which he showed, and the peace which he strove to preserve, must be imputed to the softness and indolence of his character. Did he subdue his prejudices, and those of his subjects? His mind was tinged with the most puerile superstition; the influence of the clergy, and the errors of the people, were consecrated by his laws; and the oracles of Leo, which reveal in prophetic style the fates of the empire, are founded on the arts of astrology and divination. If we still inquire the reason of his sage appellation, it can only be replied, that the son of Basil was less ignorant than the greater part of his contemporaries in church and state; that his education had been directed by the learned Photius; and that several books of profane and ecclesiastical science were composed by the pen, or in the name of the imperial philosopher."

In speaking of Leo's literary merits, we must first say a few words of his legislation.

In his time the Latin language had long since ceased to be the official language of the Eastern empire, and had gradually fallen into such disuse as to be only known to a few scholars, merchants, or navigators. The earlier laws being all written in Latin, opposed a serious obstacle to a fair and quick administration of justice; and the emperor Basil I., the father of Leo, formed and partly executed the plan of issuing an authorised version of the Code and Digest. This plan was carried out by Leo, who was ably assisted by Sabathius, the commander of the imperial lifeguards. The new Greek version is known under the title of Βασιλικαὶ Διατάξεις, or shortly, Βασιλικαί; in Latin, *Basilica*, which means "Imperial Constitutions," or "Laws." It is divided into sixty books, subdivided into titles, and contains the whole of Justinian's legislation, viz., the Institutes, the Digest, the Codex, and the Novellae; as also such constitutions as were issued by the successors of Justinian down to Leo VI. There are, however, many laws of the Digest omitted in the Basilica, which contain, on the other hand, a considerable number of laws or extracts from ancient jurists which are not in the Digest. The Basilica likewise give many early constitutions which are not contained in Justinian's Codex. They were afterwards revised by the son of Leo, Constantine Porphyrogenitus. Editions: — Hervet published a Latin translation of the books 28—30, 45—48, Paris, 1557, fol. Cujacius, who made the Basilica a special subject of his studies, and published the criminal part of them at Lyon, 1566, fol., estimated the translation of Hervet but little, and accordingly published a revised edition under the title "Libri VIII. Βασιλικῶν Διατάξεων, id est, Imperialium Constitutionum in quibus continentur totum Jus Civile, a Constantino Porphyrogenito in LX. libros redactum, G. Herveto interprete. Accessit Liber LX., Jacobo Cujiacio interprete. Cum Praefatione D. Gothofredi," Hanoviae, 1606, fol. Previous to this edition, Joannes Leunclavius published, with notes and commentary, "LX. Libri Βασιλικῶν, id est, Universi Juris Romani, &c., Ecloga sive Synopsis; accessit Novellarum antehac ineditarum Liber," Basel, 1575, fol. All these are incomplete editions of Latin versions. The Greek text, with a revised Latin version, of 36 complete, 6 incomplete books, and fragments of the remaining 18 books, was first published by Fabrot, Paris, 1647, 7 vols. fol. Four of the deficient books, viz. 49—52, were afterwards discovered in MS., and published, with a Latin version by G. O. Reitz, by the Dutch jurist Meermann, in the 5th vol. of his Nov. Thesaur. Juris Civ. et Can. A separate reprint of these four books was published in London 1765, fol., as a supplement to Fabrot's edition. As long ago as 1830 the brothers Heimbach, in Germany, began a new critical edition of the whole collection, of which the first volume appeared in 1833, but which is not yet finished. The law of the Basilica is by no means a mere matter of antiquity: it is the groundwork of the legislation of the modern Greeks in Turkey as well as in the kingdom of Greece, and also that of the legislation of the principalities of Moldavia and Wallachia; and a closer investigation of the laws of Russia would perhaps trace the influence of the Basilica upon the history of the civilisation of that country also. (Montreuil, *Histoire du Droit Byzantin*; C. W. E. Heimbach, *De Basilicorum Origine*, Leipzig, 1825, 8vo.; Haubold, *Manuale Basilicorum*, Leipzig, 1819, 4to.)

The principal works written, or supposed to be written, by the emperor Leo VI. are: —

1. Τῶν ἐν πολέμοις τακτικῶν σύντομος παράδοσις, commonly called "Tactica," an essay on the art of warfare in the author's time, which is celebrated in military history. Leo perused freely the works of earlier writers on the subject, but it would be unjust to charge him with plagiarism: there is a great deal of his own in the work, especially on the policy to be observed in warfare, but it betrays no genius. The editio princeps, but only in a Latin version, is by Joannes Checus (John Cheke), of Cambridge, and was published at Basel, 1554, 12mo.: it is dedicated to king Henry VIII., and was consequently composed previously to the death of that king, in 1547. The Greek text, together with the translation of Cheke, revised by Jo. Meursius, was first published at Leyden, 1612, 4to.; the same in the 6th vol. of Meursii Opera, edited by Lami, Florence, 1745, fol.; the same, together with Aelian's Tactica, Leyden, 1613, 4to. The importance of the work caused it to be translated into several modern languages. The best version is the one in French, entitled, "Institutions Militaires de l'Empereur Léon le Philosophe, traduites du Grec par M. Joly de Mezeray," Paris, 1771, 2 vols. 8vo., with engravings. The best German translation is entitled "Kaiser Leo's des Philosophen Strategie und Taktik, übersetzt von einem MS. in der Kaiserlichen Bibliothek zu Wien bei J. W. von Bourscheid," Vienna, 1771—1781, 5 vols. 8vo. with notes and engravings. The notes are very good, but the version resembles much more the French translation by Mezeray than the Greek text.

2. Ναυμαχικά. Some passages extracted from the Tactica, and given by Fabricius, led to the supposition that they are quotations from, and consequently fragments of, a separate work of Leo on naval warfare.

3. *XVII. Oracula*, written in Greek iambic verses, and accompanied by marginal drawings, on the fate of the future emperors and patriarchs of Constantinople, showing the superstition of Leo if he believed in his divination, and that of the people if they had faith in the absurd predictions. The 17th Oracle, on the Restoration of Constantinople, was published in Greek and Latin by Joan. Leunclavius ad Calcem Const. Manassae, Basel, 1573, 8vo. Janus Rutgersius edited the other sixteen, with a Latin version by Georg. Dousa, Leyden, 1618, 4to. Other editions: "Espositione delli Oracoli di Leone imperatore," by T. Patricius, Brixen, 1596; by Petrus Lambecius, with a revised text from an Amsterdam Codex, with notes and a new translation, Paris, 1655, fol. ad Calcem Codini. A German translation by John and Theodore de Bry appeared in "Vita, &c. Muhammedis," quoted above; and a Latin one by the same translators, Frankfort, 1597, 4to.; the same year in which the German version was published. It is doubtful whether Leo is or not the author of the Oracles. Fabricius gives a learned disquisition on the subject.

4. *Orationes XXXIII.*, mostly on theological subjects. One of them appeared in a Latin version by F. Metius, in Baronius, *Annales;* nine others by Gretserus, in the 14th vol. of his *Opera*, Ingolstadt, 1600, 4to.; three others, together with seven of those published by Gretserus, by Combéfis, in the first vol. of his *Biblioth. PP. Graeco-Lat. Auctar. Nov.*, Paris, 1648, fol.; *Oratio de Sto. Nicolo*, Greek and Latin, by Petrus Possinus, Toulouse, 1654, 4to.; *Oratio de Sto. Chrysostomo*, restored from the life of that father by Georgius Alexandrinus, in the 8th vol. of the Savilian ed. of St. Chrysostomus, Antwerp, 1614, fol.; some others in Combéfis, *Biblioth. Concionatoria*, in the *Biblioth. Patrum Lugdun.*, and dispersed in other works; *Leonis Imp. Homilia nunc primum vulgata Graece et Latine, ejusdemque qua Photiana est, Confutatio*, a Scipione Maffei, Padua, 1751, 8vo.

5. *Epistola ad Omarum Saracenum de Fidei Christianae Veritate et Saracenorum Erroribus*, in Latin, Lyon, 1509, by Champerius, who translated a Chaldaean version of the Greek original, which seems to be lost; the same in the different *Biblioth. Patrum*, and separately by Professor Schwarz, in the Program of the University of Leipzig, of the year 1786.

6. *Canticum Compunctionis ex Meditatione extremi Judicii*, Greek and Latin, by Jac. Pontanus, Ingolstadt, 1603, 4to.; and in the various *Biblioth. Patr.*

7. *Carmen iambicum de misero Graeciae Statu*, with a Latin version by F. Lucidus, edited by Leo Allatius in his "De Consensu utriusque Ecclesiae."

8. *XXII. Versus Retrogradi* (Καρνικοί), published by Leo Allatius in *Excerpt. Graec. Rhetor.*, Rome, 1641, 8vo. Different hymns of Leo are extant in MS. in various libraries.

9. Ἡ γεγονυῖα διατύπωσις παρὰ τοῦ βασιλέως Λεόντος τοῦ Σοφοῦ, ὅπως ἔχουσι τάξεως οἱ θρόνοι τῶν Ἐκκλησιῶν, τῶν ὑποκειμένων τῷ Πατριάρχῃ Κωνσταντινουπόλεως *Dispositio facta per Imperatorem Leonem Sapientem quem ordinem habeant throni Ecclesiarum Patriarchae Constantinopolitano subjectarum*, Greek and Latin, by J. Leunclavius, in *Jus Graeco-Romanum;* by Jac. Goar, ad calcem Codini, Paris, 1648, fol.

10. Εἰς τὰ Μονομερίου, *In Spectaculum Unius Dei*, an epigram of little value, with notes by Brodaeus and Opsopaeus, in *Epigram. Libri VII.*, ed. Wechel, Frankfort, 1600. Among other productions ascribed to Leo, and of which the reader will find an account in the sources cited below, we mention only two books on falconry, extant in MS. in a Munich MS., which seems to be different from a Turin MS. entitled Ὀρνεοσοφιστικόν, since the first treats on falconry exclusively, and the latter on various birds, though on falcons more than others: the first may be an extract of the second. (Zonar. vol. ii. p. 174, &c.; Cedren. p. 591, &c.; Joel, p. 179; Manass. p. 108, &c.; Glycas, p. 296, &c.; Genes. p. 61, &c.; Codin. p. 63, &c.; Fabric, *Bibl. Graec.* vol. vii. p. 693, &c.; Hamberger. *Nachrichten von Gelehrten Männern;* Cave, *Hist. Lit.*; Hankius, *Script. Byzant.*; Oudin, *Comment. de SS. Eccl.*, vol. ii. p. 394, &c.) [W. P.]

LEO, or LEON (Λέων), Greek writers. 1. Academicus, called by Justin the historian and Suidas Leonides (Λεωνίδης), was apparently a native of Heracleia in Pontus, and a disciple of Plato. He was one of the conspirators who, with their leader, Chion, in the reign of Ochus, king of Persia, B. C. 353, or, according to Orelli, B. C. 351, assassinated Clearchus, tyrant of Heracleia. [Chion, Clearchus.] The greater part of the conspirators were killed on the spot by the tyrant's guards; others were afterwards taken and put to a cruel death; but which fate befel Leo is not mentioned. Nicias of Nicaea (apud Athen. xi. p. 506, ed. Casaubon), and Favorinus (Diog. Laert. iii. 37) ascribed to a certain Leo the Academic the dialogue *Alcyon* (Ἀλκυών), which was, in the time of Athenaeus, by some ascribed to Plato; and has in modern times been printed among the works of Lucian, by whom it was certainly not written; and from the general character of whose writings the subject (the power of God displayed in his works) is altogether alien. Fabricius identifies the author of the Dialogue with the accomplice of Chion; but we know not on what ground. (Memnon, *apud Phot. Bibl.* cod. 224, sub init.; Justin. xvi. 5; Suidas, *s. v.* Κλέαρχος; Athen. *l. c.*; Diog. Laert. *l. c.*; Lucian, *Opera*, vol. i. p. 128, ed. Bipont; Fabric. *Bibl. Gr.* vol. iii. pp. 108, 173, 178.)

2. Of Achris (Ἀχρίς), or Achridia (now Okhrida in Albania), was so called because he held the dignity of archbishop of the Greek church among the Bulgarians; and the seat of the archbishopric was commonly fixed at Achris. He joined about A. D. 1053 with Michael Cerularius, patriarch of Constantinople, in writing a very bitter letter against the pope, which they sent to Joannes, archbishop of Trani in Apulia, to be distributed among the members of the Latin church, prelates, monks, and laity. A translation of this letter is given by Baronius. (*Annal. Eccles.* ad Ann. 1053, xxii. &c.) The pope, Leo IX., replied in a long letter, which is given in the *Concilia*, vol. ix. col. 949, &c., ed. Labbe; vol. vi. col. 927, ed. Hardouin; vol. xix. col. 635, ed. Mansi; and the following year both Cerularius and Leo of Achris were excommunicated by cardinal Humbert, the papal legate. (Baronius, *ad Ann.* 1054, xxv.) Leo

wrote many other letters, which are extant in MS. in various European libraries, and are cited by Allatius in his *De Consensu Eccles. Orient. et Occident.*; by Beveridge in his *Codex Canonum*; by Alexis Aristenus in his *Synopsis Epistolarum Canonicarum*; and by Nic. Comnenus Papadopoli in his *Praenotiones Mystagogicae.* (Fabric. *Bibl. Gr.* vol. vii. p. 715; Cave, *Hist. Litt.* vol. ii. p. 138, ed. Oxon, 1740; Oudin, *De Scriptorib. et Scriptis Eccles.* vol. ii. col. 603.)

3. AEGYPTIUS, or the EGYPTIAN. The early Christian writers, in their controversy with the heathens, refer not unfrequently to a Leo or Leon as having admitted that the deities of the antient gentile world had been originally men, agreeing in this respect with Evemerus [EVEMERUS], with whom he was contemporary, or perhaps rather earlier. Augustin (*De Consensu Evangel.* i. 33, and *De Civ. Dei*, viii. 5), who is most explicit in his notice of him, says he was an Egyptian priest of high rank, "magnus antistes," and expounded the popular mythology to Alexander the Great, in a manner which, though differing from those rationalistic explanations received in Greece, accorded with them in making the gods (including even the dii majorum gentium) to have been originally men. Augustin refers to an account of the statements of Leo contained in a letter of Alexander to his mother. It is to be observed, that although Leon was high in his priestly rank at the time when Alexander was in Egypt (B. C. 332—331), his name is Greek; and Arnobius (*Adv. Gentes*, iv. 29) calls him Leo Pellaeus, Leo of Pella, an epithet which Fabricius does not satisfactorily explain. Worth (*Not. ad Tatian.* p. 96, ed. Oxford, 1700) would identify our Leo with Leo of Lampsacus, the husband of Themista or Themisto, the female Epicurean (Diog. Laert. x. 5. 25). But the husband of Themista was more correctly called Leonteus, while the Egyptian is never called by any other name than Leo. Arnobius speaks in such a way as to lead us to think that in his days the writings of Leon on the human origin of the gods were extant and accessible; but it is possible that he refers, like Augustin, to Alexander's letter. The reference to Leon in Clemens Alexandrinus is not more explicit. (*Stromata*, i. 21. § 106. p. 139, ed. Sylburg. p. 382, ed. Pott. vol. ii. p. 75, ed. Klotz, 12mo. Lipsiae, 1831.) But Tatian's distinct mention of the Ὑπομνήματα, or *Commentaries* of Leo, shows that his system had been committed to writing by himself; and Tertullian (*De Corona*, c. 7) directs his readers to "unrol the writings of Leo the Egyptian." Hyginus (*Poeticon Astronomicon*, c. 20) refers to Leon in terms which seem to intimate that he wrote a history of Egypt, "Qui res Aegyptiacus scripsit;" and the scholiast on Apollonius Rhodius (iv. 262) gives a reference here to what Leon had said respecting the antiquity of the Egyptians, "in the first (of the books or letters?) to his mother." But we suspect the last reference is to the statements of Leon already mentioned, as given by Alexander the Great in his letter to his mother; and perhaps the reference of Hyginus is to the same document, for the subject of it belongs to the mythic period of history. (Fabric. *Bibl. Graec.* vol. vii. pp. 713, 719, vol. xi. p. 664; Voss. *De Hist. Graec.* lib. iii. p. 179, ed. Amsterdam, 1699.)

4. Of ALABANDA, in Caria, a rhetorical and historical writer of uncertain date. He wrote the following works, now lost: 1. Καρικῶν βιβλία δ', *De rebus Cariae Libri quatuor*; 2. Λυκιακὰ ἐν βιβλίοις β', *De rebus Lyciae, Libri duo*; 3. Ὁ ἱερὸς πόλεμος Φωκέων καὶ Βοιωτῶν, *Bellum Sacrum inter Phocenses et Boeotos*; 4. Τέχνη, *Ars* (sc. *Rhetorica*); and 5. Περὶ στάσεων, *De Statibus*, or *De Seditionibus*. In Villoison's edition of Eudocia the last two works are mentioned as one, the title of which is Τέχνη περὶ στάσεων, *Ars de Statibus*. If the above list of the works of Leo be correct, we may conjecture that he lived not far from the time of Alexander the Great, that is, after the close of the Sacred War, of which he wrote the history; and before the local history of Caria and Lycia had lost its interest by the absorption of those provinces in the Syrian and Pergamenian kingdoms, and subsequently in the Roman empire. It is to be observed, however, that the authority of the *Sacred War* and of the work *De Statibus* is doubtful, as Suidas and Eudocia enumerate works under those titles among those of Leo of Byzantium. [No. 7.] Vossius supposes that either Leo of Alabanda or Leo of Byzantium is the writer referred to by Hyginus (*Astron. Poetic.* c. 20), as having written a work on the history of Egypt. [See No. 3.] (Suidas, *s. v.* Λέων Ἀλαβανδεύς; Eudocia, *Violetum*, *s. v.* Λέων Ἀλαβανδεύς; Fabric. *Bibl. Graec.* vol. vi. p. 132, vol. vii. p. 713; Voss. *de Hist. Graec.* Lib. iii. p. 179.)

5. ASINUS (Ἀσινὸς). [No. 15.]

6. Of BULGARIA. [See No. 2.]

7. Of BYZANTIUM, a rhetorician and historical writer of the age of Philip, and perhaps of Alexander the Great. Philostratus says he was a disciple of Plato; but according to Suidas and Eudocia some statements made him the disciple of Aristotle; and both Suidas and Eudocia call him a Peripatetic. He appears to have occupied a leading position in the Byzantine commonwealth at the time it was attacked by Philip of Macedon. According to Hesychius of Miletus, he was strategos or general of the Byzantines. Philostratus has recorded a curious anecdote in reference to this invasion. Leo sent to demand of Philip the reason of the invasion; and when Philip replied that the beauty of the city had made him fall in love with it, and that he came as a suitor, Leo retorted, that weapons of war were not the usual instruments employed by lovers. The city was almost taken by Philip; but the obstinate resistance of the citizens, and the arrival of succours from Athens, under Chares (B. C. 340), and subsequently under Phocion, compelled him to withdraw. Leo was sent as ambassador to Athens, whether during the siege or at some other time is not clear; and an anecdote recorded by Philostratus and Suidas in connection with this embassy shows the same ready wit as his reply to Philip. The dissensions of the Athenians retarded their movements; and when Leo, on his appearance in their assembly, was received with shouts of laughter, on account of his corpulence, "What do you laugh at, Athenians?" said he; "Is it because I am fat, and of such a size? I have a wife fatter than myself; yet when we agree the bed will hold us; but when we disagree, the whole house will not." Plutarch (*Praecepta Politica. Opera*, vol. ix. p. 207, ed. Reisk.) relates the anecdote with a variation, which makes Leo remarkable, not for his corpulence, but for his diminutive stature: and Athenaeus (xii. pp. 550, 551), relates the story of another Byzantine, Pytho,

and that professedly on the authority of Leo himself. Toup (see note to Gaisford's Suidas, *s. v.* Λέων) suspects that the passage in Athenaeus is corrupt. Of the death of Leo there are two accounts. According to Hesychius of Miletus he died during the war, and before the arrival of Chares with the Athenian fleet. According to Suidas, Philip, after his repulse, charged Leo with having offered to betray the city to him for a sum of money; and the Byzantines, believing the charge, assailed the house of Leo, who, fearful of being stoned to death by them, hung himself. Both these accounts are, however, inconsistent with the statement of Suidas himself, that Leo wrote a history of Alexander, at least if by that name we are to understand Alexander the Great; and are hardly consistent with the ascription to him of a history of Philip's attack on Byzantium, unless we suppose this to have been a contemporary record or journal of the events of the siege. The writings of Leo are thus enumerated by Suidas and Eudocia: 1. Τὰ κατὰ Φίλιππον καὶ τὸ Βυζάντιον, βιβλίοις ξ, *Res Philippicae et Byzantinae, Libris vii.*; 2. Τευθρανικόν, *Teuthranicum*, or Τευθραντικόν, *Teuthranticum*: a history apparently of Teuthrania, or of Teuthras, king of Mysia; 3. Περὶ Βησάλου, or Βησαίου, *De Besalo*, or *Besaeo*, probably on the oracle of Besa; 4. Ὁ ἱερὸς πόλεμος, *Bellum Sacrum*; 5. Περὶ στάσεων, which some render *De Seditionibus*, but others *De Statibus*, i. e. a rhetorical treatise on the statement of questions or propositions; 6. Τὰ κατ' Ἀλέξανδρον, *Res Gestae Alexandri*. These works are not extant, and are known to us only through the authors above mentioned. It has been already observed that Nos. 4 and 5, at least works under the same or nearly the same titles, are also ascribed both by Suidas and Eudocia to Leo of Alabanda. [No. 4.] This leads us to doubt the correctness of the list in other particulars; and if the accounts given above of the death of Leo be correct, No. 6 and probably No. 1 are incorrectly ascribed to him. Plutarch, in his *De Fluviis* (*de Ismeno*), quotes from a work of Leo of Byzantium, which he calls Τὰ Βοιωτιακά, *De Rebus Boeoticis*; and again, in the same treatise (*de Tigride*), he quotes from the third book of a work of Leo, Περὶ ποταμῶν, *De Fluviis*. Some, with probability, identify Leo (supposing that the name has been corrupted) with the Cleon mentioned by Plutarch (*Vita Phocion*, c. 14) as an eminent Byzantine at the time of Philip's invasion, who had been a fellow student of Phocion under Plato. Whether Leo of Byzantium was the Leo, father of Melantes and Pancreon, the legatees of Theophrastus (Diog. Laert. v. 51, &c. *de Theophrasto*) is doubtful. (Plut. *Opera*, vol. x. pp. 714, 801, ed. Reisk.; Suidas, *s. v.* Λέων; Eudocia, *Violetum*, *s. v.* Λέων; Hesych. Miles. *Origines* (s. *Res Patriae*) *Constantinop.* c. 26—28, *Opuscula*, pp. 66, &c., ed. Orelli; Philostr. *Vitae Sophist.* i. 2., ed. Kayser; Voss. *De Hist. Graec.* i. 8.; Fabric. *Bibl. Graec.* vol. vii. p. 715.)

8. Of Byzantium. [Nos. 28 and 29.]

9. Of Caloe. [No. 13.]

10. Of Caria. [Nos. 4 and 15.]

11. Of Chalcedon. Fabricius (*Bibl. Graec.* vol. xi. p. 665), inaccurately states that a synodical letter of Leo, who was archbishop of Chalcedon in the time of Alexius I. Comnenus (A. D. 1081—1118), was published by Montfaucon. (*Biblioth. Coislin. Catalog.* p. 103, &c.) The document, as Fabricius elsewhere more accurately describes it (*Bibl. Graec.* vol. vii. 716), is the record of a synod held to determine some questions relating to the worship of images, on which Leo in a letter (which Montfaucon does not give) had used some heterodox language.

12. Of Constantinople. [Nos. 28 and 29.]

13. Diaconus or the Deacon, a Byzantine historian of the tenth century. What little is known of his personal history is to be gleaned from incidental notices in his principal work, and has been collected by C. B. Hase in the *Praefatio* to his edition of Leo. Leo was born at Caloë, a town of Asia, beautifully situated on the side or at the foot of Mount Tmolus, near the sources of the Cäystrus, in Asia Minor. He was the son of Basilius, but his father's condition or calling is not known. (Leo Diac. *Historiae*, i. 1.) The young Leo was at Constantinople, pursuing his studies, A. D. 966, when he was an admiring spectator of the firmness of the emperor, Nicephorus II. Phocas, in the midst of a popular tumult (iv. 7.) As he describes himself as a youth (μειράκιον) at the time of this incident, Hase places his birth in or about A. D. 950. He was in Asia about the time of the deposition of Basilius I., patriarch of Constantinople, and the election of his successor Antonius III., A. D. 973 or 974, and relates that at that time he frequently saw two Cappadocians, twins, of thirty years old, whose bodies were united from the armpits to the flanks (x. 3). Having been ordained deacon, he accompanied the emperor Basilius II. in his unfortunate campaign against the Bulgarians, A. D. 981; and when the emperor raised the siege of Tralitza or Triaditza (the ancient Sardica), Leo narrowly escaped death or captivity in the headlong flight of his countrymen (x. 8). Of his history after this nothing is known; but Hase observes that he must have written his history after A. D. 989, as he adverts to the rebellion and death of Phocas Bardas (x. 9), which occurred in that year. Both this event and the Bulgarian campaign are noticed by him by anticipation, in a digression respecting the evils which he supposed were portended by a comet which appeared just before the death of Joannes I. Tzimisces. He must have lived later than Hase has remarked, and at least till A. D. 993, as he notices (x. 10) that the emperor Basilius II. restored "in six years" the cupola of the great church (St. Sophia) at Constantinople which had been overthrown by the earthquake (comp. Cedren. *Compend.* vol. ii. p. 438, ed. Bonn) of A. D. 987.

The works of Leo Diaconus comprehend 1. Ἱστορία βιβλίοις ι', *Historia Libris decem*; and 2. *Oratio ad Basilium Imperatorem*; and 3. (unless it be the work of another Leo Diaconus) *Homilia in Michaelem Archangelum*. The two last are extant only in MS.

The history of Leo includes the period from the Cretan expedition of Nicephorus Phocas, in the reign of the emperor Romanus II., A. D. 959, to the death of Joannes I. Tzimisces, A. D. 975. It relates the victories of the emperors Nicephorus and Tzimisces over the Mohammedans in Cilicia and Syria, and the recovery of those countries, or the greater part of them, to the Byzantine empire; and the wars of the same emperors with the Bulgarians and Russians. The style of Leo is described by Hase as vicious: he employs unusual and inappropriate words (many of them borrowed

from Homer, Agathias, the historian, and the Septuagint), in the place of simple and common ones; and abounds in tautological phrases. His knowledge of geography and ancient history is slight; but with these defects his history is a valuable contemporary record of a stirring time, honestly and fearlessly written. Scylitzes, and through him Cedrenus, are much indebted to Leo; and Hase considers Zonaras also to have used his work.

The *Historia* was first published, at the cost of count Nicolas Romanzof, chancellor of Russia, by Car. Bened. Hase, Paris, 1818. Combéfis had intended to publish it in the Parisian edition of the *Corpus Historiae Byzantinae* with the *Historia* of Michael Psellus, but was prevented by death, A. D. 1679. The Latin version which he had prepared was communicated by Montfaucon to Pagi, who inserted some portions in his *Critice in Baronium* (ad ann. 960, No. ix). The papers of Combéfis were, many years after, committed to Michael Le Quien, that he might publish an edition of Psellus and Leo, and part of the latter author's work was actually printed; but the breaking out of the war of the succession (A. D. 1702) prevented its completion, and Hase could find no trace of the part printed. In the disorders of the French revolution the papers of Combéfis were finally lost or destroyed. Hase in his edition added a Latin version and notes to the text of Leo, and illustrated it by engravings from ancient gems. His edition is, however, scarce and dear, the greater part of the copies having been lost by shipwreck; but his text, preface, version, and notes (not the engravings), have been reprinted in the Bonn edition of the *Corpus Historiae Byzantinae*. 8vo. 1828. (Fabric. *Bibl. Graec.* vol. vii. p. 684, note l; Cave, *Hist. Litt.* vol. ii. p. 106; Hase, *Praefatio ad Leon. Diacon. Historiam.*)

14. The EPICUREAN of Lampsacus [No. 3].

15. GRAMMATICUS, one of the continuators of Byzantine history from the period when Theophanes leaves off. Nothing certain is known of him. A note, subjoined by the transcriber, to the Parisian MS. of Georgius Syncellus, Theophanes, and Leo Grammaticus states that "the chronography of the recent emperors, completed (*πληρωθεῖσα*) by Leo Grammaticus, was finished on the 8th of the month of July, on the feast of the holy martyr Procopius, in the year 6521 (of the Mundane era of Constantinople), in the 11th Indiction," A. D. 1013 common era; but there can be little doubt that this date refers to the completion, not of the original work, but of the transcript. Cave indeed understands the date as being that of the original work. A postscript to the same MS., but by a different hand, gives to Leo the surname of Tzicandalus (*Τζικάνδαλος*), and states that he was civil and military governor (*πρόεδρος δὲ δούξ*) of the Cibyraeans, and one of the household (or perhaps the intimate friend, for the expression *οἰκεῖος ἄνθρωπος* is ambiguous) of our mighty and supreme (or chief, *πρώτου*) emperor. Combéfis (*Notae ad Leonem Grammat. ad initium*) understands the emperor to be Constantine Porphyrogenitus [CONSTANTINUS VII.], which is probable; and though there are some difficulties about this inscription, which prevent our giving entire credit to it, we do not participate in the doubt of Combéfis whether it refers to Leo Grammaticus or the anonymous continuator of Theophanes. The town of Cibyra is by Pliny included in Caria, and this furnishes Combéfis with one reason for identifying Leo Grammaticus with Leo the Carian mentioned by Cedrenus. (*Compend. Historiae*, sub init.) That the two are identical is very probable; but the epithet "Carian" is probably given rather from Leo's birthplace than from his government, which appears to have included not merely the town of Cibyra, but the whole thema of the Cibyraeans or Cibyrrhaeans (*Θέμα Κιβυρραιωτῶν*, Constant. Porphyrog. *De Thematib.* i. Th. 14), comprehending all the S.W. part of Asia Minor, and, of course, Caria. Leo Grammaticus is perhaps identical with the Leo Asinus, *ὁ Ἀσινός*, mentioned by Joannes Scylitza (apud Montfaucon, *Biblioth. Coislin*, p. 209).

The work of Leo Grammaticus is entitled *Χρονογραφία, τὰ τῶν νέων βασιλέων περιέχουσα*, *Chronographia Res a Recentioribus Imperatoribus Gestas Complectens*, and extends from the accession of Leo V. the Armenian, A. D. 813, to the death of Romanus Lecapenus, A. D. 948 or 949, not, as Cave inaccurately states, to A. D. 1013. It was prepared for publication by Goar, but actually published with Theophanes, under the care of Combéfis, fol. Paris, 1655, in the Parisian edition of the *Corpus Historiae Byzantinae*, and was reprinted at Venice, fol. 1729. Leo has little in common with the anonymous continuator of Theophanes [LEONTIUS, No. 6] in that part of his work which comprehends the period before Basil the Macedonian; but in the latter part the two authors have many passages either identical or varying but little from each other: but the uncertainty attaching to the date of Leo's work makes it doubtful which was the first written. The anonymous continuation of Theophanes comes down to a later period than the work of Leo, and may therefore be inferred to have been written later. The somewhat abrupt termination of Leo's history soon after the recovery of the sole possession of the imperial power by the emperor Constantine Porphyrogenitus would lead to the conclusion that the writer lived at that period, and brought down his narrative to the time of its composition, had he not elsewhere (sub init. imperii *Constant. Porphyrog.* p. 488, ed. Paris, p. 387, ed. Ven.) given a statement of the whole length of Constantine's reign, which shows that he must have written after its close. Possibly he wrote during the reign of his son and successor Romanus II., and broke off where he did in order to avoid the necessity of adverting to Constantine's unhappy death and the parricide of Romanus. Some verses, probably by Leo of Thessalonica [No. 29], are in some MSS. ascribed to Leo Grammaticus. (Comp. Cedrenus, p. 641, ed. Paris, vol. ii. p. 337, ed. Bonn.) Cotelerius (*Monum. Eccles. Graec.*, vol. iii. 463, &c.) has given a letter on a question of canon law from a presbyter Joannes to "his guide and spiritual father, Leo Grammaticus, archbishop of Calabria," with Leo's answer. But this Leo cannot be the historian, unless we reject the account of the latter being governor of Cibyra, or suppose him to have exchanged his secular for an ecclesiastical life. (Fabric. *Bibl. Gr.* vol. vii. p. 713; Cave, *Hist. Litt.* vol. ii. p. 128; Hankius, *De Byzantin. Rerum Scriptorib.* pt. ii. c. vii.; Voss. *De Hist. Graec.* iv. 21.)

16. Of LAMPSACUS. [No. 3.]

17. MAGENTENUS (*Μαγεντῆνος*) or MAGENTINUS (*Μαγεντῖνος*), a commentator on Aristotle, flourished during the first half of the fourteenth century. His first name, Leo, is frequently omitted in the MSS. of his works. He was a monk, and

afterwards archbishop of Mytilene. He wrote: 1. Ἐξήγησις εἰς τὸ περὶ ἑρμηνείας Ἀριστοτέλους, *Commentarius in Aristotelis De Interpretatione Librum.* This commentary was published by Aldus, fol. Venice, 1503, with the commentary of Ammonius, from which Leo borrowed very largely, and the paraphrase of Psellus on the same book of Aristotle, and the commentary of Ammonius on Aristotle's *Categoriae* s. *Praedicamenta.* In the Latin title of this edition the author is called by a misprint, Margentinus. A Latin version of Leo's commentary, by J. B. Rasarius, has been repeatedly printed with the Latin version of Ammonius. Another Latin version by Hieronymus Leustrius has also been printed. 2. Ἐξήγησις εἰς τὰ πρότερα ἀναλυτικὰ τοῦ Ἀριστοτέλους, *Commentarius in Priora Analytica Aristotelis.* This was printed with the commentary of Joannes Philoponus on the same work, by Trincavellus, fol. Venice, 1536; and a Latin version of it by Rasarius has been repeatedly printed, either separately, or with other commentaries on Aristotle. The following works in MS. are ascribed, but with doubtful correctness, to Leo Magentenus: 3. *Commentarius in Categorias Aristotelis*, is extant in the King's Library at Paris. 4. Ἀριστοτέλους σοφιστικῶν ἐλέγχων ἑρμηνεία, *Expositio Aristotelis De Sophisticis Elenchis:* and 5. Ἀριστοτέλους περὶ εὐπορίας προτάσεων. These two works are mentioned by Montfaucon (*Bibl. Coislin.* p. 225). The latter is, perhaps, not a distinct work, but a portion of No. 1. In the MS. the author is called Leontius Magentenus. 6. *Commentarius in Isagogen. s. Quinque Voces Porphyrii.* Buhle doubts if this work, which is in the Medicean library at Florence (Bandini, *Catalog. Codd. Laur. Medic.* vol. iii. p. 239), is correctly ascribed to Magentenus. In the catalogue of the MSS. in the king's library at Paris (vol. ii. pp. 410, 421), two MSS. Nos. mdcccxlv. and mcmxxviii., contain *Scholia* on the *Categoriae*, the *Analytica Priora et Posteriora*, and the *Topica* of Aristotle, and on the *Isagoge* of Porphyry, by Magnentius. Buhle conjectures, with probability, that Magnentius is a corruption of Magentenus or Magentinus: if so, and the works are assigned to their real author, we must add the commentaries on the *Topica* and the *Analytica Posteriora* to the works already mentioned. Nicolaus Comnenus Papadopoli speaks of many other works of Leo, but his authority is of little value. (Fabric. *Bibl. Graec.* vol. iii. pp. 210, 213, 215, 218, 498, vii. 717, viii. 143, xii. 208; Montfaucon, *l. c.* and p. 219; Buhle, *Opera Aristotelis*, vol. i. pp. 165, 305, 306, ed. Bipont; *Catalog. MStor. Biblioth. Regiae*, fol. Paris, 1740, *l. c.*)

18. Maleïnus (Μαλεῖνος), governor of the towns of Hierax, Stylus and others, in the middle of the twelfth century. A decree of his with a Latin version is given by Montfaucon, *Palaeographia Graeca*, p. 410, &c.

19. Medicus. [No. 29.]

20. Of Metapontum. Iamblichus (*Pythag. Vit.* c. 36) mentions a Pythagorean philosopher of this name and place, but without giving any further particulars, or assigning to him any date. It is conjectured that he is the Leo to whom Alcmaeon of Crotona [Alcmaeon] dedicated his Λόγος φυσικός, or work on natural philosophy (Diog. Laërt. viii. 83). Fabricius also proposes to identify him with the Leo, son of Neoclis, whose Στοιχεῖα, *Elementa* sc. *Geometrica* are mentioned by Proclus (*Comment. in Euclid.* Lib. ii. c. 4. p. 38 of the Latin version of Fr. Barocius, fol. Padua, 1560), and who gave considerably greater accuracy to geometrical science, especially by showing how to distinguish problems which admit of solution from those which cannot be solved. There is, however, a chronological objection to the identification of Leo, the friend of Alcmaeon, who lived in the sixth century B. C., with Leo the Geometrician, who was later than Leodamas of Thasos, and Archytas of Tarentum (Proclus, *l. c.*), who belonged to the end of the fifth century B. C.: and it is uncertain whether Leo of Metapontum is not different from both. (Fabric. *Bibl. Graec.* vol. i. p. 850, vol. vii. p. 718.)

21. Of Mytilene. [No. 17.]

22. Philosophus. [No. 29.]

23. Peripateticus. [No. 17.]

24. Of Pella. [No. 3.]

25. Pythagoricus. [No. 20.]

26. Rhetor. [Nos. 4 and 7.]

27. Sapiens. [Leo VI. emperor.]

28. Stypiota or Styppa (Στυππῆς), or Stypa (Στυπῆς), patriarch of Constantinople in the twelfth century. His patriarchate extended from A. D. 1134 to 1143 (Fabric. *Bibl. Graec.* vol. vii. p. 721, vol. xi. p. 666). He died just about the time of the accession of the Byzantine emperor Manuel Comnenus, who appointed as Leo's successor Michael Curcuas, a monk of Oxeia, by whom he was himself crowned. (Nicetas Choniat. *De Manuele Comneno*, i. 2.) A decree of Leo on the lawfulness of certain marriages, is given in the *Jus Orientale* of Bonefidius (Θεσμοὶ Ἀρχιερατικοί, *Sanction. Pontific.* p. 59) and in the *Jus Graeco-Romanum* of Leunclavius (Lib. iii. vol. i. p. 217). He is often cited by Nicolaus Comnenus Papadopoli. (Fabric. *ll. cc.*)

29. Of Thessalonica, an eminent Byzantine philosopher and ecclesiastic of the ninth century. Of the time or place of his birth nothing is known. He was the kinsman of the iconoclast Joannes (or as his enemies called him, on account of his obnoxious sentiments, Jannes), who was of the illustrious family of the Morocharzamii or Morochardanii, tutor of the emperor Theophilus, and patriarch of Constantinople, from about A. D. 832—842. (Theoph. Contin. iv. 26, comp. c. 6; and Symeon Magister, *De Michaele et Theodora*, c. 2.) Leo was characterized by his devotion to learning: he studied grammar and poetry "while staying (διατρίβων) at Constantinople," an expression which seems to indicate that he was not a native of that city; and rhetoric, philosophy, and arithmetic, under Michael Psellus, in the island of Andros. He visited the monasteries in the adjacent parts of continental Greece, examining and using their libraries, and studying and meditating upon the volumes obtained from them, amid the solitude of the mountains. Having thus acquired a great store of knowledge, not only in the sciences above mentioned, but in geometry, astronomy, including astrology, and music, he again visited Constantinople, and imparted his intellectual stores to those who resorted to him for instruction. (Theophan. Continuat. iv. 29; Cedrenus, *Compendium*, p. 547, &c., ed. Paris, vol. ii. p. 165, &c., ed. Bonn.) Neither his learning, however, nor his connexions sufficed to raise him from obscurity, until he became, by a remarkable accident, known to the emperor Theophilus. A pupil of Leo, whom he had instructed in geometry, accepted the office of secretary to a military officer, during the war between the

emperor and the caliph Al-Mamoun ; and, falling into the hands of the Moslems, or treacherously deserting to them, at the fall of Amorium (A. D. 839), became known to the caliph, who was a liberal patron of science. The young man, though he excited the admiration of the caliph and his court, by his geometrical attainments, professed himself to be "not a master, but only a learner," and so highly extolled the knowledge of Leo, that he was forthwith despatched to Constantinople, with a letter to him, inviting him to leave that city and resort to Bagdad. Fearful of being suspected of a treasonable correspondence with the enemy, Leo showed the letter to the logothete Theoctistus, by whom the matter was reported to the emperor. Leo was thus made known to Theophilus. The emperor first appointed him public teacher or professor, assigning him the church of the Forty Martyrs as a school, and soon after ordered the patriarch Joannes, who appears hitherto to have neglected his learned kinsman, to ordain him archbishop of Thessalonica (Theoph. Continuat. iv. 27 ; comp. Symeon Magister, *De Theophilo*. c. 18—20 ; Georg. Monach. *De Theophilo*. c. 22, 23 ; Cedrenus, *Compendium*, *l. c.* ; Zonar. xvi. 4). After three years, when Theophilus died (A. D. 342), and the government came into the hands of his widow Theodora, as the guardian of her son Michael, the iconoclastic party was overthrown, and Leo and Joannes were deposed from their sees : but Leo, whose worth appears to have secured respect, escaped the sufferings which fell to his kinsman's lot (Theoph. Cont. iv. 9, 26 ; Sym. Mag. *De Theoph.* c. 20, *De Michaele*, c. 1) ; and when the Caesar Bardas, anxious for the revival of learning, established the Mathematical school at the palace of Magnaura, in Constantinople, Leo was placed at its head, with one, if not more of his former pupils for his fellow-teachers. (Theoph. Contin. iv. 26 ; Cedrenus and Zonaras, *ll. cc.*) Leo was faithful to the interests of Bardas, whom he warned of the insidious designs of Basilius the Macedonian, afterwards emperor (Sym. Mag. *De Michaele et Theodora*, c. 40 ; Georg. Monach. *De Mich. et Theodora*, c. 25, 26). An anecdote recorded both by Symeon (*De Basilio Maced.* c. 5) and George (*De Basil. Maced.* c. 4), shews that Leo was living in A. D. 869 : how much later is not known.

Symeon (*De Mich. et Theodora*, c. 46) has described a remarkable method of telegraphic communication, invented by Leo, and practised in the reigns of Theophilus and his son Michael. Fires kindled at certain hours of the day conveyed intelligence of hostile incursions, battles, conflagrations, and the other incidents of war, from the confines of Syria to Constantinople ; the hour of kindling indicating the nature of the incident, according to an arranged plan, marked on the dial plate of a clock kept in the castle of Lulus, near Tarsus, and of a corresponding one in the palace at Constantinople.

Leo Allatius, in his *Excerpta Varia Graecor. Sophistarum*, has given (p. 398) *Λέοντος τοῦ Φιλοσόφου Καρκῖνοι*, *Versus Carcini Leonis Philosophi*, i. e. verses which may be read either backward or forward. They are probably the same which are in some MSS. or catalogues ascribed to Leo Grammaticus [see above, No. 15], but may be more probably ascribed to our Leo, among whose early studies poetry is mentioned. Several astrological collectanea extant in MS. in different European libraries, contain portions by Leo Philosophus, by which name the subject of the present article, who appears to have practised astrology (Theoph. Contin. iv. 28, v. 14), is probably meant (Fabricius, *Bibl. Graec.* vol. iv. p. 148, *Graec. De Marci Biblioth.* p. 153 ; *Catalog. Codd. MStorum Bibl. Regiae*, Paris, fol. 1740, vol. ii. pp. 499, 500) : but the *Μέθοδος προγνωστική*, *Methodus Prognostica* or instructions for divining by the Gospel or the Psalter, by Leo Sapiens, in the Medicean library at Florence (Bandini, *Catalog. Codd. Laur. Medic.* vol. iii. p. 339), is perhaps by another Leo. Combéfis was disposed to claim for Leo of Thessalonica the authorship of the celebrated *Χρησμοί*, *Oracula*, which are commonly ascribed to the emperor Leo VI. Sapiens, or the wise, and have been repeatedly published. But Leo of Thessalonica is generally designated in the Byzantine writers the philosopher (*Φιλόσοφος*), not the wise (*σόφος*), and if the published *Oracula* are a part of the series mentioned by Zonaras (xv. 21), they must be older than either the emperor or Leo of Thessalonica. (Fabric. *Bibl. Graec.* vol. iv. pp. 148, 158, vol. vii. p. 697, vol. xi. p. 665 ; Allatius, *De Psellis*, c. 3—6 ; Labbe, *De Byzant. Histor. Scriptorib. Προτρεπτικόν*, pars secunda, p. 45.) [J.C.M.]

LEO, Latin ecclesiastics. 1. The first of that name who occupied the papal throne, is usually styled the GREAT. He was a native of Rome, and must have been born towards the close of the fourth century, although the precise year is unknown. Nothing has been recorded concerning his parents, except that his father was called Quintianus, nor with regard to his early training ; but when we remark the erudition and polished accuracy displayed in his writings, and the early age at which he rose to offices of high trust, it becomes manifest that his great natural talents must have been cultivated with uncommon assiduity and skill. While yet an acolyte he was despatched, in A. D. 418, to Carthage, for the purpose of conveying to Aurelius and the other African bishops the sentiments of Zosimus concerning the Pelagian doctrines of Coelestius. [COELESTIUS.] Under Coelestinus [COELESTINUS] he discharged the duties of a deacon ; and the reputation even then (431) enjoyed by him is clearly indicated by the terms of the epistle prefixed to the seven books, *De Incarnatione Christi*, of Cassianus, who at his request had undertaken this work against the Nestorian heresy. Having obtained the full confidence of Sixtus III., to whom he rendered much good service, he attracted the notice of Valentinian III., and by the orders of the emperor undertook a mission to Gaul, in order to soothe the formidable dissensions of Aëtius and Albinus. [AETIUS.] While Leo was engaged in this delicate negotiation, which was conducted with singular prudence and perfect success, the chief pontiff died, and by the unanimous voice of the clergy and laity the absent deacon was chosen to fill the vacant seat, and on his return was solemnly installed, A. D. 440.

From the earliest ages until this epoch no man who combined lofty ambition with commanding intellect and political dexterity had presided over the Roman see : and although its influence had gradually increased, and many popes had sought to extend and confirm that influence, yet they had merely availed themselves of accidental circumstances to augment their own personal authority, without acting upon any distinct and well devised scheme. But Leo, while he sedulously watched over the purity of his own peculiar flock, concen-

trated all the powers of his energetic mind upon one great design, which he seems to have formed at a very early period, which he kept stedfastly in view during a long and eventful life, and which he followed out with consummate boldness, perseverance, and talent. This was nothing less than to establish the "Apostolic Chair" in acknowledged spiritual supremacy over every branch of the Catholic church, and to appropriate to its occupant exclusively the title of *Papa*, or father of the whole Christian world. Nor were the evil days amid which his lot was cast unfavourable, as might at first sight be imagined, to such a project. The church, it is true, was every where distracted and torn by the strife of parties, and by innumerable heresies, while the character of its ministers had grievously degenerated. The empire in the West was pressed on every side by hordes of barbarians, who were threatening to pour down upon Italy itself. But in this season of confusion the contending factions among the orthodox clergy, terrified by the rapid progress of Arianism, were well disposed to refer their own minor disputes to arbitration, and to acquiesce in the decision of one pre-eminent in learning and dignity. Leo, who well knew, from the example of his predecessor Innocentius, that the transition is easy from instruction to command, in the numerous and elaborate replies which he addressed to inquiries proceeding from various quarters, while he conveyed the information sought, or resolved the doubts proposed, studiously adopted a tone of absolute infallibility, and assumed the right of enforcing obedience to his dictates as an unquestionable prerogative of his office. On the other hand, the barbarian chiefs whose power was not yet consolidated were eager to propitiate one who possessed such weight with the priesthood, and through them could either calm into submission or excite to rebellion an ignorant and fanatic multitude. Hence these also proved powerful, although unconscious, instruments in forwarding the great enterprise. But even after the minds of men were in some degree prepared and disposed to yield to such domination, it was scarcely to be expected that it could be firmly fixed without exciting jealousy and resistance. Accordingly, a strong opposition was speedily organised both in the West and in the East, which soon assumed the attitude of open defiance. In the West the contest was brought to an issue by the controversy with Hilarius of Arles concerning the deposition of Chelidonius. [HILARIUS *Arelatensis.*] The total defeat and severe punishment of the Gaulish bishop filled his supporters with terror, and the edict of Valentinian issued upon this occasion served as a sort of charter, in virtue of which the Roman bishops exercised for centuries undisputed jurisdiction over France, Spain, Germany, and Britain.

In the East the struggle was much more complicated, the result much less satisfactory. The Archimandrite Eutyches [EUTYCHES], in his vehement denunciation of Nestorius, having been betrayed into errors, very different indeed, but equally dangerous, was anathematised, deposed, and excommunicated, in A. D. 448, by the synod of Constantinople. Against this sentence he sought redress, by soliciting the interference of the bishops of Alexandria and Rome. By the former his cause was eagerly espoused; the latter, although at first disposed to listen favourably to a complaint which he chose to regard as an appeal from an inferior to a higher court, was eventually induced, either by policy or conviction, to reject the application, and drew up an elaborate epistle to the patriarch Flavianus, in which the Catholic doctrine of the Incarnation was authoritatively expounded and defined. Meanwhile, a general council was summoned to be held on the 1st of August, 449, at Ephesus, and thither the ambassadors of Leo repaired, for the purpose of reading publicly the above letter. But a great majority of the congregated fathers acting under control of the president, Dioscuros of Alexandria, refused to listen to the document, passed tumultuously a series of resolutions favourable to Eutyches, excommunicated the most zealous of his opponents, and not only treated the Roman envoys with indignity, but even offered violence to their persons. Hence this assembly, whose acts were all subsequently annulled, is known in ecclesiastical history as the *Synodus Latrocinalis.* The vehement complaints addressed to Theodosius by the orthodox leaders proved fruitless, and the triumph of their opponents was for a time complete, when the sudden death of the emperor in 450 again awakened the hopes and called forth the exertions of Leo. In consequence of the pressing representations of his envoys, Anatolius, the successor of Flavianus, together with all the clergy of Constantinople, were induced to subscribe the Confession of Faith contained in the Epistle to Flavianus, and to transmit it for signature to all the dioceses of the East. Encouraged by this success, Leo solicited the new monarch Marcianus to summon a grand council, for the final adjustment of the questions concerning the nature of Christ, which still proved a source of discord, and strained every nerve to have it held in Italy, where his own adherents would necessarily have preponderated. In this, however, he failed. Nicaea was the place first fixed upon, but it eventually met at Chalcedon in October, 451. Although the Roman legates, whose language was of the most imperious description, did not fail broadly to assert the pretensions put forth by the representative of St. Peter, at first all went smoothly. The Epistle to Flavianus was admitted as a rule of faith for the guidance of the universal church, and no protest was entered against the spirit of arrogant assumption in which it was conceived. But when the whole of the special business was concluded, at the very last sitting, a formal resolution was proposed and passed, to the effect that while the Roman see was, in virtue of its antiquity, entitled to take formal precedence of every other, the see of Constantinople was to stand next in rank, was to be regarded as independent of every other, and to exercise full jurisdiction over the churches of Asia, Thrace, and Pontus. The resistance of Leo was all in vain. The obnoxious canons were fully confirmed, and thus one half of the sovereignty at which he aimed was for ever lost, at the very moment when victory seemed no longer doubtful.

Two other events in the active life of this remarkable man must not be passed over in silence. In 452, when Attila was advancing in full career upon Rome, Leo was selected as the chief of an embassy, sent forth in the forlorn hope of propitiating the fierce conqueror. What the arguments employed by the eloquent suppliant may have been history has failed to record. The result is well known. The Hun not only spared the metropolis, but evacuated Italy, and returned with his

army to the Danube. Again in 455, when the city lay at the mercy of the Vandals, Genseric was persuaded by the entreaties of Leo to forego his purpose of general conflagration and massacre, and to be content with pillage—a concession which, when we consider the circumstances of the case and the temper of the chief, indicates the influence of the pontiff not less forcibly than his success with Attila.

His last anxiety arose from the tumults excited in the church at Alexandria about 457 by the disorderly proceedings of Timotheus Aelurus. Having united with the emperor of the East and with the patriarch of Constantinople in restoring order and discipline, and having written a congratulatory letter to the clergy of Alexandria upon the happy termination of their troubles, he soon after died, on the 10th of November, 461.

The works of Leo consist of discourses delivered on the great festivals of the church or other solemn occasions, and of letters.

I. *Sermones.* Of these we possess ninety-six. There are five *De Natali ipsius*, preached on anniversaries of his ordination, six *De Collectis*, nine *De Jejunio Decimi Mensis*, ten *De Nativitate Domini*, eight *In Epiphania Domini*, twelve *De Quadragesima*, one *De Transfiguratione Domini*, nineteen *De Passione Domini*, two *De Resurrectione Domini*, two *De Ascensione Domini*, three *De Pentecoste*, four *De Jejunio Pentecostes*, one *In Natali Apostolorum Petri et Pauli*, one *In Natali S. Petri Apostoli*, one *In Octavis Apostolorum Petri et Pauli*, one *In Natali S. Laurentii Martyris*, nine *De Jejunio Septimi Mensis*, one *De Gradibus Ascensionis ad Beatitudinem*, one *Tractatus contra Haeresim Eutychis.*

II. *Epistolae.* These, extending to the number of 173, are addressed to the reigning emperors and their consorts, to synods, to religious communities, to bishops and other dignitaries, and to sundry influential personages connected with the ecclesiastical history of the times. They afford an immense mass of most valuable information on the prevailing heresies, controversies, and doubts, with regard to matters of doctrine, discipline, and church government.

Besides the ninety-six *Sermones* and 173 *Epistolae* mentioned above, a considerable number of tracts have from time to time been ascribed to the same author; but their authenticity is either so doubtful, or their spuriousness so evident, that they are now universally set aside. A list of these, and an investigation of their origin, will be found in the edition of the brothers Ballerini, more particularly described below.

In consequence of the reputation deservedly enjoyed by Leo, his writings have always been eagerly studied. But, although a vast number of MSS. are still in existence, none of these exhibit his works in a complete form, and no attempt seems to have been made to bring together any portion of them for many hundred years after his death. The *Sermones* were dispersed in the *Lectionaria* or select discourses of distinguished divines, employed in places of public worship until the eleventh century, when they first began to be picked out of these cumbrous storehouses, and transcribed separately, while the *Epistolae* were gradually gathered into imperfect groups, or remained embodied in the general collections of papal constitutions and canons.

Of the numerous printed editions, which commence with that which issued from the press of Sweynheym and Pannartz (Rom. fol. 1470), under the inspection of Andrew, bishop of Aleria, comprising ninety-two *Sermones* and five *Epistolae*, it is unnecessary to give any detailed account, since two are decidedly superior to all others.

The first is that published at Paris in 1675, in two large quarto tomes, by Pasquier Quesnel, who by the aid of a large number of MSS., preserved chiefly in the libraries of France, was enabled to introduce such essential improvements into the text, and by his erudite industry illustrated so clearly the obscurities in which many of the documents were involved, that the works of Leo now for the first time assumed an unmutilated, intelligible, and satisfactory aspect. But the admiration excited by the skill with which the arduous task had been executed soon received a check. Upon attentive perusal, the notes and dissertations were found to contain such free remarks upon many of the opinions and usages of the primitive church, and, above all, to manifest such unequivocal hostility to the despotism of the Roman see, that the volumes fell under the ban of the Inquisition within a year after their publication, and were included in the "Index Librorum Prohibitorum" of 1682. Notwithstanding these denunciations, the book enjoyed great popularity, and was reprinted, without any suppression or modification of the obnoxious passages, at Lyons in 1700. Hence the heads of the Romish church became anxious to supply an antidote to the poison so extensively circulated. This undertaking was first attempted by Peter Cacciari, a Carmelite monk of the Propaganda, whose labours (*S. Leonis Magni Opera omnia*, Rom. 1753—1755, 2 vols. fol.; *Exercitationes in Universa S. Leonis Magni Opera*, Rom. fol. 1751), might have attracted attention and praise had they not been, at the very moment when they were brought to a close, entirely thrown into the shade by those of the brothers Peter and Jerome Ballerini, presbyters of Verona, whose edition appeared at Verona in three volumes folio in the course of the years 1755—1757, and is entitled to take the first place both in purity of the text, corrected from a great number of MSS., chiefly Roman, not before collated, in the arrangement of the different parts, and in the notes and disquisitions. A full description of these volumes, as well as of those of Quesnel and Cacciari, is to be found in Schönemann, who has bestowed more than usual care upon this section.

(Maimbourg, *Histoire du Pontificat de Léon*, Paris, 4to. 1687; the dissertations of *Quesnel* and the *Ballerini;* Schönemann, *Bibl. Patrum Lat.* vol. ii. § 42; Arendt, *Leo der Grosse*, Mainz. 8vo. 1835; Bähr, *Gesch. der Röm. Literat.* Suppl. Band. II[e] Abtheil. § 159—162.)

2. Distinguished by the epithet BITURICENSIS, was bishop of Bourges in the middle of the fifth century, and took an active part in various important Gaulish councils, such as those of Angers (*C. Andegavense*, A. D. 453), and of Tours (*C. Turonense*, A. D. 461), held about that epoch.

We possess a letter written by this prelate in 454, jointly with the bishops Victurius and Eustochius, entitled *Epistola ad Episcopos et Presbyteros Ecclesiarum Provinciae Turonicae*, which was long ascribed to Leo the Great, inserted in all the earlier editions of the works of that pope, and in various collections of councils, the epithet *Turonicae*

appearing under the corrupt form of *Thraciae*. Sirmond first detected the real author of the piece, and restored the true title—*Provinciae tertiae Lugdunensis* s. *Turonicae*.

It will be found in Labbe, *Concil.* vol. iii. col. 1420, fol. Par. 1672, and was placed by the brothers Ballerini in the *Appendix Epistolarum Leonis Magni*, vol. i. col. 1469–72. See also Sirmond, *Concil. Gall.* vol. i. pp. 119, 599, vol. iv. p. 667. (Schönemann, *Biblioth. Patrum Lat.* vol. ii. § 52.) [W. R.]

LEO or LEON, jurists. 1. A jurist, who lived about the time of Theodosius II. or shortly afterwards. He is mentioned by Sidonius Apollinaris in the following lines (*Narbo*, v. 448—551), which are remarkable from showing at how late a period the laws of the twelve tables formed a part of legal instruction:—

> "Sive ad doctiloqui Leonis aedes,
> Quo bis sex tabulas docente juris,
> Ultro Claudius Appius lateret,
> Claro obscurior in decemviratu."

2. A praefectus praetorio of the East, under Anastasius. (Cod. 7. tit. 39. s. 6). He was probably the author of the *Edictum* cited by Theodorus. (*Basil.* vol. iv. p. 414, ed. Fabrot.) He was different from the praefectus praetorio of Italy, to whom the 143rd Novell was addressed in Latin by Justinian in A. D. 563. (Biener, *Geschichte der Novellen*, p. 532; C. E Zachariae, *Anecdota*, p. 261, n. 43.)

3. A. Graeco-Roman jurist, probably contemporary with Justinian. A legal question of Leo is cited in *Basil.* 29. tit. 1. schol. (vol. iv. p. 610, ed. Fabrot.) In *Basil.* 21. tit. 2. schol. (vol. ii. p. 633), occurs another legal question of Leo, with the corrupt heading, Λέοντις Ἀναμαρζεὺς (or Ἀναβαρζεὺς) ἐρώτησις. Leo, in the latter passage, inquires whether a woman, who, while she was a slave, had exercised the trade of prostitution, was infamous after manumission; and Stephanus, who answers in the negative, gives a curious reason for the rule.

A Leo Sebastinus, monk and jurist, is often cited by the untrustworthy Nic. Comnenus Papadopoli, in his *Praenotiones Mystagogicae*. His *Ecthesis Canonum* is mentioned, pp. 143, 216, 219, 249, 278; and his scholia on Balsamo, p. 325. [J. T. G.]

LEO or LEON, a physician, called φιλόσοφος καὶ ἰατρός, the author of a short Greek medical work, in seven books, entitled Σύνοψις τῆς Ἰατρικῆς, *Conspectus Medicinae*, dedicated to a person named *Georgius*, at whose request it was written. It consists of a very brief account of about two hundred diseases, taken in a great measure from Galen. It is uncertain at what time Leo lived, but it may have been about the eighth or ninth century after Christ. The work is to be found in Greek and Latin, in F. Z. Ermerins, *Anecdota Medica Graeca*, 8vo. Lugd. Bat., 1840. [W. A. G.]

LEO or LEON, artists. 1. A painter, of unknown date, whose picture of Sappho is mentioned by Pliny (xxxv. 11. s. 40. § 35).

2. One of those statuaries who made "athletas, et armatos, et venatores sacrificantesque." (Plin. xxxiv. 8. s. 19. § 34.) [P. S.]

LEOBO'TES (Λεωβώτης or Λεωβότης), the Ionic form of LABOTAS (Λαβώτας). 1. King of Sparta. [LABOTAS.]

2. A Spartan harmost at the unfortunate colony of Heracleia, was slain in battle by the Oetaeans, together with 700 of the settlers, through the treachery of his Achaean allies, B. C. 409. (Xen. *Hell.* i. 2. § 18; Thirlwall's *Greece*, vol. iv. p. 95, note 1.) He is perhaps the same who is called Labotus in Plutarch. (*Apoph. Lac.* p. 140, ed. Tauchn.) [E. E.]

LEOCE'DES (Λεωκήδης), son of the tyrant Pheidon. (Herod. vi. 127.) [PHEIDON.]

LEO'CHARES (Λεωχάρης). 1. An Athenian statuary and sculptor, was one of the great artists of the later Athenian school, at the head of which were Scopas and Praxiteles. He is placed by Pliny (*H. N.* xxxiv. 8. s. 19) with Polycles I., Cephisodotus I., and Hypatodorus, at the 102d Olympiad (B. C. 372). We have several other indications of his time. From the end of the 106th Olympiad (B. C. 352) and onwards he was employed upon the tomb of Mausolus (Plin. xxxvi. 5. s. 4. § 9; Vitruv. vii. Praef. § 13: SATYRUS); and he was one of the artists employed by Philip to celebrate his victory at Chaeroneia, Ol. 110, 3, B. C. 338. The statement, that he made a statue of Autolycus, who conquered in the boys' pancration at the Panathenaea in Ol. 89 or 90, and whose victory was the occasion of the *Symposion* of Xenophon (Plin. *H. N.* xxxiv. 8. s. 19. § 17; comp. Schneider, *Quaest. de Conviv. Xenoph.*), seems at first sight to be inconsistent with the other dates; but the obvious explanation is, that the statue was not a dedicatory one in honour of the victory, but a subject chosen by the artist on account of the beauty of Autolycus, and of the same class as his Ganymede, in connection with which it is mentioned by Pliny; and that, therefore, it may have been made long after the victory of Autolycus. In one of the Pseudo-Platonic epistles (13, p. 361), the supposed date of which must be about Ol. 104, Leochares is mentioned as a young and excellent artist.

The masterpiece of Leochares seems to have been his statue of the rape of Ganymede, in which, according to the description of Pliny (*l. c.*), the eagle appeared to be sensible of what he was carrying, and to whom he was bearing the treasure, taking care not to hurt the boy through his dress with his talons. (Comp. Tatian, *Orat. ad Graec.* 56, p. 121, ed. Worth.) The original work was pretty certainly in bronze; but it was frequently copied both in marble and on gems. Of the extant copies in marble, the best is one, half the size of life, in the Museo Pio-Clementino. (Visconti, *Mus. Pio-Clem.* vol. iii. pl. 49; *Abbildungen zu Winckelmann*, No. 86; Müller, *Denkmäler d. alten Kunst*, vol. i. pl. 36.) Another, in the library of S. Mark at Venice, is larger and perhaps better executed, but in a much worse state of preservation. (Zanetti, *Statue*, vol. ii. tav. 7.) Another, in alto-relievo, among the ruins of Thessalonica, is figured in Stuart's *Athens*, vol. iii. c. 9, pl. 2 and 9. (Comp. Meyer, *Kunstgeschichte*, vol. ii. pp. 97, 98.) These copies, though evidently very imperfect, give some idea of the mingled dignity and grace, and refined sensuality, which were the characteristics of the later Athenian school. Winckelmann mentions a marble base found in the Villa Medici at Rome, and now in the gallery at Florence, which bears the inscription ΓΑΝΥΜΗΔΗC ΛΕΟΧΑΡΟΥC ΑΘΗΝΑΙΟΥ. (*Gesch. d. Kunst.* b. ix. c. 3. § 12, note.) Though, as Winckelmann shows (comp. R. Rochette, *Lettre à M. Schorn*, p. 341, 2d edit.)

this base is almost certainly of a much later date than the original statue, it is useful as proving the fact, that Leochares was an Athenian. His name also appears on an inscription recently discovered at Athens. (Schöll, *Archäologische Mittheilungen aus Griechenland, nach C. O. Müller's hinterlassenen Papieren*, pt. i. p. 127.)

Of his other mythological works, Pausanias mentions Zeus and a personification of the Athenian people (Ζεὺς καὶ Δῆμος) in the long portico at the Peiraeus, and another Zeus in the acropolis of Athens (i. 24. § 4), as well as an Apollo in the Cerameicus, opposite to that of Calamis. Pliny (xxxiv. 8. s. 19. § 17) speaks of his *Jupiter tonans* in the Capitol as "ante cuncta laudabilem," and of his Apollo with a diadem; and Vitruvius (ii. 8. § 11) refers to his colossal statue of Mars, in the acropolis of Halicarnassus, which some ascribed to Timotheus, and which was an ἀκρόλιθος. (See Dict. of Antiq. *s. v.*)

Of his portrait-statues, the most celebrated were those of Philip, Alexander, Amyntas, Olympias, and Eurydice, which were made of ivory and gold, and were placed in the *Philippeion*, a circular building in the *Altis* at Olympia, erected by Philip of Macedon in celebration of his victory at Chaeroneia. (Paus. v. 20 § 5, or §§ 9—10.) A bronze statue of Isocrates, by Leochares, was dedicated by Timotheus, the son of Conon, at Eleusis. (Pseud.-Plut. *Vit. X. Orat.* p. 838, d.; Phot. *Bibl.*, Cod. 260, p. 488, a, Bekker, who reads Κλεοχάρους ἔργον, instead of Λεοχάρους.) His statue of Autolycus has been already mentioned.

2. Another Athenian sculptor of this name, and probably of the same family, but of the Roman period, has lately been brought to light by the researches of Ottfried Müller, who saw at Athens a block of marble bearing an inscription which shows it to be the base of a statue of a certain M. Antonius (not improbably the triumvir), made by Leochares. (Schöll, *Archäol. Mittheil.* pp. 128, 129; Stephani, in *Rhein. Mus.* 1845, p. 30; R. Rochette, *Lettre à M. Schorn*, p. 342.) [P. S.]

LEO'CRATES (Λεωκράτης), son of Stroebus, commanded in the great sea-fight off Aegina (B. C. 457), in which the Athenians gave a final defeat to their ancient rivals. Seventy ships were taken, and Leocrates landed and laid siege to the town; while the Corinthian forces, which, by invading Attica, hoped to relieve it, were defeated by Myronides. (Thuc. i. 105.) Plutarch relates that these two commanders were both of them colleagues of Aristeides in the campaign of Plataea (Plut. *Arist.* 20). [A. H. C.]

LEO'CRITUS (Λειώκριτος), a son of Evenor, and one of the suitors of Penelope, was slain by Telemachus. (Hom. *Od.* ii. 242, &c., xxii. 294.) [L. S.]

LEO'CRITUS (Λεώκριτος). 1. A son of Polydamas, was slain by Odysseus. He was represented as dead in a painting in the λέσχη at Delphi. (Paus. x. 27.)

2. An Athenian, son of Protarchus, distinguished himself greatly in the storming of the Museum at Athens, under Olympiodorus, when the Athenians threw off the yoke of Demetrius Poliorcetes and drove out his garrison, B. C. 287. Leocritus was the first to break into the place, and was slain in the struggle. His memory was held in high honour by the Athenians, and his shield was suspended in the temple of Zeus ἐλευθέριος, with his name and his exploit inscribed upon it. (Paus. i. 25, 26; Plut. *Demetr.* 46.)

3. A general of Pharnaces, king of Pontus, in his war with Eumenes II. of Pergamus, was sent by his master to invade Galatia in B. C. 181. (Pol. xxv. 4.) On one occasion the garrison of Tium or Teium, a town in Paphlagonia, surrendered to him on a promise of safety, in spite of which he treacherously put the whole of it to death. (Diod. *Exc. de Virt. et Vit.* p. 576; comp. Pol. xxvi. 6.)

4. A Pythagorean philosopher of Carthage. (Iambl. *Vit. Pyth.* ad fin.) [E. E.]

LEOCYDES (Λεωκύδης). 1. A Pythagorean philosopher of Metapontum. (Iambl. *Vit. Pyth.* 36.)

2. A general of Megalopolis, and a descendant of Arcesilaus. (Paus. viii. 10. §§ 6, 10.)

LEO'DACUS. [OILEUS.]

LEO'DAMAS (Λεωδάμας). 1. Of Acharnae, an Attic orator of great distinction. He was educated in the school of Isocrates; and Aeschines (*c. Ctesiph.* § 138), who, however, cannot in this case be regarded as an impartial critic, says that he excelled Demosthenes in the gracefulness of his orations. Some writers call him the teacher of Aeschines; but this seems to be no more than an unfounded inference drawn from the passage of Aeschines just referred to. (Plut. *Vit. X. Orat.* p. 840; Phot. *Bibl.* Cod. 264, p. 490, ed. Bekk.; comp. Ruhnken, *Hist. Crit. Orat. Graec.* p lxiii. &c.) None of the orations of Leodamas have come down to us, but we know that he delivered one in accusing Callistratus (Aristot. *Rhetor.* i. 7, 13), and another in accusing Chabrias (Demosth. *in Lept.* p. 501), and that he defended himself against a charge brought against him by Thrasybulus. (Aristot. *Rhetor.* ii. 23, 25.) He is also said to have been sent by the Athenians on an embassy to Thebes. (Plut. *Vit. X. Orat.* p. 837.)

2. Of Thasus, a Pythagorean philosopher. (Proclus, *In Euclid.* ii. p. 19, iii. p. 58; Diog. Laert. iii. 24.) [L. S.]

LEO'GORAS (Λεωγόρας), the son of one Andocides, and the father of Andocides the orator, is said to have taken part in the conclusion of a peace between the Athenians and Lacedaemonians, probably the peace of B. C. 445. He was one of the parties apprehended on suspicion of being concerned in the mutilation of the Hermae at Athens, in B. C. 415. Plutarch says that Leogoras was accused by his own son, Andocides, as one of the guilty parties, but that the latter saved his father by stating that Leogoras was able to give important information to the state; and he further states that Leogoras, taking the hint, forthwith accused numerous persons of various crimes, and was, in consequence, set free. Andocides, however, stoutly denies the truth of this story. (Thuc. i. 51; Plut. *Vitae X. Orat.* p. 834; Andoc. *De Myst.* pp. 3, 4, ed. Steph.) Leogoras seems to have borne no better character than his notorious son, Andocides. He was frequently attacked by the comic poets for his extravagance and luxurious mode of living. (Aristoph. *Vesp.* 1269, *Nub.* 109, with Schol.; Athen. ix. p. 387, a.)

LEON. [LEO.]

LEO'NIDAS I. (Λεωνίδας), king of Sparta, 17th of the Agids, was one of the sons of ANAXANDRIDES by his first wife, and, according to some accounts, was twin-brother to Cleombrotus (Herod. v. 39—41; Paus. iii. 3). He succeeded on the throne his half-brother Cleomenes I., about B. C. 491, his elder brother Dorieus also having previously

died [DORIEUS]. When Greece was invaded by Xerxes, the Greek congress, which was held at the Isthmus of Corinth, determined that a stand should be made against the enemy at the pass of Thermopylae, and Leonidas had the command of the force destined for this service. The number of his army is variously stated: according to Herodotus, it amounted to somewhat more than 5000 men, of whom 300 were Spartans; in all probability, the regular band of (so called) ἱππεῖς, selected by the Hippagretae, τοὺς κατεστεῶτας τριηκοσίους, as Herodotus calls them (comp. Müller, *Dor.* book iii. 12. § 5). The remainder of the Lacedaemonian force was to follow after the celebration of the festival of the Carneia. Plutarch affirms that funeral games were celebrated in honour of Leonidas and his comrades, before their departure from Sparta; according also to him and Diodorus, it was said at the same time by the self-devoting hero, that the men he took with him were indeed few to fight, but enough to die; and, when his wife, Gorgo, asked him what his last wishes were, he answered, "Marry a brave husband and bear brave sons." All this, however, has very much the air of a late and rhetorical addition to the story; nor is it certain that Leonidas and his band looked forward to their own death as the inevitable result of their expedition, though Herodotus tells us that he selected for it such only as had sons to leave behind them, and mentions an oracle besides, which declared that Sparta could not be saved from ruin but by the death of her king. When the Greek army was assembled at Thermopylae, there was a prevalent desire on the part of the Peloponnesians to fall back on the Isthmus, and make their stand against the Persians there; and it was mainly through the influence of Leonidas that the scheme, selfish at once and impolitic, was abandoned. The sayings ascribed to him before the battle by Plutarch are well-known and characteristic enough of a Spartan, but are probably the rhetorical inventions of a later age. When it was known that the treachery of the Malian Ephialtes had betrayed the mountain path of the Anopaea to the Persians, after their vain attempts to force their way through the pass of Thermopylae, Leonidas, declaring that he and the Spartans under his command must needs remain in the post they had been sent to guard, dismissed all the other Greeks, except the Thespian and Theban forces. Then, before the body of Persians, who were crossing the mountain under Hydarnes, could arrive to attack him in the rear, he advanced from the narrow pass and charged the myriads of the enemy with his handful of troops, hopeless now of preserving their lives, and anxious only to sell them dearly. In the desperate battle which ensued, Leonidas himself fell soon. His body was rescued by the Greeks, after a violent struggle. On the hillock in the pass, where the remnant of the Greeks made their last stand, a lion of stone (so Herodotus tells us) was set up in his honour; and Pausanias says that his bones were brought to Sparta forty years after, by one named Pausanias; but if he was the same who commanded at the battle of Plataea, "forty" must be an erroneous reading for "four" (see Larcher, *ad Herod.* vii. 225). The later story of Leonidas and his followers perishing in a night-attack on the Persian camp is unworthy of credit. (Herod. vii. 175, 202—225; Paus. iii. 4, 14, vii. 15; Diod. xi. 4—11; Plut. *de Herod. Mal.* 32, *Apoph. Lac.*; Strab. i. p. 10, ix. p. 429; Ael. *V. H.* iii. 25; Just. ii. 11; C. Nep. *Them.* 3; Val. Max. iii. 2, Ext. 3; Cic. *de Fin.* ii. 19, 30, *Tusc. Disp.* i. 42, 49; Simon. xv. *Anthol. Graec.* vol. i. p. 61, ed. Jacobs.) In the reign of Leonidas we arrive at an exact chronology (says Clinton, *F. H.* vol. ii. p. 209), which we have gradually approached in the two preceding reigns of Anaxandrides and Cleomenes I. [E. E.]

LEO'NIDAS II. (Λεωνίδας), king of Sparta, was son of the traitor, Cleonymus, and 28th of the Agids. He acted as guardian to his infant relative, Areus II., on whose death, at the age of eight years, he ascended the throne, about B. C. 256, being by this time considerably advanced in life. A great part of his earlier years he had spent in the courts of Seleucus Nicator and his satraps, and had even married an Asiatic wife, by whom he had two children. From this it is reasonable to suppose that he reversed the policy of his predecessors, who had cultivated a connection with Egypt: and it is at least an ingenious conjecture of Droysen's, that the adventurer, Xanthippus, who entered at this period into the Carthaginian service, and whom he identifies with the general of Ptolemy Euergetes in his war with Seleucus Callinicus, may have been one of those who, as favourers of the Egyptian alliance, were driven from Sparta by the party of Leonidas. (Droysen, *Hellenismus*, vol. ii. pp. 296, 347; comp. Arnold's *Rome*, vol. ii. p. 589.) The habits which Leonidas had contracted abroad, very different from the old Spartan simplicity, caused him to regard with strong dislike the projected reforms of Agis IV., and he laboured at first to counteract them by secret intrigues and by the slanderous insinuation that the object of Agis was to bribe the poor with the property of the rich, and thus to make himself tyrant of Sparta. When the measure of his colleague was actually brought forward, Leonidas opposed it with arguments ludicrously weak, but succeeded, nevertheless, in obtaining its rejection in the senate by a majority of one. It thus became necessary for the reformers to get rid of him, and accordingly the ephor Lysander revived an old law, which forbade a Heracleid to marry a foreigner, and affixed the penalty of death to a sojourn in a foreign land. There was also an ancient custom at Sparta, of which he took advantage to excite the stronger prejudice against Leonidas. Every ninth year the ephors sat in silence to observe the heavens on a clear and moonless night; and if a star was seen to shoot in a particular direction, it was interpreted as a sign of some offence against the gods on the part of the kings, who were therefore to be suspended from their office till an oracle from Delphi or Olympia should declare in their favour. Lysander professed to have seen the sign, and referred it to the displeasure of heaven at the illegal conduct of Leonidas. He also accused him, according to Pausanias, of having bound himself by an oath, while yet a boy, to his father Cleonymus, to work the downfall of Sparta. Leonidas, not venturing to abide his trial, took refuge in the temple of Athena Chalcioecus, where his daughter Cheilonis joined him. Sentence of deposition having been passed against him in his absence, the throne was transferred to his son-in-law, Cleombrotus; and the ephors of the succeeding year having failed in their attempt to crush Lysander and his colleague, Mandrocleidas, by a prosecution [see Vol. I. p. 73],

Leonidas went into exile to Tegea.* When the misconduct of Agesilaus, the uncle of Agis, had led, not long after, to his restoration (B. C. 240), he listened to the entreaties of Cheilonis, and spared the life of her husband, Cleombrotus, contenting himself with his banishment; but he caused Agis to be put to death, though he owed his own life to the protection he had afforded him in his flight to Tegea. Archidamus, the brother of Agis, fled from Sparta: Agiatis, his widow, was forced by Leonidas into a marriage with his son, Cleomenes; and it seems doubtful whether the child Eurydamidas, her son by Agis, was allowed to bear the name of king. At any rate the whole of the royal power (such as it was, in a selfish oligarchy, of which he was the tool) remained with Leonidas; and Plutarch tells us that he utterly neglected public affairs, caring for nothing but a life of ease and luxury. He died about B. C. 236, and was succeeded by his son, Cleomenes III. (Plut. *Agis*, 3, 7, 10—12, 16—21, *Cleom.* 1—3; Paus. iii. 6; Clinton, *F. H.* vol. ii. p. 217; Droysen, *Hellenismus*, vol. ii. pp. 295, 296, 384, &c., 445.) [E. E.]

LEO'NIDAS or LEO'NIDES (Λεωνίδας, Λεωνίδης), historical. 1. A general of the Byzantines, who, when the citizens, during a siege of their town, flocked to the taverns instead of manning the walls, established a number of wine-shops on the ramparts themselves, and so kept his men, with some difficulty, at their posts (Ael. *V. H.* iii. 14; Athen. x. p. 442, c.). He may have been the same Leonides whom Athenaeus mentions as a writer on fishing (Athen. i. p. 13, c.).

2. A noble youth, a citizen of Heracleia on the Pontus, was one of those who put to death the tyrant Clearchus, B. C. 353. He is also called Leon. [LEON, No. 1, p. 741, b.]

3. A kinsman of Olympias, the mother of Alexander the Great, was entrusted with the main superintendence of Alexander's education in his earlier years, apparently before he became the pupil of Aristotle. Leonidas was a man of austere character, and trained the young prince in hardy and self-denying habits. Thus, he would even examine the chests which contained his pupil's bedding and clothes, to see whether Olympias had placed any thing there that might minister to luxury. There were two excellent cooks (said Alexander afterwards) with which Leonidas had furnished him,—a night's march to season his breakfast, and a scanty breakfast to season his dinner. On one occasion, when Alexander at a sacrifice was throwing large quantities of incense on the fire, "be more sparing of it," said Leonidas, "till you have conquered the country where it grows." Alexander sent him afterwards from Asia 600 talents' weight of incense and myrrh, "that he might no longer be penurious" (so ran the message) "in his offerings to the gods." (Plut. *Alex.* 22, 25, *Reg. et Imp. Apoph. Alex.* 4, 9.) It may be questioned whether the rough discipline of Leonidas was not carried further than was altogether beneficial to Alexander's character (see Plut. *Alex.* 7; Thirlwall's *Greece*, vol. vi. p. 90, note 3).

4. A general of Antigonus, who, in B. C. 320, repressed by a skilful stratagem the revolt of 3000 Macedonians in Lycaonia (Polyaen. iv. 6). It is possible that he may have left the service of Antigonus for that of Ptolemy, in which case he may be identified with the one immediately below.

5. A general of Ptolemy Soter, who sent him in B. C. 310 to dislodge from the maritime towns of Cilicia the garrisons of Antigonus, which, it was alleged, the treaty of the preceding year required him to withdraw. Leonidas was successful at first, but Demetrius Poliorcetes, arriving soon after, defeated him and regained the towns (Diod. xx. 19). Suidas tells us (*s. v.* Δημήτριος ὁ Ἀντιγόνου) that Ptolemy, after having restored freedom to the Greek cities, left Leonidas in Greece as governor. He may perhaps be referring to Ptolemy's expedition to Greece in B. C. 308, with the professed object of vindicating the liberty of the several states there (see Diod. xx. 37; Plut. *Dem.* 15), and the name Leonidas may be intended for Cleonidas. But the whole statement in Suidas is singularly confused. [E. E.]

LEO'NIDAS or LEO'NIDES, literary. 1. Of Tarentum, the author of upwards of a hundred epigrams in the Doric dialect. His epigrams formed a part of the *Garland* of Meleager. In Brunck's *Analecta*, some of the epigrams ascribed to Leonidas of Tarentum belong properly to Leonidas of Alexandria; and on the other hand, some, which are found in other parts of the Anthology, should be restored to Leonidas of Tarentum. Jacobs (*Anth. Graec.* vol. xiii. pp. 909, 910) points out the necessary corrections; and Meineke (*Delect. Poet. Anth. Graec.* pp. 24—52) has re-edited and re-arranged the epigrams of this writer, the number of which he makes 108. The epigrams are chiefly inscriptions for dedicatory offerings and works of art, and, though not of a very high order of poetry, are usually pleasing, ingenious, and in good taste. Bernhardy not unhappily characterises them as being "in a sharp lapidary style" (*Grundriss. d. Griech. Litt.* vol. ii. p. 1055). All that we know of the poet's date is collected from his epigrams, and the indications are not very certain. He seems, however, to have lived in the time of Pyrrhus (Jacobs, *l. c.*). From one of the epigrams ascribed to him (No. 100, Br. and Jac., No. 98, Meineke), and which may either have been written after his death, or by himself for his own epitaph, we learn that he was born at Tarentum, and after many wanderings during which the Muses were his chief solace, he died and was buried at a distance from his native land.

2. Of Alexandria, was born, as he informs us (*Ep.* 8), on the banks of the Nile, whence he went to Rome (*Ep.* 27), and there taught grammar for a long time without attracting any notice, but ultimately he became very popular, and obtained the patronage of the imperial family. His epigrams show that he flourished under Nero, and probably down to the reign of Vespasian. In the Greek Anthology, forty-three epigrams are ascribed to him, but some of these belong to Leonidas of Tarentum. The epigrams of Leonidas of Alexandria are of a very low order of merit. Several of them are distinguished by the petty conceit of having an equal number of letters in each distich; these are called ἰσόψηφα ἐπιγράμματα. (Jacobs, *Anth. Graec.* vol. xiii. pp. 908—909; Meineke, *Prolusio ad utriusque Leonidae Carmina*, Lips. 1791; Fabric. *Bibl. Graec.* vol. iv. pp. 479—480.)

3. Of Byzantium, the son of Metrodorus, who

* It is erroneously stated, in Vol. I. p. 691, that his daughter Cheilonis accompanied him thither. See Plut. *Agis*, 17.

wrote a work, Ἁλιευτικά (Ath. i. p. 13, c.) which is often quoted by Aelian (*N. A.* ii. 6, 50, iii. 18, xii. 42).

4. A Stoic philosopher of Rhodes (Strab. xiv. p. 655), and perhaps the same as the author of a work on Italy, which is quoted by Tzetzes (*Schol. ad Lycophr.* 756).

5. The tutor of Cicero's son Marcus, at Athens. (Cic. *ad Div.* xvi. 21, *ad Att.* xiv. 16.) [P. S.]

LEO'NIDAS, a patronus causarum in the tribunal of the praefectus praetorio at Constantinople. He was one of the 16 commissioners appointed to compile the Digest under the presidency of Tribonian. (Const. *Tanta*, § 9; Const. Δέδωκεν, § 9.) [J. T. G.]

LEO'NIDAS (Λεωνίδας), a physician who was a native of Alexandria, and belonged to the sect of the Episynthetici (Pseudo-Galen, *Introd.* c. 4. vol. xiv. p. 684; Cael. Aurel. *De Morb. Acut.* ii. 1, p. 75). As he is quoted by Caelius Aurelianus (*l. c.*), and himself quotes Galen (*ap. Aët.* iv. 2, 11, p. 688), he probably lived in the second and third centuries after Christ. Of his writings, which appear to have chiefly related to surgical subjects, nothing remains but some fragments preserved by Aëtius (pp. 241, 397, 686, 687, 688, 689, 691, 692, 736, 741, 743, 799, 800, 802) and Paulus Aegineta (iv. 59, p. 534, vi. 32, 44, 64, 67, 78, pp. 562, 569, 578, 580, 585), from which we may judge that he was a skilful practitioner. [W. A. G.]

LEO'NIDAS, artists. 1. A painter, of Anthedon, and a disciple of the great painter Euphranor. (Steph. Byz. *s. v.* Ἀνθηδών; Eustath. *ad Hom. Il.* ii. 508.)

2. An architect, of little note, who wrote upon proportions (Vitruv. vii. praef. §. 14). [P. S.]

LEONNA'TUS (Λεοννάτος). 1. A Macedonian of Pella, one of Alexander's most distinguished officers. His father's name is variously given, as Anteas, Anthes, Onasus, and Eunus. (Arrian. *Anab.* iii. 5. § 7, vi. 28. § 6, *Ind.* 18, *ap. Phot.* p. 69, a, ed. Bekker). According to Curtius he was descended from a royal house (Curt. x. 7), which may be the reason we find him early occupying a distinguished post about the person of Philip of Macedon; at the time of whose death (B. C. 336) he was one of the select officers called the king's body guards (σωματοφύλακες). In this capacity he is mentioned as one of those who avenged the death of Philip upon his assassin Pausanias. (Diod. xvi. 94.) Though he accompanied Alexander on his expedition to Asia, he did not at first hold an equally distinguished position in the service of the young king: he was only an officer of the ordinary guards (ἑταῖροι) when he was sent by Alexander after the battle of Issus to announce to the wife of Dareius the tidings of her husband's safety. (Arr. *Anab.* ii. 12. § 7; Curt. iii, 12; Diod. xvii. 37; Plut. *Alex.* 21.) Shortly after, however, during Alexander's stay in Egypt (B. C. 331), Leonnatus was appointed to succeed Arrhybas as one of the seven σωματοφύλακες (Arr. *Anab.* iii. 5, vi. 28), and from this time forward his name continually occurs, together with those of Hephaestion, Perdiccas, and Ptolemy, among the officers immediately about the king's person, or employed by him on occasions requiring the utmost confidence. Thus we find him making one of the secret council appointed to inquire into the guilt of Philotas; present at the quarrel between Alexander and Cleitus, and attempting in vain to check the fury of the king; keeping watch over Alexander's tent at the time of the conspiracy of the pages; and even venturing to excite his resentment by ridiculing the Persian custom of prostration. (Curt. vi. 8. § 17, viii. 1 § 46, 6. § 22; Arr. *Anab.* iv. 12. §. 3.) Nor were his military services less conspicuous; in B. C. 327 he is mentioned as taking a prominent part in the attack on the hill fort of Chorienes, and was wounded at the same time with Ptolemy and Alexander himself, in the first engagement with the barbarian tribes of the vale of the Choës. On a subsequent occasion he led one division of the army to the attack of one of the strong positions which the Indian mountaineers had occupied: but his most distinguished exploit was in the assault on the city of the Malli, where Alexander's life was only saved by the personal courage and prowess of Leonnatus and Peucestas. (Arr. *Anab.* iv. 21, 23, 24, vi. 10; Curt. viii. 14. § 15, ix. 5.) We next find him commanding the division of cavalry and light-armed troops which accompanied the fleet of Alexander down the Indus, along the right bank of the river. During the subsequent march from thence back to Persia, he was left with a strong force in the country of the Oreitae, to enforce the submission of that tribe and maintain the communications with the fleet under Nearchus. These objects he successfully accomplished; and the Oreitae and neighbouring barbarians having assembled a large army, he totally defeated them with heavy loss. As a reward for these various services, he was selected by Alexander as one of those whom he honoured with crowns of gold during his stay at Susa, B. C. 325. (Arr. *Anab.* vi. 18, 20, 22, vii. 5, *Ind.* 23, 42; Curt. ix. 10.)

Leonnatus thus held so conspicuous a place among the Macedonian generals, that in the first deliberations which followed the death of Alexander, it was proposed to associate him with Perdiccas, as one of the guardians of the infant king, the expected child of Roxana. (Curt. x. 9. § 3; Justin. xiii. 2.) In the arrangements ultimately adopted however, he obtained only the satrapy of the Lesser or Hellespontine Phrygia (Arrian. *ap. Phot.* p. 69, b; Dexippus, *ibid.* p. 64, a; Diod. xviii. 3; Curt. x. 10. § 2; Justin. xiii. 4.), a share which was far from contenting his ambition, though he thought fit to acquiesce for the time. But hardly had he arrived to take possession of his government, when he received an urgent message from Antipater, calling on him for assistance against the revolted Greeks. Nearly at the same time also arrived letters from Cleopatra, the sister of Alexander, urging him to aid her against Antipater, and offering him her hand in marriage. Leonnatus immediately determined to avail himself of the double opportunity thus presented to his ambition; first to assist Antipater against the Greeks, and after having freed him from that danger, to expel him in his turn from Macedonia, marry Cleopatra, and seat himself upon the throne. With these views (for which he in vain endeavoured to obtain the support of Eumenes) he crossed over into Europe at the head of a considerable army, and advanced into Thessaly to the relief of Antipater, who was at this time blockaded in Lamia by the combined forces of the Greeks (B. C. 322). He was met by the Athenians and their allies under Antiphilus, and a pitched battle ensued, in which, though the main army of the Macedonians suffered but little, their cavalry, commanded by Leonnatus

in person, was totally defeated, and he himself fell, covered with wounds, after displaying in the combat his accustomed valour. (Diod. xviii. 12, 14, 15; Plut. *Eum.* 3, *Phoc.* 25; Justin. xiii. 5.) The only personal traits recorded to us of Leonnatus are his excessive passion for hunting, and his love of magnificence and display, the latter a quality common to most of his brother captains in the service of Alexander. (Plut. *Alex.* 40; Aelian. *V. H.* ix. 3; Athen. xii. p. 539.)

2. Another officer in the service of Alexander, a native of Aegae, and son of Antipater. (Arr. *Ind.* 18.) The anecdote related by Arrian (Anab. iv. 12. § 3.) may perhaps refer to this Leonnatus, rather than the preceding.

3. A Macedonian officer in the service of Pyrrhus, king of Epeirus, who saved the life of that monarch at the battle of Heraclea, B. C. 280. (Plut. *Pyrrh.* 16; Dionys. *Exc.* xviii. 2, 3.) [E. H. B.]

LEONNO'RIUS, one of the leaders of the Gauls in their invasion of Macedonia and the adjoining countries. When the main body under Brennus marched southwards into Macedonia and Greece (B. C. 279), Leonnorius and Lutarius led a detachment, 20,000 strong, into Thrace, where they ravaged the country to the shores of the Hellespont, compelled the Byzantines to pay them tribute, and made themselves masters of Lysimachia. The rich Asiatic shores of the Hellespont afforded them a tempting prospect; and while Leonnorius returned to Byzantium, in order to compel the inhabitants of that city to give him the means of transporting his troops to Asia, Lutarius contrived to capture a few vessels, with which he conveyed all the force remaining under his command across the Hellespont. While Leonnorius was still before Byzantium, Nicomedes, king of Bithynia, being in want of support in his war with Antiochus, agreed to take him and his troops, as well as those of Lutarius, into his pay, and furnished them with the means of passing over into Asia (B. C. 278). They first assisted him against his rival, Zipoetes, in Bithynia; after which they made plundering excursions through various parts of Asia; and ultimately established themselves in the province, called thenceforth from the name of its barbarian conquerors, Galatia. No farther mention is made of either of the leaders after they had crossed into Asia. (Memnon. c. 19, ed. Orell.; Liv. xxxviii. 16; Strab. xii. p. 566.) [E. H. B.]

LEONTEUS (Λεοντεύς), a son of Coronus, and prince of the Lapithae. In conjunction with Polypoetes, he led the Lapithae, in 40 ships, against Troy, where he took part in the games at the funeral of Patroclus. (Hom. *Il.* ii. 745, &c., xii. 130, &c., xxiii. 837, &c.) [L. S.]

LEONTEUS (Λεοντεύς), of Argos, was a tragic poet and the slave of Juba, king of Mauritania, who ridiculed his *Hypsipyle* in an epigram preserved by Athenaeus (viii. p. 343, e. f.). [P. S.]

LEONTI'ADES (Λεοντιάδης). 1. A Theban, of noble family, commanded at Thermopylae the forces supplied by Thebes to the Grecian army. (Herod. vii. 205; comp. Diod. xi. 4.) They came unwillingly, according to Herodotus, and therefore were retained by Leonidas, rather as hostages than allies, when he sent away the main body of the Greeks. (Herod. vii. 220—222; but see Plut. *de Herod. Mal.* 31; Thirlwall's *Greece*, vol. ii. p. 287.) In the battle—a hopeless one for the Greeks—which was fought after the Persians had been conducted over Callidromus, Leontiades and the force under his command surrendered to the enemy and obtained quarter. Herodotus tells us, however, that some of them were nevertheless slain by the barbarians, and that most of the remainder, including Leontiades, were branded as slaves by the order of Xerxes. (Herod. vii. 233.) Plutarch contradicts this (*de Herod. Mal.* 33),—if, indeed, the treatise be his,—and also says that Anaxander, and not Leontiades, commanded the Thebans at Thermopylae. [Eurymachus.]

2. Son of Eurymachus, and grandson, apparently, of the above, was one of the polemarchs at Thebes, in B. C. 382, when the Spartan commander, Phoebidas, stopped there on his way against Olynthus. Unlike Ismenias, his democratic colleague, Leontiades courted Phoebidas from the period of his arrival, and, together with Archias and Philip, the other chiefs of the oligarchical party, instigated him to seize the Cadmeia with their aid. This enterprise having been effected on a day when the women were keeping the Thesmophoria in the citadel, and the council therefore sat in or near the agora, Leontiades proceeded to the council and announced what had taken place, with an assurance that no violence was intended to such as remained quiet. Then, asserting that his office of polemarch gave him power to apprehend any one under suspicion of a capital offence, he caused Ismenias to be seized and thrown into prison. Archias was forthwith appointed to the office thus vacated, and Leontiades went to Sparta and persuaded the Lacedaemonians to sanction what had been done. Accordingly, they sent commissioners to Thebes, who condemned Ismenias to death, and fully established Leontiades and his faction in the government under the protection of the Spartan garrison. (Xen. *Hell.* v. ii. §§ 25—36; Diod. xv. 20; Plut. *Ages.* 23, *Pelop.* 5, *de Gen. Soc.* 2.) In this position, exposed to the hostility and machinations of some 400 democratic exiles, who had taken refuge at Athens (Xen. *Hell.* v. 2. § 31), Leontiades, watchful, cautious, and energetic, presented a marked contrast to Archias, his voluptuous colleague, whose reckless and insolent profligacy he discountenanced, as tending obviously to the overthrow of their joint power. His unscrupulousness, at the same time, was at least equal to his other qualifications for a party-leader; for we find him sending emissaries to Athens to remove the chief of the exiles by assassination, though Androcleidas was the only one who fell a victim to the plot. In B. C. 379, when the refugees, associated with Pelopidas, had entered on their enterprise for the deliverance of Thebes, Pelopidas himself, with Cephisodorus, Damocleidas, and Phyllidas, went to the house of Leontiades, while Mellon and others were dealing with Archias. The house was closed for the night, and it was with some difficulty that the conspirators gained admittance. Leontiades met them at the door of his chamber, and killed Cephisodorus, who was the first that entered; but, after an obstinate struggle, he was himself despatched by Pelopidas. (Xen. *Hell.* v. 4. §§ 1—7; Plut. *Pel.* 6, 11, *Ages.* 24, *de Gen. Soc.* 4, 6, 31; Diod. xv. 25.) It may be remarked that Plutarch calls him, throughout, Leontidas (Schn. *ad Xen. Hell.* v. 2. § 25). [E. E.]

LEONTISCUS (Λεοντίσκος), a son of Ptolemy Soter, by the celebrated Athenian courtezan, Thaïs. He was taken prisoner by Demetrius Poliorcetes in the great sea fight off Cyprus (B. C.

306), together with his uncle, Menelaus, but was immediately restored to his father without ransom. (Athen. xiii. p. 576 ; Justin. xv. 2.) [E. H. B.]

LEONTISCUS, a painter of the Sicyonian school, contemporary with Aratus, whose portrait he painted, with a trophy (Plin. *H. N.* xxxv. 11. s. 40. § 35). It seems almost idle to inquire which of the victories of Aratus this picture was intended to celebrate. Harduin quotes Plutarch (*Arat.* 38, fol.), as making it probable that the victory referred to was that over Aristippus, the tyrant of Argos. This would place the painter's date about B. C. 235. [P. S.]

LEO'NTION, a Greek painter, contemporary with Aristides of Thebes (about B. C. 340), who painted his portrait. Nothing further is known of him (Plin. xxxv. 10. s. 36. § 19). [P. S.]

LEO'NTIUM (Λεόντιον), an Athenian hetaera, the disciple and mistress of Epicurus. She wrote a treatise against Theophrastus, which Cicero characterises as written *scito quidem sermone et Attico.* According to Pliny (*Praef.*) the audacity of the attempt gave rise to the proverb *suspendio arborem eligere.* Pliny mentions a painting of her by Theodorus, in which she was represented in a meditative attitude. Among her numerous lovers we also find mentioned Metrodorus, the disciple of Epicurus, and Hermesianax of Colophon. She had a daughter, Danae, who was also an hetaera of some notoriety. (Diog. Laërt. x. 4 ; Athen. xiii. p. 588, a. b. 593, b. 597, a ; Cic. *de Nat. Deor.* i. 33 ; Plin. *H. N.* xxxv. 11.) [C. P. M.]

LEO'NTIUS I., a Syrian, and an officer of reputation, joined Illus in rebelling against Zeno, the emperor of Constantinople. Leontius was proclaimed emperor in A. D. 482, and was taken prisoner and put to death at Constantinople in A. D. 488. The history of this rebellion is given under ILLUS and ZENO.

LEO'NTIUS II. (Λεόντιος), emperor of Constantinople (A. D. 695—698), deposed and succeeded the emperor Justinian II. towards the end of A. D. 695. He appears first in history as commander of the imperial troops against the Maronites, in which capacity he gave cause for suspicion, and accordingly after his return to Constantinople, he was put into prison. His popularity, however, was so great, that the emperor did not dare to give him a fair trial, but kept him in confinement during three years, when, at last, he released him on condition of his leaving the capital, and taking the supreme civil and military command in Greece. Leontius was on the point of sailing from the Golden Horn, when the people, exasperated by the tyranny of Justinian, rose in rebellion, in consequence of which Justinian was deposed, and Leontius raised to the imperial dignity. The particulars of this revolution are given in the life of Justinian II. In the first year of the reign of Leontius the empire enjoyed universal peace, as Theophanus says, except, however, at Ravenna, where a frivolous riot caused much destruction and bloodshed. In the second year of his reign (697) an event occurred which is of the greatest importance in the history of Italy, as well as of all Europe and the East. Until that year Venice had belonged to the Byzantine empire, forming part of the government of Istria; but its advantageous position, and the independent and enterprising spirit of its inhabitants, had raised it to such importance and wealth, that its ruin was certain, if it remained any longer exposed to the consequences of the numerous court-revolutions at Constantinople. The Venetians, accordingly, resolved upon forming an independent government, and in 697 chose Paulus Lucas Anafestus, commonly called Paoluccio, their first sovereign duke or doge. It seems, however, that this change took place with the connivance of the Byzantine government, for during many years afterwards friendly relations were kept up between Venice and Constantinople. In the same year, 697, the Arabs set out for their fifth invasion of Africa ; and, after having defeated the Greeks in many engagements, their commander, Hasan, took Carthage. He lost it again, but retook it in the following year, 698. In order to expel the Arabs from the capital of Africa, Leontius sent reinforcements to the Patrician Joannes, the commander-in-chief in Africa, who succeeded in forcing the entrance of the harbour, but was beaten back again, and compelled to a shameful flight. Carthage now was destroyed by the Arabs, and has since disappeared from among the cities of the world. Joannes sailed for Constantinople in order to obtain a re-inforcement, and try another chance. His land and sea forces were both equally mortified at the disgraceful result of the expedition ; and Absimarus, one of their leaders, persuaded them that they would suffer for a defeat of which the commander-in-chief was the only cause. His words took effect ; a mutiny broke out when the fleet was off Crete ; Joannes was put to death by the exasperated soldiers ; and Absimarus was proclaimed emperor. The surprise of Leontius was extreme when he saw his fleet return to the harbour of Constantinople, and, instead of saluting him, raise the standard of rebellion. Absimarus having bribed the guards on the water side, entered the city without resistance, and seized upon the person of Leontius, who was treated by the usurper as he had treated his predecessor Justinian Rhinotmetus, for the captive emperor had his nose and ears cut off, and was confined in a convent, where he finished his days. The deposition of Leontius and the accession of Absimarus, who adopted the name of Tiberius, took place in 698. [TIBERIUS.] (Theoph. p. 309, &c. ; Cedren. p. 443, &c. ; Niceph. p. 26 ; Const. Manasses, p. 80 ; Zonar. vol. ii. p. 94, 95 ; Glycas, p. 279 ; Paul. Diacon. vi. 10—14.) [W. P.]

LEO'NTIUS (Λεόντιος), literary. 1. Of ANTIOCH. Leontius was born in Phrygia, and was a disciple of the martyr Lucianus ; and having entered the church was ordained presbyter. In order to enjoy without scandal the society of a young female, Eustolius or Eustolia, to whom he was much attached, he mutilated himself ; but, notwithstanding, did not escape suspicion, and was deposed from his office. On the deposition, however, of Stephanus or Stephen, bishop of Antioch, he was by the favour of the Emperor Constantius and the predominant Arian party appointed to that see, about 348 or 349. He was one of the instructors of the heresiarch Aëtius [AETIUS], to whom, according to Philostorgius, he expounded the writings of the prophets, especially Ezekiel ; but, after appointing him deacon, he was compelled by the opposite party under Diodorus [DIODORUS, No. 3] and Flavian [FLAVIANUS, No. 1] to silence and depose him. Leontius died about A. D. 358.

Of his writings, which were numerous, nothing remains except a fragment of what Cave describes,

we know not on what authority, as *Oratio in Passionem S. Babylae*, which is cited in the Paschal Chronicle in the notice of the Decian persecution. In this fragment Leontius distinctly asserts that both the Emperor Philip, the Arabian, and his wife, were avowed Christians. (Socrat. *H. E.* ii. 26 ; Sozomen, *H. E.* iii. 20 ; Theodoret. *H. E.* ii. 10, 24 ; Philostorg. *H. E.* iii. 15, 17, 18 ; Athanas. *Apolog. de Fuga sua*, c. 26, *Hist. Arianor. ad Monachos*, c. 28, *Chron. Pasch.* vol. i. pp. 270, 289, ed. Paris, pp. 216, 231, ed. Venice, pp. 503, 535, ed. Bonn ; Cave, *Historia Litteraria*, vol. i. p. 211, ed. Oxon. 1740—43 ; Fabric. *Bibl. Graec.* vol. viii. 324.)

2. Of ARABISSUS, in Cappadocia, of which town he was bishop, an ecclesiastical writer of uncertain date. Photius has noticed two of his works :—1. Εἰς τὴν κτίσιν λόγος, *Sermo de Creatione ;* and, 2. Εἰς τὸν Λάζαρον, *De Lazaro ;* and gives a long extract from the former, and a shorter extract from the latter. (Photius, Cod. 272 ; Cave, *Hist. Litt.* vol. i. p. 551 ; Fabric. *Bibl. Graec.* vol. viii. p. 324, vol. x. pp. 268, 771.)

3. Of ARELATE or ARLES, was bishop of that city about the middle of the fifth century. Several letters were written to him by Pope Hilarius (A. D. 461—467) which are given in the *Concilia :* and a letter of Leontius to the pope (dated A. D. 462) is given in the *Spicilegium* of D'Achery (vol. v. p. 578 of the original edition, or vol. iii. p. 302, in the edition of De La Barre, fol. Paris, 1723), and in the *Concilia.* Leontius presided in a council at Arles, held about A. D. 475, to condemn an error into which some had fallen respecting the doctrine of predestination. He appears to have died in A. D. 484. He is mentioned by Sidonius Apollinaris. (Sidon. Apollin. *Epist.* vii. 6, *Concilia*, vol. iv. col. 1039, 1044, 1041*, 1828, ed. Labbe ; Cave, *Hist. Litt.* vol. i. p. 449; Fabric. *Bibl. Graec.* vol. viii. p. 324, vol. xii. p. 653, *Bibl. Med. et Infim. Latinitatis*, vol. v. p. 268, ed. Mansi ; Tillemont, *Mémoires*, vol. xvi. p. 38.)

4. BURDEGALENSIS or of BORDEAUX. [No. 16.]

5. Of BYZANTIUM or CONSTANTINOPLE, an ecclesiastical writer of the latter part of the sixth and the commencement of the seventh century, sometimes designated, from his original profession, SCHOLASTICUS, i. e. the pleader. Several works of about the same period bear the name of Leontius, distinguished by the surnames of BYZANTINUS, PRESBYTER CONSTANTINOPOLITANUS, CYPRIUS, HIEROSOLYMITANUS, MONACHUS, NEAPOLITANUS, and PRESBYTER et ABBAS ST. SABAE ; and as there is difficulty in determining how many individuals are designated by these various epithets, and which of the various works ascribed to them should be assigned to each, it will be desirable to compare the present article, which refers to the author of the work *De Sectis*, with Nos. 20 and 26.

According to Cave, Leontius, having given up the exercise of his profession as a scholasticus, retired to the monastery which had been founded by St. Saba near Jerusalem, but was rejected by that saint for his adherence to the obnoxious tenets of Origen. But Cave is manifestly in error, and has confounded two different persons of the same name and place. The Leontius of Byzantium, who was excluded by St. Saba for Origenism, died in the reign of the emperor Justinian I. (Cyril. Scythopolit. *Vita S. Sabae,* c. 86, apud Coteler. *Eccles. Graec. Monum.* vol. iii. p. 366), but the work *De Sectis* appears from internal evidence to have been written at least half a century after Justinian's death, and must therefore be the work of a later Leontius. Photius (cod. 231) and Nicephorus Callisti (*H. E.* xviii. 48) call the author of the *De Sectis* a monk, and do not notice his earlier profession. Galland (*Bibl. Patrum*, vol. xii. *Prolegom.* c. 20) says that Leontius retired from the bar, and embraced a monastic life in Palestine ; but we apprehend this is only a supposition, intended to account for the designation HIEROSOLYMITANUS in the title of some of the works, which he ascribes to this Leontius. Oudin, who is disposed to identify several of the Leontii, supposes that the ex-scholasticus became a monk and abbot of St. Saba (comp. No. 26), near Jerusalem. (*De Scriptorib. Eccles.* vol. i. col. 1462, &c.)

The works which appear to be by this Leontius are as follows :—1. Σχόλια, *Scholia*, "taken down from the lips of Theodorus, the most godly abbot and wisest philosopher, accomplished alike in sacred and profane learning." This work, which is more commonly cited by the title *De Sectis*, consists of ten divisions called πράξεις, *Actiones :* it was first published with a Latin version by Leunclavius, in a volume containing several other pieces, 8vo. Basel, 1578, and was reprinted in the *Auctarium Bibliothecae Patrum* of Ducaeus, vol. i. fol. Paris, 1624 ; in the *Bibliotheca Patrum*, vol. xi. fol. Paris, 1644 ; and in the *Bibliotheca Patrum* of Galland, vol. xii. p. 625, &c., fol. Venice, 1778. The Latin version alone is given in several other editions of the *Bibliotheca Patrum.* 2. *Contra Eutychianos et Nestorianos Libri Tres.* s. *Confutatio utriusque Fictionis inter se contrariae :* some speak of the three books into which this treatise is divided as distinct works. 3. *Liber adversus eos qui proferunt nobis quaedam Apollinarii, falso inscripta nomine Sanctorum Patrum* s. *Adversus Fraudes Apollinaristarum.* 4. *Solutiones Argumentationum Severi.* 5. *Dubitationes hypotheticae et definientes contra eos qui negant in Christo post Unionem duas veras Naturas.* These pieces have not been printed in the original, but Latin versions from the papers of Franciscus Turrianus were published by Canisius in his *Lectiones Antiquae*, vol. iv. (or vol. i. p. 525, &c. ed. Basnage), and were reprinted in the *Bibliotheca Patrum*, vol. ix. fol. Lyon, 1677, and in the above mentioned volume of the *Bibliotheca* of Galland. 6. *Apologia Concilii Chalcedonensis.* This was printed with a Latin version and notes, by Antonio Bongiovanni, in the *Concilia*, vol. vii. p. 799, ed. Mansi, fol. Florence, 1762, and was reprinted by Galland, *l. c.* In the title Leontius is called Monachus Hierosolymitanus, but the word Hierosolymitanus is possibly an error of the transcriber. At any rate Galland identifies the writer with our Leontius ; and the subject of the work makes it probable that he is right. 7. *Adversus Eutychianos* (s. *Severianos*) *et Nestorianos, in octo libros distinctum.* This work is described by Canisius as being extant in MS. at Munich, and by Fabricius as occurring in the catalogue of the Palatine library. 8. *Liber de Duplici Natura in Christo contra Haeresin Monophysitarum.* Labbe and Cave speak of this as extant in MS. at Vienna ; and they add to it *Disputatio contra Philosophum Arianum*, but this last piece seems to be an extract from Gelasius of Cyzicus [GELASIUS, No. 3], and is probably one of the discussions be-

tween the "holy bishops" of the orthodox party and the "philosophers" who embraced the opposite side. If so, the Leontius who took part in it was not our Leontius, but a much older person, bishop of the Cappadocian Caesareia, contemporary of Athanasius, by whom he is mentioned, and author of several works not now extant. 9. According to Nicephorus Callisti (*l. c.*), our Leontius wrote also "an admirable work" in thirty books, in which he entirely overthrew the tritheistic heresy of Joannes Philoponus, and firmly established the orthodox doctrine; but this work, if Nicephorus has correctly described it, is lost.

A homily, entitled *Oratio in medium Pentecostem et in Caecum a Nativitate, necnon in illud: Nolite iudicare secundum faciem*, by "Leontius presbyter Constantinopolitanus," was published by Combéfis, with a Latin version, in his *Auctarium Novum*, vol. i. fol. Paris, 1648. The editors of the *Bibliotheca Patrum* (vol. ix. fol. Lyon, 1677), by placing this piece among the works of our Leontius, appear to identify the writer with him; and Cave, though with hesitation, ascribes the homily to him. But it is not given by Galland; and Fabricius (*Bibl. Graec.* vol. viii. p. 321) ascribes the homily to Leontius of Neapolis. [No. 20.] A homily on the parable of the good Samaritan, printed among the supposititious works of Chrysostom (*Opera*, vol. vii. p. 506, ed. Savill), is ascribed by Allatius and Fabricius (*Biblioth. Graec.* vol. viii. p. 326, vol. x. p. 304) to "Leontius of Jerusalem," who is perhaps the same as our Leontius. There are various homilies extant in MS. by "Leontius presbyter Constantinopolitanus." (Photius and Niceph. Callisti, *ll. cc.*; Canisius, *Vita Leontii*, apud *Biblioth. Patrum*, vol. ix. fol. Lyon, 1677, and *Lectiones Antiquae*, vol. i. pp. 527, &c., ed. Basnage; Cave, *Hist. Litt.* vol. i. p. 543; Vossius, *De Historicis Graecis*, lib. iv. c. 18; Fabric. *Bibl. Graec.* vol. viii. p. 309, &c., 318, vol. xii. p. 648; Oudin, *de Scriptorib. et Scriptis Eccles.* vol. i. col. 1462; Mansi, *Concilia*, vol. vii. col. 797, &c.; Galland. *Biblioth. Patrum*, vol. xii. *Prolegom.* c. 20.)

6. Of Byzantium. According to Labbe (*De Byzantinae Historiae Scriptoribus Protrepticon; Catalogus Scriptorum*, c. 28; and *Delineatio Apparatus, Pars II.*, all prefixed to the Paris edition of the Byzantine historians), the name of Leontius has been given, but with very doubtful correctness, to the otherwise anonymous continuator of the *Chronographia* of Theophanes. This writer, whatever his name may have been, lived in the reign of Constantine Porphyrogenitus [Constantinus VII.], with whom he was intimate, and who desired him to undertake the work, and supplied him with the materials. The continuation, in its present form, comes down to the second year of Romanus, son and successor of Constantine Porphyrogenitus, and probably reached, or was designed to reach, to a later period, for it is imperfect, and breaks off abruptly. But the latter part of the history is an addition by a later hand. In fact the work which is entitled Χρονογραφία, *Chronographia*, is composed of three parts, by three distinct writers: 1. The History of the Emperors Leo V. the Armenian, Michael II. of Amorium, Theophilus the son of Michael, and Michael III. and Theodora, the son and widow of Theophilus, by the so-called Leontius, from the materials supplied by Constantine Porphyrogenitus; 2. The Life of Basil the Macedonian, by Constantine Porphyrogenitus himself (though Labbe and Cave would assign this also to Leontius); and 3. The Lives of Leo VI. and Alexander, the sons of Basil, and of Constantine Porphyrogenitus and the commencement of the reign of Romanus II., by an unknown later hand. This third part is more succinct than the former parts, and is in a great degree borrowed, with little variation, from known and existing sources. The first edition of the *Chronographia* was in the Paris edition of the Byzantine historians. It was prepared for publication by Combéfis, and a Latin version was made by him; but the work was not actually published till 1685, some years after the editor's death. It forms part of the volume entitled Οἱ μετὰ Θεοφάνην, *Scriptores post Theophanem*, and is in folio. It was again published in the Venetian reprint of that series, fol. A. D. 1729, and again under the editorial care of Bekker, 8vo. Bonn, 1838, with the Latin version of Combéfis. The life of Basil, by Constantine Porphyrogenitus, was printed separately as early as 1653, in the Συμμικτὰ of Allatius, 8vo. Cologn. [Constantinus VII.] (Theophan. Continuat. *Prooem*; Labbe, *ll. cc.*; Vossius, *De Historicis Graecis*, lib. iv. c. 21; Fabric. *Bibl. Graec.* vol. vii. p. 681, vol. viii. p. 318; Cave, *Hist. Litt.* vol. ii. p. 90.)

7. Of Constantinople. [No. 5.]

8. Of Cyprus. [No. 20.]

9. Epigrammaticus. [No. 27.]

10. Episcopus. [Nos. 2, 16, 20.]

11. Fabularum Scriptor. [No. 16.]

12. Grammaticus. [No. 16.]

13. Hagiopolita. [No. 20.]

14. Hierosolymitanus, or of Jerusalem. [No. 5.]

15. Of Lampsacus. [Leo, No. 3.]

16. Lascivus. Ausonius commemorates (*Professor. Burdigal. Epigram.* vii.) among the teachers of Bordeaux, Leontius, a grammaticus or grammarian, surnamed Lascivus, "a name," adds Ausonius, "unworthy of the purity of his life," who had been his friend and companion from early youth. Fabricius is in one place (*Bibl. Graec.* vol. viii. p. 325) inclined to identify with this Leontius of Bordeaux a Leontius Mythographus, or Scriptor Fabularum, a writer of some merit, whose works were discovered and designed for publication by Brassicanus; but the design was never executed, and the MS. has been either lost or destroyed. (*Not. ad Petronii Arbitri Satyricon*, c. 121, p. 572, ed. Burmann, prima, or vol. i. p. 741, ed. secunda.) Gesner also thought he had somewhere read the work of one Leontius in which some of the myths of the poets were related. Sidonius Apollinaris, a generation later than Ausonius, mentions a Pontius Leontius of Bordeaux or the neighbourhood (*Epistol.* lib. viii. 11, 12), whose castle at the confluence of the Garonne and Dordogne he describes in one of his poems. (*Carmen* xxii. *Burgus Pontii Leontii*). This Pontius Leontius is by Fabricius in another place (*Bibl. Graec.* vol. iv. p. 94, note w.) identified with the fabulist of Brassicanus. But the Leontii of Ausonius and Sidonius, however doubtful it may be which (if either) of them is the fabulist, must be distinguished from each other, as well as from two other Leontii, bishops of Bordeaux, mentioned by Venantius Honorius Fortunatus, bishop of Poitiers in the sixth century (*Carmin.* lib. iv. 9, 10); one of whom is especially commemorated by him for his pious care in the restoration of ruined churches,

and the founding of new ones. (*Carmin.* lib. i. passim.) Burmann identifies, but without any apparent reason, this Leontius of Venantius with the Pontius Leontius of Sidonius, and supposes the works mentioned by Brassicanus to have been written by him; but we think the opinion that the fabulist was the Leontius Lascivus of Ausonius is the most probable. (Burmann, *l. c.*; Fabric. *ll. cc.*, and *Bibl. Med. et Infim. Latinit.* vol. iv. pp. 268, 269.)

17. MECHANICUS, a Greek mathematical writer, whose period is not exactly known. He was later, probably much later, than Claudius Ptolemaeus. He wrote his only known work for the gratification of his friend Theodorus, whose fellow-workman in some mechanical pursuit he had been. It is doubted whether this Theodorus was the person of that name to whom Proclus inscribed his treatise *De Providentia et Fato*; or a later Theodorus, an engineer, who defended Dara in the war between the emperor Justinian I. and the Persian king, Chosroes I. (Procop. *de Bell. Persico*, ii. 13): more probably it was the latter. Leontius also states that he had constructed a sphere or celestial globe, after the description of Aratus, for an Elpidius, who was perhaps the Elpidius sent by the emperor Maurice (A. D. 583) on an embassy to the Chagan of the Avars. (Theophan. *Chronog.* p. 214, ed. Paris, p. 170, ed. Venice, vol. i. p. 390, ed. Bonn.) It may then be considered that Leontius lived in the reign of Justinian and his successors, in the latter part of the sixth century. Leontius wrote a dissertation, which has come down in an imperfect form, Περὶ παρασκευῆς Ἀρατείας σφαίρας, *De Constructione Sphaerae Arati*, commonly prefixed to the *Scholia* on the *Phaenomena* of Aratus, which are, though incorrectly, ascribed to Theon. The dissertation of Leontius has been several times printed. It is included in the collection of ancient astronomical treatises published hy Aldus, fol. Venice, 1499; and in the *Astronomica Veterum Scripta Isagogica*, 8vo. in Officina Sanctandreana, 1589; and in the following editions of Aratus, 4to. Basel, 1536, 4to. Paris, 1540 and 1559; and that of Buhle, 2 vols. 8vo. Leipzig, 1793—1801. (Buhle, *Proleg. in Arati Opera*; Fabric. *Bibl. Graec.* vol. iv. p. 94, &c., vol. viii. p. 326.)

18. MONACHUS, the MONK. [No. 5.]

19. MYTHOGRAPHUS. [No. 16.]

20. Of NEAPOLIS (or of HAGIOPOLIS, according to his own authority, cited by Cave) in Cyprus. He was bishop of that city, which Le Quien (*Oriens Christianus*, vol. ii. col. 1061) identifies with the Nova Lemissus, or Nemissus, or Nemosia, which rose out of the ruins of Amathus. Baronius, Possevino, and others, call Leontius bishop of Salamis or Constantia: but in the records of the Second Nicene, or Seventh General Council, held A. D. 787, *Actio* iv. (*Concilia*, vol. vii. col. 236, ed. Labbe; vol. iv. col. 193, ed. Hardouin, vol. viii. col. 884, ed. Coleti, and vol. xiii. col. 44, ed. Mansi), he is expressly described as bishop of Neapolis in Cyprus. His death is said to have occurred in A. D. 620 or 630. His principal works are as follows: 1. Λόγοι ὑπὲρ τῆς Χριστιανῶν ἀπολογίας κατὰ Ἰουδαίων καὶ περὶ εἰκόνων τῶν ἁγίων, *Sermones pro Defensione Christianorum contra Judaeos ac de Imaginibus Sanctis.* A long extract from the fifth of these *Sermones* was read at the second Nicene Council (*Concilia*, *l. c.*), among the testimonies of the fathers in support of the use of images in worship; and several passages, most of them identical with those cited in the council, are given by Joannes Damascenus in his *Oratio III. de Imaginibus* (*Opera*, vol. i. p. 373, &c. ed. Le Quien). A Latin version of another portion of one of these discourses of Leontius is given in the *Lectiones Antiquae* of Canisius. (Vol. i. p. 793, ed Basnage.) 2. Βίος τοῦ ἁγίου Ἰωάννου ἀρχιεπισκόπου Ἀλεξανδρείας τοῦ Ἐλεήμονος, *Vita Sancti Joannis Archiepiscopi Alexandriae Cognomento Eleemonis* s. *Eleemosynarii.* This John of Alexandria died A. D. 616 [JOANNES, No. 55]; and his life by Leontius, which was mentioned in the second Nicene council (*Concilia*, *vol. cit.* col. 246, Labbe, 202, Hardouin, 896, Coleti, 53, Mansi), is extant in MS. in the Imperial Library at Vienna. An ancient Latin version by Anastasius Bibliothecarius is given by Rosweid (*De Vitis Patrum*, pars i.), Surius (*De Probatis Sanctorum Vitis*), and Bollandus (*Acta Sanctor. Januar.* vol. ii. p. 498, &c.). The account of St. Vitalis or Vitalius given in the *Acta Sanctorum* of Bollandus (*Januar.* vol. i. p. 702) is a Latin version of a part of this Life of Joannes Eleemosynarius. 3. Βίος τοῦ ὁσίου Συμεὼν τοῦ σαλοῦ, *Vita Sancti Symeonis Simplicis*, or Βίος καὶ πολιτεία τοῦ ἀθέου Συμεὼν τοῦ διὰ Χριστοῦ ἐπονομασθέντος Σαλοῦ, *Vita et Conversatio Abbatis Symeonis qui cognominatus est Stultus propter Christum*, also mentioned in the Nicene council (*l. c.*), and published in the *Acta Sanctorum* of the Bollandists (*Julii*, vol. i. p. 136, &c.), with a Latin version different from that which had been previously published by Surius (*De Probatis Sanctor. Vitis*, a. d. 1. *Julii*), and by Lipomannus. The other published works of Leontius are homilies. 4. *Sermo in Simeonem quando Dominum in Ulnas suscepit.* 5. *In Diem festum mediae Pentecostes*; both given, with a Latin version, in the *Novum Auctarium* of Combéfis, vol. i. fol. Paris, 1648. Fabricius adds to these, as given by Combéfis, another homily, *In Diem festum mediae Pentecostes et in Caecum a Nativitate; necnon in illud: Nolite judicare secundum faciem:* but this homily is said in the title to be by "Leontius presbyter CPolitanus," and has been already noticed. [No. 5.] Compare, however, Fabric. *Bibl. Graec.* vol. x. p. 309. As Leontius of Neapolis is recorded to have written many homilies in honour of saints (ἐγκώμια), and for the festivals of the church (πανηγυρικοὶ λόγοι), especially one on the Transfiguration of our Saviour, it is not unlikely that some of those extant under the name of Leontius of Constantinople may be by him. He wrote also Παραλλήλων λόγοι β', *Parallelorum*, s. *Locorum communium Theologicorum Libri II.*; the first book consisted τῶν θείων, the other τῶν ἀνθρωπίνων. Turrianus possessed the second book; but whether that or the first is extant we know not: neither has been published. It has been thought that Joannes Damascenus, in his *Parallela*, made use of those of Leontius. Fabricius, on the authority of some MSS., inserts among the works of Leontius of Neapolis the homily Εἰς τὰ βαΐα, *In Festum* (s. *Ramos*) *Palmarum*, ascribed to Chrysostom, and printed among the doubtful or spurious works in the editions of that father. (Vol. vii. p. 334, ed. Savill, vol. x. p. 767, ed. Montfaucon, or vol. x. p. 915, and vol. xiii. p. 354, in the recent Parisian reprint of Montfaucon's edition.) Maldonatus (*ad Joan.* vii.) mentions some MS. *Commentarii in Joannem* by Leontius; and an *Oratio in laudem*

S. Epiphanii is mentioned by Theodore Studita in his *Antirrheticus Secundus*, ap. Sirmond. *Opera*, vol. v. p. 130. (*Concilia, ll. cc.;* Fabric. *Biblioth. Graec.* vol. viii. p. 320, &c.; Cave, *Hist. Litt.* vol. i. p. 550; Oudin, *De Scriptoribus Ecclesiasticis*, vol. i. col. 1575, &c.; Vossius, *de Historicis Graecis*, lib. ii. c. 23; Le Quien, *Oriens Christianus*, vol. ii. col. 1062; *Acta Sanctor. Jul.* vol. i. p. 131.)

21. PHILOSOPHUS, or SOPHISTA, father of Athenais, afterwards called Eudocia, wife of the emperor Theodosius the younger. [EUDOCIA, No. 1.]

22. Of PHRYGIA. [No. 1.]

23. PILATUS, or PYLATUS, a Greek of Thessalonica, and a disciple of Barlaam. Boccacio met him at Venice and persuaded him to give up his intention of visiting Rome, and to go to Florence, where, through Boccacio's interest, he obtained the appointment of public teacher, with a salary. He was for some time (apparently for three years) the guest of Boccacio, to whom he gave private lessons in Homer. Boccacio has given a curious description of the person and manners of Leontius; he ascribes to him a thorough acquaintance with Greek literature, and an inexhaustible fund of information on Grecian history, mythology, and arts. He does not appear to have written anything; but Boccacio, in his Περὶ γενεαλογίας *Deorum*, has repeatedly cited the remarks which he had heard Leontius make. His wandering disposition led him to leave Florence; and his subsequent history appears to be unknown. (Boccacio, *De Genealog. Deor.* xv. 6, 7.)

24. POETA. [No. 27.]

25. PRESBYTER. [Nos. 5 and 26.]

26. Of ST. SABA. Surius has given (*De Probatis Sanctorum Vitis*, a. d. 22 Nov.), professedly from Symeon Metaphrastes, an interpolated Latin version of a life of St. Gregory of Agrigentum, by Leontius, presbyter and abbot of St. Saba. The Greek original, which is extant in MS., bears the title Λεοντίου πρεσβυτέρου καὶ ἡγουμένου τῆς μονῆς τοῦ ἁγίου Σάβα τῆς Ῥωμαίων πόλεως εἰς βίον καὶ θαύματα τοῦ ὁσίου Πατρὸς ἡμῶν Γρηγορίου τοῦ Ἀκραγαντίνου, *Leontii Presbyteri et Abbatis Coenobii S. Sabae* (*urbis Romae*, sc. *Novae* s. *CPoleos*) *Liber de Vita et Miraculis S. Patris nostri Gregorii Agrigentini.* If the expression "Urbis Romae" is correctly referred to Leontius, it furnishes an argument for identifying him with Leontius of Byzantium [No. 5], who, in that case, must have embraced a monastic life in the monastery of St. Saba, near Jerusalem. (Surius, *l. c.;* Fabric. *Bibl. Graec.* vol. viii. p. 322; Cave, *Hist. Litt.* vol. ii. *Dissert.* 1. p. 12.)

27. SCHOLASTICUS, a Greek of Constantinople, author of various epigrams contained in the *Anthologia Graeca*, among which is one Εἰς εἰκόνα Γαβριηλίου ὑπάρχου ἐν Βυζαντίῳ (vol. ii. p. 634, ed. Jacobs), in honour of Gabriel, who was praefectus urbi under the emperor Justinian I. (Fabric. *Bibl. Graec.* vol. iv. p. 480, vol. vii. p. 309, note dd. and p. 327.)

28. SOPHISTA. [See No. 21.] There was a Leontius, a friend of Libanius, to whom many of his letters are addressed. See the Index in Wolf's edition of the *Epistolae* of Libanius.

There were various other Leontii, but none of them of sufficient importance to claim notice. A list of them may be seen in Fabricius, *Bibl. Graec.* vol. viii. p. 323, &c.; and vol. xi. p. 567. [J. C. M.]

LEO'NTIUS, jurists. 1. In a constitution of Theodosius II. of A. D. 425, Leontius, a jurist, was named among other professors at Constantinople, and was honoured with a *comitiva primi ordinis*, a dignity which thenceforth was only to be acquired by 20 years' service. (Cod. Theod. 6. tit. 21. s. un.) Perhaps he was the first legal professor at Constantinople, for in former constitutions no jurist is named among the professors (Cod. Theod. 13. tit. 3. s. 16, 17): but shortly after the appointment of Leontius, a second professorship of law was added (Cod. Just. 11. tit. 18. s. un. § 1.)

Of this Leontius we know no more, unless he be the same person who ten years afterwards is named in several constitutions praefect of Constantinople. (Cod. Theod. 14. tit. 16. s. 3; ib. 6. tit. 28. s. 8; ib. 16. tit. 5. s. ult.); this being a dignity to which we know that Themistius the sophist, and other professors of arts, sometimes aspired. (Jac. Gothofred ad Cod. Theod. 14. tit. 9. s. 3, and vol. ii. p. 114, ed. Ritter; Heineccius, *Hist. Jur. Rom.* § 380. *n.;* Zimmern, *R. R. G.* vol. i. § 69.)

2. A jurist, was the father of a jurist named Patricius, and succeeded another Patricius. All the three were probably professors of law at Berytus. (Const. Δέδωκεν, § 9). From Cod. 1. tit. 17. s. 9, it appears that he preceded those distinguished ancestors of Anatolius, who "optimam sui memoriam in legibus reliquerunt," by which expression Justinian probably means to refer to useful commentaries on the Gregorian, Hermogenian, and Theodosian Codes. In the passage cited from the Code he is mentioned with the titles "virum gloriosissimum praefectorium consularem."

3. A jurist, perhaps of the same family with No. 2, but of subsequent date. He was the son of the jurist Eudoxius, and the father of Anatolius, professor of law at Berytus, and one of the compilers of the Digest. This Leontius was one of that distinguished race to whom the expression of Justinian, explained in the preceding article, applies (Const. *Tanta*, § 9); and from Const. Δέδωκεν, § 9, it may be inferred that, like his father and his son, he was professor of law at Berytus.

4. A praefectus praetorio under the emperor Anastasius, the predecessor of Justinian. (Lydus, *de Magist.* iii. 17.) An edict of his appears in the collection of *Edicta Praefectorum Praetorio*, published by C. E. Zachariae. (*Anecdota*, p. 273, fol. Lips. 1843.)

5. Is the second person named in the commission of ten, who were appointed to compile the first Constitutionum Codex of Justinian. In Const. *Summa Reipublicae*, § 2, he appears with the titles "vir eminentissimus, magister militum, consularis atque patricius." He was not subsequently employed in the emperor's legal compilations.

6. A patronus causarum in the tribunal of the praefectus praetorio at Constantinople. He was one of the 16 commissioners appointed to compile the Digest, under the presidency of Tribonian. (Const. *Tanta*, § 9, Const. Δέδωκεν § 9.) Some of the different jurists named Leontius are confounded by Pancirolus, *de Clar. Interp. Jur.* p. 63. [J. T. G.]

LEO'NTIUS, a physician, saint, and martyr, who was probably of Arabian origin, but born at Vicentia in Venetia, in the third century after Christ. He afterwards removed to Aquileia in Venetia, where, in company with St. Carpophorus, who was either his brother or intimate friend, he distinguished himself by his zeal in favour of

Christianity. For this offence they were brought before the governor Lysias, and after being tortured in various modes, and (according to the legend) miraculously delivered, they were at last beheaded, probably A. D. 300. Their memory is celebrated by the Romish church, on August 20th. See the *Acta Sanctorum* (in Aug. 20), where several difficulties are critically discussed at length. [W.A.G.]

LEO'NYMUS. [AUTOLEON.]

LEO'PHANES (Λεωφάνης), a Greek physician or physiologist, who must have lived in or before the fourth century, B. C., as he is quoted by Aristotle (*De Gener. Anim.* iv. 1. § 22) and Theophrastus (*De Caus. Plant.* ii. 4. § 12). The passage of Aristotle, which relates to the supposed method of generating male and female children, is alluded to by Plutarch (*De Placit. Philos.* v. 7) and Pseudo-Galen (*Histor. Philos.* c. 32, vol. xix. p. 324) in both of which places he is called *Cleophanes*. The same opinion (or rather, if the passage in Aristotle be correct, exactly the contrary) is to be found in the treatise "De Superfoetatione," which forms part of the Hippocratic collection (vol. i. p. 476), and this has made M. Littré attribute the work in question to Leophanes, though perhaps without sufficient reason. (*Oeuvres d'Hippocr.* vol. i. p. 879, &c.) [W. A. G.]

LEOPHON, artist. [LOPHON.]

LEOPHRON (Λεόφρων), son of Anaxilas, tyrant of Rhegium. According to Dionysius of Halicarnassus (*Exc.* xix. 4, p. 2359, ed. Reiske.), he succeeded his father in the sovereign power; it is therefore probable that he was the eldest of the two sons of Anaxilas, in whose name Micythus assumed the sovereignty, and who afterwards, at the instigation of Hieron of Syracuse, dispossessed the latter of his authority. Diodorus, from whom we learn these facts, does not mention the name of either of the young princes. According to the same author, their reign lasted six years (B. C. 467—461), when they were expelled by a popular insurrection both from Rhegium and Zancle. (Diod. xi. 48, 66, 76.) Leophron is elsewhere mentioned as carrying on war against the neighbouring city of Locri, and as displaying his magnificence at the Olympic games, by feasting the whole assembled multitude. His victory on that occasion was celebrated by Simonides. (Justin. xxi. 3; Athen. i. p. 3.) [E. H. B.]

LEOS (Λεώς), one of the heroes eponymi of the Athenians. He is said to have been a son of Orpheus, and the phyle of Leontis derived its name from him. (Phot. *s. v.*; Suid. *s. v.*; Paus. i. 5, § 2, x. 10. § 1.) Once, it is said, when Athens was suffering from famine or plague, the Delphic oracle demanded that the daughters of Leos should be sacrificed, and the father's merit was that he complied with the command of the oracle. The maidens were afterwards honoured by the Athenians, who erected the Leocorium (from Λεώς and κόραι) to them. (Hieronym. *in Jovin.* p. 185, ed. Mart.; Aelian, *V. H.* xii. 28; Plut. *Thes.* 13; Paus. i. 5, § 2; Diod. xv. 17; Demosth. *Epitaph.* p. 1398; Schol. *ad Thucyd.* vi. 57.) Aelian calls the daughters of Leos Praxithea, Theope, and Eubule; and Photius calls the first of them Phasithea; while Hieronymus, who mentions only one, states that she sacrificed herself for her country of her own accord. [L. S.]

LEO'STHENES (Λεωσθένης). 1. An Athenian, who commanded a fleet and armament in the Cyclades in B.C. 361. Having allowed himself to be surprised by Alexander, tyrant of Pherae, and defeated, with a loss of 5 triremes and 600 men, he was condemned to death by the Athenians, as a punishment for his ill success. (Diod. xv. 95.)

2. An Athenian, commander of the combined Greek army in the Lamian war. We know not by what means he had obtained the high reputation which we find him enjoying when he first makes his appearance in history: it has been generally inferred, from a passage in Strabo (ix. p. 433), that he had first served under Alexander in Asia; but there seems much reason to believe that this is a mistake, and that Leonnatus is the person there meant. (See Groskurd, *Strab. l. c.*, and comp. Thirlwall's *Greece*, vol. vii. p. 164.)

It is certain that when we first meet with any distinct mention of Leosthenes, he appears as an officer of acknowledged ability and established reputation in war, but a vehement opponent of the Macedonian interest. Shortly before the death of Alexander he had collected together and brought over to Taenarus a large body of the Greek mercenaries that had been disbanded by the different satraps in Asia, according to Alexander's orders. (Paus. i. 1. § 3, 25. § 5 viii. 52. § 5; Diod. xvii. 111.) As soon as the news of the king's death reached Athens, Leosthenes was despatched to Taenarus to engage the services of these troops, 8000 in number: from thence he hastened to Aetolia, and induced that people to join in the war against Macedonia. Their example was followed by the Locrians, Phocians, Dorians, and many of the Thessalians, as well as by several of the states of the Peloponnese; and Leosthenes, who was by common consent appointed commander-in-chief, assembled these combined forces in the neighbourhood of Thermopylae. The Boeotians, who, through fear of the restoration of Thebes, adhered to the Macedonian interest, collected a force to prevent the Athenian contingent from joining the allied army; but Leosthenes hastened with a part of his forces to assist the Athenians, and totally defeated the Boeotian army. Antipater now advanced from the north, but with a force very inferior to that of the confederates: he was defeated in the first action near Thermopylae, and compelled to throw himself into the small town of Lamia. Leosthenes, desirous to finish the war at a blow, pressed the siege with the utmost vigour; but his assaults were repulsed, and he was compelled to resort to the slower method of a blockade. While he was engaged in forming the lines of circumvallation, the besieged made a vigorous sally, in which Leosthenes himself received a blow on the head from a stone, of which he died three days after. (Diod. xviii. 8—13; Paus. i. 25. § 5; Plut. *Phoc.* 23; Justin. xiii. 5.) His death was felt as a great discouragement to the cause of the allied Greeks; and Pausanias is probably right in regarding it as the main cause of their ultimate failure. Phocion's remark, on the other hand, is well known, that "he was very well fitted for a short course, but not equal to a long one." (Plut. *Phoc.* 23, *de Rep. gerend.* 6.) It is certain that Leosthenes gave proofs of no common energy and ability during the short period of his command; and his loss was mourned by the Athenians as a public calamity. He was honoured with a public burial in the Cerameicus, and his funeral oration was pronounced by Hyperides. (Paus. i. 29, § 13; Diod. xviii. 13). His death took place

before the close of the year 323 B.C.: though still quite a young man, it appears that he left children, whose statues were set up by the side of his own in the Peiraeeus. (Paus. i. 1. § 3). [E.H.B.]

LEOSTRA'TIDES, a silver-chaser, who lived at Rome in the time of Pompey the Great, and executed works representing battles and armed men (Plin. *H. N.* xxxiii. 12. s. 55). The name has been corrupted, in the common editions of Pliny, into *Laedus Stratiates*, and the true reading is not quite certain. Thiersch proposes *Lysistratides* (*Epoch.* pp. 297, 298; comp. Sillig. *Catal. Artif. s. v.*) [P. S.]

LEOTRO'PHIDES (Λεωτροφίδης), one of the Athenian dithyrambic poets, whom Aristophanes ridicules (*Av.* 1405, 6). The meagreness of his person, as well as of his poetry, made him a standing jest with the comic poets. (Schol. *in Aristoph. l. c.*; Suid. *s. v.*; Ath. xii. p. 551, a. b.) [P. S.]

LEOTY'CHIDES (Λεωτυχίδης, Λευτυχίδης, Herod.) 1. Son of Anaxilaus, of the royal blood of the Eurypontids, and fourth progenitor of No. 2. (Herod. viii. 131.)

2. Son of Menares, and sixteenth of the Eurypontids. Having become king of Sparta, about B. C. 491, on the deposition of Demaratus, through the contrivance of Cleomenes and the collusion of the Delphic oracle [CLEOMENES; DEMARATUS], he accompanied Cleomenes to Aegina, and aided him in seizing the hostages, of whom he had previously attempted to possess himself in vain. (Herod. vi. 65, &c.; Paus. iii. 4.) On the death of Cleomenes, soon after, the Aeginetans complained at Sparta of the detention of their hostages by the Athenians, in whose hands they had been placed, and the Lacedaemonians thereupon decided that Leotychides should be given up, by way of satisfaction, to the complainants. On the proposal, however, of a Spartan named Theasides, it was agreed that Leotychides should proceed to Athens and recover the prisoners; but the men thus detained belonged, doubtless, to the oligarchical party at Aegina, and the Athenians refused to give them up, alleging that they had been placed with them by Cleomenes and Leotychides together, whereas the latter only had come to claim them. The remonstrances of Leotychides, backed though they were by the warning anecdote of the perjury and punishment of GLAUCUS [see above, p. 275, b.], were of no avail, and he returned to Sparta with the object of his mission unaccomplished. (Herod. vi. 85, 86.) In B.C. 479, after the flight of Xerxes, we find Leotychides in command of the Greek fleet at Aegina,—a most unusual appointment for a Spartan king (see Arist. *Pol.* ii. 9, ed. Bekk.), and hence he advanced as far as Delos; but, in spite of the entreaties of the Chians, fear of the Persians kept him from sailing further eastward, until an embassy from the Samians, and further information doubtless as to the condition and spirit of Ionia, induced him to proceed to Samos to aid the Ionians in their intended revolt. The Persians fled at his approach to Mycale, where their army was stationed. Here they disembarked, and drew up their ships on shore: the Greeks also landed, Leotychides having first called aloud on the Ionians in the enemy's army to aid in the attainment of their own freedom; and in the battle of Mycale, which ensued, the Persians were utterly defeated. (Herod. viii. 131, 132, ix. 90—92, 96—106; Diod. xi. 34; Paus. iii. 7.) Afterwards Leotychides was sent with an army into Thessaly to punish those who had sided with the barbarians in the Persian war. He was uniformly successful in the field, and might have reduced the whole of Thessaly, had he not yielded to the bribes of the Aleuadae. For this he was brought to trial on his return home, and went into exile to Tegea, B. C. 469, where he died. His house at Sparta was razed to the ground. His son, Zeuxidamus, died before his banishment, and he was succeeded on the throne by his grandson, Archidamus II. By a second wife he had a daughter, named Lampito, whom he gave in marriage to Archidamus. (Herod. vi. 71, 72; Paus. iii. 7; Diod. xi. 48; Clinton, *F. H.* vol. ii. pp. 209, 210.)

3. Fourth in descent from No. 2, was grandson of Archidamus II., and son of Agis II. There was, however, some suspicion that he was in reality the fruit of an intrigue of Alcibiades with Timaea, the queen of Agis, a suspicion which was strengthened (so Pausanias says) by some angry expressions of Agis himself, and also by Timaea's own language, according to Duris and Plutarch. Agis indeed before his death repented of what he had said on the subject, and publicly owned Leotychides for his son. On his father's demise, however, he was excluded from the throne on the above grounds, mainly through the influence of Lysander, and his uncle, Agesilaus II., was substituted in his room. (Paus. iii. 8; Duris, *ap. Plut. Ages.* 3; Plut. *Alc.* 23, *Lysand.* 22; Xen. *Ages.* 1, *Hell.* iii. 3. §§ 1—4; Just. v. 2.) [E. E.]

LE'PIDA, AEMI'LIA. 1. The daughter of Paullus Aemilius Lepidus, consul B. C. 34 [LEPIDUS, No. 19] and Cornelia, was born in the censorship of her father, B. C. 22. (Propert. iv. 11, 67.) Of her future history nothing is known.

2. The sister of M'. Aemilius Lepidus, who was consul A. D. 11. [LEPIDUS, No. 25.] She was descended from L. Sulla and Cn. Pompey, and was at one time destined for the wife of L. Caesar, the grandson of Augustus. She was, however, subsequently married to P. Quirinus, who divorced her, and who, twenty years after the divorce, in A. D. 20, accused her of having falsely pretended to have had a son by him: at the same time she was charged with adultery, poisoning, and having consulted the Chaldaeans for the purpose of injuring the imperial family. Though she was a woman of abandoned character, her prosecution by her former husband excited much compassion among the people; but as Tiberius, notwithstanding his dissimulation, was evidently in favour of the prosecution, Lepida was condemned by the senate, and interdicted from fire and water. (Tac. *Ann.* iii. 22, 23; Suet. *Tib.* 49.)

3. The great grand-daughter of Augustus, being the daughter of L. Aemilius Paullus, consul in A. D. 1 [LEPIDUS, No. 22], and Julia, the granddaughter of Augustus. She was married to the emperor Claudius long before his accession to the throne, when he was quite young, but was either divorced or died soon after the marriage. (Suet. *Claud.* 26.)

4. The daughter of M. Aemilius Lepidus, consul A. D. 6 [LEPIDUS, No. 23], was married to Drusus, the son of Germanicus and Agrippina. [DRUSUS, No. 18.] She was a woman of abandoned character, and frequently made charges against her husband, doubtless with the view of pleasing Tiberius, who hated Drusus. During the lifetime of her father, who was always highly esteemed by Tiberius, she could do much as she pleased; but

after she had lost this powerful protection, by his death, in A. D. 33, she was accused in A. D. 36 of having had adulterous intercourse with a slave; and as she could not deny the charge, she put an end to her life. (Tac. *Ann.* vi. 40.)

LE'PIDUS, the name of a celebrated family of the Aemilia gens, which was one of the most ancient patrician gentes. [AEMILIA GENS.] This family first occurs in Roman history at the beginning of the third century before the Christian era, and from that time it became one of the most distinguished in the state. Finally, it became connected by marriage with the imperial house of the Caesars, but disappears towards the end of the first century of the Christian era. The following genealogical table is in some parts conjectural, but these are pointed out in the course of the article. (Comp. Perizonius, *Animad. Hist.* p. 131; Norisius, *Cenot. Pis.* p. 257, &c.; Eckhel, vol. v. p. 123; Clement. Cardinal. *Memorie Romane di Antichità*, vol. i. p. 182; Orelli, *Onom. Tull.* vol. ii. p. 15; Drumann *Gesch. Roms*, vol. i. p. 1, &c.)

STEMMA LEPIDORUM.

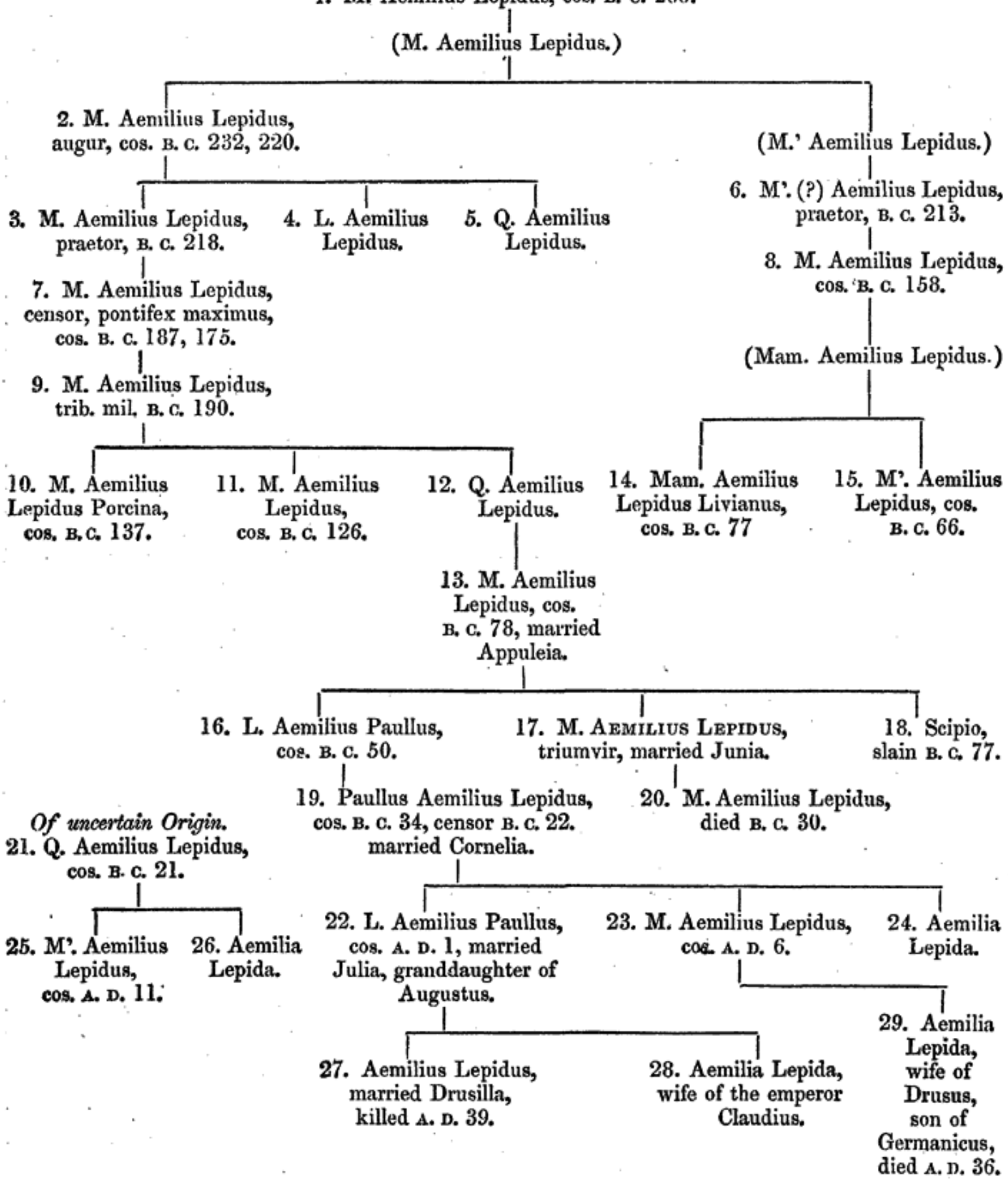

1. M. AEMILIUS LEPIDUS, consul B. C. 285, but whose name only occurs in the Fasti.

2. M. AEMILIUS M. F. M. N. LEPIDUS, probably a grandson of No. 1, was augur and twice consul. He died in the year of the battle of Cannae, B. C. 216; and his three sons exhibited in his honour funeral games which lasted for three days, and in which twenty-two pairs of gladiators fought in the forum. (Liv. xxiii. 30.) His first consulship was in B. C. 232, when the agrarian law of C. Flaminius was passed (Polyb. ii. 21; Zonar. viii. p. 401, c); but the date of his second

consulship is uncertain. Some have supposed that he was consul suffectus in B. C. 220. (Pighius, *ad Ann.*)

3. M. AEMILIUS M. F. M. N. LEPIDUS, eldest son of the preceding, was praetor in B. C. 218, when he commanded in Sicily; and in the following year he is spoken of by Livy as praetor in Rome; but we must suppose that in the latter year he was only propraetor. He was an unsuccessful candidate for the consulship for B. C. 216. (Liv. xxi. 49, 51, xxii. 9, 33, 35, xxiii. 30.)

4. L. AEMILIUS LEPIDUS, brother of No. 3. (Liv. xxiii. 30.)

5. Q. AEMILIUS LEPIDUS, brother of Nos. 3 and 4. (Liv. xxiii. 30.)

6. M. or M'. AEMILIUS LEPIDUS, praetor B. C. 213. (Liv. xxiv. 43, 44.) In Livy the praenomen is *Marcus*; but instead of this we ought probably to read *Manius*; for we find that the M. Aemilius Lepidus who was consul in B.C. 158 is described in the Fasti as *M'. f. M'. n.*; and as there was another *M.* Lepidus praetor in B. C. 218 [see No. 3], it is probable that the praetor in 213 was M'. Lepidus, the father of the consul of 158. Marcus was such a well-known praenomen of the Lepidi, that we can easily understand why it should be substituted for the less common one of Manius.

7. M. AEMILIUS M. F. M. N. LEPIDUS, the son of No. 3, was perhaps the Lepidus who is said to have served in the army while still a boy (*puer*), and to have killed an enemy, and saved the life of a citizen. (Val. Max. iii. 1. § 1.) This event is referred to in the accompanying coin of the Aemilia gens: it bears on the obverse a woman's head, and on the reverse a horseman, with the legend M. LEPIDUS AN. XV. PR. H. O. C. S., that is, *M. Lepidus annorum xv. praetextatus hostem occidit, civem servavit.* He was one of three ambassadors sent by the Romans in B. C. 201 to the Egyptian court, which was then a firm ally of the republic, and had solicited them to send some one to administer the affairs of the kingdom for their infant sovereign Ptolemy V. Although Lepidus was the youngest of the three ambassadors, he seems to have enjoyed the most power and influence, and accordingly we find writers speaking of him alone as the *tutor* of the Egyptian king (Tac. *Ann.* ii. 67; Justin. xxx. 2, 3; Val. Max. vi. 6. § 1); and it is not improbable that he remained in Egypt in that capacity when his colleagues returned to Rome. His superior importance is also shown by his colleagues sending him alone to Philip III. of Macedonia, who had exhibited signs of hostility towards the Romans by the siege of Abydos, and who was not a little astonished at the haughty bearing of the young Roman noble on this occasion. How long Lepidus remained in Egypt is uncertain, but as he was chosen one of the pontiffs in B. C. 199, we must conclude that he was in Rome at that time, though he may have returned again to Egypt. He was elected aedile B. C. 192, praetor 191, with Sicily as his province, and consul 187, after two unsuccessful attempts to obtain the latter dignity. In his consulship he was engaged, with his colleague C. Flaminius, in the conquest of the Ligurians; and after the reduction of this people, he continued the Via Flaminia from Ariminum by way of Bononia to Placentia, and from thence to Aquileia. (Comp. Strab. v. p. 217.) He was elected pontifex maximus B. C. 180, censor 179, with M. Fulvius Nobilior, and consul a second time 175. He was six times chosen by the censors princeps senatus, and he died in B. C. 152, full of years and honours. Judging from the strict orders which he gave to his sons to bury him in a plain and simple manner (Liv. *Epit.* 48), we may conclude that he belonged to that party of the Roman nobles who set their faces against the refined but extravagant habits which the Scipios and their friends were introducing into the state. Lepidus the triumvir is called by Cicero (*Phil.* xiii. 7) the *pronepos* of this Lepidus; but he would seem more probably to have been his *abnepos*, or great-great-grandson. This Lepidus left several sons; but we can hardly suppose that either the M. Lepidus Porcina, who was consul B. C. 137, or the M. Lepidus who was consul B. C. 126, were his sons, more especially as Livy mentions one of his sons, M. Lepidus (xxxvii. 43), as tribune of the soldiers in B. C. 190: the other two we may therefore look upon as his grandsons. (Polyb. xvi. 34; Liv. xxxi. 2, 18, xxxii. 7, xxxv. 10, 24, xxxvi. 2, xxxviii. 42, xxxix. 2, 56; Polyb. xxiii. 1; Val. Max. vi. 3. § 3; Liv. xl. 42, 45, 46; Val. Max. iv. 2. § 1; Cic. *de Prov. Cons.* 9; Liv. *Epit.* 48, comp. xl. 51, xli. 27, xliii. 15, *Epit.* 46, 47; Polyb. xxxii. 22.)

COIN OF M. AEMILIUS LEPIDUS.

The following coin of Lepidus refers to his embassy to Egypt mentioned above, and to his acting as guardian of Ptolemy V. The obverse contains a female head, intended to represent the city of Alexandria, with the legend ALEXANDREA, and the reverse Lepidus placing the diadem on the head of the king, with the legend M. LEPIDVS PONT. MAX. TVTOR REG. S. C. From the fact that Lepidus is here described as pontifex maximus, and that Valerius Maximus (vi. 6. § 1), in relating his guardianship, speaks of him as pontifex maximus and twice consul, Pighius has supposed (*Annal.* vol. ii. p. 403) that Lepidus must have been guardian of the Ptolemies VI. and VII.; but Eckhel (vol. v. pp. 123—126) has very ably refuted this opinion, and has shown that this coin was struck by one of the descendants of Lepidus, who would naturally introduce in the legend of the coin one of the distinguished offices of his ancestor, though held at a period subsequent to the event commemorated on the coin.

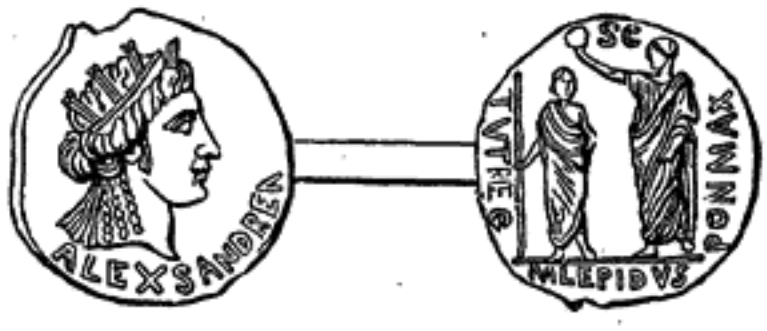

COIN OF M. AEMILIUS LEPIDUS.

8. M. AEMILIUS M'. F. M'. N. LEPIDUS, son probably of No. 6, consul B. C. 158, is mentioned only by Pliny (*H. N.* xxxiv. 6), and in the Fasti. We learn from the Fasti Capitolini that he was M'. F. M'. N; from which we perceive that he

could not have been the son of No. 7, as Drumann alleges.

9. M. Aemilius Lepidus, the son of No. 7, tribune of the soldiers in the war against Antiochus the Great, B. C. 190. (Liv. xxxvii. 43.)

10. M. Aemilius M. F. M. N. Lepidus Porcina, son probably of No. 9, and grandson of No. 7, was consul B. C. 137. He was sent into Spain in his consulship to succeed his colleague C. Hostilius Mancinus, who had been defeated by the Numantines [Mancinus]; and while he was waiting for reinforcements from home, as he was not yet in a condition to attack the Numantines, he resolved to make war upon the Vaccaei, under the pretence of their having assisted the Numantines. This he did merely from the desire of distinguishing himself; and the senate, immediately his intention became known, sent deputies to command him to desist from his design, as they deprecated a new war in Spain, after experiencing so many disasters. Lepidus, however, had commenced the war before the deputies arrived, and had summoned to his assistance his relation, D. Brutus, who commanded in Further Spain, and was a general of considerable experience and skill. [Brutus, No. 15, p. 509, b.] Notwithstanding his aid, Lepidus was unsuccessful. After laying waste the open country, the two generals laid siege to Pallantia, the capital of the Vaccaei (the modern Palencia), but they suffered so dreadfully from want of provisions, that they were obliged to raise the siege; and a considerable part of their army was destroyed by the enemy in their retreat. This happened in the proconsulship of Lepidus, B. C. 136; and when the news reached Rome, Lepidus was deprived of his command, and condemned to pay a fine. (Appian, *Hisp.* 80—83, who says that Lepidus was deprived of his consulship, by which we must understand proconsulship; Liv. *Epit.* 56; Oros. v. 5.) Lepidus was augur in B. C. 125, when he was summoned by the censors, Cn. Servilius Caepio and L. Cassius Longinus, to account for having built a house in too magnificent a style. (Vell. Pat. ii. 10; Val. Max. viii. 1, damn. 7.)

Lepidus was a man of education and refined taste. Cicero, who had read his speeches, speaks of him as the greatest orator of his age, and says that he was the first who introduced into Latin oratory the smooth and even flow of words and the artificial construction of sentences which distinguished the Greek. He helped to form the style of Tib. Gracchus and C. Carbo, who were accustomed to listen to him with great care. He was, however, very deficient in a knowledge of law and Roman institutions. (Cic. *Brut.* 25, 86, 97, *de Orat.* i. 10, *Tuscul.* i. 3; Auctor, *ad Herenn.* iv. 5.) In politics Lepidus seems to have belonged to the aristocratical party. He opposed in his consulship (B. C. 137) the law for introducing the ballot (*lex tabellaria*) proposed by L. Cassius Longinus (Cic. *Brut.* 25); and it appears from a fragment of Priscian (vol. i. p. 456), that Lepidus spoke in favour of a repeal of the lex Aemilia, which was probably the sumptuary law proposed by the consul, M. Aemilius Scaurus in B. C. 115. (Meyer, *Orator. Rom. Fragm.* p. 193, &c. 2d. ed.)

11. M. Aemilius M. F. M. N. Lepidus, consul B. C. 126 (Cic. *Brut.* 28; Obsequ. 89; Oros. v. 10.), and brother apparently of No. 10., though it is difficult to account for their both having the same praenomen.

12. Q. Aemilius Lepidus, the grandfather of Lepidus the triumvir, must have been either a son or grandson of No. 7. [See below, No. 17.] But the dates will hardly allow us to suppose that he was a son. He was therefore probably a son of No. 9, and a grandson of No. 7.

13. M. Aemilius Q. F. M. N. Lepidus, the son of No. 11, and the father of the triumvir, was praetor in Sicily in B. C. 81, where he earned a character by his oppressions only second to that of Verres. (Cic. in *Verr.* iii. 91.) In the civil wars between Marius and Sulla he belonged at first to the party of the latter, and acquired considerable property by the purchase of confiscated estates; but he was afterwards seized with the ambition of becoming a leader of the popular party, to which post he might perhaps consider himself as in some degree entitled, by having married Appuleia, the daughter of the celebrated tribune Appuleius Saturninus. He accordingly sued for the consulship in B. C. 79, in opposition to Sulla; but the latter, who had resigned his dictatorship in this year, felt that his power was too well established to be shaken by any thing that Lepidus could do, and accordingly made no efforts to oppose his election. Pompey, moreover, whose vanity was inflamed by the desire of returning a candidate against the wishes of the all-powerful Sulla, exerted himself warmly to secure the election of Lepidus, and not only succeeded, but brought him in by more votes than his colleague, Q. Lutatius Catulus, who belonged to the ruling party. Sulla viewed all these proceedings with great indifference, and contented himself with warning Pompey, when he met him returning in pride from the election, that he had strengthened one who would be his rival.

The death of Sulla in the following year, B. C. 78, soon after Lepidus and Catulus had entered upon their consulship, determined Lepidus to make the bold attempt to rescind the laws of Sulla and overthrow the aristocratical constitution which he had established. There were abundant materials of discontent in Italy, and it would not have been difficult to collect a numerous army; but the victory of the aristocratical party was too firmly secured by Sulla's military colonies to fear any attempts that Lepidus might make, since he did not possess either sufficient influence or sufficient talent to take the lead in a great revolution. He seems, moreover, to have reckoned upon the assistance of Pompey, who remained, on the contrary, firm to the aristocracy. The first movement of Lepidus was to endeavour to prevent the burial of Sulla in the Campus Martius, but he was obliged to relinquish this design through the opposition of Pompey. He next formally proposed several laws with the object of abolishing Sulla's constitution, but their exact provisions are not mentioned by the ancient writers. We know, however, that he proposed to recall all persons who had been proscribed, and to restore to them their property, which had passed into the hands of other parties. Such a measure would alone have thrown all Italy into confusion again. At Rome the utmost agitation prevailed. Catulus showed himself a firm and dauntless friend of the aristocracy, and appears to have obtained a tribune to put his veto upon the rogations of Lepidus. The exasperation between the two parties rose to its height, and the senate saw no other means of

avoiding an immediate outbreak except by inducing the two consuls to swear that they would not take up arms against one another. To this they both consented, and Lepidus the more willingly, as the oath, according to his interpretation, only bound him during his consulship, and he had now time to collect resources for the coming contest. These the senate itself supplied him with. They had in the previous year voted Italy and Further Gaul as the consular provinces, and the latter had fallen to Lepidus. Anxious now to remove him from Italy, the senate ordered him to repair to his province, under the pretence of threatening dangers, and furnished him with money and supplies. Lepidus left the city; but instead of repairing to his province he stopped in Etruria and collected an army. The senate thereupon ordered him to return to the city in order to hold the comitia for the election of the consuls; but he would not trust himself in their hands. This year seems to have passed away without any decisive measures on either side. At the beginning of the following year, however, B. C. 77, Lepidus was declared a public enemy by the senate. Without waiting for the forces of M. Brutus, who had espoused his cause and commanded in Cisalpine Gaul, Lepidus marched straight against Rome. Here Pompey and Catulus were prepared to receive him; and in the battle which was fought under the walls of the city, in the Campus Martius, Lepidus was easily defeated and obliged to take to flight. While Pompey marched against Brutus in Cisalpine Gaul, whom he overcame and put to death [BRUTUS, No. 20], Catulus followed Lepidus into Etruria. Finding it impossible to hold his ground in Italy, Lepidus sailed with the remainder of his forces to Sardinia; but repulsed even in this island by the propraetor, he died shortly afterwards of chagrin and sorrow, which is said to have been increased by the discovery of the infidelity of his wife. The aristocratical party used their victory with great moderation, probably from fear of driving their opponents to join Sertorius in Spain. (Sall. *Hist.* lib. 1, and *Fragm.* p. 190, in Gerlach's ed. min.; Appian, *B. C.* i. 105, 107; Plut. *Sull.* 34, 38, *Pomp.* 15, 16; Liv. *Epit.* 90; Flor. iii. 23; Oros. v. 22; Eutrop. vi. 5; Tac. *Ann.* iii. 27; Suet. *Caes.* 3, 5; Cic. *in Cat.* iii. 10; Plin. *H. N.* vii. 36, 54; Drumann's *Rom*, vol. iv. pp. 339—346.)

14. MAM. AEMILIUS MAM. F. M. N. LEPIDUS LIVIANUS, who appears to have been a grandson of No. 8, but only an adopted son, as his surname Livianus shows, was consul, B. C. 77, with D. Junius Brutus. He belonged to the aristocratical party, and is mentioned as one of the influential persons who prevailed upon Sulla to spare the life of the young Julius Caesar. He failed in obtaining the consulship at his first attempt, because he was supposed, though very rich, to have declined the office of aedile in order to avoid the expences attending it. (Suet. *Caes.* 1; Cic. *Brut.* 47, *de Off.* ii. 17; Obsequ. 119; Val. Max. vii. 7. § 6.)

15. M'. AEMILIUS MAM. F. M. N. LEPIDUS, probably likewise a son of No. 8, was consul, B. C. 66, with L. Volcatius Tullus, the same year in which Cicero was praetor. He is mentioned several times by Cicero, but never attained much political importance. In B. C. 65, he is spoken of as one of the witnesses against C. Cornelius, whom Cicero defended. He belonged to the aristocratical party, but on the breaking out of the civil war in B. C. 49, he retired to his Formian villa to watch the progress of events. Here he was in almost daily intercourse with Cicero, from whose letters we learn that Lepidus was resolved not to cross the sea with Pompey, but to yield to Caesar if the latter was likely to be victorious. He eventually returned to Rome in March. (Sall. *Cat.* 18; Cic. *in Cat.* i. 6, *pro Sull.* 4; Dion Cass. xxxvi. 25; Ascon. *in Cornel.* p. 66, ed. Orelli; Cic. *ad Att.* vii. 12, 23, viii. 1, 6, 9, 15, ix. 1.)

16. L. AEMILIUS M. F. Q. N. PAULLUS, was a son of No. 13, and a brother of M. Lepidus, the triumvir. (Vell. Pat. ii. 67.) His surname Paullus instead of Lepidus has led many to suppose that he was only an adopted brother of the triumvir; but Drumann has shown that Paullus was own brother of the triumvir. (Drumann's *Rom*, vol. i. p. 5.) The surname of Paullus was probably given him by his father in honour of the celebrated Aemilius Paullus, the conqueror of Macedonia, which he might do with the less scruple, as Paullus appears to have left no descendants bearing his name. Lepidus might therefore naturally desire that this family should be, as it were, again revived by one of his sons; and to show the more honour to the name, he gave it to his eldest son; for that L. Paullus was older than his brother the triumvir appears almost certain from the respective dates at which they attained the offices of the state. Some writers have supposed that the triumvir must have been the elder from his bearing the praenomen of his father; but since Lucius was the praenomen of the conqueror of Macedonia, we can easily understand why the father should depart on this occasion from the usual Roman practice of giving his own praenomen to his eldest son.

Since Aemilius Paullus undoubtedly belonged to the family of the Lepidi, and not to that of the Paulli, he is inserted in this place and not under PAULLUS.

Aemilius Paullus did not follow the example of his father, but commenced his public career by warmly supporting the aristocratical party. His first public act was the accusation of Catiline in B. C. 63, according to the Lex Plautia de vi, an act which Cicero praised as one of great service to the state, and on account of which Paullus incurred the hatred of the popular party. He must then have been quite a young man, for he was not quaestor till three years afterwards; and it was during his quaestorship in Macedonia, in B. C. 59, under the propraetor C. Octavius, that he was accused by L. Vettius as one of the persons privy to the pretended conspiracy against the life of Pompey. He is mentioned in B. C. 57 as exerting himself to obtain the recall of Cicero from banishment.

In his aedileship, B. C. 55, Paullus restored one of the ancient basilicae in the middle of the forum, and likewise commenced a new one of extraordinary size and splendour. (Cic. *ad Att.* iv. 16.) Respecting these basilicae, which have given rise to considerable dispute, a few remarks are made below, where a coin is given representing one of them.

In B. C. 53, Paullus obtained the praetorship, but not until the month of July, in consequence of the disturbances at Rome, which prevented the elections taking place till that month. He was chosen consul for the year B. C. 50, along with M. Claudius Marcellus, as one of the most determined enemies of Caesar. But he grievously disappointed

the hopes of the aristocrats who had raised him to the consulship, for Caesar gained him over to his side by a bribe of 1500 talents, which he is said to have expended on the completion of his basilica. By accepting this bribe he lost the confidence of all parties, and accordingly seems to have taken no part in the civil war between Pompey and Caesar. After the murder of the latter, in B. C. 44, Paullus joined the senatorial party; and he was one of the senators who declared M. Lepidus a public enemy, on the 30th of June, B. C. 43, on account of his having joined Antony; and, accordingly, when the triumvirate was formed in the autumn of the same year, his name was set down first in the proscription list by his own brother. The soldiers, however, who were appointed to kill him, allowed him to escape, probably with the connivance of his brother. He passed over to Brutus in Asia, and after the death of the latter repaired to Miletus. Here he remained, and refused to go to Rome, although he was pardoned by the triumvirs. As he is not mentioned again, he probably died soon afterwards. (Sall. *Cat.* 31; Schol. Bob. *in Vatin.* p. 320, ed. Orelli; Cic. *in Vatin.* 10, *ad Att.* ii. 24, *ad Qu. Fr.* ii. 4, *pro Mil.* 9, *ad Att.* vi. 1, 3, *ad Fam.* viii. 4, 8, 10, 11, xv. 12, 13; Appian, *B. C.* ii. 26; Dion Cass. xl. 43, 63; Suet. *Caes.* 29; Plut. *Caes.* 29, *Pomp.* 58; Liv. *Epit.* 120; Appian, *B. C.* iv. 12, 37; Dion Cass. xlvii. 6; Vell. Pat. ii. 67.)

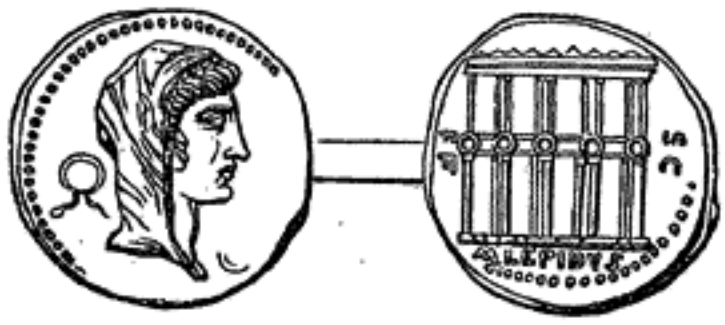

COIN OF M. AEMILIUS PAULLUS.

The preceding coin contains on the obverse the head of Vesta, and on the reverse the Basilica Aemilia.

It has been already seen that Cicero says (*ad Att.* iv. 16) that Aemilius Paullus restored a basilica in the forum, and also commenced a new one. The former must have been the same as the one originally built by the censors M. Aemilius Lepidus and M. Fulvius Nobilior, in B. C. 179. As M. Fulvius seems to have had the principal share in its construction (Liv. xl. 51), it was generally called the Fulvia basilica (Plut. *Caes.* 29), sometimes the Aemilia et Fulvia (Varr *L. L.* vi. 2), but after the restoration by Aemilius Paullus, it was always called the Basilica Paulli or Aemilia. The restoration of this basilica was almost completed in B. C. 54, the year in which Cicero (*l. c.*) was writing. But the question where the new one was built is a very difficult one to answer. Most modern writers have supposed that the two basilicae were built by the side of one another in the forum; but this seems hardly possible to have been the case, since we never find mention of more than one basilica Aemilia or Paulli in all the ancient writers. (Tac. *Ann.* iii. 72; Plin. *H. N.* xxxvi. 15, 24; Stat. *Silv.* i. 1. 29; Plut. *Caes.* 29, *Galb.* 26; Dion Cass. xlix. 42, liv. 24; Appian, *B. C.* ii. 26.) Becker, therefore, supposes (*Handb. der Rom. Alterthümer*, vol. i. pp. 301—306) that the new building, which Paullus commenced, was the same as the one afterwards called the Basilica Julia, more especially as Paullus is expressly said to have received money from Caesar for the erection of one of these basilicae. Cicero's letter (*l. c.*) certainly speaks as if the new basilica were to be built by Paullus at Caesar's expense; and it may therefore be that the statement of Appian (*B. C.* ii. 26) and Plutarch (*Caes.* 29), that Paullus was bribed by Caesar in his consulship with a sum of 1500 talents, and that he expended this upon the basilica Aemilia, is not quite correct. The mistake, however, is a very natural one; for though the 1500 talents, might have been appropriated to the erection of the new basilica, subsequent writers would naturally suppose that the money had been expended upon the building which bore the name of Aemilius Paullus in their own time. For a further discussion of this subject, which hardly belongs to the present work, the reader is referred to Becker (*l. c.*)

The basilica Aemilia in the forum was rebuilt at his own expense by Paullus Aemilius Lepidus [No. 19], the son of the present article, and dedicated in his consulship, B. C. 34 (Dion Cass. xlix. 42). It was burnt down twenty years afterwards, B. C. 14, by a fire, which also destroyed the temple of Vesta, and was rebuilt nominally by Paullus Lepidus, but in reality by Augustus and the friends of Paullus (Dion Cass. liv. 24). The new building was a most magnificent one; its columns of Phrygian marble were especially celebrated (Plin. *H. N.* xxxvi. 15, 24). It was again repaired by Lepidus [No. 23] in the reign of Tiberius, A. D. 22 (Tac. *Ann.* iii. 72).

17. M. AEMILIUS M. F. Q. N. LEPIDUS, the triumvir, was the brother of the preceding [No. 16], and the son of No. 13. He was a lineal descendant of the pontifex maximus, M. Aemilius Lepidus, consul in B. C. 187 and 175, though, as we have seen, it is doubtful whether he was the *abnepos* or great-grandson of the latter, as Cicero calls him [see No. 7].

M. Lepidus is first mentioned in the year B. C. 52, when the senate appointed him interrex, after the death of Clodius, for the purpose of holding the comitia. Rome was almost in a state of anarchy; and because Lepidus refused to hold the comitia for the election of the consuls, on the ground that it was not usual for the first interrex to do so, his house was attacked by the Clodian mobs, and he himself narrowly escaped with his life. On the breaking out of the civil war between Pompey and Caesar, B. C. 49, Lepidus, who was then praetor, joined the party of the latter; and as the consuls had fled with Pompey from Italy, Lepidus, as praetor, was the highest magistrate remaining in Italy. Caesar accordingly, when he set out for Spain, to carry on the war against Afranius and Petreius, left Lepidus nominally in charge of the city, though he really depended upon Antony for the preservation of peace in Italy. During Caesar's absence in Spain, Lepidus presided at the comitia, in which the former was appointed dictator, who was thus able to hold the consular comitia, which it would have been impossible for a praetor to have done.

In the following year, B. C. 48, Lepidus received the province of Nearer Spain, with the title of proconsul, and here displayed both the vanity and avarice which marked his character. Having compelled the proconsul Q. Cassius Longinus, in Further Spain, and his quaestor M. Marcellus, who were

making war upon one another, to lay down their arms, he assumed the title of imperator, though he had not struck a blow. On his return to Rome B. C. 47, Caesar gratified his vanity with a triumph, though the only trophies he could display, says Dion Cassius (xliii. 1), was the money of which he had robbed the province. In the course of the same year Caesar made him his magister equitum, and in the next year, B. C. 46, his colleague in the consulship. He was likewise nominated magister equitum by Caesar for the second and third times in B. C. 45 and 44.

In B. C. 44 Lepidus received from Caesar the government of Narbonese Gaul and Nearer Spain, but had not quitted the neighbourhood of Rome at the time of the dictator's death. He was then collecting troops for his provinces, and the conspirators had therefore proposed to murder him as well as Antony with the dictator; but this project was overruled. On the evening before the fatal 15th of March Caesar had supped with Lepidus (Appian, *B. C.* ii. 115), and he was present on the following day in the curia of Pompey, in the Campus Martius, and saw Caesar fall by the daggers of his assassins. (Plut. *Caes.* 67; the statement of Appian, *B.C.* ii. 118, and Dion Cassius xliv. 22, that Lepidus was not present, is less probable). Lepidus hastily stole away from the senate house with the other friends of Caesar, and after concealing himself for a few hours, repaired to his troops, the possession of which in the neighbourhood of Rome, seemed almost to place the supreme power in his hands. Accordingly, in the night of the 15th of March, he took possession of the forum with his soldiers, and on the following morning addressed the people to exasperate them against the murderers of the dictator. Antony, however, dissuaded him from resorting to violence, and in the negotiations which followed with the aristocracy Lepidus adopted all the views of the former. He was, therefore, a party to the hollow reconciliation which took place between the aristocracy and Caesar's friends. In return for the support which Antony had received from Lepidus, he allowed the latter to be chosen pontifex maximus, which dignity had become vacant by Caesar's death; and, to cement their union still more closely, Antony betrothed his daughter to the son of Lepidus. As Antony had no further occasion for Lepidus in Rome, he now repaired to his provinces of Gaul and Spain, with the special object of effecting a reconciliation between Sex. Pompey and the new rulers at Rome. This was proposed at Antony's suggestion, who was anxious to withdraw Pompey from Spain and induce him to come to Rome, that he might thus have deprived the senate of a considerable part of their forces, in case of the civil war breaking out again. The senate did not see through Antony's design; Lepidus succeeded in his mission, and accordingly received marks of honour from both parties; the senate on the 28th of November, on the proposition of Antony, voted him a supplicatio.

Shortly afterwards an open rupture occurred between Antony and the senate. Antony had obtained from the people the province of Cisalpine Gaul, which D. Brutus then held, and which he refused to surrender to him [BRUTUS, No. 17]. Antony accordingly marched against him, and as the latter was unable to resist him in the field, he threw himself into Mutina, which was forthwith besieged by Antony. The senate espoused the side of Brutus, and were now exceedingly anxious to induce Lepidus to join them, as he had a powerful army on the other side of the Alps, and could easily crush Antony if he pleased. Under the pretence, therefore, of showing him additional marks of honour on account of his inducing Pompey to lay down his arms, the senate, on the proposition of Cicero, voted an equestrian statue of Lepidus, and conferred upon him the title of imperator. Lepidus, however, hesitated what part to take, and seems to have been anxious to wait the result of the contest between Antony and the senate, before committing himself irrevocably to either party. He did not even thank the senate for their decree in his honour; and when they requested him to march into Italy and assist the consuls Hirtius and Pansa, in raising the siege of Mutina, he only sent a detachment of his troops across the Alps under the command of M. Silvanus, and to him he gave such doubtful orders that Silvanus thought it would be more pleasing to his general that his soldiers should fight for rather than against Antony, and accordingly joined the latter. Meantime, Lepidus incurred the displeasure of Cicero and the aristocracy, by writing to the senate to recommend peace. Shortly afterwards, in the latter half of the month of April, the battles were fought in the neighbourhood of Mutina, which compelled Antony to raise the siege and take to flight. He crossed the Alps with the remains of his troops, and proceeded straight to Lepidus, who finding it impossible to maintain a neutral position any longer, united his army to that of Antony on the 28th of May. The senate, therefore, on the 30th of June, proclaimed Lepidus a public enemy, and ordered his statue to be thrown down. The young Octavian still continued to act nominally with the senate; but with his usual penetration he soon saw that the senate would be unable to resist the strong force that was collecting on the other side of the Alps, and therefore resolved to desert the falling side. For besides their own troops Lepidus and Antony were now joined by Asinius Pollio, the governor of Further Spain, and by L. Munatius Plancus, the governor of Further Gaul, and were preparing to cross the Alps with a most formidable army. In August Octavian compelled the senate to allow him to be elected consul, and likewise to repeal the decrees that had been made against Lepidus and Antony; and towards the latter end of October he had the celebrated interview at Bononia, between Lepidus and Antony, which resulted in the formation of the triumvirate. [AUGUSTUS, p. 425, b.] In the division of the provinces among the triumvirs, Lepidus obtained Spain and Narbonese Gaul, which he was to govern by means of a deputy, in order that he might remain in Italy next year as consul, while the two other triumvirs prosecuted the war against Brutus and Cassius. Of his large army he was only to retain three legions for the protection of Italy; the remaining seven were divided between Octavian and Antony. Thus Lepidus was to play only a secondary part in the impending struggle between the triumvirs and the senate; and with this he seems to have been contented, for he never displayed any love of enterprise. In the proscription-lists which were published on the return of the triumvirs to Rome, Lepidus placed the name of his own brother Paullus, as has been already related. [See above, p. 766, a.] Shortly afterwards,

on the 31st of December, Lepidus celebrated a triumph as a consequence of the supplicatio which the senate had voted a year previously.

In B. C. 42 Lepidus remained in Rome as consul; and in the fresh division of the provinces, made between Octavian and Antony, after the battle of Philippi at the close of this year, Lepidus was deprived of his provinces, under the pretext of his having had treasonable intercourse with Sex. Pompey; but it was arranged that, in case he should be proved innocent of the crime laid to his charge, he should receive Africa as a compensation for the provinces taken from him: so soon did Octavian and Antony make him feel that he was their subject rather than their equal. The triumvirs were unable to prove anything against Lepidus, but it was not till after the Perusinian war in B. C. 40, that Octavian allowed Lepidus to take possession of his province, and he probably would not have obtained it even then, had not Octavian been anxious to attach Lepidus to his interests, in case of a rupture between himself and Antony. Lepidus remained in Africa till B. C. 36. On the renewal of the triumvirate in B. C. 37, for another five years, Lepidus had been included, though he had now lost all real power. In the following year, B. C. 36, Octavian summoned him to Sicily to assist him in the war against Sex. Pompey. Lepidus obeyed, but tired of being treated as a subordinate, he resolved to make an effort to acquire Sicily for himself and regain his lost power. He left Africa on the 1st of July, B. C. 36, and on his arrival in Sicily proceeded to act on his own account, without consulting Octavian. He first subdued Lilybaeum and the neighbouring towns, and then marched against Messana, which he also conquered. The eight Pompeian legions, which formed the garrison of the latter town, joined him, so that his army now amounted to twenty legions. Lepidus, therefore, felt himself strong enough to assume a threatening position, and accordingly, on the arrival of Octavian, claimed Sicily for himself, and an equal share as triumvir in the government of the state. A civil war seemed inevitable. But Lepidus did not possess the confidence of his soldiers; Octavian found means to seduce them from their allegiance, and at length, feeling sure of support from a numerous body of them, adopted one day the bold resolution of riding into the very camp of Lepidus, and calling upon his troops to save their country from a civil war. Although this daring attempt did not immediately succeed, and Octavian was obliged to retire with a wound in his breast, yet it had eventually the desired effect. Detachment after detachment deserted Lepidus, who found himself at last obliged to surrender to Octavian. All his courage now forsook him. He put on mourning, and threw himself before the knees of Octavian, begging for his life. This Octavian granted him, but he deprived him of his triumvirate, his army, and his provinces, and commanded that he should live at Circeii, under strict surveillance. He allowed him, however, to retain his private fortune, and his dignity of pontifex maximus.

Thus ended the public life of Lepidus. After the conspiracy of his son against the life of Augustus at the time of the battle of Actium (see below), Lepidus was ordered to return to Rome; and, though he had not been privy to it, he was treated by Augustus with the utmost indignity. Still the loss of honour and rank, and the insults to which he was exposed, did not shorten his life, for he survived till B. C. 13. Augustus succeeded him as pontifex maximus.

Lepidus was one of those men who have no decided character, and who are incapable of committing great crimes for the same reason that they are incapable of performing any noble acts. He possessed great wealth, and, like almost all his contemporaries, was little scrupulous about the means of acquiring it. Neither in war nor in peace did he exhibit any distinguished abilities; but that he was not so contemptible a character, as he is drawn by Drumann, seems pretty certain from the respect with which he was always treated by that great judge of men, Julius Caesar. It seems clear that Lepidus was fond of ease and repose, and it is not improbable that he possessed abilities capable of effecting much more than he ever did.

His wife was Junia, the sister of the M. Brutus who killed Caesar. [JUNIA, No. 2.]

(The passages of Cicero referring to Lepidus are given in Orelli, *Onom. Tull.* vol. ii. pp. 14, 15; Appian, *B. C.* lib. ii. iii. v.; Dion Cass. lib. xli—xlix.; Vell. Pat. ii. 64, 80; Flor. iv. 6, 7; Liv. *Epit.* 119, 120, 129; Suet. *Octav.* 16, 31; Sen. *de Clem.* i. 10.)

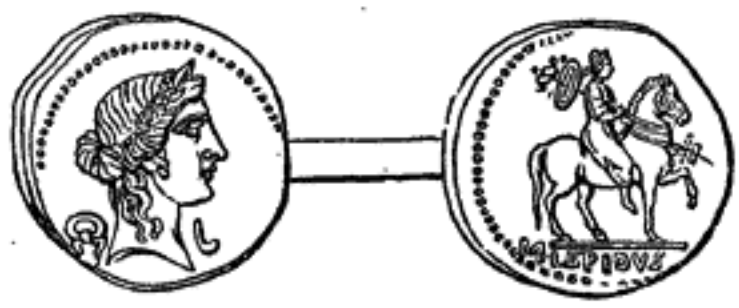

COIN OF M. LEPIDUS, THE TRIUMVIR.

18. SCIPIO, a brother of the two preceding [Nos. 16 and 17], and a son of No. 13, must have been adopted by one of the Scipios. He fell in battle in the war of his father against the aristocratical party, B. C. 77. (Oros. v. 22.)

19. PAULUS AEMILIUS L. F. M. N. LEPIDUS, the son of L. Aemilius Paullus [No. 16], with whom he is frequently confounded. His name is variously given by the ancient writers *Aemilius Paullus*, or *Paullus Aemilius*, or *Aemilius Lepidus Paullus*, but *Paullus Aemilius Lepidus* seems to be the more correct form. He probably fled with his father to Brutus, and seems to have been entrusted by the latter with the defence of Crete; for we find him after the death of Brutus joining the remnants of the republican party with the Cretan troops, and sailing with them into the Ionian sea. He must subsequently have made his peace with the triumvirs, as we find him accompanying Octavian in his campaign against Sex. Pompey in Sicily in B. C. 36. In B. C. 34 he obtained the consulship, but only as consul suffectus, on the 1st of July, and dedicated the basilica Aemilia, which had been originally erected by his father [see p. 766], but which he had rebuilt. In B. C. 22 he was censor with L. Munatius Plancus, with whom he could not agree, and died while holding this dignity. Dion Cassius seems to have confounded him with his father in saying that the censor had been formerly proscribed; it is not impossible, however, that the son may have been proscribed along with his father, although no other writer mentions the fact. (Appian, *B. C.* v. 2; Suet. *Octav.* 16; Dion Cass. xlix. 42, liv. 2; Vell. Pat. ii. 95; Propert. iv. 11. 67.)

The wife of Paullus Aemilius Lepidus was Cornelia, the daughter of Cornelius Scipio and of Scribonia, who was subsequently the wife of Augustus. She was thus the step-daughter of Augustus, and her family became still more closely connected with the imperial house by the marriage of one of her sons, L. Aemilius Paullus [No. 22], to a daughter of Julia, who was her half-sister, being the daughter of Augustus and Scribonia. There is an elegy of Propertius (iv. 11), in which Cornelia is represented as consoling her husband Paullus on account of her death. She there speaks of having died in the consulship of her brother (iv. 11. 65), who is supposed to have been the P. Cornelius Scipio who was consul in B. C. 16. Thus a contradiction arises between Velleius Paterculus (ii. 95) and Dion Cassius (liv. 2) on the one hand, and Propertius on the other, as the two former writers say that Paullus died during his censorship. Perhaps, however, the brother of Cornelia may not have been the consul of B. C. 16, but one of the consuls suffecti, not mentioned in the Fasti. Paullus had by Cornelia three children, two sons and a daughter [Nos. 22, 23, 24], to all of whom Propertius alludes. The daughter was born in the censorship of her father (Propert. iv. 11. 67), and if Paullus really died in his censorship there could have been only a very short interval between his wife's death and his own. The annexed coin probably has reference to this Paullus Aemilius Lepidus: it has on the obverse the head of Concordia with PAVLLVS LEPIDVS CONCORDIA, and on the reverse a trophy with several figures, and the words TER PAVLLVS. The reverse refers to the victory of the celebrated L. Aemilius Paullus over Perseus: on the right hand of the trophy stands Aemilius Paullus himself, and on the left Perseus and his two sons. *Ter* may refer to his triumph lasting three days, or to his having enjoyed three different triumphs. (Comp. Eckhel, vol. v. pp. 130, 131.)

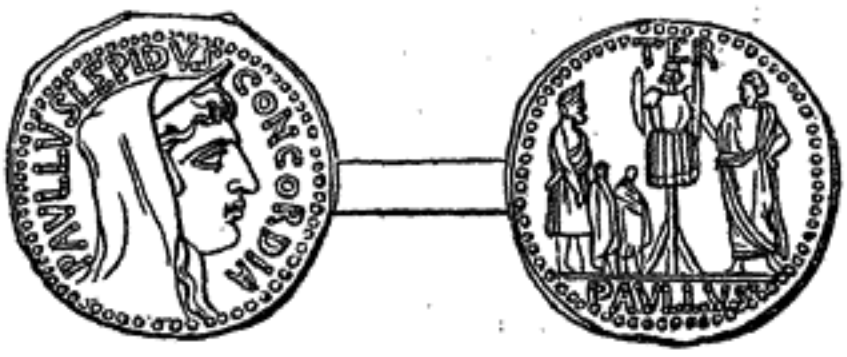

COIN OF PAULLUS AEMILIUS LEPIDUS.

There is another coin of Paullus Aemilius Lepidus, with the same obverse as the one given above, but with the reverse representing the Scribonian puteal, which we find on the coins of the Scribonian gens [see LIBO], and with the legend PVTEAL SCRIBON. LIBO. This emblem of the Scribonia gens was used on account of the wife of Paullus being the daughter of Scribonia, who had then become the wife of Augustus, as is stated above.

20. M. AEMILIUS LEPIDUS, the son of the triumvir [No. 17] and Junia, formed a conspiracy in B. C. 30, for the purpose of assassinating Octavian on his return to Rome after the battle of Actium; but Maecenas, who had charge of the city, became acquainted with the plot, seized Lepidus, without creating any disturbance, and sent him to Octavian in the East, who put him to death. His father was ignorant of the conspiracy, but his mother was privy to it. [JUNIA, No. 2.] Velleius Paterculus, who never speaks favourably of any of the enemies of Octavian, describes Lepidus as "juvenis forma quam mente melior." Lepidus was married twice: his first wife was Antonia, the daughter of the triumvir [ANTONIA, No. 4], and his second Servilia, who put an end to her life by swallowing burning coals when the conspiracy of her husband was discovered. (Vell. Pat. ii. 88; Appian, *B. C.* iv. 50; Dion Cass. liv. 15; Suet. *Octav.* 19; Liv. *Epit.* 133; Senec. *de Clem.* 9, *De Brev. Vitae*, i. 9.)

21. Q. AEMILIUS LEPIDUS, consul B. C. 21 with M. Lollius. (Dion Cass. liv. 6; Hor. *Ep.* i. 20. 28.) It appears from an inscription quoted under FABRICIUS [Vol. II. p. 132, b], that he and Lollius repaired the Fabrician bridge. The descent of this Lepidus is quite uncertain: the conjecture of Drumann (*Gesch. Roms*, vol. i. p. 24) that he was a son of the triumvir is in itself improbable; and we find besides that he is called in inscriptions M'. F., and not M. F.

22. L. AEMILIUS PAULLUS, the son of Paullus Aemilius Lepidus [No. 19] and Cornelia, married Julia, the grand-daughter of Augustus, being a daughter of M. Agrippa and Julia, who was the daughter of Augustus. Paullus is therefore called the *progener* of Augustus. As Julia, the daughter of Augustus, was the half-sister of Cornelia [see above, No. 19], Paullus married his first cousin. He was consul in A. D. 1 with C. Caesar, his wife's brother, and the grandson of Augustus; but, notwithstanding his close connection with the imperial family, he nevertheless entered into a conspiracy against Augustus, of the particulars of which we are not informed. (Propert. iv. 11. 63; Suet. *Oct.* 19, 64; Dion Cass. lv. Ind.) Respecting Julia, the wife of Paullus, see JULIA, No. 7.

23. M. AEMILIUS LEPIDUS, the brother of No. 22, was consul A. D. 6 with L. Arruntius. (Propert. iv. 11. 63; Dion Cass. lv. 25.) Instead of conspiring against Augustus, like his brother, he seems always to have lived on the most intimate terms with him. He was employed by Augustus in the war against the Dalmatians in A. D. 9. (Vell. Pat. ii. 114, 115; Dion Cass. lvi. 12.) When Augustus shortly before his death was speaking of the Roman nobles, whose abilities would qualify them for the supreme power, or whose ambition would prompt them to aspire to it, he described Lepidus as "capax sed *aspernans*." (Tac. *Ann.* i. 13.) The high estimation in which he was held by Augustus he continued to enjoy even with the jealous and suspicious Tiberius; and although he took no part in the fulsome flatteries which the senate were continually presenting to the emperor, and used his influence in the cause of justice, yet such was his prudence, that he did not forfeit the favour of Tiberius. The praises bestowed upon him by Velleius Paterculus (*l. c.*), which would not of themselves be of much value, as this writer always speaks favourably of the friends of Augustus, are confirmed by the weightier authority of Tacitus, who bears the strongest testimony to the virtues and wisdom of Lepidus. (Tac. *Ann.* iv. 20.)

The name of M. Lepidus occurs several times in Tacitus, and must be carefully distinguished from that of M'. Lepidus [see No. 25], with which it is frequently confounded, both in the MSS. and editions of the historian. M. Lepidus is first mentioned in Tacitus at the accession of Tiberius, A. D. 14, next in A. D. 21, when he declined the proconsulate of Africa, and also in the debate in the senate in the

same year respecting the punishment of C. Lutorius Priscus; again in A. D. 24; then in A. D. 26, when he was appointed governor of the province of Asia; and lastly in A. D. 33, which was the year of his death. (Tac. *Ann.* i. 13, iii. 35, 50, iv. 20, 56, vi. 27.) It was this M. Lepidus who repaired the Aemilia Basilica in A. D. 22 (Tac. *Ann.* iii. 72), as is mentioned above. [No. 16.]

24. AEMILIA LEPIDA. [LEPIDA, No. 1.]

25. M'. AEMILIUS Q. F. LEPIDUS, the son apparently of No. 21, was consul with T. Statilius Taurus in A. D. 11. (Dion Cass. lvi. 25.) He must be carefully distinguished from his contemporary M. Aemilius Lepidus, with whom he is frequently confounded. [See No. 23.] Though we cannot trace the descent of this M'. Lepidus [see No. 21], yet among his ancestors on the female side were L. Sulla and Cn. Pompey. (Tac. *Ann.* iii. 22.) It is perhaps this M'. Lepidus who defended Piso in A. D. 20; and it was undoubtedly this Lepidus who defended his sister later in the same year. [LEPIDA, No. 2.] In A. D. 21 he obtained the province of Asia, but Sex. Pompey declared in the senate that Lepidus ought to be deprived of it, because he was indolent, poor, and a disgrace to his ancestors, but the senate would not listen to Pompey, maintaining that Lepidus was of an easy rather than a slothful character, and that the manner in which he had lived on his small patrimony was to his honour rather than his disgrace. (Tac. *Ann.* iii. 11, 22, 32.)

26. AEMILIA LEPIDA, sister of No. 25. [LEPIDA, No. 2.]

27. AEMILIUS LEPIDUS, the son of L. Aemilius Paullus [No. 22] and Julia, the granddaughter of Augustus. He was consequently the great-grandson of Augustus. He was one of the minions of the emperor Caligula, with whom he had the most shameful connection. So great a favourite was he with Caligula, that the latter allowed him to hold the public offices of the state five years before the legal age, and promised him to make him his successor in the empire. He moreover gave him in marriage his favourite sister Drusilla [DRUSILLA, No. 2], and allowed him to have intercourse with his other sisters, Agrippina and Livilla. But, notwithstanding all these marks of favour, Caligula put him to death, A. D. 39, on the pretext of his conspiring against him. (Dion Cass. lix. 11, 22; Suet. *Cal.* 24, 36; comp. Tac. *Ann.* xiv. 2.)

28. AEMILIA LEPIDA, sister of No. 27, and wife of the emperor Claudius. [LEPIDA, No. 3.]

29. AEMILIA LEPIDA, daughter of No. 23, and wife of Drusus, son of Germanicus. [LEPIDA, No. 4.]

LEPIDUS, an author of unknown date, wrote in Greek an abridgement of history, of which Stephanus of Byzantium quotes the first and eighth books (*s. vv.* Τεγέα, Βουθρωτός, Σκόποι).

LEPO'RIUS, by birth a Gaul, embraced the monastic life, under the auspices of Cassianus, in the early part of the fifth century, at Marseilles, where he enjoyed a high reputation for purity and holiness, until he became the advocate of the double heresy that man did not stand in need of Divine grace, and that Christ was born with a human nature only. Having been excommunicated, in consequence of these doctrines, he betook himself to Africa, where he became familiar with Aurelius and St. Augustine, by whose instructions he profited so much, that he not only became convinced of his errors, but drew up a solemn recantation addressed to Proculus, bishop of Marseilles, and Cyllinnius, bishop of Aix, while four African prelates bore testimony to the sincerity of his conversion, and made intercession on his behalf. Although now reinstated in his ecclesiastical privileges, Leporius does not seem to have returned to his native country; but laying aside the profession of a monk, was ordained a presbyter by St. Augustine about A. D. 425, and appears to be the same Leporius so warmly praised in the discourse *De Vita et Moribus Clericorum.* We know nothing further regarding his career except that he was still alive in 430. (Cassianus, *de Incarn.* i. 4.)

The work, to which we have alluded above, and which is still extant, under the title *Libellus Emendationis sive Satisfactionis ad Episcopos Galliae*, sometimes with the addition, *Confessionem Fidei Catholicae continens de Mysterio Incarnationis Christi, cum Erroris pristini Detestatione*, was held in very high estimation among ancient divines, and its author was regarded as one of the firmest bulwarks of orthodoxy against the attacks of the Nestorians. Some scholars in modern times, especially Quesnel, who has written an elaborate dissertation on the subject, have imagined that we ought to regard this as a tract composed and dictated by St. Augustine, founding their opinion partly upon the style, partly upon the terms in which it is quoted in the acts of the second council of Chalcedon and other early documents, and partly upon certain expressions in an epistle of Leo the Great (clxv. ed. Quesn.); but their arguments are far from being conclusive, and the hypothesis is generally rejected.

Fragments of the Libellus were first collected by Sirmond, from Cassianus, and inserted in his collection of Gaulish councils, fol. Par. vol. i. p. 52. The entire work was soon after discovered and published by the same editor in his *Opuscula Dogmatica Veterum quinque Scriptorum*, 8vo. Par. 1630; together with the letter from the African bishops in favour of Leporius. It will be found also in the collection of Councils by Labbe, fol. Par. 1671; in Garnier's edition of Marius Mercator, fol. Par. 1673, tom. i. p. 224; in the Bibliotheca Patrum Max. fol. Lugdun. 1677, tom. vii. p. 14; and in the Bibliotheca Patrum of Galland, fol. Venet. 1773, tom. ix. p. 396. (Gennad. *de Viris Illustr.* 59; Cassian. *de Incarn.* i. 4; consult the dissertation of Quesnel in his ed. of the works of Leo, vol. ii. p. 906, ed. Paris; *Histoire Littéraire de la France*, vol. ii. p. 167; the second dissertation of Garnier, his edition of M. Mercator, vol. i. p. 230; the Prolegomena of Galland; Schönemann, *Biblioth. Patr. Latt.* vol. ii. § 20.) [W. R.]

LE'PREA (Λέπρεα), a daughter of Pyrgeus, from whom the town of Lepreum, in the south of Elis, was said to have derived its name. (Paus. v. 5. § 4.) Another tradition derived the name from Lepreus, a son of Caucon, Glaucon, or Pyrgeus (Aelian, *V. H.* i. 24; Paus. v. 5. § 4), by Astydameia. He was a grandson of Poseidon (the Schol. *ad Callim. Hymn. in Jov.* 39, calls him a son of Poseidon), and a rival of Heracles both in his strength and his powers of eating, but he was conquered and slain by him. His tomb was believed to exist at Phigalia. (Athen. x. p. 411, &c.; Paus. *l. c.*; Eustath. *ad Hom.* p. 1523.) [L. S.]

LEPREUS. [LEPREA.]

Q. LEPTA, a native of Cales in Campania, and praefectus fabrûm to Cicero in Cilicia B. C. 51. (Cic. *ad Fam.* iii. 7, v. 10). Two of the letters which Cicero addressed to him are extant (*ad Fam.* vi. 18, 19), and show strict intimacy between the correspondents. Lepta was a Pompeian; and while Cicero, in B. C. 49, was hesitating whether to remain in Italy, or to repair to Pompey's camp, Lepta was one of his channels of communication with the Pompeians (*ad Fam.* vi. 18, xiv. 17, xvi. 4, *ad Att.* vi. 8, viii. 3, ix. 12, 14, xi. 8.); and at the close of the war, after the battle of Munda, Lepta, through his zeal for two of his fellow-townsmen of Cales, was hazarding his own interests with the Caesarians. (*Ad Fam.* ix. 13.) In B. C. 45 he was, however, suing for a commission to supply the wine for Caesar's triumphal games, for which his connection with Cales in the vine district (*ager Falernus*) of Campania probably afforded him facilities. (*Ad Att.* xiii. 46.) Cicero dissuaded him from undertaking it, as likely to prove a laborious and thankless task. (*Ad Fam.* vi. 19.) He was one of Cicero's debtors. (*Ad Att.* x. 11,) Lepta had at least one son, to whom Cicero (*ad Fam.* vi. 18) recommends the reading of his treatise *de Oratore*, and a precept of Hesiod. (*Op. et dies*, 287.) [W. B. D.]

LEPTINES (Λεπτίνης). 1. A Syracusan, son of Hermocrates, and brother of Dionysius the elder, tyrant of Syracuse. He is first mentioned as commanding his brother's fleet at the siege of Motya (B. C. 397), and was for some time entrusted by Dionysius with the whole direction of the siege, while the latter was engaged in reducing the other towns still held by the Carthaginians. (Diod. xiv. 48.) After the fall of Motya he was stationed there with a fleet of 120 ships, to watch for and intercept the Carthaginian fleet under Himilco; but the latter eluded his vigilance, and effected his passage to Panormus in safety, with the greater part of his forces, though Leptines pursued them, and sunk fifty of his transports, containing 5000 troops. (Id. 53—55.) The face of affairs was now changed: Himilco was able to advance unopposed along the north coast of the island, and took and destroyed Messana; from whence he advanced upon Syracuse, his fleet, under Mago, supporting the operations of the army. Leptines, by his brother's orders, immediately advanced with the Syracusan fleet to engage that of Mago, and a great naval action ensued, in which Leptines displayed the utmost valour; but having imprudently advanced with 30 of his best ships into the midst of the enemy, he was cut off from the rest of his fleet, and only able to effect his escape by standing out to sea. The result was, that the Syracusans were defeated with great loss, many of their ships fell into the hands of the enemy, and Leptines himself retired with the rest to Syracuse. During the siege that followed, he continued to render important services, and commanded (together with the Lacedaemonian Pharacidas) the final attack upon the naval camp of the Carthaginians, which terminated in the complete destruction of their fleet. (Diod. xiv. 59, 60, 64, 72.) We hear no more of him until B. C. 390, when he was again despatched by Dionysius with a fleet to the assistance of the Lucanians against the Italian Greeks. He arrived just as the former had gained a great victory over the Thurians; but instead of joining them to crush their enemies, he afforded a refuge to the Thurian fugitives, and succeeded in bringing about a peace between the contending parties. For this conduct, which was entirely opposed to the views of Dionysius, he was deprived of the command of the fleet, which was given to his younger brother, Thearides. (Id. xiv. 102.) Some time afterwards he gave farther offence to the jealous temper of the tyrant, by giving one of his daughters in marriage to Philistus, without any previous intimation to Dionysius, and on this account he was banished from Syracuse, together with Philistus. He thereupon retired to Thurii, where the services rendered by him to that city during the late war with the Lucanians secured him a favourable reception; and he quickly rose to so much power and influence among the Greeks of Italy, that Dionysius judged it prudent to recal his sentence of banishment, and invite him again to Syracuse. Here he was completely reinstated in his former favour, and obtained one of the daughters of Dionysius in marriage. (Diod. xv. 7; Plut. *Dion.* 11.) In B. C. 383, war having again broken out with the Carthaginians, Leptines once more took an active part in the support of his brother, and commanded the right wing of the Syracusan army in the battle near Cronium: but after displaying the greatest personal prowess, he himself fell in the action, and the troops under his command immediately gave way. (Diod. xv. 17.)

2. A Syracusan, who joined with Callippus in expelling the garrison of the younger Dionysius from Rhegium, B. C. 351. Having effected this, they restored the city to nominal independence, but it appears that they continued to occupy it with their mercenaries: and not long afterwards Leptines took advantage of the discontent which had arisen among these, to remove Callippus by assassination. (Diod. xvi. 45; Plut. *Dion.* 58.) We know nothing of his subsequent proceedings, nor of the circumstances that led him to quit Rhegium, but it seems probable that he availed himself of the state of confusion in which Sicily then was to make himself master of the two cities of Apollonia and Engyum: at least there is little doubt that the Leptines whom we find established as the tyrant of those cities when Timoleon arrived in Sicily is the same with the associate of Callippus. He was expelled in common with all the other petty tyrants, by Timoleon; but his life was spared, and he was sent into exile at Corinth, B. C. 342. (Diod. xvi. 72; Plut. *Timol.* 24.)

3. One of the generals of Agathocles, who, during the absence of that monarch in Africa, defeated Xenodocus, the governor of Agrigentum, in a pitched battle, and with great slaughter. (Diod. xx. 56.) When Agathocles, after repairing for a short time to Sicily, returned once more to Africa, B. C. 307, he again left Leptines in command during his absence, who obtained a second victory over Xenodocus. (Id. xx. 61, 62.)

4. A Syracusan, whose daughter was married to Hieron, afterwards king of Syracuse. Leptines was at that time, we are told, unquestionably the man of the highest consideration among his fellow-citizens, which induced Hieron, who had just been appointed general of the republic, but was already aiming at higher objects, to court his alliance. (Polyb. i. 9.)

5. An Athenian, known only as the proposer of a law taking away all special exemptions from the burden of public charges (ἀτέλειαι τῶν λειτουργιῶν),

against which the celebrated oration of Demosthenes is directed, usually known as the oration against Leptines. This speech was delivered in B. C. 355: and the law must have been passed above a year before, as we are told that the lapse of more than that period had already exempted Leptines from all personal responsibility. Hence the efforts of Demosthenes were directed solely to the repeal of the law, not to the punishment of its proposer. It appears that his arguments were successful, and the law was in fact repealed. (See Wolf. *Prolegom. ad Demosth. Orat. adv. Leptinem*; Liban. *Argum.* p. 452; Dion. Hal. *Ep. ad Amm.* i. 4.)

6. A Syrian Greek, who assassinated with his own hand at Laodiceia, Cn. Octavius, the chief of the Roman deputies, who had been sent to examine into the state of affairs in Syria. This murder took place during the short reign of Antiochus Eupator (B. C. 162), and not without the connivance, as was supposed, of Lysias, the minister and governor of the young king. As soon as Demetrius had established himself on the throne, wishing to conciliate the favour of the Romans, he caused Leptines, who, far from denying the deed, had the audacity to boast of it publicly, to be seized, and sent as a prisoner to Rome: but the senate refused to receive him, being desirous, as we are told, to reserve this cause of complaint as a public grievance, instead of visiting it on the head of an individual. (Polyb. xxxi. 19, xxxii. 4, 6, 7; Appian, *Syr.* 46, 47; Diod. *Exc. Legat.* xxxi. p. 526; Cic. *Philipp.* ix. 2.) [E. H. B.]

LE'SBOCLES, a Greek rhetorician, who lived at Rome in the time of the emperor Tiberius. (Senec. *Suasor.* ii. p. 18.) He was a rival of Latron; and a short fragment of one of his speeches is preserved in Seneca. (*Controv.* i. 8, p. 130, &c.) [L. S.]

LE'SBOCLES, a celebrated statuary, none of whose works, however, were known to Pliny (*H. N.* xxxiv. 8. s. 19. § 25, where the name is differently spelt in the MSS. It is important also to observe, that instead of "Lesbocles, Prodorus, Pythodicus, Polygnotus: *iidem pictores nobilissimi*," the Bamberg MS. has "*idem pictor e nobilissimis*," which is evidently right. [P. S.]

LESBO'NAX (Λεσβῶναξ). 1. A son of Potamon of Mytilene, a philosopher and sophist, who lived in the time of Augustus. He was a pupil of Timocrates, and the father of Polemon, who is known as the teacher and friend of the emperor Tiberius. (Suidas, *s. v.*; Eudoc. p. 283.) Suidas says that Lesbonax wrote several philosophical works, but does not mention that he was an orator or rhetorician, although there can be no doubt that he is the same person as the Lesbonax who wrote μελεταὶ ῥητορικαὶ and ἐρωτικαὶ ἐπιστολαὶ (Schol. *ad Luc. de Saltat.* 69), and the one of whom, in the time of Photius (*Bibl.* Cod. 74, p. 52), there were extant sixteen political orations. Of these orations only two have come down to us, one entitled περὶ τοῦ πολέμου Κορινθίων, and the other προτρεπτικὸς λόγος, both of which are not unsuccessful imitations of the Attic orators of the best times. They are printed in the collections of the Greek orators published by Aldus, H. Stephens, Reiske, Bekker, and Dobson: a separate edition was published by J. C. Orelli, Lipsiae, 1820, 8vo.

2. A Greek grammarian, whose age is unknown, but who must at any rate be assigned to a much later period than the rhetorician Lesbonax. He is the author of a little work on grammatical figures (περὶ σχημάτων), which was first published by Valckenaer in his edition of Ammonius (p. 177, or in the Leipz. edit. p. 165, &c.; comp. p. xviii. &c.) This little treatise is not without some importance, since it contains things which are not mentioned anywhere else. [L. S.]

LESBO'THEMIS (Λεσβόθεμις), was a statuary of an ancient date, and probably a native of Lesbos. He is the only artist who is mentioned in connection with that island. His statue of one of the Muses holding a lyre of the ancient form (σαμβύκη) at Mytilene, was mentioned by Euphorion in his περὶ Ἰσθμίων (Athen. iv. p. 182, e., xiv. p. 635, a. b.; Meineke, *Euphor.* Fr. 31, *Anal. Alex.* p. 67, Fr. 32). [P. S.]

LESCHES or LESCHEUS (Λέσχης, Λέσχευς), one of the so-called cyclic poets, the son of Aeschylinus, a native of Pyrrha, in the neighbourhood of Mytilene (Paus. x. 25, § 5), and thence also called a Mytilenean or a Lesbian. He flourished about the 18th Olympiad; and therefore the tale, which is related about a contest between him and Arctinus, who lived about the beginning of the Olympiads, is an anachronism. This tradition is explained by the fact that Lesches treated, at least to some extent, the same events in his *Little Iliad* (Ἰλιὰς ἡ ἐλάσσων or Ἰλιὰς μικρά), which were the subject of Arctinus's Aethiopis. The little Ilias, like all the other cyclic poems, was ascribed to various poets — to Homer himself, to Thestorides of Phocaea (Herod. *Vit. Hom.* 16), to the Lacedaemonian Cinaethon, and Diodorus of Erythrae. The poem consisted of four books, according to Proclus, who has preserved an extract from it. It was evidently intended as a supplement to the Homeric Iliad; consequently it related the events after the death of Hector, the fate of Ajax, the exploits of Philoctetes, Neoptolemus, and Ulysses, and the final capture and destruction of Troy (Arist. *Poet.* 23, Bekk.), which part of the poem was called *The Destruction of Troy* (Ἰλίου πέρσις). There was no unity in the poem, except that of historical and chronological succession. Hence Aristotle remarks that the little Iliad furnished materials for eight tragedies, whilst only one could be based upon the Iliad or Odyssey of Homer. The extracts which Proclus gives of the poem of Lesches are interwoven with those from the Aethiopis of Arctinus. It is not to be presumed, as Müller shows (*Hist. of Greek Lit.* vi. § 3), that either poet should have broken off in the middle of an event, in order that the other might fill up the gap. The different times at which they lived is sufficient proof to the contrary, and there are fragments extant which show that Lesches had treated of those events also which in Proclus's extract are not taken from him, but from Arctinus. (Comp. Welcker, *der Epische Cyclus*, pp. 272, 358, 368.) [W. I.]

LETHE (Λήθη), the personification of oblivion, is called by Hesiod (*Theog.* 227) a daughter of Eris. A river in the lower world likewise bore the name of Lethe. [HADES.] [L. S.]

LETO (Λητώ), in Latin LATONA, according to Hesiod (*Theog.* 406, 921), a daughter of the Titan Coeus and Phoebe, a sister of Asteria, and the mother of Apollo and Artemis by Zeus, to whom she was married before Hera. Homer, who likewise calls her the mother of Apollo and Artemis by Zeus (*Il.* i. 9, xiv. 327, xxi. 499, *Od.* xi. 318, 580),

mentions her as the friend of the Trojans in the war with the Greeks, and in the story of Niobe, who paid so dearly for her conduct towards Leto. (*Il.* v. 447, xx. 40, 72, xxiv. 607; comp. xxi. 502, *Od.* xi. 580, *Hymn. in Apoll.* 45, &c., 89, &c.) In later writers these elements of her story are variously worked out and embellished, for they do not describe her as the lawful wife of Zeus, but merely as a concubine, who was persecuted during her pregnancy by Hera. (Apollod. i. 4, § 1; Callim. *Hymn. in Del.* 61, &c.; Schol. *ad Eurip. Phoen.* 232, &c.; Hygin. *Fab.* 140.) All the world being afraid of receiving her on account of Hera, she wandered about till she came to the island of Delos, which was then a floating island, and bore the name Asteria (Callim. *Hymn. in Dian.* 35, 37, 191); but when Leto touched it, it suddenly stood still upon four pillars. (Pind. *Fragm.* 38; Strab. xi. p. 485.) According to Hyginus (*Fab.* 93, 140), Delos was previously called Ortygia, while Stephanus Byzantinus (*s. v.* Κορισσός) mentions a tradition, according to which Artemis was not born in Delos, but at Corissus. Servius (*ad Aen.* iii. 72) relates the following legends: Zeus changed Leto into a quail (ὄρτυξ), and in this state she arrived in the floating island, which was hence called Ortygia; or, Zeus was enamoured with Asteria, but she being metamorphosed, through her prayers, into a bird, flew across the sea; she was then changed into a rock, which, for a long time, lay under the surface of the sea; but, at the request of Leto, it rose and received Leto, who was pursued by Python. Leto then gave birth to Apollo, who slew Python. (Comp. Anton. Lib. 35; Ov. *Met.* vi. 370; Aristot. *Hist. Anim.* vi. 35; Athen. xv. 701; Apollon. Rhod. ii. 707; Iamblich. *Vit. Pyth.* 10; Strab. xiv. p. 639: in each of these passages we find the tradition modified in a particular way.) But notwithstanding the many discrepancies, especially in regard to the place where Leto gave birth to her children, most traditions agree in describing Delos as the place. (Callim. *Hymn. in Apoll.* init. 59, *in Del.* 206, 261; Aeschyl. *Eum.* 9; Herod. ii. 170.) After the birth of Apollo, his mother not being able to nurse him, Themis gave him nectar and ambrosia; and by his birth the island of Delos became sacred, so that henceforth it was not lawful for any human being to be born or to die on the island; and every pregnant woman was conveyed to the neighbouring island of Rheneia, in order not to pollute Delos. (Strab. x. p. 486.)

We shall pass over the various speculations of modern writers respecting the origin and nature of this divinity, and shall mention only the most probable, according to which Leto is "the obscure" or "concealed," not as a physical power, but as a divinity yet quiescent and invisible, from whom is issued the visible divinity with all his splendour and brilliancy. This view is supported by the account of her genealogy given by Hesiod; and her whole legend seems to indicate nothing else but the issuing from darkness to light, and a return from the latter to the former. Leto was generally worshipped only in conjunction with her children, as at Megara (Paus. i. 44. § 2), at Argos (ii. 21. § 10), at Amphigeneia (Strab. viii. p. 349), in Lycia (ibid. xiv. p. 665), near Lete in Macedonia (Steph. Byz. *s. v.* Λήτη), in a grove near Calynda in Caria (Strab. xiv. p. 651), and other places. (Comp. Hirt. *Mythol. Bilderb.* Tab. v. 4.) [L. S.]

LETREUS (Λετρεύς), a son of Pelops, and the reputed founder of Letrini, on the western coast of Peloponnesus. (Paus. vi. 22. § 5.) [L. S.]

LEVANA, a Roman divinity, who derived her name from the custom that the father picked up his new-born child from the ground, by which symbolic act he declared his intention not to kill the child, but to bring it up. (August. *De Civ. Dei*, iv. 11.) [L. S.]

LEUCA'DIUS (Λευκάδιος), a son of Icarius and Polycaste, and a brother of Penelope and Alyzeus. Leucas was believed to have derived its name from him. (Strab. x. pp. 452, 461.) Leucadius or Leucates also occurs as a surname of Apollo, which he derived from a temple in Leucas. (Strab. *l. c.*; Ov. *Trist.* iii. 1. 42; Propert. iii. 11. 69; comp. Thuc. iii. 94; Serv. *ad Aen.* iii. 274.) [L. S.]

LEUCAEUS (Λευκαῖος), a surname of Zeus, under which he was worshipped at Lepreus, in Elis. (Paus. v. 5. § 4.) [L. S.]

LEUCE (Λεύκη), a nymph, a daughter of Oceanus, who was carried off by Pluto; and after her death, was changed into a white poplar in Elysium. (Serv. *ad Virg. Eclog.* vii. 61.) [L. S.]

LEUCIPPE (Λευκίππη). 1. One of the nymphs who was with Persephone at the time she was carried off. (Hom. *Hymn. in Cer.* 418; Paus. iv. 30. § 4.)

2. [ALCATHOE.]

3. The wife of Ilus, and mother of Laomedon. (Hygin. *Fab.* 250.)

4. A daughter of Thestor. (Hygin. *Fab.* 190.)

5. The wife of Thestius. (Hygin. *Fab.* 14.)

6. A daughter of Minyas of Orchomenos. (Aelian, *Var. Hist.* iii. 42.) [L. S.]

LEUCI'PPIDES (Λευκιππίδες), i. e. the daughters of the Messenian prince Leucippus. (Eurip. *Helen.* 1467.) Their names were Phoebe and Hilaeira, and they were priestesses of Athena and Artemis, and betrothed to Idas and Lynceus, the sons of Aphareus; but Castor and Polydeuces being charmed with their beauty, carried them off and married them. (Apollod. iii. 12. § 8, 10. § 3; Paus. i. 18. § 1.) When the sons of Aphareus attempted to rescue their beloved brides, they were both slain by the Dioscuri. (Hygin. *Fab.* 80; Lactant. i. 10; Ov. *Heroid.* xvi. 327, *Fast.* v. 709; Theocrit. xxii. 137, &c.; Propert. i. 2. 15, &c.) [L. S.]

LEUCIPPUS (Λεύκιππος). 1. A son of Oenomaus. (Paus. viii. 20. § 2; Hom. *Hymn. in Apoll.* 212; comp. DAPHNE.)

2. A son of Perieres and Gorgophone, and brother of Aphareus. He was the father of Arsinoe, Phoebe, and Hilaeira, and prince of the Messenians. He is mentioned among the Calydonian hunters, and the Boeotian town of Leuctra is said to have derived its name from him. (Paus. iii. 26. § 3, iv. 2. § 3, 31. § 9; Ov. *Met.* viii. 306; Apollod. iii. 10. § 3, 11. § 2.)

3. A son of Thurimachus, and father of Calchinia, was king of Sicyon. (Paus. ii. 5. § 5.)

4. A son of Heracles and Eurytele. (Apollod. ii. 7. §. 8.)

5. A son of Naxus, and father of Smerdius, was king of Naxos. (Diod. v. 51.)

6. The leader of a colony, which Macareus conducted from Lesbos to Rhodes. (Diod. v. 81.)

7. One of the Achaean settlers at Metapontum. (Strab. vi. p. 265.) [L. S.]

LEUCIPPUS (Λεύκιππος), a Grecian philosopher, who is on all hands admitted to have been the founder of the atomic theory of the ancient

philosophy. Where and when he was born we have no data for deciding. Miletus, Abdera, and Elis have been assigned as his birth-place; the first, apparently, for no other reason than that it was the birth-place of several natural philosophers; the second, because Democritus, who carried out his theory of atoms, came from that town; Elis, because he was looked upon as a disciple of the Eleatic school. The period when he lived is equally uncertain. He is called the teacher of Democritus (Diog. Laërt. ix. 34), the disciple of Parmenides (Simplic. *Phys.* fol. 7, a), or, according to other accounts, of Zeno, of Melissus, nay even of Pythagoras (Simplic. *l. c.*; Diog. Laërt. ix. 30; Tzetz. *Chil.* ii. 930; Iamblich. *Vit. Pyth.* 104). From the circumstance that Parmenides and Anaxagoras had objected to some doctrines which we find connected with the atomic theory, and from the obscurity that hangs over the personal history and doctrines of Leucippus, Ritter (*Geschichte d. Phil.* vol. i. book vi. c. 2) is inclined to believe that Leucippus lived at a time when intercourse between the learned of the different Grecian states was unfrequent. With regard to his philosophical system it is impossible to speak with precision or certainty, as Aristotle and the other writers who mention him, either speak of him in conjunction with Democritus, or attribute to him doctrines which are in like manner attributed to Democritus. Diogenes Laërtius (ix. 30—33) attempts an exposition of some of his leading doctrines. Some notices will also be found in Aristotle (*De Anima*, i. 2), Plutarch (*De Placitis Phil.* 17, p. 883), and Cicero (*de Nat. Deor.* i. 24). For an account of the general features of the atomic theory, as developed by Democritus, the reader is referred to that article. [C. P. M.]

LEUCON (Λεύκων). 1. A son of Poseidon or Athamas and Themisto, was the father of Erythrus and Euippe. (Paus. vi. 21. § 7, ix. 34. § 5; Hygin. *Fab.* 157; Apollod. i. 9. § 2.)

2. One of the seven Archagetae, to whom the Plataeans, before the beginning of a battle, offered a sacrifice, by the command of an oracle. (Plut. *Aristid.* 11.) [L. S.]

LEUCON (Λεύκων), historical. 1. One of the seven commanders who were sacrificed by the Plataeans, the eve of the battle of Plataeae, in obedience to an oracle (Plut. *Arist.* 11; Müller, *Orchom.* p. 214).

2. A powerful king of Bosporus, whose reign lasted nearly forty years, from 393 to 353 B. C. He was the son of Satyrus, and the fifth king of the dynasty of the Archaeanactidae. He conquered Theodosia, at the siege of which his father had fallen. He was in close alliance with the Athenians, whom he supplied with corn in great abundance, and who, in return for his services, admitted him and his sons to the citizenship of Athens, and voted him three statues. Other incidents of his life, which are not of sufficient importance to be mentioned here, are related by the writers quoted. They all go to prove that he was a wise and powerful prince. (Diod. xiv. 93, xvi. 91, with Wesseling's notes; Dem. *c. Leptin.* pp. 466, 467; Strab. vii. p. 310, f.; Polyaen. vi. 9; Athen. vi. p. 257, c.; Aelian, *V. H.* vi. 13, with the note of Perizonius; Clinton, *F. H.* vol. ii. App. No. 13.) [P. .S]

LEUCON (Λεύκων), the son of Hagnon, according to Toup's emendation of Suidas (*s. v.*), an Athenian comic poet, of the old comedy, was a contemporary and rival of Aristophanes. In B. C. 422 he contended, with his Πρέσβεις, against the *Wasps* of Aristophanes, and in the following year, with his Φράτερες, against the *Peace* of Aristophanes, and the Κόλακες of Eupolis; on both occasions he obtained the third place (Didasc. *ad Vesp. et Pac.*) Suidas also mentions his Ὄνος ἀσκοφόρος. The story on which this play was founded is explained by Böckh (*Publ. Oecon. of Ath.* p. 324, 2nd edit.).

No fragments of his plays survive. The title Φράτερες is usually corrupted into Φράτορες, but Meineke shows that the other is the true form. (Athen. viii. p. 343. c.; Suid. *s. v.* Λεύκων; Hesych. *s. v.* Πάαπις; Phot. *s. v.* Τίθιοι; Meineke, *Hist. Crit. Com. Graec.* pp. 217, 218.) [P. S.]

LEUCON (Λεύκων), a sculptor of an unknown date. A dog by him is mentioned in an epigram by Macedonius (Brunck, *Anal.* vol. iii. p. 118, No. 27, *Anth. Pal.* vi. 173), in terms which imply that it was a first-rate work. Winckelmann (*Gesch. d. Kunst*, b. v. c. 6. § 23) conjectures that this is the dog, in a sitting posture, in marble, which was discovered at Rome, and brought to England. In Meyer's note on the passage of Winckelmann, it is stated that the statue was purchased by a gentleman named Duncombe, in Yorkshire. [P. S.]

LEUCO'NOE (Λευκονόη). 1. A daughter of Poseidon and Themisto. (Hygin. *Fab.* 157.)

2. One of the daughters of Minyas (Ov. *Met.* iv. 168), but she is elsewhere called Leucippe. [ALCATHOE.] [L. S.]

LEUCOPHRYNE (Λευκοφρύνη). 1. A surname of Artemis, derived from the town of Leucophrys in Phrygia, where, as well as at Magnesia on the Maeander, she had a splendid temple. (Xenoph. *Hellen.* iii. 2. § 19; Strab. xiv. p. 647; Tac. *Ann.* iii. 62; Athen. xv. p. 683.) The sons of Themistocles dedicated a statue to her on the Acropolis at Athens, because Themistocles had once ruled at Magnesia. (Paus. i. 26. § 4; Thuc. i. 138; Plut. *Themist.* 29.) There was also a statue of her at Amyclae, which had been dedicated by the Magnesian Bathycles. (Paus. iii. 18. § 6.) Her temple at Magnesia had been built by Hermogenes, who had also written a work upon it. (Vitruv. vii. Praef. 3, 1.)

2. A nymph or priestess of Artemis Leucophryne, whose tomb was shown in the temple of the goddess at Magnesia. (Theodoret. *Serm.* 8. p. 598; Arnob. *adv. Gent.* vi. 6.) [L. S.]

LEUCO'THEA. [INO and ATHAMAS.]

LEUCO'THOE, a daughter of the Babylonian king Orchamus and Eurynome, was beloved by Apollo; but her amour was betrayed by the jealous Clytia to her father, who buried her alive; whereupon Apollo metamorphosed her into an incense shrub. (Ov. *Met.* iv. 208, &c.) Leucothoe is in some writers only another form for Leucothea. (Hygin. *Fab.* 125.) [L. S.]

LEXI'PHANES (Λεξιφάνης), an Athenian comic poet, quoted by Alciphron (*Epist.* iii. 71). It is uncertain whether he belonged to the middle or to the new comedy. (Meineke, *Hist. Crit. Com. Graec.* p. 493.) [P. S.]

LIBA'NIUS (Λιβάνιος), the most distinguished among the Greek sophists and rhetoricians of the fourth century of our era. He was born at Antioch, on the Orontes, and belonged to an illustrious family of that place; but the year of his birth is uncertain, some assigning it to A. D. 314, and others two years later, according to a passage

in one of the orations of Libanius (i. p. 94, ed. Reiske). He received his first education, which was probably not of a very high character, in his native place, but being urged on by an invincible desire of acquiring knowledge and cultivating his mind, he went to Athens. He himself mentions among his teachers Cleobulus, Didymus, and Zenobius (*Epist.* 50, 100, 321, 407, 1181). While at Athens, he became the object of a series of intrigues, against which he had to struggle throughout his subsequent life. The pedantry then prevalent at Athens, to which he was obliged to submit, made a bad impression upon him, so that he appears to have devoted himself more to private study than to the methodic but pedantic system adopted in the schools (Liban. *De Fort. sua*, p. 13, &c.; Eunap. *Vit. Soph.* p. 130). His favourite study was the classical writers of Greece, and the love he thus early imbibed for them, accompanied him through life (*De Fort. sua*, pp. 9, 100, 144; Eunap. p. 131). His talent and perseverance attracted general attention, and he had the certain prospect of obtaining the chair of rhetoric at Athens (*De Fort. sua*, p. 19, &c.), but he himself was not inclined to accept the office, and left Athens, accompanying his friend Crispinus to Heracleia in Pontus (*De Fort. sua*, p. 21, &c.). On his return, as he passed through Constantinople, he was prevailed upon by the rhetorician Nicocles, who held out to him the most brilliant prospects, to remain in that capital; but before he settled there, he went to Athens to settle some of his affairs. On his return to Constantinople, he found that a sophist from Cappadocia had in the meantime occupied the place which he had hoped to obtain (*De Fort. sua*, p. 25, &c). He was accordingly obliged to set up a private school, and in a short time he obtained so large a number of pupils, that the classes of the public professors were completely deserted (*l. c.* p. 29). The latter, stimulated by envy and jealousy, devised means of revenge: they charged him with being a magician, and the prefect Limenius, who was a personal enemy of Libanius, supported them, and about A. D. 346 expelled him from the city of Constantinople (*l. c.* p. 30, &c.; Eunap. p. 131, &c.). He went to Nicomedeia, where he taught with equal success, but also drew upon himself an equal degree of malice from his opponents (*De Fort. sua*, p. 36, &c.). After a stay of five years, which he himself calls the happiest of his whole life (*l. c.* p. 38), he was called back to Constantinople. But he met with a cool reception there, and soon after returned to Nicomedeia, to which place he had formed a strong attachment. An epidemic disease, however, which raged there, obliged him again to go back to Constantinople (*l. c.* p. 54, &c.). Strategius, one of his friends, procured him an invitation to the chair of rhetoric at Athens, which however Libanius declined to accept (*l. c.* p. 58, &c.), and being tired of the annoyances to which he was exposed at Constantinople, he paid a visit to his native city of Antioch; and as on his return to Constantinople, he began to suffer from ill health, his medical attendants advised him to give up teaching, and he sued for and obtained from the emperor Gallus permission to settle at Antioch, where he spent the remainder of his life. The emperor Julian, who showed him great favour and admired his talent, corresponded with him (*l. c.* p. 87; Eunap. p. 135; Suidas, *s. v.* Λιβάνιος). In the reign of Valens he was at first persecuted, but he afterwards succeeded in winning the favour of that monarch also; Libanius wrote a eulogy upon him, and prevailed upon him to promulgate a law by which certain advantages were granted to natural children, in which Libanius himself was interested, because he himself was not married, but lived in concubinage (*l. c.* pp. 97, 125, 166; Eunap. p. 133). The emperor Theodosius likewise showed him esteem (*De Fort. sua*, p. 137), but notwithstanding the marks of distinction he received from high quarters, his enjoyment of life was disturbed by ill health (*l. c.* pp. 94, &c., 119, 146, &c.), by misfortunes in his family (*l. c.* pp. 67, &c., 126, &c., 165, &c.), and more especially by the disputes in which he was incessantly involved, partly with rival sophists, and partly with the prefects (*l. c.* pp. 76, 86, 69, &c., 92, &c., 98, &c., 112, &c.). It cannot, however, be denied, that he himself was as much to blame as his opponents, for he appears to have provoked them by his querulous disposition, and by the pride and vanity which everywhere appear in his orations, and which led him to interfere in political questions which it would have been wiser to have left alone (*l. c.* pp. 129, 132, 140). In other respects, however, his personal character seems to have been gentle and moderate, for although he was a pagan, and sympathised with the emperor Julian in all his views and plans, still he always showed a praiseworthy toleration towards the Christians. He was the teacher of St. Basil and John Chrysostom, with whom he always kept up a friendly relation. The year of his death is uncertain, but from one of his epistles it is evident that in A. D. 391 he must have been still alive (*Epist.* 941), but it is probable that he died a few years after, in the reign of Arcadius.

This account of the life of Libanius is mainly based upon an autobiography of the rhetorician which is prefixed to Reiske's edition of his works (vol. i. p. 1, &c.), under the title Βίος ἢ λόγος περὶ τῆς ἑαυτοῦ τύχης, or *De Fortuna sua*, the brief article of Suidas (*s. v.* Λιβάνιος), and on the information given by Eunapius in his *Vitae Sophistarum* (p. 139, &c.). We still posses a considerable number of the works of Libanius, but how many may have been lost is uncertain.

1. Προγυμνασμάτων παραδείγματα, i. e. model pieces for rhetorical exercises, in thirteen sections, to which, however, some more sections were added by F. Morellus in his edition (Paris, 1606). But modern criticism has shown pretty clearly that the additions of Morellus are the productions of two other rhetoricians, Nicolaus and Severus (Walz, *Rhet. Graec.* i. pp. 394, &c., 546).

2. Λόγοι or orations, whose number, in Reiske's edition, amounts to sixty-five (vol. i.—iii.). Another oration of Libanius Περὶ Ὀλυμπίου, was discovered in a Barberini MS. by J. Ph. Siebenkees, who published it in his *Anecdota Graeca* (Nürnberg, 1798, pp. 75, 89). A sixty-seventh oration was first published by A. Mai in his second edition of Fronto (Rome, 1823, p. 421, &c.).

3. Μελέται or declamations, i. e. orations on fictitious subjects, and descriptions of various kinds. Their number in Reiske's edition is forty-eight, but two additional ones were published afterwards, one by F. Morellus (Venice, 1785, 8vo.), and the other by Boissonade, in his *Anecdota Graeca* (i. pp. 165—171).

4. A life of Demosthenes, and arguments to the speeches of the same orator. They are printed

in Reiske's edition of Libanius (iv. p. 266, &c.), and also in most of the editions of Demosthenes.

5. Ἐπιστολαί, or letters, of which a very large number is still extant. In the edition of J. C. Wolf (Amsterdam, 1738, fol.) there are no less than 1605 epistles in Greek, in addition to which there are 397 epistles of which we only possess a Latin translation by Zambicarius, first published at Krakau, but reprinted with several others in Wolf's edition (p. 735, &c.). Two other letters in the Greek original were published by Bloch, in Munter's *Miscellanea* (Hafniae, i. 2, p. 139, &c.). Many of these letters are extremely interesting, being addressed to the most eminent men of his time, such as the emperor Julian, Athanasius, Basil, Gregory of Nyssa, John Chrysostom, and others. In this collection there are also many very short letters, being either letters of introduction, or formal notes of politeness and the like. The style in all of them is neat and elegant. Among the same class of literary compositions we may also reckon the ἐπιστολικοὶ χαρακτῆρες, or formulae of letters, which were first edited by W. Morellus (Paris, 1551, 1558, 8vo.), and afterwards at Lugdunum (1618, 12mo.). Many epistles as well as orations are still extant in MS. at Madrid, Venice, and other places, but have never been published, and others which are now and then alluded to by later writers seem to be lost.

As regards the style of Libanius as an orator, some modern critics have called him a real model of pure Attic Greek (Reiske, *Praefat.* p. xvii.), but this is carrying praise too far, and even Photius entertained a much more correct opinion of him (*Bibl. Cod.* 90, p. 67, b.). There can be no doubt that Libanius is by far the most talented and most successful among the rhetoricians of the fourth century; he took the best orators of the classic age as his models, and we can often see in him the disciple and happy imitator of Demosthenes, and his animated descriptions are often full of power and elegance; but he is not able always to rise above the spirit of his age, and we rarely find in him that natural simplicity which constitutes the great charm of the best Attic orators. His diction is a curious mixture of the pure old Attic with what may be termed modern, and the latter would be more excusable, if he did not so often claim for himself the excellencies of the ancient orators. In addition to this, it is evident that, like all other rhetoricians, he is more concerned about the form than about the substance, whence Eunapius (p. 133) calls his orations weak, dead, and lifeless. This tendency not seldom renders his style obscure, notwithstanding his striving after purity, inasmuch as he sometimes sacrifices the logical connection of his sentences to his rhetorical mode of expressing them. As far as the history of Libanius's age is concerned, however, some of his orations, and still more his epistles are of great value, such as the oration in which he relates the events of his own life, the eulogies on Constantius and Constans, the orations to and on Julian, several orations describing the condition of Antioch, and those which he wrote against his professional and political opponents.

A complete edition of all the works of Libanius does not yet exist. The first edition of the Progymnasmata appeared under the name of Theon, together with a similar work by the latter author, at Basel, 1641, 8vo., edited by J. Cammerarius; a more complete edition is that of F. Morellus (*Libanii Praeludia Orat. LXXII., Declamat. XLV., et Dissertat. Moral.*, Paris, 1606, fol.), but some further additions were subsequently made by Leo Allatius, and the whole is to be found in Reiske's edition (vol. iv. p. 853, &c.). The orations and declamations were first published, though very incomplete, at Ferrara, 1517, 4to., then in the abovementioned edition of F. Morellus; and after several more had been published from MSS. by J. Gothofredus, Fabricius and A. Bongiovanni, a complete collection, with some fresh additions, was published by J. J. Reiske (*Libanii Sophistae Orationes et Declamationes ad fidem codd. recens. et perpet. adnotat. illustravit*, Altenburg, 1791—97, 4 vols. 8vo.). The best edition of the epistles is that of J. Ch. Wolf (*Libanii Epistolae, Graece et Latine edid. et notis illustr.*, Amsterdam, 1738, fol.). For further particulars see J. G. Berger, *De Libanio Disputationes Sex*, Vitebergae, 1696, &c., 4to.; Reiske, in the first vol. of his edition; F. C. Petersen, *Commentat. de Libanio Sophista*, part i. (containing an account of the life of Libanius); Hafniae, 1827, 4to.; Fabric. *Bibl. Graec.* vi. p. 750, &c.; Westermann, *Gesch. der Griech. Beredtsamkeit*, § 103, and *Beilage*, xv. p. 330, &c.

Four other persons of the name of Libanius, none of whom is of any importance are enumerated by Fabricius (*Bibl. Graec.* x. p. 106). [L. S.]

LIBENTINA, LUBENTINA, or LUBENTIA, a surname of Venus among the Romans, by which she is described as the goddess of sexual pleasure (*dea libidinis*, Varr. *de Ling. Lat.* v. 6; Cic. *de Nat. Deor.* ii. 23; August. *de Civ. Dei*, iv. 8; Nonius, i. 324; Plaut. *Asin.* ii. 2. 2; Arnob. *adv. Gent.* i. p. 15, who however speaks of *Libentini dii.*) [L. S.]

LIBER. This name, or *Liber pater*, is frequently applied by the Roman poets to the Greek Bacchus or Dionysus, who was accordingly regarded as identical with the Italian Liber. Cicero (*de Nat. Deor.* ii. 24), however, very justly distinguishes between Dionysus (the Greek Liber) and the Liber who was worshipped by the early Italians in conjunction with Ceres and Libera. Liber and the feminine Libera were ancient Italian divinities, presiding over the cultivation of the vine and fertility of the fields; and this seems to have given rise to the combination of their worship with that of Ceres. A temple of these three divinities was vowed by the dictator, A. Postumius, in B. C. 496, near the Circus Flaminius; it was afterwards restored by Augustus, and dedicated by Tiberius. (Tac. *Ann.* ii. 49; Dionys. vi. 17.) The most probable etymology of the name Liber is from *liberare*; Servius (*ad Virg. Georg.* i. 7) indeed states that the Sabine name for Liber was Loebasius, but this seems to have been only an obsolete form for Liber, just as we are told that the ancient Romans said *loebesus* and *loebertas* for the later forms liber(us) and libertas. (Paul. Diac. p. 121, ed. Müller.) Hence Seneca (*de Tranq. Anim.* 15) says, "Liber dictus est quia liberat servitio curarum animi;" while others, who were evidently thinking of the Greek Bacchus, found in the name an allusion to licentious drinking and speaking. (Macrob. *Sat.* i. 18; August. *de Civ. Dei*, vi. 9; Paul. Diac. p. 115.) Poets usually call him Liber pater, the latter word being very commonly added by the Italians to the names of gods. The female Libera was identified by the Romans with Cora or

Persephone, the daughter of Demeter (Ceres), whence Cicero (*de Nat. Deor.* ii. 24) calls Liber and Libera children of Ceres; whereas Ovid (*Fast.* iii. 512) calls Ariadne Libera. The festival of the Liberalia was celebrated by the Romans every year on the 17th of March. (*Dict. of Ant. s. v. Liberalia;* Hartung, *Die Relig. der Röm.* vol. ii. p. 135, &c.; Klausen, *Aeneas und die Penaten*, vol. ii. p. 750, &c.) [L. S.]

LI'BERA. [LIBER.]

LIBERA'LIS, ANTONI'NUS. [ANTONINUS, p. 212, b.]

LIBERA'LIS, SA'LVIUS, an eloquent pleader at Rome, whom the younger Pliny characterises as a man "subtilis, dispositus, acer, disertus," is first mentioned in the reign of Vespasian, when he spoke of the emperor with great boldness, in pleading the cause of a wealthy person who had been accused. He was brought to trial in the reign of Domitian, but what was the result of this trial we are not informed: he had the good fortune, at all events, of escaping with his life (Plin. *Ep.* iii. 9. § 33). His name again occurs in the reign of Trajan. In B. C. 100 he defended with great ability Marius Priscus, who was accused by the younger Pliny, and by the historian Tacitus; and in the same year he was again opposed to Pliny in the celebrated cause brought by the inhabitants of the province of Baetica against Caecilius Classicus, and his accomplices. (Suet. *Vesp.* 13; Plin. *Ep.* ii. 11, iii. 9. § 36.)

LIBERA'TUS, a deacon of the church of Carthage in the sixth century. He was at Rome in A. D. 533, when the pope, Joannes II., received the bishops sent by the emperor, Justinian I., to consult him on the heresies broached by the monks, designated Acoemetae (or, as Liberatus terms them, Acumici), who had imbibed Nestorian opinions. (Liberat. *Breviar.* c. 20, comp. *Epistolae Justiniani ad Joan.* and *Joannis ad Justinianum*, apud *Concilia*, vol. iv. col. 1742, &c. ed. Labbe.) He was again at Rome in 535, having been sent the previous year, together with the bishops Caius and Petrus, by the synod held at Carthage, under Reparatus, bishop of that see, to consult pope Joannes II. on the reception of those Arians who recanted their heresies into the church. Joannes was dead before the arrival of the African delegates; but they were received by pope Agapetus, his successor. (*Epistolae Agapeti ad Reparatum* apud *Concilia*, ed. Labbe, vol. iv. col. 1791, 1792.) When, in 552, Reparatus was banished by Justinian to Euchaida, or Eucayda (Vict. Tun. *Chron.*), Liberatus accompanied him, and probably remained with him till the bishop's death, in 563. Nothing further is known of him.

Liberatus is the author of a valuable contribution to ecclesiastical history entitled *Breviarium Caussae Nestorianorum et Eutychianorum.* It comprehends the history of a century and a quarter, from the ordination of Nestorius, A. D. 428, to the time of the fifth oecumenical (or second Constantinopolitan) council, A. D. 553, and is divided into 24 chapters. It was compiled, as the author tells us in his proëm, from "the ecclesiastical history lately translated from Greek into Latin," apparently that translated by Epiphanius Scholasticus [EPIPHANIUS, No. 11], from the Greek ecclesiastical historians; from the acts of the councils and the letters of the fathers, from a document written in Greek at Alexandria, and from the communications, apparently oral, of men of character and weight. He made considerable use of the *Breviculus Historiae Eutychianistarum*, and of other sources of information not particularly mentioned by him. His Latin style is generally clear, without ornament, but unequal, from the bad Latin into which passages from Greek writers have been rendered. He has been charged with partiality to the Nestorians, or with following Nestorian writers too implicitly. The *Breviarium* is contained in most editions of the *Concilia* (vol. v. ed. Labbe, vol. vi. ed. Coleti, vol. ix. ed. Mansi): in those of Crabbe (vol. ii. fol. Cologn. 1538 and 1551) are some subjoined passages derived from various extant sources illustrative of the history, which are omitted by subsequent editors; and Hardouin has in his edition omitted the *Breviarium* itself. It was separately published, with a revised text, and a learned preface and notes, and a dissertation, *De Quinta Synodo*, by the Jesuit Garnier, 8vo. Paris, 1675; and is reprinted from his edition, with the preface, notes, and dissertation, in the *Bibliotheca Patrum* of Galland, vol xii. fol. Venice, 1778. (Fabric. *Bibl. Graec.* vol. x. 543; *Bibl. Med. et Inf. Latinit.* vol. iv. 272, ed. Mansi; Cave, *Hist. Litt.* ad ann. 553; Ceillier, *Auteurs Sacrés*, vol. xvi. p. 543; Garnier, *Praef. in Liberat.*) [J. C. M.]

LIBERA'TOR, a surname of Jupiter, answering to the Greek Ἐλευθέριος, to whom Augustus built a temple on the Aventine. (Tac. *Ann.* xv. 64, xvi. 35; comp. Becker, *Handb. der Röm. Alterth.* i. p. 457.) [L. S.]

LIBE'RIUS, the successor of Julius as bishop of Rome, was ordained on the twenty-second of May, A. D. 352, at a period when the downfall of the usurper Magnentius being no longer doubtful, the Arians were straining every nerve to excite Constantius against their orthodox antagonists. The conduct of Liberius when he first assumed the papal dignity is involved in much obscurity. If we believe that either of the letters found among the fragments of Hilarius (frag. iv. col. 1327, and 1335, ed. Bened. fol. Paris, 1693),—the first inscribed *Epistola Liberii Episcopi Urbis Romae ad Orientales Episcopos*, and written apparently in 352; the second, belonging to a much later date, but containing allusions to the same events, *Delectissimis Fratribus Presbyteris et Coepiscopis Orientalibus*,—is genuine, there can be no doubt that at the outset of his career he took a violent part against Athanasius, and even excommunicated him from the Roman church. On the other hand, Dupin employs no less than seven distinct arguments to prove that the first must be spurious, although he says nothing with regard to the second, and both are by many divines regarded as Arian forgeries. It is at all events certain that the pope soon after displayed the utmost devotion to the cause of the persecuted Catholics; for after the legates deputed by him to the council of Arles, (A. D. 353), Vincentius of Capua, and Marcellinus, another Campanian bishop, had been gained over, after his representatives at Milan (A. D. 354), Eusebius of Vercelli, and Lucifer of Cagliari, had been driven into exile, after nearly all the prelates of the West had yielded to the influence of the court, Liberius stood firm to the truth; and although violently hurried from Rome to the presence of the emperor, he chose rather to suffer banishment than to subscribe the condemnation of one, whom he believed innocent. But after two years spent at

Beroea, this noble resolution began to fail. He made overtures of submission, probably through Demophilus, the heretic bishop of the city where he had been compelled to take up his abode, and, having been summoned to Sirmium, signed in the presence of the council there assembled (the third, A. D. 357), the Arian creed sanctioned by that conclave [POTAMIUS], and the decrees against Athanasius. Upon this he was permitted to return to Rome, there to exercise a divided power along with a certain Felix, who had been nominated his successor. But the zeal of the people in favour of their ancient pastor frustrated this amicable arrangement. Violent tumults arose, Constantius yielded to the vehement display of popular feeling, Felix resigned, and his departure from the city was signalised by an inhuman massacre of his adherents. Liberius passed the remainder of his life in tranquillity, dying in A. D. 366, not however, we are assured, until he had once more changed his profession, by recanting all his errors and becoming a Catholic.

I. The correspondence of Liberius as exhibited by Coustant comprises twelve epistles. 1. *Ad Osium.* 2. *Ad Caecilianum.* 3. *Ad Eusebium Vercellensem.* 4. *Ad Constantium Augustum.* 5, 6. *Ad Eusebium Vercellensem.* 7. *Ad Eusebium, Dionysium, et Luciferum exsules.* 8. *Ad Orientales.* 9. *Ad Ursacium, Valentem, et Germinium,* bishops in the imperial court. 10. *Ad Vincentium Capuanum.* 11. *Ad Catholicos Episcopos Italiae.* 12. *Ad universos Orientis orthodoxos Episcopos,* in Greek.

We find also ascribed to him :—

II. *Dicta ad Eusebium spadonem, dum ipsum ut in Athanasium subscribens Imperatori obtemperaret adhortabatur.*

III. *Dialogus Liberii et Constantii Imperatoris, triduo antequam in exilium deportaretur, habitus.*

IV. *Oratio Liberii Marcellinam S. Ambrosii sororem dato virginitatis velo consecrantis.*

Of the letters, eight (1, 2, 4, 7, 8, 9, 10, 11) have been transmitted to us among the fragments of St. Hilarius, three (3, 5, 6) were first extracted by Baronius from the archives of the church at Vercelli, and one (12) is preserved by Socrates, *H. E.* iv. 12. The *Dicta* is found in the treatise of Athanasius *Ad Monachos*, the *Dialogus* in Theodoret, *H. E.* ii. 16, the *Oratio* in Ambrosius *de Virgin.* iii. 1, 2, 3.

For full information with regard to the works of this father and discussions on the authenticity of the various pieces, see Coustant, *Epistolae Pontificum Rom.* fol. Paris, 1721, p. 421, and Galland, *Bibliotheca Patrum*, vol. v. p. 65, fol. Venet. 1769, who rejects epistles 8, 9, 10, as fabrications. (Amm. Marc. xv. 7 ; Hieronym. *Chron.* ; Sulp. Sever. ii. ; Socrat. *H. E.* iv. 12 ; Sozomen. *H. E.* iv. 15 ; Theodoret, *H. E.* ii. 17.) [W. R.]

LIBERTAS, the personification of Liberty, was worshipped at Rome as a divinity. A temple was erected to her on the Aventine by Tib. Sempronius Gracchus, the expenses of which were defrayed by fines which had been exacted. Another was built by Clodius on the spot where Cicero's house had stood (Liv. xxiv. 16 ; Paul. Diac. p. 121 ; Dion Cass. xxxviii. 17, xxxix. 11), which Cicero afterwards contemptuously called Templum Licentiae (*pro Dom.* 51, *de Leg.* ii. 17). After Caesar's victories in Spain, the senate decreed the erection of a temple to Libertas at the public expense (Dion Cass. xliii. 44) ; and after the murder of Sejanus, a statue of her was set up in the forum. (Dion Cass. lviii. 12.) From these temples we must distinguish the Atrium Libertatis, which was in the north of the forum, towards the Quirinal, probably on the elevated ground extending from the Quirinal to the Capitoline. (Cic. *ad Att.* iv. 16 ; Liv. xliii. 16.) This building, which had been restored as early as B. C. 195 (Liv. xxxiv. 44), and was newly built by Asinius Pollio (Suet. *Aug.* 29), served as an office of the censors (Liv. *l. c.* xliii. 16, xlv. 15), and sometimes also criminal trials were held (Cic. *p. Mil.* 22), and hostages were kept in it. (Liv. xxv. 7.) It also contained tables with laws inscribed upon them, and seems, to some extent, to have been used as public archives. (Liv. xliii. 16 ; Fest. p. 241, ed. Müller.) After its rebuilding by Asinius Pollio, it became the repository of the first public library at Rome. Libertas is usually represented as a matron, with the pileus, the symbol of liberty, or a wreath of laurel. Sometimes she appears holding the Phrygian cap in her hand. (Dion Cass. xlvii. 25, lxiii. 29 ; Suet. *Ner.* 57 ; Hirt. *Mythol. Bilderb.* p. 115, tab. 13, 14.) [L. S.]

LIBE'THRIDES (Λειβηθρίδες), or *nymphae Libethrides*, a name of the Muses, which they derived from the well Libethra in Thrace ; or, according to others, from the Thracian mountain Libethrus, where they had a grotto sacred to them. (Virg. *Eclog.* vii. 21 ; Mela, ii. 3 ; Strab. ix. p. 410, x. p. 471.) Servius (*ad Eclog. l. c.*) derives the name from a poet Libethrus, and Pausanias (ix. 34. § 4) connects it with mount Libethrius in Boeotia. (Comp. Lycoph. 275 ; Varro, *de Ling. Lat.* vii. 2.) [L. S.]

LIBITI'NA, an ancient Italian divinity, who was identified by the later Romans sometimes with Persephone (on account of her connection with the dead and their burial) and sometimes with Aphrodite. The latter was probably the consequence of etymological speculations on the name Libitina, which people connected with libido. (Plut. *Num.* 12, *Quaest. Rom.* 23.) Her temple at Rome was a repository of everything necessary for burials, and persons might there either buy or hire those things. It was owing to this circumstance, that a person undertaking the proper burial of a person (an undertaker) was called *libitinarius*, and his business *libitina*, whence the expressions *libitinam exercere*, or *facere* (Senec. *de Benef.* vi. 38 ; Val. Max. v. 2. § 10), and *libitina funeribus non sufficiebat*, i. e. they could not all be buried. (Liv. xl. 19, xli. 21.) Also the utensils kept in the temple, especially the bed on which corpses were burnt, were called *libitina*. (Plin. xxxvii. 3 ; Martial, x. 97 ; Ascon. *Argum. ad Milon.*) Dionysius (iv. 79) relates that king Servius Tullius, in order to ascertain the number of persons who died, ordained that for each person that had died, a piece of money should be deposited in the temple of Libitina. (Comp. Suet. *Ner.* 39.) Owing to this connection of Libitina with the dead, Roman poets frequently employ her name in the sense of death itself. (Horat. *Carm.* iii. 30. 6 ; *Sat.* ii. 6, 19, *Epist.* ii. 1. 49 ; Juvenal. xiv. 122.) [L. S.]

LI'BIUS SEVE'RUS. [SEVERUS.]

LIBO DRUSUS. [LIBO, SCRIBONIUS, Nos. 5 and 6.]

LIBO, L. JU'LIUS, was consul B. C. 267, with M. Atilius Regulus, three years before the first Punic war. The two consuls made war upon the Sallentini in Apulia, whom they conquered, and

celebrated their victory by a triumph. (Eutrop. ii. 17; Fasti Triumph.)

LIBO, Q. MA'RCIUS. This name is found only on Roman asses, semisses, and trientes. A specimen of one of these coins is annexed, containing on the obverse the head of Jupiter, with S (the sign of Semissis), and on the reverse the prow of a ship.

COIN OF Q. MARCIUS LIBO.

LIBO, POETE'LIUS, a plebeian family (Dionys. x. 58), most of the members of which likewise bear the agnomen Visolus.

1. Q. POETELIUS LIBO VISOLUS, a member of the second decemvirate, B. C. 450. (Liv. iii. 35; Dionys. x. 58, xi. 23.)

2. C. POETELIUS, C. F. Q. N. LIBO VISOLUS, perhaps a grandson of No. 1, was consul B. C. 360, with M. Fabius Ambustus. He gained a victory over the Gauls and the inhabitants of Tibur, and celebrated a triumph over both nations. In the Fasti Capitolini the name of Poetelius occurs in the form which is given above. Livy calls him C. Poetelius Balbus, and Diodorus gives the name without any cognomen. (Fasti Capit.; Liv. vii. 11; Diod. xvi. 9.)

3. C. POETELIUS, C. F. C. N., LIBO VISOLUS, son of No. 2, is distinguished in the early legislation of the republic by two important laws which he proposed. He was tribune of the plebs B. C. 358, in which year he proposed the first law enacted at Rome against bribery. (Liv. vii. 12.) He was consul for the first time in B. C. 346, with M. Valerius Corvus; and it was in this year that the ludi saeculares were celebrated a second time. (Liv. vii. 27; Diod. xvi. 72; Censorin. *de Die Nat.* 17.) His second consulship is assigned by Pighius (*Annal.* vol. i. p. 329) to the year B. C. 333, though not on sufficient grounds; the consuls of this year it is impossible to ascertain. He was, however, undoubtedly consul again in B. C. 326, with L. Papirius Mugillanus, and dictator thirteen years afterwards, B. C. 313, when he gained some advantages over the Samnites, though some annalists gave the credit of these victories to the consul C. Junius Bubulcus Brutus. (Liv. viii. 23, ix. 28; Diod. xvii. 113.) Libo was the proposer of the Poetelia lex, which abolished imprisonment for debt in the case of the nexi. (*Dict. of Ant. s. v. Nexum.*) Livy places (viii. 28) this law in the last consulship of Poetelius, B. C. 326; but Niebuhr thinks (*Rom. Hist.* vol. iii. pp. 155, &c., 293) it more probable that it was brought forward in his dictatorship; and his opinion, which receives support from a corrupt passage of Varro (*L. L.* vii. 105, ed. Müller), is adopted also by K. O. Müller (*ad Varr. l. c.*).

4. M. POETELIUS, M. F. M. N. LIBO, consul B. C. 314, with C. Sulpicius Longus, and magister equitum in the following year, 313, to the dictator, C. Poetelius Libo. In his consulship, Poetelius and his colleague gained a brilliant victory over the Samnites, near Caudium, and afterwards proceeded to lay siege to Beneventum; but, according to the triumphal Fasti, it was Sulpicius alone who obtained the honour of a triumph. (Liv. ix. 24—28; Diod. xix. 73.)

LIBO, SCRIBO'NIUS, a plebeian family, which afterwards became illustrious from its connection with Augustus. The name first occurs in the second Punic war.

1. L. SCRIBONIUS LIBO, tribune of the plebs, B. C. 216, in which year the fatal battle of Cannae was fought, brought forward a motion for ransoming the Roman prisoners taken in that engagement, but it was rejected by the senate. A relation of his, L. Scribonius, was one of the prisoners, who was sent to Rome by Hannibal to negotiate the terms of the ransom. In the same year Libo was created one of the triumviri mensarii. (Liv. xxii. 61, xxiii. 21.)

2. L. SCRIBONIUS LIBO, probably son of the preceding, was praetor, B. C. 204, and received the peregrina jurisdictio and the province of Gaul. (Liv. xxix. 11, 13.)

3. L. SCRIBONIUS LIBO, curule aedile, B. C. 193, with C. Atilius Serranus. They were the first aediles who exhibited the Megalesia as *ludi scenici*; and it was also in their aedileship that the senators had seats assigned them in the theatre distinct from the rest of the people. In B. C. 192, Libo was consul, and obtained the peregrina jurisdictio, and in B. C. 185 he was appointed one of the triumviri to conduct colonists to Sipontum and Buxentum. (Liv. xxxiv. 54; Ascon. *in Cic. Cornel.* p. 69, ed. Orelli; Liv. xxxv. 10, 20, xxxix. 23.)

4. L. SCRIBONIUS LIBO, probably son of No. 3, tribune of the plebs, B. C. 149, accused in that year Ser. Sulpicius Galba on account of the abominable outrages which he had committed against the Lusitani. [GALBA, No. 6.] This accusation was supported in a powerful speech by M. Cato, who was then 85 years old; but, notwithstanding the eloquence of the accusers and the guilt of the accused, Galba escaped punishment. Cicero was in doubt (*ad Att.* xii. 5, § 3) whether Libo was tribune in B. C. 150 or 149, but it must have been in the latter year that he held the office, as we are expressly told that Cato spoke against Galba in the year of his death, and this we know was B. C. 149. (Liv. *Epit.* 49; Val. Max. viii. 1, § 2; Cic. *Brut.* 23, *de Orat.* ii. 65; Meyer, *Orator. Roman. Fragm.* p. 120, &c., p. 166, &c., 2d ed.) It was, perhaps, this same Libo who wrote an historical work (*liber annalis*), referred to once or twice by Cicero, and which must have come down at least as late as B. C. 132. (Cic. *ad Att.* xiii. 30, 32.) But Ernesti has remarked, with some justice, that supposing the accuser of Galba and the annalist were the same, it is rather strange that Cicero should have made no mention of Libo's historical compositions, when he was speaking of his style of oratory. (Comp. Krause, *Vitae et Fragm. Histor. Roman.* p. 138.)

It was perhaps this same Libo who consecrated the *Puteal Scribonianum* or *Puteal Libonis*, of which we so frequently read in ancient writers, and which is often exhibited on coins of the *Scribonia gens*. One of these is given below, the obverse representing a female head, with the legend LIBO BON. EVENT. (that is, *bonus eventus*), and the reverse the puteal adorned with garlands and two lyres.

The Puteal Scribonianum was an enclosed place in the forum, near the Arcus Fabianus, and was so

called from its being open at the top, like a puteal or well. C. F. Hermann, who has carefully examined all the passages in ancient writers relating to it (*Ind. Lect. Marburg.* 1840), comes to the conclusion that there was only such puteal at Rome, and not two, as was formerly believed, and that it was dedicated in very ancient times either on account of the whetstone of the augur Navius (comp. Liv. i. 36), or because the spot had been struck by lightning; that it was subsequently repaired and re-dedicated by Scribonius Libo, who had been commanded to examine the state of the sacred places (Festus, *s. v. Scribonianum*); and that Libo erected in its neighbourhood a tribunal for the praetor, in consequence of which the place was of course frequented by persons who had law-suits, such as money lenders and the like. (Comp. Hor. *Sat.* ii. 6. 35, *Epist.* i. 19. 8; Ov. *Remed. Amor.* 561; Cic. *pro Sex.* 8.)

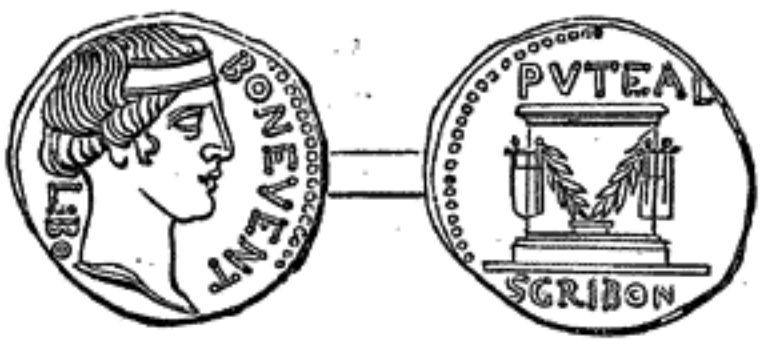

COIN OF L. SCRIBONIUS LIBO.

4. L. Scribonius Libo, the father-in-law of Sex. Pompey, the son of Pompey the Great, and consul B. C. 34, is first mentioned in B. C. 56, in which year he appears to have been tribune, as supporting Pompey's views in relation to the affairs of Egypt in the case of Ptolemy Auletes. (Cic. *ad Fam.* i. 1.) On the breaking out of the civil war in B. C. 49, Libo naturally sided with Pompey, and was entrusted with the command of Etruria. But the rapid approach of Caesar, and the enthusiasm with which he was every where received, obliged Libo to retire from Etruria and join the consuls in Campania, from whence he subsequently proceeded with the rest of the Pompeian party to Brundisium. While here Caesar sent to him Caninius Rebilus, who was an intimate friend of Libo, to persuade him to use his influence with Pompey to effect a reconciliation; but nothing came of this negotiation. (Flor. iv. 2. § 21; Lucan, ii. 461; Cic. *ad Att.* vii. 12, viii. 11, b; Caes. *B. C.* i. 26.)

Libo accompanied Pompey to Greece, and was actively engaged in the war that ensued. He and M. Octavius were placed over the Liburnian and Achaean fleets, serving as legates to Bibulus, who had the supreme command of the Pompeian fleet. They were very successful against Caesar's generals in Dalmatia; Dolabella they drove out of the country, and C. Antonius they not only defeated but made prisoner. (Caes. *B. C.* iii. 5; Dion Cass. xli. 40; Florus, iv. 2. § 31; Oros. vi. 15.) Libo subsequently joined Bibulus; and, on the death of the latter shortly afterwards, the chief authority in the fleet appears to have devolved upon him, although no one was expressly appointed to the supreme command. With fifty ships he appeared before Brundisium, in order to blockade the place strictly, as M. Antony was still there with part of Caesar's troops, waiting for an opportunity to cross over to Greece. But having suffered a repulse from Antony, and being prevented by the cavalry of the latter from obtaining any water, Libo was obliged to retire from the place, and Antony soon afterwards escaped his vigilance and joined Caesar in Greece. (Caes. *B. C.* iii. 15, 16, 18, 23, 24; Dion Cass. xli. 48.)

We hear nothing more of Libo for some time, but he probably did not make his submission to Caesar after the battle of Pharsalia, but united himself to those of his party who continued in arms. At the death of the dictator in B. C. 44, we find him in Spain with his son-in-law Sex. Pompey, on whose behalf he wrote to the ruling party at Rome. (Cic. *ad Att.* xvi. 4.) He continued with Pompey in the civil wars which followed, and is specially mentioned, in B. C. 40, as one of the persons of high rank who was commissioned to conduct to Antony in the East his mother Julia, who had taken refuge with Sex. Pompey in Sicily after the Perusinian war. This mission alarmed Octavian. He feared that Pompey, who was now decidedly master of the sea, should unite with Antony to crush him; and, in order to gain the favour of the former and of his father-in-law Libo, he proposed, on the advice of Maecenas, to marry Libo's sister, Scribonia, although she was much older than himself, and had been married twice before. The marriage shortly after took place, and paved the way for a peace between the triumvirs and Pompey. This was negotiated in the following year (B. C. 39) by Libo, who crossed over from Sicily to Italy for the purpose, and it was finally settled at Misenum. When the war was renewed in B. C. 36, Libo for a time continued faithful to Pompey, but, seeing his cause hopeless, he deserted him in the following year. In B. C. 34, he was consul with M. Antony, as had been agreed at the peace of Misenum. As his name does not occur again in history, he probably died soon afterwards. (Appian, *B. C.* v. 52, 53, 69—73, 139; Dion Cass. xlviii. 16, xlix. 38.)

5. The M. Livius Drusus Libo, who was consul B. C. 15, is supposed to have been a younger brother of No. 4, and to have been adopted by one of the Drusi. He is spoken of under Drusus, No. 8.

6. L. Scribonius Libo Drusus, or Libo Drusus, as he is also called, the conspirator against Tiberius, A. D. 16, is supposed to have been a son of the preceding [No. 5]. For an account of him see Drusus, No. 10.

7. L. Scribonius Libo, son, probably, of No. 4, was consul in A. D. 16, with T. Statilius Sisenna Taurus. (Dion Cass. lvii. 15; Tac. *Ann.* ii. 1.)

LIBO, CN. STATI'LIUS, known only from coins, a specimen of which is given below. On the obverse is a head with CN. STATI. LIBO, and on the reverse a patera or discus, and a vessel used apparently in sacrifices, with SACERDOS. On some specimens we find PRAEF. (i. e. *Praefectus*). The coin was certainly not struck in Italy; and it has been conjectured that it was struck in Spain, and that the head on the obverse represents that of M. Agrippa. (Eckhel, vol. v. p. 316.)

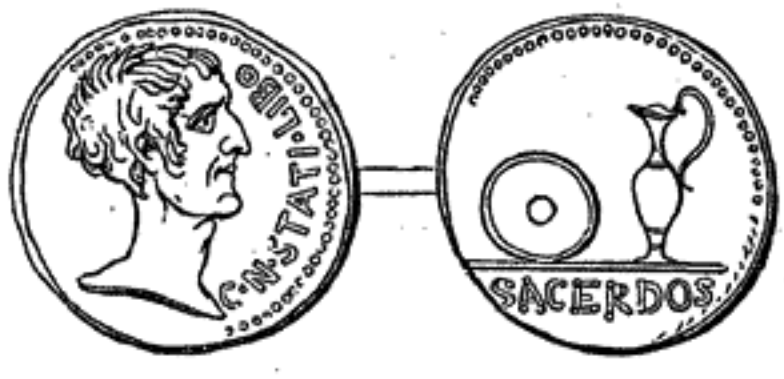

COIN OF CN. STATILIUS LIBO.

LIBON (Λίβων), an Eleian, was the architect of the great temple of Zeus in the Altis at Olympia, which was built by the Eleians out of the spoils of Pisa and other neighbouring cities, which had revolted from them, and had been again subdued. (Paus. v. 10. § 2 or 3.) This event is believed to have occurred about Ol. 50, B. C. 580 (*Ib.* vi. 22, § 2 or 4); but there is no reason to suppose that the temple was commenced immediately, or even soon, after this date. It seems more probable that the temple had not been very long completed when Phidias began to make in it his gold and ivory statue of Zeus (Ol. 85. 4, B. C. $43\frac{7}{8}$). Allowing for the time which so magnificent a work as this temple would occupy, we may safely place the architect's date somewhat before the middle of the fifth century B. C. The temple itself is described by Pausanias (v. 10). A few ruins of it remain. (Stanhope, *Olympia*, p. 9; Cockerell, *Bibl. Ital.* 1831, No. 191, p. 205; Blouet, *Expédition Scient. de la Morée*, livr. 11, pl. 62, foll.) [P. S.]

LI'BYA (Λιβύη). 1. A daughter of Epaphus and Memphis, from whom Libya (Africa) is said to have derived its name. By Poseidon she is said to have been the mother of Agenor, Belus, and Lelex. (Paus. i. 44. § 3; Apollod. ii. 1. § 4, iii. 1. § 1.)

2. A daughter of Palamedes, and by Hermes the mother of Libys. (Hygin. *Fab.* 160.)

3. A sister of Asia. (Tzetz. *ad Lycoph.* 1277.) [L. S.]

LIBYS, the name of two mythical personages, one a son of Libya (Hygin. *Fab.* 160), and the other one of the Tyrrhenian pirates whom Bacchus changed into dolphins. (Ov. *Met.* iii. 617.) [L. S.]

LIBYSTI'NUS, that is, the Libyan, a surname under which Apollo was worshipped by the Sicilians, because he was believed to have destroyed by a pestilence a Libyan fleet which sailed against Sicily. (Macrob. *Sat.* i. 17.) [L. S.]

LICHAS (Λίχας), an attendant of Heracles. He brought to his master the deadly garment, and as a punishment, was thrown by him into the sea, where the Lichadian islands, between Euboea and the coast of Locris, were believed to have derived their name from him. (Ov. *Met.* ix. 155, 211, &c.; Hygin. *Fab.* 36; Strab. ix. p. 426, x. p. 447.) A Latin of the same name occurs in Virgil. (*Aen.* x. 315.) [L. S.]

LICHAS or LICHES (Λίχας, Λίχης). 1. One of the Spartan *Agathoergi* (see *Dict. of Ant. s. v.*), who, according to the story, enabled his countrymen to fulfil the oracle, which had made their conquest of Tegea conditional on their obtaining thence the bones of Orestes. Lichas, having gone to Tegea in the course of his mission, discovered the existence of a gigantic coffin under a blacksmith's shop, — a place answering remarkably to the enigmatical description of the oracle. He reported this at home, and, his countrymen having pretended to banish him, he came again to Tegea, persuaded the smith to let him his house, and having dug up the bones, returned with them to Sparta. From this time the Spartans were always victorious over the Tegeans. The date of the events, with which the above tale is connected, we do not know with accuracy; but they occurred early in the reign of Anaxandrides and Ariston, which began probably about B. C. 560. (Herod. i. 67, 68; Larcher, *ad loc.*; Paus. iii. 3, 11, viii. 5; comp. Clinton, *F. H.* vol. i. pp. 92, 102, 339, vol. ii. p. 207.)

2. A Spartan, son of Arcesilaus, was proxenus of Argos and one of the ambassadors who proposed to the Argives, without success, in B. C. 422, a renewal of the truce, then expiring, between Argos and Sparta. (Thuc. v. 14, 22.) In B. C. 420, when the Spartans had been excluded by the Eleians from the Olympic games because of their alleged breach of the sacred truce in the seizure of Lepreum, Lichas sent a chariot into the lists in the name of the Boeotian commonwealth; but, his horses having won the victory, he came forward and crowned the charioteer, by way of showing that he was himself the real conqueror. For this he was publicly beaten by the Eleian ῥαβδοῦχοι, and Sparta did not forget the insult, though no notice was taken of it at the time. (Thuc. v. 49, 50; Xen. *Hell.* iii. 2. § 21; Paus. vi. 2.) In B. C. 418, he succeeded in inducing the Argives to make peace with Lacedaemon after the battle of Mantineia. (Thuc. v. 76.) In B. C. 412, he was one of the eleven commissioners sent out to inquire into the conduct of Astyochus, the Spartan admiral, and was foremost in protesting against the treaties which had been made with Persia by Chalcideus and Theramenes (the Lacedaemonian) respectively, — especially against that clause in them which acknowledged the king's right to all the territories that had been under the rule of his ancestors. We find him, however, in the following year, disapproving of the violence of the Milesians in rising on the Persian garrison in their town, as he thought it prudent to keep on good terms with the king as long as the war with Athens lasted; and his remonstrances so exasperated the Milesians, that, after his death (which was a natural one) in their country, they would not allow the Lacedaemonians there to bury him where they wished. (Thuc. viii. 18, 37, 39, 43, 52, 84.) We learn from Xenophon and Plutarch that he was famous throughout Greece for his hospitality, especially in his entertainment of strangers at the Gymnopaedia (see *Dict. of Ant. s. v.*); for there is no reason to suppose this Lichas a different person, unless, indeed, we press closely what Plutarch says, — that he was renowned among the Greeks for nothing but his hospitality. (Xen. *Mem.* i. 2. § 61; Plut. *Cim.* 10; comp. Müller, *Dor.* iv. 9. § 5.) [E. E.]

LICI'NIA. 1. The wife of Claudius Asellus [ASELLUS, No. 3], lived about the middle of the second century B. C. When she and Publicia were accused of murdering their husbands, they gave bail to the praetor for their appearance, but were put to death by order of their relatives, consequently by a *judicium domesticum*. (Liv. *Epit.* 48; Val. Max. vi. 3. § 8; Rein, *Criminalrecht der Römer*, p. 407.)

2. A vestal virgin, and the daughter of C. Licinius Crassus, tribune of the plebs, B. C. 145 [CRASSUS, No. 3]. She dedicated in B. C. 123 a chapel in a public place; but the college of pontiffs declared, when the matter was laid before them by order of the senate, that the dedication was invalid, as it had been made in a public place, without the command of the people: the chapel was therefore removed. (Cic. *pro Dom.* 53.) The preceding Licinia appears to be the same vestal virgin who was accused of incest, together with two of her companions, in B. C. 114. It appears that a Roman knight of the name of L. Veturius had seduced Aemilia, one of the vestals, and that, anxious to have companions in her guilt, she had

induced Marcia and Licinia to submit to the embraces of the friends of her seducer. Marcia confined her favours to her original lover; but Licinia and Aemilia had intercourse with numerous other persons; their guilt notwithstanding remained a secret for some time, till at length a slave, called Manius, who had assisted them in all their intrigues, disappointed in receiving neither his freedom nor the rewards which had been promised him, informed against them. All three were brought to trial; but as the college of pontiffs, of which the president at the time was L. Metellus, condemned (in December, see Macrob. *Saturn.* i. 10) only Aemilia, but acquitted Licinia and Marcia, the subject was brought before the people by Sex. Peducaeus, the tribune of the plebs. The people adopted the unusual course of taking the matter out of the hands of the pontiffs, by appointing L. Cassius Longinus [LONGINUS, No. 4] to investigate the matter; and he condemned not only Licinia, who was defended by L. Crassus, the orator, and Marcia, but also many others. The severity with which he acted on this occasion was generally reprobated by public opinion. The orator M. Antonius was accused of being one of the paramours of these virgins, but was acquitted. [ANTONIUS, No. 8.]

Various measures were adopted to purify the state from the pollution which had been brought upon it by these crimes. A temple was built to the honour of Venus Verticordia, and four men were buried alive in the forum boarium, two Greeks and two Gauls, in accordance with the commands of the Sibylline books. This history of Licinia's crimes is of some importance, since it shows us that, even as early as this time, the Roman ladies of the higher orders had already begun to be infected with that licentious profligacy which was afterwards exhibited with such shamelessness by the Messallinas and Faustinas of the empire. (Dion Cass. *Fr.* 92; Oros. v. 15; Plut. *Quaest. Rom.* p. 284, b.; Ascon. *ad Cic. Mil.* 12, p. 46, ed. Orelli; Cic. *de Nat. Deor.* iii. 30, *Brut.* 43; Obsequ. 97; Liv. *Epit.* 63.)

The vestal virgin Licinia, with whom the triumvir M. Crassus was accused of having had intercourse (Plut. *Crass.* 1), must have been a different person from the preceding, as M. Crassus was not born before B. C. 114. She may perhaps have been the same as the vestal virgin Licinia, the relation of L. Murena, who was of assistance to the latter in his canvass for the consulship, in B. C. 63. (Cic. *pro Mur.* 35. § 73.)

3. A daughter of P. Licinius Crassus, consul B. C. 131, married C. Sulpicius Galba, who was condemned in B. C. 110, for having been bribed by Jugurtha [GALBA, No. 8]. (Cic. *Brut.* 26, 33, *de Orat.* i. 56; comp. Tac. *Hist.* i. 15.)

4. The sister of No. 3, was married to C. Sempronius Gracchus, the celebrated tribune of the plebs. (Plut. *C. Gracch.* 17; Dig. 24. tit. 3. s. 66.)

5. The daughter of L. Licinius Crassus the orator, consul B. C. 95, married P. Scipio Nasica, praetor B. C. 94, who was the son of P. Scipio Nasica, consul B. C. 111. Both she and her sister [No. 6] were distinguished for the purity and elegance with which they spoke the Latin language, an accomplishment which their mother Mucia, and their grandmother Laelia equally possessed. (Cic. *Brut.* 58.)

6. A sister of the preceding, was the wife of the younger Marius. Hence we find the elder Marius spoken of as the *affinis* of the orator Crassus (Cic. *pro Balb.* 21, *de Orat.* i. 15. § 66, iii. 2. § 8). An impostor of the name of Amatius or Herophilus, pretended to have sprung from this marriage. [AMATIUS.]

LICI'NIA GENS, a celebrated plebeian gens, to which belonged C. Licinius Calvus Stolo, whose exertions threw open the consulship to the plebeians, and which became one of the most illustrious gentes in the latter days of the republic, by the Crassi and Luculli, who were likewise members of it. The origin of the gens is uncertain. A bilingual inscription, published by Lanzi (*Saggio di Lingua Etrusc.* vol. ii. p. 342, Rom. 1789), shows that the name of *Lecne*, which frequently occurs in Etruscan sepulchral monuments, corresponds to that of Licinius, and hence it would appear that the family was of Etruscan origin. This opinion is thought to be supported by the fact, that in the consulship of C. Licinius Calvus Stolo, B. C. 364, Etruscan players took part in the public games at Rome; but as it is recorded by Livy that scenic games were established in this year to avert the anger of the gods, and that Etruscan players were accordingly sent for (Liv. vii. 2), it is not necessary to imagine that this was done simply because Licinius kept up his connection with Etruria. We moreover find the name in the cities of Latium, both in the form of a cognomen (Licinus), and of the gentile name (Licinius). Thus we meet in Tusculum with the Porcii Licini [LICINUS], and in Lanuvium with the Licinii Murenae [MURENA]. The name would therefore seem to have been originally spread both through Etruria and Latium.

The first member of this gens who obtained the consulship, was the celebrated C. Licinius Calvus Stolo, in B. C. 364; and from this period down to the later times of the empire, the Licinii constantly held some of the higher offices of the state, until eventually they obtained the imperial dignity. [See below, p. 783.]

The family-names of this gens are, CALVUS (with the agnomens *Esquilinus* and *Stolo*), CRASSUS (with the agnomen *Dives*), GETA, LUCULLUS, MACER, MURENA, NERVA, SACERDOS, VARUS. The other cognomens of this gens are personal surnames rather than family-names: they are ARCHIAS, CAECINA [CAECINA, No. 10], DAMASIPPUS, IMBREX, LARTIUS, LENTICULUS, NEPOS, PROCULUS, REGULUS, RUFINUS, SQUILLUS, TEGULA. The only cognomens which occur on coins are *Crassus*, *Macer*, *Murena*, *Nerva*, *Stolo*. A few Licinii occur without a surname: they are, with one or two exceptions, freedmen, and are given under LICINIUS.

LICINIA'NUS, an agnomen of M. Calpurnius Piso Frugi, whom Galba associated in the empire, A. D. 69. [PISO.]

LICINIA'NUS, GRA'NIUS, a Latin writer, who appears to have written a work entitled "Fasti," of which the second book is quoted by Macrobius (*Saturn.* i. 16). As Licinianus in his work spoke of a sacrifice offered by the Flaminica, he is probably the same person as the Granius cited by Festus (*s. v. Ricae*), to explain the meaning of the word Ricae.

LICINIA'NUS, VALE'RIUS, a man of praetorian rank, was accused in the reign of Domitian of the crime of incest with Cornelia, the chief of the vestal virgins (*virgo maxima*). His guilt was

doubtful, but as the tyrant was anxious to signalize his reign by the punishment of a vestal, Licinianus confessed that he was guilty, in order to save himself from certain death. In reward for this complaisance, he was simply banished, and Nerva subsequently allowed him to reside in Sicily as the place of his banishment. Here he supported himself by teaching rhetoric, having been previously one of the most eloquent pleaders in the courts at Rome. (Plin. *Ep.* iv. 11 ; Suet. *Dom.* 8.)

LICI'NIUS. 1. C. LICINIUS, was, according to Livy (ii. 33), one of the first tribunes of the plebs, B. C. 493, who was elected with only one colleague, L. Albinius, and according to the same writer, these two immediately elected three others. According to other writers the number of two remained unchanged for a time ; and, according to others again, among whom is Dionysius (vi. 89), five were originally elected by the people, and of them, two were Licinii, namely Caius and Publius. (Comp. Liv. ii. 58 ; Ascon. *in Cic. Cornel.* p. 76, with Orelli's note ; Plut. *Coriol.* 7.)

2. SP. LICINIUS, tribune of the plebs, B. C. 481, according to Livy (ii. 43). Dionysius (ix. 1) gives the name Sp. Icilius [ICILIUS, No. 1]; and in favour of the latter there is the fact, that in no other instance do we find the praenomen Spurius in the Licinia gens.

3. SEX. LICINIUS, a senator, whom Marius ordered to be hurled down the Tarpeian rock, on the 1st of January, B. C. 86, the day on which he entered upon his seventh consulship. (Liv. *Epit.* 80 ; Plut. *Mar.* 45 ; Dion Cass. *Fragm.* 120.)

4. The name of three or four slaves or freedmen, mentioned by Cicero, of whom the only one deserving of notice is the LICINIUS, an educated slave belonging to C. Gracchus, who used, according to the well-known story, to stand behind his master with a musical instrument, when he was speaking, in order to moderate his tone. This slave became afterwards a client of Catulus. (Plut. *Tib. Gracch.* 2 ; Cic. *de Or.* iii. 60 ; Gell. i. 11.)

LICI'NIUS, Roman emperor (A. D. 307—324), whose full name was PUBLIUS FLAVIUS GALERIUS VALERIUS LICINIANUS LICINIUS, was by birth a humble Dacian peasant, the early friend and companion in arms of the emperor Galerius, by whom, with the consent of Maximianus Herculius and Diocletian, after the death of Severus [SEVERUS, FLAVIUS VALERIUS] and the disastrous issue of the Italian campaign [MAXENTIUS], he was raised at once to the rank of Augustus without passing through the inferior grade of Caesar, and was invested with the command of the Illyrian provinces at Carmentum, on the 11th of November, A. D. 307. Upon the death of his patron, in 311, he concluded a peaceful arrangement with Daza [MAXIMINUS II.], in terms of which he acknowledged the latter as sovereign of Asia, Syria, and Egypt, while he added Greece, Macedonia, and Thrace to his own former dominions, the Hellespont, with the Bosporus, forming the common boundary of the two empires. Feeling, however, the necessity of strengthening himself against a rival at once ambitious, unscrupulous, and powerful, he entered into a league with Constantine, and after the termination of the struggle with Maxentius, during which he had acted the part of a watchful spectator rather than of a sincere ally, received in marriage (A. D. 313) Constantia, the sister of the conqueror, to whom he had been betrothed two years before. Meanwhile, Maximinus, taking advantage of the absence of his neighbour, who was enjoying the splendours of the nuptial festivities at Milan, placed himself at the head of a formidable army, and setting forth in the dead of winter succeeded, notwithstanding the obstacles offered to his progress by the season, in passing the straits, stormed Byzantium in April, and soon after captured Heracleia also. But scarcely had he gained possession of the last-named city when Licinius, who had hurried from Italy upon receiving intelligence of this treacherous invasion, appeared at the head of a small but resolute and well-disciplined force to resist his further progress. The battle which ensued was obstinately contested, and the result was long doubtful, but the bravery of the troops from the Danube, and the great military talents of their leader, at length prevailed. Maximinus fled in headlong haste, and died a few months afterwards at Tarsus, thus leaving his enemy undisputed master of one half of the Roman empire, while the remainder was under the sway of his brother-in-law Constantine. It was little likely that two such spirits could long be firmly united by such a tie, or that either would calmly brook the existence of an equal. Accordingly, scarce a year elapsed before preparations commenced for the grand contest, whose object was to unite once more the whole civilised world under a single ruler. The leading events are detailed elsewhere [CONSTANTINUS, p. 834], and therefore it will suffice briefly to state here that there were two distinct wars ; in the first, which broke out A. D. 315, Licinius was compelled by the decisive defeats sustained at Cibalis in Pannonia, and in the plain of Mardia in Thrace, to submit and to cede to the victor Greece, Macedonia, and the whole lower valley of the Danube, with the exception of a part of Moesia. The peace which followed lasted for about eight years, when hostilities were renewed, but the precise circumstances which led to this fresh collision are as obscure as the causes which produced the first rupture. The great battle of Hadrianople (3rd July, A. D. 323) followed by the reduction of Byzantium, and a second great victory achieved near Chalcedon (18th September), placed the eastern Augustus absolutely at the mercy of his kinsman, who, although he spared his life for the moment, and merely sentenced him to an honourable imprisonment at Thessalonica, soon found a convenient pretext for commanding the death of one who had long been the sole impediment in his path to universal dominion.

However little we may respect the motives, and however deeply we may feel disgusted by the systematic hypocrisy of Constantine, we can feel no compassion for Licinius. His origin, education, and early habits might very naturally inspire him with a distaste for literature, although they could scarcely justify or excuse the rancour which he ever manifested towards all who were in any way distinguished by intellectual acquirements, and a life passed amidst a succession of scenes in which human nature was exhibited under its worst aspect, was by no means calculated to cherish any of the purer or softer feelings of the heart. But while he had all and more than all the vices which such a career might produce, he had none of the frank generosity of a bold soldier of fortune. He was not only totally indifferent to human life and suffering, and regardless of any principle of law or jus-

tice which might interfere with the gratification of his passions, but he was systematically treacherous and cruel, possessed of not one redeeming quality save physical courage and military skill. When he destroyed the helpless family of Maximinus he might plead that he only followed the ordinary usage of Oriental despots in extirpating the whole race of a rival; but the murders of the unoffending Severianus, of Candidianus the son of his friend and benefactor Galerius, who alone had made him what he was, of Prisca and of Valeria, the wife and daughter of Diocletian [VALERIA], form a climax of ingratitude and cold-blooded ferocity to which few parallels can be found even in the revolting annals of the Roman empire. (Zosim. ii. 7, 11, 17—28; Zonar. xiii. 1; Aurel. Vict. *de Caes.* 40, 41, *Epit.* 40, 41; Eutrop. x. 3, 4; Oros. vii. 28.) [W. R.]

COIN OF LICINIUS, SENIOR.

LICI'NIUS, whose full name was FLAVIUS VALERIUS LICINIANUS LICINIUS, was a son of the emperor Licinius and Constantia [CONSTANTIA; THEODORA], and was born A. D. 315. On the first of March 317, when not yet twenty months old, he was proclaimed Caesar along with his cousins Crispus and Constantinus, and in 319 was the colleague in the consulship of his uncle Constantine the Great. But the poor boy was stripped of all his honours upon the downfal of his father in 323, and, according to Eutropius, whose account is corroborated by St. Jerome, was put to death in 323, at the same time with the ill-fated Crispus [CRISPUS]. It appears from medals that he enjoyed the haughty titles of *Jovius* and *Dominus* in common with his father; but although coins have been described on which he appears with the epithet *Augustus* we have no reason to believe that he had any formal claim to this designation, which was probably annexed to his name by moneyers in ignorance or flattery. (Aurel. Vict. *de Caes.* 41, *Epit.* 41; Eutrop. x. 4; Zosim. ii. 20; Theophan. *Chron.* ad ann. 315.) [W. R.]

COIN OF LICINIUS, JUNIOR.

LICI'NIUS CAECI'NA. [CAECINA.]

LICI'NIUS GETA. [GETA.]

LICI'NIUS PRO'CULUS. [PROCULUS.]

LI'CINUS, a surname in several gentes, is frequently written Licinius; but in the Capitolini Fasti and on coins we always find Licinus, which is no doubt the correct form, the name of Licinius being subtituted for it, on account of its much greater celebrity. (Comp. Madvig, *Opuscula altera*, p. 205.)

LI'CINUS. 1. A Gaul by birth, who was taken prisoner in war, and became a slave of Julius Caesar, whose confidence he gained so much as to be made his dispensator or steward. Caesar gave him his freedom, perhaps in his testament, as he is called by some writers the freedman of Augustus, who, we know, carried into execution the will of his uncle. Licinus gained the favour of Augustus, as well as of Julius Caesar, and was appointed by the former, in B. C. 15, governor of his native country, Gaul. He oppressed and plundered his countrymen so unmercifully, that they accused him before Augustus, who was at first disposed to treat his favourite with severity, but was mollified by Licinus exhibiting to him the immense wealth which he had accumulated in Gaul, and offering him the whole of it. Licinus thus escaped punishment, and seems, moreover, to have been permitted by Augustus to retain his property. His fortune was so great that his name was used proverbially to indicate a man of enormous wealth, and is frequently coupled with that of Crassus. To gratify his imperial master, Licinus, like many of his contemporaries, devoted part of his property to the erection of a public building, the "Basilica Julia," which he called after the name of his former master. He lived to see the reign of Tiberius. (Dion Cass. liv. 21; Suet. *Aug.* 67; Juv. i. 109, with Schol. xiv. 306; Pers. ii. 36, with Schol.; Macrob. *Sat.* ii. 4; Senec. *Ep.* 119. § 10, 120 § 20; Sidon. *Ep.* v. 7.) There was a splendid marble tomb of Licinus on the Via Salaria, at the second milestone from the city; in reference to which the following pointed epigram is preserved:—

"Marmoreo Licinus tumulo jacet, at Cato parvo,
Pompeius nullo; quis putet esse deos?"

(Meyer, *Anthol. Lat.* vol. i. No. 77, with Meyer's note, p. 31). This tomb is also alluded to by Martial (viii. 3. 6). For an account of this Licinus, see Madvig, *Opuscula altera*, pp. 202—205.

2. The barber (*tonsor*) Licinus spoken of by Horace (*Ars Poet.* 301), must have been a different person from the preceding; and the scholiast has therefore made a mistake in referring to the barber in the epigram quoted above.

LI'CINUS, CLO'DIUS, a Roman annalist, who lived apparently about the beginning of the first century B. C., as Cicero (*de Leg.* i. 2. § 6), speaks of him as a successor of Caelius Antipater. [ANTIPATER, CAELIUS.] The work of Clodius Licinus, the title of which Plutarch (*Num.* 1) gives in Greek, as Ἔλεγχος χρόνων, appears to have extended from the taking of Rome by the Gauls to his own time. Plutarch quotes (*l. c.*) his authority for the destruction of the public records of the city when it was captured by the Gauls; and we learn from Livy (xxix. 22) that Licinus spoke, in the third book, of the second consulship of Scipio Africanus the elder; and from a fragment of Appian (*Celt.* 3), that he gave an account of the defeat of L. Cassius Longinus by the Tigurini, B. C. 107. This Clodius is called by Cicero and Plutarch simply *Clodius*, by Livy *Clodius Licinus*, and by Appian Παύλῳ τῷ Κλαυδίῳ; instead of the last, which is evidently corrupt, we should perhaps read *Publius Clodius*, so that his full name would then be P. Clodius Licinus. This Clodius is frequently confounded with Q. Claudius Quadrigarius. [QUADRIGARIUS.] Niebuhr thinks (*Hist. of Rome*, vol. ii. p. 2) that the passage of Plutarch quoted above refers to Claudius Quadrigarius; but as Plutarch speaks of him as Κλώδιός τις, it seems

more probable that he meant to refer to the less celebrated of the two writers. (Krause, *Vitae et Fragm. vet. Hist. Rom.* p. 213; Perizon. *Animad. Hist.* p. 349.)

LI'CINUS, PO'RCIUS. 1. L. PORCIUS LICINUS, lived in the second Punic war. He is first mentioned in B. C. 211, when he served with distinction as legate in the army that was besieging Capua. In the following year (B. C. 210) he was plebeian aedile, and with his colleague, Q. Catius, celebrated the public games with great splendour. He was praetor in B. C. 207, and obtained Cisalpine Gaul as his province. In co-operation with the consuls of the year, C. Claudius Nero and M. Livius Salinator, he had a share in the glory of the defeat of Hasdrubal, the brother of Hannibal, at the battle of the Metaurus, in Umbria. (Liv. xxvi. 6, xxvii. 6, 35, 36, 39, 46—48.)

2. L. PORCIUS LICINUS, the son of the preceding, was praetor B. C. 193, and received Sardinia as his province. He sued unsuccessfully for the consulship at first, but at length obtained it, in B. C. 184; and in conjunction with his colleague, P. Claudius Pulcher, carried on the war against the Ligurians. (Liv. xxxiv. 54, 55, xxxix. 32, 33, 45, xl. 34; Cic. *Brut.* 15.)

3. L. PORCIUS LICINUS, the son of No. 2, dedicated, as duumvir in B. C. 181, the temple to Venus Erycina, which his father had vowed in the Ligurian war. This temple, which was called after the celebrated temple of Venus at Eryx in Sicily, was situated outside the Colline gate, and is mentioned by Livy, by prolepsis, as in existence as early as the year B. C. 202. (Liv. xxx. 38.) Licinus was appointed in B. C. 172 to conduct to Brundusium from the docks at Rome the fleet which was to convey to Greece the troops destined for the war against Perseus. (Liv. xl. 34; Strab. vi. p. 272; Ov. *Fast.* iv. 874; App. *B. C.* i. 93; Liv. xlii. 27.)

4. L. PORCIUS LICINUS, occurs only on coins, of which a specimen is given below. The obverse represents the head of Pallas, with L. PORCI LICI.; the reverse the naked figure of Mars driving a chariot and hurling a spear, with the legend L. LIC. CN. DOM. We have coins of the Aurelia and Cosconia gentes exactly the same as the preceding, with the sole exception of the difference of name, those of the former bearing the name of M. Aurelius Scaurus, and those of the latter L. Cosconius. [COSCONIUS; SCAURUS.] Now, as all the three sets of coins have on the obverse L. LIC. CN. DOM., it is supposed that they were struck in the censorship of L. Licinius Crassus and Cn. Domitius Ahenobarbus, B. C. 92, and that L. Porcius Licinus, M. Aurelius Scaurus, and L. Cosconius, were triumvirs of the Mint in that year. Eckhel (vol. v. p. 196), however, thinks that these coins must have been struck at an earlier time; but on this point see Drumann, *Gesch. Roms*, vol. v. p. 95.

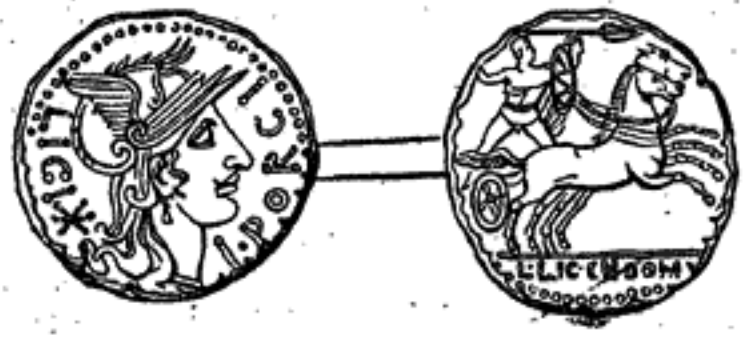

COIN OF L. PORCIUS LICINUS.

5. PORCIUS LICINUS, an ancient Roman poet, whom A. Gellius places between Valerius Aedituus and Q. Lutatius Catulus, consul B. C. 104, and who, therefore, probably lived in the latter part of the second century, B. C. Gellius quotes an epigram of Licinus, which seems to be taken from the Greek, and likewise cites the commencement of a poem of his on the history of Roman poetry, written in trochaic tetrameters. He seems to be the same as the Porcius mentioned in the life of Terence, ascribed to Suetonius, but must not be confounded, as he has been by some modern writers, with the consul of this name. [No. 2.] (Gell. xix. 9, xvii. 2; *Anthol. Lat.* Nos. 25, 26, ed. Meyer; Madvig, *de L. Attii Didascalicis*, p. 20.)

LICY'MNIA, spoken of by Horace (*Carm.* ii. 12. 13, &c.), is maintained at great length by Weichert (*Poetar. Latin. Reliquiae*, p. 462, &c.) to be the same as Terentia, the wife of Maecenas; but it seems impossible that Horace could have used such amatory language as he employs in this ode in reference to the wife of Maecenas. (Comp. Teuffel, in *Zeitschrift für die Alterthumsw.* p. 46, &c., 1845.)

LICY'MNIUS (Λικύμνιος), a son of Electryon and the Phrygian slave Mideia, and consequently a half-brother of Alcmene. (Paus. iii. 15. § 4.) He was married to Perimede, by whom he became the father of Oeonus, Argeius, and Melas. He was a friend of Heracles, whose son Tlepolemus slew him, according to some unintentionally, and according to others in a fit of anger. (Pind. *Ol.* vii. 50, &c.; Apollod. ii. 8. § 2, ii. 4. § 5, comp. Hom. *Il.* ii. 663.) His tomb was shown in aftertimes at Argos. (Paus. ii. 22. § 8; Plut. *Pyrrh.* 34.) [L. S.]

LICY'MNIUS (Λικύμνιος). 1. Of Chios, a distinguished dithyrambic poet, of uncertain date. Some writers, on the authority of a passage of Sextus Empiricus (*Adv. Math.* 49, p. 447, xi. pp. 700, 701; Fabric. p. 447; Pacard. p. 556, Bekker), place him before Simonides; but this is not clearly made out, and it is perhaps more likely, from all we know of his poetry, that he belonged to the later Athenian dithyrambic school about the end of the fourth century B. C.; indeed Spengel and Schneidewin identify him with the rhetorician (No. 2). He is mentioned by Aristotle (*Rhet.* iii. 12), in conjunction with Chaeremon, as among the poets whose works were rather fit for reading than for exhibition (ἀναγνωστικοί). Among the poems ascribed to him was one in praise of health; a pretty sure indication of a late date, if we could be certain that the poem was his. A fragment of this poem is preserved by Sextus Empiricus (*l. c.*), in which three lines out of six are identical with lines in the paean of Ariphron to health; and it seems likely that it was a mere mistake in Sextus to quote the poem as by Licymnius. A poem of his on the legend of Endymion is mentioned by Athenaeus (xiii. p. 564, c.), who also refers to one of his dithyrambs on the love of Argynnus for Hymenaeus (xiii. p. 603, d.). Parthenius (c. 22) quotes from him an account of the taking of Sardis, which has every mark of a late and fictitious embellishment of the event. Eustathius (*ad Hom. Od.* iii. 267) mentions Λικύμνιον Βουπρασιέα ἀοιδόν. (Bergk, *Poet. Lyr. Graec.* pp. 839, 840; Schmidt, *Diatrib. in Dithyramb.* pp. 84—86; Ulrici, *Gesch. d. Hellen. Dichtk.* vol. ii. p. 497; Bode, *Gesch. d. Lyr. Dichtk.* vol. ii. pp. 303, 304.)

2. Of Sicily, a rhetorician, the pupil of Gorgias, and the teacher of Polus, and the authority of a work on rhetoric, entitled τεχνή. He is mentioned by Plato (*Phaedr.* p. 267 ; comp. the scholia and Heindorf's note), and is quoted by Aristotle (*Rhet.* iii. 2, 13) and by Dionysius of Halicarnassus (*Lys.* p. 82, 36 ; *De Thucyd. Idiom.* p. 133, 31, 148, 1 ; *Dem.* 179, 31, ed. Sylburg. *et alib.*). Dionysius frequently mentions the characteristics of his style, which was smooth and elegant, but somewhat affected, abounding in exactly balanced antitheses. In grammar he gave much attention to the classification of nouns. (Spengel, Συναγωγ. τεχν. pp. 88, &c. ; Schneidewin, in the *Götting. G. A.* for 1845.) [P. S.]

LIGA'RIUS, the name of three brothers, who lived in the time of the civil war between Caesar and Pompey. They were of Sabine origin. (Cic. *pro Lig.* 11.)

1. Q. LIGARIUS, is first mentioned in B. C. 50 as legate, in Africa, of C. Considius Longus, who left him in command of the province, while he went to Rome to become a candidate for the consulship. [CONSIDIUS, No. 9.] On the breaking out of the civil war in the following year, L. Attius Varus, who had commanded the Pompeian troops at Auximum, and had been obliged to fly before Caesar, arrived in Africa, of which province he had been formerly propraetor. Into his hands Ligarius resigned the government, although L. Aelius Tubero had been appointed to the province by the senate ; and when Tubero made his appearance off Utica shortly afterwards, he was not permitted even to land. Ligarius fought under Varus against Curio in the course of the same year (B. C. 49), and against Caesar himself in B. C. 46. After the battle of Thapsus, in which the Pompeian army was defeated, Ligarius was taken prisoner at Adrumetum. His life was spared, but he was banished by Caesar. His friends at Rome exerted themselves to procure his pardon, but were unable to succeed at first, notwithstanding the intercession of his brothers, of his uncle, T. Brocchus, and of Cicero himself, who had an audience with the dictator on the 23d of September, B. C. 46, for the purpose. Meantime, a public accusation was brought against Ligarius by Q. Aelius Tubero, the son of L. Tubero, whom Ligarius had united with Varus in preventing from landing in Africa. He was accused on account of his conduct in Africa, and his connection with the enemies of the dictator. The case was pleaded before Caesar himself in the forum. Cicero defended Ligarius in a speech still extant, in which he maintains that Ligarius had as much claims to the mercy of Caesar, as Tubero and Cicero himself. Ligarius was pardoned by Caesar, who was on the point of setting out for the Spanish war, and who probably was not sorry to have this public opportunity of exhibiting his usual mercy. The speech which Cicero delivered in his defence was subsequently published, and was much admired. Ligarius, however, felt no gratitude for the favour that had been shown him, and eagerly joined the conspirators, who assassinated Caesar in B. C. 44. (Cic. *pro Ligario*, passim, *ad Fam.* vi. 13, 14, *ad Att.* xiii. 12, 19, 20, 44 ; Auct. *Bell. Afr.* 89 ; Plut. *Cic.* 39, *Brut.* 11 ; Appian, *B. C.* ii. 113.) Appian speaks of two brothers of the name of Ligarius, who perished in the proscription of the triumvirs in B. C. 43 (*B. C.* iv. 22), and in the following chapter (c. 23) he mentions a third Ligarius, who met with the same fate. Now, as Cicero expressly mentions three brothers of this name (*pro Lig.* 12), Q. Ligarius must have been one of those who were put to death on this occasion.

2. T. LIGARIUS, brother of the preceding, was appointed quaestor by Caesar, and perished in the proscription of the triumvirs. (Cic. *ad Att.* xiii. 44, *pro Lig.* 12 ; Appian, *B. C.* iv. 22, 23.)

3. LIGARIUS, a brother of the two preceding, whose praenomen is not mentioned, perished along with his brothers in the same proscription. (Appian, *l. c.*)

4. P. LIGARIUS, was taken prisoner by Caesar in the African war, B. C. 46, and was put to death by him, because he had been previously pardoned by Caesar in Spain in B. C. 49, on the condition that he should not serve against him. (Auct. *Bell. Afr.* 64.) This Publius may have been a brother of the three other Ligarii, but is nowhere mentioned as such.

LIGEIA or LIGEA (Λίγεια), i. e. the shrill sounding, occurs as the name of a seiren and of a nymph. (Eustath. *ad Hom.* p. 1709 ; Virg. *Georg.* iv. 336.) [L. S.]

LIGUR. The name Ligur or Ligus, without any nomen, occurs in Cicero, *ad Att.* xii. 23, where he is ironically congratulated with respect to a daughter called Gamala. [C. P. M.]

LIGUR, AE'LIUS, tribune of the plebs, B. C. 57, endeavoured by his veto to prevent the passing of the decree of the senate for Cicero's recall. He seems to have been an obscure individual, and, according to Cicero, had assumed a surname to which he had no right. (Cic. *pro Sext.* 31, 32, 43, *pro Dom.* 19, *de Harusp. Resp.* 3.) [C. P. M.]

LIGUR, OCTA'VIUS. 1. M. a Roman senator. During the praetorship of C. Sacerdos he had become possessed of an estate in Sicily by the will of one C. Sulpicius Olympus. When Verres became praetor, in accordance with one of his edicts the daughter of the patronus of Sulpicius sued Ligur for a sixth part of the estate. Ligur found himself compelled to come to Rome to assert and defend his rights. Verres afterwards demanded money from Ligur for trying the cause. M. Ligur and his brother are set down as tribunes of the plebs in the same year (B. C. 82) by Pighius (vol. iii. p. 266). (Cic. *in Verr.* i. 48, ii. 7, 48.)

2. L. The brother of the preceding. During the absence of his brother he defended his interests against the unjust proceedings of Verres (B. C. 74). He is possibly the same who is mentioned by Cicero (*ad Att.* vii. 18. § 4). [C. P. M.]

LIGUR, VA'RIUS, a man mentioned once or twice by Tacitus. In *Annal.* iv. 42, he is spoken of as the paramour of Aquilia (A. D. 25). Some time after he escaped a prosecution by buying off the informers. (*Annal.* vi. 30.) [C. P. M.]

LIGYRON (Λιγύρων), i. e. the whining, is said to have been the original name of Achilles, and to have been changed into Achilles by Cheiron. (Apollod. iii. 13. § 6 ; comp. ACHILLES.) [L. S.]

LILAEA (Λίλαια), a Naiad, a daughter of Cephissus, from whom the town of Lilaea in Phocis was believed to have derived its name. (Paus. x. 33. § 2.) [L. S.]

LIMA, a Roman divinity protecting the threshold (*limen*, Arnob. *adv. Gent.* iv. 9); it is, however, not impossible that she may be the same as the dea Limentina. [LIMENTINUS.] [L. S.]

LIME'NIA, LIMENI'TES, LIMENI'TIS, and LIMENO'SCOPUS (*Λιμένια, Λιμενίτης, Λιμενῖτις, Λιμενόσκοπος*), i. e. the protector or superintendent of the harbour, occurs as a surname of several divinities, such as Zeus (Callimach. *Fragm.* 114, 2d ed. Bentl.), Artemis (Callim. *Hymn. in Dian.* 259), Aphrodite (Paus. ii. 34. § 11; Serv. *ad Aen.* i. 724), Priapus (Anthol. Palat. x. 1, 7), and of Pan (Anthol. Palat. x. 10.) [L. S.]

LIMETA'NUS, C. MAMI'LIUS, tribune of the plebs. B. C. 110, carried a law for inquiring into the cases of all persons who had assisted Jugurtha in his opposition to the senate, and had received bribes from him to neglect their duty to the state. Three quaesitores were appointed under this law, which was the first serious blow given to the power of the nobility since the death of C. Gracchus. Many men of the highest family were condemned under it, and among them four who had been consuls. (Sall. *Jug.* 40, 65; Cic. *Brut.* 33, 34.) The name of Limetanus occurs on a coin of the Mamilia gens. [MAMILIA GENS.]

LIMENTI'NUS, the god protecting the threshold (*limen*) of the house. (Arnob. *adv. Gent.* i. 15, iv. 9, 11; Tertull. *Idol.* 15; August. *de Civ. Dei*, iv. 8, vi. 7.) Much superstition was connected among the Romans with the threshold, and many persons were very scrupulous in always putting the right foot across it first. (Petron. *Sat.* 30.) [L. S.]

LIMNAEA, LIMNE'TES, LIMNE'GENES (*Λιμναία (ος), Λιμνήτης (ις), Λιμνηγενής*), i. e. inhabiting or born in a lake or marsh, is a surname of several divinities who were believed either to have sprung from a lake, or had their temples near a lake. Instances are, Dionysus at Athens (Eustath. *ad Hom.* p. 871; Callim. *Fragm.* 280, Bentl.; Thuc. ii. 15; Aristoph. *Ran.* 216; Athen. x. p. 437, xi. p. 465), and Artemis at Sicyon, near Epidaurus (Paus. ii. 7. § 6, iii. 23. § 10), on the frontiers between Laconia and Messenia (Paus. iii. 2. § 6, 7. § 4, iv. 4. § 2, 31. § 3, vii. 20. § 7, &c.; Strab. viii. p. 361; Tac. *Ann.* iv. 43), near Calamae (Paus. iv. 31. § 3), at Tegea (viii. 53. § 11, comp. iii. 14. § 2), Patrae (vii. 20. § 7); it is also used as a surname of nymphs (Theocrit. v. 17) that dwell in lakes or marshes. [L. S.]

LIMUS (*Λιμός*), the Latin *Fames*, or personification of hunger. Hesiod (*Theog.* 227) describes hunger as the offspring of Eris or Discord. A poetical description of Fames occurs in Ovid (*Met.* viii. 800, &c.), and Virgil (*Aen.* vi. 276) places it, along with other monsters, at the entrance of Orcus. [L. S.]

LINAX, artist. [ZENAS.]

LI'NDIA (*Λινδία*), a surname of Athena, derived from the town of Lindus, in the island of Rhodus, where she had a celebrated temple. (Diod. v. 58; Herod. ii. 182; Strab. xiv. p. 655). [L. S.]

LINDINUS, a Latin poet, whose age is quite uncertain, but who probably lived at a late period, is the author of a short poem of twelve lines, "De Aetate," in which he assigns the different years of life to different occupations, such as the first ten to play, &c. It is printed in the *Anthologia Latina* (No. 541, ed. Meyer), and by Wernsdorf (*Poetae Latini Minores*, p. 415).

LINUS (*Λίνος*), the personification of a dirge or lamentation, and therefore described as a son of Apollo by a Muse (Calliope, or by Psamathe or Chalciope, Apollod. i. 3. § 2; Paus. i. 43. § 7, ii. 19. § 7; Eustath. *ad Hom.* p. 1164), or of Amphimarus by Urania (Paus. ix. 29. § 3). Respecting his mother Psamathe, the story runs thus:—When she had given birth to Linus she exposed the child. He was found by shepherds, who brought him up, but the child was afterwards torn to pieces by dogs. Psamathe's grief at the occurrence betrayed her misfortune to her father, who condemned her to death. Apollo, in his indignation at the father's cruelty, visited Argos with a plague, and when his oracle was consulted about the means of averting the plague, he answered that the Argives must propitiate Psamathe and Linus. This was attempted by means of sacrifices, and matrons and virgins sang dirges which were called *λίνοι*, and the month in which this solemnity was celebrated was called *ἀρνειός*, and the festival itself *ἀρνίς*, because Linus had grown up among lambs. The pestilence, however, did not cease until Crotopus quitted Argos and settled at Tripodisium, in Megaris (Conon. *Narrat.* 19; Paus. i. 43. § 7; Athen. iii. p. 99). According to a Boeotian tradition Linus was killed by Apollo, because he had ventured upon a musical contest with the god (Paus. ix. 29. § 3; Eustath. *ad Hom.* p. 1163), and near Mount Helicon his image stood in a hollow rock, formed in the shape of a grotto; and every year before sacrifices were offered to the Muses, a funeral sacrifice was offered to him, and dirges (*λίνοι*) were sung in his honour. His tomb was claimed both by the city of Argos and by Thebes (Paus. *l. c.*, comp. ii. 19. § 7); but after the battle of Chaeroneia, Philip of Macedonia was said to have carried away the remains of Linus from Thebes to Macedonia. Subsequently, however, the king was induced by a dream to send the remains back to Thebes. Chalcis in Euboea likewise boasted of possessing the tomb of Linus, the inscription of which is preserved by Diogenes Laertius (*Prooem.* 4; comp. Suid. *s. v. Λίνος*). Being regarded as a son of Apollo and a Muse, he is said to have received from his father the three-stringed lute, and is himself called the inventor of new melodies, of dirges (*θρῆνοι*), and of songs in general. Hesiod (ap. *Clem. Alex. Strom.* i. p. 330) even calls him *παντοίης σοφίης δεδαηκώς*. It is probably owing to the difficulty of reconciling the different mythuses about Linus, that the Thebans (Paus. ix. 29, in fin.) thought it necessary to distinguish between an earlier and later Linus; the latter is said to have instructed Heracles in music, but to have been killed by the hero (comp. Apollod. ii. 4. § 9; Theocrit. xxiv. 103; Diodor. iii. 67; Athen. iv. p. 164). In the time of the Alexandrine grammarians people even went so far as to look upon Linus as an historical personage, and to consider him, like Musaeus, Orpheus, and others, as the author of apocryphal works (Diodor. iii. 66), in which he described the exploits of Dionysus; Diogenes Laertius (*Prooem.* 3), who calls him a son of Hermes and Urania, ascribes to him several poetical productions, such as a cosmogony on the course of the sun and moon, on the generation of animals and fruits, and the like.

The principal places in Greece which are the scenes of the legends about Linus are Argos and Thebes, and the legends themselves bear a strong resemblance to those about Hyacynthus, Narcissus, Glaucus, Adonis, Maneros, and others, all of whom are conceived as handsome and lovely youths, and either as princes or as shepherds. They are the

favourites of the gods; and in the midst of the enjoyment of their happy youth, they are carried off by a sudden or violent death; but their remembrance is kept alive by men, who celebrate their memory in dirges and appropriate rites, and seek the vanished youths generally about the middle of summer, but in vain. The feeling which seems to have given rise to the stories about these personages, who form a distinct class by themselves in Greek mythology, is deeply felt grief at the catastrophes observable in nature, which dies away under the influence of the burning sun (Apollo) soon after it has developed all its fairest beauties. Those popular dirges, therefore, originally the expression of grief at the premature death of nature through the heat of the sun, were transformed into lamentations of the deaths of youths, and were sung on certain religious occasions. They were afterwards considered to have been the productions of the very same youths whose momory was celebrated in them. The whole class of songs of this kind was called θρῆνοι οἶκτοι, and the most celebrated and popular among them was the λίνος, which appears to have been popular even in the days of Homer. (*Il.* xviii. 569, with the Schol.) Pamphos, the Athenian, and Sappho, sang of Linus under the name of Oetolinus (οἶτος Λίνου, i. e. the death of Linus, Paus. ix. 29. § 3); and the tragic poets, in mournful choral odes, often use the form αἴλινος (Aeschyl. *Agam.* 121; Soph. *Ajax*, 627; Eurip. *Phoen.* 1535, *Orest.* 1380), which is a compound of αἰ, the interjection, and Λίνε. As regards the etymology of Linus, Welcker regards it as formed from the mournful interjection, *li*, while others, on the analogy of Hyacinthus and Narcissus, consider Linus to have originally been the name of a flower (a species of narcissus). (Phot. *Lex.* p. 224, ed. Pors.; Eustath. *ad Hom.* p. 99; compare in general Ambrosch, *De Lino*, Berlin, 1829, 4to; Welcker, *Kleine Schriften*, i. p. 8, &c.; E. v. Lasaulx, *Ueber die Linosklage*, Würzburg, 1842, 4to.) [L. S.]

LIPA'SIUS, the engraver of a beautiful gem, bearing the head of the city Antioch, with the inscription ΑΙΠΑCΙΟΥ, in the *Museum Worsleyanum* (p. 143). According to Raoul-Rochette, however, the name should be read Ἀσπασίου. (*Lettre à M. Schorn*, p. 33, or p. 122, 2d edit.) [P. S.]

LIPODO'RUS (Λιπόδωρος) commanded a body of 3000 soldiers in the army of the Greeks, who, having been settled by Alexander the Great in the upper or eastern satrapies of Asia, revolted as soon as they heard of his death, in B. C. 323. Pithon, having been sent against them by the regent Perdiccas, found means to bribe Lipodorus, who drew off his men during the heat of the battle, and thus caused the defeat of his friends. (Diod. xviii. 4, 7; Droysen, *Gesch. der Nachf. Alex.* pp. 56—58.) [E. E.]

LITAE (Λιταί), a personification of the prayers offered up in repentance. They are described as the daughters of Zeus, and as following closely behind crime, and endeavouring to make amends for what has been done; but whoever disdains to receive them, has himself to atone for the crime that has been committed. (Hom. *Il.* ix. 502, &c.; Eustath. *ad Hom.* p. 768; Hesych. *s. v.* αἶται, calls them Aetae, which however is probably only a mistake in the name.) [L. S.]

LITO'RIUS (Λιτώριος) a veterinary surgeon, a native of Beneventum in Samnium, who may, perhaps, have lived in the fourth or fifth century after Christ. A few fragments of his writings, which are all that remain, are to be found in the collection of writers on veterinary surgery, first published in Latin by Jean de la Ruelle, Paris 1530, fol., and afterwards in Greek by Simon Grynaeus, Basil, 1537, 4to. [W. A. G.]

LITYERSES (Λιτυέρσης), a natural son of Midas, lived at Celaenae in Phrygia, engaged in rural pursuits, and hospitably received all strangers that passed his house, but he then compelled them to assist him in the harvest, and whenever they allowed themselves to be surpassed by him in their work, he cut off their heads in the evening, and concealed their bodies in the sheaves, accompanying his deed with songs. Heracles, however, slew him, and threw his body into the Maeander. The Phrygian reapers used to celebrate his memory in a harvest-song which bore the name of Lityerses (Schol. *ad Theocrit.* x. 41; Athen. x. p. 615, xiv. p. 619; Eustath. *ad Hom.* p. 1164; Hesych., Phot., Suid. *s. v.*; Pollux, iv. 54). Concerning the song Lityerses see Eichstädt, *De Dramate Graecor. comico-satyrico, imprimis de Sosithei Lityersa*, p. 16, &c.; Ilgen, *De Scoliorum Poesi*, p. 16, &c. [L. S.]

LIVILLA. [LIVIA.]

LI'VIA. 1. Daughter of M. Livius Drusus, consul B. C. 112, and sister of M. Livius Drusus, the celebrated tribune of the plebs, who was killed B. C. 91. [See the genealogical table, Vol. I. p. 1076.] She was married first to M. Porcius Cato, by whom she had Cato Uticensis (Cic. *Brut.* 62; Val. Max. iii. 1. § 2; Aur. Vict. *de Vir. Ill.* 80; Plut. *Cat. Min.* i. 2), and subsequently to Q. Servilius Caepio, by whom she had a daughter, Servilia, who was the mother of M. Brutus, who killed Caesar. (Plut. *Brut.* 2, *Caes.* 62, *Cat. Min.* 24.) Some writers suppose that Caepio was her first husband, and Cato her second.

2. LIVIA DRUSILLA, the wife of Augustus, was the daughter of Livius Drusus Claudianus [DRUSUS, No. 7], who had been adopted by one of the Livia gens, but was a descendant of App. Claudius Caecus. Livia was born on the 28th of September, B. C. 56—54. (Letronne, *Recherches pour servir à l'Histoire de l'Egypte*, p. 171.) She was married first to Tib. Claudius Nero; but her beauty having attracted the notice of Octavian at the beginning of B. C. 38, her husband was compelled to divorce her, and surrender her to the triumvir. She had already borne her husband one son, the future emperor Tiberius, and at the time of her marriage with Augustus was six months pregnant with another, who subsequently received the name of Drusus. It was only two years previously that she had been obliged to fly before Octavian, in consequence of her husband having fought against him in the Perusinian war. (Suet. *Tib.* 3, 4; Vell. Pat. ii. 75, 79; Suet. *Aug.* 62; Dion Cass. xlviii. 15, 34, 44.)

Livia never bore Augustus any children, but she continued to have unbounded influence over him till the time of his death. The empire which she had gained by her charms she maintained by the purity of her conduct and the fascination of her manners, as well as by a perfect knowledge of the character of Augustus, whom she endeavoured to please in every way. She was a consummate actress, excelled in dissimulation and intrigue, and never troubled either herself or her husband by complaining of the numerous mistresses of the

latter. There was only one subject which occasioned any dissension between them, and that was the succession. Augustus naturally wished to secure it for his own family, but Livia resolved to obtain it for her own children; and, according to the common opinion at Rome, she did not scruple to employ foul means to remove out of the way the family of her husband. Hence she was said to be "gravis in rempublicam mater, gravis domui Caesarum noverca." (Tac. *Ann.* i. 10.) The premature death of Marcellus was attributed by many to her machinations, because he had been preferred to her sons as the husband of Julia, the daughter of Augustus. (Dion Cass. liii. 33.) But for this there seems little ground. The opportune death both of C. Caesar and L. Caesar seems much more suspicious. These young men were the children of Julia by her marriage with Agrippa; and being the grandchildren of Augustus, they presented, as long as they lived, an insuperable obstacle to the accession of Tiberius, the son of Livia. But Lucius died suddenly at Massilia in A. D. 2, and Caius in Lycia A. D. 4, of a wound, which was not considered at all dangerous. It was generally suspected that they had both been poisoned, by the secret orders of Livia and Tiberius. She was even suspected of having hastened the death of Augustus in A. D. 14.

Augustus left Livia and Tiberius as his heirs; and by his testament adopted her into the Julia gens, in consequence of which she received the name of Julia Augusta. By the accession of her son to the imperial throne, Livia had now attained the long-cherished object of her ambition, and by means of her son thought to reign over the Roman world. But this the jealous temper of Tiberius would not brook. At first all public documents were signed by her as well as by Tiberius, and letters on public business were addressed to her as well as to the emperor; and with the exception of her not appearing in person in the senate or the assemblies of the army and the people, she acted as if she were the sovereign. She openly said that it was she who had procured the empire for Tiberius, and to gratify her the senate proposed to confer upon her various extraordinary honours. Thereupon Tiberius, perceiving that he was becoming a mere cypher in the state, forbade all these honours, and commanded her to retire altogether from public affairs; but she had gained such an ascendancy over him, that he did not feel himself his own master as long as he was in her neighbourhood, and accordingly removed his residence from Rome to Capreae. Such was the return she was destined to receive for all the toil she had sustained and the crimes she had probably committed, in order to secure the empire for her son. Tiberius no longer disguised the hatred he felt for his mother, and for the space of three years he only spoke to her once. When she was on her deathbed, he even refused to visit her. She died in A. D. 29, after suffering from repeated attacks of illness, at a very advanced age, eighty-two according to Pliny (*H. N.* xiv. 8), eighty-six according to Dion Cassius (lviii. 2). Tiberius did not attempt to dissemble the joy which he felt at her death. He took no part in the funeral rites, and forbade her consecration, which had been proposed by the senate, on the ground that she had not wished it herself. Her funeral oration was delivered by her great-grandson, C. Caesar, subsequently the emperor Caligula; but Tiberius would not allow her testament to be carried into effect. The legacies which she had left were not fully paid till the accession of Caligula; and her consecration did not take place till the reign of Claudius. (Tac. *Ann.* i. 3, 5, 8, 10, 14, v. 1, 2; Dion Cass. lvii. 12, lviii. 2, lix. 1, 2, lx. 5; Suet. *Tib.* 50, 51.)

COIN OF LIVIA.

3. LIVIA or LIVILLA, the daughter of Drusus senior and Antonia, and the sister of Germanicus and the emperor Claudius. [See the genealogical table, Vol. I. p. 1076.] In her eleventh year B.C. 1, she was betrothed to C. Caesar, the son of Agrippa and Julia, and the grandson of Augustus. She was subsequently married to her first cousin, Drusus junior, the son of the emperor Tiberius, but was seduced by Sejanus, who both feared and hated Drusus, and who persuaded her to poison her husband, which she accordingly did in A. D. 23. Her guilt was not discovered till the fall of Sejanus, eight years afterwards, A. D. 31, when it was revealed to Tiberius by Apicata, the wife of Sejanus. According to some statements Livia was put to death by Tiberius, but according to others she was spared by the emperor on account of her mother, Antonia, who, however, caused her to be starved to death. Such is the account of Dion Cassius (lviii. 11); but from Tacitus saying (*Ann.* vi. 2) that in A. D. 32 the statues of Livia were destroyed and her memory cursed, because her crimes had not yet been punished, it would appear as if he supposed that she had died before the fall of Sejanus. (Suet. *Claud.* 1; Tac. *Ann.* ii. 43, 84, iv 1, 40, vi. 2; Dion Cass. lvii. 22, lviii. 11.)

4. JULIA LIVILLA, the daughter of Germanicus and Agrippina. [JULIA, No. 8.]

LI'VIA GENS, plebeian, but one of the most illustrious houses among the Roman nobility. Suetonius says (*Tib.* 3) that the Livii had obtained eight consulships, two censorships, three triumphs, a dictatorship, and a mastership of the horse. The first member of the gens who obtained the consulship was M. Livius Denter, B.C. 302; and it at length rose to the imperial dignity by the marriage of Livia with Augustus, whose son Tiberius by a former husband succeeded the latter in the government of the Roman world. The cognomens in this gens are DENTER, DRUSUS, LIBO, MACATUS, and SALINATOR.

LIVINEIUS. The name Livineius seems to belong to the family of the Reguli itself, originally at least a branch of the Gens Atilia. In Cicero (*ad Att.* iii. 17, *ad Fam.* xiii. 60) it is the appellation of two freedmen of the brothers M. and L. Regulus, one of whom, L. Livineius Trypho, Cicero commends to C. Munatius, as having befriended when others deserted him (*ad Fam. l. c.*); compare Tac. *Ann.* iii. 11, xiv. 17. [REGULUS.] [W.B.D.]

M. LI'VIUS, tribune of the plebs, B.C. 320, opposed the proposition for annulling the treaty

made with the Samnites at Caudium. (Liv. ix. 8.)

LI'VIUS, the Roman historian, was born at Patavium, in the consulship of Caesar and Bibulus, B. C. 59. The greater part of his life appears to have been spent in the metropolis, but he returned to his native town before his death, which happened at the age of 76, in the fourth year of Tiberius, A. D. 17. We know that he was married, and that he had at least two children, for a certain L. Magius, a rhetorician, is named as the husband of his daughter, by Seneca (*Prooem. Controv.* lib. v.), and a sentence from a letter addressed to a son, whom he urges to study Demosthenes and Cicero, is quoted by Quintilian (x. 1. § 39). His literary talents secured the patronage and friendship of Augustus (Tacit. *Ann.* iv. 34); he became a person of consideration at court, and by his advice Claudius, afterwards emperor, was induced in early life to attempt historical composition (Suet. *Claud.* 41), but there is no ground for the assertion that Livy acted as preceptor to the young prince. Eventually his reputation rose so high and became so widely diffused that, as we are assured by Pliny (*Epist.* ii. 3), a Spaniard travelled from Cadiz to Rome, solely for the purpose of beholding him, and having gratified his curiosity in this one particular, immediately returned home.

Although expressly termed *Patavinus* by ancient writers, some doubts have been entertained with regard to the precise spot of his birth, in consequence of a line in Martial (*Ep.* i. 62):—

> Verona docti syllabas amat vatis,
> Marone felix Mantua est,
> Censetur Apona Livio suo tellus,
> Stellaque nec Flacco minus——

from which it has been inferred that the famous hot-springs, the *Patavinae Aquae*, of which the chief was *Aponus fons*, situated about six miles to the south of Patavium, and now known as the *Bagni d'Abano*, ought to be regarded as the place of his nativity. According to this supposition he was styled *Patavinus*, just as Virgil was called *Mantuanus*, although in reality belonging to Andes; but Cluverius and the best geographers believe that *Apona tellus* is here equivalent to *Patavina tellus*, and that no village *Aponus* or *Aponus vicus* existed in the days of the epigrammatist. In like manner Statius (*Silv.* iv. 7) designates him as "Timavi alumnum," words which merely indicate his transpadane extraction.

The above particulars, few and meagre as they are, embrace every circumstance for which we can appeal to the testimony of ancient writers. The bulky and minute biography by Tomasinus, and similar productions, which communicate in turgid language a series of details which could have been ascertained by no one but a contemporary, are purely works of imagination. The greater number of the statements derived from such sources have gradually disappeared from all works of authority, but one or two of the more plausible still linger even in the most recent histories of literature. Thus we are assured that Livy commenced his career as a rhetorician and wrote upon rhetoric; that he was twice married, and had two sons and several daughters; that he was in the habit of spending much of his time at Naples; that he first recommended himself to Octavianus by presenting some dialogues on philosophy, and that he was tutor to Claudius. The first of these assertions is entitled to respect, since it has been adopted by Niebuhr, but seems to rest entirely upon a few notices in Quintilian, from which we gather that the *Epistola ad Filium*, alluded to above, contained some precepts upon style (Quintil. ii. 5. § 20, viii. 2. § 18, x. 1. § 39). The second assertion, in so far as it affirms the existence of two sons, involves the very broad assumption that the following inscription, which is said to have been preserved at Venice, but with regard to whose history nothing has been recorded, neither the time when, nor the place where, nor the circumstances under which it was found, must refer to the great historian and to no one else: T. LIVIUS . C. F. SIBI . ET . SUIS . T. LIVIO . T. F. PRISCO . F. T. LIVIO . T. F. LONGO . ET . CASSIAE . SEX. F. PRIMAE . UXORI; while the number of daughters depends upon another inscription of a still more doubtful character, to which we shall advert hereafter. The third assertion is advanced because it has been deemed certain that since Virgil, Horace, and various other personages of wit and fashion were wont in that age to resort to the Campanian court, Livy must have done the like. With respect to the fourth assertion, we are informed by Seneca (*Suasor.* 100) that Livy wrote dialogues which might be regarded as belonging to history as much as to philosophy (*Scripsit enim et dialogos quos non magis Philosophiae annumerare possis quam Historiae*), and books which professed to treat of philosophic subjects (*ex professo Philosophiam continentes libros*); but the story of the presentation to Octavianus is an absolute fabrication. The fifth assertion we have already contradicted, and not without reason, as will be seen from Suetonius (*Claud.* 41).

The memoirs of most men terminate with their death; but this is by no means the case with our historian, since some circumstances closely connected with what may be fairly termed his personal history, excited no small commotion in his native city many centuries after his decease. About the year 1360 a tablet was dug up at Padua, within the monastery of St. Justina, which occupied the site of an ancient temple of Jupiter, or of Juno, or of Concordia, according to the conflicting hypotheses of local antiquaries. The stone bore the following inscription, V. F. T. LIVIUS . LIVIAE . T. F. QUARTAE . L. HALYS . CONCORDIALIS . PATAVI . SIBI . ET . SUIS . OMNIBUS, which was at first interpreted to mean *Vivus fecit Titus Livius Liviae Titi filiae quartae*, (sc. uxori) *Lucii Halys Concordialis Patavi sibi et suis omnibus.* Some imagined that QUARTAE . L. HALYS denoted *Quartae legionis Halys*, but this opinion was overthrown without difficulty, because even at that time it was well known that L. is seldom if ever used in inscriptions as an abbreviation of LEGIO, and secondly because the fourth legion was entitled Scythica and not Halys. It was then decided that QUARTAE must indicate the fourth daughter of Livius, and that L. HALYS must be the name of her husband; and ingenious persons endeavoured to show that in all probability he was identical with the L. Magius mentioned by Seneca. They also persuaded themselves that Livy, upon his return home, had been installed by his countrymen in the dignified office of priest of the goddess Concord, and had erected this monument within the walls of her sanctuary, marking the place of sepulture of himself and his family. At all events, whatever difficulties might seem to embarrass the

explanation of some of the words and abbreviations in the inscription, no doubt seems for a moment to have been entertained that it was a genuine memorial of the historian. Accordingly, the Benedictine fathers of the monastery transported the tablet to the vestibule of their chapel, and caused a portrait of Livy to be painted beside it. In 1413, about fifty years after the discovery just described, in digging the foundations for the erection of new buildings in connection with the monastery, the workmen reached an ancient pavement composed of square bricks cemented with lime. This having been broken through, a leaden coffin became visible, which was found to contain human bones. An old monk declared that this was the very spot above which the tablet had been found, when immediately the cry rose that the remains of Livy had been brought to light, a report which filled the whole city with extravagant joy. The new-found treasure was deposited in the town hall, and to the ancient tablet a modern epitaph was affixed. At a subsequent period a costly monument was added as a further tribute to his memory. Here, it might have been supposed, these weary bones would at length have been permitted to rest in peace. But in 1451, Alphonso of Arragon preferred a request to the Paduans, that they would be pleased to bestow upon him the bone of Livy's right arm, in order that he might possess the limb by which the immortal narrative had been actually penned. This petition was at last complied with; but just as the valuable relic reached Naples, Alphonso died, and the Sicilian fell heir to the prize. Eventually it passed into the hands of Joannes Jovianus Pontanus, by whom it was enshrined with an appropriate legend. So far all was well. In the lapse of time, however, it was perceived, upon comparing the tablet dug up in the monastery of St. Justina, with others of a similar description, that the contractions had been erroneously explained, and consequently the whole tenor of the words misunderstood. It was clearly proved that L. did not stand for LUCIUS but for LIBERTUS, and that the principal person named was *Titus Livius Halys*, freedman of Livia, the fourth daughter of *a* Titus Livius, that he had in accordance with the usual custom adopted the designation of his former master, that he had been a priest of Concord at Padua, an office which it appeared from other records had often been filled by persons in his station, and that he had set up this stone to mark the burying-ground of himself and his kindred. Now since the supposition that the skeleton in the leaden coffin was that of the historian rested solely upon the authority of the inscription, when this support was withdrawn, the whole fabric of conjecture fell to the ground, and it became evident the relics were those of an obscure freedman.

The great and only extant work of Livy is a History of Rome, termed by himself *Annales* (xliii. 13), extending from the foundation of the city to the death of Drusus, B. C. 9, comprised in 142 books: of these thirty-five have descended to us; but of the whole, with the exception of two, we possess summaries, which, although in themselves dry and lifeless, are by no means destitute of value, since they afford a complete index or table of contents, and are occasionally our sole authorities for the transactions of particular periods. The compiler of these *Epitomes*, as they are generally called, is unknown; but they must have proceeded from one who was well acquainted with his subject, and were probably drawn up not long after the appearance of the volumes which they abridge. By some they have been ascribed to Livy himself, by others to Florus; but there is nothing in the language or context to warrant either of these conclusions; and external evidence is altogether wanting.

From the circumstance that a short introduction or preface is found at the beginning of books 1, 21, and 31, and that each of these marks the commencement of an important epoch, the whole work has been divided into *decades*, or groups, containing ten books each, although there is no good reason to believe that any such division was introduced until after the fifth or sixth century, for Priscian and Diomedes, who quote repeatedly from particular books, never allude to any such distribution. The commencement of book xli. is lost, but there is certainly no remarkable crisis at this place which invalidates one part of the argument in favour of the antiquity of the arrangement.

The first decade (bks. i—x.) is entire. It embraces the period from the foundation of the city to the year B. C. 294, when the subjugation of the Samnites may be said to have been completed.

The second decade (bks. xi—xx.) is altogether lost. It embraced the period from B. C. 294 to B. C. 219, comprising an account of the extension of the Roman dominion over the whole of Southern Italy and a portion of Gallia Cisalpina; of the invasion of Pyrrhus; of the first Punic war; of the expedition against the Illyrian pirates, and of other matters which fell out between the conclusion of the peace with Carthage and the siege of Saguntum.

The third decade (bks. xxi—xxx.) is entire. It embraces the period from B. C. 219 to B. C. 201, comprehending the whole of the second Punic war, and the contemporaneous struggles in Spain and Greece.

The fourth decade (bks. xxxi—xl.) is entire, and also one half of the fifth (bks. xli—xlv.). These fifteen books embrace the period from B. C. 201 to B. C. 167, and develope the progress of the Roman arms in Cisalpine Gaul, in Macedonia, Greece and Asia, ending with the triumph of Aemilius Paullus, in which Perseus and his three sons were exhibited as captives.

Of the remaining books nothing remains except inconsiderable fragments, the most notable being a few chapters of the 91st book, concerning the fortunes of Sertorius.

The whole of the above were not brought to light at once. The earliest editions contain 29 books only, namely, i—x., xxi—xxxii., xxxiv—xl., the last breaking off abruptly in the middle of chapter 37, with the word *ediderunt*. In 1518 the latter portion of bk. xxxiii., beginning in chapter 17th with *artis faucibus*, together with what was wanting of bk. xl., were supplied from a MS. belonging to the cathedral church of St. Martin at Mayence. In 1531 bks. xli.—xlv. were discovered by Grynaeus in the convent of Lorsch, near Worms, and were published forthwith at Basle by Frobenius; and finally, in 1615, a MS. was found at Bamberg, which filled up the gap remaining in bk. xxxiii.; and this appeared complete for the first time at Rome in 1616. The fragment of bk. xci. was copied from a palimpsest in the Vatican by Paulus Jacobus Bruns in 1772, and printed in the

following year at Rome, Leipzig, and Hamburgh. A small portion which he failed to decypher was afterwards made out by Niebuhr, who also supplied some words which had been cut away, and published the whole in his *Ciceronis pro M. Fonteio et C. Rabirio Orat. Fragm.*, Berlin, 1820. Two short fragments possessing much interest, since they describe the death and character of Cicero, are preserved in the sixth Suasoria of Seneca.

From the revival of letters until the reign of Louis XIV. the hopes of the learned were perpetually excited and tantalised by reports with regard to complete MSS. of the great historian. Strenuous exertions were made by Leo X. and many other European potentates in their efforts to procure a perfect copy, which at one time was said to be deposited at Iona in the Hebrides, at another in Chios, at another in the monastery of Mount Athos, at another in the seraglio of the grand signor, while it has been confidently maintained that such a treasure was destroyed at the sack of Magdeburg; and there can be no doubt that a MS. containing the whole of the fifth decade at least was once in existence at Lausanne. Tales too were circulated and eagerly believed of leaves or volumes having been seen or heard of under strange and romantic circumstances; but the prize, although apparently often within reach, always eluded the grasp, and the pursuit has long since been abandoned in despair.

We remarked that two of the Epitomes had been lost. This deficiency was not at first detected, since the numbers follow each other in regular succession from 1 up to 140; and hence the total number of books was supposed not to exceed that amount. Upon more careful examination, however, it was perceived that while the epitome of bk. cxxxv. closed with the conquest of the Salassi, which belongs to B.C. 25, the epitome of bk. cxxxvi. opened with the subjugation of the Rhaeti, by Tiberius, Nero, and Drusus, in B.C. 15, thus leaving a blank of nine years, an interval marked by the shutting of Janus, the celebration of the secular games, the acceptance of the tribunitian power by Augustus, and other occurrences which would scarcely have been passed over in silence by the abbreviator. Sigonius and Drakenborch, whose reasonings have been generally admitted by scholars, agree that two books were devoted to this space, and hence the epitomes which stand as cxxxvi., cxxxvii., cxxxviii., cxxxix., cxl., ought to be marked cxxxviii., cxxxix., cxl., cxli., cxlii., respectively.

It was little probable, *à priori*, that an undertaking so vast should have been brought to a close before any part of it was given to the world; and in point of fact we find indications here and there which throw some light upon the epochs when different sections were composed and published. Thus in book first (c. 19) it is stated that the temple of Janus had been closed twice only since the reign of Numa, for the first time in the consulship of T. Manlius (B.C. 235), a few years after the termination of the first Punic war; for the second time by Augustus Caesar, after the battle of Actium, in B.C. 29, as we learn from other sources. But we are told by Dion Cassius that it was shut again by Augustus after the conquest of the Cantabrians, in B.C. 25; and hence it is evident that the first book must have been written, and must have gone forth between the years B.C. 29 and B.C. 25. An attempt has been made to render these limits still narrower, from the consideration that the emperor is here spoken of as *Augustus*, a title not conferred until the year B.C. 27; but this will only prove that the passage could not have been published before that date, since, although written previously, the honorary epithet might have been inserted here and elsewhere at any time before publication. Again, we gather from the epitome that bk. lix. contained a reference to the law of Augustus, *De Maritandis Ordinibus*, from which it has been concluded that the book in question must have been written after B.C. 18; but this is by no means certain, since it can be proved that a legislative enactment upon this subject was proposed as early as B.C. 28. Since, however, the obsequies of Drusus were commemorated in bk. cxlii. it is evident, at the very lowest computation, that the task must have been spread over seventeen years, and probably occupied a much longer time. We must not omit to notice that Niebuhr takes a very different view of this matter. He is confident that Livy did not begin his labours until he had attained the age of fifty (B.C. 9), and that he had not fully accomplished his design at the close of his life. He builds chiefly upon a passage in ix. 36, where it is said that the Ciminian wood was in these days as impenetrable "quam nuper fuere Germanici saltus," words which, it is urged, could not have been used before the forests of Germany had been opened up by the campaigns of Drusus (B.C. 12—9); and upon another in iv. 20, where, after it is recorded that Augustus had repaired the shrine of Jupiter Feretrius, he is termed "templorum omnium conditorem aut restitutorem," a description which could not have been applied to him in an early part of his career. Now, without insisting that casual remarks such as these might have been introduced during a revision of the text, it must be evident that the remarks themselves are much too vague to serve as the basis of a chronological theory, except in so far as they relate to the restoration of the shrine of Jupiter Feretrius; but this we know was undertaken at the suggestion of Atticus (Cornel. Nep. *Att.* c. 20), and Atticus died B.C. 32. On the other hand, the reasoning grounded on the shutting of the temple of Janus must be held, in so far as bk. i. is involved, to be absolutely impregnable; and we can scarcely imagine that the eighth book was not finished until sixteen years after the first.

In attempting to form an estimate of any great historical production, our attention is naturally and necessarily directed to two points, which may be kept perfectly distinct: first, the substance, that is, the truth or falsehood of what is set down; and secondly, its character merely as a literary composition.

As to the latter subject, Livy has little to fear from positive censure or from faint praise. His style may be pronounced almost faultless; and a great proof of its excellence is, that the charms with which it is invested are so little salient, and so equally diffused, that no one feature can be selected for special eulogy, but the whole unite to produce a form of singular beauty and grace. The narrative flows on in a calm, but strong current, clear and sparkling, but deep and unbroken; the diction displays richness without heaviness, and simplicity without tameness. The feelings of the reader are not laboriously worked up from time to time by a grand effort, while he is suffered to languish

through long intervals of dullness, but a sort of gentle excitement is steadily maintained: the attention never droops; and while the great results appear in full relief, the minor incidents, which often conduce so materially to these results, are brought plainly into view. Nor is his art as a painter less wonderful. There is a distinctness of outline and a warmth of colouring in all his delineations, whether of living men in action, or of things inanimate, which never fail to call up the whole scene, with all its adjuncts, before our eyes. In a gallery of masterpieces, it is difficult to make a selection, but we doubt whether any artist, ancient or modern, ever finished a more wonderful series of pictures than those which are found at the conclusion of the 27th book, representing the state of the public mind at Rome, when intelligence was first received of the daring expedition of the consul Claudius Nero, the agonising suspense which prevailed while the success of this hazardous project was yet uncertain, and the almost frantic joy which hailed the intelligence of the great victory on the Metaurus. The only point involving a question of taste from which we should feel inclined to withhold warm commendation is one which has called forth the warmest admiration on the part of many critics. We mean the numerous orations by which the course of the narrative is diversified, and which are frequently made the vehicle of political disquisition. Not but that these are in themselves models of eloquence; but they are too often out of keeping with the very moderate degree of mental cultivation enjoyed by the speakers, and are frequently little adapted to the times when they were delivered, or to the audiences to whom they were addressed. Instead of being the shrewd out-pourings of homely wisdom, or the violent expression of rude passion, they have too much the air of polished rhetorical declamations.

Before proceeding to examine and to judge the matter or substance of the work, we are bound to ascertain, if possible, the end which the author proposed to himself. Now no one who reads the pages of Livy with attention can for a moment suppose that he ever conceived the project of drawing up a critical history of Rome. He desired indeed to extend the fame of the Roman people, and to establish his own reputation; but he evidently had neither the inclination nor the ability to enter upon laborious original investigations with regard to the foreign and domestic relations of the republic in remote ages. His aim was to offer to his countrymen a clear and pleasing narrative, which, while it gratified their vanity, should contain no startling improbabilities nor gross amplifications, such as would have shocked his fastidious contemporaries. To effect this purpose he studied with care some of the more celebrated historians who had already trodden the path upon which he was about to enter, comparing and remodelling the materials which they afforded. He communicated warmth and ease to the cold constrained records of the more ancient chronicles, he expunged most of the monstrous and puerile fables with which the pages of his predecessors were overloaded, retaining those fictions only which were clothed with a certain poetical seemliness, or such as had obtained so firm a hold upon the public mind as to have become articles in the national faith; he rejected the clumsy exaggerations in which Valerius Antias and others of the same school had loved to revel, and he moulded what had before been a collection of heavy, rude, incongruous masses, into one commanding figure, symmetrical in all its proportions, full of vigorous life and manly dignity. Where his authorities were in accordance with each other, and with common sense, he generally rested satisfied with this agreement; where their testimony was irreconcilable, he was content to point out their want of harmony, and occasionally to offer an opinion on their comparative credibility. But, however turbid the current of his information, in no case did he ever dream of ascending to the fountain head. Never did he seek to confirm or to confute the assertion of others by exploring the sources from which their knowledge was derived. He never attempted to test their accuracy by examining monuments of remote antiquity, of which not a few were accessible to every inhabitant of the metropolis. He never thought it necessary to inquire how far the various religious rites and ceremonies still observed might throw light upon the institutions of a distant epoch; nor did he endeavour to illustrate the social divisions of the early Romans, and the progress of the Roman constitution, by investigating the antiquities of the various Italian tribes, most of whom possessed their own records and traditions.

It may perhaps be objected that we have no right to assume that Livy did not make use of such ancient monuments or documents as were available in his age, and that in point of fact he actually refers to several. We shall soon discover, however, upon close scrutiny, that in all such cases he does not speak from personal investigation, but from intelligence received through the medium of the annalists. Thus he is satisfied with quoting Licinius Macer for the contents of the *Foedus Ardeatinum* (iv. 7); the "Lex vetusta priscis literis verbisque scripta" (vii. 3), and the circumstances connected with the usage there commemorated are evidently taken upon trust from Cincius Alimentus; and although he appeals (viii. 20) to the *Foedus Neapolitanum*, he does not pretend to have seen it. On the other hand, we have many positive proofs of his negligence or indifference. When he hesitates between two different versions of the Libri Lintei given by two different writers (iv. 23), we might be inclined, with Dr. Arnold, charitably to believe that they were no longer in existence, rather than to suppose that he was so indolent that he would not take the trouble of walking from one quarter of the city to another for the sake of consulting them, had he not himself a few pages previously given us to understand that he had never inspected the writing on the breastplate of Cossus (iv. 20), and had he not elsewhere completely misrepresented the Icilian law (iii. 31), although it was inscribed on a column of bronze in the temple of Diana, where it was examined by Dionysius, to whom we are indebted for an accurate account of its purport: nay, more, it is perfectly clear that he had never read the Leges Regiae, nor the Commentaries of Servius Tullius, nor even the Licinian Rogations; and, stranger still, that he had never studied with care the laws of the twelve tables, not to mention the vast collection of decrees of the senate, ordinances of the plebs, treaties and other state papers, extending back almost to the foundation of the city, which had been engraven on tablets of brass, and were consumed to the number of three thousand in the

destruction of the capital by the Vitellians. (Sueton. *Vesp.* 8; Tacit. *Hist.* iii. 71.)

The inquiry with regard to the authorities whom he actually did follow would be simple had these authorities been preserved, or had they been regularly referred to as the work advanced. But unfortunately not one of the writers employed by Livy in his first decade has descended to us entire or nearly entire, and he seldom gives any indication of the sources from whence his statements are derived, except in those cases where he encountered inexplicable contradictions or palpable blunders. The first five books contain very few allusions to preceding historians, but a considerable number of fragments relating to this period have been preserved by Dionysius, Plutarch, and the grammarians. On the other hand, scarcely any fragments have been preserved relating to the period embraced by the five last books of this decade; but here we find frequent notices of preceding historians. We are thus enabled to decide with considerable certainty that he depended chiefly upon Ennius, Fabius Pictor, Cincius Alimentus, and Calpurnius Piso; and to these must be added, after the commencement of the Gallic war, Claudius Quadrigarius; while he occasionally, but with less confidence, made use of Valerius Antias, Licinius Macer, and Aelius Tubero. We can discern no traces of Sulpicius Galba, nor of Scribonius Libo, nor of Cassius Hemina, nor of Sempronius Tuditanus, who were not altogether destitute of weight: we need not lament that he passed over Postumius Albinus and Cn. Gellius, to the latter of whom especially Dionysius was indebted for a load of trash; but it must ever be a source of regret that he should have neglected the Annals and Antiquities of Varro, as well as the Origines of Cato, works from which he might have obtained stores of knowledge upon those departments of constitutional history in which he is conspicuously defective. From the commencement of the third decade he reposes upon a much more firm support. Polybius now becomes the guide whom, for the most part, he follows closely and almost exclusively. Occasionally indeed he quits him for a time, in order to make room for those representations of particular occurrences by the Latin annalists which he deemed likely to be more palatable to his readers; but he quickly returns to the beaten path, and treads steadily in the footsteps of the Greek.

It will be seen from these remarks that when Livy professes to give the testimony of all preceding authors (*omnes auctores*), these words must be intended to denote those only which happened to be before him at the moment, and must not by any means be understood to imply that he had consulted every author accessible, nor even such as were most deserving of credit. And not only does he fail to consult all the authors to whom he might have resorted with advantage, but he does not avail himself in the most judicious manner of the aid of those in whom he reposed trust. He does not seem at any time to have taken a broad and comprehensive view of his subject, but to have performed his task piecemeal. A small section was taken in hand, different accounts were compared, and the most plausible was adopted; the same system was adhered to in the succeeding portions, so that each considered by itself, without reference to the rest, was executed with care; but the witnesses who were rejected in one place were admitted in another, without sufficient attention being paid to the dependence and the connection of the events. Hence the numerous contradictions and inconsistencies which have been detected by sharp-eyed critics like Perizonius and Glareanus; and although these seldom affect materially the leading incidents, yet by their frequent recurrence they shake our faith in the trustworthiness of the whole. Other mistakes also are found in abundance, arising from his want of anything like practical knowledge of the world, from his never having acquired even the elements of the military art, of jurisprudence, or of political economy, and above all, from his singular ignorance of geography. It is well known that his account of the disaster at the Caudine Forks, of the march of Hannibal into Etruria, of the engagement on the Thrasymene Lake, and of the passage of the Alps by the Carthaginians, do not tally with the natural features of the regions in question, and yet the whole of these were within the limits or on the borders of Italy, and the localities might all have been visited within the space of a few weeks.

While we fully acknowledge the justice of the censures directed against Livy on the score of these and other deficiencies, we cannot admit that his general good faith has ever been impugned with any show of justice. We are assured (Tacit. *Ann.* iv. 34) that he was fair and liberal upon matters of contemporary history, where, from his position about court, he had the greatest temptation to flatter those in power by depreciating their former adversaries; we know that he did not scruple to pay a high tribute to the talents and patriotism of such men as Cassius and Brutus, that his character of Cicero is a high eulogium, and that he spoke so warmly of the unsuccessful leader in the great civil war, that he was sportively styled a Pompeian by Augustus, who to his honour did not look coldly on the historian in consequence of his boldness and candour. It is true that in recounting the domestic strife which agitated the republic for nearly two centuries, he represents the plebeians and their leaders in the most unfavourable light; and whilst he at times almost allows that they were struggling for their just rights against the oppression of the patricians, he contrives to render their proceedings odious. This arose, not from any wish to pervert the truth, but from ignorance of the exact relation of the contending parties, combined with a lively remembrance of the convulsions which he witnessed in his youth, or had heard of from those who were still alive when he had grown up to manhood. It is manifest that throughout he never can separate in his own mind the spirited plebeians of the infant commonwealth, composed of the noblest and best blood of the various neighbouring states subjugated by Rome, from the base and venal rabble which thronged the forum in the days of Marius and Cicero; while in like manner he confounds those bold and honest tribunes, who were the champions of liberty, with such men as Saturninus or Sulpicius, Clodius or Vatinius. There is also perceptible a strong but not unnatural disposition to elevate the justice, moderation, and valour of his own countrymen in all their dealings with foreign powers, and on the same principle to gloss over their deeds of oppression and treachery, and to explain away their defeats. But although he unquestionably attempts to put a favourable construction upon adverse facts, he does not warp or distort the facts themselves as he found

them recorded, and this enables the reader who is biassed by no national prepossessions to draw a correct inference for himself. Occasionally, especially in the darker periods, we can scarcely doubt that he indulged in a little wilful blindness, and that when two conflicting traditions were current he did not very scrupulously weigh the evidence, but, adopting that which was most gratifying to his countrymen, passed over the other in silence. He certainly could scarcely have been altogether ignorant that his story with regard to the conclusion of the war with Porsena was not the only one entitled to consideration, although he was probably unacquainted with the treaty from which Pliny (*H. N.* xxxiv. 39 ; comp. Tacit. *Hist.* iii. 72) extracted the humiliating conditions of the peace, and he must have been aware that there were good reasons for believing that the evacuation of Rome by the Gauls took place under circumstances very different from those celebrated in the songs and funeral orations of the Furian and other patrician clans.

The reproaches lavished on the alleged credulity of Livy in the matter of omens and prodigies scarcely deserve even a passing comment. No one can regret that he should have registered these curious memorials of superstition, which occupied so prominent a place in the popular faith, and formed an engine of such power in the hands of an unscrupulous priesthood ; nor can any one who has read the simple and eloquent observation on this very topic, in the thirteenth chapter of the forty-third book, consider that either the sentiments or the conduct of the historian stand in need of further apology or explanation. (Comp. xxi. 62, xxiv. 10, 44, xxvii. 23.)

We must not omit to notice a question which has been debated with great eagerness,—whether Livy had read Dionysius or Dionysius had made use of Livy. Niebuhr unhesitatingly maintains that the Archaeologia of Dionysius was published before Livy began to compose his Annals, and that the latter received considerable assistance from the former. We must hesitate, however, to acknowledge the certainty of this conclusion, unless there are some arguments in reserve more cogent than those brought forward in the Lectures on Roman History. For there two reasons only are advanced, the one founded upon the opinion which we have already endeavoured to prove was scarcely tenable, —that Livy did not commence his task until he had attained the age of fifty ; the other founded upon the fact that Dionysius nowhere mentions Livy, which, it must be remembered, is counterbalanced by another fact, namely, that Livy nowhere mentions Dionysius, and that all attempts to prove plagiarisms or trace allusions have failed. In reality it is most probable that while both were engaged in the same pursuit at the same time, each followed his own course independently, and both gave the result of their labours to the world without either having been previously acquainted with the researches of the other.

There is yet one topic to which we must advert. We are told by Quintilian twice (i. 5. § 56, viii. 1. § 3) that Asinius Pollio had remarked a certain *Patavinity* in Livy. Scholars have given themselves a vast deal of trouble to discover what this term may indicate, and various hypotheses have been propounded ; but any one who will read the words of Quintilian with attention cannot fail to perceive that they are susceptible of one interpretation only, and that if there is any truth in the story, which Niebuhr altogether disbelieves, Pollio must have intended to censure some provincial peculiarities of expression, which we at all events are in no position to detect, as might have been anticipated, the conjectures collected and examined in the elaborate dissertation of Morhof being alike frivolous.

From what has now been said it will be evident that if our estimate is accurate, Livy must have been destitute of many qualifications essential in an historian of the highest class. He was, we fully believe, amiable, honest, and single-minded, sound in head and warm in heart, but not endowed with remarkable acuteness of intellect, nor with indefatigable industry. He was as incapable of taking broad, clear, and philosophic views of the progress and connection of events, as he was indisposed to prosecute laborious and profound inquiries at the expense of great personal toil. Although a mere man of letters, knowing little of the world except from books, he was not a man of deep learning, and indeed was but indifferently versed in many ordinary branches of a liberal education. Not only was he content to derive all he knew from secondary streams, but he usually repaired for his supplies to those which were nearest and most convenient, without being solicitous to ascertain that they were the most pure. The unbounded popularity which he has enjoyed must be ascribed partly to the fascinations of his subject, partly to his winning candour, but chiefly to the extraordinary command which he wielded over the resources of his native tongue.

No manuscript of Livy has yet been discovered containing all the books now extant. Those which comprise the first and third decades do not extend further. Of the first and third decades we have MSS. as old as the tenth century ; those of the fourth do not ascend higher than the fifteenth century. The text of the first decade depends entirely on one original copy, revised in the fourth century by Flavianus Nicomachus Dexter and Victorianus, from which all the known MSS. of this portion of the work have flowed. Of these the two best are the *Codex Mediceus* or *Florentinus* of the eleventh century, and the *Codex Parisinus*, collated by Alchefski, of the tenth century, while perhaps superior to either was the codex made use of by Rhenanus, which has now disappeared. The text of the third decade rests upon the *Codex Puteanus*, employed by Gronovius, and which has been pronounced less corrupt than any MS. of the first decade. The fourth decade is derived chiefly from the *Codex Bambergensis* and the *Codex Moguntinus*, while the five books of the fifth decade are taken entirely from the MS. found at Lorsch, hence called *Codex Laurishamensis*, now preserved at Vienna.

The Editio Princeps of Livy was printed at Rome, in folio by Sweynheym and Pannartz, about 1469, under the inspection of Andrew, bishop of Aleria ; the second edition also was printed at Rome in folio, by Udalricus Gallus, towards the close of the same year or the beginning of 1470 ; the third was from the press of Vindelin de Spira, fol. Venet. 1470, being the first which bears a date. Of those which followed, the most notable are, that of Bernard. Herasmius, fol. Venet. 1491, with the commentaries of M. Antonius Sabellicus.

which were very often reprinted; that of Ascensius, fol. Par. 1510, 1513, 1516, 1530, 1533; that of Aldus, Venet. 5 tom. 8vo., 1518—1533, including Florus, and a Latin translation of Polybius by Perotto; that of Frobenius, fol. Basel, 1531, containing for the first time the five books discovered by Grynaeus and the chronology of Glareanus, reprinted in 1535, with the addition of the notes of Rhenanus and Gelenius; that of Gryphius, Lugd. 4 vol. 8vo., 1542, with the notes of Valla, Rhenanus, Gelenius, and Glareanus, reprinted at Paris, 1543, with the addition of the notes of Antonius Sabellicus; that of Manutius, fol. Venet. 1555, 1566, 1572, 1592, with the epitomes and scholia of Sigonius; and that of Gruterus, fol. Francf. 1608, 8vo. 1619, fol. 1628, 8vo. 1659. A new era commences with researches of Gronovius, who first placed the text upon a satisfactory basis by the collation of a vast number of MSS. His labours appear under their best form in the editions printed by Daniel Elzevir, 3 vols. 1665, 1679, forming part of the Variorum Classics in 8vo. The edition of Jo. Clericus, 10 vols. 8vo. Amst. 1710, containing the supplements of Freinsheimius entire, and of Crevier, 6 vols. 4to., Paris, 1735—41, are by no means destitute of value: the latter especially has always been very popular; the notes have been frequently reprinted. It was reserved, however, for Drakenborch to follow out what Gronovius had so well begun, and his most elaborate edition, published at Leyden, in 7 vols. 4to. 1738—46, is still considered the standard. This admirable performance, in addition to a text revised with uncommon care and judgment, comprehends everything valuable contributed by previous scholars, and forms a most ample storehouse of learning. Since that period little has been done for Livy; for the editions of Stroth and Döring, Goth. 1796—1819, of Ruperti, Götting. 1807—1809, and of Bekker and Raschig, Lips. 1829, cannot be regarded as possessing any particular weight. A new recension, recently commenced by Alchefski, Berol. 8vo. 1841—1843, and carried as far as the end of the first decade, promises to be very valuable. The edition of Drakenborch, together with the excellent *Commentationes de Fontibus Historiarum T. Livii* of Lachmann, 4to. Götting. 1822—1828, will supply everything that can be desired for general illustration. To these we may perhaps add the commentary of Ruperti, which, although frequently verbose upon what is easy and altogether silent upon what is difficult, contains much matter useful to a student. A long list of dissertations on various isolated topics connected with Livy, will be found in Schweiger's *Handbuch der Classichen Bibliographie*, 8vo. Leipzig, 1832, and in the *Grundriss der Classichen Bibliographie* of Wagner, Breslau, 1840.

The quaint old translation of Philemon Holland, fol. Lond. 1600, 1659, is far superior to the loose weak paraphrase of Baker. The version published by John Hayes (Lond. 1744—1745, 6 vols. 8vo), professing to be executed by several hands, and another which appeared anonymously (fol. Lond. 1686), embrace the supplements of Freinsheim as well as the text of Livy. [W. R.]

LI'VIUS ANDRONICUS. [ANDRONICUS, Vol. I. p. 175, b.]

LOBON (Λόβων), of Argos, the author of a work on poets, mentioned by Diogenes Laërtius (i. 34, 112).

LOCHEIA (Λοχεία), the protectress of women in childbed, occurs as a surname of Artemis. (Plut. *Sympos.* iii. 10; Orph. *Hymn.* 35. 3.) [L. S.]

LOCRUS (Λοκρός). 1. A son of Physcius and grandson of Amphictyon, became by Cabya the father of Locrus, the mythical ancestor of the Ozolian Locrians (Plut. *Quaest. Graec.* 15). According to some the wife of the former Locrus was called Cambyse or Protogeneia (Pind. *Ol.* ix. 86; Eustath. *ad Hom.* p. 277).

2. A son of Zeus and Maera, the daughter of the Argive king Proetus and Antaia. He is said to have assisted Zethus and Amphion in the building of Thebes (Eustath. *ad Hom.* p. 1688). [L. S.]

LOCRUS (Λοκρός), a Parian statuary, of unknown date, whose statue of Athena, in the temple of Ares, at Athens, is mentioned by Pausanias (i. 8. § 5). [P. S.]

LOCUSTA, or, more correctly, LUCUSTA (see Heinrich, *ad Juv.* vol. ii. p. 62), a woman celebrated for her skill in concocting poisons. She was employed by Agrippina in poisoning the emperor Claudius, and by Nero for despatching Britannicus. (Tac. *Ann.* xii. 66, xiii. 15; Suet. *Ner.* 33; Dion Cass. lx. 34; Juv. i. 71, with Schol.) Suetonius says (*Nero*, 33) that the poison which she administered being too slow, Nero impatiently struck her with his own hand, and forced her to prepare a stronger draught in his presence, which killed Britannicus instantaneously. She was rewarded by Nero with ample estates; but under the emperor Galba she was executed with other malefactors of Nero's reign. (Dion Cass. lxiv. 3.) [W. I.]

LOE'MIUS (Λοίμιος), the deliverer from plague (λοιμός), was a surname of Apollo at Lindus in Rhodes. (Macrob. *Sat.* i. 17.) [L. S.]

LO'GBASIS (Λόγβασις), a citizen of Selga in Pamphylia. When Selga was attacked by Garsyeris, the general of Achaeus, in B. C. 218, Logbasis, as having been guardian to Achaeus's wife Laodice, was deputed by his countrymen to treat with the enemy, and used the opportunity to make a treacherous agreement for the surrender of the city. His design, however, was detected on the very eve of its completion, and his fellow-citizens burst into his house, and slew him, together with his sons and the enemy's soldiers who were secreted there. (Pol. v. 74—76.) [E. E.]

LO'LLIA. 1. The wife of A. Gabinius, debauched by Caesar (Suet. *Caes.* 50), was probably a daughter of M. Lollius Palicanus, tribune of the plebs B. C. 71. She may be the same as the Lollia whom Cicero (*ad Fam.* ix. 22. § 4) speaks of as a woman of bad character.

2. LOLLIA PAULLINA, the granddaughter of M. Lollius [LOLLIUS No. 5], and heiress of his immense wealth, the spoil of the provinces. (Plin. *H. N.* ix. 35. s. 58.) Pliny describes the jewels which she wore in her hair, round her neck, arms and fingers, as worth forty millions of sesterces. She was married to C. Memmius Regulus; but on the report of her grandmother's beauty, the emperor Caligula sent for her, divorced her from her husband, and married her, but soon divorced her again. (Suet. *Calig.* 25; Dion Cass. lix. 12.) After Claudius had put to death his wife Messalina, Lollia was one of the candidates for the vacancy; but her more successful rival, Agrippina, easily obtained from Claudius a sentence of banishment against her, and then sent a tribune to murder her. (Tac. *Ann.* xii. 1; Suet. *Claud.* 26; Dion

Cass. lx. 32.) A sepulchre to her honour was not erected till the reign of the emperor Nero. (Tac. *Ann.* xiv. 12.) [W. I.]

LO'LLIA GENS, plebeian, which does not occur in Roman history till the last century of the republic. It would appear to have been either of Samnite or Sabine origin, for a Samnite of this name is mentioned in the war with Pyrrhus [LOLLIUS, No. 1]; and M. Lollius Palicanus, who was tribune of the plebs B. C. 71, is described as a native of Picenum. [PALICANUS.] The first member of the gens who obtained the consulship was M. Lollius, B. C. 21. The only cognomen of the Lollii in the time of the republic was PALICANUS; but under the empire we find a few more, which are given below under LOLLIUS.

LOLLIA'NUS, one of the so-called thirty tyrants under the Roman empire, is spoken of under LAELIANUS.

LOLLIA'NUS (Λολλιανός), a celebrated Greek sophist in the time of Hadrian and Antoninus Pius, was a native of Ephesus, and received his training in the school of the Assyrian Isaeus. [ISAEUS, No. 2.] He was the first person nominated to the professor's chair (θρόνος) of sophistik at Athens, where he also filled the office of στρατηγὸς ἐπὶ τῶν ὅπλων, which, under the emperors, had become merely a *praefectura annonae*. The liberal manner in which he discharged the duties of this office in the time of a famine is recorded with well-merited praise by Philostratus. Two statues were erected to him at Athens, one in the agora, and the other in the small grove which he is said to have planted himself.

The oratory of Lollianus was distinguished by the skill with which he brought forward his proofs, and by the richness of his style: he particularly excelled in extempore speaking. He gave his pupils systematic instruction in rhetoric, on which he wrote several works. These are all lost, but they are frequently referred to by the commentators on Hermogenes, who probably made great use of them. The most important of these works are cited under the following titles: Τέχνη ῥητορική, περὶ προοιμίων καὶ διηγήσεων, περὶ ἀφορμῶν ῥητορικῶν, &c. (Philostr. *Vit. Soph.* i. 23; Suidas, *s. v.*; Westermann, *Gesch. der Griech. Beredtsamkeit*, § 95, 18.)

It was generally supposed till recently, as, for instance, by Böckh, that the above-mentioned Lollianus is the same as the *L. Egnatius Victor Lollianus* whose name occurs in two inscriptions (Böckh, *Corp. Inscrip.* vol. i. n. 377 and n. 1624), in one of which he is described as ῥήτωρ, and in the other as proconsul of Achaia. But it has been satisfactorily shown by Kayser, in the treatise mentioned below, that these inscriptions do not refer to the sophist at all; and it appears from an inscription containing an epigram of four lines recently discovered by Ross at Athens, that the full name of the sophist was *P. Hordeonius Lollianus*, who would therefore seem to have been a client of one of the Hordeonii. This inscription is printed by Welcker in the *Rheinisches Museum* (vol. i. p. 210, *Neue Folge*), as well as by Kayser. (C. L. Kayser, *P. Hordeonius Lollianus, geschildert nach einer noch nicht herausgegebenen Athenischen Inschrift*, Heidelberg, 1841.)

LO'LLIUS. 1. A Samnite hostage after the war with Pyrrhus, who fled from Rome, collected a body of adventurers, and took possession of a fort, Caricinum in Samnium, from which he made predatory excursions, until he was overpowered and the fort taken by Q. Ogulnius Gallus and C. Fabius Pictor, B. C. 269. (Zonar. viii. 17; Dionys. ap. Mai, *Script. Vet. Nov. Collect.* vol. ii. p. 526.)

2. Q. LOLLIUS, a Roman eques in Sicily, was nearly ninety years old at the time of Verres' administration of Sicily (B. C. 73—71), and was most shamefully treated by Q. Apronius, one of the most infamous creatures of Verres. His age and infirm health prevented him from coming forward as a witness against Verres when he was accused by Cicero; but his son, M. Lollius, appeared in his stead. He had another son, Q. Lollius, who had accused Calidius, and had set out for Sicily for the purpose of collecting information against Verres, but was murdered on the road, according to general opinion, at the instigation of Verres. (Cic. *Verr.* iii. 25.)

3. L. LOLLIUS, a legate of Pompey in the Mithridatic war (Appian, *Mithr.* 95), may perhaps be the same as the L. Lollius whom Caelius mentions in a letter to Cicero. (*Ad Fam.* viii. 8.)

4. CN. LOLLIUS, a triumvir nocturnus, was condemned, with his colleagues, M. Mulvius and L. Sextilius, when accused by the tribunes of the plebs before the people, because they had come too late to extinguish a fire which had broken out in the Sacra Via. (Val. Max. viii. 1, *damn.* 5.)

5. M. LOLLIUS, M. F. is first mentioned as governing the province of Galatia as propraetor. (Eutrop. vii. 10.) He was consul B. C. 21, with Q. Aemilius Lepidus (Dion Cass. liv. 6; Hor. *Ep.* i. 20. 28); and in B. C. 16 he commanded as legate in Gaul. Some German tribes, the Sigambri, Usipetes and Tenctheri, who had crossed the Rhine, were at first defeated by Lollius (Obsequ. 131), but they subsequently conquered the imperial legate in a battle, in which the eagle of the fifth legion was lost. Although this defeat is called by Suetonius (*Aug.* 23) "majoris infamiae quam detrimenti," yet it was considered of sufficient importance to summon Augustus from the city to Gaul; and it is usually classed, with the loss of the army of Varus, as one of the two great Roman disasters in the reign of Augustus. (*Lollianae Varianaeque clades*, Tac. *Ann.* i. 10; Suet. *l. c.*) On the arrival of Augustus, the Germans retired and re-crossed the Rhine. (Dion Cass. liv. 20; Vell. Pat. ii. 97.)

The misfortune of Lollius did not, however, deprive him of the favour of Augustus. He was subsequently appointed by the emperor as tutor to his grandson, C. Caesar, whom he accompanied to the East in B. C. 2. But it would appear that he did not deserve this confidence; for Pliny (*H. N.* ix. 35. s. 58) tells us that he acquired immense wealth by receiving presents from the kings in the East; and his character is drawn in still darker colours by Velleius Paterculus, who describes him (ii. 97) as a man more eager to make money than to act honourably, and as pretending to purity and virtue while guilty of every kind of vice. This estimate of his character, however, ought probably to be taken with some deductions, as Velleius is equally lavish in his praises of the friends, and in his abuse of the enemies of Tiberius; and Lollius, we know, was a personal enemy of Tiberius, and prejudiced C. Caesar against him. (Suet. *Tib.* 12; Tac. *Ann.* iii. 48.) The commendation which Horace bestows

upon Lollius in the ode addressed to him (*Carm.* iv. 9) must, of course, be taken with as great deductions as the reproaches of Velleius; but since the poet expressly speaks of his freedom from all avarice,

> "Vindex avarae fraudis et abstinens
> Ducentis ad se cuncta pecuniae,"

we must believe that Lollius had not become notorious for his love of money till he accompanied C. Caesar into the East. While in the East, Lollius incurred the displeasure of C. Caesar, owing, it is said, to his having betrayed to the Parthians the plans of the Romans. Pliny states (*l. c.*) that Lollius put an end to his own life by poison, and Velleius Paterculus (ii. 102), though he leaves it uncertain, implies that such was the case, and adds that his death occasioned general joy.

It is uncertain whether Lollius bore any cognomen. In an inscription (apud Sigon. et Pigh. ad ann. 732) he is called simply M. Lollius, M. F. Some writers suppose that this surname was Paullinus, because his granddaughter was called Lollia Paullina, and because we find an M. Lollius Paullinus who was consul suffectus A. D. 93; but this is not conclusive evidence, as we know that the Romans frequently added cognomens, and changed them, in the imperial period. In no ancient writer is Lollius mentioned with any surname.

Lollius appears to have left two sons, to the eldest of whom Horace addressed two of his Epistles. (*Ep.* i. 2 and 18). In the latter of these epistles Horace speaks of Lollius having served against the Cantabri in Spain. One of these brothers appears to have obtained the consulship, though his name does not occur in the Fasti; for the M. Lollius, the father of Lollia Paullina, whom Tacitus calls *consularis* (*Ann.* xii. 1), must have been a son of M. Lollius, the guardian of C. Caesar.

LO'LLIUS ALCA'MENES. [ALCAMENES.]

LO'LLIUS BASSUS. [BASSUS.]

LO'LLIUS PAULLI'NUS. [LOLLIUS, No. 5.]

LO'LLIUS U'RBICUS. [URBICUS.]

LONGA'TIS (Λογγᾶτις), a surname of Athena (Lycoph. 520, 1032), which according to Tzetzes (*ad Lycoph.* l. c.), she derived from her being worshipped in a Boeotian district called Longas, which however is unknown. [L. S.]

LONGI'NUS, AEMI'LIUS, a deserter from the first legion, murdered Vocula, at the instigation of Classicus, in the great revolt of the Treviri against the Romans, A. D. 70; but was shortly afterwards put to death by the soldiers of the sixteenth legion. (Tac. *Hist.* iv. 59, 62.)

LONGI'NUS, CA'SSIUS, a celebrated plebeian family.

1. Q. CASSIUS LONGINUS, tribune of the soldiers in the second Punic war, B. C. 252, was sent by the consul, C. Aurelius Cotta, to blockade Lipara, but with strict orders not to engage in battle. As Longinus, however, disobeyed these orders, and suffered a severe defeat, he was deprived of his command by Cotta. (Zonar. viii. 14.)

2. Q. CASSIUS, L. F. Q. N. LONGINUS, grandson of No. 1, was praetor urbanus B. C. 167, in which year he conducted to Alba Perseus, the conquered king of Macedonia. He was consul B. C. 164, with A. Manlius Torquatus, and died in his year of office. (Liv. xlv. 16, 35, 42; Fasti Capitol.)

3. Q. CASSIUS LONGINUS, son of No. 2, only known from the Fasti.

STEMMA LONGINORUM.

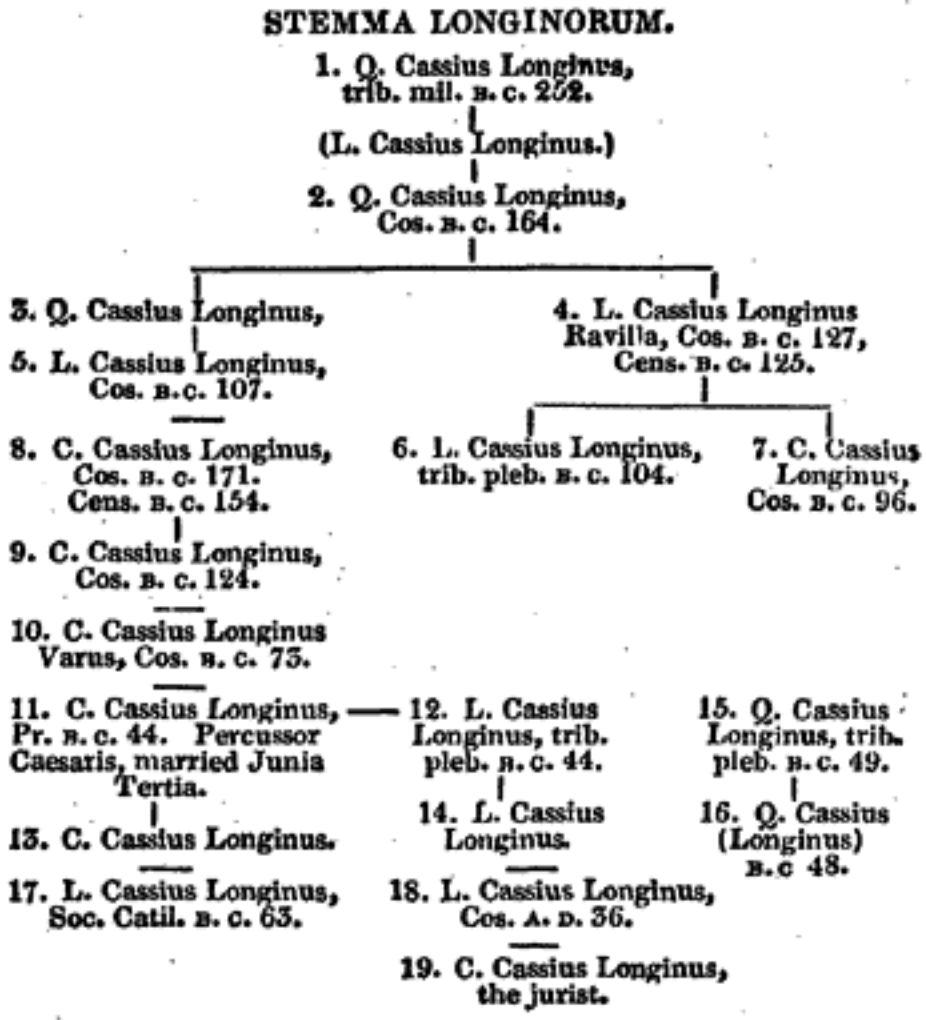

4. L. CASSIUS, Q. F. L. N. LONGINUS RAVILLA, second son of No. 2, received his agnomen of Ravilla from his *ravi oculi.* (Festus, *s. v. Ravi.*) He was tribune of the plebs, B. C. 137, and proposed the second law for voting by ballot (*tabellaria lex*), the first having been brought forward by Gabinius two years before, B. C. 139. The law of Cassius introduced the ballot in the "Judicium Populi," by which we must understand criminal cases tried in the comitia by the whole body of the people; but cases of perduellio were excepted from the operation of the law. This law gave great dissatisfaction to the optimates, as it deprived them of much of their influence in the comitia. (Cic. *de Leg.* iii. 16, *Brut.* 25, *pro Sext.* 48; Ascon. *in Corn.* p. 78, ed. Orelli.) It is commemorated on many coins of the Cassia gens, a specimen of which is given below.

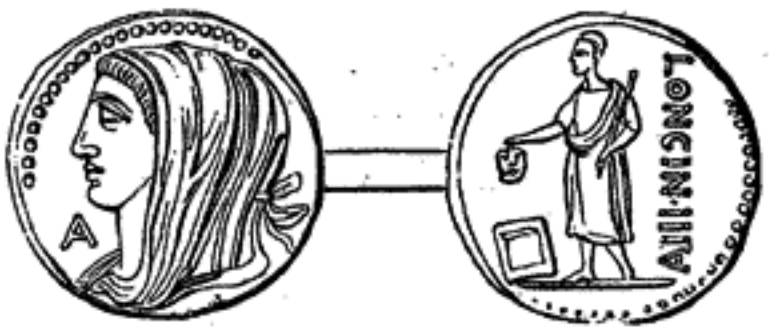

COIN OF L. CASSIUS LONGINUS.

Longinus was consul B. C. 127, with L. Cornelius Cinna, and censor B. C. 125, with Cn. Servilius Caepio. (Cic. *Verr.* i. 55.) Their censorship was celebrated for its severity, of which an instance is related in the condemnation of M. Lepidus Porcina. [LEPIDUS, No. 10.] Longinus had the character of great severity as a judex, whence his tribunal was called the *scopulus reorum* (Val. Max. iii. 7. § 9); but he was at the same time looked up to as a man of great integrity and justice. It is related of him that in all criminal trials he was accustomed to ask, before every thing else, with what object (*cui bono*) a crime had been committed. It was in consequence of this reputation for justice and severity that he was appointed by the people in B. C. 113 to investigate certain cases of incest, because the pontiffs were thought to have improperly acquitted two of the vestal virgins, Licinia

and Marcia, while they condemned one, Aemilia. Longinus condemned not only Licinia and Marcia, but also several other persons; but the extreme severity with which he acted on this occasion was generally reprobated by public opinion. [LICINIA, No. 2.] (Cic. *pro S. Rosc.* 30; Ascon. *in Milon.* 12, p. 46, ed. Orelli; Dion Cas. *Fr.* 92; Oros. v. 15; Liv. *Epit.* 63; Obsequ. 97; Plut. *Quaest. Rom.* p. 284, b.)

Ernesti (*Clavis Cic.*) and Orelli (*Onom. Tull.*) regard the tribune of B. C. 137, who proposed the tabellaria lex, as the father of the consul of B. C. 127, and of the censor of B. C. 125. It is, however, very improbable that a tribune of the plebs should be the father of a person who was consul ten years afterwards; and their identity is strongly supported by the character which Cicero (*Brut.* 25) gives of the tribune, which is quite in accordance with the well-known severity of the judex and the censor.

5. L. CASSIUS Q. F. Q. N. LONGINUS, son of No. 3, was praetor B. C. 111, and was sent to Numidia to bring Jugurtha to Rome, under promise of a safe conduct. Cassius also pledged his own word to Jugurtha for his security; and so high was the reputation of Cassius, that the Numidian king valued this as much as the public promise. In B. C. 107 he was consul with C. Marius, and received as his province Narbonese Gaul, in order to oppose the Cimbri and their allies; but in the course of the same year he was defeated and killed by the Tigurini in the territory of the Allobroges. (Sall. *Jug.* 32; Liv. *Epit.* 65; Oros. v. 15; Caes. *B. G.* i. 7; Tac. *Germ.* 37.)

6. L. CASSIUS LONGINUS, described as L. F. by Asconius (*in Cornel.* p. 78, ed. Orelli), son of No. 4, was tribune of the plebs B. C. 104; and being a warm opponent of the aristocratical party, he brought forward many laws to diminish their power. Among them was one which enacted that no one should be a senator whom the people had condemned, or who had been deprived of their imperium: this law was levelled against his personal enemy, Q. Servilius Caepio, who had been deprived of his imperium on account of his defeat by the Cimbri. (Ascon. *l. c.*)

7. C. CASSIUS L. F. Q. N. LONGINUS, brother of No. 6, was consul B. C. 96, with Cn. Domitius Ahenobarbus. He is mentioned by Cicero as one of those persons who were elected consuls notwithstanding their having failed to obtain the aedileship. (Cic. *pro Planc.* 21.)

8. C. CASSIUS, C. F. C. N. LONGINUS, of uncertain descent. He was chosen in B. C. 173 as one of the decemviri for distributing a portion of the Ligurian land; and two years afterwards, B. C. 171, was consul with P. Licinius Crassus. He obtained as his province Italy and Cisalpine Gaul; but anxious to distinguish himself in the war which had now commenced against Macedonia, he attempted to reach Macedonia by marching through Illyricum; he was obliged, however, to relinquish his design, and return to Italy. In the following year, while he was serving as legate in Macedonia under the consul A. Hostilius Mancinus, he was accused before the senate by ambassadors of the Gallic king, Cincibilus, as well as by ambassadors of the Carni, Istri and Iapydes, who complained that Cassius had treated them as enemies in his attempt to penetrate into Macedonia in the previous year. The senate intimated their disapproval of the conduct of Cassius, but stated that they could not condemn a man of consular rank unheard, and while he was absent on the service of the state. In B. C. 154 Cassius was censor with M. Valerius Messalla. (Liv. xlii. 4, 28, 32, xliii. 1, 5; Oros. iv. 20; Plin. *H. N.* vii. 3. s. 4; Cic. *pro Dom.* 50, 53; Plin. *H. N.* xvii. 25. s. 38.) A theatre, which these censors had contracted to have built, was pulled down by order of the senate, at the suggestion of P. Scipio Nasica, as useless and injurious to public morals. (Liv. *Epit.* 48; Vell. Pat. i. 15; Val. Max. ii. 4. § 2; Oros. iv, 21; Augustin, *de Civ. Dei*, i. 31; Appian, *B. C.* 1, 28, who erroneously calls Cassius *Lucius*, and places the event at too late a period.) Cassius accused M. Cato in his extreme old age: the speech of the latter, which he delivered in his defence, was extant in the time of Gellius. (Gell. x. 14; comp. Liv. xxxix. 40; Val. Max. viii. 7. § 1; Plut. *Cat.* 15; Meyer, *Orat. Rom. Frag.* p. 111, 2d. ed.)

9. C. CASSIUS, C. F. C. N. LONGINUS, son of No. 8, was consul B. C. 124, with C. Sextius Calvinus. (Fast. Sic.; Cassiod.; Vell. Pat. i. 15.) Eutropius (iv. 22) says that the colleague of Longinus was C. Domitius Calvinus, and that he carried on war with him against Bituitus; but both statements are erroneous. [BITUITUS.] Obsequens (c. 91) calls the other consul Sextilius.

10. C. CASSIUS LONGINUS VARUS, of uncertain descent, was consul B. C. 73, with M. Terentius Varro Lucullus. In order to quiet the people, the consuls of this year brought forward a law (*lex Terentia Cassia*) by which corn was to be purchased and then sold in Rome at a small price. (Cic. *Verr.* i. 23, iii. 41.) In the following year Longinus commanded as proconsul in Cisalpine Gaul, and was defeated by Spartacus near Mutina, but was not killed in the battle, as Orosius states. (Liv. *Epit.* 96; Flor. iii. 20; Plut. *Crass.* 9; Oros. v. 24.) In B. C. 66 he supported the Manilian law for giving the command of the Mithridatic war to Pompey. (Cic. *pro Leg. Man.* 23.) He must have lived to a very advanced age: the consular Varus, who was proscribed and killed at Minturnae in B. C. 43, can have been no other than the subject of this article, as we find no other consul with this surname from B. C. 73. (Appian, *B. C.* iv. 28.)

11. C. CASSIUS LONGINUS, the murderer of Julius Caesar, is sometimes represented as the son of the preceding [No. 10], but this is quite uncertain. He first appears in history as the quaestor of Crassus in his unfortunate campaign against the Parthians in B. C. 53, in which he greatly distinguished himself by his prudence and military skill; and if his advice had been followed by Crassus, the result of the campaign would probably have been very different. Indeed at first he attempted to dissuade Crassus from invading the country of the Parthians at all, and recommended him to take up a strong position on the Euphrates. In the fatal battle of Carrhae Cassius commanded one of the wings of the Roman army, and recommended the Roman general to extend his line, in order to prevent the enemy from attacking them on their flank, and likewise to distribute cavalry on the wings; but here again his advice was not followed. After the defeat of the Roman army, Cassius and the legate, Octavius, conducted the remnants of it back to Carrhae, as Crassus had entirely lost all presence of mind, and was incapable of giving any orders. So highly was Cassius thought of by the Roman

soldiers, that they offered him in Carrhae the supreme command of the army; but this he declined, although Crassus, in his despondency, was quite willing to resign it. In the retreat from Carrhae, which they were soon afterwards obliged to make, Crassus was misled by the guides, and killed [CRASSUS, p. 878]; but Cassius, suspecting treachery, returned to Carrhae, and thence made his escape to Syria with 500 horsemen by another way. After crossing the Euphrates, he collected the remains of the Roman army, and made preparations to defend the province against the Parthians. The enemy did not cross the river till the following year, B. C. 52, and then only with a small force, which was easily driven back by Cassius, upon whom the government of the province had devolved as proquaestor, as no successor to Crassus had yet been appointed. Next year, B. C. 51, the Parthians again crossed the river, with a much larger army, under the command of Osaces and Pacorus, the son of Orodes, the Parthian king. As M. Bibulus, who had been appointed proconsul of Syria, had not yet arrived, the conduct of the war again devolved upon Cassius. He thought it more prudent to retire at first before the Parthians, and threw himself into the strongly fortified city of Antioch; and when the barbarians withdrew finding it impossible to take the place, he followed them, and gained, in September, a brilliant victory over them. Osaces died a few days after of the wounds which he had received in the battle, and the remains of the army fled in confusion across the Euphrates. Cicero, who commanded in the neighbouring province of Cilicia, was now delivered from the great fear he had entertained of being obliged to meet the Parthians himself, and accordingly wrote to Cassius to congratulate him on his success (*ad Fam.* xv. 14. § 3), but notwithstanding this attempted, in every possible way, to rob him of the honour of the victory. (*Ad Fam.* iii. 8, viii. 10, *ad Att.* v. 21.) On the arrival of Bibulus, Cassius returned to Italy. He expected to be accused of extortion; and he was generally supposed, and apparently with justice, to have fleeced the provincials unmercifully. But the breaking out of the civil war, almost immediately afterwards, saved him from the accusation which he dreaded.

In B. C. 49 Cassius was tribune of the plebs. He was a supporter of the aristocratical party, and, with the rest of the leaders of that party, left Rome in the month of January. He crossed over to Greece with Pompey in the month of March, and subsequently received the command of the Syrian, Phoenician, and Cilician ships. With these he went to Sicily in the following year, B. C. 48, where he burnt off Messana thirty-five ships, commanded by the Caesarian, M. Pomponius, and subsequently five ships belonging to the squadron of Sulpicius and Libo. After that he made many descents upon the coasts of Sicily and Italy, till the news of the battle of Pharsalia obliged him to put a stop to his devastations.

Cassius sailed to the Hellespont, with the hope of inducing Pharnaces to join him against Caesar; but in that sea he accidentally fell in with Caesar, and although he had a much larger force, he was so much astonished and alarmed at meeting with the conqueror, that he did not attempt to make any resistance, but surrendered himself unconditionally into his power. Caesar not only forgave him, but made him soon afterwards one of his legates. Whether Cassius took part in the Alexandrian war, is unknown; but he appears to have been engaged in that against Pharnaces. In B. C. 46 he remained in Rome, as he did not wish to accompany Caesar to Africa in order to fight against his former friends, and he was busily engaged during this time in studying along with Cicero. In the following year, B. C. 45, he retired from Rome to Brundisium, waiting to hear the result of the struggle in Spain, and intending to return to Rome on the first news of the victory of the dictator. During this time he and Cicero kept up a diligent correspondence with one another. (Cic. *ad Fam.* 17—19; comp. *ad Att.* xiii. 22.)

In B. C. 44 Cassius was praetor peregrinus, and was to receive the province of Syria next year. But although his life had been spared, and he was thus raised to honours by Caesar, yet he was the author of the conspiracy against the dictator's life. He was said to have been deeply aggrieved, because M. Brutus, although his junior, had been appointed by Caesar as city praetor, in preference to himself; but this slight only exasperated the feelings he had previously entertained. He had never ceased to be Caesar's enemy, and Caesar seems to have looked upon him with more mistrust than upon most of his former foes (comp. Plut. *Caes.* 62; Vell. Pat. ii. 56). One thing, however, is clear, that it was mere personal hatred and ambition which urged on Cassius to take away the dictator's life; and that a love of country and of liberty was a sheer pretext. His great object was to gain over M. Brutus, the dictator's favourite, and when this was done, everything else was easily arranged. In the bloody tragedy of the 15th of March, Cassius took a distinguished part. When the conspirators pressed round Caesar, and one of them hesitated to strike, Cassius called out "Strike, though it be through me," and he himself is said to have wounded Caesar in the face.

After the murder the conspirators fled to the Capitol; but they were bitterly disappointed in finding that the supreme power fell into the hands of Antony, who was supported by the army of Lepidus, which was in the neighbourhood of the city. [LEPIDUS, p. 767.] A hollow agreement was patched up between Antony and the conspirators, in consequence of which the latter left the Capitol; but the riots which broke out at Caesar's funeral showed the conspirators that even their lives were not safe in Rome. Many of them immediately quitted the city, but Cassius and Brutus remained behind, till the attempts of the Pseudo-Marius, who was executed by Marius, hastened their departure in the middle of April. They did not, however, go far, but flattering themselves with the hope that there might be some change in their favour, they remained for the next four months in Latium and Campania. As praetors, they ought of course to have continued in Rome; and the senate, anxious to make it appear that they had not fled from the city, passed a decree on the 5th of June, by which they were commissioned to purchase corn in Sicily and Asia. But Cassius looked upon this as an insult in the guise of a favour. About the same time he and Brutus received Cyrene and Crete as praetorian provinces, but this was a poor compensation for the provinces of Syria and Macedonia, the former of which Caesar had promised to Cassius and the latter to Brutus, but which had

now been assigned to Dolabella and Antony respectively. Resolving to make a final effort to regain the popular favour, Brutus celebrated the Ludi Apollinares with extraordinary splendour in the month of July; but as this was not followed by the expected results, they resolved to leave Italy. They accordingly published a decree, in which they resigned their office as praetors, and declared that they would for the future live in banishment, in order to preserve the harmony of the state. This, however, was only done to excite odium against Antony. Instead of going to the provinces which had been assigned to them by the senate, Brutus went into Macedonia, and Cassius hastened to take possession of Syria before Dolabella could arrive there. In Asia Cassius received the support of the proconsul L. Trebonius, and of the quaestor P. Lentulus Spinther, who supplied him with money. On his arrival in Syria, where his former victories over the Parthians had gained him a great reputation, Cassius soon collected a considerable army. He was joined by the troops of Caecilius Bassus, the Pompeian, as well as by those of the Caesarian generals, who had for some years been carrying on war against one another. [BASSUS, CAECILIUS.] His army was still further strengthened by the addition of four legions, commanded by A. Allienus, the legate of Dolabella, and which went over to Cassius in Judea, at the beginning of B. C. 43. Cassius was now prepared to meet Dolabella; he was at the head of twelve legions, besides the troops which he had brought with him into Syria. The senate, meantime, who had come to an open rupture with Antony, confirmed Cassius in his province, and entrusted to him the conduct of the war against Dolabella. The latter, after he had killed Trebonius in Smyrna, entered Syria in the month of April. After an unsuccessful attack upon Antioch, he obtained possession of Laodiceia, where he maintained himself for a short time; but the town was soon afterwards betrayed to Cassius, and Dolabella, to avoid falling into the hands of his enemies, ordered one of his soldiers to put him to death. The inhabitants of Laodiceia, as well as those of Tarsus, which had also submitted to Dolabella, were obliged to purchase their pardon by large contributions.

Cassius now proposed to march against Cleopatra in Egypt; but Brutus summoned him to his assistance, in consequence of the formation of the celebrated triumvirate, in the month of October, by Antony, Octavian, and Lepidus. After appointing his brother's son, L. Cassius Longinus, governor of Syria, and leaving him one legion, he set out with the rest of his forces to join Brutus. They met at Smyrna, and there concerted measures for the prosecution of the war. Brutus was anxious to proceed at once into Macedonia, but Cassius was of opinion that they should first put down all the friends of the triumvirs in Asia, and not proceed further till they had increased their army and fleet, and obtained further resources by plundering the provinces. The latter plan was resolved upon, and Rhodes, which had assisted Dolabella, was first destined to feel the vengeance of Cassius. After conquering the Rhodians in a sea-fight, he obtained possession of their city by treachery, executed fifty of the leading inhabitants, and plundered them so unmercifully that the booty was said to amount to 8500 talents. This immense sum only whetted still more the appetite of Cassius, and accordingly, on his return to Asia, he imposed upon the province a ten years' tribute, which was to be raised immediately. Meanwhile, the colleague of Cassius, M. Brutus, was employed in the same way in robbing the towns of Lycia; and the liberators of the Roman world made it pay very dearly for its freedom.

At the beginning of the following year, B. C. 42, Brutus and Cassius met again at Sardis, where their armies greeted them with the title of imperators. Here they had some serious differences, and were nearly coming to an open rupture; but the common danger to which they were exposed produced a reconciliation between them. They crossed over the Hellespont, marched through Thrace, and finally took up their position near Philippi in Macedonia. Here Antony also soon appeared with his army, and Octavian followed ten days afterwards. Brutus and Cassius, whose position was far more favourable than that of the enemy, resolved to avoid a battle, and to subdue them by hunger. But this plan was frustrated by the bold manoeuvres of Antony, who forced them into a general engagement. The left wing, commanded by Brutus, conquered Octavian's forces, and took his camp; but Antony, who commanded the other wing, defeated Cassius and obtained possession of his camp. Cassius himself, supposing all was lost, and ignorant of the success of Brutus, commanded his freedman Pindarus to put an end to his life. Brutus mourned over his companion, calling him the last of the Romans, and caused him to be buried in Thasos.

Cassius was married to Junia Tertia or Tertulla, half-sister of his confederate, M. Brutus: she survived him upwards of sixty years, and did not die till the reign of Tiberius, A. D. 22. [JUNIA, No. 3.] Only one of his children is mentioned [See No. 13], and we do not know whether he had any more.

Cassius was a man of literary tastes and habits. He received instruction in the Greek language and literature from Archelaus of Rhodes, and he both wrote and spoke Greek with facility. He was a follower of the Epicurean philosophy; but was abstemious and simple in his mode of life. His abilities were considerable; and though he would certainly have been incapable, like Caesar or Augustus, of governing the Roman world, yet he excelled the rest of the conspirators in prudence, resolution, and power of ruling. His campaigns against the Parthians had early gained for him a military reputation, and he was always respected and cheerfully obeyed by his soldiers. But with all this he had a mean soul. He was a lover of money, and a lover of self of the worst kind. In his first government of Syria he was notorious for his rapacity; and when a second time in Asia, he availed himself of the pretext of liberating his country, in order to increase his private fortune by plundering the provincials. It was his high estimate of himself, his envy of Caesar's position, and mortification at becoming an inferior and a subject, which led him to become a murderer of the greatest man that Rome ever produced. (Cicero, in the passages collected in Orelli's *Onomast. Tull.* vol. ii. p. 134, &c.; Plut. *Crass.* 18, 20, 22, 24, 27, *Brut.* 39—44; Appian, *B. C.* ii. 88, iv. 114; Dion Cass. lib. xl.—xlvii. All the authorities are collected in Drumann, *Gesch. Roms*, vol. ii. pp. 117—152.)

12. L. CASSIUS LONGINUS, brother of No. 11, assisted M. Laterensis in accusing Cn. Plancius, in

B. C. 54 [LATERENSIS], and the speech which he delivered on that occasion is replied to by Cicero at considerable length. (Cic. *pro Planc.* 24, &c.) He is again mentioned in B. C. 52 as the accuser of M. Saufeius. (Ascon. *in Mil.* p. 54, ed. Orelli.) On the breaking out of the civil war he joined the party of Caesar, while his brother espoused that of Pompey. He is mentioned as one of Caesar's legates in Greece in B. C. 48, and was sent by him into Thessaly, in order to keep a watch upon the movements of Metellus Scipio. Before the battle of Pharsalia he was despatched by Caesar with Fufius Calenus into Southern Greece [CALENUS.] Some ancient writers (Suet. *Caes.* 63; Dion Cass. xlii. 6) confound him with his brother, and erroneously state that it was *Lucius*, and not *Caius*, who fell in with Caesar in the Hellespont after the battle of Pharsalia. [See above, p. 800, b.]

In B. C. 44 L. Cassius was tribune of the plebs, but was not one of the conspirators against Caesar's life. He is mentioned by Cicero as present at the Ludi Apollinares, which Brutus exhibited in the month of July, in order to conciliate the people [see above, p. 801, a.], and is said to have been received with applause as the brother of Caius. He subsequently espoused the side of Octavian, in opposition to Antony; and consequently, when the latter assembled the senate in the capitol on the 28th of November, in order to declare Octavian an enemy of the state, he forbade Cassius and two of his colleagues to approach the capitol, lest they should put their veto upon the decree of the senate. [Comp. TI. CANUTIUS.] In March, B. C. 43, L. Cassius, in conjunction with his mother and Servilia, the mother-in-law of his brother Caius, attempted to prevent the latter from obtaining the conduct of the war against Dolabella, because the consuls Hirtius and Pansa laid claims to it. On the reconciliation of Octavian and Antony in the latter end of this year, Lucius, who dreaded the anger of the latter, fled to Asia; but after the battle of Philippi he was pardoned by Antony at Ephesus, in B. C. 41. (Caes. *B. C.* iii. 34, &c., 55; Dion Cass. xli. 51; Cic. *ad Att.* xiv. 2, *ad Fam.* xii. 2, 7, *Philipp.* iii. 9; Appian, *B. C.* v. 7.)

13. C. CASSIUS LONGINUS, the son of the murderer of Caesar [No. 11], to whom his father gave the toga virilis on the 15th of March, B. C. 44, just before the assassination of the dictator. (Plut. *Brut.* 14.)

14. L. CASSIUS LONGINUS, son of No. 12, was left by his uncle C. Cassius [No. 11] as governor of Syria, in B. C. 43, when the latter departed from the province in order to unite his forces with those of M. Brutus. He subsequently joined his uncle, and fell in the battle of Philippi in the following year. (Appian, *B. C.* iv. 63, 135.)

15. Q. CASSIUS LONGINUS, is called by Cicero (*ad Att.* v. 21) the *frater* of C. Cassius [No. 11], by which he probably means the first cousin rather than the brother of Caius, more especially as both Quintus and Caius were tribunes of the plebs in the same year. The public life of Quintus commenced and ended in Spain. In B. C. 54 he went as the quaestor of Pompey into that country, and availed himself of the absence of the triumvir to accumulate vast treasures in Further Spain. His conduct was so rapacious and cruel, that a plot was formed to take away his life. In B. C. 49 he was tribune of the plebs, and, in conjunction with his colleague M. Antony, warmly opposed the measures of the aristocracy. They put their veto upon the decrees of the senate, and when they were driven out of the senate-house by the consuls on the 6th of January, they left Rome, and fled to Caesar's camp. Caesar's victorious advance through Italy soon restored them to the city, and it was they who summoned the senate to receive the conqueror. Upon Caesar's setting out for Spain in the course of this year, in order to oppose Afranius and Petreius, the legates of Pompey, he took Cassius with him; and after the defeat of the Pompeians, when he departed from the province, he left Cassius governor of Further Spain. Hated by the inhabitants, on account of his former exactions, and anxious to accumulate still further treasures, he was obliged to rely entirely upon the support of his soldiers, whose favour he courted by presents and indulgencies of every kind. Meantime, he received orders from Caesar to pass over to Africa, in order to prosecute the war against Juba, king of Numidia, who had espoused the side of Pompey; orders which delighted him much, as Africa afforded a fine field for plunder. Accordingly, in B. C. 48, he collected his army at Corduba; but while he was thus employed, a conspiracy broke out which had been formed against him by the provincials, and in which many of his troops joined. He was openly attacked in the market-place of Corduba, and received many wounds: the conspirators, thinking that he was killed, chose L. Laterensis as his successor. [LATERENSIS, No. 2.] Cassius, however, escaped with his life, succeeded in putting down the insurrection, and executed Laterensis and all the other conspirators who were unable to purchase their lives. The province was treated with greater severity than ever. Shortly afterwards two legions, which had formerly served under Varro, the legate of Pompey, and which were marching to Calpe to be shipped for Africa, openly declared against Cassius, and elected one T. Torius as their commander. The inhabitants of Corduba also rose in insurrection, and the quaestor, M. Marcellus Aeserninus, who had been sent by Cassius to quiet the town, placed himself at their head. Cassius immediately sent to Bogud, king of Mauritania, and to M. Lepidus, who commanded in Nearer Gaul, for succours; and till these should arrive, he took up a strong position on a hill, about 4000 paces from Corduba, from which it was separated by the river Baetis (Guadalquiver). From this position, however, he was obliged to retire, and take refuge in the town of Ulia, which Marcellus proceeded to enclose by lines of circumvallation. But before these were completed Bogud came to his assistance, and shortly afterwards Lepidus appeared with a numerous force. The latter called upon Marcellus and Cassius to lay aside hostilities; Marcellus immediately obeyed, and joined Lepidus, but Cassius hesitated to place himself in his power, and asked for a free departure. This was granted to him; and as he heard about the same time that his successor, C. Trebonius, had arrived in the province, he hastened to place his troops in winter-quarters (B. C. 47), and to escape from the province with his treasures. He embarked at Malaca, but his ship sank, and he was lost, at the mouth of the Iberus. (Cic. *ad Att.* v. 20, 21, vi. 6, 8, vii. 3, 18, *ad Fam.* xvi. 11; Caes. *B. C.* i. 2, ii. 19, 21; Hirt. *B. Alex.* 48—64; Appian, *B. C.* ii. 33, 43; Dion Cass. xli. 15, 24, xlii. 15, 16, xliii. 29; Liv. *Epit.* 111.)

16. Q. CASSIUS (LONGINUS) is mentioned without any cognomen; but as he is said to have been a legate of Q. Cassius Longinus [No. 15] in Spain in B. C. 48, he was probably a son of the latter. He seems to be the same as the Q. Cassius to whom Antony gave Spain in B. C. 44. (Hirt. *B. Alex.* 52, 57; Cic. *Philipp.* iii. 10.)

17. L. CASSIUS LONGINUS, of unknown descent, probably the same as the L. Cassius whom Cicero names among the judges of Cluentius (*pro Cluent.* 38), was, along with Cicero, one of the competitors for the consulship for the year B. C. 63. At the time he was considered to be rather deficient in abilities than to have any evil intentions; but a few months afterwards he was found to be one of Catiline's conspirators, and the proposer of the most dreadful measures. He undertook to set the city on fire; and he also carried on the negotiation with the ambassadors of the Allobroges, but was prudent enough not to give them any written document under his seal, as the others had done. He left Rome before the ambassadors, and accordingly escaped the fate of his comrades. He was condemned to death in his absence, but whether he was apprehended and executed afterwards we do not know. (Ascon. *in Tog. Cand.* p. 82, ed. Orelli; Appian, *B. C.* ii. 4; Sall. *Cat.* 17, 44, 50; Cic. *Cat.* iii. 4, 6, 7, *pro Sull.* 13, 19.)

18. L. CASSIUS LONGINUS, consul, A. D. 30, was married by Tiberius to Drusilla, the daughter of Germanicus; but her brother Caligula soon afterwards carried her away from her husband's house, and openly lived with her as if she were his wife. [DRUSILLA, No. 2.] (Tac. *Ann.* vi. 15, 45; Suet. *Cal.* 24.) Cassius was proconsul in Asia in A. D. 40, and was commanded by Caligula to be brought in chains to Rome, because an oracle had warned the emperor to beware of a Cassius. Caligula thought that the oracle must have had reference to Cassius Longinus, because he was descended from the great republican family, whereas it really meant Cassius Chaerea. [CHAEREA] (Suet. *Cal.* 57; Dion Cass. lix. 29, who erroneously calls him Caius, confounding him with No. 19.)

19. C. CASSIUS LONGINUS, the celebrated jurist, was governor of Syria, A. D. 50, in the reign of Claudius, and conducted to the Euphrates Meherdates, whom the Parthians had desired to have as their king. Though there was no war at that time, Cassius endeavoured, by introducing stricter discipline into the army and keeping the troops well trained, to maintain the high reputation which his family enjoyed in the province. [See above, No. 11.] On his return to Rome he was regarded as one of the leading men in the state, and possessed great influence both by the integrity of his character and his ample fortune. On these accounts he became an object of suspicion to the emperor Nero, who imputed to him as a crime that, among his ancestral images, he had a statue of Cassius, the murderer of Caesar, and accordingly required the senate to pronounce a sentence of banishment against him, A. D. 66. This order was, of course, obeyed, and Cassius was removed to the island of Sardinia, but was recalled from banishment by Vespasian. At the time of his banishment he is said by Suetonius to have been blind. The mother of Cassius was a daughter of Tubero, the jurist [TUBERO], and she was a granddaughter of the jurist Serv. Sulpicius. (Tac. *Ann.* xii. 11, 12, xiii. 41, 48, xiv. 43, xv. 52, xvi. 7, 9, 22; Suet. *Ner.* 37; Plin. *Ep.* vii. 24; Pompon. *de Orig. Juris*, in Dig. 1. tit. 2. § 47.)

Considerable controversy has arisen from Pomponius (*l. c.*) stating that C. Cassius Longinus was consul in A. D. 30, whereas other authorities make L. Cassius Longinus [No. 19] consul in that year. Hence, some writers suppose that C. Cassius and L. Cassius were the same person, while others maintain that they were both jurists, and that Pomponius has confounded them. Others, again, think that L. Cassius was consul suffectus in the same year that C. Cassius was consul. It is, however, more probable that Pomponius has made a mistake. (See Reimarus, *ad Dion. Cass.* lix. 29.)

C. Cassius wrote ten books on the civil law (*Libri Juris Civilis*), and Commentaries on Vitellius and Urseius Ferox, which are quoted in the Digest. Cassius was a follower of the school of Masurius Sabinus and Ateius Capito; and as he reduced their principles to a more scientific form, the adherents of this school received afterwards the name of *Cassiani*. The characteristics of this school are given at length under CAPITO, p. 601. (Compare Steenwinkel, *Dissert. de C. Cassio Longino JCto.* Lugd. Bat. 1778.)

LONGI'NUS, CORNE'LIUS, the author of two epigrams in the Greek Anthology, one of which is imitated from the thirteenth epigram of Leonidas of Tarentum (Brunck, *Anal.* vol. ii. p. 200; Jacobs, *Anth. Graec.* vol. ii. p. 184). Nothing is known of him, except his name, and even that is doubtful. His first epigram, which, in the Planudean Anthology, bears the name as above given, is entitled in the Vatican MS. Κορνηλίου Λόγγου; the second is entitled in the Planudean Κορνηλίου simply, and is not found in the Vatican. (Jacobs, *Anth. Graec.* vol. xiii. p. 912.) [P. S.]

LONGI'NUS, DIONY'SIUS CA'SSIUS (Διονύσιος Κάσσιος Λογγῖνος), a very distinguished Greek philosopher of the third century of our era. His original name seems to have been Dionysius; but, either because he entered into the relation of client to some Cassius Longinus, or because his ancestors had received the Roman franchise, through the influence of some Cassius Longinus, he bore the name of Dionysius Longinus, Cassius Longinus, or in the complete form given at the head of this article. He was born about A. D. 213, and was killed in A. D. 273, at the age of sixty. His native place is uncertain; some say that he was born at Palmyra, and others call him a Syrian or a native of Emesa. The belief that he was of Syrian origin is only an inference from the fact that his mother was a Syrian woman, and from an obscure passage in Vopiscus (*Aurelian.* 30), from which it may be inferred that he was conversant with the Syriac language. But it is clear that these circumstances prove nothing, for he may have learned the Syriac language either from his mother or during his subsequent residence at Palmyra. There is more ground for believing that Longinus was born at Athens, for Suidas (*s. v.* Φρόντων) states that Phronto of Emesa, the uncle of Longinus, taught rhetoric at Athens, and on his death in that place left behind him Longinus, the son of his sister. It would seem that this Phronto took especial care of the education of his nephew, and on his death-bed he instituted him as his heir. In the preface to his work περὶ τέλους, which is preserved in Porphyrius's life of Plotinus (p. 127), Longinus himself relates that from his early age he

made many journeys with his parents, that he visited many countries, and became acquainted with all the men who at the time enjoyed a great reputation as philosophers, and among whom the most illustrious are Ammonius Saccas, Origen, Plotinus, and Amelius. Of the first two Longinus was a pupil for a long time, though they did not succeed in inspiring him with any love for that kind of speculative philosophy of which they were the founders. Longinus in his study of philosophy went to the fountain-head itself, and made himself thoroughly familiar with the works of Plato; and that he was a genuine Platonist is evident from the character of his works, or rather, fragments still extant, as well as from the commentaries he wrote on several of Plato's dialogues; and the few fragments of these commentaries which have come down to us, show that he had a clear and sound head, and was free from the allegorical fancies in which his contemporaries discovered the great wisdom of the ancients. His commentaries not only explained the subject-matter discussed by Plato, but also his style and diction. This circumstance drew upon him the contempt and ridicule of such men as Plotinus, who called him a philologer, and would not admit his claims to be a philosopher. (Porphyr. *Vit. Plot.* p. 116; Proclus, *ad Plat. Tim.* p. 27.)

After Longinus had derived all the advantages he could from Ammonius at Alexandria, and the other philosophers whom he met in his travels, he returned to Athens, where he had been born and bred. He there devoted himself with so much zeal to the instruction of his numerous pupils, that he had scarcely any time left for the composition of any literary production. The most distinguished among his pupils was Porphyrius, whose original name was Malchus, which Longinus changed into Porphyrius, i. e. the king, or the man clad in purple. At Athens he seems to have lectured on philosophy and criticism, as well as on rhetoric and grammar (Eunap. *Porphyr.* init.; Porphyr. *Vit. Plot.* p. 131; Vopisc. *Aurelian.* 30; Suid. *s. v.* Λογγῖνος), and the extent of his information was so great, that Eunapius calls him "a living library" and "a walking museum;" but his knowledge was not a dead encumbrance to his mind, for the power for which he was most celebrated was his critical skill (Phot. *Bibl.* Cod. 259; Sopat. *Proleg. in Aristid.* p. 3; Suid. *s. vv.* Πορφύριος, Λογγῖνος), and this was indeed so great, that the expression κατὰ Λογγῖνον κρίνειν became synonymous with "to judge correctly." (Hieronym. *Epist.* 95; Theophylact. *Epist.* 17.)

After having spent a considerable part of his life at Athens, and composed the best of his works, he went to the East, either for the purpose of seeing his friends at Emesa or to settle some of his family affairs. It seems to have been on that occasion that he became known to queen Zenobia of Palmyra, who, being a woman of great talent, and fond of the arts and literature, made him her teacher of Greek literature. As Longinus had no extensive library at his command at Palmyra, he was obliged almost entirely to abandon his literary pursuits, but another sphere of action was soon opened to him there; for when king Odenathus had died, and Zenobia had undertaken the government of her empire, she availed herself most extensively of the advice of Longinus, and it was he who, being an ardent lover of liberty, advised and encouraged her to shake off the Roman yoke, and assert her dignity as an independent sovereign. In consequence of this, Zenobia wrote a spirited letter to the Roman emperor Aurelian. (Vopisc. *Aurelian.* 27.) In A. D. 273, when Aurelian took and destroyed Palmyra, Longinus had to pay with his life for the advice which he had given to Zenobia. (Vopisc. *Aurelian.* 30; Suid. *s. v.* Λογγῖνος.) This catastrophe must have been the more painful to Longinus, since the queen, after having fallen into the hands of the Romans, asserted her own innocence, and threw all the blame upon her advisers, and more especially upon Longinus. But he bore his execution with a firmness and cheerfulness worthy of a Socrates. (Zosimus, i. 56.)

Longinus was unquestionably by far the greatest philosopher of the age, and stands forth so distinct and solitary in that age of mystic and fanciful quibblers, that it is impossible not to recognise in him a man of excellent sense, sound and independent judgment, and extensive knowledge. He had thoroughly imbibed the spirit of Plato and Demosthenes, from whom he derived not only that intellectual culture which distinguished him above all others, but also an ardent love of liberty, and a great frankness both in expressing his own opinions and exposing the faults and errors of others. (Porphyr. *Vit. Plot.* p. 126.) His work Περὶ ὕψους, a great part of which is still extant, surpasses in oratorical power every thing that was ever written after the time of the Greek orators, and he, like Cicero among the Romans, is the only Greek who not only knew how to teach rhetoric, but was able by his own example to show what true oratory is. Besides the Greek and Syriac languages, he was also familiar with the Latin, as we must conclude from his comparison of Cicero with Demosthenes (Περὶ ὕψ. § 12; comp. Suid. *s. v.* Αἰωνοάριος; Tzetz. *Posthom.* p. 75.) In his private life he seems to have been a man of a very amiable disposition; for although his pupil Porphyrius left him, declaring that he would seek a better philosophy in the school of Plotinus, still Longinus did not show him any ill-will on that account, but continued to treat him as a friend, and invited him to come to Palmyra. (Porphyr. *Vit. Plot.* pp. 120, 124, 131.) He was, and remained throughout his life, a pagan, though he was by no means hostile either to Judaism or Christianity.

Notwithstanding his manifold avocations, Longinus composed a great number of works, which appear to have been held in the highest estimation, but nearly all of which have unfortunately perished. All that has come down to us consists of a considerable part of his work Περὶ ὕψους, or *De Sublimitate*, and a number of fragments, which have been preserved as quotations in the works of contemporary and later writers. There is scarcely any work in the range of ancient literature which, independent of its excellence of style, contains so many exquisite remarks upon oratory, poetry, and good taste in general. It is addressed to one Postumius Terentianus, but contains many lacunae, which cannot be filled up, since all the MSS. extant are only copies of the one which is preserved at Paris. The following is a list of his lost works:—

1. Οἱ φιλόλογοι, a very extensive work, since a 21st book of it is quoted. It seems to have contained information and critical remarks upon a variety of subjects. (Auctor, *Vit. Apollon. Rhod.*; Ruhnken, *Dissertatio Philol. De Vit. et Script. Long.* p. 28, &c.)

2. Περὶ τοῦ κατὰ Μειδίου, i. e. on the oration of Demosthenes against Meidias. (Suid. *s. v.* Λογγῖνος; comp. Phot. *Bibl.* Cod. 265.)

3. Ἀπορήματα Ὁμηρικά. (Suid. *l. c.*; comp. Eustath. *ad Hom. Il.* pp. 67, 106.)

4. Εἰ φιλόσοφος Ὅμηρος. (Suid. *l. c.*)

5. Προβλήματα Ὁμήρου καὶ λύσεις, in two books. (Suid. *l. c.*)

6. Τίνα παρὰ τὰς ἱστορίας οἱ γραμματικοὶ ὡς ἱστορικὰ ἐξηγοῦνται. (Suid. *l. c.*)

7. Περὶ τῶν παρ' Ὁμήρῳ πολλὰ σημαινουσῶν λέξεων, in three books. (Suid. *l. c.*)

8. Ἀττικῶν λέξεων ἐκδόσεις, in the form of a dictionary. (Phot. *Lexic. s. v.* Σέρφοι; Eustath. *ad Hom.* p. 1919.)

9. Λέξεις Ἀντιμάχου καὶ Ἡρακλέωνος. (Suid. *l. c.*)

10. Περὶ ἐθνικῶν. (Grammat. in *Biblioth. Coislin.* p. 597.)

11. Σχόλια εἰς τὸ τοῦ Ἡφαιστίωνος ἐγχειρίδιον, are still extant in MSS., and have been transcribed by the scholiast commonly printed with Hephaestion. (Schol. *ad Hermog.* p. 387.)

12. Περὶ συνθέσεως λόγων. (Longin. περὶ ὕψ. § 39.)

13. Τέχνη ῥητορική, or a manual of rhetoric. (Schol. *ad Hermog.* p. 380.)

14. Εἰς τὴν ῥητορικὴν Ἑρμογένους, of which some extracts are still extant in MS. at Vienna.

15. A commentary on the Prooemium of Plato's Timaeus. (Proclus, *in Tim.* pp. 10, 11, 16, 20, 21, 29, 50, 63, 98.)

16. A commentary on Plato's Phaedon. (Ruhnken, *l. c.* p. 18.)

17. Περὶ ἀρχῶν, i. e. on the principles of things. (Porphyr. *Vit. Plot.* p. 116.)

18. Περὶ τέλους, i. e. *De finibus bonorum et malorum*; the excellent introduction to it is preserved in Porphyrius's life of Plotinus (p. 127).

19. Περὶ ὁρμῆς, or on natural instinct. (Porphyr. *Vit. Plotin.* p. 120.)

20. Ἐπιστολὴ πρὸς τὸν Ἀμέλιον, on the philosophy of Plotinus. (Ruhnken, *l. c.* p. 43.)

21. Περὶ τῆς κατὰ Πλάτωνα δικαιοσύνης, was directed against Amelius. (Ruhnken, *l. c.* p. 43.)

22. Περὶ τῶν ἰδεῶν. Longinus wrote two works under this title, one against Plotinus, and the other against Porphyrius. (Ruhnken, *l. c.*; Syrian. *ad Aristot. Metaphys.*)

23. Περὶ ψυχῆς, a fragment of it is quoted by Eusebius. (*Praep. Evang.* xv. 21; comp. Porphyr. *ap. Stob. Eclog. Phys.* i. p. 109; Proclus, *ad Plat. Polit.* p. 415.)

24. Ὀδαίναθος seems to have been the latest of the works of Longinus, and to have been a eulogy on Odenathus, the husband of Zenobia. (Liban. *Epist.* 998.)

The first edition of the treatise περὶ ὕψους is that of Fr. Robortello, Basel, 1554, 4to. The next important edition is that of F. Portus (Geneva, 1569, 8vo.), which forms the basis of all subsequent editions until the time of Tollius. We may, however, mention those of G. Langbaene (Oxford, 1636, 1638, and 1650, 8vo.) and T. Fabri (Salmur. 1663, 8vo.). In 1694 there appeared the edition of Tollius, with notes, and Latin translation (Traject. ad Rhen. 4to.): it was followed in the editions of Hudson (Oxford, 1710, 1718, 1730, 8vo., and Edinburgh, 1733, 12mo.), Pearce (London, 1724, 4to., 1732, 8vo., and often reprinted), and N. Morus (Leipzig, 1769-73, 8vo.). A collection of all that is extant of Longinus was published by J. Toupius, with notes and emendations by Ruhnken, of which three editions were printed at Oxford (1778, 1789, and 1806, 8vo.). The most recent editions are those of B. Weiske (Leipzig. 1809, 8vo.) and A. E. Egger, forming vol. i. of the *Scriptorum Graec. Nova Collectio* (Paris, 1837, 16mo.). Compare Ruhnken, *Dissertatio de Vita et Scriptis Longini*, which is printed in Toupius and other editions of Longinus; Spongberg, *de Commentario Dionysii Cassii Longini περὶ ὕψους Expositio*, Upsala, 1835, 4to.; Westermann, *Gesch. der Griech. Beredtsamk.* § 98, notes 1—9. [L. S.]

LONGI'NUS, POMPEIUS, one of the tribunes of the praetorian troops, was deprived of his command by Nero in the suppression of Piso's conspiracy, A. D. 65. He is mentioned again as tribune, and one of Galba's friends, when the praetorian troops were deserting to Otho, A. D. 69. (Tac. *Ann.* xv. 71, *Hist.* i. 31.)

LONGUS (Λόγγος), a Greek sophist, who is believed to have lived in the fourth or at the beginning of the fifth century of our era. Concerning his history nothing is known, but it is probable that he lived after the time of Heliodorus, for there are some passages in his work which seem to be imitations of Heliodorus of Emesa. Longus is one of the erotic writers whom we meet with at the close of ancient and the beginning of middle age history. His work bears the title Ποιμενικῶν τῶν κατὰ Δάφνιν καὶ Χλόην, or in Latin, *Pastoralia de Daphnide et Chloe*, and was first printed at Florence (1598, 4to), with various readings, by Columbanius. It is written in pleasing and elegant prose, but is not free from the artificial embellishments peculiar to that age. A very good edition is that of Jungermann (Hanau, 1605, 8vo.), with a Latin translation and short notes. Among the more recent editions we may mention those of B. G. L. Boden (Lips. 1777, 8vo., with a Lat. transl. and notes), Villoison (Paris, 1778, 2 vols. 8vo. and 4to., with a very much improved text), Mitscherlich (Bipont. 1794, 8vo., printed together with the Ephesiaca of Xenophon, and a Lat. transl. of both), G. H. Schaefer (Lips. 1803, 8vo.), F. Passow (Lips. 1811, 12mo., with a German transl.), and of E. Seiler (Lips. 1843, 8vo.). There is an English translation of Longus by G. Thornley, London, 1657, 8vo. [L. S.]

LONGUS, L. ATI'LIUS, was one of the first three consular tribunes, elected B. C. 444. In consequence of a defect in the auspices, he and his colleagues resigned, and consuls were appointed in their stead. (Liv. iv. 7; Dionys. xi. 61.)

LONGUS, CA'SSIUS, praefect of the camp, whom the soldiers of Vitellius, A. D. 69, chose as one of their leaders in the mutiny against Alienus Caecina, when he prematurely declared for Vespasian. (Tac. *Hist.* iii. 14.)

LONGUS, CONSI'DIUS. [CONSIDIUS, No. 9.]

LONGUS, C. DUI'LIUS, consular tribune B. C. 399, with five colleagues. (Liv. v. 13; Diod. xiv. 54; Fasti Capitol.)

LONGUS, LUCI'LIUS, one of the most intimate friends of Tiberius, and the only one of the senators who accompanied him to Rhodes, when Augustus obliged him to withdraw from his court. On his death in A. D. 23, Tiberius honoured him, although he was a novus homo, with a censor's funeral, and other distinctions. (Tac. *Ann.* iv. 15.)

LONGUS, L. MA'NLIUS VULSO. [VULSO.]

LONGUS, L. MU'SSIDIUS, not mentioned by ancient writers, but whose name frequently occurs on the coins of Julius Caesar and the triumvirs.

COIN OF MUSSIDIUS LONGUS.

LONGUS, SEMPRO'NIUS. 1. TI. SEMPRONIUS C. F. C. N. LONGUS, consul with P. Cornelius Scipio B. C. 218, the first year of the second Punic war. Sicily was assigned to him as his province, since the Romans did not dream that Hannibal would be able to cross the Alps, and invade Italy itself. Sempronius accordingly crossed over to Sicily, and began to prosecute the war against the Carthaginians with vigour. He conquered the island of Melita, which was held by a Carthaginian force, and on his return to Lilybaeum was preparing to go in search of the enemy's fleet, which was cruising off the northern coast of Sicily and Italy, when he was summoned to join his colleague in Italy, in order to oppose Hannibal. As it was now winter, Sempronius feared to sail through the Adriatic, and, accordingly, he crossed over the straits of Messana with his troops, and in forty years marched through the whole length of Italy to Ariminum. From this place he effected a junction with his colleague, who was posted on the hills on the left bank of the Trebia. As Sempronius was eager for an engagement, and Hannibal was no less anxious, a general battle soon ensued, in which the Romans were completely defeated, with heavy loss, and the two consuls took refuge within the walls of Placentia. (Liv. xxi. 6, 17, 51—56; Polyb. iii. 40, 41, 60—75; Appian, *Annib.* 6, 7.)

Sempronius Longus afterwards commanded in Southern Italy, and defeated Hanno [HANNO, No. 15] near Grumentum in Lucania, B. C. 215. (Liv. xxiii. 37.) He was decemvir sacris faciundis, and died B. C. 210. (Liv. xxvii. 6.)

2. TI. SEMPRONIUS TI. F. C. N. LONGUS, son of the preceding, seems to have been elected decemvir sacris faciundis in place of his father in B. C. 210, and likewise augur in the same year, in place of T. Otacilius Crassus. Livy (xxvii. 6) speaks of the augur and decemvir as *Ti. Sempronius Ti f. Longus*; and though it is rather strange that he should have obtained the augurate before he had held any of the higher magistracies, yet we must suppose him to be the same as the subject of the following notice, since Livy gives his name with so much accuracy, and we know of no one else of the same name at this time. He was tribune of the plebs B. C. 210, curule aedile B. C. 197, and in the same year one of the triumviri for establishing colonies at Puteoli, Buxentum, and various other places in Italy; praetor B. C. 196, with Sardinia as his province, which was continued to him another year; and consul B. C. 194 with P. Cornelius Scipio Africanus. In his consulship he assisted as triumvir in founding the colonies which had been determined upon in B. C. 197, and he fought against the Boii with doubtful success. In the year after his consulship, B. C. 193, he served as legate to the consul L. Cornelius Merula, in his campaign against the Boii, and in B. C. 191 he served as legate to the consul M'. Acilius Glabrio, in his campaign against Antiochus in Greece. In B. C. 184 he was an unsuccessful candidate for the censorship. (Liv. xxxi. 20, xxxii. 27, 29, xxxiii. 24, 26, 43, xxxiv. 42, 45, 46, 47, xxxv. 5, xxxvi. 22, xxxix. 40.) He died B. C. 174. (Liv. xli. 21.)

3. C. SEMPRONIUS LONGUS was elected decemvir sacris faciundis in the place of Ti. Sempronius Longus [No. 2], who died in the great pestilence B. C. 174. (Liv. xli. 21.) He may have been a son of No. 2, and thus succeeded his father in the priestly office.

4. P. SEMPRONIUS LONGUS, praetor B. C. 184, obtained Further Spain as his province. (Liv. xxxix. 32, 38.)

LONGUS, SULPI'CIUS. 1. Q. SULPICIUS LONGUS, one of the consular tribunes B. C. 390, the year in which Rome was taken by the Gauls. He is mentioned two or three times in the legends of the period, and is said to have been the tribune who made the agreement with Brennus for the withdrawal of his troops. (Liv. v. 36, 47, 48; Diod. xiv. 110; Macrob. *Saturn.* i. 16.)

2. C. SULPICIUS SER. F. Q. N. LONGUS, grandson of the preceding, was a distinguished commander in the war against the Samnites. He was consul for the first time, B. C. 337, with P. Aelius Paetus; for the second time, in B. C. 323, with Q. Aulius Cerretanus; and for the third time, B. C. 314, with M. Poetelius Libo. In the last year Sulpicius, with his colleague Poetelius, gained a great and decisive victory over the Samnites not far from Caudium; but it appears from the Triumphal Fasti that Sulpicius alone triumphed. (Liv. viii. 15, 37, ix. 24—27; Diod. xvii. 17, xviii. 26, xix. 73.) It is conjectured from a few letters of the Capitoline Fasti, which are mutilated in this year, that Sulpicius was censor in B. C. 319; and we know from the Capitoline Fasti that he was dictator in B. C. 312.

LONGUS, M'. TU'LLIUS, consul, B. C. 500, with Ser. Sulpicius Camerinus Cornutus in the tenth year of the republic. For the events of the year see CAMERINUS, No. 1. Tullius died in his year of office. (Liv. ii. 19; Dionys. v. 52; Zonar. vii. 13; Cic. *Brut.* 16.)

LONGUS, VE'LIUS, a Latin grammarian, known to us from a treatise *De Orthographia*, still extant. He was older than Charisius, who refers to his writings twice; first (i. 18. § 2) to some work of which the title has not been preserved, and afterwards (ii. 9. § 4) to notes on the second book of the Aeneid. In a third reference (ii. 13. § 149) to certain observations on Lucretius, his name is an interpolation. The commentary on Virgil is mentioned by Macrobius (*Sat.* iii. 6) as if it were one of the earlier compilations of this class (*hunc multi alii commentatores secuti sunt*), is noticed by Servius also (*Ad Virg. Aen.* x. 145), and in the collection of scholiasts upon Virgil published by Mai at Milan in 1818 from a Verona palimpsest. (Suringar, *Hist. Scholiast. Lat.* p. 184.)

The *De Orthographia* was brought to light by George Merula, and published by Fulvius Ursinus in his "Notae ad M. Varronem de Re Rustica," 8vo. Rom. 1587. It will be found in the "Grammaticae Latinae Auctores Antiqui" of Putschius, 4to. Hanov. 1605, p. 2214—2239. [W. R.]

LOPHON, one of the statuaries, who made "athletas et armatos et venatores sacrificantesque."

(Plin. *H. N.* xxxiv. 8. s. 19. § 34: the common editions have *Leophon*.) [P. S.]

LOTIS, a nymph, who in her escape from the embraces of Priapus was metamorphosed into a tree, called after her Lotis. (Ov. *Met.* ix. 347, &c.) [L. S.]

LO'XIAS (Λοξίας), a surname of Apollo, which is derived by some from his intricate and ambiguous oracles (λοξά), but it is unquestionably connected with the verb λέγειν, and describes the god as the prophet or interpreter of Zeus. (Herod. i. 91, viii. 136; Aeschyl. *Eum.* 19; Aristoph. *Plut.* 8; Eustath. *ad Hom.* p. 794; Macrob. *Sat.* i. 17.) [L. S.]

LOXO (Λοξώ), a daughter of Boreas, one of the Hyperborean maidens, who brought the worship of Artemis to Delos, whence it is also used as a surname of Artemis herself. (Callim. *Hymn. in Del.* 292; Nonnus, *Dionys.* v. p. 168; comp. Spanheim, *ad Callim. l. c.*) [L. S.]

LUA, also called Lua mater or Lua Saturni, one of the early Italian divinities, whose worship was forgotten in later times. It may be that she was no other than Ops, the wife of Saturn; but all we know of her is, that sometimes the arms taken from a defeated enemy were dedicated to her, and burnt as a sacrifice, with a view to avert punishment or any other calamity. (Liv. viii. 1, xlv. 33; Gellius, xiii. 22; Varro, *de Ling. Lat.* viii. 36, with Müller's note.) [L. S.]

LUCA'NUS, M. ANNAEUS. The short notices of this poet in common circulation, such as that prefixed to the edition of Weise, although particularly meagre, contain a series of statements many of which rest upon very uncertain evidence, while the longer biographies, such as that of Nisard, are almost purely works of imagination. In order that we may be enabled to separate those portions of the narrative which admit of satisfactory proof from those which are doubtful or fictitious, we must examine our materials and class them according to their quality.

I. The facts collected from the writings of Statius, Martial, Juvenal, Tacitus, the Eusebian Chronicle as translated by Jerome and Sidonius Apollinaris, may be received with confidence. According to these authorities Lucan was a native of Cordova; his father was L. Annaeus Mella, a man of equestrian rank and high consideration, who, satisfied with amassing a large fortune by acting as agent for the imperial revenues (*procurator*), did not seek the same distinction in literature or politics, which was achieved by his brothers M. Seneca and Junius Gallio. The talents of the son developed themselves at a very early age and excited such warm and general admiration as to awaken the jealousy of Nero, who, unable to brook competition, forbade him to recite in public. Stung to the quick by this prohibition the fiery young Spaniard embarked in the famous conspiracy of Piso, was betrayed, and, by a promise of pardon, was with some difficulty induced to turn informer. In order to excuse the hesitation he had at first displayed, and to prove the absolute sincerity of his repentance, he began by denouncing his own mother Acilia (or Atilia), and then revealed the rest of his accomplices without reserve. But he received a traitor's reward. After the more important victims had been despatched, the emperor issued the mandate for the death of his poetical rival who, finding escape hopeless, caused his veins to be opened. When, from the rapid effusion of blood, he felt his extremities becoming chill, but while still retaining full consciousness, he recalled to recollection and began to repeat aloud some verses which he had once composed descriptive of a wounded soldier perishing by a like death, and with these lines upon his lips expired (A. D. 65). The following inscription which, if genuine, seems to have been a tribute to his memory proceeding from the prince himself, was preserved at no distant period in one of the Roman churches:—

M. ANNAEO . LUCANO . CORDUBENSI . POETAE.
BENEFICIO . NERONIS . FAMA . SERVATA.

From the birthday ode in honour of the deceased, addressed to his widow Polla Argentaria, by Statius, we gather that his earliest poem was on the death of Hector and the recovery of his body by Priam; the second, on the descent of Orpheus to the infernal regions; the third on the burning of Rome; the fourth, an address to his wife; the last, the Pharsalia; there is also an allusion to the success which attended his essays in prose composition, and we infer from an expression of Martial that his muse did not confine herself exclusively to grave and dignified themes. (Stat. *Silv.* ii. praef. and *Carm.* 7; Martial, *Ep.* i. 61, vii. 21, 22, 23, x. 64, xiv. 194; Juv. vii. 79; Tac. *Ann.* xv. 49, 56, 70, xvi. 17; comp. *Dialog. de Orat.* 20; Hieron. *in Chron. Euseb.* n. 2080; Sidon. Apollin. x. 239, xxiii. 165; Wernsdorff, *Poet. Lat. Min.* vol. iv. pp. 41, 587.)

II. In a short trumpery fragment entitled "Vita Lucani," ascribed to Suetonius, and which may be an extract from the treatise of that grammarian, "De claris Poetis," we are told that Lucan made his first public appearance by reciting at the quinquennial games the praises of Nero, who ranked him among his chosen friends, and raised him to the quaestorship. This good understanding, however, was short-lived, and the courtly bard having been, as he conceived, insulted by his patron, from that time forward seized every opportunity of attacking him in the most bitter lampoons, and eventually took a lead in the plot which proved the destruction of himself and his associates.

III. Another "Vita Lucani," said to be "Ex Commentario Antiquissimo," but which can scarcely be regarded as possessing much weight, furnishes sundry additional particulars. It sets forth that he was born on the 3d of Nov. A. D. 39, that he was conveyed from his native country to Rome when only eight years old, that his education was superintended by the most eminent preceptors of the day, that he gave proofs of extraordinary precocity, attracted the attention of Nero, and while yet almost a boy was admitted into the senate, raised to the dignity of the quaestorship, that he exhibited in that capacity gladiatorial shows, and was soon after invested with a priesthood, that he incurred the hatred of Nero by defeating him and carrying off the prize with his Orpheus, in a poetical contest at the quinquennial games, in consequence of which he was prohibited from writing poetry or pleading at the bar; that, seeking revenge, he found death, and perished on the last day of April, A. D. 65, in the 26th year of his age. Then follows a catalogue of his works, many of the names being evidently corrupt: *Iliacön. Suturnalia. Catascomon* (probably *Catacausmos*, i. e. κατακαυσμός). *Sylvarum X. Tragoedia Medea imperfecta. Salticae Fabulae XIV. Hippamata prosa*

oratione in Octavium Sagittam, et pro eo De incendio urbis (words which it has been proposed to reduce to sense by reading *Hypomnemata prosa oratione in Octavium Sagittam, et pro eo Declamationes—De incendio urbis*). *Epistolarum ex Campania.*

As to the accuracy of the above list it is impossible to offer even an opinion; but it is confirmed to a certain extent, at least, by an old scholiast upon Statius, generally known as Lutatius, who quotes some lines from the *Iliacon* (*ad Stat. Theb.* iii. 641, and vi. 322), besides which he gives two hexameters from a piece which he terms *Catagonium* (*ad Stat. Theb.* ix. 424). With regard to the story of the public defeat sustained by Nero, which has been repeated again and again without any expression of distrust, and has afforded the subject of a glowing picture to a French critic, we may observe that it is passed over in silence by all our classical authorities, that it is at variance with the account given by the compiler of the life attributed to Suetonius, that, *à priori*, it is highly improbable that any literary man at that period, however vain and headstrong, much less a court favourite, whose nearest kinsmen were courtiers, would ever have formed the project of engaging seriously in a combat where success was ruin. That no such event took place under the circumstances represented above, can be proved from history, for the quinquennial competition (*quinquennale certamen — triplex, musicum, gymnicum, equestre*) instituted by Nero, and called from him *Neronia*, was held for the first time A. D. 60, when, as we are expressly informed by Suetonius, "carminis Latini coronam, de qua honestissimus quisque contenderat ipsorum consensu concessam sibi recepit," words which indicate most clearly the amount of opposition offered by these mock antagonists; the second celebration did not take place until after the death of Piso and his confederates (Tac. *Ann.* xiv. 20, xvi. 4; Sueton. *Ner.* 12, comp. 21; Dion Cass. lxi. 21). In all probability the fable arose from an obscure expression in the *Genethliacon* of Statius (v. 58), which, although hard to explain, certainly affords no sufficient foundation for the structure which has been reared upon it.

The only extant production of Lucan is an heroic poem, in ten books, entitled *Pharsalia*, in which the progress of the struggle between Caesar and Pompey is fully detailed, the events, commencing with the passage of the Rubicon, being arranged in regular chronological order. The tenth book is imperfect, and the narrative breaks off abruptly in the middle of the Alexandrian war, but we know not whether the conclusion has been lost, or whether the author never completed his task. The whole of what we now possess was certainly not composed at the same time, for the different parts do not by any means breathe the same spirit. In the earlier portions we find liberal sentiments expressed in very moderate terms, accompanied by open and almost fulsome flattery of Nero; but, as we proceed, the blessings of freedom are more and more loudly proclaimed, and the invectives against tyranny are couched in language the most offensive, evidently aimed directly at the emperor. Whether this remarkable change of tone is to be ascribed to the gradual development of the evil passions of the prince, who excited the brightest hopes at the outset of his reign, or whether it arose from the personal bitterness of a disgraced favourite, must be left to conjecture; but, whichever explanation we may adopt, it is impossible to believe that the work was published entire during the lifetime of the author, and it appears almost certain that it never received his last corrections.

A remarkable diversity of opinion exists with regard to the merits of Lucan. The earlier critics assuming the attitude of contending advocates, absurdly exaggerate and unreasonably depreciate his powers. And yet great defects and great beauties are obvious to the impartial observer. We find almost every quality requisite to form a great poet, but the action of each is clogged and the effect neutralised by some grievous perversity. We discover vast power, high enthusiasm, burning energy, copious diction, lively imagination, great learning, a bold and masculine tone of thought, deep reflection and political wisdom; but the power being ill-governed, communicates a jarring irregularity to the whole mechanism of the piece, the enthusiasm under no control runs wild into extravagant folly, the language flows in a strong and copious but turbid stream; the learning is disfigured by pedantic display; the imagination of the poet exhausts itself in far-fetched conceits and unnatural similes; the philosophic maxims obtruded at unseasonable moments are received with impatience and disgust; we distinctly perceive throughout vigorous genius struggling, but in vain, against the paralysing influence of a corrupt system of mental culture and a depraved standard of national taste.

The Editio Princeps of Lucan was printed at Rome, by Sweynheym and Pannartz, under the superintendence of Andrew, Bishop of Aleria, fol. 1469, and two impressions, which have no date and no name of place or printer, are set down by bibliographers next in order. Some improvements were made by Aldus, 8vo. Venet. 1502, 1515, but the first really critical editions are those of Pulmannus, 16mo, Antv. 1564, 1577, 1592. The text was gradually purified by the labours of Bersmannus, 8vo. Lips. 1584, 1589; of Grotius, 8vo. Antv. 1614, and Lug. Bat. 1626; of Cortius, 8vo. Lips. 1726; of Oudendorp, 4to. Lug. Bat. 1728; of Burmann, 4to. Leid. 1740; of Bentley, 4to. Strawberry Hill, 1760; of Renouard, fol. Paris, 1795; of Illycinus, Vindob. 4to. 1811; of C. Fr. Weber, 8vo. Lips. 1821—1831; and of Weise, 8vo. Lips. 1835.

Of these the editions of Oudendorp and Burmann are the most elaborate and ample, especially the latter, but the most useful for all practical purposes is that of Weber, which contains an ample collection of Scholia and commentaries, a dissertation on the verses commonly considered spurious, and various other adminicula; a fourth volume, however, is required to complete the work, and is intended to contain remarks on the life and writings of Lucan, an account of the editions and fragments, complete indices, and other aids.

A supplement to the Pharsalia, in seven books, by Thomas May, being a translation into Latin of an English supplement appended to his metrical translation, was published at Leyden in 1630, and will be found at the end of the Amsterdam edd. of 1658, 1669.

The first book of the Pharsalia was rendered into English, line for line, by Christopher Marlow, 4to. Lond. 1600, the whole poem by Arthur Gorges, 4to. Lond. 1614, and by Thomas May, 12mo. Lond. 1627. The latter was reprinted in 1631, with a continuation of the subject until the death

of Julius Caesar, and although pre-eminently dull, seems to have been popular, for it passed through a great number of editions. The best translation is that of Rowe, which first appeared in 1718 (fol. Lond.); it is executed throughout with considerable spirit.

Of the numerous French translations, that of Guillaume de Brebeuf, 4to. Paris, 1654—1655, long enjoyed great reputation, and, notwithstanding the censures of Boileau, still finds admirers. The prose version of Marmontel, 2 vols. 8vo. Paris, 1766, is in every way detestable.

The German metrical translations of L. von Seckendorff, 8vo. Leip. 1695, and of C. W. von Borck, 8vo. Halle, 1749, are not highly esteemed, and that in prose by P. L. Haus, 8vo. Mannheim, 1792, is almost as bad as Marmontel's. [W. R.]

LUCA'NUS, OCELLUS. [OCELLUS.]

LUCA'NUS, TERE'NTIUS. According to the life of the comic poet, Terence, which goes under the name of Suetonius, P. Terentius Lucanus was the name of the Roman senator whose slave Terence was, and who subsequently manumitted him. (Comp. Pighius, *Annal.* vol. ii. p. 347.) A painter of the name of C. Terentius Lucanus is mentioned by Pliny (*H. N.* xxxv. 7. s. 33.) There are several coins of the Terentia gens extant, bearing the legend C. TER. LUC. i. e. C. Terentius Lucanus; but by whom they were struck we do not know. A specimen of one is given below: the obverse represents the head of Pallas, with a small figure of Victory standing behind her, and the reverse the Dioscuri.

COIN OF C. TERENTIUS LUCANUS.

LUCCEIUS. 1. A Roman general, who, in conjunction with the praetor C. Cosconius, defeated the Samnites in the Social war, B. C. 89. (Liv. *Epit.* 75.) [COSCONIUS, No. 2.]

2. Q. LUCCEIUS, of Rhegium, a witness against Verres. (Cic. *Verr.* v. 64.)

3. LUCCEIUS, M. F, a correspondent of Cicero, B. C. 50, and a zealous supporter of the aristocracy (*ad Att.* v. 21. § 13), must be distinguished from L. Lucceius, Q. f., the historian [No. 4]. The following passages of Cicero, in which the name of Lucceius occurs without any praenomen, are referred by Orelli (*Onom. Tull.* vol. ii. p. 361) to the former of the two (*ad Att.* v. 20. § 8, vi. 1. § 23, vii. 3. § 6).

4. L. LUCCEIUS, Q. F. the historian, was an old friend and neighbour of Cicero. His name frequently occurs at the commencement of Cicero's correspondence with Atticus, with whom Lucceius had quarrelled for some reason or another. Cicero attempted to reunite his two friends, but Lucceius was so angry with Atticus that he would not listen to any overtures. It appears that M. Sallustius was in some way or other involved in the quarrel. (Cic. *ad Att.* i. 3. § 3, 5. § 5, 10. § 2, 11. § 1, 14. § 7.)

In B. C. 63 Lucceius accused Catiline, after the latter had failed in his application for the consulship. The speeches which he delivered against Catiline, were extant in the time of Asconius, who characterises Lucceius as an orator, *paratus eruditusque* (Ascon. *in Tog. Cand.* pp. 92, 93, ed. Orelli). In B. C. 60 he became a candidate for the consulship, along with Julius Caesar, who agreed to support him in his canvass, on the understanding that Lucceius, who was very wealthy, should promise money to the electors in their mutual names; but he lost his election in consequence of the aristocracy using every effort to bring in Bibulus, as a counterpoise to Caesar's influence (Suet. *Caes.* 19; Cic. *ad Att.* i. 17. § 11, ii. 1. § 9). Lucceius seems now to have withdrawn from public life and to have devoted himself to literature. He was chiefly engaged in the composition of a contemporaneous history of Rome, commencing with the Social or Marsic war. In B. C. 55 he had nearly finished the history of the Social and of the first Civil war, when Cicero, whose impatience to have his own deeds celebrated would not allow him to wait till Lucceius arrived at the history of his consulship, wrote a most urgent and elaborate letter to his friend, pressing him to suspend the thread of his history, and to devote a separate work to the period from Catiline's conspiracy to Cicero's recall from banishment. In this letter (*ad Fam.* v. 12), which Cicero himself calls *valde bella* (*ad Att.* iv. 6. § 4), and which is one of the most extraordinary in the whole of his correspondence, he does not hesitate to ask Lucceius, on account of his friendship and love for him, to say more in his favour than truth would warrant (*plusculum etiam, quam concedet veritas, largiare*), and to speak in higher terms of the events than he might perhaps think they deserved (*ut ornes vehementius etiam quam fortasse sentis*); and he concludes by remarking that if Lucceius refuses him his request, he shall be obliged to write the history himself. Lucceius promised compliance with his request, and the book which Cicero sent to Lucceius by means of Atticus, shortly afterwards, probably contained materials for the work (Cic. *ad Att.* iv. 11. § 2). It was about this time that Cicero, anxious to conciliate Lucceius in every possible way, spoke of him in public in his oration for Caelius as *sanctissimus homo atque integerrimus*, as *ille vir, illa humanitate praeditus, illis studiis, illis artibus atque doctrina* (cc. 21, 22); but it would seem that Lucceius never produced the much-wished-for work.

In B. C. 55 Lucceius went to Sardinia (Cic. *ad Qu. Fr.* ii. 6. § 2); and on the breaking out of the civil war in B. C. 49, he espoused the side of Pompey, with whom he had long lived on terms of intimacy: Pompey was in the habit of consulting him during the course of the war on all important matters (Caes. *B. C.* iii. 18; Cic. *ad Att.* ix. 1. § 3, 11. § 3). Lucceius was subsequently pardoned by Caesar and returned to Rome, where he continued to live on friendly terms with Cicero; and when the latter lost his beloved daughter Tullia in B. C. 45, Lucceius sent him a letter of condolence (Cic. *ad Fam.* v. 13). He probably died soon afterwards, as his name does not appear again in Cicero's correspondence.

5. C. LUCCEIUS C. F. HIRRUS, of the Pupinian tribe (Cic. *ad Fam.* viii. 8. § 5), tribune of the plebs, B. C. 53, proposed that Pompey should be created dictator, and was in consequence very nearly deprived of his office (Cic. *ad Qu. Fr.* iii. 8. § 4, 9. § 3; Plut. *Pomp.* 54, where he is

erroneously called Lucilius). In B. C. 52 he was a candidate with Cicero for the augurship, and in the following year a candidate with M. Caelius for the aedileship, but he failed in both ; and as he was thus opposed both to Cicero and his friend, he is called in their correspondence, *Hillus*, "the stammerer." When Cicero wished to obtain a triumph on account of the successes he had gained in Cilicia, he endeavoured to become reconciled to Lucceius, and his name frequently occurs in Cicero's correspondence at that period. (Cic. *ad Fam.* ii. 10. § 1, viii. 2. § 2, 3. § 1, 9. § 1, 11. § 2, *ad Att.* vii. 1. §§ 7, 8.)

On the breaking out of the civil war in B. C. 49, Hirrus joined Pompey, and was stationed with a military force in northern Italy, but, like the other Pompeian commanders, was deserted by his own troops (Caes. *B. C.* i. 15, where *Lucceium* is the true reading instead of *Ulcillem ;* comp. Cic. *ad Att.* viii. 11. A.). He was subsequently sent by Pompey as ambassador to Orodes, king of Parthia, to endeavour to gain his assistance for the aristocracy, but he was thrown into prison by the Parthian king ; and when Pompey's officers, before the battle of Pharsalia, confident of victory, were assigning the various offices of the state, there was a vehement dispute whether Hirrus should be allowed to stand for the praetorship in his absence (Caes. *B. C.* iii. 82 ; Dion Cass. xlii. 2). He was pardoned by Caesar after the battle of Pharsalia, and returned to Rome. The C. Hirrius mentioned by Pliny (*H. N.* ix. 55. s. 81) and Varro (*R. R.* iii. 17), as the first person who had sea-water stock-ponds for lampreys, and who sent some thousands of them to Caesar for his triumphal banquets, is most probably the same person as the preceding, though he is spoken of as a separate person under HIRRIUS. It would likewise appear that the *Hirtius*, whom Appian says (*B. C.* iv. 43, 84) was proscribed by the triumvirs in B. C. 43, and who fled to Sex. Pompey in Sicily, is a false reading for *Hirrus*.

6. CN. LUCCEIUS, a friend of D. Brutus, B. C. 44. (Cic. *ad Att.* xvi. 5. § 3.)

7. P. LUCCEIUS, a friend of Cicero, and recommended by him to Q. Cornificius, B. C. 43. (Cic. *ad Fam.* xii. 25. A. § 6, 30. § 5.)

LUCEIUS ALBI'NUS. [ALBINUS, Vol. I. p. 94, a. ; compare Vol. I. p. 93, a.]

LUCE'RIUS, LUCE'RIA, also *Lucetius* and *Lucetia*, that is, the giver of light, occur as surnames of Jupiter and Juno. According to Servius (*ad Aen.* ix. 570) the name was used especially among the Oscans. (Macrob. *Sat.* i. 15 ; Gellius, v. 12 ; Paul. Diac. p. 114, ed. Müller ; comp. LUCINA.) [L. S.]

LUCIANUS (*Λουκιανός*). 1. Of ANTIOCH, one of the most eminent ecclesiastics and biblical scholars in the early Church. He was born, like his illustrious namesake, the satirist, at Samosata, on the Euphrates : he was of respectable parents, by whom he was early trained up in religious principles and habits. They died, however, when he was only twelve years old ; and the orphan lad, having distributed his property to the poor, removed to Edessa, where he was baptized, and devoted himself to ascetic practices, becoming the intimate friend, and apparently the pupil of Macarius, a Christian of that town, known principally as an expounder of the Scriptures. Lucian, having determined to embrace an ecclesiastical life, became a presbyter at Antioch, and established in that city a theological school, which was resorted to by many students from all parts, and which exercised a considerable influence on the religious opinions of the subsequent generation. What were the religious opinions of Lucian himself it is difficult exactly to determine. They were such as to expose him to the charge of heterodoxy, and to induce three successive bishops of Antioch to excommunicate him, or else to induce him to withdraw with his followers from communion with them. According to Valesius and Tillemont the three bishops were Domnus, the successor of Paul of Samosata (A. D. 269—273), Timaeus (A. D. 273—280), and Cyrillus (A. D. 280—300) ; and Tillemont dates his separation from A. D. 269, and thinks it continued ten or twelve years. The testimony of Alexander, patriarch of Alexandria (apud Theodoret, *H. E.* i. 4), who was partly contemporary with Lucian, makes the fact of this separation indisputable. He states that Lucian remained out of communion with the church for many years ; and that he was the successor in heresy of Paul of Samosata, and the precursor of Arius. Arius himself, in a letter to Eusebius of Nicomedeia (apud Theodoret, *H. E.* i. 5), addresses his friend as *συλλουκιανιστά* "fellow-Lucianist," which may be considered as intimating that Lucian held opinions similar to his own ; though, as Arius would, in his circumstances, be slow to take to himself a sectarian designation, we are disposed to interpret the expression as a memorial that they had been fellow-students in the school of Lucian. Epiphanius, who devotes a section of his principal work (*Panarium; Haeres.* 43, s. ut alii, 23) to refute the heresies of the Lucianists, says that Lucian was originally a follower of Marcion, but that he separated from him and formed a sect of his own, agreeing, however, in its general principles, with that of the Marcionites. Like Marcion, the Lucianists conceived of the Demiurgos or Creator, as distinct from the perfect God, *ὁ ἀγαθός* "the good one ;" and described the Creator, who was also represented as the judge, as *ὁ δίκαιος* "the just one." Beside these two beings, between whom the commonly received attributes and offices of God were divided, the Lucianists reckoned a third, *ὁ πονηρὸς*, "the evil one." Like the Marcionites, they condemned marriage : Epiphanius says that this was out of hatred to the Demiurgos or Creator, whose dominion was extended by the propagation of the human race. This description of the sect is to be received with very great caution, for Epiphanius acknowledges that it had been long extinct, and that his inquiries had led to no clear or certain information respecting it. The gnostic character of the doctrines ascribed to it receives no countenance from the statements of Alexander of Alexandria, and is probably altogether without foundation : the views of Lucian appear to have had more affinity with those of the Arians ; and it is observable that Eusebius of Nicomedeia, Leontius of Antioch, and other prelates of the Arian or Semi-Arian parties, and possibly (as already intimated) Arius himself, had been his pupils. But whatever may have been the heterodoxy of Lucian, he either abjured it or explained it so as to be restored to the communion of the Church, in which he continued until his martyrdom, the glory of which was regarded as sufficient to wipe off all the reproach of his former heresy ; and "Lucian the martyr" had the unusual distinction of being re-

ferred to by orthodox and heterodox with equal reverence. It was probably on his reunion with the Church that he gave in the confession of his faith, which is mentioned by Sozomen (*H. E.* iii. 5), and given at length by Socrates (*H. E.* ii. 10). It was promulgated by the Eusebian or Semi-Arian Synod of Antioch (A. D. 341), the members of which announced that they had found it in the hand-writing of Lucian himself. Sozomen expresses his doubt of the genuineness of the document; and the caution with which it is worded, for the most part in scriptural terms, so suited to the purpose of the synod, which desired to substitute for the Nicene confession a creed which moderate men of both parties might embrace, renders the suspicion of Sozomen not unreasonable. The genuineness of the creed is, however, maintained by Bishop Bull (*Defensio Fid. Nicaen.* ii. 13. § 4—8), by powerful arguments, and is indeed generally admitted; but the controversy as to its orthodoxy has not been decided even in modern times; for although trinitarian writers for the most part affirm that it is orthodox, Petavius and Huetius, with the Arian Sandius, impute to it an Arian character. It was strenuously upheld by the Arians of the fourth century, especially as it did not contain the obnoxious term "*ὁμοούσιος.*" Supposing it to be genuine, its ambiguity probably arose from the desire of Lucian not to compromise his own real sentiments, yet to express them in terms of so orthodox an appearance as to satisfy the rulers of the Church, into which he sought to be readmitted.

After his reunion with the Church, Lucian appears to have recovered or increased his reputation both for learning and sanctity. He was especially eminent for his charity to the poor. His eminence marked him out as a victim in the persecution under Diocletian and his successors. He fled from Antioch and concealed himself in the country; but, near the close of the year 311, he was apprehended at Antioch, by order, according to Eusebius and Jerome, of the emperor Maximin (Daza), but according to the author of his *Acta*, under Maximian (Galerius). The slight difference of the names Maximin and Maximian easily accounts for the difference of these statements: if he was martyred under Maximian we must place his apprehension at least a year earlier than the date just given. He was conveyed by land across Asia Minor to Nicomedeia in Bithynia, where, after suffering the greatest tortures, which could only extort from him the answer, "I am a Christian" (Chrysost. *Homilia in S. Lucianum*, *Opera*, vol. i. ed. Morel., vol. v. ed. Savil., vol. ii. ed. Benedict), he was remanded to prison. He died the day after the feast of the Epiphany, A. D. 312, most probably from the effects of the tortures already inflicted, and especially by starvation, having been fourteen days without food, for he would not taste of that which was placed before him, as it had been offered to idols. His body was cast into the sea, and having been washed ashore near the decayed town, or the ruins of Drepanum, was buried there. Constantine the Great afterwards rebuilt the town in honour of the holy martyr, and gave to it, from his mother, by whom he was probably influenced, the name of Helenopolis. The statement of the *Alexandrian* or *Paschal Chronicle*, that he was burnt to death, is utterly inconsistent with other more trustworthy statements.

The works of Lucian comprehended, according to Jerome (*De Viris Illustr.* c. 77), two small works, "libelli," on the Christian faith, and some short letters to various individuals. The two works "on the faith" (*De Fide*) were, perhaps, the creed already noticed as discovered and published by the synod of Antioch, and the speech (*Oratio*) made by him before the emperor, which is preserved by Rufinus (*H. E.* ix. 6). If this defence was spoken, it must have been at another examination than that described by Chrysostom. Of the letters of Lucian we have no remains, except a fragment in the *Alexandrian Chronicle* (p. 277, ed. Paris; p. 221, ed. Venice; vol. i. p. 516, ed. Bonn). But the most important of Lucian's literary labours was his revision of the text of the Septuagint. Some (Ceillier, *Auteurs Sacrés*, vol. iv. p. 47, and Neander, *Church Hist.* by Rose, vol. ii. note ad fin.) have thought that he revised the text of the N. T.: but although some expressions used by Jerome (*Praef. ad Evangelia*) give countenance to their opinion, we believe the revision was limited to the Septuagint. The author of the *Acta S. Luciani* says he was moved to undertake his revision by observing the corruption of the sacred books; but his subsequent statement that the revision was guided by a comparison of the Hebrew text, limits the expression "sacred books" to the O. T. The copies of the edition of Lucian, though unfavourably characterised by Jerome (*l. c.*), are described by him elsewhere (*Apolog. contra Rufin.* ii. 27) as commonly used in the churches from Constantinople to Antioch. They were known as "exemplaria Lucianea." (Hieron. *De Viris Illustr.* c. 77.) In the *Synopsis S. Scripturae*, printed with the works of Athanasius (c. 77), is a curious account of the discovery of Lucian's autograph copy of his revision at Nicomedeia. (Euseb. *H. E.* viii. 13, ix. 6; Socrates, Sozomen, Theodoret, Rufinus, *ll. cc.*; Philostorg. *H. E.* ii. 12—15; *Synopsis S. Scripturae*, Athanas. adscripta, *l. c.*; *Dial. III. de Sancta Trinitate*, Athanas. adscripta, c. 1; Epiphanius, *l. c.*; Chrysostom, *l. c.*; Hieronym. *ll. cc.*; *Chron. Paschale*, pp. 277, 279, 283, ed. Paris, 221, 223, 226, ed. Venice, vol. i. pp. 516, 519, 520, 527, ed. Bonn; *Acta S. Luciani Presbyt. Martyris*, Gr. apud Sym. Metaphr.; Latinè apud Lipomannum, Surium, et Bolland. *Acta Sanctor.* vii. *Januar.* vol. i. p. 357, &c.; Suidas (who transcribes Metaphrastes), *s. vv.* Λουκιανός and Νοθεύει; Tillemont, *Mémoires*, vol. v. p. 474, &c.; Ceillier, *l. c.*; Cave, *Hist. Litt.* ad ann. 294; Fabric. *Bibl. Graec.* vol. iii. p. 715; Hody, *De Textib. Original.* lib. iii. p. i. c. 5. § 4, 5, lib. iv. c. 3. § 1.)

2. Of Byza, apparently the Bizya of the classical writers, an episcopal city of Thrace, lived in the fifth century. A Latin version of a letter of his to the emperor Leo I. Thrax (who reigned from A. D. 457 to 474), is given in the various editions of the *Concilia*. It recognises the authority of the three councils of Nice, A.D. 325, Ephesus A.D. 431, and Chalcedon A. D. 451, and declares Timotheus (Aelurus) patriarch of Alexandria, to be deserving of deposition. From the reference to this last matter, on which Leo seems to have required the judgment of various prelates, the letter appears to have been written in or soon after A. D. 457. In the superscription to the letter he is called "Byzae Metropolitanus;" but if we are correct in identifying Byza with Bizya, this title must not be understood as implying archiepiscopal rank, for Bizya does not appear to have been an archiepiscopal see, but a simple

bishoprick, under the metropolitan of Heracleia, of whom Lucian appeared as the representative in the council of Chalcedon. Lucian's name is subscribed to a decretal of Gennadius I., patriarch of Constantinople (A. D. 459 to 471), as Lucian, "bishop of the Metropolitan see of Byza," ἐπίσκοπος μητροπόλεως Βύζης. (*Concilia*, vol. iv. col. 908, ed. Labbe; vol. ii. col. 707, ed. Hardouin; vol. vii. col. 541, ed. Mansi; Le Quien, *Oriens Christianus*, vol. i. col. 1146; Cave, *Hist. Litt.* ad ann. 457.)

3. Of CAPHARGAMALA (a village in the neighbourhood of Jerusalem), more commonly called HIEROSOLYMITANUS, or of JERUSALEM, an ecclesiastic of the fifth century. There is extant in a Latin version an epistle of his addressed to the whole church or body of Christians in all the world, giving an account of the appearance to him, as he slept one night in the baptistery of the church, as was his custom, of Gamaliel (the teacher of the apostle Paul), who revealed to him the burial-place of his own relics and those of his son Abibus or Abibas, his nephew Nicodemus (the same that came to Jesus Christ by night), and of the protomartyr Stephen. The Latin version was made by Avitus of Bracara, now Braga, in Portugal, a contemporary of Lucian, who dictated it to Avitus in Greek (it is doubtful if he wrote it in that language); and is usually accompanied by a prefatory letter of Avitus to Palchonius or Balconius, bishop of Bracara. A brief abstract of an account of the vision of Lucian by Chrysippus, an ecclesiastic of Jerusalem, is given by Photius (*Bibl.* Cod. 171) from the work of Eustratius on the state of the soul after death. Of the Latin version of Lucian's *Epistola* there are two copies, differing in several respects from each other. That published by Ulimmerius, and commonly designated from him, is given by Surius (*De Probatis Sanctor. Vitis*, ad diem II. August.); and in the *Appendix* to the editions of Augustin by the Theologians of Louvain (vol. x. p. 630, &c.) and the Benedictines (vol. vii.) According to this copy, the vision of Lucian took place 3d Dec. 415. The other copy, which omits the date of the vision, is also given by the Benedictines, in parallel columns, to facilitate comparison. (Gennadius, *De Vitis Illustr.* c. 46, 47; Photius, *l. c.*; Fabric. *Bibl. Graec.* vol. x. p. 327; Cave, *Hist. Litt.* ad ann. 415.)

4. HIEROSOLYMITANUS, or of JERUSALEM. [No. 3.]

5. The MARTYR. [No. 1.]

6. METROPOLITA. [No. 2.]

7. PASIPHON (Πασιφῶν), a writer to whom Favorinus [FAVORINUS, No. 1], according to Diogenes Laërtius (vi. 73) ascribed the tragedies which were more commonly attributed to Diogenes the Cynic [DIOGENES], or to Philistus of Aegina, his disciple. (Fabric. *Bibl. Graec.* vol. ii. pp. 295, 296, and 309.)

8. The PRESBYTER. [Nos. 1 and 3.]

9. Of SAMOSATA. [See below, and also No. 1.]

10. The TRAGIC WRITER. [No. 7.] [J. C. M.]

LUCIANUS* (Λουκιανός), also called LYCINUS, a witty and voluminous Greek writer, but of Syrian parentage, having been born, as he himself tells us, at Samosata, the capital of Commagene. (Ἁλιεύς, § 19; Πῶς δεῖ ἱστ. συγγρ. § 24.) There is no ancient biography of Lucian extant, except the short and inaccurate one by Suidas; but some particulars may be gleaned from his own writings.

Considerable difference of opinion has existed respecting the time in which Lucian flourished. Suidas places him under Trajan, and subsequently, and in this he is followed by Bourdelot. The opinion of Voss (*De Histor. Graec.* ii. 15), that he flourished in the reigns of M. Aurelius Antoninus and Commodus seems, however, more correct, and has been generally followed by later critics. It is impossible to fix the exact dates of his birth and death, but the following passages will afford some clue to his chronology. In the Πρὸς ἀπαίδευτον, § 13, he tells us that there existed *in his time*, and was probably still alive, a man who had bought the lamp of Epictetus for 3000 drachms, in the hope of inheriting his wisdom. As this purchase was probably made shortly after the death of Epictetus, the natural inference is, that Lucian was alive in the time of that philosopher (hardly that Epictetus died *before* the time of Lucian, as Mr. Clinton says, *Fasti Rom.* A. D. 118). The uncertainty expressed as to whether the purchaser was still alive denotes that a considerable period had elapsed between the transaction recorded and the date of the Πρὸς ἀπαίδευτον. But that piece can be shown to have been written shortly after the extraordinary suicide of Peregrinus, A. D. 165; for in § 14 Lucian mentions another silly fellow who had *just recently* purchased (χθὲς καὶ πράην) the stick of the fanatical cynic for a talent. Now Epictetus could hardly have survived the reign of Hadrian, who died A. D. 138 (EPICTETUS, and Clinton, *l. c.*), and it is more likely that he did not reach the middle of it. On these grounds we might at a venture place Lucian's birth about the year 120; and this date tallies pretty well with other inferences from his writings. The Πῶς δεῖ ἱστορίαν συγγράφειν must have been nearly contemporary with the Πρὸς ἀπαίδευτον, since it alludes to the Parthian victories of Verus (Clinton, A. D. 166), but was probably written before the final triumph, as from an expression in § 2 (τὰ ἐν ποσὶ ταῦτα κεκίνηται) the war would seem to have been still going on. These pieces, together with the account of the death of Peregrinus (Περὶ τῆς Περεγρίνου τελευτῆς), which has all the air of a narrative composed immediately after the event it records, are the earliest works of Lucian which we can connect with any public transactions. But he tells us that he did not abandon the rhetorical profession, and take to a different style of writing, till he was about forty (Δὶς κατηγορ. § 34); and though he there more particularly alludes to his Dialogues, we may very probably include in the same category all his other works, which, like the preceding, are unconnected with rhetoric. If these were his first works of that kind, and if he was forty when he wrote them, he would have been born about the year 125. They were, however, in all probability preceded by some others, such as the *Hermotimus*, which he mentions having written about forty (§ 13), the *Nigrinus*, &c. This brings us again to the year 120, as a very probable one in which to fix his birth; and thus he might have been contemporary as a boy with Epictetus, then in his old age; and with the man who bought his lamp, some 30 or 35 years, perhaps, before 165. A passage which alludes to later political events occurs in the *Alexander*, § 48, where mention is

* According to analogy, the *a* ought to be long in Lucĭanus; but Lucian himself makes it short in his first epigram, Λουκιανὸς τάδ' ἔγραψε, &c.

made of the war of Marcus Antoninus against the Marcomanni, A. D. 170—175; and as Marcus is there called Θεός, Voss inferred that the piece was written after the death of that emperor in 180. According to the computation of Reitz, which is that above given, Lucian would then have been more than sixty years old. From § 56, it appears that Lucian's father was still alive when he visited Alexander; but the visit might have taken place at least ten years before the account of it was written. (Clinton, *Fasti Rom.* A. D. 182.) That Lucian himself was a man of some consequence at the time of it appears from the intimate terms he was on with Rutilianus, § 54, and from the governor of Cappadocia having given him a guard of two soldiers (§ 55). This is another argument for the visit having taken place when Lucian was well advanced in life, probably about fifty; for his youth was spent in struggling with adverse fortune. In the Ἀπολογία περὶ τῶν ἐπὶ μισθῷ συνόντων, § 1, he mentions having obtained an appointment in Egypt, probably under Commodus, when he had one foot almost in Charon's boat; but we have no means of determining the age at which he died. On the whole, however, Reitz's calculation may be safely adopted, who places his life from the year 120 to the end of the century.

Having thus endeavoured to fix Lucian's chronology, we may proceed to trace those particulars of his life which may be gathered from his works. In the piece called *The Dream* (Περὶ τοῦ ἐνυπνίου), which stands at the beginning of them, he represents his parents as in poor circumstances, and as deliberating with their friends about the choice of a profession for himself, then about fourteen years of age. Those of the learned sort were too expensive for the family means, and it was therefore resolved to apprentice him to some mechanical trade, which might bring in a quick return of money. As a schoolboy, he had shown a talent for making little waxen images; and his maternal uncle being a statuary in good repute, it was determined that he should be put apprentice to him. Lucian was delighted with the thoughts of his new profession; but his very first attempt in it proved unfortunate. Having been ordered to polish a marble tablet, he leant too heavily upon it, and broke it. The consequence was, a sound beating from his uncle, which Lucian resenting, ran away home to his parents. In the version of the affair which he gave to them, he took the liberty to add a little circumstance, which already betrays the malice and humour of the boy. He affirmed that his uncle had treated him thus cruelly because he was apprehensive of being excelled in his profession! The event itself may almost be regarded as an omen of his future course, and of his being destined from his earliest years to be an iconoclast. From the remainder of the *Dream*, where, in imitation of Prodicus's myth of the choice of Hercules, related in Xenophon's *Memorabilia*, Ἐρμογλυφική (Statuary) and Παιδεία (Education) contend which shall have him for a votary, we can only infer that, after some deliberation, Lucian henceforward dedicated himself to the study of rhetoric and literature; but of the means which he found to compass his object we have no information. From the Δὶς κατηγορ. § 27, it would appear that, after leaving his uncle, he wandered for some time about Ionia, without any settled plan, and possessing as yet but a very imperfect knowledge of the Greek tongue. Subsequently, however, we find him an advocate by profession; and if we may trust the authority of Suidas, he seems to have practised at Antioch. According to the same writer, being unsuccessful in this calling, he employed himself in writing speeches for others, instead of delivering them himself. But he could not have remained long at Antioch; for at an early period of his life he set out upon his travels, and visited the greater part of Greece, Italy, and Gaul. At that period it was customary for professors of the rhetorical art to proceed to different cities, where they attracted audiences by their displays, much in the same manner as musicians or itinerant lecturers in modern times. The subjects of these displays were accusations of tyrants, or panegyrics on the brave and good (Δὶς κατηγ., § 32). It may be presumed that his first visit was to Athens, in order to acquire a perfect knowledge of the language; and that he remained there a considerable time may be inferred as well from his intimate familiarity with all the graces of the Attic dialect, as from his acquaintance with Demonax there, whom he tells us he knew for a long period. (*Demonactis Vita*, § 1.) He did not, however, gain so much reputation by his profession in Ionia and Greece as in Italy and Gaul, especially the latter country, which he traversed to its western coasts, and where he appears to have acquired a good deal of money as well as fame. (Ἀπολογία περὶ τῶν ἐπὶ μισθῷ, § 15; Δὶς κατηγ., § 27.) Whether he remained long at Rome is uncertain. From his tract Ὑπὲρ τοῦ ἐν τῇ προσαγορ. πταίσματος, § 13, he would seem to have acquired some, though perhaps an imperfect, knowledge of the Latin tongue; and in the Περὶ τοῦ ἠλέκτρου he describes himself as conversing with the boatmen on the Po. In the Περὶ τῶν ἐπὶ μισ. συν., he shows an intimate acquaintance with Roman manners; but his picture of them in that piece, as well as in the *Nigrinus*, is a very unfavourable one.

He probably returned to his native country in about his fortieth year, and by way of Macedonia. (*Herodotus*, § 7.) At this period of his life he abandoned the rhetorical profession, the artifices of which were foreign to his temper, the natural enemy of deceit and pretension (Δὶς κατηγ., § 32, Ἁλιεύς, § 29); though it was, perhaps, the money he had made by it that enabled him to quit it, and to follow his more congenial inclinations. In his old age, indeed, he appears to have partially resumed it, as he tells us in his Ἡρακλῆς, § 7; and to which period of his life we must also ascribe his Διόνυσος (§ 8). But these latter productions seem to have been confined to that species of declamation called a προσλαλιά, to which the pieces just mentioned belong, and for which we have no equivalent term; and they were probably written rather by way of pastime and amusement than from any hopes of gain.

There are no materials for tracing that portion of his life which followed his return to his native country. It was, however, at this period that he produced the works to which he owes his reputation, and which principally consist of attacks upon the religion and philosophy of the age. The bulkiness of them suggests the inference that many years were spent in these quiet literary occupations, though not undiversified with occasional travel; since it appears from the Πῶς δεῖ ἱστ. συγ., § 14, that he must have been in Achaia and Ionia about

the close of the Parthian war, A. D. 160—165; on which occasion, too, he seems to have visited Olympia, and beheld the self-immolation of Peregrinus. We have already seen that about the year 170, or a little previously, he must have visited the false oracle of the impostor Alexander, in Paphlagonia. Here Lucian planned several contrivances for detecting the falsehood of his responses; and in a personal interview with the prophet, instead of kissing his hand, as was the custom, inflicted a severe bite upon his thumb. For these and other things, especially his having advised Rutilianus not to marry Alexander's daughter by the Moon, that impostor was so enraged against Lucian, that he would have murdered him on the spot had he not been protected by a guard of two soldiers. Alexander, therefore, dissembled his hatred, and even, pretending friendship, dismissed him with many gifts, and lent him a vessel to prosecute his voyage. When well out at sea, Lucian observed, by the tears and entreaties of the master towards the rest of the crew, that something was amiss, and learnt from the former that Alexander had ordered them to throw their passenger into the sea, a fate from which he was saved only by the good offices of the master. He was now landed at Aegialos, where he fell in with some ambassadors, proceeding to king Eupator in Bithynia, who received him on board their ship, and landed him safely at Amastris. (*Alex.* 54—58.) We can trace no later circumstances of his life, except his obtaining the office of procurator of part of Egypt, bestowed upon him in his old age, probably by the emperor Commodus, and which has been already mentioned. From the Ἀπολ. *περὶ τῶν ἐπὶ μ.*, § 12, it appears that his functions were chiefly judicial, that his salary was considerable, and that he even entertained expectations of the proconsulship. In what manner he obtained this post we have no means of knowing; but from his *Imagines*, which some have supposed to have been addressed to a concubine of Verus, and which Wieland conjectures to have been intended for the wife of Marcus Antoninus, as well as from his tract *Pro Lapsu*, he seems to have been neither averse from flattery nor unskilled in the method of applying it. He certainly lived to an advanced age, and it is probable that he may have been afflicted with the gout; but the inference that he died of it merely from his having written the burlesque drama called Ποδάγρα is rather strong. He probably married in middle life; and in the Εὐνοῦχος, § 13, he mentions having a son.

The nature of Lucian's writings inevitably procured him many enemies, by whom he has been painted in very black colours. According to Suidas he was surnamed *the Blasphemer*, and was torn to pieces by dogs, or rather, perhaps, died of canine madness, as a punishment for his impiety. On this account, however, no reliance can be placed, as it was customary with Suidas to invent a horrid death for those whose doctrines he disliked. To the account of Suidas, Volaterranus added, but without stating his authority, that Lucian apostatised from Christianity, and was accustomed to say he had gained nothing by it but the corruption of his name from Lucius to Lucianus. So too the scholiast on the *Peregrinus*, § 13, calls him an apostate (παραβάτης); whilst the scholiasts on the *Verae Historiae* and other pieces frequently apostrophise him in the bitterest terms, and make the most absurd and far-fetched charges against him of ridiculing the Scriptures.

The whole gravamen of the accusation of blasphemy lies in the point whether Lucian was really an apostate. If he had never been initiated into the mysteries of Christianity, it is clear that he is no more amenable to the charge than Tacitus, or any other profane author, who from ignorance of our religion has been led to vilify and misrepresent it. The charge of apostacy might be urged with some colour against Lucian, if it could be shown that he was the author of the dialogue entitled *Philopatris*. The subject of the piece is shortly this. Triephon, who is represented as having been a member of the church, meets Critias, and inquires the reason of his disturbed looks and hurried gait. After some discourse about paganism and Christianity, Critias relates his having been among an assembly of Christians, where he has heard troubles and misfortunes predicted to the state and its armies. When he has concluded his story, Cleolaus enters, and announces some military successes gained by the emperor in the East. A sneering tone pervades the whole piece, which betrays so intimate a knowledge of Christianity that it could hardly have been written but by one who had been at some time within the pale of the church.

Some eminent critics, and amongst them Fabricius, have held the *Philopatris* to be genuine. Towards the middle of last century, Gesner wrote his dissertation *De Aetate et Auctore Philopatridis*, in which he showed satisfactorily that the piece could not have been Lucian's; and he brings forward many considerations which render it very probable that the work was composed in the reign of Julian the Apostate.

The scholiast on the *Alexander*, § 47, asserts that Lucian was an Epicurean, and this opinion has been followed by several modern critics. But though his natural scepticism may have led him to prefer the tenets of Epicurus to those of any other sect, it is most probable that he belonged to none whatever. In the Ἀπολ. *περὶ τῶν ἐπὶ μισθῷ συν.*, § 15, he describes himself as *οὐ σοφός*, but *ἐκ τοῦ πολλοῦ δήμου*; and in the *Hermotimus* he calls himself *ἰδιώτης*, in contradistinction to that philosopher. In the *Βίων πρᾶσις*, too, Epicurus is treated no better than the other heads of sects.

Of Lucian's moral character we have no means of judging except from his writings; a method which is not always certain. Several of his pieces are loose and licentious, but some allowance should be made for the manners of the age. The Ἔρωτες, the most objectionable, has been abjudicated by many critics, and for Lucian's sake it is to be hoped that they are correct; but in the Εἰκόνες we find allusions to the same perverted tastes, and in § 4 the promise of a story respecting the Cnidian Venus, which is actually found in the former piece. Yet in the *Alexander*, § 54, he seems indignant at the charge of immorality brought against him by that impostor; and that he must at least have avoided any grievous and open scandal may be presumed from the high office conferred upon him in Egypt. Lucian was not averse from praising himself, and in the Ἁλιεύς, § 20, has drawn his own character as a hater of pride, falsehood, and vain-glory, and an ardent admirer of truth, simplicity, and all that is naturally amiable; nor is there much to object against the truth of this autograph portrait. He seems to have retained

through life a natural taste for the fine arts, as may be inferred from the many lively descriptions of pictures and statues interspersed through his works. That he was a warm admirer of dancing appears from his treatise Περὶ ὀρχήσεως.

In giving an account of Lucian's numerous and miscellaneous writings, it is difficult to class them under distinct heads with accuracy. Yet an attempt at arrangement seems preferable to going through them in the confused order in which they stand in the editions, which has not even the merit of being chronological. The main heads under which his pieces may be classed, and which are, perhaps, accurate enough for general purposes, are, 1. the Rhetorical; 2. the Critical; 3. the Biographical; 4. Romances; 5. Dialogues; 6. Miscellaneous pieces; 7. Poems. By some writers Lucian has also been called an historian, a mathematician, a physical philosopher, &c. But the works for which these appellations have been bestowed upon him are either not his, or fall more properly under one of the preceding divisions.

1. Rhetorical Works. Lucian's rhetorical pieces were no doubt for the most part the first productions of his pen, for we have already seen that he did not lay aside that profession, and apply himself to a different style of writing, till he had reached the age of forty. Of all his pieces they are the most unimportant, and betray least of his real character and genius, and therefore require but a passing notice. They may be divided into προσλαλιαί, or introductory addresses, delivered in literary assemblies, and more regular rhetorical pieces in the demonstrative and deliberative kind. Among the προσλαλιαί may be reckoned Περὶ τοῦ ἐνυπνίου, *Somnium seu Vita Luciani*, the closing sentence of which shows it to have been addressed to some assembly of his countrymen, apparently after his return from his travels. This piece, which is valuable for the anecdotes it contains of Lucian's life, has been already mentioned. The Ἡρόδοτος, *Herodotus sive Aëtion*, seems to have been addressed to some Macedonian assembly. Of Aëtion the painter an account is elsewhere given. [Aetion.] From the picture described in this piece, Raphael is said to have taken one of his frescoes. Ζεύξις, *Zeuxis sive Antiochus*, also contains the description of a picture which Sulla carried off from Athens, and which was lost on its voyage to Rome, but of which a copy was extant in the time of Lucian. Ἁρμονίδης, *Harmonides*, which, however, is called by Marcilius a Σύστασις, or *Commendatio*, contains an anecdote of Timotheus and his pupil Harmonides. Σκύθης ἢ Πρόξενος, *Scytha*, turns on the visit of Anacharsis to Athens, and his meeting Toxaris, a fellow-countryman, there, who introduces him to the friendship of Solon. Ἱππίας ἢ Βαλανεῖον, *Hippias seu Balneum*, is the description of a bath. Προσλαλία ἢ Διόνυσος, *Bacchus*, turns on the conquests of Bacchus. Προσλαλία ἢ Ἡρακλῆς, *Hercules Gallicus*. An account of the Gallic Hercules. Περὶ τοῦ ἠλέκτρου ἢ τῶν κύκνων, *De Electro seu Cygnis*. This was probably an early piece, as in § 2 the author mentions a recent visit to the Po, in which he inquired for the poplars that distilled amber, and the singing swans; but without success. Περὶ τοῦ οἴκου, *De Domo*, contains a description of a house, or rather apartment. Περὶ τῶν διψάδων, *De Dipsadibus*. An account of certain Libyan serpents.

More regular rhetorical pieces are Τυραννοκτόνος, *Tyrannicida*, a declamation. A man intending to kill a tyrant, but not finding him, leaves his sword in the body of his son. At this sight the tyrant slays himself; whereupon the murderer claims a reward, as having killed him. This piece is perhaps spurious. Ἀποκηρυττόμενος, *Abdicatus*. This declamation is attributed to Libanius. Φάλαρις πρῶτος καὶ δεύτερος, *Phalaris prior et alter*. The authenticity of these two declamations, on the subject of the tyrant of Agrigentum, has likewise been doubted. Μυίας ἐγκώμιον, *Encomium Muscae*, a playful and ingenious little piece, describing the nature and habits of the fly. Πατρίδος Ἐγκώμιον, *Patriae Encomium*. The title indicates the subject of this declamation.

2. Critical Works. Δίκη φωνηέντων, *Judicium Vocalium*, was probably a juvenile performance, in which σ brings a complaint of ejection against τ. The suit is conducted after the Athenian manner, the vowels being the dicasts. Λεξιφάνης, *Lexiphanes*, a humorous dialogue, written to ridicule the affectation of strange and obsolete diction. By some it has been considered as directed against the *Onomasticon* of Pollux; by others, against Athenaeus; but in both cases probably without foundation. After Lexiphanes has been made to vomit up the strange farrago with which he has overloaded himself, Lucian prescribes the following course of wholesome diet, in order to complete a cure. First, to read the Greek poets; then the orators; next Thucydides and Plato, with the dramatic authors. The piece concludes with some sound critical advice. Πῶς δεῖ ἱστορίαν συγγράφειν, *Quomodo Historia sit conscribenda*, is the best of Lucian's critical works. The former portion is employed in ridiculing the would-be historians of the day, whilst the latter contains some excellent critical precepts. The 41st section in particular is admirable. The historian Du Thou thought so much of this essay, that he drew the rules for historical writing in the preface to his work principally from it. Ῥητόρων διδάσκαλος, *Rhetorum Preceptor*, is a piece of critical irony, pretending to point out a royal road to oratory. It also contains a bitter personal attack upon some apparently Egyptian orator. Ψευδολογιστής, *Pseudologista*, a violent attack upon a brother sophist who had ignorantly asserted that the word ἀποφράς, used by Lucian, was un-Attic. Δημοσθένους Ἐγκώμιον, *Demosthenis Encomium*, a critical dialogue on the merits of Demosthenes. This piece has been reckoned spurious by many critics, but perhaps on insufficient grounds. The concluding part contains some interesting particulars of the death of the great orator. Ψευδοσοφιστής, *Pseudosophista*, a dialogue on Attic solecisms, has also been abjudicated, and on more certain grounds. Several phrases are given out as solecisms which are not really so, and which have even been used by Lucian himself.

3. Biographical Works. The pieces which entitle Lucian to be called a biographer are the Ἀλέξανδρος ἢ Ψευδόμαντις, *Alexander seu Pseudomantis*; Δημώνακτος βίος, *Vita Demonactis*; and Περὶ τῆς Περεγρίνου τελευτῆς, *De Morte Peregrini*. They are, however, rather anecdotical memoirs (ἀπομνημονεύματα), like Xenophon's *Memorabilia Socratis*, than regular biographies. Of the first piece the chief contents are given elsewhere. [Alexander, Vol. I. p. 123.] An account of Demonax will also be found under the

proper head. The life of that philosopher must have been prolonged considerably beyond the reign of Hadrian, since Lucian tells us that he was personally acquainted with him for a long period. (*Θατέρῳ δὲ τῷ Δημώνακτι, καὶ ἐπὶ μήκιστον συνεγενόμην*, § 1.) Demonax was a philosopher after Lucian's own heart, belonging to no sect, though he had studied the tenets of all, and holding the popular mythology in profound contempt. His chief leaning was to the school of Socrates, though, in the unconstrained liberty of his way of life, he seemed to bear some resemblance to Diogenes. Demonax sacrificed to the Graces, and was equally averse from the austerity of the Stoics and the filth of the Cynics. Had he been one of the latter, Lucian would never have mentioned him with praise. Of all the philosophic sects, Lucian detested the Cynics most, as may be seen in his *Peregrinus*, *Fugitivi*, *Convivium*, &c.; though he seems to have made an exception in favour of Menippus, on account, perhaps, of his satyrical writings, to which his own bear some resemblance. It was for his account of Demonax that Eunapius ranked Lucian among the biographers. *Περὶ τῆς Περεγρίνου τελευτῆς*, *De Morte Peregrini*, contains some particulars of the life and voluntary *auto-da-fé* of Peregrinus Proteus, a fanatical cynic and apostate Christian, who publicly burnt himself from an impulse of vain-glory shortly after the 236th Olympiad (A. D. 165), and concerning whom further particulars will be found elsewhere. [PEREGRINUS.] Lucian seems to have beheld this singular triumph of fanaticism with a sort of barbarous exultation, which nearly cost him a beating from the Cynics, who surrounded the pyre (§ 37). The *Μακρόβιοι* may also be referred to this head, as containing anecdotes of several Greek and other worthies who had attained to a long life.

4. ROMANCES. Under this head may be classed the tale entitled *Λούκιος ἢ Ὄνος*, *Lucius sive Asinus*, and the *Ἀληθοῦς ἱστορίας λόγος α' καὶ β'*, (*Verae Historiae*). Photius (Cod. 129) is inclined to believe that Lucian's piece was taken from a fable by Lucius of Patrae, but does not speak very positively on the subject. It has been thought that Appuleius drew his story of the *Golden Ass* from the same source [APPULEIUS]; retaining, however, the lengthy narrative and fanatical turn of the original tale; whilst Lucian abridged it, and gave it a comic caste, especially in the *denouëment*, which, however, is sufficiently gross. M. Courier, on the contrary, who published an edition of the piece with a French version and notes (Paris 1818, 12mo), thinks that Lucian's is the original; and this opinion is acceded to by M. Letronne in the *Journal des Savans*, July, 1818. There are no means of deciding this question satisfactorily. The story turns on the adventures of Lucius, who, from motives of curiosity, having arrived at the house of a female magician in Thessaly, and beheld her transformation into a bird, is desirous of undergoing a similar metamorphosis. By the help of the magician's maid, with whom he has ingratiated himself, he gets access to her magic ointments; but, unfortunately, using the wrong one, is deservedly turned into an ass, in which shape he meets with a variety of adventures, till he is disenchanted by eating rose-leaves. The adventure with the robbers in the cave is thought to have suggested the well-known scene in *Gil Blas*. The *Verae Historiae* were composed, as the author tells us in the beginning, to ridicule the authors of extravagant tales, including Homer's *Odyssey*, the *Indica* of Ctesias, and the wonderful accounts of Iambulus of the things contained in the great sea. According to Photius (Cod. 166), Lucian's model was Antonius Diogenes, in his work called *Τὰ ὑπὲρ Θούλην ἄπιστα*. That writer, however, was probably later than Lucian. Still Lucian may have had predecessors in the style, as Antiphanes. The adventures related are of the most extravagant kind, but show great fertility of invention. Lucian tells us plainly what we have to expect; that he is going to write about things he has neither seen himself nor heard of from others; things, moreover, that neither do, nor can by possibility exist; and that the only truth he tells us is when he asserts that he is lying. He then describes how he set sail from the columns of Hercules, and was cast by a storm on an enchanted island, which appeared, from an inscription, to have been visited by Hercules and Bacchus; where not only did the rivers run wine, but the same liquid gushed from the roots of the vines, and where they got drunk by eating the fish they caught. On again setting sail, the ship is snatched up by a whirlwind, and carried through the air for seven days and nights, till they are finally deposited in the moon by certain enormous birds called Hippogypi (horse vultures). Here they are present at a battle between the inhabitants of that planet and those of the sun. Afterwards they prosecute their voyage through the Zodiac, and arrive at the city of Lanterns, where Lucian recognises his own, and inquires the news at home. They then pass the city of Nephelococcygia (Cloud-cuckoo-town), and are at length deposited again in the sea. Here they are swallowed up by an immense whale; and their adventures in its belly, which is inhabited, complete the first book. The second opens with an account of their escape, by setting fire to a forest in the whale's belly, and killing him. After several more wonderful adventures, they arrive at the Isle of the Blest (*Μακάρων νῆσος*). Here they fall in with several ancient worthies, and Homer among the rest, which affords an opportunity for some remarks on his life and writings. Homer is made to condemn the criticisms of Aristarchus and Zenodotus. He asserts, as Wolf and others have since done, that he began the *Iliad* with the anger of Achilles merely from chance, and without any settled plan; and denies that the *Odyssey* was written before the *Iliad*, then a prevalent opinion. After this they again set sail, and arrive at the infernal regions, where, among others, they find Ctesias and Herodotus undergoing punishment for their falsehoods. The book is concluded with several more surprising adventures. That the *Verae Historiae* supplied hints to Rabelais and Swift is sufficiently obvious, not only from the nature and extravagance of the fiction, but from the lurking satire.

5. DIALOGUES. But Lucian's fame rests chiefly on his dialogues, by which term is here meant those pieces which are of an ethical or mythological nature, as well as of a dramatic form; and which were intended to ridicule the heathen philosophy and religion; for a few of his pieces which have not that scope are also in the shape of dialogue. Lucian has himself explained the nature and novelty of his undertaking in his *Prometheus* (*Πρὸς τὸν εἰπόντα Προμηθεύς εἶ ἐν λόγοις*, § 5), where he tells us that it consists of a mixture of the Pla-

tonic dialogue with comedy; in other words, a combination of Plato and Aristophanes. In the *Bis Accusatus*, § 33, we have a still more complete account of his style, where Dialogue personified accuses Lucian of stripping him of his tragic mask, and substituting a comic and satyric one; of introducing scurrilous jokes, and the iambic licence; and of mixing him up with Eupolis, Aristophanes, and Menippus, the most snarling of the ancient cynics. These dialogues, which form the great bulk of his works, are of very various degrees of merit, and are treated in the greatest possible variety of style, from seriousness down to the broadest humour and buffoonery. Their subjects and tendency, too, vary considerably; for whilst some, as it has been said, are employed in attacking the heathen philosophy and religion, others are mere pictures of manners without any polemic drift. For the sake of convenience, we may first consider those which are more exclusively directed against the heathen mythology; next, those which attack the ancient philosophy; and lastly, those in which both the preceding objects are combined, or which, having no such tendency, are mere satires on the manners of the day and the follies and vices natural to mankind.

In the first class may be placed Προμηθεύς ἢ Καύκασος, *Prometheus seu Caucasus*, which is properly a dialogue of the gods, and to which it forms a very fitting introduction, as it opens up the relationship between gods and men, and puts Zeus completely in the wrong for crucifying Prometheus. Though a good dialogue, it is in the grave style, and has little of Lucian's characteristic humour. The Θεῶν Διάλογοι, *Deorum Dialogi*, twenty-six in number, consist of short dramatic narratives of some of the most popular incidents in the heathen mythology. The reader, however, is generally left to draw his own conclusions from the story, the author only taking care to put it in the most absurd point of view. Hence, perhaps, we may conclude that, like some of Lucian's more serious dialogues, they were among his earlier attempts, before he had summoned hardihood enough to venture on those more open and scurrilous attacks which he afterwards made. Of the same class, but inferior in point of execution, are the fifteen dialogues of the *Dei Marini*, Ἐνάλιοι Διάλογοι. In the last, that of *Zephyr and Notus*, the beautiful and graphic description of the rape of Europa is worthy of remark, which, as Hemsterhuis observes, was probably taken from some picture. In the Ζεύς Ἐλεγχόμενος, *Jupiter Confutatus*, a bolder style of attack is adopted; and the cynic proves to Zeus's face, that every thing being under the dominion of fate, he has no power whatever. As this dialogue shows Zeus's want of power, so the Ζεύς τραγῳδός, *Jupiter Tragoedus*, strikes at his very existence, and that of the other deities. The subject is a dispute at Athens between Timocles, a Stoic, and Damis, an Epicurean, respecting the being of the gods. Anxious as to its result, Zeus summons all the deities to hear the arguments. Hermes first calls the golden ones, then the silver, and so forth; not according to the beauty of their workmanship, but the richness of their materials. On meeting, a squabble takes place about precedence, which is with some difficulty quelled. Timocles then goes through his arguments for the existence of the gods, which Damis refutes and ridicules. At this result, Zeus becomes dejected; but Hermes consoles him with the reflection that though some few may be convinced by Damis, the great mass of the Greeks, and all the barbarians, will ever be of a contrary opinion. The abuse of the stoic on finding himself worsted is highly natural. Much of the same tendency is the Θεῶν ἐκκλησία, *Deorum Concilium*, which is in fact a dialogue of the gods. Momus complains of the rabble which has been introduced into heaven, not only mere mortals, but barbarians, and even apes and other beasts. In this class may also be enumerated the Τὰ πρὸς Κρόνον, *Saturnalia*, which contains a laugh at the ancient fable of Cronos.

In the second class of Dialogues, namely, those in which the ancient philosophy is the more immediate object of attack, may be placed the following: Βίων πρᾶσις (*Vitarum Auctio*). In this humorous piece the heads of the different sects are put up to sale, Hermes being the auctioneer. Pythagoras fetches ten minae. Diogenes, with his rags and cynicism, goes for two obols—he may be useful as a house-dog. Aristippus is too fine a gentleman for any body to venture on. Democritus and Heraclitus are likewise unsaleable. Socrates, with whom Lucian seems to confound the Platonic philosophy, after being well ridiculed and abused, is bought by Dion of Syracuse for the large sum of two talents. Epicurus fetches two minae. Chrysippus, the stoic, who gives some extraordinary specimens of his logic, and for whom there is a great competition, is knocked down for twelve minae. A peripatetic, a double person (exoteric and esoteric) with his physical knowledge, brings twenty minae. Pyrrho, the sceptic, comes last, who, after having been disposed of, and in the hands of the buyer, is still in doubt whether he has been sold or not. From the conclusion, it appears that Lucian intended to include in another auction the lives of other members of the community; but this piece is either lost, or was never executed. The Ἁλιεύς ἢ Ἀναβιοῦντες, *Piscator seu Reviviscentes*, is a sort of apology for the preceding piece, and may be reckoned among Lucian's best dialogues. The philosophers are represented as having obtained a day's life for the purpose of taking vengeance upon Lucian, who in some degree makes the *amende honorable* by confessing that he has borrowed the chief beauties of his writings from them. He begs not to be condemned without a trial; and it is agreed that Philosophy herself shall be the judge; but Lucian expresses his fears that he shall never be able to find her abode, having been so often misdirected. On their way, however, they meet Philosophy, who is astonished to see so many of her chief professors again alive, and is surprised they should be angry at her being abused, when she has already endured so much from Comedy. It is with great difficulty that Lucian discovers Truth among her retinue, the allegorical description of which personage is very good. Lucian, indeed, excels in that kind of writing. The philosophers now open their case against him. He is charged with taking Dialogue out of their hands, and with persuading Menippus to side with him, the only philosopher who does not appear among his accusers. This may afford another answer to those who would make Lucian an Epicurean. Under the name of Parrhesiades, Lucian advocates his own cause; and having gained it, becomes, in turn, accuser. The philosophers of the age are summoned to the Acropolis, in the name of Virtue,

Philosophy, and Justice, but scarce one obeys the call. Lucian undertakes to assemble them by offering rewards. Immediately a vast concourse appear, quarrelling among themselves; but when they find that Philosophy herself is to be the judge, they all run away. In his haste to escape, a cynic drops his wallet, which, instead of lupins, brown bread, or a book, is found to contain gold, pomatum, a sacrificing knife, a mirror, and dice. Truth orders their lives to be inquired into by Logic, and the pretenders to be branded with the figure of a fox or an ape. Lucian then borrows a fishing-rod from the temple; and having baited his hook with figs and gold, flings his line from the Acropolis. He draws up a great many different philosophers, but Plato, Chrysippus, Aristotle, &c., disown them all, and they are cast down headlong. This piece is valuable, not only from its own merits, but from containing some particulars of Lucian's life. Ἑρμότιμος is chiefly an attack upon the Stoics, but its design is also to show the impossibility of becoming a true philosopher. The irony is of a serious and Socratic turn, and the piece, though carefully written, has little of Lucian's native humour. From § 13 it appears he was about forty when he wrote it; and like the *Nigrinus*, it was probably, therefore, one of his earliest productions in this style. The Εὐνοῦχος, *Eunuchus*, is a ridiculous dispute between two philosophic rivals for the emperor's prize, the objection being that the *eunuchus* is *ipso facto* a disqualified person, and incapable of becoming a philosopher. From § 12, it appears to have been written at Athens. The Φιλοψευδής may be ranked in this class. It is a dialogue on the love of falsehood, natural to some men purely for its own sake. In § 2 Herodotus and Ctesias are attacked as in the *Verae Historiae*, as well as Hesiod and Homer. Poets, however, may be pardoned, but not whole states that adopt their fictions; and Lucian thinks it very hard to be accused of impiety for disbelieving such extravagancies. Some commentators have thought that the Christian miracles are alluded to in § 13 and § 16; but this does not seem probable. The main subject of the piece is the relation of several absurd stories of ghosts, &c., by a company of white-bearded philosophers. The Δραπεταί, *Fugitivi*, is directed against the cynics, by whom Lucian seems to have been attacked for his life of Peregrinus. In a conversation between Apollo and Zeus, the latter asserts that he was so annoyed by the stench that ascended from the pyre, that, though he fled into Arabia, all the frankincense there could hardly drive it out. He is about to relate the whole history to Apollo, when Philosophy rushes in, in tears and trouble, and complains of the philosophers, especially the cynics. She gives a history of her progress in India, Egypt, Chaldaea, &c., before she reached the Greeks, and concludes with a complaint against the cynics. Apollo advises Jupiter to send Mercury and Hercules to inquire into the lives of the cynics, and to punish the evil doers; the greater part being mere vagabonds and runaway slaves. Συμπόσιον ἢ Λαπίθαι, *Convivium seu Lapithae*, is one of Lucian's most humorous attacks on the philosophers. The scene is a wedding feast, at which a representative of each of the principal philosophic sects is present. Of all the guests these are the only absurd and troublesome ones, the unlettered portion behaving themselves with decency and propriety. The cynic Alcidamas, who comes uninvited, is particularly offensive in his behaviour. In the midst of the banquet an absurd letter arrives from Hetoimocles, a stoic, expostulating with Aristaenetus, the host, for not having been invited. The discussion that ensues sets all the philosophers by the ears, and ends in a pitched battle. In the midst of the confusion, Alcidamas upsets the chandelier; and when lights are again brought, strange scenes are discovered. The cynic is making free with one of the music-women; the stoic, Dionysidorus, is endeavouring to conceal a cup under his cloak. The similarity of this piece, and the 55th epistle of the third book of Alciphron, is too marked to be the result of accident. The relative chronology of Alciphron and Lucian cannot be accurately settled [ALCIPHRON]; but the dialogue is so much more highly wrought than the epistle, as to render Bergler's notion probable, that Lucian was the copyist. Under this head we may also notice the *Nigrinus* and the *Parasite* (Περὶ παρασίτου ἤτοι ὅτι τέχνη Παρασιτική). The Nigrinus has been reckoned one of Lucian's first efforts in this style, and this seems borne out by a passage in § 35. Wieland calls it a declaration of war against the philosophers, and thinks that it still bears traces of Lucian's rhetorical style. But though the piece may be considered as an attack on philosophic pride, its main scope is to satirise the Romans, whose pomp, vain-glory, and luxury, are unfavourably contrasted with the simple habits of the Athenians. The *Parasitus* is a mere piece of *persiflage* throughout. The dialogue is conducted like those of Socrates with the sophists, though the parasite, who may stand for the sophist, gets the better of the argument. The philosophical definition of parasitism in § 9 is highly humorous, as well as the demonstration of its superiority to philosophy, on account of its unity and definiteness, in which it equals arithmetic; for two and two are four with the Persians as well as the Greeks, but no two philosophers agree in their principles. So also it is shown to be superior to philosophy, because no parasite ever turned philosopher, but many philosophers have been parasites. The demonstration of the non-existence of philosophy, §§ 28, 29, seems directed against Plato's *Parmenides*.

The third and more miscellaneous class of Lucian's dialogues, in which the attacks upon mythology and philosophy are not direct but incidental, or which are mere pictures of manners, contains some of his best. At the head must be placed Τίμων ἢ μισάνθρωπος, *Timon*, which may perhaps be regarded as Lucian's masterpiece. The story is that of the well-known Athenian misanthrope mentioned by Plato, whose tower, Pausanias tells us (i. 30. § 4), still existed in his time. The introduction affords an opportunity for some sneers at Zeus. The dialogue between Plutus and Hermes, in which the former describes his way of proceeding with mankind, is very humorous and well-sustained, though the imitation of Aristophanes is obvious. The story of Timon, which is very dramatically told, is too well known to need description here. The Νεκρικοὶ Διάλογοι, *Dialogi Mortuorum*, are perhaps the best known of all Lucian's works. The subject affords great scope for moral reflection, and for satire on the vanity of human pursuits. Wealth, power, beauty, strength, not forgetting the vain disputations of philosophy, afford the materials; and some cynic philosopher, Diogenes or Menippus, is generally the commen-

tator. When Croesus and Menippus meet on the banks of the Styx, it is easy to see which will have the advantage. The disappointments of those who lie in wait for the inheritance of the rich, afford a fertile theme, which, however, Lucian has worn rather thread-bare. In a few of the dialogues it must be owned that some of the great men of antiquity are flippantly and unjustly attacked, and especially Socrates. Among the moderns these dialogues have been imitated by Fontenelle and Lord Lyttelton. The Μένιππος ἢ Νεκυομαντεία, *Necyomanteia*, bears some analogy to the Dialogues of the dead. Menippus relates his descent into *Hades*, and the sights that he sees there, particularly the punishment of the great and powerful. The genuineness of this piece has been doubted. Du Soul thought that it was written by Menippus himself, who, as we learn from Diogenes Laërtius (vi. 101), wrote a *Necyomanteia*, but Hemsterhuis discards this conjecture. It certainly wants Lucian's pungency ; but arguments from style are not always safe. In the Ἰκαρομένιππος ἢ Ὑπερνέφελος, *Icaro-Menippus*, on the contrary, which is in Lucian's best vein, and a master-piece of Aristophanic humour, Menippus, disgusted with the disputes and pretensions of the philosophers, resolves on a visit to the stars, for the purpose of seeing how far their theories are correct. By the mechanical aid of a pair of wings he reaches the moon, and surveys thence the miserable passions and quarrels of men. Hence he proceeds to Olympus, and is introduced to the Thunderer himself. Here he is witness of the manner in which human prayers are received in heaven. They ascend by enormous ventholes, and become audible when Zeus removes the covers. Strange is the variety of their tenor! Some pray to be kings, others that their onions may grow ; one sailor begs a north wind, another a south ; the husbandman wants rain ; the fuller, sunshine. Zeus himself is represented as a partial judge, and as influenced by the largeness of the rewards promised to him. At the end he pronounces judgment against the philosophers, and threatens in four days to destroy them all. Then he cuts Menippus's wings, and hands him over to Hermes, who carries him to earth by the ear. With a malicious pleasure Menippus hastens to the Poecile to announce to the assembled philosophers their approaching destruction. Χάρων ἢ ἐπισκοποῦντες, *Contemplantes*, is a very elegant dialogue, but of a graver turn than the preceding. Charon visits the earth to see the course of life there, and what it is that always makes men weep when they enter his boat. He requests Hermes to be his *Cicerone*. To get a good view they pile Pelion upon Ossa ; but this not being high enough, Oeta must follow, and then Parnassus: a passage evidently meant to ridicule Homer. Parnassus being at top Charon and Hermes seat themselves on each of the peaks. Then pass in review Milo the wrestler, Cyrus, Croesus, and other celebrated characters. In this piece, as Hemsterhuis observes, our author has not been very scrupulous about chronology. In the interview between Croesus and Solon, Lucian follows Herodotus, but inverts the order of the happy. Of all Lucian's dialogues this is perhaps the most poetical: as in the description of the passions flying about ; the comparison of cities to bee-hives attacked by wasps ; the likening of human lives to bubbles ; the death of cities as well as individuals. The whole is a picture of the smallness of mankind when viewed from a philosophic, as well as a physical height. Lucian seems to have put his own sentiment into the mouth of Charon (§ 16), παγγελοῖα ταῦτα, ὦ Ἑρμῆ. The Κατάπλους ἢ Τύραννος, *Cataplus sive Tyrannus*, is in fact a dialogue of the dead. The persons are Charon, Clotho, Hermes, a cynic philosopher, the tyrant Megapenthes, the cobbler Micyllus, and certain rich men. The reluctance of Megapenthes to obey the summons of Clotho, and his ludicrous attempts at evasion, are happily contrasted with the alacrity of Micyllus. The latter being left behind on the banks of the Styx, swims after Charon's boat, which being full, he finds a place on the shoulders of the tyrant, and does not cease tormenting him the whole way. There is considerable drollery in his pretended lament for his old lasts and slippers, when requested by Mercury to grieve a little, just for the sake of keeping up the custom. Megapenthes' description of the indignities which his household offer to his body while lying in state, and which, though conscious of them, he is powerless to resist, is very striking. Ὄνειρος ἢ Ἀλεκτρύων, *Somnium seu Gallus*. Here we have the cobbler Micyllus again, who has been dreaming that he has fallen heir to Eucrates, a *nouveau riche*. From this state of felicity he is awakened by the crowing of his cock, which he threatens to kill as soon as he gets up. The cock discovers himself to be Pythagoras in one of his transmigratory states, which gives occasion to some jokes at the expense of that philosophy. The cock then endeavours to persuade Micyllus that he is much happier than the rich men whom he envies, and in order to convince him, desires him to pluck one of the long feathers from his tail, which has the power of conferring invisibility. Micyllus, who has evidently a lurking spite against the bird, plucks out both his long feathers, much to the discomfiture of Pythagoras, whom, however, the cobbler consoles by telling that he looks much handsomer so than he would with only one. Being now invisible, Pythagoras and Micyllus go round to the houses of several rich men, and behold their miseries and vices. This piece may be reckoned among the best of Lucian's. Δὶς κατηγορούμενος, *Bis Accusatus*, so called from Lucian's being arraigned by Rhetoric and Dialogue, is chiefly valuable for the information it contains of the author's life and literary pursuits. Zeus finds fault with Homer for calling the gods happy, when they have got so much to do, and when there are still so many undecided causes on hand. To clear these off a court is appointed, at which Justice is to preside. The first cause is Drunkenness *versus* the Academy, for depriving him of Polemo. The plaintiff being naturally disqualified for pleading, the Academy undertakes both sides of the question. Next we have the Porch *versus* Pleasure, which is defended by Epicurus. After two or three more causes Lucian is accused by Rhetoric of desertion, and by Dialogue of having lowered and perverted his style. We may here also mention the Κρονοσόλων, *Crono-Solon*, and the Ἐπιστολαὶ Κρονικαί, *Epistolae Saturnales*, which turn on the institution and customs of the *Saturnalia*.

Amongst the dialogues which may be regarded as mere pictures of manners, without any polemical tendency, may be reckoned the Ἔρωτες, to which allusion has already been made in a former part of this notice. The Ἑταιρικοὶ Διάλογοι, *Dialogi*

Meretricii, describe the manners of the Greek Hetaerae or courtezans, with liveliness and fidelity; perhaps too much so for the interests of morality. Πλοῖον ἢ Εὐχαί, *Navigium seu Vota.* In this piece the company form various wishes, which are in turn derided by Lucian. The imitation of Plato in the opening is very strong.

Dialogues which cannot with propriety be placed under any of the preceding heads, are the Εἰκόνες, *Imagines*, which has been already adverted to in the sketch of Lucian's life. Ὑπὲρ τῶν Εἰκόνων, *Pro Imaginibus*, a defence of the preceding, with the flattery of which the lady who was the subject of it pretended to be displeased. Τόξαρις, *Toxaris*, a dialogue between a Greek and Scythian, on the subject of friendship, in which several remarkable instances are related on both sides. It is in the grave style. The Ἀνάχαρσις, *Anacharsis*, is an attack upon the Greek gymnasia, in a dialogue between Solon and Anacharsis. It also turns on the education of youth. Here too the irony is of a serious cast. Περὶ ὀρχήσεως, *De Saltatione*, a disputation between Lucian and Crates, a stoic philosopher, respecting dancing. It has been observed before that Lucian was an ardent admirer of dancing, especially the pantomimic sort, to which he here gives the advantage over tragedy. The piece is hardly worthy of Lucian, but contains some curious particulars of the art of dancing among the ancients. Διάλεξις πρὸς Ἡσίοδον, *Dissertatio cum Hesiodo.* A charge against that poet that he cannot predict futurity, as he gave out. The genuineness is doubtful.

6. Miscellaneous Pieces. We are now to enumerate those few works of Lucian which do not fall under any of the preceding divisions, and which not being in the form of dialogues, bear some analogy to the modern essay. Πρὸς τὸν εἰπόντα Προμηθεύς εἶ ἐν λόγοις, *Ad eum qui dixerat Prometheus es in Verbis.* A reply to somebody who had compared him to Prometheus. Allusion has already been made to this piece, which, as the title implies, turns chiefly on his own works. Περὶ θυσίων, *De Sacrificiis.* The absurdities of the heathen worship, especially of the Egyptian, are pointed out in a serious style. This was probably an early production. Περὶ τῶν ἐπὶ μισθῷ συνόντων, *De Mercede Conductis*, was written to dissuade a Greek philosopher from accepting a place in a Roman household, by giving a humorous description of the miseries attending it. This little piece abounds with wit and good sense, and may be placed among Lucian's most amusing productions. It is likewise valuable for the picture it contains of Roman manners, which Lucian has here painted in highly unfavourable colours, but perhaps with some exaggeration and caricature. The Ἀπολογία περὶ τῶν ἐπὶ μ. συν., *Apologia pro de Merc. Cond.*, is Lucian's defence against a charge of inconsistency, in having accepted his Egyptian office, after having written the foregoing piece. The chief ground of defence is the difference between a public and private office, and indeed the charge was absurd. As already mentioned, this piece contains some particulars of Lucian's life. Ὑπὲρ τοῦ ἐν τῇ προσαγορεύσει πταίσματος, *Pro Lapsu in Salutando*, a playful little piece, though containing some curious learning, in which Lucian excuses himself for having saluted a great man with ὑγίαινε in the morning, instead of χαῖρε. In the Περὶ πενθοῦς, *De Luctu*, the received opinion concerning the infernal regions is reviewed, and the folly of grief demonstrated in a rather serious manner. Πρὸς ἀπαίδευτον, *Adversus Indoctum*, is a bitter attack upon a rich man who thought to acquire a character for learning by collecting a large library. Περὶ τοῦ μὴ ῥᾳδίως πιστεύειν διαβολῇ, *Non temere credendum esse Delationi.* The title of this piece sufficiently explains its subject. It is in the grave style; but is well written, and has something of the air of a rhetorical declamation.

7. Poems. These consist of two mock tragedies, called Τραγοποδάγρα and Ὠκύπους, and about fifty epigrams. The *Tragopodagra*, as its name implies, turns on the subject of the gout; its malignity and pertinacity are set forth, and the physicians who pretend to cure it exposed. This little drama displays considerable vigour of fancy. It has been thought that Lucian wrote it to beguile a fit of the malady which forms its subject. The *Ocypus*, which turns on the same theme, is much inferior, and perhaps a frigid imitation by some other hand. Of the epigrams some are tolerable, but the greater part indifferent, and calculated to add but little to Lucian's fame. Of some the genuineness may be suspected.

In the preceding account of Lucian's works those have been omitted, of whose spuriousness scarce a doubt can be entertained. These are:— Ἀλκύων ἢ περὶ Μεταμορφώσεως, *Halcyon seu de Transformatione.* This dialogue is completely opposed to Lucian's manner, as the fabulous tale of the Halcyon, which he would have ridiculed, is treated seriously. It has been attributed to Leo the academician. For the rest, the style is agreeable enough. Περὶ τῆς Ἀστρολογίης, *De Astrologia*, containing a serious defence of astrology, can never have been Lucian's. The Ionic dialect, too, condemns it; the affected use of which Lucian ridicules in his *Quom. Hist.* § 18. The same objections apply to the Περὶ τῆς Συρίης θεοῦ, *De Dea Syria*, also in the Ionic dialect. Though the scholiast on the *Nubes* of Aristophanes ascribes it to Lucian we may safely reject it. Such a narrative of superstitious rites could never have come from his pen, without at least á sneer, or a word of castigation. Nor would he have sacrificed his beard at the temple of Hierapolis, as in the last sentence the author represents himself as having done. The Κυνικός, *Cynicus*, is abjudicated by the scholiast, and with reason; for the cynic worsts Lucian in the argument about his tenets. The Χαρίδημος ἢ περὶ καλλοῦς, *Charidemus seu de Pulchro*, is a frigid imitation of Plato, bearing no mark of Lucian's hand, and has been rejected by the best critics. Νέρων ἢ περὶ τῆς ὀρυχῆς τοῦ Ἰσθμοῦ, *Nero, seu de Fossione Isthmi.* Wieland seems to have stood alone in asserting this dialogue to be Lucian's. From the concluding part the author appears to have been alive at the time of Nero's death. It contains some curious particulars of that emperor's singing. The spuriousness of the *Philopatris* has been already shown.

It is probable that several of Lucian's works are lost. In the *Life of Demonax*, § 1, he mentions having written a life of Sostratus, which is not now extant. Of his rhetorical pieces perhaps the greater part is lost, as Suidas says of them γέγραπται αὐτῷ ἄπειρα.

Lucian's merits as a writer consist in his knowledge of human nature, which, however, he generally viewed on its worst side; his strong common

sense ; the fertility of his invention ; the raciness of his humour ; and the simplicity and Attic grace of his diction. His knowledge was probably not very profound, and it may be suspected that he was not always master of the philosophy that he attacked. He nowhere grapples with the tenets of a sect, but confines himself to ridiculing the manners of the philosophers, or at most some of the salient and obvious points of their doctrines. Du Soul, in a note on the *Hippias*, § 3, has collected two or three passages to show Lucian's ignorance of the elements of mathematics ; and from this charge he has hardly, perhaps, been rescued by the defence of Belin de Ballu. He had, however, the talent of displaying what he did know to the best advantage ; and as he had travelled much and held extensive intercourse with mankind, he had opportunities to acquire that sort of knowledge which books alone can never give. Gesner justly calls him ἠθικώτατος, and affirms that there is scarcely a sect or race of men whose history or chief characteristics he has not noted : presenting us with the portraits of philosophers of almost every sect ; rhetors, flatterers, parasites ; rich and poor, old and young ; the superstitious and the atheistic ; Romans, Athenians, Scythians ; impostors, actors, courtezans, soldiers, clowns, kings, tyrants, gods and goddesses. (*Dissert. de Philop.* xvi.) His writings have a more modern air than those of any other classic author ; and the keenness of his wit, the richness, yet extravagance of his humour, the fertility and liveliness of his fancy, his proneness to scepticism, and the clearness and simplicity of his style, present us with a kind of compound between Swift and Voltaire. There was abundance to justify his attacks in the systems against which they were directed. Yet he establishes nothing in their stead. His aim is only to pull down ; to spread a universal scepticism. Nor were his assaults confined to religion and philosophy, but extended to every thing old and venerated, the poems of Homer and Hesiod, and the history of Herodotus. Yet writing as he did amidst the doomed idols of an absurd superstition, and the contradictory tenets of an almost equally absurd philosophy, his works had undoubtedly a beneficial influence on the cause of truth. That they were indirectly serviceable to Christianity, can hardly be disputed ; but, though Lucian is generally just in his representations of the Christians, we may be sure that such a result was as far from his wishes as from his thoughts.

Photius (Cod. 128) gives a very high character of Lucian's style, of the purity of which he piqued himself, as may be seen in the *Bis Acc.* § 34, and other places, though occasional exceptions might perhaps be pointed out. Erasmus, who was a great admirer of Lucian, and translated many of his works into Latin, gives the following character of his writings in one of his epistles, and which, making a little allowance for the studied antithesis of the style, is not far from the truth. "Tantum obtinet in dicendo gratiae, tantum in inveniendo felicitatis, tantum in jocando leporis, in mordendo aceti ; sic titillat allusionibus, sic seria nugis, nugas seriis miscet ; sic ridens vera dicit, vera dicendo ridet ; sic hominum mores, affectus, studia, quasi penicillo depingit, neque legenda, sed plane spectanda, oculis exponit, ut nulla comoedia, nulla satyra, cum hujus dialogis conferri debeat, seu voluptatem spectes, seu spectes utilitatem."

The following are some of the principal editions of Lucian's works :—Florence, 1496, fol. (printer unknown) *Editio Princeps.* First Aldine edition, Venice, 1503, fol. This edition, printed from bad MSS. and very incorrect, was somewhat improved in the second Aldine, 1522, fol., but is still inferior to the Florentine. In this edition the *Peregrinus* and *Philopatris* are generally wanting, which had been put into the *Index Expurgatorius*, by the court of Rome. The Aldine, however, served as the basis of subsequent editions, till 1615, when Bourdelot published at Paris a Greek and Latin edition in folio, the text corrected from MSS. and the *Editio Princeps.* This was repeated with emendations in the Saumur edition, 1619. Le Clerc's edition, 2 vols. 8vo., Amsterdam, 1687, is very incorrect. In 1730 Tib. Hemsterhuis began to print his excellent edition, but dying in 1736 before a quarter of it had been finished, the editorship was assigned to J. F. Reitz, and the book was published at Amsterdam, in 3 vols. 4to., in 1743. In 1746 K. K. Reitz, brother of the editor, printed at Utrecht an Index, or *Lexicon Lucianeum*, in 1 vol. 4to., which, though extensive, is not complete. The edition of Hemsterhuis, besides his own notes, also contains those of Jensius, Kuster, L. Bos, Vitringa, Du Soul, Gesner, Reitz, and other commentators. An appendix to the notes of Hemsterhuis, taken from a MS. in the Leyden library, was published at that place by J. Geel, 1824, 4to. Hemsterhuis corrected the Latin version for his edition as far as *De Sacrificiis;* and of the remainder a new translation was made by Gesner. The reprint by Schmidt, Mittau 1776—80, 8 vols. 8vo., is incorrect. The Bipont edition, in 10 vols. 8vo., 1789—93, is an accurate and elegant reprint of Hemsterhuis's edition, with the addition of collations of Parisian MSS. ; but the omission of the Greek index is a drawback to it. A good edition of the text and scholia only is that of Schmieder, Halle, 1800—1801, 2 vols. 8vo. Lehman's edition, Leipzig, 1821—31, 9 vols. 8vo., is well spoken of. There is a very convenient edition of the text by W. Dindorf, with a Latin version, but without notes, published at Paris, 1840, 8vo.

Amongst editions of separate pieces may be named *Colloquia Selecta*, by Hemsterhuis, Amst. 1708, 12mo., and 1732. *Dialogi Selecti*, by Edward Leedes, London, 8vo., 1710 and 1726. *Mythologie Dramatique de Lucien*, avec le texte Grecque par J. B. Gail, Paris, 1798, 4to. *Dialogues des Morts*, par le même, Paris, 1806, 8vo. *La Luciade*, avec le texte Grecque par Courier, Paris, 1818, 12mo. *Toxaris*, Halle, 1825, and *Alexander*, Cöln, 1828 8vo., with notes and prolegomena by K. G. Jacob. *Alexander, Demonax, Gallus, Icaromenippus*, &c., by Fritzsche, Leipzig, 1826. *Dialogi Deorum*, Ibid. 1829.

Lucian has been translated into most of the European languages. In German there is an excellent version by Wieland (Leipzig, 1788—9, 6 vols. 8vo.), accompanied with valuable comments and illustrations. The French translation of D'Ablancourt (Paris, 1654, 2 vols. 4to.) is elegant but unfaithful. There is another version by B. de Ballu, Paris, 1788, 6 vols. 8vo. In Italian there is a translation by Manzi, 1819—20. Among the English versions may be named one by several hands, including W. Moyle, Sir H. Shere, and Charles Blount, London, 1711. For this edition, which had been undertaken several years before it was published, Dryden wrote a life of Lucian, a

hasty performance, containing some gross errors. The best English version is that of Dr. Franklin, 2 vols. 4to. London, 1780, and 4 vols. 8vo. London, 1781; but some of the pieces are omitted. Mr. Tooke's version (2 vols. 4to. London, 1820) is of little value. [T. D.]

LUCIE'NUS, a Roman senator, a friend of M. Varro, and one of the speakers in his dialogue *De Re Rustica* (ii. 5). He is supposed to be the same person with Lucienus or Luscienus mentioned by Cicero (*ad Att.* vii. 5). [W. B. D.]

LU'CIFER. [PHOSPHORUS.]

LU'CIFER, bishop of Cagliari, hence surnamed *Calaritanus*, first appears in ecclesiastical history as joint legate with Eusebius of Vercelli [EUSEBIUS VERCELLENSIS] from pope Liberius to the council of Milan (A. D. 354), where, along with his colleague, he displayed such determined firmness in withstanding the demands of the Arian emperor, that he was first cast into prison, and then transported from place to place as an exile, every where enduring hardships and cruelty. While residing at Eleutheropolis in Syria he composed in vigorous but coarse and unpolished style his chief work, entitled *Ad Constantium Augustum pro Sancto Athanasio Libri II.*, which, although containing forcible arguments in favour of the truth, is characterised by such outrageous intemperance of expression, that many passages bear more resemblance to the ravings of a furious madman than to the calm reasoning which would become a Christian minister. Constantius, either in anger or contempt, inquired of Lucifer, through Florentius, the magister officiorum, whether he was really the author of this invective, but no immediate punishment appears to have followed the bold acknowledgment, and any scheme of vengeance which might have been meditated was frustrated by the death of the tyrant. The violent and ungovernable temper of the Sardinian prelate, who was now restored to freedom, along with other victims of religious persecution, soon began to introduce confusion and discord among his own friends. He increased the disorders which agitated the church at Antioch by interfering in their disputes, and ordaining Paulinus bishop, in opposition to Meletius; and when his proceedings were censured by Eusebius, who had been despatched to Antioch by the Alexandrian synod to quell these tumults, he did not hesitate to anathematise his old tried friend, so long the companion of his dangers and misfortunes. Finding that his extreme opinions received no sanction from the ecclesiastical authorities either in the East or West, and that he was disclaimed even by Athanasius, who at one time had spoken of his writings in terms of the warmest admiration, he retired to his native island, and there founded the small sect of the *Luciferiani*. The distinguishing tenet of these schismatics was, that no Arian bishop, and no bishop who had in any measure yielded to the Arians, even although he repented and confessed his errors, could enter the bosom of the church without forfeiting his ecclesiastical rank, and that all bishops and others who admitted the claims of such persons to a full restoration of their privileges became themselves tainted and outcasts—a doctrine which, had it been acknowledged at this period in its full extent, would have had the effect of excommunicating nearly the whole Christian world. Lucifer died during the reign of Valentinian, probably about A. D. 370.

The works of this fierce polemic, which, although all alike deformed by the same unseemly harshness and passion, are extremely valuable, on account of the numerous quotations from Scripture every where introduced, may be arranged in the following order:

I. *Epistola ad Eusebium*, written in the month of March or April, 355. II. *De non conveniendo cum Haereticis*, written between 356 and 358, at Germanica, while suffering under the persecution of Eudoxius, the Arian bishop of that place. III. *De Regibus Apostolicis*, written at Eleutheropolis in 358. IV. *Ad Constantium Augustum pro Sancto Athanasio, Libri II.*, written at the same place, about 360. V. *De non parcendo in Deum delinquentibus*, written about the same time with the preceding. VI. *Moriendum pro Filio Dei*, written about the beginning of 361, on being interrogated respecting the authorship of the tract *Ad Constantium*. VII. *Epistola ad Florentium Magistrum Officiorum*, written at the same time with the preceding. An *Epistola ad Catholicos*, written while imprisoned at Milan, is lost.

The Editio Princeps of the works of Lucifer appeared at Paris, 8vo. 1568, superintended by Joannes Tillius, bishop of Meaux (*Meldensis*), and dedicated to pope Pius the Fifth. Although in many respects very imperfect, it was reprinted without alteration in the *Magna Bibliotheca Patrum*, fol. Colon. 1618, vol. iv. p. 121, and also in the Paris collection. But even these are superior to the text exhibited in the *Biblioth. Patrum Max.* fol. Lugdun. 1687, vol. iv. p. 181, since here we find not only many changes introduced without MS. authority, but all the scriptural quotations accommodated to the vulgate version. Much better than any of the preceding is the edition contained in the *Bibliotheca Patrum* of Galland, vol. vi. p. 115 (fol. Venet. 1770), but by far the best is that published by the brothers Coleti (fol. Venet. 1778), whose labours presented this father for the first time in a satisfactory form. (Hieronym. *de Viris Ill.* 95, *Advers. Luciferian. Dial.*; Rufin. *H. E.* i. 30; Sulp. Sever. *H. S.* ii. 48; Socrat. *H. E.* iii. 5; Sozomen. *H. E.* v. 12; Theodoret. *H. E.* iii. 4; Schönemann, *Biblioth. Patr. Lat.* i. § 8, where very full information concerning the different editions will be found.) [W. R.]

LUCI'LIA GENS, plebeian, produced only one person of any celebrity, the poet Lucilius; but none of its members obtained any of the higher offices of the state. Under the republic we find the cognomens BALBUS and BASSUS, and under the empire CAPITO and LONGUS. On coins we find the cognomen *Rufus*, which does not, however, occur in any ancient writer (Eckhel, vol. v. p. 239). A few persons of the name of Lucilius are mentioned without any cognomen.

LUCI'LIUS. 1. SEXT. LUCILIUS, tribune of the plebs, B. C. 86, a partizan of Sulla, was in the following year thrown down the Tarpeian rock by his successor P. Laenas, who belonged to the Marian party. (Vell. Pat. ii. 24.)

2. SEXT. LUCILIUS, the son of T. Gavius Caepio, was tribune of the soldiers in the army of M. Bibulus, and was slain at Mount Amanus, B. C. 50. (Cic. *ad Att.* v. 20. § 4.)

3. L. LUCILIUS, was with App. Claudius Pulcher [CLAUDIUS, No. 38] in Cilicia, B. C. 38 (Cic. *ad Fam.* iii. 5. § 1). He is probably the same as the Lucilius who is mentioned by Cicero as com-

manding the fleet of Dolabella in Cilicia, B. C. 43 (Cic. *ad Fam.* xii. 13. § 3). Instead of Lucilius, Manutius wishes, on the authority of some MSS., to read Lucius, understanding thereby L. Figulus, whom Appian (*B. C.* iv. 60) mentions as the legate of Dolabella.

4. C. LUCILIUS, was, on account of his intimacy with Cicero, a friend of Milo. (Ascon. *in Mil.* p. 37, ed. Orelli.)

5. LUCILIUS, fought on the side of Brutus at the battle of Philippi, B. C. 42, and when the republican army was in flight and the enemy had nearly overtaken Brutus, he represented himself to be the latter in order to save his friend. He was brought before M. Antony, who was so struck with his magnanimity, that he not only forgave him, but treated him ever afterwards as one of his most intimate friends. (Appian, *B. C.* iv. 129; Plut. *Brut.* 50, *Anton.* 69.)

LUCI'LIUS, C. Our information with regard to this poet, although limited in extent, is sufficiently precise. In the version of the Eusebian Chronicle, by Jerome, it is recorded that he was born B. C. 148, that he died at Naples B. C. 103, in the 46th year of his age, and that he received the honour of a public funeral. From the words of Juvenal, compared with those of Ausonius, we learn that Suessa of the Aurunci was the place of his nativity; from Velleius, that he served in the cavalry under Scipio in the Numantine war; from Horace and the old scholiast on Horace, that he lived upon terms of the most close and playful familiarity with Africanus and Laelius; from Acro and Porphyrio, that he was either the maternal grand-uncle, or, which is less probable, the maternal grandfather of Pompey the Great. Ancient critics agree that, if not absolutely the inventor of Roman satire, he was the first to mould it into that form which afterwards assumed consistency, and received full developement in the hands of Horace, Persius, and Juvenal. The first of these three great masters, while he censures the harsh versification and turbid redundancy which resulted from the slovenly haste with which Lucilius threw off his compositions, and from his impatience of the toil necessary for their correction, acknowledges, with the same admiration as the two others, the uncompromising boldness of purpose, the fiery vehemence of attack, and the trenchant sharpness of stroke which characterised his encounters with the vices and follies of his contemporaries, who were fearlessly assailed without respect to the rank, power, or numbers of those selected as the most fitting objects of hostility. One of the speakers in the *De Oratore* praises warmly his learning and wit (*homo doctus et perurbanus*), although in another piece Cicero, when discoursing in his own person, in some degree qualifies this eulogium; and paying a high tribute to his *urbanitas*, pronounces his *doctrina* to be *mediocris* only. Quintilian, however, considered his erudition wonderful, and refused to admit the justice of the other strictures which had been passed upon his style, declaring that many persons, although he is himself as far from agreeing with them as with Horace, considered him superior, not only to all writers of his own class, but to all poets whatsoever. (Hieron. *in Chron. Euseb.* Olymp. clviii. 1, clxix. 2; Juv. i. 20; Auson. *Epist.* xv. 9; Vell. Pat. ii. 9; Hor. *Sat.* ii. 1. 73, &c.; Plin. *H. N.* praef; Quintil. x. 1; Hor. *Sat.* ii. 1. 62, &c.; Pers. i. 115; Juven. i. 165; Hor. *Sat.* i. 4. 6, i. 10. 1, &c., 46, &c.; Cic. *de Orat.* ii. 6, *de Fin.* i. 3.)

It must not be concealed that the accuracy of many of the above statements with regard to matters of fact, although resting upon the best evidence that antiquity can supply, have been called in question. Bayle adduces three arguments to prove that the dates given by Jerome must be erroneous.

1. If Lucilius was born in B. C. 148, since Numantia was taken in B. C. 133, he could have scarcely been fifteen years old when he joined the army; but the military age among the Romans was seventeen or, at the earliest, sixteen.

2. A. Gellius (ii. 24) gives a quotation from Lucilius, in which mention is made of the Licinian sumptuary law; but this law was passed about B. C. 98, therefore Lucilius must have been alive at least five years after the period assigned for his death.

3. Horace (*Sat.* ii. 1. 28), when describing the devotion of Lucilius to his books, to which he committed every secret thought, and which thus present a complete and vivid picture of his life and character, uses the expression

> ——————— quo fit ut omnis
> Votiva pateat veluti descripta tabella
> Vita *senis* —

but the epithet *senis* could not with any propriety be applied to one who died at the age of forty-six.

To these arguments we may briefly reply—

1. It can be proved by numerous examples that not only was it common for youths under the regular military age to serve as volunteers, but that such service was frequently compulsory. This appears clearly from the law passed by C. Gracchus B. C. 124, to prevent any one from being forced to enter the army who had not attained to the age of seventeen. (See Stevech. *ad Veget.* i. 7; Liv. xxv. 5; Sigon. *de Jure Civ. Rom.* i. 15; Manut. *de Leg.* 12.)

2. It is here taken for granted that the *Lex Licinia sumptuaria* was passed in the year B. C. 98, or rather, perhaps, B. C. 97, in the consulship of Cn. Cornelius Lentulus and P. Licinius Crassus. But the learned have been long at variance with regard to the date of this enactment; Pighius, in his Annals, and Freinsheim, in his Supplement to Livy (lxiv. 52), refer it to B. C. 112; Wüllner, in his treatise "De Laevio Poeta," to the praetorship of Licinius Crassus, B. C. 104, relying chiefly on the words of Macrobius (*Sat.* ii. 13); Bach, in his history of Roman jnrisprudence, to B. C. 97; Gronovius, on A. Gellius, to B. C. 88; Meyer, in his Collection of the Fragments of Roman Orators, to the second consulship of Pompey and Crassus, B. C. 55. It is evident that no conclusion can be drawn from a matter on which such a remarkable diversity of opinion prevails.

3. It is not necessary to interpret *senis* as an epithet descriptive of the advanced age of the individual. It may, without any violence, relate to the remote period when he lived, being in this sense equivalent to *priscus* or *antiquus*. Thus when we are told that

> ——— aufert
> Pacuvius docti famam senis, Accius alti,

we do not understand that there is any allusion here to the years of the two dramatists, but to their

antiquity alone, just as we ourselves speak familiarly of *old* Chaucer and *old* Marlowe.

The writings of Lucilius being filled with strange and obsolete words, proved peculiarly attractive to the grammarians, many of whom devoted themselves almost exclusively to their illustration. At a very early period the different pieces seem to have been divided into thirty books, which bore the general name of *Satirae*, each book, in all probability, containing several distinct essays. Upwards of eight hundred fragments from these have been preserved, but the greater number consist of isolated couplets, or single lines, or even parts of lines, the longest of the relics, which is a defence of virtue, and is quoted by Lactantius (*Instit. Div.* vi. 5), extending to thirteen verses only. From such disjointed scraps, it is almost impossible to form any judgment with regard to the skill displayed in handling the various topics which in turn afforded him a theme; but it is perfectly clear that his reputation for caustic pleasantry was by no means unmerited, and that in coarseness and broad personalities he in no respect fell short of the licence of the old comedy, which would seem to have been, to a certain extent, his model. It is manifest also, that although a considerable portion of these remarkable productions were *satirical* in the commonly received acceptation of the term, that is, were levelled against the vices and follies of his age, they embraced a much wider field than that over which Horace permitted himself to range, for not only did they comprise dissertations on religion, morals, and criticism, an account of a journey from Rome to Capua, and from thence to the Sicilian Strait, which evidently served as a model for the celebrated journey to Brundisium; but a large part of one book, the ninth, was occupied with disquisitions on orthography, and other grammatical technicalities. The theme of his sixteenth book was his mistress Collyra, to whom it was inscribed. Of the thirty books, the first twenty and the thirtieth appear to have been composed entirely in heroic hexameters; the remaining nine in iambic and trochaic measures. There are, it is true, several apparent exceptions, but these may be ascribed to some error in the number of the book as quoted by the grammarian, or as copied by the transcriber.

The fragments of Lucilius were first collected by Robert and Henry Stephens, and printed in the *Fragmenta Poetarum Veterum Latinorum*, 8vo. Paris, 1564. They were published separately, with considerable additions, by Franciscus Dousa, Lug. Bat. 4to. 1597, whose edition was reprinted by the brothers Volpi, 8vo. Patav. 1735; and, along with Censorinus, by the two sons of Havercamp, Lug. Bat. 8vo. 1743. They will be found attached to the Bipont Persius, 8vo. 1785; to the Persius of Achaintre, 8vo. Paris, 1811, and are included in the *Corpus Poetarum Latinorum* of M. Maittaire, fol. Lond. 1713, vol. ii. p. 1496. (A number of the controverted points with regard to the life and writings of Lucilius have been investigated with great industry by Varges in his *Specimen Quaestionum Lucilianarum*, published in the *Rheinisches Museum* for 1835, p. 13. Consult also Bayle's *Dictionary*, art. *Lucile*; Fr. Wüllner, *de Laevio Poeta*, 8vo. Monast. 1830; and Van Heusde, *Studia Critica in C. Lucilium*, 8vo. Traj. ad Rhen. 1842.) [W. R.]

LUCI'LIUS JUNIOR, a poem in 640 hexameters, entitled Aetna, has been transmitted to us, exhibiting throughout great command of language, and containing not a few brilliant passages. The object proposed is not so much to present a highly coloured picture of the terrors of an eruption as to explain upon philosophical principles, after the fashion of Lucretius, the causes of the various physical phenomena presented by the volcano, and to demonstrate the folly of the popular belief which regarded the earthquakes and the flames as produced by the struggles and the fiery breathing of imprisoned giants, or by the anvils and furnaces of the swart Cyclopes. With regard to the author all is doubt. The piece was at one time generally supposed to belong to Virgil, in consequence, it would seem, of an expression in the biography of that poet, which bears the name of Donatus (*scripsit etiam, de qua ambigitur, Aetnam*); some of the earlier scholars believed it to be the work of Petronius, probably from having found it attached to the MSS. of the Satyricon; by Julius Scaliger it was ascribed to Quintilius Varus; by Joseph Scaliger (and his opinion has found many supporters), to Cornelius Severus [SEVERUS], who is known to have written upon this topic, while others have imagined that they could detect the hand of Manilius or of Claudian. Wernsdorff, followed by Jacob, the most recent editor, fixes upon Lucilius Junior, procurator of Sicily, the friend to whom Seneca addresses his Epistles, his Natural Questions, and his tract on Providence, and whom he strongly urges to select this very subject of Etna as a theme for his muse. Although it is perfectly vain, in the absence of all direct evidence, to pronounce dogmatically upon the question of authorship, we may, from a careful examination of the style, language, and allusions, decide with certainty that it is not a production of the Augustan age, and therefore cannot be assigned to Severus; but whether it belongs to the Neronian epoch, or to a much later date, as Barthius maintains, it is impossible to determine.

(Donatus, *Vit. Virg.* 7; Vincent. Bellovac. *Specul. Histor.* vii. 62, xx. 20; Jacob Magn. *Sophelog.* iv. 10; Jul. Scalig. *Hypercrit.* 7; Jos. Scalig. *Not. in Aetnam;* Barth. *Advers.* xlix. 6, *ad Stat. Theb.* x. 911; Senec. *Epist.* lxxix.; comp. *Ep.* xix. *Quaest. Natural.* iv. praef.) [W. R.]

LUCILLA, A'NNIA, daughter of M. Aurelius and the younger Faustina, was born about A. D. 147. Upon the death of Antoninus Pius, in A. D. 161, she was betrothed to the emperor, L. Verus, who was at that time setting out upon an expedition against the Parthians, and joined her husband at Ephesus three years later. After his death, which happened in A. D. 169, hastened, according to Capitolinus (*M. Aurel.* c. 26), by poison from her hands, she was given in marriage to Claudius Pompeianus, a native of Antioch, who, although of equestrian rank only, was much esteemed on account of his great abilities and high character. Lucilla accompanied M. Aurelius to the East at the period of the rebellion of Avidius Cassius; and after her father's death, was treated with much distinction by her brother, Commodus; but being jealous of the superior honours paid to his empress, Crispina, and eager to get rid of a husband, whom she despised, as far inferior to herself, she engaged in a plot against the life of the prince, which, having been detected, she was banished to the island of Capreae, and there put to death, about the year A. D. 183. The story of her having been accessory

to the death of Verus rests upon no good evidence, but in general profligacy she seems to have been a worthy descendant of the Faustinae, and a worthy sister to Commodus.

Historians do not expressly mention that she had children by her first husband; yet the legend, FECUNDITAS, which appears upon some of her medals, although the date of these may be uncertain, would lead to the conclusion that their union was not unfruitful; and since the Claudius Pompeianus who undertook to assassinate Commodus is called her son-in-law, it is manifest that the daughter whom he married must have been born of Verus, for the death of Lucilla happened thirteen years only after her second marriage. By Pompeianus she had a son named Pompeianus, who rose to great distinction under Caracalla. [POMPEIANUS.] (Dion Cass. lxxi. 1, lxxii. 4; Capitolin. *M. Aurel.* 7, *Ver.* 2; Lamprid. *Commod.* 4, 5.)

[W. R.]

COIN OF ANNIA LUCILLA.

LUCILLA, DOMI'TIA, otherwise DOMITIA CALVILLA, the wife of Annius Verus, and mother of M. Aurelius. (Capitolin. *M. Aurel.* i. 6; Spartian. *Did. Jul.* 1.) [W. R.]

LUCILLA, DOMI'TIA, was, according to some numismatologists, the name of the daughter of Nigrinus, the wife of Aelius Caesar. There seem, however, to be no good grounds for this assertion; and the coins adduced as belonging to her ought to be assigned to ANNIA LUCILLA. (Eckhel, vol. vi. p. 527.) [W. R.]

LUCI'LLIUS (Λουκίλλιος). A poet of the Greek Anthology, who edited two books of epigrams. In the Anthology one hundred and twenty-four epigrams are ascribed to him (Brunck, *Anal.* vol. ii. p. 317; Jacobs, *Anth. Graec.* vol. iii. p. 29); but of these, the Vatican MS. assigns the 118th to Lucian, and the 96th and 124th to Palladas. This authority, therefore, removes the foundation for the inferences respecting the poet's date, which Lessing and Fabricius drew from the mention of the physician Magnus in the 124th epigram. But, on the other hand, the Vatican MS. assigns to Lucillius the 16th epigram of Ammianus, the 36th and 41st of Philip, the 108th anonymous, and the 23rd of Leonidas of Alexandria. From the last epigram (which is also far more in the style of Lucillius than of Leonidas), it appears that the poet lived under Nero, and that he received money from that emperor. Nearly all his epigrams are sportive, and many of them are aimed at the grammarians, who at that time abounded at Rome. His name is often written Λούκιλλος in the MSS., but it appears from his 35th epigram that Λουκίλλιος is right. (Jacobs, *Anth. Graec.* vol. xiii. pp. 912, 913.) [P. S.]

LUCILLUS (Λούκιλλος) of Tarrha, in Crete, wrote a work on the city of Thessalonica (Steph. Byz. *s. v.* Θεσσαλονίκη), a commentary on the *Argonautica* of Apollonius Rhodius, and a collection of Proverbs, which, with those of Didymus of Alexandria, appear to have been the source of most of the later collections of the kind. Thus Zenobius expressly states that he collected his proverbs from Lucillus and Didymus. The proverbs of Lucillus are also quoted by Tzetzes (*Chil.* viii. 149), by Apostolius, and by Stephanus (*s. v.* Ταῤῥα, reading Λούκιλλος for Λούκιος, comp. *s. v.* Κάλαρνα; Fabric. *Bibl. Graec.* vol. iv. p. 265, v. p. 107; Vossius, *de Hist. Graec.* p. 463, ed. Westermann; Leutsch and Schneidewin, *Paroem. Graec.* vol. i. Praef. p. xii.). [P. S.]

LUCILLUS, a painter, who is highly extolled by the architect Symmachus, whose house he decorated (*Epist.* ii. 2, ix. 47). He lived, therefore, under Theodoric, towards the end of the fifth century. [P. S.]

LUCI'NA, the goddess of light, or rather the goddess that brings to light, and hence the goddess that presides over the birth of children; it was therefore used as a surname of Juno and Diana, and the two are sometimes called Lucinae. (Varro, *de Ling. Lat.* v. 69; Catull. xxxiv. 13; Horat. *Carm. Saec.* 14, &c.; Ov. *Fast.* ii. 441, &c., vi. 39; Tibull. iii. 4. 13.) When women of rank gave birth to a son, a lectisternium was prepared for Juno Lucina in the atrium of the house. (Serv. and Philarg. *ad Virg. Eclog.* iv. 63.) [L. S.]

LU'CIUS (Λούκιος). 1. Of ADRIANOPLE or HADRIANOPLE, was bishop of that city in the fourth century, succeeding, though Tillemont doubts if immediately, St. Eutropius. He was expelled from his see by the Arian party, then predominant in the East, under the emperor Constantius II., the son of Constantine the Great; and went to Rome to lay his cause before the pope, Julius I., apparently in the year 340 or 341. Several other bishops were at Rome on a similar errand, about the same time; and the pope, having satisfied himself of their innocence and of their orthodoxy, sent them back to their respective churches, with letters requiring their restoration, and other letters rebuking their persecutors. The Oriental bishops appear to have rejected the pope's authority, and sent him back a remonstrance against his rebukes. Lucius, however, recovered his see by the authority of the emperor Constantius, who was constrained to restore him by the threats of his brother Constans, then emperor of the West. This restoration is placed by Tillemont before the council of Sardica, A. D. 347. When the death of Constans (A. D. 350) was known in the East, the Arian party, whom Lucius had provoked by the boldness and severity of his attacks, deposed him, bound him neck and hands with irons (as they had done at least once before), and in that condition banished him. He died in exile. The Romish church commemorates him as a martyr on the eleventh of February. (Athanas. *Apolog. de Fuga sua*, c. 3, and *Hist. Arianor. ad Monach.* c. 19; Socrat. *H. E.* ii. 15, 23, 26; Sozomen. *H. E.* iii. 8, 24, iv. 2; Theodoret, *H. E.* ii. 15; Tillemont, *Mémoires*, vols. vi. and vii.; Bolland, *Acta Sanctorum Februarii*, vol. ii. p. 519, *Epistolae Julii Papae et Orient. Episc.* apud *Concilia*, vol. ii. col. 475, &c. ed. Labbe.)

2. Of ALEXANDRIA. When, on the death of the emperor Constantius, and the murder of the Arian patriarch George of Cappadocia [GEORGIUS, No. 7], Athanasius recovered the patriarchate of Alexandria, the Arians were expelled from the churches, and held their meetings in obscure places. While in this condition, they elected Lucius to be their

patriarch (Socrat. *H. E.* iii. 4), who on the death of the emperor Julian and the accession of Jovian, presented a petition to the latter, begging him to annul the re-establishment of Athanasius; but their petition was contemptuously rejected (*Petitio ad Jovian. Imperat. Antiochiae facta à Lucio aliisque*, printed with the works of St. Athanasius, vol. i. p. 782, &c. ed. Benedict). When the Arian Valens became emperor of the East, the hopes of Lucius and his party revived; but the emperor would not allow him to return to Alexandria during Athanasius' lifetime, though he obtained the bishopric of Samosata, where, however, he was insulted even by the children of the orthodox party, in consequence of which he incited the officers of the government to inflict some severities on the orthodox. On the death of Athanasius (A. D. 373) and the ordination of Petrus or Peter, whom he had nominated as his successor, Valens sent Lucius to Alexandria, in company with Euzoius, Arian patriarch of Antioch, with orders to the authorities of Alexandria, in consequence of which Peter was deposed and imprisoned, and Lucius forcibly established in his room. A severe persecution of the orthodox then commenced, especially of the priesthood and the nuns, whom Lucius charged with exciting popular disturbances. Peter, who had escaped, fled to Rome, where he was supported by the pope Damasus I., who after some time sent him back to Alexandria, with letters confirming his ordination, in consequence of which he obtained possession of the patriarchate, and Lucius in turn was obliged to flee to Constantinople. This was probably in A. D. 377 or 378, not long before the death of Valens. Whether Lucius was ever restored is doubtful; if he was, he was soon again expelled by the emperor Theodosius. According to some authorities he still remained director of the Arian churches in his patriarchal city. He withdrew from Constantinople at the time of the expulsion of Demophilus, Arian patriarch of that city (A. D. 380), and nothing more is known of him. He wrote, according to Jerome, *Solemnes de Paschate Epistolae*, and a few little books (*libelli*) on various subjects. The acts of the Lateran Council, A. D. 649, contain an extract from his Εἰς τὸ πάσχα λόγος, *Sermo in Pascha*. Whether this *Sermo* was one of what Jerome has described as *Solemnes Epistolae*, is not certain. (Socrat. *H. E.* iii. 4, iv. 21, 22, 24, 37; Sozomen, *H. E.* vi. 19, 20, 39; Theodoret, *H. E.* iv. 15, 20—23; Hieronym. *De Vir. Illustr.* c. 118; Tillemont, *Mémoires*, vols. vi. vii. viii. passim; Cave, *Hist. Litt.* ad ann. 371; Fabric. *Bibl. Gr.* vol. ix. p. 247, *Concilia*, vol. vi. col. 313, ed. Labbe, vol. iii. col. 892, ed Hardouin.)

3. Of BRITAIN. Bede in his *Historia Ecclesiastica*, i. 4, states that in A. D. 156, in the reign of the Roman emperors Aurelius and Verus, and in the pontificate of Pope Eleutherius, Lucius, a British king, sent a letter to the Pope, praying for his assistance that he might be made a Christian; and having obtained his request, was with his people instructed in the Christian faith, which they preserved perfect and uncorrupted, and in peace, till the reign of Diocletian. A statement similar to this is given by Bede in his *Chronicon* s. *de Sex Aetatibus*, and by Ado of Vienne, in his *Chronicon*. The early Welsh notices and the Silurian Catalogues of Saints state (according to Mr. Rice Rees), that Lleurwg-ab-Coel-ab-Cyllin, called also Lleufer Mawr, "the Great Luminary," and Lles, applied to Rome for spiritual instruction; and that in consequence four teachers, Dyfan, Ffagan, Medwy, and Elfan were sent to him by Pope Eleutherius. Lucius is said to have founded the see of Llandaff. To these scanty, but in themselves, sufficiently credible notices, the credulity of the later ages has added many particulars. Lucius is made by Giraldus Cambrensis (apud Usher), king of the Britons; and the missionaries from Rome effect the conversion of the whole population of the island. Five metropolitan sees are established; one for each of the five provinces into which the Romans had divided the island, with twelve suffragan bishops to each. Geoffrey of Monmouth makes Lucius the son of Coillus, the son of Marius, the son of Arviragus; and, though differing in details from Giraldus, agrees with him in making the conversion of the inhabitants and the institution of the hierarchy complete. Some other traditions or legends of the middle ages make Lucius resign his crown, travel as a missionary, with his sister St. Emerita, through Rhaetia and Vindelicia, and suffer martyrdom near Curia, the modern Coire or Chur. Thus distorted by the credulity of a later age, the history of Lucius and his very existence have been by some critics altogether doubted. But we see no reason to doubt that there was a British regulus or chieftain of the same or somewhat similar name, about the time of Eleutherius; and that his influence, which he had retained under the Roman dominion, conduced to the establishment and diffusion of Christianity in Britain: and the Welsh traditions, which place him in the territory of the Silures, the present Glamorganshire, are more probable than the suppositions of Spelman, who makes him an Icenian, and of Stillingfleet, who makes him king of the Regni, in Surrey and Sussex. He probably lived in the latter half of the second century; but there are difficulties about the year of his application to Rome, as to which Bede is in error. A letter is extant, and is given by Usher, professing to be from Pope Eleutherius "to Lucius king of Britain," but it is doubtless spurious. Usher mentions that two coins, supposed to be of Lucius, had been found, one of gold, the other of silver; having the image of a king with a cross, and the letters, as far as could be made out, LVC. (Beda, *ll. cc.*; Ado, *l. c.* in the *Biblioth. Patrum*, vol. xvi. ed. Lyon, 1677; Galfrid, Monemut. lib. ii. init.; Usher, *Britannic. Eccles. Antiquitates*, c. 3—6; Stillingfleet, *Antiq. of the Brit. Churches*, c. 2, with the preface of the Rev. T. P. Pantin, the latest editor; Rice Rees, *An Essay on the Welsh Saints*, pp. 82, seq.; Tillemont, *Mémoires*, vol. ii. pp. 62, 63, 615, 616; Baron. *Annal. ad Ann.* 183.)

4. CHARINUS, an heretical writer of uncertain date. His name is written by Augustin (*De Actis cum Felice Manichaeo*, ii. 6), and the author of the book *De Fide, contra Manichaeos*, formerly attributed to Augustin, LEUCIUS or LEUTIUS, and in one MS. LOCUTIUS, and in some printed editions LEONTIUS. Photius writes the name LEUCIUS CHARINUS (Λεύκιος Χαρῖνος). In the *Decretum* of pope Gelasius, *De Libris Apocryphis*, it is written LENTICIUS. This Leucius wrote a work, entitled, according to Photius, αἱ τῶν Ἀποστόλων περίοδοι, *Periodi Apostolorum*, now lost, containing the Acts of the Apostles, Peter, John, Andrew, Thomas, and Paul. Photius criticises the style as in many places too familiar, and condemns the sentiments as heretical, self-contradictory, and absurd. The writer

distinguished between the God of the Jews (whom he designated as malignant, and whose minister Simon Magus was) and Christ (whom he called "the Good One"). He denied the reality of Christ's human nature, and affirmed that he was not crucified, but that another suffered in his place. He condemned marriage as altogether unlawful. Both Augustin and the author of the book *De Fide* (*ll. cc.*) cite a passage from this work, which they call *Actus Apostolorum;* and it is evident from what they say that it was much esteemed among the Manichaeans, though rejected by the great body of Christians. But it is not so clear whether the author lived before or after the time of Manes, who flourished in the latter half of the third century. Whether he wrote any other works is not clear. Pope Innocent I., or the writer, whether Innocentius or not, of the *Epistola III. ad Exuperantium*, ascribes to "one Leucius" some apocryphal writings extant in his time (Innocent died A. D. 417), under the names of Matthew, of James the Less, and of Peter and John: and in the prefatory letters to the apocryphal *Evangelium de Nativitate Mariae* (Fabric. *Codex Apocryph. N. T.* vol. i. p. 19), which pretend to be addressed to or written by Jerome, by whom the *Evangelium* itself (which was ascribed to the evangelist Matthew) was professedly translated from the Hebrew into Latin, it is stated that a work on the same subject, or rather the same work much interpolated, had been published by Seleucus, a Manichaean. We are not aware that the date of these pseudo-Hieronymian letters is known, but they indicate that such a work by Seleucus was then in existence; and this Seleucus is by many critics identified with our Leucius. Huet supposes that the apocryphal writings ascribed to Leucius by pope Innocent included the *Protevangelium Jacobi* given by Fabricius (*l. c.* p. 66); but if there be any foundation for this opinion, Leucius must have lived a century before Manes, as indeed Grabe supposes that he did. Fabricius, however, decidedly rejects the opinion of Huet. Grabe (*Not. ad Irenaeum*, lib. i. c. 17) cites from a MS. at Oxford, containing *Leucii Evangelium*, a passage which resembles part of the *Evangelium Infantiae* (c. 49), but does not exactly agree with it. A portion of the Montanists, who existed as late as the end of the fourth century, boasted, though falsely, of a Leucius, as having been an influential person among them (Pacian. *Epistol. I.* c. 6; apud Aguirre, *Concil. Hispan.* vol. i. p. 317, fol. Rom. 1753). This Leucius was perhaps the same as the Leucius Charinus of Photius; though Fabricius rather identifies him with another Leucius, mentioned by Epiphanius (*Haeres.* li. 6, p. 427, ed. Petav.) as a disciple of the Apostle John. (Augustin. Phot. *ll. cc.*; Fabric. *Cod. Apocryph. N. T.* pars ii. p. 768, pars iii. p. 624, alibi, 8vo. Hamb. 1719; Tillemont, *Mémoires*, vol. ii. p. 445, 446; Cave, *Hist. Litt.* ad Ann. 180, et ad fin. Saec. vi.)

5. Of ETRURIA. Plutarch, in his *Symposiac.* s. *Quaest. Convivial.* (viii. 7, 8) introduces as one of the speakers Lucius, an Etruscan, and a disciple of Moderatus the Pythagorean, who flourished in the reign of the emperor Nero. Lucius asserted that Pythagoras himself was an Etruscan.

6. HAERETICUS. [See Nos. 2, 4.]

7. MANICHAEUS. [See No. 4.]

8. PAPA, succeeded Cornelius as bishop of Rome according to Baronius in A. D. 255, but according to Pagi and Pearson in A. D. 252. According to Baronius he was born at Rome, and his father was named Porphyrius. Of his history previous to his pontificate little more is known than that he was one of the presbyters who accompanied his predecessor into exile when he was banished by the emperor Gallus to Centum Cellae, now Civita Vecchia. [CORNELIUS.] Lucius himself was banished a short time after his election, but soon obtained leave to return. His return was about the end of the year 252, or early in the year 253 (256 according to Baronius), and he could not have long survived it, as his whole pontificate was only of six or eight months, perhaps even shorter than that. He died, not as Baronius states, in A. D. 257, but in A. D. 253, being, according to some accounts, martyred by decapitation. The manner of his death is, however, very doubtful. (Euseb. *H. E.* vii. 2; Cyprian. *Epistol.* 61, 68, ed. Fell. 58, 67, ed. Pamelii; Pearson, *Annal. Cyprian.* ad ann. 252, 253; Baronius, *Annal.* ad ann. 255, 256, 257, 258; Pagi, *Critice in Baronium;* Tillemont, *Mémoires*, vol. iv. p. 118, &c.)

9. Of PATRAE, a Greek writer of uncertain date. He wrote Μεταμορφώσεων λόγοι διάφοροι, *Metamorphoseon Libri Diversi*, which are now lost, but were extant in the time of Photius, who has described them (*Bibl.* cod. 129). His style was perspicuous and pure, but his works were crowded with marvels; and, according to Photius, he related with perfect gravity and good faith the transformations of men into brutes and brutes into men, and "the other nonsense and idle tales of the ancient mythology." Some parts of his works bore so close a resemblance to the *Lucius* s. *Asinus* of Lucian, that Photius thought he had either borrowed from that writer, or, as was more likely, Lucian had borrowed from him. The latter alternative appears to be the true one; for if Photius is correct as to Lucius believing the stories he related, we can hardly suppose he would have derived any part of his narratives from such an evident scoffer as Lucian; and Lucian possibly designed, by giving the name Lucius to his hero, and making him an inhabitant of Patrae, to ridicule the credulity of his predecessor.

10. The PYTHAGOREAN. [See No. 5.]

11. Of ROME. [See No. 8.] [J. C. M.]

LU'CIUS, artists. 1. A lamp-maker, whose name is inscribed on a lamp in Bartoli's collection. (*Lucerne*, vol. iii. pl. 9; Welcker, in the *Kunstblatt*, 1827, No. 84; R. Rochette, *Lettre à M. Schorn*, p. 342, 2nd edition.)

2. An artist in pottery, the maker of a vessel in the Leyden Museum. (Janssen, *Mus. Lugd. Inscript.* p. 141.)

3. A gem-engraver, the maker of a beautiful head of Victory. (Bracci, vol. ii. p. 132.) [P. S.]

LU'CIUS, a physician of Tarsus in Cilicia (Galen. *De Compos. Medicam. sec. Loc.* ix. 5. vol. xiii. p. 295), who must have lived in or before the first century after Christ, as he is mentioned by Archigenes. (ap. Galen. *ibid.* iii. 1. vol. xii. p. 623.) He was perhaps tutor to Criton (Galen, *ibid.* v. 3. vol. xii. p. 828) and Asclepiades Pharmacion (*ibid.* vol. xiii. pp. 648, 746, 846, 850, 852, 857, 969), unless (as is not unlikely) the term ὁ καθηγητής be used merely as a sort of honorary title. Fabricius says (*Bibl. Graec.* vol. xiii. p. 310, ed. vet.) that he was tutor to Galen, but it is probable that in the passage referred to (vol. xiii. pp. 524,

539) Galen is quoting the words of Asclepiades Pharmacion. His medical formulae are also several times quoted by Aëtius (iii. 4. 42, p. 604, iv. 2. 3, p. 685, iv. 3. 3, 9, 14, pp. 740, 745, 762, 763), but none of his writings are extant. If he be the same person quoted by Caelius Aurelianus (*De Mort. Chron.* ii. 1, 7, pp. 365, 386, iv. 3, p. 522), he wrote a work on chronic diseases (*Tardae Passiones*) consisting of at least four books. [W. A. G.]

LUCRE'TIA. 1. The wife of Numa Pompilius, the second king of Rome, whom, according to some accounts, he married after his accession to the throne. (Plut. *Num.* 21.)

2. The wife of L. Tarquinius Collatinus, whose rape by Sex. Tarquinius is said to have occasioned the dethronement of Tarquinius Superbus and the establishment of the republic. (Liv. i. 55, &c.; Dionys. iv. 64, &c.) The details of the legend are given under TARQUINIUS.

LUCRE'TIA GENS, originally patrician, but subsequently plebeian also. It was one of the most ancient gentes, and the name occurs as early as the reign of Numa Pompilius [LUCRETIA, No. 1]. The surname of the patrician Lucretii was TRICIPTINUS, one of whom, Sp. Lucretius Triciptinus, was elected consul, with L. Junius Brutus, on the establishment of the republic, B. C. 509. The plebeian families are known by the surnames of GALLUS*, OFELLA, and VESPILLO. CARUS also occurs as the cognomen of the poet Lucretius. [See below.] On coins we have likewise the cognomen *Trio*, which is not found in any ancient writer. A few Lucretii are mentioned without any surname.

LUCRE'TIUS. 1. L. LUCRETIUS, quaestor B. C. 218, was taken prisoner by the Ligurians, along with some other Roman officers, and delivered up to Hannibal. (Liv. xxi. 59.)

2. M. LUCRETIUS, tribune of the plebs, B. C. 210, appears to have taken a leading part in the dispute about the appointment of a dictator in that year. (Liv. xxvii. 5.)

3. SP. LUCRETIUS, plebeian aedile, B. C. 206, and praetor B. C. 205, received in the latter year, as his province, Ariminum, which was the name then given to the province of Gallia Cisalpina. His imperium was continued to him for the two following years, B. C. 204—203; in the latter of which he had to rebuild Genua, which had been destroyed by Mago. In B. C. 200 he was sent as ambassador to Africa with C. Terentius Varro. (Liv. xxviii. 38, xxix. 13, xxx. 1, 11.)

4. C. LUCRETIUS GALLUS, was created duumvir navalis with C. Matienus, B. C. 181, in order to equip a fleet against the Ligurians (Liv xl. 26). Livy (*l. c.*) calls him simply C. Lucretius, but there can be little doubt about his being the same as C. Lucretius Gallus. Lucretius Gallus was praetor B. C. 171, and received the command of the fleet in the war against Perseus, king of Macedonia. He was a worthy match for the consul P. Licinius Crassus, and distinguished himself by his cruelties and exactions in Greece. With the money which he had amassed in the war, he constructed an aqueduct at Antium, and adorned the shrine of Aesculapius with votive pictures. On his return to Rome in B. C. 170, the Athenians and Chalcidians brought bitter complaints against him, in consequence of which he was accused by two tribunes of the plebs before the people, and condemned to pay a heavy fine. (Liv. xlii. 28, 31, 35, 48, 56, 63, xliii. 4, 6, 7, 8; Polyb. xxvii. 6.)

5. M. LUCRETIUS, brother of No. 4, tribune of the plebs B. C. 172, brought forward a bill "ut agrum Campanum censores fruendum locarent." In the next year he served as legate to his brother in Greece. (Liv. xlii. 19, 48, 56.)

6. SP. LUCRETIUS, praetor B. C. 172, obtained the province of Further Spain. In B. C. 169 he served with distinction under the consul Q. Marcius Philippus, in the war against Perseus. He was one of the three ambassadors sent into Syria in B. C. 162. (Liv. xlii. 9, 10, xliv. 7; Polyb. xxxi. 12, 13.)

7. M. LUCRETIUS, a senator, one of the judices retained by Verres, and hence suspected of having been bribed. (Cic. *Verr.* i. 7.)

8. Q. LUCRETIUS, accused Livius Drusus of praevaricatio, B. C. 54. He is mentioned by Cicero as an intimate friend of C. Cassius Longinus, and a supporter of the aristocratical party. On the breaking out of the civil war he was stationed at Sulmo with five cohorts, but his colleague C. Attius, according to Cicero, or his town troops according to Caesar, opened the gates of the town to M. Antony, and Lucretius was obliged to save himself by flight. (Cic. *ad Att.* iv. 16. § 5, vii. 24, 25; Caes. *B. C.* i. 18.)

T. LUCRE'TIUS CARUS. The information to be derived from ancient writers regarding the personal history of Lucretius is very scanty in amount and somewhat suspicious in character. That he was a Roman, or at least an Italian by birth, may be inferred from his own words, for he twice speaks of the Latin language as his native tongue (i. 831, iii. 261, comp. i. 42). The Eusebian Chronicle fixes B. C. 95 as the date of his birth, adding that he was driven mad by a love potion, that during his lucid intervals he composed several works which were revised by Cicero, and that he perished by his own hand in the forty-fourth year of his age, that is, B. C. 52 or 51. Donatus, on the contrary, affirms that his death happened in B. C. 55, on the very day on which Virgil assumed the toga virilis, an event which, in the Eusebian Chronicle, is placed two years later. From what source the tale about the philtre may have been derived we know not. Pomponius Sabinus, in a note on the third Georgic (l. 202), states that the drug employed was hippomanes, while later writers, twisting a passage in the works of St. Jerome (*ad Rufin.* c. 22) to their own views, have declared that the potion was administered by his own wife Lucilia, in order that she might inspire him with more deep and fervent affection. It has been ingeniously conjectured that the whole story was an invention of some enemy of the Epicureans, who conceived that such an end would be peculiarly appropriate for one who so boldly professed and so zealously advocated the principles of that philosophy. Not a hint is to be found anywhere which corroborates the assertion with regard to the editorial labours of Cicero.

When we consider that what has been set down above comprises everything that can be gleaned from authentic sources, we may feel somewhat surprised, on turning to the biographies of Lucretius prefixed to various editions and translations of his work, to find that they contain a detailed account

* Accidentally omitted under Gallus, and therefore given below. [LUCRETIUS, No. 4.]

of his family and connections, from the days of the chaste wife of Collatinus, a narrative of his journey to Athens for the prosecution of his philosophical studies, an account of the society in which he there lived, of the friendships which he there formed, of the preceptors from whose lips he derived his enthusiasm for those tenets which he subsequently expounded with such fervid faith, of his return to his native country, and of his life and habits while enjoying the charms of literary ease and peaceful seclusion. But the whole of these particulars are a mere tissue of speculations,—a web of conjectures originally woven by the imagination of Lambinus and afterwards variously embroidered by the idle and perverse ingenuity of a long line of commentators.

The period about which his piece was published can be reduced within narrow limits. The allusion to the unhappy dissensions by which his native country was distracted, have been supposed to bear special reference to the conspiracy of Catiline, but the expression "patriäi tempore iniquo" is so general that it is applicable to any portion of the epoch when he flourished. From the manner, however, in which Cicero, in a letter to his brother Quintus, written B. C. 55, gives his opinion on the merits of the poem, we may fairly conclude that it had been recently published; and, taking into account the slowness with which copies were multiplied, the conjecture of Forbiger becomes highly probable, that it may have been given to the world in the early part of the year B. C. 57, when the machinations of Clodius were producing a degree of disorder and anarchy almost without example even in those stormy times.

The work which has immortalised the name of Lucretius, and which, happily, has been preserved entire, is a philosophical didactic poem, composed in heroic hexameters, divided into six books, extending to upwards of seven thousand four hundred lines, addressed to C. Memmius Gemellus, who was praetor in B. C. 58 [MEMMIUS], and is entitled *De Rerum Natura*. It has been sometimes represented as a complete exposition of the religious, moral, and physical doctrines of Epicurus, but this is far from being a correct description. The plan is not by any means so vast or so discursive, and although embracing numerous topics requiring great minuteness of detail, and admitting of great variety of illustration, is extremely distinct, and possesses almost epical unity. Epicurus maintained that the unhappiness and degradation of mankind arose in a great degree from the slavish dread which they entertained of the power of the Gods, from terror of their wrath, which was supposed to be displayed by the misfortunes inflicted in this life, and by the everlasting tortures which were the lot of the guilty in a future state, or where these feelings were not strongly developed, from a vague dread of gloom and misery after death. To remove these apprehensions, which he declared were founded upon error, and thus to establish tranquillity in the heart, was the great object of his teaching; and the fundamental doctrine upon which his system reposed was, that the Gods, whose existence he did not deny, lived for evermore in the enjoyment of absolute peace, strangers to all the passions, desires, and fears, which agitate the human heart, totally indifferent to the world and its inhabitants, unmoved alike by their virtues and their crimes. As a step towards proving this position he called to his aid the atomic theory of Leucippus, by which he sought to demonstrate that the material universe is not the result of creative energy on the part of the Supreme Being, but that all the objects in which it abounds, mineral, vegetable, and animal, were formed by the union of elemental particles which had existed from all eternity, governed by certain simple laws; and that all those striking phaenomena which, from their strangeness or mighty effects, had long been regarded by the vulgar as direct manifestations of divine power, were merely the natural results of ordinary processes. To state clearly and develope fully the leading principle of this philosophy, in such a form as might render the study attractive to his countrymen, few of whom were disposed to take any interest in abstract speculations, was the task undertaken by the author of the *De Rerum Natura*, his work being simply an attempt to show that there is nothing in the history or actual condition of the world which does not admit of explanation without having recourse to the active interposition of divine beings. The poem opens with a magnificent apostrophe to Venus, whom he addresses as an allegorical representation of the reproductive power, after which the business of the piece commences by an enunciation of the great proposition on the nature and being of the gods (57—62), which leads to a grand invective against the gigantic monster superstition, and a thrilling picture of the horrors which attends his tyrannous sway. Then follows a lengthened elucidation of the axiom that nothing can be produced from nothing, and that nothing can be reduced to nothing (*Nil fieri ex nihilo, in nihilum nil posse reverti*); which is succeeded by a definition of the Ultimate Atoms, infinite in number, which, together with Void Space (*Inane*), infinite in extent, constitute the universe. The shape of these corpuscules, their properties, their movements, the laws under which they enter into combination and assume forms and qualities appreciable by the senses, with other preliminary matters on their nature and affections, together with a refutation of objections and opposing hypotheses, occupy the first two books. In the third book, the general truths thus established are applied to demonstrate that the vital and intellectual principles, the *Anima* and *Animus*, are as much a part of the man as his limbs and members, but like those limbs and members have no distinct and independent existence, and that hence soul and body live and perish together; the argument being wound up by a magnificent exposure of the folly manifested in a dread of death, which will for ever extinguish all feeling. The fourth book—perhaps the most ingenious of the whole—is devoted to the theory of the senses, sight, hearing, taste, smell, of sleep and of dreams, ending with a disquisition upon love. The fifth book, generally regarded as the most finished and impressive, treats of the origin of the world and of all things that are therein, of the movements of the heavenly bodies, of the vicissitudes of the seasons, of day and night, of the rise and progress of man, of society, and of political institutions, and of the invention of the various arts and sciences which embellish and ennoble life. The sixth book comprehends an explanation of some of the most striking natural appearances, especially thunder, lightning, hail, rain, snow, ice, cold, heat, wind, earthquakes, volcanoes, springs and localities noxious to animal life, which

leads to a discourse upon diseases. This in its turn introduces an appalling description of the great pestilence which devastated Athens during the Peloponnesian war, and thus the book closes. The termination being somewhat abrupt, induces the belief that Lucretius may have intended to continue his task, which might have been greatly extended, but there is no reason to suppose that anything has been lost.

With regard to the general merits of the production, considered merely as a work of art, without reference to the falseness and absurdity of the views which it advocates, but little difference of opinion has prevailed among modern critics. All have admired the marvellous ability and skill with which the most abstruse speculations and the most refractory technicalities have been luminously bodied forth in sonorous verse, and expressed in diction which, although full of animation and dignity, is never extravagant nor pompous. All have acknowledged the matchless power and beauty of those sublime outbursts of noble poetry which diffuse light, vivacity, and grace, upon themes, which in a less gifted writer must have proved obscure, dull, and repulsive. But even this is not sufficient praise. Had it not been for Lucretius we could never have formed an adequate idea of the power of the Latin language. We might have dwelt with pleasure upon the softness, flexibility, richness, and musical tone of that vehicle of thought, which could represent with full effect the melancholy tenderness of Tibullus, the exquisite ingenuity of Ovid, the inimitable felicity and taste of Horace, the gentleness, high spirit, and splendour of Virgil, and the vehement declamation of Juvenal; but had the verses of Lucretius perished we should never have known that it could give utterance to the grandest conceptions with all that sustained majesty and harmonious swell in which the Grecian Muse rolls forth her loftiest outpourings. Yet, strange to say, the Romans themselves seem never to have done full justice to the surpassing genius of their countryman. The criticism of Cicero is correct but cold, the tribute paid by Ovid to his memory is vague and affected, the observations of Quintilian prove how little he had entered into his spirit or appreciated his high enthusiasm, while the few remaining writers by whom he is named either insult him with faint approbation, or indulge in direct censure. Statius alone, perhaps, proves himself not insensible of the power which he describes as the "docti furor arduus Lucreti." (Corn. Nep. *Att.* xii. 4; Vitruv. ix. 3; Prop. ii. 25, 29; Vell. Pat. ii. 36; Senec. *de Tranquill. Anim.* 2, *Ep.* xcv. cx; Plin. *Ep.* iv. 18; Tac. *Dial. de Orat.* 23.)

The editio Princeps of Lucretius was printed at Brescia, in fol., by Thomas Ferandus, about 1473, and is of such excessive rarity that three copies only are known to exist. It has been fully described by Dibdin in the *Bibl. Spencer.* vol. ii. p. 149—153. The second edition, much less rare, and taken from an inferior MS., appeared at Verona, fol. 1486, from the press of Paul Friedenberger. The text was corrected from MSS. by Jo. Baptista Pius, fol. Bonon. 1511, by Petrus Candidus, Florent. Phil. Giunta. 8vo. 1512, and by Lambinus, whose two editions 4to. 1563, 1570, especially the second, are most valuable, and are accompanied by an excellent commentary. Considerable praise is due to Gifanius, 8vo. Antw. 1566, to Pareus, 2 vol. 8vo. Francf. 1631, to Creech, 8vo. Oxon. 1695, and especially to the comprehensive labours of Havercamp, whose bulky volumes (2 vols. 4to. Lug. Bat. 1725, forming a portion of the series of Dutch Variorum Classics, in 4to.) contain everything that is valuable in preceding editions. The text of Lambinus, however, underwent few changes until it assumed its present form in the hands of the celebrated Gilbert Wakefield, whose recension, founded upon the best English MSS., was published in three volumes, 4to. Lond. 1796, and reprinted at Glasgow, 4 vols. 8vo. 1813. We must not omit to mention with respect the edition of Albert Forbiger, 12mo. Lips. 1828, who has shown great taste and judgment in selecting the best readings, and has added short but useful notes. For practical purposes the edition of Lambinus, 1570, that of Havercamp, 1725, that of Creech, as reprinted, Oxon. 1818, exhibiting Wakefield's text, and that of Forbiger, will be found the most serviceable, but any one who can procure the second and fourth of these may dispense with the rest.

We have complete metrical translations into English by Creech, 8vo. Oxford, 1682, very frequently reprinted; by John Mason Goode (blank verse), accompanied by a most elaborate series of annotations, 2 vols. 4to. Lond. 1805; and by Thomas Busby, 2 vols. 4to. Lond. 1813. We have translations also of the first book alone by John Evelyn, 8vo. Lond. 1656; by an anonymous writer, 8vo. Lond. 1799; and by W. H. Drummond, 8vo. Lond. 1809: but, excepting some detached passages rendered by Dryden, with all his wonted fire and inaccuracy, we possess nothing in our language which can be regarded as even a tolerable representation of the original. The best translation into French is that by J. B. S. de Pongerville, Paris, 1823, 1828; the best into Italian, that by Alessandro Marchetti, Lond. 1717, frequently reprinted; the best into German, that by Knebel, Leipzig, 1821, and improved, Leipzig, 1831. [W. R.]

LUCRI'NA, a surname of Venus, who had a temple at Baiae, near the Lucrine lake. (Stat. *Silv.* iii. 1. 150; Martial, xi. 81.) [L. S.]

LUCTE'RIUS, the Cadurcan, described by Caesar as a man of the greatest daring, was sent into the country of the Ruteni, by Vercingetorix, on the breaking out of the great Gallic insurrection in B. C. 52. Lucterius met with great success, collected a large force, and was on the point of invading the Roman province in Gaul, in the direction of Narbo, when the arrival of Caesar obliged him to retire. In the following year Lucterius again formed the design of invading the Roman province along with Drappes, the Senonian, but was defeated by the Roman legate C. Caninius Rebilus, not far from Uxellodunum. (Caes. *B. G.* vii. 5, 7, 8; viii. 30—35.)

LUCTUS, a personification of grief or mourning, is described as a son of Aether and Terra. (Hygin., *Praef.*) This being, who wasted (*edax*) the energies of man, is placed by the poets together with other horrible creatures, at the entrance of the lower world. (Virg. *Aen.* vi. 274; Sil. Ital. xiii. 581.) [L. S.]

LUCULLUS, the surname of a plebeian family of the Licinia gens. It does not appear in history until the close of the second Punic war. The annexed genealogy exhibits those members only of the family whose descent and connection can be traced with reasonable certainty:—

1. L. Licinius Lucullus, curule aedile, B. C. 202.
2. L. Licin. Lucullus, cos. B. C. 151.
3. L. Licin. Lucullus, praetor B. C. 103, married Caecilia, daughter of L. Metellus Calvus.
4. L. Licin. Lucullus, cos. B. C. 74, married, 1. Clodia. 2. Servilia.
5. L. Licin. Lucullus, killed at Philippi, B. C. 42.
6. M. Licin. Lucullus, cos. B. C. 73.
Tertulla, the wife of M. Crassus, the triumvir.

1. L. Licinius Lucullus, curule aedile with Q. Fulvius in B. C. 202. He and his colleague distinguished themselves by the magnificence with which they exhibited the Ludi Romani; but some of the scribes and other officials under the aediles were convicted of defrauding the public treasury; and Lucullus himself incurred the suspicion of having connived at their practices. (Liv. xxx. 39.)

2. L. Licinius Lucullus, the grandfather of Lucullus, the conqueror of Mithridates, and the first of the family who attained to distinction (Plut. *Lucull.* 1; Cic. *Acad. pr.* ii. 45), was probably a son of the preceding. He was elected consul for the year B. C. 151, together with A. Postumius Albinus, and was appointed to succeed M. Marcellus in the command in Spain. The war which was then going on in that country against the Celtiberians appears to have been unpopular at Rome, so that some difficulty was found in raising the necessary levies; and the severity with which these were enforced by Lucullus and his colleague, irritated the people and the tribunes to such a degree, that the latter went so far as to arrest both consuls, and to cast them into prison. These dissensions were at length terminated by the intervention of the young Scipio Aemilianus, who volunteered his services, and succeeded in reviving the military ardour of the populace. (Polyb. xxxv. 3, 4; Liv. *Epit.* xlviii; Appian, *Hisp.* 49; Oros. iv. 21.) But before the arrival of Lucullus in Spain, the war with the Celtiberians had been completely terminated by Marcellus, and all tribes previously in arms had submitted. The new consul, however, greedy both of glory and plunder, and finding himself disappointed of his expected foes, now turned his arms against the Vaccaeans, a tribe who had hitherto had no relations with the Romans, and proceeded to cross the Tagus and invade their territories, without any authority from the senate. His first attacks were directed against the city of Cauca, which was readily induced to submit, on terms of capitulation; but these were shamefully violated by Lucullus, who had no sooner made himself master of the town than he caused all the inhabitants to be put to the sword, to the number of near 20,000. From hence he advanced into the heart of the country, crossed the Douro, and laid siege to Intercatia, a strong city which for a long time defied his arms, but was at length induced to submit on favourable terms, the inviolability of which was guaranteed to them by Scipio. A subsequent attack upon Pallantia was wholly unsuccessful; and Lucullus, after suffering severely from hunger, and being hard pressed by the enemy, was compelled to recross the Douro, and take up his winter-quarters in the south of Spain. But notwithstanding this ignominious termination of a war as unwarranted by authority from Rome as it was unjust in itself, no notice was taken of the proceedings of Lucullus, who continued in Spain, with the rank of proconsul. (Appian, *Hisp.* 50—55; Liv. *Epit.* xlviii; Plin. *H. N.* ix. 30. § 48.) After wintering in Turdetania, in the spring of 150, he invaded the country of the Lusitanians, at the same time with Ser. Galba; and, according to Appian, shared with the latter in the guilt of the atrocious acts of perfidy and cruelty by which he disgraced the Roman name. [Galba, No. 6.] But, more fortunate than his colleague, he escaped even the hazard of a trial on his return to Rome. (Appian, *Hisp.* 55,59, 61). The war against the Vaccaeans, though prompted chiefly by the avarice of Lucullus, had brought him but little booty; but he appears to have, by some means or other, amassed great wealth during the period of his government, a part of which he devoted to the construction of a temple of Good Fortune (Felicitas). It is a very characteristic trait, that having borrowed from L. Mummius some of the statues which the latter had brought from Corinth, to adorn this temple for the ceremony of its dedication, he afterwards refused to restore them, under the plea that they were now consecrated to the goddess. (Dion Cass. *fragm.* 81; Strab. viii. p. 381.)

3. L. Licinius L. F. Lucullus, son of the preceding, was praetor in B. C. 103, and was appointed by the senate to take the command in Sicily, where the insurrection of the slaves under Athenion and Tryphon had begun to assume a very formidable aspect. He took with him a force of 17,000 men, of which the greater part were regular Roman or Italian troops; but though he at first obtained a complete victory in the field, and compelled Tryphon to shut himself up in the fortress of Triocala, he failed in reducing that stronghold, and ultimately retreated from before it in an ignominious manner. (Diod. xxxvi. *Exc. Phot.* p. 535, 536; Flor. iii. 19.) After this, whether from incapacity or corruption, he effected nothing more, and was soon after replaced by C. Servilius. He is said to have destroyed all his military stores and broken up his camp previous to resigning the command into the hands of his successor. (Diod. *Exc. Vat.* p. 111.) It was perhaps in revenge for this proceeding, that on his return to Rome he found himself assailed by another Servilius with a prosecution for bribery and malversation. But whatever may have been the motives of the latter, the guilt of Lucullus was so manifest that even his brother-in-law, Metellus Numidicus, declined to appear in his defence; and he was unanimously condemned and driven into exile. (Plut. *Lucull.* 1; Cic. *Verr.* iv. 66; Diod. *Exc. Phot.* p. 536; Aur. Vict. *de Vir. Illust.* 62.)

4. L. Licinius L. F. L. N. Lucullus, celebrated as the conqueror of Mithridates, and by much the most illustrious of his family. He was the son of the preceding and of Caecilia, the daughter of L. Metellus Calvus. (Plut. *Lucull.* 1.) [Caecilia, No. 3.] We have no express mention of the period of his birth or of his age, but Plutarch tells us that he was older than Pompey (*Lucull.* 36, *Pomp.* 31); he must therefore have been born before B. C. 106, probably at least as early as 109 or 110, since his younger brother Marcus was old enough to be curule aedile in 79. [See No. 6.] His first appearance in public life was as the accuser of the augur Servilius, who had procured the banishment of his father, but had in his turn laid himself open to a criminal charge. This species of

retaliation was looked upon with much favour at Rome; and although the trial, after giving rise to scenes of violence and even bloodshed, at length terminated in the acquittal of Servilius, the part which the young Lucullus had taken in the matter appears to have added greatly to his credit and reputation. (Plut. *Lucull.* 1; Cic. *Acad. pr.* ii. 1.)

While yet quite a young man, he served with distinction in the Marsic or Social War; and at this time attracted the attention of Sulla, whom he afterwards accompanied as his quaestor into Greece and Asia on the breaking out of the Mithridatic war, B. C. 88. During the prolonged siege of Athens, Sulla found himself labouring under the greatest disadvantage from the want of a fleet, and he in consequence despatched Lucullus in the middle of winter (B. C. 87—86), with a squadron of only six ships, to endeavour to collect assistance from the allies of Rome. With considerable difficulty he raised a fleet, and expelled the forces of the king from Chios and Colophon. These operations extended far on into the summer of 85: meanwhile, Fimbria, who had assumed the command of the army in Asia, which had been sent out by the Marian party at Rome, had expelled Mithridates from Pergamus, and was besieging him in Pitane, where he had taken refuge. Had Lucullus co-operated with him by sea, the king himself must have fallen into their hands, and the war would have been terminated at once: but Lucullus was faithful to the party interests of Sulla rather than to those of Rome: he refused to come with his fleet to the support of Fimbria, and Mithridates made his escape by sea to Mytilene. Shortly afterwards Lucullus defeated the hostile fleet under Neoptolemus off the island of Tenedos; and thus made himself master of the Hellespont, where he rejoined Sulla, and facilitated his passage into Asia the following spring, B. C. 84. (Plut. *Lucull.* 2—4, *Sull.* 11; Appian, *Mithr.* 33, 51, 52, 56, Oros. vi. 2.)

Peace with Mithridates followed shortly after, and Sulla hastened to return to Rome. It was a fortunate circumstance for Lucullus that he did not accompany his leader at this time, being left behind in the charge of various public duties in Asia, by which means he escaped all participation in the scenes of horror that ensued, at the same time that he retained the high place he already enjoyed in the favour of the all-powerful Sulla. Nor do we find that he took any part in the aggressions of Murena, and the renewed war against Mithridates. [MURENA.] During the whole time that he continued in Asia he appears to have been occupied with civil and pacific employments, especially with the coining of money, and the exaction of the heavy sums imposed by Sulla upon the Asiatic cities as a penalty for their late revolt. In the discharge of this last duty he displayed the utmost kindness and liberality, and endeavoured to render the burthen as little onerous as possible; at the same time that the promptitude and vigour with which he punished the revolt of the Mytilenaeans showed that he was fully prepared to put down all open resistance. (Plut. *Lucull.* 4; Cic. *Acad. pr.* ii. 1.)

Lucullus remained in Asia apparently till near the close of the year 80, when he returned to Rome to discharge the office for the following year of curule aedile, to which he had been elected in his absence, together with his younger brother Marcus. According to Plutarch, he had, from affection for his brother, forborne to sue for this office until Marcus was of sufficient age to hold it with him. The games exhibited by the two brothers were distinguished for their magnificence, and were rendered remarkable by the introduction, for the first time, of elephants combating with bulls. (Plut. *Lucull.* 1; Cic. *Acad. pr.* ii. 1; *de Off.* ii. 16; Plin. *H. N.* viii. 7.) So great was the favour at this time enjoyed by Lucullus with Sulla, that the dictator, on his death-bed, not only confided to him the charge of revising and correcting his Commentaries — a task for which the literary attainments of Lucullus especially qualified him; but appointed him guardian of his son Faustus, to the exclusion of Pompey, a circumstance which is said to have first given rise to the enmity and jealousy that ever after subsisted between the two. (Plut. *Lucull.* i. 4.) By a special law of Sulla, he was enabled to hold the praetorship immediately after the office of aedile, probably in the year 77. At the expiration of this magistracy he repaired to Africa, where he distinguished himself by the justice of his administration, and returned from thence to Rome, to sue for the consulship, which he obtained, in conjunction with M. Aurelius Cotta, for the year 74. (Cic. *Acad. pr.* ii. 1; Aur. Vict. *de Vir. Illust.* 74; Plut. *Lucull.* 5; Fast. Capit. an. 679.)

Of the political conduct of Lucullus during his consulship almost the only circumstance recorded to us is the determined and effectual opposition offered by him to the attempts of L. Quinctius to overthrow the constitutional laws of Sulla. (Plut. *Lucull.* 5; Sall. *Hist.* iii. *fragm.* 22, p. 234, ed. Gerlach.)

But the eyes of all at Rome were now turned towards the East, where it was evident that a renewal of the contest with Mithridates was become inevitable: and the command in this impending war was the darling object of the ambition of Lucullus. At first indeed fortune did not seem to befriend him: in the division of the provinces, Bithynia (which had been lately united to the Roman dominions after the death of Nicomedes III., and which was evidently destined to be the first point assailed by Mithridates), fell to the lot of Cotta, while Lucullus obtained only Cisalpine Gaul for his province. But just at this juncture Octavius, the proconsul of Cilicia, died; and Lucullus, by dint of intrigues, succeeded in obtaining the appointment as his successor, to which the conduct of the war against Mithridates was then added by general consent. Cotta, however, still retained the government of Bithynia, and the command of the naval force. (Plut. *Lucull.* 5, 6; Memnon. c. 37, ed. Orell.; Cic. *pro Muren.* 15; Eutrop. vi. 6.)

Both consuls now hastened to Asia, where they arrived before the close of the year 74. Lucullus took with him only one legion from Italy; but he found four others in Asia, two of which, however, had formed part of the army of Fimbria; and though brave and hardy veterans, had been accustomed to licence and rapine, and were ever prone to sedition. Hence the first business of the new general was to restore the discipline of his own army, a task which he appears to have for a time easily accomplished; and he now took the field with a force of 30,000 infantry, and 2500 horse. (Plut. *Lucull.* 7, 8; Appian, *Mithr.* 72.) But almost before he was ready to commence operations,

he received the news that Mithridates had invaded Bithynia with an army of 150,000 men, had defeated Cotta both by sea and land, and compelled him to take refuge within the walls of Chalcedon. Lucullus was at this time in Galatia, but he hastened to the support of Cotta. He was met at a place called Otryae, in Phrygia, by a detachment of the army of Mithridates, commanded by the Roman exile Varius, but a meteoric apparition prevented an engagement. Meanwhile, Mithridates drew off his army from Chalcedon, and proceeded to besiege the strong city of Cyzicus. Hither Lucullus followed him; but confident in the strength of the place, and well knowing the difficulty of subsisting so vast a multitude as that which composed the army of the king, he was by no means desirous to bring on a battle, and contented himself with taking up a strongly entrenched camp in the immediate neighbourhood of that of Mithridates, from whence he could watch his proceedings, intercept his communications, and leave hunger to do the work of the sword. The result fully justified his expectations. All the efforts of Mithridates were baffled by the skill and courage of the besieged; and though he was still master of the sea, the winter storms prevented him from receiving supplies by that means, so that famine soon began to make itself felt in his camp, and at length increased to such a degree that no alternative remained but to raise the siege. A detachment of 15,000 men, which the king had previously sent off, was attacked and cut to pieces by Lucullus at the passage of the Rhyndacus; and when at length his main army broke up from the camp before Cyzicus, and commenced its march towards the West, Lucullus pressed closely upon their rear, and attacking them successively at the passage of the Aesepus and the Granicus, put thousands of them to the sword. Those that escaped took refuge in Lampsacus, under the command of Varius. (Plut. *Lucull.* 8—11; Appian, *Mithr.* 71—76; Memnon. 37—40; Liv. *Epit.* xcv.; Flor. iii. 6; Eutrop. vi. 6; Oros. vi. 2; Cic. *pro. Leg. Manil.* 8, *pro Muren.* 15; Orelli, *Inscr.* 545.)

The great army of Mithridates, on the equipment and preparation of which he had bestowed all his care, was now annihilated; but he was still master of the sea; and placing the remains of his shattered forces on board the fleet, he gave the command of it to Varius, with orders to maintain possession of the Aegaean, while he himself returned by sea to Bithynia. Lucullus did not deem it prudent to advance further into Asia while his communications were thus threatened, and he despatched his lieutenants, Voconius and Triarius, in pursuit of Mithridates, while he occupied himself in assembling a fleet at the Hellespont. Contributions quickly poured in from all the Greek cities of Asia; and Lucullus soon found himself at the head of a considerable naval force, with which he defeated a squadron of the enemy off Ilium, and soon afterwards engaged and almost entirely destroyed their main fleet, near the island of Lemnos, taking prisoner Varius himself, together with his two colleagues in the command. (Appian, *Mithr.* 77; Plut. *Lucull.* 12; Cic. *pro Leg. Manil.* 8, *pro Muren.* 15; Eutrop. vi. 6; Memnon. 42.) He was now at liberty to direct his undivided attention towards Mithridates himself, and advanced against that monarch, who had halted at Nicomedeia, where Cotta and Triarius were preparing to besiege him; but on learning the defeat of his fleet, and the advance of Lucullus, Mithridates withdrew from that city without a contest, and escaped by sea to Pontus.

Lucullus had thus succeeded in driving back Mithridates into his own dominions, and thither he now prepared to follow him. After joining Cotta and Triarius at Nicomedeia, he detached the former to besiege the important town of Heracleia, while Triarius, with the fleet, was posted at the Bosporus, in order to prevent the junction of the enemy's detached squadrons. Meanwhile, Lucullus himself, with his main army, advanced through Galatia into the heart of Pontus, laying waste the country on his march; and in this manner penetrated, without any serious opposition, as far as Themiscyra. But he now began to be apprehensive lest Mithridates should avoid a battle, and elude his pursuit by withdrawing into the wild and mountainous regions beyond Pontus; and he therefore, instead of pushing on at once upon Cabeira, where the king was now stationed, determined to halt and form the siege of the two important towns of Amisus and Eupatoria. His object in so doing was in great part to draw Mithridates to their relief, and thus bring on a general engagement; but the king contented himself with sending supplies and reinforcements to the two cities, and remained quiet at Cabeira, where he had established his winter-quarters, and had assembled a force of 40,000 foot and 4000 horse. Lucullus at first pressed the siege of Amisus with the utmost vigour; but it was defended with equal energy and ability by Callimachus, the commander of the garrison; and after a time the efforts of both parties gradually relaxed, and the siege was protracted throughout the whole winter without any decisive result. With the approach of spring (B. C. 72) Lucullus broke up his camp; and leaving Murena with two legions to continue the siege of Amisus, led the rest of his forces against Mithridates, who was still at Cabeira. But the king was superior in cavalry, and Lucullus was therefore unwilling to risk a general action in the plain. Several partial engagements ensued, in which the Romans were more than once worsted; and Lucullus began to find himself in distress for provisions, which he was compelled to bring from Cappadocia. A series of movements and manoeuvres now followed, which are not very clearly related; but at length a numerous detachment from the army of the king, under his generals Menemachus and Myron, was entirely cut off by one of the lieutenants of Lucullus. In consequence of this blow Mithridates determined to remove to a greater distance from the enemy; but when the orders to retreat were given, a general panic spread through the army, which took to flight in all directions. The king himself narrowly escaped being trampled to death in the confusion, and was closely pursued by the Roman cavalry; but effected his escape to Comana, from whence he fled directly to Armenia, accompanied only by a small body of horsemen, and took refuge in the dominions of Tigranes. Lucullus, after making himself master of Cabeira, pursued the fugitive monarch as far as Talaura; but finding that he had made good his retreat into Armenia, halted at that city, and despatched App. Claudius as ambassador to Tigranes, to demand the surrender of Mithridates. Meanwhile, he himself subdued, or at least received the

submission of the province of Lesser Armenia, which had been subject to Mithridates, as well as the tribes of the Chaldaeans and Tibarenians; after which he returned to complete the subjugation of Pontus. Here the cities of Amisus and Eupatoria still held out, but they were both in succession reduced by the renewed efforts of Lucullus. He had been especially desirous to save from destruction the wealthy and important city of Amisus, but it was set on fire by Callimachus himself previous to evacuating the place; and though Lucullus did his utmost to extinguish the flames, his soldiers were too intent upon plunder to second his exertions, and the greater part of the town was consumed. He, however, endeavoured to repair the damage as far as possible, by granting freedom to the city, and inviting new settlers by extensive privileges. Heracleia, which was still besieged by Cotta, did not fall apparently till the following year, B.C. 71; and the capture of Sinope by Lucullus himself, shortly afterwards, completed the conquest of the whole kingdom of Pontus. About the same time also Machares, the son of Mithridates, who had been appointed by his father king of Bosporus, sent to make offers of submission to the Roman general, and even assisted him with ships and supplies in effecting the reduction of Sinope. (Plut. *Lucull.* 19, 23, 24; Appian, *Mithr.* 82, 83; Memnon. 45, 47—54; Strab. xii. p. 546, 547; Sall. *Hist.* ii. fr. 28, iv. fr. 12, p. 240, ed. Gerlach.)

During this interval Lucullus had devoted much of his time and attention to the settlement of the affairs of Asia, where the provincials and cities were suffering severely from the exactions and oppressions of the Roman revenue officers. To this evil he effectually put an end, by fixing one uniform and moderate rate of interest for all arrears, and by other judicious regulations checked the monstrous abuses of the public farmers of the revenue. By these measures he earned the favour and gratitude of the cities of Asia, which they displayed in public by celebrating games in his honour, and by every demonstration of respect and attachment. So judicious and complete indeed was the settlement of the internal affairs of Asia now introduced by Lucullus, that it continued long after to be followed as the established system. But by thus interposing to check the exactions of the knights who were the farmers of the revenue, he brought upon himself the enmity of that powerful body, who were loud in their complaints against him at Rome, and by their continued clamours undoubtedly prepared the way for his ultimate recall. (Plut. *Lucull.* 20, 23; Appian. *Mithr.* 83; Cic. *Acad. pr.* ii. 1.)

Meanwhile* Appius Claudius, who had been sent by Lucullus to Tigranes, to demand the surrender of Mithridates, had returned with an unfavourable answer: intelligence had been also received that the two kings, laying aside all personal differences, were assembling large forces and preparing for immediate hostilities; and Lucullus now determined to anticipate them by invading the dominions of Tigranes. It was in the spring of B.C. 69, that he set out on his march towards Armenia, with a select body of 12,000 foot and 3000 horse, leaving his lieutenant Sornatius to command in Pontus (where every thing seemed now perfectly settled) during his absence. Ariobarzanes furnished him assistance on his march through Cappadocia, and the passage of the Euphrates was facilitated by an accidental drought, which was hailed as a good omen both by the general and his soldiers. From thence he advanced through the district of Sophene, and crossing the Tigris also directed his march towards Tigranocerta, the capital of the Armenian king. Tigranes, who had at first refused to believe the advance of Lucullus, now sent Mithrobarzanes to meet him, but that officer was quickly routed and his detachment cut to pieces. Hereupon Tigranes himself abandoned his capital, the charge of which he confided to an officer named Mancaeus, while he himself withdrew farther into the interior, to wait the arrival of the troops, which were now assembling from all quarters. Lucullus, meanwhile, proceeded to form the siege of Tigranocerta, principally, it would seem, with a view to induce the Armenian monarch to undertake its relief, and thus bring on a general action. Nor were his calculations disappointed. Tigranes at first threw an additional body of troops into the place, and succeeded in carrying off in safety his wives and concubines, who had been shut up there; but he was determined not to let the city itself fall into the hands of the Romans, and soon appeared before it with an army of 150,000 foot, 55,000 horse, and 20,000 slingers and archers. Yet Lucullus fearlessly advanced with his small force to meet this formidable host, and when some one reminded him that the day (the sixth of October) was an unlucky one, he boldly answered, "Then I will make it a lucky one." The result fully justified this noble confidence. The heavy-armed horsemen of Tigranes, on whom the king placed his chief reliance, and who had been regarded with the greatest apprehension by the Romans, fled without striking a blow; and the whole army of the enemy was dispersed and put to flight with the loss of only five men on the side of the Romans. Tigranes himself had a narrow escape, and in the confusion of the flight, his royal diadem fell into the hands of the enemy, and afterwards served to grace the triumph of Lucullus. (Plut. *Lucull.* 23, 24—28; Appian, *Mithr.* 84, 85; Memnon. 46, 56, 57; Eutrop. vi. 9; Liv. *Epit.* xcviii.)

The fall of Tigranocerta was now inevitable, and it was hastened by dissensions between the Greeks and the barbarians within the city, in consequence of which the former opened the gates to Lucullus. The city was given up to plunder, but the inhabitants were spared, and the Greeks, who had been forcibly transplanted thither from Cilicia and Cappadocia, were all suffered to return to their respective cities. (Plut. *Lucull.* 29; Dion Cass. xxxv. 2; Strab. xi. p. 532.) Lucullus now took up his winter-quarters in Gordyene, where he received the submission of several of the petty

* The chronology of these events is very confused and perplexing. It seems certain that the siege of Cyzicus took place in the winter of 74—73, and that of Amisus in the following winter, 73—72 (Plut. *Lucull.* 33): hence it is probable that the flight of Mithridates into Armenia must have taken place before the end of 72; but as it is also certain (Dion Cass. xxxv.) that the first campaign of Lucullus against Tigranes did not take place till 69, the interval appears inexplicably long. Drumann, in consequence, refers the flight of Mithridates to the year 71, but it is difficult to reconcile this with the details of the campaigns as given by Appian and Plutarch.

princes who had been subject to the yoke of Tigranes. Antiochus Asiaticus also, the last king of Syria, who had been dethroned by the Armenian king, but had taken advantage of the advance of the Romans to establish himself once more on the throne of his ancestors, now obtained from Lucullus the confirmation of his power (Appian, *Syr.* 49). But by far the most important of the neighbouring monarchs was Arsaces, king of Parthia, to whom Lucullus, knowing that his friendship and alliance had been earnestly courted by Mithridates and Tigranes, despatched Sextilius as ambassador. The Parthian monarch gave a friendly reception to the Roman envoy, and dismissed him with fair promises, but his real object was only to temporise, and, so doubtful was his conduct, that Lucullus is said to have designed to leave both Mithridates and Tigranes for a time, and march at once against Arsaces. But his projects were now cut short by the mutinous spirit of his own army. It was late in the season before it was possible to renew military operations in the mountainous and elevated regions where he now found himself, and meanwhile he sent orders to Sornatius to bring to his support the troops which he had left in Pontus, but the soldiers absolutely refused to follow him, and the lieutenant was unable to enforce his authority. Even those who were under the command of Lucullus himself in Gordyene, took alarm at the idea of marching against the Parthians, and not only was their general compelled to abandon this design, but it was with some difficulty that he could prevail upon them to follow him once more against Mithridates and Tigranes. These two monarchs had again assembled a considerable army, with which they occupied the high table lands of the centre of Armenia, and when Lucullus at length (in the summer of 68) moved forward to attack them, they met him on the banks of the river Arsanias. The victory of the Romans was again as decisive and as easily won as at Tigranocerta: the two kings fled ignominiously from the field, and numbers of their officers fell in the battle. But when Lucullus pushed forward with the intention of making himself master of Artaxata, the capital of Armenia, his soldiers again refused to follow him, and he was compelled to return into a less inclement region; and turning his arms southwards, he laid siege to the city of Nisibis, in Mygdonia. It was defended by the same Callimachus who had so long defied the Roman arms at Amisus, and was considered to be altogether impregnable; but Lucullus surprised it during a dark and stormy winter's night, and afterwards took up his quarters there, until the season should admit of a renewal of military operations. (Plut. *Lucull.* 30—32; Appian, *Mithr.* 87; Dion Cass. xxxv. 4—7.)

But the discontents among his troops which had already given Lucullus so much trouble, broke out with renewed violence in the camp at Nisibis. They were fostered by P. Clodius, whose turbulent and restless spirit already showed itself in its full force, and encouraged by reports from Rome, where the demagogues, who were favourable to Pompey, or had been gained over by the equestrian party (whose bitter hostility against Lucullus had never relaxed), were loud in their clamours against that general. They accused him of protracting the war for his own personal objects either of ambition or avarice; and the soldiery, whose appetite for plunder had been often checked by Lucullus, readily joined in the outcry. It was, therefore, in vain that he endeavoured to prevail upon his mutinous army to resume operations in the spring of the year 67; and while he remained motionless at Nisibis, Mithridates, who had already taken advantage of his absence to invade Pontus and attempt the recovery of his own dominions, was able to overthrow the Roman lieutenants Fabius and Triarius in several successive actions. [MITHRIDATES.] The news of these disasters compelled Lucullus to return in all haste to Pontus, a movement doubtless in accordance with the wishes of his army, who appear to have followed him on this occasion without reluctance. On his approach Mithridates withdrew into the Lesser Armenia, and thither Lucullus prepared to pursue and attack him, when his movements were again paralysed by the open mutiny of his soldiers. All that he could obtain from them by the most abject entreaties, was the promise that they would not abandon his standard during the remainder of that summer, and he was compelled to establish himself in a camp, where he spent all the rest of the season in inactivity, while Mithridates and Tigranes were able to overrun without opposition the greater part both of Pontus and Cappadocia. Such was the state of things, when ten legates (among whom was Marcus, the brother of Lucullus) arrived in Asia, to settle the affairs of Pontus, and reduce it to the form of a Roman province; and they had, in consequence, to report to the senate that the country supposed to have been completely conquered was again in the hands of the enemy. The adversaries of Lucullus naturally availed themselves of so favourable an occasion, and a decree was passed to transfer to Acilius Glabrio, one of the consuls for the year, the province of Bithynia and the command against Mithridates. But Glabrio was wholly incompetent for the task assigned him: on arriving in Bithynia, and learning the posture of affairs, he made no attempt to assume the command or take the field against Mithridates, but remained quiet within the confines of the Roman province, while he still farther embarrassed the position of Lucullus, by issuing proclamations to his soldiers, announcing to them that their general was superseded, and releasing them from their obedience. Mithridates meanwhile ably availed himself of this position of affairs, and Lucullus had the mortification of seeing Pontus and Cappadocia occupied by the enemy before his eyes, and the results of all his previous campaigns apparently annihilated, without being able to stir a step in their defence. But it was still more galling to his feelings when, in the spring of B. C. 66, he was called upon to resign the command to his old rival Pompey, who had been appointed by the Manilian law to supersede both him and Glabrio. (Plut. *Lucull.* 33—35; Appian, *Mithr.* 88—91; Dion Cass. xxxv. 8—10, 12—17; Cic. *p. Leg. Manil.* 2, 5, 9, *Ep. ad Att.* xiii. 6; Eutrop. vi. 11.) The friends of the two generals succeeded in bringing about an interview between them before Lucullus quitted his government; but though the meeting was at first friendly, it ended in bickerings and disputes, which only aggravated the enmity already existing between them. Pompey still further increased the irritation of his rival by proceeding to rescind many of the regulations which the latter had introduced, even before he had quitted the province. (Plut. *Lucull.* 36, *Pomp.* 31; Dion Cass. xxxvi. 29.)

Deeply mortified at this termination to his glorious career, Lucullus returned to Rome to claim the well-merited honour of a triumph. But even this was opposed by the machinations of his adversaries. C. Memmius, one of the tribunes, brought against him various charges for maladministration, and it was not till an interval of nearly three years had elapsed, that this opposition was overcome, and Lucullus at length celebrated his triumph with the greatest magnificence, at the commencement of the year 63. (Plut. *Lucull.* 37, *Cat. Min.* 29 ; Cic. *Acad. pr.* ii. 1 ; Vell. Pat. ii. 34.) In these disputes the cause of Lucullus was warmly supported by Cato, whose sister Servilia he had married, as well as by the whole aristocratical party at Rome, who were alarmed at the increasing power of Pompey, and sought in Lucullus a rival and antagonist to the object of their fears. But his character was ill adapted for the turbulent times in which he lived ; and, instead of putting himself prominently forward as the leader of a party he soon began to withdraw gradually from public affairs, and devote himself more and more to a life of indolence and luxury. After the return of Pompey, however, in B. C. 62, he took a leading part, together with Metellus Creticus, Cato, and others of the aristocratic party, in opposing the indiscriminate ratification of the acts of Pompey in Asia. By their combined efforts they succeeded in delaying the proposed measure for more than two years, but at the same time produced the effect, which they had doubtless not anticipated, of forcing Pompey into the arms of the opposite faction, and thus bringing about the coalition known as the First Triumvirate. (Plut. *Lucull.* 38, 42, *Pomp.* 46 ; Vell. Pat. ii. 40 ; Dion Cass. xxxvii. 49 ; Suet. *Caes.* 19.) After that event Lucullus took little part in political affairs. He had previously come forward at the trial of P. Clodius (B. C. 61), to give his testimony to the profligate and vicious character of the accused (Cic. *pro Milon.* 27), and by this means, as well as by the general course of his policy, had incurred the enmity both of Crassus and Caesar, so that he found himself on hostile terms with all the three individuals who had now the chief direction of affairs at Rome. Caesar even threatened him with a prosecution for his proceedings in Asia ; a danger which so much alarmed him that he had recourse to the most humiliating entreaties in order to avert it (Suet. *Caes.* 20). In the following year (B. C. 59) he was among the leaders of the aristocratic party, charged by L. Vettius, at the instigation of Vatinius, with an imaginary plot against the life of Pompey (Cic. *in Vatin.* 10, *Ep. ad Att.* ii. 24) ; and in the same year he is mentioned among the judges at the trial of L. Flaccus (Cic. *pro Flacc.* 34). But these two are the last occasions on which his name appears in history. The precise period of his death is not mentioned, but he cannot long have survived the return of Cicero from exile, as the great orator refers to him as no longer living, in his oration concerning the consular provinces, delivered the following year, B. C. 56 (Cic. *de Prov. Cons.* 9). We are told that for some time previous to his death he had fallen into a state of complete dotage, so that the management of his affairs was confided to his brother Marcus (Plut. *Lucull.* 43 ; Aur. Vict. *de Vir. Illustr.* 74). But his death, as often happens, revived in its full force the memory of his great exploits ; and when the funeral oration was pronounced in the forum over his remains, the populace insisted that he should be buried, as Sulla had been, in the Campus Martius, and it was with difficulty that his brother prevailed on them to allow his ashes to be deposited, as previously arranged, in his Tusculan villa (Plut. *Ibid.*).

The name of Lucullus is almost as celebrated for the luxury of his latter years as for his victories over Mithridates. He appears to have inherited the love of money inherent in his family, while the circumstances in which he was placed gave him the opportunity of gratifying it without having recourse to the illegal means which had disgraced his father and grandfather. As quaestor under Sulla, and afterwards during his residence in Asia, it is probable that he had already accumulated much wealth : and during the long period of his government as proconsul, and his wars against Mithridates and Tigranes, he appears to have amassed vast treasures. These supplied him the means, after his return to Rome, of gratifying his natural taste for luxury, and enabled him to combine an ostentatious magnificence of display with all the resources of the most refined sensual indulgence. His gardens in the immediate suburbs of the city were laid out in a style of splendour exceeding all that had been previously known, and continued to be an object of admiration even under the emperors : but still more remarkable were his villas at Tusculum, and in the neighbourhood of Neapolis. In the construction of the latter, with its various appurtenances, its parks, fish-ponds, &c., he had laid out vast sums in cutting through hills and rocks, and throwing out advanced works into the sea. So gigantic indeed was the scale of these labours for objects apparently so insignificant, that Pompey called him, in derision, the Roman Xerxes. His feasts at Rome itself were celebrated on a scale of inordinate magnificence : a single supper in the hall, called that of Apollo, was said to cost the sum of 50,000 denarii. Even during his campaigns it appears that the pleasures of the table had not been forgotten ; and it is well known that he was the first to introduce cherries into Italy, which he had brought with him from Cerasus in Pontus. (Plut. *Lucull.* 39—41 ; Cic. *de Leg.* iii. 13, *de Off.* i. 39 ; Plin. *H. N.* viii. 52, ix. 54, xiv. 14, xv. 25 ; Varr. *de R. R.* iii. 4, 17 ; Vell. Pat. ii. 33 ; Athen. ii. p. 50, vi. p. 274, xii. p. 543. For further details see Drumann's *Geschichte Roms*, vol. iv. pp. 169, 170, where all the ancient authorities are referred to.) In the midst of these sensual indulgences, however, there were not wanting pleasures of a more refined and elevated character. Lucullus had from his earliest years devoted much attention to literary pursuits, and had displayed an enlightened patronage towards men of letters : he had also applied part of his wealth to the acquisition of a valuable library, which was now opened to the free use of the literary public ; and here he himself used to associate with the Greek philosophers and literati who at this time swarmed at Rome, and would enter warmly into their metaphysical and philosophical discussions. Hence the picture drawn by Cicero at the commencement of the Academics was probably to a certain extent taken from the reality. His constant companion from the time of his quaestorship had been Antiochus of Ascalon, from whom he imbibed the precepts of the Academic school of philosophy, to which he continued through life to be attached. (Cic. *Acad. pr.* ii. 2, *de Fin.*

iii. 2; Plut. *Lucull.* 42.) His patronage of the poet Archias is too well known to require farther mention (Cic. *pr. Arch.* 3—5); and the sculptor Arcesilaus is also said to have been one of his constant associates. (Plin. *H. N.* xxxv. 12. § 45.)

The character of Lucullus is one not difficult to comprehend. He had no pretension to the name of a great man, and was evidently unable to cope with the circumstances in which he found himself placed, and the sterner but more energetic spirits by whom he was surrounded. Yet he was certainly a man of no common ability, and gifted in particular with a natural genius for war. We cannot indeed receive in its full extent the assertion of Cicero (*Acad. pr.* ii. 1), that he had received no previous military training, and came out at once a consummate general on his arrival in Pontus, merely from the study of historical and military writings; for we know that he had served in his youth with distinction in the Marsic war; and as quaestor under Sulla he must have had many opportunities of acquiring a practical knowledge of military affairs. But the talent that he displayed as a commander is not the less remarkable. Plutarch has justly called attention to the skill with which he secured the victory at one time by the celerity of his movements, at another time by caution and delay: and though the far greater fame of his successor has tended to cast the military exploits of Lucullus into the shade, there can be no doubt that the real merit of the Mithridatic war is principally due to the latter. In one quality, however, of a great commander he was altogether wanting—in the power of attaching to him his soldiers; and to this deficiency, as we have seen, may be ascribed in great measure the ill fortune which clouded the latter part of his career. We are told indeed that some of the legions placed under his command were of a very turbulent and factious character; but these very troops afterwards followed Pompey without a murmur, even after the legal period of their service was expired. This unpopularity of Lucullus is attributed to a severity and harshness in the exaction of duties and punishment of offences, which seems strangely at variance with all else that we know of his character: it is more probable that it was owing to a selfish indifference, which prevented him from sympathising or associating with the men and officers under his command. (Comp. Plut. *Lucull.* 33; Dion Cass. xxxv. 16.) In his treatment of his vanquished enemies, on the contrary, as well as of the cities and provinces subjected to his permanent rule, the conduct of Lucullus stands out in bright contrast to that of almost all his contemporaries; and it must be remembered, in justice to his character, that the ill will of his own troops, as well as that of the unprincipled farmers of the revenue, was incurred in great part by acts of benevolence or of equity towards these classes. In his natural love of justice and kindness of disposition, his character more resembles that of Cicero than any other of his contemporaries. (See particularly Plut. *Lucull.* 19.)

Though early withdrawn from the occupations and pursuits of the forum, which prevented his becoming a finished orator, Lucullus was far from a contemptible speaker (Cic. *Acad.* ii. 1; *Brut.* 62); the same causes probably operated against his attaining to that literary distinction which his earliest years appeared to promise. Plutarch, however, tells us (*Lucull.* 1) that he composed a history of the Marsic war in Greek; and the same work is alluded to by Cicero. (*Ep. ad Att.* i. 19.) It has been already mentioned that Sulla left him his literary executor, a sufficient evidence of the reputation he then enjoyed in this respect. He was noted for the excellence of his memory, which, Cicero tells us, was nearly, if not quite, equal to that of Hortensius. (*Acad. pr.* ii. 1, 2.)

Lucullus was twice married: first to Clodia, daughter of App. Claudius Pulcher, whom he divorced on his return from the Mithridatic war, on account of her licentious and profligate conduct (Plut. *Lucull.* 38): and secondly, to Servilia, daughter of Q. Servilius Caepio, and half-sister of M. Cato. By the latter he had one son, the subject of the following article. (The fullest account of the life of Lucullus, and a very just estimate of his character, will be found in Drumann's *Geschichte Roms*, vol. iv.)

5. L. (?) Licinius L. f. L. n. Lucullus, son of the preceding. His praenomen, according to Valerius Maximus, was Marcus; but this is considered by Drumann (*Gesch. Roms.* vol. iv. p. 175) as so contrary to analogy, that he does not hesitate to regard it as a mistake. (See also Orelli, *Onom. Tull.* vol. ii. p. 352.) As he was the son of Servilia, he could not have been born before B. C. 65; and was a mere child at the time of his father's death. Lucullus had entrusted him to the guardianship of his maternal uncle, Cato; but at the same time recommended him, by his testament, to the friendly care of Cicero, who appears to have joined with Cato in superintending the education of the boy. (Cic. *de Fin.* iii. 2, *ad Att.* xiii. 6.) His relationship with Cato and Brutus naturally threw the young Lucullus into the republican party, whom he zealously joined after the death of Caesar: so that he accompanied Brutus to Greece, was present at the battle of Philippi, and was killed in the pursuit after that action, B. C. 42. (Cic. *Phil.* x. 4; Vell. Pat. ii. 71; Val. Max. iv. 7. § 4.) Cicero tells us that he was a youth of rising talents, and of much promise. (*De fin.* iii. 2, *Phil.* x. 4.) While yet under age he had dedicated, by command of the senate, a statue of Hercules near the Rostra, in pursuance of a vow of his father. (Plin. *H. N.* xxxiv. 8. (19), ad fin.)

6. M. Licinius L. f. L. n. Lucullus, son of No. 3, and own brother of No. 4, though Eutropius (vi. 7) erroneously calls him his cousin (*consobrinus*). He was adopted by M. Terentius Varro, and consequently bore the names of M. Terentius M. f. Varro Lucullus*, by which he appears in the Fasti. (Fast. Capit. ap. Gruter, p. 294. See also Orelli, *Onom. Tull.* vol. ii. p. 352, and *Inscr. Lat.* No. 570.) Hence Cicero, though he designates his consulship as that of M. Terentius and C. Cassius (*in Verr.* i. 23), elsewhere always calls him M. Lucullus. He was younger than L. Lucullus, though apparently not by much, as we find both brothers, who were united through life by the bonds of the most affectionate friendship, joining in the prosecution against the augur Servilius, with a view to avenge their father's memory, at which time Lucius was still very young. (Plut. *Lucull.*

* Drumann says that he was called M. Terentius M. f. *Licinianus* Varro; but this, though it would be strictly according to analogy, is contrary to all the evidence we possess.

1 ; Cic. *Acad. pr.* ii. 1, *de Prov. Cons.* 9). The year of his quaestorship is unknown, but he appears to have held that office under Sulla, as he was afterwards brought to trial by C. Memmius for illegal acts committed by him in that capacity by the command of the latter (Plut. *Lucull.* 37). In the civil war which followed the return of Sulla to Italy, we find M. Lucullus employed by that general as one of his lieutenants, and in B. C. 82 he gained a brilliant victory over a detachment of the forces of Carbo, near the town of Fidentia (Plut. *Sull.* 27 ; Vell. Pat. ii. 28 ; Appian, *Civ.* i. 92). In B. C. 79 he held the office of curule aedile, together with his brother Lucius (Plut. *Lucull.* 1 ; see above, No. 4). Two years later (B. C. 77) he obtained the praetorship, in which he distinguished himself greatly by the impartiality with which he administered justice, and by his efforts to check the lawless habits which had grown up during the late civil wars (Cic. *pro M. Tullio*, § 8, ed. Orell.). In B. C. 73 he succeeded his brother in the consulship, with C. Cassius Varus as his colleague (Cic. *pro Cluentio*, 49 ; Fast. Capit.). The year of their joint administration was marked by a law for the distribution of corn among the lower classes, known as the *Lex Terentia et Cassia* (Cic. *in Verr.* iii. 70, v. 21). Its precise provisions are, however, unknown.

He appears to have hastened before the expiration of his consulship to the province of Macedonia, which had fallen to his lot. He was probably desirous to emulate the successes of his brother, and Macedonia offered a ready field for distinction to a warlike governor, from the numerous tribes of hostile barbarians, who frequently infested its frontiers with their incursions. Against these Lucullus now directed his arms, defeated the Dardanians and Bessi in repeated actions, took their chief towns, and laid waste the whole country from Mount Haemus to the Danube, putting to the sword or mutilating in a cruel manner all the barbarians that fell into his hands. Nor did he spare the Greek cities on the Euxine: these had probably taken some part against Rome, as we learn that he captured in succession the cities of Apollonia, Callatia, Tomi, and Istrus, besides some others of minor note. On his return to Rome he was rewarded for these successes by the honour of a triumph, B. C. 71. Among the trophies with which this was adorned, the most conspicuous was a colossal statue of Apollo, 30 cubits in height, which he had brought from Apollonia, and subsequently erected in the capitol. (Eutrop. vi. 7, 8, 10 ; Oros. vi. 3 ; Flor. iii. 5 ; Appian, *Illyr.* 30 ; Liv. *Epit.* xcii. ; Cic. *in Pison.* 19 ; Plin. *H. N.* iv. 13. § 27, xxxiv. 6. § 18 ; Strab. vii. p. 319.)

M. Lucullus was, as well as his brother, a strong supporter of the aristocratic party at Rome. It was probably to their influence that he was indebted for his appointment in B. C. 67, as one of the ten legates who were destined to settle the affairs of Pontus as a Roman province: a purpose which was defeated by the unfavourable change that had taken place in the affairs of that country. (Cic. *ad Att.* xiii. 6 ; Plut. *Lucull.* 35.) On his return he was assailed by C. Memmius with the accusation already mentioned, which however, terminated in his acquittal (Plut. *Ib.* 37 ; Pseud. Ascon. *ad Cic. Div. in Caecil.* p. 109). From this time forth he bears a prominent place among the leaders of the aristocratic party or Optimates at Rome ; thus we find him in B. C. 65, coming forward together with Hortensius, Catulus, Metellus Pius, and M. Lepidus, to bear testimony against the tribune C. Cornelius (Ascon. Arg. *in Cic. p. Cornel.* p. 60, ed. Orell.). Though opposed on this occasion to Cicero, he was in general a warm friend and supporter of the great orator, whom he assisted with his counsels in the dangers of the Catilinarian conspiracy, when both he and his brother were among the first to urge the execution of the conspirators (Cic. *ad Att.* xii. 21): and he is again mentioned as exerting his utmost endeavours both with Pompey and the consul L. Piso, to prevent the banishment of Cicero (Cic. *in Pison.* 31). After the return of the latter from his exile, Lucullus, both as one of the pontiffs, and afterwards in his place in the senate, supported him in his demand for the restitution of his house (Cic. *pro Dom.* 52, *de Harusp. Resp.* 6). After all these services both to himself and his party, we cannot wonder that Cicero should designate him as one of the "lights and ornaments of the republic" (*de Prov. Cons.* 9). How long he survived his brother—whose funeral oration he pronounced—is uncertain ; the exact date of the death of either one or the other being nowhere recorded. But we learn from Cicero that he was still alive in B. C. 56 ; at the beginning of which year he took an active part in opposing the mission of Pompey to Egypt, and supporting the pretensions of Lentulus Spinther to that appointment (Cic. *ad Fam.* i. 1). He is again mentioned a few months later, as present at the debate in the senate concerning the consular provinces (Id. *de Prov. Cons.* 9), but we hear no more of him after this, and it seems probable that he did not long survive. It is certain at least that he died before the commencement of the civil war, B. C. 49. (Vell. Pat. ii. 49 ; Plut. *Lucull.* 43.)

We know very little of the character of M. Lucullus, except from the somewhat vague and general praises of Cicero, who appears disposed to place him on a level with his far more celebrated brother. The affectionate union which subsisted between the two through life, is undoubtedly a trait favourable to them both ; but if we may judge from the account of the cruelties committed in his campaign against the Bessi, Marcus was far from possessing the mild and humane disposition of his elder brother. He is mentioned by Cicero as a speaker of considerable merit, though not deserving to be styled an orator (*Brut.* 62). He appears to have participated to some extent also in his brother's love of luxury and magnificence, though not to such a reprehensible excess. (Cic. *ad Att.* i. 18 ; Varr. *de R. R.* iii. 3. § 10.)

The following persons were probably more or less closely connected with the distinguished family whose members have been above enumerated, but in what manner is unknown.

7. C. Licinius Lucullus, tribune of the people B. C. 196, was the proposer of a law for the creation of the sacerdotal office of the Triumviri Epulones, who continued from that time forth to be regularly appointed. He was himself one of the first three persons who held the new office (Liv. xxxiii. 42). In B. C. 191 he was one of two commissoners appointed to dedicate the temple of Juventas in the Circus Maximus, which had been vowed by M. Livius on occasion of the memorable defeat of Hasdrubal (Liv. xxxvi. 36.)

8. M. Licinius Lucullus, was praetor pere-

grinus in B. C. 186, the year that was rendered memorable by the detection of the Bacchanalian societies at Rome. So great was the alarm and confusion caused by this discovery, and by the severe measures adopted by the senate in consequence, that the praetors were compelled to suspend all judicial proceedings for the space of thirty days. (Liv. xxxix. 6, 8, 18.)

9. P. (LICINIUS) LUCULLUS, tribune of the people B. C. 110. He combined with one of his colleagues, L. Annius, to procure their joint re-election, but this was opposed by the rest of the tribunes, and their dissensions had the effect of preventing the elections of magistrates from taking place during the whole remainder of the year. (Sall. *Jug.* 37.)

10. L. LICINIUS LUCULLUS, was praetor urbanus in B. C. 67 ; in which office he displayed a remarkable instance of moderation and mildness of disposition. The consul Acilius Glabrio had haughtily ordered his lictors to destroy the curule chair of Lucullus, because the latter had omitted to rise up on seeing him pass by ; but the praetor, instead of resenting the insult, continued to administer his judicial functions standing, and his colleagues, to show their approbation of his conduct, imitated his example. The same disposition led him at the expiration of his office to decline the government of a province, that he might not share in the obloquy so generally incurred by the Roman governors. (Dion Cass. xxxvi. 24.)

11. CN. (LICINIUS) LUCULLUS, is mentioned by Cicero as one of his friends, at the funeral of whose mother he had been present (*ad Att.* xv. 1).

The surname of Lucullus is not found on any of the coins of the Licinia gens. [E. H. B.]

LUCUSTA. [LOCUSTA.]

LU'DIUS, a Roman painter, in the time of Augustus, who, as Pliny tells us, was the first to adorn the walls of rooms with landscapes representing villas and porticoes, gardens, groves, hills, ponds, straits, rivers, shores, &c., according to the pleasure of his employers (*qualia quis optaret*), animated with figures of persons walking, sailing, and riding, or engaged in fishing, fowling, and gathering the vintage, and sometimes with scenes still more interesting and agreeable to the taste of that age. The landscape paintings on the walls of houses in Herculaneum and Pompeii may be safely taken as specimens of this style (Plin. *H. N.* xxxv. 10. s. 37). In the same passage, according to the reading of the common editions, Pliny speaks of a much more ancient painter of the same name, who decorated the temple of Juno at Ardea, for which work he received the freedom of the city, and his memory was preserved by the following inscription in the temple, written in ancient Latin letters : —

"Dignis digna loca picturis condecoravit,
"Reginae Junoni' supremi conjugi' templum ;
"Marcus Ludius Helotas Aetolia oriundus ;
"Quem nunc et post semper ob artem hanc Ardea laudat.

But the MSS. give no authority for the name *Ludius* at all. The passage is utterly corrupt. Sillig made a very ingenious attempt, in his *Catalogus*, to restore the true reading ; and again in his edition of Pliny, where the line now stands thus :—

"Plautiu' Marcus Cloeetas Alalia exoriundus,"

than which, certainly, no better reading has yet been made out. (See Sillig, *Catal. Artif. s. v.* ; and Notes to his edition of Pliny.) [P. S.]

LUNA, the moon. The sun and the moon were worshipped both by Greeks and Romans, and among the latter the worship of Luna is said to have been introduced by the Sabine T. Tatius, in the time of Romulus (Varro, *de Ling. Lat.* v. 74 ; Dionys. ii. 50). But, however this may be, it is certain, notwithstanding the assertion of Varro, that Sol and Luna were reckoned among the great gods, that their worship never occupied any prominent place in the religion of the Romans, for the two divinities had between them only a small chapel in the Via Sacra (Sext. Ruf. *Reg. Urb.* iv). Luna, on account of her greater influence upon the Roman mode of calculating time, seems to have been revered even more highly than Sol, for there was a considerable temple of her on the Aventine, the building of which was ascribed to Servius Tullius (Ov. *Fast.* iii. 883 ; Tac. *Ann.* xv. 41 ; P. Vict. *Reg. Urb.* xiii.). A second sanctuary of Luna existed on the Capitol, and a third on the Palatine, where she was worshipped under the name of *Noctiluca*, and where her temple was lighted up every night. (Varro, *de Ling. Lat.* v. 68 ; Horat. *Carm.* iv. 6. 38). Further particulars concerning her worship are not known. [L. S.]

LUPERCA, or LUPA, an ancient Italian divinity, the wife of Lupercus, who, in the shape of a she-wolf, performed the office of nurse to Romulus and Remus (Arnob. *adv. Gent.* iv. 3). In some accounts she is identified with Acca Laurentia, the wife of the shepherd Faustulus. (Liv. i. 4 ; comp. ACCA LAURENTIA.) [L. S.]

LUPERCUS, an ancient Italian divinity, who was worshipped by shepherds as the protector of their flocks against wolves, and at the same time as the promoter of the fertility among sheep, whence he was called Inuus or Ἐφιάλτης. On the north side of the Palatine hill there had been in ancient times a cave, the sanctuary of Lupercus, surrounded by a grove, containing an altar of the god and his figure clad in a goat-skin, just as his priests the Luperci (Dionys. i. 79 ; Justin. xliii. 1, 4 ; Liv. i. 5 ; Serv. *ad Aen.* vi. 776 ; Isidor. viii. 11, 103, &c. ; Artemid. *Oneir.* ii. 42). The Romans sometimes identified Lupercus with the Arcadian Pan. Respecting the festival celebrated in honour of Lupercus and his priests, the Luperci, see *Dict. of Ant. s. v. Lupercalia* and *Luperci.* [L. S.]

LUPERCUS, a friend of the younger Pliny, to whom the latter occasionally sent his orations for revision. (Plin. *Ep.* ii. 5, ix. 26.) He is probably the same as the Lupercus who frequently asked Martial for his epigrams. (Mart. i. 118.)

LUPERCUS (Λούπερκος), of Berytus, a learned grammarian, lived a little time before the Roman emperor Claudius II. (reigned A. D. 268—270). He was the author, according to Suidas, of the following works : — three books on the particle ἄν, Περὶ τοῦ ταώς, Περὶ τῆς καρίδος, Περὶ τοῦ παρὰ Πλάτωνι ἀλεκτρυόνος, a Κτίσις of the Egyptian town Arsinoetus or Arsinoe, Ἀττικαὶ λέξεις, Τέχνη γραμματική, and thirteen books on the three genders, in which Suidas says that Lupercus surpasses Herodian in many points.

LUPERCUS, MU'MMIUS, a Roman legate, and commander of the winter-quarters of two legions of the army of the Rhine, was sent by Hordeonius Flaccus against Civilis, by whom he

was defeated and driven into Vetera Castra, the fortifications of which he repaired, and where he maintained himself bravely against the insurgents, till his soldiers, starving and dispirited, and solicited by the emissaries of Classicus, surrendered to Civilis, A. D. 69—70. [CIVILIS; CLASSICUS.] Lupercus was sent among the presents to the German prophetess Veleda, who had predicted the success of the insurgents; but he was killed on the journey. (Tac. *Hist.* iv. 18, 22, 23, 61.) [P.S.]

LUPUS, bishop of Troyes, hence surnamed *Trecensis*, whose praises are loudly proclaimed by Sidonius Apollinaris, was born at Toul towards the close of the fourth century. By descent and marriage he was allied to the most distinguished ecclesiastics of the age and country to which he belonged, for his mother was sister of St. Germanus, bishop of Auxerre, his brother Vincentius is by many believed to be the celebrated Vincentius Lirinensis, and he wedded in A. D. 419 Pimeniola, sister of Hilarius, bishop of Arles. Being seized with the prevailing passion for a life of solitary contemplation, he quitted the world, and entered the monastery of Lerins, from whence he was summoned in 427, to preside over the see of Troyes. Two years afterwards he was thought worthy of being associated with his uncle in a mission to Britain, for the purpose of arresting the progress of the Arian heresy in that island. Lupus returned to his native country in 430, and died in 479, after having occupied the episcopal chair for a space of fifty-two years.

Two letters of this prelate are still extant:—

I. The first written later than 443, jointly with Euphronius, bishop of Autun, is entitled *Epistola ad Talasium Episcopum Andegavensem* (of Angers) *de Vigiliis Natalis Domini, Epiphaniae et Paschae; de Bigamis; de iis qui conjugati assumuntur.* First published by Sirmond in the *Concilia Galliae*, fol. Paris, 1629, vol. i. p. 122.

II. *Ad Sidonium Apollinarem*, written in 471, to congratulate him on his appointment to the see of Clermont in Auvergne. First published by the Benedictine D'Achery in his *Spicilegium veterum aliquot Scriptorum*, 4to. Paris, 1661, vol. v. p. 579, or vol. iii. p. 302, of the 2nd edit. fol. 1717. Both will be found under their best form in the *Bibliotheca Patrum* of Galland, vol. ix. p. 576, fol. Venet. 1773; see also *Prolegomena*, c. xviii. (Sidon. Apollin. *Ep.* vi. 4, 9, ix. 11; Schönemann, *Biblioth. Patrum Latt.* vol. ii. § 29; Bähr, *Geschichte der Röm. Litterat.* Suppl. Band. § 151.) [W. R.]

LUPUS, a friend of Cicero and Brutus, who is mentioned more than once in Cicero's letters. (*Ad Fam.* xi. 5, 6, 7, 12, 25.) He frequently carried messages and letters from the one to the other. Whether he is identical with either of the Rutilii or Cornelii is uncertain. [C. P. M.]

LUPUS, artists. 1. A gem-engraver, whose name appears on a gem in the Berlin Museum (Stosch. vi. 26).

2. C. SEVIUS LUPUS, an architect, known from an inscription in Gruter (p. 57. 7). [P. S.]

LUPUS, CORNE'LIUS LENTULUS, consul in B. C. 156. [LENTULUS, No. 13.]

LUPUS, CU'RTIUS, was quaestor in A. D. 24. Lipsius supposes that he was one of the four *quaestores provinciales*, having a province where his head-quarters were at Cales. Others suppose that he was inspector of the roads and forests (*calles*). While he was in the neighbourhood of Brundisium a man named Curtisius attempted to excite an insurrection among the slaves. Lupus, with the aid of the crews of three vessels which happened to arrive, suppressed the movement. (Tac. *Ann.* iv. 27.) [C. P. M.]

LUPUS, JU'NIUS, a Roman senator, who brought a charge of treason against L. Vitellius, the father of A. Vitellius, for the way in which he abetted Agrippina in her irregularities. But the emperor yielded to the threats or entreaties of Agrippina, and Lupus was banished, A. D. 51. (Tac. *Ann.* xii. 42.) [C. P. M.]

LUPUS, NUMI'SIUS, was commander of one of the three legions (the eighth) stationed in the province of Moesia. A decisive victory having been gained over the Rhoxolani, a Sarmatian tribe, who invaded the province, Lupus and his fellow-commanders received the insignia of consuls, A. D. 69. (Tac. *Hist.* i. 79, iii. 10.) [C. P. M.]

LUPUS, RUTI'LIUS. 1. P. RUTILIUS, L. F. L. N. LUPUS, consul, with L. Julius Caesar, in B. C. 90, the year in which the Social or Marsic war broke out. [CAESAR, No. 9.] While his colleague was engaged against the Samnites, Lupus was to prosecute the war against the Marsi. He had chosen as his legate Marius, who was his relation, but he refused to listen to the advice of the veteran, who recommended him to accustom his soldiers to a little more training before he ventured to fight a battle. The enemy had taken up their position on the Liris under the command of Vettius Scato. Lupus divided his army into two bodies, one under his own command and the other under that of Marius, and threw two bridges across the river without experiencing any opposition from the enemy. Vettius Scato, with the main body of his forces, encamped opposite Marius, but during the night he concealed a strong detachment in some broken ground near the bridge of Lupus. Accordingly, when Lupus crossed the river on the following day, he was attacked by the troops in ambush, lost 8000 of his men, and died shortly afterwards of a wound which he had received in the battle. Marius was first informed of the calamity by the dead bodies of the Romans which floated down the river. The battle was fought on the festival of the Matralia, the 11th of June. (Ov. *Fast.* vi. 563.) No consul was elected to supply the place of Lupus, as his colleague was unable to come to Rome to hold the comitia. (Appian, *B. C.* i. 40, 43; Oros. v. 18; Vell. Pat. ii. 15, 16; Liv. *Epit.* 73; Plin. *H. N.* ii. 29, s. 30; Flor. iii. 18; Obsequ. 115; Cic. *pro Font.* 15.)

2. P. RUTILIUS LUPUS, probably son of the preceding, tribune of the plebs, B. C. 56, was a very warm partisan of the aristocracy. Immediately after entering upon his office in the December of the preceding year, he proposed the repeal of the agrarian law of Caesar; and he also took an active part in the disputes relating to the restoration of Ptolemy Auletes to Egypt. (Cic. *ad Qu. Fr.* ii. 1, *ad Fam.* i. 1, 2.) He was praetor in B. C. 49, and was stationed at Tarracina with three cohorts, but he was deserted by his men as soon as they saw Caesar's cavalry approaching. Instead, however, of hastening to Brundisium to join Pompey, he returned to Rome, and administered justice there for a short time, but must have quitted the city before Caesar's arrival. (Caes. *B. C.* i. 24; Cic. *ad Att.* viii. 12, A. § 4, ix. 1. § 2.) Shortly afterwards he crossed over to Greece, and was sent

by Pompey to take the charge of Achaia. (Caes. *B. C.* iii. 55.) He may have been the father of Rutilius Lupus, the grammarian, spoken of below.

LU'PUS, RUTI'LIUS, is the name attached to a rhetorical treatise in two books, entitled *De Figuris Sententiarum et Elocutionis*, which appears to have been originally an abridgement of a work (*σχῆμα διανοίας καὶ λέξεως*), by Gorgias of Athens, one of the preceptors of young M. Cicero, but which has evidently undergone many changes in the hands of those by whom it was used for the purposes of instruction. Its chief value is derived from the numerous translations which it contains of striking passages from the works of Greek orators now lost. At one time the author of this piece was believed to be the person spoken of by Quintilian as contemporary with himself; but the reading *Tutilium* has been substituted for *Rutilium* in the passage in question by the best editors, on the authority of good MSS. and of all the earlier impressions. Lupus is now generally supposed to have been the son of P. Rutilius Lupus, mentioned above.

The Editio Princeps of the *De Figuris* was printed along with Aquila Romanus by Zoppinus at Venice, 8vo. 1519. It will be found in the *Antiqui Rhetores Latini* of F. Pithou, 4to. Paris, 1599, p. 1; and under its best form, along with Aquila and Julius Ruffinianus, in the edition of Ruhnken, 8vo. Lug. Bat. 1768, reprinted, with many additions, by C. H. Frotscher, 8vo. Leip. 1831. (Quintil. iii. 1. § 21, ed. Spalding. Ruhnken, in his preface, has collected every thing known with regard to Lupus. See also Bähr, *Geschichte der Römischen Litteratur*, 3te Ausgabe, § 262.) [W. R.]

LUPUS, VI'RIUS, governor of Britain in the reign of the emperor Alexander Severus, was obliged to purchase peace of the Maeatae, a people bordering upon the Caledonians. The name of Virius Lupus frequently occurs in inscriptions found in various parts of Britain. (Dion Cass. lxxv. 5, with the note of Reimarus.)

LURCO, M. AUFID'IUS, tribune of the plebs, in B. C. 61, was the author of the *Lex Aufidia de Ambitu*, which enacted, among other things, that if a candidate promised and paid money to a tribe at the comitia, he should pay besides to that tribe 3000 sesterces yearly during his life: but if he merely promised and did not pay, he should be exempt. (*Dict. of Antiq. s. v. Ambitus.*) This, however, is Cicero's version of the principal clause of the Lex Aufidia, and, since it is part of his account of a wit-combat between himself and P. Clodius in the senate (*ad Att.* i. 16), B. C. 61, it is probably exaggerated. Three years afterwards, B. C. 59, Lurco was one of the witnesses for the defence at the impeachment of L. Valerius Flaccus [L. VALERIUS FLACCUS, No. 15], and then it suited Cicero's purpose to call him an honest man and his good friend (*pro Flacc.* iv. 34). In B. C. 52—1, Lurco prosecuted and procured the conviction of Sextus Clodius, for bringing the corpse of P. Clodius into the Curia Hostilia, and for other acts of violence (Ascon. *in Cic. Milon.* p. 55, Orelli). Lurco was the maternal grandfather of the empress Livia, wife of Augustus. (Suet. *Cal.* 23.) He was the first person in Rome who fattened peacocks for sale, and he derived a large income from this source. (Varr. *R. R.* iii. 6; Plin. *H. N.* x. 20.) [W. B. D.]

M. LU'RIUS, praefect of Sardinia, under Augustus, in B. C. 40, was expelled from that island by Menas, Sextus Pompey's lieutenant. Lurius commanded the right wing of the Caesarian fleet at the battle of Actium, B. C. 31. (Dion Cass. xlviii. 30; Vell. Pat. ii. 85; comp. Plut. *Ant.* 65, 66; Appian, *B. C.* v. 55.) No family of the Lurii is known: but there is extant a coin of the moneyers of Augustus bearing on its obverse the legend "P. LURIUS AGRIPPA III. VIR. A. A. A. F. F." (Ursin. *Fam. Rom.*; Vaillant, "LURII.") [W.B.D.]

LUSCIE'NUS. [LUCIENUS.]

LUSCI'NUS, FABRI'CIUS. 1. C. FABRICIUS C. F. C. N. LUSCINUS, one of the most popular heroes in the Roman annals, who, like Cincinnatus and Curius, is the representative of the poverty and honesty of the good old times. He is first mentioned in B. C. 285 or 284, when he was sent as ambassador to the Tarentines and other allied states, to dissuade them from making war against Rome, but he was apprehended by them, while they sent embassies to the Etruscans, Umbrians, and Gauls, for the purpose of forming a general coalition against Rome. (Dion Cass. *Frag.* 144, ed. Reimar.) He must, however, have been released soon afterwards, for he was consul in B. C. 282 with Q. Aemilius Papus. In his consulship he had to carry on war in Southern Italy against the Samnites, Lucanians, and Bruttii. He marched first to the relief of the town of Thurii, to which the Lucanians and Bruttii had laid siege, under the command of Statilius; but on leading out his army against the enemy, his soldiers lost courage at seeing that their forces were much smaller than those of the foe, when suddenly a youth of gigantic stature appeared at their front, carrying a scaling ladder, with which he began to mount the ramparts of the enemy. The youth was discovered to be Mars the Father; and Niebuhr remarks, that this narrative is the last episode in Roman history that belongs to poetry. A great victory, however, was gained by the Romans; the town of Thurii was relieved, and the grateful inhabitants erected a statue to the victorious consul. Fabricius followed up his success by gaining various other victories over the Lucanians, Bruttians, and Samnites, and taking several of their towns; and he obtained so much booty, that, after giving up a large portion to the soldiers, and returning to the citizens the tribute which they had paid the year before, he brought into the treasury after his triumph more than 400 talents. (Val. Max. i. 8. § 6, Plin. *H. N.* xxxiv. 6, s. 15; Dionys. *Exc. Leg.* pp. 2344, 2355, ed. Reiske; Liv. *Epit.* 12; Niebuhr, *Hist. of Rome*, vol. iii. p. 437.)

In B. C. 281 Pyrrhus landed at Tarentum, and in the following year, B. C. 280, the consul P. Valerius Laevinus was sent against him. Fabricius probably served under him as legate, and was thus present at the unfortunate battle of Heracleia, on the Siris, where the Romans were defeated by Pyrrhus. The subsequent history of the campaign belongs to the life of Pyrrhus [PYRRHUS]; and it is only necessary to state here, that after the king of Epeirus had advanced almost up to the gates of Rome, he found it necessary to retreat, and eventually took up his winter-quarters at Tarentum. While stopping in this city, the Romans sent to him an embassy, with Fabricius at its head, to negotiate a ransom or exchange of prisoners. The conduct of Fabricius on this occasion formed one of the

most celebrated stories in Roman history, and subsequent poets and historians delighted to embellish the account in every possible way. So much, however, seems certain—that Pyrrhus received the ambassadors in the most distinguished manner, and attempted particularly to gain the favour of Fabricius; that he offered the ambassador the most splendid presents, and endeavoured to persuade him to enter into his service, and accompany him to Greece; but that the sturdy Roman was proof against all his seductions, and rejected all his offers. The result of the embassy is differently stated by the ancient writers. [PYRRHUS.]

The war was renewed in the following year, B. C. 279, when Fabricius again served as legate, and shared in the defeat at the battle of Asculum, in which he is said to have received a wound. (Oros. iv. 1; Flor. i. 18, where he is erroneously called consul.) Next year, B. C. 278, he was elected consul a second time with Q. Aemilius Papus. The victories which Pyrrhus had previously gained were purchased so dearly, that he was unwilling to risk another battle against the Romans, especially when commanded by Fabricius; the Romans too, who were anxious to recover their dominion over their allies who had revolted, were no less eager for a conclusion of the war. The generosity with which Fabricius and his colleague sent back to the king the traitor who had offered to poison him, afforded a fair pretext for opening a negotiation; and so opportunely did this event occur, that Niebuhr conjectures that it was a preconcerted plan. Cineas was sent to Rome, a truce was concluded, and Pyrrhus sailed to Sicily, leaving his Italian allies to the vengeance of the Romans. [PYRRHUS.] Fabricius was employed during the remainder of the year in reducing Southern Italy to subjection, and on his return to Rome he celebrated a triumph for his victories over the Lucanians, Bruttians, Tarentines, and Samnites. (Fasti Triumph.; Eutrop. ii. 14; Liv. *Epit.* 13.) He exerted himself to obtain the election of P. Cornelius Rufinus to the consulship for the following year, on account of his military abilities, although he was an avaricious man. (Cic. *de Orat.* ii. 66.)

Fabricius is stated in the Fasti to have been consul suffectus in B. C. 273, but this appears to be a mistake, arising from a confusion of his name with that of C. Fabius Licinus. (Pigh. *Annal.* ad ann.) He was censor, B. C. 275, with Q. Aemilius Papus, his former colleague in the consulship, and distinguished himself by the severity with which he attempted to repress the growing taste for luxury. His censorship is particularly celebrated, from his expelling from the senate the P. Cornelius Rufinus mentioned above, on account of his possessing ten pounds' weight of silver plate. (Liv. *Epit.* 14; Zonar. viii. 6; Gell. xvii. 21.) The love of luxury and the degeneracy of morals, which had already commenced, brought out still more prominently the simplicity of life and the integrity of character which distinguished Fabricius as well as his contemporary Curius Dentatus; and ancient writers love to tell of the frugal way in which they lived on their hereditary farms, and how they refused the rich presents which the Samnite ambassadors offered them. Fabricius died as poor as he had lived; he left no dowry for his daughters; which the senate, however, furnished; and in order to pay the greatest possible respect to his memory, the state interred him within the pomaerium, although this was forbidden by an enactment of the Twelve Tables. (Val. Max. iv. 3. § 7; Gell. i. 14; Appul. *Apol.* p. 265, ed. Alt.; Cic. *de Leg.* ii. 23.)

2. C. FABRICIUS LUSCINUS, probably a grandson of the preceding, judging from his praenomen and cognomen, was city praetor B. C. 195, and legate B. C. 190, with Sex. Digitius and L. Apustius, to the consul L. Scipio Asiaticus. [DIGITIUS, No. 2.] (Liv. xxxiii. 42, 43, xxxvii. 4.)

L. LU'SCIUS, a centurion in the times of Sulla, notorious for his crimes and for the wealth which he acquired by them. Luscius was convicted of three murders during the Sullan proscription, B. C. 81, and condemned B. C. 64. (Ascon. *in Tog. Cand.* p. 92, ed. Orelli; comp. Appian, *B. C.* i. 101; Plut. *Sull.* 33; Dion Cass. xxxvii. 10.) [W. B. D.]

LU'SCIUS, LAVI'NIUS, a Latin comic poet, the contemporary and rival of Terence, who mentions him several times in the prologues to his plays. (Ter. *Eunuch.* prol. 7, *Heautontim.* prol. 30, *Phorm.* prol. 4.) The name of only one of his plays is known, the plan of which is given by Donatus (*ad Ter. Eunuch. l. c.*) Vulcatius Sedigitus assigned to Luscius the ninth place in the list of comic poets. (Gell. xv. 24.)

LU'SCIUS OCREA. [OCREA.]

LUSCUS, a cognomen of the Annia, Aufidia, and Furia gentes, derived, like so many of the Roman surnames, from a physical imperfection — blear-sight. (Plin. *H. N.* xi. 37. § 55; Fest. *s. v. Luscitio*, p. 120, ed. Müller.) The Fabricia Gens had a kindred surname, Luscinus. [W. B. D.]

LUSCUS, A'NNIUS. 1. T. ANNIUS LUSCUS, son of T. Annius, captured by the Boian Gauls in B. C. 218 [ANNIUS, No. 3], was sent in B. C. 172, with two other envoys to Perseus, king of Macedonia, and in B. C. 169 was triumvir for augmenting the colony at Aquileia, in the territory of the Veneti. (Liv. xlii. 25, xliii. 17.)

2. T. ANNIUS T. F. LUSCUS, son, probably, of the preceding, was consul in B. C. 153 (see Fasti). Cicero mentions him as a respectable orator (*Brut.* 20). In B. C. 133, Luscus appears among the opponents of Tib. Gracchus whom he foiled in the comitia by an insidious question. (Plut. *Tib. Gracch.* 14.) A few words from one of his speeches are extant in Festus (*s. v. Satura*).

3. T. ANNIUS T. F. T. N. LUSCUS, with the agnomen RUFUS, was consul in B. C. 128. He was probably a son of the preceding. (Fasti.)

4. C. ANNIUS T. F. T. N. LUSCUS, perhaps son of the preceding. He was commander of the garrison at Leptis, under Q. Metellus Numidicus, in the Jugurthine war, B. C. 108. He was afterwards praetor, and in B. C. 81 was sent by Sulla with proconsular authority against Sertorius. Luscus drove the Sertorians through the passes of the Pyrenees into Spain, and at first by his superior forces, both by land and sea, rendered the situation of Sertorius highly precarious. (Eckhel, vol. v. p. 134; Plut. *Sert.* 7; Sall. *B. J.* 77.) [W.B.D.]

LUSCUS, AUFI'DIUS, the chief magistrate at Fundi, ridiculed by Horace, on account of the ridiculous and pompous airs he gave himself when Maecenas and his friends passed through Fundi, in their celebrated journey to Brundisium. Horace calls him praetor; but as Fundi was a praefectura, and not a municipium, Luscus must have been sent from Rome simply as praefectus, and assumed

the title of praetor to enhance his dignity. (Hor. *Sat.* i. 5. 34—36.)

LUSCUS, M. FU'RIUS, plebeian aedile with C. Sempronius Blaesus, B. C. 187, exhibited a second time the plebeii ludi. (Liv. xxxix. 7.)

C. LU'SIUS, a nephew of C. Marius, and tribune of the soldiers in the Cimbric war, B. C. 111—106, was slain by his tent-comrade, Trebonius, for attempting a criminal assault upon him. Marius acquitted and commended Trebonius. (Plut. *Mar.* 14; Cic. *pro Mil.* 4; Schol. Bob. *pro Mil.* p. 279, Orelli; Val. Max. vi. 1. § 12.) [W. B. D.]

LU'SIUS GETA. [GETA.]

LU'SIUS QUIETUS. [QUIETUS.]

LUTA'RIUS. [LEONNORIUS.]

LUTA'TIA GENS, plebeian. The name is sometimes written in MSS. Luctatius as well as Lutatius: in the poets the *u* in the latter form is short (Sil. Ital. vi. 687; Claudian, *in Eutrop.* i. 455.) This gens first became distinguished in Roman history by C. Lutatius Catulus, who was consul B. C. 242, the last year of the first Punic war. Its cognomens are CATULUS, CERCO, and PINTHIA; but *Cerco* is the only cognomen which we find upon coins. The Lutatii had a burial-place (*sepulchrum Lutatiorum*) beyond the Tiber, which is mentioned in B. C. 82. (Oros. v. 21.)

LUTA'TIUS, the author of an historical work, entitled *Communis Historia*, or *Communes Historiae*, of which a fourth book is quoted. (Probus, *ad Virg. Georg.* iii. 280; Serv. *ad Aen.* ix. 710.) Some writers consider him to be the same as the C. Lutatius Catulus who perished in the proscription of Marius [CATULUS, No. 3]; but he was probably a different person, as Cicero makes no mention of the *Communis Historia* in his enumeration of the works of Catulus. (Cic. *Brut.* 35.) The fragments of this work are collected by Krause (*Vitae et Fragm. Hist. Lat.* p. 318, &c.).

LUTA'TIUS DAPHNIS, a celebrated grammarian, who was purchased by Q. Lutatius Catulus [CATULUS, No. 3] at an immense sum, and soon afterwards manumitted. (Suet. *de Ill. Gram.* 3.)

Q. LUTA'TIUS DIODO'RUS, received the Roman franchise from Sulla, through the influence of Q. Lutatius Catulus. He afterwards lived at Lilybaeum, where he was robbed by Verres. (Cic. *Verr.* iv. 17.)

C. LUTO'RIUS PRISCUS. [PRISCUS.]

LUXO'RIUS flourished in Africa under the Vandal king Hilderic during the early part of the sixth century. His name is attached to a series of eighty-nine short poems or epigrams in various metres, many of them coarse, all of them dull. The language and versification, however, show that the author must have been a man of education, well acquainted with the models of classical antiquity, and one or two of the pieces are curious, inasmuch as they prove that the irregularities of the clergy had already begun to afford a theme for satire. Luxorius is one of the many poets to whom the charming *Pervigilium Veneris* has been ascribed, but assuredly none of his acknowledged productions are of such a stamp as to induce us to believe him capable of having created any thing so bright and graceful. (Burmann, *Antholog. Lat.* ii. p. 579, iii. 27, 41, or n. 296—384, ed. Meyer.) [W. R.]

LYAEUS (Λυαῖος), the god who frees men from care and anxiety, a surname of Bacchus. (Eustath. *ad Hom.* p. 108; Virg. *Georg.* ii. 229.) [L. S.]

LYCABAS, the name of three fictitious personages mentioned by Ovid (*Met.* iii. 625, v. 60, xii. 302). [L. S.]

LYCAEUS (Λυκαῖος), sometimes also Lyceus, a surname of certain divinities worshipped on mount Lycaeum in Arcadia, as for instance Zeus, who had a sanctuary on it, in which the festival of the Lycaea was celebrated. No one was allowed to enter the temple, and if any one forced his way in, he was believed to stay within one year, and to lose his shadow (Paus. viii. 2. § 1, 38. § 4, &c.; Pind. *Ol.* xiii. 154). According to others those who entered it were stoned to death by the Arcadians, or were called stags, and obliged to take to flight to save their lives (Plut. *Quaest. Graec.* 39). Pan also was called the Lycaean, because he was born and had a sanctuary on mount Lycaeon (Paus. viii. 38. § 4; Strab. viii. p. 388; Serv. *ad Virg. Georg.* i. 16; Virg. *Aen.* viii. 344). Lycaeus also occurs as a surname of Apollo. See LYCIUS. [L. S.]

LYCAMBES. [ARCHILOCHUS.]

LYCAON (Λυκάων). 1. A son of Pelasgus by Meliboea, the daughter of Oceanus, and king of Arcadia (Apollod. iii. 8. § 1). Others call him a son of Pelasgus by Cyllene (Schol. *ad Eurip. Orest.* 1642), and Dionysius of Halicarnassus (i. 11, 13) distinguishes between an elder and a younger Lycaon, the former of whom is called a son of Aezeus and father of Deianeira, by whom Pelasgus became the father of the younger Lycaon. The traditions about him place Lycaon in very different lights, for according to some, he was a barbarian who even defied the gods (Ov. *Met.* i. 198, &c.), while others describe him as the first civiliser of Arcadia, who built the town of Lycosura, and introduced the worship of Zeus Lycaeus. It is added that he sacrificed a child on the altar of Zeus, and that during the sacrifice he was changed by Zeus into a wolf (Paus. viii. 2. § 1; comp. Ov. *Met.* i. 237). By several wives Lycaon became the father of a large number of sons, some say fifty, and others only twenty-two; but neither their number nor their names are the same in all accounts (Apollod., Dionys. *ll. cc.*; Paus. viii. 3. § 1; Eustath. *ad Hom.* p. 313). The sons of Lycaon are said to have been notorious for their insolence and impiety, and Zeus visited them in the disguise of a poor man, with a view to punish them. They invited him to a repast, and on the suggestion of one of them, Maenalus, they mixed in one of the dishes set before him the entrails of a boy whom they had murdered. According to Ovid Zeus was recognised and worshipped by the Arcadian people, but Lycaon, after a vain attempt to kill the god, resolved to try him with the dish of human flesh (Tzetz. *ad Lycoph.* 481; Eratosth. *Catast.* 8). However, Zeus pushed away the table which bore the horrible food, and the place where this happened was afterwards called Trapezus. Lycaon and all his sons, with the exception of the youngest (or eldest), Nyctimus, were killed by Zeus with a flash of lightning, or according to others, were changed into wolves (Ov., Tzetz. *ll. cc.*; Paus. viii. 3. § 1). Some say that the flood of Deucalion occurred in the reign of Nyctimus, as a punishment of the crimes of the Lycaonids. (Apollod. *l. c.*)

2. A son of Priam and Laothoe, was taken and slain by Achilles. (Hom. *Il.* iii. 333, xxi. 35, &c., xxii. 46, &c.)

3. A Lycian, the father of Pandarus. (Hom. *Il.* ii. 826, v. 197.) [L. S.]

LYCASTUS (Λύκαστος), a son of Minos and

Itone, was king of Crete and husband of Ida, the daughter of Corybas (Diod. iv. 60). The town of Lycastus in Crete derived its name from him or an autochthon of the same name (Steph. Byz. *s. v.*). A story about another Lycastus, likewise a Cretan, is related by Parthenius (*Erot.* 35). [L. S.]

LY'CEAS (Λυκέας), of Naucratis, the author of a work on Egypt, which is mentioned by Athenaeus (xiii. p. 560, e.; xiv. p. 616, d.) and by Pliny, in his list of authorities for his 36th book. [P. S.]

LYCE'GENES (Λυκηγενής), a surname of Apollo, describing him either as the god born in Lycia, or as the god born of light. (Hom. *Il.* iv. 101, 119; comp. LYCEIUS.) [L. S.]

LYCEIA (Λυκεία), a surname of Artemis, under which she had a temple at Troezene, built by Hippolytus. (Paus. ii. 31. § 6.) [L. S.]

LYCEIUS (Λύκειος), a surname of Apollo, the meaning of which is not quite certain, for some derive it from λύκος, a wolf, so that it would mean "the wolf-slayer;" others from λύκη, light, according to which it would mean "the giver of light;" and others again from the country of Lycia. There are indeed passages in the ancient writers by which each of these three derivations may be satisfactorily proved. As for the derivation from Lycia, we know that he was worshipped at mount Cragus and Ida in Lycia; but he was also worshipped at Lycoreia on mount Parnassus, at Sicyon (Paus. ii. 9. § 7), Argos (ii. 19. § 3), and Athens (i. 19. § 4). In nearly all cases, moreover, where the god appears with this name, we find traditions concerning wolves. Thus the descendants of Deucalion, who founded Lycoreia, followed a wolf's roar; Latona came to Delos as a she-wolf, and she was conducted by wolves to the river Xanthus; wolves protected the treasures of Apollo; and near the great altar at Delphi there stood an iron wolf with inscriptions. (Paus. x. 14. § 4.) The attack of a wolf upon a herd of cattle occasioned the worship of Apollo Lyceius at Argos (Plut. *Pyrrh.* 32; comp. Schol. *ad Apollon. Rhod.* ii. 124); and the Sicyonians are said to have been taught by Apollo in what manner they should get rid of wolves. (Paus. ii. 19. § 3.) In addition to all this, Apollo is called λυκοκτόνος. (Soph. *Elect.* 7; Paus. ii. 9. § 7; Hesych. *s. v.*) Apollo, by the name of Lyceius, is therefore generally characterised as the destroyer. (Müller, *Dor.* ii. 6. § 8.) [L. S.]

LY'CIDAS (Λυκίδης), a member of the senate of Five Hundred at Athens, who was stoned to death by his fellow-citizens, because he advised them to listen to the proposals of peace offered by Mardonius in B. C. 479: his wife and children suffered the same fate at the hands of the Athenian women. (Herod. ix. 5.) The same story is related of Cyrsilus at the invasion of Xerxes eleven years before [CYRSILUS]; and both tales probably refer to only one event.

LY'CINUS (Λύκινος), an Italian Greek, an exile from his native city, who entered the service of Antigonus Gonatas, and was appointed by him to command the garrison, which he left in possession of Athens, after the termination of the Chremonidean war, B. C. 263. (Teles, ap. Stobaeum, *Floril.* ii. p. 82, ed. Gaisf.; Droysen, *Hellenism.* vol. ii. pp. 206, 222.) Niebuhr conjectures, plausibly enough, that Lycinus was a native of Tarentum, and had been compelled to fly from that city on its conquest by the Romans. (Niebuhr, *Kleine Schrift* p. 461.) [E. H. B.]

LYCIS (Λύκις), an Athenian comic poet, who is only known by the reference to him in the *Frogs* of Aristophanes (14; comp. Schol. and Suid. *s. v.*). He is also called Lycus. In fact Lycis, Lycius, and Lycus, are only different forms of the same name. (Ruhnken, *ad Rutil. Lup.* p. 100.) [P. S.]

LYCISCUS (Λυκίσκος). 1. A Messenian, descended from Aepytus. In the first Messenian war, the Messenians, having consulted the Delphic oracle, were told that to save their country, they must offer by night, to the gods below, an unstained virgin of the blood of the Aepytidae. The lot fell on the daughter of Lyciscus; but Epebolus, the seer, pronounced her to be unfit for the sacrifice, as being no daughter of Lyciscus at all, but a supposititious child. Meanwhile, Lyciscus, in alarm, took the maiden with him and withdrew to Sparta. Here she died; and several years after, as he was visiting her tomb, to which he often resorted, he was seized by some Arcadian horsemen, carried back to Ithome, and put upon his trial for treason. His defence was, that he had fled, not as being hostile to his country or indifferent to her fate, but in the full belief of what Epebolus had declared. This being unexpectedly confirmed by the priestess of Hera, who confessed that she was herself the mother of the girl, Lyciscus was acquitted. (Paus. iv. 9, 12.) [ARISTODEMUS, No. 1.]

2. An Athenian demagogue, obliged Eurytolemus to drop his threatened prosecution of Callixenus for his illegal decree against the commanders who had conquered at Arginusae, B. C. 406, by moving that such as attempted to prevent the people from doing what they chose should have their fate decided by the same ballot as the generals themselves. (Xen. *Hell.* i. 7. § 13.) It is possible that the comedy of Alexis, called "Lyciscus," had reference to this demagogue. (See Meineke, *Frag. Com. Graec.* vol. i. pp. 274, 275, iii. p. 446; Athen. xiii. p. 595, d.)

3. An officer of Cassander, was sent by him to Epeirus as regent and general, when the Epeirots had passed sentence of banishment against their king Aeacides and allied themselves with Cassander, in B. C. 316. In B. C. 314, Cassander left him in command of a strong body of troops in Acarnania, which he had organised against the Aetolians, who favoured the cause of Antigonus. Lyciscus was still commanding in Acarnania, in B. C. 312, when he was sent with an army into Epeirus against Alcetas II. whom he defeated. He also took the town of Eurymenae, and destroyed it. (Diod. xix. 36, 67, 88.)

4. An officer of Agathocles, by whom he was much esteemed for his military talents. During the expedition of Agathocles to Africa (B. C. 309), Lyciscus, being heated with wine at a banquet, assailed his master with abuse, which the latter met only with good-humoured jesting. But Archagathus, the son of Agathocles, was greatly exasperated; and when Lyciscus, in answer to his threats after the banquet, threw in his teeth his suspected intrigue with his step-mother Alcia, he seized a spear and slew him. The consequence was a formidable mutiny in the army, which it required all the boldness and prudence of Agathocles to quell. (Diod. xx. 33, 34.)

5. An Acarnanian, was sent by his countrymen as ambassador to the Lacedaemonians, B. C. 211

to urge them to ally themselves with Philip V. of Macedon,—at any rate not to join the Roman and Aetolian league. He defended the kings of Macedonia from the attack of CHLAENEAS, and dwelt on the danger of allowing the Romans to gain a footing in Greece and on the indignity of the descendants of those who had repulsed Xerxes and his barbarians becoming now the confederates of *other* barbarians against Greeks. (Pol. ix. 32—39.)

6. An Aetolian, a partisan of Rome, was made general of the Aetolians, in B. C. 171, through the influence of Q. Marcius and A. Atilius, two of the Roman commissioners sent to Greece in that year, (Liv. xlii. 38.) In B. C. 167, the Aetolians complained to Aemilius Paullus, then making a progress through Greece, that Lyciscus and Tisippus had caused 550 of their senators to be slain by Roman soldiers, lent them by Baebius for the purpose, while they had driven others into banishment and seized their property. But the murder and violence had been perpetrated against partisans of Perseus and opponents of Rome, and the Roman commissioners at Amphipolis decided that Lyciscus and Tisippus were justified in what they had done. Baebius only was condemned for having supplied Roman soldiers as the instruments of the murder. (Liv. xlv. 28, 31.) [BAEBIUS, No. 5.] [E. E.]

LYCISCUS, a statuary, who made "Lagonem puerum subdolae ac fucatae vernilitatis." (Plin. *H. N.* xxxiv. 8. s. 19. § 17.) [P. S.]

LY'CIUS (Λύκιος), i. e. the Lycian, a surname of Apollo, who was worshipped in several places of Lycia, and had a sanctuary and oracle at Patara in Lycia. (Pind. *Pyth.* i. 39; Propert. iii. 1. 38; Virg. *Aen.* iv. 143, 346, 377.) It must, however, be observed, that Lycius is often used in the sense of Lyceius, and in allusion to his being the slayer of wolves. (Comp. Serv. *ad Aen.* iv. 377, who gives several other explanations of the name; Paus. ii. 9. § 7, 19. § 3; Philostr. *Her.* x. 4; Eustath. *ad Hom.* p. 354.)

Lycius also occurs as the proper name of two mythical beings, one a son of Lycaon (Apollod. iii. 8), and the other a son of Pandion. (Paus. i. 19. § 4.) [L. S.]

LY'CIUS (Λύκιος), of Eleutherae, in Boeotia, was a distinguished statuary, whom Pliny mentions as only the disciple, while Pausanias and Polemon make him the son, of Myron. He must, therefore, have flourished about Ol. 92, B. C. 428. (Plin. *H. N.* xxxiv. 8. s. 19; Ibid, § 17; Paus. i. 23. § 7, v. 22. § 3; Polemon, *ap. Ath.* xi. p. 486, d; Suid. *s. v.*; respecting the true reading of the second passage of Pliny, see HEGESIAS, p. 368, b.) Pliny mentions as his works a group of the Argonauts, and a boy blowing up an expiring flame: "a work worthy of his teacher." At the end of the same section Pliny adds, "Lycius (for so the best MSS. read, not *Lycus*) et ipse puerum suffitorem," which we take to be obviously an after insertion, made with Pliny's frequent carelessness, and describing nothing else than the "puerum sufflantem" mentioned by him above. Pausanias states that he saw in the Acropolis at Athens a bronze statue by Lycius, of a boy holding a sprinkling vessel (περιῤῥαντήριον). Pausanias (v. 22. § 2) also mentions a group by Lycius, which is exceedingly interesting as a specimen of the arrangement of the figures in a great work of statuary of the best period. The group (which stood at Olympia, near the Hippodamion, and was dedicated by the people of Apollonia, on the Ionian gulf), had for its foundation a semicircular base of marble, in the middle of the upper part of which was the statue of Zeus, with Thetis and Hemera (Aurora) supplicating him on behalf of their sons Achilles and Memnon. Those heroes stood below, in the attitude of combatants, in the angles of the semicircle; and the space between them was occupied by four pairs of Greek and Trojan chieftains,—Ulysses opposed to Helenus, they being the wisest men of either army, Alexander to Menelaus, on account of their original enmity, Aeneas to Diomed, and Deïphobus to the Telamonian Ajax. It is most probable that, though the base was of marble, the statues were of bronze. A vase has been recently discovered at Agrigentum, by Politi, the painting on which seems to be an imitation of this group. (*Real-Encyclopädie d. Class. Alterthumswissenschaft, s. v.*)

The question has been raised whether Lycius was not also a chaser of gold or silver cups. The fact is probable enough, for the great artists frequently executed such minute works, and cups by Myron, the father of Lycius, are expressly mentioned by Martial (vi. 92, viii. 51); but the actual authority on which the statement rests can hardly bear it out. Demosthenes (*c. Timoth.* p. 1193) mentions φίαλας λυκουργεῖς (or λυκιουργεῖς), which the grammarian Didymus explained as cups *made by Lycius*, not being aware, as Polemon objects (*ap. Ath.* xi. p. 486, e.), that such compounds are not formed from names of persons, but from names of places, like Ναξιουργὴς κάνθαρος, δίφρος Μιλησιουργής, κλίνη Χιουργής, and τράπεζα Ῥηνιοεργής. Polemon explains the word as meaning *made in Lycia*, like the προβόλους λυκοεργέας mentioned by Herodotus (vii. 76), and in this he is followed by Harpocration (*s. v.*), and by most modern scholars. (See Valckenaer *ad Herod. l. c.*) The style of Lycius probably resembled that of his father. [P. S.]

LYCOA'TIS (Λυκοᾶτις), a surname of Artemis, who had a temple at Lycoa, in Arcadia. (Paus. viii. 36. § 5.)

LYCO'CTONUS. [LYCEIUS.]

LYCO'LEON (Λυκολέων), an Athenian orator, and a disciple of Isocrates, is mentioned only by Aristotle (*Rhet.* iii. 10), who quotes a fragment of an oration of his ὑπὲρ Χαβρίου. As in that fragment mention is made of the bronze statue which was erected to Chabrias (Diod. xv. 33; Nep. *Chab.* 1), it is evident that that oration must have been delivered after the year B. C. 377. [L. S.]

LYCOME'DES (Λυκομήδης). 1. A king of the Dolopians, in the island of Scyros, near Euboea, father of Deidameia, and grandfather of Pyrrhus or Neoptolemus. (Apollod. iii. 13. § 8.) Once when Theseus came to him, Lycomedes, dreading the influence of the stranger upon his own subjects, thrust him down a rock. Some related that the cause of this violence was, that Lycomedes would not give up the estates which Theseus had in Scyros, or the circumstance that Lycomedes wanted to gain the favour of Menestheus. (Plut. *Thes.* 35; Paus. i. 17, in fin.; Tzetz. *ad Lycoph.* 1324; Soph. *Phil.* 243; Apollod. iii. 13.)

2. A son of Creon, one of the Greek warriors at Troy (Hom. *Il.* ix. 84); he was represented as a wounded man by Polygnotus in the Lesche at Delphi. (Paus. x. 25. § 2.)

3. A son of Apollo and Parthenope. (Paus. vii. 4. § 2.) [L. S.]

LYCOME'DES (Λυκομήδης). 1. An Athenian, son of Aeschreas, was the first Greek who captured a Persian ship at Artemisium, in B. C. 480, on which occasion he gained the prize of valour. (Her. viii. 11.) He was perhaps the same as the father of the Athenian general Archestratus, mentioned by Thucydides (i. 57). Lycomedes was also the name of the father of Cleomedes, one of the Athenian commanders against Melos in B. C. 416. (Thuc. v. 84.)

2. A Mantinean, according to Xenophon and Pausanias, wealthy, high-born, and ambitious. Diodorus calls him in one passage a Tegean; but there can be no question (though Wesseling would raise one) of the identity of this Lycomedes with the Arcadian general whom he elsewhere speaks of as a Mantinean. (Xen. *Hell.* vii. 1. § 23; Paus. viii. 27; Diod. xv. 59, 62; Wess. *ad Diod.* xv. 59; Schneider, *ad Xen. Hell.* vi. 5. § 3.) We first hear of him as one of the chief founders of Megalopolis in B. C. 370, and Diodorus (xv. 59.) tells us that he was the author of the plan, though the words of Pausanias (viii. 27, ix. 14.) would seem to ascribe the origination of it to Epaminondas. (Comp. Arist. *Pol.* ii. 2, ed. Bekk.; Xen. *Hell.* vi. 5. § 6, &c.) In B. C. 369 Lycomedes was general of the Arcadians and defeated, near Orchomenus, the forces of the Lacedaemonians under Polytropus. (Xen. *Hell.* vi. 5. § 14; Diod. xv. 62.) In the following year we find symptoms of a rising jealousy towards Thebes on the part of the Arcadians, owing in great measure to the suggestions and exhortations of Lycomedes, who reminded his countrymen of their ancient descent as the children of the soil, of their numbers, their high military qualifications, and of the fact that their support was quite as important to Thebes as it had been to Lacedaemon; and it is possible that the spirit thus roused and fostered in Arcadia may have shortened the stay of Epaminondas in the Peloponnesus on this his second invasion of it. The vigour exhibited in consequence by the Arcadians under Lycomedes and the successes they met with are mentioned by Xenophon and Diodorus, the latter of whom however places these events a year too soon. Thus it was in B. C. 369, according to him, that Lycomedes marched against Pellene in Laconia, and, having taken it, made slaves of the inhabitants and ravaged the country. (Xen. *Hell.* vii. 1. §§ 23, &c.; Diod. xv. 67; Wess. *ad loc.*) The same spirit of independence was again manifested by Lycomedes in B. C. 367, at the congress held at Thebes after the return of the Greek envoys from Susa; for when the rescript of Artaxerxes II. (in every way favourable to Thebes) had been read, and the Thebans required the deputies of the other states to swear compliance with it, Lycomedes declared that the congress ought not to have been assembled at Thebes at all, but wherever the war was. To this the Thebans answered angrily that he was introducing discord to the destruction of the alliance, and Lycomedes then withdrew from the congress with his colleagues. (Xen. *Hell.* vii. 1. § 39.) In B. C. 366, the loss of Oropus having exasperated the Athenians against their allies, who had withheld their aid when it was most needed, Lycomedes took advantage of the feeling to propose an alliance between Athens and Arcadia. The proposal was at first unfavourably received by the Athenians, as involving a breach of their connection with Sparta; but they afterwards consented to it on the ground that it was as much for the advantage of Lacedaemon as of Athens that Arcadia should be independent of Thebes. Lycomedes, on his return by sea from Athens, desired to be put on shore at a certain portion of the Peloponnesian coast, where there happened to be collected a number of Arcadian exiles; and by these he was murdered. (Xen. *Hell.* vii. 4. §§ 2, 3.) [CALLISTRATUS, No. 3.]

3. A Rhodian, was appointed to command the Persian garrison placed in Mytilene by Autophradates and the younger Pharnabazus, in B. C. 333. In the ensuing year the Persian garrisons were dislodged from the islands in the Aegaean by Alexander's officer, Hegelochus. (Arr. *Anab.* ii. 1, iii. 2; Curt. iv. 5.)

4. Priest of the goddess Enyo or Bellona at Comana, and sovereign, therefore, of the surrounding country. He was an adherent of Antony, and was deposed by Augustus after the battle of Actium, B. C. 30. (Strab. xii. p. 558; Dion Cass. li. 2; comp. App. *Mithr.* 114.) [E. E.]

LYCON (Λύκων), the name of two mythical personages, one, a son of Hippocoon, was killed by Heracles (Apollod. iii. 10. § 5; HIPPOCOON), and the other a Trojan. (Hom. *Il.* xvi. 335.) [L. S.]

LYCON (Λύκων), historical. 1. An orator and demagogue at Athens, was one of the three accusers of Socrates and prepared the case against him. According to Stallbaum, Lycon was one of the ten regular advocates (συνήγοροι) employed by the state to conduct public prosecutions; but there seems to be no authority for this statement. When the Athenians repented of their condemnation of Socrates, they put Melitus to death and banished Anytus and Lycon. (Plat. *Apol.* p. 23, e; Stallb. *ad loc.*; Diog. Laërt. ii. 38, 39, 43; Menag. *ad loc.*) The Lycon, who is mentioned by Aristophanes (*Vesp.* 1301) as a drunken brawler, has been identified by some with the accuser of Socrates (Stallb. *l. c.*; Kühner, *ad Xen. Mem.* i. 1. § 1); and, if we may believe the scholiast on Plato (*Apol. l. c.*), the latter was also the same person as the husband of the notoriously profligate Rhodia, satirized by Eupolis. From the same authority we learn that he was an Ionian by descent, belonged to the demus of Thoricus, and was noted for his poverty by Cratinus in the πυτίνη, (Arist. *Lysistr.* 270; Schol. *ad loc.*; Schn. *Praef. ad Xen. Anab.* p. xxxii; Meineke, *Fragm. Com. Graec.* vol. i. p. 117, ii. pp. 131, 441, 442, 515, 535.)

2. A Syracusan, who, when the Zacynthian assassins had entered the house of Dion unarmed, and were in want of a weapon to despatch him, handed a dagger to one of them through the window, B. C. 353. (Plut. *Dion*, 57; Diod. xvi. 31; Corn. Nep. *Dion*, 9.)

3. An admiral of Antigonus, king of Asia, was sent by him, in B. C. 313, to the aid of Callatia in Moesia, against Lysimachus, from whom it had revolted, and who was besieging it. Lycon, however, appears to have effected nothing. (Diod. xix. 73.)

4. Of Scarphea, a comic actor, who, while performing on one occasion before Alexander the Great, inserted in a speech of the comedy a line asking the king for ten talents. Alexander laughed and gave them to him. (Plut. *Alex.* 29, *de Alex. Fort.* ii. 2; Athen. xii. p. 539, a.) The Lycon,

whose convivial qualities are extolled in his epitaph by Phalaecus, was probably the same person ; and perhaps also the play of Antiphanes, called "Lycon," had reference to him. (*Anth. Graec.* vol. i. p. 210, vii. p. 246, ed. Jacobs ; Meineke, *Fragm. Com. Graec.* vol. i. p. 327, iii. p. 80.) [E. E.]

LYCON (Λύκων), literary. 1. A Pythagorean philosopher. (Iamblich. *Vit. Pyth.* 36.)

2. Of Iasos, wrote upon Pythagoras. (Ath. ii. p. 47, a., p. 69, e., x. 418, f. ; Diog. Laërt. v. 69.) It is not clear whether he was the same person as the Pythagorean mentioned by Eusebius (*Praep. Evang.* xv. 2), as a contemporary and a calumniator of Aristotle.

3. Of Troas, a distinguished Peripatetic philosopher, who was the son of Astyanax, and the disciple of Straton, whom he succeeded as the head of the Peripatetic school, in the 127th Olympiad, B. C. 272 ; and he held that post for more than forty-four years. He resided at Pergamus, under the patronage of Attalus and Eumenes, from whom Antigonus Gonatas of Macedonia in vain sought to entice him (the old reading in the text of Laërtius was Antiochus). On several occasions his counsel was of great service to the Athenians. He was celebrated for his eloquence (comp. Cic. *de Fin.* v. 5), and for his skill in educating boys. He paid great attention to the body as well as to the mind, and, constantly practising athletic exercises, was exceedingly healthy and robust. Nevertheless, he died of gout at the age of 74. He was a bitter rival of Hieronymus the peripatetic.

Among the writings of Lycon was probably a work on Characters (similar to the work of Theophrastus), a fragment of which is preserved by Rutilius Lupus (*de Fig.* ii. 7), though the title of the book is not mentioned by any ancient writer. It appears from Cicero (*Tusc. Disp.* iii. 32) and Clement of Alexandria (*Strom.* ii. p. 497), that he wrote on the boundaries of good and evil (*De Finibus*). A work of his on the nature of animals is quoted by Appuleius (*Apol.* p. 42). In his will, as preserved by Diogenes Laërtius, there is a reference to his writings, but no mention of their titles.

Diogenes states, that on account of his sweet eloquence, his name was often written Γλύκων. The fact appears to be that the guttural was originally a part of the word. (Diog. Laërt. v. 65—74 ; Ruhnken, *ad Rutil. Lup. l. c.*, *Opusc.* vol. i. p. 393 ; Jonsius, *Script. Hist. Philos.* vol. iv. p. 340 ; Fabric. *Bibl. Graec.* vol. i. p. 851, vol. iii. p. 498.) [P. S.]

LYCO'PEUS (Λυκωπεύς), a son of Agrios, and uncle of Tydeus, by whom he was slain. (Apollod. i. 8. § 6 ; Eustath. *ad Hom.* p. 971.) [L. S.]

LYCOPHONTES (Λυκοφόντης), a son of Autophonus, a Theban, who, in conjunction with Macon, lay in ambush, with 50 men, against Tydeus, but was slain by him. (Hom. *Il.* iv. 395.) There is also a Trojan of this name. (Hom. *Il.* viii. 275.) [L. S.]

LYCOPHRON (Λυκόφρων), a son of Mastor, who had been obliged to quit his native place Cythera, on account of a murder he had committed. He accompanied the Telamonian Ajax against Troy, where he was slain by Hector. (Hom. *Il.* xv. 430, &c.) [L. S.]

LY'COPHRON (Λυκόφρων). 1. The younger son of Periander, tyrant of Corinth, by his wife Lyside or Melissa. Melissa having been killed by Periander, her father Procles, tyrant of Epidaurus, asked her two sons, while staying at his court, if they knew who had slain their mother. This rankled in the mind of Lycophron, and, on his return to Corinth, he refused to hold any communication with his father. Periander drove him from his house, and forbade any one to receive him or address him under the penalty of the confiscation of a certain sum to the service of Apollo ; but the misery to which he was thus reduced had no effect on Lycophron's resolution, and even his father's entreaties, that he would recede from his obstinacy and return home, called forth from him only the remark that Periander, by speaking to him, had subjected himself to the threatened penalty. Periander then sent him away to Corcyra ; but, when he was himself advanced in years, he summoned him back to Corinth to succeed to the tyranny, seeing that Cypselus, his elder son, was unfit to hold it from deficiency of understanding. The summons was disregarded, and, notwithstanding a second message to the same effect, conveyed by Lycophron's sister, and backed by her earnest entreaties, he persisted in refusing to return to Corinth as long as his father was there. Periander then offered to withdraw to Corcyra, if Lycophron would come home and take the government. To this he assented ; but the Corcyraeans, not wishing to have Periander among them, put Lycophron to death, probably about B. C. 586. (Herod. iii. 50—53 ; Diog. Laërt. i. 94, 95 ; comp. Paus. ii. 28.)

2. A Corinthian general, was slain in a battle with the Athenians, who had made a descent on the Corinthian coast, under Nicias, in B. C. 425. (Thuc. iv. 43, 44 ; Plut. *Nic.* 6.)

3. An Athenian, son of one Lycurgus, and father of Lycurgus the orator. The language of the author of the Lives of the Ten Orators is such as to leave it doubtful whether it was Lycophron or his father Lycurgus who was put to death by the thirty tyrants. (Paus. i. 29 ; Pseudo-Plut. *Vit. X. Orat. Lyc.* ad init. ; Clint. *F. H.* sub anno 337.)

4. A citizen of Pherae, where he put down the government of the nobles and established a tyranny. Aiming further at making himself master of the whole of Thessaly, he overthrew in a battle, with great slaughter (B. C. 404), the Larissaeans and others of the Thessalians, who opposed him, adherents, no doubt, of the Aleuadae. (Xen. *Hell.* ii. 3. § 4.) Schneider (*ad Xen. l. c.*) conjectures that the troops and money obtained in the preceding year by Aristippus of Larissa from Cyrus the Younger were intended to resist the attempts of Lycophron (Xen. *Anab.* i. 1. § 10). In B. C. 395, Medius of Larissa, probably the head of the Aleuadae, was engaged in war with Lycophron, who was assisted by Sparta, while Medius received succours from the opposite confederacy of Greek states, which enabled him to take Pharsalus. (Diod. xiv. 82.) Of the manner and period of Lycophron's death we know nothing. He was probably the father of JASON of Pherae.

5. A son, apparently, of Jason, and one of the brothers of Thebe, wife of Alexander, the tyrant of Pherae, in whose murder he took part together with his sister and his two brothers, Tisiphonus and Peitholaus. On Alexander's death the power appears to have been wielded mainly by Tisiphonus, though Diodorus says that he and Lycophron made themselves joint-tyrants, with the aid of a

mercenary force, and maintained their ascendancy by cruelty and violence. (Xen. *Hell.* vi. 4. § 37 ; Con. *Narr.* 50 ; Diod. xvi. 14 ; Plut. *Pel.* 35 ; Clint. *F. H.* vol. ii. App. Ch. 15.) In B. C. 352, by which time it seems that Tisiphonus was dead, Philip of Macedon, on the application of the Aleuadae and their party, advanced into Thessaly against Lycophron, who was now chief ruler. The latter was aided by the Phocians, at first under Phayllus, without success, and then with better fortune under Onomarchus, who defeated Philip in two battles and drove him back into Macedonia ; but soon after Philip entered Thessaly again, and Onomarchus, having also returned from Boeotia to the assistance of Lycophron, was defeated and slain. Lycophron, and his brother Peitholaus, being now left without resource, surrendered Pherae to Philip and withdrew from Thessaly with 2000 mercenaries to join their Phocian allies under Phayllus. An antithetic sarcasm, quoted by Aristotle, seems to imply that they did not give their services for nothing. In the hostilities between Sparta and Megalopolis, in this same year (B. C. 352), we find among the forces of the former 150 of the Thessalian cavalry, who had been driven out from Pherae with Lycophron and Peitholaus. (Diod. xvi. 35—37, 39 ; Paus. x. 2 ; Just. viii. 2 ; Dem. *Olynth.* ii. p. 22 ; Isocr. *Phil.* p. 86, b ; Arist. *Rhet.* iii. 9. § 8.) From the downfall of Lycophron to the battle of Cynoscephalae, in B. C. 197, Thessaly continued dependent on the kings of Macedonia.

6. A Rhodian, was sent by his countrymen as ambassador to Rome, in B. C. 177, to obtain from the senate, if possible, a more favourable decree than that which had just pronounced the Lycians to have been assigned by Rome to the Rhodians, eleven years before, as allies rather than as subjects. (Pol. xxvi. 7, 8 ; comp. Liv. xxxviii. 39, xli. 6.) [E. E.]

LY'COPHRON (*Λυκόφρων*), the celebrated Alexandrian grammarian and poet, was a native of Chalcis in Euboea, the son of Socles, and the adopted son of the historian Lycus of Rhegium (Suid. *s. v.*). Other accounts made him the son of Lycus (Tzetz, *Chil.* viii. 481). He lived at Alexandria, under Ptolemy Philadelphus, who entrusted to him the arrangement of the works of the comic poets contained in the Alexandrian library. In the execution of this commission Lycophron drew up a very extensive work on comedy (*περὶ κωμῳδίας*), which appears to have embraced the whole subject of the history and nature of the Greek comedy, together with accounts of the comic poets, and, besides this, many matters bearing indirectly on the interpretation of the comedians (Meineke, *Hist. Crit. Com. Graec.* pp. 9—11). Nothing more is known of his life. Ovid (*Ibis*, 533) states that he was killed by an arrow.

As a poet, Lycophron obtained a place in the Tragic Pleiad ; but there is scarcely a fragment of his tragedies extant. Suidas gives the titles of twenty of Lycophron's tragedies ; while Tzetzes (*Schol. in Lyc.* 262, 270) makes their number forty-six or sixty-four. Four lines of his *Πελοπίδαι* are quoted by Stobaeus (cxix. 13.) He also wrote a satyric drama, entitled *Μενέδημος*, in which he ridiculed his fellow-countryman, the philosopher Menedemus of Eretria (Ath. x. p. 420, b. ; Diog. Laërt. ii. 140 ; comp. Menag. *ad loc.*), who, nevertheless, highly prized the tragedies of Lycophron (Diog. ii 133). He is said to have been a very skilful composer of anagrams, of which he wrote several in honour of Ptolemy and Arsinoë.

The only one of his poems which has come down to us is the *Cassandra* or *Alexandra*. This is neither a tragedy nor an epic poem, but a long iambic monologue of 1474 verses, in which Cassandra is made to prophesy the fall of Troy, the adventures of the Grecian and Trojan heroes, with numerous other mythological and historical events, going back as early as the Argonauts, the Amazons, and the fables of Io and Europa, and ending with Alexander the Great. The work has no pretensions to poetical merit. It is simply a cumbrous store of traditional learning. Its obscurity is proverbial. Suidas calls it *σκοτεινὸν ποίημα*, and its author himself obtained the epithet *σκοτεινός*. Its stores of learning and its obscurity alike excited the efforts of the ancient grammarians, several of whom wrote commentaries on the poem : among them were Theon, Dection, and Orus. The only one of these works which survives, is the *Scholia* of Isaac and John Tzetzes, which are far more valuable than the poem itself.

A question has been raised respecting the identity of Lycophron the tragedian and Lycophron the author of the Cassandra. From some lines of the poem (1226, &c., 1446, &c.) which refer to Roman history, Niebuhr was led to suppose that the author could not have lived before the time of Flamininus (about B. C. 190) ; but Welcker, in an elaborate discussion of the question, regards the lines as interpolated.

The first printed edition of Lycophron was the Aldine, with Pindar and Callimachus, Venet. 1513, 8vo. ; the next was that of Lacisius, with the Scholia, Basil. 1546, fol. : of the later editions the most important are those of Potter, Oxon. 1697, fol., reprinted 1702 ; Reichard, Lips. 1788, 2 vols. 8vo. ; and Bachmann, Lips. 1828, 2 vols. 8vo. ; to which must be added the admirable edition of the Scholia by C. G. Müller, Lips. 1811, 3 vols. 8vo. (Fabric. *Bibl. Graec.* vol. iii. p. 750 ; Welcker, *die Griech. Tragöd.* pp. 1256—1263 ; Bernhardy, *Grundriss d. Griech. Litt.* vol. ii. pp. 613, 1026—1029.) [P. S.]

LYCOPHRO'NIDES (*Λυκοφρονίδης*), a lyric poet, quoted by Clearchus, the disciple of Aristotle. (Athen. xiii. p. 564, b., xv. p. 670, e.)

LYCO'REUS (*Λυκωρεύς*). 1. A surname of Apollo, perhaps in the same sense as Lyceius ; but he is usually so called with reference to Lycoreia, on Mount Parnassus. (Apollon. Rhod. iv. 1490 ; Callim. *Hymn. in Apoll.* 19 ; Orph. *Hymn.* 33. 1.)

2. A son of Apollo and the nymph Corycia, from whom Lycoreia, in the neighbourhood of Delphi, was believed to have derived its name. (Paus. x. 6. § 2.)

There are two other mythical personages of this name. (Apollon. Rhod. ii. 51 ; Serv. *ad Aen.* ii. 761.) [L. S.]

LYCO'RIS was the name under which C. Cornelius Gallus celebrated in his poems his mistress Cytheris. The syllabic quantity of the fictitious name is the same as that of the true one, according to the rule inferred from Apuleius. (*De Magia Or.* vol. ii. p. 12, ed. Bipont ; see Acro. *ad Hor. Sat.* i. 2, 64 ; and Bentley's note, *Carm.* ii. 12.) [CYTHERIS. GALLUS.] [W. B. D.]

LYCORTAS (*Λυκόρτας*), of Megalopolis, was the father of Polybius, the historian, and the close

friend of Philopoemen, to whose policy, prudent at once and patriotic, we find him adhering throughout. In B. C. 189, he was sent as ambassador to Rome, with his rival Diophanes, to receive the senate's decision on the question of the war which the Achaean League had declared against Lacedaemon; and, while Diophanes expressed his willingness to leave every thing to the senate, Lycortas urged the right of the league to free and independent action. (Liv. xxxviii. 30—34.) In B. C. 186, he was one of the three ambassadors sent to Ptolemy V. (Epiphanes), to effect a new alliance between Egypt and the Achaeans; but, at an assembly held at Megalopolis in the next year, when Aristaenus was strategus, neither Lycortas and his colleagues nor the Egyptian envoys, who had accompanied them from Ptolemy's court, could specify which of the several treaties made in former times with Egypt had now been renewed; and Lycortas accordingly incurred much blame and furnished a triumph to the party of Aristaenus. (Pol. xxiii. 1, 7, 9.) In the same year (185), Philopoemen and Lycortas defended successfully, at Argos, the treatment of the Lacedaemonians by the Achaeans, which had been censured by Caecilius Metellus; and, when Appius Claudius was sent from Rome, in B. C. 184, to settle the question, Lycortas, now general of the league, again contended that the Achaeans were justified in the mode in which they had dealt with Lacedaemon: but he did not carry his point with Appius. (Pol. xxii. 23, xxiii. 1, 7, 10, 11, 12, xxiv. 4; Liv. xxxix. 33, 35—37, 48; Plut. *Philop.* 16, 17; Paus. vii. 9.) In B. C. 183, when Deinocrates and his party had withdrawn Messenia from the league, Lycortas was sent against them by the aged Philopoemen, but was unable to force his way through the passes into Messenia. Being, however, made general of the league, on the death of Philopoemen, at the end of the same year or the beginning of 182, he invaded Messenia and took full vengeance on the chief authors of Philopoemen's murder. [DEINOCRATES; PHILOPOEMEN.] Soon after Messenia was re-admitted into the league, and Lycortas, at the same time, urged successfully against Diophanes the re-admission of Lacedaemon also. (Pol. xxiv. 12, xxv. 1, 2, *Spic. Rel.* xxiv. 2, 3; Plut. *Philop.* 18—21; Paus. iv. 29; Liv. xxxix. 48—50; Just. xxxii. 1.) In B. C. 180, Lycortas, together with his son Polybius, and Aratus (son of the famous general of the same name), was again appointed ambassador to Ptolemy Epiphanes, who had made the most friendly advances to the Achaeans; but the intelligence of the king's death prevented the embassy from being sent. (Pol. xxv. 7.) In B. C. 179, when Hyperbatus was general of the league, Lycortas spoke strongly against compliance with the requisition of the Romans for the recal of all the Lacedaemonian exiles without exception. On this occasion he was opposed to Callicrates and Hyperbatus; and, of course, he became more and more an object of dislike and suspicion to the Romans. He adhered, however, firmly to the moderate policy which he had adopted from the first; and, when the war between Rome and Perseus broke out, he recommended the Achaeans to preserve a strict neutrality. (Pol. xxvi. 1, &c., xxviii. 3, 6.) In B. C. 168, we find him proposing, in opposition again to Callicrates and Hyperbatus, to send aid to the two Ptolemies (Philometor and Physcon), who had asked for a force, with Lycortas for general, against Antiochus Epiphanes; but his motion was unsuccessful. From this period we hear no more of him. Had he been alive in B. C. 167, he would doubtless have been among the 1000 Achaeans who were apprehended and sent to Rome after the conquest of Macedonia: but his son Polybius makes no mention of him, nor even alludes to him, as one of the prisoners in question. We may, therefore, perhaps infer that he was by that time dead. (Pol. xxix. 8—10; see above, vol. i. p. 569, b; Clint. *F. H.* vol. iii. pp. 318, 386.) [E. E.]

LYCTUS (Λύκτος), a son of Lycaon, and the mythical founder of the ancient town of Lyctos in Crete. (Hom. *Il.* ii. 647; Eustath. *ad Hom.* p. 313; Steph. Byz. *s. v.*) [L. S.]

LYCURGUS (Λυκοῦργος). 1. A son of Dryas, and king of the Edones in Thrace. He is famous for his persecution of Dionysus and his worship on the sacred mountain of Nyseion in Thrace. The god himself leaped into the sea, where he was kindly received by Thetis. Zeus thereupon blinded the impious king, who died soon after, for he was hated by the immortal gods. (Hom. *Il.* vi. 130, &c.) The punishment of Lycurgus was represented in a painting in a temple at Athens. (Paus. i. 20. § 20.) The above Homeric story about Lycurgus has been much varied by later poets and mythographers. Some say that Lycurgus expelled Dionysus from his kingdom, and denied his divine power; but being intoxicated with wine, he first attempted to do violence to his own mother, and to destroy all the vines of his country. Dionysus then visited him with madness, in which he killed his wife and son, and cut off one (some say both) of his legs; or, according to others, made away with himself. (Hygin. *Fab.* 132, 242; Serv. *ad Aen.* iii. 14.) According to Apollodorus (iii. 5. § 1), Dionysus, on his expeditions, came to the kingdom of Lycurgus, but was expelled; whereupon he punished the king with madness, so that he killed his son Dryas, in the belief that he was cutting down a vine. When this was done, Lycurgus recovered his mind; but his country produced no fruit, and the oracle declared that fertility should not be restored unless Lycurgus were killed. The Edonians therefore tied him, and led him to mount Pangaeum, where he was torn to pieces by horses. Diodorus (i. 20, iii. 65) gives a sort of rationalistic account of the whole transaction. According to Sophocles (*Antig.* 955, &c.), Lycurgus was entombed in a rock. (Comp. Ov. *Trist.* v. 3, 39.)

2. A son of Aleus and Neaera, and a brother of Cepheus and Auge, was king in Arcadia, and married to Cleophile, Eurynome, or Antinoe, by whom he became the father of Ancaeus, Epochus, Amphidamas, and Jasus. (Apollod. iii. 9. § 1, &c.; Schol. *ad Apollon. Rhod.* i. 164.) Some also call Cepheus his son, and add another of the name of Jocrites. (Apollod. i. 8. § 2; Steph. Byz. *s. v.* Βωταχίδαι.) Lycurgus killed Areïthous with his lance, meeting him in a narrow valley. He took the club with which his enemy had been armed, and used it himself; and on his death he bequeathed it to his slave Ereuthalion, his sons having died before him. (Hom. *Il.* vii. 142, &c.; Paus. viii. 4. § 7.) His tomb was afterwards shown at Lepreos. (Paus. v. 5. § 4.)

3. A son of Pronax and brother of Amphithea, the wife of Adrastus. He took part in the war of

the Seven against Thebes, and engaged in a contest with Amphiaraus, which was represented on the throne of Apollo at Amyclae (Paus. iii. 18. § 7; Apollod. i. 9. § 3). He is also mentioned among those whom Asclepius called to life again after their death. (Apollod. iii. 10. § 3; Schol. *ad Pind. Pyth.* iii. 96, *ad Eurip. Alcest.* 1.)

4. A son of Pheres and Periclymene, a brother of Admetus, was king of the country about Nemea, and married to Eurydice or Amphithea, by whom he became the father of Opheltes (Apollod. i. 9. § 14, iii. 6. § 4). His tomb was believed to exist in the grove of the Nemean Zeus. (Paus. ii. 15. § 3.)

5. One of the suitors of Hippodameia, was killed by Oenomaus. (Paus. vi. 21. § 7.)

6. A son of Eunomus, a mythical legislator of the Lacedaemonians. His son is called Eucosmus (Plut. *Lyc.* 1), and he is said to have lived shortly after the Trojan times. But his whole existence is a mere invention to account for the chronological inconsistencies in the life of the famous legislator Lycurgus, who himself scarcely belongs to history. [See below.] [L. S.]

LYCURGUS (Λυκοῦργος), the Spartan legislator. We cannot more appropriately begin the life of Lycurgus than by repeating the introductory remark of Plutarch, that concerning Lycurgus nothing can be said for certain, since his genealogy, his travels, his death, and likewise his laws and political arrangements, are differently told by different writers. Modern criticism has not been satisfied with such a simple statement of inextricable difficulties, but has removed them all at once, by denying the real existence of Lycurgus altogether. However, such hasty scepticism is warranted neither by conflicting and vague statements, which, in the case of a semi-historical personage, cannot well be otherwise; nor even by the fact, that Lycurgus had a temple in Sparta, and was there worshipped as a hero. But although we do not deny the *existence* of Lycurgus, we cannot pretend to know any thing for certain beyond his *bare* existence. Hardly a single action, or a single institution, commonly attributed to Lycurgus, can be historically proved to belong to him. Of the real Lycurgus we know almost nothing; and the one with whom we are acquainted is the Lycurgus of half historical fiction. Yet to his name are attached questions of the highest importance. To him is attributed the framing of the most peculiar, as well as the most highly and universally extolled (Plut. *Lyc.* 35) of the constitutions, which ancient Greece, like a fertile soil, brought forth with wonderful exuberance and unparalleled variety. We shall try therefore in the following article, 1. to give an outline of what passes for the life of Lycurgus; 2. to point out the general features and the character of the Spartan constitution, while for the details we refer once for all to the respective articles in the *Dictionary of Antiquities;* and 3. to trace the origin of the Spartan constitution.

Aristotle makes Lycurgus to be a contemporary of Iphitus, who lived B. C. 884. In conjunction with Iphitus, Lycurgus is said to have established the sacred armistice of Olympia, which prohibited all wars during the Olympic festivals, and protected the territory of the Eleians for ever against all hostile attacks. (Müller, *Dor.* i. 7. § 7.) Xenophon differs widely from Aristotle in placing Lycurgus more than 200 years earlier, that is, at the time of the Heracleids. (Xen. *Rep. Lac.* x. 8.) Timaeus, perhaps in order to remove the difficulty, assumed that there were two Lycurgi. (Plut. *Lyc.* 1.) It appears from these discrepancies that the name of Lycurgus did not occur in the list of Spartan kings, which belongs to the oldest documents of Greek history (Müller, *Dor.* i. 7. § 3.) Therefore it is intelligible how Herodotus could (i. 65) call Lycurgus the guardian of his nephew, Labotas, the Eurysthenid; whilst Simonides (Aelian, *V. H.* ix. 41) calls him the son of Prytanis, brother of Eunomus, the Proclid, Dionysius (ii. 49) makes him to be uncle to Eunomus; and the common account (Plut. *Lyc.* 2; Arist. *Pol.* ii. 7. 1; Ephor. *ap. Strab.* x. p. 482) the son of Eunomus, and guardian of his nephew Charilaus.* Sparta was in a state of anarchy and licentiousness, perhaps in consequence of the conquest of Laconia, at a time when the victorious Dorians, finding themselves in a new position, in the midst of a conquered and subject population, and in a comparatively rich land, had not yet been able to accommodate their old forms of government to their new situation. There were conflicts between the kings, who aspired to tyranny, and the people, anxious for democratic reforms. (Arist. *Pol.* v. 8. § 4; Heracl. Pont. c. 2; Plut. *Lyc.* 2.) At this juncture the king, Polydectes, the brother of Lycurgus, died, leaving his queen with child. The ambitious woman proposed to Lycurgus to destroy her yet unborn offspring if he would share the throne with her. He seemingly consented; but when she had given birth to a son, he openly proclaimed him king; and as next of kin, acted as his guardian. But to avoid all suspicion of ambitious designs, with which the opposite party charged him, and which might seem to be confirmed by the untimely death of the young king, Lycurgus left Sparta, and set out on his celebrated journey, which, almost like the wanderings of Heracles, has been magnified to a fabulous extent. He is said to have visited Crete, and there to have studied the wise laws of Minos, and of his Dorian kinsmen. Thence he repaired to Asia Minor, where he derived not less instruction from comparing the dissolute manners of the Ionians with the simple and honest hardihood of the Dorian race. Here he is said to have met either with Homer himself, or at least with the Homeric poems, which he introduced into the mother country. But not content with the Grecian world, he is further said to have penetrated into Egypt, the land of mystery from the days of Herodotus to our own, and therefore duly entitled to claim the authorship of everything the origin of which was or seemed obscure; and he is even reported to have been carried by his curiosity into Libya, Iberia, and India, and to have brought back to rugged Lacedaemon and his Spartan warriors the philosophy of the gymnosophists. It is useless for criticism to try to invalidate these accounts. Their very extravagance sufficiently proves their falsehood. The return of Lycurgus to Sparta was hailed by all parties, since he was considered as the man who alone could cure the growing diseases of the state. He undertook the task: yet before he

* On the chronology of Lycurgus, which is involved in almost inextricable confusion, see Hermann, *Pol. Ant.* § 23, 10; Müller, *Dor.* i. ch. 7, § 3; Clinton, *Fast. Hell.* vol. i. pp. 140—144; and Grote's *History of Greece*, vol. ii. p. 452, &c.

set to work he strengthened himself with the authority of the Delphic oracle, and with a strong party of influential men at Sparta, who were able in case of need to support his measures with their arms. The reform seems not to have been carried altogether peaceably. The new division of all the land among the citizens must have violated many existing interests. Plutarch has preserved a statement, that king Charilaus fled into the temple of Athene Chalcioecos; and we may presume (if the whole story can be looked upon as authentic) that this was not from a mere mistake, as Plutarch thinks, but from necessity.

Whatever opposition there was, however, was overborne, and the whole constitution, military and civil, was remodelled. After Lycurgus had obtained for his institutions an approving oracle of the national god of Delphi, he exacted a promise from the people not to make any alterations in his laws before his return. And now he left Sparta to finish his life in voluntary exile, in order that his countrymen might be bound by their oath to preserve his constitution inviolate for ever. Where and how he died nobody could tell. He vanished from the earth like a god, leaving no traces behind but his spirit; and he was honoured as a god at Sparta with a temple and yearly sacrifices down to the latest times. (Herod. i. 65; Plut. *Lyc.* 31; Ephor. *ap. Strab.* viii. p. 366.)

The Spartan constitution was of a mixed nature: the monarchical principle was represented by the kings, the aristocracy by the senate, and the democratical element by the assembly of the people, and by their representatives, the ephors. The question has therefore arisen, what the prominent feature of the Spartan constitution was. Plato doubts whether it ought to be called a tyranny, on account of the arbitrary power of the ephors, or a monarchy, on account of the kings; while, at other times, no state seemed more democratical, "although (he adds) not to call it an aristocracy (*i. e.* a government of the ἄριστοι, or best), is altogether absurd." (*Leg.* iv. p. 712.) So too Isocrates says in one place (p. 270; comp. p. 152, a) that the Spartans had established among themselves an equal democracy, and in another (p. 265, a) that the Spartan government was a democracy mixed with aristocracy. (Comp. Arist. *Pol.* ii. 6.) Again, Aristotle says (*Pol.* iv. 9) "that the test of a well mixed constitution is the uncertainty of its name: thus the Spartan constitution is sometimes called a democracy, because the rich and poor are treated in the same manner as to education, dress, and food; and because the people have a share in the two highest offices, by electing the one, and being eligible to the other; sometimes an oligarchy, because it has many oligarchical institutions, such as that none of the magistrates are chosen by lot, and that a few persons have power to pass sentence of banishment and death." It is evident that the royal prerogatives were on the decline during the whole of the period in which we can follow the course of events. Even at the earliest stage it was divided between two persons, and was consequently weak. The kings had originally to perform the common functions of the kings of the heroic age. They were high priests, judges, and leaders in war; but in all of these departments they were in course of time superseded more or less. As judges they retained only a particular branch of jurisdiction, that referring to the succession of property. As military commanders they were restricted and watched by commissioners sent by the senate; the functions of high priest were curtailed least, perhaps, because least obnoxious. In compensation for the loss of power, the kings enjoyed great honours, both during their life and after their death, which at Sparta might almost be thought extravagant. Still the principle of monarchy was very weak among the Spartans, although their life resembled more that of the camp than that of a town. Military obedience was nowhere so strictly enforced as at Sparta, but nowhere was the commander himself so much restricted by law and custom.

It is more difficult to decide whether the aristocratical or the democratical element prevailed. The powers of the senate were very important: they had the right of originating and discussing all measures before they could be submitted to the decision of the popular assembly; the management of foreign policy and the most important part of the administration was entrusted to them (Isocr. *Pan.* p. 265, a; Dionys. ii. 14; Paus. iii. 11. § 2; Aeschin. *in Tim.* p. 25. 36); they had, in conjunction with the ephors, to watch over the due observance of the laws and institutions; and they were judges in all criminal cases, without being bound by any written code. For all this they were not responsible, holding their office for life, a circumstance which Aristotle (*Pol.* ii. 6, § 17) strongly censures.

But with all these powers, the elders formed no real aristocracy. They were not chosen either for property qualification or for noble birth. The senate was open to the poorest citizen, who, during 60 years, had been obedient to the laws and zealous in the performance of his duties. (Arist. *Pol.* ii. 6. § 15.) Tyrannical habits are not acquired at such an age and after such a life; party spirit cannot exist but in a close corporation, separated from the rest of the community by peculiar interests. Thus, in Sparta, during its better days, the elements of an aristocracy were wanting. The equal division of property was alone sufficient to prevent it. The only aristocracy was one of merit and personal influence, such as will and must always exist.

There are mentioned, however, a class of citizens called the equals, or peers (Ὅμοιοι) (Xen. *Hell.* iii. 3, § 4, &c.; *de Rep. Laced.* x. 4, with the note of Haase), who may appear to have formed an exclusive body, possessed of peculiar privileges. But these Ὅμοιοι must be regarded as those Spartans who had not suffered a diminution of their political rights, who were not ὑπομείονες or ἄτιμοι, as such citizens were called at Athens; afterwards perhaps the word was used in contradistinction from emancipated slaves, who were not admitted to all the civil privileges of the genuine Spartans. These equals perhaps formed also the lesser assembly mentioned by Xenophon (*Hell.* iii. 3, 8. ἡ μικρὰ ἐκκλησία) (see Wachsmuth, *Hellen. Alterth.* § 55, p. 464; Hermann, § 28); but were by no means an aristocratical body.

The mass of the people, that is, the Spartans of pure Doric descent, formed the sovereign power of the state. From them emanated all particular delegated authority, except that of the kings, which indeed was theoretically based on what may be called divine right, but, as we have seen, derived its strength in every particular part from the consent of the people. The popular assembly con-

sisted of every Spartan of 30 years of age, and of unblemished character; only those were excluded who had not the means of contributing their portion to the syssitia. (Arist. *Pol.* ii. 7, 4.) They met at stated times, to decide on all important questions brought before them, after a previous discussion in the senate. They had no right of amendment, but only that of simple approval or rejection, which was given in the rudest form possible, by shouting. A law of the kings, Theopompus and Polydorus, during the first Messenian war, modified the constitutional power of the assembly; but it is difficult to ascertain the exact meaning of the old law preserved by Plutarch, which regulated this point. (Plut. *Lyc.* 6.) It seems to have authorised the magistrates to refuse any amendments being made by the people, so that if this right existed before by law or custom, it was now abolished; or if it had been illegally assumed, it was again suppressed. The want of this right shows that the Spartan democracy was moderate as well as its monarchy and aristocracy, for the right of amendment, enjoyed by a popular assembly such as existed at Athens, is almost the last stage of licentious ochlocracy. But it must be confessed that the sovereign people of Sparta had neither frequent nor very important occasions for directly exerting their sovereign power. Their chief activity consisted in delegating it; therefore the importance of the ephors, who were the representatives of the popular element of the constitution, rose so high, in proportion as the kings lost their ancient prerogatives. The ephors answer in every characteristic feature to the Roman tribunes of the people. Their origin was lost in obscurity and insignificance, and at the end they had engrossed the whole power of the state, although they were not immediately connected with military command. Their institution is variously attributed to Lycurgus (Herod. i. 65) and Theopompus (Plut. *Lyc.* 7), who is said to have had in view the perpetuation of monarchy, through the diminution of its rights. The ephors were ancient officers for the regulation of police and minor law-suits. It is significant that their origin is ascribed to Theopompus, who diminished the power of the popular assembly. Consequently, as the people in a body withdrew more and more from the immediate exercise of sovereign power, this power was vested in their representatives, the ephors, who, in behalf of the people, now tend to the kings the oath of allegiance, and receive from them the oath of obedience to the laws. They rise paramount to kings and people, and acquire a censorial, inquisitorial, and judicial power, which authorizes them, either summarily to impose fines on the magistrates, and even kings, or to suspend their functions, or to impeach and arrest them, and bring them to trial before themselves and the senate. On account of this excess of power, Aristotle says that their power was tyrannical, and justly so; for they exercised the sovereign power of the people, who were in themselves the source of all law.

It may surprise us, that the Spartan constitution, which contained such a strong democratical element, was always looked upon in Greece as the model of a perfect aristocracy, and that Sparta invariably throughout the whole history of her incessant wars supported aristocratical institutions against the aggressions of democracy. She always took the lead of the aristocratical, as Athens did of the democratical party. The reason is, that the Dorians in general, and particularly the Spartans, considered good order (*κόσμος*) as the first requisite in the state. (Müller, *Dor.* iii. 1. § 1, 10.) They preferred order, even coupled with suppression, to anarchy and confusion. The Spartan willingly yielded during his whole life, and in every situation, to military discipline, and submitted unconditionally to established authority. Müller says (*l. c.*) "the Doric state was a body of men acknowledging one strict principle of order and one unalterable rule of manners; and so subjecting themselves to this system, that scarcely anything was unfettered by it, but every action was influenced and regulated by the recognised principles." And this was not an unaccountable fancy, a predilection, a favourite pursuit; but on it was based the security of the whole Spartan commonwealth. The Spartans were a small number of lords among a tenfold horde of slaves and subjects. To maintain this position, every feature in the constitution, down to the minutest detail, was calculated. (Thuc. iv. 3; Arnold, Second Appendix to his Thucydides.)

With reference to their subjects, the few Spartans formed a most decided aristocracy; and to maintain their dominion, they had to preserve order and concord among themselves. Nothing was so dangerous as a turbulent popular assembly, nothing could tempt so much either the subject population to aspire to equality, or a demagogue to procure it for them, and thus to acquire tyrannical power for himself. In the relative position of the Spartans to their subjects, we discover the key to all their institutions and habits: the whole of their history was formed by this single circumstance.

When the Dorians had conquered Peloponnesus, they appear to have granted at first mild conditions to the conquered inhabitants, which in Argolis, Sicyon, Corinth, and Messenia allowed both races to coalesce in course of time. (Isocrat. *Panath.* p. 270, a. b. 286, a.; Ephorus, *ap. Strab.* viii. 5. § 4; Arnold, 2nd append. to Thucyd. p. 641; Müll. *Dor.* iv. 4, § 3.) But in Sparta this partial equality of rights was soon overthrown. Part of the old Achaeans, under the name of perioici, were allowed indeed to retain their personal liberty, but they lost all civil rights, and were obliged to pay to the state a rent for the land that was left them. They were subject to Spartan magistrates, and compelled to serve as heavy-armed soldiers, by the side of the Spartans, in wars which did not concern them. But still they might be considered fortunate in comparison with the Helots, for their want of political rights was compensated to some extent by greater individual liberty than even the Spartans enjoyed. (Müll. *Dor.* iii. 2.) Those, however, of the old inhabitants who had through obstinate and continued resistance exasperated the Dorians, were reduced to a state of perfect slavery, different from that of the slaves of Athens and Rome, and more similar to the villanage of the feudal ages. They were allotted together with patches of land, to which they were bound, to individual members of the ruling class. They tilled the land, with their wives and children, and paid a fixed rent to their *masters*, not as the perioici to the state (Plut. *Lyc.* 8); they followed the Spartans as light-armed soldiers in war, and were in every respect regarded as the ever available property of the citizens, who through the labour of their bondsmen were enabled

to indulge in unlimited leisure themselves. But the number of these miserable creatures was large. (Müll. *Dor.* iii. 3, § 6.) At Plataeae every Spartan was accompanied by seven Helots; and they were by no means so different in race, language, and accomplishments, either from one another or from their masters, as were the slaves of Athens or Rome, bought from various barbarous countries, a motley mass, that was easily kept down. Such slaves were very rare at Sparta. (Müll. *Dor.* iii. 3. § 2.) The Helots assumed the appearance of a regular class in the state, and became both useful and formidable to their masters: their moral claims for enfranchisement were much stronger than those of the Athenian slaves. The resistance of their ancestors to the invading Dorians was forgotten in course of time, and in the same proportion the injustice of their degraded state became more and more flagrant and insupportable; therefore the Helots yielded only a reluctant obedience so long as it could be enforced. They kept a vigilant look-out for the misfortunes of their masters, ever ready to shake off their yoke, and would gladly "have eaten the flesh of the Spartans raw." Hence we hear of constant revolts or attempts at revolts on the side of the oppressed, and of all possible devices for keeping them down on the side of the oppressors. No cruelty was too flagrant or too refined to accomplish this end. We need only advert to the hateful *crypteia*, an institution which authorised select bands of Spartan youths to range the country in all directions armed with daggers, and secretly to despatch those of the Helots who gave umbrage to their masters. (See *Dict. of Ant. s. v.*) But when this quiet massacre worked too slow, wholesale slaughters were resorted to. Thucydides (iv. 80) relates an act of tyranny, the enormity of which is increased by the mystery that surrounds it. By a promise of manumission, the most impatient and dangerous of the Helots were induced to come forward to claim this high reward for their former services in war, and then were all secretly despatched, about 2000 in number. In the face of such a heinous cowardly crime, it is difficult to be persuaded by Müller, who (*Dor.* iii. 3. § 3) attempts to make out that the slavery of the Helots was far milder than it is represented. If it had been, it would have been borne more patiently. But after the great earthquake in B. C. 465 we find that the Messenian Helots took advantage of the confusion at Sparta, seized upon the towns of Thuria and Aethaea, and fortified Ithome, where they long held out against all the power of Sparta. (Thuc. i. 100.) After the taking of Pylos, when the Spartans and Athenians concluded an alliance for fifty years, it was stipulated that if the Helots should revolt, the Athenians should assist the Spartans with all their forces. (Comp. Thuc. i. 118, v. 14, 23; Arist. *Pol.* ii. 6, § 2.) Similar apprehensions often occur in after-times. After the battle of Leuctra, many of the Perioici and all the Helots revolted to the Thebans. They kept up this character to the very last, when they joined the Romans in the war, which extinguished the independence of Sparta.

It is unnecessary to go much into detail. Enough has been said to show, that as long as Sparta was determined to maintain her tyrannical ascendancy over her subject population, all her institutions must have united to accomplish this one end. And such, indeed, was the case. In the first place we need wonder no more at the co-existence of the three political elements of monarchy, aristocracy, and democracy, which, although varying at times in their relative positions, were on the whole preserved as integral parts of the constitution, none being entirely crushed by the other; and therefore caused the discrepancy of the ancients in calling the Spartan constitution either a monarchy, or an aristocracy, or a democracy. It was the fear of their common enemy that kept all those unanimously together, who were *within* the precincts of the privileged class. The same forbearance was shown in Sparta by the people, who constitutionally possessed the sovereign power, as that which we see existing in Rome for a long period after the comitia of the tribes had unlimited power in enacting and abolishing laws. As in Rome it was the danger of foreign wars which induced the people to resign into the hands of a select body, the senate, that prerogative which they constitutionally possessed, so at Sparta the assembly of the people voluntarily withdrew from the immediate exercise of all the powers it might have assumed, because they saw that they must, and that they could with safety entrust the management of public affairs to a few men who were themselves as much interested as the whole people in supporting the dominion of Sparta. In comparison with these subjects, indeed, every Spartan was a noble, and thus the Spartan constitution might on this account be termed an aristocracy, as well as that of the early Roman republic. Arnold, in his 2nd Appendix to his Thucydides, considers this the ground on which the Spartan government was looked upon in Greece as the model aristocracy, and always took the lead of the aristocratical against the democratical party. But G. C. Lewis (in the *Philol. Mus.* vol. ii. p. 56, &c.) has satisfactorily refuted this supposition, and shown that the condition of slaves and perioici never came into consideration with ancient politicians in determining the nature of a government, but that only the body politic, which comprised the citizens of full right, was taken notice of. Thus, Plato says, that Sparta was an aristocracy, not by reason of the perioici, but of the gerontes: and when he, Isocrates, and others, call it democratic, they allude to the power of the whole Spartan order in making laws and in electing magistrates, to the equality of education, to the public tables, &c., which are democratical institutions in relation to the body of Spartans, though they were aristocratical in respect of the perioici and helots (*Phil. Mus.* vol. ii. p. 60). This is very true; but nevertheless it was their dominion over their subjects, which fostered originally among the Spartans that predilection for aristocratical institutions in other parts of Greece, because they were accustomed to consider them as the support of order and quiet, in opposition to the restless spirit of democracy.

If we go more into the details of the institutions of Sparta, we find in the military aspect of the whole body of citizens, or rather soldiers, another striking result of this operative cause at the bottom of the whole political system. The Spartans formed, as it were, an army of invaders in an enemy's country, their city was a camp, every man a soldier, and very properly called ἔμφρουρος from his seventeenth to his sixtieth year. The peaceful life in the city was subjected to more restraints and hardships than the life during a real campaign, for the

military institutions of Sparta were not intended to enable her to make foreign conquests, but to maintain those she had already made. Sparta, although constantly at war, made no conquests after the subjection of Messenia; all her wars may be called defensive wars, for their object was chiefly to maintain her commanding position, as the head of the Hellenic race.

In an army nothing can be of higher importance than subordination. Hence it was the pride of the Spartans, as king Archidamus (*Isocrat.* § 81, p. 132, Steph.) said, "that they excelled in Greece, not through the size of their city, nor through the number of their citizens, but because they lived like a well-disciplined army, and yielded a willing obedience to their magistrates." We have seen already that these magistrates, and the ephors of later times in particular, were entrusted with very extensive power. They resembled less consuls or tribunes, than dictators, chosen in time of need and danger.

Another striking feature in the government of Sparta was the excessive degree to which the interference of the state was carried, a practice never realised to such an extent in any other government, before or after, except in the ideal states of Plato and other philosophers. In a constitutional monarchy, such as England, people know not from experience what state-interference is; but even in the most absolute monarchies of the Continent, where people complain that the state meddles with everything, nothing short of a revolution would immediately follow the attempt at an introduction of anything only distantly similar to the state-interference of Sparta. The whole mode of viewing things at present is different, nay the reverse of what it was then. We maintain that the state exists for the sake of its individual citizens; at Sparta, the citizen only existed for the state,—he had no interest but the state's, no will, no property, but that of the state. Hence the extraordinary feature in Sparta, that not only equality, but even community of property, existed to an extent which is unequalled in any other age or country. Modern politicians dread nothing more than the spreading of communism or socialism. In Sparta it was laid down as a fundamental principle of the constitution, that all citizens were entitled to the enjoyment of an equal portion of the common property. We know that such a state of things could not exist in our age for a single moment, and even all the vigilance and severity of Sparta was unable to prevent in course of time the accumulation of property in a few hands; but that it could at all exist there to a certain degree for a long period, can again only be accounted for by the existence of the same cause to which we must trace all the institutions of Sparta. It was devised for securing to the commonwealth a large number of citizens and soldiers, free from the toils and labours for their sustenance, and able to devote their whole time to warlike exercises, in order so to keep up the ascendancy of Sparta over her perioici and helots; and on the other hand, it was the toils and labours of the perioici and helots which alone could supply the state with a stock of property available for an equal distribution among the citizens. Where no such subject population existed, it would have been a fruitless attempt to introduce the Spartan constitution.

The Spartans were to be warriors and nothing

but warriors. Therefore not only all mechanical labour was thought to degrade them, and only to become their slaves; not only was husbandry, the pride of the noblest Romans, despised and neglected, trade and manufactures kept off like a contagious disease, all intercourse with foreign nations prevented, or at least impeded, by laws prohibiting Spartans to travel and foreigners to come to Laconia, and by the still more effective means of the iron money; but also the nobler arts and sciences, which might have adorned and sweetened the leisure of the camp, as the lyre soothed the grief of Achilles, were so effectually stifled, that Sparta is a blank in the history of the arts and literature of Greece, and has contributed nothing to the instruction and enjoyment of mankind. What little trade and art there was in Laconia was left to the care of an oppressed race, the Lacedaemonian provincials, who received little or no encouragement from Sparta, and never rose to any distinction.

But the sort of state interference which is the most repulsive to our feelings, and the most objectionable on moral and political grounds, was that which was exercised in the sanctuary of that circle which forms the basis of every state, the family. It is evident that, in order to maintain their superiority, the Spartans were obliged to keep up their numbers; even the most heroic valour and the best organisation of military discipline would fail to perpetuate the subjection of the Helots, if these should ever outnumber their lords too disproportionably. We have seen that, to prevent this, by thinning their ranks, the most barbarous and iniquitous policy was pursued. But even this was inefficient, and it was necessary to devise means for raising the number of citizens as well as lowering that of the slaves. Sparta seems never to have suffered from a dread of over population. It is the fate of all close corporations, which admit no new element from without, to decrease more and more in number, as, for instance, the body of the patricians in Rome.

The Spartans were particularly jealous of their political franchise, and consequently their numbers rapidly diminished. In her better days Sparta mustered from 8000 to 10,000 heavy-armed men (Herod. vii. 234; Arist. *Pol.* ii. 6. 12); but in the days of Aristotle this number had sunk to 1000 (Arist. *Pol.* ii. 6. § 11); and king Agis, when he attempted his reform, found only 700. (Plut. *Agis*, 5.) Even as early as the time of Lycurgus Sparta must have felt a decrease of citizens, for to him is ascribed a law which rewarded a father of three children with release from military service, and one of four children with freedom from all duties to the state. (Arist. *Pol.* ii. 6, 13. Comp., however, Manso, *Sparta*, i. 1, p. 128, who doubts whether this was a law of Lycurgus.) But the mere *person* of a citizen was of little use to the community. In order to be of efficient service, he must have a strong healthy body, sufficient property in land and slaves to enable him to live as a soldier, and he must, moreover, be trained in the regular school of Spartan state education, which alone could form the true Spartan citizen. From these causes are derived the laws regulating marriage, the succession of property and education. Every Spartan was bound to marry, in order to give citizens to the state; and he must marry neither too early nor too late, nor an unsuitable woman. (Müll. *Dor.* iv. 4. § 3.) The king Archidamus, for instance, was

fined because he married a short woman (Plut. *de Educat.* 2), from whom no kings, but only kinglings (βασίλισκοι), could be expected. To the matrimonial alliance so little sanctity was attached for its own sake, that it was sacrificed without scruple to maxims of state policy or private expediency (Plut. *Lyc.* 15; comp. Polyb. in Mai's *Nov. Coll. Vet. Scriptor.* ii. p. 384.); a regular family life was rendered impossible by the husband's continual absence from home, either in the gymnasia, or at the chase, or at the Syssitia and Leschae. Women were excluded from the common meals of the men. It was considered disreputable for the husband to be seen much in the company of his wife (Xen. *de Rep. Lac.* i. 5); his whole existence was engrossed by his public duties. The chief and only object of marriage was the procreation of a healthy offspring to supply the state with good citizens. Hence those regulations, so shocking to our feelings, which authorised a weak or old husband to admit a strong man to his matrimonial rights; or those which provided a widow, who had not yet any children, to supply her husband's place with a man (probably a slave), and to produce heirs and successors to the deceased. (Xen. *Rep. Lac.* i. 6; Müll. *Dor.* iii. 10. § 4). In Sparta it was considered an act of magnanimity that, when Leonidas was sent to Thermopylae, he left as a legacy to his wife, Gorgo, the maxim, "Marry nobly, and produce a noble offspring" (Plut. *de Herod. Malign.* 32, p. 321, *Lac. Apophth.* p. 216, fr. p. 355); and when Acrotatus had fought bravely in the war against Pyrrhus, the women followed him through the town; and some of the older ones shouted after him: "Go, Acrotatus, enjoy yourself with Chelidonis, and beget valiant sons for Sparta." (Plut. *Pyrrh.* 28.)

We cannot blame the Spartans so much for the laws which disposed of the hands of heiresses without in the least taking notice of their individual inclinations. The laws regarding this point were pretty nearly alike in most ancient Greek states, as every where the maintenance of the existing families and properties was considered of primary importance to the welfare of the state. Hence at Sparta the next in kin had a right and was bound to marry an heiress, and to continue her father's family. (Müll. *Dor.* iii. 10. § 4.)

But that branch of social life in which Sparta stood most aloof from the rest of Greece and the world was the education of her citizens, young and old; for the education of the Spartan was not confined to his youth, but extended nearly throughout his whole life. The syssitia, or, as they were called at Sparta, phiditia, the common meals, may be regarded as an educational institution; for at these meals subjects of general interest were discussed and political questions debated, so that they were not a bad school in politics and laws for the citizens. The discussions on these occasions may have been a sort of compensation for the silence that was imposed on the popular assembly; they may to some extent have answered the purpose of the Roman contiones, and of the public press of our days. And they were the more efficient for such purposes, as friends and relations generally, to the number of fifteen, formed companies for dining together at one table, into which companies fresh members were only admitted by unanimous election. These ἑταιρίαι (as they were called by the Dorians in Crete) formed a sort of elementary division of the army, and a political body, bound together by the ties of friendship and mutual esteem. The youths and boys used to eat separately from the men in their own divisions. For a concise view of the Spartan system of education see Thirlwall's *Hist. of Greece*, vol. i. p. 327.

The organisation of the Spartan army, the climax of all their political institutions and social arrangements, which we have now reviewed, is treated of in the *Dict. of Ant.*, so that we can here dispense with a repetition of its details. It was more perfect than any other in Greece, and procured to Sparta an authority among Greeks and barbarians, which the envy and hatred of her bitterest enemies could not but acknowledge. As long as Sparta could supply her armies with a sufficient number of genuine Spartan citizens they were invincible; but the decline of her free population necessarily drew after it that of her military strength, and after the days of Leuctra and Mantineia she never rose to that eminence she had proudly occupied after the battle of Plataeae or Aegos-potami.

We now return to the more immediate subject of this article, and inquire how far the framing of the constitution of Sparta must be attributed to Lycurgus. This inquiry is not a useless speculation, but will serve to throw additional light on the character of that extraordinary political organisation, as we shall have to determine whether it was a spontaneous result of the Dorian character and the peculiar circumstances of the Spartan Dorians, or whether it was stamped upon them by the hand of a superior genius, without whose interference the course of political development would have run in a different direction.

We have said already that the ancients were unanimous in regarding Lycurgus not only as a real historical person, but also as the originator of all the institutions of Sparta. But their testimony in this respect proves too much. One need only read Xenophon's little work, *De Republica Lacedaemoniorum*, in order to see the absurdity of ascribing every thing to the lawgiver. According to this view, the Spartans must have lived before Lycurgus without all law, custom, and government, which we know is not true, and cannot be true, or, what would be more wonderful still, Lycurgus had the power of sweeping away every ancient custom, and supplanting it by a whole system of new foreign regulations. To adduce a few instances of this erroneous view, we will mention the institution of the popular assembly, which is ascribed to Lycurgus (Plut. *Lyc.* 6). There cannot be any doubt that an assembly of the people existed in Sparta from the first, as well as in all other Greek states, even in the heroic ages. A still more essential part of every Greek commonwealth was the council of elders, and yet this also is ascribed to Lycurgus. (Plut. *Lyc.* 5.) But it is quite ridiculous to say that Lycurgus abolished gold and silver money, and enacted that iron should be the only currency. The first money in Greece was coined about the eighth Olympiad by Pheidon, tyrant of Argos. (Müll. *Aeginetica*, p. 57.) This was silver money. Gold money was first coined in Asia. The Spartan state at the time of Solon possessed not gold enough to gild the face of the statue of Apollo at Thornax, and sent to Croesus to buy it. (Herod. i. 69.) A similar mistake is made when the institution of the ephors is ascribed to Lycurgus. (Herod. i. 65; Xen. *de Rep. Laced.* 8. § 3.) Other accounts

mention the king Theopompus as the author of this magistracy. (Plut. *Lyc.* 7; Arist. *Pol.* v. 9.) But neither of the two statements is correct. The office of ephors was common to several Doric states. They were originally officers of police, exercised a civil jurisdiction in minor cases (Müll. *Dor.* iii. 7), and were doubtlessly coeval with the first origin of the Spartan state.

Such considerations have induced modern critics to examine more carefully the truth of every separate statement, in order thus to arrive at a more correct notion of the influence of the individual mind of a lawgiver on the spirit of the Spartan constitution. Some critics have gone quite to the extreme, and, placing Lycurgus in the same category with Theseus or Romulus, have entirely denied his historical existence, alleging the authority of Hellanicus, the most ancient writer on Sparta, who ascribes the Spartan institutions to Procles and Eurysthenes, without even mentioning the name of Lycurgus. (Strab. viii. p. 366.) Other reasons alleged for this view are contained in the divine honours paid to Lycurgus at Sparta, and the significant name of Eunomus, his father, nephew, or brother, according to different accounts. We are not inclined to go all the length of this argument; we allow with the soberest modern historians the reality of Lycurgus, but in order to limit the exaggerations of the ancients, we adduce the following considerations, which tend to show that by far the greater part of the regulations which are commonly ascribed to Lycurgus arose, independently of him, by the spontaneous development of the commonwealth of Sparta.

1. It is a general and obvious remark, that people have a propensity to ascribe to prominent individuals the sayings and doings of a great many less celebrated persons, and to make these individuals the representatives of whole ages. This propensity is more especially peculiar to an age of primitive simplicity, ignorance, and poetry. A prosaical, analysing, scientific research, dispels such delusions. We no longer imagine that Romulus selected out of his motley crowd of fugitives some few whom he made patricians, nor that he devised the division of the people into tribes and curiae, nor that Numa invented religious rites wholly anomalous with the existing institutions; we know now that the twelve tables of the decemvirs contained little, if anything, that was new, and only reduced to a concise, fixed form the laws which were formerly only partially and imperfectly written down. If we lived in an age similar to the early period of Grecian history, there can be no doubt that the Code Napoleon would soon be regarded in the same light in which the ancients regarded the legislation of Lycurgus. It would be considered to have entirely emanated from one individual mind, without having any connection with previous institutions. Such being the case, we naturally hesitate before we admit all that we hear about the legislation of Lycurgus.

2. Our doubts will be reasonably confirmed by the observation, that the chief part of that reform which is ascribed to Lycurgus consists not in definite regulations concerning the functions of the various magistrates, the administration, criminal or civil law, in short, the purely political organisation of the state; but in the peculiar direction he is said to have given to the nature of private life, to the manners and customs, modes of thinking and feeling of his countrymen. Now it is evident that the power of any individual lawgiver must in this point be very limited, since these things are only the outward appearance of a nation's character, which it would be just as easy to alter by legal enactments as a negro lawgiver might by the same means change the black colour of his countrymen or their woolly hair. No power on earth could induce the population of any town or village in modern Europe to adopt the manner of life of the ancient Spartans, granting that this were otherwise possible; and we are equally positive in asserting that the influence of Lycurgus on the character of his countrymen, however great it may have been, could never materially alter their peculiar mode of life.

3. The difficulty of influencing a political community in almost every concern of public and private life by legal enactments is still further increased, if we consider the means at the disposal of a lawgiver in the time of Lycurgus. We know well the difficulty there is in putting in force a single new law. What could Lycurgus have done without all the means of modern times, without a nicely arranged administration, without even the art of writing? This art, although existing at that time, was not used for fixing and preserving the laws of Lycurgus. A particular rhetra forbade the use of it. (Plut. *Lyc.* 13.) The laws were transmitted by word of mouth, and existed only in the memory and hearts of the citizens. Is it possible that a great number of them could originate at once? We know a few of the rhetrae ascribed to Lycurgus. They lay down simply the broad fundamental features of the constitution. All the detail, it appears, was left to be regulated by the prevailing sentiment among the Spartans.

4. What we have said with regard to the tendency of all the institutions of Sparta, viz. that their object was to keep down a large subject population, and that they were necessary for this purpose, is at the same time an argument for doubting the influence of Lycurgus. Sparta assumed from the time of the invasion of Peloponnesus the attitude of a conqueror. The Helots existed before the time of Lycurgus, and consequently also the contrivances of the Spartan state to keep them in subjection. The only thing that we can allow is, that before the time of Lycurgus these institutions were in a state of development, and varying at various times and occasions; and that they were finally settled in the reform which the whole state underwent through Lycurgus. We hear of disorders that prevailed at Sparta, of quarrels between the community (people) and the king (Plut. *Lyc.* 2), of the tyranny of king Charilaus (Arist. *Pol.* v. 10. § 3), which was put an end to by the establishment of an aristocracy; at the same time we read of an equal division of land, so opposed to the spirit of aristocracy. The easiest explanation of these traditions is that given by bishop Thirlwall (*Hist. of Gr.* vol. i. p. 297), that the quarrels were not among the Spartans themselves, but between them and the Laconian provincials, many of whom were only recently subjected, or still independent. "It seems not improbable that it was reserved for Lycurgus finally to settle the relative position of the several classes" (p. 300). This theory appears the more correct, as it is evident from the comparison of other Dorian states in Peloponnesus and Crete, that the peculiar character of the Dorian

race developed itself purely only in those countries where, as in Crete, the Dorians were prevented from mixing with other races. In proportion as they amalgamated with the conquered the Dorian character disappeared, as, for instance, in Corinth, Argos, and Messenia. If therefore Sparta owed to Lycurgus the confirmation of her political ascendency over her subjects, and was thus enabled to preserve and develope the original Dorian character, it is explained how Lycurgus could be regarded as the originator of things which in reality he was only accessory in upholding.

5. There is one consideration more to corroborate the view which we take of Lycurgus. We have just mentioned, that the institutions of Sparta were originally not peculiar to her alone, but were common to the whole Dorian race. Müller, in his *Dorians*, has proved this point beyond all doubt. He adduces Pindar (iii. 1. § 7), who mentions (*Pyth.* i. 61) that Hieron the Syracusan wished to establish the new city of Aetna upon the genuine Doric principles. He founded it "*with heaven-built freedom, according to the laws of the Hyllean model*," i. e. after the example of the Spartan constitution; "*for the descendants of Pamphilus and of the Heracleidae, who dwell under the brow of Taygetus, wish always to retain the Doric institutions of Aegimius.*" This passage is as decisive as can be to prove that the laws of Sparta were considered the true Doric institutions. (Comp. Hermann, *Pol. Ant.* § 20, 1.) Müller has enlarged upon this subject by tracing remnants of the same Doric institutions in other Doric states, where, as we have seen, they are found effaced more or less, through the admission of strangers to the right of citizenship. But in Crete these institutions were preserved in their full purity to such an extent, that the ancients unanimously made Lycurgus borrow part of his laws from his Cretan kinsmen. (Strab. x. p. 737, a.; Hoeck, *Kreta*, iii. p. 11.) There existed in that island Helots (called ἀφαμιῶται or μνῶται), subject provincials (ὑπήκοοι), syssitia, all nearly on the same principles as in Sparta. The Cretan education resembled that of Sparta in every feature, in short, the whole aspect of political, and still more that of social life, was the same in both countries, whence Plato called their laws ἀδελφοὺς νόμους. (Plat. *de Leg.* iii. p. 683, a.; comp. Arist. *Pol.* ii. 7. § 1.) But, far from discovering in this circumstance a proof that Sparta borrowed her laws from Crete, we recognise in those of the latter country only another independent development of the Doric institutions (Herm. *Pol. Ant.* § 20, 10), without however denying that of which we have no positive proof, that Lycurgus in his reform may have had in view the similar organisation of the kindred tribe. (Müll. *Dor.* iii. 1. § 8.) For this purpose it can be indifferent to us whether, as Müller thinks, the Dorians migrated into Crete from the district of mount Olympus long before the Trojan war, so that Minos would be a Dorian, and his legislation founded on Doric principles (Müll. iii. 1. 9), or whether the Dorians only came into Crete sixty or eighty years after their conquest of Peloponnesus under Pollis and Althaemenes (Diod. iv. 60, v. 80), according to Hoeck (*Kreta*, ii. p. 15).

To sum up our opinion in a few words, we would say that, although we do not deny the historical reality of Lycurgus, or his character as a legislator of Sparta, yet we consider that every thing essential in the Spartan constitution is in its origin independent of Lycurgus. His merit consists partly in fixing the institutions he found, or in re-establishing older regulations, which began to give way, partly in restoring peace by his personal influence, and aiding in establishing or restoring that equal division of property, and that subjection of the conquered under the conquerors, which were essential for preserving the Doric character in its purity.

The ancient literature on Lycurgus is chiefly contained in Plutarch's *Lycurgus* and *Instituta Laconica*; Xenophon, *de Republica Lacedaemonior.* (excellent edition by Fr. Haase, 1833); Aristotle's *Politics*, ii. 6. Comprehensive collections of all the materials are those of Nic. Cragius (*de Republ. Lacedaem.* Genev. 1593), and T. Meursius (*Miscellanea Laconica*, Amst. 1661, and *De Regno Laconico*, Ultraj. 1687; also in Gronov. *Thesaur*). Of more recent date are Arnold's 2nd appendix to his Thucydides, *on the Spartan Constitution*; a review of this by G. C. Lewis, in the *Philological Museum*, vol. ii.; Manso's *Sparta*, 1800; Müller's *Dorians*; Wachsmuth, *Hellen. Alterth.* § 55; Hermann's *Political Antiq.*, where, § 23, the whole literature is given at full length; and Grote's *History of Greece*, vol. ii. c. 6. [W. I.]

LYCURGUS (Λυκοῦργος). 1. An Athenian, son of Aristolaïdas, was the leader of the high oligarchical party, or the party of the plain, while those of the coast and the highlands were headed respectively by Megacles, the Alcmaeonid, and Peisistratus. The government having been usurped by Peisistratus, in B. C. 560, Megacles and Lycurgus coalesced and drove him out in B. C. 554. But they then renewed their dissensions with one another, and the consequence was the restoration of Peisistratus, in B. C. 548, by marriage with the daughter of Megacles. He treated the lady, however, as only nominally his wife, and the Alcmaeonidae, indignant at the insult, again made common cause with Lycurgus, and expelled Peisistratus for the second time, in B. C. 547. (Her. i. 59, &c.)

2. A Lacedaemonian, who, though not of the royal blood, was chosen king, in B. C. 220, together with Agesipolis III., after the death of Cleomenes; in the words of Polybius, "by giving a talent to each of the Ephori, he became a descendant of Heracles and king of Sparta." It was not long before he deposed his colleague and made himself sole sovereign, though under the control of the Ephori. Placed on the throne by the party favourable to Aetolia, he readily listened to the instigations of Machatas, the Aetolian envoy, to make war on Philip V. of Macedon, and the Achaeans. Having invaded Argolis and taken several towns, he laid siege to the fortress named Athenaeum, in the district of Belbina, claimed by the Megalopolitans as their territory, and took it in consequence of the dilatory conduct of Aratus, to whom it looked for succour, B. C. 219. In the same year he barely escaped with his life from the conspiracy of CHEILON, and fled for refuge to Pellene on the western frontier of Laconia. In B. C. 218 he made an incursion into Messenia, simultaneously with the invasion of Thessaly by Dorimachus, the Aetolian, in the hope of drawing Philip away from the siege of Palus in Cephallenia; but Philip, while he himself invaded Aetolia, desired Eperatus, the Achaean general, to go to the relief of the Messenians. Lycurgus effected little in Messenia, and

was equally unsuccessful in the same year, in an attempt which he made on the citadel of Tegea, and also in his endeavour to intercept and defeat Philip in the passes of the Menelaïon, on his return from his invasion of Laconia. Not long after, he was falsely accused to the Ephori of revolutionary designs, and was obliged to flee to Aetolia for safety. In the following year, however (B. C. 217), the Ephori discovered the groundlessness of the charge and recalled him; and soon after he made an inroad into Messenia, in which he was to have been joined by Pyrrhias, the Aetolian general, but the latter was repulsed in his attempt to pass the frontier, and Lycurgus returned to Sparta without having effected any thing. He died about B. C. 210, and Machanidas then made himself tyrant. (Pol. iv. 2, 35—37, 60, 81, v. 5, 17, 21—23, 29, 91, 92; Paus. iv. 29; Liv. xxxiv. 26.) Lycurgus left a son named Pelops, who was put to death by Nabis, B. C. 205. (Diod. *Exc. de Virt. et Vit.* p. 570; Vales. and Wess. *ad loc.*) [E. E.]

LYCURGUS (Λυκοῦργος), an Attic orator, was born at Athens about B. C. 396, and was the son of Lycophron, who belonged to the noble family of the Eteobutadae. (Plut. *Vit. X. Orat.* p. 841; Suidas, *s. v.* Λυκοῦργος; Phot. *Bibl.* Cod. 268, p. 496, &c.) In his early life he devoted himself to the study of philosophy in the school of Plato, but afterwards became one of the disciples of Isocrates, and entered upon public life at a comparatively early age. He was appointed three successive times to the office of ταμίας τῆς κοινῆς προσόδου, *i. e.* manager of the public revenue, and held his office each time for five years, beginning with B. C. 337. The conscientiousness with which he discharged the duties of this office enabled him to raise the public revenue to the sum of 1200 talents. This, as well as the unwearied activity with which he laboured both for increasing the security and splendour of the city of Athens, gained for him the universal confidence of the people to such a degree, that when Alexander the Great demanded, among the other opponents of the Macedonian interest, the surrender of Lycurgus also, who had, in conjunction with Demosthenes, exerted himself against the intrigues of Macedonia even as early as the reign of Philip, the people of Athens clung to him, and boldly refused to deliver him up. (Plut. Phot. *ll. cc.*) He was further entrusted with the superintendence (φυλακή) of the city and the keeping of public discipline; and the severity with which he watched over the conduct of the citizens became almost proverbial. (Cic. *ad Att.* i. 13; Plut. *Flamin.* 12; Amm. Marc. xxii. 9, xxx. 8.) He had a noble taste for every thing that was beautiful and grand, as he showed by the buildings he erected or completed, both for the use of the citizens and the ornament of the city. His integrity was so great, that even private persons deposited with him large sums of money, which they wished to be kept in safety. He was also the author of several legislative enactments, of which he enforced the strictest observance. One of his laws forbade women to ride in chariots at the celebration of the mysteries; and when his own wife transgressed this law, she was fined (Aelian, *V. H.* xiii. 24); another ordained that bronze statues should be erected to Aeschylus, Sophocles, and Euripides, that copies of their tragedies should be made and preserved in the public archives. The Lives of the Ten Orators ascribed to Plutarch (p. 842, &c.) are full of anecdotes and characteristic features of Lycurgus, from which we must infer that he was one of the noblest specimens of old Attic virtue, and a worthy contemporary of Demosthenes. He often appeared as a successful accuser in the Athenian courts, but he himself was as often accused by others, though he always, and even in the last days of his life, succeeded in silencing his enemies. Thus we know that he was attacked by Philinus (Harpocrat. *s. v.* Θεωρικά), Deinarchus (Dionys. *Dinarch.* 10), Aristogeiton, Menesaechmus, and others. He died while holding the office of ἐπιστατής of the theatre of Dionysus, in B. C. 323. A fragment of an inscription, containing the account which he rendered to the state of his administration of the finances, is still extant. At his death he left behind three sons, by his wife Callisto, who were severely persecuted by Menesaechmus and Thrasycles, but were defended by Hyperides and Democles. (Plut. *l. c.* p. 842, &c.) Among the honours which were conferred upon him, we may mention, that the archon Anaxicrates ordered a bronze statue to be erected to him in the Cerameicus, and that he and his eldest son should be entertained in the prytaneium at the public expense.

The ancients mention fifteen orations of Lycurgus as extant in their days (Plut. *l. c.* p. 843; Phot. *l. c.* p. 496, b), but we know the titles of at least twenty. (Westermann, *Gesch. d. Griech. Beredt.*, Beilage vi. p. 296.) With the exception, however, of one entire oration against Leocrates, and some fragments of others, all the rest are lost, so that our knowledge of his skill and style as an orator is very incomplete. Dionysius and other ancient critics draw particular attention to the ethical tendency of his oraticns, but they censure the harshness of his metaphors, the inaccuracy in the arrangement of his subject, and his frequent digressions. His style is noble and grand, but neither elegant nor pleasing. (Dionys. *Vet. Script. cens.* v. 3; Hermogen. *De Form. Orat.* ii. p. 500; Dion Chrysost. *Or.* xviii. p. 256, ed. Mor.) His works seem to have been commented upon by Didymus of Alexandria. (Harpocrat. *s. vv.* πέλανος, προκωνία, στρωτήρ.) Theon (*Progymn.* pp. 71, 77) mentions two declamations, Ἑλένης ἐγκώμιον and Εὐρυβάτου ψόγος, as the works of Lycurgus; but this Lycurgus, if the name be correct, must be a different personage from the Attic orator. The oration against Leocrates, which was delivered in B. C. 330 (Aeschin. *adv. Ctesiph.* § 93), is printed in the various collections of the Attic orators by Aldus, Stephens, Gruter, Reiske, Dukas, Bekker, Baiter, and Sauppe. Among the separate editions, the following deserve to be mentioned—that of J. Taylor (Cambridge, 1743, 8vo., where it is printed together with Demosthenes' speech against Meidias), C. F. Heinrich (Bonn, 1821, 8vo.), G. Pinzger (Leipzig, 1824, 8vo., with a learned introduction, notes, and a German translation), A. G. Becker (Magdeburg, 1821, 8vo.) The best editions are those of Baiter and Sauppe (Turici, 1834, 8vo.), and E. Maetzner (Berlin, 1836, 8vo.). Compare G. A. Blume, *Narratio de Lycurgo Oratore*, Potsdam, 1834, 4to.; A. F. Nissen, *De Lycurgi Oratoris Vita et Rebus Gestis Dissertatio*, Kiel, 1833, 8vo. [L. S.]

LYCUS (Λύκος). 1. One of the sons of Aegyptus. (Apollod. ii. 1. § 5.)

2. A son of Poseidon and Celaeno, who was

transferred by his father to the islands of the blessed. (Apollod. iii. 10. § 1.)

3. A son of Hyrieus, and husband of Dirce, one of the mythical kings of Thebes. (Apollod. iii. 5. § 5; Hygin. *Fab.* 8.)

4. A tyrant of Thebes, is likewise called by some a son of Poseidon, though Euripides (*Herc. Fur.* 31) calls him a son of Lycus (No. 2), but makes him come to Thebes from Euboea. In the absence of Heracles, L cus had attempted to destroy Megara and her children by Heracles, and killed Creon, king of Thebes, but on the return of Heracles he was killed by him. (Hygin. *Fab.* 32; Tzetz. *ad Lycoph.* 38.)

5. One of the Telchines, who is said to have gone to Lycia, and there to have built the temple of the Lycian Apollo on the river Xanthus. (Diod. v. 56.)

6. A son of Pandion, and brothe of Aegeus, Nisus, and Pallas. He was expelled y Aegeus, and took refuge in the country of the Termili, with Sarpedon. That country was afterwards called, after him, Lycia (Herod. i. 173, vii. 92). He was honoured at Athens as a hero, and the Lyceum derived its name from him. (Paus. i. 19. § 4; Aristoph. *Vesp.* 408.) He is said to have raised the mysteries of the great goddesses to greater celebrity, and to have introduced them from Attica to Andania in Messenia (Paus. iv. 1. § 4, &c.). He is sometimes also described as an ancient prophet (Paus. iv. 20. § 2, x. 12, in fin.), and the family of the Lycomedae, at Athens, traced their name and origin to him. This family was intimately connected with the Attic mysteries, and possessed chapels in the demus of Phylae and at Andania. (Paus. i. 22. § 7, iv. 1, 4, &c.; Plut. *Themist.* 1.)

7. A Thracian who was slain by Cycnus in single combat. (Paus. i. 27. § 7.)

8. A king of Lycia, who is said to have intended to sacrifice to Ares, Diomedes, who on his return from Troy was thrown upon the Lycian coast. But Diomedes was saved by the king's daughter Callirhoe. (Plut. *Parall. Graec. et Rom.* 23.)

9. A son of Dascylus, and king of the Mariandynians, was connected with Heracles and the Argonauts by ties of hospitality. (Apollod. i. 9. § 23, ii. 5. § 9; Apollon. Rhod. ii. 139.)

There are two other mythical personages of the name of Lycus. (Ov. *Met.* xii. 232; Tzetz. *ad Lycoph.* 132.) [L. S.]

LYCUS (Λύκος). 1. Of Pharae, in Achaia, lieutenant-general of the Achaeans, for Aratus, in B. C. 217, defeated EURIPIDAS, the Aetolian, who was acting as general of the Eleans. In the same year, Euripidas having marched with his Aetolians against Tritaea in Achaia, Lycus invaded Elis, and by a well-planned ambuscade slew 200 Eleans, and carried off 80 prisoners and much spoil. (Polyb. v. 94, 95.)

2. A commander of the Rhodians, who, when the Caunians had revolted from Rhodes, in B. C. 167, reduced them again to submission. (Polyb. xxx. 5; Liv. xlv. 25.) [E. E.]

LYCUS (Λύκος), of Rhegium, surnamed Βουθήρας, the father, real or adoptive, of the poet Lycophron, was an historical writer in the time of Demetrius Phalereus, who, for some unknown reason, aimed at his life. He wrote a history of Libya, and of Sicily, and a work on Alexander the Great. He is quoted by several ancient writers, some of whom ascribe to him also works upon Thebes and upon Nestor, which seem clearly to have been of a mythological character. (Suid. *s. v.*; Steph. Byz. *s. v.* Ἀβρότονον, Σκίδρος; Schol. *ad Aristoph. Pac.* 924; Antig. Caryst. 46, 148, 154, 170, 188; Tzetzes, *Vit. Lycophr.*; Schol. *ad Lycoph.* 615, 1206; Schol. *ad Hesiod. Theog.* 326; Vossius, *de Hist. Graec.* p. 111, ed. Westermann; Clinton, *Fast. Hell.* vol. iii. p. 484.) [P. S.]

LYCUS (Λύκος), the name of two physicians who have generally been confounded together.

1. A native of Napl s, who is quoted by Erotianus (*Gloss. Hippocr.* pp. 66, 214), and who must therefore have lived in or before the former half of the first century after Christ. He appears to have commented on the whole or part of the Hippocratic Collection, as the second book of his commentary on the treatise "De Locis in Homine," is quoted by Erotianus, but none of his writings are still extant. He is also quoted by Pliny (xx. 83).

2. A native of M cedonia, who was a pupil of Quintus, in the former half of the second century after Christ (Galen, *Comment. in Hippocr.* "*De Nat. Hom.*" ii. 6, vol. xv. p. 136; *De Muscul. Dissect.* vol. xviii. pt. ii. p. 1000; *De Libr. Propr.* c. 2, vol. xix. p. 22), and who may perhaps be the person said by Galen (*De Meth. Med.* ii. 7, vol. x. p. 143; *Comment. in Hippocr.* "*De Humor.*" i. 7. vol. xvi. p. 82) to have belonged to the sect of the Empirici. Galen speaks of him as a contemporary, but says he was never personally acquainted with him. (*De Anat. Admin.* iv. 10. vol. ii. p. 471.) He wrote some anatomical works, which are several times quoted and alluded to by Galen, who says they enjoyed some reputation, but had many errors in them. (*De Natur. Facult.* i. 17; *De Anat. Admin.* i. 3, iv. 6, 10, vol. ii. pp. 70, 227, 449, 470; *De Usu Part.* v. 5, vol. iii. p. 366; *Comment. in Hippocr.* "*Epid. VI.*" ii. 36, vol. xvii. pt. i. p. 966; *De Muscul. Dissect.* vol. xviii. pt. ii. pp. 926, 933.) He also composed a commentary on some of the treatises of the Hippocratic Collection, viz., the *Aphorisms* (Galen, *Comment. in Hippocr.* "*Aphor.*" iii. praef. vol. xvii. pt. ii. p. 562), *De Morbis Popularibus* (id. *Comment. in Hippocr.* "*Epid. III.*" i. 4, vol. xvii. pt. i. p. 502), and *De Humoribus* (id. *Comment. in Hippocr.* "*De Humor.*" i. 24, vol. xvi. p. 197), but is accused by Galen of misunderstanding and misrepresenting the sense of Hippocrates. (*De Ord. Libr. suor.* vol. xix. pp. 57, 58.) Galen wrote a short treatise in defence of one of the Aphorisms of Hippocrates (i. 14, vol. iii. p. 710), directed against Lycus, which is still extant (vol. xviii. pt. i. p. 196, &c.), and in which he seems to treat his adversary with unjustifiable harshness and severity. (See Littré, *Oeuvres d'Hippocr.* vol. i. pp. 96, 106, 107.) He is quoted also by Paulus Aegineta (v. 3, 12, pp. 536, 540), Oribasius (*Synops.* iii. p. 57, *Coll. Med.* ix. 25, p. 378), and in Dietz's *Scholia in Hippocr. et Galen.* vol. ii. pp. 344, 356. [W. A. G.]

LYDIADES (Λυδιάδης. There is, however, considerable doubt whether this or Λυσιάδης is the more correct form of the name. (See Schweigh. *ad Polyb.* ii. 44). 1. A citizen of Megalopolis, who, though of an obscure family, raised himself while yet a young man to the sovereignty of his native city. We know nothing of the steps by which he rose to power, but he is represented to us as a man of an ambitious but generous character, who was misled by false rhetorical arguments to believe a

monarchical government to be the best for his fellow-citizens. (Plut. *Arat.* 30; Paus. viii. 27. § 12.) So far as we are able to judge, his elevation appears to have taken place about the time that Antigonus Gonatas made himself master of Corinth, B. C. 244. (Droysen, *Hellenism.* vol. ii. p. 372.) We find him mentioned by Pausanias as one of the commanders of the forces of Megalopolis at the battle of Mantineia against Agis IV., king of Sparta (Paus. viii. 10. §§ 6, 10); but the date of that battle is unknown. From his being associated on that occasion with another general, Leocydes, we may perhaps infer that he had not then established himself in the absolute power. If the date above assigned to the commencement of his reign be correct, he had held the sovereign power about ten years, when the progress of the Achaean league and the fame attained by Aratus as its leader, led him to form projects more worthy of his ambition; and after the fall of Aristippus, tyrant of Argos, instead of waiting till he should be attacked in his turn, he determined voluntarily to abdicate the sovereignty, and permit Megalopolis to join the Achaean league as a free state. This generous resolution was rewarded by the Achaeans by the election of Lydiades to be strategus or commander-in-chief of the confederacy the following year, B. C. 233. (Concerning the date see Droysen, vol. ii. p. 438.) His desire of fame, and wish to distinguish the year of his command by some brilliant exploit, led him to project an expedition against Sparta, which was, however, opposed by Aratus, who is said to have already begun to be jealous of his favour and reputation. Lydiades, indeed, threatened to prove a formidable rival; he quickly rose to such consideration in the league as to be deemed second only to Aratus himself, and notwithstanding the opposition of the latter, was elected strategus a second and third time, holding that important office alternately with Aratus. The most bitter enmity had by this time arisen between the two; each strove to undermine the other in the popular estimation; but though Lydiades was unable to shake the long-established credit of Aratus, he himself maintained his ground, notwithstanding the insidious attacks of his rival, and the suspicion that naturally attached to one who had formerly borne the name of tyrant. In B. C. 227 the conduct of Aratus, in avoiding a battle with Cleomenes at Pallantium, gave Lydiades fresh cause to renew his attacks, but they were again unsuccessful, and he was unable to prevent the appointment of Aratus for the twelfth time to the office of strategus, B. C. 226. His enmity did not, however, prevent him from taking the field under the command of his rival: the two armies under Aratus and Cleomenes met at a short distance from Megalopolis, and though Aratus would not consent to bring on a general engagement, Lydiades, with the cavalry under his command, charged the right wing of the enemy and put them to the rout, but being led by his eagerness to pursue them too far, got entangled in some enclosures, where his troops suffered severely, and he himself fell, after a gallant resistance. His body was left on the field, but Cleomenes had the generosity to honour a fallen foe, and sent it back to Megalopolis, adorned with the insignia of royal dignity. Except Cleomenes himself, the later history of Greece presents few brighter names than that of Lydiades. (Polyb. ii. 44, 51; Plut. *Arat.* 30, 35, 37, *Cleom.* 6, *de Ser. Num. vind.* 6, p. 552; Paus. viii. 27. § 12—15.)

2. A native of Megalopolis, one of the three ambassadors sent by the Achaeans to Rome in B. C. 179, in pursuance of the views of Lycortas. (Polyb. xxvi. 1.) It was on this occasion that Callicrates, who was head of the embassy, betrayed the interests of his country to the Romans. [CALLICRATES.] [E. H. B.]

LYDUS (Λυδός), a son of Atys and Callithea, and brother of Tyrrhenus or Torybus, is said to have been the mythical ancestor of the Lydians. (Herod. i. 7, 94; Dionys. Hal. i. 27, &c.; Strab. v. p. 219.) [L. S.]

LYDUS, JOANNES. [JOANNES, No. 79.]

LY'GDAMIS (Λύγδαμις.) 1. The leader of the Cimmerians in their invasion of Lydia. They took Sardis, and were marching towards Ephesus, to plunder the temple of Artemis, when they suffered a defeat, which was ascribed to the intervention of Artemis, and were obliged to retire to Cilicia, where Lygdamis and all his army perished. Herodotus no doubt alludes to the same invasion of the Cimmerians, when he relates that in the reign of Ardys (B. C. 680—631), king of Lydia, the Cimmerians, expelled from their own settlements by the Nomad Scythians, invaded Asia, and took Sardis, with the exception of the citadel. (Strab. i. p. 61, xiii. p. 627; Plut. *Mar.* 11; Callimach. *Hymn. in Dian.* 252, &c.; Hesych. *s. v.* Λύγδαμις; Herod. i. 15.)

2. Of Naxos, was a distinguished leader of the popular party of the island in their struggle with the oligarchy. He conquered the latter, and obtained thereby the chief power in the state. With the means thus at his disposal, he assisted Peisistratus in his third return to Athens; but during his absence his enemies seem to have got the upper hand again; for Peisistratus afterwards subdued the island, and made Lygdamis tyrant of it, about B. C. 540. He also committed to the care of Lygdamis those Athenians whom he had taken as hostages. Lygdamis is mentioned again in B. C. 532 as assisting Polycrates in obtaining the tyranny of Samos. He was one of the tyrants whom the Lacedaemonians put down, perhaps in their expedition against Polycrates, B. C. 525. (Aristot. *Pol.* v. 5; Athen. viii. p. 348; Herod. i. 61, 64; Polyaen. i. 23. § 2; Plut. *Apophth. Lac.* 64.)

3. The father of Artemisia, queen of Halicarnassus, the contemporary of Xerxes. (Herod. vii. 99; Paus. iii. 11. § 3.) [ARTEMISIA, No. 1.]

4. Tyrant of Halicarnassus, the son of Pisindelis, and the grandson of Artemisia. The historian Herodotus is said to have taken an active part in delivering his native city from the tyranny of this Lygdamis. [HERODOTUS, p. 431, b.]

5. A Syracusan who conquered in the Pancratium in the Olympic games in the 33rd Olympiad. A monument was erected to him near the Lautumiae in Syracuse. He is said to have been equal in size to the Theban Heracles, and to have measured with his feet the Olympic stadium, which, like Heracles, he found to be only 600 feet in length, whereas, measured by the foot of a man of the ordinary size, it was 625 feet. (Paus. v. 8. § 8; African. ap. Euseb. Ἑλλ. Ὀλ. p. 40; Scaliger, Ἱστορ. συναγ. p. 315; Krause, *Olympia*, p. 321.)

LYGDAMUS. [TIBULLUS.]

LYGODESMA (Λυγοδέσμα), a surname of Artemis whose statue had been found by the bro-

thers Astrabacus and Alopecus under a bush of willows (λύγος), by which it was surrounded in such a manner that it stood upright. (Paus. iii. 16. § 7.) [L. S.]

LYLLUS. [MYLLUS.]

LYNCEUS (Λυγκεύς). 1. A son of Aegyptus and Argyphia, and husband of the Danaid Hypermnestra, by whom he became the father of Abas. He was king of Argos, whence that city is called Λυγκήϊον Ἄργος (Apollon. Rhod. i. 125). His story is, that when the Danaides, by the desire of their father, killed their husbands in one night, Hypermnestra alone spared the life of her husband Lynceus. Danaus thereupon kept his disobedient daughter in strict confinement, but was afterwards prevailed upon to give her to Lynceus, who succeeded him on the throne of Argos (Apollod. ii. 1. § 5, 2. § 1; Paus. ii. 16. § 1; Ov. *Heroid.* 14). The cause of Hypermnestra sparing Lynceus is not the same in all accounts (Schol. *ad Pind. Nem.* x. 10, *ad Eurip. Hecub.* 869, *ad Pind. Pyth.* ix. 200). It is also said that she assisted her husband in his escape from the vengeance of Danaus, that he fled to Lyrceia (Lynceia), and from thence gave a sign with a torch that he had safely arrived there; Hypermnestra returned the sign from the citadel of Argos, and in commemoration of this event the Argives celebrated every year a festival with torches (Paus. ii. 25. § 4; comp. ii. 19. § 6, 21. § 1, 20. § 5). When Lynceus received the news of the death of Danaus from his son Abas, Lynceus gave to Abas the shield of Danaus, which had been dedicated in the temple of Hera, and instituted games in honour of Hera, in which the victor received a shield as his prize (Hygin. *Fab.* 273). According to some, Lynceus slew Danaus and all the sisters of Hypermnestra, in revenge for his brothers (Schol. *ad Eurip. Hecub.* 869; Serv. *ad Aen.* x. 497). Lynceus and his wife were revered at Argos as heroes, and had a common sanctuary, and their tomb was shown there not far from the altar of Zeus Phyxius (Hygin. *Fab.* 168; Paus. ii. 21. § 2). Their statues stood in the temple at Delphi, as a present from the Argives. (Paus. x. 10. § 2.)

2. A son of Aphareus and Arene, and brother of Idas, was one of the Argonauts and famous for his keen sight, whence the proverb ὀξύτερον βλέπειν τοῦ Λυγκέως (Apollod. i. 8. § 2, 4. § 17, iii. 10. § 3). He is also mentioned among the Calydonian hunters, and was slain by Pollux (i. 8. § 2, iii. 11. § 2; comp. Pind. *Nem.* x. 21, 115, &c.; Apollon. Rhod. i. 151, &c., iv. 1466, &c.; Aristoph. *Plut.* 210).

There are two other mythical personages of this name. (Hygin. *Fab.* 173; Apollod. ii. 7. § 8.) [L.S.]

LYNCEUS (Λυγκεύς), of Samos, the disciple of Theophrastus, and the brother of the historian Duris, was a contemporary of Menander, and his rival in comic poetry. He survived Menander, upon whom he wrote a book. He seems to have been more distinguished as a grammarian and historian than as a comic poet; for, while only one of his comedies is mentioned (the Κένταυρος), we have the titles of the following works of his: — Αἰγυπτιακά, Ἀπομνημονεύματα, Ἀποφθέγματα, Ἐπιστολαὶ δειπνητικαί, τέχνη ὀψωνητική. (Suid. *s. v.*; Athen. viii. p. 337, d., *et passim*; Plut. *Demetr.* 27; Vossius, *de Hist. Graec.* p. 134, ed. Westermann; Meineke, *Hist. Crit. Com. Graec.* p. 458; Clinton, *Fast. Hell.* vol. iii. p. 498.) [P. S.]

LYNCEUS, a contemporary of Propertius, who complains that Lynceus had won the affections of his mistress. (Propert. iii. 30.) Lynceus was a poet, and appears to have written a tragedy on the expedition of the Seven against Thebes (Ibid. vv. 39—42.)

LYNCUS (Λύγκος), a king of Scythia, or, according to others, of Sicily, wanted to murder Triptolemus, who came to him with the gifts of Ceres, in order to secure the merit to himself, but he was metamorphosed by the goddess into a lynx (Ov. *Met.* v. 650, &c.; Serv. *ad Aen.* i. 327). Another person of the same name occurs in Quintus Smyrnaeus (xi. 90). [L. S.]

LYRCUS (Λύρκος), the name of two mythical personages. (Paus. ii. 25. § 4; Parthen. *Erot.* i.) [L. S.]

LYSANDER (Λύσανδρος), of Sparta, was the son of Aristocleitus or Aristocritus, and, according to Plutarch, of an Heracleid family. Aelian and Athenaeus tell us that he rose to the privileges of citizenship from the condition of a slave (μόθων), and Müller thinks that he was of a servile origin, as well as Callicratidas and Gylippus; while Thirlwall supposes them to have been the offspring of marriages contracted by freemen with women of inferior condition, and to have been originally in legal estimation on a level with the μόθωνες, or favoured helot children, who were educated in their master's family together with his sons. (Plut. *Lys.* 2; Paus. vi. 3; Ael. *V. H.* xii. 43; Athen. vi. p. 271, f; Müller, *Dor.* iii. 3. § 5; Thirlwall's *Greece*, vol. iv. p. 374; Mitford's *Greece*, ch. xx. sect. 2, note 4.)

In B. C. 407, Lysander was sent out to succeed Cratesippidas in the command of the fleet, the Spartans, as it would appear, having been induced to appoint him, partly because his ability marked him as fit to cope with Alcibiades, partly that they might have the advantage of his peculiar talents of supple diplomacy at the court of Cyrus the Younger. (Comp. Cic. *De Off.* i. 30, *De Senect.* 17.) Having increased his fleet to seventy ships by reinforcements gathered at Rhodes, Cos, and Miletus, he sailed to Ephesus; and, when Cyrus arrived at Sardis, he proceeded thither, and so won upon the prince as to obtain from him an increase in the pay of the sailors; nor could Tissaphernes, acting doubtless under the instructions of Alcibiades, succeed in his efforts to induce Cyrus even to receive an Athenian embassy. Lysander fixed his head-quarters at Ephesus, of the later prosperity and magnificence of which he is said by Plutarch to have laid the foundation, by the numbers he attracted thither as to a focus of trade. After his victory at Notium over Antiochus [see Vol. I. pp. 100, b, 193, b], he proceeded to organise a number of oligarchical clubs and factions in the several states, by means of the men who seemed fittest for the purpose in each; and the jealousy with which he regarded CALLICRATIDAS, his successor in B. C. 406, and the attempts he made to thwart and hamper him, may justify the suspicion that his object, in the establishment of these associations, was rather the extension of his own personal influence than the advancement of his country's cause. His power and reputation among the Spartan allies in Asia were certainly great, for, in a congress at Ephesus, they determined to send ambassadors to Lacedaemon requesting that Lysander might be appointed to the command of the

fleet, an application which was supported also by Cyrus. The Lacedaemonian law, however, did not allow the office of admiral to be held twice by the same person; and, accordingly, in order to comply with the wish of the allies, without contravening the established custom, Aracus was sent out, in B.C. 405, as the nominal commander-in-chief, while Lysander, virtually invested with the supreme direction of affairs, had the title of vice-admiral. Having arrived at Ephesus with 35 ships, he assembled from different quarters all the available navy of Lacedaemon, and proceeded to build fresh gallies besides. For this purpose, as well as for the pay of the men, he was again furnished with money by Cyrus, who, being soon after summoned to court by his father Dareius, even intrusted Lysander with authority over his province, and assigned to him the tribute from its several cities. Thus amply provided with the means of prosecuting the war, Lysander commenced offensive operations. Sailing to Miletus, where he had excited the oligarchical faction to attack their opponents in defiance of a truce between them, he pretended to act as mediator, and, by his treacherous professions, induced the majority of the popular party to abandon their intention of fleeing from the city. Having thus placed themselves in the power of their enemies, they were massacred, and Lysander's faction held undisputed ascendancy in Miletus. Thence he proceeded to Cedreae, on the Ceramic gulf, which he took by storm, and sold the inhabitants for slaves. He then directed his course to the Saronic gulf, over-ran Aegina and Salamis, and even made a descent on the coast of Attica, where he was visited by Agis, then in command at Decelèia, and had an opportunity of exhibiting to the Spartan army an appearance of supremacy by sea. But, when he heard that the Athenian fleet from Samos was in chace of him, he sailed away to the Hellespont. Here he took Lampsacus by storm, and soon after the Athenian navy, of 180 ships, arrived, and stationed itself opposite Lampsacus at Aegos-potami. Within a few days from this time the unaccountable rashness and negligence of the Athenian commanders, with the single exception of Conon, enabled Lysander to capture all their fleet, saving eight ships, which escaped with Conon to Cyprus, and the Paralus, which conveyed to Athens the tidings of the virtual conclusion of the war and the utter ruin of her fortunes. Lysander then sailed successively to Byzantium and Chalcedon, both of which opened their gates to him. The Athenian garrisons he permitted to depart, on condition of their going to Athens; and the same course he adopted with all the Athenians whom he found elsewhere; his object being to increase the number of mouths in the city, and so to shorten the siege. Sailing from the Hellespont with 200 ships, he proceeded to the south, establishing in the several states on his way oligarchical governments, composed of his own partisans—members of the political clubs he had already taken so much care to form—and thus everywhere, except for a time at Samos, the friends of Athens and democracy were overborne. He settled also in their ancient homes a remnant of the Aeginetans, Scionaeans, and Melians who had been driven out by the Athenians (comp. Thuc. ii. 27, v. 32, 116), and he then sailed to the mouth of the Peiraeeus, and blockaded it with 150 gallies. He had previously sent notice of his approach to Agis and to the Spartan government, and the land-forces of the Peloponnesian confederacy had entered Athens under Pausanias, and encamped in the Academy (comp. Schneider, *ad Xen. Hell.* ii. 2. § 8). In the spring of 404 Athens capitulated, and Lysander, sailing into the Peiraeeus, began to destroy the long walls and the fortifications of the harbour to the sound of joyful music, and (according to Plutarch) on the 16th of Munychion, the very day of the Greek victory over the fleet of Xerxes at Salamis.

The several accounts of the events immediately ensuing are not very consistent with each other. From Xenophon, it would appear (*Hell.* ii. 3. § 3; comp. Thirlwall's *Greece*, vol. iv. p. 174, note 2), that Lysander did not quit Athens for Samos before the establishment of the thirty tyrants; but it seems more probable that, as we gather from Lysias and Diodorus, he sailed forthwith to Samos, to reduce it, before the complete demolition of the Athenian walls, but soon returned to Athens to support the oligarchical party in the contemplated revolution (Lys. *c. Eratosth.* p. 126; Diod. xiv. 4). Accordingly, we find him sternly quelling the expression of popular discontent at the proposal to subvert democracy, by declaring that the Athenians could no longer appeal to the treaty of capitulation, since they had themselves infringed it by omitting to throw down their walls within the appointed time. All opposition was thus overborne, and the creatures of Sparta were put in possession of the government. Plutarch tells us that Lysander, having thus settled matters in Athens, went to Thrace; but this, perhaps, is only a mis-placed reference to his expedition to Byzantium before-mentioned. It seems nearly certain that he returned immediately to Samos. The island capitulated after a short siege, and the conqueror sailed home in triumph with the spoils and trophies of the war. The introduction of so much wealth into Sparta called forth the censure of many, as tending to foster corruption and cupidity—an opinion which the recent case of GYLIPPUS might be thought to support,—and it required all the efforts of Lysander and his party to defeat a proposal for dedicating the whole of the spoil to the Delphic god, instead of retaining it in the public treasury. As it was, a number of statues were erected at Delphi, and other offerings made there, as well as at Sparta and Amyclae, in commemoration of Lysander's victories and the close of the struggle with Athens. (See Paus. iii. 17, 18, x. 9; Athen. vi. p. 233, f.)

Lysander was now by far the most powerful man in Greece, and he displayed more than the usual pride and haughtiness which distinguished the Spartan commanders in foreign countries. He was passionately fond of praise, and took care that his exploits should be celebrated by the most illustrious poets of his time. He always kept the poet Choerilus in his retinue; and his praises were also sung by Antilochus, Antimachus of Colophon, and Niceratus of Heracleia. He was the first of the Greeks to whom Greek cities erected altars as to a god, offered sacrifices, and celebrated festivals. (Plut. *Lys.* 18; Paus. vi. 3. §§ 14, 15; Athen. xv. p. 696; Hesych. *s. v.* Λυσάνδρια.) Possessing such unlimited power, and receiving such extraordinary marks of honour from the rest of Greece, a residence at Sparta, where he must have been under restraint, could not be agreeable to him. We accordingly find that he did not remain long at

Sparta, but again repaired to Asia Minor, where he was almost adored by the oligarchical clubs he had established in the Greek cities. But his excessive power, and the homage that was paid to him everywhere, awakened the envy and jealousy even of the kings and ephors in Sparta. When, therefore, Pharnabazus sent ambassadors to Sparta to complain of Lysander having plundered his territory, the ephors recalled him to Sparta, and at the same time, to make him feel their power, they put to death his friend and colleague Thorax, for having money in his private possession. Alarmed at these indications of hostility, Lysander hastened to Pharnabazus and prayed him to give him an exculpatory letter for the Spartan government; but the Persian satrap, while he promised compliance with his request, craftily substituted another letter in place of the one he had promised, in which he repeated his former complaints. This letter, which Lysander carried himself to Sparta, placed him in no small difficulty and danger. (Plut. *Lys.* 20; Polyaen. vii. 19.) Fearing to be brought to trial, and anxious to escape from Sparta, he obtained, with great trouble, permission from the ephors to visit the temple of Zeus Ammon, in Libya, in order to fulfil a vow which he pretended to have made before his battles. But the attempts of Thrasybulus and of the democratical party to overthrow the oligarchical government which had been established at Athens, soon recalled him to Sparta, where he seems to have again acquired his wonted influence; for, although the government refused to send an army to the support of the oligarchs, they appointed Lysander harmost, allowed him to raise troops, advanced a hundred talents from the treasury, and nominated his brother Libys admiral, with a fleet of forty ships. As soon, however, as Lysander had left Sparta, the party opposed to him again obtained the upper hand; and the king, Pausanias, who was his bitterest enemy, concerted measures, in conjunction with three of the ephors, to thwart his enterprise, and deprive him of the glory which he would acquire from a second conquest of Athens. Under pretence of raising an army to co-operate with Lysander, Pausanias marched into Attica; but soon after his arrival at the Peiraeeus the Spartan king made terms with Thrasybulus and his party, and thus prevented Lysander from again establishing the oligarchical government. (Plut. *Lys.* 21; Xen. *Hell.* ii. 4. § 28, &c.; Lys. *c. Eratosth.* p. 106.)

From this time Lysander continued in obscurity for some years. He is again mentioned on the death of Agis II. in B. C. 398, when he exerted himself to secure the succession for Agesilaus, the brother of Agis, in opposition to Leotychides, the reputed son of the latter. [LEOTYCHIDES, No. 3.] In these efforts he was successful, but he did not receive from Agesilaus the gratitude he had expected. He was one of the members of the council, thirty in number, which was appointed to accompany the new king in his expedition into Asia in B. C. 396. Lysander had fondly hoped to renew his intrigues among the Asiatic Greeks, and to regain his former power and consequence in that country; but he was bitterly disappointed: Agesilaus purposely thwarted all his designs, and refused all the favours which he asked; and Lysander was so deeply mortified that he begged for an appointment to some other place. Agesilaus sent him to the Hellespont, where he did the Greek cause some service, by inducing Spithridates, a Persian of high rank, to revolt from Pharnabazus, and join the Spartans. (Plut. *Lys.* 23, 24, *Agesil.* 7, 8; Xen. *Hell.* iii. 4. § 7, &c.)

Lysander soon afterwards returned to Sparta, highly incensed against Agesilaus and the kingly form of government in general, and firmly resolved to bring about the change he had long meditated in the Spartan constitution, by abolishing hereditary royalty, and throwing the throne open to all the Heracleidae, or, according to some accounts, to all the Spartans without exception. He is said to have got Cleon of Halicarnassus, to compose an oration in recommendation of the measure, which he intended to deliver himself; and he is further stated to have attempted to obtain the sanction of the gods in favour of his scheme, and to have tried in succession the oracles of Delphi, Dodona, and Zeus Ammon, but without success. Plutarch indeed relates, on the authority of Ephorus, a still more extraordinary expedient to which he had recourse, but which also failed. (Plut. *Lys.* 24, &c., *Ages.* 8; Diod. xiv. 13; Cic. *de Divin.* i. 43.) Of the history of these events, however, we know but little. (Comp. Thirlwall's *Greece*, vol. iv. Appendix 4, "On Lysander's Revolutionary Projects.") He does not seem to have ventured upon any overt act, and his enterprise was cut short by his death in the following year. On the breaking out of the Boeotian war in B. C. 395, Lysander was placed at the head of one army, and the king Pausanias at the head of another. The two armies were to meet in the neighbourhood of Haliartus; but as Pausanias did not arrive there at the time that had been agreed upon, Lysander marched against the town, and perished in battle under the walls, B. C. 395. His body was delivered up to Pausanias, who arrived there a few hours after his death, and was buried in the territory of Panopeus in Phocis, on the road from Delphi to Chaeroneia, where his monument was still to be seen in the time of Plutarch. Lysander died poor, which proves that his ambition was not disgraced by the love of money, which sullied the character of Gylippus and so many of his contemporaries. It is related that after his death Agesilaus discovered in the house of Lysander the speech of Cleon, which has been mentioned above, and would have published it, had he not been persuaded to suppress such a dangerous document. (Plut. *Lys.* 27, &c.; Xen. *Hell.* iii. 5. § 6, &c.; Diod. xiv. 81; Paus. iii. 5. § 3, ix. 32. § 5.)

LYSANDRA (Λύσανδρα), daughter of Ptolemy Soter and Eurydice, the daughter of Antipater. She was married first to Alexander, the son of Cassander, king of Macedonia, and after his death to Agathocles, the son of Lysimachus. (Dexippus, *ap. Syncell.* p. 265; Euseb. *Arm.* p. 155; Paus. i. 9. § 6; Plut. *Demetr.* 31.) By this second marriage (which took place, according to Pausanias, after the return of Lysimachus from his expedition against the Getae, B. C. 291) she had several children, with whom she fled to Asia after the murder of her husband, at the instigation of Arsinoë [AGATHOCLES], and besought assistance from Seleucus. The latter in consequence marched against Lysimachus, who was defeated and slain in battle B. C. 281. From an expression of Pausanias, it appears that Lysandra must at this time have accompanied Seleucus, and was

possessed of much influence, but in the confusion that followed the death of Seleucus a few months after we hear no more either of her or her children. (Paus. i. 10. § 3—5.) [E. H. B.]

LYSA'NIAS (Λυσανίας). 1. An Athenian of the deme Sphettus who, according to some accounts, was the father of Aeschines, the disciple of Socrates. (Plat. *Apol. Socr.* c. 22; Diog. Laërt. ii. 60.)

2. The father of Cephalus, one of the interlocutors in the republic of Plato. (Plat. *Polit.* p. 330, b.)

3. A friend of Alexander the Great. In conjunction with Philotas he was sent to the coast, in charge of the booty taken after the victory over the Thracians, B. C. 335. (Arrian. i. 2.)

4. A Greek grammarian, a native of Cyrene. He is mentioned by Athenaeus as the author of a work on the Iambic poets (vii. p. 304 b, xiv. p. 620 c.). Suidas (*s. v.* Ἐρατοσθένης) speaks of him as the instructor of Eratosthenes. It is perhaps the same who is mentioned by Diogenes Laërtius (vi. 23) as the son of Aeschrion.

5. Tetrarch of Abilene. He was put to death by Antony, to gratify Cleopatra, B. C. 36. (Dion Cass. xlix. 32; Joseph. *Ant. Jud.* xv. 4. § 1.)

6. A descendant of the last, who was tetrarch of Abilene, at the time when our Saviour entered upon his ministry (Luke, iii. 1). He died probably about the time when the emperor Claudius ascended the throne. In the first year of the reign of this emperor the tetrarchy of Lysanias was conferred upon Herod Agrippa. (Joseph. *Ant. Jud.* xx. 7. § 1.) [C. P. M.]

LYSA'NIAS, a statuary, whose name occurs in an inscription on a base found in the island of Scio, Λισανίας Διονύσου τὸν Διόννσον κατεσκεύασε, whence it appears that the artist's father was named Dionysus, and that the statue was one of the god Dionysus. The word κατεσκεύασε might indeed refer to the dedication of the statue; but there are other inscriptions, in which it undoubtedly designates the artist. Dionysus is frequently found as a man's name, as well as the commoner form, Dionysius. (Winckelman, *Gesch. d. Kunst*, bk. xi. c. 3. § 26, Meyer's note.) [P. S.]

LYSANO'RIDAS (Λυσανορίδας), one of the three Spartan harmosts who surrendered the Cadmeia to the Theban exiles in B. C. 379. His two colleagues Herippidas or Hermippidas and Arcesus were executed by the Spartan government; but as Lysanoridas was absent on the night of the insurrection, he met with a less severe punishment, and was sentenced to pay a large sum of money. Being unable, however, to do this, he went into voluntary exile. (Plut. *Pelop.* 13, *De Gen. Socrat.* 5, 17, 34; Diod. xv. 27.) It was related by Theopompus (ap. Athen. xiii. p. 609, b.) that Lysandridas, by whom he probably means Lysanoridas, was expelled from Sparta by the intrigues of his enemy Agesilaus, and that his mother Xenopeitheia, the most beautiful woman in the Peloponnesus, and his sister Chryse, were put to death by the Lacedaemonians.

LY'SIADES (Λυσιάδης). 1. An Athenian poet, (probably dithyrambic, since his victory was gained with a chorus of boys), whose name appears on the choragic monument of Lysicrates, which fixes his date to Ol. cxi. 2, B. C. 335. [LYSICRATES.]

2. An Epicurean philosopher of Athens, the son of the celebrated philosopher Phaedrus, was contemporary with Cicero, who speaks of him as "homo festivus," and attacks his appointment by Antony as a judge. (*Philipp.* v. 5, viii. 9.)

3. A Pythagorean philosopher of Catana. (Iamblich. *Vit. Pyth.* 36.) [P. S.]

LYSIANASSA (Λυσιάνασσα), the name of three mythical personages, none of whom is of any interest. (Hesiod. *Theog.* 258; Apollod. ii. 5. § 11; Paus. ii. 6. § 3.) [L. S.]

LY'SIAS (Λυσίας). 1. An Athenian, who, according to Diodorus (xiii. 74), was one of the ten generals appointed to succeed Alcibiades in the command of the fleet, B. C. 406. His name indeed does not occur in the list of them as given by Xenophon (*Hell.* i. 5. § 16), but that author agrees with Diodorus in mentioning him shortly after as one of those who actually held the command at the battle of Arginusae, on which occasion his trireme was sunk, and he himself made his escape with difficulty. It was only to encounter a worse fate, for on his return to Athens with five of his colleagues, they were all six immediately brought to trial, condemned, and executed, on the charge of having neglected to carry off the bodies of the citizens who had fallen in the action. (Xen. *Hell.* i. 6. § 30, 7; Diod. xiii. 99, 101; Philochorus, *ap. Schol. ad Aristoph. Ran.* 1196.)

2. A general under Seleucus Nicator, who in B. C. 286, by the command of that prince, occupied the passes of Mount Amanus, so as to prevent the escape of Demetrius Poliorcetes, who, in consequence, fell into the hands of Seleucus. (Polyaen. iv. 9. § 5; comp. Plut. *Demetr.* 49.)

3. One of the ambassadors sent by Antiochus the Great, in B. C. 196, to meet the ten deputies appointed by the Romans to settle, together with Flamininus, the affairs of Greece. He was afterwards present at the interview of the king with the Roman ambassadors at Lysimachia. (Polyb. xviii. 30, 33.) According to Appian (*Syr.* 6), he also accompanied Hegesianax and Menippus on their embassy to Rome in B. C. 193, though he is not mentioned on that occasion by Livy (xxxiv. 57—59).

4. A general and minister of Antiochus Epiphanes, who enjoyed so high a place in the confidence of that monarch, that when Antiochus set out for the upper provinces of his empire in B. C. 166, he not only entrusted Lysias with the care of his son Antiochus, but gave him the sole command of the provinces from the Euphrates to the sea. Lysias was especially charged to prosecute the war against the Jews, and accordingly hastened to send an army into Judaea, under the command of Ptolemy, the son of Dorymenes, Nicanor, and Gorgias; but these generals were totally defeated near Emmaus by Judas Maccabaeus. The next year Lysias in person took the field, with a very large army, but effected nothing of importance. News soon after arrived of the death of Antiochus at Tabae, in Persia (B. C. 164), on which Lysias immediately caused the young prince under his charge to be proclaimed king, by the title of Antiochus Eupator, and himself assumed the sovereign power as his guardian, although that office had been conferred by Antiochus Epiphanes on his death-bed upon another of his ministers named Philip. A new expedition against the Jews was now undertaken by Lysias, accompanied by the young king: they made themselves masters of the strong fortress of Bethsura, and compelled Judas to fall back upon Jerusalem, where they besieged him in the temple,

and reduced him to such straits for provisions, that the fortress must have quickly fallen had not the news of the approach of Philip induced Lysias to grant a peace to the Jews on favourable terms, in order that he might hasten to oppose his rival. Philip was quickly defeated, and put to death. (Joseph. *Ant.* xii. 7. § 2—5, 9, § 1—7; 1 Maccab. iii. iv. v. 1—35, vi. 2 Macc. x. xi. xiii.)

Lysias now possessed undisputed authority in the kingdom; and the Romans, the only power whom he had cause to fear, were disposed to favour Antiochus on account of his youth, and the advantages they might hope to derive from his weakness. They, however, despatched ambassadors to Syria, to enforce the execution of the treaty formerly concluded with Antiochus the Great; and Lysias did not venture openly to oppose the arbitrary proceedings of these deputies, but was supposed to have connived at, if he did not command, the murder of Octavius, the chief of the embassy. [LEPTINES.] He indeed immediately sent ambassadors to Rome to disclaim all participation in the deed, but did not offer to give up or punish the assassin. Meanwhile, the young prince, Demetrius, made his escape from Rome, where he had been detained as a hostage and landed at Tripolis in Syria. The people immediately declared in his favour; and Lysias, as well as the young Antiochus, was seized by the populace, and given up to Demetrius, who ordered them both to be put to death, B. C. 162. (Joseph. *Ant.* xii. 10. § 1; 1 Macc. vii.; 2 Macc. xiv. 1, 2; Appian. *Syr.* 46, 47; Polyb. xxxi. 15, 19; Liv. *Epit.* xlvi; Euseb. *Arm.* p. 166, fol. edit.)

5. A native of Tarsus in Cilicia, called by Athenæus an Epicurean philosopher, who raised himself to the position of tyrant of his native city. (Athen. v. p. 215. b.) [E. H. B.]

LY'SIAS (Λυσίας), an Attic orator, was born at Athens in B. C. 458; he was the son of Cephalus, who was a native of Syracuse, and had taken up his abode at Athens, on the invitation of Pericles. (Dionys. *Lys.* 1; Plut. *Vit. X. Orat.* p. 835; Phot. *Bibl.* Cod. 262, p. 488, &c.; Suid. *s. v.* Λυσίας; Lys. *c. Eratosth.* § 4; Cic. *Brut.* 16.) When he was little more than fifteen years old, in B. C. 443, Lysias and his two (some say three) brothers joined the Athenians who went as colonists to Thurii in Italy. He there completed his education under the instruction of two Syracusans, Tisias and Nicias, and afterwards enjoyed great esteem among the Thurians, and even seems to have taken part in the administration of the young republic. From a passage of Aristotle (ap. *Cic. Brut.* 12), we learn that he devoted some time to the teaching of rhetoric, though it is uncertain whether he entered upon this profession while yet at Thurii, or did not commence till after his return to Athens, where we know that Isaeus was one of his pupils. (Plut. *l. c.* p. 839; Phot. *Bibl.* Cod. p. 490, a.) In B. C. 411, when he had attained the age of forty-seven, after the defeat of the Athenians in Sicily, all persons, both in Sicily and in the south of Italy, who were suspected of favouring the cause of the Athenians, were exposed to persecutions; and Lysias, together with 300 others, was expelled by the Spartan party from Thurii, as a partisan of the Athenians. He now returned to Athens; but there too great misfortunes awaited him, for during the rule of the Thirty Tyrants, after the battle of Aegospotami, he was looked upon as an enemy of the government, his large property was confiscated, and he was thrown into prison, with a view to be put to death. But he escaped from Athens, and took refuge at Megara. (Plut. *Phot. ll. cc.*) His attachment to Athens, however, was so great, that when Thrasybulus, at the head of the patriots, marched from Phyle to liberate their country, Lysias joyfully sacrificed all that yet remained of his fortune, for he sent the patriots 2000 drachmas and 200 shields, and engaged a band of 302 mercenaries. Thrasybulus procured him the Athenian franchise, as a reward for his generosity; but Archinus afterwards induced the people to declare it void, because it had been conferred without a probuleuma; and Lysias henceforth lived at Athens as an isoteles, occupying himself, as it appears, solely with writing judicial speeches for others, and died in B. C. 378, at the age of eighty. (Dionys. *Lys.* 12; Plut. *l. c.* p. 836; Phot. *l. c.* p. 490.)

Lysias was one of the most fertile writers of orations that Athens ever produced, for there were in antiquity no less than 425 orations which were current under his name, though the ancient critics were of opinion that only 230 of them were genuine productions of Lysias. (Dionys. *Lys.* 17; Plut. *l. c.* p. 836; Phot. *l. c.* p. 488; Cic. *Brut.* 16.) Of these orations 35 only are extant, and even among these some are incomplete, and others are probably spurious. Of 53 others we possess only a few fragments. Most of these orations, only one of which (that against Eratosthenes, B. C. 403) he delivered himself in court, were composed after his return from Thurii to Athens. There are, however, some among them which probably belong to an earlier period of his life, when Lysias treated his art more from a theoretical point of view, and they must therefore be regarded as rhetorical exercises. But from the commencement of the speech against Eratosthenes we must conclude that his real career as a writer of orations began about B. C. 403. Among the lost works of Lysias we may mention a manual of rhetoric (τέχνη ῥητορική), probably one of his early productions, which, however, is lost. How highly the orations of Lysias were valued in antiquity may be inferred from the great number of persons that wrote commentaries upon them, such as Caecilius Calactinus, Zosimus of Gaza, Zeno of Cittium, Harpocration, Paullus Germinus, and others. All the works of these critics have perished. The only criticism of any importance upon Lysias that has come down to us is that of Dionysius of Halicarnassus, in his Περι τῶν ἀρχαίων ῥητόρων ὑπομνηματισμοί, the τῶν ἀρχαίων κρίσις, and in his account of Lysias, to which we may add the remarks of Photius. According to the judgment of Dionysius, and the accidental remarks of others, which are borne out by a careful examination of the orations still extant, the diction of Lysias is perfectly pure, and may be looked upon as the best canon of the Attic idiom; his language is natural and simple, but at the same time noble and dignified. (Dionys. *Lys.* 2, 3, *Demosth.* 13; Cic. *Brut.* 82; Quintil. xii. 10. § 21, comp. ix. 4. § 17); it is always clear and lucid; the copiousness of his style does not injure its precision; nor can his rhetorical embellishments be considered as impairing the charming simplicity of his style. (Dionys. *Lys.* 4, &c.) His delineations of character are always striking and true to life. (Dionys. *Lys.* 7; Quintil. iii. 8. § 51; Phot. *l. c.* p. 488.) But what characterises his orations above those of

all other ancients, is the indescribable gracefulness and elegance which pervade all of them, without in the least impairing their power and energy; and this gracefulness was considered as so peculiar a feature in all Lysias' productions, that Dionysius thought it a fit criterion by which the genuine works of Lysias might be distinguished from the spurious works that went by his name. (Dionys. *Lys.* 10, &c., 3, *Demosth.* 13, *Dinarch.* 7; comp. Cic. *Brut.* 9, 16; Quintil. ix. 4. § 17, xii. 10. § 24.) The manner in which Lysias treats his subjects is equally deserving of high praise. (Dionys. *Lys.* 15—19; Hermogen. *De Form. Orat.* ii. p. 490.) It is, therefore, no matter of surprise to hear that among the many orations he wrote for others, two only are said to have been unsuccessful. (Plut. *l. c.* p. 836.)

The extant orations of Lysias are contained in the collections of Aldus, H. Stephens, Reiske, Dukas, Bekker, and Baiter and Sauppe. Among the separate editions, we mention those of J. Taylor (London, 1739, 4to. with a full critical apparatus and emendations by Markland), C. Foertsch (Leipzig, 1829, 8vo.), J. Franz (Munich, 1831, 8vo., in which the orations are arranged in their chronological order); compare J. Franz, *Dissertatio de Lysia Oratore Attico Graece scripta*, Norimbergae, 1828, 8vo.; L. Hoelscher, *De Lysiae Oratoris Vita et Dictione*, Berlin, 1837, 8vo., and *De Vita et Scriptis Lysiae Oratoris Commentatio*, Berlin, 1837, 8vo.; Westermann, *Gesch. der Griech. Beredtsamkeit*, §§ 46, 47, and *Beilage*, iii. pp. 278—288.

There are some other persons of the name of Lysias, who come under the head of literary characters. 1. Lysias of Tarsus, an epicurean philosopher, who usurped the tyrannis in his native place on the occasion of his being raised to the priesthood of Heracles, and afterwards distinguished himself by his indulgence in luxuries and cruelty. (Athen. v. p. 215.) 2. A person who is one of the interlocutors in Plutarch's treatise *de Musica*. 3. A sophist, who was, according to Taylor, the author of the ἐρωτικά, which are attributed by some of the ancients to the orator Lysias. (Taylor, *Vit. Lys.* p. 154.) This sophist may be the one mentioned by Demosthenes (*c. Neaer.* p. 351. [L. S.]

LY'SIAS, a sculptor of the time of Augustus, for whom he executed a great and highly valued group, representing Apollo and Diana in a four-horse chariot, which Augustus placed in the chapel erected by him to the memory of his father, Octavius, on the Palatine hill. Pliny says that the group was of one piece of marble; but similar statements of his respecting other groups, which are still extant, the Laocoön for instance, have been disproved by an examination of the works themselves: we may therefore suspect his accuracy in this instance. (Plin. *H. N.* xxxvi. 5. s. 4. § 10; Meyer, *Kunstgeschichte*, vol. iii. pp. 38, 39.) [P. S.]

LYSICLES (Λυσικλῆς). 1. Possibly a son of Abronychus, was sent out by the Athenians, with four colleagues, in command of twelve ships for raising money among their allies, B. C. 428. He was attacked, in an expedition up the plain of the Maeander, by some Carians and Samians of Anaea, and fell with many of his men. (Thuc. iii. 19.) Possibly this Lysicles is the same with Lysicles "the sheep dealer," whom Aristophanes appears to allude to (*Eq.* 131) as Cleon's immediate predecessor on the demagogic throne, and in a subsequent passage (ib. 765) names in bad company, and who, it appears, after the death of Pericles married Aspasia. By her he had a son, Poristes, and through her instructions, says Aeschines the disciple of Socrates, he attained the highest importance. (*Ap. Plut. Per.* c. 24; Schol. *ad Plat. Menex.* p. 235; compare Harpocr. and Hesych. *s. v.* προβατώλης; Schol. *ad Aristoph. Eq. l. c.*) [A. H. C.]

2. One of the commanders of the Athenian army at the battle of Chaeroneia, B. C. 338, was subsequently condemned to death, upon the accusation of the orator Lycurgus. (Diod. xvi. 85, 88.) The speech which Lycurgus delivered against Lysicles is referred to by Harpocration (*s. vv.* ἐπὶ Δηλίῳ and Λεμβάδεια).

LYSI'CRATES (Λυσικράτης), an Athenian, whose name has become celebrated by means of his beautiful choragic monument. The custom of giving a bronze tripod as a prize to the choragus in the dramatic exhibitions, and of then dedicating the tripod to some divinity, is described in the "Dictionary of Antiquities," *s. v.* CHOREGIA. The most usual manner of dedicating the tripod was by placing it on the summit of a small building erected for the express purpose of receiving it. The choragic monument of Lysicrates is such an erection. From a square base arises a circular building, consisting of six Corinthian columns, connected by a wall, and supporting a flat cupola of one piece of marble, from the centre of which rises a beautiful flower-like ornament, which spreads out at the summit so as to afford a base for the tripod, the marks of which are still visible upon it. The details are of surpassing beauty, and can only be appreciated from a good drawing. The best engraving, or rather set of engravings, of it are given by Mauch (*Neue Systematische Darstellung d. Architektonischen Ordnungen*, 3e Auflage, taf. 54—57). The following is the inscription on the architrave:

Λυσικράτης Λυσιθείδου Κικυννεὺς ἐχορήγει,
Ἀκαμαντὶς παίδων ἐνίκα, Θέων ηὔλει,
Λυσιάδης Ἀθηναῖος ἐδίδασκε, Εὐαίνετος ἦρχε.

(Böckh, *Corp. Inscr.* 221.) The archonship of Evaenetus was in Ol. cxi. 2, B. C. 335.

The building is vulgarly called the Lantern of Demosthenes, who is said to have erected it with the object of studying in the seclusion of its interior. Not only is this tradition unsupported by any authority, and disproved by the inscription, but it is clear that the interior of the building, which is not quite six feet in diameter, was not applied to any use, and had, in fact, no entrance. It is now open, having at some period been broken into, probably in search of treasure. (Stuart and Revett, *Antiquities of Athens*, vol. i. p. 139; Hirt, *Geschichte d. Baukunst bei den Alten*, vol. ii. p. 26.) [P. S.]

LYSI'DICE (Λυσιδίκη), a daughter of Pelops, married to Mestor, by whom she had a daughter, Hippothoe (Apollod. ii. 4. § 5). Others call her the wife of Alcaeus, and mother of Amphitryon (Paus. viii. 14. § 2). A third account is given by the scholiast on Pindar (*Ol.* vii. 49). A second personage of the name is mentioned by Apollodorus (ii. 7. § 8). [L. S.]

LYSI'DICUS, the father of C. Annius Cimber, the latter of whom Cicero calls *Lysidicum ipsum*, i. e. λυσιδίκον, "quoniam omnia jura dissolvit." (Cic. *Phil.* xi. 6.) [CIMBER, ANNIUS.]

LYSI'MACHE (Λυσιμάχη), a daughter of

Abas, and the wife of Talaus (Apollod. i. 9. § 13; ADRASTUS). Another personage of the same name occurs in Apollodorus (iii. 12. § 5). [L. S.]

LYSIMA'CHIDES (Λυσιμαχίδης), a Greek writer, the author of a work on the Attic orators, addressed to Caecilius. He seems also to have written on other subjects connected with the Athenians. (Ammon. *de Diff. Voc. s. v.* Θεωρός; Harpocrat. *s. vv.* Μαιμακτηριών, Μεταγειτνιών; Voss. *de Hist. Graec.* p. 231, ed. Westermann.) [C.P.M.]

LYSI'MACHUS (Λυσίμαχος). 1. An Athenian, father of Aristeides the Just. (Herod. viii. 79; Thuc. i. 91; Plut. *Arist.* init.)

2. Son of Aristeides, and grandson of the preceding, is spoken of as a man himself of an insignificant character, but who received a grant of lands and money, as well as an allowance for his daily maintenance, by a decree of Alcibiades, in consideration of his father's services. He left two children, a son, Aristeides, and a daughter named Polycrita, who also received a public allowance for her grandfather's sake. (Plut. *Arist.* 27; Dem. *c. Lept.* § 95, p. 491, and *Schol. ad loc.*)

3. Son of Lysimachus, king of Thrace (see below), by Arsinoë, daughter of Ptolemy Soter. After the death of his father (B. C. 281), he fled with his mother and younger brother, Philip, to Cassandria, where they remained for some time in safety, until Ptolemy Ceraunus, who had established himself upon the throne of Macedonia, decoyed Arsinoë and her two sons into his power, by promising to marry the former, and adopt the two young men. But as soon as they met their treacherous uncle, both Lysimachus and Philip were instantly seized and put to death, in the very arms of their mother. Lysimachus was at the time 16 years old; his brother three years younger; and both were remarkable for their beauty. (Justin. xxiv. 2, 3; Memnon, c. 14.)

4. Son of Ptolemy Philadelphus by Arsinoë, the daughter of Lysimachus, king of Thrace. He survived both his brother Ptolemy III. Euergetes, and his nephew, Ptolemy IV. Philopator; but was put to death by Sosibius, the minister and guardian of Ptolemy Epiphanes. (Schol. *ad Theocr. Idyll.* xvii. 128; Polyb. xv. 25.)

5. A friend and counsellor of Philip V., king of Macedonia, was one of the two selected by him to assist in the secret council for the trial of his son, Demetrius. (Liv. xl. 8.) [DEMETRIUS.]

6. A brother of Apollodotus, the general who defended Gaza against Alexander Jannaeus. He caused his brother to be assassinated, and then surrendered the city into the hands of Alexander. (Joseph. *Ant.* xiii. 13. § 3.)

7. A Jew, one of the friends of Herod, who was put to death by him as being connected with the conspiracy of Costobarus. [HERODES.] (Joseph. *Ant.* xv. 7. §§ 8, 10.) [E. H. B.]

LYSI'MACHUS (Λυσίμαχος), king of Thrace. He was a Macedonian by birth (according to Arrian, a native of Pella), but not by origin, his father, Agathocles, having been originally a Penest or serf of Cranon in Thessaly, who had insinuated himself by his flatteries into the good graces of Philip of Macedon, and risen to a high place in his favour. (Arr. *Anab.* vi. 28; Theopomp. *ap. Athen.* vi. 259, f.; Euseb. *Arm.* p. 156.) Lysimachus himself was early distinguished for his undaunted courage, as well as for his great activity and strength of body, qualities to which he probably owed his appointment to the important post of one of the σωματοφύλακες, officers immediately about the person of Alexander. But though we find him early attaining this distinction, and he is frequently mentioned as in close attendance on the king, he does not seem to have been readily entrusted with any separate command, or with the conduct of any enterprise of importance, as was so often the case with Ptolemy, Perdiccas, Leonnatus, and others of the same officers. Hence it would appear that Alexander deemed him more qualified for a soldier than a general. (Arr. *Anab.* v. 13, 24, vi. 28, vii. 5, *Ind.* 18; Curt. viii. 1, § 46; but comp. Aelian. *V. H.* xii. 16, who calls him στρατηγεῖν ἀγαθός.) We are told by Q. Curtius that Lysimachus, when hunting in Syria, had killed a lion of immense size single-handed, though not without receiving severe wounds in the contest; and this circumstance that writer regards as the origin of a fable gravely related by Justin, Plutarch, Pliny, and other authors, that on account of some offence, Lysimachus had been shut up by order of Alexander in the same den with a lion; but though unarmed, had succeeded in destroying the animal, and was pardoned by the king in consideration of his courage. (Curt. viii. 1. § 15; Plut. *Demetr.* 27; Paus. i. 9. § 5; Justin. xv. 3; Plin. *H. N.* viii. 16 (21); Val. Max. ix. 3, ext. 1; Seneca, *de Ira*, iii. 17.) In the division of the provinces, after the death of Alexander, Thrace and the neighbouring countries as far as the Danube were assigned to Lysimachus, an important government, which he is said to have obtained in consequence of his well-known valour, as being deemed the most competent to cope with the warlike barbarians that bordered that country on the north. (Diod. xviii. 3; Arrian, *ap. Phot.* p. 69, b; Dexippus, *ibid.* p. 64, b; Curt. x. 10, § 4; Justin. xiii. 4.) Nor was it long before he had occasion to prove the justice of this opinion; he had scarcely arrived in his government when he was called upon to oppose Seuthes, king of the Odrysians, who had assembled a large army, with which he was preparing to assert his independence. In the first battle Lysimachus obtained a partial victory, notwithstanding a great disparity of force; but we know nothing of the subsequent events of the war. (Diod. xviii. 14; Paus. i. 9. § 6.) It seems probable, however, that he was for some time much occupied with hostilities against the Odrysians and other barbarian tribes; and that it was this circumstance which prevented him from taking any active part in the wars which arose between the other generals of Alexander. But during the seven years which he thus spent in apparent inactivity, it is clear that he had not only consolidated his power, but extended his dominion as far as the mouths of the Danube, and occupied with his garrisons the Greek cities along the western shores of the Euxine. (Diod. xix. 73; Droysen, *Hellenism.* vol. i. p. 326.)

At length, in B. C. 315, the increasing power of Antigonus induced Lysimachus to join the league which Ptolemy, Seleucus, and Cassander, had already formed against that monarch: he laid claim to the Hellespontine Phrygia, in addition to the territories he already possessed; and on the refusal of Antigonus, immediately prepared for war. Still we do not hear of his taking any active part in the hostilities that ensued, until he was aroused by the revolt of the Greek cities on the Euxine, Callatia, Istrus, and Odessus. He thereupon immediately

crossed the Haemus with an army, defeated the forces of the Scythian and Thracian tribes, which the Greeks had called in to their assistance, as well as a fleet and army sent by Antigonus to their support, and successively reduced all the three cities. (Diod. xix. 56, 57, 63; App. *Syr.* 53; Paus. i. 6. § 4.) By the general peace of 311, Lysimachus was confirmed in the possession of Thrace (including, apparently, his recent acquisitions on the north), but without any farther accession of territory. (Id. xix. 105.) In 309 he founded the city of Lysimachia, on the Hellespont, not far from the site of Cardia, great part of the inhabitants of which he compelled to remove to the new settlement. (Id. xx. 29; Paus. i. 9. § 8; App. *Syr.* 1.) Three years afterwards (B. C. 306) he followed the example first set by Antigonus, and immediately imitated by Ptolemy, Seleucus, and Cassander, and assumed the title and insignia of royalty. (Diod. xx. 53; Plut. *Demetr.* 18; Justin. xv. 2.)

We hear no more of Lysimachus for some time: but he appears, though taking no prominent part in the hostilities between the other rival monarchs, to have been constantly on friendly terms, if not in direct alliance with Cassander, to whose sister, Nicaea, he was married, and who was accustomed, we are told, to apply to him for counsel on all occasions of difficulty. (Diod. xx. 106.) Thus in 304 we find them both sending supplies of corn to the relief of the Rhodians, at that time besieged by Demetrius (Id. xx. 96); and two years later (B. C. 302) Lysimachus readily joined in the plan originated by Cassander, for forming a general coalition to oppose the alarming progress of Antigonus and Demetrius. They accordingly sent ambassadors to Ptolemy and Seleucus, who were easily persuaded to join the proposed league; and in the meantime they both took the field in person; Cassander to oppose Demetrius in Greece, while Lysimachus, with a large army, invaded Asia Minor. His successes were at first rapid: several cities on the Hellespont either voluntarily submitted, or were reduced by force; and while his lieutenant, Prepelaus, subdued the greater part of Aeolia and Ionia, he himself overran Phrygia, and made himself master of the important town of Synnada. On the advance of Antigonus, however, he determined to confine himself to the defensive, and not risk a general engagement until he should have been joined by Seleucus: he, in consequence, withdrew first to Dorylaeum, where he fortified himself in a strong position, but was ultimately forced from thence; and retiring into Bithynia, took up his winter-quarters in the fertile plains of Salomia, where the neighbourhood of the friendly city and port of Heracleia secured him abundant supplies. Before the close of the winter Seleucus arrived in Cappadocia, while Demetrius, on the other side, with the army which he brought from Greece, recovered possession of the chief towns on the Hellespont. All particulars of the campaign of the following year are lost to us; we know only that in the course of the spring Lysimachus effected his junction with Seleucus; and Demetrius, on the other hand, united his forces with those of Antigonus; and that early in the summer of B. C. 301 the combined armies met at Ipsus, in the plains of Upper Phrygia. The battle that ensued was decisive: Antigonus himself fell on the field, and Demetrius, with the shattered remnant of his forces, fled direct to Ephesus, and from thence embarked for Greece. The conquerors immediately proceeded to divide between them the dominions of the vanquished; and Lysimachus obtained for his share all that part of Asia Minor extending from the Hellespont and the Aegaean to the heart of Phrygia; but the boundary between his dominions and those of Seleucus in the latter quarter is nowhere clearly indicated. (Diod. xx. 106—109, 113; Plut. *Demetr.* 28—30; Justin. xv. 2, 4; Appian. *Syr.* 55; Paus. i. 6. § 7; Euseb. *Arm.* p. 163. Concerning the extent of Lysimachus' dominions, see Droysen, *Hellenism.* vol. i. p. 545, foll.)

The power of Lysimachus was thus firmly established, and he remained from this time in undisputed possession of the dominions thus acquired, until shortly before his death. During the whole of this period his attention seems to have been steadily directed to the strengthening and consolidation of his power, rather than to the extension of his dominions. His naturally avaricious disposition led him to accumulate vast treasures, for which the possession of the rich gold and silver mines of Thrace gave him peculiar advantages, and he was termed in derision, by the flatterers of his rival, "the treasurer (γαζοφύλαξ)." The great mass of these accumulations was deposited in the two strong citadels of Tirizis on the coast of Thrace, and of Pergamus in Mysia. (Strab. vii. p. 319, xiii. p. 623; Athen. vi. p. 246, e. 261, b.; Plut. *Demetr.* 25.) At the same time he sought, after the fashion of the other contemporary monarchs, to strengthen his footing in his newly-acquired dominions in Asia by the foundation of new cities, or at least by the enlargement and re-establishment of those previously existing. Thus, he rebuilt Antigonia, a colony founded by his rival Antigonus, on the Ascanian lake, and gave to it the name of Nicaea, in honour of his first wife: he restored Smyrna, which had long remained almost uninhabited, but which quickly rose again to a high point of prosperity; and when Ephesus, which had been one of the last places in Asia that remained faithful to Demetrius, at length fell into his hands, he removed the city to a situation nearer the sea, and repeopled it with the inhabitants of Lebedus and Colophon, in addition to its former population. New Ilium and Alexandria Troas are also mentioned as indebted to him for improvements which almost entitled him to rank as their founder. (Strab. xii. p. 565, xiii. p. 593, xiv. p. 640, 646; Paus. i. 9. § 7, vii. 3. §§ 4, 5; Steph. Byz. v. Ἔφεσος.) In Europe we hear less of his internal improvements, but he appears to have effectually reduced to submission the barbarian tribes of the Odrysians, Paeonians, &c., and to have established his dominion without dispute over all the countries south of the Danube. (Paus. i. 9. § 6; Polyaen. iv. 12. § 3; Diod. *ap. Tzetz. Chil.* vi. 53.)

Meanwhile, Lysimachus was not indifferent to the events that were passing around him. The alliance concluded by Seleucus with Demetrius led him in his turn to draw closer the bonds of union between himself and Ptolemy; and it was probably about the same period that he married Arsinoë, the daughter of the Egyptian king. (Plut. *Demetr.* 31; Paus. i. 10. § 3; comp. Droysen, *Hellenism.* vol. i. p. 555.) With Macedonia his friendly relations continued unbroken until the death of Cassander (B. C. 297), and after that event he sought still to

maintain them by giving his daughter Eurydice in marriage to Antipater, one of the sons of the deceased king. The dissensions between the brothers, however, having eventually opened the way for Demetrius to seat himself on the throne of Macedonia [DEMETRIUS, vol. i. p. 964], Lysimachus found himself involved in a war with that monarch, but was content to purchase peace by abandoning the claims of his son-in-law, whom he soon after put to death, either to gratify Demetrius, or from displeasure at the indignant remonstrances of the young man himself. (Paus. i. 10. § 1 ; Justin. xvi. 1, 2 ; Plut. *Pyrrh.* 6 ; Diod. *Exc. Hoeschel.* xxi. p. 490.) We are told that Lysimachus was compelled to conclude this disadvantageous peace, because he was at the time embarrassed by the hostilities in which he was engaged on his northern frontier with the Getae. (Justin. xvi. 1.) We know little of the circumstances which led to this war (B. C. 292), but it appears to have been one of pure aggression on the part of Lysimachus. If so, he was deservedly punished by the series of disasters that followed. His son Agathocles, who had led an army into the enemy's territory, was defeated and taken prisoner, but generously set at liberty and sent back to Lysimachus. Notwithstanding this the king soon assembled a more powerful army, with which he crossed the Danube and penetrated into the heart of the country of the Getae ; but he was soon reduced to the greatest distress by want of provisions, and ultimately compelled to surrender with his whole army. Dromichaetes, king of the Getae, treated him with the utmost generosity, and after gently reproaching him with his unprovoked aggression, restored him at once to his liberty. (Diod. *Exc.* xxi. p. 559, ed. Wess., *Exc. Vat.* xxi. p. 49, ed. Dind. ; Strab. vii. pp. 302, 305 ; Paus. i. 9. § 6 ; Plut. *Demetr.* 39, 52 ; Polyaen. vii. 25 ; Memnon, c. 5, ed. Orell.) On his return to his own dominions Lysimachus found that Demetrius had taken advantage of his absence and captivity to invade the cities of Thrace, but that prince had been already recalled by the news of a fresh insurrection in Greece, and Lysimachus apparently found himself too weak to avenge the aggression at the moment. (Plut. *Demetr.* 39.) In B. C. 288, however, he once more united with Ptolemy and Seleucus in a common league against Demetrius, to which the accession of Pyrrhus was easily obtained, and early in the following spring Lysimachus invaded Macedonia on the one side, and Pyrrhus on the other. The success of their arms was owing not so much to their own exertions as to the disaffection of the Macedonian soldiers. Demetrius, abandoned by his own troops, was compelled to seek safety in flight, and the conquerors obtained undisputed possession of Macedonia, B. C. 287. Lysimachus was compelled for a time to permit Pyrrhus to seat himself on the vacant throne, and to rest contented with the acquisition of the territories on the river Nestus, on the borders of Thrace and Macedonia. He soon after appears to have found an opportunity to annex Paeonia to his dominions ; and it was not long before he was able to accomplish the object at which he was evidently aiming, and effect the expulsion of Pyrrhus from his newly acquired kingdom of Macedonia, B. C. 286. For this result Lysimachus appears to have been indebted mainly to the influence exercised upon the Macedonians by his name and reputation as one of the veteran generals and companions of Alexander. (Plut. *Demetr.* 44, *Pyrrh.* 11, 12 ; Paus. i. 10. § 2 ; Justin. xvi. 3 ; Dexippus, *ap. Syncell.* p. 267.)

Lysimachus now found himself in possession of all the dominions in Europe that had formed part of the Macedonian monarchy, as well as of the greater part of Asia Minor. The captivity of Demetrius soon after delivered him from his most formidable enemy ; and, in order still farther to secure himself from any danger in that quarter, he is said to have repeatedly urged upon Seleucus the ungenerous advice to put his prisoner at once to death. (Plut. *Demetr.* 51 ; Diod. xxi. *Exc. Vales.* p. 561.) But the course of events had now rendered Lysimachus and Seleucus themselves rivals, and, instead of joining against any common foe, all their suspicions and apprehensions were directed henceforth towards one another. This naturally led the former to draw yet closer the bonds of his alliance with Egypt. Lysimachus himself, as we have seen, had already married Arsinoë, daughter of Ptolemy Soter ; his son Agathocles had espoused Lysandra, another daughter of the same monarch, and, in B. C. 285, he gave his daughter Arsinoë in marriage to Ptolemy Philadelphus, who had already ascended the Egyptian throne. (Schol. ad Theocr. *Idyll.* xvii. 128 ; Paus. i. 7. § 3.)

The few remaining events of the reign of Lysimachus were for the most part connected with his private relations ; and the dark domestic tragedy that clouded his declining years led also to the downfal of his empire. In B. C. 302, after the death of his first wife Nicaea, he had married Amastris, the widow of Dionysius, tyrant of Heracleia, whose noble character appears to have made a great impression upon his mind, so that long after he had been induced, by motives of policy, to abandon her for Arsinoë, he still dwelt with fondness upon the memory of her virtues ; and in 286 proceeded to avenge her murder upon her two sons, Oxathres and Clearchus, both of whom he put to death. He at that time restored Heracleia to the possession of its freedom, but was soon after persuaded to bestow that city as a gift upon his wife, Arsinoë, whose influence seems to have been at this time on the increase. It was not long before she exerted it to much worse purpose. The young prince, Agathocles, had long been the object of her enmity, and she sought to poison the mind of the aged king against him, by representing him as forming designs against the life of Lysimachus. She found a ready auxiliary in her stepbrother, Ptolemy Ceraunus, who had just arrived as a fugitive at the court of Lysimachus ; and the king was at length induced to listen to their representations, and consent to the death of his unhappy son, who perished, according to one account, by poison, while others state him to have fallen by the hand of Ptolemy himself. (Memnon, c. 6—8, ed. Orell. ; Justin. xvii. 1 ; Paus. i. 10. § 3 ; Strab. xiii. p. 623.)

The consequences of this bloody deed proved fatal to Lysimachus : the minds of his subjects were alienated ; many cities of Asia broke out into open revolt ; his faithful eunuch, Philetaerus, to whom he had confided the charge of his treasury at Pergamus, renounced his allegiance ; and Lysandra, the widow of Agathocles, fled with her children to the court of Seleucus, who, notwithstanding his advanced age, hastened to raise an army, and invade the dominions of Lysimachus. The latter also was not slow to cross into Asia,

and endeavour to check the rising spirit of disaffection. The two monarchs—the last survivors of the warriors and companions of Alexander, and both of them above seventy years of age—met in the plain of Corus (Corupedion); and in the battle that ensued Lysimachus fell by the hand of Malacon, a native of Heracleia (B. C. 281). His body was given up to his son, Alexander, and interred by him at Lysimachia. (Memnon, c. 8; Justin. xvii. i. 2; App. *Syr.* 62; Paus. i. 10. §§ 4, 5; Oros. iii. 23; Euseb. *Arm.* p. 156.)

The age of Lysimachus at the time of his death is variously stated: Hieronymus of Cardia, probably the best authority, affirms that he was in his 80th year (*ap. Lucian. Macrob.* 11). Justin, on the contrary, makes him 74; and Appian (*l. c.*) only 70 years old; but the last computation is certainly below the truth. He had reigned 25 years from the period of his assuming the title of king, and had governed the combined kingdoms of Macedonia and Thrace during a period of five years and six months. (Euseb. *Arm. l. c.*)

The accounts transmitted to us of Lysimachus are too fragmentary and imperfect to admit of our forming a very clear idea of his personal character; but the picture which they would lead us to conceive is certainly far from a favourable one: harsh, stern, and unyielding, he appears to have been incapable of the generosity which we find associated in Pyrrhus and Demetrius, with courage and daring at least equal to his own; while a sordid love of money distinguished him still more strikingly from his profuse, but liberal contemporaries. Even his love for Amastris, one of the few softer traits presented by his character, did not prevent him from sacrificing her to the views of his interested ambition. Self-aggrandisement indeed seems to have been at all times his sole object; and if his ambition was less glaringly conspicuous than that of some of his contemporaries, from being more restrained by prudence, it was not the less his sole motive of action, and was even farther removed from true greatness.

Lysimachus was by his various wives the father of a numerous family: Justin indeed states (xvii. 2) that he had lost fifteen children before his own death; but the greater part of these (if they ever really existed) are wholly unknown. Besides Agathocles, whose fate has been already mentioned, we hear of six children of Lysimachus who survived him; viz. 1. Alexander, who, as well as Agathocles, was the offspring of an Odrysian woman named Macris. (Polyaen. vi. 12; Paus. i. 10. § 5.) 2. Arsinoë, the wife of Ptolemy Philadelphus, a daughter of Lysimachus and Nicaea. 3. Eurydice (probably also a daughter of Nicaea), married to Antipater, the son of Cassander. 4. Ptolemy. 5. Lysimachus. 6. Philip. The three last were all sons of Arsinoë, and shared for a time their mother's fortunes. One other daughter is mentioned as married, during her father's lifetime, to Dromichaetes, king of the Getae. (Paus. i. 9. § 6.)

COIN OF LYSIMACHUS.

The coins of Lysimachus are very numerous, and those in gold and silver remarkable for the beauty of their workmanship. They all bear on the obverse the head of Alexander, represented with horns, as the son of Ammon. The reverse has a figure of Pallas seated, and holding in her hand a victory. [E. H. B.]

LYSI'MACHUS, literary. 1. A comic poet, mentioned by Lucian, who ridicules him for the absurd pedantry with which, though born in Boeotia, he affected to carry the Attic use of T for Σ to an extreme, using not only such words as τετταράκοντα, τήμερον, καττίτερον, κάττυμα and πίτταν, but even βασίλιττα. (Lucian, *Jud. Vocal.* i. p. 90; Meineke, *Hist. Crit. Com. Graec.* p. 493.) Nothing more is known of this Lysimachus, and possibly the name is fictitious.

2. A lyric poet of only moderate worth, μελοποιὸς εὐτελής, who, as we are informed by Suidas and Harpocration, was mentioned by the orator Lycurgus in his speech περὶ διοικήσεως.

3. One of the tutors of Alexander the Great, was an Acarnanian by birth. Though a man of very slender accomplishments, he ingratiated himself with the royal family by calling himself Phoenix, and Alexander Achilles, and Philip Peleus; and by this sort of flattery, he obtained the second place among the young prince's tutors. (Plut. *Alex.* 5.)

4. Another philosopher of the same name, and of a similar character, is mentioned by Athenaeus as the tutor and courtier of king Attalus, respecting whose education he wrote books full of all kinds of flattery. He was the disciple of Theodorus, according to Callimachus, or of Theophrastus, according to Hermippus. (Ath. vi. p. 252.)

5. Of Alexandria, a distinguished grammarian, frequently cited by the scholiasts and other writers, who mention his Νόστοι and his συναγωγὴ Θηβαϊκῶν παραδόξων. (Ath. iv. p. 158, c. d.; *Schol. ad Apoll. Rhod.* i. 558, iii. 1179, *ad Soph. Oed. Col.* 91, *ad Eurip. Andr.* 880, *Hec.* 892, *Phoen.* 26, *Hipp.* 545, *ad Pind. Pyth.* v. 108, *Isth.* iv. 104, *ad Lycoph.* 874; *Apost. Prov.* xvii. 25; Plut. *de Fluv.* 18; Hesych. *s. v.* Σκῦρος.) He is perhaps also the author of the Αἰγυπτιακά cited by Josephus (*c. Ap.* i. 34, ii. 2, 14, 33), and perhaps may even be identified with Lysimachus of Cyrene, who wrote περὶ ποιητῶν. (*Proleg. ad Hes. Opp.* p. 30; Tzetz. *Chil.* vi. 920.) A writer of the same name is mentioned by Porphyry as the author of two books, περὶ τῆς Ἐφόρου κλοπῆς. (Euseb. *Praep. Evang.* x. 3.) Respecting the time of Lysimachus the Alexandrian, we only know that he was younger than Mnaseas, who flourished about B. C. 140. (Vossius, *de Hist. Graec.* p. 464, ed. Westermann; Fabric. *Bibl. Graec.* vol. i. p. 384, vol. ii. p. 129.)

6. A writer on agriculture, often referred to by Varro, Columella, and Pliny; and perhaps the same as Lysimachus who is mentioned in the *Schol. ad Nic. Alex.* 376, and Plin. *H. N.* xxv. 7. [P. S.]

LYSI'MACHUS (Λυσίμαχος), of Cos, a physician, who wrote a commentary on the works of the Hippocratic Collection in three books, addressed to Cydias, a follower of Herophilus, and another in four books, addressed to Demetrius (Erotian. *Gloss. Hippocr.* p. 10), neither of which is now extant. If this Demetrius was the physician born at Apameia, Lysimachus probably lived in the third and second centuries B. C. [W. A. G.]

LYSI'NUS is mentioned in the spurious letters of *Phalaris*, as a poet who wrote odes and tragedies against Phalaris. (See Bentley's *Dissertation and Answer to Boyle.*) [P. S.]

LYSIPPE (Λυσίππη), the name of three mythical personages, one a daughter of Thespius (Apollod. ii. 7. § 8), the second a daughter of Proetus (Apollod. ii. 2. § 2; comp. PROETUS), and the third the wife of Prolaus in Elis. (Paus. v. 2. § 4.) [L. S.]

LYSIPPUS (Λύσιππος), a Lacedaemonian, was left by Agis II. as harmost at Epitalium in Elis, when the king himself returned to Sparta from the Eleian campaign, B. C. 400. During the summer and winter of that year Lysippus made continual devastations on the Eleian territory. In the next year, B. C. 399, the Eleians sued for peace. (Xen. *Hell.* iii. 2. §§ 29, &c.; comp. Diod. xiv. 17; Wess. *ad loc.*; Paus. iii. 8, where he is called Lysistratus.) [E. E.]

LYSIPPUS (Λύσιππος), literary. 1. An Arcadian, a comic poet of the old Comedy. His date is fixed by the marble Didascalia, edited by Odericus, at Ol. lxxxvi. 2, B. C. 434, when he gained the first prize with his Καταχῆναι; and this agrees with Athenaeus, who mentions him in conjunction with Callias (viii. p. 344, e.). Besides the Καταχῆναι, we have the titles of his Βάκχαι (Suid., Eudoc.), which is often quoted, and his Θυρσοκόμος (Suid.). Vossius (*de Poet. Graec.* p. 227) has followed the error of Eudocia, in making Lysippus a tragic poet. Besides his comedies he wrote some beautiful verses in praise of the Athenians, which are quoted by Dicaearchus, p. 10. (Meineke, *Frag. Com. Graec.* vol. i. p. 215, vol. ii. p. 744; Fabric. *Bibl. Graec.* vol. ii. p. 310.)

2. Of Epeirus, wrote a κατάλογος ἀσεβῶν, which is quoted by the scholiast on Apollonius Rhodius, iv. 1093. (Vossius, *de Hist. Graec.* p. 464, ed. Westermann; Ebert, *Diss. Sicul.* p. 107; Mounier, *de Diagora Melio*, p. 41, Rotterd. 1838.) [P. S.]

LYSIPPUS (Λύσιππος), artists. 1. Of Sicyon, one of the most distinguished Greek statuaries, is placed by Pliny at Ol. 114, as a contemporary of Alexander the Great (*H. N.* xxxiv. 8. s. 19). We have no very clear intimation of how long he lived; but there is no doubt that the great period of his artistic activity was during the reign of Alexander; and perhaps Pliny has mentioned the 114th Olympiad in particular, as being that in which Alexander died. We learn from Pausanias (vi. 1. § 2) that he made the statue of the Olympic victor Troilus, who conquered in the 102nd Olympiad; but there is abundant evidence that the statues of victors in the games were often made long after the date of their victories. On the other hand, there is an inscription on a base found at Rome, Σέλευκος βασιλεύς. Λύσιππος ἐποίει. Now Seleucus did not assume the title of *King* till Ol. 117. 1. But this proves nothing; for the addition of an inscription to a statue made long before, was a most frequent occurrence, of which we have many examples.

Originally a simple workman in bronze (*faber aerarius*), he rose to the eminence which he afterwards obtained by the direct study of nature. It was to the painter Eupompus that he owed the guiding principle of his art; for, having asked him which of the former masters he should follow, Eupompus replied by pointing to a crowd of men, engaged in their various pursuits, and told him that nature must be imitated, and not an artist (Plin. *l. c.* § 6). It is not to be inferred, however, that he neglected the study of existing works of art: on the contrary Cicero tells us (*Brut.* 86), that Lysippus used to call the Doryphorus of Polycleitus his master; and there can be no doubt that the school of Lysippus was connected with the Argive school of Polycleitus, as the school of Scopas and Praxiteles was with the Attic school of Phidias; there being in each case a succession of great principles, modified by a closer imitation of the real, and by a preference for beauty above dignity. Perhaps the great distinction between Lysippus and his predecessors could not, in a few words, be better expressed than by saying that he rejected the last remains of the old conventional rules which the early artists followed, and which Phidias, without permitting himself to be enslaved by them, had wisely continued to bear in mind, as a check upon the liberty permitted by mere natural models, and which even Polycleitus had not altogether disregarded (Varr. *de Ling. Lat.* ix. 18). In Lysippus's imitation of nature the ideal appears almost to have vanished, or perhaps it should rather be said that he aimed to idealize merely *human* beauty. He made statues of gods, it is true; but even in this field of art his favourite subject was the human hero Hercules; while his portraits seem to have been the chief foundation of his fame. He ventured even to depart from the proportions observed by the earlier artists, and to alter the robust form (τὸ τετράγωνον, *quadratas veterum staturas*) which his predecessors had used in order to give dignity to their statues, and which Polycleitus had brought to perfection. Lysippus made the heads smaller, and the bodies more slender and more compact (*graciliora sicciorque*), and thus gave his statues an appearance of greater height. He used to say that former artists made men as they *were*, but he as they *appeared to be*. His imitation of nature was carried out in the minutest details: "propriae hujus videntur esse argutiae operum, custoditae in minimus rebus," says Pliny, who also mentions the care which Lysippus bestowed upon the hair. Propertius (iii. 7. 9) speaks of his statues as seeming to have the breath of life (*animosa*), and the same idea is expressed by the grammarian Nicephorus Chumnus, in an interesting but little known passage, in which he describes Lysippus and Apelles as making and painting ζώσας εἰκόνας καὶ πνοῆς μόνης καὶ κινήσεως ἀπολειπομένας. (Boissonade, *Anecdot.* vol. iii. p. 357.)

The works of Lysippus are said to have amounted to the enormous number of 1500; at least this is the story of Pliny, who tells us that Lysippus used to lay by a single piece of gold out of the price received for each of his works, and that, after his death, the number of these pieces was found to be 1500 (*H. N.* xxxiv. 7. s. 17). His works were almost all, if not all, in bronze; in consequence of which none of them are extant. But from copies, from coins, and from the works of his successors, we derive valuable materials for judging of his style. The following are the chief works of his which are mentioned by the ancient authors:—

First, those of a mythological character. 1. A colossal statue of Zeus, 60 feet high, at Tarentum, which is fully described by Pliny (*H. N.* xxxiv. 7. s. 18; comp Strab. vi. p. 278; Lucil. *ap. Non. s. v. Cubitus*). 2. Zeus in the forum of Sicyon (Paus.

ii. 9. § 6). 3. Zeus Nemeus, in an erect position, at Argos (Paus. ii. 20. § 3). 4. Zeus attended by the Muses (Paus. i. 43. § 6). 5. Poseidon, at Corinth (Lucian, *Jup. Trag.* 9, vol. ii. p. 652, Wetst.). 6. Dionysus, in the sacred grove on Mt. Helicon (Paus. ix. 30. § 1). 7. Eros, at Thespiae (Paus. ix. 27. § 3 ; comp. Sillig in the *Amalthea*, vol. iii. p. 299).

As above stated, his favourite mythological subject was Hercules. The following are some of his statues of that hero :—8. A colossal Hercules resting from his labours, in a sitting posture, at Tarentum, whence it was carried to Rome by Fabius Maximus, when he took Tarentum (Strab. vi. p. 278, b. ; Plut. *Fab. Max.* 22). It was afterwards transferred to Byzantium (Nicet. *Stat. Constant.* 5. p. 12). It is frequently copied on gems. 9. Hercules, yielding to the power of Eros, and deprived of his weapons. The statue is described in an epigram by Geminus (*Anth. Pal.* App. ii. p. 655 ; *Anth. Plan.* iv. 103). This also often appears on gems. 10. A small statue (ἐπιτραπέζιος), representing the deified hero as sitting at the banquet of the gods, described by Statius (*Silv.* iv. 6) and Martial (ix. 44). The celebrated Belvedere Torso is most probably a copy of this (Meyer, *Kunstgeschichte*, vol. ii. p. 114 ; Heyne, *Prisc. Art. Op. ex Epigr. illust.* p. 87). 11. Hercules in the forum at Sicyon (Paus. ii. 9. § 7). 12. There were originally at Alyzia in Arcadia, and afterwards at Rome, a set of statues by Lysippus, representing the labours of Hercules (Strab. x. p. 459, c.). Perhaps one of this group may have been the original of the Farnese Hercules of Glycon, which is undoubtedly a copy of a work of Lysippus. (GLYCON ; Müller, *Archäol. d. Kunst*, § 129, n. 2.)

To his mythological works must be added :—13. A celebrated statue of Time, or rather Opportunity (Καιρός ; Callistr. *Stat.* p. 698, ed. Jacobs, with Welcker's Excursus). 14. Helios in a quadriga, at Rhodes (Plin. *H. N.* xxxiv. 8. s. 19. § 6). 15. A Satyr at Athens (*Ibid.*).

Of those of his statues which were neither mythological nor strictly portraits, the following are mentioned :—16. A bather or athlete, scraping himself with a strigil, which was placed by M. Agrippa in front of his baths, and was so admired by the emperor Tiberius that he transferred it to his own chamber ; the resentment of the people, however, compelled him to restore it (Plin. *l. c.*). From the way in which Pliny speaks of this statue, it may be conjectured that it was intended by Lysippus to be a normal specimen of his art, like the Doryphorus of Polycleitus. 17. An intoxicated female flute-player. 18. Several statues of athletes (Paus. vi. 1. § 2, 2. § 1, 4. § 4, 5. § 1, 17. § 2). 19. A statue of Socrates (Diog. Laërt. ii. 43). 20. Of Aesop (*Anth. Graec.*, iv. 33). 21. Of Praxilla. (Tatian. *adv. Graec.* 52.)

We pass on to his actual portraits, and chiefly those of Alexander. In this department of his art Lysippus kept true to his great principle, and imitated nature so closely as even to indicate Alexander's personal defects, such as the inclination of his head sidewards, but without impairing the beauty and heroic expression of the figure. He made statues of Alexander at all periods of life, and in many different positions. Alexander's edict is well known, that no one should paint him but Apelles, and no one make his statue but Lysippus. The most celebrated of these statues is that in which Alexander was represented with a lance. (Plut. *de Isid.* 24), which was considered as a sort of companion to the picture of Alexander wielding a thunderbolt, by Apelles. The impression which it produced upon spectators was described by an epigram afterwards affixed to it,—

Αὐδασοῦντι δ' ἔοικεν ὁ χάλκεος εἰς Δία λεύσσων·
Γᾶν ὑπ' ἐμοὶ τίθεμαι, Ζεῦ, σὺ δ' Ὄλυμπον ἔχε.

(Plut. *de Alex. Virt.* ii. 2, *Alex.* 4 ; Tzetz. *Chil.* viii. 426.) The rest of his portraits of Alexander are described by Müller (*Archäol. d. Kunst*, § 129, n. 2). To the same class belongs his group of the chieftains who fell in the battle at the Granicus.

There are still some other works of Lysippus of less importance, which are described by the historians of Greek art. (Sillig, *Cat. s. v.* ; Meyer, *Kunstgeschichte* ; Hirt, *Gesch. d. Bild. Kunst* ; Nagler, *Künstler-Lexicon.*)

2. A painter in encaustic, of the Aeginetan school, who placed on his paintings the word ἐνέκαεν. (Plin. xxxv. 11. s. 19.)

3. A statuary of Heracleia, the son of Lysippus, who is known from an inscription on the base of a statue of Apollo at Delos : — ΑΠΟΛΛΩΝΙ ΛΥΣΙΠΠΟΣ ΛΥΣΙΠΠΟΥ ΗΡΑΚΛΕΙΟΣ ΕΠΟΙΕΙ. (Welcker, in the *Kunstblatt*, 1827, No. 83.) [P. S.]

LYSIS (Λῦσις). 1. An eminent Pythagorean philosopher, who, driven out of Italy in the persecution of his sect, betook himself to Thebes, and became the teacher of Epaminondas, by whom he was held in the highest esteem. He died and was buried at Thebes. (Paus. ix. 13. § 1 ; Aelian. *V. H.* iii. 17 ; Diod. *Exc. de Virt. et Vit.* p. 556 ; Plut. *de Gen. Socr.* 8, 13, 14, 16 ; Diog. Läert. viii. 39 ; Nepos, *Epam.* 2 ; Iamblich. *Vit. Pyth.* 35.) There was attributed to him a work on Pythagoras and his doctrines, and a letter to Hipparchus, of which the latter is undoubtedly spurious ; and Diogenes says that some of the works ascribed to Pythagoras were really written by Lysis.

There is a chronological difficulty respecting him, inasmuch as he is stated to have been the disciple of Pythagoras, and also the teacher of Epaminondas. Dodwell (*de Cycl. Vet.* p. 148) attempted to show the consistency of the two statements ; but Bentley (*Answer to Boyle*) contends that the ancient writers confounded two philosophers of this name. (Fabric. *Bibl. Graec.* vol. i. p. 851.)

2. A disciple of Socrates. (Diog. Laërt. ii. 29.)

3. A poet of the hilaroedic style, was the successor of Simus, the inventor of that species of poetry the composers of which were at first called Σιμῳδοί, from Simus, and afterwards Λυσιῳδοί and Μαγῳδοί, from Lysis and Magus. (Strab. xiv. p. 648, a. ; Ath. xiv. p. 620, d., iv. p. 182, c. ; Bode, *Gesch. der Lyrisch. Dichtkunst*, vol. ii. p. 469.) [P. S.]

LYSISTRA'TIDES, artist. [LEOSTRATIDES.]

LYSIS'TRATUS, of Sicyon, statuary, was the brother of Lysippus, with whom he is placed by Pliny at the 114th Olympiad (*H. N.* xxxiv. 8. s. 19.) He devoted himself entirely to the making of portraits, and, if we may believe Pliny, his portraits were nothing more than exact likenesses, without any ideal beauty. (*Hic et similitudinem reddere instituit : ante eum quam pulcherrimas facere studebant.*) He was the first who took a cast of

the human face in gypsum; and from this mould he produced copies by pouring into it melted wax. (Plin. *H. N.* xxxv. 12. s. 44.) He made a statue of Melanippe. (Tatian. *adv. Graec.* 54, p. 117, ed. Worth.) [P. S.]

LY'SIUS (Λύσιος), i. e. the Deliverer, a surname of Dionysus, under which he was worshipped at Corinth, where there was a carved image of the god, the whole figure of which was gilt, while the face was painted red. (Paus. ii. 2. § 5.) He was also worshipped at Sicyon, where the Theban Phanes was said to have introduced the god (ii. 7. § 6), and at Thebes. In the last-mentioned place he had a sanctuary near one of the gates, and there was a story that the god had received the surname from the fact of his once having delivered Theban prisoners from the hands of the Thracians in the neighbourhood of Haliartus (ix. 16. § 4; Orph. *Hymn.* 49, 2, &c.) [L. S.]

LYSIZO'NA (Λυσιζώνη), i. e. the goddess who loosens the girdle, is a surname of Artemis and Eileithyia, who were worshipped under this name at Athens. (Theocrit. xvii. 60; Schol. *ad Apollon. Rhod.* i. 287.) [L. S.]

LYSO, a Sicilian of rank at Lilybaeum, whom Verres, while praetor of Sicily in B. C. 73—71, robbed of a statue of Apollo. (Cic. *in Verr.* iv. 17.) A son of Lyso, bearing the same name, is recommended by Cicero to M'. Acilius Glabrio, proconsul in Sicily in B. C. 46. (*ad Fam.* xiii. 34.) [GLABRIO, No. 6.] [W. B. D.]

LYSO, a native of Patrae, in Achaia (Cic. *ad Fam.* xiii. 19), who is commonly said to have been a physician, and to have attended Cicero's freedman Tullius Tiro during his illness at that place, B. C. 51. This, however, is probably a mistake, as he is no where called a physician, and rather seems to be distinguished from Tiro's medical attendant, whose name was Asclapo (*ibid.* xvi. 4, 5, 9); so that altogether it is more likely that Lyso was the person with whom Tiro lodged during his illness. Cicero seems at one time to have been afraid of his not being sufficiently attentive to his guest, and advises Tiro, if necessary, to go to the house of M'. Curius (*ibid.* xvi. 4). Tiro himself, however, seems to have been quite satisfied with his care and attention; and, accordingly, when Lyso visited Rome a short time afterwards, and stayed there for about a year, he lived on the most intimate terms with Cicero, and saw him almost every day (*ibid.* xiii. 19, 24). When Servius Sulpicius was going as proconsul to Achaia, Cicero wrote two letters to him in Lyso's favour, B. C. 47, in which he speaks of him in terms of great affection and gratitude (*ibid.* xiii. 19, 24). [W. A. G.]

LYSON (Λύσων), a statuary, who is mentioned by Pliny among those who made "athletas, et armatos, et venatores, sacrificantesque" (*H. N.* xxxiv. 8. s. 19. § 34). His statue of the Athenian people in the senate-house of the Five Hundred is mentioned by Pausanias (i. 3. § 4). [P. S.]

LYSUS (Λῦσος), a Macedonian statuary, who made the statue of Criannius, the Eleian, in the Altis at Olympia. (Paus. vi. 17. § 1.) [P. S.]

LYTE'RIUS (Λυτήριος), i. e. the Deliverer, a surname of Pan, under which he had a sanctuary at Troezene, because he was believed during a plague to have revealed in dreams the proper remedy against the disease. (Paus. ii. 35. § 5.) [L. S.]

LYTIERSES (Λυτιέρσης), another form of Lityerses. (Theocr. x. 41.) [LITYERSES.]

M.

MA (Μᾶ) signifies probably *mother*, as in Aeschylus (μᾶ γᾶ, *Suppl.* 890), who applies it to the earth to designate her as the mother of all. But, according to Stephanus Byzantinus (*s. v.* Μάσταυρα), Ma was the name of a nymph in the suite of Rhea, to whom Zeus entrusted the bringing up of the infant Dionysus. The same author tells us that Rhea herself was by the Lydians called Ma, and that bulls were sacrificed to her, whence the name of the town Mastaura was derived. (Comp. Welcker, *Trilog.* p. 167.) [L. S.]

MACAR or MACAREUS (Μάκαρ or Μακαρεύς). 1. A son of Helios and Rhodos, or, according to others, a son of Crinacus, who after the murder of Tenages fled from Rhodes to Lesbos. (Hom. *Il.* xxiv. 544; Diod. v. 56; Plat. *de Leg.* viii. p. 838; Arnob. *adv. Gent.* iv. 24; Ilgen, *ad Hymn. Hom.* p. 203.)

2. A son of Aeolus, who committed incest with his sister Canace, and, according to some accounts, killed himself in consequence. (Hygin. *Fab.* 238; Plut. *Parall. Hist. Gr. et Rom.*; comp. AEOLUS.)

3. A son of Lycaon, from whom the town of Macaria in Arcadia derived its name. (Paus. viii. 3. § 1; Steph. Byz. *s. v.* Μακαρέαι; Apollod. iii. 8. § 1.)

4. A son of Jason and Medeia, who is also called Mermerus or Mormorus. (Hygin. *Fab.* 239; Tzetz. *ad Lycoph.* 175; comp. MERMERUS.)

5. Of Nericus, one of the companions of Odysseus. (Ov. *Met.* xiv. 159.)

6. A Lapithes, who at the wedding of Peirithous slew the centaur Erigdupus. (Ov. *Met.* xii. 452.)

7. The founder of Lesbos, was a son of Crineus and a grandson of Zeus. (Diod. v. 81.) [L. S.]

MACAREUS (Μακαρεύς). Athenaeus cites in two places (vi. p. 262, c. xiv. p. 639, d) the Κωακά of Macareus. As his citation, the same in both places, is from the third book, we know that the history comprehended at least three books: but nothing more seems known either of the author or the work, except that it was written after the time of Phylarchus, from whom Macareus quotes three hexameter lines, and who appears to have lived in the reign of Ptolemy Euergetes and Ptolemy Philopator, kings of Egypt, i. e. B. C. 246—204. (Fabric. *Bibl. Graec.* vol. viii. p. 367.) [J. C. M.]

MACA'RIA (Μακαρία), a daughter of Heracles by Deïaneira, from whom Zenobius derives the proverb βάλλ' ἐς μακαρίαν, because she had put an end to herself. (Paus. i. 32. § 6; Zenob. *Prov.* ii. 61.) [L. S.]

MACA'RIUS (Μακάριος), a Spartan, was one of the three commanders of the Peloponnesian force which was sent to aid the Aetolians in the reduction of Naupactus, B. C. 426, which however was saved by Demosthenes with the aid of the Acarnanians. Macarius took part in the expedition against Amphilochian Argos, in the same year, and was slain at the battle of Olpae. (Thuc. iii. 100—102, 105—109.) [E. E.]

MACA'RIUS (Μακάριος). 1. AEGYPTIUS, the EGYPTIAN. There were in the fourth century in Egypt two eminent ascetics and contemporaries, though probably not disciples of St. Antony, as is asserted by Rufinus, and perhaps by Theodoret. [ANTONIUS, No. 4, p. 217, b.] Of these the

subject of the present article is generally distinguished as the EGYPTIAN, sometimes as MAGNUS, the GREAT, or as MAJOR or SENIOR, the ELDER; while the other is described as Macarius of Alexandria. [No. 2.]

Macarius the Egyptian was the elder of the two, and was born, according to Socrates, in Upper Egypt. At the age of thirty he betook himself to a solitary life. His place of retreat was the wilderness of Scete or Scetis, a part of the great Lybian desert, which D'Anville places about 60 miles, but Tillemont as much as 120 miles S. of Alexandria, a wretched spot, but on that account well suited to the purpose of the ascetics who occupied it. Here Macarius, though yet a young man, gave himself up to such austerities as to acquire the title of παιδαριογέρων, "the aged youth." At forty years of age he was ordained a priest, and is said to have received power to cast out evil spirits and to heal diseases, as well as the gift of prophecy; and many marvellous stories are related by his biographers, Palladius and Rufinus, of his employment of these supernatural qualifications. It was even reported that he had raised the dead in order to convince an obstinate heretic, a Hieracite [HIERAX, No. 3], with whom he had a disputation: but this miracle was too great to be received implicitly even by the credulity of Rufinus and Palladius, who have recorded it only as a report.

During the persecution which the orthodox suffered from Lucius, the Arian patriarch of Alexandria [LUCIUS, No. 2] during the reign of the emperor Valens, Macarius was banished, together with his namesake of Alexandria and other Egyptian solitaries, to an island surrounded by marshes and inhabited only by heathens. He died at the age of ninety; and as critics are generally agreed in placing his death in A. D. 390 or 391, he must have been born about the beginning of the fourth century, and have retired to the wilderness about A. D. 330. He is canonized both by the Greek and Latin churches; his memory is celebrated by the former on the 19th, by the latter on the 15th January. (Socrat. *H. E.* iv. 23, 24; Sozomen, *H. E.* iii. 14, vi. 20; Theodoret, *H. E.* iv. 21; Rufin. *H. E.* ii. 4; and apud Heribert Rosweyd, *De Vita et Verbis Senior.* ii. 28; *Apophthegmata Patrum*, apud Coteler. *Eccles. Graec. Monum.* vol. i. p. 524, &c.; Pallad. *Histor. Lausiac.* c. 19; Bolland, *Acta Sanctor.* a. d. 15 *Januar.*; Tillemont, *Mémoires*, vol. viii. p. 574, &c.; Ceillier, *Auteurs Sacrés*, vol. vii. p. 709, &c.)

The writings of Macarius have been the subject of much discussion. Gennadius of Marseilles, our earliest authority, says (*De Viris Illustrib.* c. 10) that he wrote only a single *Epistola* or letter to his juniors in the ascetic life, in which he pointed out to them the way of attaining Christian perfection. Miraeus endeavours to identify this *Epistola* with the monastic rule, ascribed to one of the Macarii, and given in the *Codex Regularum* of St. Benedict of Anagni; but which, with the letter which follows it, is rather to be ascribed to Macarius of Alexandria. The subject would lead us to identify the *Epistola* mentioned by Gennadius with the *Opuscula* mentioned below, especially as a cursory citation by Michael Glycas in his *Annales* (Pars i. p. 105, ed. Paris, p. 81, ed. Venice, p. 199, ed. Bonn) from "the Epistles (ἐν ἐπιστολαῖς) of Macarius the Great" is found to bear some resemblance to a passage in the fourth *Opusculum*, c. 2. The writings published under the name of Macarius of Egypt are these: I. Ὁμιλίαι πνευματικαί, *Homiliae Spirituales.* These homilies, so called, are fifty in number, of unequal length, and possibly interpolated by a later hand. They are ascribed to our Macarius on the authority of MSS. by Picus, Fabricius, Pritius, Tillemont, and Galland; but his authorship is denied by Possin, Dupin, Oudin, and Ceillier, though these are not agreed to whom to ascribe them. Cave hesitates between our Macarius and his namesake of Alexandria [No. 2]; but on the whole is inclined to prefer the latter. *The Homiliae* were first published by Joannes Picus, or Pic, 8vo. Paris, 1559; a Latin version by the editor was separately published in the same or the next year. The Greek text, with a Latin version by Palthenius, was again published at Frankfort, 8vo. 1594; and the text and version were reprinted from Picus with the works of Gregory Thaumaturgus [GREGORIUS THAUMATURGUS] and Basil of Seleuceia [BASILIUS, No. 4], fol. Paris, 1621. A revised edition of the Greek text, with the version of Palthenius, also revised, was published by Jo. Georg. Pritius, 8vo. Leipzig, 1698, and again in 1714, and may be regarded as the standard edition. A Latin version is given in the *Bibliotheca Patrum*, vol. ii. ed. Paris, 1589; vol. iv. ed. Cologn. 1618; vol. iv. ed. Lyon, 1677. An English version, with learned and valuable notes, by "a presbyter of the church of England" (Fabricius calls him Thomas Haywood), was published 8vo. London, 1721. Some other homilies of Macarius are extant in MS. II. *Opuscula.* The collection so termed comprehends seven treatises, all short: Περὶ φυλακῆς καρδίας, *De Custodia Cordis*; 2. Περὶ τελειότητος ἐν πνεύματι, *De Perfectione in Spiritu*; 3. Περὶ προσευχῆς, *De Oratione*; 4. Περὶ ὑπομονῆς καὶ διακρίσεως, *De Patientia et Discretione*; 5. Περὶ ὑψώσεως τοῦ νοός, *De Elevatione Mentis*; 6. Περὶ ἀγαπῆς, *De Charitate*; 7. Περὶ ἐλευθερίας νοός, *De Libertate Mentis.* These *Opuscula* were first published, with a Latin version, in the *Thesaurus Asceticus* of Possin, 4to. Paris, 1684; a more correct edition both of the text and version was published by J. G. Pritius, 8vo. Leipzig, 1699; and again in 1714; and may be regarded as the best edition. III. *Apophthegmata.* These were published partly by Possin in his *Thesaurus Asceticus*, and partly by Cotelerius in his *Ecclesiae Graecae Monumenta*, vol. i. (4to. Paris, 1677), among the *Apophthegmata Patrum*; and were subjoined by Pritius to the *Opuscula.* An English version of the *Opuscula* and of some of the *Apophthegmata* (those of Possin) was published by Mr. Granville Penn, 12mo. London, 1816, under the title of *Institutes of Christian Perfection.* All the works of Macarius, with a Latin version, are given in the *Bibliotheca Patrum* of Galland, vol. vii. fol. Venice, 1770. A monastic rule to the compilation of which our Macarius contributed is noticed below in No. 2. A Latin version of some fragments of other pieces is given in the *Bibliotheca Concionatoria* of Combéfis; and perhaps some pieces remain in MS. beside the homilies already mentioned. (Tillemont and Ceillier, *ll. cc.*; Pritius, *Praefat. in Macarii Opuscula*; Galland, *Bibl. Patrum Proleg.* ad vol. vii.; Oudin, *De Scriptorib. Eccles.* vol. i. col. 474, seq.; Cave, *Hist. Litt.* ad ann. 373, vol. i. p. 256, ed. Oxford, 1740—1742; Fabric. *Bibl. Graec.* vol. viii. p. 361, &c.; Penn, *Pref. to the Institutes of Macarius.*)

2. Of ALEXANDRIA, contemporary with the foregoing, from whom he is distinguished by the epithet ALEXANDRINUS (ὁ Ἀλεξανδρεύς), or POLITICUS (Πολιτικός), i. e. URBICUS, and sometimes JUNIOR. Palladius, who lived with him three years, has given a tolerably long account of him in his *Historia Lausiaca*, c. 20; but it chiefly consists of a record of his supposed miracles. He was a native of Alexandria where he followed the trade of a confectioner, and must not be confounded with Macarius, the presbyter of Alexandria, who is mentioned by Socrates (*H. E.* i. 27) and Sozomen (*H. E.* ii. 22), and who was accused of sacrilegious violence towards Ischyras [ATHANASIUS]. Our Macarius forsook his trade to follow a monastic life, in which he attained such excellence, that Palladius (*ibid.* c. 19) says that, though younger than Macarius the Egyptian, he surpassed even him in the practice of asceticism. Neither the time nor the occasion of his embracing a solitary life is known, for the Macarius mentioned by Sozomen (*H. E.* vi. 29) appears to be a different person. Tillemont has endeavoured to show that his retirement took place not later than A. D. 335, but he founds his calculation on a misconception of a passage of Palladius. Macarius was ordained priest after the Egyptian Macarius, i. e. after A. D. 340, and appears to have lived chiefly in that part of the desert of Nitria which, from the number of the solitaries who had their dwellings there, was termed "the Cells" ("Cellae," or "Cellulae," τὰ κελλία); but frequently visited, perhaps for a time dwelt, in other parts of the great Lybian wilderness, and occasionally at least of the wilderness between the Nile and the Red Sea. Galland says he became at length archimandrite of Nitria, but does not cite his authority, which was probably the MS. inscription to his *Regula* given below, and which is of little value. Philippus Sidetes calls him a teacher and catechist of Alexandria, but with what correctness seems very doubtful. Various anecdotes recorded of him represent him as in company with the other Macarius (No. 1) and with St. Antony. Many miracles are ascribed to him, most of which are recorded by Palladius either as having been seen by himself, or as resting on the authority of the saint's former companions, but they are frivolous and absurd. Macarius shared the exile of his namesake [No. 1] in the persecution which the Arians carried on against the orthodox. He died, according to Tillemont's calculation, in A. D. 394, but according to Fabricius, in A. D. 404, at the age of 100, in which case he must have been nearly as old as Macarius the Egyptian. He is commemorated in the Roman Calendar on the 2d January, and by the Greeks on the 19th January. Socrates describes him as characterized by cheerfulness of temper and kindness to his juniors, qualities which induced many of them to embrace an ascetic life. (Socrat. *H. E.* iv. 23, 24; Sozom. *H. E.* iii. 14, vi. 20; Theodoret. *H. E.* iv. 21; Rufin. *H. E.* ii. 4; and apud Heribert Rosweyd, *De Vita et Verbis Senior.* ii. 29; Pallad. *Hist. Lausiac.* c. 20; Bolland. *Acta Sanctor.* a. d. 2 *Januar.*; Tillemont, *Mémoires*, vol. viii. p. 626, &c.)

To this Macarius are ascribed the following works: — I. *Regula S. Macarii qui habuit sub Ordinatione sua quinque Millia Monachorum.* This *Regula*, which is extant in a Latin version, consists of thirty "*Capita*," and must be distinguished from another, which is also extant in a Latin version, under the title of *Regula SS. Serapionis, Macarii, Paphnutii et alterius Macarii;* to which the first of the two Macarii contributed capp. v—viii., and the second ("alter Macarius") capp. xiii.—xvi. Tillemont and others consider these two Macarii to be the Egyptian and the Alexandrian, and apparently with reason. The *Regula S. Macarii*, which some have supposed to be the *Epistola* of Macarius the Egyptian [No. 1] mentioned by Gennadius, is ascribed to the Alexandrian by S. Benedict of Anagni, Holstenius, Tillemont, Fabricius, and Galland. Cave hesitates to receive it as genuine. II. *Epistola B. Macarii data ad Monachos.* A Latin version of this is subjoined to the *Regula;* it is short and sententious in style. The *Regula* was first printed in the *Historia Monasterii S. Joannis Reomaensis* (p. 24) of the Jesuit Rouerus (Rouvière), 4to. Paris. 1637; and was reprinted together with the *Epistola*, in the *Codex Regularum* of Holstenius (4to. Rome, 1661), and in the *Bibliotheca Patrum* of Galland, vol. vii. fol. Venice, 1770. III. Τοῦ ἁγίου Μακαρίου τοῦ Ἀλεξανδρέως λόγος περὶ ἐξόδου ψυχῆς δικαίων καὶ ἁμαρτωλῶν· τὸ πῶς χωρίζονται ἐκ τοῦ σώματος, καὶ πῶς εἰσιν, *Sancti Macarii Alexandrini Sermo de Exitu Animae Justorum et Peccatorum: quomodo separantur a Corpore, et in quo Statu manent.* This was printed, with a Latin version, by Cave (who, however, regarded it as the forgery of some later Greek writer), in the notice of Macarius in his *Historia Litteraria* ad ann. 373 (vol. i. fol. Lond. 1688, and Oxford, 1740—1742); and was again printed, more correctly, by Tollius, in his *Insignia Itineris Italici*, 4to. Utrecht, 1696. Tollius was not aware that it had been printed by Cave. It is given, with the other works of Macarius of Alexandria, in the *Bibliotheca Patrum* of Galland. In one MS. at Vienna it is ascribed to Alexander, an ascetic and disciple of Macarius. Cave is disposed to ascribe to Macarius of Alexandria the *Homiliae* of Macarius the Egyptian [No. 1]. (Cave, *l. c.*; Fabric. *Bibl. Graec.* vol. viii. p. 365; Holsten. *Codex Regularum*, vol. i. pp. 10—14, 18—21, ed. Augsburg, 1759; Galland, *Biblioth. Patr. Proleg.* to vol. vii.; Tillemont, *Mémoires*, vol. viii. pp. 618, 648; Ceillier, *Auteurs Sacrés*, vol. vii. p. 712, &c.)

3. Of ANCYRA, of which city he was metropolitan. Macarius lived in the earlier part of the fifteenth century, and was author of a work against the Latin church and its advocates, entitled Κατὰ τῆς τῶν Λατίνων κακοδοξίας καὶ κατὰ Βαρλαὰμ καὶ Ἀκινδύνου, *Adversus Maligna Latinorum Dogmata et contra Barlaam et Acindynum.* The work is extant only in MS., but has been cited in several places by Allatius in his *De Eccles. Occident. et Orient. perpet. Consensione.* Allatius characterizes the work as trifling and full of absurdities; but Cave considers that the citations given by Allatius himself by no means justify his censure. (Cave, *Hist. Litt.* ad ann. 1430; Fabricius, *Bibl. Graec.* vol. viii. p. 367.)

4. Of ANTIOCH. Macarius was patriarch of Antioch in the seventh century. He held the doctrine of the Monothelites; and having attended the sixth general or third Constantinopolitan council (A. D. 680, 681), and there boldly avowed his heresy, affirming that Christ's will was "that of a God-man" (Θεανδρικήν); and having further boldly declared that he would rather be torn limb from limb than renounce his opinions, he was de-

posed and banished. His Ἔκθεσις ἤτοι ὁμολογία πίστεως, *Expositio sive Confessio Fidei*; and some passages from his Προσφωνητικὸς πρὸς βασιλέα λόγος, *Hortatorius ad Imperatorem Sermo*; his Λόγος ἀποσταλεὶς Λουκᾷ πρεσβυτέρῳ καὶ μοναχῷ τῷ ἐν Ἀφρικῇ, *Liber ad Lucam Presbyterum et Monachum in Africa missus*; and from one or two other of his pieces, are given in the *Concilia*, vol. vi. col. 743, 902, &c., ed. Labbe; vol. iii. col. 1168, 1300, &c., ed. Hardouin; vol. xi. col. 349, 512, &c., ed. Mansi. (Cave, *Hist. Litt.* ad ann. 680; Fabric. *Bibl. Graec.* vol. viii. 368.) This heretical Macarius of Antioch is not to be confounded with a saint of later date, but of the same name, "archbishop of Antioch in Armenia," who died an exile at Ghent in Flanders, in the early part of the eleventh century, and of whom an account is given by the Bollandists in the *Acta Sanctorum*, a. d. 10 *Aprilis*. Of what Antioch this later Macarius was archbishop is not determined. There is no episcopal city of Antioch in Armenia properly so called.

5. Antonii Discipulus, the Disciple of St. Antony, or, of Pispir (comp. Nos. 1 and 2). Palladius (*Hist. Lausiac.* c. 25, 26) mentions two disciples of St. Antony, Macarius and Amathas, as resident with and attendant upon that saint, at Mount Pispir, Pispiri, or Pisperi, and as having buried him after his death. These are probably the two brethren mentioned by Athanasius (*Vita S. Antonii*, c. 21) as having waited on the aged recluse for the last fifteen years of his life. This Macarius of Pispir has been by several writers, both ancient and modern, including Rufinus, and perhaps Theodoret, among the ancients, and Cave and Pritius among the moderns, confounded with one or other of the Macarii, the Egyptian and the Alexandrian (Nos. 1 and 2); but Bollandus (*Proleg. ad Vitam S. Anton.* c. v. vi. in *Acta Sanct.* a. d. 17 *Jan.*) and Tillemont (*Mémoires*, vol. viii. p. 806) have shown that there are several reasons for distinguishing them; and there is great difficulty in reconciling the known circumstances of either of these Macarii with the close attendance on St. Antony given by Macarius of Pispir. To Macarius of Pispir Possin ascribed the *Homiliae* and *Opuscula* of Macarius the Egyptian (No. 1).

6. Of Athos. [No. 13.]

7. Of the Cells, or Junior. Macarius, whom Sozomen calls πρεσβύτερον τῶν κελλίων, "presbyter of the Cells," i. e. of that part of the desert of Nitria in Egypt which was so called, was a herd boy, who having, while feeding his cattle by the Maraeotic lake, accidentally killed one of his companions, fled into the wilderness in order to avoid the punishment of his homicide. He was thus led to embrace a solitary life, which he followed for nearly thirty years. This Macarius must not be confounded with Nos. 1, 2, or 5, with whom he appears to have been contemporary. (Sozomen, *H. E.* vi. 29; Pallad. *Hist. Lausiac.* c. xvii.; Tillemont, *Mémoires*, vol. viii. p. 575.)

8. Chrysocephalus, archbishop of Philadelphia. [Chrysocephalus.]

9. Of Constantinople, patriarch of that see, from 1376 to 1379. There was another Macarius patriarch of Constantinople, in the sixteenth century. (Fabr. *Bibl. Graec.* vol. viii. p. 368.)

10. Historicus, the Historian. [Macarius.]

11. Hierosolymitanus, or of Jerusalem. Two Macarii were bishops of Jerusalem, one in the early part of the fourth century, before that see was raised to the dignity of a patriarchate; the other in the sixth century.

Macarius I. became bishop in A. D. 313 or 314, on the death of Hermon, and died in or before A. D. 333. He was computed to be the thirty-ninth bishop of the see. His episcopate, therefore, coincides with one of the most eventful periods in ecclesiastical history. There is extant in Eusebius (*De Vita Constantin.* iii. 30—32) and in Theodoret (*H. E.* i. 17), a letter from Constantine the Great to Macarius, concerning the building of the church of the Holy Sepulchre at Jerusalem. Socrates (*H. E.* i. 17), Sozomen (*H. E.* ii. 1), and Theodoret (*H. E.* i. 18), also ascribe to him the discovery, by testing its miraculous efficacy, of the true cross, which had been dug up, with the two on which the thieves had suffered, near the Holy Sepulchre. Macarius was present at the council of Nice (Sozomen, *H. E.* i. 17; comp. *Concilia*, vol. i. col. 313, 314, ed. Hardouin); and, according to the very doubtful authority of Gelasius of Cyzicus (apud *Concilia*, col. 417), took part in the disputations against the Arian philosophers. He separated himself from the communion of Eusebius, the historian, bishop of Caesareia, who was his ecclesiastical superior, on account of his supposed Arianism. (Sozomen, *H. E.* ii. 20; Fabric. *Bibl. Gr.* vol. viii. p. 369; Bolland. *Acta Sanctor. Martii*, vol. ii. p. 34, and *Maii*, vol. iii. *Tractatus Praelim.* pp. xvi. xvii.; Tillemont, *Mémoires*, vol. vi.)

Macarius II. was first appointed to the see A. D. 544, by the influence of the monks of Neolaura, "the new monastery," on the death of Petrus or Peter; but his election was disallowed by the emperor Justinian I., because it was reported that he avowed the obnoxious opinions of Origen, and Eustochius was appointed in his room, who bitterly persecuted the Origenists, who were numerous in the monasteries of Palestine. Eustochius was, however, afterwards deposed, but in what year, or from what cause, is not clear; and Macarius was restored, after purging himself from suspicion of heresy, by pronouncing an anathema on the opinions of Origen. Victor of Tunes places his restoration in the thirty-seventh year of Justinian (A. D. 563 or 564), and Theophanes in the reign of Justin II., who succeeded Justinian in A. D. 567. He died about A. D. 574, and was succeeded by Joannes. A homily, *De Inventione Capitis Praecursoris*, by Macarius, bishop of Jerusalem, is extant in MS.; but it is not known by which it was written, though probably by Macarius II. (Evagr. *H. E.* iv. 37, 39, v. 16; Cyril Scyth. *Sabae Vita*, c. 90, apud Coteler. *Eccles. Graec. Monum.* vol. iii. p. 373; Le Quien, *Oriens Christ.* vol. iii. col. 235, &c.; Bolland. *Acta Sanctor. Maii*, vol. iii. *Tractat. Praelim.* pp. xxviii. xxix.; Fabric. *Bibl. Graec.* vol. viii. p. 369.)

12. Junior. [Nos. 2, 7.]

13. Macres, or Macra (ὁ Μακρής) or Macrus (ὁ Μακρός), a monk of Mount Athos, and an intimate friend of George Phranza [Phranza], by whose interest he was appointed Hegumenus, or abbot of the monastery of the Almighty (τοῦ Παντοκράτορος), at Constantinople. He also obtained the dignity of Protosyncellus. He was a strenuous opponent of the Latin church; and this involved him in serious disputes with Joseph II., patriarch of Constantinople, who was favourable to the union of the churches. Notwithstanding his hostility to the Latins, Macarius was sent by the emperor

Joannes II. Palaeologus, on a mission to the Pope Martin V., preparatory to the summoning of a general council to determine the union, and died on his return in the beginning of the year 1431. It is not clear whether Macarius Macres was the same or a different person from another Macarius, a monk of Xanthopulus, of Jewish origin, and spiritual father to the emperor Manuel Palaeologus (Phranza, ii. 1); but it is quite clear that he is to be distinguished from Macarius Curunas (ὁ Κουρουνᾶς), who also was sent by Joannes Palaeologus to the pope, after the death of Macarius Macres (Sguropulus, *Hist. Concil. Florent.* ii. 15, 16). Macarius Macres wrote a book against the Latin doctrine of the procession of the Holy Spirit from the Son, with this title, Ὅτι τὸ λέγειν καὶ ἐκ τοῦ Υἱοῦ τὸ πνεῦμα τὸ ἅγιον ἐκπορεύεσθαι οὔτε ἀναγκαῖόν ἐστιν ἀλλὰ καινοτομία τῆς ὀρθοδόξου πίστεως, *Quod necessarium non est, sed Innovatio Fidei, dicere et Filio procedere Spiritum Sanctum.* This work is extant in MS., and is cited by Allatius in his *De Eccles. Occident. et Orient. Perpetua Consens.* Some other works by Macarius Hieromonachus are extant in MS., but it is not certain if the writer was our Macarius; a small piece, *De Inventione et Translatione S. Euphemii Martyris*, is distinctly ascribed to him. (Phrantza, ii. 9, p. 35, ed. Vienna, 1796, pp. 156, 157, ed. Bonn; Sguropulus, *l. c.*; Fabric. *Bibl. Graec.* vol. viii. p. 370; Cave, *Hist. Litt.* ad ann. 1420.)

14. Magnes. Some extracts from a work entitled *Apologia adversus Theosthenem Evangeliorum Calumniatorem*, by a writer whom he termed Magnetes, were given in a Latin version by Franciscus Turrianus, in his tract *De Sanctissima Eucharistia contra Volanum Polonum*, Florence, 1575; but nothing was at that time known of the writer, of whom there was not any ascertained notice in the writers of the first eight centuries after Christ. Cave found in a MS. work of Germanus of Constantinople (he does not say which Germanus), mention of "one Magnes, a presbyter of Jerusalem," who was present at the synod of Antioch, A. D. 265, at which Paul of Samosata was deposed and excommunicated; and he identified this Magnes, but without reason, with the writer of the *Apologia*. Tillemont (*Hist. des Empereurs*, vol. iv. p. 308, &c.) has devoted a section to this obscure writer, and Magnus Crusius of Göttingen has most fully discussed the subject in two dissertations, *Notitia Macarii Magnetis*, and *De Θεολογουμένοις Macarii Magnetis*, 4to. Göttingen, 1737 and 1745. The name of the author is found in the various forms of Macarius Magnetes (τοῦ Μακαρίου Μαγνήτου), Macarius Magnes (τοῦ Μακαρίου Μάγνητος), and Macarius (τοῦ ἁγίου Μακαρίου), the last showing that Macarius is a name, not a title ("Beatus"); but it is doubtful whether Magnes is to be understood as a name or as a local designation, "the Magnesian;" and this uncertainty existed as early as the ninth century, when both the writer and his work, which was cited by the Iconoclasts, had become obscure. In a copy of his work, which was found with difficulty by the orthodox of that day, the author was called ἱεράρχης, "bishop," and was delineated in episcopal vestments; but his see appears to have been altogether unknown. He is thought by Crusius to have lived near the end of the third or the beginning of the fourth century. There was a Macarius bishop of Magnesia, early in the fifth century, who was one of the opponents of Chrysostom; but if Crusius is correct in fixing the age of our Macarius, this must have been a different person.

Macarius wrote, 1. Ἀποκριτικά, *Responsiones*, in five books; inscribed to Theosthenes, and not, as Turrianus and others after him had supposed, written against him, but rather against Porphyry. The work was formerly extant in the library of St. Mark, at Venice, but is not there now. Some extracts are, however, contained in different MSS., and the unpublished *Antirrhetica adversus Iconomachos* of Nicephorus of Constantinople, contains many passages. The extracts given by Turrianus were reprinted, but with some omissions, by Fabricius, in his *Delectus Argumentorum et Syllabus Scriptorum de Veritate Religionis Christianae*, and by Galland, in his *Bibliotheca Patrum*, vol. iii.; and some of the fragments preserved by Nicephorus were published by Crusius, in his Dissertations already referred to. Another work of Macarius Magnes, *Sermones in Genesin*, or *Commentarius in Genesin*, has also perished, with the exception of some fragments, a portion of which were also inserted by Crusius. (Tillemont, *l. c.*; Cave, *Hist. Litt.* ad ann. 265 and 403; Fabric. *Bibl. Graec.* vol. vii. p. 296, &c.; Galland. *Biblioth. Patrum*, *Proleg.* ad vol. iii. c. xiii.; Ceillier, *Auteurs Sacrés*, vol. iv. 181, &c.)

15. Magnus. [No. 1.]

16. Martyrii Scriptor. A supplement to the *Acta Proconsularia Beatorum Martyrum Tharaci Probi et Andronici*, of which Baronius has given a Latin version in his *Annales Ecclesiastici*, ad ann. 290, is said by him to have been drawn up by Macarius, Felix, and Verus, Christians, who were spectators of the Martyrdom; but a reference to the original Acta (which were published, with a Latin version, by Emericus Bigotius, Paris, 1680, and by Ruinart in his *Acta Martyrum Sincera*, and by the Bollandists, in the *Acta Sanctorum Octobri*, vol. v. p. 560, &c.) shows that the name of the writer was Marcion (Μαρκίων), not Macarius.

17. Monachus. According to Gennadius of Marseilles, Macarius, a Roman monk, wrote *Liber adversus Mathematicos*, or as it is described by Rufinus, *Opuscula adversus Fatum et Mathesin*, now lost. He lived about the end of the fourth century, and was the intimate friend of Rufinus, who inscribed to him his Latin version of the Περὶ ἀρχῶν of Origen, and his *Apologia pro Origene*. (Gennadius, *De Viris Illustr.* c. 28; Fabric. *Biblioth. Graec.* vol. viii. p. 372; Cave, *Hist. Litt.* ad ann. 401.)

18. The Monothelite. [No. 4.]

19. Patriarcha. [Nos. 4, 9, 11.]

20. Of Philadelphia. [Chrysocephalus.]

21. Romanus. [No. 17.]

22. Rufini Amicus. [No. 17.]

Many other Macarii are enumerated by Fabricius, *Biblioth. Graec.* vol. viii. p. 367, &c. [J. C. M.]

MACATUS, M. LI'VIUS, was appointed by the propraetor M. Valerius, in B. C. 214, commander of the town and citadel of Tarentum, and defended both with success against the attacks of Hannibal in that year. But two years afterwards (B. C. 212) the town was taken by a surprise, and Livius fled for refuge into the citadel, which he maintained, notwithstanding all the attempts of Hannibal to dislodge him. In course of time the Roman troops suffered dreadfully, from want of

provisions. In B. C. 210, D. Quintius was sent with a fleet to convey provisions to the citadel, but was defeated by the Tarentines; this disaster, however, was counterbalanced by a victory which Livius gained at the same time by land. Livius continued in possession of the citadel till the town was retaken by Q. Fabius Maximus in B. C. 209. In the following year there was a warm debate in the senate respecting Livius Macatus; some maintaining that he ought to be punished for losing the town, others that he deserved to be rewarded for having kept the citadel for five years, and a third party thinking that it was a matter which did not belong to the senate, and that if punishment was deserved, it ought to be inflicted by the censorial nota. The latter view was the one adopted by the majority of the senate. Macatus was warmly supported on this occasion by his relative M. Livius Salinator; and a saying of Q. Fabius Maximus in the course of the debate is recorded by several writers. When the friends of Macatus were maintaining that Maximus was indebted for his conquest of the town to Macatus, because he had possession of the citadel, Maximus replied, "Certe, nam nisi ille amisisset, ego nunquam recepissem." (Liv. xxiv. 20, xxv. 9, 10, 11, xxvi. 39, xxvii. 25, 34; Appian, *Annib.* 32; Polyb. viii. 27, &c., who calls him *Caius* Livius; Cic. *de Senect.* 4, *de Orat.* ii. 67, who erroneously calls him Livius *Salinator*; Plut. *Fab.* 21.)

MACCABAEI (Μακκαβαῖοι), the name generally given to the descendants of the family of the heroic Judas Maccabi or Maccabaeus, a surname which he obtained from his glorious victories. (From the Hebrew מַקָּבָ, *makkab*, "a hammer;" see Winer, *Biblisches Realwörterbuch*, vol. i. p. 745.) They were also called *Asamonaei* (Ἀσαμωναῖοι), from Asamonaeus, or Chasmon, the great-grandfather of Mattathias, the father of Judas Maccabaeus, or, in a shorter form, *Asmonaei* or *Hasmonaei*. This family, which eventually obtained the kingly dignity, first occurs in history in B. C. 167, when Mattathias raised the standard of revolt against the Syrian kings. According to Josephus (*Ant.* xiv. 16) the Asmonaean dynasty lasted for 126 years; and as he places its termination in B. C. 37, the year in which Antigonus, king of Judaea, was put to death by M. Antony, it would have commenced in B. C. 163, when Judas Maccabaeus took Jerusalem, and restored the worship of the temple. At the death of Antigonus there were only two members of the Asmonaean race surviving, namely, Aristobulus and his sister Mariamne, the former of whom was put to death by Herod in B. C. 35, and the latter was married to the murderer of her brother, to whom she bore several children.

The history of the Maccabees is related at length by Josephus (xii. 6—xiv. 16), and the war of independence against the Syrian kings down to the time of Simon in the first and second books of Maccabees. It is only necessary here to give a brief account of the founders of this family, since the various members of it, who obtained the kingly dignity, are given under their proper names. A genealogical table of the whole family will be found in Vol. II. p. 543.

From the death of Alexander the Great the Greek language, religion, and civilisation, which had been spread more or less throughout the whole of Asia, from the Indus to the Aegaean, had been making a certain though slow progress among the Jewish nation also. Under the sovereignty of the early Ptolemies and Seleucidae, who had allowed the Jews liberty of religious worship, an influential party had adopted the Greek religion and Greek habits; and their example would probably have been followed by still greater numbers, had not the attempts of Antiochus (IV.) Epiphanes to root out entirely by persecution the worship of Jehovah roused the religious patriotism of the great body of the people, who still remained stedfast to their ancient faith.

Antiochus IV. had sold the priesthood successively to Joshua, who assumed the Greek name of Jason, and subsequently to Onias, who also changed his name into that of Menelaus, under the condition of their introducing into Jerusalem Greek rites and institutions. Onias, in order to obtain the money to pay for the priesthood, had purloined the sacred vessels of the temple, and sold them at Tyre. This act of sacrilege, united with other circumstances, caused a formidable insurrection at Jerusalem, for which, however, the inhabitants had to pay dearly. Antiochus was just returning from his Egyptian campaign when he heard of the revolt. He forthwith marched against the city, which he easily took (B. C. 170), put to death a vast number of the inhabitants, pillaged the temple, and profaned it by offering a sow on the altar of burnt sacrifices. Two years afterwards, when he was forced by the Romans to retire from Egypt, he resolved to root out entirely the Jewish religion, and to put to death every one who still adhered to it. He again took possession of Jerusalem, and commanded a general massacre of the inhabitants on the Sabbath; he set fire to the city in many places, and built a strong fortress in the highest part of Mount Sion, to command the whole of the surrounding country. He then published an edict, which enjoined uniformity of worship throughout his dominions; and the most frightful cruelties were perpetrated on those who refused obedience.

The barbarities committed in every part of Judaea soon produced a reaction. At Modin, a town not far from Lydda, on the road which leads from Joppa to Jerusalem, lived Mattathias, a man of the priestly line and of deep religious feeling, who had five sons in the vigour of their days, John, Simon, Judas, Eleazar, and Jonathan. When the officer of the Syrian king visited Modin, to enforce obedience to the royal edict, Mattathias not only refused to desert the religion of his forefathers, but with his own hand struck dead the first renegade who attempted to offer sacrifice on the heathen altar. He then put to death the king's officer, and retired to the mountains with his five sons (B. C. 167). Their numbers daily increased; and as opportunities occurred, they issued from their mountain fastnesses, cut off detachments of the Syrian army, destroyed heathen altars, and restored in many places the synagogues and the open worship of the Jewish religion. Within a few months the insurrection at Modin had grown into a war for national independence. But the toils of such a war were too much for the aged frame of Mattathias, who died in the first year of the revolt, leaving the conduct of it to Judas, his third son.

1. JUDAS, who assumed the surname of Maccabaeus, as has been mentioned above, carried on the war with the same prudence and energy with

which it had been commenced. Antiochus had collected a powerful army to put down the revolt, but being called to the eastern provinces of his empire (B. C. 166), he left the conduct of it to his friend and minister Lysias, who was also entrusted with the guardianship of his son and the government of the provinces from the Euphrates to the sea. [LYSIAS, No. 4.] Lysias sent against the Jews a large force under the command of Ptolemy, the son of Dorymenes, Nicanor, and Gorgias, but they were entirely defeated by Judas near Emmaus in B. C. 165. In the next year (B. C. 164) Lysias took the field in person with a still larger army, but he met with the same fate as his generals, and was overthrown a little to the north of Hebron. The death of Antiochus Epiphanes, which happened in this year at Tabae in Persia, and the struggle which arose between Lysias and Philip for the guardianship of the young Antiochus Eupator and for the administration of the empire, paralysed for the time the exertions of the Syrians. Judas and his brothers entered Jerusalem in B. C. 163 and purified the temple; they then proceeded to expel the Syrians and Hellenising Jews from every part of Judaea. Meantime, however, Lysias, with the aid of the apostate Jews, had again collected a formidable army, with which he marched against Judas, accompanied by the young king. His forces were arrested by the strong fortress of Bethsura, which commands the narrow passes that lead to Jerusalem; and notwithstanding an heroic battle near this place, in which Eleazar, the brother of Judas, perished, the town was obliged to capitulate and Judas to retire to Jerusalem. Here Judas shut himself up, and successfully resisted all the attempts of Lysias to take the place; but as both parties suffered dreadfully from famine, and the approach of Philip made Lysias anxious to be at liberty to oppose his rival, a treaty was concluded between Judas and Lysias, and the latter withdrew his troops.

This peace, however, was of short duration. Demetrius, who was the rightful heir to the throne of Syria, had escaped from Rome, where he had been a hostage, and on his arrival in Syria succeeded in getting into his power Lysias and the young Antiochus, both of whom he put to death, B. C. 162. He then proceeded to sow dissension among the patriotic party in Judaea, by proclaiming Alcimus high-priest. Several of the zealots for the law declared in favour of the latter, and his claims were supported by a Syrian army. But as Judas would not own the authority of a high-priest who owed his appointment to the Syrians, the war broke out again. At first the Maccabee met with great success; he defeated the Syrians under Nicanor in two successive battles, and then sent an embassy to Rome to form an alliance with the republic. His offer was eagerly accepted by the Roman senate; but before this alliance became known, he was attacked by an overwhelming Syrian force under the command of Bacchides, and having only 800 men with him, fell in battle after performing prodigies of valour, B. C. 160. He was succeeded in the command of the patriotic party by his brother,

2. JONATHAN. As Bacchides and Alcimus were in possession of almost the whole of the country, Jonathan was obliged to act on the defensive. He took up a strong position in the wilderness of Tekoah, and in conjunction with his brother Simon carried on a harassing and desultory warfare against the Syrians. About the same time another of the brothers, John, fell in battle. Jonathan, however, gradually grew in strength; and Bacchides, who had met with several disasters, at length concluded a peace with Jonathan, although Jerusalem and several other important towns still continued in the possession of the Syrian party. A revolution in the Syrian monarchy in B. C. 152 gave Jonathan still greater power. In that year an adventurer, Alexander Balas, laid claim to the throne of the Seleucidae. [ALEXANDER BALAS, Vol. I. p. 114.] Alexander and the reigning monarch, Demetrius Soter, eagerly courted the assistance of Jonathan. He espoused the side of Alexander, who offered him the high-priesthood, and various immunities and advantages. As Alexander eventually drove Demetrius out of his kingdom, Jonathan shared in his good fortune, and became recognised as the high-priest of the Jewish people. After the death of Alexander, which followed soon after, Jonathan played a distinguished part in the struggle for the Syrian throne between Demetrius Nicator, the son of Soter, and Antiochus VI., the youthful son of Alexander Balas. He first supported the former; but subsequently espoused the side of Antiochus; and it was mainly owing to his energy and ability that Demetrius was obliged to take to flight, and yield the throne to his young rival. Tryphon, the minister of Antiochus, wished, however, to supplant his master, and obtain the Syrian throne for himself; and finding Jonathan the chief obstacle to his ambitious views, he treacherously got him into his power, B. C. 144, and put him to death in the following year. Jonathan was succeeded in the high-priesthood by his brother,

3. SIMON. Simon immediately declared for Demetrius, and was confirmed by the latter in the high-priesthood. He was the most fortunate of the heroic sons of Mattathias. He renewed the alliance with the Romans, fortified many towns, and expelled eventually the Syrian garrison from the fortress in Jerusalem. Under his fostering care the country began to recover from the ravages of the long protracted wars, and gradually increased in wealth and prosperity. Still he was not destined to end his days in peace. In B. C. 137, Antiochus VII., who had succeeded his brother Demetrius Nicator, unwilling to lose Judaea, which had now become an independent state, sent an army, under his general Cenbedeus, to invade the country. The aged Simon entrusted the conduct of the war to his sons Judas and Joannes Hyrcanus, who conquered Cenbedeus, and drove him out of the country. But Simon did not long enjoy the fruits of his victory. His son-in-law Ptolemy, the governor of Jericho, instigated by Antiochus, formed a plot to obtain the government of Judaea. He treacherously seized Simon at a banquet, and put him to death with two of his sons, Judas and Mattathias, B. C. 135. His other son Joannes Hyrcanus escaped, and succeeded his father.

4. JOANNES HYRCANUS I. was high-priest B. C. 135—106. He did not assume the title of king, but was to all intents and purposes an independent monarch. His life is given under HYRCANUS. He was succeeded by his son,

5. ARISTOBULUS I., who was the first of the Maccabees who assumed the kingly title, which was henceforth borne by his successors. His reign

lasted only a year (B. C. 106—105). [ARISTOBULUS, No. 1.] He was succeeded by his brother,

6. ALEXANDER JANNAEUS, who reigned B. C. 105—78. [ALEXANDER JANNAEUS, Vol. I. p. 117.] He was succeeded by his widow,

7. ALEXANDRA, who appointed her son Hyrcanus II. to the priesthood, and held the supreme power B. C. 78—69. On her death in the latter year her son,

8. HYRCANUS II., obtained the kingdom, B. C. 69, but was supplanted almost immediately afterwards by his brother,

9. ARISTOBULUS II., who obtained the throne B. C. 68. [ARISTOBULUS, No. 2.] For the remainder of the history of the house of the Maccabees see HYRCANUS II. and HERODES I.

MA'CEDON (Μακεδών), a son of Zeus and Thyia, and a brother of Magnes, from whom Macedonia was believed to have derived its name. (Steph. Byz. *s. v.* Μακεδονία.) [L. S.]

MACEDO'NICUS, an agnomen of Q. Caecilius Metellus, consul B. C. 143. [METELLUS.]

MACEDO'NICUS CE'STIUS. [CESTIUS, No. 2.]

MACEDO'NIUS (Μακεδόνιος). 1. Of ANTIOCH. [No. 6.]

2. Of ANTIOCH. Macedonius, a Monothelite, was patriarch of Antioch from A. D. 639 or 640, till 655 or later. He was appointed to the patriarchate by the influence, if not by the nomination, of Sergius, patriarch of Constantinople, by whom also he was consecrated. The year of his death is not certain. Macarius, who was his successor (though perhaps not immediately), stated in his *Expositio Fidei*, read at the sixth general council, A. D. 681 [MACARIUS, No. 4], that Macedonius was present at a synod held while Peter was patriarch of Constantinople, i. e. some time from A. D. 655 to 666, which shows he could not have died before 655. Macedonius appears to have spent the whole of his patriarchate at Constantinople, Antioch being in the power of the Saracens. (Le Quien, *Oriens Christian.* vol. ii. col. 740, 741; Bolland. *Acta Sanctor. Julii*, vol. iv. *Tractat. Praelim.* p. 109.)

3. Of CONSTANTINOPLE (1). On the death of Eusebius, patriarch of Constantinople, better known as Eusebius of Nicomedeia [EUSEBIUS of NICOMEDEIA], A. D. 341 or 342, the orthodox, which appears to have been the popular party, restored the patriarch Paul, who had been deposed shortly after his election (A. D. 339) to make room for Eusebius; while the leaders of the Arian party elected Macedonius, who had been deacon, and perhaps priest, of the church of Constantinople, and was already advanced in years. Jerome, in his additions to the *Chronicon* of Eusebius, says that Macedonius had been an embroiderer, "artis plumariae," an art which Tillemont supposes he might have carried on while in his office of deacon or priest, but which Scaliger supposed to be attributed to him, by Jerome's mistaking the meaning of the term ποικιλότεχνος, which perhaps some Greek writer had applied to Macedonius. According to the account of the orthodox party, Alexander the patriarch had described Macedonius as a man having the exterior of piety, and possessing much address in secular affairs; but, according to the Arians, Alexander had commended his piety. He had been one of the adversaries of Paul during the first patriarchate of that prelate.

Upon the election of Macedonius great tumults, accompanied by bloodshed, were excited either by his partisans or those of Paul; and the attempt to put these down by Hermogenes, magister equitum, who had been ordered by the emperor Constantius II. to expel Paul, led to still further seditions, and to the murder of Hermogenes. These events compelled Constantius, then at Antioch, to return to Constantinople, and an end was put to the disturbances by the banishment of Paul. Constantius was, however, much displeased at the unauthorized election of Macedonius, and delayed to recognize him as patriarch, but he was allowed to officiate in the church in which he had been ordained. These events occurred in A. D. 342. On the departure of Constantius Paul returned, but was soon again banished, and Macedonius and his partisans were then by the imperial officers put in possession of the churches, though not without the loss of several hundred lives, through the resistance of the multitude.

Macedonius retained possession of the patriarchate and the churches till A. D. 348, when the interposition and threats of Constans obliged Constantius to restore Paul, whose title had been confirmed by the council of Sardica (A. D. 347), and Macedonius was only allowed to officiate in one church, which appears to have been his own private property; but in A. D. 350, after the death of Constans, he regained possession of his see, and commenced a vigorous persecution of his opponents, chased them from the churches in his patriarchate, and banished or tortured them, in some instances to death. On the re-establishment of orthodoxy these unhappy persons were reverenced as martyrs, and their memory is still celebrated by the Greek and Latin churches on the 30th March and the 25th Oct. respectively. By these cruelties Macedonius became hateful even to his own party, and an unexpected event increased the odium in which he was held. He removed the body of the emperor Constantine the Great from the Church of the Apostles, in which it had been buried, and which (though built only twenty years before) was in a very dilapidated state. The removal was made in order to prevent the corpse being injured by the apprehended fall of the church; but it led to a tumult, in which the people appear to have been influenced by hatred of Macedonius, and many persons were killed in the church to which the body had been removed. Constantius was very angry with Macedonius, both for his removing the body without orders and for the serious consequences to which his act had led; and the emperor's displeasure prepared the way for his downfal. At the council of Seleuceia (A. D. 359), where the Acacian or pure Arian party and the semi-Arians were openly divided and seceded from each other, some charges against him, apparently of cruelty, are said to have been contemplated. He did not appear at the first sitting of the council, alleging sickness, but he was present afterwards; and if any hostile proceedings were contemplated, no steps appear to have been openly taken against him. In A. D. 360, however, in a council held at Constantinople, he was deposed by the Acacians, who were favoured by Constantius, on the plea that he had been the occasion of many murders, and because he had admitted to communion a deacon convicted of adultery; but in reality to gratify Constantius, who was irritated against him, and perhaps also because he would not adopt their views. Though expelled from Con-

stantinople he was not disposed to remain quiet, but sought to unite himself more closely with the semi-Arians, in opposition to the Acacians. [ACACIUS, No. 3.] He appears to have resided in the neighbourhood of Constantinople till his death, of the date of which there is no account. Facundus asserts that he was summoned in A. D. 381 before the second oecumenical, or first council of Constantinople, at which his obnoxious tenets respecting the Holy Spirit were condemned; but this is probably a mistake, and it appears likely that he did not long survive his deposition.

Macedonius is known chiefly as the leader of a sect which took its name from him. The term "Macedonians" (*οἱ Μακεδονιανοί*) is applied somewhat indeterminately in the ancient ecclesiastical writers. Its first application was to the less heterodox division of the Arian party, commonly called the semi-Arians (*Ἡμιαρειανοί*), who admitted and contended that the Son was *ὁμοιούσιος*, "homoiousios," of like substance with the Father, in opposition to those who affirmed that he was *ἀνόμοιος*, "anomoios," of unlike substance. The latter party were known as Acacians, from their leader Acacius of Caesareia [ACACIUS, No. 3], while the former were designated from Macedonius, who was the most eminent among them in dignity, though he does not appear to have fully identified himself with them until after his deposition; and if Photius (*Bibl. Cod.* 257) is correct, was at his election an Anomoian or Acacian. The two sections came into open collision at the council of Seleuceia (A. D. 359); and the Acacians, though outnumbered in that council, succeeded, through the favour of Constantius, in deposing several of their opponents, and secured an ascendancy which, though interrupted in the reigns of Julian and Jovian, was fully restored under the reign of Valens, from whose time they were known simply as Arians, that designation being thenceforward given to them alone. Many of the semi-Arian party, or, as they were termed, Macedonians, being persecuted by the now triumphant Acacians, were led to approximate more and more to the standard of the Nicene confession with respect to the nature and dignity of the Son; and at last several of their bishops transmitted to pope Liberius (A. D. 367) a confession, in which they admitted that the Son was "*ὁμοούσιος*, "homoousios," or "of the same substance" as the Father, and were addressed by the pope in reply as orthodox in that respect. Their growing orthodoxy on this point rendered their heterodoxy with respect to the Holy Spirit, whose deity they denied, and whom they affirmed to be a creature, more prominent. This dogma is said to have been broached by Macedonius after his deposition, and was held both by those who remained semi-Arians and by those who had embraced orthodox views on the person and dignity of the Son; their only common feature being their denial of the deity of the Holy Spirit, on account of which they were by the Greeks generally termed *Πνευματόμαχοι*, "Pneumatomachi," "Impugners of the Spirit." The second general or first Constantinopolitan council (A. D. 381) anathematised the heresy of the semi-Arians or Pneumatomachi (*Ἡμιαρειανῶν ἤγουν Πνευματομάχων*), thus identifying the two names as belonging to one great party; from which it appears not unlikely that the same fear of persecution which led the Macedonians, during the Arian ascendency under Valens, to court the orthodox, by approximating towards orthodoxy, led them, now that orthodoxy was in the ascendant under Theodosius, to draw nearer to the Arians, in order to secure their alliance and support. The Macedonians were also sometimes called Marathonians, *Μαραθωνιανοί*, from Marathonius, one of their leaders. (Socrates, *H. E.* ii. 6, 12, 13, 16, 22, 27, 38, 39, 40, 45, iv. 12, v. 4, 8; Sozom. *H. E.* iii. 3, 7, 9, iv. 2, 3, 20, 21, 22, 24, 26, 27, v. 14, vi. 10, 11, 12, 22, vii. 7, 9; Theodoret. *H. E.* ii. 6, v. 11; Philostorg. *H. E.* v. 1, viii. 17; Greg. Nazianz. *Orat.* xxxi. xli.; Athanas. *Historia Arianor. ad Monach.* c. 7; Pseud. Athanas. *Dialog. de Trinit.* iii., and *Contra Macedonianos Dialog.* i. ii.; Epiphan. *Panarium. Haeres.* 74 (s. ut alii, 54); Augustin. *de Haeresibus*, c. 52; Leontius Byzant. *de Sectis. Act.* iv.; Phot. *Bibl. l. c.*; Theophanes, *Chronograph*, pp. 35—38, ed. Paris, pp. 64—70, ed. Bonn; Tillemont, *Mémoires*, vol. vi.; Ceillier, *Auteurs Sacrés*, vol. v. p. 594, &c.; Fabric. *Bibl. Graec.* vol. ix. p. 247, *Concilia*, vol. i. col. 809, 810, 817, 818, 819, ed. Hardouin.)

4. Of CONSTANTINOPLE (2). Macedonius, the second patriarch of Constantinople of the name, was nephew of Gennadius I., who was patriarch from A. D. 459 to 471, and by whom he was brought up. He held the office of Sceuophylax, or keeper of the sacred vessels, in the great church at Constantinople, and, on the deposition of the patriarch Euphemius or Euthymius, was nominated patriarch by the emperor Anastasius I., who probably appreciated the mildness and moderation of his temper. His appointment is placed by Theophanes in A. M. 488, Alex. era,=496 A. D. Though he himself probably recognised the council of Chalcedon, he was persuaded by the emperor to subscribe the Henoticon of Zeno, in which that council was silently passed over, and endeavoured to reconcile to the church the monks of the monasteries of Constantinople, who had broken off from the communion of the patriarch from hatred to the Henoticon; but he met with no success, although, in order to gain them over, he persuaded the emperor to summon a council of the bishops who were then at Constantinople, and to confirm, by a writing or edict, several of the things which had been sanctioned by the council of Chalcedon, without, as it appears, directly recognizing the authority of the council. Macedonius, thus baffled in his designs, still treated the monks with mildness, abstaining from any harsh measures against them. Macedonius distinguished himself by his generosity and forbearance towards his predecessor Euphemius, and towards a man who had attempted to assassinate him. But the same praise of moderation cannot be given to all his acts, if, as stated by Victor of Tunes, he held a council in which the supporters of the council of Chalcedon were condemned. He occupied the patriarchate for sixteen years, and was deposed by the emperor, A. D. 511 or 512. According to Theophanes, the cause of his deposition was his maintenance of the authority of the council of Chalcedon, and his refusal to surrender the authentic record of the acts of that council. Anastasius urgently pressed him to disavow its authority, and when he could not prevail on him, suborned witnesses to charge him with unnatural lusts (which, from self-mutilation, he could not indulge), and with heresy. He was prevented by the fear of popular indignation from instituting an in-

quiry into the truth of these charges, and therefore banished him without trial, first to Chalcedon, and then to Euchaïta; and appointed Timotheus bishop or patriarch in his room; and, having thus exiled him without any previous sentence of condemnation or deposition, he endeavoured to amend the irregularity of the proceeding by appointing a day for his trial, when he had him condemned in his absence, and by judges who were themselves accusers and witnesses. Many ecclesiastics, however, throughout the empire, refused to admit the validity of his deposition; and his restoration to his see was one of the objects of the rebellion of Vitalian the Goth (A. D. 514), but it was not effected, and Macedonius died in exile, A. D. 516. Evagrius assigns a different cause for the emperor's hostility to him, namely, his refusal to surrender a written engagement not to alter the established creed of the church, which Anastasius had given to the patriarch Euphemius, and which had been committed to the care of Macedonius, then only Sceuophylax, and which he persisted in retaining when the emperor wished to recover it. He is honoured as a saint by the Greek and Latin churches. (Evagrius, *H. E.* iii. 30, 31, 32; Theodor. Lector. *H. E.* ii. 12—36; Theophan. *Chronog.* pp. 120—138, ed. Paris, pp. 96—110, ed. Venice, pp. 216—249, ed. Bonn; Marcellin. *Chronicon;* Victor Tunet. *Chronicon;* Liberatus, *Breviarium*, c. 19; Le Quien, *Oriens Christianus*, vol. i. col. 220; Tillemont, *Mémoires*, vol. xvi. p. 663, &c.)

5. The CONSUL, author of the epigrams. [See below.]

6. CRITOPHAGUS, or CRITHOPHAGUS. (*ὁ Κριθοφάγος.*) Macedonius was a celebrated ascetic, contemporary with the earlier years of Theodoret, who was intimately acquainted with him, and has left an ample record of him in his *Philotheus* or *Historia Religiosa* (c. 13). He led an ascetic life in the mountains, apparently in the neighbourhood of Antioch; and dwelt forty-five years in a deep pit (for he would not use either tent or hut). When he was growing old, he yielded to the intreaties of his friends, and built himself a hut; and was afterwards further prevailed upon to occupy a small house. He lived twenty-five years after quitting his cave, so that his ascetic life extended to seventy years; but his age at his death is not known. His habitual diet was barley, bruised and moistened with water, from which he acquired his name of Crithophagus, "the barley-eater." He was also called, from his dwelling-place, Gouba, or Guba, a Syriac word denoting a "pit" or "well." He was ordained priest by Flavian of Antioch, who was obliged to use artifice to induce him to leave his mountain abode; and ordained him, without his being aware of it, during the celebration of the eucharist. When informed of what had occurred, Macedonius, imagining that his ordination would oblige him to give up his solitude and his barley diet, flew into a passion ill becoming his sanctity; and after pouring out the bitterest reproaches against the patriarch and the priests, he took his walking staff, for he was now an old man, and drove them away. He was one of the monks who resorted to Antioch, to intercede with the emperor's officers for the citizens of Antioch after the great insurrection (A. D. 387), in which they had overthrown the statues of the emperor. His admirable plea is given by Theodoret. (*H. E.* v. 19.) Chrysostom notices one part of the plea of Macedonius, but does not mention his name. (*Ad Popul. Antiochen. de Statuis. Homil.* xvii. 1.)

7. EPIGRAMMATICUS. [See below.]

8. GOUBA or GUBA. [No. 6.]

9. HAERETICUS. [Nos. 2, 3.]

10. MONOTHELITA. [No. 2.]

11. PATRIARCHA. [Nos. 2, 3, 4.]

12. VICARIUS AFRICAE. Macedonius, who held the office of Vicarius Africae, in the early part of the fifth century, was the friend and correspondent of Augustin, who has described him as a person of many eminent qualifications. Two of his letters to Augustin, with Augustin's replies, are given in the works of that father. (Augustin. *Epistolae*, li.—liv. editt. vett., clii.—clv. ed. Caillau.) [J. C. M.]

MACEDO'NIUS (*Μακεδόνιος*), of Thessalonica, a poet of the Greek Anthology, whom Suidas (*s. v.* *Ἀγαθίας*) mentions as contemporary with Agathias and Paul the Silentiary and Tribonianus, in the time of Justinian. Suidas also calls him *the Consul* (*τῷ ὑπάτῳ*). There are altogether forty-three epigrams by him in the Anthology, most of which are of an erotic character, and in an elegant style. (Brunck, *Anal.* vol. iii. p. 111; Jacobs, *Anth. Graec.* vol. iv. p. 81, p. 215, No. 357, vol. xiii. p. 641, No. 30, p. 913; Fabric. *Bibl. Graec.* vol. iv. p. 481.) [P. S.]

MACER, AEMI'LIUS, of Verona, was senior to Ovid, and died in Asia, B. C. 16, three years after Virgil, as we learn from the Eusebian Chronicle. He wrote a poem or poems upon birds, snakes, and medicinal plants, in imitation, it would appear, of the Theriaca of Nicander. His productions, of which not one word remains, are thus commemorated in the Tristia:—

"Saepe suas volucres legit mihi grandior aevo,
Quaeque necet serpens, quae juvet herba, Macer."

The work now extant, entitled "Aemilius Macer de Herbarum Virtutibus," belongs to the middle ages. Of this piece there is an old translation, "Macer's Herbal, practys'd by Doctor Lynacro. Translated out of Laten into Englysshe, which shewynge theyr Operacyons and Vertues set in the margent of this Boke, to the entent you myght know theyr vertues." There is no date; but it was printed by "Robt. Wyer, dwellynge at the sygne of Saynt Johan evangelyste, in Seynt Martyns Parysshe, in the byshop of Norwytche rentes, besyde Charynge Crosse."

2. We must carefully distinguish from Aemilius Macer of Verona, Macer who was one of the Latin Homeristae, and who must have been alive in A. D. 12, since he is addressed by Ovid in the 2d book of the Epistles from Pontus (*Ep.* x.), and is there spoken of as an old travelling companion, his literary undertaking being clearly described in the lines:—

"Tu canis aeterno quidquid restabat Homero,
Ne careant summa Troica bella manu;"

while elsewhere (*ex Pont.* iv. 16. 6) he is designated as "Iliacus Macer." We gather from Appuleius that the title of his work was "Bellum Trojanum." (Hieron. *in Chron. Euseb.* Ol. cxci.; Ov. *Trist.* iv. 10. 43; Quintilian. vi. 3. § 96, x. 1. §§ 56, 87, xii. 11. § 27; Appuleius, *de Orthograph.* § 18; Maffei, *Verona Illustrata*, ii. 19; Broukhus. *ad Tibull.* ii. 6; Wernsdorf, *Poet. Lat. Min.* vol. iv. p. 579.)

If the Macer named by Quinctilian in his sixth book be the same with either of the above, we must conclude that one of them published a collection of "Tetrasticha," which were turned aside from their true meaning, and pieced together by Ovid, so as to form an invective on good-for-nothing poets, "Adjuvant urbanitatem et versus commode positi, seu toti, ut sunt (quod adeo facile est, ut Ovidius ex tetrastichon Macri carmine librum in malos poetas composuerit)," &c. [W. R.]

MACER, AEMI'LIUS, a Roman jurist, who wrote after Ulpian and Paulus, and lived in the reign of Alexander Severus. (Dig. 49. tit. 13.) He wrote several works, extracts from which are given in the Digest. The most important of them were, *De Appellationibas*, *De Re Militari*, *De Officio Praesidis*, *De Publicis Judiciis*, and *Ad Legem de Vicesima Hereditatum*. (Zimmern, *Geschichte des Römischen Privatrechts*, vol. i. part i. p. 328.)

MACER, BAE'BIUS. 1. One of the consuls suffecti A. D. 101, was consul designatus when the younger Pliny pleaded the cause of Bassus before the senate. (Plin. *Ep.* iv. 9. § 16.) He was praefectus urbi at the time of Trajan's death, A. D. 117. (Spart. *Hadr.* 5.) Whether he or Calpurnius Macer is the Macer to whom Pliny addresses three of his letters (iii. 5, v. 18, vi. 24), is uncertain.

2. Praefectus praetorio in the reign of Valerian. (Vopisc. *Aurel.* 12.)

MACER, CALPU'RNIUS, governor of a Roman province at no great distance from that of Bithynia, at the time when Pliny administered the latter, A. D. 103, 104. (Plin. *Ep.* x. 51, 69, 81.) [See MACER, BAEBIUS.]

MACER, CLO'DIUS, was appointed by Nero governor of Africa; and, on the death of this emperor, A. D. 68, he raised the standard of revolt, and laid claim to the throne. He took this step at the instigation of Calvia Crispinilla, whom Tacitus calls the teacher of Nero in all voluptuousness, and who crossed over to Africa to persuade him to revolt; and it was also at her advice that he prevented the corn-ships from going to Rome, in order to produce a famine in the city. [CRISPINILLA.] As soon as Galba was seated on the throne, he caused Macer to be executed by the procurator, Trebonius Garucianus. During the short time that Macer exercised the sovereign power in Africa, he had become hated for his cruelties and extortions. (Tac. *Hist.* i. 7, 11, 37, 73, ii. 97, iv. 49; Suet. *Galb.* 11; Plut. *Galb.* 6, 15.) The head of Macer occurs on coins which he had struck, from which we learn that his praenomen was Lucius. (Eckhel, vol. vi. p. 288, &c.)

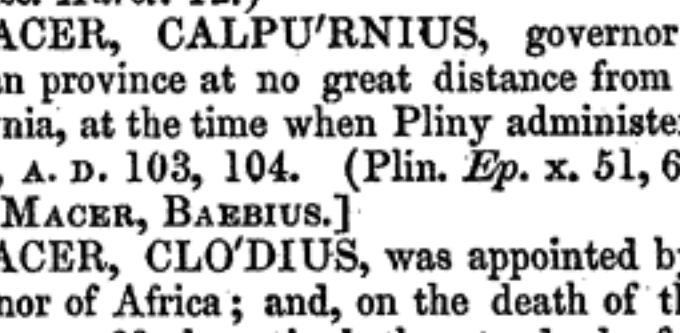

COIN OF CLODIUS MACER.

MACER, HERE'NNIUS, incurred the anger of the emperor Caligula, because he saluted him only by his praenomen Caius. (Senec. *de Const. Sap.* 18.)

MACER, C. LICI'NIUS. 1. A Roman annalist and orator, was the father of C. Licinius Calvus [CALVUS], and must have been born about B. C. 110. He was quaestor probably in B. C. 78, was tribune of the plebs B. C. 73, was subsequently raised to the praetorship and became governor of a province. He was distinguished by his hostility towards C. Rabirius, whom he charged (B. C. 73) with having been accessory to the death of Saturninus, an offence for which the same individual was brought to trial a second time ten years afterwards. Macer himself was impeached by Cicero, A. D. 66, when the latter was praetor, under the law *De Repetundis;* and finding that, notwithstanding the influence of Crassus, with whom he was closely allied, the verdict was against him, he instantly committed suicide, before all the forms were completed, and thus saved his family from the dishonour and loss which would have been entailed upon them had he been regularly sentenced. This is the account given by Valerius Maximus, and it does not differ in substance from that preserved by Plutarch.

His *Annales*, or *Rerum Romanarum Libri*, or *Historiae*, as they are variously designated by the grammarians, are frequently referred to with respect by Livy and Dionysius. They commenced with the very origin of the city, and extended to twenty-one books at least; but whether he brought down the record of events to his own time it is impossible for us to determine, since the quotations now extant belong to the earlier ages only. He appears to have paid great attention to the history of the constitution, and to have consulted ancient monuments, especially the Libri Lintei preserved in the temple of Juno Moneta, noting down carefully the points in which they were at variance with the received accounts. In consequence of his diligence in this department, Niebuhr conceives that he must have been more trustworthy than any of his predecessors, and supposes that the numerous speeches with which he was fond of diversifying his narrative afforded materials for Dionysius and Livy. Cicero speaks very coldly, and even contemptuously, of his merits, both as a writer and a speaker, but some allowance must perhaps be made in this case for personal enmity.

A few words from an oration, *Pro Tuscis*, have been preserved by Priscian (x. 8, p. 502, ed. Krehl), and a single sentence from an *Epistola ad Senatum*, by Nonius Marcellus (*s. v. contendere*). (Pigh. *Ann.* ad ann. 675; Sall. *Histor.* iii. 22, p. 252, ed. Gerlach; Cic. *ad Att.* i. 4, *pro Rabir.* 2, *de Leg.* i. 2, *Brut.* 67; Val. Max. ix. 12. § 7; Plut. *Cic.* 9; Macrob. i. 10, 13; Censorin. *de Die Nat.* 20; Solin. 8; Non. Marcell. *s. vv. clypeus, contendere, luculentum, lues, patibulum;* Diomed. i. p. 366, ed. Putsch; Priscian. vi. 11, p. 256, x. 6, p. 496, ed. Krehl; in the last passage we must read *Licinius* for *Aemilius;* Liv. iv. 7, 20, 23, vii. 9, ix. 38, 46, x. 9; Dionys. ii. 52, iv. 6, v. 47, 74, vi. 11, vii. 1; Auctor, *de Orig. Gent. Rom.* 19, 23; Lachmann, *de Fontibus Historiar. T. Livii Comment. prior*, § 21; Krause, *Vitae et Frag. Hist. Rom.* p. 237; Meyer, *Orat. Rom. Frag.* p. 385, 2nd ed.; Weichert, *Poet. Lat. Reliquiae*, p. 92.) [W. R.]

2. An account of his son, who bore the agnomen *Calvus*, and who is frequently described as C. Licinius Calvus, is given under CALVUS.

The annexed coin probably refers to No. 1. The obverse represents a youthful head, and

the reverse Pallas in a chariot, drawn by four horses.

COIN OF C. LICINIUS MACER.

MACER, MA'RCIUS, was a captain of gladiators in Otho's army, A. D. 69. Ascending the stream of the Po with a detachment of the Ravenna fleet, Macer drove the Vitellians from the left bank of the river, but shortly before the final defeat of his party at Bedriacum was himself repulsed, and displaced by Otho from his command. Macer's name was erased by Vitellius from the list of supplementary consuls for A. D. 69. (Tac. *Hist.* ii. 23, 35, 36, 71.) Plutarch (*Oth.* 10) mentions Otho's gladiators, but not the name of their leader. [W. B. D.]

MACER, POMPE'IUS, was one of the praetors in A. D. 15, and put the question to the senate, whether there should be an extension of the Lex Majestatis. His praetorship therefore marks the epoch at which the government of Tiberius began to assume its worse and darker features. (Tac. *Ann.* i. 72; Suet. *Tib.* 58; comp. Dion Cass. lvii. 19; Sen. *de Ben.* iii. 26; and see *Majestas, s. v. Dict. of Antiq.*) [W. B. D.]

MACER, SEPU'LLIUS, only known from coins, a specimen of which is annexed. The obverse represents the head of Julius Caesar, and the reverse Victory, holding in one hand a spear, and in the other a small statue of Victory.

COIN OF SEPULLIUS MACER.

MACERI'NUS, the name of a very ancient family of the patrician Gegania Gens. [GEGANIA GENS.]

1. T. GEGANIUS MACERINUS, consul B. C. 492, with P. Minucius Augurinus, during which year there was a great famine at Rome, in consequence of the lands being uncultivated in the preceding year, when the plebs had retired to the Sacred Mountain. (Liv. ii. 34; Dionys. vii. 1; Oros. ii. 5.)

2. L. GENUCIUS (MACERINUS), brother of No. 1, was sent into Sicily during his brother's consulship to obtain corn. (Dionys. vii. 1.)

3. M. GEGANIUS, M. F. MACERINUS, was three times consul; first in B. C. 447, with C. Julius Julus; a second time in B. C. 443, with T. Quintius Capitolinus Barbatus, in which year he conquered the Volscians, and obtained a triumph on account of his victory; and a third time in B. C. 437, with L. Sergius Fidenas. (Liv. iii. 65, iv. 8—10, 17; Dionys. xi. 51, 63; Diod. xii. 29, 33, 43; Zonar. vii. 19.) The censorship, which was instituted in his second consulship, he filled in B. C. 435, with C. Furius Pacilus Fusus. These censors first held the census of the people in a public villa of the Campus Martius. It is also related of them that they removed Mam. Aemilius Mamercinus from his tribe, and reduced him to the condition of an aerarian, because he had proposed and carried a bill limiting the time during which the censorship was to be held from five years to a year and a half. (Liv. iv. 22, 24, ix. 33, 34.)

4. PROCULUS GEGANIUS MACERINUS, probably brother of No. 3, was consul B. C. 440, with L. Menenius Lanatus. (Liv. iv. 12; Diod. xii. 36.) For the events of the year, see LANATUS, No. 4.

5. L. GEGANIUS MACERINUS, consular tribune B. C. 378. (Liv. vi. 31; Diod. xv. 57.)

6. M. GEGANIUS MACERINUS, consular tribune B. C. 367. (Liv. vi. 42.)

MACHAEREUS (*Μαχαιρεύς*), i. e. the swordsman, a son of Daetas of Delphi, who is said to have slain Neoptolemus, the son of Achilles, in a quarrel about the sacrificial meat at Delphi. (Strab. ix. p. 421; Pind. *Nem.* vii. 62, with the scholiast.) [L. S.]

MACHA'NIDAS, tyrant of Lacedaemon about the beginning of the second century B. C., was originally, perhaps, the leader of a band of Tarentine mercenaries in the pay of the Spartan government. The history of Lacedaemon at this period is so obscure that the means by which Machanidas obtained the tyranny are unknown. He was probably at first associated with Pelops, son and successor of Lycurgus on the double throne of Sparta; but he eclipsed or expelled his colleague, and for his crimes and the terror he inspired he is termed emphatically "the tyrant." Like his predecessor Lycurcus, Machanidas had no hereditary or plausible title to the crown, but, unlike him, he respected neither the ephors nor the laws, and ruled by the swords of his mercenaries alone. Argos and the Achaean league found him a restless and relentless neighbour, whom they could not resist without the aid of Macedon; and Rome—at that crisis, the 11th year of the second Punic war, anxious to detain Philip IV. in Greece, and, as usual, unscrupulous in the choice of its instruments—employed him as an active and able ally. Machanidas reverenced the religious prejudices of Greece as little as the political rights of his own subjects. Towards the close of the Aetolian war, in B. C. 207, while the Grecian states were negotiating the terms of peace, and the Eleians were making preparations for the next Olympic festival, Machanidas projected an inroad into the sacred territory of Elis. The design was frustrated by the timely arrival of the king of Macedon in the Peloponnesus, and Machanidas withdrew precipitately to Sparta. But the project marks both the man and the era—an era equally void of personal, national, and ancestral faith. At length, in B. C. 207, after eight months' careful preparation, Philopoemen, captain-general of the cavalry of the Achaean league, delivered Greece from Machanidas. The Achaean and Lacedaemonian armies met between Mantineia and Tegea. The Tarentine mercenaries of Machanidas routed and chased from the field the Tarentine mercenaries of Philopoemen. They pursued, however, too eagerly; and when Machanidas led them back, the Lacedaemonian infantry had been broken, and the Achaeans were strongly intrenched behind a deep foss. In the act of leaping his horse over the foss Machanidas fell by the hand of Philopoemen. To commemorate their leader's valour,

the Achaeans set up a statue of brass at Delphi, representing Philopoemen giving the death-wound to Machanidas. (Polyb. x. 41, xi. 11—18, xiii. 6; Liv. xxvii. 30, xxviii. 5, 7; Plut. *Philopoem.* 10.) [W. B. D.]

MACHAON (Μαχάων), a son of Asclepius by Epeione (Hom. *Il.* xi. 614; Schol. *ad Pind. Pyth.* iii. 14), or, according to others, by Coronis (Hygin. *Fab.* 97), while others again call him a son of Poseidon. (Eustath. *ad Hom.* p. 859.) He was married to Anticleia, the daughter of Diocles (Paus. iv. 30. § 2), by whom he became the father of Gorgasus, Nicomachus (Paus. iv. 6. § 3), Alexanor, Sphyrus, and Polemocrates. (Paus. ii. 11. § 6, iv. 38. § 6; Apollod. iii. 10. § 8; Hygin. *Fab.* 81.) In the Trojan war Machaon appears as the surgeon of the Greeks, for with his brother Podaleirius he had gone to Troy with thirty ships, commanding the men who came from Tricca, Ithome, and Oechalia. (*Il.* ii. 728, &c., xi. 515.) He was wounded by Paris, but was carried from the field of battle by Nestor. (*Il.* xi. 505, 598, 833.) Later writers mention him as one of the Greek heroes that were concealed in the wooden horse (Hygin. *Fab.* 108; Virg. *Aen.* ii. 263), and he is said to have cured Philoctetes. (Tzetz. *ad Lycoph.* 911; Propert. ii. 1, 59.) He was killed by Eurypylus, the son of Telephus, and his remains were carried to Messenia by Nestor. His tomb was believed to be at Gerenia, in Messenia, where a sanctuary was dedicated to him, in which sick persons sought relief of their sufferings. It was there that Glaucus, the son of Aepytus, was believed to have first paid him heroic honours. (Paus. iv. 3. §§ 2, 6, iii. 26. § 7.) [L. S.]

MACHARES (Μαχάρης), son of Mithridates the Great, was appointed by his father king of the Bosporus, when he, for the second time, reduced that country, after the short war with Murena, B. C. 80. In B. C. 73 Mithridates, after his defeat at Cyzicus, applied to him for succours, which were at the time readily furnished; but two years afterwards the repeated disasters of Mithridates proved too much for the fidelity of Machares, and he sent an embassy to Lucullus with a present of a crown of gold, and requested to be admitted to terms of alliance with Rome. This was readily granted by Lucullus; and as a proof of his sincerity, Machares furnished the Roman general with supplies and assistance in the siege of Sinope. (Appian, *Mithr.* 67, 78, 83; Plut. *Lucull.* 24; Memnon, 54, ed. Orelli.) But when Mithridates, after his defeat by Pompey, adopted the daring resolution of marching with his army to the Bosporus, and renewing the contest from thence, Machares became alarmed for the consequences of his defection; and on learning the actual approach of his father (B. C. 65) fled to the city of Chersonesus, where he soon after, despairing of pardon, put an end to his own life. (Appian, *Mithr.* 102.) Dion Cassius, on the contrary, relates (xxxvi. 33) that Mithridates deceived him with promises of safety, and then put him to death. (Comp. Oros. vi. 5.) [E. H. B.]

MACHA'TAS (Μαχάτας) 1. A Macedonian, father of Harpalus, and of Philip, the satrap of India. (Arr. *Anab.* iii. 6. § 7, v. 8. § 5.) He was a brother of Derdas and of Phila, one of the many wives of Philip of Macedonia, and belonged to the family of the princes of Elymiotis. After the expulsion of those princes he seems to have resided at the court of Philip, though it would appear from an anecdote recorded by Plutarch that he hardly enjoyed consideration corresponding to his former rank. (Plut. *Apophth.* p. 179; Athen. xiii. p. 557, c.; Droysen, *Alexander*, p. 43.)

2. An Aetolian, who was sent ambassador to Sparta at the commencement of the Social war, B. C. 220, to endeavour to induce the Lacedaemonians to join the Aetolians against Philip V., king of Macedonia, and the Achaean League. His first embassy was unsuccessful; but shortly after, a change having occurred in the government of Sparta, in consequence of the election of the two kings Agesipolis and Lycurgus, Machatas again repaired thither, and this time easily effected the conclusion of the proposed alliance. From thence he proceeded to Elis, and induced the Eleians also to unite with the newly formed league against the Achaeans. (Polyb. iv. 34, 36.)

3. An Epeirot, son of the elder, and father of the younger Charops. (Polyb. xxvii. 13.) [CHAROPS.] [E. H. B.]

MACHA'TAS (Μαχάτας), a sculptor, whose name is known by an inscription, from which it appears that he made a statue of Hercules, which was dedicated by one Laphanes, the son of Lasthenes. (Montfaucon, *Diario Italico*, p. 425; Brunck, *Anal.* vol. iii. p. 188, No. 187; Jacobs, *Animadv. in Anth. Graec.* vol. iii. pt. 1, p. 596.) Machatas is mentioned in another inscription as the maker of a statue dedicated to Asclepius. (Böckh, *Corp. Inscrip.* 1794; R. Rochette, *Lettre à M. Schorn*, p. 346, 2d edition.) [P. S.]

MACHON (Μάχων), of Corinth or Sicyon, a comic poet, flourished at Alexandria, where he gave instructions respecting comedy to the grammarian Aristophanes of Byzantium. He was contemporary with Apollodorus of Carystus, and flourished between the 120th and 130th Olympiads (B. C. 300—260). He held a high place among the Alexandrian poets; Athenaeus says of him, ἦν δ' ἀγαθὸς ποιητὴς εἴ τις ἄλλος τῶν μετὰ τοὺς ἑπτά, and quotes an elegant epigram in his praise. We have the titles of two of his plays, Ἄγνοια and Ἐπιστολή, and of a sententious poem in iambic senarii, entitled Χρεῖαι, of which Athenaeus has preserved several fragments. (Athen. vi. p. 241, f; xiv. p. 664, a, b, c, viii. p. 345, f, xiii. p. 577, d; Meineke, *Hist. Crit. Com. Graec.* pp. 479, 480, 462; Fabric. *Bibl. Graec.* vol. ii. pp. 452, 453.) [P. S.]

MACI'STIUS. [MASISTIUS.]

MACISTUS (Μάκιστος). 1. A surname of Heracles, who had a temple in the neighbourhood of the town of Macistus in Triphylia. (Strab. viii. p. 348.)

2. A son of Athamas and brother of Phrixus, from whom the town of Macistus in Triphylia was believed to have derived its name. (Steph. Byz. *s. v.* Μάκιστος.) [L. S.]

MACRIA'NUS and MACRIA'NUS, JUNIOR, rank among the thirty tyrants enumerated by Trebellius Pollio. When Valerian undertook the Persian war, he committed the chief command to Macrianus, whose valour had been proved as a boy in Italy, as a youth in Thrace, as a man in Africa, and when stricken in years in Illyria and Dalmatia. In consequence, it is said, of his incapacity or treachery, the campaign terminated in the capture of the emperor, after which, Macrianus and Balista having collected the scattered remnants of the Roman army, it was determined in solemn con-

ference, that, neglecting the claim of the effeminate Gallienus, the former should assume the purple. Having assigned the management of affairs in the East to one of his sons, Quietus, he set out with the other for Italy. They were encountered by Aureolus on the confines of Thrace and Illyria, defeated and slain, A. D. 262.

MACRIANUS, JUNIOR, the son of the preceding, shared the power and the fate of his father. Indeed it seems probable that the chief authority was vested in his person, for all the coins hitherto discovered, bearing the name of these pretenders, exhibit the effigy of a young man, while it is certain that the general of Valerian was far advanced in life at the time of his appointment. But as there is one coin which represents Macrianus with a beard, while in all the others he has no beard, it has been conjectured that this coin refers to the elder Macrianus. Moreover, a difficulty arises with regard to the medals of Alexandria, some of which present the names Τ. Φ. ΙΟΥΝ. ΜΑΚΡΙΑΝΟΣ (Titus Fulvius Junius Macrianus), while others have Μ. or ΜΑ. ΦΟΥ. ΜΑΚΡΙΑΝΟΣ (Marcus Fulvius Macrianus), as if they represented different individuals. The MSS. of the Augustan historians vary much between *Macrianus* and *Macrinus*. Zonaras (xii. 24) uniformly distinguishes the father by the latter, and the son by the former appellation. (Trebell. Poll. *Trig. Tyrann. Vit. Macrian. et Gallien.* 1, 2, 3. See Tillemont on the alleged magical power of Macrianus.) [W. R.]

COIN OF MACRIANUS SENIOR.

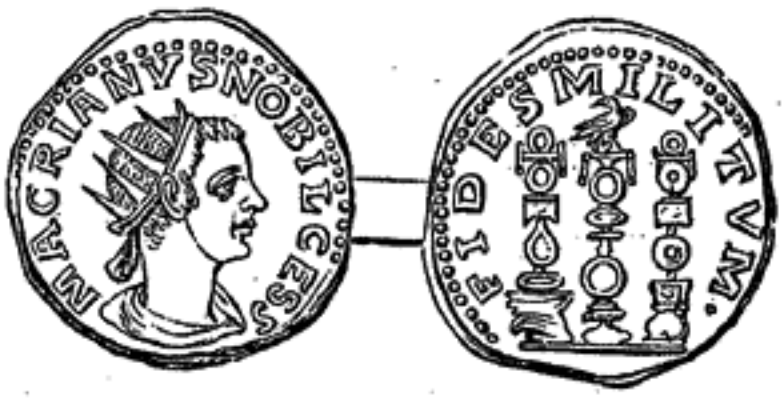

COIN OF MACRIANUS JUNIOR.

MACRI'NUS, a friend of the younger Pliny, to whom the latter addresses many of his letters, but of whose life we have no particulars. (Plin. *Ep.* ii. 7, iii. 4, vii. 6, 10, viii. 17, ix. 4.)

MACRI'NUS, Roman emperor, April, A. D. 217—June, A. D. 218. M. OPELIUS (OR OPILIUS) MACRINUS, afterwards M. OPELIUS SEVERUS MACRINUS, at whose instigation Caracalla was assassinated, when marching to encounter the Parthians, was a native of Caesareia in Mauritania, and was born of very humble parents, in the year A. D. 164. Having been recommended to the notice of Plautianus, the all-powerful favourite of Septimius Severus, he was admitted into his employment, and narrowly escaped being involved in the destruction of his patron. [PLAUTIANUS.] Having subsequently received several appointments of trust in the imperial household, he was at length named praefect of the praetorians, by Caracalla, and discharged the duties of that high office with the greatest prudence and integrity, whenever he was permitted to follow the dictates of his own inclinations uncontrolled. The death of Caracalla took place on the 8th of April, A. D. 217 [CARACALLA], and on the 11th Macrinus, who had hitherto abstained from coming forward openly, lest he might be suspected of having participated in the plot, having, through the secret agency of his friends, succeeded in gaining over the soldiers by the promise of a liberal donative, was proclaimed emperor, the title of Caesar being at the same time conferred upon his son Diadumenianus [DIADUMENIANUS]. He immediately repealed the additional tax imposed by his predecessor on manumissions and inheritances, and expressed a determination to abolish all unlawful exactions both in the city and in the provinces. The senate, filled with joy on receiving intelligence of the death of their hated tyrant, gladly confirmed the choice of the army.

The emperor at once marched to meet Artabanus the Parthian, who, burning with rage on account of the dishonour and loss sustained through the treachery of Caracalla, and confident in his own strength, had haughtily rejected all offers of accommodation, except upon such terms as it was impossible to accept. The opposing hosts encountered near Nisibis, the Romans were signally defeated, and after having been compelled to purchase the forbearance of the conqueror, by a great sum of money and heavy sacrifices, retired, covered with disgrace, into Syria. At the commencement of the following year a discontented and mutinous spirit began to be openly displayed in the legions, who found the sovereign of their choice far less indulgent and open-handed than the son of Severus. Taking advantage of these feelings, Julia Maesa [MAESA], who was at that time living at Emesa, persuaded the detachments quartered in the vicinity that her grandson Elagabalus was in reality the child of Caracalla, and having seduced them from their allegiance by lavish offers, induced them to receive the boy into their camp, and to acknowledge him as their prince. Macrinus advanced to Antioch to crush the impostor, but after an engagement, fought on the 8th of June, A. D. 218, in which great cowardice was displayed on both sides, the fortune of the day having been eventually decided by the energy and bold example of Maesa and Soemias, he was compelled to fly, and, casting away his royal robes, reached Chalcedon disguised in mean attire. There he was quickly betrayed, was dragged back, and slain in Cappadocia, in the fifty-fourth or fifty-fifth year of his age, after a reign of fourteen months. His head, and that of his son, who had been discovered and put to death elsewhere, were stuck upon poles, and carried about in triumph. If we can trust Capitolinus, he scarcely deserves our pity, for he is represented by the Augustan historian as haughty, blood-thirsty and inhumanly cruel in the infliction of punishments. Great complaints were made of the number of unfitting and unworthy persons invested by him with the highest dignities. (Dion Cass. lxxviii. 11—41; Capitolin. *Macrin.*; Aurel. Vict

de Caes. 22, *Epit.* 22; Eutrop. viii. 12; Zonar. xii. 13.) [W. R.]

COIN OF MACRINUS.

MACRI'NUS, BAE'BIUS, a Roman rhetorician, is mentioned along with Julius Frontinus and Julius Granianus, as one of the teachers of the emperor Alexander Severus. (Lamprid. *Alex. Sev.* 3.)

MACRI'NUS, PLO'TIUS, to whom Persius addressed his second satire, but of whom we know nothing, except that he was a friend of the poet.

MACRIS (*Μάκρις*), a daughter of Aristaeus, who fed the infant Dionysus with honey, after he was brought to her in Euboea by Hermes; but being expelled by Hera, she took refuge in the island of the Phaeacians. (Apollon. Rhod. iv. 540, 990, 1131; comp. ARISTAEUS.) [L. S.]

MACRIS (*Μάκρις*), an Odrysian woman, wife of Lysimachus, king of Thrace, by whom she was the mother of two sons, Agathocles and Alexander. [LYSIMACHUS.] [E. H. B.]

MACRO, NAE'VIUS SERTO'RIUS, was praetorian prefect under Tiberius and Caligula. His origin was obscure (Philo, *Legat. ad Caium*, 4); he was perhaps a freedman by birth (Tac. *Ann.* vi. 38); and the steps by which he attracted the notice and favour of Tiberius are unknown. Macro first appears in history as the conductor of the arrest of Aelius Sejanus, his immediate predecessor in the command of the praetorians, A. D. 31. The seizure of this powerful favorite in the midst of the senate where he had many adherents, and of the guards whom he principally had organised (Tac. *Ann.* iv. 2), seemed, at least before its execution, a task of no ordinary peril. The plan of the arrest was concerted at Capreae by Tiberius and Macro, and the latter was despatched to Rome, on the 19th of October, with instructions to the officials of the government and the guards, and with letters to some of the principal members of the senate. Macro reached the capital at midnight; and imparted his errand to P. Memmius Regulus, one of the consuls, and to Graecinus Laco, prefect of the city-police (vigiles). By daybreak the senate assembled in the temple of Apollo, adjoining the imperial palace. Macro, by the promise of a donation, and by showing his commission from Tiberius, had dismissed the praetorians to their camp, and supplied their place at the entrance and along the avenues of the temple by Laco and his vigiles. He had also lulled the suspicions which his sudden arrival at Rome had awakened in Sejanus by informing him, as if confidentially, that the senate was specially convened to confer on him the tribunitian dignity, which would have been equivalent to adopting him to the empire. Sejanus therefore took no steps for his own security, but, had he shown any disposition to resist, Macro had secret orders to release from prison Drusus, son of Germanicus and Agrippina [DRUSUS, No. 18], and proclaim him heir to the throne. Macro presented Tiberius' letters to the consul in the senate, but withdrew before they were opened, since his presence was required at the praetorian camp, where the soldiers, jealous of the preference shown to the vigiles, were in mutiny, and, in the confusion that followed the arrest of Sejanus, began to plunder and burn the suburbs. Macro, however, reduced them to discipline by a donation of more than thirty pounds sterling to each man, and they accepted him as their new prefect. For his services on this day the senate decreed Macro a large sum of money, a seat in the theatre on the senatorian benches, the right of wearing the praetexta, and the ornaments of a praetor. But he prudently declined these unusual honours, and contented himself with the more substantial favour of Tiberius. He was praetorian prefect for the remainder of that emperor's reign and during the earlier part of Caligula's. Macro, whom L. Arruntius described as a worse Sejanus (Tac. *Ann.* vi. 48), was unrelenting in his persecution of the fallen favourite's adherents. He laid informations; he presided at the rack; and he lent himself to the most savage caprices of Tiberius during the last and worst period of his government. Mam. Aemilius Scaurus was accused by him of glancing at Tiberius in his tragedy of Atreus, and driven to destroy himself; the veteran delator Fulcinius Trio denounced Macro and Tiberius with his dying breath; and L. Arruntius died by his own hands, to avoid being his victim. As praetorian prefect Macro had the charge of the state prisoners—among others of the Jewish prince Agrippa (Joseph. *Antiq.* xviii. 6), [AGRIPPA HERODES, No. 1.] and of Caligula. Tiberius, A. D. 37, was visibly declining, and, in a new reign, Macro might be even more powerful than he had been under a veteran and wary despot. Of the Claudian house there remained only two near claimants for the throne,—Tiberius, the grandson, and Caligula, the grandnephew, of the reigning emperor. In Roman eyes the claim of the latter was preferable, since by his mother Agrippina he was a descendant of the Julian house. Tiberius was an infant, Caligula had attained manhood, but he was a prisoner, and therefore more under the influence of his keeper. To Caligula, therefore, Macro applied himself; he softened his captivity, he interceded for his life, and he connived at, or rather promoted, an intrigue between his wife Ennia [ENNIA] and his captive. Tiberius noticed but was not alarmed at Macro's homage to Caligula. "You quit," he said, "the setting for the rising sun." It was rumoured, but it could not be known, that Macro shortened the fleeting moments of the dying emperor by stifling him with the bedding as he recovered unexpectedly from a swoon. Macro certainly induced the senate to accept Caligula as sole emperor, although Tiberius had in his will declared his grandson partner of the empire. During the better days of Caligula's government Macro retained his office and his influence. But his services were too great to be rewarded or forgiven. According to one account (Philo, *Legat. ad Caium*, 4), Macro presumed to remonstrate with the emperor for his extravagance, his indecorous levity, his addiction to sensual pleasures, and his neglect of business. A rebuke which Agrippa might have offered and Augustus received was thrown away on Caligula, and was unseasonable in Macro. Dread of the prefect's influence with the guards at first induced the emperor to dissemble; he even

pretended to design the prefecture of Egypt, a place of the highest trust (Tac. *Ann.* ii. 59, *Hist.* i. 11), for Macro. But hatred at length prevailed over dissimulation, and Macro, his wife Ennia, and his children, were all compelled to die by a master whose life he had thrice saved, and who owed his empire to the power and preference of his victim. (Tac. *Ann.* vi. 15, 23, 29, 38, 45, 47, 48, 50; Suet. *Tib.* 73, *Cal.* 12, 23, 26; Dion Cass. lviii. 9, 12, 13, 18, 21, 24, 25, 27, 28, lix. 1. 10; Joseph. *Antiq.* xviii. 6. § 6, 7; Philo, *Legat. ad Caium*, p. 994, *in Flacc.* p. 967.) [W. B. D.]

MACRO'BIUS, the grammarian. *Ambrosius Aurelius Theodosius Macrobius* are the names usually prefixed to the works of this author. One MS. is said to add the designation *Oriniocensis*, which in a second appears under the form *Ornicensis* or *Ornicsis*, words supposed to be corruptions of *Oneirocensis*, and to bear reference to the commentary on the dream (ὄνειρος) of Scipio; in a third we meet with the epithet *Sicetini*, which some critics have proposed to derive from *Sicca* in Numidia, others from *Sicenus* or *Sicinus*, one of the Sporades. Both Parma and Ravenna have claimed the honour of giving him birth, but we have no evidence of a satisfactory description to determine the place of his nativity. We can, however, pronounce with certainty, upon his own express testimony (*Sat.* i. praef.), that he was not a Roman, and that Latin was to him a foreign tongue, while from the hellenic idioms with which his style abounds we should be led to conclude that he was a Greek. From the personages whom he introduces in the Saturnalia, and represents as his contemporaries, we are entitled to conclude that he lived about the beginning of the fifth century, but of his personal history or of the social position which he occupied we know absolutely nothing. In the Codex Theodosianus, it is true, a law of Constantine, belonging to the year A. D. 326, is preserved, addressed to a certain Maximianus Macrobius, another of Honorius (A. D. 399) addressed to Macrobius, propraefect of the Spains, another of Arcadius and Honorius (A. D. 400), addressed to Vincentius, praetorian praefect of the Gauls, in which mention is made of a Macrobius as *Vicarius;* another of Honorius (A. D. 410), addressed to Macrobius, proconsul of Africa; and a rescript of Honorius and Theodosius (A. D. 422), addressed to Florentius, praefect of the city, in which it is set forth, that in consideration of the merits of Macrobius (styled *Vir illustris*), the office of praepositus sacri cubiculi shall from that time forward be esteemed as equal in dignity to those of the praetorian praefect, of the praefect of the city, and of the magister militum; but we possess no clue which would lead us to identify any of these dignitaries with the ancestors or kindred of the grammarian, or with the grammarian himself. In codices he is generally termed V. C. ET INL., that is, *Vir clarus* (not *consularis*) *et inlustris*, but no information is conveyed by such vague complimentary titles. It has been maintained that he is the Theodosius to whom Avianus dedicates his fables, a proposition scarcely worth combating, even if we could fix with certainty the epoch to which these fables belong. [AVIANUS.] When we state, therefore, that Macrobius flourished in the age of Honorius and Theodosius, that he was probably a Greek, and that he had a son named Eustathius, we include every thing that can be asserted with confidence or conjectured with plausibility. The works which have descended to us are,

I. *Saturnaliorum Conviviorum Libri VII.*, consisting of a series of curious and valuable dissertations on history, mythology, criticism, and various points of antiquarian research, supposed to have been delivered during the holidays of the Saturnalia at the house of Vettius Praetextatus, who was invested with the highest offices of state under Valentinian and Valens. The form of the work is avowedly copied from the dialogues of Plato, especially the Banquet: in substance it bears a strong resemblance to the Noctes Atticae of A. Gellius, from whom, as well as from Plutarch, much has been borrowed. It is in fact a sort of commonplace book, in which information collected from a great variety of sources, many of which are now lost, is arranged with some attention to system, and brought to bear upon a limited number of subjects. The individual who discourses most largely is Praetextatus himself, but the celebrated Aurelius Symmachus, Flavianus the brother of Symmachus, Caecina Albinus, Servius the grammarian, and several other learned men of less note, are present during the conversations, and take a part in the debates. The author does not appear in his own person, except in the introduction addressed to his son Eustathius; but a pleader named Postumianus relates to a friend Decius the account, which he had received from a rhetorician Eusebius, who had been present during the greater part of the discussions, both of what he had himself heard and of what he had learned from others with regard to the proceedings during the period when he had been absent. Such is the clumsy machinery of the piece. The first book is occupied with an inquiry into the attributes and festivals of Saturnus and Janus, a complete history and analysis of the Roman calendar, and an exposition of the theory according to which all deities and all modes of worship might be deduced from the worship of the sun. The second book commences with a collection of bon mots, ascribed to the most celebrated wits of antiquity, among whom Cicero and Augustus hold a conspicuous place; to these are appended a series of essays on matters connected with the pleasures of the table, a description of some choice fishes and fruits, and a chapter on the sumptuary laws. The four following books are devoted to criticisms on Virgil. In the third is pointed out the deep and accurate acquaintance with holy rites possessed by the poet; the fourth illustrates his rhetorical skill; in the fifth he is compared with Homer, and numerous passages are adduced imitated from the Iliad and Odyssey; the sixth contains a catalogue of the obligations which he owed to his own countrymen. The seventh book is of a more miscellaneous character than the preceding, comprising among other matters an investigation of various questions connected with the physiology of the human frame, such as the comparative digestibility of different kinds of food, why persons who whirl round in a circle become affected with giddiness, why shame or joy calls up a blush upon the cheek, why fear produces paleness, and in general in what way the brain exercises an influence upon the members of the body.

II. *Commentarius ex Cicerone in Somnium Scipionis*, a tract which was greatly admired and extensively studied during the middle ages. The Dream of Scipio, contained in the sixth book of

Cicero de Republica [CICERO, p. 729], is taken as a text, which suggests a succession of discourses on the physical constitution of the universe, according to the views of the New Platonists, together with notices of some of their peculiar tenets on mind as well as matter. Barthius has conjectured that this commentary ought to be held as forming part of the Saturnalia, and that it constituted the proceedings of the third day. He founded his opinion upon a MS. which actually opened with the words *Macrobii Th. V. C. et inl. commentariorum tertiae diei Saturnaliorum liber primus incipit*, and upon the consideration that an exposition of the occult meaning of Cicero might with propriety follow a somewhat similar development of the sense of Virgil. On the other hand, it must be remarked that the commentary consists of a number of continuous essays, while the form of a dialogue is maintained throughout the Saturnalia, the remarks of the auditors being freely interspersed in the latter, while in the former there is no indication given of the presence of listeners.

III. *De Differentiis et Societatibus Graeci Latinique Verbi*, a treatise purely grammatical. We do not possess the original work as it proceeded from the hand of Macrobius, but merely an abridgement by a certain Joannes, whom Pithou has thought fit to identify with Joannes Scotus, who lived in the time of Charles the Bald.

A controversy has been maintained with considerable animation upon the religious opinions of Macrobius. The assailants of Christianity having asserted that no pagan writer had recorded the massacre of the Innocents by Herod, found it necessary to get rid of the direct testimony to the fact contained in the Saturnalia (ii. 4), by endeavouring to prove that the author was a Christian. The position seems wholly untenable. Not only is an absolute silence preserved throughout the dialogues with regard to the new faith, but the persons present express their warm admiration of the sanctity and theological opinions of Praetextatus, who was a heathen priest; and terms of reverence towards various divinities are employed, with a degree of freedom and frankness which would not have been tolerated in that age by a believer, and would indeed have been looked upon as amounting to apostacy. On the other hand, the phrases which are supposed to wear a scriptural air, "Deus omnium fabricator," "Deus opifex omnes sensus in capite locavit" (*Sat.* vii. 5, 14), involve no doctrine which was not fully recognised by the Neo-Platonists.

The Editio Princeps of the *Commentarius* and of the *Saturnalia* was printed at Venice by Jenson, fol. 1472. The text was gradually improved by Camerarius, fol. Basil. 1535; by Carrio, 8vo. Paris, H. Stephan. 1585; by J. J. Pontanus, 8vo. Lug. Bat. 1597, reprinted with corrections 1628; by Gronovius, 8vo. Lug. Bat. 1670, reprinted, with some improvements, but omitting a portion of the notes, 8vo. Patav. 1736; and by Zeunius, 8vo. Lips. 1774. No really good edition of Macrobius has ever appeared, but that of Gronovius is the best.

The tract *De Differentiis* was first published at Paris, 8vo. 1583, by H. Stephens, and again at the same place by Obsopaeus, 8vo. 1588. It will be found in the collection of Putschius, 4to. Hannov. 1605, p. 2727, and in the editions of Pontanus, Gronovius, and Zeunius; see also Endlicher, *Analect. Gramm.* p. ix. 187.

Two French translations of Macrobius appeared at Paris in the same year (1826), one by Ch. de Rosoy, the other by an individual who prefixes his initials only, C. G. D. R. Y. There is no English version. (Barth. *Advers.* xxxix. 12; Pontanus, *Comment. in Macrob.*; Cod. Theod. 9. tit. 12. s. 2, 16. tit. 10. s. 15, 8. tit. 5. s. 61, 11. tit. 28. s. 6, 6. tit. 8. See especially Mahul, *Dissertation Historique, Littéraire et Bibliographique sur la Vie et les Ouvrages de Macrobe*, Paris, 1817, reprinted in the *Classical Journal*, vols. xx. p. 105, xxi. p. 81, xxii. p. 51, where the materials are all collected and well arranged. Some good remarks on the plan and arrangement of the different parts of the Saturnalia are contained in the essays of L. von Jan, *Ueber die urspriüngliche Form der Saturnalien des Macrobius*, inserted in the *Münch. gelehrt. Anzeig.* 1844. On the Christianity of Macrobius consult Masson, *the Slaughter of the Children in Bethlehem*, &c., 8vo. Lond. 1728, appended to Bishop Chandler's *Vindication of his Defence of Christianity.*) [W. R.]

MACRO'BIUS, mentioned in the writings of Optatus and Gennadius, was a presbyter of the Catholic church in Africa, during the early part of the fourth century, became attached to the Donatists, and was by them despatched to Rome, where he secretly officiated as bishop of their communion. Before his separation he wrote an address, *Ad Confessores et Virgines*, insisting chiefly on the beauty and holiness of chastity; and, when a heretic, a letter to the laity of Carthage, entitled *Epistola de Passione Maximiani et Isaaci Donatistarum.* The former is no longer extant, the latter was first published in an imperfect state, by Mabillon, in his Analecta (8vo. Paris, 1675, vol. iv. p. 119, or 1723, p. 185), and will be found in its most correct form appended to the editions of Optatus, by Du Pin, printed at Paris in 1700, at Amsterdam in 1701, and at Antwerp in 1702. Lardner is inclined to think that Gennadius has made a confusion between two persons of the same name, and that Macrobius, the fourth Donatist bishop of Rome, never was a Catholic. (Gennad. *de Viris Ill.* 5; Optatus, ii. 4; Honor. ii. 5; Trithem. 107; Tillemont, *Les Donatistes*, not. 21; Lardner, *Credibility of Gospel History*, c. lxvii. § iii. 4; Schönemann, *Bibliotheca Patrum Lat.* vol. i. § 4; Bähr, *Geschichte der Röm. Litterat.* suppl. Band. 2te Abtheil, § 61.) [W. R.]

MA'CULA, Q. POMPEIUS, a friend of Cicero (*ad Fam.* vi. 19), and probably the same person with Pompeius Macula mentioned by Macrobius in connection with a pun founded on his cognomen. Fausta, daughter of Sulla, the dictator [FAUSTA CORNELIA], had at the same time two lovers — Fulvius, a fuller's son, and Pompeius Macula. Faustus, the lady's brother, remarked that, "he wondered his sister should have a stain (*macula*), since she had a fuller (*fullo*)." (*Sat.* ii. 2.) The cognomen *Macula* is probably derived from some physical blemish. [W. B. D.]

MADARUS, spoken of by Cicero (*ad Att.* xiv. 2), is C. Matius, to whom he gives the surname Madarus (*μαδαρός*), on account of his baldness. He is usually called Calvena. [CALVENA.]

MA'DATES, called by Diodorus MA'DETAS, (*Μαδέτας*), a general of Dareius, who defended a strong mountain-fortress of the Uxii against Alexander the Great, when the latter wished to penetrate from Susiana into Persis towards the end of B. C. 331. He was pardoned by Alexander at the

entreaties of Sisygambis, the mother of Dareius, a niece of whom he had married. (Curt. v. 3; Diod. xvii. 67.)

MADYAS. [IDANTHYRSUS.]

MAEANDRUS (*Μαίανδρος*), a son of Oceanus and Tethys, and the god of the winding river Maeander in Phrygia. He was the father of Cyanea and Canaus, who is hence called Maeandrius. (Hes. *Theog.* 339; Ov. *Met.* ix. 450, 473.) [L. S.]

MAEA'NDRIUS (*Μαιάνδριος*), secretary to Polycrates, tyrant of Samos, was sent by his master to Sardis to see whether the promises of Oroetes, the satrap, might safely be trusted, and was so far deceived as to bring back a favourable report, in consequence of which Polycrates passed over to Asia Minor, leaving Maeandrius in Samos as regent, and, having placed himself in the power of Oroetes, was put to death, in B. C. 522. On receiving intelligence of this event, Maeandrius came forward with a speech, reported by Herodotus with the most amusing naïveté, in which he expressed his extreme dislike of arbitrary power, and offered to lay it down for certain valuable considerations. But the terms of the proposed bargain being somewhat bluntly rejected, and a hint being given at the same time, by one Telesarchus, of the necessity of an inquiry into the expenditure of the money which had passed through his hands, Maeandrius thought he could not do better than keep the tyranny, and he therefore threw into chains his principal opponents, whom, during an illness with which he was attacked, his brother Lycaretus put to death. When a Persian force under Otanes invaded Samos, to place Syloson, brother of Polycrates, in the government, Maeandrius capitulated; but he encouraged his crazy brother, CHARILAUS, in his design of murdering the chief Persians, while he himself made his escape to Sparta, where he endeavoured to tempt Cleomenes I. and others, by bribes, to aid him in recovering his power; whereupon, by the advice of the king, the Ephori banished him out of the Peloponnesus. (Herod. iii. 123, 140—148; Plut. *Ap. Lac. Cleom.* 16.) Aelian says that the Persian war arose from the difference between Maeandrius and the Athenians; but we hear of no such quarrel, and the attempted explanation of Perizonius is pure conjecture. (Ael. *V. H.* xii. 53; Perizon. *ad loc.*) [E. E.]

MAEA'NDRIUS (*Μαιάνδριος*), an historian (*συγγραφεύς*), who wrote a work in which mention was made of the Heneti (Strab. xii. p. 552). He was also the author of a work entitled *παράγγελμα*, which is quoted by Athenaeus (x. p. 454, b), and which appears to have been a kind of A B C book (comp. Welcker, in *Rheinisches Museum* for 1833, p. 146). Maeandrius is also referred to by Macrobius (*Sat.* i. 17). We learn from an inscription, which Böckh places between Olymp. 140 and 155, that this writer was a native of Miletus (Böckh, *Corp. Inscr.* n. 2905, vol. ii. p. 573). It has been conjectured with considerable probability, that this Maeandrius may be the same as the Leandrius or Leander of Miletus, who was also an historian, and who is mentioned by several ancient writers. [LEANDER.]

MAECE'NAS, C. CI'LNIUS. Of the life of Maecenas we must be content to glean what scattered notices we can from the poets and historians of Rome, since it does not appear to have been formally recorded by any ancient author. We are totally in the dark both as to the date and place of his birth, and the manner of his education. It is most probable, however, that he was born some time between B. C. 73 and 63; and we learn from Horace (*Carm.* iv. 11) that his birth-day was the 13th of April. His family, though belonging only to the equestrian order, was of high antiquity and honour, and traced its descent from the *Lucumones* of Etruria. The scholiast on Horace (*Carm.* i. 1) informs us that he numbered Porsena among his ancestors; and his authority is in some measure confirmed by a fragment of one of Augustus' letters to Maecenas, preserved by Macrobius (*Sat.* ii. 4), in which he is addressed as "berylle Porsenae." His paternal ancestors [CILNII] are mentioned by Livy (x. 3, 5) as having attained to so high a pitch of power and wealth at Arretium about the middle of the fifth century of Rome, as to excite the jealousy and hatred of their fellow-citizens, who rose against and expelled them; and it was not without considerable difficulty that they were at length restored to their country, through the interference of the Romans. The maternal branch of the family was likewise of Etruscan origin, and it was from them that the name of Maecenas was derived, it being customary among the Etruscans to assume the mother's as well as the father's name. (Müller, *Etrusker*, ii. p. 404.) It is in allusion to this circumstance that Horace (*Sat.* i. 6. 3) mentions both his *avus maternus atque paternus* as having been distinguished by commanding numerous legions; a passage, by the way, from which we are not to infer that the ancestors of Maecenas had ever led the Roman legions. Their name does not appear in the *Fasti Consulares*; and it is manifest, from several passages of Latin authors, that the word *legio* is not always restricted to a *Roman* legion. (See Liv. x. 5; Sall. *Cat.* 53, &c.) With respect to the etymology of the name *Maecenas*, authors are at variance. We sometimes find it spelt *Mecaenas*, sometimes *Mecoenas*; but it seems to be now agreed that *Maecenas* is right. As to its derivation, several fanciful theories have been started. It seems most probable, as Varro tells us (*L. L.* viii. 84, ed. Müller), that it was taken from some place; and which may possibly be that mentioned by Pliny (*H. N.* xiv. 8) as producing an inland sort of wines called the *vina Maecenatiana*. The names both of *Cilnius* and *Maecenas* occur on Etruscan cinerary urns, but always separately, a fact from which Müller, in his *Etrusker*, has inferred that the union of the two families did not take place till a late period. Be that as it may, the first notice that occurs of any of the family, as a citizen of Rome, is in Cicero's speech for Cluentius (§ 56), where a knight named C. Maecenas is mentioned among the *robora populi Romani*, and as having been instrumental in putting down the conspiracy of the tribune, M. Livius Drusus, B. C. 91. This person has been generally considered the father of the subject of this memoir; but Frandsen, in his life of Maecenas, thinks, and perhaps with more probability, that it was his grandfather. About the same period we also find a Maecenas mentioned by Sallust, in the fragments of his history (*Lib.* iii.) as a scribe.

Although it is unknown where Maecenas received his education, it must doubtless have been a careful one. We learn from Horace that he was versed both in Greek and Roman literature; and his taste for literary pursuits was shown, not only

by his patronage of the most eminent poets of his time, but also by several performances of his own, both in verse and prose. That at the time of Julius Caesar's assassination he was with Octavianus at Apollonia, in the capacity of tutor, rests on pure conjecture. Shortly, however, after the appearance of the latter on the political stage, we find the name of Maecenas in frequent conjunction with his; and there can be no doubt that he was of great use to him in assisting to establish and consolidate the empire; but the want of materials prevents us from tracing his services in this way with the accuracy that could be wished. It is possible that he may have accompanied Octavianus in the campaigns of Mutina, Philippi, and Perusia; but the only authorities for the statement are a passage in Propertius (ii. 1), which by no means necessarily bears that meaning; and the elegies attributed to Pedo Albinovanus, but which have been pronounced spurious by a large majority of the best critics. The first authentic account we have of Maecenas is of his being employed by Octavianus, B. C. 40, in negotiating a marriage for him with Scribonia, daughter of Libo, the father-in-law of Sext. Pompeius; which latter, for political reasons, Octavianus was at that time desirous of conciliating. (App. *B. C.* v. 53; Dion Cass. xlviii. 16.) In the same year Maecenas took part in the negotiations with Antony (whose wife, Fulvia, was now dead), which led to the peace of Brundisium, confirmed by the marriage of Antony with Octavia, Caesar's sister. (App. *B. C.* v. 64.) Appian's authority on this occasion is supported by the scholiast on Horace (*Sat.* i. 5. 28), who tells us that Livy, in his 127th book, had recorded the intervention of Maecenas. According to Appian, however, Cocceius Nerva played the principal part. About two years afterwards Maecenas seems to have been again employed in negotiating with Antony (App. *B. C.* v. 93); and it was probably on this occasion that Horace accompanied him to Brundisium, a journey which he has described in the 5th satire of the 1st book. Maecenas is there also represented as associated with Cocceius, and they are both described as "aversos *soliti* componere amicos."

In B. C. 36 we find Maecenas in Sicily with Octavianus, then engaged in an expedition against Sex. Pompeius, during the course of which Maecenas was twice sent back to Rome for the purpose of quelling some disturbances which had broken out there. (App. *B. C.* v. 99, 112.) According to Dion Cassius (xlix. 16), this was the first occasion on which Maecenas became Caesar's vicegerent; and he was entrusted with the administration not only of Rome, but of all Italy. His fidelity and talents had now been tested by several years' experience; and it had probably been found that the bent of his genius fitted him for the cabinet rather than for the field, since his services could be so easily dispensed with in the latter. From this time till the battle of Actium (B. C. 31) history is silent concerning Maecenas; but at that period we again find him intrusted with the administration of the civil affairs of Italy. It has indeed been maintained by many critics that Maecenas was present at the sea-fight of Actium; but the best modern scholars who have discussed the subject have shown that this could not have been the case, and that he remained in Rome during this time, where he suppressed the conspiracy of the younger Lepidus. The only direct authority for the statement of Maecenas having been at Actium is an elegy ascribed to Albinovanus on the death of Maecenas, which is certainly spurious; and the commentary of Acron on the first epode of Horace, which kind of authority is of little value. The first elegy of the second book of Propertius has also been quoted in support of this fact, but upon examination it will be found wholly inadequate to establish it. Yet the existence of Horace's first epode still remains to be accounted for. Those critics who deny that Maecenas proceeded to Actium have still, we believe, hitherto unanimously held that the poem is to be referred to that epoch; and they explain the inconsistency by the supposition that Maecenas, when the epode was written, had really intended to accompany Caesar, but was prevented by the office assigned to him at home. In confirmation of this view, Frandsen, in his Life of Maecenas, appeals to the 35th ode of Horace's first book, addressed to Augustus on the occasion of his intended visit to Britain, a journey which it is known he never actually performed. But to this it may be answered that Augustus at least started with the intention of going thither, and actually went as far as Gaul; but proceeded thence to Spain. A more probable solution, therefore, may be that first proposed by the author of this article in the *Classical Museum* (vol. ii. p. 205, &c.), that the epode does not at all relate to Actium, but to the Sicilian expedition against Sext. Pompeius. But for the grounds of that opinion, which would occupy too much space to be here re-stated, the reader is referred to that work.

By the detection of the conspiracy of Lepidus, Maecenas nipped in the bud what might have proved another fruitful germ of civil war. Indeed his services at this period must have been most important and invaluable; and how faithfully and ably he acquitted himself may be inferred from the unbounded confidence reposed in him. In conjunction with Agrippa, we now find him empowered not only to open all letters addressed by Caesar to the senate, but even to alter their contents as the posture of affairs at home might require; and for this purpose he was entrusted with his master's seal (Dion Cass. li. 3), in order that the letters might be delivered as if they had come directly from Octavian's own hand. Yet, notwithstanding the height of favour and power to which he had attained, Maecenas, whether from policy or inclination, remained content with his equestrian rank; a circumstance which seems somewhat to have diminished his authority with the populace.

After Octavianus' victory over Antony and Cleopatra, the whole power of the triumvirate centered in the former; for Lepidus had been previously reduced to the condition of a private person. On his return to Rome, Caesar is represented to have taken counsel with Agrippa and Maecenas respecting the expediency of restoring the republic. Agrippa advised him to pursue that course, but Maecenas strongly urged him to establish the empire; and Dion Cassius (lii. 14, &c.) has preserved the speech which he is said to have addressed to Octavianus on that occasion. The genuineness of that document is, however, liable to very great suspicion. It is highly improbable that Maecenas, in a cabinet consultation of that kind, would have addressed Octavianus in a set speech of so formal a description; and still more so that any one should

have been present to take it down, or that Maecenas himself should have afterwards published it. Yet Suetonius, in his life of Augustus (28), confirms the account of Dion Cassius so far as that some such consultation took place; and the tenor of the speech perfectly agrees with the known character and sentiments of Maecenas. If, therefore, we should be disposed to regard the part here attributed by Dion Cassius to Agrippa and Maecenas as something more than a mere fiction of the historian, for the purpose of stating the most popular arguments that might be advanced against, or in favour of, the establishment of the empire, the most probable solution is that the substance of the speech was extant in the Roman archives in the shape of a state paper or minute, drawn up by Maecenas. However that may be, the document is certainly a very able one, and should be carefully consulted by all who are studying the history of Rome during its transition from a republic to an empire. The regulations proposed for the consolidation of the monarchical power are admirably adapted to their purpose; whether they were indispensable, or calculated to secure the happiness of the Roman people, depends upon the truth or falsehood of the former part of the speech, in which it is contended that the republic could no longer exist without constant danger of civil wars and dismemberment.

The description of power exercised by Maecenas during the absence of Caesar should not be confounded with the *praefectura urbis*. It was not till after the civil wars that the latter office was established as a distinct and substantive one; and, according to Dion Cassius (lii. 21), by the advice of Maecenas himself. This is confirmed by Tacitus (*Ann.* vi. 11), and by Suetonius (*Aug.* 37), who reckons it among the *nova officia*. The *praefectus urbis* was a mere police magistrate, whose jurisdiction was confined to Rome and the adjacent country, within a radius of 750 stadia; but Maecenas had the charge of political as well as municipal affairs, and his administration embraced the whole of Italy. Thus we are told by Seneca (*Ep.* 114) that he was invested with judicial power (*in tribunali, in rostris, in omni publico coetu*); and also that he gave the watch-word (*signum ab eo petebatur*); a function of the very highest authority, and afterwards exercised by the emperors themselves.

It is the more necessary to attend to this distinction, because the neglect of it has given rise to the notion that Maecenas was never entrusted with the supreme administration after the close of the civil wars. The office of *praefectus urbis* was a regular and *continuous* one; and we learn from Tacitus that it was first filled by Messalla Corvinus, who held it but a few days; then by Statilius Taurus, who, it is plain from Dion (liv. 19), must have enjoyed it for upwards of ten years at least; and next by Piso, who, Tacitus tells us, was *praefectus* for the space of twenty years. (*Ann.* vi. 11.) But there is nothing in all this to show that Maecenas might not have been Caesar's vicegerent whilst Taurus filled the subordinate office of *praefectus*. Nor are we to infer from the expression, "*bellis civilibus*" in the passage of Tacitus (*Augustus bellis civilibus Cilnium Maecenatem cunctis apud Romam atque Italiam praeposuit, Ann.* vi. 11), that the political functions of Maecenas absolutely ceased with the civil wars. His meaning rather seems to be that, during that period Maecenas combined the duties which afterwards belonged to the *praefectus* alone, with those of the supreme political power. This is shown by the word *cunctis*, and by the mention of Italy as well as Rome; to which latter only the *praefectura* related. In like manner Dion Cassius (liv. 19), when relating how Maecenas was finally superseded (B. C. 16) by Taurus, the *praefectus*, as vicegerent, during the absence of Augustus, expressly mentions that the jurisdiction of Taurus was extended over the whole of Italy (*τὸ μὲν ἄστυ τῷ Ταύρῳ μετὰ τῆς ἄλλης Ἰταλίας διοικεῖν ἐπιτρέψας*). When Agrippa, indeed, could remain at Rome, he seems to have had the preference, as on the occasion of Augustus's expedition into Sicily in B. C. 21. (Dion Cass. liv. 6.) But when Agrippa accompanied the emperor, as in his Spanish campaign in B. C. 27, it is hardly to be doubted that Maecenas exercised the functions of Augustus at Rome. The 8th and 29th odes of the third book of Horace, which, although we cannot fix their precise dates, were evidently written after the civil wars, contain allusions to the political cares of Maecenas. Some of the expressions in them have been too literally interpreted. In both *urbs* is used in a sufficiently common sense for *respublica;* and though in the latter the word *civitatem* is taken by the scholiast to allude to the office of *praefectus*, yet the phrase *quis deceat status* points to infinitely higher functions than those of a mere police magistrate. It may be observed, too, that both odes refer to the *foreign* affairs of the empire.

It must be confessed, however, that we have no means of determining with certainty on what occasions, and for how long, after the establishment of the empire, Maecenas continued to exercise his political power; though, as before remarked, we know that he had ceased to enjoy it in B. C. 16. That he retained the confidence of Augustus till at least B. C. 21 may be inferred from the fact that about that time he advised him to marry his daughter Julia to Agrippa, on the ground that he had made the latter so rich and powerful, that it was dangerous to allow him to live unless he advanced him still further. (Dion Cass. liv. 6.) The fact to which we have before alluded of Agrippa being entrusted in that year with the administration, and not Maecenas, affords no ground for concluding that any breach had yet been made in the friendship of the emperor and Maecenas. Agrippa, being more nearly connected with Augustus, would of course obtain the preference; and such an act of self-renunciation was quite in the character of Maecenas, and might have even formed part of his advice respecting the conduct to be observed towards Agrippa. Between B. C. 21 and 16, however, we have direct evidence that a coolness, to say the least, had sprung up between the emperor and his faithful minister. This estrangement, for it cannot be called actual disgrace, is borne out by the silence of historians respecting the latter years of Maecenas's life, as well as by the express testimony of Tacitus, who tells us (*Ann.* iii. 30) that during this period he enjoyed only the appearance, and not the reality, of his sovereign's friendship. The cause of this rupture is enveloped in doubt. Seneca (*Ep.* 19) drops a mysterious hint about Maecenas having taken in his sails too late; whilst Dion Cassius (liv. 19) positively attributes it to an intrigue carried on by Augustus with Terentia, Maecenas's wife. It is certain that such a connection existed; and the historian just cited mentions a report that Augustus's motive for going into

Gaul in B. C. 16 was to enjoy the society of Terentia unmolested by the lampoons which it gave occasion to at Rome. But, whatever may have been the cause, the political career of Maecenas may be considered as then at an end; and we shall therefore now turn to contemplate him in private life.

The public services of Maecenas, though important, were unobtrusive; and notwithstanding the part that he played in assisting to establish the empire, it is by his private pursuits, and more particularly by his reputation as a patron of literature, that he has been best known to posterity. His retirement was probably far from disagreeable to him, as it was accompanied with many circumstances calculated to recommend it to one of his turn of mind, naturally a votary of ease and pleasure. He had amassed an enormous fortune, which Tacitus (*Ann.* xiv. 53, 55) attributes to the liberality of Augustus. It has been sometimes insinuated that he grew rich by the proscriptions; and Pliny (*H. N.* xxxvii. 4), speaking of Maecenas's private seal, which bore the impression of a frog, represents it as having been an object of terror to the tax-payers. It by no means follows, however, that the money levied under his private seal was applied to his private purposes; and had he been inclined to misappropriate the taxes, we know that Caesar's own seal was at his unlimited disposal, and would have better covered his delinquencies.

Maecenas had purchased a tract of ground on the Esquiline hill, which had formerly served as a burial-place for the lower orders. (Hor. *Sat.* i. 8. 7.) Here he had planted a garden and built a house remarkable for its loftiness, on account of a tower by which it was surmounted, and from the top of which Nero is said to have afterwards contemplated the burning of Rome. In this residence he seems to have passed the greater part of his time, and to have visited the country but seldom; for though he might possibly have possessed a villa at Tibur, near the falls of the Anio, there is no direct authority for the fact. Tacitus tells us that he spent his leisure *urbe in ipsa;* and the deep tranquillity of his repose may be conjectured from the epithet by which the same historian designates it —velut *peregrinum* otium. (*Ann.* xiv. 53.) The height of the situation seems to have rendered it a healthy abode (Hor. *Sat.* i. 8. 14); and we learn from Suetonius (*Aug.* 72) that Augustus had on one occasion retired thither to recover from a sickness.

Maecenas's house was the *rendezvous* of all the wits and *virtuosi* of Rome; and whoever could contribute to the amusement of the company was always welcome to a seat at his table. In this kind of society he does not appear to have been very select; and it was probably from his undistinguishing hospitality that Augustus called his board *parasitica mensa.* (Suet. *Vit. Hor.*) Yet he was naturally of a reserved and taciturn disposition, and drew a broad distinction between the acquaintances that he adopted for the amusement of an idle hour, and the friends whom he admitted to his intimacy and confidence. In the latter case he was as careful and chary as he was indiscriminating in the former. His really intimate friends consisted of the greatest geniuses and most learned men of Rome; and if it was from his universal inclination towards men of talent that he obtained the reputation of a literary patron, it was by his friendship for such poets as Virgil and Horace that he deserved it. In recent times, and by some German authors, especially the celebrated Wieland in his Introduction and Notes to Horace's Epistles, Maecenas's claims to the title of a literary patron have been depreciated. It is urged that he is not mentioned by Ovid and Tibullus; that the Sabine farm which he gave to Horace was not so very large; that his conduct was perhaps not altogether disinterested, and that he might have befriended literary men either out of vanity or from political motives; that he was not singular in his literary patronage, which was a fashion amongst the eminent Romans of the day, as Messalla Corvinus, Asinius Pollio, and others; and that he was too knowing in pearls and beryls to be a competent judge of the higher works of genius. As for his motives, or the reasons why he did not adopt Tibullus and Ovid, we shall only remark, that as they are utterly unknown to us, so it is only fair to put the most liberal construction on them; and that he had naturally a love of literature for its own sake, apart from all political or interested views, may be inferred from the fact of his having been himself a voluminous author. Though literary patronage may have been the fashion of the day, it would be difficult to point out any contemporary Roman, or indeed any at all, who indulged it so magnificently. His name had become proverbial for a patron of letters at least as early as the time of Martial; and though the assertion of that author (viii. 56), that the poets enriched by the bounty of Maecenas were not easily to be counted, is not, of course, to be taken literally, it would have been utterly ridiculous had there not been some foundation for it. That he was no bad judge of literary merit is shown by the sort of men whom he patronised—Virgil, Horace, Propertius; besides others, almost their equals in reputation, but whose works are now unfortunately lost, as Varius, Tucca, and others. But as Virgil and Horace were by far the greatest geniuses of the age, so it is certain that they were more beloved by Maecenas, the latter especially, than any of their contemporaries. Virgil was indebted to him for the recovery of his farm, which had been appropriated by the soldiery in the division of lands, in B. C. 41; and it was at the request of Maecenas that he undertook the *Georgics*, the most finished of all his poems. To Horace he was a still greater benefactor. He not only procured him a pardon for having fought against Octavianus at Philippi, but presented him with the means of comfortable subsistence, a farm in the Sabine country. If the estate was but a moderate one, we learn from Horace himself that the bounty of Maecenas was regulated by his own contented views, and not by his patron's want of generosity. (*Carm.* ii. 18. 14, *Carm.* iii. 16. 38.) Nor was this liberality accompanied with any servile and degrading conditions. The poet was at liberty to write or not, as he pleased, and lived in a state of independence creditable alike to himself and to his patron. Indeed their intimacy was rather that of two familiar friends of equal station, than of the royally-descended and powerful minister of Caesar, with the son of an obscure freedman. But on this point we need not dwell, as it has been already touched upon in the life of Horace.

Of Maecenas's own literary productions, only a few fragments exist. From these, however, and from the notices which we find of his writings in ancient authors, we are led to think that we have

not suffered any great loss by their destruction; for, although a good judge of literary merit in others, he does not appear to have been an author of much taste himself. It has been thought that two of his works, of which little more than the titles remain, were tragedies, namely the *Prometheus* and *Octavia*. But Seneca (*Ep.* 19) calls the former *a book* (*librum*); and *Octavia*, mentioned in Priscian (lib. 10), is not free from the suspicion of being a corrupt reading. An hexameter line supposed to have belonged to an epic poem, another line thought to have been part of a Galliambic poem, one or two epigrams, and some other fragments, are extant, and are given by Meibom and Frandsen in their lives of Maecenas. In prose he wrote a work on natural history, which Pliny several times alludes to, but which seems to have related chiefly to fishes and gems. Servius (*ad Virg. Aen.* viii. 310) attributes a *Symposium* to him. If we may trust the same authority he also composed some memoirs of Augustus; and Horace (*Carm.* ii. 12. 9) alludes to at least some project of the kind, but which was probably never carried into execution. Maecenas's prose style was affected, unnatural, and often unintelligible, and for these qualities he was derided by Augustus. (Suet. *Aug.* 26.) Macrobius (*Saturn.* ii. 4) has preserved part of a letter of the emperor's, in which he takes off his minister's way of writing. The author of the dialogue *De Causis Corruptae Eloquentiae* (c. 26) enumerates him among the orators, but stigmatises his affected style by the term *calamistros Maecenatis*. Quintilian (*Inst. Orat.* ix. 4. § 28) and Seneca (*Ep.* 114) also condemn his style; and the latter author gives a specimen of it which is almost wholly unintelligible. Yet, he likewise tells us (*Ep.* 19), that he would have been very eloquent if he had not been spoiled by his good fortune; and allows him to have possessed an *ingenium grande et virile* (*Ep.* 92). According to Dion Cassius (lv. 7), Maecenas first introduced short-hand, and instructed many in the art through his freedman, Aquila. By other authors, however, the invention has been attributed to various persons of an earlier date; as to Tiro, Cicero's freedman, to Cicero himself, and even to Ennius.

But though seemingly in possession of all the means and appliances of enjoyment, Maecenas cannot be said to have been altogether happy in his domestic life. We have already alluded to an intrigue between Augustus and his wife Terentia; but this was not the only infringement of his domestic peace. Terentia, though exceedingly beautiful, was of a morose and haughty temper, and thence quarrels were continually occurring between the pair. Yet the natural uxoriousness of Maecenas as constantly prompted him to seek a reconciliation; so that Seneca (*Ep.* 114) remarks that he married a wife a thousand times, though he never had more than one. Her influence over him was so great, that in spite of his cautious and taciturn temper, he was on one occasion weak enough to confide an important state secret to her, respecting her brother Murena, the conspirator (Suet. *Aug.* 66; Dion Cass. liv. 3). Maecenas himself, however, was probably in some measure to blame for the terms on which he lived with his wife, for he was far from being the pattern of a good husband. His own adulteries were notorious. Augustus, in the fragment of the letter in Macrobius before alluded to, calls him μάλαγμα *maecharum*; and Plutarch (*Erot.* 16) relates of him the story of the accommodating husband, Galba, who pretended to be asleep after dinner in order to give him an opportunity with his wife. Nay, he is even suspected of more infamous vices. (Tacit. *Ann.* i. 54.)

In his way of life Maecenas was addicted to every species of luxury. We find several allusions in the ancient authors to the effeminacy of his dress. Instead of girding his tunic above his knees, he suffered it to hang loose about his heels, like a woman's petticoat; and when sitting on the tribunal he kept his head covered with his *pallium* (Sen. *Ep.* 114). Yet, in spite of this softness he was capable of exerting himself when the occasion required, and of acting with energy and decision (Vell. Pat. ii. 88). So far was he from wishing to conceal the softness and effeminacy of his manners, that he made a parade of his vices; and, during the greatest heat of the civil wars, openly appeared in the public places of Rome with a couple of eunuchs in his train (Senec. *l. c.*). He was fond of theatrical entertainments, especially pantomimes; as may be inferred from his patronage of Bathyllus, the celebrated dancer, who was a freedman of his. It has been concluded from Tacitus (*Ann.* i. 54) that he first introduced that species of representation at Rome; and, with the politic view of keeping the people quiet by amusing them, persuaded Augustus to patronize it. Dion Cassius (lv. 7) tells us that he was the first to introduce warm swimming baths at Rome. His love of ointments is tacitly satirized by Augustus (Suet. *Aug.* 86), and his passion for gems and precious stones is notorious. According to Pliny he paid some attention to cookery; and as the same author (xix. 57) mentions a book on gardening, which had been dedicated to him by Sabinus Tiro, it has been thought that he was partial to that pursuit. His tenacious, and indeed, unmanly love of life, he has himself painted in some verses preserved by Seneca (*Ep.* 101), and which, as affording a specimen of his style, we here insert:—

Debilem facito manu
Debilem pede, coxa;
Tuber adstrue gibberum,
Lubricos quate dentes;
Vita dum superest, bene est.
Hanc mihi, vel acuta
Si sedeam cruce, sustine.—

From these lines it has been conjectured that he belonged to the sect of the Epicureans; but of his philosophical principles nothing certain is known.

That moderation of character which led him to be content with his equestrian rank, probably arose from the love of ease and luxury which we have described, or it might have been the result of more prudent and political views. As a politician, the principal trait in his character was fidelity to his master (*Maecenatis erunt vera tropaea fides*, Propert. iii. 9), and the main end of all his cares was the consolidation of the empire. But, though he advised the establishment of a despotic monarchy, he was at the same time the advocate of mild and liberal measures. He recommended Augustus to put no check on the free expression of public opinion; but above all to avoid that cruelty, which, for so many years, had stained the Roman annals with blood (Senec. *Ep.* 114). To the same effect is the anecdote preserved by Cedrenus, the Byzantine historian; that when on some occasion Octavianus

sat on the tribunal, condemning numbers to death, Maecenas, who was among the bystanders, and could not approach Caesar by reason of the crowd, wrote upon his tablets, "Rise, hangman!" (*Surge tandem carnifex!*), and threw them into Caesar's lap, who immediately left the judgment-seat (comp. Dion Cass. lv. 7).

Maecenas appears to have been a constant valetudinarian. If Pliny's statement (vii. 51) is to be taken literally, he laboured under a continual fever. According to the same author he was sleepless during the last three years of his life; and Seneca tells us (*de Provid.* iii. 9) that he endeavoured to procure that sweet and indispensable refreshment, by listening to the sound of distant symphonies. We may infer from Horace (*Carm.* ii. 17) that he was rather hypochondriacal. He died in the consulate of Gallus and Censorinus, B. C. 8 (Dion Cass. lv. 7), and was buried on the Esquiline. He left no children, and thus by his death his ancient family became extinct. He bequeathed his property to Augustus, and we find that Tiberius afterwards resided in his house (Suet. *Tib.* 15). Though the emperor treated Maecenas with coldness during the latter years of his life, he sincerely lamented his death, and seems to have sometimes felt the want of so able, so honest, and so faithful a counsellor. (Dion Cass. liv. 9, lv. 7; Senec. *de Ben.* vi. 32.)

The life of Maecenas has been written in Latin by John Henry Meibom, in a thin quarto, entitled *Liber singularis de C. Cilnii Maecenatis Vita, Moribus, et Rebus Gestis*, Leyden, 1653. It contains at the end the elegies ascribed to Pedo Albinovanus, and is a learned and useful work, though the author has taken an extravagant view of his hero's virtues, and, according to the fashion of those days, has been rather too liberal of the contents of his commonplace book. In Italian there is a life by Cenni, Rome 1684; by Dini, Venice 1704; and by Sante Viola, Rome, 1816; in German, by Bennemann, Leipzig, 1744; by Dr. Albert Lion (*Maecenatiana*), Göttingen, 1824; and by Frandsen, Altona, 1843; which last is by far the best life of Maecenas. In French there is a life of Maecenas by the Abbé Richer, Paris, 1746. The only life in English is by Dr. Ralph Schomberg, London, 1766, 12mo. It is a mere compilation from Meibom and Richer, and shows no critical discrimination. [T. D.]

MA'ECIA GENS, plebeian. Only one person of this gens is mentioned under the republic, Sp. Maecius Tarpa, a contemporary of Cicero [TARPA]; but under the empire the Maecii became more distinguished though they are rarely mentioned by ancient writers. Thus we find on coins mention made of a M. Maecius Rufus, who was proconsul of Bithynia in the reign of Vespasian; in inscriptions (Gruter, p. 49. 3) of a M. Maecius Rufus who was consul with L. Turpilius Dexter, though the date of their consulship is uncertain; and in the consular Fasti of a M. Maecius Memmius Furius Placidus, who was consul A. D. 343, with Fl. Pisidius Romulus.

MAECIA'NUS, the son of Avidius Cassius, was, at the breaking out of the rebellion against M. Aurelius, entrusted by his father with the command of Alexandria, and was soon afterwards slain by his own soldiers. (Capitolin. *M. Aurel.* 25.) [AVIDIUS CASSIUS.] [W. R.]

MAECI'LIA GENS, plebeian. Only two members of it are mentioned under the republic.

1. L. MAECILIUS, one of those tribunes of the plebs who were chosen for the first time in the comitia tributa, B. C. 471. (Liv. ii. 58.)

2. SP. MAECILIUS, chosen for the fourth time tribune of the plebs, B. C. 416. (Liv. iv. 48.)

In the time of Augustus we find the name of *M. Maecilius Tullus*, a triumvir of the mint, on many coins (Eckhel, vol. v. p. 240); and at length not long before the downfall of the Roman empire in the west a Maecilius obtained the imperial dignity. [AVITUS, MAECILIUS.]

MAECIUS, QUINTUS (Κόϊντος Μαίκιος), the author of twelve epigrams in the Greek Anthology, which are among the best in the collection, was evidently, from his name, a Roman; but nothing further is known of him. (Brunck. *Anal.* vol. ii. p. 236, vol. iii. p. 332; Jacobs, *Anth. Graec.* vol. ii. p. 220, vol. xiii. pp. 913, 914; Fabric. *Bibl. Graec.* vol. iv. p. 481.) [P. S.]

MAE'LIA GENS, the richest plebeian gens of the equestrian order, shortly after the time of the decemvirate. The name does not occur after the Samnite wars. Of this gens CAPITOLINUS is the only cognomen mentioned.

MAE'LIUS. 1. SP. MAELIUS, the richest of the plebeian knights, employed his fortune in buying up corn in Etruria in the great famine at Rome in B. C. 440. This corn he sold to the poor at a small price, or distributed it gratuitously. Such liberality gained him the favour of the plebeians, but at the same time exposed him to the hatred of the ruling class. Accordingly, in the following year, B. C. 439, soon after the consuls had entered upon their office, L. Minucius Augurinus, who had been appointed praefectus annonae [AUGURINUS, No. 5], revealed to the senate a conspiracy which Maelius was said to have formed for the purpose of seizing the kingly power. He declared that the tribunes had been bribed by Maelius, that secret assemblies had been held in his house, and that arms had been collected there. Thereupon the aged Quintius Cincinnatus was immediately appointed dictator, and C. Servilius Ahala, the master of the horse. During the night the capitol and other strong places were garrisoned, and in the morning the dictator appeared in the forum with an armed force. Maelius was summoned to appear before his tribunal; but as he saw the fate which awaited him, he refused to go, seized a butcher's knife to ward off the officer (*apparitor*), who was preparing to drag him along, and took refuge among the crowd. Straightway Ahala, with an armed band of patrician youths, rushed into the crowd, and slew Maelius. His property was confiscated, and his house pulled down; its vacant site, which was called the *Aequimaelium*, continued to subsequent ages a memorial of his fate. Niebuhr says that it lay at the foot of the capitol, not far from the prison.

Later ages, following the traditions of the Quintian and Servilian houses, fully believed the story of Maelius's conspiracy. Thus Cicero speaks of him as "omnibus exosus" (*de Amic.* 8), and repeatedly praises the glorious deed of Ahala. But his guilt is very doubtful, and his death was clearly an act of murder, since the dictator himself had no right to put him to death, but only to bring him to trial before the comitia centuriata. The fact that he was thus violently and illegally slain, is a strong proof that no crime could be proved against him. Niebuhr thinks it not improbable that the real de-

sign of Maelius was to obtain the consulship for himself, and to compel the patricians to divide it between the two orders. None of the alleged accomplices of Maelius was punished; but Ahala was brought to trial, and only escaped condemnation by a voluntary exile. [AHALA, No. 2.] (Liv. iv. 13—16; Zonar. vii. 20; Dionys. *Exc. Vat.* in Mai, *Nov. Collect.* ii. p. 466; Cic. *de Senect.* 16, *in Cat.* i. 1, *de Rep.* ii. 27, *Philipp.* ii. 44, *pro Mil.* 17, *pro Dom.* 38; Val. Max. vi. 3. § 1; Niebuhr, *Hist. of Rome*, vol. ii. p. 418, &c.)

2. SP. MAELIUS, tribune of the plebs B. C. 436, brought in a bill for confiscating the property of Ahala, but it failed. (Liv. iv. 21.) Livy makes no other mention of the punishment of Ahala; but it is stated on other authorities, as is mentioned above, that Ahala was brought to trial, and only escaped condemnation by a voluntary exile. (Val. Max. v. 3. § 2; comp. Cic. *de Rep.* i. 3, *pro Dom.* 32.)

3. Q. MAELIUS, tribune of the plebs B. C. 320, maintained, with his colleague, Ti. Numicius or L. Livius, that the peace made with the Samnites at the Caudine Forks ought to be faithfully kept. They had been present at the battle, and they are mentioned among the other officers who were surrendered to the Samnites, when the Romans resolved not to adhere to the agreement. (Liv. ix. 8; Cic. *de Off.* iii. 30.) As to the question how tribunes of the plebs could have been with the army on that occasion, see Niebuhr, *Hist. of Rome*, vol. iii. p. 220.

MAEMACTES (Μαιμάκτης), i. e. the stormy, a surname of Zeus, from which the name of the Attic month Maemacterion was derived. In that month the Maemacteria was celebrated at Athens. (Plut. *de Ir. cohib.* 9.) [L. S.]

MAENA'LIUS or MAENA'LIDES (Μαινάλιος), a surname of Pan, derived from mount Maenalus in Arcadia, which was sacred to the god. (Paus. viii. 26. § 2, 36. § 5; Ov. *Fast.* iv. 650.) [L. S.]

MAE'NALUS (Μαίναλος), the name of two mythical personages, the one a son of Lycaon, and founder of the Arcadian town of Maenalus (Paus. viii. 3. § 1), and the other the father of Atalanta. (Apollod. iii. 9, fin.) [L. S.]

MAE'NIA GENS, (on coins and inscriptions frequently written MAINIA,) plebeian, produced several distinguished champions of the rights of the plebeian order. The first and only member of it who obtained the consulship, was C. Maenius (cos. B. C. 338). In ancient writers no cognomen is mentioned in this gens, but it appears from coins that some members bore the surname of *Antiaticus* [see MAENIUS, Nos. 6 and 8].

MAE'NIUS. 1. MAENIUS, or according to some manuscripts MAEVIUS, was the proposer of the law by which an addition was made to the Circensian games of the day, called *instauratitius* (Macrob. *Sat.* i. 11). We learn from Livy (ii. 36) that this happened in B. C. 489, and we may therefore suppose that Maenius was tribune of the plebs in that year.

2. C. MAENIUS, tribune of the plebs B. C. 483, attempted to prevent the consuls from levying troops till they carried into effect a division of the ager publicus among the plebs; but this opposition was rendered of no effect, by the consuls withdrawing from the city and holding the levy outside the walls, at a mile beyond the gates, where the protecting power of the tribunes ceased. All who refused to obey the summons of the consuls were punished (Dionys. viii. 87). The manuscripts of Dionysius have C. Manius, for which Lupus substituted Manilius, and Gelenius Maenius; but the latter is no doubt the correct conjecture. (Niebuhr, *Hist. of Rome*, vol. ii. p. 185, n. 410.)

3. M. MAENIUS, tribune of the plebs B. C. 410, was the proposer of an agrarian law, and attempted, like his predecessor [No. 2], to prevent the consuls from levying troops, till this law was passed and carried into execution. But as the consuls were supported by the nine colleagues of Maenius, they were able to enforce the levy. So great was the popularity of Maenius, that the senate resolved that consuls should be elected for the following year, and not consular tribunes, because, if the latter had been elected, Maenius would have been sure to have been one of the number. (Liv. iv. 53.)

4. P. MAENIUS, is mentioned by Livy as consular tribune in B. C. 400, and again in B. C. 396 (Liv. v. 12, 18). The name, however, is written variously in the manuscripts. Alschefski, the latest editor of Livy, reads P. Manlius in the former of these years, but retains P. Maenius in the latter. In the Fasti Capitolini the name Maenius does not occur in either of these years, but instead of it we have P. Manlius Vulso, in B. C. 400, and Q. Manlius Vulso, in B. C. 396. The names in Diodorus (xiv. 47, 90) differ again; and it seems to be impossible to reconcile the conflicting statements. In any case Livy is in error in designating Maelius and his colleagues as patricians.

5. M. MAENIUS, occurs in the old editions of Livy (vi. 19) as tribune of the plebs in B. C. 384, where, however, Alschefski, in accordance with the best MSS., now reads *M. Menenius.* In the same way, in another passage (vii. 16), we ought to read *L. Menenius*, instead of *L. Maenius*, as tribune of the plebs in B. C. 357.

6. C. MAENIUS P. F. P. N., consul, in B. C. 338, with L. Furius Camillus. [CAMILLUS, No. 4.] The two consuls completed the subjugation of Latium; they were both rewarded with a triumph; and equestrian statues, then a rare distinction, were erected to their honour in the forum. Maenius defeated, on the river Astura, the Latin army, which had advanced to the relief of Antium, and the rostra of some of the ships of the Antiates were applied to ornament the suggestus or stage in the forum from which the orators addressed the people. In consequence of this victory, Maenius seems to have obtained the surname of *Antiaticus*, which, we know from coins, was borne by his descendants. [See below, No. 8.] The statue of Maenius was placed upon a column, which is spoken of by later writers under the name of *Columna Maenia*, and which appears to have stood near the end of the forum, on the Capitoline. (Liv. viii. 13; Flor. i. 11; Plin. *H. N.* xxxiv. 5. s. 11, vii. 60; Cic. *pro Sest.* 58; Becker, *Handbuch der Römisch. Alterth.* vol. i. p. 322; Osann, *De Columna Maenia*, Giessen, 1844.)

In B. C. 320 Maenius was appointed dictator, in order to investigate the plots and conspiracies which many of the Roman nobles were suspected to have formed, in conjunction with the leading men of Capua, which revolted in the following year. Maenius named M. Foslius Flaccinator as the magister equitum, and both magistrates conducted the inquiry with great vigour, and brought

to light the intrigues of many of the Roman nobles of high family. The latter in their turn retorted, by bringing charges against the dictator and the magister equitum; whereupon both Maenius and Foslius resigned their offices, demanded of the consuls a trial, and were most honourably acquitted. (Liv. ix. 26, comp. 34.)

In B. C. 318 Maenius was censor with L. Papirius Crassus. In his censorship he allowed balconies to be added to the various buildings surrounding the forum, in order that the spectators might obtain more room for beholding the games which were exhibited in the forum; and these balconies were called after him *Maeniana* (sc. *aedificia*). They are frequently mentioned by the ancient writers, and are described at length by Salmasius (*ad* Spartian. *Pescenn.* 12, p. 676). Comp. Paul. Diac. p. 134, ed. Müller; Cic. *Acad.* iv. 22, who speaks of the *Maenianorum umbra;* Suet. *Cal.* 18; Vitruv. v. 1; Val. Max. ix. 12. § 7; Pseudo-Ascon. *in Cic. Divin. in Caecil.* p. 121, ed. Orelli, who, however, absurdly mixes them up with the Columna Maenia, and with the spendthrift mentioned below [No. 11].

In B. C. 314 Maenius was a second time dictator, and again appointed M. Foslius the magister equitum. (Fasti Capit.)

7. MAENIUS, the proposer of the law, about B. C. 286, which required the patres to give their sanction to the election of the magistrates before they had been elected, or in other words to confer, or agree to confer, the imperium on the person whom the comitia should elect. (Cic. *Brut.* 14.) Pighius and Freinsheim supposed that this Maenius was a tribune of the plebs; but Niebuhr conjectures (*Hist. of Rome*, vol. iii. p. 421) that he may have been the same as the C. Maenius above-mentioned [No. 6], and that the high character and venerable age of the latter may have had some influence in procuring the enactment of the law.

8. P. MAENIUS ANT(IATICUS) ME(GELLUS) or ME(DULLINUS), occurs on a coin, the obverse of which represents the head of Hercules, and the reverse the prow of a ship. On other coins we find only the names *P. Maen. Ant.;* and it is conjectured that the Megellus or Medullinus was an agnomen to distinguish this Maenius Antiaticus from other members of his family. (Eckhel, vol. v. pp. 240, 241.)

9. M. MAENIUS, tribune of the soldiers, fell in battle against Mago, in the country of the Insubrian Gauls, B. C. 203. (Liv. xxx. 18.)

10. T. MAENIUS, praetor urbanus B. C. 186. He served as tribune of the soldiers in B. C. 180, in the army of the praetor Q. Fulvius, against the Celtiberi. (Liv. xxxix. 6, 8, 18. xl. 35.)

11. MAENIUS, a contemporary of Lucilius, was a great spendthrift, who squandered all his property and afterwards supported himself by playing the buffoon. He possessed a house in the forum, which Cato in his censorship (B. C. 184) purchased of him, for the purpose of building the basilica Porcia. Some of the ancient scholiasts ridiculously relate, that when Maenius sold his house, he reserved for himself one column, the Columna Maenia, from which he built a balcony, that he might thence witness the games. The true origin of the Columna Maenia, and of the balconies called Maeniana, has been explained above. [See No. 6.] (Hor. *Sat.* i. 1. 101, i. 3. 21, *Epist.* i. 15. 26, &c.; Liv. xxxix. 44; Porphyr. *ad Hor. Sat.* i. 3. 21; Pseudo-Ascon. *in Cic. Divin. in Caecil.* p. 121, ed. Or.; Becker, *Handbuch der Römisch. Alterth.* vol. i. p. 300.)

12. C. MAENIUS, praetor B. C. 180, received Sardinia as his province, and also the commission to examine into all cases of poisoning which had occurred beyond ten miles from the city. After condemning 3000 persons, he still found so many who were guilty, that he wrote to the senate to state that he must abandon either the investigation or the province. (Liv. xl. 35, 43.)

13. Q. MAENIUS, praetor B. C. 170, was employed in the Macedonian war. (Liv. xliii. 8.)

MAENON (Μαίνων), a Sicilian, a native of Segesta, had fallen as a captive when a youth into the hands of Agathocles, and rose to a high place in the favour of the Syracusan monarch; notwithstanding which, he was induced by Archagathus, the grandson of Agathocles, to unite in a project against the life of the aged king. He is said to have administered poison to him by means of a quill used as a toothpick, which brought about the death of Agathocles, with the most excruciating pains. Archagathus was at the time absent from Syracuse with an army, and the people having re-established the democracy on the death of the old king, Maenon fled from Syracuse to the camp of Archagathus, but soon after took an opportunity to assassinate the young prince, and placed himself at the head of his troops. With this mercenary force he made war on the Syracusans, and though opposed by Hicetas with an army, he obtained the powerful support of the Carthaginians, which enabled him to dictate the terms of peace. One of the conditions imposed was the return of the exiles; but though this would seem likely to have placed Maenon in a prominent position at Syracuse, we hear nothing more of him from this time. (Diod. xxi., *Exc. Hoesch.* pp. 491—493.) [E. H. B.]

MAEON (Μαίων), a son of Haemon of Thebes. He and Lycophontes were the leaders of the band that lay in ambush against Tydeus, in the war of the Seven against Thebes. Maeon was the only one whose life was spared by Tydeus, and when the latter fell, Maeon is said to have buried him. (Hom. *Il.* iv. 394, &c.; Apollod. iii. 6. § 5; Paus. ix. 18. § 2.) Another personage of this name occurs in Diodorus (iii. 58). [L. S.]

MAEO'NIDES (Μαιόνιδης), properly a son of Maeon, the husband of Dindyme, who was the mother of Cybele, or a native of Maeonia, which was the ancient name of a portion of Lydia, but was also applied to the whole country of Lydia. As Homer was believed by some to have been a native of Lydia, he is sometimes called Maeonides, or the Maeonian bard. The feminine form of this patronymic, Maeonis, also occurs as a surname of Omphale (Ov. *Fast.* ii. 310), and of Arachne (Ov. *Met.* vi. 103), because both were Lydians. [L. S.]

MAEO'NIUS, the cousin, or, according to Zonaras, the nephew of Odenathus, whom he murdered in consequence of a hunting quarrel, not, it is said, without the consent of Zenobia, who was filled with jealous rage on perceiving that her husband preferred Herodes, his son by a former marriage, to her own children, Herennianus and Timolaus. Maeonius finds a place among the thirty tyrants enumerated by Trebellius Pollio [AUREOLUS], and a coin of very doubtful character is described in the Pembroke collection with the legend IMP. C. MAEONIUS; but those published by

Goltzius are unquestionably spurious. (Trebell. Poll. *Trig. Tyrann.* 16.) [W. R.]

MAEO'NIUS, A'STYANAX, is quoted by Trebellius Pollio as his authority for the speeches of Macrianus and Balista [BALISTA; MACRIANUS], when the former was induced to assume the purple after the capture of Valerianus by the Persians. Maeonius was, we are told, actually present at the meeting where the discussion took place. (Trebell. Poll. *Trig. Tyrann.* 11.) [W. R.]

MAERA (Μαῖρα). 1. [ICARIUS, No. 1.]

2. A daughter of Nereus. (Hom. *Il.* xviii. 48.)

3. A daughter of Proetus and Anteia, was one of the companions of Artemis, but was killed by her after she had become by Zeus the mother of Locrus; others, however, state that she died as a virgin. (Hom. *Od.* xi. 325; Eustath. *ad Hom.* p. 1688.) She was represented by Polygnotus in the Lesche at Delphi. (Paus. x. 30. § 2.)

4. One of the four daughters of Erasinus of Argos. (Anton. Lib. 40.)

5. A daughter of Atlas, was married to Tegeates, the son of Lycaon. Her tomb was shown both at Tegea and Mantineia in Arcadia, and Pausanias thinks that she was the same as the Maera whom Odysseus saw in Hades. (Paus. viii. 12. § 4, 48. § 4, 53. § 1; Völcker, *Mythol. des Iapet. Geschl.* p. 114.) [L. S.]

MAESA, JU'LIA, the sister-in-law of Septimius Severus, the aunt of Caracalla, the grandmother of Elagabalus and Alexander Severus. [See genealogical table prefixed to CARACALLA.] She was a native of Emesa in Syria, and seems, after the elevation of the husband of her sister Julia Domna, to have lived at the imperial court until the death of Caracalla, aud to have accumulated great wealth. The boldness and skill with which she contrived and executed the plot which transferred the supreme power from Macrinus to her grandson, the sagacity with which she foresaw the downfall of the latter, and the arts by which, in order to save herself from being involved in his ruin, she prevailed on him to adopt his cousin Alexander, are detailed in the articles ELAGABALUS and MACRINUS. By Severus she was always treated with the greatest respect, and she exerted all her influence in the best direction, ever urging him to obliterate by his own virtues all recollection of the foul enormities of his predecessor. She enjoyed the title of Augusta during her life, died in peace, and received divine honours. Every particular of her history points her out as one of the most able and strong-minded women of antiquity, one who was passionately desirous of power, who was unscrupulous in the means she employed to gratify her ambition, but who had the wisdom to perceive that the dominion thus obtained would be best preserved by justice and moderation. (Dion Cass. lxxviii. 30; Herodian. in *Elagab.* For other authorities, see CARACALLA, ELAGABALUS, MACRINUS, SEVERUS.) [W. R.]

MAESON (Μαίσων), a comic actor of Megara, who seems to have been celebrated for his skill in the buffoonery which characterised the old Megaric comedy. He invented the masks of the slave and the cook; and the coarse jokes of those characters were called *σκώμματα μαισωνικά*. (Athen. xiv. p. 659, a; Eustath. *ad Hom.* p. 1751, 56.) The following proverb is attributed to him by several ancient writers—

Ἀντ' εὐεργεσίης Ἀγαμέμνονα δῆσαν Ἀχαιοί.

(Zenob. *Cent.* ii. 11; Liban. *de Nec. Julian.* p. 285, b; Harpocr. *s. v.* Ἑρμαῖ; Diogenian. *ap. Gaisford, Paroemiogr.* p. v.) Polemon (*ap. Athen.* xiv. p. 659, c) maintained, in opposition to Timaeus, that Maeson was a native of Megara in Sicily, and not of the Nisaean Megara. If so, he must have lived before B. C. 483, in which year the Megarians were expelled by Gelo. (Thuc. vi. 4, comp. Herod. vii. 156.)

It may be conjectured, with some probability, that Maeson was a native of the Nisaean Megara, but migrated to Megara in Sicily, and was thus one of those who introduced into Sicily that style of comedy which Epicharmus afterwards brought to perfection. (Meineke, *Hist. Crit. Com. Graec.* pp. 22, 24; Grysar, *de Com. Dor.* p. 16.) [P. S.]

MAE'VIUS. 1. The envious poetaster of the Augustan age, is spoken of under BAVIUS.

2. A person, who killed his brother in the civil war, and thus has become the subject of two beautiful elegiac poems, which are printed in the Latin Anthology (ii. 131, 132, ed. Burmann, or *Ep.* 820, 821, ed. Meyer), and by Wernsdorf (*Poët. Lat. Min.* vol. iii. pp. 199, &c.).

MAGADA'TES (Μαγαδάτης), general of Tigranes, king of Armenia, was entrusted by him with the government of Syria, when it had been conquered from Antiochus X. (Eusebes) in B. C. 83. Magadates, having ruled over the country for fourteen years, left it in B. C. 69 to aid his master against Lucullus; and Antiochus XIII., son of Antiochus X., seized the opportunity to recover the kingdom. (App. *Syr.* 48, 49, *Mithr.* 84, &c.; Plut. *Luc.* 25, &c.; Just. xl. 1, 2.) Justin differs, apparently, from Appian in mentioning eighteen years as the period during which Syria was held by the officer of Tigranes; but the numbers are satisfactorily reconciled by Clinton. (*F. H.* vol. iii. p. 340.) [E. E.]

MAGA'RSIA (Μαγαρσία or Μαγαρσίς), a surname of Athena, derived from Magarsos, a Cilician town near the mouth of the river Pyramus, where the goddess had a sanctuary. (Arrian, *Anab.* ii. 5.) [L. S.]

MAGAS (Μάγας). 1. King of Cyrene, was a step-son of Ptolemy Soter, being the offspring of the accomplished Berenice by a former marriage. His father's name was Philip: he is termed by Pausanias (i. 7. § 1) a Macedonian of obscure and ignoble birth, but Droysen regards him as the same with the Philip, son of Amyntas, who is frequently mentioned as commanding one division of the phalanx in the wars of Alexander. Magas seems to have accompanied his mother to Egypt, where he soon rose to a high place in the favour of Ptolemy, so that in B. C. 308 he was appointed by that monarch to the command of the expedition destined for the recovery of Cyrene after the death of Ophellas. [OPHELLAS.] The enterprise was completely successful, and Magas obtained from his step-father the government of the province thus re-united to Egypt, which he continued to hold without interruption from thenceforth till the day of his death, an interval of not less than fifty years. (Paus. i. 6. § 8; Agatharchides, *ap. Athen.* xii. p. 550 b.) Of the transactions of this long period we know almost nothing: it is certain that Magas at first ruled over the province of Cyrenaica only as a dependency of Egypt, and there is no reason to suppose that he threw off his allegiance to Ptolemy Soter so long as the latter lived, though

it appears probable that he early obtained the honorary title of king. But after the accession of Ptolemy Philadelphus this friendly union no longer subsisted, and Magas not only assumed the character of an independent monarch, but even made war on the king of Egypt. He had advanced as far as the frontier of the two kingdoms, when he was recalled by the news of a revolt of the Marmaridae, which threatened his communications with Cyrene, and thus compelled him to retreat. (Paus. i. 7. §§ 1, 2.) Soon after this he married Apama, daughter of Antiochus Soter, and concluded a league with that monarch against Ptolemy; in pursuance of which he undertook a second expedition against Egypt, took the frontier fortress of Paraetonium, and advanced so far as to threaten Alexandria itself. The war appears to have been terminated by a treaty, by which Berenice, the infant daughter of Magas, was betrothed to Ptolemy Euergetes, the son of Philadelphus. (Paus. i. 7. § 3; Polyaen. ii. 28; Justin. xxvi. 3.) The chronology of these events is very uncertain; but it seems clear that a considerable interval of peace followed, during which Magas abandoned himself, as he had previously done, to indolence and luxury, and grew in consequence so enormously fat as to cause his death by suffocation, B. C. 258. (Agatharch. *ap. Athen. l. c.*) From a passage in the comic writer Philemon cited by Plutarch (*De Ira cohib.* 9), it appears that Magas had the character of being very illiterate; but the anecdote there related confirms the impression of his being a man of a mild and gentle character, which the tranquillity of his long reign is calculated to convey. The few particulars known concerning him will be found collected and discussed by the Abbé Belley in the *Hist. de l'Acad. des Inscr.* vol. xxxvi. p. 19, also by Thrige, *Res Cyrenensium*, and more fully and critically by Droysen, *Hellenismus*, vol. i. p. 417, vol. ii. pp. 242—248. It is worthy of notice that the name of Magas is found in an Indian inscription on a rock near Peshawer. (Droysen, vol. ii. p. 321.)

The chronology of the reign of Magas is very uncertain: in the dates above given, the authority of Droysen has been followed. Niebuhr, on the contrary (*Kl. Schrift.* p. 236), places the commencement of his reign after the battle of Ipsus.

He left only one daughter, Berenice, afterwards the wife of Ptolemy Euergetes. Besides the Syrian Apama already mentioned, he had a second wife, Arsinoë, who survived him. (Just. xxvi. 3; and see Niebuhr, *Kl. Schrift.* p. 230, note.)

2. A grandson of the preceding, being a son of Ptolemy Euergetes and Berenice. He was put to death by his brother Ptolemy Philopator, soon after the accession of the latter, at the instigation of Sosibius. (Polyb. v. 34, xv. 25.) [E. H. B.]

MAGENTE'NUS, or MAGENTI'NUS LEO. [LEO, p. 744, No. 17.]

MA'GIA GENS, plebeian, was of Campanian origin, and one of the most distinguished houses at Capua in the time of the second Punic war. (Comp. Cic. *de Leg. Agr.* ii. 34, *in Pison.* 11.) At Rome none of its members ever obtained any of the higher offices of the state. CHILO or CILO is the only cognomen which occurs in the gens in the time of the republic.

MA'GIUS. 1. DECIUS MAGIUS, one of the most distinguished men at Capua in the time of the second Punic war, and the leader of the Roman party in that town in opposition to Hannibal. He is characterised by Velleius Paterculus (ii. 16), who was descended from him, as "Campanorum princeps celeberrimus et nobilissimus vir." He used every effort to dissuade his fellow-citizens from receiving Hannibal into their town after the battle of Cannae, B. C. 216, but in vain; and, accordingly, when Hannibal entered the city, one of his first acts was to require the senate to deliver up Magius to him. This request was complied with: Magius was put on board ship, and sent to Carthage; but a storm having driven the vessel to Cyrene, Magius fled for refuge to the statue of Ptolemy. He was in consequence carried to Alexandria to Ptolemy Philopator, who set him at liberty, and gave him permission to go where he pleased. Magius chose Egypt as his residence, as he could not return to Capua, and did not choose to go to Rome, where he would have been looked upon as a deserter, as long as there was war between his own town and the Romans. (Liv. xxiii. 7, 10.)

2. CN. MAGIUS, of Atella (*Atellanus*), probably a relation of the preceding, but belonging to the opposite political party, was medix tuticus at Capua in B. C. 214. (Liv. xxiv. 19.)

3. MINATIUS MAGIUS ASCULANENSIS, grandson of No. 1, and atavus of the historian Velleius Paterculus, distinguished himself in the Social or Marsic war (B. C. 90) by his fidelity to the Romans. He levied a legion among the Hirpini, and was of no small assistance to T. Didius and L. Sulla. So great were his services, that the Roman people bestowed upon him the Roman franchise, and elected two of his sons to the praetorship. (Vell. Pat. ii. 16.)

4. P. MAGIUS, tribune of the plebs B. C. 87, is mentioned by Cicero (*Brut.* 48) in the list of orators of that time. Cicero speaks of him as the colleague of M. Virgilius, but Plutarch (*Sull.* 10) calls his colleague Virginius.

5. MAGIUS, a praefect of Piso in Gaul. (Cic. *de Orat.* ii. 60.)

6. L. MAGIUS, the companion of L. Fannius, deserted from the army of Flavius Fimbria in Asia, and went over to Mithridates. An account of this Magius is given under FANNIUS, No. 4.

7. CN. MAGIUS and MAGIA, the son and daughter of Dinaea, a woman of Larinum. Magia was married to Oppianicus. (Cic *pro Cluent.* 7, 12.)

8. NUMERIUS MAGIUS (erroneously called in Caesar *Cn.* Magius), of Cremona, was praefectus fabrum in the army of Pompey at the breaking out of the civil war in B. C. 49. He was apprehended by Caesar's troops while he was on his journey to join Pompey at Brundisium, and Caesar availed himself of the opportunity to send by means of Magius offers of peace to Pompey, who was then at Brundisium. (Caes. *B. C.* i. 24; Caes. *ad Att.* ix. 13. § 8, ix. 13, A, ix. 7, C.)

9. L. MAGIUS, a rhetorician, who married a daughter of the historian Livy. (Senec. *Controv.* lib. v. Prooem.)

10. MAGIUS CELER VELLEIANUS, a brother of the historian Velleius Paterculus, must have been adopted by a Magius Celer. He served as legate to Tiberius in the Dalmatian war, A. D. 9, and shared in the honours of his commander's triumph. At the time of Augustus's death (A. D. 14) he and his brother were the "candidati Caesaris" for the praetorship. (Vell. Pat. ii. 115, 121, 124.)

MA'GIUS CAECILIA'NUS. [CAECILIANUS.]

MAGNA MATER. [RHEA.]

MAGNE'NTIUS, Roman emperor in the West, A. D. 350—353. FLAVIUS POPILIUS MAGNENTIUS, according to the accounts preserved by Victor and Zosimus, belonged to one of those German families who were transported across the Rhine, and established in Gaul, about the end of the third century; according to the statement of Julian, which is not irreconcilable with the former, he was a captive taken in war by Constantius Chlorus, or Constantine. Under the latter he served with reputation in many wars, rose eventually to the dignity of count, and was entrusted by Constans with the command of the famous Jovian and Herculian battalions who had replaced the ancient praetorian guards when the empire was remodelled by Diocletian. His ambition was probably first roused by perceiving the frailty of the tenure under which the weak and indolent prince whom he served held power; and having associated himself with Marcellinus, chancellor of the imperial exchequer (*comes sacrarum largitionum*), a plot was deliberately contrived and carefully matured. A great feast was given by Marcellinus at Autun on the 18th of January, A. D. 350, ostensibly to celebrate the birthday of his son, to which the chief officers of the army and the most distinguished civilians of the court were invited. When the night was far spent, Magnentius, who had quitted the apartment under some pretext, suddenly reappeared clad in royal robes, and was instantly saluted as Augustus by the conspirators, whose acclamations were caught up and echoed almost unconsciously by the remainder of the guests. The emissaries despatched to murder Constans having succeeded in accomplishing their purpose [CONSTANS, p. 828], the troops no longer hesitated to follow their leaders, the peaceful portion of the population did not resist the example of the soldiery, and thus the authority of the usurper was almost instantly acknowledged throughout Gaul, and quickly extended over all the Western provinces, except Illyria, where Vetranio, the imperial general [VETRANIO], had himself assumed the purple. Intelligence of these events was quickly conveyed to Constantius, who hurried from the frontier of Persia to vindicate the honour of his house, by crushing this double rebellion. The events which followed—the fruitless attempts of the two pretenders to negotiate a peace—the submission of Vetranio at Sardica—the distress of Constantius in Pannonia, which induced him in his turn, but fruitlessly, to make overtures to his opponent—the defeat of Magnentius at the sanguinary battle of Mursa on the Drave, in the autumn of A. D. 351, followed by the loss of Italy, Sicily, Africa, and Spain—his second defeat in the passes of the Cottian Alps—the defection of Gaul—and his death by his own hands about the middle of August, A. D. 353, are fully detailed in other articles. [CONSTANTIUS, p. 847; DECENTIUS, DESIDERIUS, NEPOTIANUS, VETRANIO.]

Magnentius was a man of commanding stature and great bodily strength, was well educated, and accomplished, fond of literature, an animated and impressive speaker, a bold soldier, and a skilful general. But, however striking his physical and intellectual advantages, however conspicuous his merits when in a subordinate station, not one spark of virtue relieved the blackness of his career as a sovereign, not one trait of humanity gave indication that the Christianity which he professed had ever touched his heart. The power which he obtained by treachery and murder he maintained by extortion and cruelty, rendered, if possible, more odious by a hypocritical assumption of good-natured frankness. (Julian. *Orat.* i. ii.; Liban. *Orat.* x.; Amm. Marc. xiv. 5; Aurel. Vict. *de Caes.* 41, 42, *Epit.* 41, 42; Eutrop. x. 6, 7; Zosim. ii. 41—54; Zonar. xiii. 5—9; Socrat. *H. E.* ii. 32; Sozomen. *H. E.* iv. 7.) [W. R.]

MAGNES (Μάγνης). 1. A son of Aeolus and Enarete, became the father of Polydectes and Dictys by a Naiad. (Apollod. i. 7. § 3, 9. § 6, i. 3. § 3.) The scholiast of Euripides (*Phoen.* 1760) calls his wife Philodice, and his sons Eurynomus and Eioneus; but Eustathius (*ad Hom.* p. 338) calls his wife Meliboea, and mentions one son Alector, and adds that he called the town of Meliboea, at the foot of mount Pelion, after his wife, and the country of Magnesia after his own name.

2. A son of Argos and Perimele, and father of Hymenaeus; from him also a portion of Thessaly derived its name Magnesia. (Anton. Lib. 23.)

3. A son of Zeus and Thyia, and brother of Macedon. (Steph. Byz. *s. v.* Μακεδονία, with the commentators.) [L. S.]

MAGNES (Μάγνης), one of the most important of the earlier Athenian comic poets of the old comedy, was a native of the demus of Icaria or Icarius, in Attica. (Suid. *s. v.*) He is mentioned by Aristotle (*Poët.* 3) in such a manner as to imply that he was contemporary, or nearly so, with Chionides. An anonymous writer on comedy (p. 28) places him intermediate between Epicharmus and Cratinus. Suidas states that he was contemporary, as a young man, with Epicharmus in his old age. His recent death, at an advanced age, is referred to in the *Knights* of Aristophanes (524), which was written in B. C. 423. From these statements it may be inferred that he flourished about Ol. 80, B. C. 460, and onwards. The grammarian Diomedes is evidently quite wrong in joining him with Susarion and Myllus (iii. p. 486).

The most important testimony respecting Magnes is the passage of the *Knights* just referred to, in which Aristophanes upbraids the Athenians for their inconstancy towards the poet, who had been extremely popular, but lived to find himself out of fashion (vv. 520—525):—

Τοῦτο μὲν εἰδὼς ἄπαθε Μάγνης ἅμα ταῖς πολιαῖς κατιούσαις,
Ὅς πλείστα χορῶν τῶν ἀντιπάλων νίκης ἔστησε τροπαῖα·
Πάσας δ' ὑμῖν φωνὰς ἰεὶς καὶ ψάλλων καὶ πτερυγίζων
Καὶ λυδίζων καὶ ψηνίζων καὶ βαπτόμενος βατραχείοις
Οὐκ ἐξήρκεσεν, ἀλλὰ τελευτῶν ἐπὶ γήρως, οὐ γὰρ ἐφ' ἥβης,
Ἐξεβλήθη πρεσβύτης ὢν, ὅτι τοῦ σκώπτειν ἀπελείφθη.

These lines, taken in connexion with the statements of ancient writers, and the extant titles of the plays of Magnes, give us a fair notion of his style. The allusions in the third and fourth lines are said by a scholiast to be to his plays entitled Βαρβίτιδες, Ὄρνιθες, Λυδοὶ Ψῆνες, and Βάτραχοι. It is evident, therefore, that his plays contained a large portion of the mimetic element, in the exhibi-

tion of which, as the age at which he wrote, and the testimony of the grammarian, Diomedes (iii. p. 486), concur in establishing, there was a great deal of coarse buffoonery. The concluding words of Aristophanes, *ὅτι τοῦ σκώπτειν ἀπελείφθη*, especially as they occur in a sort of apologetic address by that poet, who, through his whole career, prided himself on his less frequent indulgence in the extravagant jests in which other comedians were addicted, gave some countenance to the supposition that Magnes had attempted a similar restriction upon his comic licence during the latter period of his life, and had suffered, as Aristophanes himself was always exposed to suffer, for not pandering sufficiently to the taste of his audience. The words may, however, refer simply to the decline of his comic powers.

According to Suidas and Eudocia, Magnes exhibited nine plays, and gained two victories, a statement obviously inconsistent with the second line of the above extract from Aristophanes. The anonymous writer (*l. c.*) assigns to him eleven victories, and states that none of his dramas were preserved, but that nine were falsely ascribed to him. (Comp. Athen. xiv. p. 646, e.) Some of these spurious dramas seem to have been founded on the titles, and perhaps on some remains, of his genuine plays. (Suid. *s. v.* *Λυδίζων*).

It is worthy of notice that Magnes is the earliest comic poet of whom we find any victories recorded. (Comp. Aristot. *Poet.* 5.)

Only a few titles of his works are extant. Of those mentioned by the scholiast on Aristophanes, the *Βαρβίτιδες* should probably be corrected to *Βαρβιτισταί*; and the play was no doubt a satire on certain musicians who were fond of the lyre called *barbiton*. The *Λυδοί* seems to have been an attack on the voluptuous dances of the Lydians. (Suid. *s. v.* *Λυδοί*; Hesych. *s. v.* *Λυδίζων*; Athen. xv. p. 690, c; Pollux, vii. 188.) The *Ψῆνες* took its name from a sort of gall fly which infested the fig; and both it and the *Βάτραχοι* belong to a class of titles common enough with the Attic comedians; but we have no indication of their contents. There are a few other titles, namely, *Διόνυσος*, of which there were two editions, and which should perhaps be assigned to Crates (Athen. ix. p. 367, f., xiv. p. 646, e.; Poll. vi. 79), *Πιτακίς*, or *Πυτακίδης* (Suid. vol. ii. p. 640; Phot. *s. v.* *νῦν δή*; the true form of this title is quite uncertain), *Ποάστρια* (*Schol. ad Plat.* p. 336, Bekker), and *Γαλεωμυομαχία*, a title which does not well agree with what we know of the character of the plays of Magnes. (Eudoc. p. 302.) The extant fragments of Magnes scarcely exceed half a dozen lines. (Meineke, *Frag. Com. Graec.* vol. i. pp. 29—35, vol. ii. pp. 9—11; Fabric. *Bibl. Graec.* vol. ii. p. 453; Bode, *Gesch. d. Hellen. Dichtk.* vol. iii. Pt. 2, p. 31.) [P. S.]

MAGNUS, a Roman consular, accused of having organized an extensive plot against Maximinus I., in which, according to Herodian, he was supported by a great number of centurions, and the whole body of the senate. The emperor, soon after his accession (A. D. 235), was about to commence a campaign against the Germans; and having thrown a bridge over the Rhine, for the purpose of transporting his troops, it was proposed by the conspirators to break down the structure as soon as the prince should have passed, and thus leave him on the further bank, with a handful of men, at the mercy of the barbarians. The truth or falsehood of the charge was never ascertained, for all who were impeached, or who were open to the most remote suspicion, were instantly put to death without trial or investigation, without being allowed to confess their guilt, or to assert their innocence. The statement that the whole senate were parties to the scheme is, considering the nature and circumstances of the case, an extravagant hyperbole, contradicted by the very details of the narrative, although doubtless from the well-known hatred entertained by that body towards the sanguinary tyrant, they would have rejoiced in any event which might have caused his destruction. (Herodian. vii. 2; Capitolin. *Maximin. duo*, 10.) [W. R.]

MAGNUS (*Μάγνος*), the name of several physicians, whom it is difficult to distinguish with certainty. (See Fabric. *Bibl. Graec.* vol. xiii. p. 313, ed. vet.; C. G. Kühn, *Additam. ad Elench. Medicor. Vet. a J. A. Fabricio exhibit.*; Guidot, Notes to Theophilus, *De Urin.*; Haller, *Bibl. Med. Pract.* vol. iv. p. 203.)

1. A native of Antiochia Mygdonica (called more frequently *Nisibis*), in Mesopotamia, who studied medicine under Zenon, and was a fellow-pupil of Oribasius and Ionicus, in the latter half of the fourth century after Christ. Eunapius, who has given a short account of his life (*De Vit. Philos.* p. 168, ed. 1568), says that he lectured on medicine at Alexandria, where he enjoyed a great reputation, though not so much for his practical skill as for his eloquence and power of argument. He is probably the person who wrote a work on the Urine, which is mentioned by Theophilus (*De Urin.* praef. and c. 3, 9) and Joannes Actuarius (*De Urin.* i. 2). If so, he bore the title *Ἰατροσοφιστής* (Theoph. *l. c.*). He is also probably the physician mentioned by Philostorgius (*Hist. Eccles.* viii. 8) as living at Alexandria in great repute, in the time of Valentinian and Valens.

2. A native of Ephesus, in Lydia, from the second book of whose letters ("*Epistolae*") Caelius Aurelianus quotes (*De Morb. Acut.* iii. 14. p. 225) a short passage, relating to hydrophobia. He is perhaps the same physician who is elsewhere quoted by Caelius Aurelianus (*De Morb. Acut.* ii. 10, p. 96), and said to have belonged to the medical sect of the Methodici, and to have lived before Agathinus, and therefore in the first century after Christ.

3. A native of Philadelphia in Lydia, whose medical formulae are quoted by the younger Andromachus, and who must therefore have lived in or before the first century after Christ. (Galen, *De Compos. Medicam. sec. Locos*, vii. 4, vol. xiii. p. 80.) He is also mentioned elsewhere in Galen's works (vol. xiii. pp. 296, 829).

4. A native of Tarsus in Cilicia, who must have lived in or before the beginning of the second century after Christ, as one of his medical formulae is quoted by Asclepiades Pharmacion. (Galen, *De Compos. Medicam. sec. Locos*, ix. 7, vol. xiii. p. 313.)

MAGNUS *Κλινικός*, and MAGNUS *ὁ Περιοδευτής*, whose prescriptions are mentioned by Galen (*De Compos. Medicam. sec. Locos*, v. 3, vol. xii. pp. 829, 844), are perhaps the same person; perhaps also they are the same as either No. 3, or No. 4. Magnus "Sophista," whose medical formulae are quoted by Nicolaus Myrepsus (*De Compos. Medicam.* i. 305, ii. 5, xxxiv. 17), may also be the same person.

5. The Magnus who wrote on Antidotes, and attained the dignity of *Archiater*, must be a different person from any of the preceding, as he was a contemporary of Galen, about the middle of the second century after Christ. (Galen, *De Ther. ad Pis.* cc. 12, 13, vol. xiv. pp. 261, 262.) He is quoted also by Serapion (*Pract.* vii. 8), who calls him "Rex Medicorum in tempore Galieni."

6. The Magnus who lived after Themison, about the same time as Archigenes, or a little earlier, and who belonged to the medical sect of the Pneumatici (Galen, *De Differ. Puls.* iii. 2, vol. viii. p. 646), was also probably a different person from any of the preceding, and lived in the latter half of the second century after Christ. He wrote a work, Περὶ τῶν Ἐφευρημένων μετὰ τοὺς Θεμίσωνος Χρόνους, *De Inventis post Themisonis Tempora*, consisting of at least three books (Gal. *ibid.* p. 641), from which several passages are quoted by Galen relating to the pulse (*ibid.* pp. 640, 641, 756). On this subject Magnus differed in several points from Archigenes, by whom some of his opinions were controverted. (Gal. *De Caus. Puls.* i. 4, vol. ix. pp. 8, 18, 21, Id. *De Differ. Puls.* vol. viii. pp. 638, 640, &c.)

7. Abú-l-Faraj mentions a physician of this name, who lived in the seventh century after Christ; but the Arabic writers are so incorrect in Greek history and Chronology, that it is not at all unlikely that he is speaking of one of the persons already named. (*Hist. Dynast.* p. 115.)

There is extant in the Greek Anthology an epigram of a physician of this name, Εἰς τὴν Εἰκόνα Γαληνοῦ (*Anthol. Planud.* § 270); and also one by Palladas, Εἰς Μάγνον Ἰατροσοφιστήν (xi. 281, ed. Tauchn). [W. A. G.]

MAGNUS ARBO'RIUS. [ARBORIUS.]

MAGNUS AUSO'NIUS. [AUSONIUS.]

MAGNUS FELIX. [FELIX, p. 144, a.]

MAGNUS, FONTEIUS. [FONTEIUS, p. 180, b.]

MAGO (Μάγων), a name of common occurrence at Carthage. Hence the same difficulty is found as with most other Carthaginian names in discriminating or identifying the different persons incidentally mentioned who bear this name.

1. A Carthaginian who, according to Justin, was the founder of the military power of that city, being the first to introduce a regular discipline and organisation into her armies. He is said to have himself obtained by this means great successes; and still farther advantages were reaped by his two sons Hasdrubal and Hamilcar, who followed in their father's footsteps. (Justin, xviii. 7, xix. 1.) If the second of his two sons be correctly identified with the Hamilcar that was killed at Himera [HAMILCAR, No. 1], we may conclude that Mago himself must have flourished from 550 to 500 years before Christ. (See Heeren, *Ideen*, vol. iv. p. 537.)

2. Commander of the Carthaginian fleet under Himilco in the war against Dionysius, B. C. 396. He is particularly mentioned as holding that post in the great sea-fight off Catana, when he totally defeated the fleet of the Syracusans under Leptines, the brother of Dionysius, sinking or destroying above 100 of their ships, besides capturing many others. (Diod. xiv. 59, 60.) We have no information as to the part he bore in the subsequent operations against Syracuse itself; but after the disastrous termination of the expedition, and the return of Himilco to Africa, Mago appears to have been invested with the chief command in Sicily, where he endeavoured by measures of lenity and conciliation towards the Greek cities, and by concluding alliances with the Sicilian tribes, to re-establish the Carthaginian power in the island. In 393 he advanced against Messana, but was attacked and defeated by Dionysius near Abacaenum, which compelled him to remain quiet for a time. The next year, however, having received powerful reinforcements from Sardinia and Africa, he assembled an army of 80,000 men, with which he advanced through the heart of Sicily as far as the river Chrysas, but was there met by Dionysius, who having secured the alliance of Agyris, tyrant of Agyrium, succeeded in cutting off the supplies of the enemy, and by this means reduced them to such distress, that Mago was compelled to conclude a treaty of peace, by which he abandoned his allies the Sicilians to the power of Dionysius. (*Id.* xiv. 90, 95, 96.) After this Mago returned to Carthage, where he was not long after raised to the office of king or suffete, a dignity which he held in B. C. 383, when the ambition and intrigues of Dionysius led to the renewal of hostilities between Carthage and Syracuse. Mago landed in Sicily with a large army, and after numerous petty combats, a pitched battle at length took place, in which, after a severe contest, the Carthaginians were defeated, and Mago himself slain. (Diod. xv. 15.)

3. Commander of the Carthaginian fleet and army in Sicily in B. C. 344. When Timoleon had made himself master of the citadel of Syracuse, after the departure of Dionysius, Hicetas, finding himself unable to cope single-handed with this new and formidable rival, called in the assistance of Mago, who appeared before Syracuse with a fleet of 150 triremes, and an army of 50,000 men. He did not, however, accomplish anything worthy of so great a force; not only were both he and Hicetas unable to make any impression on the island citadel, but while they were engaged in an expedition against Catana, Neon, the Corinthian governor of Syracuse, took advantage of their absence to make himself master of Achradina. Jealousies likewise arose between the Carthaginians and their Syracusan allies, and at length Mago, becoming apprehensive of treachery, suddenly relinquished the enterprise, and on the approach of Timoleon at the head of a very inferior force, sailed away with his whole fleet, and withdrew to Carthage. Here his cowardly conduct excited such indignation, that he put an end to his own life, to avoid a worse fate at the hands of his exasperated countrymen, who, nevertheless, proceeded to crucify his lifeless body. (Plut. *Timol.* 17—22; the same events are more briefly related by Diodorus, xvi. 69, but without any mention of the name of Mago.)

4. Commander of a Carthaginian fleet, which, according to Justin, was despatched to the assistance of the Romans during the war with Pyrrhus, apparently soon after the battle of Asculum (B. C. 279). The Roman senate having declined the proffered aid, Mago sailed away to the south of Italy, where he had an interview with Pyrrhus himself, in which he endeavoured to sound that monarch in regard to his views on Sicily. (Justin, xviii. 2.) It was probably part of the same fleet which we find mentioned as besieging Rhegium and guarding the straits of Messana, to prevent

the passage of Pyrrhus. (Diod. *Exc. Hoeschel.* xxii. 9, p. 496.)

5. Son of Hamilcar Barca, and brother of the famous Hannibal. He was the youngest of the three brothers, and must have been quite a youth when he accompanied Hannibal into Italy, B. C. 218. But his whole life had been spent in camps, under the eye of his father or brother, and young as he was, he had already given proofs not only of personal courage, but of skill and judgment in war, sufficient to justify Hannibal in entrusting him with services of the most important character. The first occasion on which he is mentioned is the passage of the Po, which he effected successfully at the head of the cavalry: according to Caelius Antipater, he and his horsemen crossed the river by swimming. (Liv. xxi. 47.) At the battle of the Trebia shortly afterwards, he was selected by his brother to command the body of chosen troops placed in ambuscade among the thickets of the bed of the river, and by his well-timed attack on the rear of the Roman army contributed mainly to the success of the day. (Polyb. iii. 71, 74; Liv. xxi. 54, 55; Frontin. *Strateg.* ii. 5. § 23.) We next find him commanding the rear-guard during the attempt to cross the Apennines, and in the dangerous and toilsome march through the marshes of Etruria. At Cannae he was associated with his brother in the command of the main body of the Carthaginian army: such at least is the statement of Polybius and Livy: Appian, on the contrary, assigns him that of the right wing: in either case, it is clear that he held no unimportant post on that great occasion. (Polyb. iii. 79, 114; Liv. xxii. 2, 46; Appian. *Annib.* 20.) After the battle he was detached by Hannibal with a considerable force, to complete the subjugation of Samnium: as soon as he had effected this he marched southwards into Bruttium, and after receiving the submission of many cities in that part of Italy, crossed over in person to Carthage, where he was the first to announce the progress and victories of his brother. The tidings naturally produced a great effect, and, notwithstanding the opposition of Hanno, the Carthaginian senate came to the resolution of sending powerful reinforcements to Hannibal in Italy. A force of 12,000 foot and 1500 horse, with twenty elephants and sixty ships, was accordingly assembled, and placed under the command of Mago, but just as he was about to sail intelligence arrived of the alarming state of the Carthaginian affairs in Spain, which induced the government to alter their plan of operations, and Mago, with the forces under his command, was despatched to the support of his brother Hasdrubal in that country, B. C. 215. (Liv. xxiii. 1, 11, 13, 32; Appian, *Hisp.* 16; Zonar. ix. 2, 3.)

It is hardly necessary to point out in detail the part borne by Mago in the subsequent operations in Spain, a sketch of which is given under HASDRUBAL, No. 6. We find him mentioned as co-operating in the siege of Illiturgi (B. C. 215), in the defeat of the two Scipios (B. C. 212), and on several other occasions. (Liv. xxiii. 49, xxiv. 41, 42, xxv. 32, 39, xxvi. 20; Appian, *Hisp.* 24.) His position during these campaigns is not quite clear, but it would seem that though frequently acting independently, he was still in some degree subject to the superior authority of his brother, as well as of Hasdrubal, the son of Gisco: perhaps it was the somewhat ambiguous character of their relations to one another that led to the dissensions and jealousies among the three generals, of which we hear as one of the chief causes that led to the disasters of the Carthaginian arms. (Polyb. x. 6.) At length, in 209, it was determined at a council of the three generals, held shortly after the battle of Baecula, that while Hasdrubal, the son of Barca, set out on his adventurous march into Italy, Mago and the other Hasdrubal should carry on the war in Spain; the former repairing in the first instance to the Balearic islands, in order to raise fresh levies for the approaching campaign. (Liv. xxvii. 20.) The whole of the following year is a blank, so far as the Spanish war is concerned; but in 207 we had Mago in Celtiberia at the head of an army composed mainly of troops levied in that country, but to which Hanno, who had just arrived in Spain, had lately joined his new army of Carthaginian and African troops. Their combined forces were, however, attacked by M. Silanus, one of the lieutenants of Scipio, and totally defeated; Hanno himself was taken prisoner, while Mago, with a few thousand men, effected his escape, and joined Hasdrubal, the son of Gisco, in the south of Spain. Here they once more succeeded in assembling a numerous army, but the next year (B. C. 206) their decisive defeat by Scipio at Silpia [HASDRUBAL, p. 358] crushed for ever all hope of re-establishing the Carthaginian power in Spain. (Liv. xxviii. 1, 2, 12—16; Polyb. xi. 20—24; Appian, *Hisp.* 25—27; Zonar. ix. 8.) After this battle Mago retired to Gades, where he shut himself up with the troops under his command; and here he remained long after Hasdrubal had departed to Africa, still keeping his eye upon the proceedings of the Romans, and not without hope of recovering his footing on the main land; for which purpose he was continually intriguing with the Spanish chiefs, and even it is said fomenting the spirit of discontent among the Roman troops themselves. The formidable insurrection of Indibilis and Mandonius, and the mutiny of a part of the Roman army, for a time gave him hopes of once more restoring the Carthaginian power in that country; but all these attempts proved abortive. His lieutenant Hanno was defeated by L. Marcius, and Mago, who had himself repaired to his assistance with a fleet of sixty ships, was compelled to return to Gades without effecting anything. At length, therefore, he began to despair of restoring the fortunes of Carthage in Spain, and was preparing to return to Africa, when he received orders from the Carthaginian senate to repair with such a fleet and army as he could still muster to Liguria, and thus transfer the seat of war once more into Italy. The command was well suited to the enterprising character of Mago; but before he finally quitted Spain he was tempted by intelligence of the defenceless state of New Carthage to make an attempt on that city, in which however he was repulsed with considerable loss. Foiled in this quarter, he returned to Gades, but the gates of that city were now shut against him, an insult he is said to have avenged by putting to death their chief magistrates, whom he had decoyed into his power, under pretence of a conference; after this he repaired to the Balearic islands, in the lesser of which he took up his quarters for the winter. (Liv. xxviii. 23, 30, 31, 36, 37; Appian, *Hisp.* 31, 32, 34, 37; Zonar. ix. 10.) The memory of his sojourn there is still preserved, in the name of the

celebrated harbour called Portus Magonis, or Port Mahon.

Early in the ensuing summer Mago landed in Liguria, where he surprised the town of Genoa. His name quickly gathered around him many of the Ligurian and Gaulish tribes, among others the Ingaunes, and the spirit of disaffection spread even to the Etruscans, so that the Romans were obliged to maintain an army in Etruria, as well as one in Cisalpine Gaul, in order to hold him in check. Whether these forces proved sufficient effectually to impede his operations, or that he wasted his time in hostilities against the mountain tribes, in which at one time we find him engaged, our imperfect accounts of his proceedings will not enable us to decide. It is certain that, though repeatedly urged by messages from Carthage to prosecute the war with vigour, and more than once strengthened with considerable reinforcements, he did not effect anything of importance, and the alarm at first excited at Rome by his arrival in Liguria gradually died away. Meanwhile, the successes of Scipio in Africa compelled the Carthaginians to concentrate all their forces for the defence of their capital, and they at length sent messengers to recal Mago as well as his brother Hannibal from Italy B. C. 203. Just before these orders arrived Mago had at length encountered in Cisalpine Gaul the combined forces of the praetor Quinctilius Varus and the proconsul M. Cornelius. The battle, which was fought in the territory of the Insubrians, was fiercely contested, but terminated in the complete defeat of the Carthaginians, of whom 5000 were slain. Mago himself was severely wounded, but effected his retreat to the seacoast among the Ingaunes, where he received the pressing summons of the senate to Carthage. He immediately embarked his troops, and set sail with them in person, but died of his wound before they landed in Africa. (Liv. xxviii. 46, xxix. 4, 5, 13, 36, xxx. 18, 19; Polyb. *Frag. Hist.* 31; Appian, *Hisp.* 37, *Annib.* 54, *Pun.* 9, 31, 32; Zonar. ix. 11, 13.) Such is the statement of Livy and all our other authorities; but Cornelius Nepos, on the contrary, represents him as not only surviving the battle of Zama, but as remaining at Carthage after the banishment of Hannibal, and subsequently co-operating with his brother at the commencement of the war with Antiochus (B. C. 193) in endeavouring to induce the Carthaginians to join in hostilities against Rome. According to the same author, he was banished from Carthage on this account, and died soon after, being either shipwrecked or assassinated by his slaves. (Corn. Nep. *Hann.* 7, 8.) It seems probable that the circumstances here related refer in fact to some other person of the name of Mago, whom Nepos has confounded with the brother of Hannibal.

6. One of the chief officers of Hannibal in Italy, whose name is appended to the treaty concluded by that general with Philip V., king of Macedonia. (Polyb. vii. 9.) It would seem probable that he is the same who was sent immediately afterwards with Bostar and Gisco to accompany the Macedonian ambassadors back to the court of Philip, and obtain the ratification of the treaty by that monarch, but who unfortunately fell into the hands of the Romans, and were carried prisoners to Rome. (Liv. xxiii. 34.) Schweighaeuser, on the contrary, supposes him to be the same with the following.

7. Surnamed the Samnite (ὁ Σαυνίτης), was one of the chief officers of Hannibal in Italy, where he held for a considerable time the chief command in Bruttium. Here he is mentioned in B. C. 212 as co-operating with Hanno, the son of Bomilcar, in the siege and capture of Thurii; and not long after he was enabled by the treachery of the Lucanian Flavius to lead the Roman general Tib. Gracchus into an ambuscade in which he lost his life. [FLAVIUS, No. 2.] Mago immediately sent his lifeless body, together with the insignia of his rank, to Hannibal. (Liv. xxv. 15, 16; Diod. *Exc. Vales.* xxvi. p. 569; Val. Max. i. 6. § 8.) In 208 we find him defending the city of Locri against the Roman general L. Cincius, who pressed the siege with so much vigour both by land and sea, that Mago could with difficulty hold out, when the opportune arrival of Hannibal himself compelled the Romans to raise the siege with precipitation. (Liv. xxvii. 26, 28; comp. Frontin. *Strateg.* iv. 7. § 29.) According to Polybius (ix. 25), this Mago had been the companion and friend of Hannibal from his earliest youth: he was involved by the Carthaginians themselves in the same general charge of avarice with his great commander.

8. A Carthaginian of noble birth, and a near relation of Hannibal, taken prisoner in Sardinia B. C. 215. (Liv. xxiii. 41.)

9. An officer who commanded a body of Carthaginian cavalry at Capua in B. C. 212, and by a sudden sally threw the Roman army under the two consuls App. Claudius and Fulvius into confusion, and occasioned them heavy loss. (Liv. xxv. 18.) It is probably the same whom we find shortly afterwards commanding a body of horse under Hannibal himself, and taking a prominent part in the defeat of the praetor Cn. Fulvius at Herdonea. (*Id.* 21.)

10. Commander of the garrison of New Carthage when that city was attacked by P. Scipio in B. C. 209. So little had the Carthaginian generals thought it necessary to provide for the defence of this important post, that Mago had only 1000 regular troops under his orders when the enemy appeared before the walls. He, however, armed about 2000 more as best he could, and seems to have displayed all the qualities of an able and energetic officer; making a vigorous sally in the first instance, and repulsing the troops of Scipio in their first assault. But all his efforts were ineffectual: the Romans scaled the walls where they had been supposed to be guarded by a lagoon, and made themselves masters of the town; and Mago, who had at first retired into the citadel, with the intention of holding out there, at length saw that all further resistance was hopeless, and surrendered to Scipio. He himself, with the other more eminent of the Carthaginian captives, was sent a prisoner of war to Rome. (Polyb. x. 8, 12—15, 18, 19; Liv. xxvi. 44—46, 51; Appian, *Hisp.* 19—22.) Eutropius (iii. 15) and Orosius (iv. 18) have confounded this Mago with the brother of Hannibal.

11. An officer of cavalry under Hasdrubal, son of Gisco, in the war against Scipio and Masinissa in Africa, B. C. 204. (Appian, *Pun.* 15.)

12. One of the Carthaginian ambassadors sent to Rome just before the breaking out of the third Punic war (B. C. 149), to avert the impending hostilities by offering unqualified submission. (Polyb. xxxvi. 1.)

13. A Carthaginian, apparently not the same as the preceding, who, on the return of the embassy just spoken of, addressed the Carthaginian senate

in a speech at once prudent and manly. (Polyb. xxxvi. 3.) He is termed by Polybius the Bruttian (ὁ Βρέττιος), from whence Reiske inferred him to be the same with the lieutenant of Hannibal (No. 7), but this, as Schweighaeuser has observed, is impossible, on chronological grounds. That author suggests that he may be the son of the one just alluded to, and may have derived his surname from the services of his father in Bruttium. (Schw. *ad Polyb. l. c.* and *Index Historicus*, p. 365.)

14. A Carthaginian of uncertain date, who wrote a work upon agriculture in the Punic language, which is frequently mentioned by Roman authors in terms of the highest commendation. He is even styled by Columella the father of agriculture—*rusticationis parens* (*De R. R.* i. 1. § 13). Nothing is known of the period at which he flourished, or of the events of his life, except that he was a man of distinction in his native country, and had held important military commands. (Colum. xii. 4. § 2; Plin. *H. N.* xviii. 5.) Heeren's conjecture that he was the same as No. 1, is wholly without foundation: the name of Mago was evidently too common at Carthage to afford any reasonable ground for identifying him with any of the persons known to us from history. His work was a voluminous one, extending to twenty-eight books, and comprising all branches of the subject. So great was its reputation even at Rome, that after the destruction of Carthage, when the libraries which had fallen into the hands of the Romans were distributed among the princes of Africa, an exception was made in favour of the work of Mago, and it was ordered by the senate that it should be translated into Latin by competent persons, at the head of whom was D. Silanus. (Plin. *H. N.* xviii. 5; Colum. i. 1. § 13.) It was subsequently translated into Greek, though with some abridgment and alteration, by Cassius Dionysius of Utica, and an epitome of it in the same language, brought into the compass of six books, was drawn up by Diophanes of Bithynia, and dedicated to king Deiotarus. (Varro, *de R. R.* i. 1. § 10; Colum. i. 1. § 10.) His precepts on agricultural matters are continually cited by the Roman writers on those subjects, Varro, Columella, and Palladius, as well as by Pliny: his work is also alluded to by Cicero (*De Orat.* i. 58) in terms that imply its high reputation as the standard authority upon the subject on which it treated. It is said to have opened with the very sound piece of advice that if a man meant to settle in the country, he should begin by selling his town house. (Colum. i. 1. § 18; Plin. *H. N.* xviii. 7.) All the passages in Roman authors in which the work of Mago is cited or referred to are collected by Heeren. (*Ideen*, vol. iv. p. 527, &c.) [E. H. B.]

MAGUS (Μᾶγος), one of the followers of Simus in the merry and licentious songs, the poets of which were called ἰλαρῳδοί. [Lysis.] [P. S.]

MAHARBAL (Μαάρβας), son of Himilco, and one of the most distinguished Carthaginian officers in the Second Punic War. He is first mentioned as commanding the besieging force at the siege of Saguntum, during the absence of Hannibal, when he carried on his operations and pressed the siege with so much vigour that neither party, says Livy, felt the absence of the general-in-chief. (Liv. xxi. 12.) We next find him detached with a body of cavalry to ravage the plains near the Po, soon after the arrival of Hannibal in Italy, but from this service he was recalled in haste to rejoin his commander before the combat on the Ticinus. (Id. xxi. 45.) After the victory of Thrasymene (B. C. 217), he was sent with a strong force of cavalry and Spanish infantry to pursue a body of 6000 Romans who had escaped from the battle and occupied a strong position in one of the neighbouring villages. Finding themselves surrounded, they were induced to lay down their arms, on receiving from Maharbal a promise of safety. Hannibal refused to ratify the capitulation, alleging that Maharbal had exceeded his powers; but he dismissed, without ransom, all those men who belonged to the Italian allies, and only retained the Roman citizens as prisoners of war. (Polyb. iii. 84, 85; Liv. xxii. 6, 7; Appian, *Annib.* 10.) Shortly after Maharbal had an opportunity of striking a fresh blow by intercepting the praetor C. Centinius, who was on his march to join Flaminius with a detachment of 4000 men, the whole of which were either cut to pieces or fell into the hands of the Carthaginians. (Polyb. iii. 86; Liv. xxii. 8; Appian, *Annib.* 11.) He is again mentioned as sent with the Numidian cavalry to ravage the rich Falernian plains; and in the following year he commanded, according to Livy, the right wing of the Carthaginian army at the battle of Cannae. Appian, on the contrary, assigns him on that occasion the command of the reserve of cavalry, and Polybius does not mention his name at all. But, whatever post he held, it is certain that he did good service on that eventful day; and it was he that, immediately after the victory, urged Hannibal to push on at once with his cavalry upon Rome itself, promising him that if he did so, within five days he should sup in the Capitol. On the refusal of his commander, Maharbal is said to have observed, that Hannibal knew indeed how to gain victories, but not how to use them; a sentiment which has been confirmed by some of the best judges in the art of war. (Liv. xxii. 13, 46, 51; Appian, *Annib.* 20, 21; Florus, ii. 5; Zonar. ix. 1; Cato ap. Gell. x. 24; Plutarch, *Fab.* 17, erroneously assigns this advice to a Carthaginian of the name of Barca.) Except an incidental notice of his presence at the siege of Casilinum (Liv. xxiii. 18), Maharbal from this period disappears from history. A person of that name is mentioned by Frontinus (*Strateg.* ii. 5. § 12) as employed by the Carthaginians against some African tribes that had rebelled, but whether this be the same as the subject of the present article, or to what period the event there related is referable, we have no means of judging. [E.H.B.]

MAIA (Μαῖα or Μαιάς), a daughter of Atlas and Pleione (whence she is called Atlantis and Pleias), was the eldest of the Pleiades, and in a grotto of mount Cyllene in Arcadia she became by Zeus the mother of Hermes. Arcas, the son of Zeus by Callisto, was given to her to be reared. (Hom. *Od.* xiv. 435, *Hymn. in Merc.* 3; Hes. *Theog.* 938; Apollod. iii. 10. § 2, 8. § 2; Tzetz. *ad Lycoph.* 219; Horat. *Carm.* i. 10. 1, 2. 42, &c.)

Maia is also the name of a divinity worshipped at Rome, who was also called Majesta. She is mentioned in connection with Vulcan, and was regarded by some as the wife of that god, though it seems for no other reason but because a priest of Vulcan offered a sacrifice to her on the first of May, while in the popular superstition of later times she was identified with Maia, the daughter of Atlas.

It is more probable that Maia was an ancient name of the bona dea, who was also designated by the names of Ops, Fauna, and Fatua. (Macrob. *Sat.* i. 12; Gellius, xiii. 22; Fest. p. 134, ed. Müller.) [L. S.]

MAIOR (Μαΐωρ), a Greek sophist and rhetorician, who lived about the middle of the third century after Christ, before and in the reign of the emperor Philippus. He was a native of Arabia, and wrote a work, περὶ στάσεων, in thirteen books, of which scarcely a trace has come down to us. (Suid. *s. v.* Μαΐωρ; Eudoc. p. 300; Schol. *ad Hermog.* p. 130.) [L. S.]

MAJORIA'NUS, JU'LIUS VALE'RIUS, emperor of Rome (A. D. 457—461), ascended the throne under the following circumstances. After the death of the emperor Avitus, the supreme power in the western empire remained in the hands of Ricimer, who was the real master previously, and would have assumed the imperial title, but for the certainty that his elevation would create a terrible commotion. For he was a Suevian by origin, and there was a decided prejudice among the Romans to choose a barbarian for their emperor. Ricimer consequently gave the crown to Majorianus, with the consent of the Eastern emperor Leo (A. D. 457). The name of Majorian appears as early as 438, when he distinguished himself in the war against the Franks, and ever since he had continued to serve in the field, making himself known at once for his military skill and his excellent character. He was descended from a family distinguished in the army, and was indeed one of the best men that ever filled the throne of the Caesars: he had experienced both good fortune and bad fortune, and enjoyed unbounded popularity with the troops. Ricimer thought he was only a general, unfit for administrative business, who, being accustomed to obey him, would continue so. In this respect, however, Ricimer was mistaken. As soon as Majorian was possessed of the supreme title, he aimed at supreme power also. His choice of his principal officers did great credit to his discernment: among them we mention his private secretary Petrus, Egidius who commanded in Gaul, Magnus, praefectus praetorio in Gaul, and others. In 458 the coast of Campania was infested by the Vandals, who held the sea with a powerful fleet; but Majorian, informed of their designs, had posted his troops so well, that the main body of the Vandals was surprised when on shore, and totally defeated. The only means to stop the perpetual incursions of the Vandals was to attack their king Genseric in Africa, and this Majorian resolved to do. He consequently entered Gaul with a strong army, and succeeded in quelling the domestic troubles by which that province was agitated through the intrigues of the West Gothic king Theodoric. The Roman army which he was leading to Africa was, however, anything but Roman, being mostly composed of barbarians, such as Bastarnae, Suevians, Huns, Alani, Rugii, Burgundians, Goths, and Sarmatians with whom he passed the Alps in November, 458. Majorian first went to Lyon, where he was complimented by the poet Sidonius Apollinaris, who there wrote his panegyric of Majorian, after having been pardoned by him for his participation in the previous revolt. From Lyon the emperor went to Arles, where he stayed the whole year 459, having fixed upon that city as a meeting-place for those immense, but still scattered forces, with which he intended to invade Africa. At Arles he prevailed upon Theodoric to desist from further attempts at causing disturbances in Gaul. In the beginning of 460 every thing was ready for setting out for Africa, and Majorian crossed the Pyrenees, his intention being to join his fleet, which lay at anchor in the harbour of Carthagena. Meanwhile, Genseric made offers for peace, which, having been rejected by the emperor, he employed intrigues, and succeeded in bribing some of the principal officers of the Roman navy, who enabled him to surprise the fleet at Carthagena. The defeat of the Romans was complete, the whole of their ships being sunk, burnt, or taken. The traitors were personal enemies of Majorian, who looked with jealousy upon his rising fortune. The loss of the fleet obliged the emperor to return to Gaul, where he remained during the ensuing winter; and Genseric having renewed his offers, he accepted them, and peace was made between Rome and Carthage. From Gaul Majorian went to Italy, where his presence became indispensable to his own interest. Ricimer, jealous of the rising power and popularity of a man whom he looked upon as his tool, formed a scheme to deprive him of the crown. While Majorian was at Tortona in Lombardy, the conspiracy broke out: he found himself unexpectedly surrounded by the partizans of Ricimer; and the only way to save his life was to abdicate, which he did on the 2d of August, 461. He died suddenly, on the 7th of August, five days after his abdication, of dysentery, as was reported; but Idatius plainly says that he was put to death by order of Ricimer, who now placed Severus on the throne.

We cannot finish this notice without calling the student's attention to the laws of Majorian, which ensure him an honourable rank among Roman legislators. He put an end to the awful fiscal oppression in the provinces; he re-invested the provincial magistrates with power to assess taxes; he stopped the dilapidation of the splendid monuments in Rome and other places, which venal officers would allow any body, who wanted building materials, to take down, if money was paid for the permission; and he made several other wise and useful laws and regulations, which are contained in the Codex Theodosianus. (Sidon. Apoll. *Panegyr. Major. Epist.* i. 1; Procop. *Vand.* i. 7, 8; Greg. Turon. ii. 7; Priscus in *Excerpt. Legat.* p. 42; Evagr. *H. E.* ii. 7, sub fin.; Idatius, *Chron.*; Marcellin. *Chron.*) [W. P.]

COIN OF MAJORIANUS.

MA'LACON (Μαλάκων), a native of Heracleia, on the Euxine, in the service of Seleucus, who slew Lysimachus with a javelin at the battle of Corupedion, B. C. 281. (Memnon, c. 8.) [E. H. B.]

MALACUS (Μαλακός), a Greek historical writer, the author of a work entitled Σιφνίων Ὧροι, which is quoted by Athenaeus (vi. p. 267). It has been conjectured by some that he is the same

with Apollonius of Alabanda, who was surnamed ὁ Μαλακός. [APOLLONIUS.] [C. P. M.]

MALALAS. [MALELAS.]

MALAS, of Chios, a sculptor, mentioned by Pliny (*H. N.* xxxvi. 5. s. 4) as having lived before Dipoenus and Scyllis. He was the grandfather of Antherinus, and must therefore have flourished about the 35th or 40th Olympiad. [P. S.]

MALCHUS or MALICHUS (Μάλχος, Μάλιχος), historical. This name is in fact a mere title and signifies "a king." (Gesenius, *Ling. Phoen. Mon.* p. 409; and Kuster, *ad Suid. s. v.* Πορφύριος.)

1. A Carthaginian leader who, according to Justin, was one of the first that extended the power and dominion of his country, first, by successful wars against the African tribes, and afterwards by the subjugation of great part of Sicily. But, having subsequently crossed into Sardinia, he was defeated in a great battle; on account of which disaster he was disgraced and banished by his countrymen. In revenge for this he led his army to Carthage and laid siege to the city. His son Carthalo was in vain sent to intercede with him; he was crucified by order of Malchus himself within sight of the walls. Yet, having at length made himself master of the city, he was content with putting to death ten of the principal senators, and left the rest in possession of the chief power, of which they soon after availed themselves to bring him to trial and condemn him to death. (Justin, xviii. 7.) Orosius, who has merely abridged the narrative of Justin, adds that these events took place during the reign of Cyrus the Great (Oros. iv. 6), but this is probably a mere inference from the statement of Justin, that Malchus was followed in the command by Mago. [MAGO, No. 1.] The chronology of these events is in fact extremely uncertain.

2. One of the chief leaders among the Jews at the time that Cassius Longinus was in Syria, B. C. 43. He had failed in payment of the tribute which he was appointed to collect, on which account Cassius was about to put him to death, and he was with difficulty saved by the intercession of Hyrcanus and Antipater. But, far from being grateful to Antipater for the service thus rendered him, Malichus began to form designs against his life, and at length succeeded in removing him by poison. Herod, the son of Antipater, for a time dissembled his desire of vengeance, and pretended to be reconciled to Malichus, who obtained a high place in the favour of Hyrcanus; but he soon took an opportunity to have him assassinated by a band of soldiers. (Joseph. *Ant.* xiv. 11. §§ 2—6, *B. J.* i. 11. §§ 2—8.)

3. King of Arabia Petraea (probably the same who is mentioned by Hirtius, *B. Alex.* 1, as sending an auxiliary force of cavalry to Caesar in Egypt, and is termed by him king of the Nabathaeans), was contemporary with Herod the Great, who fled to him for refuge when he was driven out of Jerusalem by Antigonus and the Parthians, B. C. 40. But Malchus, though bound by many obligations to Herod and his father Antipater, refused to receive him in his adversity, and forbade him to enter his territories. At a subsequent period (B. C. 32) hostilities arose between Malchus and Herod, in consequence of the refusal of the former to pay the appointed tribute to Cleopatra, which Herod was charged by Antony to exact by force of arms. The war continued nearly two years with various changes of fortune, but seems to have been terminated by the decisive defeat of the Arabian monarch. We however again hear of Malchus, at a subsequent period, as fomenting the intrigues of Alexandra and Hyrcanus against Herod. (Joseph. *Ant.* xiv. 14. §§ 1 2, xv. 4. §§ 2, 4, 5, 6. § 2, *B. J.* i. 14, §§ 1, 2, 19.) [E. H. B.]

MALCHUS (Μάλχος), literary. 1. Of BYZANTIUM. [No. 4.]

2. Of MARONIA. [No. 3.]

3. MONACHUS, the MONK, author of a curious autobiography, dictated by him in his extreme old age to Jerome, then a young man residing at Maronia, a hamlet about thirty miles from Antioch. (Hieronym. *Vita Malchi*, *Opera*, vol. ii. col. 41, &c. ed. Vallarsii.)

4. Of PHILADELPHIA. Among the writers from whom the Ἐκλογαὶ περὶ πρέσβεων, *Excerpta de Legationibus*, compiled by order of Constantine Porphyrogenitus, are taken, was Malchus the sophist (Μάλχος σοφιστής). According to Suidas and Eudocia (*s. v.* Μάλχος) Malchus was a Byzantine; but the statement of Photius that he was a native of Philadelphia, is preferable; and his Syriac name makes it probable that Philadelphia was the city so called (the ancient Rabbah) in the country of Ammonitis, east of the Jordan. Malchus probably followed his profession of rhetorician or sophist at Constantinople, and the statement that he was a native of that city may have arisen from that circumstance. According to Suidas and Eudocia, he wrote a history extending from the reign of Constantine to that of Anastasius; but the work in seven books, of which Photius has given an account (*Bibl.* cod. 78), and to which he gives the title Βυζαντιακά, comprehended only the period from the final sickness of the Eastern emperor Leo I. (A. D. 473 or 474), to the death of Nepos, emperor of the West (A. D. 480). It has been supposed that this was an extract from the work mentioned by Suidas, or a mutilated copy: that it was incomplete is attested by Photius himself, who says that the commencement of the first of the seven books showed that the author had already written some previous portions, and that the close of the seventh book showed his intention of carrying it further, if his life was spared. Some eminent critics, among whom is Valesius (*Not. in Excerpt. de Legat.*), have thought that the history of Malchus began with Leo's sickness, and that he was the continuator of Priscus, whose history is supposed to have left off at that point. Niebuhr (*De Historicis*, &c., prefixed to the Bonn edition of the *Excerpta*) supposed that this coincidence arose from Photius having met with a portion only of the work of Malchus, which had been inserted in some historical *Catena* after the work of Priscus; or that the history of the antecedent period had been given by Malchus in another work. As, however, Suidas and Eudocia speak of the history in its whole extent, as one work, we are rather disposed to think it was published in successive parts, as the author was able to finish it (a supposition which best coincides with the notice in Photius of the continuation being contingent on the longer duration of the author's life); and that Photius had met with only one part. Photius praises the style of Malchus as a perfect model of historical composition; pure, free from redundancy and consisting of well-selected words and phrases.

He notices also his eminence as a rhetorician, and says that he was favourable to Christianity; a statement which has been thought, but we do not see why, inconsistent with the praises he has bestowed on the heathen philosopher and diviner, Panprepius [ILLUS]. The works of Malchus are lost, except the portions contained in the *Excerpta* of Constantine [CONSTANTINUS VII.], and some extracts in Suidas, which are collected and subjoined to the Bonn edition of the *Excerpta*. (Photius, Suidas, Eudocia, *ll. cc.*; Vossius, *De Hist. Graecis*, ii. 21; Cave, *Hist. Litt.* ad ann. 496; Fabric. *Bibl. Graec.* vol. vii. p. 540; Niebuhr, *l. c.*)

5. SOPHISTA, the SOPHIST. [No. 4.]

6. Of TYRE. Malchus was the Hellenized form of the original Syriac name of the philosopher Porphyry. [PORPHYRIUS.] The Syriac name Malchus signifies "king;" and the Greek Porphyrius, Πορφύριος, was perhaps designed to be its equivalent. [J. C. M.]

MALCHUS CLEODEMUS. [CLEODEMUS.]

MALEATES (Μαλεάτης), a surname of Apollo, derived from cape Malea, in the south of Laconia. He had sanctuaries under this name at Sparta and on mount Cynortium. (Paus. iii. 12. § 7, ii. 27, in fin.) [L. S.]

MA'LELAS, or MALALAS, IOANNES (Ἰωάννης ὁ Μαλέλα or Μαλάλα), a native of Antioch, and a Byzantine historian. According to Hody he lived in the ninth century; but it is more probable that he lived shortly after Justinian the Great, as Gibbon very positively asserts (*Decline and Fall*, vol. vii. p. 61, not. 1, ed. 1815, 8vo.). Those, however, who pretend that he could not have lived after Mohammed, simply because his name in Syriac, ("Malalas,") means "an orator," the Syrian language being soon superseded by the Arabic, are much mistaken, for the outrooting of the Syriac was no more the work of a century than of a day. It is unknown who Malelas was. He wrote a voluminous history, or rather chronicle of the world, with special regard to Roman, Greek, and especially Byzantine history. It originally began with the creation of the world, but the commencement is lost, and the extant portion begins with the death of Vulcanus and the accession of his son Sol, and finishes abruptly with the expedition of Marcianus, the nephew of Justinian the Great, against the Cutzinae in Africa. We do not know how much of the end is lost. This history is full of most absurd stories, yet contains also some very curious facts, and is of great importance for the history of Justinian and his immediate predecessors. The earlier emperors are treated very briefly; eight lines seemed sufficient to the author for the reign of Arcadius. The Eastern emperors have more space allotted to them than the Western. The style is barbarous, except where the author copies other historians who wrote well: the Chronicon Pascale and Cedrenus are extracted to a large extent. Edmund Chilmead of Oxford prepared the Editio Princeps, from a Bodleian MS., but he died before he accomplished his task, and the work was published by Humphrey Hody, Ox. 1691, 8vo. That MS. does not contain the beginning of the work, but Chilmead thought that Georgius Hamartolus had copied this portion of the history of Malelas, and consequently supplied the defect from the dry account of Hamartolus. The whole work was divided by Chilmead into 18 books, the first of which, as well as the beginning of the second, belong to Hamartolus. Hody added very valuable prolegomena. The Venice reprint of the Oxford edition (1733, fol.) is quite useless. The Bonn edition by L. Dindorf, 1831, 8vo., is a very careful and revised reprint of the Oxford edition, which contains a considerable number of small omissions, misprints, and other trifling defects, though, on the whole, it is a very good one. Dindorf thought that the account of Hamartolus was not identical with that of Malelas, and consequently published it separately, under the title "Anonymi Chronologica;" he might as well have put the name of Hamartolus on the title. A very good account of Malelas is given by Bentley in his "Epistola ad Joannem Millium," on Malelas and other contemporary writers, which is given in the Oxford and Bonn editions. (Fabric. *Bibl. Graec.* vol. vii. p. 446, &c.; Cave, *Hist. Lit.* p. 568; Hamberger, *Nachrichten von Gelehrten Männern.*) [W. P.]

MA'LEUS (Μάλεος), a son of Heracles by Omphale, is said to have been the inventor of the trumpet. (Schol. *ad Hom. Il.* xviii. 219; Stat. *Theb.* iv. 224.) [L. S.]

MA'LIADES (Μαλιάδες νύμφαι), nymphs who were worshipped as the protectors of flocks and of fruit-trees. They are also called Μηλίδες or Ἐπιμηλίδες. (Theocrit. i. 22, with Valck. note, xiii. 45; Eustath. *ad Hom.* p. 1963.) The same name is also given to the nymphs of the district of the Malians on the river Spercheius. (Soph. *Philoct.* 725.) [L. S.]

MA'LLEOLUS, PUBLI'CIUS. 1. M. PUBLICIUS L. F. L. N. MALLEOLUS, consul B. C. 232 with M. Aemilius Lepidus, was sent with his colleague against the Sardinians. (Zonar. viii. p. 401, c.) It was this M. Publicius and his brother L. Publicius who built in their aedileship the temple of Flora, instituted the Florales Ludi, and also built the beautiful clivus (*Publicius Clivus*) which led up the Aventine. They executed these works with the money obtained from the fines which were exacted from the persons who had violated the agrarian laws. Varro and Ovid call them plebeian, but Festus curule aediles. (Tac. *Ann.* ii. 49; Festus, p. 238, ed. Müller; Ov. *Fast.* v. 279, &c.; Varro, *L. L.* v. 158, ed. Müller.) Their aedileship must have fallen in B. C. 240, as we learn from Velleius Paterculus (i. 14) that the Florales Ludi were instituted in that year. (Compare Pighius, *Annal.* vol. ii. p. 72.)

2. L. PUBLICIUS L. F. L. N. MALLEOLUS, aedile with his brother in B. C. 240, as is mentioned above. We may conclude, from his praenomen being the same as that of their father, that he was the elder brother.

3. PUBLICIUS MALLEOLUS killed his mother, and was in consequence sewn up in a sack, and cast into the sea. This occurred in B. C. 101, and is mentioned as the first instance of this crime which had occurred among the Romans. (Oros. v. 16; Liv. *Epit.* 58; Cic. *ad Herenn.* i. 13.)

4. C. (PUBLICIUS) MALLEOLUS, quaestor to Cn. Dolabella in Cilicia, B. C. 80, died in the province, and was succeeded in his office by Verres, who also became the tutor of his son. Malleolus had amassed great wealth in the province by plundering the provincials, but, according to the statement of Cicero, Verres took good care to apply the greater part of it to his own use. Cicero further says, that Malleolus was killed (*occisus*) by Verres,

but this is probably an oratorical exaggeration, as the scholiast suggests. (Cic. *Verr.* i. 15, 36; Pseudo-Ascon. *ad ll. cc.*)

MA'LLIA GENS, plebeian. This name is frequently confounded with that of *Manlius;* and in almost every passage where *Mallius* occurs some authorities read *Manlius.* It appears, however, from ancient inscriptions and the best manuscripts, that Mallius is the correct reading in certain cases; and we can easily understand how this name, which was one of no celebrity, should be altered into the well-known one of Manlius. The only person in this gens who obtained any of the higher offices of the state was Cn. Mallius Maximus, who was consul B. C. 105. [MAXIMUS.]

C. MA'LLIUS, one of Catiline's conspirators, was stationed by the chief at Faesulae in Etruria, where he was commissioned to collect an army and prepare all military stores. He had served under Sulla as a centurion, and possessed great military experience and reputation. In the battle against Cicero's colleague, Antonius, in which Catiline fell, Mallius commanded the right wing, and was killed in the conflict. (Sall. *Cat.* 24, 27—30, 32, 33, 36, 59, 60; Cic. *in Cat.* i. 3, 9, 12, ii. 6, 9; Dion Cass. xxxvii. 30.)

MA'LLIUS THEODO'RUS. [THEODORUS.]

MALUGINENSIS, a celebrated patrician family of the Cornelia gens in the early ages of the republic. It disappears from history even before the time of the Samnite wars. This family seems to have been originally the same as that of Cossus, since we find at first both surnames united. [See No. 1.] Afterwards, however, the Cossi and Maluginenses became two separate families. [COSSUS.]

1. SER. CORNELIUS P. F. COSSUS MALUGINENSIS, consul B. C. 485 with Q. Fabius Vibulanus, in which year Sp. Cassius was condemned. Maluginenses carried on war against the Veientes with success. (Liv. ii. 41; Dionys. viii. 77, 82.)

2. L. CORNELIUS SER. F. P. N. MALUGINENSIS, consul B. C. 459 with Q. Fabius Vibulanus. The consuls of this year carried on war against the Volsci and the Aequi with great glory and success. According to some accounts Maluginensis took Antium, and we learn from the triumphal Fasti that he obtained a triumph for his victory over the Antiates. (Liv. iii. 22—24; Dionys. x. 20, 21; Diod. xi. 86.) He is mentioned as one of the defenders in the senate of the second decemvirate in B. C. 449, because his brother Marcus was one of the number (Liv. iii. 40; Dionys. xi. 15); but if we can rely upon the Fasti, in which Marcus is called L. F. SER. N., we must understand *frater* and ἀδελφός to mean first cousin, and not brother.

3. M. CORNELIUS L. F. SER. N. MALUGINENSIS, a member of the second decemvirate. [See No. 2.] (Liv. iii. 35, 40, 41; Dionys. x. 58, xi. 15, 23.)

4. M. CORNELIUS M. F. MALUGINENSIS, consul B. C. 436 with L. Papirius Crassus. (Liv. iv. 21; Diod. xii. 46.)

5. P. CORNELIUS M. F. M. N. MALUGINENSIS, one of the consular tribunes, B. C. 404. (Liv. iv. 61; Diod. xiv. 19.)

6. P. CORNELIUS P. F. M. N. MALUGINENSIS, consular tribune in B. C. 397 (Liv. v. 16; Diod. xiv. 85), and magister equitum to the dictator M. Furius Camillus in B. C. 396. At least the Fasti Capitolini name *Maluginensis* as the magister equitum in this year; but Livy (v. 19) and Plutarch (*Camill.* 5) call the magister equitum P. Cornelius *Scipio.* He was consular tribune a second time in B. C. 390, the year in which Rome was taken by the Gauls. (Liv. v. 36; Diod. xiv. 110.) In Diodorus and in the common editions of Livy his praenomen is Servius, but in some of the best MSS. of Livy he is called Publius.

7. P. CORNELIUS MALUGINENSIS COSSUS, consular tribune B. C. 395, and consul B. C. 393 with L. Valerius Potitus. [COSSUS, No. 9.]

8. M. CORNELIUS P. F. P. N. MALUGINENSIS, was elected censor in B. C. 393, to supply the place of C. Julius Julus, who had died in his year of office; but as Rome was taken by the Gauls in this lustrum, this practice was considered of ill omen, and no censor was ever elected again in place of one who had died in his year of office. (Liv. v. 31, ix. 34.)

9. SER. CORNELIUS P. F. M. N. MALUGINENSIS, seven times consular tribune: the first time in B. C. 386, the second time in B. C. 384, the third time in B. C. 382, the fourth time in B. C. 380, the fifth time in B. C. 376 (Livy does not mention the consular tribunes of this year, see Diod. xv. 71, and *Anonym. Noris.*), the sixth time in B. C. 370, and a seventh time in B. C. 368. (Liv. vi. 6, 18, 22, 27, 36, 38.)

10. M. CORNELIUS MALUGINENSIS, consular tribune in B. C. 369, and again in B. C. 367. (Liv. vi. 36, 42.)

11. SER. CORNELIUS SER. F. M. N. MALUGINENSIS, magister equitum to the dictator F. Quinctius Pennus Capitolinus Crispinus, B. C. 361, who was appointed to conduct the war against the Gauls. (Liv. vii. 9.) [CAPITOLINUS, QUINCTIUS, No. 7.]

MALUS (Μάλος), a son of Amphictyon or of Amyrus, said to have given the name to the town of Malieus. (Steph. Byz. *s. v.* Μαλιεύς.) [L. S.]

MAMAEA, JU'LIA, the daughter of Julia Maesa, the niece of Septimius Severus, the first cousin of Caracalla, the aunt of Elagabalus, the wife of Gessius Marcianus, the mother of Alexander Severus. [See genealogical table prefixed to CARACALLA.] She was a native of Emesa in Syria, and seems, after the accession of Septimius Severus, to have lived at Rome, under the protection of her aunt Julia Domna. At all events it is clear that she must have been at court in A. D. 204, otherwise the report, which at one time gained general credit, that Alexander as well as Elagabalus was in reality the son of Caracalla, could never have been circulated. We know nothing of her subsequent history, until the period when she accompanied Elagabalus to Rome. From that time forward she became remarkable on account of the diligence with which she protected the person of her son from the treachery of his cousin, and the exemplary zeal with which she guarded the purity of his mind in the midst of a very hot-bed of vice and debauchery. The high principles which she instilled were fully developed after his elevation to the throne, and proved a blessing to mankind during his short reign. But the character of Mamaea was not without serious defects. Extreme pride, and a jealousy of power which could brook no rival, led her to treat with great harshness and indignity one, at least, of her daughters-in-law. Her counsels, swayed by an inordinate desire to accumulate money, induced Severus to adopt a system of ill-judged parsimony towards his soldiers,

and thus gave rise to the mutiny which proved fatal both to herself and to her son, who is said to have upbraided her with his dying breath as the cause of his destruction. Their death took place in Gaul, early in the year A.D. 235. (For authorities, see CARACALLA; ELAGABALUS; SEVERUS.) [W. R.]

COIN OF JULIA MAMAEA.

MAMERCI'NUS or MAMERCUS, the most ancient family of the patrician Aemilia Gens, and one of the most distinguished of all the Roman families in the early ages of the republic. The family professed to derive its name from Mamercus in the reign of Numa, to whom indeed all the Aemilii traced their origin. [MAMERCUS; AEMILIA GENS.] This family, like many of the other distinguished families in early Roman history, disappears about the time of the Samnite wars. The name Mamercus was very early used as a praenomen in the Aemilia gens, and continued to be so employed, especially by the Aemilii Lepidi, long after the family of this name had become extinct. In the same way we find that Cossus, which was originally a family-name of the Cornelii, was revived as a praenomen by the Cornelii Lentuli, after the family of the Cossi had sunk into oblivion. [COSSUS.]

1. L. AEMILIUS MAM. F. MAMERCUS, consul for the first time in B.C. 484 with K. FABIUS VIBULANUS, conquered the Volsci and Aequi, according to Livy, but suffered a defeat from them, according to the statement of Dionysius, who also says that Mamercus was in consequence ashamed to go into the city for the purpose of holding the comitia. (Liv. ii. 42; Dionys. viii. 83—87; Diod. xi. 38.) He was consul a second time in B.C. 478 with C. Servilius Structus Ahala, and defeated the Veientines before the walls of their city with great slaughter. He subsequently concluded a treaty with them on terms which the senate regarded as too favourable, and was in consequence denied the honour of a triumph. (Liv. ii. 49; Dionys. ix. 16, 17; Diod. xi. 52.) He was consul a third time in B.C. 473 with Vopiscus Julius Julus. For the events of this year see JULUS, No. 3, where the authorities are given. We learn from Dionysius (ix. 51) that he supported in B.C. 470 the agrarian law, on account of his hostility to the senate for having denied him a triumph.

2. TIB. AEMILIUS L. F. MAM. N. MAMERCUS, son of No. 1, was consul in B.C. 470 with L. Valerius Potitus. Their year of office was one of considerable agitation, on account of the agrarian law and the trial of App. Claudius. Tib. Mamercus supported the law along with his father, because the latter had been wronged by the senate. [No. 1.] He also led an army into the country of the Sabines, but did not perform anything of consequence. (Liv. ii. 61, 62; Dionys. ix. 51, 55; Diod. xi. 69.) He was consul a second time in B.C. 467 with Q. Fabius Vibulanus, and again warmly supported the agrarian law: in each year it was no doubt the execution of the Cassian law which he endeavoured to carry into effect. In this year he was to some extent successful. Without disturbing the occupiers of the public land, some land which had been taken from the Volsci in the preceding year was assigned to the plebs, and a colony sent to Antium. Mamercus carried on war against the Sabines again in this year. (Liv. iii. 1; Dionys. ix. 59; Diod. xi. 74; comp. Niebuhr, *Hist. of Rome*, vol. ii. pp. 229, 230.)

3. MAM. AEMILIUS M. F. MAMERCINUS, consular tribune in B.C. 438. (Liv. iv. 16; Diod. xii. 38.) In B.C. 437 he was nominated dictator, to prosecute the war against the Veientines and Fidenates, because Fidenae had revolted in the previous year to Lar Tolumnius, the king of Veii. He appointed L. Quinctius Cincinnatus his magister equitum, and gained a brilliant victory over the forces of the enemy, and obtained a triumph in consequence. (Liv. iv. 17—20; Eutrop. i. 19; Lydus, *de Magistr.* i. 38.) It was in this battle that Lar Tolumnius is said by Livy to have been killed in single combat by Cornelius Cossus; but it is very doubtful whether this event happened in this year. [See COSSUS, No. 2.] Indeed the conquest of the Fidenates and the death of Lar Tolumnius is referred by Niebuhr to B.C. 426, in which year Aemilius Mamercinus is stated to have been dictator for the third time. And it is not improbable, as Niebuhr remarks, that "some member of the Aemilian house found matter in legendary traditions for an apocryphal panegyric on this Aemilius: in this panegyric more dictatorships were probably ascribed to him than he ever really filled, and the exploits achieved under his auspices, as well as his own, were referred to definite years, which they did not belong to. (*Hist. of Rome*, vol. ii. p. 458.)

But, returning to the ancient authorities, we find that Aemilius Mamercinus is put down as dictator a second time in B.C. 433 with A. Postumius Tubertus as his magister equitum. He was appointed to the dictatorship through fear of an impending war in Etruria, but this passed off, and he had no occasion to leave the city. In this year he carried a law limiting to eighteen months the duration of the censorship, which had formerly lasted for five years. This measure was received with great approbation by the people; but the censors then in office were so enraged at it, that they removed him from his tribe, and reduced him to the condition of an aerarian. (Liv. iv. 23, 24.) He is named as dictator a third time in B.C. 426 with A. Cornelius Cossus as his magister equitum. It was probably in this year, as we have already stated, that he conquered the Veientines and Fidenates, and took Fidenae, not in his first dictatorship, though Livy and other ancient authorities speak of a victory gained over these people in each of these years. (Liv. iv. 31—34; Oros. ii. 13; Diod. xii. 80.)

4. M'. AEMILIUS MAM. F. M. N. MAMERCINUS, son of No. 3, was consul in B.C. 410 with C. Valerius Potitus Volusus. (Liv. iv. 53; Diod. xiii. 76.) He was also three times consular tribune, first in B.C. 405, a second time in B.C. 403, and a third time in B.C. 401. (Liv. iv. 61, v. 1, 10.)

5. C. AEMILIUS TIB. F. TIB. N. MAMERCINUS, consular tribune in B.C. 394, carried on the war with his colleague Sp. Postumius Albinus against the Aequi. He was consular tribune again in B.C.

391, when, in conjunction with his colleague C. Lucretius, he conquered the people of Volsinii. (Liv. v. 26, 28, 32; Diod. xiv. 97, 107.)

6. L. Aemilius Mam. f. M. n. Mamercinus, son of No. 3, was consular tribune seven times, first in B. C. 391 (Fast. Capit.), a second time in 389, a third time in 387, a fourth time in 383, a fifth time in 382, a sixth time in 380, and a seventh time in 377. (Liv. vi. 1, 5, 21, 22, 27, 32.)

7. L. Aemilius L. f. Mam. n. Mamercinus, son of No. 6, was magister equitum to the dictator M. Furius Camillus, B. C. 368. He was consul in B. C. 366 with L. Sextius Lateranus, who was the first plebeian elected to this dignity, in accordance with the Licinian law, which had been recently passed. He was again elected to the consulship in B. C. 363, with Cn. Genucius Aventinensis. (Liv. vi. 38, vii. 1, 3; Diod. xv. 82, xvi. 2.)

8. L. Aemilius L. f. L. n. Mamercinus, son of No. 7, was interrex in B. C. 353, and magister equitum to C. Julius Julus in B. C. 352. (Liv. vii. 17, 21.)

9. L. Aemilius L. f. L. n. Mamercinus Privernas, the son of No. 8, a distinguished general in the Samnite wars, was consul for the first time in B. C. 341 with C. Plautius Venno Hypsaeus, in which year he merely laid waste the Samnite territory. In B. C. 335 he was elected dictator, for the purpose of holding the comitia as the consuls were absent from Rome. In B. C. 329 he was consul a second time with C. Plautius Decianus. There was great alarm at Rome at this time, in consequence of a report that the Gauls were marching southward. Accordingly, while Decianus proceeded against Privernum, which continued to prolong its resistance, Mamercinus began to levy a large army, in order to oppose the Gauls; but as the report of the Gaulish inroad proved to be unfounded, both consuls united their forces against Privernum. The town was taken, and Mamercinus as well as his colleague obtained a triumph in consequence. The capture of this town must have been regarded as a very glorious achievement, since Mamercinus received the surname of Privernas, and the Plautii preserved the recollection of it upon their coins. In B. C. 316 Mamercinus was again elected dictator, and fought against the Samnites with success. (Liv. viii. 1, 16, 20, ix. 21.)

10. Tib. Aemilius Tib. f. Tib. n. Mamercinus, consul B. C. 339 with Q. Publilius Philo. Aemilius, invested his colleague with the dictatorship, for the purpose of depriving the curiae of a great part of their power. (See *Dict. of Ant. s. v. Publiliae Leges.*) Livy attributes the appointment of Publilius by Aemilius to disappointment on the part of the latter, who had been refused a triumph by the senate; but respecting the real reason for this step, see Niebuhr, *Hist. of Rome*, vol. iii. p. 146, &c. (Liv. viii. 12.)

MAMERCI'NUS, PINA'RIUS. 1. P. Pinarius Mamercinus Rufus, consul B. C. 489, with C. Julius Julus. [Julus, No. 1.]

2. L. Pinarius Mamercinus Rufus, consul B. C. 472 with P. Furius Medullinus Fusus. (Liv. ii. 56; Dionys. ix. 40; Diod. xi. 66; Macrob. *Saturn.* i. 13.)

3. L. Pinarius L. f. P. n. Mamercinus Rufus, consular tribune B. C. 432. (Liv. iv. 25; Diod. xii. 60.)

MAMERCUS (Μάμερκος), according to one tradition a son of king Numa, who chose this name because one of the sons of Pythagoras likewise bore it. (Plut. *Num.* 8; Paul. Diac. p. 23, ed. Müller.) Another tradition made Mamercus a son of Mars and Sylvia. (Plut. *Parall. Gr. et Rom.* 26.) Festus says that Mamercus was a praenomen among the Oscans, who called the god Mars, Mamers. But it would seem that Marcius or Mamercus was the common name for indigenous soothsayers and founders of new forms of religious worship, for it occurs in many instances of this kind. (Hartung, *Die Rel. der Röm.* vol. i. p. 129.) [L. S.]

MAMERCUS (Μάμερκος), tyrant of Catana, at the time when Timoleon landed in Sicily, B. C. 344. He is termed by Plutarch a man both warlike and wealthy. After the defeat of Hicetas at Adranum by Timoleon, Mamercus joined the latter and concluded a treaty of alliance with him. But when Timoleon had not only made himself master of Syracuse, but defeated the Carthaginians in the great battle of the Crimissus (B. C. 339), Mamercus became apprehensive that his object was nothing less than the complete expulsion of all the tyrants from Sicily, and in consequence concluded a league with Hicetas and the Carthaginians to oppose his progress. They at first obtained a partial success, and cut to pieces a body of mercenaries in the Syracusan service; but Hicetas was defeated by Timoleon, and soon after fell into his hands; after which the Corinthian leader marched against Catana. Mamercus met him in the field, but was defeated with heavy loss, and the Carthaginians now concluded a peace with Timoleon. Thus abandoned by his allies Mamercus despaired of success, and fled to Messana, where he took refuge with Hippon, tyrant of that city. Timoleon, however, quickly followed, and laid siege to Messana both by sea and land, whereupon Hippon took to flight, and Mamercus surrendered to the Corinthian general, stipulating only for a regular trial before the Syracusans. But as soon as he was brought into the assembly of the people there, he was condemned by acclamation, and executed like a common malefactor. (Plut. *Timol.* 13, 30, 31, 34; Diod. xvi. 69, 82; Corn. Nep. *Timol.* 2.) We may, perhaps, infer from an expression of Cornelius Nepos, that Mamercus was not a Sicilian by birth, but had first come to the island as a leader of Italian mercenaries. Plutarch informs us (*Timol.* 31) that he prided himself much upon his skill in poetry, apparently with but little reason, if we may judge from the two verses preserved to us by that author. [E. H. B.]

MAMERCUS, AEMI'LIUS. [Mamercinus.]

MAMERCUS SCAURUS. [Scaurus.]

MAMERS was the Oscan name of the god Mars. (Paul. Diac. p. 131, ed. Müller.) Varro (*De Ling. Lat.* v. 73; comp. Plut. *Num.* 21), on the other hand, calls Mamers the Sabine name of the god. The Romans worshipped Mamers as a rustic divinity, and reckoned him among the country Lares. (Cato, *de Re Rust.* 83, 141.) The ancients derived the name of the Mamertines in Messana from the god Mamers. [L. S.]

MAMERTI'NUS. The first piece in the collection of the "Panegyrici Veteres" [see Drepanius] usually bears the title, *Claudii Mamertini Panegyricus Maximiano Herculio dictus*, was spoken on the 21st of April, in the year A. D. 289, at some

city of Gaul, probably Trèves, and is addressed to Maximianus Herculius, at that time actively engaged in preparations against Carausius. It must be observed that the name *Mamertinus* is altogether wanting in several of the best MSS., and it is doubtful whether it appears in any of the more ancient.

The second piece in the collection, which stands in printed editions as *Claudii Mamertini Panegyricus Genethliacus Maximiano Augusto dictus*, is in honour of the birthday of the emperor, and falls between the first of April, A. D. 291, and the first of March A. D. 292 (Clinton, *Fasti Rom.* ad ann. 291). In this case it is admitted that none of the more ancient MSS. present us with the name of *Mamertinus*, but usually state that it is by the same author as the preceding, a conclusion fully warranted by the general tone, as well as by some peculiarities of expression, and indeed there seems to be in c. 5 a distinct allusion to the former discourse.

The tenth piece in the collection is inscribed, *Mamertini pro Consulatu Gratiarum Actio Juliano Augusto*, belongs to A. D. 362, and was delivered at Constantinople, soon after the accession of Julian, by Claudius Mamertinus, consul for the year, who had previously held the offices of praefect of the Aerarium and praefect of Illyricum, manifestly a different person from the Claudius Mamertinus of the first two orations, if we admit the existence of an individual bearing that appellation as their author. (See the dissertations prefixed to the edition of the *Panegyrici Veteres*, by Schwarzius, 4to. Venet. 1728; the *Censura XII. Panegyricorum Veterum*, in the 6th volume of the *Opuscula Academica* of Heyne; and the other authorities cited under DREPANIUS.) [W. R.]

MAMERTUS (Μάμερτος), an ancient surname of Ares, which must have arisen after the identification of the Italian Mamers with the Greek Ares. (Lycoph. 938, 1410.) [L. S.]

MAMERTUS, CLAUDIA'NUS ECDI'DIUS, was a presbyter in the diocese of Vienne, in France, of which his brother was bishop, and lived in the middle of the fifth century of our era. He died about the year 470, and his praises are celebrated at great length by Sidonius Apollinaris. (*Epist.* iv. 11.) His works are as follow:—

1. *De Statu Animae*, in three books, against the opinions of Faustus Reiensis. [FAUSTUS, p. 142, a.] This work was first published by P. Moselanus, Basil. 1520; afterwards by Grynaeus in his *Orthodoxogr.* p. 1247; in the *Biblioth. Patrum Max.* Lugdun. vol. vi. p. 1050, &c., and by Casp. Barthius, Cygneae, 1655.

2. *Epistolae.* Besides the letter to Sidonius Apollinaris, in which Mamertus dedicates to him his work *De Statu Animae*, there is also another letter to Sidonius, preserved among the epistles of the latter. (*Epist.* iii. 2.) Sidonius, in his reply (iii. 3), extols Mamertus and his work in the most extraordinary manner.

3. *Carmen contra Poetas Vanos*, a poem in hexameter verse, in which the author maintains the superiority of Christian doctrines over heathen poetry. The versification of this poem is smooth and flowing, and it bears evidence of its writer having carefully studied some of the best of the Roman poets. It is printed in Fabricius, *Corp. Poët. Christ.* p. 775, &c., and in the *Biblioth. Patrum Max.* Lugdun. vol. vi. p. 1074.

4. The hymn *De Passione Domini*, beginning with the words *Pange lingua gloriosi praelium certaminis*, in the Roman breviary, is ascribed by some writers to Mamertus, and by others to Venantius Fortunatus.

5. The poems *Carmen Paschale*, *Laus Christi*, and *Miracula Christi*, which are printed among the works of the great poet Claudian, are by some writers likewise attributed to this Claudian Mamertus, but were perhaps written by neither of them. (Sidon. Apoll. iv. 2, 3, 11, v. 2; Gennad. *De Viris Illustr.* 83; Trithem. *De Script. Eccles.* 178; Fabric. *Biblioth. Med. et Infim. Lat. s. v. Claudianus;* Bähr, *Geschichte d. Römisch. Literatur*, Supplement-Band. i. § 33, ii. § 169.)

MAMI'LIA GENS, plebeian, was originally one of the most distinguished families in Tusculum, and indeed in the whole of Latium. It is first mentioned in the time of the Tarquins; and it was to a member of this family, Octavius Mamilius, that Tarquinius Superbus betrothed his daughter. The Mamilii traced their name and origin to the mythical Mamilia, the daughter of Telegonus, who was regarded as the founder of Tusculum, and was the reputed son of Ulysses and the goddess Circe. (Liv. i. 49; Dionys. iv. 45; Festus, p. 130, ed. Müller.) In B. C. 458 the Roman citizenship was given to L. Mamilius on account of his marching unsummoned two years before to the assistance of the city when it was attacked by Herdonius. (Liv. iii. 18, 29.) But although the Mamilii had obtained the Roman franchise, it was some time before any of the members of the house obtained any of the higher offices of the state: the first who received the consulship was L. Mamilius Vitulus, in B. C. 265, the year before the commencement of the first Punic war. The gens was divided into three families, LIMETANUS, TURRINUS, and VITULUS, of which the two latter were the most ancient and the most important. Limetanus, however, is the only surname which occurs on coins.

The mythical origin of the Mamilia gens, which has been mentioned above, is evidently referred to in the annexed coin. The obverse represents the head of Mercury or Hermes, who was the ancestor of Ulysses, and the reverse Ulysses himself, clad in a mean and humble dress, that he might not be recognised by the suitors. (Eckhel, vol. v. pp. 242, 243.)

COIN OF THE MAMILIA GENS.

MAMILIA'NUS, a friend of the younger Pliny, to whom the latter addressed two letters (ix. 16, 25), but of whose life we know nothing, except that he was engaged in military service when Pliny wrote to him.

MAMI'LIUS. 1. OCTAVIUS MAMILIUS, of Tusculum, called by Livy "longe princeps Latini nominis," was the person to whom Tarquinius Superbus gave his daughter, when he was anxious to conciliate the Latins. On the expulsion of the Tarquins from Rome, Superbus took refuge with

his father-in-law, who, according to the beautiful lay preserved by Livy, roused the Latin people against the infant republic, and perished in the great battle at the lake Regillus, by the hands of T. Herminius, whom he also slew. (Liv. i. 49, ii. 15, 19, 20; Dionys. iv. 45, v. 4—vi. 12; Cic. *de Nat. Deor.* ii. 2, *ad Att.* ix. 10.)

2. L. MAMILIUS, dictator or chief magistrate at Tusculum in B. C. 460, marched in that year unsummoned to the assistance of Rome when it was attacked by Herdonius. For his services on this occasion he was rewarded two years afterwards with the Roman franchise. (Liv. iii. 18, 29; Dionys. x. 16.)

3. C. MAMILIUS, plebeian aedile, B. C. 207. (Liv. xxvii. 36.)

MAMMAS (GREGO'RIUS), or MELISSE'NUS (GREGO'RIUS), a monk of the latest Byzantine period. We first read of him as negotiator in reconciling the brothers of the emperor Joannes II. Palaeologus. He was one of the Greek ecclesiastics, who accompanied the emperor, A. D. 1438, to the synod of Ferrara, and then held the office of Πνευματικός, "Pneumaticus," "Pater Spiritualis," or Confessor to the Emperor. He appears to have gone unwillingly; and Sguropulus (not, however, a very trustworthy witness) has recorded a saying of his to one of his confidential friends, "If I go there, I will work all manner of evil." At first, after his arrival in Italy, he was most vehement in his declarations of hostility to the Latin church; but he was led, apparently by a quarrel with Marcus Eugenicus, archbishop of Ephesus, and the great champion of the Greek church, and by a present or a pension from the pope (Sgurop. viii. 6) to pass over to the opposite side, and become a warm advocate of the union of the churches. Just before the removal of the synod from Ferrara to Florence, the emperor conferred on him the post of protosyncellus; and in A. D. 1446 he was appointed patriarch of Constantinople; but this was against his will; and after holding that dignity for about five years, he escaped from Constantinople, where his Latinizing opinions and his support of the union made him odious, and the fall of which he foresaw must soon take place, and fled into Italy. He died at Rome A. D. 1459, and was buried there. His memory is held in great reverence by the Roman Catholics; and it has even been asserted that miracles were wrought at his tomb. Sguropulus generally calls Gregorius by his name and title of office, without his surname. Phranza calls him Gregorius Melissenus (ὁ Μηλισσηνός), but states that others called him Strategopulus (Στρατηγόπουλος), a name which, as Phranza elsewhere (ii. 2) states, many members of the illustrious family of the Melisseni had derived from Alexius Strategopulus, who had recovered Constantinople out of the hands of the Latins. The name Mammas (ὁ Μάμμη) is given him by the author of the *Historia Politica* in the Turco-Graecia of Crusius. (Sguropulus, *Hist. Concil. Florent.* iii. 20, v. 15, vi. 23, 24, vii. 14, viii. 6, &c.; Phranza, *Annales*, ii. 12, 15, 19, iii. 1; Le Quien, *Oriens Christianus*, vol. i. col. 309.)

The works of Gregorius are as follows: 1. Ἀπολογία Γρηγορίου ἱερομονάχου τοῦ μεγάλου πρωτοσυγκέλλου, τοῦ πνευματικοῦ, τοῦ ὕστερον χρηματίσαντος πατριάρχου, καὶ ἐν Ῥώμῃ ταφέντος καὶ θαυματουργοῦντος, εἰς τὴν τοῦ Ἐφέσου ἐπιστολὴν ἐκ διαφόρων ἁγίων, *Gregorii Hieromonachi, Magni Protosyncelli et a Confessionibus, qui postmodum creatus est Patriarcha, et Romae sepultus coruscavit Miraculis, Responsio ex variis Sanctorum Sententiis ad Epistolam Marci Ephesii.* This answer was translated into Latin by Joannes Matthaeus Caryophilus, and subjoined by him to the second volume of the *Acta Concilii Florentini:* it is reprinted in some editions of the *Concilia*, e. g. in the last vol. of that of Binius, in vol. xiii. of that of Labbe, and in that of Hardouin, vol. ix. col. 601—670. This work is twice mentioned by Fabricius; first as *Antirrheticus adversus Marci Ephesii Epistolam*, and then as *Apologia* s. *Responsio ad Epistolam Ephesii*, as if he was speaking of two distinct works. 2. Γρηγορίου πρωτοσυγκέλλου πατριάρχου Κωνσταντινουπόλεως πρὸς τὸν βασιλέα Τραπεζοῦντος, *Gregorii Protosyncelli, Patriarchae Constantinopolitani, ad Imperatorem Trapezuntis.* This is given in the *Graecia Orthodoxa* of Allatius, vol. i. p. 419, 4to. Rome, 1652, with a Latin version by the editor. These are the only works of Gregory which have been published; but there are extant in MS.: 3. Ἀπολογία εἰς τὴν τοῦ Ἐφέσου ὁμολογίαν, *Apologia in Confessionem Marci Ephesii.* This is in the libraries of Florence and Munich. 4. Πραγματεῖα, *Tractatus*, sc. *de Synodo Florentino*, mentioned by Gregory himself in his Ἀπολογία (*Concil.* vol. ix. col. 658, c. ed. Hardouin), and described by Fabricius as *Apologia pro quinque Capitibus Florentini Concilii.* Many *Epistolae* of Gregory are, or were, extant in the Vatican library. (Fabric. *Bibl. Graec.* vol. xi. p. 393; Cave, *Hist. Litt.* (*Appendix*) ad ann. 1440, vol. ii. *Appendix*, p. 152, ed. Oxford, 1740—42; Bandini, *Catalog. Codd. MSS. Biblioth. Medic. Laur.* vol. i. pp. 483, 484; Aretin s. Hardt, *Catalog. Codd. MStorum Biblioth. Reg. Bavar.* vol. i. pp. 146, 147.) [J. C. M.]

MA'MMULA, the name of a patrician family of the Cornelia gens, but which never became of much importance in the state.

1. A. CORNELIUS MAMMULA, was praetor, B. C. 217, at the commencement of the second Punic war, in which year he vowed a *ver sacrum* (*Dict. of Ant. s. v.*), but this vow was not fulfilled till B. C. 195 (Liv. xxxiii. 44, compared with xxii. 9, sub fin.). In B. C. 216 Mammula was propraetor in Sardinia, and applied in vain to the senate for corn and pay for his troops. (Liv. xxiii. 21; Val. Max. vii. 6. § 1.)

2. A. CORNELIUS MAMMULA, praetor B. C. 191, in which year the war with Antiochus broke out, received as his province the southern part of Italy (Bruttii). (Liv. xxxv. 24, xxxvi. 2, xxxvii. 2, 4.)

3. P. CORNELIUS MAMMULA, praetor B. C. 180, with the province of Sicily. (Liv. xl. 35.)

4. M. CORNELIUS MAMMULA, was sent with four others as ambassador to Perseus, king of Macedonia, and Ptolemy, king of Egypt, in B. C. 173. (Liv. xlii. 6.)

MAMU'RIUS VETU'RIUS. [VETURIUS.]

MAMURRA, a Roman knight, born at Formiae, was the commander of the engineers (*praefectus fabrum*) in Julius Caesar's army in Gaul. He amassed great riches, the greater part of which, however, he owed to Caesar's liberality. He is mentioned by Pliny as the first person at Rome who covered all the walls of his house with layers of marble, and also as the first, all of the columns in whose house were made of solid marble. In one of the poems of Catullus, addressed to Caesar (*Carm.*

xxix.), Mamurra is attacked, together with the dictator, with the severest invectives; but, instead of resenting the insult, Caesar simply retaliated by inviting the poet to dine with him. In another poem of Catullus (*Carm.* lvii.), Mamurra and Caesar are said to have lived on the most disgraceful terms; and the former is again alluded to in a third poem (*Carm.* xlii. 4), under the name of *decoctor Formianus*. (Plin. *H. N.* xxxvi. 6, s. 7; Suet. *Caes.* 73; Cic. *ad Att.* vii. 7, xiii. 52.) Mamurra seems to have been alive in the time of Horace, who calls Formiae, in ridicule, *Mamurrarum urbs* (*Sat.* i. 5. 37), from which we may infer that his name had become a bye-word of contempt.

MANA or MANA GE'NITA, an ancient Italian divinity. When a sacrifice was offered to her, the people used to pray that none of those born in the house should become *pious*, that is, that none should die. (Plut. *Quaest. Rom.* 52.) The name Mana is of the same root as Manes, and like *manis* (whence *immanis*) originally signified *good*. (Comp. Macrob. *Sat.* i. 3; Serv. *ad Aen.* iii. 63; Isidor. *Orig.* viii. 11.) It is not impossible that Mana may be the same divinity as Mania. [L. S.]

MANAECHMUS or MENAECHMUS (Μάναιχμος or Μέναιχμος). 1. A native of Sicyon, who lived in the time of the first Ptolemy. He was the son of a man named Alcibius or Alcibiades. He wrote an account of Alexander the Great; a treatise περὶ τεχνιτῶν, quoted by Athenaeus, ii. p. 65, a., and elsewhere; and a treatise entitled Σικυωνιακά, quoted by Athenaeus, vi. p. 271, d. Menaechmus is also quoted by the scholiast on Pindar (*Nem.* ii. 1, ix. 30), and by Pliny, *H. N.* iv. 12. s. 21. (Suid. *s. v.* Μάναιχμος; Vossius, *de Hist. Gr.* p. 102, ed. Westermann.) [MENAECHMUS.]

2. A native of Alopeconnesus, who wrote a commentary on Plato's *Republic*, which is no longer extant, and some other philosophical works. (Suidas, *s. v.*) [C. P. M.]

MANASSES, CONSTANTI'NUS (Κωνσταντίνος ὁ Μανάσση), lived in the middle of the twelfth century, during the reign of the emperor Manuel Comnenus, and wrote Σύνοψις ἱστορική, being a chronicle from the creation of the world, down to the accession of Alexis I. Comnenus, in 1081. This work is written in a sort of verses which the later writers called versus politici, but which is rather rhythmical prose; it contains 6733 of such verses, and 12 supplementary verses. Editions:—A Latin version by J. Leunclavius, Basel, 1573, 8vo.; the Greek text, from a Codex Palatinus, with the version of Leunclavius, and notes by J. Meursius, Leyden, 1616, 4to; the same revised (with Variae Lectiones by Leo Allatius), from two Parisian MSS., by Fabrot, who added a valuable glossary, Paris, 1655, fol.; the last edition is that by Im. Bekker, Bonn, 1837, 8vo., a revised reprint of the Paris edition. The edition by Meursius is remarkable for being dedicated to the great king of Sweden, Gustavus Adolphus. (Fabric. *Bibl. Graec.* vol. vii. p. 469, &c.; Hamberger, *Nachricht. von Gelehrt. Männern.*) [W. P.]

MANA'STABAL. [MASTANABAL.]

MA'NCIA, CURTI'LIUS, was legatus of the army on the upper Rhine, in the reign of Nero, and assisted Dubius Avitus, praefect of Gaul and lower Germany, in putting down the league of the Tenctheri, Bructeri, and Ampsivarii, against the Romans, A. D. 56—59. (Tac. *Ann.* xiii. 56; Phlegon, *de Admir.* 27.) [W. B. D.]

MA'NCIA, HE'LVIUS, a Roman orator (about B. C. 90), who was remarkably ugly, and whose name is recorded chiefly in consequence of a laugh being raised against him on account of his deformity by C. Julius Caesar Strabo [CAESAR, No. 10], who was opposed to him on one occasion in some law-suit. (Cic. *de Orat.* ii. 66; Quintil. vi. 3. § 38; Plin. *H. N.* xxxv. 4: the last writer mentions the orator Crassus as the person who raised the laugh against Mancia.) Cicero further relates a smart saying of Mancia on another occasion (*de Orat.* ii. 68).

MANCI'NUS HOSTI'LIUS. 1. L. HOSTILIUS MANCINUS, an officer in the army of the dictator Q. Fabius Maximus in B. C. 217. (Liv. xxii. 15.)

2. A. HOSTILIUS L. F. A. N. MANCINUS, was praetor urbanus B. C. 180, and consul B. C. 170 with A. Atilius Serranus. In his consulship he had the conduct of the war against Perseus, king of Macedonia; but from the fragmentary nature of the accounts that have come down to us, we are unable to form any definite idea of the campaign. So much, however, seems certain, that he conducted the war for the most part on the defensive. He remained in Greece for part of the next year (B. C. 169) as proconsul; and after passing the winter in Thessaly, he endeavoured to penetrate into Macedonia, but was obliged to retire before the superior force of Perseus. [For the details see PERSEUS.] In the same year he surrendered the command to his successor, the consul Q. Marcius Philippus, leaving behind him the reputation of having kept his soldiers in good discipline, and preserved the allies from injury, although he had performed no exploit worthy of mention. (Liv. xl. 35, xliii. 4—11, 17, xliv. 1; Polyb. xxvii. 14, xxviii. 3, &c.; Plut. *Aemil. Paul.* 9.)

2. L. HOSTILIUS MANCINUS, probably son of No. 1, was engaged as legate of the consul L. Calpurnius Piso (B. C. 148) in the siege of Carthage, in the third Punic war. He commanded the fleet, while Piso was at the head of the land-forces; and, notwithstanding some repulses which he received, he had the glory of being the first to take part of the town, which was finally conquered by Scipio in B. C. 146. Mancinus on his return to Rome exhibited in the forum paintings, containing views of Carthage and of the different attacks made upon it by the Romans, and was constantly ready to explain to the people all the details of the pictures. He became in consequence such a favourite with the people, that he was elected consul in B. C. 145 with Q. Fabius Maximus Aemilianus. (Appian, *Pun.* 110—114; Liv. *Epit.* 51; Plin. *H. N.* xxxv. 4. s. 7; Cic. *Lael.* 25.)

3. C. HOSTILIUS MANCINUS, probably a brother of No. 2, was consul in B. C. 137 with M. Aemilius Lepidus Porcina, and had the conduct of the war against Numantia. Its unsuccessful issue was foretold the consul by many prodigies. He was defeated by the Numantines in several engagements, and at length, being entirely surrounded by the enemy, he negotiated a peace, through the intervention of his quaestor Tib. Gracchus, who was greatly respected by the enemy. Appian says that this peace contained the same terms for the Romans and Numantines; but as it must in that case have recognised the independence of the latter, the senate refused to recognise it, and went through the hypocritical ceremony of delivering over the consul

bound and naked to the enemy, by means of the fetiales. This was done with the consent of Mancinus, but the enemy refused to accept him. On his return to Rome Mancinus took his seat in the senate, as heretofore, but was violently expelled from it by the tribune P. Rutilius, on the ground that he had lost his citizenship. As the enemy had not received him, it was a disputed question whether he was a citizen or not by the *Jus Postliminii* (see *Dict. of Ant. s. v. Postliminium*), but the better opinion was that he had lost his civic rights, and they were accordingly restored to him by a lex. According to Aurelius Victor, he is said to have been subsequently elected praetor. (Appian, *Hisp.* 79—83; Liv. *Epit.* 55; Oros. v. 4; Obsequ. 83; Val. Max. i. 6. § 7; Vell. Pat. ii. 1; Flor. ii. 18; Eutrop. iv. 17; Plut. *Tib. Gracch.* 5; Dion Cass. *Fragm.* 164, ed. Reimar; Aurel. Vict. *Vir. Illustr.* 59; Cic. *de Rep.* iii. 18, *de Off.* iii. 30, *de Orat.* i. 40, 56, ii. 32, *pro Caec.* 33, *Topic.* 8; Dig. 50. tit. 7. s. 17.)

4. A. Hostilius Mancinus, curule aedile (but in what year is uncertain), of whom a tale is told by A. Gellius (iv. 14) from the "Conjectanea" of Ateius Capito.

MANCI'NUS, MANI'LIUS or MA'NLIUS, tribune of the plebs B. C. 108, proposed to the people the bill by which the province of Numidia and the conduct of the war against Jugurtha were given to Marius, who had been elected consul for the subsequent year. (Sall. *Jug.* 73; Gell. vi. 11.)

MANDANE (Μανδάνη), the daughter of Astyages, and mother of Cyrus. [Cyrus.]. (Herod. i. 107; Xenoph. *Cyrop.* i. 2, 3, 4.) [P. S.]

MANDO'NIUS. [Indibilis.]

MANDUBRA'TIUS, the son of Imanuentius, king of the Trinobantes in Britain, had fled to Caesar in Gaul, after his father had been killed by Cassivelaunus. On Caesar's arrival in Britain, Mandubratius obtained the supreme command in his state. (Caes. *B. G.* v. 20.) Orosius (vi. 9) calls him Androgorius.

MA'NEROS (Μανέρως), a son of the first Egyptian king, who died in his early youth, and after whom a species of dirge was called, which was analogous to the Greek Linos. (Herod. ii. 79; Athen. xiv. p. 620.) [L. S.]

MANES, i. e. "the good ones" [Mana], is the general name by which the Romans designated the souls of the departed; but as it is a natural tendency to consider the souls of departed friends as blessed spirits, the name of Lares is frequently used as synonymous with Manes, and hence also they are called *dii* Manes, and were worshipped with divine honours. (Cic. *de Leg.* ii. 9, 22; Apul. *de Deo Socrat.*; August. *de Civ. Dei*, viii. 26, ix. 11; Serv. *ad Virg. Aen.* iii. 63, 168; Ov. *Fast.* ii. 842; Hor. *Carm.* ii. 8. 9.) At certain seasons, which were looked upon as sacred days (*feriae denicales*), sacrifices were offered to the spirits of the departed with the observance of various ceremonies. But an annual festival, which belonged to all the Manes in general, was celebrated on the 19th of February, under the name of Feralia or Parentalia, because it was more especially the duty of children and heirs to offer sacrifices to the shades of their parents and benefactors. (Ov. *Fast.* ii. 535; Tertull. *Resur. Carn.* 1.) [L. S.]

MA'NETHO (Μανεθώς * or Μανεθών), an Egyptian priest of the town of Sebennytus, who lived in the reign of Ptolemy, the son of Lagus, and probably also in that of his successor, Ptolemy Philadelphus. He had in antiquity the reputation of having attained the highest possible degree of wisdom (Syncellus, *Chronogr.* p. 32, ed. Dindorf; Plut. *de Is. et Os.* 9; Aelian, *H. A.* x. 16), and it seems to have been this very reputation which induced later impostors to fabricate books, and publish them under his name. The fables and mystical fancies which thus became current as the productions of the Egyptian sage, were the reason why Manetho was looked upon even by some of the ancients themselves as a half mythical personage, like Epimenides of Crete, of whose personal existence and history no one was able to form any distinct notion. The consequence has been, that the fragments of his genuine work did not meet, down to the most recent times, with that degree of attention which they deserved, although the inscriptions on the Egyptian monuments furnish the most satisfactory confirmation of some portions of his work that have come down to us. It was a further consequence of this mythical uncertainty by which his personal existence became surrounded, that some described him as a native of Diospolis (Thebes), the great centre of priestly learning among the Egyptians, or as a high priest at Heliopolis. (Suid. *s. v.* Μανέθως.) There can be no doubt that Manetho belonged to the class of priests, but whether he was high-priest of Egypt is uncertain, since we read this statement only in some MSS. of Suidas, and in one of the productions of the Pseudo-Manetho. Respecting his personal history scarcely anything is known, beyond the fact that he lived in the reign of the first Ptolemy, with whom he came in contact in consequence of his wisdom and learning. Plutarch (*de Is. et Osir.* 28) informs us, that the king was led by a dream to order a colossal statue of a god to be fetched from Sinope to Egypt. When the statue arrived, Ptolemy requested his interpreter Timotheus and Manetho of Sebennytus to inquire which god was represented in the statue. Their declaration that the god represented was Serapis, the Osiris of the lower world or Pluto, induced the king to build a temple to him, and establish his worship.

The circumstance to which Manetho owes his great reputation in antiquity as well as in modern times is, that he was the first Egyptian who gave in the Greek language an account of the doctrines, wisdom, history, and chronology of his country, and based his information upon the ancient works of the Egyptians themselves, and more especially upon their sacred books. The object of his works was thus of a twofold nature, being at once theological and historical. (Euseb. *Praep. Ev.* ii. init.; Theodoret. *Serm. II. de Therap.* vol. iv. p. 753, ed. Schw.)

The work in which he explained the doctrines of the Egyptians concerning the gods, the laws of morality, the origin of the gods and the world, seems to have borne the title of Τῶν φυσικῶν ἐπιτομή. (Diog. Laërt. *Prooem.* §§ 10, 11.) Various statements, which were derived either from this same or a similar work, are preserved in

* His original Egyptian name was undoubtedly Manethōth, that is, *Ma-n̂-thôth*, or the one given by Thoth, which would be expressed by the Greek Hermodotus or Hermodorus. (Bunsen, *Aegyptens Stelle in der Weltgesch.* vol. i. p. 91.)

Plutarch's treatise *De Iside et Osiri* (cc. 8, 9, 49, 62, 73; comp. Procl. *ad Hesiod. Op. et D.* 767), and in some other writers, who confirm the statements of Plutarch. (Iamblich. *de Myster.* viii. 3; Aelian, *H. A.* x. 16; Porphyr. *de Abstin.* p. 199.)

Suidas mentions a work on *Cyphi*, or the sacred incense of the Egyptians, its preparation and mixture, as taught in the sacred books of the Egyptians, and the same work is referred to by Plutarch at the end of his above-mentioned treatise. In all the passages in which statements from Manetho are preserved concerning the religious and moral doctrines of the Egyptians, he appears as a man of a sober and intelligent mind, and of profound knowledge of the religious affairs of his own country; and the presumption therefore must be, that in his historical works, too, his honesty was not inferior to his learning, and that he ought not to be made responsible for the blunders of transcribers and copyists, or the forgeries of later impostors.

The historical productions of Manetho, although lost, are far better known than his theological works. Josephus (*Ant. Jud.* i. 3. § 9) mentions the great work under the title of *History of Egypt*, and quotes some passages verbatim from it, which show that it was a pleasing narrative in good Greek (*c. Apion.* i. 14, &c.). The same author informs us that Manetho controverted and corrected many of the statements of Herodotus. But whether this was done in a separate work, as we are told by some writers, who speak of a treatise Πρὸς Ἡρόδοτον (Eustath. *ad Hom.* p. 857; Etym. Magn. *s. v.* Λεοντοκόμος), or whether this treatise was merely an extract from the work of Manetho, made by later compilers or critics of Herodotus, is uncertain. The Egyptian history of Manetho was divided into three parts or books; the first contained the history of the country previous to the thirty dynasties, or what may be termed the mythology of Egypt, as it gave the dynasties of the gods, concluding with those of mortal kings, of whom the first eleven dynasties formed the conclusion of the first book. The second opened with the twelfth and concluded with the nineteenth dynasty, and the third gave the history of the remaining eleven dynasties, and concluded with an account of Nectanebus, the last of the native Egyptian kings. (Syncell. *Chronog.* p. 97, &c.) These dynasties are preserved in Julius Africanus and Eusebius (most correct in the Armenian version), who, however, has introduced various interpolations. A thirty-first dynasty, which is added under the name of Manetho, and carries the list of kings down to Dareius Codomannus, is undoubtedly a later fabrication. The duration of the first period described in the work of Manetho was calculated by him to be 24,900 years, and the thirty dynasties, beginning with Menes, filled a period of 3555 years. The lists of the Egyptian kings and the duration of their several reigns were undoubtedly derived by him from genuine documents, and their correctness, so far as they are not interpolated, is said to be confirmed by the inscribed monuments which it has been the privilege of our time to decipher. (Comp. Schöll, *Gesch. der Griech. Lit.* vol. ii. p. 128, &c.; Bunsen, *Aegypt. Stelle in der Weltgesch.* vol. i. pp. 88—125.)

There exists an astrological poem, entitled Ἀποτελεσματικά, in six books, which bears the name of Manetho; but it is now generally acknowledged that this poem, which is mentioned also by Suidas, cannot have been written before the fifth century of our era. A good edition of it was published some years ago by C. A. M. Axt and F. A. Rigler, Cologne, 1832, 8vo. Whether this poem was written with a view to deception, under the name of Manetho, or whether it is actually the production of a person of that name, is uncertain.

But there is a work which is undoubtedly a forgery, and was made with a view to harmonise the chronology of the Jews and Christians with that of the Egyptians. This work is often referred to by Syncellus (*Chron.* pp. 27, 30), who says that the author lived in the reign of Ptolemy Philadelphus, and wrote a work on the Dog Star (ἡ βίβλος τῆς Σώθεος), which he dedicated to the king, whom he called Σεβαστός. (Syncell. *Chron.* p. 73.) The very introduction to this book, which Syncellus quotes, is so full of extraordinary things and absurdities, that it clearly betrays its late author, who, under the illustrious name of the Egyptian historian, hoped to deceive the world.

The work of the genuine Manetho was gradually superseded: first by epitomisers, by whom the genuine history and chronology were obscured; next by the hasty work of Eusebius, and the interpolations he made, for the purpose of supporting his system; afterwards by the impostor who assumed the name of Manetho of Sebennytus, and mixed truth with falsehood; and lastly by a chronicle, in which the dynasties of Manetho were arbitrarily arranged according to certain cycles. (Syncell. *Chron.* p. 95.) For a more minute account of the manner in which the chronology of Manetho was gradually corrupted see the excellent work of Bunsen above referred to, vol. i. p. 256, &c. [L. S.]

MANGA'NES, GEO'RGIUS. [GEORGIUS, No. 14, p. 246.]

MA'NIA, an ancient and formidable Italian, probably Etruscan, divinity of the lower world, is called the mother of the Manes or Lares. (Varro, *de Ling. Lat.* ix. 61; Arnob. *adv. Gent.* iii. 41; Macrob. *Sat.* i. 7.) The festival of the Compitalia was celebrated as a propitiation to Mania in common with the Lares, and, according to an ancient oracle that heads should be offered on behalf of heads, boys are said to have been sacrificed on behalf of the families to which they belonged. The consul Junius Brutus afterwards abolished the human sacrifices, and substituted garlick and the heads of poppies for them. Images of Mania were hung up at the house doors, with a view to avert all dangers. (Macrob. *l. c.*) As regards her being the mother of the Manes or Lares, the idea seems to have been, that the souls of the departed on their arrival in the lower world became her children, and either there dwelt with her or ascended into the upper world as beneficent spirits. (Müller, *Die Etrusk.* iii. 4.) In later times the plural Maniae occurs as the designation of terrible, ugly, and deformed spectres, with which nurses used to frighten children. (Paul. Diac. p. 128; Festus, p. 129, ed. Müller.) [L. S.]

MA'NIA (Μανία). 1. A Phrygian, as the name implies (Mach. *ap. Athen.* xiii. p. 578, b), was the wife of Zenis, a Greek of Dardanus, and satrap, under Pharnabazus, of the Midland Aeolis. After the death of Zenis, Mania prevailed on Pharnabazus to allow her to retain the satrapy which her husband had held. Invested with the government, she strictly fulfilled her promise that the tribute should be paid as regularly as before,

and she not only kept in obedience the cities entrusted to her, but also added to them by conquest the maritime towns of Larissa, Hamaxitus, and Colonae, which she took with the Greek mercenaries whom she maintained liberally in her service. She continued to conciliate the favour of Pharnabazus by frequent presents, as well as by splendid and agreeable entertainments, whenever he came into her satrapy. The valuable assistance, too, which she rendered him both by arms and counsel, he fully appreciated; and she seems to have been at the height of her prosperity, when she was murdered by her son-in-law MEIDIAS, shortly before the arrival of Dercyllidas in Asia, in B. C. 399. (Xen. *Hell.* iii. 1. §§ 10—14; Polyaen. viii. 54.)

2. An Athenian hetaera, a great favourite of Demetrius Poliorcetes. Mania was only her nickname. (Mach. *ap. Athen.* xiii. pp. 578, 579.) [E. E.]

MANIA'CES GEO'RGIUS. [GEORGIUS, No. 15, p. 246.]

MA'NIAE (Μανίαι), certain mysterious divinities, who had a sanctuary in the neighbourhood of Megalopolis, in Arcadia, and whom Pausanias (viii. 34. § 1) considered to be the same as the Eumenides. [L. S.]

MANI'LIA GENS, plebeian. It is difficult often to distinguish persons of this name from the *Manlii* and *Mallii*, as we sometimes find the same person called *Manilius*, *Manlius*, and *Mallius*, in different authors, or in different manuscripts of the same author. The first person of this gens who obtained the consulship was M. MANILIUS, in B. C. 149; but the gens never became of importance in the state, and the smallness of its numbers is shown by its never being divided into any families. Under the republic its only cognomen is MANCINUS, though even this, perhaps, belongs to the Manlii; but in the time of the empire we find one or two surnames. There are no coins of this gens.

MANI'LIUS. 1. SEX. MANILIUS, was elected with M. Oppius, as the commander of the soldiers, in their secession to the Aventine during the second decemvirate, B. C. 449 (Liv. iii. 51). He is called Manlius (Μάλιος) by Dionysius (xi. 44).

2. P. MANILIUS, one of the legates sent into Illyricum in B. C. 167, to settle the affairs of that country after the conquest of Perseus (Liv. xlv. 17).

3. M. MANILIUS, consul B. C. 149, was a jurist. [See below.]

4. MANILIUS, praetor B. C. 137, was defeated in Sicily by Eunus, the leader of the slaves in the great servile war in that island. [EUNUS.] (Flor. iii. 19; comp. Liv. *Epit.* 56; Oros. v. 6.)

5. P. MANILIUS, consul B. C. 120, with C. Papirius Carbo, but nothing is recorded of him. (Cassiod.; Chron. Alex.; Fasti Noris.)

6. L. MANILIUS, praetor probably in B. C. 79, had the government of Narbonese Gaul, with the title of proconsul, in B. C. 78. In the latter year he crossed over into Spain, with three legions and 1500 horse, to assist Metellus in the war against Sertorius; but he was defeated by Hirtuleius, one of the generals of Sertorius, lost his camp and baggage, and escaped almost alone into the town of Ilerda. (Oros. v. 22; Liv. *Epit.* 90; Plut. *Sertor.* 12.)

7 C. MANILIUS, tribune of the plebs, B. C. 66, was a partisan of Pompey, and is described by Velleius Paterculus (ii. 33) as "semper venalis et alienae minister potentiae." Manilius entered upon his tribunate on the 10th of December, B. C. 67, and on the last day of the year carried a law, granting to the freedmen the right of voting in all the tribes along with their patrons; but as there seems to have been a violation of some constitutional forms in the comitia, the senate was able on the following day to declare the law invalid. (Dion Cass. xxxvi. 25; Ascon. *in Cic. Corn.* pp. 64, 65, ed. Orelli; comp. MANLIUS, No. 5.) Not disheartened by this failure, Manilius shortly afterwards brought forward a bill, granting to Pompey the command of the war against Mithridates and Tigranes, and the government of the provinces of Asia, Cilicia, and Bithynia, in the place of Lucullus, Marcius Rex, and Acilius Glabrio. This bill was warmly opposed by Q. Catulus, Q. Hortensius, and the leaders of the aristocratical party, but was passed notwithstanding by the people, who were worn out by the length of the war, and were very ready to bestow new honours upon their favourite Pompey. Cicero, who was then praetor, spoke in favour of the law; and the oration which he delivered on the occasion has come down to us, and is one of the best specimens of his declamatory oratory. The reasons which induced Cicero to support the bill and to praise Pompey in such extraordinary terms, are mentioned in the life of the former. [Vol. I. p. 711.] (Cic. *pro Lege Manilia;* Dion Cass. xxxvi. 25, 26; Vell. Pat. ii. 33; Liv. *Epit.* 100; Appian, *B. Mithr.* 97; Plut. *Pomp.* 30, *Lucull.* 35.) Manilius had incurred the bitter enmity of the aristocratical party; and, therefore, immediately upon the expiration of his tribunate he was brought to trial before Cicero, whose praetorship had still a few days to run. Dion Cassius and Plutarch speak as if Cicero was at first unfavourably disposed towards the accused, and was induced to support him and attack the senate by the evident displeasure which the people felt at his conduct. But this can hardly be a true account of the affair; for Cicero would certainly have had every reason for supporting the partizan of Pompey, whose favour and support he was so anxious to gain in order to secure his election to the consulship. So much, however, is certain: that the trial of Manilius was put off to the following year, that Cicero spoke in his favour, and that, notwithstanding all the efforts of his advocate, he was condemned. Of what offence Manilius was accused, is uncertain; Plutarch speaks of extortion, but Asconius says that he was accused of violently disturbing the court for the trial of C. Cornelius. [C. CORNELIUS.] (Dion Cass. xxxvi. 27; Plut. *Cic.* 9; Ascon. *in Cic. Cornel.* pp. 50, 75, ed. Orelli; Cic. *Orat. Fragm.* pp. 445, 448, 450, ed. Orelli; Q. Cic. *de Pet. Con.* 13.)

8. Q. MANILIUS CUMANUS, tribune of the plebs B. C. 52. (Ascon. *in Cic. Mil.* p. 38, ed. Orelli.)

M. MANI'LIUS, the jurist. The praenomen of Manilius is generally given as Manius in the printed books, but Mai asserts that in the MS. of Cicero, *De Re Publica*, the name is clearly written 'M', which means Marcus, and not 'M'., which would mean Manius.

Marcus Manilius is one of the speakers in the *De Re Publica* (i. 12), and consequently a contemporary of C. Fannius, Q. Scaevola, Laelius, and Scipio Africanus the younger. He was a jurist (*De Rep.* iii. 10) and he is mentioned by Pomponius (Dig. 1. tit. 2. s. 1. § 39) with P. Mucius, Pontifex Maximus, and Brutus; he calls these

three the founders of jus civile. Pomponius says that Manilius wrote three treatises, which were extant in his time, and was a consular. Manilius, therefore, appears to be the consul of B. C. 149, with L. Marcius Censorinus. In B. C. 149 the third Punic war commenced, and Manilius and his colleague were appointed to conduct it. They made an attack on Carthage, and burnt the Carthaginian fleet in sight of the city (Liv. *Epit.* 49 ; Florus, ii. 15). The campaign of Manilius is described at length by Appian (*Punic.* 75—109). Carthage was taken by P. Scipio Africanus the younger, B. C. 146. During his consulship Manilius wrote to the Achaeans to send Polybius to Lilybaeum, as he wanted his services. But on arriving at Corcyra, Polybius found a letter from the consuls, which informed him that the Carthaginians had given all the hostages, and were ready to obey their orders, and that they considered that the war was ended, and the services of Polybius were not wanted, upon which Polybius returned to the Peloponnesus. (Polyb. lib. xxxvii. ed. Bekker.) The fact of Manilius the jurist having been consul is stated by Pomponius, and he must therefore have been the consul of B. C. 149, for there is no other to whom all the facts will apply. Cicero (*Brutus*, 16) remarks that the elder Cato died in the consulship of L. Marcius and M. Manilius, eighty-six years before his own consulship, which was B. C. 63. Cicero, in another passage in the *Brutus* (c. 28), speaks of M. Manilius as possessing some oratorical power, and makes him the contemporary of various orators of the period of the Gracchi. The propriety of Manilius and Scipio being introduced in the *De Re Publica* appears from the fact that Scipio served under Manilius and his colleague in the campaign of B. C. 149, and Manilius bore testimony to the great services of Scipio (Appian, *Punic.* 105), who was afterwards appointed to conduct the war.

The reputation of Manilius was not founded on his military services. Cicero (*de Orat.* i. 48) mentions M. Manilius as a real jurisconsult, in connection with Sextus Aelius and P. Scaevola. L. Crassus (Cic. *de Orat.* iii. 33) says of M. Manilius, "I have seen him walking backwards and forwards across the forum, which was a token that a man who was doing this was ready to give his advice to all the citizens; and to such persons in olden time, both when they were walking about, and when seated at home in their chair, it was the practice to go and to consult them, not only about the jus civile, but about marrying a daughter, buying a piece of land, cultivating ground, and in fine, on every thing that a man had to do, and on every business transaction." Among the legal writings of Manilius was a treatise on the conditions applicable to sales (*venalium vendendorum leges*, Cic. *de Orat.* i. 58), which was apparently a book of forms. Probably he may have written on other subjects besides law. (Cic. *Brut.* 28, ed. H. Meyer.) The time of the birth and death of Manilius is not known. He is mentioned by Cicero (*de Rep.* iii. 10) as having been accustomed to give legal opinions before the Lex Voconia was enacted, which law was enacted B. C. 169. The time which Cicero fixes as the date of the supposed dialogue *De Re Publica* ("Tuditano Cons. et Aquilio," *de Rep.* i. 9) is B. C. 129, or forty years after the enactment of the Lex Voconia. If Manilius was giving legal opinions before the date of the Lex Voconia, we cannot suppose that he was under fifty years of age when he was consul, and seventy at the date given to the supposed dialogue. [G. L.]

MANI'LIUS (*Marcus* or *Caius*), or MA'NLIUS, or MA'LLIUS, for all of these and many other variations are found in MSS., the weight of evidence being in favour of *M. Manilius*, is known to us as the author of an astrological poem in five books, entitled *Astronomica*. The greatest uncertainty prevails on every point connected with his personal history. By some critics he is supposed to be the Manilius described by Pliny (*H. N.* x. 2), as "Senator ille maximis nobilis doctrinis doctore nullo," who first collected accurate information with regard to the phoenix, and maintained that the period of its life corresponded with the revolution of the Great Year (*magni conversionem anni*), in which the heavenly bodies completed a perfect cycle ; by others to be the Manilius Antiochus styled "astrologiae conditorem," who came to Rome as a slave, along with Publius Syrus the mimographer, and Staberius Eros the grammarian (Plin. *H. N.* xxxv. 58) ; by others, to be the "Manlius Mathematicus" who, in the time of Augustus, adjusted the obelisk in the Campus Martius, so as to act as a sun-dial (Plin. *H. N.* xxxvi. 15. § 6) ; by others, to be no other than Fl. Mallius Theodorus, on whose consulship Claudian composed a panegyric, in which he extols his knowledge of the stars. Little proof has been adduced in support of these conjectures, beyond the mere correspondence of name, and the circumstance that each of the individuals selected is believed to have been more or less addicted to the study of the heavens, while many grave considerations forbid us to adopt any one of them. It does not appear that Manlius the senator composed any work at all upon astronomical topics. It is impossible that Manlius Antiochus, to whose claims the expression "founder of astrology" might seem to give some force, can be the person, for we know from Suetonius, that his companion Staberius Eros taught a school during the Sullan troubles, while Manlius, of whom we are in search, cannot, as we shall point out immediately, have flourished earlier than nearly a century after that date. Manlius "the mathematician" exists only in the more corrupt copies of the naturalist, the proper name being rejected as an interpolation by all the best editors. Claudian, although he dilates upon the moral perfections and literary distinction of Mallius, and bestows unmeasured praise on his essay concerning the origin and arrangement of the world, gives no hint that the stoical principles which it advocated were developed in verse, but, on the contrary, declares that the honey of its refined eloquence (*sermonis mella politi*) was to be preferred to the enchanting songs of Orpheus ; while Salmasius (*ad Ampelium*, p. 91) avers that this very treatise in prose by Theodorus, was still to be found in certain libraries, and P. J. Maussaeus proposed to give it to the world. Finally, the arguments advanced by Gevartius and Spanheim, to prove from the language of the Astronomica, that these books must have been composed as late as the reign of Theodosius the Great, have been fully confuted by Salmasius, Huetius, Scaliger, Vossius, and Creech. The fact is, that no ancient writer with whom we are acquainted, either takes any notice of a poet Manilius, or quotes a single line from the poem. He is not mentioned by Ovid in his catalogue of con-

temporary bards (*ex Pont.* iv. 16), nor by Quintilian, who might with propriety have classed him along with Lucretius and Macer; nor by Gellius, nor by Macrobius, both of whom frequently discuss kindred subjects; nor by any of the compilers of mythological systems, who might have derived much information from his pages; nor by one out of the host of grammarians, to whom he would have afforded copious illustrations. We find no trace of him until he was discovered by Poggio, about the beginning of the fifteenth century, unless, indeed, he be the "M. Manilius de Astrologia," of whose work Gerbertus of Rheims, afterwards pope Sylvester II. (A. D. 1000), commissions a friend (*Ep.* 130) to procure a copy. It is true that the resemblance between the production of Manilius and the Mathesis of Julius Firmicus Maternus [FIRMICUS], who flourished under Constantine, is in many places so marked, that we can scarcely doubt that they borrowed from a common original, perhaps the Apotelesmata of Dorotheus of Sidon, or that one of them was indebted to the other. But even if we adopt the latter alternative it is obvious that we must determine the age of both, before we can decide the question of plagiarism. Such being the real state of the case, we are thrown entirely upon internal evidence, and this appears, at first sight, to be to a certain extent conclusive. The piece opens with an invocation of Caesar, the son and successor of a deified father, the heir of his temporal, as well as of his immortal honours; farther on (i. 798), the Julian line is said to have filled the heavenly mansion, Augustus is represented as sharing the dominion of the sky with the Thunderer himself, and the fourth book closes with similar expressions. Meteors and comets we are told portend wars and sudden commotions, and treacherous rebellions, such as took place *lately* (*modo*) among foreign nations, when savage tribes destroyed Varus and dyed the plains with the blood of three legions (i. 897); celestial warnings were not wanting before the solemn league concluded between bloody leaders covered the fields of Philippi with embattled hosts; when, subsequently, the thunderbolts of Jove strove with the sistrum of Isis; and when the son of Pompey filled the sea with the pirates swept away by his sire. Now, although the whole of these passages would seem to proceed from a writer of the Augustan age, it may be argued, that wherever Augustus is addressed in terms of flattery the words employed would apply to many of the later emperors as well as to him who first bore that title; that the *modo* used in connection with the disastrous defeat in Germany, and which, if translated *lately*, would be decisive, may with equal or greater fitness be here rendered *sometimes*; that there is a coldness in all the allusions to the civil wars, which would have been avoided by one seeking to extol the achievements and victories of a reigning prince, and that in particular the words "ducibus jurata cruentis Arma," which apply much more naturally to the triumvirs than to Brutus and Cassius, could not fail to prove highly offensive. On the other hand, when we observe that there is no reference to any historical event later than to the defeat of A. D. 9, that the lines which end the first book distinctly express the feelings of one who was living during a period of tranquillity, which had immediately followed the scenes of disorder and bloodshed depicted in the preceding paragraphs, and above all, when we mark the tone of adulation breathed in the verses (iv. 763)—

> Virgine sub casta felix terraque marique
> Est Rhodos, hospitium recturi principis orbem;
> Tumque domus vere solis, cui tota sacrata est,
> Cum caperet lumen magni sub Caesare mundi—

we shall be led to the conclusion that they were penned during the sway of Tiberius. Assuming that Manilius belongs to the epoch now indicated, we infer from iv. 41,—

> "Speratum Hannibalem *nostris* cecidisse catenis,"

that he was a Roman citizen, and from iv. 775,—

> "Qua genitus cum fratre Remus *hanc* condidit urbem,"

that he was an inhabitant of the metropolis. The notion of Bentley that he was an Asiatic, and that of Huet that he was a Carthaginian, rest upon no stable basis. Farther we cannot proceed, and the great difficulty still remains untouched, how it should have come to pass that a piece possessing a character so singular and striking, discussing a science long studied with the most eager devotion, should have remained entirely unknown or neglected. One solution only can be proposed. We can at once perceive that the work is unfinished, and the portion which we possess wears occasionally a rough aspect, as if it had never received a final polish. Hence it may never have been published, although a few copies may have passed into private circulation; some of these having been preserved by one of those strange chances of which we find not a few examples in literary history, may have served as the archetypes from which the different families of MSS. now extant originally sprung.

The first book serves as an introduction to those which follow; discoursing of the rise and progress of astronomy, of the origin of the material universe, of the position, form, and magnitude of the earth, of the names and figures of the signs of the zodiac and of the northern and southern constellations, of the circles of the sphere, of the milky way, of the planets, of comets and meteors, and the indications which these afford of impending evil, pestilence, famine, and civil strife. In the second book Manilius passes under review the subjects chosen by Homer, Hesiod, Theocritus, and other renowned bards, asserts the superior majesty of his own theme, and claims the merit of having quitted the beaten track and of having been the first to enter upon a new path. He then expounds the stoical doctrine of an Almighty Soul pervading, animating, controlling, and regulating every portion of the universe, so that all the different parts are connected by one common bond, stirred by one common impulse, and act together in unison and harmony. Hence things below depend upon things above, and if we can determine and read aright the relations and movements of the celestial bodies, we shall be able to calculate from them the corresponding change which will take place in other members of the system. The dignity and reasonableness of the science being thus vindicated, we are plunged at once into a maze of technicalities, embracing the classification of the signs, according to various fanciful resemblances or differences, their configurations, aspects, and influences, with all the jargon of trines, quadrates, sextiles, celestial houses, dodecatemoria, cardines, and athla. The treatise terminates abruptly, for the agency of the fixed

stars alone is considered, the power which they exert in combination with the planets being altogether passed over (see ii. 961, iii. 583). Not even the first section is complete; the risings of several constellations with reference to the signs of the zodiac, which ought to have been included in the fifth book, are omitted, and a sixth would have been necessary to enumerate the settings of those constellations whose risings formed the subject of the fifth.

On the merits of Manilius as a poet we can say little. Occasionally, especially in the introductions and digressions, we discern both power of language and elevation of thought, but for the most part the attempts to embellish the dull details of his art are violent and ungraceful, affording a most remarkable contrast to the majesty with which Lucretius rises on high without an effort. The style is extremely faulty, it is altogether deficient in simplicity and precision, always harsh, frequently obscure, abounding in repetitions and in forced and ungainly metaphors, while the phraseology presents a number of unusual and startling combinations, although these are not of such a character as to justify the charge of barbarism. But while we withhold praise from his taste we must do justice to his learning. He seems to have consulted the best authorities, and to have adopted their most sagacious views. Blunders have, indeed, been detected here and there, in the statements regarding the relative position of the constellations, but some of the opinions which he advocates on sidereal astronomy are anticipations of the brightest discoveries of modern times. Thus, not only is the popular belief that the fixed stars were all arranged on the surface of a concave vault, at equal distances from the centre of the earth, unhesitatingly rejected, but it is affirmed that they are of the same nature with the sun, and that each belongs to a separate system. The appearance exhibited by the milky way is in like manner correctly explained as arising from the blended rays of a multitude of minute stars.

The Editio Princeps of Manilius was printed in 4to. at Nuremberg, probably about 1472 or 1473, by Joannes Regiomontanus, from the MSS. originally brought to light by Poggio. Laurentius Bonincontrius published an edition at Bologna, fol. 1474, from a MS. preserved in the convent of Monte Casino, and annexed a commentary of little value. Steph. Dulcinius (fol. Mediolan. 1489) and Ant. Molinius (12mo. Lugd. 1551, 1556), profess to have introduced numerous emendations from MSS., but the last of the three editions by Joseph Scaliger (8vo. Paris, 1579, 1590, 4to. Lug. Bat. 1600), published at Leyden in 1600, is infinitely superior to all which preceded it, the text being founded chiefly on the Codex Gemblacensis, the oldest of existing MSS., and the notes by which it is accompanied being full of curious and recondite learning upon matters relating to ancient astronomy and astrology. Much, however, still remained to be done, and Bentley did not consider the task unworthy of his powers. By comparing the Codex Gemblacensis with the Codex Lipsiensis which stands next in point of antiquity and value, with the Codices of Voss, of Pithou, with some others of more recent date, and with the earliest editions, he produced the text (Lond. 4to. 1739) which is now the standard, and which is unquestionably the most pure, although, as we might have anticipated, occasionally disfigured by rash emendations. The more recent editions of Stoeber, 8vo. Argentorat. 1767; of Burton, 8vo. Lond. 1783; and of Pingre (with a French translation), 8vo. Paris, 1786, are of no particular value.

We have a metrical version of the first book of Manilius, by Edward Sherburne, fol. Lond. 1675, and of the whole poem by Thomas Creech, the translator of Lucretius, 8vo. Lond. 1697. (G. J. Voss, *de Poetis Lat.* cap. 2; comp. *De Arte Gramm.* ii. 26; Scaliger, *Prolegomena in Manilium;* Fr. Jacob, *De M. Manilio Poeta*, 4to. Lubec. 1832.) [W. R.]

MANI'LIUS, the author of an epigram in two lines, quoted by Varro (*L. L.* p. 130, ed. Müller). If Manilius the astrologer really flourished in the Augustan age, it may belong to him. (Burmann. *Anthol. Lat.* iii. 245, No. 33, ed. Meyer.) [W. R.]

MANISARUS, a prince who had seized upon Armenia in the time of Trajan, and against whom Osroes, the Parthian king, accordingly declared war. Upon Trajan's invasion of the East, Manisarus sent ambassadors to offer submission to the Roman emperor (Dion Cass. lxviii. 22). There are some coins extant, which are assigned to this Manisarus. (Eckhel, vol. iii. p. 208.)

MA'NIUS, the person who managed the affairs of M. Antonius, in Italy, was one of the chief instigators of the war in B. C. 42, usually known as the Perusinian war, which was carried on by L. Antonius and Fulvia, the wife of the triumvir, against Octavianus, during the absence of M. Antonius in the East. Manius also took an active part in the conduct of the war, but he was destined to pay dearly for his activity: for upon the reconciliation of Antonius and Octavianus, in B. C. 40, Manius was put to death by the former, as one of the disturbers of the peace, but partly, it appears, on account of his having exasperated Fulvia against Antonius. (Appian, *B. C.* v. 14, 19, 22, 29, 32, 66; comp. Mart. xi. 20.)

MA'NLIA GENS, one of the most ancient and celebrated of the patrician gentes at Rome. Subsequently we find some plebeians of this name. This name is frequently confounded with those of Mallius and Manilius. [MALLIA GENS and MANILIA GENS.] The first member of this gens who obtained the consulship was Cn. Manlius Cincinnatus, who was consul in B. C. 480; and from that time down to the last century of the republic, some of its members constantly filled the higher offices of the state. The family-names of the Manlii under the republic were:—ACIDINUS, CAPITOLINUS, CINCINNATUS (accidentally omitted under Cincinnatus, but given below), TORQUATUS, VULSO.

On coins the only cognomens are *Torquatus* and *Ser.;* the latter of which is variously interpreted to signify *Serranus*, *Serratus*, or *Sergia:* the last name would indicate the Sergian tribe. A few plebeian Manlii are mentioned without any cognomen; they are given below.

MA'NLIUS. 1. CN. MANLIUS CINCINNATUS, was consul in B. C. 480, with M. Fabius Vibulanus, and fell in battle against the Etruscans. (Liv. ii. 43, 47; Dionys. ix. 5, 6, 11, 12; Oros. ii. 5.)

2. A. MANLIUS, a legate of C. Marius, in the war against Jugurtha in Africa, B. C. 107. He was sent along with Sulla to Bocchus, to negotiate the surrender of Jugurtha. (Sall. *Jug.* 86, 90, 102.)

3. C. MANLIUS, the commander of Catiline's troops in Etruria, in B. C. 63, is more correctly named C. Mallius. [MALLIUS.]

4. MANLIUS LENTINUS, the legate of C. Pomptinius in Narbonese Gaul, in B. C. 61, took the city of Ventia, and defeated the barbarians. (Dion Cass. xxxvii. 47.)

5. CN. MANLIUS, tribune of the plebs B. C. 58, brought forward a law granting to the freedmen (*libertini*) the right of voting in all the tribes; but he was prevented from passing it by Domitius Ahenobarbus, who was then praetor (Ascon. *in Cic. Mil.* p. 46). Baiter, in his note on Asconius (*l. c.*), has shown that this Cn. Manlius is a different person from C. Manilius, who was tribune in B. C. 66, and who brought forward a similar law. [MANILIUS, No. 7.]

MA'NLIUS VALENS. [VALENS.]

MANNUS, a son of Tuisco, was regarded by the ancient Germans, along with his father, to have been the founders of their race. They further ascribed to Mannus three sons, from whom the three tribes of the Ingaevones, Hermiones, and Istaevones derived their names. (Tac. *Germ.* 2.) Others, however, represented Mannus, who was worshipped as a god, as the father of more than three sons. Mannus is perhaps the same being as Irmin who is mentioned by other authors among the German gods (Witechind of Corv. i.; J. Grimm, *Irmenstrasse und Irmensaüle*, p. 41), and seems to have been a kind of German Mars; though some believe that Irmin was the deified Arminius. It is not impossible that in later times Irmin and Arminius may have become identified in the imagination of the people. [L. S.]

MANNUS (Μάννος). 1. A king of some part of Arabia bordering upon Mesopotamia, who submitted to Trajan on his expedition against the Parthians. (Dion Cass. lxviii. 21, 22.)

2. A son or grandson of the preceding, who lived in the reign of M. Aurelius, and several of whose coins are extant, bearing the effigies of M. Aurelius and his wife Faustina, and of L. Verus and his wife Lucilla. The one annexed bears the head of Faustina, having for its legend, on the obverse, ΦAVCTINA CEBACTH, and on the reverse, BACIΛEVC MANNOC ΦIΛOP (ΩMAIOC). (Spanheim, *De Praest. et Usu Numism.* vol. ii. p. 578; Eckhel, vol. iii. p. 513.)

COIN OF MANNUS.

MANTIAS (Μαντείας, or rather Μαντίας), a physician, who was the tutor of Heracleides of Tarentum (Galen, *De Compos. Medicam. sec. Gen.* ii. 15, vol. xiii. p. 462, 502), and one of the followers of Herophilus (Id. *De Compos. Medicam. sec. Gen.* vi. 9, vol. xii. p. 989); and who lived therefore most probably in the third century B. C. Galen says he was no ordinary physician (*De Compos. Medicam. sec. Locos*, ii. 1, vol. xii. p. 534), and that he was the first who wrote a regular work on pharmacy (*De Compos. Medicam. sec. Gen.* ii. 1, vol. xiii. p. 462). His works on this subject, which are several times quoted by Galen, are lost, but the titles of some of them have been preserved. (*De Simplic. Medicam. Temper. ac Facult.* vi. praef. vol. xi. p. 795, *Comment. in Hippocr.* "*De Offic. Med.*" praef. and i. 5, vol. xviii. pt. ii. pp. 629. 666, *De Compos. Medicam. sec. Gen.* iv. 14, vol. xiii. p. 751.) [W. A. G.]

MANTINEUS (Μαντινεύς), a son of Lycaon, and the reputed founder of Mantineia. (Apollod. iii. 8. § 1; Paus. viii. 8. § 4.) Another person of the same name occurs in Apollodorus (ii. 2. § 1.) [L. S.]

MAN'TI'THEUS (Μαντίθεος), an Athenian, is mentioned by Xenophon (*Hell.* i. 1. § 10), as having been taken prisoner in Caria, but by whom, and on what occasion, does not appear, unless it was (according to the suggestion of Weiske) in the unsuccessful expedition of the Athenians to Caria and Lycia, under Melesander, in B. C. 430. (Thuc. ii. 69.) Mantitheus was the companion of Alcibiades in his escape, in B. C. 411, from Sardis, where Tissaphernes had confined him (Xen. *l. c.*; Plut. *Alc.* 27, 28). In B. C. 408 he was one of the ambassadors sent from Athens to Dareius; but he and his colleagues were delivered, on their way through Asia Minor, by Pharnabazus to Cyrus, who had come down with instructions from his father to aid the Lacedaemonians; and it was three years before they were released. (Xen. *Hell.* i. 3. § 13, 4. §§ 4—7.) [E. E.]

MA'NTIUS (Μάντιος), a son of Melampus, and brother of Antiphates. (Hom. *Od.* xv. 242; Paus. vi. 17. § 4; comp. MELAMPUS.) [L. S.]

MANTO (Μαντώ). 1. A daughter of the Theban soothsayer Teiresias. She herself was a prophetess, first of the Ismenian Apollo at Thebes, where monuments of her existed (Paus. ix. 10. § 3), and subsequently of the Delphian and Clarian Apollo. After the taking of Thebes by the Epigoni, she, with other captives, was dedicated to Apollo at Delphi. The god sent the captives to Asia, where they founded the sanctuary of Apollo not far from the place where afterwards the town of Colophon was built. Rhacius, a Cretan, who had settled there before, married Manto, and became by her the father of Mopsus. (Apollod. iii. 7. § 4; Paus. vii. 3. § 1, ix. 33. § 1; Strab. ix. p. 443; Schol. *ad Apollon.* i. 908.) According to Euripides, she had previously become the mother of Amphilochus and Tisiphone, by Alcmaeon, the leader of the Epigoni. (Apollod. iii. 7. § 7.) Being a prophetess of Apollo, she is also called Daphne, i. e. the laurel virgin. (Diod. iv. 66; comp. Athen. vii. p. 298.)

2. A daughter of the soothsayer Polyeidus, and sister of Astycrateia. The tombs of these two sisters were shown at Megara, near the entrance of the sanctuary of Dionysus. (Paus. i. 43. § 5.)

3. A daughter of Heracles, is likewise described as a prophetess, and as the personage from whom the town of Mantua received its name. (Serv. *ad Aen.* x. 198.) [L. S.]

MA'NUEL I., COMNE'NUS (Μανουὴλ ὁ Κομνηνός), emperor of Constantinople A. D. 1143—1181, the fourth child and son of the emperor Calo-Joannes (Joannes II.), was born about A. D. 1120, and succeeded his father in 1143. Of his three elder brothers, Alexis and Andronicus had both died before their father; but the third, Isaac Sebastocrator, was still alive, and would have had better claims to the crown than Manuel, but for a special declaration of the late emperor, who preferred the younger to the elder on account of his martial qualities. Manuel was with his father

when the latter lost his life through an accident in Cilicia; and fears were entertained that Isaac, who was then in Constantinople, would seize the supreme power. But no sooner had John expired than the faithful minister, Axuch, hastened to the capital, seized Isaac, confined him in a prison, and succeeded in causing Manuel to be recognised in Constantinople, where he met with a brilliant reception, on his arrival from Cilicia, a short time afterwards. Manuel was scarcely seated on his throne, when he was involved in an uninterrupted series of wars with the nations of the East as well as the West, in which, though not always successful, he distinguished himself so much by his undaunted courage and heroic deeds as to deserve the name of the greatest hero of a time when there was no lack of extraordinary achievements in the field. The discovery that his brother Isaac seemed not to entertain ambitious designs, and the re-establishment of a good understanding between the two brothers, allowed Manuel to devote himself entirely to the conduct of his wars and to those endless intrigues and negotiations in which he found himself involved. As early as 1144 his general, Demetrius Branas, forced Raymond, the Latin prince of Antioch, who had shaken off his allegiance towards the emperor, to submit to Greek valour, and to renew, in Constantinople, the bonds of his vassalship. In the following year Manuel set out against the Turks, who had invaded Isauria, defeated them in several pitched battles, and cast such a terror among the Turkish soldiers, that they would no longer keep the field; whereupon peace was concluded to the advantage of the victor. About this time Manuel found reason to distrust his brother Isaac, who was deprived of his title of Sebastocrator; but as there was no direct evidence of treason against him, he was allowed to live on condition of retiring into a convent, where he spent the rest of his life. In the same year, 1147, Manuel received information from king Louis VII. of France, that the Western princes, headed by the king and the emperor Conrad III. of Germany, had resolved upon a new crusade, and desired his alliance. Manuel promised it, but gave secret information of the approaching storm to the Turks. Nevertheless he allowed Conrad to pass through his dominions with a vast army, and subsequently the French king also.

While the Crusaders were fighting with the Turks, Manuel was involved in a war with Roger, the Norman king of Sicily, who possessed likewise a large portion of Southern Italy, and who, thinking that the new crusade would prevent the Greek emperor from maintaining great forces in Europe, prepared for an invasion of Greece. This war, which broke out in 1148, is by far the most remarkable in the history of Manuel, who, however, did not engage in it alone, but found an ally in the republic of Venice. Marching at the head of his veterans towards Macedonia, he was informed, while at Philippopolis, that the Patzenegnes had crossed the Danube, probably excited by king Roger. Without hesitating a moment, Manuel wheeled to the right, fell upon the barbarians, drove them back into the Dacian wildernesses; and after receiving hostages for their future good behaviour, returned with rapid marches towards Macedonia. embarked at Thessalonica, and landed his host in Corfu before the end of the year. There he was joined by a Venetian army. The fortress of Corfu yielded to him after an obstinate and protracted siege, signalised by the death of his brother-in-law, Stephanus Contostephanus, Magnus Dux, who was succeeded in the command by the faithful Axuch. The surrender of that important fortress was delayed by a bloody quarrel which broke out between the Greeks and the Venetians. In this siege Manuel was foremost among those who stormed the town; and his fleet having one day made several fruitless attempts to drive the Sicilians from some outworks near the sea, he put himself on the poop of a galley, and cheered his men on while showers of arrows and other missiles came down upon the spot where he stood. His boldness excited the admiration of the Sicilians, who ceased for a moment to make him the aim of their weapons. They would, however, soon have despatched him but for the voice of their commander, who cried out that it would be dishonourable to kill an hero like Manuel. The emperor intended to attack Roger within his own dominions, but the crafty Norman enticed the Servians and Hungarians to make a diversion on the Danube. The former were vanquished in two campaigns, when they begged for peace; and the Hungarian war lasted till 1152, when their king, Geisa, after having been beaten in many pitched battles, promised to desist from molesting the empire. The peace, however, was of short duration. In the same year, 1152, Manuel experienced a repulse in a war with the Turks in Cilicia; but in Italy his armies met with glorious success. The Greeks having landed in Italy, took Brundusium, Bari, and other places of importance; the fleet of the Sicilians was defeated in several decisive engagements; and it seemed that John Ducas, the gallant commander-in-chief of the Greeks, would find no more obstacles in re-uniting Southern Italy with the Byzantine empire. The sanguine hopes of Manuel were blighted by William, the successor of king Roger, who fell upon Alexis Comnenus, the successor of John Ducas; and after a severe struggle, routed the Greeks. At the same time the Greek fleet was defeated off Negropont; and Maius, the Sicilian admiral, sailed without loss of time for Constantinople, where he landed a considerable force. The inhabitants were thrown into the utmost consternation; but their fears soon ceased, since Maius was not strong enough to attempt any thing of importance, and consequently sailed home, satisfied with some booty and captives. These checks produced a great effect upon the mind of Manuel, who, having received a very noble letter from king William, with offers of an honourable peace, accepted the proposition, and thus this memorable war terminated in 1155. The conquests on both sides were given back, as well as all the captives, except those Greeks taken by the Sicilians who were silk-weavers, and who were to remain in Italy, where they laid the foundation of the flourishing state of Italian silk manufactures. The following years were signalised by hostilities with Raymond, prince of Antioch, who was soon brought to obedience; and Az-ed-din, the Turkish Sultan, who met with no better success, and went to Constantinople to sue for peace.

The tranquillity of Asia was no sooner settled, than a new and terrible war broke out in the north King Geisa of Hungary fancied that the forces of the empire were exhausted by protracted warfare, and accordingly crossed the Danube. Manuel intended to lead his armies in person, but he

yielded to the entreaties of his subjects and his ministers, who wanted a firm head in the capital during the approaching storm; and the command of the army was consequently entrusted to Andronicus Contostephanus. Under Andronicus were Andronicus Lampados, Andronicus Comnenus, and Demetrius and Georgius Branas. The armies met not far from Zeugminum, the present Semlin; and after one of the most bloody and obstinate contests recorded in history, in which Demetrius Branas was slain, and the left wing of the Greeks completely routed, Andronicus Contostephanus at last carried the day. So terrible was the loss of the Hungarians, that king Geisa sued for immediate peace, which was granted to him; and during a considerable period the Byzantine influence was so great in Hungary as to cause to its inhabitants great uneasiness for their further independence. A few years afterwards Manuel set out for Asia, and in an interview with king Amalric, who had just come to the throne, and intended to persuade Manuel to send him some auxiliaries for an expedition into Egypt, Manuel accepted the proposition with joy; but instead of a subordinate force, he equipped a fleet of 220 large ships, with a sufficient army on board, under the command of Andronicus Contostephanus (1169). When this powerful armament appeared off Ascalon it excited the jealousy of Amalric, who was justly afraid that his share in the projected conquests would not answer his expectation; and this jealousy gradually instilling itself into the minds of all the party, became the cause of the final failure of the whole undertaking. The combined Latin and Greek forces marched by land upon Damietta, where the fleet appeared soon afterwards. The siege was long; but the town was at last reduced to such extremity, that everybody expected its hourly surrender, when the treachery of either Amalric himself or one of his generals obliged the assailants to raise the siege and retreat into Palestine. In order to clear himself from any blame, Amalric went to Constantinople, where he met with a splendid reception from Manuel, who was ready to join him in a second expedition, when he was unexpectedly involved in two wars, with the Venetians and the Turks. In 1176 Manuel suffered a dreadful defeat near Myriocephalus from Sultan Az-ed-din, in spite of his almost incredible personal valour, and completely surrounded by superior forces, was compelled to make a dishonourable peace, promising, among other conditions, to raze the fortresses of Sableium and Dorylaeum (1176).* Anxious to revenge himself for such unexpected disgrace, Manuel broke the peace, and the war was renewed this time with better success for the Greeks, who routed Az-ed-din in Lydia, and finally obtained an honourable peace (1177). Manuel now proposed to the emperor Frederic an alliance against king Henry of Sicily, whom he intended to deprive of all his dominions; but the negotiations to that effect were carried on slowly; and it seemed that Manuel had lost his former energy. In fact, the defeat at Myriocephalus preyed upon his mind; his strength was undermined by a slow fever; and in the spring of 1180 he was compelled to keep to his bed, from which he never rose again. After a painful and long illness, he died on the 24th of September following, at the age of sixty. The reign of Manuel was glorious, yet presents nothing but an uninterrupted series of bloodshed and devastation. Manuel was perhaps the greatest warrior of his time, but he was far from being a great general. When young he was virtuous, but after he had ascended the throne he plunged into all those vices by which the Greeks, and especially the Comnenian family, disgraced themselves. He oppressed his subjects by heavy war-taxes, yet he did not pay his troops, though he gave large pensions to ministers or other men of influence at foreign courts, where he was constantly intriguing. He is said to have been deeply versed in theology, but was certainly rather a great talker than a great thinker on religion. His first wife was Bertha (Irene), niece of Conrad III., emperor of Germany; and his second Maria (Xene), daughter of Raymond, prince of Antioch. His concubinage with his niece, Theodora Comnena, was a great disgrace to him. He was succeeded by his only son, Alexis II. (Cinnam. lib. i. iv.; Nicet. lib. ii. iii.; Guill. Tyrensis, lib. xvi. We have more Latin or Western than Byzantine sources on the history of the time.) [W. P.]

* Roger de Hoveden, the English historian, was present at this battle, serving as a volunteer in the Greek army.

MA'NUEL II., PALAEO'LOGUS (*Μανουὴλ ὁ Παλαιολόγος*), emperor of Constantinople A. D. 1391—1425, was the son of the emperor John VI., in whose life is related the history of Manuel previous to his sole accession, which took place on the death of John, in A. D. 1391. Manuel was then an hostage at the court of sultan Bayazid, but no sooner was he informed of the death of his father, than he escaped from Nicaea, and hastened to Constantinople, fearing lest his brother Andronicus should seize the crown. His flight enraged the sultan, who, without declaring war, advanced with his main army against Constantinople, and laid siege to it, swearing he would not retire till he had taken the city, and put the emperor to death. In this extremity Manuel implored the assistance of the Western princes, with whom he had constant negotiations: his efforts were crowned with success, inasmuch as a powerful army, composed of Hungarians, Germans, and French, headed by the flower of European chivalry and nobility, appeared on the Turkish frontier, and obliged Bayazid to raise the siege, and defend his own kingdom. The unfortunate battle of Nicopolis, in 1396, where the allies were routed, and 10,000 of them, who were taken prisoners, massacred by the victors on the field of battle, seemed to be the signal for the final destruction of the Greek empire, for no sooner had Bayazid obtained that decisive victory on the banks of the Danube, than he changed the blockade of Constantinople into a close siege. The obstinate resistance of the inhabitants, and the attention which the sultan was obliged to pay to the approaching danger arising from the conquests of Timur, delayed the surrender of the Greek capital; and after a blockade and siege of nearly six years, the belligerent parties came to terms. Manuel turned the friendship of Bayazid for John, the son of the blinded Andronicus, to his own advantage. He gave his nephew the government of Constantinople, reserving for himself the Peloponnesus, whither he proceeded with his family, and then set out for Europe, to beg succour from the Western princes. Italy, France, and Germany, received the imperial suppliant with all the honours due to

his rank; but his prayers for assistance were in vain, and he returned to Constantinople in 1402, at a moment when a great political crisis made his presence most necessary. During his absence, John reigned with absolute power, having obtained his recognition from Bayazid, on conditions which show the state of helpless weakness into which the small remnant of the Byzantine empire was sunk. At that period there were already three mosques in Constantinople, where a numerous Mohammedan population enjoyed the free exercise of their religion. To these John was compelled to add a fourth; and besides, the sultan obtained the privilege of establishing in the capital a "mehkeme," or court of justice, where a Turkish "kadi," or judge, administered justice in the name of the sultan, who increased the number of Mohammedans by settling a numerous colony of Turkmans at Kiniki, a borough in the immediate vicinity of Constantinople. A yearly tribute of 10,000 ducats was added as another condition.

Considering Constantinople a prey which he could seize at the first opportunity, Bayazid resolved, first to subdue Greece, the greater part of which was then governed by Latin princes, among whom the dukes of Delphi and Athens were the principal. Greece was an easy conquest, and Athens, which the Turks still called the city of philosophers, became for some time the seat of a Turkish pasha. The fall of Constantinople now seemed to be inevitable, and Bayazid had already assembled an army for its speedy reduction, when the great Timur invaded Asia Minor with a countless host. At Angora (1402) the Turkish army was annihilated by the Tatar; and Bayazid, with his son Musa, fell into the hands of the victor. This unexpected event saved Manuel. Bayazid died soon after his captivity; and Timur, who left Asia Minor for the purpose of conquering China, died in 1405. Meanwhile, the sons of Bayazid seized each a portion of their father's empire; and the Tatar having withdrawn from Asia Minor, a civil war broke out between the Turkish princes, which ended in the undisputed government of prince Mohammed, the first of the sultans of that name (1415). During these disturbances Manuel acted with diplomatic skill: he first removed his nephew, John, from the government; and perceiving the rising fortune of Mohammed, joined him; and in 1413 he contributed to the defeat and death of prince Musa, who had succeeded his brother Suleiman, in 1410, in the government of European Turkey. In reward for his assistance, Manuel received from Mohammed several places on the Euxine, Thessalonica and its territory, and several districts in the Peloponnesus. The latter part of the reign of Manuel was quiet. Still hoping that the Western princes would finally unite for the purpose of putting an end to the Turkish dominion and restoring the Greek empire, he sent ambassadors to the Council of Constance with seeming instructions to effect a union of the Latin and Greek churches. But his real intentions were quite different; he never earnestly wished for such an union; and Phranza (ii. 13) was witness when the emperor openly said that he negotiated with the Western princes for no other purpose but causing fear to the Turks. This was well known in Europe; and while Greek fickleness and duplicity prevented a cordial understanding between the East and the West, it became one of the principal causes of the destruction of the Greek empire. Manuel died in 1425, at the age of 77, and was succeeded by his eldest son John (VII.), whom he had by his wife Irene, daughter of Constantine Dragas, and whom he created co-emperor in 1419. (Laonic. i. 2; Ducas, c. 12—15; Phranza, i. 16, &c.) [W. P.]

MANUEL (Μανουήλ), literary and ecclesiastical.

1. Of Byzantium. Among the writers enumerated by Joannes Scylitzes Curopalates, who lived in the latter part of the eleventh century, in the commencement of his Σύνοψις ἱστοριῶν, as having written on historical subjects, but in a very imperfect manner, after Theophanes, is Manuel of Byzantium. It is probable that he was of very inferior reputation even in the days of Scylitzes, as Cedrenus (p. 2, ed. Paris, vol. i. p. 2, ed. Bonn), in transcribing the passage, does not mention his name, but comprehends him under the somewhat contemptuous term οἱ λοιποὶ Βυζάντιοι, "the other Byzantines."

2. Bryennius. [Bryennius.]

3. Calecas. [Calecas.]

4. Charitopulus (ὁ Χαριτόπουλος), or Sarantenus (ὁ Σαραντηνός), or the Philosopher, a Greek ecclesiastic of the twelfth and thirteenth centuries, acquired a high reputation by his philosophical attainments. He was appointed patriarch of Constantinople on the death of Maximus II., which occurred in A. D. 1215, and held the patriarchate for five years and seven months, dying about the middle of A. D. 1221. Three synodal decrees of a Manuel, patriarch of Constantinople, are given in the *Jus Graeco-Romanum* of Leunclavius (lib. iii. p. 238, &c.), who assigns them to Charitopulus, and is followed by Cave and Oudin, who have confounded Charitopulus with another Manuel [No. 7]. Le Quien objects to this judgment of Leunclavius, as not founded on evidence; and with better reason adjudges them to Manuel II. Ephraem of Constantinople celebrates Charitopulus as φύλαξ ἀκριβὴς καὶ νόμων καὶ κανόνων, "an exact observer of the laws and canons." (Georg. Acropolit. *Annal.* c. 19, p. 17, ed. Paris, p. 35, ed. Bonn; Ephraem. *de Patriarchis CP.* vs. 10251, ed. Bonn; Anonymus (supposed by some to be Niceph. Callist.), *de Patriarchis CPolitanis Carmen Iambicum*, and *Patriarchae CPoleos*, apud Labbe, *de Histor. Byzant. Scriptorib.* Προτρεπτικόν; Le Quien, *Oriens Christianus*, vol. i. col. 278; Cave, *Hist. Litt.* ad ann. 1240, vol. ii. p. 297, ed. Oxford, 1740—42; Oudin, *Comment. de Scriptorib. et Scriptis Eccles.* vol. iii. col. 177.)

5. Chrysoloras. [Chrysoloras.]

6. Of Constantinople, 1. [No. 4.]

7. Of Constantinople, 2. There were two Manuels patriarchs of Constantinople, Manuel I. Charitopulus [No. 4.] and Manuel II., the subject of the present article. Cave, Oudin, and others, seem to have confounded the two, for they state that Manuel Charitopulus succeeded Germanus II. [Germanus, No. 8] in A. D. 1240. Charitopulus was the predecessor of Germanus, not his successor; Manuel II. was his successor, though not immediately, for the brief patriarchate of Methodius II. and a vacancy in the see, of considerable but uncertain length, intervened. Manuel's death is distinctly fixed as having occurred two months before that of the emperor Joannes Ducas Vatatzes [Joannes III.], which occurred 30th Oct. A. D.

1255. The duration of his patriarchate is fixed by Nicephorus Callisti, according to Le Quien, at eleven years, but the table in the *Protrepticon* of Labbe assigns to him fourteen years; so that A. D. 1241 or 1244 will be assumed as the year of his accession, according as one or the other of these authorities is preferred. Manuel held, before his patriarchate, a high place among the ecclesiastics of the Byzantine court then fixed at Nice, and was reputed a man of piety and holiness "though married," and of mild and gentle disposition, but by no means learned. The three *Sententiae Synodales* of the patriarch Manuel, given in the *Jus Graeco-Romanum*, undoubtedly belong to this patriarch, not to Charitopulus [see No. 4], for the second of them, *De Translatione Episcoporum*, is expressly dated July, Indict. 8, A. M. 6758, era of Constant. = A. D. 1250. Some works in MS., especially a letter to pope Innocent, by "Manuel Patriarcha CPol.," probably belong to the subject of this article. (Georg. Acropolit. *Annal.* c. 42, 51, 52, 53, pp. 39, 54, 56, 57, ed. Paris, pp. 77, 107, 110, 112, ed. Bonn; Ephraem. *de Joan. Duca. Vatatze*, vs. 8860; *De Theod. Duca. Lascare*, vs. 8922; *De Patriarch. CP.* vs. 10,267, &c.; Le Quien, *Oriens Christ.* vol. i. col. 279; Cave and Oudin, as in No. 4; Fabricius, *Bibl. Graec.* vol. xi. p. 668.)

8. HOLOBOLUS (Ὁλόβωλος), a Byzantine writer of the latter part of the thirteenth century. When the ambitious Michael Palaeologus [MICHAEL VIII.] deprived his youthful colleague Joannes Lascaris [JOANNES IV.] of his eyes and his share in the empire, and sent him into banishment about A. D. 1261 or 1262, Holobolus, then a lad pursuing his studies, was cruelly mutilated by order of Michael, his nose and lips being cut off, because he had expressed grief at the treatment of the young emperor. The mutilated lad was confined to the monastery of the Precursor (τοῦ προδρόμου), where having excellent abilities and good opportunity, he pursued his studies with such success, that the patriarch Germanus III. of Constantinople [GERMANUS, No. 8], shortly after his accession to the patriarchate, A. D. 1267, procured him to be appointed master of the school for the instruction of young ecclesiastics, and prevailed upon the emperor to remit his punishment, and allow him to quit the monastery. The patriarch also conferred upon him the ecclesiastical office of rhetor, reader and expounder of the Scriptures, and showed him much kindness. When the emperor formed the design of a reconciliation of the Greek and Latin churches, Holobolus was one of the ecclesiastics of whose counsels he availed himself. Holobolus, however, did not enter very heartily into the business; and, having been hurt by a slight offered him by the emperor, he changed sides, and when called upon to give his opinion in a synod at Constantinople, declared against the plan of reconciliation altogether. This drew from the emperor, who was present, an outburst of reproach; to which the angry ecclesiastic gave so blunt and undaunted a reply, that he was near being torn to pieces by the courtiers who surrounded the emperor. He took sanctuary in the great church, but being taken from thence, was banished to the monastery of Hyacinthus at Nice, A. D. 1273. Before long he was brought back to Constantinople, cruelly beaten, and paraded with various circumstances of ignominy through the streets. In A. D. 1283, after the accession of Andronicus II. Palaeologus, son of Michael, who pursued with respect to the union of the churches an opposite policy to that of his father, Holobolus appeared in the synod of Constantinople, in which Joannes Veccus [VECCUS] was deposed from the patriarchate of Constantinople, and he took part in the subsequent disputations with that chief of the Latinizing party. Little else is known of Holobolus (Georg. Pachym. *de Mich. Palaeol.* iii. 11, iv. 14, v. 12, 20; *De Andron. Palaeol.* i. 8, 34, 35.)

Holobolus wrote *Versus Politici in Michaelem Palaeologum*, cited in the *Glossarium in Scriptores Med. et Infim. Graecitatis* of Ducange, *s. v.* Ῥήτωρ. These are probably the same verses which are extant in the Bodleian Library at Oxford, under the title of *Versus Politici XXV. de Vanitate omnium Rerum.* 2. The Ἑρμηνεῖαι, *Scholia in Aram Dosiadae*, published by Valcknaer, in the *Diatribe in Euripidis perditorum Dramatum Reliquias* (c. xii.), subjoined to his edition of the Hippolytus of Euripides (4to. Leyden, 1768), may be probably ascribed to our Holobolus. But the *Apologia ad Erotemata Francisci Ordinis Praedicatorum Monachi*, published, though in a mutilated form, in the *Varia Sacra* of Le Moyne (vol. i. pp. 268—293), appears to be by a later writer described as "Manuel Rhetor," whom Cave places A. D. 1500, and who lived for many years after that time. (Fabric. *Biblioth. Graec.* vol. xi. p. 669; Cave, *Hist. Litt. Appendix*, ad ann. 1500, vol. ii. *Appendix*, p. 224.)

9. MOSCHOPULUS. [MOSCHOPULUS.]

10. PHILE. [PHILE.]

11. RHETOR. [No. 8.]

12. STRABOROMANUS, a Byzantine writer of the time of Alexius Comnenus. He wrote on astrology, and some of his works are extant in MS. (Fabric. *Bibl. Graec.* vol. xi. p. 670.) [J. C. M.]

MA'RATHON (Μαραθών), the hero eponymus of the Attic town of Marathon. According to some traditions, he was a son of Epopeus; and being driven from Peloponnesus by the violence of his father, he went to Attica. After his father's death, he returned to Peloponnesus, divided his inheritance between his two sons, and then settled in Attica. (Paus. ii. 1. § 1, 15. § 4, 32, § 4.) According to others, Marathon was an Arcadian, and took part with the Tyndaridae in their expedition against Attica, and in pursuance of an oracle, devoted himself to death before the beginning of the battle. (Plut. *Thes.* 32; comp. Philostr. *Vit. Soph.* ii. 7.) [L. S.]

MA'RATHUS, JU'LIUS, a freedman of the emperor Augustus, who wrote an account of the life of his master. (Suet. *Aug.* 79, 94.)

MARCELLA. 1. Daughter of C. Marcellus, C. F., and Octavia, the sister of Augustus. She was married, first to M. Vipsanius Agrippa, who separated from her in B. C. 21, after the death of her brother, Marcellus (No. 15), in order to marry Julia, the daughter of Augustus. After this her uncle gave her in marriage, secondly, to Julus Antonius, the son of the triumvir [ANTONIUS, No. 19], by whom she had a son Lucius. After his death she married, thirdly, Sext. Appuleius, who was consul in A. D. 14, by whom she had a daughter, Appuleia Varilia. (Plut. *Anton.* 87; Dion Cass. liii. 1, liv. 6; Vell. Pat. ii. 93, 100; Suet. *Aug.* 63; Tac. *Ann.* ii. 50.)

2. Sister of the preceding. (Plut. *Ant.* 87; Suet. *Aug.* 63.) [E. H. B.]

MARCELLA, was a wife or mistress of the poet Martial, to whom he has addressed two epigrams (xii. 21, 31). She was a native of Spain, and brought him as her dowry an estate. As Martial was married previously to Cleopatra (*Ep.* iv. 22, xi. 43, 104), he espoused Marcella probably after his return to Spain about A. D. 96. [W.B.D.]

MARCELLI'NUS, the author of the life of Thucydides. [THUCYDIDES.]

MARCELLI'NUS, a friend of Martial, who addressed to him three short poems while Marcellinus was travelling or with the legions on the Dacian frontier. (*Ep.* vi. 25, vii. 80, ix. 46.) [W. B. D.]

MARCELLI'NUS, the chief minister of the usurper Magnentius, first appears in history as *Praefectus Orientis*, in A. D. 340, and is probably the Marcellinus who stands in the Fasti as consul the following year. He was *Comes Sacrarum Largitionum* under Constans, and the most active promoter, if not the first contriver of the conspiracy by which that prince was destroyed (A. D. 350). Marcellinus, now holding the rank of *Magister Officiorum* and general in chief of the troops, was employed by the usurper to suppress the insurrection of Nepotianus, on which occasion he displayed the most savage cruelty towards the wealthier and more distinguished inhabitants of Rome. He subsequently headed the embassy despatched to offer terms of peace and alliance to Constantius, and is said to have been seized and detained by the indignant emperor, but we find him soon afterwards at liberty, commanding the armies of the West, and he probably perished at the great battle of Mursa, A. D. 351.

Marcellinus is represented by Julian as animated by the most violent and implacable hostility towards all the members of the house of Constantine, and as the master rather than the servant of Magnentius. [CONSTANS I.; CONSTANTIUS; MAGNENTIUS; VETRANIO; NEPOTIANUS.] (Codex Theod. *Chron.* p. 41; Julian, *Orat.* i. 2; Zosim. ii. 41—54; Aurel. Vict. *Epit.* 41.) [W. R.]

MARCELLI'NUS, or MARCELLIA'NUS (Μαρκελλιανός, Procop.), a Roman officer, who acquired for himself in the fifth century an independent principality in Illyricum. He was a friend of the patrician Aëtius, on whose assassination, A. D. 454 [AETIUS], he appears to have renounced his allegiance to the contemptible emperor Valentinian III. [VALENTINIANUS III. AUG.]; and having gathered a force, established himself in Dalmatia and the other parts of Illyricum. (Procop. *De Bell. Vandal*, i. 6.) After the assassination of Valentinian, whether before the election or after the deposition of Avitus is not clear [AVITUS], a conspiracy of the young nobles was formed under the restless Paeonius to raise Marcellinus to the empire, but without success. (Sidon. Apollin. *Epistol.* i. 11.) During the reign of Majorian, Marcellinus appears to have recognized his authority; and the title of Patricius Occidentis, which Marcellinus bore, was perhaps conferred at this time. He marched with a body of troops, chiefly or entirely Goths, to the assistance of Majorian against the Vandals, and was posted in Sicily to defend that island from invasion; but the patrician Ricimer, jealous of Marcellinus, employed his superior wealth in bribing his soldiers to desert him; and Marcellinus, fearing some attempt on his life, withdrew in anger from Sicily, which was left defenceless, and returned apparently to Illyricum. This was probably in A. D. 461 or 462, after Majorian's death. (Priscus, *Historia*, apud *Excerpta de Legationibus Gentium ad Romanos*, c. 14, and *Romanorum ad Gentes*, c. 10.) The Western empire, which had passed into the hands of Severus, now apprehended an attack from Marcellinus, but he was prevailed on to give up any hostile purpose by the mediation of the Eastern emperor, Leo, who sent Phylarchus as ambassador to him. (Priscus, ibid.) In A. D. 464 he was engaged in the defence of Sicily, from which he drove out the Vandals (Idatius, *Chronicon*); and apparently, in 468, at the request of Leo, drove the same enemy from Sardinia (Procopius, *l. c.*). About the time of the expedition of Basiliscus [BASILISCUS] against Carthage (A. D. 468), he was again in Sicily, acting with the Romans against the Vandals, when he was assassinated by his allies (Marcellin. Cuspinian. Cassiodor. *Chronica*). Genseric, the Vandal king, who regarded him as his most formidable enemy, rejoiced exceedingly at his death, and repeated the saying, that "the Romans had cut off their right hand with their left." (Damascius, *Vita Isidor.* apud Phot. *Biblioth.* Cod. 242.) Marcellinus was a heathen (Damascius, *l. c.*), a man of learning, and the friend of Salustius, the Cynic philosopher. He was given to divination, in which he had the reputation of being highly skilled; and was eminent for statesmanship and military skill, of which his establishment and maintenance of his independent position, unstained by any great crime, is a sufficient proof. He governed his principality equitably (Suidas, *s. v.* Μαρκελλῖνος); and perhaps transmitted it to his family; for his nephew, Julius Nepos [NEPOS], when driven from the Western empire by the patrician Orestes [ORESTES], retained some territory and the imperial title in Illyricum, where he was assassinated some years after. [GLYCERIUS.] The ancient authorities for the life of Marcellinus have been cited: of moderns, Gibbon (*Decline and Fall*, &c. c. 36) and Tillemont (*Hist. des Empéreurs*, vol. vi.) may be consulted: but we doubt whether either of them has accurately digested the scattered notices of the ancients. [J. C. M.]

MARCELLI'NUS, AMMIA'NUS. [AMMIANUS.]

MARCELLI'NUS, BAE'BIUS, aedile B. C. 203, was unjustly and for a ridiculous reason condemned to death in that year. (Dion Cass. lxxvi. 8, 9.)

MARCELLI'NUS, CLAU'DIUS, an orator who pleaded on the defendant's side at the impeachment of Marius Priscus, proconsul of Africa, and replied to Pliny. (Plin. *Ep.* ii. 11; comp. Juv. *Sat.* i. 49, viii. 120.) [W. B. D.]

MARCELLI'NUS COMES, so called on account of the office of comes, which he held probably at Constantinople, was a native of Illyricum, and is said to have written "IV. Libri de Temporum Qualitatibus et Positionibus Locorum," which is much praised by Cassiodorus (*De Institutione Divinarum Liter.*, c. 7), but which is lost. He wrote besides a short "Chronicon," which begins with the consulship of Ausonius and Olybrius, or the accession of Theodosius the Great, in A. D. 379, and goes down to the accession of Justin I., in 518. This is the original work of Marcellinus as published in the editio princeps by Sconhovius. Another writer continued the work till the fourth

consulate of Justinian the Great, in 534. The latter part is contained in the edition of Jo. Sirmond, Paris, 1619, 8vo. The compilation of Marcellinus, who lived probably at the end of the fifth and in the beginning of the sixth century of our era, is not without some value, and is often quoted by modern historians. (Fabric. *Bibl. Lat.* vol. ii. p. 616.) [W. P.]

MARCELLI'NUS, CORNE'LIUS LE'NTULUS. [MARCELLUS, CLAUDIUS.]

MARCELLI'NUS, EGNA'TIUS, a quaestor in a provincial government whose integrity towards the treasury is highly commended by the younger Pliny. (Plin. *Ep.* iv. 12.) [W. B. D.]

MARCELLI'NUS, FA'BIUS, quoted by Lampridius (*Alex. Sev.* 48) as the author of a biography of Trajan, and ranked by Vopiscus (*Prob.* 2) among historians of the second class, such as Pharius Maximus, Suetonius Tranquillus, Julius Capitolinus, and Lampridius. [W. R.]

MARCELLUS CLAU'DIUS. Marcellus was the name of the most illustrious plebeian family of the Claudia gens. Plutarch states (*Marc.* 1) that the conqueror of Syracuse was the first person who bore this cognomen, but this is certainly a mistake. At what time it was first introduced we know not, but the first person of the name who appears in history is the consul of B. C. 331. [No. I.]

STEMMA MARCELLORUM.

A.

1. M. Claudius Marcellus, Cos. B. C. 331.
2. M. Claud. Marcellus, Cos. B. C. 287.
3. M. Claud. Marcellus.
4. M. Claud. Marcellus, Cos. quinque. Cos. I. B. C. 222.
5. M. Cl. Marcellus, Cos. B. C. 196.
6. M. Cl. Marcellus, Cos. B. C. 183.
8. M. Cl. Marcellus, Cos. ter. Cos. I. B. C. 166.
9. M. Cl. Marcellus.
10. M. Cl. Marcellus, aed. cur. B. C. 91.
11. M. Cl. Marcellus, Cos. B. C. 51.
12. C. Cl. Marcellus, Cos. B. C. 49.
13. C. Cl. Marcellus, pr. B. C. 80.
14. C. Cl. Marcellus, Cos. B. C. 50, m. Octavia.
15. M. Cl. Marcellus, aed. cur. B. C. 23, m. Julia.

B.

16. M. Claudius Marcellus, legate B. C. 90.
17. M. Cl. Marcellus Aeserninus, a young man B. C. 70.
18. M. Cl. Marcellus Aeserninus, qu. B. C. 48.
19. M. Cl. Marcellus Aeserninus, Cos. B. C. 22, m. Asinia.
20. M. Cl. Marcellus Aeserninus, fl A. D. 20.
21. P. Corn. Lentulus Marcellinus, m. Cornelia.
22. Cn. Corn. Lentulus Marcellinus, Cos. B. C. 56.
23. (P.) Corn. Lentulus Marcellinus, qu. B. C. 48.
24. P. Corn. Lentulus Marcellinus, Cos. B. C. 18.

Of uncertain Origin.

25. M. Cl. Marcellus, Aed. pleb. B. C. 216.
26. M. Cl. Marcellus, Trib. pleb. B. C. 171.
27. M. Cl. Marcellus, pr. B. C. 137.
28. M. Cl. Marcellus, Soc. Catil. B. C. 63.
29. M. Cl. Marcellus.

1. M. CLAUDIUS MARCELLUS was consul in B. C. 331, the year that was distinguished for the execution of above seventy Roman matrons on the charge of poisoning. In 327 he was named dictator, for the purpose of holding the comitia, but his nomination was set aside by the augurs, on pretence of some informality, a proceeding vehemently arraigned by the tribunes of the people, who justly attributed the conduct of the augurs to their unwillingness to see a plebeian dictator. (Liv. viii. 18, 23.)

2. M. CLAUDIUS MARCELLUS, probably a son of the preceding, was consul in B. C. 287 with C. Nautius Rutilus. (*Fast. Sic.*)

3. M. CLAUDIUS MARCELLUS, father of No. 4, is wholly unknown to us, except that he bore the same name as his illustrious son. (*Fast. Capit.*; Plut. *Marc.* 1.) Drumann conjectures that the M. Claudius who was delivered up by the Romans to the Corsicans for having concluded an ignominious treaty is the one in question, and not, as usually supposed, M. Claudius Glicia. [GLICIA.]

4. M. CLAUDIUS M. F. M. N. MARCELLUS, the most illustrious of all those who bore this name, celebrated as five times consul, and the conqueror of Syracuse. We know very little of his early life, and he is a remarkable instance of a man who, though his character was chiefly marked by the daring courage and impetuosity of youth, did not attain to any great distinction until a comparatively late period of life. The year of his birth is uncertain, but it may be placed before B. C. 268, as we are told that he was above sixty years old when he obtained his fifth consulship. (Plut. *Marc.* 28; Liv. xxvii. 27.) Plutarch tells us that he was trained up in military service from his earliest youth, so as to have received rather an imperfect education in other respects. In war, on the contrary, he early distinguished himself, especially by his personal achievements, ever seeking single combats with the most daring warriors among the enemy, and uniformly coming off victorious. On one occasion during the first Punic war, he had the opportunity of saving his brother's life by his personal exertions. (Plut. *Marc.* 1. 2.) But whatever reputation he may have thus earned as a soldier, it does not appear to have opened to him the path to public honours until a much later period. The first office that we hear of his filling is that of curule aedile, apparently about B. C. 226. It was while holding this magistracy that he was compelled to bring a charge against C. Scantilius Capitolinus, his colleague in the aedileship, for having offered an insult of the grossest kind to his son Marcus. [No. 5.] Capitolinus was convicted, and condemned to pay a heavy fine, the produce of which was applied by Marcellus to the purchase of sacred vessels for the temples. (Plut. *Marc.* 2; Val. Max. vi. 1. § 7.) About the same time also, according to Plutarch, he obtained the office of augur, a distinction he probably owed to the decided attachment which he manifested through life to the aristocratic party in the state.

It was not till the year 222 that Marcellus obtained his first consulship. The war with the Gauls, which a few years before had excited so much alarm at Rome, was then drawing to a close: the Boians had already submitted, and the Insubrians, terrified at the repeated defeats they had sustained from the consuls of the preceding year, P. Furius and C. Flaminius, now sent to sue for peace. Their overtures were, however, rejected, mainly at the instigation of Marcellus and his

colleague Cn. Cornelius Scipio, both of whom were eager to carry on the war. (Polyb. ii. 36; Plut. *Marc.* 6.) The Gauls hereupon summoned to their assistance 30,000 of their brethren, the Gaesatae, from beyond the Alps; but notwithstanding this reinforcement, they did not prevent the two consuls from invading the plain of the Po, and laying siege to Acerrae. In order to create a diversion, one division of the Gaulish army, consisting of 10,000 men, crossed the Po, and laid siege in their turn to the town of Clastidium. Hereupon Marcellus, with a large body of cavalry and a small force of infantry, hastened to oppose them, and a battle ensued, which ended in the total defeat and destruction of the Gaulish detachment. The action was commenced by a combat of cavalry, in which Marcellus slew with his own hand Britomartus or Viridomarus, the king, or at least the leader, of the enemy. After this brilliant exploit he rejoined his colleague before Acerrae, which soon after fell into their hands, and was followed by the conquest of Mediolanum, the most important city of Cisalpine Gaul. The Insubrians now submitted at discretion, and the two consuls had the glory of having put a termination to the Gallic war. Great part of the credit of the campaign, according to Polybius, would seem to have belonged to Scipio, but Marcellus alone was honoured with a triumph, which was rendered conspicuous by the spoils of Viridomarus, carried as a trophy by the victor, and afterwards dedicated by him as *spolia opima* in the temple of Jupiter Feretrius. This was the third and last instance in Roman history in which such an offering was made. (Polyb. ii. 34, 35; Plut. *Marc.* 6—8; Zonar. viii. 20, p. 404; Val. Max. iii. 2. § 5; Eutrop. iii. 6; Flor. ii. 3; Aur. Vict. *de Vir. Ill.* 45; Oros. iv. 13; Fast. Capit. ap. Gruter, p. 297.)

From this time we hear no more of Marcellus until the alarming progress of Hannibal in Italy, and especially his victory at the lake of Thrasymene, compelled the Romans to look out for tried and able soldiers, to whom they could confide the conduct of the war, and Marcellus was appointed one of the praetors for the year 216. He was at first destined to take the command in Sicily, but while he was still occupied at Ostia with the preparation of a fleet for this purpose, he was suddenly recalled to Rome, in consequence of the disastrous defeat of the two consuls at Cannae. By the orders of the senate he threw a body of 1500 men, which he had raised for the expedition to Sicily, into Rome itself, while he hastened with one legion to Canusium, and after collecting there the shattered remains of the consular army, drew them off into Campania, where he encamped near Suessula. Meanwhile, the important city of Capua had opened its gates to Hannibal, and Nola would have followed its example, had not Marcellus received timely notice of the danger from the aristocratic party in that city, who were favourably disposed towards Rome. He accordingly hastened thither with the forces under his command, threw himself into the town, and on the approach of Hannibal made a sudden sally, by which he repulsed the Carthaginians with some loss. The success thus obtained (though evidently greatly magnified by the Roman annalists), was important from its moral effect, as the first check, however slight, that Hannibal had yet received. Marcellus now secured Nola to the Roman interest, by the execution of seventy of the leading men of the opposite party, and again withdrew to the hills above Suessula. But neither he nor Gracchus were able to avert the fate of Casilinum, which fell into the hands of Hannibal before the close of the winter. (Liv. xxii. 35, 57, xxiii. 14—17, 19; Plut. *Marc.* 9—11; Appian, *Annib.* 27; Cic. *Brut.* 3.)

Marcellus was soon after summoned to Rome, to consult with the dictator L. Junius Pera and his master of the horse, Tib. Gracchus, concerning the future conduct of the war: he was then invested with the rank of proconsul, and returned to take the command of the army in Campania. Meanwhile, news arrived at Rome that Postumius, who had been chosen one of the consuls for the year 215, had been killed in Cisalpine Gaul; and the people unanimously elected Marcellus to supply his place. But the senate, who were unwilling to admit of two plebeian consuls at the same time, declared that the omens were unfavourable, and Marcellus, in obedience to the augurs, resigned the consulship, and repaired once more to the army in Campania as proconsul. (Liv. xxiii. 24, 25, 30—32; Plut. *Marc.* 12.) His principal exploit that we find recorded during this year was the relief of Nola, which he a second time successfully defended against Hannibal; and though the Carthaginian general had been lately joined by Hanno with a powerful reinforcement, Marcellus not only repulsed him from the walls, but (if we may believe the accounts transmitted to us) defeated him with considerable slaughter; and this success was immediately followed by the desertion to the Romans of a large body of Numidian and Spanish horse. (Liv. xxiii. 39, 41—46; Plut. *Marc.* 12.)

At the election of the consuls for the ensuing year (214) Marcellus was appointed for the third time, with Fabius Maximus for his colleague. Such a pair of consuls (says Livy) had not been seen for many years. Yet their operations during the ensuing campaign were not marked by any decisive results: Marcellus returned to his old camp near Nola, and a third time repulsed an attempt of Hannibal upon that city; whereupon the Carthaginian general marched away to Tarentum, and the two consuls took advantage of his absence to lay siege to the small but important town of Casilinum. The Campanian garrison of this fortress, after an obstinate defence, were admitted to a capitulation by Fabius, but Marcellus broke in upon them as they were quitting the city, and put them all to the sword, except about fifty, who escaped under the protection of Fabius. (Liv. xxiv. 9, 13, 19.) After this Marcellus returned to Nola, from whence he was ordered by the senate to proceed to Sicily, apparently before the close of the summer of B. C. 214. (*Ib.* 20, 21.) On his arrival in that island he found affairs in a very unsettled state. The death of Hieronymus, which had at first appeared favourable to the Roman cause, had eventually led to a contrary result; and Hippocrates and Epicydes, two Carthaginians by birth, had obtained the chief direction of affairs at Syracuse. [EPICYDES.] Marcellus, however, at first determined to try the effect of negotiation: his ambassadors obtained a favourable hearing, and even induced the Syracusans to pass sentence of banishment against Hippocrates and Epicydes. These two leaders were at the time at Leontini, at the head of a considerable force, but they were

unable to defend the town against Marcellus, who took it by storm, and though he spared the inhabitants, executed in cold blood 2000 Roman deserters whom he found among the troops that had formed the garrison. This sanguinary act at once alienated the minds of the Sicilians, and alarmed the mercenary troops in the service of Syracuse. The latter immediately joined Hippocrates and Epicydes, who had made their escape to Herbessus; the gates of Syracuse were opened to them by their partisans within the walls, and the party hostile to Rome thus established in the undisputed command of that city. (Liv. xxiv. 27—32; Plut. *Marc.* 13, 14; Appian, *Sic.* 3.)

Marcellus, whose severities had given rise to this revolution, now appeared before Syracuse at the head of his army, and after a fruitless summons to the inhabitants, proceeded to lay siege to the city both by sea and land. His attacks were vigorous and unremitting, and were directed especially against the quarter of Achradina from the side of the sea; but though he brought many powerful military engines against the walls, these were rendered wholly unavailing by the superior skill and science of Archimedes, who directed those of the besieged. All the efforts of the assailants were baffled, and the Roman soldiers inspired with so great a dread of Archimedes and his engines, that Marcellus was compelled to give up all hopes of carrying the city by open force, and to turn the siege into a blockade. (Liv. xxiv. 33, 34; Plut. *Marc.* 14—17; Polyb. viii. 3, 5—9; Zonar. ix. 4; Tzetz. *Chil.* ii. 35.) During the continuance of this, he himself with a part of his army carried on operations in the other parts of the island, leaving App. Claudius to keep watch before Syracuse. In this manner he took Helorus and Herbessus, and utterly destroyed Megara; and though he failed in preventing the Carthaginian general Himilco from making himself master of Agrigentum, he defeated Hippocrates near Acrae. The advance of Himilco compelled Marcellus to retreat to his camp before Syracuse; but here the Carthaginian general was unable to molest him, and the war was again reduced to a series of desultory and irregular operations in different parts of the island. These were by no means all favourable to the Romans: Murgantia, an important town, where they had established large magazines, surrendered to the Carthaginians, and the strong fortress of Enna was only prevented from following its example by the barbarous massacre of its inhabitants by order of the Roman governor, L. Pinarius [PINARIUS], an act of cruelty which had the effect of alienating the minds of all the other Sicilians. (Liv. xxiv. 35—39; Plut. *Marc.* 18.) Meanwhile, the blockade of Syracuse had been prolonged far on into the summer of 212, nor did there appear any prospect of its termination, as the communications of the besieged by sea were almost entirely open. In this state of things Marcellus fortunately discovered a part of the walls more accessible than the rest, and having prepared scaling ladders, effected an entrance at this point during the night which followed a great festival, and thus made himself master of the Epipolae, The two quarters called Tyche and Neapolis were now at his mercy, and were given up to plunder; but Epicydes still held the island citadel, and the important quarter of Achradina, which formed two separate and strong fortresses. Marcellus, however, made himself master of the fort of Euryalus, and now closely beset Achradina, when the Carthaginian army under Himilco and Hippocrates advanced to the relief of the city. Their efforts were, however, in vain: all their attacks on the camp of Marcellus were repulsed, and they were unable to effect a junction with Epicydes and the Syracusan garrison. The unhealthiness of the country soon gave rise to a pestilence, which committed frightful ravages in both armies, but especially in that of the Carthaginians, where it carried off both their generals, and led to the entire break-up of the army. Thus freed from all apprehensions from without, Marcellus renewed his attacks upon those quarters of the city which still held out; but though the officers on whom the command devolved after the departure of Epicydes made several attempts at negotiation, nothing was effected. At length the treachery of Mericus, a leader of Spanish mercenaries in the Syracusan service, opened to Marcellus the gates of Achradina, and in the general attack that ensued he made himself master of the island of Ortygia also. The city was given up to plunder, and though the lives of the free inhabitants were spared, they were reduced to such distress, that many of them were compelled to sell themselves as slaves, in order to obtain the means of existence. (Diod. *Exc. Vat.* p. 60.) Yet the clemency and liberality of Marcellus have been extolled by almost all the writers of antiquity. The booty found in the captured city was immense: besides the money in the royal treasury, which was set apart for the coffers of the state, Marcellus carried off many of the works of art with which the city had been adorned, to grace his own triumph and the temples at Rome. This was the first instance of a practice which afterwards became so general; and it gave great offence not only to the Greeks of Sicily, but to a large party at Rome itself, who drew unfavourable comparisons between the conduct of Marcellus in this instance and that of Fabius at Tarentum. (Liv. xxv. 23—31, 40; Plut. *Marc.* 18, 19, 21; Polyb. viii. 37, ix. 10; Zonar. ix. 5.)

But though Syracuse had fallen, the war in Sicily was not yet at an end. A considerable Carthaginian force still occupied Agrigentum under Epicydes and Hanno; and Mutines, with a body of Numidian cavalry, carried his incursions far into the interior. Marcellus now turned his arms against these remaining enemies, attacked Epicydes and Hanno in the absence of Mutines, and totally defeated them, after which he returned to Syracuse. (Liv. xxv. 40, 41.) The early part of the following year (211) seems to have been devoted to the settlement of affairs in Sicily; but it is strange that Marcellus does not seem to have made any efforts to put an end altogether to the war in that island before he returned to Rome, and when towards the close of the summer he resigned the command of the province to the praetor M. Cornelius, Mutines was still in arms, and Agrigentum still in the possession of the Carthaginians. On this account the senate refused him the honours of a triumph, notwithstanding his great successes, and he was obliged to content himself with the inferior distinction of an ovation. Previous to this, however, he celebrated with great magnificence a triumphal procession to the temple of Jupiter on the Alban Mount, and even his ovation was rendered more conspicuous than most triumphs by the num-

ber and magnificence of the spoils brought from Syracuse. (Liv. xxvi. 21; Plut. *Marc.* 20, 22.)

Shortly after his triumph he was elected for the fourth time consul, together with M. Valerius Laevinus. But scarcely had he entered on his office (B. C. 210) when he had to encounter a storm of indignation, raised against him by his proceedings in Sicily. Notwithstanding the praises bestowed by the Roman writers, and still more by Plutarch (*Marc.* 20; and see Cic. *in Verr.* ii. 2, iv. 52, 54), upon his moderation and clemency, it is evident that his conduct was considered by many, even of his own countrymen, as having been unnecessarily harsh. Deputies from the Sicilian cities now appeared at Rome, to lay their complaints before the senate, where they met with powerful support; and though the governing body was unwilling to cast a slur upon Marcellus, and determined to ratify his past acts, yet the entreaties of the Sicilians so far prevailed, that the two consuls exchanged provinces, and it was arranged that Marcellus, to whose lot Sicily had previously fallen, should take the command in Italy against Hannibal. (Liv. xxvi. 22, 26, 29—32; Plut. *Marc.* 23; Zonar. ix. 6.) From this time the Sicilians appear to have changed their policy, and being freed from all immediate apprehensions from Marcellus, they endeavoured to conciliate his favour by every kind of honour and flattery: the Syracusans placed their city under the patronage of himself and his descendants, erected statues to him, and instituted an annual festival, called the Marcellea, which continued to be celebrated down to the time of Verres. (Liv. xxvi. 32; Plut. *Marc.* 23; Cic. *in Verr.* ii. 21, 63.)

Marcellus now joined the army in Apulia, where he was soon after enabled to strike an important blow, by the conquest of Salapia, which was betrayed into his hands by Blasius, one of the principal citizens of the place [BLASIUS], and this success was followed by the capture of two cities in Samnium, which had been occupied by Carthaginian garrisons. Meanwhile, Hannibal had surprised and destroyed the army of Cn. Fulvius at Herdonea; whereupon Marcellus hastened to oppose him, and check his victorious career. The two armies met near Numistro in Lucania, and a battle ensued, apparently without any decisive result, though the Romans claimed a victory.; and the remainder of the campaign was occupied with unimportant movements, Marcellus continuing to follow the steps of his wary antagonist, but carefully avoiding an engagement. So important, however, did he deem it not to lose sight for a moment of the Carthaginian general, that he declined to repair to Rome even in order to hold the comitia, and in consequence, by direction of the senate, named Q. Fulvius dictator for that purpose. (Liv. xxvi. 38, xxvii. 1—5; Plut. *Marc.* 24, 25; Appian, *Annib.* 45—47; Zonar. ix. 7; Val. Max. iii. 8. ext. § 1.)

During the following year (209) he retained the command of his army with the rank of proconsul, in order that he might co-operate with the two consuls of the year, Fabius Maximus and Fulvius Flaccus, against Hannibal. At the opening of the campaign he was the first to oppose the Carthaginian general, whom he found near Canusium; and in the neighbourhood of that city, according to the Roman historians, there ensued three successive actions between the two armies. Of these the first was a drawn battle, in the second the Romans were defeated with heavy loss, and in the third they are said to have gained a complete victory; notwithstanding which, Hannibal drew off his army unmolested towards Bruttium, while Marcellus was unable to follow him, on account of the number of his wounded. So severe indeed had been his losses, that he shut himself up within the walls of Venusia, and remained there in perfect inactivity during the remainder of the season, while Hannibal moved up and down throughout the south of Italy without opposition. Such conduct could not fail to give much dissatisfaction at Rome; and it was even proposed by one of the tribunes that Marcellus should be deprived of his command. But on hearing of this motion he immediately hastened to Rome, and defended himself so successfully, that he was not only absolved from all blame, but elected consul for the ensuing year, together with T. Quintius Crispinus. (Liv. xxvii. 7, 12—14, 20, 21; Plut. *Marc.* 25—27.)

Before he entered on this, his fifth consulship, he was sent into Etruria to appease a threatened revolt of the Arretians, and succeeded in quieting their discontent for a time. After he returned to Rome, and was preparing to resume operations in the field (B. C. 208), he was detained for some time by unfavourable omens and the religious ceremonies deemed necessary, in order to avert the evils thus threatened. At length he once more took the command of the army at Venusia, and being joined by his colleague Crispinus from Bruttium, they encamped with their combined forces between Venusia and Bantia. Hannibal's camp was at a short distance from them; between the two armies lay a wooded hill, which the two consuls imprudently proceeded to reconnoitre, escorted only by a small body of horse, and in so doing fell into an ambuscade of Numidians. A sharp skirmish ensued, but the Romans being far inferior in number, were quickly dispersed or put to the sword: Marcellus himself was run through the body with a spear, and killed on the spot: his colleague was with difficulty carried off the field severely wounded. Hannibal displayed a generous sympathy for the fate of his fallen foe, and caused all due honours to be paid to his lifeless remains. (Liv. xxvii. 21—23, 25—28; Plut. *Marc.* 28—30; Polyb. x. 32; Appian, *Annib.* 50; Zonar. ix. 9; Val. Max. i. 6. § 9.)

There are few characters in Roman history of which the picture transmitted to us has been more disfigured by partiality than that of Marcellus. Almost the whole account of his military operations against Hannibal has been so perverted, that it is difficult now to arrive at the truth; but it is startling to find, after reading in Livy or Plutarch the details of his numerous victories over the Carthaginian general, that Polybius expressly denied he had ever defeated Hannibal at all. (Plut. *Comp. Pelop. c. Marc.* 1; and see Polyb. xv. 11.) The ambiguous character of many of his alleged victories has been indeed already adverted to, and is sufficiently apparent even from the accounts of the Romans themselves. It seems probable that many of these exaggerations have found their way into history from the funeral oration of Marcellus by his son, which we know to have been used as an authority by some of the earlier annalists. (Liv. xxvii. 27.) Still more unfounded is the reputation he seems to have obtained for clemency and hu-

manity. According to Livy's own account, he alienated the minds of the Sicilians by his cruel executions at Leontini; and he approved of, though he did not order, the barbarous massacre at Enna. The feelings with which he inspired the whole of the Sicilian Greeks may be gathered from their expression reported by Livy, that it would be better for the island to be sunk in the sea, or overwhelmed by the flames of Aetna, than to be placed once more at the mercy of Marcellus. (Liv. xxvi. 29 ; comp. Appian, *Sic.* 4, 5.) It is admitted even by Plutarch (his most unqualified panegyrist) that he was illiterate and imperfectly educated ; and his character may be summed up as that of a rude, stern soldier, brave and daring to excess, but harsh and unyielding, and wanting alike the more graceful qualities which adorned the character of Scipio and the prudence necessary to constitute a truly great general.

The head on the obverse of the annexed coin (struck by P. Cornelius Lentulus Marcellinus) is unquestionably that of the conqueror of Syracuse: the reverse represents him carrying the *spolia opima* to the temple of Jupiter Feretrius.

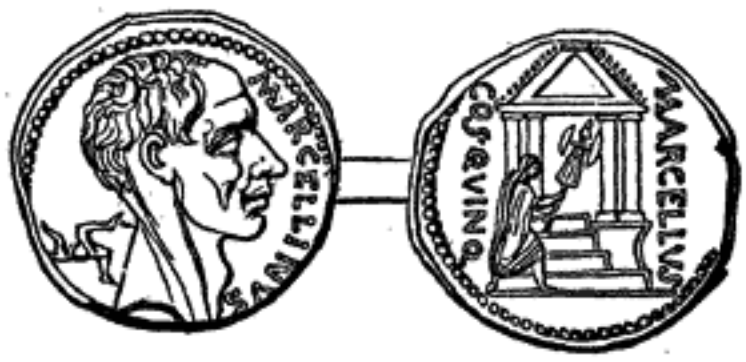

COIN OF MARCELLUS.

5. M. Claudius M. f. M. n. Marcellus, son of the preceding, was remarkable as a youth for his personal beauty, as well as for his modest and engaging demeanour. The insult offered him by Scantilius, and the punishment inflicted on the latter by the elder Marcellus, have been already adverted to (p. 297, b). In B. C. 208 he accompanied his father as military tribune, and was one of those present with him at the time of his death. He was himself badly wounded in the skirmish in which the elder Marcellus fell, notwithstanding which, we find him shortly after entrusted by the consul Crispinus with the charge of conducting the troops of his father's army into safe quarters at Venusia. (Liv. xxvii. 27, 29 ; Polyb. x. 32 ; Plut. *Marc.* 28—30.) On his return to Rome, he received from Hannibal the ashes of his father, over which he pronounced his funeral oration, a composition which Caelius Antipater already regarded as unworthy of credit in an historical point of view (Liv. xxvii. 27), though it may well be suspected to be the source from whence have emanated many of the misrepresentations and exaggerations which have disfigured the history of the elder Marcellus.

In B. C. 205 he dedicated the temple of Virtus, near the Porta Capena, which had been vowed by his father, but was still unfinished at the time of his death (Liv. xxix. 11) ; and the following year (204) he held the office of tribune of the people. In this capacity he was one of those appointed to accompany the praetor, M. Pomponius Matho, to inquire into the charge of sacrilege brought by the Locrians against Scipio, as well as his lieutenant, Pleminius. (Liv. xxix. 20.) Four years later (B. C. 200) he was curule aedile with Sex. Aelius Paetus: they rendered their magistracy conspicuous by the quantity of corn that they imported at a cheap rate from Africa, as well as by the magnificence with which they celebrated the Roman games. (Liv. xxxi. 50.) In B. C. 198 he was elected one of the praetors, and obtained Sicily as his province, with a force of 4000 foot and 300 horse, but his services were confined to the sending supplies to the Roman armies in Greece. (Id. xxxii. 8, 27.) After the customary interval of two years he obtained the consulship, with L. Furius Purpureo, B. C. 196. (Id. xxxiii. 24 ; Fast. Capit.) His great object was to obtain the renewal or continuation of the Macedonian war, to which an end had just been put by Flamininus ; but this was frustrated by the people, who ratified the peace which the latter had concluded with Philip ; and Marcellus was compelled to content himself with the conduct of the war in Cisalpine Gaul. Here he at first met with a defeat from the Boians, but this was soon compensated by a brilliant victory over the Insubrians, and the conquest of the important town of Comum. Besides this, in conjunction with his colleague, Purpureo, he obtained some advantages over the Boians and Ligurians : and on his return to Rome was, by unanimous consent, honoured with a triumph. (Liv. xxxiii. 25, 36, 37 ; Polyb. xviii. 25.) In the same year he was appointed pontifex, in the room of C. Sempronius Tuditanus. (Liv. xxxiii. 42.) In B. C. 193 he again served in Cisalpine Gaul as one of the lieutenants of the consul L. Cornelius Merula, and took part in the great victory he obtained over the Boians. (Id. xxxv. 5, 8.) In B. C. 189 he obtained the censorship in conjunction with T. Flamininus, an honour which was enhanced in this instance by the number of distinguished competitors over whom they obtained the preference. Their census was marked by the first admission of the people of Formiae, Fundi, and Arpinum, to the full rights of Roman citizens. (Liv. xxxvii. 58, xxxviii. 28, 36.) From this time we hear no more of him till his death, in B. C. 177. (Id. xli. 13.)

6. M. Claudius M. f. M. n. Marcellus, probably a brother of the preceding, though bearing the same praenomen, was consul in B. C. 183, with Q. Fabius Labeo. (Liv. xxxix. 44 ; Fast. Capit.) It seems probable that he is the same person who is mentioned (Liv. xxxix. 23) as one of the praetors two years before (B. C. 185), though his name is there written in many of the editions and MSS. of Livy *Marcellinus.* Liguria was assigned to both the consuls as their province ; but the arms of Marcellus were in fact directed against a body of Gauls who had lately crossed the Alps, and settled themselves in the territory of Aquileia. They, however, submitted on the approach of the consul, were disarmed, and compelled to return across the mountains. After this he carried his arms into Istria, but apparently effected little, and was soon obliged to return to Rome to hold the comitia. (Liv. xxxix. 45, 54—56.) He held the sacerdotal office of *decemvir sacrorum*, and died in B. C. 169. (Liv. xliv. 18.)

7. M. Claudius Marcellus, praetor in B. C. 188, in which office he ordered two Romans of noble birth, who had been guilty of an outrage towards the Carthaginian ambassadors, to be given up to that people. (Liv. xxxviii. 35, 42.) Some writers consider that it is this Marcellus, and not the praetor of 185, who became consul in 183.

8. M. Claudius M. f. M. n. Marcellus, son of No. 5, conspicuous for his three consulships. He succeeded his father as pontifex in B. C. 177, though he had not then held any of the higher offices of the state. (Liv. xli. 13.) In 169 he was appointed praetor, and Spain assigned him for his province. (Id. xliii. 11, 15.) Three years later he obtained his first consulship, B. C. 166, which was marked by a victory over the Alpine tribes of the Gauls, for which he was honoured with a triumph. (Liv. xlv. 44, Epit. xlvi.; Fast. Capit.) His second consulship, in B. C. 155, was, in like manner, distinguished by a triumph over the Ligurians (Fast. Capit.); but we know nothing farther of his exploits on either of these occasions. In B. C. 152 he was a third time raised to the consulship, together with L. Valerius Flaccus, and appointed to conduct the war in Spain. Here he obtained some successes over the Celtiberians; and having added to the impression thus produced by the clemency with which he treated the vanquished, he induced all the tribes at that time in arms to give hostages, and send ambassadors to Rome to sue for peace; but his conduct was attributed to indolence or timidity: the senate refused to ratify the proposed terms, and appointed L. Lucullus, one of the new consuls, to succeed Marcellus, and continue the war. Meanwhile, Marcellus, after an expedition against the Lusitanians, in which he had reduced the strong town of Nergobriga, had returned to winter at Corduba; but on learning the resolution of the senate, he suddenly broke up his winter-quarters, and marched into the country of the Celtiberians; whereupon all those tribes who had been previously in arms hastened to submit at discretion; a result previously concerted, as it was suspected, with the consul himself, who admitted them to favourable terms, while he had the satisfaction of handing over the province to his successor in a state of perfect tranquillity. (Appian, *Hisp.* 48—50; Polyb. xxxv. 2, 3; Liv. *Epit.* xlviii.; Eutrop. iv. 9.) The administration of Marcellus in Spain was farther distinguished by the foundation of the important colony of Corduba. (Strab. iii. p. 141.) In 148 he was sent ambassador to Masinissa, king of Numidia, but was shipwrecked on the voyage, and perished. (Liv. *Epit.* L.; Cic. *in Pison.* 19, *de Divin.* ii. 5.) It is recorded of this Marcellus that he commemorated, by an inscription in the temple of Honour and Virtue, consecrated by his father, the circumstance that his grandfather, his father, and himself, had enjoyed between them no less than nine consulships, an instance unparalleled in the history of Rome. (Ascon. *ad Cic. Pison.* p. 12, ed. Orell.)

9. M. Claudius Marcellus, son of the preceding, and father of the following, as well as of No. 12. He is not mentioned by any ancient author, but is supplied as a necessary link of the pedigree. (See Drumann, *Gesch. Roms*, vol. ii. p. 393, and below, No. 12.)

10. M. Claudius Marcellus, curule aedile in B. C. 91. (Cic. *de Or.* i. 13.) He is supposed by Drumann to be the father of the following, and brother of No. 12.

11. M. Claudius, M. f. M. n. Marcellus (probably a son of the preceding), the friend of Cicero, and subject of the oration *Pro M. Marcello*, ascribed, though erroneously, to the great orator. He is first mentioned as curule aedile with P. Clodius in B. C. 56. (Cic. *ad Att.* iv. 3.) In February of that year he defended Milo, at Cicero's request, against the charge of violence brought against him by Clodius. (Cic. *ad Q. Fr.* ii. 3.) In 54 he was one of the six advocates who defended the cause of M. Scaurus (Ascon. *ad Scaur.* p. 20, ed. Orell.); and after the death of Clodius (B. C. 52), took a prominent part in the defence of Milo. (Id. *ad Milon.* pp. 35, 40, 41.) In the same year he was elected consul, together with Ser. Sulpicius Rufus, for the ensuing year. For this distinction he was probably indebted to the support and favour of Pompey; and during the period of his magistracy (B. C. 51) he showed himself a zealous partisan of the latter, and sought to secure his favour by urging the senate to extreme measures against Caesar. Among other modes in which he displayed his zeal, was the very indiscreet one of causing a citizen of Comum to be scourged, in order to show his contempt for the privileges lately bestowed by Caesar upon that colony. (Cic. *ad Att.* v. 11; Appian, *B. C.* ii. 26; Suet. *Caes.* 28.) But his vehemence gradually abated, as he found himself opposed by his colleague Sulpicius and several of the tribunes, while Pompey himself lent him no active support, and even distinctly refused to second him in his proposition for the immediate abrogation of Caesar's authority. But the election of the new consuls terminated favourably to the party of Pompey; and at length, on the 30th of September, Marcellus procured a resolution of the senate, that the whole subject should be brought under discussion on the 1st of March in the following year. After this no further steps were taken before the expiration of his office. (Suet. *Caes.* 28, 29; Dion Cass. xl. 58, 59; Appian, *B. C.* ii. 26; Caes. *B. G.* viii. 53; Cic. *ad Att.* viii. 3; Caelius, *ad Fam.* viii. 1, 8, 10, 13.)

But all the party zeal and animosity of Marcellus did not blind him to the obvious imprudence of forcing on a war for which they were unprepared; and hence, as it became evident that an open rupture was inevitable, he endeavoured to moderate the vehemence of his own party. Thus, in B. C. 50, we find him urging the senate to interpose their authority with the tribunes to induce them to withdraw their opposition (Cic. *ad Fam.* viii. 13); and at the beginning of the year 49 he in vain suggested the necessity of making levies of troops, before any open steps were taken against Caesar. (Caes. *B. C.* i. 2.) His advice was overruled, and he was among the first to fly from Rome and Italy. But though he joined Pompey and his partisans in Epeirus, it is clear that he did not engage with any heartiness in the cause of which, according to Cicero, he foresaw the failure from the beginning: and after the battle of Pharsalia he abandoned all thoughts of prolonging the contest, and withdrew to Mytilene, where he gave himself up to the pursuits of rhetoric and philosophy. Here Caesar was content to leave him unmolested in a kind of honourable exile; and Marcellus himself was unwilling to sue to the conqueror for forgiveness, though Cicero wrote to him repeatedly from Rome, urging him in the strongest manner to do so, and assuring him of the clemency of Caesar. But though Marcellus himself would take no steps to procure his recall, his friends at Rome were not backward in their exertions for that purpose; and at length, in a full assembly of the senate, C. Marcellus, the cousin of the exile, threw himself at

Caesar's feet to implore the pardon of his kinsman, and his example was followed by the whole body of the assembly. Caesar yielded to this demonstration of opinion, and Marcellus was declared to be forgiven, and restored to all his former honours. Cicero wrote to announce to him this favourable result, in a letter now lost; but the answer of Marcellus is preserved, and is marked by a singular coldness, which would lead us to the conclusion that his indifference in this matter was real, and not assumed. He, however, set out immediately on his return; but having touched at the Peiraeeus, where he had an interview with his former colleague, Sulpicius, then proconsul in Greece, he was assassinated immediately afterwards by one of his own attendants, P. Magius Chilo. There seems no doubt that the deed was prompted by private resentment, though suspected at the time to have been committed at the instigation of Caesar. Sulpicius paid him all due funeral honours, and caused him to be buried in the Academy, where a monument was erected to him by the Athenians, at the public expense. (Cic. *ad Fam.* iv. 4, 7—11, 12, vi. 6, *ad Att.* xiii. 10—22, *pro M. Marcello*, *passim*, *Brut.* 71.)

Marcellus had been, as already observed, a friend of Cicero's from his earliest youth; their views on political affairs had generally coincided, and they continued to act in concert until the breaking out of the civil war. Hence we cannot wonder at the very high praises bestowed by the latter upon the wisdom and prudence of Marcellus, of whom he speaks on several occasions in terms which would lead us to suppose him a perfect model of a philosophic statesman. Caelius, on the contrary, calls him slow and inefficient; but while his conduct in his consulship was certainly not such as to give us a high opinion of his political sagacity or prudence, it would rather seem to have deserved censure for defects the very opposite of these. Of his merits as an orator, we are wholly incompetent to judge, but they are said to have been of a high order, and inferior to few except Cicero himself. (Cic. *Brut.* 71. All the passages in Cicero relating to M. Marcellus will be found collected or referred to by Orelli, *Onomasticon Tullian.* pp. 157, 158. See also Drumann, *Gesch. Roms*, vol. ii. p. 393, &c., and Passow in Zimmermann's *Zeitschrift für Alterthumswissenschaft*, 1835.)

12. C. Claudius, M. f. M. n. Marcellus, a brother of the preceding, of whom very little is known previous to his election in B. C. 50, to be consul for the ensuing year (49), a distinction which he obtained, it is said, in consequence of his declared enmity to Caesar. (Caes. *B. G.* viii. 50.) He is constantly confounded with his cousin, C. Marcellus [No. 14] who was consul in the year 50 with L. Aemilius Paullus, a confusion little to be wondered at: indeed it is sometimes impossible to determine which of the two is meant. Matters were fast approaching to a crisis when he and his colleague, L. Cornelius Lentulus, entered upon their office. While yet only consuls elect, they had lent their countenance to the violent and illegal act of the consul C. Marcellus in investing Pompey with the command of the army without authority from the senate (Dion Cass. xl. 66); and on the very first day of their consulship (1 Jan. B. C. 49) they brought under the consideration of the senate the measures to be taken in regard to Caesar, who was then at Ravenna, and from whom letters had been presented by Curio. It does not appear that Marcellus took any prominent part in the debates that ensued, and the violent proceedings which led to the flight of the tribunes and the actual breaking out of the war; but neither do we learn that he attempted to check the intemperate zeal of his colleague, and the other leaders of the war party. He appears indeed, so far as we can judge, to have been a man of small abilities, who was put forward as a tool by the more violent partisans of Pompey. On the breaking out of the war he accompanied his colleague, Lentulus, in his hasty flight from Rome, took part in the subsequent proceedings at Capua, and eventually crossed over to Dyrrhachium with a part of the army of Pompey. In the following year (B. C. 48) we find him mentioned as commanding a part of Pompey's fleet (Caes. *B. C.* iii. 5); but this is the last we hear of him, and it therefore seems probable, as suggested by Drumann, that he perished in the civil war. (Dion Cass. xli. 1—3; Caes. *B. C.* i. 1—5, 14, 25; Appian, *B. C.* ii. 33, 37—39; Plut. *Caes.* 35, *Pomp.* 62; Cic. *ad Att.* vii. 18, 20, 21, ix. 1.) Cicero certainly alludes to him some years afterwards as then dead. (*Phil.* xiii. 14.)

13. C. Claudius, M. f. M. n. Marcellus, uncle of the two preceding, and father of the consul in B. C. 50. He is called by the Pseudo-Asconius (*ad Verr.* p. 206) great-grandson (*pronepos*) of the conqueror of Syracuse [No. 4]; but as has been pointed out by Wesseling and Drumann, this is impossible on chronological grounds, and he must have been a grandson of No. 8, and therefore *abnepos* of No. 4. He was praetor apparently in B. C. 80, and afterwards succeeded M. Aemilius Lepidus in the government of Sicily. He found that province in a state of great distress and confusion from the exactions and oppressions of his predecessor; but by the mildness and justice of his administration, he restored it to such a flourishing state, that Cicero tells us he was looked upon by the Sicilians as the second saviour of their country. Statues were erected to him in almost every city of the island; and the festival of the Marcellea already instituted in honour of his progenitor [see No. 4] was now renewed in his favour. Throughout the speeches against Verres, Cicero dwells frequently upon the administration of Marcellus, as affording the most striking contrast to that of the accused. By a singular accident, Marcellus himself was present on that occasion, as one of the judges of Verres. (Cic. *Verr.* ii. 3, 21, iii. 16, 91, iv. 40, 42, &c., *Div. in Caecil.* 4.) He held the office of augur, in which Cicero was one of his colleagues, and is cited by him as one of those who regarded the whole science of augury as a merely political institution. (Cic. *de Divin.* ii. 35, *de Leg.* ii. 13.) He lived to see his son elected consul for the year B. C. 50; and on that occasion Cicero wrote him a letter of congratulation (*ad Fam.* xv. 8), expressed in the most friendly terms. Elsewhere also the latter dwells in the strongest manner upon the respect and affection with which he had always regarded Marcellus (*pro Sull.* 6).

14. C. Claudius, C. f. M. n. Marcellus, son of the preceding, and first cousin of M. Marcellus [No. 11], whom he succeeded in the consulship, B. C. 50. He enjoyed the friendship of Cicero from an early age, and attached himself to the party of Pompey in the state, notwithstanding his connection with Caesar by his marriage with

Octavia. It was evidently to the influence of Pompey, combined with that of his cousin M. Marcellus, that he was indebted for his elevation to the consulship at the comitia of the year 51 ; and during the year of his office he showed himself a zealous and uncompromising advocate of the party hostile to Caesar. His measures were, however, very much impeded by the opposition of his colleague, L. Aemilius Paullus, as well as of the tribune C. Curio, both of whom, though previously hostile, had been recently gained over by Caesar. The latter is said to have endeavoured to corrupt Marcellus also, but to have found him inaccessible to bribes. (Appian, *B. C.* ii. 26.) On the 1st of March, B. C. 50, Marcellus brought before the senate, as previously arranged, the question of superseding Caesar in his command ; but the interposition of Curio prevented any conclusion being come to at that time ; and afterwards the illness of Pompey and the elections for the ensuing year caused the question to be again postponed. The consul, however, succeeded in obtaining a decree of the senate for withdrawing from Caesar two of his legions, under pretence that they were wanted for the Parthian war ; but as soon as the troops arrived in Italy they were detained at Capua, to wait for further orders. Meanwhile, repeated discussions took place in the senate in regard to Caesar, Curio still insisting that if he was compelled to resign his command, Pompey should do so too ; while Marcellus in vain endeavoured to force on a decree in pursuance of the views of himself and the more violent party. At length, a rumour having arrived that Caesar was actually marching upon Rome with four legions, the consul once more took the opportunity to propose that Pompey should be immediately placed at the head of the forces then in Italy ; but having again failed in obtaining the consent of the senate, he took the extraordinary step of investing Pompey with the command by his own personal authority, supported only by that of the two consuls elect, C. Marcellus and L. Lentulus. (Caes. *B. G.* viii. 54, 55 ; Dion Cass. xl. 59—64 ; Appian, *B. C.* ii. 27—31 ; Plut. *Pomp.* 58, 59.)

The violence with which Marcellus urged matters to a crisis at this time is strangely contrasted with his timidity and helplessness when the war had actually broken out, and which exceeded, according to Cicero, that of all others of his party. He used his utmost endeavours with Cicero to induce him not to quit Italy, in order that he might himself have an excuse for remaining : but even when the orator reluctantly followed Pompey and the senate to Epeirus, Marcellus could not make up his mind to do the same ; he remained in Italy ; and probably, from this circumstance, coupled with his relationship to Caesar, readily obtained the forgiveness of the conqueror. Thus, in B. C. 47, he was able to intercede with the dictator in favour of his cousin, M. Marcellus, who was then still in exile : and at a later period we find him enjoying, as the husband of Octavia, a place of high consideration. He is repeatedly mentioned by Cicero in the year 44, and must have lived till near the close of B. C. 41, as his widow, Octavia, was pregnant by him when betrothed to Antony in the following year. (Cic. *ad Fam.* iv. 4, 7, 11, *ad Att.* x. 15, xv. 12, *pro Marc.* 4, 11, *Phil.* iii. 6 ; Dion Cass. xlviii. 31.) Orelli has referred many of these passages to C. Marcellus, M. f., whom he considers as the husband of Octavia ; but Drumann has satisfactorily shown that they relate to his cousin, the subject of the present article.

15. M. Claudius, C. f. C. n. Marcellus, son of the preceding and of Octavia, the daughter of C. Octavius and sister of Augustus. He must have been born in the year B. C. 43, and was a youth of promising talents and engaging manners, having been brought up with great care by his mother, a woman of superior understanding, as well as of the highest virtue. As early as B. C. 39 he was betrothed in marriage to the daughter of Sex. Pompey, as one of the conditions of the peace concluded in that year between Pompey and Octavian (Dion Cass. xlviii. 38) ; but the marriage never took place, as Pompey's death, in B. C. 35, removed the occasion for it.

In B. C. 29 Augustus, on his return from Egypt, distributed a congiarium, in the name of young Marcellus, to the boys of the Roman populace (id. ii. 21) ; and in B. C. 25 we find him, together with Tiberius, presiding at the games and spectacles exhibited by Augustus at the foundation of his new colony of Emerita in Spain. (Id. liii. 26.) It was apparently in the same year that Augustus adopted him as his son, at the same time that he gave him his daughter Julia in marriage (Plut. *Ant.* 87 ; Dion Cass. liii. 27), and caused him to be admitted into the senate with praetorian rank, and with the privilege of suing for the consulship ten years before the legal period. Shortly afterwards (in B. C. 24), the young Marcellus was elected curule aedile for the ensuing year, and distinguished his magistracy by the magnificence of the games which he exhibited, on occasion of which the whole forum was covered over with an awning, as well as the theatres themselves, which were hung with splendid tapestries. Augustus himself did every thing in his power to contribute to the effect of this display, in which Octavia also bore an important part. (Dion Cass. liii. 28, 31 ; Propert. iii. 18. 13—20 ; Plin. *H. N.* xix. 1.) But Marcellus was not destined to survive the year of this his first office : in the autumn of B. C. 23, almost before the end of the games and shows, he was attacked by the disease, of which he died shortly after at Baiae, notwithstanding all the skill and care of the celebrated physician Antonius Musa. He was in the 20th year of his age (Propert. *l. c.*), and was thought to have given so much promise of future excellence, that his death was mourned as a public calamity ; and the grief of Augustus, as well as that of his mother, Octavia, was for a time unbounded.

On the other hand, his untimely fate was so favourable to the views of Livia as to give rise to the suspicion, probably unfounded, that she had been the means of hastening it. (Dion Cass. liii. 33.) The rising favour of Marcellus with Augustus had led to the general expectation that he would name him his successor ; and it is probable that he would have done so had the life of the young man been prolonged ; but he evidently deemed him as yet unequal to the charge ; and in a severe illness, which endangered his own life at the beginning of the year 23, Augustus had certainly destined Agrippa to succeed to the management of affairs in case of his death, a circumstance which gave rise to great jealousy between the two, and to the temporary removal of Agrippa from Rome. (Ibid. 31, 32.)

The obsequies of Marcellus were celebrated with the greatest magnificence by Augustus, who himself pronounced the funeral oration over his remains, after which they were deposited in the mausoleum lately erected for the Julian family. At a subsequent period (B. C. 14) Augustus dedicated in his name the magnificent theatre near the Forum Olitorium, of which the remains are still visible. But the most durable monument to the memory of Marcellus is to be found in the well-known passage of Virgil, which must have been composed and recited to Augustus and Octavia before the end of the year 22. (Dion Cass. liii. 30—32, liv. 26; Vell. Pat. ii. 93; Plut. *Marc.* 30; Suet. *Oct.* 63; Tac. *Ann.* i. 3, ii. 41, *Hist.* i. 15; Propert. iii. 18; Virg. *Aen.* vi. 860—886; Serv. *ad Virg. l. c.*; Donat. *Vit. Virg.*)

16. M. CLAUDIUS MARCELLUS, called by Cicero, for distinction's sake, the father of Aeserninus. (*Brut.* 36.) We have no account of his connection with the main branch of the Marcelli, the family of the conqueror of Syracuse: the pedigree, as made out by Drumann, though not in itself improbable, is wholly without authority. He is first mentioned as serving under Marius in Gaul in B. C. 102, when he bore an important part in the defeat of the Teutones near Aquae Sextiae. (Plut. *Marc.* 20, 21.) In B. C. 90 his name occurs as one of the lieutenants of L. Julius Caesar in the Marsic war: and it appears that after the defeat of the consul by Vettius Cato, Marcellus threw himself, with a body of troops, into the strong fortress of Aesernia in Samnium, where he held out for a considerable time, but was at length compelled to surrender for want of provisions. (Appian, *B. C.* i. 40, 41; Liv. *Epit.* lxxiii.) It is doubtless from some circumstance connected with this siege that his son derived the surname of Aeserninus. There is little doubt that it is this M. Marcellus who appears as one of the judges in the trial of P. Quintius, B. C. 81 (Cic. *pro Quint.* 17), and to whom Cicero also alludes as having a deadly feud with the orator L. Crassus (*pro Font.* 7). He was himself a speaker of no ordinary merit. (Cic. *Brut.* 36.)

17. M. CLAUDIUS, M. F. MARCELLUS AESERNINUS, is mentioned by Cicero as a young man at the trial of Verres (B. C. 70), on which occasion he appeared as a witness. (Cic. *Verr.* iv. 42, where, however, several editions give his name as *C.* Marcellus.)

18. M. CLAUDIUS MARCELLUS AESERNINUS, quaestor in Spain in B. C. 48, under Q. Cassius Longinus. Drumann supposes him to be a son of the preceding, with whom Orelli, on the contrary, regards him as identical. (*Onomast. Tullian.*) Cassius sent him with a body of troops to hold possession of Corduba, on occasion of the mutiny and revolt excited in Spain by his own exactions. But Marcellus quickly joined the mutineers, though, whether voluntarily or by compulsion, is not certain; and put himself at the head of all the troops assembled at Corduba, whom he retained in their fidelity to Caesar, at the same time that he prepared to resist Cassius by force of arms. But though the two leaders, with their armies, were for some time opposed to one another, Marcellus avoided coming to a general engagement; and on the arrival soon after of the proconsul, M. Lepidus, he hastened to submit to his authority, and place the legions under his command at his disposal. By the questionable part he had acted on this occasion Marcellus at first incurred the resentment of Caesar, but was afterwards restored to favour. (Hirt. *B. Alex.* 57—64; Dion Cass. xlii. 15, 16.)

19. M. CLAUDIUS, M. F. MARCELLUS AESERNINUS, consul in B. C. 22. (Dion Cass. liv. 1, and *Arg.*) Perhaps the same with the preceding. He married Asinia, the daughter of C. Asinius Pollio, who was consul in B. C. 40.

20. M. CLAUDIUS, M. F. MARCELLUS AESERNINUS, son of the preceding. When a boy he broke his leg while acting in the Trojan games before Augustus, a circumstance of which his grandfather, Asinius Pollio, complained so loudly that the custom was abolished. (Suet. *Oct.* 43.) He was trained with much care by his grandfather in all kinds of oratorical exercises, and gave much promise as an orator. (Senec. *Epit. Controv.* lib. iv. praef.) In A. D. 20 he was one of those whom Piso requested to undertake his defence on the charge of having poisoned Germanicus, but he declined the office. (Tac. *Ann.* iii. 11.) It is probable that ASINIUS MARCELLUS who is mentioned by Tacitus (*Ann.* xiv. 40) as a great-grandson of Pollio, was a son of this Aeserninus.

21. P. CORNELIUS LENTULUS MARCELLINUS, was a son of No. 16, and brother of No. 17 (Cic. *Brut.* 36), who must have been adopted by some one of the Cornelii Lentuli, though we know not by whom. (See Orell. *Onom. Tull.* p. 177.) He is mentioned by Cicero (*l. c.*) as an orator of considerable merit, and figures as one of the lieutenants of Pompey in the war against the pirates, B. C. 67. (Appian, *Mithr.* 95.) It appears that he married a Cornelia, of the family of the Scipios. (Orell. *l. c.*)

22. CN. CORNELIUS, P. F. LENTULUS MARCELLINUS, son of the preceding. (Dion Cass. *Arg.* xxxix.) He is first mentioned as zealously supporting the cause of the Sicilians against Verres, while yet a young man, B. C. 70. (Cic. *Div. in Caecil.* 4, *in Verr.* ii. 42.) He next appears in B. C. 61, as supporting his kinsman, L. Lentulus Crus, in the accusation of Clodius, for violating the mysteries of the Bona Dea. (Schol. Bob. *ad Cic. in Clod.* p. 336, ed. Orell.) In B. C. 59 he held the office of praetor, and presided at the trial of C. Antonius, the colleague of Cicero. (Cic. *in Vatin.* 11; Orell. *Onom. Tull.* p. 177.) The following year he repaired to Syria, and administered that province for nearly two years, during which his time was principally taken up with repressing the predatory incursions of the neighbouring Arabs. (Appian, *Syr.* 51.) But he returned to Rome soon enough to sue for the consulship at the elections of the year 57, and was chosen for the ensuing year, together with L. Marcius Philippus. Before the close of the same year also he took a prominent part in favour of Cicero, after the return of the latter from exile, and exerted himself zealously and successfully to procure the restoration of his house and property. (Cic. *ad Att.* iv. 2, 3, *ad Q. Fr.* ii. 1, *de Har. resp.* i. 7.) During the year of his consulship (B. C. 56), Marcellinus opposed a vigorous resistance to the factious violence of Clodius and of the tribune C. Cato; and by his conduct in this respect earned from Cicero the praise of being one of the best consuls he had ever seen. (*Ad Q. Fr.* ii. 6.) At the same time he endeavoured to check the ambition and restrain the

power of Pompey, and at the very commencement of his magistracy succeeded in preventing his being sent to Egypt with an army to reinstate Ptolemy Auletes. But not content with this, he was constantly inveighing against him and his ambition in his speeches both to the senate and people: and though the former generally were disposed to concur with him in these sentiments, it is probable that these attacks of Marcellinus contributed to induce Pompey to draw closer the bonds which united him to his brother triumvirs, at the interview which took place this year at Lucca. (Cic. *ad Fam.* i. 1, 2, *ad Q. Fr.* ii. 6; Dion Cass. xxxix. 16, 18.) We hear very little of Marcellinus after the expiration of his consulship; and the period of his death is wholly unknown. Cicero praises his eloquence, which displayed itself especially during the time that he was consul. (*Brut.* 70.) He held the sacerdotal office of one of the Epulones. (Id. *de Har. resp.* 10.)

23. (P.) CORNELIUS LENTULUS MARCELLINUS (probably a son of the preceding), was quaestor in the army of Caesar in B.C. 48, and commanded the part of his intrenchments near Dyrrhachium, which was attacked by Pompey. Marcellinus was defeated with heavy loss, and saved only by the timely arrival of M. Antony to his support. (Caes. *B. C.* iii. 62—65; Oros. vi. 15.) The praenomen of this Marcellinus is unknown: it has been supposed that he was the father of the following, who is called P. F., but of this there is no proof.

24. P. CORNELIUS, P. F. LENTULUS MARCELLINUS, consul in B.C. 18. (Dion Cass. liv. 12, and *Arg.* liv.) Supposed to be a son of the preceding, but he may have been a grandson of No. 21. It is probable that the coin above described (p. 931, b.) was struck by him rather than by No. 21, to whom it has been generally ascribed. (Riccio, *Monete Consolari*, p. 52.)

The following Marcelli are also mentioned in history, of whose relation to either of the above families nothing is known.

25. M. CLAUDIUS MARCELLUS, plebeian aedile in B.C. 216. (Liv. xxiii. 30.)

26. M. CLAUDIUS MARCELLUS, tribune of the plebs in B.C. 171. (Liv. xlii. 32.)

27. M. CLAUDIUS MARCELLUS, praetor in B.C. 137, was killed by lightning during the year of his office. (Jul. Obseq. 83.)

28. M. CLAUDIUS MARCELLUS, an associate and friend of Catiline, and one of those who took part in his conspiracy, B.C. 63. On the discovery of their designs, he endeavoured to get up an insurrection among the Pelignians; but this was quickly suppressed by the praetor, L. Bibulus, and Marcellus himself put to death. (Cic. *in Catil.* i. 8; Oros. vi. 6.)

29. C. CLAUDIUS M. F. MARCELLUS, son of the preceding. He took part in all his father's plans, and appears to have thrown himself into Capua with a view of exciting the slaves and gladiators there to revolt; but being driven from thence by P. Sestius, took refuge in Bruttium, where he was put to death. (Cic. *pro Sest.* 4; Oros. vi. 6.) [E. H. B.]

MARCELLUS, CORNE'LIUS, a Roman senator in Nero's reign, was involved with others [FABATUS CALPURNIUS] in the charge of being privy to the crimes of Lepida, the wife of C. Cassius, A. D. 64. Marcellus eluded punishment on this occasion, but he was put to death by Galba's order in Spain, A. D. 68 (Tac. *Ann.* xvi. 8, *Hist.* i. 37), probably as a partisan of Nero's. (Comp. Plut. *Galb.* 15.) [W. B. D.]

MARCELLUS, EMPI'RICUS, was born at Burdigala (*Bordeaux*) in the fourth century after Christ. He is said to have held the office of "magister officiorum" under Theodosius the Great, A. D. 379—395, and to have lost this post under his successor Arcadius. He was a Christian, but it seems doubtful whether he was really a physician, though he is sometimes called "Archiater." He is the author of a pharmaceutical work in Latin, "De Medicamentis Empiricis, Physicis ac Rationabilibus," which he says in the preface he compiled for the use of his sons. It is of little value, and contains many charms and superstitious absurdities, as might have been anticipated when he tells us, that he inserted in the work not only the medicines approved of by physicians, but also those recommended by the common people (*agrestes et plebeii*). It was first published in 1536, fol. Basil., and is inserted in the collection of medical writers published by Aldus, Venet. 1547, and H. Stephens, Paris, 1567. (Sprengel, *Hist. de la Méd.* vol. ii.; Choulant, *Handb. der Bücherkunde für die Aeltere Medicin.*) [W. A. G.]

MARCELLUS, E'PRIUS, born of an obscure family at Capua, rose by his oratorical talents to distinction at Rome in the reigns of Claudius, Nero, and Vespasian. (Dialog. *de Orator.* 8; Schol. Vet. *ad Juv. Sat.* iv. 81.) On the deposition of L. Silanus, A. D. 49, Marcellus was appointed to the vacant praetorship, which, however, was so nearly expired that he held it only a few days, or perhaps hours. (Tac. *Ann.* xii. 4; comp. Suet. *Claud.* 29.) At the beginning of Nero's reign Marcellus was proconsul of a portion of Asia Minor, probably of Pamphylia, for in A. D. 57, after his return to Rome, the Lycians, who since their annexation by Claudius, in A. D. 43, were attached to that province (Dion Cass. lx. 17), accused him of malversation. His eloquence, or rather his wealth, procured an acquittal, and some of his accusers were banished as the authors of an unfounded and frivolous charge. (Tac. *Ann.* xiii. 33.) Marcellus now became one of the principal delators under Nero. He was able, venal, and unscrupulous, and he accordingly acquired wealth, influence, and hatred. In A. D. 66, he seconded Cossutianus Capito [CAPITO COSSUTIANUS] in the impeachment of Thrasea Paetus, and for his exertions received from Nero an extravagant fee (id. *Ann.* xvi. 23, 26, 28, 33). The fortunes of Marcellus were for a time shaken by Nero's death. He became in turn the object of attack — by Helvidius Priscus, Thrasea's son-in-law, as a delator, and by Licinius Caecina, a partisan of Otho's [CAECINA, No. 10], as a favourer of Vitellius, A. D. 69. (Tac. *Hist.* ii. 53, iv. 6.) His contest with Helvidius Priscus in the senate, A. D. 70, when the mode of appointing the delegates to Vespasian in Egypt was debated, is sketched by Tacitus (*Hist.* iv. 6—8) with a brevity that leaves nothing obscure. From Helvidius and Caecina Marcellus escaped as much through the dislocation of the times, the feebleness of the emperor, and the fears of the senate, as by his own eloquence and address. But Helvidius assailed him a third time on the old charge of delation, and, on this occasion, his talents, backed indeed by his strong interest with Mucianus and Domitian, rescued him. (Dialog. *de Orat.* 8, comp. 5.) He ingra-

tiated himself with the elder Vespasian also, and was nearly as powerful for a while under the Flavian house as under Claudius and Nero. But towards the close of Vespasian's reign, A. D. 79, Marcellus, from what motives is unknown, engaged in Alienus Caecina's conspiracy against the emperor [CAECINA ALIENUS]. Caecina was assassinated, Marcellus was tried, convicted, and, unable to withstand the long-stored hatred of the senators, destroyed himself. (Dion Cass. lxvi. 16.) The character of Marcellus is drawn by the author of the Dialogue *de Oratoribus* (5, 8, 13); his eloquence was his only merit, and he abused it to the worst purposes.

A coin of the town of Cyme in Aeolia bears on its obverse, ΑΝΘΥ. ΕΠΡΙΩ. ΜΑΡΚΕΛΛΩ. Γ. ΚΥ., and refers, probably, to the period of his proconsulate of Pamphylia. (Eckhel, *Doct. Num. Vet.* vol. ii. p. 493.) [W. B. D.]

MARCELLUS, GRA'NIUS, praetor of Bithynia, in the reign of Tiberius, was accused, in A. D. 15, by his own quaestor, Caepio Crispinus, and by the notorious delator, Hispo Romanus, of treason and extortion in his provincial government. Marcellus was acquitted of treason, but convicted and fined for extortion. Tacitus marks this trial as one of the earliest of those frivolous yet fatal accusations which multiplied with the years and vices of Tiberius. (Tac. *Ann.* i. 74.) [W. B. D.]

MARCELLUS, MA'RCIUS, a rhetorician mentioned by Seneca. (*Contr.* 28, 29.) [W.B.D.]

MARCELLUS, MI'NDIUS, was an adherent of Augustus in the last war with Sext. Pompey, B. C. 36. Through Marcellus Menodorus negotiated his second desertion from Pompey to Augustus. (Appian, *B. C.* v. 102.) [W. B. D.]

MARCELLUS, P. NERA'TIUS, is mentioned by the younger Pliny (*Ep.* iii. 8) as a person of rank and interest at Trajan's court. He was consul in A. D. 104. (Fasti.) [W. B. D.]

MARCELLUS, NO'NIUS, a Latin grammarian, the author of an important treatise, which in MSS. is designated as *Nonii Marcelli Peripatetici Tuburticensis de Compendiosa Doctrina per Litteras ad Filium*, for the latter portion of which title many printed copies substitute erroneously *De Proprietate Sermonis.* The most recent editor is obliged to confess, after a full investigation of every source from which information could be derived, that we are totally unacquainted with the personal history of this writer, that we cannot fix with certainty either the place or the time of his birth, that it is difficult to detect the plan pursued in the compilation of the work, that no satisfactory classification of the numerous codices has yet been accomplished, and that no sure estimate has been formed of their relative value. The epithet *Tuburticensis*, which appears also under the varying shapes, *Tuburcicensis*, *Tuburgicensis*, *Tiburticensis*, *Thiburticensis*, *Tiburiensis*, does not lead readily to any conclusion. We can scarcely agree with Wass in considering it equivalent to *Tiburtinus*, a word which occurs so frequently elsewhere, that even the most ignorant transcribers would not have transformed it so rudely; nor can we persuade ourselves that Gerlach has succeeded in proving that it must be derived from *Tubursicum* or *Tubursicca*, in Numidia, near the river Ampsaga, a town which became at an early period the seat of a Christian bishopric, and is to be distinguished from *Tubursicum*, in the proconsular province of Africa, also a bishop's see, the inhabitants of which unquestionably termed themselves *Thibursicenses* (see Orelli, *Corp. Inscrip.* No. 3691), from the *Colonia Tuburnica*, the *Oppidum Tuburnicense* of Pliny (*H. N.* vii. 4), and from the *Oppidum Tuburbitanum Majus* and *Minus* of the ecclesiastical writers. It is equally difficult to determine within narrow limits the epoch when Nonius flourished: he must be later than the middle of the second century, since once at least (p. 49, ed. Gerl.) he refers to Appuleius, and frequently copies A. Gellius, although he nowhere refers to him by name. He must be earlier than the sixth century, since he is himself quoted repeatedly by Priscian (pp. 43, 278, 477, ed. Krehl.). Two points are thus fixed, but they are unfortunately far asunder, and we are left to wander over a space of three centuries, while the very nature of the piece almost entirely excludes the possibility of drawing any inference from style; all that can be said upon this head is, that the various words and expressions which have been adduced for the purpose of proving that he must belong to the fifth century, will, without exception, be found, upon examination, to fail in establishing this proposition; and on the other hand, the arguments employed to demonstrate that he ought to be placed at the commencement of the third are equally powerless. He may be the same person with the grammarian Marcellus addressed by Ausonius (*Carm.* xix.), but there is no evidence whatever in favour of the supposition except the identity of a very common name.

The work is divided into eighteen chapters, but of these the first twelve ought in reality to be viewed as separate treatises, composed at different periods, with different objects, and not linked together by any connecting bond. At the same time each chapter is far from presenting a compact, well-ordered, consistent whole, but generally exhibits a confused farrago, as if a compartment of an ill-kept commonplace book had been transcribed without adequate pains having been bestowed on the classification and distribution of the materials collected. Some idea of the contents may be obtained from the following outline: —

CAP. I. *De Proprietate Sermonum*, may be regarded as a glossary of obsolete words, which are thrown together without any arrangement. Many are, however, inserted which do not belong to this class, and which might, with perfect propriety, be transferred to c. iv.

CAP. II. *De Honestis et Nove Veterum Dictis.* A collection of words placed in alphabetical order, which were employed by the early Latin writers in a sense different from that which they bore in the age of Nonius. Many of these ought to have found a place in c. i.; and from the statements with regard to others, we might draw some curious inferences regarding the state of the language when this tract was drawn up.

CAP. III. *De Indiscretis Generibus*, a collection of words in alphabetical order, of which the gender is found to vary in the best authorities, such as *finis*, *calx*, *papaver*, and the like.

CAP. IV. *De vera Significatione Verborum*, a collection of words in alphabetical order, which occur in the same or in different writers with marked variations of meaning, such as *aequor*, *conducere*, *lustrare.* This is by far the longest section in the book.

CAP. V. *De Differentiis Verborum*, what we

should now term a dissertation on synonyms, being a collection of words not in alphabetical order, which, although allied in signification, express distinct modifications of thought, such as *auspicium* and *augurium*, *urbs* and *civitas*, *superstitio* and *religio*.

Cap. VI. *De Impropriis*, a collection of words, not in alphabetical order, which are frequently employed, not in their true and literal, but in a figurative sense, such as *liber*, *fucus*, *rostrum*; the greater number of the examples, however, ought to have been included in chapter iv.

Cap. VII. *De Contrariis Generibus Verborum*, a collection of verbs not in alphabetical order, which, although usually deponent, are occasionally found assuming the active form, and *vice versa*, such as *vagas* for *vagaris*, *contempla* for *contemplare*, *praesagitur* for *praesagit*. Intermingled are archaic forms, such as *esuribo* for *esuriam*, which belong to c. x., and some of which are actually repeated there, as *expedibo* for *expediam*; and some archaic constructions, such as *potior illam rem*, *libertatem uti*, *opus est illam rem*, which are altogether out of place, but might have been inserted in chapter ix.

Cap. VIII. *De Mutata Declinatione*, a collection of nouns, not in alphabetical order, which vary in form or in declension, or in both, as *itiner*, *iter*; *lacte*, *lac*; *poema*, *poematum*; *pervicus*, *pervicax*; *senati*, *senatuis*, *senatus*, for the genitive of *senatus*.

Cap. IX. *De Generibus et Casibus*, a collection of passages in which one case seems to be substituted for another, such as *fastidit mei*, *non ego sum dignus salutis*.

Cap. X. *De Mutatis Conjugationibus*, a collection of verbs, not in alphabetical order, which are conjugated sometimes according to one form, sometimes according to another, such as *fervit* and *fervet*, *cupiret* and *cuperet*, *lavit* and *lavat*. Some of the examples belong to c. vii., such as *possetur* for *posset*, *poteratur* for *poterat*; others, such as *expedibo*, *audibo*, ought to have constituted a separate section.

Cap. XI. *De Indiscretis Adverbiis*, a collection of adverbs, not in alphabetical order, which occasionally appear under forms at variance with ordinary usage or with analogy, such as *amiciter*, *ampliter*, *fidele*, *memore*, *pugnitus*, *largitus*.

Cap. XII. *De Doctorum Indagine*, is a complete medley, being a sort of supplement to the preceding books, and containing, in addition, some curious notices upon matters of antiquarian research.

Cap. XIII.—XVIII. are all in the style of the Onomasticon of Julius Pollux, each containing a series of technical terms in some one department. They are severally entitled *De Genere Navigiorum*, *De Genere Vestimentorum*, *De Genere Vasorum vel Poculorum*, *De Genere vel Colore Vestimentorum*, *De Genere Ciborum vel Pomorum*, *De Genere Armorum*, *De Propinquitate*, of which the last appears to be an unfinished sketch.

Although the attentive reader will soon discover that he can repose no confidence in the learning, critical sagacity, or logical precision of Nonius Marcellus, this compilation must ever be looked upon as one of value, since it is in a great measure made up of quotations from the early dramatists, annalists, satirists, and antiquaries, from Accius, Afranius, L. Andronicus, Caecilius, Ennius, Nonius, Pacuvius, Turpilius, Lucilius, Cato, and Varro, writers whose chief works have not descended to us, and most of whom exist in fragments only, as well as from Plautus, Terence, Lucretius, Cicero, Virgil, and a few others, of whom we have more copious remains, thus affording many curious specimens of what we can find nowhere else, and occasionally enabling us to correct and illustrate the text of those productions which have been preserved entire.

The Editio Princeps of Nonius Marcellus is, according to the best bibliographic authorities, a folio volume, in Roman characters, without date and without name of place or printer, but which is known to have been printed at Rome, by George Laver, about 1470. The first edition with a date was published in 1471, and is, like the former, without name of place or printer. The first critical edition was that of Junius, 8vo. Antv. 1565, which was followed by that of Gothofredus, 8vo. Paris, 1586. Considerable reputation was enjoyed by the editions of Mercier, 8vo. Paris, 1583 and 1614, especially the second, which gave a new recension of the text, and was reprinted at Leipzig, 8vo. 1826. This, however, as well as every other, is now superseded by the edition of Gerlach and Roth, 8vo. Basil, 1842, which is in every respect infinitely superior to any of its predecessors. It contains, as well as those of Junius, Gothofredus, and Mercier, the tract of Fulgentius Planciades, "De Prisco Sermone." [Fulgentius.] (Osann, *Beiträge zur Griech. und Röm. Litteraturgescht.* p. 381; Praef. ad ed. T. D. Gerlach, et C. L. Roth.) [W. R.]

MARCELLUS, ORO'NTIUS, was the person to whom Longinus addressed his treatise Περὶ Τέλους, or *De Finibus*. (Longin. *Fr.* 5. ed. Weiske.) He was a pupil of Plotinus. (Porphyr. *Vit. Plotin.* 7.) A daughter of Marcellus studied philosophy, and married Porphyry, the biographer of Plotinus. (Cyril. *contr. Julian.* p. 209; Eunap. *Vit. Sophist. Porphyr.*) [W. B. D.]

MARCELLUS, a physician who appears to have lived in the first century after Christ in the reign of Nero, A. D. 54—68. (Marcell. Empir. *de Medicam.* c. 20, p. 332, ed. H. Steph.) He is perhaps the same person who is quoted by Galen (*De Remed. Parab.* ii. 21, vol. xiv. p. 459), Aëtius (iii. 1, 49, p. 506), Paulus Aegineta (iii. 41, 79, iv. 11, vi. 48, pp. 460, 498, 507, 570), and Alexander Trallianus (viii. 8, p. 256, ed. H. Steph.) [W. A. G.]

MARCELLUS, M. POMPO'NIUS, a grammarian, who sometimes also pleaded causes, lived in the reign of Tiberius, and was celebrated as a rigid purist in language. There is an anecdote respecting this Marcellus and the emperor Tiberius related in Vol. I. p. 599, b. (Suet. *de Illus. Gramm.* 22; Dion Cass. lvii. 17.)

MARCELLUS SIDE'TES, a native of Side in Pamphylia, was born towards the end of the first century after Christ, and lived in the reigns of Hadrian and Antoninus Pius, A. D. 117—161. He wrote a long medical poem in Greek hexameter verse, consisting of forty-two books, which was held in such estimation, that it was ordered by the emperors to be placed in the public libraries at Rome. (Suid. *s. v.* Μάρκελλος, and Kuster's note; Eudoc. *Violar.* apud Villoison, *Anecd. Graeca*, vol. i. p. 299.) Of this work only two fragments remain, one Περὶ Λυκανθρώπου, *De Lycanthropia*, and the other Ἰατρικὰ περὶ Ἰχθύων, *De Remediis ex Piscibus*. Of these the former is preserved (but in *prose*) by Aëtius (ii. 2, 11, p. 254; compare Paul. Aegin.

iii. 16, and Mr. Adams's note, vol. i. p. 390), and is curious and interesting. The second fragment is less interesting, and consists of about 100 verses. It was first published in a separate form in Greek and Latin by Fred. Morell, Paris, 8vo. 1591, and is to be found in the first volume of Fabricius, *Bibl. Gr.* ed. vet., and elsewhere. (See Choulant, *Handb. der Bücherkunde für die Aeltere Medicin.*) [W. A. G.]

MARCELLUS, SEX. VA'RIUS, a native of Apameia, the husband of Julia Soemias, by whom he was the father of Elagabalus. [See genealogical table prefixed to CARACALLA.] He frequently discharged the duties of an imperial procurator, and was admitted into the senate. His various designations, titles, and distinctions, have been preserved in a bilinguar inscription discovered near Velitrae, which was published at Rome in 1765, accompanied by a dissertation, and which are given by Eckhel, vol. vii. p. 245. After him, Elagabalus was originally called *Varius* Avitus Bassianus, and he gave his name to the *Thermae Varianae*, placed by Victor in the xiiith Region. (Dion Cass. lxxviii. 30.) [W. R.]

MARCELLUS, VICTO'RIUS, was the person to whom Quintilian dedicated his work, *De Institutione Oratoria*. He was apparently a man of rank and learning. A son of Marcellus was educated by Quintilian. (Quint. *Ep. ad Tryph.*, *Inst.* i. *proem.* iii. *proem.* vi. *proem.* xii. *fine.*) See Dodwell, *Ann. Quintil.* § 27. Statius inscribed the third book of his *Silvae* to Marcellus. [W. B. D.]

MARCELLUS, U'LPIUS. The period of this jurist is determined by Capitolinus (*Antonin. Pius*, 12), who states that Marcellus was one of the legal advisers of the emperor Antoninus Pius, and enumerates with him, Salvius Valens, Javolenus, and others. It also appears from his own writings that Marcellus lived under Pius, for he mentions a decision of Aurelius Antoninus (Dig. 35. tit. 1. s. 48); if Aurelius Antoninus here means Pius, and not Marcus his successor. That he was living under the Divi Fratres, Marcus Antoninus and L. Verus, appears from a reference which he makes to an oration of the two emperors respecting tutors giving security (*satisdatio*). The passage is a citation by Ulpian from Marcellus, and the term Divi may be, and appears to be, the addition of Ulpian, and therefore does not prove that Marcellus survived Marcus Antoninus (Dig. 26. tit. 2. s. 19). Marcellus also quotes a judgment of Antoninus Augustus (Dig. 28. tit. 4. s. 3), by whom he means M. Antoninus, as appears from his naming the consuls Pudens and Pollio, who belong to A. D. 166. The question turned upon a will, in which the testator had cancelled the names of the heredes in his testament, and his property was claimed by the fiscus as bona caduca. The case was argued before the emperor by the advocati of the fiscus and the advocati of the claimants under the will. The emperor's judgment was in favour of the equitable interpretation, but against the strict law.

The conjecture that the Ulpius Marcellus, who commanded in Britain in the reign of Commodus, is the jurist, hardly needs refutation. The only ground for it is the sameness of name, to which it is objected that Dion Cassius, who speaks of the military talent of Ulpius Marcellus, says nothing of his legal reputation (Dion Cassius, lxxii. 8, and the note of Reimarus). Besides this, it is very unlikely that a man who had been a jurist during the reigns of Pius and Marcus, the latter of which lasted near twenty years, should turn soldier under Commodus, the successor of Marcus, in the year A. D. 182. The soldier Marcellus may have been the son of the jurist.

The works of Marcellus mentioned in the Florentine Index are, thirty-one books of Digesta, six books on the Leges Julia et Papia, and a book of Responsa. But there are excerpts from other works of his in the Digest, as a work entitled "Publica" (Dig. 3. tit. 2. s. 22), the object of which may be collected from its being referred to under the title "De iis qui infamia notantur;" on the office of a praesul (Dig. 4. tit. 4. s. 43); and on the office of a consul, the fifth book of which is quoted by Marcianus (Dig. 40. tit. 15. s. 1). Marcellus also commented on the writings of Salvius Julianus (Dig. 4. tit. 4. s. 11), and on Pomponius (Dig. 7. tit. 4. s. 29). Marcellus was commented on by Cervidius Scaevola (Dig. 24. tit. 1. s. 11) and Ulpian. He is often cited by subsequent jurists, especially Paulus and Ulpian, and by Modestinus, one of the latest of the jurists. There are 159 excerpts from Ulpius Marcellus in the Digest. This notice differs in some matters from that of Zimmern, *Geschichte des Röm. Privatrechts*, vol. ii. p. 358, whose authorities do not always agree with his text. [G. L.]

MARCIA'NA, the sister of Trajan, who, if we may believe the panegyric of Pliny (*Paneg.* 84), was a woman of extraordinary merits and virtue. She was the mother of Matidia, who was the mother of Sabina, the wife of the emperor Hadrian [MATIDIA], but we do not know the name of her husband. We learn from Pliny that she received from the senate the title of Augusta, which we also find upon coins and inscriptions; and after her death she was enrolled among the gods, and is therefore called *Diva* on coins and inscriptions. The year of her death is uncertain; but it appears from one inscription that she was alive in A. D. 106, and from another that she had ceased to live in A. D. 115. It was in honour of her that Trajan gave the name of Marcianopolis to a city in Lower Moesia, on the Euxine. (Eckhel, vol. vi. p. 467, &c.)

COIN OF MARCIANA.

MA'RCIA. 1. Wife of M. Atilius Regulus, who was consul a second time B. C. 256, in the first Punic war. (Sil. Ital. vi. 403, 576.)

2. The wife of C. Julius Caesar, the grandfather of the dictator, and the sister of Q. Marcius Rex, consul in B. C. 118. (Suet. *Caes.* 6.)

3. A vestal virgin, who was condemned along with Licinia in B. C. 113 by L. Cassius Longinus. For particulars and authorities see LICINIA, No. 2.

4. The second wife of M. Cato Uticensis, to whom she bore many children, was the daughter of L. Marcius Philippus, consul B. C. 56. It was about the year B. C. 56 that Cato is related to have ceded her to his friend Q. Hortensius, with the approbation of her father: some remarks upon this

curious tale are made elsewhere. [Vol. I. p. 648, b.] She continued to live with Hortensius till the death of the latter, in B. C. 50, after which she returned to Cato, who left her behind in Rome, placing his family and property under her care, when he fled from the city with the rest of the aristocratical party on Caesar's approach in B. C. 49. (Appian, *B. C.* ii. 99; Plut. *Cat. min.* 25, 39, 52; Lucan, ii. 329, &c.)

5. The wife of Fabius Maximus, the friend of Augustus, learnt from her husband the secret visit of the emperor to his grandson Agrippa, and informed Livia of it, in consequence of which she became the cause of her husband's death, A. D. 13 or 14. (Tac. *Ann.* i. 5.) We learn from Ovid (*Fast.* vi. 802) that she belonged to the family of the Philippi. Her name also occurs in the epistle which Ovid addressed to her husband (*Ex Pont.* i. 2).

6. The daughter of Cremutius Cordus, who was put to death in the reign of Tiberius, is spoken of under CORDUS. [Vol. I. p. 851, b.]

7. MARCIA FURNILLA, the second wife of the emperor Titus, was divorced by her husband after the death of their daughter Julia. (Suet. *Tit.* 4.) Some commentators propose changing the name of *Furnilla* into *Fulvia* or *Fulvilla*, on the authority of a coin which bears the legend Φουλβία Σεβαστή. But the coin is of rather doubtful authority; and even if it be genuine it may refer to Fulvia Plautilla, the wife of Caracalla. It is very improbable that a coin should be struck in honour of a woman that had been divorced, and that the title of Augusta should be given to her. (Eckhel, vol. vii. p. 364.)

MA'RCIA. 1. The mistress of Quadratus, who was slain by Commodus, became the favourite concubine of Commodus himself. From her he adopted the title of *Amazonius*. She was one of the most active among the conspirators, who compassed his destruction. She subsequently became the wife of Eclectus, his chamberlain, also a conspirator, and was eventually put to death by Julianus, along with Laetus, who also had been actively engaged in the plot. We are told apparently by Xiphilinus, that she was friendly to the Christians, for whom, through her influence with the emperor, she procured many advantages. (Dion Cass. lxxii. 4, lxxiii. 16.) [COMMODUS, ECLECTUS, LAETUS, QUADRATUS.]

2. The first wife of Septimius Severus. She died before her husband became emperor; and after his elevation he erected statues to her memory. (See authorities on SEVERUS.) [W. R.]

MA'RCIA GENS, originally patrician, afterwards plebeian likewise. We also, but not so frequently, find the name written Martius. This gens claimed to be descended from Ancus Marcius, the fourth king of Rome (Suet. *Caes.* 6; Val. Max. iv. 3. § 4; Ov. *Fast.* vi. 803); and hence one of its families subsequently assumed the name of Rex, and the heads of Numa Pompilius and Ancus Marcius were placed upon the coins of the gens. [See the coins under CENSORINUS and PHILIPPUS.] But notwithstanding the claims to such high antiquity made by the Marcii, no patricians of this name, with the exception of Coriolanus, are mentioned in the early history of the republic, and it was not till after the enactment of the Licinian laws that any member of the gens obtained the consulship. The first Marcius who reached this dignity was C. Marcius Rutilus Censorinus, in B. C. 310. The only patrician family in this gens, as is remarked above, was that of CORIOLANUS: the names of the plebeian families in the time of the republic are CENSORINUS, CRISPUS, FIGULUS, LIBO, PHILIPPUS, RALLA, REX, RUFUS, RUTILUS, SEPTIMUS, SERMO, TREMULUS. The only cognomens which occur on coins are *Censorinus*, *Libo*, *Philippus*. A few persons are mentioned without any surname: they are given under MARCIUS.

MARCIA'NUS, emperor of the East (A. D. 450—457), was the son of an obscure but respectable man, who had served in the imperial armies. He was born either in Thrace or in Illyricum, about A. D. 391; and at an early age he entered the imperial army. Of his earlier history we are acquainted with a few trifling stories and adventures. His way to fortune was slow, for in 421, at the age of thirty, he was still a common soldier, or, perhaps, a non-commissioned officer. Some years afterwards he attached himself to the famous general Aspar, and subsequently to his son Ardaburius, as private secretary, obtaining, at the same time, the office of captain of the guards. During fifteen, or perhaps nineteen years, he continued in the service of those eminent men, and found ample opportunities for developing his military talents. He accompanied Aspar in his unfortunate campaign against Genseric, king of the Vandals in Africa, in 431, when he was made a prisoner of war; but on account of his reputation, and perhaps for services which history does not record, obtained his release, and returned to Constantinople. His history during the following nineteen years is veiled in obscurity; and it is only from subsequent events that we are allowed to conclude that he distinguished himself in no ordinary degree; for the emperor, Theodosius the Younger, having died in 450, his widow, the celebrated Pulcheria, offered her hand and the imperial title to Marcian, on condition that he would not prevent her from continuing the state of virginity which she had hitherto enjoyed; and Marcian, who was then about sixty, consented to it gladly, and married the chaste empress, who was then above fifty. At that time Marcian held the rank of tribune and senator; and he was so favourably known among the people, that his elevation to supreme power was received by them with applause and demonstrations of joy. His coronation took place on the 24th of August, 450; and the whole transaction, as it seems, was so little premeditated, and was settled in so short a time, that Valentinian, the emperor of Rome, was not even asked to give his consent, which he did, however, at a later period, for he stood in great want of the assistance of a man like Marcian, who, to military renown, acquired in the war against the Vandals and Persians, joined a kind disposition and accomplished diplomatic skill.

Both the Eastern and the Western empire were then in great apprehension from the unbounded ambition and power of Attila, who had no sooner heard of the election of Marcian than he despatched ambassadors to him, demanding, in an imperative tone, the tribute which the younger Theodosius had engaged to pay annually to the king of the Huns. "I have iron for Attila," was the emperor's stern answer, "but no gold." Upon this Apollonius was sent into Attila's camp to negotiate the continuance of peace, and was charged with presents for the barbarian, which he was to deliver

on the express condition that they were presents, but no tribute. Attila having declined to admit the ambassador into his presence, though not to accept the presents, Apollonius firmly refused to give up the latter previous to having obtained an audience; and being at last admitted, behaved so nobly and fearlessly, that the king swore he would take bloody revenge. He thought it, however, more prudent to turn his wrath against Valentinian, who had likewise affronted him, by refusing to give up his sister Honoria, whom Attila claimed as his betrothed wife. Without disclosing his intention as to the countries he had chosen for an invasion, Attila sent messengers at once to Rome and Constantinople, who addressed each of the emperors with the haughty and insulting words: "Attila, my lord and thy lord, commands thee to provide a palace for his immediate reception." Upon this he set out for the invasion of Gaul, A. D. 451.

In the same year Marcian assembled the council of Chalcedon, where the doctrines of the Eutychians were condemned. In the following year, 452, the celebrated Ardabarius, then dux Orientis, defeated the Arabs near Damascus, and made them sue for peace; and Maximin met with similar success against the Blemmyes, who had invaded the Thebais in Upper Egypt. A strong army was also sent towards the frontiers of the Western empire to assist Valentinian against Attila, who was then invading Italy, and to secure the Eastern empire against any unexpected diversion of the barbarians. In short Marcian neglected nothing to prepare peace and happiness for his subjects, who had so cruelly suffered under his predecessors. The death of Attila, in 453, relieved him not only from great and just anxiety, but the subsequent, and almost immediate dissolution of the empire of the Huns, afforded him an opportunity of repopulating those provinces which had been laid waste by the Huns in their previous campaigns against Theodosius. Thus the Eastern Goths received extensive lands in Pannonia; Sarmatians (Slavonians) and Herules, in Illyricum; and Scyri, Alans and Huns, under Attila's youngest son Hernac, in Scythia and Lower Moesia. The death of the excellent empress Pulcheria, in 454, caused a general affliction; but the popularity of Marcian only gained by it. In the following year, 455, Valentinian was murdered; Maximin usurped the crown; Italy and Gaul were covered with ruins and blood; and the Vandal Genseric pillaged Rome. In the midst of these terrible commotions, Marcian secured the peace of his own dominions with his wonted wisdom and firmness; and some disturbances having broken out in Lazica, in 456, which were kindled by the Armenians and Persians, he sent able officers against the latter, who soon compelled the enemy to desist from farther hostilities. But in the beginning of 457 Marcian fell ill, and after five months' suffering, died on the 26th of June following. His death would have been the signal of great calamities but for the power of Aspar, who caused Leo the Great to be chosen emperor. Marcian had, of course, no issue from Pulcheria. He had, however, a daughter, the offspring of a former marriage, who was called Euphemia, and was married to Anthemius, who became afterwards emperor of the West. Marcian was decidedly an excellent man, who deserves our admiration for the manner in which he governed his wide dominions, and procured for them domestic and external peace during the terrible expeditions of the Huns and the Vandals. His laudable efforts to put down the venality and corruption of the public functionaries and advocates were crowned with success; and the Codex Theodosianus contains many of his constitutions, from which we may draw a favourable conclusion as to his honesty and wisdom. His orthodoxy caused him to be praised in an exaggerated degree by the orthodox writers. (Evagr. ii. 12; Theophan. p. 89, &c.; Theodor. Lect. i. 28; Nicephor. Call. xv. 1—4; Priscus, pp. 41, 43, 48, 72, &c.; Zonar. vol. i. p. 45, &c.; Cedren. p. 343, &c.; Procop. *Vand.* 1, 4; Malela, pp. 26, 27; Codin. pp. 35, 60, 61; Glycas, p. 262; Joel, p. 171.) [W. P.]

COIN OF THE EMPEROR MARCIANUS.

MARCIA'NUS, of Heracleia in Pontus, a Greek geographer, lived after Ptolemy, whom he frequently quotes, and before Stephanus of Byzantium, who refers to him, but his exact date is uncertain. If he is the same Marcianus as the one mentioned by Synesius (*Ep.* 103) and Socrates (*H. E.* iv. 9), he must have lived at the beginning of the fifth century of the Christian era. He wrote a work in prose, entitled, Περίπλους τῆς ἔξω θαλάσσης ἑῴου τε καὶ ἑσπερίου καὶ τῶν ἐν αὐτῇ μεγίστων νήσων, "A Periplus of the External Sea, both eastern and western, and of the largest islands in it." The External Sea he used in opposition to the Mediterranean, which he says had been sufficiently described by Artemiodorus. This work was in two books; of which the former, on the eastern and southern seas, has come down to us entire, but of the latter, which treated of the western and northern seas, we possess only the three last chapters on Africa, and a mutilated one on the distance from Rome to the principal cities in the world. In this work he chiefly follows Ptolemy, and in the calculation of the stadia he adopts the reckoning of Protagoras. He also made an epitome of the eleven books of the *Periplous* of Artemiodorus of Ephesus [ARTEMIODORUS, No. 6], but of this epitome we have only the introduction, and the periplus of Pontus, Bithynia, and Paphlagonia. It was not, however, simply an abridgment of Artemiodorus; for Marcianus tells us that he made use of the works of other distinguished geographers, who had written descriptions of coasts, among whom he mentions Timosthenes of Rhodes, Eratosthenes, Pytheas of Massilia, Isidorus of Charax, Sosander the pilot, Simmias, Apellas of Cyrene, Euthymenes of Massilia, Phileas of Athens, Androsthenes of Thasus, Cleon of Sicily, Eudoxus of Rhodes, Hanno of Carthage, Scylax of Caryanda and Botthaeus; but he says that he followed more particularly Artemiodorus, Strabo, and Menippus of Pergamus. Marcianus also published an edition of Menippus with additions and corrections. [MENIPPUS.]

The extant works of Marcianus were first published by D. Hoeschelius in his "Geographica,"

August. Vindel. 1600, 8vo., then by Morell, Paris, 1602, 8vo., and subsequently by Hudson, in the first volume of his "Geographi Graeci Minores," Oxon. 1698, and by Miller, Paris, 1839, 8vo. They have been also published separately by Hoffmann, "Marciani Periplus, Menippi Peripli Fragm. &c.," Lips. 1841, 8vo. (Fabric. *Bibl. Graec.* vol. iv. p. 613, &c.; Dodwell, *de Aetate et Scriptis Marciani*, in Hudson, *l. c.*; Ukert, *Geographie der Griechen und Römer*, vol. i. pars i. p. 235; Forbiger, *Handbuch der alten Geographie*, vol. i. p. 448.)

MARCIA'NUS (Μαρτιανός), a physician at Rome, who enjoyed a great reputation as an anatomist in the second century after Christ, and wrote some works on that subject, which are now lost. Galen became personally acquainted with him during his first visit to Rome, about A. D. 165, and tells an anecdote of him which shows him to have been an envious and malicious person (*De Praenot. ad Epig.* c. 3, vol. xiv. p. 614, &c.). He is probably the same person as the physician named *Martialis*, though it is uncertain *which* name is correct.

Some medical formulae by a physician of the same name are quoted by Aëtius (ii. 3. 110, ii. 4. 47, iii. 3. 11, pp. 358, 402, 554) and Scribonius Largus (c. 46. § 177. p. 223); but this cannot be the same person as the contemporary of Galen, as he lived about the beginning of the Christian era in the reign of Augustus. [W. A. G.]

MARCIA'NUS, AE'LIUS, a Roman jurist, who wrote after the death of Septimius Severus, whom he calls Divus (Dig. 50. tit. 4. s. 7). Another passage (48. tit. 17. s. 1) shows that he was then writing under Antoninus Caracalla, the son and successor of Severus. It also appears from his Institutions, that he survived Caracalla (Dig. 35. tit. 1. s. 33; Cod. 9. tit. 8. s. 8). It is therefore probable that he also wrote under Alexander Severus, whose reign commenced A. D. 222. Caracalla died A. D. 217. Another Aelius Marcianus is cited in the Digest, who was proconsul of Baetica in the time of Antoninus Pius (Dig. 1. tit. 6. s. 2, where Ulpian gives the rescript of Pius addressed to this Marcianus).

The works of Marcianus, from which there are excerpts in the Digest, are:—Sixteen books of Institutiones, from which there are excerpts in the Digest: this work was also used for the compilation of Justinian's Institutions (compare Inst. 4. tit. 3. s. 1, and Dig. 32. s. 65. § 4; Inst. 2. tit. 18, "hoc colore," &c., and Dig. 5. tit. 2. s. 2); two books on Publica Judicia; two books on Appellationes; five books entitled Regularia; a single book on Delatores; a single book on the Hypothecaria Formula; and a single book ad Sct. Turpillianum. He also wrote notes on Papinian. Marcianus is cited by Ulpianus and Paulus. There are 275 excerpts from Marcianus in the Digest. Zimmern (*Geschichte des Röm. Privatrechts*) cites a work by G. Oelrichs, *De Vita, Studiis, Honoribus et Scriptis Ael. Marciani ICti.* Traj. ad Rhen. 1754. 4to.

There are rescripts addressed by Alexander Severus to A. Marcianus (Cod. 2. tit. 13. s. 6) and to A. Martianus, which may be the same name (Cod. 7. tit. 21. s. 4), and one by Gordian to A. Martianus in the year 239 (Cod. 4. tit. 21. s. 4); but this may be a different person from the jurist whose writings are excerpted in the Digest. [G. L.]

MARCIA'NUS MINEUS FELIX CAPELLA. [CAPELLA.]

MARCIA'NUS, GE'SSIUS, a native of Syria, the husband of Julia Mamaea, by whom he was the reputed father of Alexander Severus. We know nothing of his history, except that he on several occasions discharged the duties of an imperial procurator. (Dion Cass. lxxviii. 30.) [W. R.]

MARCIA'NUS, GRA'NIUS, a Roman senator, was accused of majestas in A. D. 35, by C. Gracchus, and put an end to his own life. (Tac. *Ann.* vi. 38.)

MARCIA'NUS I'CELUS. [ICELUS.]

MARCI'LIUS, attended Cicero as interpreter during his journey in Asia Minor and his administration of Cilicia, from August, B. C. 51, to the following February. Cicero highly recommends Marcilius, his son, and his family interests to Q. Minucius Thermus, propraetor of Asia. (*Ad Fam.* xiii. 54.) [W. B. D.]

MA'RCION (Μαρκίων,) one of the most celebrated of the so-called heretics of the second century. He was a native of Pontus. The account, prevalent in the days of Epiphanius, of which there is no reason to doubt the correctness, made him a native of Sinope in Hellenopontus. Tertullian repeatedly calls him a ship-master, nauclerus (*Adv. Marc.* i. 18, iii. 6, iv. 9, &c.), and, according to one MS. and the version of Rufinus, Rhodon, a writer of the latter part of the second century (apud Euseb. *H. E.* v. 13), calls him the seaman Marcion. Some moderns have doubted whether so learned a man could have been in such an occupation, but we see no reason to questiou the statement, nor does his learning appear to have been great. His father was bishop of a Christian church (probably at Sinope), but there is reason to think that Marcion had grown up before his father's conversion, for Tertullian intimates (*De Praescrip. Hereticor.* c. 30) that he had been a stoic, and speaks of his "finding out God" (*Adv. Marcion*, i. 1), expressions which indicate that he had not been brought up as a Christian, but had become a convert in an adult age, after inquiry, and on his own conviction. Be this as it may, he appears to have been a sincere and earnest believer, characterised by the severity of his ascetic practices; nor does he at first seem to have entertained, at least he did not avow, any opinions at variance with the usual belief of the church with which he was in full communion.

The course of his life was, however, altogether altered by his excommunication. The occasion of this is, in the spurious addition to one of the works of Tertullian (*De Praescrip. Haeret.* c. 51), and by Epiphanius, stated to have been his seduction of a girl; but the silence of Tertullian in his genuine works, and of the other early opponents of Marcion, ready as they would have been to lay hold on anything unfavourable to him, throws, as Beausobre and Lardner have shown, considerable doubt on the accusation. Beausobre and Neander suppose that he was cut off from the church on account of his having already begun to propagate his obnoxious sentiments as to the Mosaic dispensation and the Old Testament generally. Even if the charge brought against him by Epiphanius be credited, there is no reason to regard his delinquency as an evidence of habitual licentiousness: it stands in marked contrast with the rigour of his system and with the ordinary tenor of his life, and at a later period he himself excommunicated Apelles, one of his disciples, for a similar, perhaps even a less heinous,

offence. (Tertull. *ibid.* c. 30.) Epiphanius further adds, that his first desire after his fall was to be restored to the communion of the church, and that, in order to this, he professed penitence; but that his father, by whom he had been excommunicated, refused to restore him, being angry at the shame which had fallen upon himself by his son's fall; or possibly (if there be any truth in the story at all), from an apprehension that his near connection with the offender might incline him, or make him suspected of inclining, to undue lenity. Failing to obtain his readmission, and unable to bear the opprobrium which his conduct had incurred, Marcion went to Rome. Epiphanius says that he arrived there after the decease of Pope Hyginus, a statement which is subject to considerable doubt, and of which, in any case, the uncertainty of the early Papal chronology prevents our fixing the date. Tillemont places the pope's death and Marcion's arrival in A. D. 142; but if Justin Martyr wrote his First Apology in which Marcion's residence at Rome, and his teaching his heretical views are mentioned (Justin. *Apol. Prima*, c. 26), in A. D. 139 [JUSTINUS, ecclesiastical, No. 1], Marcion must have settled at Rome some years earlier.

According to Epiphanius, Marcion's first care, on his arrival at Rome, was to apply to be admitted into communion with the church, but he was refused. Epiphanius adds, that he had aspired to succeed to the vacant bishopric,—a statement too absurd to merit refutation, especially taken in connection with the story of his previous incontinence; and that disappointed ambition stimulated him to unite himself with the Syrian Gnostic Cerdon, then at Rome, to adopt and propagate his opinions, and to carry out the threat with which he parted from the elders of the Roman church on their refusal to receive him, that "he would cause a perpetual schism among them." Imputation of motives is so easy and so common, that it has little weight, especially when the writer is so credulous and uncharitable as Epiphanius; nor is his statement of facts in accordance with Tertullian, who tells us (*De Praescrip. Haeret.* c. 30) that Marcion was in communion with the Roman church, and professed to hold the general belief, under the episcopate of Eleutherius, but that on account of the ever-restless curiosity with which he pursued his inquiries, he was repeatedly (semel atque iterum) excommunicated, the last time finally (in perpetuum discidium relegatus). It is possible that he may, on his final ejection, have uttered some such threat as that attributed to him by Epiphanius, yet in that case Tertullian would have hardly forborne to mention it; and it may be observed that Marcion's repeated reconciliation with the church, and retractation or concealment of his opinions, indicate a greater pliancy of temper and a more anxious desire to avoid a schism than it has been usual to impute to him. Tertullian is, indeed, by some critics, yet we think on insufficient ground, supposed to have confounded Marcion with Cerdon, of whom Irenaeus (*Adv. Haeres.* iii. 4) gives a somewhat similar account.

We have seen that Marcion was at Rome, and engaged in the propagation of his views, which implies his separation from the church, in A. D. 139, when Justin wrote his First Apology. Whether he travelled into distant provinces to diffuse his opinions is very doubtful. Most modern critics, including Tillemont, Beausobre, and Lardner, think that he did; but the passages cited from the ancients in support of the supposition are quite insufficient. That views similar to his were widely diffused in various parts, especially of the East, is indisputable, but that the diffusion was owing to his personal exertions and influence is by no means clear; and we do not know of any distinct evidence that he ever left Rome after his first arrival there. The passages from Tertullian and Ephrem Syrus are mere declamatory expressions, and the passage usually cited from Jerome (Epist. cxxxiii. *ad Ctesiphont.* c. 4, *Opera*, vol. i. col. 1025, ed. Vallarsii), if it has any foundation in truth, is most naturally referred to Marcion's first journey from Sinope to Rome; and it was probably on that same journey that he became acquainted with the venerable Polycarp, whom he afterwards met, apparently at Rome, and who, when Marcion asked if he knew him, replied, "I know thee as the first-born of Satan." (Irenaeus, *Adv. Haeres.* iii. 3.) This anecdote of Marcion's anxiety to claim acquaintance with that venerable man is in accordance with his desire to be reconciled to the Catholic Church, a desire which continued to the close of his life, for after all his misbelief, the ministers, apparently of the Roman church, agreed to restore him on condition of his bringing back with him those whom he had led into error. This condition seems to show that his own immediate disciples were not numerous, and that the widely diffused body that held similar views, and was called by his name, had rather followed an independent course of thought than been influenced by him. His compliance with the condition of his restoration was prevented by his death, the time of which is quite unknown. (Tertullian, *de Praescript. Haeret.* c. 30.)

The doctrinal system of Marcion was of remarkable character. Its great feature was the irreconcileable opposition which it supposed to exist between the Creator and the Christian God, and between the religious systems, the Law and the Gospel, which it was believed they had respectively founded. Whether he held two or three original principles is not clear. Rhodon (apud Euseb. *H. E.* v. 13) and Augustin (*de Haeres.* c. 22) say he held two, Epiphanius charges him with holding three,—one, nameless and invisible, the Supreme, whom Marcion termed "the Good;" another "the visible God, the Creator;" the third, "the Devil," or perhaps matter, the source of evil. Theodoret says he held four "unbegotten existences,"—the good God, the Creator, matter, and the evil ruler of matter, meaning, apparently, the Devil. That he held matter to be eternal is admitted; the doubtful point is whether he really held the Creator to have been a principle, or to have been in some way derived from the good God. That he regarded them as independent first principles is the most natural inference from the strong opposition which he conceived to exist between them, and which formed the prominent feature in his doctrinal system. He was probably led to the belief of this opposition by the difficulty he found in reconciling the existence of evil, so prevalent in the world, with the attribute of goodness in the Deity, which was so distinctly manifested in the gospel. This is Tertullian's account of the origin of his heresy (*Adv. Marcion.* i. 2), and it is apparently the true one; nor will it materially differ from the account of Neander, that Marcion could not perceive in nature

or in the Old Testament the same love which was manifested in the Gospel of Christ. He accordingly made the Creator, the God of the Old Testament, the author of evils, "malorum factorem," according to the statement of Irenaeus (*Adv. Haeres.* i. 29), by which he meant that he was the author, not of moral evil, but of suffering. The old dispensation was, according to him, given by the Creator, who chose out the Jews as his own people, and promised to them a Messiah. Jesus was not this Messiah, but the son of the "unseen and unnamed" God, and had appeared on earth in the outward form of man, possibly a mere phantasm, to deliver souls, and to upset the dominion of the Creator; and Marcion further supposed that, when he descended into Hades, he had delivered, not those who in the Old Testament were regarded as saints, such as Abel, Enoch, Noah, Abraham, Moses, David, &c., who were apprehensive of some delusion and would not believe, but rather those who had rejected or disobeyed the Creator, such as Cain, Esau, Korah, Dathan, and Abiram.

The other doctrines of Marcion were such as naturally flowed from this prominent feature of his system. He condemned marriage, and admitted none who were living in the married state to baptism; for he did not think it right to enlarge, by propagation, a race born in subjection to the harsh rule of the Creator. (Clem. Alex. *Strom.* iii. 3.) His followers did not hesitate to brave martyrdom, and boasted of the number of their martyrs. He denied the resurrection of the body; and, according to the very questionable authority of Epiphanius, believed in transmigration. He admitted persons to baptism, Epiphanius says, three times, apparently requiring a repetition of it after any great sin; but as Tertullian does not notice this threefold baptism, it was probably introduced after Marcion's time. His followers permitted women to baptize probably those of their own sex, and allowed catechumens to be present at the celebration of the mysteries. According to Chrysostom, when a catechumen died they baptized another person for him; but even Tillemont supposes that this was not their original practice. They fasted on the Sabbath, out of opposition to the Creator, who had rested on that day.

It was a necessary consequence of these views that Marcion should reject a considerable part of the New Testament. The Old Testament he regarded as a communication from the Creator to his people the Jews, not only separate from Christianity, but opposed to it. He acknowledged but one Gospel, formed by the mutilation of the Gospel of St. Luke, which, it may be reasonably supposed, he believed he was restoring, by such mutilation, to its original purity. He rejected the greater part of the four first chapters, commencing his gospel with the words, "In the fifteenth year of the reign of Tiberius Caesar God came down to Capernaum, a city of Galilee, and he taught on the Sabbath," &c. (as in Luke, iv. 31, &c.). He omitted all those passages in our Lord's discourses in which he recognised the Creator as his father. He received the following Epistles of Paul:—to the Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, and Philemon, and acknowledged certain portions of a supposed Epistle of Paul to the Laodiceans; but the Epistles which he received were, according to Epiphanius, whose testimony in this respect there is no reason to doubt, mutilated and corrupted. Marcion, besides his edition, if we may so term it, of the New Testament, compiled a work entitled *Antithesis*, consisting of passages from the Old and from the New Testament which he judged to be mutually contradictory. This work was examined and answered by Tertullian, in his fourth book against Marcion. Tertullian also cites (*De Carne Christi*, c. 2) an epistle of Marcion, but without further describing it. (Justin Martyr and Irenaeus, *ll. cc.*; Tertullian, *Adv. Marcion. Libri V. de Praescript. Haeret.* passim; Epiphan. *Panarium. Haeres.* xlii; the numerous other passages in ancient writers have been collected by Ittigius, *de Haeresiarchis*, sect. ii. c. 7; Tillemont, *Mémoires*, vol. ii. p. 266, &c.; Beausobre, *Hist. de Manichéisme*, liv. iv. ch. v.—viii.; and Lardner, *Hist. of Heretics*, b. ii. ch. x. See also Neander, *Church History* (by Rose), vol. ii. p. 119, &c.; Cave, *Hist. Litt.* ad ann. 128, vol. i. p. 54, ed. Oxford, 1740—42.) [J. C. M.]

MA'RCIUS, an Italian seer, whose prophetic verses (*Carmina Marciana*) were first discovered by M. Atilius, the praetor, in B. C. 213. They were written in Latin, and two extracts from them are given by Livy, one containing a prophecy of the defeat of the Romans at Cannae, and the second, commanding the institution of the Ludi Apollinares. (Liv. xxv. 12; Macrob. *Sat.* i. 17.) The Marcian prophecies were subsequently preserved in the Capitol along with the Sibylline books, under the guard of the same officers as had charge of the latter. (Serv. *ad Virg. Aen.* vi. 72.) Livy (*l. c.*), Macrobius (*l. c.*), and Pliny (*H. N.* vii. 33), speak of only one person of this name; but Cicero (*de Div.* i. 40, ii. 55) and Servius (*l. c.*) make mention of two brothers, the Marcii. It may well admit of doubt whether this Marcius ever existed; and it is certainly quite useless to inquire into the time at which he lived. (Hartung, *Die Religion der Römer*, vol. i. p. 129; Göttling, *Geschichte der Römisch. Staatsverfassung*, p. 213; Niebuhr, *Hist. of Rome*, vol. i. n. 688.) Modern scholars have attempted to restore to a metrical form the prophecies of Marcius preserved by Livy. (Comp. Hermann, *Elem. Doctr. Metr.* iii. 9. § 7; Duntzer and Lersch, *De Vers. Sat.* p. 38.)

MA'RCIUS. 1. C. or Cn. MARCIUS, tribune of the plebs, B. C. 389, the year after Rome had been taken by the Gauls, brought Q. Fabius to trial, because, in opposition to the law of nations, he had fought against the Gauls, to whom he had been sent as an ambassador. (Liv. vi. 1.)

2. C. MARCIUS, tribune of the plebs B. C. 311, brought forward with his colleague, L. Atilius, the law which is detailed elsewhere. [ATILIUS, No. 2.] (Liv. ix. 30.) He is probably the same as the C. Marcius, who was chosen in B. C. 300 among the first plebeian augurs. (Liv. x. 9.)

3. M'. MARCIUS, aedile of the plebs, was the first person who gave corn to the people at one as for the modius. His date is quite uncertain. (Plin. *H. N.* viii. 3. s. 4.)

4. Q. and M. MARCII, tribunes of the soldiers of the second legion, fell in battle against the Boii in B. C. 193. (Liv. xxxv. 5.)

MA'RCIUS, ANCUS. [ANCUS MARCIUS.]

MARCIUS AGRIPPA. [AGRIPPA.]

MA'RCIUS LIVIANUS TURBO. [TURBO.]

MA'RCIUS MACER. [MACER.]

MA'RCIUS MARCELLUS. [MARCELLUS.]

MA'RCIUS VERUS. [VERUS.]

MARCOMANNUS, a Roman rhetorician of uncertain date, wrote a work on rhetoric, of which C. Julius Victor made use in compiling his "Ars Rhetorica." The latter work was first published by A. Mai, from a MS. in the Vatican, written in the 12th century (Rome, 1823), and has been reprinted, with the other scholiasts, in the 5th volume of Orelli's Cicero, p. 195, &c.

MARCUS (Μάρκος), a citizen of Ceryneia, in Achaia, had the chief hand in putting to death the tyrant of Bura, which thereupon immediately joined the Achaean League, then in process of formation. When the constitution of the league was altered, and a single general was appointed instead of two, Marcus was the first who was invested with that dignity, in B. C. 255. In B. C. 229 the Achaeans sent ten ships to aid the Corcyraeans against the Illyrian pirates, and, in the battle which ensued, the vessel in which Marcus sailed was boarded and sunk, and he perished with all the rest of the crew. Polybius highly commends his services to the Achaean confederacy. (Pol. ii. 10, 41, 43; Clint. *F. H.* vol. ii. pp. 240, 241, vol. iii. p. 14.) [E. E.]

MARCUS, the son of the emperor Basiliscus, was created Caesar, and soon afterwards Augustus and co-emperor, by his father, in A. D. 475, and was put to death by Zeno in 477, together with Basiliscus and the rest of his family. In consequence of being emperor along with his father, several of the coins struck by Basiliscus, represent the portraits of both father and son. [BASILISCUS.] (Eckhel, vol. viii. p. 204.) [W. P.]

MARCUS (Μάρκος), literary and ecclesiastical.

1. Of ALEXANDRIA, patriarch of Alexandria early in the thirteenth century, proposed certain questions for solution on various points of ecclesiastical law or practice. Sixty-four of these questions, with the answers of Theodorus Balsamon [BALSAMO], are given in the *Jus Orientale* of Bonefidius, p. 237, &c. 8vo., Paris, 1573, and in the *Jus Graeco-Romanum* of Leunclavius, vol. i. pp. 362—394, fol. Frankfort, 1596. Some MSS. contain two questions and solutions more than the printed copies. Fabricius suggests that Mark of Alexandria is the Marcus cited in a MS. *Catena in Matthaei Evangelium* of Macarius Chrysocephalus [CHRYSOCEPHALUS], extant in the Bodleian library at Oxford. (Cave, *Hist. Litt.* ad ann. 1203, vol. ii. p. 279, ed. Oxford, 1740—42.)

2. Of ARETHUSA, bishop of Arethusa, a city of Syria, on or near the Orontes, was one of three bishops sent to Rome A. D. 342 by the Eastern emperor Constantius II., to satisfy the Western emperor Constans of the justice and propriety of the deposition of Athanasius of Alexandria and Paulus of Constantinople. Marcus and his fellow-prelates are charged with having deceived Constans, by presenting to him as their confession of faith, not the Arian or Eusebian confession, lately agreed on at the synod of Antioch, but another confession, of orthodox complexion, yet not fully orthodox, which is given by Socrates. Mark appears to have acted with the Eusebian or Semi-Arian party, and took part on their side, probably in the council of Philippopolis, held by the prelates of the East, after their secession from Sardica (A. D. 347), and certainly in that of Sirmium (A. D. 359), where a heterodox confession of faith was drawn up by him. It is to be observed, that the confession which is given as Mark's by Socrates is believed by modern critics not to be his. These critics ascribe to him the confession agreed upon by the council of Ariminum, A. D. 359, and also given by Socrates. During the short reign of Julian Marcus, then an old man, was cruelly tortured in various ways by the heathen populace of Arethusa, who were irritated by the success of his efforts to convert their fellow-townsmen to Christianity. He appears to have survived their cruelty, at least not to have died under their hands; but we read no more of him. His sufferings for the Christian religion seem to have obliterated the discredit of his Arianism; for Gregory Nazianzen has eulogised him in the highest terms, and the Greek church honours him as a martyr. (Athanas. *de Synodis*, c. 24; Socrates, *H. E.* ii. 18, 30, 37, with the notes of Valesius; Sozomen, *H. E.* iii. 10, iv. 17, v. 10; Theodoret. *H. E.* iii. 7; Gregorius Naz. *Oratio IV.*; Bolland. *Acta Sanctor. Mart.* vol. iii. p. 774, &c.; Tillemont, *Mémoires*, vol. vi. and vii.)

3. ARGENTARIUS. [ARGENTARIUS.]

4. ASCETA. Mark the ascetic, or Mark of Athens, was a recluse, who had fixed his habitation in the Interior Aethiopia, in Mount Thrace, beyond the nation of the Chettaeans, apparently in the course of the fourth century. A life of him is given by the Bollandists in the *Acta Sanctorum Martii*, vol. iii. in a Latin version, at p. 778, &c., and in the original Greek at p. 40*, &c.

5. ASCETA. [No. 10.]

6. ATHENIENSIS. [No. 4.]

7. DIACONUS. [No. 12.]

8. DIADOCHUS. A short treatise, entitled τοῦ μακαρίου Μάρκου τοῦ Διαδόχου κατὰ Ἀρειανῶν λόγος, *Beati Marci Diadochi Sermo contra Arianos*, was published with a Latin version, by Jo. Rudolph. Wetstenius, subjoined to his edition of Origen, *De Oratione*, 4to. Basel, 1694, and was reprinted, with a new Latin version, in the *Bibliotheca Patrum* of Galland, vol. v. p. 242. There has been considerable doubt as to the time and place in which the author lived. Some have identified him, but without reason, with Diadochus, bishop of Photice, in Epeirus Vetus (Φωτικῆς τῆς ἐν τῇ παλαιᾷ Ἠπείρῳ ἐπίσκοπος), who wrote a work on the ascetic life which is briefly described by Photius (*Bibl.* cod. 201), and whom critics, on uncertain ground, assign to the middle of the fifth century. But there is no ground for this identification, as Diadochus of Photice does not appear to have been ever called Marcus. Others suppose Marcus Diadochus to have been one of the two Egyptian bishops of the name of Marcus, who were banished by the Arians during the patriarchate of George of Cappadocia [GEORGIUS, No. 7] at Alexandria, and who, having been restored in the reign of Julian, were present (A. D. 362) at a synod held at Alexandria, and are named in the heading of the letter of Athanasius, usually cited as *Tomus ad Antiochenos*. (Comp. Athanas. *Apolog. de Fuga sua*, c. 7.) Galland suggests that Marcus Diadochus may have been one of two bishops of the name of Marcus, ordained by Alexander, the predecessor of Athanasius, and who were banished by the Arians, one into the Oasis Magna in Upper Egypt, and the other to the Oasis of Ammon (Athanas. *Hist. Arianor. ad Monach.* c. 72); but we identify these with the two just mentioned. (Fabric. *Bibl. Graec.* vol. ix. p. 266, &c.; Cave, *Hist. Litt.* ad ann. 356, vol. i. p. 217

Galland. *Biblioth. Patrum. Proleg. ad Vol. V.* c. 14.)

9. Of Ephesus. [Eugenicus, M.]

10. Eremita or Anachoreta (Ἀναχωρητής, or Asceta (ὁ Ἀσκητής), or Monachus (Μοναχός), the Monk. Palladius in his *Historia Lausiaca*, c. 21, and, according to the Greek text, as printed in the *Biblioth. Patrum* (vol. xiii. fol. Paris, 1654) in several passages of c. 20, has recorded some anecdotes, of sufficiently marvellous character, of Marcus, an eminent Egyptian ascetic, who lived to a hundred years, and with whom Palladius had conversed. This Marcus is noticed also by Sozomen (*H. E.* vi. 29). Palladius, however, does not ascribe to this Marcus any writings; nor should he be confounded, as he is even by Cave and Fabricius, as well as by others, with Marcus, "the much renowned ascetic," (ὁ πολυθρύλλητος ἀσκητής, Niceph. Callist. *H. E.* xiv. 30, 54), the disciple of Chrysostom, and the contemporary of Nilus and Isidore of Pelusium: for this latter Marcus must have been many years younger than the ascetic of Palladius. It is to the disciple of Chrysostom that the works extant, under the name of "Marcus Eremita," are to be ascribed; as appears from the express testimony of Nicephorus Callisti, who had met with the following works:—eight treatises (λόγοι ὀκτώ), "equal to the number of the universal passions;" and thirty-two others, describing the whole discipline of an ascetic life. Other works of Marcus must have been extant at that time, but Nicephorus does not mention them: the above were the only ones that had come into his hands.

The eight treatises appear to have been originally distinct, but had been collected into one volume (βιβλίον), and are so described by Photius (*Bibl.* cod. 200), to whose copy was subjoined a ninth treatise or book, written against the Melchizedekians (κατὰ Μελχιζεδεκιτῶν), which showed, says Photius (according to our rendering of a disputed passage), that the writer was no less obnoxious to the charge of heresy than the parties against whom it was written. Photius remarks that the arrangement of the works was different in different copies. A Latin version by Joannes Picus of the eight books was published 8vo. Paris, 1563, and has been repeatedly reprinted in the various editions of the *Bibliotheca Patrum*. It is in the fifth volume of the edition, Lyon. 1677. The Greek text was also published, 8vo. Paris, 1563, by Guillaume Morel, with the *Antirrhetica* of Hesychius of Jerusalem. [Hesychius, No. 7.] To the Greek text and the Latin version were respectively prefixed, as if also written by Marcus, the text and version of a homily, Περὶ παραδείσου καὶ νόμου πνευματικοῦ, *De Paradiso et Lege Spirituali*, which is one of those extant under the name of Macarius the Egyptian [Macarius, No. 1], to whom it more probably belongs, and from whose works those of Marcus have been much interpolated. The last four works are arranged in a different order from that of Photius; and to the end of the fifth, which is addressed to one Nicolaus, a friend of the writer, is subjoined Nicolaus' reply. A tract, Περὶ νηστείας, *De Jejunio*, a Latin version of which was first published by Zinus, with some other ascetic tracts, 8vo. Venice, 1574, is probably a part of the sixth book of the printed editions, the seventh of Photius, as it corresponds with the title given by Photius to that book. The Greek text of Morel's edition was reprinted, with the version of Picus, in the 1st vol. of the *Auctarium* of Ducaeus, fol. Paris, 1624, in the 11th vol. of the *Bibl. Patrum*, fol. Paris, 1654, and in the 8th vol. of the *Bibl. Patrum* of Galland. Although the eight books as a whole, with the exception, as already noticed, of the Latin supplement of Zinus *De Jejunio*, first appeared in 1563, the first and second books, namely, Περὶ νόμου πνευματικοῦ, *De Lege Spirituali*, and Περὶ τῶν οἰομένων ἐξ ἔργων δικαιοῦσθαι, *De his qui putant se Operibus justificari*, had been published by Vincentius Opsopoeus, with a Latin version, 8vo. Haguenau. 1531; and the first book of the text and the version had been reprinted in the *Micropresbyticon*, Basel, 1550, and in the *Orthodoxographa*, Basel, 1555. The work Εἰς τὸν Μελχιζεδέκ, *De Melchizedech*, which formed the ninth tract in the collection read by Photius, and the Greek text of the Περὶ νηστείας, *De Jejunio*, were first published by B. M. Remondinus, bishop of Zante and Cephalonia, with a Latin version, 4to. Rome, 1748, and are reprinted with the other works of Marcus, in the *Bibliotheca* of Galland. Some other works are extant in MS. (Palladius, *l. c.*; Sozomen, *l. c.*; Photius, *l. c.*; Niceph. Callist. *l. c.*; Fabric. *Bibl. Graec.* vol. ix. p. 267, &c.; Cave, *Hist. Litt.* ad ann. 401, vol. i. p. 372; Oudin, *De Scriptor. Eccles.* vol. i. col. 902, &c.; Tillemont, *Mémoires*, vol. x. p. 801; Galland, *Biblioth. Patrum, Proleg. ad Vol. VIII.* c. 1.)

11. Eugenicus. [Eugenicus.]

12. Of Gaza. Marcus, the biographer of St. Porphyry of Gaza, lived in the fourth and fifth centuries. He was probably a native of Proconsular Asia, from which country he travelled to visit the scenes of sacred history in the Holy Land, where he met and formed an acquaintance with Porphyry, then at Jerusalem, some time before A. D. 393. Porphyry sent him to Thessalonica to dispose of his property there; and after his return, Marcus appears to have been the almost inseparable companion of Porphyry, by whom he was ordained deacon, and was sent, A. D. 398, to Constantinople, to obtain of the emperor Arcadius an edict for destroying the heathen temples at Gaza. He obtained an edict to close, not destroy them. This, however, was not effectual for putting down heathenism, and Porphyry went in person to Constantinople, taking Marcus with him, and they were there at the time of the birth of the emperor Theodosius the Younger, A. D. 401. They obtained an imperial edict for the destruction both of the idols of the heathens and their temples; and Marcus returned with Porphyry to Gaza, where he probably remained till his death, of which we have no account. He wrote the life of Porphyry, the original Greek text of which is said to be extant in MS. at Vienna, but has never been published. A Latin version (*Vita S. Porphyrii, Episcopi Gazensis*), was published by Lipomanus, in his *Vitae Sanctorum*, by Surius, in his *De Probatis Sanctorum Vitis*, and by the Bollandists, in the *Acta Sanctorum, Februar.* vol. iii. p. 643, &c. with a *Commentarius Praevius* and notes by Henschenius. It is given also in the *Bibliotheca Patrum* of Galland, vol. ix. p. 259, &c. (Fabric. *Bibl. Græc.* vol. x. p. 316; Cave, *Hist. Litt.* ad ann. 421, vol. i. p. 403; Oudin, *De Scriptor. Eccles.* vol. i. col. 999; Galland, *Biblioth. Patrum, Proleg. ad Vol. IX.* c. 7.)

13. Haeresiarcha, the Heresiarch, a gnostic teacher who appeared in the second century, and probably towards or after the middle of it. The

anonymous writer usually cited as Praedestinatus, makes Marcus contemporary with Clement of Rome; but this is placing him too early, as, according to Irenaeus, he was a disciple of Valentinus, who probably lived in the first half of the century [VALENTINUS]; and there is reason to think, from the manner in which Irenaeus speaks of him, that he was still alive when that father wrote his treatise *Adversus Haereses* [IRENAEUS]. He must be placed considerably later than the time of Clement. We have no account in Irenaeus of the country of Marcus; Jerome (*Comment. in Isai.* lxiv. 4, 5) calls him an Egyptian, but modern critics do not adopt this statement; Lardner thinks, but on very precarious ground, that he was "an Asiatic" (i. e. a native of Proconsular Asia), and Neander is induced by some peculiarities of his system to think he was from Palestine. All this, however, is mere conjecture, and we are disposed to accept the statement of Jerome as to this point, especially as it accords with the statement of Irenaeus that he was a disciple of Valentinus. That Marcus was in Asia, appears from a scandalous anecdote, related by Irenaeus, of his seducing the wife of one Diaconus (or perhaps of a certain deacon), into whose house he had been received; but the circumstances show that he was travelling in that country rather than residing there. Jerome (*l. c.* and *Epist. ad Theodoram*, No. 29, ed. Vett., 53, ed. Benedict, 75, ed. Vallarsii) states that he travelled into the parts of Gaul about the Rhône and the Garonne, then crossed the Pyrenees into Spain; but Irenaeus, whom he cites, is speaking, not of Marcus himself, but of his followers; and Jerome was probably led into this misunderstanding of his authority by confounding this Marcus with another and later teacher of the gnostic school [No. 14], of the same name and country. Of the history of Marcus nothing more is known. His character is seriously impeached, as already noticed, by Irenaeus, who is followed by others of the fathers, and who charges him with habitual and systematic licentiousness.

The followers of Marcus were designated Marcosii (Μαρκώσιοι), Marcosians, and a long account of them is given by Irenaeus and by Epiphanius, who has transcribed very largely from Irenaeus; and a briefer notice is contained in the other ancient writers on the subject of heresies. The peculiar tenets of Marcus were founded on the gnostic doctrine of Aeons; and, according to Irenaeus, Marcus professed to derive his knowledge of these Aeons, and of the production of the universe, by a revelation from the primal four in the system of Aeons, who descended to him from the region of the invisible and ineffable, in the form of a female; but this representation has perhaps been owing to Irenaeus interpreting too literally the poetical form in which Marcus developed his views. Neander (*Church Hist.* by Rose, vol. ii. p. 95) thus characterizes the system of Marcus. "He brought forward his doctrines in a poem, in which he introduced the Aeons speaking in liturgical formulae, and in imposing symbols of worship. . . After the Jewish cabalistic method, he hunted after mysteries in the number and positions of the letters. The idea of a λόγος τοῦ ὄντός, of the word as the revelation of the hidden divine being in creation, was spun out by him with the greatest subtilty: he made the whole creation a progressive expression of the inexpressible." The Marcosians are said to have distinguished between the supreme God and the Creator, and to have denied the reality of Christ's incarnation, and the resurrection of the body.

Marcus was charged with using magic, and Irenaeus has given a sufficiently obscure description of the modes in which he imposed on the credulity of his votaries, who were commonly women possessed of wealth, and acquired riches at their expense. Irenaeus suspected that he was assisted in his delusions by some daemon, by whose aid he appeared both to deliver prophecies himself, and to impart the gift of prophecy to those women whom he deemed worthy to participate in the gift. He is charged also with employing philters and love potions, in order to effect his licentious purposes. Whether any, or what part of these charges is true, it is difficult to say: that of using magical practices, or practices reputed to be magical, is the most probable. It is difficult to judge what foundation there is for the charge of licentiousness. Lardner regards it as unfounded. The Marcosians appear to have acknowledged the canonical Scriptures, and to have received also many apocryphal books, from one of which Irenaeus cites a story which is found in the *Evangelium Infantiae*. (Iren. *Adv. Haeres.* i. 8—18; Epiphan. *Haeres.* xxxiv. s. ut alii, xiv.; Anon. in the spurious edition to Tertullian, *De Praescript. Haeret.* c. 50, &c.; Tertullian, *Adv. Valent.* c. 4, *De Resurrect. Carnis*, c. 5; Theodoret. *Haereticarum Fabularum Compend.* c. 9; Euseb. *H. E.* iv. 11; Philastrius, *De Haeresib. post Christum*, c. 14; Praedestinatus, *De Haeresib.* i. 14; Augustin. *De Haeres.* c. 15; Hieronym. *ll. cc.*; Ittigius, *De Haeresiarchis*, sect. ii. c. 6. § 4; Tillemont, *Mémoires*, vol. ii. p. 291, &c.; Lardner, *Hist. of Heretics*, book ii. ch. 7; Neander, *l. c.*)

14. HAERETICUS. Isidore of Seville, in speaking of Idacius Clarus, and Sulpicius Severus, in his *Historia Sacra* (ii. 61), mention Marcus, a native of Memphis, as being eminently skilled in magic, a Manichaean, or perhaps personally a disciple of Manes, and the teacher of the persecuted heresiarch Priscillian. He is noticed here as having been by Jerome and others confounded with the earlier heresiarch of the same name. [No. 13.] (Isidor. Hispal. *De Script. Eccles.* c. 2; Sulp. Sever. *l. c.*)

15. HAMARTOLUS. [No. 16.]

16. HIEROMONACHUS. In the *Typicum*, or ritual directory of the Greek church (Τυπικὸν σὺν Θεῷ ἁγίῳ παρεῖχον πᾶσαν τὴν διάταξιν τῆς ἐκκλησιαστικῆς ἀκολουθίας τοῦ χρόνου ὅλου, *Typicum, favente Deo, continens integrum Officii Ecclesiastici Ordinem per totum Annum.* See the description of the work in Cave, *Hist. Litt.* vol. ii. *Dissert. II.* p. 38) is contained a treatise, Σύνταγμα εἰς τὰ ἀπορούμενα τοῦ τυπικοῦ, *De Dubiis quae ex Typico oriuntur*, arranged in 100 chapters by Marcus Hieromonachus, who calls himself Ἁμαρτωλός, "a sinner." This commentary is adapted to the arrangement of the *Typicum*, ascribed to St. Saba, but which Oudin supposes to have been drawn up by Marcus himself, and produced by him as the work of St. Saba, in order to obtain for it an authority which, had it appeared in his own name, it would not have possessed. But though Oudin is successful in showing that parts of the *Typicum* are adapted to practices which did not come into use till several centuries after St. Saba's death, in the sixth century, and therefore that those parts were of much later date than that of Saint [SABA], he does not prove either that

the whole work was a forgery, or that, if it was, Marcus was the author of it. The very form of a commentary on doubtful parts implies the previous existence and the antiquity of the work itself. Oudin makes Marcus to have been a monk of the convent of St. Saba, near Jerusalem, in the beginning of the eleventh century. A life of Gregory of Agrigentum [GREGORIUS, No. 2] by Marcus, monk and hegumenus, or abbot of St. Saba, is perhaps by the same author as the commentary on the *Typicum*. We are not aware that it has been published. Various works are extant in MS., by Marcus Monachus; but the name is too common, and the description too vague, to enable us to identify the writers. (Cave, *Hist. Litt.* vol. ii. *Dissert. I.* p. 13; Oudin. *De Scriptorib. Eccles.* vol. ii. col. 584, &c.; Fabric. *Bibl. Graec.* vol. x. p. 232, vol. xi. p. 678.)

17. HYDRUNTIS or IDRUNTIS EPISCOPUS, (ἐπίσκοπος Ἰδροῦντος), BISHOP of OTRANTO. Marcus of Otranto is supposed to have lived in the eighth century. Allatius says he was oeconomus or steward of the great church of Constantinople, before he became bishop, which seems to be all that is known of him. He wrote Τῷ μεγάλῳ σαββάτῳ ἡ ἀκροστιχίς, *Hymnus Acrostichus in Magnum Sabbatum*, s. *In Magno Sabbato Capita Versuum*, which was published by Aldus Manutius, with a Latin version, in his edition of Prudentius and other early Christian poets, 4to., without mark of date or place; but judged to be Venice, 1501. The hymn is not in metre; the initial letters of the successive paragraphs are intended to make up the words καὶ σήμερον δέ, which are the opening words of the hymn; but as divided by Aldus, the acrostic is spoiled by the introduction of one or two superfluous letters. A Latin version of the hymn is given in several editions of the *Bibliotheca Patrum*. (Fabric. *Bibl. Graec.* vol. xi. pp. 177, 677; Cave, *Hist. Litt.* ad ann. 750, vol. i. p. 630.)

18. JOANNES. [JOANNES, No. 84.]

19. MONACHUS. [No. 10.]

20. MONACHUS S. SABAE. [No. 16.]

21. Of ST. SABA. [No. 16.] [J. C. M.]

MARDO'NIUS (Μαρδόνιος), a Persian, son of Gobryas, who was one of the seven conspirators against Smerdis the Magian, in B. C. 521. (See Herod. iii. 70, &c.) In the spring of B. C. 492, the second year from the close of the Ionian war, Mardonius, who had recently married Artazostra, the daughter of Dareius Hystaspis, was sent by the king, with a large armament, as successor of Artaphernes, to complete the settlement of Ionia, and to punish Eretria and Athens for the aid they had given to the rebels. (Comp. Herod. v. 99, &c.) But while this was the nominal object of the expedition, it was intended also for the conquest of as many Grecian states as possible. Throughout the Ionian cities Mardonius deposed the tyrants whom Artaphernes had placed in power, and established democracy, — a step remarkably opposed to the ordinary rules of Persian policy. He then crossed the Hellespont, and, while his fleet sailed to Thasos and subdued it, he marched with his land forces through Thrace and Macedonia, reducing on his way the tribes which had not yet submitted to Persia. But the fleet was overtaken by a storm off Mount Athos, in which it was said that 300 ships and 20,000 men were lost; and Mardonius himself, on his passage through Macedonia, was attacked at night by the Brygians, a Thracian tribe, who slaughtered a great portion of his army. He remained in the country till he had reduced them to submission; but his force was so weakened by these successive disasters, that he was obliged to return to Asia. His failure was visited with the displeasure of the king, and he was superseded in the command by Datis and Artaphernes, B. C. 490. On the accession of Xerxes, in B. C. 485, Mardonius, who was high in his favour, and was connected with him by blood as well as by marriage, was one of the chief instigators of the expedition against Greece, with the government of which he hoped to be invested after its conquest; and he was appointed one of the generals of the whole land army, with the exception of the thousand Immortals, whom Hydarnes led. After the battle of Salamis (B. C. 480), he became alarmed for the consequences of the advice he had given, and persuaded Xerxes to return home with the rest of the army, leaving 300,000 men under his command for the subjugation of Greece. Having wintered in Thessaly, he resolved, before commencing operations, to consult the several Grecian oracles, for which purpose he employed a man of the name of Mys, a native of Europus in Caria. Herodotus professes his ignorance of the answers returned, but he connects with them the step which Mardonius immediately afterwards took, of sending Alexander I., king of Macedonia, to the Athenians, whose πρόξενος he was, with a proposal of very advantageous terms if they would withdraw themselves from the Greek confederacy. The proposal was rejected, and Mardonius poured his army into Attica and occupied Athens without resistance, the Athenians having fled for refuge to Salamis. Thither he sent Murychides, a Hellespontine Greek, with the same proposal he had already made through Alexander, but with no better success than before. From Attica (a country unfavourable for the operations of cavalry, and full of narrow defiles, through which retreat would be dangerous if he were defeated) he determined to fall back on Boeotia as soon as he heard that the Spartans under Pausanias were on their march against him. But before his departure he reduced Athens to ruins, having previously abstained from damaging the city or the country as long as there had been any hope of winning over the Athenians. On his retreat from Attica he received intelligence that a body of 1000 Lacedaemonians had advanced before the rest into Megara, and thither accordingly he directed his march with the view of surprising them, and overran the Megarian plain,—the furthest point towards the west, according to Herodotus, which the Persian army ever reached. Hearing, however, that the Greek force was collected at the Isthmus of Corinth, he passed eastward through Deceleia, crossed Mount Parnes, and, descending into Boeotia, encamped in a strong position on the southern bank of the Asopus. The Greeks arrived not long after at Erythrae and stationed themselves along the skirts of Mount Cithaeron. Mardonius waited with impatience, expecting that they would descend into the plain and give him battle, and at length sent his cavalry against them under MASISTIUS. After their success over the latter the Greeks removed further to the west near Plataea, where they would have a better supply of water, and hither Mardonius followed them. The two armies were now stationed on opposite banks

of a tributary of the Asopus, which Herodotus calls by the name of the main stream. After waiting ten days, during which the enemy's force was receiving continual additions, Mardonius determined on an engagement in spite of the warnings of the soothsayers and the advice of Artabazus, who recommended him to fall back on Thebes, where plenty of provisions had been collected, and to try the effect of Persian gold on the chief men in the several Grecian states; and his resolution of fighting was further confirmed when, the Persian cavalry having taken and choked up the spring on which the Greeks depended for water, Pausanias again decamped and moved with his forces still nearer to Plataea. Mardonius then crossed the river and pursued him. In the battle of Plataea which ensued (September, B. C. 479), he fought bravely in the front of danger with 1000 picked Persians about him, but was slain by Aeimnestus or Arimnestus, a Spartan, and his fall was the signal for a general rout of the barbarians. (Herod. vi. 43—45, 94, vii. 5, 9, 82, viii. 100, &c. 113, &c. 133—144, ix. 1—4, 12—15, 38—65; Plut. *Arist.* 10—19; Diod. xi. 1, 28—31; Just. ii. 13, 14; Strab. ix. p. 412; C. Nep. *Paus.* 1.) [E. E.]

MARDONTES (Μαρδόντης), a Persian nobleman, son of Bagaeus (see Herod. iii. 128), commanded, in the expedition of Xerxes against Greece, the forces from the islands in the Persian gulf. (Herod. iii. 93, vii. 80.) On the retreat of Xerxes, he was left behind as one of the admirals of the fleet, and he fell at the battle of Mycale, in B. C. 479. (Herod. viii. 130, ix. 102.) [E. E.]

MARGI'TES (Μαργίτης), the hero of a comic epic poem, which most of the ancients regarded as a work of Homer. The inhabitants of Colophon, where the Margites must have been written (see the first lines of the poem in Lindemann's *Lyra*, vol. i. p. 82; Schol. *ad Aristoph. Av.* 914) believed that Homer was a native of the place (Herod. *Vit. Hom.* 8), and showed the spot in which he had composed the Margites (*Hesiod. et Hom. Certam.* in Göttling's edit. of *Hes.* p. 241). The poem was considered to be a Homeric production by Plato and Aristotle (Plat. *Alcib.* ii. p. 147, c.; Aristot. *Ethic. Nicom.* vi. 7, *Magn. Moral. ad Eudem.* v. 7), and was highly esteemed by Callimachus, and its hero Margites as early as the time of Demosthenes had become proverbial for his extraordinary stupidity. (Harpocrat. *s. v.* Μαργίτης; Phot. *Lex.* p. 247, ed. Porson; Plut. *Demosth.* 23; Aeschin. *adv. Ctesiph.* p. 297.) Suidas does not mention the Margites among the works of Homer, but states that it was the production of the Carian Pigres, a brother of queen Artemisia, who was at the same time the author of the Batrachomyomachia. (Suid. *s. v.* Πίγρης; Plut. *de Malign. Herod.* 43.) The poem, which was composed in hexameters, mixed, though not in any regular succession, with Iambic trimeters (Hephaest. *Enchir.* p. 16; Mar. Victorin. p. 2524, ed. Putsch.), is lost, but it seems to have enjoyed great popularity, and to have been one of the most successful productions of the Homerids at Colophon. The time at which the Margites was written is uncertain, though it must undoubtedly have been at the time when epic poetry was most flourishing at Colophon, that is, about or before B. C. 700. It is, however, not impossible that afterwards Pigres may have remodelled the poem, and introduced the Iambic trimeters, in order to heighten the comic effect of the poem. The character of the hero, which was highly comic and ludicrous, was that of a conceited but ignorant person, who on all occasions exhibited his ignorance: the gods had not made him fit even for digging or ploughing, or any other ordinary craft. His parents were very wealthy; and the poet undoubtedly intended to represent some ludicrous personage of Colophon. The work seems to have been neither a parody nor a satire; but the author with the most naïve humour represented the follies and absurdities of Margites in the most ludicrous light, and with no other object than to excite laughter. (Falbe, *de Margite Homerico*, 1798; Lindemann, *Die Lyra*, vol. i. p. 79, &c.; Welcker, *der Ep. Cycl.* p. 184, &c.) [L. S.]

MARIA, the wife of the emperor Michael VII. Parapinales, some of whose coins have the head of both Michael and Maria. (MICHAEL VII.; Eckhel, vol. viii. p. 259.) [W. P.]

MA'RIA GENS, plebeian. The name of Marius was not of unfrequent occurrence in the towns of Italy: thus, we find as early as the second Punic war a Marius Blosius and a Marius Alfius at Capua (Liv. xxiii. 7, 35), and a Marius at Praeneste (Sil. Ital. ix. 401). But no Roman of this name is mentioned till the celebrated C. Marius, the conqueror of the Cimbri and Teutones, who may be regarded as the founder of the gens. It was never divided into any families, though in course of time, more especially under the emperors, several of the Marii assumed surnames, of which an alphabetical list is given below. [MARIUS.] On coins we find the cognomens *Capito* and *Trogus*, but who they were is quite uncertain. [CAPITO; TROGUS.]

MARIAMNE or MARIAMME (Μαριάμνη, Μαριάμμη), a Greek form of Mariam or Miriam.

1. Daughter of Alexander, the son of Aristobulus II., and Alexandra, the daughter of Hyrcanus II., was betrothed to Herod the Great, by her grandfather Hyrcanus, in B. C. 41. Their actual union, however, did not take place till B. C. 38. At this period Herod was besieging Antigonus, son of Aristobulus II., in Jerusalem, and, leaving the operations there to be conducted for a time by trust-worthy officers, he went to Samaria for the purpose of consummating his marriage,—a step to which he would be urged, not by passion only, but by policy and a sense of the importance to his cause of connecting his blood with that of the Asmonean princes. In B. C. 36, Herod, moved partly by the entreaties of Mariamne, deposed Ananel from the priesthood and conferred it on her brother, the young Aristobulus. The murder of the latter, however, in B. C. 35, would naturally alienate from Herod any affection which Mariamne may have felt for him; and this alienation was increased when she discovered that, on being summoned to meet Antony at Laodiceia (B. C. 34) to answer for his share in the fate of Aristobulus, he had left orders with his uncle Josephus, that, if he were condemned, his wife should not be permitted to survive him. The object of so atrocious a command was to prevent her falling into the hands of Antony, who had conceived a passion for her from the mere sight of her picture, which her mother Alexandra, by the advice of DELLIUS, had sent to him two years before, in the hope of gaining his favour. On Herod's return in safety, his mother Cypros and his sister Salome, whom Mariamne, proud of her descent from the Maccabees, had

taunted overbearingly with their inferiority of birth, excited his jealousy by accusing her of improper familiarity with Josephus; and his suspicions were further roused when he found that she was aware of the savage order he had given on his departure, for he thought that such a secret could never have been betrayed by Josephus had she not admitted him to too close an intimacy. He was on the point of killing her in his fury, but was withheld by his fierce and selfish passion for her, —love we cannot call it,—and vented his revenge on Josephus, whom he put to death, and on Alexandra, whom he imprisoned. In B. C. 30, the year after the battle of Actium, Herod, aware of the danger in which he stood in consequence of his attachment to the cause of Antony, took the bold step of going in person to Octavian at Rhodes, and proffering him the same friendship and fidelity which he had shown to his rival. But, before his departure, he resolved to secure the royal succession in his own family, and he therefore put to death the aged Hyrcanus, and, having shut up Alexandra and Mariamne in the fortress of Alexandreium, gave orders to Josephus and Soëmus, two of his dependants, to slay them if he did not come back in safety. During Herod's absence, this secret command was revealed by Soëmus to Mariamne, who accordingly exhibited towards him, on his return, the most marked aversion, and on one occasion went so far as to upbraid him with the murder of her brother and father, or (as perhaps we should rather read) her grandfather. So matters continued for a year, the anger which Herod felt at her conduct being further increased by the instigations of his mother and sister. At length Salome suborned the royal cup-bearer to state to his master that he had been requested by Mariamne to administer to him in his wine a certain drug, represented by her as a love-potion. The king, in anger and alarm, caused Mariamne's favourite chamberlain to be examined by torture, under which the man declared that the ground of her aversion to Herod was the information she had received from Soëmus of his order for her death. Herod thereupon had Soëmus immediately executed and brought Mariamne to trial, entertaining the same suspicion as in the former case of his uncle Josephus of an adulterous connection between them. He appeared in person as her accuser, and the judges, thinking from his vehemence that nothing short of her death would satisfy him, passed sentence of condemnation against her. Herod, however, was still disposed to spare her life, and to punish her by imprisonment; but his mother and sister, by urging the great probability of an insurrection of the people in favour of an Asmonean princess, if known to be living in confinement, prevailed on him to order her execution, B. C. 29. (Jos. *Ant.* xiv. 12. § 1, 15, § 14, xv. 2, 3, 6, § 5, 7, *Bell. Jud.* i. 12, § 3, 17, § 8, 22.) His grief and remorse for her death were excessive, and threw him into a violent and dangerous fever. [HERODES, p. 426.] According to the ordinary reading in *Bell. Jud.* i. 22, § 5, we should be led to suppose that Mariamne was put to death on the former suspicion of adultery with Josephus; but there can be no doubt as to the text in that place having been mutilated. For the tower which Herod built at Jerusalem and called by her name, see Jos. *Bell. Jud.* ii. 17, § 8, v. 4, § 3.

Mariamne's overbearing temper has been noticed above. That she should have deported herself, however, otherwise than she did towards such a monster as Herod, was not to be expected, and would have been inconsistent with the magnanimity for which Josephus commends her. She was distinguished by a peculiar grace and dignity of demeanour, and her beauty was of the most fascinating kind. The praise given her by Josephus for chastity was doubtless well merited in general, and entirely so as far as regards any overt act of sin. But some deduction, at least, must be made from it, if she countenanced her mother's conduct in sending her portrait to Antony.

2. Daughter of Simon, a priest at Jerusalem. Herod the Great was struck with her beauty and married her, B. C. 23, at the same time raising her father to the high-priesthood, whence he deposed Jesus, the son of Phabes, to make room for him. In B. C. 5, Mariamne being accused of being privy to the plot of ANTIPATER and Pheroras against Herod's life, he put her away, deprived Simon of the high-priesthood, and erased from his will the name of Herod Philip, whom she had borne him, and whom he had intended as the successor to his dominions after Antipater. (Jos. *Ant.* xv. 9, § 3, xvii. 1, § 2, 4, § 2, xviii. 5, § 1, xix. 6, § 2, *Bell. Jud.* i. 28, § 2, 30, § 7.)

3. Wife of Archelaus, who was ethnarch of Judaea and son of Herod the Great. Archelaus divorced her, and married Glaphyra, daughter of Archelaus, king of Cappadocia, and widow of his brother Alexander, (Jos. *Ant.* xvii. 13, § 4.) [ARCHELAUS, Vol. I. p. 261, b.]

4. Daughter of Josephus, the nephew of Herod the Great, and Olympias, Herod's daughter. She married Herod, king of Chalcis, by whom she became the mother of ARISTOBULUS [No. 6]. (Jos. *Ant.* xviii. 5. § 4.)

5. Daughter of Aristobulus [No. 4] by Berenice, and sister to the infamous Herodias. [See Vol. I. pp. 301, 483.] After the death of Aristobulus, Herod repented of his cruelty and strove to atone for it by kindness to the children of his victim. He betrothed Mariamne, so called after her grandmother [No. 1], to the son of Antipater, his eldest son by Doris; but Antipater prevailed on him to alter this arrangement, and obtained Mariamne in marriage for himself, while his son was united to the daughter of Pheroras, Herod's brother, who in the former arrangement had been assigned to the elder son of Alexander, brother of Aristobulus. It is mere conjecture which would identify this Mariamne with No. 3, supposing her to have married Archelaus after the death of his brother Antipater. (Jos. *Ant.* xvii. 1, § 2, xviii. 5, § 4, *Bell. Jud.* i. 28; Noldius, *de Vit. et Gest. Herod.* § 245.)

6. Second daughter of Herod Agrippa I., by his wife Cypros, was ten years old when her father died, in A. D. 44. She married Archelaus, son of Helcias or Chelcias, to whom she had been betrothed by Agrippa; but she afterwards divorced him, and married Demetrius, a Jew of high rank and great wealth, and alabarch at Alexandria. (*Ant.* xviii. 5, § 4, xix. 9, § 1, xx. 7, §§ 1, 3.) [E. E.]

MARIANDY'NUS (*Μαριανδυνός*), a son of Phineus, Titius, or Phrixus, was the ancestral hero of the Mariandynians in Bithynia. (Schol. *ad Apollon.* ii. 723, 748.) It also occurs as a surname of Bormus. (Aeschyl. *Pers.* 938; comp. BORMUS.) [L. S.]

MARIA'NUS (*Μαριανός*), a poet, was the son

of Marsus, a Roman advocate and procurator, who settled at Eleutheropolis in Palestine. He flourished in the reign of Anastasius, and wrote paraphrases (*μεταφράσεις*) in iambic verse of several Greek authors, namely, of Theocritus, of the Argonautica of Apollonius, of the Hecale, the Hymns, the Αἴτια, and the epigrams of Callimachus, of Aratus, of the Theriaca of Nicander, and many others. (Suidas, *s. v.*) Evagrius (*H. E.* iii. 42) calls him Μαρῖνος.

There are five epigrams in the Greek Anthology ascribed to Marianus Scholasticus, who may, perhaps, have been the same person. Four of these are descriptions of the groves and baths of Eros in the suburbs of Amaseia in Pontus. (Brunck, *Anal.* vol. ii. p. 511 ; Jacobs, *Anth. Graec.* vol. iii. p. 211, vol. xiii. p. 915.) [P. S.]

MARI'CA, a Latin nymph who was worshipped at Minturnae, and to whom a grove was sacred on the river Liris. She was said to be the mother of Latinus by Faunus. (Virg. *Aen.* vii. 47.) Servius (*ad Aen. l. c.* and xii. 164) remarks that some considered her to be identical with Aphrodite and others with Circe. [L. S.]

MARIDIANUS, C. COSSU'TIUS, a contemporary of Julius Caesar, whose name occurs only upon coins, a specimen of which is given below. He was one of the triumvirs of the mint, as we see from the letters A. A. A. F. F. (i. e. *auro argento aeri flando feriundo*) on the reverse of the coin. The head on the obverse is Julius Caesar's.

COIN OF C. COSSUTIUS MARIDIANUS.

MARINIA'NA. A considerable number of medals are extant in each of the three metals, all of which exhibit upon the obverse a veiled head, and the words DIVAE MARINIANAE, and generally upon the reverse CONSECRATIO. One, however, bears the date of the 15th year of the colony of Viminacium, which proves that it must have been struck A. D. 254. This princess therefore belongs to the reign of Valerian, but we cannot tell whether she was the wife, the sister, or the daughter of that emperor. We know that he was married at least twice, since Trebellius Pollio informs us that Gallienus and Valerianus, jun. were only half-brothers, and since it is probable that the mother of the former was named Galliena, the latter may have been the child of Mariana. This, however, is a mere conjecture. Whoever she may have been, it is at all events certain that she was dead at least four years before the Persian expedition, a fact which at once destroys the story invented by Vaillant. (Trebell. Poll. *Valerian. jun., ad Salonic.* c. 1 ; Eckhel, vol. vii. p. 388.) [W. R.]

COIN OF MARINIANA.

MARI'NUS, a centurion, who, in the reign of Philippus (A. D. 249), was saluted emperor in Moesia, by the soldiers, who soon after put him to death. A brass medal is extant, struck at Philippopolis, in Thrace, bearing the legend ΘΕΩ . MARINΩ ; but the Greek coin, quoted by Goltzius as exhibiting the names *P. Carvilius Marinus*, is regarded with suspicion. (Zonar. xii. 19 ; Zosim. i. 20 ; Eckhel, vol. vii. p. 373.) [W. R.]

MARI'NUS (Μαρῖνος), of Flavia Neapolis, in Palestine, a philosopher and rhetorician, was the pupil and successor of Proclus, respecting whose life he wrote a work, which is still extant ; he also wrote some other philosophical works. (Suid. *s. v.*) An epigram of his, on his own life of Proclus, is preserved in the Greek Anthology. (Brunck, *Anal.* vol. ii. p. 446 ; Jacobs, *Anth. Graec.* vol. iii. p. 153, vol. xiii. p. 915.) Proclus died A. D. 485 ; Marinus, therefore, lived under the emperors Zeno and Anastasius. The publication of his life of Proclus is fixed by internal evidence to the year of Proclus's death ; for he mentions an eclipse which will happen when the first year after that event shall have been completed (p. 29 ; Clinton, *Fast. Rom. sub ann.*). Marinus's life of Proclus was first published with the works of Marcus Antoninus, Tigur. 1559, 8vo., reprinted Lugd. Bat. 1626, 12mo. ; next with the work of Proclus on Plato's theology, Hamburg, 1618, fol.: the first separate edition was that of Fabricius, with valuable Prolegomena, Hamburg, 1700, 4to., reprinted Lond. 1703, 8vo. Boissonade has re-edited the work, with a much improved text, and valuable notes of his own, in addition to the Prolegomena and notes of Fabricius, Lips. 1814, 8vo. (Fabric. *Bibl. Graec.* vol. ix. p. 370 ; Vossius, *de Hist. Graec.* p. 319, ed. Westermann.) [P. S.]

MARI'NUS (Μαρῖνος), of Tyre, a Greek geographer, who lived in the middle of the second century of the Christian era, and was the immediate predecessor of Ptolemy, who frequently refers to him. Marinus was undoubtedly the founder of mathematical geography in antiquity ; and we learn from Ptolemy's own statement (i. 6) that he based his whole work upon that of Marinus. The chief merit of Marinus was, that he put an end to the uncertainty that had hitherto prevailed respecting the positions of places, by assigning to each its latitude and longitude. He also constructed maps for his works on much improved principles, which are spoken of under PTOLEMAEUS. In order to obtain as much accuracy as possible, Marinus was indefatigable in studying the works of his predecessors, the diaries kept by travellers, and every available source. He made many alterations in the second edition of his work, and would have still further improved it if he had not been carried off by an untimely death. (Ukert, *Geographie der Griechen und Römer*, vol. i. pars i. p. 227, &c., pars ii. pp. 194, &c., 278 ; Forbiger, *Handbuch der Alten Geographie*, vol. i. p. 365, &c.)

MARI'NUS (Μαρῖνος), a celebrated physician and anatomist, who must have lived in the first and second centuries after Christ, as Quintus, Galen's tutor, was one of his pupils (Galen, *Comment. in Hippocr.* "*De Nat. Hom.*" ii. 6, vol. xv. p. 136). He wrote numerous anatomical treatises (or else one long work in twenty books), which Galen

abridged, and of which he gives a short analysis (*De Libris Propriis*, c. 3, vol. xix. p. 25). Galen frequently mentions him in terms of commendation, and says he was one of the restorers of anatomical science (*De Hippocr. et Plat. Decr.* viii. 1, vol. v. p. 650). He appears also to have written a commentary on the aphorisms of Hippocrates, which is twice quoted by Galen (*Comment. in Hippocr.* "*Aphor.*" vii. 13, 54, vol. xviii. pt. i. pp. 113, 163).

It is uncertain whether this anatomist is the same person as the Postumius Marinus, the physician to the younger Pliny (Plin. *Epist.* x. 6); and also whether he is the person whose medical formulae are quoted by Andromachus (Galen, *De Compos. Medicam. sec. Locos*, vii. 2, vol. xiii. p. 25) and Avicenna (*Canon*, v. 1, 8. p. 306, ed. 1595). [W. A. G.]

MARION (Μαρίων), tyrant of Tyre, which position he obtained through the favour of Cassius, when the latter was in Syria, B. C. 43. Having invaded Galilee, he made himself master of three forts in that country, but was again expelled from it by Herod. (Joseph. *Ant.* xiv. 12. § 1, *B. J.* i. 12. § 2.) [E. H. B.]

MA'RIUS. 1. C. MARIUS, was born in B. C. 157, at the village of Cereatae*, near Arpinum. His father's name was C. Marius, and his mother's Fulcinia; and the family, according to the almost concurrent voice of antiquity, was in very humble circumstances. His parents, as well as Marius himself, are said to have been the clients of the noble plebeian house of the Herennii. So indigent, indeed, is the family represented to have been from which the future saviour of Rome arose, that young Marius is stated to have worked as a common peasant for wages, before he entered the ranks of the Roman army (comp. Juv. viii. 246; Plin. *H. N.* xxxiii. 11; Aurel. Vict. *Caes.* 33). But although Marius undoubtedly sprang from an obscure family, yet it seems probable that his immediate ancestors could not have been in such mean circumstances as is usually represented. From his first entrance into public life, Marius never seems to have been in want of money, and it is difficult to imagine how he could have acquired it so early, except by inheritance from his family. In addition to which, his marriage with Julia, the aunt of the celebrated Julius Caesar, throws discredit upon the common stories about his origin; as it is unlikely that such an ancient patrician family should have given their daughter to one who had been a labourer in the fields. There is, on the contrary, no difficulty in understanding how these stories should have arisen. The Roman nobles would naturally upbraid the aspirant to the higher dignities of the state with his mean and lowly birth; and the latter, instead of betraying that weakness on this point which has often characterized men who have risen from humble life, never attempted to deny the fact, but rather made it a glory and a boast, that mean as was his origin he could excel his high-born adversaries in virtue, ability, and courage. At the same time we can hardly give credit to the statement of Velleius Paterculus (ii. 11) that Marius was of an equestrian family (*natus equestri loco*); and we ought probably to read *agresti* in this passage, instead of *equestri*.

* Plutarch (*Mar.* 3) calls the village Cirrhaeaton, but this is undoubtedly a corruption of Cereatae.

Still, whatever may have been the exact condition of the Marian family, it was certainly one of no importance. Marius was born at a time when a large number of the Roman aristocracy, of whom the Scipios may be regarded as the type, were introducing into Rome a taste for Greek literature, refinement, and art. These innovations were strongly resisted by the elder Cato and the friends of the old Roman habits and mode of life, as having a tendency to corrupt and degrade the Roman character. If the father of Marius was not a poor man, he certainly belonged to the old-fashioned party, and accordingly brought up his son in his native village, in ignorance of the Greek language and literature, and with a perfect contempt for the new-fangled habits and opinions which characterised the politer society of Rome. Marius thus grew up with the distinguishing virtues and vices of the old Sabine character. He was characterised at first by great integrity and industry; he had a perfect command over his passions and desires, and was moderate in all his expenses; he possessed the stern and severe virtues of an ancient Roman, and if he had lived in earlier times, would have refused, like Fabricius, the gold of Pyrrhus, or have sacrificed his life, like Decius, to save his country. But, cast as he was in an age of growing licentiousness and corruption, the old Roman virtues degenerated into vices; love of country became love of self; patriotism, ambition; sternness of character produced cruelty, and personal integrity unmitigated contempt for the corruption of his contemporaries. The character of Marius needed, above that of most men, the humanizing influences of literature and art, and there is much truth in the remark of Plutarch (*Mar.* 2), "that if Marius could have been persuaded to sacrifice to the Grecian muses and graces, he would never have terminated a most illustrious career in an old age of cruelty and ferocity."

Marius first served in Spain, and was present at the siege of Numantia in B. C. 134. Here he distinguished himself so much by his courage and his readiness to submit to the severer discipline which Scipio Africanus introduced into the army, that he attracted the notice of this great general, and received from him many marks of honour. Scipio, indeed, even admitted him to his table; and on a certain occasion, when one of the guests asked Scipio where the Roman people would find such another general after his death, he is related to have laid his hand on the shoulder of Marius and said, "Perhaps here." The military genius of Marius must have been very conspicuous to have called forth such a remark from the conqueror of Carthage and Numantia, and his natural abilities for war were no doubt greatly improved by the experience he obtained under so great a master of the art. It happened strangely enough that Jugurtha, who was afterwards to measure his abilities against Marius, was serving at the same time with equal distinction in the Roman army.

The name of Marius does not occur again in history for the space of fifteen years, of the wars of which period, however, we have very little information. He doubtless continued to serve in the army, was unanimously elected military tribune by all the tribes, and became so much distinguished that he was at length raised to the tribunate of the plebs, in B. C. 119, but not until he had attained the age of thirty-eight years. Plutarch tells us (*Mar.* 4)

that Marius was assisted in gaining this office by Caecilius Metellus, of whose house the family of Marius had long been adherents, which would almost seem to imply that the relation of clientship to the Herennian family had for all practical purposes fallen into disuse, although Plutarch himself a little further on (c. 5) says that C. Herennius refused to give testimony against Marius, when the latter was accused of bribery, on the ground of his being his client. In his tribunate Marius proposed a law to give greater freedom to the people at the elections. Of the provisions of this law we know nothing, except that it contained a clause for making the *pontes* narrower which led into the septa or inclosures where the people voted (Cic. *De Leg.* iii. 17); but as its object seems to have been to prevent intimidation on the part of the nobles, it was strongly opposed by the senate. Only four years had elapsed since the death of C. Gracchus, and the aristocratical party at Rome, flushed with victory, and undisputed masters of the state, resolved to put down with a high hand the least invasion of their privileges and power. The senate, accordingly, on the proposition of the consul L. Cotta, summoned Marius before them to account for his conduct, probably thinking that any tribune, and especially one who had no experience in political life, with the fate of the Gracchi before his eyes, might be easily frightened into submission. They little knew, however, with what stern stuff they had to deal. When he appeared before the senate, far from being overawed, as they had anticipated, he threatened to send Cotta to prison, unless the decree was rescinded; and when the latter asked the opinion of his colleague Metellus, and the latter bade him adhere to the decree, Marius straightway sent for his officer, who was outside the senate-house, and ordered him to carry off Metellus himself to prison. The consul implored in vain the interposition of the other tribunes, and the senate, unprepared for such an act of vigorous determination, dropped their unconstitutional decree, and allowed the law to be carried. The favour, however, which Marius acquired with the people by his firmness in this matter, was somewhat damped a short time after in the same year, by his opposing a measure for the distribution of corn among the people, which, he rightly thought, would have only the tendency of fostering those habits of idleness and licentiousness which were spreading so rapidly among the population of the city.

Still the general conduct of Marius in his tribunate had earned for him the goodwill of the people and the hatred of the aristocracy. The latter resolved to oppose him with all their might; and accordingly, when he became a candidate for the curule aedileship, they used every effort to frustrate his election. Seeing on the day of election that he had no chance of obtaining the curule aedileship, he offered himself as a candidate for the plebeian aedileship, but likewise failed in obtaining the latter. The proud and haughty spirit of Marius was deeply galled by this repulse; and it must have tended to foster and augment those feelings of bitter personal hatred to the aristocracy which were constantly apparent in his subsequent life. It was with great difficulty that he gained his election to the praetorship; he had the smallest number of votes of those who were elected; and he was still further exasperated by being prosecuted for bribery. Here he had a very narrow escape; the nobles seem to have felt sure of his conviction, and, contrary to all expectation, he was acquitted, but simply through the votes of the judges being equal. It appears, from a passage of Cicero (*de Off.* iii. 20. § 79), that seven years elapsed between the praetorship and the first consulship of Marius; and he must, therefore, have filled the former office in B. C. 115, when he was now forty-two years of age. During his praetorship Marius either remained at Rome as the praetor urbanus or peregrinus, or had some province in Italy; and as his talents were not adapted for civil life, it is not surprising that he should have gained but little credit in this office, as Plutarch tells us was the case. In the following year he obtained a stage more suitable to his abilities; for he went as propraetor into the province of Further Spain, which he cleared of the robbers and marauders who swarmed in that country.

From the moment that Marius obtained the praetorship, he no doubt kept his eyes steadily fixed upon the consulship; but he felt that his time was not yet come. The nobles jealously guarded the highest dignity of the state against the intrusion of any new men; but their venality and corruption, which were shortly to be displayed with more than usual shamelessness in the war with Jugurtha, were gradually raising at Rome a storm of popular indignation, and preparing the way for Marius. Although he possessed neither wealth nor eloquence, by which the Roman people were chiefly influenced, yet he gained much popularity by his well-known energy of character, his patient endurance of toil and hardship, and his simple mode of life, which formed a striking contrast to the extravagant and voluptuous habits of his noble contemporaries. It was about this time too that he strengthened his connections, and gained additional consequence in the eyes of the people, by forming an alliance with the illustrious Julian house, by marrying Julia, the sister of C. Julius Caesar, who was the father of the subsequent ruler of Rome.

We have no information of the occupations of Marius for the next few years, and we do not read of him again till B. C. 109, in which year he went into Africa as the legate of the consul Q. Caecilius Metellus, who had previously assisted him in obtaining the tribunate of the plebs. Here, in the war against Jugurtha, the military genius of Marius had ample opportunity of displaying itself, and he was soon regarded as the most distinguished officer in the army. The readiness with which he shared the toils of the common soldiers, eating of the same food and working at the same trenches as they did, endeared him to their hearts, and through their letters to their friends at Rome, his praises were in every body's mouth. His increasing reputation fired him with a stronger desire, and presented him with better hopes than he had hitherto had, of obtaining the long-cherished object of his ambition. These desires and hopes were still further inflamed and increased by a circumstance which happened to him at Utica. Marius was not tainted by the fashionable infidelity which was gaining rapid ground among the higher circles at Rome; he was on the contrary very superstitious, and, in his wars with the Cimbri, always carried with him a Syrian or Jewish prophetess of the name of Martha; and while he was sacrificing on one occasion at Utica,

the officiating priest told him that the victims predicted some great and wonderful events, and therefore bade him, with full reliance upon the aid of the gods, to execute whatever purpose he had in his mind. Marius regarded this as a voice from heaven; he was then, as ever, thinking of the consulship, and he therefore resolved at once to apply to Metellus for leave of absence, that he might proceed to Rome and offer himself as a candidate. This, however, Metellus, who belonged to a family of the highest nobility, would not grant. He at first tried to dissuade him from his presumptuous attempt, by pointing out the certainty of failure; and when he could not prevail upon him to abandon his design, he civilly evaded his request by pleading the exigencies of the public service, which required the presence and assistance of his legate. But, as Marius still continued to press him for leave of absence, Metellus had the imprudence to say to him on one occasion, "You need not be in such a hurry to go to Rome; it will be quite time enough for you to apply for the consulship along with my son." The latter, who was then serving with the army, was only a youth of twenty years of age, and could not, therefore, become a candidate for the consulship for upwards of twenty years more. Such an insult was not likely to be forgotten by a man like Marius. He forthwith began to intrigue against his general, and to represent that the war was purposely prolonged by Metellus to gratify his own vanity and love of military power. He openly declared, that with one half of the army he would soon have Jugurtha in chains; and as all his remarks were carefully reported at Rome, the people began to regard him as the only person competent to finish the war. Metellus, wearied out with his importunity, and perceiving that he was exciting intrigues against him in the army, at last allowed him to go, but, according to Plutarch, only twelve days before the election. Meeting with a favourable wind, he arrived at Rome in time, and was elected consul with an enthusiasm which bore down all opposition before it.

Marius entered upon his first consulship in B. C. 107, at the age of fifty, and received from the people the province of Numidia, although the senate had previously decreed that Metellus should continue in his command. The exultation of Marius knew no bounds. Instead of deserting the popular party, as has been constantly done by popular leaders when they have once been enrolled in the ranks of the aristocracy, Marius gloried in his humble origin, and took every opportunity of insulting and trampling upon the party which had for so many years been trying to put him down. He told them that he regarded his election as a victory over their effeminacy and licentiousness, and that he looked upon the consulship as a trophy of his conquest; and he proudly compared his own wounds and military experience with their indolent habits and ignorance of war. It was a great triumph for the people, and a great humiliation for the aristocracy, and Marius made the latter drink to the dregs the bitter cup which they had to swallow. His was no forgiving temper, but a stern, a fierce, and almost savage one; and he well earned the reputation of being a "good hater." While engaged in these attacks upon the nobility, he at the same time carried on a levy of troops with great activity, and enrolled any persons who chose to offer for the service, however poor and mean, instead of taking them from the five classes according to ancient custom. Having thus collected a larger number of troops than had been decreed, he crossed over into Africa. Metellus, not bearing to see the man who had robbed him of the glory of bringing the war to a conclusion, privately sailed from Africa, and left P. Rutilius, one of his legates, to deliver up the army to Marius. As soon as he had received the army, Marius continued the war with great vigour; but the history of his operations are related elsewhere. [JUGURTHA.] It is sufficient to state here that he was unable to bring the war to a conclusion in the first campaign, and it was not till the beginning of the next year (B. C. 106) that Jugurtha was betrayed by Bocchus, king of Mauritania, into the hands of Marius, who sent his quaestor L. Sulla to receive him from the Mauritanian king. Thus it happened that Marius gave to his future enemy and the destroyer of his family and party, the first opportunity of distinguishing himself; and this very circumstance sowed the seeds of the personal hatred which afterwards existed between them, and which was still further increased by political causes. The enemies of Marius claimed for Sulla the glory of the betrayal of Jugurtha, and the young patrician nobleman appropriated the credit of it to himself, by always wearing a signet-ring on which he had had engraved the surrender of Jugurtha by Bocchus. "By constantly wearing this ring," says Plutarch, "Sulla irritated Marius, who was an ambitious and quarrelsome man, and could endure no partner in his glory."

Though the war against Jugurtha was thus brought to a close, Marius did not immediately return to Italy, but remained nearly two years longer in Numidia, during which time he was probably engaged in completely subjugating the country, and establishing the Roman power on a firmer basis. Meantime, a far greater danger than Rome had experienced since the time of Hannibal was now threatening the state. Vast numbers of barbarians, such as spread over the south of Europe in the later times of the Roman empire, had collected together on the northern side of the Alps, and were ready to pour down upon Italy. The two leading nations of which they consisted are called Cimbri and Teutones, the former of whom are supposed to have been Celts, of the same race as the Cymri (comp. Arnold, *Hist. of Rome*, vol. i. p. 519, &c.; Niebuhr, *Lectures on Roman History*, vol. i. p. 365), and the latter Gauls; but the exact parts of Europe from which they came is quite uncertain. To these two great races were added the Ambrones, who are conjectured, though on somewhat slight grounds, to have been Ligurians (comp. Plut. *Mar.* 19) and some of the Swiss tribes, such as the Tigurini. The whole host is said to have contained 300,000 fighting men, besides a much larger number of women and children; and though the exact calculations of the numbers of such barbarians is little worthy of credit, yet it is certain that there was an immense and almost incredible multitude hanging on the frontiers of Italy. The general alarm at Rome was still further increased by the ill success which had hitherto attended the arms of the republic against these barbarians. Army after army had fallen before them. They were first heard of in B. C. 113, in Noricum, whence they descended into Illyricum, but probably did not

penetrate into Italy, as is stated by some ancient writers. (Eutrop. iv. 25; Obsequ. 98.) The Romans sent an army to defend Illyricum, under the command of Cn. Papirius Carbo, but he was defeated by the barbarians [CARBO, No. 3], who did not, however, follow up their victory, but for some causes unknown to us, retired into Noricum, and marched westward into Switzerland. In the invasion of Illyricum, mention is made of the Cimbri alone; and when and where they were joined by the Teutones is uncertain. In Switzerland their forces were still further augmented by the Tigurini and the Ambrones; and the barbarians now poured over Gaul, and seem to have plundered and ravaged it in every direction. The Romans sent army after army to defend at least the south-western part of the country, which was now a province of the Roman state; but all in vain. In B. C. 109 the consul, M. Junius Silanus, was defeated by the Cimbri; in B. C. 107 the Tigurini cut in pieces, near the lake of Geneva, the army of Marius's colleague, the consul L. Cassius Longinus, who lost his life in the battle; and shortly afterwards M. Aurelius Scaurus was also defeated and taken prisoner. But the most dreadful loss was still to come. In B. C. 105 two consular armies, commanded by the consul Cn. Mallius Maximus and the proconsul Cn. Servilius Caepio, consisting of 80,000 men, were completely annihilated by the barbarians: only two men are said to have escaped the slaughter. [CAEPIO, No. 7.]

These repeated disasters hushed all party quarrels. Every one at Rome felt that Marius was the only man capable of saving the state, and he was accordingly elected consul by the unanimous votes of all parties, while he was still absent in Africa. He entered Rome in triumph on the 1st of January, B. C. 104, which was also the first day of his second consulship, leading Jugurtha in chains in the procession. On this day he gave a striking instance of his arrogance, by entering the senate-house in his triumphal robes. Meanwhile, the threatened danger was for a while averted. Instead of crossing the Alps, and pouring down upon Italy, as had been expected, the Cimbri marched into Spain, which they ravaged for the next two or three years. This interval was advantageously employed by Marius in training the new troops, and accustoming them to hardships and toil. It was probably during this time that he introduced the various changes into the organization of the Roman army, which are usually attributed to him. Notwithstanding the sternness and severity with which he punished the least breach of discipline, he gradually became a great favourite with his new troops, who learnt to place implicit confidence in their general, and were especially delighted with the strict impartiality with which he visited the offences of the officers as well as of the privates.

As the enemy still continued in Spain, Marius was elected consul a third time for the year B. C. 103; but since they did not make their appearance even during the latter year, the Romans began to recover a little from their panic, and several candidates of distinction offered themselves for the consulship. Under these circumstances Marius repaired to Rome, where he gained over L. Saturninus, the most popular of the tribunes, who persuaded the people to confer the consulship upon Marius again, who was accordingly elected for the fourth time (B. C. 102), although, to save appearances, he pretended to be anxious to be released from the honour. And fortunate was it for Rome that the supreme command was still entrusted to him; for in this very year the long-expected barbarians at length arrived. The Cimbri, who had returned from Spain, united their forces with the Teutones, though where the latter people had been meantime is quite uncertain. It is, moreover, exceedingly difficult to make out clearly the movements of the different armies, since the records of this period of history are very scanty and often contradictory. It appears, however, that Marius first took up his position in a fortified camp on the Rhone, probably in the vicinity of the modern Arles; and as the entrance of the river was nearly blocked up by mud and sand, he employed his soldiers in digging a canal from the Rhone to the Mediterranean, that he might the more easily obtain his supplies from the sea. From thence he marched northwards, and stationed himself at the junction of the Rhone and the Isara (Isère). (Oros. v. 16.) Meantime, the barbarians had divided their forces. The Cimbri quitted the Teutones and Ambrones, and marched round the northern foot of the Alps, in order to enter Italy by the north-east, crossing the Tyrolese Alps by the defiles of Tridentum (Trent). The Teutones and Ambrones on the other hand marched against Marius, intending, as it seems, to penetrate into Italy by Nice and the Riviera of Genoa. Marius, anxious to accustom his soldiers to the savage and strange appearance of the barbarians, would not give them battle at first. The latter accordingly resolved to attack the Roman camp; but as they were repulsed in this attempt, they broke up their encampment, and pressed on at once for Italy. So great were their numbers, that they are said to have been six days in marching by the Roman camp. As soon as they had advanced a little way, Marius also quitted his station and followed them; and thus the armies continued to march for a few days, the barbarians in the front and Marius behind, till they came to the neighbourhood of Aquae Sextiae (Aix). Here the decisive battle was fought. Marius had pitched his camp in a spot which was badly supplied with water, and is said to have done so intentionally. The necessity which the Roman soldiers were under of obtaining their water in the neighbourhood of the barbarians' camp, led to a fierce skirmish between the two armies; and this was followed, after the lapse of two or three days, by a general engagement. The battle was fiercely contested; but an ambush of 3000 soldiers, which Marius had stationed under the command of Claudius Marcellus, in the rear of the barbarians, and which fell upon them when they were already retreating before Marius, decided the fortune of the day. Attacked both in front and rear, and also dreadfully exhausted by the excessive heat of the weather, they at length broke their ranks and fled. The carnage was dreadful; some writers speak of 200,000 slain, and 80,000 taken prisoners (Liv. *Epit.* 68; Oros. v. 16); others state the number of the slain at 150,000 (Vell. Pat. ii. 12); while another statement reduces the number to 100,000 (Plut. *Mar.* 21); but whatever may have been the number that fell, the whole nation was annihilated, for those who escaped put an end to their lives, and their wives followed their example. Immediately after the battle, as Marius was in the act of setting fire

to the vast heap of broken arms which had been collected together, and which was intended as an offering to the gods, horsemen rode up to him, and greeted him with the news of his being elected consul for the fifth time.

The Cimbri, in the mean time, had forced their way into Italy. The colleague of Marius, Q. Lutatius Catulus, despairing of defending the passes of the Tyrol, had taken up a strong position on the Athesis (Adige); but in consequence of the terror of his soldiers at the approach of the barbarians, he was obliged to retreat even beyond the Po, thus leaving the whole of the rich plain of Lombardy exposed to the ravages of the barbarians. Marius was thereupon recalled to Rome. The senate offered him a triumph for his victory over the Teutones, which he declined while the Cimbri were in Italy, and proceeded to join Catulus, who now commanded as proconsul, B. C. 101. The army of Marius had also marched into Italy, and with their united forces Marius and Catulus hastened in search of the enemy. They came up with them near Vercellae (Vercelli), westward of Milan, and the decisive battle was fought on the 30th of July, in a plain called the Raudii Campi, the exact position of which is uncertain, but which must have been in the neighbourhood of Vercellae. The Cimbri met with the same fate as the Teutones; the slain are again spoken of as between one and two hundred thousand; and the women, like those of the Teutones, put an end to their lives. The Tigurini, who had been stationed at the passes of the Tyrolese Alps, took to flight and dispersed, as soon as they heard of the destruction of their brethren in arms. The details of this battle are given elsewhere [CATULUS, No. 3], where it is shown that there are strong reasons for doubting the account of Plutarch, which assigns the glory of this victory to Catulus. At Rome, at all events, the whole credit was given to Marius; he was hailed as the saviour of the state; his name was coupled with the gods in the libations and at banquets, and he received the title of third founder of Rome. He celebrated his victories by the most brilliant triumph, in which Catulus, however, was allowed to share.

Hitherto the career of Marius had been a glorious one, and it would have been fortunate for him, as Niebuhr has remarked, if he had died on the day of his triumph. The remainder of his life is full of horrors, and brings out into prominent relief the worst features of his character. As the time for the consular elections approached, Marius was eager to obtain this dignity for the sixth time, and was therefore obliged, contrary to his inclination and character, to play the part of a popular man, and to court the favour of the electors. He wished to be first in peace as well as in war, and to rule the state as well as the army. But he did not possess the qualities requisite for a popular leader at Rome; he had no power of oratory, and lost his presence of mind in the noise and shouts of the popular assemblies. In order to secure his election, he entered into close connection with two of the worst demagogues that ever appeared at Rome, Saturninus and Glaucia, the former of whom was a candidate for the tribunate, and the latter for the praetorship, and by their means, as well as by bribing the tribes, he secured his election to the consulship for the sixth time. Saturninus and Glaucia also carried their elections; and the former, in order to gain the tribunate, did not hesitate to assassinate A. Nonius, because he was a rival candidate.

Marius in his sixth consulship (B. C. 100) was guilty of an act of the deepest perfidy, in order to ruin his old enemy Metellus. Saturninus had proposed an agrarian law [SATURNINUS], and had added to it the clause, that if the people passed the law, the senate should swear obedience to it within five days, and whoever refused to do so should be expelled from the senate, and pay a fine of twenty talents. In order to entrap Metellus, Marius got up in his place in the senate, and declared that he would never take the oath, and Metellus made the same declaration; but when the tribune summoned the senators to the rostra to comply with the demand of the law, Marius, to the astonishment of all, immediately took the oath, and advised the senate to follow his example. Metellus alone refused compliance, and was in consequence banished from the city. The next act of Marius was one of equal treachery. He had availed himself of the services of Saturninus to gain the consulship and ruin Metellus, and had supported him in all his violent and unconstitutional proceedings; but when he found that Saturninus had gone too far, and had excited a storm of universal indignation and hatred, Marius deserted his companion in guilt; and being applied to by the senate to crush Saturninus and his crew, he complied with the request. Invested by the senate with absolute power, by the well-known decree, *Videret, nequid res publica detrimenti caperet*, he collected an armed force, and laid siege to the capitol, where Saturninus, Glaucia, and their confederates, had taken refuge. Marius cut off the pipes which supplied the capitol with water, and obliged the conspirators to surrender at discretion; and though he made some efforts to save their lives, they were put to death immediately they had descended into the forum. By the share which he had taken in this transaction, Marius lost the favour of a great part of the people, without gaining that of the senate; and, accordingly, when the time for the election of the censors came, he did not venture to offer himself as a candidate, but allowed persons of far inferior pretensions to gain this dignity, to which his rank and position in the state would seem to have entitled him.

The sixth consulship of Marius ended in disgrace and shame. In the following year (B. C. 99) he left Rome, in order that he might not witness the return of Metellus from exile, a measure which he had been unable to prevent, and set sail for Cappadocia and Galatia, under the pretence of offering sacrifices which he had vowed to the Great Mother. He had however a deeper purpose in visiting these countries. Finding that he was losing his influence and popularity while the republic was in a state of peace, he was anxious to recover his lost ground by gaining fresh victories in war, and accordingly repaired to the court of Mithridates, in hopes of rousing him to make war upon the Romans. It was during his absence that he was elected augur.

Marius on his return to Rome built a house near the forum, that the people might not have to come so far to pay their respects to him; but all his efforts were vain to regain his lost popularity; and the hopes he had entertained of obtaining the command of the war in Asia were also frustrated by the ability with which Sulla repressed all disturbances in the East in B. C. 92. The disappointment

which Marius felt at losing his influence in the state was still further exasperated by the growing popularity and power of Sulla; and when Bocchus erected in the capitol gilded figures, representing the surrender of Jugurtha to Sulla, Marius was so inflamed with rage, that he resolved to pull them down by force. Sulla was making preparations to resist him; and both parties would probably have come to open violence, had not the Social War broken out just at that time (B. C. 90). This war required all the services of all the generals that Rome possessed, and, accordingly, both Marius and Sulla were actively employed in it. But although Marius showed great military abilities in the manner in which he conducted his share of the war, yet he was considered to be over cautious and too slow; and his achievements were thrown into the shade by the superior energy and activity of Sulla. Marius was now in his sixty-seventh year: his body had grown stout and unwieldy, and he was incapable of enduring the fatigue of very active service. He served as the legate of the consul P. Rutilius Lupus; and after the latter had fallen in battle [LUPUS, RUTILIUS], the chief command of the northern scene of the war devolved upon Marius. He defeated the Marsi in two successive battles, after which he gave up the command, and returned to Rome, on the ground that his weakness rendered him unable to endure the toils of the campaign. His services, however, had been most important, for he had defeated the most warlike and the most dangerous of all the allies. An anecdote preserved by Plutarch respecting the conduct of Marius in this campaign is characteristic of the veteran general. Marius had strongly intrenched himself in a fortified camp, and neither the stratagems nor the taunts of the enemy could entice him from his favourable position. At length Pompaedius Silo, the leader of the Marsi, endeavoured to draw him out by appealing to his military pride. "If you are a great general, Marius, come down and fight;" to which the veteran replied, "Nay, do you, if you are a great general, compel me to fight against my will."

In B. C. 88 the ambition of Marius at length involved Rome in a civil war, which was attended with the most frightful horrors. Insatiably fond of power and distinction, Marius was anxious to obtain the command of the war against Mithridates; and as he was supposed to be incapable of enduring the fatigues of a campaign, he actually went daily to the Campus Martius, to go through the usual exercises with the young men. It was a melancholy sight to see the old man so lost to all true dignity and greatness; and the wiser part, says Plutarch, "lamented to witness his greediness after gain and distinction; and they pitied a man, who, having risen from poverty to enormous wealth, and to the highest station from a low degree, knew not when to put bounds to his good fortune, and was not satisfied with being an object of admiration, and quietly enjoying what he had; but as if he was in want of every thing, after his triumphs and his honours was setting out to Cappadocia and the Euxine to oppose himself in his old age to Archelaus and Neoptolemus, the satraps of Mithridates." But all his efforts were in vain: his great enemy Sulla obtained the consulship (B. C. 88), and the senate gave him the command of the war against Mithridates. Thereupon Marius resolved to make a desperate attempt to deprive his rival of this opportunity for distinction, and obtain it for himself. He got the tribune, P. Sulpicius Rufus, to bring forward a law for distributing the Italian allies, who had just obtained the Roman franchise, among all the tribes; and as they greatly exceeded the old citizens in number, they would of course be able to carry whatever they pleased in the comitia. If this law were passed, they would of course, out of gratitude to Marius, annul the resolution of the senate, and give the command of the Mithridatic war to their benefactor. This law met with the most vehement opposition from the old citizens; and the consuls, to prevent it from being carried, declared a justitium, during which no business could be legally transacted. But Marius and Sulpicius were resolved to have recourse to the last extremities sooner than lose their point. They entered the forum with an armed force, and called upon the consuls to withdraw the justitium: in the tumult which followed the young son of Pompeius, the colleague of Sulla, was murdered, and Sulla himself only escaped by taking refuge in the house of Marius, which was close to the forum. To save their lives the consuls were obliged to withdraw the justitium: the law of Sulpicius was carried; and the tribes, in which the new citizens now had the majority, appointed Marius to the command of the war against Mithridates.

Marius had now gained the great object of his ambition; but it was hardly to be expected that a power which had been violently obtained should be peacefully surrendered. The army destined for the Mithridatic war was stationed at Nola, and thither Marius sent two military tribunes, to take the command of the troops and bring them to him. But Sulla, who had previously joined the army, encouraged the soldiers to disobey the orders: they murdered the tribunes whom Marius had sent; and when Sulla declared his intention of marching to the city, and of putting down force by force, they readily responded to his call. Marius had not expected this daring step, and was not prepared to meet it. Sulla was marching at the head of six legions; and in order to obtain troops to oppose the latter, Marius attempted to raise a force by the abominable expedient of offering freedom to all slaves who would join him. But it was all in vain. Sulla entered the city without much difficulty, and Marius, with his son and a few companions, were obliged to take to flight. Sulla used his victory with comparative moderation. Marius, Sulpicius, and a few others, were declared enemies of the state, and condemned to death; their property was confiscated, and a price set upon their heads; but no attempt was made against the lives of any others. Marius and his son left Rome together, but afterwards separated, and the latter escaped in safety to Africa. Marius with his stepson Granius embarked on board ship at Ostia, and thence sailed southward along the coast of Italy, exposed to the greatest dangers, and enduring the greatest hardships. At Circeii Marius and his companions were obliged to land, on account of the violence of the wind and the want of provisions; but they could obtain nothing to eat, and after wandering about for a long time, they learnt from some peasants that a number of horsemen had been in search of them, and they accordingly turned aside from the road, and passed the night in a deep wood in great suffering and want. But the indomitable spirit of the old man did not fail him; and he

consoled himself and encouraged his companions by the assurance that he should still live to see his seventh consulship, in accordance with a prediction that had been made to him in his youth: he told them that when a child an eagle's nest with seven young ones had fallen into his lap, and that the soothsayers had informed his parents that the prodigy intimated that he should obtain the supreme command and magistracy seven times. Marius and his friends wandered on to Minturnae, and when they were within two miles from the city, they saw a party of horsemen galloping towards them. In great haste they hurried down to the sea, and swam off to two merchant vessels, which received them on board. The horsemen bade the sailors bring the ship to land, or throw Marius overboard; but moved by the tears and entreaties of the old man, they refused to comply with the request. As soon, however, as the horsemen had ridden off, the sailors, fearing to keep Marius, and yet not choosing to betray him, landed him at the mouth of the river Liris, and immediately sailed away. Marius was now quite alone amid the swamps and marshes through which the Liris flows, and with difficulty waded through them to the hut of an old man, who concealed him in a hole near the river, and covered him with reeds. But hearing shortly afterwards the noise of his pursuers in the hut of the old man, he crept out of his hiding-place, stript off his clothes, and threw himself into the thick and muddy water of the marsh. Here he was discovered, dragged out of the water, and covered with mud, and with a rope round his neck was delivered up to the authorities of Minturnae. They placed him for security in the house of a woman named Fannia, who was supposed to be a personal enemy of his [FANNIA], and then deliberated whether they should comply with the instruction that had been sent from Rome to all the municipal towns, to put Marius to death as soon as they found him. After some consultation they resolved to obey it, but at first they could find no one to carry it into execution. At length a Gallic or Cimbrian horse-soldier undertook the horrible duty, and with a drawn sword in his hand entered the apartment where Marius was confined. The part of the room in which Marius lay was in the shade; and to the frightened barbarian the eyes of Marius seemed to dart out fire, and from the darkness a terrible voice shouted out, "Man, dost thou dare to murder C. Marius?" The barbarian immediately threw down his sword, and rushed out of the house, exclaiming, "I cannot kill C. Marius." Straightway there was a revulsion of feeling among the inhabitants of Minturnae. They repented of their ungrateful conduct towards a man who had saved Rome and Italy; they got ready a ship for his departure, provided him with every thing necessary for the voyage, and with prayers and wishes for his safety conducted him to the sea, and placed him on board. From Minturnae the wind carried him to the island of Aenaria (now Ischia), where he found Granius and the rest of his friends; and from thence he set sail for Africa, which he reached in safety, after narrowly escaping death at Eryx in Sicily, where he was obliged to land to take in water. At Carthage Marius landed; but he had scarcely put his foot on shore before the Roman governor Sextilius sent an officer to bid him leave the country, or else he would carry into execution the decree of the senate, and treat him as an enemy of the Roman people. This last blow almost unmanned Marius; grief and indignation for a time deprived him of utterance; and at last his only reply was, "Tell the praetor that you have C. Marius a fugitive sitting on the ruins of Carthage." Meanwhile, the younger Marius, who had been to Numidia to implore the assistance of Hiempsal, had been detained by the Numidian king, but had escaped by the assistance of one of the concubines of Hiempsal, who had fallen in love with him, and joined his father just at this time. They forthwith got on board a small fishing-boat, and crossed over to the island of Cercina, as some Numidian horsemen were riding up to apprehend them.

During this time a revolution had taken place at Rome, which prepared the way for the return of Marius to Italy. The consuls for the year B. C. 87 were Cn. Octavius and L. Cornelius Cinna, of whom the former belonged to the aristocratical and the latter to the Marian party. Sulla, however, had made Cinna swear that he would not attempt to make any alteration in the state; but as soon as the former had left Italy to prosecute the war against Mithridates, Cinna, paying no regard to the oaths he had taken, brought forward again the law of Sulpicius for incorporating the new Italian citizens among the thirty-five tribes. The two consuls had recourse to arms, Octavius to oppose and Cinna to carry the law. A dreadful conflict took place in the forum; the party of Octavius obtained the victory, and Cinna was driven out of the city with great slaughter. The senate forthwith passed a decree, declaring that Cinna had forfeited his citizenship and consulship, and appointing L. Cornelius Merula consul in his stead. But Cinna would not relinquish his power without another struggle; and by means of the new citizens, whose cause he espoused, he was soon at the head of a formidable army. As soon as Marius heard of these changes he set sail from Africa, landed at Telamo in Etruria, and proclaiming freedom to the slaves began to collect a large force. He sent to Cinna, offering to obey him as consul. Cinna accepted his proposal, and named Marius proconsul, but Marius would not accept the title nor the insignia of office, observing that such marks of honour were not suited to his condition and fortune. The sufferings and privations he had endured had exasperated his proud and haughty spirit almost to madness, and nothing but the blood of his enemies could appease his resentment. The old man proceeded slowly to join Sulla, inspiring mingled respect and horror, as he went along: he was clad in a mean and humble dress, and his hair and beard had not been cut from the day he had been driven out of Rome. After joining Cinna, Marius proceeded to prosecute the war with great vigour. He first captured the corn ships, and thus cut off Rome from its usual supply of food. He next took Ostia, and the other towns on the seacoast, and moving down the Tiber, encamped on the Janiculus. Famine began to rage in the city, and the senate was obliged to yield. They sent a deputation to Cinna and Marius, inviting them into the city, but entreating them to spare the citizens. Cinna received the deputies sitting in his chair of office, and gave them a kind answer: Marius stood by the consul's chair without speaking, but his looks spoke louder than words. After the audience was over, they marched to the city: Cinna entered it with his guards; but when Marius

came to the gates he affected to have scruples, and observed with contempt, that it was illegal for him as an exile to enter the city, and that if they wished for his presence, they must summon the comitia and repeal the law which banished him. The comitia were accordingly summoned; but before three or four tribes had voted, Marius became tired of the farce, threw off the mask, and entered the city, surrounded by his body-guard, which he had formed out of the slaves who had flocked to him. The most frightful scenes followed. His guards stabbed every one whom he did not salute, and the streets ran with the blood of the noblest of the Roman aristocracy. Every one whom Marius hated or feared was hunted out and put to death; and no consideration either of rank, talent, or former friendship induced him to spare the victims of his vengeance. The great orator M. Antonius fell by the hands of his assassins; and his former colleague Q. Catulus, who had triumphed with him over the Cimbri, was obliged to put an end to his own life. Cinna was soon tired of the butchery; but the appetite of Marius seemed only whetted by the slaughter, and daily required fresh victims for its gratification. Without going through the form of an election, Marius and Cinna named themselves consuls for the following year (B.C. 86), and thus was fulfilled the prediction that Marius should be seven times consul. But he did not long enjoy the honour: he was now in his seventy-first year; his body was quite worn out by the fatigues and sufferings he had recently undergone; and on the eighteenth day of his consulship he died of an attack of pleurisy, after seven days' illness. According to Plutarch, his last illness was brought on by dread of Sulla's return, and he is said to have been troubled with terrific dreams; but these statements are probably derived from the Memoirs of Sulla, and should be received with great caution. The ashes of Marius were subsequently thrown into the Anio by command of Sulla. (Plut. *Life of Marius;* the passages of Cicero in Orelli's *Onomasticon Tullian.* vol. ii. pp. 384—386; Sall. *Jug.* 46, 63—65, 73—114; Appian, *B. C.* i. 29—31, 40—46, 55—74; Liv. *Epit.* 66—80; Vell. Pat. ii. 9, 12—23; Flor. iii. 1, 3, 16, 21; Oros. v. 19.) All the ancient authorities are collected by F. Weiland, *C. Marii VII. Cos. Vit.*, in the Programme of the *Collége Royal Français*, Berlin, 1845; and much useful information is given by G. Long in the notes to his translation of Plutarch's Life of Marius, London, 1844.

2. C. MARIUS, the son of the great Marius, was only an adopted son. (Liv. *Epit.* 86; Vell. Pat. ii. 26.) Appian in one passage (*B. C.* i. 87) calls him a nephew of the preceding, though he had previously spoken of him as his son (*B. C.* i. 62). He was born in B.C. 109; and the particulars of his life down to the time of his father's death are related in the preceding article. During the three years after the death of the elder Marius Sulla was engaged in the prosecution of the war against Mithridates, and Italy was entirely in the hands of the Marian party. The young Marius followed in the footsteps of his father, and was equally distinguished by merciless severity against his enemies. He was elected consul for the year B.C. 82, when he was twenty-seven years of age, and his colleague was Cn. Papirius Carbo. Sulla had landed at Brundisium at the beginning of the preceding year, and after conquering the southern part of the peninsula, appears to have passed the winter in Campania. Marius was stationed on the frontiers of Latium to oppose him; and the decisive battle was fought near Sacriportus (the position of which is quite uncertain). Marius was entirely defeated, and threw himself into the strongly-fortified town of Praeneste, where he had deposited the treasures of the Capitoline temple (Plin. *H. N.* xxxiii. 1. s. 5): Sulla left Lucretius Opella to prosecute the siege while he hastened on to Rome. But Marius, resolving that his enemies should not escape, sent orders to L. Junius Brutus Damasippus, who was then praetor at Rome, to summon the senate under some pretext, and put to death Mucius Scaevola, the pontifex maximus, and many others. [BRUTUS, No. 19.] Various efforts were made to relieve Praeneste, but they all failed; and after Sulla's great victory at the Colline gate of Rome, in which Pontius Telesinus was defeated and slain, Marius despaired of holding out any longer, and, in company with the brother of Telesinus, attempted to escape by a subterraneous passage, which led from the town into the open country; but finding that their flight was discovered, they put an end to one another's lives. According to other accounts, Marius killed himself, or was killed by his slave at his own request. Marius perished in the year of his consulship. His head was cut off and carried to Sulla, who contemptuously remarked, in allusion to his youth, that he ought to have worked at the oar before steering the vessel. It was after the death of the younger Marius that Sulla first assumed the surname of Felix. (Plut. *Sull.* 28—32, *Mar.* 46; Appian, *B. C.* i. 87—94; Liv. *Epit.* 86—88; Vell. Pat. ii. 26, 27; Flor. iii. 21; Oros. v. 20; Val. Max. vi. 8. § 2.)

3. C. or M. MARIUS, whom Appian calls the other (ἕτερος) C. Marius, was a relation of the great Marius, and fled to Cinna, when the latter was driven out of Rome by his colleague Octavius, B.C. 87. (Appian, *B. C.* i. 65.) As Appian calls this C. Marius a senator, he is probably the same as the M. Marius who settled some of the Celtiberi in a town not far from Colenda, because they had assisted him in a war against the Lusitanians. This happened about the year B.C. 99, when Marius was probably quaestor. (Appian, *Hisp.* 100.)

4. The False Marius, whose real name was Amatius, pretended to be a son or grandson of the great Marius. [AMATIUS.]

5. M. MARIUS, of Sidicinum, of whom A. Gellius (x. 3) relates a striking tale, which shows the gross indignity with which the Roman magistrates sometimes treated the most distinguished men among the allies. This Marius, who is called by Gellius *suae civitatis nobilissimus homo*, was a contemporary of C. Gracchus. It has been conjectured that he may have been the father or a near connection of Marius Egnatius, one of the principal leaders of the allies in the Social war. [EGNATIUS, No. 2.]

6. M. MARIUS, a friend of Cicero, whose estate was in the neighbourhood of one of Cicero's, and with whom he was closely united by similarity of political opinions and intellectual tastes and habits. Although Marius constantly suffered from ill health, he was of a lively and cheerful disposition, full of wit and merriment; and accordingly, Cicero's four letters to him, which have come down to us (*ad Fam.* vii. 1—4), are written in a

sportive tone. The estate of Marius was in the neighbourhood of Pompeii, not far from the Pompeianum of Cicero. Almost all that we know about this Marius is contained in the four letters of Cicero already referred to. He is also mentioned by him in a letter to his brother Quintus. (*Ad Q. Fr.* ii. 10.)

7. L. MARIUS, L. F., was one of those who subscribed the accusation of Triarius against Scaurus, in B. C. 54 (Ascon. *in Cic. Scaur.* p. 19, ed. Orelli). He is probably the same as the Marius who was quaestor in B. C. 50, and succeeded C. Sallustius in the government of the province of Syria. (Cic. *ad Fam.* ii. 17.)

8. L. MARIUS, was tribune of the plebs with Cato Uticensis, B. C. 62, and in conjunction with him, brought forward a law De Triumphis (Val. Max. ii. 8. § 1).

9. M. MARIUS, whom Cicero calls *homo disertus et nobilis*, pleaded the cause of the Valentini before C. Verres. (Cic. *Verr.* v. 16.)

10. SEX. MARIUS, a legate of Dolabella in Syria, in B. C. 43. (Cic. *ad Fam.* xii. 15.)

11. T. MARIUS, of Urbinum, had risen from the rank of a common soldier to honours and riches, by the favour of the emperor Augustus. A tale is told of him by Valerius Maximus (vii. 8. § 6).

12. SEX. MARIUS, a man of immense wealth, who possessed gold mines in Spain, and lived in the reign of Tiberius. He is called by Tacitus *Hispaniarum ditissimus.* After escaping an accusation in A. D. 25, which Calpurnius Salvianus wished to bring against him, he was condemned to death in A. D. 33, and thrown down the Tarpeian rock, on the pretext of his having committed incest with his daughter, but in reality because the emperor coveted his riches (Tac. *Ann.* iv. 36, vi. 19). Dion Cassius, who says that Marius was a friend of Tiberius, and that he was indebted to the emperor for his wealth, gives a different reason for the condemnation of Marius; he relates that the charge of incest was brought against Marius, because he wished to conceal his daughter from the lust of his imperial master. (Dion Cass. lviii. 22.)

MA'RIUS A'LFIUS, the medix tuticus, or supreme magistrate of the Campanians, was defeated and slain in battle by the Roman consul, Tib. Sempronius Gracchus, B. C. 215. (Liv. xxiii. 35.)

MA'RIUS, M. AURE'LIUS, one of the thirty tyrants enumerated by Trebellius Pollio [see AUREOLUS], was the fourth of the usurpers who in succession ruled Gaul, in defiance of Gallienus. According to the statements of the Augustan historians and Victor, he was a blacksmith, remarkable only for his extraordinary muscular strength, and deserving to be remembered in history merely on account of the unparalleled shortness of his reign, which lasted for two, or at the most, three days. Although the authorities cited above, together with Eutropius, agree in limiting the duration of his power to this space, it is a singular fact that a considerable number of coins, in each of the three metals, are to be found in various collections, which we can scarcely suppose to have been engraved, struck, and issued within such a period, and Eckhel has acutely pointed out an inconsistency in Victor, who, in the life of Diocletian, speaks of Marius as having been one of those who, when suddenly elevated, became "superbia atque ambitione immodicos," feelings and passions which could scarcely be developed within the space of forty-eight hours. (Trebell. Poll. *Trig. Tyrann.* vii.; Victor, *de Caes.* xxxiii. 39; Eutrop. ix. 7.)

It appears from coins that the full name of this usurper was *C. M. Aurelius Marius;* but on some coins, as on the one annexed, he is called simply C. Marius. (Eckhel, vol. vii. p. 454.) [W. R.]

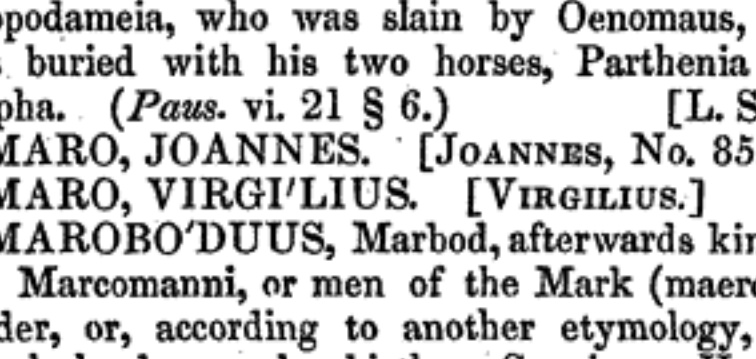

COIN OF AURELIUS MARIUS.

MA'RIUS BLO'SIUS. [BLOSIUS, No. 1.]
MA'RIUS CALVE'NTIUS. [CALVENTIUS.]
MA'RIUS CELSUS. [CELSUS.]
MA'RIUS EGNA'TIUS. [EGNATIUS, No. 2.]
MA'RIUS MATU'RUS. [MATURUS.]
MA'RIUS MA'XIMUS. [MAXIMUS.]
MA'RIUS MERCA'TOR. [MERCATOR.]
MA'RIUS PLO'TIUS. [PLOTIUS.]
MA'RIUS PRISCUS. [PRISCUS.]
MA'RIUS SECUNDUS. [SECUNDUS.]
MA'RIUS SE'RGIUS. [SERGIUS.]
MA'RIUS STATI'LIUS. [STATILIUS.]
MA'RIUS VICTORI'NUS. [VICTORINUS.]

MARMARINUS (Μαρμάρινος), i. e. the god of marble, a surname of Apollo, who had a sanctuary in the marble quarries at Carystus. (Strab. x. p. 446; Eustath. *ad Hom.* p. 281.) [L. S.]

MARMAX (Μάρμαξ), one of the suitors of Hippodameia, who was slain by Oenomaus, and was buried with his two horses, Parthenia and Eripha. (*Paus.* vi. 21 § 6.) [L. S.]

MARO, JOANNES. [JOANNES, No. 85.]

MARO, VIRGI'LIUS. [VIRGILIUS.]

MAROBO'DUUS, Marbod, afterwards king of the Marcomanni, or men of the Mark (maerc) or border, or, according to another etymology, the Marsh land, was by birth a Suevian. He was born about B. C. 18, of a noble family in his tribe, and was sent in his boyhood with other hostages to Rome, where he attracted the notice of Augustus, and received a liberal education. Maroboduus seems early to have discerned the relative position of his countrymen and the Romans. The Germans were brave, numerous and enterprising, but weakened by internal feuds, and impatient of government and discipline. Before they could effectually resist or assail the Roman empire they needed the restraints of laws and of fixed property in land. At what time Maroboduus returned to his own country is uncertain, but probably soon after he attained manhood, since he died at the age of 53, the last eighteen years of his life were spent in exile, and his kingdom, when it awakened the jealousy of Rome, was the work of long and systematic preparation. Crossing the Erzgebirge at the head of at least one branch of the Suevians, Maroboduus expelled, or more probably subdued, the Boians, a Celtic race, who inhabited Bohemia and part of Bavaria. The kingdom which Maroboduus established amid the woods and morasses of central Germany extended, through immediate invasion or gradual encroachments, along the north bank of the Danube, from Regensberg nearly to the borders of Hungary, and stretched far into the

interior. Its southern frontier was not more than 200 miles from Italy itself, and the half-subdued provinces of Pannonia and Noricum might either become useful allies, or at least divert the attention of the Caesars from the peaceful growth or the hostile preparations of the Marcomannic state. Its capital was Boviasmum, and Maroboduus maintained his regal dignity by a regular force of 70,000 foot and 4000 horse, armed and disciplined after the Roman manner, and while he provided for independence or aggression he carefully cultivated the arts of peace. The Romans believed, or affected to believe, that Maroboduus chose this remote seat of empire from dread of their arms. But policy rather than fear probably directed his choice, for if Rome was to be assailed, leisure and security for many years were needful to prepare the Germans for the assault. In A. D. 7, however, his designs, or the strength of the Marcomannic kingdom aroused the jealousy of Augustus. The existence of a free and powerful state was a dangerous spectacle for the subjects of Rome; the disunion of the Teutonic tribes was the security of the empire; and even if Maroboduus was not personally hostile, he was forming a centre of union and a model of polity for the Germanic race. Maroboduus had also touched the pride as well as the fears of Rome. He gave refuge to its discontented subjects; his ambassadors did not always address Augustus as a superior, and if their language was respectful, their demands were frequently arrogant. The operations against Maroboduus were on a wider scale than had hitherto been adopted against the German tribes. Tiberius was directed to cross the Danube at Carnuntum, near the modern Presburg, the eastern extremity of the Marcomannic kingdom; Sentius Saturninus was to lead his forces across the country of the Chatti, and, cutting his way through the Hercynian forest, to join Tiberius on the north bank of the Danube, and both were to make a combined attack within a few leagues from the Marcomannic capital Boviasmum. A general revolt of the Cis-Danubian provinces rescued Maroboduus, and Tiberius had the address or the good fortune to persuade him to remain neutral during the Pannonian and Dalmatic war. Maroboduus did not avail himself of the distress of Rome after the disaster of Quintilius Varus, A. D. 9, and marked his friendship for Augustus on that occasion by redeeming from his murderers the head of the unfortunate general and sending it for sepulture to Rome. Eight years later (A. D. 17) the disunion which so long paralysed the Teutonic races in their struggle with Rome effected the ruin of the Marcomannic kingdom. The policy of Maroboduus, ill-understood by his countrymen, appeared to them, or may have really degenerated into despotism. The Cheruscans under Arminius [ARMINIUS] prepared to attack; the Semnones and Longobards, Suevian clans, revolted from him. The jealousy between Arminius and his uncle Inguiomerus [INGUIOMERUS], who embraced the Marcomannic alliance, delayed but could not avert the storm, and Maroboduus, defeated in action, sought the aid of Rome. In A. D. 19 he had again become formidable, and Drusus prepared to invade him, when Catualda [CATUALDA], a chief of the Gothones, whom Maroboduus had driven into exile, led a detachment through the Bohemian passes into the heart of Maroboduus's kingdom. As his last resource the Marcomannic king became a suppliant, although a lofty and royal one in his tone, to Tiberius. The emperor assured him of shelter, so long as he needed it, in Italy, and of a free return beyond the Alps when refuge was no longer needful. Maroboduus passed the remainder of his life, eighteen years, at Ravenna. His name was sometimes employed to keep the Suevians in awe, but Tiberius warily guarded a captive whom, before the senate, he compared to Pyrrhus and Antiochus. By his inactivity during the Pannonian war, A. D. 7—9, Maroboduus let slip the opportunity of raising Germany against Rome, and his resignation to an obscure and protracted life in exile lost him the esteem of his own countrymen. He died at the age of 53 years, A. D. 35. (Strab. vii. p. 290; Tac. *Ann.* ii. 44, 45, 46, 62, 63; Vell. Pat. ii. 108; Suet. *Tib.* 37.) [W. B. D.]

MARON (Μάρων). 1. A son of Evanthes (some also call him a son of Oenopion, Seilenus, or of Bacchus, and a pupil of Seilenus, Nonn. *Dionys.* xiv. 99; Eurip. *Cyclop.* 141, &c.), and grandson of Dionysus and Ariadne, was a priest of Apollo at Maroneia in Thrace, where he himself had a sanctuary. He was the hero of sweet wine, and is mentioned among the companions of Dionysus. (Hom. *Od.* ix. 197, &c.; Eustath. *ad Hom.* pp. 1615, 1623; Philostr. *Her.* ii. 8; Athen. i. p. 33; Diod. i. 18.)

2. A son of Orsiphantus, and brother of Alpheius, a Spartan hero, who had fallen at Thermopylae, and was afterwards honoured with a heroum at Sparta. (Herod. vii. 227; Paus. iii. 12. § 7.) [L. S.]

MARPESSA (Μάρπησσα), a daughter of Evenus and Alcippe. (Hom. *Il.* ix. 557; Plut. *Parall. min.* 40; Apollod. i. 7. § 8; comp. IDAS and EVENUS.) [L. S.]

MARS, an ancient Roman god, who was at an early period identified by the Romans with the Greek Ares, or the god delighting in bloody war, although there are a variety of indications that the Italian Mars was originally a divinity of a very different nature. In the first place Mars bore the surname of Silvanus, and sacrifices were offered to him for the prosperity of the fields and flocks; and in the second a lance was honoured at Rome as well as at Praeneste as the symbol of Mars (Liv. xxiv. 10), so that Mars resembles more the Greek Pallas Athene than Ares. The transition from the idea of Mars as an agricultural god to that of a warlike being, was not difficult with the early Latins, as the two occupations were intimately connected. The name of the god in the Sabine and Oscan was Mamers [MAMERS]; and Mars itself is a contraction of Mavers or Mavors.

Next to Jupiter, Mars enjoyed the highest honours at Rome: he frequently is designated as *father Mars*, whence the forms *Marspiter* and *Maspiter*, analogous to Jupiter (Gellius, iv. 12; Macrob. *Sat.* i. 12, 19; Varro, *De Ling. Lat.* viii. 33); and Jupiter, Mars, and Quirinus, were the three tutelary divinities of Rome, to each of whom king Numa appointed a flamen, whose rank was sometimes thought higher even than that of the great pontiff. (Liv. viii. 9; Festus, p. 188, ed. Müller.) Hence a very ancient sanctuary was dedicated to Mars on the Quirinal hill, near the temple of Dius Fidius, from which he derived his surname of Quirinus (Varro, *De Ling. Lat.* v. 52; Serv. *ad Aen.* i. 296), and hence he was regarded

as the father of the Roman people, having begotten the founders of Rome by Rhea Silvia, a priestess of Vesta. The rites of the worship of Mars all point to victory, in proof of which we need only direct attention to the dances in armour of the Salii, the dedication of the place of warlike exercises and games to Mars (campus Martius), and that war itself is frequently designated by the name of Mars. But being the father of the Romans, Mars was also the protector of the most honourable pursuit, i. e. agriculture, and hence he was invoked to be propitious to the household of the rustic Roman (Cato, *De Re Rust.* 141); and under the name of Silvanus, he was worshipped to take care of the cattle (ibid. 83). The warlike Mars was called Gradivus, as the rustic god was called Silvanus; while, in his relation to the state, he bore the name of Quirinus. These are the three principal aspects under which the god appears; and in reference to the second, it may be remarked that females were excluded from his worship, and that accordingly he presided more particularly over those occupations of country life which belonged to the male sex. (Cato, *De Re Rust.* 83; Schol. *ad Juvenal.* vi. 446.) But notwithstanding this, Mars was conceived not only accompanied by female divinities, but one of them, Nerio, or Neriene, is even described as his wife. (Gellius, xiii. 22; Plaut. *Truc.* ii. 6. 34; L. Lydus, *De Mens.* iv. 42.)

Mars was further looked upon as a god with prophetic powers; and in the neighbourhood of Reate there had been a very ancient oracle of the god (Dionys. i. 41), in which the future was revealed through a woodpecker (picus), which was sacred to him, and was for this reason surnamed Martius. The wolf also was sacred to Mars, and these animals, together with the horse, were his favourite sacrifices. Numerous temples were dedicated to him at Rome, the most important of which was that outside the Porta Capena, on the Appian road (Liv. x. 23, vi. 5, xli. 13; Serv. *ad Aen.* i. 296), and that of Mars Ultor, which was built by Augustus, in the forum. (Dion Cass. xlvi. 24; Sueton. *Aug.* 29; Vitruv. i. 7; comp. Hartung, *Die Relig. der Röm.* vol. ii. p. 155, &c.) [L. S.]

MARSUS, DOMI'TIUS, a Roman poet of the Augustan age, of whose life no particulars have come down to us. We may, however, conclude from his surname, Marsus, that he or his ancestors belonged to the Marsian nation, and were adopted by the noble house of the Domitii. He survived Tibullus, who died B. C. 18, and on whom he wrote a beautiful epitaph, which is still extant: his works were therefore probably written about the same time that Horace was in his greatest glory, although he is not mentioned by the latter poet. The year in which Marsus died is uncertain: whether he was alive at the time of Ovid's banishment (A. D. 9) we do not know, but he appears to have been dead when Ovid wrote his elegies in exile. (*Ex Pont.* iv. 16.)

Marsus wrote poems of various kinds, but his epigrams were the most celebrated of his productions. Hence he is frequently mentioned by Martial, who speaks of him in terms of the highest admiration, and from whose incidental notices we learn that the epigrams of Marsus were distinguished for their licentiousness and wit, and also for the severity of their satire. (Mart. ii. 71, 77, v. 5, vii. 99.) It was in consequence of their last characteristic that one of the books was entitled *Cicuta*, a few lines of which have been preserved by the scholiast Philargyrius (*ad Virg. Ecl.* iii. 90). Besides these epigrams and the epitaph on Tibullus, which has been already mentioned, and which will be found in most of the editions of Tibullus, Marsus also wrote epic poetry, as appears from the fact that Ovid (*Ex Pont.* iv. 16. 5) classes him with the epic poet Rabirius, and that Martial (iv. 28) mentions a poem of Marsus called *Amazonis*. Marsus likewise wrote some erotic elegies, which probably bore the title of *Melaenis* (comp. Mart. vii. 29), and a collection of fables, the ninth book of which is cited by the grammarian Charisius.

All that is known of Domitius Marsus is collected and elucidated at great length by Weichert in his treatise *De Domitio Marso Poeta*, Grimmae, 1828, republished in his *Poetarum Latin. Reliquiae*, pp. 241—269, Lips. 1830.

MARSUS, OCTA'VIUS, whom Cicero calls "sceleratus homo atque egens," was legate of Dolabella in B. C. 43, by whom he was sent into Syria with one legion. He was soon after followed by Dolabella, and was present with the latter at Laodiceia, when the town was betrayed into the hands of C. Cassius Longinus. He followed the example of his general and put an end to his own life. Appian calls him simply Marsus, but Dion Cassius *Marcus* Octavius, for which, however, we ought undoubtedly to read *Marsus* Octavius. (Cic. *Phil.* xi. 2, with the note of Garatoni; Appian, *B. C.* iv. 62; Dion Cass. xlvii. 30.)

MARSUS, VI'BIUS, whom Tacitus calls (*Ann.* vi. 47) "vetustis honoribus studiisque illustris," is first mentioned in A. D. 19 as one of the most likely persons to obtain the government of Syria, but he gave way to Cn. Sentius. In the same year he was sent to summon Piso to Rome to stand his trial. His name occurs again in A. D. 26, in the debates of the senate; and just before the death of Tiberius (A. D. 37) he narrowly escaped death, being accused as one of the accomplices of Albucilla. In A. D. 47 we find him governor of Syria. (Tac. *Ann.* ii. 74, 79, iv. 56, vi. 47, 48, xi. 10.) The name of C. Vibius Marsus, proconsul, appears on several coins of Utica in Africa, struck in the reign of Tiberius: they probably relate to the same person as the one mentioned above; and as he was disappointed in obtaining the province of Syria in the reign of Tiberius, he may have been appointed to that of Africa. (Eckhel, vol. iv. pp. 147, 148.)

MA'RSYAS (Μαρσύας), a mythological personage, connected with the earliest period of Greek music. He is variously called the son of Hyagnis, or of Oeagrus, or of Olympus. Some make him a satyr, others a peasant. All agree in placing him in Phrygia. The following is the outline of his story, according to the mythographers. Athena having, while playing the flute, seen the reflection of herself in water, and observed the distortion of her features, threw away the instrument in disgust. It was picked up by Marsyas, who no sooner began to blow through it than the flute, having once been inspired by the breath of a goddess, emitted of its own accord the most beautiful strains. Elated by his success, Marsyas was rash enough to challenge Apollo to a musical contest, the conditions of which were that the victor should do what he pleased with the vanquished. The Muses, or, according to others, the Nysaeans, were the umpires. Apollo played upon the cithara, and

Marsyas upon the flute; and it was not till the former added his voice to the music of his lyre that the contest was decided in his favour. As a just punishment for the presumption of Marsyas, Apollo bound him to a tree, and flayed him alive. His blood was the source of the river Marsyas, and Apollo hung up his skin in the cave out of which that river flows. His flutes (for, according to some, the instrument on which he played was the double flute) were carried by the river Marsyas into the Maeander, and again emerging in the Asopus, were thrown on land by it in the Sicyonian territory, and were dedicated to Apollo in his temple at Sicyon. (Apollod. *Bibl.* i. 4. § 2; Palaeph. *de Incredib.* 48; Liban. *Narrat.* 14, p. 1104; Nonn. *Narrat. ad Greg. Invect.* ii. 10, p. 164; Diod. iii. 58, 59; Paus. ii. 7. § 9; Herod. vii. 26; Xen. *Anab.* i. 2. § 8; Plut. *de Fluv.* 10; Hygin. *Fab.* 165; Ovid, *Metam.* vi. 382, 400.) The fable evidently refers to the struggle between the citharoedic and auloedic styles of music, of which the former was connected with the worship of Apollo among the Dorians, and the latter with the orgiastic rites of Cybele in Phrygia. It is easy to apply this explanation to the different parts of the legend; and it may be further illustrated by other traditions respecting Marsyas. He is made by some the inventor of the flute, by others of the double flute. (Plut. *de Mus.* p. 1132, a.; Suid. *s. v.*; Athen. iv. p. 184, a., xiv. p. 616, 617; Plin. *H. N.* vii. 56.) By a confusion between the mythical and the historical, the flute-player Olympus is made his son, or by some his father. He is spoken of as a follower of Cybele (Diod. *l. c.*), and he occupies, in fact, the same place in the orgiastic worship of Cybele that Seilenus does in the worship of Dionysus: Pausanias (*l. c.*) actually calls him Seilenus, and other writers connect him with Dionysus.

The story of Marsyas was often referred to by the lyric and epigrammatic poets (Bode, *Gesch. d. Lyr. Dichtk.* vol. ii. pp. 296, 297; Brunck, *Anal.* vol. i. p. 488, vol. ii. p. 97), and formed a favourite subject for works of art. (Müller, *Archäol. d. Kunst*, § 362, n. 4.) In the fora of ancient cities there was frequently placed a statue of Marsyas, with one hand erect, in token, according to Servius, of the freedom of the state, since Marsyas was a minister of Bacchus, the god of liberty. (Serv. *in Aen.* iv. 528.) It seems more likely that the statue, standing in the place where justice was administered, was intended to hold forth an example of the severe punishment of arrogant presumption. (Böttiger, *Kleine Schriften*, vol. i. p. 28.) The statue of Marsyas in the forum of Rome is well known by the allusions of Horace (*Sat.* i. 6. 120), Juvenal (*Sat.* ix. 1, 2), and Martial (ii. 64. 7). This statue was the place of assembly for the courtezans of Rome, who used to crown it with chaplets of flowers. (Plin. *H. N.* xxi. 3; Senec. *de Benef.* vi. 32; Lipsius, *Antiq. Lect.* 3.) [P. S.]

MA'RSYAS (Μαρσύας), general of the Alexandrians in their revolt against Ptolemy Physcon. He was taken prisoner by Hegelochus, the commander of the king's forces, and carried before Ptolemy, who, however, spared his life. (Diod. *Exc. Vales.* p. 603.) [E. H. B.]

MA'RSYAS (Μαρσύας), literary. Three historical writers of this name are mentioned by Suidas (*s. v.* Μαρσύας), but there seems no doubt that this arises either from an error of Suidas himself or a corruption of his text, and that there were in fact only two. (See Bernhardy, *ad Suid. l. c.*; Droysen, *Hellenism.* vol. i. p. 679.)

1. Son of Periander, a native of Pella, in Macedonia, was a contemporary of Alexander, with whom, according to Suidas, he was educated. The same author calls him a brother of Antigonus, who was afterwards king of Asia, by which an uterine brother alone can be meant, as the father of Antigonus was named Philip. Both these statements point to his being of noble birth, and appear strangely at variance with the assertion that he was a mere professional grammarian (γραμματοδιδάσκαλος), a statement which Geier conjectures plausibly enough to refer in fact to the younger Marsyas [No. 2]. Suidas, indeed, seems in many points to have confounded the two. The only other fact transmitted to us concerning the life of Marsyas, is that he was appointed by Demetrius to command one division of his fleet in the great sea-fight of Salamis, B.C. 306. (Diod. xx. 50.) But this circumstance is alone sufficient to show that he was a person who himself took an active part in public affairs, not a mere man of letters. It is probable that he followed the fortunes of his step-brother Antigonus.

His principal work was a history of Macedonia, in ten books, commencing from the earliest times, and coming down to the wars of Alexander in Asia, when it terminated abruptly with the return of that monarch into Syria, after the conquest of Egypt and the foundation of Alexandria. (Suid. *l. c.*) It is repeatedly cited by Athenaeus, Plutarch, Harpocration, and other writers. Whether the τὰ περὶ Ἀλέξανδρον which are twice quoted by Harpocration (*s. v.* Ἀριστίων, Μαργίτης) formed merely a part of the same work, or were altogether distinct, is uncertain, but the former hypothesis seems the more probable. Some authors, however, assign these fragments to the younger Marsyas.

Suidas also speaks of a history of the education of Alexander (αὐτοῦ τοῦ Ἀλεξάνδρου ἀγωγήν) as a separate work, and ascribes, moreover, to the elder Marsyas a treatise on the history or antiquities of Athens (Ἀττικά), in twelve books, which Bernhardy and Geier consider as being the same with the ἀρχαιολογία, the work of the younger historian of this name.

2. Of Philippi, commonly called the Younger (ὁ νεώτερος), to distinguish him from the preceding, with whom he has frequently been confounded. The period at which he flourished is uncertain: the earliest writers by whom he is cited are Pliny and Athenaeus. The latter tells us that he was priest of Heracles. (Athen. xi. p. 467, c.) The works of his which we find cited, are, 1. Μακεδονικά, whether a geographical or strictly historical treatise is uncertain; it contained at least six books. (Harpocr. *s. v.* Λητή.) 2. Ἀρχαιολογία, in twelve books, mentioned by Suidas; probably, as suggested by Geier, the same with the Ἀττικά attributed by the lexicographer to the elder Marsyas. 3. Μυθικά, in seven books.

The two last works are erroneously attributed by Suidas, according to our existing text, to a third Marsyas, a native of Taba, but it has been satisfactorily shown that this supposed historian is no other than the mythical founder of the city of Taba (Steph. Byz. *s. v.* Τάβαι), and that the works ascribed to him belong in fact to Marsyas of Philippi.

All the questions concerning both the elder and

the younger Marsyas are fully discussed, and the extant fragments of their works collected, by Geier, *Alexandri M. Historiar. Scriptores aetate suppares*, Lips. 1844, pp. 318—340. (See also Droysen, *Hellenism*. vol. i. pp. 679—682 ; Bernhardy, *ad Suid. s. v.* Μαρσύας.) [E. H. B.]

MARTHA. [MARIUS, p. 953, b.]

MA'RTIA and MA'RTIUS. [MARCIA ; MARCIUS.]

MARTIA'LIS (Μαρτίαλιος), a physician and anatomist at Rome, who was born about the year 95 after Christ. Galen became personally acquainted with him during his first visit to Rome, about A. D. 165, and speaks of him as an envious and quarrelsome person. He was a follower or admirer of Erasistratus, and wrote some anatomical works, which were in great repute for some years after his death (Galen, *De Libris Propriis*, c. 1, vol. xix. p. 13). He is probably the same person as the physician named *Marcianus*, though it is not quite certain *which* name is correct. [W. A. G.]

MARTIA'LIS, CORNE'LIUS, was deprived of his rank as tribune, apparently in the praetorian guards, on the detection of Piso's conspiracy against Nero, in A. D. 66. He afterwards served in the army of Flavius Sabinus against the troops of Vitellius, and perished in the burning of the Capitol, A. D. 69. (Tac. *Ann.* xv. 71, *Hist.* iii. 70, 73.)

MARTIA'LIS, GARGI'LIUS, is quoted as an authority for the private life and habits of Alexander Severus (Lamprid. *Alex. Sev.* 37), with whom he seems to have been contemporary, and is classed by Vopiscus (*Prob.* 2) along with Marius Maximus, Suetonius Tranquillus, Julius Capitolinus and Aelius Lampridius, historians of the second class, who recorded the truth, but without eloquence or philosophy.

A short corrupt fragment on veterinary surgery, entitled "Curae Boum ex Corpore Gargilii Martialis," was transcribed under the inspection of Perizonius, at the request of Schoetgen, from a Leyden MS., and published by Gesner in his "Scriptores Rei Rusticae Veteres Latini" (2 vols. 4to. Lips. 1735), vol. ii. p. 1170, but it is impossible to determine whether the compiler of this tract, the antiquity of which has been doubted by critics, is the same person with the historian. The MS. from which it was printed was comparatively recent, but had been copied from one of more ancient date, which once belonged to the monastery of Corvey on the Weser. (See Gesner, *Praef.* p. xvii. and the dissertation of Schoetgen, p. xlii.)

In the Divine Lections of Cassiodorus (c. 28) we read "De hortis scripsit pulcherrime Gargilius Martialis, qui et nutrimenta olerum et virtutes eorum diligenter exposuit." This work is frequently quoted by Palladius (e. g. iv. tit. 9. § 9), but not by any older writer, although Servius (*ad Virg. Georg.* iv. 147), speaks as if Virgil had discerned him from afar with prophetic eye. No portion of it was known to exist until Angelo Mai in 1826 discovered that a palimpsest in the royal library at Naples, which had originally belonged to the celebrated monastery of St. Columbanus at Bobbio, and which was known to contain the grammarian Charisius, fragments of Lucan, and some other pieces, all of which had been examined, contained also some chapters by a writer on rural affairs, treating of quinces (*De Cydoneis*), peaches (*De Persicis*), almonds (*De Amygdalis*), and chestnuts (*De Castaneis*). Upon closer investigation it was found by comparing these with the references in Palladius to Martialis, that they must actually be regarded as a portion of his essay *De Hortis*. The remains themselves, together with a full account of the Codex Rescriptus to which they belong, are included in the first volume of the *Classici Auctores e Vaticanis Codicibus editi*, 8vo. Rom. 1828. Nor was this all. Not long afterwards, the same scholar detected among the treasures of the Vatican, two MSS., one of the tenth, the other of the twelfth century, containing tracts upon medical subjects, in both of which was a section headed INCIPIT LIBER TERTIUS. DE POMIS. MARTIALIS, on the sanatory properties of various fruits, and in this the details with regard to the virtues of quinces were found to correspond almost verbatim with the remarks in the Neapolitan MS., thus removing the last shade of doubt with regard to the author. Whether, however, Gargilius Martialis the historian, Gargilius Martialis the horticulturist, and Gargilius Martialis the veterinarian, are all, or any two of them, the same, or all different personages, must in the absence of satisfactory evidence be considered as still an open question. (Mai published the Vatican fragment in the third volume of the collection named above (Rom. 1831), and the whole three pieces were printed together in Germany, under the title "Gargilii Martialis Gargilii quae supersunt. Editio in Germania prima. Lunaeburgi, 1832.") [W. R.]

MARTIA'LIS, JU'LIUS, an evocatus, who, from private pique, joined the conspiracy against Caracalla. Having seized a convenient opportunity, he stabbed the emperor while on a journey from Edessa to Carrhae, and was himself slain upon the spot by one of the Scythian guards. The senate testified warm gratitude to their deliverer, and proposed to honour his memory by panegyrical orations and by statues. (Dion Cass. lxxviii. 5, 18, comp. 8.) [W. R.]

MARTIA'LIS, M. VALE'RIUS, the epigrammatist. Whatever information we possess regarding the personal history of this writer is derived almost exclusively from his works ; for although he often boasts of his own far-spread popularity, and although Aelius Verus was wont to term him "his Virgil," he is not spoken of by any contemporary author except the younger Pliny, nor by any of those who followed after him, except Spartianus, Lampridius, and perhaps Sidonius Apollinaris, until we reach the period of the grammarians, by whom he is frequently quoted. By collecting and comparing the incidental notices scattered through his pages, we are enabled to determine that he was a native of Bilbilis in Spain, that he was born upon the first of March, in the third year of Claudius, A. D. 43, that he came to Rome in the thirteenth year of Nero, A. D. 66, that after residing in the metropolis for a space of thirty-five years, he again repaired to the place of his birth, in the third year of Trajan, A. D. 100, and lived there for upwards of three years at least, on the property of his wife, a lady named Marcella, whom he seems to have married after his return to the banks of the Salo, and to whose graces and mental charms he pays a warm tribute. His death, which cannot have taken place before A. D. 104, is mentioned by the younger Pliny, but we are unable to fix the date of the epistle (iii. 20, al. 21) in which the event is recorded. His fame was extended and his books were eagerly sought for, not

only in the city, but also in Gaul, Germany, Britain, Getica, and the wild region of the north; he secured the special patronage of the emperors Titus and Domitian, obtained by his influence the freedom of the state for several of his friends, and received for himself, although apparently without family if not unmarried, the highly-valued privileges accorded to those who were the fathers of three children (*jus trium liberorum*), together with the rank of tribunus and the rights of the equestrian order, distinctions which in his case were probably merely honorary, not implying the discharge of any particular duties, nor the possession of any considerable fortune. His circumstances, however, must have been at one time easy; for he had a mansion in the city whose situation he describes, and a suburban villa near Nomentum, to which he frequently alludes with pride. It is true that Pliny, in the letter to which we have referred above, states that he made Martial a pecuniary present to assist in defraying the expenses of his journey (*prosecutus eram viatico secedentem*), but when he adds that the gift was presented as an acknowledgment for a complimentary address, he gives no hint that the poverty of the bard was such as to render this aid an act of charity. The assertion that the father of Martial was named *Fronto* and his mother *Flaccilla*, rests upon a mistaken interpretation of the epigram v. 34; and another curious delusion at one time prevailed with regard to the name of Martial himself. In the biography of Alexander Severus (c. 38) we find the twenty-ninth epigram of the fifth book quoted as "Martialis Coci Epigramma," and hence Joannes of Salisbury (*Curial. Nugar.* vii. 12, viii. 6, 13), Jacobus Magnus of Toledo (*Sopholog.* passim), and Vincentius of Beauvais (*Specul. Doctr.* iii. 37), suppose *Coquus* to have been a cognomen of the poet, and designate him by that appellation. The numerous corruptions which everywhere abound in the text of the Augustan historians, and the fact that the word in question is altogether omitted in several MSS. and early editions, while we find *etiam* substituted for it in two of the Palatine codices, justify us in concluding either that *coci* was foisted in by the carelessness of a transcriber, or that the true reading is *coce*, i. e. *quoque*, which will remove every difficulty.

The extant works of Martial consist of an assemblage of short poems, all included under the general appellation *Epigrammata*, upwards of 1500 in number, divided into fourteen books. Those which form the two last books, usually distinguished respectively as *Xenia* and *Apophoreta*, amounting to 350, consist, with the exception of the introductions, entirely of distichs, descriptive of a vast variety of small objects, chiefly articles of food or clothing, such as were usually sent as presents among friends during the Saturnalia, and on other festive occasions. In addition to the above, nearly all the printed copies include 33 epigrams, forming a book apart from the rest, which, ever since the time of Gruter, has been commonly known as *Liber de Spectaculis*, because the contents relate entirely to the shows exhibited by Titus and Domitian, but there is no ancient authority for the title, and hence the most recent editor restores the proper and simple form *Liber Epigrammaton*. The "De Spectaculis" is altogether wanting in most of the best MSS., and of those which embrace it two only, both derived from the same archetype, are older than the fifteenth century; but the most judicious critics are of opinion that the greater number of the pieces are genuine, although it is not unlikely that spurious matter may have found its way both into this and the other books, for we find a remonstrance (x. 100) addressed to an unscrupulous pretender, who was attempting to palm his own progeny on the public under the cover of Martial's reputation.

Considerable praise is due to the industry displayed by Loyd and Dodwell in adjusting the chronology of Martial, but the recent labours of Clinton are much more satisfactory. It is clear from the introductory dedication and notices in prose and verse, that the different books were collected and published by the author, sometimes singly and sometimes several at one time. The "Liber de Spectaculis" and the first nine books of the regular series involve a great number of historical allusions, extending from the games of Titus (A. D. 80) down to the return of Domitian from the Sarmatian expedition, in January, A. D. 94. The second book could not have been written until after the commencement of the Dacian war (ii. 2), that is, not before A. D. 86, nor the sixth until after the triumph over the Dacians and Germans (A. D. 91); the seventh was written while the Sarmatian war, which began in A. D. 93, was still in progress, and reaches to the end of that year. The eighth book opens in January, A. D. 94, the ninth also refers to the same epoch, but may, as Clinton supposes, have been written in A. D. 95. The whole of these were composed at Rome, except the third, which was written during a tour in Gallia Togata. The tenth book was published twice: the first edition was given hastily to the world; the second, that which we now read (x. 2), celebrates the arrival of Trajan at Rome, after his accession to the throne (x. 6, 7, 34, 72). Now, since this event took place A. D. 99, and since the twenty-fourth epigram of this book was written in honour of the author's fifty-seventh birthday, we are thus supplied with the data requisite for fixing the epoch of his birth; and since at the close of the book (x. 104) he had been thirty-four years at Rome, we can thence calculate the time when he left Spain. The eleventh book seems to have been published at Rome, early in A. D. 100, and at the close of the year he returned to Bilbilis. After keeping silence for three years (xii. prooem.), the twelfth book was despatched from Bilbilis to Rome (xii. 3, 18), and in this he refers (xii. 5) to the two preceding books, published, as we have seen, in A. D. 99 and 100. Allowing, therefore, for the interval of repose, the twelfth book must be assigned to A. D. 104. It must be observed, however, that if the Parthenius, to whom book xi. is dedicated, and who is again addressed in book xii. (ep. 11), be the "Palatinus Parthenius," the chamberlain of Domitian (iv. 45, v. 6, viii. 28; comp. Sueton. *Domit.* 16), and if the statement of Victor (*Epit.* 12), that this Parthenius was cruelly murdered by the soldiery (A. D. 97) soon after the elevation of Nerva, can be depended upon, it is evident that some pieces belonging to earlier years were included in the later books. It is not necessary, however, to hold with Clinton, that *Ep.* xi. 4 is in honour of the third consulship of Nerva (A. D. 97), since the words and the name *Nerva* are equally applicable to the third consulship of Trajan (A. D. 100). Books xiii. and xiv., the *Xenia* and *Apopho-*

reta, were written chiefly under Domitian (xiii. 4. 74, xiv. 1. 179, 213), although the composition may have been spread over the holidays of many years.

It is well known that the word *Epigram*, which originally denoted simply *an inscription*, was, in process of time, applied to any brief metrical effusion, whatever the subject might be, or whatever the form under which it was presented, and in this sense the heterogeneous mass which constitutes the Greek anthology, and all the lighter effusions of Catullus, are called epigrams. In many of these, it is true, the sentiments are pithily worded, and a certain degree of emphasis is reserved for the conclusion; but Martial first placed the epigram upon the narrow basis which it now occupies, and from his time the term has been in a great measure restricted to denote a short poem, in which all the thoughts and expressions converge to one sharp point, which forms the termination of the piece. It is impossible not to be amazed by the singular fertility of imagination, the prodigious flow of wit, and the delicate felicity of language everywhere developed in this extraordinary collection, and from no source do we derive more copious information on the national customs and social habits of the Romans during the first century of the empire. But however much we may admire the genius of the author, we feel no respect for the character of the man. The inconceivable servility of adulation (e. g. ix. 4, v. 8) with which he loads Domitian, proves that he was a courtier of the lowest class, and his name is crushed by a load of cold-blooded filth spread ostentatiously over the whole surface of his writings, too clearly denoting habitual impurity of thought, combined with habitual impurity of expression.

Three very early impressions of Martial have been described by bibliographers, all of them in 4to., all in Roman characters, and all without date and without name of place or of printer. One of these, by many considered as the Editio Princeps, is supposed by Dibdin (*Bibl. Spencer.* vol. iv. p. 532) to have been the work of Ulric Han. The first edition which bears a date, and which contests the honour of being the Princeps, is that which appeared at Ferrara, 4to. 1471 (Dibdin, *Bibl. Spencer.* vol. ii. p. 169), and which does not contain the "Liber de Spectaculis." It was followed by the edition of Vindelin de Spira, 4to. Venet., without date, but probably executed about 1472; by that of Sweynheym and Pannartz, fol. Rom. 1473; that of Joannes de Colonia, fol. Venet. 1475; and that of Philippus de Lavania, fol. Mediol. 1478, the two last being merely reprints from Spira. The text, which was gradually improved by the diligence of Calderinus, fol. Venet. 1474, 1475, 1480, &c., of Aldus, 8vo. Venet. 1501, and Junius, 8vo. Basil. 1559, first assumed a satisfactory form in the hands of Gruterus, 16mo. Francf. 1602, who boasted, not without reason, that he had introduced more than a thousand corrections, and was still further purified by Scriverius, Lug. Bat. 12mo. 1619, Amst. 12mo. 1621, 16mo. 1629, and by Raderus, fol. Mogunt. 1627, Colon. 1628. Schrevelius, in the 8vo Variorum of 1670, exhibited very judiciously the results of the toils of his predecessors, and no important improvements were made from that time until 1842, when Schneidewinn published a new recension (8vo. 2 vols. Grem. 1842 founded upon a most careful examination of a very large number of MSS. His prolegomena contain a full and highly valuable account of these and other codices, of the places where they are at present deposited, and of their relative value. No ancient author stands more in need of an ample and learned commentary, but none has yet appeared which will satisfy all the wants of the student. The most useful, upon the whole, is that which is attached to the edition of Lemaire, 3 vols. 8vo. Paris, 1825, but Schneidewinn has promised to publish the notes of Fr. Schmieder, the preceptor of C. O. Müller, of which he speaks in high praise, and expresses a hope that he may be able to add the remarks compiled by Böttiger, which passed after his death into the hands of Weichert.

A great number of translations from Martial will be found dispersed in the works of the English poets, and numerous selections have been given to the world from time to time, such as those by Thomas May, 8vo. Lond. 1629; by Fletcher, 8vo. Lond. 1656; by J. Hughes, in his Miscellanies, 8vo. Lond. 1737; by W. Hay, 12mo. Lond. 1754; by Wright, along with the distichs of Cato, 12mo. Lond. 1763; by Rogers, in his poems, 12mo. Lond. 1782; and finally a complete version of the whole by Elphinstone, 4to. Lond. 1782, a singular monument of dulness and folly. In French we have complete translations into verse, by Marolles, 4to. Paris, 1675, a translation into prose having been published previously (1655) by the same author; by Volland, 3 vols. 8vo. Paris, 1807; and by E. T. Simon, 3 vols. 8vo. Paris, 1819. Julius Scaliger rendered a considerable number of the epigrams into Greek, and these translations will be found placed under the original text in the edition of Lemaire. (Plin. *Ep.* iii. 20. al. 21; Spartian. *Ael. Ver.* 2; Lamprid. *Alex. Sever.* 38; Sidon. Apoll. *Carm.* ix. 33; Martial, i. 1, 2, 3, 62, 101, 117, ii. 92, iii. 95, iv. 10, 72, v. 13, 16, 23, vi. 43, 61, 64, 82, vii. 11, 17, 51, 88, 93, viii. 3, 61, ix. 84, 98, x. 24, 92, 94, 100, 103, 104, xi. 3, 24, xii. 21, 31, xiii. 3, 119. An account of the celebrated MS. of Martial preserved in the Advocates' Library, Edinburgh, will be found in Dalyell, "Some account of an ancient MS. of Martial," &c., 8vo. Edin. 1812.) [W. R.]

MARTIA'NUS. [MARCIANUS.]

MARTI'NA, a woman in Syria, celebrated for her skill in poisoning, and a favourite of Plancina, the wife of Cn. Piso, was sent to Italy by Cn. Sentius, the governor of Syria, that she might be brought to trial, but she died suddenly upon her arrival at Brundisium, A. D. 20. (Tac. *Ann.* ii. 74, iii. 7.)

MARTI'NA. [HERACLIUS, p. 405, b.]

MARTINIA'NUS, magister officiorum to the emperor Licinius, by whom he was elevated to the dignity of Caesar, when active preparations were in progress for the last great struggle against Constantine. Martinianus was compelled to surrender

COIN OF MARTINIANUS.

himself to the conqueror, along with his patron, whose fate he shared towards the end of A. D. 323. A rare coin in third brass is found in some collections bearing the legend D. N. MARTINIANUS P. F. AUG., which would indicate that he was created *Augustus;* and this conclusion might be drawn from the words of Victor. (*De Caes.* 41.) [Compare VALENS, AURELIUS VALERIUS.] (*Excerpta Vales.* 25, 28, 29; Victor, *de Caes.* 41, *Epit.* 41; Zosim. ii. 25, 26, 28.) [W. R.]

MARTI'NUS, bishop of Tours, hence designated *Turonensis*, was born in Pannonia, about the year 316, was educated at Pavia, and in the early part of his life served as a soldier, first under Constantine, afterwards under Julian. While yet in the army he embraced the true faith; and after he had obtained his discharge, attached himself closely to Hilarius of Poitiers, by whose advice he returned to his native country, for the purpose of converting his kindred. During the sway of Constantine he was exposed to bitter persecution from the Arians, whose doctrines he steadfastly assailed; but after this storm had in some measure passed away from the church, he returned to Gaul; and about 360 again sought the society of Hilarius, and founded a monastery. From thence he was reluctantly dragged in 371, to occupy the see of Tours, and speedily attained such celebrity on account of his sanctity and power of working miracles, that, to avoid the multitudes attracted by his fame, he sought refuge in a neighbouring monastery; and over this he presided until his death, which took place in his eightieth year, towards the very close of the fourth century. We possess a life of the saint written by Sulpicius Severus, filled with the most puerile fables, from which we gather that he was a man totally devoid of mental culture, whose wild fanaticism and austerities seriously affected his reason; and that, although an object of awe and reverence to the crowd, sober-minded persons considered his sordid apparel, dishevelled hair, and beggarly aspect, as unbecoming in a Christian dignitary. Under the name of Martinus we possess a very short *Confessio Fidei de Sancta Trinitate* the authenticity of which is doubtful. It will be found in almost all the large collections of fathers and councils, and under its best form in Galland, vol. vii. p. 599; *Proleg.* c. xviii. p. xxvi. (Schönemann, *Biblioth. Patr. Lat.* vol. i. § 19.) [W. R.]

MARULLUS, C. EPI'DIUS, tribune of the plebs, B. C. 44, removed, in conjunction with his colleague L. Caesetius Flavus, the diadem which had been placed upon the statue of C. Julius Caesar, and attempted to bring to trial the persons who had saluted the dictator as king. Caesar, in consequence, deprived him of the tribunate, by help of the tribune Helvius Cinna, and expelled him from the senate. (Dion Cass. xliv. 9, 10; Appian, *B. C.* ii. 108, 122; Plut. *Caes.* 61; Vell. Pat. ii. 68; Suet. *Caes.* 79, 80; Cic. *Philipp.* xiii. 15.)

MARULLUS, JU'NIUS, mentioned by Tacitus (*Ann.* xiv. 48), as consul designatus in A. D. 62, must have been one of the consules suffecti in that year, though his name does not occur in the Fasti. (Pighius, *Annal.* vol. iii. p. 595.)

MASCAMES (Μασκάμης), a Persian, son of Megadostes or Megalostes, was made by Xerxes governor of Doriscus in Thrace, which he kept with great vigour and fidelity, defying all the efforts of the Greeks, after the failure of the Persian expedition, to expel him. Xerxes honoured him with annual presents, as a reward for his faithful service,—a mark of approbation which Artaxerxes continued to his descendants. (Herod. vii. 105, 106.) [E. E.]

MASCEZEL. [GILDO.]

MA'SGABA, a Numidian, son of Masinissa, was sent to Rome by his father as ambassador in B. C. 168. He was received with the utmost distinction, one of the quaestors being sent to meet him at Puteoli, and attend him from thence to Rome. (Liv. xlv. 13, 14.) [E. H. B.]

MASINISSA (Μασσανάσσης), king of the Numidians, celebrated for the conspicuous part he bore in the wars between the Romans and Carthaginians. He was the son of Gala, king of the Massylians, the easternmost of the two great tribes into which the Numidians were at that time divided, but was brought up at Carthage, where he appears to have received an education superior to that usual among his countrymen. (Liv. xxiv. 49; Appian, *Pun.* 10, 37.) He was still quite a young man*, but had already given proofs of great ability and energy of character, when in B. C. 213 the Carthaginians persuaded Gala to declare war against Syphax, king of the neighbouring tribe of the Massaesylians, who had lately entered into an alliance with Rome. Masinissa was appointed by his father to command the invading force, with which he attacked and totally defeated Syphax, whom he drove to take refuge in Mauritania, and following him thither carried on the war with unabated vigour, so as effectually to prevent him from crossing into Spain to the assistance of the Romans in that country. (Liv. xxiv. 49.) Of the farther progress of this war in Africa we hear nothing; but the next year (B. C. 212) we find Masinissa in Spain, supporting the Carthaginian generals there with a large body of Numidian horse; and it appears probable that, though only occasionally mentioned, he continued to hold the same post during the subsequent years of the war in that country. In 210, indeed, he is mentioned as being at Carthage, but apparently only for the purpose of obtaining reinforcements for the army in Spain, in which country we again find him in the following year (209), at the time that Hasdrubal set out on his march into Italy. In 206 he is mentioned as present at Silpia, where he shared with Hasdrubal, Gisco, and Mago in their total defeat by Scipio. (Liv. xxv. 34, xxvii. 5, 20, xxviii. 13; Polyb. xi. 21; Appian, *Hisp.* 25, 27.) But the reverse then sustained by the Carthaginian arms proved too much for the fidelity of Masinissa: shortly after the battle he made secret overtures to Silanus, the lieutenant of Scipio, which, however, led to no immediate result, the Numidian chief being desirous to treat with Scipio in person, an opportunity for which did not for some time present itself. At length, however, the desired interview took place, and Masinissa pledged himself to support the Romans with all the forces at his command as soon as they should carry an army into Africa. (Liv. xxviii. 16, 35.) In ad-

* Livy indeed states (xxiv. 49) that he was at this time only seventeen years old; but this is inconsistent with the statement of Polybius (xxxvii. 3), which is followed by Livy himself in another passage (*Epit.* l.), that Masinissa was ninety years old at the time of his death, B. C. 148. According to this account, he would be at this time about twenty-five years of age.

dition to the effect produced by the success of the Roman arms, and the great personal influence of Scipio—an influence increased in this case by his generous conduct towards Massiva, a nephew of Masinissa [MASSIVA]—the Numidian prince is said to have been actuated by resentment against Hasdrubal, who had previously betrothed to him his beautiful daughter Sophonisba, but violated his engagement, in order to bestow her hand upon Syphax. (Appian, *Pun.* 10; Zonar. ix. 11, p. 436.) The chronology of these events is, however, very uncertain: according to Livy, it was not till some time after this that the betrothal of Sophonisba took place. (Liv. xxix. 23.) But the defection of Masinissa still remained a secret; meanwhile, he rejoined Mago at Gades for a time, and then crossed over into Africa, where events had taken place which drew all his attention to his paternal dominions.

On the death of his father Gala, which had occurred during the time that he was in Spain, the crown had devolved, according, it is said, to the Numidian custom, on Oesalces, brother of the late king, and from him descended shortly after to his son Capusa. But the latter being a man of a feeble character, had been overthrown by Mezetulus, who assumed the virtual sovereignty in the name of Lacumaces, the younger brother of Capusa. Against this usurper Masinissa determined to direct his arms, and after having in vain endeavoured to obtain the support of Bocchar, king of Mauritania, he entered the confines of Numidia with a body of only 500 horsemen. But, trifling as this force might appear, he was able to strike a blow in the first instance which had nearly proved decisive—the young king Lacumaces having narrowly escaped falling into his hands while travelling with a small escort to the court of Syphax. The old soldiers and adherents of his father now flocked to the standard of Masinissa, who soon found himself at the head of a respectable army, with which he was able to meet Mezetulus in the field, and having defeated him in a pitched battle, compelled both him and the young king to take refuge in the territories of Syphax. From thence they were induced by the friendly promises of Masinissa to return and take up their abode at his court, in an honourable though private station. (Liv. xxix. 29, 30.) Masinissa now found himself established on his father's throne; but he was aware that a more formidable danger threatened him on the side of Syphax, who, besides the enmity he naturally entertained against his former foe, was urged on by Hasdrubal, who appears to have been conscious that he had offended Masinissa beyond the possibility of forgiveness, and was anxious to crush him before he could receive assistance from Rome. The first attacks of Syphax were completely successful: Masinissa, totally defeated in the first action, fled with a few horsemen to a mountain fastness, from whence he made predatory inroads into the territories both of Syphax and the Carthaginians. Here his followers soon increased both in numbers and boldness, until Syphax, who had at first despised them, found it necessary to send against him one of his generals named Bocchar, whose measures were so efficiently taken that he succeeded in cutting off the whole of Masinissa's force, the king himself escaping from the field with only two followers, and badly wounded. He lay concealed in a cave for some time, but as soon as his wound was partially healed he once more re-appeared among the Massylians, and quickly gathered around his standard an army of 10,000 men. Syphax now took the field against him in person, and again obtained a decisive victory, Masinissa, with a small body of horsemen, with difficulty cutting his way through the enemy's forces. He, however, effected his escape to the sea-coast, and there hovered about, at the head of a mere predatory band, until the landing of Scipio in Africa B. C. 204, when he instantly joined him with such a force as he had been able to collect. (Liv. xxix. 31—33; Appian, *Pun.* 10—13.)

The services he was now able to render his Roman allies were neither few nor trifling. Almost immediately after he had joined them he defeated the Carthaginian cavalry under Hanno, the son of Hamilcar [HANNO, No. 23], and bore an important part in the night attack which ended in the conflagration of the two camps of Hasdrubal and Syphax. On this occasion, indeed, his intimate acquaintance with the habits of the enemy, and his intelligence of their plans, appear to have been of the most essential service to Scipio. The confidence reposed in the Numidian chief both by that general and Laelius is the strongest testimony to his character as a warrior, as well as to their opinion of his fidelity, a much rarer quality among his countrymen. After the second defeat of the combined forces of Syphax and Hasdrubal, an event in which Masinissa had again taken a prominent part, he was despatched, together with Laelius, to pursue the fugitives: they recovered without opposition the whole country of the Massylians, and though Syphax with indefatigable energy opposed to them a third army, he was not only again defeated, but himself made prisoner. Following up their advantage, they quickly reduced Cirta, the capital of Syphax, and the stronghold where he had deposited all his treasures. Among the captives that fell into their hands on this occasion was Sophonisba, the wife of the Numidian king, and the same who had been formerly promised in marriage to Masinissa himself. The story of his hasty marriage with her, and its tragical termination, is too well known to require to be here repeated. [SOPHONISBA.] To console him for his loss, as well as to reward him for his obedience, Scipio now bestowed on Masinissa the title and insignia of royalty, and the possession of his hereditary dominions, holding out to him the prospect of eventually obtaining those of his rival also; and these honours were immediately ratified by the senate at Rome. (Liv. xxix. 34, xxx. 3—9, 11—17; Polyb. xiv. 3, 4, 8 9; Appian, *Pun.* 14—22, 26—28; Zonar. ix. 12, 13.)

On the commencement of the negotiations for peace between Scipio and the Carthaginians (B. C. 203), Masinissa quitted the Roman camp to establish himself in the possession of his newly-acquired dominions. But the rupture of the treaty, and the landing of Hannibal in Africa, caused Scipio again to summon him in all haste to his assistance. Hannibal it is said made an attempt to detach him from the alliance of the Romans, but without effect, and he joined Scipio, with a force of 6000 foot and 4000 horse, just before the battle of Zama (B. C. 202). In that decisive action he commanded the cavalry of the right wing, and contributed in no small degree to the successful result of the day. After routing the Numidian

horse which Hannibal had opposed to him, and pursuing them for a considerable distance, he returned to the field in time to co-operate with Laelius in the decisive charge that finally broke the main body of the Carthaginian infantry. He was now foremost in the pursuit, and pressed so closely with his Numidian horsemen upon the fugitives, that it is said Hannibal himself with difficulty escaped falling into his hands. (Polyb. xv. 4, 5, 9, 12—15; Liv. xxx. 29, 33—35; Appian, *Pun.* 37, 41, 44—47.) His zealous co-operation on this occasion was rewarded the following year (B. C. 201), on the conclusion of the final peace between Rome and Carthage, when he was not only included in the protection of the treaty as an ally of the former, but obtained from Scipio the possession of Cirta and the greater part of the territories which had belonged to Syphax, in addition to his hereditary dominions. (Polyb. xv. 18; Liv. xxx. 44.)

From this time till the commencement of the third Punic war there elapsed an interval of more than fifty years, during the whole of which period Masinissa continued to reign with undisputed authority over the countries thus subjected to his rule. Ample as those dominions were, he appears to have already cast a longing eye upon the fertile provinces still retained by his neighbours the Carthaginians: the certainty of support from the Romans encouraged his covetousness, and the history of this whole period presents nothing but a continued series of aggressions on the part of Masinissa, ineffectual remonstrances on that of the Carthaginians, and embassies repeatedly sent from Rome to adjust their disputes, and nominally to enforce the observance of the treaty and regulations imposed by Scipio; but these deputies had always secret instructions to favour the cause of the Numidian king, and where the injustice of his pretensions were too flagrant, they in several instances quitted Africa without coming to any decision at all. The great object of dispute was the fertile district called Emporia, which Masinissa at length proceeded to occupy with an armed force, but this exceeded the limits of even the Roman indulgence, and he was this time compelled to withdraw his troops. (Liv. xxxiv. 62, xl. 17, 34, xlii. 23, 24; Appian, *Pun.* 67—69; Polyb. xxxii. 2.) But while thus presuming on the favour of his powerful allies, he was careful to secure a continuance of their support by renewed services; and we find him assisting them with an auxiliary force of Numidian horse and elephants, as well as with large supplies of corn in their wars with Philip, Antiochus, and Perseus. In the last of these, especially the Numidian auxiliaries, which were commanded by Misagenes, a son of Masinissa, rendered the most important services. (Liv. xxxi. 11, 19, xxxii. 27, xxxvi. 4, xlii. 29, 35, xlv. 13, 14; Eutrop. iv. 6; Appian, *Mac.* 9. § 2.)

Meanwhile, Masinissa did not neglect to maintain a party favourable to his views in Carthage itself. But the reviving prosperity and power of that republic appears to have given increased influence to the party opposed to the Romans and their ally, and at length, in B. C. 150, the principal partisans of Masinissa were driven into exile by the democratic faction. Hereupon the Numidian king at once prepared for war; but before taking any open steps he sent an embassy to Carthage, at the head of which were his two sons, Gulussa and Micipsa, to demand the restoration of the exiles. But the adverse party at Carthage, at the head of which was Hasdrubal, the general (boëtharch) of the republic, refused to admit the ambassadors within the gates of the city, and even attacked them on their return, and slew some of their followers. Hereupon Masinissa invaded the Carthaginian territory, and laid siege to the city of Oroscapa. Hasdrubal immediately took the field against him with a considerable army, which was soon swelled by the desertion of some of the Numidian chiefs, and by other reinforcements, to the amount of 58,000 men. The first general engagement, though favourable to the Numidians, led to no decisive result; and Scipio Aemilianus, who had accidentally arrived at the camp of Masinissa, interposed his good offices to bring about a reconciliation between the two parties. These, however, proved of no effect, Masinissa insisting on the surrender of the Numidian deserters, to which the Carthaginians peremptorily refused to accede. Hostilities were consequently renewed, and Masinissa so effectually surrounded the army of Hasdrubal, in a position where he was cut off from all supplies, that after the greater part of his troops had perished by famine and pestilence, he was compelled to save the rest by an ignominious capitulation. Even this was shamefully violated, and many of the Carthaginians were put to the sword while retreating unarmed and defenceless, so that a very small part of their army returned in safety to Carthage. (Appian, *Pun.* 70—73.)

This blow had effectually humbled the reviving power of Carthage, and the Romans now determined to seize the opportunity of crushing for ever their once formidable rival. The negotiations which ensued, and which ultimately led to the commencement of the third Punic war (B. C. 149), cannot be here related. The part which Masinissa took in them is not distinctly mentioned, but it is clear that he was by no means satisfied that the Romans should take the matter into their own hands; and however much he might wish to see his old enemies the Carthaginians humbled, was far from desiring to see the Romans established in Africa in their stead. Hence when hostilities had actually commenced, and the Romans called on him for assistance, he hesitated, and delayed to send the required auxiliaries. The following year (B. C. 148) the reverses sustained by the Roman armies compelled the senate to send a fresh embassy to Masinissa, with a more urgent demand for reinforcements, but before the ambassadors arrived at Cirta the aged monarch was no more. (Appian, *Pun.* 94, 105.) On his deathbed he had sent for Scipio, at that time serving in Africa as a military tribune, but expired before his arrival, leaving it to the young officer to settle the affairs of his kingdom. He died at the advanced age of ninety, having retained in an extraordinary degree his bodily strength and activity to the last, so that in the war against Hasdrubal, only two years before, he not only commanded his army in person, but was able to go through all his military exercises with the agility and vigour of a young man. (Polyb. xxxvii. 3; Appian, *Pun.* 71, 106; Liv. *Epit.* l.; Eutrop. iv. 11; Val. Max. viii. 13, ext. § 1; Cic. *de Sen.* 10; Frontin. *Strat.* iv. 3. § 11; Lucian. *Macrob.* 17; Diod. *Exc. Phot.* p. 523; Plut. *Moral.* p. 791, f.) His character in other respects has been extolled by the Roman writers

far beyond his true merits. He possessed indeed unconquerable energy and fortitude, with the promptness of decision and fertility of resource exhibited by so many semi-barbarian chiefs; but though his Carthaginian education seems to have given him a degree of polish beyond that of his countrymen in general, his character was still that of a true barbarian. He was faithless to the Carthaginians as soon as fortune began to turn against them; and though he afterwards continued steady to the cause of the Romans, it was because he found it uniformly his interest to do so. His attachment to them was never tried, like that of Hieron, by adversity; and the moment he began to think their farther progress inconsistent with his own schemes his fidelity began to waver. A very just view of his character will be found in Niebuhr (*Lect. on Rom. Hist.* vol. i. pp. 216, 217, 291—292.)

Masinissa was the father of a very numerous family; some authors even state that he had as many as fifty-four sons, the youngest of whom was born only four years before his death. Many of these, however, were the offspring of concubines, and not considered legitimate according to the Numidian laws. It appears that three only of his legitimate sons survived him, Micipsa, Mastanabal, and Gulussa. Between these three the kingdom, or rather the royal authority, was portioned out by Scipio, according to the dying directions of the old king. (Appian, *Pun.* 105; Zonar. ix. 27; Liv. *Epit.* l.; Oros. iv. 22; Sall. *Jug.* 5; Val. Max. v. 2, *ext.* 4.) Besides these the names of MASGABA and MISAGENES are mentioned in history, and are given under their respective names. [E. H. B.]

MASI'STIUS or MACI'STIUS (Μασίστιος, Μακίστιος), a Persian, of fine and commanding presence, was leader of the cavalry in the army which Xerxes left behind in Greece under MARDONIUS. When the Persian force, having entered Boeotia, was drawn up on the right bank of the Asopus, with the Greeks opposite them along the skirts of Cithaeron, Mardonius, having waited impatiently and to no purpose for the enemy to descend and fight him in the plain, sent Masistius and the cavalry against them. In the combat which ensued, the horse of Masistius, being wounded in the side with an arrow, reared and threw him. The Athenians rushed upon him immediately, but he was cased in complete armour, which for a time protected him, till at last he was slain by the thrust of a spear in his eye through the visor of his helmet. The Persians tried desperately, but in vain, to rescue his body, which was afterwards placed in a cart and led along the Grecian lines, while the men gazed on it with admiration. His countrymen mourned for him as the most illustrious man in the army next to Mardonius. They shaved their own heads, as well as their horses and their beasts of burden, and they raised a wailing, which, according to Herodotus, was heard over the whole of Boeotia. (Herod. ix. 20—25; Plut. *Arist.* 14.) This Masistius seems to have been a different person from the son of Siromitres, who commanded the Alarodians and Saspeirians in the army of Xerxes. (Herod. vii. 79.) The breastplate of Masistius was dedicated, as a trophy, in the temple of Athena Polias at Athens. (Paus. i. 27.) [E. E.]

MASO, sometimes written MASSO, the name of a patrician family of the Papiria gens.

1. L. PAPIRIUS MASO, apparently the first person of this name who obtained any of the offices of the state, was aedile about B. C. 312. From Cicero calling him *aedilicius*, we learn that he did not obtain any higher dignity. (Cic. *ad Fam.* ix. 21; comp. Pighius, *Ann.* vol. i p. 363.)

2. C. PAPIRIUS, C. F. L. N. MASO, consul with M. Pomponius Matho in B. C. 231, carried on war against the Corsicans, whom he subdued, though not without considerable loss. The senate refused him a triumph, and he accordingly celebrated one on the Alban mount. It was the first time that this was ever done, and the example thus set was frequently followed by subsequent generals, when they considered themselves entitled to a triumph, but were refused the honour by the senate. It is related of Maso, that he always wore a myrtle crown instead of a laurel one, when he was present at the games of the Circus; and Paulus Diaconus gives as the reason for his doing so, that he conquered the Corsicans in the "Myrtle Plains," *Myrtei Campi.* (Zonar. viii. 18. p. 401; Fasti Capitol.; Plin. *H. N.* xv. 29. s. 38; Val. Max. iii. 6. § 5; Paul. Diac. p. 144, ed. Müller.) From the booty obtained in Corsica, Maso dedicated a temple of Fons. (Cic. *de Nat. Deor.* iii. 20.) He was one of the pontifices, and died in B. C. 213. (Liv. xxv. 2.) Maso was the maternal grandfather of Scipio Africanus the younger, his daughter Papiria marrying Aemilius Paullus, the conqueror of Macedonia. (Plut. *Aemil. Paull.* 5; Plin. *l. c.*)

3. C. PAPIRIUS MASO, was, according to some annals, one of the triumviri for founding the colonies of Placentia and Cremona, in Cisalpine Gaul, in B. C. 218. (Liv. xxi. 25.) Asconius (*in Cic. Pis.* p. 3, ed. Orell.) calls him *P.* Papirius Maso. He may be the same as the consul [No. 2] or the decemvir sacrorum mentioned below. [No. 4.]

4. C. PAPIRIUS, L. F. MASO, one of the decemviri sacrorum, died in B. C. 213. (Liv. xxv. 2.)

5. L. PAPIRIUS MASO, praetor urbanus B. C. 176. (Liv. xli. 14, 15.) He may have been the L. Papirius, praetor, who is said to have decided, in consequence of the uncertainty of the time of a woman's gestation, that a child born within thirteen months after copulation could be the heres. (Plin. *H. N.* vii. 5. s. 4.)

6. M. PAPIRIUS MASO, disinherited his brother (*frater*), Aelius Ligur, tribune of the plebs B. C. 57. (Cic. *pro Dom.* 19, *ad Att.* v. 4.) This M. Papirius Maso may be the same as the M. Papirius, a Roman knight and a friend of Pompey, who was slain by P. Clodius on the Appian Way. (Cic. *pro Mil.* 7; Ascon. *in Cic. Mil.* p. 48; *Schol. Bob. pro Mil.* p. 284, ed. Orelli.)

7. C. (PAPIRIUS) MASO, was accused of *repetundae* by T. Coponius, of Tibur, and condemned. [COPONIUS, No. 1.] (Cic. *pro Balb.* 21.)

MASSA, BAE'BIUS, or BE'BIUS, one of the most infamous informers of the latter end of the reign of Domitian, is first mentioned in A. D. 70, as one of the procurators in Africa, when he betrayed Piso, and is described by the great historian as "jam tunc optimo cuique exitiosus." (Tac. *Hist.* iv. 50.) He was afterwards governor of the province of Baetica, which he oppressed so unmercifully, that he was accused by the inhabitants on his return to Rome. The cause of the provincials was pleaded by Pliny the younger and Herennius Senecio, and Massa was condemned in the same year that Agricola died, A. D. 93; but he

seems to have escaped punishment by the favour of Domitian; and from this time became one of the informers and great favourites of the tyrant. (Tac. *Agric.* 45; Plin. *Ep.* vii. 33, comp. iii. 4, vi. 29; Juv. i. 34.)

MASSATHES, a Numidian chief in alliance with the Carthaginians, killed by Masinissa at the battle of Zama. (Appian, *Pun.* 44.) [E. H. B.]

MASSI'VA. 1. A Numidian, grandson of Gala, king of the Massylians, and nephew of Masinissa, whom he accompanied while yet a mere boy into Spain. At the battle of Baecula (B. C. 209), on which occasion he had for the first time been allowed to bear arms, he was taken prisoner; but Scipio, on learning who he was, treated him with the utmost distinction, and sent him back without ransom to his uncle. This generous conduct of the Roman general is said to have had a great share in gaining over Masinissa to the Roman alliance. (Liv. xxvii. 19, xxviii. 35; Val. Max. v. 1. § 7.)

2. Son of Gulussa, and grandson of Masinissa. Having taken part with Adherbal in his disputes with Jugurtha, he fled to Rome after the capture of Cirta and death of Adherbal (B. C. 112). When Jugurtha himself came to Rome in B. C. 108, Massiva was induced by the unfavourable disposition of the senate towards that monarch, and by the instigations of the consul Sp. Albinus, to put in his own claim to the kingdom of Numidia. Jugurtha, alarmed at his pretensions, determined to rid himself of his rival, and, through the agency of his minister Bomilcar, succeeded in effecting the assassination of Massiva. (Sall. *Jug.* 35; Liv. *Epit.* lxiv.; Florus, iii. 2.) [E. H. B.]

MASSU'RIUS SABI'NUS. [SABINUS.]

MASTA'NABAL or MANA'STABAL (the former appears to be the more correct form of the name, see Gesenius, *Ling. Phoen. Monum.* p. 409), the youngest of the three legitimate sons of Masinissa, between whom the kingdom of Numidia was divided by Scipio after the death of the aged king (B. C. 148). Mastanabal was distinguished for his fondness for literature and his love of justice, on which account Scipio assigned him the administration of the judicial affairs of the kingdom. (Appian, *Pun.* 106; Zonar. ix. 27; Liv. *Epit.* l.) We know nothing more of him, except that he died before his brother Micipsa, and that he left two sons, JUGURTHA and GAUDA. (Sall. *Jug.* 5, 65.) [E. H. B.]

MASTOR (Μάστωρ), two mythical personages, one the father of Lycophron in Cythera (Hom. *Il.* xv. 430), and the other the father of Hilitherses in Ithaca. (*Od.* ii. 158, 253, xxiv. 451.) [L. S.]

MATER DEUM. [RHEA.]

MATERNIA'NUS, FLA'VIUS, commander of the city guards in the reign of Caracalla, was either put to death or treated with great indignity by Macrinus, A. D. 217. (Dion Cass. lxxviii. 4, 7, 15; Herodian. iv. 12.)

MATER'NUS, CURIA'TIUS, one of the speakers in the "Dialogus de Causis Corruptae Eloquentiae." From that piece we learn (cc. 2, 3, 11, 13) that, abandoning rhetorical studies, he had devoted himself with success to the composition of tragedies, that four of these were entitled *Medea*, *Thyestes*, *Domitius*, *Cato*, and that he had given offence to the ruling powers by the sentiments which he had expressed in the last named. From this circumstance we are led to conclude that he must be the same person with the Μάτερνος σοφιστής, who, we are informed by Dion Cassius (lxvii. 12), was put to death by Domitian on account of his too great freedom of speech (παῤῥησιάν). A German scholar has recently endeavoured to prove that the *Octavia* found among the tragedies of Seneca, but generally considered as spurious, belongs to Maternus. (See "Octavia Praetextata Curiatio Materno Vindicata," ed. Fr. Ritter, 8vo. Bonn, 1843.) [W. R.]

MATERNUS FIRMICUS. [FIRMICUS.]

MATHO (Μάθως), an African who served as a mercenary soldier in the army of the Carthaginians in Sicily during the first Punic war. In the mutiny which broke out among the mercenaries after their return to Africa, B. C. 241, he took so prominent a part, that he became apprehensive of being singled out for punishment, in case the mutineers should be induced to disband themselves. Hence when Gisco was at length sent to the camp at Tunis, with full powers to satisfy their demands, Matho united with Spendius, a Campanian deserter, who was influenced by similar motives, in persuading the soldiers to reject the proffered terms. These two leaders quickly obtained so much influence with the mixed multitude of which the army consisted, that the troops would listen to no one else, and Matho and Spendius were soon after formally appointed generals. Their first object was now to render the breach with Carthage irreparable, for which purpose they induced the soldiery to seize on Gisco and the other Carthaginian deputies, and throw them into prison; after which they proceeded to declare open war against Carthage, and Matho sent messengers to the African subjects of that state, calling upon them to assert their independence. The latter were easily induced to avail themselves of an opportunity of throwing off a yoke which they had long felt to be galling and oppressive, and almost universally took up arms, thus at once imparting a national character to the rebellion. The two cities of Utica and Hippo alone refused to join in the revolt, and these were in consequence immediately besieged by the insurgents. Matho and Spendius now found themselves at the head of an army of 70,000 Africans, in addition to the mercenary troops originally assembled; and having the command of the open country, they were abundantly supplied with provisions, while they held Carthage itself effectually blockaded on the land side. Hanno, who was at first appointed to take the command against them, proved no match for troops which had been trained up in Sicily under Hamilcar Barca: the rebels even surprised his camp, and obtained possession of all his baggage. The great Barca himself now took the field, forced the passage of the Bagrada, and restored the communications of the city with the open country. Hereupon the two leaders separated, and while Spendius undertook to oppose Hamilcar in the field Matho continued to press the siege of Hippo. But the successes of Hamilcar, and still more the favourable impression produced by the clemency with which he treated those prisoners who had fallen into his hands, began once more to alarm the chiefs of the insurgents, lest the fidelity of their adherents should be shaken. They in consequence determined to render pardon impossible, by involving them all in still deeper guilt; and Spendius and Matho united with a Gaul named Autaritus in urging the

soldiers to the execution of Gisco and all the other Carthaginian captives. Not only was this sanguinary resolution carried out, with circumstances of the utmost barbarity, but the rebels refused to give up the dead bodies, and even threatened to treat in like manner any Carthaginian heralds who should for the future be sent to them. These atrocities quickly led to sanguinary measures of retaliation on the part of the Carthaginian generals, and the war was henceforth marked by a character of ferocity unparalleled in the whole course of ancient history.

Meanwhile, the dissensions between the Carthaginian generals Hamilcar and Hanno prevented their carrying on any effectual operations against the insurgents, and the latter soon after obtained an important accession to their cause in the two powerful cities of Utica and Hippo, which at length abandoned the alliance of the Carthaginians, murdered the garrisons that occupied them, and opened their gates to the rebels. Thus strengthened, Matho and Spendius now ventured to lay siege to Carthage itself; but while they cut off the city from all communications on the land side, they were themselves threatened from without by the army of Hamilcar, who by means of his Numidian horse was now completely master of the open country, and so effectually intercepted their supplies, that they were finally compelled to raise the siege. Not long afterwards Spendius, who had again attempted to oppose Hamilcar in the field, with an army of 50,000 men, was compelled by the superior skill and generalship of his opponent to surrender, and was himself made prisoner, while almost the whole of his army was put to the sword. This catastrophe was followed by the submission of most of the revolted cities, and Matho, with the remainder of his forces, took refuge in Tunis, where he was closely besieged by Hamilcar on the one side and his new colleague Hannibal on the other. But the negligence of the latter soon afforded Matho an opportunity of surprising his camp, which he took, with great slaughter, carrying off an immense booty, and Hannibal himself as a prisoner, whom he immediately caused to be crucified, in revenge for the like cruelty inflicted upon Spendius. This blow compelled Hamilcar to raise the siege of Tunis, but it was the last success obtained by the rebels: a reconciliation being brought about between the two Carthaginian generals, they again took the field in concert, and Matho, after several partial actions, in which he was for the most part worsted, was at length driven to risk a general battle, and was totally defeated. The greater part of his troops fell on the field, and he himself was made prisoner, and carried in triumph to Carthage, where he was shortly after put to death with every species of indignity. (Polyb. i. 69—88; Diod. xxv. *Exc. Hoesch.* pp. 509, 510, *Exc. Vales.* pp. 566, 567, *Exc. Vat.* pp. 55, 56; Appian, *Pun.* 5.) [E. H. B.]

MATHO, a family name of the Naevian and Pomponian gentes, was always pronounced without the aspirate, *Mato*, as we learn from the authority of Cicero. (*Orat.* 48.) Sometimes indeed the name was written in that way.

MATHO, a pompous, blustering advocate, ridiculed by Juvenal and Martial. To see such a man stretched out at full length in a new lectica for which he had probably not paid, excited the indignation of the satirist:—

"Nam quis iniquae
Tam patiens urbis, tam ferreus, ut teneat se,
Causidici nova quum veniat lectica Mathonis,
Plena ipso?"

(Juv. i. 30, &c., comp. vii. 129, *Matho deficit*, which refers to his refusing to pay his debts, not to his being poor, as Ruperti interprets it; xi. 34, where he is called *bucca;* Martial, iv. 80, vii. 10. 3, 4, viii. 42, x. 46, xi. 68.)

MATHO, Q. NAE'VIUS, praetor B. C. 184, received the province of Sardinia, and also the commission to inquire into all cases of poisoning. He was engaged in this investigation for four months before he set out for his province, prosecuting his inquiries in the various municipia and conciliabula in Italy; and if we may believe Valerius Antias, he condemned two thousand persons in this time. (Liv. xxxix. 32, 38, 41.)

MATHO, POMPO'NIUS. 1. M'. POMPONIUS, M'. F. M'. N. MATHO, consul B. C. 233, with Q. Fabius Maximus Verrucossus, carried on war against the Sardinians, and obtained a triumph in consequence of his victory over them. (Zonar. viii. 18, p. 401.) The reduction of the Sardinians, however, must have been incomplete, as we find Matho's brother engaged against them two years afterwards, with a consular army. [See below, No. 2.] In B. C. 217 he was magister equitum to the dictator, L. Veturius Philo, and was elected praetor for the following year, B. C. 216. There seems no reason for believing that the M'. Pomponius Matho, praetor of this year, was a different person from the consul of B. C. 233, as the Romans were now at war with Hannibal, and were therefore anxious to appoint to the great offices of the state generals who had had experience in war. The lot, however, did not give to Matho any military command, but the *jurisdictio inter cives Romanos et peregrinos.* After news had been received of the fatal battle of Cannae, Matho and his colleague, the praetor urbanus, summoned the senate to the curia Hostilia to deliberate on what steps were to be taken. (Liv. xxii. 33, 35, 55, xxiii. 20, 24.) At the expiration of his office, Matho received as propraetor the province of Cisalpine Gaul, B. C. 215; for Livy says (xxiv. 10), in the next year, B. C. 214, that the province of Gaul was continued to him. Livy, however, not only makes no mention of Matho's appointment in B. C. 215, but expressly states (xxiii. 25) that in that year no army was sent into Gaul on account of the want of soldiers. We can only reconcile these statements by supposing that Matho was appointed to the province but did not obtain any troops that year. He died in B. C. 211, at which time he was one of the pontifices. (Liv. xxvi. 23.)

2. M. POMPONIUS M'. F. M'. N. MATHO, brother of the preceding, consul B. C. 231 with C. Papirius Maso, was also engaged in war against the Sardinians, and employed dogs which he procured from Italy to hunt out the inhabitants, who had taken refuge in woods and caves. (Zonar. viii. 18, p. 401.) For the same reasons which have been mentioned above, in the case of his brother, we believe that he is the same as the M. Pomponius, who, Livy tells us (xxii. 7), was praetor in B. C. 217, the second year of the war with Hannibal. Maso died in B. C. 204, at which time he was both augur and decemvir sacrorum. (Liv. xxix. 38.)

3. MATHO, M. POMPONIUS, probably son of No. 2, plebeian aedile B. C. 206, gave, with his colleague

in the aedileship, a second celebration of the plebeian games. Next year, B. C. 205, he was one of the ambassadors sent to Delphi to make an offering to the god from the booty obtained by the victory over Hannibal; the following year, B. C. 204, he was elected praetor. He obtained Sicily as his province, and was ordered by the senate to inquire into the complaints made by the inhabitants of Locri against P. Scipio. The province was continued to Matho for another year (B. C. 203), and he was appointed to the command of the fleet, which was to protect Sicily, while P. Scipio was prosecuting the war in Africa. (Liv. xxviii. 10, 45, xxix. 11, 13, 20—22, xxx. 2, xxxi. 12.)

MATI'DIA, the daughter of Marciana, who was the sister of Trajan, was the mother of Sabina, who was married to Hadrian in the lifetime of Trajan. We do not know the name of her husband, and we have no particulars of her life. She survived Trajan, whose ashes she brought to the city, along with Plotina, the wife of Trajan (Spart. *Hadr.* 5). We learn from coins and inscriptions that Matidia received the title of Augusta in her lifetime, and was enrolled among the gods after her decease. (Eckhel, vol. vi. p. 469, &c.)

COIN OF MATIDIA.

MATIE'NUS. 1. P. MATIENUS, a tribune of the soldiers in the army of P. Scipio in Sicily, was sent by Scipio with M. Sergius, another tribune, to Q. Pleminius, who commanded as propraetor in Rhegium, to co-operate with him in taking the town of Locri. After the town had been taken a quarrel arose between the soldiers of the tribunes and those of Pleminius, and in the fight which ensued the latter were defeated. Pleminius enraged commanded the tribunes to be scourged; but they were rescued, after receiving a few blows, by their own soldiers, who, in retaliation, fell upon the propraetor and handled him most unmercifully. Scipio arrived a few days after at Locri, and having investigated the case, he acquitted Pleminius of blame, but ordered the tribunes to be put into chains and sent to Rome to the senate. This, however, did not satisfy Pleminius, who burned for revenge; and, accordingly, no sooner had Scipio returned to Sicily, than he commanded the tribunes to be put to death with the most excruciating tortures, and then would not allow their corpses to be buried. (Liv. xxix. 6, 9.)

2. C. MATIENUS, was appointed duumvir navalis with C. Lucretius in B. C. 181, in which year he took thirty-two of the Ligurian ships. (Liv. xl. 26, 28.)

3. M. MATIENUS, praetor B. C. 173, obtained the province of Further Spain, which he plundered and oppressed. On his return to Rome he was accused by the provincials and went into exile at Tibur. (Liv. xli. 28, xlii. 1, xliii. 2.)

P. MATI'NIUS, was a Roman money-broker who was strongly recommended by M. Brutus to Cicero, when proconsul of Cilicia, in B. C. 51. The citizens of Salamis in Cyprus, were debtors for a large loan to Matinius, who had advanced it in partnership with one M. Scaptius, also a client of Brutus and a money-lender. As Scaptius was principal in this transaction, it is more fully related under SCAPTIUS. (Cic. *ad Att.* v. 21, vi. 1, 3.) [W. B. D.]

C. MA'TIUS CALVE'NA. [CALVENA.]

MATO. [MATHO.]

MA'TREAS (Ματρέας), called ὁ πλάνος or λαοπλάνος, the Deceiver or Imposter, appears to have been the author of various enigmas or riddles, one of which is mentioned by Athenaeus and Suidas. He also wrote a parody of the Problems of Aristotle; for such seems to have been the nature of the work mentioned by Athenaeus. (Athen. i. p. 19, d, with Schweighäuser's note; Suidas, *s. v.*) He must have been a different person from Matreas or Matron of Pitana. [MATRON.]

MATRI'NIUS. 1. T. MATRINIUS, one of those whom C. Marius presented with the Roman citizenship, was afterwards accused by L. Antistius. (Cic. *pro Balb.* 21.)

2. C. MATRINIUS, a Roman eques, who had estates in Sicily, was robbed by Verres during his absence in Rome. (Cic. *Verr.* v. 7, comp. iii. 24.)

3. D. MATRINIUS, a writer of the aediles (*scriba aedilicus*) was defended by Cicero, about B. C. 69. (Cic. *pro Cluent.* 45.)

MATRIS (Μᾶτρις), of Thebes, is called ὑμνογράφος by Ptolemy Hephaestion (*ap.* Phot. *Bibl.* p. 148, b. 1, ed. Bekker), and may therefore be identified with the Matris mentioned by Athenaeus (x. p. 412, b.) as the author of an encomium upon Heracles. In another passage (ii. p. 44, d.) Athenaeus copies from Hephaestion the story of his great abstemiousness, but calls him an Athenian. Diodorus Siculus (i. 24) refers to his etymology of the name Ἡρακλῆς, as if from the hero's gaining his fame (κλέος) on account of Hera. Longinus (§ 3) criticises his inflated style. [P. S.]

MATRON (Μάτρων), of Pitana, a celebrated writer of parodies upon Homer, often quoted by Eustathius and Athenaeus. (Eustath. *ad Hom.* pp. 1067, 1571, &c.; Ath. i. p. 5, a., p. 31, b., xv. p. 699, e., &c.) Athenaeus (iv. pp. 134—137) quotes a long fragment from a poem of his, in which an Athenian feast was described, beginning

> Δεῖπνα μοι ἔννεπε, Μοῦσα, πολύτροφα καὶ μάλα πολλά.

He was probably a contemporary of Hegemon of Thasos, about the end of the fifth and the beginning of the fourth centuries B. C., but at all events he cannot be placed later than the time of Philip of Macedon. Athenaeus calls him Ματρέας in some places, but this is clearly an error of the transcriber. The fragments of his parodies were printed by H. Stephens, in the Dissertation on Parodies, appended to the Contest of Homer and Hesiod, 1573, 8vo., and in Brunck's *Analecta*, vol. ii. p. 245. (Fabric. *Bibl. Graec.* vol. i. p. 550; G. H. Moser, *Ueber Matron den Parodiker*, in Daub and Creuzer's *Studien*, vol. vi. p. 293; Ulrici, *Gesch. d. Hellen. Dichtk.* vol. ii. p. 324.) [P. S.]

MATTHAEUS, CANTACUZE'NUS (Ματθαῖος ὁ Καντακουζήνος), co-emperor of Constantinople, was the eldest son of John VI., who associated him in the supreme government in 1359, with a view of thwarting the schemes of John Palaeologus, who, although then an exile in Tenedos, enjoyed great popularity, and had a fair pro-

spect of seizing the throne. Both John and Matthaeus, however, were unable to prevent John Palaeologus from taking Constantinople in the month of January, 1355, an event which put an end at once to the reign of the father and the son, who both abdicated and retired into a convent. [JOANNES VI.] Matthaeus, who died before his father, or towards the end of the 14th century, was married to Irene Palaeologina, by whom he had six children. [See CANTACUZENUS, genealogical table.] Matthaeus Cantacuzenus was a learned man, and during his protracted residence in one of the convents of Mount Athos wrote different works, mostly commentaries on the Holy Scriptures, of which several are extant in MS., and one of which has been published, viz.—"Commentarii in Cantica Canticorum," ed. Vincentius Richardus, 1624, fol.; he was perhaps also the author of "Commentarius in Sapientiam Salomonis," extant in MS. (Cave *Hist. Lit.*, Append. p. 37. [W. P.]

MATTHAEUS (Ματτθαῖος), literary and ecclesiastical. 1. ANGELUS, surnamed PANARETUS (Ἄγγελος ὁ Παναρέτος), was a Byzantine monk, who held the office of ecclesiastical quaestor, but whose time is very uncertain. Cave, however, thinks him to be identical with the monk Panaretus Protovestiarius, mentioned by Pachymeres (v. 17, 21), and who was one of the ecclesiastical ambassadors, whom the emperor Michael VIII. Palaeologus sent in 1273 (74) to pope Gregory X. and the Council of Lyon, for the purpose of effecting a re-union of the Latin and Greek churches. Matthaeus wrote: 1. "Antithesis contra Thomam Aquinatem de Processione Spiritus Sancti." 2. Against the same a treatise on the purgatory, entitled Πῶς ἐστὶν ὁ ἐνδικὸν τόπος ἔνθα αἱ ψυχαὶ καθαίρονται πρὶν, &c. 3. "Dissertatio contra Latinos de Primatu Papae." 4. "Refutatio Sex Capitum a Latinis editorum in Defensionem Processionis Spiritus Sancti ex Patre et Filio." 5. "Demonstratio in quot Absurditates Latini incident dum Spiritum Sanctum etiam a Filio procedere asserunt." 6. "Dissert. de aliis XXII. Latinorum Erroribus." 7. "Dissert. contra Latinos de Azymis." These works are extant in MSS. (Fabric. *Bibl. Graec.* vol. xi. p. 76; Cave, *Hist. Liter.* Append. p. 174, ed. Geneva.)

2. BLASTARES. [BLASTARES.]

3. CAMARIOTA (ὁ Καμαριώτα), a native of either Constantinople or Thessalonica, was the son of a Greek priest who perished during the capture of Constantinople by the Turks in 1453. Matthaeus, the son, was also present at the capture, but survived the event. He is praised for his knowledge of philosophy and rhetorical talents. He wrote: 1. "Epistola de capta Constantinopoli," a very prolix production, the greater extant portion of which was translated into Latin by Theodore Zygomala, and published with the Greek text by M. Crusius in his "Turco-Graecia." 2. "Epitome in Hermogenem et Rhetoricae Liber." 3. "Synopsis Rhetorica." [See the following, No. 4.] 4. "Commentarii in Synesii Epistolas." 5. "Encomium in tres Hierarchas, Basilium, Gregorium et Chrysostomum." 6. (perhaps) "Matthaei Monachi et Presbyteri Thessalonicensis de Divina Gratia et Lumine, &c." 7. "Tractatus de iis qui Spuria et Aliena docent." Matthaeus was the tutor of Georgius Scholarius. It would seem that in 1438 he accompanied John VII. Palaeologus to Italy, and was present at the councils of Ferrara and Florence; and if we can trust Phranza (iii. 19), he became, after the fall of the Greek capital, patriarch of Constantinople, under the name of Gennadius, but finally abdicated and retired into a convent. (Fabr. *Bibl. Graec.* vol. vi. p. 118, vol. xii. p. 107; Cave, *Hist. Liter.* Append. p. 110, ed. Geneva.)

4. CAMARIOTA, a contemporary of the former, wrote: 1. "Synopsis Rhetorica," ed. Gr. et Lat. D. Hoeschelius, Augsburg, 1595, 4to.: this work seems rather to be the production of the foregoing Camariota. 2. "Orationes de Sacro Officio Pastorali." 3. "Tres Canones Iambici s. Hymni." 4. "Canon Iambicus de Christo atque ejus Cruce;" and others extant in MS. (Cave, *Hist. Lit.* Append. p. 110.)

5. EPISCOPUS (Ioniae et Asiatidis Terrae Episcopus), a Byzantine bishop of uncertain age, wrote "Epistola ad Magnum Magnae Ecclesiae Constantinop. Chartophylacem," which begins φθίνοντος τῆς πόλεως ἐξίοντος, and is extant in MS. (Cave. *Hist. Lit.* Append. p. 175.)

6. HIEROMONACHUS, seems to be the same person as Matthaeus Blastares. [BLASTARES.]

7. PANARETUS. [See No. 1.]

8. PATRIARCHA, was removed from the episcopal see of Cyzicus to the patriarchate of Constantinople; abdicated in 1395, and died in 1408. He wrote several treatises on religious subjects, of which are extant in MS.: "Testamentum, sive Ultima Voluntas;" "Hypotyposis sive Informatio ad seipsum et ad Episcopos sibi subjectos." If he wrote this in 1398, as is presumed, he seems to have abdicated after that year, and not as early as 1395. (Cave, *Hist. Liter.* Append. p. 54, ed. Geneva; Oudin, *Comment. de SS. Eccles.* vol. iii. p. 2209, &c., ad an. 1400.) [W. P.]

MATU'RUS, MA'RIUS, was procurator of the maritime Alps in the war between Otho and Vitellius, A. D. 69, and enlisted on the side of the latter the mountaineers of his district. After Otho's death Maturus retained his post and was for some time faithful to Vitellius. But as he was nearly surrounded by the enemy in Narbonne and Cisalpine Gaul, and could not rely on the valour or fidelity of his Alpine levies, he reluctantly transferred his allegiance to Vespasian. (Tac. *Hist.* ii. 12, 13, iii. 42, 43.) [W. B. D.]

MATU'TA, commonly called Mater Matuta, is usually considered as the goddess of the dawn of morning, and her name is considered to be connected with maturus or matutinus (Lucret. v. 655; August. *De Civ. Dei.* iv. 8); but it seems to be well attested that Matuta was only a surname of Juno (Liv. xxxiv. 53; P. Victor, *Reg. Urb.* xi.), and it is probable that the name is connected with mater, so that Mater Matuta is an analogous expression with Hostus Hostilius, Faunus Fatuus, Ajus Locutius, and others. If we look to the ceremonies observed at her festival, the Matralia, which took place on the 11th of June, we must infer that they were intended to enjoin that people should take care of the children of deceased brothers and sisters, as if they were their own, and that they should not be left to the mercy of slaves or hirelings, who were in fact so odious to the goddess, that she delighted in their chastisement. (Tertull. *De Monogam.* 17; Plut. *Quaest. Rom.* 16, 17.) A certain resemblance between these ceremonies and those of the Greek Leucothea led the Romans to identify Matuta and Leucothea, and thus to re-

gard her as a marine divinity. (Plut. *Camill.* 5; Ov. *Fast.* vi. 551, &c.; Cic. *De Nat. Deor.* iii. 19, *Tuscul.* i. 12.) A temple had been dedicated to Matuta at Rome by king Servius, and was restored by the dictator, Camillus, after the taking of Veii. (Liv. v. 19, 23, xxv. 7, xli. 33.) Frequent mention of a temple of Matuta at Satricum is made by Livy (vi. 33, vii. 27, xxviii. 11). [L. S.]

MAVORS. [MARS.]

MAVO'RTIUS, the name prefixed to a poem in the Latin Anthology on the judgment of Paris. It is a cento from the writings of Virgil, and breaks off abruptly at the end of 42 lines. The author is believed to be the *Vettius Agorius Basilius Mavortius*, who was consul A. D. 527, the same who, according to Bentley, arranged the works of Horace in their present form, and who is supposed by a recent critic, whose reasonings will not bear close investigation, to have interpolated a number of spurious pieces, and introduced other organic changes. (Burmann, *Antholog. Lat.* i. 147, or No. 282, ed. Meyer; Bentley, *Praef. in Horat.*; Peerlkamp, *Praef. ad Horat.*) [W. R.]

MAURICIA'NUS, JU'NIUS, a Roman jurist, who wrote, according to the Florentine Index, six books, *Ad Leges*, by which is meant *Ad Leg. Juliam et Papiam* (Dig. 33. tit. 2. s. 23). The passage just cited shows that he was writing this work in the time of Antoninus Pius (A. D. 138—161). There is one passage in the Digest from the second book of Mauricianus *De Poenis* (2. tit. 13. s. 3), which work is not mentioned in the Florentine Index. He also wrote notes on Julianus (2. tit. 14. s. 7. § 2; 7. tit. 1. s. 25. § 1), but in place of Mauricianus some manuscripts have Martianus or Marcianus in the two passages just cited. Mauricianus is sometimes cited by other jurists. There are four excerpts from his writings in the Digest. [G. L.]

MAURI'CIUS, according to Capitolinus (*Gordian. tres*, c. 7), was the name of the youth who headed the conspiracy in Africa against Maximinus I. [MAXIMINUS], and proposed the elevation of the proconsul, Gordian, and his son. [W. R.]

MAURI'CIUS (Μαυρίκιος), FLA'VIUS TIBE'RIUS, one of the greatest emperors of Constantinople (A. D. 582—620), was descended from an ancient Roman family which settled in Asia Minor, perhaps some centuries previous to his birth, which took place about A. D. 539, in the town of Arabissus, in Cappadocia. We give the genealogy of his family so far as it is known:—

Paulus, a native of Arabissus; a man of talent and rank, raised still higher by his son the emperor Maurice; m. Joanna; died 593.

- 1. Mauricius, emperor; b. 539; succeeded Tiberius 582; murdered by Phocas 602; m. Constantina, eldest daughter of Tiberius, murdered by Phocas 605 or 607.
  - 1. Theodosius Augustus, b. 585; m. daughter of Germanus Patricius; murdered by Phocas 602.
  - 2. Tiberius.
  - 3. Petrus.
  - 4. Paulus.
  - 5. Justinus.
  - 6. Justinianus? All five murdered by Phocas.
  - 7. Anastasia.
  - 8. Theoctista.
  - 9. Cleopatra. All three murdered by Phocas.
  - 10. Sopatra.
  - 11. Maria, said to have married Hormisdas, king of Persia, which is more than doubtful.
- 2. Petrus, dux Thraciae, and Curopalata; murdered by Phocas 602.
- 3. Gordiana, m. Philippus, or Philippicus, dux Orientis.
- 4. Theoctista.
- 5. Damiana.

Maurice spent his youth at the court of the emperor Justin II.; and although he undoubtedly served also in the army, his name does not become conspicuous in history previous to 578. At that period he was comes cubiculorum; and Tiberius had no sooner succeeded Justin (578) than he appointed Maurice magister militum, and gave him the command in Mesopotamia against the Persians, in place of the general Justinian, with whose military conduct the emperor was not satisfied. As Tiberius was considered to be the greatest captain of his time, he would not have entrusted so important a command to an inexperienced courtier, and consequently one cannot but infer that he was perfectly acquainted with the great capabilities of Maurice. The event fully justified the emperor's choice. A truce of three years had been made between Persia and the empire, extending to the whole of the frontier except Armenia, where war was carried on as before. But Chosroes violated the truce, and invaded Mesopotamia before the Romans were at all aware of his hostile intentions. At this critical moment Maurice arrived in Mesopotamia, and forthwith began by restoring the relaxed discipline of the troops: one of his first measures was the re-establishment of the ancient custom of the legions never going to rest at night before fortifying their camp. This custom had long since been neglected; and the favourite manoeuvre of the Persians of surprising the Romans in the night was thus rendered abortive. At the opening of the campaign, however, the Persian general, Tamchosroes, made himself master of the important fortress of Thomane, and pushed as far as Amida. Maurice soon drove him back, and in his turn invaded the province of Arzanene, sending some detachments beyond the Tigris. The first campaign ended without any decisive battle. In the second campaign, 579, Maurice and his excellent lieutenant Narses—who must not be confounded with Narses, the general of Justinian—made a successful invasion of Media, and took up their winter-quarters in Mesopotamia. In 580 he crossed the Euphrates at Circesium (Circessus or Cercusium), a town situated in the angle made by the Chaboras joining the Euphrates, with a view of marching across the desert upon Ctesiphon. His plan was frustrated through the treachery of some Arab allies, and he found himself unexpectedly compelled to make head against the main army of the Persians. The contest was sharp, and ended with a total overthrow of the Persians, who evacuated whatever places they held in Mesopotamia, and fled in confusion beyond the Euphrates. Now Chosroes offered peace, but Maurice peremptorily demanded the restoration of the great fortress of Dara, the bulwark of the empire, declining to accept any indemnity in money, and the war was renewed with more fury than before (581). A pitched battle, in which the Persian army was almost annihilated, and their commander, Tamchosroes, died the death of a hero, concluded the war, to the advantage of the Romans, and Maurice hastened to Constantinople to surprise the emperor and the nation with the welcome news that the most dangerous enemy of Greece was humbled, and peace restored to the East. This was more than what even Tiberius expected; and Maurice having gained universal popularity by his brilliant victories, the emperor invited him to enter Constantinople in triumph (582).

Soon afterwards the brave Tiberius fell dangerously ill; and feeling his end approach, assembled the senate, and proposed Maurice as his successor. His touching speech met with no opposition; Constantinople was in rapture; and the dying emperor increased the joy of his subjects by giving his eldest daughter Constantina in marriage to Maurice. A few days afterwards Tiberius died (13th of August, 582); and the fortunate Maurice now ascended the throne.

His mature age (43) was a guarantee to the nation that the rapid fortune of their new master was not likely to turn his head; and indeed he did not deceive their expectation, although his reign was an uninterrupted series of wars. We shall first speak of the Persian war.

Maurice had scarcely ascended the throne, and given proof of his forbearance, by pardoning instead of punishing various persons who had been guilty of treason, when news came from the Persian frontier that Hormisdas, the son of Chosroes, had broken the peace, and attacked the empire. Before the end of the year (582) John Mystacon, the commander-in-chief in those quarters, engaged in a pitched battle with the Persians near the junction of the Nymphius and the Tigris; but although the Romans fought with great valour, the day was lost, through the jealousy of one of their generals, Curs, and their army was dispersed. They suffered another defeat at Acbas, and Mystacon was compelled, through misfortune and illness, to spend the whole season of 583 on the defensive. Maurice, dissatisfied with his conduct, recalled him, and sent Philippus or Philippicus in his stead, having previously given him his sister Gordia in marriage. This general would have ventured some decisive blow in 584, but his army was decimated by famine, diseases, and fatigues; he took the offensive in 585, but performed nothing particular. In 586 Philippicus at last brought the enemy to a stand at Solacon, not far from Dara, and obtained a decisive victory, which he owed especially to his infantry, which, until the time of Maurice, was made little use of in the later wars in the East. The Persian army was nearly destroyed. A strong body of their veterans, however, reached safely a hill at some distance from the field of battle, where they entrenched themselves, but were routed, with great slaughter, by the Roman, Stephanus. Now Philippicus invaded Arzanene. He was in sight of another Persian army, and ready to fight them, when some trifling circumstance caused such a panic among his troops, that they gave way to the impulse, and fled in the utmost confusion. The Persians followed them without loss of time, took and plundered the baggage, and pursued them as far as Amida. Philippicus fell ill through grief, for the fruit of his great victory at Solacon seemed to be entirely lost; and being unable to appear in the field, he gave the command to Heraclius, Andreas, and Theodore of Addea. Heraclius, who afterwards became emperor, retrieved the fortune of the Romans, and gave such splendid proofs of his military skill, that, Philippicus having been recalled in 588, he was entrusted with the temporary command-in-chief till the arrival of Priscus, whom the emperor had despatched to supersede Philippicus. The latter was so extremely jealous of his successor, that he employed treason in order to avenge himself for the insult, and kindled a rebellion among the troops which threatened to ruin the emperor's affairs in the East. They refused to acknowledge Priscus, forced Germanus to take the supreme command, and deposed all officers with whom they were displeased, choosing others in their stead. In this emergency Aristobulus arrived, whom Maurice had sent into Mesopotamia, immediately upon being informed of the mutiny; and this able man having gained some ascendancy over the rioters, availed himself of his advantage, and together with Heraclius led the army, who were then encamped under the walls of Martyropolis (on the Nymphius, in Sophene) against the main body of the Persians, who approached to besiege that great fortress. The Romans carried the day; but in the pride of victory the soldiers once more raised the standard of rebellion. At this critical time, Gregory, bishop of Antioch, arrived, as the emperor's plenipotentiary, and he at last succeeded in soothing the turbulent spirit of the legions, and prevailed upon them to obey Philippicus as their commander-in-chief. This was exactly what this ambitious man wished for; but as he was unable to do honour to his important function, when he had obtained it in a fair way, he was found to be still less competent now his mind was inflated by unfair success (589). His first act of incompetency was the loss of Martyropolis, of which the Persians made themselves master by a stratagem; and the recapture of the fortress became next to impossible, when, through his carelessness, a strong body of Persians was allowed to relieve the garrison. Maurice was extremely vexed at these proceedings, and full of rancour against all those who had promoted the mutiny; he showed no further indulgence to his brother-in-law, but deprived him of his post, and appointed Comentiolus in his place. This was the very man who commanded those legions which first mutinied in 588. This faithless and incompetent general would have made a sorry figure but for the aid of the gallant Heraclius: at the battle of Sisarbene he was among the first who took to flight; and the Romans seemed to be lost when Heraclius restored order, and gained one of the most glorious victories ever obtained over the Persians: the camp of the enemy was taken, and an immense booty sent to Constantinople, creating the most unlimited satisfaction and joy in the court as well as in the town. Soon afterwards Acbas was re-taken by Heraclius; and affairs speedily took a turn in favour of the Romans, by a commotion in Persia, which, on account of its important consequences for the empire, deserves a short explanation. While the Roman arms became more and more dangerous, Hormisdas concluded an alliance with the Turks in Bactriana (Turkistan), whose khan consequently came to his apparent relief with a host of some hundred thousand marauders on horseback. They behaved like allies till they had quartered themselves on the frontier of Media, when they altered their conduct, and it became manifest that they had made a secret alliance with Maurice; and being now in the heart of Persia, were ready to fall upon the rear of the royal armies engaged in Mesopotamia. In this extremity Persia was saved by Baram, a general highly distinguished for his former campaigns against the Romans, who attacked the Turks in the passes of the Hyrcanian mountain, and gave them such a bloody lesson, that they desisted from further hostile attempts. Baram was rewarded with ingratitude, for he was deprived of his command, and

insulted in a most poignant manner. Compelled to rebel or to lose his head, he took up arms against the king, and a general defection ensued, during which Hormisdas was seized and blinded by Bindoes, a prince of royal blood, who had been ill-treated by his master. Chosroes, the son of Hormisdas, now ascended the throne, with the consent of Bindoes, and prepared for marching against Baram. The royal troops were defeated, Chosroes fled into the Roman territory, and during the ensuing troubles in Persia the blinded king, Hormisdas, was murdered by Bindoes, or, as Theophylact states, beaten to death by order of his own son, Chosroes. Gibbon rejects the latter account. When Chosroes, with a few attendants, suddenly arrived at the gates of Circesium, the Roman commander would scarcely trust his own eyes, and immediately requested him to remove to the more stately city of Hierapolis, whence the king sent a touching letter to Maurice, imploring his generous aid for the recovery of his throne. When our pride is flattered, our honour satisfied, and our heart moved at one and the same time, human nature seldom withstands the dictates of its better feelings; Maurice shed tears when he read the letter, and granted his protection to the royal fugitive. A powerful army, under the command of Narses, was assembled on the frontier; loyal Persians flocked to the Roman camp to serve their legitimate sovereign; Narses and Chosroes entered Persia; and in a decisive battle at Balarath they routed the rebel Baram, whose troops were dispersed, while he himself fled into Turkistan, where he met with an untimely death, either by poison or grief. Chosroes now re-ascended the throne of his ancestors (591), and peace and friendship reigned henceforth between Persia and the empire as long as Maurice sat on the throne. Dara and Martyropolis, the bulwarks of Mesopotamia, and the objects of so many a bloody contest, were given to Maurice as a reward or on condition of his assistance.

We now turn to the war with the Avars, of which our account must be brief. The first war against the chagan or khan of these barbarians, who ruled over an extent of country nearly equal to that which once obeyed Attila, broke out in 587. Comentiolus, who commanded against them, being unfortunate, Mystacon was sent to supersede him, although he could not boast of much success in Persia. But his lieutenant Droctulf, a German, who had long served in the imperial armies, watched over the blunders of his chief, and in a pitched battle so utterly discomfited the Avars, that the khan refrained from any incursion during the following five years. The next war broke out some time after the peace with Persia, and Maurice had leisure to withdraw a great portion of his forces from Asia, and employ them against the Avars. He intended to put himself at their head, but it was already customary at the court of Constantinople that the emperor should not command in the field, and he consequently gave way to the remonstrances of the senate, and sent Priscus in his stead, who, however, was soon superseded by the emperor's brother Peter. The choice was a bad one, and as early as 598 Priscus resumed the supreme command. He was less successful than was expected, though he was an excellent general, and in 600 the army received a new commander in the person of Comentiolus, that faithless and cowardly intriguer, whose conduct had been so very suspicious in Asia. In appointing him, Maurice committed either a great blunder or secretly wished to ruin him. Comentiolus had no sooner taken the field, when he suffered a severe defeat from the chagan: 12,000 Romans remained prisoners of war with the Avars. We shall speak hereafter of their fate, an event intimately connected with that of the emperor. The honour of the Roman arms was restored in five successful battles by the gallant Priscus, but Comentiolus thwarted his plans by intrigues and treacherous manoeuvres, and at last Priscus was again put at the head of the army. In the autumn of 602 he intended to winter along the southern bank of the Danube, when Maurice ordered him to take up his quarters on the northern side, where they would have been exposed to the attacks of the Avars. Some pretend that Maurice gave this order for the purpose of sparing the magazines within the empire; but it would seem as if he rather intended to punish those troops for previous acts of disobedience and mutiny, by assigning them winter-quarters in an inhospitable country. However this may be, the measure was imprudent, and proved the ruin of the emperor.

Gibbon observes with great justness, that, while in the camp alone the emperors ought to have exercised a despotic command, it was only in the camps that his authority was disobeyed and insulted. The spirit of mutiny and arrogance in the army, that hereditary cancer of Roman administration, reigned unabated when Maurice took the reins of government, and he who met with blind obedience when a mere magister militum, had to encounter that dangerous mutiny of his Persian army immediately upon exchanging the baton for the sceptre. Nor was this the only outbreak, though the others were of less magnitude. It has been told above that 12,000 Romans were made prisoners of war by the Avars. The trifling sum of 6000 pieces of gold was demanded for their ransom. Maurice, moved by avarice, as some say, refused to pay it, and now 12,000 veterans were put to death by their captors. The army and the nation were deeply indignant at this atrocious deed, and cursed Maurice for his abominable conduct. However, in acting as he did, the emperor had a powerful though secret motive: those 12,000 were the soldiers of Comentiolus, it was they who had chiefly caused the great mutiny during the Persian war; and in abandoning them to the fury of barbarians, he at once assuaged his resentment and got rid of a band of dangerous mercenaries. But his conscience continually reproached him with this barbarous act. He wrote to the most eminent divines of his realm, to receive consolation from their censure or their indulgence; he tried to forget his pangs by redoubled activity in the cabinet. It was all in vain: he neither recovered the peace of his soul nor the love of his subjects; and the army bore such hatred against him, that they only seemed to wait for a suitable pretext to break out in open rebellion. His own imprudence furnished them with an opportunity, by ordering them, in the autumn of 602, to take up their winter-quarters on the Avarian side of the Danube. They complained that the emperor desired to sacrifice them, like their 12,000 brethren. They held tumultuous meetings, which the emperor's brother Peter tried in vain to counteract; and Phocas having been chosen by them for the command-in-chief, Peter had no alternative left but escaping secretly, and

carrying the news of the revolt to the emperor in Constantinople. There the green faction assumed a threatening attitude, and information having reached them that Phocas was marching upon Constantinople, such a commotion arose in the capital, that Maurice thought it best to fly into the provinces, and there to prepare for resistance. He effected his escape by sea, together with his wife and children. A storm compelled him to land near the church of St. Autonomus, not far from Chalcedon. Thence he despatched his eldest son Theodosius to the court of Chosroes, to implore him to confer the same favour upon the emperor which the emperor had once conferred upon the king. Maurice with his family took sanctuary in the church of St. Autonomus: he was tortured by sufferings of body and despair of mind. During this time Phocas arrived in Constantinople, and was proclaimed emperor on the 23d of November, 602. He immediately sent executioners in search of Maurice, who was dragged with his family from the sanctuary to the scaffold. Five of his sons, Tiberius, Petrus, Paulus, Justin, and Justinian, had their heads cut off while their father stood by praying, but not trembling, awaiting the fatal stroke in his turn. He was murdered on the 27th of November, 602; his eldest son Theodosius, who had not proceeded far on his way to Persia, was arrested, and shared his fate soon afterwards. The empress and three of her daughters were thrown into prison, but in 605, or perhaps 607, they were likewise put to death, and their bodies thrown into the sea. The heads of Maurice and his sons were carried on pikes to Phocas, who, after having enjoyed the sight for some time, gave orders for the execution of Petrus, the brother of Maurice, Comentiolus, Constantine Lardys, and a great number of other persons of distinction. [PHOCAS.]

Among the papers of the murdered emperor was found his will, which he had made in the fifteenth year of his reign (597), and by which he left Constantinople and the East to Theodosius; Rome, Italy and the Islands, to his second son Tiberius. Maurice was indeed preparing for wresting Italy from the Lombards, and might have carried his plan into execution, but for the great wars against the Persians and the Avars. Although greater as a general than as a king, Maurice was yet one of the best emperors of the East. Constantly active, he knew no other pleasure than that which arises from doing one's duty; he was firm without being obstinate, bold yet prudent, and both severe or forbearing according to circumstances. He was completely master of his passions and appetites, sober to the extreme, a loving and virtuous husband and father, and full of filial piety. No sooner was he informed of the intentions of the emperor Tiberius towards him, than he entreated his father Paulus and his mother Joanna to come to Constantinople, and they were both present at his marriage with the princess Constantina. They continued to live at his court, and his father became one of his most influential ministers: the fame of Paulus as a wise and well-disposed man spread abroad, and the views of Maurice upon Italy being likely to lead to either an alliance or a war with the Franks in Gaul, their king Childebert wrote a letter to Paulus on that subject, which is given in *Hist. Francor.* vol. i. p. 869. A natural and timely death in 593 saved Paulus from being involved in the wholesale murder of the imperial family. Maurice is said to have loved money too much; but he was so far from oppressing his subjects from taxes, that, on the contrary, he lowered them considerably; on one occasion he took off one-third of the land-tax. Arts and sciences were protected by this great emperor, who possessed considerable learning. Maurice wrote twelve books on the military art, which have fortunately come down to posterity. They are entitled Στρατηγικά, and were published with a Latin version, together with Arrian's "Tactica," by John Scheffer, Upsala, 1664, 8vo. The text contains 382 half pages, and the version as much; the editor added 157 pages of notes, and a few pages with very curious representations of the different battle arrays spoken of in the work. (Theophylact. Simocatta, *Vita Mauricii;* Evagr. lib. v. vi.; Theoph. p. 213, &c.; Cedren. p. 394, &c.; Zonar. vol. ii. p. 70, &c.; Menander, p. 124, &c.; Niceph. Call. xviii. 5, &c.) [W. P.]

COIN OF MAURICIUS.

MAU'RICUS, JU'NIUS, called in some manuscripts both of Tacitus and Pliny *Maricus*, was an intimate friend of Pliny, who says (*Ep.* iv. 22) of him, "quo viro nihil firmius, nihil verius." Mauricus showed his independence by the question which he dared to ask Domitian in the senate, at the accession of Vespasian, A. D. 70 (Tac. *Hist.* iv. 40), which is the first time that his name is mentioned; and it is therefore not surprising that he was banished during the reign of Domitian. He was recalled from exile by Nerva, and an anecdote related by Pliny (*Ep. l. c.*) and Aurelius Victor (*Epit.* 12) shows with what freedom he spoke to the latter emperor. (Tac. *Agric.* 45; Plin. *Ep.* i. 5, § 10, iii. 11, § 3.) Mauricus was the brother of Arulenus Rusticus (Plin. *Ep.* i. 14). [RUSTICUS.] Three of Pliny's epistles are addressed to Mauricus (i. 14, ii. 18, vi. 14).

MAU'ROPUS, JOANNES. [JOANNES, No. 58.]

MAUSO'LUS (Μαύσωλος or Μαύσσωλος, the latter form is that found on his coins), king or dynast of Caria, was the eldest son of Hecatomnus, whom he succeeded in the sovereignty. If the chronology of Diodorus be correct, his accession may be placed in B. C. 377. But the first occasion on which he appears in history is not till long afterwards, in B. C. 362, when he took part in the general revolt of the satraps against Artaxerxes Mnemon. (Diod. xv. 90.) He is said to have at that time already possessed several strong fortresses and flourishing cities, of which his capital, Halicarnassus, was the most conspicuous; but he appears to have availed himself of the opportunity of that war to extend his dominions by conquest, having overrun great part of Lydia and Ionia as far as Miletus, and made himself master of several of the neighbouring islands. (Lucian. *Dial. Mort.* xxiv.; and comp. Polyaen. vii. 23. § 2.) His

ambition was next turned towards the more important acquisitions of Rhodes and Cos; and it was apparently as a preliminary step to that object that he overthrew the democracy in the former island, and established there an oligarchical government in the hands of his own friends. (Dem. *de Rhod. Lib.* pp. 191, 198.) Shortly after (B. C. 358) he joined with the Rhodians, Byzantians, and Chians in the war waged by them against the Athenians, known by the name of the Social War, of which indeed he was, according to Demosthenes, the prime mover and instigator, though we do not hear of his taking any farther part in it than sending a body of troops to assist in the defence of Chios. (Dem. *l. c.*; Diod. xvi. 7.) He died, according to Diodorus (xvi. 36) in B. C. 353, after a reign of twenty-four years, leaving no children, and was succeeded by his wife and sister Artemisia. The extravagant grief of the latter for his death, and the honours she paid to his memory—especially by the erection of the costly monument, which was called from him the Mausoleum, and was accounted one of the seven wonders of the world—are well known. [ARTEMISIA.] On occasion of the consecration of that monument, a prize was proposed by Artemisia for the best panegyric of her husband, and the praises of Mausolus were celebrated by rival orators, among whom Theopompus was the successful candidate. (Gell. x. 18.) Nevertheless, the character transmitted to us of the Carian prince is by no means one of unmixed praise. He is said to have been very greedy of money, which he sought to accumulate by every means in his power, and thus amassed vast treasures at the expense of his subjects. The sums thus accumulated were in great part expended upon the decoration of his new capital, Halicarnassus, to which he had transferred the seat of government from Mylasa, the residence of the former princes of Caria, and where he not only constructed a splendid palace for himself, but adorned the city with a new agora, temples, and many other public works. So much taste and judgment, as well as magnificence, were displayed by him in these improvements, that they are cited by Vitruvius as a model in their kind. (Vitruv. ii. 8. §§ 11, 13.) The reception afforded by him to the astronomer Eudoxus (Diog. Laërt. viii. 87) is also a sign that he was not without tastes of an elevated character. (Strab. xiv. p. 656; Lucian. *l. c.*; Theopomp. *ap. Harpocrat. et Suid. s. vv.* Μαύσωλος, Ἀρτεμισία; Polyaen. vii. 23. § 1; Plin. *H. N.* xxxvi. 6.) Concerning the chronology of his reign see Clinton, *F. H.* vol. ii. p. 286. [E. H. B.]

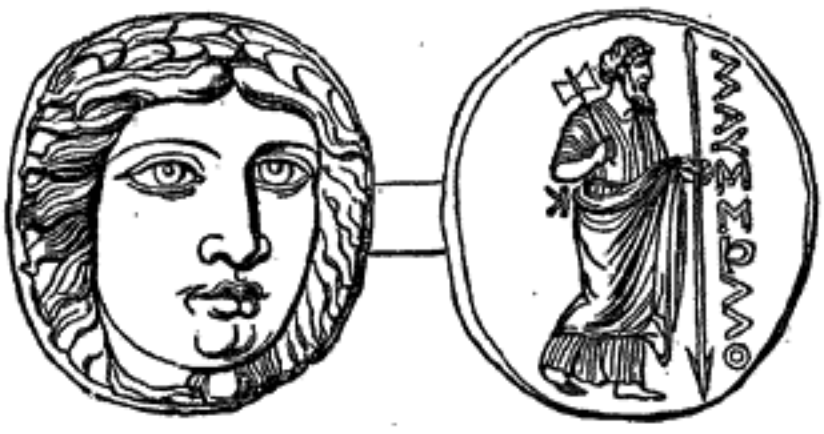

COIN OF MAUSOLUS.

MAXE'NTIUS, Roman emperor A. D. 306—312. M. AURELIUS VALERIUS MAXENTIUS, the son of Maximianus Herculius and Eutropia, received in marriage the daughter of Galerius; but in consequence, it would seem, of his indolent and dissolute habits, was altogether passed over in the division of the empire which followed the abdication of his father and Diocletian in A. D. 305. A strong feeling of disaffection towards the existing government prevailed at this time in Rome, arising from the pressure of increased taxation upon the nobles and wealthier classes, from the discontent of the praetorians who had been recently deprived of all their exclusive privileges, and from the indignation which pervaded the whole community, in consequence of the degradation of the ancient metropolis by the selection of Nicomedeia and Milan as the residences of the Augusti. It proved no difficult task for the neglected prince to turn this angry spirit to his own advantage, and to place himself at the head of the party who styled themselves patriots. A regular conspiracy was soon organised and eagerly supported by men of all ranks, the standard of open revolt was raised, the feeble resistance of the few magistrates who remained true to their allegiance was easily overcome, Maxentius was proclaimed emperor on the 28th of October, A. D. 306, amidst the most enthusiastic demonstrations of zeal by the senate, the populace, and the soldiery; all Italy followed the example of the capital; and Africa, acquiescing in the choice, struck medals in honour of the new ruler. Severus [SEVERUS FLAVIUS VALERIUS], to whom the guardianship of these provinces had been committed, straightway marched upon Rome to suppress what he vainly deemed a trifling insurrection; but a large body of his troops having deserted to their old commander, Maximianus, who, upon the invitation of his son, had quitted his retreat in Lucania, and had again assumed the purple, the Caesar was compelled to retreat in all haste to Ravenna, hotly pursued by the veteran. In an evil hour he was persuaded by treacherous representations to quit this almost impregnable stronghold, and to trust to the clemency of his foe, who, having once obtained possession of his person, granted him nothing save the liberty of choosing the manner of his death (A. D. 307). Galerius, enraged by these disasters, hastened, at the head of a numerous host, drawn from Illyria and the East, to chastise the usurper; but the military talents of Maximianus devised a system of defence which paralysed the energies of his opponent. The invader found himself in a desert, the whole population had quitted the open country, every town capable of resistance shut its gates, and thus, although he penetrated almost unmolested to within less than a hundred miles of the city, the embarrassments by which he was surrounded, from want of supplies, from enemies in his rear, and from the doubtful fidelity of his soldiers, proved so numerous, that he considered it prudent to make overtures of peace; and when they were contemptuously rejected, commenced a hasty retreat. Maxentius, relieved from these imminent dangers, proceeded to disentangle himself from the control which his father sought to exercise; and having succeeded in driving him from the court [MAXIMIANUS], turned his arms against Africa, where a certain Alexander had established an independent sway. The contest was quickly terminated by the destruction of the pretender, and the victory was savagely abused. The whole country was ravaged with fire and sword; Carthage, at that epoch one of the most splendid cities in the world, was made the scene of a general conflagration and massacre, after which the conqueror

returned to Rome, there to celebrate a flagitious triumph, and to indulge the worst passions of a depraved nature, at the expense of the citizens.

Elated by these successes, Maxentius now openly aspired to dominion over all the Western provinces; and having first insulted and then declared open war against Constantine, assuming, as a pretext, the conduct of the latter towards Maximianus, he prepared to pass into Gaul with an army numbering not less than two hundred thousand men. But his schemes were frustrated by the prudent boldness of his adversary, who, encouraged by an embassy despatched from Rome imploring relief from the oppression of the despot, determined at once to cross the Alps. The events of this campaign are detailed elsewhere [CONSTANTINUS, p. 834]. The forces of the tyrant, shattered by the defeats of Turin and Verona, retired upon Rome; the decisive battle was fought at Saxa Rubra, not far from the storied stream of the Cremera; the imperial army, cut off from retreat, were driven by thousands into the Tiber; the Milvian bridge broke beneath the fugitives at the very moment when Maxentius was forcing his way through the throng which choked up the passage, and borne down by the weight of his armour, he perished miserably in the stream on the 28th of October, 312, exactly six years from the day on which he was saluted emperor.

All historians agree in representing this prince as a monster of rapacity, cruelty, and lust. The only favoured class was the military, upon whom he depended for safety; and in order to secure their devotion and to gratify his own evil passions, every other portion of his subjects were made the victims of the most revolting licentiousness, and ruined by the most grinding exactions. Various statements have been put forth with regard to his conduct towards the Christians, since by some he is commended for the solitary virtue of tolerance, while by others he is numbered among the most cruel persecutors. The truth seems to be, that neither of these representations is accurate. The Christians suffered in common with all who had the misfortune to own his sway; but while there is no reason to believe that they received any encouragement or patronage, so, on the other hand, there is no evidence to prove that they were at any time the objects of special hostility. (Zosim. ii. 9—18; Zonar. xii. 33, xiii. 1; Panegyr. Vet. ix. 2, 3, 11—25, x. 6, 7, &c., 27, &c., xi. 16; Auctor. *de Mort. Persecut.* cc. 26, 28, 44; Euseb. *H. E.* viii. 14, *Vit. Const.* i. 26, 33, &c.; Fragments published by Valesius at the end of his edition of Ammianus Marcellinus; Victor, *de Caes.* 40, *Epit.* 40; Eutrop. x. 2.) [W. R.]

COIN OF MAXENTIUS.

MAXE'NTIUS, JOANNES, whom Cave, apparently without just ground, identifies with JOANNES SCYTHOPOLITANUS (Ἰωάννης ὁ Σκυθοπολίτης) [JOANNES, No. 111.], lived in the early part of the sixth century. In the beginning of the reign of the Byzantine emperor, Justin I., who succeeded Anastasius A. D. 518, certain "Scythian monks," as their contemporaries term them, who appear to have come from the bishopric of Tomi and the adjacent bishoprics near the south bank of the Danube, made a great stir at Constantinople, by contending for the propriety of the expression "Unus e Trinitate in carne crucifixus est." This mode of expression was suspected of covering the Monophysite or Eutychian heresy [EUTYCHES]; and the formula "Una Persona e Trinitate" was regarded as more orthodox. Here was sufficient cause in that age of logomachy for bitter controversy. Maxentius appeared in Constantinople on the side of the "Scythians;" but whether he was one of them is questionable: he was, or claimed to be, of the monastic profession, and styled himself abbot; but from what place he came is very doubtful. The Magdeburgh Centuriators and Possevino absurdly identify him with Maxentius, an abbot of Poitou, in France; and Usher, followed by Cave, misunderstanding an expression in one of Maxentius' works, makes him a monk and presbyter of Antioch. Some have confounded him with the Joannes of Antioch mentioned by Gennadius (*de Viris Illustr.* c. 93). From whatever quarter he came, he entered warmly into the contest, which was further inflamed by the addition of the controversy about divine grace, revived in the East by the diffusion of the Semi-Pelagian writings of Faustus of Riez [FAUSTUS REIENSIS]. Maxentius became the leader of the Scythians, and presented on their part and his own a confession of faith to the legates of pope Hormisdas, who were at Constantinople on other matters. This confession was designed to vindicate them from the suspicion or charge of Eutychianism, and to obtain the sanction of the legates to the favourite expression "Unus e Trinitate," &c. Failing in this, four of the monks, of whom it is questioned whether Maxentius was one, were despatched to Rome, to try what could be done with the pope himself. But though they strained every nerve, they could effect nothing; and after a stay of a year or more they returned to Constantinople; shortly after which Hormisdas, in a letter to Possessor, an African bishop then in exile at Constantinople, branded them as deceivers and men of the worst character. To this letter Maxentius published a reply; and in order to have more liberty to assail it, chose to regard it as not genuine. Nothing further of Maxentius's history is known.

His works are extant only in a Latin version, and have been published in various collections of the fathers. They first appeared in the *Orthodoxographa*, fol. Basel, 1555. In the *Maxima Biblioth. Patrum*, fol. Lyon, 1677, vol. ix. p. 533, &c., they appear in the following order:—1. *Joannis Maxentii Confessio suae Fidei, s. de Christo Professio*, with a prefatory letter to the legates of the Holy See. This appears to be the confession already noticed. 2. *Ejusdem contra Nestorianos Capitula:* these appear to have been published by the delegates of the Scythian monks at Rome, and consist of twelve brief anathemas against various dogmas. 3. *Ejusdem alia Fidei Professio:* shorter than No. 1. It is not known on what occasion it was composed. 4. *Ejusdem Adunationis Verbi Dei ad propriam Carnem Ratio.* This is followed by the letter of Hormisdas to Possessor, already noticed; and then 5. Maxentius' reply, *Joannis Maxentii*

ad Epistolam Hormisdae Responsio. The remaining works are: 6. *Ejusdem contra Acephalos Libellus.* 7. *Ejusdem Diologorum contra Nestorianos, Libri II.* To these several pieces are prefixed, by the editor of the *Bibliotheca*, short introductions, pointing out their supposed heretical tendency. Baronius also bitterly inveighs against the heresies of Maxentius, who is, however, ably vindicated by Cardinal Noris and by John Forbes of Aberdeen. (Baron. *Annales* ad ann. 519, 520; Norisius, *Histor. Pelagian.* ii. 18—20; Forbesius, *Instruction. Historico-Theologic.* iii. 21; Cave, *Hist. Litt.* ad ann. 520, vol. i. p. 505, ed. Oxf. 1740—1742; Fabric. *Bibl. Graec.* vol. x. p. 540.) [J. C. M.]

MAXIMIA'NUS I., Roman emperor, A. D. 286—305—310. M. AURELIUS VALERIUS MAXIMIANUS, born of humble parents in Pannonia, had acquired such high fame by his services in the army, that when Diocletian carried into effect (A. D. 285) his celebrated scheme for dividing without dismembering the empire [DIOCLETIANUS, p. 1012], he was induced to select this rough soldier for his colleague, as one whose habits and abilities were likely to prove particularly valuable in the actual disturbed state of public affairs, and accordingly created him first Caesar (285), and then Augustus (286), conferring at the same time the honorary appellation of *Herculius*, while he himself assumed that of *Jovius*, epithets which afforded a copious theme to the panegyrists of that epoch for broad adulation and far-fetched conceits. The subsequent history of Maximian is so intimately blended with that of his patron and of Constantine, that almost every particular has been fully detailed in former articles. [DIOCLETIANUS; CONSTANTINUS I.; MAXENTIUS.] It will be sufficient, therefore, to direct attention to the leading facts, that after having been most reluctantly persuaded, if not compelled to abdicate, at Milan, on the first of May, A. D. 305, he eagerly obeyed the invitation of his son Maxentius the following year (306), and quitting his retirement in Lucania, was again invested with all the insignia of the imperial station; that having by his bravery and skill, averted the dangers which threatened Italy, having compassed the death of Severus (307), and having repulsed Galerius, he formed a close union with Constantine, on whom he bestowed the title of Augustus and the hand of his daughter Fausta; that on his return to Rome he was expelled by Maxentius, who, having become impatient of his control and dictation, pretended or believed that he had formed a plot for his dethronement; that having betaken himself to the court of Galerius, and having been there detected in the prosecution of treasonable intrigues, he sought refuge with his son-in-law, and, to disarm all suspicion, once more formally threw off the purple; that having taken advantage of the temporary absence of his protector and treacherously gained possession of the treasures deposited at Arles, by profuse bribery he persuaded a body of soldiers to proclaim him Augustus for the third time; that having been shut up in Marseilles and compelled to surrender, he was stripped of all his dignities, but permitted to retain his life and liberty (308); but that, finally, two years afterwards, having vainly endeavoured to induce his daughter Fausta to destroy her husband, he was ordered to choose the manner of his death, and strangled himself in the month of February, A. D. 310.

The whole history of this stormy period bears testimony to the military talents of Maximianus, and proves with equal certainty that he was totally destitute of all dignity of mind, thoroughly unprincipled, not merely rough and stern, but base and cruel. All authorities agree that he was altogether devoid of cultivation or refinement, and it is said that his features and general aspect were an index of the coarseness and harshness of the mind within. So long as he was guided by the superior genius and commanding intellect of Diocletian, he performed well the work for which he was chosen, but the latter years of his life, when left to the direction of his own judgment, exhibit a melancholy spectacle of weak ambition, turbulence, perfidy, and crime.

Maximianus married Eutropia, a widow of Syrian extraction, by whom he had two children, the emperor Maxentius, and Fausta, wife of Constantine the Great. Eutropia, by her former husband, who is unknown, had a daughter, Flavia Maximiana Theodora, who was united to Constantius Chlorus when he was elevated to the rank of Caesar. [EUTROPIA; FAUSTA; THEODORA.] (Zosim. ii. 7, 8, 10, 11; Zonar. xii. 31, 32, 33; Auctor. *de Mort. Persec.* 8, 29, 30; Panegyr. Vet. ii. passim, iii. 3, 10, 14, vi. 9, vii. 14, &c.; Victor, *de Caes. Epit.* 39, 40; Eutrop. ix. 14, 16, x. 1. 2; Oros. vii. 25, 28; Gruter. *Corp. Inscrip.* cclxxxi. 4; Tillemont, *Hist. des Emp.* not. v. xix. in Dioclet.; Eckhel, vol. viii. p. 15.) [W. R.]

COIN OF MAXIMIANUS I.

MAXIMIA'NUS II., Roman emperor, A. D. 305—311. GALERIUS VALERIUS MAXIMIANUS, born near Sardica in Dacia, was the son of a shepherd, and in early life followed the humble calling of his parent. Hence he is frequently designated in history by the epithet *Armentarius*, although this must be regarded rather as a familiar than as a formal appellation, since it nowhere appears upon any public monument. Having served in the wars of Aurelian and Probus, he passed through all the inferior grades of military rank in succession, with such distinguished reputation, that when Diocletian remodelled the constitution of the empire [DIOCLETIANUS, p. 1012], he was chosen along with Constantius Chlorus, in A. D. 292, to discharge the dignified but arduous duties of a Caesar, was adopted by the elder emperor, whose daughter Valeria he received in marriage, was permitted to participate in the title of *Jovius*, and was entrusted with the command of Illyria and Thrace. In A. D. 297 he undertook an expedition against the Persian monarch Narses, and after his failure was treated with the most insulting harshness by his father-in-law. But having fully redeemed his credit by the glorious issue of the second campaign [DIOCLETIANUS, p. 1012], he from this time forward assumed a more haughty bearing, which gradually took the form of arrogant dictation, as the bodily health and mental energies of his superior

gradually sunk under the pressure of complicated anxieties. Upon the abdication of Diocletian and Maximian (A. D. 305), an event which is said to have been hastened, if not caused, by his intrigues and threats, Galerius having succeeded in nominating two creatures of his own, Daza and Severus [MAXIMINUS II.; SEVERUS], to the posts of Caesars, now vacant in consequence of the elevation of himself and Constantius to the higher rank of Augusti, began to look forward with confidence to the period when the death of his colleague should leave him sole master of the world. But these hopes were destined to be signally frustrated. The news of the decease of Chlorus was accompanied by the intelligence that the troops had enthusiastically proffered their allegiance to his son. Galerius, filled with disappointment and rage, found himself in no condition to resist, and although he refused to concede a higher title than that of *Caesar* to Constantine, was obliged virtually to resign all claim to the sovereignty of Gaul and Britain. This mortification was followed by the more formidable series of disasters occasioned by the usurpation of Maxentius which led to the destruction of Severus, to the disgrace of Galerius himself, after a most calamitous campaign, and thus to the loss of Italy and Africa [MAXENTIUS], A. D. 307. From this time forward, however, his life passed more tranquilly, for having supplied the place of Severus by his old friend and comrade Licinius [LICINIUS], he seems to have abandoned those schemes of extravagant ambition once so eagerly cherished, and to have devoted his attention to great works of public utility, the draining of lakes and the clearing of forests, until cut off in A. D. 311, by the same terrible disease which is said to have terminated the existence of Sulla and of Herod Agrippa.

Of a haughty and ungovernable temper, cruel to his enemies, ungrateful to his benefactors, a stranger to all the arts which soften the heart or refine the intellect, the character of this prince presents nothing to admire, except the valour of a fearless soldier and the skill of an accomplished general. The blackest shade upon his memory is thrown by his pitiless persecution of the Christians, whom he ever regarded with rancorous hostility, instigated, we are told, by the furious bigotry of his mother, an ardent cultivator of some of the darker rites of the ancient faith. The fatal ordinance of Diocletian, which for so many years deluged the world with innocent blood, is said to have been extorted by the pertinacious violence of Galerius, whose tardy repentance expressed in the famous edict of toleration published immediately before his death, made but poor amends for the amount of misery which he had deliberately caused.

Galerius, by his first wife, whose name is unknown, and whom he was required to repudiate when created Caesar, had one daughter, who was married to Maxentius; by his second, Galeria Valeria, the daughter of Diocletian, he had no children. [VALERIA.] (Zosim. ii. 8, 10, 11; Zonar. xii. 32, 33, 34; Euseb. *H. E.* viii. 5, 17, *Vit. Constant.* 18; Auctor. *de Mort. Persec.* 18, &c., 33, &c.; Amm. Marc. xiv. 11. § 10; Victor, *de Caes.* 39, 40, *Epit.* 39, 40; Eutrop. ix. 15, x. 1—3; Oros. vii. 26, 28; Jornandes, *de Rebus Get.* 21; Fragments published by Valesius at the end of his ed. of Amm. Marc. § 3.) [W. R.]

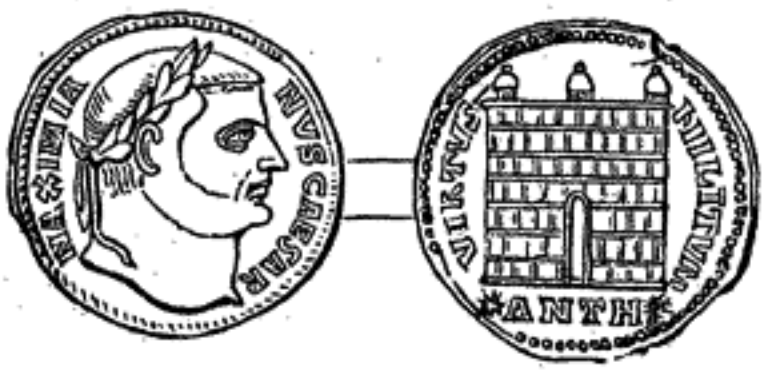

COIN OF MAXIMIANUS II.

MAXIMIA'NUS, the poet, whose full name was CORNELIUS MAXIMIANUS GALLUS ETRUSCUS. In the year 1501, Pomponius Gauricus, a Neapolitan youth of nineteen, published at Venice six amatory elegies, little remarkable for purity of thought or of expression, under the title "Cornelii Galli Fragmenta," with a preface, in which he endeavoured to prove from internal evidence that they must be regarded as belonging to the ill-fated Cornelius Gallus, the friend of Virgil and Ovid. [GALLUS, CORNELIUS.] They profess to be written by an old man, and the leading theme is the infirmities and miseries of age. These, as contrasted with the vigour and joys of youth, form the exclusive subject of the first piece; the second, third, and fourth contain an account of three mistresses who had in succession ruled his heart, Aquilina, Candida, and Lycoris; the two former had been the objects of a transient flame; the last, long his faithful companion, had at length forsaken him in declining years; in the fifth he gives the history of a senile passion for a Grecian damsel; and the sixth, which extends to a dozen lines only, is filled with complaints and lamentations called forth by the near approach of death. The points upon which Gauricus chiefly insisted for the proof of his proposition were:—1. That we know from Virgil and other sources that Lycoris was the name under which Gallus celebrated the charms and the cruelty of his loved Cytheris. 2. That the author of these poems describes himself as an Etruscan. 3. That the expressions at the beginning of the fifth elegy evidently allude to his office as prefect of Egypt.

These reasonings were at first freely admitted; the elegies were frequently reprinted with the name of Gallus, and subjoined without suspicion to many of the earlier editions of Catullus, Tibullus, and Propertius, as the works of their contemporary. Upon a more critical examination, however, it was soon perceived that the impure Latinity and faulty versification accorded ill with the Augustan era; that a fictitious name, such as Lycoris, might be regarded as common property; that the fact, which is unquestionable, of the author declaring himself an Etruscan, in itself proves that he could not be Cornelius Gallus who was a native of Forum Julii (*Frejus*) in Southern Gaul; that the repinings at old age were altogether out of place in one who perished while yet in the strength of manhood; and finally, that the terms in which an allusion is made to his political appointment—

> Missus ad Eoas legati munere partes
> Tranquillum cunctis nectere pacis opus,
> Dum studeo gemini componere foedera regni,
> Inveni cordis bella nefanda mei,

are such as could never have been employed to designate the duties of the imperial prefect in the most important and jealously guarded of all the Roman provinces. But when, in addition to these considerations, it was discovered that the MSS.,

which are very numerous, and the early printed impressions, of which two at least, if not three, had appeared in the fifteenth century, exhibited a couplet which was altogether omitted by Gauricus, and that this couplet (iv. 25),

Atque aliquis, cui caeca foret bene nota voluptas,
Cantat, cantantem Maximianus amat,

actually furnished the name of the real author, a name, be it remarked, prefixed to many MSS., and to these very early editions, it became evident that fraud had been at work, and that Gauricus had been guilty of deliberate imposture. Some time, however, elapsed before the most acute scholars could divest themselves of the impression that Gallus was in some way concerned with these productions. Gyraldus contended that one or two out of the six might be genuine; Julius Caesar Scaliger went farther, and believed that only one was spurious, that on Aquilina; while Barthius imagined that all anomalies might be explained by supposing that the sketches of Gallus had been overlaid and interpolated by a later and unskilful hand. By degrees these and similar positions were found untenable, and the whole fabric was acknowledged to be the workmanship of a semi-barbarous epoch. This being granted, the next task was to discover who Maximianus was, and when he flourished. This investigation cannot be pushed far. From his own words we conclude, as noticed above, that he was by birth an Etruscan: it would appear that he spent his youth at Rome, devoting himself to poetry and rhetoric, that he acquired widespread reputation as a speaker—

Orator toto clarus in orbe fui,

and that, when far advanced in life, he was despatched to the East on an important mission, involving the peaceful relations of two kingdoms. Beyond this we can scarcely advance. Goldastus, Fontanini, and Wernsdorf have, indeed, proved to their own satisfaction that he is the very Maximianus to whom king Theodoric addressed a letter preserved by Cassiodorus (*Variar.* i. 21), and they have undertaken to determine the period and the object of the embassy. Their reasoning, however, is so shadowy that it completely eludes the grasp, and is in fact an elaborate attempt to create a substantial reality out of nothing. The most stringent argument which they can find is based upon the couplet (iii. 47),

Hic mihi, magnarum scrutator maxime rerum,
Solus, Boëti, fers miseratus opem,

where it is assumed that the person addressed must be Boëthius the philosopher.

Three out of the four names placed at the head of this article are probably fictitious. The MSS., we are assured, exhibit simply *Maximianus*, or *L. Maximianus*. The Editio Princeps, in fol., which, although without date, and without name of place or printer, is known by bibliographers to have been printed at Utrecht about 1473, bears for its title *Maximiani Philosophi atque Oratoris clarissimi Ethica suavis et perjoconda*, and a second edition, also very old, but without date, printed at Paris in 4to. by S. Jehannot and Petrus le Drou, commences *Perjucundus, juvenum quoque mirum in modum demulcens animos, Libellus, quem nugarum Maximiani immitis Alexander intitulat*, &c. The verses having for a long time after the publication of Gauricus been extensively circulated as the remains of *Cornelius Gallus*, were eventually allowed to retain his designation along with that of the lawful owner, and *Etruscus* is merely an epithet attached by some editor.

The present division into six pieces is purely arbitrary, and originated, it would appear, with Gauricus. In many codices the whole are written as one continuous poem, with the following or some similar inscription, *Facetum et perjucundum Poema de Amoribus Maximiani, Poetae doctissimi, Oratoris suavissimi.*

Labbe in his *Bibliotheca nova Manuscriptorum* mentions other poems of Maximianus, which he distinguishes, *Super Senectute; Regulam Metricam; Carmen de Virtute et Invidia, de Ira, Patientia, et Avaritia;* but of these nothing is known, unless the first be another name for what we now possess. There is no reason to believe that the epigrams in the anthology found among the exercises of the twelve scholastic poets, one of whom is called Maximianus, have any connection with the individual whom we are now discussing. The elegies will be found under their best form in the *Poëtae Latini Minores* of Wernsdorf, vol. vi. pars i. p. 269, who gives a detailed catalogue of the different editions. For further information consult Goldastus, *Epist. dedic. ad Ovidii Opuscula Erotica*, Francf. 1610; Bernardus Moneta, *in Menagianis, ed. tert.*, Paris, 1715, vol. i. p. 336; Souchaye, *Mémoires de l'Académie des Inscriptions*, vol. xvi.; Fontanini, *Historia Litter. Aquileiae*, 4to. Rom. 1742, lib. i. c. 3; Withofius, *Maximianus primaevae integr. restit.*, 8vo. 1741. [W. R.]

MAXIMILLA, EGNA'TIA. [EGNATIA.]

MAXIMI'NUS I., Roman emperor, A.D. 235—238. C. JULIUS VERUS MAXIMINUS was born in a village on the confines of Thrace, of barbarian parentage, his father Micca being a Goth, his mother Ababa a German, from a tribe of the Alani. Brought up as a shepherd, he attracted the attention of Septimius Severus, by his gigantic stature and marvellous feats of strength, was permitted to enlist in the cavalry, was appointed one of the guards in immediate attendance on the person of the emperor, and soon gained the good-will of his officers and the respect of his fellow-soldiers. Under Caracalla he attained to the rank of centurion, and was familiarly designated, from his prowess, *Milo*, *Antaeus*, or *Hercules*. Being regarded with suspicious hatred by Macrinus, the assassin of his patron, he retired for a while to his native province, where he acquired some property, and maintained a cordial intercourse with his barbarian countrymen, to whom he was an object of no small pride and admiration. Returning to Rome upon the accession of Elagabalus, although disgusted by his profligate folly, he accepted the appointment of tribune, studiously absenting himself, however, from court during the whole reign. By Alexander he was received with great distinction, was entrusted with the important task of organising the great host, collected chiefly from the East, for the invasion of Germany, was eventually, if we can trust the desultory and indistinct narrative of the Augustan historian, nominated general-in-chief of all the armies, and hopes were held out that his son would receive in marriage the sister of the emperor. But even these honours did not satisfy his ambition. Taking advantage of the bad feeling which existed among the troops, he artfully contrived to stimulate

their discontent, until a regular conspiracy was matured, which ended in the assassination of Severus in Gaul [SEVERUS], and in his own investiture (A. D. 235) with the purple by the mutinous soldiers, whose choice was not resisted by an intimidated senate.

Maximinus immediately bestowed the title of Caesar on his son Maximus, and without seeking to display his new dignity in the metropolis, determined to prosecute with all vigour the war against the Germans, and accordingly crossed the Rhine towards the end of the year A. D. 235. The campaign, which lasted for upwards of eighteen months, was triumphantly successful. The enemy, after having in vain attempted to withstand the progress of the invaders, were compelled to take refuge in their woods and marshes, many thousand villages were destroyed, the flocks and herds were slaughtered or driven off, a vast amount of plunder, including multitudes of prisoners, was secured, and the emperor retired to Pannonia in the autumn of 237, with the resolution of re-crossing the Danube in the following spring, in order that he might subjugate the Sarmatians and carry his arms even to the shores of the ocean. Meanwhile, his administration had been characterised by a degree of oppression and sanguinary excess hitherto unexampled. His maxim, we are assured, was "*nisi crudelitate imperium non teneri*," and unquestionably his practice seems to have been guided by some such brutal principle. This violence was first called forth by the discovery of an extensive plot, contrived originally, we are told, by a certain Magnus, a consular, in which many officers and men of rank were involved. The vengeance of the tyrant was not glutted until four thousand victims had been sacrificed, the greater number of whom were destroyed upon the most vague suspicion. From this time forward informers were encouraged to ply their trade. An accusation was instantly followed by a sentence of death or confiscation; the most opulent were persecuted with untiring rancour, and numbers of illustrious families reduced to indigence. When the sums lavished on the troops could no longer be supplied by the plunder of private individuals, the next step was to lay violent hands on public property of every description. The sums reserved in the treasury for the purchase of corn, the fund set apart for theatrical exhibitions, the wealth accumulated in the temples, and the very statues of the gods, were all ruthlessly seized,—proceedings which called forth expressions of such deep indignation, that the soldiers were ashamed to enrich themselves from these sources. Against no class did the jealous rage of Maximinus burn so fiercely as against the senate. Remembering with bitterness the insults he had endured in former days from the very slaves of the haughty nobles, he eagerly seized every pretext for pillaging, exiling, and murdering the members of a body so detested. The same ferocity broke forth even against the soldiers, who were subjected for trivial offences to the most horrid tortures, so that history and mythology were ransacked to discover some monstrous prototype for the man whom they had once loved to term Hercules, or Ajax, or Achilles, but who was now more frequently designated as Cyclops, or Busiris, or Sciron, or Phalaris, or Typhon, or Gyges. But this fury was kindled into absolute madness, when, in the beginning of A. D. 238, Maximinus received intelligence of the insurrection in Africa headed by the Gordians, of the favour displayed by the provinces and the senate towards their cause, of the resolutions by which he himself had been declared a public enemy, of the subsequent elevation of Maximus with Balbinus, and of their recognition in Italy by all orders of the state. He is said upon this occasion to have rent his garments, to have thrown himself upon the ground and dashed his head against the wall in impotent fury, to have howled like a wild beast, to have struck all whom he encountered, and to have attempted to tear out the eyes of his own son. Abandoning at once his projected expedition, orders were instantly given to march against Rome. Passing over the Julian Alp, the army descended upon Aquileia. That important city, the chief bulwark of the peninsula on the north-eastern frontier, stimulated by the patriotic zeal of Crispinus and Menophilus, the two consulars entrusted with the defence of the district, shut its gates against the tyrant, who was forced to form a regular siege. The walls were bravely defended, and the assailants suffered severely, not only from the valour of the townsmen, but likewise from the want of supplies, the whole of the surrounding district having been laid waste in anticipation of their approach. The bad passions and ungovernable temper of Maximinus were lashed into frenzy by these delays, the chief officers were put to death, and the most intemperate harshness employed towards the men. At length a body of praetorians, dreading some new outbreak of cruelty, repaired to the tent of the emperor and his son, who were reposing during the mid-day heat, and having forced an entrance, cut off their heads, which were first displayed on poles to the gaze of the citizens on the battlements of Aquileia, and then despatched to Rome. The grisly trophies were exposed for a time to public view, that all might revel in the spectacle, and then burned in the Campus Martius, amidst the insulting shouts of the crowd. These feelings were shared by all the civilised provinces in the empire, although the rude dwellers on the northern frontiers lamented the loss of a sovereign chosen from among themselves.

We have already seen that Maximinus owed his first advancement to his physical powers, which seem to have been almost incredible. His height exceeded eight feet, but his person was not ungraceful, for the size and muscular development of his limbs were in proportion to his stature, the circumference of his thumb being equal to that of a woman's wrist, so that the bracelet of his wife served him for a ring. His fair skin gave token of his Scandinavian extraction, while the remarkable magnitude of his eyes communicated a bold and imposing expression to his features. In addition to his unequalled prowess as a wrestler, he was able single-handed to drag a loaded waggon, could with his fist knock out the grinders, and with a kick break the leg of a horse; while his appetite was such, that in a day he could eat forty pounds of meat, and drink an amphora of wine. At least such are the statements of ancient writers, though they should doubtless be received with some deductions.

The chronology of this reign, which is extremely obscure, in consequence of the ignorance and carelessness of our ancient authorities, has been elucidated with great skill by Eckhel, whose arguments, founded chiefly upon the evidence afforded by

medals, appear quite irresistible. From these it appears certain that the death of Alexander Severus happened not later than the beginning of July, A. D. 235 ; that Maximinus betook himself to Sirmium, after his successful campaign against the Germans, towards the close of A. D. 237 ; that the elevation of the Gordians in Africa took place about the commencement of March, A. D. 238, and their death about six weeks afterwards ; that Maximinus set out upon his march for Rome early in April, sat down before Aquileia towards the end of the month, and was slain, in all probability about the middle of May.

The names *C. Julius Verus*, together with the titles *Dacicus Maximus* and *Sarmaticus Maximus*, appear in inscriptions only ; medals at first exhibit the simple *Maximinus*, to which *Germanicus* is added in those struck during A. D. 236, and the following years. (Capitolin. *Maximin. duo ;* Herodian. lib. vii. viii. ; Zonar. xii. 16.) [ALEXANDER SEVERUS ; GORDIANUS ; BALBINUS ; QUARTINUS ; CRISPINUS ; MENOPHILUS.] [W. R.]

COIN OF MAXIMINUS I.

MAXIMI'NUS II., Roman emperor 305—314. GALERIUS VALERIUS MAXIMINUS, who originally bore the name of DAZA, was the nephew of Galerius by a sister, and in early life followed the occupation of a shepherd in his native Illyria. Having forsaken this humble calling for the life of a soldier, by force of interest rather than of any conspicuous merit, he rose to the highest rank in the service, and upon the abdication of Diocletian at Nicomedeia in A. D. 305 [DIOCLETIANUS, p. 1013], although altogether undistinguished, and indeed unknown, was adopted by the new emperor of the East, received the title of *Jovius*, was elevated to the rank of Caesar, and was nominated to the government of Syria and Egypt. Little grateful for these extraordinary and most undeserved marks of favour, he displayed violent indignation upon being passed over in the arrangements which followed the death of Constantius Chlorus in A. D. 307, when Licinius was created Augustus. [LICINIUS ; GALERIUS MAXIMIANUS.] Far from being satisfied by the concession of Galerius, who invented the new title of *Filii Augustorum* to supersede the appellation of *Caesars*, he assumed without permission the highest imperial designation, and with much difficulty succeeded in wringing a reluctant acquiescence from his uncle. Upon the death of the latter, in 311, he entered into a convention with Licinius, in terms of which he received the provinces of Asia Minor in addition to his former dominion, the Hellespont and the Bosporus forming the common boundary of the two sovereignties; but having treacherously taken advantage of the absence of his neighbour, who had repaired to Milan in 313 for the purpose of receiving in marriage the sister of Constantine, he suddenly invaded Thrace, and surprised Byzantium. Having, however, been signally defeated in a great battle fought near Heracleia, he fled first to Nicomedeia and thence to Tarsus, where he soon after died according to some accounts of despair, according to others by poison. His wife and children were murdered, and every imaginable insult heaped upon his memory by the conqueror.

The great military talents of Herculius, Galerius, and Licinius, served in some degree, if not to palliate, at least to divert attention from, their vices and their crimes. But not one quality, either noble or dazzling, relieves the coarse brutality of Maximin, who surpassed all his contemporaries in the profligacy of his private life, in the general cruelty of his administration, and in the furious hatred with which he persecuted the Christians. His elevation, which was the result of family influence alone, must have been as unexpected by himself as by others ; but he did not prove by any means such a passive and subservient tool as was anticipated. His extravagant vanity, for we can scarcely dignify the feeling by the name of ambition, was for a while gratified, because Galerius felt unwilling to engage in a civil war with the creature of his own hands ; but the arrogance engendered by this success in all probability prompted him to the unprovoked aggression which proved his ruin. (Zosim. ii. 8 ; Victor, *Epit.* 40 ; Oros. vii. 25 ; Auctor. *de Mort. Persec.* 5, 32, 36, 38, 45, &c.; Euseb. *H. E.* viii. 14, ix. 2, &c. ; Eckhel, vol. viii. p. 51.) [W. R.]

COIN OF MAXIMINUS II.

MAXIMI'NUS, the excellent ambassador of Theodosius the Younger to Attila in A. D. 448. He was already conspicuous in the Persian war in 422, when he was lieutenant of Ardaburius. Theodosius sent him in 448 to Attila ; Orestes and Edicon, the Hunnic ambassadors at Constantinople, returned with him to Pannonia. This Edicon had been bribed by the minister, Chrysaphius, to murder Attila, but on his arrival in Pannonia informed his master of the plot, of which Maximin was totally ignorant. Attila was well aware of this, and consequently turned his resentment only against the emperor and the minister at Constantinople, disdaining even to punish Vigilius, who was the entire promoter of the scheme, and who was entrapped in his turn by Attila. This embassy of Maximin is described by his secretary, Priscus, to whom we refer for the interesting details of an event to which we are indebted for nearly all our knowledge of Attila's person and private life. Maximin became afterwards one of the four principal ministers of the emperor Marcian ; and in later years held the supreme command in Egypt, whence he made a successful campaign against the Aethiopians. He is invariably represented as a virtuous, firm, and highly talented man. (Priscus, p. 39, 40, 48—70 ; Socrat. *Hist. Eccles.*, vii. 20; PRISCUS.) [W. P.]

MA'XIMUS AEGIENSIS (ὁ Αἰγιεύς), of Aegae in Cilicia, a writer contemporary with Apollonius of Tyana [APOLLONIUS TYANAEUS], of some of whose transactions he wrote an account, which was part of the materials employed by Philostratus [PHILOSTRATUS] in his biography of that philosopher. (Philostr. *Apollon. Vit.* i. 3; Euseb. *In Hieroclem*, c. 2, 3; Tzetzes, *Chilias. II. Hist.* 60, vs. 974, *Chilias. IX. Hist.* 291, vs. 865; Voss. *De Hist. Graec.* ii. 10.) [J. C. M.]

MA'XIMUS ALEXANDRI'NUS, known also as the cynic philosopher (Κυνικὸς φιλόσοφος), was a native of Alexandria, the son of Christian parents of rank, who had suffered on account of their religion; but whether from Pagan or Arian violence is not clear. Maximus united the faith of an orthodox believer with the garb and deportment of a cynic philosopher, and was held in great respect by the leading theologians of the orthodox party. Athanasius, in a letter written about A. D. 371 (*Epist. ad Maxim. Philosoph.* Opp. vol. i. p. 917, &c. ed. Benedict.), pays him several compliments on a work written in defence of the orthodox faith. Tillemont and the Benedictine editor of the works of Gregory Nazianzen (*Monitum ad Orat.* XXV.), misled by the virulent invectives of that father, attempt to distinguish between our Maximus and the one to whom Athanasius wrote, on the ground that Athanasius could never have spoken so well of so worthless a character. They also distinguish him from the Maximus to whom Basil the Great addressed a letter (*Ep.* 41, editt. vett. 9, ed. Benedict. vol. iii. p. 90, ejusd. edit. p. 127, ed. Benedict. alterae, Paris, 1839) in terms of the highest respect, discussing some doctrinal questions, and soliciting a visit from him; but they are not successful in either case. However, the Maximus Scholasticus, to whom Basil also wrote (*Ep.* 42, editt. vett. 277, ed. Benedict.), was a different person. In A. D. 374, during the reign of the emperor Valens, in the persecution carried on by Lucius, Arian patriarch of Alexandria [LUCIUS, No. 2], Maximus was cruelly scourged, and banished to the Oasis, on account of his zeal for orthodoxy and the promptitude with which he succoured those who suffered in the same cause (Gregor. Nazianz. *Orat.* XXV. c. 13, 14). He obtained his release in about four years (*Ib.*), probably on the death of Valens; and it was perhaps soon after his release that he presented to the emperor Gratian at Mediolanum (Milan), his work Περὶ τῆς πίστεως, *De Fide*, written against the Arians (comp. Hieron. *De Viris Illustr.* c. 127). Tillemont, however, thinks that the work was presented to the emperor when Maximus was in Italy, A. D. 382, after the council of Constantinople. He wrote also against other heretics, but whether in the same work or in another is not clear (Greg. Naz. *ib.*); and disputed ably against the heathens (*Ib.*). Apparently on his return from Milan he visited Constantinople, where Gregory Nazianzen had just been appointed to the patriarchate (A. D. 379). Gregory received him with the highest honour; and pronounced an oration in his praise (*Orat.* XXV.), compared with which the sober commendations of Athanasius and Basil are cold and tame. He received him at his table, and treated him with the greatest confidence and regard. He was, however, grievously disappointed in him. Whether the events which followed were the results solely of the ambition of Maximus, or whether Maximus was himself the tool of others, is not clear. Taking advantage of the sickness of Gregory, and supported by some Egyptian ecclesiastics, sent by Peter, patriarch of Alexandria, under whose directions they professed to act, Maximus was ordained, during the night, patriarch of Constantinople, in the place of Gregory, whose election had not been perfectly canonical. This audacious proceeding excited the greatest indignation among the people, with whom Gregory was popular. Nor did the emperor Theodosius, then at Thessalonica, to whom the usurper applied, show them any favour. Maximus therefore withdrew to Alexandria, from which he was in a short time expelled by his patron, Peter. (Gregor. Nazian. *Carmen de Vita sua*, vss. 750—1029.)

The resignation of Gregory, who was succeeded in the patriarchate of Constantinople by Nectarius, did not benefit Maximus. His election was declared null by the second general (first Constantinopolitan) council, and the presbyters whom he had ordained were declared not to be presbyters. (*Concil. CPolit.* can. 3. sec. Dionys. Exiguum; Capital. 6. sec. Isidor. Mercat.; apud *Concil.* vol. i. col. 809, 810, ed. Hardouin.) He attempted even after this to assert his claims to the patriarchate; but though the Italian bishops for a while seemed disposed to support him, he met with no success. The invectives of Gregory Nazianzen against Maximus (*Carmina*, sc. *De Vita sua*, l. c.; *In Invidos*, vs. 16, &c.; *In Maximum*) were written after their struggle for the patriarchate, and contrast singularly with the praises of his twenty-fifth Oration, to which some of Gregory's admirers, to conceal the inconsistency, prefixed the name of Heron or Hero, Εἰς Ἡρῶνα, *In Laudem Heronis* (Hieron. *De Viris Illustr.* l. c.), which it still bears. The work of Maximus, *De Fide*, which is well spoken of by Jerome, is lost. (Athanas., Basil., Gregor. Nazianz., Hieronym. *ll. cc.*; Sozomen, *H. E.* vii. 9. cum not. Vales.; Tillemont, *Mémoires*, vol. ix. p. 443, &c.; Cave, *Hist. Litt.* ad ann. 380, vol. i. p. 276, ed. Oxford, 1740—42; Fabric. *Bibl. Graec.* vol. iii. p. 520.) [J. C. M.]

MA'XIMUS, L. A'PPIUS, a distinguished Roman general in the reigns of Domitian and Trajan. In A. D. 91 Maximus quelled the revolt of Antonius in Germany, and at the same time had the magnanimity to burn all the letters of the latter, that they might not expose others to the vengeance of Domitian. In A. D. 101 he fought with success under Trajan in the Dacian war against Decebalus. In A. D. 115 he was one of Trajan's generals in the Parthian war; but here his good fortune failed him, for he was defeated and perished in this year. We learn from the Fasti that he was consul in A. D. 103. (Dion Cass. lxvii. 11, lxviii. 9, 30.) There is some doubt about the exact form of his name. Dion Cassius names him simply L. Maximus; but Domitian, in a letter contained among those of Pliny (x. 66), and the Fasti call him L. Appius Maximus, which is the form we have adopted. But Martial (ix. 85), and Aurelius Victor (*Epit.* 11. § 10), give to the conqueror of Antonius the name of Appius Norbanus. These statements can only be reconciled by supposing that his full name was L. Appius Maximus Norbanus.

MA'XIMUS BYZA'NTIUS. [MAXIMUS EPIROTA.]

MA'XIMUS CAESAR, whose full name was C. JULIUS VERUS MAXIMUS, was the son of Max-

iminus I., upon whose accession he became *Caesar* and *Princeps Juventutis;* and having accompanied the emperor in the campaigns against the barbarians, he was subsequently styled *Germanicus*, *Sarmaticus*, and *Dacicus*. It does not appear probable, however, that he was invested with the tribunician power or with the consulship, or that he was ever formally associated in the imperial dignity with the title of *Augustus*, although such legends as VICTORIA AUGUSTORUM and MAXIMINUS ET MAXIMUS. AUGUSTI. GERMANICI, are found upon medals. He was murdered, along with his father, by the troops while besieging Aquileia, A. D. 238, at the age of eighteen, or, according to other authorities, twenty-one. From coins and inscriptions we are enabled to pronounce with certainty that his name was *Maximus*, and not *Maximinus*, as Capitolinus would lead us to suppose.

This youth was equally celebrated for the surpassing beauty of his person, the elaborate finish of his dress, and the excessive haughtiness of his demeanour. He was, however, educated with much care, was well acquainted with Greek and Latin literature, and seems in many respects to have had a good disposition. It is said that Alexander had at one time some thoughts of bestowing his sister, Theoclia, upon Maximus in marriage; and at a later period he was betrothed to Junia Fadilla, a great-grand-daughter of Antoninus. (Capitolinus, *Maximin. jun.*; Eckhel, vol. vii. p. 291, 297; MAXIMINUS I.) [W. R.]

COIN OF MAXIMUS CAESAR.

MA'XIMUS, CAESO'NIUS, was banished from Italy by Nero on the detection of Piso's conspiracy in A. D. 66. (Tac. *Ann.* XV. 72.) From an epigram of Martial (vii. 44), addressed to one Q. Ovidius, a friend of Caesonius Maximus, we learn that Maximus had been consul, and also that he was one of the friends of Seneca, which was no doubt the cause of his punishment.

MA'XIMUS, CARVI'LIUS. 1. SP. CARVILIUS C. F. C. N. MAXIMUS, was curule aedile B. C. 299, and consul B. C. 293, with L. Papirius Cursor. Their consulship was distinguished by brilliant victories over the Samnites, who had made immense exertions to ensure success, and had penetrated into Campania. Carvilius first took Amiternum, and then proceeded to assault Cominium, while his colleague engaged with the great Samnite army, the soldiers of which had devoted themselves to conquest or death by the most solemn vows. After Papirius had gained a brilliant victory over this army, Carvilius took Cominium, and then proceeded to attack Palumbinum and Herculaneum, both of which fell into his hands, although he had previously suffered a defeat from the Samnites near the latter town. After this Carvilius was called away into Etruria, where the Faliscans had broken the peace. Here, too, he was successful; he took the town of Troilium and five other fortified places, defeated the enemy and granted peace to the Faliscans on the payment of a large sum of money On his return to Rome he celebrated a splendid triumph—according to Livy, over the Samnites and Etruscans, and after the triumph of Papirius; according to the Triumphal Fasti, over the Samnites alone, and a month before the triumph of his colleague. Carvilius acquired great popularity by distributing a large part of the booty among the soldiers, which his colleague had not done; but even after this distribution he paid into the treasury 380,000 pounds of bronze, and applied the remainder to the erection of a temple of Fors Fortuna. With the bronze armour taken from the Samnites he made a colossal statue of Jupiter upon the Capitol, which was of such a height that it could be seen from the temple on the Alban Mount; and with the bronze which fell off in polishing this work he had his own statue cast, which was placed at the feet of the colossus. (Liv. x. 9, 39, 43—45, 46; Zonar. viii. 1; Plin. *H. N.* xxxiv. 7, s. 18; Niebuhr, *Hist. of Rome*, vol. iii. p. 392, &c.) In the year after his consulship Carvilius was appointed legate to the consul D. Junius Brutus, as the consuls of that year did not possess military experience, and had been elected in expectation of a state of peace. (Zonar. *l. c.*)

In B. C. 272, Carvilius was elected consul a second time with his former colleague L. Papirius Cursor, as the people, recollecting their former victories, fully hoped that they would put an end to the Samnite war before Pyrrhus could return again to Italy. They did not disappoint the expectations of the people, though of the details of the war we have no information. They conquered the Samnites, Lucanians, Bruttians, and Tarentines, and celebrated a triumph on account of their victories. (Fasti Capit.; Zonar. viii. 6; Liv. *Epit.* 14; Niebuhr, *Hist. of Rome* vol. iii. p. 524.) It must be of this Sp. Carvilius that Velleius Paterculus (ii. 128) relates, that, though born of equestrian rank, he arrived at the highest honours of the state, and not of the consul of B. C. 234 [No. 2], as Orelli supposes (*Onom. Tull.* vol. ii. p. 133).

2. SP. CARVILIUS, SP. F. C. N. MAXIMUS RUGA, son of No. 1, was consul, B. C. 234, with L. Postumius Albinus, and carried on war first against the Corsicans and then against the Sardinians: according to the Fasti Capitolini he obtained a triumph over the latter people. (Zonar. viii. 18.) He was consul a second time in B. C. 228 with Q. Fabius Maximus Verrucosus, in which year, according to Cicero (*Cato*, 4), he did not resist, like his colleague, the agrarian law of the tribune C. Flaminius for the division of the lands in Cisalpine Gaul. Polybius (ii. 21), however, places the agrarian law of C. Flaminius four years earlier, in the consulship of M. Aemilius Lepidus, B. C. 232.

Carvilius is not mentioned again till the year of the fatal battle of Cannae, B. C. 216, when he proposed, in order to fill up the numbers of the senate and to unite the Latin allies more closely to the Romans in this their season of adversity, that the vacancies in the senate should be supplied by electing two senators from each one of the Latin tribes, but his proposition was rejected with the utmost indignation and contempt. He died in B. C. 212, at which time he was augur. (Liv. xxiii. 22, xxvi. 23.)

Carvilius is related to have been the first person who divorced his wife, which he is said to have done on the ground of barrenness, but his conduct

was generally disapproved. Whether, however, this was really the first instance of divorce at Rome may be questioned. (Gell. iv. 3; Val. Max. ii. 1. § 4; Dionys. ii. 25; Niebuhr, *Hist. of Rome*, vol. iii. p. 355.)

MA'XIMUS CHRYSOBERGES. An account of the only published work of this writer is given elsewhere. [CHRYSOBERGES LUCAS.] He flourished about A. D. 1400, and was, though a Greek, a strenuous defender of the opinions of the Latin church, sending letters to various persons on this subject, especially to the people of Constantinople. Whether the Περὶ διαφόρων κεφαλαίων, *Quaestiones Sacrae Miscellaneae*, by "Maximus the Monk," contained in a MS. of the Imperial Library at Vienna, are by Chrysoberges, is not clear. Maximus Chrysoberges had for his antagonist Nilus Damyla. [NILUS.] (Comp. Fabric. *Bibl. Graec.* vol. ix. p. 679, vol. xi. p. 397; Cave, *Hist. Litt.* vol. ii. *Appendix*, p. 87; and *Dissert. Prima*, p. 14.) [J. C. M.]

MA'XIMUS, CLAU'DIUS, a stoic philosopher of the age of the Antonines. He is mentioned by Julius Capitolinus (*M. Anton. Philosoph. Vita*, c. 3) among the preceptors of the emperor Marcus Aurelius, who has himself made honourable mention of Maximus in his *De Rebus suis*, lib. i. c. 15 (seu ut alii, c. 12), in the reading of which passage Casaubon conjecturally substitutes Παρὰ Κλ. Μαξίμου for the received lection, Παράκλησις Μαξίμου. He speaks shortly after (c. 16, seu 13, ad fin.) of a sickness of Maximus in the lifetime of Antoninus Pius; and in another place (viii. 25, seu ut alii, 22, sub init.) he speaks of the death of Maximus and of his widow Secunda. If the sickness mentioned in the first of these quotations was the mortal sickness, we must place the death of Maximus before that of Antoninus Pius, A. D. 161; at any rate it occurred before that of the emperor Aurelius (A. D. 180). Some have identified Claudius Maximus with the Maximus who was consul, A. D. 144; and Fabricius (*Bibl. Graec.* vol. iii. p. 550) identifies him with the Claudius Maximus, "proconsul of Bithynia" (more correctly of Africa), before whom Appuleius defended himself against the charge of magic, brought against him by Pontianus. [APPULEIUS.] Whether the consul of A. D. 144 and the proconsul of Africa are the same person (as Tillemont believes), and whether the stoic philosopher is correctly identified with either, is quite uncertain.

Several learned men, including Jos. Scaliger, Jac. Cappellus, Dan. Heinsius, and Tillemont (*Hist. des Empereurs*, vol. ii. p. 550, note 11, *sur l'Emp. Tite Antonin*) identify Claudius Maximus with Maximus of Tyre [MAXIMUS TYRIUS], but Gataker and Meric Casaubon (*Not. ad Antonin. lib. de Rebus suis*, i. 15, s. 12), and Davis (*Praef. ad Ed. Maximi Tyrii, secund. fragmentum*), have shown that this is not correct. Claudius Maximus was a stoic, the Tyrian was a Platonist: Claudius died, at any rate, before the emperor Marcus Aurelius, while the Tyrian lived under the reign of Commodus. (Fabric. *Bibl. Graec.* vol. v. p. 515.) [J. C. M.]

MA'XIMUS, M. CLO'DIUS PUPIE'NUS, was elected emperor with Balbinus, in A. D. 238, when the senate received intelligence of the death of the two Gordians in Africa. For particulars, see BALBINUS.

MA'XIMUS CONFESSOR (ὁ ὁμολογητής), known also as the MONK (ὁ μοναχός), an eminent Greek ecclesiastic of the sixth and seventh centuries. He was born at Constantinople about A. D. 580. His parents were eminent for their lineage and station, and still more for their piety. Maximus was educated with great strictness; and his careful education, diligence, and natural abilities, enabled him to attain the highest excellence in grammar, rhetoric, and philosophy. He gave his especial attention to the last, cherishing the love of truth and seeking its attainment, and rejecting all sophistical reasonings.

His own inclination would have led him to a life of privacy and study, but his merit had attracted regard; and Heraclius, who had obtained the Byzantine sceptre in A. D. 610, made him his chief secretary, and treated him with the greatest regard and confidence. How long Maximus held his important office is not clear; but long before the death of Heraclius (who died A. D. 641), probably about the middle of that emperor's reign, he resigned his post; and leaving the palace, embraced a monastic life at Chrysopolis, on the Asiatic side of the Bosporus, opposite Constantinople. Here he was distinguished by the severity of his ascetic practices, and was soon appointed hegumenus or abbot of his monastery.

Maximus did not spend his life at Chrysopolis: he withdrew into Africa (i. e. the Roman province so called, of which Carthage was the capital); but at what time and on what account is not clear. Whether Maximus returned to Chrysopolis is not known: he was still in Africa in A. D. 645, when he had his disputation with Pyrrhus, the deposed patriarch of Constantinople, in the presence of the patrician, Gregorius [GREGORIUS, historical, No. 4] and the bishops of the province. He had already distinguished himself by his zealous exertions to impede the spread of the Monothelite heresy, which he had induced the African bishops to anathematise in a provincial council. In this disputation, so cogent were the arguments of Maximus, that Pyrrhus owned himself vanquished, and recanted his heresy, to which, however, he subsequently returned, and ultimately (A. D. 654 or 655) recovered his see. Maximus, apparently on the accession of Martin I. to the papal throne (A. D. 649), went to Rome, and so successfully stimulated the zeal of the new pope against the Monothelites, that he convoked the council of Lateran, in which the heresy and all its abettors were anathematized. This step so irritated the emperor, Constans II., who had endeavoured to extinguish the controversy by a "Typus" (Τύπος) or edict, forbidding all discussion of the subject [CONSTANS II.], that on various pretexts he ordered (A. D. 653) the pope and Maximus, with two disciples of the latter, Anastasius Apocrisiarius and another Anastasius, and several of the Western (probably Italian) bishops to be sent as prisoners to Constantinople. The pope arrived at Constantinople A. D. 654, and was treated with great severity; and after some time was exiled to Chersonae, in the Chersonesus Taurica or Crimea, where he died A. D. 655. Maximus, the time of whose arrival is not stated, was repeatedly examined, and afterwards sentenced to banishment at Bizya, in Thrace. The two Anastasii were also banished, but to different places; Maximus was not suffered to remain at peace in his place of exile. Theodosius, bishop of the Bithynian Caesareia, and two nobles, Paulus and another Theodosius, and

some others, were sent to him apparently to get him to renounce his opposition to the Monothelites. Blows, kicks, and spitting, were resorted to by the messengers and their servants, but in vain; nothing could shake his firmness. He was brought back after some time to Constantinople, and subjected to still greater severities. He was severely scourged; and the two Anastasii, who had been also brought back to the city, were similarly treated, apparently in his presence. They were then all remanded to prison, but were brought out again in a few days, when their tongues were cut out, their right hands cut off, and they were again sent into exile. Maximus, from age and the effects of his tortures, was scarcely able to bear the journey. They were confined in separate places in the Caucasus, where Maximus and one of the Anastasii soon died from the effects of their sufferings, A. D. 662. Anastasius Apocrisiarius survived, and his recital of their sufferings is one of the authorities employed for this article. Various miraculous circumstances were reported to have attended the sufferings of these unhappy men. (Εἰς τὸν βίον, κ. τ. λ., *In Vitam ac Certamen S. Patris nostri ac Confessoris Maximi*, published by Combéfis in his edition of the works of Maximus. This biography is not by Anastasius Apocrisiarius, as Fabricius has erroneously stated (*Bibl. Graec.* vol. ix. p. 635, and vol. x. p. 291); but Combéfis has subjoined some other ancient documents, including the narrative of Anastasius Apocrisiarius, already noticed, and has added some valuable notes. Theophan. *Chronog.* pp. 275, 276, 288, ed. Paris, pp. 219, 229, ed. Venice, vol. i. p. 509, 510, 530, 531, ed. Bonn; Cave, *Hist. Litt.* ad ann. 645, vol. i. p. 585; Fabric. *Bibl. Graec.* vol. ix. p. 635; Bolland. *Acta Sanctor. August.* vol. iii. p. 97, &c.)

Maximus is reverenced as a saint both by the Greek and Latin churches; by the former his memory is celebrated on the 21st of January, and the 12th and 13th August; by the latter on the 13th August.

The writings of this father were in the middle ages held in the highest esteem, and possessed considerable authority. The more discriminating judgment of Photius has severely criticised the style of his Ἀπορήματα γραφικά, *Dubia S. Scripturae*, or rather Γραφικῶν ἀπορημάτων λύσεις, *Dubiorum S. Scripturae Solutiones*. He notices his long, spun-out sentences, his frequent transpositions and circumlocutions, and his metaphors, so carelessly and awkwardly employed as to render his meaning often very obscure, and making his works very wearisome to read. He charges him with wandering from his subject, and indulging in irrelevant and abstract speculations. Photius, however, is less severe in criticising his other works, and observes that all his writings in every part manifest the purity and earnestness of his piety. (Phot. *Bibl.* Cod. 192—195.) His orthodoxy on some points is questionable.

Various of his pieces were published in the course of the sixteenth and seventeenth centuries, either separately or in the different collections of the writings of the fathers, sometimes in the original, sometimes in a Latin version. The only considerable collection of his works is that of Combéfis, *S. Maximi Confessoris, Graecorum Theologi, eximiique Philosophi Opera*, 2 vols. fol. Paris, 1675. An introduction contains the ancient biography of Maximus, and some other ancient pieces relating to his history; and the works are in some cases accompanied by ancient anonymous Greek scholia, as well as by the notes of the learned editor. This edition is not complete: a third volume was in preparation by Combéfis at the time of his death, A. D. 1679; but no successor undertook to complete the unfinished labour.

The works are too numerous, and many of them too unimportant for distinct notice. The following are the most important:—1. Πρὸς Θαλάσσιον τὸν ὁσιώτατον πρεσβύτερον καὶ ἡγούμενον περὶ διαφόρων ἀπόρων τῆς θείας γραφῆς, *Ad Sanctissimum Presbyterum ac Praepositum Thalassium, de variis Scripturae Sacrae Quaestionibus ac Dubiis.* This is the work already noticed as severely criticised in respect of style by Photius: it contains the solution of sixty-five scriptural difficulties, and is accompanied by the *Scholia* of an anonymous commentator, apparently of the close of the eleventh or beginning of the twelfth century. 2. Εἰς τὴν προσευχὴν τοῦ Πάτερ ἡμῶν πρός τινα φιλόχριστον ἑρμενεία σύντομος, *Orationis Dominicae brevis Expositio, ad quendam Christo devotum.* 3. Λόγος ἀσκητικὸς κατὰ πεῦσιν καὶ ἀπόκρισιν, *Liber ad Pietatem exercens per Interrogationem et Responsionem.* This piece had been published by Fl. Nobilius, with some small pieces of Chrysostom and Basil, Rome, 1578. 4. Κεφάλαια περὶ ἀγάπης, *Capita de Charitate.* This work, to which an ancient Greek writer has added *Scholia*, was published by Vicentius Opsopoeus (who ascribed the work to Maximus of Turin), with a Latin version, 8vo. Haguenau, 1531, and was repeatedly reprinted in the course of the same century; and a Latin version was given in most of the editions of the *Bibliotheca Patrum.* 5. Περὶ Θεολογίας καὶ τῆς ἐνσάρκου οἰκονομίας τοῦ υἱοῦ Θεοῦ σ', *Ad Theologiam Deique Filii in Carne Dispensationem spectantia Capita Ducenta.* 6. Κεφάλαια διάφορα θεολογικά τε καὶ οἰκονομικά, καὶ περὶ ἀρετῆς καὶ κακίας, *Diversa Capita ad Theologiam et Oeconomiam spectantia, deque Virtute ac Vitio*, first published by Joannes Picus. 8vo. Paris, 1560. 7. Περὶ τῆς ἁγίας Τριάδος διάλογοι ε', *Dialogi quinque de Sancta Trinitate.* These are ascribed to Maximus in several MSS., and by various ancient Greek writers who have cited them. Other writers have, however, ascribed them to Athanasius, in some editions of whose works they consequently appear. The opinion of Garnier, that they are the production of Theodoret, has been generally rejected; and the preponderance of evidence seems to be decidedly in favour of the authorship of Maximus. 8. Μυσταγωγία περὶ τοῦ τίνων σύμβολα τὰ κατὰ τὴν ἁγίαν ἐκκλησίαν ἐπὶ τῆς συνάξεως τελούμενα καθέστηκε, *Mystagogia qua explicantur quorum Signa sint quae in Sacra Ecclesia peraguntur in Divina Synaxi* s. *Collecta.* This was published by David Hoeschelius, Augsburg, 1599; and afterwards in the *Auctarium* of Ducaeus, vol. ii. fol. Paris, 1624. 9. Κεφάλαια θεολογικά, ἤτοι ἐκλογαὶ ἐκ διαφόρων βιβλίων τῶν τε καθ' ἡμᾶς καὶ τῶν θύραθεν, *Capita Theologica, id est scite dicta atque electa ex Diversis tum Christianorum tum Gentilium ac Profanorum Libris;* or more briefly, *Sermones per Excerpta*, or *Loci Communes.* This selection of sentences is arranged in seventy-one λόγοι, *Sermones*, and has been repeatedly published. It first appeared, with the similar compilation of Antonius Melissa [ANTONIUS No. 2], under the care of

Conrad Gesner, fol. Zurich, 1546; and a Latin version was given in the first edition of De la Bigne's *Bibliotheca Patrum*, fol. Paris, 1579. 10. Παρασημείωσις τῆς γενομένης ζητήσεως, κ. τ. λ., *Acta Disputationis*, &c.; a record of the discussion between Pyrrhus and Maximus in the presence of the patrician Gregory in Africa, already referred to. It was published by Baronius, with a Latin version by Turrianus, as an appendix to the 8th vol. of his *Annales Ecclesiastici;* and reprinted from thence in the *Concilia*. 11. *Epistolae, partim communes, partim dogmaticae et polemicae.* The other works given in the edition of Combéfis are shorter and of little value, except as materials for a history of the Monothelite controversy, to which several of them refer.

The following works of Maximus, not included in the collection of Combéfis, have been published elsewhere:—12. *Fragments*, incorporated in the *Catenae* of the Fathers on the Sacred Books, and especially on the expository paraphrase of Solomon's Song (*Expositio Cantici Canticorum per Paraphrasin collecta ex Gregorii Nysseni, Nili, et Maximi Commentariis*), contained in the *Auctarium* of Ducaeus, vol. ii. fol. Paris, 1624. 13. *Scholia* on the works of the pseudo-Dionysius Areopagita, first published with the works of Dionysius, 8vo. Paris, 1562, and repeatedly reprinted. Maximus earnestly contends that these are the genuine works of the Areopagite converted by St. Paul. 14. Ἐξήγησις κεφαλαιώδης περὶ τοῦ κατὰ Χριστὸν τὸν Θεὸν ἡμῶν σωτηρίου πάσχα, τὸ διαγραφὲν κανόνιον ἑρμηνεύουσα, *Brevis Enarratio Christiani Paschatis, qua descripti Laterculi ratio declaratur*, or *Computus Ecclesiasticus.* This calculation of Easter was drawn up by Maximus, according to his own declaration (pars iii. cap. 9), in the fourteenth indiction, in the thirty-first year of Heraclius (i. e. A. D. 640). Scaliger, in his *Emendatio Temporum*, lib. vii. p. 736, gave considerable extracts from the work, and it was first published entire in the *Uranologion* of Petavius, p. 313, fol. Paris, 1630. 15. Ἄπορα, *Ambigua sive Difficilia Loca in Orationibus quibusdam Gregorii Nazianzeni explanata, ad Joannem Cyzici Episcopum.* These Ἄπορα were translated into Latin by Joannes Scotus Erigena about the middle of the ninth century; and the work itself, with the version, or perhaps only a part of them, was edited by Thomas Gale, with some of the works of Erigena, folio, Oxford, 1681. It is preceded by a letter of Maximus to Joannes of Cyzicus. Gale also added the following work of Maximus, 16. Περὶ διαφόρων ἀπόρων τῶν ἁγίων Διονυσίου καὶ Γρηγορίου, *De variis Difficilibus Locis Dionysii Areopagitae et Gregorii Nazianzeni*, with a Latin version by the editor himself. 16. A *Fragment*, thought to be from the Ἄπορα just mentioned (No. 15), is given in the *Appendix* to the fourteenth volume of Galland's *Bibliotheca Patrum*, fol. Venice, 1781. The fragment is entitled Θεωρία σύντομος πρὸς τοὺς λέγοντας προϋπάρχειν καὶ μεθυπάρχειν τῶν σωμάτων τὰς ψυχάς, *Animadversio brevis ad eos qui dicunt Animas ante vel post Corpora existere.* There are some other works of Maximus either lost, or at least unpublished, which are enumerated by Fabricius. (Combéfis, *S. Maximi Opera;* Phot. *l. c.*; Cave, *l. c.;* Fabric. *Bibl. Graec.* vol. viii. p. 430, vol. ix. pp. 599, &c., 635, &c., vol. x. pp. 238, 736, vol. xii. p. 707; *Concilia*, vol. v. ed. Labbe, vol. iii. ed. Hardouin, vol. x. ed. Mansi; Oudin, *De Scriptor. et Script. Eccles.* vol. i. col. 1635, &c.; Ceillier, *Auteurs Sacrés*, vol. xvii. p. 689, &c.; Galland, *Biblioth. Patrum. Proleg. ad Append. Vol. XIV.* c. 10.) [J. C. M.]

MA'XIMUS, Q. CORNE'LIUS, a Roman jurist, a contemporary of Servius Sulpicius, and the teacher of C. Trebatius Testa, who was the friend of Cicero. (Dig. 1. tit. 2. s. 2. § 45; Cic. *ad Fam.* vii. 8 and 17.) He is once quoted in the Digest and by Alfenus (33. tit. 7. s. 16), as having given an opinion on the meaning of the word "instrumentum," in a legacy of "a vineyard and the instrumentum thereof." Servius considered that the word instrumentum had here no meaning. Maximus said that the term included the stakes, poles, rakes, and spades; which Alfenus considers to be the better opinion, and so in fact it seems to be. [G. L.]

MA'XIMUS, CORNE'LIUS DOLABELLA. [Dolabella, No. 1.]

MA'XIMUS, DOMI'TIUS CALVI'NUS. [Calvinus, No. 2.]

MA'XIMUS, EGNA'TIUS, is mentioned by Cicero in B. C. 45 (*ad Att.* xiii. 34), and the same person is probably intended in one or two other passages of Cicero, where the name of Egnatius occurs without any surname (*ad Att.* xiii. 45, &c). The acquaintance of Cicero may perhaps be the same as the C. Egnatius Cn. f. Cn. n. Maximus, whose name occurs on several interesting coins which seem to have been struck in the time of Julius Caesar, and of which three specimens are given below. The head of Venus which appears on the obverse of the first, and that of Cupid on the obverse of the second, probably have reference to the descent of Julius Caesar from Venus.

An Egnatia Maximilla belonging to the family of the Egnatii Maximi is mentioned in the time of Nero. [Egnatia.]

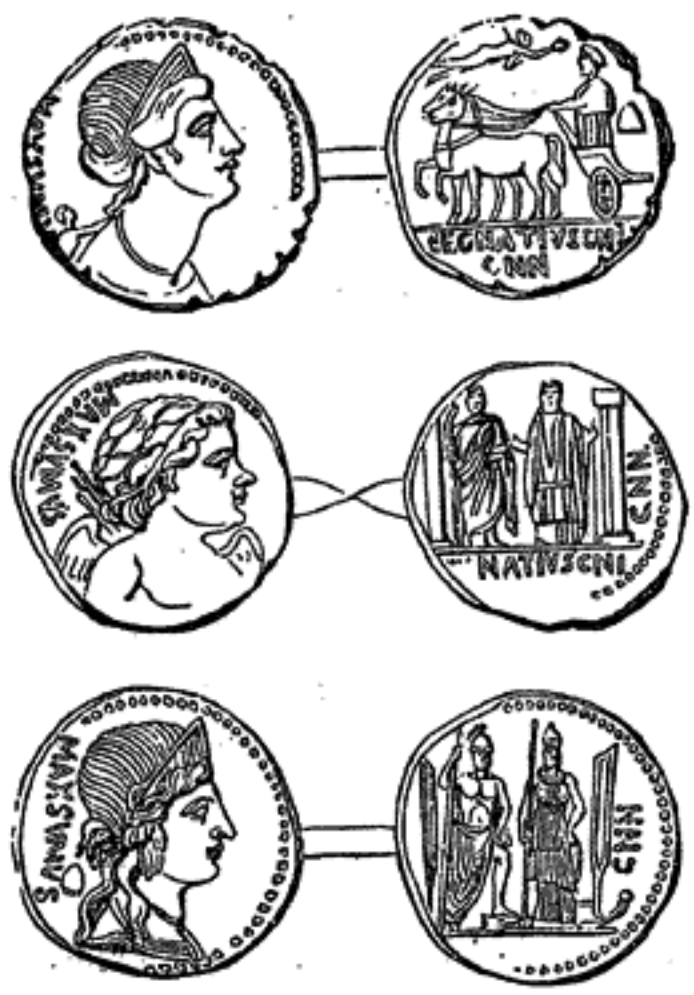

COINS OF EGNATIUS MAXIMUS.

MA'XIMUS EPHE'SIUS, one of the teachers of the emperor Julian, who is not to be confounded with Maximus Epirota, whose name is likewise conspicuous among the learned friends of that emperor. Maximus, the subject of this notice, was a native of either Ephesus or Smyrna, and belonged to a rich and distinguished family. He early embraced the doctrine of the Pythagorean

Platonists, and obtained great reputation by his lectures on philosophy and Pagan divinity. Ammianus Marcellinus, quoted below, calls him "Maximus ille philosophus, vir ingenti nomine doctrinarum." The philosopher Aedesius, whose disciple he was, recommended him to prince Julian, afterwards emperor, who came to Ephesus for the sole purpose of hearing Maximus. Julian held him in high esteem, and it is said as well as believed that chiefly through him he was induced to abjure Christianity. Besides philosophy, Maximus excelled in magic, and there is a story that he foretold Julian his subsequent elevation to the throne, which, after all, did not require a very considerable degree of supernatural knowledge. In 361, Maximus and the philosopher Chrysanthus were invited by Julian to repair to his court at Constantinople. They consulted the stars before they set out, and the signs having been found unfavourable, Chrysanthus refused to go, but Maximus thought, probably, that the favour of an emperor was a better augury than the constellation of the stars, and hastened to make his court to Julian. This time the philosophy of Maximus proved sound, for he rose to great eminence at court; but he nevertheless injured his reputation, among the heathens no less than among the Christians, by listening too much to flattery. It was this, perhaps, which Chrysanthus had read in the stars. When Julian set out on his campaign against the Persians, Maximus prophesied a fortunate issue, and accompanied him on the expedition, from which we might infer that Maximus believed in the truth of his prophecies. As it happened, however, that the issue was most lamentable, he, on his safe return, was sadly ridiculed by the inhabitants of Antioch, who were by no means a dull people, as Julian found to his cost. For some time Maximus was honoured by the emperors Valens and Valentinian, till the public voice accused him and Priscus of having caused by their sorceries the illness which befell the two emperors in the month of April, 364. They were consequently summoned to Constantinople, where Priscus cleared himself, but Maximus less fortunate was condemned to pay a heavy fine, and, being unable to raise the money, was sent to Ephesus, where he was kept in prison till the end of 365. During all the time he was exposed to such cruel tortures that he requested his wife to bring him poison, which she did; but instead of giving it to her husband she swallowed it and died instantly. He owed his delivery to the philosopher Themistius, who spoke on his behalf in Constantinople, and to Clearchus, who held the supreme command in Asia, and he even recovered a portion of his property which had been confiscated. In 371 Maximus was accused of being an accomplice in a conspiracy against the life of Valens, and it seems that he was guilty, inasmuch as he knew of the plot but did not reveal it. He was also accused of sorcery and sentenced to death, and his head was accordingly struck off, philosophy dying with him, as Libanius says. Julian wrote different letters to Maximus which are extant (15, 16, 38, 39). Maximus had two brothers,—Claudianus, who taught philosophy at Alexandria, and Nymphidianus, who lectured at Smyrna; both of them gained fame. Maximus of Ephesus is believed by some to be the author of Περὶ καταρχῶν alias ἀπαρχῶν, *De Electionum Auspiciis*, an astrological poem in hexameter verse which was first published by Fabricius, quoted below, with a Latin version by Joh. Rentdorf. The beginning of it is lost; 610 verses are extant. This poem, however, is ascribed with more justice, as it seems, to Maximus Epirota; but Ruhnken thinks that it was composed by Callimachus, a contemporary of Apollonius Rhodius. Maximus of Ephesus is frequently mentioned by the historians of the time. (*Maximus*, in Eunapius, Βίοι φιλοσόφων καὶ σοφιστῶν; Liban. *Orat.* v. xii; Amm. Marc. xxix. 1; Fabric. *Bibl. Graec.* vol. iii. pp. 499, 527, vol. iv. p. 158, vol. ix. p. 322, &c.; Tillemont, *Hist. des Emp.* vol. vi. pp. 490, &c., 512, 560, 568, gives a critical review of the life of Maximus.) [W. P.]

MA'XIMUS EPIRO'TA (Μάξιμος Ἠπειρώτης), a native of Epeirus, or perhaps Byzantium, whence he is also called Byzantius, was one of the instructors of the emperor Julian in philosophy and heathen theology. He must not be confounded with Maximus of Ephesus, who was likewise one of the teachers of Julian. Maximus, of whose life we know very little, wrote, 1. Περὶ ἀλύτων ἀντιθέσεων, *De insolubilibus Oppositionibus*, published Graec. et Lat. by H. Stephanus, Paris, 1554, 8vo. ad calcem Operum Minor. Critic. Dionysii Halicarn.; 2. Ὑπομνήματα πρὸς Ἀριστοτέλην, *Commentarii in Aristotelem*; 3. Περὶ ἀριθμῶν, *De Numeris*; 4. Some epistles and essays addressed to the emperor Julian; 5. Περὶ καταρχῶν vel ἀπαρχῶν, which is also ascribed to Maximus Ephesius, in whose life the reader will find a further account of this work. (Suidas, *s. v.* Μάξιμος; Fabric. *Bibl. Graec.* vol. iii. p. 499.) [W. P.]

MA'XIMUS, FA'BIUS. In the Fabia gens the surname of Maximus was first borne by Q. Fabius Rullianus, consul in B. C. 322, and supplanted the previous cognomen Ambustus. [FABIA GENS.]

1. Q. FABIUS, M. F. N. N. MAXIMUS, with the agnomen RULLIANUS or RULLUS, was the son of M. Fabius Ambustus, consul B. C. 360. (Liv. viii. 33.) He was curule aedile in B. C. 331, when, through the information of a female slave, he discovered that the mortality prevailing at Rome arose from poison administered by women to their husbands. (Liv. viii. 18; Val. Max. ii. 5. § 3; Oros. iii. 10.) Fabius was master of the equites to L. Papirius Cursor in B. C. 325, whose anger he incurred by giving battle to the Samnites near the Imbrivian or Simbrivian hills during the dictator's absence, and contrary to his orders. Victory availed Fabius nothing in exculpation. The rods and axes were ready for his execution, and a hasty flight to Rome, where the senate, the people, and his aged father interceded for him with Papirius, barely rescued his life, but could not avert his degradation from office. (Liv. viii. 29—35; Dion Cass. *Fr.* Mai; Val. Max. ii. 7. § 8; Front. *Strat.* iv. 1. § 39; Aurel. Vict. *Vir. Ill.* 31, 32; Eutrop. ii. 8.) In B. C. 322 Fabius obtained his first consulate, probably at an early age. (Cic. *Phil.* v. 17; comp. Val. Max. viii. 15. § 5.) It was the second year of the second Samnite war, and Fabius was the most eminent of the Roman generals in that long and arduous struggle for the empire of Italy. He was, as Dr. Arnold remarks, "the Talbot of the fifth century of Rome, and his personal prowess, even in age, was no less celebrated than his skill as a general." Yet nearly all authentic traces are lost of the seat and circumstances of his numerous campaigns. His defeats have been suppressed or extenuated; the achievements of

others ascribed to him alone; and a moderation in seeking and refusing honours imputed to him equally foreign to his age, his nation, and character. Where so much has been studiously falsified (Liv. viii. 40), probably in the first instance by chroniclers of the Fabian house—a house unusually rich in annalists—and where our only guides, the Fasti, Livy, and Diodorus, are not only irreconcileable with one another, but often inconsistent with themselves, a bare outline of his military and political life is alone desirable. In his first consulate, B. C. 322, Fabius was stationed in Apulia, where he defeated the Samnites, and triumphed "*de Samnitibus et Apuleis.* (Liv. viii. 38, 40; comp. Zonar. vii. 26; Aurel. Vict. *Vir. Ill.* 32; Appian, *Samn. Fr.* 4.) In the following year, after the disaster at the Caudine Forks, he was interrex (Liv. ix. 17), and in 315 dictator, and was completely defeated by the Samnites at Lautulae, a narrow pass between the sea and the mountains east of Terracina. (Diod. xix. 72; Liv. ix. 22, 23.) To this or the next year belongs probably an anecdote preserved by Valerius Maximus (viii. 1. § 9). A. Atilius Calatinus [ATILIUS CALATINUS, No. 3], son-in-law of Fabius, was accused of betraying Sora to the enemy. His condemnation was arrested by Fabius declaring that had he believed Calatinus guilty, he would have exercised his paternal power, and taken his daughter from him. In B. C. 310 Fabius was consul for the second time. (Liv. ix. 33; Diod. xx. 27; Fasti.) Of this, as of his former consulate, the accounts are conflicting. Unable to relieve Sutrium, which the Etruscans were besieging, Fabius struck through the Ciminian wood till he reached the western frontier of Umbria. He there formed an alliance with the people of Camerinum or Camerta, and by his ravages in northern Etruria effected a diversion favourable to Rome, and compelled Arretium, Cortona, and Perusia, to conclude a truce for thirty years with the republic. His victories at Perusia, the Lake Vadimon, and Sutrium, may be placed in the same catalogue with the apocryphal perils of the Ciminian forest. The senate meanwhile, alarmed at the withdrawal of the army from Sutrium, sent to prohibit Fabius marching into Etruria. He met the deputation on his return when his success had justified his disobedience. The war south of the Tiber, however, required a dictator, and Fabius was directed to appoint his old enemy, Papirius Cursor. He heard the mandate of the senate in moody silence, obeyed it in the solitude of midnight, and when, next morning, the envoys thanked him for preferring the public good to his private enmity, he dismissed them without reply. A triumph *de Etrusceis* recompensed this campaign. (Liv. ix. 33, 35, 36, 37, 38, 40; Dion Cass. *Fr.* 35; Fasti.) According to the Fasti a year intervened between the second and third consulates of Fabius; but Livy (ix. 41) and Diodorus (xx. 37) make them immediately succeed one another. Fabius, as consul in B. C. 308, had Samnium for his province. He quelled a revolt of the Marsians, the Pelignians, and Hernicans; recovered Nuceria Alfaterna in Campania, which seven years before had joined the Samnite league; and was able, before the expiration of his office, to leave his province and hasten into Umbria. He is said to have defeated the Umbrians at Mevania, but no triumph followed either this Samnite or Umbrian campaign. His command in Samnium, with the title of proconsul, was continued during B. C. 307, and he defeated the Samnites near Allifae. This campaign also is liable to suspicion, since Fabius obtained no triumph. (Liv. ix. 42; Diod. xx. 44.) In B. C. 304 Fabius was censor. Upon Livy's brief and uninstructive words (ix. 46) a pile of hypothesis has been raised by modern and recent scholars. We can only refer to Niebuhr (*Hist. of Rome*, vol. iii. pp. 320—350), Zumpt (*Die Centurien*, Berlin, 1836), Huschke (*Staatsverfass. Serv. Tull.* Breslau, 1838), and Walther (*Geschicht. Röm. Recht*, vol. i. p. 136). Fabius seems to have cancelled the changes introduced by Appius the Blind in his censorship, B. C. 312 [APP. CLAUDIUS, No. 10], by confining the libertini to the four city tribes: he also probably increased the political importance of the equites. (Liv. ix. 46; Val. Max. ii. 2. § 9; Aurel. Vict. *Vir. Ill.* 32; Plin. *H. N.* xv. 4; comp. Dionys. vi. 13, 15.) Fabius does not appear again till B. C. 297, when he was consul for the fifth time, according to Livy (x. 13), against his own wishes; but the annalist of the Fabian house whom Livy copied probably veiled or suppressed in this year a strong opposition to his re-election by the Appian party. (Liv. x. 15.) Samnium was again his province, but the result of his campaign is doubtful. In the following year Fabius was consul for the sixth time, and commanded at the great battle of Sentinum, when the combined armies of the Samnites, Gauls, Etruscans, and Umbrians, attacked the Romans and their allies. At the beginning of the year a dispute with P. Decius Mus, who had been thrice before Fabius' colleague in the consulship, and once in the censorship, and the withdrawal of Appius Claudius from the seat of war, and his appointment to the city praetorship, are probably tokens of strong party-struggles at Rome. (Liv. x. 21, 22, 24.) For his victory at Sentinum Fabius triumphed on the 4th of September in the same year. (Fast.; Liv. ib. 25, 26, 27, 28, 29, 30.) For the remainder of the year he was employed in Etruria. In 292 he acted as legatus to his son [MAXIMUS FABIUS, No. 2], and rode beside his triumphal chariot, delighting in the honours of his son, whom he had rescued from disgrace and degradation and crowned with victory. (Liv. *Epit.* xi.; Dion Cass. *Fr. Peiresc.* xxxvi.; Oros. iii. 22; Plut. *Fab. Max.* 24; Val. Max. ii. 2. § 4, v. 7. § 1; Zonar. viii. 1.) Fabius succeeded his father, Ambustus, in the honourable post of Princeps Senatûs. (Plin. *H. N.* vii. 41.) On his death, which happened soon after, the people subscribed largely for the expences of his funeral; but as the Fabian house was wealthy, his son Fabius Gurges employed the money in giving a public entertainment (*epulum*), and in a distribution of provisions (*visceratio*) to the citizens of Rome. (Aurel. Vict. *Vir. Ill.* 32.) The cause of his obtaining the cognomen Maximus is uncertain. Livy (ix. 46) says that his political services in the censorship of B. C. 304 were the cause. But he makes a doubt (xxx. 26) whether the cognomen were not originally conferred on his great grandson, Q. Fabius, the dictator in the second Punic war [No. 4]; and Polybius (iii. 87) says that the latter Fabius was the first of the Fabian house who was denominated Maximus.

2. Q. FABIUS, Q. F. M. N. MAXIMUS, son of the preceding, acquired the agnomen of GURGES, or the Glutton, from the dissoluteness of his youth. His mature manhood atoned for his early irregu-

larities. (Macrob. *Sat.* ii. 9; comp. Juv. *Sat.* vi. 267, xi. 40.) In B. C. 295 Fabius was curule aedile, and fined certain matrons of noble birth for their disorderly life; and with the produce of the fines built a temple to Venus near the Circus Maximus. (Liv. x. 31; Victor. *Region.* xi.) He was consul in B. C. 292, and was completely defeated by the Pentrian Samnites. The adversaries of the Fabian house, the Papirian and Appian parties, took advantage of this defeat to exasperate the people against Fabius, and he escaped degradation from the consulate only through his father's offer to serve as his lieutenant for the remainder of the war. Victory returned with the elder Fabius to the Roman arms. In a second battle the consul retrieved his reputation, stormed several Samnite towns, and was rewarded with a triumph of which the most remarkable feature was old Fabius riding beside his son's chariot. (Plut. *Fab.* 24; Dionys. xvi. 15; Oros. iii. 22; Eutrop. ii. 9.) For his success in this campaign Fabius dedicated a shrine to *Venus obsequens*, because the goddess had been obsequious to his prayers. (Serv. *ad Aen.* i. 720.) In B. C. 291 Fabius remained as proconsul in Samnium. He was besieging Cominium when the consul, L. Postumius Megellus, arbitrarily and violently drove him from the army and the province. (Dionys. xvi. 16.) The Fasti ascribe a triumph to Fabius for his proconsulate. He was consul for the second time in B. C. 276, when he obtained a triumph *de Samnitibus Lucaneis et Bruttiis* (Fasti). Shortly afterwards he went as legatus from the senate to Ptolemy Philadelphus, king of Egypt. The presents which Fabius and his colleagues received from the Egyptian monarch they deposited in the public treasury on their return to Rome. But a decree of the senate directed that the ambassadors should retain them. (Val. Max. iv. 3. § 10; comp. Dion Cass. *Fr.* 147; Liv. *Epit.* xiv.; Zonar. viii. 6.) Fabius was slain in his third consulship, while engaged in quelling some disturbances at Vulsinii in Etruria. (Zonar. viii. 7; Flor. i. 21; Obseq. 27; comp. Vict. *Vir. Ill.* 36.) Like his father and grandfather, Fabius Gurges was princeps senatus. (Plin. *H. N.* vii. 41.)

3. Q. FABIUS (Q. F. Q. N. MAXIMUS?). From the date alone of the only recorded fact of his life (Val. Max. vi. 6. § 5), it is probable that he was a son of the preceding, and father of Fabius the Great Dictator in the second Punic war. Fabius was aedile in B. C. 265, and, for an assault on its ambassadors, was sent in custody of a quaestor to Apollonia in Epeirus to be dealt with at pleasure. The Apolloniates, however, dismissed him unpunished. (Liv. *Epit.* XV.; Dion Cass. *Fr.* 43; Zonar. viii. 8.)

4. Q. FABIUS Q. F. Q. N. MAXIMUS, with the agnomens VERRUCOSUS, from a wart on his upper lip, OVICULA, or the Lamb, from the mildness or apathy of his temper (Plut. *Fab.* 1; comp. Varr. *R. R.* ii. 1), and CUNCTATOR, from his caution in war, grandson of Fabius Gurges, and, perhaps, son of the preceding, was consul for the first time in B. C. 233. Liguria was his province, and it afforded him a triumph (Fasti) and a pretext for dedicating a temple to Honour. (Cic. *de Nat. Deor.* ii. 23.) He was censor in B. C. 230; consul a second time in 228; opposed the agrarian law of C. Flaminius in 227 [FLAMINIUS, No. 1]; was dictator for holding the comitia in 221, and in 218 legatus from the senate to Carthage, to demand reparation for the attack on Saguntum. In B. C. 217, immediately after the defeat at Thrasymenus, Fabius was appointed dictator, or rather, since no consul was at hand to nominate him, pro-dictator. From this period, so long as the war with Hannibal was merely defensive, Fabius became the leading man at Rome. His military talents were not perhaps of the highest order, but he understood beyond all his contemporaries the nature of the struggle, the genius of Hannibal, and the disposition of his own countrymen. Cicero says truly of Fabius (*Rep.* i. 1), *bellum Punicum secundum enervavit*, a more appropriate eulogy than that of Ennius, *qui cunctando restituit rem*, since Marcellus and Scipio restored the republic to its military eminence, whereas Fabius made it capable of restoration. His first act as dictator was to calm and corroborate the minds of the Romans by solemn sacrifice and supplication to the gods; his next to render Latium and the neighbouring districts untenable by the enemy. On taking the field he laid down a simple and immutable plan of action. He avoided all direct encounter with the enemy; moved his camp from highland to highland, where the Numidian horse and Spanish infantry could not follow him; watched Hannibal's movements with unrelaxing vigilance, cut off his stragglers and foragers, and compelled him to weary his allies by necessary exactions, and to dishearten his soldiers by fruitless manoeuvres. His enclosure of Hannibal in one of the upland valleys between Cales and the Vulturnus, and the Carthaginian's adroit escape by driving oxen with blazing faggots fixed to their horns up the hill-sides, are well-known facts. But at Rome and in his own camp the caution of Fabius was misinterpreted. He was even suspected of wishing to prolong the war that he might retain the command; of cowardice, of incapability, and even of treachery, although he gave up the produce of his estates to ransom Roman prisoners. Hannibal alone appreciated the conduct of Fabius. But his own master of the horse, M. Minucius Rufus, headed the clamour against him, and the senate, incensed by the ravage of their Campanian estates, joined with the impatient commonalty in condemning his dilatory policy. Minucius, during a brief absence of Fabius from the camp, obtained some slight advantage over Hannibal. A tribune of the plebs, M. Metilius, brought forward a bill for dividing the command equally between the dictator and the master of the horse, and the senate and the tribes passed it. Minucius was speedily entrapped, and would have been destroyed by Hannibal, had not Fabius generously hastened to his rescue. Hannibal, on his retreat from Fabius, is reported to have said, "I thought yon cloud would one day break from the hills in a pelting storm." Minucius, who though rash was magnanimous, resigned his command, but Fabius scrupulously laid down his office at its legal expiration in six months, bequeathing his example to the consuls who succeeded him. Aemilius copied, Varro disregarded his injunctions, and the rout at Cannae illustrated the wisdom of Fabius' warning to Aemilius,—"Remember, you have to dread not only Hannibal but Varro." Fabius was, however, among the first on Varro's return from Cannae to thank him for not having despaired of his country; and the defensive measures which the senate adopted in that season of dismay were dictated by him. After the winter of B.C. 216—215, the war gradually assumed

a new character, and, though still eminent, Fabius was no longer its presiding spirit. He was elected pontifex in 216, was already a member of the augural college, which office he held sixty-two years (Liv. xxx. 26); dedicated by public commission the temple of Venus Erycina, and opposed filling up with Latins the vacancies which the war had made in the senate. In B. C. 215 he was consul for the third time, when he ravaged Campania and began the siege of Capua. On laying down the fasces he admonished the people and the senate to drop all party feelings, and to choose such men only for consuls as were competent to the times. His advice led to his own re-election, B. C. 214. In this year he made an inroad into Samnium and took Casilinum. In 213 Fabius served as legatus to his own son, Q. Fabius [No. 5], consul in that year, and an anecdote is preserved (Liv. xxiv. 44; Plut. *Fab.* 24) which exemplifies the strictness of the Roman discipline. On entering the camp at Suessula Fabius advanced on horseback to greet his son. He was passing the lictors when the consul sternly bade him dismount. "My son," exclaimed the elder Fabius alighting, "I wished to see whether you would remember that you were consul." On Hannibal's march upon Rome, in B. C. 211, Fabius was again the principal stay of the senate, and earnestly dissuaded abandoning the siege of Capua, which would have been yielding to the Carthaginian's feint on the capital. Fabius was consul for the fifth time in B. C. 209, was invested with the almost hereditary title of the Fabii Maximi—Princeps senatus,—and inflicted a deadly wound on Hannibal's tenure of Southern Italy by the recapture of Tarentum. The citadel of Tarentum had never fallen into the hands of the Carthaginians, and M. Livius Macatus, its governor, some years afterwards, claimed the merit of recovering the town. "Certainly," rejoined Fabius, "had you not lost, I had never retaken it." (Plut. *Fab.* 23; Cic. *de Orat.* ii. 67.) The plunder of the town was given up to the soldiers, but, a question arising whether certain colossal statues and pictures of the tutelary deities of Tarentum should be sent to Rome, "Nay," said Fabius, "let us leave to the Tarentines their angry gods." (Liv. xxvii. 16; Plut. *Fab.* 22.) He removed thither, however, a statue of Hercules, the mythic ancestor of the Fabii, and placed it in the Capitol. M. Livius Salinator and C. Claudius Nero, consuls elect for B. C. 208, were at open enmity (Liv. xxvii. 35, xxix. 37; Val. Max. iv. 2); and their reconciliation, of the highest moment to the commonwealth, was principally the work of Fabius. In the closing years of the second Punic w Fabius appears to less advantage. The war had become aggressive under a new race of generals. Fabius, already in mature manhood at the close of the first, was advanced in years in the later period of the second Punic war. He disapproved the new tactics; he dreaded, perhaps he envied, the political supremacy of Scipio, and was his uncompromising opponent in his scheme of invading Africa. Fabius did not live to witness the issue of the war and the triumph of his rival. He died in B. C. 203, about the time of Hannibal's departure from Italy. His wealth was great; yet the people defrayed by contribution the funeral charges of their "father," the "great dictator," "who singly, by his caution, saved the state."

Fabius had two sons; the younger survived him (Liv. xxxiii. 42); he pronounced the funeral oration of the elder (Laudatio) (Cic. *de Sen.* 4), and though, strictly speaking, not eloquent, he was neither an unready nor an illiterate speaker. (Cic. *Brut.* 14, 18.) He adopted, probably on account of the tender age of his younger, and after the decease of his elder son, a son of L. Paullus Aemilius, the conqueror of Perseus. (Plut. *Paull. Aem.* 5.)

Besides the life, by Plutarch, which is probably a compilation from the archives of the Fabian family, the history of Fabius occupies a large space in all narratives of the second Punic war. (Polyb. iii. 87, 88, 89, 90, 92, 93, 94, 101, 103, 105, 106, x. 1. § 10, xviii. *Fr. Hist.* 18; Liv. xx. xxi. xxii. xxiii. xxiv. xxvi. xxvii. xxviii. xxix. xxx.; Florus, Eutropius, and the epitomists generally; Cic. *Brut.* 18, *Leg. Agrar.* ii. 22, *Tuscul.* iii. 28, *Nat. Deor.* iii. 32, *In Verr. Acc.* v. 10, *De Sen.* 4, 17, *De Off.* i. 30; Sall. *Jug.* 4; Varr. *Fr.* p. 241, ed. Bipont.; Dion Cass. *Fr.* 48, 55; Appian, *Annib.* 11—16, 31; Quint. *Inst.* vi. 3. §§ 52, 61, viii. 2. § 11; Plin. *H. N.* xxii. 5; Sen. *de Ben.* ii. 7; Sil. Ital. *Punic.* vii.)

5. Q. FABIUS Q. F. Q. N. MAXIMUS, elder son of the preceding, was curule aedile in B. C. 215, and praetor in 214. He was stationed in Apulia (Liv. xxiv. 9, 11, 12), in the neighbourhood of Luceria (*ib.* 12, 20), and co-operated ably with the other commanders in the second Punic war. (Cic. *pro Rab. Post.* 1.) He was consul in B. C. 213, when Apulia was again his province (Liv. xxiv. 45, 46). His father in this year served under him as legatus at Suessula. (Liv. xxiv. 43, 44; Plut. *Fab.* 24.) The younger Fabius was legatus to the consul M. Livius Salinator B. C. 207. (Liv. xxviii. 9.) He died soon after this period, and his funeral oration was pronounced by his father. (Cic. *de Nat. Deor.* iii. 32, *Tuscul.* iii. 28, *De Sen.* 4, *ad Fam.* iv. 6.)

6. Q. FABIUS Q. F. Q. N. MAXIMUS, second son of No. 5, was elected augur in the room of his father, B. C. 203 (Liv. xxx. 26), although he was then very young, and had borne no office previously. He died in B. C. 196. (Liv. xxxiii. 42.)

7. Q. FABIUS MAXIMUS, praetor peregrinus in B. C. 181 (Liv. xl. 18), was probably the same person with Q. Fabius, quaestor of the proconsul L. Manlius in Spain, B. C. 185. (Liv. xxxix. 29.) His relation to the preceding Maximi is uncertain.

8. Q. FABIUS Q. F. Q. N. MAXIMUS AEMILIANUS, was by adoption only a Fabius Maximus, being by birth the eldest son of L. Paullus Aemilius, the conqueror of Perseus, consul in B. C. 182. Fabius served under his father (Aemilius) in the last Macedonian war, B. C. 168, and was despatched by him to Rome with the news of his victory at Pydna. (Polyb. xxix. 6.) Fabius was praetor in Sicily B. C. 149—148, and consul in 145. Spain was his province, where he encountered, and at length defeated Viriarathus. (Liv. xliv. 35; Appian, *Hispan.* 65, 67, 90, *Maced.* 17; Plut. *Paull. Aem.* 5; Cic. *de Amic.* 25.) Fabius was the pupil and patron of the historian Polybius, who has recorded some interesting and honourable traits of his filial and fraternal conduct, and of the affection entertained for him by his younger brother, Scipio Aemilianus. (Polyb. xviii. 18. § 6, xxxii. 8. § 4, 9. § 9, 10. § 3, 14, xxxiii. 6. § 3, 9. § 5 xxxviii. 3. § 8; Cic. *De Amic.* 19, *Paradox.* 6. § 2.)

9. Q. FABIUS Q. AEMILIANI F. Q. N. MAXIMUS, surnamed ALLOBROGICUS, from his victory

over the Allobroges and their ally, Bituitus, king of the Arverni (Auvergne), in Gaul, son of the preceding, was consul in B. C. 121. His campaign was brilliant, and his triumph, *De Allobrogibus et Rege Arvernorum Betulto* (Fasti), was rendered famous by the spectacle of the Arvernian king riding in the chariot, and wearing the silver armour he had borne in battle. [BITUITUS.] From the plunder of Auvergne Fabius erected the Fornix Fabianus crossing the Via Sacra, and near the temple of Vesta at Rome, and placed over the arch a statue of himself. (Pseud-Ascon. *ad Cic. Verr.* i. 7, p. 133, Orelli; Schol. Gron. pp. 393, 399; comp. Cic. *de Orat.* ii. 66; Plin. *H. N.* vii. 50.) Fabius was censor in B.C. 108. He was an orator and a man of letters. (Cic. *Brut.* 28, *pro Font.* 12.) On the death of Scipio Aemilianus, in B. C. 129, Fabius gave a banquet to the citizens of Rome, and pronounced the funeral oration of the deceased, a fragment of which is still extant. (Cic. *pro Muraen.* 36; Schol. Bob. *in Milonian.* p. 283, Orelli; Appian, *Gall.* 2; Vell. Pat. ii. 10.) Plin. (*H. N.* xxxiii. 11) confounds this Fabius with the preceding.

10. Q. FABIUS Q. F. Q. AEMILIANI N. MAXIMUS ALLOBROGICUS, son of the preceding, was remarkable only for his vices. The city praetor interdicted him from administering to his father's estate; and the scandalous life of Fabius made the prohibition to be universally approved. (Cic. *Tuscul.* i. 33; Val. Max. iii. 5. § 2.)

11. Q. FABIUS Q. F. Q. N. MAXIMUS, with the agnomen SERVILIANUS, was adopted from the gens Servilia, by Fabius Aemilianus (No. 8). He was uterine brother of Cn. Servilius Caepio, consul in B. C. 141. (Appian, *Hispan.* 70.) He was consul in B. C. 142. His province was Lusitania, and the war with Viriarathus. (Appian, *Iber.* 67; Oros. v. 4; Cic. *ad Att.* xii. 5; comp. *de Orat.* i. 26.) Valerius Maximus (vi. 1. § 5, viii. 5. § 1) ascribes to Fabius a censorship which the Fasti do not confirm.

12. Q. FABIUS MAXIMUS EBURNUS, was city praetor in B. C. 118, when he presided at the impeachment of C. Papirius Carbo, accused of majestas by L. Crassus. (CARBO, PAPIRIUS, No. 2.; Cic. *de Orat.* i. 26.) Fabius was consul in B. C. 116. He condemned one of his sons to death for immorality; but being subsequently accused by Cn. Pompeius Strabo of exceeding the limits of the "patria potestas," he went into exile, and probably to Nuceria. (Cic. *pro Balb.* 11; Val. Max. vi. 1. § 5; Oros. v. 16.)

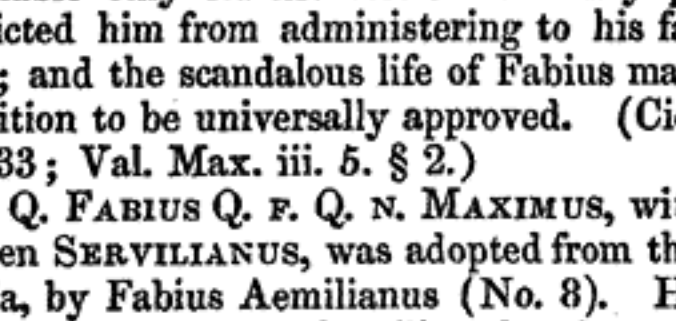

COIN OF FABIUS MAXIMUS.

13. Q. FABIUS Q. F. Q. N. MAXIMUS, was joined with Q. Caelius Rufus in B. C. 59, in the prosecution of C. Antonius Hybrida [ANTONIUS, No. 10] for extortion in his province of Macedonia. (Cic. *in Vatin.* 11; Schol. Bob. *in Vatinian.* p. 321, Orelli.) For his services as legatus to Caesar in Spain, B. C. 45 (Caes. *B. H.* 2, 41), he obtained a triumph and the consulship of that year on Caesar's deposition of it in September. Fabius died on the last day (December 31) of his official year. (Dion Cass. xliii. 42, 46; Plin. *H. N.* vii. 53; Cic. *ad Fam.* vii. 30; Liv. *Epit.* 116; comp. Macrob. *Sat.* ii. 3.)

To which of the Fabii Maximi the preceding coin belongs is quite uncertain. [W. B. D.]

MA'XIMUS, FU'LVIUS CENTUMALUS. [CENTUMALUS, No. 1.]

MA'XIMUS HIEROSOLYMITA'NUS, or of JERUSALEM, of which city he was bishop, a Greek ecclesiastical writer of the latter part of the second century. Jerome (*De Viris Illust.* c. 47) mentions Maximus, an ecclesiastical writer who wrote on the questions of the origin of evil and the creation of matter, as having lived under the emperors Commodus (A. D. 180—193) and Severus (A. D. 193—211), but he does not say what office he held in the church, or whether he held any; nor does he connect him with any locality. Honorius of Autun (*De Scriptor. Eccles.* i. 47), extracting from Jerome, reads the name Maximinus; and Rufinus, translating from Eusebius, who has a short passage relating to the same writer (*H. E.* v. 27), gives the name in the same form; but it is probably incorrect. There was a Maximus bishop of Jerusalem in the reign of Antoninus Pius or Marcus Aurelius, or the earlier part of that of Commodus, i. e. somewhere between A. D. 156 and A. D. 185, and probably in the early part of that interval: another Maximus occupied the same see from A. D. 185; and the successive episcopates of himself and seven successors occupy about eighty years, the length of each separate episcopate not being known. The date therefore of this latter Maximus of Jerusalem accords sufficiently with the notice in Jerome respecting the writer; but it is remarkable that though both Eusebius and Jerome mention the bishop (Eusebius, *Chronic.* and Hieron. *Euseb. Chron. Interpretatio*), they do not either of them identify the writer with him; and it is remarkable that in the list given by Eusebius of the bishops of Jerusalem in his *Histor. Eccles.* (v. 27), the names of the second Maximus and his successor, Antoninus, do not appear. It must be considered therefore uncertain whether the writer and the bishop are the same person, though it is most likely they were. The title of the work of Maximus noticed by Jerome and Eusebius (for the two questions of the origin of evil and the creation of matter appear to have been comprehended in one treatise) was Περὶ τῆς ὕλης, *De Materia*. Eusebius has given a long extract from it. (*Praep. Evang.* vii. 21, 22.) The same extract, or a portion of it, is incorporated, without acknowledgment, in the *Dialogus Adamantii de recta in Deum Fide*, or *Contra Marcionitas*, sect. iv. commonly ascribed to Origen, but in reality written or compiled long after his time. It is also quoted in the *Philocalia*, c. 24, compiled by Gregory Nazianzen and Basil the Great, almost entirely from the works of Origen. In the short inscription to the chapter they are said to be from the *Praeparatio Evangelica* of Eusebius; and their being contained also in the supposed work of Origen, *De Recta Fide*, is affirmed in a probably interpolated sentence of the concluding paragraph of the chapter. (Delarue, *Opera Origenis*, vol. i. p. 800, seq.) This passage, apparently the only part of Maximus' work which has come down to us, is given in the *Bibliotheca Patrum* of Galland (vol. ii. p. 146), who identifies the author

with the bishop, and gives his reasons for so doing in the *Prolegomena* to the volume, c. 6; see also Cave, *Hist. Litt.* ad ann. 196, vol. i. p. 95; Tillemont, *Mémoires*, vol. ii. p. 760, &c., *note xiii. sur Origène.*

Beside the two bishops of Jerusalem of this name already noticed, there was a third in the reign of Constantine the Great and his sons. He suffered in one of the later persecutions of the heathen emperors, apparently under Maximian Galerius. (Philostorg. *H. E.* iii. 12.) He suffered the loss of his right eye, and some infliction, possibly ham-stringing, in his right leg. (Theodoret. *H. E.* ii. 26.) His sufferings in the cause of Christianity and the general excellence of his character so endeared him to the people of Jerusalem, among whom he officiated as priest, that when he was appointed by Macarius, bishop of that city, to the vacant bishopric of Diospolis, the multitude would not allow him to depart; and Macarius was obliged to forego the appointment, and nominate another in his place. According to some accounts, Macarius repented almost immediately of the nomination of Maximus to Diospolis, and readily consented to his remaining at Jerusalem, taking him for his assistant in the duties of the episcopal office, and his intended successor, fearing lest Eusebius of Caesarnea and Patrophilus of Scythopolis should procure the election of a favourer of Arianism. (Sozomen, *H. E.* ii. 20.) On the decease of Macarius some time between A. D. 331 and 335, Maximus succeeded him, and was present at the council of Tyre, A. D. 335, when Athanasius was condemned. Sozomen records (*H. E.* ii. 25) that at this council Paphnutius, a bishop of the Thebais or Upper Egypt, and himself a confessor, took Maximus by the hand, and told him to leave the place: "For," said he, "it does not become us, who have lost our eyes and been hamstrung for the sake of religion, to join the council of the wicked." This appeal was in vain, and Maximus was induced by some unfairness to subscribe the decree condemning Athanasius. However, he soon repented of this step, and at a synod of sixteen bishops of Palestine joyfully admitted Athanasius to communion when returning from the council of Sardica, through Asia, to Alexandria. Sozomen relates (*H. E.* iv. 20) that Maximus was deposed by the influence of Acacius of Caesaraea and Patrophilus, A. D. 349 or 350, and Cyril [CYRILLUS, ST., of Jerusalem] appointed in his place; but if there is any truth in this statement, of which Jerome, in his Chronicle, does not speak, the death of Maximus must have very shortly succeeded his deposition. (Socrat. *H. E.* ii. 8; Sozom. *ll. cc.*, and iii. 6; Theodoret, *l. c.*; Philostorg. *l. c.*; Le Quien, *Oriens Christianus*, vol. iii. col. 156, &c.) [J. C. M.]

MA'XIMUS, JU'LIUS, one of the generals sent by Civilis against Vocula. (Tac. *Hist.* iv. 33.) [CIVILIS; VOCULA.]

MAXIMUS, JU'LIUS VERUS. [MAXIMUS CAESAR.]

MA'XIMUS, JU'NIUS, a contemporary of Statius, from whom we learn that he made an epitome of the histories of Sallust and Livy. (Stat. *Silv.* iv. 7, ult.)

MA'XIMUS, LABE'RIUS. [LABERIUS.]

MA'XIMUS, MAGNUS CLEMENS, Roman emperor, A. D. 383—388, in Gaul, Britain, and Spain, was a native of Spain (Zosim. iv. p. 247), but not of England, as modern authors assert. He boasted of being a relation of his contemporary, the emperor Theodosius the Great, though the fact is that he had merely lived some years in the household of that emperor in a subordinate capacity. He was of obscure parentage; an uncle of his, however, is mentioned in history, and also a brother, Marcellinus, whose name will appear again in the course of this sketch. Maximus accompanied Theodosius on several of his expeditions, was promoted, and, perhaps as early as A. D. 368, proceeded with his master to Britain, where he remained many years in the quality of a general, as it seems, but decidedly not as governor of that province, as some modern writers of eminence pretend. It is said that he married Helena, the daughter of Eudda, a rich noble of Caersegont (Caernarvon in Wales), but the authority is more than doubtful. (Comp. Gibbon, c. xxvii. p. 7, note k. ed. 1815, 8vo.) The predilection of the emperor Gratian for foreign barbarians excited discontent among the legions in Britain, which were the most turbulent in the whole Roman army. Maximus is said to have secretly fomented their disaffection, and thus a terrible revolt broke out which led to the accession of Maximus and the ruin of Gratian. Zosimus, though by no means a detractor of Maximus, charges him with having acted thus; but Orosius and Sulpicius Severus both state that the troops had forced Maximus, who was known as a man of principle and merit, to accept the imperial dignity, which was offered him by the rebels; and Orosius says that he solemnly protested his innocence. However this may be, Maximus was proclaimed emperor in A. D. 383 (not in 381 as Prosper states in his *Chronicon*). A short time before his accession he had adopted the Christian religion.

Maximus immediately gave orders to all the troops stationed in Britain to assemble as soon as possible, and he lost no time in attacking Gratian in Gaul. It is related in the life of Gratian that he was defeated by the usurper near Paris, deserted by his general Merobaudes, a Frankish chief, and finally slain near Lyon, on his flight to Italy, by Andragathius, who pursued him by order of Maximus. The sudden overthrow of the power of Gratian was followed by the as sudden and complete establishment of the power of Maximus: Gaul, Spain, and Britain did homage to the fortunate usurper, who associated his son Victor with him, proclaiming him Caesar, and perhaps Augustus; and the new emperor took up his residence at Trèves, where there are still some monuments extant of his reign. No persecutions were instituted against the adherents of Gratian, except Merobaudes and Balio or Vallio, who lost their heads on account of their ambiguous conduct, and it seems that, with these exceptions, Maximus was not wrong when, in later times, he boasted that his elevation had caused no loss of Roman life except on the field of battle. Yet even Merobaudes and Vallio were not Romans but barbarians. When the news of the downfall of Gratian and the success of Maximus reached Theodosius, he resolved to wrest the crown from the usurper, but ambassadors arrived from Maximus with peaceful offers, backed by stern declarations of sacrificing every thing for the maintenance of his power; and as Theodosius was then unable to wage war with a rebel who was popular among the experienced and bold veterans of the West, he accepted the propositions made to him. Maximus was, in consequence, re-

cognised by Theodosius and Valentinian as Augustus and sole emperor in Gaul, Spain, and Britain, while the new emperor in his turn promised not to molest Valentinian in the possession of Italy and Illyricum, which he had held already in the time of his brother Gratian.

Nothing now prevented Maximus from enjoying his power, and promoting the happiness of his subjects, but two circumstances, each of which was sufficient to foretell a future commotion. The professed friendship of Theodosius was not real, and the unparalleled success of Maximus swelled his ambition so much that he stepped beyond those limits of wisdom within which he ought to have kept his future plans. Italy was governed by a feeble youth, but who might become dangerous when a man, unless he forgot that he was the brother of a murdered emperor. The possession of Italy was therefore the great object at which Maximus aimed; and the revenues of his vast dominions were exhausted to form an army, the contingents of which were raised among the most warlike barbarians of the time. Yet less confident in arms than in intrigues, Maximus prevailed upon the ministers of young Valentinian to accept from him auxiliaries for an intended war in Pannonia; and, although his motives were seen through by St. Ambrose and the other councillors of Valentinian, the forces of Maximus were allowed to cross the passes of the Alps (387). In their rear followed Maximus with his main army, and while the inhabitants of Milan, where the imperial court of Italy then resided, expected to welcome allies, they and their master were terrified by the sudden and unaccountable appearance of a hostile army under their walls. Flight was the only means of safety for Valentinian. Without loss of time he escaped with his mother Justina to Aquileia, and thence by sea to Thessalonica, whence he despatched messengers to Constantinople to apprise Theodosius of his fate. Maximus entered Milan in triumph, and Rome and the rest of Italy soon submitted to him almost without a struggle.

The alarm of Theodosius at hearing at once of the loss of Italy, the disgrace of a weak yet beloved colleague, and the triumph of a hated rival, may be easily imagined. Instead of inviting Valentinian to proceed to Constantinople, he hastened, without losing any time, to Salonica, accompanied by his principal ministers, and then, with the fugitive emperor and his mother Justina, concerted measures to check the threatening course of the British conqueror. His love for Valentinian's sister Galla added wings to his resolution: in the midst of his preparations for bloodshed and war he married that beautiful princess, and then set out to encounter the legions of Gaul. Maximus, meanwhile, prepared for resistance by sea and land. Andragathus covered the coast of Italy with a powerful fleet, and the emperor concentrated his troops near Aquileia, despatching his van into Noricum and Pannonia, in order to receive Theodosius in that quarter if he should choose to come by land. Theodosius did come by land, and in the first engagement at Siscia, on the Save, the Western troops were completely defeated: they suffered a second defeat, being then commanded by Marcellinus, the brother of Maximus; and now Theodosius broke through the Noric Alps into Italy. Maximus, flying before him, took refuge within the walls of Aquileia, arriving there nearly at the same time as his pursuers. The troops of Theodosius immediately stormed the city, and with such energy that they took it at once, and seized Maximus, it is said, while seated on his throne. Theodosius was waiting the issue at his head-quarters, three miles from Aquileia. Thither Maximus was carried, loaded with chains. With a stern yet calm voice Theodosius reproached him for his rebellion against Gratian and unbounded ambition, and then gave orders for his decapitation, which took place on the same day (27th or 28th of August, 388). Victor, the son of Maximus, being then engaged in Gaul against the Franks, Arbogastes marched against him with a strong force. Victor was defeated and taken prisoner, and shared the fate of his father. Andragathus, the commander of the fleet of Maximus, upon hearing of the death of his master, threw himself in a fit of despair into the sea and was drowned. Theodosius was merciful and generous towards the mother and sisters of his fallen rival; but he nullified all the laws issued by Maximus. Valentinian nominally succeeded Maximus in the possession of Italy and the country beyond the Alps, but the real emperor was Theodosius. (Zosim. iv. p. 247, &c. ed. Oxon. 1679, 8vo.; Sozomen. vii. 12, &c.; Oros. vii. 34, &c.; Socrates, *H. E.* v. 11, &c.; Rufin. ii. 14—17; Greg. Turon. *Hist. Franc.* i. 43; Ambros. *Enarratio in Psalm. LXI.* (in the first vol. of his works, p. 961), *Epistol. XXIV.* in vol. ii. p. 888, ep. 40, p. 952, &c., *De Obitu Valentin.* ibid. p. 1182, in the Benedictine ed.; Sulpic. Sever. *Vita B. Martini*, c. 23, *Dialog.* ii. 7, iii. 15; Pacatus, *Panegyric. Theodosii*, in "Panegyr. Vet." xii.; Prosper, *Chron.;* Marcellin. *Chron.;* Theoph. p. 57, &c. ed. Paris.) [W. P.]

COIN OF MAXIMUS MAGNUS.

MA'XIMUS, CN. MA'LLIUS, was consul in B. C. 105, when he carried his election against Q. Catulus [CATULUS, No. 5]. Cicero represents Mallius as an utterly worthless man. (*Pro Planc.* 5, *pro Muraen.* 36.) Mallius obtained Transalpine Gaul for his province, and, principally through dissensions with his colleague, the proconsul Q. Servilius Caepio [CAEPIO, SERVILIUS, No. 7], he was utterly defeated by the Boian Gauls. His two sons perished in the action, and on his return to Rome he was impeached, and defended by M. Antonius, the orator. (Sall. *B. J.* 114; Liv. *Epit.* 67; Cic. *de Orat.* 28.) [W. B. D.]

MA'XIMUS, MA'RIUS, is repeatedly cited as a weighty authority by the Augustan historians. He appears to have written at great length the biographies of the Roman emperors, beginning with Trajan and ending with Elagabalus, and very probably, as Casaubon conjectures, flourished under Alexander Severus. He is named with great respect by Ammianus Marcellinus, but is termed by Vopiscus (*Firm.* c. 1) "homo omnium verbosissimus qui et mythistoricis se voluminibus implicavit." (See Spartian. *Hadrian.* 2, Casaubon's

note; Lamprid. *Alex. Sev.* 30; Vulcat. Gallic. *Avid. Cass.* 6, 9; Lamprid. *Commod.* 13, 15; Spartian. *S. Sever.* 15; Capitolin. *Albin.* 3, 9, 12; Spartian. *Get.* 2; Lamprid. *Alex. Sev.* 5, 65, *Elagab.* 11.)

No distinct idea can be formed of the arrangement of the work from the manner in which it is quoted by Spartianus (*Get.* 2), "de cujus vita et moribus in vita Severi Marius Maximus *primo septenario* satis copiose retulit." [W. R.]

MA'XIMUS, ME'SSIUS, one of the most intimate friends of the younger Pliny, seems to have been a native of Verona, and certainly possessed considerable influence in the neighbourhood of that town, to which his wife belonged. (Plin. *Ep.* ii. 14.) Hence Pliny recommends to him Arrianus, of Altinum, a town near Venice (iii. 2). Maximus was subsequently sent into Achaia to arrange the affairs of the free towns in the province, on which occasion Pliny addressed him a letter, in imitation of Cicero's celebrated epistle to his brother Quintus, to teach him how he ought to discharge the duties of his new appointment (viii. 24). Maximus was an author, and one of his works is praised by Pliny in the most extravagant terms (iv. 20). Pliny appears to have frequently consulted him respecting his own literary compositions. The following letters of Pliny are addressed to Maximus: ii. 14, iii. 2, 20, iv. 20, 25, v. 5, vi. 11, 34, vii. 26, viii. 19, 24, ix. 1, 23.

MA'XIMUS, PETRO'NIUS (ANI'CIUS?), Roman emperor, A. D. 455. His long and meritorious life as an officer of state forms a striking contrast with his short and unfortunate reign. He belonged to the high nobility of Rome, and was a descendant, or at any rate a kinsman, of Petronius Probus, who gained so much power in Rome towards the end of the fourth century of our era; it is doubtful whether he was the son of a daughter of the emperor Maximus Magnus; nor is his title to the Anician name sufficiently established, although Tillemont says that there are two inscriptions on which he is called Anicius. Maximus Petronius was born about A. D. 388, or perhaps as late as 395. At the youthful age of 19 he was admitted to the council of the emperor Honorius in his double quality of tribune and notary (407 or 414). In 415 he was comes largitionum, and in 420 he filled the important office of praefectus Romae, discharging his duty with such general satisfaction that, in 421, on the solicitation of the senate and people of Rome, the emperors Honorius and Arcadius caused a statue to be erected to him on the Campus Trajani. In 433 he was second consul, the emperor Theodosius II. being the first. During the years 439 till 441, and afterwards in 445, he was praefectus Italiae. In 443 he was again chosen consul, being the first: his colleague was Paterius. Valentinian III. held him in such esteem that he ordered a medal to be struck in honour of him, which represented on the obverse the head and name of the emperor, and on the reverse the name and image of Maximus dressed in the consular garb. Maximus was in every respect what we now understand under the French term, a "grand seigneur:" he was of noble birth, rich, generous, well educated, with a strong turn for literature, fine arts, and science, full of dignity yet affable and condescending, a professed lover and practiser of virtue, yet with a sufficient smack of fashionable follies and amiable vices to secure him an honourable rank among the gay companions of the corrupt Valentinian. Maximus found no scruple in secretly helping the emperor in his intrigues against Aëtius, which ended in the murder of that great man in 454; but he was now to experience that while it is only dangerous to be disliked by men like Valentinian, it is at once dangerous and disgraceful to be liked by them, because their attachment is neither guided by principles nor ennobled by esteem. Maximus had a beautiful and virtuous wife of whom Valentinian was enamoured. One day, having lost a great deal of money to the emperor, while playing with him, he gave him his seal ring as a pledge for the debt. Valentinian sent this ring to the wife of Maximus in the name of the empress Eudoxia, with a request to join her and her husband at the palace. The unsuspicious lady proceeded thither forthwith, and was ushered into a solitary room where, instead of her husband and the empress, she found the emperor, who began by a declaration of love. Meeting with an indignant repulse he forced her person. The disgraced woman returned to her mansion, almost dying with shame, and accused Maximus of having had a hand in this infamous transaction. The feelings of her husband need no description. His wife died soon afterwards. He brooded revenge, and the numerous friends of the murdered Aëtius being animated by the same feelings, he joined them joyfully. On the 16th of March 455, Valentinian was amusing himself in the Campus Martius; suddenly a band of armed men rushed upon him, and the emperor was murdered.

Maximus was now proclaimed emperor, and he accepted the crown, but never enjoyed it. On the very day of his accession he was a prey to grief and remorse, and, fully aware of the danger that surrounded the master of Rome, he compared his fate with that of Damocles. Anxious to secure himself on his bloody throne he appointed his friend Avitus commander-in-chief, and he contrived a marriage between his son Palladius and Eudoxia, the daughter of the late Valentinian. He then forced Eudoxia, the widow of Valentinian, to marry him. This proved his ruin. Eudoxia, twice empress, yet disdained her condition, and full of hatred against Maximus, entered into intrigues with Genseric, the king of the Vandals, at Carthage, the result of which was that the barbarian equipped a fleet for the conquest of Rome. Maximus was apprised of the fact, but did nothing to prevent the approaching storm: he was incompetent as an emperor. Suddenly news came that the Vandals were disembarking at the mouth of the Tiber. Rome was in commotion and fear, and the trembling people looked up to Maximus for relief. He advised flight to those who could fly, resignation to those who could not, and then set out to abandon his capital and his people. But he had not yet left Rome when he was overtaken by a band of Burgundian mercenaries, commanded by some old officers of Valentinian; they fell upon him, and he expired under their daggers. His body was dragged through the streets of Rome, mutilated, and then thrown into the Tiber. Three days afterwards Genseric made his entry into Rome and sacked the city. The reign of Maximus lasted between two and three months, but there are great discrepancies regarding the exact number of days. The reader will receive ample information on this point from not. xii. to page 628 of the 6th

vol. of Tillemont, *Hist. des Empereurs.* (Procop. *Bell. Vand.* i. 4, 5; Sidon. Apollin. *Ep.* i. 9, ii. 13; *Panegyr. Aviti*, v. 359, &c., 442, &c.; Prosper, Victor, Idatius, Marcellinus, *Chronica;* Evagr. ii. 7; Jornand. *De Reb. Goth.* p. 127, ed. Lindenbrog.) [W. P.]

MA'XIMUS PLANU'DES. [PLANUDES.]

MA'XIMUS, QUINTI'LIUS, the brother of Quintilius Condianus, of whom an account is given under CONDIANUS.

MA'XIMUS, RUTI'LIUS, a Roman jurist of uncertain age. He is only known from the Florentine Index and a single excerpt in the Digest (30. s. 125), as the author of a treatise in a single book, *Ad Legem Falcidiam*, which was enacted B. C. 40. [G. L.]

MA'XIMUS, SANQUI'NIUS, is first mentioned towards the latter end of the reign of Tiberius, A. D. 32, when he is spoken of as a person of consular rank. (Tac. *Ann.* vi. 4.) We learn from Dion Cassius (lix. 13) and the Fasti that he was consul A. D. 39, in the reign of Caligula, but from the passage of Tacitus quoted above, he must have been consul previously, though his first consulship does not occur in the Fasti. He also held the office of praefectus urbi in the reign of Caligula. (Dion Cass. *l. c.*) In the reign of Claudius he had the command in Lower Germany, and died in the province, A. D. 47. (Tac. *Ann.* xi. 18.) He seems to have been a different person from Sanquinius, the accuser of Arruntius. (Tac. *Ann.* vi. 7.)

MA'XIMUS SCAURUS. [SCAURUS.]

MA'XIMUS, SULPI'CIUS GALBA. [GALBA, No. 1.]

MA'XIMUS TAURINENSIS, so called because he was bishop of Turin, flourished about the middle of the fifth century. He subscribed in A. D. 451 the synodic epistle of Eusebius, bishop of Milan, to Leo the Great; and from the circumstance that in the acts of the council of Rome, held in A. D. 465, by Hilarius, the successor of Leo, the signature of Maximus immediately follows that of the chief pontiff, taking precedence of the metropolitans of Milan and Embrun, we may conclude that he was the oldest prelate present. It has been inferred from different passages in his works that he was born about the close of the fourth century, at Vercelli, that he was educated in that city, that he there discharged the first duties of the sacred office, and that he lived to a great age; but it is impossible to speak with certainty upon these points.

Gennadius, who is followed by Trithemius, states that Maximus composed a great number of tracts and homilies upon various subjects, several of which he specifies. Many of these have been preserved in independent MSS., while the Lectionaria of the principal monasteries and cathedrals in Europe, investigated with assiduity from the days of Charlemagne down to our own times, have yielded so many more which may with confidence be ascribed to this bishop of Turin, that he must be regarded as the most voluminous compiler of discourses in the Latin church. Little can be said in praise of the quality of these productions, most of which were probably delivered extemporaneously. They are so weak and so destitute of grace, eloquence, and learning, that we wonder that they should ever have been thought worthy of preservation at all. The only merit they possess is purely antiquarian, affording as they do incidentally considerable insight into the ecclesiastical ceremonies and usages of the period to which they belong, and containing many curious indications of the state of manners.

In the complete and sumptuous edition superintended by Bruno Brunus, published by the Propaganda at Rome (fol. 1784), under the especial patronage of Pope Pius the Sixth, and enriched with annotations by Victor Amadeus, king of Sardinia, the various pieces are ranked under three heads.

I. *Homiliae.* II. *Sermones.* III. *Tractatus.*

The *Homiliae* and the *Sermones*, the distinction between which is in the present case by no means obvious or even intelligible, amounting in all to 233, are divided each into three classes, *De Tempore*, *De Sanctis*, *De Diversis;* the discourses *De Tempore* relating to the moveable feasts, those *De Sanctis* to the lives, works, and miracles of saints, confessors, and martyrs; those *De Diversis* to miscellaneous topics.

The *Tractatus*, in No. 6, are I. II. III. *De Baptismo.* IV. *Contra Paganos.* V. *Contra Judaeos.* VI. *Expositiones de Capitulis Evangeliorum.*

Besides the above, we find in an appendix thirty-one *Sermones*, three *Homiliae*, and two *Epistolae*, all of doubtful authenticity; and it is, moreover, proved that a vast number of sermons and homilies have been lost.

Sermons by Maximus were first printed at Spires, by Peter Drach, fol. 1482, in the *Homilarium Doctorum*, originally compiled, it is said, by Paulus Diaconus, at the command of Charlemagne. Seventy-four of his homilies were published in a separate form by Joannes Gymnicus at Cologne, 8vo. 1535. The number was gradually increased by the Benedictines in their editions of Augustin and Ambrose, by Mabillon (*Museum Italicum*, 1687), by Muratori (*Anecdot.* vol. iv. 1713), by Martene and Durand (*Collectio amplissima*, &c., 1733—1741), and by Galland (*Biblioth. Patrum*, vol. ix. &c.), who, however, merely collected and arranged the contributions of preceding scholars; but all editions must give way to that of Brunus mentioned above. (Schönemann, *Biblioth. Patrum Lat.* vol. ii. § 25; Galland, *Bibl. Patr.* Proleg. ad vol. ix. c. ix.; and Brunus, in the life of Maximus, prefixed to his edition.) [W. R.]

MA'XIMUS TYRANNUS, Roman emperor, was raised to the supreme power, in A. D. 408, by Gerontius when this general rebelled in Spain against Constantine. Olympiodorus says that Maximus was the son of Gerontius, but it seems more probable that he was only an officer in the army and his tool, and in the latter quality he behaved during the short time he bore the imperial title. When immediately after his revolt Gerontius marched into Gaul, Maximus remained at Tarragona, but could not prevent the Alans, Suevians, Vandals, and other barbarians from invading Spain in 409. After the defeat of Gerontius at Arles, and his death, in 411, Maximus was compelled to yield to the victorious Constantine, who forced him to renounce the imperial title, but granted him life and liberty on account of his incapacity for important affairs. Maximus retired among the barbarians and lived an obscure life in a corner of Spain. As Orosius speaks of him as a living person, he was consequently alive in 417, the year in which that writer composed his work. Prosper states that in 419 (418?) he rebelled and

made himself master of the Roman portion of Spain; but this rebellion was a trifling affair, and he perhaps only got possession of some small district. Failing in his enterprise he was seized, carried to Italy, and, in 422, put to death at Ravenna together with Jovinus. [GERONTIUS.] (Sozom. ix. 12—15; Orosius, vii. 42, 43; Olympiodorus apud Phot. *Biblioth.* cod. 80; Greg. Turon. l. ii. c. 9; Prosper, Marcellinus, Idatius, *Chronica.*) [W. P.]

MA'XIMUS TY'RIUS, a native of Tyre, a Greek writer of the age of the Antonines, was rather later, therefore, than Maximus the Rhetorician, mentioned by Plutarch (*Symp.* ix. probl. 4), and rather earlier than the Maximus mentioned by Porphyry (apud Euseb. *Evang. Praep.* x. 3) as having been present at the supper given by Longinus at Athens in honour of Plato. It is disputed whether Maximus of Tyre was one of the tutors of the emperor Aurelius. The text of the *Chronicon* of Eusebius, in which he is mentioned, being lost, we have to choose between the interpretation of his translator Jerome, according to whom Maximus is not mentioned as tutor to the emperor, and the reading of Georgius Syncellus [GEORGIUS, No. 46], who appears to have transcribed Eusebius, and according to whom Maximus held that office in conjunction with Apollonius of Chalcedon [APOLLONIUS, No. 11], and Basileides of Scythopolis [BASILEIDES, No. 2]. Even if we accept the reading of Syncellus, as representing the genuine text of Eusebius, it is not improbable that the statement may have arisen from the latter confounding Claudius Maximus, the Stoic, with Maximus of Tyre. Tillemont contends earnestly (*Hist. des Empereurs*, vol. ii. p. 550, *note* 11, *sur l'Emp. Tite Antonin.*) for the identity of the two persons, following in this the judgment of Jos. Scaliger, Jac. Cappellus, Dan. Heinsius, and Barthius. According to Suidas (*s. v.* Μάξιμος Τύριος) Maximus resided at Rome in the time of the emperor Commodus, and the title of the MS. of the *Dissertationes Maximi*, in the King's Library at Paris, used by Heinsius, Μαξίμου Τυρίου Πλατωνικοῦ φιλοσόφου τῶν ἐν Ῥώμῃ διαλέξεων τῆς πρώτης ἐπιδημίας λόγοι μα', *Maximi Tyrii Platonici Philosophi Dissertationum Romae, quum ibi primo versaretur, compositarum*, &c., gives reason to believe that he resided there at least twice. Davis, indeed, disputes this, and conjectures from intimations contained in the work itself that only a few of the dissertations (five or perhaps seven) were written at Rome, that others were written in Greece, in which country he thinks Maximus passed a longer period of his life than at Rome. Certainly, while his works contain abundant allusions to Grecian history, there is scarcely a single reference to that of Rome. In one passage (*Dissert.* viii. 8), Maximus states that he had seen the sacred rivers Marsyas and Maeander at Celaenae in Phrygia. He probably also had visited Paphos, in the isle of Cyprus, Mount Olympus, in Asia Minor, and perhaps Aetna, in Sicily, with which he contrasts Olympus; and as he had seen also the quadrangular stone which the Arabs worshipped as an image or emblem of their deity, it is most likely that he had been in Arabia. (Maxim. *Dissert.* ibid.) But he does not appear to have resided in these places, but only to have visited them in the course of his travels, which must have been extensive. The time of his death is not known.

The title of his only extant work is variously given as Διαλέξεις, *Dissertationes*, or Λόγοι, *Sermones*. It consists of forty-one dissertations on theological, ethical, and other philosophical subjects. Heinsius thinks that the author arranged them in ten *Tetralogia*, or sets of four each, according to the subjects; and in one of his notes he conjecturally gives what he regards as their correct order. The *Dissertatio* Ὅτι πρὸς πᾶσαν ὑπόθεσιν ἁρμόσεται ὁ τοῦ φιλοσόφου λόγος, *Omni subjecto philosophiam convenire*, he considers to have been the prœm or introduction to the whole work. The work was first printed in the Latin version of Cosmus Paccius, archbishop of Florence, made from a MS. of the original which Janus Lascaris had brought from Greece into Italy to Lorenzo de' Medici. This version was published fol. Rome, 1517, by Petrus Paccius, the translator's brother: again, fol. Basil. 1519, and in a smaller form at Paris, 1554. The Greek text was first printed by Hen. Stephanus, 8vo. Paris, 1557, accompanied, but in a separate volume, by the version of Paccius. The edition of Heinsius, from a MS. in the King's Library at Paris (with the title quoted above), with a new Latin version and notes by the editor, was printed 8vo. Leyden, 1607 and again 1614, and without the notes, A. D. 1630. It has been reprinted once or twice since then. In the first edition the Latin version and the notes formed separate volumes. Heinsius did not follow either the arrangement of his MS. or his own suggested arrangement in *Tetralogia*. The first edition of Davis, fellow of Queen's College, Cambridge, with the version of Heinsius, whose arrangement he adopted, and short notes, was published, 8vo. Cambridge, 1703; the second and more important edition, in which the text was carefully revised and a different arrangement of the *Dissertationes* was adopted, was published after the editor's death by Dr. John Ward, the Gresham professor, with valuable notes, by Jeremiah Markland, 4to. London, 1740. This second edition of Davis was reprinted with some corrections and additional notes by Jo. Jac. Reiske, 2 vols. 8vo. Lips. 1774—5. The works Περὶ Ὁμήρου καὶ τίς ἡ παρ' αὐτῷ ἀρχαία φιλοσοφία, *De Homero et quae sit apud eum antiqua Philosophia*, and Εἰ καλῶς Σωκράτης οὐκ ἀπελογήσατο, *Rectene Socrates fecerit, quod accusatus non responderit*, mentioned by Suidas (*l. c.*), appear to be two of the *Dissertationes*, Nos. 16 and 39, in the editions of Heinsius and first of Davis, and Nos. 32 and 9 in Davis's second and Reiske's editions. Some *Scholia in Cratylum Platonis*, by Maximus of Tyre, were formerly extant in the Palatine Library. Fed. Morellus conjectured, but on insufficient grounds, that Maximus was the Tyrian sophist mentioned by Libanius (*Orat.* xix. *pro Saltatoribus*) as having written an Ἐνταφιος λόγος, *Oratio Funebris*, for the Trojan Paris.

The merits of Maximus of Tyre have been variously estimated. Reiske, who undertook the charge of the Leipzig edition, at the request of the bookseller, when worn down by increasing years and long literary labours, especially in editing Plutarch, speaks of Maximus as a tedious, affected writer, who degraded the most elevated and important subjects by his trivial and puerile mode of treating them. But Markland, while admitting and blaming the haste and inaccuracy of Maximus, praises his acuteness, ability, and learning. He thinks that Maximus published two editions of his

Dissertationes; in the second of which (represented by the version of Paccius, the Parisian MS. followed by Heinsius, and the Harleian MS., one of those employed by Davis for his second edition) he corrected the errors in argument of the first edition, but left uncorrected the numerous errors as to historical facts. (Fabric. *Biblioth. Graec.* vol. i. p. 516, vol. iii. p. 77, vol. v. p. 515, &c.; Heinsius, Davis, Markland, alii, *Praefat. Notae &c. ad Opera Maximi Tyrii.*) [J. C. M.]

MA'XIMUS, VALE'RIUS. 1. M'. VALERIUS (VOLUSI F.) VOLUSUS MAXIMUS, was the first of the Valerian house who bore the surname of Maximus. He was a brother of P. Valerius Poplicola, and was dictator in B. C. 494, when the dissensions between the burghers and commonalty of Rome *de Nexis* were at the highest. Valerius was popular with the plebs, and induced them to enlist for the Sabine and Aequian wars, by promising that when the enemy was repulsed, the condition of the debtors (*nexi*) should be alleviated. He defeated and triumphed over the Sabines; but unable to fulfil his promise to the commons, resigned his dictatorship. The plebs, seeing that Valerius at least had kept faith with them, escorted him honourably home. As he was advanced in life at the time of his dictatorship, he probably died soon after. (Dionys. vi. 39—45; Liv. ii. 30, 31; Cic. *Brut.* 14.)

2. M. VALERIUS M'. F. VOLUSI N. LACTUCA MAXIMUS, son of the preceding, was consul in B. C. 456. He opposed Icilius, tribune of the plebs, in his efforts to assign the Aventine hill to the commons. (Dionys. x. 31—33; Liv. iii. 31.) The cognomen Lactuca, lettuce, a favourite esculent of the early Romans (Mart. *Ep.* x. 14) belongs to the same class of surnames as Cicer (Cicero) (Plin. *H. N.* xviii. 3; Plut. *Cic.* 1) and Stolo in the Licinian family. (Varr. *R. R.* i. 2.)

3. M. VALERIUS M. F. M. N. LACTUCINUS MAXIMUS, was one of the military tribunes, with consular power, in B. C. 398 and 395. (Liv. v. 14, 24.)

4. M. VALERIUS M. F. M. N. MAXIMUS, was four times praetor and consul in B. C. 312. His province was Samnium, and it afforded him a triumph, *De Samnitibus Soraneisque* (Fasti). He was legatus to the dictator, Papirius Cursor, in B. C. 308, and censor in B. C. 307, when he extended or improved the roads through the demesne lands. (Liv. ix. 29, 40, 41, 43.)

5. M. VALERIUS M. F. M. N. MAXIMUS, with the agnomen CORVINUS, derived from his father, M. Valerius Corvus, who was five times consul in the Samnite wars. He was consul in B. C. 289 (Fasti). From the loss of Livy's second decade, the history of his consulship is lost.

6. M. VALERIUS MAXIMUS, with the agnomen POTITUS, was consul in B. C. 286. The agitation attending the Hortensian laws occupied the consuls of this year. (Fast.; Plin. *H. N.* xvi. 10.)

7. M. VALERIUS MAXIMUS, was consul in A. D. 253, 256. (Fasti.) [W. B. D.]

MA'XIMUS, VALE'RIUS, to whom the praenomen *Marcus* is assigned in one of the best MSS., and that of *Publius* in another, is known to us as the compiler of a large collection of historical anecdotes, entitled *De Factis Dictisque Memorabilibus Libri IX.*, arranged under different heads, the sayings and doings of Roman worthies being, moreover, kept distinct in each division from those of foreigners. No reasonable doubt can be entertained with regard to the period when he flourished. The dedication is indeed couched in such general terms, that the adulation might apply to almost any Caesar; but when we find the writer speaking of himself as removed by two generations only from M. Antonius the orator (vi. 8. § 1), when we remark the studied abhorrence everywhere expressed towards Brutus and Cassius (vi. 4. § 5, i. 8. § 8), and the eager flattery so lavishly heaped upon the Julian line, we at once conclude that he lived under the first emperors. The description of the reigning prince as one descended from both of the two illustrious censors, Claudius Nero and Livius Salinator (ix. 2. § 6), distinctly marks out Tiberius; and, this point being fixed, we can determine that the parricide, whose treason and destruction form the theme of a glowing invective (ix. 11. § 4), must be the notorious Sejanus. The opinion hazarded by some of the earlier scholars, that we ought to regard this Valerius Maximus as the same person with the consul of that name who held office for the first time under Volusianus in A. D. 253, and for a second time under Gallienus in A. D. 256, seems to be totally devoid of any foundation, and is directly contradicted not only by the evidence recited above, but also by the fact that the Valerius Maximus whom we are now considering is referred to by the elder Pliny (*H. N.* i. ind. lib. vii.), by Plutarch (*Marcell.* sub fin.), and by Aulus Gellius (xii. 7), the testimony of the last especially being quite impregnable. Of his personal history we know nothing, except the solitary circumstance, recorded by himself, that he accompanied, but in what capacity we are not told, Sex. Pompeius into Asia (ii. 6. § 8), the Sextus Pompeius apparently who was consul A. D. 14, at the time when Augustus died, and who was the first to render homage to his successor.

The subjects treated of are of a character so miscellaneous, that it would be impossible, without transcribing the short notices placed at the head of each chapter, to convey a clear idea of the contents. In some books the topics selected for illustration are closely allied to each other, in others no bond of union can be traced. Thus the first book is entirely devoted to matters connected with sacred rites, and we have a succession of narratives: *De Religione Observata*, *De Religione Neglecta*, *De Religione Simulata*, *De Religione Peregrina Rejecta*, *De Auspiciis*, *De Ominibus*, *De Prodigiis*, *De Somniis*, *De Miraculis*; the second book relates chiefly to certain remarkable civil institutions; the third, fourth, fifth and sixth, to the more prominent social virtues; but in the seventh the chapters *De Strategematis*, *De Repulsis*, are abruptly followed by those *De Necessitate*, *De Testamentis Rescissis*, *De Ratis Testamentis et Insperatis*. Upon observing the symmetry which prevails in some places with the disorder so perceptible in others, we feel strongly disposed to conjecture that particular sections may have been at one time circulated separately, and afterwards collected without due attention being paid to their proper collocation; while at the same time we are impressed with the conviction that a much more suitable and natural disposition of the different parts might be introduced. In this way something like a general plan would become visible; for without going so far as to assert that the whole ought to be regarded in the light of a formal treatise on morality, taught by examples, it

is even now very evident that the greater number of the stories are designed to illustrate some great moral principle. In an historical point of view the work is by no means without value, since it preserves a record of many curious events not to be found elsewhere; but from the errors actually detected upon points where we possess more precise information, it is manifest that we must not repose implicit confidence in the statements unless where they are corroborated by collateral testimony. The writer is much too eager to make a strong impression, and is willing to sacrifice both simplicity and probability for the sake of astonishing and confounding his readers. The style, in like manner, although not destitute of force and point, is throughout constrained and ambitious, full of violent antitheses and harsh metaphors, cumbrous and obscure. The Latinity which was pronounced by Erasmus to bear no more resemblance to that of Cicero than a mule does to a man, is of such an inferior stamp that many critics have been unable to persuade themselves that it could have proceeded from one who bordered closely upon the Augustan age, and hence have been driven to adopt the hypothesis that what we now possess is not really the production of Valerius Maximus, but a series of extracts from him, collected and compressed by a later hand, according to the plan pursued by Justin towards Trogus Pompeius [JUSTINUS]; and Vossius supposes that this task was performed by a certain Julius Paris. Without dwelling upon the *à priori* argument, which is, however, very convincing, that the pages now before us contain many ornaments, many diffuse descriptions, and many grandiloquent periods, which would have been omitted, curtailed, and tamed down by an epitomator, we must make some inquiries into the extent of the original work, and these will be found to bear directly upon the origin and plausibility of the theory which we have just stated.

All the most important MSS. and the earliest printed editions present us with nine books and no more. But to a few codices a short tract is found appended on the history and import of the *praenomen* among the Romans. To this are usually prefixed two brief introductions, first published from MSS. by Pighius. One professes to be *C. Titi Probi in Epitomen suam Praefatio*, the other is anonymous; but both regard this fragment as belonging to an abridgment of a *tenth* book of Valerius Maximus, which is supposed to have discussed all the different names in use; and the second preface ascribes the abridgement expressly to "Julius Paris, the abbreviator of Valerius," who, it is added, entitled it *Liber Decimus de Praenominibus et similibus.* Now, although the "Epitome de Nominum Ratione," as it is sometimes called, does not, as it stands, bear the slightest resemblance in form or in substance to the Memorabilia, and although it is hard to understand how it could, from whatever source derived, have been in any way connected with it, we are fully entitled to infer from these little prefaces that Valerius Maximus had been abridged by a *Titus Probus*, and by a *Julius Paris;* and, in addition to these two, a letter published by Labbe (*Biblioth. MSS.* vol. i. p. 669) furnishes us with the name of a third epitomator, *Januarius Nepotianus.* The belief, however, that what now passes as the work of Valerius Maximus was, in truth, one of these abridgments, has been completely overthrown, in so far as Paris and Nepotianus are concerned, by the researches of Angelo Mai, who detected in the library of the Vatican MSS. of these very abridgements, and printed them in his "Scriptorum Veterum Nova Collectio e Vaticanis Codicibus edita," 4to. Rom. 1828, vol. iii. pt. iii. p. 1—116. The abridgement of Julius Paris includes the whole of the nine books, and also the *Liber Decimus de Praenominibus*, which terminates, it would seem, abruptly, for the index at the beginning of the MS. promises six chapters, *De Praenominibus*, *De Nominibus*, *De Cognominibus*, *De Agnominibus*, *De Appellationibus*, *De Verbis*, of which the first only is extant. There is a dedication likewise to a Licinius Cyriacus, in which Paris declares "*decem* Valerii Maximi libros dictorum et factorum memorabilium ad unum volumen epitomae coegi." This piece was unquestionably executed at a very early period, for the phraseology is very pure, and is by no means a close transcript of the original, from which the epitomator departs not only in words, but occasionally in facts also, as may be seen from the examples quoted in Mai (praef. xxii.). The abridgement of Nepotianus again is very imperfect, breaking off in the second chapter of the third book: it belongs to a later epoch than the former, but is quite independent of it, it is more brief, passes over several of the examples given by Valerius, and substitutes others in their room. We are led to surmise that the same MS. may at one time have embraced the abridgement of Probus also, for subjoined to the conclusion of Julius Paris we read the title C. TITI PROBI FINIT EPITOMA HISTORIARUM DIVERSORUM EXEMPLORUMQUE ROMANORUM. FELICITER EMENDAVI DESCRIPTUM RABENNAE RUSTICIUS HELPIDIUS DOMNULUS, V. C. If these words stand upon a separate leaf, which is not quite certain from the description of Mai, we should be induced to conclude that a large number of sheets had been left out in binding up the MS., and that these had comprehended the five missing sections, "De Nominum Ratione," together with the whole abridgement of Probus. Although the question with respect to the tenth book of Valerius is involved in greater obscurity than ever by the result of the above investigations, we may now feel certain that the second and third of the three propositions by which Vossius endeavoured to get rid of the difficulties by which the subject is embarrassed, cannot be maintained. These were: 1. That Julius Paris was the epitomator of the nine books of Valerius Maximus; 2. That he was the author of the essay "De Nominum Ratione;" 3. That Probus merely drew up an epitome of the essay by Julius Paris.

Finally, we must not omit to point out that even before the discovery of Mai the abridgment by Paris was not altogether unknown. There is a blank in the MSS. of Valerius Maximus extending from i. 1. § 5, of the "externa exempla," down to the end of chapter IV. This hiatus Aldus filled up by an extract supplied to him by Cuspinianus, from the epitome of Paris then existing at Vienna; and this has been retained in all subsequent editions, so that what we now read within the above limits are not the words of Maximus, but of Paris.

Besides the abridgements already specified, Mai found no less than three more among the MSS. of the Vatican, two of them anonymous; the third by "John the son of Andrew;" and so late as the end of the fifteenth century Robert de Valle and

J. Honorius arranged similar excerpta, which were published, the former in 4to., without date and without name of place or printer, but about 1500, the latter at Leipzig, 4to. 1503. These facts prove how highly the Memorabilia was valued as a storehouse where rhetoricians could at all times find a large and varied stock of striking illustrations ready for use; and Paris informs us that his epitome was intended to render these treasures more available to debaters and declaimers.

The Editio Princeps of Valerius Maximus, according to the best bibliographers, is a folio in Gothic characters, without date and without any name of place or printer, but which is known to have been the work of J. Mentelin of Strasburg, and to have appeared about 1470: this and two other very old impressions, one by Peter Schoyfer, fol. Mogunt. 1471, the other by Vindelin de Spira, fol. Venet. 1471, contest the honour of being the first, and in addition, upwards of fourteen distinct editions, were published before 1490, a sure indication of the high estimation in which the book was held.

The first critical edition was that of Aldus, 8vo. Venet. 1502; and the text was gradually improved by the labours of Paulus Manutius, 8vo. Venet. 1534; of Steph. Pighius, who filled up many blanks from MSS., but did not bestow sufficient time upon his task, 8vo. Antv. Plantin. 1657; of Vorstius, 8vo. Berol. 1672; and especially of Torrenius, 4to. Leid. 1726, whose text is still the standard, although some improvements were introduced by Kappius, 8vo. Lips. 1782; and much still remains in a most unsatisfactory condition.

We have an English translation, "The History of the Acts and Sayings of the Ancient Romans, written by Valerius Maximus, translated into English by W. Speed, 8vo. Lond. 1678;" another by Charles Lloyd was advertised in 1814; but it seems doubtful whether it was ever published. There is a very old half translation, half commentary, in French, by Simon de Hesdin and Nicolas de Gonesse, commenced by the former as early as 1364, finished by the latter about 1405, and printed without date or name of place about 1476. See *Mémoires de l'Académie de Belles Lettres*, vol. xxxvi. p. 165. There are also several translations into French, Italian, and German, the most recent in the three languages respectively being those by Fremion, 3 vols. 8vo. Paris, 1827; by Michaele Battagia, 2 vols. 8vo. Treviro, 1821; and by Hoffmann, 5 vols. 16mo. Stuttgard, 1828. [W. R.]

MAZA'CES (Μαζάκης), a Persian, satrap of Egypt. He appears to have succeeded Sabaces, after the latter fell at the battle of Issus. When Amyntas with his Greek troops and some Egyptians who had joined him, appeared before Memphis, Mazaces was at first defeated; but afterwards sallied forth at the head of his forces, while they were scattered about in search of plunder, and slew Amyntas with most of his men. [AMYNTAS.] On the approach of Alexander, Mazaces, who had no Persian troops at his command, and finding resistance hopeless, voluntarily submitted, and gave up to Alexander 800 talents, and all the royal stores, B. C. 332. (Arrian, iii. 1; Curt. iv. 1. § 30, &c., 7. § 4.) [C. P. M.]

MAZAEUS (Μαζαῖος). 1. Satrap of Cilicia, who, with Belesys, satrap of Syria, made head against the revolted Phoenicians, in the reign of Ochus, while the latter was preparing to march against them in person, B. C. 351 (Diod. xvi. 42).

2. A Persian officer who was sent by Dareius, at the head of a small force, to guard the passage of the Euphrates, at Thapsacus, and ravage the district through which Alexander was likely to pass. He prevented the troops sent forwards by Alexander from completing the bridges which they had begun to throw across the river, but retired on the approach of Alexander himself, and rejoined Dareius. His name occurs several times in the account of the manoeuvres which preceded the battle of Gaugamela, and in the battle itself he headed the Persian cavalry, with which he sorely pressed Parmenio, while a detachment by his orders assaulted the Macedonian camp. After the flight of Dareius he retreated with the remnants of the army to Babylon, but made a voluntary surrender on the approach of Alexander, who appointed him satrap of Babylon, B. C. 331. (Arrian, iii. 7. § 2, iv. 18. § 4, vii. 18. § 1; Curt. iv. 9. §§ 7, 12, 14, iv. 12. §§ 1, 15, iv. 15. § 5, iv. 16. §§ 1, 7, v. 1. §§ 17, 43, v. 8. § 12.) [C. P. M.]

MAZARES (Μαζάρης), a Mede, was sent by Cyrus into Lydia, about B. C. 545, to carry into effect there the suggestion of Croesus, that the Lydians should be prevented from bearing arms and be rendered as effeminate as possible. Mazares was also commissioned to bring PACTYAS, the rebel, back to Cyrus, as a prisoner. He compelled the Lydians to submit to the new regulations of the conqueror, and he succeeded in getting Pactyas into his power. He then went against the rebels, who had besieged Tabalus, the Persian governor, in the citadel of Sardis; and, having enslaved the Prienians, he overran the region about the Maeander and the Magnesian plain. Soon after he was attacked by a disease which proved fatal. (Herod. i. 156—161.) [E. E.]

MEBARSAPES (Μηβαρσάπης), king of Adiabene, a province of Assyria, was attacked by Trajan in his expedition against the Parthians. (Dion Cass. lxviii. 22, with the note of Reimarus.)

MECHANEUS (Μηχανεύς), skilled in inventing, was a surname of Zeus at Argos (Paus. ii. 22, § 3). The feminine form, Mechanitis (Μηχανῖτις), occurs as a surname of Aphrodite, at Megalopolis, and of Athena, in the same neighbourhood. (Paus. viii. 31, § 3, 36, § 3.) [L. S.]

MECHO'PHANES, a disciple of Pausias, and apparently a distinguished painter of the Sicyonian school, is thus described by Pliny:—"Sunt quibus et Mechophanes, ejusdem Pausiae discipulus, placeat diligentia, alias durus in coloribus, et sile multus." (Plin. *H. N.* xxxv. 11. s. 40. § 31.) [P. S.]

MECISTEUS (Μηκιστεύς). 1. A son of Talaus and Lysimache, brother of Adrastus, and father of Euryalus of Thebes. (Hom. *Il.* ii. 566; Apollod. iii. 6. § 3; comp. EURYALUS.)

2. A son of Echius, and one of the companions of Teucer at Troy. (Hom. *Il.* viii. 333; comp. Herod. v. 67.) Mecisteus also occurs as a surname of Heracles. (Lycoph. 651.) [L. S.]

MECON (Μήκων), i. e. a poppy, is said to have been the name of an Athenian whom Demeter loved, and who was metamorphosed into a poppy plant. (Serv. *ad Virg. Georg.* i. 212; Callim. *Hymn. in Cer.* 45; Theocrit. vii. in fin.) [L. S.]

MEDEIA (Μήδεια), a daughter of Aeëtes by the Oceanid Idyia, or, according to others, by Hecate, the daughter of Perses (Apollod. i. 9

§ 23; Hes. *Theog.* 961; Diod. iv. 45). She was the wife of Jason, and the most famous among the mythical sorcerers. The principal parts of her story have already been given under ABSYRTUS, ARGONAUTAE, and JASON. After her flight from Corinth to Athens, she is said to have married king Aegeus (Plut. *Thes.* 12), or to have been beloved by Sisyphus. (Schol. *ad Pind. Ol.* xiii. 74.) Zeus himself is said to have sued for her, but in vain, because Medeia dreaded the anger of Hera; and the latter rewarded her by promising immortality to her children. Her children are, according to some accounts, Mermerus, Pheres, or Thessalus, Alcimenes and Tisander, and, according to others, she had seven sons and seven daughters, while others mention only two children, Medus (some call him Polyxemus) and Eriopis, or one son Argus. (Apollod. i. 9. § 28; Diod. iv. 54; Ptolem. Heph. 2; Schol. *ad Eurip. Med.* 276.) Respecting her flight from Corinth, there are different traditions. Some say, as we remarked above, that she fled to Athens and married Aegeus, but when it was discovered that she had laid snares for Theseus, she escaped and went to Asia, the inhabitants of which were called after her Medes. (*Medi*, Paus. ii. 3. § 7; Ov. *Met.* vii. 391, &c.) Others relate that first she fled from Corinth to Heracles at Thebes, who had promised her his assistance while yet in Colchis, in case of Jason being unfaithful to her. She cured Heracles, who was seized with madness, and as he could not afford her the assistance he had promised, she went to Athens. (Diod. iv. 54.) She is said to have given birth to her son Medus after her arrival in Asia, where, after her flight from Athens, she had married a king; whereas others state that her son Medus accompanied her from Athens to Colchis, where her son slew Perses, and restored her father Aeëtes to his kingdom. The restoration of Aeëtes, however, is attributed by some to Jason, who accompanied Medeia to Colchis. (Diod. iv. 54—56; Hygin. *Fab.* 26; Justin, xlii. 2; Tac. *Ann.* vi. 34.) There is also a tradition that in Thessaly Medeia entered into a contest with Thetis about her beauty, which was decided by Idomeneus in favour of Thetis (Ptolem. Heph. 5), and another that Medeia went to Italy, and there taught the Marrubians the art of fascinating and subduing serpents, whence she is said to have been called Anguitia or Angitia. (Serv. *ad Aen.* vii. 750; comp. ANGITIA.) At length Medeia is said to have become immortal, to have been honoured with divine worship, and to have married Achilles in Elysium. (Schol. *ad Eurip. Med.* 10, *ad Apollon. Rhod.* iv. 814; comp. Müller, *Orchom.* p. 264, 2d edit.) [L. S.]

MEDEIUS (Μήδειος), another form for Medus, the son of Medeia, from whom the Medes in Asia were believed to have derived their name. (Hes. *Theog.* 1001; Cic. *De Off.* i. 31.) [L. S.]

ME'DEON (Μηδεών), a son of Pylades and Electra, from whom the town of Medeon in Phocis was believed to have received its name. (Steph. Byz. *s. v.*) [L. S.]

MEDESICASTE (Μηδεσικάστη), a daughter of Priam, and the wife of Imbrus, at Pedaeus. (Hom. *Il.* xiii. 173; Paus. x. 25, in fin.) [L. S.]

MEDITRI'NA, a Roman divinity of the art of healing, in whose honour the festival of the Meditrinalia was celebrated in the month of October. (Varro, *De L. L.* vi. 21; Paul Diac. p. 123, ed. Müller.) Varro connects the name with the verb *mederi*, to heal, and this seems to accord well with the rites observed at the festival of the goddess. (*Dict. of Ant. s. v. Meditrinalia.*) [L. S.]

ME'DIUS FI'DIUS. [FIDIUS.]

ME'DIUS (Μήδιος). 1. Dynast of Larissa in Thessaly, who was engaged in a war with Lycophron, tyrant of Pherae, in the year B. C. 395. In this he was assisted by the Boeotians, who had just concluded an alliance with the Argives, Corinthians, and Athenians, against the power of Sparta, and with their assistance he took the city of Pharsalus (Diod. xiv. 82). These events are omitted by Xenophon.

2. Son of Oxythemis, a native of Larissa in Thessaly, and a friend of Alexander the Great. He is mentioned as commanding a trireme during the descent of the Indus (Arrian, *Ind.* 18), but with this exception his name does not occur in the military operations of the king. He appears, however, to have enjoyed a high place in the personal favour of the monarch, and it was at his house that Alexander supped just before his last illness. Hence, according to those writers who represented the king to have been poisoned, it was at this banquet that the fatal draught was administered, and not without the cognizance, as it was said, of Medius himself. Others more plausibly ascribed the illness of Alexander to his intemperance upon the same occasion (Arrian, *Anab.* vii. 24, 25; Plut. *Alex.* 75; Diod. xvii. 117; Athen. x. p. 434. c.). Plutarch speaks in very unfavourable terms of Medius, whom he represents as one of the flatterers to whose evil counsels the most reprehensible of the actions of Alexander were to be ascribed (*De Adul. et Amic.* 24). But no trace of this is to be found in the better authorities.

After the death of Alexander, Medius followed the fortunes of Antigonus, whose fleet we find him commanding in B. C. 314, when he defeated and took thirty-six ships of the Pydnaeans, who had espoused the party of Cassander (Diod. xix. 69). The following year (313) he took Miletus, and afterwards relieved the city of Oreus in Euboea, which was besieged by Cassander himself (Ib. 75). Again, in 312, he was despatched by Antigonus with a fleet of 150 ships, to make a descent in Greece, and landed a large army in Boeotia under Ptolemy; after which he returned to Asia to co-operate with Antigonus himself, at the Hellespont (Ib. 77). In 306 we find him present in the great sea-fight off Salamis in Cyprus, on which occasion he commanded the left wing of the fleet of Demetrius (Id. xx. 50). It appears also that he accompanied Antigonus on his unsuccessful expedition against Egypt in the same year (Plut. *Demetr.* 19), but after this we hear no more of him. His authority is cited by Strabo (xi. p. 530) in a manner that would lead us to conclude he had left some historical work, but we find no further mention of him as a writer. The Medius who is quoted by Lucian (*Macrob.* 11) concerning the age of Antigonus Gonatas, must evidently have been a different person, and one otherwise unknown. (See Geier, *Alexandri M. Histor. Scriptores*, p. 344, &c.) [E. H. B.]

ME'DIUS (Μήδιος), a Greek physician who was a pupil of Chrysippus of Cnidos (Galen, *De Ven. Sect. adv. Erasistr. Rom. Deg.* c. 2, *De Cur. Rat. per Ven. Sect.* c. 2, vol. xi. pp. 197, 252), and who lived therefore probably in the fourth and third

centuries B. C. Galen says he was held in good repute among the Greeks (*l. c.* p. 252), and quotes him apparently as a respectable authority on an anatomical question (*Comment. in Hippocr.* "*De Nat. Hom.*" ii. 6, vol. xv. p. 136). Like the other pupils of Chrysippus, he entirely abstained from blood-letting (Galen, *l. c.*). He was, perhaps, the brother of Cretoxena, the mother of Erasistratus (Suid. in Ἐρασίστρ.), but could not have been much his senior. [W. A. G.]

ME'DOCUS. [AMADOCUS.]

MEDON (Μέδων). 1. A herald in the house of Odysseus. (Hom. *Od.* iv. 677, xxii. 357.)

2. A son of Oileus and Rhene, and a brother of the lesser Ajax. Having slain Eriopis, one of his mother's kinsmen, he left his father's house, and fled to Phylace. He commanded the Pythians in the war against Troy, and when Philoctetes was wounded, Medon commanded the Methonians in his place. He was slain by Aeneas. (Hom. *Il.* ii. 727, &c., xiii. 693, &c., xv. 332.)

Two other mythical personages of this name occur in Ovid (*Met.* xii. 303), and Hyginus (*Fab.* 134). [L. S.]

MEDON (Μήδων). 1. King of Argos, was son of Ceisus, and grandson of Temenus the Heracleid. (Paus. ii. 19; Clint. *F. H.* vol. i. p. 249, note v.)

2. A citizen of Beroea, was one of the ambassadors whom Perseus, king of Macedonia, sent with a proposal of peace to the Romans after he had defeated them, under P. Licinius Crassus, on the banks of the Peneus, in B. C. 171. Licinius, however, adhered to the regular Roman policy, of never granting peace but after a victory. (Polyb. xxvii. 8; Liv. xlii. 62.) [E. E.]

MEDON (Μέδων), a Lacedaemonian statuary, the brother of Dorycleidas, and the disciple of Dipoenus and Scyllis, made the gold and ivory statue of Athena in the Heraeum at Olympia (Paus. v. 17. § 1). He flourished about B. C. 550. [P. S.]

MEDO'SADES (Μηδοσάδης), a man employed by Seuthes, king of Thrace, to conduct his negotiations with Xenophon and the troops under his command, after their return from their Asiatic expedition. (Xen. *Anab.* vii. 1 § 5, vii. 2. § 10, 24, vii. 7. § 1, &c.) [C. P. M.]

MEDULLI'NUS, a family-name of the gens Furia, a very ancient patrician house at Rome. [FURIA GENS.] Medullia, from which the surname comes, was a Latin town very early incorporated with Rome (Dionys. iii. 1; Liv. i. 33, 38), and, since Medullinus appears on the Fasti in B. C. 488, only five years after the Cassian treaty of isopolity with the Latin league, this branch of the Furii was doubtless Latin. The Tullii Hostilii also were originally from Medullia. (Dionys. *l. c.*; Macrob. *Sat.* i. 6.)

1. SEXT. FURIUS MEDULLINUS FUSUS, was consul in B. C. 488, the year in which, according to the common story, Coriolanus led the Volscians against Rome. (Dionys. viii. 16, 63; Liv. ii. 39.)

2. SP. FURIUS MEDULLINUS FUSUS, was consul in B. C. 481. Livy says that his consulate was occupied by tribunitian dissensions, and an inroad into the territory of Veii (ii. 43). Dionysius represents him as a popular consul (δημότικος), and assigns him a successful campaign against the Aequians (ix. 1, 2).

3. L. FURIUS MEDULLINUS FUSUS, was consul in B. C. 474. He opposed a revival of the agrarian law of Sp. Cassius, and, on laying down his office, was therefore impeached by Cn. Genucius, one of the tribunes of the plebs. (Liv. ii. 54; Dionys. ix. 36, 37.)

4. P. FURIUS MEDULLINUS FUSUS, was consul in B. C. 472, and opposed the rogation of Publilius Volero, tribune of the plebs, that the tribunes should be chosen by the comitia of the tribes, instead of the comitia of centuries. (Liv. ii. 56; Dionys. ix. 40, 41.)

5. SP. FURIUS MEDULLINUS FUSUS, was consul in B. C. 464. He was defeated, wounded, and besieged in his camp by the Aequians. (Dionys. ix. 62—67; Liv. iii. 4, 5.)

6. P. FURIUS MEDULLINUS, brother and legatus of the preceding, was slain in the Aequian war. (Dionys. ix. 63; Liv. iii. 5.)

7. AGRIPPA FURIUS MEDULLINUS, was consul in B. C. 446. He was engaged in the Volscian and Aequian wars, and protested against the unjust decision of the curies at Rome respecting a tract of land claimed by Ardea on the one side and by Aricia on the other. (Dionys. xi. 51; Liv. iii. 66, 70, 71.) The praenomen Agrippa was probably derived from some accident at the birth of Medullinus (Plin. *H. N.* vii. 6), as it was not a family name in the Furia gens.

8. L. FURIUS SP. F. MEDULLINUS FUSUS, was thrice military tribune, with consular authority: I. B. C. 432 (Liv. iv. 25). II. B. C. 425 (*id. ib.* 35). III. B. C. 420 (*id. ib.* 45).

9. L. FURIUS MEDULLINUS, was twice consul, B. C. 413, 409. In his first consulate he conducted the Volscian war and took Ferentinum (Liv. iv. 51); in his second both the Aequian and Volscian, when he captured Carventum (*id. ib.* 54, 55).

10. L. FURIUS L. F. SP. N. MEDULLINUS, was seven times military tribune with consular authority: I. B. C. 407 (Liv. iv. 57); II. 405, in the year the siege of Veii began (*id. ib.* 61); III. B. C. 398 (Liv. v. 12); IV. 397 (Liv. v. 14); V. 395 (*id. ib.* 24); VI. 394 (*id. ib.* 26); VII. B. C. 391 (*id. ib.* 32; Fasti).

11. SP. FURIUS L. F. SP. N. MEDULLINUS, tribune of the soldiers with consular authority, B. C. 400. (Fasti.)

12. L. FURIUS SP. F. L. N. MEDULLINUS (son of the preceding), was twice military tribune with consular authority, B. C. 381, 370. In his first consular tribunate he was joined in the command of the Volscian war with M. Furius Camillus. [CAMILLUS, No. 1.] Medullinus was through his own rashness defeated by the enemy. Camillus, however, rescued him, and afterwards named him his colleague in a second campaign. Medullinus was censor in B. C. 363. (Liv. vi. 22—25, 36; Fast.)

13. SP. FURIUS SP. F. L. N. MEDULLINUS, brother of the preceding, was military tribune B. C. 378. He commanded in the war with the Volscians of Antium. (Liv. vi. 31.) [W. B. D.]

MEDULLI'NUS, MAENIUS. [MAENIUS, No. 8.]

MEDUS (Μῆδος), a son of Medeia and Jason. [See MEDEIA and MEDEIUS.] A second personage of the same name is mentioned by Plutarch. (*De Fluv.* 24.) [L. S.]

MEDU'SA (Μέδουσα). 1. A daughter of Phor-

cys and Ceto, and one of the Gorgons. [GORGONES, PERSEUS.]

2. A daughter of Sthenelus and Nicippe, and a sister of Eurystheus. (Apollod. ii. 4. § 5.)

3. A daughter of Priam. (Apollod. iii. 12. § 5; Paus. x. 26. § 1.) [L. S.]

MEGABA'TES (*Μεγαβάτης.*) 1. A Persian of the royal family of the Achaemenidae, cousin of Dareius and of Artaphernes, was appointed by the latter to the command of the expedition sent to assist Aristagoras in the reduction of Naxos; but, in consequence of a quarrel with Aristagoras, Megabates betrayed the object of the expedition to the Naxians, who, thus forewarned, defended themselves successfully. (Herod. v. 32—34.) According to Herodotus, Pausanias designed to marry the daughter of Megabates; but the letter of Pausanias to Xerxes, as given by Thucydides (i. 128), contains an offer to marry the daughter of the king himself.

2. In the narrative just quoted Thucydides mentions Megabates, governor of Dascylitis, who is perhaps the same person (c. 129).

3. See MEGABAZUS, No. 5. [P. S.]

MEGABA'ZUS (*Μεγάβαζος*), and MEGABY'ZUS (*Μεγάβυζος*), are Persian names, which are so intermixed by Herodotus, Ctesias, and other writers, as to make it nearly certain that they are only different forms of the same name. Thucydides, however, applies the names respectively to two different persons (i. 109); but this is not a certain proof that the names were really different. For a further discussion of the two forms, see Duker and Poppo, *ad Thucyd.* l. c.; Hemsterh. *ad Lucian. Tim.* 22; Perizon. *ad Aelian. V. H.* ii. 2; Dorvill. *ad Charit.* p. 472 (pp. 446, 447, orig. ed.) Aeschylus (*Pers.* 22) gives the form *Μεγαβάζης*, and Xenophon confounds *Μεγάβαζος* and *Μεγαβάτης.* [See below, No. 5.]

1. One of the seven Persian nobles who formed the conspiracy against the Magian Smerdis, B. C. 521. In the discussion put into the mouths of the conspirators by Herodotus, after the death of the Magian, Megabazus recommends an oligarchical form of government. (Herod. iii. 70, 81.) Dareius, who held him in the highest esteem, left him behind with an army in Europe, when he himself recrossed the Hellespont, on his return from Scythia, B. C. 506. (Id. iv. 143, 144.) Megabazus subdued Perinthus and the other cities on the Hellespont and along the coast of Thrace, which had not yet submitted to the Persian rule, and removed the Paeonians, who dwelt about the Strymon, into Phrygia. (Id. v. 1—16, comp. 98.) He also sent to Amyntas, the king of Macedonia, and demanded earth and water, in token of his submission to Dareius. [For what followed see ALEXANDER I. Vol. I. p. 118.] On his return to Sardis he advised Dareius to recall Histiaeus from Myrcinus. [HISTIAEUS.] Herodotus mentions a celebrated saying of his in praise of the situation of Byzantium (iv. 144). He was the father of Zopyrus. (Id. iii. 153.) Xenophon (*Cyrop.* viii. 6. § 7) mentions a Megabyzus who was appointed by Cyrus as satrap of Arabia.

2. Megabyzus, the son of Zopyrus, and grandson of the above, was one of the commanders of the land forces in the expedition of Xerxes against Greece, B. C. 480. (Herod. vii. 82.) Megabyzus was the commander of the army which Cimon defeated on the Eurymedon, in B. C. 466. (Diod. xii. 3.) [CIMON.] When the Athenians made their expedition against Egypt, Megabyzus was sent against them with a large army; and having driven them out of Memphis, he shut them up in the island of Prosopitis, which he at last took, after a siege of eighteen months, B. C. 457. (Herod. iii. 160; Thuc. i. 109; Diod. xi. 74. § 6.) Ctesias informs us that he was the son-in-law of Xerxes, having married his daughter Amytis; and he ascribes to Megabyzus the service which Herodotus attributes to Zopyrus, namely, the taking of Babylon, after its revolt from Xerxes. (*Pers.* 22; Diod. x. 17. § 2; comp. Herod. iii. 153.) Several other incidents of his life are related by Ctesias. (*Pers.* 27, 30, 33—40.) Two sons of his are mentioned, Zopyrus and Artyphius. (Ctes. 37; Herod. iii. 160.) He is always called *Μεγάβυζος*, except in a quotation from Ctesias by Stephanus (*s. v.* *Κυρταῖα*), who gives the name in the form *Μεγάβαζος*: but even in this passage Westermann has printed it *Μεγάβυζος.*

3. Megabazus, the son of Megabates, one of the commanders of the fleet of Xerxes. (Herod. vii. 97.) Diodorus calls him Megabates (xi. 12, 13). Perhaps he was the same person as

4. Megabazus, a Persian, who, at the time of the revolt of Inarus and the Athenian expedition to Egypt, was sent by Artaxerxes to Lacedaemon, to bribe the Peloponnesians to invade Attica; but his mission altogether failed. (Thuc. i. 109.)

5. The son of Spithridates, was beloved by Agesilaus. (Xen. *Hell.* i. 4. § 28, *Ages.* 5; Plut. *Ages.* 11, *Apopth. Lacon.* p. 787; in which passages the name varies between *Μεγάβαζος*, *Μεγάβυζος*, *Μεγαβάτης*, and *Μεγαβήτης.*)

6. The priest or keeper (*νεώκορος*) of the temple of Artemis at Ephesus. (Xen. *Anab.* v. 3. §§ 6, 7.) It appears from Strabo (xiv. p. 641) that the Megabyzi, or, as he calls them, the Megalobyzi, were eunuch priests in the temple of Artemis. Another of these priests is mentioned by Appian (*B. C.* v. 9) as having incurred the anger of Cleopatra. [P. S.]

MEGABERNES (*Μεγαβέρνης*), a grandson of Astyages, according to the account of Ctesias. (*Pers.* 2, 8.) [P. S.]

MEGABOCCHUS, C. is mentioned by Cicero in his oration for Scaurus (c. 2. § 40) as condemned along with T. Albucius on account of his crimes in the government of Sardinia. He is, perhaps, the same as the Megab*a*cchus who perished along with Crassus in the expedition against the Parthians (Plut. *Crass.* 25). The Magabocchus spoken of by Cicero, in one of his letters (*ad Att.* ii. 7. § 3), is supposed by Manutius and others to be a nickname given to Pompey on account of his victories in the war between Sulla and the Marian party, and this supposition is also maintained by Drumann (*Gesch. Roms*, vol. vi. p. 44). But as there was evidently a Roman at that time of the name of Megabocchus, and Cicero in the letter referred to speaks of "Megabocchus et haec sanguinaria juventus," the opinion of Gronovius appears the more probable, that this Megabocchus was one of the reputed conspirators of Catiline; and he may, therefore, have been the same as the one mentioned in the oration for Scaurus, and by Plutarch.

MEGABY'ZUS. [MEGABAZUS.]

MEGACLEIDES (*Μεγακλείδης*). 1. A Greek writer, from whom Athenaeus has quoted some

important remarks respecting the mythology of Hermione. (Athen. xiii. p. 613, 610.)

2. A native of Eleusis, brought forward by Demosthenes as a witness in his speech against Callippus. He had had a dispute about some money transactions with Lycon. (Dem. *in Callipp.* p. 1241, ed. Reiske.) [C. P. M.]

ME'GACLES (Μεγακλῆς). 1. A Syracusan, brother of Dion the son of Hipparinus, and brother-in-law of the elder Dionysius, to whose government he lent his support, and on one occasion when the tyrant was inclined to despair, urged him not to abandon the sovereignty until absolutely compelled to do so (Diod. xx. 78; but see Wesseling's note). He, however, in common with his brother, became discontented at the government of the younger Dionysius, and accompanied Dion in his flight from Syracuse, B. C. 358 (Diod. xvi. 6). He afterwards also took part with him in his expedition to Sicily, and when Dion made himself master of Syracuse, Megacles accompanied him on his triumphal entry into the city, and was associated with him in the chief command (Plut. *Dion*, 28, 29). But from this period his name is not again mentioned.

2. An officer in the service of Pyrrhus, who accompanied that monarch on his expedition to Italy, B. C. 280. He is mentioned as accompanying Pyrrhus when he reconnoitered the Roman camp previous to the battle of Heracleia; and in that action was the means of saving the king's life, by exchanging armour with him, and thus directing the efforts of the assailants upon himself, instead of Pyrrhus. He fell a victim to his devotion, being slain by a Roman named Decius. (Plut. *Pyrrh.* 16, 17; Zonar. viii. 3.) [E. H. B.]

ME'GACLES (Μεγακλῆς). 1. A name borne by several of the Athenian family of the Alcmaeonidae. They are enumerated in the genealogical table of that family in Vol. I. p. 105; and what is known respecting those of any historical importance will be found in the articles CYLON, PEISISTRATUS, ALCIBIADES, &c., which are referred to in the article ALCMAEONIDAE.

2. A native of Mytilene, who, with the assistance of his friends, overthrew the Penthalidae, a ruling family in Mytilene. (Arist. *Pol.* v. 10. p. 1311, ed. Bekker.)

3. A Greek writer, the author of a treatise on illustrious men, quoted by Athenaeus (x. p. 419, a). [C. P. M.]

ME'GACLES (Μεγακλῆς), an architect of unknown country and date, who, together with Antiphilus and Pothaeus, built the treasury of the Carthaginians at Olympia. (Paus. vi. 19. § 4.) [P. S.]

MEGAERA. [ERINNYES.]

MEGA'LEAS (Μεγαλέας), was chief secretary to Antigonus Doson, king of Macedonia, who appointed him, by his will, to the same office under Philip V., his ward and successor (B. C. 220). Megaleas was entirely under the influence of Apelles, and readily entered into his treasonable designs (B. C. 218), to baffle the operations of Philip in his war against the Aetolians. Their treachery, however, was counteracted by Aratus, and the latter accordingly was assailed with personal violence by Megaleas, Leontius, and Crinon, at Limnaea, in Acarnania, when Philip had returned thither from his successful campaign in Aetolia. For this offence Megaleas and Crinon were thrown into prison till they should find security for a fine of twenty talents, but Megaleas was released on the bail of Leontius, who had contrived to escape in the tumult for which his accomplices were punished. In the same year (218) Megaleas and Leontius excited a mutiny at Corinth among the troops of Philip. It was soon quelled; and, though the king knew who had been the authors of it, he dissembled his knowledge, and Megaleas and his chief accomplices were still holding high military rank when Apelles returned to court from Chalcis. The reception, however, of the latter proved that he had quite lost his master's confidence, and Megaleas fled in alarm to Athens; and being refused refuge there, betook himself to Thebes. Here he continued his impotent and rancorous course of treason by writing letters to the Aetolians, filled with abuse of Philip, and with strong exhortations to them to persevere in the war against him, as his finances were exhausted. The letters were intercepted and brought to the king, who thereupon despatched ALEXANDER [Vol. I. p. 112] to Thebes, to sue Megaleas for the amount of his fine; and the traitor, not venturing to abide the issue of the trial, put an end to his own life. (Pol. iv. 87, v. 2, 14—16, 25—28.) [E. E.]

MEGALO'STRATA (Μεγαλοστράτα), a Lacedaemonian poetess, beloved by Alcman, the following fragment from whom contains all that is known of her:

Τοῦθ' ἁδεᾶν Μωσᾶν ἔδειξε
δῶρον μάκαιρα παρθένων
ἁ ξανθὰ Μεγαλοστράτα.

(Alcman, *Fr. ap. Ath.* xiii. p. 600. f., No. 27 in Welcker, 18 in Schneidewin's *Delect. Poes. Graec.*, 21 in Bergk's *Poet. Lyr. Graec.*) [P. S.]

MEGAME'DE (Μεγαμήδη), a daughter of Arnaeus, and the wife of Thestius, by whom she became the mother of fifty daughters. (Apollod. ii. 4. § 10.) [L. S.]

MEGANEIRA (Μεγάνειρα). 1. A daughter of Crocon, and the wife of Arcas. (Apollod. iii. 9. § 1; comp. ARCAS.)

2. The wife of Celeus. (Paus. i. 39. § 1; comp. METANEIRA.) [L. S.]

MEGAPENTHES (Μεγαπένθης). 1. A son of Proetus, was king of Argos, and father of Anaxagoras and Iphianeira. (Paus. ii. 18. § 4; Diod. iv. 68.) He exchanged his dominion for that of Perseus, so that the latter received Tiryns instead of Argos. (Apollod. ii. 4. § 4; Paus. ii. 16. § 3.) He is said to have afterwards slain Perseus. (Hygin. *Fab.* 244.)

2. A son of Menelaus by an Aetolian slave, Pieris or Teridae. Menelaus brought about a marriage between Megapenthes and a daughter of Alector. (Hom. *Od.* iii. 188, iv. 11, xv. 100; Apollod. iii. 11. § 1.) According to a tradition current in Rhodes, Megapenthes, after the death of his father, expelled Helen from Argos, and she fled to Polyxo at Rhodes. (Paus. iii. 19. § 2; comp. ii. 18. § 5, iii. 18. § 7.)

A third personage of this name occurs in Eustathius (*ad Hom.* p. 1480). [L. S.]

ME'GARA (Μεγάρα), a daughter of king Creon of Thebes, and wife of Heracles. (Hom. *Od.* xi. 269; Eurip. *Herc. Fur.* 9; Apollod. ii. 4. § 11; Paus. i. 41; Pind. *Isthm.* i. 82.) Respecting her history see HERACLES. [L. S.]

MEGAREUS (Μεγαρεύς), a son of Onchestus, is also called a son of Poseidon by Oencpe, of Hip-

pomenes, Apollo, or Aegeus. (Apollod. iii. 15. § 8; Paus. i. 39. § 5; Ov. *Met.* x. 605; Hygin. *Fab.* 157; Steph. Byz. *s. v.* Μέγαρα.) He was a brother of Abrote, the wife of Nisus, and the father of Euippus, Timalcus, and Euaechme, to whom Ovid adds a fourth, Hippomenes. (Paus. i. 41. § 4; Plut. *Quaest. Graec.* 16.) According to a Boeotian tradition, Megareus with his army went to the assistance of Nisus, king of Megara, against Minos; but he fell in battle, and was buried at Megara, which was called after him, for its previous name had been Nisa. (Apollod. *l. c.*; Paus. i. 39. § 5, 42. § 1.) According to a Megarian tradition, which discarded the account of an expedition of Minos against Megara, Megareus was the husband of Iphinoë, the daughter of Nisus, and succeeded his father-in-law in the government of Megara, which he left to Alcathous, because his own two sons had died before him. (Paus. i. 39. § 5; comp. ALCATHOUS.) [L. S.]

MEGARUS (Μέγαρος), a son of Zeus, by a Sithnian or Megarian nymph. In the Deucalionian flood he is said to have escaped to the summit of Mount Gerania, by following the cries of cranes. (Paus. i. 40. § 1.) [L. S.]

MEGA'STHENES (Μεγασθένης). 1. A Greek writer, to whom the subsequent Greek writers were chiefly indebted for their accounts of India. Megasthenes was a friend and companion of Seleucus Nicator (Clem. Alex. *Strom.* i. p. 305, d), and was sent by that monarch as ambassador to Sandracottus, king of the Prasii, whose capital was Palibothra, a town, probably, near the confluence of the Ganges and Sone in the neighbourhood of the modern Patna.* (Strab. ii. p. 70, xv. p. 702; Arrian, *Anab.* v. 6, *Ind.* 5; Plin. *H. N.* vi. 17. s. 21.) We know nothing more respecting the personal history of Megasthenes, except the statement of Arrian (*Anab. l. c.*), that he lived with Sibyrtius, the satrap of Arachosia, who obtained the satrapies of Arachosia and Gedrosia, in B. C. 323. (Diod. xviii. 3.) Whether Megasthenes accompanied Alexander or not in his invasion of India, is quite uncertain. The time at which he was sent to Sandracottus, and the reason for which he was sent, are also equally uncertain. Clinton (*Fasti Hell.* vol. iii. p. 482, note z) places the embassy a little before B. C. 302, since it was about this time that Seleucus concluded an alliance with Sandracottus; but it is no where stated that it was through the means of Megasthenes that the alliance was concluded; and as the latter resided some time at the court of Sandracottus, he may have been sent into India at a subsequent period. Since, however, Sandracottus died in B. C. 288, the mission of Megasthenes must be placed previous to that year. We have more certain information respecting the parts of India which Megasthenes visited. He entered the country through the district of the Pentapotamia, of the rivers of which he gave a full account (Arrian, *Ind.* cc. 4, 8, &c.), and proceeded thence by the royal road to Palibothra, but appears not to have visited any other parts of India. (Comp. Strab. xv. p. 689.) Most modern writers, from the time of Robertson, have supposed, from a passage of Arrian (*πολλάκις δὲ λέγει* (Μεγασθένης) *ἀφικέσθαι παρὰ Σανδράκοττον τὸν Ἰνδῶν βασιλέα*, *Anab.* v. 6), that Megasthenes paid several visits to India, but since neither Megasthenes himself, nor any other writer, alludes to more than one visit, these words may simply mean that he had several interviews with Sandracottus during his residence in the country.

The work of Megasthenes was entitled *τὰ Ἰνδικά*, and was probably divided into four books (Athen. iv. p. 153, e.; Clem. Alex. *Strom.* i. p. 305; Strab. xv. p. 687; Joseph. *c. Apion.* i. 20, *Ant.* x. 11. § 1). It appears to have been written in the Attic dialect, and not in the Ionic, as some modern writers have asserted; for in the passage of Eusebius (*Praep. Ev.* ix. 41), which has been quoted to prove that Megasthenes employed the Ionic dialect, the quotation from Megasthenes concludes with the word *κατοικίσαι*, and the remaining words are an extract from Abydenus (comp. Clinton, *Fast. Hell.* vol. iii. p. 483, note b.). Megasthenes is repeatedly referred to by Arrian, Strabo, Diodorus, and Pliny. Of these writers Arrian, on whose judgment most reliance is to be placed, speaks most highly of Megasthenes (Arrian, *Anab.* v. 5, *Ind.* 7), but Strabo (ii. p. 70) and Pliny (*l. c.*) treat him with less respect. Although his work contained many fabulous stories, similar to those which we find in the Indica of Ctesias, yet these tales appear not to have been fabrications of Megasthenes, but accounts which he received from the natives, frequently containing, as modern writers have shown, real truth, though disguised by popular legends and fancy. There is every reason for believing that Megasthenes gave a faithful account of every thing that fell under his own observation; and the picture which he presents of Indian manners and institutions is upon the whole more correct than might have been expected. Every thing that is known respecting Megasthenes and his work, is collected with great diligence by Schwanbeck, in a treatise entitled "Megasthenis Indica. Fragmenta collegit, commentationem et indices addidit E. A. Schwanbeck, Bonnae, 1846."

2. Of Chalcis in Euboea, was, along with Hippocles, the founder of Cumae in Italy. (Strab. v. p. 243; Vell. Pat. i. 4.)

MEGELLUS, a family-name of the Postumia Gens at Rome.

1. L. POSTUMIUS L. F. SP. N. MEGELLUS, who as curule aedile built, and in his second consulship dedicated, a temple to Victory with the produce of the fines levied by him for encroachments on the demesne-land. The year of his aedileship is unknown. Megellus was consul for the first time in B. C. 305, according to the Fasti, although some of the annalists placed this consulate two years earlier. It was towards the close of the second Samnite war, and Megellus, after defeating the Samnites in the field, took Bovianum, one of their principal fortresses on the north side of the Matese. On their march homeward Megellus and his colleague Minucius recovered Sora and Arpinum in the valley of the Liris, and Cerennia or Censennia (Liv. ix. 44; Diod. xx. 90), whose site is unknown. For this campaign Livy ascribes a triumph to Megellus, which the Fasti do not confirm. Megellus was propraetor in B. C. 295, when Rome was awaiting a combined invasion of the Gauls and Samnites, the Etruscans and Umbrians. Megellus was stationed in the Vatican district, on the right bank of the Tiber, to cover the approaches to the city. He probably remained there till after the great battle at Sentinum, when he was recalled by

* Sandracottus is called Chandragupta in the Sanscrit writers and his capital Pâtaliputra.

the senate and his legions disbanded. In B. C. 294, Megellus was consul for the second time. Ill health detained him awhile at Rome, but a victory of the Samnites obliged him to take the field, and he signalised himself by taking in Samnium Milionia and Ferentinum, and Rusellae in Etruria, and by ravaging both territories. The accounts of both these consulates of Megellus are very obscure and contradictory—some assign to him different fields of action, and defeats instead of victories. It is, however, probable that some illegal or contemptuous conduct in his second consulship—for the temper of Megellus was obstinate and arbitrary in the extreme, and the Postumian gens notorious for its patrician pride—brought upon Megellus, at the expiration of his office, an impeachment by M. Scantius, tribune of the plebs, from which his services as the lieutenant of Sp. Carvilius in the campaign with Samnium, in B. C. 293, and the popularity of his general, rescued him. The third consulship of Megellus (B. C. 291) is better known: his imperious, perhaps his insane, extravagances made it remarkable. At the close of B. C. 292, Megellus was appointed interrex to hold the consular comitia. He followed the example of Appius Claudius Caecus in B. C. 297 (Liv. xxvii. 6), and nominated himself. His administration was answerable to his assumption of office. He refused to wait for the usual allotment of the consular provinces, and took Samnium for himself. He employed his legionaries, not in quenching the embers of an expiring war, but in levelling the woods on his own demesne. He violently, and in defiance of a deputation from the senate, expelled the proconsul Q. Fabius Gurges from his command at Cominium, and undertook the siege. There his military talents once more displayed themselves; he took Cominium and several other places, and acquired the important post of Venusia, where he recommended the senate to establish a numerous colony. His counsel was followed (Vell. i. 14), but the name of Megellus was carefully excluded from the list of commissioners for establishing it. In revenge he divided among his soldiers the whole of the booty he had taken without making any reserve for the treasury, and he disbanded his soldiers without awaiting the arrival of his successor. The senate refused him a triumph. Megellus appealed to the people who faintly supported him, and, although only three tribunes favoured while seven opposed his claim, he triumphed in despite of the senate. For his many delinquencies Megellus, as soon as he went out of office, was prosecuted by two of the tribunes and condemned by all the three-and-thirty tribes. He was fined the sum of 500,000 asses, the heaviest mulct to which any Roman had been hitherto sentenced. (Comp. Plut. *Camill.* 39.) According to the Fasti, indeed, Megellus triumphed in his second consulship—March 24th, B. C. 294, "De Samnitibus et Etrusceis" and Livy refers his dispute with the senate to this period. (Liv. ix. 44, x. 26, 27, 32, 33, 34, 36, 37, 47, id. *Epit.* xi; Dionys. xvi. 15—18; Frontin. *Strat.* i. 8, § 3.)

2. L. POSTUMIUS L. F. L. N. MEGELLUS, son of the preceding, was praetor, according to the Fasti, but in what year is unknown. His father's unpopularity and disgrace had no effect on the fortunes of the younger Megellus. He was consul in B. C. 262, the third year of the second Punic war. Sicily was assigned to both Megellus and his colleague, and the siege of Agrigentum, which they took after six arduous months of blockade, employed them during their whole period of office. Megellus was censor in B. C. 253, the year of his death. (Fasti; Polyb. i. 17—20; Zonar. viii. 10; Diod. *Fr. Hoeschel.* xxiii. 5; Oros. iv. 7; Liv. *Epit.* xvi.) [W. B. D.]

MEGES (Μέγης), a son of Phyleus by Eustyoche, Ctimene, or Timandra, and a grandson of Augeas. He is mentioned among the suitors of Helen, and in forty ships he led his bands from Dulichium and the Echinades against Troy. (Hom. *Il.* ii. 625, &c., v. 69, xiii. 692, xv. 520, &c., xix. 269; Eustath. *ad Hom.* p. 303; Paus. x. 25. § 2; Strab. x. pp. 456, 459.) Polygnotus had painted him in the Lesche at Delphi as a wounded man. According to Dictys Cretensis (iii. 10) he was killed in the Trojan war. [L. S.]

MEGES (Μέγης), an eminent surgeon, born at Sidon in Phoenicia (Galen, *De Meth. Med.* vi. 6, vol. x. p. 454), who practised at Rome with great reputation and success, shortly before the time of Celsus, and therefore probably in the first century B. C. (Cels. *De Medic.* vii. praef.) He wrote some works which are highly praised and several times quoted by Celsus, but of which nothing remains. He is, perhaps, the same person who is quoted by Pliny (*H. N.* xxxii. 24), Galen (*De Compos. Medicam. sec. Locos*, iii. 3, v. 3, vol. xii. pp. 684, 845), and Scribonius Largus (*De Compos. Medicam.* c. 70. § 202, p. 227). A Greek fragment by Meges is preserved by Oribasius (*Coll. Medic.* xliv. 14), and was first published by Cardinal Mai in his collection entitled "Classici Auctores e Codicibus Vaticanis editi," vol. iv. p. 27, Rome, 8vo. 1831, and is also to be found in Dr. Bussemaker's edition of the forty-fourth book of Oribasius, p. 72, Groning. 1835, 8vo. [W. A. G.]

MEGILLUS or MEGELLUS (Μέγιλλος, Μέγελλος), a man of Eleia, in Lucania, was one of those who, under the auspices of Timoleon, recolonised Agrigentum, and gathered together the remnant of its citizens, about B. C. 338. (Plut. *Timol.* 35; Diod. xvi. 82, 83.) This was the first attempt to restore the city after its desolation by the Carthaginians in B. C. 406. (Diod. xiii. 81, &c.) [E. E.]

MEGILLUS (Μέγιλλος), a Lacedaemonian, was one of the three commissioners for ratifying the short and hollow truce with Tissaphernes on behalf of Agesilaus, who had just crossed over to Asia, B. C. 396. (Xen. *Hell.* iii. 4. § 6.) The more common readings in Xenophon are Megialius and Megialus. One of the interlocutors in the "Laws" of Plato is Megillus, a Lacedaemonian. [E. E.]

MEGILLUS (Μέγιλλος), a writer on arithmetic, mentioned in the Θεολογούμενα Ἀριθμητικῆς, p. 28. (Fabric. *Bibl. Graec.* vol. i. p. 852, vol. v. p. 649.) [C. P. M.]

MEGI'STIAS (Μεγιστίας), a celebrated soothsayer, a native of Acarnania, who traced his descent up to Melampus. He was present at the battle of Thermopylae; and though he foresaw by his art the fatal issue of the conflict, refused to quit his post, though requested to withdraw by Leonidas. He sent away his only son, but himself remained and was killed. A separate monument was erected to his memory with an inscription by his friend Simonides, which is quoted by Herodotus. (Herod. vii. 219, 221, 228.) Plutarch (*Apophth. Lacon.* vol. ii. p. 221, c.) gives the name Themisteas to the soothsayer whom Leonidas wished to send away. [C. P. M.]

MEGISTO (Μεγιστώ), is in some writers another form for Callisto, the mother of Arcas, who is also called Themisto. (Steph. Byz. *s. v.* Ἀρκάς; Eustath. *ad Hom.* p. 300; Hygin. *Poet. Astr.* ii. 1.) [L. S.]

MEGI'STONUS or MEGISTO'NOUS (Μεγιστόνους), a Spartan of rank and influence, whom Cratesicleia, the mother of Cleomenes III., took for her second husband, with the view, as it would seem, of securing him to her son's party; and we find him accordingly entering readily into the plans of Cleomenes for the reformation of the state. In B. C. 226 he was taken prisoner by Aratus in a battle near Orchomenus in Arcadia; but he must have been soon released, for he appears again not long after at Sparta, co-operating with Cleomenes in the measures which he proposed after the murder of the Ephori, and setting an example to his countrymen by the voluntary surrender of his property. In B. C. 223, when Cleomenes took Argos, Megistonous induced him to adopt no steps against those citizens who were suspected of an attachment to the Achaean party, beyond the requisition of twenty hostages. In the same year Cleomenes, having taken possession of Corinth, and besieged the citadel, sent Megistonous and Tripylus, or Tritymallus, to Aratus, then at Sicyon, with an offer of terms, which, however, were rejected. Not long after this, the Achaean party in Argos excited an insurrection against the Spartan garrison; and Megistonous, being sent by Cleomenes with 2000 men to quell the revolt, was slain in battle soon after he had thrown himself into the city. (Plut. *Cleom.* 6, 7, 11, 19, 21, *Arat.* 38, 41, 44; comp. Polyb. ii. 47, 52, 53; Droysen, *Hellenismus*, vol. ii. b. ii. ch. 4.) [E. E.]

MEHERDA'TES, the grandson of Phraates IV., king of Parthia, lived at Rome as a hostage, but was sent by the emperor Claudius, about A. D. 50, into Parthia at the request of the inhabitants, who were disgusted at the cruelty of their reigning sovereign Gotarzes. Cassius Longinus, the governor of Syria, received orders to support Meherdates in his attempt to gain the crown; but Meherdates was defeated in battle, and taken prisoner by Gotarzes, who spared his life but cut off his ears. (Tac. *Ann.* xi. 10, xii. 10—14.) The name Meherdates is merely another form of Mithridates.

MEIDIAS (Μειδίας), a native of Scepsis, and son-in-law of Mania, satrapess of the Midland Aeolis, whom he strangled, and added to the crime the murder of her son, a boy about sixteen years old. He then seized the towns of Scepsis and Gergis, where the greater part of Mania's treasures was deposited. The other cities, however, of the satrapy refused to acknowledge him as their ruler, and, when he sent presents to Pharnabazus with a request to be invested with the government which his mother-in-law had held, he received a threatening answer and an assurance that the satrap would rather die than leave Mania unrevenged. At this crisis Dercyllidas, the Spartan general, arrived in Asia (B. C. 399), and, having proclaimed freedom to all the Aeolian towns and received several of them into alliance, advanced against Scepsis, where Meidias was. The latter, equally afraid of Pharnabazus and of the Scepsians, sent to Dercyllidas to propose a conference on receiving hostages for his safety. These he obtained; but, when he asked on what terms he might hope for alliance, the Spartan answered, "on condition of giving freedom and independence to the citizens." He then entered Scepsis and proclaimed liberty amidst the joy of the inhabitants. Meidias, accompanying him thence on his march to Gergis, begged leave to retain the town, and received for answer, *that he should have his due.* Having taken possession of the place, Dercyllidas deprived Meidias of his guards, and seized the treasures of Mania as his by right of conquest over Pharnabazus, leaving to Meidias nothing beyond his private property. The murderer, alarmed with good reason for his safety, asked where he was to live? "Even where it is most just you should," — was the answer, — "in Scepsis, your native city, and in your father's house," — words which could have conveyed to him no other meaning than, "Even where you will be exposed unprotected to the indignation and vengeance of your countrymen." (Xen. *Hell.* iii. 1. §§ 14—28; Polyaen. ii. 6.) [MIDIAS.] [E. E.]

MEILA'NION (Μειλανίων), a son of Amphidamas, and husband of Atalante, by whom he became the father of Parthenopaeus. (Apollod. iii. 9. § 2; comp. ATALANTE.) [L. S.]

MEILI'CHIUS (Μειλίχιος), i. e. the god that can be propitiated, or the gracious, is used as a surname of several divinities. 1. Of Zeus, as the protector of those who honoured him with propitiatory sacrifices. At Athens cakes were offered to him every year at the festival of the Diasia. (Thucyd. i. 126; Xenoph. *Anab.* vii. 7. § 4.) Altars were erected to Zeus Meilichius on the Cephissus (Paus. i. 37. § 3), at Sicyon (ii. 9. § 6), and at Argos (ii. 20. § 1; Plut. *De cohib. Ir.* 9). 2. Of Dionysus in the island of Naxos. (Athen. iii. p. 78.) 3. Of Tyche or Fortune. (Orph. *Hymn.* 71. 2.) The plural θεοὶ μειλίχιοι is also applied to certain divinities whom mortals used to propitiate with sacrifices at night, that they might avert all evil, as e. g. at Myonia in the country of the Ozolian Locrians. (Paus. x. 38. § 4; comp. Orph. *E.* 30.) [L. S.]

MELA, or MELLA, M. ANNAEUS, was the youngest son of M. Annaeus Seneca, the rhetorician, and Helvia [HELVIA], and brother of L. Seneca and Gallio [GALLIO] (et docti Senecae *ter* numeranda domus. Mart. *Ep.* iv. 40). He was born at Corduba, and, although raised to senatorian rank, he always preferred the name and station of an eques. (Sen. *Consol. ad Helv.* xvi., *Controv.* ii. *Prooem.*; comp. Tac. *Ann.* xvi. 17.) Mela studied rhetoric with success; but, leaving to his brothers the dangerous honours in Nero's reign of the state and the forum, he adhered to a life of privacy. His first occupation was that of steward to his father's estates in Spain; and through his brother L. Seneca's influence with Nero, he afterwards held the office of procurator or agent to the imperial demesnes. Mela married Acilia, daughter of Acilius Lucanus of Corduba, a provincial lawyer of some note. By Acilia he had at least one son, the celebrated Lucan, A. D. 40. [LUCANUS.] After Lucan's death, A. D. 65, Mela laid claim to his property; and the suit arising from this claim proved ultimately his own destruction. Fabius Romanus, who opposed him, had been his son's intimate friend, and was thought to have inserted among the papers of the deceased forged letters involving Mela in at least a knowledge of Piso's conspiracy, A. D. 65. (Tac. *Ann.* xv. 48, &c.) Mela was rich, Nero was needy and rapacious, and the former anticipated a certain sentence by suicide,

A. D. 66. To save a part for his family, Mela bequeathed to Tigellinus and his son-in-law, Cossutianus Capito [CAPITO], a large portion of his wealth. Codicils, believed however to be spurious, were annexed to Mela's will, accusing Anicius Cerialis [CERIALIS] and Rufius Crispinus [CRISPINUS] of participation in Piso's plot. The character and studies of Mela are agreeably sketched by the elder Seneca in the prooemium to his 2d book of *Controversiae*, which book is also especially addressed to Mela. (Tac. *Ann.* xvi. 17; Dion Cass. lxii. 25; Sen. *Controv.* ii. v. *prooem.*, *Cons. ad Helv.* xvi.) [W. B. D.]

MELA, FA'BIUS, a Roman jurist, who is often cited in the Digest; but there is no excerpt from his writings there. The fact that he is cited by Africanus (Dig. 46. tit. 3. s. 39, and 50. tit. 16. s. 207) shows that he was at least his contemporary. But it may be collected from another passage (Dig. 9. tit. 2. s. 11) that he was prior to Proculus, or at least his contemporary; for in that passage Ulpian cites Mela before Proculus. In another passage Ulpian (Dig. 19. tit. 1. s. 17) cites Mela as the authority for an opinion of Gallus Aquilius who was a friend of Cicero, and praetor B. C. 66; and again (Dig. 19. tit. 9. s. 3) as authority for an opinion of Servius Sulpicius. He is often cited in connection with Labeo and Trebatius. As Africanus wrote under Hadrian, who died A. D. 138, and in the reign of Pius, the successor of Hadrian, we cannot with certainty fix the period of Mela as earlier than that of Antoninus Pius; but from the other citations here mentioned it has been inferred that he was a contemporary of Labeo and Trebatius. We are not acquainted with the title of any of Mela's writings, though he wrote at least ten books about something. (Dig. 46. tit. 3. s. 39.) [G. L.]

MELA, POMPO'NIUS, the first Roman author who composed a formal treatise upon Geography. From one passage in his work (ii. 6. § 74) we learn that he was born at a town situated on the bay of Algesiras, and the name of the place seems to have been *Tingentera* or *Cingentera*; but the text is here so corrupt, that it is impossible to speak with certainty. From a second passage (iii. 6. § 25, comp. Sueton. *Claud.* 17) it is highly probable that he flourished under the emperor Claudius; but at all events it is certain that he must have written after the campaigns of Augustus in Spain, for he speaks of the ancient Jol as having been ennobled by the appellation of Caesareia (i. 6. § 5), and mentions two towns in the country of the Cantabri which had been named after their conqueror. Beyond these particulars our knowledge does not extend. Funccius indeed conjectures that the designation *Pomponius* was acquired by adoption, and that he is in reality the L. Annaeus Mela of Corduba, who was the son of Seneca the rhetorician—the brother of Seneca the philosopher, and of Junius Gallio—and the father of the poet Lucan; but there appears to be no evidence in favour of this hypothesis beyond the bare facts that both of these personages were Spaniards, and that both bore the surname of Mela. (Senec. *Controv.* lib. ii. praef.; Tac. *Ann.* xvi. 17; Hieron. *in Chron. Euseb. Olymp.* ccxi.; comp. Plin. *H. N.* xix. 33, who, probably by mistake, wrote *Tiberio* for *Nerone.*)

The title prefixed to the Compendium of Mela in the best MSS. is *De Situ Orbis Libri III.* After a short prooemium, in which he dwells upon the importance and the difficulties of the undertaking, and states the manner in which he proposes to execute his task, he proceeds to define the cardinal points, and to explain the division of the world into two hemispheres and five zones. The northern hemisphere is that portion of the earth which is known, and is separated by the impassable torrid zone from the southern hemisphere, which is altogether unknown, and is the abode of the Antichthones. The northern or known hemisphere is completely surrounded by the ocean, which communicates with the four great seas: one on the north, the Caspian; two on the south, the Persian and the Arabian; one on the west, the Mediterranean, with its subdivisions of the Hellespont, the Propontis, the Thracian Bosporus, the Euxine, the Cimmerian Bosporus, and the Palus Maeotis. By this sea and the two great rivers, the Tanais and Nile, the whole of the northern hemisphere is portioned out into three great divisions. All to the north of the Mediterranean and the west of the Tanais constitute Europe; all to the south of the Mediterranean and the west of the Nile constitute Africa; what remains is Asia. Next follows a brief general description of the three continents, and an enumeration of the chief tribes by which they are inhabited. These preliminaries being discussed, the author enters upon more minute details, and makes a complete circuit of the known world, tracing first the coast of the Mediterranean and the shores of the ocean. Thus commencing at the straits of Hercules with Mauritania, he passes on in regular order to Numidia, Africa Proper, the Cyrenaica, Egypt, Arabia, Syria, Phoenicia, Cilicia, Pamphylia, Lycia, Caria, Ionia, Aeolis, Bithynia, Paphlagonia, the Asiatic nations on the Euxine and the Palus Maeotis, European Scythia, Thrace, Macedonia, Greece, the Peloponnesus, Epirus, Illyricum, Italy from the head of the Adriatic round by Magna Graecia to the Ligurian Gulf, Gallia Narbonnensis, and the eastern coast of Spain. (*Hispaniae ora citerior.*) The tour of the Mediterranean being now completed, a chapter is devoted to its islands. Passing beyond the Straits, we stretch along the western coast of Spain (*Hispaniae ora exterior*), the western coast of Gaul (*Galliae ora exterior*), the islands of the Northern Ocean, Germany, Sarmatia, the shores of the Caspian, the Eastern Ocean and India, the Mare Rubrum and its two gulfs, the Persian and Arabian, Aethiopia, and those portions of Aethiopia and Mauritania bordering upon the Atlantic, which brings him round to the point from which he started. It will be seen from the above sketch that the existence of the northern countries of Europe and of the northern and eastern countries of Asia were unknown, it being supposed that these regions formed part of the ocean, which, in like manner, was supposed to occupy the whole of Central and Southern Africa.

As might be expected in a tract which consists chiefly of proper names, the text is often excessively and hopelessly currupt, but the style is simple, unaffected, and perspicuous; the Latinity is pure; all the best authorities accessible at that period, especially Eratosthenes, appear to have been carefully consulted; and although everything is compressed within the narrowest limits, we find the monotony of the catalogue occasionally diversified by animated and pleasing pictures.

The Editio Princeps of Pomponius Mela appeared at Milan, in 4to. 1471, without any printer's name. Numerous editions were published before the end of the fifteenth century, but the text first began to assume an improved appearance in those superintended by Vadianus, fol. Vienn. 1518, and fol. Basil. 1522, especially in the second. Further emendations were introduced by Vinetus, 4to. Paris, 1572; by Schottus, 4to. Antv. 1582; but the great restorers of this author were Vossius, 4to. Hag. Com. 1658; Jac. Gronovius, 8vo. Lug. Bat. 1685, 1696; and Abr. Gronovius, Lug. Bat. 8vo. 1722, and especially 1728. This last edition gives a completely new recension, and remained the standard until superseded by that of Tzschuckius, 7 parts, 8vo. Lips. 1807, which is executed with the greatest care, presents us with the labours of former critics in their best form, is enriched by the collation of several new MSS., contains an ample collection of the most valuable commentaries, and supplies everything which either the scholar or the student can require. We have an old translation into English: "The rare and singular Work of Pomponius Mela, that excellent and worthy Cosmographer, of the Situation of the World, most orderly prepared, and divided every parte by its selfe: with the Longitude and Latitude of everie Kingdome, Regent, Province, Rivers, &cc. Whereunto is added, that learned Worke of *Julius Solinus Polyhistor*, with a necessarie Table for this Booke; right pleasant and profitable for Gentlemen, Merchaunts, Mariners, and Travellers. Translated into Englyshe by *Arthur Golding*, Gent." 4to. Lond. The Mela was first published in 1585, the Solinus in 1587, and then both were bound up in one volume, and reissued with the above title in 1590. There is a translation into French by C. P. Fradin, 3 vols. 8vo. Paris, 1804, and with a new title-page 1827; into Italian by Poreacchi, 8vo. Venet. 1547; and into German by J. C. Dietz, 8vo. Giessen, 1774, which is said to be very bad. (Bähr, *Gesch. der Röm. Litterat.* § 362, 3d ed.) [W. R.]

MELAENEUS (Μελαινεύς), a son of Lycaon, who is said to have built the Arcadian town of Melaeneae. (Paus. viii. 26. § 5; Steph. Byz. *s. v.* Μελαινεαί.) [L. S.]

MELAENIS (Μελαινίς), i. e. the dark, a surname of Aphrodite, under which she was worshipped at Corinth. (Paus. ii. 2. § 4; comp. viii. 6. § 2, ix. 17. § 4; Athen. xiii. p. 588.) [L. S.]

MELA'MPODES (Μελαμπόδης). 1. A Greek grammarian, the author of a treatise which is still extant, though unpublished, addressed to Dionysius the Thracian. (Fabric. *Bibl. Graec.* vol. vi. p. 345.)

2. A writer on astrology, the author of an extant, though unpublished treatise, entitled *Methodus Praedictionum Lunarium*. (Fabric. *Bibl. Graec.* vol. iv. p. 160.) [C. P. M.]

MELAMPUS (Μελάμπους), a son of Amythaon by Eidomene, or according to others, by Aglaia or Rhodope (Apollod. i. 9. § 1; Diod. iv. 68; Schol. *ad Theocrit.* iii. 43), and a brother of Bias. He was looked upon by the ancients as the first mortal that had been endowed with prophetic powers, as the person that first practised the medical art, and established the worship of Dionysus in Greece (Apollod. ii. 2. § 2). He is said to have been married to Iphianassa (others call her Iphianeira or Cyrianassa,—Diod. iv. 68; Serv. *ad Virg. Eclog.* vi. 48), by whom he became the father of Mantius and Antiphates (Hom. *Od.* xv. 225, &c.). Apollodorus (i. 9. § 13) adds a son, Abas; and Diodorus calls his children Bias, Antiphates, Manto, and Pronoe (comp. Paus. vi. 17. § 4). Melampus at first dwelt with Neleus at Pylus, afterwards he resided for a time at Phylace, near Mount Othrys, with Phylacus and Iphiclus, and at last ruled over a third of the territory of Argos (Hom. *l. c.*). At Aegosthena, in the north-western part of Megaris, he had a sanctuary and a statue, and an annual festival was there celebrated in his honour. (Paus. i. 44. § 8.)

With regard to his having introduced the worship of Dionysus into Greece, Herodotus (ii. 49) thinks that Melampus became acquainted with the worship of the Egyptian Dionysus, through Cadmus and the Phoenicians, and his connection with the Dionysiac religion is often alluded to in the ancient writers. Thus, we are told, for example, that he taught the Greeks how to mix wine with water (Athen. ii. p. 45; Eustath. *ad Hom.* p. 1816). Diodorus (i. 97) further adds that Melampus brought with him from Egypt the myths about Cronos and the fight of the Titans. As regards his prophetic power, his residence at Phylace, and his ultimate rule over a portion of Argos, the following traditions were current in antiquity. When Melampus lived with Neleus, he dwelt outside the town of Pylos, and before his house there stood an oak tree containing a serpent's nest. The old serpents were killed by his servants, and burnt by Melampus himself, who reared the young ones. One day, when they had grown up, and Melampus was asleep, they approached from both sides and cleaned his ears with their tongues. Being thus roused from his sleep, he started up, and to his surprise perceived that he now understood the language of birds, and that with their assistance he could foretell the future. In addition to this he acquired the power of prophesying, from the victims that were offered to the gods, and, after having had an interview with Apollo on the banks of the Alpheius, he became a most renowned soothsayer (Apollod. i. 9. § 11; Eustath. *ad Hom.* p. 1685). During his stay with Neleus it happened that his brother Bias was one of the suitors for the hand of Pero, the daughter of Neleus, and Neleus promised his daughter to the man who should bring to him as a gift for the maiden, the oxen of Iphiclus, which were guarded by a dog whom neither man nor animal could approach. Melampus undertook the task of procuring the oxen for his brother, although he knew that the thief would be caught and kept in imprisonment for one whole year, after which he was to come into possession of the oxen. Things turned out as he had said; Melampus was thrown into prison, and in his captivity he learned from the wood-worms that the building in which he was would soon break down. He accordingly demanded to be let out, and as Phylacus and Iphiclus became thus acquainted with his prophetic powers, they asked him in what manner Iphiclus, who had no children, was to become father. Melampus, on the suggestion of a vulture, advised Iphiclus to take the rust from the knife with which Phylacus had once cut his son, and drink it in water during ten days. This was done, and Iphiclus became the father of Podarces. Melampus now received the oxen as a reward for his good services, and drove them to Pylos; he thus gained Pero for his brother,

and henceforth remained in Messenia (Apollod. i. 9. § 12; Paus. iv. 36. § 2; Schol. *ad Theocrit.* iii. 43). His dominion over Argos is said to have been acquired in the following manner. In the reign of Anaxagoras, king of Argos, the women of the kingdom were seized with madness, and roamed about the country in a frantic state. Melampus cured them of it, on condition that he and his brother Bias should receive an equal share with Anaxagoras in the kingdom of Argos (Paus. ii. 18. § 4; Diod. iv. 68). Others, however, give the following account. The daughters of Proetus, Iphinoe, Lysippe and Iphianassa, were seized with madness, either because they opposed the worship of Dionysus (Diod. *l. c.*; Apollod. i. 9. § 12), or because they boasted of equalling Hera in beauty, or because they had stolen the gold from the statue of the goddess (Serv. *ad Virg. Ecl.* vi. 48). Melampus promised to cure the women, if the king would give him one-third of his territory and one of his daughters in marriage. Proetus refused the proposal: but when the madness continued, and also seized the other Argive women, messengers came to Melampus to request his aid; but he now demanded two-thirds of the kingdom, one for himself, and the other for his brother. The demand was complied with, and with a band of youths, he pursued the women as far as Sicyon, with Bacchic shouts. Iphinoe died during the pursuit, but the surviving women were cured by purifications in a well, Anigrus, or in a temple of Artemis near Lusi, or in the town of Sicyon itself; and Melampus and Bias married the two daughters of Proetus. (Apollod. ii. 2. § 2; Strab. viii. p. 346; Ov. *Met.* xv. 322; Paus. ii. 7. § 8, viii. 18, in fin.; Herod. ix. 34; Schol. *ad Pind. Nem.* ix. 30.)

Another mythical personage of the same name occurs in Virgil (*Aen.* x. 320). [L. S.]

MELAMPUS (Μελάμπους), the author of two little Greek works still extant, one entitled Περὶ Παλμῶν Μαντική, *Divinatio ex Palpitatione*, the other Περὶ Ἐλαιῶν τοῦ Σώματος, *De Naevis Oleaceis in Corpore*. He lived probably in the third century B. C., as the former of these works is addressed to "king Ptolemy," who is supposed by Fabricius (*Biblioth. Gr.* vol. i. p. 99, ed. vet.) to have been Ptolemy Philadelphus. Both the works (as might be anticipated from the titles) are full of superstitions and absurdities. They were first published in Greek by Camillus Peruscus, in his edition of Aelian's *Varia Historia*, &c., Rom. 1545, 4to. They were translated into Latin by Nicolaus Petreius, and published together with Meletius, *De Natura Hominis*, Venet. 1552, 4to. They have also been translated into French and German. The last and best edition is that by J. G. F. Franz, in his "Scriptores Physiognomiae Veteres," Altenburg, 1780, 8vo. (Fabric. *Bibl. Gr.* vol. i. p. 99, ed. vet.; Choulant, *Handb. d. Bücherkunde für die Aeltere Medicin*, p. 415.) [W. A. G.]

MELAMPUS, an architect, of little note, who wrote *Praecepta Symmetriarum*. (Vitruv. vii. Praef. § 14.) [P. S.]

MELANAEGIS (Μελαναιγίς), i. e. armed or clad with a black aegis, occurred as a surname of Dionysus at Eleutherae (Suid. *s. v.* Ἐλεύθερος; Paus. i. 38. § 8), and at Athens (Suid. *s. v.* Ἀπατούρια; Conon, *Narrat.* 39; Paus. ii. 35. § 1; comp. MELANTHUS), and of the Erinnys. (Aeschyl. *Sept.* 700.) [L. S.]

MELA'NCOMAS (Μελαγκόμας), an Ephesian, and NICO'MACHUS (Νικόμαχος), a Rhodian, were the two men whom ACHAEUS, the rebellious general of Antiochus the Great, employed to carry on his negotiations with Ptolemy IV. (Philopator), as well as all his other transactions with foreign powers. It was chiefly through recommendatory letters from Melancomas and Nicomachus that Bolis, of whose treachery they had no suspicion, was enabled to gain, to a great extent, the confidence of Achaeus, and so to betray him to Antiochus, in B. C. 214. (Polyb. viii. 17, 18, 20, 21.) [E. E.]

ME'LANEUS (Μελανεύς), a son of Apollo, and king of the Dryopes. He was the father of Eurytus and a famous archer. According to a Messenian legend Melaneus came to Perieres who assigned to him a town as his habitation which he called Oechalia, after his wife's name. (Paus. iv. 2. § 2; Anton. Lib. 4.)

Two other mythical personages of this name occur in Ovid (*Met.* xii. 306) and in the Odyssey (xxiv. 103). [L. S.]

MELANIPPE (Μελανίππη). 1. A daughter of Cheiron, is also called Euippe. Being with child by Aeolus, she fled to mount Pelion; but Cheiron made search after her; and in order that her condition might not become known, she prayed to be metamorphosed into a mare. Artemis granted the prayer, and in the form of a horse she was placed among the stars. (Eratosth. *Catast.* 18; Aristoph. *Thesm.* 512; Hygin. *Fab.* 86.) Another account describes her metamorphosis as a punishment for having despised Artemis or divulged the counsels of the gods. (Hygin. *Poet. Astr.* ii. 18.)

2. The wife of Hippotes and the mother of Aeolus. (Diod. iv. 67.)

3. A daughter of Aeolus, or, according to others, of Hippotes or Desmontes. (Schol. *ad Hom. Od.* x. 2; Hygin. *Fab.* 186.)

4. A queen of the Amazons, whom Heracles, in his fight with the Amazons, restored to freedom in consequence of a present she gave him. (Diod. iv. 16; Schol. *ad Pind. Nem.* iii. 64; Apollon. Rhod. ii. 966.) For two other mythical personages of this name, see BOEOTUS and MELEAGER. [L. S.]

MELANI'PPIDES (Μελανιππίδης), of Melos, one of the most celebrated lyric poets in the department of the dithyramb. Suidas (*s. v.*) distinguishes two poets of this name, of whom the elder was the son of Criton, and flourished about Ol. 65 (B. C. 520), and wrote numerous books of dithyrambs, and epic poems, and epigrams, and elegies, and very many other things; he was the grandfather, on the mother's side, of the younger Melanippides, whose father's name was also Criton. No other ancient writer recognises this distinction, which, therefore, probably arises out of some confusion in the memory of Suidas. At all events, it is better to place under one head all that we know of Melanippides.

The date of Melanippides can only be fixed within rather uncertain limits. He may be said, somewhat indefinitely, to have flourished about the middle of the 5th century B. C. He was younger than Lasus of Hermione (Plut. *Mus.* p. 1141, c.), and than Diagoras of Melos (Suid. *s. v.* Διαγόρας). He was contemporary with the comic poet Pherecrates (Plut. *l. c.*). He lived for some time at the court of Perdiccas, of Macedonia, and there died (Suid. *s. v.*). He must therefore have died before B. C. 412.

His high reputation as a poet is intimated by

Xenophon, who makes Aristodemus give him the first place among dithyrambic poets, by the side of Homer, Sophocles, Polycleitus, and Zeuxis, as the chief masters in their respective arts (Xenoph. *Mem.* i. 4. §. 3), and by Plutarch, who mentions him, with Simonides and Euripides, as among the most distinguished masters of music (*Non poss. suav. viv. sec. Epic.* p. 1095, d.). He did not, however, escape the censures which the old comic poets so often heap upon their lyric contemporaries, for their corruption of the severe beauties of the ancient music. Pherecrates places him at the head of such offenders, and charges him with relaxing and softening the ancient music by increasing the chords of the lyre to twelve (or, as we ought perhaps to read, ten: see Ulrici, *Gesch. d. Hellen. Dichtkunst*, vol. ii. p. 605, n. 104), and thus paving the way for the further licences introduced by Cinesias, Phrynis, and Timotheus (Plut. *de Mus.* p. 1141; comp. Meineke, *Frag. Com. Graec.* pp. 326—335). According to Aristotle, he altogether abandoned the antistrophic arrangement, and introduced long preludes (*ἀναβολαί*), in which the union, which was anciently considered essential, between music and the words of poetry, seems to have been severed (Aristot. *Rhet.* iii. 9). Plutarch (or the author of the essay on music which bears his name) tells us that in his flute-music he subverted the old arrangement, by which the flute-player was hired and trained by the poet, and was entirely subordinate to him (*De Mus. l. c.*); but there is probably some mistake in this, as the fragment of Pherecrates, which the author quotes in confirmation of his statement, contains not a word about flute-music, but attacks only the alterations in the lyre; while, on the other hand, Athenaeus cites a passage from the *Marsyas* of Melanippides, which seems to show that he rejected and despised flute-music altogether (Athen. xiv. p. 616, e.).

According to Suidas, Melanippides wrote lyric songs and dithyrambs. Several verses of his poems are still preserved, and the following titles, *Marsyas*, *Persephone*, *The Danaids*, which have misled Fabricius and others into the supposition that Melanippides was a tragic poet, a mistake which has been made with respect to the titles of the dithyrambs of other poets. The fragments are collected by Bergk (*Poët. Lyr. Graec.* pp. 847—850). We learn from Meleager (v. 7) that some of the hymns of Melanippides had a place in his *Garland*:—

νάρκισσόν τε τορῶν Μεναλιππίδου *ἔγκυον ὕμνων.*

(Fabric. *Bibl. Graec.* vol. ii. pp. 129, 130; Ulrici, *Hellen. Dichtk.* vol. ii. pp. 26, 141, 590—593; Schmidt, *Diatribe in Dithyramb.* pp. 77—85, who maintains the distinction of Suidas, and attempts to distinguish between the extant fragments of the two poets.) [P. S.]

MELANIPPUS (Μελάνιππος). 1. A son of Agrius, was slain by Diomedes. (Apollod. i. 8. § 6; comp. OENEUS.)

2. A son of Astacus of Thebes, who, in the attack of the Seven on his native city, slew Tydeus and Mecisteus. His tomb was shown in the neighbourhood of Thebes on the road to Chalcis. (Aeschyl. *Sept.* 409; Apollod. iii. 6. § 8; Herod. v. 67; Paus. ix. 18. § 1.)

3. A son of Theseus and Perigune, and father of Ioxus. (Paus. x. 25. § 2; Plut. *Thes.* 8.)

4. A son of Ares and Tritaea, the daughter of Triton. (Paus. vii. 22. § 5.)

5. One of the sons of Priam. (Apollod. iii. 12. § 5.)

6. A youth of Patrae, in Achaia, who was in love with Comaetho, a priestess of Artemis Triclaria. As the parents on both sides would not consent to their marriage, Melanippus profaned the temple of the goddess by his intercourse with Comaetho. The goddess punished the two offenders with instantaneous death, and visited the whole country with plague and famine. The oracle of Delphi revealed the cause of these calamities, and ordered the inhabitants to sacrifice to Artemis every year the handsomest youth and the handsomest maiden. (Paus. vii. 19. § 2.) A seventh mythical personage of this name is mentioned by Homer. (*Il.* xv. 547, 576.) [L. S.]

MELANIPPUS (Μελάνιππος), a youth of Agrigentum, who, having been treated with injustice by Phalaris, proposed to his friend Chariton to form a conspiracy against the tyrant. Chariton, alarmed for the safety of Melanippus, urged him to say nothing to any one of his intention, and promised to devise a fitting opportunity for the enterprise. Having then resolved to take the whole risk upon himself, he attempted the life of Phalaris, and, being apprehended, was put to the torture, which he bore resolutely, refusing to confess that he had any accomplices. Melanippus hereupon came to Phalaris and avowed himself the instigator of the design, and the tyrant, struck with their mutual friendship, spared the lives of both on condition of their leaving Sicily. (Ael. *V. H.* ii. 4.) [E. E.]

MELANO'PUS (Μελάνωπος), a son of Laches, the Athenian general, was one of three ambassadors (the other two being Glaucias and ANDROTION) who were sent to remonstrate with Mausolus, king of Caria, on his attempt to subject to himself the islands on the eastern coast of the Aegean. On their way they fell in with and captured a merchant ship of Naucratis, which was brought into the Peiraeeus, and condemned by the Athenians as an enemy's vessel. The prize-money, however, was retained by Melanopus and his colleagues; and, when the time drew near at which they would have to surrender it on pain of imprisonment, Timocrates proposed a law exempting public debtors from that penalty on their giving security for payment. A prosecution was hereupon instituted against Timocrates by Diodorus and Euctemon (private enemies of Androtion); and for them Demosthenes wrote the speech, still extant, which was delivered by Diodorus in B. C. 353. Before the trial came on, Melanopus and his colleagues paid the money. In the speech against Timocrates Melanopus is mentioned as having been guilty of treason, of embezzlement, of misconduct in an embassy to Egypt, and of injustice towards his own brothers. (Dem. *c. Tim.* p. 740.) [E. E.]

MELANO'PUS (Μελάνωπος), of Cyme, a poet of the mythical period, whom Pausanias places between Olen and Aristaeus, is said by that author to have composed a hymn to Opis and Hecaerge, in which he stated that those goddesses came from the Hyperboreans to Delos before Achaeia. (Paus. v. 7. §. 4. s. 8.) In some of the old genealogies Melanopus was made the grandfather of Homer. (Procl. and Pseudo-Herod. *Vit. Hom.*) [P. S.]

MELA'NTHIUS (Μελάνθιος), also called Melantheus, a son of Dolius, was a goat-herd of Odysseus, sided with the suitors of Penelope, and was

cruelly killed by Odysseus. (Hom. *Od.* xvii. 212, &c., xxi. 176, xxii. 474, &c.) [L. S.]

MELA'NTHIUS (Μελάνθιος), an Athenian tragic poet, who seems to have been of some distinction in his day, but of whom little is now known beyond the attacks made on him by the comic poets. Eupolis, Aristophanes, Pherecrates, Leucon, and Plato, satirized him unmercifully; and it is remarkable that he was attacked in all the three comedies which gained the first three places in the dramatic contest of B. C. 419, namely, the Κόλακες of Eupolis, the Εἰρήνη of Aristophanes, and the Φράτορες of Leucon (Athen. viii. p. 343; Schol. *ad Aristoph. Pac.* 804). He is again attacked by Aristophanes in the Ὄρνιθες, B. C. 414. In addition to these indications of his date, we are informed of a remark made by him upon the tragedies of Diogenes Oenomaus, who flourished about B. C. 400 (Plut. *de Aud.* p. 41, c.). The story of his living at the court of Alexander of Pherae, who began to reign B. C. 369, is not very probable, considering the notoriety which he had acquired fifty years earlier, and yet the allusion made to his position and conduct there is quite in keeping with all that we know of his character (Plut. *de Adul. et Amic.* p. 50, e.).

The most important passage respecting Melanthius is that in the *Peace* of Aristophanes (796, &c.), which we subjoin in the form in which Welcker gives it:

Τοιάδε χρὴ Χαρίτων δαμώματα καλλικόμων τὸν
σοφὸν ποιητὴν
ὑμνεῖν, οταν ἠρινὰ μὲν φωνῇ χελιδὼν
ἑζομενη κελαδῇ, χορὸν δὲ μὴ ᾽χῃ Μόρσιμος,
μηδὲ Μελάνθιος, οὗ δὴ πικροτάτην ὅπα γηρύσαντος ἤκουσ᾽,
ἡνίκα τῶν τραγῳδῶν τὸν χόρον εἶχον ἀδελφός τε
καὶ αὐτὸς ἀμφώ·
Γόργονες ὀψοφάγοι, βατιδοσκόποι, ἅρπυιαι,
γραοσόβαι, μιαροὶ, τραγομάσχαλοι, ἰχθυολῦμαι.

It has been much doubted whether the fifth line means that Melanthius and Morsimus were brothers, or whether we should understand the word ἀδελφός to refer to some brother of Melanthius, whose name is not mentioned. The two ancient scholiasts held opposite opinions on the point (comp. Suid. *s. v.*); while among modern scholars, the former view is held by Ulrici, Meineke, Welcker, and Kayser, and the latter by Elmsley, Böckh, Müller and Clinton (comp. Elms. *ad Eurip. Med.* 96, with Welcker, *die Griech. Tragöd.* p. 1029). The character given of Melanthius in the above extract, his worthlessness as a poet, his voracious gluttony, his profligacy, and his personal offensiveness, is confirmed by several other passages of the comic poets and other writers (Aristoph. *Pax*, 999, *Av.* 152, and *Schol.*; Archippus, *ap. Athen.* viii. p. 343; Athen. i. p. 6, c.). He was celebrated for his wit, of which several specimens are preserved (Plut. *de Aud. Poët.* p. 20, c., *de Aud.* p. 41, c., *de Adul. et Amic.* p. 50, d., *Conjug. Praec.* p. 144, b., *Sympos.* p. 631, d., p. 633, d.). Aristophanes has preserved the title and two lines, somewhat parodied, of one of his dramas, the *Medea*, for it is absurd to suppose the *Medea* of Euripides is meant (*Pax*, 999); and Plutarch has more than once (*De cohib. Ira*, p. 453, f., *de sera Num. Vindict.* p. 551, a.) quoted a line, in which Melanthius says that ὁ θυμὸς

Τὰ δεινα πράττει τὰς φρένας μετοικίσας

Athenaeus informs us that Melanthius also wrote elegies (viii. p. 343, d.), and Plutarch (*Cim.* 4) refers to the epigrammatic elegies of Melanthius on Cimon and Polygnotus, of which he quotes one distich. But if the Melanthius quoted by Plutarch lived and wrote in the time of Cimon, as he seems clearly to mean, he could not have been, as Athenaeus supposed, the same person as the tragic poet. (Fabric. *Bibl. Graec.* vol. ii. p. 310; Ulrici, *Hellen. Dichtkunst*, vol. ii. p. 572; Welcker, *Die Griech. Trag.* pp. 1030—1032; Kayser, *Hist. Crit. Trag. Graec.* pp. 59—65.) [P. S.]

MELA'NTHIUS or MELANTHUS (Μελάνθιος, Μέλανθος), an eminent Greek painter of the Sicyonian school, was contemporary with Apelles (B. C. 332), with whom he studied under Pamphilus, and whom he was considered even to excel in one respect, namely, in composition or grouping (*dispositio*). Quinctilian praises his *ratio*, by which perhaps he means the same thing. (Plin. xxxv. 10. s. 36. §§ 8, 10, adopting in the latter passage the reading of the Bamberg MS., which Brotier had previously suggested, *Melanthio* for *Amphioni*; Quinctil. xii. 10.)

He was one of the best colourists of all the Greek painters: Pliny mentions him as one of the four great painters who made "immortal works" with only four colours. (*H. N.* xxxv. 7. s. 32; comp. *Dict. of Ant. s. v. Colores.*) The only one of his pictures mentioned is the portrait of Aristratus, tyrant of Sicyon, riding in a triumphal chariot, which was painted by Melanthius and his pupils, and some parts of which were said to have been touched by the hand of Apelles; and respecting the fate of which a curious story is quoted from Polemon by Plutarch (*Arat.* 13); from whom also we learn the high esteem in which the pictures of Melanthius were held. (*Ibid.* 12; comp. Plin. *H. N.* xxxv. 7. s. 32.) Melanthius wrote a work upon his art (περὶ ζωγραφικῆς), from which a passage is quoted by Diogenes (iv. 18), and which Pliny cites among the authorities for the 35th book of his *Natural History.* [P. S.]

MELANTHO (Μελανθώ). 1. A daughter of Dolius, and sister of Melanthius; she was a slave in the house of Odysseus; and having sided, like her brother, with the suitors, she was hanged by Odysseus. (Hom. *Od.* xviii. 321; Paus. x. 25. § 1.)

2. A daughter of Deucalion, became the mother of Delphus, by Poseidon, who deceived her in the form of a dolphin. (Tzetz. *ad Lyc.* 208; Ov. *Met.* vi. 120.) [L. S.]

MELANTHUS (Μέλανθος). 1. One of the Tyrrhenian pirates, who wanted to carry off young Bacchus, but were metamorphosed into dolphins. (Ov. *Met.* iii. 671, &c.)

2. One of the sons of Laocoon. (Serv. *ad Aen.* ii. 211.) In Lycophron (767) the name occurs as a surname of Poseidon. [L. S.]

MELANTHUS or MELA'NTHIUS (Μέλανθος, Μελάνθιος), one of the Neleidae, and king of Messenia, whence he was driven out by the Heracleidae on their conquest of the Peloponnesus, and, following the instructions of the Delphic oracle, took refuge in Attica. In a war between the Athenians and Boeotians, Xanthus, the Boeotian king, challenged Thymoetes, king of Athens and the last of the Theseidae, to single combat. Thymoetes declined the challenge on the ground of age and infirmity. So ran the story, which strove

afterwards to disguise the violent change of dynasty; and Melanthus undertook it on condition of being rewarded with the throne in the event of success. He slew Xanthus, and became king, to the exclusion of the line of Theseus. According to Pausanias, the conqueror of Xanthus was Andropompus, the father of Melanthus; according to Aristotle, it was Codrus, his son. To the period of the reign of Melanthus Pausanias refers the expulsion of the Ionians from Aegialus by the Achaeans, and their settlement at Athens as a place of refuge. (Her. i. 147, v. 65; Paus. ii. 18, iv. 5, vii. 1, 2; Strab. viii. p. 359, ix. p. 393, xiv. p. 633; Con. *Narr.* 39; Aristot. *Pol.* v. 10, ed. Bekk.; Schol. *ad Aristoph. Ach.* 146, *Pac.* 855; Suid. *s. v.* Ἀπατούρια; *Dict. of Ant. s. v.* Ἀπατούρια.) [E. E.]

MELAS (Μέλας.) 1. A son of Poseidon by a nymph of Chios, and brother of Angelus. (Paus. vii. 4. § 6.)

2. One of the Tyrrhenian pirates mentioned under MELANTHUS No. 1.

3. A son of Phrixus and Chalciope, was married to Eurycleia, by whom he became the father of Hyperes. (Apollod. i. 9. § 1; Apollon. Rhod. ii. 1158; Schol. *ad Pind. Pyth.* iv. 221.)

4. A son of Porthaon and Euryte, and brother of Oeneus. (Hom. *Il.* xiv. 117; Apollod. i. 7. § 10; comp. OENEUS and TYDEUS.)

5. A son of Antassus, at Gonusa, near Sicyon. He joined the Dorians on their march against Corinth. His services were at first declined, but he was afterwards allowed to fight in the ranks of the Dorians. He was the ancestor of the family of Cypselus. (Paus. ii. 4. § 4, v. 18. § 7, 20, in fin.)

There are three other mythical personages of this name. (Paus. vii. 4. § 6, viii. 28. § 3; Apollod. ii. 7. § 7.) [L. S.]

MELEA'GER (Μελέαγρος), a son of Oeneus (whence he is called Οἰνείδης), and Althaea, the daughter of Thestius, and was married to Cleopatra, by whom he became the father of Polydora. (Apollod. i. 8. § 2; Paus. iv. 2 in fin.; Orph. *Argon.* 157.) Other accounts call Meleager a son of Ares, by Althaea (Plut. *Parall. Min.* 26; Ov. *Met.* viii. 437; Hygin. *Fab.* 171); and Hyginus calls Parthenopaeus a son of Meleager. (*Fab.* 99, 270.) His brothers and sisters were Phereus or Thyreus, Agelaus, Toxeus, Periphas, Gorge, Eurymede, Deianeira, Melanippe. Meleager is one of the most famous Aetolian heroes of Calydon, and distinguished himself by his skill in throwing the javelin, as one of the Argonauts, and in the Calydonian hunt. Thus he gained the victory at the funeral games of Acastus (Hygin. *Fab.* 273; Athen. iv. p. 172); and the spear with which he had slain the Calydonian boar he dedicated in the temple of Apollo at Sicyon. (Paus. ii. 7. § 8.) In the expedition of the Argonauts he was said in some legends to have slain Aeetes in the contest for the golden fleece. (Diod. iv. 48.) While Meleager was at Calydon, Oeneus, the king of the place, once neglected to offer up a sacrifice to Artemis, whereupon the angry goddess sent a monstrous boar into the fields of Calydon, which were ravaged by the beast, while no one had the courage to hunt it. At length Meleager, with a band of other heroes, whose number and names are different in the different accounts (Apollod. i. 8. § 2; Ov. *Met.* viii. 300, &c.; Hygin. *Fab.* 174; Paus. viii. 45. § 4), went out to hunt the boar, which was killed by Meleager. Artemis, however, created a dispute about the animal's head and skin among the Calydonians and Curetes. Late writers represent Atalante as taking part in this famous hunt; but the huntsmen refused to go out with her, until Meleager, who loved her, prevailed upon them. According to Ovid (*Met.* viii. 380), Atalante inflicted the first wound upon the animal; while, according to others, Meleager first struck and killed it. He gave his prize, the boar's skin, to Atalante, who was deprived of it by the sons of Thestius; but Meleager slew them. (Apollod. Ov. *ll. cc.*; Diod. iv. 34.) During the war between the Calydonians and Curetes, the former were always victorious, so long as Meleager went out with them. But on one occasion he killed his mother's brothers; and his mother pronounced a curse upon him, in consequence of which he became indignant, and stayed at home, so that the victorious Curetes began to press Calydon very hard. It was in vain that the old men of the town made him the most brilliant promises if he would again join in the fight, and also the entreaties of his own friends remained without effect. At length, however, he yielded to the prayers of his wife, Cleopatra: he put the Curetes to flight, but never returned home, for the Erinnys, who had heard the curse of his mother, overtook him. (Hom. *Il.* ix. 527—600; comp. ii. 641.) The post-Homeric account gives a different cause of his death. When Meleager was seven days old, it is said, the Moerae appeared, declaring that the boy would die as soon as the piece of wood that was burning on the hearth should be consumed. When Althaea heard this, she extinguished the firebrand, and concealed it in a chest. Meleager himself became invulnerable; but after he had killed the brothers of his mother, she lighted the piece of wood, and Meleager died, whereupon Althaea and Cleopatra hung themselves. (Apollod. i. 8. § 2, &c.; Hygin. *Fab.* 171; Diod. iv. 34; Ov. *Met.* viii. 450, &c., 531.) The sisters of Meleager wept unceasingly after his death, until Artemis changed them into guinea-hens (μελεαγρίδες), who were transferred to the island of Leros. Even in this condition they mourned during a certain part of the year for their brother. Two of them, Gorge and Deianeira, through the mediation of Dionysus, were not metamorphosed. (Anton. Lib. 2; Ov. *Met.* viii. 532, &c.; Apollod. i. 8. § 3.) The story of Meleager, his hunt of the Calydonian boar, his contest with the sons of Thestius, and other scenes of his life, were frequently represented by ancient artists. (Paus. iii. 18. § 9, viii. 45, § 4.) He usually appears as a robust hunter, with curly hair, the Aetolian chlamys, and a boar's head. (Philostr. *Icon.* 15; comp. Welcker, *Zeitschrift für die alte Kunst*, p. 123, &c.) [L. S.]

MELEA'GER (Μελέαγρος). 1. Son of Neoptolemus, a Macedonian officer of distinction in the service of Alexander the Great. He is first mentioned in the war against the Getae (B. C. 335); and at the passage of the Granicus in the following year, we find him commanding one of the divisions (τάξεις) of the phalanx, a post which he afterwards held apparently throughout the campaigns in Asia. He was appointed, together with Coenus and Ptolemy the son of Seleucus, to command the newly-married troops which were sent home from Caria to spend the winter in Macedonia, and rejoined Alexander at

Gordium in the following summer (B. C. 333). We afterwards find him present at the battles of Issus and Arbela; associated with Craterus in the important task of dislodging the enemy who guarded the passes into Persia; and again bearing a part in the passage of the Hydaspes, and in various other operations in India (Arrian, *Anab.* i. 4, 14, 20, 24, ii. 8, iii. 11, 18, v. 12; Curt. iii. 24, v. 14, vii. 27; Diod. xvii. 57). But notwithstanding this long series of services we do not learn that Alexander promoted him to any higher or more confidential situation, nor do we find him employed in any separate command of importance. Already, before the king's death, Meleager had given evidence of an insolent and factious disposition, and these qualities broke out in their full force during the discussions which ensued after the death of Alexander. His conduct on that occasion is differently related. According to Justin, he was the first to propose in the council of officers, that either Arrhidaeus or Heracles the son of Barsine should at once be chosen king, instead of waiting for the chance of Roxana bearing a son. Curtius, on the contrary, represents him as breaking out into violent invectives against the ambition of Perdiccas, and abruptly quitting the assembly, in order to excite the soldiery to a tumult. Diodorus, again, states that he was sent by the assembled generals to appease the clamours and discontent of the troops, but instead of doing so he himself joined the mutineers. In any case it is certain that Meleager early assumed the lead of the opposition to Perdiccas and his party; and placed himself at the head of the infantry, who had declared themselves (probably at his instigation) in favour of the claims of Arrhidaeus to the vacant throne. Meleager even went so far as to order the execution of Perdiccas, without any express authority from his puppet of a king; but this project was disconcerted by the boldness of the regent: and the greater part of the cavalry, together with almost all the generals, sided with Perdiccas, and, quitting Babylon, established themselves in a separate camp without the walls of the city. Matters thus seemed tending to an open rupture, but a reconciliation was effected, principally by the intervention of Eumenes, and it was agreed that the royal authority should be divided between Arrhidaeus and the expected son of Roxana, and that in the mean time Meleager should be associated with Perdiccas in the regency. It was, however, evidently impossible that these two should long continue on really friendly terms, and Meleager proved no match for his wily and designing antagonist. Perdiccas contrived by his profound dissimulation, to lull his rival into fancied security, while he made himself master both of the person and the disposition of the imbecile Arrhidaeus, of which he immediately took advantage, and hastened to strike the first blow. The whole army was assembled under pretence of a general review and lustration, when the king, at the instigation of Perdiccas, suddenly demanded the surrender and punishment of all the leaders in the late disorders. The infantry were taken by surprise, and unable to offer any resistance; 300 of the alleged mutineers were singled out, and instantly executed; and though Meleager himself was not personally attacked, he deemed it necessary to provide for his safety by flight, and took refuge in a temple, where he was quickly pursued and put to death by order of Perdiccas. (Curt. x. 21—29; Justin. xiii. 2—4; Arrian, *ap. Phot.* p. 69, a.; Diod. xviii. 2.)

2. An ilarch or commander of a squadron of cavalry in the army of Alexander at the battle of Arbela. (Arrian, *Anab.* iii. 11; Curt. iv. 50.) He is certainly distinct from the preceding, and is probably the same person whom we afterwards find mentioned among the friends and adherents of Pithon, who participated in his projects of revolt against Antigonus, B. C. 316. [PITHON.] After the death of their leader, Meleager and Menoetas broke out into open insurrection, but were speedily defeated by Orontobates and Hippostratus, who had been left by Antigonus in the government of Media, and Meleager was slain in the battle. (Diod. xix. 47.)

3. A son of Ptolemy Soter and Eurydice, daughter of Antipater, succeeded his brother Ptolemy Ceraunus on the throne of Macedonia, after the latter had fallen in battle against the Gauls (B. C. 280); but was compelled by the Macedonian troops to resign the crown, after a reign of only two months. (Euseb. *Arm.* pp. 156, 157; Dexippus, *ap. Syncell.* pp. 267, 270.) His reign is omitted by Justin. [E. H. B.]

MELEA'GER (Μελέαγρος), son of Eucrates, the celebrated writer and collector of epigrams, was a native of Gadara in Palestine, and lived about B. C. 60. There are 131 of his epigrams in the Greek Anthology, written in a good Greek style, though somewhat affected, and distinguished by sophistic acumen and amatory fancy. (Brunck, *Anal.* vol. i. pp. 1—38; Jacobs, *Anth. Graec.* vol. i. pp. 1—40, vol. xiii. pp. 639, 698, 915, 916; Fabric. *Bibl. Graec.* vol. iv. pp. 416—420.) Besides the various editions of the Greek Anthology, there are separate editions of the epigrams of Meleager, for which see Fabricius. An account of his Στέφανος, or collection of epigrams, is given under PLANUDES. [P. S.]

MELES (Μέλης), an Athenian, who was beloved by Timagoras, but refused to listen to him, and ordered him to leap from the rock of the acropolis. Timagoras, who was only a metoikos at Athens, did as he was bid; but Meles, repenting of his cruel command, likewise threw himself from the rock; and the Athenians from that time are said to have worshipped Anteros, as the avenger of Timagoras. (Paus. i. 30. § 1.)

Meles is also the god of the river Meles, near Smyrna; and this river-god was believed by some to have been the father of Homer. (*Vit. Script. Graec.* p. 27, ed. Westermann.) [L. S.]

MELES (Μέλης). 1. Of Colophon, the father of the poet Polymnestus (Plut. *de Mus.* p. 1133, a.).

2. Of Athens, the father of the dithyrambic poet Cinesias, was himself also a dithyrambic poet, and is ranked by Pherecrates as the worst of all the citharoedic poets of his day (Schol. *ad Aristoph. Av.* 858). Plato also tells us that his performances annoyed the audience (*Gorg.* p. 502). [P. S.]

MELESA'GORAS. [AMELESAGORAS.]

MELESIPPUS (Μελήσιππος), a Lacedaemonian, son of Diacritus, was one of the three ambassadors sent to Athens in B. C. 432, just before the commencement of the Peloponnesian war, with the final demand of Lacedaemon for the restoration of the independence of all the Greek states. By the advice of Pericles, the Athenians refused compliance. In the following year, when Archidamus was on his march to invade Attica, he again sent

Melesippus to Athens, in the hope of effecting a negotiation; but the Athenians would not even admit him to a hearing. (Thuc. i. 139—145, ii. 12.) [E. E.]

ME'LETE (Μελέτη), the name of one of the Muses. (Pausanias, ix. 29. § 2; compare MUSAE.) [L. S.]

MELE'TIUS (Μελέτιος), literary and ecclesiastical.

1. Of ANTIOCH, an eminent Greek ecclesiastic of the fourth century. He was born at Melitene, near the right bank of the Euphrates, in the district of Melitene, in Armenia Minor. His parents were persons of rank, at least of respectable condition (Gregor. Nyssen. *Oratio habit. in funere Meletii*), and he probably inherited from them an estate which he possessed in Armenia. (Basil. *Epist.* 187, editt. vett., 99, ed. Benedict.) His gentleness of disposition, general excellence of character, and persuasive eloquence, acquired for him a high reputation: but his first bishopric, that of Sebaste, in Armenia, in which he succeeded Eustathius [EUSTATHIUS, No. 7], apparently after the latter had been deposed in the council of Melitene (A. D. 357), proved so troublesome, through the contumacy of his people, that he withdrew from his charge and retired to Beroea, now Aleppo in Syria, of which city, according to one rendering of a doubtful expression in Socrates, he became bishop. The East was at this time torn with the Arian controversy; but the character of Meletius won the respect of both parties, and each appears to have regarded him as belonging to them, a result promoted by his dwelling, in his discourses, on practical rather than polemical subjects. According to Philostorgius he feigned himself an Arian, and subscribed the Confession of the Western bishops, probably that of Ariminum; and, according to Socrates, he subscribed the creed of the Acacians, at Seleuceia in A. D. 359. These concurrent testimonies fix on him the charge either of instability or dissimulation. Still his real tendency to the Homoousian doctrine was known to or suspected by many; and, therefore, when, by the influence of Acacius and the Arians, he was appointed to the see of Antioch (A. D. 360 or 361), all the bishops, clergy, and people of the city and neighbourhood, Arians and Orthodox, went out to meet him. Even the Jews and Heathens flocked to see a person who had already attained so great celebrity. For a time, but apparently a very short time, he confined himself to practical subjects, avoiding or speaking ambiguously on the doctrines in dispute between the contending parties, but presently gave more open indications of his adherence to the orthodox party. It was probably to draw out his sentiments more distinctly that he was desired by the emperor Constantius to give an exposition of the passage, Prov. viii. 22. [GEORGIUS, No. 29.] He was preceded in the pulpit by George of Laodiceia and by Acacius of Caesareia, who gave explanations more or less heterodox; and when Meletius in his turn came to speak, and avowed his adherence to the orthodox doctrine, a scene of great excitement ensued, the people applauding, and the Arians among the clergy, especially the archdeacon, attempting to stop his mouth. Determined now to get rid of him, the Arians charged him with Sabellianism, and persuaded the emperor to depose him and banish him, apparently on a charge either of perjury or of having violated the discipline of the church, to his native country, Melitene, while Euzoius was appointed bishop of Antioch in his room (A. D. 361). This step led to an immediate and extensive schism: the orthodox party broke off from the communion of the Arians, and met in the church of the Apostles, in what was called the old town of Antioch. There had been a previous secession of the more zealous part of the orthodox on occasion of the deposition of Eustathius (A. D. 331), but the two seceding bodies remained separate, the Eustathians objecting that Meletius had been ordained by Arians. On the accession of the emperor Julian Meletius returned to Antioch (A. D. 362), and the most earnest endeavours were made to reconcile the two sections of the orthodox party: but though the death of Eustathius seemed to present a fair opportunity for such reconciliation, all the efforts made were frustrated by the intemperate zeal of Lucifer of Cagliari [LUCIFER], who ordained Paulinus bishop of the Eustathians. Meanwhile, the Arians appear to have retained possession of most of the churches, the orthodox having one or two assigned for their use, of which, however, on the accession of the emperor Valens, they were deprived, and Meletius was again (A. D. 365?) banished from the city. According to Tillemont, who grounds his assertion on two passages of Gregory Nyssen (ibid.), Meletius was twice banished under Valens, or three times in all, which supposes a return from his first banishment under that prince. Gregory's assertion, however, is not corroborated by any of the ecclesiastical historians; and we have no means of determining the dates of Meletius's return and subsequent exile, if they really took place. Tillemont thinks he was recalled in A. D. 367 at latest, and places his last banishment in A. D. 371. During his exile his party were directed by Flavian and Diodorus. [FLAVIANUS, No. 1; DIODORUS, No. 3.] He was recalled on the death of Valens A. D. 378, but the edict of Gratian, which recalled all those who were in exile, allowed the Arians (who had chosen Dorotheus their bishop in the room of Euzoius, now deceased) to retain the churches which they occupied; however they were after a time delivered up to Meletius, who again manifested his anxiety to heal the schism between his own party and the Eustathians; but his equitable offers were rejected by his more tenacious rival Paulinus. In A. D. 381 Meletius was at Constantinople at the second general council, and died in that city during its session. His body was conveyed with great honour to Antioch, and deposited close to the tomb of the martyr Babylas. His funeral oration, pronounced by Gregory Nyssen, is extant. There is no reason to doubt the truth of the encomiums bestowed on the gentleness of his temper and general kindness of his disposition: that these very qualities, combined perhaps with indifference to the points in dispute, rendered him more pliant in the earlier part of his life than was consistent with strict integrity, at least with consistency. But from the time of his elevation to the see of Antioch, there is no need to doubt his consistent adherence to what he judged to be the truth. In the Western church, indeed, which fraternized with the ultra party of the Eustathians, his reputation was lower: he was regarded as an Arian, and it was long before the imputation was removed. A short piece, ascribed to Athanasius, and published with his works (vol. ii. p. 30, ed. Benedict.), but the genuineness of

which is very doubtful, charges him with hypocrisy. He enjoyed the friendship of Basil and other leading men of the orthodox party. Epiphanius has spoken favourably of him, but Jerome is less favourable, owing, probably, to his connection with Paulinus. A part of the first sermon preached by Meletius at Antioch has been preserved by Epiphanius, and is given in the *Bibliotheca Patrum* of Galland, vol. v. A synodical epistle to the emperor Jovian, given by Socrates (*H. E.* iii. 25), and Sozomen (*H. E.* vi. 4), and reprinted in the *Concilia*, vol. i. col. 741, ed. Hardouin, and in the *Bibliotheca* of Galland, vol. v., may perhaps be ascribed to him. The Greek Church honours his memory on February the 12th, and the Latin Church at last received him into the calendar on the same day.

Meletius was succeeded in the see of Antioch by Flavian [FLAVIANUS, No. 1], under whom the Eustathian schism was at length healed, and the suppression of the Arians under Theodosius the Great restored for a while the unity of the see. (Socrates, *H. E.* ii. 43, 44, iii. 6, 9, iv. 2, v. 3, 5, 9; Sozomen, *H. E.* iv. 25, 28, v. 12, 13, vi. 7, vii. 3, 7, 8, 10; Theodoret. *H. E.* ii. 31, iii. 3, 4, iv. 13. 25, v. 3, 8; Philostorg. *H. E.* v. 1, 5; Greg. Nyssen. *Orat. in Fun. Meletii habita;* Basil. *Epistolae*, l. lvi. lvii. lviii. lix. lxiv. cclxxiii. cccxxi. cccxxv. cccxlix. editt. vett., or lvii. lxvii. lxviii. lxxxix. cxx. cxxix. ccx. ccxiv. cclviii. cclxvi. edit. Benedict.; Epiph. *Haeres.* lxxiii. 28—35; Hieron. *in Chronico; Concilia*, vol. i. p. 731, 741, ed. Hardouin; Tillemont, *Mémoires*, vol. viii. p. 341, &c.; Cave, *Hist. Litt.* ad ann. 360, vol. i. p. 223, ed. Oxford, 1740—43; Fabric. *Bibl. Graec.* vol. ix. p. 304; Galland. *Biblioth. Patrum. Proleg. ad Vol. V.* c. 11; Le Quien, *Oriens Christian.* vol. i. col. 423, vol. ii. col. 713, &c., 781.)

2. IATROSOPHISTA. [No. 6.]

3. Of LYCOPOLIS, a schismatical bishop of the third and fourth centuries. There is a remarkable discrepancy in the accounts given of this person. According to Athanasius, whose contests with the Meletians render his testimony less trustworthy, Meletius, who was bishop of Lycopolis in Upper Egypt at the time of the persecution under Diocletian and his successors, yielded to fear and sacrificed to idols; and being subsequently deposed, on this and other charges, in a synod, over which Petrus or Peter, bishop of Alexandria, presided, determined to separate from the church, and to constitute with his followers a separate community. Epiphanius, on the other hand, relates that both Peter and Meletius being in confinement for the faith, differed concerning the treatment to be used toward those who, after renouncing their Christian profession, became penitent and wished to be restored to the communion of the Church. He states that Peter, who was willing to receive them, was opposed by Meletius, who was next to Peter in influence, and had, in fact, the larger number of followers on this question: and the schism which arose on this account he represents as owing rather to the former than to the latter. Although the ecclesiastical historians Socrates and Theodoret have adopted, wholly or partially, the account of Athanasius, the statement of Epiphanius is the more probable. Had Meletius been convicted, as Athanasius states, it is hardly probable that either he would have been able to raise and keep up so formidable a schism, or that the Council of Nice (which left him the title of bishop, though it deprived him of the power to ordain) would have dealt so leniently with him. The Council allowed those whom he had ordained to retain the priestly office, on condition of re-ordination, and of their yielding precedence to those whose first ordination had been regular. The schism begun in prison was continued in the mines of Phaenon, in Arabia Petraea, to which Meletius and others were banished, and after their release. Meletius ordained bishops, presbyters, and deacons, and kept his followers a distinct body, under the title of "the Church of the Martyrs." He even extended his sect into Palestine, where he visited Jerusalem, Eleutheropolis, and Gaza, and ordained many in those towns to the priesthood. In this state matters remained till the Nicene Council (A. D. 325), the sentence of which has been already mentioned. The synodical letter to the Egyptian clergy, which notifies the sentence, gives no information as to the origin of the schism: it describes, indeed, Meletius as disorderly, hasty, and headstrong; characteristics more in harmony with the conduct ascribed to him by Epiphanius, than with the charges of Athanasius.

There is no dispute that the theological sentiments of the Meletians were at first what is deemed orthodox; and, according to Epiphanius, Meletius was the first to detect the heretical teachings of Arius, and to report them to Alexander, bishop of Alexandria. Meletius died very shortly after the Council of Nice, for Alexander, who himself only survived the council about five months, lived long enough to persecute the followers of Meletius after their leader's death, because, deeming Meletius ill-treated, they would not accept the terms of reconciliation offered by the Council. The schism continued under the leadership of John Arcaph, whom Meletius had appointed to succeed him [JOANNES, No. 16]; and the Meletians co-operated with the Arians in their hostility to Athanasius [ATHANASIUS]; an alliance more conducive to the gratification of their revenge than to the maintenance of their orthodoxy. (Athanas. *Apol. contra Arian.* c. 59; Epiphan. *Haeres.* lxviii. 1—5; Socrat. *H. E.* i. 6, 9; Sozomen, *H. E.* i. 24, ii. 21; Theodoret. *H. E.* i. 9; Tillemont, *Mémoires*, vol. v. p. 453, &c.; Le Quien, *Oriens Christian.* vol. ii. col. 598.)

4. Of MELITENE. [No. 1.]

5. MEDICUS. [See below.]

6. MONACHUS, the MONK. [See below.]

7. Of MOPSUESTIA, an ardent supporter of the unfortunate Nestorius [NESTORIUS], of Constantinople. He succeeded the celebrated Theodore as bishop of Mopsuestia, in Cilicia [THEODORUS MOPSUESTENUS], probably in or about A. D. 427. He supported John, patriarch of Antioch [JOANNES, No. 9], in his opposition to the hasty and unjust deposition of Nestorius by Cyril of Alexandria and his party [CYRILLUS, ST. of ALEXANDRIA], in the third general (Ephesian) council, A. D. 431: and when John was induced to come to terms with Cyril and to join in condemning Nestorius, Meletius persisted in supporting the cause of the deposed patriarch, and refused to hold communion with either Cyril or John, denouncing such communion as diabolical; and when the latter sent a conciliatory letter to him, he threw it in the messenger's face. Being forcibly expelled from his see by the emperor Theodosius II., at the desire of

John, on account of his pertinacious support of Nestorius, he induced many persons to secede from the church, and, forming them into separate communities, continued to exercise the priestly office among them. This being regarded as an aggravation of his offence, he was banished by the emperor's order, issued at John's instigation, to Melitene in Armenia Minor, and placed in the charge of Acacius, bishop of that city, from whom he endured much hard usage. In this exile Meletius died, retaining his zeal for the cause of Nestorius till the last. Various epistles of Meletius were published in a Latin version, in the *Ad Ephesinum Concilium Variorum Patrum Epistolae* of Christianus Lupus of Ypres, 4to. Louvain, 1682; and were re-published by Baluzius, in his *Nova Concilior. Collectio*, by Garnier, in his *Auctarium Theodoreti*, fol. Paris, 1684, and by Schulze, in his edition of Theodoret, 5 vols. 8vo., Halae, 1769—1774. From these letters of Meletius, and from other letters in the same collection, the foregoing facts of his history are derived. The letters of Meletius are contained in Cap. seu Epist. 92 (not 82, as Cave has it), 119, 124, 141, 145, 155, 158, 163, 171, 174, and 177, in the work of Lupus. The memorandum of his death is in Cap. 190. In the editions of Garnier and Schulze they are Epist. 76, 101, 105, 121, 125, 133, 136, 141, 149, 152, 155. The memorandum of Meletius' death is inserted after Epist. 164. (Cave, *Hist. Litt.* ad ann. 428, vol. i. p. 414; Le Quien, *Oriens Christianus*, vol. ii. col. 891; Fabric. *Biblioth. Graec.* vol. ix. p. 305, vol. x. p. 348; Tillemont, *Mémoires*, vol. xiv.)

8. PHILOSOPHUS. [See below.]

9. SCRIPTOR DE AZYMIS. There are extant two short treatises, Περὶ τῶν ἀζύμων, *De Azymis*, one of them being a compendium or abridgment of the other, which in the MSS. are ascribed to Joannes Damascenus [DAMASCENUS], and are consequently inserted by Le Quien in his edition of the works of that father (*Opera Damasceni*, fol. Paris, 1712, vol. i. p. 647.) But Le Quien has observed that they are not his: they distinctly deny the general tradition of the fathers, that our Lord celebrated the passover with his disciples the day before the regular time, which tradition Damascenus certainly held. But this is not the only evidence; an anonymous preface to the larger tract states, that it was written by "one Meletius, a pious man (θεοφόρος), and a diligent student of the Scriptures," and was addressed to one Syncellus, who had asked his opinion on the subject. Of the time or place where this Meletius lived nothing is known. (Fabric. *Biblioth. Graec.* vol. ix. p. 307.)

10. Of TIBERIOPOLIS. [See below.] [J. C. M.]

MELE'TIUS (Μελέτιος), the author of a short Greek work, entitled Περὶ τῆς τοῦ Ἀνθρώπου Κατασκευῆς, *De Natura* (or *Fabrica*) *Hominis*. He appears from the inscription at the beginning of the work to have been a Christian and a monk, and to have belonged to the city of Tiberiopolis in Phrygia Magna. The time at which he lived is unknown, but he probably cannot be placed earlier than the sixth or seventh century after Christ. His work (the subject-matter of which is sufficiently indicated by the title) is interesting, and evidently written by a religious man, but is of no particular value in a physiological point of view. It was first published in a Latin translation by Nicolaus Petreius, Venet. 1552, 4to. The Greek text, though existing in MS. in several European libraries, remained unpublished till 1836, when Dr. Cramer inserted it in the third volume of his "Anecdota Graeca," 8vo. Oxon. It is badly edited, and the text contains numerous errors, some arising from the editor's evident ignorance of the subject-matter of the treatise, and others apparently from haste and carelessness. The beginning of the work was published by Fred. Ritschel, Vratislav. 4to. 1837; and there is an essay by L. E. Bachmann, entitled "Quaestio de Meletio Graece inedito, ejusque Latino Interprete Nic. Petreio," Rostoch. 4to. 1833.

It is uncertain whether this is the same person who wrote a commentary on the Aphorisms of Hippocrates, some extracts from which are inserted by Dietz in the second volume of his "Scholia in Hippocratem et Galenum," Regim. Pruss. 8vo. 1834. It is indeed doubtful whether the commentary is the work of Meletius or Stephanus Atheniensis.

One of the letters of St. Basil, dated A. D. 375 (*Epist.* 193, vol. iii. p. 285, ed. Bened.) is addressed to a physician named Meletius, who is called by the title *Archiater*, but of whom no particulars are known. [W. A. G.]

MELE'TUS (Μέλητος), an obscure tragic poet, but notorious as one of the accusers of Socrates, was an Athenian, of the Pitthean demus (Plat. *Euthyph.* p. 2, b.). At the time of the accusation of Socrates, he is spoken of by Plato (*l. c.*) as young and obscure (comp. *Apol.* p. 25, d., 26, e.). But the fact that he was mentioned by Aristophanes in the Γεωργοί, gives rise to a difficulty (Schol. *in Plat. Apol.* p. 330, Bekker). For the Γεωργοὶ was evidently acted during the life of Nicias (Plut. *Nic.* 8); and not only so, but the passage cited by Plutarch seems to have been rightly understood by him, as referring to the affair of Sphacteria, and on this and other grounds Meineke assigns the play to the year B. C. 425 (*Frag. Com. Graec.* vol. ii. pp. 983—985). Supposing Meletus to have been only twenty at this time, he must have been upwards of forty-five when he accused Socrates. Meineke attempts to get rid of the difficulty, by a slight change in the text of the scholiast, which would then imply that Meletus was still a boy when alluded to in the Γεωργοί (*Frag. Com. Graec.* vol. ii. p. 993). At all events, if the Meletus thus referred to was really the same person as the accuser of Socrates, he must at the latter period have been between thirty and forty; and in that case he might still have been called νέος by Socrates. In fact, though the attack upon Socrates was his first essay as a public politician, and was indeed made, as Plato insinuates, in order to bring himself into some notoriety (*Euthyph.* pp. 2, 3, *Apol.* p. 25, d.), yet it is clear from Plato himself that Meletus was already known as a poet; for he imputes to Meletus, as another motive for the accusation, the resentment felt by him and the other poets for the strictures made upon them by Socrates (*Apol.* p. 23, e.; Diog. Laërt. ii. 39). Besides, when Plato calls him ἀγνώς, he perhaps refers rather to his being a man of no merit than to his being altogether unknown in the city. With respect to his tragedies, we are informed by the scholiast on Plato (*l. c.*), on the authority of Aristotle in the *Didascaliae*, that Meletus brought out his Οἰδιπόδεια in the same year in which Aristophanes brought out his Πελαργοί, but we know nothing of the date of that play. His *Scolia* are referred to in the *Frogs* (1302), B. C. 405; and in the Γηρυτάδης, which was probably acted a few years after the *Frogs*, to

which it was similar in its argument, Aristophanes makes him one of the ambassadors sent by the poets on earth to the poets in Hades (Athen. xii. p. 551). He was also ridiculed by Sannyrion in his Γέλως (Athen. *l. c.*); and his erotic poetry was referred to by Epicrates in his Ἀντιλαΐς (Athen. xiii. p. 605, e.). Suidas (*s. v.*) calls him an orator as well as a poet, no doubt on account of his accusation of Socrates, and perhaps of Andocides. (See below.)

The character of Meletus, as drawn by Plato and Aristophanes and their scholiasts, is that of a bad, frigid, and licentious poet, and a worthless and profligate man,—vain, silly, effeminate, and grossly sensual. Plato makes Socrates call him τετανότριχα καὶ οὐ πάνυ εὐγένειον, ἐπίγρυπον δέ. Aristophanes, in the Γηρυτάδης, ridiculed him for his excessive thinness, and light weight, and his natural tendency to the infernal regions, where, as Thirlwall remarks, "to understand the point of the sarcasm, we must compare the balancing scene in the *Frogs*, and the remarks of Aeschylus, 867, ὅτι ἡ ποίησις οὐχὶ συντέθνηκέ μοι, τούτῳ δὲ συντέθνηκεν" (*Hist. of Greece*, vol. iv. p. 275, note). Aristophanes again, in the Πελαργοί, calls him the son of Laïus, a designation which not only contains an allusion to his *Oedipodeia*, but is also meant to insinuate a charge of the grossest vice (see Meineke, *ad loc.*, *Frag. Com. Graec.* vol. ii. pp. 1126, 1127). Misled by this passage, Suidas (*s. v.* Μέλιτος) makes him a son of Laïus (as Clinton has corrected the word from Λάρου); the real name of his father was Meletus, as we learn from Diogenes Laërtius, on the authority of Phavorinus, in whose time the deed of accusation against Socrates was still preserved in the Metroum at Athens (Diog. Laërt. ii. 40). The epithet Θρᾷξ, applied to him by Aristophanes, in the fragment just referred to, probably alludes to the foreign origin of his family.

In the accusation of Socrates it was Meletus who laid the indictment before the Archon Basileus; but in reality he was the most insignificant of the accusers; and according to one account he was bribed by Anytus and Lycon to take part in the affair. (Liban. *Apol.* pp. 11, 51, ed. Reiske.) Soon after the death of Socrates, the Athenians repented of their injustice, and Meletus was stoned to death as one of the authors of their folly. (Diog. Laërt. ii. 43; Diod. xiv. 37; Suid. *s. v.* Μέλιτος: it may here be observed that the article in Suidas is a mass of confusion; there is evidently in it a mixing up of the lives of two different persons, Melissus of Samos and Meletus.)

There is room for some doubt whether the accuser of Socrates was the same person as the Meletus who was charged with participation in the profanation of the mysteries, and in the mutilation of the Hermae, B. C. 415, and who was an active partizan of the Thirty Tyrants, both as the executioner of their sentence of death upon Leon of Salamis, and as an emissary to Lacedaemon on their behalf, and who was afterwards one of the accusers of Andocides in the case respecting the mysteries, B. C. 400 (Andoc. *de Myst.* pp. 7, 18, 46, Reiske; Xen. *Hell.* ii. 4. § 36): but as all this is perfectly consistent with the indications we have noticed above respecting the age of Meletus, there seems no good ground for distinguishing the two persons, though they cannot be identified with absolute certainty. (Droysen, *Rhein. Mus.* vol. iii. p. 190.)

Respecting the form of the name, Μέλητος is almost universally adopted by modern scholars, though Welcker defends Μέλιτος. For the arguments on both sides, and respecting Meletus in general, see Clinton, *F. H.* vol. ii. p. xxxvi.; Welcker, *die Griech. Trag.* pp. 872—874; Kayser, *Hist. Crit. Trag. Graec.* pp. 284, 285. Plato makes Socrates pun upon the name several times in the *Apology* (p. 24, c. d., 25, c., 26, d.). [P. S.]

MELIA (Μελία), a nymph, a daughter of Oceanus, became by Inachus the mother of Phoroneus and Aegialeus or Pegeus. (Apollod. ii. 1. § 1; Schol. *ad Eurip. Orest.* 920.) By Seilenus she became the mother of the centaur, Pholus (Apollod. ii. 5. § 4), and by Poseidon of Amycus. (Apollon. Rhod. ii. 4; Serv. *ad Aen.* v. 373.) She was carried off by Apollo, and became by him the mother of Ismenius (some call her own brother Ismenus, Schol. *ad Pind. Pyth.* xi. 5; Tzetz. *ad Lyc.* 1211), and of the seer Tenerus. She was worshipped in the Apollinian sanctuary, the Ismenium, near Thebes. (Paus. ix. 10. § 5, 26, § 1; Strab. p. 413.)

In the plural form Μελίαι or Μελιάδες is the name of the nymphs, who, along with the Gigantes and Erinnyes, sprang from the drops of blood that fell from Uranus, and which were received by Gaea. (Hes. *Theog.* 187.) The nymphs that nursed Zeus are likewise called Meliae. (Callim. *Hymn. in Jov.* 47; Eustath. *ad Hom.* p. 1963.) [L. S.]

MELIADES (Μελιάδες), the same as the Maliades, or nymphs of the district of Melis, near Trachis. (Soph. *Philoct.* 715.) [L. S.]

MELIBOEA (Μελίβοια.) 1. A daughter of Oceanus, and, by Pelasgus, the mother of Lycaon. (Apollod. iii. 8. § 1.)

2. A daughter of Magnes, who called the town of Meliboea, in Magnesia, after her. (Eustath. *ad Hom.* p. 338.)

3. One of the daughters of Niobe. (Apollod. iii. 5. § 6; Paus. ii. 21, § 10.)

4. An Ephesian maiden who was in love with a youth of the name of Alexis. As, however, her parents had destined her for another man, Alexis quitted his native place; and on the day of her marriage Meliboea threw herself from the roof of her house. But she was not injured, and escaped to a boat which was lying near, and the ropes of which became untied of their own accord. The boat then carried her to her beloved Alexis. The united happy lovers now dedicated a sanctuary to Aphrodite, surnamed Automate and Epidaetia (Serv. *ad Aen.* i. 724.)

5. The mother of Ajax, and wife of Theseus. (Athen. xiii. p. 557.)

Meliboea occurs also as a surname of Persephone. (Lasus, *ap. Athen.* xiv. p. 624.) [L. S.]

MELICERTES (Μελικέρτης), a son of Athamas and Ino, was metamorphosed into a marine divinity, under the name of Palaemon. (Apollod. i. 9. § 5; comp. ATHAMAS, PALAEMON, and LEUCOTHEA.) [L. S.]

MELINAEA (Μελιναία), a surname of Aphrodite, which she derived from the Argive town Meline. (Steph. Byz. *s. v.*; Lycoph. 403.) [L. S.]

MELINE (Μελίνη), a daughter of Thespius, became by Heracles the mother of Laomedon. (Apollod. ii. 7. § 8.) [L. S.]

MELINNO (Μελιννώ), a lyric poetess, the author of an ode on Rome in five Sapphic stanzas, which is commonly ascribed to Erinna of Lesbos. Nothing is known of her with certainty, except what the ode itself shows, namely, that she lived in

the flourishing period of the Roman empire. The ode is printed, with an admirable essay upon it, by Welcker, in Creuzer's *Meletemata*, 1817, p. 1, and in Welcker's *Kleine Schriften*, vol. ii. p. 160. [P. S.]

MELISANDER (Μελίσανδρος), of Miletus, is said to have written an account of the battles of the Lapithae and Centaurs, and is classed by Aelian with the poets Oroebantius and Dares, who are stated to have been the predecessors of Homer. (Aelian, *V. H.* xi. 2.)

MELISSA (Μέλισσα), that is, the soother or propitiator (from μελίσσω or μειλίσσω), occurs, 1. As the name of a nymph who discovered and taught the use of honey, and from whom bees were believed to have received their name, μέλισσαι. (Schol. *ad Pind. Pyth.* iv. 104.) Bees seem to have been the symbol of nymphs, whence they themselves are sometimes called Melissae, and are sometimes said to have been metamorphosed into bees. (Schol. *ad Pind. l. c.*; Hesych. *s. v.* Ὀροδεμνίαδες; Columell. ix. 2; Schol. *ad Theocrit.* iii. 13.) Hence also nymphs in the form of bees are said to have guided the colonists that went to Ephesus (Philostr. *Icon.* ii. 8); and the nymphs who nursed the infant Zeus are called Melissae, or Meliae. (Anton. Lib. 19; Callim. *Hymn. in Jov.* 47; Apollod. i. 1. § 3.)

2. From the nymphs the name Melissae was transferred to priestesses in general, but more especially to those of Demeter (Schol. *ad Pind. l. c.*; Callim. *Hymn. in Apoll.* 110; Hesych. *s. v.* Μέλισσαι), Persephone (Schol. *ad Theocrit.* xv. 94), and to the priestess of the Delphian Apollo. (Pind. *Pyth.* iv. 106; Schol. *ad Eurip. Hippol.* 72.) According to the scholiasts of Pindar and Euripides, priestesses received the name Melissae from the purity of the bee. Comp. a story about the origin of bees in Serv. *ad Aen.* i. 434.

3. Melissa is also a surname of Artemis as the goddess of the moon, in which capacity she alleviates the suffering of women in childbed. (Porphyr. *De Antr. Nymph.* p. 261.)

4. A daughter of Epidamnus, became by Poseidon the mother of Dyrrhachius, from whom the town of Dyrrhachium derived its name. (Steph. Byz. *s. v.* Δυρράχιον.) [L. S.]

MELISSA (Μέλισσα), the wife of Periander, tyrant of Corinth. She was the daughter of Procles, tyrant of Epidaurus, and Eristheneia; and, according to Diogenes Laërtius (i. 94), was called Lysis before her marriage, and received the name Melissa from Periander. She bore two sons, Cypselus and Lycophron, and her husband was passionately attached to her; but in a fit of jealousy, produced by the slanderous tales of some courtesans, he killed her in a barbarous manner. [PERIANDER.] From the story of the appearance of the shade of Melissa to the ambassadors sent by Periander to consult the oracle of the dead among the Thesprotians, and the mode in which Periander sought to appease her, we may gather that he sought to still his remorse by the rites of a dark and barbarous superstition: he took a horrible revenge on those who had instigated him to the murder of his wife. (Herod. iii. 50, v. 92; Athen. xiii. p. 589, f.; Diog. Laërt. i. 94; Plut. *Sept. Sap. Conv.* p. 146.) Pausanias (ii. 28. § 8) mentions a monument in memory of Melissa, near Epidaurus. [C. P. M.]

MELISSE'NUS GREGO'RIUS. [MAMMAS.]

MELISSEUS (Μελισσεύς or Μέλισσος), an ancient king of Crete, who, by Amalthea, became the father of the nymphs Adrastea and Ida, to whom Rhea entrusted the infant Zeus to be brought up. (Apollod. i. 1. § 6; Hygin. *Poet. Astr.* ii. 13.) Other accounts call the daughters of this king Melissa and Amalthea. (Lactant. i. 22.) [L. S.]

MELISSEUS (Μελισσεύς), a Greek writer of uncertain date, wrote a work entitled Δελφικά. (Tzetz. *Chil.* vi. 90; Schol. *in Hesiod.* p. 29, ed. Oxon.)

MELISSUS (Μέλισσος), of Samos, a Greek philosopher, the son of Ithagenes, is said to have been likewise distinguished as a statesman, and to have commanded the fleet which first conquered a part of the Athenian armament which blockaded the island under the command of Pericles; but it is stated afterwards that he was conquered by Pericles, in Ol. 85. Thucydides does not mention Melissus. (Plut. *Pericl.* 26, 27; comp. *Themist.* 2, *adv. Colot.* 32.) This account is supported by the statement of Apollodorus, that Melissus flourished in Ol. 84; but it is irreconcilable with the account which represents him as personally connected with Heracleitus, who lived at a much earlier period. (Diog. Laërt. ix. 24.) There seems to be less reason for doubting that he was a disciple of Parmenides, and it is quite certain that he was acquainted with the doctrines of the Eleatics, which in fact he completely adopted, though he took up the letter rather than the spirit of their system, as is proved by the fragments of his work, which was written in prose, and in the Ionic dialect. They have been preserved by Simplicius, and their genuineness is attested by the work of Aristotle or Theophrastus. He proves that the coming into existence and the annihilation of any thing that exists are both inconceivable, whether it be supposed that it arises from a non-existence or from some existence. But even here Melissus is unable to maintain the pure idea of existence, which we find in Parmenides, for he denies that existence, and still more absolute existence (τὸ ἁπλῶς ἐόν) can arise from non-existence. Parmenides could not have admitted the difference of degrees of existence, which is here assumed, any more than the parts of existence which Melissus assumes as possible, or at least as not absolutely opposed to the idea, since he thinks it necessary to prove that no part of existence could have come into existence any more than existence itself. (Simplic. *in Aristot. Phys.* f. 22, b; Aristot. *De Xenoph. Gorg. et Meliss.* 1.) The inference of Melissus which now follows, that things which have neither beginning nor end must be infinite and unlimited in magnitude, and accordingly *one* (ibid. and Simplic. f. 23, b. *fragm.* 2 and 7—10; in Brandis, *Commentat. Eleatic.*), is manifestly erroneous, since, without even attempting a mediation, he assumes infinitude of space in things which have no beginning or end in time. The simplicity of existence he infers from its unity, and he appears to have endeavoured very minutely to show that no change could take place either in quantity or quality, and neither internal nor external motion. (Fr. 4. 11, &c.; Aristot. *l. c.*) From this he then argued backwards, and assumed the impossibility of finding existence in the actual world. (Simplic. *De Coelo*, f. 138, and the corrected text of the *Schol. in Aristot.* ed. Brandis, p. 509, b.) He thus

made the first, though weak attempt, which was afterwards carried out by Zeno with far more acuteness and sagacity, to prove that the foundations of all knowledge derived from experience are in themselves contradictory, and that the reality of the actual world is inconceivable. The fragments of Melissus are collected by Ch. A. Brandis, *Commentationum Eleaticarum*, pars prima, p. 185, &c., and by Mullach, *Aristotelis de Melisso, Xenophane, et Gorgia Disputationes, cum Eleaticorum philosophorum fragmentis, &c.*, Berol. 1846. [L. S.]

MELISSUS (Μέλισσος). 1. A Theban, the son of Telesiades, of the family of the Cleonymidae, who conquered in the chariot race at the Nemean games, and in the pancratium at the Isthmian games. The dates of his victories are uncertain. Pindar's third Isthmian ode is written to celebrate the latter of his victories.

2. A Greek writer, a native of Euboea, who wrote a work explaining various mythological stories by the facts of natural history. (Fulgent. ii. 16.) He is probably the same as the Melissus referred to by Palaephates (*Proëm.*) and by Servius (*ad Virg. Aen.* iv. 146).

3. A Roman writer mentioned by Pliny among those from whom he drew materials for his 7th, 9th, 10th, 11th, and 35th books. [C. P. M.]

MELISSUS, AE'LIUS, a distinguished Roman grammarian mentioned by Aulus Gellius (xviii. 6). He was the author of a work, *De loquendi Proprietate.* [C. P. M.]

MELISSUS, C., MAECE'NAS, a native of Spoletium. He was of free birth, but was exposed in his infancy, and presented by the person who found and reared him to Maecenas. Though his mother declared his real origin, he refused to leave Maecenas. He was, however, speedily manumitted, and obtained the favour of Augustus, who commissioned him to arrange the library in the portico of Octavia. At an advanced period of life he commenced the composition of a collection of jokes and witticisms. He also wrote plays of a novel sort, which he called *Trabeatae.* (Suet. *de Illustr. Gramm.* 21; Ov. *ex Pont.* iv. 16. 30.) Suetonius, in the passage already referred to, calls him C. Melissus, but in another place (*de Illustr. Gramm.* 3), he terms him Lenaeus Melissus, for which it has been conjectured we ought to read Cilnius Melissus. By Pliny (*H. N.* xxviii. 6. s. 17) he is called Maecenas Melissus. [C. P. M.]

ME'LITE (Μελίτη). 1. A nymph, one of the Nereides, a daughter of Nereus and Doris. (Hom. *Il.* xviii. 42; Hes. *Theog.* 246; Apollod. i. 2. § 7; Virg. *Aen.* v. 825.)

2. A Naias, a daughter of the river-god Aegaeus, who became, by Heracles, the mother of Hyllus, in the country of the Phaeacians. (Apollon. Rhod. iv. 538.)

3. A daughter of Erasinus of Argos, was visited by Britomartis. [BRITOMARTIS.] [L. S.]

MELITEUS (Μελιτεύς), a son of Zeus by an Othreïan nymph. He was exposed by his mother in a wood, lest Hera should discover the affair. But Zeus took care that he was reared by bees, and the boy grew up. At length he was found by his step-brother Phagous, who took him with him, and gave him the name of Meliteus, from his having been reared by bees. The town of Melite in Phthia was said to have been built by him. (Anton. Lib. 13.) [L. S.]

ME'LITO (Μελίτων), a Christian writer of considerable eminence, who lived in the second century. He was contemporary with Hegesippus, Dionysius of Corinth, Apollinaris of Hierapolis, and others (Euseb. *H. E.* iv. 21). Of his personal history very little is known. The epithets Asianus and Sardensis, given to him by Jerome (*De Vir. Illustr.* c. 24), indicate the place of his episcopal charge, not, so far as appears, of his birth. Polycrates of Ephesus, a writer of somewhat later date, in his letter to Victor, bishop of Rome (apud Euseb. *H. E.* v. 24), calls him "Eunuchus," but it is not clear whether this term is to be understood literally, or is simply expressive of his inviolate chastity. At what time he became bishop of Sardes is not known: he probably was bishop when the controversy arose at Laodiceia respecting the observance of Easter, which occasioned him to write his book on the subject (Clem. Alexandr. apud Euseb. *H. E.* iv. 26). This controversy arose when Servilius Paulus was proconsul of Asia, and at the time of the martyrdom of Sagaris, who is thought to have suffered in the persecution under M. Aurelius. During the same persecution, Melito composed his *Apologia*, which, as it was addressed to Aurelius alone, appears to have been written after the death of Lucius Verus, in A. D. 169. The *Chronicon* of Eusebius places its presentation in A. D. 169—170: it must have been written then or between those years and A. D. 180, in which Aurelius himself died [AURELIUS MARCUS]. The *Chronicon Paschale* seems to ascribe to Melito two apologies, one presented to Aurelius and Verus, A. D. 165, the other to Aurelius alone, A. D. 169. Tillemont is disposed to place the Apology as late as the year 175; Pearson and Dodwell between 170 and 175; and Basnage (*Annales Politic. Eccles.*) and Lardner as late as A. D. 177. The time, place, and manner of Melito's death are not accurately and certainly known: from the silence of Polycrates (apud Euseb. *l. c.*) it may be inferred that he was not a Martyr; the place of his death may be conjectured from that of his interment, which Polycrates states to have been Sardes; and as for the date of it, Polycrates, whose letter to Victor was apparently written about 196, speaks of it in a way which indicates that it was not then recent.

The works of Melito are enumerated by Eusebius (*H. E.* iv. 26) as follows:—1. Περὶ τοῦ πάσχα δύο, *De Pascha Libri duo.* 2. Περὶ πολιτείας καὶ προφητῶν, *De Recta Vivendi Ratione* (s. *de Recta Conversatione*) *et de Prophetis.* Some interpreters, including Rufinus, have inaccurately rendered this passage, as if it spoke of two distinct works. Jerome (*De Viris Illustr.* c. 24) gives the title of this work in Latin, *De Vita Prophetarum*, which his translator, the so-called Sophronius, re-translates into Greek, Περὶ βίου προφητικοῦ, giving reason to think that the original text of Eusebius was Περὶ τῆς πολιτείας τῶν προφητῶν; but all the MSS. and the text of Nicephorus Callisti support the common reading. 3. Περὶ ἐκκλησίας, *De Ecclesia.* 4. Περὶ κυριακῆς, *De Die Dominica.* 5. Περὶ φύσεως ἀνθρώπου, *De Natura Hominis.* Rufinus appears to have read Περὶ πίστεως ἀνθρώπου, for he renders it *De Fide Hominis.* 6. Περὶ πλάσεως, *De Creatione*, or according to Jerome, *De Plasmate* and according to Rufinus, *De Figmento.* Nicephorus Callisti, who, like Rufinus, read πίστεως in the title of No. 5, speaks of Nos. 5 and 6 as one work, Περὶ πίστεως ἀνθρώπου καὶ πλάσεως, *De Fide Hominis et Creatione.* 7. Περὶ ὑπακοῆς πίστεως αἰσ-

θητηρίων, *De Obedientia Sensuum Fidei praestanda* s. *De Obedientia Sensuum Fidei.* Nicephorus Callisti speaks of two works, Περὶ ὑπακοῆς πίστεως, and Περὶ αἰσθητηρίων; and Jerome, in his catalogue of the works of Melito, enumerates consecutively *De Sensibus* and *De Fide*, which Sophronius renders Περὶ διανοίας and Περὶ τῶν πιστῶν. Rufinus also gives two titles as of separate books, *De Obedientia Fidei* and *De Sensibus*, which two titles represent the one title given in the present text of Eusebius. 8. Περὶ ψυχῆς καὶ σώματος ἢ νοός, *De Anima et Corpore seu de Mente:* or, as Rufinus renders it, *De Anima et Corpore et Mente.* Jerome has only *De Anima et Corpore.* 9. Περὶ λουτροῦ, *De Baptismate* s. *De Lavacro.* One MS. of Eusebius, supported by Nicephorus Callisti, speaks of this work as a portion of No. 8. 10. Περὶ ἀληθείας, *De Veritate.* 11. Περὶ κτίσεως καὶ γενέσεως Χριστοῦ, *De Creatione et Generatione Christi.* Some MSS. read πίστεως instead of κτίσεως; but this reading was probably introduced after the rise of the Arian controversy caused the word κτίσεως to be regarded as heterodox. Rufinus has *De Fide* (as if he had read Περὶ πίστεως instead of Περὶ κτίσεως) and *De Generatione Christi* as the titles of two separate books. Jerome has only *De Generatione Christi*, omitting to render the obnoxious word κτίσεως. 12. Περὶ προφητείας, *De Prophetia.* Jerome renders the title *De Prophetia sua.* Rufinus, who has *De Prophetia ejus*, connects this title by the conjunction *et* with the title of the latter work mentioned under No. 11, *De Generatione Christi et de Prophetia ejus.* It may be mentioned, in vindication of Jerome's version, that according to the testimony of Tertullian (in a work now lost, but which Jerome (*l. c.*) cites, and which was written after he became a Montanist), Melito was regarded by many persons (whether among the Montanists or the Catholics, is not clear) as a prophet. 13. Περὶ φιλοξενίας, *De Philoxenia* s. *De Hospitalitate.* 14. Ἡ κλείς, *Clavis;* of which we shall speak presently. 15. Περὶ τοῦ διαβόλου καὶ τῆς ἀποκαλύψεως Ἰωάννου, *De Diabolo et de Apocalypsi Joannis.* Both Rufinus and Jerome speak of two books, one *De Diabolo*, the other *De Apocalypsi;* they are perhaps right. 16. Περὶ ἐνσωμάτου Θεοῦ, *De Deo Corpore induto.* From a passage in Origen, quoted by Theodoret (*Quaest. in Genesim*, c. 20), Melito appears to have believed that God possessed a bodily form, and to have written in support of that doctrine. This work was probably the one referred to by Origen; and it is in vain that some modern critics have argued that it was written on the incarnation of Christ. Anastasius Sinaita, in his Ὁδηγός, *Dux Viae adversus Acephalos*, c. 13, has, indeed, quoted a passage from Melito's book, Περὶ σαρκώσεως Χριστοῦ, *De Incarnatione Christi*, but this appears to be a different work from the present, and is not mentioned by Eusebius. 17. Πρὸς Ἀντωνῖνον Βιβλίδιον, *Libellus* (sc. *supplex*) *ad Antoninum.* This was the *Apologia* or defence of Christianity already mentioned. 18. Ἐκλογαί, *Eclogae*, sc. *ex Libris Vet. Testamenti*, comprised, according to Jerome, in six books. This last work is not mentioned by Eusebius when enumerating the works of Melito, but he afterwards gives a quotation from it. (Euseb. *H. E.* iv. 26.) To this catalogue, furnished by Eusebius, we may add the following works on the authority of Anastasius Sinaita, who lived in the middle of the sixth century. 19. Περὶ σαρκώσεως Χριστοῦ, *De Incarnatione Christi*, consisting of at least three books, and directed, partly or wholly, against Marcion. (See above, No. 16.) 20. Λόγος εἰς τὸ πάθος, *Oratio in Passionem.* Besides these genuine writings of Melito, another has been ascribed to him, *De Transitu Beatae Virginis*, which is extant in Latin, and appears in most editions of the *Bibliotheca Patrum*, but it is generally allowed to be spurious. It is mentioned, but without the author's name, in the *Decretum* of Pope Gelasius I., in which it is placed among the spurious books; and is mentioned as extant, under the name of Melito, by the venerable Beda (*Retractat. in Acta*, cap. 8, *Opera*, vol. vi. col. 15, ed. Col. 1612), who describes it as a forgery, and points out its inconsistencies with the Scripture narratives.

The number of his genuine works sufficiently shows the industry of Melito, and their subjects indicate the variety of his attainments; and the eulogies of the most learned fathers, and their testimony of the high reputation which Melito enjoyed, make us regret that of all these writings only a few fragments have descended to our times. It is, however, to be observed that these eulogies are qualified by intimations of his gross error as to the Deity. The express declaration of Origen as to his belief that God had a bodily form is supported by the testimony of Gennadius of Massilia (*Lib. Dogm. Eccles.* c. 4). Modern writers seek in vain to exculpate him; and Tillemont, though unwilling to conclude positively that a writer so eminent could have held so gross an error, admits that, possibly, this imputation, or the ascription to him of the book *De Transitu B. Virginis*, may have prevented the church from honouring his memory by an appointed office. Modern Roman Catholics, as Bellarmin, Baronius, Halloix, Tillemont, Ceillier, &c., do not hesitate to give him the title of "Saint," and Tillemont pleads that they are in this only following the tradition of the Asiatic church.

The book published in French (12mo. 1662), under the title of *Apocalypse de Meliton*, was a satire against the monks.

The fragments of Melito's writings are as follows. We prefix to the notice of each the number of the work, from which it is taken, in the catalogue of the works of this father already given. 1. A fragment of the work *De Pascha*, preserved by Eusebius (*H. E.* iv. 26), showing when Melito wrote it. 17. Several fragments of the *Apologia*, all but one, preserved by Eusebius (*l. c.*), and the remaining one in the *Chronicon Paschale* (p. 259, ed. Paris, 207, ed. Venice, and vol. i. p. 483, ed. Bonn). 18. A very valuable passage preserved by Eusebius (*l. c.*) from the *Eclogae*, or rather from the introductory letter to the Eclogae addressed to "Onesimus, my brother" (whether his natural brother, or simply a fellow-Christian, is not clear), containing the earliest catalogue of "the books of the Old Covenant (or Testament)," given by a Christian writer. His catalogue agrees with the received canon of the Old Testament, except that it omits the books of Nehemiah and Esther; but Nehemiah is perhaps included under the title Esra or Esdras. None of the books of the Apocrypha are mentioned: the book of Wisdom has been thought to be included, but, according to the testimony of several ancient MSS. of Eusebius, supported by Rufinus and Nicephorus Callisti, the

name is mentioned as a second title of the Book of Proverbs. From Melito's use of the term τὰ τῆς παλαιᾶς διαθήκης βιβλία, "Veteris Testamenti (s. Foederis) Libri," Lardner infers that the Christian Scriptures had been already collected into a volume under the title of *The New Testament*. 19. An extract from the work *De Incarnatione Christi*, preserved by Anastasius Sinaita (*Hodeg.* s. *Dux Viae*, c. 13), and exultingly appealed to by Cave (*Hist. Litt.*) as showing Melito's orthodoxy as to the two natures of Christ. The quotation, however, appears to be a summary of Melito's statements rather than an exact citation of his words. That Melito wrote in support of the two natures of Christ is affirmed by an anonymous writer cited by Eusebius (*H. E.* v. 28). It is further observable that Melito extends our Lord's ministry to three years, contrary to the more general opinion of his day. 20. A very brief extract from the *Oratio in Passionem*, "God suffered by the right hand of Israel," is also preserved by Anastasius (ibid. c. 12). Four extracts, perhaps from the Eclogae, in an ancient MS. *Catena in Genesin*.

These fragments have been collected by the diligence of successive writers. Those preserved by Eusebius, and the *Chronicon Paschale*, are given by Halloix, in his *Illustr. Eccles. Orient. Script. Saec. II.* together with three of the fragments from the *Catena in Genesin*. These fragments from the *Catena* were enlarged by the diligence of Woog (*Dissert. II. de Melitone*) and Nicephorus (*Catena in Octateuch.* 2 vols. fol. Lips. 1772—3). The passages from Anastasius Sinaita are added in the *Biblioth. Patrum* of Galland, but he omits those from the *Catena*. The whole of the fragments of Melito are given in the *Reliquiae Sacrae* of Routh (vol. i. p. 109, &c. 8vo. Oxon. 1814, &c.), in which the extracts from the *Catena* are fuller than in any previous edition. The notes to this edition are very valuable.

Labbe, in his book *De Scriptorib. Ecclesiast.* (vol. ii. p. 87), mentions a Latin version of the *Clavis* of Melito, as being in his time extant in MS. in the College of Clermont, at Paris. From a transcript of this MS. (collated with another), which is among the papers of Grabe, in the Bodleian Library at Oxford, it appears to be much interpolated, if indeed any part of it is genuine. It is a sort of vocabulary of the figurative terms of Scripture, somewhat similar to the *De Formulis Spiritualis Intelligentiae* of Eucherius of Lyon. Crusius, and after his death Woog, had intended to publish it; but it remains still in MS. Woog, in his *Dissert. Secunda de Melitone*, has given a syllabus of the *Capita*, and printed the first Caput as a specimen. In the MS. in the Clermont College the author is termed Melitus or Miletus. It is possible that the fourth extract, given by Routh from the *Catena*, is from the original Clavis of Melito. (Euseb. Hieronym. *Chron. Paschale, ll. cc.*; Halloix, *l. c.*; Cave, *Hist. Litt.* ad ann. 170, vol. i. p. 71, ed. Oxford, 1740—43; Tillemont, *Mémoires*, vol. ii. p. 407, &c., p. 663, &c.; Ceillier, *Auteurs Sacrés*, vol. ii. p. 75, &c.; Lardner, *Credibility*, pt. ii. ch. 15; Clericus (Le Clerc), *Hist. Eccles. duor. primor. Saeculor.* ad ann. 169, c. 8—10; Ittigius, *de Haeresiarch.* sect. ii. c. xi.; Woog, *Dissert. I. de Melitone*; Fabric. *Bibl. Graec.* vol. vii. p. 149, &c.; Semler, *Hist. Eccles. Selecta Capita Saec. II.* c. 5; Dupin, *Nouvelle Biblioth. des Aut. Eccles.* vol. i. pt. i. and ii. 8vo. Paris, 1698; Galland, *Biblioth. Patrum, Proleg. in Vol. II.* c. 24; Routh, *Reliquiae Sacrae, l. c., Annot. in Meliton. Fragmenta.*) [J. C. M.]

MELITO'DES (Μελιτώδης), i. e. sweet as honey, occurs as a Euphemistic surname of Persephone. (Theocrit. xv. 94; Porphyr. *Antr. Nymph.* p. 261.) [L. S.]

ME'LIUS (Μήλιος), the name of two mythical personages, the one a son of Priam (Apollod. iii. 12. § 5), and the other is commonly called Melus. [MELUS.] [L. S.]

MELLA, ANNAEUS. [MELA.]

MELLOBAUDES or MALLOBAUDES, one of the Frankish kings of the time of the emperor Gratian. He becomes known to us first as an officer under the emperor Constantius in Gaul. (Amm. Marc. xiv. 11, xv. 5.) He was afterwards distinguished by his victory over Macrianus, king of the Alemanni, the date of which is unknown. (Amm. Marc. xxx. 3.) In the campaign of Gratian against the Alemanni, A. D. 377, he was Comes domesticorum, and shared with Nannienus the chief military command, and had a principal part in the victory of Argentaria. [GRATIANUS, No. 2.] Mellobaudes is sometimes identified, it is difficult to say whether correctly or not, with Merobaudes, an active officer of the emperors Valentinian I. and Gratian. It was by his advice that on the death of Valentinian I. his son of the same name, a child of four years old, was made colleague in the empire with his brother Gratian [GRATIANUS, No. 2], much to the dissatisfaction of the latter. (Amm. Marc. xxx. 10.) Merobaudes was twice consul, A. D. 377 and 383. In the latter year he commanded the army of Gratian against the usurper Maximus, and is commonly charged with betraying his master [GRATIANUS, No. 2], from which charge Tillemont (*Hist. des Emp.* vol. v. p. 723) defends him. At any rate he gained little by his treason, being soon put to death by Maximus. (Pacatus, *Panegyric. ad Theodos.*) [J. C. M.]

MELLO'NA or MELLO'NIA, a Roman divinity, who was believed to protect the honey, but is otherwise unknown. (Aug. *De Civ. Dei*, iv. 34; Arnob. *adv. Gent.* iv. 7, 8, 11.) [L. S.]

MELO'BIUS (Μηλόβιος), was one of the thirty tyrants established at Athens in B. C. 404, and was among those who were sent to the house of Lysias and Polemarchus to apprehend them and seize their property. (Xen. *Hell.* ii. 3. § 2; Lys. *c. Erat.* p. 121.) [E. E.]

MELO'BOSIS or MELO'BOTE (Μηλόβοσις or Μηλοβότη), a nymph, said to have been a daughter of Oceanus. (Hom. *Hymn. in Cer.* 420; Hes. *Theog.* 354; Paus. iv. 30. § 3; comp. DEMETER.) [L. S.]

MELPO'MENE (Μελπομένη), i. e. the singing (goddess), one of the nine Muses, became afterwards the Muse of Tragedy. (Hes. *Theog.* 77; comp. MUSAE.) [L. S.]

MELPO'MENUS (Μελπόμενος), or the singer, was a surname of Dionysus at Athens, and in the Attic demos of Acharne. (Paus. i. 2. § 4, 31. § 3.) [L. S.]

MELUS (Μῆλος). 1. A son of Manto, from whom the sanctuary of Apollo Malloeis in Lesbos was believed to have derived its name. (Steph. Byz. *s. v.* Μαλλόεις.)

2. A Delian who fled to Cinyras in Cyprus. Cinyras gave him his son Adonis as a companion,

and his relative Peleia in marriage. The fruit of this marriage was a son, who was likewise called Melus, and whom he caused to be brought up in the sanctuary of Venus. On the death of Adonis, the elder Melus hung himself from grief, and his wife followed his example. Aphrodite then metamorphosed Melus into an apple (μῆλον), and his wife into a dove (πέλεια). The younger Melus was ordered by the goddess to return with a colony to Delos, where he founded the town of Delos. There the sheep were called from him μῆλα, because he first taught the inhabitants to shear them, and make cloth out of their wool. (Serv. *ad Virg. Eclog.* viii. 37.)

3. A son of the river-god Scamander. (Ptolem. Heph. *ap. Phot. Bibl.* 152.) [L. S.]

MEMBLIARUS (Μεμβλίαρος), a son of Poecilus, a Phoenician, and a relation of Cadmus. Cadmus left him at the head of a colony in the island of Thera or Calliste. (Herod. iv. 147; Paus. iii. 1. § 7.) [L. S.]

ME'MMIA, SULPI'CIA, one of the three wives of Alexander Severus. Her father was a man of consular rank; her grandfather's name was Catulus. (Lamprid. *Alex. Sev.* c. 20.) [W. R.]

ME'MMIA GENS, a plebeian house at Rome, whose members do not occur in history before B. C. 173. But from the epoch of the Jugurthine war, B. C. 111, they held frequent tribunates of the plebs; and in the age of Augustus they must have been a conspicuous branch of the later Roman nobility, since Virgil derives the Memmii from the Trojan Mnestheus (*Aen.* v. 117; comp. Tac. *Ann.* xiv. 47). The Memmia Gens bore the cognomens Gallus, Gemellus, Pollio, Quirinus, Regulus: all the members of the gens are given under MEMMIUS. [W. B. D.]

ME'MMIUS. 1. C. MEMMIUS C. F. QUIRINUS, was the aedile who first exhibited the Cerealia at Rome, as we learn from the annexed coin; but the name does not occur in any ancient writer. The obverse has C. MEMMI. C. F. QVIRINVS, with a head which may be that of Quirinus: the reverse has MEMMIVS. AED. CEREALIA. PREIMVS. FECIT, and represents Ceres sitting; a serpent at her feet; in her right hand, three ears of corn; in her left, a distaff. The date of the introduction of the Cerealia at Rome (Dionys. vii. 72; Liv. xxii. 56; Ovid. *Fast.* iv. 397), and consequently of the aedileship of Memmius Quirinus, is unknown, though it must have been previous to B. C. 216. (Liv. *l. c.*)

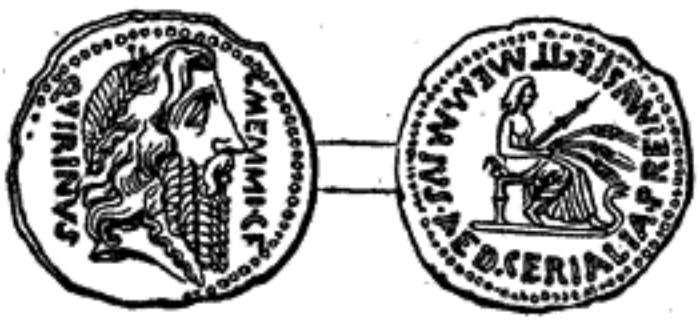

COIN OF C. MEMMIUS QUIRINUS.

2. C. MEMMIUS GALLUS, was praetor for the second time in B. C. 173. Sicily was his province, and he remained in it as propraetor during the next year. (Liv. xlii. 9, 10, 27.) The annexed coin of the Memmia gens, which bears on the reverse L. MEMMI. GAL., may have been struck by some relation of C. Memmius Gallus.

COIN OF L. MEMMIUS GALLUS.

3. T. MEMMIUS, was sent by the senate in B. C. 170 as its commissioner to hear the complaints of the provincials in Achaia and Macedonia against the Roman magistrates in those districts. (Liv. xliii. 5.)

4. Q. MEMMIUS, was legatus from the senate to the Jewish nation about B. C. 163—2. (Maccab. ii. 11.)

5. C. MEMMIUS, tribune of the plebs in B. C. 111, was an ardent opponent of the oligarchical party at Rome during the Jugurthine war. His exposure of its venality, incompetence, and traffic with Jugurtha first opened the command of the legions to the incorruptible Metellus Numidicus, and finally to the low-born but able C. Marius, and thus laid the foundation of ultimate victory and triumph. (Sall. *Jug.* 27, 30—34.) Among the nobles impeached by Memmius were L. Calpurnius Bestia [BESTIA, No. 1], and M. Aemilius Scaurus. (Cic. *de Orat.* ii. 70, *pro Font.* 7.) Memmius was slain with bludgeons by the mob of Saturninus and Glaucia, while a candidate for the consulship in B. C. 100. (Cic. *in Cat.* iv. 2; Appian, *B. C.* i. 32; Liv. *Epit.* 69; Flor. iii. 16.) Sallust (*Jug.* 31) gives a speech of Memmius which, however, is rather a dramatic than an authentic version of the original, and he had a higher opinion of the tribune's eloquence than Cicero (*Brut.* 36) altogether sanctions. In the "Life of Terence" (3), ascribed to Suetonius, is preserved a fragment of Memmius's speech "*de Se*,"—the defence, probably, at which the judices rejected the evidence of Memmius's enemy M. Aemilius Scaurus (Cic. *pro Font.* 7), and there is another doubtful fragment in Priscian (viii. 4). (Compare Ellendt, *Proleg. in Cic. Brut.* lxi.; Meyer, *Fragm. Rom. Orat.* p. 138.) From some forensic witticisms of L. Licinius Crassus [CRASSUS, No. 23], it would appear that Memmius had the by-name of "Mordax." (Cic. *de Orat.* ii. 59. § 240, 66. § 267; Quint. *Inst.* vi. 3. § 67.)

6. L. MEMMIUS, was an orator of some eminence during the war of Sulla with the Marian party, B. C. 87—81. (Cic. *Brut.* 36, 70, 89.) From Cicero (*pro Sext. Rosc.* 32) it would appear that Memmius was a supporter of C. Marius.

7. C. MEMMIUS, brother, probably, of the preceding (Cic. *Brut.* 36), married a sister of Cn. Pompey. He was Pompey's propraetor in Sicily, and his quaestor in Spain, during the Sertorian war, B. C. 76, and was slain in battle with Sertorius near Saguntum. (Cic. *pro Balb.* 2; Plut. *Pomp.* 11, *Sert.* 21; Oros. v. 23.)

8. C. MEMMIUS L. F. GEMELLUS, son of No. 6, was tribune of the plebs in B. C. 66, when he opposed the demand of L. Lucullus for a triumph, on his return from the Mithridatic war. (Plut. *Lucull.* 37.) Memmius was a man of profligate character. He wrote indecent poems (Plin. *Ep.* v. 3; Ovid. *Trist.* ii. 433; Gell. xix. 9), made overtures to Cn. Pompey's wife (Suet. *Ill. Gr.* 14),

and, when curule aedile, in B. C. 60, seduced the wife of M. Lucullus, whence Cicero, combining this intrigue with Memmius's previous hostility to L. Lucullus, calls him a Paris, who insulted not only Menelaus (M. Lucullus), but Agamemnon also (L. Lucullus). (Cic. *ad Att.* i. 18. § 3; comp. Val. Max. vi. 1. § 13.) Memmius was praetor in B. C. 58. (Cic. *ad Quint. Fr.* i. 2, 5, 15.) He belonged at that time to the Senatorian party, since he impeached P. Vatinius, consul in B. C. 47 (Cic. *in Vatin.* 14); opposed P. Clodius (id. *ad Att.* ii. 12); and was vehement in his invectives against Julius Caesar (Suet. *Caes.* 23, 49, 73; Schol. Bob. *in Cic. pro Sest.* p. 297, *in Cic. Vatinian.* p. 317, 323, Orelli); and attempted to bring in a bill to rescind the acts of his consulate. Before, however, Memmius himself competed for the consulship, B. C. 54, he had been reconciled to Caesar, who supported him with all his interest. (Cic. *ad Att.* iv. 15, 17; Suet. *Caes.* 73.) But Memmius soon again offended Caesar by revealing a certain coalition with his opponents at the comitia. (Cic. *ad Quint. Fr.* ii. 15, *ad Att.* iv. 16, 18.) Memmius was impeached for ambitus, and, receiving no aid from Caesar, withdrew from Rome to Mytilene, where he was living in the year of Cicero's proconsulate. (Cic. *ad Quint. Fr.* iii. 2, 8, *ad Fam.* xiii. 19, *ad Att.* v. 11, vi. 1.) Memmius married Fausta, a daughter of the dictator Sulla, whom he divorced after having by her at least one son C. Memmius [No. 9]. (Ascon. *in Cic. pro M. Aemil. Scaur.* p. 29, Orelli; Cic. *pro Sull.* 19.) He was eminent both in literature and in eloquence, although in the latter his indolence, his fastidious taste, and exclusive preference of Greek to Roman models rendered him less effective in the forum. (Cic. *Brut.* 70.) Lucretius dedicated his poem, *De Rerum Natura*, to this Memmius, and Cicero addressed three letters to him (*ad Fam.* xiii. 1—3).

9. C. MEMMIUS, son of the preceding by Fausta, daughter of Sulla the dictator, was tribune of the plebs in B. C. 54. He prosecuted A. Gabinius, consul in B. C. 58, for malversation in his province of Syria (Cic. *ad Quint. Fr.* iii. 1. 5, 15, 2. 1, 3. 2, *pro Rabir. Post.* 3; Val. Max. viii. 1. § 3), and Domitius Calvinus for ambitus at his consular comitia in B. C. 54 (Cic. *ad Quint. Fr.* iii. 2. § 3, 3. 2). Memmius addressed the judices in behalf of the defendant at the trial of M. Aemilius Scaurus in the same year (Ascon. *in Cic. Scaurian.* p. 29, Orelli). Memmius was step-son of T. Annius Milo who married his mother after her divorce by C. Memmius (No. 7). (Ascon. *l. c.*; Cic. *pro Sull.* 19.) Memmius was consul suffectus in B. C. 34, when he exhibited games in honour of one of the mythic ancestors of the Julian house, Venus Genetrix. (Dion Cass. xlix. 42.)

10. P. MEMMIUS, was cited a witness for the defendant at the trial of A. Caecina, B. C. 69. (Cic. *pro Caec.* 10.) [CAECINA, No. 1.]

11. P. MEMMIUS REGULUS, was supplementary consul in A. D. 31 (Fasti; Dion Cass. lviii. 9), and afterwards praefect of Macedonia and Achaia, in which office he received orders from Caligula to remove to Rome the statue of the Pheidian Jupiter from Olympia. (Joseph. *Antiq.* xix. 1; Pausan. ix. 27; comp. Dion Cass. l. 6.) Memmius was the husband of Lollia Paulina, and was compelled by Caligula to divorce her. (Tac. *Ann.* xii. 23; Suet. *Cal.* 25; Dion Cass. lix. 12; Euseb. *in Chron.*; comp. Tac. *Ann.* xii. 1.) Memmius died in A. D. 63. (Tac. *Ann.* xiv. 47.)

12. C. MEMMIUS REGULUS, son, probably, of the preceding, was consul in A. D. 63. (Fasti; Tac. *Ann.* xv. 23; Gruter, *Inscr.* p. 8.)

13. L. MEMMIUS POLLIO, was supplementary consul in B. C. 49. Memmius was a creature of Agrippina's, the wife of Claudius, and was employed by her to promote the marriage of her son Nero with the emperor's daughter Octavia. (Tac. *Ann.* xii. 9.)

14. C. MEMMIUS, C. F., is only known from coins of the republican period, a specimen of which is annexed. The obverse bears the head of Ceres, with C. MEMMI, C. F.: the reverse a trophy supported by a captive, with C. MEMMIVS IMPERATOR. This coin is of beautiful workmanship. [W. B. D.]

COIN OF C. MEMMIUS.

MEMNON (Μέμνων), a son of Tithonus and Eos, and brother of Emathion. In the Odyssey and Hesiod he is described as the handsome son of Eos, who assisted Priam with his Ethiopians against the Greeks. He slew Antilochus, the son of Nestor, at Troy. (Hes. *Theog.* 984, &c.; Hom. *Od.* iv. 188, xi. 522; Apollod. iii. 12. § 4.) Some writers called his mother a Cissian woman (Κισσία), from the Persian province of Cissia. (Strab. p. 728; Herod. v. 49, 52.) As Eos is sometimes identical with Hemera, Memnon's mother is also called Hemera. [Eos.] Homer makes only passing allusions to Memnon, and he is essentially a post-Homeric hero. According to these later traditions, he was a prince of the Ethiopians, and accordingly black (Ov. *Amor.* i. 8. 4, *Epist. ex Pont.* iii. 3. 96; Paus. x. 31. § 2); he came to the assistance of his uncle Priam, for Tithonus and Priam were step-brothers, being both sons of Laomedon by different mothers. (Tzetz. *ad Lyc.* 18.) Respecting his expedition to Troy there are different legends. According to some Memnon the Ethiopian first went to Egypt, thence to Susa, and thence to Troy. (Paus. i. 42. § 2.) At Susa, which had been founded by Tithonus, Memnon built the acropolis which was called after him the Memnonium. (Herod. v. 53, vii. 151; Strab. p. 728; Paus. iv. 31. § 5.) According to some Tithonus was the governor of a Persian province, and the favourite of Teutamus; and Memnon obtained the command of a large host of Ethiopians and Susans to succour Priam. (Diod. ii. 22, iv. 75; Paus. x. 31. § 2.) A third tradition states that Tithonus sent his son to Priam, because Priam had made him a present of a golden vine. (Serv. *ad Aen.* i. 493.) Dictys Cretensis (iv. 4) makes Memnon lead an army of Ethiopians and Indians from the heights of Mount Caucasus to Troy. In the fight against the Greeks he was slain by Achilles. The principal points connected with his exploits at Troy are, his victory over Antilochus, his contest with Achilles, and lastly, his death and the removal of his body by his mother. With regard to the first, we are told that Antilochus, the

dearest friend of Achilles after the fall of Patroclus, hastened to the assistance of his father, Nestor, who was hard pressed by Paris. Memnon attacked Antilochus, and slew him. (Pind. *Pyth.* vi. 30, &c.) According to others, Memnon was fighting with Ajax; and before his Ethiopians could come to his assistance, Achilles came up, and killed Memnon (Dict. Cret. iv. 6); the same accounts represent Antilochus as having been conquered by Hector. (Ov. *Heroid.* i. 15; Hygin. *Fab.* 113.) According to the common account, however, Achilles avenged the death of Antilochus upon Memnon, of whose fate Achilles had been informed by his mother, Thetis. While both were fighting Zeus weighed the fate of the two heroes, and the scale containing that of Memnon sank. (Pind. *Ol.* ii. 148, *Nem.* iii. 110, vi. 83; Quint. Smyrn. ii. 224, &c.; Philostr. *Icon.* ii. 7; Plut. *De Aud. Poët.* 2.) According to Diodorus (ii. 22) Memnon was not killed in an open contest, but fell into an ambush in which the Thessalians lay in wait for him. Eos prayed to Zeus to grant her son immortality, and removed his body from the field of battle. She wept for him every morning; and the dew-drops which appear in the morning are the tears of Eos. (Serv. *ad Aen.* i. 493; Ov. *Met.* xiii. 622.)

Philostratus (*Her.* iii. 4) distinguishes between a Trojan and an Ethiopian Memnon, and believes that the former, who was very young and did not distinguish himself till after the death of Hector, slew Antilochus; and he adds, that Achilles, after having avenged his friend, burnt the armour and head of Memnon on the funeral pile of Antilochus. Some say that the Ethiopian warriors burned the body of Memnon, and carried the ashes to Tithonus (Diod. *l. c.*); or that those who had gone to Troy under his general, Phallas, received his ashes near Paphos, in Cyprus, and gave them to Memnon's sister, Himera, who was searching after his body, and buried them in Palliochis (an unknown place), whereupon she disappeared. (Dict. Cret. vi. 10.) Tombs of Memnon were shown in several places, as at Ptolemais in Syria, on the Hellespont, on a hill near the mouth of the river Aesepus, near Palton in Syria, in Ethiopia and other places. (Strab. pp. 587, 728.) His armour was said to have been made for him by Hephaestus, at the request of his mother; and his sword was shown in the temple of Asclepius, at Nicomedeia. (Paus. iii. 3. § 6.) His companions, who indulged in excessive wailings at his death, were changed by the gods into birds, called Memnonides, and some of them died of grief. (Serv. *ad Aen.* i. 755.) According to Ovid (*Met.* xiii. 576, &c.), Eos implored Zeus to confer an honour on her son, to console her for his loss. He accordingly caused a number of birds, divided into two swarms, to fight in the air over the funeral sacrifice until a portion of them fell down upon the ashes of the hero, and thus formed a funeral sacrifice for him. According to a story current on the Hellespont, the Memnonides every year visited the tomb of Memnon, cleared the ground round about, and moistened it with their wings, which they wetted in the waters of the river Aesepus. (Paus. x. 31. § 2; comp. Plin. *H. N.* xxxvi. 7.)

At a comparatively late period, when the Greeks became acquainted with Egypt, and the colossal statue in the neighbourhood of Thebes, the stone of which, when reached by the rays of the rising sun, gave forth a sound resembling that of a breaking chord, they looked upon that statue as representing the son of Eos, or confounded it with their own Helios, although they well knew that the Egyptians did not call the statue Memnon, but Amenophis. (Paus. i. 42. § 2; comp. Callistrat. *Stat.* i. 9.) This colossal figure, made of black stone, in a sitting posture, with its feet close together, and the hands leaning on its seat, was broken in the middle, so that the upper part had fallen down; but it was afterwards restored. (Paus. *l. c.*; Strab. p. 816; Philostr. *Her.* iii. 4, *Icon.* i. 7, *Vit. Apollon.* vi. 4; Lucian, *Tox.* 27; Tacit. *Ann.* ii. 61; Juven. xv. 5.) Several very ingenious conjectures have been propounded respecting the alleged meaning of the so-called statue of Memnon; and some have asserted that it served for astronomical purposes, and others that it had reference to the mystic worship of the sun and light, though there can be little doubt that the statue represented nothing else than the Egyptian king Amenophis. (Creuzer, *Symbolik*, p. 149, &c.; Jablonski, *De Memnone*; and the various works on Egyptian antiquities.)

The fight of Memnon with Achilles was often represented by Greek artists, as for example, on the chest of Cypselus (Paus. v. 19. § 1), on the throne of Apollo, at Amyclae (iii. 18. § 7), in a large group at Olympia, the work of Lycius, which had been dedicated there by the inhabitants of Apollonia (v. 22. § 2), in the Lesche at Delphi, by Polygnotus (x. 31. § 2; comp. Millingen, *Monum. Inedit.* 1, 4, 5, 40). [L. S.]

MEMNON (Μέμνων), historical. 1. A distinguished Greek, a native of Rhodes. The date of his birth is not accurately known, but Demosthenes (*c. Aristocr.* p. 672) speaks of him as a young man in B. C. 352. His sister was the wife of Artabazus, satrap of Lower Phrygia, and he joined the latter in his revolt against Dareius Ochus. When fortune deserted the insurgents they fled to the court of Philip. Mentor, the brother of Memnon [MENTOR], being high in favour with Dareius on account of his services in Egypt, interceded on behalf of Artabazus and Memnon, who were pardoned and again received into favour. On the death of Mentor, Memnon, who possessed great military skill and experience, succeeded him in his authority, which extended over all the western coast of Asia Minor (about B. C. 336). When Alexander invaded Asia, Memnon, with the satraps Spithridates and Arsites, collected an army, with which they encamped on the banks of the Granicus. Memnon, thinking their forces insufficient to oppose Alexander, recommended that they should retire and lay waste the country behind them; but his advice was overruled. After the defeat of the Persian troops, Memnon sent his wife and children to Dareius as tokens and pledges of his fidelity. As he had hoped, he was invested by the king with the supreme command in the west of Asia. He defended Halicarnassus against Alexander with great skill and bravery, until it was no longer possible to hold out. Having set fire to the place, he and Orontobates made their escape, and crossed over to Cos. Memnon now formed the design of carrying the war into Greece, and attacking Macedonia. Dareius had furnished him with large supplies of money. He collected a large force of mercenaries, and a fleet of 300 ships. At the head of this force he attacked and took Chios, and thence proceeded to Lesbos. Here he captured several

towns without difficulty, but was delayed for a considerable time in the reduction of Mytilene. At this place he was taken ill and died, B. C. 333. His death was an irreparable loss to the Persian cause; for several Greek states, and in particular the Spartans, hearing of his success and intentions, were prepared to join him, had he carried the war into Greece. According to Polyaenus (v. 44. § 1) he was some time or other engaged in hostilities with Leucon, king of Bosporus, who died B. C. 353. (Arrian, i. 12, 20—23, ii. 1; Diod. xvi. 34, 52, xvii. 7, 18, 23, 24, 29, 31; Clinton, *F. H.* vol. ii. p. 284.)

2. Governor of Thrace, who, while Alexander was absent in the East, seized the opportunity afforded by the disaster of Zopyrion, and revolted. The outbreak, however, was speedily suppressed by Antipater, B. C. 330. (Diod. xvii. 62.)

3. One of the demiurgi of the Achaeans, at the time of the Roman embassy to the League. (Liv. xxxii. 22.) [C. P. M.]

MEMNON (Μέμνων), a Greek historical writer, a native probably of Heracleia Pontica. He wrote a large work on the history of that city, especially of the tyrants under whose power Heracleia had at various times fallen. Our knowledge of this work is derived from Photius. Of how many books it consisted we do not know. Photius had read from the ninth to the sixteenth inclusive, of which portion he has made a tolerably copious abstract. The first eight books he had not read, and he speaks of other books after the sixteenth. The ninth book begins with an account of the tyrant Clearchus, the disciple of Plato and Isocrates. The last event mentioned in the sixteenth book was the death of Brithagoras, who was sent by the Heracleians as ambassador to J. Caesar, after the latter had obtained the supreme power. From this Vossius supposes that the work was written about the time of Augustus; in the judgment of Orelli, not later than the time of Hadrian or the Antonines. It is, of course, impossible to fix the date with any precision, as we do not know at all down to what time the entire work was carried. The style of Memnon, according to Photius, was clear and simple, and the words well chosen. The Excerpta of Photius, however, contain numerous examples of rare and poetical expressions, as well as a few which indicate the decline of the Greek language. These Excerpta of Photius were first published separately, together with the remains of Otesias and Agatharchides by H. Stephanus, Paris, 1557. The best edition is that by J. Conr. Orelli, Leipzig, 1816, containing, together with the remains of Memnon, a few fragments of other writers on Heracleia. There is a French translation of Photius's Excerpta in the *Mémoires de l'Academie des Inscriptions*, vol. xiv. (Phot. Cod. ccxxiv.; Voss. *De Hist. Graecis*, ed. Westermann, p. 226; Fabric. *Bibl. Graec.* vol. vii. p. 748; Groddeck, *Initia Historiae Graecorum Literariae*, ii. p. 74.) [C. P. M.]

MEMPHIS (Μέμφις). 1. A daughter of Neilus and wife of Epaphus, by whom she became the mother of Libya. The town of Memphis in Egypt was said to have derived its name from her. (Apollod. ii. 1. § 4.) Others call her a daughter of the river-god Uchoreus, and add that by Neilus she became the mother of Aegyptus. (Diod. i. 51.)

2. One of the daughters of Danaus (Apollod. ii. 1. § 5.) [L. S.]

MEN (Μήν), or translated into Latin, Lunus, the god presiding over the months, was a Phrygian divinity. (Strab. xii. pp. 557, 577; Procl. *in Plat. Tim.* iv. 251; Spartian. *Carac.* 7.) [L. S.]

MENAECHMUS and SOIDAS (Μέναιχμος καὶ Σοΐδας), were the makers of the gold and ivory statue of the Laphrian Artemis, which Pausanias saw in the temple of that goddess in the citadel of Patrae in Achaia, whither it had been removed from Calydon by Augustus. The goddess was represented in the attitude of the chase. The artists were natives of Naupactus, and were supposed to have lived not much later than Canachus of Sicyon and Callon of Aegina. (Paus. vii. 18. § 6. s. 10, 11.) If so, they must have flourished about B. C. 500. [CALLON, CANACHUS.] Pliny quotes among the authorities for his 33d and 34th books, Menaechmus, a writer on the toreutic art, under which designation the chryselephantine statues were included. (Plin. *H. N.* Elench. xxxiii. xxxiv.) He also mentions (xxxiv. 8. s. 19. § 18) a group by Menaechmus, of a calf pressed down by the knee, and with the neck doubled back (no doubt by some one about to sacrifice it, but this Pliny omits); and he adds that Menaechmus wrote upon his art. He does not expressly say what this art was, but of course we must consider this Menaechmus as the same person whom Pliny quotes as one of the authorities for this book of his work; and then again, since the subject on which he wrote was *toreutice*, it would follow, in the absence of evidence to the contrary, that he was the same person as the artist mentioned by Pausanias.

Harduin (*Index Auct.*) and Thiersch (*Epochen*, p. 202) are therefore almost certainly wrong in identifying Pliny's Menaechmus with the Menaechmus or Manaechmus of Sicyon, who wrote a work περὶ τεχνιτῶν (which means here *actors*, not *artists*, as Harduin and the rest evidently thought: see Meineke, *Hist. Crit. Com. Graec.* p. 17), and also a history of Alexander the Great, and a book on Sicyon, and whom Suidas states to have flourished in the time of the successors of Alexander. (Suid. *s. v.*; Athen. ii. p. 65, a, vi. p. 271 d, xiv. p. 635 b, p. 637 f.; Schol. *ad Pind. Nem.* ii. 1, ix. 30; Vossius, *de Hist. Graec.* p. 102, ed. Westermann.) [P. S.]

MENA'LCIDAS (Μενάλκίδας), a Lacedaemonian adventurer, who, in some way not further specified by Polybius, took advantage of the circumstances of Egypt, in its war with Antiochus Epiphanes (B. C. 171—168), to advance his own interests at the Ptolemies' expence. He was thrown into prison by Philometor and Physcon, but was released by them in B. C. 168, at the request of C. Popillius Laenas, the Roman ambassador, who was sent to command Antiochus to withdraw from the country. (Polyb. xxx. 11; comp. Liv. xlv. 12, 13; Just. xxxiv. 2, 3; Val. Max. vi. 4. § 3.) In B. C. 150 we find Menalcidas, as general of the Achaean league, engaging for a bribe of ten talents to induce the Achaeans to aid Oropus against Athens. By the promise of half the sum, he won Callicrates to the same cause, and they succeeded in carrying a decree for the succour required. No effectual service, however, was rendered to the Oropians, but Menalcidas still exacted the money he had agreed for, and then evaded the payment of his portion to Callicrates. The latter accordingly retaliated on him with a

capital charge of having attempted to prevail on the Romans to sever Sparta from the league; and Menalcidas only escaped the danger through the protection of Diaeus, which he purchased with a bribe of three talents. [CALLICRATES, No. 4.] In B. C. 149 he supported at Rome, against Diaeus, the cause of the Lacedaemonian exiles. [DIAEUS.] In B. C. 147, when the war between the Achaeans and Lacedaemonians had been suspended at the command of Caecilius Metellus, he persuaded his countrymen to break the truce, and seized and plundered Iasus, a subject town of the Achaeans on the borders of Laconia. The Lacedaemonians, soon repenting of their rashness, were loud in their outcry against their adviser; and he, driven to despair, put an end to his own life by poison, "having shown himself," says Pausanias, "as leader of the Lacedaemonians at that time, the most unskilful general; as leader of the Achaeans formerly, the most unjust of men." (Polyb. xl. 5; Paus. vii. 11, 12, 13, 16.) [E. E.]

MENALIPPUS (Μενάλιππος, an equivalent form to Μελάνιππος), an architect, probably of Athens, who, in conjunction with the Roman architects, C. and M. Stallius, was employed by Ariobarzanes II. (Philopator), king of Cappadocia, to restore the Odeum of Pericles, which had been burnt in the Mithridatic war, in Ol. 173, 3, B. C. 86-5. The exact date of the restoration is unknown; but Ariobarzanes reigned from B. C. 63 to about B. C. 51. (Böckh, *Corp. Insc.* vol. i. No. 357; Vitruv. v. 9. 1.) [P. S.]

MENALIPPUS. [MELANIPPUS.]

MENANDER (Μένανδρος), an Athenian officer in the Syracusan expedition, was, together with Euthydemus, associated in the supreme command with Nicias, towards the end of the year B. C. 414. The operations of Menander and his colleague Euthydemus are narrated in the life of the latter. [Vol. II. p. 123, b.] (Thuc. vii. 16, 43, 69; Diod. xiii. 13; Plut. *Nicias*, c. 20.) It appears to have been this same Menander whom we find serving under Alcibiades in the campaign against Pharnabazus, in the winter of B. C. 409—408 (Xen. *Hell.* i. 2. § 16), and probably the same who was appointed, with Tydeus and Cephisodotus in B. C. 405, to share the command of the Athenian fleet with the generals who had been previously appointed—Conon, Philocles, and Adeimantus. He was therefore one of the commanders at the disastrous battle of Aegos-potami; and he and Tydeus are especially mentioned as rejecting with contempt the advice of Alcibiades before the battle. (Id. ii. 1. §§ 16, 26.)

MENANDER (Μένανδρος). 1. An officer in the service of Alexander, one of those called ἑταῖροι, but who held the command of a body of mercenaries. He was appointed by Alexander, during the settlement of the affairs of Asia made by that monarch when at Tyre (B. C. 331), to the government of Lydia, and appears to have remained at that post till the year 323, when he was commissioned to conduct a reinforcement of troops to Alexander at Babylon, where he arrived just before the king's last illness. (Arrian, *Anab.* iii. 6. § 12, vii. 23. § 2.) In the division of the provinces, after the death of Alexander, he received his former government of Lydia, of which he hastened to take possession. (Arrian, *ap. Phot.* p. 69, b.; Dexippus, *ibid.* p. 64, a.; Justin. xiii. 4; Curt. x. 30. § 2; Diod. xviii. 3, erroneously has *Meleager* instead.) He appears to have early attached himself to the party of Antigonus, to whom he was the first to give information of the ambitious schemes of Perdiccas for marrying Cleopatra. (Arrian, *ap. Phot.* p. 70, b.) In the new distribution of the provinces at Triparadeisus he lost his government of Lydia, which was given to Cleitus (Id. p. 72, a.); but this was probably only in order that he might cooperate the more freely with Antigonus, as we find him commanding a part of the army of the latter in the first campaign against Eumenes (B. C. 320). The following year, on learning the escape of Eumenes from Nora, he advanced with an army into Cappadocia to attack him, and compelled him to take refuge in Cilicia. (Plut. *Eum.* 9; Diod. xviii. 59.) From this time no farther mention of Menander is found in history.

2. An officer appointed by Alexander to command a fortress in Bactria, whom he afterwards put to death for abandoning his post. (Plut. *Alex.* 57.)

3. A native of Laodiceia, who was a general of cavalry in the service of Mithridates, and figures on several occasions in the wars of that monarch. He was one of those selected to command the army under the king's son, Mithridates, which was opposed to Fimbria, B. C. 85 (Memnon, c. 34); and again in the operations against Lucullus, near Cabeira, he commanded a detachment of the army of Mithridates, which was destined to cut off a convoy of provisions guarded by Sornatius, but was defeated by that general with heavy loss. (Plut. *Lucull.* 17.) He afterwards fell a prisoner into the hands of Pompey, and was one of the captives who served to adorn his triumph. (App. *Mithr.* 117.) [E. H. B.]

MENANDER (Μένανδρος), king of BACTRIA, was, according to Strabo (xi. 11), one of the most powerful of all the Greek rulers of that country, and one of those who made the most extensive conquests in India. Plutarch tells us that his rule was mild and equitable, and that he was so popular with his subjects, that the different cities under his authority, after vying with each other in paying him funeral honours, insisted upon dividing his remains among them. (*De Rep. Ger.* p. 821.) Both these authors term him king of Bactria; but recent inquirers are of opinion that he did not reign in Bactria Proper, but only in the provinces south of the Paropamisus, or Indian Caucasus. (Lassen, *Gesch. d. Bactr. Kön.* p. 225, &c.; Wilson's *Ariana*, p. 282.) According to Strabo (*l. c.*), he extended his conquests beyond the Hypanis or Sutlej, and made himself master of the district of Pattalene at the mouths of the Indus. These conquests appear to have been related by Trogus Pompeius in his forty-first book (see Prol. Lib. xli.), but they are omitted by Justin. The author of the Periplus of the Erythraean sea, commonly ascribed to Arrian, tells us (p. 27, ed. Huds.) that silver coins of Menander and Apollodotus were still in circulation in his day among the merchants of Barygaza (Baroach); and they have been discovered in modern times in considerable numbers in the countries south of the Hindoo Koosh, and even as far east as the Jumna. (Wilson, p. 281.) The period of his reign is wholly uncertain. [E. H. B.]

MENANDER, A'RRIUS, a Roman jurist, who lived under Septimius Severus and Antoninus Caracalla, the son of Severus. Caracalla succeeded his

father A. D. 211. Menander was a Consiliarius, or a member of the Consilium of Caracalla, as appears from a passage of Ulpian (Dig. 4. tit. 4. s. 11. § 2), coupled with the fact that Ulpian wrote his *Libri ad Edictum*, which contain the passage just cited, under the reign of Caracalla. Aemilius Macer, who wrote in the time of Alexander Severus, cites Menander. There are six excerpts in the Digest from a work of Menander, entitled "Militaria, or De Re Militari;" and Macer, who wrote on the same subject, also cites Menander as an authority. [G. L.]

MENANDER (*Μένανδρος*), of ATHENS, the most distinguished poet of the New Comedy, was the son of Diopeithes and Hegesistrate, and flourished in the time of the successors of Alexander. He was born in Ol. 109. 3, or B. C. 342-1, which was also the birth-year of Epicurus; only the birth of Menander was probably in the former half of the year, and therefore in B. C. 342, while that of Epicurus was in the latter half, B. C. 341. (Suid. *s. v.*; Clinton, *F. H. sub ann.*) Strabo also (xiv. p. 526) speaks of Menander and Epicurus as *συνεφήβους*. His father, Diopeithes, commanded the Athenian forces on the Hellespont in B. C. 342—341, the year of Menander's birth, and was defended by Demosthenes in his oration *περὶ τῶν ἐν Χερσονήσῳ*. (Anon. *de Com.* p. xii.) On this fact the grammarians blunder with their usual felicity, not only making Menander a friend of Demosthenes, which as a boy he may have been, but representing him as inducing Demosthenes to defend his father, in B. C. 341, when he himself was just born, and again placing him among the dicasts on the trial of Ctesiphon, in B. C. 330, when he was in his twelfth year. (Meineke, *Menand. Reliq.* p. xxiv.) Alexis, the comic poet, was the uncle of Menander, on the father's side (Suid. *s. v.* Ἄλεξις); and we may naturally suppose, with one of the ancient grammarians (Anon. *de Com.* p. xii.), that the young Menander derived from his uncle his taste for the comic drama, and was instructed by him in its rules of composition. His character must have been greatly influenced and formed by his intimacy with Theophrastus and Epicurus (Alciph. *Epist.* ii. 4), of whom the former was his teacher (Diog. Laërt. v. 36), and the latter his intimate friend. That his tastes and sympathies were altogether with the philosophy of Epicurus is proved, among numerous other indications, by his epigram on "Epicurus and Themistocles." (Brunck, *Anal.* vol. i. p. 203, *Anth. Pal.* vii. 72, vol. i. p. 327, Jacobs.)

Χαῖρε, Νεοκλείδα δίδυμον γένος, ὧν ὁ μὲν ὑμῶν
Πατρίδα δουλοσύνας ῥύσαθ', ὁ δ' ἀφροσύνας.

From Theophrastus, on the other hand, he must have derived much of that skill in the discrimination of character which we so much admire in the *Χαρακτῆρες* of the philosopher, and which formed the great charm of the comedies of Menander. His master's attention to external elegance and comfort he not only imitated, but, as was natural in a man of an elegant person, a joyous spirit, and a serene and easy temper, he carried it to the extreme of luxury and effeminacy. Phaedrus (v. 1. 11, 12) describes him, when paying his court to Demetrius Phalereus, thus:

"Unguento delibutus, vestitu adfluens,
Veniebat gressu delicato et languido."

His personal beauty is mentioned by the anonymous writer on comedy (*l. c.*), though, according to Suidas, his vision was somewhat disturbed, *στραβὸς τὰς ὄψεις, ὀξὺς δὲ τὸν νοῦν*. He is represented in works of sculpture which still exist, and of one of which Schlegel gives the following description: "In the excellent portrait-statues of two of the most famous comedians, Menander and Posidippus (to be found in the Vatican), the physiognomy of the Greek New Comedy seems to me to be almost visibly and personally expressed. They are seated in arm-chairs, clad with extreme simplicity, and with a roll in the hand, with that ease and careless self-possession which always marks the conscious superiority of the master in that maturity of years which befits the calm and impartial observation which comedy requires, but sound and active, and free from all symptoms of decay; we may discern in them that hale and pithy vigour of body which bears witness to an equally vigorous constitution of mind and temper; no lofty enthusiasm, but no folly or extravagance; on the contrary, the earnestness of wisdom dwells in those brows, wrinkled not with care, but with the exercise of thought, while, in the searching eye, and in the mouth, ready for a smile, there is a light irony which cannot be mistaken." (*Dramatic Lectures*, vii.) The moral character of Menander is defended by Meineke, with tolerable success, against the aspersions of Suidas, Alciphron, and others. (*Menand. Reliq.* pp. xxviii. xxix.) Thus much is certain, that his comedies contain nothing offensive, at least to the taste of his own and the following ages, none of the purest, it must be admitted, as they were frequently acted at private banquets. (Plut. *de Fals. Pud.* p. 531, b., *Sympos.* viii. p. 712, b.; *Comp. Arist. et Men.* p. 853, b.) Whether their being eagerly read by the youth of both sexes, on account of the love scenes in them, is any confirmation of their innocence, may at least be doubted. (Ovid. *Trist.* ii. 370.)

Of the actual events of Menander's life we know but little. He enjoyed the friendship of Demetrius Phalereus, whose attention was first drawn to him by admiration of his works. (Phaedrus, *l. c.*) This intimacy was attended, however, with danger as well as honour, for when Demetrius Phalereus was expelled from Athens by Demetrius Poliorcetes (B. C. 307), Menander became a mark for the sycophants, and would have been put to death but for the intercession of Telesphorus, the son-in-law of Demetrius. (Diog. Laërt. v. 80.) The first Greek king of Egypt, Ptolemy, the son of Lagus, was also one of his admirers; and he invited the poet to his court at Alexandria; but Menander seems to have declined the proffered honour. (Plin. *H. N.* vii. 29. s. 31; Alciphr. *Epist.* ii. 3, 4.) Suidas mentions some letters to Ptolemy as among the works of Menander.

The time of his death is differently stated. The same inscription, which gives the date of his birth, adds that he died at the age of fifty-two years, in the archonship of Philippus, in the 32nd year of Ptolemy Soter. Clinton shows that these statements refer to the year B. C. 292-1 (*F. H.* vol. ii. p. xv. and *sub ann.* 342, 291); but, to make up the fifty-two years, we must reckon in both extremes, 342 and 291. The date is confirmed by Eusebius (*Chron.*); by the anonymous writer on comedy (p. xii.), who adds that Menander died at Athens; by Apollodorus (*ap.* Aul. Gell. xvii. 4); and by Aulus

Gellius (xvii. 21). Respecting the manner of his death, all that we know is that an old commentator on Ovid applies the line (*Ibis*, 593)

"Comicus ut medius periit dum nabat in undis"

to Menander, and tells us that he was drowned while swimming in the harbour of Peiraeeus; and we learn from Alciphron (*Epist.* ii. 4) that Menander had an estate at Peiraeeus. He was buried by the road leading out of Peiraeeus towards Athens. (Paus. i. 2. § 2). There are two epigrams upon him in the Greek Anthology: the one an epitaph by Diodorus (Brunck, *Anal.* vol. ii. p. 188, *Anth. Pal.* vii. 370, vol. i. p. 413, Jacobs), the other anonymous. (Brunck, *Anal.* vol. iii. p. 268, *Anth. Pal.* ix. 187, vol. ii. p. 63, Jacobs.)

Notwithstanding Menander's fame as a poet, his public dramatic career, during his lifetime, was not eminently successful; for, though he composed upwards of a hundred comedies, he only gained the prize eight times. (Aul. Gell. xvii. 4; comp. Martial. v. 10.) His preference for elegant exhibitions of character above coarse jesting may have been the reason why he was not so great a favourite with the common people as his principal rival, Philemon, who is said, moreover, to have used unfair means of gaining popularity. (Gell. *l. c.*)

Menander appears to have borne the popular neglect very lightly, in the consciousness of his superiority; and once, when he happened to meet Philemon, he is said to have asked him, "Pray, Philemon, do not you blush when you gain a victory over me?" (Gell. *l. c.*; comp. Athen. xiii. p. 594, d.; Alciphr. *Epist.* ii. 3). The Athenians erected his statue in the theatre, but this was an honour too often conferred upon very indifferent poets to be of much value: indeed, according to Pausanias, he was the only distinguished comic poet of all whose statues had a place there. (Paus. i. 21. § 1; Dion Chrysost. *Or.* xxxi. p. 628, 13.)

The neglect of Menander's contemporaries has been amply compensated by his posthumous fame. His comedies retained their place on the stage down to the time of Plutarch (*Comp. Men. et Arist.* p. 854, b.), and the unanimous consent of antiquity placed him at the head of the New Comedy, and on an equality with the great masters of the various kinds of poetry. The grammarian Aristophanes assigned him the second place among all writers, after Homer alone (Brunck, *Anal.* vol. iii. p. 269). To the same grammarian is ascribed the happy saying, Ὦ Μένανδρε, καὶ βίε, πότερος ἄρ' ὑμῶν πρότερον ἐμιμήσατο (or, according to Scaliger's correction, πότερον ἀπεμιμήσατο). Among the Romans, besides the fact that their comedy was founded chiefly on the plays of Menander, we have the celebrated phrase of Julius Caesar, who addresses Terence as *dimidiate Menander*. (Donat. *Vit. Terent.* p. 754.) Quintilian's high eulogy of him is well known (x. 1).

The imitations of Menander are at once a proof of his reputation and an aid in appreciating his poetic character. Among the Greeks, Alciphron and Lucian were, in various degrees, indebted to his comedies. (Meineke, p. xxxv.) Among the Romans, his chief imitators were Caecilius, Afranius, and Terentius. How much Caecilius was indebted to him may be conjectured from the titles of his plays, of which there are very few that are not taken from Menander. Respecting Afranius we have the well-known line of Horace (*Epist.* ii. 1. 57):—

"Dicitur Afrani toga convenisse Menandro."

Plautus was an exception, as we learn from the next line of Horace:—

"Plautus ad exemplar Siculi properare Epicharmi
Dicitur;"

and his extant plays sufficiently show that the ruder energy of the old Doric comedy was far more congenial to him than the polished sententiousness of Menander, whom, therefore, he only followed in a few instances, one of the most striking of which is in the *Cistellaria* (i. 1. 91; comp. Meineke, *Menand. Reliq.* p. 208, *Frag. Com. Graec.* vol. iv. p. 243). With respect to Terence, the oft-repeated statement, that he was simply a translator of Menander, is an injustice to the latter. That Terence was indebted to him for all his ideas and very many of his lines, is true enough; but that from any one play of Terence we can form a fair notion of the corresponding play of Menander, is disproved by the confession of Terence himself (*Prolog. in Andr.*) that he compressed two of Menander's plays into one; while the coolness with which he defends and even boasts of the exploit, shows how little we can trust him as our guide to the poetical genius of Menander. The one merit of Terence was felicity of expression; he had not the power of invention to fill up the gaps left by the omissions necessary in adapting a Greek play for a Roman audience, and therefore he drew again upon the rich resources of his original. It was this mixing up of different plays that his contemporaries condemned when they said, "Contaminari non decere fabulas," and that Caesar pointed to by the phrase *O dimidiate Menander*. In the epigram in which that phrase occurs, Caesar expressly intimates that the spirit of the Greek original had greatly evaporated in Terence:—

"Tu quoque, tu in summis, o dimidiate Menander,
Poneris, et merito, puri sermonis amator.
Lenibus atque utinam scriptis adjuncta foret vis;
Comica ut aequato virtus polleret honore
Cum Graecis, neque in hac despectus parte jaceres.
Unum hoc maceror et doleo tibi deesse, Terenti."

The following epigram is worth quoting by the side of Caesar's (Burmann, *Anth. Lat.* vol. i. p. 140):—

"Tu quoque, qui solus tecto sermone, Terenti,
Conversum expressumque Latina voce Menandrum
In medio populi sedatis vocibus effers."

Still, the comedies of Terence are a valuable contribution to our knowledge of Menander, especially considering the scantiness of the extant fragments.

Meineke well remarks that the quality which Caesar missed in Terence was what the Greeks call τὸ παθητικόν, which Menander had with admirable art united with τῷ ἠθικῷ. And thus the poetry of Menander is described as διὰ πολλῶν ἀγομένη παθῶν καὶ ἠθῶν by Plutarch, in his *Comparison of Menander and Aristophanes* (p. 853, d.), which is the most valuable of the ancient testimonies concerning our poet. The style of his language is described by an old grammarian as λέξις λελυμένη καὶ ὑποκοιτική, which may be con-

trasted with another writer's description of the diction of Philemon, as *συνηρτημένην καὶ οἷον ἠσφαλισμένην τοῖς συνδέσμοις.* (Meineke, pp. xxxvi, xxxvii.)

To criticise the poetry of Menander is to describe the whole spirit and genius of the New Comedy, of which his plays may be safely taken as the normal representatives. This has been done with a most masterly hand by Schlegel, in his seventh lecture, from which the following passage is quoted:—"The New Comedy, in a certain point of view, may indeed be described as the Old Comedy tamed down: but, in speaking of works of genius, tameness does not usually pass for praise. The loss incurred in the interdict laid upon the old, unrestricted freedom of mirth, the newer comedians sought to compensate by throwing in a touch of earnestness borrowed from tragedy, as well in the form of representation, and the connection of the whole, as in the impressions, which they aimed at producing. We have seen how tragic poetry, in its last epoch, lowered its tone from its ideal elevation, and came nearer to common reality, both in the characters and in the tone of the dialogue, but especially as it aimed at conveying useful instruction on the proper conduct of civil and domestic life, in all their several emergencies. This turn towards utility Aristophanes has ironically commended in Euripides. (*Ran.* 971—991.) Euripides was the forerunner of the New Comedy; the poets of this species admired him especially, and acknowledged him for their master. Nay, so great is this affinity of tone and spirit, between Euripides and the poets of the New Comedy, that apophthegms of Euripides have been ascribed to Menander, and vice versâ. On the contrary, we find among the fragments of Menander maxims of consolation, which rise in a striking manner even into the tragic tone." (It may be added, that we have abundant testimony to prove that Menander was a great admirer and imitator of Euripides. An elaborate comparison of the parallel passages is instituted by Meineke in an *Epimetrum* to his *Trag. Com. Graec.* vol. iv. p. 705.)

"The New Comedy, therefore, is a mixture of sport and earnest. The poet no longer makes a sport of poetry and the world, he does not resign himself to a mirthful enthusiasm, but he seeks the sportive character in his subject, he depicts in human characters and situations that which gives occasion to mirth; in a word, whatever is pleasant and ridiculous."

Menander is remarkable for the elegance with which he threw into the form of single verses, or short sentences, the maxims of that practical wisdom in the affairs of common life which forms so important a feature of the New Comedy. Various "Anthologies" of such sentences were compiled by the ancient grammarians from Menander's works, of which there is still extant a very interesting specimen, in the collection of several hundred lines (778 in Meineke's edition), under the title of *Γνῶμαι μονόστιχοι.* Respecting the collection entitled *Μενάνδροι καὶ Φιλιστίωνος σύγκρισις*, see PHILISTION.

The number of Menander's comedies is stated at a few more than a hundred; 105, 108, and 109, according to different authorities. (Suid. *s. v.*; Anon. *de Com.* p. xii.; Donat. *Vit. Ter.* p. 753; Aul. Gell. xvii. 4.) We only know with certainty the date of one of the plays, namely, the *Ὀργή*, which was brought out in B. C. 321, when Menander was only in his twenty-first year. (Clinton, *F. H. sub ann.*; Meineke, p. xxx.) We have fragments of, or references to, the following plays, amounting in all to nearly ninety titles:—*Ἀδελφοί* (imitated by Terence, who, however, has mixed up with it the *Συναποθνήσκοντες* of Diphilus), *Ἀλαεῖς* not *Ἀλαί Ἀραφηνίδες*, *Ἁλιεῖς*, *Ἀνατιθεμένη ἢ Μεσσηνία*, *Ἀνδρία* (mixed up with the *Περινθία* in the *Andria* of Terence), *Ἀνδρόγυνος ἢ Κρής*, *Ἀνεψιοί*, *Ἄπιστος*, *Ἀρρηφόρος ἢ Αὐλητρίς*, *Ἀσπίς*, *Αὐτὸν πενθῶν*, *Ἀφροδίσια*, *Βοιωτία*, *Γεωργός*, *Δακτύλιος*, *Δάρδανος*, *Δεισιδαίμων*, *Δημιουργός*, *Δίδυμαι*, *Δὶς ἐξαπατῶν*, *Δύσκολος*, *Ἑαυτὸν τιμωρούμενος* (copied by Terence), *Ἐγχειρίδιον*, *Ἐμπιπραμένη*, *Ἐπαγγελλόμενος*, *Ἐπίκληρος*, *Ἐπιτρέποντες* (the plot of which was similar to that of the *Hecyra* of Terence), *Εὐνοῦχος* (imitated by Terence, but with a change in the *dramatis personae*), *Ἐφέσιος*, *Ἡνίοχος*, *Ἥρως*, *Θαΐς*, *Θετταλή*, *Θεοφρουμένη*, *Θησαυρός* (translated into Latin by Lucius Lavinius), *Θρασυλέων*, *Ἱέρεια*, *Ἰμβρίοι*, *Ἱπποκόμος*, *Κανηφόρος*, *Καρίνη*, *Καρχηδόνιος* (from which Plautus probably took his *Poenulus*), *Καταψευδόμενος*, *Κερκύφαλος*, *Κιθαριστής*, *Κνιδία*, *Κόλαξ* (partly followed in the *Eunuchus* of Terence), *Κονειαζόμεναι* (perhaps better *Κωνιαζόμεναι*), *Κυβερνῆται*, *Λευκαδία*, *Λοκροί*, *Μέθη*, *Μηναγύρτης*, *Μισογύνης* (reckoned by Phrynichus the best of all Menander's comedies, *Epit.* p. 417), *Μισούμενος* (another of his best plays, Liban. *Orat.* xxxi. p. 701), *Ναύκληρος*, *Νομοθέτης*, *Ξενολόγος*, *Ὀλυνθία*, *Ὁμοπάτριοι*, *Ὀργή*, *Παιδίον*, *Παλλακή*, *Παρακαταθήκη*, *Περικειρομένη*, *Περινθία*, *Πλόκιον*, *Πρόγαμοι*, *Προεγκαλῶν*, *Πωλούμενοι*, *Ῥαπιζομένη*, *Σαμία*, *Σικυώνιος*, *Στρατιῶται*, *Συναριστῶσαι*, *Συνερῶσα*, *Συνέφηβοι*, *Τίτθη*, *Τροφώνιος*, *Ὑδρία*, *Ὑμνίς*, *Ὑποβολιμαῖος ἢ Ἄγροικος*, *Φάνιον*, *Φάσμα*, *Φιλάδελφοι*, *Χαλκεῖα*, *Χαλκίς*, *Χήρα*, *Ψευδηρακλῆς*, *Ψοφοδεής*. There are also about 500 fragments which cannot be assigned to their proper places. To these must be added the *Γνῶμαι μονόστιχοι*, some passages of the *Γνῶμαι* (or *Σύγκρισις*) *Μενάνδρου καὶ Φιλιστίωνος*, and two epigrams, one in the Greek Anthology (quoted above), and one in the Latin version of Ausonius (*Epig.* 139). Of the letters to Ptolemy, which Suidas mentions, nothing survives, and it may fairly be doubted whether they were not, like the so-called letters of other great men of antiquity, the productions of the later rhetoricians. Suidas ascribes to him some orations, *λόγους πλείστους καταλογάδην*, a statement of which there is no confirmation; but Quintilian (x. 1. § 70) tells us that some ascribed the orations of Charisius to Menander.

Of the ancient commentators on Menander, the earliest was Lynceus of Samos, his contemporary and rival [LYNCEUS]. The next was the grammarian Aristophanes, whose admiration of Menander we have spoken of above, and whose work, entitled *παράλληλοι Μενάνδρου τε καὶ ἀφ' ὧν ἔκλεψεν ἐκλογαί*, is mentioned by Eusebius (*Praep. Evan.* x. 3), who also mentions a work by a certain Latinus or Cratinus, *περὶ τῶν οὐκ ἰδίων Μενάνδρου.* Next comes Plutarch's *Comparison of Menander and Aristophanes:* next Soterides of Epidaurus, who wrote a *ὑπόμνημα εἰς Μένανδρον* (Eudoc. p. 387; Suid. vol. iii. p. 356); and lastly Homer, surnamed Sellius, the author of a work entitled *περιοχαὶ τῶν Μενάνδρου δραμάτων.* (Suid.

vol. ii. p. 690.) The Menandrean letters of Alciphron also contain some valuable information [ALCIPHRON]. They are printed by Meineke in his edition of Menander.

The fragments of Menander were first printed in the collection of Sententiae, chiefly from the New Comedy, by Morellius, Greek and Latin, Paris, 1553, 8vo. (see Hoffmann, *Lexicon Bibliograph.*); next in the similar collection of Hertelius, Greek and Latin, Basel, 1560, 8vo.; next in that of H. Stephanus, Greek and Latin, with the Tractatus of Stephanus, *De habendo Delectu Sententiarum quae γνῶμαι a Graecis dicuntur*, and the *Dissertatio de Menandro* of Greg. Gyraldus, 1569 (this curiously shaped little volume, which is 4½ inches long, by scarcely 2 wide, contains extracts from several poets of the Middle and New Comedy); next, *Menandri et Philistionis Sententiae Comparatae*, Graece, cur. Nic. Rigaltii, excud. R. Stephanus, 1613, 8vo.; Menandri et Philistionis ΣΥΓΚΡΙΣΙΣ, c. vers. Lat. et not. Rutgersii et D. Heinsii, 1618, 8vo. (in the *Var. Lect.* of Rutgers); *Menandri Fragmenta*, Graec. et Lat. in H. Grotii *Excerpt. ex Trag. et Com. Graec.* Paris, 1626, 4to.; *Menandri Sententiae*, in Winterton's *Poet. Min. Graec.*, Cantab. et Lond. 1653. The first attempt at a complete critical edition was the following:—*Menandri et Philemonis Reliquiae, quotquot reperire potuerunt*, Graece et Latine, cum notis Hug. Grotii et Joh. Clerici, &c., Amst. 1709, 8vo.: this edition was reprinted in 1732, 1752, 1771, and 1777, but has been very generally condemned. Since the publication of that work there has been no edition of Menander worthy of notice, except that his Γνῶμαι have had a place in the various collections of the gnomic poets, until the appearance of Meineke's *Menandri et Philemonis Reliquiae*, Berol. 1823, 8vo.: this admirable edition contains, besides the fragments, dissertations on the lives and writings of the two poets, and Bentley's emendations on the fragments. The fragments are reprinted by Meineke (with the annotations somewhat condensed) in the fourth volume of his *Fragmenta Comicorum Graecorum*, Berol. 1841, 8vo.; but in the first volume of that work, which contains the *Historia Critica Comicorum Graecorum*, he passes over the lives of Menander and Philemon, referring the reader to his former work. Meineke's collection has been also reprinted (carefully revised, and with the addition of a Latin version), by Dübner, as an appendix to the *Aristophanes* of Didot's *Bibliotheca Scriptorum Graecorum*, Paris, 1840, roy. 8vo. (For the works on Menander, see Hoffman, *Lexicon Bibliograph.*: the chief authorities, besides Meineke, are Fabric. *Bibl. Graec.* vol. ii. pp. 454—469; Bernhardy, *Grundriss der Griechischen Litteratur*, vol. ii. p. 1014; Müller, *Grk. Lit.*) [P. S.]

MENANDER, minor literary persons.

1. A rhetorician of Laodiceia, on the river Lycus, wrote a commentary on the τέχνη of Hermogenes, and on the προγυμνάσματα of Minucianus, and other works. (Suid. *s. v.*)

2. Of Ephesus, an historian, wrote the acts of kings among the Greeks and the barbarians (τὰς ἐφ' ἑκάστου τῶν βασιλέων πράξεις παρὰ τοῖς Ἕλλησι καὶ βαρβάροις γενομένας), founded on the native chronicles of the respective countries, as we learn from Josephus, who preserves a considerable fragment of the work respecting Hiram, king of Tyre. (Joseph. *c. Apion.* i. 18.) He is also quoted by other authors. (Vossius, *de Hist. Graec.* p. 467, ed. Westermann.)

Menander of Pergamus, who wrote on Phoenician history, appears to have been the same person, on account of the resemblance of the fragment quoted from him by Clement of Alexandria (*Strom.* i. p. 140) to that quoted by Josephus. (Comp. Tatian, *adv. Graec.* 58.) An historian of the same name, who wrote a work on Cyprus, is quoted in the *Etymologicum Magnum*, *s. v.* Σφηκεία. (Vossius, *l. c.*)

3. Protector (Προτίκτωρ, i. e. *body-guard*), the son of Euphratas of Byzantium, was a rhetorician and historical writer under the emperor Mauricius, whose reign began in A. D. 581. He has left us an account of his own literary pursuits, in a fragment preserved by Suidas (*s. v.*). He continued the history of the Eastern Empire from the point where Agathias broke off, namely, the twenty-third year of Justinian, A. D. 558, down nearly to the death of Tiberius II. in A. D. 583. A considerable fragment of this history is preserved in the *Eclogae* of embassies, published by Hoeschel, Aug. Vindol. 1603. Menander is often quoted by Suidas, and is mentioned by Theophylact of Simocatta (*Hist. Mauric.* i. 3), who continued his history, and by Constantinus Porphyrogenitus (*Them.* i. 2). According to Niebuhr (*Dexipp.* p. 281), he may be trusted as an historian, but his style is a close imitation of Agathias, varied by occasional ridiculous attempts at fine writing. (Fabric. *Bibl. Graec.* vol. vii. pp. 540, 541; Vossius, *de Hist. Graec.* p. 329, ed. Westermann.) There is one epigram by him in the Greek Anthology. (Jacobs, vol. xiii. p. 916.)

A few insignificant writers of the same name are mentioned by Fabricius (*Bibl. Graec.* vol. ii. p. 454) and Meineke (*Menand. et Philem. Reliq.* pp. xxxvii.—xxxix.) [P. S.]

MENAS (Μηνᾶς). 1. A Lacedaemonian, was one of the commissioners for ratifying the fifty years' truce between Athens and Sparta in B. C. 421, and also the separate treaty of alliance between these states in the same year. (Thuc. v. 19, 24.)

2. A Bithynian, whom Prusias II. (κυνηγός), sent to Rome in B. C. 149, to join with Nicomedes (son of Prusias) in an application to the senate to remit the remainder of the sum which they had compelled him to engage to pay to Attalus II. of Pergamus in B. C. 154. The counter-representations, however, of Andronicus, the envoy of Attalus, prevailed, and the senate decided against Prusias. In the event of failure, Menas had received a command from Prusias to put Nicomedes to death, in order to make way for his sons by a second wife; but he shrank from doing so, and entered into a conspiracy with Nicomedes and Andronicus against his master, inducing the 2000 soldiers whom Prusias had sent with him, to transfer their allegiance to Nicomedes. (App. *Mithr.* 4, 5; comp. Just. xxxiv. 4; Liv. *Epit.* 50; Polyb. xxxiii. 11, xxxvii. 2; Diod. xxxii. Eclog. iv. p. 523.) [E. E.]

MENAS (Μηνᾶς), a freedman of Pompey the Great and of Sextus Pompeius. Appian calls him MENODORUS (Μηνόδωρος), a name which he may not improbably have taken on his manumission. (See Dyer in the *Classical Museum*, vol. ii. p. 218.) In B. C. 40, Sextus Pompeius, being then in alliance with Antony against Octavian, sent out Menas with a large squadron of ships and four

legions, with which he took Sardinia, and gained over two legions that were stationed there. Sardinia was soon after recaptured by Helenus, a favourite freedman of Octavian's; but Menas, in the same year (B. C. 40), was again entrusted by Sextus with a fleet to carry on operations against Octavian and Antony, who had just been reconciled to one another; and in this expedition he ravaged the Etrurian coast, and once more gained possession of Sardinia; but, wishing to secure a refuge in the protection of Octavian should circumstances make it desirable, he sent back to him Helenus and several other prisoners without ransom. In B. C. 39 he tried in vain to dissuade his master from concluding a peace with Octavian and Antony; and, at an entertainment given to them by Sextus on board his ship at Misenum, Menas suggested to him to cut the cables of the vessel, and, running it out to sea, despatch both his rivals. The treacherous proposal, however, was rejected by Pompeius. (Dion Cass. xlviii. 30. 36—38; Appian, *B. C.* v. 56, 66, 70—73; Plut. *Ant.* 32; Vell. Paterc. ii. 73, 77.) Meanwhile Pompey's suspicions of the fidelity of Menas had been excited by his dismissal of Helenus and his communication with Octavian, and had been further fomented by the representations of certain persons who were envious of his power in Sardinia. He therefore sent for him early in B. C. 38, on pretence of requiring an account of the provisions and money which he had had to administer. But Menas put all the messengers to death, and covenanted with Octavian to surrender to him the island, together with the whole force, military and naval, under his command. Octavian gladly embraced his offer, and not only refused to give him up, according to Dion, on the application of Sextus, but treated him with great distinction, advanced him to the equestrian order, and, investing him with the authority of legate under Calvisius Sabinus, placed him in command of the ships which he had himself brought over. In this capacity he was engaged in the naval campaign towards the end of B. C. 38, which was on the whole disastrous to Octavian, but in which Menas did good service, and, through his skilful seamanship, saved the ships entrusted to him from destruction by a storm which shattered a great portion of the fleet. (Dion Cass. xlviii. 45—48; Appian, *B. C.* v. 77—90.) Just before the re-commencement of hostilities between Sextus and Octavian, in B. C. 36, Menas again played the deserter, and returned to his old master's service, not only because the last campaign may have given him reason to think that the stronger side, but also because he was indignant at having merely a subordinate command assigned to him. In the operations which ensued, he gained some advantages over the enemies' ships; and having raised an impression that, formidable as an opponent, he might be equally useful as an ally, he again revolted to Octavian, being especially offended at not having been reinstated in his former command by Pompeius, under whose suspicion he felt uneasy. Octavian received him gladly, but continued to regard him with distrust. In B. C. 35 he accompanied his patron on his expedition to the north-eastern coast of the Adriatic, and was slain in the Pannonian campaign at the siege of Siscia. (Dion Cass. xlviii. 54, xlix. 1, 37; Appian, *B. C.* v. 96, 100, 101.)

According to the old scholiasts, the person so vehemently attacked by Horace in his fourth epode was no other than the subject of the present article. This statement has been called in question by many modern commentators; but their arguments, drawn exclusively from internal evidence, are far from satisfactory. The discussion of the point is, in this place, impossible, connected as it is with the vexata quaestio of the chronology of the poems of Horace. For the literature of the subject, see above, Vol. II. p. 522, and comp. *Classical Museum*, vol. ii. pp. 207—209, 217—221. [E. E.]

MENDEIS. [SITHON.]

MENDES (Μένδης), an Egyptian divinity, worshipped in the town of Mendes. He is said to have resembled the Arcadian Pan. (Herod. ii. 46; Strab. xvii. pp. 802, 812.) [L. S.]

MENE (Μήνη), a female divinity presiding over the months. (Hom. *Hymn.* xii. 1; Apollon. Rhod. iii. 533, iv. 55; August. *De Civ. Dei*, vii. 2.) [L. S.]

MENECLEIDAS (Μενεκλείδας), a Theban orator, was one of those who joined Pelopidas in delivering Thebes from Sparta and the oligarchical government in B. C. 379. After this, however, finding himself eclipsed by Pelopidas and Epaminondas, he strove in every way to bring them into discredit with their countrymen, and, in particular, he took part in the prosecution against them for having retained their command beyond the legal time in the campaign of B. C. 369. Being further exasperated by their acquittal, he continued his rancorous attacks on them; and, as he was a powerful speaker, he so far succeeded against Epaminondas as to exclude him from the office of Boeotarch. Against Pelopidas his efforts were of no avail, and he therefore endeavoured, in the true spirit of envy, to throw his merits into the shade, by advancing and exaggerating those of Charon. The latter had been successful in a slight skirmish of cavalry just before the great battle of Leuctra (B. C. 371), and Menecleidas brought forward a decree for commemorating the exploit by a picture, to be dedicated in one of the temples, and inscribed with Charon's name. For this he was impeached by Pelopidas, on the ground that the honour of all victories belonged, not to any individual, but to the state. He was found guilty and fined; and his inability to pay the penalty led him afterwards to enter into revolutionary designs against his country. (Plut. *Pelop.* 25. See Vol. II. p. 23, a.) [E. E.]

MENECLES (Μενεκλῆς). 1. Of Barce in Cyrene, is mentioned by Athenaeus (iv. p. 184) simply as an historian, and is perhaps the same as the one whose work in another passage (ix. p. 390) he mentions under the title of *συναγωγή*. There also existed an historical work on Athens (*περὶ Ἀθηνῶν*), the authorship of which was doubtful, even in antiquity, some attributing it to Menecles, and others to Callistratus (Harpocrat. *s. vv.* Κεραμεικός, *ἑκατόμπεδον*; Etym. Magn. *s. v.* Αἰολεῖς; Harpocrat., Phot., Suid. *s. v.* Ἑρμαῖ). But it is scarcely probable that this historian of Athens should be the same as Menecles of Barce. It is more likely that the Barcaean is identical with the author of a work on the history of Libya, who is mentioned in an anonymous treatise, *De Mulieribus Bello claris*, § 10, which is printed in the *Bibliothek der Alt. Lit. und Kunst*, vi. p. 21. It is highly probable that the Menecles of Barce was also the author of a work from which a fragment concerning Battus of Cyrene, is still extant. (Schol. *ad Pind.*

Pyth. iv. 10 ; Tzetz. *ad Lyc.* 886 ; Schol. *Hom. Il.* v. 640.)

2. Of Alabanda, a celebrated rhetorician, who lived shortly before the time of Cicero. He and his brother Hierocles taught rhetoric at Rhodes, where the orator M. Antonius heard them, about B. C. 94. They both belonged to the Asiatic or florid school of eloquence, which was distinguished more for pomp and elegance of diction, than for precision of thought. But the two brothers enjoyed extraordinary reputation, for Cicero says that they were imitated by all Asia. (Cic. *Brut.* 95, *Orat.* 69, *de Orat.* ii. 23 ; Strab. xiv. p. 661.) [L. S.]

MENE'CRATES (Μενεκράτης), a freedman of Sextus Pompeius, was sent out by him as commander of a large squadron of ships, in B. C. 38, to act against Calvisius Sabinus (Octavian's admiral) and MENAS, the renegade. The fleets came to an engagement off Cumae, and Menecrates had the advantage over the enemy in manoeuvring ; but burning with hatred against Menas, he attacked and grappled with the ship in which he sailed, and though disabled by a severe wound, continued to encourage his men until he saw that the enemy was on the point of capturing his vessel. He then threw himself overboard and perished. (Dion Cass. xlviii. 46 ; Appian, *B. C.* v. 81, 82.) [E. E.]

MENE'CRATES (Μενεκράτης). 1. A comic poet, mentioned only by Suidas, who says δράματα αὐτοῦ Μανέκτωρ ἢ Ἑρμιονεύς, where the plural δράματα suggests the alteration of ἢ to καί. Μανέκτωρ is obviously an abbreviation of Μάνης Ἕκτωρ, a title which seems to belong to the Middle Comedy. (Fabric. *Bibl. Graec.* vol. ii. p. 469 ; Meineke, *Hist. Crit. Com. Graec.* p. 493.)

2. Of Smyrna, the author of two epigrams in the Greek Anthology (Brunck, *Anal.* vol. i. p. 476 ; Jacobs, *Anth. Graec.* vol. i. p. 227), is not improbably the same as Menecrates of Ephesus, a poet mentioned by Varro, *de Re Rustica*, i. 1. (See Jacobs, *Anth. Graec.* vol. xiii. pp. 916, 917.) [P. S.]

MENE'CRATES, a sculptor, of whom we only know, what shows him, however, to have been a very eminent artist, that he was the teacher of Apollonius and Tauriscus, the sculptors of the celebrated group of the Farnese Bull. (Plin. *H. N.* xxxvi. 5. s. 4. § 10.) [P. S.]

MENE'CRATES (Μενεκράτης), a Syracusan physician at the court of Philip, king of Macedon, B. C. 359—336. He seems to have been a successful practitioner, but to have made himself ridiculous by calling himself "Jupiter," and assuming divine honours. (Suid. *s. v.* Μενεκράτης.) He once wrote a letter to Philip, beginning Μενεκράτης Ζεὺς Φιλίππῳ χαίρειν, to which the king wrote back an answer in these words, Φίλιππος Μενεκράτει ὑγιαίνειν.* (Athen. vii. p. 289 ; Aelian. *Var. Hist.* xii. 51.) He was invited one day by Philip to a magnificent entertainment, where the other guests were sumptuously fed, while he himself had nothing but incense and libations, as not being subject to the human infirmity of hunger. He was at first pleased with his reception, but afterwards, perceiving the joke, and finding that no more substantial food was offered him, he left the party in disgust. (Athen, Aelian, *l. c.*)

2. TIBERIUS CLAUDIUS QUIRINA (Κουίρεινα†) MENECRATES, a physician mentioned in a Greek inscription (Gruter, *Inscript.* p. 581. § 9), is no doubt the same person who is frequently quoted by Galen. He lived in the former part of the first century after Christ, and was physician to some of the emperors, probably to Tiberius and Claudius. He enjoyed a great reputation, and composed more than 150 medical works, of which only a few fragments remain. He was the inventor of the well-known plaister called *diachylon* (*i. e.* διὰ χυλῶν), and his directions for preparing it were put into verse by Damocrates. (Galen, *de Compos. Medicam. sec. Gen.* vii. 9, 10, vol. xiii. pp. 995, &c.) In consequence of his having observed how easily the signs and contractions used in medical formulae were mistaken by careless transcribers, he wrote the quantities, &c. in his prescriptions at full length ; but Galen tells us (*l. c.*) that his carefulness did not much benefit posterity, as his works were afterwards written with the usual contractions. The Menecrates Zeophletensis (or native of Zeophleta?) quoted by Caelius Aurelianus (*De Morb. Chron.* i. 4, p. 323) may be the same person as the preceding. [W. A. G.]

MENEDAEUS or MENE'DATUS (Μενεδαῖος, Μενέδατος), a Spartan, was one of the three leaders of the Peloponnesian force which was sent to aid the Aetolians in the reduction of Naupactus, in B. C. 426. The place, however, was saved by Demosthenes, with the help of the Acarnanians. In the same year Menedaeus was engaged in the expedition against Amphilochian Argos ; and after the death of his two colleagues, Eurylochus and Macarius, at the battle of Olpae, he concluded with Demosthenes and the Acarnanian generals a secret agreement, by which the Peloponnesians were permitted to withdraw in safety, leaving their allies, the Ambraciots, to their fate. (Thuc. iii. 100—102, 105—111.) [E. E.]

MENEDE'MUS, historical. 1. One of the generals of Alexander the Great, who was sent against Spitamenes, but was surprised and slain, together with 2000 foot-soldiers and 300 horse. (Arrian, iv. 3. § 15 ; Curt. vii. 7, 9.)

2. A native of Alabanda, the leader of part of the forces of Antiochus in Coelesyria. (Polyb. v. 69, 79, 82.)

3. Chief of that part of Macedonia which bore the name of Libera. He took part with Caesar in the civil war B. C. 48. (Caes. *B. C.* iii. 34.) He is probably the same with the Menedemus mentioned by Cicero with considerable aversion as a friend of Caesar (*Philipp.* xiii. 16, *ad Att.* xv. 2, 4.) [C. P. M.]

MENEDE'MUS (Μενέδημος), historical. 1. A citizen of high rank at Crotona, who was appointed one of the generals to carry on the war against the exiles that had been driven from the city on occasion of the war with Syracuse in B. C. 317. Together with Paron, his colleague in the command, he totally defeated the exiles and their auxiliaries, and put them all to the sword. (Diod. xix. 10.) It appears that he subsequently raised himself to the supreme power in his native city ; and in that

* According to Plutarch, it was Agesilaus from whom he got this answer to his letter. (*Vita Ages.* c. 21, vol. vi. p. 29, ed. Tauchn. ; *Apophthegm. Reg. et Imper.* vol. ii. p. 52, *Apophthegm. Lacon.* vol. ii. p. 109.)

† That is, belonging to the *Tribus Quirina.*

position entered into friendly relations with Agathocles; notwithstanding which the latter took an opportunity to make himself master of Crotona, by a sudden and treacherous attack. (Id. xxi. *Exc. Hoesch.* p. 490.) This must have been about 295 B. C.

2. A general of the Rhodians, who, during the siege of Rhodes by Demetrius Poliorcetes (B. C. 305—304), intercepted and took many ships that were bringing provisions and supplies to Demetrius, including one containing presents for the king himself from Phila, which were immediately sent to Ptolemy in Egypt. (Diod. xx. 93; Plut. *Demetr.* 22.)

3. A friend and attendant of Lucullus, who was thought to have saved the life of that general during the war against Mithridates, by refusing to admit a Scythian chief named Olthacus into the tent where Lucullus was sleeping. (Plut. *Lucull.* 16; Appian. *Mithr.* 79.) [E. H. B.]

MENEDE'MUS (*Μενέδημος*), literary. 1. A Greek philosopher, a native of Eretria, the son of a man named Cleisthenes, who, though of noble birth, belonging to the family of the Theopropidae, was poor, and worked for a livelihood either as a builder or as a tent-maker, both which trades were learnt and practised by Menedemus. According to Diogenes Laërtius, he seized the opportunity afforded by his being sent on some military service to Megara to hear Plato, and abandoned the army to addict himself to philosophy. But it may be questioned whether he was old enough to have heard Plato before the death of the latter; if the duration of his life as given by Diogenes is accurate, it would have been impossible, for at the time of Plato's death he would have been only about four years old. Ritter considers the account to have arisen from a confusion of names. According to the story in Athenaeus (iv. p. 168), he and his friend Asclepiades got their livelihood as millers, working during the night, that they might have leisure for philosophy in the day. Menedemus and his friend Asclepiades afterwards became disciples of Stilpo at Megara. From Megara they went to Elis, and placed themselves under the instruction of some disciples of Phaedo. On his return to Eretria Menedemus established a school of philosophy, which was called the Eretriac. He did not, however, confine himself to philosophical pursuits, but took an active part in the political affairs of his native city, and came to be the leading man in the state, though at first he had been regarded with contempt and dislike. He went on various embassies to Ptolemaeus (probably Ptolemaeus Ceraunus), to Lysimachus, and to Demetrius, and seems to have done his native city good service by procuring for it a remission of part of the tribute paid to Demetrius, and opposing the machinations of his emissaries. At some period of his life he visited Cyprus, and greatly incensed the tyrant Nicocreon by the freedom of his remarks. The story of his having been in Egypt and having something to do with the making of the Septuagint version, which is found in Aristeas, is no doubt erroneous. He was in high favour with Antigonus Gonatas, and induced the Eretrians to address to him a public congratulation after his victory over the Gauls. This led to his being suspected of the treacherous intention of betraying Eretria into the power of Antigonus. According to one account, these suspicions induced him to quit Eretria secretly and take refuge in the sanctuary of Amphiaraus, at Oropus. But some golden vessels belonging to the temple having been lost while he was there, the Boeotians compelled him to leave it. He then betook himself to the court of Antigonus, where he shortly after died of grief. According to another account, he went from Eretria to Antigonus for the purpose of inducing him to interfere to establish the freedom of his native city; but not succeeding, starved himself to death in the 74th year of his age, probably about the year B. C. 277.

As a teacher, his intercourse with his disciples was marked by the entire absence of all formality and restraint, though he seems to have been noted for the sternness with which he rebuked all kinds or dissoluteness and intemperance; insomuch, that the fear of incurring his censure seems occasionally to have acted as a salutary check. He lived with his friend Asclepiades, between whom and himself there existed an intimacy which resembled that of Pylades and Orestes. For the latter part of his life, at any rate, he seems to have lived in considerable affluence. Athenaeus (x. p. 419) and Diogenes Laërtius give a somewhat curious account of the convivial usages established at his entertainments. Menedemus was twice married. He and Asclepiades married daughter and mother. His first wife he divorced when he rose to distinction in the government of Eretria, that he might marry one of rank and wealth, though the management of the household was still left to the former wife, whom Asclepiades married, his first wife being dead. By his wife Oropia, Menedemus had three daughters. He was remarkable in his old age for his bodily strength and vigour. He is reported to have been of a somewhat superstitious turn of mind.

Epicrates, in a passage quoted by Athenaeus (ii. p. 59), classes Menedemus with Plato and Speusippus; but it appears, from Diogenes Laërtius, that his opinion of Plato and Xenocrates was not very high. Of Stilpo he had a great admiration.

Of the philosophy of Menedemus little is known, except that it closely resembled that of the Megarian school. [EUCLEIDES.] Its leading feature was the dogma of the oneness of the Good, which he carefully distinguished from the Useful.

All distinctions between virtues he regarded as merely nominal. The Good and the True he looked upon as identical. In dialectics he rejected all merely negative propositions, maintaining that truth could be predicated only of those which were affirmative, and of these he admitted only such as were identical propositions. He was a keen and vehement disputant, frequently arguing, if we may believe Antigonus Carystius, as quoted by Diogenes, till he was black in the face. In his elocution he was not easy to be understood. He never committed any of his philosophical doctrines to writing. (Diog. Laërt. ii. 125—144; Athen. *l. c.*; Cic. *Academ.* ii. 42; Plut. *De Adul. et Amici Disc.* p. 55, c.; Strab. ix. p. 393, c.; Ritter, *Geschichte der Philosophie*, book vii. c. 5.)

2. A Cynic philosopher, or rather fanatic, a disciple of Colotes of Lampsacus. He used to go about garbed as an Erinnys, proclaiming himself a sort of spy from the infernal regions. (Diog. Laërt. vi. 102.) Suidas (*s. v. φαίος*) relates the same of Menippus, probably by mistake.

3. If the text of Aulus Gellius be correct (xiii.

5), a distinguished disciple of Aristotle, a native of Rhodes, bore the name Menedemus.

4. An Athenian rhetorician, who came to Rome and taught there in the time of L. Crassus the orator. (Cic. *de Orat.* i. 19.) [C. P. M.]

MENELA'US (Μενέλαος, Μενέλεως, or Μενέλαας), a son of Atreus, and younger brother of Agamemnon and Anaxibia. He was king of Lacedaemon, and married to the beautiful Helen, by whom he was the father of Hermione and Megapenthes (Hom. *Il.* vii. 470, x. 37, *Od.* iv. 11, &c. xi. 469 ; comp. AGAMEMNON). When his wife Helen had been carried off by Paris, Menelaus and Odysseus set out to Troy to claim her back. Menelaus was hospitably treated by Antenor (Hom. *Il.* iii. 206), but the journey was of no avail, and the Trojan Antimachus even advised his fellow-citizens to kill Menelaus and Odysseus (xi. 139, &c.). In order, therefore, to avenge the rape of Helen, and to punish the offender, Menelaus and his brother resolved to march against Troy with all the forces that Greece could muster (i. 159, ii. 589, iii. 351, &c.). The two brothers, in their travels through Greece to rouse the chiefs to avenge the insult offered to a Greek prince, also visited Odysseus in Ithaca (Hom. *Od.* xxiv. 115), along with whom Menelaus is said to have consulted the Delphic oracle about the expedition against Troy ; and at Delphi he dedicated the necklace of Helen to Athena Pronoea (Eustath. *ad Hom.* p. 1466). Hereupon Menelaus in sixty ships led the inhabitants of Lacedaemon, Pharis, Sparta, Messe, Bryseiae, Amyclae, Helos, Laas, and Oetylus, against Troy (*Il.* ii. 581, &c.). In Troas he was under the special protection of Hera and Athena, and one of the most gallant heroes (iv. 8, 129, v. 715), who slew many Trojans, such as Scamandrius (v. 50), Pylaemenus (v. 576), Peisander (xiii. 614, &c.), Dolops (xv. 541), Thoas (xvi. 311), Euphorbus (xvii. 45), and Podes (xvii. 575).

We shall pass over his minor exploits, and mention only his engagement with Paris. When Menelaus saw his chief enemy stepping forth from the Trojan ranks, he rejoiced like a lion at the sight of a stag, and leaped from his chariot to attack him (*Il.* iii. 27, &c.) ; but Paris took to flight, until, encouraged by Hector, he challenged Menelaus to decide the contest for the possession of Helen and the treasures by single combat (iii. 97, &c.). Menelaus accepted the challenge, and his spear penetrated the shield of Paris, but did not wound him. Menelaus thereupon drew his sword, which, however, broke on the shield of his opponent. He then seized him by the helmet, and dragged him to the camp of the Achaeans. But Aphrodite loosened the helmet and wrapped her favourite in a cloud, in which he escaped from his enemy (iii. 325, &c., iv. 12, &c.). At the funeral games of Patroclus, Menelaus fought with Antilochus in the chariot race, but voluntarily gave up the second prize, and was satisfied with the third (xxiii. 293, 401, 516—609). Menelaus also was one of the heroes concealed in the wooden horse (*Od.* iv. 280 ; comp. Virg. *Aen.* ii. 264) ; and, along with Odysseus, he hastened to the house of Deiphobus, as soon as the town was taken (*Od.* viii. 518 ; Virg. *Aen.* vi. 523). After the destruction of Troy, he advised the assembled Achaeans to return home, which involved him in a dispute with his brother (*Od.* iii. 141, &c.). He was among the first that sailed away from Troy, accompanied by his wife Helen and Nestor (*Od.* iii. 276). When near the coast of Attica, his steersman Phrontis died, and Menelaus was detained some time by his burial. When he reached Maleia, Zeus sent a storm, in which part of his ships were thrown on the coast of Crete, and five others and Menelaus himself landed in Egypt (iii. 278 ; comp. Paus. x. 25. § 2). After this he wandered about for eight years in the eastern parts of the Mediterranean, where he visited Cyprus, Phoenicia, the Ethiopians, the Erembians, and Libya. These Eastern people were not so inhospitable as those in the West who were visited by Odysseus, and on his return home Menelaus brought with him a large number of presents which he had received (*Od.* iii. 301, 312, iv. 90, 128, 131, 228, 617 ; comp. Herod. ii. 113, 116). His last stay on his wanderings was in the island of Pharos, near the coast of Egypt, where he remained twenty days (*Od.* iv. 355), being kept back by the gods. Hunger already began to affect his companions, and his steersman Canobus died (Strab. p. 801). Eidothea, the daughter of Proteus, advised him to seize her father, who would reveal to him the means of returning home. Proteus, when caught, told him that he must first return to Egypt and propitiate the gods with hecatombs. This Menelaus did, and having there erected a monument to his brother, whose death he learned from Proteus, he, next to Odysseus, the last of the heroes, returned home, and arrived at Sparta on the very day on which Orestes was engaged in burying Clytaemnestra and Aegisthus (*Od.* iv. 365 ; comp. i. 286, iii. 257, 311). Henceforward he lived with Helen at Sparta in peace, comfort, and wealth, and his palace shone in its splendour like the sun or the moon (iv. 45, 72, 80 ; comp. Paus. iii. 14. § 6). At the time when Telemachus came to him to inquire after his father, Menelaus was just solemnising the marriage of his daughter Hermione with Neoptolemus, and of his son Megapenthes with a daughter of Alector (iv. 1, &c.). According to the Homeric poems Menelaus was a man of an athletic figure ; he spoke little, but what he said was always impressive ; he was brave and courageous, but milder than Agamemnon, intelligent and hospitable. According to the prophecy of Proteus, Menelaus and Helen were not to die, but the gods were to conduct them to Elysium (iv. 561) ; but according to a later tradition, he and Helen went to the Taurians, where they were sacrificed by Iphigeneia to Artemis (Ptolem. Heph. 4). Menelaus was worshipped as a hero at Therapne, where also his tomb and that of Helen were shown (Paus. iii. 19. § 9). On the chest of Cypselus he was represented at the moment when, after the taking of Troy, he was on the point of killing Helen. (Paus. v. 18. § 1 ; comp. Millingen, *Inedit. Monum.* i. 32). [HELENA.] [L. S.]

MENELA'US (Μενέλαος), historical. 1. Father of Amyntas II., king of Macedonia, and grandfather of Philip of Macedon, according to Justin (vii. 4) and Aelian (*V. H.* xii. 43).* But there is much discrepancy on this point: Dexippus (*ap. Syncell.* p. 263, a.) calls the father of Amyntas Arrhidaeus ; and Diodorus (xv. 60), Tharraleos. Justin represents him as brother of Alexander the First, king of Macedonia, which is a gross error. (See Clinton, *F. H.* vol. ii. p. 225.)

* The latter author states that he was of illegitimate birth.

2. A son of Amyntas II., king of Macedonia, by his wife Gygaea. (Justin. vii. 4.) According to Justin, he was put to death by his step-brother Philip, after the capture of Olynthus, B. C. 347. (Id. viii. 3.)

3. Son of Lagus, and brother of Ptolemy Soter. His name does not occur among the officers or generals of Alexander during the lifetime of that monarch, though it is incidentally mentioned by Phylarchus (*ap. Athen.* xii. p. 539, d.) in terms that would seem to imply that he then already occupied a distinguished position. (See also Aelian, *V. H.* ix. 3.) The first occasion on which he appears in history is in B. C. 315, when he was appointed by his brother to the chief command of the forces despatched to Cyprus, where they were destined to co-operate with the fleet of Seleucus, and with Nicocreon, king of Salamis. (Diod. xix. 62.) By their combined efforts, they soon reduced all the cities of Cyprus to subjection, with the exception of Cittium; and that also, it would appear, must have ultimately submitted. Menelaus now remained in the island, which he governed with almost absolute authority, the petty princes of the several cities being deposed, imprisoned, or assassinated on the slightest symptom of disaffection. He still held the chief command in 306, when Demetrius Poliorcetes arrived in Cyprus with a powerful fleet and army. Unable to contend with this formidable antagonist in the open field, Menelaus drew together all his forces, and shut himself up within the walls of Salamis, which he prepared to defend to the utmost. But having risked an action under the walls of the town, he was defeated with much loss; and Demetrius pressed the siege with his wonted vigour. Menelaus, however, succeeded in burning his battering engines; and by the most strenuous exertions, made good his defence until the arrival of Ptolemy himself, with a powerful fleet, to the relief of the island. In the great sea-fight that ensued, Menelaus sent a squadron of sixty ships to assist Ptolemy; but though these succeeded in forcing their way out of the harbour of Salamis, they came too late to retrieve the fortune of the day; and the total defeat of the Egyptian fleet having extinguished all his hopes of succour, he immediately afterwards surrendered the city of Salamis, with all his forces, both military and naval, into the hands of Demetrius. The conqueror, with characteristic magnanimity, sent him back to Egypt, accompanied by his friends, and carrying with him all his private property. (Diod. xix. 62, 79, xx. 21, 47—53; Plut. *Demetr.* 15—17; Justin. xv. 2; Paus. i. 6, § 6.) From this time we hear no more of Menelaus. There is a coin, attributed to him, which must have been struck during the period of his occupation of Cyprus. (Borrell, *Notice de Quelques Médailles des Rois de Chypre*, p. 64.)

4. Onias, son of Simon, who was made high-priest of the Jews by Antiochus Epiphanes, assumed the name of Menelaus. (Joseph. *Ant.* xii. 5. § 1.) [E. H. B.]

MENELA'US (Μενέλαος), literary. 1. Of Anaea in Caria, is called by Stephanus Byzantinus (*s. v.* Ἀναία) a peripatetic philosopher, and a great historian, but is otherwise unknown.

2. Of Maratho in Phoenicia, a Greek rhetorician, whose assistance C. Sempronius Gracchus was said to have used in composing his speeches. (Cic. *Brut.* 26.)

3. Of Aegae, an epic poet, who among other works which are not specified, wrote an epic poem, Thebais (Θηβαΐς), consisting, according to Suidas, of twelve, and according to Eudocia, of thirteen books. As Longinus mentioned Menelaus with praise, he must have lived before A. D. 273, for in that year Longinus died (Waltz, *Rhet. Graec.* vi. p. 93; Ruhnken, *Dissert. de Vit. et Script. Longini*, 30, &c. ed. Toupius). The first five books of this epic are referred to by Stephanus Byzantinus (*s. vv.* Τέμμιξ, Τρμίνη, Ἀμφιγένεια, Λύκαια, Εὕτρησις), but no fragments of any importance have come down to us. [L. S.]

MENELA'US (Μενέλαος), a Greek mathematician, a native of Alexandria, the author of a treatise in three books, on the Sphere, which is comprised in the mathematical collection called μικρὸς ἀστρονόμος, or μικρὸς ἀστρονομούμενος. Menelaus is mentioned by Pappus, Proclus, and Ptolemaeus, who, in his *Magna Syntaxis* (p. 170), says that he made some astronomical observations at Rome in the first year of the emperor Trajan (A. D. 98). He is probably the same with the Menelaus introduced by Plutarch in his dialogue *De Facie in Orbe Lunae*, p. 930. Besides his work on the Sphere, Menelaus wrote a treatise "On the Quantity and Distinction of Mixed Bodies." Both works were translated into Syriac and Arabic. A Latin translation of the treatise on the Sphere was published at Paris in 1644; and it was also published by Marinus Mersennus in his *Synopsis Mathematica*, Paris, 1644. This edition contained many additions and interpolations. A more correct edition was published at Oxford by Halley, a reprint of which, with a preface by G. Costard, appeared in 1758. (Fabric. *Bibl. Graec.* vol. iv. pp. 16, 23.) [C. P. M.]

MENELA'US, a pupil of Stephanus, was the sculptor of a marble group in the villa Ludovisi at Rome, which bears the inscription ΜΕΝΕΛΑΟΣ ΣΤΕΦΑΝΟΥ ΜΑΘΗΤΗΣ ΕΠΟΙΕΙ. The group, which consists of a male and female figure, the size of life, has been differently explained. It used to be taken to refer to the story of Papirius and his mother. (Aul. Gell. i. 23.) Thiersch maintains that it is impossible not to recognise the Roman matron in the female figure, and in both the expression of maternal and filial love; and he supposes that it represents some scene from the family life of the Caesars, probably Octavia and Marcellus, "Tu Marcellus eris, manibus date lilia plenis," &c. (*Epochen*, pp. 295, 296.) Winckelmann at first took it for Phaedra and Hippolytus (*Geschichte d. Kunst*, Vorrede, § 5); but he afterwards explained it as representing the recognition of Orestes by Electra (bk. xi. c. 2. § 29), and this supposition has been generally adopted. Thiersch (*l. c.*) refers the work to the Augustan age. [Compare STEPHANUS.] [P. S.]

MENE'MACHUS (Μενέμαχος), a physician born at one of the cities named Aphrodisias, who belonged to the medical sect of the Methodici, and lived in the second century after Christ. (Galen, *Introd.* c. 4, vol. xiv. p. 684, *De Meth. Med.* i. 7, vol. x. p. 53, 54.) He wrote some works which are not now extant, and is probably the physician quoted by Caelius Aurelianus (*De Morb. Acut.* ii. 1. p. 75), Galen (*De Compos. Medicam. sec. Locos.* iii. 1, vol. xii. p. 625), and Oribasius (*Coll. Medic.* vii. 21, p. 218, and in Matthaei's collection, Mosq. 1808). The Menemachus, however, who is quoted

by Celsus (*De Medic.* vi. 9, p. 129), is not the same person, and must have lived at least a century earlier. [W. A. G.]

MENE'NIA GENS, was a very ancient and illustrious patrician house at Rome from B. C. 503 to B. C. 376. Its only cognomen is Lanatus. [LANATUS.] Cicero (*ad Fam.* xiii. 9) mentions a Menenian tribe, and Appian a Menenius who was proscribed by the triumvirs in B. C. 43, and rescued from death by the self-devotion of one of his slaves. (*B. C.* iv. 44.) [W. B. D.]

MENEPHRON, an Arcadian, who is said to have lived in incestuous intercourse with his mother Blias and his daughter Cyllene. (Ov. *Met.* vii. 386; Hygin. *Fab.* 253, who calls him Menophrus.) [L. S.]

MENES (Μένης), a Thracian, from whom the town of Menebria or Mesembria was said to have received its name. (Strab. vii. p. 319.) [L. S.]

MENES (Μήνης). This is the most usual form of the name, which, however, we also find written as Menas, Menis, Meinis, Men, Min, and Mein (Μηνᾶς, Μῆνις, Μεῖνις, Μῆν, Μῖν, Μεῖν). Menes was the first king of Egypt, according to the traditions of the Egyptians themselves. Herodotus records of him that he built Memphis on a piece of ground which he had rescued from the river by turning it from its former course, and erected therein a magnificent temple to Hephaestus (Pthah). (Comp. Diod. i. 50; Wess. *ad loc.*) Diodorus tells us that he introduced into Egypt the worship of the gods and the practice of sacrifices, as well as a more elegant and luxurious style of living. As the author of this latter innovation, his memory was dishonoured many generations afterwards by king Tnephachthus, the father of Bocchoris; and Plutarch mentions a pillar at Thebes in Egypt, on which was inscribed an imprecation against Menes, as the introducer of luxury. There is a legend also, preserved by Diodorus, which relates (in defiance of chronology, unless Mendes is to be substituted for Menas), that he was saved from drowning in the lake of Moeris by a crocodile, in gratitude for which he established the worship of the animal, and built a city near the lake called the City of Crocodiles, erecting there a pyramid to serve as his own tomb. That he was a conqueror, like other founders of kingdoms, we learn from an extract from Manetho preserved by Eusebius. By Marsham and others he has been identified with the Mizraim of Scripture. According to some accounts he was killed by a hippopotamus. (Herod. ii. 4, 99; Diod. i. 43, 45, 89; Wess. *ad loc.*; Plut. *De Is. et Osir.* 8; Perizon. *Orig. Aegypt.* c. 5; Shuckford's *Connection*, bk. iv.; Bunsen, *Aegyptens Stelle in der Weltgeschichte*, vol. ii. pp. 38—45.) [E. E.]

MENES (Μένης), a citizen of Pella, son of Dionysius, was one of the officers of Alexander the Great; and after the battle of Issus (B. C. 333) was admitted by the king into the number of his body-guards, in the room of Balacrus, who was promoted to the satrapy of Cilicia. In B. C. 331, after Alexander had occupied Susa, he sent Menes down to the Mediterranean to take the government of Syria, Phoenicia, and Cilicia, entrusting him at the same time with 3000 talents, a portion of which he was to transmit to Antipater for his war with the Lacedaemonians and the other confederate states of Greece. Apollodorus of Amphipolis was joined with him in this command. (Arr. *Anab.* ii. 12, iii. 16; Diod. xvii. 64; Curt. v. 1; Freinsh. *ad loc.*) [E. E.]

MENESAECHMUS (Μενέσαιχμος), an Athenian, an inveterate enemy of the orator Lycurgus, by whom he was impeached on a charge of impiety and convicted. When Lycurgus felt his end drawing near, he had himself brought into the council to give an account of his public conduct, and Menesaechmus was the only man who ventured to find fault with it. He continued his hostility to the sons of Lycurgus after their father's death, and so far succeeded in a prosecution against them, that they were delivered into the custody of the Eleven. They were released, however, on the remonstrance of Demosthenes. (Pseudo-Plut. *Vit. X. Orat. Lycurg.*; Phot. *Bibl.* Cod. 268; Suid. *s. vv.* Λυκοῦργος, προηροσίαι; Harpocr. *s. vv.* Ἀρκύωρος, Δηλιασταί.) [E. E.]

MENESAECHMUS. [MNESAECHMUS.]

MENESTHES, an architect, whose pseudo-dipteral temple of Apollo is mentioned by Vitruvius (iii. 2. § 6. ed. Schneid.). [P. S.]

MENESTHEUS (Μενεσθεύς), a son of Peteus, an Athenian king, who led the Athenians against Troy, and surpassed all other mortals in arranging the war-steeds and men for battle (Hom. *Il.* ii. 552, &c., iv. 327; Philostr. *Her.* ii. 16; Paus. ii. 25. § 6). With the assistance of the Tyndarids, he is said to have driven Theseus from his kingdom, and to have died at Troy (Plut. *Thes.* 32, 35; Paus. i. 17. § 6). A second personage of this name occurs in Virgil. (*Aen.* x. 129.) [L. S.]

MENESTHEUS (Μενεσθεύς), son of Iphicrates, the famous Athenian general, by the daughter of Cotys, king of Thrace. Hence he said that he owed more to his mother than to his father; for that the latter, as far as in him lay, had made him a Thracian; the former had made him an Athenian. (Nep. *Iph.* 3; comp. Vol. II. p. 617, a.) He was born probably about B. C. 377 (see Rehdantz, *Vit. Iphic. Chabr. Timoth.* ii. § 4); and, as he grew up, his great height and size caused him to be thought older than he really was, so that he was called on, while yet a boy, to undertake λειτουργίαι, a demand which Iphicrates resisted. (Arist. *Rhet.* ii. 23. § 17.) He married the daughter of Timotheus; and in B. C. 356 was chosen commander in the Social war, his father and his father-in-law, according to C. Nepos, being appointed to aid him with their counsel and experience. They were all three impeached by their colleague, CHARES, for alleged misconduct and treachery in the campaign; but Iphicrates and Menestheus were acquitted in B. C. 355. (Nep. *Tim.* 3; Dion Hal. *Dem.* p. 667; Rehdantz, *Vit. Iphic.* &c., vi. § 7, vii. §§ 5, 7; comp. Diod. xvi. 21; Wess. *ad loc.*; Isocr. περὶ ἀντιδ. § 137.) Menestheus was distinguished for his military skill; and we find him again appointed commander of a squadron of 100 galleys, sent out, in B. C. 335, to check the Macedonians, who had intercepted some Athenian ships on their voyage down from the Euxine. We do not know the exact period of his death, but it took place before B. C. 325. (Plut. *Phoc.* 7; Pseudo-Dem., περὶ τῶν πρὸς Ἀλεξ. συνθ. p. 217, *Epist.* iii. p. 1482; Rehdantz, *Vit. Iphic.* &c., vii. § 8.) [IPHICRATES.] [E. E.]

MENESTHEUS, a sculptor whose name has been preserved by a fragment of a statue, bearing MENECΘETC MENECΘEωC AΦPOΔICIETC EΠOIEI. (Gruter, p. 1021, 2.) [P. S.]

MENE'STHIUS (Μενέσθιος). 1. A son of Areithous and Philomedusa, of Arne in Boeotia, was slain at Troy by Paris. (Hom. *Il.* vii. 9, &c., 136, &c.)

2. A son of the river-god Spercheius or of Borus and Polydora, was one of the commanders of the hosts of Achilles. (Hom. *Il.* xvi. 173, &c.) [L. S.]

MENE'STRATUS (Μενέστρατος), an Athenian, of the demus of Amphitrope, in the tribe Antiochis, who, being in danger from an accusation brought against him by the informer Agoratus, under the tyranny of the Thirty, saved his own life by giving false information against a number of his fellow-citizens. After the restoration of the democracy he was brought to trial for this, and condemned to be beaten to death,—ἀπετυμπανίσθη. (Lys. *c. Agor.* pp. 134, 135.) [E. E.]

MENE'STRATUS or MENESTAS (Μενέστρατος, Μενέστας), of Epeirus, was one of the chief instigators of the Aetolians to their war, in conjunction with Antiochus, against Rome, which commenced in B. C. 192. In the following year, when the Aetolians sued for peace, M'. Acilius Glabrio, the consul, demanded that Menestratus should be delivered up, but the demand was not complied with. (Polyb. xx. 10, xxii. 14; Liv. xxxvi. 28, xxxviii. 10.) [E. E.]

MENE'STRATUS (Μενέστρατος), artists. 1. A worthless painter, ridiculed in an epigram by Lucillius, who says that his *Phaëthon* was only fit for the fire, and his Deucalion for the water. (Brunck, *Anal.* vol. ii. p. 337. No. 93; *Anth. Pal.* xi. 213; comp. Martial, v. 53.) Nothing more is known of him, except what the epigram itself shows; namely, that he was a contemporary of Lucillius, and lived, therefore, in the time of Nero.

2. A sculptor, of uncertain time and country, whose Hercules and Hecate were greatly admired. The latter statue stood in the Opisthodomus (*post aedem*) of the temple of Artemis at Ephesus, and was made, says Pliny, of marble of such brilliancy that it was necessary to warn the beholders to shade their eyes. (Plin. *H. N.* xxxvi. 5. s. 4. § 10.) From this passage of Pliny, Sillig conjectures that the artist lived about the time of Alexander the Great. Tatian mentions him as the maker of a statue of a poetess named Learchis. (*Adv. Graec.* 52, p. 113, Worth.) [P. S.]

MENE'XENUS (Μενέξενος), an Athenian, son of Demophon, was a disciple of Socrates, and is introduced by Plato as one of the interlocutors in the dialogues *Lysis* and *Menexenus*. [C. P. M.]

ME'NIDAS (Μενίδας), one of the generals of Alexander the Great, whose name occurs on several occasions. (Arrian, iii. 13. § 4, 26. § 5; Curt. iv. 12, 15, 16, vii. 6, 10.) [C. P. M.]

MENIPPE (Μενίππη). 1. A daughter of Orion and sister of Metioche. After Orion was killed by Artemis, Menippe and Metioche were brought up by their mother, and Athena taught them the art of weaving, and Aphrodite gave them beauty. Once the whole of Aonia was visited by a plague, and the oracle of Apollo Gortynius, when consulted, ordered the inhabitants to propitiate the two Erinnyes by the sacrifice of two maidens, who were to offer themselves to death of their own accord. Menippe and Metioche offered themselves; they thrice invoked the infernal gods, and killed themselves with their shuttles. Persephone and Hades metamorphosed them into comets. The Aonians erected to them a sanctuary near Orchomenos, where a propitiatory sacrifice was offered to them every year by youths and maidens. The Aeolians called these maidens Coronides. (Ov. *Met.* xiii. 685; Anton. Lib. 25; Schol. *ad Hom. Il.* xviii. 486.)

2. A daughter of Peneius, and wife of Pelasgus, by whom she became the mother of Phrastor (Dionys. i. 28).

3. A daughter of Thamyris, and according to some the mother of Orpheus (Tzetz. *Chil.* i. 12).

4. A daughter of Nereus and Doris. (Hes. *Theog.* 260.) [L. S.]

MENIPPUS (Μένιππος), a son of Megareus, who was believed to be buried in the prytaneum at Megara. (Paus. i. 43. § 2.) [L. S.]

MENIPPUS (Μένιππος), historical. 1. One of those who, with Philistides, succeeded, against the opposition of Euphraeus, and by the aid of Philip of Macedon, in making themselves tyrants of Oreus in Euboea. They were driven out by the Athenians under Phocion, in B. C. 341. (Dem. *Phil.* iii. p. 126, *De Cor.* pp. 248, 252, &c.; comp. Aesch. *c. Ctes.* p. 68; Plut. *Demosth.* 17; Diod. xvi. 74.) [CALLIAS, Vol. I. p. 568, a; CLEITARCHUS.]

2. An officer of Philip V. of Macedon. In B. C. 208, when Philip was recalled from the war in the South against the Romans and Aetolians by tidings of disturbance and revolt in Macedonia, he left Menippus and Polyphantas in command of 2500 men for the protection of the Achaeans. In the following year Menippus was sent by Philip to aid in the defence of Chalcis in Euboea against Attalus I. of Pergamus and the Romans, by whom an unsuccessful attempt was made upon the town. (Liv. xxvii. 32, xxviii. 5, 6; Polyb. x. 42.)

3. One of the envoys of Antiochus the Great to Rome in B. C. 193, on which occasion, however, the negotiation failed in consequence of the demands of the Romans. (Liv. xxxiv. 57—59; App. *Syr.* 6.) [HEGESIANAX.] In B. C. 192, Menippus was sent by Antiochus as ambassador to the Aetolians, whom he stimulated to war with Rome by magnifying the power and resources of his master. In the same year Antiochus placed him in command of 3000 men to aid in intercepting all succours sent to Chalcis in Euboea by Eumenes II. of Pergamus and the Achaeans, who contrived, however, to throw aid into the town before the passage thither by sea and land had been barred by the Syrian forces. But, after Menippus had occupied the road to Antis, 500 Roman soldiers, also destined for the relief of Chalcis, arrived, and found themselves obliged to turn aside to Delium. Here, in spite of the sanctity of the place, they were suddenly attacked by Menippus, and were all slain except about fifty, whom he captured. (Liv. xxxv. 32, 33, 50, 51; comp. Diod. *Exc. de Virt. et Vit.* p. 574; App. *Syr.* 15.) [E. E.]

MENIPPUS (Μένιππος), literary. 1. A comic poet, according to Suidas; but Meineke suspects, on very good grounds, that the name is only a corruption of Hermippus. (*Hist. Crit. Com. Graec.* p. 494.)

2. A cynic philosopher, and originally a slave, was a native of Gadara in Coele-Syria (Steph. Byz. *s. v.* Γάδαρα; Strab. xvi. p. 759). Diogenes calls him a Phoenician: Coele-Syria was some-

times reckoned as a part of Phoenicia, sometimes not. He seems to have been a hearer of Diogenes. He amassed great wealth as a usurer (*ἡμεροδανειστής*), but was cheated out of it all, and committed suicide. Diogenes, who has given us a short life of him, with an epigram of his own upon him (ii. 99—100), informs us that he wrote nothing serious, but that his books were full of jests, like those of his contemporary Meleager; and Strabo and Stephanus call him *σπουδόγελοιος*; that is, he was one of those cynic philosophers who threw all their teaching into a satirical form. In this character he is several times introduced by Lucian, who in one place speaks of him as *τῶν παλαιῶν κυνῶν μάλα ὑλακτικὸν καὶ κάρχαρον* (*Bis Accus.* 33).

Even in the time of Diogenes, his works were somewhat uncertain; and they are now entirely lost: but we have considerable fragments of Varro's *Saturae Menippeae*, which were written in imitation of Menippus. (Cic. *Acad.* i. 2, 8; Gell. ii. 18; Macrob. *Sat.* i. 11.) The recent edition of the fragments of Varro by Oehler contains a short but excellent dissertation on the date of Menippus, whom he places at B. C. 60.

The works of Menippus were, according to Diogenes (vi. 101), thirteen in number, namely, *Νεκυία, Διαθῆκαι, Ἐπιστολαὶ κεκομψευμέναι ἀπὸ τοῦ τῶν θεῶν προσώπου, πρὸς τοὺς φυσικοὺς καὶ μαθηματικοὺς καὶ γραμματικούς, καὶ γονὰς Ἐπικούρου καὶ τὰς θρησκευομένας ὑπ' αὐτῶν εἰκάδας*, and others. (Comp. Menag. *Observ. in loc.*)

3. Of Stratonice, a Carian by birth, was the most accomplished orator of his time in all Asia. (About B. C. 79.) Cicero, who heard him, puts him almost on a level with the Attic orators (*Brut.* 91; Plut. *Cic.* 4; Diog. Laërt. vi. 101; Strab. xiv. p. 660).

4. Of Pergamus, a geographer, lived in the time of Augustus, and wrote a *Περίπλους τῆς ἐντὸς θαλάττης*, of which an abridgement was made by Marcianus, and of which some fragments are preserved. He is also quoted several times by Stephanus Byzantinus. (See Hoffmann, *Menippos der Geograph.* Leipz. 1841.) [P. S.]

MENIPPUS, artists. Diogenes Laërtius (vi. 101) mentions a statuary and two painters of this name. [P. S.]

MENO'CHARES (*Μηνοχάρης*), an officer of Demetrius Soter, king of Syria. In B. C. 161, when Demetrius had escaped from Rome and established himself on the Syrian throne, he sent Menochares to plead his cause with Tiberius Gracchus [No. 6.] and his fellow-commissioners, then in Cappadocia. In the following year, Menochares was sent by Demetrius to Rome, to conciliate the senate by the present of a golden crown and the surrender of Leptines, the assassin of Cn. Octavius, the Roman envoy. (Polyb. xxxi. 4, 6; Diod. xxxi. *Exc. Leg.* xxv. p. 626.) [LEPTINES, No. 6.] [E.E.]

MENODO'RUS, freedman of Pompey. [MENAS.]

MENODO'RUS (*Μηνόδωρος*), a writer on botany and materia medica, quoted by Athenaeus (*Deipnos.* ii. p. 59), who says he was a follower of Erasistratus, and a friend of the physician Hicesius. He lived, therefore, probably at the end of the first century B. C., and is perhaps the person who is quoted by Andromachus (*ap.* Gal. *de Compos. Medicam. sec. Locos*, vii. 3, vol. xiii. p. 64). [W. A. G.]

MENODO'RUS (*Μενόδωρος*), of Athens, a sculptor, who made for the Thespians a copy of the celebrated statue of Eros by Praxiteles, which originally stood at Thespiae, but was removed to Rome by the emperor Caligula. (Paus. ix. 27. §§ 3, 4, Bekker.) The date of this artist can only be conjectured by supposing that his copy was made about the same time that the original was removed, in order to supply its loss. There is nothing to determine whether or no he was the same person as the statuary mentioned by Pliny, who made *athletas et armatos et venatores, sacrificantesque* (*H. N.* xxxiv. 8. s. 19. § 34). [P. S.]

MENO'DOTUS (*Μενόδοτος*). 1. Of Samos, was the author of at least two works connected with the history of his native island. One bore the title *Τῶν κατὰ Σάμον ἐνδόξων ἀναγραφή*, and the other *Περὶ τῶν κατὰ τὸ ἱερὸν τῆς Σαμίας Ἥρας*. (Athen. xiv. p. 655, xv. pp. 672, 673.)

2. Of Perinthus, is referred to by Diodorus Siculus (*Fragm.* lib. xxvi. 3, p. 513) as the author of a work entitled *Ἑλληνικαὶ πραγματεῖαι*, in fifteen books, but is otherwise unknown.

3. The author of a work on the Athenian painter Theodorus. (Diog. Laërt. ii. 104.) [L. S.]

MENO'DOTUS (*Μηνόδοτος*), a physician of Nicomedeia in Bithynia, who was a pupil of Antiochus of Laodiceia, and tutor to Herodotus of Tarsus; he belonged to the medical sect of the Empirici, and lived probably about the beginning of the second century after Christ. (Diog. Laërt. ix. § 116; Galen, *De Meth. Med.* ii. 7, vol. x. p. 142, *Introd.* c. 4. vol. xiv. p. 683; Sext. Empir. *Pyrrhon. Hypotyp.* i. § 222, p. 57, ed. Fabric.) He refuted some of the opinions of Asclepiades of Bithynia (Gal. *De Nat. Facult.* i. 14, vol. ii. p. 52), and was exceedingly severe against the Dogmatici (id. *De Subfig. Empir.* c. 9, 13, vol. ii. pp. 343, 346, ed. Chart.). He enjoyed a considerable reputation in his day, and is several times quoted and mentioned by Galen. (*De Cur. Rat. per Ven. Sect.* c. 9, vol. xi. p. 277; *Comment. in Hippocr.* "*De Artic.*" iii. 62, vol. xviii. pt. i. p. 575; *Comment. in Hippocr.* "*De Rat. Vict. in Morb. Acut.*" iv. 17, vol. xv. p. 766; *De Libr. Propr.* c. 9, vol. xix. p. 38; *De Compos. Medicam. sec. Locos*, vi. i. vol. xii. p. 904.) He appears to have written some works which are quoted by Diogenes Laërtius, but are not now extant. There is, however, among Galen's writings a short treatise entitled, *Γαλήνου Παραφράστου τοῦ Μηνοδότου Προτρεπτικὸς Λόγος ἐπὶ τὰς Τέχνας, Galeni Paraphrastae Menodoti Suasoria ad Artes Oratio.* This is supposed to have been written originally by Menodotus, and afterwards revised and polished by Galen; but its history is not quite satisfactorily made out, and its genuineness (as far as Galen is concerned) has been doubted. Its object is sufficiently expressed by the title, and it is composed in a somewhat declamatory style, which has perhaps caused it to be both unduly admired, and unjustly depreciated. On the one hand, Erasmus translated it himself into Latin, and it has been several times published apart from Galen's other works; and on the other, a writer in the Cambridge *Museum Criticum* (vol. ii. p. 318) calls it "a very inferior composition, incorrect in language, inelegant in arrangement, and weak in argument." Perhaps the latest edition is that by Abr. Willet, Greek and Latin, 8vo. Lugd. Bat. 1812. [W. A. G.]

MENO'DOTUS, sculptor. [DIODOTUS, No. 2.]

MENOECEUS (*Μενοικεύς*). 1. A Theban,

grandson of Pentheus, and father of Hipponome, Jocaste or Epicaste, and Creon. (Apollod. ii. 4. § 5, iii. 5. § 7 ; Eurip. *Phoen.* 10, and the schol. on 942.)

2. A grandson of the former, and a son of Creon. (Eurip. *Phoen.* 768.) In the war of the Seven Argives against Thebes, Teiresias declared that the Thebans should conquer, if Menoeceus would sacrifice himself for his country. Menoeceus accordingly killed himself outside the gates of Thebes (Eurip. *Phoen.* 913, 930 ; Apollod. iii. 6. § 7). Pausanias (ix. 25. § 1) relates that Menoeceus killed himself in consequence of an oracle of the Delphian god. His tomb was shown at Thebes near the Neitian gate. (Paus. *l. c.* ; comp. Stat. *Theb.* x. 755, &c., 790.) [L. S.]

MENOETAS. [MELEAGER, No. 2.]

MENOETES. The name of two mythical personages. (Virg. *Aen.* v. 161, &c. ; Ov. *Met.* xii. 116.) [L. S.]

MENOE'TIUS (Μενοίτιος). 1. A son of Iapetus and Clymene or Asia, and a brother of Atlas, Prometheus and Epimetheus, was killed by Zeus with a flash of lightning, in the fight of the Titans, and thrown into Tartarus. (Hes. *Theog.* 507, &c., 514 ; Apollod. i. 2. § 3 ; Schol. *ad Aeschyl. Prom.* 347.)

2. A son of Ceuthonymus, a guard of the oxen of Pluto. (Apollod. ii. 5. § 10 ; comp. HERACLES.)

3. A son of Actor and Aegina, a step-brother of Aeacus, and husband of Polymele, by whom he became the father of Patroclus. He resided at Opus, and took part in the expedition of the Argonauts (Hom. *Il.* xi. 785, xvi. 14, xviii. 326). Some accounts call his mother Damocrateia, and a daughter of Aegina ; and instead of Polymele they call his wife Sthenele or Periapis (Apollod. iii. 13. § 8 ; Schol. *ad Pind. Ol.* ix. 107 ; Strab. p. 425 ; comp. Val. Flacc. i. 407 ; Eustath. *ad Hom.* p. 112). When Patroclus, during a game, had slain the son of Amphidamas, Menoetius fled with him to Peleus in Phthia, and had him educated there (Hom. *Il.* xi. 770, xxiii. 85, &c. ; Schol. *ad Pind. Ol.* ix. 104). Menoetius was a friend of Heracles. (Diod. iv. 39.) [L. S.]

MENO'GENES (Μενογένης), one of the numerous commentators on Homer, who wrote a work in 23 books on the catalogue of ships in the second book of the Iliad. (Eustath. *ad Hom.* p. 199, ed. Basil.) [L. S.]

MENO'GENES, a statuary, who was admired for his *quadrigae.* (Plin. *H. N.* xxxiv. 8. s. 19. § 30.) [P. S.]

MENON (Μένων). 1. A citizen of Pharsalus in Thessaly, who aided the Athenians at Eion with 12 talents and 200 horsemen, raised by himself from his own penestae, and was rewarded by them for these services with the freedom of the city. (Dem. *c. Arist.* pp. 686, 687 ; Pseudo-Dem. *περὶ συντάξεως*, p. 173 ; Wolf, *Proleg. ad Dem. c. Lept.* p. 74.) By some this Menon has been identified with the Pharsalian who commanded the troops sent from his native city to the aid of the Athenians in the first year of the Peloponnesian war, B. C. 431 ; while the above-mentioned assistance at Eion is referred by them to the eighth year of the same war, B. C. 424. (Thuc. ii. 22, iv. 102, &c. ; Gedik. *ad Plat. Men.* p. 70.) Perhaps, however, the service may have been rendered at the siege of Eion by Cimon in B. C. 476 ; and in that case the Menon alluded to by Demosthenes may have been the father of the leader of Thessalian cavalry mentioned by Thucydides in B. C. 431. (Herod. vii. 107 ; Plut. *Cim.* 7 ; Paus. viii. 8 ; Thirlwall's *Greece*, vol. iii. p. 3.) [BOGES.]

2. An Athenian, a fellow-workman of PHEIDIAS, was suborned to bring against him the accusation by which he was ruined. For this service the faction which had employed Menon obtained for him from the people the privilege of *ἀτέλεια.* (Plut. *Per.* 31.)

3. A Thessalian adventurer, was a favourite of Aristippus of Larissa, who placed him in command of the forces, which he had obtained by the help of Cyrus the Younger in order to make head against a party opposed to him. When Cyrus began his expedition, in B. C. 401, Menon was sent by Aristippus to his aid with 1500 men, and joined the prince's army at Colossae. Cyrus having reached the borders of Cappadocia, employed Menon to escort back into her own country Epyaxa, the wife of Syennesis, the Cilician king. In passing through the defiles on the frontiers Menon lost a number of his men, who, according to one account, were cut off by the Cilicians ; and in revenge for this, his troops plundered the city of Tarsus and the royal palace. When the Cyrean army reached the Euphrates, Menon persuaded the soldiers under his command to be the first to cross the river, and thus to ingratiate themselves with the prince. At the battle of Cunaxa he commanded the left wing of the Greeks, and, after the battle, when Clearchus sent to Ariaeus to make an offer of placing him on the Persian throne, he formed one of the mission at his own request, as being connected with Ariaeus by ties of friendship and hospitality. He was again one of the four generals who accompanied Clearchus to his fatal interview with Tissaphernes, and was detained, together with his colleagues. Clearchus, in seeking the interview for the purpose of delivering up on both sides those who had striven to excite their mutual suspicions, had been instigated in a great measure by resentment against Menon, whom he suspected of having calumniated him to Ariaeus and Tissaphernes, with the view of obtaining the entire command of the army for himself. According to the statement which Ariaeus made to the Greeks immediately after the apprehension of the generals, Menon and Proxenus were honourably treated by the Persians, as having revealed the treachery of which he said Clearchus had been guilty ; and Ctesias relates, in ignorance certainly of the details and in direct opposition to Xenophon, that Clearchus himself distrusted Tissaphernes, and that the army was induced by the arts of Menon to compel him to agree to the interview. That Menon did really act a treacherous part towards his countrymen is by no means improbable, as well from the circumstances of the case as from his character, even if we make all allowance for some colouring which Xenophon's personal hostility to the man may have thrown into his invective against him. As to his fate, Ctesias merely says that he was not executed with the other generals ; but Xenophon tells us that he was put to death by lingering tortures, which lasted for a whole year. If this latter account is the true one, Bishop Thirlwall's hypothesis seems not improbable, viz., that he was given up to the vengeance of Parysatis as a compensation for the rejection of her entreaties on behalf of Clearchus and his colleagues. There can be no doubt of the identity of the subject of the

present article with the Menon introduced in the dialogue of Plato, which bears his name. (Xen. *Anab.* i. 1. § 10, 2. §§ 6, 20—25, 4. §§ 13—17, 5. §§ 11—17, 7. § 1, 8. § 4, ii. 1. § 5, 2. § 1, 5. §§ 28, 31, 38, 6. §§ 21—29; Diod. xiv. 19, 27; Ctes. *Pers. ap. Phot. Bibl.* p. 132; Plut. *Artax.* 18; Diog. Laërt. ii. 50; Suid. *s. v.* Μένων; Athen. xi. pp. 505, a, b, 506, b; Thirlwall's *Greece*, vol. iv. pp. 324, 325; Gedik. *ad Plat. Men.* p. 70.)

4. A citizen of Pharsalus in Thessaly, and a man of great influence and reputation, took a prominent part in the Lamian war, and commanded the Thessalian cavalry in the battle with the Macedonians, in which LEONNATUS was slain. Plutarch tells us that his services were highly valued by the confederates, and that he held a place in their estimation second only to Leosthenes. At the battle of Cranon (B. C. 322), he and Antiphilus, the Athenian, were defeated by Antipater and Craterus, though the Thessalian horse under his command maintained in the action its superiority over that of the enemy; and they felt themselves compelled to open a negotiation with the conquerors, which led to the dissolution of the Greek confederacy. But when Antipater was obliged to cross over to Asia against Perdiccas, the Aetolians renewed the war, and were zealously seconded in Thessaly by Menon, through whose influence it probably was that most of the Thessalian towns were induced to take part in the insurrection. Soon after, however, he was defeated by Polysperchon in a pitched battle, in which he himself was slain, B. C. 321. His daughter Phthia he gave in marriage to Aeacides, king of Epeirus, by whom she became the mother of Pyrrhus. (Diod. xviii. 15, 17, 38; Plut. *Pyrrh.* 1, *Phoc.* 24, 25; Droysen, *Gesch. der Nachf. Alex.* pp. 71, 87, 127, 155.) [E. E.]

MENON, artist. [See above, No. 2.]

MENOPHANTUS (Μηνόφαντος), the sculptor of a beautiful statue of Aphrodite, which was found on the Caelian mount at Rome, and afterwards came into the possession of prince Chigi. It was first described by Winckelmann (*Gesch. d. Kunst*, b. v. c. 2. § 3, note), and it is figured in the *Museo Capitolino* (vol. iv. p. 392), and in Müller's *Denkmäler d. alten Kunst* (vol. ii. pl. xxv. No. 275). The attitude is nearly the same as that of the Venus de Medici, but the left-hand holds a fold of a piece of drapery, which falls down upon what is apparently a box, on the end of which is the inscription ΑΠΟ ΤΗC ΕΝ ΤΡΩΑΔΙ ΑΦΡΟΔΙΤΗC ΜΗΝΟΦΑΝΤΟC ΕΠΟΙΕΙ. The execution is extremely good, and the eyes, forehead, and hair are particularly admired. We know nothing further of the original statue, from which the copy of Menophantus was made, nor of Menophantus himself. [P. S.]

MENS, i. e. mind, a personification of mind, worshipped by the Romans. She had a sanctuary on the Capitol, which had been built, according to some, about the time of the battle of lake Trasimenus, B. C. 217, and according to others a century later. The object of her worship was, that the citizens might always be guided by a right and just spirit (Ov. *Fast.* vi. 241; Liv. xxii. 9, 10, xxiii. 31; Cic. *De Nat. Deor.* ii. 22, *De Leg.* ii. 11; Plut. *De Fort. Rom.* 5; August. *De Civ. Dei*, iv. 21; Lactant. i. 20). A festival in honour of Mens was celebrated on the 8th of June. [L. S.]

MENSOR, L. FARSULEIUS, a name known only from coins and some inscriptions quoted by Ursinus. The interpretation of the figures on the reverse of these coins, of which a specimen is given below, is very uncertain. It has been conjectured that they have reference to the lex Julia, by which the civitas was given to the allies, and that the latter are symbolically represented stepping into the chariot of the Roman people. This hypothesis is supposed to be favoured by the head on the obverse, which is believed to be that of Libertas, as the pileus is behind it. (Eckhel, vol. v. p. 212.)

COIN OF L. FARSULEIUS MENSOR.

MENTES (Μέντης). 1. The leader of the Cicones in the Trojan war, whose appearance Apollo assumed when he went to encourage Hector. (Hom. *Il.* xvii. 73.)

2. A son of Anchialus, king of the Taphians north of Ithaca. He was connected by ties of hospitality with the house of Odysseus. When Athena visited Telemachus, she assumed the personal appearance of Mentes. (Hom. *Od.* i. 105, 181, &c.; Strab. x. p. 456.) [L. S.]

MENTO, C. JU'LIUS. 1. Was consul in B. C. 431. He was superseded in the command of the Volscian war, which, from dissension with his colleague, he conducted unsuccessfully, by the dictator A. Postumius Tubertus. Mento was left in charge of the city, where he dedicated a temple to Apollo. (Liv. iv. 26, 27, 29.)

2. A rhetorician, cited by Seneca. (*Contr.* 2, 5, 7, 8, 14, 20, 24, 25, 26, 27, 28, 29, 32.) [W. B. D.]

MENTOR (Μέντωρ). 1. A son of Eurystheus, fell, like his father and brothers, in a battle against the Heracleids and Athenians. (Diod. iv. 57; Apollod. ii. 8. § 1.)

2. A son of Heracles by Asopis. (Apollod. ii. 7. § 8.)

3. A son of Alcimus and a friend of Odysseus, who, on quitting Ithaca, entrusted to him the care of his house. (Hom. *Od.* ii. 226, &c., xxii. 235.) Athena assumed his appearance when she conducted Telemachus to Pylos. (*Od.* ii. 269, 402, iii. 13, &c., iv. 654.) On Odysseus' return, Mentor assisted him in the contest with the suitors, and brought about a reconciliation between him and the people (xxii. 206, xxiv. 445, &c.).

4. The father of Imbrius, and son of Imbrus, at Pedaeus, was an ally of the Trojans. (Hom. *Il.* xiii. 171.) [L. S.]

MENTOR (Μεντωρ), a Greek of Rhodes, the brother of Memnon [MEMNON]. With his brother Memnon he rendered active assistance to Artabazus. When the latter found himself compelled to take refuge at the court of Philip, Mentor entered the service of Nectanabis, king of Egypt. He was appointed to the command of his Greek forces, and afterwards led a force of 4000 Greeks to the assistance of Tennes, king of Sidon, in his revolt against Dareius Ochus. Tennes treacherously betrayed the Sidonians [TENNES], and at his command Mentor, who had been left in charge of the city, directed his troops to open the gates to

Dareius. Mentor with his troops was taken into the Persian service. When Dareius Ochus marched upon Egypt, one division of his Greek forces was placed under the command of Mentor and the eunuch Bagoas. When this division came before Bubastus, Mentor contrived that a report should reach the garrison, which consisted partly of Greeks, that all who surrendered would be pardoned. The Greek commanders on both sides were eager to be the first to make and to receive the submission; and Mentor contrived that Bagoas in entering the city should be taken prisoner by the Greeks. Having then himself received the surrender of the city, and procured the release of Bagoas, he secured the favour of Dareius and the gratitude of Bagoas, and was rewarded with a satrapy including all the western coast of Asia Minor. His influence with Dareius also enabled him to procure the pardon of his brother Memnon and of Artabazus. While engaged in the government of his satrapy he treacherously secured the person of Hermeias, tyrant of Atarneus, the friend of Aristotle [HERMEIAS; ARISTOTELES], and having forged letters in his name, obtained possession of his fortresses. He sent Hermeias to Dareius, who put him to death. He died in possession of his satrapy, and was succeeded by his brother Memnon. His wife's name was Barsine. His three daughters fell into the hands of Parmenion at Damascus. One of them was subsequently married to Nearchus. (Diod. xvi. 42, &c. 49—52; Arrian, vii. 4. § 9; Curt. iii. 13. § 14.) [C. P. M.]

MENTOR, the most celebrated silver-chaser among the Greeks, must have flourished before B. C. 356, for Pliny states that his choicest works perished in the conflagration of the temple of Artemis at Ephesus (*H. N.* xxxv. 12. s. 55). Others of them were burnt in the Capitol, and none were extant in Pliny's time (*l. c.*; comp. vii. 38. s. 39). His works were vases and cups, the latter chiefly of the kind called *Thericlea* (see Ernesti, *Clav. Cic.*, and Orelli, *Onom. Tullian. s. v.*). The statement of Pliny respecting the utter loss of his works must be understood of the large vases, and not of the smaller cups, many of which existed, and were most highly prized (Cic. *Verr.* iv. 18; Martial, iii. 41, iv. 39, viii. 50, ix. 59, xiv. 91; Propert. i. 14. 2; Juv. viii. 104). Some of them were, however, certainly spurious. (Plin. *H. N.* xxxiii. 11. s. 53.) Lucian (*Lexiph.* p. 332, ed. Wetstein) uses the phrase *μεντορουργῆ ποτήρια* to describe elaborately-wrought silver cups. [P.S.]

MENYLLUS (Μένυλλος). 1. A Macedonian, who was appointed by Antipater to command the garrison which he established at Munychia after the Lamian war, B. C. 322. He is said by Plutarch to have been a just and good man, and to have sought as far as possible to prevent the garrison from molesting the Athenians. He was on friendly terms with Phocion, upon whom he in vain sought to force valuable presents. On the death of Antipater, B. C. 319, he was replaced by Nicanor. (Diod. xviii. 18; Plut. *Phoc.* 28—31.)

2. Of Alabanda, was sent ambassador to Rome, in B. C. 162, by Ptolemy VI. Philometor, to plead his cause against his younger brother Physcon. The senate, however, espoused the cause of the latter, and the next year Menyllus was sent again to endeavour to excuse Ptolemy for his non-compliance with the orders of the senate. But they refused to listen to him, and ordered the embassy to quit Rome within five days. (Polyb. xxxi. 18, xxxii. 1.) During his stay at Rome on the former occasion, Menyllus took an active part, in conjunction with the historian Polybius, in effecting the escape of Demetrius, the young king of Syria, who was detained at Rome as a hostage. (Id. xxxi. 20—22.) [DEMETRIUS.] [E. H. B.]

MENYTES or INDEX. [HERACLES.]

MEPHITIS, a Roman divinity who had a grove and temple in the Esquiliae, on a spot which it was thought fatal to enter. (Plin. *H. N.* ii. 93. s. 95; Varro, *De L. L.* v. 49.) Who this Mephitis was is very obscure, though it is probable that she was invoked against the influence of the mephitic exhalations of the earth in the grove of Albunea. She was perhaps one of the Italian sibyls. Servius (*ad Aen.* vii. 84) mentions that Mephitis as a male divinity was connected with Leucothea in the same manner as Adonis with Aphrodite, and that others identified her with Juno. (Comp. Tac. *Ann.* iii. 33.) [L. S.]

MERCATOR, ISIODO'RUS, also called Isidorus Peccator, a Spanish bishop, about A. D. 830, respecting whom see Fabric. *Bibl. Graec.* vol. x. p. 497, vol. xii. p. 159.

MERCA'TOR, MA'RIUS, distinguished among ecclesiastical writers as a most zealous antagonist of the Pelagians and the Nestorians, appears to have commenced his literary career during the pontificate of Zosimus, A. D. 218, at Rome, where he drew up a discourse against the opinions of Coelestius, which he transmitted to Africa and received in reply an epistle from St. Augustin, still extant (*Ep.* cxciii. ed. Bened.). Having repaired to Constantinople about ten years afterwards, for the purpose of counteracting the designs of the banished Julianus [JULIANUS ECLANENSIS], he presented his *Commonitorium* to Theodosius. He then became deeply involved in the controversy regarding the Incarnation, and in this found active occupation for the remainder of his life, which must have extended beyond the middle of the fifth century, since we find mention made in his writings of the Eutychians, whose name does not appear among the catalogue of heretics, until after the council of Chalcedon, held in 451. Mercator seems undoubtedly to have been a layman, but we are absolutely ignorant of every circumstance connected with his origin and personal history. Hence, in the absence of all ascertained facts, an ample field is thrown open for that unprofitable species of labour which seeks to create substance out of shadow; and here the exertions of Garnier and Gabriel Gerberon are especially conspicuous, but it would be a mere waste of time and space to recount their visions.

The works of Mercator refer exclusively to the Pelagian and Nestorian heresies, and consist for the most part, in so far as the latter is concerned, of passages extracted and translated from the chief Greek authorities upon both sides, and arranged in such a manner as to enable the orthodox to comprehend the doctrines advanced by their opponents, and the arguments by which they were confuted.

1. *Commonitorium super nomine Coelestii*, composed originally in Greek, presented in 429 to the emperor Theodosius, and translated into Latin some years afterwards. The object of this piece was to procure the expulsion of Julianus and Coelestius from Constantinople, by giving a history of the rise and progress of their errors, and by exposing the fatal tendency of their doctrines. We

learn from the full title that this end was accomplished, and that the two hierarchs, with their followers, were banished by an imperial edict, and subsequently condemned in the Council of Ephesus (231) by the judgment of 275 bishops.

2. *Commonitorium adversus Haeresin Pelagii et Coelestii vel etiam Scripta Juliani*, made up of excerpts from the writings of Julianus, with answers (*subnotationes*) annexed by Mercator. Garnier gives to this production the title *Liber Subnotationum ad Pieritium Presbyterum*, and considers it as consisting of two parts, the first, or *Commonitorium*, being a preface or introduction; the second, or *Subnotationes ad Verba Juliani*, forming the main body of the work.

3. *Refutatio Symboli Theodori Mopsuestani*, an examination of the false doctrine with regard to the Nature of Christ, contained in a creed attributed to Theodorus of Mopsuestia, the friend and supporter of Julianus. Of the following it will be enough to give the names:—4. *Comparatio Dogmatum Pauli Samosateni et Nestorii.* 5. *Sermones V. Nestorii adversus Dei Genitricem Mariam.* 6. *Nestorii Epistola ad Cyrillum Alexandrinum.* 7. *Cyrilli Alexandrini Epistola ad Nestorium.* 8. *Cyrilli Alexandrini Epistola secunda ad Nestorium.* 9. *Cyrilli Alexandrini Epistola ad Clericos suos.* 10. *Excerpta ex Codicibus Nestorii.* 11. *Nestorii Sermones IV. adversus Haeresim Pelagianam.* 12. *Nestorii Epistola ad Coelestium.* 13. *Nestorii Blasphemiarum Capitula*, containing the replies of Nestorius to the letters of Pope Coelestinus and Cyril of Alexandria. 14. *Synodus Ephesiana adversus Nestorium*, extracts from those proceedings of this council which were most hostile to the views of Nestorius. 15. *Cyrilli Alexandrini Apologeticus adversus Orientales.* 16. *Cyrilli Alexandrini Apologeticus adversus Theodoretum.* 17. *Fragmenta Theodoreti, Diodori et Ibae.* 18. *Eutherii Tyanensis Fragmentum.* 19. *Nestorii Epistola ad Papam Coelestinum.* 20. *Epistola Synodica Cyrilli ad Nestorium.* 21. *Cyrilli Scholia de Incarnatione Unigeniti.*

Among the lost works of this author we may reckon the *Libri contra Pelagianos*, of which we hear in the epistle of St. Augustin (cxciii.). Dupin hazards a conjecture that the *Hypognosticon*, commonly attributed to the bishop of Hippo, may be in reality the treatise in question.

It is remarkable that no ancient writer, if we except St. Augustine in the letter named above, takes any notice of Mercator, who remained altogether unknown until the seventeenth century, when Holstein discovered a MS. of his works in the Vatican, and soon after a second was found by Labbe, in the library of the Chapter of Beauvais. Labbe printed the *Commonitorium super Nomine Coelestii*, in his collection of councils, fol. Paris, 1671, vol. ii. pp. 1512—1517; a selection from the Vatican MS. was published by Gabriel Gerberon, a Benedictine, under the assumed name of Righerius, 12mo. Brux. 1673, and in the same year the first complete edition appeared at Paris in folio, under the editorial inspection of the learned Garnier, the text being formed upon a comparison of the only two existing MSS. The most esteemed edition is that of Baluze, 8vo. Par. 1684, reprinted with additions and corrections, by Galland, in his *Bibliotheca Patrum*, vol. viii. pp. 615—737, fol. Venet. 1772. A very full account of the labours of Garnier and Baluze will be found in Schönemann, *Bibl. Patrum Lat.* vol. ii. § 16. See also Dupin, *Ecclesiastical History of the Fifth Century*; the preface of Garnier; and the Prolegomena of Galland. [W. R.]

MERCU'RIUS, a Roman divinity of commerce and gain, probably one of the *dii lucrii*. The character of the god is clear from his name, which is connected with *merx* and *mercari*. (Paul. Diac. p. 124, ed. Müller; Schol. *ad Pers. Sat.* v. 112.) A temple was built to him as early as B. C. 495 (Liv. ii. 21, 27; Ov. *Fast.* v. 669), near the Circus Maximus (P. Vict. *Reg. Urb.* xi.); and an altar of the god existed near the Porta Capena, by the side of a well; and in later times a temple seems to have been built on the same spot. (Ov. *Fast.* v. 673; P. Vict. *Reg. Urb.* i.) Under the name of the ill-willed (*malevolus*), he had a statue in what was called the *vicus sobrius*, or the sober street, in which no shops were allowed to be kept, and milk was offered to him there instead of wine. (Fest. pp. 161, 297, ed. Müller.) This statue had a purse in its hand, to indicate his functions. (Schol. *ad Pers. l. c.*) His festival was celebrated on the 25th of May, and chiefly by merchants, who also visited the well near the Porta Capena, to which magic powers were ascribed; and with water from that well they used to sprinkle themselves and their merchandise, that they might be purified, and yield a large profit. (Ov. *Fast.* v. 670, &c.; Fest. p. 148, ed. Müller.)

The Romans of later times identified Mercurius, the patron of merchants and tradespeople, with the Greek Hermes, and transferred all the attributes and myths of the latter to the former (Hor. *Carm.* i. 10), although the Fetiales never recognised the identity; and instead of the *caduceus* used a sacred branch as the emblem of peace. The resemblance between Mercurius and Hermes is indeed very slight; and their identification is a proof of the thoughtless manner in which the Romans acted in this respect. [Comp. HERMES.] [L. S.]

MERCU'RIUS MO'NACHUS (Μερκούριος Μόναχος), the reputed author of a short treatise (or fragment) on the Pulse, published at Naples, in Greek and Latin, with notes and a long introduction, by Salvator Cyrillus, 8vo. 1812. It does not seem to be derived from Greek sources, and nothing is known respecting the writer. Some suppose him to have been a monk, who lived in the south of Italy, about the tenth century; but Sprengel, in the last edition of his *Gesch. der Arzneikunde* (ii. p. 560, quoted by Choulant in his *Handb. der Bücherkunde für die Aeltere Medicin*) conjectures that he lived in the thirteenth century, and derived his opinions from some one who had travelled in the East,—perhaps Carpini. Cardinal Mai, however, in the preface to the fourth volume of his collection *Classicor. Auctor. e Vatican. Codicib. Editor.* (p. xii. &c.) affirms, apparently from actual inspection of some manuscripts containing the work, that it does not belong to Mercurius at all, but to a person called *Abitianus*. The writer has no means of deciding whether this assertion is correct, but it agrees well enough with the proof arising from internal evidence that the work is derived from Oriental sources, for this Abitianus must be no other than the celebrated Arabic physician Abú 'Alí Ibn Síná, commonly called *Avicenna*. [ABITIANUS.] [W. A. G.]

MERCU'RIUS TRISMEGISTUS. [HERMES TRISMEGISTUS.]

MEREN'DA, was a surname, of rare occur-

rence in the Antonian and Cornelian gentes at Rome. Merenda signifies the mid-day meal (Fest. *in v.* p. 123, Muell. ed.; *Non.* p. 28, 32; comp. Isidor. *Orig.* xx. 2. § 12), and the word, unchanged in form, is extant in the modern Neapolitan dialect. The Merenda branch of the Gens Antonia was patrician (Dionys. x. 58) [ANTONIA GENS].

1. T. ANTONIUS MERENDA, was decemvir in B. C. 450—49, and was defeated by the Aequians on the Algidus. (Dionys. x. 58, xi. 23, 33; Liv. iii. 35, 38, 41, 42; Fasti.)

2. Q. ANTONIUS T. F. MERENDA, probably a son of the preceding, was tribune of the soldiers, with consular authority, in B. C. 422. (Liv. iv. 42; Fasti.)

3. SERVIUS CORNELIUS MERENDA, was legatus in B. C. 275, to the consul L. Cornelius Lentulus [LENTULUS, No. 5], and was presented by him, for the capture of a town in Samnium, with a golden chaplet of five pounds' weight. In the following year Merenda was consul, and again commanded in Samnium and Lucania. (Plin. *H. N.* xxxiii. 11; Fasti.) [W. B. D.]

MERGUS, M. LAETO'RIUS. [LAETORIUS, No. 3.]

ME'RICUS, a leader of Spanish mercenaries in the service of Syracuse at the time when that city was besieged by Marcellus. After the departure of Epicydes, and the massacre of the officers whom he had left in the command, six new praetors were appointed, of whom Mericus was one; but he entered into a correspondence with his countrymen in the Roman service; and being entrusted with the charge of part of the island of Ortygia, took the opportunity to admit a body of Roman troops into that fortress. By this means Marcellus became master of the citadel, which soon led to the capture of the whole city, B. C. 212. Mericus was rewarded for his treachery by appearing in the ovation of the Roman general adorned with a crown of gold, besides the more substantial benefits of the Roman franchise, and an assignment of 500 jugera of land. (Liv. xxv. 30, 31, xxvi. 21.) [E. H. B.]

ME'RIONES (Μηριόνης), a son of Molus (Hom. *Il.* xiii. 249), conjointly with Idomeneus, led the Cretans in 80 ships against Troy (ii. 651, iv. 254), where he was one of the bravest heroes, and usually acted together with his friend Idomeneus (viii. 264, x. 58, xiii. 275, 304, xv. 302, xvii. 258). He slew Phereclus (v. 59), Hippotion, and Morys (xiv. 514), Adamas (xiii. 567), Harpalion (xiii. 650), Acamas (xvi. 342), Laogonus (xvi. 603), and wounded Deiphobus (xiii. 528). He also offered to fight with Hector, who afterwards slew his charioteer, Coeranus (vii. 165, xvii. 610). He offered to accompany Diomedes on his exploring expedition into the Trojan camp; but when Diomedes chose Odysseus for his companion, Meriones gave to the latter his bow, quiver, sword, and famous helmet (x. 662, &c.). He and Ajax protected the body of Patroclus (xvii. 669); and at the funeral games of Patroclus he won the fourth prize in the chariot-race, in shooting with the bow the first, and in throwing the javelin the second (xxiii. 351, 528, 614, 860, &c.). Later traditions state that on his way homeward he was thrown on the coast of Sicily, where he was received by the Cretans who had settled there (Diod. iv. 79); whereas, according to others, he returned safely to Crete, and was buried and worshipped as a hero, together with Idomeneus, at Cnossus. (Diod. v. 79.) [L. S.]

ME'RMERUS (Μέρμερος). 1. A son of Pheres, and grandson of Jason and Medeia. He was the father of Ilus and Ephyra, and skilled in the art of preparing poison. (Hom. *Od.* i. 260; Eustath. *ad Hom.* p. 1416.)

2. A son of Jason and Medeia, is also called Macareus or Mormorus (Hygin. *Fab.* 239; Tzetz. *ad Lyc.* 175); he was murdered, together with his brother Pheres, by his mother at Corinth. (Apollod. i. 9. § 28; Hygin. *Fab.* 25; Diod. iv. 54.) According to others he was stoned to death by the Corinthians (Paus. ii. 3. § 6; Schol. *ad Eurip. Med.* 10), or he was killed during the chase by a lioness. (Paus. ii. 3. § 7.) A centaur, Mermerus, is mentioned by Ovid. (*Met.* xii. 305.) [L. S.]

ME'RMNADAE (Μερμνάδαι), a Lydian family, which, on the murder of Candaules by Gyges, succeeded the Heracleidae on the throne of Lydia, and held it for five generations, during a period of 170 years (about 716—546). The successive sovereigns of this family were Gyges, Ardys, Sadyattes, Alyattes, Croesus. (See these articles, and comp. DEIOCES; also Thirlwall's *Greece*, vol. ii. pp. 157, 158; Clint. *F. H.* vol. i. sub anno 716, vol. ii. App. xvii.) [E. E.]

MEROBAUDES, FLA'VIUS. In the collection of the Christian poets by G. Fabricius, fol. Basel. 1564, we find (p. 765) thirty hexameters, *De Christo*, said to be the work "Merobaudis Hispanici Scholastici," taken, as we are assured by the editor, from a very ancient MS. This hymn was, at a subsequent period, most erroneously ascribed to Claudian, and in all the later impressions of his poems is placed among the *Epigrammata*, and numbered xcviii.

About the year 1812 or 1813 the base of a statue was dug up in the Ulpian forum at Rome, bearing a long inscription in honour of Flavius Merobaudes, who is declared to have been equally brave and learned, capable of performing glorious deeds, and of celebrating the achievements of others, well skilled in wielding both the sword and the pen, a gallant and experienced soldier, a bard worthy of the Heliconian wreath. It is then set forth that, as a tribute to his rare qualities, a brazen image had been erected in the Ulpian forum, on the 29th of July, in the 15th consulship of Theodosius, and the 4th of Valentinian (A. D. 435).

Ten years afterwards Niebuhr succeeded in decyphering, upon eight leaves of a palimpsest belonging to the monastery of St. Gall, several Latin verses, which, from the subjects to which some of them referred, must have been composed about the middle of the fifth century. For a considerable time it seemed impossible to determine the author, no name appearing on the parchment; but upon comparing the preface to the principal piece with the inscription just mentioned, some expressions in the former were found to be so completely an echo of the words in the latter, that it became almost certain that Merobaudes must be the person sought, and this conclusion was confirmed by a passage in Sidonius Apollinaris, which contains an allusion to this very statue. (*Carm.* ix. *Ad Felicem*, 278—302, comp. the note of Sirmond.) The fragments thus recovered are miserably mutilated. The pages preserved do not follow each other in regular order; the initial or the final words in most of the larger

lines have been pared off when the sheets were bound up into a new volume, and in some places the original writing has been completely obliterated. What remains consists of

I. Four *Carmina*. The first, a fragment comprising 23 lines in elegiac measure, is a description apparently of the Triclinium of Valentinian. The second, a fragment comprising 14 lines in elegiac measure, is a description of a garden probably attached to the Triclinium. The third, a fragment comprising 7 lines in elegiac measure, depicts the beauties of a garden, the property *Viri Jul. Fausti*. The fourth, a fragment in 46 hendecasyllabics, is a birthday ode in honour of the son of Aëtius Patricius.

II. A fragment, extending to 197 hexameters, of a panegyric on the third consulship of Aëtius Patricius, to which is prefixed an introduction in prose, in a very wretched condition. This Aëtius was consul for the first time A. D. 432, for the second time A. D. 437, for the third time A. D. 446. If we assume that the whole of these five scraps are by the same author, and that he is the Spanish Merobaudes who wrote *De Christo*, a proposition which, although highly probable, cannot be strictly demonstrated, it follows, as a matter of course, that he must have been a Christian, although unquestionably the terms in which he laments that the morals of the olden time and the ancient religion had passed away together. seem at first sight little favourable to such an idea. On the other hand, the reference to baptism (*Carm.* i. sub fin.) is such as could scarcely have proceeded from a gentile. Niebuhr conjectures that the *Disticha de Miraculis Christi*, and the *Carmen Paschale*, placed side by side with the *De Christo*, among the epigrams of Claudian (xcv. xcix.), to whom they confessedly do not belong, ought to be assigned to Merobaudes. (The fragments were first published by Niebuhr at Bonn, 8vo. 1823, again in 1824, and will be found, edited by Bekker, in the "Corpus Scriptorum Historiae Byzantinae," in the same volume with Corippus, 8vo. Bonn, 1836. See *Rheinisches Museum*, 1843, p. 531. The inscription is in Orelli, No. 1183. With regard to Aëtius, consult Hansen, *De Vita Aëtii*, 8vo. Dorpat. 1840; see also Nicol. Anton. *Bibl. Hispan. Vet.* ii. 3.) [W. R.]

ME'ROPE (Μερόπη). 1. A daughter of Oceanus, and by Clymenus the mother of Phaëton. (Hygin. *Fab.* 154.)

2. One of the Heliades or sisters of Phaëton. (Ov. *Met.* ii. 340, &c.; Hygin. *Fab.* 154.)

3. A daughter of Atlas, one of the Pleiades, and the wife of Sisyphus of Corinth, by whom she became the mother of Glaucus. In the constellation of the Pleiades she is the seventh and the least visible star, because she is ashamed of having had intercourse with a mortal man. (Apollod. i. 9. § 3, iii. 10. § 1; Ov. *Fast.* iv. 175; Eustath. *ad Hom.* p. 1155; Serv. *ad Virg. Georg.* i. 138; comp. Hom. *Il.* vi. 154; Schol. *ad Pind. Nom.* ii. 16; SISYPHUS.)

4. A daughter of Oenopion and Helice in Chios, is also called Haero, Aerope, and Maerope. She was beloved by Orion, who was, in consequence, blinded by her father. (Apollod. i. 4. § 3; Hygin. *Poet. Astr.* ii. 34.)

5. The wife of Megareus, by whom she became the mother of Hippomenes. (Hygin. *Fab.* 185.)

6. A daughter of Cypselus, and wife of Cresphontes, and afterwards of Polyphontes, and mother of Aepytus. (Apollod. ii. 8. § 5; Paus. iv. 3. § 3, &c.; Hygin. *Fab.* 184; comp. AEPYTUS.) [L. S.]

MEROPS (Μέροψ). 1. The father of Eumelus, king of the island of Cos, which he thus called after his daughter, while the inhabitants were called after him, Meropes. His wife, the nymph Ethemea, was killed by Artemis, because she had neglected to worship that goddess, and was carried by Persephone to the lower world. Merops, from a desire after his wife, wished to make away with himself, but Hera changed him into an eagle, whom she placed among the stars. (Hygin. *Poet. Astr.* ii. 16; Anton. Lib. 15; Eustath. *ad Hom.* p. 318; Eurip. *Helen.* 384.

2. Also called Maerops, a king of the Ethiopians, by whose wife, Clymene, Helios became the father of Phaëton. (Strab. i. p. 33; Ov. *Met.* i. 763, *Trist.* iii. 4. 30; comp. Welcker, *Die Aeschyl. Tril.* p. 572, &c.)

3. A king of Rhindacus, of Percote, on the Hellespont, is also called Macar, or Macareus. He was a celebrated soothsayer and the father of Cleite, Arisbe, Amphius, and Adrastus. (Hom. *Il.* ii. 831, xi. 329; Apollon. Rhod. i. 975; Strab. xiii. p. 586; Conon, *Narrat.* 41; Steph. Byz. *s. v.* Ἀρίσβη; Serv. *ad Aen.* ix. 264; Apollod. iii. 12. § 5.)

4. A Trojan, who was slain by Turnus in his attack on the camp of Aeneas. (Virg. *Aen.* ix. 702.) [L. S.]

MEROVEUS, a Frankish chieftain, of whom little is known that is authentic, beyond the fact that he was the grandfather of Clovis, the real founder of the Frankish monarchy in Gaul. The chroniclers of the middle ages augmented this little by their fables, and Meroveus figured in the lists of the kings of the Frankish nation, of which he could have been only one among many petty chiefs. This list of French kings included Pharamundus or Pharamond, the reputed founder of the monarchy, and after him, in regular descent and succession, Clodion, Meroveus, Childericus or Childéric, and Chlodoveus or Clovis. Pharamundus is not mentioned by Gregory of Tours, the best, as well as the first in point of time, of the early historians of France. Gregory, however, does mention Clodion, or, as he writes the name, Chlogion, and states that, according to some accounts, he resided in the castle of Dispargum, on the border of the Thoringi, the locality of which is much disputed; that he surprised and took Camaracum (Caulbrai) and subdued all the country as far as the Sumina (Somme); he adds, that some affirmed that Meroveus was of the race of this Chlogion. (Greg. Turon. *Histor. Francor.* ii. 9.) The date of this conquest is not determined. Some place it before A. D. 428, in which year the Clodion who had occupied a part of Gaul was driven out by Aëtius; others make this a second and later invasion, placing it as late as A. D. 445, and consider the acquisition as permanent. That Meroveus succeeded Clodion is probable, but it could scarcely have been in more than a petty chieftainship. Whether he was the son of Clodion or his nephew is very doubtful: the accounts of his descent vary; one of them, which makes him the offspring of Clodion's wife by a seamonster, is obviously of later date, but may suggest the suspicion that he was illegitimate. The *Chronicon* of Ado of Vienne ascribes to the Franks under Meroveus the capture of Treveri

(Trèves), the burning of Mettis (Metz), and the invasion of the country as far as Aureliani or Aurelia (Orléans); but the silence of Gregory of Tours renders the account very questionable, unless we suppose that Meroveus and the Franks formed part of the army of Attila, who about that time destroyed Metz and penetrated to Orleans: but this is contrary to the opinion of Dubos, and most modern historians, who range Meroveus and his Franks on the side of Aëtius. If we suppose that Meroveus was with Attila, we may perhaps adopt the supposition that he was one of the two Frankish princes, sons of a deceased king, who according to the rhetorician Priscus (apud *Excerpta de Legationibus*, p. 40, ed. Paris), disputed their father's succession, and claimed the assistance, the one of Attila, the other of Aëtius. This would sufficiently accord with the *Chronicon* of Prosper Tyro, which places the commencement of Meroveus's reign in A. D. 448, but the authority of this probably interpolated chronicle is not great. Meroveus is said to have reigned ten years. That he was the father of Childeric, and the grandfather of Clovis, appears well established; as well as that the first race of the Frankish kings of Gaul derived from him the title Merovingi or Merovinchi, Merovingian; unless we suppose with Sismondi (*Hist. des Français*, ch. iii.) that this name was derived from an earlier Meroveus, the common ancestor of all the kings of the tribes who formed the Frankish confederacy. (Greg. Turon. *l. c.*; Fredegarius Scholast. *Greg. Turon. Historia Epitomata*, c. 9; Priscus, *l. c.*; *Gesta Regum Francorum*; Ado Vienn. *Chron.*; Mezerai, Le P. Daniel, Velly, *Histoire de France*; Dubos, *Hist. Crit. de l'Etablissement de la Monarchie Francoise*; Sismondi, *Hist. des Français*, ch. iv.) [J. C. M.]

MER'ULA, was a surname of the Gens Cornelia at Rome. It signifies an ouzle or blackbird. (Varr. *R. R.* iii. 2. §§ 2. 38; Quint. *Inst.* i. 6. § 38.) The following Cornelii Merulae occur in history:—

1. L. Cornelius L. f. Merula, was consul in B. C. 193. His province was Gallia Cisalpina. Merula closed an active predatory campaign by a total defeat of the Boian Gauls in the neighbourhood of Mutina. But since his victory cost the Romans dear, and the officers of Merula accused him of negligence on his march to Mutina, the senate refused him a triumph on his return to Rome. (Liv. xxxiv. 54, 55, 56, 57, xxxv. 4, 5, 6, 8.)

2. Cn. (Cornelius?) Merula, was appointed legatus by the senate in B. C. 162—161, to adjust the disputes between the brothers Ptolemy Philometor and Physcon respecting the sovereignty of Cyprus. Merula accompanied Physcon to Crete and Asia Minor, and, after an ineffectual embassy to the elder brother at Alexandria, he induced the senate, on his return to Rome, to cancel the existing treaty with Philometor. (Polyb. xxxi. 18, 25, 26, 27, xxxii. 1.)

3. L. Cornelius Merula, was flamen dialis, and, on the deposition of L. Cinna in B. C. 87, was elected consul in his place. [Cornelius Cinna, No. 2.] On the return of Marius from exile in the same year Merula was summoned to take his trial for illegally exercising the consulship. (Plut. *Quaest. Rom.* 113.) He had already resigned it, but his condemnation was certain. Merula therefore anticipated his sentence by opening his veins in the sanctuary of the Capitoline Jupiter. Before he inflicted his death-wounds he carefully laid aside his official head-dress (apex), and left a record in writing that he had not profaned by death the sacred emblem of his pontificate. His last breath was spent in imprecating curses on his murderers, Cinna and Marius. The priesthood of the flamen dialis was not filled up until 72 years after Merula's death. (Appian, *B. C.* 1, 65, 70, 75; Vell. ii. 20, 22; Flor. iii. 21. § 61; Val. Max. ix. 12. § 5; Dion Cass. liv. 36; Tac. *Ann.* iii. 58; Plut. *Mar.* 41, 45; Plut. *Quaest. Rom.* 40; Diod. *ap. Val. Fr.*; August. *de Civ. Dei*, iii. 27; *Dict. of Antiq. s. v. Flamen.*) [W. B. D.]

MERYLLUS (Μέρυλλος), a Greek writer, who wrote a work on Boeotia (Plut. *Par. Min.* c. 14), and another on Italy (ibid. c. 26). In the latter passage of Plutarch, perhaps Dercylus is the correct reading, as Dercylus was the author of a work on Italy. (Vossius, *De Hist. Graec.* p. 469, ed. Westermann.) [Dercylus.]

MESATEUS (Μεσατεύς), a surname of Dionysus, derived from the town of Mesatis, where, according to a tradition at Patrae, he had been educated. (Paus. vii. 18. § 3, 21. § 2.) [L. S.]

MESCI'NIUS RUFUS. [Rufus.]

MESOME'DES (Μεσομήδης), a lyric and epigrammatic poet under Hadrian and the Antonines, was a native of Crete, and a freedman of Hadrian, whose favourite Antinous he celebrated in a poem. (Suid. *s. v.*) A salary, which he had received from Hadrian, was diminished by Antoninus Pius. (Capit. *Ant. Pius*, 7.) Three poems of his are preserved in the Greek Anthology. (Brunck, *Anal.* vol. ii. p. 292; Jacobs, *Anth. Graec.* vol. iii. p. 6, vol. xiii. p. 917; Fabric. *Bibl. Graec.* vol. ii. pp. 130, 131.) [P. S.]

MESSALLA, a cognomen of the Gens Valeria at Rome, was originally assumed by M. Valerius Maximus [No. 1] after his relief of Messana in Sicily from blockade by the Carthaginians in the second year of the first Punic war, B. C. 263. (Macrob. *Sat.* i. 6; Sen. *Brev. Vit.* 13.) For the antiquity of the Messalla branch of the Valerian gens see Tibullus (*Carm.* i. 28; comp. Dionys. iv. 67; Rutil. *Iter.* i. 169; Sidon. Apoll. *Ep.* i. 9). They appear for the first time on the consular Fasti in B. C. 263, and for the last in A. D. 506; and, during this period of nearly eight centuries, they held twenty-two consulships and three censorships. (Sidon. Apoll. *Carm.* ix. 302; Rutil. *l. c.*; Symmach. *Ep.* vii. 90.) The cognomen Messalla, frequently written Messala, appears with the agnomens Barbatus, Niger, Rufus, with the nomens Ennodius, Pacatus, Silius, Thrasia Priscus, Vipstanus, and with the praenomens Potitus and Volesus, and was itself originally, and when combined with Corvinus, an agnomen, as M. Valerius Maximus Corvinus Messalla, i. e. of Messana.

1. M'. Valerius M. f. M. n. Maximus Corvinus Messalla, son of M. Valerius Maximus Corvinus, was consul in B. C. 263, the second year of the first Punic war. Sicily was assigned to both the consuls for their province. Their campaign was brilliant: more than sixty of the Sicilian towns acknowleged the supremacy of Rome, and the consuls concluded a peace with Hieron, which lasted the remainder of his long life, and proved equally advantageous to both Syracuse and Rome. [Hieron, No. 2.] Messalla's share in this campaign is inseparable from that of M. Otacilius

Crassus [CRASSUS, OTACILIUS, No. 1], his colleague. But that his contemporaries ascribed to Messalla the principal merit of these events appears from his alone triumphing "De Paeneis et Rege Siculorum Hierone" (*Fasti*), as well as from the cognomen he obtained on relieving Messana from blockade, which, slightly changed in pronunciation (Messana — Messalla), remained in the Valerian family for nearly eight centuries. A house on the Palatine hill was a more tangible recompence of his services (Ascon. *in Pisonian.* p. 13, Orelli); and his triumph was distinguished by two remarkable monuments of his victory—by a pictorial representation of a battle with the Sicilian and Punic armies, which he placed in the pronaos of the Curia Hostilia (Plin. *H. N.* xxxv. 4. § 7; Schol. Bob. *in Vatinian.* p. 318, Orelli; comp. Liv. xli. 28), and which Pliny regards as one of the earliest encouragements to art at Rome—and by a sun-dial, Horologium, from the booty of Catana, which was set up on a column behind the rostra, in the forum. (Varro, *ap. Plin. H. N.* vii. 60; *Dict. of Antiq. s. v. Horologium.*) Messalla was censor in B. C. 252, when he degraded 400 equites to aerarians for neglect of duty in Sicily. (Polyb. i. 16, 17; Diod. *Eclog.* xxiii. 5; Zonar. viii. 9; Liv. xvi. *Epit.*; Eutrop. ii. 19; Oros. iv. 7; Sen. *Brev. Vit.* 13; Macrob. *Sat.* i. 6; Val. Vax. ii. 9. § 7.)

2. M. VALERIUS M'. F. M. N. MESSALLA, son probably of the preceding, was consul in B. C. 226. His year of office was employed in organising a general levy of the Italian nations against an expected invasion of the Gauls from both sides of the Alps. (Zonar. viii. 19; Oros. iv. 13; Fasti; comp. Polyb. ii. 23.)

3. M. VALERIUS M. F. M'. N. MESSALLA, son of the preceding, was prefect of the fleet in Sicily in B. C. 210, the ninth year of the second Punic war. He was ordered by M. Valerius Laevinus [LAEVINUS, No. 2], the consul of that year, to effect a landing in Africa. Messalla ravaged the neighbourhood of Utica, and returned with his booty and captives to Lilybaeum fourteen days after his departure from Sicily. Laevinus being directed by the senate to nominate a dictator, named his lieutenant Messalla, but both the senate and people cancelled the appointment. (Liv. xxvii. 5.) He is probably the same Messalla who was praetor peregrinus in B. C. 194, and consul in 188. In the latter year the province of Liguria and a consular army were assigned him, but he performed nothing memorable, and gave some offence by returning late in the year to hold the next comitia. In B. C. 174 Messalla was legatus in Macedonia, and in 172 was appointed decemvir sacrorum, in the room of M. Aemilius Papus, deceased. (Liv. xxxiv. 54, 55, xxxviii. 35, 42, xli. 22, xlii. 28.)

4. M. VALERIUS M. F. M. N. MESSALLA, son of the preceding, was consul in B. C. 161. His consulate was remarkable chiefly for a decree of the senate prohibiting the residence of Greek rhetoricians at Rome. (Gell. ii. 24, xv. 11; Suet. *Clar. Rhet.* i.) The "Phormion" and "Eunuch" of Terence were first acted in this year. (Titul. *Phorm. et Eunuch. Terentii.*) Messalla, having been once degraded by the censors, became himself censor in B. C. 154. (Val. Max. ii. 9. § 9.)

5. — VALERIUS MESSALLA was a legatus of the consul P. Rutilius Lupus at the breaking out of the Marsic or Social War, B. C. 90. (Appian. *B. C.* i. 40.)

6. M. VALERIUS M. F. M. N. MESSALLA, with the agnomen NIGER, was praetor in the year of Cicero's consulship, B. C. 63, and consul in 61, the year in which Clodius profaned the mysteries of the Bona Dea, and Cn. Pompey triumphed for his several victories over the Cilician pirates, Tigranes and Mithridates. Messalla, as consul, took an active part in the prosecution of Clodius, and tried to elicit from Pompey a public avowal of his opinion and intentions. Cicero's character of Messalla (*ad Att.* i. 14. § 6) must be regarded as a mere party-sketch, heightened by the feelings and circumstances of the time at which it was drawn. Messalla was censor in B. C. 55, a member of the college of pontifices (pseudo-Cic. *Harusp. Resp.* 6), and a respectable orator. (Cic. *Brut.* 70.) In B. C. 80 he was engaged in collecting evidence for the defence in the cause of Sextus Roscius of Ameria (id. *pro Sext. Rosc.* 51); in 62 he solicited Cicero to undertake the defence of his kinsman, P. Sulla (id. *pro Sull.* 6); and in 54 he was one of the six orators whom M. Aemilius Scaurus retained on his trial. (Ascon. *in Scaurian.* p. 20, Orelli). Messalla married a sister of the orator Q. Hortensius (Cic. *ad Fam.* viii. 2, 4), by whom he had at least one son, No. 7. (Dion Cass. xxxvii. 46; Caes. *B. G.* i. 2; Plin. *H. N.* vii. 26, viii. 36, xxxviii. 2; Cic. *ad Att.* i. 12, 13, 14.)

7. M. VALERIUS MESSALLA, son of the preceding, was a successful candidate for the consulship in B. C. 53; but, owing to the disturbances at Rome, and the repeated appointment of interreges, he could not enter upon its functions until half of his official year had expired. (Dion Cass. xl. 17, 45; Appian, *B. C.* ii. 19; Plut. *Pomp.* 54; Ascon. *ad Milonian.* p. 48, Orelli.) Messalla paid high for his election (Cic. *ad Att.* iv. 16. § 6); his success was anxiously desired by Cicero, who at that time was in daily dread of Clodius (id. *ad Quint. Fratr.* iii. 1, 2, 5, 8, 9, 16); but he was secretly opposed by Cn. Pompey, who disliked Messalla, and wanted to be named dictator himself. (Id. *ad Att.* iv. 9, 15.) Messalla was prosecuted for bribery at the comitia by Q. Pompeius Rufus, a grandson of Sulla's. Cicero admitted Messalla's guilt, but, in common with the bulk of the senatorian party, gave him his political support. (*Ad Att.* iv. 16, *ad Quint. Fratr.* iii. 2.) He was defended by his uncle, Q. Hortensius (Cic. *Brut.* 96); acquitted of direct bribery, but found guilty of transgressing the *Lex Licinia de Sodalitiis*, that is, of causing and countenancing assemblies or clubs for controlling the elections. (*Dict. of Antiq. s. v. Ambitus*; Cic. *ad Fam.* viii. 2, 4.) Messalla was stoned by the Clodian mob during his consulate. (Schol. Bob. *in Or. de aere al. Milon.* p. 343, Orelli.) In B. C. 47 Messalla was with Caesar in the East, and was probably the legatus of that name whom in the African war in the following year a mutinous centurion and his company besieged in Messana. (Auct. *B. Afr.* 28.) After the battle of Thapsus Messalla was sent to Utica. (Id. 86.) Messalla was in high repute for his skill in augury, on which science he wrote; and scanty fragments from his treatise are preserved by Gellius (*N. A.* xiii. 14, 15) and Festus (*vv.* "*serpula serpserit*" and "*vernisera*"). Cicero (*ad Fam.* vi. 18) mentions letters of Messalla written during the so-

cond Spanish war, in B. C. 45. He was the purchaser of the domus Autroniana. (Cic. *ad Att.* i. 13.)

8. M. VALERIUS, M. F. M. N. MESSALLA CORVINUS, son of the preceding, was born, according to Eusebius, in B. C. 59, in the same year with Livy the historian. (Hieron. *in Euseb. Chron. Olymp.* 180. 2.) Since, however, Messalla had gained some reputation for eloquence before the breaking out of the civil war in B. C. 43, the earlier date assigned by Scaliger (*ad loc. Euseb.*) for his birth, about B. C. 70, seems preferable. (Ellendt, *Proleg. ad Cic. Brut.* p. 131, comp. Clinton, *F. H.* vol. iii. p. 183, *B. C.* 59.) He was partly educated at Athens (Cic. *ad Att.* xii. 32), where probably began his intimacy with Horace and L. Bibulus. (Hor. *Sat.* i. 10. 81—86; Appian, *B. C.* iv. 38; comp. Plut. *Brut.* 24.) In the interval between Caesar's death and the formation of the triumvirate, Messalla returned to Italy. (Cic. *ad Att.* xv. 17.) He attached himself to the senatorian party, and especially to its leader, Cassius, whom, long after, when he had become the friend of Augustus, he was accustomed to call "my general." (Tac. *Ann.* iv. 34; Dion Cass. xlvii. 24; Plut. *Brut.* 40; Vell. ii. 71.) Messalla was proscribed; but since his kinsmen proved his absence from Rome at the time of Caesar's assassination, the triumvirs, notwithstanding his wealth and influence (Appian, *l. c.*; Cic. *ad Att.* xvi. 16), erased his name from the list, and offered him security for his person and property. Messalla, however, rejected their offers, followed Cassius into Asia, held the third place in the command of the republican army (Vell. Pat. ii. 71), and at Philippi, in the first day's battle, turned Augustus's flank, stormed his camp, and narrowly missed taking him prisoner. (Plut. *Brut.* 41.) To Messalla, on the night before the battle, Cassius made his protest that, like Cn. Pompey at Pharsalia, he was compelled to set his country's fortune on a single stake. (Id. *ib.* 40.) After the death of Brutus and Cassius, Messalla, with a numerous body of fugitives, took refuge in the island of Thasos. His followers, though defeated, were not disorganised and offered him the command. But he induced them to accept honourable terms from Antony (Appian, *B. C.* iv. 38), to whom he attached himself until Cleopatra's influence made his ruin certain and easy to be foreseen. Messalla then, for the third time, changed his party, and served Augustus effectively in Sicily (Appian, *B. C.* v. 102—103, 110—113) B. C. 36; against the Salassians, a mountain tribe, lying between the Graian and the Pennine Alps, B. C. 34 (Dion Cass. xlix. 38; Appian, *Illyr.* 17; Strab. iv. p. 189), and at Actium, B. C. 31. A decree of the senate had abrogated Antony's consulship for B. C. 31, and Messalla was appointed to the vacant place. (Dion Cass. l. 10.) At Actium he commanded the centre of the fleet, and so highly distinguished himself, that Augustus remarked, Messalla had now fought as well for him as formerly at Philippi against him. "I have always taken the best and justest side," was Messalla's adroit rejoinder. (Plut. *Brut.* 53.) At Daphne in Syria, Messalla proved himself an unscrupulous partisan, by dispersing among distant legions and garrisons Antony's gladiators, and finally destroying them, although they had not submitted until life and freedom had been guaranteed them. (Dion Cass. li. 7.) He was proconsul of Aquitaine in B. C. 28—27, and obtained a triumph for his reduction of that province. (Fasti; Dion Cass. liii. 12; Appian, *B. C.* iv. 38; Tibull. i. 7, ii. 1. 33, ii. 5. 117, iv. 1, iv. 8. 5.) Shortly before or immediately after his administration of Aquitaine Messalla held a prefecture in Asia Minor. (Tibull. i. 3.) He was deputed by the senate, probably in B. C. 30, to greet Augustus with the title of "Pater Patriae;" and the opening of his address on that occasion is preserved by Suetonius. (*Aug.* 58; comp. Flor. iv. 12. § 66; Ovid. *Fast.* ii. 127, *Trist.* ii. 39, 181; Dion Cass. lvi. 8, 41.) During the disturbances at the comitia in B. C. 27, Augustus nominated Messalla to the revived office of warden of the city; but he resigned it in a few days, either because he deemed its functions unconstitutional—*incivilem potestatem* (Euseb. 1991),—or himself unequal to their discharge—*quasi nescius imperandi* (Tac. *Ann.* vi. 11; comp. Dion Cass. liv. 6). Messalla soon afterwards withdrew from all public employments except his augurship, to which Augustus had specially appointed him, although, at the time of his admission, there was no vacancy in the augural college. (Dion Cass. xlix. 16.) About two years before his death, which happened about the middle of Augustus's reign, B. C. 3—A. D. 3 (*Dialog. de Orat.* 17), Messalla's memory failed him, and he often could not recall his own name. (Hieron. *ad Euseb.* 2027; Plin. *H. N.* vii. 24.) A statue erected by Augustus in his own forum to M. Valerius Corvus, consul in B. C. 348, was probably either a tribute to his living or a memorial of his deceased friend Messalla. (Gell. ix. 11; comp. Suet. *Aug.* 21.) He left at least one son, Aurelius Cotta Messallinus [COTTA, No. 12]; and he had a brother who bore the name of Gellius Poplicola. (Dion Cass. xlvii. 24.) His tomb was of remarkable splendour. (Mart. *Ep.* viii. 3, x. 2.)

Messalla was as much distinguished in the literary as in the political world of Rome. He was a patron of learning and the arts, and was himself an historian, a poet, a grammarian, and an orator. He wrote a history, or, more properly, commentaries on the civil wars after Caesar's death, from which both Suetonius (*Aug.* 58, 74) and Plutarch (*Brut.* 40, 41, 45, 53) derived materials. (Tac. *Ann.* iv. 34; Tibull. iv. 1. 5.) Towards the close of his life he composed a genealogical work, *De Romanis Familiis* (Plin. *H. N.* xxxiv. 13, xxxv. 2; Suet. *Aug.* 74.) The treatise, however, *de Progenie Augusti*, which sometimes accompanies Eutropius and the minor Roman historians, is the forgery of a much later age. Messalla's poems were probably occasional—vers de société merely—and of a satirical or even licentious character. (Plin. *Ep.* v. 3.) His writings as a grammarian were numerous and minute, comprising treatises on collocation and lexicography, and on the powers and uses of single letters. The titles of two of these treatises have been preserved, "Liber de S. Litera" (Quinct. *Inst.* i. 7. § 23, i. 5. § 15, ix. 4, § 38) and "Liber de involute Dictis" (Fest. *v. Sanates*); and Suetonius (*Ill. Gr.* 4) cites part of a grammatical work or letter of Messalla's. (Quinct. *Inst.* i. 5. § 61, 6. § 42, viii. 3. § 24, ix. 4. § 38.) His eloquence reflected the character of his age. It was an era of transition from the decaying forms of an aristocratical republic to the vigorous centralisation of the imperial system of Trajan and the Antonines. The ancient

freedom of the forum was extinct; no great public causes survived; the measures of the government and the person of the ruler were hazardous topics, and the orator addressed not a mixed multitude, but a select audience. A scholastic spirit was rapidly encroaching upon the province of eloquence, and preparing the way for the rhetorical finesse of the later Roman schools. Messalla was not chargeable with all the vices of the rhetoricians, but neither had he retained the purity of the preceding age. He was preferred to Cicero, and the preference is a proof of the incompetence of his critics. More smooth and correct than vigorous or original, he persuaded rather than convinced, and conciliated rather than persuaded. His health was feeble, and the prooemia of his speeches generally pleaded indisposition and solicited indulgence. (Quint. iv. 1. § 8; *Dialog. de Orat.* 17, 18, 21.) Of his speeches the following titles have been transmitted: 1. *Contra Aufidiam* (Quinct. x. 1. § 22); 2. *Pro Liburnia*, of which there is a fragment in Festus (*s. v. tabem*); 3. *Pro Pythodoro* (Sen. *Contr.* ii. 12, p. 171, Bipont. ed.); 4. *Contra Antonii Literas* (Charis. p. 103); and 5. *De Antonii Statuis* (*id.* p. 80), both of which were probably delivered in B. C. 32, 31. Messalla mostly took the defendants' side, and was frequently associated in causes with C. Asinius Pollio. (Quinct. *Inst.* x. 1. § 24.) He recommended and practised translation from the Greek orators; and his version of the *Phryne* of Hyperides was thought to exhibit remarkable skill in either language. (Quinct. x. 5. § 2). Messalla was somewhat of a jurist in his diction, preferring native Latinisms to adoptive Greek words: e. g. funambulus to schoenobates (Schol. Cruqu. *ad Hor. Sat.* i. 10, 28), and archaisms to novelties in expression and orthography. In the age of Domitian Messalla had become nearly obsolete; beside the gaudy ornaments and measured declamation of the rhetoricians, he appeared tame and insipid. (Sen. *Excerpt. Contr.* iii. *Prooem.*; *Dialog. de Orat.* 21; Meyer, *Fragm. Or. Rom.* p. 208; Schott, *de Rhet. ap. Sen. Memor.*)

His political eminence, the wealth he inherited or acquired in the civil wars (Casaub. *in Pers. Sat.* ii. 71), and the favour of Antony and Augustus, rendered Messalla one of the principal persons of his age, and an effective patron of its literature. (Quinct. xii. 10. § 11, 11. § 28.) His friendship for Horace (*Od.* iii. 21, *Sat.* i. 6. 42, 10. 29, 85, *A. P.* 371) and his intimacy with Tibullus are well known. In the elegies of the latter poet, indeed, even where he is not (as in elegies i. 7, iv. 1) the immediate subject of the poem, the name of Messalla is continually introduced. The dedication of the "Ciris," a doubtful work, is not sufficient proof of his friendship with Virgil; but the companion of "Plotius and Varius, of Maecenas and Octavius" (Hor. *Sat.* i. 10. 81), cannot well have been unknown to the author of the Eclogues and Georgics. He directed Ovid's early studies (*ex Pont.* iv. 16), and Tiberius sought his acquaintance in early manhood, and took him for his model in eloquence. (Suet. *Tib.* 70.) Some of Messalla's bon mots, which were highly relished by his contemporaries, have been handed down to us. (Sen. *Suas.* 1, 2, 3.) He was a man well suited to the era in which he lived. He was courtly, cautious, and serviceable to the government both abroad and at home; and his early passion for liberty easily subsided into reasonable acquiescence in a government that at least protected life and property. If he merited his own description of Dellius [DELLIUS], a man who had danced through a revolution (Sen. *Suas.* 1), he atoned for his compliance by his zeal in behalf of his friends (Plut. *Brut.* 53), by his encouragement of literary aspirants (Sen. *Suas.* 6), and by his intimacy with the best and wisest men of his generation.

Messalla's life forms the subject of several monographies, e. g. De Burigny, *Mémoires de l'Acad. des Inscript.* xxxiv. p. 99 ff.; D. G. Moller, *Disputat. de M. Val. Corv. Messalla*, Altorf. 1689, 4to.; L. Wiese, *de M. Val. Messall. Corvin. Vita et Studiis Doctrinae*, Berol. 1829, 8vo.; to which add Ellendt. *Proleg. ad Cic. Brut.* pp. 131—138.

9. POTITUS VALERIUS MESSALLA, was one of the supplementary consuls in B. C. 29. He was probably father of No. 11.

10. M. VALERIUS M. F. M. N. MESSALLA BARBATUS, with the agnomen APPIANUS, was consul in B. C. 12, and died in his year of office. He was the father (or grandfather) of the empress Messallina [MESSALLINA, No. 1]; and Suetonius (*Claud.* 26) calls him cousin of the emperor Claudius I. Strictly speaking, however, he was cousin only by marriage; and there is some difference of opinion as to the name of his wife. Lipsius (*ad Tac. Ann.* xi. 37) and Perizonius (*Ep. ad N. Heins. Collect. Burmann.* iv. pp. 801—802) make Messalla to have married Domitia Lepida, daughter of Antonia major, and granddaughter of M. Antony and Octavia. Claudius, son of Antonia minor, was therefore Domitia Lepida's first cousin, but Messalla's cousin only by marriage. The following stemma will show their respective relationship:—

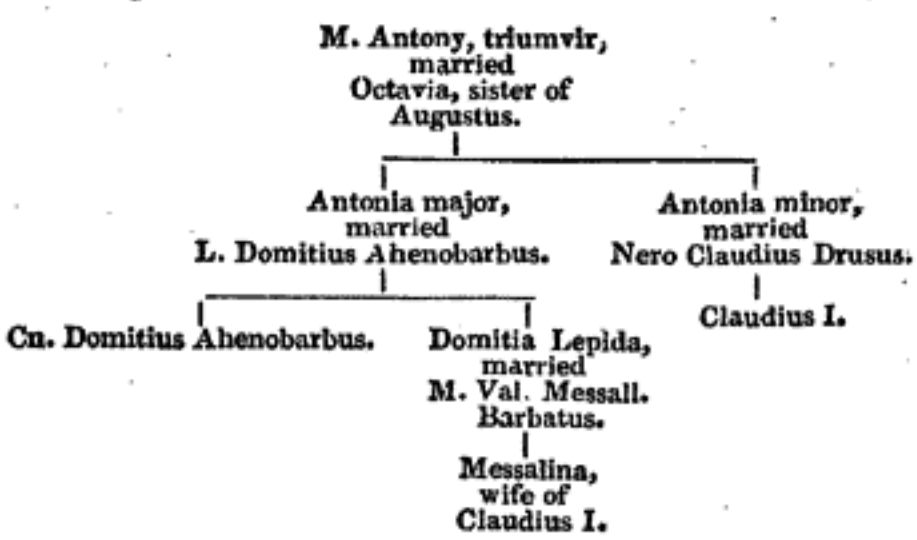

Ryckius (*ad loc. Tac.*), on the other hand, and Brotier (*Tac. Supplem. Stemm. Caes.*), make two Messallae Barbati, father and son, of whom the elder married Marcella major, daughter of Claudius Marcellus, consul B. C. 50, and Octavia, and the younger Domitia Lepida. (Dion Cass. liv. 28; Tac. *Ann.* xi. 37.)

11. L. VALERIUS POTITI F. MESSALLA VOLESUS, son probably of No. 9, was consul in A. D. 5, and afterwards proconsul of Asia, where his cruelties drew on him the anger of Augustus and a condemnatory decree from the senate. According to Seneca, Messalla in one day decapitated 300 persons, and walked among the headless trunks exclaiming "a royal spectacle, and more than royal, for what king ever did the like!" (Tac. *Ann.* iii. 68; Sen. *de Ira*, ii. 5; Fasti.)

12. M. VALERIUS M. F. MESSALLA, consul in A. D. 20, moved at the first meeting of the senate under Tiberius, in A. D. 14, that the oath to the emperor (*sacramentum*) should for the future be

repeated annually instead of at intervals of five or ten years (Tac. *Ann.* i. 8, iii. 2; Fasti.)

13. M. VALERIUS MESSALLA, great-grandson of M. Valerius Messalla Corvinus (No. 8), was Nero's colleague in the consulship A. D. 58. His immediate predecessors had squandered the wealth of his ancestors; and Messalla, who had been content with honourable poverty, received from the treasury an allowance to enable him to meet the expences of the consulship. (Tac. *Ann.* xiii. 34; comp. Suet. *Ner.* 10.)

14. L. VIPSTANUS MESSALLA, was legionary tribune in Vespasian's army, A. D. 70. He rescued the legatus Aponius Saturninus from the fury of the soldiers who suspected him of corresponding with the Vitellian party. Messalla was brother of Aquilius Regulus, the notorious delator in Domitian's reign (Plin. *Ep.* i. 5). He is one of Tacitus' authorities for the history of the civil wars after Galba's death, and a principal interlocutor in the dialogue *De Oratoribus*, ascribed to Tacitus. (Tac. *Hist.* iii. 9, 11, 18, 25, 28, iv. 42, *Dialog. de Orat.* 15—25.) [W. B. D.]

MESSALLA, SI'LIUS, was consul suffectus from the 1st of May, A. D. 193, and was the person who formally announced to the senate the deposition of Didius Julianus and the elevation of Septimius Severus. He is apparently the Messalla who stands in the Fasti as consul for A. D. 214, and who subsequently (A. D. 218) fell a sacrifice to the jealous tyranny of Elagabalus. (Dion Cass. lxxiii. 17, lxxix. 5.) [W. R.]

MESSALLI'NA STATI'LIA, granddaughter of T. Statilius Taurus, cos. A. D. 11, was the third wife of the emperor Nero, who married her in A. D. 66. She had previously espoused Atticus Vestinus, cos. in that year, whom Nero put to death without accusation or trial, merely that he might marry Messallina. After Nero's death Otho, had he been successful against Vitellius, purposed to have married her, and in the letters he sent to his friends before he destroyed himself, were some addressed to Messallina. (Tac. *Ann.* xv. 68; Suet. *Ner.* 35, *Oth.* 10.) There are only Greek coins of this empress. [W. B. D.]

MESSALLI'NA, VALE'RIA, daughter of M. Valerius Messalla Barbatus and of Domitia Lepida, was the third wife of the emperor Claudius I. She married Claudius, to whom she was previously related, before his accession to the empire. Her character is drawn in the darkest colours by the almost contemporary pencils of Tacitus and the elder Pliny, by the satirist Juvenal, who makes her the exemplar of female profligacy, and by the historian Dion Cassius, who wrote long after any motive remained for exaggerating her crimes. We must accept their evidence; but we may remember that in the reign of Nero even Messallina's vices may have received a deeper tinge from malignity and fear; that it was the interest of Agrippina [AGRIPPINA, No. 2], her successor in the imperial bed, to blacken her reputation, and that the fears of her confederates may have led them to ascribe their common guilt to their victim alone. That the reign of Claudius owed some of its worst features to the influence of his wives and freedmen is beyond doubt; and it is equally certain that Messallina was faithless as a wife, and implacable where her fears were aroused, or her passions or avarice were to be gratified. The freedmen of Claudius, especially Polybius and Narcissus, were her confederates; the emperor was her instrument and her dupe; the most illustrious families of Rome were polluted by her favour, or sacrificed to her cupidity or hate, and the absence of virtue was not concealed by a lingering sense of shame or even by a specious veil of decorum. Among her most eminent victims were the two Julias, one the daughter of Germanicus [JULIA, No. 8], the other the daughter of Drusus, the son of Tiberius [JULIA, No. 9], whom she offered up, the former to her jealousy, the latter to her pride; C. Appius Silanus, who had rejected her advances and spurned her favourite Narcissus; Justus Catonius, whose impeachment of herself she anticipated by accusing him [CATONIUS JUSTUS]; M. Vinicius, who had married a daughter of Germanicus [JULIA, No. 8], and whose illustrious birth and affinity to Claudius awakened her fears; and Valerius Asiaticus, whose mistress Poppaea she envied, and whose estates she coveted. The conspiracy of Annius Vinicianus and Camillus Scribonianus in A. D. 42, afforded Messallina the means of satiating her thirst for gold, vengeance, and intrigue. Claudius was timid, and timidity made him cruel. Slaves were encouraged to inform against their masters; members of the noblest houses were subjected to the ignominy of torture and a public execution; their heads were exposed in the forum; their bodies were flung down the steps of the Capitol; the prisons were filled with a crowd of both sexes; even strangers were not secure from her suspicions or solicitations; and the only refuge from her love or hate was the surrender of an estate or a province, an office or a purse, to herself or her satellites. The rights of citizenship were sold by Messallina and the freedmen with shameless indifference to any purchaser, and it was currently said that the Roman civitas might be purchased for two cracked drinking cups. Nor was the ambition of Messallina inferior to her other passions. She disposed of legions and provinces without consulting either Claudius or the senate; she corrupted or intimidated the judicial tribunals; her creatures filled the lowest as well as the highest public offices; and their incompetency for the posts they had bought led in A. D. 43 to a scarcity and tumult. The charms, the arts, or the threats of Messallina were so potent with the stupid Claudius that he thought her worthy of the honours which Livia, the wife of Augustus, had enjoyed; he alone was ignorant of her infidelities, and sometimes even the unconscious minister of her pleasures. At his triumph for the campaign in Britain (A. D. 44), Messallina followed his chariot in a carpentum or covered carriage (comp. Dion Cass. lx. 33; Tac. *Ann.* xii. 42; Suet. *Claud.* 17)—a privilege requiring a special grant from the senate. The adulteress received the title of Augusta and the right of precedence—jus consessus—at all assemblies; her lover, Sabinus, once praefect of Gaul, but for his crimes degraded to a gladiator, was, at her request, reprieved from death in the arena; and the emperor caused a serious riot at Rome by withholding the popular pantomime Mnester from the stage while Messallina detained him in the palace. Messallina was safe so long as the freedmen felt themselves secure; but when her malice or her rashness endangered her accomplices, her doom was inevitable. She had procured the death of Polybius, and Narcissus perceived the frail tenure of his own station and life. The in-

sane folly of Messallina, in A. D. 48, furnished the means of her own destruction. Hitherto she had been content with the usual excesses of a profligate age, with the secrecy of the palace, or the freedom of the brothel. But in A. D. 47 she had conceived a violent passion for a handsome Roman youth, C. Silius. She compelled him to divorce his wife Junia Silana, and in return discarded her favourite Mnester. In 48, her passion broke through the last restraints of decency and prudence, and, during the absence of Claudius at Ostia, she publicly married Silius with all the rites of a legal connubium. Messallina had wrought upon the fears of Claudius for the destruction of others; those fears were now turned against herself. Narcissus persuaded the feeble emperor that Silius and Messallina would not have dared such an outrage had they not determined also to deprive him of empire and life. Claudius wavered long, and at length Narcissus himself issued Messallina's death-warrant, which he committed to his freedman Euodus, and to a tribune of the guards. Without transcribing Tacitus it is impossible to describe worthily the irresolution of the emperor, the trepidation of the freedmen, the maternal love of Domitia Lepida, and the helpless agony of Messallina. She perished by the tribune's hand in the gardens of Lucullus—a portion of the demesnes of her victim Valerius Asiaticus. Her name, titles, and statues were removed from the palace and the public buildings of Rome by a decree of the senate. She left two children by Claudius, Britannicus and Octavia. There are Greek and colonial but no Latin coins of this empress. The inscription on her coins is VALERIA MESSALINA. VALERIA MESSALINA AUG. (Tac. *Ann.* xi. 1, 2, 12, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38; Dion Cass. lx. 14, 15, 16, 17, 18, 27, 28, 29, 31; Juv. *Sat.* vi. 115—135, x. 333—336, xiv. 331; Suet. *Claud.* 17, 26, 27, 29, 36, 37, 39, *Ner.* 6, *Vitell.* 2; Vict. *Caes.* iv; Plin. *H. N.* x. 63; Sen. *Mort. Claud.*; Joseph. *Antiq.* xx. 8. § 1, *Bell.* ii. 12. § 8.) [W. B. D.]

MESSALLI'NUS AURELIUS COTTA. [COTTA, No. 12.]

MESSALLI'NUS, M. VALE'RIUS CATULLUS, was governor of the Libyan Pentapolis in the reigns of Vespasian and Titus, where he treated the Jewish provincials with extreme cruelty, and by a fictitious plot involved in a charge of perduellion the principal Jews residing at Alexandria and Rome, and among them the historian Josephus. Messallinus was recalled from his province, but eluded the punishment due to his crimes, probably through Domitian's interest with his father and brother. Under Domitian Messallinus distinguished himself as a delator. Josephus represents him as dying in extreme torments aggravated by an evil conscience. Messallinus was probably consul in A. D. 73. (Fasti; Joseph. *B. J.* vii. 11. § 3; Plin. *Ep.* iv. 22; Juv. *Sat.* iv. 113—122.) [W. B. D.]

MESSAPEUS (Μεσσαπεύς), a surname of Zeus, under which he had a sanctuary between Amyclae and mount Taygetus. It was said to have been derived from a priest of the name of Messapeus. (Paus. iii. 20. § 3.) [L. S.]

MESSA'PUS (Μέσσαπος). 1. A Boeotian, from whom Mount Messapion, on the coast of Boeotia, and Messapia (also called Iapygia), in southern Italy, were believed to have derived their names. (Strab. ix. p. 405.)

2. A son of Neptune and king of Etruria, who was invulnerable, and a famous tamer of horses. (Virg. *Aen.* vii. 691, &c., with the note of Servius.) [L. S.]

MESSE'NE (Μεσσήνη), a daughter of Triopas, and wife of Polycaon, whom she induced to take possession of the country which was called after her, Messenia. She is also said to have introduced there the worship of Zeus and the mysteries of the great goddess of Eleusis. In the town of Messene she was honoured with a temple and heroic worship. (Paus. iv. 1. §§ 2, &c., 3. § 6, 27. § 4, 31. § 9.) L. S.]

C. ME'SSIUS, was tribune of the plebs in B. C. 56, when he brought in a bill for Cicero's recall from exile. (Cic. *Post. Red. in Sen.* 8.) In the same year the Messian law, by the same tribune, assigned extraordinary powers to Cn. Pompey (id. *ad Att.* iv. 1.) Cicero defended Messius when he was recalled from a legatio, and attacked by the Caesarian party (id. *ad Att.* iv. 15, viii. 11). Messius afterwards appears as an adherent of Caesar's, whose troops he introduced into Acilla, a town in Africa. (Caes. *B. A.* 33.) Messius was aedile, but in what year is unknown. [W. B. D.]

ME'SSIUS MA'XIMUS. [MAXIMUS.]

ME'SSIUS, VE'CTIUS, a Volscian, who, in B. C. 431, distinguished himself in battle against the Romans. (Liv. iv. 28, 29.) [W. B. D.]

MESTOR (Μήστωρ), the name of four mythical personages, of whom nothing of interest is related. (Apollod. ii. 4. § 5, iii. 12. § 5; Hom. *Il.* xxiv. 257.) [L. S.]

MESTRA (Μήστρα), a daughter of Erysichthon, and granddaughter of Triopas (whence she is called Triopeïs, Ov. *Met.* viii. 872). She was sold by her hungry father, that he might obtain the means of satisfying his hunger. In order to escape from slavery, she prayed to Poseidon, who loved her, and conferred on her the power of metamorphosing herself whenever she was sold, and of thus each time returning to her father. (Tzetz. *ad Lyc.* 1393; Ov. *Met.* viii. 847, &c.; Anton. Lib. 17, who calls her Hypermestra.) [L. S.]

META (Μήτα), a daughter of Hoples, and first wife of Aegeus. (Apollod. iii. 15. § 6.) In other traditions she was called Melite. (Schol. *ad Eurip. Med.* 668.) [L. S.]

ME'TABUS (Μέταβος), a son of Sisyphus, from whom the town of Metapontum, in Southern Italy, was believed to have derived its name. (Strab. vi. p. 265; Serv. *ad Aen.* xi. 540; Steph. Byz. *s. v.* Μεταπόντιον.) [L. S.]

METACLEIDES (Μετακλείδης), a peripatetic philosopher, who wrote on Homer, mentioned by Tatianus and Suidas (*s. v.*). There is some dispute as to whether the name should be Metacleides or Megacleides. (Fabric. *Bibl. Graec.* vol. i. pp. 321, 517.) [C. P. M.]

META'GENES (Μεταγένης), an Athenian comic poet of the Old Comedy, contemporary with Aristophanes, Phrynichus, and Plato. (Schol. *in Aristoph. Av.* 1297.) Suidas gives the following titles of his plays:—Αὖραι, Μαμμάκυθος, Θουριοπέρσαι, Φιλοθύτης, Ὅμηρος ἢ Ἀσκηταί, some of which appear to be corrupt. (Meineke, *Trag. Com. Graec.* vol. i. pp. 218—221, vol. ii. pp. 751—760; Bergk, *Com. Att. Ant. Reliq.* p. 421; Fabric. *Bibl. Graec.* vol. ii. p. 470.) [P. S.]

META'GENES, artists. 1. The son of Chersiphron, and one of the architects of the temple of Artemis at Ephesus. [CHERSIPHRON.]

2. An Athenian architect in the time of Pericles, was engaged with Coroebus and Ictinus and Xenocles in the erection of the great temple at Eleusis. (Plut. *Peric.* 13.) [P. S.]

METANEIRA (Μετάνειρα), the wife of Celeus, and mother of Triptolemus, received Demeter on her arrival in Attica. (Hom. *Hymn. in Cer.* 161; Apollod. i. 5. § 1.) Pausanias (i. 39. § 1) calls her Meganaera. [L. S.]

METAPHRA'STES, SY'MEON (Συμεὼν ὁ Μεταφράστης), a celebrated Byzantine writer, lived in the ninth and tenth centuries. He was descended from a noble family of great distinction in Constantinople, and, owing to his birth, his talents, and his great learning, he was raised to the highest dignities in the state; and we find that he successively held the offices of proto-secretarius, logotheta dromi, and perhaps magnus logotheta, and at least that of magister, whose office resembled much that of our president of the privy council. The title of Patricius was likewise conferred upon him. The circumstance of his having held the post of magister caused him to be frequently called Symeon Magister, especially when he is referred to as the author of the *Annales* quoted below, but his most common appellation is Symeon Metaphrastes, or simply Metaphrastes, a surname which was given to him on account of his having composed a celebrated paraphrase of the lives of the saints. There are many conflicting hypotheses as to the time when he lived, which the reader will find in the sources below. We shall only mention, that it appears from different passages in works of which the authorship of this Symeon (Metaphrastes) is pretty well established, that he lived in the time of the emperor Leo VI. Philosophus; that in 902 he was sent as ambassador to the Arabs in Crete, and in 904 to those Arabs who had conquered Thessalonica, whom he persuaded to desist from their plan of destroying that opulent city; and that he was still alive in the time of the emperor Constantine VII. Porphyrogenitus. Michael Psellus wrote an *Encomium* of Metaphrastes, which is given by Leo Allatius, quoted below. The principal works of Metaphrastes are:—

1. *Vitae Sanctorum.* Metaphrastes, it is said, undertook this work at the suggestion of the emperor Constantine Porphyrogenitus, but this is not very probable, unless the emperor requested him to do so while still a youth. The work, however, is no original composition, but only a paraphrase or metaphrase of the lives of a great number of saints which existed previously in writing; Metaphrastes has the merit of having re-written them in a very elegant style for his time, omitted many things which appeared irrelevant to him, and added others which he thought worth admitting. The biographers of Metaphrastes were in their turn remodelled by later writers, and in many places completely mutilated; but whatever was left untouched is easily to be distinguished from the additions. Fabricius gives a list of 539 lives which are commonly attributed to Metaphrastes: out of these, 122 are decidedly genuine; but, according to Cave, the greater part of the remaining 417, which are extant in MSS. in different libraries, can be traced to Metaphrastes. The principal lives are published, Greek and Latin, in "Bollandii Acta Sanctorum." Agapius, a monk, made an extract of them, which was published under the title *Liber dictus Paraclitus seu illustrium Sanctorum Vitae, desumptae ex Simeone Metaphraste*, Venice, 1541, 4to.

2. *Annales*, beginning with the emperor Leo Armenus (A. D. 813—820), and finishing with Romanus, the son of Constantine Porphyrogenitus, who reigned from 959—963. It is evident that the Metaphrastes who was ambassador in 902 cannot possibly be the author of a work that treats on matters which took place 60 years afterwards: thence some believe that the latter part of the *Annales* was written by another Metaphrastes, while Baronius thinks that the author of the whole of that work lived in the 12th century. The *Annales* were published with a Latin version by Combéfis in *Hist. Byzant. Script. post Theophanem*, of which the edition by Immanuel Bekker, Bonn, 1838, 8vo., is a revised reprint. The *Annales* are a valuable source of Byzantine history.

3. *Annales ab Orbe Condito*, said to be extant in MS.

4. *Epistolae IX.*, Greek and Latin, apud Allatium, quoted below.

5. *Carmina Pia duo Politica*, apud Allatium, and in *Poetae Graeci Veteres*, ed. Lectius, Geneva, 1614, fol.

6. *Sermo in Diem Sabbati Sancti*, Latin, in the 3d vol. of Combéfis, *Biblioth. Concionator.*

7. Εἰς τὸν θρῆνον τῆς ὑπεραγίας Θεοτόκου, &c., *In Lamentationem Sanctae Deiparae*, &c., Greek and Latin, apud Allatium.

8. Several Hymns or *Canones* still used in the Greek church.

9. Ἠθικοὶ λόγοι, *Sermones XXIV. de Moribus*, extracted from the works of S. Basil, ed. Greek and Latin by Morellus, Paris, 1556, 8vo.; also Latin, by Stanislas Ilovius, in *Opera Basilii Magni*; the same separate, Frankfort, 8vo. (when?) (Fabric. *Bibl. Graec.* vol. vii. p. 683, x. 180, &c.; Cave, *Hist. Lit.* p. 492, &c. ed. Geneva; Hankius, *Script. Byzant.* c. 24; Oudin, *Dissertatio de Aetate et Scriptis Simeonis Metaphrastis*, in his *Commentarii*; Baronius, *Annales* ad ann. 859; Leo Allatius, *Diatriba de Simeonibus.*) [W. P.]

METELLA. [CAECILIA.]

METELLUS, the name of a noble family of the plebeian Caecilia gens. This family is first mentioned in the course of the first Punic war, when one of its members obtained the consulship; and if we are to believe the satirical verse of Naevius,—*Fato Metelli Romae fiunt Consules*,—it was indebted for its elevation to chance rather than its own merits. It subsequently became one of the most distinguished of the Roman families, and in the latter half of the second century before the Christian era it obtained an extraordinary number of the highest offices of the state. Q. Metellus, who was consul B. C. 143, had four sons, who were raised to the consulship in succession; and his brother L. Metellus, who was consul B. C. 142, had two sons, who were likewise elevated to the same dignity. The Metelli were distinguished as a family for their unwavering support of the party of the optimates. The etymology of the name is quite uncertain. Festus connects it (p. 146, ed. Müller), probably from mere similarity of sound, with *mercenarii*. It is very difficult to trace the genealogy of this family, and the following table is in many parts conjectural. The history of the Metelli is given at length by Drumann (*Geschichte Roms*, vol. ii. pp. 17—58.)

STEMMA METELLORUM.

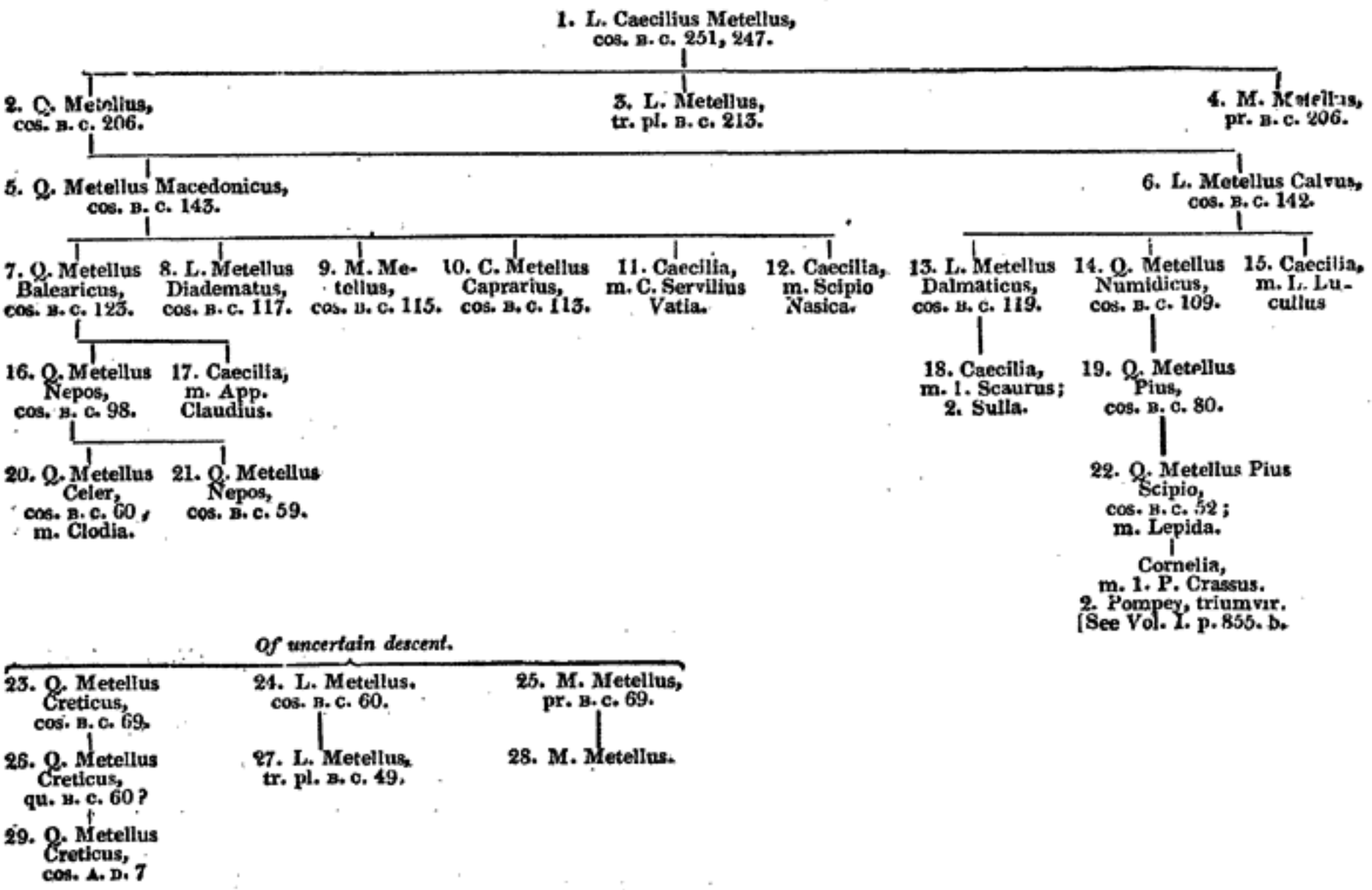

1. L. Caecilius L. f. C. n. Metellus, consul B. C. 251, with C. Furius Pacilus, in the first Carthaginian war, was sent with his colleague into Sicily to oppose Hasdrubal, the Carthaginian general. The Roman soldiers were so greatly alarmed at the elephants in the Carthaginian army, that their generals did not venture to attack the enemy, but lay inactive for a long time. At last, when Furius Pacilus returned to Italy with a part of the forces, Hasdrubal availed himself of the opportunity to attack Panormus, but was entirely defeated by Metellus, who slew a great number of his troops, and captured all his elephants, which he afterwards exhibited in his triumph at Rome. This victory established the Roman supremacy in Sicily, and may be said to have had a decisive influence on the fate of the war. (Polyb. i. 39, 40; Flor. ii. 2. § 27; Eutrop. ii. 24; Oros. iv. 9; Frontin. *Strateg.* ii. 5. § 4; Cic. *de Rep.* i. 1; Liv. *Epit.* 19; Plin. *H. N.* vii. 43. s. 45; Dionys. ii. 66.)

In B. C. 249, Metellus was magister equitum to the dictator A. Atilius Calatinus, and in B. C. 247 consul a second time with N. Fabius Buteo, but nothing of importance took place during this year. Four years afterwards (B. C. 243) he was elected pontifex maximus, and held this dignity for twenty-two years. He must, therefore, have died shortly before the commencement of the second Punic war, B. C. 221. An act of Metellus during his high-priesthood is recorded by the historians. In B.C. 241 he rescued the Palladium when the temple of Vesta was on fire, but lost his sight in consequence: he was, therefore, rewarded by the people with a statue on the Capitol, and the permission, previously granted to no one, of riding to the senate-house in a carriage. In addition to his other honours he was appointed dictator in B.C. 224, for the purpose of holding the comitia. His merits and distinctions are recorded by Pliny in an extract which he has made from the funeral oration delivered by his son, Q. Metellus. (Plin. Liv. Dionys. *ll. cc.*; Cic. *Cat.* 9, *pro Scaur.* 2; Val. Max. i. 4. § 4; Ov. *Fast.* vi. 436.)

2. Q. Caecilius L. f. L. n. Metellus, son of the preceding, is enumerated by Cicero in his list of Roman orators (*Brut.* 14, 19), and his oration at his father's funeral has been spoken of above. (Comp. Plin. *H. N.* vii. 43. s. 45.) He was elected one of the pontifices in B. C. 216, plebeian aedile in B. C. 209, and curule aedile in B. C. 208 (Liv. xxiii. 21, xxvii. 21, 36). In B. C. 207 he served in the army of the consul Claudius Nero, and was one of the legates sent to Rome to convey the joyful news of the defeat and death of Hasdrubal; and it was mainly in consequence of his services in this war that he owed his elevation to the consulship in the following year. On his return to Rome he was appointed magister equitum to M. Livius Salinator, who was nominated dictator for the purpose of holding the comitia, and it was at these comitia (B. C. 206) that he was elected consul with L. Veturius Philo, who had served with him in the campaign against Hasdrubal (Liv. xxvii. 51, xxviii. 9, 10; Cic. *Brut.* 14). The consuls received Bruttii as their province, in order to prosecute the war against Hannibal; but their year of office passed over without anything of importance occurring, and Metellus remained in the same province as proconsul, during the following year. At the end of the year he was recalled to Rome, and nominated dictator for the purpose of holding the comitia (Liv. xxviii. 10, 11, 45, 46, xxix. 10, 11). Q. Metellus had, like his other distinguished contemporaries, taken an active part in the Hannibalian war; but at the conclusion of this war in B. C. 201, he is reported to have said in the senate that he did not look upon its termination as a blessing to Rome, since he feared that the Roman people would now sink back again into its former slumbers, from which it had been roused by the presence of Hannibal. (Val. Max. vii. 2. § 3.)

Metellus survived the war many years, and was

employed in several public commissions. In B. C. 201 he was appointed one of the decemviri for dividing the public land in Samnium and Apulia among the Roman soldiers, who had served in Africa against Hannibal (Liv. xxxi. 4). In B. C. 185 he was one of the ambassadors sent to Philip of Macedonia and to the Achaeans. (Liv. xxxix. 24, 33; Polyb. xxiii. 6, &c., vel *Excerpt. Legat.* 40, 41; Paus. vii. 8. § 6, vii. 9. § 1.) The name of Metellus also occurs in the debates in the senate in B. C. 193, and his address to the censors in B. C. 179 is given by Livy. (Liv. xxxv. 8, xl. 46.)

3. L. Caecilius Metellus, brother of No. 2, had, after the battle of Cannae in B. C. 216, formed the project, with other noble youths, of abandoning Italy and trying their fortunes elsewhere; but P. Scipio compelled him and his associates to swear that they would abandon this design. In consequence of his conduct on this occasion the censors removed him from his tribe, and reduced him to the condition of an aerarian two years afterwards (B. C. 214), when he was quaestor. Notwithstanding this degradation he was elected tribune of the plebs for the following year, and immediately he had entered upon his office, he cited the censors before the court of the people, but was prevented by the other tribunes from proceeding in his accusation. (Liv. xxii. 53, xxiv. 18, 43; Val. Max. ii. 9. § 8, v. 6. § 7.)

4. M. Caecilius Metellus, brother of Nos. 2 and 3, was plebeian aedile in B. C. 208, the same year in which his brother Quintus was curule aedile, and praetor urbanus B. C. 206, during the consulship of Quintus. In the following year he was one of the ambassadors sent to king Attalus, and brought to Rome the sacred stone, which was regarded as the mother of the gods. (Liv. xxvii. 36, xxviii, 10, xxix. 11.)

5. Q. Caecilius Q. F. L. N. Metellus Macedonicus, son of No. 2, is first mentioned in B. C. 168, when he was serving in the army of Aemilius Paullus in Macedonia, and was sent to Rome with two others to announce the defeat of Perseus. In B. C. 148 he was praetor, and received Macedonia as his province, where Andriscus, who pretended to be a son of Perseus, and had assumed the name of Philip, had defeated the Roman praetor Juventius. He was, however, defeated and taken prisoner by Metellus. After Metellus had concluded this war he turned his arms against the Achaeans, who had insulted an embassy which he had sent to Corinth, and refused to listen to any overtures of peace. At the beginning of B. C. 146 he defeated Critoläus, the Achaean praetor, near Scarpheia in Locris, and subsequently an Arcadian army near Chaeroneia; but he was unable to bring the war to a conclusion before the arrival of the consul L. Mummius, for whom was reserved the glory of subduing Greece. On his return to Rome in B. C. 146, Metellus celebrated a triumph on account of his victory over Andriscus, and received in consequence the surname of Macedonicus.

Notwithstanding the glory which he had acquired in this war, Metellus was twice a candidate for the consulship without success; and he did not obtain this honour till B. C. 143 along with Ap. Claudius Pulcher. The province of Nearer Spain fell to the lot of Metellus, who carried on the war with success during this and the following year against the Celtiberi, and was succeeded by Q. Pompeius in B. C. 141. Many anecdotes are related of his conduct during this campaign; the severity with which he maintained discipline, the humanity which he displayed on one occasion towards the enemy (a rare virtue with Roman generals!), and the prudence and skill with which he prosecuted the war, are particularly celebrated by Valerius Maximus and Frontinus. But he sullied his reputation by the efforts which he used to render his army as inefficient as possible on his departure from the province, in order that his successor, Q. Pompeius, whom he envied and hated, might find it difficult to obscure his glory.

In B. C. 131 Metellus was censor with Q. Pompeius, the first time that both the censors were elected from the plebs. In his censorship Metellus proposed that every Roman should be compelled to marry, for the purpose of increasing the free population of the city: the oration which he delivered on the subject was extant in the time of Augustus, and was read by that emperor in the senate when he brought forward his law *de Maritandis Ordinibus*. (Suet. *Aug.* 89.) Some fragments of it are preserved by A. Gellius (i. 6), who, however, attributes it erroneously to Metellus Numidicus. Metellus during his censorship narrowly escaped death at the hands of the tribune C. Atinius Labeo, whom he had expelled from the senate during the first year of his censorship, and who, in the following year, seized him in the forum and commanded him to be thrown down the Tarpeian rock: he was rescued from death by the intervention of another tribune, but Labeo revenged himself by dedicating the property of Metellus to the gods.

It is related of Metellus, that he was a political opponent of Scipio Africanus the younger, but that he conducted his opposition without any bitterness or malice, and was one of the first at his death to recognise and acknowledge his greatness. He united with the aristocracy in opposing the measures of the Gracchi; and the speech which he delivered against Tib. Gracchus is referred to by Cicero, who speaks highly of his eloquence, and alludes to several of his orations. (Cic. *de Orat.* i. 49, *Brut.* 21.) Like the other Roman nobles of his time, he either had or pretended to have a love of art. He erected a splendid porticus, and two temples dedicated to Jupiter and Juno, which were the first at Rome built of marble; and in front of them was placed the celebrated group of horsemen who fell at the battle of the Granicus, which Lysippus executed at the command of Alexander the Great, and which Metellus carried to Rome, on the conquest of Andriscus in Macedonia.

Metellus died in B. C. 115, when his son Marcus was consul, full of years and honours. He is frequently quoted by the ancient writers as an extraordinary instance of human felicity. Not only was he distinguished by his noble birth, his military glory, and the high political offices he had held, but his was the rare lot of living to see four sons rise to the highest honours of the state, and of being carried to the funeral pile by these four children. Three of these sons had obtained the consulship in his lifetime, and the fourth was a candidate for the office at the time of his father's death. Metellus also left behind him two married daughters (not three, as some writers state), and numerous grandchildren. (Liv. *Epit.* 49, 50, 52, 53, 59; Vell. Pat. i. 11; Tac. *Ann.* xii. 62; Flor ii. 14, 17; Eutrop. iv. 13, 16; Aurel. Vic. *de Vir*

Ill. 61; Zonar. ix. 28; Paus. vii. 13, 15; App. *Hisp.* 76; Val. Max. ii. 7. § 10, iii. 2. § 21, v. 1. § 5, vii. 1. § 1, vii. 5. § 4, ix. 3. § 7; Frontin. *Strat.* iii. 7, iv. 1. § 23; the passages of Cicero in Orelli's *Onom. Tull.* vol. ii. p. 102; Meyer, *Orator. Roman. Fragm.* p. 159, 2d. ed.)

6. L. Caecilius Q. f. L. n. Metellus Calvus, brother of No. 5, was consul B. C. 142 with Q. Fabius Maximus Servilianus. All that is recorded of this Metellus is that he bore testimony, along with his brother Macedonicus, against Q. Pompeius, the consul of B. C. 141, when he was accused of extortion. (Oros. v. 4; Obsequ. 81; Cic. *ad Att.* xii. 5. § 3, *pro Font.* 7; Val. Max. viii. 5. § 1.)

7. Q. Caecilius Q. f. Q. n. Metellus Balearicus, eldest son of No. 5, was consul B. C. 123 with T. Quinctius Flamininus, and during this year and the following carried on war against the inhabitants of the Balearic islands, who were accused of piracy. He entirely subdued them, and founded several cities in the islands; and in consequence of his victories he obtained a triumph in B. C. 121, and received the surname of Balearicus. He was censor in B. C. 120 with L. Calpurnius Piso. (Plut. *de Fort. Rom.* 4; Cic. *Brut.* 74, *pro Dom.* 53; Liv. *Epit.* 60; Eutrop. iv. 21, who erroneously calls him Lucius; Oros. v. 13; Flor. iii. 8; Strab. iii. p. 167.)

8. L. Caecilius Q. f. Q. n. Metellus Diadematus, brother of the preceding and son of No. 5, has been frequently confounded with Metellus Dalmaticus, consul B. C. 119 [No. 13], who was a son of Metellus Calvus [No. 6]. Metellus Diadematus received the latter surname from his wearing for a long time a bandage round his forehead, in consequence of an ulcer. He was consul B. C. 117, with Q. Mucius Scaevola; and Eutropius (iv. 23) erroneously ascribes to him the triumph of Dalmaticus. Clinton (*ad ann.*) falls into the same mistake. He lived to see the return of his first-cousin Metellus Numidicus from exile, and exerted himself to obtain his recall. (Cic. *post Red. in Sen.* 15, *post Red. ad Quir.* 3.)

9. M. Caecilius Q. f. Q. n. Metellus, brother of the two preceding and son of No. 5, was consul B. C. 115, with M. Aemilius Scaurus, the year in which his father died. In B. C. 114 he was sent to Sardinia as proconsul, to suppress an insurrection in the island, which he succeeded in doing, and obtained a triumph in consequence in B. C. 113, on the same day as his brother Caprarius. (Vell. Pat. i. 11, ii. 8; Eutrop. iv. 25.)

The annexed coin which bears the legend M. METELLUS Q. F. was struck by order of the preceding Metellus. The reverse represents the head

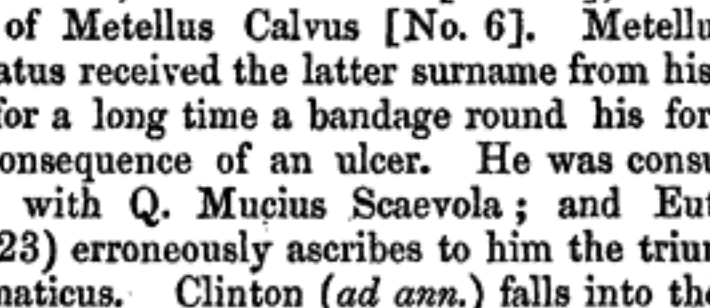

COIN OF M. METELLUS.

of an elephant enclosed in Macedonian shields, and the whole surrounded by a laurel crown: the elephant has reference to the victory of his great-grandfather in Sicily over the Carthaginians [No. 1], and the Macedonian shields to the conquest of Andriscus in Macedonia by his father [No. 5]. (Eckhel, vol. v. p. 151.)

10. C. Caecilius Q. f. Q. n. Metellus Caprarius, younger brother of the three preceding, and son of No. 5. The origin of his surname is quite uncertain. He served under Scipio at the siege of Numantia, B. C. 133, and the abuse which he received from Scipio, according to the tale related by Cicero (*de Orat.* ii. 66), may have been owing to the enmity between his father [see above, p. 1057, b.] and Scipio, rather than to any demerits of his own. He was consul B. C. 113 with Cn. Papirius Carbo, and went to Macedonia to carry on war with the Thracians, whom he quickly subdued. He obtained a triumph in consequence in the same year and on the same day with his brother Marcus. He was censor in B. C. 102 with Metellus Numidicus; and he exerted himself, along with his brother Lucius, to obtain the recall of Numidicus from banishment in B. C. 99. (Eutrop. iv. 25; Tac. *Germ.* 37; Obsequ. 98; Vell. Pat. ii. 8; Cic. *post Red. in Sen.* 15, *post Red. ad Quir.* 3.) The annexed coin was struck by order of this C. Metellus. The head of the obverse is that of Pallas, and the elephants drawing a triumphal car on the reverse, refer, like the reverse of the preceding coin, to the victory of the ancestor of L. Metellus over the Carthaginians. [No. 1.]

COIN OF C. METELLUS.

11, 12. Caeciliae (Metellae), two sisters of the preceding four brothers. [Caecilia, Nos. 1, 2.]

13. L. Caecilius L. f. Q. n. Metellus Dalmaticus, son of No. 6, and frequently confounded, as has been already remarked, with Diadematus. [No. 8.] He is spoken of by Cicero as the maternal grandfather of Scaurus, whom Cicero defended, since his daughter Caecilia married the father of Scaurus. Metellus was consul in B. C. 119, with L. Aurelius Cotta, and through desire of a triumph declared war against the Dalmatians, who had been guilty of no offence against Rome. The Dalmatians offered no opposition to him, and after passing the winter quietly in their town of Salonae, he returned to Rome and obtained the undeserved honour of a triumph, and the surname Dalmaticus or Delmaticus. With the booty obtained in this war he repaired the temple of Castor and Pollux. In B. C. 115 he was censor with Cn. Domitius Ahenobarbus, and, in conjunction with his colleagues, expelled thirty-two members from the senate, among whom was C. Licinius Geta, who was afterwards censor himself. Metellus was also pontifex maximus; and the decision which he came to in the case of the Vestals, who were brought before him for trial in B. C. 114, was generally condemned. [See above, p. 782, a.] He was alive in B. C. 100, when he is mentioned as one of the senators of high rank, who took up arms against Saturninus. (Appian. *Illyr.* 11; Liv. *Epit.* 62; Cic. *pro Scaur.* 2; Plut. *Pomp.* 2; Cic. *Verr.* i. 55, 59, *pro Cluent.* 42; Ascon. *in Cic. Mil.* p. 46, ed Orelli; Cic. *pro C. Rabir.* 7.)

14. Q. Caecilius L. f. Q. n. Metellus Numidicus, younger brother of the preceding and son of No. 6, was one of the most distinguished members of his family. The character of Metellus stood very high among his contemporaries; in an age of growing corruption his personal integrity remained unsullied; and he was distinguished for his abilities in war and peace. He was one of the chief leaders of the aristocratical party at Rome, and displayed the usual arrogance and contempt for all those who did not belong to his order, which distinguished the Roman nobles of his time. The year of his praetorship is not stated; but it was probably after his return from his praetorian province that he was accused of extortion, on which occasion it is related that the judges had such confidence in his integrity that they refused to look at his accounts when they were produced in court. Some modern writers, however, suppose that this trial took place after his return from Numidia (Cic. *pro Balb.* 5, *ad Att.* 1, 16; Val. Max. ii. 10. § 1). Metellus obtained the consulship in B. C. 109, with M. Junius Silanus, and received Numidia as his province, with the conduct of the war against Jugurtha, who had in the year before inflicted great disgrace upon the Roman arms. Their honour, however, was fully retrieved by Metellus, who gained a great victory over Jugurtha near the river Muthul. It is unnecessary to enter here into the details of the war, as they are given in the life of Jugurtha. Metellus remained in Numidia during the following year as proconsul, but as he was chiefly occupied in the siege of towns, and was unable to bring the war to a conclusion, his legate C. Marius, whom he had grossly affronted [see above p. 954, a.], industriously circulated reports in the camp and the city that Metellus designedly protracted the war, for the purpose of continuing in the command. These rumours had the desired effect. Marius was raised to the consulship, Numidia was assigned to him as his province, and Metellus saw the honour of finishing the war snatched from his grasp. The blow was all the heavier, since his successor had sprung from the lower classes, and had at the commencement of his political career been assisted by Metellus himself [see p. 952, a.]. So bitter were his feelings that he could not brook the sight of Marius, and accordingly left the army in charge of his legate P. Rutilius, who was to hand it over to Marius. On his arrival at Rome, Metellus was, contrary to his expectation, received with the utmost respect and applause. The people probably felt that injustice had been done him: he celebrated a splendid triumph in B. C. 107, received the honorary surname of Numidicus, and retired into private life, full of glory and honour.

In B. C. 102 Metellus was censor with his cousin Metellus Caprarius. He attempted to expel from the senate L. Appuleius Saturninus and Servilius Glaucia, two of the greatest enemies of the aristocracy, but was prevented by the interposition of his colleague from carrying his design into effect. He refused to allow the name of L. Equitius, who pretended to be a son of Gracchus, to stand upon the list of citizens, notwithstanding the popular tumult which this refusal occasioned. Saturninus and his party resolved in revenge to ruin Metellus, and were supported in their design by Marius, who hated Metellus both on personal and political grounds. By the murder of A. Nonius, who was likewise a candidate for the tribunate, Saturninus obtained this dignity in B. C. 100, the same year in which Glaucia was praetor and Marius consul for the sixth time. Saturninus forthwith proposed an agrarian law, to which he added the clause, that the senate should swear obedience to it within five days after its enactment, and that whosoever should refuse to do so should be expelled from the senate, and pay a fine of twenty talents. In order to entrap his enemy, Marius got up in the senate and asserted that he would never take the oath; and Metellus made the same declaration; but when the senators were summoned to the rostra to comply with the law, Marius was the first to swear obedience, and Metellus was the only one in the senate who refused to do so. He was therefore expelled from the senate; and, not contented with this, the tribune brought forward a bill to punish him with exile. The friends of Metellus were ready to take up arms, if necessary, to resist the law; but Metellus would not avail himself of their assistance, and, in order to avoid a civil commotion, he departed from the city, and retired to Rhodes, where he bore his loss with great calmness, without troubling himself about his return. In the course of the same year, however, the mad schemes of Saturninus occasioned his own ruin and that of his friends; and the popular party received such a severe blow in consequence of their death, that very little opposition was offered to the recall of Metellus, which was proposed in the following year (B. C. 99) by the tribune Q. Calidius. The son of Metellus exerted himself so strongly in support of the rogation of Calidius, that he obtained from his contemporaries the surname of Pius. According to a tale preserved by Cicero (*de Nat. Deor.* iii. 33), Q. Varius, who was tribune of the plebs B. C. 91, and a violent enemy of the aristocracy, poisoned a Metellus, and as Cicero mentions him without any surname, he probably means the great Metellus Numidicus. The tale, however, may have been invented by the hatred of party.

The general character of Metellus has been already pourtrayed. He was certainly one of the best specimens of his class, and probably one of the most virtuous citizens of his time. He was not ignorant of literature and art, and was a generous patron of both. In his youth he had heard Carneades in Rome; he was a friend and patron of the poet Archias; and when he went into exile he took with him the rhetorician L. Aelius Praeconinus or Stilo, and occupied his time in reading the works and hearing the lectures of the philosophers. His powers of oratory are spoken of with praise by Cicero, and his orations continued to be read with admiration in the time of Fronto. (Sall. *Jug.* 43—88; Plut. *Marius;* Liv. *Epit.* 65, 69; Vell. Pat. ii. 11; Aurel. Vic. *de Vir. Ill.* 62; Flor. iii. 1; Eutrop. iv. 27; Oros. v. 15; Appian, *B. C.* i. 28, 30—33; Val. Max. ii. 10. § 1, ix. 7 § 2; Gell. i. 6, xvii. 2; Fronto, p. 15; the passages of Cicero in Orelli's *Onom. Tull.* vol. ii. p. 103, &c.; Meyer, *Orator. Roman. Fragm.* p. 272, &c. 2nd ed.)

15. Caecilia (Metella), sister of the two preceding, and daughter of No. 6, married Lucullus, the father of the conqueror of Mithridates. [Caecilia, No. 3.]

16. Q. Caecilius Q. f. Q. n. Metellus Nepos, son of Balearicus [No. 7], and grandson of the celebrated Macedonicus [No. 5], appears to

have received the surname of Nepos, because he was the eldest grandson of the latter; for the Metelli were so numerous that it became necessary, for the sake of distinction, that each member of the family should have some personal designation. This surname of Nepos was also borne by one of his children [No. 21]. Metellus Nepos exerted himself in obtaining the recall of his kinsman Metellus Numidicus from banishment in B. C. 99, and was consul the following year, B. C. 98, with T. Didius. In this year the two consuls carried the lex Caecilia Didia. (Cic. *post Red. in Sen.* 15, *pro Dom.* 20, *ad Att.* ii. 9; Schol. Bob. *pro Sext.* p. 310, ed. Orelli; Obsequ. 107.)

17. CAECILIA (METELLA), sister of the preceding, and daughter of Balearicus, married App. Claudius, consul in B. C. 79. [CAECILIA, No. 4.]

18. CAECILIA (METELLA), daughter of Dalmaticus [No. 13], married first Scaurus, consul in B. C. 115, and afterwards the dictator Sulla. [CAECILIA, No. 5.]

19. Q. CAECILIUS Q. F. L. N. METELLUS PIUS, son of Numidicus [No. 14], received the surname of Pius on account of the love which he displayed for his father when he besought the people to recall him from banishment, in B. C. 99. He was about twenty years of age when he accompanied his father to Numidia in B. C. 109. He obtained the praetorship in B. C. 89, and was one of the commanders in the Marsic or Social war, which had broken out in the preceding year. He defeated and slew in battle Q. Pompaedius, the leader of the Marsians in B. C. 88. He was still in arms in B. C. 87, prosecuting the war against the Samnites, when Marius landed in Italy and joined the consul Cinna. The senate, in alarm, summoned Metellus to Rome; and, as the soldiers placed more confidence in him than in the consul Octavius, they entreated him to take the supreme command shortly after his arrival in the city. As he refused to comply with their request, numbers deserted to the enemy; and finding it impossible to hold out against Marius and Cinna, he left the city and went to Africa. Here he collected a considerable force and was joined by Crassus, who had also fled thither from Spain, but they quarrelled and separated shortly afterwards. In B. C. 84 Metellus was defeated by C. Fabius, one of the Marian party. He therefore returned to Italy, and remained in Liguria; but hearing of the return of Sulla from Asia in the following year (B. C. 83), he hastened to meet him at Brundisium, and was one of the first of the nobles who joined him. In the war which followed against the Marian party, Metellus was one of the most successful of Sulla's generals. Early in B. C. 82, Metellus gained a victory over Carrinas, near the river Aesis in Umbria, defeated shortly afterwards another division of Carbo's army, and finally gained a decisive victory over Carbo and Norbanus, near Faventia, in Cisalpine Gaul.

In B. C. 80, Metellus was consul with Sulla himself. In this year he rewarded the services of Calidius, in obtaining the recall of his father from banishment, by using his influence to obtain for him the praetorship. In the following year (B. C. 79), Metellus went as proconsul into Spain, in order to prosecute the war against Sertorius, who adhered to the Marian party. Here he remained for the next eight years, and found it so difficult to obtain any advantages over Sertorius, that not only was he obliged to call to his aid the armies in Nearer Spain and in Gaul, but the Romans also sent to his assistance Pompey with proconsular power and another army. Sertorius, however, was a match for them both; and when Metellus, after frequent disasters, at length gained a victory over Sertorius, he was so elated with his success, that he allowed himself to be saluted imperator, and celebrated his conquest with the greatest splendour. But Sertorius soon recovered from this defeat, and would probably have continued to defy all the efforts of Metellus and Pompey, if he had not been murdered by Perperna and his friends in B. C. 72. [SERTORIUS.] Metellus returned to Rome in the following year, and triumphed on the 30th of December.

In B. C. 65, Metellus was one of those who supported the accusation against C. Cornelius. He was pontifex maximus, and, as he was succeeded in this dignity by C. Caesar in B. C. 63, he must have died either in this year or at the end of the preceding. Metellus Pius followed closely in the footsteps of his father. Like him, he was a steady and unwavering supporter of the aristocracy; like him, his military abilities were very considerable, but not those of a first-rate general, and he was unable to adapt himself or his troops to the guerilla-warfare which had to be carried on in Spain; like his father, again, his personal character contrasted most favourably with the general dissoluteness of his contemporaries; and lastly, he imitated his father in the patronage which he bestowed upon Archias and other poets. His conduct at the time of his father's banishment, and the gratitude which he showed to Q. Calidius, are especially deserving of praise. He adopted the son of Scipio Nasica, who is called in consequence Metellus Pius Scipio [No. 22]. (Sall. *Jug.* 64; Appian, *B. C.* i. 33, 53, 68, 80—91, 97, 103, 108—115; Aurel. Vic. *de Vir. Ill.* 63; Oros. v. 18, 28; Plut. *Mar.* 42, *Crass.* 6, *Sertor.* 12—27; Liv. *Epit.* 84, 91, 92; Vell. Pat. ii. 15, 28—30; Dion Cass. xxvii. 37; Plut. *Caes.* 7; Cic. *pro Arch.* 4, 5, 10, *pro Planc.* 29, *pro Cluent.* 8, *pro Balb.* 2, 22; Ascon. *in Cic. Corn.* p. 60, ed. Orelli.)

20. Q. CAECILIUS Q. F. Q. N. METELLUS CELER, consul B. C. 60, was son of Nepos, consul B. C. 98. [No. 16.] The latter was most probably his father, but his descent has given rise to much dispute. Cicero and Asconius both call Metellus Celer the *frater* of the younger Metellus Nepos [No. 21], and Asconius states that the latter was the son of the elder Nepos [No. 16], the grandson of Balearicus [No. 7], and the great-grandson of Macedonicus [No. 5]. (Cic. *ad Fam.* v. 1, 2; Ascon. *in Cornel.* p. 63.) From the way in which Celer speaks of Nepos, as well as from other circumstances, we are led to conclude that they were brothers and not first-cousins. The only difficulty in this supposition is, that they both bear the praenomen Quintus; but the ingenious hypothesis of Manutius (*ad Cic. l. c.*) removes this difficulty. He supposes that the elder Nepos [No. 16] may have had two sons, one called Quintus and the other perhaps Lucius: that the latter, the subject of this notice, was adopted by the Q. Metellus Celer, who is mentioned by Cicero as one of the orators in B. C. 90, and that he received in consequence the praenomen Quintus and the cognomen Celer. Manutius further supposes that after the death of the elder son Quintus, the wife of Nepos bore him a

third son, to whom he again gave the names of Quintus and Nepos. This supposition accounts not only for the two brothers bearing the same praenomen, but also for the younger, and not the elder, having the cognomen of his father.

In B. C. 66, Metellus Celer served as legate in the army of Pompey in Asia, and distinguished himself by repulsing an attack which Oroeses, king of the Albanians, made upon his winter-quarters. He returned to Rome before Pompey, and was praetor in B. C. 63, the year in which Cicero was consul. Like the other members of his family he distinguished himself during his year of office by a warm support of the aristocratical party. He prevented the condemnation of C. Rabirius by removing the military flag from the Janiculum, as has been already narrated in the life of Caesar [Vol. I. p. 541]. He co-operated with Cicero in opposing the schemes of Catiline; and, when the latter left the city to make war upon the republic, Metellus had the charge of the Picentine and Senonian districts. By blocking up the passes he prevented Catiline from crossing the Apennines and penetrating into Gaul, and thus compelled him to turn round and face Antonius, who was marching against him from Etruria. In the following year, B. C. 62, Metellus went with the title of proconsul into the province of Cisalpine Gaul, which Cicero had relinquished because he was unwilling to leave the city. Although Metellus and Cicero had been thus closely connected, yet he was exceedingly angry when the orator attacked his brother Nepos, who had given him, however, abundant provocation. [See below, No. 21.] The letter which Celer wrote to Cicero on this occasion is still preserved, and is very characteristic of the haughty aristocratical spirit of the family. Cicero's reply is very clever. (Cic. *ad Fam.* v. 1, 2.)

In B. C. 61, Metellus was consul elect, and by his personal influence prevented the celebration of the Compitalia, which a tribune of the plebs was preparing to celebrate in opposition to a senatus-consultum. Towards the end of the year he took an active part in conjunction with M. Cato, and others of the aristocracy, in resisting the demands of the publicani, who petitioned the senate to allow them to pay a smaller sum for the farming of the taxes in Asia than they had agreed to give. Their request was accordingly refused, but was subsequently granted, in B. C. 59, by Caesar, who brought forward a bill in the comitia for the purpose. In B. C. 60, Metellus was consul with L. Afranius, who was a creature of Pompey, and had been raised to this dignity by Pompey's influence. Pompey was anxious to obtain the ratification of his acts in Asia, and an assignment of lands for his soldiers; but Afranius was not a man of sufficient ability and energy to be of much service to him, and Metellus thwarted all his plans, since Pompey, and not Caesar, was generally regarded at that time as the most formidable enemy of the aristocracy. It was this opposition which drove Pompey into the arms of Caesar, and thus prepared the downfall of the republic. So resolute was the opposition of Metellus to the agrarian law of the tribune L. Flavius, which he brought forward in order to provide for Pompey's veterans, that the tribune had him dragged to prison; but even this did not frighten Metellus, and the law was in consequence abandoned. He acted with such energy and decision in favour of the aristocracy that Cicero calls him "egregius consul"; and although he did not at first oppose the adoption of Clodius into a plebeian family, apparently not attaching much importance to the matter, yet as soon as he perceived that Clodius was resolved to favour the views of the democratical party, Metellus opposed his plans to the utmost of his power. Clodius was the first-cousin of Metellus, being the son of his father's sister, and likewise the brother of his own wife; but he did not allow this family connection to produce any change in his political conduct. As a war threatened to break out in Gaul, the senate determined that the consuls should draw lots for the provinces of the Gauls; but Metellus did not leave Rome this year, nor apparently the next. In B. C. 59, the year of Caesar's consulship, he took a leading part in the opposition to the agrarian law of Caesar, but in vain. He died in the course of the same year, so unexpectedly, that it was suspected that he had been poisoned by his wife Clodia, with whom he lived on the most unhappy terms, and who was a woman of the utmost profligacy. The character of Metellus has been sufficiently indicated in the preceding sketch of his life: he was one of the great leaders of the aristocracy, but did not possess either sufficient influence or sufficient genius to cope with such men as Caesar and Pompey. His oratory is spoken of favourably by Cicero, and was more adapted to the popular assemblies than to the courts. (Dion Cass. xxxvi. 37, and libb. xxxvii. xxxviii; Sall. *Cat.* 57; the passages of Cicero in Orelli's *Onom. Tull.* vol. ii. p. 107.)

21. Q. METELLUS, Q. F. Q. N. METELLUS NEPOS, brother of the preceding, and son of the elder Nepos [No. 16]. In B. C. 67 he served as legate of Pompey in the war against the pirates, and was still with him in Asia in B. C. 64. In B. C. 63 he returned to Rome, in order to become a candidate for the tribunate, that he might thereby favour the views of Pompey. The aristocracy, who now dreaded Pompey more than any one else in the state, were in the utmost consternation. They brought forward M. Cato as a rival candidate, and succeeded in carrying his election, but were unable to prevent the election of Metellus likewise. Metellus entered upon his office on the 10th of December, B. C. 63, and commenced his official career by a violent attack upon Cicero, whom he looked upon as the main support of the existing order of things. He openly asserted that he who had condemned Roman citizens without a hearing ought not to be heard himself, and accordingly prevented Cicero from addressing the people on the last day of his consulship, when he had to lay down his office, and only allowed him to take the usual oath, whereupon Cicero swore that he had saved the state. On the 1st of January, B. C. 62, Cicero attacked Metellus with great bitterness in the senate, and two days afterwards Metellus replied to him with equal bitterness, upbraiding him with his low origin, denouncing him as a tyrant for condemning Roman citizens to death unheard, and threatening him with an impeachment. Stung to the quick, Cicero published an oration against him, entitled "Metellina," of the nature of which the second Philippic will probably give us the best idea. Supported by Caesar, who was anxious, above all things, to drive Pompey to an open rupture with the senate, Metellus brought forward a bill to summon Pompey, with his army, to Rome, in order

to restore peace and protect the citizens from arbitrary punishment. Parties were in the state of the highest exasperation: on the day on which the bill was to be brought forward, Cato attempted to prevent its being read, but was driven out of the forum by force. He soon, however, returned, supported by a large body of the aristocracy; and this time the victory remained in their hands. Metellus was obliged to take to flight, and repaired to Pompey: the senate proposed to deprive him of his office, and according to some accounts actually did so.

Metellus returned to Rome with Pompey, and was raised to the praetorship in B. C. 60. In this year he brought forward a law for the abolition of the vectigalia in Italy; and the senate, out of hatred to Metellus, attempted to call the law by the name of some other person. In the following year he appears not to have gone to a province, but to have remained in Rome. In B. C. 57 he was consul with P. Cornelius Lentulus Spinther. Cicero, who had been banished in the preceding year, and whose friends were now exerting themselves to obtain his recall, was greatly alarmed at the election of Metellus, since he was one of his bitterest personal enemies. But since Clodius had offended both Pompey and Caesar, and the latter was anxious to mortify and weaken the power of the demagogue, Metellus, out of respect to them, suppressed his feelings towards Cicero, and announced in the senate on the 1st of January, that he should not oppose his recall from exile. Cicero wrote to him to express his gratitude (*ad Fam.* v. 4), and in subsequent speeches he frequently praises his moderation and magnanimity. At the same time the friends of Cicero at Rome seem to have had some suspicions of Metellus; but he was eventually induced, very much by the influence of his relative, P. Servilius, to give a hearty support to Cicero's friends, and in the month of September the orator was at Rome. But almost immediately afterwards we again find Metellus on the other side, and in the month of November using his efforts to obtain the aedileship for Clodius.

In B. C. 56 Metellus administered the province of Nearer Spain. Either before he left Rome or soon afterwards Metellus had quarrelled with Clodius, and this enmity naturally led to a reconciliation with Cicero, to whom he writes in apparently cordial terms (*ad Fam.* v. 3). In the month of April he repaired, with many other distinguished Roman nobles, to Caesar's winter-quarters at Luca, doubtless with the view of obtaining the prolongation of his command. On his return to Spain he made a sudden and apparently unjustifiable attack upon the Vaccaei, whom he defeated; but in the following year (B. C. 55) they took the town of Clunia from him, and advanced with such considerable forces that Metellus dared not attack them. Metellus seems to have returned to Rome in the course of this year, and to have died in the same year, as his name does not occur again. In his testament he left Carrinas (probably the consul of B. C. 43) the heir of all his property, passing over all the Metelli and likewise the Claudii, with whom he was so nearly connected (Val. Max. vii. 8. § 3.) Metellus did not adhere strictly to the political principles of his family. He did not support the aristocracy, like his brother; nor, on the other hand, can he be said to have been a leader of the democracy. He was in fact little more than a servant of Pompey, and according to his bidding at one time opposed, and at another supported Cicero. (App. *Mithr.* 95; Flor. iii. 6; Joseph. *Ant.* iv. 2. § 3, *B. J.* i. 6. § 2; Plut. *Cat. Min.* 20; Dion Cass. xxxvii. 38—51, xxxix. 1—7, 54; Plut. *Caes.* 21; the passages of Cicero in Orelli's *Onom. Tull.* vol. ii. p. 107, &c.)

22. Q. Caecilius, Q. F. Metellus Pius Scipio, the adopted son of Metellus Pius [No. 19]. He was the son of P. Cornelius Scipio Nasica, praetor B. C. 94, and Licinia, a daughter of the orator L. Crassus, and was a grandson of P. Cornelius Scipio Nasica, consul B. C. 111, and Caecilia, a daughter of Metellus Macedonicus. Through his grandmother he was therefore descended from the family of the Metelli, into which he was subsequently adopted. Before his adoption he bore the names of P. Cornelius Scipio Nasica, and hence his name is given in various forms. Sometimes he is called P. Scipio Nasica, sometimes Q. Metellus Scipio, and sometimes simply Scipio or Metellus. His full legal name, as it appears in a senatus consultum (Cic. *ad Fam.* viii. 8), is the one given at the commencement of this notice. Appian erroneously gives him the praenomen Lucius. (*B. C.* ii. 24.)

Metellus is first mentioned in B. C. 63, when he is said to have come to Cicero by night, along with M. Crassus and Marcellus, bringing with them letters relating to the conspiracy of Catiline. In B. C. 60 he was elected tribune of the plebs, but was accused of bribery by M. Favonius, who had failed in his election, and was defended by Cicero. He was tribune in B. C. 59, and was one of the college of pontiffs before whom Cicero spoke respecting his house in B. C. 57. In the latter year he exhibited gladiatorial games in honour of his deceased father, Metellus Pius. In B. C. 53 Scipio was a candidate for the consulship along with Plautius Hypsaeus and Milo, and was supported by the Clodian mob, since he was opposed to Milo. The candidates had recourse to the most unblushing bribery, and to open violence and force. The most frightful scenes were daily occurring in the streets of Rome; and these disturbances were secretly fomented by Pompey, who was anxious to be named dictator, for the purpose of restoring order to the city, and thereby possessing the power which might enable him to crush Caesar, of whom he had now become jealous. The comitia could not be held for the election of consuls; and when the murder of Clodius at the beginning of the following year, B. C. 52, threw the state almost into anarchy, the senate consented that Pompey should be elected sole consul. This took place at the end of February; and shortly afterwards he married Cornelia, the daughter of Scipio, to whom he showed particular favour. Hypsaeus and Scipio were both accused of bribery; but though both were equally guilty, the former only was condemned. On the 1st of August Pompey made Scipio his colleague in the consulship; and Scipio showed his gratitude by using every effort to destroy the power of Caesar and strengthen that of Pompey. He was all the more ready to exert himself in Pompey's favour, since the latter was now obliged to enter into a close connection with the aristocratical party, to which Scipio belonged, for the purpose of crushing his rival. One of the first acts of Metellus after his appointment to the consulship was to bring forward a law restoring to the censors the powers

of which they had been deprived by Clodius, intending thereby to expel Caesar's friends from the senate; for that he was actuated by no desire to preserve the purity and morality of the body, the scandalous tale related by Valerius Maximus (ix. 1. § 8) is a sufficient proof. In the following year (B. C. 51) Scipio proposed in the senate on the 1st of September that the senate should take into consideration the Gallic provinces on the 1st of March in the following year; but as this proposition was considered rather too open a declaration of hostility against Caesar, it was decreed that the consular provinces in general should be brought before the senate on that day. When stronger measures were resolved upon by the aristocracy, Scipio again appeared foremost in urging their adoption. He warmly seconded the consul Lentulus when he proposed in the senate at the beginning of January, B. C. 49, that Caesar should dismiss his army by a certain day, or else be regarded as an enemy of the state; and when the tribunes, M. Antonius and Q. Cassius, placed their veto upon the decree, Scipio urged on matters to an open rupture, and refused to listen to any overtures of peace. The consequence was that the two tribunes fled from the city, and Caesar took up arms against the senate. In the division of the provinces, which was made a few days afterwards, Syria fell to the lot of Scipio, who hastened thither without delay. His conduct in the province is drawn by Caesar in the blackest colours (*B. C.* iii. 31, 32). Although he suffered some loss in an engagement with the inhabitants of Mount Amanus, he assumed the title of imperator, and had it struck upon his coins. His exactions and extortions were almost unparalleled: new taxes of all kinds were imposed upon the inhabitants; Roman officers were sent into every part of the province to collect them; and there was scarcely a village which escaped their marauding visits: they plundered on their own account as well as on account of their general; and they had the fullest licence given them for every kind of oppression. After collecting large sums of money and a considerable body of troops, he took up his winter-quarters at Pergamum, leaving his province quite unprotected and exposed to a fresh attack of the Parthians. At the beginning of the following year, B. C. 48, he was preparing to plunder the temple of Diana in Ephesus, when he received a summons from Pompey to join him with his troops, as Caesar had already crossed over to Greece. Caesar sent Domitius Calvinus into Macedonia, and L. Cassius Longinus into Thessaly to oppose Scipio, but no battle took place between them, according to the statement of Caesar (*B. C.* iii. 36—38), although a different account is given by other writers. (Dion Cass. xli. 51; Appian, *B. C.* ii. 60.) At all events Scipio was unable to join Pompey till Caesar's repulse at Dyrrhachium obliged Calvinus to unite his forces with those of Caesar. Scipio thereupon took possession of Larissa, and shortly after joined Pompey, who divided the command of the army with him. Confident of success, the nobles in Pompey's camp began to quarrel with one another respecting the division of the spoil; and Scipio had a violent altercation, which descended to personal abuse, with Domitius Ahenobarbus and Lentulus Spinther, respecting the office of pontifex maximus, which Caesar then held. The battle of Pharsalia annihilated these prospects. In this battle Scipio commanded the centre of the Pompeian troops, and was opposed by his old adversary, Domitius Calvinus.

After the loss of the battle of Pharsalia, Metellus fled, first to Corcyra and then to Africa, where it was hoped that the army of Attius Varus and the assistance of Juba, king of Numidia, might restore the fallen fortunes of the Pompeian party. Through the influence of Cato, Scipio obtained the supreme command, as being of consular rank, much to the chagrin of Varus, who laid claim to it. As soon as Scipio had received the command, he attempted to destroy the important town of Utica, in order to gratify Juba, and it was with difficulty that Cato prevented him from doing it. His conduct in Africa seems to have been as oppressive as it had been in Syria; in every direction he plundered the inhabitants and laid waste the country. At length Caesar landed in Africa, at the end of December, B. C. 47, and in the month of April in the following year, B. C. 46, he defeated Scipio and Juba at the decisive battle of Thapsus. Scipio immediately fled to the sea, and with a small squadron of ships steered first for Utica; but, learning from Cato that there would be no security for him there, he put out to sea, intending to sail over to Spain. Contrary winds, however, obliged him to put back to Hippo Regius, where he fell in with the fleet of P. Sittius, who fought on Caesar's side. His small squadron was overpowered; and, as he saw that escape was impossible, he stabbed himself and leaped into the sea.

Scipio never exhibited any proofs of striking abilities either in war or in peace; and the prominent part which he played in these stormy times was chiefly owing to his high connections, being a Scipio by birth, a Metellus by adoption, and, by the marriage of his daughter, the father-in-law of Pompey. The love of country and the freedom of the republic (the watchwords with which he fought against Caesar) were a mere sham; he was only anxious to obtain for himself and his party the exclusive possession of the offices of the state and of the provinces, that they might realise fortunes to gratify their love of luxury and pomp. In public, Scipio showed himself cruel, vindictive, and oppressive; in private, he was mean, avaricious, and licentious, even beyond most of his contemporaries. A striking instance of his profligacy is given in the tale related by Valerius Maximus, which has already been referred to. (Plut. *Cic.* 15; Dion Cass. xl. 51, xliii. 9; Appian, *B. C.* ii. 24, 25, 60, 76, 87, 95—100; Caes. *B. C.* i. 1—4, iii. 31—33, 36, 57, 82, 83, *B. Afric.* passim; Plut. *Pomp.* 55, *Caes.* 30, *Cat. Min.* 60; Liv. *Epit.* 113, 114; Val. Max. ix. 5. § 3; the passages of Cicero in Orelli's *Onom. Tull.* vol. ii. p. 105, &c.)

The two coins annexed were struck by Metellus Scipio. On the obverse of the former is the legend Q. METEL. PIVS, but the head is uncertain; on the reverse is SCIPIO IMP., with an elephant, which refers evidently to his command in Africa. The head on the obverse of the latter is also uncertain; beneath it is an eagle's head, and the legend is METEL. PIVS SCIP. IMP.: the reverse represents a pair of scales hanging from a cornucopia, with a sella curulis beneath, on one side of which is an ear of corn, and on the other side a hand grasping something. The legend CRASS. IVN. LEG. PRO(PR). refers to Crassus Junianus, one of Scipio's legates, who served with the title legatus propraetore. [CRASSUS, No. 29, p. 882, a.]

COINS OF METELLUS SCIPIO.

23. Q. CAECILIUS METELLUS CRETICUS. His descent and that of his two brothers is quite uncertain; for he evidently could not have been the son of Metellus Macedonicus, as Florus (iii. 8. § 1) states. (Drumann, vol. ii. p. 50.) Metellus was consul B. C. 69 with Q. Hortensius, and obtained the conduct of the war against Crete, which Hortensius had declined, when the lot had given this province to him. Metellus left Italy in B. C. 68 with three legions. He was engaged two whole years in the subjugation of the island, and did not return to Rome till the third. The difficulty of the conquest was much increased by the unwarrantable interference of Pompey; for after Cydonia, Cnossus, and many other towns had fallen into the hands of Metellus, and the war seemed almost at an end, the Cretans sent to offer their submission to Pompey, from whom they hoped to obtain more favourable terms than from Metellus. By the Gabinian law, passed in B. C. 67, which gave to Pompey the conduct of the war against the pirates, the supreme command in the whole of the Mediterranean was also assigned to him; he therefore had a pretext for interfering in the affairs of Crete, but it was clearly never intended that he should supersede Metellus. His emissaries had probably persuaded the Cretans to make this offer; but however this may be, he immediately complied with their request, and sent his legate L. Octavius to receive the surrender of their towns, and shortly afterwards another of his legates, Cornelius Sisenna, came to the island from Greece with the command of some troops. Metellus, however, refused to take any notice of their claims, and continued to attack and subdue the towns, although the inhabitants were encouraged in their resistance to him by the legates of Pompey. Eleuthera and Luppa fell into his hands; and in the capture of the latter town Octavius was made prisoner, but dismissed by Metellus with contempt. Cornelius Sisenna had meantime died, and hitherto Octavius had not ventured to use force against Metellus, but now he employed the troops of Sisenna to fight on the side of the Cretans. But as these troops shortly afterwards withdrew from the island, for some reason unknown to us, Octavius took refuge with Aristion in Hierapytna, from which, however, he fled at the approach of Metellus, leaving the Cretans to their fate. Thereupon Lasthenes and Panares, the chief leaders of the Cretans, made their submission to him, and the war was brought to a close.

In B. C. 66 Metellus returned to Rome, but he was prevented from obtaining a triumph by the partisans of Pompey. Metellus, however, could not relinquish his claim to a triumph, and accordingly resolved to wait in the neighbourhood of the city till more favourable circumstances. His patience was as great as his desire for the honour; for he was still waiting before the city in B. C. 63, when the conspiracy of Catiline broke out. He was sent into Apulia to prevent an apprehended rising of the slaves; and in the following year, B. C. 62, after the death of Catiline, he was at length permitted to make his triumphal entrance into Rome, and received the surname of Creticus. He was robbed, however, of the chief ornaments of his triumph, Lasthenes and Panares, whom a tribune of the plebs compelled him to surrender to Pompey.

Metellus, as was naturally to be expected, joined Lucullus and the other leaders of the aristocracy in their opposition to Pompey, and succeeded in preventing the latter from obtaining the ratification of his acts in Asia. In B. C. 60 Metellus was sent by the senate with two others to investigate the state of Gaul, where a rising of the people was apprehended. He is mentioned by Cicero, in B. C. 57, as one of the pontiffs before whom he spoke respecting his house, and he probably died soon afterwards. (Liv. *Epit.* 98—100; Flor. iii. 7, iv. 2; Eutrop. vi. 11; Oros. vi. 4; Vell. Pat. ii. 34, 38; Justin. xxxix. 5; Appian, *Sic.* 6; Dion Cass. *Frag.* 178, xxxvi. 1, 2; Plut. *Pomp.* 29; Sall. *Cat.* 30; Cic. *Verr.* i. 9, *pro Flacc.* 3, 13, 40, *in Pison.* 24, *ad Att.* i. 19, *de Har. Resp.* 6.)

24. L. CAECILIUS METELLUS, brother of the preceding [No. 23], was praetor B. C. 71, and as propraetor succeeded Verres in the government of Sicily in B. C. 70. He defeated the pirates, who had conquered the Roman fleet and taken possession of the harbour of Syracuse, and compelled them to leave the island. His administration is praised by Cicero for restoring peace and security to the inhabitants, after the frightful scenes which had been enacted there by Verres; but he nevertheless attempted, in conjunction with his brothers, to shield Verres from injustice, and tried to prevent the Sicilians from bringing forward their testimony and complaints against him. He was consul B. C. 68 with Q. Marcius Rex, but died at the beginning of his year. (Liv. *Epit.* 98; Oros. vi. 3; Cic. *Verr.* Act. i. 9, Accus. ii. 4, iii. 16, ii. 28, 56, 67, iii. 53, *in Pis.* 4; Dion Cass. xxxv. 4.)

25. M. CAECILIUS METELLUS, brother of the two preceding [Nos. 23, 24], was praetor B. C. 69, in the same year that his eldest brother was consul. The lot gave him the presidency in the court *de pecuniis repetundis*, and Verres was very anxious that his trial should come on before Metellus. (Cic. *Verr.* Act. i. 8, 9, 10.) Since he did not obtain the consulship, Drumann conjectures (vol. ii. p. 57) that the gladiators of M. Metellus, whom Cicero mentions in B. C. 60 (*ad Att.* ii. 1. § 1), may have belonged to the son of the praetor, and were exhibited by him in honour of his father, who would therefore have died about this time.

26. Q. CAECILIUS METELLUS CRETICUS, is conjectured by Drumann (vol. ii. p. 57) to have been the son of No. 23, and to have been the quaestor with C. Trebonius, who supported the adoption of Clodius into a plebeian family, when Trebonius

opposed it. (Cic. *ad Fam.* xv. 21. § 2.) This is, however, mere conjecture, for the name of the colleague of Trebonius is not even mentioned in the passage of Cicero referred to above. Cicero speaks (*ad Att.* iv. 7. § 2), in B. C. 56, soon after his return from exile, of a Metellus who had lately died, and who had always acted badly towards him. As this Metellus cannot be any of the celebrated persons of that name, Drumann supposes him to have been the colleague of Trebonius.

27. L. CAECILIUS METELLUS CRETICUS, a son probably of No. 24 (comp. Cic. *Verr.* iii. 68), was tribune of the plebs, B. C. 49, and, true to the hereditary principles of his family, distinguished himself by his warm support of the aristocracy. He did not fly from Rome on the approach of Caesar with Pompey and the rest of his party, but remained behind in the city. He also showed his courage in attempting to prevent Caesar from taking possession of the sacred treasury, and only gave way upon being threatened with death. (Plut. *Caes.* 35, *Pomp.* 62; Dion Cass. xli. 17; Appian, *B. C.* ii. 41; Caes. *B. C.* i. 33; Lucan, iii. 114, &c.; Cic. *ad Att.* x. 4, 8.) He soon afterwards left Rome, and was at Capua at the beginning of March, when Pompey was on the point of leaving Italy. Cicero mentions Clodia as his mother-in-law, who may perhaps have been the wife of Metellus, consul B. C. 60. [No. 20.] (Cic. *ad Att.* ix. 6. § 3.)

There was a Metellus who fought on the side of Antony in the last civil war, was taken prisoner at the battle of Actium, and whose life was spared by Octavian at the intercession of his son, who had fought on the side of the latter. (Appian, *B. C.* iv. 42.) The elder of these Metelli may have been the tribune of B. C. 49; but this is only conjecture.

28. M. CAECILIUS METELLUS, son probably of No. 25, is mentioned by Cicero in B. C. 60 (*ad Att.* ii. 1. § 1). See No. 25.

29. Q. CAECILIUS METELLUS CRETICUS, consul A. D. 7 with A. Licinius Nerva, was probably grandson of No. 23, and son of No. 26, if the latter ever existed. (Dion Cass. lv. 30; Fasti.)

30. L. (CAECILIUS) METELLUS, a triumvir of the mint, whose name is only known from coins, a specimen of which is annexed. The obverse has the head of Apollo, with (L.) METEL. A. ALB. S. F.: the reverse, a man sitting on shields, whom Victory is crowning from behind, with C. MAL., and beneath, ROMA. It thus appears that the colleagues of this Metellus were A. Albinus and C. Malleolus. (Eckhel, vol. v. p. 279.)

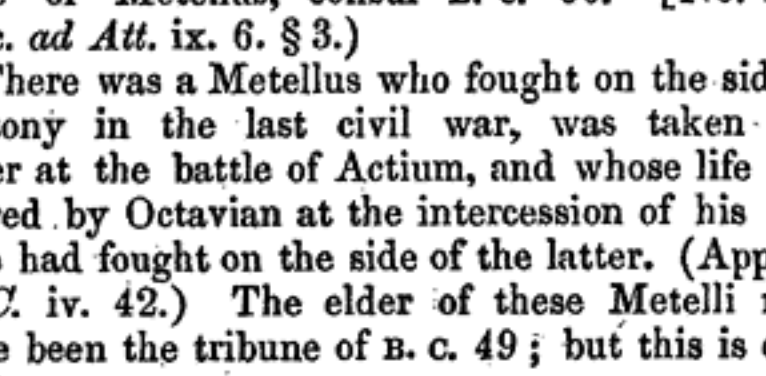

COIN OF L. METELLUS.

METHAPUS (Μέθαπος), an Athenian who is said to have introduced at Thebes the worship of the Cabeiri. He was much skilled in all kinds of mysteries and orgies, and made several alterations in the mysteries at Andania. (Paus. iv. 1. § 5; Welcker, *Die Aeschyl. Tril.* p. 270.) [L. S.]

METHARME (Μεθάρμη), a daughter of king Pygmalion, and wife of Cinyras. (Apollod. iii. 14. § 3; comp. CINYRAS.) [L. S.]

METHO'DIUS (Μεθόδιος). 1. Surnamed the APOSTLE of Bohemia, enjoys great reputation in the history of the church as well as of the fine arts. He lived in the ninth century of our era, was a native of Thessalonica, and went to Constantinople, where he entered a convent of the order of St. Basilius Cyrillus. For some time he lived in Rome, and devoted himself to painting, in which he rose to such celebrity that, after his return to Constantinople, he received an invitation from Bogoris, king of Bulgaria, to repair to his court at Nicopolis. The king being fond of pictures representing battles and the like bloody subjects, requested him to execute something more terrible for him than he had ever seen before; and upon this suggestion, Methodius painted the Last Judgment with such effect, that Bogoris, whose mind had already a turn for the Christian religion, entreated the skilful monk to baptize him forthwith, and thus enable him to find pardon with God on the day of the last judgment. This was exactly what Methodius had in view when he chose that subject. The conversion of the king was followed by that of the army; and in a short time the whole nation adopted the Christian religion. At that period Christianity was daily losing ground in Asia, where the influence of Mohammedanism became overwhelming; but the losses in the South were more than balanced by the victories of the Cross in the North, obtained through the noble zeal of the Greek clergy, among whom our Methodius and (his brother?) Cyrillus, were then the most luminous stars. Shortly after the conversion of the Bulgarians, which took place in 853 and the following years (perhaps only in 861), Methodius was sent into the countries north of the Danube, where he displayed the greatest activity among the Slavonian population of Pannonia and the adjacent countries: he resided there in the quality of archbishop of Pannonia, and he repaired thither as early as 859, or at least not later than 863. He is said to have assisted Cyrillus in inventing the Slavonian alphabet, which is the parent of the present Russian and Servian alphabets; and he was active in translating the whole of the Bible and several liturgical books into the Slavonian languages. In 878 he was summoned by pope John VIII. to come to Rome, and to show cause why he should not be punished for having translated the mass into Slavonian, and introduced it in that form into the churches of his diocese; but it appears he did not obey the summons. About 890 Methodius converted duke Borziwoi of Bohemia, who soon afterwards became king of Magna Moravia, to the Christian religion; and now all the Bohemians and Moravians, many millions in number, submitted likewise to the rite of baptism. There are, however, doubts as to the conversion of Bohemia by Methodius, respecting which the reader will find more information in the sources quoted below. The time of the death of Methodius is not exactly known, but thus much is certain, that he died after 893, and perhaps in the beginning of the tenth century, at a very advanced age. In later years he was canonised. The Greeks and Slavonians celebrate him on the 11th of May; but in the *Martyrologium* the day is the 9th of March. As to his proficiency in

painting, Le Beau (*Hist. du Bas Empire*, vol. xiv. p. 362) calls him the most eminent painter of his time. It is, however, well known that his contemporaries, Modalulph in France, Tutilo in Germany, and Lazarus in Constantinople, enjoyed also a first-rate reputation as painters. (Fabric. *Bibl. Graec.* vol. vii. p. 272 ; Cedren. p. 489, &c. ; Simeon Metaphr. *Annal.* p. 412, &c. ; Zonar. vol. ii. p. 135, &c., in the Paris edition ; Bolland, *Vitae Cyrilli et Methodii ;* J. G. Stredowsky, *Vita Method.* in *Sacra Moraviae Hist.* Sulzbach, 1710, 4to. ; Chr. Sam. Schmidt, *Ward das Christenthum in Böhmen von Methud* (*Methodius*), *&c. eingeführt ?* Leipzig, 1789, 8vo.)

2. Confessor, patriarch of Constantinople, was called Ὁμολογέτα, or *Confessor*, on account of his firm adherence to the worship of images. He was a native of Syracuse, where he was born towards the close of the eighth century of our era, but went to Constantinople and took holy orders, after giving his property to the church and the poor. For some time he lived in a convent in the island of Chios. The severe measures of the emperor Leo Armenus induced him to take refuge among the orthodox in Rome, but he returned to Greece after the death of Leo, in 820. Shortly afterwards he was sent by Nicephorus, patriarch of Constantinople, as ambassador to pope Pashalis, who entrusted him with a letter to Michael, in order to persuade the emperor to behave less harshly against the orthodox. For this service poor Methodius paid very dearly. Michael, offended by the pope's letter, ordered seven hundred lashes to be inflicted upon the back of Methodius, who, half dead, was thrown into an awful dungeon in one of the islands of the Propontis, where he would have perished from want of food had not a poor fisherman accidentally discovered him, and kept him alive by occasional supplies of bread and fish. He remained there several years ; but being a man of great talents and acknowledged skill in administrative affairs, he was recalled by Theophilus, son and successor of Michael, who gave him suitable apartments in his own palace. In a short time Methodius obtained great influence at the court; but his orthodox principle caused him a second flogging and a second imprisonment in his former dungeon. Again released, he returned to Constantinople and was compelled to accompany Theophilus in his campaigns against the Arabs, the emperor being in want of his talents, although he did not trust him sufficiently to leave him in the capital. His life, however, was far from being agreeable, several plots having been made to ruin him : among other charges brought forth against him was that of having committed fornication with a reputed courtisan, who declared she was pregnant by the pious bishop ; but Methodius cleared himself of this imputed misdemeanour. Theophilus died in 842. He was succeeded by his widow, Theodora, who reigned for her infant son, Michael III.; and being a professed friend of images, she bestowed her powerful protection upon Methodius, and caused him to be chosen patriarch of Constantinople in the very year of his accession (842). This high office Methodius held till his death, on the 14th of June, 846, displaying constantly the greatest activity in suppressing the iconoclasts, and restoring the worship of images. Methodius was a very learned man, and wrote a considerable number of works on divinity, of which several have come down to us, and have been found well worthy of publication. The most important are :—1. *Encomium S. Dionysii Areopagitae.* Editions : the Greek text, Florence, 1516, 8vo. ; Paris, 1562, 8vo. ; Graece et Latine, in the second volume of "Opera S. Dionysii Areop.," Antwerp, 1634, fol. The question whether, in composing this work, Methodius was guilty of plagiarism by stealing from the monk Hilduinus, who wrote on the same subject, caused a literary feud, which is largely discussed in Fabricius, to whom we refer the reader. 2. *Oratio in eos qui dicunt : Quid profuit Filius Dei Crucifixus?* Graece et Latine, by Gretserus, in the second volume of his work, *De Cruce.* 3. *De Occursu Simeonis et Annae in Templo, et de Deipara ;* and 4. *In Ramos Palmarum*, two orations, Graece et Latine, in Combéfis's edition of the works of Methodius Patarensis, Paris, 1644, fol. 5. *Encomium S. Agathae Virginis et Martyris*, a Latin version in Combéfis's *Bibl. Patr. ;* the text, incomplete, with a Latin version, in Leo Allatius, *Diatriba de Methodiis.* 6. *Canones Poenitentiales*, &c., published with a Latin version by Gentianus Herretus. 7. *Constitutio de iis qui diverso Modo, &c., ad fidem Christianam revertantur*, Graece et Latine, with notes, by Jac. Goar in *Euchолog. Graecor.* 8. *Tres versus Iambici ad Theodorum et Theophanem graptos, tribus illis quos ad ipsum miserant Responsorii*, in Lambecii *Commentarii ;* also ad Calcem Const. Manassae in the Paris edition. (Leo Allatius, *Diatriba de Methodiis ;* Fabric. *Bibl. Graec.* vol. vii. p. 273 ; Cave, *Hist. Lit.* p. 451, &c., ed. Geneva ; Baronius, *Annal.* ad annum 842 ; Theophan. Contin. ii. 8, iii. 24, iv. 3, 6, 10 ; Simeon Metaphrasta, *Theophil.* c. 23, *Michael et Theodora*, c. 3 ; Georg. Monach. *Michael et Theodora*, c. 1.)

3. Patriarch of Constantinople in 1240, is probably the author of *De Revelatione*, which some attribute to Methodius Patarensis. [See No. 6.] The Greek text, with a Latin version, is contained in the first volume of the *Graecia Orthodoxa*, as well as in some of the *Biblioth. Patr.* He also wrote *Aenigmata*, in iambic tristichons, extant in MS. (Fabric. *Bibl. Graec.* vol. vii. p. 275 ; Cave, p. 662, ed. Geneva.)

4. Eubulius or Eubulus. [No. 6.]

5. Monachus, lived in Constantinople during the middle and latter part of the thirteenth century. About this time the Byzantine capital was much disturbed by the coincident election of Josephus and Arsenius to the patriarchal see of Constantinople, each of them being proclaimed by his partisans as the sole legitimate patriarch. On this occasion Methodius wrote a valuable treatise, entitled Συλλογὴ συνοπτική, *Sylloga Compendiosa*, showing that orthodox people ought not to secede from their spiritual leaders even in case their predecessor had been illegally deposed. It was published by Leo Allatius in his *Diatriba de Methodiis*, with a Latin translation. (Fabric. *Bibl. Graec.* vol. vii. p. 275 ; Cave, *Hist. Lit.* p. 642, ed. Geneva.)

6. Surnamed Patarensis, and sometimes, Eubulus or Eubulius, lived in the third, and died in the beginning of the fourth century of our era. He held successively the sees of Olympus and Patara in Lycia (whence Patarensis) and Tyrus in Phoenicia. He was a Christian ; and Suidas says that he died the death of a martyr, at Chalcis Ἀνατολῆς (one of the two Chalcis in

Syria), during the reign of Decius (A. D. 249—251) and Valerianus. The addition of the latter name seems to be spurious, since Valerian did not reign with, but after Decius. However the original text of Suidas may be, he was wrong with regard to the time assigned by him to the death of Methodius; for there seems to be no doubt that this divine was a contemporary of Porphyry, and perhaps outlived him; and if he therefore died during one of the later persecutions of the Christians, as is asserted, it might have been in 303, as Cave thinks, or in 311, according to Fabricius. Methodius was a man of great learning and exemplary piety, who enjoyed the general esteem of his contemporaries. He wrote several works, the principal of which are: 1. Περὶ Ἀναστάσεως, *De Resurrectione*, against Origen, which was divided into two or perhaps three parts. Fragments of it are given by Epiphanius in his *Panarium;* in Photius, *Bibliotheca;* a few are contained in the works of Damascenus; 2. Περὶ τῶν γενετῶν, *De Creatis*, in Photius; 3. Περὶ Αὐτεξουσίου καὶ πόθεν τὰ κακά, *De Libro Arbitrio.* Leo Allatius had the complete text with a Latin version, but the work, as contained in the edition of Methodius by Combéfis, is not quite complete. 4. Περὶ τῆς ἀγγελομιμήτου παρθενείας καὶ ἁγνείας, *De Angelica Virginitate et Castitate*, written in the form of a dialogue. Leo Allatius published this work, Gr. et Lat., in his *Diatriba de Methodiis*, at Rome, 1656, 8vo. and dedicated it to Pope Alexander VII. At the same time Petrus Possinus obtained the Greek text of this work from Lucas Holsten, at Rome; and having prepared a copy for the press, sent it, together with a Latin version, to Paris, where it was published in the following year, 1657, fol. Possinus, strangely enough, dedicated his edition to the same pope, not knowing that Leo Allatius was doing, or had just done, the same thing; nor was Allatius at all aware of Possinus being engaged in the same work at the same time as he was. It is also contained in Combéfis, *Auctuar. Biblioth. Patr.* Paris, 1672. Photius, quoted below, says that the work had been adulterated, and contained especially several passages tending to Arianism, of which no trace is to be found in the later editions, so that his MS. was decidedly different from those perused by Allatius and Possinus. 5. *Oratio de Simeone et Anna*, seu *In Festum Occursus et Purificationis B. Mariae*, ed. Petrus Plantinus, Antwerp, 1598. This work is said to be the production of a later Methodius, but Allatius vindicates the authorship of Methodius Patarensis. 6. Λόγος περὶ Μαρτύρων, *Sermo de Martyribus.* 7. Εἰς τὰ Βαΐα, *In Ramos Palmarum*, an oration, of which Photius has extracts. The authorship of Methodius is doubtful. 8. *Libri adversus Porphyrium*, of which there are fragments in Damascenus. 9. *De Pythonissa contra Origenem*, lost. 10. *Commentarii in Cantica Canticorum*, fragments. 11. Ξένων, lost, &c. This Methodius is said to have written a work, *De Revelatione*, which, however, is more justly attributed to a later Methodius. [No. 3.] The principal works of Methodius, viz., *De Libro Arbitrio*, *De Resurrectione*, *De Angelica Virginitate et Castitate*, two homilies, and the extracts given by Photius were published by Combéfis, Graece et Latine, cum notis, Paris, 1644, fol., together with the works of Amphilochus and Andreas Cretensis. (Phot. Cod. 234, 235, 236, 237; Cave, *Hist. Lit.* p. 96, sc. ed. Geneva; Fabric. *Bibl. Graec.* vol. vii. p. 260, &c. This Methodius stands in the index to Fabricius as Methodius Patarensis, which is correct; but the passage where the reader finds most information on him (vol. vii. p. 260, &c.) is omitted. (Hankius, *Script. Byzant.*) [W. P.]

METHON (Μέθων), a kinsman of Orpheus, from whom the Thracian town of Methone was believed to have derived its name. (Plut. *Quaest. Graec.* 11.) [L. S.]

METHYMNA (Μήθυμνα), a daughter of Macar and wife of Lesbus, from whom the town of Methymna, in Lesbos, derived its name. (Diod. v. 81; Steph. Byz. *s. v.*) [L. S.]

METHYMNAEUS (Μηθυμναῖος), a surname of Dionysus, derived, according to some, from Methymna, rich in vines. (Hesych. *s. v.*; Virg. *Georg.* ii. 20.) Others derived it from μέθυ (sweet or wine), as Plutarch (*Sympos.* iii. 2) and Athenaeus (viii. p. 363). [L. S.]

METIADU'SA (Μητιάδουσα), a daughter of Eupalamus, and wife of king Cecrops, by whom she became the mother of Pandion. (Apollod. iii. 15. § 5; Paus. i. 5. § 3.) [L. S.]

METI'LIA GENS, an Alban house, which, on the destruction of Alba Longa, migrated to Rome. (Dionys. iii. 29.) Since the Metilii were immediately admitted into the Roman senate, they must at the time of their migration have been of patrician rank. In history, however, they occur only as plebeians. Pliny (*H. N.* xxxv. 17) mentions a *lex Metilia de Fullonibus* in B. C. 220. [W. B. D.]

METI'LIUS. 1. Sp. Metilius, tribune of the plebs in B. C. 416. He brought forward a rogation for fresh assignments of the public land to the commons, but was foiled in his attempt by his colleagues in the tribunate. (Liv. iv. 48.)

2. M. Metilius, tribune of the plebs in B. C. 401, when he impeached two of the consular tribunes of the preceding year, and resisted the levying of the war-tax (tributum) because the patricians usurped the rents of the demesne-land. (Liv. v. 11, 12.)

3. M. Metilius, tribune of the plebs in B. C. 217, brought forward a rogation to deprive Q. Fabius Maximus, then dictator, of the sole control of the legions, and to admit the master of the horse, Q. Minucius Thermus, to an equal share of the command. Metilius was legatus, in B. C. 212, from the senate to the consuls, after some reverses, in the seventh year of the second Punic war. (Liv. xxii. 25, xxv. 22.)

4. T. Metilius Croto, legatus, in B. C. 215, from the praetor Appius Claudius Pulcher to the legions in Sicily. (Liv. xxiii. 31.) [W. B. D.]

ME'TIOCHE. [Menippe.] A second person of the name was a Trojan woman, who was painted by Polygnotus in the Lesche at Delphi. (Paus. x. 26. § 1.) [L. S.]

ME'TIOCHUS (Μητίοχος), an Athenian orator, a contemporary and friend of Pericles, for whom he often spoke in the assembly at Athens. (Plut. *Praecept. Pol.* 15; Bekker, *Anecdot.* p. 309; Schömann, *De Sortit. Jud.* p. 40, &c.) [L. S.]

ME'TION (Μητίων), a son of Erechtheus and Praxithea, and husband of Alcippe. His sons, the Metionidae, expelled their cousin Pandion from his kingdom of Athens, but were themselves afterwards expelled by the sons of Pandion (Apollod. iii. 15. §§ 1, 5, 6, 8; Paus. i. 5. § 3). Diodorus (iv. 76) calls Daedalus one of the sons of Metion,

and Metion himself a son of Eupalamus and grandson of Erechtheus (comp. Plat. *Ion*, p. 533, a.; Paus. vii. 4. § 5). Apollodorus (iii. 15. § 8) on the other hand, calls Eupalamus a son of Metion and father of Daedalus. According to a Sicyonian legend, Sicyon also was a son of Metion and a grandson of Erechtheus. (Paus. ii. 6. § 3; comp. Schol. *ad Soph. Oed. Col.* 468, who calls the wife of Metion Iphinoë.) [L. S.]

METIS (Μῆτις). 1. The personification of prudence, is described as a daughter of Oceanus and Thetys. At the instigation of Zeus, she gave to Cronos a vomitive, whereupon he brought back his children whom he had devoured (Apollod. i. 2. § 1, &c.; Hes. *Theog.* 471). She was the first love and wife of Zeus, from whom she had at first endeavoured to withdraw by metamorphosing herself in various ways. She prophesied to him that she would give birth first to a girl and afterwards to a boy, to whom the rule of the world was destined by fate. For this reason Zeus devoured her, when she was pregnant with Athena, and afterwards he himself gave birth to a daughter, who issued from his head (Apollod. i. 3. § 6; Hes. *Theog.* 886). Plato (*Sympos.* p. 203, b.) speaks of Porus as a son of Metis, and according to Hesiod, Zeus devoured Metis on the advice of Uranus and Ge, who also revealed to him the destiny of his son. (Comp. Welcker, *Die Aeschyl. Tril.* p. 278.)

2. A male being, a mystic personification of the power of generation among the so-called Orphics, similar to Phanes and Ericapaeus. (Orph. *Fragm.* vi. 19, viii. 2.) [L. S.]

METIUS. [METTIUS.]

METOCHI'TA, GEO'RGIUS (Γεώργιος ὁ Μετοχίτης), magnus diaconus in Constantinople, lived in the thirteenth century. He was an intimate friend and staunch adherent of the emperor Andronicus the Elder, and one of those few Greek divines who advocated the re-union of the Greek and Latin churches. For both these reasons he was deposed and exiled, about 1283, by the emperor Andronicus the Younger. He died in exile, but the year of his death is not known. Some say that he was the father of the following Theodore Metochita, with whom several modern writers have confounded him. He wrote different works of no small importance for the history of the time: his style is abominable, but full of expressive strength and barbarous vigour. 1. Ἀντίῤῥησις, &c., or *Refutatio trium Capitum Maximi Planudis*; 2. Ἀντίῤῥησις, &c., or, *Responsio ad ea quae Manuel Nepos Cretensis publicavit*, both published together, Greek and Latin, by Leo Allatius, in the second volume of *Graecia Orthodox.* 3. *Fragmentum ex Oratione de Unione Ecclesiarum*, published by the same in his diatribe *Contra Hottinger.*; 4. *Fragm. ex Oratione de Dissidio Ecclesiar.*, ibid.; 5. *Tractatus de Processione Spiritus Sancti Patrumque hâc in re Sententiis*, divided into five parts or books; a fragment of the fourth was published by Combéfis in the second volume of *Nova Biblioth. Patr.* and a fragment of the fifth by Leo Allatius in *De Purgatorio* and *Contra Hottinger.*, who gives some information on the whole work in his *De Consensu utriusque Ecclesiae*, p. 771; 6. *Oratio Antirrhetica contra Georgium Cyprium Patriarcham.* 7. *Oratio de Sacris Mysteriis*; 8. *Explicatio Regularum S. Nicephori*, &c., and other minor productions, most of which were known to Leo Allatius. (Fabric. *Bibl. Graec.* vol. x. p. 412, not.; Cave, *Hist. Lit.* ad ann. 1276, p. 645, ed. Geneva.) [W. P.]

METOCHI'TA, THEODO'RUS (Θεόδωρος ὁ Μετοχίτης), the intimate friend and adherent of the unfortunate emperor Andronicus the Elder (A. D. 1282—1328), was a man of extraordinary learning and great literary activity, although much of his time was taken up by the duties he had to discharge as Magnus Logotheta Ecclesiae Constant., and the various commissions with which he was entrusted by his imperial friend. No sooner had Andronicus the Younger usurped the throne, in 1328, than he deposed Metochita and sent him into exile. The learned priest, however, was soon recalled, but, disgusted with the world, he retired into a convent in Constantinople, where he died in 1332. It is said that he was the son of the preceding Georgius Metochita, with whom he has often been confounded. Nicephorus Gregoras, the writer, delivered the funeral oration at the interment of Th. Metochita, and wrote an epitaph which is given in Fabricius. Many details referring to the life of this distinguished divine are contained in the works of Nicephorus Gregoras and John Cantacuzenus. Metochita wrote a great number of works on various subjects; the principal are:—1. Παράφρασις, being commentaries on various works of Aristotle's, especially *Physica*, *De Anima*, *De Coelo*, *De Ortu et Interitu*, *De Memoria et Reminiscentia*, *De Somno et Vigilia*, and others. The Greek text has never been published. A Latin version by Gentianus Hervetus appeared at Basel, 1559, 4to; reprinted, Ravenna, 1614, 4to; 2. Χρονικόν, a Roman history from Julius Caesar to Constantine the Great; the Greek text, with a Latin version, by John Meursius, Leyden, 1618, 4to. Regarding the doubts on Metochita's authorship of this work, compare Fabricius; 3. Ὑπομνηματισμοὶ καὶ Σημειώσεις γνωμικαί, various commentaries, essays, sentences, &c., published under the title *Specimina Operum Theod. Metochitae*, by Janus Bloch, Copenhagen, 1790, 8vo. The following are still unpublished:—4. Περὶ Νεωτερικῆς κακοηθείας, *De mala recentiorum Consuetudine*, treats on the corruption of the church, especially of the anti-Christian changes introduced into the rites. Arcadius made a Latin version of this work, which, however, seems not to have been published. 5. Λόγοι, eight books on ecclesiastical history, two of which are extant in MS. 6. *Capita Philosophica et Historica Miscellanea CXX.*, of which Fabricius gives the titles. Their great variety allows us to infer the extensive learning and the speculative genius of Metochita. 7. *Michaelis Palaeologi et Irenes Augustae Epitaphium.* 8. *Astronomica.* Metochita was one of the best astronomers of his time. 9. *Commentarii in Ptolemaei Magnam Syntaxin*, said to be extant in MS. in Spain. (Fabric. *Bibl. Graec.* vol. x. p. 412, &c.; Cave, *Hist. Lit.* ad ann. 1276, and Wharton, in *Append.* to Cave, ad ann. 1301; Thomas Magister, Προσφωνευτικόν (ad Metochitam) and *Epistola* (to the same), ed. Graec. et Lat., together with other letters of the same Thomas, Laurentius Normann, Upsala, 1693, 4to.) [W. P.]

METON (Μέτων), a citizen of Tarentum, who, when the decree was proposed for calling in the assistance of Pyrrhus, came into the assembly of the people, in the garb of a reveller, and accompanied by a flute-player, as if just come from a banquet. When the people laughed at him, and

called out to him to sing them a song, he answered, "You are right to encourage men to sing and make merry now while they can, for when Pyrrhus is arrived we shall have to lead a very different sort of life." By this artifice he produced a great effect upon the assembly; but the decree was nevertheless carried. (Plut. *Pyrrh.* 13; Dion Cass. *Fr. Vat.* 45, p. 169, ed. Mai; Dionys. xvii. 13, 14.) [E. H. B.]

METON (Μέτων). With the name of Meton we join those of PHAEINUS (Φαεινός) and EUCTEMON (Εὐκτήμων), all of Athens, contemporaries, and, as to the little which is known of them, inseparable.

As to Phaeinus, he appears nowhere except in a passage of Theophrastus, who says (*de Signis Tempest. sub init.*) that he observed the solar tropics at Athens on Lycabettus; from which Meton learnt the mode of constructing the cycle of nineteen years. Salmasius has a conjecture which we only mention here because it suggested a reverse conjecture. There is in Aratus the following line (at the beginning of the *Diosemeia*) :—

Ἐννεακαίδεκα κύκλα φαεινοῦ ἠελίοιο.

This, says Salmasius, should be Φαεινοῦ Ἠλείοιο, or the shining sun here mentioned is Phaeinus of Elea. The conjecture has been rejected with scorn by Petavius, Weidler, &c. May we not go further, and ask whether it ought not to be the other way? Did any Phaeinus give information upon tropics to Meton (a known observer of them) other than Φαεινὸς Ἥλιος, Apollo himself? It is worth noting that Phaeinus is a strange adjective, and a strange form of it, for a proper name; and that a slight mistake of Theophrastus (no astronomer, as far as is known), or of some one whom he copied, might easily have converted the old epithet of the Sun into an astronomer. And there is another astronomer, Philip, contemporary with Meton, to whom (with Euctemon) Geminus attributes the cycle of nineteen years, to the exclusion of Meton. Here is one confusion in which Philip bears a part, and there might easily have been another.

Much emendation has often been found necessary when an ancient writer enumerates those who have written on subjects which he had not studied himself: witness the passage in Vitruvius (ix. 7), in which the older texts and versions join Hipparchus and Aratus with Eudaemon, Callistus, and Melo, for which we must read Euctemon, Callippus, and Meton.

As to Meton, the son of Pausanias, and (on either supposition) the follower of Phaeinus, Suidas calls him Λυκονιεύς (some read Λευκονιεύς). Ptolemy (*de Apparent.*) says he observed at Athens, in the Cyclades, in Macedonia, and in Thrace; unless indeed he meant one or two of these places to be stated of Euctemon. A verse of Phrynichus (preserved by Suidas) describes him as κρήνας ἄγων, whence his skill in hydraulics has been inferred. The discovery of the cycle of nineteen years (CALLIPPUS, and *Dict. of Antiq.*, *s. v.* "Calendar, Greek") is referred to by Aelian (*Var. Hist.* x. 7), Censorinus (c. 18), Diodorus (xii. 36), Ptolemy (*Synt.* iii. 2), all of whom note or refer to a column or table erected by Meton at Athens, setting forth this cycle and the observations of the solstices which were made shortly before the epoch of commencement of the cycle.

From Ptolemy's words it appears that the date of these observations of the solstices made by Meton and Euctemon is thus to be determined (Halma, i. 163):—"It is said that this observation was made at Athens when Apseudes was archon, on the 21st of the month Phamenoth, in the morning. Now, from this solstice to that which was observed by Aristarchus in the fiftieth year of the first period of Calippus, there have elapsed, as Hipparchus says, 152 years. And since this fiftieth year, which was the forty-fourth after the death of Alexander, to the four hundred and sixty-third, which is that of my observation, there have elapsed 419 years." Such are the data from which, and from the presumed meaning of a passage in Diodorus, Meton's solstice, the acknowledged epoch of commencement of the period, has been placed B. C. 432. But we are far from seeing how it has been made out. Delambre gives no opinion, but quotes Cassini's, which he would not have done on any point in which care or research could have given him one of his own. But though the particular date of this epoch is not fixed to a year or two, the general era of Meton is well fixed, as well by the data above mentioned as by Aelian (*Var. Hist.* xiii. 12), who states that he feigned insanity to avoid sailing for Sicily in the ill-fated expedition of which he is stated to have had an evil presentiment.

The length of the year, according to Meton, is stated by Ptolemy as $365\frac{1}{4}$ days and $\frac{1}{76}$ of a day. This is more than half an hour too long. But then it should be remembered that this length of the year is that deduced from assuming that Meton held his own period to be exact. Now it by no means follows that in stating the cycle he meant to assert that it was mathematically true. Whether he was himself the inventor of this remarkable period, or whether he found it elsewhere, cannot now be known.

The number of different persons to whom this astronomical period has been attributed (Fabric. *Bibl. Graec.* vol. iii. p. 9), may furnish some presumption that Meton only brought forward and made popular a piece of knowledge which he and others had derived from an oriental source: a thing by no means unlikely in itself.

Of Euctemon, independently of his astronomical partnership with Meton, nothing is known. Geminus and Ptolemy both frequently refer to him on the rising and setting of stars, on which is to be inferred he had left some work. (Ptolemy, Geminus, Weidler, *Hist. Astron.*; Delambre, *Astron. Anc.*; Petavius, *Uranolog.* &c.) [A. De M.]

METO'PE (Μετώπη). 1. A daughter of the Arcadian river-god Ladon, was married to Asopus, and the mother of Thebe. (Apollod. iii. 12. § 6; Pind. *Ol.* vi. 144, with the Schol.)

2. A daughter of the river-god Asopus. (Schol. *ad Pind. Isthm.* viii. 37.)

3. The wife of the river-god Sangarius and mother of Hecabe, the wife of Priam. (Apollod. iii. 12. § 5.) [L. S.]

METO'PUS (Μέτωπος), a Pythagorean, a native of Metapontum. A fragment of a work of his on virtue is still extant. (Stob. *Serm.* i. p. 7; Fabric. *Bibl. Graec.* vol. i. p. 852.) [C. P. M.]

METRO'BIUS (Μητρόβιος). 1. One of the numerous Greek writers on the art of cookery, quoted by Athenaeus, was the author of a work entitled Πλακουντοποιϊκὸν σύγγραμμα. (Athen. xiv. p. 643, e. f.)

2. An actor, who played women's parts (λυσιῳ-

δός), was a great favourite of the dictator Sulla. (Plut. *Sull.* 2, 36.)

METROCLES (Μήτροκλῆς), of Maroneia, a brother of Hipparchia, was at first a disciple of Theophrastus, but afterwards he entered the school of Crates, and became a cynic. He seems to have been a man of great ability, and having reached an advanced age, he drowned himself. He wrote several works, all of which he is said to have burnt; one of them bore the title of Χρεῖαι, of which a line is preserved in Diogenes Laërtius (vi. 6; comp. vi. 33, ii. 102; Stob. *Serm.* tit. 116. 48). [L. S.]

METRODO'RUS (Μητρόδωρος), an officer of Philip V. of Macedon, with whom, in B. C. 202, the Thasians capitulated on condition that they should not be required to receive a garrison, nor to pay tribute, that they should have no soldiers billeted on them, and should retain their own laws. Philip, however, broke this agreement and reduced them to slavery. (Polyb. xv. 24.) We learn from a fragment of Polybius that Metrodorus greatly excited Philip's displeasure, but by what conduct, or on what occasion, does not appear. (Polyb. *Fragm. Hist.* xxxii.; Suid. *s. v.* Ἀνατάσεις.) It was perhaps the same Metrodorus who is mentioned by Polybius as an ambassador from Perseus to the Rhodians, in B. C. 168. (Polyb. xxix. 3, 5.) [E. E.]

METRODO'RUS (Μητρόδωρος), literary. 1. Of Cos, the son of Epicharmus, and grandson of Thyrsus. Like several of that family he addicted himself partly to the study of the Pythagorean philosophy, partly to the science of medicine. He wrote a treatise upon the works of Epicharmus, in which, on the authority of Epicharmus and Pythagoras himself, he maintained that the Doric was the proper dialect of the Orphic hymns. Metrodorus flourished about B. C. 460. (Iamblich. *Vit. Pyth.* c. 34. p. 467, ed. Kiessling; Fabric. *Bibl. Graec.* vol. i. p. 852; Bode, *Gesch. der Hellen. Dichtkunst*, vol. i. p. 190.)

2. Of Lampsacus, a contemporary and friend of Anaxagoras. He wrote on Homer, the leading feature of his system of interpretation being that the deities and stories in Homer were to be understood as allegorical modes of representing physical powers and phenomena. He died B. C. 464. (Plat. *Ion*, c. 2. p. 530, c; Diog. Laërt. ii. 11; Tatian. *Adv. in orat. Πρὸς Ἕλληνας*, p. 160, b; Fabric. *Bibl. Graec.* vol. i. p. 517; Voss. *de Hist. Graecis*, p. 180, ed. West.)

3. Of Chios, a disciple of Democritus, or, according to other accounts, of Nessus of Chios. He flourished about B. C. 330. He was a philosopher of considerable reputation, and professed the doctrine of the sceptics in their fullest sense. Cicero (*Acad.* ii. 23. § 73) gives us a translation of the first sentence of his work Περὶ φύσεως: "Nego scire nos sciamusne aliquid an nihil sciamus: ne id ipsum quidem nescire aut scire; nec omnino sitne aliquid, an nihil sit." The commencement of the same work is quoted in Eusebius (*Praep. Evang.* xiv. p. 765). Athenaeus (iv. p. 184, a) quotes from a work by Metrodorus, entitled Τρωϊκά. A work, Περὶ ἱστορίας, is cited by the scholiast on Apollonius (iv. 834) as the production of a man named Metrodorus; but we have no means of determining which of the name is referred to. Metrodorus did not confine himself to philosophy, but studied, at least, if he did not practise, medicine, on which he wrote a good deal. It is probably he who is quoted more than once by Pliny. He was the instructor of Hippocrates and Anaxarchus. (Diog. Laërt. ix. 58; Suidas, *s. vv.* Δημόκριτος, Πύρρων; Fabric. *Bibl. Graec.* vol. ii. p. 660; Voss. *de Hist. Graecis*, pp. 54, 470, ed. West.)

4. A distinguished Greek philosopher, a native, according to some accounts (Strab. xiii. p. 589; Cic. *Tusc. Disp.* v. 37. § 109), of Lampsacus; according to others (Diog. Laërt. x. 22, though the text in that passage seems to be corrupt), of Athens. This is to some extent confirmed by the fact that his brother, Timocrates, was an Athenian citizen of the deme Potamus, in the tribe Leontis [Timocrates]; but the former account seems to be supported by the best authority. Metrodorus was the most distinguished of the disciples of Epicurus, with whom he lived on terms of the closest friendship, never having left him since he became acquainted with him, except for six months on one occasion, when he paid a visit to his home. He died in B. C. 277, in the 53d year of his age, seven years before Epicurus, who would have appointed him his successor had he survived him. He left behind him a son named Epicurus, and a daughter, whom Epicurus, in his will, entrusted to the guardianship of Amynomachus and Timocrates, to be brought up under the joint care of themselves and Hermachus, and provided for out of the property which he left behind him. In a letter also which he wrote upon his death-bed, Epicurus commended the children to the care of Idomeneus, who had married Batis, the sister of Metrodorus. The 20th of each month was kept by the disciples of Epicurus as a festive day in honour of their master and Metrodorus. Leontium is spoken of as the wife or mistress of Metrodorus.

The philosophy of Metrodorus appears to have been of a more grossly sensual kind than that of Epicurus. (Cic. *de Nat. Deor.* i. 40, *Tusc. Disp.* v. 9, *de Fin.* ii. 28. § 92, 30. § 99, 31. § 101.) Perfect happiness, according to Cicero's account, he made to consist in having a well-constituted body, and knowing that it would always remain so. He found fault with his brother for not admitting that the belly was the test and measure of every thing that pertained to a happy life. Of the writings of Metrodorus Diogenes Laërtius mentions the following: 1. Πρὸς τοὺς ἰατρούς, in three books; 2. Περὶ αἰσθήσεων, addressed to Timocrates (Cic. *de Nat. Deor.* i. 40); 3. Περὶ μεγαλοψυχίας; 4. Περὶ τῆς Ἐπικούρου ἀῤῥωστίας; 5. Πρὸς τοὺς διαλεκτικούς; 6. Πρὸς τοὺς σοφίστας, in nine books; 7. Περὶ τῆς ἐπὶ σοφίαν πορείας; 8. Περὶ τῆς μεταβολῆς; 9. Περὶ πλούτου; 10. Πρὸς Δημόκριτον; 11. Περὶ εὐγενείας. But besides these, Metrodorus wrote: 12. Περὶ Ποιητῶν, in which he attacked Homer. (Plut. *Moral.* p. 1087, a. 1094, d.) 13. Πρὸς Τίμαρχον (Plut. *adv. Colot.* p. 1117, b); and 14. Περὶ συνηθείας (Athen. ix. p. 391, d.) Athenaeus (xii. p. 546, f.) also mentions his letters, and quotes a passage from one addressed to Timocrates. These letters may possibly consist of or include some of the treatises above enumerated. The passage which Athenaeus quotes is similar in import to what Cicero refers to (*de Nat. Deor.* i. 40). The treatise Περὶ φιλοσοφίας, mentioned by Plutarch (*adv. Colot.* extr.), is perhaps the same as the seventh in the preceding list. (Diog. Laërt. x. 22, &c., with the notes of Menagius; Fabric. *Bibl. Graec.* vol. iii. p. 606; Bode, *Gesch. der Hellen. Dichtkunst*, vol. i. p. 11.)

5. Surnamed *ὁ Θεωρηματικός*, a disciple first of Theophrastus, afterwards of Stilpo, is mentioned only by Diogenes Laërtius (ii. 113).

6. Of SCEPSIS, a contemporary and friend of Demetrius of Scepsis, to whom he was indebted for his advancement, when he abandoned philosophy, and betook himself to politics. He was originally poor, but gained distinction by his writings, the style of which was peculiar and new, and married a wealthy Carthaginian lady. He attached himself to Mithridates Eupator, accompanied him into Pontus, and was raised to a position of great influence and trust, being appointed supreme judge, without appeal even to the king. Subsequently, however, he was led to desert his allegiance, when sent by Mithridates on an embassy to Tigranes, king of Armenia: Tigranes sent him back to Mithridates, but he died on the road. According to some accounts he was despatched by order of the king; according to others he died of disease (Strab. xiii. pp. 609, 610). Methodorus is frequently mentioned by Cicero; he seems to have been particularly celebrated for his powers of memory (Cic. *de Orat.* ii. 88. § 360). This is also mentioned by Pliny (*H. N.* vii. 24). In consequence of his hostility to the Romans he was surnamed the *Roman-hater* (Plin. *H. N.* xxxiv. 7 or 16). He was a contemporary of L. Crassus, the orator, who heard him when in Asia (Cic. *de Orat.* iii. 20. § 75). Athenaeus (xii. p. 552, c.) quotes a work by this Metrodorus, *Περὶ ἀλειπτικῆς*. We also find mention of a Metrodorus as the author of a *Περιήγησις* (Placidus Lutatius on Statius, iii. 478). Notices which might very well have been derived from a work of that kind, are given by Pliny (*H. N.* v. 31. s. 38, viii. 14), on the authority of a Metrodorus; and as similar notices (*H. N.* iii. 16. s. 20, xxviii. 7. s. 23, xxxvii. 4. s. 15) are taken by him from Metrodorus of Scepsis, the latter was very probably the author of the *Περιήγησις* in question. Strabo also (xi. p. 504) quotes from Metrodorus of Scepsis a geographical notice respecting the Amazons. (Voss. *de Hist. Graecis*, p. 180, ed. West.)

7. Of STRATONICE in Caria. He was at first a disciple of the school of Epicurus, but afterwards attached himself to Carneades. Cicero speaks of him as an orator of great fire and volubility (*de Orat.* i. 11. § 45). He flourished about B. C. 110. (Diog. Laërt. x. 9; Cic. *Acad.* ii. 6. § 16, 24. § 78; Fabric. *Bibl. Graec.* vol. iii. p. 607.)

8. A distinguished grammarian, the brother of Anthemius of Tralles [ANTHEMIUS], mentioned by Agathias, v. 6. (Voss. *de Hist. Graecis*, p. 470.)

9. A native apparently of Alexandria or Egypt, mentioned by Photius (Cod. 115, 116) as the author of a cycle for the calculation of the time of Easter. He lived after the time of Diocletian, but nothing more exact is known respecting him. (Fabric. *Bibl. Graec.* vol. x. p. 712; Noris. *Dissert. de Cyclo Pasch. Ravenn.* c. 3, p. 183.) [C. P. M.]

METRODO'RUS (*Μητρόδορος*), the author of two epigrams in the Greek Anthology. (Brunck, *Anal.* vol. ii. p. 476; Jacobs, *Anth. Graec.* vol. iii. p. 180.) His age is very uncertain, and it is even doubtful whether both the epigrams ought to be ascribed to the same poet. (Jacobs, *Anth. Graec.* vol. xiii. pp. 917, 918; Fabric. *Bibl. Graec.* vol. iv. p. 482.) [P. S.]

METRODO'RUS, of Athens, a painter and philosopher, of such distinction, that when Aemilius Paullus, after his victory over Perseus (B. C. 168), requested the Athenians to send him their most approved philosopher, to educate his children, and their best painter, to represent his triumph, they selected Metrodorus as the most competent man for both offices; and Paullus concurred in their opinion. (Plin. *H. N.* xxxv. 11. s. 40. § 30.) [P. S.]

METRODO'RUS (*Μητρόδωρος*), the name of several physicians.

1. A pupil of Chrysippus of Cnidos, and tutor to Erasistratus, who lived in the fourth and third centuries B. C. He was the third husband of Pythias, the daughter of Aristotle, by whom he had a son named after her celebrated father. (Sext. Empir. *Cont. Mathem.* i. 12, p. 271. ed. Fabric.)

2. A pupil of Sabinus, in the first and second centuries after Christ, is mentioned by Galen as one of those who had commented on part of the Hippocratic Collection (*Comment. in Hippocr.* "*Epid. III.*" i. 4, "*Epid. VI.*" i. 29, vol. xvii. pt. i. pp. 508, 877), and is probably the physician who was one of the followers of Asclepiades. (Galen, *De Simpl. Medicam. Temper. ac Facult.* i. 29, 35, vol. xi. pp. 432, 442.)

3. The author of the work quoted by Pliny (*H. N.* xx. 81), and entitled *Ἐπιτομὴ τῶν Ῥιζοτομουμένων*, appears to have been a different person (though sometimes reckoned as the same), and may be supposed to have been a contemporary of Cratevas in the first century B.C. (Plin. *H. N.* xxv. 4.)

4. The physician mentioned by Cicero (*Ep. ad Famil.* xvi. 20) as attending on his freedman Tiro, B. C. 46.

One of the above (perhaps the third) is quoted by Marbodus (*De Gemmis*), and called by him "maximus auctor." (See Fabric. *Bibl. Gr.* vol. xiii. p. 337, ed. vet.) [W. A. G.]

METRO'PHANES (*Μητροφάνης*), a general of Mithridates the Great, who sent him with an army into Greece, to support Archelaus, B. C. 87. He reduced Euboea, as well as Demetrias and Magnesia in Thessaly, but was defeated by the Roman general Bruttius Sura. (Appian, *Mithr.* 29.) He is again mentioned in B. C. 73, as commanding, together with the Roman exile L. Fannius, a detachment of the army of Mithridates, which was defeated by Mamercus during the siege of Cyzicus. (Oros. vi. 2; comp. Sall. *Hist.* lib. iii. p. 217, ed. Gerlach. min.) [E. H. B.]

METRO'PHANES (*Μητροφάνης*), the name of three later Greek writers, mentioned by Suidas (*s. v.*).

1. Of Eucarpia, in Phrygia (comp. Steph. Byz. *s. v. Εὐκαρπία*), wrote a work on Phrygia, and also the following treatises on rhetoric:—*Περὶ ἰδεῶν λόγου*, *Περὶ στάσεων*, and commentaries on Hermogenes and Aristides, in consequence of which he is regarded by some as the author of the Scholia on Aristides. (Westermann, Gesch. *der Griech. Beredtsamkeit*, § 104, n. 15.)

2. Of Lebadeia, in Boeotia, the son of the rhetorician Cornelianus, was the author of the following works:—*Περὶ τῶν χαρακτήρων* of Plato, Xenophon, Nicostratus, and Philostratus, *Μελέται*, and *Λόγοι πανηγυρικοί*.

3. A descendant of the sophist Lachares, against whom the sophist Superianus wrote a book. This Metrophanes is mentioned by Damascius in his

life of Isidorus (ap. Phot. cod. p. 342 a. b. ed. Bekker).

METRO'PHANES (Μητροφάνης), bishop of Smyrna, is renowned in ecclesiastical history for his obstinate opposition to the famous patriarch Photius. He was the son of the woman who was enveigled to entice Methodius, patriarch of Constantinople, but he was not the son of Methodius. The patriarch Ignatius having been deposed by the emperor Michael III., in 858, and Photius chosen in his stead, Metrophanes, who was then bishop of Smyrna, recognised Photius, although he was a friend of Ignatius. But he soon altered his opinion, declared publicly for the deposed patriarch, and so violently attacked Photius, that he was deprived of his see and thrown into a prison. When Photius was deposed in his turn, and Ignatius reestablished in the patriarchate by the emperor Basil I., Metrophanes recovered his see of Smyrna, and, in the council held in Constantinople in 869, showed himself one of the most zealous opponents of Photius. But in 879 Photius became once more patriarch on the death of Ignatius, and now Metrophanes was again deposed. He nevertheless continued to speak and to write against Photius, so that in 880 the patriarch and the emperor contrived his excommunication. Metrophanes died in an obscure retirement, but the year of his death is not known. He wrote besides other works:—1. *Epistola ad Manuelem Patricium de Rebus in Causa Photii ab anno* 858 *ad* 870 *gestis*, one of the most valuable documents bearing on the history of that turbulent patriarch. A Latin version by Melius, in Baronius, *Annal.* ad ann. 870, Greek and Latin, in the 8th vol. of Labbe, *Concilia*, and in *Acta Concilii CP. quarti*, by M. Raderus, Ingolstadt. 1604, 4to. 2. Ἐπιστολὴ Μητροφάνους Μητροπολίτου πρὸς Μανουὴλ Πατρίκιον καὶ Λογοθέτην τοῦ δρόμου, divided into four parts, a very remarkable and important document. The three first parts treat on Manichaeism, and the fourth on the Mystery of the Holy Ghost: it is very doubtful whether Metrophanes is the author of this work, which is now generally attributed to Photius. 3. *De Spiritu Sancto*, of which a fragment is extant in a Vienna codex. 4. *Expositio Fidei*, in a Paris codex. 5. *Liber Canonum Triadicorum*, in a Venetian codex, according to Leo Allatius. (Fabric. *Bibl. Graec.* vol. xi. p. 700; Baronius, *Annal.* ad ann. 870, &c.; Hankius, *Script. Byzant.* xvii. 1, &c., xviii. 66.) [W. P.]

ME'TTIUS or ME'TIUS, an old Italian name, in use both among the Sabines and Latins. It is doubtful whether *Mettius* or *Metius* is the better orthography, as we sometimes find one and sometimes the other in the best MSS. For the sake of uniformity, however, we have adopted the form *Mettius* in all the following names, though some of them occur with only one *t*.

ME'TTIUS. 1. P. Mettius, a partisan of Saturninus and Glaucia in B. C. 100, assassinated C. Memmius, one of the consular candidates in that year. (Oros. v. 17.)

2. M. Mettius, was sent by Caesar at the opening of the Gallic war, in B. C. 58, as legatus to Ariovistus, king of the German league, and was detained prisoner by him, but subsequently rescued by Caesar. (Caes. *B. G.* i. 47, 53.) The annexed coin, which bears the legend M. Mettius, and has on the obverse the head of Caesar, probably refers to this Mettius. [W. B. D.]

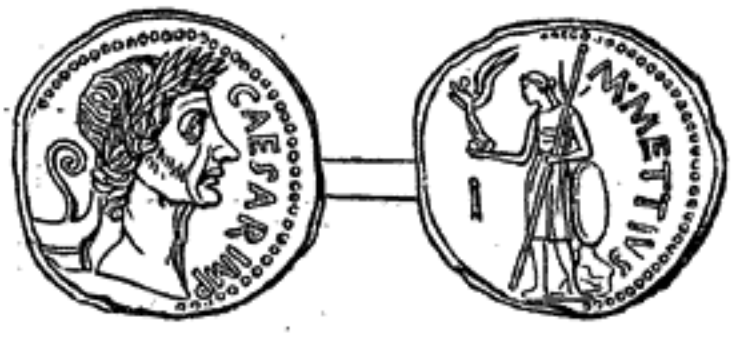

COIN OF M. METTIUS.

ME'TTIUS CU'RTIUS. [Curtius Mettius, No. 1.]

ME'TTIUS CARUS. [Carus.]

ME'TTIUS FUFFE'TIUS, was praetor or dictator of Alba in the reign of Tullus Hostilius, third king of Rome. After the combat between the Horatii and Curiatii had determined the supremacy of the Romans, Mettius was summoned to aid them in a war with Fidenae and the Veientines. On the field of battle, from cowardice or treachery, Mettius drew off his Albans to the hills, and awaited the issue of the battle. The Etruscans, mistaking his movement for a design upon their flank, took to flight, and Mettius fell upon them in their disorder, intending probably to regain the confidence of his Roman allies. But on the following day the Albans were all deprived of their arms, and Mettius himself, as the punishment of his treachery, was torn asunder by chariots driven in opposite directions. (Dionys. iii. 5, 7, 8, 9, 10, 11, 12, 13, 14, 22, 23, 24, 26, 27, 28. 29, 30; Liv. i. 23, 26, 27, 28; Varr. *Fr.* p. 240, Bip. ed.; Flor. i. 3. § 8; Val. Max. vii. 4. § 1; Frontin. *Strat.* ii. 7. § 1; Polyaen. *Strat.* viii. 5.) [W. B. D.]

ME'TTIUS GEMI'NIUS, or GEMINUS, was commander of the cavalry of Tusculum in the last war between Rome and the Latin league, B. C. 340. He challenged T. Manlius, son of the consul T. Manlius Torquatus, and was slain by him in the combat. (Liv. viii. 7; Val. Max. ii. 7. § 6.) [W. B. D.]

ME'TTIUS POMPOSIA'NUS, a senator in Vespasian's reign, whom the emperor raised to the consulate, although Mettius was reported to have a royal nativity. Domitian afterwards banished and put him to death. (Suet. *Vesp.* 14, *Dom.* 10, 20; Dion Cass. lxvii. 12; Victor, *Ep.* 9.) [W. B. D.]

MEZE'NTIUS (Μεσέντιος), a mythical king of the Tyrrhenians or Etruscans, at Caere or Agylla, and father of Lausus. When he was expelled by his subjects on account of his cruelty he took refuge with Turnus, king of the Rutulians, and assisted him in his war against Aeneas and the Trojans. Aeneas wounded him, but Mezentius escaped under the protection of his son. When, however, Lausus had fallen, Mezentius returned to the battle on horseback, and was slain by Aeneas (Virg. *Aen.* viii. 480, &c., x. 689, &c., 785, 800, &c.). The story about the alliance between Mezentius and the Rutulians is also mentioned by Livy and Dionysius, but they say nothing about his expulsion from Caere or Agylla. According to them Aeneas disappeared during the battle against the Rutulians and Etruscans at Lanuvium, and Ascanius was besieged by Mezentius and Lausus. In a sally at night the besieged defeated the enemy, slew Lausus, and then concluded a peace with Mezentius, who henceforth remained their ally. (Liv. i. 2, 3; Dionys. i. 64, &c.) According to Servius (*ad Aen.* iv. 620, vi. 760, ix. 745) Mezentius was slain by Ascanius. During

the siege of Ascanius, Mezentius, when he was asked to conclude a peace, demanded among other things, that the Latins should give up to him every year the whole produce of their vintage; and in commemoration of this, it was said, the Romans in later times celebrated the festival of the *Vinalia*, on the twenty-third of April, when the new wine was tasted, and a libation made in front of the temple of Venus, and a sacrifice offered to Jupiter. (Plut. *Quaest. Rom.* 45; Ov. *Fast.* iv. 881, &c.; Macrob. *Sat.* iii. 5; comp. *Dict. of Ant. s. v. Vinalia.*) [L. S.]

MEZETULUS, a Numidian, who, after the death of Oesalces, king of the Massylians, revolted against Capusa, the eldest son of the late king, who had succeeded him on the throne; and defeated him in a great battle, in which Capusa himself was killed. Mezetulus, however, did not assume the sovereignty himself, but placed on the throne Lacumaces, the youngest son of Oesalus, a mere child, in whose name he designed to govern the kingdom. But the return of Masinissa from Spain disconcerted his plans: he quickly raised a large army, with which he opposed this new adversary in the field, but was defeated, and compelled to seek refuge in the dominions of Syphax. From thence, however, he was induced to return, and take up his residence at the court of Masinissa, from whom he received a free pardon and the restitution of all his property. (Liv. xxix. 29, 30.) It is probably the same person who is called by Appian Mesotulus (Μεσότυλος), and is mentioned as joining Hannibal with a force of 1000 horsemen shortly before the battle of Zama. (Appian, *Pun.* 33.) [E.H.B.]

MI'CCIADES, a sculptor of Chios, was the son of Malas, the father of Anthermus (or Archennus), and the grandfather of Bupalus and Athenis. He must have flourished about Ol. 42 or 45. (Plin. *H. N.* xxxvi. 5. s. 4. § 2.) [P. S.]

MICCION (Μικκίων), a painter mentioned by Lucian as a disciple of Zeuxis. (Luc. *Zeux.* 7. vol. i. p. 845, Wetst.) [P. S.]

MICHAEL I. RHANGA'BE, or RHAGA'BE (Μιχαὴλ ὁ Ῥαγγάβη, or Ῥαγαβή), emperor of Constantinople from A. D. 811 to 813, was the son of Theophylactus, one of the high functionaries who, together with Stauracius, conspired against the emperor Constantine VI., and the grandson of one Rhangabe, from whom he derived his surname. Michael was at once honest, handsome, and gifted with many talents, but he was of a weak character, and his amiability could not always efface the unfavourable impression which his want of energy made upon persons of stouter hearts than his. He stood in great favour with the emperor Nicephorus I. (802—811), who, by creating him master of the palace, raised him to the highest rank in the empire after the emperor and his family, and finally gave him his daughter Procopia in marriage. Stauracius, however, the son and successor of Nicephorus, was far from sharing the sentiments of his father towards the master of the palace, and feeling himself dying from the effects of a wound, received some months previously on the battle-field where his father was slain by the Bulgarians, he gave orders to blind Michael, in order that his wife Theophano, to whom he intended to bequeath the throne, might find no obstacles at her succession. One Stephanus was charged with executing the emperor's order. He wisely refrained from doing so, and informed Michael of it. They immediately assembled the chief officers of the state, and being all willing to support Michael, they proclaimed him emperor while Stauracius was still alive (2nd of October, 811). The dying emperor implored and obtained mercy from his brother-in-law, and went to expire in a convent. The accession of Michael caused great joy among the people, though little in the army: the soldiers, however, were soon satisfied by the liberal use which the new emperor made of the rich treasures hoarded up by the late Nicephorus. Michael, a peaceful man, began his reign by restoring peace to the disturbed church, and recalling from exile Leo Armenus, a celebrated general, who now enjoyed the emperor's full confidence, for which he afterwards rewarded him by hurling his benefactor from his throne. In the spring of 812, Crum, the king of the Bulgarians, again invaded the territories of the empire. Michael set out at the head of his army to meet him, but committed the imprudence of allowing the empress Procopia to accompany him. A general discontent and symptoms of sedition among the troops were the consequences of his thoughtlessness; a woman with more than seeming authority in the camp being then an unheard of thing. Distrusting the army, the emperor hastened back to the capital, followed by a host of reckless barbarians who laid the country waste with fire and sword. At their approach, multitudes of people, mostly iconoclasts, fled before them; and a sedition in consequence broke out among the numerous iconoclasts in Constantinople, which was quelled, not without difficulty, by Leo Armenus: their leader Nicolaus was confined in a convent; and they were finally all driven out of the city and dispersed in the provinces, by order of the emperor. About the same time great numbers of Christians of all sects took refuge within the empire, flying from the dominions of the khalifs, which were then filled with commotion and civil wars. Crum, meanwhile, pursued his victorious course, and laid siege to Mesembria, whereupon he made offers of peace, which, on account of their moderation, the emperor was inclined to accept, but his councillors were for further resistance. Mesembria was now taken by assault, and the danger from the Bulgarians grew daily more alarming. In February 813, Michael once more set out to meet them, again accompanied by his wife Procopia. Her presence in the camp had the same consequences as before. Leo Armenus secretly fomented the discontent of the troops, and carried on those intrigues which led to the loss of the battle of Adrianople (22d of June, 813), the flight of Michael to Constantinople, and his deposition by the successful rebel, as is related in the life of Leo V. The deposed Michael retired into a convent, where he led an obscure, but quiet and happy life, during more than thirty years. Leo succeeded him on the throne. (Cedren. p. 48, &c.; Zonar. vol. ii. p. 125, &c.; Const. Manass. p. 94; Theoph. Contin. p. 8; Author. incert. post Theoph. p. 428, &c.; Glycas, p. 286; Joel, p. 178; Genesius, p. 2, &c.; Leo Gram. p. 445, &c.; Symeon Metaphrastes, p. 402.) [W. P.]

MI'CHAEL II. BALBUS (Μιχαὴλ ὁ Τραυλός), or the "Stammerer," emperor of Constantinople, A. D. 820—829. This prince was of low origin; he was born at Amorium, and spent his earlier youth as a groom, in different stables of his native town. He afterwards entered the army, and although he was ignorant and illiterate, he met with success in

his new profession, owing to his bold character and uncommon impudence. One of his superior officers esteemed him so much that he gave him his daughter Thecla in marriage. Having made the acquaintance of the celebrated Bardanes, he found numerous opportunities of distinguishing himself under the eyes of that eminent general, who accordingly promoted him, and in spite of a defect of his speech, whence his surname ὁ Τραυλός, he became conspicuous as one of the best Greek generals. The emperor Leo V. owed the fortunate issue of his conspiracy against Michael I. in a great measure to the assistance of Michael the Stammerer, and accordingly raised the latter to the highest dignities in the empire. But Michael wanted prudence, and having often severely censured the conduct of Leo, incurred the displeasure of his master. In order to get rid of him, Leo sent him into Asia as dux Orientis, but soon recalled him for fear he should kindle a rebellion. Nothing the wiser for so many apparent proofs of Leo's displeasure, Michael continued to abuse both the emperor and the empress. Vexed at being perpetually thwarted, censured, and libelled by this troublesome officer, Leo once more ordered him to proceed to Asia and inspect the troops. This time Michael refused to comply with the order, and openly joined a number of disaffected persons, who made secret preparations for depriving Leo of his crown. The plot was discovered through the zealous honesty of Hexabulus, and Michael was arraigned of high treason. Sentenced to be burnt alive in a furnace, Michael escaped death, and was raised to the throne in an almost miraculous way, as is related in the life of Leo V. (Christmas, 820). Immediately after the assassination of Leo, Michael was released from his prison, and such was the haste of his friends to proclaim him emperor and show him to the public, that they did not even wait until his fetters were taken off, but hurried him, loaded with irons, to the hippodrome, where a trembling crowd saluted him with shouts of satisfaction.

The first act of the new emperor was to castrate the four sons of Leo, but no sooner was this infamous crime committed, than the perpetrator had to defend himself against a formidable avenger of the death of Leo and the disgrace of his sons. This was Thomas, commander-in-chief of the troops in Asia, whose revolt was one of the most dangerous that ever threatened the rulers of Constantinople. A few months after raising the standard of rebellion, Thomas was master of the whole of the Byzantine possessions in Asia. He concluded an alliance with the Arabs, and was then proclaimed emperor at Antioch (821). He pretended to be the emperor Constantine VI., who was said to have survived his excaecation, and he styled himself so, though he was not blind; but he was originally a run-away slave who had risen to eminence in the army. Having no children, he adopted an unknown youth, who was created Augustus, and then marched at the head of an army of 80,000 men, against Constantinople. His adopted son was slain in the neighbourhood of the Hellespont, and Thomas adopted another, a former monk, to whom he gave the name of Anastasius. Upon this Thomas crossed the Hellespont, and laid siege to Constantinople. Michael awaited the danger with undaunted courage. Unable to take the field against superior forces, he adopted measures to render the capital impregnable, and a bloody defeat, which Thomas suffered in 822 while leading his men to a general assault, proved that Michael had not lost all chances of success. Thomas retired into Thrace, but renewed the siege in 823, by sea and land. His fleet obtained a victory over the imperial navy. Gregorius Pterotes, an old friend of Leo V., and a general of great experience and influence, whom Michael had banished to Samos, now left his exile, and joined the rebel; but the emperor having meanwhile obtained several advantages, and the motley army of Thomas, which was composed of specimens of all the different nations of Hither Asia, betraying symptoms of disaffection Pterotes resolved to desert to the emperor. Afraid to appear there alone, he seduced many of the rebels to join him, and with them secretly left the camp of Thomas. But Thomas had watched him, and the two-fold traitor was stopped on his flight, defeated, and put to death. Proud of his success, Thomas endeavoured to force the Golden Horn with a fleet of 350 vessels, but Michael fell upon him with such vigour as not only to repel him, but to destroy the greater portion of his fleet. Thomas was no more successful in his assaults by land, the capital being gallantly defended by Michael, his son Theophilus, Olbienus, Catacylus, and other generals of renown; yet in spite of their valour, they could not dislodge Thomas from his lines around Constantinople, and there was just fear lest hunger should achieve what the sword was unable to accomplish. In this extremity Michael received an offer from Mortagon, king of the Bulgarians, to join him against the rebel. Michael declined the proposition, and this act shows that he was no ordinary man: he would rather stand his own chance than make common cause with an ally who would have turned against him in case of defeat, and asked for an exorbitant reward in case of success. Mortagon, however, came on his own account, and fell upon the besieging army, not so much because he wanted to help Michael as because he was desirous of plundering some one. Being defeated by the Bulgarians, Thomas raised the siege and retreated into Thrace. Michael now sallied forth, followed his enemy closely, and at last brought him to a stand. Thomas was entirely defeated; one-half of the army went over to the victor's side; and he shut himself up in Adrianople. Michael soon followed him thither, and made preparations for forcing the city to surrender through famine, which so frightened the inhabitants that they seized the rebel and dragged him to the emperor. Thomas had his hands and feet cut off, and in this state was put on an ass and paraded through the streets. Michael joined the procession, according to the barbarous custom of the time. "If you are really emperor," cried the fainting man, "have mercy on a wretch, and take my life at once!" Michael urged him to confess whether he had any accomplices at the court, and to name them. Had Thomas done so, many an innocent man might have suffered death together with as many guilty, but John Hexabulus, whose name was always prominent among the straightforward and the honest, stopped the emperor, crying out, "Will you give credit to an enemy against your own friends?" Michael felt the reproach, and desisted from further inquiries of Thomas, who was subsequently thrown on a dung-heap, where he expired several days after (October, 823). The chief partizans of Thomas met with

severe punishment. Thus ended a revolt, during which Michael proved he was worthy of his throne.

In 824 Michael renewed the friendly intercourse which had subsisted between his predecessors and the Western or Frankish emperors: he sent an embassy to Louis the Pious, and also wrote a letter to him, which his ambassadors presented to Louis at Rouen. It is known that the Byzantine emperors would never recognise the imperial title of the Frankish kings, and afterwards those of Germany. In the above-mentioned letter Michael consequently called Louis only "Ludovicus qui vocatus est Francorum et Longobardorum Imperator," and this the Byzantine historians consider as a great condescension. The letter is contained in Thegan's *Vie de Louis le Débonnaire*, and in the works of other historians. In the same year, 824, a band of Spanish Arabs, commanded by one Abuhafiz, made a descent upon Crete and conquered the island, which was henceforth called Candia, from Candax, its new capital, which was founded by the Arabs: Michael was unable to dislodge them, and the island was lost for ever. A colony of Arabs, the descendants of the followers of Abuhafiz, still inhabits a portion of Candia. Michael lost likewise the province of Dalmatia, which was taken from him by the Servians, but the greatest loss he had to suffer was that of Sicily. Euphemius governed the island for the emperor, and having met with some disappointment at the court, invited Ziadet-Allah, the third khalif of the Aglabites in Africa, to take possession of the country. Ziadet-Allah accordingly went to Sicily in 827, with a powerful fleet, and the island soon became a prey to the Arabs, and remained in their possession for upwards of two hundred years. Michael died a natural death on the first of October, 829, and was succeeded by his son Theophilus. (Cedren. p. 491, &c.; Leo Gram. p. 447, &c.; Zonar. vol. ii. p. 132, &c.; Genes. p. 13, &c.; Theophan. Contin. p. 214, &c.; Symeon Metaphrastes, p. 405, &c.; Glyc. p. 287, &c.; Const. Porphyr. *De Admin. Imp.* c. 22; Const. Manass. p. 95; Joel, p. 178.) [W. P.]

MICHAEL III. (Μιχαήλ), emperor of Constantinople from A. D. 842 to 867, was the son and successor of the emperor Theophilus, and the grandson of Michael II. the Stammerer. He ascended the throne at the age of three, and reigned under the guardianship of his talented mother Theodora. This active princess began by re-establishing the worship of images, an undertaking in which she had to encounter intrigues of a most dangerous nature [PHOTIUS]. Her armies were less successful; they were beaten in the Caucasus and in Asia Minor, and an expedition fitted out for the recovery of Crete from the Arabs was totally discomfited. She despatched a fleet of 300 ships with a view of conquering Egypt, but the capture and temporary possession of Damietta was the only result of it. On the other hand, she continued to be fortunate in her exertions for the orthodox church and the Christian religion in general: the Khazars were converted in 847, and a few years afterwards the Bulgarians, those hereditary enemies of Byzantium, adopted likewise the religion of Christ [METROPHANES]. But her zeal for images caused a most dangerous revolt of the Paulicians (848), who entered into an alliance with the Arabs, and baffled the efforts of the imperial armies to reduce them to obedience. Meanwhile, Michael grew up and gave proof of his wicked propensities. At the boyish age of fifteen he already led an immoral life with Eudoxia, a noble young lady, the daughter of one Ingerius, who belonged to the great family of the Martinacii; and his mother preferring under these circumstances to give him a lawful wife, he accepted with the greatest indifference Eudoxia, the daughter of Decapolita, continuing all the while his licentious intercourse with the other Eudoxia, his mistress. The principal person at the court was Theoctistus, a celebrated, though not always successful general, who incurred the jealousy of Bardas, the brother of the empress, and the displeasure of the young emperor. Michael and Bardas consequently formed a plot to make away with Theoctistus, and carried their design into effect, Michael being the first to raise his hand against his unfortunate minister. Bardas was appointed Magnus Logotheta in his stead, and he soon seized the uncontrolled direction of public affairs. The murder of Theoctistus so afflicted Theodora that she laid down her functions as regent and retired into private life (854). Michael now abandoned himself to a life of almost unparalleled profligacy, for a description of which we must refer to the graphic pen of Gibbon (vol. ix. p. 45, &c. ed. 1815).

In 856 Bardas was made Caesar; and his power being now unlimited, he caused the empress Theodora, with her daughter, to be confined in a convent. On the whole, however, Bardas was no despicable man, though his ambition was boundless. Full of talents, learning, and an enthusiastic love of the fine arts, he was zealous in promoting the arts, science and literature, which had been greatly neglected during the reign of the father and grandfather of Michael. The philosopher Leo was his principal assistant in attaining these laudable objects. Owing to the irresistible influence of Bardas, the patriarch Ignatius was deposed in 857, and the famous Photius succeeded him. In 858 the empire was involved in a great war with the Arabs. Leo commanded against them, and obtained more glory than the unworthy emperor deserved. He defeated the Arabs in several pitched battles, drove them beyond the Euphrates, crossed that river, and made several successful incursions on the eastern side of the Tigris, penetrating to the neighbourhood of Baghdad. During this time, however, the Arab general, 'Omar, laid Pontus waste. Thinking success on the battle-field an easy thing, Michael resolved to put himself at the head of his army, and marched against 'Omar; but the Arabs had been reinforced by a strong body of incensed Paulicians, and under the walls of Samosata the emperor received a severe lesson for his folly. Upwards of 6000 Greeks were taken prisoners, and among them the gallant Leo, whom the Arabs would never restore to liberty in spite of the brilliant ransom offered them. In 860 Michael paid as dearly for a second lesson in Cappadocia; and 'Omar now carried destruction over Cappadocia, Pontus, and Cilicia, whence he carried 70,000 prisoners into perpetual captivity. (862.) Either good sense or the want of his accustomed revels in the capital, or the advice of Bardas, induced Michael to put his younger brother, Petronas, then governor of Lydia and Ionia, at the head of the army; and Petronas chose for his lieutenant Nazar, governor of Galatia, whose maxim was, that a small, but good army, was better than a large, but bad one. Near Amasia they fell in with the

main army of the Arabs, commanded by 'Omar. The Greeks obtained a splendid victory; 'Omar was slain; and his head was carried to Constantinople by Petronas, to whom his brother allowed the honour of a triumphal entrance. In order to commemorate the glory of his armies, and with a view of handing his name down to posterity, Michael ordered a hippodrome to be built, which surpassed everything of the kind in magnificence. Jealous of Petronas, the emperor set out in 864 for the purpose of taking the command. He had scarcely arrived in Asia when he was recalled, because a Russian fleet of 200 large barges had suddenly made its appearance in the Bosporus, and was attacking the Golden Horn. Michael hardly escaped being taken prisoner whilst crossing the Hellespont, but he was soon released from his fear, in consequence of the Russian fleet being destroyed by storm. This was the first blockade of Constantinople by the Russians, or, more correctly speaking, by the Norman nobles, who had just made themselves masters of Western Russia. By this time Michael had grown tired of the ascendancy of Bardas, and felt deeply offended at being exhorted by him to lead a better life. Whether Bardas meant this in reality or not is a matter of doubt, for he certainly wished to establish his own elevation on the ruin of Michael. Bardas was thus gradually superseded in the favour of his master by Basil the Macedonian, afterwards emperor, who married Michael's mistress, Eudoxia, in exchange for whom he surrendered his sister, Thecla, who became the emperor's mistress. Michael formed a plot with Basil to assassinate Bardas; and soon afterwards the Caesar was treacherously killed by Michael, Basil, and a band of assassins hired for the purpose (866). Thereupon Basil rose to eminence, and was proclaimed Caesar. In the same year (866) the patriarch Photius proclaimed the deposition of pope Nicholas I. The conduct of Michael continued to be so disgusting, that Basil, in his turn, remonstrated with him, and soon incurred the hatred of his master, who began to look out for some daring men who would help him in despatching the Macedonian. Of this Basil became informed, and very naturally resolved to anticipate the emperor's designs. He persuaded him to accept a supper in the house of his mother, Theodora, who, utterly unacquainted with the intention of Basil, had consented to invite her son, as a means of restoring a good understanding between the rulers. As the supper degenerated into an orgy, Theodora and her daughter retired, leaving her son alone with Basil and a few more guests, who soon made the emperor so drunk, that he was obliged to lie down on a bed. In this helpless state he was murdered by a band of assassins who had been secretly introduced into Theodora's dwelling. (24th of September, 867.) Basil followed him on the throne. The reign of Michael III., however disgusting the part which *he* played, is one of the most interesting in Byzantine history: it is rich in events worthy of the attention of the scholar, the philosopher, the historian, the soldier, and the divine; and whoever feels more than superficial sympathy for the fate of the later Greeks will be amply rewarded by turning from this imperfect sketch to the sources from which it is taken. (Cedren. p. 533, &c.; Zonar. vol. ii. p. 152, &c.; Leo Gram., p. 457, &c.; Symeon Metaphrast., p. 428, &c.; Theophan. Contin. p. 92, &c.; Genes. p. 37, &c.; Joel, p. 179, &c.; Const. Manass. p. 100.) [W. P.]

MICHAEL IV. PA'PHLAGO (Μιχαὴλ ὁ Παφλαγών), emperor of Constantinople from A. D. 1034 to 1041, was one of the younger brothers of John the Eunuch, first minister under Romanus III. and his predecessor, Constantine IX. Among the four brothers of John, who had once been a monk, Michael and Nicetas were originally money-changers, Constantine and George eunuchs and mountebanks by profession; Stephanus, their brother-in-law, whose name will appear hereafter, was a ship's calker. When John rose to eminence he promoted Michael to the office of chamberlain to Romanus III., a post for which he was well fit, for he was stupid and handsome. Having further the advantage of being young, he pleased the empress Zoe so much, that she admitted him to her bed. The fact was reported to Romanus, who would not believe it, because he knew that Michael was subject to epileptic fits; but Zoe and her lover were afraid that he would believe it one day or other, and consequently contrived the assassination of Romanus. The day after his murder Zoe announced to the senate that she had chosen Michael for her husband, and wished him to be acknowledged as emperor. John the Eunuch being the secret promoter of these transactions, the wishes of the empress were complied with, and Michael and Zoe were proclaimed on the 11th of April, 1034. No sooner was this done than John removed Zoe from the administration of the state, by keeping her a prisoner in her palace; and as Michael was unfit to reign, he seized the supreme power without aspiring to the name. The beginning of Michael's reign was signalised by a general famine and a terrible earthquake at Jerusalem, which lasted forty days with scarcely any interruption. Upon this the barbarians invaded the territory of the empire on all sides, while the fleets of the Arabs in Sicily and Africa covered the Archipelago, and plundered the islands. John, however, succeeded in making peace with them on tolerable conditions. He also brought the Servians to submission, made peace with the Arabs in Egypt, and had the satisfaction of seeing the Arabs of Baghdad defeated under the walls of Edessa, which they had invested in 1037. About this time a civil war among the Arabs in Sicily afforded a good opportunity of bringing back that island to the imperial sway; and Leon Opus, the governor of the Greek dominions in Southern Italy, was consequently sent over into Sicily. He defeated the Arabs several times, and returned with many captives, besides 15,000 Christian prisoners of war, which he had taken from the Mohammedans. In 1039 John equipped a powerful fleet and an appropriate army, the fleet being commanded by Stephanus, the brother-in-law of John and the emperor; and the whole expedition by Maniaces, who was the best general in the Greek army. The Greeks were joined by a small, but gallant body of Norman auxiliaries, commanded by three sons of the chivalrous Tancred. Messina and Syracuse were taken by the Greeks, and the Arabs sustained such losses that their brethren in Africa were in great alarm. They consequently came to their relief with 50,000 men; but few of these ever returned to their native country, and thirteen towns and cities surrendered to the victorious Greeks. In 1040 a fresh army arrived from Africa, which was

still more numerous than the preceding; but in a pitched battle with the Greeks and Normans, they were utterly defeated, leaving 50,000 either dead on the field, or prisoners in the hands of the victor. Sicily once more obeyed the Greek sceptre, when a base intrigue caused the loss of what had been so fairly won. Owing to the negligence of Stephanus, the Arab commander-in-chief found means to escape, with a few followers, to Africa; and Maniaces was so vexed at his flight, that in reproaching Stephanus for it, he probably forgot the degree of deference which he owed to the brother-in-law of the powerful eunuch. In order to avenge himself for the insult, Stephanus calumniated his chief at the court, and caused a warrant to be sent to Sicily for his arrest. After Maniaces had left the island, the negligence of his successors in the command, Stephanus, Doceanus, and Basilius Pediatites, caused one loss after another; and in dividing the booty of their former victories with the Normans, they behaved so unfairly, that their gallant allies not only withdrew, but attacked the Greek dominions on the continent of Italy. The Arabs suffered one more defeat at Messina; but after that met with continual success, and before the end of 1040 Sicily had again ceased to be a Byzantine province, and in Italy the Greek power was expiring under the sword of the Normans. About the same time the Bulgarians endeavoured to throw off the Greek yoke, and overran Thrace and Macedonia. Michael, forced to fly suddenly from Thessalonica, where he then held his court, left his treasury under the care of one Ibazas, a Bulgarian in the Greek service, who availed himself of the opportunity, and with his trust joined his countrymen.

Constantinople was in the greatest danger of falling into the hands of the barbarians, when, to the surprise and wonder of the whole empire, the apathetic emperor, who was besides suffering from an incurable dropsy, declared his intention of putting himself at the head of his army. In vain his friends and the empress endeavoured to persuade him to abandon his purpose: "If I have made no conquests," said he, "I will at least do my utmost to prevent losses." He was so weak that he was obliged to be raised on his horse, and every morning the troops expected that he would not see the evening; but he held bravely out, and the moral effect of his appearance upon his soldiers as well as his enemies was so great, that the former fought with the utmost bravery, while the Bulgarians were confounded before they had been defeated. After driving out the barbarians from Thrace and Macedonia, Michael penetrated into Bulgaria; and in the course of one campaign brought back that extensive country to its allegiance to the Greek emperors. The war being thus finished with glory, Michael celebrated a triumphal entry into Constantinople, and soon afterwards died, on the 10th of December, 1041. This enterprise does great credit to Michael, whose conduct gives proof of a great moral truth, that there is no man so bad but there is still something good left in him, which, under proper circumstances, will shine forth, and cause the man to do actions which, though they cannot obliterate his former conduct, will yet entitle him to our forbearance and compassion. Shortly before his end Michael chose his nephew, Michael, his future successor, who consequently succeeded him on the throne. (Cedren. p. 734, &c.; Zonar. vol. ii. p. 235, &c.; Manass. p. 124; Joel, p. 183; Glyc. p. 314, &c.) [W. P.]

MICHAEL V. CALAPHA'TES (Μιχαὴλ ὁ Καλαφάτης), or the "CALKER," emperor of Constantinople from December, A. D. 1041, to April, 1042, was the son of Stephanus, the brother-in-law of Michael IV., who had once followed the trade of a ship's calker, whence the surname of his son. He was adopted by Michael IV. and the empress Zoe; but as he was a profligate fellow, the emperor would soon have excluded him from the throne had death left him time. The people detested Michael V., and persuaded Zoe to reign in his stead; but a few days were sufficient to make Zoe repent her ambition, and she quietly resigned in favour of her adopted son. Michael began by banishing Zoe and the eunuch John, his uncle, and committed several other imprudent acts, the consequence of which was, that the people of Constantinople rose in rebellion. A fierce battle was fought between them and the adherents of Michael, which ended in the storm of the imperial palace, and in the flight of the young emperor and his brother Constantine to the convent of Studa, where they both took the monastic habit, and continued to live many years in a quiet obscurity. Zoe and her sister Theodora were proclaimed co-empresses by the people, 21st of April, 1042. (Cedren. p. 749; Zonar. vol. ii. p. 242; Manass. p. 125; Glyc. p. 316; Joel, p. 183.) [W. P.]

MICHAEL VI. STRATIO'TICUS (Μιχαὴλ ὁ Στρατιωτικός), emperor of Constantinople from A. D. 1056 to 1057, was chosen by the empress Theodora for her successor shortly before she died; and he succeeded accordingly on the 22d of August, 1056. His surname, "the warrior," indicates his military merits; but at the time of his elevation he was broken down by age, and his character had lost all its former energy. Theodora, a woman, had a manly spirit, but Michael the warlike had the spirit of a woman. Michael was scarcely seated on the throne when Theodosius, a cousin of the late emperor Constantine X. Monomachus, rose in revolt; but after a fierce struggle, which filled the streets of Constantinople with blood, the rebel was compelled to lay down his arms, and was fortunate to escape with mere banishment. The famous general, Catacalon, was recalled from his post as governor of Antioch, and Michael, a cousin of the emperor, was placed in his stead. Catacalon returned to the capital with disaffection in his heart, and there met a great number of his colleagues, whom the emperor had rewarded with fine speeches instead of giving more solid proofs of his gratitude for their former achievements, and all of whom shared the disaffection of Catacalon. A military conspiracy was the consequence, and a deputation was sent by the malcontents to Isaac Comnenus, who resided at Castamone, in Asia Minor, requesting him to accept the crown, which he did, after some hesitation. Michael tried to check the progress of his rival at once by intrigues and weapons, but his duplicity availed him nothing, and his arms were defeated in the battle of Hades by Isaac and Catacalon, whereupon he resigned (31st of August), and retired into a convent. (Cedren. p. 792, &c.; Zonar. vol. ii. p. 262, &c.; Manass. p. 128, 129; Glyc. p. 132.) [W. P.]

MICHAEL VII. DUCAS PARAPINA'CES (Μιχαὴλ ὁ Δοῦκας, ὁ Παραπινάκης), emperor of Constantinople from A. D. 1071 to 1078, was the

son of the emperor Constantine XI., Ducas, who died in 1059, shortly after appointing his three sons, Michael, Andronicus, and Constantine, to succeed him in joint possession of the crown. On account of their tender age, their mother, Eudoxia, reigned for them; and having married Romanus Diogenes, this distinguished general enjoyed the imperial title and power till he was made a prisoner by Alp Arslan, the sultan of the Seljuks, in August, 1071. When his captivity became known at Constantinople, Joannes Caesar caused his nephew, Michael, to be proclaimed emperor, with a view of reigning under his name. Soon afterwards Romanus returned from his captivity, but he came too late to retrieve his fate: he was seized and blinded, and died from the operation in October, 1071. Eudoxia was confined in a prison; and these atrocities were committed without Michael taking the least step to prevent them.

John, archbishop of Sida, in Pamphylia, John the Caesar, Nicephorizus, and other ministers, now governed the empire for Michael. Enraged that the ransom for which he had restored the late Romanus to liberty was not paid by Michael, sultan Alp Arslan invaded the empire in 1072. Isaac and Alexis Comnenus commanded the Greek army against him. Owing to the want of discipline of his troops, Isaac lost a battle and his liberty, but was soon ransomed by Alexis. The two brothers prepared for taking revenge, when affairs received a different turn, through the daring ambition of one Ursel, a kinsman of the kings of Scotland, and the commander of a body of European auxiliaries in the Greek service. Having made himself master of most of the strongholds and mountain passes in the anti-Taurus and portions of Armenia and Lazica, he ceased at once to fight against the Turks and to help the Greeks, intending to make himself independent in those parts. For this purpose he intrigued with John the Caesar, who joined him, and was proclaimed emperor of the Greeks by the Frankish auxiliaries. Both the Greeks and Turks looked at these proceedings with wonder, when the latter, impatient to come to blows, fell upon John and Ursel, defeated them, and made them both prisoners. Ursel soon redeemed himself, and retired into Pontus, whither he was followed by Nicephorus Palaeologus, who gained a decisive battle over him. On his flight, Ursel was again taken by the Turks. Alexis Comnenus, wishing to obtain possession of this dangerous adventurer, offered a large bribe to the Turks for his person; and having attained his ends, sent him to Constantinople (1073), where he was kept in prison.

In 1074 the Bulgarians, exasperated by the insatiable avarice of the minister Nicephorizus, attempted to throw off the Greek yoke, and offered the crown to Bodinus, the grandson of Michael, king of Servia, who accepted it, and came to their assistance with a body of his countrymen. Bulgaria was then governed by Nicephorus Carentenus, a very competent man, who had taken proper measures for quelling the revolt, when he was prevented from carrying them out by the arrival of Damianus Dalassenus, who was sent to supersede him as governor. Dalassenus owed his promotion to some court intrigue, and six weeks after his appointment had the satisfaction of seeing himself a prisoner of the Bulgarians, and his army flying through the country. Bryennius, who had been created Caesar after the captivity of John, retrieved the fortune of the Greeks. Bodinus lost several battles, and fell into the hands of Bryennius, who, on the order of Michael, sent him as a state prisoner to some fortress in Syria, whence, however, the young prince escaped and returned to Servia, over which he became king after the death of his father. Bryennius likewise compelled the Servians to sue for peace; purged the Adriatic and the Ionian sea of the Norman pirates; and quelled a dangerous mutiny of some of his barbarian auxiliaries, who were headed by Nestor, the commander-in-chief of the army of observation on the Danube. His success deserved reward, but earning disgrace instead, he listened to the persuasive wishes of his numerous friends, raised the standard of rebellion, and was proclaimed emperor under the walls of Adrianople. He despatched his brother John to lay siege to Constantinople, while he continued to consolidate his authority in Thrace and Macedonia. The capital was gallantly defended by Constantine Ducas, Alexis Comnenus, and Ursel, who was restored to liberty on condition of employing his great military talents for the defence of the emperor. Meanwhile, another rebellion broke out in the East. Only ten days after Bryennius had assumed the imperial title his example was followed by Nicephorus Botaniates in Asia Minor, who advanced with an army mostly composed of Turks, and soon penetrated as far as Nicaea. At that time Constantinople had ceased to be besieged by John Bryennius, whose men were too licentious to hold out long against well-disciplined troops, commanded by the best generals of Greece, and he consequently withdrew to the head-quarters of his brother. The conduct of the emperor during this crisis was so contemptible that the approach of Botaniates created joy among the people, and caused great satisfaction to a crowd of disaffected generals and ambitious priests: they sent a deputatiom to him, inviting him formally to occupy the imperial throne; and he of course complied with their wishes. Michael, forsaken by all his adherents except Alexis and Isaac Comnenus, who stood with him to the last moment, abandoned all hopes of resisting so formidable an enemy, and without regret resigned the crown to Botaniates, on the 25th of March, 1078. The ensuing struggle between Botaniates and Bryennius belongs to the history of the former. Michael was allowed to retire into a convent, and Botaniates had so little fear of his harmless character that he made him Archbishop of Ephesus, a post for which the ex-emperor was decidedly more fit than for the throne of Constantinople. As weak-minded as his father, Michael had the misfortune to be put under the tutorship of the well-known Michael Psellus, a learned pedant, who, instead of making the young prince fit to rule over man, by teaching him law and history, and enlarging his mind, which was already narrow enough, instructed him chiefly in grammar and rhetoric, thus creating in the young man an artificial taste for such studies, which never left him in after life, and made his mind quite unfit for the severe business of government and legislation. While Michael was a boy Psellus was proud of him, because his pupil was more learned than other boys of his age, but when he became a man and a king, Psellus felt ashamed of him and himself, and to this feeling we must needs ascribe the circumstance that he did not extend his "history" to the reign

of Michael, but left off with his accession (Zonar. vol. ii. p. 286, &c. ; Bryen. lib. ii. iii. &c. ; Scylitz. p. 850, &c. ; Glyc. p. 329, &c. ; Manass. p. 134, 135 ; Joel, p. 185.) [W. P.]

MICHAEL VIII. PALAEO'LOGUS (Μιχαὴλ ὁ Παλαιολόγος), emperor of Nicaea, and afterwards of Constantinople, from A. D. 1260 to 1282, the restorer of the Greek empire, was the son of Andronicus Palaeologus and Irene Angela, the granddaughter of the emperor Alexis Angelus. He was born in 1234. At an early age he rose to eminence, which he owed to his uncommon talents as much as to his illustrious birth, and to the same causes he was indebted for many a dangerous persecution. Without dwelling upon his earlier life, we need only mention that he was once obliged to take refuge at the court of the sultan of Iconium, and having subsequently been appointed governor of the distant town of Durazzo, the slander of his secret enemy followed him thither, and he was carried in chains to Nicaea. He justified himself, however, and the emperor Theodore II. Lascaris held him in higher esteem than he had ever done before. This emperor died in August 1259, leaving a son, John III., who was only nine years old, and over whom he had placed the patriarch Arsenius and the magnus domesticus Muzalon, as guardians. Neither of them enjoyed popularity, being both known for their friendship for the Latins. Nine days after the death of Theodore, while his obsequies were solemnizing in the cathedral of Magnesia, the imperial guard suddenly broke into the church, and Muzalon, his brothers, and many of his principal adherents fell victims to the military wrath. Michael Palaeologus, whom Theodore had lately appointed magnus dux, was chosen as guardian instead of Muzalon, and soon afterwards he received or gave himself the title and power of despot. Thence there was only a step to the throne, which Michael also took. He made himself master of the imperial treasury, bribed or gained the Varangian guard and the clergy, and was proclaimed emperor at Magnesia. Michael and the boy John were crowned together at Nicaea, on the 1st of January, 1260. His succession filled the Nicaean empire with joy and satisfaction. It was not so in Constantinople. Although Baldwin II. enjoyed little more than the name of an emperor and the shadow of an empire, the substance whereof was in the hands of the princes of Nicaea, Epeirus, and Achaia, he assumed a haughty tone towards Michael, and demanded the cession of those parts of Thrace and Macedonia which belonged to Nicaea, as a condition of acknowledging him as emperor. At first Michael treated the Latin ambassadors with ridicule, till they declared they would be satisfied with Thessalonica or even Seres. "Not a village!" replied Michael sternly, dismissing them with contempt ; and he was right in doing so, for he had already taken proper measures for driving the Latins out of Constantinople. The ambition of Michael, the despot of Epeirus, checked him for a while in his lofty career. Seeing a child on the throne of Nicaea, and a lofty but forsaken foreigner, destitute of power, on that of Constantinople, Michael of Epeirus conceived the same plan as Michael Palaeologus, and the success of the latter at first did not at all discourage him. Things growing serious, the new emperor of Nicaea made him honourable offers in order to maintain peace between them. But the despot of Epeirus reckoned upon his alliance with Manfred, the Norman king of Sicily, and William de Villehardouin, the French prince of Achaia and the Morea, and rushed boldly into the field. At Achrida he suffered a severe defeat ; Villehardouin was taken prisoner and brought to Constantinople. The Greeks in their turn were totally beaten at Tricorypha. Little moved by the disadvantageous turn of his affairs in the West, Michael Palaeologus hastened his expedition against Constantinople, and before the end of the year 1260 Baldwin II. was shut up within his capital. Michael, however, was not strong enough to reduce the city, and returned to Nicaea. Upon this he made an alliance with the Genoese, and in 1261 sent a new army beyond the Bosporus, the progress of which he watched from his favourite residence of Nymphaeum near Smyrna. Strategopulus Caesar commanded the Greek army round Constantinople, the natural strength of which offered again such obstacles to the besiegers, that the Caesar converted the siege into a blockade, informing the emperor of the bad chances he had of speedy success. While matters stood thus, one Cutrizacus, the commander of a body of voluntary auxiliaries, was informed of the existence of a subterranean passage leading from a place outside the walls into the cellar of a house within them, and which seemed to be known only to the owner of the house. Cutrizacus immediately formed a plan for surprising the garrison by means of the passage, and after concerting measures with the commander-in-chief, ventured with 50 men through the passage into the city. His plan succeeded completely. No sooner was he within than he took possession of the nearest gate, disarmed the post, opened it, and the main body of the Greeks rushed in. The stratagem was executed in the dead of night. The inhabitants, roused from their slumber, soon learned the cause of the noise, and kept quiet within their houses, or joined their daring countrymen. The Latins dispersed in various quarters were seized with a panic, and fled in all directions, while the emperor Baldwin had scarcely time to leave his palace and escape on board of a Venetian galley, which carried him immediately to Italy. On the morning of the 25th of July, 1261, Constantinople was in the undisputed possession of the Greeks, after it had borne the yoke of the Latins during 57 years 3 months and 13 days.

A private messenger brought the news of this strange revolution to Nymphaeum, and Michael at first refused to believe it till the arrival of some officers of the Caesar dispersed all doubt : as a further token of the veracity of their account, they produced the sword, the sceptre, the red bonnet, and other articles belonging to Baldwin, who had not found time to carry them with him. Michael lost no time in repairing to Constantinople, and on the 14th of August held his triumphal entrance, saluted by the people with demonstrations of the sincerest joy. Constantinople, however, was no more what it had been. During the reign of the Latins plunder, rapine, and devastation had spoiled it of its former splendour ; trade had deserted its harbour ; and thousands of opulent families had abandoned the palaces or mansions of their forefathers, in order to avoid contact with the hated foreigners. To restore, re-people, and re-adorn Constantinople was now the principal task of Michael ; and, in order to accomplish his purpose the better, he confirmed the extensive privileges which the

Venetian, the Genoese, and the Pisan merchants had received from the Latin emperors. Although the Nicaean emperors considered themselves the legitimate successors of Constantine the Great, the possession of Constantinople was an event of such magnitude as to suggest to Michael the idea of a new coronation, which was accordingly solemnized in the cathedral of St. Sophia. But Michael was crowned alone, without John, an evil omen for the friends of the young emperor, whose fears were but too soon realised, for on Christmas day of the same year 1261, Michael ordered his colleague to be blinded, whereupon he was sent into exile to a distant fortress. This hateful crime caused a general indignation among the people, and might have proved the ruin of Michael had he been a man of a less energetic turn of mind. The patriarch Arsenius, co-guardian to John, was irreconcileable; he fearlessly pronounced excommunication upon the imperial criminal; and years of trouble and commotion elapsed before Michael was re-admitted into the communion of the faithful, by the second successor of Arsenius, the patriarch Joseph.

But to return to the war with the despot of Epeirus. A short time after the conquest of Constantinople the despot Michael defeated Strategopulus, and made him a prisoner. The Greeks had scarcely rallied, when a new enemy rose against them. This was Villehardouin, who had been released from his captivity on condition of ceding some of his territories, and of remaining quiet for the future. But the loss of Constantinople was such a blight to the hopes of pope Urban IV. of effecting a complete union between the Latin and the Greek churches, that he urged the European princes to undertake a crusade against the Greek schismatics, and commanded Villehardouin to commence hostilities forthwith, relieving him from the oath he had sworn, to keep peace with Michael. Villehardouin was successful by sea and land, but Michael avoided further danger by promising the pope to do his utmost in order to effect the intended union. Urban was now the first to offer himself as mediator between the belligerents, and as both the parties were tired of bloodshed, peace was soon restored (1263). In the following year the war between the emperor and Michael of Epeirus was likewise brought to an end by an honourable peace, and shortly afterwards the despot died. To Nicephorus, the eldest of his legitimate sons, who had just married Eulogia, the sister of the emperor, he left Epeirus; but the better and larger half of his kingdom, viz. Thessaly, became the share of his favourite natural son John, a warlike man, who was well fit to defend his inheritance. In 1265 Arsenius was deposed because he would not revoke the excommunication of the emperor: his adherents, the Arsenites, caused a schism which lasted till 1312. [ARSENIUS.]

In 1269 Michael was involved in a dangerous war with Charles, king of Sicily, who took up arms on pretence of restoring the fugitive Baldwin to the throne, and who was joined by John of Thessaly, the above-mentioned son of the despot Michael of Epeirus. The despot John, the emperor's brother, took the field against his namesake, but, owing to circumstances which it was not in his power to remove, that gallant commander of the Greeks suffered a terrible defeat (1271), and the prince of Thessaly, forthwith marching upon Constantinople, placed the capital in jeopardy. But the loss of Negropont and the destruction of his fleet by the Greeks compelled him to fall back. Justly afraid that the hostilities of the king of Sicily and the despot of Thessaly were only the forerunners of a general crusade of all the Latin princes against him, Michael tried to avoid the storm by at last making earnest proposals towards effecting the union of the Greek church with that of Rome. To that effect the learned Veccus, accompanied by several of the most distinguished among the Greek clergy, was sent to the council assembled at Lyon in 1274, and there the union was effected by the Greeks giving way in the much-disputed doctrine of the procession of the Holy Ghost, and submitting to the supremacy of the pope. The union, however, was desired only by a minority of the Greeks, and the orthodox majority accordingly did their utmost to prevent the measure from being carried out. Michael in his turn supported his policy with force. The patriarch Joseph was deposed, and Veccus appointed in his stead; cruel punishment was inflicted upon all those who opposed the union; and Greece was shaken by a religious commotion which forms a remarkable event in the ecclesiastical history of the East. As space forbids us to dwell longer upon these important transactions, we can only remark that the union was never effectually carried out, and fell entirely to the ground upon the death of Michael. The manifest duplicity and the cruelty with which the emperor behaved in this affair made him odious to his own subjects and contemptible to his new Latin friends, and the latter part of his reign was an uninterrupted series of domestic troubles and foreign wars. His dearly-bought friendship with the Latin, and especially the Italian powers, was brought to a very speedy end.

The emperor Baldwin having died, his son Philip assumed the imperial title, and succeeded in forming an alliance between pope Martin IV., Charles of Anjou, king of Sicily, and the Venetians, with a view of reconquering Constantinople and dividing the Greek empire. Soliman Rossi, a French knight, commanded the allied forces, and, invading the empire from the north, met at Belgrade the Greek forces commanded by the magnus domesticus Tarcaniotes. A pitched battle ensued, in which the invaders were totally routed: the magnus domesticus made a triumphant entry into Constantinople, and all danger of a second invasion was removed. Not satisfied with the glory of his arms and the material benefit he derived from his victory, Michael resolved to take terrible revenge: he paid 20,000 ounces of gold towards equipping a Catalan fleet with which king Peter of Arragon was to attack Sicily, and the "Sicilian Vespers," in which 8,000 Frenchmen were massacred, and in consequence of which Sicily was wrested from Charles of Anjou and united with Arragon, were in some degree the work of Michael's fury.

In the autumn of the same year (1282) Michael marched against John, the unruly prince of Thessaly, but, before any thing serious had been done, he fell ill, and died on the 11th of December, 1282, at the age of 58, leaving the renown of a successful but treacherous tyrant. His son Andronicus II. succeeded him. (Pachymer. lib. i.—vi.; Niceph. Gregor. lib. iv.—v.; Acropol. c. 76, &c.; Phranz. lib. i.) [W. P.]

MICHAEL IX. PALAEO'LOGUS, the son of Andronicus II., was associated with his father

in the throne of Constantinople, but died in the lifetime of his father. An account of him is given under ANDRONICUS II. [W. P.]

MICHAEL (Μιχαήλ), Byzantine writers.

1. ALEXANDRINUS, patriarch of Alexandria in the middle of the ninth century, wrote in A. D. 869 or 870 *De Unitate Ecclesiae*, a letter addressed to the emperor Basil I., printed Graece et Latine in the 8th vol. of Labbe's *Concil.* and in the 5th vol. of Hardouin's *Concil.* (Cave, *Hist. Lit.* ad an. 869; Fabric. *Bibl. Graec.* vol. xi. p. 189.)

2. ANCHIALUS. [ANCHIALUS.]

3. APOSTOLIUS, was one of those Greeks who contributed to the revival of learning in Italy, where he settled about 1440. He was an intimate friend of Gemistus Pletho, and an adherent of the Platonic philosophy, two circumstances which, together with his own merits, caused him to be well received by Cardinal Bessarion in Italy. The friendship, however, did not last long, and poor Michael retired to Candia, where he got a livelihood by teaching children and copying MSS. There he died, some time after 1457, for in that year he wrote a panegyric on the emperor Frederic III. His principal works are: 1. A defence of Plato against Theodore Gaza, extant in MS. in the Vienna library. 2. *Menexenus*, a dialogue on the Holy Trinity, investigating whether the Mohammedans and Jews are right, in believing a Mono-Deus; or the Christians, in believing a Deus Trin-unus: extant in MS., ibid. 3. *Oratio consultoria ad Socerum sibi irascendum cum ad secundas transiret nuptias*, extant in the Bodleian. 4. *Appellatio ad Constantinum Palaeologum ultimum Imperatorem.* 5. *Oratio ad Ioannem Argyropulum.* 6. *Epistolae XLV.:* these letters are extremely important for the history of the writer's time, as Lambecius asserts, who perused all or most of them, and it is to be regretted that none of them are printed. The first is addressed to Gemistus, the others to Manuel Chrysolaras, Chalcocondylas, Argyropulus, Bessarion, and other celebrated men of the time. They are extant in MS. in the Bodleian; some of them are also to be found in the Vatican and at Munich. 7. *Oratio Panegyrica ad Fredericum III.*, written about or perhaps in 1457; it was published Graece et Latine by Freherus in the second vol. of his *Rerum German. Script.* 8. *Oratio Funebris in Laudem Bessarionis*, does credit to the heart of Michael, for it seems that the cardinal had not behaved very generously towards the poor scholar. Still it is very questionable whether our Michael is the author of it: Bessarion died in 1472; and as Michael, previously to leaving Constantinople, in or before 1440, had enjoyed, during many years, the friendship of Gemistus, whose name became conspicuous in the very beginning of the 15th century, and who was a very old man in 1441, he must have attained a very great age if he survived Bessarion. 9. *Disceptatio adversus eos qui Occidentales Orientalibus superiores esse contendebant*, extant in MS. in the Bodleian. 10. *De Figuris Grammaticis*, which Leo Allatius esteemed so highly that he intended to publish it, but was unfortunately prevented. 11. *An Etymological Dictionary:* doubtful whether still extant; a work of great importance. 12. Ἰωνία, *Violets*, a pleasing title given to a collection of sentences of celebrated persons. Arsenius of Malvasia made an extract of it, Ἀποφθέγματα, Rome, 8vo, which he dedicated to pope Leo X., who reigned from 1513 to 1522. 13. Συναγωγὴ Παροιμιῶν, containing 2027 Greek proverbs, a very remarkable little work which soon attracted the notice of the lovers of Greek literature: it was dedicated by the author to Casparus Uxama, or Osmi, a Spanish prelate, with whom Michael met at Rome. Editions: the Greek text by Hervagius, Basel, 1558, 8vo.; the text, with a Latin version and valuable notes, by P. Pantinus and A. Scholl, Leyden, 1619, 4to.; also cum Clavi Homerica, by George Perkins. (Cave, *Hist. Lit.* ad an. 1440; Fabric. *Bibl. Graec.* vol. xi. p. 189.)

4. ATTALIATA. [ATTALIATA.]

5. BALSAMON, Magnae Ecclesiae Constantinopolitanae Magnus Chartophylax et Archidiaconus, was probably a native of Constantinople. He was one of the Greek deputies sent in 1438 to the council of Florence, discovered the secret intrigues of the Latins, and prognosticated the ultimate fate of the union of the two churches to which he subscribed reluctantly. He wrote and addressed to the emperor Joannes Palaeologus *Anaphora Cleri Constantinopolitani*, of which Leo Allatius gives a few fragments in his work *De Consensu utriusque Ecclesiae.* (Cave, *Hist. Lit.* ad an. 1440; Fabric. *Bibl. Graec.* vol. x. p. 373, note.)

6. CERULARIUS, was chosen patriarch of Constantinople in 1043, and made himself notorious in ecclesiastical history by his violent attacks upon the Latin church. He caused so much scandal that pope Leo IX. sent Cardinals Humbert and Frederic with Peter, archbishop of Amalfi, to Constantinople in order to persuade Cerularius to a more moderate conduct. Their efforts were not only unsuccessful, but they were treated with such abuse that Humbert excommunicated the virulent patriarch. Cerularius in his turn excommunicated the three legates, and he caused the name of Pope Leo IX. to be erased from the diptychs. In 1057 he prevailed upon the emperor Michael Stratioticus to yield to his successful rival, Isaac Comnenus, whose interest he took care of for some time. Differences, however, soon broke out between them; and when he was once quarrelling with Isaac about the respective authority of the church and the state, he impudently cried out, "I have given you the crown, and I know how to take it from you again." Banishment was his due reward, and Isaac was about to remove him from his see when death removed him from the earth (1058). Cerularius wrote: 1. *Decisio Synodica de Nuptiis in Septimo Gradu.* 2. *De Matrimonio prohibito:* the former printed Greek and Latin in the third book, and fragments of the latter in the fourth book of Leunclavius, *Jus Graeco-Roman.* 3. *Epistolae II. ad Petrum Antiochenum*, Greek and Latin, in the second vol. of Cotelerius, *Eccles. Graec. Monument.* 4. *De Sacerdotis Uxore Adulterio polluta*, in Cotelerius, *Patres Apostol.* 5. Σημείωμα s. *Edictum Synodale adversus Latinos de Pittacia seu De Excommunicatione a Latinis Legatis in ipsum ab ipso in Legatos vibrata, anno* 1054, *die septimo Junii factum*, Graece et Latine in Leo Allatius, *De Libr. Eccles. Graecis.* 6. *Homilia*, ed. Graece et Latine by Montfaucon, under the title *Epistola Synodi Nicaeanae ad Sanctam Alexandriae Ecclesiam*, Paris, 1715, fol. There are, farther, extant in MS. fragments of several letters, as *Contra Rebelles Abbates, Contra Armenios, De Homicidio facto in Ecclesia, De*

Episcoporum Judiciis, &c. (Cave, *Hist. Lit.* ad an. 1043; Fabric. *Bibl. Graec.* vol. xi. pp. 195, 196.)

7. EPHESIUS, archbishop of Ephesus, the author of valuable scholia to Aristotle, especially the Metaphysica, was, according to some, no other than the emperor Michael Ducas Parapinaces, who was appointed to the see of Ephesus after his forced abdication in 1078. Others pretend that the scholia ought to be ascribed to Michael Psellus. [PSELLUS.] (Leo Allatius, *De Psellis*, p. 40.)

8. GRAMMATICUS, perhaps the same as Michael Psellus, wrote *Epigramma in Agathiam*, printed in the third vol. of Brunck's *Analecta Vet. Poet. Graec.*, in the third vol. of Jacobs' *Anthologia Graeca*, and in some other collections. (Fabric. *Bibl. Graec.* vol. iv. p. 482, vol. xi. p. 204.)

9. MONACHUS, ecclesiae Constantinopolitanae presbyter and Ignatii patriarchae syncellus, wrote, 1. *Encomium Ignatii Patriarchae* (who died in 877), edited Greek and Latin, in a very mutilated form, by Raderus in his *Acta Concilii*, Ingolstadt, 1604, 4to., also in the eighth vol. of the *Concilia*. 2. *Encomium in Angelicorum Ordinum Ductores, Michaelem et Gabrielem*. 3. *Encomium in gloriosum Christi Apostolum Philippum*. 4. Perhaps *Vita et Miracula Sti Nicolai*. 5. *Vita Theodori Studitae*, of which Baronius gives some fragments in his *Annales* ad an. 795 and 826. The complete text with a Latin translation was published by Jacobus de la Baune in the fifth vol. of *Opera Sirmondi*, Paris, 1696, fol. The life of Theodore Studita, as well as one or two of the other productions, were perhaps written by another Michael Monachus, a contemporary and survivor of Studita who died as early as 826. The author of this life was a very incompetent writer. (Cave, *Hist. Lit.* ad an. 878; Fabric. *Bibl. Graec.* vol. xi. p. 205.)

10. PHILE. [PHILE.]

11. PROCHIRUS, of uncertain age, the author of *Dramation, Musarum et Fortunae Querimonium continens, et alia*, ed. Graec. et Lat. F. Morellus, Paris, 1593, 1598, 8vo.; also in Maittaire's *Miscellanea Graecor. aliquot Scriptor. Carmina*, London, 1722, 4to. (Fabric. *Bibl. Graec.* vol. xi. p. 206.)

12. PRESBYTER, lived in the 9th century, wrote *De Constructione Partium Orationis* s. *Methodus de Orationis Constructione*, extant in MS. in Milan, and in the Escurial libraries, which is probably the same as Περὶ συντάξεως τῶν ῥημάτων, ascribed to Georgius Lecapenus, under whose name it was published, together with Theodorus Gaza, at Florence, 1515, 1520, 8vo.; with others, ibid. 1526, 8vo.; and in *Grammatici Graec.* Venice, 1525, 8vo. (Fabric. *Bibl. Graec.* vol. vi. p. 133.)

13. PSELLUS. [PSELLUS.]

14. SBIRUS. [SBIRUS.]

15. SOPHIANUS. [SOPHIANUS.]

16. SYNCELLUS. [SYNCELLUS.]

17. SYNODENSIS, or more correctly SYNNADENSIS, bishop of Synnada or Synnas, in Phrygia, of uncertain age, wrote *Expositio Maximorum Miraculorum SS. Archangelorum*. (Leo Allatius, *De Symeonibus*, p. 107.)

18. THESSALONICENSIS, magister rhetorum and magnae ecclesiae protecdicus, lived about 1160, and embraced the wide-spread Bogomilian heresy, for which he suffered severe persecutions till he returned to the orthodox church. He wrote *Confessio Brevis*, extant in Leo Allatius's *De Consensu utriusque Ecclesiae*, lib. ii. c. 12. (Fabric. *Bibl. Graec.* vol. xi. p. 702.) [W. P.]

MI'CION (Μικίων). 1. A Macedonian officer, who made a descent upon the coast of Attica during the Lamian war (B. C. 323), but was defeated by Phocion, and fell in the action. (Plut. *Phoc.* 25.)

2. An Athenian orator and demagogue, who, together with Eurycleides, possessed the chief direction of affairs in his native city about B. C. 216. They were guilty of the most abject flattery towards the surrounding monarchs, but especially towards Ptolemy Philopator; and it was probably their partiality towards the latter that led Philip V., king of Macedonia, to procure their removal by poison. (Polyb. v. 106; Paus. ii. 9. § 6.) Pausanias writes the name Micon, but the authority of Polybius in favour of the form Micion is confirmed by the evidence of coins, on which the two names of Micion and Eurycleides are found associated together. [E. H. B.]

MICIPSA (Μικίψας), king of Numidia, was the eldest of the sons of Masinissa who survived their father. He is first mentioned in B. C. 150, as being sent by Masinissa, together with his brother Gulussa, ambassador to Carthage, to demand the restoration of the partisans of Masinissa who had been driven into exile: but the Carthaginians shut the gates of the city against them, and refused to listen to their proposals. (Appian, *Pun.* 70.) After the death of Masinissa (B. C. 148), the sovereign power was divided by Scipio between Micipsa and his two brothers, Gulussa and Mastanabal, in such a manner that the possession of Cirta, the capital of Numidia, and the treasures accumulated there, together with the financial administration of the kingdom, fell to the share of Micipsa. (Id. *ibid.* 106; Liv. *Epit.* l.; Zonar. ix. 27.) It was not long, however, before the death of both his brothers left him in possession of the undivided sovereignty of Numidia, which he held from that time without interruption till his death. But few events of his long reign have been transmitted to us. He appears indeed to have been of a peaceful disposition; and after the fall of Carthage, he had no neighbours who could excite his jealousy.

With the Romans he took care to cultivate a good understanding; and we find him sending an auxiliary force to assist them in Spain against Viriathus (B. C. 142); and again in the more arduous war against Numantia. (Appian, *Hisp.* 67; Sall. *Jug.* 7.) On the latter occasion his auxiliaries were commanded by his nephew, Jugurtha, whom he had brought up with his own sons, and whom he was even induced to adopt; but the intrigues and ambition of the young man threw a cloud over the declining years of Micipsa, and filled him with apprehensions for the future. Jugurtha, however, was prudent enough to repress his ambitious projects during the lifetime of Micipsa: and the latter died at an advanced age in B. C. 118, having, on his death-bed, urged on his two sons, Adherbal and Hiempsal, and their adopted brother, the necessity of that harmony and concord which he but too well foresaw there was little chance of their preserving. (Sall. *Jug.* 5—11; Liv. *Epit.* lxii.; Oros. v. 15; Florus, iii. 2.)

Towards the close of the reign of Micipsa, Numidia was visited by a dreadful pestilence, which

broke out in B. C. 125, and is said to have carried off not less than 800,000 persons. (Oros. v. 11.) But notwithstanding this great calamity, that kingdom appears to have risen to a very flourishing condition under the mild and equitable rule of Micipsa. Diodorus calls him the most virtuous of all the kings of Africa, and tells us that he sought to attract Greek men of letters and philosophers to his court, and spent the latter part of his life chiefly in the study of philosophy. (Diod. xxxv. *Exc. Vales.* p. 607.) We learn also that he bestowed especial care upon the improvement of his capital city of Cirta, which rose to a high pitch of power and prosperity. He not only adorned it with many public edifices, but established there a number of Greek colonists. (Strab. xvii. p. 832.)

According to Diodorus (*l. c*), Micipsa left a son of his own name, but he is not mentioned by any other author. [E. H. B.]

MICON, historical. [MICION, No. 2.]

MICON (Μίκων), artists. 1. Of Athens, the son of Phanochus, was a very distinguished painter and statuary, contemporary with Polygnotus, about B. C. 460. He is mentioned, with Polygnotus, as the first who used for a colour the light Attic ochre (*sil*), and the black made from burnt vine twigs. (Plin. *H. N.* xxxiii. 13. s. 56, xxxv. 6. s. 25.) Varro mentions him as one of those ancient painters, by departing from whose conventional forms, the later artists, such as Apelles and Protogenes, attained to their great excellence. (*L. L.* viii. 12, ed. Müller.) The following pictures by him are mentioned:—(1.) In the *Poecile*, at Athens,—where, Pliny informs us (xxxv. 9. s. 35), Polygnotus painted gratuitously, but Micon for pay,—he painted the battle of Theseus and the Athenians with the Amazons. (Schol. *ad Aristoph. Lysist.* 679; Paus. i. 15. § 2.) (2.) According to some writers, Micon had a hand in the great picture of the battle of Marathon, in the *Poecile* [comp. PANAENUS and POLYGNOTUS], and was fined thirty minae for having made the barbarians larger than the Greeks. (Sopater, in Ald. *Rhet. Graec.* p. 340; Harpocr. *s. v.*) The celebrated figure, in that picture, of a dog which had followed its master to the battle, was attributed by some to Micon, by others to Polygnotus. (Aelian, *N. A.* vii. 38.) (3.) He painted three of the walls of the temple of Theseus. On the one wall was the battle of the Athenians and the Amazons: on another the fight between the Centaurs and the Lapithae, where Theseus had already killed a centaur (no doubt in the centre of the composition), while between the other combatants the conflict was still equal: the story represented on the third side, Pausanias was unable to make out. (Paus. i. 17. § 2.) Micon seems to have been assisted by Polygnotus in these works. (See Siebelis, *ad loc.*) (4.) The temple of the Dioscuri was adorned with paintings by Polygnotus and Micon: the former painted the rape of the daughters of Leucippus; the latter, the departure (or, as Böttiger supposes, the return) of Jason and the Argonauts. (Paus. i. 18. § 1.)

Micon was particularly skilful in painting horses (Aelian, *N. A.* iv. 50); for instance, in his picture of the Argonauts, the part on which he bestowed the greatest care was Acastus and his horses. (Paus. *l. c.*) The accurate knowledge, however, of Simon, who was both an artist and a writer on horsemanship, detected an error in Micon's horses; he had painted lashes on the lower eye-lids (Pollux, ii. 71): another version of the story attributes the error to Apelles. (Aelian, *l. c.*)

There is a tale that in one of his pictures Micon painted a certain Butes crushed beneath a rock, so that only his head was visible, and hence arose the proverb, applied to things quickly accomplished, Βούτην Μίκων ἔγραφεν, or Θᾶττον ἢ Βούτης. (Zenob. *Proverb.* i. 11, p. 87, *Append. e Vatic.* i. 12, p. 260.)

He was a statuary as well as a painter, and he made the statue of the Olympic victor Callias, who conquered in the pancratium in the 77th Olympiad. (Paus. vi. 6. § 1; comp. v. 9. § 3.) The date exactly agrees with the time of Micon, and Pausanias expressly says, Μίκων ἐποίησεν ὁ ζωγράφος. Böttiger, in the course of a valuable section on Micon, ascribes this statue to Micon of Syracuse (No. 3), to whom consequently he assigns the wrong date. (Böttiger, *Arch. d. Malerei*, vol. i. pp. 254—260.)

2. Pliny distinguishes, by the epithet of *minor*, a second painter of this name, the father of Timarete. (*H. N.* xxxv. 9. s. 35.)

3. A statuary of Syracuse, the son of Niceratus, made two statues of Hiero II. at Olympia, one on horseback, the other on foot. They were made after the death of Hiero, by command of his sons. (Paus. vi. 12. § 4.) The artist must therefore have flourished after B. C. 215. He may safely be assumed to be the same as the statuary of whom Pliny says, *Micon athletis spectatur.* (*H. N.* xxxiv. 8. s. 19. § 30.) [P. S.]

MI'CTIO, was a leading man at Chalcis, in Euboea, attached to the Roman, and opposed to the Aetolian party in that island during the war between Antiochus the Great and Rome, B. C. 192. He defended Chalcis by means of a league between the Chalcidians, Eretrians, and Carystians, and rejected the proposals of the Aetolians to remain neutral between Antiochus and the Romans. In B. C. 170 Mictio appeared before the senate at Rome as the chief of a deputation sent from Chalcis to complain of the cruelty and extortions of two successive praetors in Greece, C. Lucretius and L. Hortensius. Mictio, who was lame, was allowed to plead from a litter—a privilege till then unheard of—and, on his return, was conveyed to Brundisium in a carriage at the public cost. (Liv. xxxv. 38, 46, xliii. 7, 8.) [W. B. D.]

MI'CYTHUS (Μίκυθος). 1. Son of Choerus, was at first a slave in the service of Anaxilas, tyrant of Rhegium, but gradually rose to so high a place in the confidence of his master, that Anaxilas at his death (B. C. 476) left him guardian of his infant sons, with charge to hold the sovereign power in trust for them until they should attain to manhood. The administration of Micythus appears to have been both wise and vigorous, so that he conciliated the affections of his subjects, and held the government both of Rhegium and Messana, undisturbed by any popular commotions. One of the principal events of his reign was the assistance furnished by him to the Tarentines in their war against the Iapygians (B. C. 473), which was terminated by a disastrous defeat, in which 3000 of the Rhegians perished, and the fugitives were pursued by the barbarians up to the very gates of the city. But notwithstanding this blow, we find him shortly after (B. C. 471) powerful enough to found a new colony, the city of Pyxus, or Buxentum, as it was afterwards called. It was doubtless from jealousy of Micythus that Hieron, tyrant of

Syracuse, who had been on friendly terms with Anaxilas, was induced to invite the sons of that monarch, who were now grown up to manhood, to his court, and there urged them to require of their guardian the surrender of the sovereign power, and an account of his administration. But on the return of the young princes (B. C. 467), Micythus immediately complied with their request; and after rendering an exact account of the period of his rule, resigned the supreme power, and departed with all his private wealth to the Peloponnese, where he settled at Tegea, and resided there the rest of his life in honour and tranquillity. He is also mentioned by Pausanias (who calls him Smicythus) as having distinguished himself by the number of statues and other offerings that he dedicated at Olympia. (Herod. vii. 170; Diod. xi. 48, 52, 59, 66; Paus. v. 26. §§ 4, 5; Strab. vi. p. 253; Macrob. *Sat.* i. 11. p. 259, ed. Zeun.)

2. An officer under Lyciscus, the general of Cassander, who was killed in battle against Alexander, the son of Alcetas, king of Epeirus, B. C. 312. (Diod. xix. 88.) [E. H. B.]

MIDAS (Μίδας), a son of Gordius, according to some by Cybele (Hygin. *Fab.* 274), a wealthy but effeminate king of Phrygia, a pupil of Orpheus, and a promoter of the worship of Dionysus (Herod. i. 14; Paus. i. 4. § 5; Aelian, *V. H.* iv. 17; Strab. vii. p. 304). His wealth is alluded to in a story connected with his childhood, for it is said that while yet a child, ants carried grains of wheat into his mouth to indicate that one day he should be the richest of all mortals (Cic. *De Div.* i. 36; Val. Max. i. 6. § 3; Aelian, *V. H.* xii. 45). His effeminacy is described by Philostratus (*Icon.* i. 22; comp. Athen. xii. p. 516). It seems probable that in this character he was introduced into the Satyric drama of the Greeks, and was represented with the ears of a satyr, which were afterwards lengthened into the ears of an ass. He is said to have built the town of Ancyra (Strab. xiii. pp. 568, 571; Paus. i. 4. § 5), and as king of Phrygia he is called *Berecynthius heros* (Ov. *Met.* xi. 106). In reference to his later life we have several legends, the first of which relates his reception of Seilenus. During the expedition of Dionysus from Thrace to Phrygia, Seilenus in a state of intoxication had gone astray, and was caught by country people in the rose gardens of Midas. He was bound in wreaths of flowers and led before the king. These gardens were in Macedonia, near Mount Bermion or Bromion, where Midas was king of the Briges, with whom he afterwards emigrated to Asia, where their name was changed into Phryges (Herod. vii. 83, viii. 138; Conon, *Narrat.* 1). Midas received Seilenus kindly, conversed with him (comp. Plut. *Consol. ad Apoll.*; Aelian, *V. H.* iii. 18), and after having treated him hospitably for ten days, he led him back to his divine pupil, Dionysus, who in his gratitude requested Midas to ask a favour. Midas in his folly desired that all things which he touched should be changed into gold (comp. Plut. *Parall. Min.* 5). The request was granted, but as even the food which he touched was changed into gold, he implored the god to take his favour back. Dionysus accordingly ordered him to bathe in the source of Pactolus near Mount Tmolus. This bath saved Midas, but the river from that time had an abundance of gold in its sand (Ov. *Met.* xi. 90, &c.; Hygin. *Fab.* 191; Virg. *Eclog.* vi. 13). A second story relates his capture of Satyrus. Midas, who was himself related to the race of Satyrs, once had a visit from a Satyr, who indulged in all kinds of jokes, and ridiculed the king for his Satyr's ears. Midas, who had learnt from his mother how Satyrs might be caught and brought to reason, mixed wine in a well, and when the Satyr had drunk of it, he fell asleep and was caught (Philostr. *Vit. Apoll.* vi. 27). This well of Midas was at different times assigned to different localities. Xenophon (*Anab.* i. 2. § 13) places it in the neighbourhood of Thymbrium and Tyraeum, and Pausanias (i. 4. § 5) at Ancyra (comp. Athen. ii. 45; Plut. *De Fluv.* 10). Once when Pan and Apollo were engaged in a musical contest on the flute and lyre, Tmolus, or according to others (Hygin. *Fab.* 191, who speaks of the contest between Apollo and Marsyas), Midas, was chosen to decide between them. Tmolus decided in favour of Apollo, and all agreed in it except Midas. To punish him for this, Apollo changed his ears into those of an ass. Midas contrived to conceal them under his Phrygian cap, but the servant who used to cut his hair discovered them. The secret so much harassed this man, that as he could not betray it to a human being, he dug a hole in the earth, and whispered into it, "King Midas has ass's ears." He then filled the hole up again, and his heart was released. But on the same spot a reed grew up, which in its whispers betrayed the secret to the world (Ov. *Met.* xi. 146, &c.; Pers. *Sat.* i. 121; Aristoph. *Plut.* 287). Midas is said to have killed himself by drinking the blood of an ox. (Strab. i. p. 61; Plut. *De Superst.* 7.) [L. S.]

MIDEA'TIS (Μιδεᾶτις), a surname of Alcmene, derived from the town of Midea in Argolis, where her father Electryon ruled as king. (Paus. ii. 25. § 8; Theocrit. xiii. 20, xxiv. 1.) [L. S.]

MIDEIA, or MI'DEA (Μίδεια, or Μίδεα). 1. A Phrygian woman, the mother of Licymnius and Electryon. (Apollod. ii. 4. § 5; Pind. *Ol.* vii. 29; comp. LICYMNIUS.)

2. A daughter of Phylas, and by Heracles the mother of Antiochus. (Paus. i. 5. § 2, x. 10. § 1.)

3. A nymph, who became the mother of Aspledon by Poseidon. (Paus. ix. 38. § 6.) [L. S.]

MI'DIAS or MEI'DIAS (Μειδίας). 1. An Athenian, of no very reputable character, to whom we find the nickname of "quail" applied in Aristophanes (*Av.* 1297), because,—so says the poet,—"he is like a quail with its head broken." No doubt there is also an allusion here, as we learn from the scholiast on the passage, to his propensity for the game of quail-striking (ὀρτυγοκοπία) and the gambling which accompanied it. We hear that he was satirized, too, by other comic poets (Phrynichus, Plato, and Metagenes) as a very great knave, beggarly at once and arrogant (κόβαλος καὶ πτωχαλαζών). By Plato, the philosopher (if indeed the dialogue in question be his), he is mentioned as a man who, though utterly uneducated both in mind and in character, presumed to take a part in public affairs, and made his way by dint of impudence and flattery of the people. In the Νῖκαι of Plato, the comic poet, peculation of the public money was charged against him along with his other tricks of knavery. (Plat. *Alc. Prim.* p. 120; Schol. *ad loc.*; Athen. xi. p. 506, d; Dalechamp, *ad loc.*; Suid. *s. v.* ὀρτυγοκόπος; Meineke, *Fragm. Com. Graec.* vol. ii. pp. 182, 644, 755; Dindorf and Brunck, *ad Arist. l. c.*)

2. An Athenian, of considerable wealth and influence, was a violent and bitter enemy of Demosthenes, the orator. His hostility he first displayed when he broke violently into the house of Demosthenes, with his brother Thrasylochus, to take possession of it,—Thrasylochus having offered, in the case of a trierarchy, to make an exchange of property with Demosthenes (*ἀντίδοσις*; see *Dict. of Ant. s. v.*), under a private understanding with the guardians of the latter that, if the exchange were effected, the suit then pending against them should be dropped. (Dem. *c. Meid.* p. 540, *c. Aphob.* p. 841; Böckh, *Publ. Econ. of Athens*, bk. iv. ch. 16.) The opposition offered by Demosthenes, though to no purpose, to the proposal for sending aid against Callias and Taurosthenes of Chalcis to Plutarchus, the tyrant of Eretria, and the friend of Meidias, no doubt further exasperated the hatred of the latter, and he not only assailed Demosthenes with a charge of neglect of military duty (*λειποταξίου δίκη*), but endeavoured also, with the grossest malice, to implicate him in the accusation of murdering one Nicodemus. (Aesch. *c. Ctes.* pp. 65, 66; Dem. *De Pac.* p. 58, *c. Meid.* pp. 547—554.) For the remainder of the transactions between Demosthenes and Meidias, see above, Vol. I. pp. 982, 983, and comp. Clint. *F. H.* vol. ii. sub annis 350, 348, App. ch. 20.

3. The son-in-law of Mania. [MEIDIAS.] [E.E.]

MI'DIAS, the engraver of a gem in the Royal Library at Paris. (Clarac, *Descr. des Antiques du Musée Royal*, p. 420; Raoul-Rochette, *Lettre à M. Schorn*, p. 45.) [P. S.]

MIGONI'TIS (*Μιγωνῖτις*), a surname of Aphrodite, derived from a place, Migonium, in or near the island of Cranne in Laconia, where the goddess had a temple. (Paus. iii. 22. § 1.) [L. S.]

MILA'NION. [MEILANION.]

MILE'TUS (*Μίλητος*), a son of Apollo and Areia of Crete. Being beloved by Minos and Sarpedon, he attached himself to the latter, and fled from Minos to Caria, where he built a town, which he called after his own name (Apollod. iii. 1. § 2; Paus. vii. 2. § 3; Schol. *ad Apollon. Rhod.* i. 186). Ovid (*Met.* ix. 442) calls him a son of Apollo and Deïone, and hence Deïonides. A different genealogy and story about him is preserved in Antonius Liberalis (30). [L. S.]

MI'LICHUS, a freedman of Flavius Scaevinus, gave Nero the first information of Piso's conspiracy in A. D. 66. Milichus was liberally rewarded by the emperor, and assumed the surname of Soter, or the Preserver. (Tac. *Ann.* XV. 54, 55, 71.) [W. B. D.]

MILO, T. A'NNIUS PAPIA'NUS, was the son of C. Papius Celsus and Annia [ANNIA, No. 2]. He was born at Lanuvium, of which place he was in B. C. 53, chief magistrate—dictator. Milo derived the name of Annius from his adoption by his maternal grandfather T. Annius Luscus. But the appellation by which he is best known, was an Italiot-Greek name, common in the South of Italy, the fruitful nursery of Gladiators. Since his ancestors, neither in the Papian nor Annian families, bore this name, and Milo was notorious as a leader of mercenary swordsmen, and for his lawless and ferocious life, a by-name has probably superseded his birth-names. The year of his quaestorship is unknown. He was tribune of the plebs in B. C. 57, when his memorable and fatal contest with P. Clodius began. The history of his tribunate and of the succeeding events until the murder of Clodius in B. C. 52, is inseparable from that of his rival, and has already been related [P. CLODIUS PULCHER, No. 40]. We shall, therefore, merely recapitulate the principal features of their quarrel. Milo was deeply in debt, and a wealthy province alone could extricate him. But without eloquence or political talents, the member of a comparatively obscure family could not hope to attain the consulate, unless he identified his own interest with that of some one or other of the great leaders of the commonwealth. Milo, therefore, attached himself to Cn. Pompey, and Cicero's recall from exile was the immediate pretext of their alliance. In procuring Cicero's restoration, Milo, from his daring and unscrupulous character, was by far the most efficient of the tribunes. He combated Clodius with his own weapons. He purchased, after a faint and fruitless trial of constitutional means, a band of gladiators, and the streets of Rome were the scene of almost daily and always deadly conflict between the two leaders of these paid assassins. Cicero's return did not, however, tranquillise the city. Clodius renewed his attacks on the person and property of the great orator, and Milo twice rescued him from the hands of the Clodian mob. Pompey also had become an object of Clodius' hate, and Milo and his gladiators, who served without being expressly employed by him, were a valuable guard to one who prized the concealment of his sentiments little less than the safety of his person. The success of the combatants was nearly equal. Milo's houses in Rome, the Anniana on the Capitoline and another on the hill Germalus, were assailed by the Clodians, but Clodius was twice driven from the forum, and the last time narrowly escaped with life. Nor did the rivals restrict their warfare to the swords of their adherents. With equal justice and consistency they accused each other of a breach of the *Lex Plotia de Vi*, and with equal violence both eluded the results of prosecution. Clodius, however, notwithstanding Milo's repeated disruption of the comitia, succeeded in carrying his election for the curule-aedileship in B. C. 56, and was thus during his year of office exempt from impeachment. Milo, whose tribunate expired in December B. C. 57, was on the other hand open to legal proceedings, and Cicero from dread of Crassus, who favoured Clodius, refused to undertake his defence. It was, therefore, necessary for his safety that he should again hold an office of the state. But his bankrupt condition did not allow him to risk the expenses of the curule-aedileship, and there is no authentic record of his praetorship. In those convulsionary years of Rome it is indeed likely that the sequence of magistracies was not very strictly observed. Milo, however, although never aedile, exhibited aedilitian games of unusual and, according to Cicero, of insane magnificence. He was enabled to give them by the bequest of a deceased curule-aedile, whose name is lost, and he exhibited them in the year previous to his canvass for the consulship. In B. C. 53 Milo was candidate for the consulship, and Clodius for the praetorship of the ensuing year. The gladiatorial combats were revived, and Clodius upbraided Milo in the senate with his insolvency. Cicero, to whom Milo's election was of vital importance, defended him in the speech *de Aere alieno Milonis*, of which a few fragments are still extant. The contest, however, between the rival ruffians was brought to an end by

the murder of Clodius at Bovillae on the Appian-road, January 20th, B. C. 52. The details of the meeting, the quarrel, and its catastrophe, are related in the account of Clodius [No. 40].

The immediate effect of the death of Clodius was to depress the Milonian, and to re-animate the Clodian faction. Milo at first meditated voluntary exile. But the excesses of his opponents made his presence once more possible at Rome. The tribune of the plebs, M. Caelius, attended him to the forum, and Milo addressed the assembly in the white robe of a candidate, and proceeded with his consular canvass. But a more powerful, though secret opponent had meanwhile risen up against Milo. His competitors in the comitia were P. Plautius Hypsaeus [HYPSAEUS, No. 5] and Q. Metellus Scipio. Cn. Pompey had married a daughter of Scipio, and from Hypsaeus he expected aid in gratifying the prime object of his ambition —the dictatorship. A bill for his appointment was not indeed promulgated. But the senate nominated him sole consul. Pompey immediately brought forward three laws, which, from their immediate reference to the circumstances of the times, were in fact privilegia. In the first he specially noticed the murder at Bovillae, the conflagration of the curia hostilia and the Porcian Basilica, and the attack upon the house of M. Lepidus the interrex. In the second he introduced more stringent penalties for ambitus, and in the third he increased the severity of the existing laws against sodalitia, or illegal interference with the freedom of the comitia. The time allowed for trials *de Vi*, *Ambitu*, *Sodalitiis*, was also much shortened, only three days being assigned to the accusation, the defence, and the examination of witnesses. M. Caelius opposed these laws on the ground that they were privilegia and retrospective. But Pompey stifled all opposition by surrounding his house and gardens with soldiers, and withdrawing himself from the senate and the forum, on pretence of dreading Milo's violence. A variety of charges and recriminations was brought forward by either faction. The slaves of Milo and Clodius were respectively required to be given up to torture, and perjury and intimidation, the forms of law, and the abuse of justice, were put in active requisition. Milo, however, was not without hope, since the higher aristocracy, from jealousy of Pompey, supported him, and Cicero undertook his defence. His trial opened on the 4th of April, B. C. 52. He was impeached by the two Clodii, nephews of the deceased, *de Vi*, by Q. Petulcius and L. Cornificius, *de Ambitu*, and by P. Fulvius Neratus, *de Sodalitiis*. L. Domitius Ahenobarbus, a consular, was appointed quaesitor or instigator by a special law of Pompey's, and all Rome and thousands of spectators from Italy thronged the forum and its avenues from dawn to sunset during these memorable proceedings. But Milo's chances of acquittal, faint even had justice been decorously administered, were wholly marred by the virulence of his adversaries, who insulted and obstructed the witnesses, the process, and the conductors of the defence. Cn. Pompey availed himself of these disorders to line the forum and its encompassing hills with soldiers. Cicero was intimidated and Milo was condemned. Had he even been acquitted on the first count *de Vi*, the two other charges of bribery and conspiracy awaited him. He therefore went into exile. Cicero, who could not deliver, re-wrote and expanded the defence of Milo—the extant oration—and sent it to him at Marseille. Milo remarked, "I am glad this was not spoken, since I must have been acquitted, and then had never known the delicate flavour of these Marseille-mullets." M. Brutus also some time afterwards composed as a rhetorical exercise a defence of Milo. He took a different and an easier view of the cause than Cicero. The murder of Clodius, according to Brutus, was a benefit to the commonwealth; according to Cicero, it was a necessary act of self-defence. Both pleas are singularly weak. However useful and merited the death of Clodius might be to the state, inflicted by a private hand it was a pernicious precedent; and although the meeting at Bovillae may have been accidental, the necessity for self-defence ceased with the flight of Clodius, and the pretence wholly fails when it is remembered that Milo's escort was much the more numerous and the better-armed.

Milo's exile was a heavy blow to his numerous creditors. His houses at Rome, his numerous villas, and his bands of fighting men were put up to auction, and Cicero did not escape suspicion of having purchased through an agent, Philotimus, some of the Annian property below its real worth. Cicero, on his return from Cilicia in B. C. 51, showed that he felt the imputation by offering to cancel the purchase or to increase the price. He however, owed no gratitude to Milo, who had espoused his cause because it suited his own interest, and his undertaking the defence of so notorious a criminal with extreme risk to himself amply discharged his real or supposed obligations. The close of Milo's life was as inglorious as his political career had been violent and disgraceful. Milo expected a recall from Caesar, when, in B. C. 49, the dictator permitted many of the exiles to return. But better times were come, and Rome neither needed nor wished for the presence of a bankrupt agitator. Milo's former friend the ex-tribune M. Caelius, praetor in B. C. 48, promulgated a bill for the adjustment of debts—a revolutionary measure for which the senate, where the Caesarian party had then a majority, expelled him from his office. Caelius, himself a man of broken fortunes, required desperate allies, and he accordingly invited Milo to Italy, as the fittest tool for his purposes. At the head of the survivors of his gladiatorial bands, reinforced by Samnite and Bruttian herdsmen, by criminals and run-away slaves, Milo appeared in Campania, and proclaimed himself a legatus of Cn. and Sextus Pompey. He found, however, no adherents, and retreated into Lucania, where he was met by the praetor Q. Pedius, and slain under the walls of an obscure fort in the district of Thurii.

Milo, in B. C. 57, married Fausta, a daughter of the dictator Sulla. She proved a faithless wife, and Sallust the historian was soundly scourged by Milo for an intrigue with her. (The authorities for Milo's life are Cicero's well-known oration and the passages in Orelli's *Onom. Tull.*; Plutarch's lives of Pompey, Cicero, and Caesar; Dion Cass. xxxix. 6—8, 18—21, xli, 48—55; Appian, *B. C.* ii. 16, 20—24, 48; Caes. *B. C.* iii. 21—23; see Drumann, *Gesch. Roms*, vol. i. p. 43, &c.) [W. B. D.]

MILON (Μίλων) of Crotona, son of Diotimus, an athlete, famous for his extraordinary bodily strength. He was six times victor in wrestling at the Olympic games, and as often at the Pythian; but having entered the lists at Olympia a seventh time, he was worsted by the superior agility of his

adversary. By these successes he obtained great distinction among his countrymen, so that he was even appointed to command the army, with which they took the field against the Sybarites under Telys, and bore an important part in the great battle at the Crathis, B. C. 511. Diodorus even goes so far as to attribute the memorable victory of the Crotoniats on that occasion almost wholly to the personal strength and prowess of Milon, who is said to have taken the field accoutred like Hercules, and wearing the chaplet of his Olympic victory. (Diod. xii. 9.) This is the only instance in which he appears in any public capacity; but we learn from Herodotus that, so great was the reputation he enjoyed, that when the physician Democedes took refuge at Crotona, he hastened to obtain a daughter of Milon in marriage, trusting to the effect that his name would produce even upon the Persian king. (Herod. iii. 137.) Many stories are related by ancient writers of his extraordinary feats of strength, which are for the most part well known; such as his carrying a heifer of four years old on his shoulders through the stadium at Olympia, and afterwards eating the whole of it in a single day. Some of the modes by which he displayed his gigantic powers before the assembled multitude appear to have been commemorated by the attitude of his statue at Olympia, at least if we may trust the account of it given by Philostratus; but Pausanias, while he relates the same anecdotes, does not give us to understand that the statue itself was so represented. (Paus. vi. 14. §§ 6, 7; Philostr. *Vit. Apoll.* iv. 28.)

The mode of his death is thus related: as he was passing through a forest when enfeebled by age, he saw the trunk of a tree which had been partially split open by woodcutters, and attempted to rend it further, but the wood closed upon his hands, and thus held him fast, in which state he was attacked and devoured by wolves. (Diod. xii. 9; Paus. vi. 14, § 5—8; Athen. x. p. 412; Aelian, *V. H.* ii. 24; Gell. xv. 16; Val. Max. ix. 12, ext. 9; Suid. *s. v.* Μίλων; Schol. *ad Theocr.* iv. 6; Schol. *ad Aristoph. Ran.* 55; Tzetz. *Chil.* ii. 460; Cic. *de Sen.* 10.)

The age of Milon is clearly fixed by the passages above cited from Diodorus and Herodotus: Aulus Gellius, who states that he was victor in the 50th Olympiad, is certainly in error.

2. A general in the service of Pyrrhus king of Epeirus, who sent him forward with a body of troops to garrison the citadel of Tarentum, previous to his own arrival in Italy. (Zonar. viii. 2.) He appears to have accompanied Pyrrhus throughout his campaigns in that country, and is mentioned as urging the king to continue the war after the battle of Heracleia in opposition to the pacific counsels of Cineas. When Pyrrhus went into Sicily, B. C. 278, he left Milon to hold the command in Italy during his absence; and when he finally quitted that country and withdrew into Epeirus, he still left him in charge of the citadel of Tarentum, together with his son Helenus. According to Justin, they were both recalled by Pyrrhus himself soon afterwards; but Zonaras states that he was hard pressed by the Tarentines themselves, assisted by a Carthaginian fleet, and was in consequence induced to surrender the citadel to the Romans, on condition of being allowed to withdraw his garrison in safety. (Zonar. viii. 4, 5, 6; Justin. xxv. 3.)

3. An Epeirot, who assassinated Deïdameia, the daughter of Pyrrhus II., at the altar of Diana, to which she had fled for refuge [DEIDAMEIA]. For this sacrilege he was punished by a fit of frenzy, and put an end to his own life in a miserable manner. (Justin. xxviii. 3.)

4. Of Beroea, an officer in the army of Perseus, with which he opposed the Roman consul P. Licinius Crassus B. C. 171. (Liv. xlii. 58.) He is again mentioned as holding an important command under Perseus just before the battle of Pydna, B. C. 166. After that action he fled, with his two colleagues, Hippias and Pantauchus, to Beroea, where they were the first to set the example of defection, by surrendering that fortress into the hands of Aemilius Paullus. (Liv. xliv. 32, 45; Plut. *Aemil.* 16.) [E. H. B.]

MILO'NIA CAESO'NIA. [CAESONIA.]

MILTAS (Μίλτας), a Thessalian soothsayer, who accompanied Dion on his expedition against Dionysius. He was also attached to the Platonic philosophy. (Plut. *Dion*, p. 967, c.; Fabric. *Bibl. Graec.* vol. iii. p. 179.) [C. P. M.]

MILTIADES (Μιλτιάδης), a name borne by at least three of the family of the Cimonidae. [See the stemma in the article CIMON.] The family sprang from Aegina, and traced their descent to Aeacus. In the genealogy of the family given in the life of Thucydides which bears the name of Marcellinus, mention is made of a Miltiades, son of Tisander; but it is very questionable whether even the text is correct. The two following are celebrated:—1. The son of Cypselus, who was a man of considerable distinction in Athens in the time of Peisistratus. The Doloncians, a Thracian tribe dwelling in the Chersonesus, being hard pressed in war by the Absinthians, applied to the Delphic oracle for advice, and were directed to admit a colony led by the man who should be the first to entertain them after they left the temple. This was Miltiades, who, eager to escape from the rule of Peisistratus, gladly took the lead of a colony under the sanction of the oracle, and became tyrant of the Chersonese, which he fortified by a wall built across its isthmus. In a war with the people of Lampsacus he was taken prisoner, but was set at liberty on the demand of Croesus. He died without leaving any children, and his sovereignty passed into the hands of Stesagoras, the son of his half-brother Cimon. Sacrifices and games were instituted in his honour, in which no Lampsacene was suffered to take part. (Herod. vi. 34, 38, 103, 36—38.) Both Cornelius Nepos (*Milt.* i. 1) and Pausanias (vi. 19. § 6) confound this Miltiades with the following.

2. The son of Cimon and brother of Stesagoras, became tyrant of the Chersonesus on the death of the latter, being sent out by Peisistratus from Athens to take possession of the vacant inheritance. By a stratagem he got the chief men of the Chersonesus into his power and threw them into prison, and took a force of mercenaries into his pay. In order probably to strengthen his position still more he married Hegesipyla, the daughter of a Thracian prince named Olorus. (Herod. vi. 39.) He joined Dareius Hystaspis on his expedition against the Scythians, and was left with the other Greeks in charge of the bridge over the Danube. (Herod. iv. 137.) That when the appointed time had expired and Dareius had not returned, Miltiades recommended the Greeks to destroy the

bridge and leave Dareius to his fate, is the account repeated by every writer since Herodotus; but doubts have been raised respecting its truth which it is not easy to set aside. If true it could not have remained unknown to Dareius, and yet Miltiades was left in quiet possession of his principality for several years, though during that period a Persian force was engaged in military operations in his neighbourhood. Bishop Thirlwall (*History of Greece*, vol. ii. Appendix 2) is inclined to look upon the story as a fabrication which was invented and spread after Miltiades came to Athens for the purpose of counteracting the odium with which he was at first regarded as a tyrant. Some time after the expedition of Dareius an inroad of the Scythians drove Miltiades from his possessions; but after the enemy had retired the Doloncians brought him back. (Herod. vi. 40.) It appears to have been between this period and his withdrawal to Athens that Miltiades conquered and expelled the Pelasgian inhabitants of Lemnos and Imbros and subjected the islands to the dominion of Attica. (Herod. vi. 137, 140.) The story of the origin of the enmity between the Athenians and these Pelasgians, of the promise made by the offenders in accordance with the direction of the oracle to surrender their islands to the Athenians, and the mode in which they attempted to elude it by offering to surrender them when a fleet should sail to them from Attica in one day with a north wind, and of the way in which Miltiades, setting out from the Chersonesus, which was in some sort Attic ground, fulfilled the seemingly impossible condition, and demanded the surrender which he had the power to enforce from those who resisted, will be found in Herodotus. Lemnos and Imbros belonged to the Persian dominions (Herod. v. 26), and Thirlwall has suggested that this encroachment on the Persian possessions was probably the cause which drew upon Miltiades the hostility of Dareius, and led him to fly from the Chersonesus when the Phoenician fleet approached, after the subjugation of Ionia. Miltiades reached Athens in safety, but his eldest son Metiochus fell into the hands of the Persians. (Herodot. vi. 41.) At Athens Miltiades was arraigned, as being amenable to the penalties enacted against tyranny, but was acquitted. When Attica was threatened with invasion by the Persians under Datis and Artaphernes, Miltiades was chosen one of the ten generals. According to Pausanias (iii. 12. § 7), it was by his advice that the Persian heralds who had come to demand earth and water were put to death. When the Athenians advanced against the Persians, Miltiades by his arguments induced the polemarch Callimachus to give the casting vote in favour of risking a battle with the enemy, the opinions of the ten generals being equally divided. Miltiades waited till his turn came, and then drew his army up in battle array on the ever memorable field of Marathon. For an account of the battle and of the tactics by which the victory was secured the reader is again referred to Herodotus (vi. 104, 109, &c.). After the defeat of the Persians Miltiades endeavoured to urge the Athenians to measures of retaliation, and induced them to entrust to him an armament of seventy ships, without knowing the purpose for which they were designed. He proceeded to attack the island of Paros, for the purpose of gratifying a private enmity. His attacks, however, were unsuccessful; and after receiving a dangerous hurt in the leg while penetrating into a sacred enclosure on some superstitious errand, he was compelled to raise the siege and return to Athens, where he was impeached by Xanthippus for having deceived the people. His wound had turned into a gangrene, and being unable to plead his cause in person he was brought into court on a couch, his brother Tisagoras conducting his defence for him. He was condemned, but on the ground of his services to the state the penalty was commuted to a fine of fifty talents, the cost of the equipment of the armament. Being unable to pay this he was thrown into prison, where he not long after died of his wound. The fine was afterwards paid by his son Cimon. (Herod. vi. 132—136; Plut. *Cimon*, p. 480, d.) After his death a separate monument was erected to his memory on the field of Marathon. (Paus. i. 15. § 3.)

3. A grandson of the preceding, the son of Cimon, of the name of Miltiades, is mentioned in the scholia on Aristides (iii. p. 515, Dindorf), and by Aeschines (*de Falsa Leg.* p. 301, ed. Steph.), who speaks of him as having gone as herald to the Lacedaemonians before the conclusion of the fifty years' truce. [C. P. M.]

MILTIADES, joint commander of the Peloponnesian fleet with Lysander and Philochares at the close of the Peloponnesian war. (Lys. *adv. Eratosth.* p. 430, ed. Reiske.) [C. P. M.]

MIMALLON (Μιμαλλών, or Μιμαλών), the Macedonian name of the Bacchantes, or, according to others, of Bacchic Amazons (Strab. x. p. 468; Plut. *Alex.* 2; Lycoph. 1464). The name is commonly connected with the verb μιμεῖσθαι, to imitate, because on one occasion, it is said, the Macedonians while at war with the Illyrian king Calander, added the Bacchantes to their army, in order to make it appear more numerous (Schol. *ad Pers. Sat.* i. 99); but the etymology is uncertain. Ovid (*Ars Am.* i. 541) uses the form Mimallonides for Mimallones. [L. S.]

MIMAS (Μίμας). 1. A Centaur. (Hes. *Scut. Herc.* 186.)

2. A giant who is said to have been killed by Ares, or by Zeus with a flash of lightning (Apollon. Rhod. iii. 1227; Eurip. *Ion*, 215). The island of Prochyte, near Sicily, was believed to rest upon his body. (Sil. Ital. xii. 147.)

3. A son of Aeolus, king of Aeolis, and father of Hippotes. (Diod. iv. 67.)

4. A son of Amycus and Theano, was born in the same night as Paris. He was a companion of Aeneas, and slain by Mezentius. (Virg. *Aen.* x. 702, &c.)

5. A Bebryx, who was slain by Castor during the expedition of the Argonauts. (Apollon. Rhod. ii. 105.) [L. S.]

MIMNERMUS (Μίμνερμος), a celebrated elegiac poet. There were various accounts as to his birthplace. Some authorities spoke of Colophon, others of Smyrna, others of Astypalaea (it is not specified which of the places of that name) as his native city. (Suidas, *s. v.* Μίμερμος.) He was generally called a Colophonian (Strab. xiv. p. 643); but from a fragment of his poem entitled *Nanno* it appears that he was descended from those Colophonians who reconquered Smyrna from the Aeolians (Strab. xiv. p. 634), and that, strictly speaking, Smyrna was his birthplace. Mimnermus flourished from about B. C. 634 to the age of the

seven sages (about B. C. 600). He was a contemporary of Solon, who, in an extant fragment of one of his poems, addresses him as still living (Diog. Laërt. i. 60; Bergk, *Poetae Lyrici Graeci*, p. 331). No other biographical particulars respecting him have come down to us, except what is mentioned in a fragment of Hermesianax (Athen. xiii. p. 597) of his love for a flute-player named Nanno, who does not seem to have returned his affection.

The numerous compositions of Mimnermus (Suidas, who calls him Μίμερμνος, says ἔγραψε βιβλία πολλά) were preserved for several centuries, comprised in two books, until they were burnt, together with most of the other monuments of the erotic poetry of the Greeks, by the Byzantine monks. A few fragments only have come down to us; sufficient, however, when compared with the notices contained in ancient writers, to enable us to form a tolerably accurate judgment of the nature of his poetry. These fragments belong chiefly to a poem entitled *Nanno*, and addressed to the flute-player of that name. The compositions of Mimnermus form an epoch in the history of elegiac poetry. Before his time the elegy had been devoted chiefly either to warlike and national, or to convivial and joyous subjects. Archilochus had, indeed, occasionally employed the elegy for strains of lamentation, but Mimnermus was the first who systematically made it the vehicle for plaintive, mournful, and erotic strains. The threnetic origin of the elegy, the national temperament and social condition of the Asiatic Ionians, and the melancholy feelings with which they must have regarded their subjection to the Lydians, rendered this change easy and natural; and the elegiac poems of Mimnermus may be looked upon as a correct exponent of the general tone of feeling which marked his age and people. Though warlike themes were not altogether unnoticed by him (the war between Gyges and the Smyrnaeans was one topic of this kind which he dwelt upon), he seems to have spoken of valorous deeds more in a tone of regret, as things that had been, than with any view of rousing his countrymen to emulate them. The instability of human happiness, the helplessness of man, the cares and miseries to which life is exposed, the brief season that man has to enjoy himself in, the wretchedness of old age, are plaintively dwelt upon by him, while love is held up as the only consolation that men possess, life not being worth having when it can no longer be enjoyed. The latter topic was most frequently dwelt upon, and as an erotic poet he was held in high estimation in antiquity. (Hor. *Epist.* ii. 2. 100; Propert. i. 9. 11.) From the general character of his poetry he received the name Λιγυστιάδης or Λιγυαστάδης. He was a flute-player as well as a poet (Strab. iv. p. 643; Hermesianax, *ap. Athen. l. c.*), and, in setting his poems to music, made use of the plaintive melody called the Nomos Kradias. Since the character which Mimnermus gave to elegiac poetry remained ever after its predominant characteristic, he is sometimes erroneously spoken of as the inventor of the elegy. The passage of Hermesianax, where he says of Mimnermus, ὃς εὕρετο πολλὸν ἀνατλὰς Ἦχον καὶ μαλακοῦ πνεῦμ' ἀπὸ πενταμέτρου, which has frequently been understood as conveying the same assertion, has been more correctly interpreted, by throwing greater stress on the word μαλακοῦ, as referring to the change which Mimnermus made in the character of elegiac poetry. (Comp. Propert. i. 9. 11.) Mimnermus is the oldest poet who mentioned an eclipse of the sun, and spoke of it as a threatening and mournful sign. (Plut. *De Facie in Orbe Lunae*, p. 931, e.) He is also the earliest authority that we have for the mythus that the sun, after setting in the west, is carried round the earth in a golden bowl, the work of Hephaestus, by the river Oceanus back again to the east. (Athen. xi. p. 470, a.) In his account of the voyage of Jason, also, he removed the dwelling of Aeëtes to the shores of Oceanus.

The fragments of Mimnermus have been several times published, in the collections of Stephens, Brunck, Gaisford, Boissonade, and Bergk. There is a separate edition by Bach, Lips. 1826. They have been translated by Stollberg, Herder, Seckendorf, A. W. v. Schlegel, and others. (Fabric. *Bibl. Graec.* vol. i. p. 733; K. O. Müller, *History of the Literature of Ancient Greece*, p. 115, &c.; Bode, *Gesch. der Hellen. Dichtkunst*, vol. ii. pp. 173, 175, 247, &c.) [C. P. M.]

MINA'TIA GENS, plebeian, and of very little note. On coins we find mention of an M. Minatius Sabinus, who was a legate under Cn. Pompey, the younger, in Spain (Eckhel, vol. v. p. 253), and one of the ancestors of Velleius Paterculus was called Minatius Magius. [MAGIUS, No. 3.]

MI'NDARUS (Μίνδαρος), a Lacedaemonian, was sent out in B. C. 411, to succeed Astyochus in the office of Admiral. In the same year, having reason to believe that the Phoenician ships, promised by Tissaphernes, would never be forthcoming, he listened to the invitation of Pharnabazus, and sailed from Miletus to the territory of the latter satrap on the Hellespont, having managed to escape the notice of the Athenian fleet, which was aware of his intention and had removed from Samos to Lesbos with the view of preventing its execution. At Sestos he surprised the Athenian squadron there, which escaped with difficulty and with the loss of four ships. The Athenians, however, under Thrasyllus and Thrasybulus followed him to the north from Lesbos, and defeated him in the Hellespont, off Cynossema. After the battle, Mindarus sent to Euboea to Hegesandridas for reinforcements, and in the meantime we find him furnishing aid to the Aeolians of Antandrus in their insurrection against the garrison of Tissaphernes in their town. Soon after we hear of him offering sacrifices to Athena, at Ilium, whence he hastened to the aid of DORIEUS, who had been engaged with a superior number of Athenian ships. A battle ensued and continued doubtful, till the arrival of reinforcements under Alcibiades gave the victory to the Athenians. But the latter, having despatched a large portion of their fleet to different quarters to collect money, were left in the Hellespont with a force of no more than forty ships, and Mindarus, whose squadron now amounted to sixty, prepared to attack them; but they moved away by night from Sestos to Cardia, where they were joined by Alcibiades with five galleys, and soon after by Thrasybulus and Theramenes, each with twenty. With this force they sailed to Cyzicus (whither the Peloponnesians had removed from Abydus), and there surprised them. The latter, however, having drawn up their ships close together near the shore, made a vigorous resistance: but Alcibiades sailed round with twenty triremes to a different

part of the coast, and attacked them from the land in the rear. Mindarus hereupon disembarked to meet him, but was slain in the battle, and the Athenians gained a complete victory, B.C. 410. (Thuc. viii. 85, 99—105, 107, 108; Xen. *Hell.* i. 1. §§ 1, 3—5, 8—18; Plut. *Alc.* 27, 28; Diod. xiii. 39, 45, 49—51.) [HIPPOCRATES. No. 6.] [E.E.]

MI'NDIUS MARCELLUS. [MARCELLUS.]

MINERVA, one of the great Roman divinities, whose name seems to be of the same root as *mens*, whence *monere* and *promenervare* (Fest. p. 205, ed. Müller). She is accordingly the thinking, calculating, and inventive power personified. Varro (ap. Aug. *de Civ. Dei*, vii. 28) therefore considered her as the impersonation of all ideas, or as the plan of the universe, while Jupiter, according to him, is the creator, and Juno the representative of matter. Minerva was the third in the number of the Capitoline divinities, and sometimes is said to have wielded the thunderbolts of Jupiter, her father. Tarquin, the son of Demaratus, was believed to have united the three divinities in one common temple, and hence, when repasts were prepared for the gods, these three always went together (August. *de Civ. Dei*, iv. 10; Val. Max. ii. 1. § 2). As Minerva was a virgin divinity, and her father the supreme god, the Romans easily identified her with the Greek Athena, and accordingly all the attributes of Athena were gradually transferred to the Roman Minerva. But we shall here confine ourselves to those which were peculiar to the Roman goddess, as far as they can be ascertained.

As she was a maiden goddess her sacrifices consisted of calves which had not borne the yoke or felt the sting (Fulgentius, p. 561, ed. Merc.; Arnob. iv. 16, vii. 22). She is said to have invented numbers, and it is added that the law respecting the driving in of the annual nail was for this reason attached to the temple of Minerva (Liv. vii. 3); but it is generally well attested that she was worshipped as the patroness of all the arts and trades, for at her festival she was particularly invoked by all those who desired to distinguish themselves in any art or craft, such as painting, poetry, the art of teaching, medicine, dyeing, spinning, weaving, and the like. (Ov. *Fast.* iii. 809, &c.; August. *l. c.* vii. 16.)

This character of the goddess may be perceived also from the proverbs "to do a thing *pingui Minerva*," i. e. to do a thing in an awkward or clumsy manner; and *sus Minervam*, of a stupid person who presumed to set right an intelligent one. Minerva, however, was the patroness, not only of females, on whom she conferred skill in sewing, spinning, weaving, &c., but she also guided men in the dangers of war, where victory is gained by cunning, prudence, courage, and perseverance. Hence she was represented with a helmet, shield, and a coat of mail; and the booty made in war was frequently dedicated to her. (Liv. xlv. 33; Virg. *Aen.* ii. 615.) Minerva was further believed to be the inventor of musical instruments, especially wind instruments, the use of which was very important in religious worship, and which were accordingly subjected to a sort of purification every year on the last day of the festival of Minerva. This festival lasted five days, from the 19th to the 23d of March, and was called Quinquatrus, because it began on the fifth day after the ides of the month. (Fest. pp. 149, 257, ed. Müller; Varro, *De L. L.* vi. 14; Ov. *Fast.* iii. 849.) This number of days does not seem to have been accidental, for Servius (*ad Virg. Georg.* i. 277) informs us that the number 5 was sacred to Minerva. (See *Dict. of Ant. s. v. Quinquatrus.*) The most ancient temple of Minerva at Rome was probably that on the Capitol; another existed on the Aventine (P. Vict. *Reg. Urb.* viii.; Ov. *Fast.* vi. 728); and she had a chapel at the foot of the Caelian hill, where she bore the surname of Capta. (Ov. *Fast.* iii. 337.) She also had the surname of Nautia, which was believed to have originated in the following manner. Diomedes had carried the Palladium from Troy; and as he found that it availed him nothing in his misfortunes, and as the oracle commanded him to restore it to the Trojans, he wanted to deliver it up to Aeneas on his wanderings through Calabria. When he came to the Trojans, he found Aeneas engaged in offering up a sacrifice, and Nautes received the Palladium instead of Aeneas. The goddess (Minerva) bestowed many favours upon him, instructed him in various arts, and chose him for her servant. The family of the Nautii afterwards retained the exclusive knowledge of the manner in which Minerva Nautia was to be worshipped. Her mysterious image was preserved in the most secret part of the temple of Vesta, and regarded as one of the safeguards of the state. (Dionys. i. 69; Virg. *Aen.* v. 704; Serv. *ad Aen.* ii. 166, iii. 407; Lucan. i. 598; comp. Hartung, *Die Relig. der Römer*, vol. ii. p. 78, &c.) [L. S.]

MINERVI'NA, the mother of CRISPUS CAESAR, is usually termed by historians the first wife of Constantine the Great. However, Victor (*Epit.* 41) and Zosimus (ii. 20), both of whom mention her name, state expressly that she was his concubine, and their account is confirmed by Zonaras (xiii. 2). To this direct testimony we can oppose nothing, except the improbability that Constantine should have marked out an illegitimate son as his successor. (Tillemont, *Hist. des Empereurs*, vol. iv. art. iv. p. 84, and *Notes sur Constantin*, note v.). [W. R.]

MINI'CIA GENS, came originally from Brixia (Brescia), in Cisalpine Gaul. Brixia was a Roman colony, but in what year it became one is unknown. (Plin. *H. N.* iii. 19.) The Minicii occur only under the empire. There was a C. Minicius Fundanus, one of the consules suffecti in A. D. 51; and another C. Minicius, also one of the consules suffecti in A. D. 103. For this gens see Labus, *Epigrapha nuovamente uscita dalle escavazioni Bresciana*, Milan, 1830. [W. B. D.]

MINI'DIUS, L., was a Roman merchant or banker, established at Elis in B. C. 46, with whose heirs Cicero had some pecuniary transactions. He was brother of L. Mescinius Rufus, quaestor in Achaia [RUFUS], and married an Oppia. (Cic. *ad Fam.* xiii. 26, 28.) [W. B. D.]

MINI'DIUS or MI'NDIUS, M., brother and heir of L. Minidius, and also a Roman merchant. Cicero was engaged in a law-suit with him. (Cic. *ad Fam.* v. 20, xiii. 26.) [W. B. D.]

MI'NIO. 1. Was the confidential friend and counsellor of Antiochus the Great, and his representative at the conference with the Roman envoys at Ephesus in B. C. 193. Minio commanded a portion of Antiochus' centre at the battle of Magnesia in B. C. 190. (Liv. xxxv. 15, 16, xxxvii. 40, 42.)

2. Q. MYNNIO (*Μυννίων*), was a native of Smyrna, who, conspiring against Mithridates VI.

king of Pontus, in B. C. 86, was betrayed by one of his confederates, and put to death. (Appian, *Mithr.* 48.) [W. B. D.]

MI'NIUS CERRI'NIUS, a Campanian, the son of Minia Paculla, was appointed by her one of the two hierophants of the Bacchanalia at Rome in B. C. 186. On the discovery of these orgies [HISPALA FECENIA, HERENNIUS CERRINIUS], Minius was arrested; and, having confessed before the senate the impure and atrocious character of the rites over which he presided, was placed in close custody at Ardea. His final sentence is unknown. (Liv. xxxix. 13, 17, 19.) [W. B. D.]

MINOS (Μίνως). 1. The son of Zeus and Europa, brother of Rhadamanthus, and king of Crete, where he is said to have given many and useful laws. After his death he became one of the judges of the shades in Hades. (Hom. *Il.* xiii. 450, xiv. 322, *Od.* xi. 321, 567, xvii. 523, xix. 178; comp. MILETUS.) He was the father of Deucalion and Ariadne; and, according to Apollodorus (iii. 1. § 1, &c.), Sarpedon also was a brother of his. Diodorus (iv. 60; comp. Strab. x. p. 476, &c.) relates the following story about him. Tectamus, a son of Dorus, and a great-grandson of Deucalion, came to Crete with an Aeolian and Pelasgian colony; and as king of the island, he became the father of Asterius, by a daughter of Cretheus. In the reign of Asterius, Zeus came to Crete with Europa, and became by her the father of Minos, Sarpedon and Rhadamanthus. Asterius afterwards married Europa; and having no issue by her, he adopted her three sons. Thus Minos succeeded Asterius, and married Itone, daughter of Lyctius, by whom he had a son, Lycastus. The latter became, by Ida, the daughter of Corybas, the father of another Minos, whom, however, some also called a son of Zeus. It should be observed, that Homer and Hesiod know only of one Minos, the ruler of Cnossus, and the son and friend of Zeus; and of this one they on the whole relate the same things, which later traditions assign to a second Minos, the grandson of the former; for here, as in many other mythical traditions of Greece and other countries, a rationalistic criticism attempted to solve contradictions and difficulties in the stories about a person, by the assumption that the contradictory accounts must refer to two different personages.

2. A grandson of No. 1, and a son of Lycastus and Ida, was likewise a king and law-giver of Crete. He is described as possessed of a powerful navy, as the husband of Pasiphaë, a daughter of Helios, and as the father of Catreus, Deucalion, Glaucus, Androgeus, Acalle, Xenodice, Ariadne, and Phaedra. (Apollod. ii. 1. § 3.) He is said to have been killed in Sicily by king Cocalus, when he had gone thither in pursuit of Daedalus. (Herod. vii. 170; Strab. vi. pp. 273, 279; Paus. vii. 4. § 5.) But the scholiast on Callimachus (*Hymn. in Jov.* 8) speaks of his tomb in Crete. The detail of his history is related as follows. After the death of Asterius, Minos aimed at the supremacy of Crete, and declared that it was destined to him by the gods; in proof of it, he said that any thing he prayed for was done. Accordingly, as he was offering up a sacrifice to Poseidon, he prayed that a bull might come forth from the sea, and promised to sacrifice the animal. The bull appeared, and Minos became king of Crete. Others say that Minos disputed the government with his brother, Sarpedon, and conquered. (Herod. i. 173.) But Minos, who admired the beauty of the bull, did not sacrifice him, and substituted another in his place. Poseidon therefore rendered the bull furious, and made Pasiphaë conceive a love for the animal. Pasiphaë concealed herself in an artificial cow made by Daedalus, and thus she became by the bull the mother of the Minotaurus, a monster which had the body of a man, but the head of a bull. Minos shut the monster up in the labyrinth. (Apollod. iii. 1. § 3, &c.; comp. DAEDALUS.) Minos is further said to have divided Crete into three parts, each of which contained a capital, and to have ruled nine years. (Hom. *Od.* xix. 178; Strab. x. pp. 476, 479.) The Cretans traced their legal and political institutions to Minos, and he is said to have been instructed in the art of law-giving by Zeus himself; and the Spartan, Lycurgus, was believed to have taken the legislation of Minos as his model. (Paus. iii. 4. § 2; comp. Plat. *Min.* p. 319, b.; Plut. *De ser. Num. Vind.* 4; Val. Max. i. 2. § 1; Athen. xiii. p. 601.) In his time Crete was a powerful maritime state; and Minos not only checked the piratical pursuits of his contemporaries, but made himself master of the Greek islands of the Aegean. (Thuc. i. 4; Strab. i. p. 48; Diod. *l. c.*) The most ancient legends describe Minos as a just and wise law-giver, whereas the later accounts represent him as an unjust and cruel tyrant. (Philostr. *Vit. Apoll.* iii. 25; Catull. *Epithal. Pel.* 75; Eustath. *ad Hom.* p. 1699.) In order to avenge the wrong done to his son Androgeus [ANDROGEUS] at Athens, he made war against the Athenians and Megarians. He subdued Megara, and compelled the Athenians, either every year or every nine years, to send him as a tribute seven youths and seven maidens, who were devoured in the labyrinth by the Minotaurus. (Apollod. iii. 15. § 8; Paus. i. 27. § 9, 44. § 5; Plut. *Thes.* 15; Diod. iv. 61; Ov. *Met.* vii. 456, &c.; comp. ANDROGEUS, THESEUS.) [L. S.]

MINOTAURUS (Μινώταυρος), a monster with a human body and a bull's head, or, according to others, with the body of an ox and a human head; is said to have been the offspring of the intercourse of Pasiphaë with the bull sent from the sea to Minos, who shut him up in the Cnossian labyrinth, and fed him with the bodies of the youths and maidens whom the Athenians at fixed times were obliged to send to Minos as tribute. The monster was slain by Theseus. It was often represented by ancient artists either alone in the labyrinth, or engaged in the struggle with Theseus. (Paus. i. 24. § 2, 27, in fin. iii. 18. § 7; Apollod. iii. 1. § 4, 15. § 8.) [L. S.]

MINTA'NOR, the author of a lost treatise on music. (Fulgent. *Mythol.* i. 1; Schol. *ad Stat. Theb.* iii. 661.) [C. P. M.]

MINTHA or MENTHA (Μίνθη), a Cocythian nymph, and beloved by Hades, was metamorphosed by Demeter or Persephone into a plant called after her μίνθη, or mint, or, according to others, she was changed into dust, from which Hades caused the mint plant to grow forth. In the neighbourhood of Pylos there was a hill called after her, and at its foot there was a temple of Pluto, and a grove of Demeter. (Strab. viii. p. 344; Ov. *Met.* x. 729; Oppian, *Hal.* iii. 486; Schol. *ad Nicand. Alex.* 374.) [L. S.]

MINU'CIA, one of the Vestal priestesses in B. C. 337. Her passion for gay attire made her

conduct suspected. On inquiry, suspicion was justified, and Minucia was buried alive. (Liv. viii. 15.) [W. B. D.]

MINU'CIA GENS was originally, in some of its branches at least, patrician [AUGURINUS]; but more frequently occurs in history as a plebeian house. Its principal cognomens were AUGURINUS, BASILUS, RUFUS, and THERMUS. Minicius and Municius are frequently confounded with Minucius. The following coin of the Minucia gens bears on the obverse the head of Pallas, and on the reverse Jupiter in a chariot hurling a thunder-bolt, with the legend L. Minucius. Who this L. Minucius was is unknown. [W. B. D.]

COIN OF MINUCIA GENS.

MINUCIA'NUS (*Μινουκιανός*). 1. A Greek rhetorician, was a contemporary of the celebrated rhetorician Hermogenes of Tarsus (fl. A. D. 170), with whom he was at variance. This we learn from the Scholiast on Hermogenes, and thus the difficulty which Fabricius experienced (*Bibl. Graec.* vol. vi. p. 107), is removed, as it is evident that this Minucianus was a different person from the one following. (Schol. *ad Hermog.* pp. 26, 48, 49, 71, 77, 99, 177, 179, 180, 181, 200, 287; comp. Schol. *ad Aphthon.* p. 226, Spengel; Westermann, *Geschichte der Griech. Beredtsamkeit*, § 95, n. 10.)

2. An Athenian, the son of Nicagoras, was also a Greek rhetorician, and lived in the reign of Gallienus (A. D. 260—268). Suidas (*s. v.*) tells us that Minucianus was the author of *Τέχνη ῥητορική*, *Προγυμνάσματα*, and *Λογοί διάφοροι*. The *Τεχνή* was commented on by the sophist Pancratius (Suidas, *s. v. Παγκρ.*; Eudoc. p. 301), and is also referred to by Tzetzes (*Chil.* iv. 693, vi. 739, xii. 570), but, as Westermann suggests, it may have been written by the elder Minucianus [No. 1]. A portion of this work, entitled *Περὶ ἐπιχειρημάτων*, is extant, and bears the title *Μινουκιανοῦ ἢ Νικαγόρου*. It was published along with Alexander Numenius and Phoebammon, accompanied with a Latin version, by L. Normann, Upsal. 1690, 8vo., and is also printed in the Aldine collection of Greek rhetoricians, pp. 731—734, and in the ninth volume of Walz's *Rhetores Graeci*. The work of Minucianus, entitled *Προγυμνάσματα*, was commented on by Menander of Laodiceia (Suidas, *s. v. Μενανδ.*). The eloquence of Minucianus is praised by Himerius. (*Ecl.* vii. p. 166, *Or.* xxiii. p. 802, ed. Wernsdorf.; Fabric. *Bibl. Graec.* vol. vi. pp. 107, 108; Westermann, *Ibid*, § 98, n. 15.)

MINUCIA'NUS, CORNE'LIUS, a friend and neighbour of the younger Pliny, who calls him "ornamentum regionis meae, seu dignitate, seu moribus," and speaks of him in other very laudatory terms in a letter addressed to Falco, in which he requests the latter to confer the rank of military tribune upon Minucianus (*Ep.* vii. 22). Three of Pliny's letters (iii. 9, iv. 11, viii. 12) are addressed to this Minucianus.

MINU'CIUS. 1. M. MINUCIUS, tribune of the plebs in B. C. 401, when he impeached two of the consular tribunes of the preceding year for misconduct in the war with Veii. (Liv. v. 11, 12.)

2. M. MINUCIUS FESSUS, one of the first augurs elected from the plebs after the extension of the law *de Sacerdotiis* in B. C. 300, by the tribunes Q. and Cn. Ogulnius. (Liv. x. 9.)

3. Q. MINUCIUS, was legatus to the consul, M. Claudius Marcellus, during the siege of Capua, B. C. 210. (Liv. xxvi. 33.)

4. P. and Q. MINUCII, legionary tribunes in the war of Rome with the Boian Gauls in B. C. 193. (Liv. xxxv. 5.)

5. L. MINUCIUS, legatus of the praetor Q. Fulvius Flaccus in the nearer Spain, B. C. 180. His evidence as to the state of the province when examined by the senate differed from the account given by the praetor. (Liv. xl. 35, 36.)

6. TIB. MINUCIUS, praetor peregrinus in B. C. 180, died early in his official year. (Liv. xl. 35, 37.)

7. — MINUCIUS, died intestate before the city-praetorship of C. Verres, in B. C. 75—74. His property therefore belonged to his gens; but Verres issued a special edict regarding it, which Cicero held up to ridicule (*in Verr.* i. 45. § 115).

8. CN. MINUCIUS, a person about whose political opinions Cicero wrote to Cornificius in B. C. 43 (*ad Fam.* xii. 25). [W. B. D.]

MINU'CIUS FELIX. [FELIX.]

MINU'CIUS NATA'LIS. [NATALIS.]

MINU'CIUS PACA'TUS. [IRENAEUS, No. 3.]

MI'NYAE (*Μινύαι*), an ancient race of heroes at Orchomenos, Iolcos, and other places. Their ancestral hero, Minyas, is said to have migrated from Thessaly into the northern parts of Boeotia, and there to have established the powerful race of the Minyans, with the capital of Orchomenos. As the greater part of the Argonauts were descended from the Minyans, they are themselves called Minyae; and the descendants of the Argonauts founded a colony in Lemnos, which was called Minyae. Thence they proceeded to Elis Triphylia, and to the island of Thera. (Herod. i. 146, iv. 145; Pind. *Ol.* xiv. 4, *Pyth.* iv. 69; Apollon. Rhod. i. 229; Strab. ix. pp. 404, 414, viii. pp. 337, 347; Paus. vii. 2. § 2, ix. 36; comp. Müller, *Orchom. u. die Minyer.*) [L. S.]

MI'NYAS (*Μινύας*), a son of Chryses, and the ancestral hero of the race of the Minyans; but the accounts of his genealogy vary very much in the different traditions, for some call him a son of Orchomenus or Eteocles, others of Poseidon, Aleus, Ares, Sisyphus, or Halmus. He is further called the husband of Tritogeneia, Clytodora, or Phanosyra. Orchomenus, Presbon, Athamas, Diochthondas, Eteoclymene, Periclymene, Leucippe, Arsinoë, and Alcithoë, are mentioned as his children. (Paus. ix. 36. § 3, &c., 38. § 2; Schol. *ad Apollon Rhod.* i. 230, *ad Pind. Ol.* xiv. 5, *Pyth.* iv. 120; Tzetz. *ad Lyc.* 875.) He is said to have built the first treasury, of which ruins are said to be still extant. (Paus. ix. 38. § 2.) His tomb was shown at Orchomenos in Boeotia (ix. 38. § 3). [L. S.]

MISA (*Μίσα*), a mystic being in the Orphic mysteries, perhaps the same as Cybele, or an attribute of her. (Orph. *Hymn.* 41; Hesych. *s. v. Μισατίς.*) [L. S.]

MISA'GENES, a Numidian, son of Masinissa, was appointed by his father to command the forces which he sent to the assistance of the Romans in the war against Perseus, B. C. 171. He appears

to have continued in this position throughout the four years of the war, and to have rendered important services to his allies. After the close of the war (B. C. 168) he was sent back by Aemilius Paullus to Africa; but the ships in which his troops were embarked were dispersed by a storm, many of them wrecked, and he himself compelled to take refuge at Brundusium. Here he was received with the utmost distinction, the quaestor, L. Stertinius, being immediately despatched by the senate to bear him magnificent presents, and to provide both him and his troops with all that they required. (Liv. xlii. 29, 35, xlv. 14; Val. Max. v. 1. § 1, who writes the name Musicanes.) He probably died before his father, as we hear nothing of him after the death of Masinissa. [E. H. B.]

MISE'NUS (*Μισηνός*). 1. A companion of Odysseus. (Strab. i. p. 26, v. p. 245.)

2. A steersman of Aeneas (Vict. *De Orig. Gent. Rom.* 9), and, according to Virgil, at first a companion of Hector, and afterwards trumpeter of Aeneas; he died at Cumae, where Cape Misenum derived its name from him. (Virg. *Aen.* vi. 162, &c. 235.) His being called *Aeolides* arose from the legendary connection between the Aeolian and Campanian Cumae. [L. S.]

MISITHEUS, called TIMESICLES (*Τιμησικλῆς*) by Zosimus (i. 16, 17), apparently a Greek, by extraction at least, was distinguished for learning, eloquence, and virtue, and his daughter Sabinia Tranquillina became the wife of the third Gordian. That amiable prince appointed his father-in-law praefect of the praetorians, and acting in obedience to his wise counsels, effected many important reforms in the royal household, more especially by discarding the eunuchs, who, since the days of Elagabalus, had exercised most foul and corrupt influence in the palace, being notoriously in the habit of disposing of all the highest appointments, both civil and military, to the best bidder. The admirable arrangements for the support of the imperial troops on the exposed frontiers, the judicious regulations introduced with regard to various details in the service, and the success which attended the operations in the East against Sapor, until Misitheus was cut off by disease, or by the treachery of his successor Philippus, seem to indicate that he must have been trained as a soldier and accustomed to important commands, but we know nothing positively of his early history. Even his name, as it stands repeatedly in Capitolinus, is a matter of doubt, for scholars have, not without reason, hesitated to believe that such an ill-omened appellation (*God-hater*) could ever have been borne by any individual of eminence, in an age when superstition upon such points was so strong. The inscription (Gruter, ccccxxxix. 4) quoted to uphold the text of the Augustan historian, but which seems in reality to have been copied from his pages, is open to strong suspicion, in addition to which Zosimus, as we have marked above, twice terms this personage *Τιμησικλῆς*. Among various conjectures, the substitution of *Timesitheus*, a name found both in Herodotus and Xenophon, and, under its Doric form, *Timasitheus*, in Livy and Valerius Maximus, seems to be the most probable. (Capitolin. *Gordian. Tres*, 23, &c.; GORDIANUS III.; PHILIPPUS I.) [W. R.]

MITHAECUS (*Μίθαικος*), the author of some treatises on cookery, quoted by Athenaeus (vii. p. 325, xii. p. 516, iii. p. 112), entitled *Ὀψαρτυτικός* and *Ὀψοποιία Σικελική*. The latter is also referred to by Plato (*Gorg.* p. 518, b.). [C. P. M.]

MITHRAS (*Μίθρας*), the god of the sun among the Persians. (Xenoph. *Cyrop.* vii. 5. § 53; Strab. xv. p. 732.) About the time of the Roman emperors his worship was introduced at Rome, and thence spread over all parts of the empire. The god is commonly represented as a handsome youth, wearing the Phrygian cap and attire, and kneeling on a bull which is thrown on the ground, and whose throat he is cutting. The bull is at the same time attacked by a dog, a serpent, and a scorpion. This group appears frequently among ancient works of art, and a fine specimen is preserved in the British Museum. [L. S.]

MITHRE'NES (*Μιθρήνης*) or MITHRI'NES (*Μιθρίνης*), commander of the Persian force which garrisoned the citadel of Sardes. After the battle of the Granicus (B. C. 334) Mithrines surrendered voluntarily to Alexander, and was treated by him with great distinction. After the battle of Gaugamela (B. C. 331) Alexander appointed him satrap of Armenia. (Arrian, i. 17, iii. 16.) [C. P. M.]

MITHRIDA'TES or MITHRADA'TES (*Μιθριδάτης* or *Μιθραδάτης*), a common name among the Medes and Persians, appears to have been derived from *Mitra* or *Mithra*, the Persian name for the sun, and the root *da*, signifying "to give," which occurs in most of the Indo-Germanic languages. It therefore signifies "given by the sun," and corresponds to a large class of names in different languages of the Indo-Germanic family. Thus in Sanskrit we find the names, *Devadatta*, *Haradatta*, *Indradatta*, *Somadatta*, &c. (i. e. given by the gods, by Hara or Siva, by Indra, by Soma or the moon, &c.); in Greek, the names *Theodotus*, *Diodotus*, *Zenodotus*, *Herodotus*, &c.; and in Persian, the names, *Hormisdates*, "given by Ormuzd," *Pherendates*, "given by Behram," &c.

The name of Mithridates is written in several ways. *Mithridates* is the form usually found in the Greek historians; but on coins, and sometimes in writers, we find *Mithradates*, which is probably the more correct form. We also meet with *Mitradates* (*Μιτραδάτης*, Herod. i. 110), and in Tacitus (*Ann.* xii. 10) a corrupted form Meherdates. (Pott, *Etymologische Forschungen*, vol. i. p. xlvii. &c.; Rosen, in *Journal of Education*, vol. ix. pp. 334, 335.)

MITHRIDA'TES (*Μιθριδάτης*). 1. An eunuch who was one of the personal attendants of Xerxes, and enjoyed a high place in the favour of that monarch, but joined with Artabanus in the conspiracy to assassinate him (B. C. 465), and enabled the latter to effect his purpose by giving him admission into the king's bedroom. (Diod. xi. 69.)

2. A Persian of high rank, who accompanied the younger Cyrus on his expedition against Artaxerxes. He is termed by Xenophon one of the most attached friends of that prince; but after the death of Cyrus he went over together with Ariaeus, to the Persian king. He was one of those who presented themselves to the Greeks after the arrest and death of their generals, and endeavoured to prevail on them to surrender their arms. He again made his appearance just as they were preparing to set out on their march, and held a private conference with their leaders, but failed in the attempt to induce them to abandon their project. The next day he consequently attacked them on their march and caused them some loss; but was repulsed in a

subsequent attack, and from this time suffered them to proceed unmolested. (Xen. *Anab.* ii. 5. § 35, iii. 3. §§ 1—10, 4. §§ 1—5).

3. Satrap of Lycaonia and Cappadocia at the time of the expedition of the younger Cyrus (Xen. *Anab.* vii. 8. § 25). This may perhaps be the same person with the preceding, whom Eckhel also conceives to be the same as is commonly termed Mithridates I., king of Pontus.

4. A son of Antiochus the Great, who is mentioned by Livy as one of the commanders of his father's land forces during the war with Ptolemy, B. C. 197. (Liv. xxxiii. 19.)

5. A Persian of high rank, and son-in-law of Dareius Codomannus, who was slain by Alexander with his own hand, at the battle of the Granicus, B. C. 334. (Arrian, *Anab.* i. 15. § 10, 16. § 5.)

6. A nephew of Antiochus the Great, being a son of one of his sisters. (Polyb. viii. 25.)

7. A son of Ariarathes IV., king of Cappadocia, who succeeded his father on the throne, and assumed the name of Ariarathes V. [E. H. B.]

MITHRIDA'TES, king of ARMENIA. [ARSACIDAE, Vol. I. p. 362, b.]

COIN OF MITHRIDATES, KING OF ARMENIA.

MITHRIDA'TES, king of the BOSPORUS, which sovereignty he obtained by the favour of the emperor Claudius, who appointed him to replace Polemon II., A. D. 41. (Dion Cass. lx. 8.) He was a descendant of the great Mithridates, but we have no account of his more immediate parentage. Nor do we know any thing of the circumstances which led to his subsequent expulsion by the Romans, who placed his younger brother Cotys on the throne in his stead; for these events were related by Tacitus in one of the books of the Annals now lost. But Mithridates, though a fugitive from his kingdom, did not abandon all hope: he collected a body of irregular troops, with which he expelled the king of the Dandarians; and, as soon as the main body of the Roman troops were withdrawn from the Bosporus, he prepared to invade that kingdom. He was however defeated by the Roman lieutenant Julius Aquila, supported by Eunones, king of the Scythian tribe of the Adorsi, and ultimately compelled to surrender to Eunones, by whom he was given up to the Romans, but with a promise that his life should be spared. (Tac. *Ann.* xii. 15—21; Plin. vi. 5.) [E. H. B.]

MITHRIDA'TES, kings of COMMAGENE. There were two kings of Commagene of this name, of whom very little is known. The first (Mithridates I.) must have succeeded Antiochus I. on the throne of that petty kingdom at some time previous to B. C. 31, as he is mentioned by Plutarch in that year among the allies of Antony. (Plut. *Ant.* 61.)

Mithridates II. was made king of Commagene by Augustus, B. C. 20, when a mere boy. Dion Cassius tells us that his father had been put to death by the previous king: hence it seems probable that he was a son of the preceding. (Dion Cass. liv. 9. See, however, Clinton, *F. H.* vol. iii. p. 343, not. h, who has brought together the few facts that are known concerning these kings of Commagene.) [E. H. B.]

MITHRIDA'TES, king of MEDIA (by which we are probably to understand Media Atropatene), was the son-in-law of Tigranes I., king of Armenia, whom he supported in his war against the Romans. His name indeed is only once mentioned in the last campaign against Lucullus, B. C. 67 (Dion Cass. xxxv. 14), but there can be little doubt that he is the *third monarch* alluded to by Plutarch, as present together with Mithridates the Great and Tigranes, when they were defeated by Lucullus at the river Arsanias in the preceding year. (Plut. *Lucull.* 31.) [E. H. B.]

MITHRIDA'TES I. II. III., kings of Parthia. [ARSACES VI. IX. XIII. Vol. I. pp. 354—356.]

MITHRIDA'TES (Μιθριδάτης) of PERGAMUS, was the son of Menodotus, a citizen of that place, by a daughter of Adobogion, a descendant of the tetrarchs of Galatia, but his mother having had an amour with Mithridates the Great, he was generally looked upon as in reality the son of that monarch. To this supposition the king himself lent some countenance by the care he bestowed on his education, having taken him into his own court and camp, where the young man was trained in all kinds of military exercises and studies. (Strab. xiii. p. 625; Hirt. *de B. Alex.* 78.) His natural abilities, united to his illustrious birth, raised him to a high place in the estimation of his countrymen, and he appears as early as B. C. 64 to have exercised the chief control over the affairs of his native city. (Cic. *pro Flacc.* 7; Schol. Bob. *ad loc.*) At a subsequent period he was fortunate enough to obtain the favour and even personal friendship of Caesar, who, at the commencement of the Alexandrian war (B. C. 48), sent him into Syria and Cilicia to raise auxiliary forces. This service he performed with zeal and alacrity, and having assembled a large body of troops advanced by land upon Egypt, and by a sudden attack made himself master of Pelusium, though that important fortress had been strongly garrisoned by Achillas. But he was opposed at the passage of the Nile by the Egyptian army commanded by Ptolemy in person, and compelled to apply to Caesar for assistance. The dictator hastened to his support by sea, and, landing at the mouth of the Nile, united his forces with those of Mithridates, and immediately afterwards totally defeated the Egyptian king in a decisive action which put an end to the war. (Hirt. *de B. Alex.* 26—32; Dion Cass. xlii. 41—43; Joseph. *Ant.* xiv. 8. § 1—3, *B. J.* i. 9. § 3—5.) It is probable that he afterwards accompanied Caesar on his campaign against Pharnaces, as immediately after the defeat of that monarch, Caesar bestowed his kingdom of the Bosporus upon Mithridates, on whom he conferred at the same time the tetrarchy of the Galatians that had been previously held by Deïotarus, to which he had an hereditary claim. (Hirt. *de B. Alex.* 78; Strab. xiii. p. 625; Dion Cass. xlii. 48; Appian, *Mithr.* 121; Cic. *Phil.* ii. 37, *de Divin.* ii. 37.) But the kingdom of the Bosporus still remained to be won, the title being all that it was really in the power of Caesar to bestow, for Asander, who had revolted against Pharnaces and put him to death on his return to his own dominions, was in fact master of the whole country, and Mithridates having soon

after attempted to establish himself in his new sovereignty and expel Asander, was defeated and slain. (Strab. *l. c.*; Dion Cass. xlii. 48, xlvii. 26.) [E. H. B.]

MITHRIDA'TES, kings of PONTUS. The first of these, however, was not really an independent monarch, but merely a satrap under the Persian king; and it would be more correct to omit him in the enumeration, and reckon the one who comes next in order as Mithridates I.; but the ordinary practice has been here followed for convenience. The kings of Pontus claimed to be lineally descended from one of the seven Persians who had conspired against the Magi, and who was subsequently established by Dareius Hystaspes in the government of the countries bordering on the Euxine Sea. (Polyb. v. 43; Diod. xix. 40; Aur. Vict. *de Vir. Illust.* 76.) They also asserted their descent from the royal house of the Achaemenides, to which the kings of Persia belonged, but we know not how they made out this part of their pedigree. Very little is known of their history until after the fall of the Persian empire.

MITHRIDATES I., son of Ariobarzanes (probably of the first prince of that name), is mentioned by Xenophon (*Cyr.* viii. 8. § 4) as having betrayed his father, aud the same circumstance is alluded to by Aristotle (*Pol.* v. 10). Eckhel supposes him to be the same with the Mithridates who accompanied the younger Cyrus, but there is certainly no proof of this. He may, however, be the same with the Mithridates mentioned by Xenophon (*Anab.* vii. 8. § 25) as satrap of Cappadocia and Lycaonia. It appears that he was dead before B. C. 363, when Ariobarzanes II. made himself master of the countries which had been subject to his rule. (Diod. xv. 90.)

MITHRIDATES II., son of Ariobarzanes II., whom he succeeded on the throne in B. C. 337. (Diod. xvi. 90.) He is frequently called ὁ κτιστής, as having been the founder of the independent kingdom of Pontus, and ought certainly to be distingished as Mithridates I. According to Appian (*Mithr.* 112) he was eighth in descent from the first satrap of Pontus under Dareius Hystaspes, and sixth in ascending order from Mithridates the Great. (*Ibid.* 9; see Clinton, *F. H.* vol. iii. p. 423.) Diodorus assigns him a reign of thirty-five years, but it appears certain that he did not hold uninterrupted possession of the sovereignty during that period. What circumstances led to his expulsion or subjection we know not; indeed we meet with no farther notice of him from the date of his accession already mentioned until some time after the death of Alexander, when we find him attending, apparently in a private, or at least subordinate, capacity, upon the court and camp of Antigonus. Probably he had been compelled to submit to the Macedonian yoke at the time that Cappadocia was conquered by Perdiccas, B. C. 322. He seems to have enjoyed a high place in the favour and confidence of Antigonus, until that potentate, alarmed at a dream he had had, foretelling the future greatness of Mithridates, was induced to form the project of putting him to death. Mithridates, however, received from Demetrius timely notice of his father's intentions, and fled with a few followers to Paphlagonia, where he occupied a strong fortress, called Cimiata, and being joined by numerous bodies of troops from different quarters, gradually extended his dominion over the neighbouring countries, and thus became the founder of the kingdom of Pontus. (Appian, *Mithr.* 9; Strab. xii. p. 562; Plut. *Demetr.* 4.) The period of the flight of Mithridates is uncertain, but it must have taken place as early as 318, as we find him at the close of 317 supporting Eumenes in the war against Antigonus. (Diod. xix. 40.) From this time we hear no more of him till his death in B. C. 302, but it appears that he had submitted again to at least a nominal subjection to Antigonus, who now procured his assassination, to prevent him from joining the league of Cassander and his confederates. He seems, however, to have before this established himself firmly in his kingdom, in which he was succeeded without opposition by his son Mithridates. (Diod. xx. 111; Appian, *Mithr.* 9.) According to Lucian (*Macrob.* 13), he was not less than eighty-four years of age at the time of his death, which renders it not improbable, as suggested by Clinton (*F. H.* iii. p. 422), that he is the same as the Mithridates, son of Ariobarzanes, who in his youth circumvented and put to death Datames. [DATAMES.] Plutarch is clearly in error when he calls him a young man at the time of his flight, and a contemporary of Demetrius. (See Clinton, *l. c.*, and Droysen, *Hellenism.* tom. i. p. 44, 298.)

MITHRIDATES III., son of the preceding, whom he succeeded on the throne in B. C. 302. He is said to have added largely to the dominions inherited from his father, by the acquisition of great part of Cappadocia and Paphlagonia, but whether by conquest or by the cession of the Macedonian rulers of Asia does not appear. (Diod. xx. 111.) In B. C. 281 we find him concluding an alliance with the Heracleans, to protect them against Seleucus (Memnon, c. 11, ed. Orell.); and at a subsequent period, availing himself of the services of the Gauls, then lately settled in Asia, to overthrow a force sent against him by Ptolemy, king of Egypt. (Steph. *Byz. v.* Ἄγκυρα.) These are the only events recorded of his reign, which lasted thirty-six years. He was succeeded by his son Ariobarzanes III.

MITHRIDATES IV., grandson of the preceding, was the son and successor of Ariobarzanes III. He was a minor at the death of his father, but the period of his accession cannot be determined. Clinton places it as low as 242 or 240 B. C., while Droysen (*Hellenism.* vol. ii. p. 355) carries it back nearly to 258. It seems probable that it must be placed *considerably* before 240, as Memnon tells us that he was *a child* at his father's death, and he had a daughter of marriageable age in 222. Shortly after his accession his kingdom was invaded by the Gauls, who were, however, repulsed. (Memnon, c. 24, ed. Orell.) After he had attained to manhood he married a sister of Seleucus Callinicus, with whom he is said to have received the province of Phrygia as a dowry. (Euseb. *Arm.* p. 164; Justin. xxxviii. 5.) But notwithstanding this alliance, we find him, during the war between Seleucus and Antiochus Hierax, taking part against the former, whom he defeated in a great battle, in which Seleucus lost 20,000 of his troops, and narrowly escaped with his own life. (Euseb. *Arm.* p. 165.) In B. C. 222, Mithridates gave his daughter Laodice in marriage to Antiochus III.: another of his daughters, also named Laodice, was married about the same time to Achaeus, the cousin of Antiochus. (Polyb. v. 43, 74, viii. 22.) In B. C. 220 Mithridates made war upon the

wealthy and powerful city of Sinope, but it appears that he was unable to reduce it, and it did not fall into the power of the kings of Pontus until long afterwards. (*Id.* iv. 56.) At an earlier period we find him vying with the other monarchs of Asia in sending magnificent presents to the Rhodians, after the subversion of their city by an earthquake. (*Id.* v. 90.) The date of his death is unknown, but Clinton assigns it conjecturally to about B. C. 190. He was succeeded by his son Pharnaces. [PHARNACES I.]

MITHRIDATES V., surnamed EUERGETES, was the son of Pharnaces I.. and grandson of the preceding. (Justin. xxxviii. 5; Clinton. *F. H.* vol. iii. p. 426.) The period of his accession is wholly uncertain; we only know that he was on the throne in B. C. 154, when he is mentioned as sending an auxiliary force to the assistance of Attalus II. against Prusias, king of Bithynia. (Polyb. xxxiii. 10.) But as much as twenty-five years before (B. C. 179), his name is associated with that of his father in the treaty concluded by Pharnaces with Eumenes, in a manner that would lead one to suppose he was already admitted to some share in the sovereign power. (Polyb. xxvi. 6.) He was the first of the kings of Pontus who entered into a regular alliance with the Romans, whom he supported with some ships and a small auxiliary force during the third Punic war. (Appian, *Mithr.* 10.) At a subsequent period he rendered them more efficient assistance in the war against Aristonicus (B. C. 131—129), and for his services on this occasion was rewarded by the consul M'. Aquillius with the province of Phrygia. The acts of Aquillius were rescinded by the senate on the ground of bribery, but it appears that Mithridates continued in possession of Phrygia till his death. (Just. xxxvii. 1, xxxviii. 5; Appian, *Mithr.* 12, 56, 57; Oros. v. 10; Eutrop. iv. 20, who, however, confounds him with his son.) The close of his reign can only be determined approximately, from the statements concerning the accession of his son, which assign it to the year 120. He was assassinated at Sinope by a conspiracy among his own immediate attendants. (Strab. x. p. 477.)

MITHRIDATES VI., surnamed EUPATOR, and also DIONYSUS, but more commonly known by the name of THE GREAT (a title which is not, however, bestowed on him by any ancient historian), was the son and successor of the preceding. We have no precise statement of the year of his birth, and great discrepancies occur in those concerning his age and the duration of his reign. Strabo, who was likely to be well informed in regard to the history of his native country, affirms that he was eleven years old at the period of his accession (x. p. 477), and this statement agrees with the account of Appian, that he was sixty-eight or sixty-nine years old at the time of his death, of which he had reigned fifty-seven. Memnon, on the other hand (c. 30, ed. Orell.), makes him thirteen at the time when he ascended the throne, and Dion Cassius (xxxv. 9) calls him above seventy years old in B. C. 68, which would make him at least seventy-five at his death, but this last account is certainly erroneous. If Appian's statement concerning the length of his reign be correct, we may place his accession in B. C. 120.

We have very imperfect information concerning the earlier years of his reign, as indeed during the whole period which preceded his wars with the Romans; and much of what has been transmitted to us wears a very suspicious, if not fabulous, aspect. According to Justin, unfortunately our chief authority for the events of this period, both the year of his birth and that of his accession were marked by the appearance of comets of portentous magnitude. The same author tells us that immediately on ascending the throne he found himself assailed by the designs of his guardians (perhaps some of those who had conspired against his father's life), but that he succeeded in eluding all their machinations, partly by displaying a courage and address in warlike exercises beyond his years, partly by the use of antidotes against poison, to which he began thus early to accustom himself. In order to evade the designs formed against his life, he also devoted much of his time to hunting, and took refuge in the remotest and most unfrequented regions, under pretence of pursuing the pleasures of the chase. (Justin. xxxvii. 2.) Whatever truth there may be in these accounts, it is certain that when he attained to manhood, and assumed in person the administration of his kingdom, he was not only endowed with consummate skill in all martial exercises, and possessed of a bodily frame inured to all hardships, as well as a spirit to brave every danger, but his naturally vigorous intellect had been improved by careful culture. As a boy he had been brought up at Sinope, where he had probably received the elements of a Greek education; and so powerful was his memory, that he is said to have learnt not less than twenty-five languages, and to have been able in the days of his greatest power to transact business with the deputies of every tribe subject to his rule in their own peculiar dialect. (Justin. *l. c.*; Plin. *H. N.* xxv. 2; A. Gell. xvii. 17; Val. Max. viii. 7, ext. 16; Strab. xii. p. 545.)

The first steps of his career, like those of most Eastern despots, were marked by blood. He is said to have established himself in the possession of the sovereign power by the death of his mother, to whom a share in the royal authority had been left by Mithridates Euergetes; and this was followed by the assassination of his brother. (Memnon, c. 30; Appian, *Mithr.* 112.) As soon as he had by these means established himself firmly on the throne of Pontus (under which name was comprised also a part of Cappadocia and Paphlagonia), he began to turn his arms against the neighbouring nations. On the West, however, his progress was hemmed in by the power of Rome, and the minor sovereigns of Bithynia and Cappadocia enjoyed the all-powerful protection of that republic. But on the East his ambition found free scope. He subdued the barbarian tribes in the interior, between the Euxine and the confines of Armenia, including the whole of Colchis and the province called Lesser Armenia (which was ceded to him by its ruler Antipater), and even extended his conquests beyond the Caucasus, where he reduced to subjection some of the wild Scythian tribes that bordered on the Tanaïs. The fame of his arms and the great extension of his power led Parisades, king of the Bosporus, as well as the Greek cities of Chersonesus and Olbia, to place themselves under his protection, in order to obtain his assistance against the barbarians of the North—the Sarmatians and Roxolani. Mithridates entrusted the conduct of this war to his generals Diophantus and Neoptolemus, whose efforts were crowned with complete success: they carried their victorious arms

from the Tanaïs to the Tyras, totally defeated the Roxolani, and rendered the whole of the Tauric Chersonese tributary to the kingdom of Pontus. A fortress called the tower of Neoptolemus, at the mouth of the river Tyras (Dniester), probably marks the extreme limit of his conquests in that direction; but he is said to have entered into friendly relations with and possessed much influence over the Getae and other wild tribes, as far as the borders of Thrace and Macedonia. After the death of Parisades, the kingdom of Bosporus itself was incorporated with his dominions. (Strab. vii. p. 306, 307, 309—312, xi. p. 499, xii. p. 540, 541, 555; Appian, *Mithr.* 15; Memnon, c. 30; Justin. xxxvii. 3; Niebuhr, *Kl. Schrift.* p. 388—390.)

While he was thus extending his own sovereignty, he did not neglect to strengthen himself by forming alliances with his more powerful neighbours, especially with Tigranes, king of Armenia, to whom he gave his daughter Cleopatra in marriage, as well as with the warlike nations of the Parthians and Iberians. He thus found himself in possession of such great power and extensive resources, that he began to deem himself equal to a contest with Rome itself. Many causes of dissension had already arisen between them, and the Romans had given abundant proofs of the jealousy with which they regarded the rising greatness of Mithridates, but that monarch had hitherto avoided an open rupture with the republic. Shortly after his accession they had taken advantage of his minority to wrest from him the province of Phrygia, which had been bestowed by Aquillius upon his father. (Justin. xxxviii. 5; Appian, *Mithr.* ii. 57.) At a subsequent period also they had interposed to prevent him from making himself master of Paphlagonia, to which kingdom he claimed to be entitled by the will of the last monarch. (Justin. xxxvii. 4.) On both these occasions Mithridates submitted to the imperious mandates of Rome; but he was far from disposed to acquiesce permanently in the arrangements thus forced upon him for a time; and it can hardly be doubted that he was already aiming at the conquest of the neighbouring states which enjoyed the protection of the Roman republic, with a view to make himself master of the whole of Asia. Cappadocia above all appears to have been the constant object of his ambition, as it had indeed been that of the kings of Pontus from a very early period. Ariarathes VI., king of that country, had married Laodice, the sister of Mithridates, notwithstanding which, the latter procured his assassination, through the agency of one Gordius. His design was probably to remove his infant nephews also, and unite Cappadocia to his own dominions; but Laodice having thrown herself upon the protection of Nicomedes, king of Bithynia, he turned his arms against that monarch, whom he expelled from Cappadocia, and set up Ariarathes, one of the sons of Laodice, and his own nephew, as king of the country. But it was not long before he found a cause of quarrel with the young man whom he had thus established, in consequence of which he invaded his dominions with a large army, and having invited him to a conference, assassinated him with his own hand. He now placed an infant son of his own, on whom he had bestowed the name of Ariarathes, upon the throne of Cappadocia, but the people rose in rebellion, and set up the second son of Ariarathes VI. as their sovereign. Mithridates hereupon invaded Cappadocia again, and drove out this new competitor, who died shortly after. But the Roman senate now interfered, and appointed a Cappadocian named Ariobarzanes to be king of that country (B. C. 93). Mithridates did not venture openly to oppose this nomination, but he secretly instigated Tigranes, king of Armenia, to invade Cappadocia, and expel Ariobarzanes. The latter, being wholly unable to cope with the power of Tigranes, immediately fled to Rome; and Sulla, who was at the time praetor in Cilicia, was appointed to reinstate him, B. C. 92. Mithridates took no part in preventing this; and clearly as all things were in fact tending to a rupture between him and Rome, he still continued nominally to enjoy the friendship and alliance of the Roman people which had been bestowed by treaty upon his father. (Justin. xxxviii. 1—3; Appian, *Mithr.* 10, 12, 14; Memnon, c. 30; Plut. *Sull.* 5.) But this state of things did not last long; and the death of Nicomedes II., king of Bithynia, by opening a new field to the ambition of Mithridates, at length brought matters to a crisis. That monarch was succeeded by his eldest son Nicomedes III., but Mithridates took the opportunity, on what pretext we know not, to set up a rival claimant in the person of Socrates, a younger brother of Nicomedes, whose pretensions he supported with an army, and quickly drove Nicomedes out of Bithynia, B. C. 90. It appears to have been about the same time that he openly invaded Cappadocia, and for the second time expelled Ariobarzanes from his kingdom, establishing his own son Ariarathes in his place. Both the fugitive princes had recourse to Rome, where they found ready support: a decree was passed that Nicomedes and Ariobarzanes should be restored to their respective kingdoms, and the execution of it was confided to two consular legates, the chief of whom was M'. Aquillius, while L. Cassius, who commanded in the Roman province of Asia, was ordered to support them with what forces he had at his disposal. (Appian, *Mithr.* 10, 11, 13; Justin. xxxviii. 3, 5; Memnon, c. 30; Liv. *Epit.* lxxiv.)

It is not very easy to understand or account for the conduct of Mithridates at this period, as related to us in the very imperfect accounts which we possess. It seems probable that he was emboldened to make these direct attacks upon the allies of Rome by the knowledge that the arms of the republic were sufficiently occupied at home by the Social War, which was now devastating Italy. But, although that war did in fact prevent the Romans from rendering any efficient support to the monarchs whose cause they had espoused, Mithridates offered no opposition to their proceedings, but yielded once more, as it would seem, to the very name of Rome, and allowed the consular legates and L. Cassius, at the head of a few cohorts only, to reinstate both Nicomedes and Ariobarzanes. He even went so far as to put to death Socrates, whom he had himself incited to lay claim to the throne of Bithynia, and who now, when expelled by the Romans, naturally sought refuge at his court. (Appian, *Mithr.* 11; Justin. xxxviii. 5.) Yet about this time we are told, that ambassadors having been sent to him by the Italian allies that were in arms against Rome to court his alliance, he promised to co-operate with them, when he had first expelled the Romans from Asia. (Diod.

xxxvii. *Exc. Phot.* p. 540.) It is difficult to judge whether he was really meditating a war with Rome, but did not yet consider his preparations sufficiently advanced to commence the contest, or was desirous by a show of moderation to throw upon the Romans the odium of forcing on the war. If the latter were his object, his measures were certainly not ill chosen; for it is clear even from the accounts transmitted to us, that whatever may have been the secret designs of Mithridates, the immediate occasion of the war arose from acts of aggression and injustice on the part of the Romans and their allies.

No sooner was Nicomedes replaced on the throne of Bithynia than he was urged by the Roman legates to invade the territories of Mithridates, into which he made a predatory incursion as far as Amastris. Mithridates offered no resistance, but sent Pelopidas to the Romans to demand satisfaction, and it was not until his ambassador was sent away with an evasive answer that he prepared for immediate hostilities, B. C. 88. (Appian, *Mithr.* 11—15.) His first step was to invade Cappadocia, from which he easily expelled Ariobarzanes for the third time. Shortly afterwards his two generals, Neoptolemus and Archelaus, advanced against Bithynia with an army of 250,000 foot and 40,000 horse. They were met by Nicomedes, supported by the presence of the Roman legate Aquillius and Mancinus, with such forces as they had been able to raise in Asia, but with very few Roman troops, on the banks of the river Amneius in Paphlagonia, when a great battle ensued, which terminated in the complete victory of the generals of Mithridates. Nicomedes fled from the field, and, abandoning Bithynia without another blow, took refuge at Pergamus. Aquillius was closely pursued by Neoptolemus, compelled to fight at disadvantage, and again defeated; and Mithridates, following up his advantage, not only made himself master of Phrygia and Galatia, but invaded the Roman province of Asia. Here the universal discontent of the inhabitants, caused by the oppression of the Roman governors, enabled him to overrun the whole province almost without opposition: the Roman officers, who had imprudently brought this danger upon themselves, were unable to collect any forces to oppose the progress of Mithridates, and two of them, Q. Oppius and Aquillius himself, the chief author of the war, fell into the hands of the king of Pontus. (Appian, *Mithr.* 15—21; Memnon, 31; Justin. xxxviii. 3; Liv. *Epit.* lxxvi. lxxvii. lxxviii.; Oros. vi. 2; Eutrop. v. 5; Flor. iii. 6; Strab. xii. p. 562.)

These events took place in the summer and autumn of B. C. 88; before the close of that year they were known at Rome, and Sulla was appointed to take the command in the war which was now inevitable. Meanwhile, Mithridates continued his military operations in Asia, with a view to make himself master of the whole of that country before the Romans were prepared to attack him. All the cities of the main land except Magnesia and some of those of Lycia had opened their gates to him; but the important islands of Cos and Rhodes still held out; and against them Mithridates now directed his arms. Cos was quickly subdued; but the Rhodians were well prepared for defence, and possessed a powerful fleet; so that Mithridates, though he commanded his fleet and army in person, and exerted the most strenuous efforts, was ultimately compelled to abandon the siege. After this he made a fruitless attempt upon the city of Patara in Lycia; and then resigning the command of the war in that quarter to his general, Pelopidas, took up his winter-quarters at Pergamus, where he gave himself up to luxury and enjoyment, especially to the society of his newly-married wife Monima, a Greek of Stratoniceia. (Appian, *Mithr.* 21, 23—27.) It was in the midst of these revelries that he issued the sanguinary order to all the cities of Asia to put to death on the same day all the Roman and Italian citizens who were to be found within their walls. So hateful had the Romans rendered themselves during the short period of their dominion, that these commands were obeyed with alacrity by almost all the cities of Asia, who found the opportunity of gratifying their own vengeance at the same time that they earned the favour of Mithridates, by carrying into effect the royal mandate with the most unsparing cruelty. The number of those who perished in this fearful massacre is stated by Memnon and Valerius Maximus at eighty thousand persons, while Plutarch increases the amount to a hundred and fifty thousand. (Appian, *Mithr.* 22, 23; Memnon, 31, Plut. *Sull.* 24; Liv. *Epit.* lxxviii.; Dion Cass. *Fr.* 115; Eutrop. v. 5; Oros. vi. 2; Flor. iii. 5; Cic. *p. Leg. Manil.* 3, *pro Flacc.* 24, 25; Tac. *Ann.* iv. 14; Val. Max. ix. 2. ext. 3.)

But while he thus created an apparently insuperable barrier to all hopes of reconciliation with Rome, Mithridates did not neglect to prepare for the approaching contest; and though he remained inactive himself at Pergamus, he was busily employed in raising troops and collecting ships, so that in the spring of B. C. 87 he was able to send Archelaus to Greece with a powerful fleet and army. During the subsequent operations of that general [ARCHELAUS], Mithridates was continually sending fresh reinforcements both by land and sea to his support; besides which he entrusted the command of a second army to his son Arcathias, with orders to advance through Thrace and Macedonia, to co-operate in the war against Sulla. The intended diversion was prevented by the death of Arcathias; but the following year (B. C. 86) Taxiles followed the same route with an army of 110,000 men; and succeeded in uniting his forces with those of Archelaus. Their combined armies were totally defeated by Sulla at Chaeronea; but Mithridates, on receiving the news of this great disaster, immediately set about raising fresh levies, and was soon able to send another army of 80,000 men, under Dorylaus to Euboea. Meanwhile, his severities in Asia, coupled with the disasters of his arms in Greece, seem to have produced a general spirit of disaffection; the cities of Chios, Ephesus, and Tralles, besides others of less note, drove out his governors and openly revolted: and the assassination of the tetrarchs of Galatia, whom he put to death from suspicions of their fidelity, led to the loss of that important province. (Appian, *Mithr.* 27, 29, 35, 41—49; Plut. *Sull.* 11, 15, 20; Memnon, 32, 33.) He now also found himself threatened with danger from a new and unexpected quarter. While Sulla was still occupied in Greece, the party of Marius at Rome had sent a fresh army to Asia under L. Flaccus, to carry on the war at once against their foreign and domestic enemies; and Fimbria, who had obtained the command of

this force by the assassination of Flaccus [FIMBRIA], now advanced through Bithynia to assail Mithridates, B. C. 85. The king opposed to him a powerful army, under the command of his son, Mithridates, seconded by three of his generals; but this was totally defeated by Fimbria, who quickly followed up his advantage, and laid siege to Pergamus itself: from hence, however, Mithridates fled to Pitane, where he was closely blockaded by Fimbria; and had Lucullus, the quaestor of Sulla, who commanded the Roman fleet in the Aegaean, been willing to co-operate with the Marian general, it would have been impossible for the king to avoid falling into the hands of his enemies. But the dissensions of the Romans proved the means of safety to Mithridates, who made his escape by sea to Mitylene. (Appian, *Mithr.* 51, 52; Plut. *Lucull.* 3; Memnon, 34; Oros. vi. 2; Liv. *Epit.* lxxxii. lxxxiii.) It was not long afterwards that he received the tidings of the complete destruction of his armies in Greece, near Orchomenus; and the news of this disaster, coupled with the progress of Fimbria in Asia, now made Mithridates desirous to treat for peace, which he justly hoped to obtain on more favourable terms than he could otherwise have expected, in consequence of the divided state of his enemies. He accordingly commissioned Archelaus, who was still in Euboea, to open negotiations with Sulla, which led to the conclusion of a preliminary treaty: but on the conditions of this being reported to the king, he positively refused to consent to the surrender of his fleet. Sulla hereupon prepared to renew hostilities, and in the spring of the following year (B. C. 84) crossed the Hellespont; but Archelaus succeeded in bringing about an interview between the Roman general and Mithridates at Dardanus, in the Troad, at which the terms of peace were definitively settled. Mithridates consented to abandon all his conquests in Asia, and restrict himself to the dominions which he held before the commencement of the war; besides which he was to pay a sum of 2000 talents for the expences of the war, and surrender to the Romans a fleet of 70 ships fully equipped. Thus terminated the first Mithridatic war. The king withdrew to Pontus, while Sulla turned his arms against Fimbria, whom he quickly defeated; and then proceeded to settle the affairs of Asia, and re-establish Nicomedes and Ariobarzanes in their respective kingdoms; after which he returned to Rome, leaving L. Murena, with two legions, to hold the command in Asia. (Appian, *Mithr.* 54—63; Plut. *Sull.* 22—25, *Lucull.* 4; Memnon, 35; Dion Cass. *Frag.* 174—176; Liv. *Epit.* lxxxiii.; Oros. vi. 2.)

The attention of Mithridates was now attracted towards his own more remote provinces of Colchis and the Bosporus, where symptoms of disaffection had begun to manifest themselves: the Colchians, however, submitted immediately on the king appointing his son Mithridates to be their governor, with the title of king, and even received their new ruler with such demonstrations of favour as to excite the jealousy of Mithridates, who, in consequence, recalled his son, and placed him in confinement. He now assembled a large force both military and naval, for the reduction of the revolted provinces; and so great were his preparations for this purpose, that they aroused the suspicions of the Romans, who pretended that they must be in fact designed against them. Murena, who had been left in command by Sulla, was eager for some opportunity of earning the honour of a triumph, and he now (B. C. 83), under the flimsy pretext that Mithridates had not yet evacuated the whole of Cappadocia, marched into that country, and not only made himself master of the wealthy city of Comana, but even crossed the Halys, and laid waste the plains of Pontus itself. To this flagrant breach of the treaty so lately concluded, the Roman general was in great measure instigated by Archelaus, who, finding himself regarded with suspicion by Mithridates, had consulted his safety by flight, and was received with the utmost honours by the Romans. Mithridates, who had evidently been wholly unprepared to renew the contest with Rome, offered no opposition to the progress of Murena; but finding that general disregard his remonstrances, he sent to Rome to complain of his aggression. But when in the following spring (B. C. 82) he found Murena preparing to renew his hostile incursions, notwithstanding the arrival of a Roman legate, who nominally commanded him to desist, he at once determined to oppose him by force, and assembled a large army, with which he met the Roman general on the banks of the Halys. The action that ensued terminated in the complete victory of the king; and Murena, with difficulty, effected his retreat into Phrygia, leaving Cappadocia at the mercy of Mithridates, who quickly overran the whole province. But shortly afterwards A. Gabinius arrived in Asia, bringing peremptory orders from Sulla to Murena to desist from hostilities; whereupon Mithridates once more consented to evacuate Cappadocia. (Appian, *Mithr.* 64—66, 67; Memnon, 36.)

He was now at leisure to complete the reduction of the Bosporus, which he successfully accomplished, and established Machares, one of his sons, as king of that country. But he suffered heavy losses in an expedition which he subsequently undertook against the Achaeans, a warlike tribe who dwelt at the foot of Mount Caucasus. (Appian, ib. 67.) Meanwhile, he could not for a moment doubt that, notwithstanding the interposition of Sulla, the peace between him and Rome was in fact a mere suspension of hostilities; and that that haughty republic would never suffer the massacre of her citizens in Asia to remain ultimately unpunished. (See Cic. *pro L. Manil.* 3.) Hence all his efforts were directed towards the formation of an army capable of contending not only in numbers, but in discipline, with those of Rome; and with this view he armed his barbarian troops after the Roman fashion, and endeavoured to train them up in that discipline of which he had so strongly felt the effect in the preceding contest. (Plut. *Lucull.* 7.) In these attempts he was doubtless assisted by the refugees of the Marian party, L. Magius and L. Fannius, who had accompanied Fimbria into Asia; and on the defeat of that general by Sulla, had taken refuge with the king of Pontus. At their instigation also Mithridates sent an embassy to Sertorius, who was still maintaining his ground in Spain, and concluded an alliance with him against their common enemies. (Appian, *Mithr.* 68; Oros. vi. 2; Pseud. Ascon. *ad Cic. Verr.* i. 34, p. 183, ed. Orell.) It is remarkable that no formal treaty seems ever to have been concluded between Mithridates and the Roman senate; and the king had in vain endeavoured to obtain the ratification of the terms agreed on between him and Sulla. (Appian,

ib. 67.) Hence, on the death of the latter, B. C. 78, Mithridates abandoned all thoughts of peace; and while he concluded the alliance with Sertorius on the one hand, he instigated Tigranes on the other to invade Cappadocia, and sweep away the inhabitants of that country, to people his newly-founded city of Tigranocerta. But it was the death of Nicomedes III., king of Bithynia, at the beginning of the year B. C. 74, that brought matters to a crisis, and became the immediate occasion of the war which both parties had long felt to be inevitable. That monarch left his dominions by will to the Roman people; and Bithynia was accordingly declared a Roman province: but Mithridates asserted that the late king had left a legitimate son by his wife Nysa, whose pretensions he immediately prepared to support by his arms. (Eutrop. vi. 6; Liv. *Epit.* xciii.; Appian, *Mithr.* 71; Epist. Mithrid. ap. Sallust. *Hist.* iv. p. 239, ed. Gerlach; Vell. Pat. ii. 4, 39.)

It was evident that the contest in which both parties were now about to engage would be a struggle for life or death, which could be terminated only by the complete overthrow of Mithridates, or by his establishment as undisputed monarch of Asia. The forces with which he was now prepared to take the field were such as might inspire him with no unreasonable confidence of victory. He had assembled an army of 120,000 foot soldiers, armed and disciplined in the Roman manner, and sixteen thousand horse, besides an hundred scythed chariots: but, in addition to this regular army, he was supported by a vast number of auxiliaries from the barbarian tribes of the Chalybes, Achaeans, Armenians, and even the Scythians and Sarmatians. His fleet also was so far superior to any that the Romans could oppose to him, as to give him the almost undisputed command of the sea. These preparations, however, appear to have delayed him so long that the season was far advanced before he was able to take the field, and both the Roman consuls, Lucullus and Cotta, had arrived in Asia. Neither of them, however, was able to oppose his first irruption; he traversed almost the whole of Bithynia without encountering any resistance; and when at length Cotta ventured to give him battle under the walls of Chalcedon, he was totally defeated both by sea and land, and compelled to take refuge within the city. Here Mithridates at first prepared to besiege him, but soon changed his intention, and moved with his whole army to Cyzicus, to which important city he proceeded to lay siege, both by sea and land. His military engines and works were managed by a Greek named Niconides, who displayed the utmost skill and science in this department; while the attacks of the besieging forces were unremitting. But the Roman general Lucullus, who had advanced from Phrygia to the relief of Cotta, and followed Mithridates to Cyzicus, had been allowed, by the negligence of the king, or the treachery, as it was said, of the Roman L. Magius, who enjoyed a high place in his confidence, to occupy an advantageous position near the camp of Mithridates, where he almost entirely cut him off from receiving supplies by land, while the storms of the winter prevented him from depending on those by sea. Hence it was not long before famine began to make itself felt in the camp of Mithridates, and all his assaults upon the city having been foiled by the courage and resolution of the besieged, he was at length compelled (early in the year 73) to abandon the enterprise and raise the siege. But a large detachment of his army, which he at first sent off into Bithynia, was intercepted and cut to pieces by Lucullus; and when at length he broke up his camp, his main body, as it moved along the coast towards the westward, was repeatedly attacked by the Roman general, and suffered very heavy loss at the passage of the Aesepus and Granicus. The king himself proceeded by sea to Parium, where he collected the shattered remnants of his forces, and leaving a part of his fleet under Varius to maintain possession of the Hellespont and the Aegaean, withdrew himself with the rest, after a fruitless attempt upon Perinthus, to Nicomedia. Here he was soon threatened by the advance of three Roman armies under Cotta and the two lieutenants of Lucullus, Triarius and Voconius Barba. These generals had made themselves masters in succession of Prusias and Nicaea, and were preparing to besiege Mithridates himself at Nicomedia, when the king received intelligence of the defeat of his fleet under Varius at Tenedos, and becoming in consequence apprehensive for the safety of his communications by sea, hastened to set sail for Pontus. On his voyage he encountered a violent storm, by which he lost many of his ships, and was himself compelled to make his escape in the light galley of a pirate captain. He obtained, however, an important advantage by the surprise of the free city of Heracleia, which had hitherto remained neutral, but was now compelled to receive a Pontic garrison. Afrer this he returned to Sinope. (Appian, *Mithr.* 69—78; Plut. *Lucull.* 7—13; Memnon, 37—42; Liv. *Epit.* xciii. xcv.; Eutrop. vi. 6.)

The great army with which Mithridates had commenced the war was now annihilated; and he was not only compelled to retire into his own dominions, but was without the means of opposing the advance of Lucullus into the heart of Pontus itself. But he now again set to work with indefatigable activity to raise a fresh army; and while he left the whole of the sea-coast of Pontus open to the invaders, he established himself in the interior at Cabeira, where he soon gathered a numerous force around his standard, while he sent to his son Machares and his son-in-law Tigranes, to request succours and auxiliaries. Lucullus, having in vain tried to allure him to the relief of Amisus, the siege of which he continued throughout the winter, on the approach of spring (B. C. 72) advanced into the interior, and took up a position opposite to him at Cabeira. Mithridates was superior in cavalry, on which account the Roman general avoided an action in the plains, and the campaign was chiefly occupied with mutual attempts to cut off each other's convoys of provisions, which led to repeated partial engagements, with various vicissitudes of fortune. At length a large detachment of the king's army was entirely cut off, and Mithridates hereupon determined to remove his camp: but the orders to this effect by some mismanagement gave rise to a panic in the undisciplined multitudes which composed his army; great confusion arose, and Lucullus having sent his cavalry to take advantage of this, a general rout was the consequence. Mithridates himself with difficulty made his way through the tumult, and must have fallen into the hands of the Romans, had not the cupidity of some of his pursuers, who stopped to plunder a mule laden with gold, given him time to effect

his escape. He fled to Comana, where he was again able to assemble a body of 2000 horse, but he despaired of opposing the farther progress of Lucullus, and accordingly sent his faithful eunuch Bacchides to put to death his wives and sisters whom he had left at Pharnacia, while he himself took refuge in the dominions of his son-in-law Tigranes. It appears that these events took place before the close of the year B. C. 72. (Plut. *Lucull.* 14—18; Appian, *Mithr.* 78—82; Memnon, 43, 44; concerning the chronology see LUCULLUS, Vol. II. p. 834, note.)

Tigranes was at this moment the most powerful monarch of Asia [TIGRANES]; but though he had previously promised assistance to Mithridates, he appears to have been unwilling to engage openly in war with Rome; and on this account, while he received the fugitive monarch in a friendly manner, and assigned him all that was requisite for maintaining his royal dignity, he refused to admit him to his presence, and showed no disposition to attempt his restoration. But the arrogance of the Romans brought about a change in his policy; and Tigranes, offended at the haughty conduct of Appius Claudius, whom Lucullus had sent to demand the surrender of Mithridates, not only refused this request, but determined at once to prepare for war with the Romans. Community of interests now led to a complete reconciliation between the two monarchs; and Mithridates, who had spent a year and eight months in the dominions of his son-in-law without being admitted to a personal interview, was now made to participate in all the councils of Tigranes, and appointed to levy an army to unite in the war. But it was in vain that in the ensuing campaign (B. C. 69) he urged upon his son-in-law the lessons of his own experience, and advised him to shun a regular action with Lucullus: Tigranes, confident in the multitude of his forces, gave battle at Tigranocerta and was defeated, before Mithridates had been able to join him. But this disaster, so precisely in accordance with the warnings of Mithridates, served to raise the latter so high in the estimation of Tigranes, that from this time forward the whole conduct of the war was entrusted to the direction of the king of Pontus.

During the ensuing winter both monarchs were busily engaged in raising a fresh army, into which Mithridates endeavoured to introduce some discipline, as well as to arm a large body of them after the Roman fashion. They at the same time endeavoured to procure the important assistance of the Parthian king, to whom Mithridates addressed a letter, urging him to consult his true interest by espousing their cause before it was too late, and not to wait until the Romans attacked him in his turn. Whether the epistle to this effect preserved among the fragments of Sallust really bears any resemblance to that composed by the king of Pontus we have unfortunately no means of determining. (Plut. *Lucull.* 19, 21—23, 25—30; Appian, *Mithr.* 84—87; Memnon, 46, 55—58; Dion Cass. *Fr.* 178, xxxv. 1—3; Liv. *Epit.* xcviii.; Oros. vi. 3; Eutrop. vi. 8, 9; Epist. Mithr. ad Arsacem, *ap. Sall. Hist.* iv. p. 238, ed. Gerlach.)

But the Parthian king still wavered, and in the following summer (B. C. 68), Lucullus crossed the Taurus, penetrated into the heart of Armenia, and again defeated the allied monarchs near the city of Artaxata. But the early severity of the season, and the discontent of his own troops, checked the farther advance of the Roman general, who turned aside into Mesopotamia. Here Mithridates left him to lay siege to the fortress of Nisibis, which was supposed impregnable, while he himself took advantage of his absence to invade Pontus, at the head of a large army, and endeavour to regain possession of his former dominions. The defence of Pontus was confided to Fabius, one of the lieutenants of Lucullus; but the oppressions of the Romans had excited a general spirit of disaffection, and the people crowded around the standard of Mithridates. Even the Thracian mercenaries in the army of Fabius turned against their general, who was totally defeated by Mithridates, and compelled to shut himself up in the fortress of Cabeira. Triarius, another of the Roman generals, now advanced to his support with a fresh army, and the king retreated before this new adversary, and withdrew to Comana, where he took up his winter-quarters. But the following spring (B. C. 67) hostilities were resumed on both sides; and Triarius, who was anxious to engage Mithridates before Lucullus himself should arrive, allowed himself to be attacked at disadvantage, and was totally defeated. The destruction of the Roman army would have been complete had not the king himself been wounded in the pursuit, which was in consequence checked for a time; but even thus the blow was one of the severest which the Roman arms had sustained for a long period: 7000 of their troops fell, among which was an unprecedented number of officers; and their camp itself was taken. (Dion Cass. xxxv. 4—6, 8—13; Appian, *Mithr.* 87—89; Plut. *Lucull.* 31, 32, 35; Cic. *pro Leg. Manil.* 9.)

The advance of Lucullus himself from Mesopotamia prevented Mithridates from following up his advantage, and he withdrew into Lesser Armenia, where he took up a strong position near Talaura, to await the approach of Tigranes. He doubtless expected that the Roman general would quickly resume the offensive; but the farther proceedings of Lucullus were paralysed by the mutinous and disaffected spirit of his own soldiers; and on the arrival of Tigranes the two monarchs found themselves able to overrun almost the whole of Pontus and Cappadocia without opposition. Before the close of the year 67 Mithridates saw himself once more in possession of the greater part of his hereditary dominions. (Plut. *Lucull.* 35; Appian, *Mithr.* 90; Dion Cass. xxxv. 14, 17; Cic. *pro Leg. Manil.* 3.)

But early in the following year (66) the conduct of the war was entrusted by the Romans to the general whose fame was at this moment eclipsing all others—the illustrious Pompey, and one of the first measures of the new commander was to secure the friendship and alliance of the Parthian king Phraates III., a step by which he not only deprived Mithridates of all hopes of the co-operation of that monarch, but precluded him from the support of Tigranes also, by compelling the Armenian king to look to the defence of his own dominions against the Parthian. Thus thrown back upon his own resources, Mithridates made overtures for peace; but Pompey would listen to no terms except those of unqualified submission and the surrender of all Roman deserters, and these conditions the king of Pontus rejected with scorn. He still found himself at the head of an army of 30,000 foot and 2000 horse, with which, however, he did

not venture to meet the enemy in the field, and avoided an action with Pompey, while he protracted the campaign, and gradually withdrew towards the frontiers of Armenia. But he was no match for the generalship of his adversary, who attacked him during a night march through a narrow pass which had been previously occupied by the Roman troops: the greater part of the army of Mithridates was cut to pieces, and the king himself escaped with only a few horsemen and his concubine Hypsicratea, the faithful companion of all his fortunes, to the frontier fortress of Synoria. Here he once more assembled a considerable force, with which he prepared to withdraw into Armenia; but Tigranes, who suspected him of fomenting the intrigues of his son against him, now refused to admit him into his dominions, and no choice remained for Mithridates but to plunge with his small army into the heart of Colchis, and thence make his way to the Palus Maeotis and the Cimmerian Bosporus. Arduous as this enterprise appeared it was successfully accomplished. After crossing the Phasis he deemed himself secure from the pursuit of Pompey, and took up his quarters for the winter at Dioscurias (the extreme eastern limit of the Greek settlements in this part of the Euxine), where he levied additional troops and also assembled a small fleet. With these combined forces he resumed his progress in the following year (65), and succeeded in effecting his passage, partly by force, partly by persuasion, through all the various barbarian tribes that occupied the country between the Caucasus and the Euxine, and reached in safety the city of Phanagoria on the Bosporus. His son Machares, to whom he had confided the government of these regions, but who had long before made his submission to Lucullus, fled on learning his approach, and soon after put an end to his own life. Mithridates, in consequence, established himself without opposition at Panticapaeum, the capital of the kingdom of Bosporus. (Appian, *Mithr.* 97—102, 107; Dion Cass. xxxvi. 28—33; Plut. *Pomp.* 32, 34, 35; Liv. *Epit.* ci.; Oros. vi. 4; Strab. xi. pp. 496, 497, xii. p. 555.)

He had now nothing to fear from the pursuit of Pompey, who appears to have at once abandoned all thoughts of following the fugitive monarch into the wild and inaccessible regions beyond the Phasis, and turned his arms first against Tigranes, and afterwards against Syria. It was probably this sense of security that emboldened him in the year 64 to send ambassadors to Pompey to sue for peace, offering to submit on terms similar to those which had been lately granted to Tigranes, namely, that he should be allowed to retain possession of his hereditary dominions, as a tributary to Rome. Pompey, however, insisted that the king should come in person to make his submission, and this Mithridates resolutely refused. The negotiations were in consequence broken off; and while Pompey regulated the affairs of Pontus, which he reduced to the condition of a Roman province, Mithridates on his part commenced the most extensive preparations for a renewal of the contest. Far from contenting himself with the possession of the remote province of the Bosporus, in which, from its inaccessible position, he might defy the arms of Rome, he now conceived the daring project of marching round the north and west coasts of the Euxine, through the wild tribes of the Sarmatians and Getae, which had been in part already visited by his generals Neoptolemus and Diophantus, and having gathered around his standard all these barbarian nations, of whose hostility towards Rome there could be no question, to throw himself with these accumulated masses upon the frontiers of the Roman state, and perhaps penetrate even into Italy itself. With these views, he was busily engaged in assembling such a fleet and army as would be sufficient for an enterprise of this magnitude. But his proceedings were much delayed at first by a violent earthquake, which overthrew whole towns and villages, and subsequently by a long and painful illness, which incapacitated him for any personal exertion. At length, however, his preparations were completed, and he found himself at the head of an army of 36,000 men and a considerable fleet. But during his illness, while he lived in complete seclusion, visible to none but a few chosen eunuchs, disaffection had made rapid progress among his followers. The full extent of his schemes was probably communicated to few; but enough had transpired to alarm the multitude, and neither the soldiers nor their leaders were disposed to follow their aged monarch on an enterprise which they might well regard as little less than desperate. In this state of things an act of private revenge led to the revolt of the important town of Phanagoria, where the sons of Mithridates, who held the citadel, were compelled to surrender to the insurgents, and the flame of insurrection quickly spread to several other cities of the Tauric Chersonese. Still the spirit of the old king was unbroken: he endeavoured to renew his alliances with the neighbouring Scythian chieftains, and sent some of his daughters to them as brides, under the escort of some confidential eunuchs, who, however, followed the general example, and betrayed their charge into the hands of the Romans. A more formidable conspiracy was now organised by Pharnaces, the favourite son of Mithridates, and whom he had declared heir to his crown. The designs of the young man were discovered, and his accomplices put to death, but Mithridates was persuaded to spare his son's life, and Pharnaces immediately availed himself of his impunity to break out into open insurrection. He was quickly joined both by the whole army and the citizens of Panticapaeum, who unanimously proclaimed him king; and Mithridates, who had taken refuge in a strong tower, after many fruitless messages and embassies to his son, saw that no choice remained to him but death or captivity. Hereupon he took poison, which he constantly carried with him; but his constitution had been so long inured to antidotes, that it did not produce the desired effect, and he was compelled to call in the assistance of one of his Gaulish mercenaries to despatch him with his sword. (Appian, *Mithr.* 107—111; Dion Cass. xxxvii. 3, 11—13; Plut. *Pomp.* 41; Oros. vi. 5; Eutrop. vi. 12; Liv. *Epit.* cii.; Flor. iii. 6; Joseph. *Ant.* xiv. 3. § 4; Val. Max. ix. 2, ext. 3; Gell. xvii. 16; Aur. Vict. *de Vir. Illust.* 76, 77; Vell. Pat. ii. 40.)

The death of Mithridates took place in the year 63 B.C. (Dion Cass. xxxvii. 10.) The dread that his name still inspired at Rome is strongly displayed in a passage of Cicero's speech on the Agrarian laws, delivered early in that very year (*De Leg. Agrar.* ii. 19), and we may thus readily credit the statement of Plutarch, that his death was regarded by the army as equal to a great victory.

His body was sent by Pharnaces to Pompey at Amisus, as a token of his submission; but the conqueror caused it to be interred with regal honours in the sepulchre of his forefathers at Sinope. (Plut. *Pomp.* 42; App. *Mithr.* 113; Dion Cass. xxxvii. 14.) According to the statement of Appian already cited, he was sixty-eight or sixty-nine years old at the time of his death, and had reigned fifty-seven years, of which twenty-five had been occupied, with only a few brief intervals, in one continued struggle against the Roman power. The estimation in which he was held by his adversaries is the strongest testimony to his great abilities: Cicero calls him the greatest of all kings after Alexander (*Acad. pr.* ii. 1), and in another passage says that he was a more formidable opponent than any other monarch whom the Roman arms had yet encountered (*pro Muren.* 15; see also Vell. Pat. ii. 18). Nor can we doubt the truth of these eulogiums, when we contemplate the circumstances in which he was placed, and the instruments with which he had to work. The numerous defeats of Mithridates are a proof not so much of his own deficiency as a general, as of the inferiority of his troops to those which were opposed to him. This was the radical defect, which he was unable to cure. After the unsuccessful issue of his war with Sulla, all his efforts were directed, as we have already seen, to the training up a disciplined army, capable of contending with the Roman legions; and even after the failure of this first experiment he still seems to have formed armies, comparatively small in numbers, but well organised, instead of the unwieldy and undisciplined multitudes of Tigranes. But he latterly became convinced of the impossibility of coping with the Romans in the field, and on all occasions sought to avoid a pitched battle, and draw his enemies into positions where he might cut them off from their supplies, or take advantage of the rugged and difficult nature of the country in which he had involved them. If he was frequently foiled in these projects, we must remember that he was opposed to generals such as Lucullus and Pompey. But whatever opinion may be entertained of the skill and ability of Mithridates as a general in conducting his campaigns, there can be no question as to the undaunted spirit and energy with which he rose superior to all his defeats, and was ever ready to recommence the unequal contest.

What little we know of his character in other respects is far from favourable; and notwithstanding his Greek education and habits, presents all the characteristics of a genuine Eastern despot. His unreasonable suspicions of those around him, which lost him the province of Galatia and the services of Archelaus; the reliance placed on eunuchs for all confidential purposes; the barbarous execution of several of his numerous sons for various and often trivial causes; and the truly Oriental jealousy which led him to order the death of his wives and sisters, when he found himself compelled to fly from his kingdom—not to speak of the severe punishment inflicted on the people of Chios for a trifling and apparently involuntary offence (App. *Mithr.* 47); and the general massacre of the Roman citizens throughout Asia—are sufficient evidence that neither his great abilities nor his superior education had produced in him any tendency to real enlightenment or humanity. Yet he was not without a love of the fine arts; and among the

vast treasures accumulated in his treasuries at Cabeira and elsewhere were many valuable pictures and statues, and a splendid collection of engraved gems or precious stones. (Strab. xii. p. 556; Plin. xxxiii. 12. § 54, xxxvii. 2. § 5; Manil. *Astron.* v. 510.)

Of his numerous wives or concubines, the names of a few only have been preserved to us: among the most conspicuous of which are: Laodice, put to death early in his reign; Berenice and Monima, both of whom were put to death at Pharnacia [Monima], Stratonice and Hypsicratea, the last of whom is said to have accompanied him on all his campaigns, and shared with him every danger and privation. (Plut. *Pomp.* 32; Val. Max. iv. 6. ext. § 2.) By these various wives he was the father of a numerous progeny, many of whom, however, perished before him. Of his sons, Arcathias died in Greece, Mithridates and Xiphares were put to death by his orders, and Machares only escaped the same fate by a voluntary death; five others, named Artaphernes, Cyrus, Dareius, Xerxes, and Oxathres, had fallen into the hands of Pompey, and served to adorn his triumph (App. *Mithr.* 117); while Pharnaces succeeded to the throne of the Bosporus. Of his daughters the following are mentioned in history: 1. Cleopatra, married to Tigranes, king of Armenia; 2. Drypetine, put to death by the eunuch Menophilus; 3. Another Cleopatra, present with her father at the Bosporus (App. *Mithr.* 108); 4. Mithridatis; and 5. Nyssa, who poisoned themselves at the same time with their father (ib. iii.); and 6 and 7. Orsabaris and Eupatra, who were taken prisoners by Pompey (ib. 117).

The portrait of Mithridates which appears on his coins is remarkable for the fire and energy of his countenance, which accords well with all we know of his character; while the beautiful execution of the coins themselves, both in gold and silver, bears testimony to his patronage of the arts. They usually bear a date, which refers to an era commencing with the year B. C. 297, and which continued to be used by the kings of Bosporus long afterwards, though its origin is unknown.

COIN OF MITHRIDATES VI. KING OF PONTUS.

Mithridates, a son of the preceding, who was appointed by his father to take the command of the army which he opposed to the Roman general, Fimbria, in B. C. 85. Though supported by Taxiles, Diophantus, and Menander, three of the ablest generals of Mithridates, he was totally defeated by Fimbria, who surprised his camp, and cut to pieces the greater part of his forces; he himself made his escape to Pergamus, where he joined his father. (Memnon, 34; Appian, *Mithr.* 52.) After the termination of the war with Sulla, he was appointed by his father to the government of Colchis, with the title of king. The Colchians, who were previously in a state of revolt, immediately submitted to the young prince, and received him

with such demonstrations of favour as excited the jealousy of the elder Mithridates, who, in consequence, recalled him; and after keeping him some time in captivity, ultimately put him to death. (App. *Mithr.* 64.) [E. H. B.]

MITHRIDA'TIS (Μιθριδάτις), a daughter of Mithridates the Great, who had been at one time betrothed to Ptolemy, king of Egypt; but the marriage never took place, and she shared the fortunes of her father to the last. She and her sister Nyssa were present with Mithridates just before his death, and voluntarily took poison, that they might share his fate. (Appian, *Mithr.* 111.) [E. H. B.]

MITHRI'NES. [MITHRENES.]

MITHROBARZA'NES (Μιθροβαρζάνης). 1. Father-in-law of Datames, with whom he joined in his revolt from the Persian king [DATAMES]; but afterwards despairing of his cause, went over to Artabazus, the Persian general, with all the cavalry under his command. Datames, however, on learning his desertion, followed him so closely that he attacked the enemy at the very moment that Mithrobarzanes had joined them. The Persians in consequence distrusted their new confederate, and refused to receive them, so that Mithrobarzanes and his followers found themselves hemmed in between two armies, and were quickly cut to pieces. (Diod. xv. 91; Corn. Nep. *Datam.* 6; comp. Polyaen. vii. 21. § 7.)

2. General of the Cappadocian forces, which formed part of the Persian army at the passage of the Granicus: he was killed in the battle (Arrian, *Anab.* i. 16. § 5; Diod. xvii. 21). His name is written in many of the MSS. both of Diodorus and Arrian, Mithrobuzanes, but analogy is certainly in favour of the other form.

3. King or ruler of the district of Sophene, in the possession of which he was established by Ariarathes V., king of Cappadocia, notwithstanding the opposition of Artaxias, king of Armenia, who in vain endeavoured to induce Ariarathes to put the young prince to death, and divide his dominions between them. (Diod. xxxi. *Exc. Vales.* p. 584.)

4. A general of Tigranes I., king of Armenia, who was the first of the king's friends and courtiers that ventured to apprise him of the near approach of Lucullus. Hereupon he was despatched by that monarch with a force of 3000 horse and a numerous body of infantry, with orders to crush the Roman army, and bring the general away prisoner. Mithrobarzanes, though he does not seem to have shared in this foolish confidence, advanced to meet Lucullus, but was encountered by the advanced guard of the Romans under Sextilius, and cut to pieces, with the greater part of his troops. (Plut. *Lucull.* 25; Appian, *Mithr.* 84.) [E. H. B.]

MITROBA'TES (Μιτροβάτης), a Persian, governor of Dascyleium, is said by Herodotus to have taunted Oroetes, satrap of Sardis, with his allowing Samos to continue free from the Persian yoke. During the disturbed period which followed the death of Cambyses and the usurpation of the Magi (B. C. 521), Oroetes put Mitrobates and his son Cranaspes to death. (Herod. iii. 120, 126, 127.) [E. E.]

MIXOPA'RTHENOS (Μιξοπάρθενος), i. e. half maiden, a surname of the Erinnyes or Furies. (Lycophr. 669; comp. Herod. iv. 9.) [L. S.]

MNASALCAS (Μνασάλκας), an epigrammatic poet, a native of a village or township in the territory of Sicyon called Plataeae (Strab. ix. p. 412). Eighteen of his epigrams are given in Brunck's *Anal.* i. p. 190. The time when he flourished is uncertain. Reiske (*Not.* p. 245, &c.) is somewhat disposed to consider him a contemporary of Alexander the Great. Schneider (*Anal.* p. 6) places him a century later. (Fabric. *Bibl. Graec.* vol. iv. p. 483; Athen. iv. p. 163.) [C. P. M.]

MNA'SEAS (Μνασέας). 1. A Phocian, who, on the death of Phayllus, B. C. 353, was appointed guardian to the young Phalaecus, the son of Onomarchus, and the successor of Phayllus in the supreme command of the Phocians in the Sacred War. Mnaseas was soon after slain in a night-battle with the Thebans. He was perhaps the same person whose private quarrel with one Euthycrates about an heiress had, according to Aristotle, given occasion to the war. (Diod. xvi. 38; comp. Paus. x. 2; Arist. *Polit.* v. 4, ed. Bekk.)

2. An Argive, mentioned by Demosthenes (*de Cor.* p. 324) as one of those who betrayed their country to Philip. Polybius (xvii. 14) blames Demosthenes for what he calls his reckless and sweeping accusation against so many distinguished men. (Comp. Dem. *de Cor.* p. 245, *de Chers.* p. 105; Diod. xvi. 38, 69.) [E. E.]

MNA'SEAS (Μνασέας), literary. 1. Of PATARA, in Lycia, the most celebrated literary person of this name. He is sometimes called ὁ Παταρεύς, and at other times ὁ Πατρεύς: the former would make him a native of Patara in Lycia; the latter, of Patrae in Achaia. Clinton calls him (*F. H.* vol. iii. p. 534) Mnaseas of Patrae; but it appears more probable that Πατρεύς is a corruption of Παταρεύς than the contrary; and we know that Asia Minor produced many literary persons from the time that literature flourished at Alexandria. From a passage in Suidas (*s. v.* Ἐρατοσθένης), Vossius, Clinton, and others have supposed that Mnaseas was a disciple of Aristarchus; but the words may also mean that he was a pupil of Eratosthenes; and that this is their real meaning, Preller has shown, from another source, in the essay referred to below. (Comp. *Epimerism. Hom.* p. 277, 29; Welcker, *Epische Cyclus*, p. 459.) Mnaseas belonged to the period when the school of Callimachus and Eratosthenes was prosecuting literary and grammatical studies; but when likewise a very large number were devoting themselves to a description of lands and places, with an account of their local traditions, monuments, and antiquities. Such were Polemon of Ilion, Neanthes of Cyzicus, Philostephanus of Cyrene, and many others, who were contemporary with Mnaseas, and who were called by the general name of *Periegetae* (Περιηγηταί). To these Mnaseas belonged, and was one of the worst of his class. It is true that he was diligent and learned, and that he travelled in Europe, Africa, and Asia, for the purpose of collecting materials for his work; but he was singularly destitute both of taste and judgment, and belonged to that class of Alexandrine compilers who placed more value upon the quantity of their materials than their quality or arrangement, and who recorded more diligently all extraordinary and fabulous tales in history and nature than events and occurrences of real interest and importance. He was also a follower of the rationalistic school of Evemerus, and resolved many of the ancient legends into ordinary natural occurrences, quite in accordance with the principles of the school. [EVEMERUS.]

Mnaseas was the author of two works, one of a chorographical description, and the other a collection of oracles given at Delphi. These works seem to have had extensive circulation in antiquity, and to have been preserved for a considerable time. The oldest writer by whom they are referred to is Lysimachus, who wrote Περὶ νοστῶν (Athen. iv. p. 158, d.), and they were extant in the time of Athenaeus, who frequently refers to them.

I. Περίπλους is the name given to the former of Mnaseas's two works by Athenaeus (viii. p. 331, e.), Photius, and Suidas (*s. v.* πύθου χελιδόνος), and seems to be its correct title. Stephanus of Byzantium (*s. v.* Ἐγγειᾶνες) calls it, *The Three Books of Periegeseis* (γ' τῶν περιηγήσεων), where the plural probably refers to the work being divided into three sections, each of which was again subdivided into several books. *Periplus* was thus the general title; but the three sections, which treated of Europe, Asia, and Africa respectively, are frequently referred to as distinct works.

1. Εὐρώπη, or Εὐρωπιακά, was divided into three books: at least we have a quotation from the third book of this section. The first book appears to have treated of the history of inventions, and consequently of the civilisation of Europe; and the second and third to have been devoted to a description of the coasts of the various parts of Europe. (Athen. iv. p. 158, d., vii. p. 296, b., xii. p. 530, c.; Harpocrat. *s. v.* Ἱππία; Bekker, *Anecd. Graec.* p. 350, 26; Schol. *ad Theocr.* i. 64; Ammon. *s. v.* Νηρεῖδες; Phot. and Suid. *s. v.* Πραξιδίκη; Schol. *ad Germanic. Prognost.* apud Arat. vol. ii. p. 111, ed. Buhl; Fulgent. *Mythol.* ii. 19.)

2. Ασία, was also divided into several books, of which the first and second are quoted. (Schol. *ad Apollon.* i. 1128; Eudocia, p. 103; Athen. viii. p. 346, d. e.)

3. Λιβύη, likewise contained several books (Μνασέας ἐν τοῖς περὶ Λιβύης), but their number is not mentioned. (Hesych. *s. v.* Βαρκαίοις ὄχοις; Plin. *H. N.* xxxvii. 11. s. 38.)

II. Δελφικῶν χρησμῶν συναγωγή, is the name of the other work of Mnaseas on the Delphic oracles. (Schol. *ad Hes. Theog.* 117.) Sometimes it is simply called Περὶ χρησμῶν. (Schol. *ad Pind. Ol.* ii. 70.) The following passages, in which Mnaseas is quoted, seem to be taken from this collection of Delphic oracles:—Zenob. v. 74; Schol. *ad Eurip. Phoen.* 411; Phot. and Suid. *s. v.* ὑμεῖς ὦ Μεγαρεῖς; Tzetz. *Chil.* ix. 871—894.

(Vossius, *de Hist. Graec.* p. 178, ed. Westermann; Clinton, *F. H.* vol. iii. p. 534; Jahn, *de Palamede*, p. 31; and more especially Preller, in the *Zeitschrift für die Alterthumswissenschaft*, 1846, pp. 673—688, from whom the preceding account is chiefly taken.)

2. An Agricultural writer, who translated into Greek the works of the Carthaginians Mago and Hamilcar on this subject. (Varro, *R. R.* i. 1; Colum. xii. 4.)

3. Of Berytus, a rhetorician, who, according to Suidas (*s. v.*), wrote a τέχνη ῥητορική, and περὶ Ἀττικῶν ὀνομάτων.

4. Of Locri or Colophon, a poet, who left behind him a collection of Παίγνια. (Athen. vii. p. 321, f.; Eustath. p. 1163, 14.)

5. A disciple of the great grammarian Aristarchus (Suid. *s. v.* Ἐρατοσθένης). He is mentioned also in the Venetian scholia on the Iliad. (Villcison, *Prolegom.* p. xxx.)

MNA'SEAS (Μνασέας), or MNASAEUS (Μνασαῖος), a physician, who belonged to the ancient sect of the Methodici (Gal. *Introd.* c. 4. vol. xiv. p. 684), and lived probably in the first century after Christ. He wrote some medical works, which are not now extant; and he is quoted by Galen (*De Compos. Medicam. sec. Gen.* i. 4, 17, vii. 5, vol. xiii. pp. 392, 445, 962, 963, 965), Soranus (*De Arte Obstetr.* pp. 21, 23, 279, 289, ed. Dietz), Caelius Aurelianus (*De Morb. Acut.* ii. 5, 29, *De Morb. Chron.* i. 5, ii. 1, 7, pp. 81, 142, 329, 348, 380), Aëtius (ii. 2. 18, 89, pp. 258, 290), Paulus Aegineta (vii. 17, p. 676), and Alexander Tralianus (iii. 7, vii. 1, pp. 187, 213). [W. A. G.]

MNASICLES (Μνασικλῆς), a Cretan officer of mercenaries, who joined Thimbron the Lacedaemonian, in his expedition against Cyrene; but quickly deserted him, and went over to the Cyrenaeans, by whom he was ultimately appointed general, and carried on the war against Thimbron. (Diod. xviii. 20, 21.) [E. H. B.]

MNASI'LOCHUS (Μνασίλοχος), was a chief of the Acarnanians, who, in B. C. 191, was bribed by Antiochus the Great, and, in return, persuaded or fraudulently compelled a diet of his countrymen to embrace the Syrian instead of the Roman alliance. In all the preliminaries of peace between Rome and Antiochus, after the defeat of the latter at Magnesia in B. C. 190, one article was the surrender of Mnasilochus to the Romans. (Polyb. xxi. 14. § 7, xxii. 26. § 11; Liv. xxxvi. 11, 12, xxxvii. 45, xxxviii. 38.) [W. B. D.]

MNASINUS (Μνασίνους), a brother of Anaxis, and a son of one of the Dioscuri; he and his brother were represented on the throne of Apollo at Amyclae. (Paus. ii. 22. § 6, iii. 18. § 7.) [L. S.]

MNASIPPUS (Μνάσιππος), a Lacedaemonian, was appointed to the command of the armament which was sent to Corcyra, in B. C. 373, to recover the island from the Athenians. Having landed there, he ravaged the country, and, blockading the city by sea and land, reduced the Corcyraeans to the greatest extremities. Imagining, however, that success was now within his grasp, he dismissed some of his mercenaries and kept the pay of the rest in arrear. It would appear, too, that discipline was less strictly preserved among his men than heretofore; for we read that the several posts of the besiegers were now imperfectly guarded, and that their soldiers were dispersed in straggling parties throughout the country. The Corcyraeans, observing this, made a sally, in which they slew some, and made some prisoners. Mnasippus proceeded in haste against them, ordering his officers to lead out the mercenaries; and, when they represented to him that they could not answer for the obedience of the men while they remained unpaid, he met their remonstrances with blows—an exhibition of coarse arrogance by no means uncommon with Spartans in power. It may well be conceived that the spirit which animated his troops was not one of alacrity or of attachment to his person. In the battle which ensued close to the gates of the town, the Corcyraeans were victorious and Mnasippus was slain. According to Diodorus, these successful operations were conducted under the command of Ctesicles (doubtless the Stesicles of Xenophon), whom the Athenians had sent to the aid of Corcyra with a body of 500 or 600 tar-

geteers. (Xen. *Hell.* vi. 2. §§ 4—23; Diod. xv. 46, 47; Wesseling, *ad loc.*; Schneider, *ad Xen. Hell.* vi. 2. § 10; Rehdantz, *Vitae Iphicratis, Chabriae, Timothei*, iv. § 3. Berol. 1845. [E. E.]

MNASI'THEUS. [MNESITHEUS.]

MNASITI'MUS. [MNESITIMUS.]

MNASON (Μνάσων). 1. A Phocian, a friend and disciple of Aristotle. He seems to have incurred considerable odium on account of the large number of domestic slaves whom he kept. (Athen. vi. p. 264, d. 272, b.) Whether it was this Mnason who came on an embassy to Athens, and was appealed to as a witness by Aeschines (*de Falsa Leg.* p. 47, ed. Steph.), we are not informed.

2. Tyrant of Elatea. He seems to have distinguished himself by his liberal patronage of the fine arts. For a picture painted by Aristeides he paid 1000 minae; and for pictures of the twelve gods by Asclepiodorus 300 minae for each. (Plin. *H. N.* xxxv. 36. § 18, 21.) [C. P. M.]

MNEMARCHUS (Μνήμαρχος), is the name sometimes given to the father of Pythagoras; but his proper name is Mnesarchus. [MNESARCHUS, No. 1.] [C. P. M.]

MNEME (Μνήμη), i. e. memory, was one of the three Muses that were in early times worshipped at Ascra in Boeotia. (Paus. ix. 29. § 2.) But there seems to have also been a tradition that Mneme was the mother of the Muses, for Ovid (*Met.* v. 268) calls them Mnemonides; unless this be only an abridged form for the daughters of Mnemosyne. [Comp. MUSAE.] [L. S.]

MNEMON (Μνήμων), a physician of Side, in Pamphylia, who was a follower of Cleophantus, and lived in the third century B. C. (Galen, *Comment. in Hippocr.* "*Epid. III.*" ii. 4, iii. 71, vol. xvii. pt. i. pp. 603, 606, 731). He is known only as one of the individuals whose name occurs in connection with the *marks* or *characters* (χαρακτῆρες) appended to certain medical cases in the third book of Hippocrates, "De Morbis Popularibus," of which Mnemon was by some persons (but probably without sufficient reason) supposed to be the author. (See Littré's Hippocrates, vol. i. p. 274.) [W. A. G.]

MNEMO'SYNE (Μνημοσύνη), i. e. memory, a daughter of Uranus, and one of the Titanides, became by Zeus the mother of the Muses. (Hom. *Hymn. in Merc.* 429; Hes. *Theog.* 54, 915; Diod. v. 67; Orph. *Hymn.* 76; Cic. *De Nat. Deor.* iii. 21.) Pausanias (i. 2. § 4) mentions a statue of Mnemosyne at Athens; and near the oracle of Trophonius she had a sacred well and a throne. (Paus. ix. 39. § 4, &c.) [L. S.]

MNESAECHMUS (Μνήσαιχμος), an Athenian orator of the time of Demosthenes, is also called Menesaechmus. [MENESAECHMUS.]

MNESARCHUS (Μνήσαρχος). 1. The son of Euphron or Euthyphron, and father of Pythagoras. He was generally believed to be not of purely Greek origin. According to some accounts, he belonged to the Tyrrhenians of Lemnos and Imbros, and is said to have been an engraver of rings. (Clemens Alex. *Strom.* i. p. 300; Schol. *ad Plat. Rep.* p. 420, ed. Bekk.; Diog. Laërt. viii. 1; Porphyr. *Vit. Pyth.* 1, 2.) According to other accounts, the name of the father of Pythagoras was Marmacus, whose father Hippasus came from Phlius. (Paus. ii. 13; Diog. Laërt. viii. 1.)

2. Grandson of the preceding, and son of Pythagoras and Theano. According to some accounts he succeeded Aristaeus [ARISTAEUS] as president of the Pythagorean school. (Suid. *s. v.* Θεανώ; Iamblich. *Vit. Pyth.* c. 36.) According to a notice in Photius (Cod. 259, p. 438, b. ed. Bekker), he died young.

3. A Stoic philosopher, a disciple of Panaetius. He flourished about B. C. 110, and appears to have been one of the most distinguished of his sect. He taught at Athens. Among his pupils was Antiochus of Ascalon. [ANTIOCHUS.] (Cic. *de Fin.* i. 2, *de Orat.* i. 11, *Acad.* ii. 22; Euseb. *Praep. Evang.* xiv. p. 739.) [C. P. M.]

MNE'SICLES (Μνησικλῆς), one of the great Athenian artists of the age of Pericles, was the architect of the *Propylaea* of the Acropolis, the building of which occupied five years, B. C. 437—433. It is said that, during the progress of the work, he fell from the summit of the building, and was supposed to be mortally injured, but was cured by an herb which Athena showed to Pericles in a dream. (Philoch. *Frag.* p. 55; Plut. *Peric.* 13.) Pliny relates the same story of a slave (*verna*) of Pericles, and mentions a celebrated statue of the same slave by Stipax, which, from its attitude, was called Splanchnoptes. (Plin. *H. N.* xxii. 17. s. 20, xxxiv. 8. s. 19. § 21.) [P. S.]

MNESI'LOCHUS (Μνησίλοχος), one of the thirty tyrants at Athens. (Xen. *Hellen.* ii. 3. § 2.)

2. The father of Choerine or Choerilla, the first wife of Euripides [EURIPIDES]. He is introduced by Aristophanes as one of the dramatis personae in the Thesmophoriazusae. Teleclides (as quoted by the author of the life of Euripides, published by Elmsley in his edition of the *Bacchae*) asserted that Mnesilochus assisted Euripides in the composition of some of his plays. (Suidas *s. v.* Εὐριπίδης.)

3. Son of Euripides by his wife Choerilla. He was an actor. (*Eurip. Vit.*) [C. P. M.]

MNESI'MACHE (Μνησιμάχη), is the name given by Apollodorus (ii. 5. § 5) to the daughter of Dexamenus, more usually called Deïaneira. [DEXAMENUS.] [L. S.]

MNESI'MACHUS (Μνησίμαχος). 1. A comic poet of the Middle Comedy, according to Suidas (*s. v.*) and Athenaeus (vii. p. 329, d.). This is also confirmed by the titles of his pieces. Eudocia (p. 303) calls him a poet of the New Comedy. Nothing further is known respecting him. The following plays of his are mentioned:—1. Βούσιρις (Athen. x. p. 417, e.; Suid.). 2. Δύσκολος (Athen. viii. p. 359, c.). 3. Ἱπποτρόφος (Suidas and Athen. vii. p. 301, d. 322, e. and ix. p. 402, f. where a passage of considerable length is quoted). 4. Φίλιππος. 5. Ἀλκμαίων (Diog. Laërt. viii. 37). The Alcmaeon referred to in this play is supposed by Meineke to have been the Pythagorean philosopher of that name [ALCMAEON], from the tenor of the lines quoted by Diogenes Laërtius. 6. Ἰσθμιονίκη (Aelian, *H. A.* xiii. 4). 7. Φαρμακοπώλη (Schol. Arist. *Aves*, 471; according to the correction of Menagius on Diog. Laërt. ii. 18.) (Fabric. *Bibl. Graec.* ii. 470; Meineke, *Hist. Crit. Com. Graec.* p. 423.)

2. An historical writer, a native of Phaselis, the author of a work entitled Διάκοσμοι, quoted by the scholiast on Apollonius Rhodius, iv. 1412. The first book, which treated of the Scythians, is also referred to by the Schol. on ii. 1015. (Vossius, *de Hist. Graec.* p. 471, ed. Westermann; Fabric. *Bibl. Graec.* ii. 470.) [C. P. M.]

MNESI'PHILUS (Μνησίφιλος), an Athenian, who pointed out to Themistocles, B. C. 480, the extreme impolicy of the measure which had been agreed on by the Greek generals, viz. to withdraw the fleet from Salamis and fight the Persians at the isthmus of Corinth. Hereupon Themistocles persuaded Eurybiades to call another council, and therein with much difficulty prevailed on the generals to maintain their position at Salamis. According to Plutarch, Themistocles had, in a great measure, formed himself on the model of Mnesiphilus, who, he tells us, was addicted neither to the arts of rhetoric nor to the speculations of physical philosophy ; but was a man of sound, strong, practical, good sense. With nothing of the sophist about him, he applied himself entirely to politics, and was a good specimen of an Athenian statesman of the old school of Solon. This intellectual connection of his with the great legislator is, by a bold fiction of chronology, converted into one of personal friendship, in the Banquet of the Seven Sages, ascribed to Plutarch. (Herod. viii. 57, &c.; Plut. *Them.* 2, 11, *de Herod. Malign.* 37, *Conv. Sept. Sap.* 11.) [E. E.]

MNESIPTO'LEMUS (Μνησιπτόλεμος), an historical writer, who was in great favour with Antiochus the Great. (Athen. xv. p. 697, d.) He was satirised by the comic poet Epinicus. (Athen. x. p. 432, b.) [C. P. M.]

MNESI'STRATUS. 1. An astronomer mentioned by Censorinus (*de Die Nat.* c. 18). He was the author of a modification of the cycle, called *ὀκταετηρίς.*

2. A native of Thasos, a disciple of Plato. (Diog. Laërt. iii. 47.)

There was a sect of philosophers called Mnesistrateans, but who their founder was is not known. (Athen. vii. p. 279.) [C. P. M.]

MNESI'THEUS or MNASI'THEUS, a Sicyonian painter of some note. (Plin. *H. N.* xxxv. 11. s. 40. § 42.) [P. S.]

MNESI'THEUS (Μνησίθεος), a physician, who was a native of Athens, and lived probably in the fourth century B. C., as he is quoted by the comic poet Alexis (ap. Athen. *Deipnos.* x. § 14. p. 419). He belonged to the medical sect of the Dogmatici (Galen, *Introd.* c. 4, vol. xiv. p. 683, *De Venae Sect. adv. Erasistr.* c. 5. vol. xi. p. 163). He enjoyed a great reputation, and was particularly celebrated for his classification of diseases (Id. *ad Glauc. de Meth. Med.* i. 1, vol. xi. p. 3). He wrote a work "On Diet," Περὶ Ἐδεστῶν, or, according to Galen (*De Alim. Facult.* ii. 61, vol. vi. p. 645), Περὶ Ἐδεσμάτων, which is several times quoted by Athenaeus (ii. 54, 57, iii. 80, 92, 96, 106, 121, viii. 357, &c.). He wrote another work, Περὶ Κωθωνισμοῦ, "On Tippling" (Id. *Ibid.* xi. 483), in which he recommended this practice. He is frequently mentioned by Galen, and generally in favourable terms ; as also by Rufus Ephesius, A. Gellius (xiii. 30), Soranus (*De Arte Obstetr.* pp. 184, 201), Pliny (*H. N.* xxi. 9), Plutarch (*Quaest. Nat.* c. 26, vol. v. p. 334, ed. Tauchn.), and Oribasius (*Coll. Medic.* viii. 9, 38, pp. 342, 357). See also Dietz's *Scholia in Hippocr. et Gal.* vol. i. pp. 239, 240, 241 ; and Matthaei's Collection, entitled "XXI. Vet. et Clar. Medicor. Graec. Opusc." His tomb was still existing in Attica in the time of Pausanias (*Att.* c. 37. § 3).

2. A physician of Cyzicus in Mysia, quoted by Oribasius (*Coll. Medic.* iv. 4, p. 251). See also Matthaei's Collection quoted above. [W. A. G.]

MNESITI'MUS or MNASITI'MUS, a painter of some note, was the son and disciple of Aristonides. (Plin. *H. N.* xxxv. 11. s. 40. § 42.) [P. S.]

MNESTER (Μνήστηρ). 1. A celebrated pantomime actor in the reigns of Caligula and Claudius. The former emperor prized Mnester's acting so highly, that he used to kiss him before the audience, and once chastised with his own hands an eques who had made some disturbance during his performance. It was accounted among the portents of Caligula's death that on the morning of his assassination Mnester played a character which the tragedian Neoptolemus, centuries before, had acted on the day of Philip of Macedon's murder by Pausanias, B. C. 336. Under Claudius Mnester retained his popularity and his favour at court. He was among the many lovers of Poppaea Sabina, the mother of Nero's empress, and of Messalina, the wife of Claudius. [MESSALINA.] At first, through dread of the emperor, Mnester rejected Messalina's advances. But she had the art to persuade her imbecile husband to command the reluctant player to be compliant to her in all things ; and, till supplanted by C. Silius, he remained her favourite. That she might have his society without interruption, she compelled him to abandon the stage, and thereby nearly occasioned a serious riot at Rome, for the people resented the sacrifice of their pleasures to those of the empress. The tumult was in some measure appeased by a foolish excuse which Claudius assigned for Mnester's absence : he told the people that "Mnester belonged to his wife—he had no power to make him act." On the triumph for the campaign in Britain, A. D. 44, the brass money issued in Caligula's reign was called in and melted down, and part of the metal cast into statues of Mnester. He was involved in Messalina's ruin, and was put to death pleading the emperor's own order of compliance to her will. (Suet. *Cal.* 36, 55, 57 ; Tac. *Ann.* xi. 4, 36 ; Sen. *Mort. Claud.* ed. Bipont. p. 256 ; Dion Cass. lx. 22, 28, 31.)

2. A freedman of Agrippina, the mother of Nero, who, after her death, either from grief for his patroness, or from dread of exile, slew himself on her tomb, near Misenum, A. D. 60. (Tac. *Ann.* xiv. 9.) [W. B. D.]

MNESTHEUS, a Trojan, who accompanied Aeneas to Italy, and is described by Virgil as the ancestral hero of the Memmii. (Virg. *Aen.* v. 117, &c.) [L. S.]

MOA'GETES, tyrant of the Cibyrates, in Upper Phrygia, had made himself conspicuous by his enmity to Rome during the war with Antiochus the Great. In B. C. 189, the consul Cn. Manlius Vulso, condemned Moagetes to pay a fine of 100 talents and to furnish 10,000 medimni of wheat for the use of the legions. (Polyb. xxii. 17; Liv. xxxviii. 14.) [W. B. D.]

MOCHUS (Μωχός) a native of Phoenicia, the author of a work on Phoenician history quoted by Athenaeus (iii. p. 126, a). Strabo (xvi. p. 757) speaks of one Mochus or Moschus (the reading varies) of Sidon, as the author of the atomic theory, and says that he was more ancient than the Trojan war. This statement he gives on the authority of Posidonius. It is impossible, of course, to tell from such a scanty notice whether he refers to the same person, or whether he really lived so early.

It has generally been supposed that the Ochus mentioned by Diogenes Laërtius (i. 1) is the same person as the Mochus referred to by Athenaeus. Suidas also calls him Ochus; but he has evidently only copied the passage in Diogenes Laërtius. But the mistake, if it is one, may easily have crept into the MSS. before his time. Josephus (*Ant. Jud.* i. 8. s. 5) refers to Mochus, as do also Tatianus (*adv. Gent.* p. 217) and Eusebius (*Praep. Evang.* x. p. 289). (Fabric. *Bibl. Graec.* vol. i. p. 226, vol. iii. p. 807; Vossius, *de Hist. Graec.* p. 471, ed. Westermann.) [C. P. M.]

MOCILLA, L. JU'LIUS, a man of praetorian rank, who espoused the republican party after the death of Julius Caesar, and fought in the army of Cassius and Brutus at the battle of Philippi (B. C. 42). After the loss of that battle he fled to Samothrace, with his son and others of his party, and their wants were supplied by Pomponius Atticus, who sent from Epeirus every thing that they needed. (Corn. Nep. *Attic.* 11.)

MODERA'TUS, a native of Gades, a distinguished follower of the Pythagorean system, who flourished in the time of the emperor Nero. He wrote a work on the dogmas of his sect. He was a man of considerable eloquence, and was to some extent imitated by Iamblichus. (Porphyr. p. 32; Suidas, *s. v.* Γάδειρα.) A fragment of his is preserved in Stobaeus (*Eclog.* p. 3). [C. P. M.]

MODESTI'NUS, HERE'NNIUS, a Roman jurist, and a pupil of Ulpian, whom Modestinus cites in terms of high commendation. (Dig. 26. tit. 6. s. 2.) His name, Herennius, is mentioned in a passage of Ulpian (Dig. 47. tit. 2. s. 53. § 20), if the Herennius Modestinus there mentioned is the jurist, which we assume to be the fact. The words of Ulpian, "Herennio Modestino studioso meo de Dalmatia consulenti rescripsi," are ambiguous: some take them to mean that Modestinus was a native of Dalmatia, which cannot be the meaning of the words; others more probably take the words to mean that Modestinus was then in Dalmatia. But the assumption that he was proconsul of Dalmatia is not proved by the words of Ulpian, who would hardly have omitted his title if Modestinus held that rank. All that we can conclude from the words of Ulpian is that Modestinus asked his advice about Dalmatia. Zimmern says that "he may have been the person who in the year 979 (A. D. 226), as proconsul of Dalmatia, decided an eighteen years' suit;" and this decision, he says, is mentioned in an inscription in Fabretti (p. 278). This is one of the strangest blunders ever made. The matter is stated correctly by Puchta. (*Cursus*, vol. i. p. 489.) The name of Herennius Modestinus occurs in an inscription, which inscription also states that the first decision in the matter referred to by the inscription was made by Aelius Florianus; it was confirmed by Herennius Modestinus, and again confirmed by Faltonius Restitutianus, praefectus vigilum. This inscription was found at Rome, and it contains nothing about Dalmatia; and yet the conclusion of Zimmern is that the passage in Ulpian, which was probably written in the time of Caracalla, and this inscription, which records a judgment in the time of Alexander Severus, establish the fact of Modestinus being governor of Dalmatia.

Modestinus was writing under Alexander Severus, as appears from the terms in which he mentions the emperor (Dig. 48. tit. 10. s. 29); and he was one of his consiliarii. He also taught law to the younger Maximinus. (Capitol. *Maximin. Jun.* 1.) In a rescript of Gordian (A. D. 239) mention is made of a Responsum which Modestinus had given to the person to whom the rescript is directed. (Cod. 3. tit. 42. s. 5.) Modestinus often cites Ulpian, and he is cited by Aurelius Arcadius Charisius.

Though Modestinus is the latest of the great Roman jurists, he ranks among the most distinguished. There are 345 excerpts in the Digest from his writings, the titles of which show the extent and variety of his labours.

Modestinus wrote both in Greek and Latin. From the six books of *Excusationes*, which were written in Greek, an extract, which contains the beginning of the work, is preserved in the Digest (27. tit. 1). There are also excerpts from the nine books of *Differentiae*, ten books of *Regulae*, nineteen books of *Responsa*, twelve books of *Pandectae*, from which there are many extracts, four books on *Poenae*, and the single treatises *De Enucleatis Casibus*, *De Eurematicis* or *Heurematicis*, *De Inofficioso Testamento*, *De Manumissionibus*, and *De Praescriptionibus*. This last work must be distinguished from another of the same name, which is not mentioned in the Florentine Index, and which consisted of four books at least. (Dig. 45. tit. 1. s. 101.) Other works were, *De Ritu Nuptiarum*, *De Differentia Dotis*, and the single treatises *De Legatis et Fideicommissis*, and *De Testamentis*, which are mentioned in the Florentine Index.

The Florentine Index does not mention the *Libri ad Quintum Mucium*, though there are two excerpts from this work in the Digest, from the fourteenth and thirty-first books respectively. (Dig. 41. tit. 1. s. 53, 54.)

A rescript of the emperors Septimius Severus and Antoninus Caracalla, A. D. 204 (Cod. 4. tit. 2. s. 1), can hardly have been directed to this Modestinus, who lived to the time of Gordian; for it is dated thirty-five years before the time of Gordian, and, besides this, the demand of Modestinus is characterised as neither equitable nor usual. (G. Grotius, *Vitae Jurisconsultorum*, &c.; Puchta, *Cursus der Institutionen*, vol. i. p. 459; Zimmern, *Geschichte des Röm. Privatrechts*, p. 383; Fabretti, *Inscript. Antiq.*, Romae, 1699, p. 278.) [G. L.]

MODESTUS. 1. The author of a *Libellus de Vocabulis Rei Militaris*, addressed to the emperor Tacitus. It contains an explanation of some common terms, and an outline of the system pursued at that period in classifying and disciplining soldiers. It is very brief, and presents no features of interest or importance. The compiler has been most unjustly charged with copying Vegetius, who flourished nearly a century later under Valentinianus.

Modestus first appeared in a 4to volume without date and without name of place or printer, but which, according to the best bibliographical authorities, was printed at Rome by Jo. Schurener de Bopardia about 1474, and contains also Pomponius Laetus *de Magistratibus Urbis*. The tract was subsequently included in all the chief collections of *Scriptores de Re Militari*, and appears under its best form in the edition of that Corpus published with the notes of Stevechius, Modius, and Schriverius at Wesel (*Vesalia Clivorum*), 8vo. 1680.

2. The name of Modestus is prefixed to three elegiac distichs in the Latin Anthology, the words

of the dying Lucretia. The verses are very bad, and we know nothing of the author. (Burmann, *Anthol. Lat.* ii. 171, No. 557, Meyer.) [W. R.]

MODESTUS, JU'LIUS, a freedman of Julius Hyginus, who was himself a freedman of the emperor Augustus [HYGINUS], followed in the footsteps of his patron, and like him became distinguished as a Roman grammarian. He wrote a work entitled *Quaestiones Confusae*, in at least two books, containing, as it would seem, discussions on various grammatical and antiquarian subjects. (Suet. *de Illustr. Gramm.* 20; Gell. iii. 9; Macrob. *Saturn.* i. 4, 10, 16.)

MO'DIUS, a Roman name, which rarely occurs. Varro (*de Re Rust.* ii. 7) speaks of a Q. Modius Equiculus, and Cicero (*Verr.* ii. 48) of a M. Modius. Juvenal (iii. 130) also mentions a rich Roman matron of the name of Modia.

MOERA'GENES (Μοιραγένης), one of the royal body-guards at the Egyptian court, was suspected by the profligate Agathocles, who had been minister of Ptolemy Philopater, and was now guardian of the young Epiphanes, of being leagued with Tlepolemus and others in a conspiracy against him. Agathocles accordingly ordered Nicostratus, his secretary, to examine Moeragenes with torture. When the latter had been stripped for this purpose, a servant entered and whispered something in the ear of Nicostratus, who immediately left the room in great agitation. The attendants, who were to have administered the torture, gazed at one another in wonder for some time, and then one by one withdrew. Moeragenes, thus left alone, fled forth, naked as he was, to a tent near the palace, where a party of soldiers were taking their mid-day meal, and by his exhortations incited them to raise the tumult which ended in the murder of Agathocles and his family, B. C. 202. (Polyb. xv. 27, &c.) [AGATHOCLEA.] [E. E.]

MOERIS or MYRIS (Μοῖρις, Μύρις), a king of Egypt, who, Herodotus tells us, reigned some 900 years before his own visit to that country, which seems to have been about B. C. 450. According to Diodorus, he was twelve generations after Uchoreus, the founder of Memphis. We hear of Moeris that he erected the northern gateway of the temple of Hephaestus at Memphis, and that he formed the lake known by his name and joined it by a canal to the Nile, in order to receive the waters of the river when they were superabundant, and to supply the defect when they did not rise sufficiently. In the lake he built two pyramids, on each of which was a stone statue, seated on a throne, and intended to represent himself and his wife. The revenue from the fishing of the lake was very large, and was given to the queen for her personal expences in dress and perfumes. According to a statement of Anticleides, quoted by Diogenes Laërtius, Moeris was the discoverer of the elements of geometry. (Herod. ii. 13, 101, 149; Diod. i. 52; Plin. *H. N.* v. 9, xxxvi. 13; Strab. xvii. pp. 789, 809, 810; Diog. Laërt. viii. 11; comp. Menag. *ad loc.*; Plat. *Phaedr.* p. 274; Bunsen, *Aegyptens Stelle in der Weltgeschichte*, vol. ii. p. 198, &c.) [E. E.]

MOERIS (Μοῖρις), commonly called MOERIS ATTI'CISTA, a distinguished grammarian, the author of a work which is still extant, entitled Μοίριδος Ἀττικιστοῦ λέξεις Ἀττικῶν καὶ Ἑλλήνων κατὰ στοιχεῖον, though the title varies somewhat in different manuscripts. Photius (Cod. 157) gives Ἀττικιστής as the name of the treatise itself. In some manuscripts the name of the author is given as Eumoeris or Eumoerides. Of the personal history of the author nothing is known. He is conjectured to have lived about the end of the second century after Christ. His treatise is a sort of comparison of the Attic with other Greek dialects; consisting of a list of Attic words and expressions, which are illustrated or explained by those of other dialects, especially the *common* Greek. Though various manuscripts had been referred to by different scholars, the work was first published in 1712, at Oxford, edited by Hudson. A better edition is that by Pierson. More recent editions have appeared in Germany by Koch and Jacobitz. [C. P. M.]

MOERO (Μοιρώ), or MYRO (Μυρώ), a Byzantine poetess, the wife of Andromachus surnamed Philologus, and mother of the grammarian and tragic poet Homerus [HOMERUS]. She wrote epic, elegiac, and lyric poems. Athenaeus (xi. p. 490, e.) quotes a passage from a poem written by her, named Μνημοσύνη. Eustathius (*ad Il.* ii. p. 247) mentions a hymn to Poseidon, the production of Myro, who is probably identical with Moero, who is called Myro by Suidas. One of her epigrams is contained in the Anthology (iv. 1). Other fragments are given in Brunck's *Anal.* vol. i. p. 202. (Suidas, *s. v.* Μυρώ, with Küster's note; Fabric. *Bibl. Graec.* vol. ii. p. 131, &c.; Groddeck, *Initia Hist. Graec. Lit.* ii. p. 4.) [C. P. M.]

MOEROCLES (Μοιροκλῆς), an Athenian orator, a native of Salamis. He was a contemporary of Demosthenes, and like him an opponent of Philip and Alexander, and was one of the anti-Macedonian orators whom Alexander demanded to have given up to him after the destruction of Thebes, though he subsequently withdrew his demand on the mediation of Demades. (Arrian, i. 10. § 7.) We find mention of him as the advocate of Theocrines [THEOCRINES], and in the oration against Theocrines, which is usually placed among those of Demosthenes (p. 1339, ed. Reiske), he is spoken of as the author of a decree in accordance with which the Athenians and their allies joined their forces for the suppression of piracy. On one occasion he was prosecuted by Eubulus for an act of extortion practised upon those who rented the silver mines (Dem. *de Falsa Leg.* c. 81, p. 435), and Timocles, the comic poet (ap. Athen. viii. p. 341) speaks of him as having received bribes from Harpalus. At one period of his life he had been imprisoned, though we do not know on what charge. He was afterwards the accuser of the sons of Lycurgus, according to Demosthenes (*Epist.* 3, p. 1478). According to Plutarch, however, it was Menesaechmus on whose charge they were imprisoned (*Vit. X. Orat.* p. 8428). Moerocles is mentioned by Aristotle (*Rhet.* iii. 10). [C. P. M.]

MOIRA (Μοῖρα) properly signifies "a share," and as a personification "the deity who assigns to every man his fate or his share," or the Fates. Homer usually speaks of only one Moira, and only once mentions the Μοῖραι in the plural. (*Il.* xxiv. 29.) In his poems Moira is fate personified, which, at the birth of man, spins out the thread of his future life (*Il.* xxiv. 209), follows his steps, and directs the consequences of his actions according to the counsel of the gods. (*Il.* v. 613; xx. 5.) Homer thus, when he personifies Fate, conceives her as spinning, an act by which also

the power of other gods over the life of man is expressed. (*Il.* xxiv. 525, *Od.* i. 17, iii. 208, iv. 208.) But the personification of his Moira is not complete, for he mentions no particular appearance of the goddess, no attributes, and no parentage; and his Moira is therefore quite synonymous with Αἶσα. (*Il.* xx. 127, xxiv. 209.) If in *Od.* vii. 197, the Κατακλῶθες are the Moirae, and not the Eileithyiae, as some suppose, Αἶσα and Moira would indeed be two distinct beings, but still beings performing entirely the same functions.

The Homeric Moira is not, as some have thought, an inflexible fate, to which the gods themselves must bow; but, on the contrary, Zeus, as the father of gods and men, weighs out their fate to them (*Il.* viii. 69, xxii. 209; comp. xix. 108); and if he chooses, he has the power of saving even those who are already on the point of being seized by their fate (*Il.* xvi. 434, 441, 443); nay, as Fate does not abruptly interfere in human affairs, but avails herself of intermediate causes, and determines the lot of mortals not absolutely, but only conditionally, even man himself, in his freedom, is allowed to exercise a certain influence upon her. (*Od.* i. 34, *Il.* ix. 411, xvi. 685.) As man's fate terminates at his death, the goddess of fate at the close of life becomes the goddess of death, μοῖρα θανάτοιο (*Od.* xxiv. 29, ii. 100, iii. 238), and is mentioned along with death itself, and with Apollo, the bringer of death. (*Il.* iii. 101, v. 83, xvi. 434, 853, xx. 477, xxi. 101, xxiv. 132.)

Hesiod (*Theog.* 217, &c., 904; comp. Apollod. i. 3. § 1) has the personification of the Moirae complete; for he calls them, together with the Keres, daughters of Night; and distinguishes three, viz. Clotho, or the spinning fate; Lachesis, or the one who assigns to man his fate; and Atropos, or the fate that cannot be avoided. According to this genealogy, the Moirae must be considered as in a state of dependence upon their father, and as agreeing with his counsels. Hence he is called Μοιραγέτης, i. e. the guide or leader of the Moirae (Paus. v. 15. § 4), and hence also they were represented along with their father in temples and works of art, as at Megara (Paus. i. 40. § 3), in the temple of Despoena in Arcadia (viii. 37. § 1), and at Delphi (x. 24. § 4; comp. viii. 42. § 2). They are further described as engraving on indestructible tables the decrees of their father Zeus. (Claudian, xv. 202; comp. Ov. *Met.* xv. 808, &c.) Later writers differ in their genealogy of the Moirae from that of Hesiod; thus they are called children of Erebus and Night (Cic. *De Nat. Deor.* iii. 17), of Cronos and Night (Tzetz. *ad Lyc.* 406), of Ge and Oceanus (Athenag. 15; Lycoph. 144), or lastly of Ananke or Necessity. (Plat. *De Re Publ.* p. 617, d.)

It cannot be surprising to find that the character and nature of the Moirae were conceived differently at different times and by different authors. Sometimes they appear as divinities of fate in the strict sense of the term, and sometimes only as allegorical divinities of the duration of human life. In the former character they are independent, at the helm of necessity, direct fate, and watch that the fate assigned to every being by eternal laws may take its course without obstruction (Aeschyl. *Prom.* 511, 515); and Zeus, as well as the other gods and men, must submit to them. (Herod. i. 91; Lactant. *Institut.* i. 11, 13; Stob. *Eclog.* i. pp. 152, 170.) They assign to the Erinnyes, who inflict the punishment for evil deeds, their proper functions; and with them they direct fate according to the laws of necessity, whence they are sometimes called the sisters of the Erinnyes. (Aeschyl. *Eum.* 335, 962, *Prom.* 516, 696, 895; Tzetz. *ad Lyc.* 406.) Later poets also conceive the Moirae in the same character. (Virg. *Aen.* v. 798, xii. 147; Tibull. i. 8. 2; Ov. *Trist.* v. 3. 17, *Met.* xv. 781; Horat. *Carm. Saec.* 25, &c.) These grave and mighty goddesses were represented by the earliest artists with staffs or sceptres, the symbol of dominion; and Plato (*De Re Pub.* p. 617) even mentions their crowns. (*Mus. Pio-Clem.* tom. vi. tab. B.)

The Moirae, as the divinities of the duration of human life, which is determined by the two points of birth and of death, are conceived either as goddesses of birth or as goddesses of death, and hence their number was two, as at Delphi. (Paus. x. 24. § 4; Plut. *de Tranq. An.* 15, *de Ei ap. Delph.* 2.) From this circumstance we may perhaps infer that originally the Greeks conceived of only one Moira, and that subsequently a consideration of her nature and attributes led to the belief in two, and ultimately in three Moirae; though a distribution of the functions among the three was not strictly observed, for in Ovid, for example (*ad Liv.* 239), and Tibullus (i. 8. 1.), all three are described as spinning, although this should be the function of Clotho alone, who is, in fact, often mentioned alone as the representative of all. (Pind. *Ol.* i. 40; Ov. *ad Liv.* 164, *Fast.* vi. 757, *Ex Pont.* iv. 15. 36.) As goddesses of birth, who spin the thread of beginning life, and even prophesy the fate of the newly born, they are mentioned along with Eileithyia, who is called their companion and πάρεδρος. (Paus. viii. 21. § 2; Plat. *Sympos.* p. 206, d.; Pind. *Ol.* vi. 70, *Nem.* vii. 1; Anton. Lib. 29; comp. Eurip. *Iphig. Taur.* 207.) In a similar capacity they are also joined with Prometheus, the former, or creator of the human race in general. (Hygin. *Poet. Astr.* ii. 15.) The symbol with which they, or rather Clotho alone, are represented to indicate this function, is a spindle, and the idea implied in it was carried out so far, that sometimes we read of their breaking or cutting off the thread when life is to end. (Ov. *Am.* ii. 6. 46; Plat. *de Re Publ.* p. 616.) Being goddesses of fate, they must necessarily know the future, which at times they reveal, and thus become prophetic divinities. (Ov. *Met.* viii. 454, *Trist.* v. 3. 25; Tibull. i. 8. 1, iv. 5. 3; Catull. 64. 307.) As goddesses of death, they appear together with the Keres (Hes. *Scut. Herc.* 258) and the infernal Erinnyes, with whom they are even confounded, and in the neighbourhood of Sicyon the annual sacrifices offered to them were the same as those offered to the Erinnyes. (Paus. ii. 11. § 4; comp. Schol. *ad Aesch. Agam.* 70; Aelian, *H. A.* x. 33; Serv. *ad Aen.* i. 86.) It belongs to the same character that, along with the Charites, they lead Persephone out of the lower world into the regions of light, and are mentioned along with Pluto and Charon. (Orph. *Hymn.* 428; Ov. *Fast.* vi. 157; comp. Aristoph. *Ran.* 453.) The various epithets which poets apply to the Moirae generally refer to the severity, inflexibility, and sternness of fate.

They had sanctuaries in many parts of Greece, such as Corinth (Paus. ii. 4. § 7), Sparta (iii. 11. § 8), Olympia (v. 15. § 4), Thebes (ix. 25. § 4), and elsewhere. The poets sometimes describe

them as aged and hideous women, and even as lame, to indicate the slow march of fate (Catull. 64, 306 ; Ov. *Met.* xv. 781 ; Tzetz. *ad Lyc.* 584) ; but in works of art they are represented as grave maidens, with different attributes, viz., Clotho with a spindle or a roll (the book of fate) ; Lachesis pointing with a staff to the horoscope on the globe ; and Atropos with a pair of scales, or a sun-dial, or a cutting instrument. It is worthy of remark that the Muse Urania was sometimes represented with the same attributes as Lachesis, and that Aphrodite Urania at Athens, according to an inscription on a Hermes-pillar, was called the oldest of the Moirae. (Paus. i. 19. § 2 ; comp. Welcker, *Zeitschrift für alt. Kunst*, p. 197, &c. ; Blümner, *Ueber die Idee des Schicksals*, p. 115, &c. ; Hirt. *Mytholog. Bilderb.* p. 200.)

Moira also occurs as the proper name of a daughter of Cinyras, who is more commonly called Smyrna. (Schol. *ad Theocrit.* i. 109.) [L. S.]

MOIRA'GETES (Μοιραγέτης), the guide or leader of fate, occurs as a surname of Zeus and Apollo at Delphi. (Paus. x. 24. § 4.) [L. S.]

MOLAE, Roman divinities, are called daughters of Mars. (Gell. xiii. 22.) Hartung (*Die Relig. d. Röm.* vol. i. p. 130) is inclined to consider their name to be identical with Μῶαι and Μοῦσαι, and accordingly thinks that they were the same as the Camenae ; but in another passage (vol. ii. p. 172) he admits the probability that, as their name plainly indicates, they were in some way connected with the pounding or grinding of grain. [L. S.]

MO'LION (Μολίων). 1. One of the sons of Eurytus who were slain by Heracles along with their father. (Diod. iv. 37 ; comp. EURYTUS.)

2. A Trojan, the charioteer of Thymbraeus. (Hom. *Il.* xi. 322.) [L. S.]

MO'LIONE. [MOLIONES.]

MO'LIONES or MOLIO'NIDAE (Μολίονες, Μολιονίδαι), a patronymic name by which Eurytus and Cteatus, the sons of Actor, or Poseidon, by Molione, are often designated. They were nephews of Augeas, king of the Epeians. As sons of Actor, they are also called Actoridae, or Ἀκτορίωνε. (Hom. *Il.* xxiii. 638 ; Ov. *Met.* viii. 308.) According to a late tradition, they were born out of an egg (Athen. ii. p. 58) ; and it is further stated, that the two brothers were grown together, so that they had only one body, but two heads, four arms, and four legs. (Athen. *l. c.* ; Eustath. *ad Hom.* p. 882 ; Pherecyd. *Fragm.* 47, ed. Sturz ; Plut. *De frat. am.* 1.) Homer mentions none of these extraordinary circumstances ; and, according to him, the Moliones, when yet boys, took part in an expedition of the Epeians against Neleus and the Pylians. (*Il.* xi. 709, 750.) When Heracles marched against Augeas to chastise him for refusing to give the reward he had promised, he entrusted the conduct of the war to the Moliones ; but Heracles, who, in the mean time was taken ill and concluded peace with Augeas, was then himself attacked and beaten by them. In order to take vengeance, he afterwards slew them near Cleonae, on the frontiers of Argolis, as they had been sent from Elis to sacrifice at the Isthmian games, on behalf of the town. (Apollod. ii. 7. § 2 ; Pind. *Ol.* xi. 33, &c., with the Schol. ; Paus. viii. 14. § 6.) The Eleians demanded of the Argives to atone for this murder ; but as the latter refused, and were not excluded from the Isthmian games, Molione cursed the Eleians who should ever take part again in those games. (Paus. v. 2. § 1.) Heracles, on the other hand, dedicated, on account of his victory, six altars at Olympia, and instituted special honours at Nemea for the 360 Cleonaeans who had assisted him, but had fallen in the contest. (Schol. *ad Pind. Ol.* xi. 29 ; Aelian, *V. H.* iv. 5.) The Moliones are also mentioned as conquerors of Nestor in the chariot race, and as having taken part in the Calydonian hunt. (Athen. *l. c.* ; Hom. *Il.* xxiii. 638, &c. ; Ov. *Met.* viii. 308.) Cteatus was the father of Amphimachus by Theronice ; and Eurytus, of Thalpius by Theraphone. (Hom. *Il.* ii. 620 ; Paus. v. 3. § 4.) Their tomb was shown in later times at Cleonae. (Paus. ii. 15. § 1 ; comp. TARAXIPPUS.) [L. S.]

MOLLI'CULUS, MINU'CIUS. [AUGURINUS, No. 9.]

MOLON (Μόλων), a general of Antiochus the Great, who held the satrapy of Media at the accession of that monarch (B. C. 223) ; in addition to which, Antiochus conferred upon him and his brother Alexander the government of all the upper provinces of his empire. But their hatred to Hermeias, the chief minister of Antiochus, soon led them both to revolt : the two generals at first sent against them by the king were unable to oppose their progress, and Molon found himself at the head of a large army, and master of the whole country to the east of the Tigris. He was, however, foiled in his attempts to pass that river ; but Xenoetas, the general of Antiochus, who was now sent against him with a large force, having ventured to cross it in his turn, was surprised by Molon, and his whole army cut to pieces. The rebel satrap now crossed the Tigris, and made himself master of the city of Seleuceia together with the whole of Babylonia and Mesopotamia. But the formidable character which the insurrection had thus assumed, at length determined Antiochus to march in person against the rebels. After wintering at Nisibis, he crossed the Tigris, B. C. 220, and advanced southwards against Molon, who marched from Babylon to meet him. A pitched battle ensued, in which the desertion of the left wing of the rebel army at once decided the victory in favour of the king. Molon himself put an end to his own life, to avoid falling into the hands of the enemy : but his body was crucified by order of Antiochus, or rather of his minister Hermeias. (Polyb. v. 40—54 ; Trog. Pomp. *Prol.* xxx.) [E. H. B.]

MOLON (Μόλων). 1. A tragic actor of the time of Aristophanes. (Aristoph. *Ran.* 55.) According to the scholiast, Aristophanes in the passage referred to is speaking ironically, for Molon was a very large man. The scholiast also informs us that Molon had a contemporary of the same name, who was a notorious thief.

2. A surname of Apollonius, the rhetorician of Rhodes. [APOLLONIUS, No. 3.] [C. P. M.]

MOLORCHUS (Μόλορχος), the mythical founder of Molorchia, near Nemea, was a poor man of Cleonae, who hospitably received Heracles when he went out to slay the Nemean lion. (Stephan. Byzant. *s. v.* Μολορχία ; Apollod. ii. 5. § 1.) [L. S.]

MOLOSSUS (Μολοσσός), a son of Pyrrhus, or Neoptolemus, and Andromache, from whom the country of Molossia was believed to have derived its name. (Paus. i. 11. § 1 ; Schol. *ad Pind. Nem.* vii. 56 ; Serv. *ad Aen.* iii. 297.) [L. S.]

MOLPA'DIA (Μολπαδία), an Amazon, who was said to have killed Antiope, another Amazon, and was afterwards slain herself by Theseus. Her tomb was shown at Athens. (Plut. *Thes.* 27; Paus. i. 2. § 1.) [L. S.]

MOLPA'GORAS (Μολπαγόρας), a demagogue of Cios, in Bithynia, who, by the usual arts of his class, raised himself to absolute power in his state. To the imprudence of the men of Cios, in placing confidence in him and in persons like him, Polybius ascribes mainly the capture of their city by Philip V. of Macedon, in B. C. 202. (Polyb. xv. 21; comp. Liv. xxxii. 33, 34.) [E. E.]

MOLPIS (Μόλπις), a Laconian, the author of a work on the constitution and customs of the Lacedaemonians, entitled Λακεδαιμονίων πολιτεία, quoted by Athenaeus (iv. p. 140, xiv. p. 664). [C. P. M.]

MOLPIS (Μόλπις), a Greek surgeon mentioned by Heracleides of Tarentum (ap. Gal. *Comment. in Hippocr.* "*De Artic.*" iv. 40, vol. xviii. pt. i. p. 736), who must therefore have lived in or before the third century B. C. He wrote apparently on fractures and luxations. [W. A. G.]

MOLUS (Μῶλος or Μόλος). 1. A son of Ares and Demonice, and a brother of Thestius. (Apollod. i. 7. § 7. DEMONICE.)

2. A son of Deucalion, and father of Meriones. (Hom. *Il.* x. 269, xiii. 279; Apollod. iii. 3. § 1; Diod. v. 79; Hygin. *Fab.* 97; comp. MERIONES.) According to a Cretan legend, he was a son of Minos, and a brother of Deucalion (Diod. *l. c.*); and it was said, that as he had attempted to violate a nymph, he was afterwards found without a head; for at a certain festival in Crete they showed the image of a man without a head, who was called Molus. (Plut. *De Def. Orac.* 13.) [L. S.]

MOMUS (Μῶμος), a son of Nyx, is a personification of mockery and censure. (Hes. *Theog.* 214.) Thus he is said to have censured in the man formed by Hephaestus, that a little door had not been left in his breast, so as to enable one to look into his secret thoughts. (Lucian, *Hermotim.* 20.) Aphrodite alone was, according to him, blameless. (Philostr. *Ep.* 21.) [L. S.]

MONAESES (Μοναίσης). 1. One of the most distinguished men in Parthia in the time of Antony, the triumvir, is spoken of in Vol. I. p. 357, a.

2. A general of the Parthian king, Vologeses I. [See Vol. I. p. 358, b.]

MONE'TA, a surname of Juno among the Romans, by which she was characterised as the protectress of money. Under this name she had a temple on the Capitoline, in which there was at the same time the mint, just as the public treasury was in the temple of Saturn. The temple had been vowed by the dictator L. Furius in a battle against the Aurunci, and was erected on the spot where the house of M. Manlius Capitolinus had stood. (Liv. iv. 7, 20, vi. 20, vii. 28, xlii. 1; Ov. *Fast.* i. 638, vi. 183.) Moneta signifies the mint, and such a surname cannot be surprising, as we learn from St. Augustin (*De Civ. Dei*, vii. 11), that Jupiter bore the surname of Pecunia; but some writers found such a meaning too plain, and Livius Andronicus, in the beginning of his translation of the Odyssey, used Moneta as a translation of Μνημοσύνη, and thus made her the mother of the Muses or Camenae. (Comp. Hygin. *Fab.* Praef.) Cicero (*de Div.* i. 45, ii. 32) relates an etymological tale. During an earthquake, he says, a voice was heard issuing from the temple of Juno on the Capitol, and admonishing (*monens*) that a pregnant sow should be sacrificed. A somewhat more probable reason for the name is given by Suidas (*s. v.* Μονῆτα), though he assigns it to too late a time. In the war with Pyrrhus and the Tarentines, he says, the Romans being in want of money, prayed to Juno, and were told by the goddess, that money would not be wanting to them, so long as they would fight with the arms of justice. As the Romans by experience found the truth of the words of Juno, they called her Juno Moneta. Her festival was celebrated on the first of June. (Ov. *Fast.* vi. 183, &c.; Macrob. *Sat.* i. 12.) [L. S.]

MO'NIMA (Μονίμη), daughter of Philopoemen, a citizen of Stratoniceia, in Ionia, or according to Plutarch, of Miletus. At the capture of her native city by Mithridates, in B. C. 88, her beauty made a great impression on the conqueror, but she had the courage to refuse all his offers, until he consented to marry her, and bestow on her the rank and title of queen. She at first exercised great influence over her husband, but this did not last long, and she soon found but too much reason to repent her elevation, which had the effect of removing her from Greek civilisation and consigning her to a splendid imprisonment. When Mithridates was compelled to abandon his own dominions and take refuge in Armenia, B. C. 72, Monima was put to death at Pharnacia, together with the other wives and sisters of the fugitive monarch. Her correspondence with Mithridates, which was of a licentious character, fell into the hands of Pompey at the capture of the fortress of Caenon Phrourion. (Appian, *Mithr.* 21, 27, 48; Plut. *Lucull.* 18, *Pomp.* 37.) [E. H. B.]

MO'NIMUS (Μόνιμος), son of Pythion, a Macedonian officer, who espoused the cause of Olympias in her final struggle with Cassander, and was one of the last who remained faithful to her; but finding himself unable to relieve her at Pydna, he withdrew to Pella, which city he held for a time, but surrendered it to Cassander after the fall of Pydna, B. C. 316. (Diod. xix. 50.) From an anecdote related by Phylarchus (*ap. Athen.* xiii. p. 609, b), it appears that he had been attached to the court of Olympias for some time. [E. H. B.]

MO'NIUS. [MONUNIUS.]

MONOBA'ZUS (Μονόβαζος), was king or tetrarch of Adiabene in A. D. 63, when Tigranes, king of Armenia, invaded his kingdom. Monobazus applied for aid to Vologeses, the Parthian monarch; and the troops of Adiabene and Parthia entered Armenia, and invested its capital, Tigranocerta. Monobazus afterwards accompanied Vologeses to the camp of Corbulo [CORBULO] at Randeia, to negotiate a truce between Parthia and Rome. The sons of Monobazus were in the suite of Tiridates on his visit to Nero in A. D. 66. (Tac. *Ann.* xv. 1, 14; Dion Cass. lxii. 20, 23, lxiii. 1.) [W. B. D.]

MONOECUS (Μόνοικος), a surname of Heracles, signifying the god who lives solitary, perhaps because he alone was worshipped in the temples dedicated to him. (Strab. iv. p. 202; Virg. *Aen.* vi. 831; Plut. *Quaest. Rom.* 87.) In Liguria there was a temple called Monoecus (now *Monaco*; Strab. Virg. *ll. cc.*; Tacit. *Hist.* iii. 42; Steph. Byz. *s. v.*). [L. S.]

MONTA'NUS, ALPI'NUS. [ALPINUS.]

MONTA'NUS, ATTICI'NUS, legatus in Trajan's reign to Lustricus Bruttianus (Mart. iv. 22), was accused by him of various misdemeanours, and of destroying the evidence which had been collected to prove them. Montanus brought against his accuser a counter-charge of malversation in his province. But it completely failed, and Trajan, who presided in person at the trial, condemned Montanus to banishment. (Plin. *Ep.* vi. 22.) [W.B.D.]

MONTA'NUS, CU'RTIUS, was accused by Eprius Marcellus in A. D. 67 of libelling Nero. The charge was disproved, but Montanus was exiled. At his father's petition, however, he was shortly afterwards recalled, on condition of abstaining from all public employments. In A. D. 71 Montanus was present in the senate, and, on Domitian's moving the restoration of Galba's titles and statues, he proposed that the decree against Piso also should be rescinded. At the same time Montanus vehemently attacked the notorious delator, Aquilius Regulus. (Tac. *Ann.* xvi. 28, 29, 33, *Hist.* iv. 40, 42, 43.) If the same person with the Curtius Montanus satirised by Juvenal (iv. 107, 131, xi. 34), Montanus in later life sullied the fair reputation he enjoyed in youth. (Tac. *Ann.* xvi. 28.) For Juvenal (*ll. cc.*) describes him as a corpulent epicure, a parasite of Domitian, and a hacknied declaimer. Pliny the Younger addressed two letters to Curtius Montanus (vii. 29, viii. 6.) [W. B. D.]

MONTA'NUS, JU'LIUS, a versifier of some repute in the reign of Tiberius, and one of the emperor's private friends. He is cited by Seneca the rhetorician (*Contr.* 16), and by Seneca the philosopher (*Ep.* 122). (Ovid. *Ep. ex Pont.* iv. 16. 11.) [W. B. D.]

MONTA'NUS, JU'LIUS, was of senatorian rank, but had borne no office when unluckily meeting Nero on one of his drunken nocturnal frolics, he defended himself and beat the emperor. The assault might have been overlooked, but Montanus recognised his assailant, and begged forgiveness. Nero then compelled Montanus to commit suicide, that he might not afterwards boast of the encounter. (Tac. *Ann.* xiii. 25; comp. Dion Cass. lxi. 9; Suet. *Ner.* 26.) [W. B. D.]

MONTA'NUS, SP. TARPEIUS CAPITOLI'NUS. [CAPITOLINUS, p. 606.]

MONTA'NUS, VOTIE'NUS, was an orator and declaimer in the reign of Tiberius. From his propensity to refine upon thought and diction, he was named the "Ovid" of the rhetorical schools. Seneca the rhetorician describes the eloquence of Montanus (*Contr. Prooem.* iv., *excerpt.* ix. 5), and cites him (*Contr.* 18, 20, 24, 25, 27, 28, 29, 31, 32). Montanus was convicted on a charge of majestas, and died an exile in the Balearic islands A. D. 25. (Tac. *Ann.* iv. 42; Euseb. *Chron.* a. 778.) [W. B. D]

MONU'NIUS (Μονούνιος), a chief of the Illyrian tribe of the Dardanians, whose daughter Etuta was married to the Illyrian king Gentius. (Liv. xliv. 30; Athen. x. p. 440, a.) The name is corruptly written in our editions of Livy Honunius; in those of Athenaeus, Menunius: the true orthography is learnt only from his coins, from which also it appears that he was master of the important Greek city of Dyrrhachium. (Eckhel, vol. ii. p. 157.) Probably MONIUS, which appears at an earlier period as the name of an Illyrian prince at war with Ptolemy Ceraunus (Trog. Pomp. Prolog. xxiv), is only another corruption of the same name, perhaps that of an ancestor of the preceding. (See Droysen, *Hellenism.* vol. ii. p. 171.) [E. H. B.]

MO'NYCHUS, a centaur who is mentioned by Ovid (*Met.* xii. 499) and Valerius Flaccus (i. 145). [L. S.]

MOPSUS (Μόψος). 1. A son of Ampyx or Ampycus by the nymph Chloris; and, because he was a seer, he is also called a son of Apollo by Himantis. (Hes. *Scut. Herc.* 181; Val. Flac. i. 384; Stat. *Theb.* iii. 521; comp. Orph. *Arg.* 127.) He was one of the Lapithae of Oechalia or Titaeron (Thessaly), and one of the Calydonian hunters. He is also mentioned among the combatants at the wedding of Peirithous, and was a famous prophet among the Argonauts. He was represented on the chest of Cypselus. (Pind. *Pyth.* iv. 336; Apollon. Rhod. i. 65; Hygin. *Fab.* 14; Ov. *Met.* viii. 316, xii. 456; Paus. v. 17. § 4; Strab. ix. p. 443.) He is said to have died in Libya by the bite of a snake, and to have been buried there by the Argonauts. He was afterwards worshipped as an oracular hero. (Apollon. Rhod. i. 80, iv. 1518, &c.; Tzetz. *ad Lyc.* 881.)

2. A son of Apollo (or according to Paus. vii. 3. § 2, of Rhacius) and Manto, the daughter of Teiresias. He was believed to be the founder of Mallos in Asia Minor, where his oracle existed as late as the time of Strabo (xiv. p. 675; comp. Plut. *de Def. Orac.* 45; Conon, *Narrat.* 6). [L. S.]

MORCUS (Μόρκος), an Illyrian, who, in B C. 168, was sent by Gentius, king of the Illyrians, to receive the hostages and the money which Perseus, king of Macedonia, had engaged to give him as the conditions of his aid against Rome. [GENTIUS.] Morcus proceeded from the court of Perseus to Rhodes, where he was lodged in the Prytaneium, and persuaded the Rhodians to declare themselves neutral for the remainder of the war between Macedon, Illyricum, and Rome. (Polyb. xxix. 2. § 9, 5 § 1; Liv. xliv, 23.) [W. B. D.]

MO'RIUS (Μόριος), that is, the protector of the sacred olive trees, occurs as a surname of Zeus. (Soph. *Oed. Col.* 705; comp. Liddell and Scott, *Gr. Lex. s. v.* Μορία.) [L. S.]

MORMO (Μορμώ), a female spectre, with which the Greeks used to frighten little children. (Aristoph. *Acharn.* 582, *Pax*, 474.) Mormo was one of the same class of bugbears as Empusa and Lamia. [L. S.]

MORMO'LYCE or MORMOLYCEION (Μορμολύκη, Μορμολυκεῖον), the same phantom or bugbear as Mormo, and also used for the same purpose. (Philostr. *Vit. Apollon.* iv. 25; Menandr. *Reliq.* p. 145, ed. Meineke; Aristoph. *Thesm.* 417; Strab. i. p. 19; Stob. *Eclog.* p. 1010.) [L. S.]

MORPHEUS (Μορφεύς), the son of Sleep, and the god of dreams. The name signifies the fashioner or moulder, because he shaped or formed the dreams which appeared to the sleeper. (Ov. *Met.* xi. 635; Hirt, *Mythol. Bilderb.* p. 199.) [L. S.]

MORPHO (Μορφώ), or the fair shaped, occurs as a surname of Aphrodite at Sparta. She was represented in a sitting posture, with her head covered, and her feet fettered. (Paus. iii. 15. § 8; Lycoph. 449.) [L. S.]

MO'RSIMUS (Μόρσιμος), a tragic poet, the son of Philocles [PHILOCLES], and father of Astydamas. He is attacked and ridiculed more than once by Aristophanes, who classes with villains of

the deepest dye in Hades any one who ever copied out a speech of Morsimus. Besides his profession as a poet, he seems to have practised as a physician and oculist, in which departments, according to all accounts (Schol. *ad Arist. Equit.* 401; Hesychius, *s. v.* Κλύμενος), he was not much more successful. (*Ran.* 151; comp. *Equit.* 401, *Pax*, 776, with the scholia on those passages.) Frigidity seems to have been the predominant characteristic of his poetry. (Suidas, *s. v.*; Fabric. *Bibl. Graec.* vol. ii. p. 311; Meineke, *Fragmenta Com. Graec.* vol. ii. part ii. p. 659.) [C. P. M.]

MO'RYCHUS (Μόρυχος), a tragic poet, a contemporary of Aristophanes, noted especially for his gluttony and effeminacy. (Aristoph. *Acharn.* 887, *Vesp.* 504, 1137, *Pax*, 1008, with the note of the scholiast.) There was a proverb: Μορύχου εὐηθέστερος, *More foolish than Morychus*; but whether it had reference to the tragic poet of that name, or not, we do not know. (Fabric. *Bibl. Graec.* vol. ii. p. 311; Bode, *Gesch. der Hellen. Dichtkunst*, vol. iii. part i. p. 548.) [C. P. M.]

MORZES, or, according to Polybius, MO'RZIAS (Μορζίας), a king of Paphlagonia, who fought against the Romans in the Gallo-Graecian war, B.C. 189. Morzes had been conquered by Pharnaces, king of Pontus, and was indemnified in the treaty of peace imposed on the latter prince by Eumenes II. king of Pergamus, in B.C. 189—188. (Polyb. xxvi. 6. § 9; Liv. xxxviii. 26; Strab. xii. p. 562.) [W. B. D.]

MOSCHAMPAR, GEO'RGIUS (Γεώργιος ὁ Μοσχάμπαρ), chartophylax magnae ecclesiae at Constantinople, was a friend and contemporary of George of Cyprus, patriarch of Constantinople A. D. 1283—1289 [GEORGIUS, literary, No. 20]. He took a leading part in opposition to the doctrine of the Latin church on the procession of the Holy Spirit, and to the distinguished advocate of that church, Joannes Beccus or Veccus. He seems, however, to have had little weight even with his own party. He published several treatises in opposition to Veccus, to which the latter ably replied; but neither the attacks of the one nor the answers of the other seem to be preserved. There is a letter of Moschampar to his friend George of Cyprus, printed in the life of the latter, which was published by J. F. Bernard de Rubeis, Venice, 1753. (Pachymer. *Hist.* i. 8; Allatius, *Graec. Orthodox.* vol. ii. pp. 3, 9, 10; Fabric. *Bibl. Graec.* vol. xii. pp. 46, 47, comp. vol. viii. pp. 53, 54.)

MOSCHION (Μοσχίων). 1. A tragic and comic poet, mentioned more than once by Stobaeus, who has preserved the names of three of his plays. 1. Θεμιστοκλῆς. 2. Τήλεφος. 3. Φεραῖοι. (Stobaeus, *Ecl. Phys.* i. 38; Clem. Alex. *Strom.* vi. p. 623; Fabric. *Bibl. Graec.* vol. ii. p. 311.)

2. A Greek writer, who drew up an account of the construction of the enormous ship which was built by command of Hieron, under the direction of the celebrated Archimedes. [HIERON; ARCHIMEDES.] Moschion's account is quoted at length by Athenaeus (v. p. 206, d, 209, e).

3. A celebrated cook, who was purchased by Demetrius Phalereus, and speedily realised a large fortune from the perquisites allowed him by his extravagant master. (Athen. xii. p. 542.) A parasite of the same name seems to have enjoyed sufficient notoriety to be mentioned in more than one passage quoted by Athenaeus (vi. p. 246, b, c, ix. p. 382, d). [C. P. M.]

MOSCHION (Μοσχίων), the author of a short Greek treatise, Περὶ τῶν Γυναικείων Παθῶν, *De Mulierum Passionibus*, who is supposed to have lived in the beginning of the second century after Christ, as he mentions Soranus (c. 151). Nothing is known of the writer's personal history, nor can it be determined with certainty whether he is the same person as either of the physicians mentioned below. The work is composed in the form of question and answer, and is an interesting little book, containing much useful and valuable matter. It is supposed to have been written originally in Latin, and to have been translated into Greek by some late author: this Greek text is all that now remains. It was first published in Casp. Wolf's Collection of Writers on Female Diseases, Basil. 1566, 4to., and in the two subsequent editions of that work. These editions contain eleven chapters at the end which are supposed to be spurious, and omit the author's preface. Probably the latest and best edition is that by F. O. Dewez, 8vo. Vienn. 1793, Greek and Latin. (See Fabric. *Bibl. Gr.* vol. xii. p. 702, ed. vet.; Choulant, *Handb. der Bücherkunde für die Aeltere Medicin.*)

2. A physician quoted by Soranus (ap. Gal. *De Compos. Medicam. sec. Loc.* i. 2, vol. xii. p. 416), Andromachus (*ibid.* vii. 2, vol. xiii. p. 30), and Asclepiades Pharmacion (ap. Gal. *De Compos. Medicam. sec. Gen.* iii. 9, vol. xiii. p. 646), and who lived, therefore, in or before the first century after Christ. He may perhaps be the same person who was called Διορθωτής, *Corrector*, because, though he was one of the followers of Asclepiades of Bithynia, he ventured to controvert his opinions on some points. (Galen, *De Differ. Puls.* iv. 16, vol. viii. p. 758).

A physician of the same name is mentioned also by Soranus (*De Arte Obstetr.* p. 184), Plutarch (*Sympos.* iii. 10. § 2), Alexander Trallianus (i. 15, p. 156), Aëtius (iv. 3, § 13, p. 755), Pliny (*H. N.* xix. 26, § 4), and Tertullian (*De Anima*, c. 15). [W. A. G.]

MOSCHION (Μοσχίων), the son of Adamas, an Athenian sculptor, made, in conjunction with his brothers Dionysodorus and Ladamas, a statue of Isis in the island of Delos. The names of the artists are preserved by an inscription on the statue, which is now at Venice. (Winckelmann, *Gesch. d. Kunst*, bk. ix. c. 2. § 10.) [P. S.]

MOSCHOPU'LUS, MA'NUEL or EMA'NUEL (Μανουὴλ s. Ἐμανουὴλ Μοσχόπουλος), a Greek grammarian of the later period of the Byzantine empire. There are few writers whose works have had so extensive a circulation whose time and history are so uncertain. According to the account generally current among the historians of literature, there were two Moschopuli, both bearing the name of Manuel, uncle and nephew; the uncle, a native of Crete, who lived in the time of the emperor Andronicus Palaeologus the Elder, about A. D. 1392; the nephew, a native of Constantinople, who, on the capture of that city by the Turks, A. D. 1453, fled into Italy. Of his fortunes, connections, or place of residence in that country, nothing appears to have been known, nor do we find any record or notice of his death. (Comp. Walder. *Praef. ad Moschopuli Grammat. Artis Method.*, A. D. 1540; Burton, *Ling. Graec. Historia*, p. 57, 12mo. Lond. 1657; Scherpezeelius, *Praef. ad Moschopuli Scholia ad Iliad.* Hardwick, A. D. 1702; Fabric. *Bibl.*

Graec. vol. i. p. 407, note *gg*, and vol. vi. pp. 190, 322, &c.; Saxius, *Onomasticon*, vol. ii. pp. 387, 445, 591; Montucla, *Hist. des Mathem.* pt. i. liv. v. § 10, vol. i. p. 333, note *b*, ed. Paris, 1759; or § 11, vol. i. p. 346, ed. 1799—1802; Bandini, *Catal. Codd. Graec. Laur. Medic.* vol. ii. col. 553; Harles. *Introd. in Hist. Ling. Graec.* vol. ii. p. 544.) Hody (*De Graecis Illustribus*, p. 314, &c.) was disposed to identify the younger Moschopulus with Emanuel Adramyttenus, a Cretan, who was preceptor of the celebrated Joannes Picus, count of Mirandola, and is mentioned with the highest praises for his erudition in the letters of Aldus Manutius and Angelus Politianus.

Of the above scanty account some of the particulars are evidently incorrect, others rest on no sure foundation. An ancient Greek MS. of the *Sylloge Dictionum Atticarum*, quoted by Ducange (*Glossar. Med. et Inf. Graecitatis Notae*, col. 29) states it to be a work of Moschopulus "a Byzantine (or native of Constantinople), nephew of the Cretan;" and may be considered as establishing the facts that there were two Moschopuli, an uncle and a nephew; that the uncle was a Cretan, and a man of such reputation that relationship to him was a thing to be recorded; and that the nephew was a native of Constantinople, and a writer on grammatical subjects. The date at which the elder is said, in the account given above, to have lived, appears to have been derived from a passage in the *Turco-Graecia* of Crusius, who states (in *Histor. Politicam. CPoleos Annotat.* p. 44) that he had a MS. of the *Erotemata* s. *Quaestiones* of Moschopulus, to which the owner had appended a note that it was given him by the priest Clubes, A. D. 1392; and then Crusius states his opinion that Moschopulus flourished in the reign of the Byzantine emperor Andronicus the Elder, about A. D. 1300. A careless reader, confounding the date of the gift with that of the writer, brought down the reign of Andronicus to the latter part of the 14th century; and this gross anachronism appears to have passed unnoticed. If the author of the *Quaestiones*, whether he was the uncle or the nephew, lived in the time of the elder Andronicus, who reigned from A. D. 1282 to 1328, neither of the Moschopuli could have lived so late as the capture of Constantinople by the Turks (A. D. 1453), so that the story of the nephew's flight into Italy, consequent on that event, must be rejected. Hody's identification of the tutor of Joannes Picus with the younger Moschopulus must, of course, be rejected also: it appears indeed never to have had any other foundation than the common name of Manuel and the fact of the preceptor being a Cretan; which latter circumstance furnishes an argument, as Hody evidently felt, not for but against the identity; the nephew, who is said to have fled into Italy, having been a Constantinopolitan; to say nothing of the diversity of the surnames Adramyttenus and Moschopulus.

The date assigned by Crusius, A. D. 1300, to the elder Moschopulus is perhaps a little too late: he can hardly have long survived the accession of Andronicus, A. D. 1282, if indeed he lived till then. Crusius founded his calculation on an historical notice given in illustration of the use of the preposition κατά in his MS. of the *Erotemata*; but this notice does not appear in the printed editions of that work, and was perhaps added by the transcriber of the MS., and if so, it furnishes no clue to the age of the author. Even if genuine, we are disposed to understand it as referring to the rupture of the union of the churches, A. D. 1282, so that it does not support the date given by Crusius. Another historical notice given in the *Nova Grammatices Epitome* (p. 49, ed. Titze), as illustrating the ten categories, seems to fix the composition of that work to the time (A. D. 1273 to 1282) when Andronicus reigned in conjunction with his father; but this notice has so little connection with the context, that it is, like the preceding, liable to the suspicion of being interpolated. It is conjectured that Moschopulus the Cretan, who wrote a commentary upon Hesiod, is one of the commentators referred to by Georgius Pachymeres (*De Andronic. Palaeol.* iv. 15, where see Possin's note): this conjecture, which, however, separately regarded, rests on very slight ground, would render it probable that Pachymeres, who was born in or about A. D. 1240, studied in his boyhood under Moschopulus. In a MS. ascribed by Montfaucon (*Biblioth. Coislin.* p. 455) to the fourteenth century, are some Ἐπιστολαί, *Epistolae*, of Manuel Moschopulus, addressed "to Acropolita the great Logotheta," "to the Logotheta Metochita," "to his uncle the Cretan" (τῷ θείῳ αὐτοῦ τῷ Κρήτης, perhaps an error for τῷ Κρητί), from which it appears that the nephew was contemporary with Georgius Acropolita (who died about A. D. 1282) or his son Constantinus Acropolita, and with Theodorus Metochita, who was Logotheta in A. D. 1294, and perhaps earlier. (Niceph. Gregoras, *Hist. Byzant.* vi. 8.) A work of Georgius Metochita, published in the *Graecia Orthodoxa* of Allatius, vol. ii. p. 959, is entitled Ἀντίῤῥησις τῶν ὧν συνεγράψατο Μανουὴλ ὁ τοῦ Κρήτης ἀνεψιὸς, i. e. "A reply to certain writings of Manuel, the nephew of the Cretan." These notices, together with the existence in manuscript, in the library of St. Mark at Venice (Fabric. *Bibl. Graec.* vol. vi. p. 323, note pp), of a work of Moschopulus, *Contra Latinos*, combine to show that the younger Moschopulus was contemporary with and was engaged in the religious dissensions occasioned by the attempt begun by the emperor Michael Palaeologus (A. D. 1260), and abandoned by his son the elder Andronicus, a short time after his accession (A. D. 1282), to unite the Greek and Latin churches; and that he survived the appointment to the office of Logotheta of Theodorus Metochita, who held that office in perhaps A. D. 1294. These dates are consistent with the supposition that his uncle the Cretan was one of the teachers of Pachymeres, and afford some probability to the conjecture that Pachymer refers to him. These scanty notices have been industriously gleaned by Titze in his *Diatribe Literaria de Moschopulis*, which we have chiefly followed.

The works ascribed to the Moschopuli are numerous; the greater part of them are on grammatical subjects, and are usually ascribed to the nephew; but in most cases without evidence. Lascaris indeed (*Epitome Ling. Graec.* lib. iii. Epilog.) speaks of the grammatical works of Moschopulus, as if only one of the name had written upon that subject; and Titze infers from this that they were all written by the uncle, and that the nephew wrote only on theology. The MSS. in a few cases speak of their respective authors determinately, as "the Cretan," "the nephew of the Cretan," or the "Byzantine;" but are in most cases indeterminate, the author being described as "Moschopulus," "Manuel Moschopulus," or "Manuel Gramma-

ticus." We believe that it is in most cases vain to attempt to assign them to one or the other, and therefore give in one list the whole of those which have been printed. 1. *Scholia ad Homeri Iliados Librum I. et II.*, published by Jo. Scherpezeelius, 8vo. Harderwyk (in Guelderland), 1702, and re-issued, with a new title-page and an additional preface, at Utrecht, 1719. In the title-page Moschopulus is termed Byzantinus, but whether on MS. authority is not clear: in the work itself, at the head of the *Scholia*, they are described as Ἐμανουήλου τοῦ Μοσχοπούλου τεχνολογία καὶ ἀνάπτυξις τῶν λέξεων. They are chiefly or wholly grammatical. A *Paraphrasis* of Homer by Moschopulus, different from these scholia, is said to be extant in the Vatican library (Fabric. *Bibl. Graec.* vol. i. p. 401; but comp. Scherpezeelius, *Praef. in Moschopuli Scholia in Homerum*). 2. Τοῦ σοφωτάτου καὶ λογιωτάτου κυρίου Μανουὴλ τοῦ Μοσχοπούλου ἀνεψιοῦ τοῦ Κρήτης ἐξήγησις τῶν ἔργων καὶ ἡμερων Ἡσίοδου, *Sapientissimi Doctissimique Manuelis Moschopuli Cretensis Patruelis Interpretatio Operum et Dierum Hesiodi.* These scholia are included wholly or in part in the editions of Hesiod, 4to. Venice, 1537, and Basel, 1544, and in the edition of Heinsius, 4to. Leyden, 1603. 3. *Scholia in Euripidis Tragoedias*, employed by Arsenius, archbishop of Monembasia, in his collection of *Scholia in Septem Euripidis Tragoedias*, 8vo. Ven. 1534. *Scholia* on the *Odae* of Pindar (Fabric. *Bibl. Graec.* vol. ii. p. 67), and perhaps on the *Ajax Flagellifer* and *Electra* of Sophocles (see Scherpezeel. *ibid.*), by Moschopulus, are extant in MS. 4. *Grammaticae Artis Graecae Methodus*; consisting of three parts, i. *Erotemata* s. *Quaestiones*; ii. *Canones*; iii. *Declinationes* s. *Declinationis Paradigmata.* This work was first printed with the *Erotemata* of Demetrius Chalcondylas, 4to. about A. D. 1493, but the copies have no note either of time or place; nor has the work of Moschopulus any general title; that which we have prefixed is from the edition of Walder, 8vo. Basel, 1540. 5. Τῶν ὀνομάτων Ἀττικῶν συλλογή, *Vocum Atticarum Collectio.* The words are professedly collected from the Εἰκονες, *Icones* s. *Imagines*, of Philostratus, and from the poets. This sylloge was given at the end of the *Dictionarium Graecum* published by Aldus, fol. Venice, 1524, and was printed again, with the similar works of Thomas Magister and Phrynicus, 8vo. Paris, 1532. A MS. of this work, as already observed, expressly ascribes it to the nephew. 6. Περὶ τῶν ὀνομάτων καὶ ῥημάτων συντάξεως, *De Constructione Nominum et Verborum*; and 7. Περὶ προσωδιῶν, *De Accentibus*, both included in the little volume of grammatical treatises published by Aldus and Asulanus, Venice, 1525. The *De Accentibus* was reprinted with the work of Varennius on the same subject, 12mo. Paris, 1544, and again in 1559. 8. Περὶ γραμματικῆς γυμνασίας, *De Grammatica Exercitatione*, formerly ascribed to Basil, the Greek father, and printed in several of the older editions of his works. This work is ascribed to Moschopulus by Crusius (*Turco-Graec.* p. 44), and is substantially coincident with the work mentioned next. 9. Περὶ σχεδῶν s. *De Ratione examinandae Orationis Libellus*, 4to. Paris, 1545, and reprinted at Vienna, 1773. 10. *De Vocum Passionibus*, first published by G. H. Schaeffer, in the appendix to his edition of Gregorius Corinthius *De Dialectis*, 8vo. Leipzig, 1811 (pp. 675—681, conf. not. in pag. 908). 11. *Excerpta in Agapetum*, given by Fabricius, *Bibl. Graec.* vol. xii. p. 306, ed. vet. vol. viii. p. 41, ed. Harles. 12. Ἐπιτομὴ νέα γραμματικῆς. The first book of this was published by F. N. Titze, 8vo. Leipzig and Prague, 1822; it is a work of interest as treating of the ancient Greek pronunciation of the diphthongs. The perfect work is probably contained in MS., in the library of St. Mark, at Venice. Many other works of the Moschopuli are extant in MS. Titze prefixed to this work the valuable *Diatribe de Moschopulis* already quoted. He thinks that Moschopulus of Crete wrote a large work on grammar, entitled Ἐρωτήματα, *Erotemata Grammatica*, of which many of those extant under his name, in MS. or in print, are fragments or detached portions. One of the Moschopuli wrote a little treatise, *De Quadratis Magicis*, on the mathematical puzzle of arranging numbers, so that the sum of them, whether added horizontally, vertically, or diagonally, shall be the same. (Fabric. *Bibl. Graec.* vol. i. pp. 401, 407, vol. ii. pp. 67, 259, vol. vi. pp. 190, 298, 319, 322—324, vol. viii. p. 41, vol. ix. p. 416, and the authors cited in the body of the article.) [J. C. M.]

MOSCHUS (Μόσχος). 1. A grammarian and bucolic poet, a native of Syracuse. He lived about the close of the third century B. C., and, according to Suidas (*s. v.* Μόσχος), was acquainted with Aristarchus. He calls himself a pupil of Bion, in the Idyl in which he bewails the death of the latter [Bion]. But it is difficult to say whether he means more than that he imitated Bion. Of his personal history we know nothing further. Of his compositions we have extant four idyls. 1. Ἔρως δραπέτης. 2. Εὐρωπή. 3. Ἐπιτάφιος Βίωνος. 4. Μεγάρα. The last of these is written in the Ionic dialect, with but few Dorisms. Besides these larger pieces, there are three small fragments and an epigram extant. The idyls of Moschus were at first intermixed with those of Theocritus, and one or two of those ascribed to Theocritus have been, though without sufficient reason, supposed to be the productions of Moschus, as, for example, the 20th and 28th. Eudocia (p. 408) ascribes to Theocritus the third of the Idyls of Moschus. But they have since been carefully separated, on the authority of MSS. and quotations in Stobaeus. To judge from the pieces which are extant, Moschus was capable of writing with elegance and liveliness; but he is inferior to Bion, and comes still farther behind Theocritus. His style labours under an excess of polish and ornament. The idyls of Moschus have been usually edited with those of Bion. The editions are too many to be enumerated; for the best the reader is referred to Bion. The poems of Moschus have been frequently translated and imitated in English, German, French, Italian, Hungarian, and Russian. (Fabric. *Bibl. Graec.* vol. iii. p. 805, &c.)

2. See Mochus.

3. A writer on mechanics, mentioned by Athenaeus (xiv. p. 634, b).

4. A grammarian, apparently, the author of a work entitled Ἐξήγησις Ῥοδιακῶν λέξεων, mentioned by Athenaeus (xi. p. 485, e). [C. P. M.]

MOSCHUS, JOANNES, or, as Photius calls him, Joannes the son of Moschus, surnamed Εὐκρατᾶς, or, what appears to be a corruption of that, Eviratus, was first a monk in the monastery of St. Theodosius at Jerusalem, afterwards lived among the anchorites in the desert on the banks of the Jordan, and subsequently filled the office of

canonarchus in the convent of St. Saba. Bollandus gives A. D. 620 as the date of his death. After visiting a large number of the monasteries in Syria, Egypt, and the West, he applied himself to the composition of a work giving an account of the lives of the monks of that age, down to the time of Heraclius. It was addressed to Sophronius or Sophronas, his friend and pupil, who accompanied him on his travels, and became subsequently patriarch of Jerusalem. The work was entitled Λειμών or Λειμωνάριον, or Νέος παράδεισος. In the editions it is divided into 219 chapters; Photius speaks of it as consisting of 304 διηγήματα, but mentions that in other manuscripts it was divided into a larger number of chapters. In compiling it Moschus did not confine himself to giving the results of his own observations, but availed himself of the labours of predecessors in the same field. His narratives contain a plentiful sprinkling of the marvellous. He every where attacks the heresy of Severus Acephalus. The style of the work, as Photius says, is mean and unpolished. But Joannes Damascenus and Nicephorus assigned Sophronius himself as the author of the work, from which it has been supposed that it was in reality mainly his work, though the name of Joannes Moschus was allowed to stand as that of the writer. The work was first published in an Italian translation, and incorporated in several collections of lives of the saints. The Latin translation of Ambrosius Camaldulensis is in the seventh volume of Aloysius Lipomannus, Venice, 1558. It appeared in Greek and Latin in the second volume of the *Auctarium Bibl. Patrum Ducaeanum*, Paris, 1624, and in the *Bibliotheca Patrum*, Paris, 1644, 1654. (Phot. Cod. 199; Fabric. *Bibl. Graec.* vol. x. p. 124; Voss. *de Hist. Graec.* p. 334, Westermann.) [C. P. M.]

MOSCHUS, VULCA'TIUS, was banished from Rome, and admitted as a citizen of Massilia, to which town he left his property. (Tac. *Ann.* iv. 43.)

MOSTIS, a king of Epeirus, known only to us from coins, a specimen of which is annexed.

COIN OF MOSTIS.

MOTHO'NE (Μοθώνη), a daughter of Oeneus, from whom the town of Mothone was believed to have derived its name. (Paus. iv. 35. § 1.) [L. S.]

MU'CIA. 1. The elder daughter of Q. Mucius Scaevola, the celebrated augur, and Laelia, daughter of C. Laelius Sapiens [LAELIA, No. 1]. She married L. Licinius Crassus, the orator, and was renowned for her conversational excellence. (Cic. *Brut.* 58. § 211, *de Orat.* iii. 12; Val. Max. viii. 8. § 1; Quint. *Inst.* i. 1. § 6.)

2. With the epithet TERTIA, was the daughter of Q. Mucius Scaevola, the augur, consul in B. C. 95. She was a cousin (*soror*) of Q. Metellus Celer, consul in B. C. 60, and of Q. Metellus Nepos, consul in B. C. 57. Mucia married Cn. Pompey, by whom she had two sons, Cneius and Sextus, and a daughter, Pompeia. She was divorced by Pompey just before his return from the Mithridatic war in B. C. 62. Mucia next married M. Aemilius Scaurus, a stepson of the dictator Sulla. In B. C. 39, Mucia, at the earnest request of the Roman people, went to Sicily to mediate between her son Sex. Pompey and Augustus. She was living at the time of the battle of Actium, B. C. 31. Augustus treated her with great respect. (Ascon. *in Scaur.* p. 19, Orelli; Cic. *ad Fam.* v. 2, *ad Att.* i. 12; Dion Cass. xxxvii. 49, xlviii. 16, li. 2, lvi. 38; Appian. *B. C.* v. 69, 72; Suet. *Caes.* 50; Plut. *Pomp.* 42; Zonar. x. 5; Hieron. *in Jovin.* i. 48.) Whether the Mucia mentioned by Valerius Maximus (ix. 1. § 8) be the same person is uncertain.

MU'CIA GENS, was a very ancient patrician house, ascending to the earliest aera of the republic (Dionys. v. 25; Liv. ii. 12). It existed in later times, however, only as a plebeian house. Its only cognomens are CORDUS and SCAEVOLA, under which are given all persons of the name of Mucius. [W. B. D.]

MUCIA'NUS, P. LICI'NIUS CRASSUS DIVES, was the son of P. Mucius Scaevola, consul B. C. 175, and brother of P. Mucius Scaevola, who was consul B. C. 133, in the year in which Tib. Gracchus lost his life. (Plut. *Tib. Gracchus*, 9.) Mucianus was adopted by P. Licinius Crassus Dives, who was the son of P. Licinius Crassus Dives, consul B. C. 205. This at least is Drumann's opinion, who thinks that it is more probable that he was adopted by the son than by the father. On being adopted he assumed, according to Roman fashion, the name of Crassus, with the addition of Mucianus, which indicated his former gens. Cicero (*de Orat.* i. 56) speaks of his being a candidate for the aedileship; and he gives an anecdote of Serv. Sulpicius Galba, who was a distinguished orator, pressing Crassus hard on a question of law, and of Crassus being compelled to support his legal opinion against the equitable arguments of Servius by referring to the writings of his brother, P. Mucius, and of Sext. Aelius.

Mucianus attained the dignity of pontifex maximus, and A. D. 131 he was elected consul, in which year he left Rome to conduct the war against Aristonicus in Asia, who maintained his claim to the kingdom of Pergamus against the will of Attalus III., who had bequeathed it to the Romans. Crassus was the first pontifex maximus, according to Livy (*Epit.* 59) who went beyond the limits of Italy; but this is not true, unless Scipio Nasica was deprived of his office, for Nasica was pontifex maximus B. C. 133, after the death of Tib. Gracchus, and retired to Asia, where he soon died. (Plut. *Tib. Gracchus*, 21.) Crassus succeeded Nasica in the pontificate. Crassus was unsuccessful in the war. He was attacked at the siege of Leucae by Aristonicus, and defeated. Between Elaea and Smyrna he was overtaken by the Thracian body-guard of Aristonicus; and to avoid being made prisoner, he provoked one of the Thracians to kill him. His head was carried to Aristonicus.

The historian Sempronius Asellio (Gellius, i. 13) says that Crassus possessed five things, which of all good things are the greatest and the chief. He was most wealthy, noble, eloquent, most learned in the law, and pontifex maximus. The same historian records an instance of the unreasonable severity with which he punished at the siege of Leucae a deviation from the strict letter of his orders. Crassus had two daughters; the elder Licinia, was the

wife of C. Sulpicius Galba, the son of Serv. Sulpicius Galba, consul B. C. 144. (Cic. *Brut.* 26, 33.) The younger Licinia was the wife of C. Sempronius Gracchus (Plut. *Tib. Gracchus*, 21; Dig. 24. tit. 3. s. 66), according to Plutarch, whose opinion is supported by the passage in the Digest.

Crassus was both an orator and a lawyer. As an orator, however, he is considered by Cicero to have been inferior to his contemporary P. Sulpicius Galba. He was, however, a distinguished speaker, an eminent jurist (Cic. *de Orat.* i. 37, 56, *Brut.* 26), and a man of exemplary industry, which is shown by the fact of his mastering the various dialects of Greek, when he was in Asia, so completely, as to be able to make his decrees in the dialect which the suitor had adopted. (Val. Max. viii. 7. § 6.) No legal work of his is mentioned.

Crassus is mentioned by Pomponius (Dig. 1. tit. 2. s. 2. § 40, &c.) in the following terms: — "Etiam Lucius Crassus, frater Publii Mucii, qui Mucianus dictus est. Hunc Cicero ait jurisconsultorum disertissimum." Grotius considers the words "frater . . . dictus est," to be an interpolation, and that the L. Crassus is not Mucianus, because he is called Lucius, and because the description does not suit him. But it is remarked by Zimmern that Cicero calls Mucianus "in numero disertissimorum" (*De Orat.* i. 56), and he says the same in substance in another passage (*Brut.* 26). Besides this, L. Crassus, who must be taken to be Crassus the orator, if the reading of Grotius is right, was not a jurist. The criticism of Grotius is therefore groundless. The authorities for the life of Mucianus are contained in Drumann, *Geschichte Roms*, Licinii Crassi, No. 21. [G. L.]

MUCIA'NUS, LICI'NIUS, three times consul in A. D. 52, 70, and 75 respectively, must have passed by adoption from the Mucian to the Licinian gens. His character is drawn in a few strokes by the masterly hand of Tacitus. (*Hist.* i. 10.) He was alike distinguished for good and for evil, for luxurious indulgence and energetic work, for affability and haughtiness; when he had nothing to attend to, he revelled in excessive pleasures; but when business required his attention, he displayed great abilities. Thus his public conduct deserved praise, his private condemnation. As a youth, he courted with assiduity the favour of the powerful, and succeeded in obtaining the consulship in the reign of Claudius, A. D. 52; but having squandered his property, and becoming likewise an object of suspicion to Claudius, he went into retirement in Asia, and there lived, says Tacitus, as near to the condition of an exile as afterwards to that of an emperor. We gather from Pliny (*H. N.* xii. 1. s. 5) that the place of his retirement was Lycia, into which he was sent as legatus by Claudius, as a kind of honourable banishment. Under Nero he was again received into the favour of the imperial court; and at the death of that emperor, A. D. 68, he had the command of the province of Syria, with four legions, while Vespasian was in the neighbouring country of Judaea, at the head of three. Up to Nero's death Mucianus and Vespasian had not been on good terms; but after that event they were induced, by the interposition of friends, to become reconciled to one another, and to act together for their mutual advantage; and their reconciliation was rendered real and lasting by the mediation of Titus, to whom Mucianus became much attached. Mucianus and Vespasian both took the oath of allegiance to Otho; but when the civil war broke out between him and Vitellius, Vespasian resolved to seize the imperial throne. In this resolution he was warmly encouraged by Mucianus, who hoped to have a great share in the exercise of the imperial power while Vespasian bore the name. When Vespasian at length, after great hesitation, assumed the imperial title, Mucianus immediately administered to his own soldiers the oath of allegiance to the new emperor; and it was resolved that he should march into Europe against Vitellius, while Vespasian and Titus remained behind in Asia. Mucianus used great efforts to provide his army with everything that was necessary; he liberally contributed from his own purse, and unmercifully plundered the provincials to obtain a sufficient supply of money. However, there was little occasion for his services, for the Vitellians were entirely defeated by Antonius Primus [PRIMUS], of whom, in consequence, Mucianus became very jealous. Mucianus marched through Phrygia and Cappadocia, and arrived in Europe just in time to repress a rising of the Dacians, who had seized both banks of the Danube. Primus had entered Rome before Mucianus; but on the arrival of the latter he had to surrender all the power into his hands. Domitian, the son of Vespasian, was nominally at the head of affairs; but Mucianus was the real sovereign, and lived in almost regal splendour. Still, although he boasted haughtily of the services he had rendered to Vespasian, his fidelity never seems to have wavered; and all his various measures were calculated to support and strengthen the new dynasty. When Vespasian was on his way to Italy, Mucianus went to Brundisium to meet him, accompanied by the principal Roman nobles. The services of Mucianus had been so great, that Vespasian continued to show him his favour, although his patience was not a little tried by the arrogance of his subject. The last circumstance recorded of Mucianus is that he persuaded Vespasian to banish the philosophers from Rome. He seems to have died in the reign of Vespasian, as his name does not occur either under Titus or Domitian.

Mucianus was not only a general and a statesman, but an orator and an historian. His powers of oratory are greatly praised by Tacitus, who tells us that Mucianus could address an auditory even in Greek with great effect. He made a collection of the speeches of the republican period, which he arranged and published in eleven books of *Acta* and three of *Epistolae*. The subject of his history is not mentioned; but, judging from the references which Pliny makes to it, it appears to have treated chiefly of the East, and to have contained considerable information on all geographical subjects. (Tac. *Hist.* i. 10, 76, ii. 4, 5, 76—84, iii. 8, 46, 53, 78, iv. 4, 11, 39, 80, 85; Suet. *Vesp.* 6, 13; Dion Cass. lxv. 8, 9, 22, lxvi. 2, 9, 13; Joseph. *B. J.* iv. 10, 11; Plin. *H. N.* xii. 1. s. 5, xxviii. 2. s. 5, xxxiv. 7. s. 17, et passim; Vossius, *De Hist. Lat.* i. 27, p. 140, Lug. Bat. 1651; Westermann, *Gesch. d. Römischen Beredtsamkeit*, § 82, n. 19.)

MUCIA'NUS, M. NO'NIUS A'RRIUS, consul A. D. 201, in the reign of Septimius Severus. (Fasti.)

MUCIA'NUS or MUTIA'NUS, surnamed SCHOLA'STICUS, lived in the middle of the sixth century of our aera, and translated into Latin, at the request of Cassiodorus, the thirty-four

homilies of St. Chrysostom on the Epistle to the Hebrews. He had also previously made a Latin translation of the treatise of Gaudentius on Music [GAUDENTIUS], as we learn from Cassiodorus, who calls Mucianus "vir disertissimus." (Cassiod. *Divin. Lect.* 8.) The translation of the above-mentioned homilies of Chrysostom is still extant, and has been highly praised by Savil and the other editors of and commentators on Chrysostom. It was first printed at Cologne, 1530, 8vo., and subsequently appeared in the Latin editions of the works of this father, in which Mucianus is erroneously called Mutius. In the Greek editions of the Homilies the translation of Hervetus is usually given; but Montfaucon has also printed in the twelfth volume of his edition the version of Mucianus. (Fabric. *Bibl. Graec.* vol. viii. pp. 558, 559.)

MUGILLA'NUS, the name of a family of the Gens Papiria at Rome. The Mugillani were a Latin family from Mugilla. (Dionys. viii. 36.)

1. L. PAPIRIUS L. F. MUGILLANUS, was consul for the first time in B. C. 444, and for the second in B. C. 427. No remarkable event signalised either of his consulates, but Mugillanus was one of the original pair of Censors. (Liv. iv. 7, 8, 30; Dionys. xi. 62; Fasti.)

2. L. PAPIRIUS L. F. L. N. MUGILLANUS son probably of the preceding, was consular tribune in B. C. 422. As interrex for holding the plebeians comitia in the following year, Mugillanus was the author of a law directing the quaestors to be chosen indifferently from the patricians and the plebeians (Liv. iv. 44). He was censor in B. C. 418 (Fasti).

3. M. PAPIRIUS L. F. MUGILLANUS was consular tribune in B. C. 418, and again in 416, and consul in 411 (Liv. iv. 45, 47; Fasti). Livy, however, in 411 gives Atratinus, not Mugillanus, as the cognomen of the Papirius consul in that year. (Ib. 52.)

4. L. PAPIRIUS MUGILLANUS was consul in B. C. 326 (Liv. viii. 23; Fasti). It is doubtful, however, whether for Mugillanus should not be read Cursor, as the surname of the consul. [W. B. D.]

MU'LCIBER, a surname of Vulcan, which seems to have been given to the god as a euphemism, and for the sake of a good omen, that he might not consume by ravaging fire the habitations and property of men, but might kindly and benevolently aid men in their pursuits. It occurs very frequently in the Latin poets. (Ov. *Met.* ii. 5; *Ars Am.* ii. 562.) [L. S.]

MU'LIUS (Μούλιος). 1. The son-in-law of Augeas, and husband of Agamede, was slain by Nestor. (Hom. *Il.* xi. 738.)

2. Two Trojans, one of whom was killed by Patroclus, and the other by Achilles. (Hom. *Il.* xvi. 696, xx. 472.)

3. A servant and herald from Dulichium, in the house of Odysseus. (Hom. *Od.* xviii. 422.) [L.S.]

MU'MMIA ACHAICA, grand-daughter of Q. Lutatius Catulus [CATULUS, No. 4], and great grand-daughter of L. Mummius Achaicus [MUMMIUS, No. 3], was the wife of Serv. Galba, and mother of the emperor Galba and his brother Caius. (Sueton. *Galb.* 3.) [W. B. D.]

MU'MMIUS. 1. L. MUMMIUS was tribune of the plebs in B. C. 187. He opposed the bill of M. Porcius Cato for inquiring into the amount of monies paid by Antiochus the Great, king of Syria, as the price of peace in B. C 188, to the brothers P. and L. Scipiones. Mummius, intimidated by Cato, withdrew his opposition, and the bill was passed. He was praetor in B. C. 177, and obtained Sardinia for his province. In his praetorship Mummius was instructed by the senate to put in force a decree for dismissing to their respective cities all residents at Rome, who were possessed merely of the Jus Latii. (Liv. xxxvii. 54, xli. 8.)

2. Q. MUMMIUS, brother of the preceding, was his colleague in the tribunate of B. C. 187. (Liv. xxxvii. 54.)

3. L. MUMMIUS L. F. L. N. ACHAICUS, son of No. 1, was praetor in B. C. 154. His province was the further Spain, where, after some serious reverses, he finally retrieved his reputation by victories over the Lusitanians and Blasto-Phoenicians, and triumphed *De Lusitaneis* in the following year. (Appian, *Hispan.* 56—57; Eutrop. iv. 9; Fasti.) Mummius was consul in B. C. 146, when he won for himself the surname of Achaicus, by the destruction of Corinth, the conquest of Greece, and the establishment of the Roman province of Achaia. His surname was the more remarkable from the circumstance that Mummius was the first self-raised man—*novus homo*—who attained a national appellation from military service. From the double name of his descendant, Mummia Achaica, the surname appears to have been perpetuated in the Mummian family. The Achaean league, under its weak and rash leaders, the praetors Critoläus and Diaeus, had been for some time inspired by a warlike spirit alien to their interests and the sounder policy of earlier years. Q. Caecilius Metellus Macedonicus, praetor in B. C. 148, had humbled Greece by his victories; but his leniency deceived the Achaean chiefs, and they persuaded themselves that Rome was unable to complete its conquest. They had assembled an army in the Isthmus shortly before the arrival of Mummius. He promptly dismissed his predecessor, Metellus, defeated the army of the league, whose hasty levies were no match for the discipline of the legions, and entered Corinth without opposition, since the garrison and principal inhabitants had abandoned it, and the spirit of Greece was at length completely broken. The city was burnt, rased, and given up to pillage: the native Corinthians were sold for slaves, and the rarest specimens of Grecian art, which the luxury and opulence of centuries had accumulated, were given up to the rapacity of an ignorant conqueror. Polybius the historian, who, on the fall of Corinth, had come from Africa to mitigate, if possible, the calamities of his countrymen, saw Roman soldiers playing at draughts upon the far-famed picture of Dionysus by Aristides; and Mummius himself was so unconscious of the real value of his prize, that he sold the rarer works of painting, sculpture, and carving, to the king of Pergamus, and exacted securities from the masters of vessels who conveyed the remainder to Italy, to replace by equivalents any picture or statue lost or injured in the passage. But although ignorant, Mummius was more scrupulous in his selection of the spoils than the Roman generals of later times, or even than some of his contemporaries. He appropriated secular or private property alone, and religiously abstained from all that had been consecrated to religious uses. Mummius remained in Greece during the greater part of B. C. 146—145, in the latter year with the title of proconsul. He arranged the fiscal and municipal constitution of

the newly acquired province, and won the confidence and esteem of the provincials by his integrity, justice, and equanimity. Mummius was one of the few Roman commanders in the republican aera who did homage to the religion of the Hellenic race. He dedicated a brazen statue of Zeus at Olympia, and surrounded the shrine of the god with gilt bucklers of brass. The Corinthian bronze, so celebrated in the later art of the ancient world, was an accidental discovery, resulting from the burning of the city. The metallic ornaments of its sumptuous temples, basilicae, and private dwellings, formed the rich and solid amalgam which was employed afterwards in the fusile department of sculpture. Mummius triumphed in B. C. 145. His procession formed an epoch in the history of Roman art and cultivation. Trains of waggons laden with the works of the purest ages moved along the Via Sacra to the Capitoline Hill: yet the spectator of the triumph, who had seen them in their original sites and number, must have mourned many an irreparable loss. The fire had destroyed many, the sea had engulfed many; and the royal connoisseurs, the princes of Pergamus, had carried off many for their galleries and temples. Mummius, with a modesty uncommon in conquerors, refused to inscribe the spoils with his name. He viewed them as the property of the state, and he lent them liberally to adorn the triumphs, the buildings, and even the private houses of others, while in his own villa he retained the severe simplicity of early Rome. Mummius was censor in B. C. 142. His colleague was Cornelius Scipio, better known as the younger Africanus; and no colleagues ever disagreed more heartily. The polished Scipio was rigid to excess; the rustic Mummius culpably lenient. On laying down his office, Scipio declared that 'he should have discharged his functions well, had he been paired with a different colleague, or with none at all." Mummius, however, in private life, was not exempt from the prevailing immorality of the times, to which his conquest of Corinth, by causing a sudden influx of wealth into Rome, contributed. He was a respectable orator; and, as his government of Achaia showed, possessed administrative talents. His political opinions inclined to the popular side. Though he brought so much wealth into the state-coffers, Mummius died poor, and the commonwealth furnished a marriage portion to his daughter. (Polyb. iii. 32, xl. 7, 8, 11; Liv. *Ep.* 52; Appian, *Pun.* 135; Dion Cass. 81; Flor. ii. 16; Eutrop. iv. 14; Val. Max. vi. 4. § 2, vii. 5. § 4; Cic. *in Verr.* i. 21, iii. 4, iv. 2, *pro Muraen.* 14, *de Leg. Agrar.* i. 2, *de Orat.* ii. 6, *Orat.* 70, *Brut.* 22, *de Off.* ii. 22, *ad Att.* xiii. 4, 5, 6, 30, 32, 33, *Parad.* v. 2, *Cornel.* ii. *fr.* 8; Pseudo-Ascon. *in Cic. Verr.* ii. p. 173, Orelli; Plin. *H. N.* xxxiv. 2, xxxv. 4, 10; Diod. xxxi. 5, *fr.*; Oros. v. 3; Vell. i. 12, 13, ii. 128; Tac. Ann. xiv. 21; Pausan. vii. 12; Strabo, viii. p. 381; Athen. iv. 1; Zonar. ix. 20—23.)

4. Sp. Mummius, brother of the preceding, and his legatus at Corinth in B. C. 146—145, was an intimate friend of the younger Scipio Africanus. In political opinions Spurius was opposed to his brother Lucius, and was a high aristocrat. He was one of the opponents of the establishment of rhetorical schools at Rome. Mummius composed ethical and satirical epistles, which were extant in Cicero's age, and were probably in the style which Horace afterwards cultivated so successfully. (Cic. *de Rep.* i. 12, iii. 35, v. 9, *de Amic.* 19, 27, *ad Att.* xiii. 5, 6, 30.)

5. Sp. Mummius, grandson of the preceding, died shortly before B. C. 46. He had preserved and used to recite to Cicero the epistles of his grandfather, Sp. Mummius [No. 4.] (Cic. *ad Att.* xiii. 6.)

6. M. Mummius, was praetor in B. C. 70, and presided at the trial of Verres in that year. (Cic. *in Verr.* iii. 52.)

7. Mummius, a legatus of M. Crassus in the servile war, B. C. 73, was defeated by the gladiator Spartacus. (Plut. *Crass.* 10.)

8. Mummius, was a writer of farces, Atellanae, after the year B. C. 90. He is mentioned by Charisius (p. 118) and Priscian (x. 9, p. 514, ed. Krehle). In Macrobius (*Sat.* i. 10) and Gellius (xix. 9) he is called Memmius. [W. B. D.]

MU'MMIUS LUPERCUS. [Lupercus.]

MUNA'TIA GENS, plebeian, unknown before the second century B. C. Its usual cognomens are Flaccus, Gratus, Plancus, and Rufus. A few Munatii occur without a surname. [W. B. D.]

MUNA'TIUS. 1. C. Munatius, was commissioner for allotting lands in Liguria and Cisalpine Gaul, B. C. 173. (Liv. xlii. 4.)

2. P. Munatius, was imprisoned, in what year is uncertain, by the triumviri capitales, for taking a crown from the statue of Marsyas in the forum (Hor. *Sat.* i. 6. 120; Serv. *ad Aen.* iv. 58), and placing it on his own head. The tribunes of the plebs refused to take cognizance of his appeal to them. (Plin. *H. N.* xxi. 6.)

3. Munatius, a ruined spendthrift, who engaged in Catiline's plot. He remained at Rome while his leader organised the insurrection in Etruria. Cicero derides the insignificance and ignobility of Munatius. (*Cat.* ii. 2.)

4. C. Munatius, C. F., was in some official situation in a province when Cicero commended to him L. Livinius Trypho, a freedman of L. Regulus (*ad Fam.* xiii. 60).

5. T. Munatius, was a kinsman of L. Munatius Plancus [Plancus], proconsul in Narbonne, B. C. 44. Munatius received reports from his kinsman of the movements in his province, one of which, addressed to the senate, he previously imparted to Cicero. Munatius subsequently joined M. Antonius. (Cic. *ad Fam.* x. 12.) [W. B. D.]

MUNA'TIUS, of Tralles, surnamed *ὁ κριτικός*, is mentioned as one of the teachers of Herodes Atticus. (Philostr. *Herod.* 14, *Polemon*, 7.)

MUNA'TIUS FLACCUS. [Flaccus.]

MUNY'CHIA (*Μουνυχία*), a surname of Artemis, derived from the Attic port-town of Munychia, where she had a temple. Her festival was celebrated at Athens in the month of Munychion. (Paus. i. 1. § 4; Strab. xiii. p. 639; Eustath. *ad Hom.* p. 331.) [L. S.]

MU'RCIA, MU'RTEA, or MU'RTIA, a surname of Venus at Rome, where she had a chapel in the circus, with a statue. (Fest. p. 148, ed. Müller; Apul. *Met.* vi. 395; Tertull. *De Spect.* 8; Varro, *De Ling. Lat.* v. 154; August. *De Civ. Dei*, iv. 16; Liv. i. 33; Serv. *ad Aen.* viii. 636.) This surname, which is said to be the same as Myrtea (from *myrtus*, a myrtle), was believed to indicate the fondness of the goddess for the myrtle tree, and in ancient times there is said to have been a myrtle grove in the front of her chapel at

the foot of the Aventine. (Plin. *H. N.* xv. 36; Serv. *ad Aen.* i. 724; Plut. *Quaest. Rom.* 20.) Some of the ecclesiastical writers preferred the derivation from *murcus*, i. e. stupid or awkward. (August. *De Civ. Dei*, iv. 16; Arnob. *adv. Gent.* iv. 9.) Others again derived the name from the Syracusan word μυκρός, tender. (Salmas. *ad Solin.* p. 637.) [L. S.]

MURCUS, L. STA'TIUS, was Caesar's legatus in B. C. 48, and one of three commissioners appointed by him to treat with the Pompeians at Oricum (Caes. *B. C.* iii. 15). Murcus was one of the praetors in B. C. 45—44, and went into Syria after his year of office expired, with the title of proconsul, and as successor to Sextus Caesar, slain by his own soldiers in Apameia, at the instigation of Caecilius Bassus [CAESAR, No. 24; BASSUS]. With the aid of Marcius Crispus, proconsul of Bithynia [CRISPUS], Murcus besieged Bassus in Apameia, and compelled him to surrender. But on the arrival of C. Cassius Longinus [LONGINUS, No. 11], Murcus and Crispus both surrendered their legions to him. Henceforward Murcus was an active supporter of the senatorian or Pompeian party. Cassius appointed him prefect of the fleet. He defeated Dolabella [DOLABELLA] and the Rhodians off the coast of Cilicia, and blockaded Laodiceia. Murcus was next stationed off the coast of Peloponnesus, and subsequently in the Ionian sea, where he seized and occupied a small island opposite the harbour of Brundisium, and prevented M. Antony for some time from transporting his forces to Illyricum and the main-land of Greece. After the ruin of the republican party at Philippi, in B. C. 42, Murcus carried his fleet over to Sextus Pompey in Sicily. But his past services to the Pompeians were ill-requited by their present leader; for at the instigation of his freedmen Menas and Menodorus, to whom Murcus had borne himself loftily, Sextus caused him to be assassinated, and promulgated a report that he had been murdered by his own slaves. (Cic. *Phil.* xi. 12, *ad Att.* xii. 2, *ad Fam.* xii. 11; Pseudo-Brut. *ad Cic.* ii. 5; Vell. ii. 69, 72, 77; Joseph. *Antiq.* xiv. 11. §§ 1, 3, 4, *B. J.* i. 10. § 4; Appian, *B. C.* ii. 119, iii. 77, 78, iv. 58, 59, 74, 82, 86, 100, 108, 115—117, v. 2, 15, 50, 70; Dion Cass. xlvii. 27, 28, 30, 35, 36, 47, xlviii. 19.) [W. B. D.]

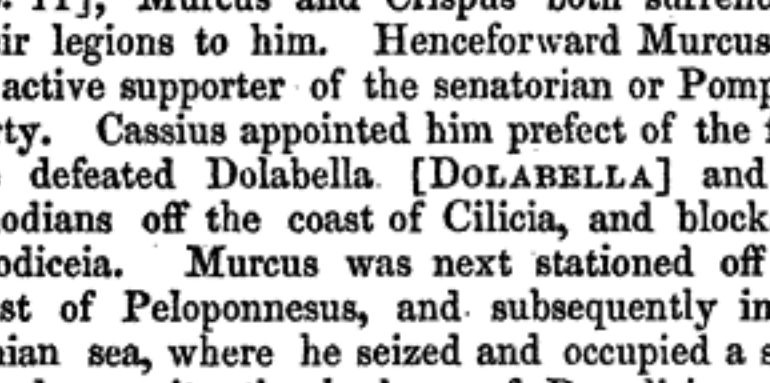

COIN OF STATIUS MURCUS.

MURE'NA, the name of a family of the Licinia gens, which was originally from Lanuvium, now Città Lavigna, an old Latin town near the Via Appia. The name Murena, which is the proper way of writing the word, not Muraena, is said to have been given in consequence of one of the family having a great liking for the lamprey (murena), and building tanks (*vivaria*) for them. (Plin. *H. N.* ix. 54, ed. Hard.; Macrob. *Saturn.* ii. 11.)

1. P. LICINIUS was praetor, but in what year is unknown.

2. P. LICINIUS MURENA, the son of P. Licinius, attained the rank of praetor, and was a contemporary of the orator L. Crassus. He was the first of the family who had the cognomen Murena.

3. P. LICINIUS MURENA, the son of the preceding, was a man of moderate talent, but he paid great attention to the study of antiquity, and was a man of some literary knowledge. (Cic. *Brut.* 54.) He lost his life in the wars of Marius and Sulla (B. C. 82); for his death is mentioned by Cicero as taking place at the same time with the murder of Q. Mucius Scaevola, the jurist and Pontifex Maximus, or shortly after; and Cicero seems to mean that he died a violent death; and if so, he must have perished by the hands of the Marian faction, though there is no direct authority for that statement, which is made by Drumann. (Cic. *Brut.* 90; Drumann, *Geschichte Roms*, vol. iv. p. 184.)

4. L. LICINIUS MURENA, the brother of the preceding, was praetor probably before he served under Sulla in Greece. He was in the battle of Chaeroneia, B. C. 86, in which Sulla defeated Archelaus, the general of Mithridates. Murena had the command of the left wing, and was opposed to Taxiles. (Plut. *Sulla*, 17, &c.) Murena accompanied Sulla into the Troad, where peace was made with Mithridates (B. C. 84), and Murena was left as propraetor in Asia, with the command of the two legions of Fimbria which had deserted their commander and come over to Sulla (Appian, *Mithrid.* 64). Murena, who wished to have a triumph, sought a quarrel with Mithridates, took Comana in Cappadocia, and robbed the rich temple. His answer to Mithridates, who complained of the infraction of the treaty, was that he could see no treaty; and, in fact, there was no written treaty between Sulla and Mithridates. Mithridates sent to Rome to complain, and in the mean time Murena crossed the swollen Halys, ravaged the country of Mithridates, and returned into Galatia and Phrygia loaded with booty. Calidius, who had been sent by the Roman senate, gave him verbal orders to stop hostilities, but he brought no written instructions with him, and Murena again commenced his ravages. Mithridates now sent Gordius against Murena, and soon joined Gordius with a larger force. A fierce battle was fought on the river, which was probably the Halys, though Appian (*Mithrid.* 65) mentions no name, in which Murena was defeated with great loss, and he made his retreat over the mountains into Phrygia. In the early part of B. C. 81 Sulla sent A. Gabinius with strict orders to Murena to stop hostilities, and with instructions to reconcile Mithridates and Ariobarzanes. Murena returned to Rome, and had a triumph in B. C. 81, which he did not deserve. He probably died soon after. His wife lived to see her son consul. (Cic. *pro Muren.* 41.)

5. L. LICINIUS MURENA, the son of No. 4, served under his father (B. C. 83) in the war against Mithridates. He was quaestor at Rome with the jurist Serv. Sulpicius, who was afterwards his opponent in the canvas for the consulship. In his aedileship Murena adorned the walls of the Comitium with Lacedaemonian stone (Plin. *H. N.* xxxv. 14). In the third Mithridatic war, which began B. C. 74, he served under L. Lucullus (Plut. *Lucull.* 15, &c.), and was left by him to direct the siege of Amisus, while Lucullus advanced against Mithridates. At the capture of Amisus (B. C. 71),

Tyrannio was made prisoner, and he was given to Murena at his request, who thereupon made him free, by which act it was implied that he had been a slave. Plutarch (*Lucull.* 19) blames Murena for his conduct in this matter, and adds that it was not in this instance only that Murena showed himself far inferior to his general in honourable feeling and conduct. Murena followed Tigranes in his retreat from Tigranocerta to the Taurus, and took all his baggage, and he was left to maintain the siege of Tigranocerta while Lucullus marched from before that city to check Tigranes, who was again in sight of Tigranocerta with a large army. He returned to Rome before the end of the war, and was one of ten commissioners who were sent out to settle affairs in the countries conquered by Lucullus. (Cic. *ad Att.* xiii. 6.) In B. C. 65, he was praetor with Serv. Sulpicius, and had the jurisdictio, while Sulpicius had the unpopular function of presiding at the quaestio peculatus (Cic. *pro Muren.* 20). Murena expended considerable sums on the public exhibitions (ludi Apollinares), which he had to superintend during his office. (Plin. *H. N.* xxxiii. 3; Cic. *pro Muren.* 18, 19.) After his praetorship (B. C. 64) he was propraetor of Gallia Cisalpina, where his brother Caius served under him, and he settled the disputes between debtor and creditor in a satisfactory and equitable way, as Cicero says.

In B.C. 63 he was a candidate for the consulship, and was elected with D. Junius Silanus. Serv. Sulpicius, an unsuccessful candidate, instituted a prosecution against Murena for bribery (*ambitus*), and he was supported in the matter by M. Porcius Cato, Cn. Postumius, and Serv. Sulpicius the younger (Plut. *Cat. Min.* 21, *Cic.* 35, and the oration of Cicero for Murena). Murena was defended by Q. Hortensius, M. Tullius Cicero, who was then consul, and M. Licinius Crassus. The speech of Cicero, which is extant, is of the same class as his later speech in defence of Cn. Plancius, who was also tried for ambitus. The time when the speech for Murena was delivered is shown by the fact that Catiline had then left the city, but the conspirators who remained behind had not been punished: it was therefore delivered in the latter part of November of the unreformed calendar. The orator handled his subject skilfully, by making merry with the formulae and the practice of the lawyers, to which class Sulpicius belonged, and with the paradoxes of the Stoics, to which sect Cato had attached himself. Yet he did not attack the character and motives of either Sulpicius or Cato, which would have been injurious to his client, for both the prosecutors were men above suspicion. But he defended the private character of Murena against the imputations that had been cast on him, and he represents him as a man of merit in his public and private capacity, and with more virtues than we can readily give him credit for. As in the oration for Cn. Plancius he says comparatively little on the main charge, which, indeed, it was the business of the prosecutors to prove; and he rather labours to show that there were sufficient reasons for his election without supposing that he had purchased votes. He shows that under present circumstances, with Catiline at the head of an army in the field, and his associates in the city, it was necessary to have a vigorous consul to protect the state in the coming year. Murena was acquitted. (Plut. *Cat. Min.* 21.)

Early in the month of December following Cicero moved in the senate the question of punishing the conspirators who had been seized. Silanus, who was first asked his opinion, was for putting them to death, and Murena ultimately voted the same way (Cic. *ad Att.* xii. 21). The consulship of Silanus and Murena was a stormy period, owing to the agitation of Q. Metellus Nepos, who wished for the return of Pompeius to oppose the party of the Optimates. The disturbances in Rome grew so high that the senate empowered the consuls in the usual form to preserve the safety of the commonwealth. Cato, who was a colleague of Metellus, was opposed to the consuls, but Murena protected him in an affray (Plut. *Cat. Min.* 28). In this consulship was passed the Lex Licinia Junia, which enacted that a lex should be promulgated for three nundinae before the people voted upon it. There is no mention of Murena having a province after his consulship, and nothing more is said about him.

His stepson, L. Natta, was the son of Murena's wife by a previous husband, probably one Pinarius Natta, as Drumann shows (vol. ii. p. 370).

6. C. LICINIUS MURENA, the brother of No. 5, and his legatus in Cisalpine Gallia, which he administered in the year after his brother's administration, and seized some of the band of Catiline (Sall. *B. C.* 42), before the defeat and death of their leader.

7. A. TERENTIUS VARRO MURENA, was adopted by A. Terentius Varro, whose name he took, according to the custom in such cases. Drumann conjectures that he was the son of the consul, which seems probable. In the civil wars he is said to have lost his property, and that C. Proculeius, a Roman eques, gave him a share of his own property. This Proculeius is called the brother of Varro, but, if we take the words of Horace literally (*Carm.* ii. 2), Proculeius had more than one brother. Drumann conjectures that this Proculeius was a son of C. Licinius Murena, the brother of the consul, who had been adopted by one Proculeius. This would make Proculeius the cousin of Varro. It was common enough among the Romans to call cousins by the name of brothers (frater patruelis, and frater).

Murena was sent by Augustus, in B. C. 25, to attack the Salassi in the Alps: he reduced the people to obedience, sold the male prisoners for slaves, and the chief part of the territory was distributed among Praetorian soldiers, who founded the town of Augusta, now Aosta, in the province of Aosta, one of the eight divisions of the continental dominion of the king of Sardinia (Dion Cass. liii. 25; Strab. p. 206, ed. Casaub.). Murena was named consul suffectus for B. C. 23. In B. C. 22 he was involved in the conspiracy of Fannius Caepio, and was condemned to death and executed, notwithstanding the intercession of Proculeius and Terentia, the sister of Murena. Dion Cassius (liv. 3), when speaking of the death of Murena, calls him Licinius Murena, though he had already (liii. 25) called him Terentius Varro. Such confusion is common enough with the Roman writers, when they are speaking of adopted persons. Horace (*Carm.* ii. 10) addresses Murena by the name of Licinius, and probably intended to give him some advice as to being more cautious in his speech and conduct.

The authorities for the Licinii Murenae are

given by Drumann, *Geschichte Roms*, vol. iv. p. 183, &c. [G. L.]

MURE'NA, ABLA'VIUS, praefectus praetorio in the reign of Valerian (A. D. 253—260), who addressed Ablavius a letter respecting Claudius, afterwards emperor. (Trebell. Poll. *Claud.* 15.)

MURRHE'DIUS, a rhetorician, frequently mentioned by the elder Seneca. (*Suas.* 2, *Controv.* 2, 4, 17; &c.)

MUS, the name of a family of the plebeian Decia gens, which was renowned in early Roman history for two of its members devoting themselves to death in order to save the republic.

1. P. DECIUS MUS, is first mentioned in B. C. 352, when he was appointed one of the quinqueviri mensarii for the purpose of liquidating in some measure the debts of the citizens. In B. C. 343 he served as tribune of the soldiers under M. Valerius Corvus Arvina, in the Samnite war, and by his heroism saved the Roman army from the most imminent danger. While marching through the mountain passes of Samnium, the consul had allowed his army to be surrounded in a valley by the enemy: destruction seemed inevitable; when Decius offered, with the hastati and principes of the legion, in all sixteen hundred men, to seize a height which commanded the way by which the Samnites were hastening down to attack the Roman army. Here he maintained himself, notwithstanding the efforts of the Samnites to dislodge him, while the Roman army gained the summit of the mountain. In the ensuing night he broke through the Samnites who were encamped around him and joined the Roman consul, whom he forthwith persuaded to make an immediate attack upon the enemy. The result was a brilliant victory and the capture of the enemy's camp. The consul rewarded Decius with a golden crown, a hundred oxen, and a magnificent white bull with gilt horns, the army with a crown of twisted grass, an honour bestowed upon the soldier who had delivered an army from an enemy, and his comrades gave him a similar crown. (Liv. vii. 21, 34—37; Frontin. *Strateg.* i. 5. § 14, iv. 5. § 9; Aurel. Vic. *de Vir. Ill.* 26; Appian, *Samn.* 1; Cic. *de Div.* i. 24; Plin. *H. N.* xvi. 4. s. 5, xxii. 5.)

In B. C. 340 Decius was consul with T. Manlius Torquatus, and he and his colleague had the conduct of the great Latin war. The two consuls marched into the field, and when they were encamped opposite the enemy near Capua a vision in the night appeared to each consul, announcing that the general of one side and the army of the other were devoted to the gods of the dead and the mother earth. They thereupon agreed that the one whose wing first began to waver should devote himself and the army of the enemy to destruction. The decisive battle took place at the foot of Vesuvius; and when the troops of Decius, who commanded the left wing, began to give way, he resolved to fulfil his vow. He called for the pontifex maximus, M. Valerius, and repeated after him the form of words by which he devoted himself and the enemy to the gods of death, with his toga wrapt around his head and standing upon a weapon: he then jumped upon his horse, wearing the cinctus gabinus or sacrificial dress, rushed into the thickest of the enemy, and was slain, leaving the victory to the Romans. Such is the common story of his death; but other accounts relate it somewhat differently. Zonaras (vii. 26) says that he was killed as a devoted victim by a Roman soldier. (Liv. viii. 3, 6, 9, 10; Val. Max. i. 7. § 3, v. 6. § 5; Flor. i. 14; Frontin. *Strateg.* iv. 5. § 15; Oros. iii. 9; Aurel. Vict. *l. c.*; Cic. in Orelli's *Onom. Tull.* p. 210; Niebuhr, *Hist. of Rome*, vol. iii. pp. 121, &c. 136, &c.)

2. P. DECIUS MUS, the son of the preceding, was consul B. C. 312, with M. Valerius Maximus. Livy relates that Decius remained in Rome in consequence of illness, while his colleague prosecuted the war against the Samnites, and that he nominated a dictator at the wish of the senate, in consequence of the apprehension of a war with the Etruscans; but Aurelius Victor, on the contrary, tells us that Decius gained a triumph over the Samnites in his first consulship, and dedicated to Ceres the booty he had obtained in the war. An inscription recording the victory of Decius in his first consulship has been supposed by some to be genuine, but it is evidently a forgery concocted from the words of Aurelius Victor. (Liv. ix. 28, 29; Diod. xix. 105; Aurel. Vict. *de Vir. Ill.* 27; Orelli, *Inscript.* No. 546.)

In B. C. 309 Decius served as legate under the dictator L. Papirius Cursor, in the war with the Samnites; and in the following year, B. C. 308, he was consul a second time with Q. Fabius Maximus. While his colleague marched against the Samnites, Decius had the conduct of the war against the Etruscans, which he prosecuted with so much vigour that the Etruscans were contented to purchase a year's truce by paying and clothing the Roman army for that year. In B. C. 306 he was magister equitum to the dictator P. Cornelius Scipio Barbatus, and in B. C. 304 censor with Q. Fabius Maximus, his colleague in his second consulship, in conjunction with whom he effected the important reform in the constitution by which the libertini were confined to the four city tribes. In B. C. 300 Decius was the great advocate of the Ogulnian law for throwing open the pontificate and augurate to the plebeians, in opposition to the patrician App. Claudius Caecus; and upon the enactment of the law in this year, he was one of the first plebeians elected into the college of pontiffs.

In B. C. 297 Decius was elected consul a third time with his former colleague Q. Fabius Maximus, at the express wish of the latter. Both consuls marched into Samnium by different routes: Decius defeated the Apulians near Maleventum, and then traversed Samnium, and probably Apulia also, devastating the country in every direction. He continued in Samnium during the following year as proconsul, and took three Samnite towns; but the capture of these towns is in other accounts attributed to Fabius or the new consuls.

In B. C. 295 Decius was elected consul a fourth time with his old colleague Fabius Maximus. The republic was menaced by a formidable coalition of Etruscans, Samnites, Umbrians, and Gauls; the aged Fabius was unanimously called to the consulship in order to meet the danger, but he would not accept the dignity without having his former colleague associated with him in the honour and the peril. Decius was first posted in Samnium, but subsequently hastened into Etruria to the assistance of his colleague, and commanded the left wing of the Roman army at the decisive battle of Sentinum. Here he was opposed to the Gauls, and when his troops began to give way under the terrible attacks of the latter, he resolved to imitate the example of his father, dedicated himself and the army of the

enemy to the gods of the dead, and fell as a sacrifice for his nation. (Liv. ix. 40, 41, 44, 46, x. 7—9, 14—17, 22, 24. 26—29 ; Aurel. Vict. *l. c.*; Zonar. viii. 1 ; Flor. i. 17 ; Val. Max. v. 6. § 6 ; Cic. in Orelli, *l. c.*)

3. P. Decius Mus, son of the preceding, was consul in B. C. 279, and fought with his colleague P. Sulpicius against Pyrrhus at the battle of Asculum. Before the battle alarm had been spread in the camp of Pyrrhus, by the report that the consul Decius intended, like his father and grandfather, to devote himself to death and the army of the enemy to destruction. Pyrrhus in consequence sent word to the consuls that he had given orders that Decius should not be killed but taken alive, and that he would put him to death as a malefactor. A later legend, recorded by Cicero (*Tusc.* i. 37, ii. 19), related that Decius sacrificed himself at this battle like his father and grandfather ; and it is not improbable, as Niebuhr has conjectured, that Cicero may have found this statement in Ennius. In other passages, however, Cicero speaks only of two Decii—*Decii duo fortes viri* (Cic. *de Off.* iii. 4, *Cat.* 20). As to the result of the battle of Asculum, it is differently stated by different writers. Hieronymus of Cardia related that Pyrrhus gained a victory, Dionysius represented it as a drawn battle, and the Roman annalists claimed the victory for the Romans. The last statement is certainly false, and it appears that Pyrrhus was superior in the contest, though the victory was not a very decisive one. (Zonar. viii. 5 ; Plut. *Pyrrh.* 21 ; Eutrop. ii. 13 ; Oros. iv. 1 ; Flor. i. 18. § 9 ; Niebuhr, *Hist. of Rome*, vol. iii. pp. 502—505.)

At a later time Decius, according to the account in Aurelius Victor (*de Vir. Ill.* 36), was sent against Volsinii, where the manumitted slaves had acquired the supreme power, and were treating their former masters with severity. He killed a great number of them, and reduced the others to slavery again. Other accounts, however, ascribe the expedition against the slaves of Volsinii to Q. Fabius Maximus Gurges, in his third consulship, B. C. 265 (Flor. i. 21 ; Zonar. viii. 7) ; but as Zonaras states that Fabius died of a wound during the siege of the town, it has been conjectured by Freinsheim that Decius may have commanded the army after the death of the consul, and may thus have obtained the credit of the victory.

MUSA, a rhetorician, frequently referred to by the elder Seneca, who calls him a man "multi ingenii, nullius cordis." (*Controv.* Praef. v.) Schott conjectures that this Musa may be the same person as Antonius Musa, the physician of Augustus mentioned below, but this is not very probable.

MUSA, AEMI'LIA, a rich woman, who died intestate in the reign of Tiberius, A. D. 17. Her property was claimed for the fiscus or imperial treasury, but was surrendered by the emperor to Aemilius Lepidus, to whose family she appeared to belong. Her surname Musa shows that she was a freedwoman. (Tac. *Ann.* ii. 48.)

MUSA, ANTO'NIUS, a celebrated physician at Rome about the beginning of the Christian era. He was brother to Euphorbus, the physician to king Juba, and was himself the physician to the emperor Augustus. He was originally, according to Dion Cassius (liii. 30, p. 517), a freedman, an assertion which some persons, who are over-jealous about the dignity of the medical profession among the Romans, have controverted. When the emperor was seriously ill, and had been made worse by a hot regimen and treatment, B. C. 23, Antonius Musa succeeded in restoring him to health by means of cold bathing and cooling drinks, for which service he received from Augustus and the senate a large sum of money and the permission to wear a gold ring, and also had a statue erected in his honour near that of Aesculapius by public subscription. (Dion Cass. *l. c.*; Schol. *ad Horat. Epist.* i. 15. 3; Sueton. *August.* 59, 81; Plin. *H. N.* xix. 38, xxv. 38, xxix. 5.) He seems to have been attached to this mode of treatment, to which Horace alludes (*l. c.*), but failed when he applied it to the case of M. Marcellus, who died under his care a few months after the recovery of Augustus, B. C. 23. (Dion Cass. *l. c.*) He is by some scholars supposed to be the person to whom one of Virgil's epigrams is inscribed (*Catal.* 13) ; but it is hardly likely, that, in a complimentary poem addressed to so eminent a physician, no mention whatever should be made of his medical acquirements. He has also been supposed to be the person described by Virgil in the Aeneid (xii. 390, &c.) under the name *Iapis*. (See Atterbury's *Reflexions on the Character of Iapis*, &c.) He wrote several pharmaceutical works (Galen, *De Compos. Medicam. sec. Gen.* ii. 1, vol. xiii. p. 463), which are frequently quoted by Galen (vol. xiii. pp. 47, 206, 263, 326, &c.), but of which nothing but a few fragments remain. There are, however, two short Latin medical works ascribed to Antonius Musa, but these are universally considered to be spurious. One of these is entitled "De Herba Betonica," which is to be found in the collection of medical writers published by Torinus, Basil. 1528, fol. ; in Ackermann's "Parabilium Medicamentorum Scriptores Antiqui," Norimb. 1788, 8vo. ; and elsewhere. The other little work is entitled "Instructio de Bona Valetudine Conservanda," and is appended to the edition of Sextus Placitus published in 1538, Norimb., 4to. Neither of these works require any particular notice here. The genuine fragments of his writings that remain were collected and published by Flor. Caldani, Bassano, 1800, 8vo. Further information respecting his life and writings may be found in J. C. G. Ackermann's work, "De Antonio Musa et Libris qui illi adscribuntur," Altorf. 1786, 4to. See also Fabricius, *Bibl. Gr.* vol. xiii. p. 65, ed. vet. ; Haller's *Biblioth. Botan.* vol. i. p. 63 ; id. *Biblioth. Medic. Pract.* vol. i. p. 150 ; Sprengel, *Hist. de la Méd.*; Choulant, *Handb. der Bucherkunde für die Aeltere Medicin.* [W. A. G.]

MUSA, Q. POMPO'NIUS, only known to us from coins, a specimen of which is annexed. The head on the obverse is uncertain : the figure on the reverse is one of the Muses, having reference to the cognomen of this Pomponius.

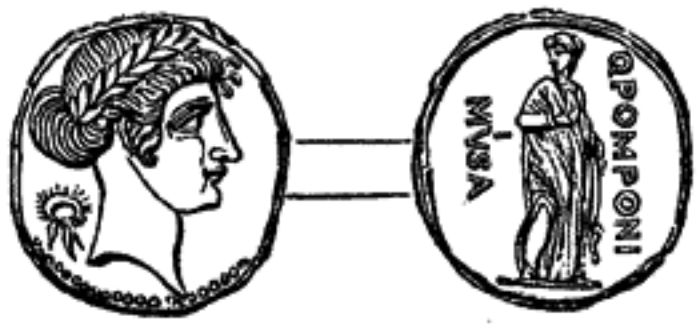

COIN OF Q. POMPONIUS MUSA.

MUSAE (Μοῦσαι). The Muses, according to the earliest writers, were the inspiring goddesses of song, and, according to later notions, divinities

presiding over the different kinds of poetry, and over the arts and sciences. They were originally regarded as the nymphs of inspiring wells, near which they were worshipped, and bore different names in different places, until the Thraco-Boeotian worship of the *nine* Muses spread from Boeotia over other parts of Greece, and ultimately became generally established. (Respecting the Muses conceived as nymphs see Schol. *ad Theocrit.* vii. 92; Hesych. *s. v.* Νύμφη; Steph. Byz. *s. v.* Τόρρηβος; Serv. *ad Virg. Eclog.* vii. 21.)

The genealogy of the Muses is not the same in all writers. The most common notion was, that they were the daughters of Zeus and Mnemosyne, and born in Pieria, at the foot of Mount Olympus (Hes. *Theog.* 52, &c., 915; Hom. *Il.* ii. 491, *Od.* i. 10; Apollod. i. 3. § 1); but some call them the daughters of Uranus and Gaea (Schol. *ad Pind. Nem.* iii. 16; Paus. ix. 29. § 2; Diod. iv. 7; Arnob. *adv. Gent.* iii. 37), and others daughters of Pierus and a Pimpleian nymph, whom Cicero (*De Nat. Deor.* iii. 21) calls Antiope (Tzetz. *ad Hes. Op. et D.* p. 6; Paus. *l. c.*), or of Apollo, or of Zeus and Plusia, or of Zeus and Moneta, probably a mere translation of Mnemosyne or Mneme, whence they are called Mnemonides (Ov. *Met.* v. 268), or of Zeus and Minerva (Isid. *Orig.* iii. 14), or lastly of Aether and Gaea. (Hygin. *Fab.* Praef.) Eupheme is called the nurse of the Muses, and at the foot of Mount Helicon her statue stood beside that of Linus. (Paus. ix. 29. § 3.)

With regard to the number of the Muses, we are informed that originally three were worshipped on Mount Helicon in Boeotia, namely, Melete (meditation), Mneme (memory), and Aoede (song); and their worship and names are said to have been first introduced by Ephialtes and Otus. (Paus. ix. 29. § 1, &c.) Three were also recognised at Sicyon, where one of them bore the name of Polymatheia (Plut. *Sympos.* ix. 14), and at Delphi, where their names were identical with those of the lowest, middle, and highest chord of the lyre, viz. Nete, Mese, and Hypate (Plut. *l. c.*), or Cephisso, Apollonis, and Borysthenis, which names characterise them as the daughters of Apollo. (Tzetz. *l. c.*; Arnob. iii. 37; Serv. *ad Virg. Eclog.* vii. 21; Diod. iv. 7.) As daughters of Zeus and Plusia we find mention of four Muses, viz. Thelxinoe (the heart delighting), Aoede (song), Arche (beginning), and Melete. (Cic., Arnob., Tzetz. *ll. cc.*; Serv. *ad Aen.* i. 12.) Some accounts, again, in which they are called daughters of Pierus, mention seven Muses, viz. Neilo, Tritone, Asopo, Heptapora, Achelois, Tipoplo, and Rhodia (Tzetz. Arnob. *ll. cc.*), and others, lastly, mention eight, which is also said to have been the number recognised at Athens. (Arnob. *l. c.*; Serv. *ad Aen.* i. 12; Plat. *De Re Publ.* p. 116.) At length, however, the number nine appears to have become established in all Greece. Homer sometimes mentions Musa only in the singular, and sometimes Musae in the plural, and once only (*Od.* xxiv. 60) he speaks of nine Muses, though without mentioning any of their names. Hesiod (*Theog.* 77. &c.) is the first that states the names of all the nine, and these nine names henceforth became established. They are Cleio, Euterpe, Thaleia, Melpomene, Terpsichore, Erato, Polymnia, Urania, and Calliope. Plutarch (*l. c.*) states that in some places all nine were designated by the common name Mneiae, *i. e.* Remembrances.

If we now inquire into the notions entertained about the nature and character of the Muses, we find that, in the Homeric poems, they are the goddesses of song and poetry, and live in Olympus. (*Il.* ii. 484.) There they sing the festive songs at the repasts of the immortals (*Il.* i. 604, *Hymn. in Apoll. Pyth.* 11), and at the funeral of Patroclus they sing lamentations. (*Od.* xxiv. 60; comp. Pind. *Isthm.* viii. 126.) The power which we find most frequently assigned to them, is that of bringing before the mind of the mortal poet the events which he has to relate; and that of conferring upon him the gift of song, and of giving gracefulness to what he utters. (*Il.* ii. 484, 491, 761, *Od.* i. 1, viii. 63, &c., 481, 488; Eustath. *ad Hom.* p. 259.) There seems to be no reason for doubting that the earliest poets in their invocation of the Muse or Muses were perfectly sincere, and that they actually believed in their being inspired by the goddesses; but in later times among the Greeks and the Romans, as well as in our own days, the invocation of the Muses is a mere formal imitation of the early poets. Thamyris, who presumed to excel the Muses, was deprived by them of the gift they had bestowed on him, and punished with blindness. (Hom. *Il.* ii. 594, &c.; Apollod. i. 3. § 3.) The Seirens, who likewise ventured upon a contest with them, were deprived of the feathers of their wings, and the Muses themselves put them on as an ornament (Eustath. *ad Hom.* p. 85); and the nine daughters of Pierus, who presumed to rival the Muses, were metamorphosed into birds. (Anton. Lib. 9; Ov. *Met.* v. 300, &c.) As poets and bards derived their power from them, they are frequently called either their disciples or sons. (Hom. *Od.* viii. 481, *Hymn. in Lun.* 20; Hes. *Theog.* 22; Pind. *Nem.* iii. 1; Serv. *ad Virg. Georg.* ii. 476.) Thus Linus is called a son of Amphimarus and Urania (Paus. ix. 29. § 3), or of Apollo and Calliope, or Terpsichore (Apollod. i. 3. § 2); Hyacinthus a son of Pierus and Cleio (Apollod. i. 3. § 3); Orpheus a son of Calliope or Cleio, and Thamyris a son of Erato. These and a few others are the cases in which the Muses are described as mothers; but the more general idea was, that, like other nymphs, they were virgin divinities. Being goddesses of song, they are naturally connected with Apollo, the god of the lyre, who like them instructs the bards, and is mentioned along with them even by Homer. (*Il.* i. 603, *Od.* viii. 488.) In later times Apollo is placed in very close connection with the Muses, for he is described as the leader of the choir of the Muses by the surname Μουσαγέτης. (Diod. i. 18.) A further feature in the character of the Muses is their prophetic power, which belongs to them, partly because they were regarded as inspiring nymphs, and partly because of their connection with the prophetic god of Delphi. Hence, they instructed, for example, Aristaeus in the art of prophecy. (Apollon. Rhod. ii. 512.) That dancing, too, was one of the occupations of the Muses, may be inferred from the close connection existing among the Greeks between music, poetry, and dancing. As the inspiring nymphs loved to dwell on Mount Helicon, they were naturally associated with Dionysus and dramatic poetry, and hence they are described as the companions, playmates, or nurses of Dionysus.

The worship of the Muses points originally to Thrace and Pieria about mount Olympus, from whence it was introduced into Boeotia, in such a

manner that the names of mountains, grottoes, and wells, connected with their worship, were likewise transferred from the north to the south. Near mount Helicon, Ephialtes and Otus are said to have offered the first sacrifices to them; and in the same place there was a sanctuary with their statues, the sacred wells Aganippe and Hippocrene, and on mount Leibethrion, which is connected with Helicon, there was a sacred grotto of the Muses. (Paus. ix. 29. § 1, &c., 30. § 1, 31. § 3; Strab. pp. 410, 471; Serv. *ad Virg. Eclog.* x. 11.) Pierus, a Macedonian, is said to have been the first who introduced the worship of the *nine* Muses, from Thrace to Thespiae, at the foot of mount Helicon. (Paus. ix. 29. § 2.) There they had a temple and statues, and the Thespians celebrated a solemn festival of the Muses on mount Helicon, called Μουσεῖα. (Paus. ix. 27. § 4, 31. § 3; Pind. *Fragm.* p. 656, ed. Boeckh; Diod. xvii. 16.) Mount Parnassus was likewise sacred to them, with the Castalian spring, near which they had a temple. (Plut. *De Pyth. Orac.* 17.) From Boeotia, which thus became the focus of the worship of the nine Muses, it afterwards spread into the adjacent and more distant parts of Greece. Thus we find at Athens a temple of the Muses in the Academy (Paus. i. 30. § 2); at Sparta sacrifices were offered to them before fighting a battle (iii. 17. § 5); at Troezene, where their worship had been introduced by Ardalus, sacrifices were offered to them conjointly with Hypnos, the god of sleep (Paus. iii. 31. § 4, &c.); at Corinth, Peirene, the spring of Pegasus, was sacred to them (Pers. *Sat.* Prol. 4; Stat. *Silv.* ii. 7. 1); at Rome they had an altar in common with Hercules, who was also regarded as Musagetes, and they possessed a temple at Ambracia adorned with their statues. (Plut. *Quaest. Rom.* 59; Plin. *H. N.* xxxv. 36.) The sacrifices offered to them consisted of libations of water or milk, and of honey. (Schol. *ad Soph. Oed. Col.* 100; Serv. *ad Virg. Eclog.* vii. 21.) The various surnames by which they are designated by the poets are for the most part derived from the places which were sacred to them or in which they were worshipped, while some are descriptive of the sweetness of their songs.

In the most ancient works of art we find only three Muses, and their attributes are musical instruments, such as the flute, the lyre, or the barbiton. Later artists gave to each of the nine sisters different attributes as well as different attitudes, of which we here add a brief account. 1. Calliope, the Muse of epic poetry, appears with a tablet and stylus, and sometimes with a roll of paper; 2. Cleio, the Muse of history, appears in a sitting attitude, with an open roll of paper, or an open chest of books; 3. Euterpe, the Muse of lyric poetry, with a flute; 4. Melpomene, the Muse of tragedy, with a tragic mask, the club of Heracles, or a sword, her head is surrounded with vine leaves, and she wears the cothurnus; 5. Terpsichore, the Muse of choral dance and song, appears with the lyre and the plectrum; 6. Erato, the Muse of erotic poetry and mimic imitation, sometimes, also, has the lyre; 7. Polymnia, or Polyhymnia, the Muse of the sublime hymn, usually appears without any attribute, in a pensive or meditating attitude; 8. Urania, the Muse of astronomy, with a staff pointing to a globe; 9. Thaleia, the Muse of comedy and of merry or idyllic poetry, appears with the comic mask, a shepherd's staff, or a wreath of ivy. In some representations the Muses are seen with feathers on their heads, alluding to their contest with the Seirens. (Hirt, *Mythol. Bilderb.* p. 203, &c.) [L. S.]

MUSAEUS (Μουσαῖος), an officer of Antiochus the Great, king of Syria. After the decisive battle of Sipylus, B. C. 190, he came as an ambassador to the Scipios, then at Sardis, to request permission for the king to send commissioners to treat of peace. (Polyb. xxi. 13; Liv. xxxvii. 45; App. *Syr.* 38.) In B. C. 188 Musaeus was again sent by Antiochus to Cn. Manlius Vulso, the Roman proconsul in Asia, to learn the terms on which the peace between his master and the Romans would be finally ratified. (Polyb. xxii. 24; Liv. xxxviii. 37; App. *Syr.* 39.) [E. E.]

MUSAEUS (Μουσαῖος), literary. 1. A semi-mythological personage, to be classed with Olen, Orpheus, and Pamphus. He was regarded as the author of various poetical compositions, especially as connected with the mystic rites of Demeter at Eleusis, over which the legend represented him as presiding in the time of Heracles. (Diod. iv. 25.) He was reputed to belong to the family of the Eumolpidae, being the son of Eumolpus and Selene. (Philochor. *ap. Schol. ad Arist. Ran.* 1065; Diog. Laërt. *Prooem.* 3.) In other variations of the myth he was less definitely called a Thracian. According to other legends he was the son of Orpheus, of whom he was generally considered as the imitator and disciple. (Diod. iv. 25; Serv. *ad Virg. Aen.* vi. 667.) Others made him the son of Antiphemus, or Antiophemus, and Helena. (Schol. *ad Soph. Oed. Col.* 1047; Suid. *s. v.* Μουσαῖος.) In Aristotle (*Mirab.* p. 711, a.) a wife Deioce is given him; while in the elegiac poem of Hermesianax, quoted by Athenaeus (xiii. p. 597), Antiope is mentioned as his wife or mistress. Suidas gives him a son Eumolpus. The scholiast on Aristophanes mentions an inscription said to have been placed on the tomb of Musaeus at Phalerus. Pausanias (i. 25. § 8) mentions a tradition that the Μουσεῖον in Peiraeus bore that name from having been the place where Musaeus was buried. We find the following poetical compositions, accounted as his among the ancients:—1. Χρησμοί, *Oracles.* (Aristoph. *Ran.* 1031; Paus. x. 9. § 11; Herod. viii. 96.) Onomacritus, in the time of the Peisistratidae, made it his business to collect and arrange the oracles that passed under the name of Musaeus, and was banished by Hipparchus for interpolating in the collection oracles of his own making. (Herod. vii. 6; Paus. i. 22. § 7.) 2. Ὑποθῆκαι, or precepts, addressed to his son Eumolpus, and extending to the length of 4000 lines (Suid. *l. c.*). 3. A hymn to Demeter. This composition is set down by Pausanias (i. 22. § 7) as the only genuine production of Musaeus extant in his day. 4. Ἐξακέσεις νόσων. (Aristoph. *Ran.* 1031; Plin. *H. N.* xxi. 8. s. 21.) 5. Θεογονία. (Diog. Laërt. *Prooem.* 3). 6. Τιτανογραφία. (Schol. *ad Apoll. Rhod.* iii.). 7. Σφαῖρα. (Diog. Laërt. *l. c.*). What this *sphaera* was, is not clear. 8. Παραλύσεις, Τελεταὶ and Καθαρμοί. (Schol. *ad Arist. l. c.*; Plat. *Respubl.* ii. p. 364, extr.) Aristotle (*Polit.* viii. 5, *Hist. Anim.* vi. 6) quotes some verses of Musaeus, but without specifying from what work or collection. Some have supposed the Musaeus who is spoken of as the author of the Θεογονία and Σφαῖρα, to be a different person from the old bard of that name. But there does not appear to be any evidence to

support that view. The poem on the loves of Hero and Leander is by a very much later author. Nothing remains of the poems attributed to Musaeus but the few quotations in Pausanias, Plato, Clemens Alexandrinus, Philostratus, and Aristotle. (Fabric. *Bibl. Graec.* vol. i. p. 119.)

2. An ancient Theban lyric poet, the son of Thamyra and Philammon, who, according to Suidas (*s.v.*), lived considerably before the Trojan war.

3. An epic poet, a native of Ephesus, who lived probably about the middle of the second century B. C. According to Suidas, he wrote a poem entitled Περσηΐς, in ten books, dedicated to Eumenes and Attalus. What Suidas means by the expression, τῶν εἰς τοὺς Περγαμηνοὺς καὶ αὐτὸς κύκλους, it is not easy to say.

4. A grammarian, the author of the celebrated poem on the loves of Hero and Leander. Nothing is known of his personal history; and the elder Scaliger even supposed that the poem was the work of the ancient Athenian bard. But in many of the manuscripts the author is distinctly called Musaeus the grammarian; and it is now agreed on all hands that the poem is quite a late production. According to Schrader and other critics the author did not live earlier than the fifth century of our era. The general style is quite different from the simplicity of the older poets, and several individual expressions betray the lateness of its origin. The poem was first discovered in the thirteenth century. Numerous editions of it have been published. The first, with a Latin version by Marcus Musurus, without any indication of the date or place. Of the rest may be mentioned those by Kromayer, Halae Magd. 1721; by Schrader, 1742; by Heinrich, 1793; by Passow, Leipzig, 1810; and by Schaefer, Leipzig 1825. There are several translations of the poem. In English, by Marlowe, Stapylton, Stirling, &c.; in German, by Stollberg, Passow, &c.; in French, by Marot, &c.; in Italian, by Bernardo Tasso, Bettoni, &c. [C. P. M.]

MUSA'GETES. [MUSAE.]

MUSCA, a surname of the Sempronia gens. 1. T. SEMPRONIUS MUSCA, one of the five commissioners appointed in B. C. 168 to settle the disputes between the Pisani and Lunenses. (Liv. xlv. 13.)

2, 3. A. SEMPRONIUS and M. SEMPRONIUS, his brother, bore undoubtedly the surname of MUSCA, since it is related that when they embraced a certain Vargula in their canvass, the latter called out *Puer abige Muscas.* (Cic. *de Orat.* ii. 60.)

4. SEMPRONIUS MUSCA, detected C. Gallius in the act of adultery with his wife, and scourged him to death. (Val. Max. vi. 1. § 13.)

5. MUSCA, mentioned by Cicero in B. C. 45, appears to have been a freedman or steward of Atticus. (Cic. *ad Att.* xii. 40.)

MUSICA'NUS, the ruler of a kingdom on the banks of the Indus, the capital of which was probably near Bukkur. On the sudden approach of Alexander (B. C. 325) Musicanus, who had hitherto sent no tokens of submission to Alexander, being dismayed by his sudden appearance, hastened to meet him with humble acknowledgements of his fault and rich presents. He was graciously received by Alexander, who allowed him to retain his kingdom, with the fertility and opulence of which he was greatly struck. But when Alexander marched westwards to attack Porticanus Musicanus was induced by the Brahmins to revolt. Alexander sent a force against him under Python, who overran the country, captured the towns, which he either destroyed or garrisoned, and took Musicanus prisoner, together with his principal Brahmins. Alexander ordered them to be crucified. It has been conjectured that the name Musicanus means the khan or rajah of Moosh; but Thirlwall (*History of Greece*, vol. vii. p. 48) doubts whether the title khan was in use in the time of Alexander on the lower Indus. Curtius gives the name Musicani to the people. (Arrian, vi. 15—17; Curt. ix. 8.) [C. P. M.]

MUSONIA'NUS, a native of Antioch, an officer under the emperor Constantine the Great and his successors. His first name was Strategus. He was an eloquent speaker both in Greek and Latin, and first acquired the favour of Constantine by acquiring for him an acquaintance with the doctrines of the Manichaeans and other sectaries. Pleased with his diligence, the emperor gave him the name of Musonianus, and promoted his advancement in office. (Amm. Marc. xv. 13.) He is well spoken of in other respects, but is charged with avarice and the love of being flattered. He supported the Arian party, and under the Arian emperor, Constantius, attained the rank of praefectus praetorio Orientis, which he held from A. D. 354 to 358. He was employed to punish a sedition at Antioch, in A. D. 354. According to Libanius, he obeyed the emperor's orders, to act with moderation; but Ammianus (*l. c.*) charges him with cruelty to some poor people who were innocent, and letting the guilty rich escape, on their paying him heavy sums for his own advantage. In 355, he was too much employed in pillaging the country to defend it against the Persians, with whom he sought in vain to conclude a peace. Nothing more is known of him. (Liban. *Epist.* passim; Amm. Marc. *ll. cc.* and xvi. 9, xvii. 5; Tillemont, *Hist. des Empereurs*, vol. iv.) [J. C. M.]

MUSO'NIUS RUFUS. [RUFUS.]

MUSSI'DIA GENS, only occurs on coins, with the cognomen Longus. A specimen of these coins is given under LONGUS.

MUSTE'LA, was a person with whom Cicero, in B. C. 46, had some negotiations respecting the purchase of the Villa Clodiana (*ad Att.* xii. 5, 44, 47, xiii. 3) [W. B. D.]

MUSTE'LA, TAMI'SIUS, a native of Anagnia in the Hernican territory, was one of M. Antony's retainers in B. C. 44—3. (Cic. *Phil.* ii. 4, v. 6, viii. 9, xii. 6, xiii. 2, *ad Att.* xvi. 11.) [W.B.D.]

MU'STIUS, was a Roman eques and revenue-farmer, about the time of the praetorship of Verres, B. C. 75, who defrauded M. Junius, a ward and stepson of Mustius. He was once defended by Cicero, but the speech is lost and its occasion unknown. (Cic. *in Verr.* i. 51, 52; Pseud-Ascon. *in Act. II. Verrian.* p. 195, ed. Orelli.) [W.B.D.]

MU'STIUS, an architect, and a friend of the younger Pliny. (*Ep.* ix. 39.) [P. S.]

MUTIA'NUS. [MUCIANUS.]

MU'TILUS, C. PA'PIUS, one of the principal Samnite generals in the Marsic or Social war, B. C. 90—89. At the head of the greater part of the Samnite forces, he invaded Campania, took several of its towns, and obliged almost all the rest to surrender to him; but having made an attack upon the camp of the consul, Sex. Caesar, he was repulsed with a loss of 6000 men, B. C. 90. In the following

year he had to resist Sulla, who had penetrated into Samnium, but he experienced a total defeat, was badly wounded in the engagement, and fled with a few troops to Aesernia. (Appian, *B. C.* i. 40, 42, 51; Oros. v. 18; Vell. Pat. ii. 16; Diod. xxxvii. *Ecl.* 1.) The name of this Samnite leader is given differently; but C. Papius Mutilus seems to have been his real name. Orosius calls him Papius Mutilus; Velleius terms him Papius Mutilius; and Appian styles him in two passages (i. 40, 42) C. Papius, and in the third (i. 51) Motilus, who is evidently the same person as the one he had previously called C. Papius. Diodorus names him C. Aponius Motulus (Μότυλος). The name Mutilus has been conjectured by a recent writer to be the same as Metellus, but there is no certainty on this point. (Comp. Prosper Mérimée, *E'tudes sur l'Histoire Romaine*, vol. i. pp. 137, 138, Paris, 1844.)

Appian relates (*B. C.* iv. 25), in his account of the proscription of B. C. 43, that there was one Statius proscribed who had distinguished himself greatly as a leader of the Samnites in the Social war, and who had afterwards been admitted into the Roman senate on account of the renown of his exploits, his wealth, and his noble birth. He was then eighty years of age, and his name was put down on the fatal list on account of his wealth. Now, as there is no one known in the Social war of the name of Statius, Wesseling conjectured (*ad Diod. l. c.*) that we ought to read Papius instead; and this correction has been generally received by subsequent writers. The principal objection to it, however, is that Livy speaks (*Epit.* 89) of the death of a Mutilus in the proscription of Sulla; and from the prominence given to the death of this person in the Epitome, it would almost appear as if he intended the great Samnite leader. (Comp. Prosper Mérimée, *Ibid.* vol. i. p. 325.)

MU'TILUS, PA'PIUS, a flatterer of Tiberius, proposed in the senate, A. D. 16, that the 13th of September — the day on which Scribonius Libo Drusus destroyed himself — should be observed as a public holiday, and that offerings should be made at the shrines of Jupiter, Mars, and Concordia. (Tac. *Ann.* ii. 32.)

MU'TINES (Μουτίνας, Polybius calls him Μυττόνας), an African by birth, belonging to the half-caste race called the Lybio-Phoenicians. He was brought up and trained in war under the eye of Hannibal, and having given frequent proofs of his ability and activity as an officer, was selected by that general to take the command in Sicily after the death of Hippocrates. He accordingly joined Epicydes and Hanno at Agrigentum before the close of the year B. C. 212, and being placed at the head of the Numidian cavalry, quickly spread his ravages through great part of the island. Marcellus was now compelled to turn his arms against this new enemy, and advanced as far as the river Himera, where he sustained a severe check from the cavalry of Mutines; but shortly after the jealousy of Hanno and Epicydes prompted them to give battle during a temporary absence of the Numidian leader, and they were totally defeated. (Polyb. ix. 22; Liv. xxv. 40, 41.) But even after this blow Mutines was soon able to resume the offensive, and, instead of shutting himself up within the walls of Agrigentum, carried his daring and destructive excursions into every part of the island. Laevinus, the new consul, who had succeeded Marcellus in the command, seems to have been wholly unable to repress these sallies; but the envy and jealousy of the Carthaginian general at length effected what the Roman arms could not, and Hanno having been prompted by these base motives to the dangerous step of superseding Mutines in his command, the latter, fired with resentment at the indignity, immediately entered into communication with the Romans, and betrayed Agrigentum into the hands of Laevinus. (Liv. xxvi. 21, 40; Zonar. ix. 7.) For this service he was rewarded with the rights of a Roman citizen, in addition to other honours. (Liv. xxvii. 5.) [E. H. B.]

MU'TIUS, a Roman architect of very great skill, who flourished in the first century B. C., and built the temple *Honoris et Virtutis Marianae*. (Vitruv. vii. Praef. § 17.) [P. S.]

MUTO or MUTTO, Q. was a man of the lowest rank, who was prosecuted by L. Laelius. (Cic. *pro Scaur.* 2, *pro Fundan. Fr.* i. p. 445, of the fourth volume of Orelli's Cicero.) [W. B. D.]

MUTUNUS or MUTINUS, that is, the phallus, or Priapus, which was believed to be the most powerful averter of demons, and of all evil that resulted from pride and boastfulness, and the like. The name is probably connected with μυττὸς or μύτης, i. e. ὁ πρὸς τὰ ἀφροδίσια ἐκλελυμένος. Mutunus is usually mentioned with the surname Tutunus or Tutinus, which seems to be connected with the verb *tueri*. A public Mutunus, that is, the one who averted evil from the city of Rome and the republic, had a sanctuary in the upper part of Velia, which existed there down to the time of Augustus, when it was removed outside the city. (Arnob. *adv. Gent.* iv. 7; August. *De Civ. Dei*, iv. 11; Lactant. i. 20; Tertull. *Apol.* 25; Fest. p. 154, ed. Müller.) [L. S.]

MYAGRUS, a Phocaean, is mentioned by Pliny among those statuaries who made *athletas et armatos et venatores sacrificantesque* (*H. N.* xxxiv. 8. s. 19. § 34), and by Vitruvius as one of those artists who failed to attain to eminence, not for the want of industry and skill, but of good fortune (iii. Praef. § 2). [P. S.]

MYCALE'SIDES (Μυκαλησίδες), the mountain nymphs of Mycale. (Callim. *Hymn. in Del.* 50; Paus. vii. 4. § 1.) [L. S.]

MYCALE'SSIA (Μυκαλησσία), a surname of Demeter, derived from Mycalessus in Boeotia, where the goddess had a sanctuary. (Paus. ix. 19. § 4.) [L. S.]

MYCE'NE (Μυκήνη), a daughter of Inachus and wife of Arestor, from whom the town of Mycenae or Mycene was believed to have derived its name. (Hom. *Od.* ii. 120; Paus. ii. 16. § 3.) [L. S.]

MYCERI'NUS, or MECHERI'NUS (Μυκερῖνος, Μεχερῖνος), was son of Cheops, king of Egypt, according to Herodotus and Diodorus, and succeeded his uncle Chephren on the throne. His conduct formed a strong contrast to that of his father and uncle, being as mild and just as theirs had been tyrannical. On the death of his daughter, he placed her corpse within the hollow body of a wooden cow, which was covered with gold. Herodotus tells us that it was still to be seen at Saïs in his time. We further hear of Mycerinus that, being warned by an oracle that he should die at the end of six years, because he had been a gentle ruler and had not wreaked the vengeance of the gods on Egypt, he gave himself up to

revelry, and strove to double his allotted time by turning night into day. He built a pyramid also, or rather began to build it, but died before it was finished. It was smaller than those of Cheops and Chephren, and, according to Herodotus, was wrongly ascribed by some to the Greek hetaera Rhodopis. (Herod. ii. 129—134 ; Diod. i. 64 ; Ath. x. p. 438, b.) [E. E.]

MYDON, of Soli, a painter of some note, was the disciple of the statuary Pyromachus. He therefore flourished about Ol. 138 or B. C. 228. (Plin. *H. N.* xxxv. 11. s. 40. § 42.) [P. S.]

MYGDON (Μύγδων). 1. A brother of Amycus, king of the Bebryces, was slain by Heracles, who assisted Lycus in his war with Mygdon. (Apollod. ii. 5. § 9.)

2. A son of Acmon, a Phrygian king, who fought with Otreus and Priam against the Amazons. (Hom. *Il.* iii. 186, &c. ; Eustath. *ad Hom.* p. 402.) A part of the Phrygians are said to have been called after him Mygdonians. (Paus. x. 27, init. ; comp. COROEBUS.) [L. S.]

MYIA (Μυῖα). 1. Daughter of Pythagoras and Theano (Porphyr. p. 3 ; Clemens Alex. *Strom.* iv. p. 522 ; Suidas), was, according to Iamblichus, the wife of Milon of Crotona. A letter, addressed to a certain Phyllis, is extant under her name. (Lucian, *Muscae Enc.* extr.; Fabric. *Bibl. Graec.* vol. i. pp. 883, 886.)

2. A Spartan poetess, who composed hymns to Apollo and Diana (Suidas, *s. v.*). Lucian (*Muscae Enc.* extr.) mentions an ancient poetess of the name, celebrated for her beauty and learning, but whether he refers to the Spartan poetess or not, is uncertain.

3. A Thespian poetess, who wrote some lyrical poems (Suidas, *s. v.*). She is probably the same with Corinna [CORINNA], who bore that surname. [C. P. M.]

MYIAGRUS or MYIODES (Μυίαγρος), that is, the fly-catcher, is the name of a hero, who was invoked at Aliphera, at the festival of Athena, as the protector against flies. (Paus. v. 14. § 2, viii. 26. § 4.) [L. S.]

MYLES (Μύλης), a son of Lelex, brother of Polycaon, father of Eurotas, and king of Lacedaemon, was regarded as the inventor of mills. (Paus. iii. 1. § 1, 20. § 2, iv. 1. § 2.) Stephanus Byzantius mentions Μυλάντιοι θεοί as the protectors of mills. [L. S.]

MYLLUS (Μύλλος), a comic poet, a contemporary of Epicharmus, who with Euetes and Euxenides revived comedy in Athens at the same time that Epicharmus was labouring in the same direction in Sicily. He appears to have been especially successful in the representation of a deaf man, who, nevertheless, hears every thing ; whence arose a proverb, Μύλλος πάντ' ἀκούει. According to Eustathius he was an actor as well as a dramatist, and still adhered to the old practice of having the faces of his actors besmeared with red-ochre. (Suidas, *s. v.* Ἐπίχαρμος ; Hesychius, vol. ii. p. 632 ; Eustathius, *ad Il.* p. 906, 53, *ad Od.* p. 1885, 21 ; Meineke, *Hist. Crit. Com. Graec.* p. 26.) [C. P. M.]

MYNES (Μύνης), a son of Evenus of Lyrnesus, and husband of Briseis, was slain by Achilles. (Hom. *Il.* ii. 692, xix. 296 ; Eustath. *ad Hom.* p. 322.) [L. S.]

MYNISCUS (Μυνίσκος), a tragic actor, a native of Chalcis, who was attacked by Plato in his comedy called Σύρφαξ, on account of his gluttony. A man named Myniscus was one of the actors of Aeschylus. The Myniscus who was ridiculed by Plato was perhaps his grandson. (Athen. viii. p. 344, d. e. ; Meineke, *Fragmenta Poët. Com.* vol. ii. p. 668.) [C. P. M.]

MYNNIO [MINIO, No. 2.]

MYREPSUS, NICOLAUS. [NICOLAUS.]

MYRINA (Μύρινα). 1. A daughter of Cretheus and the wife of Thoas, from whom the town of Myrina in Lemnos was believed to have derived its name. (Schol. *ad Apollon. Rhod.* i. 604.)

2. An Amazon, who is likewise said to have given the name to the town of Myrina in Lemnos. (Strab. xii. p. 573 ; Steph. Byz. *s. v.*)

3. A daughter of Teucer and the wife of Dardanus. (Hom. *Il.* ii. 814 ; Eustath. *ad Hom.* p. 351.) [L. S.]

MYRINUS appears as the name of an epigrammatic writer in Brunck's *Anal.* (ii. p. 107). Nothing more is known of him. It has been conjectured that he is no other than Agathias of Myrina. [AGATHIAS.] (Fabric. *Bibl. Graec.* vol. iv. p. 483.) [C. P. M.]

MYRME'CIDES (Μυρμηκίδης), a sculptor and engraver, of Miletus or Athens, is generally mentioned in connection with Callicrates, like whom he was celebrated for the minuteness of his works. [CALLICRATES.] His works in ivory were so small that they could scarcely be seen without placing them on black hair. (Varro, *L. L.* vii., ix. 62 ; Cic. *Acad.* ii. 38 ; Suid. *s. vv.* Μυρμηκίδης and γελοῖος.) [P. S.]

MYRMEX (Μύρμηξ), that is, an ant, from which animal, according to some traditions, the Myrmidons in Thessaly derived their name. An Attic maiden of the name of Myrmex, it is said, was beloved by Athena ; and when the goddess had invented the plough, Myrmex boastfully pretended to have made the discovery herself, whereupon she was metamorphosed into an ant. But when afterwards Zeus made his son Aeacus king of Thessaly, which was not inhabited by human beings, he metamorphosed all the ants of the country into men, who were thence called Myrmidones. (Virg. *Aen.* iv. 402, with the note of Serv. ; Hygin. *Fab.* 52 ; Strab. viii. p. 375, ix. p. 433 ; comp. AEACUS.) According to Philochorus (ap. Harpocr. *s. v.* Μελίτη), Myrmex was the father of Melite, from whom the Attic demos of Melite derived its name. [L. S.]

MY'RMIDON (Μυρμιδών), a son of Zeus and Eurymedusa, the daughter of Cleitos, whom Zeus deceived in the disguise of an ant. Her son was for this reason called Myrmidon (from μύρμηξ, an ant), and was regarded as the ancestor of the Myrmidons in Thessaly. He was married to Peisidice, by whom he became the father of Antiphus and Actor. (Apollod. i. 7. § 3 ; Apollon. Rhod. i. 56 ; Eustath. *ad Hom.* p. 320 ; Clem. Alex. *Protrept.* p. 34 ; Arnob. *adv. Gent.* iv. 26.) [L. S.]

MY'RMIDON (Μυρμιδών), an Athenian, who commanded a force of 10,000 men, which formed part of the armament sent by Ptolemy, the son of Lagus, under his brother Menelaus, to effect the reduction of Cyprus, B. C. 315. He was afterwards despatched to the assistance of Asander in Caria, against the generals of Antigonus. (Diod. xix. 62.) [E. H. B.]

MYRIS. [MOERIS.]

MYRO (Μυρώ). 1. The elder of the two daughters of Aristotimus, tyrant of Elis. [ARI-

STOTIMUS.] When Aristotimus was killed, Myro and her sister were compelled by those into whose hands they had fallen to hang themselves. (Plut. *de Virt. Mul.* p. 252.)

2. A Rhodian lady mentioned by Suidas (*s. v.*) as having addicted herself to philosophy and literature: she wrote fables, and a work called *χρείαι γυναικῶν βασιλίδων*. (Fabric. *Bibl. Graec.* vol. i. p. 628.)

3. See MOERO. [C. P. M.]

MYRON (*Μύρων*), historical. 1. An Athenian of the deme Phlya, in the tribe Cecropis, is mentioned by Plutarch (*Solon*, p. 84, c.) as the prosecutor of Megacles and the other Alcmaeonidae who had rendered themselves impious by the massacre of the partisans of Cylon, when they were prevailed on by Solon to submit their cause to the decision of an extraordinary court of three hundred persons.

2. Tyrant of Sicyon, the father of Aristonymus, and grandfather of Cleisthenes. He gained the victory at Olympia in the chariot-race in the thirty-third Olympiad (B. C. 648). In commemoration of this victory he erected a treasury at Olympia, consisting of two chambers, lined with plates of brass. (Paus. vi. 19. § 1; Herod. vi. 126.)

3. One of the generals of Mithridates, sent by him, together with Menemachus, at the head of a large force of infantry and cavalry against the Romans in the course of the campaign of Lucullus. The two generals, with all their forces, were defeated and cut to pieces. (Plut. *Lucull.* p. 502, a.) [C. P. M.]

MYRON, a native of Priene, the author of an historical account of the first Messenian war, from the taking of Ampheia to the death of Aristodemus. His date cannot be ascertained accurately, but he belongs in all probability to the Alexandrine period, not earlier than the third century B. C. According to Pausanias he was an author on whose accuracy very little reliance could be placed. Both Diodorus and Myron placed Aristomenes in the first Messenian war. Müller (*Dorians*, i. 7. § 9) affirms that this statement was "in the teeth of all tradition"; but Grote (*Hist. of Greece*, vol. ii. p. 558) is inclined to think that censure too unqualified. There is, however, sufficient reason for believing that the old traditions suffered quite as much corruption and interpolation at the hands of Myron, as at those of the poet Rhianus. (Paus. iv. 6, &c.; Athen. vi. p. 271, f. xiv. p. 657, d.; Voss. *de Hist. Graec.* p. 472, ed. Westermann.) [C. P. M.]

MYRON (*Μύρων*), one of the most celebrated of the Greek statuaries, and also a sculptor and engraver, was born at Eleutherae, in Boeotia, about B.C. 480. (Plin. *H. N.* xxxiv. 8. s. 19. § 3.) Pausanias calls him an Athenian, because Eleutherae had been admitted to the Athenian franchise. He was the disciple of Ageladas, the fellow-disciple of Polycleitus, and a younger contemporary of Phidias. Pliny gives for the time when he flourished the 87th Olympiad, or B. C. 431, the time of the beginning of the Peloponnesian war. (*H. N.* xxxiv. 8. s. 19.)

The chief characteristic of Myron seems to have been his power of expressing a great variety of forms. Not content with the human figure in its most difficult and momentary attitudes, he directed his art towards various other animals, and he seems to have been the first great artist who did so. To this characteristic Pliny no doubt refers, when he says, *Primus hic multiplicasse veritatem videtur, numerosior quam Polycletus* (*l. c.* § 3). To this love of variety he seems in some degree to have sacrificed accuracy of proportion and intellectual expression. (Plin. *l. c.*; comp. Cic. *Brut.* 18.) Neither did he pay much attention to minute details, distinct from the general effect, such as the hair, in which he seems to have followed, almost closely, the ancient conventional forms. (Plin. *l. c.*)

Quinctilian (xii. 10) speaks of his works as softer than those of Callon, Hegesias, and Calamis. The author of the *Rhetorica ad Herennium* (iv. 6) speaks of his heads as especially admirable.

Myron's great works were nearly all in bronze, of which he used the variety called *Delian*, while Polycleitus preferred the Aeginetan. (Plin. *H. N.* xxxiv. 2. s. 5; *Dict. of Antiq. s. v. aes.*)

The most celebrated of his statues were his *Discobolus* and his Cow. The encomiums lavished by various ancient writers on the latter work might surprise us if we did not remember how much more admiration is excited in a certain stage of taste by the accurate imitation of an object out of the usual range of high art, than by the most beautiful ideal representation of men or gods; and there can be no doubt that it was almost a perfect work of its kind. Still the novelty of the subject was undoubtedly its great charm, which caused it to be placed at the head of Myron's works, and celebrated in many popular verses. Pliny says of it: "Myronem bucula maxime nobilitavit, celebratis versibus laudata." The Greek Anthology contains no less than thirty-six epigrams upon it, which, with other passages in its praise, are collected by Sontag in the *Unterhaltungen für Freunde der alten Literatur*, pp. 100—119. Perhaps the best, at least the most expressive of the kind of admiration it excited, is the following epigram, which is one out of several epigrams on Myron's Cow by Ausonius (*Epig.* 58.):—

"Bucula sum, caelo genitoris facta Myronis
Aerea; nec factam me puto, sed genitam.
Sic me taurus init: sic proxima bucula mugit:
Sic vitulus sitiens ubera nostra petit.
Miraris, quod fallo gregem? Gregis ipse magister
Inter pascentes me numerare solet."

These epigrams give us some of the details of the figure. The cow was represented as lowing and the statue was placed on a marble base, in the centre of the largest open place in Athens, where it still stood in the time of Cicero. (Cic. *in Verr.* iv. 60.) In the time of Pausanias it was no longer there; it must have been removed to Rome, where it was still to be seen in the temple of Peace, in the time of Procopius. (*Bell. Goth.* iv. 21.)

A work of higher art, and far more interesting to us, was his *Discobolus*, of which there are several marble copies in existence. It is true that we cannot prove by testimony that any of these alleged copies were really taken from Myron's work, or from imitations of it; but the resemblance between them, the fame of the original, and the well-known frequency of the practice of making such marble copies of celebrated bronzes, all concur to put the question beyond reasonable doubt. Of these copies we have the good fortune to possess one, in the Townley Gallery of the British Museum, which was found in the grounds of Hadrian's Tiburtine Villa, in 1791: another, found on the Esquiline in 1782, is in the Villa Massimi at Rome: a third,

found in Hadrian's Villa, in 1793, is in the Vatican Museum; a fourth, restored as a gladiator, is in the Capitoline Museum. To these may, in all probability, be added (5) a torso, restored as one of the sons of Niobe, in the gallery at Florence; (6) the torso of an Endymion in the same gallery; (7) a figure restored as a Diomed, and (8) a bronze in the gallery at Munich. (Müller, in the *Amalthea*, vol. iii. p. 243.) The original statue is mentioned by Quinctilian and Lucian. The former dilates upon the novelty and difficulty of its attitude, and the triumph of the artist in representing such an attitude, even though the work may not be in all respects accurate (ii. 13). Lucian gives a much more exact description. (*Philopseud.* 18, vol. iii. p. 45):—Μῶν τὸν δισκεύοντα, ἦν δ' ἐγώ, φῂς, τὸν ἐπικεκυφότα κατὰ τὸ χῆμα τῆς ἀφέσεως, ἀπεστραμμένον εἰς τὸ δισκοφόρον, ἠρέμα ὀκλάζοντα τῷ ἑτερῷ, ἐοικότα ξυναστησομένῳ μετὰ τῆς βολῆς; οὐκ ἐκεῖνον, ἦ δ' ὅς, ἐπεὶ καὶ Μύρωνος ἔργον ἐν καὶ τοῦτο ἔστιν, ὁ δισκοβόλος ὃν λέγεις. We have given the passage at length in order to make manifest the absurdity of supposing that the figure was not in the action of throwing the quoit, but merely stretching back the hand to receive the quoit from some imaginary attendant who held it (τὸν δισκοφόρον). The real meaning is that the head was turned round backwards towards the hand which held the quoit. The two most perfect copies, the Townley and the Massimi, agree with Lucian's description, except that the former has the head in quite a different position, bending down forwards. Barry preferred this position (*Works*, vol. i. p. 479; ed. 1809, 4to.); but the attitude described by Lucian, and seen in the Massimi statue, gives a better balance to the figure. There is, also, great reason to doubt whether the head of the Townley statue really belongs to it. (See *Townley Gallery*, *Lib. Ent. Knowledge*, vol. i. p. 240, where it is figured.) On the whole, the Massimi copy is the best of all, and probably the most faithful to the original. It is engraved in the *Abbildungen zu Winckelmann's Werke*, fig. 80; and in Müller's *Denkmäler d. alten Kunst*, vol. i. pl. xxxii. fig. 139, b.

Of Myron's other works Pliny (xxxiv. 8. s. 19. § 3) enumerates the following:—a dog; Perseus, which Pausanias saw in the Acropolis at Athens (i. 23. § 8); sea-monsters (*pristas*, see Böttiger, *inf. cit.*); a satyr admiring a double flute and Minerva, probably a group descriptive of the story of Marsyas; Delphic pentathletes; pancratiasts; a Hercules, which, in Pliny's time, was in the temple of Pompey, by the Circus Maximus; and an Apollo, which was taken away from the Ephesians by M. Antonius, and restored to them by Augustus, in obedience to an admonition in a dream. The words in the passage of Pliny, *fecisse et cicadae monumentum ac locustae carminibus suis Erinna significat*, are a gross blunder, which Pliny made by mistaking the name of the poetess *Myro* in an epigram by Anyte (or Erinna, *Anth. Pal.* vii. 190) for that of the sculptor Myron.

In addition to Pliny's account, the following works of Myron are mentioned by other writers: Colossal statues of Zeus, Hera, and Heracles, at Samos, the three statues on one base. They were removed by M. Antonius, but restored by Augustus, except the Zeus, which he placed on the Capitol and built a shrine for it (Strab. xiv. p. 637, b.) A Dionysus in Helicon, dedicated by Sulla. (Paus. ix. 30. § 1.) A Hercules, which Verres took from Heius the Mamertine. (Cic. *Verr.* iv. 3.) A bronze Apollo, with the name of the artist worked into the thigh, in minute silver letters, dedicated in the shrine of Aesculapius at Agrigentum by P. Scipio, and taken away by Verres. (Cic. *Verr.* iv. 43.) A wooden statue of Hecate, in Aegina. (Paus. ii. 20. § 2.) Several statues of athletes. (See Sillig, *s. v.*) Lastly, a striking indication how far Myron's love of variety led him beyond the true limits of art, a *drunken old woman*, in marble, at Smyrna, which of course, according to Pliny, was *inprimis inclyta*. (Plin. *H. N.* xxxvi. 5. s. 4.) His Cow was not his only celebrated work of the kind: there were four oxen, which Augustus dedicated in the portico of the temple of Apollo on the Palatine, B. C. 28 (Propert. ii. 23. 7); and a calf carrying Victory, derided by Tatian. (*Adv. Graec.* 54, p. 117, ed. Worth.)

He was also an engraver in metals: a celebrated *patera* of his is mentioned by Martial (vi. 92).

Nothing is known of Myron's life except that, according to Petronius (88), he died in great poverty. He had a son, Lycius, who was a distinguished artist.

(Besides the usual authorities, Winckelmann, Meyer, Thiersch, Müller, Junius, Sillig, &c., there is an excellent lecture on Myron in Böttiger's *Andeutungen zu 24 Vorträgen über die Archäologie*, Vorles. 21.) [P. S.]

MYRONIA'NUS (Μυρωνιανός), of Amastris, a Greek writer of uncertain age, was the author of a work entitled Ἱστορικῶν ὁμοίων κεφάλαια. (Diog. Laërt. iv. 14, v. 36.) It is also cited by Diogenes under the title of Ἱστορικὰ κεφάλαια (x. 3), and of Ὅμοια simply (i. 115, iii. 40, iv. 8).

MYRO'NIDES (Μυρωνίδης), a skilful and successful Athenian general. In B. C. 457, the Corinthians invaded Megara with the view of relieving Aegina, by drawing away thence a portion of the Athenian troops, which were besieging the chief city of the island. The Athenians, however, who had at the same time another force in Egypt, acting with Inarus, did not recal a single man from any quarter for the protection of Megara: but the old and young men who had been left behind at home, marched out under Myronides, and met the Corinthians in the Megarian territory. After a battle, in which victory inclined, though not decisively, to the Athenians, the Corinthian troops withdrew, and Myronides erected a trophy. But the Corinthians, being reproached at home for leaving the field, returned; and were setting up a rival trophy, when the Athenians made a sally from Megara, and, in the battle which ensued, completely defeated them. The fugitives, in their retreat, entered an enclosure fenced in by a large ditch, where they were surrounded by the Athenians, who occupied with a part of their force the only egress, and slew with their darts every man within. In the following year, B. C. 456, and sixty-two days after the battle of Tanagra, Myronides led an Athenian army into Boeotia, and defeated the Boeotians at Oenophyta, a victory which made his countrymen masters of Phocis, and of all the Boeotian towns, with the single exception of Thebes; while even there it seems to have led to the temporary establishment of democracy. After his victory, Myronides marched against the Opuntian Locrians, from whom he exacted a hundred hostages; and then, according to Diodorus, he pene-

trated into Thessaly, to take vengeance for the desertion of the Thessalian troops to the Lacedaemonians at the battle of Tanagra; but he failed in his attempt on the town of Pharsalus, and was obliged to return to Athens. It is possible that the subject of the present article may have been the father of ARCHINUS, the Athenian statesman, who took a chief part in the overthrow of the thirty tyrants, B. C. 403; for Demosthenes mentions a son of Archinus, called Myronides, who may have been named after his grandfather, according to a custom by no means uncommon. (Thuc. i. 105, 106, 108, iv. 95; Aristoph. *Lys.* 801, *Eccl.* 303; Aristot. *Polit.* v. 3, ed. Bekk.; Lys. Ἐπιταφ. p. 195; Diod. xi. 79—83; Plat. *Menex.* p. 242; Dem. *c. Timocrat.* p. 742; Herm. *Pol. Ant.* § 169, note 1; Wachsmuth, *Hist. Ant.* vol. ii. p. 133, Eng. transl.; Thirlwall's *Greece*, vol. iii. p. 30, note 2, p. 33, notes; Thuc. i. iii.) [E. E.]

MYRRHA (Μύρρα), a daughter of Cinyras and mother of Adonis. (Luc. *D. Syr.* 6; comp. ADONIS.) Lycophron (829) calls Byblos in Phoenicia Μύρρας ἄστυ. [L. S.]

MYRSILUS. [CANDAULES.]

MY'RSILUS, a Greek historical writer, a native of Lesbos. When he lived is not known. Dionysius of Halicarnassus (i. 23) has borrowed from him almost verbatim a part of his account of the Pelasgians. He refers to him again in i. 28. Myrsilus was the author of the notion that the Tyrrhenians, in consequence of their wandering about after they left their original settlements, got the name of Πελαργοί, or storks. Athenaeus (xiii. p. 610, a.) quotes from a work by Myrsilus, entitled Ἱστορικὰ παράδοξα. He is also quoted by Strabo (i. p. 60, xiii. p. 610), and by Pliny (*H. N.* iii. 7, iv. 12). By Arnobius (iii. 37, iv. 24), he is called Myrtilus. (Voss. *de Hist. Græc.* p. 473, ed. Westermann). [C. P. M.]

MYRSUS (Μύρσος), a Lydian, son of Gyges, was the bearer to Polycrates of the letter containing the treacherous promises by which he was induced to place himself in the power of Oroetes, satrap of Sardis. Myrsus was one of those who were slain in an ambuscade by the Carians in the Ionian war, B. C. 498. (Herod. iii. 122, v. 121.) [E. E.]

MY'RTILUS (Μυρτίλος), a son of Hermes by Cleobule, or by Clytia (Hygin. *Poet. Astr.* ii. 13), or, according to others, by Phaetusa or Myrto. (Schol. *ad Apollon. Rhod.* i. 752.) He was the charioteer of Oenomaus, king of Elis, and, having betrayed his master, he was thrown into the sea by Pelops near Geraestus in Euboea; and that part of the Aegean is said to have thenceforth been called after him the Myrtoan sea. At the moment he expired, he pronounced a curse upon the house of Pelops, which was hence harassed by the Erinnyes of that curse. His father placed him among the stars as *auriga*. (Soph. *Elect.* 509; Eurip. *Or.* 993, &c.; Apollon. Rhod. i. 755; Paus. ii. 18. § 2, v. 1. § 5, viii. 14. § 8; Tzetz. *ad Lyc.* 156, 162; Hygin. *Fab.* 84, *Poet. Astr.* ii. 13; Serv. *ad Virg. Georg.* i. 205, iii. 7; Eustath. *ad Hom.* p. 184.) His tomb was shown at Pheneus, behind the temple of Hermes, where the waves were believed to have washed his body on the coast. There he was also worshipped as a hero, and honoured with nocturnal sacrifices. (Paus. vi. 20. § 8, viii. 14. § 7.) [L. S.]

MY'RTILUS (Μυρτίλος), a Greek comic poet, the brother of Hermippus. Suidas has preserved the names of two of his plays, the Τιτανόπανες, and the Ἔρωτες. One object of his ridicule in the former was the tasteless love of display shown by the Megarian Choregi. (Aspasius ad Aristot. *Ethic. Nic.* iv. 2; Meineke, *Hist. Crit. Com. Graec.* p. 100; Bode, *Geschichte der Hellen. Dichtkunst*, vol. iii. part ii. p. 170). [C. P. M.]

MY'RTILUS, a slave or a freedman, seems to have been bribed by Antony, or some one of that party, to make an attempt upon the life of D. Brutus, but was detected and put to death. (Cic. *ad Att.* xv. 13, xvi. 11.)

MY'RTILUS, L. MINU'CIUS, was handed over to the Carthaginians, because he had beaten the ambassadors of the latter, B. C. 187. (Liv. xxxviii. 42.)

MYRTIS (Μύρτις), an Argive, whom, with several others of that and other states, Demosthenes (*de Cor.* p. 324, ed. Reiske) charged with treachery on the ground of their having misled their fellow-citizens with respect to the danger to be apprehended from the growing power of Philip, and so kept them from combining against him. He charges them also with having done so from corrupt motives. Polybius (xvii. 14) exonerates them from the charge of treachery. [C. P. M.]

MYRTIS (Μύρτις), a lyric poetess, a native of Anthedon. She was reported to have been the instructress of Pindar, and to have contended with him for the palm of superiority. This is alluded to in an extant fragment of Corinna. (Bergk's *Poetae Lyrici Graeci*, p. 815.) There were statues in honour of her in various parts of Greece. She was also reckoned amongst the nine lyric Muses. (*Anthol. Pal.* ix. 26; Suidas *s. vv.* Πίνδαρος, Κόριννα; Tatian. *Orat. ad Graec.* 52; Fabric. *Bibl. Graec.* vol. ii. p. 133; Bode, *Gesch. der Hellen. Dichtkunst*, vol. ii. pt. 2, p. 112.) [C.P.M.]

MYRTO (Μυρτώ), a woman from whom, according to some, the Myrtoan sea derived its name. (Paus. viii. 14. § 8; Apollon. Rhod. i. 752; comp. MYRTILUS.) [L. S.]

MYRTO (Μυρτώ), a daughter of one Aristeides, was, according to some accounts, the first wife of Socrates. (Ath. xiii. p. 555, d.; Böckh, *Publ. Econ. of Athens*, b. i. c. 20.) [E. E.]

MYRTOESSA (Μυρτώεσσα), the nymph of a well of the same name in Arcadia; she was represented at Megalopolis along with Archiroe, Hagno, Anthracia and Nais. (Paus. viii. 31. § 2.) [L. S.]

MYRTON (Μύρτων), and his son NICANOR (Νικάνωρ), were men of weight and influence in Epeirus, and are mentioned by Polybius (who bears testimony at the same time to their previous high character for uprightness) as having lent themselves to abet the cruel and oppressive conduct of CHAROPS [No. 2]. Charops was accompanied by Myrton, when he went to Rome to endeavour to obtain the senate's confirmation of his proceedings. (Polyb. xxxii. 21, 22.) [E. E.]

MYS (Μῦς), an artist in the toreutic department, engraved the battle of the Lapithae and the Centaurs and other figures on the shield of Phidias's colossal bronze statue of Athena Promachos, in the Acropolis of Athens. (Paus. i. 28. § 2.) If we are to believe Pausanias, these works were executed from designs by Parrhasius, who flourished half a century later than Phidias. It is probable that there is a mistake in the passage of Pausanias, and that Mys ought to be considered as a contemporary of

Phidias, about B. C. 444. (Sillig, *s. v.*) He is mentioned as one of the most distinguished engravers by Pliny (*H. N.* xxxiii. 12. s. 55), Propertius (iii. 7. 14), Martial (viii. 33, 50, xiv. 93), and Statius (*Silv.* i. 3. 50). [P. S.]

MYSCELLUS (Μύσκελλος, or Μύσκελος), a native of Rhypes, one of the twelve divisions of Achaia, and, according to Ovid (*Metam.* xv. 15) a Heraclide, and the son of an Argive named Alemon. He led the colony which founded Crotona, B. C. 710. They were assisted in founding the city by Archias, who was on his way to Sicily [ARCHIAS]. The colony was led forth under the sanction of the Delphic oracle, Myscellus having previously been to survey the locality. He was so much better pleased with the site of Sybaris, that on his return he made an unsuccessful attempt to persuade the Delphic god to allow the colonists to select Sybaris as their place of settlement. Respecting the choice offered to Archias and Myscellus by the oracle, and the selection which each made, see ARCHIAS, Vol. I. p. 265. (Strab. vi. pp. 262, 269, viii. p. 387; Dionys. ii. p. 361; Schol. *ad Arist. Equit.* 1089; Suidas *s. v.* Μύσκελος; Clinton, *F. H.* vol. i. anno 710, vol. ii. p. 265; Müller, *Dorians*, i. 6. § 12.) [C. P. M.]

MY'SIA (Μυσία). 1. A surname of Demeter, who had a temple, Μυσαῖον, between Argos and Mycenae and at Pellene. It is said to have been derived from an Argive Mysius, who received her kindly during her wanderings, and built a sanctuary to her. (Paus. ii. 18. § 3, 35. § 3, vii. 27. § 4.)

2. A surname of Artemis, under which she was worshipped in a sanctuary near Sparta. (Paus. iii. 20. § 9.) [L. S.]

MYSON (Μύσων), a native of Chenae or Chen, a village either in Laconia (according to Stephanus Byz.) or on Mount Oeta (according to Pausanias, x. 24, § 1), who is enumerated by Plato (*Protag.* 28, p. 343) as one of the seven sages, in place of Periander. [C. P. M.]

MYTILE'NE (Μυτιλήνη), a daughter of Macar or Pelops, became by Poseidon the mother of Myton. The town of Mytilene in Lesbos was believed to have derived its name from her, or from her son, or from a personage of the name of Mytilus. (Steph. Byz. *s. v.*) [L. S.]

N.

NABARZA'NES (Ναβαρζάνης), a Persian in the service of Dareius. He is first spoken of by Q. Curtius on the occasion of his sending a letter to Sisines, a Persian attached to Alexander, exhorting him apparently to contrive his assassination. Nabarzanes commanded the Persian cavalry on the right wing at the battle of Issus. Afterwards, when the fortunes of Dareius seemed desperate, Nabarzanes joined Bessus and Barsaentes in plotting either to kill Dareius, or to give him up to Alexander. In a council held after quitting Ecbatana, he had the audacity to propose that Dareius should retire into one of the remote provinces of the empire, and for a time resign his authority as king into the hands of Bessus. Dareius was so incensed at the proposal, that he drew his scimitar, and was with difficulty prevented from killing Nabarzanes on the spot. The conspirators now resolved to seize Dareius, who, notwithstanding that their designs were discovered by Patron, and made known to the king, refused to take refuge among the Greek mercenaries. By command of Bessus, Dareius was seized, and thrown into chains, and murdered, when they were overtaken by Alexander. Nabarzanes fled into Hyrcania; and when Alexander reached the river Ziobaris or Stiboetes, sent a letter to him, offering to surrender himself if assured of personal safety. This was promised him, upon which he gave himself up, bringing with him a large amount of presents, among which was the beautiful eunuch Bagoas [BAGOAS], through whose entreaties mainly Alexander was induced to pardon Nabarzanes. Of his further fate we have no notice. (Q. Curt. iii. 9. § 1, 7. § 22, v. 9. § 2, 10. § 1, &c., 11. § 8, 12. § 15, 13. § 18, vi. 3. § 9, 4. § 8, 5. § 22; Arrian, iii. 21.) [C. P. M.]

NABDALSA, a Numidian chief, conspicuous both from his birth and wealth, who enjoyed a high place in the favour of Jugurtha, by whom he was frequently employed in services of the most important nature. In consequence of the confidence thus reposed in him by the Numidian king, he was the person selected by Bomilcar as his intended minister in his designs against the life of that monarch [BOMILCAR]; but the negligence of Nabdalsa suffered these projects to transpire. Bomilcar was seized and put to death, but we are not informed whether Nabdalsa shared the same fate. (Sall. *Jug.* 70—72.) [E. H. B.]

NABIS (Νάβις), succeeded in making himself tyrant of Lacedaemon on the death of Machanidas, B. C. 207. To obviate the inconvenience of having a rival at any future time, he had Pelops, son of the king Lycurgus, who was still quite young, assassinated. To secure himself still further, he carried the licence of tyranny to the furthest possible extent; put to death or banished all the wealthiest and most eminent citizens, and even pursued them in exile, sometimes causing them to be murdered on their road; at other times, when they had reached some friendly city, getting persons not likely to be suspected to hire houses next to those in which the exiles had taken up their abode, and then sending his emissaries to break through the party-walls, and assassinate them in their own houses. All persons possessed of property who remained at Sparta were subjected to incessant exactions, and the most cruel tortures if they did not succeed in satisfying his rapacity. One of his engines of torture resembled the *maiden* of more recent times: it was a figure resembling his wife Apega, so constructed as to clasp the victim and pierce him to death with the nails with which the arms and bosom of the figure were studded. (Polyb. xiii. 7.) The money which he got by these means and by the plunder of the temples enabled him to raise a large body of mercenaries, whom he selected from among the most abandoned and reckless villains: murderers, burglars, thieves, and reprobates of every kind found an asylum in Sparta and a patron in Nabis. He likewise manumitted a great number of helots and slaves, and apportioned them lands. He extended his protection over the pirates of Crete, whom he sheltered and assisted, receiving a share of their booty. Nor did he content himself with making Sparta a den of robbers, emissaries of the same sort were scattered over all parts of Peloponnesus, the proceeds of whose plunder he shared, while he afforded them a refuge whenever danger threatened. When he first opened negotiations

with the Romans we are not informed, but we find him included as one of the allies of the Romans in the treaty made between them and Philip in the year B. C. 204. (Liv. xxix. 12.) The impunity with which Nabis pursued the course which has been described for two or three years encouraged him to form greater projects. An opportunity soon presented itself. Some Boeotians induced one of the grooms of Nabis to abscond with them, carrying off the most valuable of his horses. The fugitives were pursued, and overtaken at Megalopolis. The pursuers were allowed to carry off the horses and groom; but when they attempted to lay hands on the Boeotians also, they were hindered by the people and magistrates of the town, and compelled to quit it. Nabis seized upon this as a pretext for making inroads into the territory of Megalopolis. These he followed up by seizing the city of Messene, though he was at the time in alliance with the Messenians. (Polyb. xvi. 13.) Philopoemen, by his private influence, collected the forces of Megalopolis, and marched to Messene, upon which Nabis evacuated the town, and hastily returned into Laconia (in the latter part of B. C. 202, or the beginning of B. C. 201). In B. C. 201 Philopoemen became Achaean praetor, and in the third year of his office he collected the forces of the Achaean league with the greatest possible secresy at Tegea, drew the mercenaries of Nabis into an ambush on the borders of Laconia, at a place called Scotitas, and defeated them with great slaughter. For the rest of the year Nabis was compelled to keep within his own borders. (Polyb. xiii. 8, xvi. 36, 37; Paus. iv. 29. § 10, viii. 50. § 5.) As soon as Philopoemen was replaced by other and inferior leaders, Nabis renewed his attacks upon Megalopolis, and, according to Plutarch (*Philop.* p. 363), reduced them to such distress, that they were compelled to sow corn in the streets of their city, to avoid starvation. It was at this juncture, when the Achaean army had been disbanded, and the contingents had not been fixed for the different states, that Philip undertook to repel Nabis, on condition that the Achaeans would help him to defend Corinth and some other places. As his object was evidently to involve the Achaeans in his contest with the Romans, his offer was prudently declined, and the assembly at which it was made was dismissed, after a decree had been passed for levying troops against Nabis. (Liv. xxxi. 25.) Philip now (B. C. 198), finding it inconvenient to defend Argos himself, instructed Philocles to give up the custody of the city to Nabis, who, after having betrayed the people into an open expression of the hatred they felt towards him, was admitted by night into the city. He forthwith proceeded to extort the money of the citizens by means similar to those which he had found so successful at Sparta; and then, to secure the support of at least one portion of the community, he proposed a decree for the cancelling of debts, and for a fresh partition of the lands. (Liv. xxxii. 38, &c.) Having procured an interview with Flamininus and Attalus, he agreed to grant a truce for four months to the Achaeans, and placed a body of his Cretans at the disposal of Flamininus. He then returned to Sparta, leaving a garrison in Argos, and sent his wife Apega in his place. She seems to have been a fit helpmate for her husband, whom she even outdid at Argos, robbing and spoiling the women of the city in much the same fashion as her husband had robbed the men. (Polyb. xvii. 17; Liv. xxxii. 40.)

Upon the representations of the commissioners employed in settling the affairs of Greece after the conclusion of the war with Philip, the Roman senate took into consideration the question of peace or war with Nabis, and finally referred the matter to Flamininus. He laid it before a congress of the allies at Corinth when war was unanimously decreed. Pythagoras, who was at once brother-in-law and son-in-law of Nabis, and was in command at Argos, prevented the Romans from getting the city into their possession without a siege; and Flamininus, by the advice of Aristaenus, chose rather to carry the war into Laconia. With a powerful force he descended to the banks of the Eurotas. Nabis strengthened the defences of Sparta, and struck terror into his subjects by the sanguinary execution of eighty suspected citizens. His troops sustained some losses in engagements with the enemy, and Gythium, the arsenal of Sparta, was taken. Nabis, though reinforced by Pythagoras, was fain to solicit an interview with Flamininus. A conference ensued which lasted two days, a long account of which is given by Livy (xxxiv. 30—33). A truce was granted, that Nabis might consult his friends, and Flamininus his allies. The latter could only be induced to consent to peace at all by the representations which Flamininus made to them of the magnitude of the contributions which he should be obliged to lay upon them for the expenses of the war. The terms offered were such as Nabis refused to accept, and the negotiations were broken off. But being more closely pressed by the besieging army, and the city having been nearly carried by assault, Nabis was compelled to implore peace, which was granted on the former conditions, according to which he was to evacuate all the places he held beyond Laconia, to give up to the Romans the ports of Laconia, and the whole of his navy, to confine himself to Laconia, to give up to the exiles their wives and children, and pay 500 talents. This treaty was ratified by the Roman senate; and amongst other hostages, Armenas, the son of Nabis, was sent to Rome, where he died some time after. The Argives, meantime, had expelled the garrison of Nabis from their city, B. C. 195. (Liv. xxxiv. 33—43; Polyb. xx. 13.)

When the Aetolians, after the departure of Flamininus from Greece, were endeavouring to rekindle the flames of war, they incited Nabis to commence hostilities. He immediately began to make attempts upon the maritime towns of Laconia. The Achaeans, who had been constituted the protectors of them, sent to Rome. Directions were given by the senate to the praetor, Atilius, to repel the aggressions of Nabis; but before his arrival it was deemed necessary by the Achaeans, who were again headed by Philopoemen, at once to relieve Gythium. The attempts of Philopoemen to effect this by sea failed, to some extent, from his having placed his admiral, Tiso, on board a large ship which was utterly unseaworthy, and went to pieces at the first shock; and notwithstanding a favourable diversion by land, Gythium was taken by Nabis, and Philopoemen retired to Tegea. On re-entering Laconia, he was surprised by Nabis; but through his skilful conduct, the forces of the tyrant were defeated with great slaughter, and Philopoemen ravaged Laconia unmolested for thirty

days. The war was now intermitted for a time, probably through the weakness of Nabis (Thirlwall, *Hist. of Greece*, vol. viii. p. 335), who appealed for help to the Aetolians. A small force was sent by them under Alexamenus, by whom Nabis was soon after assassinated, B. C. 192 (Liv. xxxv. 12, 13, 22, 25—35; Paus. viii. 50. § 7, 10; Plut. *Philop.* p. 364.) [C. P. M.]

NABONASSAR (Ναβονάσαρος). Among the most perplexing questions of Eastern history, is the comparative state of the Assyrian and the Babylonian or Chaldean empire, and the succession of their kings. There seems to be little doubt, however, that the Babylonian kingdom did not extend its conquests till the reign of Nebuchadnezzar B. C. 604. Till this time the kings of Babylon were often dependent on the kings of Assyria, and acted as their viceroys, in the same manner as Cyrus the younger was dependent on his brother. From this general fact, as well as from an inference to be stated immediately, Rosenmüller is of opinion that Nabonassar, the king of Babylon B. C. 747, was, without doubt, a vassal of Assyria. We find in sacred history (2 Kings, xvii. 24) that the king of Assyria, while colonising Samaria, "brought men from Babylon." Rosenmüller assumes that this king was Shalmaneser, or Salmanasar, and argues that we must hence conclude that Babylon was at that time — a period subsequent to Nabonassar's reign — and consequently before, tributary to Assyria. Paulus, in his *Key to Isaiah* (quoted by Rosenmüller), is of a different opinion, and is corroborated by Clinton. This latter writer infers from Ezra (iv. 2), that the colonisation of Samaria took place under Esarhaddon, the Assyrian monarch, who undoubtedly effected a change in the Babylonian monarchy, and placed his son there as viceroy. In the absence of all positive authority, therefore, we can draw no inference from the event referred to by Rosenmüller. Clinton concludes, on the authority of Polyhistor and the astronomical canon, that Babylon had always kings of her own from the earliest times, and conjectures that Nabonassar and his successors were independent till the reign of Esarhaddon. This conclusion is strengthened by the existence of the celebrated *Era of Nabonassar*. We may fairly infer, from this monarch's reign having been fixed upon by the Babylonian astronomers as the era from which they began their calculations, that there was some distinguished event — probably the temporary establishment of Babylon as an independent kingdom — which led to their choice. In the absence of any thing like certainty to guide us, we may, notwithstanding, pronounce the opinion which Scaliger once held, but afterwards retracted, that Nabonassar and Baladon are identical, to be untenable.

The Era of Nabonassar. This era serves, in astronomical, the same purpose as the Olympiads in civil history. It was the starting point of the Babylonian chronology, and was adopted by the Greeks of Alexandria, by Hipparchus, Berosus, and Ptolemy. Its date is ascertained from the eclipses recorded by Ptolemy, and the celestial phenomena with which he marks the day of Nabonassar's accession to the throne. It is fixed as the 26th of February, B. C. 747. Scaliger *De Emend. Temp.* (p. 392) notices the coincidence between the years of this era and the sabbatical year of the Samaritans. Thus, to take the year of Christ, 1584: 1584 + 747 = 2331 of the era of Nabonassar, which is both divisible by 7 and a sabbatical year. (Rosenmüller, *Biblic. Geogr. of Central Asia*, vol. ii. p. 41, &c., Edinburgh; Clinton, *F. H.* vol. i. p. 278; Scaliger, *De Emend. Temp.* p. 352, &c.) [W. M. G.]

NACCA. [NATTA.]

NAE'NIA, i. e. a dirge or lamentation, equivalent to the Greek θρῆνος, such as was uttered at funerals, either by relatives of the deceased or by hired persons. At Rome Naenia was personified and worshipped as a goddess, who even had a chapel, which, however, as in the case of all other gods in connection with the dead, was outside the walls of the city, near the porta Viminalis. The object of this worship was probably to procure rest and peace for the departed in the lower world; this may be inferred from the fact of Naeniae being compared with lullabyes, and they seem to have been sung with a soft voice, as if a person was to be lulled to sleep. (August. *de Civ. Dei*, vi. 9; Arnob. *adv. Gent.* iv. 7, vii. 32; Horat. *Carm.* iii. 28. 16; Fest. pp. 161, 163, ed. Müller.) [L. S.]

NAE'VIA E'NNIA. [ENNIA.]

NAEVIA GENS, plebeian, is not mentioned in history till the time of the second Punic war, towards the close of which one of its members, Q. Naevius Matho, was praetor. None of the Naevii, however, obtained the consulship under the republic, and it was not till A. D. 30, when L. Naevius Surdinus was consul, that any of the gens was raised to this honour. The principal surnames under the republic are BALBUS and MATHO: besides these we also find the cognomens *Crista*, *Pollio*, *Turpio*, which are given under NAEVIUS. On coins we find the cognomens *Balbus*, *Capella*, *Surdinus*. (Eckhel, vol. v. p. 259.)

NAE'VIUS. 1. Q. NAEVIUS, or NAVIUS, as the name is written in the MSS. of Livy, was a centurion in the army of Q. Fulvius Flaccus, who was engaged in the siege of Capua in B. C. 211, when Hannibal attempted to relieve the town. Naevius greatly distinguished himself by his personal bravery on this occasion, and by his advice the velites were united with the equites and did good service in repulsing the Campanian cavalry. (Liv. xxvi. 4, 5; Frontin. *Strateg.* iv. 7. § 29; Val. Max. ii. 3. § 3.)

2. Q. NAEVIUS CRISTA, a praefect of the allies, served under the praetor M. Valerius in the war against Philip in B. C. 214, during the course of the second Punic war, and distinguished himself by his bravery and military skill. (Liv. xxiv. 40.)

3. Q. NAEVIUS, was one of the triumvirs appointed in B. C. 194, for founding a Latin colony among the Bruttii. He and his colleagues had the imperium granted to them for three years. (Liv. xxxiv. 53, xxxv. 40.)

4. M. NAEVIUS, tribune of the plebs, B. C. 184, entered upon his office in B. C. 185, in which year, at the instigation of Cato the censor, he accused Scipio Africanus the elder of having been bribed by Antiochus to allow that monarch to come off too leniently. Scipio's speech in his defence was extant in the time of A. Gellius, who quotes a striking passage from it; but there was some dispute whether Naevius was the accuser of Scipio; some authorities spoke of the Petilii as the parties who brought the charge. (Liv. xxxviii. 56, xxxix. 52; Gell. iv. 18; Aur. Vict. *de Vir. Ill.* 49.) The short quotation which Cicero (*de Orat.* ii. 61) makes from a speech of Scipio against Naevius must have been delivered upon another occasion,

since Livy (xxxviii. 56) tells us that the speech which Scipio delivered in his defence on the occasion referred to, did not contain the name of the accuser. (Meyer, *Orator. Roman. Fragm.* p. 6, &c., 2d ed.)

5. SEXT. NAEVIUS, a praeco, the accuser of P. Quintius whom Cicero defended. (Cic. *pro Quint.* 1, &c.) [QUINTIUS.]

6. SER. NAEVIUS, a person defended by C. Curio against Cicero. (Cic. *Brut.* 60.)

7. NAEVIUS TURPIO, a quadruplator or public informer, was one of the unscrupulous agents of Verres in plundering the unhappy Sicilians. He had been previously condemned for injuriae by the praetor C. Sacerdos. (Cic. *Verr.* ii. 8, iii. 39, 40, v. 41.)

8. NAEVIUS POLLIO, a Roman citizen, who was stated by Cicero to have been a foot taller than the tallest man that ever lived. This statement of Cicero, which is quoted by Columella (iii. 8. § 2), was doubtless contained in his work entitled *Admiranda*. Pliny also speaks (*H. N.* vii. 16) of the great height of this Naevius Pollio, but says that the annals did not specify what his height was.

CN. NAE'VIUS. Of the life of this ancient Roman poet but few particulars have been recorded. It has been commonly supposed that he was a native of Campania, because Gellius (i. 24) characterises the epitaph which he composed upon himself as "plenum superbiae Campanae." Klussmann, however, the most recent editor of Naevius's fragments, thinks that he was a Roman, from the circumstance of Cicero's alluding to him in the *De Oratore* (iii. 12) as a model of pure elocution, and contends that no inference can be drawn from the mention of Campanian pride, which, as is shown by Cicero's speech, *De Lege Agr.* (ii. 33), had become proverbial. But to this it may be objected, that in the passage of the *De Oratore* the name of Plautus, an Umbrian, is coupled with that of Naevius; a fact which invalidates that argument for his Roman birth. And though the pride of the Campanians may have become a proverb, it is difficult to see how it could with propriety be applied to any but those Gascons of ancient Italy. However this may be, it is probable that Naevius was at least brought early to Rome; but at what time cannot be said, as the date of his birth cannot be fixed with any accuracy. The fact, however, of his having died at an advanced age about the middle of the sixth century of Rome, may justify us in placing his birth some ten or twenty years before the close of the preceding one, or somewhere between the years 274 and 264 B. C. And this agrees well enough with what Gellius tells us (xvii. 21), on the authority of Varro, about his serving in the first Punic war, which began in 264 B. C., and lasted twenty-four years. The first literary attempts of Naevius were in the drama, then recently introduced at Rome by Livius Andronicus. According to Gellius, in the passage just cited, Naevius produced his first play in the year of Rome 519, or B. C. 235. Gellius, however, makes this event coincident with the divorce of a certain Carvilius Ruga, which, in another passage (iv. 3) he places four years later (B. C. 231), but mentions wrong consuls. Dionysius (ii. 25) also fixes the divorce of Carvilius at the latter date; Valerius Maximus (ii. 1) in B. C. 234. These variations are too slight to be of much importance. Naevius was attached to the plebeian party; an opponent of the nobility, and inimical to the innovations then making in the national literature. These feelings he shared with Cato; and, though the great censor was considerably his junior, it is probable, as indeed we may infer from Cicero's *Cato* (c. 14), that a friendship existed between them. It was in his latter days, and when Cato must have already entered upon public life, that Naevius, with the licence of the old Attic comedy, made the stage a vehicle for his attacks upon the aristocracy. Gellius (vi. 8) has preserved the following verses, where a little scandalous anecdote respecting the elder Scipio is accompanied with the praise justly due to his merits: —

Etiam qui res magnas manu saepe gessit gloriose,
Cujus facta viva nunc vigent, qui apud gentes solus praestat,
Eum suus pater cum pallio uno ab amica abduxit.

These lines, a fragment probably of some interlude, would have derived much of their piquancy from their contrast with the current story of Scipio's continence after the taking of Carthago Nova, in B.C. 210. Asconius (Cic. *Verr.* i. 10) has preserved the following lampoon on the Metelli: —

Fato Metelli Romae fiunt consules;

where the insinuation is, as Cicero explains in the passage to which the note of Asconius refers, that the Metelli attained to the consular dignity, not by any merit of their own, but through the blind influence of fate. In what year could this attack have been made? From the way in which the answer to it is recorded by Asconius, it would seem to have been during the actual consulship of one of the family. (Cui *tunc* Metellus consul iratus responderat senario hypercatalecto, qui et Saturnius dicitur,

Dabunt malum Metelli Naevio poetae).

It can hardly be doubted, therefore, that the person in question was Q. Caecilius Metellus, consul in B. C. 206. The haughty aristocracy of Rome were by no means disposed to let such attacks pass unpunished. By the law of the Twelve Tables a libel was a capital offence, and Metellus carried his threat into execution by indicting Naevius. The poet escaped with his life, but was given into the custody of the triumviri capitales (Gell. iii. 3); an imprisonment to which Plautus alludes in his *Miles Gloriosus* (ii. 2. 56). Confinement brought repentance. Whilst in prison he composed two plays, the *Hariolus* and *Leon*, in which he recanted his previous imputations, and thereby obtained his release through the tribunes of the people. (Gell. *l. c.*) His repentance, however, did not last long, and he was soon compelled to expiate a new offence by exile. At that time a man might choose his own place of banishment, and Naevius fixed upon Utica. Here it was, probably, that he wrote his poem on the first Punic war, which, as we learn from Cicero (*De Senect.* 14), was the work of his old age; and here it is certain that he died; but as to the exact year there is some difference of opinion. According to Cicero (*Brut.* 15), his decease took place in the consulship of Cethegus and Tuditanus, B. C. 204. As we learn, however, from the same passage that

this was by no means a settled point, and that Varro, *diligentissimus investigator antiquitatis*, extended his life rather longer, it may be safer to place his death, with Hieronymus (in Euseb. *Chron. Ol.* cxliv. 3), in B. C. 202, which was probably the date of Varro. The epitaph which he composed upon himself, preserved by Gellius in the passage alluded to at the beginning of this notice, runs as follows:—

> Mortales immortales flere si foret fas,
> Flerent Divae Camenae Naevium poetam.
> Itaque postquam est Orcino traditus thesauro
> Obliti sunt Romani loquier Latina lingua.

Naevius seems to have transmitted an hereditary enmity against the nobility, if, indeed, the tribune Naevius, who accused Scipio of peculation in B. C. 185, was of his family. (Liv. xxxviii. 56; Gell. iv. 18.) [See above, NAEVIUS, No. 4.]

Naevius was both an epic and a dramatic poet. The work which entitled him to the former appellation was his poem before alluded to on the first Punic war, of which a few fragments are still extant. It was written in the old Saturnian metre; for Ennius, who introduced the hexameter among the Romans, was not brought to Rome till after the banishment of Naevius. The poem appears to have opened with the story of Aeneas's flight from Troy, his visit to Carthage and amour with Dido, together with other legends connected with the early history both of Carthage and of Rome. Originally the poem was not divided into books, and we learn from Suetonius (*De Ill. Gramm.* 2), that Lampadio distributed it into seven. It was extensively copied both by Ennius and Virgil. The latter author took many passages from it; particularly the description of the storm in the first Aeneïd, the speech with which Aneas consoles his companions, and the address of Venus to Jupiter. (Cic. *Brut.* 19; Macrob. *Sat.* vi. 2; Serv. *ad Aen.* i. 198.)

A translation of the *Cypria Ilias* has been ascribed to Naevius; but the heroic metre in which it is executed is a sufficient proof that it was the production of some later writer, probably Laevius, whose fragments seem to have been frequently confounded with those of Naevius. (Pontan. *ad Macrob. Sat.* i. 18.)

His dramatic writings comprised both tragedies and comedies; and, among the latter, that more peculiarly Roman species of composition, the *Comoedia Togata*. Welcker, however, doubts about his claims to be considered as a tragic poet, and altogether denies that he wrote *Togatae*. (*Die Griech. Tragödien*, pp. 1345, 1372.) Among his tragedies have been reckoned *Andromache sive Hector Proficiscens*, *Danaë*, *Hesione*, *Iphigenia*, *Lycurgus* (by some thought to have been a comedy), the *Equus Trojanus* (also ascribed to Livius), and the *Dolus*, a title variously spelt (see Müller, *ad Varr. L. L.* p. 163). Klussmann (p. 100) holds the *Equus Trojanus* and *Dolus* to be one and the same play. Several other tragedies seem to have been wrongly ascribed to Naevius, whose dramatic fragments have been frequently confounded with those of Livius, Ennius, and other writers.

Of his *Togatae* the titles of two only can be cited; the *Romulus*, a *Praetextata*, and the *Clastidium*, probably a *Tabernaria*. (Donat. *ad Ter. Adelph.* iv. 1, 21; Varr. *L. L.* p. 163, Müll.)

In addition to these, we find the titles of between thirty and forty comedies, many of which, from their names, seem to have been taken from the Greek, but were probably adapted to Roman manners with considerable freedom, in the fashion of Plautus rather than of Terence. Of most of these comedies, as well as of the plays before enumerated, several short fragments are extant.

Besides these regular dramas, Naevius seems to have written entertainments called *Ludi* or *Satirae* (Cic. *Cato*, 6); and it was probably in these that he attacked the aristocracy.

The remains of Naevius are too insignificant to afford any criterion of his poetical merits, concerning which we must therefore be content to accept the testimony of antiquity. That he was so largely copied by subsequent poets, is a proof of his genius and originality. Plautus alludes to him more than once; and Terence, in the prologue to his *Andria*, ranking him with Ennius and Plautus, prefers even his more careless scenes to the obscure diligence of his own contemporaries. Cicero (*Brut.* 18) sets his *Punic War* as much above the *Odyssey* of Livius Andronicus as Myro surpassed Daedalus in the art of sculpture. His antiquated style did not suit the fastidious refinement of the Augustan age. Yet he was still a favourite with the admirers of the genuine old school of Roman poetry; and the lines of Horace (*Ep.* ii. 1. 53) show that his works, if not so much read as formerly, were still fresh in the memories of men.

The fragments of Naevius have been published, together with those of other Latin poets, by the Stephani, 8vo. Paris, 1564; but in this collection many are wrongly attributed to Naevius. There is another collection by Almeloveen, 12mo. Amster. 1686. The fragments of the *Bellum Punicum*, together with those of Ennius, were published by P. Merula, 4to. Leyden, 1595; and by Spangenberg, 8vo. Leipzig, 1825. They have also been collected by Hermann in his *Elementa Doctrinae Metricae* (iii. 9), and by Düntzer and Lersch, in a treatise entitled *De versu quem vocant Saturnio*, 8vo. Bonn, 1839. The dramatic fragments by Delrio, *Syntagma Tragoediae Latinae*, 4to. Paris, 1619; Maittaire, London, 1713; Bothe, *Poetarum Latii scenicorum fragmenta*, Leipzig, 1834. The most convenient collection of the entire fragments is that of Klussmann, 8vo. Jena, 1843, accompanied with a life of Naevius, and an essay on his poetry. See also Weichert, *Poetarum Latinorum Reliquiae;* and Neukirch, *De fabula togata Romanorum*, Leipsig, 1833. [T. D.]

NAE'VIUS SERTO'RIUS MACRO. [MACRO.]

NAIADES. [NYMPHAE.]

NAMU'SA, AUFI'DIUS, one of the numerous pupils of Serv. Sulpicius. There were ten of the pupils of Sulpicius who wrote books, and from the works of eight of them Namusa compiled a work which was distributed into one hundred and eighty parts or divisions (libri). The work of Namusa is cited by Ulpian (Dig. 13. tit. 6. s. 5. § 7), Javolenus (Dig. 35. tit. 1. s. 40. § 3), and Paulus (Dig. 39. tit. 3. s. 2. § 6); and we are thus made acquainted with some of the legal opinions of Servius. As to the expression "his auditoribus," used by Pomponius (Dig. 1. tit. 2 s. 2. § 44) see Grotius, *Vitae Jurisconsult.* and Zimmern, *Geschichte des Röm. Privatrechts*, vol. i. p. 293. [G. L.]

NANNII or NANNEII, persons of property prescribed by Sulla. (Cic. *de Pet. Cons.* c. 2.)

When Cicero speaks (*ad Att.* i. 16. § 3) of *Calvus ex Nanneianis illo*, he means to indicate Crassus, who was one of the purchasers of the confiscated property of the Nannii.

NANNO (Νάννώ), a flute-player, beloved by Mimnermus, and repeatedly celebrated by him, as well as mentioned in connection with his name by Poseidippus. (*Anth. Graec.* vol. ii. p. 48, vol. viii. p. 142, ed. Jacobs; Stobaeus, vol. i. p. 303, vol. iii. pp. 332, 435, ed. Gaisford.) [W. M. G.]

NAPAEAE. [NYMPHAE.]

NARAVAS (Ναραύας,, a Numidian chief, who bears a conspicuous part in the war of the Carthaginians against their revolted mercenaries and African subjects. He at first espoused the cause of the rebels, and joined the army of Spendius with a considerable force, but was afterwards induced to go over to the Carthaginians. The latter change, which took place at so critical a period that it was probably the means of saving the whole army of Hamilcar Barca from destruction, is ascribed to the influence exercised over the mind of Naravas by the personal character of that general, who received him with open arms and promised him his daughter in marriage. Throughout the remainder of the war Naravas was distinguished for his zeal and fidelity in the Carthaginian cause, and contributed essentially to the ultimate success of Hamilcar. (Polyb. i. 78, 82, 84, 86.) Naravas is the Greek form of the name, which is not mentioned by any Latin writer: the more correct form would probably be Narbal, or rather, Naarbaal. (Gesenius, *Ling. Phoen. Mon.* p. 410.) [E. H. B.]

NARCAEUS (Ναρκαῖος), a son of Dionysus and Narcaea, established a sanctuary of Athena Narcaea in Elis, and also introduced there the worship of Dionysus. (Paus. v. 16. § 5.) [L. S.]

NARCISSUS (Νάρκισσος), a son of Cephissus and the nymph Liriope of Thespiae. He was a very handsome youth, but wholly inaccessible to the feeling of love. The nymph Echo, who loved him, but in vain, died away with grief. One of his rejected lovers, however, prayed to Nemesis to punish him for his unfeeling heart. Nemesis accordingly caused Narcissus to see his own face reflected in a well, and to fall in love with his own image. As this shadow was unapproachable Narcissus gradually perished with love, and his corpse was metamorphosed into the flower called after him narcissus. This beautiful story is related at length by Ovid (*Met.* iii. 341, &c.). According to some traditions, Narcissus sent a sword to one of his lovers, Ameinius, who killed himself with it at the very door of Narcissus' house, and called upon the gods to avenge his death. Narcissus, tormented by love of himself and by repentance, put an end to his life, and from his blood there sprang up the flower narcissus (Conon, *Narrat.* 24). Other accounts again state that Narcissus melted away into the well in which he had beheld his own image (Paus. ix. 31. § 6); or that he had a beloved twin sister perfectly like him, who died, whereupon he looked at his own image reflected in a well, to satify his longing after his sister. Eustathius (*ad Hom.* p. 266) says that Narcissus was drowned in the well. [L. S.]

NARCISSUS. 1. A freedman of the emperor Claudius, over whom he possessed unbounded influence. He had charge of the emperor's letters. Reimar (*ad Dion. Cass.* lx. 34) quotes an old inscription (*ap. Fabrettum*, p. 543) which runs thus: NARCISSUS AUG. L. AB. EPISTULIS. (Comp. Suet. *Claud.* 28; Zonar. p. 563, d.) When Messallina wished to compass the death of C. Appius Silanus, Narcissus, between whom and herself there existed at that time a good understanding, pretended to the emperor that in a dream he had seen him fall by the hand of Silanus. The preconcerted entrance of Silanus immediately afterwards was alleged as a confirmation of the vision, and the unfortunate youth was immediately put to death. The emperor thanked his freedman in the senate, A. D. 42. (Suet. *Claud.* 37; Dion Cass. lx. 14.) Narcissus soon afterwards seized the opportunity afforded by the conspiracy of Furius Camillus Scribonianus to get the emperor to order the death of a number of innocent persons. Messallina and Narcissus even went so far as to put to the torture many knights and senators. (Dion Cass. lx. 15, 16.) Several of those most involved in the conspiracy, who could propitiate Narcissus and Messallina by money, escaped. In A. D. 43 we find Vespasianus sent as legatus of a legion into Germany through the influence of Narcissus. (Suet. *Vesp.* 4.) When the soldiers under A. Plautius in Britain mutinied, Narcissus was sent by the emperor to restore order; but on his attempting to address the soldiers he was received with shouts of indignation, and not suffered to speak. His mission, however, accomplished its purpose, for the soldiers, under the influence of this revulsion of feeling, suffered Plautius to take the command of them. (Dion Cass. lx. 19.)

When Messallina, having lost the confidence of the freedmen of the palace, in consequence of her having caused the death of Polybius, proceeded in her mad extravagance to marry C. Silius, information was given to the emperor, who at the time was at Ostia, by Narcissus, through some women. Narcissus persuaded the emperor that his only chance of safety lay in entrusting to him the command of the praetorian soldiers; and to prevent any one else from having access to the ear of Claudius, he asked and obtained permission to ride back to Rome in the same carriage with him. As they approached the city he diverted the attention of the emperor from the appeals of Messallina, who had come out to meet them, and prevented her children from being brought to their father. Finding Claudius not so prompt in ordering the death of Messallina as he wished, and fearing the effects of her habitual influence over him, Narcissus himself gave orders for putting her to death. The emperor was told that she had perished, and made no further inquiries. Narcissus shortly after received the insignia of a praetor. (Tac. *Ann.* xi. 30—38; Suet. *Claud.* 28.) In the discussions which ensued as to whom Claudius should marry, Narcissus supported the claims of Aelia Petina. (Tac. *Ann.* xii. 1.) Dion Cassius (lx. 34) relates an anecdote which shows that Narcissus thoroughly appreciated the stupidity of the emperor. He however got into considerable disgrace on account of the insufficient manner in which the canal for draining the lake Fucinus, the construction of which he had superintended, had been made. Agrippina charged him with the fraudulent appropriation of great part of the money apportioned for the work. Narcissus, in return, did not leave unnoticed her imperious temper and ambitious designs, and threw his influence into the scale in favour of Britannicus. (Tac. *Ann.* xii. 57, 65; Dion Cass.

lx. 34.) Agrippina, to make sure of the succession for her son, resolved to poison the emperor. She accordingly sent away Narcissus to Campania, on the pretext of his making use of the warm baths for the gout, with which he seems to have been affected. Here he was put to death almost immediately on the accession of the emperor Nero, A. D. 54. (Tac. *Ann.* xiii. 1 ; Dion Cass. lx. 34.) Before his death he burnt all the letters of Claudius which were in his possession. He amassed an enormous fortune, amounting, according to Dion Cassius, to 400,000,000 sesterces, equivalent to 3,125,000*l.* of our money. (Comp. Juvenal, xiv. 329.) If the following inscription refers to him, he had a wife named Claudia Dicaeosyna : D. M. ‖ CLAVDIAE ‖ DICAEOSYNAE ‖ TI. CLAVDIVS NARCISSUS LIB. EID. COIV. ‖ PIENTISSIMAE ‖ ET FRVGALISSI ‖ B. M. (Orell. *Inscript. Lat. Select.* vol. i. p. 177.) In another inscription we have : NARCISI. TI. CLAVDI ‖ BRITANIC ‖ I. ‖ SVPRA ‖ INSVLAS. (Orell. *l. c.* and No. 2927, p. 505.) His name also occurs in Inscript. No. 4902, vol. ii. p. 414.

2. A freedman of the emperor Nero, who was put to death by the emperor Galba. (Dion Cass. lxiv. 3.) [C. P. M.]

NARCISSUS, a celebrated athlete, with whom Commodus was in the habit of practising his gymnastic exercises, was employed by Marcia to strangle the emperor, when the poison that had been administered to him proved too slow in its operation, A. D. 192. (Dion Cass. lxxii. 22 ; Lamprid. *Commod.* 17 ; Aur. Vict. *de Caes.* 18, *Epit.* 17.) Narcissus appears to have had great influence with this emperor, for we are told that it was at his suggestion that Pescennius Niger was placed by Commodus in the command of the Syrian armies. (Spartian. *Pescen. Nig.* 1.) Narcissus was afterwards exposed to the lions by the emperor Severus on account of his having strangled Commodus. (Dion Cass. lxxiii. 16 ; Spartian. *Sever.* 14.)

NARSES, son of Artaxerxes III. [ARSES.]

NARSES, king of Persia. [SASSANIDAE.]

NARSES (Ναρσῆς), the rival of Belisarius. This celebrated general and statesman was perhaps born as early as A. D. 472. He was of foreign descent and of quite obscure parentage ; indeed, it seems that his parents sold him, or that he was made a prisoner of war when a mere boy, and his fate was that of so many other boys captured in war : he was castrated. Of his earlier life nothing is known. He came, however, to Constantinople and was employed in the imperial household. He was of material service to the emperor Justinian during the Νίκα riots (532), in which the name of Belisarius likewise became conspicuous. Narses was then cubicularius or chamberlain, as Theophanes states, and it was perhaps the judicial use he made of the funds entrusted to him, by bribing over the emperor's opponents, which caused him to be appointed treasurer to his master. In later years he was employed in several embassies, and discharged his duties to the complete satisfaction of his master, whose confidence he enjoyed in the highest degree. In 538 he was sent to Italy with reinforcements for Belisarius, who was then in the field against the Goths ; but it is more than probable that he had secret instructions to thwart that great commander, and prevent him from obtaining advantages which might have rendered him dangerous to the suspicious Justinian. The contingent commanded by Narses consisted of 5000 veterans and 2000 Herules, savage but gallant warriors, and one of his lieutenants was another Narses, the brother of Aratius, an excellent general, whom Baronius would not have confounded with the great Narses had he been aware that the second Narses fell in the battle of Anglone in 543. Narses and Belisarius effected their junction at Firmium, and soon afterwards they relieved Rimini, an exploit the honour of which was attributed to Narses, though the fact was that he tried to persuade Belisarius from venturing his army in such an expedition. Belisarius became soon aware that Narses had not only secret designs against him, but acted agreeably to Justinian's wishes ; for in the council of war he never proposed any measure of importance without finding Narses of a contrary opinion, and had the mortification, moreover, to see him supported by a crowd of jealous or disaffected officers. Vexed at these unfair proceedings, Belisarius claimed absolute obedience, and produced his imperial commission in which Justinian commanded the officers of every degree to obey him implicitly ; but Narses, pointing out the last words of the letter, in which it was said "that the officers should obey him in every thing compatible with the welfare of the empire," continued in his disobedience, pretending that the plans of Belisarius were dangerous to the empire. Hence arose violent quarrels, and Narses with his troops separated himself from Belisarius. About this time the Goths, or, more correctly speaking, the Franks and Burgundians, their allies, had reduced Milan to extremities, after besieging it for a considerable time ; and, anxious to save that large city, Belisarius sent orders to Joannes and Justin to hasten to its relief. They answered that they had only to obey orders emanating from Narses. Belisarius endured this insult with forbearance, and at last prevailed upon Narses to give his consent to the contemplated expedition of those two generals ; but it was then too late, the Roman garrison of Milan surrendered, and that splendid city was reduced to a heap of ruins, while its inhabitants were massacred by the victors. Justinian now became afraid that the jealousy between the two commanders would lead to still greater calamities, and he consequently recalled Narses (539). This was the first equivocal *début* of a general who afterwards put an end to the Gothic dominion in Italy.

During the following twelve years the name of Narses is scarcely mentioned in the annals of the empire, but he continued nevertheless to exercise a predominant influence in the privy council of Justinian. The world, however, was more accustomed to look upon him as a statesman than as a general, and great was consequently the surprise when, in 551, the emperor put him at the head of a formidable expedition destined to retrieve the fortune of the Roman arms in Italy, where the Goths had had the upper hand ever since the recall of Belisarius in 548. The campaign of Narses in Italy 538, had been no proof of his military skill, and the Roman veterans revolted at fighting under a eunuch, whom the very laws of the country seemed to exclude from any command over men. Little affected by their demonstrations, and despising the ridicule which the people tried to throw upon him, Narses, availing himself of the unlimited confidence of Justinian, drained the imperial treasury, and vigorously pushed on his preparations for the ensuing campaign. In the spring of 552 every thing was ready,

However, Ancona was the only port left to the Romans in Italy between Ravenna and Otranto; the Gothic fleet covered the sea; and it was consequently dangerous to trust the safety of 100,000 men, and the issue of the whole undertaking to the chances of the weather or a naval battle. However, the Gothic fleet was beaten and destroyed off Sinigaglia. Narses nevertheless resolved to march round the Adriatic. This road presented no less formidable difficulties: the whole low country traversed by the Po, the Adige, &c., and their countless branches, was an impassable swamp; the bridges over the Po and the Adige had been broken down by the enemy; and the only remaining passage over the latter river, at Verona, was guarded by the gallant Teias with a strong body of veteran Goths. Narses consequently chose a middle course. He coasted the Dalmatian shore of the Adriatic as far as the northern corner of that sea, whence his army continued by land, while the fleet took a parallel course along the shore, and wherever a river or a canal checked the progress by land, the ships conveyed timber and other materials to the spot for the speedy construction of bridges. Thus he reached Ravenna, Teias being all the while quite unable to molest him. He remained nine days in that city. Thence he marched upon Rimini, and the Gothic garrison having dared to insult him, he drove them back within their walls, and slew their commander Usdrilas. Without losing time in besieging Rimini he proceeded on the Flaminian way to Rome, where king Totilas awaited him with his main army. They met in the plain of Lentaglio, between Tagina (Taginae, Tadinae) and the tombs of the Gauls: the left of the Romans was under the immediate command of Narses and Joannes, the nephew of Vitalienus, and the right was commanded by Valerianus, John Phagas, and Dagistheus. The Romans carried the day: 6000 Goths fell on the field, and king Totilas was slain in his flight: his armour was sent to Constantinople (July 552). Teias was now chosen king of the Goths. Narses reaped the fruits of his victory by receiving the keys of the strongest fortresses of the Goths in that portion of Italy. Rome was forced to surrender by Dagistheus, a distinguished general, whose name and that of his colleague Bessus are strangely connected with the chances of warfare; for it was Bessus who commanded in Rome when it was reduced by the Goths in 546, a misfortune which he afterwards retrieved by reducing Petra, the bulwark of the empire towards the Caucasus, over which Dagistheus was appointed commander; and Dagistheus having been compelled to surrender Petra again to the Persians, took in his turn his revenge by reducing Rome. In the course of the Gothic war Rome had been five times taken and retaken: in 536 by Belisarius, in 546 by Totilas, in 547 again by Belisarius, in 549 again by Totilas, and in 552 by Narses. Narses despatched Valerian to the Po for the purpose of preventing the fugitive Goths from rallying round the headquarters of Teias at Pavia and Verona; but Teias eluded his vigilance, and, aided by a body of Franks whose alliance he had bought, suddenly broke forth from behind his lines, and appeared in Southern Italy to avenge the death of Totilas. But, instead of avenging it, he shared his fate on the banks of the Sarnus (Draco), a little river which flows into the bay of Naples (March, 553). In a bloody battle, which lasted two days, the Gothic army was utterly defeated, Teias and a countless number were slain, and the rest capitulated, but were allowed to withdraw from Italy: this condition was never well observed. Narses now marched to the north, reducing one fortress after the other, and gaining the confidence of the inhabitants through his firm yet generous and faithful conduct. He thought he had subdued Italy when he was undeceived by the appearance of a host of 75,000 Alemanni and Franks, who came down the Alps under the command of the two gallant dukes of the Alemanni, Leutharis and Buccellinus. The Roman vanguard, commanded by Fulcaris, a brave but rash Herulian, was cut to pieces in the amphitheatre of Parma, and, in spite of the efforts of Narses, the barbarians rushed down into Southern Italy. Leutharis ravaged Apulia and Calabria, and Buccellinus plundered Campania, Lucania, and Bruttium; but they were more formidable as marauders than as soldiers; they could overrun the country, but they oppressed it too much to be able to maintain themselves in it, and they consequently thought of returning to the Alps. Their ranks were thinned through losses and diseases, to which Leutharis fell a victim with his whole band, and while Buccellinus was staying near Capua, Narses came on with his veterans and slew him and his followers in a fierce battle at Casilinum, on the Vulturnus. Agathias says, that out of 30,000 men only 5000 escaped in this battle. The power of the Goths was now irretrievably ruined, and Italy was once more a province of the Roman empire, which Justinian finally pacified and organised by his famous "Pragmatica." Narses was appointed governor of Italy, and took up his residence at Ravenna.

During many subsequent years the name of Narses is not once mentioned; but we cannot but presume that in regulating the domestic affairs of Italy he acted in a way that did credit to his genius, although we know that his conduct was far from being free from avarice. In 563 he had an opportunity of proving that he was still the old general. Vidinus, comes, caused a fierce revolt in Verona and Brescia, and was supported by some Franks and a band of Alemanni under Amingus, who made sad havoc in Upper Italy, till Narses fell upon them and crushed them at once, whereupon Verona and Brescia submitted. Sindual, a chief of the Herules, who had served Narses faithfully during many years, imitated the example of Vidinus and shared his fate; but while Narses spared the life of the comes he ordered Sindual to be hanged, so incensed was he at his want of loyalty. These victories caused great joy in Constantinople; but the death of Justinian, which took place in the same year, and the accession of Justin, were heavy checks upon the influence of Narses at the imperial court, and finally contributed to his ruin.

The death of Justinian and the extreme age of Narses caused two movements of great importance. The administration of the great exarch of Italy was vigorous but oppressive; and although the Gothic war had impoverished that unhappy country to an enormous degree, he extracted the last coin from its inhabitants. Had he continued to send a proportionate share of it into the imperial treasury, he might have continued his extortions without feeling the consequences; but it appears that he was less liberal to Justin than to Justinian, and

the wealth and oriental luxuries with which he surrounded himself in his palace at Ravenna excited the indignation of the Romans. During the life of Justinian, however, they did not complain, knowing that every attempt to shake Justinian's confidence in his great minister would have been in vain ; but no sooner was he dead than a deputation of Romans waited upon his successor, exposing the extortions of Narses, and declaring that they would prefer the rude yet frank despotism of the Goths to the system of craft and avarice carried on by their present governor. Their complaints were not only listened to with attention, but were taken up by Justin as a pretext for getting rid of a man who was not *his* creature, and Narses was consequently dismissed, and Longinus appointed in his stead. He might have borne his disgrace with magnanimity but for the insulting message of the empress Sophia, who bade him leave the profession of arms to men, and resume his former occupations among the eunuchs, and spin wool with the maidens of the palace. Stung to the quick by this woman-like yet ungenerous taunt, Narses answered that "he would spin her such a thread as she would not unravel during her life." ("Narses dicitur haec responsa dedisse: Talem se eidem telam orditurum qualem ipsa, dum viveret, deponere non posset," Paul. Diacon. *de Gest. Long.* ii. 6.) Narses retired quietly from office and took up his residence at Naples. An opportunity for gratifying his revenge was at hand. The Longobards were meditating an invasion of Italy, a scheme of which Justin was well aware when he dismissed Narses, who was, however, the only man able to prevent such a calamity. "Full of rage," says Paulus Diaconus (*l. c.*), "Narses sent messengers to the Longobards, and invited them to leave the poor fields of Pannonia and take possession of rich Italy. At the same time he sent them all kinds of fruits and other products of Italy, in order to make them greedy and hasten their arrival." King Alboin accordingly descended from the Alps into Italy. No sooner, however, was Narses informed of it, than he repaired to Rome, and tried to soothe the emperor by a submissive letter. The invasion of Italy, however, of which he could not but accuse himself as the cause, preyed upon his mind, and he died of grief (568). All this appears strange ; his conduct seems unaccountable ; and weighty doubts have been raised by competent historians against the authenticity of the tale. But severe critics, Pagi, Muratori, Horatius Blancus, Petavius, &c., as well as the more modern Le Beau and Gibbon, are of opinion that there is no ground for disbelieving it. One might ask, why the emperor did not immediately resent his treachery? and how Narses, after playing such a dangerous game, could venture to repair to Rome, instead of joining the Longobards? The fact of the Romans being disaffected to Justin and devotedly attached to Narses does not explain the mystery. The following hypothesis might perhaps throw some light on the matter. The ambition of Narses was not only unlimited, but it was coupled with that irritable and resentful temper which is peculiar to women and eunuchs. His deposition was sufficient to rouse the former, and the bitter taunt of the empress Sophia could not but provoke the latter. He thus invited the Longobards, not in order that they might conquer Italy, but to compel Justin to put him once more at the head of the army, since he was the only man who could check the barbarians ; and had death not prevented him he would certainly have triumphed over his enemies, and taken ample revenge for the insults he had suffered. Such stratagems have often been invented by adventurers aspiring to power, as well as by men high in office, aiming at still greater power. It is said that Narses attained the age of ninety-five. Gibbon doubts it, and perhaps not without reason. "Is it probable," says he, "that all his exploits were performed at fourscore?" It is certainly not probable ; but when Blucher performed his great exploits he was past seventy, and he was as fresh in the field as a young man.

Narses was one of those rare men who are destined by Providence to rise above all others, and, according to circumstances or the particular shape of their genius, to become either the benefactors or the scourges of mankind. Of low and perhaps barbarian parentage, slave, eunuch, with the body of a boy and the voice of a woman, he made himself equal to the greatest, and was inferior to none, for his soul was that of a hero ; his mind, bold and inflexible in its resolutions, was yet of that elastic kind that adapts itself to circumstances ; and through the labyrinth of schemes and intrigues his talents guided him with the same security that leads the plain warrior on the broad way of heroic action. Equal to Belisarius as a general, he was his superior as a statesman ; but his virtues were less pure than those of the unfortunate hero ; and in a moral point of view he stands far below his rival. (Procop. *Bell. Goth.* ii. 13, &c., iii. iv. ; Paul. Diacon. *de Gest. Long.* ii. 1—5 ; Marcellin. *Chron.* ; Agathias, lib. i. ii. ; Zonar. vol. ii. p. 68, &c. ; Cedren. p. 387 ; Malela, p. 83 ; Theoph. p. 201—206 (the index confounds the great Narses with Narses the general of Maurice and Tiberius); Evagrius, iv. 24 ; Anastasius, *Histor.* p. 62, &c. ; *Vita Joan.* iii. p. 43 ; Agnellus, *Liber Pontific.*) [W. P.]

NA'SAMON (Νασάμων), a son of Amphithemis and Tritonis, the ancestral hero of the Nasamones in the north of Africa, who are said to have derived their name from him. (Apollon. Rhod. iv. 1496.) [L. S.]

NA'SCIO, a Roman divinity, presiding over the birth of children, and accordingly a goddess assisting Lucina in her functions, and analogous to the Greek Eileithyiae. She had a sanctuary in the neighbourhood of Ardea. (Cic. *de Nat. Deor.* iii. 18.) [L. S.]

NASE'NNIUS, C., served as a centurion in Crete, under Metellus Creticus, and, after the assassination of Julius Caesar, united himself to Cicero, who gave him a letter of introduction to Brutus. (Cic. *ad Brut.* i. 8.)

NASI'CA, an agnomen in the family of the Scipios. [SCIPIO.]

NASI'CA, CAE'SIUS, commanded a Roman legion under Didius Gallus in Britain. (Tac. *Ann.* xii. 40.) [GALLUS, DIDIUS.]

NASIDIE'NUS, a wealthy (*beatus*) Roman, who gave a supper to Maecenas, which Horace ridicules so unmercifully in the eighth satire of his second book. It appears from v. 58, that Rufus was the cognomen of Nasidienus. The scholiasts tell us that Nasidienus was a Roman eques ; but it is probable that the name is fictitious, as it is not very likely that Horace would have satirised in this way a man who was honoured by Maecenas

with his company. There is another Nasidienus mentioned by Martial (vii. 54).

NASI'DIUS, Q. or L.*, was sent by Pompey, in B. C. 49, with a fleet of sixteen ships to relieve Massilia, when it was besieged by Caesar's troops, under the command of D. Brutus. He was unable, however, to effect his object, was defeated by Brutus, and fled to Africa, where it appears that he had the command of the Pompeian fleet. (Caes. *B.C.* ii. 3—7 ; Cic. *ad Att.* xi. 17 ; Auctor, *Bell. Afr.* 64, 98.) After the conquest of Africa by Caesar, Nasidius probably fled to Spain and followed the fortunes of the Pompeian party, but he is not mentioned again for some time. Cicero, in his seventh Philippic (c. 9), speaks of an L. Visidius, a Roman eques, who had assisted him in suppressing the conspiracy of Catiline, and who was at that time (B. C. 43) engaged in levying troops to oppose Antony at Mutina. For L. Visidius Orelli proposes to read L. Nasidius, which occurs in a few manuscripts, but Garatoni objects (*ad loc.*) that it is unlikely that Pompey would have given him the command of a fleet, unless he had held some office in the state, and we know that the appellation of Roman eques was not applied to a person after he had been quaestor. But whether this passage refers to Nasidius or not, we do not hear of him again till B. C. 35, when he is mentioned as one of the principal officers of Sex. Pompey, who deserted to Antony upon the failing fortunes of the former. (Appian, *B. C.* v. 139.) He continued faithful to the fortunes of Antony in the civil war between him and Octavian, and commanded part of Antony's fleet, which was defeated by Agrippa off Patrae, in B. C. 31, previous to the decisive battle of Actium. (Dion Cass. l. 13.) The coin annexed refers to Nasidius: it bears on the obverse the head of Pompey with a trident and NEPTVNI, and on the reverse a ship with Q. NASIDIVS.

COIN OF NASIDIUS.

NASO, P. a man whom Cicero speaks of as "omni carens cupiditate," was praetor B. C. 44 (Cic. *Philipp.* iii. 10). He seems to be the same as Naso, the augur, whom Cicero mentioned in a letter in the preceding year (*ad Att.* xii. 17). The gentile name of Naso does not occur.

NASO, M. ACTO'RIUS. [ACTORIUS.]

NASO, ANTO'NIUS, a tribune of the praetorian troops, A. D. 69 (Tac. *Hist.* i. 20). He may be the same person as the L. Antonius Naso, who, as we learn from coins, was procurator of Bithynia in the reign of Vespasian. (Eckhel, vol. ii. p. 404.)

NASO, L. A'XIUS, only mentioned on coins, a specimen of which is annexed. The obverse represents a woman's head surmounted with a helmet, with NASO. S. C. ; the reverse, Diana in a chariot drawn by stags, with one dog before her and two behind her, and the legend L. AXSIVS. L. F.

COIN OF L. AXIUS NASO.

NASO, JU'LIUS, an intimate friend of Pliny and Tacitus, both of whom interested themselves much in his success, when he became a candidate for the public offices of the state (Plin. *Ep.* vi. 6, 9). One of Pliny's letters (iv. 6) is addressed to him.

NASO, L. OCTA'VIUS, whose heres was L. Flavius, praetor designatus in B. C. 59. (Cic. *ad Q. Fr.* i. 2. § 3.)

NASO, CN. OTACI'LIUS, is recommended by Cicero to the notice and favour of Acilius, in B. C. 46. (Cic. *ad Fam.* xiii. 33.)

NASO, OVI'DIUS. [OVIDIUS.]

NASO, SE'XTIUS, one of the conspirators against Caesar, B. C. 44. (Appian, *B. C.* ii. 113.)

NASO, VALE'RIUS, who had previously been praetor, was sent to Smyrna in A. D. 26, to superintend the erection of a temple to Tiberius (Tac. *Ann.* iv. 56).

NASO, Q. VOCO'NIUS, the judex quaestionis in the trial of Cluentius, B. C. 66. Since Cicero in one passage calls him Q. Naso (*pro Cluent.* c. 53), and in another Q. Voconius (*Ibid.* c. 54), Garatoni and Klotz, in their notes upon Cicero's oration, make two different persons out of Q. Voconius Naso, namely Q. Voconius, the judex quaestionis, and Q. Naso, the praetor. But Madvig has shown satisfactorily (*de Ascon.* p. 121), that Cicero refers only to one person, the judex quaestionis, pointing out moreover that the judices quaestionum were appointed to preside in those cases which the praetors, from their limited number, could not attend to, and that accordingly a praetor and a judex quaestionis would not be in the same court. This opinion of Madvig is also adopted by Zumpt (*ad Cic. Ver.* p. 234). Cicero in his oration for Flaccus, B. C. 59, speaks (c. 21) of Q. Naso, as having been praetor, but the year of his praetorship is unknown. (Orelli, *Onom. Tull.* p. 649.)

NATA'LIS, ANTO'NIUS, a Roman eques, was one of Piso's friends, and joined him in the conspiracy against Nero, A. D. 66, but having become suspected, and being threatened with the torture, he disclosed the names of the conspirators, and thus escaped punishment. (Tac. *Ann.* xv. 50, 54—56, 71.)

NATA'LIS, CAECI'LIUS, the person who maintains the cause of paganism in the dialogue of Minucius Felix, entitled *Octavius.* [FELIX, MINUCIUS.] Various conjectures have been made as to who this Natalis was ; but there are no sufficient data for deciding the question. (Bähr, *Christl. Röm. Theologie*, § 19.)

NATA'LIS, MINU'CIUS or MINI'CIUS. There is a rescript of Trajan to Minucius Natalis (Dig. 2. tit. 12. s. 9), who was probably a proconsul, and may be the jurist Natalis. In this passage of the Digest his name is written Minitius Natalis. This person appears to have been also consul and augur. The letter of Pliny the Younger to his friend Minucius may probably be addressed to Minucius Fundanus. (Plin. *Ep.* vii. 12.)

The time of the jurist Natalis is determined as

* He is called *Lucius* in Caesar, but *Quintus* in Dion Cassius and on coins.

prior to that of Salvius Julianus, by the fact that Julianus wrote notes in six books Ad (apud, in) Minitium or Ad Minicium, from which books there are some citations in the Digest (6. tit. 1. s. 61). In one passage, the tenth book of the work, Ad Minitium is cited (Dig. 19. tit. 1. s. 11. § 15), but as Zimmern suggests, x. is a blunder for v.

Pomponius (Dig. 19. tit. 1. s. 6. § 4) quotes Minicius as quoting Sabinus. [G. L.]

NATTA or NACCA, "a fuller" (Festus, *s. v.*; Appul. *Met.* ix. p. 636, ed. Ouden.), was the name of a family of the Pinaria gens. Natta, or Nata, which we find upon coins, seems to be the correct orthography. The Nattae are very rarely mentioned, but appear to have been a very ancient family. Cicero speaks in general of the Pinarii Nattae as *nobiles*, and mentions an ancient bronze statue of a Natta, which was struck by lightning in the consulship of Torquatus and Cotta, B. C. 65. (Cic. *de Div.* i. 12, ii. 20, 21.)

1. L. PINARIUS NATTA, magister equitum to the dictator L. Manlius Capitolinus, B. C. 363, and praetor, B. C. 349. Livy does not give his cognomen, but it is preserved in the Fasti Capitolini. (Liv. vii. 3, 25.)

2. L. (PINARIUS) NATTA was the brother of the wife of the celebrated tribune P. Clodius, and obtained a seat in the college of pontiffs through the influence of his brother-in-law, who passed over his own brother in favour of Natta. Through his connection with Clodius, he was one of the enemies of Cicero, who mentions him on one or two occasions. (Cic. *pro Dom.* 45, 52, *ad Att.* iv. 8, b. § 3.) The gentile name of Natta is only mentioned in a passage of Servius (*ad Virg. Aen.* viii. 269), who calls him Pinarius Natta, but the genuineness of this passage has been called in question by Wolf (*ad Cic. pro Dom. l. c.*). Now as we read of only one wife of Clodius, namely, Fulvia, it has been usually supposed that the above L. Natta was the brother of this Fulvia, and that his full name was therefore L. Fulvius Natta* ; but Drumann has brought forward (*Geschichte Roms*, vol. ii. p. 370) reasons which render it very probable, that Clodius had, previous to his marriage with Fulvia, married another wife of the name of Pinaria, and that L. Natta was the brother of the latter and not the brother of Fulvia. The name of Natta is otherwise unknown in the Fulvia gens. The mother of Natta and of his sister Pinaria married a second time L. Murena, consul B. C. 62, and we consequently find Natta described as a step-son of Murena. (Cic. *pro Muren.* 35, *pro Dom.* 52.)

3. PINARIUS NATTA, a client of Sejanus, and one of the two accusers of Cremutius Cordus, A. D. 25. (Tac. *Ann.* iv. 34.)

4. NATTA, a person satirised by Horace (*Sat.* i. 6. 124) for his dirty meanness, was probably a member of the noble Pinarian family, and therefore attacked by Horace for such conduct.

The coin annexed refers to some Pinarius Natta, but who he was is quite uncertain. The obverse represents a winged head of Pallas, the reverse Victory in a chariot drawn by two horses.

* Hence we frequently find *Natta* or *Nacca* given as a cognomen in the Fulvia gens, as is stated in the article FULVIA GENS ; but if Drumann's supposition is correct, and we believe it is, this is a mistake.

COIN OF PINARIUS NATTA.

NAUBO'LIDES (Ναυβολίδης), a patronymic from Naubolus, and accordingly applied to his sons, Iphitus (Hom. *Il.* ii. 518) and Clytoneus (Apollon. Rhod. i. 135). It also occurs as the name of a Phaeacian. (Hom. *Carm.* viii. 116.) [L. S.]

NAU'BOLUS (Ναύβολος). 1. A son of Lernus and the father of Clytoneus, was king of Tanagra in Boeotia. (Apollon. Rhod. i. 135, &c., 208 ; Orph. *Argon.* 144 ; Lycoph. 1068.)

2. A son of Ornytus, and father of Iphitus, was king of Phocis. (Hom. *Il.* ii. 518 ; Apollod. i. 9. § 16.) [L. S.]

NAUCERUS, a statuary, who made a panting wrestler. (Plin. xxxiv. 8. s. 19.) [P. S.]

NAUCLEIDES (Ναυκλείδης). 1. A Plataean, the leader of the faction who invited and opened the gates for the Thebans who seized upon Plataeae B. C. 431. (Thuc. ii. 2 ; Dem. *c. Neaeram*, 25, p. 1378.)

2. One of the two Spartan ephors, sent, according to the Spartan custom, with the king Pausanias into Attica in B. C. 403, at the time when the Athenians were hard pressed by Lysander. He entered cordially into the plans of Pausanias for defeating the designs of Lysander. (Xen. *Hellen.* ii. 4. § 36.) He is perhaps the same with the Naucleidas, son of Polybiades, whom Lysander ridiculed and assailed on account of his obesity and luxurious mode of life in an assembly of the people, to such an extent that he was near being exiled forthwith. The people, however, contented themselves with threatening him with banishment if he did not reform his mode of life. (Athen. xii. p. 550 d.) [C. P. M.]

NAU'CRATES (Ναυκράτης), historical. 1. A native of Carystus, who, with Androcles of Sphettus, lent a sum of money to Artemon and Apollodorus, for the recovery of which a suit was instituted by Androcles against Lacritus, the brother of Artemon. This matter is the subject of the speech of Demosthenes Πρὸς τὴν Λακρίτου παραγραφήν.

2. A Lycian demagogue, who incited the Lycians to offer some fruitless resistance to M. Brutus. (Plut. *Brut.* p. 998, b.) [C. P. M.]

NAU'CRATES (Ναυκράτης), literary. 1. Surnamed *Erythraeus*, and termed by Suidas (*s. v. Isocrates*) Ἐρυθραῖος Ναυκρατίτης, was a disciple of Isocrates. He is mentioned among the orators who competed (B. C. 352) for the prize offered by Artemisia for the best funeral oration delivered over Mausolus. (Suidas, *s. v. Theodectes*, et *l. c.*; Gell. x. 68.) He wrote on the subject of rhetoric. From the incidental notice taken of his writings by Cicero (*De Orat.* iii. 44), we may infer that he shared in and defended the technical refinement of his master. In one of his treatises we learn from Quintilian (iii. 6) that he applied the word στάσις, as the appropriate technical term for the *status* or *quaestio*, the consideration of a case in its most general aspect, and that some regarded him as the inventor of the term so applied.

As Isocrates wrote models for judicial and political orations, Naucrates furnished models (none of which are extant) of funeral orations, celebrating men of public fame. (Dionys. vol. ii. p. 39, ed. Sylburg.)

Eustathius twice refers to a commentary on Homer by *Naucrates Erythraeus*, who may, perhaps, be regarded as identified with the rhetorician by the term *Sophista* which he applies to him. (Fabric. *Bibl. Graec.* vol. i. pp. 484, 517.) But the manner in which the commentator is mentioned by Stephanus Byzantinus (*s. v.* Ερυθρὰ), solely in connection with the commentary, renders it doubtful whether there may not have been two of the same name.

2. Stobaeus mentions the saying of one Naucrates, whom he designates *ὁ σοφὸς* (vol. i. p. 390, ed. Gaisford). [W. M. G.]

NAU'CYDES (Ναυκύδης), an Argive statuary, the son of Mothon, and the brother and teacher of Polycleitus II. of Argos, made a gold and ivory statue of Hebe, which stood by the celebrated statue of Hera by Polycleitus I. in the Heraeum near Mycenae; a bronze statue of Hecate at Argos; and several statues of athletes. (Paus. ii. 17. § 5, 22. § 8, vi. 6. § 1, 8. § 3, 9. § 1.) Tatian mentions his statue of Erinna the poetess. (*Adv. Graec.* 51, p. 113, Worth.) Pliny, who places him at Ol. 90, B. C. 420 (*H. N.* xxxiv. 8. s. 19), mentions his Mercury, Discobolus, and a man sacrificing a ram (*Ibid.* § 19). Besides his brother Polycleitus, Alypus of Sicyon was his disciple. (Paus. vi. 1. § 2; comp. Thiersch, *Epochen*, pp. 143, 150, 282, 283, and Sillig, *Catal. Artif. s. v.*) [P. S.]

NA'VIUS. [NAEVIUS, No. 1.]

NA'VIUS, ATTUS, a renowned augur in the time of Tarquinius Priscus. In his boyhood he showed his skill in the art before he had received any instruction; but after he had been taught by the Etruscans, he excelled all the augurs of his time. The most extraordinary proof of his knowledge of augury is related in the legend of Tarquinius Priscus. This king proposed to double the number of the equestrian centuries, and to name the three new ones after himself and two of his friends, but was opposed by Navius, because Romulus had originally arranged the equites under the sanction of the auspices, and consequently no alteration could be made in them without the same sanction. The tale then goes on to say that the king thereupon commanded him to divine whether what he was thinking of in his mind could be done, and that when Navius, after consulting the heavens, declared that it could, the king held out a whetstone and a razor to cut it with. He immediately cut it. A statue of Attus was placed in the comitium, on the steps of the senate-house, the place where the miracle had been wrought, and beside the statue the whetstone was preserved. There was a current report, according to Dionysius, that Attus fell a victim to the anger of Tarquin. Attus Navius seems to be the best orthography, making Attus an old praenomen, though we frequently find the name written Attius. (Liv. i. 36; Flor. i. 5; Aurel. Vict. *de Vir. Ill.* 6; Dionys. iii. 70—72; Cic. *de Div.* i. 17, *de Nat. Deor.* ii. 3, iii. 6, *de Rep.* ii. 20; Niebuhr, *Hist of Rome*, vol. i. pp. 360, 361.)

NAUMA'CHIUS (Ναυμάχιος), a Gnomic poet. Of the age in which he lived nothing is known. In addition to the verses which bear his name, there has been conjecturally attributed to him a moral poem, assigned by Gesner to Phocylides, which Brunck thinks inferior to the known productions of Naumachius. There are three fragments of this author in hexameters preserved by Stobaeus. 1. Eleven lines of what seems to be an introduction to a poem on the due management of the marriage state on the part of women; the introduction, however, dissuading from marriage, and recommending celibacy. 2. Fifty-eight lines of what seems to be the poem itself. The instructions are exceedingly comprehensive, including most sensible and prudent directions for the behaviour of a good wife to a wise and to a foolish husband, for the regulation of her household, her choice of companions, and her dress. He disapproves of second marriages, and enjoins cheerfulness and discretion. 3. Four lines and a portion of a fifth, depreciating gold, precious stones, and purple clothing. The first and third fragments have more of poetry than the larger piece, but the language of all is pure, and the style glowing and spirited. It must have been from a seeming allusion in the first to the superiority of celibacy, as introducing to a mystic marriage, where the virgin becomes queen of women, that the suggestion has been made that Naumachius was a Christian writer. If so, however, we could not have failed to detect in the second extract some allusion to the injunctions of Scripture on the subject. But there seems to be no reason to doubt that his notions were purified by an acquaintance with the maxims of Christianity. (Stobaeus, vol. iii. pp. 22, 68, 234, ed. Gaisford; translated by Hugo Grotius in Stobaeus, iv. p. 164, &c. p. 187, &c., 224, ed. Gaisford; Fabric. *Bibl. Graec.* vol. i. pp. 721, 726.) [W. M. G.]

NAU'PLIUS (Ναύπλιος). 1. A son of Poseidon and Amymone, of Argos, a famous navigator, and father of Proetus and Damastor (Apollon. Rhod. i. 136, &c.; Schol. *ad Apollon. Rhod.* iv. 1091). He is the reputed founder of the town of Nauplia, which derived its name from him (Paus. ii. 38. § 2, iv. 35. § 2; Schol. *ad Eurip. Orest.* 54). He is also said to have discovered the constellation of the great bear. (Theon, *ad Arat. Phaen.* 27; Paus. viii. 48. § 5; Strab. viii. p. 368.)

2. A son of Clytoneus, was one of the Argonauts and a descendant of Nauplius, No. 1. (Apollon. Rhod. i. 134.)

3. A king of Euboea, and father of Palamedes, Oeax and Nausimedon, either by Clymene or Philyra or Hesione (Apollod. ii. 1. § 4). Clymene was a daughter of Catreus, and she and her sister Aerope had been given by their father to Nauplius, who was to carry them to some foreign country; but Nauplius married Clymene, and gave Aerope to Pleisthenes, who became by her the father of Agamemnon and Menelaus (Apollod. iii. 2. § 2). His son Palamedes had been condemned to death by the Greeks during the siege of Troy, and as Nauplius considered his condemnation to be an act of injustice, he watched for the return of the Greeks, and as they approached the coast of Euboea, he lighted torches on the most dangerous part of the coast. The sailors thus misguided suffered shipwreck, and perished in the waves or by the sword of Nauplius (Philostr. *Her.* x, 11; Schol. *ad Eurip. Orest.* 422; Tzetz, *ad Lycoph.* 384; Hygin. *Fab.* 116). He is further said to have wreaked his

vengeance on the Greeks by sending false messages to the wives of the heroes fighting at Troy, and thus to have led them to faithlessness towards their husbands or to self-destruction. (Eustath. *ad Hom.* p. 24 ; Tzetz, *l. c.;* Paus. i. 22. § 6.) [L. S.]

NAUSI'CAA (Ναυσικάα), the daughter of Alcinous, king of the Phaeacians and Arete, became the friend of Odysseus (Hom. *Od.* vi. 16, &c.; comp. ODYSSEUS). Later writers represent her as the wife of Telemachus, by whom she is said to have become the mother of Perseptolis or Ptoliporthus. (Eustath. *ad Hom.* p. 1796 ; Dict. Cret. vi. 6.) [L. S.]

NAUSI'CRATES (Ναυσικράτης), a Greek comic poet, doubtfully placed by Clinton (*F. H.* vol. ii. p. xlv.) among the writers of the middle comedy. Meineke (*Frag. Com. Graec.* vol. i. p. 495) infers the same thing, from his tragico-comic style. Suidas (*s. v.*) attributes to him two plays, Ναυκλήροι and Περσίς. Athenaeus (ix. p. 399, e.), when giving an extract from the play called Περσίς, calls him *Naucrates;* but this is clearly an error ; or it may be a shortened form, similar to those adduced by Lobeck, in his edition of Aglaophamus (pp. 994, 996). From the fragments preserved by Athenaeus, consisting of twelve lines from the Ναυκλήροι and three from the Περσίς, we can infer nothing of the plot ; but there is some humour in his inflated description of the mullet and the blue shark in the passages from the former play. These passages are most ingeniously dovetailed and amended by Meineke (vol. iv. p. 575, &c.). (Fabric. *Bibl. Graec.* vol. ii. p. 471 ; Athen. *l. c.* vii. p. 296, a. p. 325, e. p. 330, b.) [W. M. G.]

NAUSI'MEDON. [NAUPLIUS, No. 3.]

NAUSI'NOUS (Ναυσίνοος), a son of Odysseus by Calypso, and brother of Nausithous. (Hes. *Theog.* 1017 ; Eustath. *ad Hom.* p. 1796.) [L. S.]

NAUSI'PHANES (Ναυσιφάνης), a native of Teos, attached to the philosophy of Democritus, and, according to Sextus Empiricus, a disciple of Pyrrhon. He had a large number of pupils, and was particularly famous as a rhetorician. Epicurus was at one time one of his hearers, and as he could not deny this, though he was anxious to be considered a self-taught man, he was obliged to content himself with abusing him, and maintaining that he had learnt nothing from him. (Cic. *de Nat. Deor.* i. 26, 33 ; Diog. Laërt. ix. 69, 102, x. 8, 14; Sext. Empir. *adv. Math.* i. 1, p. 215.) [C. P. M.]

NAUSI'THOUS (Ναυσίθοος). 1. A son of Poseidon and Periboea the daughter of Eurymedon, was the father of Alcinous and Rhexenor, and king of the Phaeacians, whom he led from Hypereia in Thrinacia to the island of Scheria, in order to escape from the Cyclopes. (Hom. *Od.* vi. 7, &c. vii. 56, &c. viii. 564 ; Apollon. Rhod. iv. 547.)

2. [NAUSINOUS.] [L. S.]

NAUTES or NAU'TIUS. [NAUTIA GENS.]

NAU'TIA GENS, an ancient patrician gens, a member of which obtained the consulship as early as B. C. 488. It claimed to be descended from Nautius or Nautes, one of the companions of Aeneas, who was said to have brought with him the Palladium from Troy, which was placed under the care of the Nautii at Rome. (Dionys. vi. 4 ; Virg. *Aen.* v. 704, with the note of Servius.) Like many of the other ancient gentes, the Nautii disappear from history about the time of the Samnite wars. All the Nautii bore the surname of RUTILUS.

NAXUS (Νάξος), a son of Polemo and father of Leucippus, gave his name to the island of Naxos, which had before been called Dia. (Diod. v. 51.) [L. S.]

NAZA'RIUS. The ninth piece in the collection of the "Panegyrici Veteres" [see DREPANIUS] bears the title *Nazarii Panegyricus Constantino Augusto.* It was delivered at Rome (c. 38) at the beginning of the fifth year of the Caesars, Crispus and Constantine, which commenced on the 1st of March A. D. 321 (cc. 1, 2). It is chiefly occupied with the praises of Constantine, the father, who is proposed as the bright exemplar of every virtue to his sons. The circumstance that the emperor was not present (c. 3, comp. c. 36), renders the grossness of the flattery somewhat less odious. With regard to the author we find two notices in the version of the Eusebian Chronicle by Jerome, the one under A. D. 315, "Nazarius insignis rhetor habetur;" the other under A. D. 337, "Nazarii rhetoris filia in eloquentia patri coaequatur," both of which we may fairly conclude refer to the author of this oration. Ausonius also notices incidentally an "illustrious" rhetorician, Nazarius, who may be the same person. (*Prof. Burdig.* xiv.)

The eighth piece in the above collection, styled *Incerti Panegyricus Constantino Augusto dictus,* from the resemblance in style as well as from an expression in the ninth (c. 30), is generally believed to be also the work of Nazarius. It was pronounced at Trèves by a native of Gaul (c. 1), in the year A. D. 313, and celebrates in the most turgid language the victory over Maxentius. (For authorities and illustrations see the references at the end of DREPANIUS, EUMENIUS, MAMERTINUS.) [W. R.]

NEAERA (Νέαιρα). 1. A nymph, who became by Helios the mother of Lampetia and Phaetusa. (Hom. *Od.* xii. 133.)

2. A daughter of Pereus, and the wife of Aleus, by whom she became the mother of Auge, Cepheus, and Lycurgus. (Apollod. iii. 9. § 1 ; Paus. viii. 4. § 3, who calls her the wife of Autolycus.)

3. One of the daughters of Niobe. (Apollod. iii. 5. § 3.)

4. The wife of Strymon, and mother of Evadne. (Apollod. ii. 1. § 2.)

5. A nymph, who became by Zeus the mother of Aegle. (Virg. *Eclog.* vi. 20 ; comp. AEGLE, No. 1.) [L. S.]

NEALCES (Νεάλκης), a painter who flourished in the time of Aratus, B. C. 245. Plutarch relates that, when Aratus was destroying the pictures of the tyrants, Melanthius's picture of Aristratus was saved by the intercession of Nealces, who painted over with a black colour the figure of Aristratus, but left the rest of the picture uninjured (Plut. *Arat.* 13). Pliny mentions with high praise his Venus and his naval battle between the Egyptians and the Persians (*H. N.* xxxv. 11. s. 40, §§ 36, 41). A curious story is told of another of his pictures by Pliny (xxxv. 10. s. 36. § 20). His daughter Alexandria was also a painter (Didymus, ap. Clem. Alex. *Strom.* iv. p. 381, c.) His colour-grinder Erigonus also became a distinguished painter. [P. S.]

NEANTHES (Νεάνθης), of Cyzicum, lived about B. C. 241, and was a disciple of the Milesian Philiscus, who himself had been a disciple of Isocrates. He was a voluminous writer, principally of history, but very scanty materials have reached

us, to form any judgment of his merits. The various authors, however, that quote him seem, with rare exceptions, to place great reliance on his accuracy and judgment. He is very largely referred to by Diogenes Laërtius, and by Athenaeus, and by several of the early Christian writers, as well as by others. Vossius (*de Hist. Graec.* cap. xv.) refers to several of them, but by far the most complete list is that given by Clinton (*F. H.* vol. iii. p. 509). He gives as the writings of Neanthes: 1. Memoirs of king Attalus. 2. Helienica. 3. Lives of illustrious men. 4. Pythagorica. 5. Τὰ κατὰ πόλιν μυθικά. 6. On Purification. 7. Annals. He probably also wrote an account of Cyzicum, as we may infer from a passage in Strabo (p. 45). And Harles (Fabric. *Bibl. Graec.* vol. ii. p. 311, vol. vi. p. 134) attributes to him a work περὶ κακοζηλίας ῥητορικῆς, as well as many panegyrical orations. (Vossius, Clinton, Harles, *ll. cc.*; Westermann, *Gesch. der Griech. Beredt.* p. 86.) [W. M. G.]

NEARCHUS (Νέαρχος.) 1. Tyrant of Elea or Velia in Magna Graecia, known only from an anecdote of him in connection with the philosopher Zenon, whom he put to the torture for having conspired against his life. [Zenon]. (Diod. x. *Exc. Vales.* p. 557, *Exc. Vat.* p. 36; Val. Max. iii. 3. ext. 3; Diog. Laërt. ix. 29.)

2. A friend and follower of Agathocles, who was sent by him to Syracuse with the tidings of his successes in Africa. (Diod. xx. 16.)

3. A Tarentine, who adhered to the cause of the Romans throughout the second Punic war, notwithstanding the defection of his countrymen. He was on terms of friendly intimacy with Cato the Censor, who lived in his house after the recapture of Tarentum by Fabius Maximus (B. C. 209), and derived from him instruction in the tenets of the Pythagorean philosophy, of which Nearchus was a follower. (Plut. *Cat. Maj.* 2; Cic. *de Sen.* 12.) [E. H. B.]

NEARCHUS (Νέαρχος), son of Androtimus, one of the most distinguished of the friends and officers of Alexander. He was a native of Crete, but settled at Amphipolis. (Arr. *Ind.* 18; Diod. xix. 19. Stephanus Byzantinus, *s. v.* Αητή, calls him a native of Lete in Macedonia, but this is certainly a mistake.) Of his family or parentage we know nothing, but he appears to have occupied a prominent position at the court of Philip, where he attached himself to the party of Alexander, and was banished, together with Ptolemy, Harpalus, and others, for participating in the intrigues of the young prince. After the death of Philip, he was recalled, and, in common with all those who had suffered on the same account, treated with the utmost distinction by Alexander. (Plut. *Alex.* 10; Arr. *Anab.* iii. 6.) After the conquest of the maritime provinces of Asia, Nearchus was appointed to the government of Lycia, together with the adjoining provinces south of the Taurus (Arr. *l. c.*), a post which he continued to fill without interruption for five years. In B. C. 329 he joined Alexander at Zariaspa in Bactria with a force of Greek mercenaries; and from this time, instead of returning to his government, he accompanied the king in his subsequent campaigns. He appears to have held at first the rank of chiliarch of the hypaspists, a somewhat subordinate situation; but his acquaintance with naval matters, as well as the personal favour he enjoyed with Alexander, induced the latter during his Indian expedition to confide to Nearchus the chief command of the fleet which he had caused to be constructed on the Hydaspes. (Arr. *Anab.* iv. 7. § 4, 30. § 11, vi. 2. § 6, *Ind.* 18.) During the descent of that river and the Indus to the sea, his duties were comparatively easy, and he is only mentioned as commanding the fleet whenever the king himself was not with it; but it is evident that he had given sufficient proof of his skill and capacity, so that when Alexander, after having reached the mouth of the Indus, meditated the sending round his ships by sea from thence to the Persian gulf, he gladly accepted the offer of Nearchus to undertake the command of the fleet during this long and perilous navigation. When we consider the total ignorance of the Greeks at this time concerning the Indian seas, and the imperfect character of their navigation, it is impossible not to admire the noble confidence with which Nearchus ventured to promise that he would bring the ships in safety to the shores of Persia, "if the sea were navigable, and the thing feasible for mortal man." (Arr. *Ind.* 19. 20. *Anab.* vi. 5, 19; Curt. ix. 38; Diod. xvii. 104; Plut. *Alex.* 66.) Nor did his conduct throughout the expedition fall short of his promises; and Arrian expressly attributes the safe result of the enterprise on more than one occasion to the prudence and judgment, as well as courage, of the commander. (*Ind.* 32.)

Nearchus was compelled to remain in the Indus for some sime after Alexander had set out on his return, waiting for the cessation of the etesian winds, or south-western monsoon. Meanwhile, the Indians had gathered again, after the king's departure, in considerable force, and began to annoy him with their attacks, which caused him to hasten his departure, and he set out on the 21st of September B. C. 325, before the winds had become altogether favourable. The consequence was, that after sailing out of the Indus, and a short distance along the coast, he was compelled to remain twenty-four days in a harbour near the confines of the Indians and Oreitae, to which he gave the name of the port of Alexander. Leaving this on the 23d of October, he continued his voyage along the coast of the Oreitae, and after encountering many dangers from rocks and shoals, and losing three of his ships in a storm, he arrived at a place called Cocala, where he halted ten days to repair his vessels. During this interval he entered into communication with Leonnatus, who had been left behind in charge of the province of the Oreitae, and from whom he received supplies of provisions, and reinforcements of men to replace those whom he had found the least efficient of his crews. From this time, until he reached the coast of Carmania, Nearchus was entirely dependent upon his own resources, and had to contend not only with the perils of an unknown navigation, but with the greatest distress from want of provisions, as they coasted along the sandy and barren shores of the Ichthyophagi, and with the discontent of his own followers, to which that scarcity gave rise. Throughout this period he displayed the utmost firmness as well as energy; and the courage with which he confronted alike the novel dangers which threatened them from whales (Arr. *Ind.* 30), and the mysterious perils of the island reputed to be enchanted (*Ib.* 31), proves him to have been a man altogether above the level of his age and country. At a fishing village called Mosarna, he for the first time

obtained a pilot acquainted with the coast, which greatly facilitated his farther progress, and at length on the eightieth day of his voyage (Dec. 9.) he anchored at the mouth of the river Anamis, in the fertile district of Harmozia, and had the happiness of learning that Alexander himself was encamped at a short distance in the interior. Nearchus himself hastened to the king, who received him with every demonstration of joy, and celebrated sacrifices and festivals for the safety of his fleet, in which the admiral was distinguished by every kind of honour. He was, however, unwilling to expose his friend to any farther dangers, and was desirous to transfer to some one else the task of conducting the fleet up the Persian gulf, but Nearchus insisted on being allowed to complete what he had so successfully begun, and returned to his camp on the Anamis, from whence he continued his voyage with comparatively little of difficulty or danger along the north shore of the Persian gulf to the mouth of the Pasitigris, and up that river to Susa. Here he arrived in February 324, shortly after Alexander himself; and in the brilliant festivities with which the king here celebrated the conquest of Asia as well as his own nuptials with Stateira, Nearchus bore an important part, being one of those rewarded with crowns of gold for their distinguished services, at the same time that he obtained in marriage a daughter of the Rhodian Mentor and of Barsine, to whom Alexander himself had been previously married. (Arr. *Ind.* 21—42, *Anab.* vi. 28, vii. 4. § 9, 5. § 9; Strab. xv. pp. 721, 725, 726; Curt. x. i. § 10; Diod. xvii. 106; Plut. *Alex.* 68. Concerning the chronology of the voyage, see Vincent, vol. i., and Droysen, *Gesch. Alex.* pp. 478, 481.)

From this time Nearchus appears to have continued in close attendance upon Alexander till his death, as we find him mentioned as dissuading the king from entering Babylon on account of the predictions of the Chaldaeans, and again during Alexander's last illness holding a conversation with him upon naval matters. It appears, indeed, that he had been already designated for the chief command of the fleet with which the king was at this time meditating the conquest of Arabia, B. C. 323; and the latter had just given him a sumptuous feast previous to his departure, when the illness of Alexander himself put an end to the expedition. (Plut. *Alex.* 73, 75, 76; Diod. xvii. 112; Arr. *Anab.* vii. 25.) It was natural that one who had held so high a place in the confidence of the king should take a prominent part in the discussions that ensued after his death: yet it is remarkable that Curtius is the only writer who mentions his name at all upon that occasion. But the statement of that author (x. 20), that it was Nearchus who put forward the claims of Heracles, the son of Barsinë, to the throne, is rendered so probable by his near connexion with the latter, that there can be little doubt of its correctness. But it is probable that his not being a Macedonian by birth operated against Nearchus, and it would seem that his tranquil and unambitious character did not qualify him to take a leading part in the stormy dissensions that followed: he not only acquiesced in the adoption of arrangements opposed to his advice, but seems to have been contented, in the division of the provinces, to obtain his former government of Lycia and Pamphylia, and to hold even these as subordinate to Antigonus. (Justin. xiii. 4; comp. Droysen, *Hellenism*, vol. i. p. 42.) To the fortunes of the latter, whether from motives of private friendship or policy, we find him henceforth closely attached: in B. C. 317 he accompanied Antigonus in his march against Eumenes; and generously interceded with him in favour of the latter, when he had fallen into his hands as a prisoner. (Diod. xix. 19; Plut. *Eum.* 18.) Again, in 314, he was one of the generals who were selected by Antigonus, on account of their mature age and experience in war, to assist with their counsels his son Demetrius, left for the first time in command of an army. (Diod. xix. 69.) This is the last occasion on which his name appears in history.

We learn from many ancient authors that Nearchus left a history or narrative of the voyage by which he had earned such great celebrity; and the substance of this interesting work has been fortunately preserved to us by Arrian, who has derived from it the whole of the latter part of his "Indica." The strange paradox put forward by Dodwell (*Dissert. de Arriani Nearcho*, ap. Geogr. Gr. Minores, tom. i., reprinted, together with a Latin translation of Vincent's refutation by Schmieder, in his edition of the *Indica* of Arrian, p. 232, &c.), that the work made use of by Arrian was not really the production of Nearchus, but the forgery of a later age, though adopted by Bohlen (*das alte Indien*, vol. i. p. 68), has been generally rejected by later writers, and is sufficiently refuted by Vincent in his elaborate work on "The Commerce and Navigation of the Ancients in the Indian Seas (vol. i. p. 68—77):" but he justly adds: "The internal evidence of the work speaks more forcibly for itself than all the arguments which can be adduced in its favour." The accuracy of the geographical details contained in it has been fully demonstrated by the same author, as well as by the eminent geographers d'Anville, Gosselin, and Ritter, who have also shown that many of the statements regarded by the ancients as marvellous or incredible have been confirmed by the researches of modern travellers. In other instances, although we cannot defend the accuracy of his assertions, it is at least possible to show how the error has originated. (See particularly Schmieder, *ad Arr. Ind.* 25.) Indeed Strabo himself, while he censures Nearchus, together with Megasthenes and Onesicritus, for his fabulous tales (ii. p. 70), has, in numerous instances, made use of his authority without scruple (xv. pp. 689, 691, 696, 701, 705, 706, 716, 717, &c.). On the other hand, it seems probable that Pliny, on whose authority Dodwell mainly relied, had not consulted the original work of Nearchus, but had contented himself with the abridgment of that of Onesicritus, as published by Juba. (Plin. *H. N.* vi. 23; comp. Vincent, *l. c.*, and Geier, *Alex. Magni Hist. Script.* p. 80, &c.) Suidas, who accuses Nearchus of having falsely pretended to be commander of the whole fleet, when he was in fact only a pilot or captain (κυβερνήτης), has by a strange error transferred to him what Arrian, whose very words he copies, says of Onesicritus. (Suid. *s. v.* Νέαρχος; Arr. *Anab.* vi. 2.)

Schmieder and some other writers, relying partly upon a passage of Suidas (*s. v.* Νέαρχος), partly upon some statements quoted by Strabo, which have no immediate reference to the voyage, have maintained that, besides the Παράπλους, or narrative of his

voyage, Nearchus had written a separate history of the wars of Alexander: but there is certainly no occasion for such a supposition. If, as appears probable, he began his narrative from the first construction of the fleet on the Hydaspes, it would naturally include an account of Alexander's wars against the Malli, as well as his subsequent march through Gedrosia; and it is evident that he prefixed to his work a general account of India, its inhabitants and their customs, from which both Strabo and Arrian have borrowed largely. Geier (*l. c.* p. 113—115) has justly pointed out that all the facts cited frem Nearchus are such as would naturally be comprised in a work thus limited, or might readily have been introduced in digressions. All the questions, both literary and geographical, connected with the Paraplus of Nearchus, are fully discussed in the work of Dr. Vincent above cited (4to. London. 1807); in the preface, notes, and dissertations appended by Schmieder to his edition of Arrian's "Indica" (8vo. Hal. 1798); and in Geier's *Alexandri Magni Historiarum Scriptores*, pp. 108—150. The last author has brought together all the fragments of Nearchus, that is to say, all the passages where he is cited *by name* either by Strabo or Arrian; but there is no doubt that besides these his work is the sole authority followed by the latter writer throughout the narrative of his voyage. [E. H. B.]

NEARCHUS, painter. [ARISTARETE.]

NEBRO'PHONUS (Νεβροφόνος), a son of Jason and Hypsipyle, and brother of Euneus. (Apollod. i. 9. § 17.) [L. S.]

NEBRUS (Νεβρός), the thirteenth in descent from Aesculapius, the son of Sostratus III., and the father of Gnosidicus and Chrysus, who lived in the seventh and sixth centuries B. C. (Jo. Tzetzes, *Chil.* vii. *Hist.* 155, in Fabric. *Bibl. Gr.* vol. xii. p. 680, ed. vet.; Poet. *Epist. ad Artax.* in Hippocr. *Opera*, vol. iii. p. 770; Thessal. *Orat. ad Aram*, ibid. p. 835, &c.) He was a native of the island of Cos, and the most celebrated physician of his time. During the Crissaean war he joined the camp of the Amphictyons (as has been mentioned in the article CHRYSUS), taking with him his son Chrysus, and a penteconter fitted up at his own expence with both medical and military apparatus. Here they were of great use to the besiegers, and Nebrus is said to have poisoned the water used by the town, though, according to Pausanias (*Phoc.* c. 37. § 5), this barbarous expedient was adopted in consequence of the recommendation of Solon, B. C. 591. (*Penny Cyclopaedia*, art. *Nebrus.*) [W. A. G.]

NECO, or NECHO (Νεκώς, Νέχως, Νεκαῦς, Νεχαώς, Νεχαώ). 1. Father of Psammetichus, was put to death by Sabacon, the Aethiopian usurper of the Egyptian throne (Herod. ii. 152).

2. Son of Psammetichus, whom he succeeded on the throne of Egypt in B. C. 617. His reign was marked by considerable energy and enterprise, both in following up the career of conquest towards the north-east, for which his father had opened the way by the capture of Azotus, and also (as connected with this) in the formation of a navy, and the prosecution of maritime discovery. It was probably with a view to war at once, and to commerce, that he began to dig the canal intended to connect the Nile with the Arabian Gulf. He desisted, however, from the work, according to Herodotus, on being warned by an oracle, that he was constructing it only for the use of the barbarian invader. But the greatest and most interesting enterprise with which his name is connected, is the circumnavigation of Africa by the Phoenicians, in his service, and acting under his directions, who set sail from the Arabian Gulf, and accomplishing the voyage in somewhat more than two years, entered the Mediterranean, and returned to Egypt through the Straits of Gibraltar. His military expeditions were distinguished at first by brilliant success, which was followed, however, by the most rapid and signal reverses. On his march against the Babylonians and Medes, whose joint forces had recently destroyed Nineveh, he was met at Megiddo, in the tribe of Manasseh, by Josiah, king of Judah, who was a vassal of Babylon. In the battle which ensued, Josiah was defeated and mortally wounded, and Necho advanced to the Euphrates, where he conquered the Babylonians and took Carchemish or Circesium, where he appears to have established a garrison. Herodotus tells us that, after the battle at Megiddo, he took the town of Cadytis, which, therefore, it has been argued, can hardly be identified with Jerusalem, according to the usual opinion, since that place lay far out of the line of his progress (See Ewing in the *Classical Museum*, vol. ii. p. 93, &c.) But the objection vanishes if we suppose it to have been taken by one of his generals immediately after the battle with Josiah, or afterwards by himself on his triumphant return homeward from the Euphrates, when we know that he deposed Jehoahaz and placed Eliakim (Jehoiakim) on the throne of Judah, as the tributary vassal of Egypt, B. C. 610. In the fourth year of the reign of Jehoiakim, B. C. 606, Nebuchadnezzar attacked Carchemish, defeated Necho, who had marched thither to meet him, and, advancing onward with uninterrupted success, reduced to subjection all the country between "the river of Egypt" and the Euphrates. He would appear also to have invaded Egypt itself. From this period certainly Necho made no effort to recover what he had lost, if we except a preparation for war with Babylon (B. C. 603, the third year of Jehoiachim), which was soon abandoned in fear. In B. C. 601, Necho died after a reign of sixteen years, and was succeeded by his son Psammis or Psammuthis (Herod. ii. 158, 159, iv. 42; Larch. *ad ll. cc.*; Diod. i. 33; Wess. *ad loc.*; Strab. i. p. 56, xvii. p. 804; Plin. *H. N.* vi. 29; Joseph. *Ant.* x. 5, 6; 2 Kings xxiii. 29, &c., xxiv. 7; 2 Chron. xxxv. 20, &c., xxxvi.1—4; Jerem. xlvi.; comp. Heeren, *African Nations*, vol. ii. pp. 374, 389, &c.; Bunsen, *Aegyptens Stelle in der Weltgeschichte*, vol. iii. p. 141, &c.) [E. E.]

NECTA'NABIS, NECTA'NEBUS, or NECTA'NEBES (Νεκτάναβις, Νεκτάνεβος, Νεκτανέβης).

1. King of Egypt, the first of the three sovereigns of the Sebennite dynasty, succeeded Nepherites on the throne about B. C. 374, and, in the following year, successfully resisted the invasion of the Persian force under Pharnabazus and Iphicrates, owing partly to the natural advantages of the country for defence, and partly to the dilatory and over-cautious conduct of Pharnabazus. Nectanabis died after a reign of ten years, according to Eusebius, and was succeeded by Tachos. (Diod. xv. 41—43; Nep. *Iph.* 2; comp. Rehdantz, *Vit. Iph. Chabr. Tim.* iv. § 3; Bunsen, *Aegyptens Stelle in der Weltgesch.* vol. iii. *Urkundenbuch*, pp. 40, 41.)

2. Appears to have been the nephew of Tachos, who, in his expedition to Phoenicia, in B. C. 361, left his brother behind as governor of Egypt, and placed Nectanabis, who accompanied him, in the command of his Egyptian forces, and sent him to lay siege to the cities in Syria. Taking advantage of the power thus entrusted to him, and aided by his father, who had raised a rebellion at home, Nectanabis persuaded his troops to renounce their allegiance to Tachos, and revolted. Being acknowledged by the Egyptian people also as king, he made overtures and large promises to Agesilaus and Chabrias, both of whom were engaged with Greek mercenaries in the service of Tachos. Chabrias refused to transfer his assistance to him, but he was more fortunate with Agesilaus, and Tachos, finding himself thus deserted, fled for refuge to Artaxerxes II., and, notwithstanding the confused statement of Diodorus to the contrary, seems to have made no further attempt to recover the crown. It was, however, disputed with Nectanabis by a certain Mendesian, who for some time met with considerable success, but was ultimately defeated by the skill of Agesilaus, and the Spartan king left Egypt with rich presents from Nectanabis, whom he had thus firmly established on the throne. (Xen. *Ages.*; Plut. *Ages.* 37—40, *Apoph. Lac. Ages.* 76—78; Diod. xv. 92, 93; Wess. *ad loc.*; Nep. *Chabr.* 2, 3, *Ages.* 8; Ath. xiv. p. 616, d, e; Paus. iii. 10; Polyaen. ii. 1; Aelian, *V. H.* v. 1; Perizon. *ad loc.*; Clinton, *F. H.* vol. ii. App. pp. 213, 316; Rehdantz, *Vit. Iph. Chabr. Tim.* v. § 11.) Artaxerxes III. (Ochus), soon after his accession in B. C. 359, made several attempts to recover Egypt; but the generals, whom he sent thither, were utterly defeated by Nectanabis, through the skill mainly of two experienced commanders in his service, Diophantus, of Athens, and Lamius, of Sparta. The failure of the Persian attacks on Egypt encouraged Phoenicia also and Cyprus to revolt, and Artaxerxes accordingly (leaving the reduction of Cyprus to IDRIEUS) resolved to put himself at the head of an expedition which should crush the Phoenician rebellion, and should then proceed to take vengeance on Nectanabis. It therefore became necessary for his own defence that the Egyptian king should succour the Phoenicians, and we find him accordingly despatching MENTOR, the Rhodian, to their aid with 4000 mercenaries. But Mentor went over to Artaxerxes, and, after the subjugation of Phoenicia, accompanied him in his invasion of Egypt. Nectanabis had made large and active preparations for defence; but, according to Diodorus, his presumptuous confidence made him think that he could conduct the campaign alone, while his utter unfitness for the command of an army (obvious enough indeed in his former war with the Mendesian pretender) caused his ruin. Some of his troops having sustained a defeat from Nicostratus and Aristazanes, he adopted in alarm the fatal step of shutting himself up in Memphis. Here he remained without a struggle, while town after town submitted to the enemy, and at length, despairing of his cause, he fled with the greater part of his treasures into Aethiopia. Another account, viz. that of Lynceus (*ap. Ath.* iv. p. 150, b), represents him as having been taken prisoner by Artaxerxes, and kindly treated, while a third story brings him to Macedonia, and makes him become the father of Alexander the Great, having won the favours of Olympias by magic arts. But this deserves mention only as a specimen of those wild legends, by which Oriental vanity strove to reconcile itself to a foreign yoke by identifying the blood of its conqueror with its own (Diod. xvi. 40, 41, 42, 44, 46—51; comp. Isaiah xix. 11, &c.; Vitringa, *ad loc.*; Thirlwall's *Greece*, vol. vi. p. 142; Wess. *ad Diod.* xvi. 51). The date usually assigned to the conquest of Egypt by Ochus is B. C. 350; but see Thirlwall's *Greece*, vol. vi. p. 142, note 2. Nectanabis was the third king of the Sebennite dynasty, and the last native sovereign who ever ruled in Egypt (comp. Ezek. xxix. 14, 15, xxx. 13). We read in Diogenes Laërtius (viii. 87; comp. Menag. *ad loc.*) that he received at his court, and recommended to the priests the astronomer Eudoxus, who came to him with a recommendation from Agesilaus. Pliny (*H. N.* xxxvi. 9.) speaks of an obelisk which had been made by order of Nectanabis, and was set up at Alexandria by Ptolemy Philadelphus; but it does not appear to which of the two persons above-mentioned he is alluding. [E. E.]

NECTAR (Νέκταρ), was, according to the early poets, the wine or drink of the gods, which was poured out to them by Hebe or Ganymede, and the colour of which is described as red (Hom. *Il.* iv. 3, *Od.* v. 93, 195, &c.; Ov. *Met.* x. 161). Like the wine of mortals it was mixed with water when it was drunk, and the wine which Odysseus had carried with him is called by Polyphemus the cream of nectar (ἀπορρὼξ νέκταρος, *Od.* ix. 359). Later writers sometimes by nectar understand a fragrant balm which prevents the decomposition of organic bodies, as, in fact, even in Homer (*Il.* xix. 39), Thetis prevents the body of Patroclus becoming decomposed by anointing it with ambrosia and nectar (comp. Ov. *Met.* iv. 250). Some of the ancient poets, moreover, described nectar not as the drink, but as the food of the immortals, that is, they made it the same as ambrosia. (Athen. ii. p. 39; Eustath. *ad Hom.* p. 1632.) [L. S.]

NECTA'RIUS (Νεκτάριος), was the successor of Gregory of Nazianzus, and the predecessor of John Chrysostom, as bishop of Constantinople. His occupancy of the episcopal chair between two such men would have required extraordinary merit to make him conspicuous. But, in truth, though he does not seem to merit the epithet applied to him by Gibbon, "the indolent Nectarius," the fact of his having been appointed at all is the most remarkable thing in his personal history. When Gregory, as has been related [Vol. II. p. 313], resigned his office, A. D. 381, it was during the meeting of the second oecumenical council at Constantinople. Nectarius, a senator, and a man of the highest family, was a native of Tarsus. The ecclesiastical historians relate that, at this time, he intended to visit his native place, and previously waited on Diodorus, the bishop of Tarsus, who was in Constantinople attending the council. Diodorus, along with the other bishops, was perplexed as to whom they should nominate to the vacant see. Struck by the majestic appearance and the white hair of Nectarius, taking for granted that he had been baptized, Diodorus requested Nectarius to postpone his departure, and recommended him to Flavian, bishop of Antioch, as a fit person to succeed Gregory. Flavian laughed at the strange proposal, but, to oblige his friend, put his name last on the list, which he, as well as the other

bishops, presented to the emperor. To the astonishment of all, Theodosius selected Nectarius, and persisted in his choice, even when it was ascertained that he had not yet been baptized. The bishops at last acceded to the wish of the monarch, who had so stoutly opposed the Arians, while the people, attracted probably by the gentle manners and the venerable appearance of the man, presenting as he did every way a strong contrast to Gregory, loudly applauded the choice. Nectarius was baptized, and, before he had time to put off the white robes of a neophyte, he was declared bishop of Constantinople. Most important matters came under the consideration of the council, over which it is probable he was now called to preside. He showed his discretion by putting himself under the tuition of Cyriacus, bishop of Adana; but we can hardly believe that he took any active part in the theological questions which were discussed. It is doubtful whether the canons that were enacted, under the name of the second oecumenical council, were not passed at two different sessions, a second taking place in 382. But this does not matter much, as they all bear the name of this council. The principal business transacted in the council, theologically considered, related to the confirming and extending of the Nicene Creed, mainly to meet the opinions of the Macedonians. The creed thus enlarged is that used at the mass of the Roman Catholic church. Other canons regulated discipline, the restriction of the authority of each bishop to his own diocese, and the restoration of penitent heretics. The most important article of all, however, historically considered, was one which was conceded not more to the natural propriety of the arrangement, than to the personal favour which the emperor bore to Nectarius. It was decreed, that as Constantinople was *New Rome*, the bishop should be next in dignity to the bishop of Rome, and hold the first place among the Eastern prelates. This, which was at first a mere mark of dignity, became a source of substantial power, embroiled Constantinople with Rome, and was pregnant with all those circumstances that have marked this important schism. Nectarius was the first who held the dignity of *ex officio* head of the Eastern bishops, as patriarch of Constantinople. These canons were signed on the 9th of July, 381. The zeal of Theodosius in the extirpation of Arianism led to the summoning of a council (not oecumenical) at Constantinople, in July, 383. There assembled the chiefs of all the sects. By the advice of Sisinnius, afterwards a Novatian bishop, given through Nectarius, the emperor ensnared his opponents into an approval of the writings of the early fathers. He then required of each sect a confession of its faith, which, having read and considered, he condemned them all, and followed up this condemnation by the most stringent laws, for the purpose of entirely rooting them out. As might have been expected, Nectarius was obnoxious to the Arians, and we find that in 388, while the emperor Theodosius was absent in Italy, opposing Maximus, a rumour that had arisen of the defeat and death of the prince having excited their hopes, a riot ensued, in the course of which they set fire to the house of Nectarius. In the year 390, Nectarius, alarmed by the public odium which had been excited by the seduction of a woman of quality by a deacon, abolished the practice of confession which had been introduced into the Eastern church—a penitential priest having been appointed, whose office it was to receive the confessions of those who had fallen into sin, after baptism, and prescribe acts of penitence previously to their being admitted to partake of the privileges of the church. The last council (not oecumenical) at which Nectarius presided was held in Constantinople in 394, regarding a dispute as to the bishopric of Bostria. Nectarius survived his patron, Theodosius, two years, dying on the 27th of September, 397. He seems to have borne his honours meekly, and to have acted with great discretion. In the subtle controversies that agitated the church, we learn that he avoided discussion himself, and was guided by the advice of men better skilled in the puzzling dialectics of the time. If the conjecture of Tillemont (vol. ix. p. 486) be correct, he was married, and had one son. His brother Arsatius succeeded John Chrysostom as patriarch of Constantinople. (Fleury, *Hist. Eccles.* vol. iv. v. cc. 18, 19; Socrat. *H. E.* v. 8, 13; Sozom. *H. E.* vii. 8, 9, 14, 16, viii. c. 23.) Nectarius wrote (Cave doubts this) a homily *De S. Theodoro*, a martyr, whose festival is held by the Greek church on the first sabbath of Lent. The original is said to exist in several libraries, and a Latin version was printed, Paris, 1554, with some Homilies of Chrysostom. Also his *Sententia Synodalis de Episcopatu Bostrensi*, is given in *Jure Graec. Roman.* lib. iv. (Fabric. *Bibl. Graec.* vol. ix. p. 309, vol. x. p. 333; Cave, *Hist. Lit.* vol. i. p. 277.) [W. M. G.]

NEDA (Νέδα), an Arcadian nymph, from whom the river Neda and also a town (Steph. Byz. *s. v.*) derived their name. She was believed, conjointly with Theisoa and Hagno, to have nursed the infant Zeus (Callim. *Hymn. in Jov.* 38; Paus. viii. 38. § 3). In a Messenian tradition Neda and Ithome were called nurses of Zeus (Paus. iv. 33. § 2). She was represented at Athens in the temple of Athena. (Paus. viii. 47. § 2.) [L. S.]

NEDU'SIA (Νεδουσία), a surname of Athena, under which she had a sanctuary on the river Nedon (from which she derived the name), and another at Poieessa in the island of Cos. The latter was said to have been founded by Nestor on his return from Troy, and to have derived its name from Nedon, a place in Laconia. (Strab. viii. p. 360, x. p. 487; Steph. Byz. *s. v.* Νέδων.) [L. S.]

NEIS (Νηΐς), a daughter of Zethus, or of Amphion by Niobe, from whom the Neitian gate at Thebes was believed to have derived its name (Schol. *ad Eurip. Phoen.* 1104). According to Pausanias Neis was a son of Zethus (ix. 8. § 3). [L. S.]

NELEIDES, NELEIADES, and NELEIUS (Νηλείδης, Νηληϊάδης, Νηλήϊος), patronymics of Neleus, by which either Nestor, the son of Neleus, or Antilochus, his grandson, is designated. (Hom. *Il.* viii. 100, xi. 617, x. 87, xxiii. 514; Ov. *Met.* xii. 553; Herod. v. 65.) [L. S.]

NELEUS (Νηλεύς), a son of Cretheus and Tyro, the daughter of Salmoneus. Tyro, previous to her marriage with Neleus, is said to have loved the river-god Enipeus; and in the form of Enipeus Poseidon once appeared to her, and became by her the father of Pelias and Neleus (Hom. *Od.* xi. 234, &c.). Tyro exposed the two boys, but they were found and reared by horse-herds, and when they had grown up they learned who their mother was, and Pelias killed their foster-mother, who had ill-used Tyro (Apollod. i. 9. § 8).

After the death of Cretheus, the two brothers quarrelled about the succession to the throne of Iolcus. Neleus, who was expelled, went with Melampus and Bias to Pylos, which his uncle Aphareus gave to him (Apollod. i. 9. § 9 ; Diod. iv. 68). Neleus thus became king of Pylos, which town he found in existence when he arrived there ; but some state that he himself built Pylos, or at least that he erected the royal palace there (Paus. iv. 2. § 3, 36. § 1). It should be observed that several towns of the name of Pylos claimed the honour of being the city of Neleus or of his son Nestor, such as Pylos in Messenia, Pylos in Elis, and Pylos in Triphylia ; the last of which is probably the one mentioned by Homer in connection with Neleus and Nestor (Strab. viii. p. 337). Neleus was married to Chloris, who, according to Homer (*Od.* xi. 280, &c.), was a daughter of Amphion of Orchomenos, and according to others (Diod. *l. c.*) a Theban woman, and by her he became the father of Nestor, Chromius, Periclymenus, and Pero, though the total number of his sons was twelve (*Od.* xi. 285, *Il.* xi. 692 ; Apollod. i. 9. § 9 ; Schol. *ad Apollon. Rhod.* i. 156). When Heracles had killed Iphitus, he went to Neleus to be purified ; but Neleus, who was a friend of Eurytus, the father of Iphitus, refused to purify Heracles (Diod. iv. 31). In order to take vengeance, Heracles afterwards marched against Pylos, and slew the sons of Neleus, with the exception of Nestor (Hom. *Il.* xi. 690), though some later writers state that Neleus also was killed (Apollod. ii. 6. § 2, 7. § 3 ; Hygin. *Fab.* 10). Neleus was thus reduced to a state of defencelessness, and Augeas, king of the Epeians, availed himself of the opportunity for harassing his kingdom ; among other things Augeas intercepted and kept for himself a team of four horses which Neleus had sent to the Olympian games (Hom. *Il.* xi. 699, &c.). Neleus took vengeance for this by carrying away the flocks of the Epeians (*Il.* xi. 670, &c.), whereupon the latter invaded the territory of Pylos, and besieged Thryoëssa on the Alpheius. Athena informed Neleus of it, but he would not allow his son Nestor to venture out against the Epeians, and concealed his war steeds. But Nestor fought against them on foot, and was victorious (*Il.* xi. 707, &c.). Pausanias says (ii. 2. § 2) that Neleus died at Corinth, and that he, in conjunction with Nestor, restored the Olympian games. The descendants of Neleus, the Neleïdae, were expelled from their kingdom by the Heracleidae, and migrated for the most part to Athens (Paus. ii. 18. § 7, iv. 3. § 3). It should be observed that Hyginus (*Fab.* 10, 14) calls the father of Neleus Hippocoon, and that he mentions him among the Argonauts. [L. S.]

NELEUS (Νηλεύς or Νείλεος), the younger son of Codrus, disputed the right of his elder brother Medon to the crown on account of his lameness, and when the Delphic oracle declared in favour of Medon, he placed himself at the head of the colonists who migrated to Ionia, and himself founded Miletus. His son Aepytus headed the colonists who settled in Priene. Another son headed a body of settlers who reinforced the inhabitants of Iasus, after they had lost a great number of their citizens in a war with the Carians. (Herod. ix. 97 ; Paus. vii. 2, § 1, who in the old edition calls him Neileus ; Polyb. xvi. 12 ; Suidas, *s. v.* Ἰωνία ; Strab. xiv. p. 633.) [C. P. M.]

NELEUS, a native of Scepsis, the son of Coriscus. He was a disciple of Aristotle and Theophrastus, the latter of whom bequeathed to him his library, and appointed him one of his executors. The history of the writings of Aristotle as connected with Neleus and his heirs, is fully discussed elsewhere. [Vol. I. p. 323.] Of the personal history of Neleus nothing further is known. (Strab. xiii. p. 608, b ; Diog. Laërt. v. 52, 53, 55, 56 ; Athen. i. p. 3, a ; Plut. *Sull.* p. 468. b ; Fabric. *Bibl. Graec.* vol. iii. p. 499.) [C. P. M.]

NE'MEA (Νεμέα), a daughter of Asopus, from whom the district of Nemea between Cleonae and Phlius in Argolis was said to have received its name. (Paus. ii. 15. § 3, v. 22. § 5.) [L. S.]

NEMEIUS (Νεμεῖος), the Nemeian, a surname of Zeus, under which he had a sanctuary at Argos, with a bronze statue, the work of Lysippus, and where games were celebrated in his honour. (Paus. ii. 20. § 3, 24. § 2.) [L. S.]

NEMERTES (Νημερτής), that is, the Unerring, a daughter of Nereus and Doris. (Hom. *Il.* xviii. 46 ; Hes. *Theog.* 262.) [L. S.]

NEMESIA'NUS, M. AURE'LIUS OLY'MPIUS, who, in all probability, was a native of Africa, since he is styled in MSS. *Poeta Carthaginiensis*, and is referred to as *Aurelius Carthaginiensis* by Hincmar archbishop of Rheims (A. D. 845), flourished at the court of the emperor Carus (A. D. 283), carried off the prize in all the poetical contests of the day (*omnibus coronis* [not *coloniis*] *illustratus emicuit*), and was esteemed second to the youthful prince Numerianus alone, who honoured him so far as permit him to dispute, and, of course, to yield to the palm of verse. Vopiscus, to whom we are indebted for these particulars, informs us that he was the author of poems upon fishing, hunting, and aquatics (ἁλιευτικά, κυνηγετικά, ναυτικά, unless we read ἱξευτικά), all of which have perished, with the exception of a fragment of the *Cynegetica*, extending to 325 hexameter lines, which, in so far as neatness and purity of expression are concerned, in some degree justifies the admiration of his contemporaries. What has been preserved contains precepts for rearing horses and dogs, and for providing the apparatus of the huntsman, but is evidently merely an introduction to the main body of the work, which seems to have embraced a very wide field, and to have been intended to contain a complete account of all the beasts of chase, and of the various methods pursued for their capture or destruction.

Two short fragments, *De Aucupio*, which, with their history, will be found in the Poetae Latini Minores of Wernsdorf (vol. i. p. 128), and likewise a piece entitled *Laudes Herculis*, the work of some unknown writer, have been ascribed, on no good evidence, to Nemesianus (Wernsdorf, vol. i. p. 275) ; and he is by some erroneously supposed to have been the author of four out of the eleven pastorals which bear the name of Calpurnius Siculus [CALPURNIUS], and to have been shadowed forth in one of the others (the fourth) under the designation of Meliboeus. The inscription "Ad Nemesianum Carthaginiensem," prefixed to these eclogues, in many editions, rests upon the authority of no MSS., except such as are of recent date, and is now generally regarded as an interpolation.

The fragment of the *Cynegetica* was first published by the heirs of Aldus (8vo. Venet. 1534),

in a volume containing also the poem of Gratius Faliscus upon hunting, and a bucolic ascribed to Nemesianus. It will be found along with the lines *De Aucupio*, in the Poetae Latini Minores of Burmann, 4to. Lug. Bat. 1731, vol. i. pp. 317, 451, and of Wernsdorf, 8vo. Altenb. 1780, vol. i. pp. 3, 123. The best edition is that of Stern, entitled "Gratii Falisci et Olympii Nemesiani carmina venatica cum duobus fragmentis De Aucupio," 8vo. Hal. Sax. 1832. There is a translation into French by M. S. Delatour, 18mo. Paris, 1799. [W. R.]

NE'MESIS (Νέμεσις), is most commonly described as a daughter of Night, though some call her a daughter of Erebus (Hygin. *Fab.* praef.) or of Oceanus (Tzetz. *ad Lyc.* 88; Paus. i. 33. § 3, vii. 5. § 1). Nemesis is a personification of the moral reverence for law, of the natural fear of committing a culpable action, and hence of conscience, and for this reason she is mentioned along with Αἰδώς, i. e. Shame (Hes. *Theog.* 223, *Op. et D.* 183). In later writers, as Herodotus and Pindar, Nemesis is a kind of fatal divinity, for she directs human affairs in such a manner as to restore the right proportions or equilibrium wherever it has been disturbed; she measures out happiness and unhappiness, and he who is blessed with too many or too frequent gifts of fortune, is visited by her with losses and sufferings, in order that he may become humble, and feel that there are bounds beyond which human happiness cannot proceed with safety. This notion arose from a belief that the gods were envious of excessive human happiness (Herod. i. 34, iii. 40; Pind. *Ol.* viii. in fin., *Pyth.* x. 67). Nemesis was thus a check upon extravagant favours conferred upon man by Tyche or Fortune, and from this idea lastly arose that of her being an avenging and punishing power of fate, who, like Dike and the Erinyes, sooner or later overtakes the reckless sinner (Apollon. Rhod. iv. 1043; Sophocl. *Philoct.* 518; Eurip. *Orest.* 1362; Catull. 50, in fin.; Orph. *Hymn.* 60). The inhabitants of Smyrna worshipped two Nemeses, both of whom were daughters of Night (Paus. vii. 5. § 1). She is frequently mentioned under the surnames Adrasteia [ADRASTEIA, No. 2] and Rhamnusia or Rhamnusis, the latter of which she derived from the town of Rhamnus in Attica, where she had a celebrated sanctuary (Paus. i. 33. § 2). Besides the places already mentioned she was worshipped at Patrae (Paus. vii. 20, in fin.) and at Cyzicus (Strab. p. 588). She was usually represented in works of art as a virgin divinity, and in the more ancient works she seems to have resembled Aphrodite, whereas in the later ones she was more grave and serious, and had numerous attributes. But there is an allegorical tradition that Zeus begot by Nemesis at Rhamnus an egg, which Leda found, and from which Helena and the Dioscuri sprang, whence Helena herself is called Rhamnusis (Callim. *Hymn. in Dian.* 232; Paus. i. 33. § 7). On the pedestal of the Rhamnusian Nemesis, Leda was represented leading Helena to Nemesis (Paus. *l. c.*). Respecting the resemblance between her statue and that of Aphrodite, see Plin. *H. N.* xxxvi. 4; comp. Paus. i. 33. § 2; Strab. pp. 396, 399. The Rhamnusian statue bore in its left hand a branch of an apple tree, in its right hand a patera, and on its head a crown, adorned with stags and an image of victory. Sometimes she appears in a pensive standing attitude, holding in her left hand a bridle or a branch of an ash tree, and in her right a wheel, with a sword or a scourge. (Hirt, *Mythol. Bilderb.* p. 97, &c.) [L. S.]

NEME'SIUS (Νεμέσιος). 1. The author of a Greek treatise, Περὶ Φύσεως Ἀνθρώπου, *De Natura Hominis*, of whose date and personal history little is known. He is called bishop of Emesa, in Syria, in the MSS. of his work, and also by Anastasius Nicenus (*Quaest. in S. Script.* ap. *Biblioth. Patrum*, vol. vi. p. 157, ed. Paris, 1575), and was evidently a Christian and a man of piety. The time in which he lived cannot be determined with much exactness, as the only ancient writers by whom he is quoted or mentioned are probably Anastasius and Moses Bar-Cepha (*De Parad.* i. 20, p. 55, ed. Antw. 1569), which latter author calls him "*Numysius* Philosophus Christianus." He himself mentions Apollinaris (p. 77, ed. Oxon.) and Eunomius (p. 73), and therefore may be supposed to have lived at the end of the fourth or beginning of the fifth century after Christ. He has sometimes been confounded with other persons of the same name; but, as these erroneous conjectures have already been corrected by other writers, they need not be noticed here particularly. His work has sometimes been attributed to St. Gregory of Nyssa, an error which has probably arisen from confounding this treatise with that entitled Περὶ Κατασκευῆς Ἀνθρώπου, *De Hominis Opificio*, written by St. Gregory to complete the Henaëmeron of his brother St. Basil. The treatise by Nemesius is an interesting philosophical little work, which has generally been highly praised by all who have mentioned it. The author has indeed been accused of holding some of Origen's erroneous opinions, but has been defended by his editor, bishop Fell, who, however, confesses that, with respect to the pre-existence of souls, Nemesius differed from the commonly received opinion of the Church. (*Annot.* p. 20.) Probably the principal source of the celebrity obtained by Nemesius is his having been brought forward as a person who was aware of the functions of the bile, and also of the circulation of the blood; and the passages which have been supposed to contain these doctrines are certainly sufficiently striking to deserve to be given here at full length. The former is as follows (c. 24, p. 242, ed. Matth.):—"The motion of the pulse (called also the vital power) takes its rise from the heart, and chiefly from the left ventricle. . . . . The artery is, with great vehemence, dilated and contracted, by a sort of constant harmony and order, the motion commencing at the heart. While it is dilated, it draws with force the thinner part of the blood from the neighbouring veins, the exhalation or vapour of which blood becomes the aliment for the vital spirit. But while it is contracted, it exhales whatever fumes it has through the whole body and by secret passages, as the heart throws out whatever is fuliginous through the mouth and nose by expiration." The other passage is almost equally curious (c. 28. p. 260):—"The yellow bile," he says, "is constituted both for itself and also for other purposes; for it contributes to digestion and promotes the expulsion of the excrements; and therefore it is in a manner one of the nutritive organs, besides imparting a sort of heat to the body, like the vital power. For these reasons, therefore, it seems to be made for itself; but, inasmuch as it purges the blood, it seems to be made in a manner for this also." It is hardly necessary to say, that

these passages are far enough from proving that Nemesius had anticipated the discoveries of Harvey and Sylvius; but at the same time they show that the ancients had advanced much farther in the path of science than is commonly supposed. The work is included in several of the collections of Patristic Theology. It appeared for the first time in a separate form in a Latin translation by George Valla, Lugd. 8vo. 1538. The first Greek edition was published at Antwerp, 8vo. 1565, edited by Nicasius Ellebodius, with a Latin translation; the next was by Dr. (afterwards bishop) Fell, Oxon. 8vo. 1671; the last and best is by C. F. Matthaei, Halae, 8vo. 1802. It was translated into Italian by Domin. Pizzimenti, 8vo. (*s. l. et a.*); into English by George Wither, London, 12mo. 1636; into German by Osterhammer, Saltzburg, 8vo. 1819; and into French by J. B. Thibault, Paris, 8vo. 1844. Further information respecting Nemesius and his opinions, theological, philosophical, and physiological, may be found in Bayle's *Dict. Hist. et Crit.*, and Chauffepié's *Supplem.*; Fabric. *Bibl. Graec.*; Brucker, *Hist. Crit. Philosoph.*; Haller, *Biblioth. Anat.*; Sprengel, *Hist. de la Méd.*; Freind's *Hist. of Physic.* See also the Preface and Notes to Fell's edition (reprinted by Matthaei), and to Thibault's translation.

2. A friend of St. Gregory Nazianzen, a man of learning and cultivated taste, who was first an advocate, and afterwards praefect of Cappadocia. St. Gregory appears to have been on very intimate terms with him, and to have written to him numerous letters, of which only four are still extant (*Epist.* 198—201, vol. ii. p. 163, &c. ed. Paris), written about the year 386. He also addressed a poem to him (about the same time), in which he tries to persuade him to embrace the Christian faith (*Carm.* vii. vol. ii. p. 1070), but the result of his exhortation is not known. He has been supposed to be the author of the work Περὶ Φύσεως Ἀνθρώπου, but probably without sufficient reason; as, though it is quite possible that a heathen magistrate might afterwards become a Christian bishop, it is hardly probable that no notice of so eminent a conversion should have been preserved. In fact, there seems to be no reason for supposing the two persons to be one and the same, except that they probably lived about the same time.

3. Four letters of St. Isidorus, of Pelusium, written about the beginning of the fifth century after Christ, are addressed to a person named Nemesius, in one of which he is called Ἄρχων, *Praetor* (i. 47, ed. Paris, 1638), but it is not quite certain that the same individual is meant in each instance (ii. 135, iv. 39, v. 36).

4. "Nemesii, legum periti, mentio apud Aeneam Gazaeum, *Epist.* xx." (Fabric. *Bibl. Gr.* vol. viii. p. 448, ed. Harles.) But the name in the passage in question is not Νεμέσιος, but Νεμεσίων.

5. An Alexandrian presbyter who subscribed to the deposition of Arius, A. D. 321. (Fabric. *l. c.*) [W. A. G.]

NEOCLES (Νεοκλῆς), historical. 1. The father of Themistocles, was an Athenian of distinguished rank, connected with the priestly house of the Lycomedae (Plut. *Them.* i. p. 111; Herod. vii. 173).

2. A son of Themistocles and Archippe, who was killed while yet a boy by the bite of a horse. (Plut. *Them.* p. 128, b.) [C. P. M.]

NEOCLES, literary. 1. An Athenian, the father of Epicurus, was one of the cleruchi (*agrippeta*, as Cicero, *de Nat. Deor.* i. 26, calls him) sent to Samos after its conquest in the time of Pericles. Not finding his land sufficient for his maintenance, he set up a school. (Strab. xiv. p. 638; Diog. Laërt. x. 1.)

2. Brother of Epicurus, wrote an account of the sect of the Epicureans, which is lost. He was the author of the maxim λάθε βιώσας, upon which Plutarch wrote a small essay. (Plut. *Non Suav. Vivi Sec. Epic.* pp. 1089, 1128, &c.; Suidas, *s. v.* Νεοκλῆς; Fabric. *Bibl. Graec.* vol. iii. p. 608.)

3. A native of Crotona, from whom Athenaeus (ii. p. 57, f.) quotes, to the effect that the egg from which Helena was produced fell from the moon, the women there being oviparous. [C. P. M.]

NEOCLES, painter. [Xenon.]

NEOLA'US (Νεώλαος), brother of Molon and Alexander, who revolted against Antiochus the Great. [Antiochus, Vol. I. p. 196.] He commanded the left wing of the rebel army in the battle in which Molon was defeated. When all was lost he escaped from the battle, and went to Persis, where Alexander was. Having killed his mother, and the children of Molon, he slew himself upon their corpses, after persuading Alexander to follow his example. (Polyb. v. 53. § 11, 54. § 5.) [C. P. M.]

NEON (Νέων). 1. A Corinthian officer, who accompanied Timoleon in his expedition to Sicily, and was appointed by him to command the citadel of Syracuse, when that fortress was placed in his hands by the younger Dionysius. In this post Neon not only held out against the combined efforts of Hicetas and the Carthaginian general Mago, but took advantage of their absence on an expedition against Catana, to make himself master of the important quarter of Acradina. (Plut. *Timol.* 18.)

2. A Messenian, son of Philiades, and brother of Thrasybulus, who is accused by Demosthenes of having betrayed his country to Philip king of Macedon (Dem. *de Cor.* p. 324, ed. Reiske; Harpocration, *s. v.* Νέων). An elaborate vindication of his conduct, together with that of others of his contemporaries who had adopted the same line of policy, is found in Polybius (xvii. 14).

3. An officer who commanded under Demetrius Poliorcetes in the great sea-fight off Salamis in Cyprus, B. C. 306. (Diod. xx. 52.)

4. A Boeotian, who was one of the leaders of the Macedonian party in his native country, during the reign of Antigonus Doson. An accident put it in his power to confer a great personal obligation upon that monarch: for Antigonus having touched with his fleet on the coast of Boeotia, the ships were all left aground by a sudden change of tide: Neon, who was hipparch at the time, came up with the Boeotian cavalry, but instead of taking advantage of the situation of Antigonus, he allowed him to depart in safety. For this act he incurred much censure from his countrymen, but obtained a high place in the favour of Antigonus and his successor Philip. (Polyb. xx. 5.)

5. A Theban, probably grandson of the preceding, took a prominent part in the politics of Boeotia during the disputes between the Romans and Perseus. He was one of the principal authors of the alliance concluded by the Boeotians with the Macedonian king, on which account he was driven

into exile, when the cities of Boeotia submitted to the Roman deputies Marcius and Atilius, B. C. 172. Hereupon he took refuge with Perseus, to whose fortunes he seems to have henceforward closely attached himself, as he was one of the three companions of the king's flight after the decisive battle of Pydna, B. C. 168. He eventually fell into the hands of the Romans, by whom he was executed the following year, B. C. 167. (Polyb. xxvii. 1, 2; Liv. xliv. 43, xlv. 31; Plut. *Aemil.* 23). [E. H. B.]

NEOPHRON or NEOPHON (Νεόφρων, Νεοφῶν, Suidas gives both, Diogenes Laërtius Νεόφρων), of Sicyon, a tragic writer of doubtful age. In the Scholia to the Medeia of Euripides, we have two fragments of a play written by him on the same subject, one of four lines at v. 668, and another of five lines at v. 1354. Besides these we have fifteen lines quoted by Stobaeus, from the same tragedy. The account given of him by Suidas, as has been shown by Elmsley (*ad Eurip. Med.* p. 68), is manifestly inconsistent. Suidas states that he wrote 120 tragedies, that the Medeia of Euripides was sometimes attributed to him, and that he was the first to introduce on the stage the Παιδαγωγός, and the examination of slaves by torture. In one particular—that the Medeia of Euripides was sometimes attributed to him—Suidas is confirmed by Diogenes Laërtius. But Suidas goes on to say that he was involved in the fate of Callisthenes, and put to death by Alexander the Great. If the latter account be true, the former cannot but be an error, as Euripides lived long before the days of Alexander the Great, and, in the very play of the Medeia, among others, had introduced the Παιδαγωγός. Besides, Nearchus, a tragedian, is mentioned by Suidas (*s.v.* Καλλισθένης) as the unfortunate friend of Callisthenes who suffered with him. From this reasoning it seems certain that Suidas confounded the two, and that Clinton is right in placing Neophron, as he does, before the age of Euripides. This is further strengthened by an acute remark of Elmsley's, that men do not quote small plagiarists of great writers, but delight to trace wherever great writers have borrowed their materials. As far as we can judge from the fragments already mentioned, Euripides may have borrowed his plot and characters from Neophron, but certainly not his style. (Elmsley, *l. c.*; Gaisford's *Stobaeus*, vol. i. p. 385; Suid. *s. v.*; Diog. Laërt. ii. 134; Clinton, *F. H.* vol. ii. p. xxxi.) [W. M. G.]

NEO'PHYTUS. A short, but curious tract, published by Cotelerius in his *Ecclesiae Graecae Monumenta*, vol. ii. p. 457—462, bears this title: Νεοφύτου πρεσβυτέρου μοναχοῦ καὶ ἐγκλειστοῦ περὶ τῶν κατὰ χώραν Κύπρον σκαιῶν, *Neophyti Presbyteri Monachi et Inclusi, De Calamitatibus Cypri.* It gives a brief account of the usurpation of the island by Isaac Comnenus, its conquest, and the imprisonment of Isaac by Richard Coeur de Lion, king of England, and the sale of the island to the Latins (as the writer represents the transaction) by Richard. The writer was contemporary with these transactions, and therefore lived about the close of the twelfth century. He was a resident in and probably a native of Cyprus. There are several MSS. in the different European libraries bearing the name of Neophytus. Of these a MS. formerly in the Colbertine Library at Paris, contained thirty *Orationes*, evidently by our Neophytus: a *Catena in Canticum*, and some others on theological subjects, are of more dubious authorship, but are probably by our Neophytus: a *Demonstratio de Plantis*, and one or two chemical treatises, are by another Neophytus, surnamed Prodromenus; and *Definitiones* and *Divisiones Summariae totius Aristotelis Philosophiae* and *Epitome in Porphyrii quinque voces et in Aristotelis Organon* are apparently by a third writer of the same name. (Cotelerius, *l. c.* and notes in col. 678, 679; Du Cange, *Glossarium Med. et Inf. Graecitatis;* Index Auctorum, p. 29; Fabric. *Bibl. Graec.* vol. v. p. 738, vol. viii. 661, 662, vol. xi. p. 339, &c.; Cave, *Hist. Litt.* ad Ann. 1190, vol. ii. p. 251, ed. Oxford, 1740, 1742.) [J. C. M.]

NEOPTO'LEMUS (Νεοπτόλεμος), i. e. a young warrior, a son of Achilles and Deidameia, the daughter of Lycomedes, was also called Pyrrhus (Apollod. iii. 13. § 8; Hom. *Od.* xi. 491, &c.). According to some, however, he was a son of Achilles and Iphigeneia (Tzetz. *ad Lyc.* 133; Eustath. *ad Hom.* p. 1187), and after the sacrifice of his mother he was carried by his father to the island of Scyros. The name of Pyrrhus is said to have been given to him by Lycomedes, because he had fair (πυῤῥός) hair, or because Achilles, while disguised as a girl, had borne the name of Pyrrha (Paus. x. 26. § 1; Hygin. *Fab.* 97; Eustath. *ad Hom.* p. 1187; Serv. *ad Aen.* ii. 469). He was called Neoptolemus because either Achilles or Pyrrhus himself had fought in early youth (Eustath. *l. c.*). From his father he is sometimes called Achillides (Ov. *Her.* viii. 3), and from his grandfather or great-grandfather, Pelides and Aeacides (Virg. *Aen.* ii. 263, iii. 296). Neoptolemus was brought up in Scyros in the house of Lycomedes (Hom. *Il.* xix. 326; Soph. *Philoct.* 239, &c.), whence he was fetched by Odysseus to join the Greeks in the war against Troy (Hom. *Od.* xi. 508), because it had been prophesied by Helenus that Neoptolemus and Philoctetes, with the arrows of Heracles, were necessary for the taking of Troy (Soph. *Phil.* 115). In order to obtain those arrows Neoptolemus and Odysseus were sent from Troy to the island of Lemnos, where Philoctetes was living, who was prevailed upon to join the Greeks (Soph. *Phil.* 1433). At Troy Neoptolemus showed himself in every respect worthy of his great father, and at last was one of the heroes that were concealed in the wooden horse (Hom. *Od.* xi. 508, &c. 521). At the taking of the city he killed Priam at the sacred hearth of Zeus Herceius (Paus. iv. 17. § 3, x. 27; Virg. *Aen.* ii. 547, &c.), and sacrificed Polyxena to the spirit of his father (Eurip. *Hecub.* 523). When the Trojan captives were distributed, Andromache, the widow of Hector, was given to Neoptolemus, and by her he became the father of Molossus, Pielus, Pergamus (Paus. i. 11. § 1), and Amphialus (Hygin. *Fab.* 123; comp. ANDROMACHE). Respecting his return from Troy and the subsequent events of his life the traditions differ. According to Homer (*Od.* iii. 188, iv. 5, &c.) he lived in Phthia, the kingdom of his father, whither Menelaus sent to him Hermione from Sparta, because he had promised her to him at Troy. According to others Neoptolemus himself went to Sparta to receive Hermione, because he had heard a report that she was betrothed to Orestes (Hygin. *Fab.* 123; Paus. iii. 25. § 1, 26. § 5). Servius (*ad Aen.* ii. 166, iii. 321, &c.) relates that on the advice of Helenus, to whom he subsequently gave Andromache and a district in

Epeirus, Neoptolemus returned home by land, because he had been forewarned of the dangers which the Greeks would have to encounter at sea. Some again state that from Troy he first went to Molossia, and thence to Phthia, where he recovered the throne which had in the mean time been taken from Peleus by Acastus (Dict. Cret. vi. 7, &c.; Eurip. *Troad.* 1125; comp. Hom. *Od.* iv. 9). Others, that on his return to Scyros, he was cast by storm on the coast of Ephyra in Epeirus, where Andromache gave birth to Molossus, to whom the Molossian kings traced their descent (Pind. *Nem.* iv. 82, vii. 54, &c.). Others lastly say that he went to Epeirus of his own accord, because he would or could not return to Phthia in Thessaly (Paus. i. 11. § 1; Virg. *Aen.* iii. 333; Justin. xvii. 3). In Epeirus he is also said to have carried off Lanassa, a granddaughter of Heracles, from the temple of the Dodonean Zeus, and to have become by her the father of eight children (Justin. *l. c.*). Shortly after his marriage with Hermione, Neoptolemus went to Delphi, some say to plunder the temple of Apollo, who had been the cause of the death of Achilles, or to take the god to account for his father; and according to others to take offerings of the Trojan booty to the god, or to consult him about the means of obtaining children by Hermione (Schol. *ad Pind. Nem.* vii. 54, 58, *ad Eurip. Or.* 1649, *Androm.* 51). It is owing to this uncertainty that some ancient writers distinguish between two different journeys to Delphi, where he was slain, either by the command of the Pythia (Paus. i. 13. § 7), or at the instigation of Orestes, who was angry at being deprived of Hermione (Eurip. *Androm.* 891, &c. 1085, &c.; Virg. *Aen.* iii. 330); and according to others again, by the priest of the temple, or by Machaereus, the son of Daetas (Schol. *ad Pind. Nem.* vii. 62; Paus. x. 24. § 4; Strab. p. 421). His body was buried at Delphi, under the threshold of the temple, and remained there until Menelaus caused it to be taken up and buried within the precincts of the temple (Pind. *Nem.* vii. 62; Paus. x. 24. § 5). He was worshipped at Delphi as a hero, as presiding over sacrificial repasts and public games. At the time when the Gauls attacked Delphi he is said to have come forward to protect the city, and from that time to have been honoured with heroic worship. (Paus. i. 4. § 4, x. 23. § 3.) [L. S.]

NEOPTO'LEMUS I. (Νεοπτόλεμος), king of Epeirus, was son of Alcetas I., and father of Alexander I., and of Olympias, the mother of Alexander the Great. On the death of Alcetas, Neoptolemus and his brother Arymbas or Arrybas agreed to divide the kingdom, and continued to rule their respective portions without any interruption of the harmony between them, until the death of Neoptolemus, which, according to Droysen, may be placed about B. C. 360. No further incidents of his reign have been transmitted to us. (Paus. i. 11. §§ 1, 3; Justin. vii. 6. § 10, xvii. 3. § 14; Droysen, *Hellenismus*, vol. i. p. 250, not.) [E. H. B.]

NEOPTO'LEMUS II., king of Epeirus, was son of Alexander I. and grandson of the preceding. At his father's death in B. C. 326, he was probably a mere infant, and his pretensions to the throne were passed over in favour of Aeacides. It was not till B. C. 302 that the Epeirots, taking advantage of the absence of Pyrrhus, the son of Aeacides, rose in insurrection against him, and set up Neoptolemus in his stead. The latter reigned for the space of six years without opposition, but effectually alienated the minds of his subjects, by his harsh and tyrannical rule. He thus paved the way for the return of Pyrrhus, who landed in Epeirus in B. C. 296, at the head of a force furnished him by Ptolemy, king of Egypt. Neoptolemus, alarmed at the disaffection of his subjects, consented to a compromise, and it was agreed that the two rivals should share the sovereignty between them. But such an arrangement could not last long; at a solemn festival, where the two kings and all the chief nobles of the land were assembled, Neoptolemus had formed the design to rid himself of his rival by poison; but the plot was discovered by Pyrrhus, who in return caused him to be assassinated at a banquet to which he had himself invited him. (Plut. *Pyrrh.* 4, 5; Droysen, vol. i. p. 250.) [E. H. B.]

NEOPTO'LEMUS (Νεοπτόλεμος), historical. 1. A Macedonian officer of Alexander the Great. As we are told by Arrian that he belonged to the race of the Aeacidae, he was probably related to the family of the kings of Epeirus. He is mentioned as serving in the royal guards (ἑταῖροι) and distinguished himself particularly at the siege of Gaza, B. C. 332, of which he was the first to scale the walls. (Arr. *Anab.* ii. 27.) We hear but little of him during the subsequent campaigns of Alexander, but he appears to have earned the reputation of an able soldier; and in the division of the provinces, after the death of the king, Neoptolemus obtained the government of Armenia. (*Carmania*, in Dexippus, *ap. Phot.* p. 64, b. is clearly a false reading; see Droysen, vol. i. p. 50.) It seems, however, that he had already given evidence of a restless and unsettled disposition, which caused Perdiccas to regard him with suspicion, and in B. C. 321, when the latter set out for Egypt, he placed Neoptolemus under the command of Eumenes, who was enjoined to exercise particular vigilance in regard to him. The suspicions of the regent proved not unfounded: Neoptolemus immediately entered into correspondence with the hostile leaders, Antipater and Craterus, and, on being ordered by Eumenes to join him with his contingent, refused to comply. Hereupon Eumenes immediately marched against him, defeated his army, and compelled all the Macedonian troops in his service to take the oath of fidelity to Perdiccas. Neoptolemus himself escaped with a small body of cavalry and joined Craterus, whom he persuaded to march immediately against Eumenes, while the latter was still elated with his victory, and unprepared for a fresh attack. But their cautious adversary was not to be taken by surprise, and met his enemies in a pitched battle. In this Neoptolemus commanded the left wing, on which he was opposed to Eumenes himself; and the two leaders, who were bitter personal enemies, sought each other in the fight, and engaged in single combat, in which, after a desperate struggle, Neoptolemus was slain by his antagonist. (Diod. xviii. 29—31; Plut. *Eum.* 4—7; Corn. Nep. *Eum.* 4; Justin. xiii. 6, 8; Dexippus, *ap. Phot.* p. 64, b.; Arrian, *ap. Phot.* p. 70, b., 71, a.)

2. A Macedonian, father of Meleager, the general of Alexander. (Arr. *Anab.* i. 24. § 1.)

3. A Macedonian officer, who was killed at the siege of Halicarnassus, B. C. 333. (Diod. xvii. 25.) He is doubtless the same who is called by Arrian,

the son of Arrhabaeus and brother of Amyntas, though that author represents him as having fought on the Persian side. (Arr. *Anab.* i. 20. § 15; and see Schmieder, *ad loc.*)

4. One of the generals of Mithridates, and brother of Archelaus. He had already distinguished himself previous to the breaking out of the wars with Rome, by an expedition against the barbarians north of the Euxine, whom he defeated in several battles, and appears to have pushed his conquests as far as the mouth of the Tyras (Dniester), where he erected a fortress which continued to bear his name. In the course of these wars he is said to have defeated the barbarians in a combat of cavalry, on the ice at the entrance of the Palus Maeotis, on the very same spot where he the following summer gained a naval victory. (Strab. ii. 1, p. 73, vii. 3, pp. 306, 307.) In B. C. 88 he was united with his brother Archelaus in the command of the great army with which Mithridates invaded Bithynia, and defeated Nicomedes III. at the river Amnius. This success was quickly followed up by Neoptolemus and Menophanes, who defeated the Roman general M. Aquillius in a second decisive action, and compelled him to fly for refuge to Pergamus. (App. *Mithr.* 17—19.) After this he appears to have accompanied Archelaus to Greece, where he was defeated by Sulla's lieutenant, Munatius, near Chalcis, with heavy loss, B. C. 86. (*Ibid.* 34.) After this we find him commanding the fleet of Mithridates, which was stationed at Tenedos (B. C. 85), where he was attacked and defeated by Lucullus, the quaestor of Sulla. (Plut. *Lucull.* 3.) From this time we hear no more of him. [E. H. B.]

NEOPTO'LEMUS (Νεοπτόλεμος), literary. 1. Of Paros, the most eminent literary person of this name. The following works are ascribed to him. 1. Περὶ Ἐπιγραμμάτων, probably a collection of epigrams. (Athen. x. p. 454, f.; Jacobs, *Anthol.* vol. vi. p. xxxvi.) 2. Περὶ Γλωσσῶν, to the third book of which Athenaeus refers (xi. p. 476, f.). It is probably to this work that Achilles Tatius refers, ἐν ταῖς Φρύγιαις φωναῖς. (Fabric. *Bibl. Graec.* vol. vi. p. 193.) 3. A Commentary on Homer. (Id. vol. i. p. 517.) 4. A Commentary on Theocritus, quoted in the Scholia on i. 52. (Id. vol. iii. pp. 781, 798.) 5. A Treatise on Poetry, to which Horace is said to have been indebted in his *Ars Poetica.* (Id. vol. vi. p. 373.)

2. According to a conjecture of Clinton (*F. H.* vol. i. p. 349), who has collected (*l. c.*) all the ancient notices on the subject, there was a Milesian Neoptolemus, to whom was falsely ascribed the epic Ναυπακτία. Pausanias thinks it the work of Carcinus. [CARCINUS.] The Scholiast on Apollonius Rhodius, however, expressly attributes it to Neoptolemus. Perhaps, however, Neoptolemus the Parian may have commented on this work also. Heyne latterly agreed with Pausanias that the Ναυπακτία was named from Naupactus, the birthplace of its author Carcinus. (Apollon. Rhod. v. 299; Schol. *ad Apollod.* iii. 10. § 12, and *Observat. in loc.* by Heyne, ed. Gotting. 1803.)

3. A poet from whose work, Περὶ ἀστεισμῶν, two lines are quoted by Stobaeus (120. 5, vol. iii. p. 459, ed. Gaisford).

4. There was also a celebrated Athenian tragedian of this name, who performed at the games in which Philip of Macedon was slain, B. C. 336. (Fabric. *Bibl. Graec.* vol. ii. p. 312; Diod. xvi. vol. ii. p. 152, ed. Amstel. 1745; Sueton. *Cal.* c. 57.) If Josephus (*Ant.* xix. 1) be correct, the play performed was on the subject of Cinyras and Myrrha. But Neoptolemus (Diod. *l. c.*), by order of the king, introduced some new lines (quoted by Diod. *l. c.*), probably composed by Neoptolemus himself. A saying of his on the murder of the king is recorded by Stobaeus (98. 70, vol. iii. p. 295, ed. Gaisford). He took an active part in the transactions between the Athenians and Philip. He had been intimate with and espoused the side of the latter, for whose court he ultimately left Athens. (Dem. pp. 58, 344, 442, ed. Reiske.) [W. M. G.]

NE'PHELE (Νεφέλη). 1. The wife of the Thessalian king Athamas, by whom she became the mother of Phrixus and Helle. (Apollod. i. 9. § 1; comp. ATHAMAS.)

2. The wife of Ixion, by whom she became the mother of the Centaurs. [CENTAURI.] [L. S.]

NEPOS, a friend of the younger Pliny, who addresses four letters to him (ii. 3, iii. 16, iv. 26, vi. 19), but whether he is the same as either the Calvisius Nepos or the Licinius Nepos mentioned below, is uncertain.

NEPOS, CALVI'SIUS, a friend of the younger Pliny, was a candidate for the office of military tribune, and was warmly recommended by Pliny to Sossius. (Plin. *Ep.* iv. 4.)

NEPOS, CORNE'LIUS, was the contemporary and friend of Cicero, Atticus, and Catullus. He was probably a native of Verona, or of some neighbouring village, and died during the reign of Augustus. No other particulars, with regard to his personal history, have been transmitted to us. (Catull. i. 3; comp. Auson. *praef. Epigramm.*; Cic. *ad Att.* xvi. 5; Plin. *H. N.* v. 1, ix. 39, x. 23; Plin. *Ep.* iv. 28; Hieron. *Chron. Euseb.* Olymp. clxxxv.) He is known to have written the following pieces, all of which are now lost.

1. *Chronica.* An Epitome of Universal History, it would appear, in three books. For the name and some idea of the contents we are indebted to Ausonius (*Epist.* xvi.), A. Gellius (xvii. 21. § 3, 8, 24), and Solinus (i. § 27, xliv. § 1), while Catullus, when dedicating his poems to Cornelius Nepos, indicates, though obscurely, the object and extent of the production in question,

> Jam tum cum ausus es, unus Italorum,
> Omne aevum tribus explicare chartis,
> Doctis, Jupiter! et laboriosis.

(See also Minucius Felix, c. 22.)

2. *Exemplorum Libri*, of which Charisius (p. 119, ed. Putsch.) quotes the second book, and A. Gellius (vii. 18. § 11) the fifth. This was probably a collection of remarkable sayings and doings, of the same description as the compilation subsequently formed by Valerius Maximus.

3. *De Viris Illustribus.* Gellius (xi. 8) tells an anecdote of Cato, adding "Scriptum est hoc in libro Cornelii Nepotis *De Illustribus Viris.*" (See also Serv. *ad Virg. Aen.* 372; Diomedes, p. 405, ed. Putsch.; and Charisius, pp. 113, 114, 195, ed. Putsch., who refers to books ii. xv. and xvi.) It is not impossible that it may be the same work as the preceding, quoted under a different title.

4. *Vita Ciceronis*, an error in which is corrected by A. Gellius (xv. 28).

5. *Epistolae ad Ciceronem*, from one of which Lactantius has preserved an extract (*Instit. Div.*

iii. 15; comp. Cic. *ad Att.* xvi. 5), but we cannot tell whether they were ever formally collected into a volume. The *Epistolae Ciceronis ad Cornelium Nepotem* are adverted to under CICERO, p. 743.

6. Perhaps poems also, at least he is named in the same category with Virgil, Ennius, and Accius by the younger Pliny (*Ep.* v. 3).

7. *De Historicis.* In the life of Dion (c. 3), which now bears the name of Cornelius Nepos, there is the following sentence, "Sed de hoc in eo meo libro plura sunt exposita qui *De Historicis* conscriptus est."

In the year 1471 a quarto volume issued from the press of Jenson at Venice, entitled *Aemilii Probi de Vita excellentium*, containing biographies of twenty distinguished commanders, nineteen Greeks and one Persian, in the following order, which, it has been subsequently ascertained, obtains in all MSS.:—1. Miltiades. 2. Themistocles. 3. Aristides. 4. Pausanias. 5. Cimon. 6. Lysander. 7. Alcibiades. 8. Thrasybulus. 9. Conon. 10. Dion. 11. Iphicrates. 12. Chabrias. 13. Timotheus. 14. Datames. 15. Epaminondas. 16. Pelopidas. 17. Agesilaus. 18. Eumenes. 19. Phocion. 20. Timoleon. Next came three chapters headed *De Regibus*, presenting very brief notices of certain famous kings of Persia and Macedonia, of the elder Sicilian Dionysius, and of some of the more remarkable among the successors of Alexander. The volume concluded with a biography of Hamilcar, and a biography of Hannibal. A preface, or introduction to the lives, commenced with the words, "Non dubito fore plerosque, Attice, qui hoc genus scripturae, leve, et non satis dignum summorum virorum judicent," and prefixed to the whole was a dedication, in verse, to the emperor Theodosius, in which we find the couplet

> Si rogat Auctorem, paulatim detege nostrum
> Tunc Domino nomen, me sciat esse Probum.

A second edition, in quarto, of the same book, without date, was printed at Venice by Bernardinus Venetus. In this a biography of Cato is added. The title in one part of the volume is *Aemilii Probi Historici excellentium Imperatorum Vitae*, in another *Aemilii Probi de Virorum Illustrium Vita.* A third edition, in quarto, without date and without name of place or printer, but known to belong to Milan, and to be not later than 1496, was published as *Aemilius Probus de Viris Illustribus;* and here we have not only the biography of Cato, but a life of Atticus also. Numerous impressions appeared during the next half century, varying from the above and from each other in no important particular, except that in the Strasburg one of 1506, the life of Atticus is ascribed to Cornelius Nepos, a point in which it is supported by many MSS. But in 1569 a great sensation was produced among the learned by the edition of the celebrated Dionysius Lambinus (4to. Paris, 1569), who not only revised the text with much care, but strenuously maintained that the whole work was the production of that Cornelius Nepos who flourished towards the close of the Roman republic, and not of an unknown Aemilius Probus, living at the end of the fourth century. The arguments upon which he chiefly insisted were,—

1. The extreme purity of the Latinity, and the chaste simplicity of the style, which exhibit a striking contrast to the semi-barbarian jargon and meretricious finery of the later empire. Every critical scholar must feel the weight of this observation.

2. The person addressed in the preface or introduction must be Pomponius Atticus, the friend of Cicero. This is fully proved by a passage in the life of Cato (sub fin.) where we read, "Hujus de vita et moribus plura in eo libro persecuti sumus quem separatim de eo fecimus *rogatu Pomponii Attici*," words which are unquestionably perfectly decisive in so far as the memoir in which they occur is concerned, but this, as we have seen, was not included in the original edition, is wanting in some MSS., and, along with the *Atticus*, is separated, as it were, from the rest in all.

3. The lofty tone in which the grandeur and power of the Roman people are celebrated, the boldness of the comments on free institutions and tyrants, would have been totally out of place at an epoch of degradation and slavery. Allusions, also, it is affirmed, may be detected to the civil war between Caesar and Pompey. Upon a careful examination of all the quotations adduced it will be seen that no weight ought to be attached to this portion of the proof.

4. Lambinus was informed, upon what he considered good authority, that one MS. ended in this manner, "Completum est opus Aemilii Probi, Cornelii Nepotis." But even if we admit the accuracy of a statement vouched for so imperfectly, it leads to no result, for the first clause might be intended to assign the 20 biographies, the *De Regibus*, the *Hamilcar* and the *Hannibal*, to Probus; the concluding phrase to mark Nepos as the author of the *Cato* and the *Atticus.*

The question thus started has given rise to interminable discussions; but the leading hypotheses may be reduced to three.

I. Many of the contemporaries of Lambinus, unable or unwilling to abandon the belief in which they had been reared, and clinging to the verses addressed to Theodosius, doggedly maintained that the old opinion was after all true, and that all the lives, except perhaps those of *Cato* and *Atticus*, which stood upon somewhat different ground, were the property of Probus, and of no one else. This position is now very generally abandoned.

II. Lambinus, as we have seen, pronounced the lives to belong entirely to Cornelius Nepos. Those who support this hypothesis, which has been more widely received than any other, hold, that what we now possess may be regarded, either as a portion of the voluminous collection, *De Viris Illustribus*, or as an independent work, which, having fallen into oblivion, was brought to light by Aemilius Probus, who fraudulently endeavoured to palm it off as his own; or, perhaps, meant to do nothing more than claim the credit of having discovered and described it; or, that the verses in question, which are absent from several MSS., refer to some totally different production, and have by mere accident found their way into their present position.

III. Barthius, steering a middle course, threw out that the biographies, as they now exist, are in reality epitomes of lives actually written by Nepos, and that we ought to look upon Probus as the abbreviator; others, adopting the general idea, think it more likely that the abridgments were executed at an earlier period.

Without attempting to enter at large into the merits of these conflicting systems, and of the

many minor controversies to which they have given rise, all of which will be found stated in the works noted down at the end of this article, we may remark that the third hypothesis, under one form or other, will, if properly applied, tend to remove many of the difficulties, and explain many of the anomalies by which the subject is embarrassed more effectually than either of the two others. It will enable us to account for the purity of the language, and for the graceful unaffected ease of the clauses, when taken singly, and at the same time to understand the harsh and abrupt transitions which so frequently occur in passing from one sentence or from one paragraph to another. But while we may safely admit that we hold in our hands the abridgment of some writer of the Augustan age, we must bear in mind that the evidence adduced to prove that writer to be Cornelius Nepos is miserably defective, an exception being always made in respect of the life of Atticus, which is expressly assigned to him in at least two of the best MSS.

These biographies have, almost ever since their first appearance, been a favourite school-book, and hence editions have been multiplied without end. We have already described the earliest. After the labours of Lambinus, we may particularly notice those of Schottus, fol. Francf. 1609, of Gebhardus, 12mo. Amst. 1644, of Boeclerus, 8vo. Argentor. 1648, of Bosius, 8vo. Jen. 1675, of Van Staveren, 8vo. Lug. Bat. 1734, 1755, 1773, the last being the best, of Heusinger, 8vo. Krug. 1747, of Fischer, 8vo. Lips. 1759, of Harles, Hal. 1773, Lips. 1806, of Paufler, with useful notes written in German, 8vo. Lips. 1804, of Tzschucke, 8vo. Gotting. 1804, with an excellent commentary in a separate volume, of Titze, 8vo. Prag. 1813, of Bremi, 8vo. Zurich, 1820, of Bardili, 2 vols. 8vo. Stuttgard, 1820, of Daehne, 12mo. Lips. 1827, of Roth, who has brought back Aemilius Probus on his title page, Basil, 8vo. 1841, and of Benecke, 8vo. Berol. 1843, which is purely critical. The editions of Van Staveren, 1773, of Tzschucke, 1804, of Bremi, 1820, contain every thing that the student requires, and perhaps no single edition will be found more serviceable than that of Lemaire, 8vo. Paris, 1820. The dissertation prefixed to the editions of Lambinus, Titze, Bardili, Daehne, Roth, and Benecke, will yield full information on the controversy. The translations into different languages are countless; the first into English is, "The Lives of illustrious Men, written in Latin by Cornelius Nepos, done into English by several [twelve] gentlemen of the University of Oxford, Lond. 1684," and frequently reprinted. Sir Matthew Hale had previously translated "The Life of Atticus, with moral and political Observations," 8vo. Lond. 1677. [W. R.]

NEPOS, HERE'NNIUS, an illustrious man, slain by the emperor Severus. (Spartian. *Sever.* 13.)

NEPOS, JU'LIUS, the last emperor but one of the Western Empire, A. D. 474—475. He was the son of Nepotianus, by a sister of that Marcellinus who established a temporary independent principality in Illyricum, about the middle of the fifth century. [MARCELLINUS.] A law of the Codex of Justinian mentions a Nepotianus as general of the army in Dalmatia in A. D. 471, but it is doubtful whether this was the emperor's father or the emperor himself, as it is not clear whether the true reading of the Codex is Nepotianus or Nepos, and even the determination of the reading would not settle the point, as Theophanes (*Chronographia*, ad A. M. 5965) gives to the emperor himself the name of Nepotianus, and adds that he was a native of Dalmatia. It is not improbable that the family of Marcellinus preserved, after his death in A. D. 468, a portion of the power which he had possessed in Illyricum, and that this was the motive which induced the Eastern emperor Leo [LEO I.] to give to Nepos his niece (or, more accurately, the niece of his wife the empress Verina) in marriage, and to declare him, by his officer Domitianus, at Ravenna, Augustus (Jornandes incorrectly says Caesar) of the Western empire. (Jornand. *de Regnor. Success.*) The actual emperor, at the time when Nepos was thus exalted, was Glycerius [GLYCERIUS], who was regarded at Constantinople as an usurper. Nepos marched against his competitor, took him prisoner at Portus at the mouth of the Tiber, and obliged him to become a priest. These events took place, according to the more numerous and better authorities, in A. D. 474, but Theophanes, by contracting the reign of Glycerius to five months [GLYCERIUS], brings his deposition within the year 473. The elevation of Nepos is placed by the *Chronicon* of an anonymous author, published by Caspinianus (No. viii. in the *Vetustior. Latinor. Chronica* of Roncallius), on the 24th of June, which date, if correct, must refer to his victory over Glycerius, for his proclamation as emperor at Ravenna must have been antecedent to the death of Leo (which occurred in January 474), at least antecedent to the intelligence of Leo's death reaching Ravenna. If we suppose the proclamation of Nepos as emperor to have occurred in August 473, a supposition to which we see no objection, the date given by Theophanes, who, as a Byzantine, would compute the reign of Nepos from his accession *de jure*, may be reconciled with that of the Latin chroniclers, who date from the time of his becoming emperor *de facto*, and on this supposition the interval from August 473 to June 474 must have been occupied in preparing his armament or executing his march against Glycerius.

From hints in the letters of Sidonius Apollinaris (*Ep.* v. 16, viii. 7, ed. Sirmond) it may be gathered that Nepos had, before his accession, acquired some reputation both for warlike ability and for general goodness of character, and that during his brief reign his conduct was answerable to his previous character. But the condition of the empire was past remedy. The Visigoths, settled in Aquitania, were eagerly striving, under their king Euric, to expel the Romans from the territories of the Arverni, the modern Auvergne, the last part of the province which remained to its ancient masters, and which was bravely defended by its inhabitants under the conduct of Ecdicius (Jornandes calls him Decius), brother-in-law of Sidonius Apollinaris. The Goths besieged the town of Arverni or Clermont, in the summer of 474, but Epiphanius, bishop of Ticinum (Pavia), being sent by Nepos, concluded a peace (Ennod. *Vita Epiphan.*), which, however, Euric soon broke, and Nepos was obliged, in a second treaty, in which the quaestor Licinianus was his negotiator, to cede the disputed territory to its assailants. (Sirmond, *Not. ad Sidon. Ep.* iii. 1.) Tillemont makes the embassy of Licinianus unavailing, and considers that of Epiphanius to have been consequent on its failure; but

we think Sirmond's view of the matter more consistent with the account of Ennodius.

These transactions with the Visigoths constitute almost the whole that is known of the reign of Nepos. He had recalled Ecdicius from Gaul, and had appointed Orestes to be magister militum of that diocese in his place. Orestes, assuming the command of the troops assembled at Rome, and, marching as if towards Gaul, came to Ravenna, where Nepos appears to have been, raised there the standard of revolt, and proclaimed his son Augustulus emperor. [AUGUSTULUS, ROMULUS.] Nepos fled into Dalmatia. His expulsion is fixed by the anonymous *Chronicon* already cited for the date of his accession, on the 28th of August 475, so that his actual reign was about fourteen months.

After his expulsion from Italy, he appears to have retained the Dalmatian territory, which he, or some of his family, had inherited from Marcellinus, and was still recognised at Constantinople and in the East as emperor of the West. Meanwhile, Orestes was defeated and killed, and Augustulus deposed, by Odoacer the Herulian [AUGUSTULUS; ORESTES; ODOACER], who sought the patronage of the Eastern emperor Zeno; but Zeno persisted in recognising the title of Nepos. (Malchus, apud *Collectan. de Legation.*) In A. D. 480 Nepos was killed near Salona, where he appears to have resided, by Viator and Ovida or Odiva, two of his own officers (Marcellin. *Chronicon*), probably at the instigation of his deposed predecessor Glycerius [GLYCERIUS], who held the bishopric of Salona. (Malchus, apud Phot. *Bibl.* Cod. 78.) Odiva or Ovida was vanquished and killed the next year, 481, by Odoacer who had invaded Dalmatia. (Cassiodor. *Chron.*) Tillemont thinks that the title of Nepos, till his death, was recognised by some of the cities of Gaul. The accounts of the life and reign of Nepos are brief and fragmentary. To the authorities cited in the course of the article may be added Marius Aventic. *Chronicon*; *Chronici Prosperiani Auctarium*, No. iv. apud Roncallium; *Catalogus Imperatorum*, No. xi. apud eundem; Jornandes, *de Rebus Geticis*; the *Excerpta* subjoined by Valesius to Amm. Marc.; Evagrius, *H. E.* ii. 16; Tillemont, *Hist. des Empereurs*, vol. vi. pp. 424—434, 440—443; Gibbon, *Decline and Fall*, ch. xxxvi; Eckhel, vol. viii. p. 202. [J. C. M.]

COIN OF JULIUS NEPOS.

NEPOS, LICI'NIUS, is frequently mentioned by the younger Pliny as an upright man and a severe praetor. (Plin. *Ep.* iv. 29, v. 4, 21, vi. 5.)

NEPOS, MA'RIUS, expelled from the senate by Tiberius, A. D. 17, on account of his extravagance. (Tac. *Ann.* ii. 48.)

NEPOS, METELLUS. [METELLUS.]

NEPOS, P. VALE'RIUS, was one of the accusers of Milo, whom Cicero defended. (Ascon. *in Mil.* p. 35.)

NEPOTIA'NUS, one of the Bordeaux professors commemorated by Ausonius (*Prof. Burdig.* xv.). Distinguished, if we can believe this complimentary address, as a grammarian, a rhetorician, a poet, and a philosopher, he died at the age of ninety, leaving behind him two children. [W. R.]

NEPOTIA'NUS, FLA'VIUS POPI'LIUS, son of Eutropia, the half-sister of Constantine the Great [EUTROPIA; THEODORA], headed a rash enterprise whose object was to withstand the usurpation of Magnentius. Having collected a band of gladiators, runaway slaves, and similar desperadoes, he assumed the purple on the 3d of June 350, marched upon Rome, defeated and slew Anicius (or Anicetus), the new praetorian prefect, and made himself master of the city, which was deluged with blood by the excesses of contending factions. But after having enjoyed a confused shadow of royalty for twenty-eight days only, the adventurer was overpowered and put to death, along with his mother, by Marcellinus, who had been despatched by Magnentius to quell the insurrection, and many of the most noble and wealthy among the senators, by whom his pretensions had been admitted, shared a like fate. This Nepotianus is supposed to be the person who appears in the Fasti as the colleague of Facundus for the year 336, and it has been conjectured that his father was the Nepotianus who held the office of consul in 301. [MAGNENTIUS; MARCELLINUS.] (Julian. *Orat.* i. ii.; Aur. Vict. *de Caes.* 42, *Epit.* 42; Eutrop. x. 6; Zosim. ii. 43; Chron. Alexandr.; Chron. Idat.) [W. R.]

COIN OF NEPOTIANUS.

NEPOTIA'NUS, JANUA'RIUS. [MAXIMUS, VALERIUS, p. 1002.]

NEPTU'NUS, the chief marine divinity of the Romans. His name is probably connected with the verb *νάω* or *nato*, and a contraction of *navitunus*. As the early Romans were not a maritime people, and had not much to do with the sea, the marine divinities are not often mentioned, and we scarcely know with any certainty what day in the year was set apart as the festival of Neptunus, though it seems to have been the 23rd of July (*X. Kal. Sext.*). His temple stood in the Campus Martius, not far from the *septa*; but respecting the ceremonies of his festival we know nothing, except that the people formed tents (*umbrae*) of the branches of trees, in which they probably rejoiced in feasting and drinking (Varro, *de Ling. Lat.* vi. 19; Horat. *Carm.* iii. 28; Paul. Diac. p. 377, ed. Müller; Tertull. *de Spect.* 6; P. Vict. *Reg. Urb. IX.*; *Dict. of Ant. s. v. Neptunalia*). When a Roman commander sailed out with a fleet, he first offered up a sacrifice to Neptunus, which was thrown into the sea (Cic. *de Nat. Deor.* iii. 20; Liv. xxix. 27). In the Roman poets Neptunus is completely identified with the Greek Poseidon, and accordingly all the attributes of the latter are transferred by them to the former. [POSEIDON.] [L. S.]

NERA'TIUS MARCELLUS. [MARCELLUS.]

NERA'TIUS PRISCUS, a Roman jurist, who lived under Trajan and Hadrian. It is said that Trajan sometimes had the design of making Neratius his successor in place of Hadrian. (Spart. *Hadr.* 4.) He enjoyed a high reputation under Hadrian, and was one of his consiliarii. (Spart. *Hadr.* 18.) Neratius was consul, but the year is uncertain. The works of Neratius were fifteen books of Regulae, three books of Responsa, and seven books of Membranae, from which there are sixty-four excerpts in the Digest. A fourth book of Epistolae, and a treatise entitled *Libri ex Plautio*, are cited in the Digest (8. tit. 3. s. 5. § 1; 33. tit. 7. s. 12. § 35). He also wrote a book, *De Nuptiis* (Gell. iv. 4), if Neratius is the right reading there. It is a mistake to collect from a passage in the Digest (39. tit. 6. s. 43), that he wrote notes *Ad Fulcinium*. Paulus wrote *Ad Neratium*, in four books, from which there are excerpts in the Digest.

When Priscus is mentioned in the Digest, Javolenus Priscus is meant. Neratius wrote in a clear, condensed style, and is a good authority. He is often cited by subsequent jurists. (Grotius, *Vitae Juriconsult.*; Zimmern, *Geschichte des Röm. Rechts*, vol. i. p. 324; Puchta, *Cursus*, &c. vol. i. p. 444, 1st ed.) [G. L.]

NEREIS (Νηρεΐς), or Nerine (Virg. *Eclog.* vii. 37), is a patronymic from Nereus, and applied to his daughters (Nereides, Νηρεΐδες, and in Homer Νηρηΐδες) by Doris, who were regarded by the ancients as marine nymphs of the Mediterranean, in contra-distinction from the Naiades, or the nymphs of fresh water, and the Oceanides, or the nymphs of the great ocean (Eustath. *ad Hom.* p. 622). The number of the Nereides was fifty, but their names are not the same in all writers (Hom. *Il.* xviii. 39, &c.; Hes. *Theog.* 240, &c.; Pind. *Isthm.* vi. 8; Apollod. i. 2. § 7; Ov. *Met.* ii. 10, &c.; Virg. *Aen.* v. 825; Hygin. *Fab.* praef.) They are described as lovely divinities, and dwelling with their father at the bottom of the sea, and they were believed to be propitious to all sailors, and especially to the Argonauts (Hom. *Il.* xviii. 36, &c. 140; Apollod. i. 9. § 25; Apollon. Rhod. iv. 859, 930). They were worshipped in several parts of Greece, but more especially in sea-port towns, such as Cardamyle (Paus. iii. 26. § 5), and on the Isthmus of Corinth (ii. 1. § 7). The epithets given them by the poets refer partly to their beauty and partly to their place of abode. They were frequently represented in antiquity, in paintings, on gems, in relievoes and statues, and commonly as youthful, beautiful, and naked maidens, and often grouped together with Tritons and other marine monsters, in which they resemble the Bacchic routs. Sometimes, also, they appear on gems as half maidens and half fish, like mermaids, the belief in whom is quite analogous to the belief of the ancients in the existence of the Nereides. (Hirt, *Mythol. Bilderb.* p. 150, tabb. 18, 19.) [L. S.]

NEREIS (Νηρηΐς), daughter of Pyrrhus I., king of Epeirus, was married, apparently long after her father's death, to Gelon, the son of Hieron, king of Syracuse, by whom she became the mother of Hieronymus. It appears that she outlived her niece Deïdameia, and was thus the last surviving descendant of the royal house of the Aeacidae. (Paus. vi. 12. § 3; Polyb. vii. 4. § 5; Justin. xxviii. 3. § 4; Vales. *ad Diod. Exc.* p. 568.) Her name is found in an inscription on the theatre of Syracuse, from which it appears that she bore the title of queen. (Raoul-Rochette, *Mémoires de Numismatique et d'Antiquité*, p. 73, 4to. Paris, 1840.) Justin erroneously supposes her to be a sister of the Deïdameia (or Laodameia, as he calls her) who was assassinated by Milon. That she was a daughter of the *elder* Pyrrhus, see Droysen, vol. ii. p. 275, note. [E. H. B.]

NEREIUS, a patronymic from Nereus, applied to his descendants, such as Phocus. (Ov. *Met.* vii. 685, xiii. 162; Virg. *Aen.* ix. 102). [L. S.]

NEREUS (Νηρεύς), a son of Pontus and Gaea, and husband of Doris, by whom he became the father of the 50 Nereides. He is described as the wise and unerring old man of the sea, at the bottom of which he dwelt (Hom. *Il.* xviii. 141, *Od.* xxiv. 58; Hes. *Theog.* 233, &c.; Apollod. i. 2. § 6). His empire is the Mediterranean or more particularly the Aegean sea, whence he is sometimes called the Aegean (Apollon. Rhod. iv. 772; Stat. *Theb.* viii. 478). He was believed, like other marine divinities, to have the power of prophesying the future and of appearing to mortals in different shapes, and in the story of Heracles he acts a prominent part, just as Proteus in the story of Odysseus, and Glaucus in that of the Argonauts (Apollod. ii. 5. § 11; Horat. *Carm.* i. 15). Virgil (*Aen.* ii. 418) mentions the trident as his attribute, and the epithets given him by the poets refer to his old age, his kindliness, and his trustworthy knowledge of the future. In works of art, Nereus, like other sea-gods, is represented with pointed sea-weeds taking the place of hair in the eyebrows, the chin, and the breast. (Hirt, *Mythol. Bilderb.* p. 150, &c.)

There is another mythical personage of the name of Nereus. (Apollod. i. 7. § 4). [L. S.]

NERIO, NERIENE, or NERIENIS, wife of the Roman god Mars. Very little is known about her, and the ancients themselves were doubtful as to the correct form of her name, though Gellius (xiii. 22) prefers Nerio, which is analogous with Anio. The name is said to be of Sabine origin, and to be synonymous with *virtus* or *fortitudo*. (Plaut. *Truc.* ii. 6. 24; Martian. Cap. 3; L. Lydus, *de Mens.* iv. 42.) [L. S.]

NE'RITUS (Νήριτος), a son of Pterelaus in Ithaca, from whom mount Neriton, in the west of Ithaca, was believed to have derived its name. (Hom. *Od.* ix. 22, xvii. 207; Eustath. *ad Hom.* p. 1815.) [L.S.]

NE'RIUS, CN., of the Papinian tribe, accused P. Sestius of bribery in B. C. 56 (Cic. *ad Q. Fr.* ii. 3. § 5). This Cn. Nerius may be the same as the Nerius who was quaestor in B. C. 49, as we learn from some interesting coins, of which a specimen is annexed. The obverse represents the head of Saturn, with NERI Q. VRB. (i. e. *quaestor urbanus*), and the reverse some military standards, with L. LEN(T). C. MAR(C). COS. (i. e. *L. Lentulus* and *C. Marcellus*, consuls). The head of Saturn on the coin has evident reference to the temple of that deity, the aerarium at Rome, of which the quaestors had the charge, and where likewise the standards were kept, to which fact the reverse alludes (comp. *Dict. of Ant. s. v. Aerarium*). The names of the consuls prove both that the coin was struck in B. C. 49, and that Nerius belonged to their party; and it is not improbable that the head of Saturn was employed as an emblem in allusion to the treasury having been broken open by Caesar, and with a

view of intimating that he had thus violated the sanctity of a temple. (Eckhel, vol. v. pp. 160, 161.)

COIN OF NERIUS.

NERO, was a cognomen of the Claudia Gens, which is said to signify, in the Sabine tongue "fortis ac strenuus." (Sueton. *Tib. Nero*, 1; and the remarks of Gellius, xiii. 22.)

1. TIB. CLAUDIUS NERO was one of the four sons of App. Claudius Caecus, censor B. C. 312. Nothing is known of him except that he was the paternal ancestor of the emperor Tib. Claudius Nero Caesar. (Sueton. *Ner.* 3.)

2. C. CLAUDIUS NERO (Liv. xxiv. 17), in the fourth consulship of Q. Fabius Maximus, and the third of M. Marcellus, B. C. 214, commanded a body of cavalry under the consul Marcellus. He was instructed to attack the rear of Hannibal's army near Nola, but he either lost his way or had not time to come up, and he was not present in the engagement in which the consul defeated Hannibal, for which he was severely rated by Marcellus. He is evidently the C. Claudius Nero who was praetor in the year but one after (Liv. xxv. 1, 2), and was stationed at Suessula, whence he was summoned by the consuls Q. Fulvius III. and Appius Claudius (B. C. 212) to assist at the siege of Capua. (Liv. xxv. 22, xxv. 5.) Nero was sent in the same year into Spain (Liv. xxvi. 17; Appian, *Hispan.* 17) with a force to oppose Hasdrubal. He landed at Tarraco (Tarragona), but Hasdrubal eluded his attack, and P. Cornelius Scipio was sent to command in Spain. Nero commanded as legatus (Liv. xxvii. 14) under Marcellus B. C. 209, and the battle in which Hannibal was defeated near Canusium (Canosa). In B. C. 207, Nero was consul with M. Livius II. Nero marched into the south of Italy against Hannibal, whom he defeated and pursued. In the mean time Hasdrubal, who was in the north of Italy, sent messengers to Hannibal, who was retreating to Metapontum, followed by Nero. The messengers were taken by the Romans, and the contents of their despatches being read, Nero determined not to confine himself to the limits of his command, but to march against Hasdrubal, who was intending to effect a junction with Hannibal in Umbria. He communicated his design to the Roman senate, and instructed them how to act. Nero joined his colleague M. Livius in Picenum. A sanguinary battle was fought with Hasdrubal on the river Metaurum, in which Hasdrubal fell: in no one battle in the campaign with Hannibal was the slaughter so great. Nero returned to his camp in the south, taking with him the head of Hasdrubal, which he ordered to be thrown before the posts of Hannibal, and he sent him two of his captives to tell him what had befallen his brother and his army. (Liv. xxvii. 41—51; Appian, *Annibal.* 52, &c.) Nero shared in the triumph of his colleague, but as the battle was fought in his colleague's province, Livius rode in a chariot drawn by four horses followed by his soldiers; Nero rode on horseback, without a train, but the popular opinion made up for his diminished honours. This great battle, which probably saved Rome, gave a lustre to the name of Nero, and consecrated it among the recollections of the Romans.

> Quid debeas, o Roma, Neronibus,
> Testis Metaurum flumen et Hasdrubal
> Devictus. Horat. *Carm.* iv. 4.

In B. C. 201, Nero and others were sent on a mission to Ptolemaeus, king of Egypt, to announce the defeat of Hannibal, thank the king for his fidelity to the Romans, and pray for his support if they should be compelled to go to war with Philippus, king of Macedonia.

The relationship of Nero to the other Claudii does not appear. He was censor B. C. 204, with M. Livius (Liv. xxix. 37).

3. C. CLAUDIUS NERO was praetor B. C. 181, and had the province of Sicily (Liv. xl. 18). He may be the son of No. 2.

4. APP. CLAUDIUS NERO was praetor B. C. 195 (Liv. xxxiii. 43), with Hispania Ulterior as his province. Nothing is recorded of his operations in Spain, and it is doubtful if he went there, for the fear of a Spanish war soon subsided. In B. C. 189, he was one of ten commissioners (*legati*) who were sent into Asia to settle affairs. (Liv. xxxvii. 55.)

5. TIB. CLAUDIUS NERO was praetor B. C. 204 (Liv. xxix. 11), and had Sardinia for his province. He may have been the son of No. 2. In B. C. 202 he was consul with M. Servilius Geminus (Liv. xxx. 26), and he obtained as his province Africa, where he was to have the command against Hannibal conjointly with P. Cornelius Scipio. But he was not present at the battle of Zama. A violent storm attacked his fleet soon after he set out, and he put in at Populonii. He thence passed on to Ilva (Elba), and to Corsica. In his passage to Sardinia his ships suffered still more, and he finally put into Carales (Cagliari) in Sardinia, where he was obliged to winter, and whence he returned to Rome in a private capacity, his year of office having expired. (Liv. xxx. 39.)

6. TIB. CLAUDIUS NERO, praetor, B. C. 178, had the Peregrina Jurisdictio, but he was sent to Pisae with a military command to take care of the province of M. Junius the consul, who was sent into Gallia to raise troops (Liv. xli. 98), and his command there was extended. (Liv. xli. 18.) In B. C. 172 he was sent on a mission into Asia. (Liv. xlii. 19.) Tib. Claudius was praetor again in B. C. 165, with Sicily for his province. (Liv. cxv. 16.)

7. TIB. CLAUDIUS NERO served under Cn. Pompeius Magnus in the war against the pirates, B. C. 67. (Florus iii. 6; Appian, *Mithridat.* 95.) He is probably the Tib. Nero mentioned by Sallust (*Bell. Cat.* 50) and by Appian (*B. C.* ii. 5), who recommended that the members of the conspiracy of Catiline, who had been seized, should be kept confined till Catiline was put down, and they knew the exact state of the facts.

8. TIB. CLAUDIUS NERO, the father of the emperor Tiberius, was probably the son of No. 7. He was a descendant of Tib. Nero [see above, No. 1], the son of App. Claudius Caecus. He served as quaestor under C. Julius Caesar (B. C. 48) in the Alexandrine war (*B. Al.* 25; Dion Cass. xlii. 40), and commanded a fleet which defeated the Egyptian fleet at the Canopic mouth of the Nile. He was rewarded for his

services in Caesar's cause by being made a pontifex in the place of P. Cornelius Scipio, and was employed in establishing colonies in Gallia north of the Alps, among which Narbo (Narbonne) and Arelate (Arles) are mentioned; but the colony to Narbo was a supplementum, for it was settled A. D. 116. On the assassination of Caesar he went so far as to propose that the assassins should be rewarded. He was praetor probably in B. C. 42. On the quarrels breaking out among the triumviri he fled to Perusia and joined the consul L. Antonius, who was besieged there B. C. 41. In this year his eldest son Tiberius, the future emperor, was born: his mother was Livia Drusilla, the daughter of Livius Drusus. When Perusia surrendered in the following year, Nero effected his escape to Praeneste and thence to Naples, and after having made an unsuccessful attempt to arm the slaves by promising them their freedom, he passed over to Sext. Pompeius in Sicily (comp. Suet. *Claud.* 4, and Dion Cass. xlviii. 15). His wife and child, scarcely two years old, accompanied Nero in his flight. At Naples, while they were secretly trying to get a ship, they were nearly betrayed by the cries of the child. Nero, not liking the reception that he met with from Pompeius, passed over to M. Antonius in Achaea, and, on a reconciliation being effected between M. Antonius and Octavianus at the close of the year (B. C. 40), he returned with his wife to Rome. Livia, who possessed great beauty, excited the passion of Octavianus, to whom she was surrendered by her husband, being then six months gone with child of her second son Drusus. Nero gave Livia away as a father would his daughter (B. C. 38), but he must have formally divorced her first. The old and the new husband and the wife sat down together to the marriage entertainment. When Drusus was born, Caesar sent the boy to his father, for, being begotten during Nero's marriage with Livia, Nero was his lawful father. Caesar, who was a man of great method, made an entry in his memorandum-book, to the effect "that Caesar sent to Nero his father the child that was born of Livia his wife." (Dion Cass. xlviii. 44; Tacit. *Annal.* i. 10, v. 1.) Nero died shortly after, and left Caesar the tutor of his two sons. If Tiberius was born in B. C. 42 (see Clinton, *Fasti*, B. C. 42), Nero died in B. C. 34 or 33, for Tiberius, his son, pronounced his funeral oration in front of the Rostra, when he was nine years old. [G. L.]

NERO, Roman emperor, A. D. 54—68. The emperor Nero was the son of Cn. Domitius Ahenobarbus, and of Agrippina, daughter of Germanicus Caesar, and sister of Caligula. Nero's original name was L. Domitius Ahenobarbus, but after the marriage of his mother with her uncle, the emperor Claudius, he was adopted by Claudius A. D. 50, and was called Nero Claudius Caesar Drusus Germanicus. Claudius had a son, Britannicus, who was three or four years younger than Nero.

Nero was born at Antium, a favourite residence of many of the Roman families, on the coast of Latium on the 15th of December A. D. 37 (comp. Suet. *Ner.* c. 6, ed. Burmann; Tacit. *Ann.* xii. 25, ed. Oberlin, and the notes in both). Shortly after his adoption by Claudius, Nero being then sixteen years of age, married Octavia, the daughter of Claudius and Messallina. Among his early instructors was Seneca. Nero had some talent and taste. He was fond of the arts, and made verses; but he was indolent and given to pleasure, and had no inclination for laborious studies. His character, which was naturally weak, was made worse by his education; and when he was in the possession of power he showed what a man may become who has not been subjected to a severe discipline, and who in a private station might be no worse than others who are rich and idle.

On the death of Claudius, A. D. 54, Agrippina, who had always designed her son to succeed to the power of the Caesars, kept the emperor's death secret for a while. All at once the gates of the palace were opened, and Nero was presented to the guards by Afranius Burrhus, praefectus praetorio, who announced Nero to them as their master. Some of them, it is said, asked where was Britannicus; but there was no effort made to proclaim Britannicus, and Nero being carried to the praetorian camp, was saluted as imperator by the soldiers, and promised them the usual donation. The senate confirmed the decision of the soldiers, and the provinces quietly received Nero as the new emperor. (Tacit. *Ann.* xii. 69; Dion Cass. lxi. 1, &c.)

Nero showed at the commencement that he had not all the acquirements which the Romans had been accustomed to see in their emperors. His public addresses were written by Seneca, for Nero was deficient in one of the great accomplishments of a Roman, oratory. The beginning of his reign was no worse than might be expected in an ill-educated youth of seventeen; and the senate were allowed to make some regulations which were supposed to be useful (Tac. *Ann.* xiii. 4). The affairs of the East required attention. The Less Armenia was given to Aristobulus, a Jew, and son of Herodes, king of Chalcis. Sophene was given to Sohemus.

The follies and crimes of Nero were owing to his own feeble character and the temper of his mother. This ambitious woman wished to govern in the name of her son, and she received all the external marks of respect which were due to one who possessed sovereign power. Seneca and Burrhus exerted their influence with Nero to oppose her designs, and thus a contest commenced which must end in the destruction of Agrippina or her opponents. Nero began to indulge his licentious inclinations without restraint, and one of his boon companions was an accomplished debauchee, Otho, who afterwards held the imperial power for a few months. Nero assumed the consulship A. D. 55, with L. Antistius Vetus for his colleague. The jealousy between him and his mother soon broke out into a quarrel, and Agrippina threatened to join Britannicus and raise him to his father's place. Nero's fears drove him to commit a crime which at once stamped his character and took away all hopes of his future life. Britannicus, who was just going to complete his fourteenth year, was poisoned by the emperor's order, at an entertainment where Agrippina and Octavia were present. Nero showed his temper towards his mother by depriving her of her Roman and German guard; but an appearance of reconciliation was brought about by the bold demeanour of Agrippina against some of her accusers, whom Nero punished. (Tacit. *Ann.* xiii. 19—22.)

In A. D. 57 Nero was consul for the second time with L. Calpurnius Piso as his colleague, and in A. D. 58, for the third time with Valerius Messalla. Nero, who had always shown an aversion to his wife Octavia, was now captivated with the beauty

of Poppaea Sabina, the wife of his companion Otho, a woman notorious for her dissolute conduct. Otho was got out of the way by being made governor of Lusitania, where he acquired some credit, and passed the ten remaining years of Nero's life.

The affairs of Armenia, which had been seized by the Parthians, occupied the Romans from the beginning of Nero's reign, and Domitius Corbulo was sent there to conduct the war. This vigorous commander re-established discipline among the troops. The chief struggle commenced A. D. 58, with Tiridates, who had been made king of Armenia by the Parthian king Vologeses, who was his brother. Corbulo was ambitious to make the Roman arms again triumphant in the countries in which L. Lucullus and Cn. Pompeius had once acquired military fame. After some attempt at negotiation, Corbulo prosecuted the war with great activity. He took and destroyed Artaxata, the capital of Armenia; and afterwards, marching to the town of Tigranocerta, which the Romans had formerly captured under Lucullus, he took this strong place also, or, according to other accounts, it surrendered like Artaxata (Tacit. *Ann.* xiii. 41, xiv. 24). The capture of Tigranocerta took place A. D. 60, and the Romans were now complete masters of Armenia. The affairs of the Rhenish frontier were tolerably quiet in the early part of Nero's reign. The Roman soldiers, under Paullinus Pompeius on the lower Rhine, were employed in finishing the embankments which Drusus had begun sixty-three years before for checking the waters of the river; and L. Vetus formed the noble design of uniting the Arar (Saone) and Moselle by a canal, and thus connecting the Mediterranean and the German Ocean by an uninterrupted water communication, through the Rhone and the Rhine. But the mean jealousy of Aelius Gracilis, the legatus of Belgica, frustrated this design.

Nero's passion for Poppaea was probably the immediate cause of his mother's death. Poppaea aspired to marry the emperor, but she had no hopes of succeeding in her design while Agrippina lived, and accordingly she used all her arts to urge Nero to remove out of the way a woman who kept him in tutelage and probably aimed at his ruin. That Agrippina might have attempted to destroy her son, or at least to give the imperial power to some new husband of her choice, is probable enough; and it is a significant fact, that we find her own head and that of Nero on the same face of a medal, and that at the beginning of his reign she was hardly prevented from assuming the discharge of the imperial functions (Tacit. *Ann.* xiii. 5). After an unsuccessful attempt to cause her death in a vessel near Baiae, she was assassinated by Nero's order (A. D. 59), with the approbation at least of Seneca and Burrhus, who saw that the time was come for the destruction either of the mother or the son (Tacit. *Ann.* xiv. 7). The death of Agrippina was communicated to the senate by a letter which Seneca drew up, and this servile body, with the exception of Thrasea Paetus, returned their congratulations to the emperor, who shortly after returned to Rome. But though he was well received, he felt the punishment of his guilty conscience, and said that he was haunted by his mother's spectre (Suet. *Ner.* 34). A great eclipse of the sun happened during the sacrifices which were made for the death of Agrippina, and there were other signs which superstition interpreted as tokens of the anger of the gods (Dion Cass. lxi. 16, ed. Reimarus, and the note). Nero drowned his reflections in fresh riot, in which he was encouraged by a band of flatterers. One of his great passions was chariot-driving, and he was ambitious to gain credit as a musician, and actually appeared as a performer on the theatre. At the same time his extravagance was exhausting the finances, and preparing the way for his ruin, though unfortunately it was still deferred for some years.

In A. D. 60, Nero was consul for the fourth time with C. Cornelius Lentulus for his colleague. There was a comet in this year, which then, as in more recent times, was considered to portend some great change. In this year Tigranes was settled as king of Armenia, and the Roman commander Corbulo, leaving some soldiers to protect him, retired to his province of Syria. The fear of Nero now induced him to urge Rubellius Plautus, who belonged to the family of the Caesars through his mother Julia, the daughter of Drusus, to leave Rome. Plautus was a man of good character, and Nero considered him a dangerous rival. He retired to Asia, where he was put to death two years after by Nero's order (Tacit. *Ann.* xiv. 22; Dion Cass. lxii. 14). In A. D. 61, the great rising in Britain under Boadicea took place, which was put down by the ability and vigour of the Roman commander Suetonius Paullinus.

The praetor Antistius was charged with writing scandalous verses against Nero, and he was tried under the law of majestas, and only saved by Thrasea from being condemned to death by the senate. Antistius was banished, and his property made public. Fabricius Veiento, who had written freely against the senate and the priests, was convicted and banished from Italy. His writings were ordered to be burnt, the consequence of which was they were eagerly sought after and read: when they were no longer forbidden they were soon forgotten, as Tacitus remarks (*Ann.* xiv. 49), and his remark has much practical wisdom in it. The death of Burrhus (A. D. 62) was a calamity to the state. Nero placed in command of the praetorian troops, Fennius Rufus and Sofonius Tigellinus: Rufus was an honest inactive man; Tigellinus was a villain, whose name has been rendered infamous by the crimes to which he urged his master, and those which he committed himself. Seneca, who saw his credit going, wisely asked leave to retire; and the philosopher, who could not approve of all Nero's excesses, though his own moral character is at least doubtful, left his old pupil to follow his own way and the counsels of the worst men in Rome.

Nero was now more at liberty. In order that he might marry Poppaea, he divorced his wife Octavia, on the alleged ground of sterility, and in eighteen days he married Poppaea. Not satisfied with putting away his wife, he was instigated by Poppaea to charge her with adultery, for which there was not the slightest ground, and she was banished to the little island of Pandataria, where she was shortly after put to death. According to Tacitus (*Ann.* xiv. 64) Octavia was only in her twentieth year; her unhappy life and her untimely death were the subject of general commiseration.

The affairs of Armenia (A. D. 62) were still in a troubled state, and the accounts of the historians of the period are not very clear. The Parthians

again invaded Armenia, and Tiridates attempted to recover it from Tigranes. It seems to have been agreed between Vologeses and Corbulo that Tiridates should have Armenia, and that hostilities should cease. But the ambassadors whom Vologeses sent to Rome, returned without accomplishing the object of their mission, and the war against the Parthians in Armenia was renewed under L. Caesennius Paetus. But the incompetence of the general caused the ruin of the enterprise, and he was forced to sue for terms to Vologeses, and to consent to evacuate Armenia (Tacit. *Ann.* xv. 16 ; Dion Cass. lxii. 21). In the following year Corbulo came to terms with Tiridates, who did homage to the portrait of Nero in the presence of the Roman commander (Tacit. *Ann.* xv. 30), and promised that he would go to Rome, as soon as he could prepare for his journey, to ask the throne of Armenia from the Roman emperor. The town of Pompeii in Campania was nearly destroyed in this year by an earthquake. Poppaea gave birth at Antium to a daughter, who received the title of Augusta, which was also given to the mother. The joy of Nero was unbounded, but the child died before it was four months old.

The origin of the dreadful conflagration at Rome (A. D. 64) is uncertain. It is hardly credible that the city was fired by Nero's order, though Dion and Suetonius both attest the fact, but these writers are always ready to believe a scandalous tale. Tacitus (*Ann.* xv. 38) leaves the matter doubtful. The fire originated in that part of the circus which is contiguous to the Caelian and Palatine hills, and of the fourteen regiones of Rome three were totally destroyed, and in seven others only a few half-burnt houses remained. A prodigious quantity of property and valuable works of art were burnt, and many lives were lost. The emperor set about rebuilding the city on an improved plan, with wider streets, though it is doubtful if the salubrity of Rome was improved by widening the streets and making the houses lower, for there was less protection against the heat. Nero found money for his purposes by acts of oppression and violence, and even the temples were robbed of their wealth. With these means he began to erect his sumptuous golden palace, on a scale of magnitude and splendour which almost surpasses belief. The vestibule contained a colossal statue of himself one hundred and twenty feet high (Suet. *Ner.* c. 31 ; Martial, *Spect.* Ep. 2). The odium of the conflagration which the emperor could not remove from himself, he tried to throw on the Christians, who were then numerous in Rome, and many of them were put to a cruel death (Tacit. *Ann.* xv. 44, and the note of Lipsius).

The tyranny of Nero at last (A. D. 65) led to the organisation of a formidable conspiracy against him, which was discovered by Milichus, a freedman of Flavius Scevinus, a senator and one of the conspirators. The discovery was followed by many executions. C. Calpurnius Piso was put to death, and the poet Lucan, a vile flatterer of Nero (*Pharsal.* i. 33, &c.*), had the favour of being allowed to open his veins. Plautius Lateranus was hurried to death without having time allowed to embrace his children. It is not certain if Seneca was privy to the conspiracy: Dion, of course, says that he was. It is probable that some proposals might have been made to him by the conspirators, and it is probable that he declined to join them. However this may be, the time was come for Nero to get rid of his old master, and, with his counsellors Poppaea and Tigellinus near him, he sent Seneca orders to die. The philosopher opened his veins, and, after long suffering, he was taken into a bath or vapour room, which stifled him. It seems that Seneca died about the time when the conspiracy was discovered ; Lucan and others died after him. The senate was assembled, as if they were going to hear the results of a successful war, and Tigellinus was rewarded with the triumphal ornaments. (Tacit. *Ann.* xv. 72.)

The death of Poppaea came next. Her brutal husband, in a fit of passion, kicked her when she was with child, and she died of the blow. Her body was not burnt, but embalmed and placed in the sepulchre of the Julii. Nero now proposed to marry Antonia, the daughter of the emperor Claudius and his sister by adoption, but she refused the honour, and was consequently put to death. Nero, however, did marry Statilia Messallina, the widow of Vestinus, whom he put to death, because he had married Messallina, with whom Nero had cohabited.

The catalogue of the crimes of Nero makes the greater part of his life, but his crimes show the character of the man and of the times, and to what a state of abject degradation the Roman senate was reduced, for the senate was made the instrument of murder. The jurist C. Cassius Longinus was exiled to Sardinia. L. Junius Silanus Torquatus, a man of merit, L. Antistius Vetus, his mother-in-law Sextia, and his daughter Pollutia, the wife of Rubellius Plautus, were all sacrificed. Virtue in any form was the object of Nero's fear. For some reason or caprice the emperor gave a large sum, which we may assume was public money, to rebuild Lugdunum (Lyon), which had suffered by a fire ; and the town showed its gratitude, by espousing his cause when he was deserted by every body. The grant, however, was made some years after the conflagration.

In the reign of Nero (A. D. 66) Apollonius of Tyana visited Rome, and, though he was accused of magic, he had the good luck to escape. Nero now became jealous of the philosophers, and Musonius Rufus, a Roman eques and a stoic philosopher, was banished by the emperor. The fragment of the sixteenth book of the Annals of Tacitus concludes with the account of the death of Annaeus Mella, the father of Lucan, and C. Petronius, a man of pleasure, but probably not the author of the *Satyrica*. Nero, as Tacitus says (*Ann.* xvi. 21), now attacked virtue itself in the persons of Thrasea Paetus and Barea Soranus. The crime of Thrasea was his virtue: the charge against him was that he kept away from the senate, and by his absence condemned the proceedings of that body. The senate condemned him to die, but he had the choice of the mode of death, and he opened his veins. Soranus was rich, and that made part of his crime. He was condemned with his young daughter Servilia, who had without his knowledge consulted the fortune-tellers to know what would be her father's fate. (Tacit. *Ann.* xvi. 30, &c.) With the death of Thrasea, who, as the blood flowed from his veins, declared it to be a libation to Jupiter the Liberator, the fragment of the sixteenth

* The critics take the verses to be ironical. Let the reader judge.

book of Tacitus ends, and the fate of the despicable tyrant has not been transmitted to us in the words of the indignant historian, who himself is compelled to apologise for his tedious record of crimes and bloodshed. (Tacit. *Ann.* xvi. 16.)

The time chosen for the death of Thrasea and Soranus was that when Tiridates was preparing to make his entry into Rome. The Armenian king came by land to Rome with his wife and his children. The provinces that he passed through had to support the expense of his numerous train. He entered Italy from Illyricum, and was received by Nero at Naples, before whom he fell on his knees, and acknowledged him as his lord. Tiridates was conducted to Rome, where he humbled himself before Nero in the theatre, who gave him the crown of Armenia and permission to rebuild Artaxata (Dion Cass. lxiii. 6). Tiridates went home by way of Brundusium. Vologeses was invited to Rome by Nero to go through the same ceremony, but he declined the honour, and suggested that if Nero wished to see him he should come to Asia. (Dion Cass. lxiii. 7.)

Nero formed some plans for extending the empire, and various expeditions were talked of, but Nero was not a soldier: he had not even that Roman virtue. In the latter part of this year he visited Achaea with a great train, to show his skill to the Greeks as a musician and charioteer, and to receive the honours which were liberally bestowed upon him. While Nero was in Achaea, Cestius Gallus, the governor of Syria, sent him intelligence of his defeat by the Jews, who were in arms; on which Nero sent Vespasian, the future emperor, to carry on the war against them, and Mucianus to take the administration of Syria.

In the year A. D. 67 Nero was present at the Olympic games, which had been deferred from the year 65 in order that so distinguished a person might be present. To commemorate his visit he declared all Achaea to be free, which was publicly proclaimed at Corinth on the day of the celebration of the Isthmian games. But the Greeks paid dear for what they got, by the price of every thing being raised in consequence of Nero's visit; and they witnessed one of his acts of cruelty, in putting to death, at the Isthmian games, a singer whose voice drowned that of the imperial performer. (Lucian, *Nero*, vol. iii. p. 642, ed. Hemst.) Nero also paid a visit to Delphi, and got a kind of indirect promise of a long life; but other matters reported about this visit are somewhat confusedly told by different authorities. He also designed a canal across the Isthmus, which was commenced with great parade, and Nero himself first struck the ground with a golden spade. The works were carried on vigorously for a time, but were suspended by his own orders. While Nero was in Greece he summoned Corbulo there in an affectionate letter, but, on the old soldier arriving at Cenchreae, Nero sent orders to put him to death, which Corbulo anticipated by stabbing himself. Thus perished a man who had served the empire and the emperor faithfully, and whose military talent and integrity entitled him to the name of a genuine Roman. (Dion. lxiii. 17.)

Nero had left Helius a freedman in the administration of Rome, with full power to do as he pleased, which power he abused. Helius, foreseeing the mischief that was preparing for his master, wrote to request him to return to Rome, and finally he went to Greece to urge his departure. Nero left Greece probably in the autumn of A. D. 67. He entered Rome in triumph, as befitted an Olympic victor, through a breach made in the walls, riding in the car of Augustus, with a musician at his side; and he displayed the numerous crowns that he had received in his Grecian visit. Music, chariot driving, and the like amusements, occupied this foolish man until, as Tillemont naïvely remarks, the rising in Spain and Gaul gave him other occupation.

Silius Italicus, the poet, and Galerius Trachalus were consuls A. D. 68, the last year of Nero's life. The storm that had long been preparing broke out in Gaul, where Julius Vindex, the governor of Celtica, called the people together, and, pointing out their grievances, and pourtraying the despicable character of Nero, urged them to revolt. Vindex was soon at the head of a large army, and he wrote to Galba, who was governor of Hispania Tarraconensis, to offer his assistance in raising him to the imperial power. Galba at the same time learned that Nero had sent orders to put him to death, on which he made a public harangue against the crimes of Nero, and was proclaimed emperor; but he only assumed the title of legatus of the senate and the Roman people. Nero was at Naples when he heard of the rising in Gaul, which gave him little concern, and he went on with his ordinary amusements. At last he came to Rome, where he heard of the insurrection of Galba, which threw him into a violent fit of passion and alarm, but he had neither ability nor courage to organise any effectual means of resistance. The senate declared Galba an enemy of the state; and Nero, for some reason or other, deprived the two consuls of their office, and made himself sole consul. This was his fifth consulate. Possibly he had some vague idea of putting himself more distinctly at the head of affairs with the title of sole consul, which Cn. Pompeius had once enjoyed before him and C. Julius Caesar.

Verginius Rufus, governor in Upper Germany, a man of ability and integrity, was not favourable to the pretensions of Galba. Rufus first marched against Vindex, and was supported by those parts of Gaul which bordered on the Rhine; the town of Lyon, with others, declared against Vindex. Verginius laid siege to Vesontio (Besançon), and Vindex came to relieve it. The two generals had a conference, and appear to have come to some agreement; but, as Vindex was going to enter the town, the soldiers of Verginius, thinking that he was about to attack them, fell on the troops of Vindex. The whole affair is very confused; but the fact that Vindex perished, or killed himself, is certain. The soldiers now destroyed the statues of Nero, and proclaimed Verginius as Augustus; but he steadily refused the honour, and declared that he would submit to the orders of the senate. The death of Vindex discouraged Galba, who was beginning to lose all hopes, when he received intelligence from Rome that he was recognised as the successor of Nero.

A famine at Rome, and the exertion that Nero was making to raise money, hastened his ruin. Nymphidius Sabinus, who was now praefectus praetorio with Tigellinus, taking advantage of a rumour that Nero was going to fly to Egypt, persuaded the troops to proclaim Galba. Nero was immediately deserted. He escaped from the

palace at night with a few freedmen, and made his way to a house about four miles from Rome, which belonged to Phaon, one of his freedmen, where he passed the night and part of the following day in a state of agonising terror. His hiding-place being known, a centurion with some soldiers was sent to seize him. Though a coward, Nero thought a voluntary death better than the indignities which he knew were preparing for him; and, after some irresolution, and with the aid of his secretary Epaphroditus, he gave himself a mortal wound when he heard the trampling of the horses on which his pursuers were mounted. The centurion on entering attempted to stop the flow of blood, but Nero saying, "It is too late. Is this your fidelity?" expired with a horrid stare.

The body of Nero received funeral honours suitable to his rank, and his ashes were placed in the sepulchre of the Domitii by two of his nurses and his concubine Acte, who had won Nero's affections from his wife Octavia at the beginning of his reign. (Tac. *Ann.* xiii. 12; Suet. *Ner.* 50.) Suetonius, after his manner, gives a description of Nero's person, which is not very flattering: the "cervix obesa" of Suetonius is a characteristic of Nero's bust. (*Lib. of Entertaining Knowledge*, Townley Gallery, vol. ii. p. 28.)

In his youth Nero was instructed in all the liberal knowledge of the time except philosophy; and he was turned from the study of the old Roman orators by his master Seneca. Accordingly, he applied himself to poetry, and Suetonius says that his verses were not made for him, as some suppose, for the biographer had seen and examined some of Nero's writing-tablets and small books, in which the writing was in his own hand, with many erasures and cancellings and interlineations. He had also skill in painting and modelling. Though profuse and fond of pomp and splendour, Nero had apparently some taste. The Apollo Belvedere and the Fighting Gladiator, as it is called, by Agasias, were found in the ruins of a villa at Antium, which is conjectured to have belonged to Nero. (See Thiersch, *Ueber die Epochen der Bildenden Kunst*, *&c.* p. 312, 2d ed.)

Nero's progress in crime is easily traced, and the lesson is worth reading. Without a good education, and with no talent for his high station, he was placed in a position of danger from the first. He was sensual, and fond of idle display, and then he became greedy of money to satisfy his expenses; he was timid, and by consequence he became cruel when he anticipated danger; and, like other murderers, his first crime, the poisoning of Britannicus, made him capable of another. But, contemptible and cruel as he was, there are many persons who, in the same situation, might run the same guilty career. He was only in his thirty-first year when he died, and he had held the supreme power for thirteen years and eight months. He was the last of the descendants of Julia, the sister of the dictator Caesar.

There were a few writers in the time of Nero who have been preserved—Persius the satirist, Lucan, the author of the Pharsalia, and Seneca, the preceptor of Nero. The jurists, C. Cassius Longinus, after whom the Sabiniani were sometimes called Cassiani, and Nerva, the father of the emperor Nerva, lived under Nero. (Tac. *Ann.* xiii.—xvi.; Suet. *Ner.*; Dion Cass. lxi.—lxiii. ed. Reimarus. All the authorities for the facts of Nero's life are collected by Tillemont, *Histoire des Empereurs*, vol. i.) [G. L.]

COIN OF THE EMPEROR NERO.

NERO, the eldest son of Germanicus and Agrippina, was a youth of about twelve years of age at the death of his father in A. D. 19. In the following year (A. D. 20) he was commended to the favour of the senate by the emperor Tiberius, who went through the form of requesting that body to allow Nero to become a candidate for the quaestorship five years before the legal age. He likewise had the dignity of pontiff conferred upon him, and about the same time was married to Julia, the daughter of Drusus, who was the son of the emperor Tiberius. Nero had been betrothed in the lifetime of his father to the daughter of Silanus (Tac. *Ann.* ii. 43), but it appears that this marriage never took effect. By the death of Drusus, the son of Tiberius, who was poisoned at the instigation of Sejanus in A. D. 23, Nero became the heir to the imperial throne; and as Sejanus had compassed the death of Drusus, in order that he might succeed Tiberius, the same motives led him to plan the death of Nero, as well as of his younger brother Drusus. And this he found no difficulty in accomplishing, as the jealous temper of Tiberius had already become alarmed at the marks of public favour which were exhibited to Nero and Drusus as the sons of Germanicus, and he had expressed his displeasure in the senate, in A. D. 24, at the public prayers which had been offered for their health. Spies were placed about Nero, and every word and action of the unhappy young prince were eagerly caught up, misinterpreted and misrepresented, and then reported to the emperor. His wife was also entirely in the interests of Sejanus, since her mother was the mistress of the all-powerful minister; and his brother Drusus, who was of an unamiable disposition, and who did not stand so high in the favour of their mother Agrippina, was readily induced to second the designs of Sejanus, in hopes that the death of Nero would secure him the succession to the throne. At length, in A. D. 29, Tiberius sent a letter to the senate in which he accused Agrippina and Nero in the bitterest terms, but was unable to convict them of any attempt at rebellion; the haughtiness of the former and the licentiousness of the latter were the chief crimes laid to their charge. The people, who loved Agrippina and hallowed the memory of Germanicus, surrounded the senate-house, exclaiming that the letter was a forgery. On the first day the senate came to no resolution on the matter, and Tiberius found it necessary to repeat his charges. The obsequious body dared no longer resist; and the fate of Agrippina and Nero was sealed. Nero was declared an enemy of the state, was removed to the island of Pontia, and shortly afterwards was there starved to death. According to some accounts he put an end to his own life, when the executioner appeared before him with the instruments of death. (Tac. *Ann.* iii. 29, iv. 8, 17, 59, 60, 67, v. 3, 4;

Suet. *Tib.* 24; *Cal.* 7; Dion Cass. lviii. 8.) Respecting Drusus, the brother of Nero, see DRUSUS, No. 16, and respecting Julia, the wife of Nero, see JULIA, No. 9.

NERVA, ACU'TIUS, one of the consules suffecti in the reign of Trajan, A. D. 100. (Fasti; Plin. *Ep.* ii. 12.)

NERVA, COCCEIUS. 1. M. COCCEIUS NERVA, was consul with L. Gellius Poplicola, B. C. 36. (Dion Cass. xlviii. 54.) He is probably the Cocceius who brought about the reconciliation between M. Antonius and Caesar Octavianus, B. C. 40, though this Cocceius is called Lucius by Appian (*B. C.* v. 60, &c.); and also the Cocceius mentioned by Horace (*Sat.* i. 5. 28, &c.). He is sometimes considered to be the grandfather of the emperor Nerva, and consequently the same person who died in the time of Tiberius, A. D. 33, which is not possible.

2. M. COCCEIUS NERVA, who died A. D. 33, was probably the son of the consul of B. C. 36: he was the grandfather of the emperor Nerva. This Nerva was consul with C. Vibius Rufinus, A. D. 22: Tacitus (*Ann.* iv. 58) says that he had been consul. He was one of the intimate friends of Tiberius Caesar, who gave him the superintendence of the aqueducts of Rome (Frontinus, *De Aquaeduct.* ii.). Nerva accompanied Tiberius in his retirement from Rome A. D. 26. In the year A. D. 33, he resolutely starved himself to death, notwithstanding the intreaties of Tiberius, whose constant companion he was. Tacitus (*Ann.* vi. 26) and Dion Cassius (lviii. 21) give different reasons for this resolution of Nerva, but we may infer from both of them that Nerva was tired of his master. Tacitus says, that he was profoundly skilled in the law. He is often mentioned in the Digest (43. tit. 8. s. 2; 16. tit. 3. s. 32), and he wrote several legal works, but the title of no one of them is mentioned.

3. M. COCCEIUS NERVA, was the son of the jurist. He must have been a precocious youth, if we rightly understand Ulpian (Dig. 3. tit. i. s. 1), when he says that he gave responsa (*publice de jure responsitasse*) at the age of seventeen or a little more. He is probably the Cocceius Nerva mentioned by Tacitus (*Ann.* xv. 72) as Praetor Designatus. He wrote a work De Usucapionibus (Dig. 41. tit. 2. s. 47) as Papinian states; and he is often cited in the Digest under the name of Nerva Filius. Gaius (*Instit.* ii. 195, iii. 133) cites Nerva, without saying whether he means the father or the son. [G. L.]

NERVA, M. COCCEIUS, Roman emperor, A. D. 96—98, was born at Narnia, in Umbria (Aur. Vict. *Epit.* 12), as some interpret the words of Victor, or rather his family was from Narnia. His father was probably the jurist, No. 3. The time of his birth was A. D. 32, inasmuch as he died in January, A. D. 98, at the age of nearly sixty-six (Dion Cass. lxviii. 4). He was consul with Vespasian, A. D. 71, and with Domitian, A. D. 90. Tillemont supposes him to be the Nerva mentioned by Tacitus (*Ann.* xv. 72), but this Nerva is, perhaps, the father of the emperor.

Nerva was probably at Rome when Domitian was assassinated, and privy to the conspiracy, though Aurelius Victor (*de Caes.* 12) seems to intend to say that he was in Gaul, which is very improbable. His life was saved from the cruelty of Domitian by the emperor's superstition, who believed an astrologer's prediction that Nerva would soon die a natural death (Dion Cass. lxvii. 15). On the assassination of Domitian, in September, A. D. 96, Nerva was declared emperor at Rome by the people and the soldiers, and his administration at once restored tranquillity to the state. He stopped proceedings against those who, under the system of his predecessor, had been accused of treason (majestas), and allowed many exiled persons to return to Rome. The class of informers were suppressed by penalties (Plin. *Panegyr.* c. 35); some were put to death, among whom was the philosopher Sura; and, conformably to the old law, Nerva declared that slaves and freedmen should never be examined as witnesses against their masters or patrons when accused of a crime (Dion Cass. lxvii. 1). These measures were necessary to restore order and confidence after the suspicious and cruel administration of Domitian. But there was weakness in the character of Nerva, as appears from the following anecdote. He was entertaining Junius Mauricus and Fabius Veiento at table. Veiento had played the part of an accuser (delator) under Domitian. The conversation turned on Catullus Messallinus, who was then dead, but had been an infamous informer under Domitian. "What would this Catullus be doing," said Nerva, "if he were alive now;" to which Mauricus bluntly replied, "he would be supping with us" (Aur. Vict. *Epit.* 12).

The public events of his short reign were few and unimportant; and it is chiefly his measures of internal administration of which there are any records. Nerva attempted to relieve the poverty of many of the citizens by buying land and distributing it among them, one of the remedies for distress which the Romans had long tried, and with little advantage. The practice of occasionally distributing money among the poor citizens, and allowances of grain, still continued under Nerva, one of the parts of Roman administration which continually kept alive the misery for which it supplied temporary relief. He also diminished the expences of the state by stopping many of the public shows and festivals. Many enactments, by which we must understand Senatus consulta, were passed in his time, among which the prohibition against making eunuchs is worthy of notice; but Domitian had already made the same regulation in the beginning of his reign (Dion Cass. lxvii. 2), whence we must conclude that the law had either been repealed or required some stricter penalties to enforce it.

In the second year of his reign, Nerva was consul, for the third time, with L. Verginius Rufus, also for the third time consul. Rufus had been proclaimed emperor by the soldiers in the time of Nero, A. D. 68, but had refused the dangerous honour. The emperor made no difficulty about associating Rufus with himself in the consulship, but Rufus was a very old man, and soon died. Calpurnius Crassus, a descendant of the Crassi of the republic, with others, conspired against the emperor, but the plot was discovered, and Nerva rebuked the conspirators by putting into their hands at a show of gladiators, the swords with which the men were going to fight, and asking the conspirators, in the usual way, if they were sharp enough. This anecdote, if true, shows that the exhibitions of gladiators were in use under Nerva. The text of Dion does not state what was the punishment of Crassus, but Victor (*Epit.* 12) says that Crassus was rele-

gated with his wife to Tarentum, and that the senate blamed the emperor for his leniency; but Nerva had sworn at the commencement of his reign that he would put no senator to death, and he kept his word.

The feebleness of the emperor was shown by a mutiny of the Praetorian soldiers, who were either urged on by their Praefectus, Aelianus Casperius, or had bribed him to support them. The soldiers demanded the punishment of the assassins of Domitian, which the emperor refused. Though his body was feeble, his will was strong, and he offered them his own neck, and declared his readiness to die. However, it appears that the soldiers effected their purpose, and Nerva was obliged to put Petronius Secundus and Parthenius to death, or to permit them to be massacred by the soldiers (Plin. *Panegyr.* c. 6; Aur. Vict. *Epit.* 12; Dion Cass. lviii. 3). Casperius, it is said, carried his insolence so far as to compel the emperor to thank the soldiers for what they had done.

Nerva felt his weakness, but he showed his noble character and his good sense by appointing as his successor a man who possessed both vigour and ability to direct public affairs. He adopted as his son and successor, without any regard to his own kin, M. Ulpius Trajanus, who was then at the head of an army in Germany, and probably on the Lower Rhine. It was about this time that news arrived of a victory in Pannonia, which is commemorated by a medal, and it was apparently on this occasion that Nerva assumed the title of Germanicus. He conferred on Trajan the title of Caesar and Germanicus, and the tribunitian power. Trajan was thus associated with Nerva in the government, and tranquillity was restored at Rome. In the year A. D. 98, Nerva and Trajan were consuls. The emperor died suddenly on the 27th of January, in the sixty-third year of his age, according to Victor; but according to Dion, at the age of sixty-five years, ten months and ten days. Eutropius incorrectly states that he was seventy-one. Victor records an eclipse of the sun on the day of Nerva's death, but the eclipse happened on the 21st of March, A. D. 98.

The body of Nerva was carried to the pile on the shoulders of the senators, as that of Augustus had been, and his remains were placed in the sepulchre of Augustus. Nerva received the honour of deification. (The authorities for the reign of Nerva are contained in Tillemont, *Histoire des Empereurs*, vol. ii., who has made some use of the doubtful authority of the Life of Apollonius by Philostratus; Dion Cass. lib. lxviii. with the notes of Reimarus; Aurelius Victor. ed. Arntzenius; and C. Plinius, *Panegyricus*, ed. Schaefer.) [G. L.]

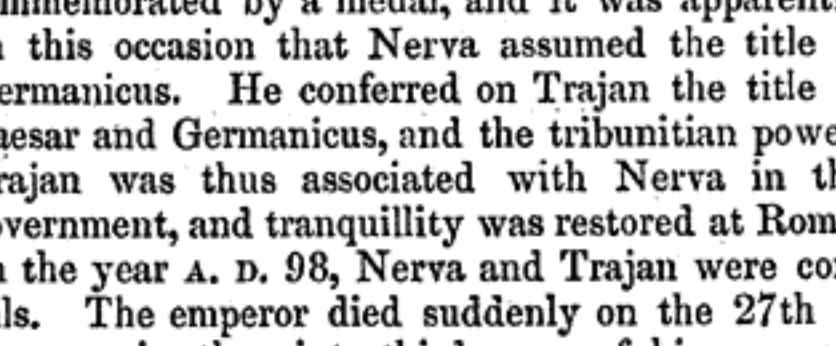

COIN OF THE EMPEROR NERVA.

NERVA, LICI'NIUS. 1. C. Licinius Nerva, a son of C. Licinius Nerva, of whom nothing is known. Nerva the son was one of the legati who, in B. C. 168, brought the news to Rome of the defeat of the Illyrian army, and the capture of Gentius, and the conquest of Illyricum. In B. C. 167, he was one of the six praetors, with the province of Hispania Ulterior. Drumann concludes that he did not go to his province, because at the close of B. C. 167 he was one of the commissioners appointed to carry back the Thracian hostages, which reason is not quite conclusive. (Liv. xlv. 3, 16, 42.)

2. A. Licinius Nerva is called the brother of Caius by Drumann, which is possible, but no proof is alleged. He was a tribunus plebis, B. C. 178, and he proposed that the consul, A. Manlius Vulso, should not hold his command among the Istri beyond a certain day, the object of the tribune being to bring Manlius to trial for misconducting the war. (Liv. xli. 10.) In B. C. 171 Nerva was one of three commissioners sent to Crete to get archers for the army of the consul P. Licinius Crassus, and in B. C. 169 he was sent with others into Macedonia to examine and report on the state of the Roman army there, and the resources of king Perseus. In B. C. 166, he was a praetor, with one of the Hispaniae as his province. (Liv. xlii. 35, xliv. 18, xlv. 44.)

3. A. Licinius Nerva, probably the son of the praetor of B. C. 166. According to Drumann he was praetor in B. C. 143, and in B. C. 142 governor of Macedonia, when his quaestor, L. Tremellius, defeated a Pseudoperseus, or a Pseudophilippus, for there seems some uncertainty about the name, and a body of 16,000 men in arms. Nerva received on this occasion the title of imperator. (Liv. *Epit.* 53; Eutrop. iv. 15.)

4. C. Licinius Nerva. His precise relationship to the preceding is unknown. He is mentioned by Cicero (*Brut.* 34), and contrasted with L. Bestia, whence Meyer concludes that he may have been Bestia's colleague in the tribuneship. Cicero calls him a bad man, but not without some eloquence.

5. Licinius Nerva, is known only from the coins as a quaestor of Decimus Brutus, in the war before Mutina. (Drumann, *Geschichte Roms*, vol. iv. p. 19, No. 85.)

6. P. Licinius Nerva, in B. C. 103, was propraetor in Sicily at the time when the second Servile War broke out. The senate had made a decree that no free person of those nations which had alliance and friendship with Rome should be enslaved, and it was alleged that the Publicani had seized and sold many as slaves, probably because they did not pay the taxes. Nerva published an edict that all persons in Sicily who were entitled to the benefit of the decree should come to Syracuse to make out their case. Above eight hundred persons thus recovered their freedom, but those who held persons in slavery, fearing that the matter would go further, prevailed on Nerva not to allow any further claims of freedom to be made, to which he assented, and a rising of the slaves was the consequence. This war lasted four years, and was ended by the proconsul Aquillius. The history of this rising is told circumstantially by Diodorus (xxxvi.; Excerpts by Photius, Cod. 244). The praetor by treachery gained some advantage over the slaves, and the Roman troops after this success retired to their quarters. But the disturbance soon broke out, and it assumed the form of a regular war under Athenion. L. Licinius Lucullus, the father of Lucullus, the vanquisher of Mithri-

dates, was sent in B. C. 102 to succeed Nerva in the government of Sicily.

7. A. LICINIUS NERVA SILIANUS, was adopted by some Licinius Nerva, as the name Silianus shows, out of the Silia gens. He was the son of P. Silius (Vell. Pat. ii. 116), a distinguished commander under Augustus, and consul, B. C. 20, with M. Appuleius. Silianus was consul, A. D. 7, but he is called Licinius Silanus in the text of Dion Cassius (lv. 30). P. Silius, the consul of B. C. 20, appears in the Fasti Consulares as P. Silius Nerva, whence it appears that the cognomen Nerva belonged to the Silii. [SILIUS.]

The authorities for the Licinii Nervae are collected by Drumann, *Geschichte Roms*, vol. iv. p. 196, &c. [G. L.]

NERVA, SI'LIUS. [NERVA, LICINIUS, No. 7, and SILIUS.]

NERVA TRAJA'NUS. [TRAJANUS.]

NERULI'NUS, the son of P. Suillius, one of the chief instruments of the tyranny of Claudius, escaped accusation when his father was tried and condemned at the beginning of Nero's reign, A. D. 59, because the emperor thought that sufficient punishment had been inflicted on the family (Tac. *Ann.* xiii. 43). On the coins of Smyrna, struck in the time of Vespasian, we find the name of M. Suillius Nerulinus, proconsul (Eckhel, vol. ii. p. 556), and it is not improbable that this is the same person as the Nerulinus mentioned above. He may also be the same as the M. Suillius who was consul with L. Antistius, in the reign of Claudius, A. D. 50. (Tac. *Ann.* xii. 50.)

NESAIA (Νησαία), a daughter of Nerus and Doris, and one of the Nereides. (Hom. *Il.* xviii. 40; Hes. *Theog.* 249.) [L. S.]

NESEAS, painter. [ZEUXIS.]

NESIO'TES, a sculptor, appears to have been an assistant of the celebrated Athenian artist Critias, and not a surname of the latter, as some modern writers have conjectured. [CRITIAS, Vol. I. p. 893.]

NESO (Νησώ), one of the Nereides (Hes. *Theog.* 261); but Lycophron (1468) mentions one Neso as the mother of the Cumaean sibyl. [L. S.]

NESSUS (Νέσσος). 1. The god of the river Nestus (also called Nessus or Nesus) in Thrace, is described as a son of Oceanus and Thetys. (Hes. *Theog.* 341.)

2. A centaur, who carried Deianeira across the river Evenus, but, wishing to run away with her, he was shot by Heracles with a poisoned arrow, which afterwards became the cause of Heracles' own death. (Soph. *Trach.* 558; Apollod. ii. 7. § 4; comp. HERACLES.) [L. S.]

NESSUS, a painter, was the son of Habron, who was also a painter. [HABRON.]

NESTOR (Νέστωρ), a son of Neleus and Chloris of Pylos in Triphylia, and husband of Eurydice (or, according to others, of Anaxibia, the daughter of Cratieus), by whom he became the father of Peisidice, Polycaste, Perseus, Stratius, Aretus, Echephron, Peisistratus, Antilochus, and Thrasymedes. (Hom. *Od.* iii. 413, &c., 452, 464, xi. 285, &c.; Apollod. i. 9. § 9.) With regard to Anaxibia having been his wife, we are informed by Eustathius (*ad Hom.* p. 296), that after the death of Eurydice, Nestor married Anaxibia, the daughter of Atreus, and sister of Agamemnon; but this Anaxibia is elsewhere described as the wife of Strophius, and the mother of Pylades. (Paus. ii. 29. § 4.) When Heracles invaded the country of Neleus, and slew his sons, Nestor alone was spared, because at the time he was not at Pylos, but among the Gerenians, where he had taken refuge. (Hom. *Il.* xi. 692; Apollod. ii. 7. § 3; Paus. iii. 26. § 6.) This story is connected with another about the friendship between Heracles and Nestor, for the latter is said to have taken no part in the carrying off from Heracles the oxen of Geryones; and Heracles rewarded Nestor by giving to him Messene, and became more attached to him even than to Hylas and Abderus. Nestor, on the other hand, is said to have introduced the custom of swearing by Heracles. (Philostr. *Her.* 2; comp. Ov. *Met.* xii. 540, &c.; Paus. iv. 3. § 1, who states that Nestor inhabited Messenia after the death of the sons of Aphareus.) When a young man, Nestor was distinguished as a warrior, and, in a war with the Arcadians, he slew Ereuthalion. (Hom. *Il.* iv. 319, vii. 133, &c., xxiii. 630, &c.) In the war with the Eleians, he killed Itymoneus, and took from them large flocks of cattle. (xi. 670.) When, after this, the Eleians laid siege to Thryoëssa, Nestor, without the warsteeds of his father, went out on foot, and gained a glorious victory. (xi. 706, &c.) He also took part in the fight of the Lapithae against the Centaurs (i. 260, &c.), and is mentioned among the Calydonian hunters and the Argonauts (Ov. *Met.* viii. 313; Val. Flacc. i. 380); but he owes his fame chiefly to the Homeric poems, in which his share in the Trojan war is immortalized. After having, in conjunction with Odysseus, prevailed upon Achilles and Patroclus to join the Greeks against Troy, he sailed with his Pylians in sixty ships to Asia. (*Il.* ii. 591, &c., xi. 767.) At Troy he took part in all the most important events that occurred, both in the council and in the field of battle. Agamemnon through Nestor became reconciled with Achilles, and therefore honoured him highly; and whenever he was in any difficulty, he applied for advice to Nestor. (ii. 21, x. 18.) In the picture which Homer draws of him, the most striking features are his wisdom, justice, bravery, knowledge of war, his eloquence, and his old age. (*Od.* iii. 126, &c., 244, xxiv. 52, *Il.* i. 273, ii. 336, 361, 370, &c., vii. 325, ix. 104, x. 18, xi. 627.) He is said to have ruled over three generations of men, so that his advice and authority were deemed equal to that of the immortal gods. (*Od.* iii. 245, *Il.* i. 250; comp. Hygin. *Fab.* 10.) In this sense we have also to understand the *tria saecula*, which he is said by Latin writers to have ruled. (Gellius, xix. 7; Cic. *De Senect.* 10; Horat. *Carm.* ii. 9. 13; Ov. *Met.* xii. 158.) But, notwithstanding his advanced age, he was brave and bold in battle, and distinguished above all others for drawing up horses and men in battle array. After the fall of Troy he, together with Menelaus and Diomedes, returned home, and safely arrived in Pylos (*Od.* iii. 165, &c.), where Zeus granted to him the full enjoyment of old age, surrounded by intelligent and brave sons. (*Od.* iv. 209, &c.) In this condition he was found by Telemachus, who visited him to inquire after his father, and was hospitably received by him. The town of Pylos in Messenia claimed to be the city of Nestor; and, when Pausanias visited it, the people showed to him the house in which Nestor was believed to have lived. (Paus. iv. 3. § 4, 36. § 2.) In the temple of Messene at Messene he was represented in a painting with two of his sons,

and he was also seen in the painting of Polygnotus in the Lesche at Delphi. (Paus. iv. 31. § 9, x. 25, in fin.; Philostr. *Her.* 2.) [L. S.]

NESTOR (Νέστωρ). 1. Of Laranda in Lycia according to Suidas, in Lycaonia according to Strabo and Stephanus Byzantinus. He lived in the reign of the emperor Severus, between A. D. 194 and 211. He is mentioned by Suidas (*s. v.*) as an epic poet. We infer from Stephanus Byzantinus (*s. v.* Ὑστάσπαι) that he wrote a poem called Ἀλεξανδρείας, "On the deeds of Alexander," to which Suidas probably refers. Suidas also mentions that he was the father of the poet Peisander. Tryphiodorus, as we learn from Eustathius in the prooemium to the Odyssey, wrote an Odyssey λειπογράμματον, wanting the letter σ throughout. Similarly, Nestor, we learn from Suidas, wrote the Iliad, omitting in each book the letter indicating its number, as in the first book, the letter α, in the second, the letter β, and so on with the rest. He wrote also a poem entitled Μεταμορφώσεις. Four fragments of his writings are inserted in the Anthologia Graeca (vol. iii. p. 54, ed. Jacobs). The fourth of these epigrams has point, and rebukes men for attempting poetry who are unskilled in the art. The last line has passed into the proverb of Erasmus, *Equitandi peritus ne canas.* (Fabric. *Bibl. Graec.* vol. i. pp. 134, 517, iii. p. 46, iv. p. 483; Jacobs, *Anth. Graec.* vol. iii. p. 54, vol. xiii. p. 921; Suid. Steph. *ll. cc.*)

2. A stoical philosopher of Tarsus. (Strab. xiv. p. 674.)

3. An academic philosopher, preceptor of Marcellus, son of Octavia. Marcellus died B. C. 23. (Strab. lib. xiv. p. 675; Clinton, *F. H.* vol. iii. pp. 237, 548.) [W. M. G.]

NESTO'RIDES (Νεστορίδης), a patronymic employed to designate Antilochus, the son of Nestor (Hom. *Il.* vi. 33, xv. 589, xxiii. 353), and Peisistratus, also the son of Nestor (*Od.* iii. 36, 482, &c.). [L. S.]

NESTO'RIUS, a celebrated Haeresiarch of the fifth century, was born, according to Socrates (*H. E.* vii. 29), and Theodoret (*Haeret. Fabul. Compend.* iv. 12), at Germanicia, a city in the northern extremity of Syria, amid the offshoots of the Taurus. Marcellinus (*Chronicon*) speaks of him as a native of Antioch, and Cassian is understood by some to say (*De Incarnat.* vi. 3) that he was baptized at Antioch; but the passage in Cassian is obscure, and the statement of Socrates is preferable to that of Marcellinus. He was apparently of humble birth. Cyril (*Homil.* iv. *de Divers.* p. 357; *Opera*, vol. v. pt. ii. ed. Paris, 1638), speaks of him as being "lifted out of the dunghill," a reference apparently to Ps. cxiii. 7, and raised to the height of heaven: language which could be applied only to one of obscure origin, even by so unscrupulous a person as Cyril. Theodoret (ibid.), who was disposed to the opinions of Nestorius, and who cannot be suspected of any personal ill-will to him, states that he could not discover either the place of his education or the extent of his acquirements; and the silence of Socrates as to his possessing any other qualifications for the patriarchate, than a good voice and a fluent utterance (εὔφωνος δὲ ἄλλως καὶ εὔλαλος), indicates that his early education was as defective as his birth was obscure. After various changes of residence, he fixed his abode at Antioch, and having received here some instruction, was ordained presbyter. He at once set himself to gain popularity, and succeeded: his fluency as a preacher attracted admiration; and his staid deportment, sober garb, and studious habits excited reverence. So great and general was the respect entertained for him, that when he was appointed patriarch of Constantinople, the appointment was hailed with general approval. He was consecrated 10th April 428, according to the authority of Socrates. Liberatus places his consecration on the 1st of April (*Breviar.* cap. 4) which Le Quien (*Oriens Christian.*, vol. i. col. 215) observes to be more consistent with the usage of the Constantinopolitan Church, as it coincided that year with Sunday, on which day the patriarchs were usually consecrated. Theophanes places the appointment of Nestorius in A. M. 5923, Alex. era, which corresponds with A. D. 430 or 431; but his chronology is by no means accurate in this part of his work. Nestorius was consecrated rather more than three months after the death of his predecessor Sisinnius.

He gave immediately on his appointment an indication of the violent and intolerant course which he afterwards pursued. He thus publicly addressed the emperor Theodosius the Younger (Socrat. *H. E.* vii. 29): "Purge the earth, sire, of heretics for me, and I will in return bestow heaven on you. Join me in putting away the heretics, and I will join you in putting away the Persians." The bigotry of some was pleased with the declaration, but wiser auditors listened with sorrow to the proof which it gave of his violent and boastful temper. His deeds were answerable to his words. The Arians had a house of prayer, in which they privately met for worship: on the fifth day from his ordination he attempted to destroy it; but its persecuted occupants chose rather to set it on fire themselves; and when the spreading conflagration had excited a tumult, they prepared, says Socrates (ibid.), but without stating in what way, to revenge the injury. The Novatians [NOVATIANUS] and the Quartadecimans of Asia were also persecuted by him; the former, according to Socrates (ibid.), from his envy of the reputation of Paulus their bishop; the latter, so far as appears, from mere intolerance. These persecutions led to tumults both at Miletus and Sardis, in which many persons lost their lives. The followers of Macedonius, too, [MACEDONIUS, No. 3], were goaded by persecution into outrage, and this was made the occasion of further oppression.

But while he was thus persecuting others, he was raising up enemies against himself by enunciating doctrines at variance, at least in appearance, with the orthodox views and tendencies of the age. He had brought with him from Antioch Anastasius, also a presbyter of that city, and in his administration of the patriarchate made him his confidential adviser. Theophanes calls him his Syncellus, or personal attendant. Both Nestorius and Anastasius appear to have imbibed the disposition prevalent at Antioch, to distinguish carefully between the divine and human natures attributed to Christ, a disposition promoted by the reaction occasioned by the opposite opinion of the Apollinarists. [APOLLINARIS, No. 2]. With these tendencies Nestorius of course disapproved of the practice of some persons at Constantinople who called the Virgin Mary Θεοτόκος, "Mother of God." Against the expression Anastasius objected in a public discourse, which, according to Theo-

phanes, Nestorius himself had prepared, and intrusted him to deliver. "Let no one," said the preacher, "call Mary 'the mother of God;' for Mary was a human being; and that God should be born of a human being is impossible." Eusebius, then a Scholasticus or pleader at Constantinople, afterward bishop of Dorylaeum, was, according to Theophanes, the first to catch at the obnoxious objection [EUSEBIUS of DORYLAEUM]; and many both of the clergy and laity were scandalized by it. Nestorius, of course, supported Anastasius; and by continually insisting on the subject in dispute, and reiterating the objection to the term Θεοτόκος, aggravated the quarrel. As might be expected, his adversaries were too much inflamed to judge him fairly. Instead of recognizing his true object, which was to guard against confounding the two natures of Christ, many of them charged him with reviving the dogma of Photinus and Paul of Samosata [PAULUS SAMOSATENUS; PHOTINUS], that Christ was ψιλὸς ἄνθρωπος, "a mere man." Some of his own clergy preached against the heresy of their bishop, others attempted to catechize him on the alleged unsoundness of his faith. The violence and arrogance of Nestorius could not brook this: the preachers were silenced, the catechizers cruelly beaten and imprisoned: a monk who opposed his entrance into the church, was whipped and exiled; and many of the populace, for crying out that they had an emperor but not a bishop, were also punished with lashes. (*Basil. diaconi Supplicatio*, apud *Concil.* vol. i. col. 1335, &c. ed. Hardouin.). Proclus, titular bishop of Cyzicus, himself afterwards a competitor for the patriarchate of Constantinople, preaching in the great church at the command, and in the presence of Nestorius, asserted the propriety of giving the title Θεοτόκος to the Virgin. The audience applauded, and Nestorius rose and delivered a discourse in reply to Proclus, the substance of which is preserved in a Latin translation by Marius Mercator (*Opera*, vol. ii. p. 26, ed. Garnier, p. 70, ed. Baluze; and apud Galland. *Biblioth. Patrum*, vol. viii. p. 633) [MERCATOR]. The conflict became hotter. Dorotheus bishop of Marcianopolis, an ultra Nestorian [DOROTHEUS, No. 5], pronounced a public anathema in the church of Constantinople against all who applied the word Θεοτοκός to the Virgin. The audience raised a great outcry and left the church; and abbots and monks, priests and laymen, withdrew from communion with the patriarch, who countenanced Dorotheus (Cyril. *Epistolae*, 6, 9, pp. 30, 37; *Opera*, vol. v. pars ii.). Nestorius, no wise daunted by this mark of public opinion, assembled a council of those who adhered to him, and deposed priests and deacons, and even bishops of the opposite party, on a charge of Manicheism.

As might be expected, the struggle had meanwhile extended beyond the church and patriarchate of Constantinople. Pope Coelestine I. of Rome, and the haughty and violent patriarch Cyril of Alexandria embraced the opposite side to Nestorius. [COELESTINUS; ST. CYRILLUS of ALEXANDRIA.] Cyril assembled a council of the Egyptian bishops at Alexandria; and addressed synodal letters, one to Nestorius, setting forth the faith which the Egyptians regarded as orthodox, and concluding with twelve anathemas against the presumed errors of Nestorius; another to the recusants at Constantinople, clerical and lay, animating them in their resistance to their heretical bishop; and a third of similar tenour to the monks of that city. Nestorius was not slow to retort on his adversary the same number of anathemas. Coelestine, not satisfied with the doctrinal statements sent him by Nestorius, wrote to him (A. D. 430), threatening him with deposition and excommunication from the whole Catholic church within ten days, unless he expressed his accordance with the faith of the churches of Rome and Alexandria. He also wrote to the recusants to encourage them, and likewise to John, patriarch of Antioch [JOANNES, No. 9], to inform him of the sentence of deposition and excommunication pronounced against Nestorius. John wrote to Nestorius, inviting him to withdraw his opposition to the term Θεοτόκος, but manifesting a very different temper from Cyril and Coelestine. Nestorius, in his reply, which is extant in a Latin version, vindicated his opposition to the word, affirming that he had, on his first arrival at Constantinople, found the church divided on the subject, some calling the Virgin "Mother of God," others "Mother of Man;" and that he, to reconcile all, if possible, had proposed to call her "Mother of Christ" (*Epistol. Nestorii ad Joan. apud Concil.* vol. i. col. 1331; comp. Evagr. *H. E.* i. 7). The expedient was unobjectionable; but the violence of its proposer would have prevented peace, even had the temper of the factions and the times been more peace-loving and moderate.

A general council was now inevitable; and an edict of the emperors Theodosius and Valentinian III. appointed it to be held at Ephesus. Nestorius, prompt and fearless, arrived with a crowd of followers soon after Easter (A. D. 431). Cyril, who, beside his own dignity, was appointed temporarily to represent Coelestine, arrived about Pentecost: and the session of the council commenced, although John of Antioch, and the bishops of his patriarchate had not yet arrived. Cyril and Nestorius had a sharp encounter, Cyril seeking by terror to break the resolution of his opponent, Nestorius undauntedly replying, and then withdrawing with the bishops of his party, declaring that he would not return to the council until the arrival of John and the Eastern bishops. Cyril and his party refused to wait; and having sent to warn Nestorius to attend, and their messengers having been refused admittance, they proceeded in his absence (22d June) to try him, and depose him. A very few days afterward John and his fellow-prelates of the East arrived; and being indignant at the indecent haste and manifest injustice of Cyril and his party, and being countenanced by Candidianus, Comes Domesticorum, who was present by the emperor's order, formed themselves into a council, at which, however, Nestorius was not present, and imitating the very conduct which they blamed, deposed Cyril himself, and Memnon, bishop of Ephesus, one of his chief supporters. Cyril, supported by Juvenal, bishop of Jerusalem, retorted by deposing John; and the general council, instead of healing, seemed likely to extend the breach. The whole church was threatened with disruption. Tumults and conflicts ensued; and John, Comes Largitionum, found it needful to place Nestorius, Cyril, and Memnon under surveillance. Nestorius appealed to the emperors; the party of Cyril did the same, as also did John and the Oriental bishops. It is needless here to relate all the perplexed particulars of the sub

sequent history. The deposition of Nestorius was ultimately confirmed, though he at last agreed for peace' sake to withdraw his objection to the word Θεοτόκος: many of the bishops of his party deserted him at once; and although John of Antioch and a number of the Eastern bishops held out for a time, ultimately John and Cyril were reconciled, and both retained their sees.

But the deposition of Nestorius, and the reconciliation of John and Cyril, neither suppressed the opinions of Nestorius, nor healed the dissensions which they had occasioned. Other teachers arose, who held and taught the same views, and diffused them among the Christians of the East, within and beyond the frontier of the empire toward Persia. The Nestorian communities, as they have continued to be called by their opponents, separated from the communion of the orthodox church, and were, doubtless for political reasons, patronized by some of the Persian kings [BARSUMAS]: and the Mahometan conquests in the seventh century, by the overthrow of the orthodox supremacy, gave scope to the spread of the Nestorians. Under the denomination of Chaldaean Christians, which is the designation they gave themselves, they still exist and are numerous in the East, having their own hierarchy of patriarchs, bishops, and inferior clergy; and retaining their characteristic tendency to distinguish carefully between the two natures of Christ, and their objection to the title "Mother of God."

After a vain attempt of Nestorius to gain the support of Scholasticus, one of the eunuchs about the court, he was ordered to retire to the monastery, apparently that of Euprepius, in the suburbs of Antioch, in which he had dwelt before his election to the patriarchate. Here he remained four years, being treated, according to his own statement (apud Evagr. *H. E.* i. 7), with kindness and respect. As, however, he persisted in maintaining his opinions, or as his opponents called it, his blasphemy, he was sentenced to perpetual banishment in the Greater Oasis in Upper Egypt, probably in A. D. 435; at the instigation of his former supporter, John of Antioch [JOANNES, No. 9], who was aggravated by his persistence, and by that of a few of the bishops who adhered to him. [MELETIUS, No. 7.] In this remote and painful exile, his spirit remained unbroken. He wrote a work, addressed to some Egyptian, on the subject of his wrongs, and addressed various memorials to the governor of the Thebaid. After an interval of uncertain length, he was carried off by the Blemmyes, who ravaged the Oasis with fire and sword: their compassion, however, released him, and he returned to the Thebaid. But the vindictiveness of his enemies was not satisfied: he was harshly hurried from one place of confinement to another, and at last died miserably from the effects of a fall. The story of his dying from some disease, in which his tongue was eaten by worms, which Evagrius had read in a certain work, was probably an invention springing from the mistaken notion that, in the retributive judgment of God, the member which had sinned should bear the punishment. The time of his death is not settled: he was living in A. D. 439, when Socrates wrote his history (Socrat. *H. E.* vii. 34), and probably died before A. D. 450. His death did not abate the bitterness of his enemies; Evagrius records, with apparent satisfaction (*H. E.* i. 7, ad fin.), that he passed from the sufferings of this world to sharper and more enduring woe in the world to come.

It is impossible either to deny or justify the violent treatment of Nestorius by the council of Ephesus. Neither can we, without compassion, read his touching appeal to his persecutors (apud Evagr. ibid.), that his past sufferings might be counted sufficient. But our compassion is materially checked by the consideration that he reaped as he had sown; and that there is little reason to think that success would have been more mildly used by him and his partizans, had they been victorious.

Gennadius (*De Viris Illustribus*, c. 53) mentions only one work of Nestorius, which he describes as being "quasi *de Incarnatione Domini*," and adds that the Haeresiarch supported his opinion by perverting sixty-two places of Scripture. The work has perished, except that some passages, cited from the writings of Nestorius by Cyril of Alexandria, in his *Adversus Nestorii Blasphemias Contradictionum, Libri V.* [CYRILLUS ST. of ALEXANDRIA] are thought to be from it. Nestorius, however, produced other works beside that mentioned by Gennadius. Of his *Homiliae*, thirteen are preserved in the works of Marius Mercator [MERCATOR], vol. ii. in the edition of Garnier, who has diligently collected from the *Concilia* and the works of Cyril various fragments in Greek of the original homilies, and of the other writings of Nestorius. Several of his *Epistolae* are preserved, some in Greek in the *Concilia*, others in a Latin version in the *Concilia*, or in the works of Mercator. His *Anathematismi duodecim*, in reply to Cyril, are contained, in a Latin version, in the *Concilia*. *Alii duodecim Anathematismi* are extant in a Syriac version, and were published, with a Latin version, from the Syriac, in the *Bibliotheca Orientalis* of Assemani, vol. iii. pars ii. p. 199. Nestorius, also, wrote a history of his disputes with his opponents, which he appears to have entitled "*the Tragedy;*" and which is probably the work mentioned by Evagrius (*H. E.* i. 7), as addressed, in the form of a dialogue, to a certain Egyptian. It is mentioned by Ebedjesu the Syrian, in a catalogue of works ascribed to Nestorius. Of the *Liber Heraclidis*, mentioned also by Ebedjesu, nothing seems to be known. A Syriac *Liturgy*, ascribed to Nestorius, is mentioned by Ebedjesu, and is extant. It was published in the original, with several similar works at Rome A. D. 1592; and is given in a Latin version in the *Liturgiae Orientales* of Eusebius Renaudot, vol. ii. p. 626. 4to. Paris, 1716. A memorial of Nestorius, on his sufferings, is also cited by Evagrius (*H. E.* i. 7).

The following works are conjecturally ascribed to him: — 1. Two Homiliae *De Resurrectione et Ascensione Christi*, which Combéfis, in his *Auctarium Novum*, had ascribed to Athanasius. 2. *An Epistle*, written before the council of Chalcedon, from a Syriac version of which Assemani gives two extracts in his *Bibliotheca Orientalis*, vol. iii. pars i. p. 36, note 5. 3. A *Liturgy*, still in use among the Nestorians, and different apparently from that already mentioned. 4. *A Confession of Faith*, extant in Greek, and of which a Latin version is given by Mercator, and in the *Concilia*: but this confession is more probably the work of Theodore of Mopsuestia. The original and the version are both given by Garnier, *Mercatoris Opera*, vol. ii. p. 251. Various fragments of the works of Nestorius are cited in the *Acta Concilii Ephesini*, in the

Concilia: the passages cited under the title of Τετράδια, *Quaterniones*, are apparently from a collection of his *Homiliae* or *Sermons* (Socrates, *H. E.* vii. 29, 31, 32, 34; Evagrius, *H. E.* i. 2—7; Theophanes, *Chronographia*; Theodoret. *Haeret. Fabular. Compend.* iv. 12; Liberatus, *Breviarium*; Leontius Byzant. *De Sectis*, act. iv.; Gennadius, *l. c.*; Mercator, *l. c.*; *Concilia*, vol. i. col. 1271, &c. &c. ed. Hardouin.; Fabric. *Bibl. Graec.* vol. x. p. 529, &c.; Cave, *Hist. Litt.* vol. i. p. 412, &c. ed. Oxford, fol. 1740—42; Tillemont, *Mémoires*, vol. xiv. passim. Fabricius has given a minute account of the works of Nestorius and of the ancient writers on the Nestorian controversy.) [J. C. M.]

NESTUS. [NESSUS, No. 1.]

NICAEA (Νικαία), a nymph, the daughter of the river-god Sangarius and Cybele. She was beloved by a shepherd, Hymnus, and killed him, but Eros took vengeance upon her, and Dionysus, who first intoxicated her, made her mother of Telete, whereupon she hung herself. Dionysus called the town of Nicaea after her. (Nonnus, *Dionys.* xvi.; Memnon, *ap. Phot. Bibl.* p. 233, ed. Bekker.) [L. S.]

NICAEA (Νίκαια). 1. Daughter of Antipater, was sent by her father to Asia to be married to Perdiccas, B. C. 323, at a time when the former still hoped to maintain friendly relations with the regent. Perdiccas, though already entertaining hostile designs, married Nicaea: but not long afterwards, by the advice of Eumenes, determined to divorce her, and marry Cleopatra instead. This step, which he took just before setting out on his expedition to Egypt, led to an immediate rupture between him and Antipater. (Arrian, *ap. Phot.* 70, a, b; Diod. xviii. 23.) We hear no more of Nicaea for some time, but it appears that she was afterwards — though at what period we know not — married to Lysimachus, who named after her the city, so celebrated in later times, on the Ascanian lake in Bithynia. (Strabo. xii. p. 565; Steph. Byz. *s. v.* Νίκαια.)

2. Wife of Alexander, tyrant of Corinth during the reign of Antigonus Gonatas. After the death of her husband, who was thought to have been poisoned by the command of the Macedonian king, Nicaea retained possession of the important fortress of Corinth: but Antigonus lulled her into security by offering her the hand of his son Demetrius in marriage, and took the opportunity during the nuptial festivities to surprise the citadel. (Plut. *Arat.* 17; Polyaen. iv. 6. § 1.) She is probably the same person mentioned by Suidas (*s. v.* Εὐφορίων) as patronising the poet Euphorion, though that author calls her husband ruler of Euboea, instead of Corinth.

3. There is a Nicaea mentioned by Livy (xxxv. 26), as the wife of Craterus (i. e. probably the brother of Antigonus Gonatas of that name), of whom nothing more is known. [E. H. B.]

NICAEARCHUS, a painter, whose age and country are unknown, painted Venus among the Graces and Cupids, and Hercules sad in repentance for his madness. (Plin. xxxv. 11. s. 40. § 36.) [P. S.]

NICAEAS, bishop of Aquileia, about the middle of the fifth century, is spoken of under NICETAS, p. 1185.

NICAE'NETUS (Νικαίνετος), an epigrammatic poet, was, according to the conjecture of Jacobs (*Anthol. Graec.* vol. xiii. p. 921), a native of Abdera, but had settled in Samos. Athenaeus (xiii. p. 590, b.) speaks of him as either of Samos or of Abdera, and Stephanus Byzantinus (*s. v.* Ἄβδηρα) mentions among the celebrated Abderites, Νικαίνετος ἐποποιός. Athenaeus (xv. p. 673, f.) speaks of him in connexion with his celebrating a Samian usage, as being a poet of strong native tendencies. From Athenaeus (p. 673, b.) we infer that he lived prior to the age of Phylarchus, who wrote B. C. 219. (Clinton, *F. H.* vol. iii. pp. 519, 563.) He wrote, among other things, a list of illustrious women, and epigrams. (Athen. *ll. cc.*) Six epigrams ascribed to him, the fourth very doubtfully, are inserted in the Anthologia of Jacobs (vol. i. p. 205, vol. xiii. p. 921; comp. Fabric. *Bibl. Graec.* vol. iv. p. 484). [W. M. G.]

NICA'GORAS (Νικαγόρας), historical. 1. A Messenian, connected by the ties of hospitality with Archidamus, king of Sparta. When Archidamus fled into Messenia, Nicagoras provided him with a dwelling and all necessaries; and when Cleomenes held out hopes to Archidamus of his restoration, Nicagoras conducted the negotiations, and in the end accompanied him back to Sparta. Archidamus was put to death by Cleomenes, but Nicagoras was spared. Having subsequently met Cleomenes at Alexandria, when compelled to fly to the court of his friend Ptolemy Euergetes [CLEOMENES, Vol. I. p. 795], Nicagoras endeavoured to avenge the death of Archidamus by inducing Sosibius to charge Cleomenes with conspiring against the king's life. Cleomenes was placed in confinement, but afterwards escaped. (Polyb. v. 37, &c.; Plut. *Agis et Cleom.* p. 821, b.)

2. A. Rhodian, who, with Agesilochus and Nicander, was twice sent on an embassy to the Romans, in B. C. 169, to Rome, and in B. C. 168, to the consul Aemilius Paullus in Macedonia. See AGESILOCHUS, Vol. I. p. 70. (Polyb. xxviii. 2. 14.) [C. P. M.]

NICA'GORAS, literary. An Athenian sophist, the son of the rhetorician Mnesaeus, who lived in the time of the emperor Philippus. He wrote an account of the lives of various illustrious men (βίοι ἐλλογίμων), of Cleopatra of the Troad, and a speech composed on the occasion of an embassy to the emperor. He had a son named Minucianus. The writings of Minucianus [see above, p. 1092, a] are sometimes erroneously attributed to his son Nicagoras. (Suidas, *s. vv.* Μινουκιανός, Νικαγόρας; Philostr. *Vit. Soph.* II. *Aspas.* extr.) [C. P. M.]

NICANDER (Νίκανδρος), historical. 1. A king of Sparta, the eighth of the family of the Proclidae, the son of Charilaus, and the father of Theopompus. He was contemporary with Teleclus, and reigned twenty-eight or twenty-nine years, about B. C. 809—770. (Pausan. iii. 7. § 4. See Clinton, *Fasti Hell.* vols. i. and ii.) Some of his sayings are preserved by Plutarch (*Lacon. Apophthegm.* vol. ii. p. 155, ed. Tauchn.)

2. A piratical captain (*archipirata*) in the employment of Polyxenidas, the commander of the fleet of Antiochus, against Pausistratus, the Rhodian admiral, B. C. 190. (Liv. xxxvii. 11.)

3. An Aetolian, who, when his countrymen were endeavouring to organize a coalition against the Romans, was sent as ambassador to Philip V., king of Macedonia, B. C. 193, to urge him to join the league, but without effect. (Liv. xxxv. 12.) Two years later, B. C. 191, he was sent, together with Thoas, to beg the assistance of Antiochus the Great, king of Syria. By extraordinary diligence

he accomplished his task, and returned from Ephesus to Phalara, on the Maliac Gulf, within twelve days. After falling into the hands of Philip, by whom he was treated with unexpected kindness, he reached Hypata just at the moment when the Aetolians were deliberating about peace, and by bringing some money from Antiochus, and the promise of further aid, he succeeded in persuading them to refuse the terms proposed by the Romans. (Liv. xxxvi. 29 ; Polyb. xx. 10, 11.) In B. C. 190 he was appointed praetor (or Στρατηγός) of the Aetolians (Clinton, *Fasti Hell.*), and endeavoured in vain to force the consul, M. Fulvius Nobilior, to raise the siege of Ambracia (Liv. xxxviii. 1, 4—6 ; Polyb. xxii. 8, 10), after which he was sent as ambassador to Rome, with Phaeneas, to settle the terms of peace. (Polyb. xxii. 13.) We hear no more of him, but that, as he was ever afterwards favourably inclined towards the royal family of Macedonia, because of Philip's kindness to him, he fell under the displeasure of the Romans on that account during their war with Perseus, B. C. 171—168, and that he was summoned to Rome, and died there. (Polyb. xx. 11, xxvii. 13, xxviii. 4, 6.)

4. One of the ambassadors from Rhodes to Rome, with Agesilochus and Nicagoras, probably B. C. 169. (Polyb. xxviii. 2, 14.) [W. A. G.]

NICANDER (Νίκανδρος), literary. 1. The author of two Greek poems that are still extant, and of several others that have been lost. His father's name was Damnaeus (Eudoc. *Viol.* ap. Villoison's *Anecd. Gr.* vol. i. p. 308, and an anonymous Greek life of Nicander), though Suidas (probably by some oversight) calls him Xenophanes (*s. v.* Νίκανδρος), and he was one of the hereditary priests of Apollo Clarius [CLARIUS], to which dignity Nicander himself succeeded (comp. Nicand. *Alexiph.* v. 11). He was born at the small town of Claros, near Colophon in Ionia, as he intimates himself (*Ther.* in fine), whence he is frequently called *Colophonius* (Cic. *de Orat.* i. 16 ; Suid. &c.), and there is a Greek epigram (*Anthol. Gr.* ix. 213) complimenting Colophon on being the birth-place of Homer and Nicander. He was said by some ancient authors to have been born in Aetolia, but this probably arose from his having passed some time in that country, and written a work on its natural and political history. He has been supposed to have been a contemporary of Aratus and Callimachus in the third century B. C., but it is more probable that he lived nearly a century later, in the reign of Ptolemy V. (or *Epiphanes*), who died B. C. 181, and that the Attalus to whom he dedicated one of his lost poems was the last king of Pergamus of that name, who began to reign B. C. 138 (Anon. Gr. Life of Nicander, and Anon. Gr. Life of Aratus). If these two dates are correct, Nicander may be supposed to have been in reputation for about fifty years cir. B. C. 185—135 (see Clinton's *Fasti Hell.* vol. iii.). He was a physician and grammarian, as well as a poet, and his writings seem to have been rather numerous and on various subjects.

The longest of his poems that remains is named Θηριακά, and consists of nearly a thousand hexameter lines. It is dedicated to a person named Hermesianax, who must not be confounded with the poet of that name. It treats (as the name implies) of venomous animals and the wounds inflicted by them, and contains some curious and interesting zoological passages, together with numerous absurd fables, which do not require to be particularly specified here. Haller calls it "longa, incondita, et nullius fidei farrago" (*Biblioth. Botan.*). His other poem, called Ἀλεξιφάρμακα, consists of more than six hundred lines, written in the same metre, is dedicated to a person named Protagoras, and treats of poisons and their antidotes : of this work also Haller remarks, "descriptio vix ulla, symptomata fuse recensentur, et magna farrago et incondita plantarum potissimum alexipharmacarum subjicitur." A full analysis of the medical portions of both these works may be found in Mr. Adams's Commentary on the fifth book of Paulus Aegineta. Among the ancients his authority in all matters relating to toxicology seems to have been considered high. His works are frequently quoted by Pliny (*H. N.* xx. 13, 96, xxii. 15, 32, xxvi. 66, xxx. 25, xxxii. 22, xxxvi. 25, xxxvii. 11, 28), Galen (*de Hippocr. et Plat. Decr.* ii. 8, vol. v. p. 275, *de Locis Affect.* ii. 5, vol. viii. p. 133, *de Simpl. Medicam. Temper. ac Facult.* ix. 2. § 10, x. 2. § 16, vol. xii. pp. 204, 289, *de Ther. ad Pis.* cc. 9, 13, vol. xiv. pp. 239, 265, *Comment. in Hippocr.* "*De Artic.*" iii. 38, vol. xviii. pt. i. p. 537), Athenaeus (pp. 66, 312, 366, 649, &c.), and other ancient writers ; and Dioscorides, Aëtius, and other medical authors have made frequent use of his works. Plutarch, Diphilus and others wrote commentaries on his "Theriaca" [DIPHILUS], Marianus paraphrased it in iambic verse [MARIANUS], and Eutecnius wrote a paraphrase in prose of his two principal poems, which is still extant. On the subject of his poetical merits the ancient writers were not well agreed ; for though (as we have seen) a writer in the Greek Anthology compliments Colophon for being the birth-place of Homer and Nicander, and Cicero praises (*de Orat.* i. 16) the poetical manner in which in his "Georgics" he treated a subject of which he was wholly ignorant, Plutarch on the other hand (*de Aud. Poët.* c. 2, vol. i. p. 36, ed. Tauchn.) says that the "Theriaca," like the poems of Empedocles, Parmenides, and Theognis, have nothing in them of poetry but the metre. Modern critics have differed equally on this point ; but *practically* the judgment of posterity has been pronounced with sufficient clearness, and his works are now scarcely ever read as *poems*, but merely consulted by those who are interested in points of zoological and medical antiquities : — how opposite a fate to that which has befallen Virgil's Georgics ! In reference to his style and language Bentley calls him, with great truth, "antiquarium, obsoleta et casca verba studiose venantem, et vel sui saeculi lectoribus difficilem et obscurum." (*Cambridge Museum Criticum*, vol. i. p. 371.)

The following are the titles of Nicander's lost works, as collected by Fabricius (*Bibl. Gr.* vol. iv. p. 348, Harles) : 1. Αἰτωλικά, a prose work, consisting of at least three books ; quoted by Athenaeus (pp. 296, 477), Macrobius (*Saturn.* v. 21), Harpocration (*Lex. s. v.* Θύστιον), and other writers.* 2. Γεωργικά, a poem in hexameter verse, consisting of at least two books, of which some long fragments remain ; mentioned by Cicero (*de Orat.* i. 16), Suidas, and others, and frequently quoted by Athenaeus, (pp. 52, 133, 371, &c.).

* Fabricius and Schweighaeuser (Athen. p. 329, and "Ind. Auctor.") reckon among Nicander's works a poem called Βοιωτιακός, but this is wrong. See Dindorf's Athen. *l. c.* and "Ind. Scriptor."

3. Γλῶσσαι, a work in at least three books; quoted by Athenaeus (p. 288) and other writers. 4. Ἑτεροιούμενα, a poem in hexameter verse, in five books, mentioned by Suidas, and quoted by Athenaeus (pp. 82, 305), Antoninus Liberalis (*Metamorph.* cc. 12, 35), and other writers. It was perhaps in reference to this work that Didymus applied to Nicander the epithet "fabulosus" (Macrob. *Saturn.* v. 22.). 5. Εὐρωπία, or Περὶ Εὐρώπης, in at least five books, quoted by Athenaeus (p. 296), Stephanus Byzantinus (*s. v.* Ἄθως), and others. 6. Ἡμίαμβοι, mentioned by the scholiast on the *Theriaca*. 7. Θηβαϊκά, in at least three books, mentioned by the scholiast on the *Theriaca*, and probably alluded to by Plutarch (*de Herod. Malign.* c. 33, vol. v. p. 210, ed. Tauchn.). 8. Ἰάσεων Συναγωγή, mentioned by Suidas. 9. Κολοφωνιακά, of which work the same passage is quoted both by Athenaeus (p. 569) and Harpocration (*Lex. s. v.* Πάνδημος Ἀφροδίτη), though the former writer says it came from the *third* book, and the latter from the *sixth*. 10. Μελισσουργικά (Athen. p. 68). 11. Νύμφιοι (Schol. Nicand. *Ther.*). 12. Οἰταϊκά, a poem in hexameter verse, in at least two books, quoted by Athenaeus (pp. 282, 329, 411). 13. Ὀφιακόν (Schol. Nicand. *Ther.*; comp. Suid. *s. v.* Πάμφιλος). 14. The sixth book Περιπετειῶν (Athen. p. 606).* 15. Περὶ Ποιητῶν (Parthen. *Erot.* c. 4), perhaps the same work as that quoted by the scholiast on the "Theriaca," with the title Περὶ τῶν ἐν Κολοφῶνι Ποιητῶν; and probably the work in which Nicander tried to prove that Homer was a native of Colophon (Cramer's *Anecd. Gr. Paris.* iii. p. 98). 16. The Προγνωστικά of Hippocrates paraphrased in hexameter verse (Suid.). 17. Σικελιά, of which the tenth book is quoted by Stephanus Byzantinus (*s. v.* Ζάγκλη). 18. Τάκινθος (Schol. Nicand. *Ther.*). 19. Τῦφος (ibid.). 20. Περὶ Χρηστηρίων πάντων, in three books. (Suid.)

Nicander's poems have generally been published together, but sometimes separately. They were first published in Greek at the end of Dioscorides, Venet. 1499, fol. ap. Aldum Manutium; and in a separate form, Venet. 1523, 4to. in aedib. Aldi. Both poems were translated into Latin verse by Jo. Gorraeus, and by Euricius Cordus, and the "Theriaca" also by P. J. Steveius. The Greek paraphrase of both poems by Eutecnius first appeared in Bandini's edition, Florent. 1764, 8vo. The most complete and valuable edition that has hitherto appeared is J. G. Schneider's, who published the Alexipharmaca in 1792, Halae, 8vo., and the Theriaca in 1816, Lips. 8vo.; containing a Latin translation, the scholia, the paraphrase by Eutecnius, the editor's annotations, and the fragments of Nicander's lost works. The last edition is that published by Didot, together with Oppian and Marcellus Sidetes, in his collection of Greek classical authors, Paris, large 8vo. 1846, edited by F. S. Lehrs, and at present (it is believed) unfinished. The "Theriaca" were published in the Cambridge "Museum Criticum" (vol. i. p. 370, &c.), with Bentley's emendations, copied from the margin of a copy of Gorraeus's edition, which once (apparently) belonged to Dr. Mead, and is now preserved in the British Museum. (Fabric. *Bibl. Gr.* vol. iv. p. 345, &c. ed. Harles; Haller, *Biblioth. Botan.* and *Biblioth. Medic. Pract.*; Sprengel, *Hist. de la Méd.*; Choulant, *Handb. der Bücherkunde für die Aeltere Medicin.*)

2. A Peripatetic philosopher of Alexandria, who wrote a work Περὶ τῶν Ἀριστοτέλους Μαθητῶν. (Suid. *s. v.* Αἰσχρίων.)

3. A native of Chalcedon, who wrote a work relating to Prusias, king of Bithynia, entitled Προυσίου Συμπτώματα, of which the fourth book is quoted by Athenaeus (xi. p. 496).

4. The son of Euthydemus, introduced by Plutarch in his dialogue, *De Solert. Animal.* § 8. (vol. v. p. 444, ed. Tauchn.), and in his *Symposiaca*, is, perhaps, the person to whom he addressed his treatise, *De recta Rat. Aud.* vol. i. p. 86. He lived in the first century after Christ.

5. A foolish sophist, mentioned by Philostratus, who lived in the second century after Christ. (*Damian.* p. 601, ed. Paris, 1608.)

6. A grammarian of Thyatira, who is supposed by Fabricius to have been the same person as Nicander of Colophon, on account of an expression used by Stephanus Byzantinus (*De Urb. s. v.* Θυάτειρα); it is, however, more probable that Stephanus confounded together two different individuals. He wrote a work, Περὶ τῶν Δημῶν (Harpocrat. *Lex. s. v.* Θυργωνίδαι, Τιτακίδαι), and another called by Athenaeus (xv. p. 678), Ἀττικὴ Ὀνόματα, which is probably the same as that quoted by Harpocration, under the title Ἀττικὴ Διάλεκτος (*s. v.* Μέδιμνος, Βωλεωνες, Τριπτῆρα), and which consisted of at least eighteen books. (Harpocr. *s. v.* ξηραλοιφεῖν.) This is probably the work which is frequently quoted by Athenaeus (iii. pp. 76, 81, 114, &c.).

7. A native of Delphi, mentioned by Plutarch, and called in one passage ἱερεύς (*De* EI *apud Delphos*, c. 5, vol. iii. p. 82), and in another προφήτης (*De Defectu Oracul.* c. 51, vol. iii. p. 200), may possibly, as Wyttenbach supposes, be the same individual as the son of Euthydemus mentioned above, No. 4. (Wyttenb. Notes to Plut. *De Recta Rat. Aud.* p. 37, c.)

8. "Ambrosius Nicander, Toletanus, qui circa A. Chr. 817, S. Cyriaci Episcopi Anconitani Martyrium versibus Latinis scripsisse, et *catalepses* (sive argumenta) in Silii Italici libros composuisse traditur." (Fabric. *Bibl. Gr.* vol. iv. p. 354, ed. Harles.) Fabricius gives no authority for this statement, nor does Harles supply the defect. It appears, however, that there has been some confusion respecting this personage, who is, in fact, no other than Ambrosius de Victoria (or *Nicander*), who lived in the sixteenth century. (See Anton. *Biblioth. Hisp. Vetus*, vol. i. p. 508, vol. ii. p. 452; id. *Biblioth. Hisp. Nova*, vol. i. p. 67.)

9. Nicander Nucius [NUCIUS]. [W. A. G.]

NICA'NOR (Νικάνωρ). 1. Son of Parmenion, a distinguished officer in the service of Alexander. He is first mentioned at the passage of the Danube, in the expedition of Alexander against the Getae, B. C. 335, on which occasion he led the phalanx. (Arr. *Anab.* i. 4. § 3.) But during the expedition into Asia he appears to have uniformly held the chief command of the body of troops called the Hypaspists (ὑπασπισταί) or foot-guards, as his brother Philotas did that of the ἑταῖροι, or horse-guards. We find him mentioned, as holding this post, in the three great battles of the Granicus, of

* This work, however, is attributed to one of the other writers of this name, by both Schweighaeuser and Dindorf, in their "Ind. Auctor." to Athenaeus.

Issus, and of Arbela. He afterwards accompanied Alexander with a part of the troops under his command, during the rapid march of the king in pursuit of Dareius (B. C. 330); which was probably his last service, as he died of disease shortly afterwards, during the advance of Alexander into Bactria. His death at this juncture was probably a fortunate event, as it saved him from participating either in the designs or the fate of his brother Philotas. (Arrian, *Anab.* i. 14, ii. 8, iii. 11, 21, 25; Curt. iii. 24. § 7, iv. 50. § 27, v. 37. § 19, vi. 22. § 18; Diod. xvii. 57.)

2. Father of Balacrus, the satrap of Cilicia. [BALACRUS.] It is probably this Nicanor who is alluded to in an anecdote related by Plutarch of Philip of Macedon, as a person of some distinction during the reign of that monarch. (Plut. *Apophth.* p. 177.)

3. Son of Balacrus, and grandson of the preceding. (Harpocration, *s. v.* Νικάνωρ.)

4. Of Stageira, was despatched by Alexander to Greece to proclaim, at the Olympic games of the year B. C. 324, the decree for the recall of the exiles throughout the Greek cities. (Diod. xviii. 8; Deinarch. *adv. Demosth.* p. 199, ed. Bekk.) It is perhaps the same person whom we find at an earlier period entrusted with the command of the fleet during the siege of Miletus (Arr. *Anab.* i. 18, 19); at least it seems probable that the Nicanor there mentioned is not the son of Parmenion; he may, however, be identical with the following.

5. A Macedonian officer of distinction, who, in the division of the provinces at Triparadeisus, after the death of Perdiccas (B. C. 321), obtained the important government of Cappadocia. (Arrian, *ap. Phot.* p. 72, a.; Diod. xviii. 39; App. *Mithr.* 8.) He attached himself to the party of Antigonus, whom he accompanied in the war against Eumenes, and when, after the second battle in Gabiene, the mutinous Argyraspids consented to surrender their general into the hands of Antigonus [EUMENES], it was Nicanor who was selected to receive their prisoner from them. (Plut. *Eum.* 17.) After the defeat of Pithon and his associates, B. C. 316, Nicanor was appointed by Antigonus, governor of Media and the adjoining provinces, commonly termed the upper satrapies, which he continued to hold until the year 312, when Seleucus made himself master of Babylon. Thereupon Nicanor assembled a large force and marched against the invader, but was surprised and defeated by Seleucus at the passage of the Tigris, and his troops were either cut to pieces or went over to the enemy. According to Diodorus, he himself escaped the slaughter, and fled for safety to the desert, from whence he wrote to Antigonus for assistance. Appian, on the contrary, represents him as killed in the battle. It is certain, at least, that we hear no more of him. (Diod. xix. 92, 100; Appian, *Syr.* 55.)

6. A Macedonian officer under Cassander, by whom he was secretly despatched immediately on the death of Antipater, B. C. 319, to take the command of the Macedonian garrison at Munychia. Nicanor arrived at Athens before the news of Antipater's death, and thus readily obtained possession of the fortress, which he afterwards refused to give up notwithstanding the orders of Polysperchon. He however entered into friendly relations with Phocion, and through his means began to negotiate with the Athenians, who demanded the withdrawal of the Macedonian garrison from Munychia, according to the decree just issued by Polysperchon. But while he thus deluded them with false hopes, instead of surrendering Munychia, he took the opportunity to surprise the Peiraeeus also, and, having occupied it with a strong garrison, declared his intention to hold both fortresses for Cassander. (Diod. xviii. 64; Plut. *Phoc.* 31, 32; Corn. Nep. *Phoc.* 2.) In vain did Olympias, at this time on friendly terms with the regent, unite in commanding him to withdraw his troops: nor did Alexander, the son of Polysperchon, who arrived in Attica the following spring (B. C. 318) at the head of a considerable army, effect anything more. Shortly after, Cassander himself arrived with a fleet of thirty-five ships, and Nicanor immediately put him in possession of the Peiraeeus, while he himself retained the command of Munychia. He was, however, quickly despatched by Cassander with a fleet to the Hellespont, where he was joined by the naval forces of Antigonus; and though at first defeated by Cleitus, the admiral of Polysperchon, he soon after retrieved his fortune, and gained a complete victory, destroying or capturing almost the whole of the enemy's fleet. On his return to Athens he was received by Cassander with the utmost distinction, and reinstated in his former command of Munychia. But his late successes had so much elated him that he incurred the suspicion of aiming at higher objects, and intending to set up for himself. On these grounds Cassander determined to rid himself of one who was beginning to give him umbrage, and having succeeded by the basest treachery in decoying Nicanor into his power, he caused him to be put to death, after undergoing the form of a trial before the Macedonian army. (Plut. *Phoc.* 33; Diod. xviii. 65, 68, 72, 75; Polyaen. iv. 6. § 8, 11. § 1.; Trog. Pomp. *prol.* xiv.)

7. A son of Antipater and brother of Cassander, put to death by Olympias, B. C. 317. (Diod. xix. 11.)

8. A friend and general of Ptolemy, the son of Lagus, who was despatched by the Egyptian king in B. C. 320, with an army to reduce Syria and Phoenicia; an object which he quickly effected, taking prisoner Laomedon, the governor of those provinces. (Diod. xviii. 43.)

9. A Syrian Greek, who, together with a Gaul named Apaturius, assassinated Seleucus III. Ceraunus, during his expedition into Asia against Attalus, B. C. 222. He was immediately seized and executed by order of Achaeus. (Polyb. iv. 48; Euseb. *Arm.* p. 165, fol. ed.)

10. Surnamed the Elephant, a general under Philip V. king of Macedonia, who invaded Attica with an army shortly before the breaking out of the war between Philip and the Romans, B. C. 200; but, after laying waste part of the open country, he was induced, by the remonstrances of the Roman ambassadors then at Athens, to withdraw. (Polyb. xvi. 27.) He is again mentioned as commanding the rearguard of Philip's army at the battle of Cynoscephalae, B. C. 197. (Id. xviii. 7; Liv. xxxiii. 8.)

11. An Epeirot, son of Myrton, who united with his father in supporting the oppressive and rapacious proceedings of Charops in the government of their native country. [CHAROPS.] (Polyb. xxxii. 21.)

12. Son of Patroclus, was apparently the chief

of the three generals who were sent by Lysias, the regent of Syria during the absence of Antiochus IV., to reduce the revolted Jews. They advanced as far as Emmaus, where they were totally defeated by Judas Maccabaeus, B. C. 165. (1 Macc. iii. iv., 2 Macc. viii.; Joseph. *Ant.* xii. 7. §§ 3, 4.) He is previously mentioned as holding an administrative office in Palestine. (Joseph. *ib.* xii. 5. § 5.)

13. A friend of Demetrius I. king of Syria, who had been detained, together with that monarch, as a hostage at Rome, and was one of the companions of his flight. (Polyb. xxxi. 22; Joseph. *Ant.* xii. 10. § 4.) When Demetrius was established on the throne of Syria, he despatched Nicanor, whom he had promoted to the dignity of *elephantarch*, or master of the elephants, with a large army into Judaea to reduce the Jews, who were still in arms under Judas Maccabaeus. Nicanor at first attempted to make himself master of the person of the Jewish leader by treachery, under pretence of a peaceful negotiation, but, having failed in this, he gave him battle at Capharsalem, and was defeated with heavy loss. A second action, near Bethoron, proved still more disastrous: Nicanor himself fell on the field, and his whole army was cut to pieces. (Joseph. *Ant.* xii. 10. §§ 4, 5; 1 Macc. vii., 2 Macc. xiv. xv.) [E. H. B.]

NICA'NOR (Νικάνωρ). 1. Aristotle's adopted son, repeatedly mentioned in his will, whom the philosopher destined to be his son-in-law. (Diog. Laërt. v. 12.) [See Vol. I. p. 317.]

2. A person mentioned in the will of Epicurus. (Diog. Laërt. x. 20.)

3. A celebrated grammarian, who lived during the reign of the emperor Hadrian, A. D. 127. According to Suidas (*s. v.*) he was of Alexandria; according to Stephanus Byzantinus (*s. v.* Ἱεράπολις) he was of Hierapolis. His labours were principally directed to punctuation, hence he received the ludicrous name of Στιγματίας (Suidas, *l. c.*), and, from his having devoted much of his attention to the elucidation of Homer's writings, through means of punctuation, he is called by Stephanus (*l. c.*) ὁ νέος Ὅμηρος. He wrote, also, on the punctuation of Callimachus, and a work Περὶ καθόλου στιγμῆς. He is copiously quoted in the *Scholia Marciana* on Homer. (Fabric. *Bibl. Graec.* vol. i. pp. 368, 517, vol. iii. p. 823, vol. vi. p. 345.)

4. Of Cos. He wrote a commentary on Theocritus, quoted in the Scholia on vii. 6. (Fabric. *Bibl. Graec.* vol. i. pp. 781, 798.)

5. Stephanus Byzantinus mentions a writer of this name to whom he adds that of Λέανδρος, as the author of a work called Μετονομασίας. Athenaeus quotes the same work, but calls the writer a Cyrenian, without giving him the surname. This is probably the same writer with the Nicanor mentioned in connection with the ancient origin of the Egyptians by the Scholiast on Apollonius Rhodius, iv. 262. (Steph. Byz. *s. v.* Ὕδη; Athen. vii. p. 296, d; Apoll. Rhod. p. 160, ed. Wellauer.) [W. M. G.]

NICA'NOR, SAE'VIUS, is celebrated by Suetonius as the first grammarian who acquired fame and honour among the Romans by teaching. He was the author of commentaries, the greater portion of which was said to have been suppressed (*intercepta dicitur*), and of a satire where he declares himself to have been a freedman, and to have been distinguished by a double cognomen,—

Saevius Nicanor, Marci libertus, negabit
Saevius Postumius idem, at Marcus docebit.

Suetonius adds, that, according to some accounts, in consequence of reports affecting his character, he retired to Sardinia and there died. (Sueton. *de Illustr. Gramm.* 5.) [W. R.]

NICA'NOR, of Paros, an encaustic painter, of whom we know nothing except that he painted in encaustic before Aristeides. (Plin. *H. N.* xxxv. 11. s. 39.) [P. S.]

NICARCHUS (Νίκαρχος), historical. 1. An Arcadian officer among the Greek forces who went to assist the younger Cyrus. When the Greek generals were treacherously assassinated by Tissaphernes, Nicarchus was severely wounded, but not killed, and came and informed the Greeks of what had taken place. He was subsequently induced to go over to the Persians, taking about twenty men with him (Xen. *Anab.* ii. 5. § 33, iii. 3. § 5).

2. One of the generals of Antiochus. We find him serving in Coelesyria in the war between Antiochus and Ptolemaeus. Together with Theodotus he superintended the siege of Rabbatamana, and with the same general headed the phalanx at the battle of Raphia [ANTIOCHUS, Vol. I. p. 196]. (Polyb. v. 69, 71, 79, 83, 85.) [C. P. M.]

NICARCHUS (Νίκαρχος), literary. 1. A person introduced by Aristophanes (*Acharn.* 856), whom Suidas mentions as a sycophant (*s. vv.* μίκρος γε μῆκος and φανῶν).

2. An epigrammatist. Reiske (*It. Notit.* p. 249), on insufficient grounds, conjectures he was a native of Samos. From the use of a Latin word in one of his epigrams (Jacobs, *Anth. Graec.* vol. iii. p. 66), we conclude that he lived at Rome. The inference that he lived near the beginning of the second century of the Christian era seems well founded. It is drawn not only from the general style of his writings, but from the fact, that in one of his epigrams (xxxi.) he satirizes Zopyrus, an Egyptian physician. From Plutarch (*Symp.* iii. 6) we learn that a physician of this name was his contemporary, and Celsus (v. 23) mentions Zopyrus in connection with king Ptolemy. (Jacobs, *Anthol. Graec.* vol. xiii. p. 922.) Thirty-eight epigrams are given under his name in the Greek Anthology. (Jacobs, vol. iii. p. 58, &c.) But the authorship of seven of these is doubtful. On the other hand, the third of Lollius Bassus, and four others of uncertain authorship, are assigned to him. The merit of these epigrams is not great. They are mostly satirical, and are often absurdly extravagant. What is worse, they are sometimes disfigured with grossness and obscenity. (Jacobs, *Anthol. Graec. ll. cc.* and vol. x. p. 17, &c.; Fabric. *Bibl. Graec.* vol. iv. p. 484.) [W. M. G.]

NICA'RETE (Νικαρέτη). 1. The mother of that Euxitheus, whose right of citizenship Demosthenes defended against Eubulides. (Dem. p. 1320, ed. Reiske.)

2. A courtezan, and proprietress of courtezans, amongst others of Neaera, against whom we have an oration of Demosthenes, Κατὰ Νέαιρας. Athenaeus (xiii. p. 593, f) mentions her, but a comparison of his statements with those of Demosthenes (especially p. 1351, ed. Reiske) will show that, if the text be correct, he has misrepresented the statements of the orator.

3. A woman of Megara. Athenaeus states her

to have been of good family and education, and to have been a disciple of Stilpo, a dialectic philosopher, who was alive B. C. 299. Diogenes Laërtius states that she was Stilpo's mistress, though he had a wife. (Athen. xiii. p. 596, e ; Diog. Laërt. ii. 114.) Fabricius (*Bibl. Graec.* vol. iii. p. 628) states, on the authority of Laërtius, that Nicarete was the mother-in-law of Simmias, a Syracusan. Laërtius, however, only (*l. c.*) mentions Stilpo's daughter as the wife of Simmias, but gives no hint as to who was her mother. [W. M. G.]

NICA'RETE (Νικαρέτη), St., a lady of good family and fortune, born at Nicomedeia in Bithynia, renowned for her piety and benevolence, and also for the numerous cures which her medical skill enabled her to perform gratuitously. She suffered great hardships during a sort of persecution that was carried on against the followers of St. Chrysostom after his expulsion from Constantinople, A. D. 404. (Sozom. *Hist. Eccles.* viii. 23 ; Niceph. Callist. *Hist. Eccles.* xiii. 25.) She has been canonized by the Romish Church, and her memory is celebrated on December 27 (*Martyr. Rom.*). Bzovius (*Nomencl. Sanctor. Profess. Medic.*) and after him C. B. Carpzovius (*De Medicis ab Eccles. pro Sanctis habit.*) think it possible that Nicarete may be the lady mentioned by St. Chrysostom, as having restored him to health by her medicines (*Epist. ad Olymp.* 4. vol. ii. p. 571, ed. Bened.), but this conjecture is founded on a faulty reading that is now amended. (See note to the passage referred to.) [W. A. G.]

NICA'TOR, SELEUCUS. [SELEUCUS.]

NICE (Νίκη). 1. The goddess of victory, or, as the Romans called her, Victoria, is described as a daughter of Pallas and Styx, and as a sister of Zelus (zeal), Cratos (strength), and Bia (force). At the time when Zeus entered upon the fight against the Titans, and called upon the gods for assistance, Nice and her two sisters were the first that came forward, and Zeus was so pleased with their readiness, that he caused them ever after to live with him in Olympus. (Hes. *Theog.* 382, &c. ; Apollod. i. 2. § 2.) Nice had a celebrated temple on the acropolis of Athens, which is still extant and in excellent preservation. (Paus. i. 22. § 4. iii. 15. § 5.) She is often seen represented in ancient works of art, especially together with other divinities, such as Zeus and Athena, and with conquering heroes whose horses she guides. In her appearance she resembles Athena, but has wings, and carries a palm or a wreath, and is engaged in raising a trophy, or in inscribing the victory of the conqueror on a shield. (Paus. v. 10. § 2. 11. §§ 1, 2, vi. 18. § 1 ; comp. Hirt, *Mythol. Bilderb.* p. 93, &c.)

2. A daughter of Thespius and, by Heracles, mother of Nicodromus. (Apollod. ii. 7. § 8.)

3. Nice also occurs as a surname of Athena, under which the goddess had a sanctuary on the acropolis of Megara. (Paus. i. 42. § 4 ; Eurip. *Ion*, 1529.) [L. S.]

NICE'PHORUS (Νικηφόρος), i. e. bringing victory, occurs as a surname of several divinities, such as Aphrodite. (Paus. ii. 19. § 6.) [L. S.]

NICE'PHORUS I. (Νικηφόρος), emperor of Constantonople, A. D. 802—811, was a native of Seleuceia in Pisidia, and by all sorts of court intrigues rose to the important post of logotheta, or minister of finances, with which he was invested by the empress Irene. The prime minister Aëtius, an eunuch, conspired against that excellent princess with a view of putting his brother Leo on the throne. His schemes were seen through by several of the grand functionaries of state, and a counter-conspiracy took place, which is decidedly one of the most remarkable recorded in history. The principal leaders on both sides were eunuchs, of whom seven were against Aëtius, viz., Nicetas, the commander of the guard, his two brothers, Sisinnius and Leo Clocas, the quaestor Theoctistus, Leo of Sinope, Gregorius, and Petrus, all of whom held the patrician rank. Their object was to raise Nicephorus to the throne, and they succeeded through one of those sudden strokes which are so characteristic of the revolutions of Constantinople. On the 31st of October, 802, Nicephorus was suddenly proclaimed emperor. He began his career by deceiving Irene by false promises ; and no sooner had she entrusted her safety to him, than he sent her into exile in the island of Lesbos, where she died soon afterwards of misery and grief. The vices of the new master of the empire soon became so conspicuous that he incurred the hatred of the very parties to whom he was indebted for his elevation; but as he was supported by the clergy, and a crowd of reckless characters, he attacked his former friends openly, and put their leader Nicetas to death. Upon this Bardanes, surnamed the Turk, the bravest man and best general of Greece, rose in revolt, was proclaimed emperor by his adherents, and marched against Nicephorus, who was unable to vanquish him in the field, and took refuge in intrigues. Forsaken by his principal supporters Bardanes promised to submit on condition of enjoying his life and property. Both were granted him by the emperor. As soon, however, as Bardanes was in the power of his faithless rival, he was forced to take the monastic habit, had his property confiscated, was deprived of his eyes, and continued till his death to be a victim of unremitting cruelty and revenge. In 803 Nicephorus sent ambassadors to Charlemagne, and received in his turn an embassy from the latter. A treaty was made between them, by which the frontiers of the two empires were regulated: Charlemagne was confirmed in the possession of Istria, Dalmatia, Liburnia, Slavonia, Croatia, and Bosnia ; but the Dalmatian islands and sea-towns were left to Nicephorus. In these transactions Nicephorus showed no small deference to his great rival in the West, while he behaved with impudence towards his equally great rival in the East, the khalif Harun-ar-Rashid, who resented the insult by invading the empire. After a bloody war of several years, during which a great portion of Asia Minor was laid waste, Nicephorus was compelled to accept the disgraceful conditions of a peace, by which he was bound to pay to the khalif an annual tribute of 30,000 pieces of gold, out of which three were considered as being paid by the Greek emperor personally, and three others by his son Stauracius. In 807 Nicephorus set out for Bulgaria, being involved in a war with king Crum, and in the same year the Arabs ravaged Rhodes and Lycia. A dangerous conspiracy obliged him to return to Constantinople, where a few months after his arrival another one broke out of which he nearly became a victim. Through the death of Harun-ar-Rashid, in 809, Nicephorus was relieved from his most formidable enemy, but was nevertheless unable to secure peace to his subjects, king Crum of Bulgaria proving as

dangerous as the khalif. In order to carry on the war against the Bulgarians with effect, Nicephorus established a strong and permanent cordon, or army of observation, along the Danube, and oppressed his people with taxes. The public indignation was roused, and an attempt was made to assassinate him. However, he was destined to die a more honourable death. Having drained the people of their gold and silver he was enabled to raise a very strong army, at the head of which he penetrated very far into Bulgaria (811), and so weakened Crum that the latter sued for peace. Nicephorus, proud of his success, rejected the request; but the barbarian king now rose with all the energy of despair, and, as often happens in such cases, ruined the man who was too sure of ruining him. The Greeks being encamped on a plain surrounded on all sides by steep rocks, intersected by a few narrow ravines, Crum contrived to block up all these defiles but one with enormous quantities of dry wood and other combustible materials, which one night were set on fire, while the Bulgarians from all sides shouted their war cries as if they intended to descend into the plain and take the camp by assault. The terrified Greeks rushed towards the only defile that was still open, but there were received by Crum with his main forces, and a conflict in the night ensued in which the Greek army was nearly destroyed, and Nicephorus lost his life, slain either by the enemy or his own enraged soldiers (25th of July 811). His son Stauracius, although badly wounded, escaped and hastened to Constantinople, where he was proclaimed emperor. (Theophan. p. 402, &c.; Cedren. p. 476, &c.; Zonar. vol. ii. p. 121, &c.; Manass. p. 93; Glyc. p. 285, &c.) [W. P.]

NICE'PHORUS II. PHOCAS (*Νικηφόρος ὁ Φωκᾶς*), emperor of Constantinople A. D. 963—969, was the son of the celebrated Bardas Phocas, and was born in or about 912. He owed his elevation to those great military capacities which were hereditary in his family, and through which he obtained a fame that places him by the side of Narses, Belisarius, and the emperors Heraclius, Mauricius, and Tiberius. In 954 Constantine VII. Porphyrogenitus appointed him magnus domesticus, and his brothers Leo and Constantine, next to him the best generals, were also entrusted with great military commands. The Greeks were then at war with the khalif Modhi, against whom Nicephorus and his brothers marched in 956. The first campaign was rather disastrous to the Greeks, who were defeated in a pitched battle in which Constantine Phocas was taken prisoner by the Arabs, who afterwards put him to death. In 958 Nicephorus and Leo took a terrible revenge. Chabgan, the Arab emir of Aleppo, the terror of the Christians, had conquered Cilicia: Nicephorus defeated him several times, took Mopsuestia and Tarsus, and forced him to fly into Syria, while Leo conquered the important fortress of Samosata. In an ensuing campaign in Syria the Greeks were likewise victorious, and, Romanus II. having succeeded his father Constantine in 959, Nicephorus proposed to the young emperor to drive the Arabs out of Crete, where they had established their power 136 years previously, to the great grief and annoyance of the Greeks. The expedition took place in 960, and the capital Candia, a fortress which was believed to be impregnable, having surrendered in 961, after a memorable siege of ten months, the island once more recognised the Greek rule. All Greece was in joy, and the conquest was thought to be so important, and, above all, was so unexpected, that the victor was allowed the honour of a public triumph in Constantinople. In 962 Nicephorus set out for another campaign in Syria, at the head of a splendid army of 200,000 men, according to the probably exaggerated statements of the Arabs, and of 80,000 men according to Liutprand. The passes across Mount Amanus were forced, Aleppo, Antioch, and the other principal towns of Syria surrendered, or were taken by assault, and Nicephorus pushed on towards the Euphrates. The victor was checked in his military career by the death of the emperor Romanus in 963, whose prime minister Brindas, jealous of the unparalleled success of Nicephorus, endeavoured to ruin him by intrigues. Brindas made tempting propositions to John Zimisces and his brother Romanus Curcuas, through whose instrumentality he hoped to accomplish his objects; but those two generals, having apprised their commander-in-chief of the treachery of Brindas, Nicephorus was enabled to triumph over his rival. Theophano, the widow of Romanus, rewarded him by appointing him supreme commander of all the Greek armies in Asia, with unlimited and almost sovereign authority. In consequence of a widow, the mother of two infant princes, being placed at the head of the empire, the numerous partisans of Nicephorus persuaded him to seize the supreme power, and after some hesitation he allowed himself to be proclaimed emperor. Upon this he went to Constantinople, and consolidated his power by marrying Theophano; he was crowned in the month of December, 963; and along with him reigned, though only nominally, Basil II. and Constantine IX., the two infant sons of Romanus and Theophano.

During the absence of Nicephorus the Greeks were victorious in Cilicia, under the command of John Zimisces, afterwards emperor, and Nicephorus having joined him in 964, they, in three campaigns, conquered Damascus, Tripoli, Nisibis, and many other cities in Syria, compelled the emir Chabgan to pay a tribute, and overran the whole country as far as the Euphrates. In 968 the Greeks crossed the Euphrates, Baghdad trembled, and the khalif seemed lost, but the death of Nicephorus, and the ensuing troubles in 969, saved the Mohammedan empire from destruction. Inflated with success Nicephorus had made himself odious to many of his subjects, and, although he was still popular with the army, the people in general, especially in Constantinople, were tired of his severity. Unfortunately for him he neglected his wife, and the bravest man in Greece fell a victim to the spite of a woman and the ambition of a jealous friend: John Zimisces and Theophano conspired against his life. Some of their helpmates were hidden in the imperial palace, and one night, on a certain signal being given, Zimisces came in a boat from the Asiatic side of the Bosporus, where he was watching an opportunity, to the water-gate of the palace, joined his confederates, and, guided by Theophano, entered the emperor's bedchamber. They found him sleeping on a skin: he started up, but the sword of one Leo clove his skull and he was soon despatched. His murderer Zimisces married his widow and succeeded him on the throne. Nicephorus Phocas was without doubt a most energetic man and a first-rate general, but his

bright qualities were darkened by a very treacherous disposition, as we best see from his transactions with the emperor Otho I., which the latter entered into with a view of obtaining the hand of the princess Theophano or Theophania, the daughter of the late emperor Romanus, and stepdaughter of Nicephorus, for his son Otho, afterwards emperor. To this effect he sent, in 968, bishop Liutprand to Constantinople, who wrote a work on his embassy, which is one of the most interesting and important sources for the reign of Nicephorus, and the public and private lives of the Greeks of those times. The emperor Otho I. also endeavoured to obtain the cession of the Greek possessions in Italy, as a dowry of the princess Theophania, and it would perhaps have been advantageous to both parties if such a cession had taken place, Nicephorus being unable to defend Italy. The marriage of Otho II. with Theophania subsequently took place, but space forbids us to enter into the details of these transactions. (Liutprandus, *Legatio ad Nicephorum Phocam*; Cedren. p. 637, &c.; Zonar. vol. ii. p. 194, &c.; Manass. p. 114; Joel, p. 180; Glyc. p. 301, &c.) [W. P.]

NICE'PHORUS III. BOTANIA'TES (*ὁ Βοτανιάτης*), emperor of Constantinople A. D. 1078—1081. He belonged to an illustrious family which boasted of a descent from the Fabii of Rome. He was looked upon as a brave general, but his military skill was the only quality that recommended him. It is related in the life of the emperor Michael VII. Parapinaces, how Michael lost his throne in consequence of the contemporaneous rebellion of Bryennius and Botaniates, the subject of this article, and that the latter succeeded Michael on the throne. Botaniates was crowned on the 25th of March, 1078, and soon afterwards married Maria, the wife of Michael, from whom she became divorced by the deposed emperor taking holy orders. Before Nicephorus could enjoy his crown he had to defend it against Bryennius, whom he routed and made a prisoner in the bloody battle of Salabrya. Bryennius met the fate of most of the unfortunate rebels: he had his eyes put out, and was finally assassinated. Nicephorus made himself so detested by his brutal manners, his ingratitude, and his debaucheries, that his short reign of three years was little more than an uninterrupted struggle against rebels, amongst whom Basilacius, who was defeated on the Vardar by Alexis Comnenus, Constantine Ducas, and Nicephorus Melissenus, aspired to the throne. The last was still in arms when the two Comneni, Alexis and Isaac, were compelled to leave the court if they would maintain their dignity and independence, in consequence of which Alexis was proclaimed emperor and took up arms against his sovereign. Unable to resist the torrent, Nicephorus made propositions to Melissenus to abdicate in his favour, but Alexis Comnenus soon compelled him to do so in his own, and occupied the throne in his stead (1st of April, 1081). Nicephorus was obliged to become a monk and conform to the austere rules of St. Basil: he died some time after his deposition. His complaint that he regretted the loss of his throne and liberty less than the necessity he was under to refrain from eating meat, shows sufficiently what sort of man he was. (Zonar. vol. ii. p. 289, &c.; Bryenn. iii. 15, &c.; Scylit. p. 857, &c.; Joel, p. 185; Glyc. p. 332; Manass. p 135.) [W. P.]

NICE'PHORUS (*Νικηφόρος*), Byzantine writers. 1. BLEMMIDAS or BLEMMYDAS, lived in the thirteenth century. He was descended from a distinguished and wealthy family, but, nevertheless, took holy orders, and led the life of an ascetic. Having erected a beautiful church at his own expence at Nicaea, he was appointed presbyter of it, and, by his really Christian life, gave a good example to his people. One day Marchesina, the concubine of the emperor John Ducas, entered his church to hear the mass, when, to her astonishment and indignation, the honest Blemmidas ordered her to leave the church directly, and, as she refused to do so, he caused her to be turned out; in consequence of which he had to suffer much annoyance from the emperor. Theodore Lascaris, the successor of John Ducas, behaved differently to him, and on the death of the patriarch Germanus, in 1255, offered him the vacant seat, which, however, Nicephorus declined. In the religious disputes between the Greeks and the Latins, Blemmidas showed himself well disposed towards the latter. The year of the death of Blemmidas is not known. He wrote various works, the principal of which are:—1. *Opusculum de Processione Spiritus Sancti, &c.* In this work he adopts entirely the views of the Roman catholics on the procession of the Holy Ghost and other matters; which is the more surprising, as he wrote a second work on the same subject, where he defends the opinion of the Greek church. Leo Allatius (*De Consensu*, ii. 14) endeavours to justify him for his want of principle, showing that he either wrote that work when very young, before he had formed a thorough conviction on the point, or that some schismatics published their opinions under the name of Blemmidas. 2. *De Processione Spiritus Sancti Libri II.* This is the second work, just mentioned, the first book of which is dedicated to the emperor Theodore Lascaris, and the second to Jacob, archbishop of Bulgaria, ed. Graece et Latine, by Oderius Ragnaldus, in the appendix to the first volume of his *Annales Ecclesiast.*; by Leo Allatius, in the first volume of *Orthodoxae Graeciae Script.* 3. *Epistola ad plurimos data postquam Marchesinam templo ejecerat*, Graece et Latine, in the second book of Leo Allatius, *De Consensu.* 4. *Epitome Logica et Physica*, Graece, Augsburg, 1605, 8vo. There are also many other writings by Blemmidas extant in manuscript, in the libraries of Munich, Rome, Paris, and other places. (Cave, *Hist. Liter.* ad an. 1255; Fabric. *Bibl. Graec.* vol. xi. p. 394.)

2. BRYENNIUS. [BRYENNIUS.]

3. CALLISTUS XANTHOPULUS, the celebrated author of the Ecclesiastical History, was born in the latter part of the thirteenth century, and died about 1450. According to his own saying (*H. E.* ii. p. 64), he had not yet completed his thirty-sixth year when he began to write that work, which he dedicated to the emperor Andronicus Palaeologus the elder, who died in 1327, whence we may infer the time of his birth. His works are:—1. *Historia Ecclesiastica*, in twenty-three books, of which there are eighteen extant, compiled from Eusebius, Sozomenus, Socrates, Theodoretus, Evagrius, Philostorgius, and other ecclesiastical writers. The eighteen extant books contain the period from Christ down to the death of the tyrant Phocas, in 610; of the remaining five books, there are Argumenta extant, from which we learn that the work was carried down to the death of the emperor Leo

Philosophus, in 911; but it is questionable whether they are the production of Callistus, or of some other writer. Although Callistus compiled from the works of his predecessors, he entirely remodelled his materials, and his elegant style caused him to be called Thucydides ecclesiasticus; while his want of judgment, his credulity, and his love of the marvellous, in consequence of which his work abounds with fables, induced some critics to style him the Plinius theologorum. He had apparently studied the classical models, for his style is vastly superior to that of his contemporaries. Of this work there exists only one MS., which was originally in the library of Matthias Corvinus, king of Hungary and Bohemia (1458—1490), at Ofen or Buda. When this city was taken by the Turks in 1526, the king's library was carried to Constantinople, where, soon afterwards, the MS. was purchased by a German scholar, who sold it in his turn to the imperial library in Vienna, where it is still kept. Editions: A Latin version by John Lang, of Erfurt, Basel, 1553, fol.; the same with scholia, 1560(61); Antwerp, 1560; Paris, 1562, 1573; Frankfort, 1588, fol.; Paris, 1566, 12 vols. 8vo. The principal edition is by Fronto Ducaeus, Paris, 1630, 2 vols. fol., containing the Greek text, with Lang's translation, both carefully revised by the editor. 2. Σύνταγμα *de Templo et Miraculis S. Mariae ad Fontem*, extant in MS. in the libraries of the Vatican and of Vienna, the latter very much damaged. 3. *Catalogus Imperatorum Constantinopolitanorum, Versibus iambicis*, finishing with Andronicus Palaeologus the elder, who died in 1327; a later hand has added the emperors down to the capture of Constantinople. Editio princeps, the Greek text, by John Lang, Basel, 1536, 8vo.; by Labbe in *Histor. Protrept. Byzant.*, Paris, 1648; and often, the text or translation as an appendix to other works. 4. *Catalogus Patriarchorum Constantinop.*, contains 141 persons, the last of whom is Callistus, who was made patriarch by the emperor John Cantacuzenus; later writers have added to the number; ed. ad calcem *Epigrammatum Theodori Prodromi*, Basel, 1536, 8vo.; and by Labbe quoted above, who gives a similar catalogue in prose containing 149 patriarchs. 5. *Catalogus Libror. Geneseos, Exodi, Levitici, Numerorum et Deuteronomici*, in iambic verses, extant in MS. 6. *Catalogus SS. Patrum Ecclesiae*, in eighteen iambic verses, first published by Fabricius in *Bibl. Graec.*, quoted below. 7. *Catalogus brevis Hymnographorum Ecclesiae Graecae*, nine iambic verses, published by Fabricius, ibid. vol. xi. p. 81. 8. *Menologium Sanctorum*, in iambic verses, published by the same, together with Gaulmini *Vita Mosis*, Hamburg, 1714, 8vo. 9. *Excidium Hierosolymitanum*, in 150 iambic verses, published with a metrical Latin version, by F. Morellus, in *Expositio Thematum Dominicorum*, &c., Paris, 1620, 8vo. Further, a great number of hymns, sermons, homilies, epistles, &c.; *Vita S. Andreae Apostoli*, and other minor productions. Hody, the continuator of Cave, was of opinion that *Anglicani Schismatis Redargutio*, a work which he published at Oxford, 1691, 4to., ought to be ascribed to Nicephorus Callistus, but he afterwards changed his opinion. See his *Letter to a Friend concerning a Collection of Canons*, Oxford, 1692, 4to. That work was written about 1267. (Oudin, *Comment. de Script. Ecclesiast.* vol. iii. p. 709, &c.; Cave, *Hist. Lit.* ad an. 1333; Fabric. *Bibl. Graec.* vol. vii. p. 437; Hamberger, *Nachrichten von gelehrten Männern.*)

4. Chartophylax, a Byzantine monk of very uncertain age, wrote: *Solutionum Epistolae II. ad Theodosium monachum*, Graece et Latine, in Leunclavius, *Jus Graeco-Romanum*, in the twelfth vol. of *Biblioth. Patr. Maxim.*, and in *Orthodoxographi.* He is said to have lived in the beginning of the ninth century. Fabricius thinks he is the same as Nicephorus Diaconus et Chartophylax, who was present at the second council of Nicaea, and was afterwards raised to the patriarchate: if so, however, he would be identical with Nicephorus, the famous author of the Breviarium, who was made patriarch in 806. (Cave, *Hist. Lit.* ad an. 801; Fabric. *Bibl. Graec.* vol. vii. pp. 608, 674.)

5. Chumnus. [Chumnus.]

6. Hieromonachus. [No. 10.]

7. Gregoras. [Gregoras.]

8. Monachus, a doubtful person, lived about 1100, according to P. Possinus. One Nicephorus, a monk, is the author of Περὶ φυλακῆς καρδίας, *De Custodia Cordis*, a very interesting and valuable essay, which Possinus published, in Greek and Latin, in his *Thesaurus Asceticus*, Paris, 1648, 4to. (Cave, *Hist. Lit.* ad an. 1101; Fabric. *Bibl. Graec.* vol. vii. p. 679.)

9. Patriarcha, the son of Theodorus, the notary or chief secretary of state to the emperor Constantine V. Copronymus, was born in 758, held the office of notarius to the emperor Constantine VI. (780—797), and was present at the second council of Nicaea, in 787, where he defended the images, for which his father had been twice sent into exile. Disgusted with the court intrigues he retired into a convent, and in 806 was raised to the patriarchate, after the death of the patriarch Tarasius. In 814 he strenuously opposed the emperor Leo Armenus when this prince issued his famous edict against the images. Leo, being unable to bend the stern mind of this patriarch, deposed him in 815, whereupon Nicephorus retired into the convent of St. Theodore, on one of the islands of the Propontis. There he died on the 2nd of June, 828. He is sometimes called Homologeta or Confessor, on account of his firm opposition to the iconoclasts and his ensuing deposition. Nicephorus is highly esteemed as the author of several important works, which are distinguished for their intrinsic value as much as for the style in which they are written. He wrote better than any of his contemporaries; he possessed the rare art of never saying a word too much, nor does he repeat himself, and he persuades equally through nature and art. His principal works are:

1. Κωνσταντινουπόλεως Ἱστορία σύντομος, *Breviarium Historicum*, commonly called Breviarium, one of the best works of the Byzantine period. It begins with the murder of the emperor Mauricius in 602, and is carried down to the marriage of the emperor Leo IV. and Irene, in 770. Editio princeps by D. Petavius, with a Latin version and notes, Paris, 1616, 8vo., together with a fragment of Nicephorus Gregoras, the History of Georgius Pachymeres, &c. Other editions, Paris, 1648, fol., with Theophylactus; Venice, 1729. There are two French translations, one by Monterole, Paris, 1618, 8vo., and the other by Morel, ib. 1634, 12mo. 2. *Chronologia Compendiaria* s. *Tripartita*, from Adam down to the time of the author. As early as about 872 this work was translated into

Latin by Anastasius Bibliothecarius, and this version is contained in the Fabrot edition of the Ecclesiastical History of Anastasius, Paris, 1649, fol. It is also in most of the *Biblioth. Patrum*, and was published separately by Anton. Contius, Paris, 1573, 4to. J. Camerarius made another translation, which was published together with his *Commentarii, &c. de Synod. Nicaean.*, Basel, 1561, fol. often reprinted. Further, the Greek text by Jos. Scaliger, in his *Thesaurus Temporum*, Leiden, 1606, fol.; Greek and Latin by J. Goarius, ad calcem *Chron. Eusebii.* Paris, 1652, fol. Venice, 1729, fol. 3. Ἀντιῤῥητικῶν Λόγοι III., of which the first, *Adversus Mammonam* (id est, Constantine Copronymus) *et Iconomachos* was published by Canisius, in the fourth vol. of his *Antiq. Lection.*, and in most of the *Biblioth. Patr.*; ample fragments of the *Antirrhetica* are in Combéfis, *Bibl. Auctuar.* Paris, 1648. fol. 4. Στιχομετρία, s. *Indiculus Libr. Sacror.*, the text with a translation by Anastasius Bibliothecarius, in Petri Pithoei *Opera Posthuma*, Paris, 1609, 4to.; also by Pearson, in his *Critic. Sacr.* Pearson, in *Vindicia Ignatii*, thinks that the Stichometria was written by somebody who lived before our Nicephorus. 5. *Confessio Fidei ad Leonem III. Papam*; a Latin version in Baronius, *Annales*, ad an. 811; Greek and Latin, in *Acta Synod. Ephes.* Heidelberg, 1591, fol., together with Zonaras, Paris, 1620, and elsewhere. 6. *Canones Breviculi XVII.*, Greek and Latin, in the third book of Leunclavius, *Jus Graec. Rom.*, also in the second book of Bonfinius, *Jus Orientale*, 1583, 8vo. 7. *Canones* (alii) *XXXVII.*, Greek and Latin, in the third vol. of Cotelerius, *Monument. Ecclesiae Graec.* 8. *Epistola continens XVII. Interrogationes de Re Canonica cum Responsionibus*, ibid.

Bandurius intended to publish all the works of Nicephorus, and after completing all preparatory labours and making his work fit for the press, he published a "Conspectus," Paris, 1705, 8vo. Death prevented him from bringing out this edition of Nicephorus, which, according to the best knowledge of the writer of this article, is still in MS. in Paris: its publication is a great desideratum. The *Elenchus Operum Nicephori* given by Fabricius (vol. vii. p. 612, &c.) is taken from the "Conspectus," and we refer those students to it who wish to form an adequate idea of the number and importance of the works of Nicephorus. (Cave, *Hist. Lit.* ad an. 806; Fabric. *Bibl. Graec.* vol. vii. p. 462, &c. 603, &c. 612, &c.; Hankius, *Script. Byzant.*)

10. Philosophus, lived about 900, at Constantinople, where he enjoyed great esteem for his learning and genius. He wrote *Oratio Panegyrica, s. Vita Antonii Caulei* (*Cauleae*) *Patriarch. CP.*, who died in 891 (895), which is printed in Bollandii *Acta Sanct.*, ad diem 12 Februarii. He is perhaps also the author of Ὀκτατεύχὸς, s. *Catena in Octateuchum et Libros Regum*, which is ascribed to one Nicephorus Hieromonachus. The *Octateuchus* was published at Venice, 1772—1773, 2 vols. fol., with a Latin version and a commentary: in the title there stands Leipzig, without a date. (Fabric. *Bibl. Graec.* vol. vii. p. 610; Cave, *Hist. Lit.* ad an. 895.)

11. Presbyter Magnae Ecclesiae S. Sophiae CP., of uncertain age, wrote "Vita S. Andreae," surnamed ὁ σαλός (Simplex), ed. Greek and Latin, in *Acta Sanctor.* ad 28 diem Maii. (Fabric. *Bibl. Graec.* vol. vii. p. 675.)

12. Uranus, s. Oranus, of uncertain age, wrote *Vita S. Symeonis Stylitae junioris*, who died in 597 (in *Acta Sanctor.* ad 24 diem Maii). [W. P.]

NICE'RATUS (Νικήρατος). 1. The father of Nicias, the celebrated Athenian general. (Thuc. iii. 91; and passim.)

2. A son of Nicias, was put to death by the thirty tyrants, to whom his great wealth was no doubt a temptation. Theramenes, in his defence, as reported by Xenophon, mentions the murder of Niceratus as one of the acts which tended necessarily to alienate all moderate men from the government. On his death his wife slew herself to avoid falling into the power of the tyrants. Niceratus is spoken of as a man of very mild and benevolent disposition, and generally beloved. From Demosthenes we learn also that he was of a feeble constitution, and was childless; but the latter statement (if the reading ἄπαις be the right one) is inconsistent with the account in Lysias (Xen. *Hell.* ii. 3. § 39; Schn. *ad loc.*; Diod. xiv. 5; Dem. *c. Meid.* p. 567; Lys. *de Bonis Niciae Frat.* p. 149). Niceratus is introduced as one of the characters in the *Symposium* of Xenophon. [E. E.]

NICE'RATUS (Νικήρατος). To an epigrammatist of this name has been ascribed the fourth epigram of Nicaenetus, already mentioned [Nicaenetus], as of uncertain authorship. (Fabric. *Bibl. Graec.* vol. iv. p. 485; Jacobs, *Anthol. Graec.* vol. vii. p. 230.) [W. M. G.]

NICE'RATUS (Νικήρατος), a Greek writer on plants, one of the followers of Asclepiades of Bithynia (Dioscor. *De Mat. Med.* i. praef. vol. i. p. 2; St. Epiphan. *Adv. Haeres.* i. 1. 3, p. 3, ed. Colon. 1682), who is quoted by Asclepiades Pharmacion (ap. Gal. *De Compos. Medicam. sec. Loc.* iii. 1, vol. xii. p. 634), and must, therefore, have lived in the latter half of the first century, B. C. His medical formulae are several times quoted by Galen (*De Compos. Medicam. sec. Loc.* vol. xiii. pp. 87, 96, 98, 110, &c., *De Antid.* ii. 15, vol. xiv. p. 197), and once by Pliny (*H. N.* xxxii. 31). Caelius Aurelianus mentions that he wrote a work on catalepsy (*De Morb.* ii. 5, p. 376). [W. A. G.]

NICE'RATUS, the son of Euctemon, an Athenian statuary, flourished, as it seems from Pliny (*H. N.* xxxiv. 8. s. 19. §§ 19, 31), in the time of Alcibiades, of whom and his mother Demarete he made statues. He also made the Aesculapius and Hygieia, which stood, in Pliny's time, in the temple of Concord at Rome. Tatian (*adv. Graec.* 53, 62) mentions his statues of Telesilla and Glaucippe, respecting which see Sillig, *Catal. Artif. s. v.* [P. S.]

NI'CEROS, a painter of Thebes, the son and disciple of Aristeides, and the brother of Ariston. (Plin. *H. N.* xxxv. 10. s. 36. § 23) [P. S.]

NICE'TAS (Νικήτας), Byzantine writers. 1. Acominatus (Ἀκομινάτος), also called Choniates, because he was a native of Chonae, formerly Colossae, in Phrygia, one of the most important Byzantine historians, was born about the middle of the twelfth century, and was descended from a noble and distinguished family. The emperor Isaac II. Angelus (1185—1195) appointed him governor of Philippopolis, at a period when the revolt of the Bulgarians, and the approach of the emperor Frederic I. of Germany, with an army of 150,000 men (1189), devolved most important duties upon the governors of the large towns in Thrace. Nicetas also held the offices of logotheta, praefectus sacri cubiculi, and others of im-

portance, and he was honoured with the title of senator. He was present at the capture of Constantinople by the Latins in 1204, of which he has given us a most impressive and, undoubtedly, faithful description. His palace was burnt down during the storm, and after many dangerous adventures he escaped, with his family, to Nicaea, through the assistance of a generous Venetian merchant. There he continued to live at the court of the emperor Theodore Lascaris, and employed his time in writing that great historical work which has brought his name down to posterity. He died at Nicaea in, or perhaps after 1216. Modern travellers have tried, but in vain, to discover his tomb. The *Historia* is a corollary of ten distinct works, each of which contains one or more books, of which there are twenty-one, giving the history of the emperors from 1118 down to 1206: viz. Joannes Comnenus (1118—1143), in one book; Manuel Comnenus (1143—1180), in seven books; Alexis Comnenus (1180—1183), in one book; Andronicus Comnenus (1183—1185) in two books; Isaac Angelus (1185—1195), in three books; Alexis Angelus (1195—1203), in three books; Isaac Angelus and his son Alexis (1203—1204), in one book; Alexis Ducas Murzuplus (1204), in one book; Urbs Capta, or the events during and immediately after the taking of Constantinople (1204), in one book; Baldwin of Flanders (1204—1206), in one book. The mode of quoting this historical work is thus: Nicetas, *Isaac Angelus*, i. 3; *Urbs Capta*, c. 1; *Andron. Comnen.* ii. 5, &c. Editions: Ed. princeps, by H. Wolf, with a Latin version, Basel, 1557, fol.; reprinted, with an index and a chronology by Simon Goulartius, Geneva, 1593, 4to; by Fabrot, with a most valuable Glossarium Graeco-barbarum, and a revised translation, notes, &c., Paris, 1647, fol. in the Paris collection of the Byzantines; the same badly reprinted, Venice, 1729, fol. The last edition is in the Bonn collection of the Byzantines, edited by J. Bekker, 1835.

A Greek MS. in the Bodleian, divided into two books, and giving an account of the conquest of Constantinople, with special regard to the statues destroyed by the Latins, is ascribed to Nicetas, but it seems to have been altered by a later writer, who made additions. The account of the statues, which is of great interest, is given by Fabricius quoted below, and critical investigations concerning this MS. are given by Harris, in his *Philological Enquiries* (part iii. c. 5). The work itself has been published by Wilken, under the title of *Nicetae Narratio de Statuis antiquis, quas Franci, post captam anno* 1204 *Constantinopolin destruxerunt*, Lips. 1830. The four splendid brass horses at Venice were taken by the Venetians during the plunder of Constantinople in 1204, and fortunately escaped the barbarous avarice of the Latin soldiery. We cannot wonder at seeing Nicetas deeply incensed against the conquerors; but though very partial in his expressions, he is generally impartial as to facts. His style is bombastic, yet some portions of his work are most expressive and even beautiful. The *History* of Nicetas, as far as it treats the conquest of Constantinople, ought not to be studied without comparing it with Villehardouin's *De la Conqueste de Constantinoble*, and Paolo Ramusio's elegant work, *De Bello Constantinopolitano*, &c., Venice, 1635, fol.

Nicetas also wrote: Θησαυρὸς ὀρθοδοξίας, in twenty-seven books, the first five of which were translated into Latin by P. Morel (Morellus), Paris, 1561, 8vo., 1579, 1610; Geneva, 1629. They are also in the 12th vol. of the *Bibl. Patr. Colon.* But the whole is as yet unpublished. The complete work is extant in MS. in the Royal Library at Paris; and there is another, but somewhat abridged copy in the Bodleian. Some minor productions of Nicetas, among which a fragment on the ceremonies observed when a Mohammedan adopted the Christian religion, are extant in different libraries in Europe. Michael Choniates, the elder brother of Nicetas, wrote Μονῳδία, being the life of Nicetas in bombastic verses, translated into Latin, and published by P. Morel, Paris, 1566, 8vo.; and also in the 25th vol. of the *Bibl. Patr. Lugdun.* (Fabric. *Bibl. Graec.* vol. vii. p. 737, &c.; Hankius, *Script. Byzant.*; Leo Allatius, *De Nicetis;* Hamberger, *Nachrichten von gelehrten Männern;* Harris, *l. c.*)

2. Archidiaconus et Chartophylax Magnae Ecclesiae Constantinopolitanae, lived about 1080, and wrote Ἀναθεματισμοὶ II., *Anathematismi contra Joannem Philosophum Italum*, a treatise on the orthodox faith, which is still esteemed in the Greek church, though it was never printed. It is extant in MS. at Venice. (Cave, *Hist. Liter.* ad an. 1080; Leo Allat. *De Consensu Utriusque Eccles.* l. ii. c. 10.)

3. Byzantinus, a monk who lived about 1120, wrote *Tractatus Apologeticus pro Synodo Chalcedonensi adversus Armeniae Principem*, ed. Leo Allatius, Graece et Latine, in the first vol. of *Graecia Orthodoxa*, Rome, 1652, 4to.; some ascribe this work to Nicetas Paphlago. (Cave, *Hist. Liter.* ad an. 1120; Fabric. *Bibl. Graec.* vol. vii. p. 746.)

4. David. [See No. 9.]

5. Eugenianus, lived probably towards the end of the the twelfth century, and wrote in poetry "The History of the Lives of Drusilla and Charicles," which is the worst of all the Greek romances that have come down to us. It was published for the first time by Boissonade, together with the fragments of an erotic poem by Constantinus Manasses, 1819, 2 vols.

6. Georgius, of uncertain age, wrote *Epistolae de Creatione Hominis*, extant in MS. at Vienna. (Fabric. *Bibl. Graec.* vol. xii. p. 53.)

7. Maronita, chartophylax, and afterwards archbishop of Thessalonica, lived about 1200, and showed himself well disposed towards the contemplated union of the Greek and Latin churches. He wrote: 1. *De Processione Spiritus Sancti Dialogorum Libri VIII.*, in which he introduces a Greek and a Latin discussing the above subject. Leo Allatius (*Contra Hottinger.* c. 19) gives some fragments of it. 2. *Responsio ad Interrogationes Basilii Monachi*, Graec. et Lat. in Leunclavius, *Jus Graeco-Rom.* 3. *Responsio ad Interrogationes de diversis Casibus Ecclesiast.*, ibid. 4. *De Miraculis S. Demetrii Martyris*, extant in the Bodleian. 5. *Expositio Canonum s. Canticorum S. Joan. Damasceni*, extant in MS. in Vienna. He also wrote some minor works. (Cave, *Hist. Liter.* ad an. 1201.)

8. Nicaeanus, chartophylax at Nicaea, of uncertain age, wrote *De Schismate inter Eccles. Graecam et Romanam*, extant in MS. in Paris and elsewhere; Leo Allatius gives a fragment of it in *De Synodo Photian.* Also perhaps *De Azy-*

mis et Sabbatorum Jejunio, et Nuptiis Sacerdotum, which others ascribe to Nicetas Pectoratus. (Cave, *Hist. Liter.* D. p. 14.)

9. PAPHLAGO, DAVID, perhaps bishop of Dadybri in Paphlagonia, lived about 880, and became known by his attachment to the patriarch Ignatius, and by his attacks upon Photius. He wrote: — 1. *Vita S. Ignatii Patriarchae*, Graece et Latine, in Raderus (*Acta Concilii*, 8vo. Ingolstadt, 1004, 4to.); and also in the 8th vol. of *Concilia*. 2. *Apostolorum XII. Encomia XII.* 3. *Orationes*, viz. *in Marcum Evangelistam, in Nativitatem S. Mariae, in Exaltationem S. Crucis, in S. Gregorium Theologum, Oratio Panegyrica in S. Hyacinthum Amastrensem Martyrem*, all of which together with the *Encomia Apostol.* were published with a Latin translation by Combéfis in *Novissimum Auctuarium*, Paris, 1672, fol. 4. *Oratio Panegyrica in inclytum Martyrem Eustathium*, &c. ed. Graece et Lat. with notes by Combéfis, in *Illustrium Chrysti Martyrum Triumphi*, Paris, 1660, 8vo. 5. *Historia Apocrypha*, lost. Nicephorus Callistus borrowed freely from it for his *Historia Eccles.* 6. *Liber pro Synodo Chalcedonensi adversus Epistolam Regis Armeniae*, more probably the work of Nicetas BYZANTINUS [No. 3]. 7. *Commentarii in Gregor. Nazianzeni Tetrasticha et Monosticha*, perhaps the work of Nicetas Serron. The text, Venice, 1563, 4to.; a Latin version, Imola, 1588, 8vo. 7. Several hymns and minor productions. (Cave, *Hist. Liter.* ad an. 880; Fabric. *Bibl. Graec.* vol. vii. p. 747.)

10. PECTORATUS or STETHATUS (Στηθατός), (Sterno), a monk of Constantinople, lived in the middle of the 11th century, and became known through his violent opposition to the union of the two churches, and his attacks upon Cardinal Humbertus and the other legates of the Pope at Constantinople. He wrote: — 1. *Liber adversus Latinos de Azymis et Sabbatorum Jejunio, et Nuptiis Sacerdotum*, ascribed by some to Nicetas Nicaeanus. It was published by Basnage in the 3d vol. of Canisius, *Lection. Antiq.*, and also by Baronius in the Appendix to the 11th vol. of the *Annales*. 2. *Tractatus de Anima*, extant in MS. 3. *Carmen in Symeonem juniorem*, ed. Graece Leo Allatius in his *Diatriba de Symeon.* 4. Some minor productions extant in MSS. (Cave, *Hist. Liter.* ad an. 1050; Fabric. *Bibl. Graec.* vol. vii. p. 753.)

11. RHETOR, perhaps identical with Nicetas Paphlago. Among other productions the following are ascribed to him: — 1. Several *Orations* known to Leo Allatius. 2. *Diatriba in gloriosum Martyrem Pantieleemonem.* 3. *De Certamine et de Inventione, &c. Reliquiarum S. Stephani Protomartyris.* 4. *Encomium in Magnum Nicholaum Myrobleptem et Thaumaturgum.* None of these have been published. (Cave, *Hist. Liter.* D. p. 14.)

12. SCUTARIOTA, a native of Scutari, opposite Constantinople, of uncertain age, wrote: — 1. *Homiliae III.* 2. *Scholia sive Annotationes in Nicetae Acominati Thesaurum Orthodox.* 3. *Epistolae, De Arte Rhetorica*, poems and other minor productions extant in MSS. in Paris and elsewhere. (Cave, *Hist. Liter.* D. p. 15; Fabric. *Bibl. Graec.* vol. vii. p. 755.)

13. SEIDUS, a violent opponent of the Latins, against whom he wrote a small work, a Latin translation of which begins "*Non simpliciter antiqua novis venerabiliora*, &c., and of which Leo Allatius gives some fragments in *De Consensu*, i. 14. (Cave, *Hist. Liter.* ad an. 1110.)

14. SERRON, archbishop of Serrae or Seres in Macedonia, and afterwards of Heracleia, lived in the 11th century, and has often, by Leo Allatius for instance, been confounded with Nicetas Paphlago. He wrote: — 1. *Commentarii in XVI. Nazianzeni Orationes*, published ad calcem *Operum Nazianzeni*, and separately, under the name of Nicetas David Paphlago, Venice, 1563, 4to. 2. *Responsa Canonica ad Interrogationes cujusdam Constantini Episcopi*, Graece et Latine in Leunclavius, *Jus Graeco-Roman.* 3. *Catena in Jobum*, a compilation ascribed by some to one Olympiodorus. Edit.: A Latin version, by Paulus Comitolus, Venice, 1587, 4to.; Graece et Latine, by Patricius Junius, London, 1637, fol. 4. *Catenae in Lucam, Matthaeum aliosque*, perhaps. (Cave, *Hist. Liter.* ad an. 1077; Fabric. *Bibl. Graec.* vol. viii. p. 431; Hamberger, *Nachrichten von gelehrten Männern.*)

15. THESSALONICENSIS, was archbishop of Thessalonica, and wrote *Dialogi Sex de Processione Spiritus Sancti*, of which Leo Allatius gives a fragment in *Contra Hottinger.* Nicetas of Thessalonica lived about 1200; he has often been confounded with Nicetas Acominatus. (Fabric. *Bibl. Graec.* vol. vii. p. 756.) [W. P.]

NICE'TAS, or, as his name is variously written, *Nicaeas* or *Niceas*, or *Nicetus* or *Nicetius*, was by birth a Dacian, and bishop of a city called by ecclesiastical writers *Civitas Romatiana* or *Remessianensis*, situated in Maesia, somewhere between Naissus and Sardica. This prelate visited Italy towards the close of the fourth century, and having repaired to Nola for the purpose of visiting the sepulchre of St. Felix, there gained the good-will of Paulinus, who celebrates, in a poem still extant, the high talents and virtues of his friend, and the zeal with which he laboured in preaching the Gospel among the barbarians. Nicetas paid a second visit to Nola A. D. 402, and it appears from an epistle of Pope Innocentius I. (n. xvii. ed. Coustant), where he is numbered among the dignitaries of Macedonia, that he was alive in 414.

Considerable confusion has been occasioned by the mistake of Baronius, who supposed that *Nicetas* the Dacian, mentioned in the Roman Martyrology under 7th January, was a different person from the *Nicaeas Romatianae civitatis episcopus* of Gennadius, and that the latter was the same with the *Nicaeas* of Aquileia, to whom a letter was addressed by Leo the Great in A. D. 458, — an hypothesis which forced him to prove that Aquileia bore the name of *Civitas Romatiana.* But the researches of Holstein, Quesnel and Tillemont have set the question at rest.

Gennadius informs us that Nicetas composed in a plain but elegant style instructions for those who were preparing for baptism, in six books, of which he gives the arguments, and also *Ad Lapsam Virginem Libellus.* Of these, the former is certainly lost, but we find among the works of St. Jerome (vol. xi. p. 178, ed. Vallarsi, vol. v. ed Bened.), a tract entitled *Objurgatio ad Susannam Lapsam*, and among the works of St. Ambrose (vol. ii. p. 301. ed. Bened.) the same piece under the name *Tractatus ad Virginem Lapsam*, although it can be proved by the most convincing arguments that neither of these divines could have been the author. Hence it was conjectured by Cotelerius that it might, in reality,

belong to Nicetas, and his opinion has been very generally adopted, although the matter seems to be involved in great doubt. (Gennadius, *de Viris Illustr.* 22; Schönemann, *Bibliotheca Patrum Lat.* vol. ii. § 17.) [W. R.]

NICE'TAS or NICAEAS was, as we have noticed above, bishop of Aquileia in the middle of the fifth century. His remains have been carefully collected from various sources by Mai in the "Scriptorum Veterum Nova Collectio e Vaticanis Codicibus edita," 4to. Rom. 1833, vol. vii. p. 314—340. They consist of four short tracts: — 1. *De Ratione Fidei.* 2. *De Spiritus Sancti Potentia.* 3. *De diversis Appellationibus Domino nostro Jesu Christo convenientibus.* 4. *Explanatio Symboli habita ad competentes*, together with six fragments of a few lines each.

NICETAS, who was bishop of Trèves in the middle of the sixth century, does not fall within the limits of this work. [W. R.]

NICE'TAS (Νικήτας), a physician, to whom is addressed one of the letters of Theophylactus, archbishop of Bulgaria (*Ep.* 55). He is there styled "Physician to the King," and must have lived in the eleventh century after Christ. He is, perhaps, the same person as the compiler of a collection of surgical treatises, who is supposed to have lived at Constantinople at the end of the eleventh or the beginning of the twelfth century after Christ. It contains extracts from the works of Hippocrates, Soranus, Rufus, Galen, Oribasius, Paulus Aegineta, and other writers of less note; and is to be found in MS. in the Libraries at Paris (Codd. 2247, 2248), and Florence. Of the Laurentian MS., which is very ancient and valuable, a full account is given by Bandini in his *Catal. Cod. Graec. Biblioth. Laurent.* (vol. iii. p. 53, &c. cod. 7), where he has also inserted a complete list of the chapters contained in the volume, to the number of five hundred and eighteen. A part of the contents of this MS. was published at Florence, 1754 fol. by Antonio Cocchi, with the title: — "Graecorum Chirurgici Libri: Sorani unus de Fracturarum Signis, Oribasii duo de Fractis et de Luxatis, e Collectione Nicetae," &c. &c. The editor has added a Latin translation, and some valuable notes. The Commentary of Apollonius Citiensis on Hippocrates "De Articulis" was extracted from this collection. [APOLLONIUS, p. 245]. (See Choulant's *Handb. der Bücherkunde für die Aeltere Medicin;* Dietz's Preface to his *Scholia in Hippocr. et Gal.*) [W. A. G.]

NI'CIAS (Νικίας), historical. 1. A native of Gortyn, in Crete. He was connected with the Athenians by the ties of proxenia, and it was at his request that the reinforcements sent to Phormion, when engaged on the west of Greece in B. C. 429, were ordered to stop on their way at Crete, to attack Cydonia. (Thuc. ii. 85.)

2. The father of Hagnon, the Athenian general. (Thuc. ii. 58.)

3. One of the most celebrated of the Athenian generals engaged during the Peloponnesian war. He was the son of Niceratus, from whom he inherited a large fortune, derived mainly from the silver mines at Laureium, of which he was a very large lessee, employing in them as many as 1000 slaves. (Xen. *Mem.* ii. 5. § 2, *de Vect.* 4. § 14; Athen. vi. p. 272, e.) His property was valued at 100 talents. (Lys. *pro Arist. Bonis*, p. 648.) From this cause, combined with his unambitious character, and his aversion to all dangerous innovations, he was naturally brought into connection with the aristocratical portion of his fellow-citizens. He was several times associated with Pericles, as strategus; and his great prudence and high character gained for him considerable influence. On the death of Pericles he came forward more openly as the opponent of Cleon, and the other demagogues of Athens; but from his military reputation, the mildness of his character, and the liberal use which he made of his great wealth, he was looked upon with respect, and some measure of attachment, by all classes of the citizens. His timidity led him to buy off the attacks of the sycophants. This feature of his character was ridiculed by more than one comic poet of the day. The splendour with which he discharged the office of choregus exceeded anything that had been seen before. On one occasion, when charged with the conduct of the Theoria to Delos, he made a remarkable display of his wealth and munificence. To prevent the confusion which usually ensued when the Chorus landed at Delos amidst the crowd of spectators, he landed first at Rheneia; and having had a bridge prepared before he left Athens, it was thrown across the channel between Rheneia and Delos, in the course of the night, and by daybreak it was ready, adorned in the most sumptuous manner with gilding and tapestry, for the orderly procession of the Chorus. After the ceremonies were over he consecrated a brazen palm tree to Apollo, together with a piece of land, which he purchased at the cost of 10,000 drachmae, directing that the proceeds of it should be laid out by the Delians in sacrifices and feasts; the only condition which he annexed being, that they should pray for the blessing of the god upon the founder. His strong religious feeling was perhaps as much concerned in this dedication, as his desire of popularity. It was told of him that he sacrificed every day, and even kept a soothsayer in his house, that he might consult the will of the gods not only about public affairs, but likewise respecting his own private fortunes. Aristophanes ridicules him rather severely in the *Equites* for his timidity and superstition (*l.* 28, &c., 80, 112, 358). The excessive dread which Nicias entertained of informers led him to keep as much as possible in retirement. He made himself difficult of access; and the few friends who were admitted to his privacy industriously spread the belief that he devoted himself with such untiring zeal to the public interests, as to sacrifice enjoyment, sleep, and even health, in the service of the state. His characteristic caution was the distinguishing feature of his military career. He does not seem to have displayed any very great ability, still less anything like genius, in the science of strategy; but he was cautious and wary, and does not appear on a single occasion to have been guilty of any act of remissness, unless it were in the siege of Syracuse. Hence his military operations were almost invariably successful. In B. C. 427 he led an expedition against the island of Minoa, which lies in front of Megara, and took it. (Thuc. iii. 51.) In the following year he led an armament of sixty triremes, with 2000 heavy-armed soldiers, against the island of Melos. He ravaged the island, but the town held out; and the troops being needed for an attack upon Tanagra, he withdrew, and, after ravaging the coast of Locris, returned home.

(Thuc. iii. 91 ; Diod. xii. 65.) He was one of the generals in B. C. 425, when the Spartans were shut up in Sphacteria. The amusing circumstances under which he commissioned his enemy, Cleon, to reduce the island, have already been described in the article CLEON [Vol. I. p. 797]. In the same year Nicias led an expedition into the territory of Corinth. He defeated the Corinthians in battle, but, apprehending the arrival of reinforcements for the enemy's troops, he re-embarked his forces. Two of the slain, however, having been left behind, whom the Athenians had not been able to find at the time, Nicias resigned the honours of victory for the purpose of recovering them, and sent a herald to ask for their restoration. He then proceeded to Crommyon, where he ravaged the land, and then directed his course to the territory of Epidaurus. Having carried a wall across the isthmus connecting Methone with the main land, and left a garrison in the place, he returned home. (Thuc. iv. 42—45 ; Diod. xii. 65.) In B. C. 424, with two colleagues, he led an expedition to the coasts of Laconia and captured the island of Cythera, a success gained with the greater facility, as he had previously had negotiations with some of the Cytherians. He stationed an Athenian garrison in the island, and ravaged the coast of Laconia for seven days. On his return he ravaged the territory of Epidaurus in Laconia, and took Thyrea, where the Spartans had settled the Aeginetans after their expulsion from their own island. These Aeginetans having been conveyed to Athens were put to death by the Athenians. (Thuc. iv. 54 ; Diod. *l. c.*) In B. C. 423, Nicias and Nicostratus were sent with an army to Chalcidice to check the movements of Brasidas. They obtained possession of Mende, and blockaded Scione ; while thus engaged they entered into an agreement with Perdiccas. Having finished the circumvallation of Scione, they returned home. (Thuc. iv. 130—132.)

The death of Cleon removed out of the way of Nicias the only rival whose power was at all commensurate with his own, and he now exerted all his influence to bring about a peace. He had secured the gratitude of the Spartans by his humane treatment of the prisoners taken at Sphacteria, so that he found no difficulty in assuming the character of mediator between the belligerent powers. The negotiations ended in the peace of B. C. 421, which was called the peace of Nicias on account of the share which he had had in bringing it about. (Thuc. v. 16, 19, 24, vii. 86.) In consequence of the opposition of the Boeotians, Corinthians, and others, and the hostile disposition of Argos, this peace was soon followed by a treaty of defensive alliance between Athens and Sparta. According to Theophrastus, Nicias, by bribing the Spartan commissioners, contrived that Sparta should take the oaths first. Grounds for dissatisfaction, however, speedily arose between the two states. The jealousy felt by the Athenians was industriously increased by Alcibiades, at whose suggestion an embassy came from Argos in B. C. 420, to propose an alliance. The Spartan envoys who came to oppose it were entrapped by Alcibiades into exhibiting an appearance of double dealing, and it required all the influence of Nicias to prevent the Athenians from at once concluding an alliance with Argos. He induced them to send him at the head of an embassy to Sparta to demand satisfaction with respect to the points on which the Athenians felt themselves aggrieved. The Spartan government would not comply with their demands, and Nicias could only procure a fresh ratification of the existing treaties. On his return the alliance with Argos was resolved on. (Thuc. v. 43, 46.)

The dissensions between Nicias and Alcibiades now greatly increased, and the ostracism of one or other began to be talked of. The demagogue Hyperbolus strove to secure the banishment of one of them that he might have a better chance of making head against the other. But Nicias and Alcibiades, perceiving his designs, united their influence against their common enemy, and the ostracism fell on Hyperbolus.

In B. C. 415, the Athenians resolved on sending their great expedition to Sicily, on the pretext of assisting the Segestaeans and Leontines. Nicias, Alcibiades, and Lamachus were appointed to the command. Nicias, who, besides that he disapproved of the expedition altogether, was in feeble health, did all that he could to divert the Athenians from this course. He succeeded in getting the question put again to the vote ; but even his representations of the magnitude of the preparations required did not produce the effect which he wished. On the contrary, the Athenians derived from them grounds for still greater confidence ; and Nicias and the other generals were empowered to raise whatever forces they thought requisite. When the armament arrived at Rhegium, finding the hopes which the Athenians had entertained with regard to the Segestaeans futile, in a conference of the generals Nicias proposed that they should call upon the Segestaeans to provide pay, if not for the whole armament, at least for the amount of the succours which they had requested, and that, if they furnished these, the forces should stay till they had brought the Selinuntines to terms, and then return home, after coasting the island to display the power of Athens. But the intermediate plan of Alcibiades was finally adopted. After the recall of Alcibiades Nicias found no difficulty in securing the concurrence of Lamachus in his plans. From Catana, which had come over to the Athenians and been made their head-quarters, Nicias and Lamachus proceeded with all their forces towards Segesta. On their way they captured Hyccara. Nicias went himself to Segesta, but could only obtain thirty talents. On their return they seem to have remained almost inactive for some time, but in the autumn they prepared to attack Syracuse. By a skilful stratagem the Athenians without molestation took possession of a station near the Olympieum, by the harbour of Syracuse. A battle took place the next day, in which the Syracusans were defeated. But, being in want of cavalry and money, the Athenians sailed away, and for the first part of the winter took up their station at Naxos. They were unsuccessful in their endeavours to induce Camarina to join them, but secured the assistance of several of the Sicel tribes. Even some Etruscan cities promised aid, and envoys were sent to Carthage. From Naxos Nicias removed to Catana. Additional supplies were sent from Athens, and arrived at Catana in the spring (B. C. 414). Nicias now made preparations for seizing Epipolae, in which he was successful ; and the circumvallation of Syracuse was immediately commenced. The work proceeded rapidly, and all attempts of the Syracusans to stop

it were defeated. In a battle which took place in the marsh Lamachus was slain. It fortunately happened at this juncture that Nicias, who was afflicted with a painful disorder of the eyes, was left upon Epipolae, and his presence prevented the Syracusans from succeeding in a bold attempt which they made to gain possession of the heights and destroy the Athenian works. The circumvallation was now nearly completed, and the doom of Syracuse seemed sealed, when Gylippus arrived in Sicily [GYLIPPUS]. Nicias, for the first time in his life probably, allowed his confidence of success to render him remiss, and he neglected to prevent Gylippus from making his way into Syracuse. He seems now to have supposed that he should be unable to stop the erection of a counter-wall on Epipolae, and therefore abandoned the heights and established his army on the headland of Plemmyrium, where he erected three forts. His forces were defeated in an attempt to hinder the completion of the counterwork of the Syracusans. Succours were now called in by the Syracusans from all quarters, and Nicias found himself obliged to send to Athens for reinforcements, as his ships were becoming unsound, and their crews were rapidly thinned by deaths and desertions. He requested at the same time that another commander might be sent to supply his place, as his disorder rendered him unequal to the discharge of his duties. The Athenians voted reinforcements, which were placed under the command of Demosthenes and Eurymedon. But they would not allow Nicias to resign his command.

Meantime, Gylippus induced the Syracusans to try their fortune in a sea-fight. During the heat of the action he gained possession of the forts on Plemmyrium. The sea-fight at first was against the Athenians; but the confusion caused by the arrival of the reinforcements to the Syracusans from Corinth enabled the Athenians to attack them at an advantage, and gain a victory. Other contests followed in the great harbour, and in a severe engagement the Athenians were defeated with considerable loss. But at this moment the Athenian reinforcements arrived.

At the suggestion of Demosthenes, a bold attempt was made in the night to recover Epipolae, in which the Athenians, after being all but successful, were finally driven back with severe loss. Demosthenes now proposed to abandon the siege and return to Athens. To this Nicias would not consent. He professed to stand in dread of the Athenians at home, but he appears to have had reasons for believing that a party amongst the Syracusans themselves were likely in no long time to facilitate the reduction of the city, and, at his urgent instance, his colleagues consented to remain for a little longer. But meantime fresh succours arrived for the Syracusans; sickness was making ravages among the Athenian troops, and at length Nicias himself saw the necessity of retreating. Secret orders were given that every thing should be in readiness for departure, supplies were countermanded, and nothing seemed likely to prevent their unmolested retreat, when an eclipse of the moon happened. The credulous superstition of Nicias now led to the total destruction of the Athenian armament. The soothsayers interpreted the event as an injunction from the gods that they should not retreat before the next full moon, and Nicias resoluteiy determined to abide by their decision. The Syracusans now resolved to bring the enemy to an engagement, and, after some successful skirmishing, in a decisive naval battle defeated the Athenians, though a body of their land forces received an unimportant check. They were now masters of the harbour, and the Athenians were reduced to the necessity of making a desperate effort to escape. Nicias exerted himself to the utmost to encourage the men, but the Athenians were decisively defeated, and could not even be induced to attempt to force their way at day-break through the bar at the mouth of the harbour. They set out on their retreat into the interior of Sicily. Nicias, though bowed down by bodily as well as mental sufferings, used all his arguments to cheer the men. For the details of the retreat the reader is referred to Thucydides. Nicias and Demosthenes, with the miserable remnant of the troops, were compelled to surrender. Gylippus was desirous of carrying Nicias to Sparta; but those of the Syracusans with whom Nicias had opened a secret correspondence, fearing lest its betrayal should bring them into difficulties, eagerly urged that he should be put to death. His execution draws the following just remarks from Bishop Thirlwall (*Hist. of Greece*, vol. iii. p. 455): "His death filled up the measure of a singular destiny, by which the reputation he had acquired by his prudence and fortune, his liberality and patriotism, his strength as well as his weakness, all the good and the bad qualities of his mind and character, his talents and judgment, as well as his credulity and superstition, his premature timidity, his tardy courage, his long-protracted wavering and his unseasonable resolution, contributed in nearly equal degrees to his own ruin and to the fall of his country. The historian deplores his undeserved calamity; but the fate of the thousands whom he involved in his disasters was perhaps still more pitiable." According to Pausanias (i. 29. § 12), his name was omitted on a monument raised at Athens to the memory of those who fell in Sicily, because he surrendered himself voluntarily. (Plut. *Nicias;* Diod. xii. 83, &c.; Thuc. vi. and vii.; Thirlwall, *Hist. of Greece*, vol. iii. cc. 25 and 26.)

4. A herald of Philip, king of Macedonia, who was carried off from Macedonia, and kept ten months in custody at Athens. The letters of which he was the bearer were publicly read at Athens. (Philippi Epist. *in Dem. Op.* p. 159, ed. Reiske).

5. An Athenian, a relative of Apollodorus, who brought a suit against Phormion, on whose behalf Demosthenes wrote the speech *ὑπὲρ Φορμίωνος*. Nicias, Deinias, and Andromenes had induced Apollodorus to desist from a previous suit of the same kind. Nicias and Apollodorus married sisters, the daughters of Deinias. Nicias was uncle to a man named Stephanus, by whom he was stripped of his property. (Dem. *adv. Steph.* p. 1122, ed. Reiske.)

6. An officer in the service of Alexander the Great. After the capture of Sardes, he was appointed to collect the revenues of the province. (Arrian, i. 17. § 8.)

7. A friend and relation of Mennaeus, and a general in the service of Ptolemaeus Philopator. He was sent to oppose Antiochus and succour the city of Abila, but was defeated. (Polyb. v. 71.)

8. Praetor of the Achaean league in B. C. 207. (Liv. xxviii. 8.)

9. An officer in the service of Perseus, king of

Macedonia. He seems to have been in command at Pella. When the fortunes of Perseus appeared desperate, in a moment of bewilderment he gave directions to Nicias to throw his treasures into the sea, and to Andronicus to burn his fleet. The former executed the commands of the king, though a large part of the treasure was afterwards recovered. But Perseus, to get rid of the witnesses of such an act of folly, had both Nicias and Andronicus put to death, B. C. 169. (Liv. xliv. 10.)

10. A native of Cos, who made himself tyrant for a short time. He was a contemporary of Strabo. (Strab. xiv. p. 658.) [C. P. M.]

NI'CIAS (Νικίας), literary. 1. Of Eleia. To him some attributed the Βακχικά, a poem generally ascribed to Orpheus. (Fabric. *Bibl. Graec.* vol. i. pp. 164, 172.)

2. A rhetorician of Syracuse, who, with Tisias, instructed Lycias, B. C. 443. (Suid. *s. v.* Λυσίας.) Westermann (*Gesch. der Griech. Bered.* p. 38) suggests that the separate mention of a Syracusan Nicias may have arisen from the confusion of names. For though many writers mention him along with Tisias, they seem to have all drawn from one common source.

3. A slave of Epicurus, manumitted along with Mys and Lycon, B. C. 278. (Diog. Laërt. p. 272, ed. Lond. 1664.)

4. Of Nicaea, repeatedly referred to by Athenaeus, who names three works of his. These are, 1. Διαδοχαί, which seem to have been memoirs of the various schools of philosophy (vi. p. 273, d., xiii. p. 592, a.). 2. Ἀρκαδικά, which may have been an account of Arcadian usages, perhaps a portion of a larger work on Greek local usages (xiii. p. 609, e., where Athenaeus simply speaks of him as Νικίας). 3. A history Περὶ τῶν φιλοσοφῶν (iv. p. 162, e.). But by comparing this passage, wherein he quotes Sotion, as the writer of the Διαδοχαί, with another (xi. p. 505, b. c.), where he mentions their names together, we think that we may justly conclude, that, through inadvertence, or an error in the text, the names of Nicias and Sotion have become interchanged, and that the history is to be transferred to Sotion. We have no means of ascertaining his age, except that he must have lived after Plato. (Athen. *ll. cc.*; Fabric. *Bibl. Graec.* vol. iii. p. 770.)

5. A Coan grammarian, who lived at Rome in the time of Cicero, with whom he was intimate. Suetonius (*de Illustr. Gramm.* 14) calls him, if the ordinary reading be correct, Curtius Nicia. He also mentions (*l. c.*) that he originally belonged to the party of Pompey, but that, having endeavoured to involve Pompey's wife in an intrigue with Memmius, he was betrayed by her, and disgraced by his former patron. From the scattered notices of him found in Cicero, we may conclude that he was of an amiable disposition, but soft and effeminate. We nowhere read of his having any great reputation. In one passage (*ad Attic.* vii. 3) Cicero does not seem to trust much to his authority as to the question, whether *Piraeea* was the name of a *locus* or of an *oppidum*. If we may trust a corrupt passage in Suetonius (*l. c.*), he wrote a treatise on the writings of Lucilius. (Sueton. *l. c.*; Cic. *ad Fam.* ix. 10, *ad Att. l. c.* xii. 26, 53, xiii. 28; Clinton, *F. H.* vol. iii. p. 207.) Cicero's letters that mention him extend from B. C. 50 to 45.

6. A monk, who lived A. D. 601. He wrote: 1. Against the διαιτητὴς of Philoponus. 2. Against Severus, the Eutychian. 3. Against the Pagans. He is not to be confounded with NICAEAS. (Cave, *Hist. Lit. Sc. Ec.* vol. i. p. 695; Fabric. *Bibl. Graec.* vol. x. p. 494.) His writings are not extant. [W. M. G.]

NI'CIAS (Νικίας), the name of at least two physicians.

1. The physician of Pyrrhus, king of Epeirus, who, during his master's war with the Romans, went to C. Fabricius Luscinus, the consul, B. C. 278, and offered for a certain reward to take off the king by poison. (Claud. Quadrigar. ap. Aul. Gell. *Noct. Att.* iii. 8; Zonaras, *Annal.* vol. ii. p. 48, ed Basel, 1557.*) Fabricius not only rejected his base offer with indignation, but immediately sent him back to Pyrrhus with notice of his treachery, who, upon receiving the information, is said to have cried out, "This is that Fabricius whom it is harder to turn aside from justice and honour than to divert the sun from its course." (Eutrop. ii. 14.) Zonaras adds (*l. c.* p. 50), that the traitor was put to death, and his skin used to cover the seat of a chair.

2. A native of Nicopolis, in the second century after Christ, introduced by Plutarch in his *Symposiaca* (vii. 1. § 1), as one of the speakers in the discussion, whether what is drunk enters the lungs. Nicias rightly maintained that it did not.

The writer on stones, Περὶ Λίθων, quoted by Plutarch (*Parall.* § 13, *De Fluv.* c. 20. § 4) and Stobaeus (*Floril.* tit. 100. § 12. p. 541), is a different person, and does not appear to have been a physician, though so classed by Fabricius (*Bibl. Gr.* vol. xiii. p. 346, ed. vet.) [W. A. G.]

NI'CIAS, a celebrated Athenian painter, was the son of Nicomedes, and the disciple of Antidotus (Plin. xxxv. 11. s. 40. § 28). On this ground Sillig argues that since Antidotus was the pupil of Euphranor, who flourished about the 104th Olympiad, Nicias must have flourished about Ol. 117 or about B. C. 310. And this agrees with the story of Plutarch about the unwillingness of Nicias to sell one of his pictures to Ptolemy, king of Egypt, if we suppose Ptolemy I. to be meant (*Non poss. suav. viv. sec. Epicureos*, 11). On the other hand, Pliny tells us that Nicias assisted Praxiteles *in statuis circumlinendis*, that is, covering marble statues with a sort of encaustic varnish, by which a beautifully smooth and tinted surface was given to them (see *Dict. of Antiq.* PAINTING, § viii.). Now Praxiteles flourished in the 104th Olympiad, B. C. 364—360. We must therefore either suppose that Nicias thus painted the statues of Praxiteles a considerable time after they were made, which is not very probable in itself, and is opposed to Pliny's statement; or else that Pliny has confounded two different artists, indeed he himself suggests that there may have been two artists of the name. (See Sillig, *Catal. Artif. s. v.*) But, plausible as this argument is, it is not conclusive, for the division of a master and pupil by seven or eight Olympiads is an arbitrary assumption. A pupil may be, and

* Aelian calls the physician by the name of *Cineas* (*Var. Hist.* xii. 33); and Ammianus Marcellinus (xxx. 1), Valerius Antias (ap. Aul. Gell. *l. c.*), and Valerius Maximus (vi. 5. § 1), tell the story of one of the friends of Pyrrhus, whom the first-named author calls *Democharis*, and the two others *Timocharis*.

often is, nearly the same age as his teacher, and sometimes even older. Again, Pliny's dates are very loosely given; we can never tell with certainty whether they are meant to mark the early or the middle or the latter part of an artist's career. In the case of Praxiteles, we know that he executed great works considerably later than the date assigned by Pliny. Supposing then that Nicias, as a young man, assisted Praxiteles when in the height of his fame (and it is not likely that Nicias would have been so employed after he had obtained an independent reputation), and that his refusal to sell his picture to Ptolemy occurred when he was old, and had gained both reputation and wealth enough, there remains no positive anachronism in supposing only one artist of this name.

Nicias was the most celebrated disciple of Euphranor. He was extremely skilful in painting female figures, careful in his management of light and shade, and in making his figures stand out of the picture (Plin. *l. c.*). The following works of his are enumerated by Pliny (*l. c.*): they seem to have been all painted in encaustic. A painting of Nemea, sitting on a lion, holding a palm in her hand, with an old man standing by with a staff, over whose head was a picture of a biga. This last point is not very intelligible; Lessing has endeavoured to clear it up (*Laocoön*, p. 280, note): Nicias placed on this picture the inscription, Νικίας ἐνέκαυσεν: the picture was carried from Asia to Rome by Silanus, and Augustns had it fastened into the wall of the curia which he dedicated in the comitium (Plin. *H. N.* xxxv. 4. s. 10). Father Liber in the temple of Concord. A Hyacinthus, painted as a beautiful youth, to signify the love of Apollo for him (comp. Paus. iii. 19. § 4); Augustus was so delighted with the picture that he carried it to Rome after the taking of Alexandria, and Tiberius dedicated it in the temple of Augustus. A Diana, probably at Ephesus, as Pliny mentions in immediate connection with it the sepulchre of Megabyzus, the priest of Diana, at Ephesus, as painted by Nicias. Lastly, what appears to have been his master-piece, a representation of the infernal regions as described by Homer (Νεκυία, *Necromantia Homeri*); this was the picture which Nicias refused to sell to Ptolemy, although the price offered for it was sixty talents (Plutarch, *loc. sup. cit.*): Pliny tells the same story of Attalus, which is a manifest anachronism. Plutarch also tells that Nicias was so absorbed in the work during its progress, that he used often to have to ask his servants whether he had dined. From the above pictures, Pliny distinguishes the following as *grandes picturas:* Calypso, Io, Andromeda, an admirable Alexander (Paris), and a sitting Calypso, in the porticoes of Pompey. Some pictures of animals were attributed to him: he was particularly happy in painting dogs.

Pausanias (vii. 22. § 4) gives a full description of his paintings in a tomb outside Tritaea in Achaea.

There is an interesting passage in Demetrius Phalereus (*Eloc.* 76), giving the opinion of Nicias respecting the art of painting, in which he insists on the importance of choosing subjects of some magnitude, and not throwing away skill and labour on minute objects, such as birds and flowers. The proper subjects for a painter, he says, are battles both on land and on sea; in which the various attitudes and expressions of horses and of men afford rich materials for the painter: the subject of the action was, he thought, as important a part of painting as the story or plot was of poetry.

Nicias was the first painter who used burnt ochre, the discovery of which was owing to an accident (Plin. *H. N.* xxxv. 6. § 20). He had a disciple, Omphalion, who was formerly his slave and favourite (Paus. iv. 31. § 9). He himself was buried at Athens, by the road leading to the academy (Paus. i. 29. § 15). [P. S.]

NICIPPE (Νικίππη). 1. A daughter of Pelops, and the wife of Sthenelus, by whom she became the mother of Alcinoë, Medusa, and Eurystheus. (Apollod. ii. 4. § 5.) It should be remarked that some call her Leucippe, Archippe, or Astydameia. (Heyne, *ad Apollod. l. c.*; Schol. *ad Thucyd.* i. 9.)

2. A daughter of Thespius, the mother of Antimachus, by Heracles. (Apollod. ii. 7. § 8.) [L. S.]

NICIPPUS (Νίκιππος). 1. A Coan mentioned by Aelian (*V. H.* i. 29), who succeeded in making himself tyrant.

2. A friend and disciple of Theophrastus. (Diog. Laërt. v. 53.)

3. One of the ephors of the Messenians in B. C. 220. With some other leading men amongst them, who held oligarchical views, he was a strenuous supporter of peace, even to the detriment of the public interests. When the envoys from the congress held at Corinth, at which war had been resolved on against the Aetolians, came to Messenia, Nicippus and his party, contrary to the feelings and wishes of the people generally, by means of some degree of compulsion got the reply returned to the envoys, that the Messenians would not enter into the war until Phigalea, a town on their borders, had been wrested from the Aetolians. Polybius, in a digression, finds great fault with the policy of this faction among the Messenians. (Polyb. iv. 31; Thirlwall, *Hist. of Greece*, vol. viii. p. 233, &c.) [C. P. M.]

NI'CO. [NICON.]

NICOBU'LA (Νικοβούλη), a Greek lady, quoted by Athenaeus (x. p. 434, c. xii. p. 537, d.), though with some doubt (Νικ. ἢ ὁ ἀναθεὶς ταύτῃ τὰ συγγράμματα), as the author of a work about Alexander the Great. In the MSS. of Pliny the name Nicobulus is found, and Harduin (*Index Auctorum*, vol. i. p. 63) supposes that he accompanied Alexander in his expeditions. (Fabric. *Bibl. Graec.* vol. iii. p. 47.) [C. P. M.]

NICOBU'LUS, an Athenian who was involved in a dispute arising out of some mine-property with a man named Pantaenetus, and was sued by him. The speech of Demosthenes *against Pantaenetus* was written for him on this occasion. (Dem. Παραγραφὴ πρὸς Πανταίνετον.) [C. P. M.]

NICOBU'LUS, a friend and relative of Gregorius Nazianzenus. He was the author of a poem, addressed to his son of the same name, in reply to one written by Gregory, in which the latter had begged him to allow his son to leave his native country for the purpose of studying eloquence. The poem of Nicobulus is found amongst those of Gregory, beginning Τέκνον ἐμὸν, μύθους ποθέων ποθέεις τὰ φέριστα. (Fabric. *Bibl. Graec.* vol. ix. p. 311.) [C. P. M.]

NICO'CHARES (Νικοχάρης), an Athenian poet of the Old Comedy, the son of Philonides, also a comic poet. He was contemporary with

Aristophanes (Suidas, *s. v.* Νικοχάρης), and of the ward Κυδαθήναιον (Steph. Byz. *s. v.* Κυδαθήναιον). If the conjecture of Böckh be correct (*Corp. Inscript.* vol. i. p. 354), he was alive so far down as B. C. 354. The names of his plays, as enumerated by Suidas (*l. c.*), are, Ἀμυμώνη, Πέλοψ, Γαλάτεια, Ἡρακλῆς γαμῶν, Ἡρακλῆς χορηγός, Κρῆτες, Λακωνες, Λήμνιαι, Κένταυροι, Χειρογάστορες. Meineke (*Com. Graec. Frag.* vol. i. p. 253) ingeniously conjectures that the two first are but different names for the same comedy, from the fact that Πέλοψ does not occur in its alphabetical place, like the rest, and from the name Oenomaüs occurring in a quotation from the Ἀμυμώνη, given by Athenaeus (two lines, x. p. 426, e.). Of the Galatea two small fragments are preserved. (Pollux, x. 93 ; Schol. *in Aristoph. Plut.* vv. 179, 303.) To "Heracles marrying," reference is made, Pollux vii. 40, x. 135. In the former passage the play is spoken of ἐν Ἡρακλεῖ γαμουμένῳ ; this use of the verb, perhaps, like the Latin *nubo*, indicating the hero's unhusband-like subjection to Omphale. And in the latter passage the poet is spoken of thus: κατὰ Νικόχαριν. Of the *Lacones*, we learn from the Argument to the Plutus III. of Aristophanes, that it was represented B. C. 388, in competition with the Πλουτος β′. of Aristophanes. Reference is made to it, Athen. xv. p. 667, e. Of the Lemniae, the subject of which seems to have been the loves of Jason and Hypsipyle, we have two lines preserved by Athenaeus (vii. p. 328, e.). Other short fragments, but without the names of the plays, are preserved by Athenaeus (as i. p. 34, d.), Pollux, and others. From these fragments we can only infer that he treated in the style of the Old Comedy—sometimes rising into tragic dignity—the legends and local traditions of his country, no doubt ridiculing the peculiarities of the neighbouring states. (Meineke, *l. c.* and vol. ii. p. 842 ; Athen. Suid. Steph. Byz. *ll. cc.*; Clinton, *F. H.* vol. ii. pp. 42, 101 ; Fabric. *Bibl. Graec.* vol. ii. 471.)

Aristotle mentions (*Art. Poet.* ii. 7) one Nicochares as the author of a poem called the Δηλιάς, in which he represents men as worse than they are. Whether the comic Nicochares be the author or not, as Aristotle mentions this poem in connection with the parody of Hegemon, and, immediately after, expressly distinguishes between the characters represented in tragedy and in comedy as a separate illustration, the Deliad cannot have been a comedy, as Fabricius (*Bibl. Graec.* vol. ii. p. 471) inadvertently states. Δειλιάς, "the Poltroniad," has been suggested as the probable name. But, looking at the practice of the comic poet to amuse himself with local peculiarities, it seems probable enough that he wrote a satirical extravaganza on the inhabitants of Delos. (Aristot. *l. c.*; Twining's transl. vol. i. p. 266, 2d ed.; Meineke, *Com. Graec. Fr.* vol. i. p. 256 ; Fabric. *Bibl. Graec. l. c.*) [W. M. G.]

NICOCLES (Νικοκλῆς), historical. 1. King of Salamis in Cyprus, was the son and successor of Evagoras I. Some authors have supposed that he had participated in the conspiracy to which his father Evagoras fell a victim ; but there is no authority for this supposition, which has indeed been adopted only by way of explaining the strange error into which Diodorus has fallen, who represents Nicocles himself as the eunuch by whom Evagoras was assassinated (Diod. xv. 47, intpp. ad loc.). It is certainly incredible that had this been the case, Isocrates should have addressed to him a long panegyric upon his father's virtues, in which he also dwells particularly upon the filial piety of Nicocles, and the honours paid by him to the memory of Evagoras (Isoc. *Evag. init.*).

Scarcely any particulars are known of the reign of Nicocles, but it appears to have been one of peace and prosperity. If we may trust the statement of his panegyrist Isocrates (who addressed to him two of his orations, and has made him the subject of another), he raised the cities under his rule to the most flourishing condition, replenished the treasury, which had been exhausted by his father's wars, without oppressing his subjects by exorbitant taxes, and exhibited in all respects the model of a mild and equitable ruler (Isocr. *Nicocl.* p. 32, &c.). The same author extols him also for his attachment to literature and philosophy (id. *Evag.* p. 207), of which he afforded an additional proof by rewarding Isocrates himself for his panegyric with the magnificent present of twenty talents (*Vit. X. Orat.* p. 838, a.). The orator also praises him for the purity of his domestic relations ; but we learn from Theopompus and Anaximenes (*ap. Athen.* xii. p. 531), that he was a person of luxurious habits, and used to vie with Straton, king of Sidon, in the splendour and refinement of his feasts and other sensual indulgences. According to the same authorities he ultimately perished by a violent death, but neither the period nor circumstances of this event are recorded.

The annexed coin may be safely assigned to this Nicocles. See Borrell, *Notice sur quelques médailles Grecques des Rois de Chypre*, 4to., Paris, 1836.

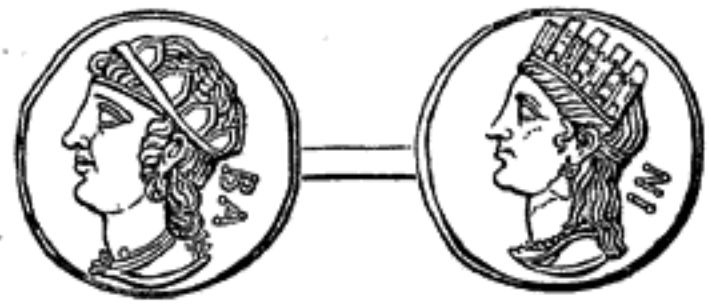

COIN OF NICOCLES, OF SALAMIS.

2. Prince or ruler of Paphos, in Cyprus, during the period which followed the death of Alexander. He was at first one of those who took part with Ptolemy, the son of Lagus, against Antigonus (Diod. xix. 59 ; Droysen, *Hellenismus*, vol. i. p. 339), but at a subsequent period, B. C. 310, after Ptolemy had established his power over the whole island, Nicocles appears to have changed his views, and entered into secret negotiations with Antigonus. Hereupon, the Egyptian monarch, alarmed lest the spirit of disaffection should spread to the other cities, immediately despatched two of his friends, Argaeus and Callicrates, to Cyprus, who surrounded the palace of the unhappy prince with an armed force, and commanded him to put an end to his own life, an order with which, after a vain attempt at explanation, he was obliged to comply. His example was followed by his wife Axiothea, as well as by his brothers and their wives, so that the whole family of the princes of Paphos perished in this catastrophe (Diod. xx. 21 ; Polyaen. viii. 48). Wesseling (*ad Diod. l. c.*) has erroneously identified this Nicocles with Nicocreon, king of Salamis [NICOCREON], from whom he is certainly distinct. (See Droysen, vol. i. p. 404, not.) A coin of this prince, bearing the inscription ΝΙΚΟΚΛΕΟΥΣ

ΠΑΦΙΟΝ, has been mentioned by Eckhel (vol. iii. p. 87).

3. Of Soli, son of Pasicrates, an officer in the army of Alexander, was appointed to the command of a trireme during the voyage down the Indus. (Arr. *Ind.* 18.)

4. An Athenian, who was put to death together with Phocion (B. C. 318), to whom he had always been attached by the warmest personal friendship: on which account he begged as a last favour to be allowed to drink the poison before his illustrious friend, a request which Phocion unwillingly conceded. (Plut. *Phoc.* 35, 36.)

5. Tyrant of Sicyon, to which position he raised himself by the murder of Paseas, who had succeeded his son Abantidas in the sovereign power [ABANTIDAS]. He had reigned only four months, during which period he had already driven into exile eighty of the citizens, when the citadel of Sicyon (which had narrowly escaped falling into the hands of the Aetolians shortly before) was surprised in the night by a party of Sicyonian exiles, headed by young Aratus. The palace of the tyrant was set on fire, but Nicocles himself made his escape by a subterranean passage, and fled from the city. Of his subsequent fortunes we know nothing. (Plut. *Arat.* 3—9; Paus. ii. 8 § 3; Cic. *de Off.* ii. 23.)

6. A Syracusan, whose daughter was married to Hieron I., and became the mother of Deinomenes. (Schol. *ad Pind. Pyth.* i. 112.) [E. H. B.]

NICOCLES (Νικοκλῆς), literary. 1. A comic writer mentioned by Athenaeus (viii. p. 327), where, however, the name is incorrect, and should be altered into Timocles. [TIMOCLES.]

2. A Lacedaemonian, was the teacher of grammar to the emperor Julian (Socrat. iii. 1). From the words of Socrates we may infer that he was a Christian. This Nicocles is perhaps the same as the one mentioned in the Etymologicum Magnum (*s. v.* σκάλοψ). Libanius (vol. i. p. 24) likewise mentions a rhetorician of Constantinople of this name. (Fabric. *Bibl. Graec.* vol. vi. p. 373; Westermann, *Geschichte der Griechischen Beredtsamkeit*, § 102, n. 1.) [L. S.]

NICO'CRATES (Νικοκράτης). 1. A Cyprian of this name collected an extensive library, in very early times. (Athen. i. p. 3, a.)

2. Archon of Athens, B. C. 333. (Diod. xvii. 29; Dionys. *Deinarch.* vol. ii. p. 116.) Deinarchus pleaded against him, in behalf of Nicomachus. (Dionys. *Deinarch.* vol. ii. p. 118.)

3. A Lacedaemonian rhetorician twice referred to by Seneca. (*Suasor.* ii. ad extr. *Controver.* iii. 20, ad extr.) In the latter passage, he calls him *aridus et exsiccus declamator.* Westermann (*Gesch. der Griech. Beredt.* p. 188) calls him *Nicocratus.*

4. A writer, otherwise unknown, quoted regarding a report that no one could sleep on the island of Aegae, sacred to Poseidon, on account of the god's appearance on the island, by the Scholiast on Apoll. Rhod. i. 831. [W. M. G.]

NICO'CREON (Νικοκρέων), 1. King of Salamis in Cyprus, at the time of Alexander's expedition into Asia. He submitted to the conqueror in common with the other princes of Cyprus, without opposition; and in B. C. 331, after the return of Alexander from Egypt, repaired to Tyre to pay homage to that monarch, where he distinguished himself by the magnificence which he displayed in furnishing the theatrical exhibitions. (Plut. *Alex.* 29.) After the death of Alexander he took part with Ptolemy against Antigonus, and in B. C. 315, we find him actively co-operating with Seleucus and Menelaus, the generals of Ptolemy, in effecting the reduction of those cities of Cyprus which had espoused the opposite cause. In return for these services he subsequently obtained from Ptolemy the territories of Citium, Lapethus, Ceryneia, and Marion, in addition to his own, and was entrusted with the chief command over the whole island. (Diod. xix. 59, 62, 79.) We know nothing of the fortunes of Nicocreon after this: but as no mention occurs of his name during the memorable siege of Salamis, by Demetrius (B. C. 306), or the great sea-fight that followed it, it seems probable that he must have died before those events. The only personal anecdote transmitted to us of Nicocreon is his putting to death in a barbarous manner the philosopher Anaxarchus in revenge for an insult which the latter had offered him on the occasion of his visit to Alexander. (Cic. *Tusc.* ii. 22, *de Nat. Deor.* iii. 33; Plut. *de Virt.* p. 449; Diog. Laërt. ix. 59.)

2. A Cyprian who formed a design against the life of Evagoras I., king of Salamis: he was detected and arrested, but subsequently escaped. (Theopomp. *ap. Phot.* p. 120, a.) [E. H. B.]

NICODA'MUS (Νικόδαμος), a statuary of Maenalus in Arcadia, made statues of the Olympic victors Androsthenes, Antiochus, and Damoxenidas; one of Athena, dedicated by the Eleians; and one of Hercules, as a youth, killing the Nemean lion with his arrows, dedicated at Olympia by Hippotion of Tarentum. (Paus. v. 6. § 1, 26, § 5, vi. 6. § 1, 3. § 4, x. 25. § 4.) Since Androsthenes conquered in the pancratium in the 90th Olympiad, B. C. 420 (Thuc. v. 49), the date of Nicodamus may be placed about that time. [P. S.]

NICODE'MUS (Νικόδημος), historical. 1. A tyrant of Centoripa in Sicily, who was driven out by Timoleon, B. C. 339. (Diod. xvi. 82.)

2. An Athenian of the deme Aphidnae, a partizan of Eubulus. He was murdered by Aristarchus, the son of Moschus. Demosthenes, for no other reason apparently than that he was opposed to the party of Eubulus, was suspected of having been privy to the murder (Dem. *Meid.* p. 549; *Schol. Ulpian.* ad p. 548; Deinarch. *c. Dem.* p. 24, ed. Reiske).

A man of the name of Nicodemus also figures in the speech of Isaeus, περὶ τοῦ Πύῤῥου κλήρου.

3. A Messenian, mentioned by Plutarch (*Dem.* p. 852, a.), who contrasts his political tergiversation (he had first espoused the cause of Cassander, afterwards that of Demetrius) with the conduct of Demosthenes.

4. A native of Elis, sent by Philopoemen at the head of an embassy to Rome, B. C. 187. (Polyb. xxiii. 1, 7.) [C. P. M.]

NICODE'MUS (Νικοδήμος), of Heracleia. Seven epigrams written by him have by an inadvertence of Brunck been attributed to Nicodemus, the physician of Smyrna. They are of the childish class of epigrams, called ἀντιστρέφοντα, or ἀνακυκλίκα, in which the sense is the same, though each distich be read from end to beginning, instead of from beginning to end. The epigrams of Nicodemus consist of two lines each, in the elegiac measure, and seem to have been principally inscriptions for statues and pic-

tures. (*Anth. Graec.* vol. iii. p. 91, vol. xiii. p. 923, ed. Jacobs.) [W. M. G.]

NICODO'RUS (Νικόδωρος), a native of Mantineia, who, with the advice of Diagoras the Melian, acted as lawgiver in his native city. (Aelian, *V. H.* ii. 23.) [C. P. M.]

NICOLA'US (Νικόλαος, Νικολέως), historical.

1. Father of Bulis, the Spartan. (Herod. vii. 134.)

2. Son of Bulis, was associated with Aneristus in his embassy to Persia, in B. C. 430, and, together with him, was put to death by the Athenians. [Aneristus.]

3. A Syracusan, who lost two sons in the war with Athens, but at its conclusion, in B. C. 413, endeavoured to persuade his countrymen to spare the Athenian prisoners. (Diod. xiii. 19—27.)

4. An Aetolian, and a general of Ptolemy IV. (Philopator). In B. C. 219 we find him besieging Ptolemaïs, which was held by the traitor Theodotus, who had revolted from Ptolemy to Antiochus the Great. Nicolaus, however, abandoned the siege on the approach of the Syrian king [Lagoras]. In the same year he did much towards baffling the attempt of Antiochus on Dura or Dora in Phoenicia, by sending constant succours to the besieged. In B. C. 218 he was invested by Ptolemy with the supreme command in Coele-Syria, an appointment fully warranted, according to Polybius, by his military experience and bravery. He was, however, dislodged by Antiochus and his generals from a strong position which he had taken up between the range of Mount Libanus and the sea near the town of Porphyreon, and was obliged to seek safety in a precipitate flight towards Sidon. It may be conjectured that after this he deserted to Antiochus: at least, we find the name of Nicolaus of Aetolia mentioned among the generals of the Syrian king in his campaign in Hyrcania, B. C. 209. (Polyb. v. 61, 66, 68, 69, x. 29.) [E. E.]

NICOLA'US (Νικόλαος), literary. Nicolaus is the name of a great many writers and ecclesiastics in the times of the Byzantine empire, but only the most important of them are mentioned below. A full list of them is given in Fabricius (*Bibl. Graec.* vol. xi. p. 286).

1. Artabasda ('Αρταβάσδης), of Smyrna, of uncertain but late age, is called in a Vatican manuscript 'Αρταβάσδης, ἀριθμητικὸς καὶ γεωμέτρης ὁ 'Ραβδᾶ. He was the author of a work on the art of counting with the fingers ('Εκφρασις τοῦ δακτυλικοῦ μέτρου), which has been published by F. Morel, Paris, 1614; Possin. *Catena Graec. Patrum in Marcum*, p. 449, Rome, 1673; J. A. Fabric. *Observ. in varia Loca Novi Testam.* p. 159, Hamb. 1712; and J. G. Schneider, *Eclogae physicae*, p. 477. (Schöll, *Geschichte der Griechischen Litteratur*, vol. iii. pp. 345—347.)

2. Cabasilas. [Cabasilas.]

3. Chalcocondyles. [Chalcocondyles.]

4. Of Constantinople, of which he was patriarch from A. D. 1084 to 1111, wrote several decrees and letters, of which an account is given by Cave. (Cave, *Hist. Lit.* vol. ii. p. 156, ed. Basil.; Fabric. *Bibl. Graec.* vol. xi. p. 285.)

5. Damascenus. [Damascenus.]

6. Euboicus. [Secundinus.]

7. Hagiotheodoretus, was archbishop of Athens in the twelfth century, in the reign of Manuel Comnenus. He is known as a jurist, who wrote a commentary upon the Basilica. (Fabric. *Bibl. Graec.* vol. xi. p. 633.)

8. Hydruntius, lived at the beginning of the thirteenth century, in the reign of Alexius IV. Comnenus, and was distinguished by his opposition to the Latin church, against which he published several works, of which an account is given by Cave (ad ann. 1201) and Fabricius (*Bibl. Graec.* vol. xi. p. 287).

9. Of Methone in the Peloponnesus, of which place he was archbishop, lived probably in the twelfth century, and also wrote many works against the Latin church, for an account of which we must again refer to Fabricius (vol. xi. p. 290) and the authorities which he cites. Nicolaus of Methone also deserves to be mentioned as one of the opponents of the Neo-Platonic philosophers. He published a work in reply to the Στοιχείωσις Θεολογική of Proclus: this work of Nicolaus was published for the first time by J. Th. Voemel, under the title of *Nicolai Methonensis Refutatio Institutionis Theologicae Procli Platonici*, Francf. 1825.

10. Of Myrae. [See No. 17.]

11. Myrepsus. [See below, No. 3.]

12. Pepagomenus. [Pepagomenus.]

13. Praepositus. [See below, No. 4.]

14. Rhabda. [See No. 1, and Rhabda.]

15. Secundinus. [Secundinus.]

16. Of Smyrna. [See No. 1.]

17. The Sophist, lived under Leo I., and down to the reign of Anastasius, consequently in the latter half of the fifth century, was a pupil of Proclus. Suidas (*s. v.* Νικ.) mentions two works of his, Προγυμνάσματα and Μελέται ῥητορικαί. Part of the Προγυμνάσματα had been previously published as the work of Libanius, but has more recently appeared as the work of Nicolaus, in Walz's *Rhetor. Graec.* vol. i. pp. 266—420. Suidas (*s. v.*) mentions another sophist, a native of Myrae in Cilicia, and a pupil of Lachares, who taught at Constantinople, and was the author of a Τέχνη ῥητορική and Μελέται. (Fabric. *Bibl. Graec.* vol. vi. p. 134; Westermann, *Geschichte der Griech. Beredtsamkeit*, § 104, n. 10.)

NICOLA'US (Νικόλαος), the name of several physicians, who are often confounded, and whom it does not seem possible to distinguish with certainty.

1. The person quoted by Galen (*De Compos. Medicam. sec. Gen.* v. 11, vol. xiii. p. 831) must have lived in or before the second century after Christ. He may, perhaps, be the physician, of whose medical formulae one is quoted by Paulus Aegineta (iv. 37, vii. 17. pp. 520, 678) and Nicolaus Myrepsus (x. 143, p. 579). A pharmaceutical author of the same name is said by Fabricius (*Bibl. Gr.* vol. xiii. pp. 5, 346, ed. vet.) to be quoted by Aëtius, but the writer has not been able to find the name in the place referred to (x. 27).

2. A native of Laodiceia, who lived, according to Abú-l-Faraj (*Hist. Dynast.* p. 88), in the latter half of the fourth century after Christ. He wrote a work "De Summa Philosophiae Aristotelicae," which was translated into Syriac by Honain Ibn Ishak; another "De Plantis," which is quoted by 'Abdú-l-Latíf (*Histor. Aegypti Compend.* pp. 19, 27); and a third, "Liber Responsionis ad illos qui Rem unam esse statuunt Intellectum et Intelligibilia." To these Wenrich (*De Auctor. Graecor. Version. et Comment. Syriac. Arab. Armen. et Pers.* Lips. 1842, p. 294) adds two others, viz. "Compendium Philosophiae Aristoteleae," and "Aristotelis Historia Animalium in Compendium redacta." (See also De Sacy's Note on Abdu l-Latíf

p. 77.) This is no doubt the Nicolaus, whose work "De Philosophia Aristotelis" is quoted by Rhazes (*Contin.* xi. 4, vol. i. p. 228, ed. 1506).

3. Nicolaus Myrepsus (Νικόλαος ὁ Μυρεψός, or the ointment-maker), the author of a Greek pharmaceutical work, which is still extant. He is probably the same physician who is mentioned by Georgius Acropolita as being eminent in his profession, but very ignorant of natural philosophy. (*Hist. Byzant.* c. 39, p. 34, ed. Paris. 1651.) He was at the court of Joannes III. Vatatzes at Nicaea, when the eclipse of the sun took place (Oct. 6. 1241), that shortly preceded the death of the empress Irene. Here he was held in great esteem by the emperor, and attained the dignity of Actuarius (id. *ibid.*; see *Dict. of Ant.* p. 611, b.). All this agrees very well with the scattered notices of his date and his personal history that we find in his own work. He mentions Mesue the younger (xxxii. 117, p. 706), who died A. D. 1015; "Michael Angelus regalis" (i. 295, p. 420), who is probably the first emperor of the family of the Palaeologi, and began to reign A. D. 1260; "Papa Nicolaus" (ii. 9, p. 469), who seems to be Pope Nicholas III., who began to reign A. D. 1277; and "Dominus Joannes" (x. 103, p. 575), and "Magister Johannes" (xxxii. 99, p. 703), who is probably Joannes Actuarius, who lived in the thirteenth century. He mentions his having visited or lived at Nicaea (xxiv. 12, p. 657), and also Alexandria (i. 241, xvii. 17, pp. 412, 612), whence he is sometimes called Nicolaus *Alexandrinus*.

His work has hitherto only been published in Latin with the title "Antidotarium," or "De Compositione Medicamentorum;" and has often been confounded with the similar work of Nicolaus Praepositus, from which however it may easily be distinguished. This consists of forty eight sections, containing more than 2500 medical formulae, arranged according to their form and object, while the other contains only about 150 formulae arranged alphabetically. The work of Nicolaus Praepositus has a short preface by the author, this has none: in this work there are sometimes mentioned several modes of preparing the same medicine, in the other never more than one: both works begin with the formula called "Aurea Alexandrina," but the composition of the different prescriptions does not always agree. The work of Nicolaus Myrepsus is evidently written later than the other, which it frequently copies, and does not appear to have been so popular in the middle ages. It is chiefly compiled from former writers, and contains several foolish and superstitious remedies. It was first published in an incomplete form in 1541. 4to. Ingolst. by J. Agricola Ammonius, and afterwards by Leonh. Fuchs, Basil. 1549, fol. translated from a much more complete MS. This translation is inserted in the second volume of H. Stephens's "Medicae Artis Principes," Paris, fol. 1567; and has been several times reprinted. (See Fabric. *Bibl. Graec.* vol. xiii. p. 4. &c. ed. vet.; Choulant, *Handb. der Bücherkunde für die Aeltere Medicin.*)

4. Nicolaus, commonly called *Praepositus*, to distinguish him from Nicolaus Myrepsus, was at the head of the celebrated medical school at Salerno, in the former half of the twelfth century, as appears from the fact of his work being commented on by Matthaeus Platearius. He is said to have belonged to a noble family, to have acquired considerable wealth, and to have been the principal physician of his age. He is sometimes said to be the author of two pharmaceutical works, a large one called "Antidotarium Magnum," or "Nicolaus Major" (or *Magnus*), for the use of druggists, and a smaller one, chiefly used by physicians, and called "Antidotarium Parvum," or "Nicolaus Minor" (or *Parvus*). This, however, appears to be a mistake that has arisen from confounding his work with that of Nicolaus Myrepsus, though (as we have seen) they are totally different books, though treating of the same subject. The "Antidotarium" is written in Latin, and was, during the middle ages, one of the most popular works on the subject. It was first published in 1471, 4to. Venet., and was frequently reprinted in the fifteenth and sixteenth centuries. Matthaeus Platearius wrote a commentary on the work, which is often printed with it. A very full account of the work, and the bibliographical questions relating to it, is to be found in the second edition of Choulant's *Handb. der Bücherkunde für die Aeltere Medicin.* [W. A. G.]

NICOLA'US, an Athenian sculptor, whose name is inscribed, together with that of Criton, on a colossal Caryatid, found in 1766 in the vineyard of the house Strozzi, near Rome, on the Appian road. Winckelmann ascribes the work to the time of Cicero, Müller to that of the Antonines. (Winckelmann, *Gesch. d. Kunst*, bk. xi. c. 1. § 14; Müller, *Archäol. d. Kunst*, § 204, n. 5.) [P. S.]

NICO'LOCHUS (Νικόλοχος). 1. A Lacedaemonian, whom Antalcidas left at Ephesus as vice-admiral (ἐπιστολεύς), in B. C. 388, while he went himself to negotiate with the Persian court [ANTALCIDAS]. Nicolochus, sailing from Ephesus to the aid of Abydus against the Athenians, stopped at Tenedos, where he ravaged the land and exacted a supply of money from the inhabitants. The Athenian generals, Iphicrates and Diotimus, were preparing to succour Tenedos, but, when they heard of the arrival of Nicolochus at Abydus, they sailed from the Chersonesus and blockaded him there. Antalcidas, however, on his return in B. C. 387, put an end to the blockade, and wrested from the enemy the command of the sea. In B. C. 375 Nicolochus was appointed admiral, and sent out to act against Timotheus in the Ionian sea. With a force inferior in number to that of the Athenians, he gave them battle near Alyzia, on the Acarnanian coast, and was defeated; but, soon after, he was reinforced with six Ambracian ships, and again challenged Timotheus. His challenge was not then accepted; but it was not long before Timotheus, having refitted his galleys and increased his fleet, by an addition from Corcyra, to seventy ships, decisively commanded the sea. (Xen. *Hell.* v. 1. §§ 6, 7, 25, &c., 4. §§ 65, 66; Schn. *ad loc.*; Polyaen. iii. 10; comp. Rehdantz, *Vit. Iph. Chabr. Timoth.* iii. § 7.)

2. Of Rhodes, a sceptic philosopher, and a disciple of Timon. (Diog. Laërt. ix. 115.) [E. E.]

NICOMA'CHIDES (Νικομαχίδης), an Athenian, whom Xenophon introduces in the Memorabilia (iii. 4), as not a little dissatisfied at the election of one Antisthenes to be general in preference to himself, and also as somewhat puzzled by the attempt of Socrates to show that a good house-keeper possesses the main qualifications for a military commander. [E. E.]

NICO'MACHUS (Νικόμαχος). 1. One of the sons of Machaon, the son of Aesculapius, by Anticleia, the daughter of Diocles, king of Pherae, in Messenia. According to Pausanias (iv. 30. § 2), he succeeded to the kingdom after the death of his grandfather, together with his brother Gorgasus, and is therefore placed by some in the twelfth century B. C. Both brothers followed the example of their father, by practising the art of healing, for which they received divine honours after their death, and had a sanctuary at Pherae, founded by Isthmius, the son of Glaucus (id. iv. 3. § 6). Suidas (*s. v.* Νικόμ.) says he was a native of Stageira, in Macedonia; but it is not likely that this city was then in existence. He also seems to say that he wrote six books on medicine (Ἰατρικά), and one on natural science (Φυσικά); but this is probably incorrect. In fact Nicomachus must be regarded as a purely mythical personage. According to Hermippus (ap. Diog. Laërt. v. 1. § 1), he was the ancestor of Nicomachus, the father of Aristotle.

2. The father of Aristotle, who belonged to the family of the Asclepiadae, and was descended from Nicomachus, the son of Machaon. He had another son named Arimnestus, and a daughter named Arimneste, by his wife Phaestis, or Phaestias, who was also descended from Aesculapius. He was a native of Stageira, and the friend and physician of Amyntas II., king of Macedonia, B. C. 393—369. He was perhaps the author of the works attributed (apparently) by Suidas to his ancestor, the son of Machaon. (Suid. *s. v.* Ἀριστοτέλης, Νικόμαχος; Ammon. *in vita Aristot.*; Diog. Laërt. v. 1. § 1.; Dionys. *De Demosth. et Aristot.* § 5; Joann. Tzetz. *Chil.* x. 727). [W. A. G.]

NICO'MACHUS (Νικόμαχος), a scribe at Athens (γραμματεύς), rose to citizenship from a servile origin, if we may believe the statements in the speech of Lysias against him. According to the same authority he was entrusted with a commission to transcribe the laws of Solon, a period of four months being allowed him for the purpose; but he extended the time, on various pretences, to six years, and drove a profitable trade by tampering with the laws, in the way of interpolation or omission, as it suited his several employers. In particular, he lent himself to the intrigues of the oligarchical party, in B. C. 405, and fabricated a law giving power to the council to take cognisance of the alleged offence of CLEOPHON. Notwithstanding, however, his services to the oligarchs, he was obliged to fly from Athens under the government of the Thirty. On the re-establishment of democracy he seems to have been again employed in the transcription and registering of the laws, and it was for misconduct in the execution of this duty that he was visited with the prosecution for which the speech of Lysias was written. (Xen. *Hell.* i. 7. § 35; Lys. *c. Agor.* p. 130, *c. Nicom.*) It was perhaps the same Nicomachus who is mentioned by Aristophanes (*Ran.* 1502) as a ποριστής —one of those whose business it was to levy extraordinary supplies (see *Dict. of Ant. s. v.*)—and to whom Pluto is made to send, through Aeschylus, a present of a rope, with an urgent demand for his early appearance in the regions below. The Nicomachus also mentioned by Isocrates (*c. Callim.* pp. 373, 374) may, perhaps, have been the same person. [E. E.]

NICO'MACHUS (Νικόμαχος), a son of Aristotle by the slave Herpyllis. We are destitute of any particulars of his life. The following points are merely indicated by their several authorities. From the will of Aristotle, as given by Laërtius, we infer that Nicomachus was a mere boy when the will was made, and that he was entrusted first to the care of tutors therein named, and then to the discretion of Nicanor, Aristotle's adopted son. We are told by the same authority that Theophrastus was his teacher. Eusebius (*Praep.* xv. 2) states that, while still young, he died in war. (Diog. Laërt. v. 1, 12, 35; Euseb. *l. c.*; Suid. *s. v.* Νικόμαχος.) He must have lived about B. C. 320.

His name, as an author, has become mixed up with that of his illustrious father. Cicero (*de Fin.* v. 5) and Laërtius (viii. 88) seem to attribute to him certain ethical writings that are generally ascribed to Aristotle. Some modern writers have assented to this, but on slender grounds. (Fabric. *Bibl. Graec.* vol. iii. p. 262.) It is not difficult to see how the mistake may have arisen. A portion of the moral writings of Aristotle bears the name of Ἠθικὰ Νικομαχεῖα, why we cannot tell; whether the father so named them, as a memorial of his affection to his young son, or whether they derived their title from being afterwards edited and commented on by Nicomachus. [See Vol. I. of this work, p. 331, a. Ἠθικὰ Εὐδήμεια.] This last reason is rendered not improbable from the circumstance mentioned by Suidas (*l. c.*), that Nicomachus wrote six books (probably a comment) on ethics, and a comment on his father's work Περὶ τῆς φυσικῆς Ἀκροάσεως. Hence the confusion between the editor and commentator, and the original author. [W. M. G.]

NICO'MACHUS (Νικόμαχος), literary. Two dramatic poets of the name have been mentioned by Suidas (*s. v.*). The whole question regarding them has been examined minutely by Meineke (*Frag. Com. Graec.* vol. i. pp. 75, &c., 496, &c.), and we shall briefly give his views, as probable and well supported by his authorities.

1. A tragic poet of Alexandria in the Troad, according to Suidas. He was a contemporary of Euripides and Theognis, B. C. 425, with whom he competed, and successfully, contrary to universal expectation. We may infer from the language of Suidas that the play which gained the prize was on the subject of Oedipus. He wrote, according to Suidas, eleven tragedies. But his list evidently contains two comedies. As corrected by Meineke, it contains the following subjects:—Alexander, Eriphyle, Geryones, Aletides, Neoptolemus, Mysi, Oedipus, Ilii Excidium sive Polyxena, Tyndareus, Alcmaeon, and Teucer, the last three constituting a trilogy. He was of no great reputation, as the language of Suidas implies. Only four words remain that can be traced to him.

2. A comic poet of the time of Pherecrates, B. C. 420. To him are doubtfully assigned (Athen. viii. 364, a, where he designates him ὁ ῥυθμικὸς), the comedy of Χείρων, and (Harpocr. *s. v.* Μεταλλεῖς, p. 242) the comedy of Μεταλλεῖς, usually assigned to Pherecrates.

3. A poet of the new comedy. The Εἰλήθυια, perhaps the Μετεκβαίνουσαι, both attributed to the first Nicomachus, by Suidas, and another, the Ναυμαχία, were probably written by him. Of the first, we have an extract, consisting of forty-two lines, in Athenaeus (vii. p. 290, e.), containing a humorous dialogue, wherein a cook magnifies the requirements of his office. (Meineke, vol. v. p. 583, &c.) Of

the last we have two lines preserved by Stobaeus, 38. 10. (Meineke, vol. v. p. 583; Stob. vol. ii. p. 59, ed. Gaisford.) Athenaeus gives (ii. p. 58, a.) three lines, and (xi. p. 781, f.) one line (Meineke, vol. v. p. 587, &c.), from plays of Nicomachus, whose titles he does not mention.

There are several other literary persons of this name. By one of them there is an epigram on an earthquake which desolated Plataea. The point of it lies in the ruins of Plataea, constituting the monument of those that perished. Of the date of the earthquake, or the writer of the epigram, we know nothing. (*Anth. Graec.* vol. ii. p. 258, ed. Jacobs.) Nor do we know who the Nicomachus is who wrote περὶ ἑορτῶν Αἰγυπτίων, quoted by Athenaeus (xi. p. 478, a.), though this work is sometimes attributed to Nicomachus Gerasenus. [W. M. G.]

NICO'MACHUS (Νικόμαχος Γερασηνός, or Γερασινός), called *Gerasenus*, from his native place, Gerasa in Arabia, was a Pythagorean, and the writer of a life of Pythagoras, now lost. His date is inferred from his mention of Thrasyllus, who lived under Tiberius. He wrote on arithmetic and music, and is the earliest, we believe, of those whose names became bye-words to express skill in computation. In the Philopatris is the phrase "you number like Nicomachus of Gerasa." This writer exercised no small influence on European studies, in the fifteenth and sixteenth centuries; but indirectly. Boëthius, in his arithmetical work, is no more than the abbreviator of the larger work of Nicomachus, now lost. The never-ending distinction of specific ratios by names (see *Numbers, old appellations of*, in the Supplement to the Penny Cyclopaedia), is the remote consequence of Nicomachus having been a Pythagorean.

The extant works of Nicomachus are: — 1. Ἀριθμητικῆς εἰσαγωγῆς βιβλία β, the lesser work on arithmetic. It was printed (Gr.) by Christian Wechel, Paris, 1538, 4to; also, after the *theologumena Arithmeticae*, attributed to Iamblichus, Leipzig, 1817, 8vo. A Latin version by one Appuleius is lost, as also various commentaries, of which only fragments remain. 2. Ἐγχειρίδιον ἁρμονικῆς βιβλία β, a work on music, first printed (Gr.) by Joh. Meursius, in his collection, Leyden, 1616, 4to, and afterward in the collection of Meibomius, (Gr. Lat.), Amsterdam, 1652, 4to; and again in the works of Meursius by Lami, Florence, 1745, fol. The works which are lost are a collection of Pythagorean dogmata, referred to by Iamblichus; a larger work on music, promised by Nicomachus himself, and apparently referred to by Eutocius in his comment on the sphere and cylinder of Archimedes; θεολογούμενα ἀριθμητικῆς, mentioned by Photius, but a different work from that above alluded to; τέχνη ἀριθμητική, the larger work above noted, distinctively mentioned by Photius; a work on geometry, to which Nicomachus himself once refers; περὶ ἑορτῶν Αἰγυπτίων, mentioned by Athenaeus, but whether by this Nicomachus or another, uncertain. (Fabric. *Bibl. Graec.* vol. v. p. 629; Hoffman; Schweiger.) [A. De M.]

NICO'MACHUS (Νικόμαχος), artists. 1. A painter, of the highest distinction, was (according to the common text of Pliny) a Theban, the son and disciple of the painter Aristodemus, the elder brother and teacher of the great painter Aristeides, and the father and teacher of Aristocles. (Plin. *H. N.* xxxv. 10. s. 36. § 22.)

We have thus the following stemma:—

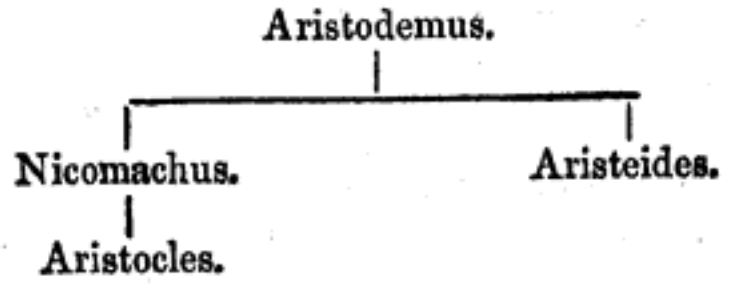

But the names vary in the MSS., and in the Bamberg MS. they are altogether different, giving the following stemma:—

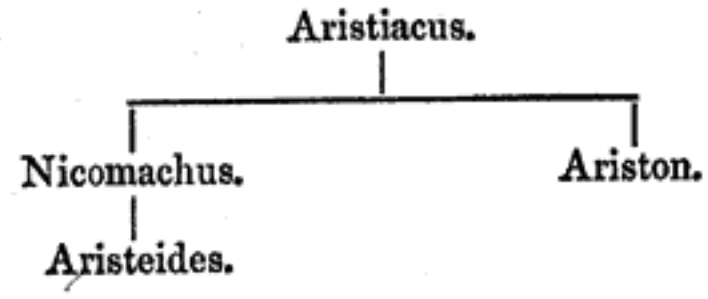

To decide with certainty between the readings is impossible: it may, however, be remarked that there is no other passage in which the names of Aristodemus and Aristocles occur. (Comp. the *Kunstblatt*, for 1832, p. 188.)

Nicomachus flourished under Aristratus of Sicyon, and Philip of Macedonia. He may therefore be placed at B. C. 360, and onwards. He was an elder contemporary of Apelles and Protogenes.

He is frequently mentioned by the ancient writers in terms of the highest praise. Cicero says that in his works, as well as in those of Echion, Protogenes, and Apelles, every thing was already perfect. (*Brutus*, 18.) Plutarch mentions his paintings, with the poems of Homer, as possessing, in addition to their force and grace, the appearance of having been executed with little toil or effort. (*Timol.* 36.) Vitruvius mentions him as among the artists who were prevented from attaining to the very highest fame, not from any want of skill or industry, but from accidental circumstances (iii. *Prooem.* § 2).

Pliny tells us that Nicomachus was one of the artists who used only four colours (*H. N.* xxxv. 7. s. 32; comp. *Dict. of Antiq. s. v. Colores*), and that, like Parrhasius, he used the Eretrian ochre in his shadows (*ibid.* 6. s. 21). He was one of the most rapid of painters. As an example, Pliny relates that, having been commissioned by Aristratus to paint the monument which he was erecting to the poet Telestes, Nicomachus postponed the commencement of the work so long as to incur the anger of the tyrant, but, at last, beginning it only a few days before the time fixed for its completion, he fulfilled his engagement with no less skill than rapidity. (Plin. *H. N.* xxxv. 10. s. 36. § 22.)

As his works, Pliny mentions, the Rape of Proserpine, which once hung above the shrine of Youth (*Juventas*) in the temple of Minerva, on the Capitol: a Victory with a four-horsed chariot (*quadrigam in sublime rapiens*), also in the Capitol, where it had been placed by Plancus: Apollo and Diana: Cybele riding on a lion: a celebrated picture of female bacchanals, surprised by satyrs stealing upon them: and a Scylla, at Rome, in the temple of Peace (Plin. *l. c.*). He was the first who painted Ulysses with the *pileus* (*ibid.*). Pliny also mentions his unfinished picture of the Tyndaridae, among the examples of unfinished works by great masters, which were more highly admired than even their perfect paintings. (*H. N.* xxxv. 11. s. 40. § 41.) His disciples were his brother Aristeides, his son Aristocles, and Philoxenes of Eretria (Plin. *l. c.* 36. § 22; but compare the commence-

ment of this article), and also Corybas (*ibid.* 40. § 42).

Stobaeus (*Serm.* 61) has preserved an interesting sayiug of Nicomachus. An amateur remarking to him that he could see no beauty in the Helen of Zeuxis, the painter, replied, "Take my eyes, and a goddess will be revealed to you." The same answer is ascribed by Aelian (*V. H.* xiv. 47) to a certain Nicostratus, who is not mentioned elsewhere, and whose name is therefore probably an error for Nicomachus.

2. A statuary or sculptor, whose name appears on a marble base recently discovered in Athens. From the form of the letters, the date of the inscription is supposed to fall in the time of the earliest successors of Alexander. (Ross and Thiersch, in the *Kunstblatt* for 1840, p. 48.)

3. The engraver of a gem representing a Faun sitting on a tiger's skin. (Bracci, tab. 87 ; Stosch, 44.) [P. S.]

NICO'MACHUS, ME'TIUS FALCO'NIUS, stood second on the roll of consular senators at the death of Aurelian. His speech, in which he urged Tacitus to accept the purple, has been preserved by Vopiscus. (Vopisc. *Tacit.* 6; TACITUS.) [W. R.]

NICOME'DES I. (Νικομήδης), king of Bithynia, was the eldest son of Zipoetes, whom he succeeded on the throne, B. C. 278. (Memnon, c. 20, ed. Orell. ; Clinton, vol. iii. p. 411.) Like many other Eastern potentates it appears that he commenced his reign by putting to death two of his brothers, but the third, Zipoetes, raised an insurrection against him, and succeeded in maintaining himself for some time in the independent sovereignty of a considerable part of Bithynia. Meanwhile, Nicomedes was threatened with an invasion from Antiochus I., king of Syria, who had already made war upon his father, Zipoetes, and to strengthen himself against this danger, he concluded an alliance with Heracleia, and shortly afterwards with Antigonus Gonatas. The threatened attack, however, passed over with little injury. Antiochus actually invaded Bithynia, but withdrew again without risking a battle. It was apparently as much against his revolted subjects as his foreign enemies that Nicomedes now called in the assistance of more powerful auxiliaries, and entered into an alliance with the Gauls, who, under Leonnorius and Lutarius, were arrived on the opposite side of the Bosporus, and were at this time engaged in the siege of Byzantium, B. C. 277. Having furnished them with the means of crossing over into Asia, he first turned the arms of his new auxiliaries against his brother, Zipoetes, whom he defeated and put to death, and thus reunited the whole of Bithynia under his dominion. (Memnon, c. 16, 18, 19 ; Liv. xxxviii. 16 ; Justin. xxv. 2.) Of the events that followed we have little information ; it is probable that the Gauls subsequently assisted Nicomedes against Antiochus (Trog. Pomp. prol. xxv ; comp. Droysen, *Hellenism.* vol. ii. p. 178), but no particulars are recorded either of the war or the peace that terminated it. It appears, however, that Nicomedes was left in the undisturbed possession of Bithynia, which he continued to govern from this time till his death, and which rose to a high degree of power and prosperity during his long and peaceful reign. In imitation of so many others of the Greek rulers of Asia, he determined to perpetuate his own name by the foundation of a new capital, and the site which he chose, in the immediate neighbourhood of the Megarian colony of Astacus, was so judiciously selected that the city of Nicomedeia continued for more than six centuries to be one of the richest and most flourishing in Asia. (Memnon, c. 20 ; Strab. xii. p. 563 ; Steph. Byz. v. Νικομήδεια, who erroneously calls Nicomedes son of Zeïlas ; Euseb. Chron. Ol. 129. 1 ; Paus. v. 12. § 7 ; Tzetz. *Chil.* iii. 950.) The foundation of Nicomedeia is placed by Eusebius (*l. c.*) in B. C. 264. The duration of the reign of Nicomedes himself after this event is unknown, but his death is assigned with much probability by the Abbé Sevin (*Mém. de l'Acad. des Inscr.* tom. xv. p. 34) to about the year B. C. 250. He had been twice married ; by his first wife, Ditizela, a Phrygian by birth (who had been accidentally killed by a favourite dog belonging to the king), he had two sons, Prusias and ZIELAS, and a daughter, Lysandra ; but his second wife, Etazeta, persuaded him to set aside his children by this former marriage, and leave his crown to her offspring. The latter were still infants at the time of his death, on which account he confided their guardianship by his will to the two kings, Antigonus Gonatas and Ptolemy, together with the free cities of Heracleia, Byzantium and Cius. But, notwithstanding this precaution, his son Zielas quickly established himself on the throne. [ZIELAS.] (Memnon, c. 22 ; Arrian ap. Tzetz. *Chil.* iii. 960 ; Plin. *H. N.* viii. 40 (61), who calls the first wife of Nicomedes, Consingis.) It is probably this Nicomedes who sought to purchase from the Cnidians the celebrated statue of Venus, by Praxiteles, by offering to remit the whole public debt of the city. (Plin. *H. N.* vii. 39, xxxvi. 4. § 21.) [E. H. B.]

NICOME'DES II., surnamed EPIPHANES, king of Bithynia, was son of Prusias II., and fourth in descent from the preceding. He is first mentioned as accompanying his father to Rome in B. C. 167, where they were favourably received by the senate (Liv. xlv. 44) At this time he must have been a mere child ; but, as he grew up, the popularity of the young prince incurred the jealousy of Prusias, who, wishing to remove him out of the sight of the Bithynians, sent him to Rome as a kind of hostage. Here we find him in B. C. 155, supporting the ambassadors of Prusias, who were sent to defend that monarch against the complaints of Attalus II., king of Bithynia. (Polyb. xxxii. 26.) Nicomedes remained at Rome till B. C. 149, and had, during his residence there, risen to a high place in the favour of the senate ; but this only served to increase the suspicions and enmity of Prusias, who at length despatched Menas to Rome with an embassy to the senate, but with secret instructions to effect the assassination of the prince. But Menas, on finding the favour which Nicomedes enjoyed at Rome, instead of executing his instructions, divulged them to the prince himself, and in conjunction with Andronicus, the ambassador of Attalus, urged him to dethrone his father, who had rendered himself by his vices the object of universal contempt and hatred. Nicomedes readily listened to their suggestions, and departing secretly from Rome landed in Epeirus, where he openly assumed the title of king, and proceeded to the court of Attalus, who received him with open arms, and prepared to support his pretensions with an army Prusias, abandoned by his subjects, took refuge in the citadel of Nicaea, from whence he wrote tc

Rome to solicit the intervention of the senate. But, although three deputies were despatched by the Romans to investigate the matter, they ultimately retired without effecting anything. The inhabitants of Nicomedeia, where Prusias had sought protection, opened the gates of the city to Nicomedes, and the old king was assassinated at the altar of Jupiter, by the express order of his son, B. C. 149. (Appian. *Mithr.* 4—7 ; Justin. xxxiv. 4 ; Zonar. ix. 28 ; Liv. *Epit.* l. ; Strab. xiii. p. 624 ; Diod. xxxii. Exc. Phot. p. 523, Exc. Vat. p. 92.)

Nicomedes retained, during a period of no less than fifty-eight years, the crown which he had thus gained by parricide. But of his long and tranquil reign very few events have been transmitted to us. He appears to have uniformly courted the friendship of the Romans, whom he assisted in the war against Aristonicus, B. C. 131. (Strab. xiv. p. 646 ; Oros. v. 10 ; Eutrop. iv. 20.) At a later period, B. C. 103, Marius applied to him for auxiliaries in the war against the Cimbri, which he, however, refused on account of the exactions and oppressions exercised by the Roman farmers of the revenue upon his subjects. (Diod. xxxvi. Exc. Phot. p. 531.) But it is clear that Nicomedes was not wanting in ambition when an opportunity of aggrandizement presented itself, and we find him uniting with Mithridates VI. (apparently about B. C. 102) in the conquest of Paphlagonia, the throne of which had been left vacant by the death of Pylaemenes. The Roman senate, indeed, quickly ordered the two kings to restore their new acquisition, but Nicomedes merely transferred the crown to one of his own sons, who had taken the name of Pylaemenes, and whom he pretended to regard as the rightful heir. (Justin. xxxvii. 4.) Not long after (about B. C. 96, see Clinton, vol. iii. p. 436), an opportunity seemed to offer itself of annexing Cappadocia also to his dominions, Laodice, the widow of Ariarathes VI., having thrown herself upon his protection in order to defend herself and her sons from the designs of Mithridates. Nicomedes (though he can hardly have been less than eighty years of age at this time) married Laodice, and established her in the possession of Cappadocia, from which, however, she was quickly again expelled by Mithridates. After the death of her two sons [ARIARATHES] Nicomedes had the boldness to set up an impostor, whom he alleged to be a third son of Ariarathes VI., and even sent Laodice herself to Rome to bear witness in his favour. The senate, however, rejected his claim, as well as that of Mithridates ; and while they compelled the latter to abandon Cappadocia, in order to preserve an appearance of fairness, they deprived Nicomedes also of Paphlagonia. (Justin. xxxviii. 1, 2.) This is the last event recorded of his reign ; his death must have taken place in or before B. C. 91. (Id. ib. 3 ; Clinton, vol. iii. p. 419.) There appears to be no foundation for the statement of some modern writers that he was murdered by his son, Socrates. (See Visconti, *Iconogr. Grecque*, vol. ii. p. 188.) [E. H. B.]

COIN OF NICOMEDES II.

NICOMEDES III., PHILOPATOR, king of Bithynia, was the son of Nicomedes II., by his wife Nysa (Memnon, c. 30), though his enemy Mithridates VI. pretended that he was the son of a concubine, a female dancer (Justin. xxxviii. 5. § 1). It was probably on this pretext that the latter set up against him his brother Socrates, surnamed the Good (*ὁ Χρηστός*), whom he persuaded to assume the title of king and the name of Nicomedes, and invade the territories of his brother at the head of an army furnished him by Mithridates. Nicomedes was unable to cope with a competitor thus supported, and was quickly driven out of Bithynia ; but he now had recourse to the protection of the Roman senate, who, it seems, had already ackowledged his title to the throne, and who now immediately issued a decree for his restoration, the execution of which was confided to L. Cassius and M'. Aquilius. To this Mithridates did not venture to offer any open opposition, and Nicomedes was quietly reseated on the throne of his father, B. C. 90 (Appian, *Mithr.* 7, 10, 11, 13 ; Memnon, c. 30 ; Justin. xxxviii. 3, 5 ; Liv. *Epit.* lxxiv.). But, not satisfied with this, the Roman deputies urged Nicomedes to make reprisals, by plundering excursions into the territories of Mithridates himself ; and the king, however unwilling to provoke so powerful an adversary, was compelled to listen to their suggestions, in order to gratify the avarice of his Roman allies. Mithridates at first sent ambassadors to complain of these aggressions, but, as may be supposed, without effect. Thereupon he assembled a large army, and prepared to invade Bithynia, B. C. 88. Nicomedes on his part gathered together a force of 50,000 foot and 6000 horse, with which he met the army of Mithridates under his generals Archelaus and Neoptolemus, at the river Amnius in Paphlagonia, but was totally defeated with great slaughter. The Roman officers, who had inconsiderately brought on this danger, without having a Roman army to support them, soon shared the same fate, and Nicomedes himself, after a vain attempt in conjunction with L. Cassius, to raise a fresh army in Phrygia, abandoned the contest without farther struggle, and took refuge at Pergamus, from whence he soon after fled to Italy (Appian, *Mithr.* 11—19 ; Memnon, c. 31 ; Justin. xxxviii. 3 ; Liv. *Epit.* lxxvi. ; Strab. xii. p. 562). Here he was compelled to be a passive spectator of the contest between his victorious adversary the Romans ; but in B. C. 84 the restoration of Nicomedes was one of the conditions of the peace concluded between Sulla and Mithridates, and C. Curio was deputed by the Roman general to reinstate the Bithynian monarch in the possession of his kingdom (App. *Mithr.* 60 ; Plut. *Sull.* 22, 24 ; Memnon, c. 35 ; Liv. *Epit.* lxxxiii.). Nicomedes reigned nearly ten years after this second restoration, but of the events of this period we know nothing, and it was probably one of peace and prosperity. The only occasion on which his name is mentioned is in B. C. 81, when Caesar, then very young, was sent to him by the praetor M. Minucius Thermus to obtain the assistance of the Bithynian fleet. The young man was received with the greatest favour by Nicomedes ; and the intercourse between them

gave rise to the most injurious suspicions, which were never afterwards forgotten by the enemies of Caesar (Suet. *Caes.* 2, 49 ; Plut. *Caes.* 1). Nicomedes died at the beginning of the year B. C. 74, and having no children, by his will bequeathed his kingdom to the Roman people. Mithridates, however, set up an impostor, whom he pretended to be the legitimate son of Nicomedes, and whose claims to the throne he prepared to support by arms. For the events that followed see MITHRIDATES. (Eutrop. vi. 6 ; Liv. *Epit.* xciii.; App. *Mithr.* 71 ; Epist. Mithr. ad Arsac. ap. Sall. *Hist.* iv. p. 239, ed. Gerlach.)

Great confusion has been made by many modern writers in regard to the later kings of Bithynia, and it has been frequently supposed that there were not *three* but *four* kings of the name of Nicomedes. It is, however, certain from Appian (*Mithr.* 10), that Nicomedes III., who was expelled by Mithridates, was the grandson of Prusias II. ; nor is there any reasonable doubt that he was the same who bequeathed his kingdom to the Romans, and was consequently the last king of Bithynia. A passage of Appian (*Mithr.* 7) which seems to assert the contrary, is certainly either erroneous or corrupt ; and Syncellus (p. 276, c.), who reckons *eight* kings of Bithynia, beginning with Zipoetes, probably included Socrates, the brother of Nicomedes III., in his enumeration. (See on this subject Eckhel, vol. ii. pp. 444, 445 ; Visconti, *Iconographie Grecque*, vol. ii. p. 191 ; Orelli, *Onomast. Tull.* p. 420 ; and Clinton, *F. H.* vol. iii. p. 418—420.)

Nicomedes III., as well as his father, takes on his coins the title of Epiphanes. They can be distinguished only by the difference of physiognomy, and by the dates, which refer to an era commencing B. C. 288, during the reign of Zipoetes [ZIPOETES].

[E. H. B.]

COIN OF NICOMEDES III.

NICOME'DES (Νικομήδης), literary. 1. A commentator on Orpheus. (Athen. xiv. p. 637, a. b.)

2. Of Acanthus, quoted regarding the age of Perdiccas. (Athen. v. 217, d.)

3. A commentator on Heracleitus. (Diog. Laërt. ix. 15.)

4. The writer of annotations on the Ἀναλυτικὰ πρότερα of Aristotle, which exist in some libraries, but are unedited. (Fabric. *Bibl. Graec.* vol. iii. p. 215.)

5. Of Pergamus, a rhetorician, and a pupil of Chrestus, flourished in the second century of the Christian era. (Philost. *Vit. Soph.* ii. 11.)

6. Of Smyrna, a physician and epigrammatist. Brunck has inadvertently attributed to him eight epigrams that belong to Nicodemus. We have two epigrams written by him, both votive, and engraved on the same statue, which was one of Aesculapius, fabricated by the sculptor Boëthus. The style proves that they were written long after the time of Boëthus. Indeed the first epigram bears this expressly, χειρῶν δεῖγμα παλαιγενέων. We have also an epitaph on Nicomedes. (*Anthol. Graec.* vol. iii. p. 92, &c. x. p. 131, &c. xiii. p. 924. &c. ed. Jacobs.) [W. M. G.]

NICON (Νίκων), historical. 1. A Tarentine, who headed the insurrection of his fellow-citizens against Milon, the governor, who had been left by Pyrrhus in command of the citadel of Tarentum. (Zonar. viii. 6, p. 379, a.)

2. Another Tarentine, surnamed PERCON, who, together with Philemenus, betrayed his native city to Hannibal during the second Punic war, B. C. 212. The plan was formed by thirteen noble youths, of whom Nicon and Philemenus were the leaders. Having contrived to hold frequent conferences with Hannibal, and concert all their measures with him, without exciting any suspicion, they appointed a night for the execution of their scheme, on which the Roman governor, M. Livius, was to give a great feast: and Nicon admitted Hannibal with a body of troops at one gate, while Philemenus contrived to make himself master of another, by which he introduced 1000 select African soldiers. The Romans were taken completely by surprise, and Hannibal made himself master, almost without opposition, of the whole of Tarentum, except the citadel. (Polyb. viii. 26—36 ; Liv. xxv. 8—10.) The latter was closely blockaded by the Carthaginians and Tarentines, and in 210 a Roman fleet of twenty ships, under D. Quinctius having advanced to its relief, was encountered by that of the Tarentines under Democrates, and a naval action ensued, in which Nicon greatly distinguished himself by boarding the ship of the Roman commander, and running Quinctius himself through the body with a spear: an exploit which decided the fortune of the day in favour of the Tarentines. (Liv. xxvi. 39.) The following year (B. C. 209) the Romans having in their turn surprised Tarentum, Nicon fell, fighting bravely, in the combat which ensued in the forum of the city. (Id. xxvii. 16.)

3. A relation of Agathocles, the infamous minister and favourite of Ptolemy Philopator, who was put to death, together with his kinsman, B. C. 205. (Polyb. xv. 33).

4. The treasurer of Perseus, who is called NICIAS by Livy and Appian, is named Nicon by Diodorus (xxx. Exc. Vales. p. 579).

5. A leader of the Cilician pirates, who was taken prisoner by P. Servilius Isauricus. (Cic. *in Verr.* v. 30. § 79.) He is probably the same person mentioned by Polyaenus, as having occupied the town of Pherae in Messenia, from whence he ravaged the neighbouring country ; but having at length been taken prisoner, he surrendered the town into the hands of the Messenians, in order to save his own life. (Polyaen. ii. 35.)

6. A Samian, who saved the ship of which he was steersman, by a dexterous stratagem. (Id. v. 34.) [E. H. B.]

NICON (Νίκων), literary. 1. A comic writer, assigned by Meineke to the new comedy. A fragment of three lines is preserved by Athenaeus, from his play Κιθαρωδός (xi. p. 487, c.), and Pollux gives a portion of the same passage (vi. 99). (Meineke, *Frag. Poet. Com.* vol. i. p. 495, v. p. 578.)

2. An Armenian abbot. He fled from his parents

and was trained in a monastery on the confines of Pontus and Paphlagonia. About A. D. 961, he was sent by the abbot of his monastery on a missionary tour. In the course of it he visited Crete, recently freed from the Saracens, and reclaimed the inhabitants to Christianity. He was employed A. D. 981 to intercede with the Bulgarians, who were making inroads into the Grecian empire, and died, about A. D. 998. He was canonised, his name being in the calendar of both the Greek and Latin churches, on the 26th of November. From his life, written originally in Greek, and translated by Sirmondus, Baronius (*Annales*, vol. x.) has extracted the account of numerous miracles performed by him. Two treatises against the Armenians ascribed to him (Cave speaks doubtfully of the last), are printed, in Greek and Latin, by Cotelerius (*Not. ad Patres Apostol.* pp. 152, 237). Besides these, other unpublished works of Nicon are mentioned. (Fabric. *Bibl. Graec.* vol. x. p. 299, vol. xi. p. 275 ; Cave, *Hist. Lit.* vol. ii. p. 103.)

3. A monk of Rhaethus in Palestine. Under the reign of Constantine Ducas, about A. D. 1060, instigated, it is said, by the fear lest the Saracens should in their conquests obliterate the records of the Christian faith, he compiled a work entitled, Παν*δέκτης τῶν ἑρμηνειῶν τῶν θείων ἐντολῶν τοῦ* Κυρίου. It consists of two books, and sixty-three chapters, containing extracts from the Scriptures, the ecclesiastical canons, the fathers, and other ecclesiastical documents, besides the civil law. Except some extracts given by Cotelerius (*Monument. Eccles. Graec.*), no part has been published. Fabricius (*Bibl. Graec.* vol. xi. p. 275, &c.) gives an account of the sources from which Nicon has drawn his extracts, as well as of other writings attributed to him. [W. M. G.]

NICON (Νίκων), an architect and geometrician of Pergamus in Mysia, the father of the physician Galen. (Suid. *s. v.* Γάληνος ; Joann. Tzetz. *Chil.* xii. 9.) He himself superintended the early education of his son, by whom he is highly praised in several places, not only for his knowledge of astronomy, grammar, arithmetic, and various other branches of philosophy, but also for his patience, justice, benevolence, and other virtues. (Galen, *De Dignosc. et Cur. Animi Morb.* c. 8, vol. v. p. 41, &c., *De Prob. et Prav. Aliment. Succ.* c. 1, vol. vi. p. 755, &c., *De Ord. Libror. suor.* vol. xix. p. 59.) He died when his son was in his twentieth year, A. D. 149, 150. (*l. c.* vol. vi. p. 756.) [W. A. G.]

NICON (Νίκων), a physician, mentioned by Cicero, B. C. 45 (*ad Fam.* vii. 20), the tutor of Sextus Fadius, and the author of a work Περὶ Πολυφαγίας, *De Edacitate.*

He is perhaps the person quoted by Celsus (*De Medic.* v. 18. § 26, p. 87), and called in some editions *Micon.* [W. A. G.]

NICO'PHANES (Νικοφάνης), a native of Megalopolis. He was a man of distinction, and was connected with Aratus by the rites of hospitality. In accordance with a secret agreement entered into with Aratus, Nicophanes and Cercidas induced the Megalopolitans to send an embassy to the congress of the Achaeans, to induce them to join them in seeking for assistance from Antigonus. They were themselves deputed for this object, in which they were successful, B. C. 225. (Polyb. ii. 48, &c.) [C. P. M.]

NICO'PHANES, a Greek painter, who appears, from the way in which he is mentioned by Pliny (*H. N.* xxxv. 10. s. 36. § 23), to have been a younger contemporary or successor of Apelles. Pliny says that in beauty few could compare with him ; but it must have been that meretricious kind of beauty, into which the finished grace of Apelles might easily be degraded by an imitation, for Polemon numbered him among the *πορνογράφοι.* (Athen. xiii. p. 567, b.) * In apparent contradiction to this judgment are the words of Pliny (*l. c.*) : "*Cothurnus ei et gravitas artis.*" But Sillig proposes to amend the passage by altering the punctuation, thus : "*Annumeratur his et Nicophanes, elegans et concinnus, ita ut venustate ei pauci comparentur : cothurnus ei et gravitas artis multum a Zeuxide et Apelle abest.*" A simpler, and perhaps equally satisfactory explanation is, that this is one of the many examples of Pliny's want of the power of discrimination. [P. S.]

NICOPHON and NICOPHRON (Νικοφῶν, Νικόφρων). The former is undoubtedly the correct orthography ; Suidas is the only authority for the latter. He mentions the name four times (*s. vv.* Νικόφρων, *ἀράχνη, σέρφος, κοιμίσαι.*), in the two first of which he calls him Νικόφρων, but everywhere else, both by him and others, Νικοφῶν is the name given. He was the son of Theron, an Athenian, and a contemporary of Aristophanes at the close of his career. Athenaeus (iii. 126, e.) states that he belonged to the old, but he seems rather to have belonged to the middle comedy. 1. We learn from the argument to the Plutus III. of Aristophanes that he competed for the prize with four others, B. C. 388, Aristophanes exhibiting the second edition of his Plutus, and Nicophon a play called Ἄδωνις, of which no fragments remain, and which is nowhere else mentioned. 2. Suidas (*s. v.* Νικόφρων) and Eudocia alone mention another play of his, Ἐξ ᾅδου *ἀνιών.* Besides these, he wrote other four plays, which are more frequently mentioned. 3. Ἀφροδίτης *γοναί* (Suid. *s. vv.* Νικόφρων, *ἀράχνη, σέρφος* ; Pollux, x. 156 ; Schol. *ad Aristoph. Aves*, 82, 1283). 4. Πανδώρα (Suid. *s. vv.* Νικ., *κοιμίσαι* ; Athen. vii. p. 323, b. ; Pollux, vii. 33). 5. Χειρογάστορες (Athen. iii. p. 126, e. ix. p. 389, a. ; Schol. *ad Aristoph. Aves*, 1550). Suidas calls this play Ἐγχειρογάστορες. Meineke, on the authority of the Etym. M. p. 367, 32, gives to Nicophon three lines quoted by Athenaeus (xiv. p. 645, b.) from a play bearing the name of Χειρογάστορες, which had before been given to Nicochares, and in this he is followed by Dindorf. 6. Σειρῆνες (Suid.; Athen. iii. p. 80, b. vi. p. 269, e. ix. p. 368, b.). Besides these references there are others of less importance, collected by Meineke. No more than about twenty-seven lines of his writings remain ; and from these, we can only say, as to his merits as a comic writer, that he seems to have possessed no small fund of humour. (Meineke, *Frag. Poet. Comic.* vol. i. p. 256, &c. vol. ii. p. 848, &c. ; Clinton, *F. H.* vol. ii. p. 101.) [W. M. G.]

NICO'STHENES. 1. A Greek painter, of whom we only know that he was the teacher of Theodorus of Samos, and of Stadieus. (Plin. *H. N.* xxxv. 11. s. 40. § 42.) 2. A vase painter,

* A similar, or rather worse character is given by Plutarch (*De Aud. Poet.* p. 18. b.) of a painter Chaerephanes, who is not elsewhere mentioned, and whose name Sillig suspects to be a corruption of Nicophanes.

several works of whose have been recently discovered. (Raoul-Rochette, *Lettre à M. Schorn*, p. 9.) [P. S.]

NICO'STRATE (Νικόστρατη). 1. [CAMENAE.]

2. Wife of Oebalus, and mother of Hippocoon. (Schol. *ad Eurip. Or.* 447; OEBALUS.] [L. S.]

NICO'STRATUS (Νικόστρατος), a son of Menelaus by the slave Pieris. (Paus. iii. 18. § 7, 19. § 9.) According to others (Apollod. iii. 11. § 1), he was a son of Menelaus by Helena. [L. S.]

NICO'STRATUS (Νικόστρατος), historical. 1. An Athenian general, the son of Diitrephes. We first hear of him in B. C. 427. The struggle between the oligarchical and democratical parties in Corcyra had commenced, when Nicostratus arrived from Naupactus with twelve ships and a body of 500 Messenians. Through his mediation a compact was entered into between the contending parties, and a defensive and offensive alliance with the Athenians was formed. As Nicostratus was about to depart the leaders of the commonalty persuaded him to leave five of his vessels, promising to man five for him instead. On board these they attempted to place their enemies, but the latter fled for refuge to the temple of the Dioscuri. Nicostratus strove to allay their fears, but to no purpose. About 400 of the party took refuge in the temple of Here, and were thence carried over to the island of Ptychia. A few days afterwards, before the Athenians had departed, the Peloponnesian fleet under Alcidas and Brasidas arrived. The democratical party were thrown into consternation. The Athenian squadron set out in good order to meet the enemy, and skilfully sustained the attack of thirty-three vessels of the Peloponnesian fleet; and Nicostratus was beginning to repeat the manoeuvres of Phormio, which had been attended with such success off Naupactus, when the remaining part of the fleet, having routed the Corcyraeans, advanced against the Athenians, who were compelled to retire. (Thuc. iii. 75, &c.) In B. C. 424, Nicostratus was one of the colleagues of Nicias in the expedition in which Cythera was taken. (Thuc. iv. 53, &c.) He was one of the Athenians who took the oaths to the year's truce concluded between Sparta and Athens (Thuc. iv. 119); and later in the same year was the colleague of Nicias in the expedition to Chalcidice [NICIAS]. (Thuc. iv. 129, 130). In B. C. 418, Nicostratus and Laches led a body of 1000 heavy-armed soldiers and 300 cavalry to Argos, accompanied by Alcibiades as ambassador. The Athenian troops, accompanied by the allies of Argos, proceeded to attack Orchomenos, which made no resistance. From Orchomenos, having been joined by the Argives, the combined forces proceeded against Tegea. Agis marched to protect the place, and in the battle which ensued near Mantineia Nicostratus and his colleague were both slain. (Thuc. v. 61—74).

2. An Athenian, known by the surname ὁ καλός, was slain in an engagement with the forces of Thrasybulus, in a descent which the latter made from Phyle (Xen. *Hellen.* ii. 4. § 6).

3. Two different persons of the name of Nicostratus are mentioned in the speech of Demosthenes against Eubulides; one, the son of Niciades, the other a foreigner, who was surreptitiously enrolled amongst the citizens through the agency of Eubulides. (Dem. *adv. Eubul*, pp. 1305, 1317, ed. Reiske.)

4. An Athenian, against whom Demosthenes wrote a speech for Apollodorus, who charges him with a good deal of ingratitude and unneighbourly conduct. Nothing more is known of him than the incidents mentioned in the speech itself, which are not worth detailing here.

5. An Athenian, who died away from Attica, leaving some property; for one of the parties in a law-suit about which Isaeus wrote the speech, Περὶ τοῦ Νικοστράτου κλήρου.

6. An Argive, who, according to Diodorus (xvi. 44), was not only possessed of uncommon strength and courage, but was equally distinguished for his prudence and discretion both in the council and in the field. In battle he wore a lion's skin and carried a club in imitation of Hercules. He conducted a body of 3000 Argives to the assistance of the Persian king, Ochus, for his expedition against Egypt; the king having specially requested that the Argives would send him at the head of such troops as they could furnish. Nicostratus seems to have taken a conspicuous part in the military operations of the king. (Diod. xvi. 48.) Plutarch (*Apophth.* p. 192. a., *de Vit. Pud.* p. 535) records a saying of his in reply to Archidamus, king of Sparta, who promised him a large sum of money and any Spartan woman whom he might choose as a wife to induce him to deliver up to him a fortress of which he had the command.

7. An officer in the service of Alexander the Great. He was one of those who joined with Sostratus in entering into a conspiracy to assassinate Alexander in revenge for an insult offered to Hermolaus. The conspiracy, happily, miscarried. (Curt. viii. 6. § 9, &c.)

8. A native of Trichone, in Aetolia, who is spoken of more than once by Polybius as having, in conjunction with a man named Lattabus, in violation of treaties and in time of peace, made an outrageous attack upon the congress of the Pamboeotians. (Polyb. iv. 3, ix. 34.)

9. A Rhodian, who commanded a vessel in the naval battle with Philip off Chios, B. C. 201. In B. C. 168 he was one of the ambassadors sent by the Rhodians to L. Aemilius and to Perseus. (Polyb. xvi. 5, xxix. 4.)

10. Praetor of the Achaean league in B. C. 197. He was present at the meeting held at Mycenae, at the invitation of Nabis, at which Flamininus and Attalus were also present. On the part of the Achaeans he entered into a truce for four months with Nabis. (Liv. xxxii. 39, 40.) Later in the same year, being at Sicyon with a body of troops, by a skilfully devised stratagem he inflicted a severe defeat on the forces of Philip, stationed at Corinth under the command of Androsthenes [ANDROSTHENES], while they were ravaging the lands of Pellene, Sicyon, and Phlius. (Liv. xxxiii. 14, 15.)

11. A native of Cilicia, and a man of distinguished family. The period when he lived may be gathered from the statement of Quinctilian (*Inst. Orat.* ii. 8. § 14), that in his youth he had seen Nicostratus, who was then an old man. When a boy, Nicostratus was carried off by pirates, and taken to Aegeae, where he was purchased from them by some person. He was renowned for his strength and prowess, and at one of the Olympic festivals gained the prize on the same day in the wrestling match and the pancratium. (Paus. v. 21. § 11; Tacit. *de Orat.* 10.) [C. P. M.]

NICO'STRATUS, literary. 1. The youngest of the three sons of Aristophanes, according to Apollodorus. He was himself a comic poet. By Athenaeus (xiii. p. 597, d.) he is expressly called a poet of the middle comedy. But he belonged also in part to the new comedy. Harpocration (p. 266) speaks of his play called Ὀρνιθευτής, as belonging to that species of comedy; and some of the characters which he introduced in other dramas demonstrate the same. In his Βασιλεῖς he introduced a boasting soldier (Athen. vi. p. 230, d.); in his Τοκιστής, an avaricious money-lender (Athen. xv. p. 685, f.) and a vaunting cook (Athen. xiv. p. 664, b.). Photius (Cod. 190, p. 153, ed. Bekk.) has got a story that Nicostratus being inflamed with a mad passion for some one named Tettigidaea, leapt off the Leucadian rock.

The titles of nineteen of the plays of Nicostratus have come down to us. Three of these, the Ἄντυλλος (Athen. iii. 108, c. 118, e.), the Οἰνοπίων (Athen. iv. p. 169, e. vii. p. 280, d.; Suidas, *s. v.* Φιλέταιρος), and the Πάνδροσος (Athen. xiii. p. 587, d. xv. p. 693, a. b.) were also attributed to Philetaerus, who, according to some authorities (Schol. *ad Plat. Apol. Socr.* p. 331), was the third son of Aristophanes [PHILETAERUS]. The remaining plays of Nicostratus were: 7. Ἱεροφάντης. 8. Κλίνη. 9. Ἄβρα. 10. Ἡσίοδος. 11. Διάβολος. 12. Ἀντερῶσα. 13. Ἑκάτη. 14. Μάγειρος. 15. Ὦτις. 16. Πλοῦτος. 17. Σύρος. 18. Ἀπελαυνόμενος. 19. Ψευδοστιγματίας. (Fabric. *Bibl. Graec.* vol. ii. p. 472; Meineke, *Hist. Crit. Com. Graec.* pp. 346, &c.; Bode, *Gesch. der Hellen. Dichtkunst*, vol. iii. part. ii. p. 410.)

2. A dramatic writer mentioned by Diogenes Laërtius (iv. 18). He bore the nickname of Κλυταιμνήστρα, and is probably a different person from the preceding. Meineke is inclined to believe him to have been the author of the Theseis, mentioned by Diogenes Laërtius (ii. 59), though some MSS. there have the reading Πυθόστρατος.

3. A tragic actor, who lived before B. C. 420. He is confounded by Suidas (*s. v.*) with the son of Aristophanes. (Xen. *Symp.* iii. 11; Plut. *Moral.* p. 348, f., *Append. Vatic.* i. 65; Meineke, *Hist. Crit. Com. Graec.* p. 347.)

4. A rhetorician, a native of Macedonia. He lived in the time of M. Antoninus. According to Suidas (*s. v.*) he was the author of the following works: Δεκαμυθία, Εἰκόνες, Πολυμυθία, Θαλαττουργοί, and several other works, encomia on the emperor, and various others. Some of his μύθοι were in a dramatic form. Philostratus (*de Vit. Sophist.* ii. 31) praises the elegance of his style. (Fabric. *Bibl. Graec.* vol. vi. p. 135.)

5. A native of Trapezus, who lived in the reign of Aurelian. He wrote an account of the exploits of Philippus, the successor of Gordianus among the Arabs; and also an account of Decius, Gallus, Valerianus, and the son of Gallienus, up to the time of the expedition of Valerianus against Sapor, the king of the Persians, A. D. 259. (Voss. *de Hist. Graec.* p. 288, ed. Westermann.)

6. A writer on music, mentioned in a fragment annexed to Censorinus, and attributed to him by many. (Voss. *de Hist. Graec.* p. 475.) [C. P. M.]

NICO'STRATUS (Νικόστρατος), a physician, mentioned by Antiphanes the younger (ap. Athen. xiii. 51, p. 586; Harpocr. *s. v.* Ἀντίκυρα) as having left to a courtezan, at his death, a large quantity of hellebore, whence she acquired the nick-name *Anticyra*. He is perhaps the same person whose medical formulae are frequently quoted by Andromachus (ap. Gal. *De Compos. Medicam. sec. Loc.* viii. 2, ix. 6, vol. xiii. pp. 139, 308, and Aët. iii. 1, 32, p. 478), and others, and who must, therefore, have lived in or before the first century after Christ. [W. A. G.]

NICO'STRATUS, artist. [NICOMACHUS.]

NIGER, a Latin writer (judging by his name) on Materia Medica, who lived later than Cratevas, and a little before Dioscorides (Dioscor. *De Mat. Med.* i. praef., vol. i. p. 2), and therefore probably about the beginning of the first century after Christ. He seems to have enjoyed some reputation as a writer, as he is mentioned by St. Epiphanius (*adv. Haeres.* i. 1. § 3. p. 3), and several times by Galen among eminent pharmaceutical authors (*De Simplic. Medicam. Temper. ac Facult.* vi. praef. vol. xi. p. 797, *De Antid.* i. 2. vol. xiv. p. 7, *Gloss. Hippocr.* praef. vol. xix. p. 64). Caelius Aurelianus calls him the friend of Tullius Bassus (*De Morb. Acut.* iii. 16. p. 233), and Galen says he was a follower of Asclepiades (*l. c.* vol. xi. p. 794.).* He is perhaps the person called Sextus Niger by Pliny (Index to *H. N.* xx.), and some suppose his name to have been Petronius Niger. [PETRONIUS.] [W. A. G.]

NIGER, AQUI'LLIUS, a writer referred to by Suetonius for a statement respecting the death of the consul Hirtius. (Suet. *Aug.* 11.)

NIGER, BRUTI'DIUS, aedile A. D. 22, and one of the accusers of D. Silanus (Tac. *Ann.* iii. 66). He appears to be the same as the Brutidius of whom Juvenal speaks (x. 82) in his account of the fall of Sejanus, and likewise the same as the Brutidius Niger, of whose writings the elder Seneca has preserved two passages relating to the death of Cicero. (Senec. *Suas.* 7.)

NIGER, Q. CAECI'LIUS, by birth a Sicilian and quaestor of Verres during his administration of Sicily, endeavoured to obtain the conduct of the accusation of Verres, pretending to be his enemy, but in reality desiring to deprive the Sicilians of the powerful advocacy of Cicero. The speech of Cicero, entitled *Divinatio in Q. Caecilium*, was delivered against this Caecilius, when the judices had to decide to which of the two the prosecution should be entrusted.

NIGER, LENTULUS. [LENTULUS, No. 33.]

NIGER, NO'VIUS, quaestor in B. C. 63, was appointed to investigate the cases of the Catilinarian conspirators, and Caesar, who was then praetor, was charged by L. Vettius as one of Catiline's conspirators. Caesar subsequently cast Novius into prison for permitting a magistrate of higher rank to be accused before him. (Suet. *Caes.* 17.)

NIGER, C. PESCE'NNIUS, was descended from a respectable family of equestrian rank, which had attained to provincial distinction at Aquinum. The name of his father was Annius Fuscus, his mother was Lampridia. After having long served as a centurion he passed with credit through the various stages of military advancement under Marcus Aurelius and his son, was raised by the latter to the consulship, and appointed to the command of the Syrian armies, chiefly, it is said, through the interest of Narcissus, the favourite athlete of the

* That is, if in the passage in question for Τάνιτρον τοῦ Ἀσκληπιάδου we read τὰ Νίγρου τοῦ Ἀσκληπιαδείου.

prince. After intelligence had reached the East of the death of Commodus, of the shameful elevation and of the miserable end of Julianus, Pescennius was saluted emperor by his troops, A. D. 193. Nor were his prospects altogether hopeless. Severus, his former friend, was, indeed, in possession of the capital, but it was well known that he was regarded with evil eyes by the senate, who, as well as the populace, had even before the death of Julianus openly declared their partiality to Niger. His chances of success, moreover, were perhaps rendered more complicated, but by no means diminished, by the pretensions of Clodius Albinus, who, although he had for the time being, acknowledged the claims of Severus, and professed himself satisfied with the second title of Caesar, was holding the armies of Gaul in hand, ready to take advantage of any opportunity which might offer. But Pescennius was no match for the vigorous activity of his rival. While still loitering listlessly in fancied security at Antioch, he received information that Severus was already marching to the East, at the head of a powerful force. Then, at length, he occupied Thrace and Northern Greece, threw strong garrisons into Byzantium and the most important cities of Asia, fortified the defiles of Taurus, and, at the same time, attempted, but without success, to open negotiations by offering to divide the empire. The first battle was fought by his chief legate Aemilianus, who having encountered the general of Severus in the vicinity of Cyzicus was routed and slain. This engagement was followed by a second near Nicaea in Bithynia, in which Pescennius commanded in person with no better fortune; the third encounter, which took place on the gulph of Issus near the Cilician gates, decided the war, for having been defeated after a bloody contest in which no less than 20,000 of his men are said to have fallen, and Antioch having soon after been captured, the pretender fled towards the Euphrates, was overtaken, brought back, and put to death A. D. 194. His wife, his sons, together with his whole family, shared the same fate, and his property was confiscated. His head, fixed upon a pole, was despatched to Byzantium, which still held out against the conqueror, and was exhibited to the besieged as a significant warning of what they might expect should they continue to offer an obstinate resistance.

Dion Cassius speaks of Niger as a person not very conspicuous for good or for evil, deserving neither much censure nor much praise. His most marked characteristics, both physical and moral, were all of a military cast, and he is said to have set up Camillus, Annibal, and Marius as his models. He was tall of stature, muscular in limb, but graceful withal, a proficient in athletic exercises, and gifted with a voice so loud and clear, that he could be heard distinctly at the distance of a mile. His cognomen of Niger is said to have been derived from the extreme swarthiness of his throat, although otherwise fair skinned and of ruddy complexion. Spartianus has preserved many anecdotes of the firmness with which he enforced the most rigid discipline upon all under his command, but he preserved his popularity by the strict impartiality which he displayed, and by the bright example of frugality, temperance, and hardy endurance of toil which he exhibited in his own person. We are told that he proposed to M. Aurelius and to Commodus many salutary regulations for the better government of the provinces, and he might undoubtedly have proved most useful to the state could he have remained satisfied with filling a subordinate station, but he was led astray by the counsels of Severus Aurelianus whose daughters were betrothed to his sons, and who persuaded him to persevere, against his own better judgment, in the attempt to mount the throne. The invectives of the emperor Severus, who represented him as a hypocrite and a debauchee, must be attributed to jealous rancour; and, although he was but moderately versed in literature, harsh in his address, and under the dominion of strong and vehement passions, he is well entitled to the comprehensive praise of having been a good soldier, a good officer, and good general. (Dion Cass. lxxii. 8, lxxiii. 13, 14, lxxiv. 6—8; Spartian. *Julian.* 5, *Sever.* 6—9, *Pescenn. Niger*; Aur. Vict. *de Caes.* 20, *Epit.* 20; Eutrop. viii. 10.) [W. R.]

COIN OF PESCENNIUS NIGER.

NIGER, TRE'BIUS, one of the companions of L. Lucullus, proconsul in Hispania Baetica, B. C. 150, wrote a work on natural history which is referred to by Pliny (*H. N.* ix. 25. s. 41, 30. s. 48, xxxii. 2. s. 6).

NIGI'DIUS FI'GULUS. [FIGULUS.]

NIGRINIA'NUS, a Roman Caesar or Augustus, known to us from medals only, and these struck after his death. They are very rare, but exist in all the three metals, bearing upon the obverse a head, either bare or radiated, with the legend DIVO NIGRINIANO; on the reverse, a funeral pyre, or an eagle, or an altar, or an eagle upon an altar, with the word CONSECRATIO. It has been conjectured that he was the son of Alexander, who assumed the purple in Africa, A. D. 311, and was soon after destroyed by Maxentius. There is not, however, a jot of evidence in favour of this hypothesis. (Eckhel, vol. vii. p. 520.) [W. R.]

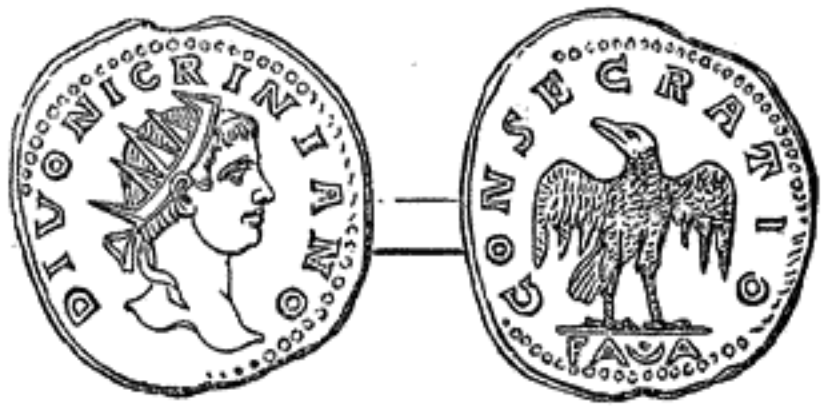

COIN OF NIGRINIANUS.

NIGRI'NUS, AVI'DIUS, was proconsul in a province in the reign of Domitian, but his name does not occur in the Fasti. (Plin. *Ep.* x. 71. s. 74, 72. s. 75.)

NIGRI'NUS, C. PETRO'NIUS PO'NTIUS, consul A. D. 37, the year in which the emperor Tiberius died. (Dion Cass. lviii. 27; Suet. *Tib.* 73; Tac. *Ann.* vi. 45.)

NILEUS (Νείλευς), a Greek physician, whose name is sometimes written Nilus (Νεῖλος) and

Neleus (Νήλευς), though Νείλευς is probably the most correct form of the word, as it is the most common. He must have lived some time in or before the third century B. C., as he is mentioned by Heracleides of Tarentum (ap. Galen. *Comment. in Hippocr.* "*De Artic.*" iv. 40, vol. xviii. pt. i. p. 736). He is quoted by Celsus (v. 18. § 9, vi. 6. §§ 8, 11, viii. 20. pp. 86, 120, 121, 185), Caelius Aurelianus (*De Morb. Acut.* ii. 29, p. 142), Galen (*De Compos. Medicam. sec. Loc.* ii. 2, iv. 8, viii. 5, ix. 2, vol. xii. pp. 568, 569, 765, 766, 806, vol. xiii. pp. 181, 182, 239, *De Antid.* ii. 10, vol. xiv. p. 165), Alexander Trallianus (viii. 12. p. 268), Oribasius (*Synops.* iii. p. 50; and *Coll. Medic.* in Mai's *Class. Auct. e Codic. Vatic. Edit.* vol. iv. pp. 123, 130, 131, 153, 155), Aëtius (i. 4, 10, ii. 3, 21, 24, 108, ii. 4, 2, iii. 1, 16, 17, pp. 166, 307, 308, 353, 365, 454, 455), and Paulus Aegineta (iii. 22, 37, 46, 49, vii. 16, 18, pp. 432, 458, 470, 473, 672, 684), and was celebrated for the invention of a machine for the reduction of dislocations, called πλινθίον, of which a description is given by Oribasius (*De Machinam.* c. 8. p. 167.) [W. A. G.]

NILO'XENUS (Νειλόξενος). 1. A native of Naucratis in Egypt, mentioned by Plutarch (*Sept. Sap. Conv.* 2) as a sage who lived in the time of Solon.

2. A Macedonian, son of Satyrus. He was a friend of Alexander the Great, and was left by him with an army to superintend the affairs of the province, when he founded Alexandria on Mount Caucasus. (Arr. iii. 28.) [C. P. M.]

NILUS (Νεῖλος), the god of the river Nile in Egypt, is said to have been a son of Oceanus and Thetys, and father of Memphis and Chione. (Hes. *Theog.* 338; Apollod. ii. 1. § 4; Serv. *ad Aen.* iv. 250.) Pindar (*Pyth.* iv. 90) calls him a son of Cronos. [L. S.]

NILUS or NEILUS (Νεῖλος), the name of several Byzantine writers. A full account of them is given by Leo Allatius, *Diatribe de Nilis et eorum Scriptis*, in the edition of the letters of Nilus [see below, No. 1], Rome, 1688, and by Harless (Fabric. *Bibl. Graec.* vol. x. p. 3, &c.), to which writers we must refer for further particulars and authorities. It is only the most important of them, and the chief facts connected with them that can be mentioned here.

1. Asceta et Monachus (and Saint), lived in the fifth century of the Christian aera. Saxius places him about the year A. D. 420. He was descended from a noble family in Constantinople, and was eventually raised to the dignity of eparch, or governor of his native city; but being penetrated, we are told, with a deep feeling of the reality of divine things, he renounced his rank and dignities, and retired with his son Theodulus to a monastery on Mount Sinai, while his wife and daughter took refuge in a religious retreat in Egypt. His son is said to have perished in an attack made upon the convent by some barbarians; but Nilus himself escaped, and appears to have died about A. D. 450 or 451.

Nilus was the author of many theological works, several of which have been printed, though they have not yet been collected into one edition. Photius gives extracts from some of his works. (*Bibl.* Cod. 276.) Some of the works of Nilus were first published in Latin by P. F. Zinus, Venet. 1557, 8vo. Next some other works of Nilus, which had not been printed in the above-mentioned edition, were published by Possinus, Paris, 1639, 4to.; but the best edition of his miscellaneous works is that of Suaresius, entitled *S. Nili Tractatus seu Opuscula*, Rome, 1673, fol. The letters of Nilus, which are very numerous, being more than three hundred, were first published by Possinus, Paris, 1657, 4to.; but a better edition is the one published at Rome, 1668, fol., with the Latin version of Leo Allatius. Of the various works of Nilus the most important are, 1. Κεφάλαια ἢ Παραινέσεις, containing advice on the way in which a Christian should live; in fact, a summary of practical divinity. 2. *Letters*, for the most part on the same subject as the preceding work. 3. Ἐπικτήτου ἐγχειρίδιον, in which the Manual of Epictetus, as given by Arrian, is accommodated to the use of Christians. This manual, which appears in the edition of Suaresius mentioned above, is also published in the fifth volume of Schweighäuser's *Epictetus*, Lips. 1800. (Phot. *l. c.*; Niceph. *H. E.* xiv. 54; Allatius, Fabric. *ll. cc.*; Cave, *Hist. Lit.* vol. i. p. 428; Tillemont, *Mém. de l'Hist. Eccl.* vol. xiv. p. 189.)

2. Cabasilas. [Cabasilas.]

3. Of Rhodes, of which he was metropolitan, about A. D. 1360. He is stated, however, to have been a native of Chios. He was the author of several works, of which the most important was a short history of the nine oecumenical councils, published by H. Justellus as an appendix to the *Nomocanon* of Photius, Paris, 1615, 4to.; by Voellius and Justellus in *Bibl. Juris Canonici*, 1661, fol. vol. ii. p. 1155; and by Harduinus, *Concilia*, vol. v. p. 1479. Nilus also wrote some grammatical works, of which an account is given by F. Passow, *De Nilo, grammatico adhuc ignoto, ejusque grammatica aliisque grammaticis Scriptis*, Vratisl. 1831—32, 4to.

4. Scholasticus, of whom we know nothing, except that he is the author of an epigram in the Greek Anthology (vol. iii. p. 235, ed. Jacobs; Brunck, *Anal.* iii. p. 14).

NILUS, physician. [Nileus].

NI'NNIA GENS, plebeian, and of very little note. No persons of this name are mentioned at Rome till towards the end of the republic, when we read of L. Ninnius Quadratus, a warm friend of Cicero's [Quadratus]. But as early as the second Punic war there was a noble house of this name at Capua, and the Ninnii Celeres are mentioned among the noble and wealthy families with whom Hannibal resided during his stay in that city. (Liv. xxiii. 8.)

NI'NNIUS CRASSUS, is mentioned as one of the translators of the Iliad into Latin verse (Priscian, ix. p. 866, ed. Putschius), but the name is perhaps corrupt. (Wernsdorf, *Poët. Latin. Minores*, vol. iv. p. 569.)

NINUS (Νῖνος), the eponymous founder of the city of Ninus or Nineveh, must be regarded as a mythical and not an historical personage. His exploits are so much mixed up with those of Semiramis, his wife, whose name was much more celebrated in antiquity, that we refer the account of Ninus to the article Semiramis. [Semiramis.]

There is also another Ninus, who is represented by some authorities as the last king of Nineveh, and the successor of Sardanapalus, who is usually described as the last king. See Sardanapalus.

NI'NYAS (Νανύας), the son of Ninus and Semiramis, is spoken of under SEMIRAMIS.

NI'OBE (Νιόβη). 1. A daughter of Phoroneus, and by Zeus the mother of Argus and Pelasgus. (Apollod. ii. 1. § 1; Paus. ii. 22. § 6; Plat. *Tim.* 22, b.) In other traditions she is called the mother of Phoroneus and wife of Inachus.

2. A daughter of Tantalus by the Pleiad Taygete or the Hyad Dione (Ov. *Met.* vi. 174; Hygin. *Fab.* 9), or, according to others, a daughter of Pelops and the wife of Zethus or Alalcomeneus (Eustath. *ad Hom.* p. 1367), while Parthenius relates quite a different story (*Erot.* 33), for he makes her a daughter of Assaon and the wife of Philottus, and relates that she entered into a dispute with Leto about the beauty of their respective children. In consequence of this Philottus was torn to pieces during the chase, and Assaon fell in love with his own daughter; but she rejected him, and he in revenge burnt all her children, in consequence of which Niobe threw herself down from a rock (comp. Schol. *ad Eurip. Phoen.* 159). But according to the common story, which represents her as a daughter of Tantalus, she was the sister of Pelops, and married to Amphion, king of Thebes, by whom she became the mother of six sons and six daughters. Being proud of the number of her children, she deemed herself superior to Leto, who had given birth only to two children. Apollo and Artemis, indignant at such presumption, slew all the children of Niobe. For nine days their bodies lay in their blood without any one burying them, for Zeus had changed the people into stones; but on the tenth day the gods themselves buried them. Niobe herself, who had gone to mount Sipylus, was metamorphosed into stone, and even thus continued to feel the misfortune with which the gods had visited her. (Hom. *Il.* xxiv. 603—617; Apollod. iii. 5. § 6; Ov. *Met.* vi. 155, &c.; Paus. viii. 2. in fin.) Later writers, and especially the dramatic poets have greatly modified and enlarged the simple story related by Homer. The number and names of the children of Niobe vary very much in the different accounts, for while Homer states that their number was twelve, Hesiod and others mentioned twenty, Alcman only six, Sappho eighteen, Hellanicus six, Euripides fourteen, Herodotus four, and Apollodorus fourteen. (Apollod. *l. c.*; Ov. *Met.* vi. 182; Aelian, *V. H.* xii. 36; Gellius, xx. 6; Schol. *ad Eurip. Phoen.* 159; Eustath. *ad Hom.* p. 1367; Hygin. *Fab.* 11; Tzetz. *ad Lyc.* 520.) According to Homer all the children of Niobe fell by the arrows of Apollo and Artemis; but later writers state that one of her sons, Amphion or Amyclas, and one of her daughters, Meliboea, were saved, but that Meliboea, having turned pale with terror at the sight of her dying brothers and sisters, was afterwards called Chloris, and this Chloris is then confounded with the daughter of Amphion of Orchomenos, who was married to Neleus. (Apollod. *l. c.*; Hom. *Od.* xi. 282; Paus. ii. 21. in fin., v. 16. § 3.) The time and place at which the children of Niobe were destroyed are likewise stated differently. According to Homer, they perished in their mother's house; and, according to Apollodorus, the sons were killed by Apollo during the chase on mount Cithaeron (Hygin. *Fab.* 9, says on mount Sipylus), and the daughters by Artemis at Thebes, not far from the royal palace. According to Ovid, the sons were slain while they were engaged in gymnastic exercises in a plain near Thebes, and the daughters during the funeral of their brothers. Others, again, transfer the scene to Lydia (Eustath. *ad Hom.* p. 1367), or make Niobe, after the death of her children, go from Thebes to Lydia, to her father Tantalus on mount Sipylus, where Zeus, at her own request, metamorphosed her into a stone, which during the summer always shed tears. (Ov. *Met.* vi. 303; Apollod. *l. c.*; Paus. viii. 2. § 3; Soph. *Antig.* 823, *Electr.* 147.) In the time of Pausanias (i. 21. § 5) people still fancied they could see the petrified figure of Niobe on mount Sipylus. The tomb of the children of Niobe, however, was shown at Thebes. (Paus. ix. 16. in fin., 17. § 1; but comp. Schol. *ad Eurip. Phoen.* 159.) The story of Niobe and her children was frequently taken as a subject by ancient artists (Paus. i. 21. § 5, v. 11. § 2); but none of the ancient representations is more celebrated than the group of Niobe and her children which filled the pediment of the temple of Apollo Sosianus at Rome, and was found at Rome in the year 1583. This group is now at Florence, and consists of the mother, who holds her youngest daughter on her knees, and thirteen statues of her sons and daughters, independent of a figure usually called the paedagogus of the children. It is, however, not improbable that several of the statues which now compose the group, originally did not belong to it. Some of the figures in it belong to the most masterly productions of ancient art. The Romans themselves were uncertain as to whether the group was the work of Scopas or Praxiteles. (Plin. *H. N.* xxxvi. 4; comp. Welcker, *Zeitschrift für die alte Kunst*, p. 589, &c.) [L. S.]

NIPHATES (Νιφάτης), one of the Persian generals in the battle of the Granicus. (Arrian, i. 12.) [C. P. M.]

NIREUS (Νιρεύς). 1. A son of Charopus and Aglaia, was, next to Achilles, the handsomest among the Greeks at Troy, but unwarlike. He came from the island of Syme (between Rhodes and Cnidus), and commanded only three ships and a small number of men. (Hom. *Il.* ii. 671; Hygin. *Fab.* 270.) According to Diodorus (v. 53), he also ruled over a part of Cnidus, and he is said to have been slain by Eurypylus or Aeneias. (Dict. Cret. iv. 17; Dar. Phryg. 21; Hygin. *Fab.* 113.) His beauty became proverbial. (Lucian, *Dial. Mort.* 9.)

2. A son, or favourite of Heracles, with whom he fought against the lion of mount Helicon. (Ptolem. Hephaest. 2.) [L. S.]

NISUS (Νῖσος). 1. A son of Pandion (or, according to others, of Deïon or Ares) and Pylia, was a brother of Aegeus, Pallas, and Lycus, and husband of Abrote, by whom he became the father of Scylla. He was king of Megara; and when Minos, on his expedition against Athens, took Megara, Nisus died, because his daughter Scylla, who had fallen in love with Minos, had pulled out the purple or golden hair which grew on the top of her father's head, and on which his life depended. (Apollod. iii. 15. §§ 5, 6, 8; Schol. *ad Eurip. Hippol.* 1090.) Minos, who was horrified at the conduct of the unnatural daughter, ordered Scylla to be fastened to the poop of his ship, and afterwards drowned her in the Saronic gulf. (Apollod. *l. c.*) According to others, Minos left Megara in disgust, but Scylla leaped into the sea, and swam after his ship; but her father, who had been

changed into an eagle, perceived her, and shot down upon her, whereupon she was metamorphosed into either a fish or a bird called Ciris. (Ov. *Met.* viii. 6, &c.; Hygin. *Fab.* 198; Virg. *Georg.* i. 405, *Eclog.* vi. 74.) The tradition current at Megara itself knew nothing of this expedition of Minos, and called the daughter of Nisus Iphinoe, and represented her as married to Megareus. It is further added, that in the dispute between Sciron and Nisus Aeacus assigned the government to Nisus (Paus. i. 39. § 5), and that Nisa, the original name of Megara, and Nisaea, afterward the port town of Megara, derived their names from Nisus, and that the promontory of Scyllaeum was named after his daughter. (Paus. i. 39. § 4, ii. 34. § 7; Strab. viii. p. 373.) The tomb of Nisus was shown at Athens, behind the Lyceum. (Paus. i. 19. § 5.)

2. A son of Hyrtacus, a companion of Aeneias and friend of Euryalus, whose death he avenged by slaying Volscens, and then himself, in a dying state, threw himself upon the body of his friend and expired. (Virg. *Aen.* ix. 176, &c. 444.)

3. A noble of Dulichium, and father of Amphinomus, who was one of the suitors of Penelope. (Hom. *Od.* xvi. 395, xviii. 126, 412.) [L. S.]

NITOCRIS (Νίτωκρις). 1. A queen of Babylon, mentioned by Herodotus, who ascribes to her many important works at Babylon and its vicinity. According to his account she changed the course of the river above Babylon, built up with bricks the sides of the river at the city, and also threw a bridge across the river. He also relates that she was buried above one of the city gates, and that her tomb was opened by Dareius. (Herod. i. 185—189.) Who this Nitocris was has occasioned great dispute among modern writers, and is as uncertain as almost all other points connected with the early history of the East. Since Herodotus (i. 185) speaks of her as queen, shortly after the capture of Ninus or Nineveh by the Medes, which is placed in B. C. 606, it is supposed by most modern writers that she was the wife of Nebuchadnezzar, who began to reign in B. C. 604, and the mother or grandmother of Labynetus or Belshazzar, the last king of Babylon. See Clinton, *F. H.* vol. i. p. 278, note f, who brings forward some other arguments in support of this opinion.

2. A queen of Egypt. Herodotus relates that she was a native Egyptian, and the only female of the 330 Egyptian monarchs whose names were read to the historian by the priests from a papyrus manuscript. He further tells us that she was elected to the sovereignty in place of her brother, whom the Egyptians had killed, and that she devised the following scheme in order to take revenge upon the murderers of her brother. She built a very long chamber under ground, and when it was finished invited to a banquet in it those of the Egyptians who had had a principal share in the murder. While they were engaged in the banquet she let in upon them the waters of the Nile by means of a large concealed pipe and drowned them all, and then, in order to escape punishment, threw herself into a chamber full of ashes. (Herod. ii. 100.)

This Nitocris appears to have been one of the most celebrated personages in Egyptian legends. Even in the times of the Roman emperors we find her name mentioned as one of the old heroines of the East, as we see from the way in which she is spoken of by Dion Cassius, and the emperor Julian, both of whom class her with Semiramis (Dion Cass. lxii. 6; Julian. *Orat.* pp. 126, 127). Julius Africanus, and Eusebius (apud Syncell. pp. 58, 59), who borrow their account from Manetho, describe her as the most high-minded and most beautiful woman of her age, with a fair complexion, adding that she built the third pyramid. By this we are to understand, as Bunsen has shown, that she finished the third pyramid, which had been commenced by Mycerinus; and the same fact is intimated by the curious tale of Herodotus (ii. 134), which states that the erection of the pyramid was attributed by many to the Greek courtezan, Rhodopis, who must, in all probability, be regarded as the same person as Nitocris. [RHODOPIS.]

Bunsen makes Nitocris the last sovereign of the sixth dynasty, and states that she reigned for six years in place of her murdered husband (not her brother, as Herodotus states), whose name was Menthuôphis. The latter is supposed to be the son or grandson of the Moeris of the Greeks and Romans. The tale related by Herodotus of Nitocris constructing a subterraneous chamber for the punishment of the murderers of her brother is supposed by Bunsen, with much probability, to have reference to her erection of the third pyramid, though the waters of the Nile could not have been let into it, as the water of the river does not rise high enough for the purpose. (Bunsen, *Aegyptens Stelle in der Weltgeschichte*, vol. ii. pp. 236—242.)

NIXI DII, a general term, which seems to have been applied by the Romans to those divinities who were believed to assist women at the time when they were giving birth to a child. (*Quos putabant praesidere parientium nixibus*, Fest. p. 175, ed. Müller; Ov. *Met.* ix. 294; Nonius, p. 57.) Before the cella of Minerva, on the Capitol, there were three statues, which were designated as Dii Nixi. [L. S.]

NOBI'LIOR, the name of a family of the plebeian Fulvia gens. This family was originally called Paetinus [PAETINUS], and the name of Nobilior seems to have been first assumed by the consul of B. C. 255 [see below, No. 1], to indicate that he was more noble than any others of this name. His descendants dropped the name of Paetinus, and retained only that of Nobilior.

1. SER. FULVIUS M. F. M. N. PAETINUS NOBILIOR, was consul B. C. 255, with M. Aemilius Paullus about the middle of the first Punic war. In the beginning of this year Regulus had been defeated in Africa by the Carthaginians, and the remains of his army were besieged in Clypea. As soon as the senate heard of this disaster they sent both consuls with a fleet of at least three hundred ships, to bring off the survivors. After reducing Cossura the Romans met the Carthaginian fleet near the Hermaean promontory, and gained a most brilliant victory over it. The loss of the Carthaginians was very great, though the numbers are differently stated, and are evidently corrupt in Polybius. After the victory the consuls landed at Clypea, but did not remain long in Africa on account of the complete want of provisions. As it was near the summer solstice, in the month of July, when the Romans set out homewards, the pilots cautioned them to avoid the southern coast of Sicily, as violent gales from the south and south-west make that coast very dangerous at that time of the year. The consuls, however, disregarded their warning; and off Camarina they were surprised by

a fearful storm, which destroyed almost the whole fleet, and strewed the coast from Camarina to Pachynus with wrecks and corpses. Both consuls, however, escaped, and celebrated a triumph as proconsuls in the following year (Polyb. i. 36, 37; Eutrop. ii. 22; Oros. iv. 9; Diod. xxiii. 14; Zonar. viii. 14). Respecting the date of this campaign, see Niebuhr, *Hist. of Rome*, vol. iii. p. 591, and Arnold, *Hist. of Rome*, vol. ii. p. 593. n. 67.

2. M. Fulvius M. f. Ser. n. Nobilior, grandson of the preceding, was curule aedile B. C. 195, and praetor B. C. 193, when he obtained Further Spain as his province, with the title of proconsul. He remained in this country two years, and fought with great success against the nations that still resisted the Roman supremacy. He gained a victory over the united forces of the Vaccaei, Tectones, and Celtiberi, near the town of Toletum (Toledo), and took their king, Hilermus, prisoner. He then obtained possession of the town of Toletum, which is the first time that this place is mentioned in history. On his return to Rome in B. C. 191 he was granted the honour of an ovation. (Liv. xxxiii. 42, xxxiv. 54, 55, xxxv. 7, 22, xxxvi. 21, 39.) In B. C. 189 he was consul with M. Fulvius Nobilior, and received the conduct of the war against the Aetolians. He captured the strong town of Ambracia, and then compelled the Aetolians to sue for peace, which was granted them on favourable terms. Shortly afterwards he obliged the island of Cephallenia, which had been excluded from the terms of the peace, to submit to the dominion of Rome. He remained in his province for the next year as proconsul; and on his return to Rome, in B. C. 187, celebrated a most splendid triumph. In the following year he exhibited for ten successive days the games which he had vowed in the Aetolian war, and which were the most magnificent that had yet been seen at Rome. There were *venationes* of lions and panthers; and contests of athletae were now for the first time exhibited in the city. The conquest of Aetolia by this consul is also commemorated in the inscription of a statue discovered at Tusculum, from which place the Fulvii originally came. [Fulvia Gens.] (Polyb. xxii. 8—15; Liv. xxxvii. 47, 48, 50, xxxviii. 3—11, 28, 30, 35, xxxix. 4, 5, 22; Aurel. Vict. *de Vir. Ill.* 52; Orelli, *Inscr.* No. 562.) In B. C. 179 he was censor with M. Aemilius Lepidus, the pontifex maximus. The two censors had previously been at feud, but were reconciled to one another upon their election, and discharged the duties of their office with unanimity and concord. They executed many public works, which are mentioned by Livy. (Liv. xl. 45, 46, 51, xli. 2; Val. Max. iv. 2. § 1; Cic. *de Prov. Cons.* 9.)

Fulvius Nobilior had a taste for literature and art; he was a patron of the poet Ennius, who accompanied him in his Aetolian campaign; and he belonged to that party among the Roman nobles who were introducing into the city a taste for Greek literature and refinement. He was, therefore, an object of the attacks of Cato the Censor, who actually reproached him with having taken Ennius with him into Aetolia, and insinuated that he was corrupting the old Roman discipline by bestowing military crowns upon the soldiers for trivial reasons. Cato also made merry with his name, calling him *mobilior* instead of *nobilior*. (Cic. *Tusc.* i. 2, *Brut.* 20, *pro Arch.* 11, *de Orat.* iii. 63.) Fulvius, in his censorship, erected a temple to Hercules and the Muses in the Circus Flaminius, as a proof that the state ought to cultivate the liberal arts, and adorned it with the paintings and statues which he had brought from Greece upon his conquest of Aetolia. He also set up Fasti in this temple, which are referred to by Macrobius. (Cic. *pro Arch. l. c.*; Plin. *H. N.* xxxv. 10. s. 36. § 4; Eumenius, *Orat. pro Scholis Instaurand.* 7. § 3; Macrob. *Saturn.* i. 12.) He left behind him two sons, both of whom obtained the consulship. [Nos. 3 and 4.] His brother, by his mother's side, was C. Valerius Laevinus, who accompanied him in his Aetolian campaign (Polyb. xxii. 12), and who was consul in B. C. 176.

3. M. Fulvius M. f. M. n. Nobilior, son of No. 2, was tribune of the plebs B. C. 171 (Liv. xlii. 32), curule aedile B. C. 166, the year in which the Andria of Terence was performed (*Tit. Andr. Terent.*), and consul B. C. 159, with Cn. Cornelius Dolabella. Of the events of his consulship we have no records; but as the triumphal fasti assign him a triumph in the following year over the Eleates, a Ligurian people, he must have carried on war in Liguria.

4. Q. Fulvius M. f. M. n. Nobilior, son of No. 2, was consul B. C. 153 with T. Annius Luscus. Livy mentions (xxxix. 44) a Q. Fulvius Nobilior who was appointed in B. C. 184 one of the triumviri for founding the colonies of Potentia and Pisaurum; and as Cicero says (*Brut.* 20) that Q. Nobilior, the son of the conqueror of the Aetolians, was a triumvir coloniae deducendae, though he does not mention the name of the colony, it would seem that the Q. Nobilior mentioned by Livy is the same as the one referred to by Cicero. But there are two objections to this natural conclusion: in the first place, it is exceedingly unlikely, and quite contrary to Roman practice, that such important duties as were involved in the foundation of a colony should have been entrusted to a person so young as Q. Nobilior must have been at that time, since he did not obtain the consulship for thirty-one years afterwards; and in the second place, the Q. Fulvius M. f. who, says Livy (xl. 42), was elected triumvir epulo in B. C. 180, while still a boy (*praetextatus*), can hardly mean any one else than the son of the great M. Fulvius whose name occurs so often in that part of the historian's writings. A consideration of dates will make it almost certain that this Q. Fulvius M. f. must be the same as the consul of B. C. 153; for supposing him to have been sixteen when he was enrolled in the college of the epulones, he would have been forty-three when he was elected consul, the age at which a citizen could first obtain this honour. We therefore conclude that the Q. Nobilior who was triumvir in B. C. 184 must be a different person from the consul of 153.

The consuls of the year B. C. 153 entered upon their office on the kalends of January, whereas up to this time the ides of March had been the day on which they took possession of their dignity. The formidable revolt of the Celtiberians is given as the reason of this alteration; but whatever may have been the cause, the kalends of January continued from this time forth to be the first day of the consular year. (Cassiodorus and Marianus, *Chron.*; Liv. *Epit.* 47, refers to this change, but the words are not intelligible as they stand. See the notes in Drakenborch's edition.) Since the conquest of the

Celtiberians, in B. C. 179, by Gracchus, the father of the celebrated tribunes, this warlike nation had given the Romans no trouble, which, however, was more owing to the wise regulations of Gracchus, after his victories, than to the victories themselves. But in consequence of the Romans suspecting the Celtiberian town of Segida or Segeda, they embarked in a war against the whole nation, which was not brought to a conclusion till B. C. 134, by the capture of Numantia by Scipio. Fulvius was sent into Spain in his consulship with an army of nearly 30,000 men, but was very unsuccessful. He was first defeated by the enemy under the command of a native of Segida, called Carus, with a loss of 6000 men, on the day of the Vulcanalia, or the 23d of August; and the misfortune was looked upon as so severe, that no Roman general would afterwards fight on that day unless compelled. Fulvius retrieved, however, to some extent, the disaster, by an attack of the Roman cavalry, who checked the conquerors in their pursuit, and slew Carus and a considerable number of his troops. Shortly afterwards the consul received from Masinissa a reinforcement of Numidian cavalry and some elephants; and the latter caused such terror in the enemy, that they fled before the Romans, and shut themselves up in the town of Numantia. But under the walls of this place Fulvius experienced a new disaster: a restive elephant, whose example was imitated by his companions, threw the Roman army into confusion; and the Celtiberians, availing themselves of this circumstance, sallied from the town, slew 4000 Romans, and captured their elephants. After meeting with one or two other repulses, Fulvius closed his inglorious campaign, and retired to winter-quarters, where many of the troops perished of hunger and cold. He was succeeded in the command by Claudius Marcellus, the consul of the next year. (Appian, *Hisp.* 45—47; Polyb. xxxv. 4.)

Fulvius was censor in B. C. 136. (Fasti Capit.) Cicero tells us that he inherited his father's love for literature, and that he presented the poet Ennius with the Roman franchise when he was a triumvir for founding a colony (Cic. *Brut.* 20).

5. M. FULVIUS NOBILIOR, tribune of the soldiers, B. C. 180, and described as a brother of Q. Fulvius, was probably brother of the Quintus who was triumvir coloniae deducendae in B. C. 184. See the beginning of No. 4. (Liv. xl. 41.)

6. M. FULVIUS NOBILIOR is mentioned by Sallust (*Cat.* 17) as one of Catiline's conspirators. He is perhaps the same as the M. Fulvius Nobilior who was condemned in B. C. 54, but for what crime we do not know. (Cic. *ad Att.* iv. 16. § 12.)

NOCTUA, Q. CAEDI'CIUS, consul, B. C. 289, and censor 283, is only known from the Fasti.

NODOTUS or NODUTUS, is said to have been a divinity presiding over the knots in the stem of plants producing grain; but it seems more probable that originally it was only a surname of Saturnus. (Aug. *De Civ. Dei*, iv. 8; Arnob. *adv. Gent.* iv. 7.) [L. S.]

NOMENTA'NUS is mentioned several times by Horace as proverbially noted for extravagance and a riotous mode of living. He was one of the guests at the celebrated dinner of Nasidienus. The Scholiasts tell us that his full name was L. Cassius Nomentanus. (Hor. *Sat.* i. 1. 102, i. 8. 11, ii. 1. 22, ii. 3. 175, 224, ii. 8. 23, 25, 60.)

NO'MIA (Νομία), an Arcadian nymph, from whom mount Nomia, near Lycosura in Arcadia, was believed to have derived its name. (Paus. viii. 38. § 8, x. 31. § 2.) [L. S.]

NO'MIUS (Νόμιος), a surname of divinities protecting the pastures and shepherds, such as Apollo, Pan, Hermes, and Aristaeus. (Aristoph. *Thesmoph.* 983; Anthol. Palat. ix. 217; Callim. *Hymn. in Apoll.* 47.) [L. S.]

NOMOS (Νόμος), a personification of law, described as the ruler of gods and men. (Pind. *Fragm.* 151, p. 640, ed. Böckh; Plat. *Gorg.* p. 484, b.; Orph. *Hymn.* 63.) [L. S.]

NONACRIS (Νώνακρις), the wife of Lycaon, from whom the town of Nonacris in Arcadia was believed to have derived its name. (Paus. viii. 17. § 5.) From this town Hermes and Evander are called Nonacriates and Nonacrius, in the general sense of Arcadian. (Steph. Byz. *s. v.* Νώνακρις; Ov. *Fast.* v. 97.) [L. S.]

NO'NIA GENS, plebeian. Persons of this name are not mentioned till the very end of the republic, but occur frequently under the early emperors. The principal cognomens of the Nonii are ASPRENAS, BALBUS, GALLUS, QUINCTILIANUS, and SUFENAS, or SUFFENAS; but as one or two persons of the name of Asprenas are omitted under that head, they are given below under NONIUS. The only cognomens which occur on coins are *Quinctilianus* and *Sufenas*.

NONIA'NUS, CONSI'DIUS. There were two persons of this name who espoused Pompey's party in the civil war, and who are spoken of under CONSIDIUS, Nos. 8 and 9. The annexed coin, however, seems to refer to neither of them. It bears on the obverse the head of Venus, with C. CONSIDI NONIANI; and, on the reverse, a temple on the top of a mountain, on which is written, ERVC., the mountain itself being surrounded with fortifications. The coins seem to refer to the temple of Venus at Eryx, in Sicily, which was probably repaired by this C. Considius Nonianus, at the command of the senate.

COIN OF C. CONSIDIUS NONIANUS.

NONIA'NUS, M. SERVI'LIUS, was consul A. D. 35, with C. Sestius Gallus. (Dion Cass. lviii. 25; Tac. *Ann.* vi. 31; Plin. *H. N.* x. 43. s. 60.) In the passages just referred to he is called simply M. Servilius; but the Fasti give him the surname of Nonianus, and Pliny, in another passage (*H. N.* xxxvii. 6. s. 21), speaks of the consul, Servilius Nonianus, who was, he tells us, the grandson of the Nonius, proscribed by M. Antonius. [NONIUS, No. 4.] His name shows that he was adopted by one of the Servilii. The consul of A. D. 35 was, therefore, the same as the M. Servilius Nonianus, who was one of the most celebrated orators and historians of his time. The emperor Claudius listened to the recitation of his works; and Quinctilian also heard him, and speaks with commendation of his works, although he says he was "minus pressus, quam historiae auctoritas postulat." Pliny calls him "princeps civitatis;"

and Tacitus, who mentions his death in A. D. 60, praises his character as well as his talents. (Quinctil. x. 1. § 102; Plin. *Epist.* 1. 13; Plin. *H. N.* xxviii. 2. s. 5; Tac. *Ann.* xiv. 19, *Dial. de Orat.* 23.)

NO'NIUS. 1. A. NONIUS, a candidate for the tribuneship of the plebs for B. C. 100, was murdered by Glaucia and Appuleius Saturninus, because he was opposed to their party. (Appian, *B. C.* i. 28; Plut. *Mar.* 29; Liv. *Epit.* 69.)

2. NONIUS, a friend of Fimbria, in whose army he was in B. C. 84, when Sulla was preparing to attack him; but when Fimbria wished his soldiers to renew their military oath to him, and called upon Nonius to do so first, he refused. (Appian, *Mithr.* 59.)

3. NONIUS STRUMA was raised to one of the curule magistracies by Julius Caesar, but appears to have been unworthy of the honour. Hence Catullus exclaims (*Carm.* 52):—

> "Quid est, Catulle, quid moraris emori?
> Sella in curuli Struma Nonius sedet."

4. NONIUS, the son of Nonius Struma [No. 3], was proscribed by M. Antonius in consequence of his possessing an opal stone of immense value. He was the grandfather of Servilius Nonianus [NONIANUS]. (Plin. *H. N.* xxxvii. 6. s. 21.)

5. NONIUS, a centurion of the soldiers, was murdered by his comrades in the Campus Martius, B. C. 41, because he endeavoured to put down some attempts at disorder and mutiny. (Appian, *B. C.* v. 16.)

6. NONIUS had the charge of one of the gates of Rome in what is called the Perusinian war, B. C. 41, and admitted L. Antonius into the city. (Appian, *B. C.* v. 30.)

7. NONIUS ASPRENAS had the title of proconsul in B. C. 46, and served under Caesar in the African war, in that year, and also in the Spanish war, B. C. 45. (Auct. *B. Afr.* 80, *Hisp.* 10.)

8. C. NONIUS ASPRENAS, probably a son of the preceding, was accused, in B. C. 9, of poisoning 130 guests at a banquet, but the number in Pliny is probably corrupt, and ought to be thirty. The accusation was conducted by Cassius Severus, and the defence by Asinius Pollio. The speeches of these orators at this trial were very celebrated in antiquity, and the perusal of them is strongly recommended by Quinctilian. Asprenas was an intimate friend of Augustus, and was acquitted through the influence of the emperor. (Plin. *H. N.* xxxv. 12. s. 46; Suet. *Aug.* 56; Dion Cass. lv. 4; Quinct. x. 1. § 23.) In his youth, Asprenas was injured by a fall while performing in the Ludus Trojae before Augustus, and received in consequence from the emperor a golden chain, and the permission to assume the surname of Torquatus, both for himself and his posterity. (Suet. *Aug.* 43.) The Torquatus, to whom Horace addresses two of his poems (*Carm.* iv. 7, *Sat.* i. 5), is supposed by Weichert and others, to be the same as this Nonius Asprenas, since all the Manlii Torquati appear to have perished, which was the reason probably why Augustus gave him the ancient and honourable surname of Torquatus. Some modern writers have supposed that the C. Asprenas, who was accused of poisoning, was the same as the proconsul of this name in the African war [No. 7]; but Weichert has brought forward sufficient reasons to render it much more probable that he was his son. (Weichert, *De Lucii Varii et Cassii Parmensis Vita*, &c., Grimae. 1836, pp. 197—199, and Excursus I., "De C. Nonio Asprenate," p. 301, &c.; comp. Meyer, *Orator. Roman. Fragm.* p. 492, &c., 2nd ed.) For the other persons of the name of Nonius Asprenas, see ASPRENAS.

9. NONIUS RECEPTUS, a centurion, remaining firm to Galba, when his comrades espoused the side of Vitellius, A. D. 69, was thrown into chains by them and shortly after put to death. (Tac. *Hist.* i. 56, 59.)

10. NONIUS ACTIANUS, an infamous delator under Nero, was punished at the beginning of Vespasian's reign, A. D. 70. (Tac. *Hist.* iv. 41.)

NO'NIUS MARCELLUS, the grammarian. [MARCELLUS.]

NO'NNOSUS (Νόννωσος), was sent by the emperor Justinian I. on an embassy to the Aethiopians, Ameritae, Saracens, and other Eastern nations. On his return he wrote a *History* of his embassy, which has perished, but an abridgment of it has been preserved by Photius (*Bibl.* Cod. 3). From the account of Photius we learn that the father of Nonnosus, whose name was Abraham, had been also sent on an embassy to the Saracens, and that his grandfather Nonnosus had likewise been sent on a similar embassy by the emperor Anastasius. The abridgment of Photius has been reprinted, in the Bonn collection of the Byzantine writers, in the volume containing the fragments of Dexippus, Eunapius, &c., edited by Niebuhr and Bekker, 1829. (Fabric. *Bibl. Graec.* vol. vii. p. 543; Voss. *de Hist. Graec.* p. 326, ed. Westermann.)

NONNUS (Νόννος), a Greek poet, was a native of Panopolis in Egypt, and seems to have lived shortly before the time of Agathias (iv. p. 128), who mentions him among the recent (*νέοι*) poets. Whether he is the same person as the Nonnus whose son Sosena is recommended by Synesius to his friends Anastasius and Pylaemenes, is uncertain. (Synes. *Ep. ad Anast.* 43, *ad Pylaem.* 102.) Respecting his life nothing is known, except that he was a Christian, whence he cannot be confounded with the Nonnus mentioned by Suidas (*s. v.* Σαλούστιος). He is the author of an enormous epic poem, which has come down to us under the name of Διονυσιακά or Βασσαρικά, and consists of forty-eight books. As the subject of the poem is a pagan divinity and a number of mythological stories, some writers have supposed that it was written previous to his conversion to Christianity or that it was composed in ridicule of the theology of the pagans; but neither opinion appears to be founded on any sound argument, for it does not appear why a Christian should not have amused himself with writing a poem on pagan subjects. The poem itself shows that Nonnus had no idea whatever of what a poetical composition should be, and it is, as Heinsius characterises it, more like a chaos than a literary production. Although the professed subject of the poem is Dionysus, Nonnus begins with the story of Zeus carrying off Europa; he proceeds to relate the fight of Typhonus with Zeus; the story of Cadmus and the foundation of Thebes, the stories of Actaeon, Persephone, the birth of Zagreus and the deluge, and at length, in the seventh book, he relates the birth of Dionysus. The first six or seven books are so completely devoid of any connecting link, that any one of them

might by itself be regarded as a separate work. The remaining books are patched together in the same manner, without any coherence or subordination of less important to more important parts. The style of the work is bombastic and inflated in the highest degree; but the author shows considerable learning and fluency of narration. The work is mentioned by Agathias, repeatedly by Eustathius in his commentary on Homer, and in the Etymologicum Magnum (*s. v.* Διόννσος). There is an epigram in which Nonnus speaks of himself as the author of a poem on the fight of the Gigantes, but it seems that this is not a distinct work, but refers to the fight of Zeus and the Gigantes related in the first books of the Dionysiaca. The first edition that was published is that of G. Falckenburg, Antwerp, 1569, 4to. In 1605 an octavo edition, with a Latin translation, appeared at Hanau. A reprint of it, with a dissertation by D. Heinsius, and emendations by Jos. Scaliger, was published at Leiden in 1510, 8vo. A new edition, with a critical and explanatory commentary, was edited by F. Graefe, Leipzig, 1819—1826, in 2 vols. 8vo.

A second work of Nonnus, which has all the defects that have been censured in the Dionysiaca, is a paraphrase of the gospel of St. John in Hexameter verse. The first edition of it was published by Aldus Manutius, Venice, 1501, 4to.; and subsequently others appeared at Rome, 1508, Hagenau, 1527, 8vo. with an epistle of Phil. Melanchthon, Frankfort, 1541; Paris, 1541, 1556; Goslar, 1616; Cologne, 1566. It was also repeatedly translated into Latin, and several editions appeared with Latin versions. The most important of these is that of D. Heinsius, Lugd. Bat. 1627, 8vo.

There is further a collection and exposition of various stories and fables, bearing the titles of Συναγωγὴ καὶ ἐξήγησις ἱστοριῶν, which is ascribed to Nonnus, and was published at Eton in 1610, 4to. by R. Montacutius. But Bentley (*Upon the Ep. of Phalaris*, p. 17, &c.) has shown that this collection is the production of a far more ignorant person than Nonnus. (Comp. Fabricius, *Bibl. Graec.* vol. viii. p. 601, &c.; Ouwaroff, *Nonnus von Panopolis der Dichter, ein Beitrag zur Gesch. der Griech. Poesie*, Petersburg and Leipzig, 1817, 4to.) [L. S.]

NONNUS, THEO'PHANES, (Θεοφανὴς Νόννος,) sometimes called *Nonus*, a Greek medical writer who lived in the tenth century after Christ, as his work is dedicated to the emperor Constantinus Porphyrogenitus, A. D. 911—959, at whose command it was composed. Though commonly called Nonnus, it is supposed by some persons that his real name was *Theophanes*. His work is entitled Ἐπιτομὴ τῆς Ἰατρικῆς ἁπάσης Τέχνης, *Compendium totius Artis Medicae*, and consists of two hundred and ninety short chapters; it is compiled almost entirely from previous writers, especially Alexander Trallianus, Aëtius, and Paulus Aegineta, whom, however, he does not once mention by name. Almost the only point worthy of notice is that (according to Sprengel) he is the earliest Greek medical writer, who makes distinct mention of distilled rose-water, an article which his countrymen seem to have gained from the Arabians. It was first published by Jeremias Martius, Greek and Latin, Argent., 8vo. 1568; and afterwards, in a much improved form, in 1794, 1795, 8vo. two vols., Gothae et Amstel., edited by J. S. Bernard, and published after his death. (See Freind's *Hist. of Physic*, vol. i.; Sprengel, *Hist. de la Méd.*, vol. ii.; Haller, *Bibl. Medic. Pract.* vol. i.; Fabric. *Bibl. Gr.* vol. xii. p. 685, ed. vet.; Choulant, *Handb. der Bücherkunde für die Aeltere Med.*) [W. A. G.]

NORAX (Νῶραξ), a son of Hermes and Erytheia, the daughter of Geryones, is said to have led an Iberian colony to Sardinia, and to have founded the town of Nora. (Paus. x. 17. § 4.) [L. S.]

NORBA'NUS, occurs as a name of several distinguished Romans towards the latter end of the republic, but they appear to have had no gentile name. Many modern writers suppose that C. Norbanus, who was consul B. C. 83 [see below, No. 1], belonged to the Junia gens, but for this there is no authority whatsoever. In fact, Norbanus came to be looked upon as a kind of gentile name, and hence a cognomen was attached to it. Thus, in some of the Fasti, the C. Norbanus just mentioned bears the cognomen *Balbus* or *Bulbus*; and subsequently several of the family are called by the surname of Flaccus. It is quite uncertain to which member of the family the following coin belongs. It bears on the obverse the head of Venus, and on the reverse ears of corn, a caduceus, and fasces with an axe. (Eckhel, vol. v. p. 262.)

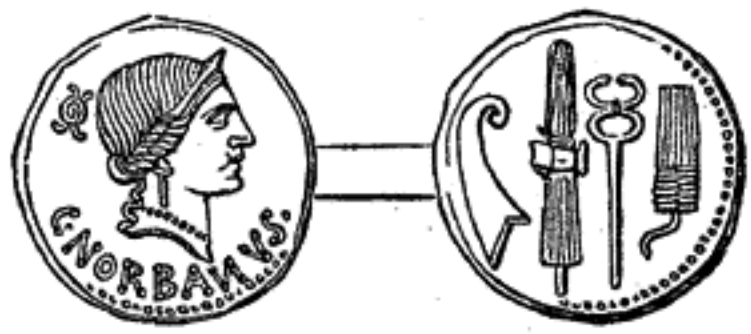

COIN OF C. NORBANUS.

1. C. NORBANUS, was tribune of the plebs, B. C. 95, when he accused Q. Servilius Caepio of majestas, because he had robbed the temple of Tolosa in his consulship, B. C. 106, and had by his rashness and imprudence occasioned the defeat and destruction of the Roman army by the Cimbri, in the following year (B. C. 105). The senate, to whom Caepio had by a lex restored the judicia in his consulship, but of which they had been again deprived two years afterwards, made the greatest efforts to obtain his acquittal; but, notwithstanding these exertions, and the powerful advocacy of the great orator L. Crassus, who was then consul, he was condemned by the people, and went into exile at Smyrna. The disturbances, however, which took place at his trial, afforded the enemies of Norbanus a fair pretext for his accusation; and in the following year (B. C. 94), he was accordingly accused of majestas under the lex Appuleia. The accusation was conducted by P. Sulpicius Rufus; and the defence by the celebrated orator M. Antonius, under whom Norbanus had formerly served as quaestor, and who gives in the *De Oratore* of Cicero a very interesting account of the line of argument which he adopted on the occasion. Norbanus was acquitted. (Cic. *de Orat.* ii. 48, 49, iii. 21, 25, 39, 40, *Orat. Part.* 30; Val. Max. viii. 5. § 2; Meyer, *Fragm. Rom. Orator* p. 287, &c., 2d ed.)

In B. C. 90 or 89, Norbanus was praetor in Sicily during the Social or Marsic war, but no attempt at insurrection occurred in the island. (Cic. *Verr.* v. 4, comp. iii. 49.) In B. C. 88 he came to the assistance of the town of Rhegium, which was

very nearly falling into the hands of the Samnites, who, taking advantage of the civil commotions at Rome, had formed the design of invading Sicily. (Diod. *Eclog.* xxxvii. p. 540, ed. Wesseling. The text of Diodorus has Γάϊος Ὀρβανός, for which we ought undoubtedly to read with Wesseling, Γάϊος Νορβανός.) In the civil wars Norbanus espoused the Marian party, and was consul in B. C. 83 with Scipio Asiaticus. In this year Sulla crossed over from Greece to Italy, and marched from Brundisium into Campania, where Norbanus was waiting for him, on the Vulturnus at the foot of Mount Tifata, not far from Capua. Sulla at first sent deputies to Norbanus under the pretext of treating respecting a peace, but evidently with the design of tampering with his troops; but they could not effect their purpose, and returned to Sulla after being insulted and maltreated by the other side. Thereupon a general engagement ensued, the issue of which was not long doubtful; the raw levies of Norbanus were unable to resist the first charge of Sulla's veterans, and fled in all directions, and it was not till they reached the walls of Capua that Norbanus was able to rally them again. Six or seven thousand of his men fell in this battle, while Sulla's loss is said to have been only seventy. Appian, contrary to all the other authorities, places this battle near Canusium in Apulia, but it is not improbable, as Drumann has conjectured (*Geschichte Röms*, vol. ii. p. 459), that he wrote Casilinum, a town on the Vulturnus. In the following year, B. C. 82, Norbanus joined the consul Carbo in Cisalpine Gaul, but their united forces were entirely defeated by Metellus Pius. [METELLUS, No. 19.] This may be said to have given the death-blow to the Marian party in Italy. Desertion from their ranks rapidly followed, and Albinovanus, who had been entrusted with the command of Ariminum, invited Norbanus and his principal officers to a banquet. Norbanus suspected treachery, and declined the invitation; the rest accepted it and were murdered. Norbanus succeeded in making his escape from Italy, and fled to Rhodes; but his person having been demanded by Sulla, he killed himself in the middle of the market-place, while the Rhodians were consulting whether they should obey the commands of the dictator. (Appian, *B. C.* i. 82, 84, 86, 91; Liv. *Epit.* 85; Vell. Pat. ii. 25; Plut. *Sull.* 27; Oros. v. 20; Flor. iii. 21. § 18.)

2. NORBANUS FLACCUS. [FLACCUS.]

3. APPIUS NORBANUS, who defeated Antonius in the reign of Domitian, is more usually called Appius Maximus. [MAXIMUS, p. 986, b.]

4. NORBANUS, praefectus praetorio under Domitian, was privy to the death of that emperor. (Dion Cass. lxvii. 15.)

5. NORBANUS LICINIANUS, one of the infamous servants of Domitian, was banished (*relegatus*) in the reign of Trajan. (Plin. *Ep.* iii. 9.)

6. NORBANUS, banished by Commodus. (Lamprid. *Commod.* 4.)

NO'RTIA or NU'RTIA, an Etruscan divinity, who was worshipped at Volsinii, where a nail was driven every year into the wall of her temple, for the purpose of marking the number of years. (Liv. vii. 3; Juvenal, x. 74.) [L. S.]

NOSSIS, a Greek poetess, of Locri in Southern Italy, lived about B. C. 310, and is the author of twelve epigrams of considerable beauty, extant in the Greek Anthology. From these we learn that her mother's name was Theuphila, and that she had a daughter called Melinna. Three of her epigrams were published for the first time by Bentley; and the whole twelve are given by J. C. Wolf, *Poetriarum octo Fragm.* &c., Hamb. 1734, by A. Schneider, *Poetriarum Graec. Fragm.* Giessae, 1802, by Brunck, *Anal. vet. Poet. Gr.* vol. i., and by Jacobs, *Anth. Graec.* vol. i. (Comp. Fabric. *Bibl. Graec.* vol. ii. p. 133; Bentley, *Dissertation upon the Epistles of Phalaris*, pp. 256, 257, Lond. 1777.)

NOTHIPPUS, a tragic poet, with whom we are only acquainted through a fragment of the *Morirae* of the comic poet Hermippus, who describes Nothippus as an enormous eater. (Athen. viii. p. 344, c, d.)

NOVATIA'NUS, according to Philostorgius, whose statement, however, has not been generally received with confidence, was a native of Phrygia. From the accounts given of his baptism, which his enemies alleged was irregularly administered in consequence of his having been prevented by sickness from receiving imposition of hands, it would appear that in early life he was a gentile; but the assertion found in many modern works that he was devoted to the stoic philosophy is not supported by the testimony of any ancient writer. There can be no doubt that he became a presbyter of the church at Rome, that he insisted upon the rigorous and perpetual exclusion of the Lapsi, the weak brethren who had fallen away from the faith under the terrors of persecution, and that upon the election of Cornelius [CORNELIUS], who advocated more charitable opinions, to the Roman see in June, A. D. 251, about sixteen months after the martyrdom of Fabianus, he disowned the authority of the new pontiff, was himself consecrated bishop by a rival party, was condemned by the council held in the autumn of the same year, and after a vain struggle to maintain his position was obliged to give way, and became the founder of a new sect, who from him derived the name of Novatians. We are told, moreover, that he was a man of unsociable, treacherous, and wolf-like disposition, that his ordination was performed by three simple illiterate prelates from an obscure corner of Italy, whom he gained to his purpose by a most disreputable artifice, that these poor men quickly perceived, confessed, and lamented their error, and that those persons who had at first espoused his cause quickly returned to their duty, leaving the schismatic almost alone. We must observe that these adverse representations proceed from his bitter enemy Cornelius, being contained in a long letter from that pope to Fabius, of Antioch, preserved in Eusebius, that they bear evident marks of personal rancour, and that they are contradicted by the circumstance that Novatianus was commissioned in 250 by the Roman clergy to write a letter in their name to Cyprian which is still extant, by the respect and popularity which he unquestionably enjoyed after his assumption of the episcopal dignity, even among those who did not recognise his authority, and by the fact that a numerous and devoted band of followers espousing his cause formed a separate communion, which spread over the whole Christian world, and flourished for more than two hundred years. The career of Novatianus, after the termination of his struggle with Cornelius, is unknown; but we are told by Socrates (*H. E.* iv. 28) that he suffered death under Valerian; and from Pacianus, who flourished in the

middle of the fourth century, we learn that the Novatians boasted that their founder was a martyr.

The original and distinguishing tenet of these heretics was, as we have indicated above, that no one who after baptism had, through dread of persecution or from any other cause, fallen away from the faith, could, however sincere his contrition, again be received into the bosom of the church, or entertain sure hope of salvation. It would appear that subsequently this rigorous exclusion was extended to all who had been guilty of any of the greater or mortal sins; and, if we can trust the expression of St. Ambrose (*De Poen.* iii. 3), Novatianus himself altogether rejected the efficacy of repentance, and denied that forgiveness could be granted to any sin, whether small or great. There can be no doubt that communion was refused to all great offenders, but we feel inclined to believe that Socrates (*H. E.* iv. 28) represents these opinions, as first promulgated, more fairly when he states, that Novatianus merely would not admit that the church had power to forgive and grant participation in her mysteries to great offenders, while at the same time he exhorted them to repentance, and referred their case directly to the decision of God — views which were likely to be extremely obnoxious to the orthodox priesthood, and might very readily be exaggerated and perverted by the intolerance of his own followers, who, full of spiritual pride, arrogated to themselves the title of Καθαροί, or *Puritans*, an epithet caught up and echoed in scorn by their antagonists.

It is necessary to remark that the individual who first proclaimed such doctrines was not Novatianus, but an African presbyter under Cyprian, named Novatus, who took a most active share in the disorders which followed the elevation of Cornelius. Hence, very naturally, much confusion has arisen between *Novatus* and *Novatianus*; and Lardner, with less than his usual accuracy, persists in considering them as one and the same, although the words of Jerome are perfectly explicit, distinguishing most clearly between "Novatianus Romanae urbis presbyter" and "Novatus Cypriani presbyter." Indeed, the tenth chapter of his Catalogue becomes quite unintelligible if we confound them.

Jerome informs us that Novatianus composed treatises *De Pascha*; *De Sabbato*; *De Circumcisione*; *De Sacerdote*; *De Oratione*; *De Cibis Judaicis*; *De Instantia*; *De Attalo*, and many others; together with a large volume *De Trinitate*, exhibiting in a compressed form the opinions of Tertullian on this mystery. Of all these the following only are now known to exist:—

I. *De Trinitate* s. *De Regula Fidei*, ascribed by some to Tertullian, by others to Cyprian, and inserted in many editions of their works. That it cannot belong to Tertullian is sufficiently proved by the style and by the mention made of the Sabellians, who did not exist in his time, while Jerome expressly declares that the volume *De Trinitate* was not the production of Cyprian, but of Novatianus. The piece before us, however, does not altogether answer his description, since it cannot be regarded as a mere transcript of the opinions of Tertullian, but is an independent exposition of the orthodox doctrine very distinctly embodied in pure language and animated style.

II. *De Cibis Judaicis*, written at the request of the Roman laity at a period when the author had, apparently, withdrawn from the fury of the Decian persecution (A. D. 249—257), probably towards the close of A. D. 250. If composed under these circumstances, as maintained by Jackson, it refutes in a most satisfactory manner the charges brought by Cornelius in reference to the conduct of Novatianus at this epoch. The author denies that the Mosaic ordinances, with regard to meats, are binding upon Christians, but strongly recommends moderation and strict abstinence from flesh offered to idols.

III. *Epistolae.* Two letters, of which the first is certainly genuine, written A. D. 250, in the name of the Roman clergy to Cyprian, when a vacancy occurred in the papal see in consequence of the martyrdom of Fabianus, on the 13th of February, A. D. 250.

The two best editions of the collected works of Novatianus are those of Welchman (8vo. Oxon. 1724), and of Jackson (8vo. Lond. 1728). The latter is in every respect superior, presenting us with an excellent text, very useful prolegomena, notes and indices. The tracts *De Trinitate* and *De Cibis Judaicis* will be found in almost all editions of Tertullian from the Parisian impression of 1545 downwards. (Hieronym. *de Viris Ill.* 10; Philostorg. *H. E.* viii. 15; Euseb. *H. E.* vi. 43; Pacian. *Ep.* 3; Ambros. *de Poen.* iii. 3; Cyprian. *Ep.* 44, 45, 49, 50, 55, 68; Socrat. *H. E.* iv. 28, v. 22, and notes of Valesius; Sozomen. *H. E.* vi. 24; Lardner, *Credibility of Gospel History*, c. xlvii; Schönemann, *Bibliotheca Patrum Lat.* vol. i. § 5; Bähr, *Geschicht. des Röm. Litterat.* Suppl. Band. 2te Abtheil. §§ 23, 24; with regard to Novatus, see Cyprian. *Ep.* 52.) [W. R.]

NOVATUS. [NOVATIANUS].

NOVA'TUS, JU'NIUS, published a libellous letter against Augustus under the name of Agrippa, but was punished only by a pecuniary fine. (Suet. *Aug.* 51.)

NOVE'LLIUS TORQUA'TUS. [TORQUATUS.]

NOVELLUS, ANTO'NIUS, was one of Otho's principal generals, but possessed no influence with the soldiery. (Tac. *Hist.* i. 87, ii. 12.)

NOVENSILES DII, are mentioned in the solemn prayer which the consul Decius repeated after the pontifex previous to his devoting himself to death for his country. (Liv. viii. 9.) Instead of Novensiles, we also find the form Novensides, whence we may infer that it is some compound of *insides*. The first word in this compound is said by some to be *novus*, and by others *novem* (Arnob. iii. 38, 39); and it is accordingly said that the Novensiles were nine gods, to whom Jupiter gave permission to hurl his lightnings. (Arnob. *l. c.*; Plin. *H. N.* ii. 52.) But this fact, though it may have applied to the Etruscan religion, nowhere appears in the religion of the Romans. We are therefore inclined to look upon Novensides as composed of *nove* and *insides*, so that these gods would be the opposite of Indigetes, or old native divinities; that is, the Novensides are the gods who are newly or recently introduced at Rome, after the conquest of some place. For it was customary at Rome after the conquest of a neighbouring town to carry its gods to Rome, and there either to establish their worship in public, or to assign the care of it to some patrician family. This is the explanation of Cincius Alimentus (*ap. Arnob.* iii. 38, &c.), and seems to be quite satisfactory. [L. S.]

NO'VIA GENS, plebeian, was of very little

note. Persons of this name are first mentioned in the last century of the republic, but none of the Novii obtained the consulship till A. D. 78.

NO'VIUS. 1. Q. Novius, a celebrated writer of Atellane plays, was a contemporary of Pomponius, who wrote plays of the same kind, and of the dictator Sulla. (Macrob. *Sat.* i. 10; Gell. xv. 13.) The plays of Novius are frequently mentioned by Nonius Marcellus, and occasionally by the other grammarians. A list of the plays, and the fragments which are preserved, are given by Bothe. (*Poët. Lat. Scenic. Fragmenta*, vol. ii. p. 41, &c.)

2. L. Novius, a colleague and enemy of P. Clodius in his tribunate, B. C. 58. A fragment of a speech of his is preserved by Asconius (*in Cic. Mil.* p. 47, Orelli).

NOX. [Nyx.]

NU'CIUS, NICANDER (*Νίκανδρος Νούκιος*), a native of Corcyra, born about the beginning of the sixteenth century, who was driven from his own country by various misfortunes, and took refuge at Venice. Here he was taken into the service of Gerard Veltuyckus, or Veltwick (with whom he had been previously acquainted), who was going as ambassador from the emperor Charles V. to the court of the Sultan Solyman, A. D. 1545. He accompanied him not only to Constantinople, but also over several other parts of Europe, and wrote an account of his travels, which is still extant, and contains much curious and interesting matter. There is a MS. of this work in the Bodleian library at Oxford (containing two books, but not quite perfect at the end), from which the *second* book has been edited in Greek with an English translation under the direction of Dr. Cramer, small 4to., 1841, London, printed for the Camden Society. In his introduction, Dr. Cramer has given a short analysis of the contents of the first book. There is another and more complete MS. of Nucius's Travels preserved in the Ambrosian library at Milan, consisting of *three* books, from which there was, some years ago, an intention on the part of one of the officers of the library of editing the work, but the writer is not aware that this intention has ever been put into execution. (Compare Dr. Cramer's Introduction to his edition.) [W. A. G.]

NUMA MA'RCIUS. 1. The son of Marcus, is described in the legend of Numa Pompilius as the most intimate friend of that king. Marcius urged Numa to accept the Roman throne, accompanied him from his Sabine country to Rome, there became a member of the senate, and was chosen by his royal friend to be the first Pontifex Maximus, and the depository of all his religious and ecclesiastical enactments. It is related that Marcius aspired to the kingly dignity on the death of Pompilius, and that he starved himself to death on the election of Tullus Hostilius. (Plut. *Num.* 5, 6, 21; Liv. i. 20.)

2. The son of the preceding, is said to have married Pompilia, the daughter of Numa Pompilius, and to have become by her the father of Ancus Marcius. Numa Marcius was appointed by Tullus Hostilius praefectus urbi. (Plut. *Num.* 21, *Coriol.*; Tac. *Ann.* vi. 11.)

NUMA POMPI'LIUS, the second king of Rome. The legend of this king is so well told by Niebuhr (*Hist. of Rome*, vol. i. p. 237, &c.), from Livy and the ancient authorities, that we cannot do better than borrow his words. "On the death of Romulus the senate at first would not allow the election of a new king: every senator was to enjoy the royal power in rotation as interrex. In this way a year passed. The people, being treated more oppressively than before, were vehement in demanding the election of a sovereign to protect them. When the senate permitted it to be held, the Romans and Sabines disputed out of which nation the king should be taken. It was agreed that the former should choose him out of the latter: and all voices concurred in naming the wise and pious Numa Pompilius of Cures, who had married the daughter of Tatius.

"It was a very prevalent belief in antiquity that Numa had derived his knowledge from the Greek Pythagoras; Polybius and other writers attempted to show that this was impossible, for chronological reasons, inasmuch as Pythagoras did not come into Italy till the reign of Servius Tullius; but an impartial critic, who does not believe that the son of Mnesarchus was the only Pythagoras, or that there is any kind of necessity for placing Numa in the twentieth Olympiad, or, in fine, that the historical personality of Pythagoras is more certain than that of Numa, will be pleased with the old popular opinion, and will not sacrifice it to chronology.

"When Numa was assured by the auguries that the gods approved of his election, the first care of the pious king was turned, not to the rites of the temples, but to human institutions. He divided the lands which Romulus had conquered and had left open to occupancy. He founded the worship of Terminus. It was not till after he had done this that Numa set himself to legislate for religion. He was revered as the author of the Roman ceremonial law. Instructed by the Camena Egeria, who was espoused to him in a visible form, and who led him into the assemblies of her sisters in the sacred grove, he regulated the whole hierarchy; the pontiffs, who took care, by precept and by chastisement, that the laws relating to religion should be observed both by individuals and by the state; the augurs, whose calling it was to afford security for the councils of men by piercing into those of the gods; the flamens, who ministered in the temples of the supreme deities; the chaste virgins of Vesta; the Salii, who solemnised the worship of the gods with armed dances and songs. He prescribed the rites according to which the people might offer worship and prayer acceptable to the gods. To him were revealed the conjurations for compelling Jupiter himself to make known his will, by lightnings and the flight of birds: whereas others were forced to wait for these prodigies from the favour of the god, who was often silent to such as were doomed to destruction. This charm he learnt from Faunus and Picus, whom, by the advice of Egeria, he enticed and bound in chains, as Midas bound Silenus in the rose garden. From this pious prince the god brooked such boldness. At Numa's entreaty he exempted the people from the terrible duty of offering up human sacrifices. But when the audacious Tullus presumed to imitate his predecessor, he was killed by a flash of lightning during his conjurations in the temple of Jupiter Elicius. The thirty-nine years of Numa's reign, which glided away in quiet happiness, without any war or any calamity, afforded no legends but of such marvels. That nothing might break the peace of his days, the ancile fell from heaven,

when the land was threatened with a pestilence, which disappeared as soon as Numa ordained the ceremonies of the Salii. Numa was not a theme of song, like Romulus; indeed he enjoined that, among all the Camenae, the highest honours should be paid to Tacita. Yet a story was handed down, that, when he was entertaining his guests, the plain food in the earthenware dishes were turned on the appearance of Egeria into a banquet fit for gods, in vessels of gold, in order that her divinity might be made manifest to the incredulous. The temple of Janus, his work, continued always shut: peace was spread over Italy; until Numa, like the darlings of the gods in the golden age, fell asleep, full of days. Egeria melted away in tears into a fountain."

The sacred books of Numa, in which he prescribed all the religious rites and ceremonies, were said to have been buried near him in a separate tomb, and to have been discovered by accident, five hundred years afterwards, by one Terentius, in the consulship of Cornelius and Baebius, B. C. 181. By Terentius they were carried to the city-praetor Petilius, and were found to consist of twelve or seven books, in Latin, on ecclesiastical law (*de jure pontificum*), and the same number of books in Greek on philosophy: the latter were burnt at the command of the senate, but the former were carefully preserved. The story of the discovery of these books is evidently a forgery; and the books, which were ascribed to Numa, and which were extant at a later time, were evidently nothing more than ancient works containing an account of the ceremonial of the Roman religion. (Plut. *Numa;* Liv. i. 18—21; Cic. *de Rep.* ii. 13—15; Dionys. ii. 58—66; Plin. *H. N.* xiii. 14. s. 27; Val. Max. i. 1. § 12; August. *de Civ. Dei*, vii. 34.)

It would be idle to inquire into the historical reality of Numa. Whether such a person ever existed or not, we cannot look upon the second king of Rome as a real historical personage. His name represents the rule of law and order, and to him are ascribed all those ecclesiastical institutions which formed the basis of the ceremonial religion of the Romans. Some modern writers connect his name with the word *νόμος*, "law" (Hartung, *Die Religion der Römer*, vol. i. p. 216), but this is mere fancy. It would be impossible to enter into a history of the various institutions of this king, without discussing the whole ecclesiastical system of the Romans, a subject which would be foreign to this work. We would only remark, that the universal tradition of the Sabine origin of Numa intimates that the Romans must have derived a great portion of their religious system from the Sabines, rather than from the Etruscans, as is commonly believed.

NUME'NIUS (*Νουμήνιος*), of Apameia in Syria, a Pythagoreo-Platonic philosopher, who was highly esteemed by Plotinus and his school, as well as by Origen. (Porphyr. *Vit. Plot.* 2, 17; Suid. *s. vv.* *Ὠριγένης*, *Νουμήνιος.*) He and Cronius, a man of a kindred mind and a contemporary, who is often spoken of along with him (Porphyr. *De Antr. Nymph.* p. 121 ed. Holsten.), probably belong to the age of the Antonines. He is mentioned not only by Porphyrius, but also by Clemens of Alexandria and Origen. Statements and fragments of his apparently very numerous works have been preserved by Origen, Theodoret, and especially by Eusebius, and from them we may with tolerable accuracy learn the peculiar tendency of this new Platonico-Pythagorean philosophy, and its approximation to the doctrines of Plato. Numenius is almost invariably designated as a Pythagorean, but his object was to trace the doctrines of Plato up to Pythagoras, and at the same time to show that they were not at variance with the dogmas and mysteries of the Brahmins, Jews, Magi and Egyptians. (See the Fragm. of the 1st book *Περὶ τἀγαθοῦ*, *ap. Euseb. Praep. Evang.* ix. 7.) Numenius called Plato "the Atticising Moses," probably on the supposition of some historical connexion between them. (Clem. Alex. *Strom.* i. 342; Euseb. *Praep. Evang.* xi. 10. p. 527; Suid. *s. v.*) In several of his works, therefore, he had based his remarks on passages from the books of Moses, and he had explained one passage about the life of our Saviour, though without mentioning him in a figurative sense. (Orig. *adv. Cels.* iv. p. 198, &c. Spenc.; comp. i. p. 13; Porphyr. *De Antr. Nymph.* p. 111, &c.) He had also endeavoured to inquire into the hidden meaning of the Egyptian, perhaps also of Greek mythology. (See his explanation of Serapis *ap. Orig. Ibid.* v. p. 258; Fr. *ἐκ τοῦ περὶ τῶν παρὰ Πλάτωνι ἀποῤῥήτων*, ap. Euseb. *Praep. Ev.* xiii. 5.) His intention was to restore the philosophy of Plato, the genuine Pythagorean and mediator between Socrates and Pythagoras (neither of whom he prefers to the other) in its original purity, cleared from the Aristotelian and Zenonian or Stoic doctrines, and purified from the unsatisfactory and perverse explanations, which he said were found even in Speusippus and Xenocrates, and which, through the influence of Arcesilas and Carneades, i. e. in the second and third Academy, had led to a bottomless scepticism. (See especially Euseb. *Praep. Ev.* xiv. 5.) His work on the apostacy of the Academy from Plato (*Περὶ τῆς τῶν Ἀκαδημαϊκῶν πρὸς Πλάτωνα διαστάσεως*), to judge from its rather numerous fragments (ap. Euseb. *Praep. Ev.* xiv. 5—9), contained a minute and wearisome account of the outward circumstances of those men, and was full of fabulous tales about their lives, without entering into the nature of their scepticism. His books *Περὶ τἀγαθοῦ* seem to have been of a better kind; in them he had minutely explained, mainly in opposition to the Stoics, that existence could neither be found in the elements because they were in a perpetual state of change and transition, nor in matter because it is vague, inconstant, lifeless, and in itself not an object of our knowledge; and that, on the contrary, existence, in order to resist the annihilation and decay of matter, must itself rather be incorporeal and removed from all mutability (Frag. *ap. Euseb. Praep. Ev.* xv. 17), in eternal presence, without being subject to the variation of time, simple and imperturbable in its nature by its own will as well as by influence from without. (*Ib.* xi. 10.) True existence, according to him, is identical with the first god existing in and by himself, that is, with good (*τὸ ἀγαθόν*), and is defined as spirit (*νοῦς*, *ib.* xi. 18, ix. 22). But as the first (absolute) god existing in himself and being undisturbed in his motion, could not be creative (*δημιουργικός*), he thought that we must assume a second god, who keeps matter together, directs his energy to it and to intelligible essences, and imparts his spirit to all creatures; his mind is directed to the first

god, in whom he beholds the ideas according to which he arranges the world harmoniously, being seized with a desire to create the world. The first god communicates his ideas to the second, without losing them himself, just as we communicate knowledge to one another, without depriving ourselves of it. (*Ibid.* xi. 18.) In regard to the relation existing between the third and second god, and to the manner in which they also are to be conceived as one (probably in opposition to the vague duration of matter), no information can be derived from the fragments which have come down to us. [Ch. A. B.]

NUME'NIUS (Νουμήνιος). 1. A sceptical philosopher, and a pupil of Pyrrhon, must be distinguished from Numenius of Apameia. (Diog. Laërt. ix. 68, 102, 114.)

2. A rhetorician, who lived in the reign of Hadrian, to whom he addressed a consolatory discourse (παραμυθητικόν) on the death of Antinous. He also wrote Περὶ τῶν τῆς λέξεως σχημάτων, Χρειῶν συναγωγή, and arguments (ὑποθέσεις) to the works of Thucydides and Demosthenes. (Suid. *s. v.* and Eudoxia.) He was the father of the rhetorician Alexander, who is hence frequently called Alexander Numenius. [See Vol. I. p. 123, a.]

NUME'NIUS (Νουμήνιος), a medical writer, quoted by Celsus (v. 18. § 35, 21. § 4, pp. 88, 92) and Aëtius (iv. 1. § 20, p. 621, in which passage for *Numius* we should read *Numenius*). He is, perhaps, the native of Heracleia, who was a pupil of Dieuches, and lived probably in the fourth or third century B. C. (Athen. i. p. 5.) He wrote a poem on fishing, Ἁλιευτικά, which is frequently quoted by Athenaeus. A person of the same name, who wrote on venomous animals, Θηριακά, is quoted by the Scholiast on Nicander. (Fabric. *Bibl. Gr.* vol. ii. p. 627, ed. vet.) [W. A. G.]

NUME'RIA, the goddess. [NUMERIUS.]

NUMERIA'NUS, M. AURELIUS, the younger of the two sons of the emperor Carus, and his companion in the expedition against the Persians, undertaken in A. D. 283. After the death of his father, which happened in the following year, he was, without opposition, acknowledged as joint emperor with his brother Carinus. The idle fears of the army compelled him to abandon all hopes of prosecuting a campaign commenced with so much glory, and of extending the conquests already achieved. For terrified by the mysterious fate of Carus [CARUS], which they regarded as a direct manifestation of the wrath of heaven, and an evident fulfilment of the ancient prophecy which fixed the river Tigris as the limit of the Roman sway, the soldiers refused to advance. Yielding to their superstitious terrors, Numerianus commenced a retreat in the very hour of victory, and slowly retraced his steps towards the Thracian Bosporus. During the greater part of the march, which lasted for eight months, he was duly confined to his litter by an affection of the eyes, induced, it is said, by excessive weeping. After this seclusion had continued for a considerable period, dark reports began to circulate, and the excitement increasing by degrees, at length became so fierce that the soldiers forced their way into the Imperial tent, and discovered the dead body of their prince. The concealment practised by Arrius Aper, praefect of the praetorians, father-in-law of the deceased, and who had lately acted as his representative, gave rise to the worst suspicions. He was publicly arraigned of the murder in a military council, held at Chalcedon, and, without being permitted to speak in his own defence, was stabbed to the heart by Diocletian, whom the troops had already proclaimed emperor, and who on this occasion acted with a degree of hasty violence strangely at variance with the calmness of his well-regulated mind. [DIOCLETIANUS.]

The Augustan historian represents Numerianus as a prince remarkable alike for moral and intellectual excellence. He gained universal love and admiration by gentleness of temper, affability of address, and purity of life, while at the same time he bore away the palm in eloquence and poetry from all his contemporaries—virtues and accomplishments which shone the more conspicuous and bright when contrasted with the brutal profligacy and savage cruelty of his brother and colleague Carinus [CARINUS]. (Vopisc. *Numerian.*; Aur. Vict. *Epit.* 38, *de Caes.* 38; Eutrop. ix. 12; Zonar. xii. 30.) [W. R.]

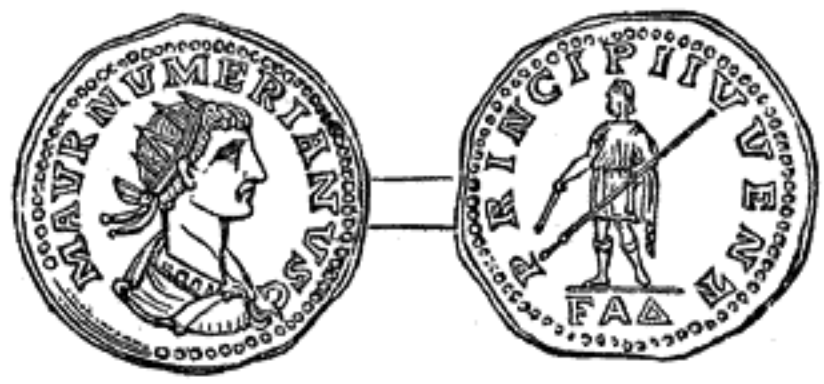

COIN OF NUMERIANUS.

NUME'RIUS, a praenomen among the Romans of rather rare occurrence. Hence the copyists of munuscripts frequently changed N., its contracted form, into M. Varro says that this praenomen was given to those who were born quickly; and that women in childbirth were accustomed to pray to a goddess Numeria, who must have been a deity of some importance, as the pontifex mentioned her in the ancient prayers (Var. *Fragm.* p. 319, Bipont.; comp. Hartung, *Die Religion der Römer*, vol. ii. p. 240). As a Roman praenomen the feminine Numeria could not be used any more than Marca (Varr. *L. L.* ix. 55, ed. Müller). Festus relates that Numerius was never used as a praenomen by any patrician house, till the Fabius, who alone survived after the six and thirty had been slaughtered by the Etruscans, married the wealthy daughter of Otacilius Maleventanus, on the condition that the first child should receive the praenomen of its maternal grandfather, Numerius. (Festus, p. 171 ed. Müller.)

Numerius also occurs as the gentile name of a few persons:—

1. NUMERIUS, one of the friends of Marius, provided a vessel for him at Ostia, when he was proscribed by Sulla in B. C. 88 (Plut. *Mar.* 35). Numerius, however, is probably only the praenomen of the friend of Marius.

2. Q. NUMERIUS RUFUS, tribune of the plebs, B. C. 57. [RUFUS.]

3. NUMERIUS ATTICUS. [ATTICUS.]

NUME'STIUS, NUME'RIUS, was received by Cicero among his friends, upon the recommendation of Atticus. (Cic. *ad Att.* ii. 20, 22, 24.)

NUMI'CIA GENS, an ancient patrician house, a member of which, T. Numicius Priscus, obtained the consulship as early as B. C. 469. PRISCUS is the only cognomen in this gens.

NUMI'CIUS. 1. Tl. Numicius, tribune of the plebs, B. C. 320, was with his colleague, Q. Maelius, given over to the Samnites, when the Romans resolved not to adhere to the peace made at Caudium. Livy calls the colleague of Maelius, L. Julius and not Numicius (Cic. *de Off.* iii. 30 ; Liv. ix. 8). For further details, see Maelius, No. 3.

2. Numicius, to whom Horace addresses the sixth epistle of his first book, is otherwise a person quite unknown.

NU'MIDA, M'. AEMILIUS, was decemvir sacrorum, and died in B. C. 211. (Liv. xxvi. 23.)

NU'MIDA, PLO'TIUS, a friend of Horace, who addresses to him one of his odes (i. 36), to celebrate his safe arrival in Italy, after undergoing the perils of the war against the Cantabri in Spain.

NUMI'DICUS, the agnomen of Q. Metellus, who fought against Jugurtha. [Metellus, No. 14.]

NUMI'DIUS QUADRA'TUS. [Quadratus.]

NUMI'SIA GENS, is probably merely another orthography of Numicia Gens. [Numicia Gens.] In the time of the republic we find no Numisii with a cognomen [Numisius], but under the empire persons of this name occur, with the cognomens of Lupus and Rufus.

NUMISIA'NUS (Νουμισιανός, written also Νουμεσιανός, Νουμησιανός, or Νομισιανός, but more frequently in the first of these forms), an eminent physician at Corinth, whose lectures Galen attended about A. D. 150, having gone to Corinth for that express purpose (Galen, *de Anat. Admin.* i. 1, vol. ii. p. 217). He was, according to Galen (*l. c.*), the most celebrated of all the pupils of Quintus, and one of the tutors to Pelops (id. *Comment. in Hippocr.* "*De Nat. Hom.*" ii. 6. vol. xv. p. 136), and distinguished himself especially by his anatomical knowledge. He wrote a commentary on the "Aphorisms" of Hippocrates (id. *Comment. in Hippocr.* "*De Humor.*" i. 24, vol. xvi. p. 197, *Comment. in Hippocr.* "*Aphor.*" iv. 69, v. 44, vol. xvii. pt. ii. pp. 751, 837), which appears to have been well thought of in Galen's time. He is also mentioned by Galen, *de Ord. Libror. suor.* vol. xix. p. 57, and *de Anat. Admin.* viii. 2, vol. ii. p. 660, and bk. xiv. (in MS. Arabic translation in the Bodleian library). [W. A. G.]

NUMI'SIUS. 1. L. Numisius of Circeii, was one of the two chief magistrates (*praetores*) of the Latins in B. C. 340, the year in which the great Latin war broke out, and was the principal commander in the war. (Liv. viii. 3, 11.)

2. C. Numisius, praetor B. C. 177, obtained Sicily as his province. (Liv. xli. 8.)

3. T. Numisius, of Tarquinii, was one of the ten commissioners sent into Macedonia in B. C. 167, to regulate its affairs after its conquest by Aemilius Paullus (Liv. xlv. 17). About the same time, or a little earlier, he was at the head of the embassy sent by the Roman senate to endeavour to mediate between Antiochus Epiphanes and the two Ptolemies (Philometor and Physcon). (Polyb. xxix. 10.)

4. Numisius, seems to have been the name of an architect, since Cicero speaks of *Numisiana forma*, that is, the plan of a house or villa designed by one Numisius. (Cic. *ad Q. Fr.* ii. 2. § 1.)

5. Numisius Tiro, is branded by Cicero as one of the cut-throats of M. Antonius, the triumvir. (Cic. *Phil.* ii. 4, v. 6, xii. 6.)

NUMI'SIUS, the architect of the theatre at Herculaneum. His name is preserved in an inscription on the building. [P. S.]

NU'MITOR. [Romulus.]

NUMITO'RIA. 1. The mother of Virginia. (Dionys. xi. 30.) [Numitorius, No. 2.]

2. The wife of M. Antonius Creticus, praetor B. C. 75, was the daughter of Q. Numitorius Pullus, who betrayed Fregellae. [Numitorius, No. 3.] She left no children. (Cic. *Phil.* iii. 6.)

NUMITO'RIA GENS, plebeian, was of considerable antiquity, but none of its members ever attained any of the higher offices of the state. *Pullus* is the only cognomen which occurs in this gens. The annexed coin belongs to this gens, but it is quite uncertain to whom it refers.

COIN OF NUMITORIA GENS.

NUMITO'RIUS. 1. L. Numitorius, is mentioned as one of the five tribunes who were first elected in the comitia tributa, B. C. 472 (Liv. ii. 58).

2. P. Numitorius, the maternal uncle of Virginia, attempted to resist the iniquitous sentence of the decemvir App. Claudius, and was elected tribune of the plebs upon the expulsion of the decemvir, B. C. 449. In his tribunate he accused Sp. Oppius, one of the late decemvirs. (Liv. iii. 45, 54 ; Dionys. xi. 28, 38, 46.)

3. Q. Numitorius Pullus, of Fregellae, betrayed his native town to the Roman praetor L. Opimius, B. C. 125, when it rose in revolt to obtain the Roman franchise. The town was taken and destroyed by Opimius (Cic. *de Invent.* ii. 34 ; comp. Cic. *de Leg. Agr.* ii. 33 ; Liv. *Epit.* 60 ; Vell. Pat. ii. 6). The daughter of this Numitorius married M. Antonius Creticus. [Numitoria, No. 2.]

4. C. Numitorius, was a distinguished man of the aristocratical party, who was put to death by Marius and Cinna, when they entered Rome at the close of B. C. 88. His body was afterwards dragged through the forum by the executioner's hook. (Appian, *B. C.* i. 72 ; Flor. iii. 21. § 14.)

5. C. Numitorius, a Roman eques, who was a witness against Verres. (Cic. *Verr.* v. 63.)

NU'MMIUS, is a name which occurs only in the Fasti and inscriptions of the time of the empire. Thus we find a T. Rusticus Nummius Gallus, consul suffectus, A. D. 26, a Nummius Sisenna, consul A. D. 133, and a M. Nummius Albinus, consul A. D. 206.

NUMO'NIUS VALA. [Vala.]

NYCTE'IS (Νυκτηΐς), a feminine patronymic of Nycteus, and applied to his daughter Antiope, the wife of Polydorus and mother of Labdacus. (Apollod. iii. 5. § 5 ; Nycteus.) [L. S.]

NYCTEUS (Νυκτεύς), a son of Hyrieus by the nymph Clonia, brother of Lycus and Orion, and husband of Polyxo, by whom he became the father of Antiope. (Apollod. iii. 10. § 1 ; Anton. Lib. 25.) According to others Antiope was the daughter of the river-god Asopus. (Apollod. *l. c.*; Hom. *Od.* xi. 259, &c.) Antiope was carried off by Epopeus, king of Aegialeia ; and Nycteus, who, as the guardian of Labdacus, was staying at Thebes, took revenge by invading with a Theban

army the territory of Sicyon: but he was defeated; and being severely wounded, he was carried back to Thebes, where, previous to his death, he appointed his brother Lycus guardian of Labdacus, and at the same time demanded of him as a duty to take vengeance on Epopeus. But the latter died before Lycus could fulfil his promise. (Paus. ii. 6. § 2; Hygin. *Fab.* 7, 8.) When Labdacus had grown up, Lycus surrendered the government to him; but as Labdacus died soon after, Lycus again became the guardian of his son, Laius, but was expelled by his own great-nephews, Amphion and Zethus. (Paus. ix. 5. § 2; Eurip. *Herc. Fur.* 27.) A very different account is found in Apollodorus (iii. 5. § 5), for according to it, Nycteus and Lycus were the sons of Chthonius, and were obliged to quit their country on account of the murder of Phlegyas. They then settled at Hyria; but Lycus was chosen commander by the Thebans, and usurped the government which belonged to Laius, and in which he maintained himself for twenty years, until he was slain by Amphion and Zethus. Nycteus made away with himself in despair, because his daughter, who was with child by Zeus, fled to Epopeus at Sicyon; but before he died, he commissioned Lycus to take vengeance on Epopeus. Lycus promised, and kept his word, for he slew Epopeus, and kept Antiope as his prisoner. According to Hyginus (*Fab.* 157), Nycteus and Lycus were the sons of Poseidon and Celaeno. (Völcker, *Mythol. des Japet. Geschlechts*, p. 116.) [L. S.]

NYCTI'MENE, a daughter of Epopeus, king of Lesbos, or, according to others, of Nycteus. Pursued and dishonoured by her amorous father, she concealed herself in the shade of forests, where she was metamorphosed by Athena into an owl. (Hygin. *Fab.* 204; Ov. *Met.* ii. 590; Lutat. *ad Stat. Theb.* iii. 507; Serv. *ad Virg. Georg.* i. 403.) [L. S.]

NYMPHAE (Νύμφαι), the name of a numerous class of inferior female divinities, though they are designated by the title of Olympian, are called to the meetings of the gods in Olympus, and described as the daughters of Zeus. But they were believed to dwell on earth in groves, on the summits of mountains, in rivers, streams, glens, and grottoes. (Hom. *Od.* vi. 123, &c., xii. 318, *Il.* xx. 8, xxiv. 615.) Homer further describes them as presiding over game, accompanying Artemis, dancing with her, weaving in their grottoes purple garments, and kindly watching over the fate of mortals. (*Od.* vi. 105, ix. 154, xiii. 107, 356, xvii. 243, *Il.* vi. 420, xxiv. 616.) Men offer up sacrifices either to them alone, or in conjunction with other gods, such as Hermes. (*Od.* xiii. 350, xvii. 211, 240, xiv. 435.) From the places which they inhabit, they are called ἀγρονόμοι (*Od.* vi. 105), ὀρεστιάδες (*Il.* vi. 420), and νηϊάδες (*Od.* xiii. 104).

All nymphs, whose number is almost infinite, may be divided into two great classes. The first class embraces those who must be regarded as a kind of inferior divinities, recognised in the worship of nature. The early Greeks saw in all the phenomena of ordinary nature some manifestation of the deity; springs, rivers, grottoes, trees, and mountains, all seemed to them fraught with life; and all were only the visible embodiments of so many divine agents. The salutary and beneficent powers of nature were thus personified, and regarded as so many divinities; and the sensations produced on man in the contemplation of nature, such as awe, terror, joy, delight, were ascribed to the agency of the various divinities of nature. The second class of nymphs are personifications of tribes, races, and states, such as Cyrene, and many others.

The nymphs of the first class must again be subdivided into various species, according to the different parts of nature of which they are the representatives. 1. *Nymphs of the watery element.* Here we first mention the nymphs of the ocean, Ὠκεανῖναι or Ὠκεανίδες, νύμφαι ἅλιαι, who are regarded as the daughters of Oceanus (Hes. *Theog.* 346, &c., 364; Aeschyl. *Prom.*; Callim. *Hymn. in Dian.* 13; Apollon. Rhod. iv. 1414; Soph. *Philoct.* 1470); and next the nymphs of the Mediterranean or inner sea, who are regarded as the daughters of Nereus, whence they are called Nereides (Νηρεΐδες; Hes. *Theog.* 240, &c.). The rivers were represented by the Potameides (Ποταμηΐδες), who, as local divinities, were named after their rivers, as Acheloides, Anigrides, Ismenides, Amnisiades, Pactolides. (Apollon. Rhod. iii. 1219; Virg. *Aen.* viii. 70; Paus. v. 5. § 6, i. 31. § 2; Callim. *Hymn. in Dian.* 15; Ov. *Met.* vi. 16; Steph. Byz. *s. v.* Ἀμνισός.) But the nymphs of fresh water, whether of rivers, lakes, brooks, or wells, are also designated by the general name Naiades, Νηΐδες, though they have in addition their specific names, as Κρηναῖαι, Πηγαῖαι, Ἑλειονόμοι, Λιμνατίδες, or Λιμνάδες. (Hom. *Od.* xvii. 240; Apollon. Rhod. iii. 1219; Theocrit. v. 17; Orph. *Hymn.* 50. 6, *Argon.* 644.) Even the rivers of the lower regions are described as having their nymphs; hence, *Nymphae infernae paludis* and *Avernales.* (Ov. *Met.* v. 540, *Fast.* ii. 610.) Many of these presided over waters or springs which were believed to inspire those that drank of them, and hence the nymphs themselves were thought to be endowed with prophetic or oracular power, and to inspire men with the same, and to confer upon them the gift of poetry. (Paus. iv. 27. § 2, ix. 3. § 5, 34. § 3; Plut. *Aristid.* 11; Theocrit. vii. 92; comp. MUSAE.) Inspired soothsayers or priests are therefore sometimes called *νυμφόληπτοι.* (Plat. *Phaedr.* p. 421, e.) Their powers, however, vary with those of the springs over which they preside; some were thus regarded as having the power of restoring sick persons to health (Pind. *Ol.* xii. 26; Paus. v. 5. § 6, vi. 22. § 4); and as water is necessary to feed all vegetation as well as all living beings, the water nymphs (ὑδριάδες) were also worshipped along with Dionysus and Demeter as giving life and blessings to all created beings, and this attribute is expressed by a variety of epithets, such as καρποτρόφοι, αἰπολικαί, νόμιαι, κουροτρόφοι, &c. As their influence was thus exercised in all departments of nature, they frequently appear in connection with higher divinities, as, for example, with Apollo, the prophetic god and the protector of herds and flocks (Apollon. Rhod. iv. 1218); with Artemis, the huntress and the protectress of game, for she herself was originally an Arcadian nymph (Apollon. Rhod. i. 1225, iii. 881; Paus. iii. 10. § 8); with Hermes, the fructifying god of flocks (Hom. *Hymn. in Aphrod.* 262); with Dionysus (Orph. *Hymn.* 52; Horat. *Carm.* i. 1. 31, ii. 19. 3); with Pan, the Seileni and Satyrs, whom they join in their Bacchic revels and dances.

2. *Nymphs of mountains and grottoes*, are called Ὀροδεμνιάδες and Ὀρειάδες, but sometimes also by names derived from the particular mountains

they inhabited, as Κιθαιρωνίδες, Πηλιάδες, Κορύκιαι, &c. (Theocrit. vii. 137 ; Virg. *Aen.* i. 168, 500 ; Paus. v. 5. § 6, ix. 3. § 5, x. 32. § 5 ; Apollon. Rhod. i. 550, ii. 711 ; Ov. *Her.* xx. 221; Virg. *Eclog.* vi. 56.)

3. *Nymphs of forests, groves, and glens*, were believed sometimes to appear to and frighten solitary travellers. They are designated by the names Ἀλσηΐδες, Ὕληωροί, Αὐλωνιάδες, and Ναπαῖαι. (Apollon. Rhod. i. 1066, 1227 ; Orph. *Hymn.* 50. 7 ; Theocrit. xiii. 44 ; Ov. *Met.* xv. 490 ; Virg. *Georg.* iv. 535.)

4. *Nymphs of trees*, were believed to die together with the trees which had been their abode, and with which they had come into existence. They were called Δρυάδες, Ἁμαδρυάδες or Ἀδρυάδες, from δρῦς, which signifies not only an oak, but any wild-growing lofty tree ; for the nymphs of fruit trees were called Μηλίδες, Μηλιάδες, Ἐπιμηλίδες, or Ἁμαμηλίδες. They seem to be of Arcadian origin, and never appear together with any of the great gods. (Paus. viii. 4. § 2 ; Apollon. Rhod. ii. 477, &c. ; Anton. Lib. 31, 32 ; Hom. *Hymn. in Ven.* 259, &c.)

The second class of nymphs, who were connected with certain races or localities (Νύμφαι χθόνιαι, Apollon. Rhod. ii. 504), usually have a name derived from the places with which they are associated, as Nysiades, Dodonides, Lemniae. (Ov. *Fast.* iii. 769, *Met.* v. 412, ix. 651 ; Apollod. iii. 4. § 3 ; Schol. *ad Pind. Ol.* xiii. 74.)

The sacrifices offered to nymphs usually consisted of goats, lambs, milk, and oil, but never of wine. (Theocrit. v. 12, 53, 139, 149 ; Serv. *ad Virg. Georg.* iv. 380, *Eclog.* v. 74.) They were worshipped and honoured with sanctuaries in many parts of Greece, especially near springs, groves, and grottoes, as, for example, near a spring at Cyrtone (Paus. ix. 24. § 4), in Attica (i. 31. § 2), at Olympia (v. 15. § 4, vi. 22. § 4), at Megara (i. 40. § 1), between Sicyon and Phlius (ii. 11. § 3), and other places. Nymphs are represented in works of art as beautiful maidens, either quite naked or only half-covered. Later poets sometimes describe them as having sea-coloured hair. (Ov. *Met.* v. 432.) [L. S.]

NYMPHIDIA'NUS (Νυμφιδιανός), of Smyrna, a Neo-Platonist, lived in the time of the emperor Julian, and was the brother of Maximus and Claudianus. The emperor Julian, who was greatly attached to Maximus, made Nymphidianus his interpreter and Greek secretary, though he was more fit to write declamations and disputations than letters. He survived his brother Maximus, and died at an advanced age. (Eunap. *Vit. Soph.* p. 137.) [L. S.]

NYMPHI'DIUS LUPUS, had served in the army, along with the younger Pliny, who warmly recommends his son to the emperor Trajan. (Plin. *Ep.* x. 19 or 56.)

NYMPHI'DIUS SABI'NUS, was commander of the praetorian troops, together with Tigellinus, towards the latter end of Nero's reign. He took an active part in suppressing the conspiracy of Piso against Nero, A. D. 66, and was in consequence rewarded by the emperor with the consular insignia. His mother was a freedwoman, who was accustomed to sell her favours to the servants of the imperial palace ; and as Caligula did not disdain such intercourse, Nymphidius claimed that emperor for his father. On the death of Nero in A. D. 68, Nymphidius attempted to seize the throne, but was murdered by the friends of Galba. (Tac. *Ann.* xv. 72, *Hist.* i. 5, 25, 37 ; Plut. *Galb.* 8—15.)

NYMPHIS (Νύμφις), the son of Xenagoras, a native of the Pontic Heracleia, lived in the middle of the second century, B. C., and was a person of distinction in his native land, as well as an historical writer of some note. He was sent as ambassador to the Galatians to propitiate that people, when the inhabitants of Heracleia had offended them by assisting Mithridates, the son of Ariobarzanes, with whom the Galatians were at war. (Memnon, c. 24, ed. Orelli.) As Ariobarzanes was succeeded by this Mithridates about B. C. 240, we may refer the embassy to this year. (Clinton, *F. H.* sub anno.) Memnon likewise mentions (c. 11) a Nymphis, as one of the exiles in B. C. 281, when Seleucus, after the death of Lysimachus, threatened Heracleia ; but notwithstanding the remark of Clinton (sub anno 281) the interval of forty-one years between the two events just mentioned, leads to the conclusion that the latter Nymphis was a different person from the historian, more especially as Memnon, in the former case, expressly distinguishes Nymphis by the epithet ὁ ἱστορικός. Nymphis was the author of three works, which are referred to by the ancient writers : —

1. Περὶ Ἀλεξάνδρου καὶ τῶν Διαδόχων καὶ Ἐπιγόνων, *concerning Alexander, his successors, and their descendants*, in twenty-four books. This work ended at the accession of the third Ptolemy, B. C. 247. (Suid. *s. v.* Νύμφις ; Aelian, *H. N.* xvii. 3.)

2. Περὶ Ἡρακλείας, in thirteen books, gave the history of his native city to the overthrow of the tyrants in B. C. 281. (Suid. *l. c.;* Athen. xii. pp. 536, a. 549, a. xiv. p. 619, e. ; Schol. *ad Apoll. Rhod.* ii. 650, 729, 752, iv. 247 ; Steph. Byz. *s. v.* Ὕπιος, Φρίξος ; Plut. *Moral.* p. 248, d. ; Schol. *ad Aristoph. Av.* 874.).

3. Περίπλους Ἀσίας. (Athen. xiii. p. 596, e.)

The fragments of Nymphis are collected by J. C. Orelli, in his edition of Memnon, Leipzig, 1816, pp. 95—102. (Voss. *de Hist. Graecis*, p. 140, ed. Westermann ; Clinton, *F. H.* vol. iii. p. 510.)

NY'MPHIUS, an Italian Greek, one of the chief men of Palaepolis, who, together with Charilaüs, betrayed the town to Q. Publilius Philo, the Roman proconsul, in the second Samnite war (B. C. 323), and drove out the Roman garrison. (Liv. viii. 25, 26.)

NYMPHODO'RUS (Νυμφόδωρος), a citizen of Abdera, whose sister married Sitalces, king of Thrace. The Athenians, who had previously regarded Nymphodorus as their enemy, made him their proxenus in B. C. 431, and, through his mediation, obtained the alliance of Sitalces, for which they were anxious, and conferred the freedom of their city on Sadocus, Sitalces' son. Nymphodorus also brought about a reconciliation between the Athenians and Perdiccas, king of Macedonia, and persuaded them to restore to him the town of Therma, which they had taken in B. C. 432 (see Thuc. i. 61). In B. C. 430 Nymphodorus aided in the seizure, at Bisanthe, of Aristeus and the other ambassadors, who were on their way to ask aid of the Persian king against the Athenians. (Herod. vii. 137 ; Thuc. ii. 29, 67 ; comp. Arist. *Ach.* 145.) [E. E.]

NYMPHODO'RUS (Νυμφόδωρος), literary. 1. A Greek historian, of Amphipolis. The time at

which he lived is unknown, but he was the author of a work entitled Νόμιμα Ἀσίας, that is, the Laws or Customs of Asia, of which the third book is mentioned by Clemens of Alexandria (*Strom.* i. p. 139 ; comp. *Protrept.* 19), who quotes from it a passage concerning some Egyptian customs. In the second of the passages here cited Clemens calls the work Νόμιμα βαρβαρικά, but there can be no doubt that it was the same production as the Νόμιμα Ἀσίας. Sometimes it is referred to under the brief title of Νόμοι. (Schol. *ad Apollon. Rhod.* ii. 1010, 1031, iii. 202, iv. 1470.) The Scholiast on Sophocles (*Oed. Col.* 337) quotes the thirteenth book of this work ; but the whole is lost, and only a very few fragments have been transmitted to us.

2. Of Syracuse, likewise an historian, seems to have lived about the time of Philip and Alexander the Great of Macedonia. He was the author of a work entitled Ἀσίας Περίπλους (Athen. vi. p. 265, vii. p. 321, xiii. p. 609), and of a second entitled Περὶ τῶν ἐν Σικελίᾳ θαυμαζομένων (Athen. i. p. 19, xiii. p. 588), which is sometimes simply referred to by the title Περὶ Σικελίας. (Athen. viii. p. 331, x. p. 452 ; Schol. *ad Theocrit.* i. 69, v. 15, *ad Hom. Od.* μ. 301, where, instead of Μεμψήδωρος, we should read Νυμφόδωρος ; comp. Aelian, *H. A.* xi. 20.) Aelian (*H. A.* xvi. 34) quotes a statement from Nymphodorus relating to the use the Sardinians made of goat-skins, and from which it might be inferred that he also wrote on Sardinia, but this may have been a mere digression introduced into his work on Sicily. (Plin. *Elench.* libb. iii. v. vii. xxxiii. xxxiv. xxxv. ; Tertull. *De An.* 57 ; Steph. Byz. *s. v.* Ἀθύρας ; Harpocrat., Hesych. *s. v.* αἰγίδας ; comp. Ebert, *Dissert. Sicul.* pp. 155—222.) [L. S.]

NYMPHODO'RUS (Νυμφόδωρος), a Greek physician, who must have lived in or before the third century B. C., as he is mentioned by Heracleides of Tarentum (ap. Galen, *Comment. in Hippocr.* "*De Artic.*" iv. 40, vol. xviii. pt. i. p. 736). He was celebrated for the invention of a machine for the reduction of dislocations, called γλωσσόκομον, which was afterwards somewhat modified by Aristion, and of which a description is given by Oribasius (*de Machinam.* c. 24, p. 179, &c.). He is mentioned by Celsus along with several other eminent surgeons (viii. 20, p. 185), and is perhaps the person quoted by Pliny, in the passages referred to in the preceding article.

Fabricius (*Bibl. Gr.* xiii. p. 351, 352, ed. vet.) and Haller (*Bibl. Chirurg.* and *Bibl. Med. Pract.*) suppose him to be the same person as Nymphodotus (Νυμφόδοτος), whose medical formulae are quoted by Andromachus (ap. Galen, *de Compos. Medicam. sec. Gen.* vi. 14, vol. xiii. p. 926), Aëtius (iii. 1. §§ 45, 49, pp. 500, 504, 505, 506), and Paulus Aegineta (vii. 12, p. 665), and who must have lived in or before the first century after Christ ; but this is quite uncertain. [W. A. G.]

NYMPHO'DOTUS. [NYMPHODORUS.]

NY'PSIUS (Νύψιος), a native of Neapolis, and a brave and skilful officer, who was sent by the younger Dionysius to the relief of the citadel at Syracuse, which was besieged by the Syracusans under Dion. He arrived just in time to prevent the garrison from surrendering the citadel, and, by a sudden sally in the night, defeated the Syracusans with great slaughter ; but the next day, Dion having returned to the city, Nypsius was defeated in his turn, and once more shut up within the citadel. (Diod. xvi. 18—20 ; Plut. *Dion.* 41—46.) [E. H. B.]

NYSA (Νῦσα), a daughter of Aristaeus, who was believed to have brought up the infant god Dionysus, and from whom one of the many towns of the name of Nysa was believed to have derived its name. (Diod. iii. 69.) [L. S.]

NYSA or NYSSA (Νύσα or Νύσσα). 1. Queen of Bithynia, wife of Nicomedes II., and mother of Nicomedes III. (Memnon, c. 30.) She is generally considered to have been originally a dancer, because Nicomedes III. is termed, by his rival Mithridates, "*saltatricis filius*" (Justin. xxxviii. 5) ; but it is more probable that the latter by such an expression meant to stigmatise Nicomedes as illegitimate, though he was in reality the son of Nysa.

2. Wife of Nicomedes III. Mithridates pretended that she was the mother of the impostor, whom he set up as a claimant to the throne of Bithynia, B. C. 74. (*Mithr. Ep. ad Arsac. ap. Sall. Hist.* iv. p. 239, ed. Gerlach.)

3. A daughter of Nicomedes III., whose cause was defended by J. Caesar, in gratitude for her father's friendship. (Suet. *Caes.* 49.)

4. A sister of Mithridates the Great, who was taken prisoner by Lucullus at Cabeira, which saved her from sharing the fate of the other sisters and wives of the king, who were put to death shortly after at Pharnacia. (Plut. *Lucull.* 18.)

5. A daughter of Mithridates the Great, who had been betrothed to the king of Cyprus, but accompanied her father in his flight to the kingdom of Bosporus, where she ultimately shared his fate, and put an end to her life by poison, B. C. 63. (Appian, *Mithr.* 111.) [E. H. B.]

NYSAEUS, NY'SIUS, NYSEUS, or NYSI'GENA (Νυσήϊος), a surname of Dionysus, derived from Nysa, a mountain or city, either in Thrace, Arabia, or India, where he was said to have been brought up by nymphs. According to some, it was derived from Nisus, who is said to have been his father, or at least to have educated him. (Hom. *Il.* vi. 133, *Hymn.* xxv. 5 ; Apollon. Rhod. ii. 905, iv. 431 ; Diod. i. 15, iii. 68 ; Cic. *de Nat. Deor.* iii. 23 ; Virg. *Aen.* vi. 806 ; Ov. *Met.* iv. 13.) [L. S.]

NYSAEUS (Νυσαῖος), son of the elder Dionysius, tyrant of Syracuse, by his wife Aristomache, the daughter of Hipparinus. (Diod. xvi. 6.) We know nothing of the steps by which he rose to the supreme power at Syracuse ; but it seems probable that he succeeded his brother Hipparinus in the sovereignty, which he held until B. C. 346, when he was expelled by his half-brother, the younger Dionysius. (Plut. *Timol.* 1.) He was chiefly remarkable for his love of drinking and his immoderate addiction to gross sensual indulgences. (Theopomp. *ap. Athen.* x. pp. 435, 436 ; Aelian, *V. H.* ii. 41.) [E. H. B.]

NYSEIDES or NYSIADES (Νύσιαι), the nymphs of Nysa, who are said to have reared Dionysus, and whose names are Cisseïs, Nysa, Erato, Eriphia, Bromia, and Polyhymno. (Hygin. *Fab.* 182, *Poet. Astr.* ii. 21 ; Apollod. iii. 4. § 3 ; Ov. *Met.* iii. 314, *Fast.* iii. 769 ; Orph. *Hymn.* 50. 14 ; Schol. *ad Hom. Il.* xviii. 486.) [L. S.]

NYX (Νύξ), Nox or Night personified. Homer (*Il.* xiv. 259, &c.) calls her the subduer of gods and men, and relates that Zeus himself stood in awe of her. In the ancient cosmogonies Night is

one of the very first created beings, for she is described as the daughter of Chaos, and the sister of Erebus, by whom she became the mother of Aether and Hemera. (Hes. *Theog.* 123, &c.) According to the Orphics (*Argon.* 14) she was the daughter of Eros. She is further said, without any husband, to have given birth to Moros, the Keres, Thanatos, Hypnos, Dreams, Momus, Oizys, the Hesperides, Moerae, Nemesis, and similar beings. (Hes. *Theog.* 211, &c.; Cic. *de Nat. Deor.* iii. 17.) In later poets, with whom she is merely the personification of the darkness of night, she is sometimes described as a winged goddess (Eurip. *Orest.* 176), and sometimes as riding in a chariot, covered with a dark garment and accompanied by the stars in her course. (Eurip. *Ion*, 1150; Theocrit. ii. in fin.; Orph. *Hymn.* 2. 7; Virg. *Aen.* v. 721; Tibull. ii. 1. 87; Val. Flacc. iii. 211.) Her residence was in the darkness of Hades. (Hes. *Theog.* 748; Eurip. *Orest.* 175; Virg. *Aen.* vi. 390.) A statue of Night, the work of Rhoecus, existed at Ephesus (Paus. x. 38. § 3). On the chest of Cypselus she was represented carrying in her arms the gods of Sleep and Death, as two boys (v. 18. § 1). [L. S.]

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In the following list AV indicates that the coin is of gold, Æ of silver, Æ of copper, 1Æ first bronze Roman, 2Æ second bronze Roman, 3Æ third bronze Roman. The weight of all gold and silver coins is given, with the exception of the aurei and denarii, which are for the most part of nearly the same weight respectively. When a coin has been reduced or enlarged in the drawing, the diameter of the original coin is given in the last column, the numbers in which refer to the subjoined scale: those which have no numbers affixed to them are of the same size in the drawing as the originals.

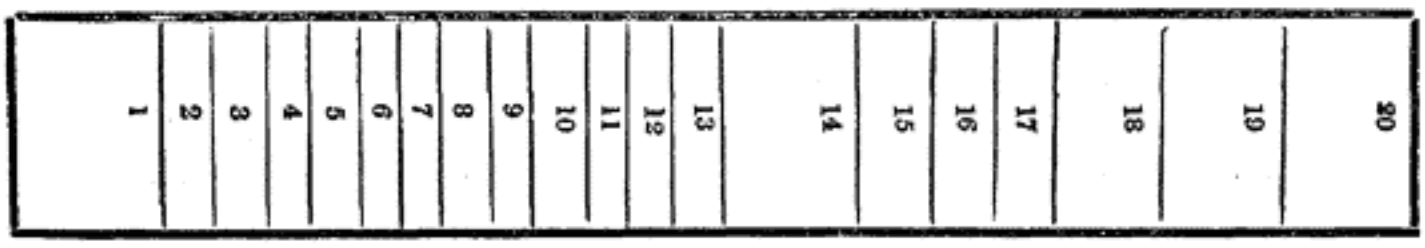

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5	2	Octavia, wife of Nero	Æ		
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39	2	Oppius	Æ		
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113	„	„ „	Æ		
„	„	„ „	Æ		
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*160	2	Pausanias	Æ	160	
163	2	Pedanius Costa	Æ		
189	1	Perdiccas III.	Æ		
208	2	Perseus	Æ	264	9
212	1	Pertinax	Æ		
213	1	Petillia Gens	Æ		
266	1	Philetaerus	Æ	262	9
273	1	Philippus I. (emperor)	Æ		
„	„	Philippus II. (emperor)	Æ		
279	1	Philippus II., king of Macedonia	AV	133	
„	„	Philippus III. „	AV	133	
„	2	Philippus IV. „	Æ		
285	2	Philippus V. „	Æ	123	
288	1	Philippus, Marcius	Æ		
„	2	Philippus, king of Syria	Æ	137	7
317	2	Philopator	Æ		
335	2	Philus, M. Furius	Æ		
337	1	Phintias	Æ		
361	2	Phthia	Æ		
365	2	Pictor, N. Fabius	Æ		
371	1	C. Piso	Æ		
375	1	Cn. Piso	Æ		
377	1	M. Piso	Æ		
„	„	Piso and Caepio	Æ		
379	1	Pitio, L. Sempronius	Æ	108	
380	2	Pixodarus	Æ		
381	2	Plaetorius	Æ		
„	„	„ „	Æ		
„	„	„ „	Æ		
„	„	Plaetorius	Æ		
382	1	Cn. Plancius	Æ		
383	2	Plancus, L. Munatius	Æ		
384	2	Plancus, L. Plautius	Æ		
405	2	Platorinus	Æ		
406	2	Plautilla	Æ		
423	2	Plotina	Æ		
434	2	Polemon II.	Æ		
439	1	Pollio, Asinius	2Æ		
489	1	Cn. Pompeius	Æ		
491	2	Sex Pompeius	Æ		
„	„	„ „	Æ		
„	„	„ „	Æ		
511	1	Postumus	Æ		
511	2	Postumus Junior	Æ		
531	1	Probus	Æ		
532	2	L. Procillius	Æ		
538	2	Procopius	Æ		
540	2	C. Proculeius	3Æ		
561	1	Prusias II.	Æ		
585	2	Ptolemaeus I., king of Egypt	AV	275	
588	1	Ptolemaeus II. „	Æ	214	8
589	2	Ptolemaeus III. „	Æ	217	7
590	2	Ptolemaeus IV. „	Æ	221	7
592	1	Ptolemaeus V. „	AV	428	7½
593	2	Ptolemaeus VI. „	AV		7½
595	1	Ptolemaeus VII. „	Æ	183	7
596	1	Ptolemaeus VIII. „	AV	429	7½
596	2	Ptolemaeus IX. „	Æ		
598	1	Ptolemaeus XI. „	Æ		
598	2	Ptolemaeus XII. „	Æ	103	
599	1	Ptolemaeus, king of Epeirus	Æ		
599	2	Ptolemaeus, king of Mauritania	Æ	27	
600	1	Publicia Gens	Æ		
604	2	Pulcheria	AV		
605	2	Pupienus	Æ		
607	1	Pylaemenes	Æ		
616	1	Pyrrhus	AV	132	
633	2	Quietus	3Æ		
634	1	Quintia Gens	Æ		
636	2	Quintillus	3Æ		
642	2	Reginus, C. Antistius	Æ		
645	1	Regulus, C. Livineius	Æ		
„	2	„ „	Æ		
„	„	„ „	Æ		
„	„	„ „	Æ		
645	2	Regulus, C. Livineius	Æ		
„	„	Renia Gens	Æ		
646	1	Restio, C. Antius	Æ		
650	1	Rhescuporis I.	Æ		
651	1	Rhescuporis II.	AV		
„	„	Rhescuporis III.	AV		

* This coin is plated upon copper.

Page.	Column.	Coin.	Metal.	Weight.	Size.
653	1	Rhoemetalces I., king of Thrace	Æ		
„	2	Rhoemetalces II., „	Æ		
„	„	Rhoemetalces, king of Bosporus	AV		
661	2	Romulus, son of Maxentius	3Æ		
671	1	Rufus, Aurelius	Æ		
673	2	Rufus, M. Cordius . . .	Æ		
674	1	Rufus, M. Lucilius . .	Æ		
„	2	Rufus, L. Mescinius . .	Æ		
675	2	Rufus, Q. Minucius . .	Æ		
676	2	Rufus, C. Plotius	2Æ		
677	1	Rufus, A. Pupius . . .	3Æ		
„	„	Rufus, Servius	Æ		
679	2	Rus, Aufidius	Æ		
680	2	L. Rustius	Æ		
686	2	Sabina	Æ		
687	2	Sabina, Poppaea	Æ		
691	2	Sabinus, Titurius	Æ		
„	2	Sabula, L. Cossutius . .	Æ		
699	2	Salonina	Æ		
700	1	Saloninus	Æ		
701	2	Q. Salvidienus Rufus .	Æ		
706	2	M. Sanquinius	Æ		
713	2	Saserna, L. Hostilius .	Æ		
722	2	P. Satrienus	Æ		
726	1	Saturninus, L. Sentius .	Æ		
729	1	L. Saufeius	Æ		
„	2	Sauromates I.	AV	123	
„	„	Sauromates II.	AV	120	
730	1	Sauromates III.	AV	121	
„	„	Sauromates IV.	AV	120	
734	2	Scantilla	Æ		
735	2	Scarpus, L. Pinarius . .	Æ		
738	1	Scaurus, M. Aemilius .	Æ		
„	2	Scaurus, M. Aurelius .	Æ		
747	2	L. Scipio Asiaticus . .	Æ		
763	2	Secundus, M. Arrius .	Æ		
773	1	Seleucus I.	Æ	245	
774	2	Seleucus II.	Æ	261	8
„	„	Seleucus III.	Æ	263	8
775	2	Seleucus IV.	Æ	263	7½
„	„	Seleucus VI.	Æ	241	8
783	2	Sentia Gens	Æ		
789	1	Serranus, M. Atilius . .	Æ		
793	2	Servilia Gens	Æ		
797	1	L. Sestius	Æ		
„	2	Severina	Æ		
804	1	Severus, Alexander . :	Æ		
805	1	Severus, Flavius Valerius	2Æ		
„	2	Severus, Libius	AV		
808	1	Severus, Septimius . . .	AV		
815	2	Sicinia Gens	Æ		
822	1	Silanus, D. Junius . . .	Æ		
825	1	P. Silius Nerva	Æ		
827	2	Silus, M. Sergius	Æ		
841	1	Sisenna, Cn. Cornelius .	Æ		
856	2	Soemis or Soaemias . .	Æ		
885	2	C. Sosius	Æ		
897	1	Spurilia Gens	Æ		
922	2	Strabo, L. Volteius . . .	Æ		
932	1	Sufenas, Sex. Nonius .	Æ		
943	1	Sulla	Æ		
„	„	„ „	Æ		
„	2	„ „	Æ		
947	2	Supera, Cornelia	Æ		
948	1	Surdinus, L. Naevius .	2Æ		
968	2	Tacitus, M. Claudius .	3Æ		
974	1	Tamphilus, C. Baebius .	Æ		
975	2	Tarcondimotus	Æ		
980	2	Q. Tarquitius	Æ		
985	1	Taurus, Statilius	Æ		
1013	2	Tetricus, senior	3Æ		
„	„	Tetricus, junior	3Æ		
1068	1	Theodosius I.	Æ		
1070	2	Theodosius II.	AV		
1098	1	Thermus, Q. Minucius .	Æ		
1123	1	Tiberius	Æ		
1129	1	Tigranes	Æ		247
1158	2	C. Titinius	Æ		
1159	2	Q. Titius	Æ		
1161	1	Titus	AV		
1165	2	Torquatus, L. Manlius .	Æ		
1169	2	Trajanus	AV		
1170	1	Trebania Gens	Æ		
1171	1	Trebonianus Gallus . .	Æ		
1175	1	Trigeminus, C. Curiatius	Æ		
„	„	Trio, L. Lucretius . . .	Æ		
1176	2	Trogus, C. Marius . . .	Æ		
1179	1	Tryphon	Æ		61
1181	1	Tubulus, L. Hostilius .	3Æ		
1183	2	Tullia Gens	Æ		
1190	2	Tullus, M. Maecilius . .	2Æ		
1192	1	Turpilianus, P. Petronius	Æ		
„	„	„ „	Æ		
„	„	„ „	Æ		
1192	2	„ „	Æ		
„	„	„ „	Æ		
„	„	„ „	Æ		
„	„	„ „	Æ		
1201	2	Vabalathus	3Æ		
1202	1	Vala, C. Numonius . .	Æ		
1205	1	Valens	Æ		
1210	2	Valentinianus I.	Æ		
1211	2	Valentinianus II. . . .	Æ		
1214	1	Valentinianus III. . . .	Æ		
1215	2	Valeria Galeria	2Æ		
1217	1	Valerianus	Æ		
1220	2	Vargunteius	Æ		
1227	2	Varro, M. Terentius . .	Æ		
1232	1	Varus, P. Quintilius . .	Æ		
„	2	Varus, C. Vibius . . .	Æ		
1239	1	P. Ventidius	Æ		
1246	1	Verus, Annius	2Æ		
„	„	Verus, L. Aurelius . . .	Æ		
1248	2	Vespasianus	AV		
1250	1	Vetranio	2Æ		
1251	2	Veturia Gens	Æ		
1251	2	Vetus	Æ		
1257	1	Victor	AV		
1258	1	Victorinus	Æ		
1262	1	Vinicius	Æ		
1276	1	Vitellius	Æ		
1279	1	Voconius	Æ		
1282	1	Volteius	Æ		
1282	2	Volusianus	Æ		
1284	2	Urbica	3Æ		
1307	2	Xerxes, king of Armenia	Æ		
1311	1	Zenobia	Æ		
1311	2	Zenodorus	Æ		

A DICTIONARY

OF

GREEK AND ROMAN BIOGRAPHY

AND

MYTHOLOGY.

OARSES. [ARSES.]

OAXES or OAXUS (Ὄαξος), the mythical founder of the town of Oaxus in Crete, is said by some to have been a son of Acacallis, the daughter of Minos (Steph. Byz. *s. v.* Ὄαξος), and by others a son of Apollo by Anchiale. (Serv. *ad Virg. Ecl.* i. 66.) [L. S.]

O'BLACUS. [OBSIDIUS.]

O'BODAS or O'BEDAS (Ὀβόδας, Ὀβέδας). 1. A king of the Arabs of Gaulonitis. Alexander Jannaeus invaded his territory in B. C. 92, but lost his army by an ambuscade in the mountains of Gadara, and escaped himself with difficulty. (Jos. *Ant.* xiii. 13. § 5. *Bell. Jud.* i. 4. § 4.)

2. A king of the Nabathaeans in Arabia Petraea. He appears to have been the successor of Malchus [No. 3], and is mentioned both by Strabo and Josephus as an indolent man, who left the management of all his affairs to Syllaeus. It was in his reign that the expedition of Aelius Gallus into Arabia took place, in B. C. 24. (Strab. xvi. p. 780, &c.; Jos. *Ant.* xv. 9. § 3, xvi. 7. § 6, *Bell. Jud.* i. 24. § 6.) [E. E.]

O'BRIMUS (Ὄβριμος), or O'MBRIMUS (Ὄμβριμος), a Greek rhetorician, probably of Asia, but of uncertain date, two of whose orations are quoted by Stobaeus, namely, Πρωτογόνου κρινομένου φαρμάκων, or ὑπὲρ Πρωτογόνου, and ὑπὲρ Σεβήρου. (Phot. *Cod.* 167; Stobaeus, *Florileg.* vol. ii. p. 277, vol. iii. p. 487, vol. ii. p. 286.)

O'BSEQUENS, JU'LIUS, the name prefixed to a fragment entitled *De Prodigiis* or *Prodigiorum Libellus*, containing a record for many years of those startling phenomena classed by the Romans under the general designation of *Prodigia* or *Ostenta*, which were universally believed to be miraculous manifestations of divine power, and to be intended as solemn warnings of coming events. The series is arranged in regular chronological order, and extends from the consulship of Scipio and Laelius, B. C. 190, to the consulship of Fabius and Aelius, B. C. 11. The materials are derived in a great measure from Livy, whose very words are frequently employed; and although we can in some places detect deviations from the narrative of the historian, these consist chiefly in repetitions, and in variations with regard to dates, discrepancies which may very probably have arisen from the interpolations or carelessness of transcribers. With regard to the compiler we know absolutely nothing, not even the country to which he belonged, nor the age when he flourished. He is mentioned by no ancient writer, and there is no internal evidence to guide us. The style is upon the whole tolerably pure, but certainly does not belong to the Augustan age. Vossius supposes that the author lived before Orosius, and Scaliger believes that he was consulted by St. Jerome; but no substantial arguments have been adduced in support of these assertions.

No MS. of Obsequens is known to exist. The first edition, printed by Aldus in 1508, was taken from a codex belonging to Jocundus of Verona, but this has disappeared, and no other has ever been discovered.

About the middle of the sixteenth century, Conrad Woolfhart, professor at Basle, who assumed the appellation of Conradus Lycosthenes, published a supplement, in which he collected from Livy, Dionysius, Eutropius, and other authorities, the prodigies which had been chronicled from the foundation of the city until the period when the fragment of Obsequens commences, making at the same time additions from the same sources to the text of Obsequens himself. From this time forward the original and the supplement have been usually printed together, and care must be taken in every case to keep the two portions perfectly distinct.

The *Editio Princeps* of Obsequens was published, as we have already stated, by Aldus, 8vo. Venet. 1508 (reprinted 1518), in a volume containing also the epistles of the younger Pliny; the second edition was that of Beatus Rhenanus, 8vo. Argentorat. 1514, in a volume containing also the epistles of Pliny, Aurelius Victor, *De Viris Illustribus*, and Suetonius *De Claris Grammaticis et Rhetoribus;* the third was from the press of Robert Stephens, 8vo. Paris, 1529, and, like the two former, combined with the epistles of Pliny. The first edition, which contained the supplement of Lycosthenes, was that which appeared at Basle. 8vo. 1552. The best are those of Scheffer, 8vo. Amst. 1679, and of Oudendorp, 8vo. Lug. Bat.

1720, especially the latter, to which we may add that of Hase, subjoined to the Valerius Maximus in Lemaire's edition of the Latin classics, 8vo. Paris, 1823, and containing the commentaries of both Scheffer and Oudendorp. No MS. having been employed since the time of Aldus, all the alterations introduced from time to time into the text are purely conjectural.

We have translations into French by George de la Bouthière, 8vo. Lyons, 1555, and by Victor Verger, 12mo. Paris, 1825, and into Italian by Damiano Maraffi, 8vo. Lione, 1554. The first and last of the above contain also translations of the three books by Polydore Virgil on the same topic. [W. R.]

OBSI'DIUS. 1. The commander of a Frentanian troop of horse, serving under the consul Laevinus in the campaign against Pyrrhus B. C. 280, distinguished himself in the battle fought at the river Siris in that year, by the daring attempt which he made upon the king's life. He unhorsed Pyrrhus, but was killed by the personal attendants of the king. He is called Oplacus (Ὄπλακος) in Plutarch, Oblacus Vulsinius (Ὄβλακος Οὐλσίνιος) in Dionysius, but Obsidius in Florus. (Flor. i. 18. § 7; Plut. *Pyrrh.* 16; Dionys. xviii. 2—4.)

2. Discovered in Aethiopia the stone which was named after him *Obsidianus* (Plin. *H. N.* xxxvi. 26. § 67). The name Obsidius Rufus occurs in inscriptions, but is not mentioned elsewhere.

OBULTRO'NIUS SABI'NUS, was quaestor aerarii in A. D. 57, when Nero transferred the charge of the public documents from the quaestors to the praefecti. He was slain by Galba, in Spain, on his accession to the imperial throne, A. D. 68. (Tac. *Ann.* xiii. 28, *Hist.* i. 37.)

OCALEIA (Ὠκάλεια), a daughter of Mantineus, and wife of Abas, by whom she became the mother of Acrisius and Proetus. (Apollod. ii. 2. § 1.) The Scholiast of Euripides (*Orest.* 953) calls her Aglaia. [L. S.]

O'CCIA, a vestal virgin, who died in the reign of Tiberius, A. D. 19, after discharging the duties of her priesthood for the long period of fifty-seven years. (Tac. *Ann.* ii. 58.)

OCEA'NIDES. [NYMPHAE.]

OCE'ANUS (Ὠκεανός), the god of the river Oceanus, by which, according to the most ancient notions of the Greeks, the whole earth was surrounded. An account of this river belongs to mythical geography, and we shall here confine ourselves to describing the place which Oceanus holds in the ancient cosmogony. In the Homeric poems he appears as a mighty god, who yields to none save Zeus. (*Il.* xiv. 245, xx. 7, xxi. 195.) Homer does not mention his parentage, but calls Tethys his wife, by whom he had three daughters, Thetis, Eurynome and Perse. (*Il.* xiv. 302, xviii. 398, *Od.* x. 139.) His palace is placed somewhere in the west (*Il.* xiv. 303, &c.), and there he and Tethys brought up Hera, who was conveyed to them at the time when Zeus was engaged in the struggle with the Titans. Hesiod (*Theog.* 133, 337, &c., 349, &c.) calls Oceanus a son of Uranus and Gaea, the eldest of the Titans, and the husband of Tethys, by whom he begot 3000 rivers, and as many Oceanides, of whom Hesiod mentions only the eldest. (Comp. Apollod. iii. 8. § 1, 10. § 1.) This poet (*Theog.* 282) also speaks of sources of Oceanus. Representations of the god are seen on imperial coins of Tyre and Alexandria. (Hirt, *Mythol. Bilderb.* p. 149.) [L. S.]

OCELLA, LI'VIUS. [GALBA, emperor, p. 206, b.]

OCELLA, SE'RVIUS, respecting whom Caelius tells Cicero that he was detected in adultery twice within three days. (Cic. *ad Fam.* viii. 17, ii. 15.) This Ocella seems to be the same person as Cicero speaks of more than once during the civil wars. (*Ad Att.* x. 10, 13, 17.)

OCELLA'TAE, sisters and vestal virgins, to whom the emperor, Domitian, gave the choice of the mode of their death, when they were proved to have been unfaithful to their vow of chastity. (Suet. *Dom.* 8.)

OCELLI'NA, LI'VIA. [GALBA, p. 206, b.]

OCELLUS or OCYLLUS (Ὄκελλος, Ὄκυλλος), a Lacedaemonian, was one of the three ambassadors who happened to be at Athens when Sphodrias invaded Attica, in B. C. 378. They were apprehended as having been privy to his design, but were released on their pointing out the groundlessness of the suspicion, and on their assurances that the Spartan government would be found to look with disapproval on the attempt of Sphodrias. In B. C. 369, we find Ocellus again at Athens, as one of the ambassadors who were negotiating an alliance between the Athenians and Spartans against Thebes. (Xen. *Hell.* v. 4. §§ 22, &c., vi. 5. §§ 33, &c.; comp. Diod. xv. 29, 63; Plut. *Pelop.* 14.) [E. E.]

OCELLUS LUCA'NUS (Ὄκελλος Λευκανός), as his name implies, was a Lucanian, and a Pythagorean in some sense. There were attributed to him a work, Περὶ Νόμου, or on Law; περὶ βασιλείας καὶ ὁσιότητος, on Kingly Rule and Piety; and περὶ τῆς τοῦ παντὸς φύσιος, on the Nature of the Whole, which last is extant, though whether it is a genuine work is doubtful, or, at least, much disputed.

Ocellus is mentioned in a letter from Archytas to Plato, which is preserved by Diogenes Laërtius (viii. 80), and in this letter the works above mentioned are enumerated. If the letter of Archytas is genuine, it proves that Ocellus lived some time before Archytas, for it speaks of the descendants of Ocellus. Nothing is said in the letter about Ocellus being a Pythagorean. Lucian (*Pro Lapsu*, &c. vol. i. p. 729, ed. Hemst.) speaks of Ocellus and Archytas as acquainted with Pythagoras, but we know that Archytas lived at least a hundred years after Pythagoras, and Lucian's historical facts are seldom to be relied on. Ocellus is mentioned by still later writers, but their evidence determines nothing as to his period.

As he was a Lucanian, Ocellus would write in the Doric dialect, and as the work attributed to him is in the Ionic, this has been made a ground for impugning its genuineness; but so far from being an argument against the genuineness of the work, this is in its favour, and only shows that some copyist had altered the dialect. Besides this, the fragments from this work, which Stobaeus cites, are in the Doric dialect. It is, however, always a doubtful matter as to early works, which are first mentioned by writers of a much later period, whether they are really genuine. If the existing work is not genuine we must suppose that when it was fabricated the original was lost. It is also possible that it is a kind of new modelled edition of the original; and it is also possible that the

extant work is the original itself, which the brevity and simple close reasoning render a probable conclusion.

This small treatise is divided into four chapters. The first chapter shows that the whole (*τὸ πᾶν*, or *ὁ κόσμος*) had no beginning, and will have no end. He maintains that it is consistent with his views of the Cosmos that men have always existed, but he admits that the earth is subject to great revolutions, that Greece (Hellas) has often been and will be barbarous, and that it has sustained great physical changes. The object of the sexual intercourse, he says, is not pleasure, but the procreation of children and the permanence of the human race. Accordingly, the commerce of the sexes should be regulated by decency, moderation, and congruity in the male and female, in order that healthy beings may be produced, and that families may be happy; for families compose states, and if the parts are unsound, so will the whole be. The book appears to be a fragment. The physical philosophy is crude and worthless, but the fundamental ideas are clearly conceived and happily expressed.

The best editions are by A. F. W. Rudolphi, Leipzig, 1801—8, with copious notes and commentaries, and by Mullach; the latter edition bears the title, "Aristotelis de Melisso, Xenophane et Gorgia Disputationes cum Eleaticorum philosophorum fragmentis, et Ocelli Lucani, qui fertur, de universa natura libello." Berlin, 1846. There is another good edition by Batteux, Paris, 1768, three vols. 12mo. An edition was published at Berlin, 1762, 8vo., by the Marquis d'Argens, with a French translation, and a good commentary. Ocellus was translated into English by Thomas Taylor, 1831, 8vo. [G. L.]

O'CHIMUS (*Ὄχιμος*), a Rhodian king, a son of Helios and Rhodos. He was married to the nymph Hegetoria, and the father of Cydippe, who married Ochimus' brother Cercaphus. (Diod. v. 56, 57; Plut. *Quaest. Graec.* 27.) [L. S.]

OCHUS. [ARTAXERXES III.]

OCNUS, a son of Tiberis and Manto, and the reputed founder of the town of Mantua, though according to others he was a brother or a son of Auletes, and the founder of Cesena in Gaul. (Serv. *ad Aen.* x. 198.) [L. S.]

O'CREA, C. LU'SCIUS, a senator mentioned by Cicero in his speech for Roscius, the actor (c. 14).

OCRI'SIA or OCLI'SIA, the mother of Servius Tullius, according to the old Roman legends. She was one of the captives taken at the conquest of Corniculum by the Romans, and in consequence of her beauty and modesty was given by Tarquinius as a handmaid to his queen, Tanaquil. One day, in the royal palace, when she was presenting some cakes as an offering to the household genius, she saw in the fire the genitale of a man. Tanaquil commanded her to dress herself as a bride, and to shut herself up alone in the chapel, in which the miracle had occurred. Thereupon she became pregnant by a god, whom some regarded as the Lar of the house, others as Vulcan. The offspring of this connexion was Servius Tullius. The more prosaic account represents her as having been first the wife of Spurius Tullius in Corniculum or at Tibur, and relates that after she was carried to Rome she married one of the clients of Tarquinius Priscus, and became by him the mother of Servius Tullius. (Dionys. iv. 1, 2; Ov. *Fast.* vi. 625, &c.; Plin. *H. N.* xxxvi. 27. s. 70; Festus, *s. v. Nothum*; Plut. *de Fort. Rom.* 10; Niebuhr, *Hist. of Rome*, vol. i. p. 364.)

OCTACI'LIUS. [OTACILIUS.]

OCTAVE'NUS, a Roman jurist, who is cited by Valens (Dig. 36. tit. 1. s. 67), by Pomponius, who couples him with Aristo (Dig. 40. tit. 5. s. 20), and by Paulus, who joins him with Proculus (Dig. 18. tit. 6. s. 8), from which we may conclude that he lived after the time of Tiberius. It has been conjectured that he wrote on the Lex Julia et Papia, but the passages alleged in proof of this (Dig. 23. tit. 2. s. 44, 40. tit. 9. s. 32) are not decisive. He is also quoted by Ulpian and others. [G. L.]

OCTA'VIA, 1. The elder daughter of C. Octavius, praetor, B. C. 61, by his first wife, Ancharia, and half-sister of the emperor, Augustus. (Suet. *Aug.* 4.) Plutarch erroneously makes this Octavia the wife of Marcellus and of M. Antonius.

2. The younger daughter of C. Octavius, by his second wife, Atia, and own sister of the emperor, Augustus, was married first to C. Marcellus, consul, B. C. 50, and subsequently to the triumvir, M. Antonius. (Suet. *l. c.*) Plutarch (*Anton.* 31), as has been remarked above, makes the elder Octavia the wife of the triumvir; and he has lately found a supporter of his opinion in Weichert (*De Cassio Parmensi*, p. 348, &c.), though some modern scholars, adopting the views of Perizonius, have decided in favour of the authority of Suetonius. The question is fully discussed by Drumann (*Geschichte Roms*, vol. iv. p. 235), who adheres, on good reasons as it appears to us, to the opinion of Perizonius; but for the arguments adduced on each side of the question we must refer the reader to Drumann.

Octavia had been married to Marcellus before the year B. C. 54, for Julius Caesar, who was her great uncle, was anxious to divorce her from Marcellus that she might marry Pompey, who had then just lost his wife, Julia, the only daughter of Caesar. (Suet. *Caes.* 27.) Pompey, however, declined the proposal, and Octavia's husband continued to be one of the warmest opponents of Caesar. [MARCELLUS, No. 14.] But after the battle of Pharsalia he sued for and easily obtained the forgiveness of the conqueror; and Octavia appears to have lived quietly with her husband at Rome till the assassination of the dictator in B. C. 44. She lost her husband towards the latter end of B. C. 41; and as Fulvia, the wife of Antony, died about the same time, Octavianus and Antony, who had lately been at variance, cemented their reconciliation by the marriage of Octavia to Antony. Octavia was at the time pregnant by her former husband, but the senate passed a decree by which she was permitted to marry at once. This marriage caused the greatest joy among all classes, and especially in the army, and was regarded as a harbinger of a lasting peace. Octavianus was warmly attached to his sister, and she possessed all the charms, accomplishments and virtues likely to fascinate the affections and secure a lasting influence over the mind of a husband. Her beauty was universally allowed to be superior to that of Cleopatra, and her virtue was such as to excite even admiration in an age of growing licentiousness and corruption. Plutarch only expresses the feelings of her contemporaries when he calls her *χρῆμα θαυ-*

μαστὸν γυναικός. (Plut. *Ant.* 31.) Nor at first did this union disappoint public expectation. By the side of Octavia, Antony for a time forgot Cleopatra, and the misunderstandings and jealousies which had again arisen between her brother and husband, and which threatened an open rupture in the year 36, were removed by her influence and intervention. But Antony had by this time become tired of his wife; a virtuous woman soon palled the sated appetite of such a profligate debauchee, and he now longed to enjoy again the wanton charms of his former mistress, Cleopatra. The war with the Parthians summoned him to the East, to which he went with all the greater pleasure, as in the East he would again meet with the Egyptian queen. Octavia accompanied him from Italy as far as Corcyra, but upon arriving at that island he sent her back to her brother, under the pretext of not exposing her to the perils and hardships of the war (Dion Cass. xlviii. 54); though, according to other authorities, he parted with her in Italy. (Plut. *Ant.* 35; Appian. *B. C.* v. 95.) On arriving in Asia, Antony soon forgot, in the arms of Cleopatra, both his wife and the Parthians, and thus sullied both his own honour and that of the Roman arms. Octavia, however, resolved to make an effort to regain the lost affections of her husband. In the following year, B. C. 35, she set out from Italy with reinforcements of men and money to assist Antony in his war against Artavasdes, king of Armenia; but Antony resolved not to meet the woman whom he had so deeply injured, and accordingly sent her a message, when she had arrived as far as Athens, requesting her to return home. Octavia obeyed; she was great-minded enough to send him the money and troops, and he mean enough to accept them. It is stated that Octavianus had supplied her with the troops because he foresaw the way in which Antony would act, and was anxious to obtain additional grounds to justify him in the impending war. On her return to Rome, Octavianus ordered her to leave her husband's house and come and reside with him, but she refused to do so, and would not appear as one of the causes of the war; she remained in her husband's abode, where she educated Antony's younger son, by Fulvia, with her own children. (Plut. *Ant.* 53, 54.) But this noble conduct had no effect upon the hardened heart of Antony, who had become the complete slave of Cleopatra; and when the war broke out in B. C. 32, he sent his faithful wife a bill of divorce. After the death of Antony she still remained true to the interests of his children, notwithstanding the wrongs she had received from their father. For Julus, the younger son of Antony, by Fulvia, she obtained the special favour of Augustus, and she even brought up with maternal care his children by Cleopatra. She died in B. C. 11, and was buried in the Julian heroum, where Augustus delivered the funeral oration in her honour, but separated from the corpse by a hanging. Her funeral was a public one; her sons-in-law carried her to the grave; but many of the honours decreed by the senate were declined by the emperor. (Dion Cass. liv. 35; Senec. *ad Polyb.* 34.)

Octavia had five children, three by Marcellus, a son and two daughters, and two by Antony, both daughters. Her son, M. Marcellus, was adopted by Octavianus, and was destined to be his successor, but died in B. C. 23. [MARCELLUS, No. 15.] Of her two daughters by her former husband, one was married to M. Agrippa, and subsequently to Julus Antonius [MARCELLA], but of the fate of the other daughter we have no information. The descendants of her two daughters by Antonius successively ruled the Roman world. The elder of them married L. Domitius Ahenobarbus, and became the grandmother of the emperor Nero; the younger of them married Drusus, the brother of the emperor Tiberius, and became the mother of the emperor Claudius, and the grandmother of the emperor Caligula. [ANTONIA, Nos. 5 and 6.] A complete view of the descendants of Octavia is given in the stemma on p. 7.

(The authorities for the life of Octavia are collected by Drumann, *Geschichte Roms*, vol. v. pp. 235—244. The most important passages are:—Appian, *B. C.* v. 64, 67, 93, 95, 138; Dion Cass. xlvii. 7, xlviii. 31, 54, xlix. 33, l. 3, 26, li. 15, liv. 35; Plut. *Ant.* 31, 33, 35, 57, 59, 87; Suet. *Caes.* 27, *Aug.* 4, 61.)

One of the most important public buildings erected in Rome in the reign of Augustus was called after Octavia, and bore the name of *Porticus Octaviae*. It must be carefully distinguished from the *Porticus Octavia*, which was built by Cn. Octavius, who commanded the fleet in the war against Perseus, king of Macedonia. [OCTAVIUS, No. 3.] The former was built by Augustus, in the name of his sister, whence some writers speak of it as the work of the emperor, and others as the work of Octavia. It lay between the Circus Flaminius and the theatre of Marcellus, occupying the same site as the porticus which was built by Q. Caecilius Metellus, after his triumph over Macedonia, in B. C. 146 [METELLUS, No. 5], and enclosing, as the porticus of Metellus had done, the two temples of Jupiter Stator and of Juno. The Porticus Octaviae contained a public library, which frequently served as a place of meeting for the senate, and is hence called *Curia Octavia*. The whole suite of buildings is sometimes termed *Octaviae Opera*. It contained a vast number of statues, paintings, and other valuable works of art, but they were all destroyed, together with the library, by the fire which consumed the building in the reign of Titus (Dion Cass. lxvi. 24). There is some doubt as to the time at which Augustus built the Porticus Octaviae. It is usually stated, on the authority of Dion Cassius (xlix. 43), that the building was erected by Octavianus, after the victory over the Dalmatians, in B. C. 33; but this appears to be a mistake; for Vitruvius, who certainly did not write his work so early as this year, still speaks (iii. 2. § 5, ed. Schneider) of the Porticus Metelli, and we learn from Plutarch (*Marc.* 30) that the dedication at all events of the Porticus did not take place till after the death of M. Marcellus in B. C. 23. (Vell. Pat. i. 11; Dion Cass. xlix. 43; Plut. *l. c.*; Liv. *Epit.* 138; Suet. *Aug.* 29; Plin. *H. N.* xxxvi. 4. s. 5; Festus, p. 178, ed. Müller; Becker, *Hand-*

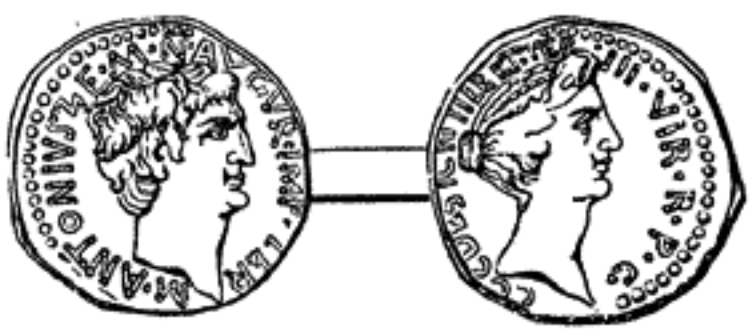

COIN OF OCTAVIA, THE SISTER OF AUGUSTUS.

buch der Römischen Alterthümer, vol. i. pp. 608—612.)

3. The daughter of the emperor Claudius, by his third wife, the notorious Valeria Messalina, was born about A. D. 42 ; since Tacitus, speaking of her death in A. D. 62, says that she was then in the twentieth year of her age. (Tac. *Ann.* xiv. 64.) She was called Octavia after her great grandmother, the sister of Augustus [No. 2]. As early as the year 48, Octavia was betrothed by Claudius to L. Silanus, a youth of distinguished family and much beloved by the people ; but Agrippina, who had secured the affections of the weak-minded Claudius, resolved to prevent the marriage, in order that Octavia might marry her own son Domitius, afterwards the emperor Nero. She had no difficulty in rendering Silanus an object of suspicion to Claudius ; and as Silanus saw that he was doomed, he put an end to his life at the beginning of the following year (A. D. 49), on the very day on which Claudius was married to Agrippina. Octavia was now betrothed to the young Domitius, but the marriage did not take place till A. D. 53, the year before the death of Claudius, when Nero, as he was now called, having been adopted by Claudius, was only sixteen years of age, and Octavia but eleven. (Tac. *Ann.* xii. 58.) Suetonius, with less probability, places the marriage still earlier (*Ner.* 7). Nero from the first never liked his wife, and soon after his succession ceased to pay her any attention. He was first captivated by a freedwoman of the name of Acte, who shortly after had to give way to Poppaea Sabina, the wife of Otho, who was afterwards emperor. Of the latter he was so enamoured that he resolved to recognize her as his legal wife ; and accordingly in A. D. 62 he divorced Octavia on the alleged ground of sterility, and in sixteen days after married Poppaea. But Poppaea, not satisfied with obtaining the place of Octavia, induced one of the servants of the latter to accuse her of adultery with a slave ; but most of her slaves when put to the torture persisted in maintaining the innocence of their mistress. Notwithstanding this she was ordered to leave the city and retire to Campania, where she was placed under the surveillance of soldiers ; but in consequence of the complaints and murmurs of the people, Nero recalled her to Rome. The people celebrated her return with the most unbounded joy, which, however, only sealed her ruin. Poppaea again worked upon the passions and the fears of her husband ; Anicetus was induced to confess that he had been the paramour of Octavia ; and the unhappy girl was thereupon removed to the little island of Pandataria, where she was shortly after put to death. The scene of her death is painted by the masterly hand of Tacitus. She feared to die ; and as her terror was so great that the blood would not flow from her veins after they were opened, she was carried into a bath and stifled by the vapour. It is even added that her head was cut off and sent to Rome to glut the vengeance of Poppaea. Her untimely end excited general commiseration. (Tac. *Ann.* xi. 32, xii. 2—9, 58, xiii. 12, xiv. 60—64 ; Suet. *Claud.* 27, *Ner.* 7, 35 ; Dion Cass. lx. 31, 33, lxi. 7, lxii. 13.) Octavia is the heroine of a tragedy, found among the works of Seneca, but the author of which was more probably Curiatius Maternus. See *Octavia Praetexta. Curiatio Materno vindicat. sdidit F. Ritter*, Bonnae, 1843.

COIN OF OCTAVIA, THE WIFE OF NERO.

OCTA'VIA GENS, celebrated in history on account of the emperor Augustus belonging to it. It was a plebeian gens, and is not mentioned till the year B. C. 230, when Cn. Octavius Rufus obtained the quaestorship. This Cn. Octavius left two sons, Cneius and Caius. The descendants of Cneius held many of the higher magistracies, and his son obtained the consulship in B. C. 165 ; but the descendants of Caius, from whom the emperor Augustus sprang, did not rise to any importance, but continued simple equites, and the first of them, who was enrolled among the senators, was the father of Augustus. The gens originally came from the Volscian town of Velitrae, where there was a street in the most frequented part of the town, and likewise an altar, both bearing the name of Octavius (Suet. *Aug.* 1, 2 ; Vell. Pat. ii. 59 ; Dion Cass. xlv. 1). This is all that can be related with certainty respecting the history of this gens ; but as it became the fashion towards the end of the republic for the Roman nobles to trace their origin to the gods and to the heroes of olden time, it was natural that a family, which became connected with the Julia gens, and from which the emperor Augustus sprang, should have an ancient and noble origin assigned to it. Accordingly, we read in Suetonius (*Aug.* 2) that the members of this gens received the Roman franchise from Tarquinius Priscus, and were enrolled among the patricians by his successor Servius Tullius ; that they afterwards passed over to the plebeians, and that Julius Caesar a long while afterwards conferred the patrician rank upon them again. There is nothing improbable in this statement by itself ; but since neither Livy nor Dionysius make any mention of the Octavii, when they speak of Velitrae, it is evident that they did not believe the tale ; and since, moreover, the Octavii are nowhere mentioned in history till the latter half of the third century before the Christian aera, we may safely reject the early origin of the gens. The name of Octavius, however, was widely spread in Latium, and is found at a very early time, of which we have an example in the case of Octavius Mamilius, to whom Tarquinius Superbus gave his daughter in marriage. The name was evidently derived from the praenomen Octavus, just as from Quintus, Sextus, and Septimus, came the gentile names of Quintius, Sextius, and Septimius. In the times of the republic none of the Octavii, who were descended from Cn. Octavius Rufus, bore any cognomen with the exception of Rufus, and even this surname is rarely mentioned. The stemma on page 7. exhibits all the descendants of Cn. Octavius Rufus. The descendants of the emperor Augustus by his daughter Julia are given in Vol. I. p. 430, and a list of the descendants of his sister Octavia is annexed here ; so that the two together present a complete view of the imperial

family. In consequence of the intermarriages in this family, part of this stemma repeats a portion of the stemma in Vol. I. p. 430, and also of the stemma of the Drusi given in Vol. I. p. 1076; but it is thought better for the sake of clearness to make this repetition.

There are a few other persons of the name of Octavii, who were not descended from Cn. Octavius Rufus, or whose descent cannot be traced. Most of them bore cognomens under which they are given, namely, BALBUS, LIGUR, MARSUS, NASO: those who have no cognomens are given under Octavius after the descendants of Cn. Octavius Rufus.

OCTAVIA'NUS. [AUGUSTUS.]

OCTAVIUS. 1. CN. OCTAVIUS RUFUS, quaestor about B. C. 230, may be regarded as the founder of the family. [OCTAVIA GENS.] Suetonius calls him Caius; but this is probably a mistake, as Drumann has remarked, since the name of his eldest son was Cneius, and it was the rule among the Romans for the eldest son to inherit the praenomen of his father. (Suet. *Aug.* 2.)

2. CN. OCTAVIUS, son of the preceding, was plebeian aedile in B. C. 206 with Sp. Lucretius, and was with him elected to the praetorship for the following year, B. C. 205. Octavius obtained Sardinia as his province, and captured off the island eighty Carthaginian ships of burden. In the following year, B. C. 204, he handed over the province to his successor Tib. Claudius, but his imperium was extended for another year, and he was commanded by the senate to keep watch over the coasts in those parts with a fleet of forty ships. He was also employed in this year in carrying to the Roman army in Africa supplies of provisions and clothes. Next year, B. C. 203, his command was again prolonged, and the protection of the coasts of Sardinia was again entrusted to him; and while he was employed, as he had been in the preceding year, in carrying supplies to Africa, he was surprised off the coast of Africa by a fearful storm, which destroyed the greater part of his fleet, consisting of 200 transport vessels and 30 ships of war. Octavius himself, with the ships of war, obtained shelter under the promontory of Apollo. Octavius was present at the battle of Zama, in B. C. 202, and Scipio placed so much confidence in him that he commanded him after the battle to march upon Carthage with the land forces, while he himself blockaded the harbour with the fleet. In B. C. 201 Octavius returned with part of the fleet to Italy, and handed over to the propraetor, M. Valerius Laevinus, thirty-eight ships for the prosecution of the war against Philip of Macedon. But he was not long allowed to remain inactive. In B. C. 200 he was sent into Africa as one of the three ambassadors to Carthage, Masinissa, and Vermina, the son of Syphax. In B. C. 194 he was one of the commissioners for founding a colony at Croton in Southern Italy, and two years afterwards, B. C. 192, just before the breaking out of the war with Antiochus the Great, he was sent into Greece in order to support the Roman interests in those parts. (Liv. xxviii. 38, 46, xxix. 13, 36, xxx. 2, 24, 36, xxxi. 3, 11, xxxiv. 45, xxxv. 23, xxxvi. 16.)

3. CN. OCTAVIUS, son of No. 2. In the winter of B. C. 170 he was sent into Greece as ambassador, with C. Popillius Laenas, and on his return to Rome in 169, he was elected one of the decemviri sacrorum. He was praetor in B. C. 168, and had as his province the command of the fleet in the war against Perseus. After the defeat of Perseus at Pydna, by the consul Aemilius Paullus, Octavius sailed to Samothrace, where the king had taken refuge. Perseus surrendered himself to Octavius, who thereupon conducted him to the consul at Amphipolis. In the following year, 167, Octavius sailed to Rome with the booty which had been gained in the war, and on the 1st of December, in that year, he obtained the honour of a naval triumph. (Liv. xliii. 17, xliv. 17, 18, 21, 35, xlv. 5, 6, 33; Polyb. xxviii. 3, 5; Vell. Pat. i. 9; Plut. *Aemil. Paull.* 26; Plin. *H. N.* xxxiv. 3. s. 7; Festus, *s. v. Octaviae.*)

The wealth which Octavius had obtained in Greece enabled him to live in great splendour on his return to Rome. He built a magnificent house on the Palatine, which, according to Cicero (*de Off.* i. 39), contributed to his election to the consulship, and he also erected a beautiful porticus, which is spoken of below. He was consul with T. Manlius Torquatus in B. C. 165, being the first member of his family who obtained this dignity. In B. C. 162 Octavius was sent with two colleagues into Syria, which was in a state of great confusion in consequence of the contentions for the guardianship of the young king Antiochus V.; and the Romans therefore considered it a favourable opportunity for enforcing the terms of the peace made with Antiochus the Great, by which the Syrian monarchs were prevented from having a fleet and rearing elephants. But this embassy cost Octavius his life, for he was assassinated in the gymnasium at Laodiceia, by a Syrian Greek of the name of Leptines, at the instigation, as was supposed, of Lysias, the guardian of the young king. [LEPTINES.] A statue of Octavius was placed on the rostra at Rome, where it was in the time of Cicero. (Terent. *Hecyr.* titul.; Cic. *de Fin.* i. 7, *Philipp.* ix. 2; Obsequ. 72; Polyb. xxxi. 12, 13, 19—21; Appian, *Syr.* 46; Plin. *H. N.* xxxiv. 6. s. 11, who confounds the last embassy of Octavius with a different one: comp. LAENAS, No. 5.)

The porticus erected by Cn. Octavius was called *Porticus Octavia*, and must be carefully distinguished from the *Porticus Octaviae*, built by Augustus in the name of his sister. [OCTAVIA, No. 2.] The former was near the theatre of Pompey, by the Flaminian circus. It contained two rows of columns of the Corinthian order with brazen capitals, and was hence also called the Porticus Corinthia. It was rebuilt by Augustus, who allowed it to retain its ancient name, but it appears to have been destroyed, or to have perished in some way, before the time of Pliny, as he speaks of it only from what he had read. (Vell. Pat. ii. 1; Festus, *s. v. Octaviae;* Plin. *H. N.* xxxiv. 3. s. 7; *Monumentum Ancyranum*, p. 32. l. 43, &c., ed. Franzius, Berol. 1845; Müller, *Praefatio ad Festum*, p. xxix.; Becker, *Römisch. Alterthüm.* vol. i. p. 617.)

4. CN. OCTAVIUS, son of No. 3, was consul B. C. 128, and was accustomed to speak in the courts of justice. (Cic. *de Orat.* i. 36.)

5. M. OCTAVIUS, may be, as Drumann has stated, a younger son of No. 3, so far as the time at which he lived is concerned, but no ancient writer speaks of him as his son. It would appear from Obsequens (c. 130) that he bore the surname of Caecina, but the reading is perhaps faulty. He

STEMMA OCTAVIORUM.

1. Cn. Octavius Rufus, quaestor, B. C. 230.

- 2. Cn. Octavius, praetor, B. C. 205.
  - 3. Cn. Octavius, cos. B. C. 165.
    - 4. Cn. Octavius, cos. B. C. 128.
      - 6. Cn. Octavius, cos. B. C. 87.
        - 8. L. Octavius, cos. B. C. 75.
      - 7. M. Octavius, trib. pl.
        - 9. Cn. Octavius, cos. B. C. 76.
          - 10. M. Octavius, aedil. B. C. 50.
    - 5. M. Octavius, trib. pl. B. C. 133.
- 11. C. Octavius, eques.
  - 12. C. Octavius, trib. mil. B. C. 216
    - 13. C. Octavius, equ. Rom.
      - 14. C. Octavius, praetor, B. C. 61, married 1. Ancharia, 2. Atia.
        - 15. Octavia major.
        - 16. Octavia minor, m. 1. C. Marcellus, cos. B. C. 50. 2. M. Antonius, triumvir. (For her offspring see below.)
        - 17. C. Octavius, afterwards the emperor AUGUSTUS, married 1. Clodia, 2. Scribonia, 3. Livia.
          - Julia. (For her offspring see Vol. I. p. 430.)

DESCENDANTS OF OCTAVIA.

OCTAVIA married 1. C. Marcellus, cos. B. C. 50. 2. M. Antonius, triumvir.

- 1. C. Marcellus, cos. B. C. 50.
  - 1. M. Marcellus, died B. C. 23.
  - 2. Marcella major, married 1. M. Vipsanius Agrippa. 2. Julus Antonius, son of the triumvir.
    - L. Antonius, (Tac. *Ann.* iv. 44.)
  - 3. Marcella minor.
- 2. M. Antonius, triumvir.
  - 1. Antonia major, married L. Domitius Ahenobarbus, cos. B. C. 16.
    - 1. Cn. Domitius Ahenobarbus, cos. A. D. 32, m. Agrippina, daughter of Germanicus.
      - L. Domitius Ahenobarbus, the emperor NERO. m. 1. Octavia. 2. Poppaea.
    - 2. Domitia, married Crispus Passienus.
    - 3. Domitia Lepida, m. M. Valerius Messalla.
      - Valeria Messalina, wife of the emperor Claudius.
  - 2. Antonia minor, m. Drusus, the brother of the emperor Tiberius.
    - 1. Germanicus, married Agrippina, dr. of Julia, the daughter of Augustus.
      - 1 Nero, m. Julia, daughter of Drusus, son of Tiberius; died A. D. 30.
      - 2. Drusus, died A. D. 33.
      - 3. C. Caesar (emperor CALIGULA), m. 1. Claudia. 2. Livia Orestilla. 3. Lollia Paulina. 4. Caesonia.
        - Julia Drusilla, killed A. D. 41.
      - 4. Agrippina, m. Cn. Domitius.
        - The emperor NERO.
      - 5. Drusilla, m. 1. L. Cassius. 2. M. Aemilius Lepidus.
      - 6. Julia Livilla.
    - 2. Livia, married 1. C. Caesar. 2. Drusus, son of Tiberius.
      - Julia, married Nero, son of Germanicus.
    - 3. The emperor CLAUDIUS. m. 1. Plautia Urgulanilla. 2. Aelia Paetina. 3. Valeria Messalina. 4. Agrippina, mother of Nero.
      - By Urgulanilla.
        - 1. Drusus, died A. D. 20.
      - By Paetina.
        - 2. Claudia.
        - Antonia, killed by Nero, A. D. 66. m. 1. Cn. Pompeius. 2. Faustus Sulla.
      - By Valeria Messalina.
        - 1. Claudius Britannicus, killed A. D. 55.
        - 2. Octavia, m. Nero, the emperor killed A. D. 62.

was the colleague of Tib. Gracchus in the tribunate of the plebs, B. C. 133, and opposed his tribunitian veto to the passing of the agrarian law. The history of his opposition, and the way in which he was in consequence deposed from his office by Tib. Gracchus, are fully detailed in the life of the latter. [Vol. II. p. 292, a.] Octavius is naturally either praised or blamed according to the different views entertained by persons of the laws of Gracchus. Cicero (*Brut.* 25) calls Octavius *civis in rebus optimis constantissimus*, and praises him for his skill in speaking. We learn from Plutarch that Octavius was a personal friend of Gracchus, and that it was with considerable reluctance that the nobles persuaded him to oppose his friend, but to this course he was probably also prompted by possessing a large tract of public land. Plutarch likewise adds that though Octavius and Gracchus opposed one another with great earnestness and rivalry, yet they are said never to have uttered a disparaging word against one another. (Plut. *Tib. Gracch.* 10.) Dion Cassius, on the contrary, says (*Fragm.* 87, ed. Reimarus) that Octavius opposed Gracchus of his own accord, through jealousy springing from their relationship to one another: and that they were related in some way may also be inferred from another passage of Plutarch (*C. Gracch.* 4), from which we learn that C. Gracchus dropped a measure directed against Octavius at the request of his mother Octavia.

6. CN. OCTAVIUS, son of No. 4. He was one of the staunch supporters of the aristocratical party, which was perhaps the reason that he failed in obtaining the aedileship. (Cic. *pro Planc.* 21.) He was consul in B. C. 87 with L. Cornelius Cinna, the year after the consulship of Sulla and the banishment of Marius and his leading partisans. Sulla was now absent in Greece, engaged in the war against Mithridates, and upon Octavius, therefore, devolved the support of the interests of his party. Immediately after Sulla's departure from Italy, Cinna attempted to obtain the power for the Marian party by incorporating the new Italian citizens among the thirty-five tribes. Octavius offered the most vehement resistance, and, in the contentions which ensued, he displayed an amount of eloquence for which previously credit had not been given him. (Cic. *Brut.* 47.) But from words the two parties soon came to blows. A dreadful conflict took place in the forum, and Cinna was driven out of the city with great slaughter. The senate followed up their victory by depriving Cinna of his consulship, and appointing L. Cornelius Merula in his stead. But Cinna soon collected a considerable army, with which he marched against Rome, and Marius, as soon as he heard of these changes, returned from Africa and levied some troops, with which he likewise proceeded against the city. The soldiers of Octavius seem to have had no confidence in their general, and therefore offered to place themselves under the command of Metellus Pius, who had been summoned to Rome by the senate. [METELLUS, No. 19.] But when Metellus refused to take the command, and numbers of the soldiers therefore deserted to the enemy, the senate had no other course left them but submission. Metellus fled from the city, and the friends of Octavius begged him to do the same; but, trusting to the promises of Marius and Cinna, and still more to the assurances of the diviners, that he would suffer no harm, he remained in Rome, declaring that being consul he would not abandon his country. Accordingly, when the troops of Marius and Cinna began to march into the city, he stationed himself on the Janiculum, with the soldiers that still remained faithful to him, and there, seated on his curule throne, was killed by Censorinus, who had been sent for that purpose by the victorious party. His head was cut off and suspended on the rostra. This is the account of Appian, but the manner of his death is related somewhat differently by Plutarch. Octavius seems, upon the whole, to have been an upright man, but he was very superstitious, slow in action and in council, and did not possess remarkable abilities of any kind. (Appian, *B. C.* i. 64, 68—71; Plut. *Mar.* 41, 42; Val. Max. i. 6. § 10; Dion Cass. *Fragm.* 117, 118, ed. Reimarus; Liv. *Epit.* 79, 80; Flor. iii. 21. § 9; Cic. *in Cat.* iii. 10, *de Harusp. Resp.* 24, *Philipp.* xiii. 1, xiv. 8, *Tuscul.* v. 19, *pro Sest.* 36, *de Divin.* i. 2, *de Nat. Deor.* ii. 5.)

7. M. OCTAVIUS, described by Cicero as Cn. f., must be the younger son of No. 4. In his tribunate of the plebs, the year of which is not stated, he brought forward a law for raising the price at which corn was sold to the people by the Frumentaria lex of C. Gracchus, since it was found that the treasury was quite drained by the law of Gracchus. Cicero attributes the enactment of the law to the influence and eloquence of Octavius, although he adds that he was, properly speaking, not an orator. (Cic. *de Off.* ii. 21, *Brut.* 62.) This M. Octavius should be carefully distinguished from the M. Octavius who was the colleague of Tib. Gracchus. [See No. 5.]

8. L. OCTAVIUS CN. F. CN. N. (*Fasti Capit.*), the son of No. 6, was consul B. C. 75 with C. Aurelius Cotta. He died in B. C. 74, as proconsul of Cilicia, and was succeeded in the command of the province by L. Lucullus. (Cic. *Verr.* i. 50, iii. 7; Obsequ. 121; Plut. *Lucull.* 6.) Many writers confound this L. Octavius with L. Octavius Balbus, the jurist. [BALBUS, p. 458.]

9. CN. OCTAVIUS M. F. CN. N. (*Fasti Capit.*), son of No. 7, was consul B. C. 76, with C. Scribonius Curio. He is described as a man of a mild temper, although he was a martyr to the gout, in consequence of which he appears to have lost the use of his feet. As an orator he was of little account. (Cic. *Brut.* 60, 62, *de Fin.* ii. 28; Sall. *Hist.* ii. p. 205, ed. Gerl. min.; Obseq. 121.)

10. M. OCTAVIUS CN. F. M. N. (Cic. *ad Fam.* viii. 2. § 2), the son of No. 9. He was a friend of Ap. Claudius Pulcher, consul B. C. 54, and accompanied the latter into Cilicia, but left the province before Claudius in order to become a candidate for the aedileship. He was curule aedile B. C. 50 along with M. Caelius; and as both of them were friends of Cicero, they begged the orator, as he was then in Cilicia, to send them panthers for the games they had to exhibit. (Cic. *ad Fam.* iii. 4, *ad Att.* v. 21, vi. 1. § 21.) On the breaking out of the civil war in B. C. 49, Octavius, true to the hereditary principles of his family, espoused the aristocratical party. He was appointed, along with L. Scribonius Libo, to the command of the Liburnian and Achaean fleets, serving as legate to M. Bibulus, who had the supreme command of the Pompeian fleet. He and Libo did good service to the cause; they defeated Dolabella on the Illyrian coast, and compelled C. Antonius to surrender at the island of Coricta (Caes. *B. C.* iii. 5; Dion Cass.

xli. 40; Florus, iv. 2. § 31; Oros. vi. 15.) Octavius afterwards proceeded to attack the town of Salonae in Dalmatia, but was repulsed with considerable loss, and thereupon joined Pompey at Dyrrhachium. After the battle of Pharsalia, Octavius, who still possessed a considerable fleet, set sail for Illyricum with the hope of securing it for the Pompeian party. At first he met with great success, and defeated Gabinius, who had been sent by Caesar into Illyricum with reinforcements for the army, which was already there; but he was soon afterwards driven out of the country (B. C. 47) by Cornificius and Vatinius, and compelled to fly to Africa, where the Pompeian party were making a stand. (Hirt, *B. Alex.* 42—46; Dion Cass. xlii. 11.) After the battle of Thapsus (B. C. 46), Octavius was in the neighbourhood of Utica in command of two legions, and claimed to have the supreme command with Cato. (Plut. *Cat. min.* 65.) He is not mentioned again till the battle of Actium (B. C. 31), when he commanded along with M. Insteius the middle of Antony's fleet. (Plut. *Ant.* 65.)

11. C. OCTAVIUS, the younger son of No. 1, and the ancestor of Augustus, remained a simple Roman eques, without attempting to rise any higher in the state. (Suet. *Aug.* 2; Vell. Pat. ii. 59.)

12. C. OCTAVIUS, son of the preceding, and great-grandfather of Augustus, lived in the time of the second Punic war, in which he served as tribune of the soldiers. He was present at the fatal battle of Cannae (B. C. 216), and was one of the few who survived the engagement. When the Carthaginians were forcing into the lesser Roman camp, Octavius and another tribune, Sempronius Tuditanus, cut their way through the enemy, with a few soldiers, and arrived in safety at Canusium. (Frontin. *Strat.* iv. 5. § 7; comp. Liv. xxii. 52.) Octavius also served in Sicily under the praetor L. Aemilius Papus (B. C. 205), but what part he took in the other campaigns in the war is not mentioned. When M. Antonius wished to throw contempt upon Augustus, he called this C. Octavius a freedman and a rope-maker (*restio*), but whether he or his family ever had any thing to do with a manufactory of ropes, is quite uncertain. (Suet. *Aug.* 2.)

13. C. OCTAVIUS, son of the preceding, and grandfather of Augustus, lived quietly at his villa at Velitrae, content with the municipal honours of his native town, and not aspiring to the dignities of the Roman state. He possessed considerable property, which he probably augmented by money-lending, since Antonius and Cassius Parmensis called Augustus the grandson of a banker or money-lender. (Suet. *Aug.* 2, 4, 6.)

14. C. OCTAVIUS, son of the preceding and father of Augustus, was likewise said by the enemies of Augustus to have been a money-lender, and to have been employed in the Campus Martius as one of the agents for bribing the electors. But there is probably no truth in these reports. The riches left him by his father enabled him, without difficulty, to obtain the public offices at Rome, although he was the first of his family who had aspired to them. We learn from an inscription, which is given below, that he was successively tribune of the soldiers twice, quaestor, plebeian aedile with C. Toranius, judex quaestionum, and praetor. Of his history up to the time of his praetorship we have no further information; we are only told that he filled the previous dignities with great credit to himself and obtained a reputation for integrity, ability, and uprightness. Velleius Paterculus characterizes him (ii. 59) as *gravis*, *sanctus*, *innocens*, and *dives*, and adds that the estimation in which he was held gained for him, in marriage, Atia, the daughter of Julia, who was the sister of Julius Caesar. Thus, although a *novus homo*, he was chosen first praetor in B. C. 61, and discharged the duties of his office in so admirable a manner that Cicero recommends him as a model to his brother Quintus. (Cic. *ad Qu. F.* i. 1. § 7.) In the following year he succeeded C. Antonius in the government of Macedonia, with the title of proconsul, and on his way to his province he cut to pieces, in the Thurine district, in consequence of orders from the senate, a body of runaway slaves, who had been gathered together for Catiline, and had previously belonged to the army of Spartacus. He administered the affairs of his province with equal integrity and energy. The manner in which he treated the provincials was again recommended by Cicero as an example to his brother Quintus. He routed the Bessi and some other Thracian tribes, who had disturbed the peace of the province, and received in consequence the title of imperator from his troops. He returned to Italy at the latter end of B. C. 59, in full expectation of being elected to the consulship, but he died suddenly at the beginning of the following year, B. C. 58, at Nola, in Campania, in the very same room in which Augustus afterwards breathed his last. Octavius was married twice, first to Ancharia, by whom he had one daughter [ANCHARIA], and secondly to Atia, by whom he had a daughter and a son [ATIA]. His second wife, and his three children, survived him. (Suet. *Aug.* 3, 4; Nicol. Damasc. *Vit. August.* c. 2, ed. Orelli; Vell. Pat. ii. 59; Cic. *ad Att.* ii. 1, *ad Qu. F.* i. 1. § 7, ii. 2. § 7, *Philipp.* iii. 6; Tac. *Ann.* i. 9.) The following is the inscription which has been above referred to:—

C. OCTAVIVS. C. F. C. N. C. P. R(VFVS). PATER AVGVSTI. TR. MIL. BIS. Q. AED. PL. CVM. C. TORANIO. IVDEX QVAESTIONVM. PR. PROCOS. IMPERATOR APPELLATVS EX PROVINCIA MACEDONIA.

15. OCTAVIA, the elder daughter of No. 14, by Ancharia. [OCTAVIA, No. 1.]

16. OCTAVIA, the younger daughter of No. 14, by Atia. [OCTAVIA, No. 2.]

17. C. OCTAVIUS, the son of No. 14, by Atia, was subsequently called C. Julius Caesar Octavianus, in consequence of his adoption by his great-uncle, C. Julius Caesar. The senate, at a later period, conferred upon him the title of Augustus, under which name his life is given. [AUGUSTUS.]

18. CN. OCTAVIUS RUFUS, quaestor, B. C. 107, was sent into Africa with pay for the army of Marius, and returned to Rome, accompanied by the ambassadors, whom Bocchus sent to the senate. (Sall. *Jug.* 104.) The cognomen in most of the MSS. of Sallust is *Ruso*, for which, however, we ought probably to read *Rufus*, as the former cognomen is unknown in the Octavia gens. From the fact that this Cn. Octavius filled the office of quaestor, it is not impossible that he may be the same Cn. Octavius, who was consul B. C. 87. [See above, No. 6.]

19. L. OCTAVIUS, a legate of Pompey in the war against the pirates, B. C. 67, was sent by Pompey into Crete to receive the submission of

the Cretan towns, and to supersede Q. Metellus Creticus in the command of the island. (Dion Cass. xxxvi. 1, 2 ; Plut. *Pomp.* 29.) For further details see METELLUS, No. 23, p. 1064.

20. L. OCTAVIUS, detected in adultery by C. Memmius, and punished by him. (Val. Max. vi. 1. § 13.)

21. P. OCTAVIUS, a noted epicure in the reign of Tiberius, who outbid even Apicius in the sum which he gave for a mullet that Tiberius had ordered to be sold. (Senec. *Epist.* 95.)

22. OCTAVIUS GRAECINUS, one of the generals of Sertorius, in Spain, distinguished himself in the first battle fought between Pompey and Sertorius, near the town of Lauron, B. C. 76. He afterwards joined the conspiracy of M. Perperna, by which Sertorius perished, B. C. 72. (Frontin. *Strat.* ii. 5. § 31 ; Plut. *Sert.* 26.)

23. M. OCTAVIUS LAENAS CURTIANUS, one of the distinguished men who supplicated the judges on behalf of M. Scaurus, B. C. 54. (Ascon. *in Scaur.* p. 29, ed. Orelli.)

24. C. OCTAVIUS LAENAS, curator of the aquaeducts in Rome, in the reigns of Tiberius and Caligula from A. D. 34 to A. D. 38. (Frontin. *Aquaed.* § 102.)

25. SER. OCTAVIUS LAENAS PONTIANUS, consul with M. Antonius Rufinus, in the reign of Hadrian, A. D. 131. (Fasti.)

26. OCTAVIUS RUFUS was a friend of the younger Pliny, who addresses two letters to him, in which he presses Octavius to publish the poems he had composed. (Plin. *Ep.* i. 7, ii. 10.) In another letter (ix. 38) Pliny praises a work of one Rufus, who may, perhaps, be the same as this Octavius Rufus.

OCTA'VIUS FRONTO. [FRONTO.]

OCTA'VIUS HERE'NNIUS. [HERENNIUS].

OCTA'VIUS HORATIA'NUS. [PRISCIANUS, THEODORUS.)

OCTA'VIUS LAENAS. [OCTAVIUS, No. 22, 23.]

OCTA'VIUS LAMPA'DIO. [LAMPADIO.]

OCTA'VIUS MAMI'LIUS. [MAMILIUS.]

OCTA'VIUS SAGITTA. [SAGITTA.]

OCY'PETE (Ὠκυπέτη), the name of two mythical beings, one a Danaid, and the other a Harpy. (Apollod. ii. 1. § 5 ; Hes. *Theog.* 267.) [L. S.]

OCY'RHOE. (Ὠκύροη.) 1. One of the daughters of Oceanus and Tethys. (Hes. *Theog.* 360 ; Hom. *Hymn. in Cer.* 420 ; Paus. iv. 30. § 3.)

2. A daughter of the centaur Cheiron. (Ov. *Met.* ii. 638 ; Hygin. *Poet. Astr.* ii. 18 ; Eratosth. *Catast.* 18.) [L. S.]

ODATIS (Ὀδάτις), daughter of Omartes, a Scythian king. According to a story recorded by Chares of Mytilene (*ap. Ath.* xiii. p. 575), Odatis and Zariadres (king of the country between the Caspian gates and the Tanäis) fell mutually in love from the sight of one another's image in a dream. But Omartes, having no son, wished his daughter to marry one of his own relatives or near friends. He therefore summoned them all to a banquet, whereat he desired Odatis to fill a cup with wine, and present it to whomsoever she chose for her husband. Meanwhile, however, Zariadres had received notice from her of her father's intentions, and, being engaged in a military expedition near the banks of the Tanäis, he set out with only one attendant, and, having travelled a distance of 800 stadia, arrived in the banquet-hall of Omartes, disguised in a Scythian dress, just as Odatis, reluctantly and in tears, was mixing the wine at the board where the goblets stood. Advancing close to her side, he whispered, "Odatis, I am here at thy desire, I, Zariadres." Looking up, she recognised with joy the beautiful youth of her dream, and placed the cup in his hands. Immediately he seized and bore her off to his chariot ; and so the lovers escaped, favoured by the sympathising attendants of the palace, who, when Omartes ordered them to pursue the fugitives, professed ignorance of the way they had taken. This love story, we are told, was most popular in Asia, and a favourite subject for paintings ; and Odatis was a prevalent female name in noble families. [E. E.]

ODENA'THUS, the husband of the heroic Zenobia [ZENOBIA], according to Zosimus, was of a noble family of Palmyra, according to Procopius (*Persic.* ii. 5) the prince of a Saracenic tribe dwelling upon the banks of the Euphrates, according to Agathias (lib. iv.) of humble origin. He is included by Trebellius Pollio in his catalogue of the thirty tyrants [see AUREOLUS], but unlike the great majority of these usurpers, deserves to be considered as the saviour rather than the destroyer of the Roman power. At the moment when all seemed lost in the East, in consequence of the capture of Valerian, and the dispersion of his army, Odenathus having collected a powerful force marched boldly against the victorious Sapor, whom he drove out of Syria, recovered Nisibis, together with all Mesopotamia, captured the harem of the Persian monarch, and pursued him up to the very walls of Ctesiphon. Returning loaded with plunder, he next turned his arms against Quietus, son of Macrianus, and shut up the pretender in Emesa, where he perished upon the capture of the city. In gratitude for these important services, Gallienus bestowed upon his ally the title of Augustus, and acknowledged him as a colleague in the empire, but Odenathus did not long enjoy his well-earned dignity, for he was slain by the domestic treachery of his cousin, or nephew, Maeonius, not without the consent, it is said, of Zenobia, about the year A. D. 266. Little is known with regard to the history of this warlike Arab, except the naked facts detailed above, and that from his earliest years he took great delight in the chase, and willingly endured the severest hardships. [MAEONIUS.] [W. R.]

ODI'TES, the name of two mythical beings, one a centaur, and the other an Ethiopian, who was slain by Clymenus at the wedding of Perseus. (Ov. *Met.* xii. 457, v. 97.) [L. S.]

O'DIUS. (Ὄδιος). 1. The chief of the Halizones, assisted the Trojans against the Greeks, but was slain by Agamemnon. (Hom. *Il.* ii. 856, v. 38; Strab. xvi. p. 551.)

2. A herald in the camp of the Greeks at Troy. (Hom. *Il.* ix. 170.) [L. S.]

ODOA'CER (Ὀδόακρος), King of Italy, from A. D. 476—493. He was the son of one Edeco, who was undoubtedly the same Edecon who was minister of Attila and his ambassador at Constantinople. Odoacer had a brother, Onulf, who likewise became conspicuous. It appears that Odoacer was by origin a Scyrrus, and that after the dispersion of the Scyrri by the East Goths, he was chosen the chief of the remnants of that broken tribe, but he is also called a Rugian, an Herulian,

and a king of the Turcilingi, perhaps because he was in after years at the head of an army composed of those nations. His father Edecon having been slain in the battle with the East Goths, where the power of the Scyrri was broken (about 463), Odoacer, now at the head of the reduced tribe, led the life of a robber in Pannonia and Noricum, but finally entered the imperial guard at Rome and rose to eminence. In 475 Orestes had his son Romulus Augustulus chosen emperor of Rome. The countless bands of barbarians of all nations, with the aid of which Orestes had accomplished his object, demanded in reward one third of the soil of Italy to be divided among them. When Orestes declined to comply with their wishes, Odoacer turned the discontent of the mercenaries to his own profit, and promised to allot them the desired portion of Italy, if they would assist him to wrest the whole from the nominal emperor Romulus Augustulus and his father Orestes, a condition which the majority of those reckless warriors readily accepted. Thus arose a war between Odoacer and Orestes. The latter, after suffering some defeats, retired within the walls of Pavia; but Odoacer took the town by assault, made Orestes prisoner, and put him to death. St. Epiphanius, bishop of Pavia, was present at the siege, whence his life by Ennodius becomes an important source for the history of these times. Paul, the brother of Orestes, was slain at Ravenna. Romulus Augustulus was now deposed and banished by the victor, who henceforth reigned over Italy with the title of king, for he never assumed that of emperor (476). With the deposition of Romulus Augustulus, the Roman empire in the West came to an end. [AUGUSTULUS.]

In order to establish himself the better on the throne, Odoacer sent ambassadors to the emperor Zeno, requesting the latter to grant him the title of patrician, and acknowledge him as regent of the diocese of Italy. Pleased with the seeming submissiveness of the conqueror of that country, Zeno granted the request, though after some hesitation. Odoacer took up his residence at Ravenna, and, according to his promise, divided one third of the soil of Italy among his barbarian followers, a measure which was perhaps less cruel towards the Italians than it would appear, since the country was depopulated, and many estates without an owner and lying waste. On the whole, Odoacer, who was the first barbarian that sat on the throne of Italy, was a wise, well-disposed, and energetic ruler, and knew how to establish order within and peace without his dominions, as far as the miserable moral condition of the Romans, the reckless spirit of their barbarian masters, and the daring rapacity of their neighbours were compatible with a settled state of things. Among his measures at home we may mention the re-establishment of the consulate as a proof of his wisdom, as his intention was to reconcile the remains of the old Romans to the new government. Odoacer reunited Dalmatia with the kingdom of Italy after a sharp contest, in which he employed both a fleet and an army. He also made a successful campaign in 487 against the Rugians, who endeavoured to make themselves independent in Noricum: their king Feletheus (Pheba or Fava) and many of their nobles were taken prisoners, and the rest yielded to his rule. Unfortunately for him there rose among the barbarians beyond the Alps a man still greater than Odoacer. Theodoric, king of the East Goths, who, secretly, and perhaps openly, supported by the emperor Zeno, resolved to wrest Italy from him, and establish the Gothic power at Rome. Theodoric opened his first campaign in 489, and in a bloody battle foiled his rival on the banks of the Isontius (Isonzo) not far from Aquileia (28th of August, 489). Odoacer, retreating, offered a second battle at Verona, and again lost the day, whereupon he hastened to Rome in order to persuade its inhabitants to rise for his defence. But the Romans, preferring to stand their own chance in the conflict, shut the gates of the city at his approach, and Odoacer consequently retraced his steps into Northern Italy, and threw himself into Ravenna. Thence he sallied out, defeated the van of the Gothic army, and compelled Theodoric to seek refuge within the walls of Pavia, but the Gothic king soon succeeded in rallying his forces, and vanquished Odoacer a third time in a decisive battle on the river Adda (490). Odoacer again took refuge in Ravenna, and Theodoric laid siege to that city, while his lieutenants gradually reduced the whole kingdom of Italy. After an obstinate defence of nearly three years Odoacer at last capitulated on condition that in future he and Theodoric should be joint kings of Italy: the treaty was confirmed by oaths taken by both parties (27th of February, 493). Theodoric, however, soon broke his oath; and on the 5th of March following, Odoacer was murdered by the hand, or command, of his more fortunate rival. Theodoric succeeded him as sole king of Italy. (Jornandes, *De Regnor. Success.* p. 59, 60, *De Reb. Goth.* p. 128, 129, 140, 141; Paul. Diacon. *De Gest. Longob.* i. 19; Greg. Turon. *Hist. Franc.* ii. 18, &c.; Procop. *Bell. Goth.* i. 1, ii. 6; Ennodius, *Vita Epiphan.*, especially pp. 386—389; Cassiodor. *Chron.* ad an. 376, &c., *Epist.* i. 18; Evagrius, ii. 16.) [W. P.]

ODYSSEUS (Ὀδυσσεύς), or, as the Latin writers call him, Ulysses, Ulyxes or Ulixes, one of the principal Greek heroes in the Trojan war. According to the Homeric account, he was the grandson of Arcesius, and a son of Laërtes and Anticleia, the daughter of Autolycus, and brother of Ctimene. He was married to Penelope, the daughter of Icarius, by whom he became the father of Telemachus. (*Od.* i. 329, xi. 85, xv. 362, xvi. 118, &c.) But according to a later tradition he was a son of Sisyphus and Anticleia, who, when with child by Sisyphus, was married to Laërtes, and thus gave birth to him either after her arrival in Ithaca, or on her way thither. (Soph. *Phil.* 417, with the Schol., *Ajax*, 190; Ov. *Met.* xiii. 32, *Ars Am.* iii. 313; Plut. *Quaest. Graec.* 43; comp. Hom. *Il.* iii. 201.) Later traditions further state that besides Telemachus, Arcesilaus or Ptoliporthus was likewise a son of his by Penelope; and that further, by Circe he became the father of Agrius, Latinus, Telegonus and Cassiphone, and by Calypso of Nausithous and Nausinous or Auson, Telegonus and Teledamus, and lastly by Euippe of Leontophron, Doryclus or Euryalus. (Hes. *Theog.* 1013, &c.; Eustath. *ad Hom.* p. 1796; Schol. *ad Lycophr.* 795; Parthen. *Erot.* 3; Paus. viii. 12. § 3; Serv. *ad Aen.* iii. 171.) According to an Italian tradition Odysseus was by Circe the father of Remus, Antias and Ardeas. (Dionys. i. 72.) The name Odysseus is said to signify *the angry* (Hom. *Od.* xix. 406, &c.), and among the Tyrrhenians he is said to

have been called Nanus or Nannus. (Tzetz. *ad Lycophr.* 1244.)

When Odysseus was a young man, he went to see his grandfather Autolycus near the foot of Mount Parnassus. There, while engaged in the chase, he was wounded by a boar in his knee, by the scar of which he was subsequently recognized by Eurycleia. Laden with rich presents he returned from the palace of his grandfather to Ithaca. (Hom. *Od.* xix. 413, &c.) Even at that age he is described as distinguished for his courage, his knowledge of navigation, his eloquence and skill as a negotiator; for, on one occasion, when the Messenians had carried off some sheep from Ithaca, Laërtes sent him to Messene to demand reparation. He there met with Iphitus, who was seeking the horses stolen from him, and who gave him the famous bow of Eurytus. This bow Odysseus used only in Ithaca, regarding it as too great a treasure to be employed in the field, and it was so strong that none of the suitors was able to handle it. (*Od.* xxi. 14, &c.) On one occasion he went to the Thesprotian Ephyra, to fetch from Ilus, the son of Mermerus, poison for his arrows; but as he could not get it there, he afterwards obtained it from Anchialus of Taphus. (*Od.* i. 259, &c.) Some accounts also state that he went to Sparta as one of the suitors of Helen, and he is said to have advised Tyndareus to make the suitors swear, that they would defend the chosen bridegroom against any one that should insult him on Helen's accouut. Tyndareus, to show him his gratitude, persuaded his brother Icarius to give Penelope in marriage to Odysseus; or, according to others, Odysseus gained her by conquering his competitors in the footrace. (Apollod. iii. 10. § 9; Paus. iii. 12. § 2.) But Homer mentions nothing of all this, and he states that Agamemnon, who visited him in Ithaca, prevailed upon him only with great difficulty to join the Greeks in their expedition against Troy. (*Od.* xxiv. 116, &c.) Other traditions relate that he was visited by Menelaus and Agamemnon, and that more especially Palamedes induced him to join the Greeks. For when Palamedes came, it is said, Odysseus pretended to be mad: he yoked an ass and an ox to a plough, and began to sow salt. Palamedes, to try him, placed the infant Telemachus before the plough, whereupon the father could not continue to play his part. He stopped the plough, and was obliged to undertake the fulfilment of the promise he had made when he was one of the suitors of Helen. (Tzetz. *ad Lyc.* 818.) This occurrence is said to have been the cause of his hatred of Palamedes. (Hygin. *Fab.* 95.) Being now himself gained for the undertaking, he contrived to discover Achilles, who was concealed among the daughters of king Lycomedes, and without whom, according to a prophecy of Calchas, the expedition against Troy could not be undertaken. (Apollod. iii. 13. § 8; comp. ACHILLES.) Before, however, the Greeks set out against Troy, Odysseus, in conjunction with Menelaus (and Palamedes, Dict. Cret. i. 4.), went to Troy, where he was hospitably received, for the purpose of inducing the Trojans by amicable means to restore Helen and her treasures. (*Il.* iii. 205, &c.)

When the Greeks were assembled in the port of Aulis, he joined them with twelve ships and men from Cephallene, Ithaca, Neriton, Crocyleia, Zacynthus, Samos, and the coast of Epeirus (*Il.* ii. 303, 631, &c.). When Agamemnon was unwilling to sacrifice Iphigeneia to Artemis, and the Greeks were in great difficulty, Odysseus, feigning anger, threatened to return home, but went to Mycenae, and induced Clytaemnestra by various pretences to send Iphigenia to Aulis (Dict. Cret. i. 20; comp. Eurip. *Iph. Aul.* 100, &c.). On his voyage to Troy he wrestled in Lesbos with Philomeleides, the king of the island, and conquered him (*Od.* iv. 342). According to others, Odysseus and Diomedes slew him by a stratagem. During the siege of Troy he distinguished himself as a valiant and undaunted warrior (*Il.* iv. 494, v. 677, vii. 168, xi. 396, 404, &c. xiv. 82), but more particularly as a cunning, prudent, and eloquent spy and negotiator, and many instances are related in which he was of the greatest service to the Greeks by these powers. Several distinguished Trojans fell by his hand. After the death of Achilles he contended for his armour with the Telamonian Ajax, and gained the prize (*Od.* xi. 545; Ov. *Met.* xiii. init.). He is said by some to have devised the stratagem of the wooden horse (Philostr. *Her.* x. 12), and he was one of the heroes that were concealed in its belly, and prevented them answering Helen, that they might not be discovered (*Od.* iv. 280, &c. viii. 494, xi. 525). When the horse was opened he and Menelaus were the first that jumped out and hastened to the house of Deiphobus, where he conquered in the fearful struggle (*Od.* viii. 517). He is also said to have taken part in carrying off the palladium. (Virg. *Aen.* ii. 164.)

But no part of his adventures is so celebrated in ancient story as his wanderings after the destruction of Troy, and his ultimate return to Ithaca, which form the subject of the Homeric poem called after him the Odyssey. After the taking of Troy one portion of the Greeks sailed away, and another with Agamemnon remained behind on the Trojan coast. Odysseus at first joined the former, but when he had sailed as far as Tenedos, he returned to Agamemnon (*Od.* iii. 163). Afterwards, however, he determined to sail home, but was thrown by a storm upon the coast of Ismarus, a town of the Cicones, in Thrace, north of the island of Lemnos. He there ravaged and plundered the town, and as he was not able to induce his men to depart in time, the Cicones hastened towards the coast from the interior, and slew 72 of his companions (*Od.* ix. 39, &c.). From thence he was driven by a north wind towards Maleia and to the Lotophagi on the coast of Libya. Some of his companions were so much delighted with the taste of the lotus that they wanted to remain in the country, but Odysseus compelled them to embark again, and continued his voyage (*Od.* ix. 67, 84, 94, &c.). In one day he reached the goat-island, situated north of the country of the Lotophagi (*Od.* ix. 116). He there left behind eleven ships, and with one he sailed to the neighbouring island of the Cyclopes (the western coast of Sicily), where with twelve companions he entered the cave of the Cyclops Polyphemus, a son of Poseidon and Thoosa. This giant devoured one after another six of the companions of Odysseus, and kept the unfortunate Odysseus and the six others as prisoners in his cave. In order to save himself Odysseus contrived to make the monster drunk with wine, and then with a burning pole deprived him of his one eye. He now succeeded in making his escape with his friends, by concealing himself and them under the

bodies of the sheep which the Cyclops let out of his cave; and Odysseus, with a part of the flock, reached his ship. The Cyclops implored his father Poseidon to take vengeance upon Odysseus, and henceforth the god of the sea pursued the wandering king with implacable enmity (*Od.* i. 68, &c. ix. 172—542). Others represent Poseidon as angry with Odysseus on account of the death of Palamedes (Philostr. *Her.* ii. 20; comp. PALAMEDES). On his further voyage he arrived at the island of Aeolus, probably in the south of Sicily, where he stayed one month, and is said to have been in love with Polymela, the daughter of Aeolus (Parthen. *Erot.* 2). On his departure Aeolus provided him with a bag of winds, which were to carry him home, but his companions, without Odysseus' knowing it, opened the bag, and the winds escaped, whereupon the ships were driven back to the island of Aeolus, who was indignant and refused all further assistance (*Od.* x. i. &c.). After a voyage of six days he arrived at Telepylos, the city of Lamus, in which Antiphates ruled over the Laestrygones, a sort of cannibals. This place must probably be sought somewhere in the north of Sicily. Odysseus escaped from them with only one ship (x. 80, &c.), and his fate now carried him to a western island, Aeaea, inhabited by the sorceress Circe. A part of his people was sent to explore the island, but they were changed by Circe into swine. Eurylochus alone escaped, and brought the sad news to Odysseus, who, when he was hastening to the assistance of his friends, was instructed by Hermes by what means he could resist the magic powers of Circe. He succeeded in liberating his companions, who were again changed into men, and were most hospitably treated by the sorceress. When at length Odysseus begged for leave to depart, Circe desired him to descend into Hades and to consult the seer Teiresias (x. 135, &c.). He now sailed westward right across the river Oceanus, and having landed on the other side in the country of the Cimmerians, where Helios does not shine, he entered Hades, and consulted Teiresias about the manner in which he might reach his native island. Teiresias informed him of the danger and difficulties arising from the anger of Poseidon, but gave him hope that all would yet turn out well, if Odysseus and his companions would leave the herds of Helios in Thrinacia uninjured (*Od.* xi.). Odysseus now returned to Aeaea, where Circe again treated the strangers kindly, told them of the dangers that yet awaited them, and of the means of escaping (xii. 1, &c.). The wind which she sent with them carried them to the island of the Seirens, somewhere near the west coast of Italy. The Seirens sat on the shore, and with their sweet voices attracted all that passed by, and then destroyed them. Odysseus, in order to escape the danger, filled the ears of his companions with wax, and fastened himself to the mast of his ship, until he was out of the reach of the Seirens' song (xii. 39, &c. 166, &c.). Hereupon his ship came between Scylla and Charybdis, two rocks between Thrinacia and Italy. As the ship passed between them, Scylla, the monster inhabiting the rock of the same name, carried off and devoured six of the companions of Odysseus (xii. 73, &c. 235, &c.). From thence he came to Thrinacia, the island of Helios, who there kept his sacred herds of oxen. Odysseus, mindful of the advice of Teiresias and Circe, wanted to pass by, but his companions compelled him to land. He made them swear not to touch any of the cattle; but as they were detained in the island by storms, and as they were hungry, they killed the finest of the oxen while Odysseus was asleep. After some days the storm abated, and they sailed away, but soon another storm came on, and their ship was destroyed by Zeus with a flash of lightning. All were drowned with the exception of Odysseus, who saved himself by means of the mast and planks, and was driven by the wind again towards Scylla and Charybdis. But he skilfully avoided the danger, and after ten days he reached the woody island of Ogygia, inhabited by the nymph Calypso (xii. 127, &c. 260, &c.). She received him with kindness, and desired him to marry her, promising immortality and eternal youth, if he would consent, and forget Ithaca. But he could not overcome his longing after his own home (i. 51, 58, iv. 82, &c. 555, &c. vii. 244, &c. ix. 28, 34). Athena, who had always been the protectress of Odysseus, induced Zeus to promise that Odysseus, notwithstanding the anger of Poseidon, should one day return to his native island, and take vengeance on the suitors of Penelope (i. 48, &c. v. 23, xiii. 131, comp. xiii. 300, &c.). Hermes carried to Calypso the command of Zeus to dismiss Odysseus. The nymph obeyed, and taught him how to build a raft, on which, after a stay of eight years with her, he left the island (v. 140, &c. 234, 263). In eighteen days he came in sight of Scheria, the island of the Phaeacians, when Poseidon, who perceived him, sent a storm, which cast him off the raft. On the advice of Leucothea, and with her and Athena's assistance, he reached Scheria by dint of swimming (v. 278, &c. 445, vi. 170). The exhausted hero slept on the shore, until he was awoke by the voices of maidens. He found Nausicaa, the daughter of king Alcinous and Arete; she gave him clothing and allowed him to follow her to the town, where he was kindly received by her parents. He was honoured with feasts and contests, and the minstrel Demodocus sang of the fall of Troy, which moved Odysseus to tears, and being questioned about the cause of his emotion, he related his whole history. At length he was honoured with presents and sent home in a ship.

One night as he had fallen asleep in his ship, it reached the coast of Ithaca; the Phaeacians who had accompanied him, carried him and his presents on shore, and left him. He had now been away from Ithaca for twenty years, and when he awoke he did not recognise his native land, for Athena, that he might not be recognised, had enveloped him in a cloud. As he was lamenting his fate the goddess informed him where he was, concealed his presents, and advised him how to take vengeance upon the enemies of his house. During his absence his father Laërtes, bowed down by grief and old age, had withdrawn into the country, his mother Anticleia had died of sorrow, his son Telemachus had grown up to manhood, and his wife Penelope had rejected all the offers that had been made to her by the importunate suitors from the neighbouring islands (*Od.* xi. 180, &c. xiii. 336, &c. xv. 355, &c. xvi. 108, &c.). During the last three years of Odysseus' absence more than a hundred nobles of Ithaca, Same, Dulichium, and Zacynthus had been suing for the hand of Penelope, and in their visits to her house had treated all that it contained as if it had been their own (i. 246,

xiii. 377, xiv. 90, xvi. 247). That he might be able to take vengeance upon them, it was necessary that he should not be recognised, in order to avail himself of any favourable moment that might present itself. Athena accordingly metamorphosed him into an unsightly beggar, in which appearance he was kindly treated by Eumaeus, the swineherd, a faithful servant of his house (xiii. 70, &c. xiv.). While he was staying with Eumaeus, his son Telemachus returned from Sparta and Pylos, whither he had gone to obtain information concerning his father. Odysseus made himself known to him, and with him deliberated upon the plan of revenge (xvi. 187, &c. 300). In the disguise of a beggar he accompanied Telemachus and Eumaeus to the town; on his arrival he was abused and insulted by the goat-herd Melantheus and the suitors, who even tried to kill Telemachus; but his old dog and his nurse Eurycleia recognised him, and Penelope received him kindly.

The plan of revenge was now carried into effect. Penelope, with great difficulty, was made to promise her hand to him who should conquer the others in shooting with the bow of Odysseus. As none of the suitors was able to manage it, Odysseus himself took it up, and having ordered all the doors to be shut, and all arms to be removed, he began his contest with the suitors, in which he was supported by Athena, his son, and some faithful servants. All fell by his hands, the faithless male and female servants as well as the suitors; the minstrel and Medon, the herald, alone were saved (xxii.). Odysseus now made himself known to Penelope, and went to see his aged father. In the meantime the report of the death of the suitors was spread abroad, and their relatives now rose in arms against Odysseus; but Athena, who assumed the appearance of Mentor, brought about a reconciliation between the people and the king (xxiii. xxiv.).

It has already been remarked that in the Homeric poems, Odysseus is represented as a prudent, cunning, inventive and eloquent man, but at the same time as a brave, bold, and persevering warrior, whose courage no misfortune or calamity could subdue, but later poets describe him as a cowardly, deceitful, and intriguing personage (Virg. *Aen.* ii. 164; Ov. *Met.* xiii. 6, &c.; Philostr. *Her.* ii. 20). Respecting the last period of his life the Homeric poems give us no information, except the prophecy of Teiresias, who promised him a painless death in a happy old age (*Od.* xi. 119); but later writers give us different accounts. According to one, Telegonus, the son of Odysseus by Circe, was sent out by his mother to seek his father. A storm cast him upon Ithaca, which he began to plunder in order to obtain provisions. Odysseus and Telemachus attacked him, but he slew Odysseus, and his body was afterwards carried to Aeaea (Hygin. *Fab.* 127; Dict. Cret. vi. 15; Horat. *Carm.* iii. 29. 8). According to some Circe called Odysseus to life again, or on his arrival in Tyrrhenia, he was burnt on Mount Perge (Tzetz. *ad Lyc.* 795, &c.). In works of art Odysseus was commonly represented as a sailor, wearing the semi-oval cap of a sailor. (Plin. *H. N.* xxxv. 36; Paus. x. 26. § 1, 29. § 2; Eustath. *ad Hom.* p. 804.) [L. S.]

OEAGRUS (Οἴαγρος) a tragic actor at Athens, who appears to have been particularly successful in the character of Niobe. (Arist. *Vesp.* 579; Schol. *ad loc.*) [E. E.]

OEAGRUS (Οἴαγρος), a king of Thrace, and father of Orpheus and Linus (Apollod. i. 3. § 2; Orph. *Argon.* 73; Ov. *Ib.* 484). Hence the sisters of Orpheus are called Oeagrides, in the sense of the Muses. (Mosch. iii. 37.) [L. S.]

OEAX (Οἴαξ), a son of Nauplius and Clymene, and brother of Palamedes and Nausimedon (Apollod. ii. 1. in fin. iii. 2. § 2; Eurip. *Orest.* 432). [L.S.]

OE'BALUS (Οἴβαλος). 1. A son of Cynortas, and husband of Gorgophone, by whom he became the father of Tyndareos, Peirene, and Arene, was king of Sparta, where he was afterwards honoured with an heroum (Paus. iii. 1. § 3, 15. § 7, ii. 2. § 3, iv. 2. § 3). According to others he was a son of Perieres and a grandson of Cynortas, and was married to the nymph Bateia, by whom he had several children (Apollod. iii. 10. § 4; Schol. *ad Eurip. Orest.* 447). The patronymic Oebalides is not only applied to his descendants, but to the Spartans generally, and hence it occurs as an epithet or surname of Hyacinthus, Castor, Pollux and Helena (Ov. *Ib.* 590, *Fast.* v. 705, *Her.* xvi. 126.)

2. A son of Telon by a nymph of the stream Sebethus, near Naples. Telon, originally a king of the Teleboans, had come from the island of Taphos to Capreae, in Italy; and Oebalus settled in Campania. (Virg. *Aen.* vii. 734, with Serv. note.) [L. S.]

OEBARES (Οἰβάρης). 1. A Persian, an officer of Cyrus. According to Ctesias (*ap. Phot. Bibl.* 72), when Astyages was taken at Ecbatana, whither he had fled from Cyrus, Oebares threw him into chains, from which, however, Cyrus released him. Ctesias further tells us that, at the siege of Sardis, Oebares advised Cyrus to terrify the citizens by images of Persians placed on high poles and made to look like gigantic soldiers, and that the fear thus caused mainly led to the capture of the town. When Cyrus sent Petisaces to bring Astyages to court from his satrapy (the country of the Barcanii), Oebares instigated the messenger to leave the old king to perish in a desert place, and, when the deed was discovered, starved himself to death to avoid the vengeance of Amytis (Astyages's daughter), in spite of all the assurances of protection which Cyrus gave him.

2. A groom of Dareius Hystaspis. According to Herodotus, when the seven conspirators, after slaying Smerdis, had decided on the continuance of monarchy, they agreed to ride forth together at sunrise, and to acknowledge as king any one of their number whose horse should be the first to neigh. Oebares, by a stratagem, caused the horse of Dareius to neigh before the rest, and thus secured the throne for his master. (Herod. iii. 84—87.)

3. Son of Megabazus, was viceroy of Dascyleium, in Bithynia. He received the submission of the Cyzicenes to Dareius Hystaspis, about B. C. 494. (Herod. vi. 33; comp. Aesch. *Pers.* 980, ed. Schütz.) [E. E.]

OEBO'TAS (Οἰβώτας), the son of Oenias, of Dyme in Achaea, was victorious in the foot-race at Olympia, in the sixth Olympiad, B. C. 756. His countrymen, however, having conferred upon him no distinguished mark of honour, although he was the first Achaean who had gained an Olympic victory, he imprecated upon them the curse that no Achaean should ever again conquer in the games; and, in fact, for three hundred years, not a single

Achaean was among the victors. At length the Achaeans consulted the Delphic oracle, and, in obedience to its response, they erected a statue of Oebotas in the Altis at Olympia, Ol. 80. B. C. 460; soon after which a victory was gained in the boys' foot-race, by Sostratus of Pellene. Hence the custom was established for the Achaean athletes to sacrifice to Oebotas before engaging in an Olympic contest, and, when victorious, to crown his statue. (Paus. vii. 17. §§ 6, 7, 13, 14, Bekker; comp. vi. 3. § 8). [P. S.]

OECUME'NIUS (Οἰκουμένιος), a Greek commentator on various parts of the New Testament. Of this writer scarcely any thing is known: even the time in which he lived is not ascertained. He is cited very often in a MS. *Catena in Epistolas Pauli*, formerly in the Coislinian library at Paris, which Montfaucon (*Biblioth. Coislin.* cod. xxvii. p. 82) ascribes to the tenth century; and, as in his own Commentaries Oecumenius has cited Photius, who belongs to the latter half of the ninth century, Lardner is perhaps correct (*Credib.* bk. i. c. clxii.) in assigning him to the year 950. Cave's date (A. D. 990) is somewhat too late, if we can rely on Montfaucon's judgment of the age of the Coislinian MS. Dupin places him in the eleventh century, later than Theophylact, which appears to be altogether too late. In a MS. cited by Montfaucon (ib. cod. ccxxiv. p. 277) he is styled bishop of Tricca in Thessaly. The following commentaries are, or have been, ascribed to Oecumenius: — 1. *Commentaria in Sacrosancta quatuor Christi Evangelia, ... Autore quidem (ut plurimi sentiunt) Oecumenio interprete vero Joanne Hentenio*, fol. Lovan. 1543. This is a Latin version of the Commentary now generally ascribed to Euthymius Zigabenus [EUTHYMIUS ZIGABENUS]. Hentenius himself seems to have been convinced of the authorship of Euthymius very soon after the publication of the work, and after a few months added to the copies not issued a new title-page, with the date 1544 and an *Admonitio Studioso Lectori*, vindicating the claim of Euthymius. This version has been repeatedly reprinted. It may be as well here to correct the statement given elsewhere [EUTHYMIUS], that this commentary has been published only in Latin. The Greek text was published by C. F. Matthaei, in 3 vols. 8vo., Leipzig, 1792. Comparatively few copies of the edition of Hentenius, in the original form, appear to have got abroad, and few writers appear to have been aware of its real date (1543), and of its having borne the name of Oecumenius on the title-page. The editor of the Oxford edition of Cave's *Historia Litteraria* (1740—43), in a note, and Lardner in his *Credibility*, notice that Le Long had, in his *Bibliotheca Sacra*, ascribed a Commentary on the Gospels to Oecumenius; but they evidently knew not which was the work referred to. Fabricius merely observes that some had conjecturally ascribed the Commentary of Euthymius to Oecumenius. Hamberger, with more sagacity, inferred from the *Admonitio* of Hentenius, which indeed speaks plainly enough, that the work had been issued in 1543, and probably under the name of Oecumenius; but Matthaei gravely disputes the correctness of his deduction. (See Harles, not. i. ad Fabric. vol. viii. p. 344.) A copy of the work in its original form, and with the date 1543, is in the library of the British Museum. It is to be observed that the ascription of this commentary, either to Oecumenius or Euthymius, rests only on internal evidence. In one MS. it bears the name of Nicetas of Serrae, or, as he is usually termed, Nicetas of Heracleia; in another of Theophylact. The authorship of Euthymius is inferred from the resemblance of the work to his Commentary on the Psalms. The editor of Cave states that Oecumenius himself refers in a passage in his commentary on St. Paul's Epistles, *Ad Hebraeos*, c. 6, to a commentary which he had written on the Gospels, but we have not been able to find the place. 2. Ἐξηγήσεις εἰς τὰς πράξεις τῶν Ἀποστόλων, *Enarrationes* (s. *Commentarii*) *in Acta Apostolorum*, compiled from the earlier Greek fathers, especially Chrysostom, with many additions by the compiler. 3. Ἐξηγήσεις εἰς τὰς Παύλου ἐπιστολὰς πάσας, *Commentarii in Epistolas Pauli omnes*, of similar character to the Commentary on the Acts of the Apostles. 4. Ἐξηγήσεις εἰς τὰς ἑπτὰ καθολικὰς λεγομένας ἐπιστολάς, *Commentarii in septem Epistolas quae Catholicae dicuntur*. 5. Εἰς τὴν Ἰωάννου ἀποκάλυψιν, *In Joannis Apocalysim*. These various commentaries have been published. Those on the Acts and the Epistles, both the Pauline and the Catholic, were published by Donatus, together with the Commentary of Arethas of Caesareia on the Apocalypse, fol. Verona, 1532. They were again published at Paris, 2 vols. fol. 1631. A Latin version of these Commentaries on the Acts and Epistles, and of Arethas on the Apocalypse, by Hentenius, was published at Antwerp, fol. 1545. This version was reprinted, 4to. Frankfort, 1610; and with the Greek text of Oecumenius and Arethas in the Parisian edition of 1631. Another Latin version, by Felicianus, of the Commentaries on the Acts and the Catholic Epistles, was published, 8vo. Basel, 1552, and Venice, 1556; and one by Maximus Florentinus of the Commentary on the Epistles of Paul, 2 vols. 8vo. Basel, 1553. The Commentary on the Apocalypse has been lately published with a *Catena in Catholicas Epistolas*, and another Commentary on the Apocalypse, compiled from those of Andreas and Arethas of Caesareia, and of Oecumenius, by J. A. Cramer, 8vo. Oxford, 1840. The proem of this commentary of Oecumenius on the Apocalypse had been previously published by Montfaucon (*Biblioth. Coislin.* p. 277) with a Latin version. The title of Oecumenius to the authorship of the Commentaries on the Acts and the Epistles is doubted by Possevino on the authority of Fronto Ducaeus, who regarded Oecumenius simply as one of the writers from whom the work had been compiled; but Hentenius has shown good reason for believing him to be the author. Sixtus Senensis speaks of a Commentary of Oecumenius on the Pentateuch; but nothing is known of such a work: Sixtus refers to some notice of it by Oecumenius himself in his Commentary on the Hebrews. Oecumenius has the reputation of a judicious commentator, careful in compilation, modest in offering his own judgment, and neat in expression. (Hentenius, *Praef. ad Oecumen. Commentar.*; Matthaei, *Proleg. ad Euthymii Commentar. in Quatuor Evang.*; Simon, *Hist. Critique des principaux Commentateurs du N. T.*, c. xxxii.; Sixt. Senens. *Biblioth. Sacra*, lib. iv.; Possevino, *Apparat. Sacer*; Cave, *Hist. Litt.* ad ann. 990, vol. ii. p. 112, ed. Oxford, 1740—43; Fabric. *Biblioth. Graec.* vol. viii. p. 343, &c., p. 692, &c.; Dupin, *Nouvelle Biblioth. des Aut. Eccles.* (11ème siécle), p. 395, ed. 8vo. Paris, 1698; Ceillier, *Auteurs Sacrés*, vol. xix. p. 742; Oudin, *Comment. de*

Scriptoribus Eccles. vol. ii. col. 518; Lardner, *Credib.* book i. c. 162; J. C. Wolfius, *Exercit. in Catenas Patrum Graecor.*, apud Cramer, *Praef. ad Catenam in Evang. SS. Matthaei et Marci*, 8vo. Oxford, 1840; Cramer, *Monitum ad Catenam in Epist. Cathol.* &c. 8vo. Oxford, 1840.) [J. C. M.]

OE'DIPUS (Οἰδίπους), the son of Laius and Iocaste of Thebes. The tragic fate of this hero is more celebrated than that of any other legendary personage, on account of the frequent use which the tragic poets have made of it. In their hands it also underwent various changes and embellishments; but the common story is as follows. Laius, a son of Labdacus, was king of Thebes, and husband of Iocaste, a daughter of Menoeceus (or Creon, Diod. iv. 64), and sister of Creon. As Laius had no issue, he consulted the oracle, which informed him that if a son should be born to him he would lose his life by the hand of his own child. When, therefore, at length Iocaste gave birth to a son, they pierced his feet, bound them together, and then exposed the child on Mount Cithaeron. There he was found by a shepherd of king Polybus of Corinth, and he was called from his swollen feet Oedipus. When he was brought to the palace, the king and his wife Merope (or Periboea, Apollod. iii. 5. § 7) brought him up as their own child. Once, however, Oedipus was taunted by a Corinthian with not being the king's son, whereupon he proceeded to Delphi to consult the oracle. The answer he there obtained was that he should slay his father and commit incest with his own mother. Thinking that Polybus was his father, he resolved not to return to Corinth; but on his road between Delphi and Daulis he met his real father Laius, and as Polyphontes (or Polyphetes, or Polypoetes, Schol. *ad Eurip. Phoen.* 39), the charioteer of Laius, wanted to push him out of the way, a scuffle ensued in which Oedipus slew both Laius and Polyphontes, and one part of the oracle was fulfilled. The two corpses are said to have been buried on the same spot by Damasistratus, king of Plataeae (Apollod. iii. 5. § 8; Paus. x. 5. § 2). In the mean time the celebrated Sphinx had appeared in the neighbourhood of Thebes. She had settled on a rock, and put a riddle to every Theban that passed by, and whoever was unable to solve it was killed by the monster. This calamity induced the Thebans to make known that whoever should deliver the country of it should be made king, and receive Iocaste as his wife. Oedipus was one of those that came forward, and when he approached the Sphinx she gave the riddle as follows: "A being with four feet has two feet and three feet, and only one voice; but its feet vary, and when it has most it is weakest." Oedipus solved the riddle by saying that it was man, and the Sphinx thereupon threw herself from the rock. Oedipus now obtained the kingdom of Thebes, and married his mother, by whom he became the father of Eteocles, Polyneices, Antigone, and Ismene. In consequence of this incestuous alliance of which no one was aware, the country of Thebes was visited by a plague, and the oracle ordered that the murderer of Laius should be expelled. Oedipus accordingly pronounced a solemn curse upon the unknown murderer, and declared him an exile; but when he endeavoured to discover him, he was informed by the seer Teiresias that he himself was both the parricide and the husband of his mother, Iocaste now hung herself, and Oedipus put out his own eyes (Apollod. iii. 5. § 8; Soph. *Oed. Tyr.* 447, 713, 731, 774, &c.). From this point traditions again differ, for according to some, Oedipus in his blindness was expelled from Thebes by his sons and brother-in-law, Creon, who undertook the government, and he was guided and accompanied by Antigone in his exile to Attica; but according to others he was imprisoned by his sons at Thebes, in order that his disgrace might remain concealed from the eyes of the world. The father now cursed his sons, who agreed to rule over Thebes alternately, but became involved in a dispute, in consequence of which they fought in single combat, and slew each other. Hereupon Creon succeeded to the throne, and expelled Oedipus. After long wanderings Oedipus arrived in the grove of the Eumenides, near Colonus, in Attica; he was there honoured by Theseus in his misfortune, and, according to an oracle, the Eumenides removed him from the earth, and no one was allowed to approach his tomb (Soph. *Oed. Col.* 1661, &c.; Eurip. *Phoen.* init.; Apollod. iii. 5. § 9; Diod. iv. 64; Hygin. *Fab.* 67). According to Homer, Oedipus, tormented by the Erinnyes of his mother, continued to reign at Thebes after her death; he fell in battle, and was honoured at Thebes with funeral solemnities (*Od.* xi. 270, &c., *Il.* xxiii. 679). Some traditions mention Euryganeia as the mother of the four children of Oedipus above-mentioned (Paus. ix. 5. § 5; Schol. *ad Eurip. Phoen.* 63), and previous to his connection with her, he is said to have been the father of Phrastor and Laonytus by Iocaste, and to have in the end married Astymedusa, a daughter of Sthenelus (Schol. *ad Eurip. l. c.*). Oedipus himself is sometimes called a son of Laius by Eurycleia, and is said to have been thrown in a chest into the sea when yet an infant, to have been carried by the waves to the coast of Sicyon, to have been received by Polybus, and afterwards to have been blinded by him (Schol. *ad Eur. Phoen.* 13, 26). His tomb was shown at Athens, where he also had an heroum. (Paus. i 28. § 7, 30, in fin.) [L. S.]

OENANTHE (Οἰνάνθη), mother of Agathocles, the infamous minister of Ptolemy Philopator, and Agathoclea, his equally infamous mistress. Oenanthe seems to have introduced her children to the king, and through them she possessed, until his death, the greatest influence in the government. When, after the accession of the young Epiphanes, the people rose up against Agathocles and his party, Oenanthe fled for refuge to the Thesmophorium (the temple of Demeter and Persephone), and here she implored the aid of the goddesses with superstitious enchantments, and drove away with threats and curses some noble ladies who had come to console her. On the next day she was dragged from the altar, and, having been brought naked on horseback into the stadium, was delivered up, with the rest of the family of Agathocles, to the fury of the multitude, by whom they were torn in pieces. (Polyb. xiv. 11, xv. 29, 33; Plut. *Cleom.* 33; Just. xxx. 2; Athen. vi. p. 251, e.) [E. E.]

OENEUS (Οἰνεύς). 1. One of the sons of Aegyptus. (Apollod. ii. 1. § 5.)

2. A son of Pandion, and one of the eponymic heroes at Athens. (Paus. i. 5. § 2.)

3. A son of Portheus, brother of Agrius and Melas, and husband of Althaea, by whom he became the father of Tydeus and Meleager, and was thus the grandfather of Diomedes. He was king of

Pleuron and Calydon in Aetolia (Hom. *Il.* v. 813, ix. 543, xiv. 115, &c.). According to the tragic poets he was a son of Porthaon and Euryte, and besides the two brothers mentioned above, Alcathous, Laocoon, Leucopeus, and Sterope, are likewise called his brothers and sister (Apollod. i. 7. § 10 ; Apollon. Rhod. i. 192 ; Hygin. *Fab.* 14). His children are said to have been Toxeus, whom he himself killed, Thyreus (Phereus), Clymenus, Periphas, Agelaus, Meleager, Gorge, Eurymede, Melanippe, Mothone, and Deianeira (Apollod. i. 8. § 1 ; Paus. iv. 35. § 1 ; Anton. Lib. 2). His second wife was Melanippe, the daughter of Hipponous, and by her he is said by some to have become the father of Tydeus, who according to others was his son by his own daughter Gorge (Apollod. i. 8. § 4, &c.; Diod. iv. 35 ; comp. TYDEUS). He is said to have been deprived of his kingdom by the sons of Agrius, who imprisoned him and ill used him. But he was subsequently avenged by Diomedes, who slew Agrius and his sons, and restored the kingdom either to Oeneus himself, or to his son-in-law Andraemon, as Oeneus was too old. Diomedes took his grandfather with him to Peloponnesus, but some of the sons who lay in ambush, slew the old man, near the altar of Telephus in Arcadia. Diomedes buried his body at Argos, and named the town of Oenoe after him (Apollod. i. 8. § 5, &c.; Anton. Lib. 37 ; Diod. iv. 65). According to others Oeneus lived to a very old age with Diomedes at Argos, and died a natural death (Paus. ii. 25. § 2). Homer knows nothing of all this ; he merely relates that Oeneus once neglected to sacrifice to Artemis, in consequence of which she sent a monstrous boar into the territory of Calydon, which was hunted by Meleager (*Il.* ix. 532, &c.). The hero Bellerophon was hospitably received by him, and received a costly girdle as a present from him (vi. 216, &c.). At the time of the Trojan war the race of Oeneus had become extinct, and hence Thoas, the son of Andraemon, the son-in-law of Oeneus, led the Aetolians against Troy (ii. 638, &c.). [L. S.]

OENIAS, a Greek painter, of whom nothing more is known than that he painted a family group, *syngenicon.* (Plin. *H. N.* xxxv. 11. s. 40. § 37.) [P. S.]

OENOA'TIS (Οἰνωάτις), a surname of Artemis, who was worshipped at Oenoe in Argolis. (Eurip. *Herc. Fur.* 376.) [L. S.]

OE'NOE (Οἰνόη). 1. The name given by Antoninus Liberalis (16) to a person commonly called Gerana. [GERANA].

2. A sister of Epochus, from which the Attic demus of Oenoe was believed to have derived its name. (Paus. i. 33, in fin.)

3. An Arcadian nymph, who is said to have been one of those that brought up the infant Zeus. (Paus. viii. 47. § 2.) [L. S.]

OENOMARCHUS (Οἰνόμαρχος), of Andros, one of the numerous pupils of Herodes Atticus, did not possess any great celebrity, and was fond of the florid style of eloquence, which received the name of the Ionic or Asiatic. (Philostr. *Vit. Soph.* ii. 18.)

OENO'MAUS (Οἰνόμαος), a son of Ares and Harpinna, the daughter of Asopus, and husband of the Pleiad Sterope, by whom he became the father of Hippodameia, was king of Pisa in Elis (Apollod. iii. 10. § 1 ; Paus. v. 10. § 2, 22. § 5, vi. 21. § 6). According to others he was a son of Ares and Sterope (Schol. *ad Hom. Il.* xviii. 486 ; Hygin. *Fab.* 84, 159), or a son of Alxion (Paus. v. 1. § 5), or of Hyperochus and Sterope (Tzetz. *ad Lyc.* 149). An oracle had declared that he should die if his daughter should marry, and he therefore made it a condition that those who came forward as suitors for Hippodameia's hand should contend with himself in the chariot-race, and he who conquered should receive her, whereas those that were conquered should suffer death. The race-course extended from Pisa to the altar of Poseidon, on the Corinthian isthmus. At the moment when a suitor started with Hippodameia, Oenomaus sacrificed a ram to Zeus at Pisa, and then armed himself and hastened with his swift chariot and four horses, guided by Myrtilus, after the suitor. He thus overtook many a lover, whom he put to death, until Pelops, the son of Tantalus, came to Pisa. Pelops bribed Myrtilus, and using the horses which he had received from Poseidon, he succeeded in reaching the goal before Oenomaus, who in despair made away with himself. Thus Pelops obtained Hippodameia and the kingdom of Pisa (Diod. iv. 73 ; Hygin. *Fab.* 84 ; Schol. *ad Apollon. Rhod.* i. 752, *ad Pind. Ol.* i. 114 ; Ov. *Ib.* 365, &c.). There are some variations in this story, as e. g. that Oenomaus was himself in love with his daughter, and for this reason slew her lovers (Tzetz. *ad Lyc.* 156 ; Hygin. *Fab.* 253). Myrtilus also is said to have loved her, and as she wished to possess Pelops, she persuaded Myrtilus to take the nails out of the wheels of her father's chariot ; and as Oenomaus was breathing his last he pronounced a curse upon Myrtilus, and this curse had its desired effect, for as Pelops refused to give to Myrtilus the reward he had promised, or as Myrtilus had attempted to dishonour Hippodameia, Pelops thrust him down from Cape Geraestus. But Myrtilus, while dying, likewise pronounced a curse upon the house of Pelops, which was afterwards the cause of the fatal occurrences in the life of Atreus and Thyestes (Tzetz. *ad Lyc.* 156). All the suitors that had been killed by Oenomaus, were buried in one common tomb (Paus. vi. 21. § 6, &c.). The tomb of Oenomaus himself was shown on the river Cladeus in Elis (vi. 21. § 3). His house was destroyed by lightning, and only one pillar of it remained standing (v. 20. § 3, 14. § 5 ; comp. v. 17. § 4, 10. § 2 ; Soph. *Elect.* 504, &c.; Völcker, *Mythol. des Japet. Geschl.* p. 361). [L. S.]

OENO'MAUS (Οἰνόμαος), of Gadara, a cynic philosopher, who flourished in the reign of Hadrian, or somewhat later, but before Porphyry. (Syncell. p. 349, b. ; Suid. *s. v.*) He was one of those later cynics whose philosophy consisted not so much in any definite system of doctrine, as in a free and unrestrained tone of thought and life. Thus the emperor Julian charges him with sensuality and profaneness ; and his sarcasms upon the old cynic doctrines have led some to suppose, but without reason, that he belonged to some other sect. (Julian, *Orat.* vi. p. 199, vii. p. 209, ed. Spanheim.) Suidas mentions, as his works, Περὶ Κυνισμοῦ, Πολιτεία, Περὶ τῆς καθ' Ὁμηρον Φιλοσοφίας, Περὶ Κράτητος καὶ Διογένους καὶ τῶν λοιπῶν. This list, however, does not include the work which is best known to us, namely, his exposure of the oracles, which is sometimes entitled Κατα τῶν χρηστηρίων, but the proper title seems to have been Γοήτων Φωρά, i. e. *Detectio Praestigiatorum.* Considerable extracts from this work are preserved

by Eusebius, who tells us that Oenomaus was provoked to write it in consequence of having been himself deceived by an oracle. (Euseb. *Praep. Evang.* v. 18, foll., vi. 7; Socrat. *H. E.* iv. 13; Niceph. x. 36; Theodoret. *Therap.* vi. p. 86, x. p. 141, a.) Julian also speaks of tragedies by Oenomaus (*Orat.* vii. p. 210).

2. An epigrammatic poet, the author of a single distich upon Eros, inscribed on a drinking vessel. There is nothing to determine whether or no he was the same person as the philosopher (Brunck, *Anal.* vol. ii. p. 402; Jacobs, *Anth. Graec.* vol. iii. p. 110.)

3. A tragic poet. [DIOGENES, p. 1023.] [P.S.]

OENO'NE (Οἰνώνη), a daughter of the river-god Cebren, and the wife of Paris. (Apollod. iii. 12. § 6; Parthen. *Erot.* 4; Strab. xiii. p. 596; comp. PARIS.) [L. S.]

OENO'PIDES (Οἰνοπίδης), a distinguished astronomer and mathematician, a native of Chios. Plato (*Erastae*, c. 1) mentions him in conjunction with Anaxagoras, from which it has been concluded that he was a contemporary of the latter. It may have been so, but there is nothing else to confirm the conjecture. He is spoken of in connection with Pythagoras and his followers, so that he seems to have been regarded as a Pythagorean. Oenopides derived most of his astronomical knowledge from the priests and astronomers of Egypt, with whom he lived for some time. Diodorus (i. 98) mentions in particular that he derived from this source his knowledge of the obliquity of the ecliptic, the discovery of which he is said to have claimed (in the treatise *de Plac. Phil.* ii. 12, ascribed to Plutarch). Aelian (*V. H.* x. 7) attributes to Oenopides the invention of the cycle of fifty-nine years for bringing the lunar and solar years into accordance, of which Censorinus (c. 19) makes Philolaus to have been the originator. The length of the solar year was fixed by Oenopides at 365 days, and somewhat less than nine hours. (As Censorinus expresses it, the fifty-ninth part of twenty-two days.) Oenopides set up at Olympia a brazen tablet containing an explanation of his cycle. He had a notion that the milky-way was the original path of the sun, from which he had been frightened into his present path by the spectacle of the banquet of Thyestes. (Achilles Tatius, *Isag. in Arat.* c. 24.) Proclus, in his commentary on Euclid, attributes to Oenopides the discovery of the twelfth and twenty-third propositions of the first book of Euclid, and the quadrature of the meniscus. Oenopides is also mentioned more than once by Sextus Empiricus. (*Hypot.* iii. 4, *adv. Math.* p. 367.) He had a theory of his own about the rise of the Nile, which was this, that in the summer the waters beneath the earth are cold, in the winter warm; a fact which he said was proved by the temperature of deep wells. So that in the winter the heat shut up in the earth carries off the greater part of the moisture, while there are no rains in Egypt. In the summer, on the contrary, the moisture is no longer carried off in that way, so that there is enough to fill the bed of the Nile and cause it to overflow. Diodorus (i. 41) objects to that theory, that other rivers of Libya, which correspond in position and direction to the Nile, are not so affected. (Fabric. *Bibl. Graec.* vol. i. p. 860; Ideler, *Handbuch der Chronologie*, vol. i. p. 302.) [C. P. M.]

OENO'PION (Οἰνοπίων), a son of Dionysus and husband of the nymph Helice, by whom he became the father of Thalus, Euanthes, Melas, Salagus, Athamas, and Merope, Aerope or Haero (Schol. *ad Apollon. Rhod.* iii. 996; Paus. vii. 4. § 6; Parthen. *Erot.* 20). Some writers call Oenopion a son of Rhadamanthys by Ariadne, and a brother of Staphylus (Plut. *Thes.* 20); and Servius (*ad Aen.* i. 539; comp. x. 763) also calls him the father of Orion. From Crete he emigrated with his sons to Chios, which Rhadamanthys had assigned to him as his habitation (Paus. vii. 4. § 6; Diod. v. 79). While he was king of Chios, he received a visit from the giant Orion, who for a long time sued for the hand of Merope. Once Orion being intoxicated violated Merope, in consequence of which Oenopion blinded him and expelled him from his island. Orion, however, went to Lemnos, where Hephaestus gave to him Cedalion as a guide, or according to others stole a boy whom he carried on his shoulders, and who told him the roads. Orion was afterwards cured of his blindness, and returned to Chios to take vengeance on Oenopion. But the latter was not to be found in Chios, for his friends had concealed him in the earth, so that Orion, unable to discover him, went to Crete (Apollod. i. 4. § 3; Hygin. *Poet. Astr.* ii. 34; Eratosth. *Catast.* 32; Eustath. *ad Hom.* p. 1623). The tomb of Oenopion continued to be shown at Chios even in the days of Pausanias (vii. 5. § 6; comp. ORION; Völcker, *Mythol. des Japet. Geschl.* p. 112, &c.). [L. S.]

OENO'TROPAE (Οἰνοτρόπαι), that is, the changers of or into wine, was the name of the three or four daughters of king Anius in Delos, because they had received from Dionysus the power of changing water into wine, and any thing else they chose into corn and olives (Tzetz. *ad Lyc.* 750). When Agamemnon heard this, he wanted to carry them off by force from their father, that they might provide for the army of the Greeks at Troy; but they implored Dionysus for assistance, and were accordingly metamorphosed into doves. (Ov. *Met.* xiii. 640; Serv. *ad Aen.* iii. 80.) [L. S.]

OENO'TRUS (Οἴνωτρος), the youngest son of Lycaon who emigrated with a colony from Arcadia to Italy, and called the district in which he settled, after himself, Oenotria (Paus. viii. 3. § 2; Virg. *Aen.* i. 532, iii. 165, vii. 85; Strab. vi. p. 253, &c.). According to Varro, he was a king of the Sabines, and not a Pelasgian, and his brother was called Italus (Serv. *ad Aen.* i. 536). According to Dionysius (i. 11, &c. ii. 1), Oenotrus was accompanied by his brother Peucetius, and landed in the bay of Ausonia. [L. S.]

OEOBA'ZUS (Οἰόβαζος). 1. A Persian, who, when Dareius Hystaspis was on the point of marching from Susa on his Scythian expedition, besought him to leave behind with him one of his three sons, all of whom were serving in the army. Dareius answered that, as Oeobazus was a friend, and had preferred so moderate a request, he would leave him all three. He then ordered them all to be put to death. (Her. iv. 84; comp. vii. 38, 39; Senec. *de Ira*, iii. 16, 17.)

2. Father of Siromitres, who led the Paricanians in the Greek expedition of Xerxes. (Her. vii. 68.)

3. A noble Persian, who, when the Greek fleet arrived in the Hellespont after the battle of Mycale (B. C. 479), fled from Cardia to Sestus, as the place of all most strongly fortified. Sestus was besieged by the Athenians under Xanthippus, and, on the famine becoming unendurable, Oeobazus, with

most of the Persians, made his escape from the town; but he fell into the hands of the Apsinthian Thracians, and was sacrificed by them to Pleistorus, one of their gods (Her. ix. 115, 118, 119). [E.E.]

OEOCLUS (Οἴοκλος), a son of Poseidon by Ascra, who in conjunction with the Aloadae, is said to have built the town of Ascra in Boeotia. (Paus. ix. 29. § 1.)

OEO'LYCUS (Οἰόλυκος), a son of Theras of Sparta, and brother of Aegeus, was honoured at Sparta with an heroum. (Herod. iv. 149; Paus. iii. 15. § 6.) [L. S.]

OEO'NUS (Οἰωνός), a son of Licymnius of Midea in Argolis, was the first victor at Olympia, in the foot-race. (Pind. *Ol.* xi. 76, &c.; Apollod. ii. 7. § 3; Paus. iii. 15. § 3.) He is said to have been killed at Sparta by the sons of Hippocoon, but was avenged by Heracles, whose kinsman he was, and was honoured with a monument near the temple of Heracles. (Paus. *l. c.*) [L. S.]

OESALCES, brother of Gala, king of the Numidian tribe of the Massylians, whom he succeeded on the throne, according to the Numidian law of inheritance. He was at the time of very advanced age, and died shortly after, leaving two sons, Capusa and Lacumaces. (Liv. xxix. 29.) [E. H. B.]

OETOLINUS. [LINUS.]

OETOSYRUS (Οἰτόσυρος), the name of a Scythian divinity whom Herodotus identifies with the Greek Apollo. (Herod. iv. 59.) [L. S.]

OE'TYLUS (Οἴτυλος), a son of Amphianax, and grandson of Antimachus of Argos. The Laconian town of Oetylus was believed to have received its name from him, and he there enjoyed heroic honours. (Paus. iii. 25. § 7.) [L. S.]

OFELLA, a man of sound sense and of a straightforward character, whom Horace contrasts with the Stoic quacks of his time. (Hor. *Sat.* ii. 2. 3.) The old editions of Horace have Ofellus, which Bentley proposed to change into Ofella, remarking that Ofella and Ofellius were known Roman names, but that Ofellus occurs nowhere else. The conjecture of Bentley is now confirmed by manuscript authority.

OFELLA, Q. LUCRE'TIUS, originally belonged to the Marian party, but deserted to Sulla; and although he had not hitherto distinguished himself in any way (Dion Cass. xxxiv. *Fragm.* 134), Sulla appointed him to the command of the army employed in the blockade of Praeneste, where the younger Marius had taken refuge in B.C. 82. Praeneste was obliged to surrender in the course of the year, and the younger Marius put an end to his own life. Relying on these services, Ofella became a candidate for the consulship in the following year, although he had not yet been either quaestor or praetor, thus acting in defiance of Sulla's law *De Magistratibus*. Sulla at first attempted to dissuade him from becoming a candidate; but as he persisted in his purpose, and entered the forum supported by a large party, Sulla sent a centurion to kill him in the middle of the forum, and informed the people that he had commanded the execution of Ofella, because he refused to obey his commands. After saying this, Sulla told them the following tale, which is preserved by Appian:—"The lice were very troublesome to a countryman, as he was ploughing. Twice he stopped his ploughing, and purged his jacket. But he was still bitten; and in order that he might not be hindered in his work, he burnt the jacket. And I advise those who have been twice humbled not to make fire necessary the third time." (Appian, *B. C.* i. 88, 94, 101; Plut. *Sull.* 29, 33; Liv. *Epit.* 88, 89; Vell. Pat. ii. 27, who erroneously says that Ofella had been praetor.) The name of the centurion that put Ofella to death was L. Bellienus. He was afterwards brought to trial for this murder by Julius Caesar and condemned. (Ascon. *in Tog. Cand.* p. 92, ed. Orelli; Dion Cass. xxxvii. 10.) The orator, who is characterised by Cicero (*Brut.* 48) as *contionibus aptior quam judiciis*, is probably the same as the subject of this article, though the name in Cicero is corrupt.

OFELLUS. [OFELLA.]

OFI'LIUS or OFE'LLIUS. The name occurs in inscriptions in both forms; but in writers we generally find Ofilius.

1. OFILIUS CALAVIUS, a Campanian in the time of the Samnite wars. [CALAVIUS, No. 3.]

2. OFILLIUS (Ὀφίλλιος), as he is called by Appian (*B. C.* v. 128), a tribune of the soldiers in the army of Octavian, B.C. 38.

3. M. OFILIUS HILARUS, whose painless death is recorded at length by Pliny. (*H. N.* vii. 53. s. 54.)

4. OFELLIUS (Ὀφέλλιος), a philosopher mentioned by Arrian (*Epict.* iii. 22. § 27).

OFI'LIUS, A., a Roman jurist, is named by Pomponius (Dig. 1. tit. 2. s. 2. § 44) Gaius Aulus Ofilius, but the praenomen Gaius appears to be some blunder of a copyist. Ofilius was one of the pupils of Servius Sulpicius, and the master of Tubero, Capito and Labeo. He was a friend of Cicero, who, on one occasion, cites his opinion as opposed to that of Trebatius (*ad Fam.* vii. 21, *ad Att.* xiii. 37). He was also a friend of the Dictator Caesar. Ofilius belonged to the equestrian order, but he obtained a high reputation for legal knowledge. "He wrote," says Pomponius (Dig. 1. tit. 2. s. 2. § 44), "many treatises on the Jus Civile," among which *De Legibus vicesimae* (*manumissionum*), and *De Jurisdictione*. The fifth book of his *Jus Partitum* is cited (Dig. 32. s. 55), and the sixteenth book of a work on actions (33. tit. 9. s. 3. §§ 5, 8), and a treatise addressed to Atticus (50. tit. 16. s. 234. § 2), who is probably T. Pomponius Atticus. Ofilius is often cited in the Digest. "Ofilius," says Pomponius, "edictum praetoris primus diligenter composuit," which probably means an arrangement of the edictal law, like the later work of Julian, or it might be a commentary upon it. Caesar had conceived a design of arranging the *Jus Civile*, to which his connection with Ofilius may have contributed. (Zimmern, *Geschichte des Röm. Privatrechts;* Puchta. *Cursus, &c.* vol. i. p. 427; Grotius, *Vit. Jurisconsult.*) [G. L.]

OGO'A (Ὀγώα), the Carian name of Zeus at Mysala, in whose temple a sea-wave was seen from time to time. (Paus. viii. 10. § 3.) Strabo (xiv. p. 659) calls the god of Mysala, in the Carian dialect, Osogo. [L. S.]

OGU'LNIA GENS, plebeian, is most known through one of its members being the proposer of the law, which opened the two great ecclesiastical corporations to the plebeians. The first and only person in this gens who obtained the consulship is Q. Ogulnius Gallus, who was consul B. C. 269. GALLUS is the only cognomen of the Ogulnii: the others, who have no surname, are given below.

The annexed coin belongs to this gens, but by whom it was struck is uncertain. The names on the obverse, Q. OGVL. CAR. VER., are those of triumvirs of the mint, and are probably abbreviations of Q. Ogulnius, Carvilius, and Verginius or Virgilius.

COIN OF OGULNIA GENS.

OGU'LNIUS. 1, 2. Q. and CN. OGULNII, tribunes of the plebs, B. C. 300, proposed and carried a law by which the number of the pontiffs was increased from four to eight, and that of the augurs from four to nine, and which enacted that four of the pontiffs and five of the augurs should be taken from the plebs. (Liv. x. 6—9.) Besides these eight pontiffs there was the pontifex maximus, who is generally not included when the number of pontiffs is spoken of. The pontifex maximus continued to be a patrician down to B. C. 254, when Tib. Coruncanius was the first plebeian who was invested with this dignity.

In B. C. 296 Q. and Cn. Ogulnii were curule aediles. They prosecuted several persons for violating the usury laws; and with the money accruing from the fines inflicted in consequence they executed many public works (Liv. x. 23). The name of Cn. Ogulnius does not occur again after this year.

In B. C. 294 Q. Ogulnius was sent at the head of an embassy to Epidaurus, in order to fetch Aesculapius to Rome, that the plague might be stayed which had been raging in the city for more than two years. The legend relates that, upon the arrival of the ambassadors at Epidaurus, the god in the form of a gigantic serpent issued from the sanctuary, and settled in the cabin of Q. Ogulnius. (Val. Max. i. 8 § 2; Aur. Vict. *de Vir. Ill.* 22; Liv. *Epit.* 11; Oros. iii. 22; Ov. *Met.* xv. 622, &c.)

In B. C. 273 Q. Ogulnius was again employed on an embassy, being one of the three ambassadors sent by the senate to Ptolemy Philadelphus, who had sought the friendship and alliance of the Romans in consequence of their conquest of Pyrrhus. The ambassadors were received with great distinction at the Egyptian court, and loaded with presents. These they were obliged to accept; but the golden crowns which had been given them, they placed on the heads of the king's statues; and the other presents they deposited in the treasury immediately upon their arrival at Rome, but the senate restored them to them. (Val. Max. iv. 3. § 9; Justin, xviii. 3; Dion Cass. *Fragm.* 147, with the note of Fabricius.)

3. M. OGULNIUS was sent into Etruria with P. Aquillius in B. C. 210, in order to purchase corn to be sent to Tarentum. (Liv. xxvii. 3.)

4. M. OGULNIUS, tribune of the soldiers in the second legion, fell in battle against the Boii, B. C. 196. (Liv. xxxiii. 36.)

OGY'GUS or OGY'GES (Ὠγύγης), is sometimes called a Boeotian autochthon, and sometimes a son of Boeotus, and king of the Hectenes, and the first ruler of the territory of Thebes, which was called after him Ogygia. In his reign the waters of lake Copais rose above its banks, and inundated the whole valley of Boeotia. This flood is usually called after him the Ogygian. (Paus. ix. 5. § 1; Apollon. Rhod. iii. 1177; Serv. *ad Virg. Ecl.* vi. 41.) The name of Ogyges is also connected with Attic story, for in Attica too an Ogygian flood is mentioned, and he is described as the father of the Attic hero Eleusis, and as the father of Daeira, the daughter of Oceanus. (Paus. i. 38. § 7.) In the Boeotian tradition he was the father of Alalcomenia, Thelxinoea and Aulis (Suid. *s. v.* Πραξιδίκη; Paus. ix. 33. § 4.) Polybius (iv. 1) and Strabo (viii. p. 384) call Ogyges the last king of Achaia, and some traditions even described him as an Egyptian king. (Tzetz. *ad Lyc.* 1206.) [L. S.]

OICLES or OICLEUS (Οἰκλῆς, Οἰκλεύς), a son of Antiphates, grandson of Melampus and father of Amphiaraus, of Argos. (Hom. *Od.* xv. 241, &c.) Diodorus (iv. 32) on the other hand, calls him a son of Amphiaraus, and Pausanias (vi. 17. § 4), a son of Mantius, the brother of Antiphates. Oicles accompanied Heracles on his expedition against Laomedon of Troy, and was there slain in battle. (Apollod. ii. 6. § 4; Diod. iv. 32.) According to other traditions he returned home from the expedition, and dwelt in Arcadia, where he was visited by his grandson Alcmaeon, and where in later times his tomb was shown. (Apollod. iii. 7. § 5; Paus. viii. 36. § 4.) [L. S.]

OILEUS (Οἰλεύς.) 1. A Trojan, charioteer of Bianor, was slain by Agamemnon. (Hom. *Il.* xi. 93.)

2. A son of Hodoedocus and Laonome, grandson of Cynus, and great-grandson of Opus, was a king of the Locrians, and married to Eriopis, by whom he became the father of Ajax, who is hence called Oïlides or Oïliades. Oïleus was also the father of Medon by Rhene. (Hom. *Il.* ii. 527, 725, xiii. 697, 712; Propert. iv. 1. 117.) He is also mentioned among the Argonauts. (Apollod. v. 10. § 8; Apollon. Rhod. i. 74; Orph. *Argon.* 191.) [L. S.]

O'LBIADES (Ὀλβιάδης), the painter of a picture in the senate-house of the Five Hundred, in the Cerameicus, at Athens, representing Calippus, the commander of the army which repulsed the invading Gauls under Brennus, at Thermopylae, B. C. 279. (Paus. i. 3. § 4. s. 5.) [P. S.]

OLEN (Ὠλήν), a mythical personage, who is represented as the earliest Greek lyric poet, and the first author of sacred hymns in hexameter verse. He is closely connected with the worship of Apollo, of whom, in one legend, he was made the prophet. His connection with Apollo is also marked by the statement of the Delphian poetess Boeo, who represents him as a Hyperborean, and one of the establishers of oracles; but the more common story made him a native of Lycia. In either case, his coming from the extreme part of the Pelasgian world to Delos intimates the distant origin of the Ionian worship of Apollo, to which, and not to the Dorian, Olen properly belongs. His name, according to Welcker (*Europa und Kadmos*, p. 35), signifies simply the *flute-player*. Of the ancient hymns, which went under his name, Pausanias mentions those to Here, to Achaeïa, and to Eileithyia; the last was in celebration of the birth of Apollo and Artemis. (Herod. iv. 35; Paus. i. 18. § 5, ii. 13. § 3, v. 7. § 8, ix. 27. § 2, x. 7. § 8; Callim. *Hymn. in Del.*

304; Creuzer, *Symbolik*, vol. ii. pp. 116, 130, 136; Klausen, in Ersch and Gruber's *Encyklopädie;* Fabric. *Bibl. Graec.* vol. i. p. 134.) [P. S.]

OLE'NNIUS, one of the chief centurions (*e primipilaribus*), was placed about A. D. 28 over the Frisii, whom Drusus had subdued. (Tac. *Ann.* iv. 72.)

O'LENUS. (Ὦλενος.) 1. A son of Hephaestus, and father of the nymphs Aege and Helice, who brought up Zeus, and from whom the town of Olenus in Aetolia was believed to have derived its name. (Hygin. *Poet. Astr.* 13; Steph. Byz. *s. v.*)

2. A son of Zeus and the Danaïd Anaxithea, from whom the town of Olenus in Achaia derived its name. (Steph. Byz. *s. v.*; Strab. viii. p. 386.)

3. A person living on Mount Ida, who wanted to take upon himself the punishment which his wife had deserved by her pride of her beauty, and was metamorphosed along with her into stone. (Ov. *Met.* x. 68, &c.) [L. S.]

T. O'LLIUS, the father of Poppaea Sabina, was put to death at the latter end of the reign of Tiberius on account of his intimacy with Sejanus. (Tac. *Ann.* xiii. 45.)

OLOPHERNES or OROPHERNES (Ὀλοφέρνης, Ὀροφέρνης, Ὀρροφέρνης). 1. Son of Ariamnes I., brother of Ariarathes I., and father of Ariarathes II., kings of Cappadocia. He was much beloved by his brother, who advanced him to the highest posts, and sent him to aid Artaxerxes III. (Ochus) in his subjugation of Egypt, B. C. 350. From this expedition Olophernes returned home, loaded by the Persian king with great rewards for his services, and died in his native land. His brother Ariarathes adopted his elder son of the same name. He left also a younger son, named Aryses or Arysis. (Diod. *Ecl.* 3; Phot. *Bibl.* 244.)

2. One of the two supposititious sons whom Antiochis at first imposed upon her husband, Ariarathes IV., king of Cappadocia. On the birth, however, of a real son, named Mithridates (afterwards Ariarathes V.), Olophernes, that he might not set up pretensions to the throne, was sent away into Ionia, where he does not appear to have improved his morals. When Ariarathes V. refused to marry the sister of Demetrius Soter, the latter supported the claims of Olophernes to the crown of Cappadocia. Olophernes, however, entered into a conspiracy with the people of Antioch to dethrone Demetrius, who, having discovered the design, threw him into chains, but spared his life that he might still keep Ariarathes in alarm with his pretensions. In B. C. 157, when Ariarathes had been deposed, and had fled to Rome, Olophernes sent thither two unscrupulous ambassadors (Timotheus and Diogenes) to join the emissaries of Demetrius in opposing his (so called) brother. According to Appian the Romans decided that the two claimants should share the throne between them. We are told, however, that Olophernes did not hold the kingdom long, and that his reign was signalized by a departure from the more simple customs of his ancestors, and by the introduction of systematic debauchery, like that of the Ionians. To supply his lavish extravagance, he oppressed and pillaged his subjects, putting many to death, and confiscating their property. Four hundred talents he deposited with the citizens of Priene, as a resource in case of a reverse of fortune, and these they afterwards restored to him. We read also that, when his affairs were on the decline, and he became alarmed lest his soldiers should mutiny, if their arrears remained unpaid, he plundered a very ancient temple of Zeus, to which great sanctity was attached, to enable him to satisfy their demands. (Diod. *Ecl.* 3, *Exc. de Virt. et Vit.* p. 588, &c.; Phot. *l. c.*; Polyb. xxxii. 20; App. *Syr.* 47; Liv. *Epit.* xlvii.; Just. xxxv. 1; Athen. x. p. 440, b; Dalechamp and Casaub. *ad loc.;* Ael. *V. H.* ii. 41; see above, Vol. I. p. 284.) [E. E.]

O'LORUS or O'ROLUS (Ὄλορος, Ὄρολος) 1. A King of Thrace, whose daughter Hegesipyla, was married to Miltiades (Herod. vi. 39, 41; Marcellin. *Vit. Thuc.*)

2. Apparently grandson of the above, and son of Hegesipyla, was probably the offspring of a second marriage contracted by her after the death of Miltiades. This Olorus was the father of Thucydides, the historian (Thuc. iv. 104; Marcellin. *Vit. Thuc.;* Suidas, *s. v.* Θουκυδίδης). [E. E.]

O'LTHACUS (Ὀλθακός), a chief of the Scythian tribe of the Dandarians, who served in the army of Mithridates the Great, and enjoyed a high place in the favour of that prince, but subsequently deserted to the Romans. This was, however, according to Plutarch, a mere feint, for the purpose of obtaining access to Lucullus, and thus effecting his assassination; but being accidentally foiled in this project, he again returned to the camp of Mithridates. (Plut. *Lucull.* 16.) Appian, who also relates the same story (*Mithr.* 79), writes the name Olcabas. [E. H. B.]

OLY'BRIUS, ANI'CIUS (Ὀλύβριος), Roman emperor in A. D. 472, was a descendant of the ancient and noble family of the Anicians. Down to 455 he lived in Rome, but left it after its sack by Genseric and the accession of Avitus, and went to Constantinople. In 464, he was made consul; and in the same year, or some time previously, married Placidia, the daughter of the emperor Valentinian III., the same princess who had been a captive of Genseric. It appears that Olybrius stood on very intimate terms with that king of the Vandals, who was active in helping him to the imperial crown of Italy. In 472, during the troubles occasioned by the dissensions between the Western emperor Anthemius and the powerful patrician Ricimer, Olybrius was sent to Italy by Zeno under the pretext of assisting Anthemius; but his real motive was to seize the supreme power, a scheme in which he was openly assisted by Genseric, and secretly by the emperor Zeno, who, it appears, stood in fear of Olybrius on account of his connections with the king of the Vandals. Instead, therefore, of promoting the interest of Anthemius, he entered into negotiations with Ricimer, and ere long he was proclaimed emperor by a strong faction, with the connivance of Ricimer, to whom the imperial power was of more value than the imperial title. Anthemius, however, was still in Rome, and enjoyed popularity. When Ricimer came to attack him, Anthemius, supported by Gothic auxiliaries under Gelimer, made a stout resistance, till at last the besieger gained the city in consequence of his victory at the bridge of Hadrian. Rome was once more plundered, and Anthemius was murdered by order of Ricimer (11th July, 472). Olybrius was now recognised as emperor without any opposition, and could exercise his power free from any control, since immediately

after this catastrophe, Ricimer was attacked by a violent distemper which carried him off a few weeks afterwards. The only act of Olybrius during his short reign, which is recorded in history, is the raising of Gundobaldus, the nephew of Ricimer, to the patrician dignity. Olybrius died a natural death, as it appears, on the 23d of October 472, after a short and peaceful reign of three months and thirteen days. He left a daughter, Juliana Anicia, by his wife Placidia. His successor was Glycerius. (Marcellinus Comes, Cassiodorus, Victor, *Chronica*; *Chron. Alexandr.*, *Chron. Paschale*; Ennodius, *Vita Epiph.* p. 380; Evagrius, ii. 16; Procop. *Vand.* i. 57; Zonar. vol. i. p. 40; Malchus, p. 95; Priscus in *Excerpt. Legat.* p. 74; Theophan. p. 102, in the Paris edit.; Jornandes, *De Reb. Goth.* p. 128, ed. Lindenbrog.) [W. P.]

OLY'MNIUS (Ὀλύμνιος), a physician of Alexandria, whose date is unknown, the author of a work on Critical Days, to be found in MS. in the king's library at Paris. (See Cramer's *Anecd. Graeca Paris.* vol. i. p. 394.) [W. A. G.]

OLYMPIACUS, physician. [OLYMPICUS.]

OLYM'PIAS (Ὀλυμπιάς). 1. Wife of Philip II., king of Macedonia, and mother of Alexander the Great. She was the daughter of Neoptolemus I., king of Epeirus, through whom she traced her descent to Pyrrhus, the son of Achilles. (Justin. vii. 6. § 10; Plut. *Alex.* 2; Diod, xix. 51; Paus. i. 11. § 1; Theopomp. fr. 232, ed. Didot.) Her temper, naturally vehement and passionate, led her to engage with wild enthusiasm in all the mystic rites and orgies of the Orphic and Bacchanalian worship; and we are told that it was on one of these occasions that Philip first met her at Samothrace, and became enamoured of her. (Plut. *l. c.*; Himerius *ap. Phot.* p. 367, a.) But it was not till some time after the accession of the latter to the throne of Macedonia, B. C. 359, that their nuptials took place. (Justin. *l. c.*) The marvellous stories circulated at a subsequent period of the circumstances connected with the birth of Alexander, B. C. 356, and which gave rise to, or rather were invented in support of, the idea that the latter was the son of Ammon and not of Philip, are too well known to require further notice. (Plut. *Alex.* 2, 3; Paus. iv. 14. § 7; Justin. xi. 11, xii. 16; Lucian. *Alex.* 7; Arr. *Anab.* iv. 10. § 3).

Plutarch and Justin absurdly ascribe to these suspicions the estrangement that subsequently arose between Philip and Olympias, for which the numerous amours of the former, and the passionate and jealous character of the latter are amply sufficient to account. It is certain that the birth of their second child Cleopatra was subsequent to that of Alexander; nor was it until many years after that event that the marriage of Philip with Cleopatra, the niece of Attalus (B. C. 337), led to an open rupture between him and Olympias. The latter took refuge at the court of her brother Alexander, king of Epeirus, whom she stimulated to engage in war with Macedonia, at the same time that she continued to foment the intrigues of her son and his partisans at the court of Philip. She appears to have been the prime mover of the scheme for the marriage of Alexander with the daughter of Pixodarus, which gave especial offence to Philip; and it was even generally believed that she lent her countenance and support to the assassination of the king by Pausanias, B. C. 336. It is, however, hardly credible that she evinced her approbation of that deed in the open manner asserted by some writers. (Plut. *Alex.* 2, 9, 10; Justin. ix. 5, 7 xi. 11; Athen. xiii. p. 557, c.)

After the death of Philip she returned to Macedonia, where she enjoyed the highest consideration and influence through the affection and filial reverence of Alexander; of which she soon after took an unworthy advantage by availing herself of the absence of the young king to put to death her rival Cleopatra, together with her infant daughter; an act of cruelty which excited the vehement indignation of Alexander. (Plut. *Alex.* 10; Justin. ix. 7; Paus. viii. 7. § 7). It is, indeed, a remarkable trait in the character of the latter that while he was throughout his life conspicuous for his warm attachment to his mother, he did not allow himself to be blinded to her faults: during his campaigns in Asia he maintained a constant correspondence with her, and lost no opportunity of showing her respect and attention; but her frequent complaints and representations against his personal friends, especially Hephaestion, remained unheeded, and he strictly forbade her to interfere in political affairs, or encroach upon the province of Antipater in the government of Macedonia. In this respect, however, his injunctions were ineffectual: Olympias and Antipater were continually engaged in the bitterest feuds, and their letters to Alexander in Asia were uniformly filled with complaints and recriminations against each other. Whether the representations of Olympias concerning the ambitious character and dangerous designs of the regent had really produced any effect upon the mind of the king, or that he deemed it best to put an end to these bickerings and jealousies by the separation of the parties, it is certain that Craterus had been appointed to succeed Antipater in the regency of Macedonia, while the latter was to conduct an army of fresh levies to Babylon, when the death of Alexander himself (B. C. 323) caused an entire change of arrangements. (Arr. *Anab.* vii. 12; Plut. *Alex.* 39, 68; Diod. xvii. 32, 114, 118; Justin. xii. 14.) By that event Antipater was placed in the undisputed control of affairs in Macedonia and Greece, and Olympias deemed it prudent to withdraw herself beyond the sphere of his power: she accordingly took refuge in Epeirus, where she urged her cousin Aeacides to join the league of the Greeks against Antipater. (Paus. i. 11. § 3.) But the Epeirots refused to follow their king, and the victory of Antipater and Craterus over their confederates for a time crushed the hopes of Olympias. Her restless ambition and her bitter hatred to the Macedonian regent soon prompted her to fresh schemes. Leonnatus, in whom she had hoped to raise up a rival to Antipater, had fallen in the Lamian war [LEONNATUS], and she now turned her views towards Perdiccas, to whom she offered the hand of her daughter Cleopatra, in order to withdraw him from his projected union with Nicaea, the daughter of Antipater. (Arrian, *ap. Phot.* p. 70, a.) Perdiccas, however, did not judge it prudent as yet to break off the proposed alliance, though he secretly determined to marry Cleopatra: but his death in Egypt the following year (B. C. 321), put an end to all hopes from that quarter. Olympias, in consequence, continued to live, as it were, in exile in Epeirus until the death of her old enemy Antipater (B. C. 319) presented a new opening to her ambition. Her very name, as the

mother of Alexander, still carried much weight with the Macedonians, and her alliance was now eagerly courted by the new regent Polysperchon, who stood in need of her support against Cassander; and he sent her an honourable embassy, imploring her to return to Macedonia, and undertake the charge of the young prince Alexander, the son of Roxana. She, however, followed the advice of Eumenes, that she should remain in Epeirus until the fortune of the war was decided, and contented herself with interposing the weight of her name and authority in favour of Polysperchon in Greece, and of Eumenes in Asia. (Diod. xviii. 49, 57, 58, 62, 65.) For a time, indeed, fortune appeared to be unfavourable: the disasters of Polysperchon in Greece, and the alliance concluded by Eurydice with Cassander, gave a decided preponderance to the opposite party. But in B. C. 317, Olympias determined to take a more vigorous part in the contest, and took the field in person, together with Polysperchon, at the head of an army furnished by the king of Epeirus. Eurydice met them with equal daring; but when the mother of Alexander appeared on the field, surrounded by a train in bacchanalian style, the Macedonians at once declared in her favour, and Eurydice, abandoned by her own troops, fled to Amphipolis, where she soon after fell into the hands of her implacable rival, and was put to death, together with her unfortunate husband, the puppet king Arrhidaeus [EURYDICE]. Not content with this unnecessary act of cruelty, Olympias followed up her vengeance by the execution of Nicanor, the brother of Cassander, as well as of an hundred of his leading partisans among the Macedonian nobles, and even wreaked her fury upon the lifeless remains of his brother Iollas. (Diod. xix. 11; Justin. xiv. 5; Athen. xiii. p. 560, f.; Paus. i. 11. § 4; Plut. *Alex.* 77; Ael. *V. H.* xiii. 35.) But her sanguinary triumph was of short duration: her cruelties alienated the minds of the Macedonians, and Cassander, who was at that time in the Peloponnese, hastened to raise the siege of Tegea, in which he was engaged, and turn his arms against Macedonia. Olympias on his approach threw herself (together with Roxana and the young Alexander) into Pydna, where she trusted to be able to hold out until Polysperchon or Aeacides should come to her relief; but Cassander succeeded in cutting off all succours from without, and kept the city closely blockaded both by sea and land throughout the winter. At length in the spring of 316, after suffering the utmost extremities of famine, Olympias was compelled by the increasing discontent of the garrison to surrender to Cassander, stipulating only that her life should be spared. But notwithstanding this promise, the conqueror caused her to be arraigned before the assembly of the Macedonians for her late executions, and condemned to death without being allowed a hearing. Olympias in vain protested against the sentence, and demanded to be heard in her own defence. Cassander feared the effect which her personal appearance might produce, and despatched a body of soldiers to put her to death. Even these men, awed by her daring and majestic carriage, hesitated to fulfil their orders, but the friends of the Macedonians whom she had so lately put to death, rushed in and despatched her with many wounds. She met her fate with a fortitude and dignity worthy of the mother of Alexander. Cassander is said to have denied the rites of sepulture to her remains. (Diod. xix. 35, 36, 49—51; Justin. xiv. 6; Paus. ix. 7. § 2; Polyaen. iv. 11. § 3; Aelian. *H. N.* xii. 6; Euseb. *Arm.* p. 155.) Of her character it is unnecessary to speak, after the events above related: she was certainly not without something of the grandeur and loftiness of spirit which distinguished her son, but her ungovernable passions led her to acts of sanguinary cruelty that must for ever disgrace her name. Her life was made the subject of a separate biography by Amyntianus, a writer in the reign of M. Aurelius. (Phot. *Bibl.* p. 97, a.)

2. Daughter of Pyrrhus I. king of Epeirus, and wife of her own brother Alexander II. After his death she assumed the regency of the kingdom on behalf of her two sons, Pyrrhus and Ptolemy; and in order to strengthen herself against the Aetolians gave her daughter Phthia in marriage to Demetrius II. king of Macedonia. By this alliance she secured herself in the possession of the sovereignty, which she continued to administer till her sons were grown up to manhood, when she resigned it into the hands of Pyrrhus. But the deaths of that prince and his brother Ptolemy followed in quick succession, and Olympias herself died of grief for her double loss. (Justin. xxviii. 3.) Such is Justin's statement: according to another account Olympias had poisoned a Leucadian damsel named Tigris, to whom her son Pyrrhus was attached, and was herself poisoned by him in revenge. (Athen. xiii. p. 589, f; Helladius, *ap. Phot.* p. 530, a.)

3. Daughter of Polycletus of Larissa, was the wife of Demetrius, surnamed the Handsome, by whom she became the mother of Antigonus Doson, afterwards king of Macedonia. (Euseb. *Arm.* p. 161.) [E. H. B.]

OLY'MPIAS, a female painter, of whom Pliny knew nothing more than that she instructed Autobulus. (*H. N.* xxxv. 11. s. 40. § 43.) [P. S.]

OLY'MPICUS (Ὀλυμπικός), sometimes called *Olympiacus*, but probably incorrectly, a physician of Miletus, who belonged to the sect of the Methodici, though he did not embrace all their doctrines. (Galen, *Introd.* c. 4, vol. xiv. p. 684.) He was the tutor of Apollonius of Cyprus (Galen, *De Meth. Med.* i. 7, vol. x. p. 54), and therefore lived in the first century after Christ. Galen does not appear to have thought very highly of him, as he calls him "a frivolous (ληρώδης) person" (*Ibid.* p. 53), and criticizes severely his definition of the words *ὑγιεία* and *πάθος*. (*Ibid.* pp. 54, &c. 67, &c.) [W. A. G.]

OLY'MPION (Ὀλυμπίων), an ambassador sent by Gentius, the Illyrian king, to Perseus, in B.C. 168. (Polyb. xxix. 2, 3; Liv. xliv. 23.) [GENTIUS; PERSEUS.]

OLYMPIODO'RUS (Ὀλυμπιόδωρος), historical. 1. An Athenian, the son of Lampon. He commanded a body of 300 picked Athenian troops at the battle of Plataeae. When the Megarians were being hard pressed by the Persian cavalry before the general engagement, this body of Athenians undertook to relieve them, a service from which all the other Greeks shrank. (Herod. ix. 21; Plut. *Aristid.* p. 327, a.).

2. An Athenian, against whom a law-suit was brought by his brother-in-law, Callistratus, respecting an inheritance left by a man named Conon. Demosthenes wrote the speech *κατὰ Ὀλυμπιοδώρου* for Callistratus on this occasion. The par-

ticulars of the dispute are detailed in the speech, to which the reader is referred.

3. An Athenian general and statesman of considerable ability. When Cassander made his attempt upon Athens in B. C. 298, Olympiodorus sailed to Aetolia, and induced the Aetolians to send assistance to Athens; and Cassander was compelled to withdraw his forces. Shortly afterwards, when Elatea, which had been conquered by Cassander, revolted from him, it was mainly through Olympiodorus that it was enabled to hold out against his troops. Subsequently, in B. C. 288, when Demetrius was stripped of his kingdom by Lysimachus and Pyrrhus, a small number of the Athenians, with Olympiodorus at their head, resolved to rid the city of the Macedonian garrison which Demetrius had posted in Athens in the fortress of the Museum after his conquest of the city, and which still remained faithful to him. The Athenians readily joined Olympiodorus and his confederates, and the Museum was carried by storm. Peiraeus and Munychia were also recovered, and Olympiodorus, at the head of a small body of troops which he raised at Eleusis, put to flight a body of troops in the service of Demetrius, who were ravaging the plain. Demetrius invested Athens, but was compelled by the approach of Pyrrhus to raise the siege, and shortly afterwards crossed over into Asia Minor. It was probably this Olympiodorus who was archon eponymus in B. C. 294. There was a statue of him on the Acropolis. (Paus. i. 25. § 2, i. 29. § 13, x. 18. § 7, x. 34. § 3.) [C. P. M.]

OLYMPIODO'RUS (Ὀλυμπιόδωρος), literary. 1. A writer mentioned by Pliny amongst those from whom he drew materials for the 12th book of his Natural History.

2. A disciple of Theophrastus, with whom was deposited one of the copies of his will. (Diog. Laërt. v. 57.)

3. An historical writer, a native of Thebes in Egypt, who lived in the fifth century after Christ. He wrote a work in 22 books, entitled Ἱστορικοὶ λόγοι, which comprised the history of the Western empire under the reign of Honorius, from A. D. 407 to October, A. D. 425 (Clinton, *Fast. Rom.* anno 425). Olympiodorus took up the history from about the point at which Eunapius had ended. [EUNAPIUS.]

The original work of Olympiodorus is lost, but an abridgment of it has been preserved by Photius (Cod. 80), who describes the style of the work as being clear, but without force or vigour, loose, and descending to vulgarity, so as not to merit being called a history. Of this Photius thinks that the author himself was aware, and that for this reason he spoke of his work as being not a history, but a collection of materials for a history (ὕλη συγγραφῆς). It was dedicated to the emperor Theodosius II. Olympiodorus seems to have had better qualifications as a statesman than as a writer; and in various missions and embassies amongst barbarian states he rendered important services to the empire, for which the highest honours were conferred upon him by the Roman senate (Photius, *Cod.* 214. p. 171, ed. Bekker.) He was sent by Honorius on an embassy to the Huns, probably to Hungary. After the death of Honorius Olympiodorus removed to Byzantium, to the court of the emperor Theodosius. Hierocles dedicated to this Olympiodorus his work on providence and fate [HIEROCLES], the groundwork or idea of which he professes to have derived from him. Photius states that Olympiodorus was a ποιητής, that is, an alchymist. It has been supposed that this statement has arisen from a confusion between this and some other man of the same name. But Photius distinctly makes the statement on the authority of Olympiodorus himself (ὡς αὐτός φησι). It appears, from what Photius has preserved of his writings, that he was a heathen.

The abridgment by Photius has been several times published: by Phil. Labbeus, in his *Eclogae Histor. de Rebus Byzant.*; by Sylburg, in his *Collectio Scriptorum Hist. Rom. Minorum*; by Andreas Schottus, in his *Eclogae Historicorum de Rebus Byzantinis*; and, in conjunction with Dexippus, Eunapius, and other historical fragments, by Niebuhr, Bonn, 1829. (Fabric. *Bibl. Graec.* vol. x. pp. 632, 703.)

4. A peripatetic philosopher, who taught at Alexandria, where Proclus was one of his pupils and speedily attracted the attention of Olympiodorus, who was so much attached to him that he wished to betroth his daughter to him. Owing to the rapidity of his utterance and the difficulty of the subjects on which he treated, he was understood by very few. When his lectures were concluded, Proclus used to repeat the topics treated of in them for the benefit of those pupils who were slower in catching the meaning of their master. Olympiodorus had the reputation of being an eloquent man and a profound thinker. Nothing of his has come down to us in a written form. (Marinus, *Vita Procli*, c. 9; Suidas, *s. v.*; Fabric. *Bibl. Graec.* vol. x. p. 628.)

5. A philosopher of the Platonic school, a contemporary of Isidorus of Pelusium, who in one of his letters (ii. 256) reproaches him for neglecting the precepts of Plato, and spending an indolent life. (Fabric. *Bibl. Graec.* vol. iii. p. 180.)

6. The last philosopher of any celebrity in the Neo-Platonic school of Alexandria. He lived in the first half of the sixth century after Christ, in the reign of the emperor Justinian. He was a younger contemporary, and possibly a pupil, of Damascius; the partiality which he uniformly shows for him, and the preference which he gives him even above Proclus, seem to indicate this. Our knowledge of Olympiodorus is derived from those works of his which have come down to us. From a passage in his scholia to the Alcibiades Prior of Plato, Creuzer has acutely inferred that he taught before the Athenian school was finally suppressed by Justinian, that is, before A. D. 529; though the confiscations to which the philosophers were being subjected are alluded to. And in various other passages the philosophy of Proclus and Damascius is spoken of as still in existence. From what we have of the productions of Olympiodorus he appears to have been an acute and clear thinker, and, if not strikingly original, far from being a mere copyist, though he follows Damascius pretty closely. He was a man of extensive reading, and a great deal of valuable matter from the lost writings of other philosophers, as Iamblichus, Syrianus, Damascius, and others, with historical and mythological notices, have come down to us through him at second hand. In his sketches of the general plan and object of the dialogues of Plato, and of their dramatic construction and the characters introduced, he exhibited great ability. A great deal that is valuable is also to be found in his analyses

of the philosophical expressions of Plato. His style, as might have been expected, is marked by several of the solecisms of his age, but exhibits in the main a constant endeavour after purity and accuracy. His scholia, as we have them, were put into a written form by his pupils, from notes which they took of his lectures, and are distributed into πράξεις, or lessons. The inscriptions which precede the scholia state that they were written ἀπὸ φωνῆς Ολυμπιοδώρου τοῦ μεγάλου φιλοσόφου. This will probably account for many of the defects of style observable in Olympiodorus. Of his compositions there have come down to us a life of Plato; a polemical work against Strato (in MS. at Munich); and scholia on the Gorgias, Philebus, Phaedo, and Alcibiades I. of Plato. Whether these were all the works of Plato on which he commented, or not, we do not know. The life of Plato was published in Wetstein's edition of Diogenes Laërtius, in 1692, from the posthumous papers of Is. Casaubon. It was again published by Etwall, in his edition of three of Plato's dialogues, Lond. 1771; and by Fischer, in his edition of some dialogues of Plato, Leipzig, 1783. Some of the more important scholia on the Phaedo were published by Nathan Forster, Oxford, 1752; by Fischer (*l. c.*); and in a more complete form, by Mystoxides and Schinas, in their Συλλογὴ Ἑλληνικῶν ἀνεκδότων, Venice, 1816. The scholia to the Gorgias were published by Routh, in his edition of the Euthydemus and Gorgias, Oxford, 1784; those to the Philebus by Stallbaum, in his edition of Plato, Leipzig, 1826; those on the Alcibiades by Creuzer, Frankfort, 1821. (Fabric. *Bibl. Graec.* vol. x. p. 631.)

7. An Aristotelic philosopher, the author of a commentary on the *Meteorologica* of Aristotle, which is still extant. He himself (p. 37, 6) speaks of Alexandria as his residence, and (p. 12, 6) mentions the comet which appeared in the 281st year of the Diocletian era (A. D. 565), so that the period when he lived is fixed to the latter half of the sixth century after Christ. His work, like the scholia of the Neo-Platonic philosopher of the same name, is divided into πράξεις; from which it would seem that the Aristotelic philosophy was taught at Alexandria even after the Neo-Platonic school had become extinct. Like Simplicius, to whom, however, he is inferior, he endeavours to reconcile Plato and Aristotle. Of Proclus he speaks with great admiration, styling him ὁ θεῖος; but his great authority is Ammonius. His commentary was published by the sons of Aldus, at Venice, 1551. (Fabric. *Bibl. Graec.* vol. x. p. 628, &c., who gives a list of the authors quoted by him.)

8. Surnamed Diaconus or Monachus, an ecclesiastic who lived in the sixth century. He sustained the office of diaconus in Alexandria. He is mentioned with commendation by Anastasius Sinaita, who flourished not later than A. D. 680—700. He wrote commentaries on the books of Job, Ezra, Jeremiah, and Ecclesiastes. The notes on Job, entitled *Hypotheses in Librum Jobi*, were published in a Latin translation, by Paulus Comitolus, Venice, 1587; and, with those on Jeremiah, in the *Catenae Patrum Graecorum*. The commentary on Ecclesiastes was published in Greek in the *Auctarium Ducaeanum Bibliothecae Patrum*, Paris, 1624. Latin translations of it have been several times published. (Fabric. *Bibl. Graec.* vol. x. p. 627; Hoffmann, *Lex. Bibl.* vol. ii. p. 158.) [C. P. M.]

OLYMPIO'STHENES (Ὀλυμπιοσθένης), a sculptor, whose country is unknown, made three of the statues of the Muses, which were set up on Mt. Helicon, and the other six of which were made by Cephisodotus and Strongylion. (Paus. ix. 30. § 1.) It may safely be inferred that the three artists were contemporary; but, looking only at the passage of Pausanias, it is doubtful whether the elder or the younger Cephisodotus is meant. It appears, however, from other evidence that Strongylion was a contemporary of Praxiteles, and therefore of the elder Cephisodotus. [STRONGYLION.] According to this, the date of Olympiosthenes would be about B. C. 370. [P. S.]

OLY'MPIUS (Ὀλύμπιος), the Olympian, occurs as a surname of Zeus (Hom. *Il.* i. 353), Heracles (Herod. ii. 44), the Muses (Olympiades, *Il.* ii. 491), and in general of all the gods that were believed to live in Olympus, in contradistinction from the gods of the lower world. (*Il.* i. 399; comp. Paus. i. 18. § 7, v. 14. § 6, vi. 20. § 2.) [L. S.]

OLY'MPIUS (Ὀλύμπιος), a lawyer, born probably at Tralles in Lydia, in the sixth century after Christ. His father's name was Stephanus, who was a physician (Alex. Trall. *De Medic.* iv. 1, p. 198); one of his brothers was the physician Alexander Trallianus; another the architect and mathematician Anthemius; and Agathias mentions (*Hist.* v. p. 149, ed. 1660) that his other two brothers, Metrodorus and Dioscorus, were both eminent in their several professions. [W. A. G.]

OLY'MPIUS NEMESIA'NUS. [NEMESIANUS.]

OLYMPUS (Ὄλυμπος). 1. A teacher of Zeus, after whom the god is said to have been called the Olympian. (Diod. iii. 73.)

2. The father of Marsyas. (Apollod. i. 4. § 2.)

3. A disciple of Marsyas, and a celebrated flute-player of Phrygia. For a further account of this personage, who is closely connected with the historical Olympus, see the following article.

4. The father of Cius, from whom Mount Olympus in Mysia was believed to have received its name. (Schol. *ad Theocr.* xiii. 30.)

5. A son of Heracles by Euboea. (Apollod. ii. 7. § 8.)

6. Olympus, the abode of the gods also requires a few words of comment in this place. Mount Olympus is situated in the north-east of Thessaly, and is about 6,000 feet high; on its summit which rises above the clouds of heaven, and is itself cloudless, Hephaestus had built a town with gates, which was inhabited by Zeus and the other gods. (*Od.* vi. 42, *Il.* xi. 76.) The palace of Zeus contained an assembly-hall, in which met not only the gods of Olympus, but those also who dwelt on the earth or in the sea. (*Il.* xx. 5.) This celestial mountain must indeed be distinguished from heaven; but as the gods lived in the city which rose above the clouds and into heaven, they lived at the same time in heaven, and the gates of the celestial city were at the same time regarded as the gates of heaven. (*Il.* v. 749, &c.) [L. S.]

OLYMPUS (Ὄλυμπος), the physician in ordinary to Cleopatra, queen of Egypt, who aided her in committing suicide, B. C. 30, and afterwards published an account of her death. (Plut. *Anton.* c. 82.) [W. A. G.]

OLYMPUS (Ὄλυμπος), musicians. Suidas distinguishes three Greek musicians of this name,

of whom the first is mythical, and the last historical: the second probably owes his existence only to some mistake of Suidas, or the writer whom he copied, since Plutarch who is a much better authority only recognizes two musicians of the name; both of whom are connected with the auletic music, which had its origin in Phrygia. (Plut. *de Mus.* p. 1133, d. e.)

1. The elder Olympus belongs to the mythical genealogy of Mysian and Phrygian flute-players —Hyagnis, Marsyas, Olympus—to each of whom the invention of the flute was ascribed, and under whose names we have the mythical representation of the contest between the Phrygian auletic and the Greek citharoedic music: some writers made him the father (instead of son, or disciple, and favourite of Marsyas), but the genealogy given above was that more generally received. Olympus was said to have been a native of Mysia, and to have lived before the Trojan war. The compositions ascribed to him were *νόμοι εἰς τοὺς θεούς*, that is, old melodies appropriated to the worship of particular gods, the origin of which was so ancient as to be unknown, like those which were attributed to Olen and Philammon. Olympus not unfrequently appears on works of art, as a boy, sometimes instructed by Marsyas, and sometimes as witnessing and lamenting his fate. (Suid. *s. v.*; Plut. *de Mus.* pp. 1132, e., 1133, e.; Apollod. i. 4. § 2; Hygin. *Fab.* 165, 273; Ovid, *Metam.* vi. 393, *Eleg.* iii. 3; MARSYAS.) It may fairly be assumed that this elder and mythical Olympus was invented through some mistake respecting the younger and really historical Olympus. (Respecting this confusion, see Müller, *History of Greek Literature*, p. 156.)

2. The true Olympus was a Phrygian, and perhaps belonged to a family of native musicians, since he was said to be descended from the first Olympus. Müller supposes that there was an hereditary race of flute-players at the festivals of the Phrygian Mother of the Gods, who claimed a descent from the mythical Olympus. He is placed by Plutarch at the head of auletic music, as Terpander stood at the head of the citharoedic: and on account of his inventions in the art, Plutarch even assigns to him, rather than to Terpander, the honour of being the father of Greek music, *ἀρχηγὸς τῆς Ἑλληνικῆς καὶ καλῆς μουσικῆς* (*De Mus.* pp. 1133, e., 1135, c.). With respect to his age, Suidas places him under a king Midas, son of Gordius; but this tells us nothing, for these were alternately the names of all the Phrygian kings to the time of Croesus. Müller places him, for satisfactory reasons, after Terpander and before Thaletas, that is, between the 30th and 40th Olympiads, B. C. 660—620. Though a Phrygian by origin, Olympus must be reckoned among the Greek musicians; for all the accounts make Greece the scene of his artistic activity, and his subjects Greek; and he had Greek disciples, such as Crates and Hierax. (Plut. *de Mus.* pp. 1133, e., 1140, d.; Poll. iv. 79.) He may, in fact, be considered as having naturalized in Greece the music of the flute, which had previously been almost peculiar to Phrygia. This species of music admitted of much greater variations than that of the lyre; and, accordingly, several new inventions are ascribed to Olympus. The greatest of his inventions was that of the third system, or *genus*, of music, the Enharmonic, for an explanation of which see *Dict of Ant. s. v. Music.*

Of the particular tunes (*νόμοι*) ascribed to him, the most important was the *Ἁρμάτιος νόμος*, a mournful and passionate strain, of the rhythm of which we are enabled to form an idea from a passage in the *Orestes* of Euripides, which was set to it, as the passage itself tells us. A dirge, also, in honour of the slain Python, was said to have been played by Olympus, at Delphi, on the flute, and in the Lydian style. Aristophanes mentions a mournful strain, set to more flutes than one (*ξυναυλία*), as well known at Athens under the name of Olympus. (*Equit.* 9; comp. *Schol.* and Brunck's note). But it can hardly be supposed that his music was all mournful; the nome in honour of Athena, at least, must have been of a different character. Some ancient writers ascribe to him the Nomos Orthios, which Herodotus attributes to Arion.

Olympus was a great inventor in rhythm as well as in music. To the two existing species of rhythm, the *ἴσον*, in which the *arsis* and *thesis* are equal (as in the Dactyl and Anapaest), and the *διπλάσιον*, in which the *arsis* is twice the length of the *thesis* (as in the Iambus and Trochee), he added a third, the *ἡμιόλιον*, in which the length of the *arsis* is equal to two short syllables, and that of the *thesis* to three, as in the Cretic foot (⏑ – ⏑ –), the Paeons (⏑ – ⏑ ⏑, &c.), and the Bacchic foot (– ⏑ – ⏑), though there is some doubt whether the last form was used by Olympus.

There is no mention of any poems composed by Olympus. It is argued by some writers that the inseparable connection between the earliest compositions in music and poetry forbids the supposition that he composed music without words. Without entering into this difficult and extensive question, it is enough to observe that, whatever words may have been originally connected with his music, they were superseded by the compositions of later poets. Of the lyric poets who adapted their compositions to the nomes of Olympus, the chief was STESICHORUS of Himera. (Plutarch *de Mus.* passim; Müller, Ulrici, Bode, and a very elaborate article by Ritschl, in Ersch and Gruber's *Encyklopädie.*) [P. S.]

OLYMPUS (*Ὄλυμπος*), a statuary, whose country is unknown, and respecting whose date it can only be said that he lived later than the 80th Olympiad, B. C. 460 [OEBOTAS]. He made the statue at Olympia of the pancratiast Xenophon, the son of Menephylus, of Aegium of Achaea. (Paus. vi. 3. § 5. s. 14.) [P. S.]

OLY'NTHIUS, an architect, who is said to have assisted Cleomenes in the building of Alexandria. (Jul. Valer. *de R. G. Alex.* i. 21, 23; Müller, *Archäol. d. Kunst*, § 149, n. 2.) [P. S.]

OLYNTHUS (*Ὄλυνθος*), a son of Heracles and Bolbe, from whom the Thracian town of Olynthus, and the river Olynthus near the Chalcidian town of Apollonia, were believed to have received their name. (Steph. Byz. *s. v.*; Athen. viii. p. 334; Conon, *Narrat.* 4, where another person of the same name is mentioned.) [L. S.]

OMA'DIUS (*Ὠμάδιος*), that is, the flesh-eater, a surname of Dionysus, to whom human sacrifices were offered in Chios and Tenedos. (Orph. *Hymn.* 51. 7; Porphyr. *de Abstin.* ii. 55.) [L. S.]

OMIAS (*Ὠμίας*), a Lacedaemonian, was the chief of the ten commissioners who were sent to Philip V., king of Macedon, then at Tegea (B. C. 220), to give assurances of fidelity, and to represent the recent tumult at Sparta, in which the

Ephor Adeimantus and others of the Macedonian party had been murdered, as having originated with Adeimantus himself. Philip, having heard Omias and his colleagues, rejected the advice of some of his counsellors, to deal severely with Sparta, and sent Petraeus, one of his friends, to accompany the commissioners back, and to exhort the Lacedaemonians to abide steadfastly by their alliance with him. (Polyb. iv. 22—25.) [E. E.]

O'MBRIMUS. [OBRIMUS.]

O'MBRIUS (Ὄμβριος), i. e. the rain-giver, a surname of Zeus, under which he had an altar on Mount Hymettus in Attica. (Paus. i. 32. § 3; comp. Hes. *Op. et Di.* 587, 620.) [L. S.]

O'MPHALE (Ὀμφάλη), a daughter of the Lydian king Jardanus, and wife of Tmolus, after whose death she undertook the government herself. When Heracles, in consequence of the murder of Iphitus, was ill of a serious disease, and received the oracle that he could not be released unless he served some one for wages for the space of three years, Hermes, accordingly, sold Heracles to Omphale, by whom he became the father of several children. (Apollod. i. 9. § 19, ii. 6. § 3, 7. § 8; Soph. *Trach.* 253; Dionys. i. 28; Lucian, *Dial. Deor.* xiii. 2; comp. HERACLES.) [L. S.]

OMPHA'LION (Ὀμφαλίων), painter, was originally the slave, and afterwards the disciple, of Nicias, the son of Nicomedes. He painted the walls of the temple of Messene with figures of personages celebrated in the mythological legends of Messenia. (Paus. iv. 31. § 9. s. 11, 12.) [P. S.]

ONAETHUS (Ὄναιθος), a statuary of unknown time and country, who, with his brother Thylacus and their sons, made the statue of Zeus, which the Megarians dedicated at Olympia. (Paus. v. 23. § 4. s. 5.) [P. S.]

ONASIAS. [ONATAS.]

ONASIME'DES (Ὀνασιμήδης), a statuary, who made a statue of Dionysus, of solid bronze, which Pausanias saw at Thebes. (Paus. ix. 12. § 3. s. 4). [P. S.]

ONA'SIMUS (Ὀνάσιμος), son of Apsines, was an historian, or rather a sophist, of Cyprus or Sparta, in the time of the emperor Constantine the Great. He wrote many works, some of which, bearing on the art of rhetoric, are enumerated by Suidas. (Suid. *s. vv.* Ἀψίνης, Ὀνάσιμος.) [E. E.]

O'NASUS (Ὄνασος), the author of a work on the Amazons, entitled Ἀμαζονίς or Ἀμαζονικά, which was supposed by Heyne (*ad Apollod.* ii. 5. § 9) and others to have been an epic poem; but it has been observed by Welcker (*Epische Cyclus*, p. 320) and Grote (*Hist. of Greece*, vol. i. p. 288), that we may infer from the rationalising tendency of the citation from it (Schol. *ad Theocr.* xiii. 46; Schol. *ad Apollon. Rhod.* i. 1207, 1236), that it was in prose.

ONA'TAS (Ὀνάτας) of Aegina, the son of Micon, was a distinguished statuary and painter, contemporary with Polygnotus, Ageladas, and Hegias. From the various notices of him it may be collected that he flourished down to about Ol. 80, B. C. 460, that is, in the age immediately preceding that of Phidias. It is uncertain whether his father Micon was the great painter of that name.

The works of Onatas are frequently described by Pausanias, who is, however, the only ancient writer who mentions him, with the exception of a single epigram in the Greek anthology. Pausanias also says that, though he called himself an Aeginetan on his works, he was inferior to none of the artists from Daedalus and the Attic school (v. 25. § 7. s. 13: Τὸν δὲ Ὀνάταν τοῦτον ὅμως, καὶ τέχνης ἐς τὰ ἀγάλματα ὄντα Αἰγιναίας, οὐδενὸς ὕστερον θήσομεν τῶν ἀπὸ Δαιδάλου τε καὶ ἐργαστηρίου τοῦ Ἀττικοῦ). Pausanias mentions the following works of Onatas:—

1. A bronze statue of Heracles, on a bronze base, dedicated at Olympia by the Thasians. The statue was ten cubits high: in the right hand was a club, in the left a bow: and it bore the following inscription (Paus. *l. c.*):—

Υἱὸς μέν με Μίκωνος Ὀνάτας ἐξετέλεσσεν,
Αὐτὸς ἐν Αἰγίνῃ δώματα ναιετάων.

2. An Apollo at Pergamus, equally admired for its size and its art (viii. 42. § 4. s. 7). This statue was in all probability different from that of Apollo Boupais, attended by Eileithyia, on which we have an epigram by Antipater. (*Anth. Pal.* ix. 238; Brunck, *Anal.* vol. ii. p. 14.)

3. A Hermes, carrying a ram under his wing, wearing a helmet on his head, and clad in a chiton and chlamys. It was dedicated at Olympia by the people of Pheneus in Arcadia; and the inscription stated that it was made by Onatas the Aeginetan, in conjunction with Calliteles, whom Pausanias takes for a son or disciple of Onatas (v. 27. § 5. s. 8).

4. A bronze statue of the Black Demeter with the horse's head, whose legend is related by Pausanias (viii. 42). The seat of the legend was a cave in Mount Elaeus, near Phigaleia, which the Phigaleians had consecrated to the goddess, and had dedicated in it a wooden image, like a woman, except that it had the head and mane of a horse, and figures of dragons and other wild beasts were growing out about the head: it was clothed in a tunic down to the feet; and bore on the right hand a dolphin, and on the left a dove. This wooden image having been burnt at some unknown period, it was not only not replaced, but the worship of the goddess was neglected; until the Phigaleians, warned by the failure of their crops, and instructed by a Pythian oracle, employed Onatas to make a bronze statue of the goddess; in the execution of which he was assisted somewhat by a picture or a wooden copy of the old image, but still more by dreams. (Paus. *l. c.*) This story is one of several indications of the thoroughly archaic style of the works of Onatas.

Passing from the statues of gods to those of men and heroes, we have

5. The bronze statues of the Grecian heroes casting lots to determine which of them should accept the challenge of Hector. (Hom. *Il.* vii. 175—184.) The group was dedicated at Olympia by the Achaeans in common. It consisted originally of ten figures; but when Pausanias saw it, there were only nine, the statue of Ulysses having been carried to Rome by Nero. The chieftains, armed with spears and shields, stood together near the great temple, and opposite to them, on a separate base, stood Nestor, holding the helmet into which the lots had been thrown. The name of Agamemnon was inscribed on his statue, in letters from right to left. The other statues bore no names; but one, distinguished by a cock upon the shield, was taken by Pausanias for Idomeneus; and on the inside of the shield of this statue was the following inscription:—

Πολλὰ μὲν ἄλλα σοφοῦ ποιήματα καὶ τόδ' Ὀνάτα
Ἔργον, ὃς Αἰγίνῃ γείνατο παῖδα Μίκων.

There is no authority for ascribing to Onatas more than this one statue in the group. (Paus v. 25. § 5. s. 8—10.)

6. The bronze chariot, with a figure of a man in it, which was dedicated at Olympia by Deinomenes, the son of Hieron, in memory of his father's victories. On each side of the chariot were riding-horses, with figures of boys upon them; these were made by Calamis. (Paus. vi. 12. § 1, viii. 42. § 4. s. 8.) This work is one authority for the date of Onatas, since Hieron died B. C. 467.

7. A group dedicated at Delphi by the Tarentines, being the tithe of the booty taken by them in a war with the Peucetii. The statues, which were the work of Onatas and Calynthus (but the passage is here corrupt), represented horse and foot soldiers intermixed; Opis, the king of the Iapygians, and the ally of the Peucetians, was seen prostrate, as if slain in the battle, and standing over him were the hero Taras and the Lacedaemonian Phalanthus, near whom was a dolphin. (Paus. x. 13. § 5. s. 10.)

Onatas was a painter, as well as a statuary; but only one of his works is mentioned: this one, however, forms another authority for his date, and proves the estimation in which he was held; for he was employed in conjunction with Polygnotus to decorate the temple in which this picture was painted. The temple was that of Athena Areia at Plataeae, and the picture, which was painted on one of the walls of the portico (*pronaos*), represented the expedition of the Argive chieftains against Thebes; Euryganeia, the mother of Eteocles and Polyneices (according to the tradition which Pausanias followed), was introduced into the picture, lamenting the mutual fratricide of her sons. (Paus. ix. 4. § 1. s. 2, 5. § 5. s. 11): it should be observed, however, that in the second passage the MSS. have Ὀνασίας, which Sylburg corrected into Ὀνάτας, on the authority of the first passage; see also Müller, *Aeginetica*, p. 107: but Bekker and Dindorf, on the contrary, correct the former passage by the latter, and read Ὀνασίας in both.)

The scattered information of Pausanias respecting Onatas has been critically gathered up by Müller and Thiersch. Rathgeber has managed to extend the subject over *thirty columns* of Ersch and Gruber's *Encyclopädie*. [P. S.]

ONATAS, a Pythagorean philosopher of Croton, from whose work, Περὶ θεοῦ καὶ θείου, some extracts are preserved by Stobaeus. (*Ecl. Phys.* i. 38, p. 92, &c., ed. Heeren.)

ONCA (Ὄγκα), a surname of Athena, which she derived from the town of Oncae in Boeotia, where she had a sanctuary. (Aeschyl. *Sept.* 166, 489; Paus. ix. 12. § 2; Schol. *ad Eurip. Phoen.* 1062.) [L. S.]

ONCAEUS (Ὀγκαῖος), a surname of Apollo, derived from Onceium on the river Ladon in Arcadia, where he had a temple. (Paus. viii. 25. § 5, &c.) [L. S.]

ONCHESTUS (Ὀγχηστός), a son of Poseidon, and founder of the town of Onchestus, where the Onchestian Poseidon had a temple and a statue. (Paus. ix. 26. § 3; Steph. Byz. *s. v.*; Hom. *Il.* ii. 506.) Another tradition called this Onchestus a son of Boeotus. [L. S.]

ONCUS (Ὄγκος), a son of Apollo, and founder of Onceium in Arcadia. Demeter, after being metamorphosed into a horse, mixed among his herds, and gave him the horse Arion, of which she was the mother by Poseidon. (Paus. viii. 25. § 4, &c.; comp. Steph. Byz. *s. v.*) [L. S.]

ONEIROS (Ὄνειρος), a personification of dream, and in the plural of dreams. According to Homer Dreams dwell on the dark shores of the western Oceanus (*Od.* xxiv. 12), and the deceitful dreams come through an ivory gate, while the true ones issue from a gate made of horn. (*Od.* xix. 562, &c.) Hesiod (*Theog.* 212) calls dreams the children of night, and Ovid (*Met.* xi. 633), who calls them children of Sleep, mentions three of them by name, viz. Morpheus, Icelus or Phobetor, and Phantasus. Euripides called them sons of Gaea, and conceived them as genii with black wings. [L. S.]

ONE'SAS (Ὀνησᾶς), a gem engraver, whose name appears on a beautiful intaglio, representing a young Hercules, crowned with laurel, and on another gem, representing a girl playing the cithara, both in the Florentine collection. (Stosch. *Pierres Gravées*, No. 46; Bracci, *tav.* 89.) [P. S.]

ONESI'CRITUS (Ὀνησίκριτος), a Greek historical writer, who accompanied Alexander on his campaigns in Asia, and wrote a history of them, which is frequently cited by later authors. He is called by some authorities a native of Astypalaea, by others of Aegina (Diog. Laërt. vi. 75, 84; Arr. *Ind.* 18; Aelian, *H. N.* xvi. 39): it was probably to this island origin that he was indebted for the skill in nautical matters which afterwards proved so advantageous to him. He must have been already advanced in years, as we are told that he had two sons grown up to manhood, when his attention was accidentally attracted to the philosophy of Diogenes the Cynic, of which he became an ardent votary, so as to have obtained a name of eminence among the disciples of that master. (Diog. Laërt. *l. c.*; Plut. *Alex.* 65.) We have no account of the circumstances which led him to accompany Alexander into Asia, nor does it appear in what capacity he attended on the conqueror; but during the expedition into India he was sent by the king to hold a conference with the Indian philosophers or Gymnosophists, the details of which have been transmitted to us from his own account of the interview. (Strab. xv. p. 715; Plut. *Alex.* 65.) When Alexander constructed his fleet on the Hydaspes, he appointed Onesicritus to the important station of pilot of the king's ship, or chief pilot of the fleet (ἀρχικυβερνήτης), a post which he held not only during the descent of the Indus, but throughout the long and perilous voyage from the mouth of that river to the Persian gulf. In this capacity he discharged his duties so much to the satisfaction of Alexander that, on his arrival at Susa, he was rewarded by that monarch with a crown of gold, at the same time as Nearchus. (Arr. *Anab.* vi. 2. § 6, vii. 5. § 9, *Ind.* 18; Curt. ix. 10. § 3, x. 1. § 10; Plut. *Alex.* 66, *de Fort. Alex.* p. 331, f.) Yet Arrian blames him for want of judgment, and on one occasion expressly ascribes the safety of the fleet to the firmness of Nearchus in overruling his advice. (*Anab.* vii. 20, *Ind.* 32.) We know nothing of his subsequent fortunes; but from an anecdote related by Plutarch it seems probable that he attached himself to Lysimachus, and it was perhaps at the court of that monarch that he composed his historical work (Plut. *Alex.* 46),

though, on the other hand, a passage of Lucian (*Quomodo hist. conscr.* c. 40), might lead us to infer that this was at least commenced during the lifetime of Alexander himself.

We learn from Diogenes Laërtius (vi. 84) that the history of Onesicritus comprised the whole life of Alexander, including his youth and education (πῶς Ἀλέξανδρος ἤχθη); but it is most frequently cited in regard to the campaigns of that prince in Asia, or to the geographical description of the countries that he visited. Though an eye-witness of much that he described, it appears that he intermixed many fables and falsehoods with his narrative, so that he early fell into discredit as an authority. Strabo is especially severe upon him, and calls him "Οὐκ Ἀλεξάνδρου μᾶλλον ἢ τῶν παραδόξων ἀρχικυβερνήτης." (xv. p. 698, comp. ii. p. 70.) Plutarch cites him as one of those who related the fable of the visit of the Amazons to Alexander, for which he was justly ridiculed by Lysimachus (*Alex.* 46), and Arrian accuses him of falsely representing himself as the commander of the fleet, when he was in truth only the pilot. (*Anab.* vi. 2. § 6; comp. Suid. *s. v.* Νέαρχος). Aulus Gellius (ix. 4) even associates him with Aristeas of Proconnesus, and other purely fabulous writers. But it is clear that these censures are overcharged; and though some of the statements cited from him are certainly gross exaggerations (see for instance Strab. xv. p. 698; Aelian. *H. N.* xvi. 39, xvii. 6), his work appears to have contained much valuable information concerning the remote countries for the first time laid open by the expedition of Alexander. In particular he was the first author that mentioned the island of Taprobane. (Strab. xv. p. 691; Plin. *H. N.* vi. 24.) He is said to have imitated Xenophon in his style, though he fell short of him as a copy does of the original. (Diog. Laërt. vi. 84; Suid. *s. v.* Ὀνησίκριτος.) Some authors have held that besides this general history, Onesicritus had composed a separate *Paraplus*, or narrative of the voyage, in which he bore so prominent a part: but Geier has shown that there is no foundation for such a supposition: and it seems certain that Pliny, whose words might lead to such an inference (*H. N.* vi. 23 (26)), had in fact used only an extract from the work of Onesicritus, abridged or translated by Juba. Still less reason is there to infer (with Meier in Ersch and Gruber, *Encycl.* sect. iii. pt. iii. p. 457) that he wrote a history of the early kings of Persia, because we find him cited by Lucian (*Macrob.* 14) concerning the age of Cyrus.

(All the facts known concerning Onesicritus are fully discussed, and the passages quoted from his writings by various authors collected together by Geier, *Alexandri Historiar. Scriptores*, lib. iii. p. 74—108. See also Vossius, *de Historicis Graecis*, p. 94, ed Westermann; Ste Croix, *Examen Critique*, p. 38, &c.; and Meier, *l. c.*) [E. H. B.]

ONE'SILUS (Ὀνήσιλος), of Salamis in Cyprus, the son of Chersis, grandson of Siromus, and great-grandson of Evelthon. He had frequently urged his brother Gorgus, who was king of Salamis in Cyprus, to desert from the Persians; but as he was unable to persuade him to do so, he finally drove him from the city, and set up the standard of revolt with the Ionians, in B. C. 499. Gorgus fled to the Persians; Onesilus became king of Salamis, and persuaded all the other cities in Cyprus, with the exception of Amathus, to renounce their allegiance to the Persians. Thereupon Onesilus laid siege to Amathus; and as Dareius sent a large force to its relief under the command of Artybius, Onesilus begged aid of the Ionians. They readily complied with his request; and in the following year, B. C. 498, two battles were fought between the contending parties, one by sea, in which the Ionians defeated the Phoenician fleet, and the other by land, in which the Cyprians were beaten by the Persians. Onesilus fell in the battle; his head was cut off by the inhabitants of Amathus, and hung over their city-gates. At a later period, however, an oracle commanded them to take down his head and bury it, and also to offer sacrifices to him as a hero. (Herod. v. 104, 108—110.) [GORGUS, No. 2.]

ONE'SIMUS, the son of Python, a Macedonian noble, who passed over to the Romans, when Perseus resolved to declare war against the latter, B. C. 169, and received in consequence magnificent rewards from the senate. (Liv. xliv. 16.)

ONESTES, or ONESTUS (Ὀνέστης, Ὄνεστος) The Greek Anthology contains ten epigrams, inscribed Ὀνέστου in the Vatican MS.; but, as the heading of the sixth and seventh is Ὀνέστου Κορινθίου, and that of the ninth Ὀνέστου Βυζαντίου, it would seem that there were two poets of the name; but concerning neither of them have we any further information. Brunck even suspected the correctness of the name altogether; and thought it might be a mistake for Ὀνεσίας, but this supposition is founded on no evidence. Wine, love, and music are the subjects of the epigrams, which are distinguished by no particular beauty. (Brunck, *Anal.* vol. ii. p. 289; Jacobs, *Anth. Graec.* vol. iii. p. 3, vol. xiii. p. 926; Fabric. *Bibl. Graec.* vol. iv. p. 485.) [P. S.]

ONE'TOR (Ὀνήτωρ), the name of two mythical personages, one a priest of Zeus on Mount Ida (Hom. *Il.* xvi. 605), and the other the father of Phrontis, the steersman of Menelaus. (Paus. x. 25. § 2.) [L. S.]

ONOMACLES (Ὀνομακλῆς), an Athenian, was joined with Phrynichus and Scironides, B. C. 412, in the command of an Athenian and Argive force, which, after a battle with the Milesians, who were supported by Chalcideus and Tissaphernes, prepared to besiege Miletus, but on the arrival of a Peloponnesian and Sicilian fleet, sailed away to Samos, by the advice of Phrynichus. Shortly after, in the same year, when the Athenians at Samos had been reinforced, Onomacles was sent with part of the armament, and with Strombichides and Euctemon for his colleagues, to act against Chios (Thuc. viii. 25—27, 30, 33, 34, 38, 40, 55, 61). It was probably the same Onomacles who was afterwards one of the thirty tyrants, in B. C. 404 (Xen. *Hell.* ii. 3. § 2). We find mention made also of another Onomacles, who, together with Archeptolemus, was involved in the condemnation of ANTIPHON (Anon. *Vit. Thuc.*). A Spartan of the same name is recorded by Xenophon (*Hell.* ii. 3. § 10) as ephor ἐπώνυμος, in the eighth year of the Peloponnesian war. [E. E.]

ONOMA'CRITUS (Ὀνομάκριτος), an Athenian, who occupies an interesting position in the history of the early Greek religious poetry. Herodotus calls him χρησμολόγον τε καὶ διαθέτην χρησμῶν τῶν Μουσαίου, and informs us that he had enjoyed the patronage of Hipparchus, until he was detected by Lasus of Hermione (the dithyrambic poet) in making an interpolation in an

oracle of Musaeus, for which Hipparchus banished him. He seems to have gone into Persia, where the Peisistratids, after their expulsion from Athens, took him again into favour, and employed him to persuade Xerxes to engage in his expedition against Greece, by reciting to him all the ancient oracles which seemed to favour the attempt, and suppressing those of a contrary tendency. (Herod. vii. 6.) It has been amply proved by Lobeck (*Aglaoph.* p. 332) and Nitzsch (*Hist. Hom.* p. 163), that the words of Herodotus, quoted above, mean that Onomacritus was an utterer of ancient oracles, however preserved, and that he had made a collection and arrangement of the oracles ascribed to Musaeus. And this is quite in keeping with the literary character of the age of the Peisistratidae, and with other traditions respecting Onomacritus himself, as, for example, that he made interpolations in Homer as well as in Musaeus (*Schol. in Hom. Od.* xi. 604*), and that he was the real author of some of the poems which went under the name of Orpheus. The account of Herodotus fixes the date of Onomacritus to about B. C. 520—485, and shows the error of those ancient writers who placed him as early as the fiftieth Olympiad, B. C. 580. (Clem. Alex. *Strom.* i. p. 143, Sylb.; Tatian. *adv. Graec.* 62, p. 38, Worth.) The account of Herodotus, respecting the forgeries of Onomacritus, is confirmed by Pausanias, who speaks of certain verses (ἔπη), which were ascribed to Musaeus, but which, in his opinion, were composed by Onomacritus, for that there was nothing which could be ascribed with certainty to Musaeus, except the hymn to Demeter which he composed for the Lycomidae. (Paus. i. 22. § 7; comp. iv. 1. § 6.) In three other passages Pausanias cites the poems of Onomacritus (ἐν τοῖς ἔπεσι), but without any intimation that they were or pretended to be any others than his own (viii. 31. § 3, 37. § 4. s. 5, ix. 35. § 1. s. 5). That Pausanias does not refer in these last passages to poems which went under the names of the old mythological bards, but were in reality composed by Onomacritus, is rendered probable by the manner in which he generally refers to such supposititious works, as in the passage first quoted (i. 22. § 7; comp. i. 14. § 3, εἰ δὴ Μουσαίου καὶ ταῦτα, and i. 37. § 4, τὰ καλούμενα Ὀρφικά): and, moreover, in two of the three passages he quotes Onomacritus in comparison with Homer and Hesiod. But if, for these reasons, the poems so quoted must be regarded as having been ascribed to Onomacritus in the time of Pausanias, it does not follow that they were, in any proper sense, the original compositions of Onomacritus; but it rather seems probable that they were remnants of ancient hymns, the authors of which were unknown, and that the labours of Onomacritus consisted simply in editing them, no doubt with interpolations of his own.

The last of the three passages quoted from Pausanias gives rise to a curious question. Pausanias quotes Hesiod as saying that the Graces were the daughters of Zeus and Eurynome, and that their names were Euphrosyne and Aglaïa and Thalia, and then adds that the same account is given in the poems of Onomacritus. Now we find in the fifty-ninth Orphic Hymn the Graces addressed thus:—

Θυγατέρες Ζηνός τε καὶ Εὐνομίης βαθυκόλπου,
Ἀγλαΐη τε, Θάλεια, καὶ Εὐφροσύνη πολύολβε.

Some writers have hastily taken this as a proof that the true author of the still extant Orphic hymns was Onomacritus, or else, as others more cautiously put it, that Onomacritus was one of the authors of them, and that this hymn at least is to be ascribed to him. It proves, if anything, the direct contrary of this; for, had the hymn in question borne the name of Orpheus in the time of Pausanias, he would have so quoted it, to say nothing of the difference between the name *Eurynome* in Pausanias and *Eunomia* in the hymn. The truth is that the date of the extant Orphic hymns is centuries later than the time of Onomacritus [ORPHEUS]. That Onomacritus, however, did publish poems under the name of Orpheus, as well as of Musaeus, is probable from several testimonies, among which is that of Aristotle, who held that there never was such a poet as Orpheus, and that the poems known under his name were fabricated partly by Cercops, and partly by Onomacritus. (Cic. *de Nat. Deor.* i. 38; Philopon. *ad Aristot. de Anim.* i. 5; Suid. *s. v.* Ὀρφεύς; *Schol. ad Aristeid. Panath.* p. 165; Sext. Empir. *Pyrrh. Hypotyp.* iii. 4; Euseb. *Praep. Evan.* x. 4; Tatian. *adv. Graec.* 62.)

From these statements it appears that the literary character of Onomacritus must be regarded as quite subordinate to his religious position; that he was not a poet who cultivated the art for its own sake, but a priest, who availed himself of the ancient religious poems for the support of the worship to which he was attached. Of what character that worship was, may be seen from the statement of Pausanias, that "Onomacritus, taking from Homer the name of the Titans, composed (or, established, συνέθηκεν) orgies to Dionysus, and represented in his poems (ἐποίησεν) the Titans as the authors of the sufferings of Dionysus." (Paus. viii. 37. § 4. s. 5.) Here we have, in fact, the great Orphic myth of Dionysus Zagreus, whose worship it thus seems was either established or re-arranged by Onomacritus, who must therefore be regarded as one of the chief leaders of the Orphic theology, and the Orphic societies. [ORPHEUS.] Some modern writers, as Ulrici, think it probable that Onomacritus was the real author of the Orphic *Theogony*, to which others again assign a still earlier date. (Grote, *History of Greece*, vol. i. pp. 25, 29.)

There is an obscure reference in Aristotle (*Polit.* ii. 9) to "Onomacritus, a Locrian," the first distinguished legislator, who practised gymnastic exercises in Crete, and travelled abroad on account of the art of divination, and who was a contemporary of Thales. (See Hoeckh, *Creta*, vol. iii. pp. 318, &c.)

For further remarks on the literary and religious position of Onomacritus, see the Histories of Greek Literature by Müller, Bernhardy, Ulrici, and Bode; Müller, *Proleg. zu einer Wissenschaftlichen Mythologie;* Lobeck, *Aglaophamus*, and Ritschl, in Ersch and Gruber's *Encyklopädie.* [P. S.]

ONOMARCHUS (Ὀνόμαρχος), general of the Phocians in the Sacred War, was brother of Philomelus and son of Theotimus (Diod. xvi. 56, 61; Paus. x. 2. § 2; but see Arist. *Pol.* v. 4, and

* For an elaborate discussion of the relation of Onomacritus to the literary history of the Homeric poems, see Nitzsch, *Erklärende Anmerkungen zu Homer's Odyssee*, vol. iii. pp. 336, &c.

Thirlwall's *Greece*, vol. v. p. 275, not.). He commanded a division of the Phocian army under Philomelus, in the action at Tithorea, in which the latter perished ; and after the battle gathered together the remains of the Phocian army, with which he effected his retreat to Delphi. An assembly of the people was now held, in which Onomarchus strongly urged the prosecution of the war, in opposition to the counsels of the more moderate party, and succeeded in obtaining his own nomination to the chief command in the place of Philomelus, B. C. 353. He was, however, far from imitating the moderation of his predecessor: he confiscated the property of all those who were opposed to him, and squandered without scruple the sacred treasures of Delphi. The latter enabled him not only to assemble and maintain a large body of mercenary troops, but to spend large sums in bribing many of the leading persons in the hostile states ; by which means he succeeded in prevailing on the Thessalians to abandon their allies, and take up a neutral position. Thus freed from his most formidable antagonists, he was more than a match for his remaining foes. He now invaded Locris, took the town of Thronium, and compelled that of Amphissa to submit ; ravaged the Dorian Tetrapolis, and then turned his arms against Boeotia, where he took Orchomenus and laid siege to Chaeroneia, but was compelled to retreat without effecting anything more. His assistance was now requested by Lycophron, tyrant of Pherae, who was attacked by Philip, king of Macedonia ; and he at first sent his brother Phayllus into Thessaly with an army of 7000 men. But Phayllus having been defeated by Philip, Onomarchus marched with his whole forces to the support of Lycophron, defeated Philip in two successive battles, and drove him out of Thessaly. He next turned his arms a second time against the Boeotians, whom he defeated in a battle, and took the city of Coroneia, when he was recalled once more to the assistance of Lycophron, against Philip, who had again invaded Thessaly. Onomarchus hastened to support his ally with an army of 20,000 foot and 500 horse, but was met by Philip at the head of a force still more numerous, and a pitched battle ensued, in which the superiority of the Thessalian cavalry decided the victory in favour of the king. Onomarchus himself, with many of the fugitives, plunged into the sea in hopes to reach by swimming the Athenian ships under Chares, which were lying off the shore, but perished in the waves, or, according to Pausanias, by the darts of his own soldiers. His body fell into the hands of Philip, who caused it to be crucified, as a punishment for his sacrilege. His death took place in B. C. 352 (Diod. xvi. 31—33, 35, 56, 61 ; Paus. x. 2. § 5 ; Justin. viii. 1, 2 ; Polyaen. ii. 38 ; Ephorus, fr. 153, ed. Didot ; Oros. iii. 12 ; Wesseling, *ad Diod.* xvi. 35 ; Dem. *de Fals. Leg.* p. 443). We are told that Onomarchus was a man of luxurious habits, and that he made use of the sacred treasures, not only for the purposes of the state, but to minister to his own pleasures (Theopomp. *ap. Athen.* xiii. p. 605) ; but it is difficult to know what value to attach to such statements ; the religious character assumed by the enemies of the Phocians having led them to load with obloquy the memory of all the leaders of that people. [E. H. B.]

ONOMASTUS (Ὀνόμαστος), a confidential officer of Philip V. of Macedon, for whom he held the government of the sea-coast of Thrace, and whose instrument he was, together with CASSANDER [No. 4], in the massacre of the Maronites. Appius Claudius, and the other Roman commissioners, required that Philip should send Onomastus and Cassander to Rome to be examined about the massacre ; whereupon the king despatched Cassander, and had him poisoned on the way, but persisted in declaring that Onomastus had not been in or near Maroneia at the time ; the fact being (as Polybius and Livy tell us) that he was too deep in the royal secrets to be trusted at Rome. We hear again of Onomastus as one of the two assessors of Philip at the private trial of DEMETRIUS, for the alleged attempt on the life of his brother Perseus, B. C. 182. (Polyb. xxiii. 13, 14 ; Liv. xxxix. 34, xl. 8.) [E. E.]

ONOSANDER (Ὀνόσανδρος), the author of a celebrated work on military tactics, entitled Στρατηγικὸς λόγος, which is still extant. All subsequent Greek and Roman writers on the same subject made this work their text-book (the emperors Mauricius and Leon did little more than express in the corrupt style of their age what they found in Onosander, whom Leon calls Onesander), and it is even still held in considerable estimation. Count Moritz of Saxony professed to have derived great benefit from the perusal of a translation of it. Onosander appears to have lived about the middle of the first century after Christ. His work is dedicated to Q. Veranius, who is generally supposed to be identical with the Q. Veranius Nepos who was consul in A. D. 49. Onosander also remarks in his preface that his work was written in time of peace. It might very well have been written, therefore, between A. D. 49 and A. D. 59. If the consul of A. D. 49 was the person to whom the work was dedicated, it would agree very well with all the other data, that this Veranius accompanied Didius Gallus into Britain, and died before the expiration of a year.

Onosander was a disciple of the Platonic school of philosophy, and, according to Suidas, besides his work on tactics, wrote one Περὶ στρατηγημάτων (unless, as some suppose, the words τακτικὰ περὶ στρατηγημάτων in Suidas are a description of one and the same work, the one still extant), and a commentary on the Republic of Plato. The two latter have perished. In his style he imitated Xenophon with some success. Nothing further is known of his personal history. It is conjectured that he must himself have been engaged in military service.

Onosander's work appeared first in a Latin translation by Nicolaus Saguntinus, Rome, 1494. A French translation by Jehan Charrier appeared at Paris in 1546 ; an Italian translation by Fabio Cotta, Venice, 1546 ; and another Latin translation by Joachim Camerarius, in 1595. It was not till 1599 that the Greek text was published, together with the ἐπιτήδευμα of Urbicius, published by Nic. Rigaltius, Paris, 1599. The best edition is that by Nic. Schwebel, Nürnberg, 1761, folio. This edition contains the French translation by M. le Baron de Zur-Lauben. In this edition the editor availed himself of the manuscript notes by Jos. Scaliger and Is. Vossius, which are preserved in the library at Leyden. (Fabric. *Bibl. Graec.* vol. iv. p. 336, &c. ; Schöll, *Geschichte der Griech. Lit.* vol. ii. p. 712, &c. ; Hoffmann, *Lex. Bibl.*) [C. P. M.]

OPE'LIUS DIADUMENIA'NUS. [DIADUMENIANUS.]

OPE'LIUS MACRI'NUS. [MACRINUS.]

OPHE'LION (Ὠφελίων). 1. An Athenian comic poet, probably of the Middle Comedy, of whom Suidas says that Athenaeus, in his second book, mentions the following as being his plays:—Δευκαλίων, Κάλλαισχρος, Κένταυρος, Σάτυροι, Μοῦσαι, Μονότροποι, or rather, according to the emendation of Toup, Μονότροπος. The last three of these titles are elsewhere assigned by Suidas to Phrynichus. In the second book of Athenaeus, which Suidas quotes, none of the titles are mentioned, but Ophelion is thrice quoted, without the name of the play referred to (Athen. ii. pp. 43, f. 66, d. 67, a.); and, in the third book, Athenaeus quotes the *Callaeschrus*, and also another play, which Suidas does not mention (iii. p. 106, a.). The reasons for assigning him to the Middle Comedy are, the reference to Plato in Athen. ii. p. 66, d., and the statement that he used some verses which were also found in Eubulus (Athen. ii. p. 43, f., where the name of Ophelion is rightly substituted by Porson for that of Philetas). Who may have been the Callaeschrus, whose name formed the title of one of his plays, we cannot tell; but if he was the same as the Callaeschrus, who formed the subject of one of the plays of Theopompus, the date of Ophelion would be fixed before the 100th Olympiad, B. C. 380. There is, perhaps, one more reference to Ophelion, again corrupted into Philetas, in Hesychius, *s. v.* Ἴσις. (Meineke, *Frag. Com. Graec.* vol. i. p. 415, vol. iii. p. 330; *Praef. ad Menand.* pp. x. xi.)

2. A Peripatetic philosopher, the slave and disciple of Lycon (Diog. Laërt. v. 73). [P. S.]

OPHE'LION (Ὠφελίων). 1. A painter of unknown time and country, on whose pictures of Pan and Aërope there are epigrams in the Greek Anthology. (*Anth. Pal.* vi. 315, 316; Brunck, *Anal.* vol. ii. p. 382.)

2. A sculptor, the son of Aristonides, was the maker of a statue of Sextus Pompeius, in the Royal Museum of Paris. (Clarac, *Catal.* No. 150.) [P. S.]

OPHELLAS (Ὀφέλλας), king or ruler of Cyrene, was a native of Pella in Macedonia: his father's name was Seilenus. He appears to have accompanied Alexander during his expedition in Asia, but his name is first mentioned as commanding one of the triremes of the fleet of that monarch on the Indus, B. C. 327. (Arrian, *Ind.* 18.) After the death of the Macedonian king, he followed the fortunes of Ptolemy, by whom he was sent, in B. C. 322, at the head of a considerable army, to take advantage of the civil war which had broken out in the Cyrenaica. [THIMBRON.] This object he successfully accomplished, totally defeated Thimbron and the party that supported him, and established the supremacy of Egypt over Cyrene itself and its dependencies. But shortly after, the civil dissensions having broken out again led Ptolemy himself to repair to Cyrene, which he this time appears to have reduced to complete subjection. (Diod. xviii. 21; Arrian, *ap. Phot.* p. 70, a.) The subsequent proceedings of Ophellas are involved in great obscurity. It seems certain that he was still left by Ptolemy at this time in the government of Cyrene, which he probably continued to hold on behalf of the Egyptian king until about the year B. C. 313: but no mention is found of his name in the account given by Diodorus (xviii. 79) of the revolt of the Cyrenaeans in that year, which was suppressed by Agis, the general of Ptolemy. Yet it could not have been long after that he availed himself of the continued disaffection of that people towards Egypt to assume the government of Cyrene as an independent state. The continual wars in which Ptolemy was engaged against Antigonus, and the natural difficulties of assailing Cyrene, secured him against invasion; and he appears to have continued in undisputed possession of the country for near five years. (Paus. i. 6. § 8; Droysen, *Hellenism*, vol. i. pp. 414, 417.) The power to which Ophellas had thus attained, and the strong mercenary force which he was able to bring into the field, caused Agathocles, during his expedition in Africa (B. C. 308) to turn his attention towards the new ruler of Cyrene as likely to prove an useful ally against the Carthaginians. In order to gain him over he promised to cede to him whatever conquests their combined forces might make in Africa, reserving to himself only the possession of Sicily. The ambition of Ophellas was thus aroused: he put himself at the head of a powerful army, and notwithstanding all the natural obstacles which presented themselves on his route, succeeded in reaching the Carthaginian territories after a toilsome and perilous march of more than two months' duration. He was received by his new ally with every demonstration of friendship, and the two armies encamped near each other: but not many days had elapsed when Agathocles took an opportunity treacherously to surprise the camp of the Cyrenaeans, and Ophellas himself perished in the confusion. His troops, thus left without a leader, joined the standard of Agathocles. (Diod. xx. 40—42; Justin, xxii. 7; Oros. iv. 6; Polyaen. v. 3. § 4; Suid. *s. v.* Ὀφέλλας.) Justin styles Ophellas "rex Cyrenarum," but it seems improbable that he had really assumed the regal title. He was married to an Athenian, Eurydice, the daughter of Miltiades, and appears to have maintained friendly relations with Athens. (Diod. xx. 40; Plut. *Demetr.* 14.) [E. H. B.]

OPHELTES (Ὀφέλτης). 1. A son of Lycurgus, who was killed by a snake at Nemea, as his nurse Hypsipyle had left him alone. (Apollod. i. 9. § 14; Paus. ii. 15. § 3; comp. ADRASTUS.)

2. One of the Tyrrhenians who wanted to carry off Dionysus, and were therefore metamorphosed into dolphins. (Hygin. *Fab.* 134.)

3. The son of Peneleus and father of Damasichthon, king of Thebes. (Paus. ix. 5. § 8.) [L.S.]

OPHION (Ὄφιων), a Titan, was married to Eurynome, with whom he shared the supremacy previous to the reign of Cronos and Rhea; but being conquered by the latter, he and Eurynome were thrown into Oceanus or Tartarus. (Apollon. Rhod. i. 503, &c.; Tzetz, *ad Lyc.* 1191.) There are two other mythical beings of the same name. (Ov. *Met.* xii. 245; Claudian. *Rapt. Pros.* iii. 348.) [L. S.]

OPI'LIUS. [OPELIUS.]

OPI'LIUS, AURE'LIUS, the freedman of an Epicurean, taught at Rome, first philosophy, then rhetoric, and, finally, grammar, and is placed by Suetonius next in order to Saevius Nicanor [NICANOR]. He gave up his school upon the condemnation of Rutilius Rufus, whom he accompanied to Smyrna, and there the two friends grew old together in the enjoyment of each other's society. He composed several learned works upon various subjects; one of these in particular, divided into

nine parts, and named *Musae*, is referred to by A. Gellius (i. 25), who quotes from it an explanation of the word *Induciae*, accompanied by a most foolish derivation. To another piece termed *Pinax* an acrostic was prefixed on his own name which he there gave as *Opillius*. (Sueton. *de Illustr. Gramm.* 6; Lersch, *Sprachphilosophie der Alten*, iii. p. 150.) [W. R.]

OPI'MIA, a vestal virgin in the time of the second Punic War, was unfaithful to her vow of chastity, and was in consequence buried alive at the Colline gate. (Liv. xxii. 57.)

OPI'MIA GENS, plebeian, is first mentioned in the time of the Samnite wars. The first member of the gens who obtained the consulship, was Q. Opimius, in B. C. 154. The only cognomen of the Opimii is *Pansa*, but the more distinguished persons of this name are mentioned without any surname. On coins the name is always written *Opeimius*, as in the annexed specimen, which represents on the obverse the head of Pallas, and on the reverse Apollo in a chariot bending his bow, with M. OPEIM. ROMA. None of the coins of this gens can be referred with certainty to any particular person.

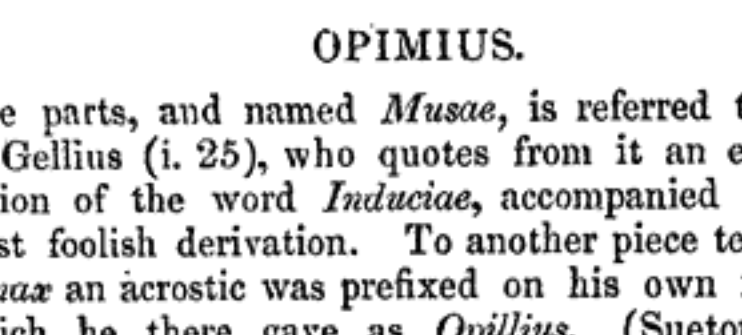

COIN OF THE OPIMIA GENS.

OPI'MIUS. 1. C. OPIMIUS PANSA, quaestor B. C. 294, was killed in the quaestorium or quaestor's tent, in an attack made by the Samnites upon the Roman camp. (Liv. x. 32.)

2. Q. OPIMIUS Q. F. Q. N., was consul B. C. 154, with L. Postumius Albinus. Opimius in his consulship carried on war with the Oxybii and Deciatae, Ligurian tribes on the northern side of the Alps, who had attacked the territory of the people of Massilia, the allies of the Roman people, and had laid waste the towns of Antipolis and Nicaea, which belonged to Massilia. Opimius subdued these people without any difficulty, and obtained in consequence the honour of a triumph. (Polyb. xxxiii. 5, 7, 8; Liv. *Epit.* 47; Fasti Capit.; Obsequ. 76.) This Opimius seems to have been a man of as little principle as his son, and was notorious in his youth for his riotous living. Lucilius described him as "formosus homo et *famosus*" (Nonius, iv. *s. v. Fama*, p. 658, ed. Gothofred.), and Cicero speaks of him as "qui adolescentulus male audisset." (*De Orat.* ii. 68, *fin.*) In the same passage Cicero relates a joke of Opimius.

3. L. OPIMIUS Q. F. Q. N., son of the preceding, was praetor B. C. 125, in which year he marched against Fregellae, which had risen in revolt, in order to obtain the Roman franchise. The town was betrayed to Opimius by one of its citizens, Q. Numitorius Pullus, and severe vengeance was taken upon the inhabitants. (Liv. *Epit.* 60; Cic. *De Invent.* ii. 34; Ascon. *in Pison.* p. 17, ed. Orelli; Vell. Pat. ii. 6; Plut. *C. Gracch.* 3.) Opimius belonged to the high aristocratical party, and possessed great influence in the senate. He was one of the most violent and, at the same time, one of the most formidable opponents of C. Gracchus; and accordingly when he first became a candidate for the consulship, C. Gracchus used all his influence with the people to induce them to prefer C. Fannius Strabo in his stead. (Plut. *C. Gracch.* 11.) Gracchus succeeded in his object, and Fannius was consul in B. C. 122; but he was unable to prevent the election of Opimius for the following year, and had only rendered the latter a still bitterer enemy by the affront he had put upon him. Opimius's colleague was Q. Fabius Maximus Allobrogicus. The history of the consulship of Opimius, B. C. 121, is given at length in the life of C. Gracchus. It is only necessary to state here in general, that Opimius entered, with all the zeal of an unscrupulous partisan and the animosity of a personal enemy, into the measures which the senate adopted to crush Gracchus, and forced on matters to an open rupture. As soon as he was armed by the senate with the well-known decree, "That the consuls should take care that the republic suffered no injury," he resolved to make away with Gracchus, and succeeded, as is related in the life of the latter. Opimius and his party abused their victory most savagely, and are said to have killed more than three thousand persons. [For details see Vol. II. pp. 197, 198, and the authorities there quoted.]

In the following year, B. C. 120, Opimius was accused by Q. Decius, tribune of the plebs, of having put Roman citizens to death without a trial. He was defended by the consul, C. Papirius Carbo, who had formerly belonged to the party of Gracchus, but had gone over to that of the aristocracy. Although the judices now belonged to the equestrian order by one of the laws of Gracchus, they were too much terrified by the events of the preceding year to condemn the person who had been the prime mover in them, and accordingly acquitted the accused. (Liv. *Epit.* 61; Cic. *de Orat.* ii. 25.) Opimius thus escaped for the present, but his venality and corruption brought him before the judices again a few years afterwards, when he met with a different fate. He had been at the head of the commission which was sent into Africa in B. C. 112, in order to divide the dominions of Micipsa between Jugurtha and Adherbal, and had allowed himself to be bribed by Jugurtha, to assign to him the better part of the country. This scandalous conduct had passed unnoticed at the time; but when the defeat of the Roman army, through the misconduct of Albinus, in B. C. 109, had roused the indignation of the Roman people, the tribune, C. Mamilius Limetanus, brought forward a bill for inquiry into the conduct of all those who had received bribes from Jugurtha. By this law Opimius was condemned along with many others of the leading members of the aristocracy. He went into exile to Dyrrhachium in Epeirus, where he lived for some years, hated and insulted by the people, and where he eventually died in great poverty. He richly deserved his punishment, and met with a due recompense for his cruel and ferocious conduct towards C. Gracchus and his party. Cicero, on the contrary, who, after his consulship, had identified himself with the aristocratical party, frequently laments the fate of Opimius, and complains of the cruelty shown towards a man who had conferred such signal services upon his country as the conquest of Fregellae and the destruction of Gracchus. He calls him the saviour of the commonwealth, and characterises his condemnation as

a blot upon the Roman dominion, and a disgrace to the Roman people. (Sall. *Jug.* 16, 40; Vell. Pat. ii. 7; Plut. *C. Gracch.* 18; Cic. *pro Planc.* 28, *Brut.* 34, *in Pison.* 39, *pro Sest.* 67; Schol. Bob. *pro Sest.* p. 311, ed. Orelli.)

The year in which Opimius was consul (B. C. 121) was remarkable for the extraordinary heat of the autumn, and thus the vintage of this year was of an unprecedented quality. This wine long remained celebrated as the *Vinum Opimianum*, and was preserved for an almost incredible space of time. Cicero speaks of it as in existence when he wrote his *Brutus*, eighty-five years after the consulship of Opimius (*Brut.* 83). Velleius Paterculus, who wrote in the reign of Tiberius, says (ii. 7) that none of the wine was then in existence; but Pliny, who published his work in the reign of Vespasian, makes mention of its existence even in his day, two hundred years afterwards. It was reduced, he says, to the consistence of rough honey; and, like other very old wines, was so strong, and harsh, and bitter, as to be undrinkable until largely diluted with water. (Plin. *H. N.* xiv. 4. s. 6; *Dict. of Ant. s. v. Vinum.*)

4. L. OPIMIUS, served in the army of L. Lutatius Catulus, consul B. C. 102, and obtained great credit by killing a Cimbrian, who had challenged him (Ampelius, c. 22).

5. Q. OPIMIUS L. F. Q. N. was brought to trial before Verres in his praetorship (B. C. 74), on the plea that he had interceded against the Lex Cornelia, when he was tribune in the preceding year (B. C. 75); but, in reality, because he had in his tribunate opposed the wishes of some Roman noble. He was condemned by Verres, and deprived of all his property. It appears from the Pseudo-Asconius that Opimius had in his tribunate supported the law of the consul C. Aurelius Cotta, which restored to the tribunes the right of being elected to the other magistracies of the state after the tribunate, of which privilege they had been deprived by a Lex Cornelia of the dictator Sulla. (Cic. *Verr.* i. 60; Pseudo-Ascon. *in Verr.* p. 200, ed. Orelli.)

6. OPIMIUS, is mentioned as one of the judices by Cicero (*ad Att.* iv. 16. § 6) in B. C. 54. The word which follows Opimius, being either his cognomen or the name of his tribe, is corrupt. (See Orelli, *ad loc.*) This Opimius may be the same as the following.

7. M. OPIMIUS, praefect of the cavalry in the army of Metellus Scipio, the father-in-law of Pompey, was taken prisoner by Cn. Domitius Calvinus, B. C. 48. (Caes. *B. C.* iii. 38.)

8. OPIMIUS, a poor man mentioned by Horace (Sat. ii. 3. 124), of whom nothing is known.

OPIS. [UPIS.]

O'PITER, an old Roman praenomen, given to a person born after the death of his father, but in the lifetime of his grandfather. (Festus, p. 184, ed. Müller; Val. Max. *de Nom. Rat.* 12; Placidus, p. 491.) We find this praenomen in the Virginia Gens, for instance.

L. OPITE'RNIUS, a Faliscan, a priest of Bacchus, and one of the prime movers in the introduction of the worship of this god into Rome B. C. 186. (Liv. xxxix. 17.)

OPLACUS. [OBSIDIUS.]

O'PPIA. 1. A Vestal virgin, put to death in B. C. 483 for violation of her vow of chastity. (Liv. ii. 42.)

2. VESTIA OPPIA, a woman of Atella in Campania, resided at Capua during the second Punic war, and is said to have daily offered up sacrifices for the success of the Romans, while Capua was in the hands of the Carthaginians. She was accordingly rewarded by the Romans in B. C. 210, when the city fell into their power. (Liv. xxvi. 33, 34.)

3. The wife of L. Minidius or Mindius. (Cic. *ad Fam.* xiii. 28.) [MINIDIUS.]

O'PPIA GENS, plebeian. This gens belonged to the tribus Terentina, and was one of considerable antiquity, and some importance even in early times, since a member of it, Sp. Oppius Cornicen, was one of the second decemvirate, B. C. 450. We even read of a Vestal virgin of the name of Oppia as early as B. C. 483 (Liv. ii. 43), but it is difficult to believe that a plebeian could have filled this dignity at so early a period. None of the Oppii, however, ever obtained the consulship, although the name occurs at intervals in Roman history from the time of the second decemvirate to that of the early emperors. [Compare however OPPIUS, No. 19.] The principal cognomens in this gens are CAPITO, CORNICEN or CORNICINUS, and SALINATOR; but most of the Oppii had no surname. Those of the name of Capito and Salinator are given below. [OPPIUS.] On coins we find the surnames *Capito* and *Salinator*.

OPPIA'NICUS, the name of three persons, two of whom play a prominent part in the oration of Cicero for Cluentius. 1. STATIUS ALBIUS OPPIANICUS, was accused by his step-son A. Cluentius of having attempted to procure his death by poisoning, B. C. 74, and was condemned. 2. OPPIANICUS, the son of the preceding, accused Cluentius himself in B. C. 66, of three distinct acts of poisoning. 3. C. OPPIANICUS, the brother of No. 1, said to have been poisoned by him (Cic. *pro Cluent.* 11). A full account of the two trials is given under CLUENTIUS.

OPPIA'NUS, a person to whom M. Varro wrote a letter, which is referred to by A. Gellius (xiv. 7).

OPPIA'NUS (Ὀππιανός). Under this name there are extant two Greek hexameter poems, one on fishing, Ἁλιευτικά, and the other on hunting, Κυνηγετικά; as also a prose paraphrase of a third poem on hawking, Ἰξευτικά. These were, till towards the end of the last century, universally attributed to the same person; an opinion which not only made it impossible to reconcile with each other all the passages relating to Oppian that are to be found in ancient writers, but also rendered contradictory the evidence derived from the perusal of the poems themselves. At length, in the year 1776, J. G. Schneider in his first edition of these poems threw out the conjecture that they were not written by the same individual, but by two persons of the same name, who have been constantly confounded together; an hypothesis, which, if not absolutely free from objection, certainly removes so many difficulties, and moreover affords so convenient a mode of introducing various facts and remarks which would otherwise be inconsistent and contradictory, that it will be adopted on this occasion. The chief (if not the only) objection to Schneider's conjecture arises from its novelty, from its positively contradicting some ancient authorities, and from the strong negative fact that for nearly sixteen hundred years no

writer had found any trace of more than one poet of the name of Oppian. But the weight of this antecedent difficulty is probably more than counterbalanced by the internal evidence in favour of Schneider's hypothesis; and with respect to the ancient testimonies to be adduced on either side, it will be seen that he pays at least as much deference to them as do those who embrace the opposite opinion. The chief reason in favour of his opinion is the fact that the author of the "Halieutica" was not born at the same place as the author of the "Cynegetica," an argument which some persons have vainly attempted to overthrow by altering the text of the latter poem. The other, which is scarcely less convincing, though not so evident to everybody's comprehension, arises from the difference of style and language observable in the two poems, which is so great as to render it morally impossible that they could have been written by the same person: for, though it may be said that this difference only shows that the author improved in writing by practice, this answer will not bear examination, as in the first place the *inferior* poem (viz. the "Cynegetica") was written *after*, not *before*, the other; and secondly, the author is commonly said to have died at the early age of thirty, which scarcely affords sufficient time for so great an alteration and improvement to have taken place. The points relating to each poem separately will therefore be first mentioned, and afterwards some historical facts commonly related concerning *one* of the authors, though it is difficult to determine *which*.

I. The writer of the "Halieutica," Ἁλιευτικά, is said by (probably) all authorities to have been born in Cilicia, though they are not so well agreed as to the name of his native city. The author of an anonymous Greek Life of Oppian says it was either Corycus or Anazarba, Suidas says Corycus, and this is probably confirmed by Oppian himself, in the following passage: —

> Ἀνθιέων δὲ πρώτα περίφρονα πεύθεο θήρην,
> Οἵην ἡμετέρης ἐρικυδέος ἐντύνονται
> Πάτρης ἐνναετῆρες ὑπὲρ Σαρπηδόνος ἄκρης,
> Ὅσσοι θ' Ἑρμείαο πόλιν, ναυσίκλυτον ἄστυ
> Κωρύκιον, ναίουσι καὶ ἀμφιρύτην Ἐλεοῦσαν.
> (iii. 205, &c.)

This passage, however, can hardly be fairly said to determine the point, for (as if to show the uncertainty of almost everything relating to Oppian) while Schneider considers that it proves that the poet was born at Corycus, Fabricius and others have adduced it as evidence to show that he was *not*. Respecting his date there has been equal difference of opinion. Athenaeus says (i. p. 13) he lived shortly before his own time, and Athenaeus flourished, according to Mr. Clinton (*Fasti Rom.* A. D. 194), about the end of the second century. This testimony may be considered as almost conclusive with respect to Oppian's date, though it has been attempted to evade it, either by placing Athenaeus more than thirty years later*, or by considering the passage in question to be a spurious interpolation. It is also confirmed by Eusebius (*Chron.* ap. S. Hieron. vol. viii. p. 722, ed. Veron. 1736) and Syncellus (*Chronogr.* pp. 352, 353, ed. Paris. 1652), who place Oppian in the year 171 (or 173), and by Suidas, who says he lived in the reign of "Marcus Antoninus," i. e. not Caracalla, as Kuster and others suppose, but M. Aurelius Antoninus, A. D. 161—180. If the date here assigned to Oppian be correct, the emperor to whom the "Halieutica" are dedicated, and who is called (i. 3) γαίης ὕπατον κράτος, Ἀντωνῖνε, will be M. Aurelius; the allusions to his son (i. 66, 78, ii. 683, iv. 5, v. 45) will refer to Commodus; and the poem may be supposed to have been written after A. D. 177, which is the year when the latter was admitted to a participation of the imperial dignity. If the writer of the "Halieutica" be supposed to have lived under Caracalla, the name "Antoninus" will certainly suit that emperor perfectly well, as the appellation "Aurelius Antoninus" was conferred upon him when he was appointed Caesar by his father, A. D. 196. (Clinton's *Fasti Rom.*) But if we examine the other passages above referred to, the difficulty of applying *them* to Caracalla will be at once apparent, as that emperor (as far as we learn from history) had no son, — though some persons have even gone so far as to conjecture that he must have had one, because Oppian alludes to him! (Schneider's first ed. p. 346.)

The "Halieutica" consist of about 3500 hexameter lines, divided into five books, of which the first two treat of the natural history of fishes, and the other three of the art of fishing. The author displays in parts considerable zoological knowledge, but inserts also several fables and absurdities, — and that not merely as so much poetical ornament, but as grave matter of fact. In this respect, however, he was not more credulous than most of his contemporaries, and many of his stories are copied by Aelian and later writers.

The following zoological points in the poem are perhaps the most worthy of notice. He mentions (i. 217, &c.) the story of the remora, or sucker (ἐχενηΐς) being able to stop a ship when under full sail by sticking to the keel, and reproves the incredulity of those who doubt its truth (cf. Plut. *Sympos.* ii. 7); he was aware of the peculiarity of the cancellus, or hermit-crab (καρκινάς), which is provided with no shell of its own, but seizes upon the first empty one that it can find (i. 320, &c.); he gives a beautiful and correct description of the nautilus (i. 338, &c.); he says that the murena, or lamprey, copulates with land-serpents, which, for the time, lay aside their venom (i. 554, &c.); he notices (ii. 56, &c. and iii. 149, &c.) the numbness caused by the touch of the torpedo (νάρκη); and the black fluid emitted by the sepia, or cuttle-fish, by means of which it escapes its pursuers (iii. 156, &c.); he says that a fish called "sargus" copulates with goats, and that it is caught by the fisherman's dressing himself up in a goat's skin, and so enticing it on shore (iv. 308, &c.); he several times mentions the dolphin, calls it, for its swiftness and beauty, the king among fishes, as the eagle among birds, the lion among beasts, and the serpent among reptiles (ii. 533, &c.), and relates (v. 448, &c.) an anecdote, somewhat similar to those mentioned by Pliny (*H. N.* ix. 8), and which he says happened about his own time, of a dolphin that was so fond of a little boy that it

* Fabricius, Schweighaeuser, and others, have first confounded the author of the "Halieutica" with the author of the "Cynegetica," and have then made use of the date of the second Oppian in order to determine the date of Athenaeus. [ATHENAEUS].

used to come to him whenever he called it by its name, and suffered him to ride upon its back, and at last was supposed to have pined away with grief on account of his death. (*Penny Cyclop. s. v.*) In point of style and language, as well as poetical embellishment, the "Halieutica" are so much superior to the "Cynegetica," that Schneider (as we have seen) considers this fact to furnish one of the strongest proofs in favour of his hypothesis; and it is probable that the greater part of the praise that has been bestowed upon Oppian in a poetical point of view should be considered as referring to this poem only. A paraphrase of the "Halieutica" in Greek prose, bearing the name of Eutecnius, is still in existence in several European libraries, but has never been published. (See Lambec. *Bibl. Vindob.* vol. ii. p. 260, &c. vii. 488, &c. ed. Kollar.) The two poems attributed to Oppian have generally been published together. The only separate edition of the Greek text of the "Halieutica" is the "editio princeps," by Phil. Junta, Florent. 1515, 8vo., a book that is valuable not only for its rarity, but also for the correctness of the text. A Latin translation in hexameter verse by Laur. Lippius was published in 1478, 4to. Florent. (of which not uncommon volume a particular account is given by Dibdin in his *Biblioth. Spencer.* vol. ii. p. 183), and several times reprinted. It was translated into English verse by — Diaper and J. Jones, Oxford, 8vo. 1722; into French by J. M. Limes, Paris, 8vo. 1817, and into Italian by A. M. Salvini, Firenze, 8vo. 1728.

II. The author of the "Cynegetica," Κυνηγετικά, was a native of Apameia or Pella in Syria, as he himself plainly tells us in the following passage, where, speaking of the river Orontes, he says:—

> Αὐτὸς δ' ἐν μεσάτοισιν ἐπαιγίζων πεδίοισιν,
> Αἰὲν ἀεξόμενος καὶ τείχεος ἐγγὺς ὀδεύων,
> Χέρσον ὁμοῦ καὶ νῆσον, ἐμὴν πόλιν, ὕδατι χεύων.
> (ii. 125, &c.)

And again, after speaking of the temple of Memnon in the neighbourhood of Apameia, he proceeds:—

> Ἀλλὰ τὰ μὲν κατὰ κόσμον ἀείσομεν εὐρέα κάλλη,
> Πάτρης ἡμετέρης ἐρατῇ Πιμπληΐδι μολπῇ.
> (ii. 156.)

In order to avoid the conclusion to which these passages lead respecting the birth-place of their author, it has been proposed to alter in the former, ἐμήν into ἔθη, and, in the latter, ἡμετέρης into ὑμετέρης; but these emendations, which are purely conjectural, have not been received into the text by any one but the proposer. The author addresses his poem to the emperor Caracalla, whom he calls (i. 3)

> Ἀντωνῖνε,
> Τὸν μεγάλη μεγάλῳ φιτύσατο Δόμνα Σεβήρῳ:

and the tenth and eleventh lines have been brought forward as a presumptive evidence that he wrote it after Caracalla had been associated with his father in the empire, A. D. 198, and before the death of the latter, A. D. 211.

The "Cynegetica" consist of about 2100 hexameter lines, divided into four books. The last of these is imperfect, and perhaps a fifth book may also have been lost, as the anonymous author of the Life of Oppian says the poem consisted of that number of books, though Suidas mentions only four. There is probably an allusion in this poem to the "Halieutica" (i. 77—80), which has been thought to imply that both poems were written by the same person; but this is not the necessary explanation of the passage in question, which may merely mean (as Schneider suggests) that the writer of the "Cynegetica" was acquainted with the other poem, and meant his own to be a sort of continuation of it. It has also been supposed that in two other passages (i. 27, 31) the author alludes to some of his own earlier poems. There are certainly several points of similitude between this poem and the "Halieutica"; for here, too, the author's knowledge of natural history appears to have been quite equal to that of his contemporaries (though not without numerous fables), while the accuracy of some of his descriptions has been often noticed. The following zoological points are perhaps the most interesting. He says expressly that the tusks of the elephant are not teeth, but horns (ii. 491, &c.), and mentions a report that these animals are able to *speak* (ii. 540); he states that there is no such thing as a *female* rhinoceros, but that all these animals are of the *male* sex (ii. 560); that the lioness when pregnant for the first time brings forth five whelps at a birth, the second time four, the next three, then two, and lastly only one (iii. 58); that the bear brings forth her cubs half-formed and licks them into shape (iii. 159); that so great is the enmity between the wolf and the lamb, that even after death if two drums be made of their hides, the wolf's hide will put to silence the lamb's (iii. 282); that the hyaenas annually change their sex (iii. 288); that the boar's teeth contain fire inside them (iii. 379); that the ichneumon leaps down the throat of the crocodile, while lying asleep with its mouth wide open, and devours its viscera (iii. 407). He thinks it necessary to state expressly that it is *not* true that there are no *male* tigers (iii. 357). He gives a very spirited description of the giraffe (iii. 461), "the exactness of which," says Mr. Holme (*Trans. of the Ashmolean Society*, vol. ii.), "is in some points remarkable; particularly in the observation that the so-called horns do not consist of horny substance (οὔτι κέρας κερόεν), and in the allusion to the pencils of hair (ἀβληχραὶ κεραῖαι) with which they are tipped." He adds, "That the animal must have been seen alive by Oppian is evident from his remark on the brilliancy of the eyes and the halting motion of the hinder limbs" (*Penny Cyclop.*). In style, language, and poetical merit, the "Cynegetica" are far inferior to the "Halieutica." Schneider, indeed, calls the poem "durum, inconcinnum, forma tota incompositum, et saepissime ab ingenio, usu, et analogia Graeci sermonis abhorrens" (Pref. to second ed. p. xiv.), and thinks that when Dan. Heinsius spoke of the Latinisms that deformed Oppian's style (*Dissert. de Nonni "Dionys."* ap. P. Cunaei *Animadvers.* p. 196), he was alluding especially to the "Cynegetica." The earliest edition of the Greek text of this poem, apart from the "Halieutica," appeared in 1549, 4to. Paris, ap. Vascosanum. It was also published by Belin de Ballu, Argentor. 1786, large 8vo, Gr. et Lat., with learned notes, too often deformed by personal controversy with Schneider. The editor intended to publish the "Halieutica" in a second volume, but of this only forty pages were printed, which are rarely to be met with. It was translated into Latin verse by Joannes Bodinus, Paris, 1555, 4to.

and also by David Peifer, whose translation was made in 1555, but first published in Schneider's second edition, Lips. 1813. There is a French translation by Florent Chrestien, Paris, 1575, 4to., and by Belin de Ballu, Strasb. 1787, 8vo.; an English version of the first book by J. Mawer, Lond. 1736, 8vo.; and a German one by S. H. Lieberkühn, Leipz. 1755, 8vo. An anonymous Greek prose paraphrase of part of the poem was published by Andr. Mustoxydes and Dem. Schinas, in their Συλλογὴ Ἀποσπασμάτων Ἀνεκδοτῶν Ἑλληνικῶν, Venet. 1817, 8vo., which is probably the same as that which is commonly attributed to Eutecnius (see Lambec. *Biblioth. Vindob. l. c.*). The earliest edition of *both* poems is the Aldine, Venet. 1517, 8vo., containing the Greek text, with the Latin translation of the "Halieutica," by Laur. Lippius. The most complete edition that has hitherto been published is that by J. G. Schneider, Argent. 1776, 8vo. Gr. et Lat., with copious and learned notes, containing also a Greek paraphrase of the "Ixeutica" that will be mentioned below. The editor published some additional notes and observations in his "Analecta Critica," Francof. 1777, 8vo. fasc. i. p. 31, &c. This edition was executed when Schneider was a young man, in conjunction with Brunck, who assisted him in the "Cynegetica;" and accordingly it exhibits many bold corrections of the text, which he withdrew in his second edition, published in 1813, Lips. 8vo. This edition is unfinished, and contains only the Greek text of the two poems, Peifer's Latin translation of the "Cynegetica," mentioned above, some short notes relating to the text, and a preface, in which Schneider repeats his conviction that the "Halieutica" and "Cynegetica" were written by two different persons, and replies to the objections of Belin de Ballu. The last edition of the two poems is that published by F. Didot, together with Nicander and Marcellus Sidetes, in his collection of Greek classical authors, Paris, large 8vo. 1846, edited by F. S. Lehrs. It contains a Latin prose translation and the Greek paraphrase of the "Ixeutica," but (it is believed) is at present unfinished. A Latin translation of both poems was published in 1555, Paris, 4to., that of the "Halieutica" in verse by Laur. Lippius, and that of the "Cynegetica" in prose, by Adr. Turnebus; and an Italian translation of both poems by A. M. Salvini was published in 1728, Firenze, 8vo.

III. If we assume that there were two poets of the name of Oppian, there are two other questions relating to them that require to be examined into: 1. To which are we to refer the biographical particulars contained in the anonymous Greek Life of Oppian? and 2. Which, if either, was the author of the poem on hawking, Ἰξευτικά.

1. The Greek Life states that Oppian was a native of Cilicia, and that his father's name was Agesilaus, and his mother's Zenodota. He received an excellent education in all the liberal sciences, especially music, geometry, and grammar, under the personal superintendence of his father, who was one of the principal persons in his native city, and who suffered himself to be so engrossed by his philosophical studies, that, when on one occasion the emperor Severus visited his city, he neglected to pay his respects to him along with the other chief magistrates of the place. For this offence Agesilaus was banished to the island of Melita, and was accompanied in his exile by his son, who was then about thirty years of age. Here Oppian wrote (or perhaps rather finished) his poems, which he took to Rome after the death of Severus, A. D. 211, and presented to his son "Antoninus" (i. e. *Caracalla*), or, according to Sozomen (*Hist. Eccles.* praef.), to Severus himself. The emperor is said to have been so much pleased with the poems, that he not only repealed, at his request, the sentence of his father's banishment, but also presented him with a piece of gold (στατὴρ χρυσοῦς, or νόμισμα χρυσοῦν, probably about fifteen shillings and sixpence) for each verse they contained. Shortly after his return to his native country he died of some pestilential disease, at the early age of thirty. His countrymen raised a monument in his honour, and inscribed on it five verses (which are preserved), which lament his early death, and allude to his poems, but not in such definite terms as to enable us to decide which are the poems intended. The anonymous biographer does not mention the "Halieutica," but only the "Cynegetica" and "Ixeutica."

It is quite clear (if the hypothesis adopted in this article be correct) that the whole of these particulars cannot apply to either of the poets of the name of Oppian, nor, perhaps, is it possible to decide for certain how they are to be apportioned to each. Probably the epitaph and the early death belong to the Cilician, that is, to the author of the "Halieutica"; and the anecdote respecting the "golden verses" may relate to the other poet.

2. With respect to the poem on hawking, Ἰξευτικά, if it is to be attributed to either of the Oppians, it probably belongs to the younger; but Schneider considers that it is more probably the work of Dionysius. The poem itself, which is said to have consisted of five books, is no longer extant, but there is a Greek prose paraphrase of three books by Eutecnius. This was first published with a Latin translation by Eras. Windingius, Hafniae, 1702, 8vo., and is inserted in Schneider's former edition, and in Didot's. The first book treats of tame birds and birds of prey; the second of waterfowls; and the third of the various modes of catching birds. Of the poetical merits of the work, as it no longer exists in the form of a poem, it is scarcely possible to judge. (See Fabric. *Bibl. Gr.* vol. v. p. 590, &c. ed. Harles; J. G. Schneider's preface and notes to his first edition, and the preface to the second; Hoffmann's *Lex. Bibliograph.* art. "Oppianus," by F. Ritter, in Ersch and Gruber's *Encyclopädie.*) [W. A. G.]

OPPI'DIUS, SE'RVIUS, a wealthy Roman of Canusium, whose dying advice to his two sons, Aulus and Tiberius, is related by Horace. (*Sat.* ii. 1. 168, &c.)

O'PPIUS. 1. M. Oppius, was elected, with Sext. Manilius, as the commander of the soldiers, in their secession to the Aventine during the second decemvirate, B. C. 449 (Liv. iii. 51; Dionys. xi. 43, 44).

2. C. Oppius, was elected one of the tribunes of the plebs on the overthrow of the second decemvirate, B. C. 449 (Liv. iii. 54).

3. C. Oppius, tribune of the plebs, B. C. 213, in the middle of the second Punic war, carried a law to curtail the expenses and luxuries of Roman women. It enacted that no woman should have more than half an ounce of gold, nor wear a dress of different colours, nor ride in a carriage in the city, or in any town, or within a mile of it, unless on

account of public sacrifices. This law was repealed in B.C. 195, notwithstanding the vehement opposition of the elder Cato (Liv. xxxiv. 1—8; Val. Max. ix. 1. § 3; Tac. *Ann.* iii. 33, 34).

4. C. OPPIUS, a praefect of the allies, was sent by the consul P. Aelius Paetus, in B.C. 201, with some raw levies to attack the territories of the Boii, but was cut off by the enemy with a large number of his men (Liv. xxxi. 2).

5. L. OPPIUS, tribune of the plebs, B.C. 197 (Liv. xxxii. 28), is probably the same as L. Oppius Salinator [No. 6], though Livy omits his praenomen.

6. L. OPPIUS SALINATOR, plebeian aedile, B.C. 193, was sent in the following year to convey a fleet of twenty ships to Sicily. He was praetor in B.C. 191, and obtained Sardinia as his province. (Liv. xxxv. 23, 24, xxxvi. 2).

7. Q. OPPIUS, one of the Roman generals in the Mithridatic war, B.C. 88. He is called proconsul in the Epitome of Livy, from which we may infer that he had been praetor, and was afterwards sent, as was frequently the case, with the title of proconsul to take the command of an army. He had possession of the city of Laodiceia in Phrygia, near the river Lycus; but when Mithridates had conquered the whole of the surrounding country, the inhabitants of Laodiceia gave up Oppius to the king on the promise of their receiving pardon by so doing. Mithridates did no injury to Oppius, but carried him with him in his various campaigns, exhibiting to the people of Asia a Roman general as a prisoner. Mithridates subsequently surrendered him to Sulla. (Liv. *Epit.* 78; Athen. v. p. 213, a; Appian, *Mithr.* 17, 20, 112.)

8. OPPIUS, stated by an ancient scholiast to have been praetor in Achaia, and to have been accused at the instigation of Verres. We may therefore place his praetorship about B.C. 80. (Schol. *in Cic. Verr.* p. 389; Pseudo-Ascon. *in Cic. Verr.* pp. 128, 171, ed. Orelli.)

9. P. OPPIUS, was quaestor in Bithynia to M. Aurelius Cotta, who was consul in B.C. 74, and who remained in Bithynia for the next three or four years. Oppius appears to have appropriated to his own use many of the supplies intended for the troops; and when he was charged with this by Cotta, he forgot himself so far as to draw his sword upon the proconsul. Cotta accordingly dismissed him from the province, and sent a letter to the senate, in which he formally accused Oppius of malversation, and of making an attempt upon the life of his imperator. He was brought to trial in B.C. 69, and was defended by Cicero. The speech which Cicero delivered in his favour is lost, but it seems to have been one of considerable merit, as it is referred to several times by Quintilian. (Dion Cass. xxxvi. 23; Quintil. v. 10. § 69, v. 13. § 17; Sall. *Hist.* iii. p. 218. ed. Gerlach; Cic. *Fragm.* vol. iv. p. 444, ed. Orelli; Drumann, *Geschichte Roms*, vol. v. p. 343.)

10. C. OPPIUS, one of the most intimate friends of C. Julius Caesar. Together with Cornelius Balbus, with whose name that of Oppius is usually coupled, he managed most of Caesar's private affairs, and was well acquainted with all his plans and wishes. In the time of A. Gellius (xvii. 9) there was extant a collection of Caesar's letters to Oppius and Balbus, written in a kind of cipher. The regard which Caesar had for Oppius is shown by an anecdote related both by Plutarch (*Caes.* 17) and Suetonius (*Caes.* 72), who tell us, that when Caesar with his retinue was on one occasion overtaken by a storm and compelled to take refuge in a poor man's hut, which contained only a single chamber, and that hardly large enough for one person, he made Oppius, who was in delicate health, sleep in the hut, while he and the rest of his friends slept in the porch. On the breaking out of the civil war in B.C. 49, the name of Oppius often occurs in Cicero's letters. Oppius and Balbus had frequent correspondence with Cicero, in which they endeavoured to quiet his apprehensions as to Caesar's designs, and used all their efforts to persuade him to espouse the cause of the latter. There is in the collection of Cicero's letters a letter written to him in the joint names of Oppius and Balbus, accompanied by a letter of Caesar's to them, in which the great Roman at the very commencement of the civil war promises to use his victory with moderation, and says that he will try to overcome his enemies by mercy and kindness, a promise which he faithfully kept to the end of his life. (Cic. *ad Att.* ix. 7; comp. *ad Att.* ix. 13, *ad Fam.* ii. 16, *ad Att.* xi. 17, 18, xii. 19.) To the death of Caesar, Oppius continued to hold the same place in his favour and esteem, and in the year before his death we read that Oppius and Balbus had the management and control of all affairs at Rome during the absence of the dictator in Spain, though the government of the city was nominally in the hands of M. Lepidus as magister equitum. (Cic. *ad Fam.* vi. 8, 19.) After the death of the dictator, Oppius espoused the cause of the young Octavian, and exhorted Cicero to do the same (*ad Att.* xvi. 15).

Oppius was the author of several works, which are referred to by the ancient writers, but all of which have perished. The authorship of the histories of the Alexandrine, African, and Spanish wars was a disputed point as early as the time of Suetonius, some assigning them to Oppius and others to Hirtius. (Suet. *Caes.* 56.) But the similarity in style and diction between the work on the Alexandrine war and the last book of the Commentaries on the Gallic war, leads to the conclusion that the former, at all events, was the work of Hirtius. The book on the African war may have been written by Oppius, to whom it is confidently assigned by Niebuhr, who remarks, "that the work is very instructive and highly trustworthy, but that the language is quite different from that of the work on the Alexandrine war; there is a certain mannerism about it, and it is on the whole less beautiful." (*Lectures on Roman History*, vol. v. p. 47.) Oppius also wrote the lives of several of the most distinguished Romans. The following are expressly mentioned as his composition: 1. A Life of Scipio Africanus the elder. (Charisius, p. 119, ed. Putschius; Gell. vii. 1.) 2. A Life of Cassius. (Charisius, *l. c.*) 3. A Life of Marius. (Plin. *H. N.* xi. 45. s. 104.) 4. A Life of Pompey, quoted by Plutarch (*Pomp.* 10), who observes, "that when Oppius is speaking of the enemies or friends of Caesar, it is necessary to be very cautious in believing what he says." 5. Probably a Life of Caesar, from which Suetonius and Plutarch appear to have derived some of their statements. (Comp. Suet. *Caes.* 53; Plut. *Caes.* 17.) After Caesar's death, Oppius wrote a book to prove that Caesarion was not the son of Julius Caesar by Cleopatra, as the latter pretended. (Suet. *Caes.* 52. Comp. Vossius, *De Historicis Latinis*, i. 13, pp. 67, 68, Lugd. Bat. 1651.)

11. L. Oppius, a Roman eques, was a witness on behalf of Flaccus, whom Cicero defended in B. C. 59. (Cic. *pro Flacc.* 13.) He is probably the same as the L. Oppius, M. f., whom Cicero recommended to Quintius Gallius, and whom he calls *homo mihi familiaris*, and *familiarissimus* (*ad Fam.* xiii. 43), and also the same as the L. Oppius, whom Cicero recommended to Q. Philippus, proconsul in Asia, B. C. 54 (*ad Fam.* xiii. 73, 74).

12. P. or Sp. Oppius, praetor, B. C. 44. (Cic. *Philipp.* iii. 10.)

13. M. Oppius, was proscribed together with his father in B. C. 43. The father was unable to leave the city of his own accord on account of his great feebleness through old age, but his son carried him on his shoulders and reached Sicily with him in safety. This instance of filial piety excited such admiration among the people, that he was afterwards elected aedile; and as he had not sufficient property to discharge the duties of the office, the people contributed the requisite money for the purpose, and on his death further testified their affection towards him by burying him in the Campus Martius. (Appian, *B. C.* iv. 41; Dion Cass. xlviii. 53.) He is often said to be the same as the M. Oppius, whom Cicero calls in a letter to Pompeius (*ad Att.* viii. 11, B) "vigilans homo et industrius," but the modern editions have M. Eppius and not M. Oppius.

14. M. Oppius Capito, occurs on the coins of M. Antonius, struck about B. C. 40, as propraetor and praefectus classis. (Eckhel, vol. v. p. 264.) He may be the same as the Oppius Capito, a man of praetorian rank, of whom Pliny (*H. N.* vii. 13. s. 15) relates that he had a scirrhus in his stomach.

15. Oppius Chares, sometimes but erroneously called Cares, a Latin grammarian, who taught in the province of Gallia togata towards the end of the republic, and continued his instructions to extreme old age, when he had lost not only the power of movement, but even of sight. (Suet. *de Ill. Gramm.* 3.) This grammarian may be the Oppius, whose work *De Silvestribus Arboribus* is referred to by Macrobius. (*Saturn.* ii. 14, 15.) Oppius is also quoted by Festus (p. 182, ed. Müller), in explanation of the meaning of the word *ordinarius*.

16. Oppius Gallus, whose scandalous treatment by M. Popilius is related by Valerius Maximus (vii. 8. § 9).

17. Oppius Statianus, legate of M. Antonius in his unfortunate campaign against the Parthians in B. C. 36. When Antonius hastened forward to besiege Phraata, he left Oppius with two legions and the baggage to follow him; but Oppius was surprised by the enemy, and he and all his men were cut to pieces. (Dion Cass. xlix. 25, 44; Plut. *Ant.* 38.)

18. Oppius Sabinus, a man of consular rank, was sent against the Dacians in the reign of Domitian, and perished in the expedition. (Eutrop. vii. 23; Suet. *Dom.* 6.) The name, however, does not occur in any of the consular fasti, whence some have proposed to read Appius, instead of Oppius in Eutropius and Suetonius.

19. Q. Oppius, known only from the annexed coin, cannot be identified with certainty with any of the persons previously mentioned. The PR. after the name of Q. OPPIVS may signify either praetor or praefectus. The obverse represents the head of Venus, and the reverse Victory: the coin was probably struck in one of the provinces. (Eckhel, vol. v. pp. 264, 265.)

COIN OF Q. OPPIUS.

OPS, a female Roman divinity of plenty and fertility, as is indicated by her name, which is connected with *opimus*, *opulentus*, *inops*, and *copia*. (Fest. p. 186, &c. ed. Müller.) She was regarded as the wife of Saturnus, and, accordingly, as the protectress of every thing connected with agriculture. Her abode was in the earth, and hence those who invoked her, or made vows to her, used to touch the ground (Macrob. *Sat.* i. 10), and as she was believed to give to human beings both their place of abode and their food, newly-born children were recommended to her care. (August. *de Civ. Dei*, iv. 11, 21.) Her worship was intimately connected with that of her husband Saturnus, for she had both temples and festivals in common with him; she had, however, also a separate sanctuary on the Capitol, and in the vicus jugarius, not far from the temple of Saturnus, she had an altar in common with Ceres. (Liv. xxxix. 22; P. Vict. *Reg. Urb.* viii.) The festivals of Ops are called Opalia and Opiconsivia, from her surname *Consiva*, connected with the verb *serere*, to sow. (Fest. *l. c.*; Macrob. *Sat.* i. 10, 12.) [L. S.]

O'PSIUS, had previously been praetor, and was one of the accusers of Titius Sabinus in A. D. 28, on account of the friendship of the latter with Germanicus. (Tac. *Ann.* iv. 68, 71.)

OPTATIANUS. [Porphyrius].

OPTA'TUS ELIPE'RTIUS, praefectus classis in the reign of Claudius, brought the scar or char fish (*scari*) from the Carpathian sea, and scattered them along the coasts of Latium and Campania. For Elipertius Gelenius proposed to read *e libertis ejus*. (Plin. *H. N.* ix. 17. s. 29.) Macrobius calls this Optatus, Octavius. (Macrob. *Saturn.* ii. 12.)

OPTA'TUS, bishop of Milevi in Numidia, and hence distinguished by the epithet *Milevitanus*, flourished under the emperors Valentinian and Valens, and must have been alive at least as late as A. D. 384, if the passage (ii. 3) be genuine in which mention is made of pope Siricius, who in that year succeeded Damasus in the Roman see. Of his personal history we know nothing except that he was by birth a gentile, and that he is classed by St. Augustine with Cyprian, Lactantius, Victorinus, and Hilarius, as one who came forth from Egypt (*i. e.* from the bondage of paganism) laden with the treasures of learning and eloquence.

He published a controversial treatise, still extant, entitled *De Schismate Donatistarum adversus Parmenianum*, comprised, as we gather from the introduction and are expressly told by Jerome, in six books. Upon this testimony, which is fully confirmed by internal evidence, the seventh book now found in our copies has been deservedly pronounced spurious by the best judges, although some scholars still maintain that it ought to be re-

garded as an appendix added by the author himself upon a revision of his work. It is certainly not a modern forgery, and was very probably composed, as Dupin suggests, by some African, as a supplement, not long after the publication of the original.

Optatus addresses his production to Parmenianus, the Donatist bishop of Carthage, in reply to an attack made by that prelate upon the Catholics, and explains at the outset the method he intends to pursue in refuting his opponent. The object of the first book is, to ascertain what class of persons may justly be branded as traditors and schismatics, the former being the term uniformly applied by the Donatists to their antagonists; of the second, to ascertain what the Church is, and where it is to be found; of the third, to prove that some acts of violence and cruelty on the part of the soldiery had not been committed by the orders or with the approbation of the Catholics; of the fourth, to point out who is really to be accounted the Sinner, whose sacrifice God rejects, from whose unction we must flee; of the fifth, to inquire into the nature of baptism; of the sixth, to expose the errors and projects of the Donatists. This performance was long held in such high estimation on account of the learning, acuteness, and orthodoxy displayed, not only in reference to the particular points under discussion, but upon many general questions of doctrine and discipline, that the author was esteemed worthy of the honours of canonization, his festival being celebrated on the fourth of June. Even now the book must be regarded as a valuable contribution to the ecclesiastical history of the fourth century, and constitutes our principal source of information with regard to the origin and progress of the heresy which distracted Africa for three hundred years. [DONATUS.] The language is tolerably pure, and the style is for the most part lofty and energetic, but not unfrequently becomes turgid and harsh, while it is uniformly destitute of all grace or polish. The allegorical interpretations of Scripture constantly introduced are singularly fantastic, and the sentiments expressed with regard to free-will would in modern times be pronounced decidedly Arminian. Optatus refers in the course of his arguments (i. 14) to certain state papers and other public documents, which he had subjoined in support of the statements contained in the body of the work. These have disappeared, but in the best editions we find a copious and important collection of "pièces justificatives," collected from various sources, which throw much curious light not only upon the struggles of the Donatists, but upon tne practice of ancient courts and the forms of ancient diplomacy.

Of the epistles and other pieces noticed by Trithemius no trace remains.

The Editio Princeps of the six books of Optatus was printed by F. Behem (*apud S. Victorem prope Moguntiam*), fol. 1549, under the inspection of Joannes Cochlaeus, from a MS. belonging to the Hospital of St. Nicolas near Trèves. The text which here appears under a very corrupt and mutilated form was corrected in a multitude of passages by Balduinus, first from a single new MS. (Paris, 8vo. 1653, with the seventh book added in small type), and afterwards from two additional codices (Paris, 8vo. 1659). The second of these impressions remained the standard until the appearance of the elaborate edition by Dupin, printed at Paris, fol. 1700, reprinted at Amsterdam, fol. 1701, and at Antwerp, fol. 1702, the last being in point of arrangement the best of the three, which are very far superior to all others. That of Meric Casaubon (8vo. Lond. 1631) is of no particular value, that of L'Aubespine, bishop of Orleans (fol. Par. 1631) is altogether worthless. Galland, in his *Bibliotheca Patrum*, vol. v. p. 462 (fol. Venet. 1769), has followed the text of Dupin, selected the most important of his critical notes, adopted his distribution of the "Monumenta Vetera ad Donatistarum Historiam pertinentia," and brought together much useful matter in his Prolegomena, cap. xviii. p. xxix. (Hieronym. *de Viris Ill.* 110; Honor. i. 3; Trithem. 76; Augustin. *de Doctrin. Christ.* ii. 40; Lardner, *Credibility of Gospel History*, c. cv.; Funccius, *de L. L. veget. Senect.* c. x. § 56—63; Schönemann, *Bibl. Patr. Lat.* vol. i. § 16; Bähr, *Geschichte der Röm. Litt.* suppl. band. 2te Abtheil. § 65.) [W. R.]

OPUS (Ὄπους). 1. A son of Zeus and Protogeneia, the daughter of Deucalion, was king of the Epeians, and father of Cambyse or Protogeneia. (Pind. *Ol.* ix. 85, &c. with the Schol.)

2. A son of Locrus or Zeus by Cambyse, and a grandson of No. 1. (Pind. *Ol. l. c.*; Eustath. *ad Hom.* p. 277.) From him a portion of the Locri derived their name Opuntii. [L. S.]

ORA'TA or AURA'TA, C. SE'RGIUS, was a contemporary of L. Crassus the orator, and lived a short time before the Marsic war. He was distinguished for his great wealth, his love of luxury and refinement, and possessed withal an unblemished character. In a fragment of Cicero, preserved by Augustin, Orata is described as a man "ditissimus, amoenissimus, deliciosissimus;" and it is related of him, that he was the first person who invented the *pensiles balneae*, that is, baths with the *hypocausta* under them (*Dict. of Ant. s. v. Balneum*), and also the first who formed artificial oyster-beds at Baiae, from which he obtained a large revenue. He is further said to have been the first person who asserted and established the superiority of the shell-fish from the Lucrine lake, although under the empire they were less esteemed than those from Britain. His surname *Orata* or *Aurata* was given to him, according to some authorities, because he was very fond of gold-fish (*auratae pisces*), according to others, because he was in the habit of wearing two very large gold rings. (Augustin. *de Beata Vita*, c. 26, p. 308, ed. Bened.; Cic. *de Off.* iii. 16, *de Fin.* ii. 22, *de Orat.* i. 39; Val. Max. ix. 1. § 1; Plin. *H. N.* ix. 54. s. 79; Varr. *R. R.* iii. 3. § 10; Colum. viii. 16. § 5; Macrob. *Saturn.* ii. 11; Festus, s. v. *Orata.*)

ORBIA'NA, SALLU'STIA BA'RBIA, one of the three wives of Alexander Severus. Her name is known to us from coins and inscriptions only, on which she appears with the title of Augusta. (Eckhel, vol. vii. p. 285.) [W. R.]

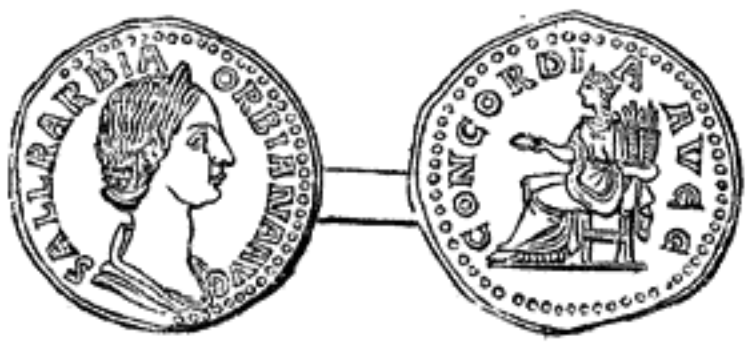

COIN OF ORBIANA.

ORBI'CIUS (Ὀρβίκιος). In the *Etymologicon Magnum* (*s. v.* Στρατός) there is a short account of the names given to the various subdivisions of an army, and to their respective commanders. It is entitled Ὀρβικίου τῶν περὶ τὸ στράτευμα τάξεων, *Orbicii de Exercitus Ordinibus*, and occupies about half or two-thirds of a column in the earlier folio editions of the *Etymologicon*, Venice, 1499 and 1549, and that of Fred. Sylburg, 1594. It is extracted and given among the pieces at the end of the *Dictionarium Graecum* of Aldus and Asulanus, fol. Venice, 1524, and at the end of the *Dictionarium Graecum* of Sessa and De Ravanis, fol. Venice, 1525. Of Orbicius nothing is known except that he wrote (unless we suppose the passage to be interpolated) before the compilation of the *Etymologicon*, which cannot be placed later than the twelfth century, when it is cited by Eustathius, the commentator on Homer. [J. C. M.]

ORBI'LIUS PUPILLUS, a Roman grammarian and schoolmaster, best known to us from his having been the teacher of Horace, who gives him the epithet of *plagosus* from the severe floggings which his pupils received when they were poring over the crabbed verses of Livius Andronicus. (Hor. *Ep.* ii. 1. 71.) Orbilius was a native of Beneventum, and had from his earliest years paid considerable attention to the study of literature; but in consequence of the death of his parents, who were both destroyed by their enemies on the same day, he was left destitute, and in order to obtain a living, first became an apparitor, or servant of the magistrates, and next served as a soldier in Macedonia. On returning to his native town he resumed his literary studies, and after teaching there for a long while, he removed to Rome in the fiftieth year of his age, in the consulship of Cicero, B. C. 63. Here he opened a school; but although he obtained a considerable reputation, his profits were small, and he was obliged to live in his old age in a sorry garret. His want of success would not contribute to the improvement of his temper as he grew older, and since he must have been upwards of sixty when Horace became his pupil, we can easily imagine that the young poet found him rather a crabbed and cross-grained master. His flogging propensities were recorded by other poets besides Horace, as for instance in the following line of Domitius Marsus: —

"Si quos Orbilius ferula scuticaque cecidit."

But Orbilius did not, like some schoolmasters, vent all his ill temper upon his pupils, and exhibit a bland deportment to the rest of the world. He attacked his rival grammarians in the bitterest terms, and did not spare the most distinguished men in the state, of which an instance is given by Suetonius and Macrobius (ii. 6), though they differ in the name of the Roman noble whom he made game of, the former calling him Varro Murena, and the latter Galba. Orbilius lived nearly a hundred years, but had lost his memory long before his death. As he was fifty in B. C. 63, he must have been born in B. C. 113, and have died shortly before B. C. 13. A statue was erected to him at Beneventum in the Capitol. He left a son Orbilius, who followed the profession of his father; and a slave and pupil of his, of the name of Scribonius, also attained some celebrity as a grammarian. Orbilius was the author of a work cited by Suetonius under the title of *Perialogos*, but the name is evidently corrupt. Oudendorp proposed to read *Paedagogus*, and Ernesti *Periautologos*. (Suet. *de Illustr. Gramm.* 9, 19; comp. 4.)

O'RBIUS, P., a Roman jurist, and a contemporary of Cicero. (*Brut.* 48.) [G. L.]

ORBO'NA, a female Roman divinity, to whom an altar was erected at Rome, near the temple of the Lares in the Via Sacra. She was invoked by parents who had been deprived of their children, and desired to have others, and also in dangerous maladies of children. (Cic. *de Nat. Deor.* iii. 25; Plin. *H. N.* ii. 7; Arnob. *adv. Gent.* iv. 7; Tertull. ii. 14; P. Vict. *Reg. Urb.* x.) [L. S.]

ORCHO'MENUS (Ὀρχόμενος). 1. A son of Lycaon, and the reputed founder of the Arcadian towns of Orchomenus and Methydrium. (Apollod. iii. 8. § 1; Paus. viii. 3. § 1.)

2. A son of Athamas and Themisto. (Hygin. *Fab.* 1; comp. ATHAMAS.)

3. A son of Zeus or Eteocles and Hesione, the daughter of Danaus, was the husband of Hermippe, the daughter of Boeotus, by whom he became the father of Minyas. He is called a king of Orchomenus. (Schol. *ad Apollon. Rhod.* i. 230; Eustath. *ad Hom.* p. 272.) According to other traditions, he was a son (or a brother) of Minyas (Paus. ix. 36. § 4) by Phanosura, the daughter of Paeon. (Comp. Müller, *Orchom.* p. 135, 2d edit.) [L. S.]

ORCHI'VIUS. [ORCIVIUS.]

C. O'RCHIUS, tribune of the plebs in the third year after the consulship of Cato, B. C. 181, was the author of a *sumtuaria lex*, limiting the number of guests to be present at entertainments. When attempts were afterwards made to repeal this law, Cato offered the strongest opposition, and delivered a speech in defence of the law, which is referred to by the grammarians. (Macrob. *Saturn.* ii. 13; Festus, *s. vv. Obsonitavere, Percunctatum;* Schol. Bob. *in Cic. pro Sest.* p. 310, ed. Orelli; Meyer, *Orat. Rom. Fragmenta*, p. 91, &c., 2nd ed.

C. ORCI'VIUS, was a colleague of Cicero in the praetorship, B. C. 66, and presided over cases of peculatus. He is called by Q. Cicero "civis ad ambitionem gratiosissimus" (Cic. *pro Cluent.* 34, 53; Q. Cic. *de Pet. Cons.* 5. § 19). The name is also written *Orchivius* and *Orcinnius*, but *Orcivius* seems to be the correct reading. (See Orelli, *Onom. Tullian. s. v.*)

ORCUS. [HADES.]

OREADES. [NYMPHAE.]

OREITHYIA (Ὀρείθυια). 1. One of the Nereides. (Hom. *Il.* xviii. 48.)

2. A daughter of Erechtheus and Praxithea. Once as she had strayed beyond the river Ilissus she was carried off by Boreas, by whom she became the mother of Cleopatra, Chione, Zetes, and Calais. (Apollod. iii. 15. § 1, &c.; Apollon. Rhod. i. 215; comp. Plat. *Phaedr.* p. 194, ed. Heind.; Schol. *ad Odyss.* xiv. 533.) [L. S.]

ORESAS, a Pythagorean. A fragment of his writings is preserved in Stobaeus, *Eclog.* p. 105. (Fabric. *Bibl. Graec.* vol. i. p. 860.) [C. P. M.]

ORESTES (Ὀρέστης), the only son of Agamemnon and Clytaemnestra, and brother of Chrysothemis, Laodice (Electra), and Iphianassa (Iphigeneia; Hom. *Il.* ix. 142, &c., 284; comp. Soph. *Elect.* 154; Eurip. *Or.* 23). According to the Homeric account, Agamemnon on his return from Troy did not see his son, but was murdered by Aegisthus and Clytaemnestra before he had an

opportunity of seeing him. (*Od.* xi. 542.) In the eighth year after his father's murder Orestes came from Athens to Mycenae and slew the murderer of his father, and at the same time solemnised the burial of Aegisthus and of his mother, and for the revenge he had taken he gained great fame among mortals. (*Od.* i. 30, 298, iii. 306, &c., iv. 546.) This slender outline of the story of Orestes has been spun out and embellished in various ways by the tragic poets. Thus it is said that at the murder of Agamemnon it was intended also to despatch Orestes, but that Electra secretly entrusted him to the slave who had the management of him. This slave carried the boy to Strophius, king in Phocis, who was married to Anaxibia, the sister of Agamemnon. According to some, Orestes was saved by his nurse Geilissa (Aeschyl. *Choeph.* 732) or by Arsinoe or Laodameia (Pind. *Pyth.* xi. 25, with the Schol.), who allowed Aegisthus to kill her own child, thinking that it was Orestes. In the house of Strophius, Orestes grew up together with the king's son Pylades, with whom he formed that close and intimate friendship which has almost become proverbial. (Eurip. *Orest.* 804, &c.) Being frequently reminded by messengers of Electra of the necessity of avenging his father's death, he consulted the oracle of Delphi, which strengthened him in his plan. He therefore repaired in secret, and without being known to any one, to Argos. (Soph. *Elect.* 11, &c., 35, 296, 531, 1346; Eurip. *Elect.* 1245, *Orest.* 162.) He pretended to be a messenger of Strophius, who had come to announce the death of Orestes, and brought the ashes of the deceased. (Soph. *Elect.* 1110.) After having visited his father's tomb, and sacrificed upon it a lock of his hair, he made himself known to his sister Electra, who was ill used by Aegisthus and Clytaemnestra, and discussed his plan of revenge with her, which was speedily executed, for both Aegisthus and Clytaemnestra were slain by his hand in the palace. (Soph. *Elect.* 1405; Aeschyl. *Choeph.* 931; comp. Eurip. *Elect.* 625, 671, 774, &c., 969, &c., 1165, &c., who differs in several points from Sophocles.) Immediately after the murder of his mother he was seized by madness; he perceived the Erinnyes of his mother and took to flight. Sophocles does not mention this as the immediate consequence of the deed, and the tragedy ends where Aegisthus is led to death; but, according to Euripides, Orestes not only becomes mad; but as the Argives, in their indignation, wanted to stone him and Electra to death, and as Menelaus refused to save them, Pylades and Orestes murdered Helena, and her body was removed by the gods. Orestes also threatened Menelaus to kill his daughter Hermione; but by the intervention of Apollo, the dispute was allayed, and Orestes betrothed himself to Hermione, and Pylades to Electra. But, according to the common account, Orestes fled from land to land, pursued by the Erinnyes of his mother. On the advice of Apollo, he took refuge with Athena at Athens. The goddess afforded him protection, and appointed the court of the Areiopagus to decide his fate. The Erinnyes brought forward their accusation, and Orestes made the command of the Delphic oracle his excuse. When the court voted, and was equally divided, Orestes was acquitted by the command of Athena. (Aeschyl. *Eumenides.*) He therefore dedicated an altar to Athena Areia. (Paus. i. 28. § 5.) According to another modification of the legend, Orestes consulted Apollo, how he could be delivered from his madness and incessant wandering. The god advised him to go to Tauris in Scythia, and thence to fetch the image of Artemis, which was (Eurip. *Iph. Taur.* 79, &c., 968, &c.) believed to have there fallen from heaven, and to carry it to Athens. (Comp. Paus. iii. 16. § 6.) Orestes and Pylades accordingly went to Tauris, where Thoas was king, and on their arrival they were seized by the natives, in order to be sacrificed to Artemis, according to the custom of the country. But Iphigeneia, the priestess of Artemis, was the sister of Orestes, and, after having recognised each other, all three escaped with the statue of the goddess. (Eurip. *Iph. Taur.* 800, 1327, &c.)

After his return Orestes took possession of his father's kingdom at Mycenae, which had been usurped by Aletes or Menelaus; and when Cylarabes of Argos died without leaving any heir, Orestes also became king of Argos. The Lacedaemonians made him their king of their own accord, because they preferred him, the grandson of Tyndareus, to Nicostratus and Megapenthes, the sons of Menelaus by a slave. The Arcadians and Phocians increased his power by allying themselves with him. (Paus. ii. 18. § 5, iii. 1. § 4; Philostr. *Her.* 6; Pind. *Pyth.* xi. 24.) He married Hermione, the daughter of Menelaus, and became by her the father of Tisamenus. (Paus. ii. 18. § 5.) He is said to have led colonists from Sparta to Aeolis, and the town of Argos Oresticum in Epeirus is said to have been founded by him at the time when he wandered about in his madness. (Strab. vii. p. 326, xiii. p. 582; Pind. *Nem.* xi. 42, with the Schol.) In his reign the Dorians under Hyllus are said to have invaded Peloponnesus. (Paus. viii. 5. § 1.) He died of the bite of a snake in Arcadia (Schol. *ad Eur. Or.* 1640), and his body, in accordance with an oracle, was afterwards conveyed from Tegea to Sparta, and there buried. (Paus. iii. 11. § 8.) In a war between the Lacedaemonians and Tegeatans, a truce was concluded, and during this truce the Lacedaemonian Lichas found the remains of Orestes at Tegea or Thyrea in the house of a blacksmith, and thence took them to Sparta, which according to an oracle could not gain the victory unless it possessed the remains of Orestes. (Herod. i. 67, &c.; Paus. iii. 3. § 6, viii. 54. § 3.) According to an Italian legend, Orestes brought the image of the Taurian Artemis to Aricia, whence it was carried in later times to Sparta; and Orestes himself was buried at Aricia, whence his remains were afterwards carried to Rome. (Serv. *ad Aen.* ii. 116.)

There are three other mythical personages of the name of Orestes, concerning whom nothing of interest is related. (Hom. *Il.* v. 705, xii. 139, 193; Apollod. i. 7. § 3.) [L. S.]

ORESTES (Ὀρέστης), regent of Italy during the short reign of his infant son Romulus Augustulus, from the 29th of August, A. D. 475, to the 28th of August, 476. As his history is given in the lives of Romulus Augustulus, Nepos, and Odoacer, we need only add here a few remarks. He was a Roman by origin, but born in Pannonia, and when Attila conquered that province, he and his father Tatulus both entered the service of the conqueror till the death of the latter and the downfal of the Hunnic empire. Orestes held the office

of secretary to Attila, and was also his ambassador at Constantinople. After the death of Attila, Orestes returned to Italy, where on account of his great wealth, he soon rose to eminence, and obtained the title and rank of patricius. He then married a daughter of Romulus Comes. In 475, while at Rome, he received orders from the emperor Julius Nepos to assemble an army and send it to Gaul, as fears were entertained that the West Gothic king Euric intended another invasion of that country. Being once at the head of an army, Orestes availed himself of his power and riches to make himself master of Italy, and forthwith set out for Ravenna, where Nepos was residing. On his approach Nepos fled in confusion (28th of August, 475) to Salona in Dalmatia, where he met with the deposed emperor Glycerius, his former rival, who was then bishop of that place ; and on the 29th of August Orestes had his son Romulus Augustulus proclaimed emperor, remaining, however, at the head of affairs. His first minister was Parmenus. He sent Latinus and Madusus to Constantinople, that he might be recognised by the emperor Zeno ; aud he made peace with Genseric, the king of the Vandals. The reign of Orestes was of short duration. In the following year (476) Odoacer rose in arms against him, and Orestes having shut himself up in Pavia, was taken prisoner after the town had been stormed by the barbarians, and conducted to Placentia where his head was cut off by order of Odoacer. This took place on the 28th of August, 476, exactly a year after he had compelled Nepos to fly from Ravenna. On the 4th of September Paulus, the brother of Orestes, was taken at Ravenna, and likewise put to death. (The authorities quoted in the lives of ROMULUS AUGUSTULUS, GLYCERIUS, JULIUS NEPOS, and ODOACER.) [W. P.]

ORESTES (Ὀρέστης), a Christian physician of Tyana in Cappadocia, called also *Arestes*, who suffered martyrdom during the persecution under Diocletian, A. D. 303, 304. An interesting account of his tortures and death is given by Simeon Metaphrastes, ap. Surium, *De Probat. Sanctor. Histor.*, vol. vi. p. 231, where he is named *Arestes*. See also *Menolog. Graec.* vol. i. p. 178, ed. Urbin. 1727. He has been canonized by the Greek and Roman churches, and his memory is celebrated on Nov. 9. (See Bzovius, *Nomenclator Sanctor. Profess. Medicor.*) [W. A. G.]

ORESTES, CN. AUFI'DIUS, originally belonged to the Aurelia gens, whence his surname of Orestes, and was adopted by Cn. Aufidius, the historian, when the latter was an old man [See Vol. I. p. 418, b.]. Orestes was repulsed when a candidate for the tribunate of the plebs, but he obtained the consulship in B. C. 71, with P. Cornelius Lentulus. From an anecdote recorded by Cicero (*de Off.* ii. 17) Orestes seems to have carried his election partly by the magnificent treats he gave the people. (Cic. *pro Dom.* 13, *pro Planc.* 21 ; Eutrop. vi. 8.)

ORESTES, AURE'LIUS. 1. L. AURELIUS L. F. L. N. ORESTES, consul B. C. 157, with Sex. Julius Caesar. (Fasti Capit. ; Plin. *H. N.* xxxiii. 3. s. 17.)

2. L. AURELIUS L. F. L. N. ORESTES, son of the preceding, was consul B. C. 126, with M. Aemilius Lepidus. He was sent into Sardinia to subdue the inhabitants of the island, who had again risen against the Roman authority, as they had done on many previous occasions. Orestes remained in his province upwards of three years, and obtained a triumph on his return to Rome in B. C. 122. C. Gracchus was quaestor to Orestes in Sardinia, and distinguished himself greatly by the way in which he there discharged the duties of his office. M. Aemilius Scaurus also served under Orestes in Sardinia (Liv. *Epit.* 60 ; Plut. *C. Gracch.* 1, 2 ; Cic. *Brut.* 28 ; Aur. Vict. *de Vir. Ill.* 72 ; Fasti Capit.) This Aurelius Orestes obtains a place, along with his brother C. Aurelius Orestes, in the list of orators in the *Brutus* of Cicero (c. 25), who, however, only says of them, "quos aliquo video in numero oratorum fuisse."

3. C. AURELIUS ORESTES, younger son of No. 1. See No. 2, *sub finem.*

4. L. AURELIUS L. F. L. N. ORESTES, son of No. 2, was consul with C. Marius, in the third consulship of the latter, B. C. 103, and died in the same year. (Fasti : comp. Plut. *Mar.* 14.)

5. CN. AURELIUS ORESTES, praetor urbanus B. C. 77, one of whose decisions was annulled upon appeal by the consul Mamercus Aemilius Lepidus. (Val. Max. vii. 7. § 6.)

ORESTHEUS (Ὀρεσθεύς), a son of Lycaon, and the reputed founder of Oresthasium, which is said afterwards to have been called Oresteium, from Orestes. (Paus. viii. 3. § 1 ; Eurip. *Orest.* 1642.)

2. A son of Deucalion, and king of the Ozolian Locrians in Aetolia. His dog is said to have given birth to a piece of wood, which Orestheus concealed in the earth. In the spring a vine grew forth from it, from the sprouts of which he derived the name of his people. (Paus. x. 38. § 1 ; Hecat. *ap. Athen.* ii. p. 35.) [L. S.]

ORESTILLA, AURE'LIA. [AURELIA.]

ORESTILLA, LI'VIA, called *Cornelia Orestina* by Dion Cassius, was the second wife of Caligula, whom he married in A. D. 37. He carried her away on the day of her marriage to Piso, having been invited to the nuptial banquet, but divorced her before two months had elapsed, and banished her and Piso. (Suet. *Cal.* 25 ; Dion Cass. lix. 8.)

ORFITUS, or ORPHITUS, a cognomen of several gentile names under the empire, does not occur in the time of the republic. Orfitus is the correct orthography, as we see from inscriptions. Many of the Orfiti mentioned below are only known from the Consular Fasti, and from inscriptions.

1. SER. CORNELIUS ORFITUS, consul in A. D. 51, with the emperor Claudius (Tac. *Ann.* xii. 41 ; Plin. *H. N.* ii. 31 ; and the inscription in Fabrettus, p. 472). In A. D. 66 Orfitus proposed, in honour of the imperial family, that the month of June should for the future be called Germanicus (Tac. *Ann.* xvi. 12). It would appear, from an incidental notice in Tacitus (*Hist.* iv. 42), that Orfitus perished not long after this, by an accusation of the informer Aquillius Regulus.

2. SALVIDIENUS ORFITUS, one of the victims of Nero's cruelty and caprice. (Suet. *Ner.* 37.)

3. PACCIUS ORFITUS, a centurion primi pili in Corbulo's army in the East, in the reign of Nero. (Tac. *Ann.* xiii. 36, xv. 12.)

4. SALVIDIENUS ORFITUS, banished by Domitian, on the pretext of conspiracy. (Suet. *Dom.* 10.)

5. CORNELIUS SCIPIO ORFITUS, one of the consules suffecti A. D. 101.

6. SER. SALVIDIENUS ORFITUS, consul A. D. 110, with M. Peducaeus Priscinus.

7. SER. SCIPIO ORFITUS, consul A. D. 149, with Q. Nonius Priscus. He is perhaps the same as the Orfitus who was praefectus urbi in the reign of Antoninus Pius (Capitol. *Anton. Pius*, 8). This emperor reigned from A. D. 138 to 161.

8. M. GAVIUS ORFITUS, consul A. D. 165, with L. Arrius Pudens.

9. ORFITUS, consul A. D. 172, with Maximus. (Lamprid. *Commod.* 11.)

10. ORFITUS GAVIUS, consul A. D. 178, with Julianus Rufus. (Lamprid. *Commod.* 12.)

As the three persons last mentioned all lived in the reign of M. Aurelius (A. D. 161—180), it is impossible to say which of them was the Orfitus who was advanced to various honours in the state by this emperor, although he was the paramour of the empress (Capitol. *M. Anton. Phil.* 29).

11. ORFITUS, consul in A. D. 270, with Antiochianus. Trebellius Pollio (*Claud.* 11) calls his colleague Atticianus.

M. O'RFIUS, a Roman eques, of the municipium of Atella, was a tribune of the soldiers in Caesar's army, whom Caesar strongly recommended in B. C. 59 to his brother Quintus, who was then one of Caesar's legates. (Cic. *ad Qu. Fr.* ii. 14.)

ORGE'TORIX, the noblest and richest among the Helvetii, anxious to obtain the royal power, formed a conspiracy of the principal chiefs in B. C. 61, and persuaded his countrymen to emigrate from their own country with a view of conquering the whole of Gaul. Two years were devoted to making the necessary preparations; but the real designs of Orgetorix having meantime transpired, the Helvetii brought him to trial for his ambitious projects. Orgetorix, however, by means of his numerous retainers, set justice at defiance; and while the Helvetii were collecting forces to compel him to submit to their laws, he suddenly died, probably, as was suspected, by his own hands. Notwithstanding his death the Helvetii carried into execution the project which he had formed, and were thus the first people with whom Caesar was brought into contact in Gaul. After their defeat a daughter of Orgetorix and one of his sons fell into the hands of Caesar. (Caes. *B. G.* i. 2—4, 26; Dion Cass. xxxviii. 31.)

ORIBA'SIUS (Ὀρειβάσιος or Ὀριβάσιος), an eminent Greek medical writer, who was born probably about A. D. 325. Suidas (*s. v.* Ὀρειβάσιος) and Philostorgius (*Hist. Eccles.* vii. 15) call him a native of Sardes in Lydia; but his friend and biographer Eunapius says (*Vit. Philos. et Sophist.* p. 170, ed. Antw.) he was born at Pergamus in Mysia, the birth-place of Galen. According to the same author, he belonged to a respectable family, and, after receiving a good preliminary education, he studied medicine under Zeno of Cyprus, and had for his fellow-pupils Ionicus and Magnus. He early acquired a great professional reputation. It is not known exactly when or where he became acquainted with the emperor Julian, but it was probably while that young prince was kept in confinement in different places in Asia Minor. He was soon honoured with his confidence and friendship, and was almost the only person to whom Julian imparted the secret of his apostacy from Christianity. (Eunap. *l. c.* p. 90; Julian, *ad Athen.* p. 277, B. ed. 1696.) When Julian was raised to the rank of Caesar, and sent into Gaul, Dec. 355, he took Oribasius with him (Julian, *l. c.* p. 277, C.; Oribas. ap. Phot. *Biblioth.* Cod. 217); and in the following year (see Clinton's *Fasti Rom.*), on the occasion of some temporary absence, addressed to him a letter, which is still extant (*Epist.* 17), and is an evidence both of their intimacy and of their devotion to paganism. It was while they were in Gaul together that Julian commanded Oribasius to make an epitome of Galen's writings, with which he was so much pleased that he imposed upon him the further task of adding to the work whatever was most valuable in the other medical writers. This he accomplished (though not till after Julian had become emperor, A. D. 361) in seventy (Phot. *Biblioth.* Cod. 217) or (according to Suidas) in seventy-two books, part of which are still extant under the title Συναγωγαὶ Ἰατρικαί, *Collecta Medicinalia*, and will be mentioned again below. Eunapius seems to say that Oribasius was in some way instrumental in raising Julian to the throne (βασιλέα τὸν Ἰουλιανὸν ἀπέδειξε), but the meaning of the passage is doubtful, as the writer refers for the particulars of the transaction to one of his lost works. He was appointed by the emperor, soon after his accession, quaestor of Constantinople (Suid. *l. c.*), and sent to Delphi to endeavour to restore the oracle of Apollo to its former splendour and authority; but in this mission he failed, as the only answer he brought back was that the oracle was no more:—

Εἴπατε τῷ βασιλεῖ, χαμαὶ πέσε δαίδαλος αὐλά.
Οὐκέτι Φοῖβος ἔχει καλύβαν, οὐ μάντιδα δάφνην
Οὐ παγὰν λαλέουσαν, ἀπέσβετο καὶ λάλον ὕδωρ.

(Cedren. *Hist. Compend.* p. 304, ed. 1647.)

He accompanied Julian in his expedition against Persia, and was with him at the time of his death, June 26, A. D. 363. (Philostorg. *l. c.*) The succeeding emperors, Valentinian and Valens, were not so favourably disposed towards Oribasius, but confiscated his property, and banished him to some nation of "barbarians" (as they are called)—probably the Goths: they had even thought of putting him to death. The cause of this treatment is not mentioned; his friend Eunapius (who is not a very impartial witness) attributes it to envy on account of his reputation (διὰ τὴν ὑπεροχὴν τῆς δόξης), but we may easily suppose the emperors to have had some more creditable motive than this, and might perhaps be allowed to conjecture that he had made himself obnoxious, either in the discharge of his duties as quaestor, or by his enmity against the Christians. In his exile Oribasius exhibited proofs both of his fortitude and his medical skill, whereby he gained such influence and esteem among the barbarian kings, that he became one of their principal men, while the common people looked upon him as almost a god. As Eunapius does not mention that the emperors who recalled Oribasius were different from those who banished him (*l. c.* p. 173), it is probable that his exile did not last long, and that it ended before the year 369. After his return he married a lady of good family and fortune, and had by her four children, one of whom was probably his son Eustathius, to whom he addressed his "Synopsis," mentioned below. He also had his property restored out of the public treasury by command of the succeeding emperors, but Eunapius does not specify *which* emperors he means. The date of his death is unknown, but he was still living with his

four children when Eunapius inserted the account of his life in his "Vitae Philosophorum et Sophistarum," that is, at least as late as the year 395. (See Clinton's *Fasti Rom.*) Of the personal character of Oribasius we know little or nothing, but it is clear that he was much attached to paganism and to the heathen philosophy. He was an intimate friend of Eunapius, who praises him very highly, and wrote an account of his life. He attended the philosopher Chrysanthius on his death-bed (Eunap. *l. c.* p. 197); and there is a short letter addressed to him by Isidorus of Pelusium (*Epist.* i. 437, ed. Paris, 1638), and two epigrams written in his honour in the Greek Anthology (ix. 199, and *Anthol. Planud.* iv. 274, vol. ii. p. 106, iii. 295, ed. Tauchn.). He is several times quoted by Aëtius and Paulus Aegineta. Some of his works were translated into Arabic (see Wenrich, *De Auctor. Graecor. Version. Syriac. Arab.* &c. p. 295); and an abridgement of them was made by Theophanes at the command of the emperor Constantine Porphyrogenitus. (See Lambec. *Biblioth. Vindob.* vi. pp. 261, 264, 266, ed. Kollar.)

We possess at present three works of Oribasius, which are generally considered to be genuine. The first of these is called Συναγωγαὶ Ἰατρικαί, *Collecta Medicinalia*, or sometimes Ἑβδομηκοντάβιβλος, *Hebdomecontabiblos* (Paul. Aegin. lib. i. Praef.), and is the work that was compiled (as was said above) at the command of Julian, when Oribasius was still a young man. It would be impossible to give here an analysis of its contents. It contains but little original matter, but is very valuable on account of the numerous extracts from writers whose works are no longer extant. This work had become scarce, on account of its bulk, as early as the time of Paulus Aegineta (Paul. Aegin. *l. c.*); it was translated into Syriac in the ninth century by Honain Ibn Ishak and Isa Ibn Yahya, with the title "Collectionis Medicinalis Libri Septuaginta" (Wenrich, *l. c.*); but in the following century, though Haly Abbas was aware of its existence, he says he had never seen more than one book out of the seventy. (*Theor.* i. 1, p. 5, ed. 1523.) More than half of this work is now lost, and what remains is in some confusion, so that it is not easy to specify exactly how many books are at present actually in existence; it is, however, believed that we possess twenty-five (viz. 1—15, 21, 22, 24, 25, 44—49), with fragments of two others (viz. 50 and 51). The first fifteen books were first published in a Latin translation by J. Bapt. Rasarius (together with the 24th and 25th), Venet. 8vo. without date, but before 1555. They were published in Greek and Latin by C. F. Matthaei, Mosqu. 1808, 4to., but with the omission of all the extracts from Galen, Rufus Ephesius, and Dioscorides. This edition, which is very scarce, is entitled "XXI. Veterum et Clarorum Medicorum Graecorum varia Opuscula." The first and second books had been previously published in Greek and Latin by C. G. Gruner, Jenae, 1782, 4to. Books 21 and 22 were discovered in MS. by Dietz about fifteen years ago, but have not hitherto been published, either in Greek or Latin. (See Dietz, *Schol. in Hippocr. et Gal.* vol. i. praef.; Daremberg, *Rapport adressé à M. le Ministre de l'Instruction Publique*, Paris, 8vo. 1845, p. 7.) Books 24 and 25 treat of anatomy, and may perhaps be the work translated into Arabic with the title "De Membrorum Anatomia." (Wenrich, *l. c.*) They were translated into Latin by J. Bapt. Rasarius, and published together with the first fifteen books. A Greek edition appeared at Paris, 1556, 8vo. ap. Guil. Morelium, with the title "Collectaneorum Artis Medicae Liber," &c.; and W. Dundass published them in Greek and Latin in 1735, 4to. Lugd. Bat., with the title "Oribasii Anatomica ex Libris Galeni." Book 44 was published in Greek and Latin, with copious notes, by U. C. Bussemaker, Groning. 1835, 8vo.; having previously appeared in Greek, together with books 45, 48, and 49, and parts of 50 and 51 (but with the omission of all the extracts from Galen and Hippocrates), in the fourth volume of Angelo Mai's "Classici Auctores e Vaticanis Codicibus editi." Rom. 1831, 8vo. Books 46 and 47 were published by Ant. Cocchi at Florence, 1754, fol. in Greek and Latin, with the title "Graecorum Chirurgici Libri," &c. Books 48 and 49 were first published in Latin by Vidus Vidius in his "Chirurgia e Graeco in Latinum a se conversa," &c.; and are to be found in Greek, together with fragments of books 50 and 51, in Angelo Mai's collection mentioned above. It will appear at once, from the above list of the editions of the different parts of this work, how much we are in want of a critical and uniform edition of those books which still remain; a want which (as we learn from M. Daremberg's *Rapport*, quoted above) is likely to be supplied by Dr. Bussemaker.

The second work of Oribasius, that is still extant, was written probably about thirty years after the above, of which it is an abridgment (Σύνοψις). It consists of nine books, and is addressed to his son Eustathius, for whose use and at whose request it was composed. This work was translated into Arabic by Honain Ibn Ishak, with the title "Ad Filium suum Eustathium Libri Novem" (Wenrich, *l. c.*), and was known to Haly Abbas, who, as well as Paulus Aegineta (*l. c.*), notices the omission of several topics which he considered ought to have found a place in it. It has never been published in Greek, but was translated into Latin by J. Bapt. Rasarius, and printed at Venice, 1554, 8vo.

The third work of Oribasius is entitled Εὐπόριστα, *Euporista* or *De facile Parabilibus*, and consists of four books. It is addressed to Eunapius, probably his friend and biographer, who requested Oribasius to undertake the work, though Photius says (*l. c.*) that in his time some copies were ascribed to a person of the name of Eugenius. Sprengel doubts (*Hist. de la Méd.*) the genuineness of this work, but probably without sufficient reason: it appears to be the "smaller" work of Oribasius mentioned by Haly Abbas (*l. c.*), and is probably the treatise that was translated into Arabic by Stephanus with the title "De Medicamentis Usitatis" (Wenrich, *l. c.*). Both this and the preceding work were intended as manuals of the practice of medicine, and are in a great measure made up of extracts from his "Collecta Medicinalia." The Greek text has never been printed. The first Latin translation was published by J. Sichard, Basil. 1529, fol. at the end of his edition of Caelius Aurelianus; the next edition is that by J. Bapt. Rasarius, Venet. 1558, 8vo., which is more complete than the preceding. Rasarius united the "Synopsis ad Eustathium,"

the "Euporista ad Eunapium," and the nineteen books of the "Collecta Medicinalia" that were then discovered (including the two treatises "De Laqueis" and "De Machinamentis"), and published them together, with the title "Oribasii quae restant Omnia," Basil. 1557, 3 vols. 8vo. They are also to be found in H. Stephani "Medicae Artis Principes," Paris, 1567, fol. The pieces entitled "De Victus Ratione, per quodlibet Anni Tempus" (Basil. 1528, fol.) and "De Simplicibus" (Argent. 1533, fol.) are probably extracted from his larger works.

Oribasius is said by Suidas to have been the author of some other works which are now lost, viz. 1. Περὶ Βασιλείας, *De Regno*; 2. Περὶ Παθῶν, *De Affectibus*; and 3. Πρὸς τοὺς Ἀποροῦντας τῶν Ἰατρῶν, *Ad illos quibus Medicorum Copia non datur* (or perhaps rather *Ad Medicos dubitantes, vel inopes Consilii*), which last has been conjectured to have been the same work as the "Euporista ad Eunapium," mentioned above.

Besides these works, a commentary on the Aphorisms of Hippocrates goes under the name of Oribasius, but is undoubtedly spurious. It was first published in Latin by J. Guinterius Andernacus, Paris, 1533, 8vo., and has been thrice reprinted. It is probable that the work does not exist in Greek, and that it was written by a person who made use of a Latin translation of the "Synopsis ad Eustathium," and who composed it with the intention of passing it off as the genuine work of Oribasius. If so, it is a clumsy forgery, and betrays its spurious origin to the most cursory inspector, being apparently the work of a Christian, and at the same time purporting to be written at the command of Ptolemy Euergetes. It has been conjectured that it was composed by some physician belonging to the school of Salerno, about the beginning of the fourteenth century; but this is certainly too recent, as it is to be found in two MSS. at Paris, which are supposed to belong to the tenth century. (See Littré's *Hippocrates*, vol. iv. p. 443.)

A further account of Oribasius, especially of his medical opinions, may be found in Freind's *Hist. of Physic*, vol. i.; Haller's *Biblioth. Anat.*, *Biblioth. Chirurg.*, *Biblioth. Botan.*, and *Biblioth. Medic. Pract.*; Sprengel's *Hist. de la Méd.*; and in J. F. C. Hecker's *Litterar. Annal. der gesammten Heilkunde*, 1825, vol. i., which last work the writer has never seen. See also Fabric. *Biblioth. Gr.* vol. ix. p. 451, xii. 640, xiii. 353, ed. vet.; and Choulant, *Handb. der Bücherkunde für die Aeltere Medicin.* [W. A. G.]

ORI'GENES (Ὠριγένης), one of the most eminent of the early Christian writers, not only for his intellectual powers and attainments, but also for the influence exercised by him on the opinions of subsequent ages, and for the dissensions and discussions respecting his opinions, which have been carried on through many centuries down to modern times.

I. Life. Origen bore, apparently from his birth (Euseb. *H. E.* vi. 14) the additional name of Adamantius (Ἀδαμάντιος), though Epiphanius states (*Haeres.* lxiv. 73) that he assumed it himself. Doubtless, the name was regarded by the admirers of Origen as significant either of his unwearied industry (Hieron. *Ep.* xliii. *ad Marcellam*, c. 1. vol. i. p. 190 ed Vallars.), or of the irrefragable strength of his arguments (Phot. *Bibl.* cod. 118); but these obviously laudatory interpretations of it render it improbable that Origen assumed it himself, as a boastful temper does not appear to have been at all characteristic of him. The names "Chalcenterus" Χαλκέντερος ("brasen-bowels") given him by Jerome (*l. c.*), and "Chalceutes" Χαλκεύτης ("brasier"), and "Syntactes" Συντάκτης ("Composer") conferred upon him by others (Epiph. *Haeres.* lxiii. 1; and Tillemont. *Mém.* vol. iii. p. 497), appear to have been mere epithets, expressive of his assiduity. As he was in his seventeenth year, at the time of his father's death, which occurred apparently in April 203 (Huet. *Origenian.* i. 8), in the persecution which began in the tenth year of the reign of the Emperor Severus, his birth must be fixed in or about A. D. 186. The year 187, given in the *Chronicon Paschale*, is too late; and 185, given by most modern writers, too early. His father was Leonides (Λεωνίδης), a devout Christian of Alexandria. Suidas (*s. v.* Ὠριγένης) calls him "bishop;" but his authority, unsupported by any ancient testimony, is insufficient to prove his episcopal character. Porphyry (apud Euseb. *H. E.* vi. 19) speaks of Origen, with whom he claimed to have been acquainted in early life, as having been educated a heathen, and afterwards converted to Christianity; but, as his acquaintance with Origen was apparently very slight, and when Origen was an old man, his authority in such a matter is of little weight. Leonides gave his son a careful education, not only in the usual branches of knowledge, but especially in the Scriptures, of which he made him commit to memory and recite a portion every day.

Origen was a pupil of Clement of Alexandria, and he also received some instruction of Pantaenus apparently after his return from India. [Pantaenus.] He had Alexander, afterwards bishop of Jerusalem, for his early friend and fellow-student (Alex. ap. Euseb. *H. E.* vi. 14).

In the persecution which commenced in the tenth year of Severus (A. D. 202) Leonides was imprisoned, and after a time beheaded. Origen was anxious to share with his father the glory of martyrdom; and when this desire was frustrated by the watchfulness of his mother, who, after vainly entreating him to give up his purpose, hid away all his clothes, and so prevented him from leaving home, he wrote a letter to his father, exhorting him to steadfastness, in the words "See that thou changest not thy mind for our sakes." By the death of Leonides, his widow, with Origen and six younger sons, was reduced to destitution, the property of the martyr having been confiscated. Origen was, however, received into the house of a wealthy female, then living at Alexandria, who had, among her inmates at the time, one Paul of Antioch, whom she regarded as a son, who was in bad repute on account of his heretical opinions. Neander calls him a Gnostic. His eloquence, however, attracted a considerable audience, not only of those who sympathised in his views, but of the orthodox; yet Origen refused to unite in prayer with him, "detesting," as he has somewhere expressed it, "heretical teachings." (Euseb. *H. E.* vi. 2.) This repugnance probably quickened his efforts to become independent, and his ardent application to study enabled him soon to extricate himself from difficulty by becoming a teacher of the branches of education comprehended under the epithet "grammatical" (τὰ γραμματικά). (Euseb. *ibid.*) His

attainments included, according to Jerome (*De Vir. Illustr.* c. 54) and Gregory Thuamaturgus (*Paneg. in Origen.* c. 7, 8, 9), ethics, grammar, rhetoric, dialectics or logic, geometry, arithmetic, music, and an acquaintance with the tenets of the various philosophical sects; to which may be added an acquaintance with the Hebrew language, a rare acquisition among the Christians of those days. It is probable, however, that several of these attainments were made later in life than the time of which we are now speaking. His knowledge of Hebrew was most likely of later date; from whom he acquired it is not clear. He often quotes (vid. Hieronym. *in Rufin.* lib. i., *Opera*, vol. iv. pars ii. col. 363, ed. Benedict, vol. ii. pars i. ed. Vallars.) Huillus, a patriarch of the Jews, of whom nothing appears to be known; but whether he was Origen's instructor in the Hebrew language is only conjecture. If Origen was, as Porphyry (ap. Euseb. *H. E.* vi. 19) and Theodoret (*Graecar. Affection. Curat.* lib. vi. *Opera*, vol. iv. p. 573, ed. Sirmond. p. 869. ed Schulze) affirm, a hearer of Ammonius Saccas [AMMONIUS SACCAS], it was probably at a later period, when he attended a lecturer on philosophy, whom he does not name, to gain an acquaintance with the Greek philosophy. (Origen. ap. Euseb. *H. E.* vi. 19.) Epiphanius (*Haeres.* lxiv. 1) says that perhaps he studied at Athens; but it is not likely that he visited that city in early life, though he was there when he travelled into Greece many years afterward.

Within a very short time after he had commenced teacher of grammar, he was applied to by some heathens who desired instruction in Christianity. The first of those who applied to him were Plutarchus, who suffered martyrdom at Alexandria very shortly after, and his brother Heraclas, who became in the sequel Origen's assistant and successor in the office of Catechist, and afterward bishop of Alexandria. At the time of their application to Origen, the office of Catechist was vacant through the dispersion of the clergy consequent on the persecution; and Demetrius, the bishop, shortly after appointed Origen, though only in his eighteenth year, to the office. The young teacher showed a zeal and self-denial beyond his years. The persecution was still raging; but he shrunk not from giving every support and encouragement to those who suffered, frequently at the risk of his life. The number of those who resorted to him as Catechist continually increased; and, deeming his profession as teacher of grammar inconsistent with his sacred work, he gave it up; and that he might not, in the failure of this source of income, become dependent on others, he sold all his books of secular literature, and lived for many years on an income of four oboli a day derived from the proceeds of the sale. His course of life was of the most rigorously ascetic character. His food, and his periods of sleep, which he took, not in a bed, but on the bare ground, were restricted within the narrowest limits; and, understanding literally the precepts of the Lord Jesus Christ, not to have two coats and to take no shoes (Matt. x. 10.), he went for many years barefoot, by which and by other austerities he had nearly ruined his health. The same ascetic disposition, and the same tendency to interpret to the letter the injunctions of the Scriptures, led him to a strange act of self-mutilation, in obedience to what he regarded as the recommendation of Christ. (Matt. xix. 12.) He was influenced to this act also by the consideration of his own youth, and by the circumstance that his catechumens were of both sexes. He wished, however, to conceal what he had done, and appears to have been much confused when it was divulged; but the bishop Demetrius, respecting his motive, exhorted him to take courage, though he did not hesitate, at a subsequent period, to make it a matter of severe accusation against him. (Euseb. *H. E.* vi. 3, 8; Epiphan. *Haeres.* lxiv. 3; Hieron. *Epist.* 65, ed. vett., 41, ed. Benedict., 84, ed. Vallars.) Origen himself (*Comment. in Matt.* tom. xv. 1) afterwards repudiated this literal understanding of our Lord's words.

With the death of Severus (A. D. 211), if not before, the persecution (in which Plutarchus and others of Origen's catechumens had perished) ceased; and Origen, anxiously desiring to become acquainted with the church at Rome, visited the imperial city during the papacy of Zephyrinus, which extended, according to Tillemont, from A. D. 201, or 202, to 218. Tillemont and Neander place this visit in A.D. 211 or 212. He made however a very short stay; and when he returned to Alexandria (Euseb. *H. E.* vi. 14), finding himself unable to discharge alone the duties of Catechist, and to give the attention which he desired to biblical studies, he gave up a part of his catechumens (who flocked to him from morning till evening) to the care of his early pupil Heraclas. It was probably about this time that he began to devote himself to the study of the Hebrew language (Euseb. *H. E.* vi. 15, 16); and also to the study of the Greek philosophy, his eminence in which is admitted by Porphyry (ap. Euseb. *H. E.* vi. 19), that he might instruct and refute the heretics and heathens, who, attracted by his growing reputation, resorted to him to test his attainments, or to profit by them. Among those who thus resorted to him was one Ambrosius, or Ambrose, a Valentinian, according to Eusebius (*H. E.* vi. 18); a Marcionite, or a Sabellian, according to other accounts reported by Epiphanius (*Haeres.* lxiv. 3); at any rate a dissenter of some kind from the orthodox church; a man of wealth, rank, and earnestness of character. Origen convinced him of his error; and Ambrose, grateful for the benefit, became the great supporter of Origen in his biblical labours, devoting his wealth to his service, and supplying him with more than seven amanuenses to write from his dictation, and as many transcribers to make fair copies of his works. (Euseb. *H. E.* vi. 23.) About this time he undertook a journey into Petraea, the Roman Arabia, at the request of the governor of that province, who, wishing to confer with him on some matter not specified, had despatched an officer with letters to the governor of Egypt and the bishop of Alexandria, requesting Origen might be sent to him. After a short absence on this business, he returned to Alexandria. It was perhaps on this visit that he heard Hippolytus preach [HIPPOLYTUS, No. 1]. After a time he again left Alexandria on account of a serious disturbance which arose there; and, not deeming himself safe in any part of Egypt, withdrew to Caesareia in Palestine. Huet (*Origeniana*, lib. i. c. ii. § 6), Tillemont, and others identify the tumult (Eusebius calls it "the war") which compelled Origen to quit Alexandria, with the slaughter of the people of that city by Caracalla. [CARACALLA.] If this conjecture is admitted, it enables

us to assign to Origen's removal the date A. D. 216. At Caesareia he received the most respectful treatment. Though not yet ordained to the priesthood, he was invited to expound the Scriptures, and to discourse publicly in the church. Theoctistus, bishop of Caesareia, and Alexander, bishop of Jerusalem, the latter of whom had been a fellow-student of Origen, were among the prelates at whose invitation he was induced thus to come forward: and when Demetrius of Alexandria, who was growing jealous of Origen, objected to it as an unheard of irregularity, that a layman should preach before bishops, they vindicated him by citing several precedents. It was perhaps during this visit to Palestine that Origen met with one of the Greek versions of the Old Testament, the *Editio Quinta* or *Sexta*, which he published in his *Hexapla*, and which is said to have been found in a wine jar at Jericho. He returned to Alexandria, apparently about the end of Caracalla's reign, at the desire of Demetrius, who sent some deacons of his church to hasten him home (Euseb. *H. E.* vi. 19). He returned with zeal to the discharge of his office of Catechist, and to the diligent pursuit of his biblical labours.

His next journey was into Greece. Eusebius (*H. E.* vi. 23) describes the occasion in general terms, as being ecclesiastical business, but Rufinus (*In versione Eusebii, l. c.*) and Jerome (*De Vir. Illustr.* c. 54) more exactly describe the object as being the refutation of heretics who were increasing there. Passing through Palestine on his way, he was ordained presbyter by his friends, Theoctistus and Alexander, and the other bishops of that province, at Caesareia. This aroused again the jealousy of Demetrius, and led to a decisive rupture between him and Origen, who, however, completed his journey, in the course of which he probably met with a Greek version of the O. T. (the *Sexta* or *Quinta Editio* of his *Hexapla*), which had been discovered by one of his friends at Nicopolis, in Epeirus, near the Promontory of Actium, on the Ambracian Gulf (*Synopsis Sacrae Scripturae*, Athanasio adscripta). Possibly it was on this journey that Origen had the interview with Mammaea, mother of the emperor Alexander Severus, mentioned by Eusebius (*H. E.* vi. 21). Mammaea was led by the curiosity which Origen's great reputation had excited, to solicit an interview with him when she was at Antioch. Tillemont places this interview at an earlier period, A. D. 218, Huet in A. D. 223; but the date is altogether uncertain. The journey of Origen into Greece is placed by Eusebius, as we understand the passage, in the episcopate of Pontianus at Rome, which extended from A. D. 230, or, according to other accounts, from 233 to 235, and of Zebinus at Antioch from A. D. 228 to 237; but Tillemont and Huet interpret the passage so as to fix the ordination of Origen in A. D. 228, about the time when Zebinus of Antioch succeeded Philetus. We are disposed to place it in A. D. 230.

On his return to Alexandria, he had to encounter the open enmity of Demetrius. The remembrance of incidents of the former part of his life was revived and turned to his disadvantage. His self-mutilation, which had been excused at the time, was now urged against him; and a passage in Epiphanius (*Haeres.* lxiv. 2) gives reason to think that a charge of having offered incense to heathen deities was also brought against him. Eusebius has omitted the account of the steps taken by Demetrius against Origen from his *Ecclesiastical History*, on the ground that they were related in the Defence of Origen (Ὑπὲρ Ὠριγένους ἀπολογία, *Apologia pro Origene*) drawn up by Pamphilus and Eusebius; and the loss of this defence has deprived us of the most trustworthy account of these transactions. However, we learn from Photius, who has preserved (*Bibl.* Cod. 118) a notice of the lost work, that a council of Egyptian prelates and presbyters was held by Demetrius, in which it was determined that Origen should leave Alexandria, and not be allowed either to reside or to teach there. His office of Catechist devolved or was bestowed on his colleague Heraclas. His ordination, however, was not invalidated, and indeed the passage in Photius seems to imply that the council expressly decided that he should retain his priesthood. But Demetrius was determined that he should not retain it; and, in conjunction with certain Egyptian prelates, creatures, it would appear, of his own, he pronounced his degradation. Origen had probably, before this second sentence, retired from Alexandria into Palestine, where he was welcomed and protected, and where he taught and preached with great reputation. It was, perhaps, mortification at having failed to crush Origen that led Demetrius to take the further step of excommunicating him, and to write to the bishops of all parts of the world to obtain their concurrence in the sentence. Such was the deference already paid to the see of Alexandria, and to the decision of the Egyptian bishops, that, except in Palestine and the adjacent countries, Arabia and Phoenicia, in Greece, and perhaps in Cappadocia, where Origen was personally known and respected, the condemnation appears to have obtained general assent. Even the bishop and clergy of Rome joined in the general cry. (Hieron. *Epist.* 29, ed. Benedict., 33, ed. Vallars. and apud Rufin. *Invectiv.* ii. 19, ed. Vallars.) It is probable that Origen's unpopularity arose from the obnoxious character of some of his opinions, and was increased by the circumstance that even in his life-time (Hieron. *In Rufin.* ii. 18) his writings were seriously corrupted. It appears also that the indiscretion of Ambrosius had published some things which were not designed for general perusal. (Hieron. *Epist.* 65, ed. vett., 41, ed. Benedict., 84, ed. Vallars. c. 10.) But what was the specific ground of his exile, deposition, and excommunication is not clear; it is probable that the immediate and only alleged ground was the irregularity of his ordination; and that whatever things in his writings were capable of being used to his prejudice, were employed to excite odium against him, and so to obtain general concurrence in the proceedings of his opponents. Possibly the story of his apostasy, mentioned by Epiphanius, was circulated at the same time, and for the same object.

Origen was, meanwhile, secure at Caesareia, where he preached almost daily in the church. He wrote a letter in vindication of himself to some friends at Alexandria, in which he complains of the falsification of his writings. According to Jerome (*In Rufin.* ii. 18), he severely handled (*laceret*) Demetrius, and "inveighed against (*invehatur*) the bishops and clergy of the whole world," expressing his disregard of their excommunication of him: but from some quotations from the letter it appears to have been written in a milder and more forgiving spirit than Jerome's description would lead us to expect. Demetrius

died about this time. Tillemont places his death in the same year as Origen's expulsion, viz. A. D. 231, correcting in a note the errors of Eusebius, in his *Chronicon*, as to the dates of these events. Heraclas succeeded Demetrius; but though he had been the friend, pupil, and colleague of Origen, the change produced no benefit to the latter: the Egyptian clergy were too deeply committed to the course into which Demetrius had led them, to allow them to retract, and Origen remained in exile till his death. About this time he met with Gregory Thaumaturgus, afterwards bishop of Neocaesareia [GREGORIUS THAUMATURGUS], and his brother Athenodorus, who were then youths pursuing their studies. They both became his pupils, and the former of them his panegyrist. (Greg. Thaumat. *Panegyrica Oratio in Origen.* § 5.) Maximin, who had murdered the emperor Alexander Severus (A. D. 235) and succeeded to the throne, now commenced a persecution of the church in which Origen's friend Ambrose, who had also settled at Caesareia, where he had become a deacon, and Protoctetus, a presbyter of the same church, were involved. Origen, to encourage them to brave death for the truth, composed his treatise Περὶ Μαρτυρίου, *De Martyrio.* They escaped, however, with life. Origen himself is thought to have been at this time at Caesareia in Cappadocia, where Firmilianus the bishop was his friend: for he appears to have been concealed two years, during some persecution, in the house of a wealthy lady of the Cappadocian Caesareia, named Juliana (Pallad. *Histor. Lausiae.* c. 147; comp. Tillemont, *Mém.* vol. iii. p. 542, and Huet, *Origenian.* lib. i. c. iii. § 2), from whom he received several works of Symmachus, the Greek translator of the Old Testament. (Pallad. *l. c.*; Euseb. *H. E.* vi. 17.) If his journey into Cappadocia be placed in the reign of Maximin, he probably returned about the time of Maximin's death (A. D. 238) to Caesareia in Palestine, and there continued, preaching daily and steadily pursuing his biblical studies, composing his commentaries on the prophets Isaiah and Ezekiel and on the Canticles (Euseb. *H. E.* vi. 32), and labouring also at his *Hexapla.* These labours were hardly interrupted by a journey into Greece; for he continued his works when on his travels, and finished his commentary on Ezekiel and commenced that on the Canticles at Athens. (Euseb. *ibid.*) The date of this second journey into Greece is doubtful. According to Suidas (*s. v.* Ὠριγένης) the commentary on Ezekiel was composed when Origen was in his sixtieth year, *i. e.* in A. D. 245, and Eusebius (*H. E.* vi. 32) says it was finished at Athens; but Tillemont infers from the order of events in the narrative of Eusebius that the journey took place before the death of the emperor Gordian III. (A. D. 244). If Tillemont's inference is sound, we must reject the statement of Suidas; and we must also place before the death of Gordian, the visit which Origen made to Bostra in Arabia (Euseb. *H. E.* vi. 33), and his restoration to the then orthodox belief of Beryllus, bishop of Bostra, who had propagated some notions respecting our Lord's pre-existent nature, which were deemed heretical. [BERYLLUS.] During the reign of Philippus the Arabian (A. D. 244—249), Origen wrote his reply to the Epicurean Celsus, and his commentaries on the twelve minor prophets, and on the Gospel of Matthew; also a number of letters, among which were one to the emperor Philippus, one to the empress Severa his wife, and others to Fabianus, bishop of Rome, and other leading ecclesiastics, to correct their misconceptions respecting himself. He made also a third journey into Arabia, where he convinced some persons of their error in believing that the soul died with the body and was raised again with it; and repressed the rising heresy of the Elcesaitae, who asserted, among other things, that to deny the faith in a time of persecution was an act morally indifferent, and supported their heresy by a book which they affirmed to have fallen from heaven. (Euseb. vi. 36, 37, 38.)

But the life of this laborious and self-denying Christian was drawing near its close. With the reign of Decius (A. D. 249—251) came a renewal of persecution [DECIUS], and the storm fell fiercely upon Origen. His friend Alexander of Jerusalem died a martyr: and he was himself imprisoned and tortured, though his persecutors carefully avoided such extremities as would have released him by death. His tortures, which he himself exactly described in his letters, are related somewhat vaguely by Eusebius. (Euseb. *H. E.* vi. 39.) However, he survived the persecution, which ceased upon, if not before, the death of Decius (A. D. 251). He received during, or after, the persecution a letter on martyrdom from Dionysius, who had now succeeded Heraclas in the see of Alexandria. [DIONYSIUS, No. 2.] Whatever prospect this letter might open of reconciliation with the Alexandrian Church was of little moment now. Origen was worn out with years, labours, and sufferings. He had lost by death his great friend and supporter Ambrosius, who had not bequeathed any legacy to sustain him during what might remain of life. But poverty had been through life the state which Origen had voluntarily chosen, and it mattered but little to him that he was left destitute for the brief remainder of his pilgrimage. After the persecution, according to Epiphanius, he left Caesareia for Jerusalem, and afterwards went to Tyre. He died in A. D. 253, or, at the latest, early in 254, in his sixty-ninth year, at Tyre, in which city he was buried. (Hieron. *De Viris Illustr.* c. 54.) His sufferings in the Decian persecution appear to have hastened his end, and gave rise to the statement, supported by the respectable authority of the martyr Pamphilus and others of the generation succeeding Origen's own time, that he had died a martyr in Caesareia during the persecution. This statement, as Photius observes, could be received only by denying the genuineness of the letters purporting to have been written by Origen after the persecution had ceased. (Phot. *Bibl.* Cod. 118.) It is remarkable that Eusebius does not distinctly record his death.

There are few of the early fathers of whom we have such full information as of Origen, and there are none whose characters are more worthy of our esteem. His firmness in time of persecution; his unwearied assiduity both in his office of catechist and his studies as a biblical scholar and theologian; his meekness under the injurious usage he received from Demetrius and other members of the Alexandrian church; the steadfastness of his friendship with Ambrose, Alexander of Jerusalem, and others; and his general piety and self-denial, entitle him to our highest respect. His bitterest enemies respected his character, and have borne honourable testimony to his worth. The chief ancient authorities for his life have been cited

in the course of the article. Their notices have been collected and arranged by various modern writers: as Huet (*Origeniana*, lib. i.); Cave (*Apostolici*, or *Lives of the Primitive Fathers*, and *Hist. Litt.* ad A.D. 230, vol. i. p. 112, ed. Oxon. 1740—3); Doucin (*Hist. De l'Origenisme*, liv. i. ii.); Tillemont (*Mémoires*, vol. iii. p. 494, &c.); Dupin (*Nouvelle Biblioth.* Trois Premiers Siècles, vol. i. p. 326, &c. 8vo. Paris, 1698, &c.); Oudin (*De Scriptorib. Eccles.* vol. i. col. 231, &c.); Ceillier (*Auteurs Sacrés*, vol. ii. p. 584); Fabricius (*Bibl. Graec.* vol. vii. p. 201, &c.); and Neander (*Church History*, vol. ii. p. 376, &c. Rose's translation).

WORKS. I. *Editions of the Old Testament.* Origen prepared two editions of the Old Testament, known respectively as *Tetrapla*, "*The Four-fold*," and *Hexapla*, "*The Six-fold.*" To the latter the names *Octapla*, "*The Eight-fold*," and *Enneapla*, "*The Nine-fold*," have been sometimes given; but the last name is not found in any ancient writer. There is a difference also in the form of these names. Origen himself, Eusebius, and Jerome use the plural forms τετραπλᾶ, *Tetrapla*, and ἑξαπλᾶ, *Hexapla*; but later writers use the singular forms, τετραπλοῦν, *Tetraplum*, and ἑξαπλοῦν, *Hexaplum.* Epiphanius, in one place, speaks of ἑξαπλᾶς τὰς βίβλους, *Sextuplices Libros.* The names τετρασέλιδον, ἑξασέλιδον, ὀκτασέλιδον, *Quadruplex Columna* (s. *pagina*), *Sextuplex Columna*, *Octuplex Columna* were also applied to the work by ancient writers. In one citation the name τὸ πενταεέλιδον, *Quintuplex Columna*, is found. In some cases a book of Scripture is cited thus: ἑξαπλοῦς Ἱερεμίας, *Sextuplex Hieremias*, i. e. "*Jeremiah in the Hexapla.*" But this multiplicity of names must not mislead the reader into the supposition that Origen prepared more than the two works, known respectively as the *Tetrapla* and *Hexapla.* Which of the two was first published has been a subject of great dispute with the learned. The text of Eusebius (*H. E.* vi. 16, ad fin.) is not settled in the place which refers to this point, nor would be decisive if it was. Montfaucon (*Praelim. in Hexapla*, c. iii.) has cited some passages from Origen and other writers, which indicate the priority of the *Tetrapla*; and the supposition that the less complete and elaborate work was the earlier is the more probable, especially if we receive the testimony of Epiphanius, that the *Hexapla* was finished at Tyre, during the time that Origen resided there. For as that residence appears to have extended only from the close of the Decian persecution to his death, it is not likely that he would have had either time or energy to publish the *Tetrapla*, though it would, indeed, have been only a portion of the *Hexapla* separated from the rest of the work.

The *Hexapla* consisted of several copies of the Old Testament, six in some parts, seven in others, eight in others, and nine in a few, ranged in parallel columns. The first column to the right contained the Hebrew text in Hebrew characters, (i. e. those now in use, not the more ancient Samaritan letters,) the second the same text in Greek characters, the third the version of Aquila, the fourth that of Symmachus, the fifth the Septuagint, the sixth the version of Theodotion, the proximity of these several versions to the columns containing the Hebrew text being determined by their more close and literal adherence to the original; and the seventh, eighth, and ninth columns being occupied by three versions, known from their position in this work as ἡ πέμπτη καὶ ἡ ἕκτη καὶ ἡ ἑβδόμη ἐκδόσεις. *Quinta, Sexta, et Septima Editiones*, i. e. versions. Each of the first six columns contained all the books of the Old Testament, and these six complete columns gave to the work its title *Hexapla:* the other columns contained only some of the books, and principally the poetical books, and from them the work derived the titles of *Octapla* and *Enneapla*, which were therefore only partially applicable. The assertion that the title *Hexapla* was given to the work on account of its having six Greek versions, we believe to be erroneous. We give as a specimen a passage from Habakkuk ii. 4, which is found in all the columns.

Τὸ Ἑβραικόν.	Τὸ Ἑβραικὸν Ἑλληνικοῖς γράμμασιν.	Ἀκύλας.	Σύμμαχος.	Οἱ Ο′.	Θεοδοτίων.	Ε′.	ϛ′.	Ζ′.
וצדיק באמונתו יחיה	ουσαδικ βημουναθω ιειε.	καὶ δίκαιος ἐν πίστει αὐτοῦ ζήσεται.	ὁ δὲ δίκαιος τῇ ἑαυτοῦ πίστει ζήσει.	ὁ δὲ δίκαιος ἐκ πίστεώς μου ζήσεται.	ὁ δὲ δίκαιος τῇ ἑαυτοῦ πίστει ζήσει.	ὁ δὲ δίκαιος τῇ ἑαυτοῦ πίστει ζήσει.	ὁ δὲ δίκαιος τῇ ἑαυτοῦ πίστει ζήσει	ὁ δὲ δίκαιος τῇ ἑαυτοῦ πίστει ζήσει.

The *Tetrapla* contained the four versions, the Septuagint, and those of Aquila, Symmachus, and Theodotion. Of the versions of Aquila, Symmachus, and Theodotion, an account is given under their respective names, and of the Septuagint there is a brief notice under ARISTEAS. Of the three remaining versions we give here a brief account. The *Quinta Editio*, according to Epiphanius (*De Mensuris et Ponderib.*, c. 17, 18), and the author of the *Synopsis S. Scripturae*, which is ascribed to Athanasius, was found at Jericho in a wine jar, by one of the learned men of Jerusalem; and Epiphanius adds the date of the discovery, the seventh year of Caracalla (A. D. 217 or 218). The *Editio Sexta*, according to the same authorities, was also found in a wine jar at Nicopolis, on the Ambracian gulf, in the reign of Alexander Severus. These dates would accord respectively with the time of Origen's first visits to Palestine and to Greece. Ancient writers, however, differ as to the discovery of these versions. According to one passage in Jerome (*Prologus in Exposit. Cantic. Canticor. secundum Origen.*), Origen himself stated, that the *Quinta Editio* was found at Nicopolis: according to Zonaras (*Annal.* xii. 11), the *Septima* was found at Jericho; and according to Nicephorus Callisti, both the *Sexta* and *Septima* were found there. Eusebius states that one of the versions was found at Jericho and one at Nicopolis, but does not give their numbers. The difference between these authorities is owing more probably

to the carelessness or mistake of the writers or transcribers, than to any variation in the order of the versions in different copies of the *Hexapla;* for this appears to have been so fixed as to have suggested the common mode of referring to them by their place in the arrangement. The *Quinta*, *Sexta*, &c. versions, are anonymous; at least the authors are not known. Jerome (*Adv. Rufin.* ii. 34, ed. Vallars.) calls the authors of the *Quinta* and *Sexta*, Jews; yet a citation from the *Editio Sexta*, which citation Jerome himself has given in Latin, shows that the author of that version was a Christian. Josephus, author of the *Hypomnesticon* [JOSEPHUS, No. 12] mentions a current report that the author of the *Editio Quinta* was a woman. The author of the *Editio Septima* was probably a Jew. (Montfauc. *Praelim. in Hexapla*, cap. viii. § 5.) These three versions are far less literal than the other four versions; the *Sexta*, in particular, has some amplifications of most unauthorized character.

Beside the compilation and arrangement of so valuable a critical apparatus as these versions, Origen added marginal notes, containing, among other things, an explanation of the Hebrew names. There is reason to think that he occasionally gave in his marginal notes a Greek version of the readings of the Syriac and Samaritan versions, of the former in various books, of the latter in the Pentateuch only. Certainly such readings are found, not only in extant MS. where the Hexapla is cited, but in the citations of it by the fathers of the fourth and fifth centuries. It is to be observed also that Origen did not content himself with giving the text of the Septuagint as it stood in his own time, deeming it to have been much corrupted by the carelessness or unscrupulous alterations or additions or omissions of transcribers. (Origen. *Comment. in Matth.* apud Hodium, *De Text. Originalibus*, lib. iii. c. iv. § 8.) He amended the text chiefly by the aid of Theodotion's version, allowing the received reading to remain, but marking his proposed alterations or additions with an asterisk (*), and prefixing an obelus (÷) to such words or passages as he thought should be omitted. The use of another mark, the lemniscus (⸗— or ⸗÷), which he is said to have employed, can only be conjectured: the account of its use given by Epiphanius (*De Mensur. et Ponderib.* c. viii.), is evidently erroneous. Origen's revision of the text of the Septuagint was regarded by succeeding generations as the standard; it was frequently transcribed, and Latin, Syriac, and Arabic versions made from it.

In the preparation of this most laborious and valuable work, Origen was encouraged by the exhortations and supported by the wealth of his friend Ambrose. It is probable that, from the labour and cost required, comparatively few transcripts were ever made; though there were a sufficient number for the leading ecclesiastical writers of succeeding ages to have access to it; as Pamphilus, Eusebius of Caesareia, (these two are said to have corrected the text of the work, and Eusebius added *Scholia*,) Athanasius, Theodorus of Heracleia, the Arian, Diodorus of Tarsus, Epiphanius, Rufinus, Jerome, Chrysostom, Theodoret, Procopius of Gaza, &c. Others of the fathers employed the work less frequently; and some borrowed their acquaintance with its various readings from the citations of their predecessors. Origen's own copies of the *Tetrapla* and *Hexapla*, with the corrections and *Scholia* of Origen himself and of Pamphilus and Eusebius, long remained in the library of the martyr Pamphilus at Caesareia; and were probably destroyed in the seventh century, either at the capture of that city by Chosroes II. the Persian, or its subsequent capture by the Saracens. The few transcripts that were made have perished also, and the work, as compiled by Origen, has been long lost. Numerous fragments have, however, been preserved in the writings of the fathers. Many of these, containing scraps of the versions of Aquila and the other Greek translators, collected by Petrus Morinus, were inserted by Flaminius Nobilius in the beautiful and valuable edition of the Septuagint, fol. Rome, 1587. These fragments, and some additional ones, with learned notes, were prepared for publication by Joannes Drusius, and published after his death with this title, *Veterum Interpretum Graecorum in totum V. T. Fragmenta*, 4to. Arnheim, 1622. But the most complete edition is that of the learned Benedictine Montfaucon — *Hexaplorum Origenis quae supersunt*, 2 vols. fol. Paris, 1714. Montfaucon retained the arrangement of the versions adopted by Origen, and also his asterisks and obeli, wherever they were found in the MSS. employed for the edition; and added a Latin version both to the Hebrew text (for which he employed that of Santes Pagninus or of Arias Montanus with slight alterations, and also the Vulgate), and to the Greek versions. He prefixed a valuable *Praefatio* and *Praeliminaria*, to which we have been much indebted, and added to the edition several *Anecdota*, or unpublished fragments of Origen and others, and a Greek and a Hebrew Lexicon to the Hexapla. An edition based on that of Montfaucon was published in 2 vols. 8vo. Leipzig and Lubec, 1769, 1770, under the editorship of C. F. Bahrdt: it omitted the Hebrew text in Greek letters, the Latin versions, the *Anecdota*, or previously unpublished extracts from Origen and others, and many of the notes. Bahrdt professed to correct the text, and increased it by some additional fragments; and he added notes of his own to those which he retained of Montfaucon's. Bahrdt's preface intimated his purpose of preparing a Lexicon to the work, but it is not subjoined to the copy now before us, nor can we find that it was ever published.

II. Ἐξηγητικά, *Exegetical works.* These comprehend three classes. (Hieronym. *Praef. in Translat. Homil. Origen. in Jerem. et Ezech.*) 1. Τόμοι, which Jerome renders *Volumina*, containing ample commentaries, in which he gave full scope to his intellect. 2. Σχόλια, *Scholia;* brief notes on detached passages, designed to clear up obscurities and remove difficulties. 3. *Homiliae*, popular expositions, delivered chiefly at Caesareia; and in the latter part of his life (i. e. after his sixtieth year, A. D. 246), extemporaneously, being taken down at the time of delivery by persons employed for the purpose. Of the Τόμοι there are few remains. Of the *Scholia* a number have been collected chiefly from the citations of the fathers, and are given by Delarue under the title of Ἐκλογαί, *Selecta.* Of the *Homiliae* a few are extant in the original, and many more in the Latin versions (not very faithful however) of Rufinus, Jerome, and others. Our space does not allow us to give an enumeration of Origen's Exegetical works, but they will be found in Delarue's edition of his works.

In his various expositions Origen sought to extract from the Sacred Writings their historical,

mystical or prophetical, and moral significance. (Orig. *Homil. XVII. in Genesim*, c. 1.) His desire of finding continually a mystical sense led him frequently into the neglect of the historical sense, and even into the denial of its truth. This capital fault has at all times furnished ground for depreciating his labours, and has no doubt materially diminished their value: it must not, however, be supposed that his denial of the historical truth of the Sacred Writings is more than occasional, or that it has been carried out to the full extent which some of his accusers (for instance, Eustathius of Antioch) have charged upon him. His character as a commentator is thus summed up by the acute Richard Simon (*Hist. Critique des Principaux Commentateurs du N. T.* ch. iii.): — "Origen is every where too long and too much given to digressions. He commonly says every thing which occurs to him with respect to some word that he meets with, and he affects great refinement in his speculations (il affecte de paroître subtil dans ses inventions), which often leads him to resort to airy (sublimes) and allegorical meanings. But notwithstanding these faults, we find in his Commentaries on the New Testament profound learning and an extensive acquaintance with every thing respecting religion; nor is there any writer from whom we can learn so well as from him what the ancient theology was. He had carefully read a great number of writers of whom we now scarcely know the names." His proneness to allegorical and mystical interpretations was probably derived from, at least strengthened by, his study of Plato, and others of the Greek philosophers.

III. *Other Works.* The exegetical writings of Origen might well have been the sole labour of a long life devoted to literature. They form, however, only a part of the works of this indefatigable father. Epiphanius affirms (*Haeres.* lxiv. 63) that common report assigned to him the composition of "six thousand books" (ἑξακισχιλίους βίβλους); and the statement, which is repeated again and again by the Byzantine writers, though itself an absurd exaggeration, may be taken as evidence of his exuberant authorship. Jerome compares him to Varro, the most fertile author among the Latins (Hieron. *ad Paulam Epistol.* 29, ed. Benedictin, 33, ed. Vallars., et apud Rufin. *Invectiv.* lib. ii. 19), and states that he surpassed him and all other writers, whether Latin or Greek, in the number and extent of his works. Of his miscellaneous works the following only are known: —

1. Ἐπιστολαί, *Epistolae.* Origen wrote many letters, of which Eusebius collected as many as he could find extant, to the number of more than a hundred (*H. E.* vi. 36). Most of them have long since perished. Delarue has given (vol. i. p. 1—32) those, whether entire or fragmentary, which remain.

2. Περὶ ἀναστάσεως, *De Resurrectione.* Eusebius says this work was in two books (*H. E.* vi. 24), and was written at Alexandria before the Commentaries on the Lamentations of Jeremiah, in which they are referred to. Jerome (ibid.) adds that he wrote two other *Dialogi de Resurrectione*; and in another place (*Ad Pammach. Epistol.* 61, edd. vet., 38, ed. Benedictin.; *Lib. Contra Joannem Jerosolymitanum*, c. 25, ed. Vallarsi) he cites the fourth book on the resurrection, as if he regarded the two works as constituting one. The works on the resurrection are lost, except a few fragments cited by Jerome or by Pamphilus, in his *Apologia pro Origene*, or by Origen himself in his *De Principiis* (Delarue, vol. i. pp. 32—37).

3. Στρωματεῖς s. Στρωματέων λόγοι ι'. *Stromateων* (s. *Stromatum*) *Libri X.*, written at Alexandria, in the reign of Alexander Severus (Euseb. *H. E.* vi. 24), in imitation of the work of the same name by Clemens Alexandrinùs. [Clemens Alexandrinus.] The tenth book was chiefly composed of *Scholia* on the Epistle of Paul to the Galatians. Nothing is extant of the work, except two or three fragments cited in Latin by Jerome. (Delarue, vol. i. pp. 37—41.)

4. Περὶ ἀρχῶν, *De Principiis.* This work, which was written at Alexandria (Eusebius, *H. E.* vi. 24), was the great object of attack with Origen's enemies, and the source from which they derived their chief evidence of his various alleged heresies. It was divided into four books. The first treated of God, of Christ, and of the Holy Spirit; of the fall, of rational natures and their final restoration to happiness, of corporeal and incorporeal beings and of angels: the second, of the world and the things in it, of the identity of the God of the old dispensation and of the new, of the incarnation of Christ, of the resurrection, and of the punishment of the wicked: the third book, of the freedom of the will, of the agency of Satan, of the temptations of man, of the origin of the world in time and of its end: the fourth, of the divine original and proper mode of studying the Scriptures. The heterodoxy of this work, according to the standard of the day, or rather perhaps of the next generation, was ascribed by Marcellus of Ancyra to the influence of the Greek philosophy, especially that of Plato, which Origen had been recently studying, and had not taken time maturely to consider. Eusebius replied to Marcellus by denying the Platonism of Origen, and Pamphilus, in his *Apologia pro Origene*, attempted to prove that he was orthodox. On the outbreak of the Arian controversy, Origen was accused of having been the real author of that obnoxious system; and Didymus of Alexandria, in his *Scholia* on the Περὶ ἀρχῶν of Origen, in order to refute this charge, endeavoured to show how far he differed from them. [Didymus, No. 4.] But as the limits of orthodoxy became more definite and restricted, this mode of defence was abandoned; and Rufinus, no longer denying the heterodox character of many passages with respect to the Trinity, affirmed that they were interpolations. When, therefore, at the close of the fourth century, he translated the Περὶ ἀρχῶν into Latin, he softened the objectionable features of the work, by omitting those parts relating to the Trinity, which appeared to be heterodox, and illustrating obscure passages by the insertion of more explicit declarations from the author's other writings. On other subjects, however, he was said to have rather exaggerated than softened the objectionable sentiments. (Hieron. *Contra Rufin.* i. 7.) Such principles of translation would have seriously impaired the fidelity of his version, even if his assertion, that he had added nothing of his own, were true: but as he did not give reference to the places from which the inserted passages were taken, he rendered the credibility of that assertion very doubtful. Jerome, therefore, to expose, as he says (Ibid.), both the heterodoxy of the writer and the unfaithfulness of the translator,

gave another and more exact version of the work. Of the original work some important fragments, including a considerable part of the third and fourth books, have been preserved in the *Philocalia*; in the *Epistola ad Mennam, Patriarcham CPolitanum* of the emperor Justinian, given in the various editions of the *Concilia* (e.g. vol. v. p. 635, &c., ed. Labbe, vol. iii. p. 244, &c., ed. Hardouin); and by Marcellus of Ancyra (apud Eusebium, *Contra Marcellum*). Of the version of Jerome, there are some small portions preserved in his letter to Avitus (*Epistol.* 59, edd. vett., 94, ed. Benedictin, 124, ed. Vallars.). The version of Rufinus has come down to us entire; and is given with the fragments of Jerome's version and of the original by Delarue (vol. i. pp. 42—195).

5. Περὶ εὐχῆς, *De Oratione.* This work is mentioned by Pamphilus (*Apol. pro Orig.* c. viii.), and is still extant. It was first published, 12mo. Oxford, 1685, with a Latin version. (Delarue, vol. i. pp. 195—272.)

6. Εἰς μαρτύριον προτρεπτικὸς λόγος, *Exhortatio ad Martyrium*, or Περὶ μαρτυρίου, *De Martyrio*, addressed to his friend and patron Ambrosius, and to Protoctetus of Caesareia, during the persecution under the emperor Maximin (A. D. 235—238), and still extant. (Delarue, vol. i. pp. 273—310.) It was first published by Jo. Rud. Wetstenius (Wetstein) the younger, 4to, Basel, 1574, with a Latin version and notes. Origen's letter of like purport, written when a mere boy to his father, has been already noticed.

7. Κατὰ Κέλσου τόμοι η', *Contra Celsum Libri VIII.*, written in the time of the emperor Philippus (Euseb. *H. E.* vi. 36), and still extant. In this valuable work Origen defends the truth of Christianity against the attacks of Celsus, an Epicurean, or perhaps a Platonic philosopher [CELSUS]. The *Philocalia* is chiefly made up of extracts from it. It was first printed in the Latin version of Christophorus Persona, fol. Rome, 1481, and in Greek by David Hoeschelius, 4to, Augsburg, 1605. (Delarue, vol. i. pp. 310—799.)

It may be as well here to mention that the Φιλοκαλία, *Philocalia*, so often mentioned, was a compilation by Basil of Caesareia, and his friend Gregory of Nazianzus [BASILIUS, No. 2; GREGORIUS NAZIANZENUS], almost exclusively from the writings of Origen, of which many important fragments have been thus preserved, especially from his reply to Celsus. It is divided into twenty-seven chapters. It was first published in the Latin version of Gilbertus Genebrardus, in the second volume of that author's edition of Origen's works, fol. Paris, 1574, and in Greek by Joannes Tarinus, 4to, Paris, 1618. It is not given as a whole by Delarue, but such of the extracts as are not elsewhere extant are distributed to their appropriate places.

Many works of Origen are totally lost. An enumeration of those of which we have any information is given by Fabricius (*Bibl. Graec.* vol. vii. p. 235, &c). The majority of those which are lost were biblical and exegetical. The others were chiefly directed against the various classes of heretics, and partly consisted of records of his disputations with them. The book *De Libero Arbitrio*, mentioned by himself in his *Commentary on the Epistle to the Romans*, was perhaps that portion of his Περὶ ἀρχῶν which relates to that subject. What the *Monobiblia*, mentioned by Jerome (*Ad Paulam Epistol.* 29, ed Benedictin, 33, ed. Vallars. and apud Rufin. *Invect.* lib. ii. 19), was, we have no means of ascertaining. There were, perhaps, other works beside those enumerated by Fabricius (*l. c.*): for there is no complete list of Origen's works extant; those drawn up by Eusebius (see *H. E.* vi. 32) in his *Life of Pamphilus*, and by Jerome (see *De Viris Illustr.* c. 54) in the mutilated *Epistle to Paula*, just cited, are now lost.

Several works have been ascribed to Origen, and published under his name, which really do not belong to him. Of these, the most important are the following. (1) Διάλογος κατὰ Μαρκιανιστῶν ἢ περὶ τῆς εἰς Θεὸν ὀρθῆς πίστεως, *Dialogus contra Marcionitas sive de Recta in Deum Fide.* This was first published in the Latin version of Joannes Picus, 4to, Paris, 1555, and in Greek by Jo. Rud. Wetstenius, with a Latin version, 4to, Basel, 1674. It is given by Delarue (vol. i. pp. 800—872), but not as Origen's. It was ascribed to Origen, perhaps by Basil and Gregory Nazianzen, certainly by Anastasius Sinaita; but Huet has shown that internal evidence is against its being his; and it is in all probability the production of a later age. Adamantius is the "orthodox" speaker in the *Dialogue* (comp. MAXIMUS HIEROSOLYMITANUS); and there is reason to believe, from the testimony of Theodoret (*Haeret. Fabular. Praefat.* and i. 25), that the author really bore that name, and was a distinct person altogether from Origen; but that, as Origen also bore the name of Adamantius, the work came to be erroneously ascribed to him. (2) Φιλοσοφούμενα, s. τοῦ κατὰ πασῶν αἱρέσεων ἐλέγχου βιβλίον α'. *Philosophumena* s. *Adversus omnes Haereses, Liber primus.* This work was first published with a Latin version and notes, vindicating Origen's title to the authorship, by Jac. Gronovius, in the tenth volume of his *Thesaurus Antiquitatum Graecarum*, p. 249, &c., under the title of *Origenis Philosophumenων Fragmentum.* This title is not quite correct: the *Philosophumena*, or account of the systems of the ancient philosophy, appears to be entire, but is itself only a portion of a larger work against all "heresies" or sects holding erroneous views. The author is not known; but he was not Origen; for in his *prooemium* he claims episcopal rank, which Origen never held. (The work is in Delarue, vol. i. pp. 872—909.) (3) Σχόλια εἰς εὐχὴν κυριακήν, *Scholia in Orationem Dominicam*, published by Fed. Morellus, in 1601, as the production of "Origen or some other teacher of that age:" but Huet and Delarue deny that these *Scholia* are his, and Huet ascribes them to Petrus of Laodiceia, following the editors of the *Bibliotheca Patrum*, who have given a Latin version of them in that collection. (Delarue, vol. i. pp. 909, 911.)—The above, with (4), an ancient Latin version of a *Commentary on Job*, are the only supposititious works given by Delarue. Others, however, are extant, and have been given by other editors, but do not require any further notice here.

Beside his own works, Origen revised the Lexicon of Hebrew names, *Hebraicorum Nominum S. Scripturae et Mensurarum Interpretatio*, of Philo Judaeus [PHILO]; and enlarged it by the addition of the names in the New Testament: the work is consequently ascribed to him in some MSS.: but after his reputed heresies had rendered him odious, the name of Cyril of Alexandria was prefixed to the

work in some MSS. in place of his. The *Lexicon* is extant in the Latin version of Jerome, among whose works it is usually printed. (Vol. ii. pars i. edit. Benedictin, vol. iii. ed. Vallars.)

The collected works of Origen, more or less complete, have been repeatedly published. The first editions contained the Latin versions only; they were those of Jac. Merlinus, 4 vols., or more exactly, 4 parts in 2 vols. fol. Paris, 1512—1519. In this edition the editor published an *Apologia pro Origene*, which involved him in much trouble, and obliged him to defend himself in a new *Apologia*, published in A. D. 1522, when his edition was reprinted, as it was again in 1530, and perhaps 1536. The second edition was prepared by Erasmus, who made the versions, and was published after his death by Beatus Rhenanus, fol. Basel. 1536. Panzer (*Annales Typ.* vol. vii.) gives the version of Erasmus as published in 4 vols. fol. Lyon (Lugdunum), 1536. It was reprinted, with additions, in 1545, 1551, 1557, and 1571. The third and most complete Latin edition was that of Gilbertus Genebrardus, 2 vols. Paris, 1574, reprinted in 1604 and 1619. The value of these Latin editions is diminished by the consideration, that some of the works of Origen, for instance, the *De Martyrio* and *De Oratione*, are not contained in them, and that the versions of Rufinus, which make up a large part of them, are notoriously unfaithful. We do not here notice any but professedly complete editions of Origen's works.

Of the Graeco-Latin editions the most important are the following: — *Origenis Opera Exegetica*, 2 vols. fol. Rouen, 1668, edited by Pierre Daniel Huet,, afterwards Bp. of Avranches. An ample and valuable dissertation on the life, opinions, and works of Origen, entitled *Origeniana*, was prefixed to this edition. The fragments, collected from the *Catenae* by Combéfis, were sent to Huet, but were not inserted by him. Huet intended to publish the complete works of Origen, but did not execute his purpose. His edition was reprinted at Paris, in 1679, and at Cologne, or rather Frankfort, in 1685. But the standard edition of Origen's works is that of the French Benedictine, Charles Delarue, completed after his death by his nephew, Charles Vincent Delarue, a monk of the same order, 4 vols. fol. Paris, 1733—1759. The first volume contains the Miscellaneous, including some of the suppositious works; and the other three the Exegetical works, including one of the supposititious *Commentarii in Jobum*. The fragments of the *Hexapla* and the *Hebraicorum Nominum, &c. Interpretatio*, and a portion of the supposititious works, are not given. To the fourth volume are appended (1) Rufinus' version of the *Apologia pro Origene* of the Martyr Pamphilus, with considerable fragments of the Greek, accompanied by a new Latin version of the fragments. (2) The *Epilogus* of Rufinus on the interpolation of Origen's writings. (3) Εἰς Ὠριγένην προσφωνητικὸς καὶ πανηγυρικὸς λόγος. *In Origenem Prosphonetica ac Panegyrica Oratio*, addressed by Gregorius Thaumaturgus to Origen, his preceptor, on leaving him to return to his native land, with the Latin version of Gerard Vossius. (4) The *Origeniana* of Huet: and (5) an extract from Bishop Bull's *Defensio Fidei Nicaenae*, cap. ix. on the Consubstantiality of the Son of God. The whole works were accompanied by valuable prefaces, "monita," and notes.

The works of Origen, from the edition of Delarue, revised by Oberthür, were reprinted without notes, in 15 vols. 8vo. Würzburg, 1785, &c. A number of additional passages from Origen, chiefly gleaned from various *Catenae*, and containing *Scholia* on several of the books of Scripture, are given in the *Appendix* to the xivth (posthumous) volume of Galland's *Bibliotheca Patrum*. The most important of these additions are to the *Scholia* on the books of Deuteronomy, Samuel, Kings, Job, Psalms, Proverbs, and the Gospels of Matthew and Luke. Some additions to the *Scholia* on the Canticles, and to the Hexaplar readings on the same book, are contained in the Εἰς τὰ ᾄσματα, *Catena in Canticum*, of Procopius of Gaza, published in the *Classicorum Auctorum e Vaticanis Codd. editorum* of Angelo Mai, vol. ix. p. 257, &c. 8vo. Rome, 1837. Two fragments of Origen, one considerable one, Εἰς τὸ κατὰ Λουκᾶν, *In Evangelium Lucae* (pp. 474—482), and one of a few lines, Εἰς Λευιτικόν, *In Leviticum*, appear in vol. x. of the same series. Some *Scholia* of Origen are contained in a collection, Εἰς τὸν Δανιὴλ ἑρμηνεῖαι διαφόρων, *In Danielem Variorum Commentarii*, published in vol. i. pars ii. p. 161, &c. of the *Scriptorum Veterum Nova Collectio*, 10 vols. 4to. Rome, 1825, &c. of the same learned editor.

On the writings of Origen, see Huet, *Origeniana*, lib. iii.; Cave, *Hist. Litt.* ad ann. 230, vol. i. p. 112, ed. Oxford, 1740—43; Tillemont, *Mémoires*, vol. iii. p. 551, &c., 771, &c.; Dupin, *Nouvelle Biblioth. des Aut. Ecclés. des I. II. III. Siècles*, vol. i. p. 326, &c. 3d ed. 8vo. Paris, 1698; Fabric. *Bibl. Graec.* vol. iii. p. 708, &c., vol. vi. p. 199, &c., vol. vii. p. 201; Oudin. *Comment. de Scriptoribus Eccles.* vol. i. col. 231, &c.; Ceillier, *Auteurs Sacrés*, vol. ii. p. 601, &c.; Lardner, *Credibility*, &c. part ii. c. 38.

Few writers have exercised greater influence by the force of their intellect and the variety of their attainments than Origen, or have been the occasion of longer and more acrimonious disputes. His influence is the more remarkable as he had not the advantage of high rank and a commanding position in the church; and his freedom in interpreting the Scriptures, and the general liberality of his views were in direct opposition to the current of religious opinion in his own and subsequent times.

Of the more distinctive tenets of this father, several had reference to the doctrine of the Trinity, on which he was charged with distinguishing the *οὐσία*, *substantia*, of the Father from that of the Son, with affirming the inferiority of the Holy Spirit to the Son, with making both the Son and Spirit creatures, and with various other errors either asserted by him, or regarded as necessarily flowing from his assertions, which it is not requisite to mention. Others of his opinions had reference to the difficult subject of the incarnation, and to the pre-existence of Christ's human soul, which, as well as the pre-existence of other human souls, he affirmed. He was charged also with holding the corporeity of angels, and with other errors as to angels and daemons, on which subjects his views appear to have fluctuated. He held the freedom of the human will, and ascribed to man a nature less corrupt and depraved than was consistent with orthodox views of the operation of divine grace. He held the doctrine of the universal restoration of the guilty, conceiving that the devil alone would suffer eternal punishment. Other points of less moment we do not notice here. A full discussion of them is contained in the *Origeniana* of Huet (lib. ii. c. 2, 3).

Origen lived before the limits which separated orthodoxy and heterodoxy were so determinately and narrowly laid down, as in the following centuries; and therefore, though his opinions were obnoxious to many, and embittered the opposition to him, he was not cast out of the church as a heretic in his lifetime, the grounds of his excommunication relating rather to points of ecclesiastical order and regularity, than to questions of dogmatic theology. But some time after his death, and especially after the outbreak of the Arian controversy, and the appeal of the Arians to passages in Origen's works, the cry of heresy was raised by the orthodox party against his writings. The tone, however, of the earlier orthodox leaders, Athanasius, Basil, and Gregory Nazianzen was moderate; others, as Hilary of Poitiers, John of Jerusalem, Didymus, Gregory Nyssen, Eusebius of Vercellae, Titus of Bostra, Ambrose, Palladius, Isidore of Pelusium, and even Jerome himself in his earlier life, defended Origen, though Jerome's change of opinion in respect of Origen afterwards led to his famous quarrel with Rufinus. About the close of the fourth century, Theophilus of Alexandria expelled some monks from Egypt on account of their Origenism; but the oppressive deed was not approved at Constantinople, where the monks were kindly received by the Patriarch Chrysostom and the Empress Eudoxia. The monks were restored: but the conflict of Theophilus and Chrysostom led to the deposition of the latter, one of the charges against whom was that of Origenism. The memory and opinions of Origen were now more decidedly condemned both in the East and West, yet they were favourably regarded by some of the more eminent men, among whom were the ecclesiastical historians Socrates, Sozomen and Theodoret. In the reign of Justinian, Origenism revived in the monasteries of Palestine, and the emperor himself wrote his *Epistola ad Menam* (s. *Mennam*) *Patriarcham CPolitanum* against the Origenists, who were expelled from their monasteries in Palestine, and condemned in the fifth oecumenical (second Constantinopolitan), council A. D. 553. The Greeks generally followed the decision of the council, and a new element, the question of the salvation of Origen, was added to the controversy respecting the truth or error of his doctrines. In the West the dispute was revived with the revival of learning. Merlinus, Erasmus, and Genebrardus, his editors, Joannes Picus of Mirandula, Sixtus of Sena, and the Jesuit Halloix, defended Origen, and affirmed his salvation. The cardinals Baronius and Bellarmin took the opposite side, as did the reformers Luther and Beza. Stephen Binet, a Jesuit, published a little book, *De Salute Origenis*, Paris, 1629, in which he introduces the leading writers on the subject as debating the question of Origen's salvation, and makes Baronius propose a descent to the infernal regions to ascertain the truth. (Bayle, *Dictionnaire*, s. v. *Origene*, note D.) A summary of the history of Origenism is given by Huet (*Origeniana*, lib. ii. c. 4), and by the Jesuit Doucin, in his *Histoire de l'Origenisme*. [J. C. M.]

ORI'GENES, a platonic philosopher, who wrote a book *De Daemonibus*. He is not to be confounded with the subject of the foregoing article, as has been sometimes done. (Porphyr. *Vita Plotin.* c. 3. 20; Fabric. *Bibl. Graec.* vol. iii. p. 180.) [J. C. M.]

ORI'ON ('Ορίων), a son of Hyrieus, of Hyria, in Boeotia, a very handsome giant and hunter, and said to have been called by the Boeotians Candaon. (Hom. *Od.* xi. 309; Strab. ix. p. 404; Tzetz. *ad Lyc.* 328.) Once he came to Chios (Ophiusa), and fell in love with Aero, or Merope, the daughter of Oenopion, by the nymph Helice. He cleared the island from wild beasts, and brought the spoils of the chase as presents to his beloved; but as Oenopion constantly deferred the marriage, Orion one day being intoxicated forced his way into the chamber of the maiden. Oenopion now implored the assistance of Dionysus, who caused Orion to be thrown into a deep sleep by satyrs, in which Oenopion blinded him. Being informed by an oracle that he should recover his sight, if he would go towards the east and expose his eye-balls to the rays of the rising sun, Orion following the sound of a Cyclops' hammer, went to Lemnos, where Hephaestus gave to him Cedalion as his guide. When afterwards he had recovered his sight, Orion returned to Chios to take vengeance, but as Oenopion had been concealed by his friends, Orion was unable to find him, and then proceeded to Crete, where he lived as a hunter with Artemis. (Apollod. i. 4. § 3; Parthen. *Erot.* 20; Theon, *ad Arat.* 638; Hygin. *Poet. Astr.* ii. 34.) The cause of his death, which took place either in Crete or Chios, is differently stated. According to some Eos, who loved Orion for his beauty, carried him off, but as the gods were angry at this, Artemis killed him with an arrow in Ortygia (Hom. *Od.* v. 121); according to others he was beloved by Artemis, and Apollo, indignant at his sister's affection for him, asserted that she was unable to hit with her bow a distant point which he showed to her in the sea. She thereupon took aim, and hit it, but the point was the head of Orion, who had been swimming in the sea. (Hygin. *l. c.*; Ov. *Fast.* v. 537.) A third account states that he harboured an improper love for Artemis, that he challenged her to a game of discus, or that he violated Upis, on which account Artemis shot him, or sent a monstrous scorpion which killed him. (Serv. *ad Aen.* i. 539; Horat. *Carm.* ii. 4. 72; Apollod. i. 4. § 5.) A fourth account, lastly, states that he boasted he would conquer every animal, and would clear the earth from all wild beasts; but the earth sent forth a scorpion by which he was killed. (Ov. *Fast.* v. 539, &c.) Asclepius wanted to recall him to life, but was slain by Zeus with a flash of lightning. [ASCLEPIUS.] The accounts of his parentage and birth-place are varying in the different writers, for some call him a son of Poseidon and Euryale (Apollod, i. 4. § 3), and others say that he was born of the earth, or a son of Oenopion. (Serv. *ad Aen.* i. 539, x. 763.) He is further called a Theban, or Tanagraean, but probably because Hyria, his native place, sometimes belonged to Tanagra, and sometimes to Thebes. (Hygin. *Poet. Astr.* ii. 34; Paus. ix. 20. § 3; Strab. ix. p. 404.) After his death, Orion was placed among the stars (Hom. *Il.* xviii. 486, &c., xxii. 29, *Od.* v. 274), where he appears as a giant with a girdle, sword, a lion's skin and a club. As the rising and setting of the constellation of Orion was believed to be accompanied by storms and rain, he is often called *imbrifer*, *nimbosus*, or *aquosus*. His tomb was shown at Tanagra. (Paus. ix. 20. § 3.) [L. S.]

ORION and ORUS ('Ωρίων and Ὦρος), names of more than one ancient grammarian. The mode in which they are mentioned by the authorities who speak of them is so confused, that it is a matter

of the greatest difficulty to distinguish the different writers, and to assign to them their respective productions. The subject has been investigated with great care and acuteness by Ritschl, and the following are the leading results at which he has arrived. Suidas speaks of two writers of the name of Orion, and one of the name of Orus. The first Orion he makes a native of Thebes in Egypt, the author of an *ἀνθολόγιον* in three books, dedicated to Eudocia, the wife of the younger Theodosius. The second Orion he describes as an Alexandrian grammarian, the author of, 1. an *ἀνθολόγιον*; 2. *Ἀττικῶν λέξεων συναγωγή*; 3. A work on etymology; 4. A panegyric on the emperor Hadrian. Orus is said by Suidas (as the text stands) to have been a grammarian of Alexandria, who taught at Constantinople, the author of a treatise *περὶ διχρόνων*, a treatise *περὶ ἐθνικῶν*, one on orthography, and several others. Now Orus and Orion are mentioned some hundreds of times in the Etymologicum Magnum, the Etymologicum Gudianum, and the Etymologicum of Zonaras. But they are neither of them ever styled Alexandrians, while a Milesian Orus is often quoted, here and there a Theban Orus is spoken of, and also a Milesian Orion: and these quotations apportion the writings referred to not only quite differently from Suidas, but not even uniformly as regards these etymological works as compared with each other and themselves. Both a Theban Orion and a Theban Orus are quoted as writing on etymology; a Milesian Orion and Orus *περὶ ἐθνικῶν*; a Milesian Orus (not an Alexandrian, as Suidas says) on orthography. Now in the midst of this confusion it happens fortunately enough that the etymological work of Orion is still extant; and in it he is distinctly spoken of as a Theban, who taught at Caesarea. The *ἀνθολόγιον πρὸς Εὐδοκίαν*, in three books, is likewise extant in manuscript, bearing the name of the same author. The dedication of this work to Eudocia fixes the period when the Theban Orion lived to about the middle of the fifth century after Christ. This is confirmed by what Marinus says in his life of Proclus (c. 8), that the latter studied under a grammarian of the name of Orion, who was descended from the Egyptian priestly class. It would appear from this, that Orion taught at Alexandria before he went to Caesarea. There is no reason whatever for considering these to be distinct persons, as Fabricius does (vol. vi. p. 374).

The Alexandrian Orion, who is said by Suidas to have written a panegyric on the emperor Hadrian, would probably be a contemporary of that emperor. It is probably by a mistake that Suidas attributes to him a work on etymology: of the other works assigned to him we know nothing further.

The lexicon of Orion the Theban was first introduced to the notice of philologers by Ruhnken, and was published under the editorship of Sturz at Leipzig in 1820.

In like manner Ritschl distinguishes two grammarians of the name of Orus. In many passages of the Etymologica Orus is quoted and called a Milesian. In others he is quoted without any such distinctive epithet. It might seem a tolerably easy mode of reconciling this with the statement of Suidas to suppose that the Alexandrian Orus, as being the more celebrated, is mentioned without any distinctive epithet, while the Milesian is always thus distinguished. But it is decisive against this supposition, that, besides the internal evidence that the articles taken from Orus and those taken from Orus the Milesian are really taken from one and the same author, all the works attributed by Suidas to the Alexandrian Orus are quoted as the works of the Milesian Orus in the Etymologica. From this, combined with the circumstance that the quotations made by Orus exhibit a more extensive acquaintance with ancient and somewhat rare authors than was to be expected in a Byzantine grammarian of the fourth century, and that in the passages in the Etymologica no author later than the second century is quoted by Orus, Ritschl concludes that there were two grammarians of the name of Orus; one a Milesian, who lived in the second century, and was the author of the works mentioned by Suidas: the other, an Alexandrine grammarian, who taught at Constantinople not earlier than the middle of the fourth century after Christ, and of whose works, if he was the author of any, we possess no remains.

A comparison of the Etymologicum Magnum and the Etymologicum Gudianum with the lexicon of Orion shows that the various articles of the latter have been incorporated in the two former, though not always in exactly the same form as that in which they appear in Orion. It is found also that in the Etymologicum Magnum a very large number of the citations professedly taken from Orus are also found in Orion. Ritschl has shown that it is impossible to substitute in all these passages the name of Orion, as the Orus spoken of is sometimes distinctly called *ὁ Μιλήσιος*; and that moreover it is not necessary to attempt it, for an article in the Etymologicum Magnum, which ends with the words *οὕτως Ὦρος· ἀλλὰ καὶ Ὠρίων καὶ Ἡρωδιανὸς περὶ παθῶν*, renders it all but certain that Orion had borrowed a large number of his articles from Orus without acknowledgment. This is confirmed by a comparison of various passages. Orion cites the older authorities by name. Orus he never so quotes; and in this he followed the example of various other grammarians, who were rather given to make use of the labours of their more immediate predecessors without acknowledgment. It is of course possible enough that in a few passages of the Etymologicum Magnum, the name of Orus has been accidentally substituted for that of Orion.

It appears that Orus was the author of the following works. 1. A commentary on the orthography of Herodianus. 2. A treatise of his own on orthography, arranged in alphabetical order (Suidas *s. v.* Ὦρος. Zonaras quotes Orus *ἐν τῇ οἰκείᾳ αὐτοῦ ὀρθογραφίᾳ*) The treatises on the diphthongs *αι* and *ει*, mentioned by Suidas, were probably portions of this work. 3. *Περὶ ἐθνικῶν.* 4. *Περὶ διχρόνων.* 5. *Περὶ ἐγκλιτικῶν μορίων.* Of this we know nothing further. 6. Fabricius (*Bibl. Graec.* vol. vi. p. 374) mentions a treatise *Περὶ πολυσήμων* or *πολυσημάντων λέξεων* as extant in manuscript. Of this likewise nothing further is known. 7. *Περὶ πάθους.* This is omitted by Suidas, but is quoted in the Etymologica. 8. *Λύσεις προτάσεων τῶν Ἡρωδιανοῦ.* An *Ἰλιακὴ προσῳδία* is attributed to Orus in the Etymol. Magn. (536, 54); probably from a confusion with the work of Herodianus on the same subject. Fabricius (vol. vi. p. 374) speaks of an *Etymologicum Ori Milesii*, on the authority, as he supposes, of Fulvius Ursinus, whom Fabricius understands to say that he pos-

sessed it in manuscript. But Ritschl has shown that the passage of Ursinus does not convey any such assertion. The *πίναξ τῶν ἑαυτοῦ*, spoken of by Suidas, would indicate that Orus was the author of other treatises besides those mentioned, of which we know nothing. The name ORUS is sometimes found written HORUS. (Fabric. *Bibl. Graec.* vol. vi. pp. 193, 374, 601, 603; Ritschl, *de Oro et Orione commentatio*, Breslau, 1834; and an elaborate article on Orion by Ritschl in Ersch and Gruber's *Encyclopädie*.) [C. P. M.]

ORITHYIA. [OREITHYIA.]

O'RMENUS (*Ὄρμενος*). 1. A son of Cercaphus, grandson of Aeolus and father of Amyntor, was believed to have founded the town of Ormenium, in Thessaly. From him Amyntor is sometimes called Ormenides, and Astydameia, his grand-daughter, Ormenis. (Hom. *Il.* ii. 734, ix. 448, x. 266, *Od.* xv. 413; Ov. *Her.* ix. 50.)

2. The name of two Trojans. (*Il.* viii. 274, xii. 187.) [L. S.]

ORNEUS (*Ὀρνεύς*), a son of Erechtheus, father of Peteus, and grandfather of Menestheus; from him the town of Orneae was believed to have derived its name. (Hom. *Il.* ii. 571; Paus. ii. 25. § 5, x. 35. § 5.) [L. S.]

ORNODOPANTES (*Ὀρνοδοπάντης*), a Persian satrap, whom Bibulus persuaded in B. C. 50 to revolt from Orodes, the Parthian king, and proclaim Pacorus as king. (Dion Cass. xl. 30.) [Comp. Vol. I. p. 356, a.] This Parthian name appears to be the same, with a slightly varied orthography, as that of Ornospades, which occurs in Tacitus. The latter was a Parthian chief of great power and influence in the reign of Tiberius. (Tac. *Ann.* vi. 37).

ORNOSPADES. [ORNODOPANTES.]

ORNY'TION (*Ὀρνυτίων*), a Corinthian, was the son of Sisyphus, and the father of Phocus and Thoas. (Paus. ii. 4. § 3, ix. 17. § 4.) [L. S.]

O'RNYTUS (*Ὄρνυτος*), the name of three different mythical personages. (Apollon. Rhod. i. 208, ii. 65; Paus. viii. 28. § 3.) [L. S.]

ORO'DES (*Ὀρώδης*), a name common to many Eastern monarchs, of whom the Parthian kings were the most celebrated. Herodes is probably merely another form of this name.

1. ORODES I., king of Parthia. [ARSACES XIV. p. 356.]

2. ORODES II., king of Parthia. [ARSACES XVII., p. 357.]

3. ORODES, son of Artabanus III., king of Parthia. [ARSACES XIX., p. 358, a.]

4. ORODES, a king of the Albanians, conquered by Pompey [POMPEIUS], is called Oroeses by the Greek writers. (Dion Cass. xxxvi. 37, xxxvii. 4; Appian, *Mithr.* 103, 117; Oros. vi. 4; Eutrop. vi. 11.)

OR()EBA'NTIUS (*Ὀροιβάντιος*), of Troezene, an ancient epic poet, whose poems were said by the Troezenians to be more ancient than those of Homer. (Aelian, *V. H.* xi. 2.)

OROESES. [ORODES, No. 4.]

OROETES (*Ὀροίτης*), a Persian, was made satrap of Sardis by Cyrus, and retained the government of it till his death. Like many other Persian governors, he seems to have aimed at the establishment of an independent sovereignty, and it was probably as one step towards this that he decoyed POLYCRATES into his power by specious promises, and put him to death in B. C. 522. For this act Herodotus mentions two other motives, not incompatible either with one another or with the one above suggested; but certainly the power of the Samian tyrant would have been a barrier to any schemes of aggrandizement entertained by Oroetes; and, in fact, Samos, from its position and consequence, would, perhaps, be the natural enemy of *any* Lydian potentate. Thus, when Amasis, as a vassal of Babylon, was compelled to take part with Croesus against Cyrus, he found it necessary to abandon his alliance with Polycrates, which, for purposes of commerce, he would, doubtless, have preferred; and the Lacedaemonians were naturally urged to their connection with Croesus by their hostility to Polycrates as a tyrant. (Comp. Herod. i. 69, 70, 77, ii. 178, iii. 39, &c.; Thuc. i. 18; Arist. *Polit.* v. 10, ed. Bekk.) The disturbed state of affairs which followed the death of Cambyses, B. C. 521, further encouraged Oroetes to prosecute his designs, and he put to death MITROBATES, viceroy of Dascyleium, in Bithynia, regarding him probably as a rival, or, at least, as a spy, and caused a messenger, who brought an unwelcome firman from Dareius Hystaspis, to be assassinated on his way back to court. Dareius, however, succeeded in procuring his death through the agency of BAGAEUS. (Herod. iii. 120—128; Luc. *Contempl.* 14.) [E. E.]

O'ROLUS. [OLORUS.]

ORONTES or ORONTAS (*Ὀρόντης*, *Ὀρόντας*). 1. A Persian, related by blood to the royal family, and distinguished for his military skill. Dareius II. (Nothus) appointed him to be one of the officers of his son, Cyrus the younger; but, after the accession of Artaxerxes Mnemon, Orontes, who commanded in the citadel of Sardis, held it against Cyrus, professing to be therein obeying the king's commands. Cyrus reduced him to submission and pardoned him: but Orontes revolted from him a second time, fled to the Mysians, and joined them in invading his territory. Again Cyrus subdued him, and again received him into favour. When, however, the prince in his expedition against his brother (B. C. 401), had passed the Euphrates, Orontes asked to be entrusted with 1000 horse, promising to check effectually with these the royal cavalry, which was laying waste the country before the invaders. Cyrus consented; but, ascertaining from an intercepted letter of his to Artaxerxes, that he meant to desert with the force committed to him, he caused him to be arrested, and summoned a council, consisting of seven of the principal Persians and Clearchus the Lacedaemonian, to try the case. Orontes had not a word of defence or palliation to offer, and was condemned unanimously by the judges. He was then led off to the tent of Artapatas, one of the chief officers of Cyrus, and was never seen again either dead or alive. How he perished no one knew. Xenophon remarks that, on his way from the council, he received all the customary marks of respect from his inferiors, though they knew his doom. (Xen. *Anab.* i. 6. §§ 1—11.)

2. A Persian, son-in-law of Artaxerxes Mnemon. In the retreat of the Cyrean Greeks, when Tissaphernes joined their march, twenty days after his solemn and hollow treaty with them, Orontes accompanied him with a separate force under his command, and appears to have been a party to the treachery, by which the principal Greek generals were decoyed into the power of the Persians. He

held the satrapy of Armenia (Xen. *Anab.* ii. 4. §§ 9, &c. 5. § 40, iii. 5. § 17, iv. 3. § 4.) It seems to have been the same Orontes who was appointed by Artaxerxes (in B. C. 386, according to Diodorus) to command the land forces against EVAGORAS, the fleet being committed to Tiribazus. In 385, Tiribazus offered Evagoras certain conditions of peace, which the latter was willing to accept, protesting only against the requisition that he should acknowledge himself the mere vassal of Persia, and claiming the title of king. Hereupon Orontes, jealous of Tiribazus, wrote to court accusing him of treason, and obtained in answer an order to arrest his colleague, and to take upon himself the sole command of the forces. But Tiribazus was a favourite with the army, and the general dissatisfaction, together with some desertions, alarmed Orontes for the result of the war. He hastened therefore to make peace with Evagoras, on the very terms on which the latter had before insisted, and which Tiribazus had refused to grant. Not long after this, the trial of Tiribazus took place. The judges appointed by Artaxerxes unanimously acquitted him, and Orontes was disgraced, and lost the royal favour. (Diod. xv. 2—4, 8—11; Isocr. *Evag.* p. 201, d; Theopomp. ap. *Phot. Bibl.* 176; Wess. *ad Diod.* xiv. 26; Clint. *F. H.* vol. ii. App. xii.)

3. A Persian satrap of Mysia, joined in the great revolt of the western satraps from Artaxerxes Mnemon, in B. C. 362. He was appointed to the command of the rebel forces and entrusted with a large sum of money sufficient for the pay of 20,000 mercenaries for a year; but, hoping to gain high rewards from the king, he arrested those who came to place the treasure in his hands, and sent them to Artaxerxes; an act of treachery which he followed up by the surrender of a number of towns, and of the mercenary troops. (Diod. xv. 90, 91.)

4. A descendant of Hydarnes (one of the seven conspirators against Smerdis the Magian) is mentioned by Strabo (xi. p. 531), as the last Persian prince who reigned in Armenia, before the division of the country by Antiochus the Great, of Syria, between two of his own officers, Artaxias and Zariadris. [E. E.]

ORO'NTIUS MARCELLUS. [MARCELLUS.]

ORONTOBATES (Ὀροντοβάτης). 1. A Persian, who married the daughter of Pixodarus, the usurping satrap of Caria, and was sent by the king to succeed him. On the approach of Alexander (B. C. 334) Orontobates and Memnon [MEMNON] entrenched themselves in Halicarnassus. But at last, despairing of defending it, they set fire to the town, and under cover of the conflagration crossed over to Cos, whither they had previously removed their treasures. Orontes, however, still held the citadel Salmacis, and the towns Myndus, Caunus, Thera, and Callipolis, together with Triopium and the island of Cos. Next year, when at Soli, Alexander learnt that Orontobates had been defeated in a great battle by Ptolemaeus and Asander. It is natural to infer that the places which Orontobates held did not long hold out after his defeat. (Arrian, i. 23, ii. 5. § 7; Curt. iii. 7. § 4.)

An officer of the name of Orontobates was present in the army of Dareius at the battle of Gaugamela, being one of the commanders of the troops drawn from the shores of the Persian Gulf. (Arrian, iii. 8. § 8.) Whether he was the same or a different person from the preceding, we have no means of knowing. We are not told that the latter was killed as well as defeated.

2. A Median, who was appointed satrap of Media by Antigonus. He soon after successfully repulsed an attempt made upon the province by some partizans of Eumenes and Pithon, B. C. 316. (Diod. xix. 46, 47.) [C. P. M.]

OROPHERNES. [OLOPHERNES.]

ORO'SIUS, PAULUS, a Spanish presbyter, a native, as we gather from his own words (*Histor.* vii. 22), of Tarragona, flourished under Arcadius and Honorius. Having conceived a warm admiration for the character and talents of St. Augustine, he passed over into Africa about A. D. 413, in order that he might consult him upon the dogmas of the Priscillianists, which at that period were a source of great dissension in the churches of the Western peninsula. The bishop of Hippo flattered by the deep respect of this disciple, gave him a most cordial reception, and after imparting such instructions as he deemed most essential, despatched him to Syria in 414 or 415, ostensibly for the purpose of completing his theological education under St. Jerome, who was dwelling at Bethlehem, but in reality to counteract the influence and expose the principles of Pelagius, who had resided for some years in Palestine. Orosius having found a warm friend in Jerome, began to carry out the object of his mission by industriously spreading the intelligence that Coelestius had been condemned by the Carthaginian synod, impressing at the same time upon all the close connection which subsisted between this convicted heretic and Pelagius, against whom he at length brought a direct charge of false doctrine. The cause was formally heard before the tribunal of John, bishop of Jerusalem, and ended in the discomfiture of the accuser, who, having indulged in some disrespectful expressions towards the judge, was in turn denounced as a blasphemer. He remained in the East until he had ascertained the unfavourable result of the appeal to the council of Diospolis, after which, having obtained possession of the relics of St. Stephen, the protomartyr, the place of whose sepulture had not long before been marvellously revealed, he returned with them to Africa, and there, it is believed, died, but at what period is not known.

The following works by this author are still extant.

I. *Historiarum adversus Paganos Libri VII.*, dedicated to St. Augustine, at whose suggestion the task was undertaken. The gentiles of this age were wont to complain that the dishonour and ruin which had so long threatened the empire, and which had at length been consummated in the sack of Rome by Alaric and his Goths, must be ascribed to the wrath of the ancient deities, whose worship had been abandoned and whose altars had been profaned by the votaries of the new faith. In order to silence their clamour Orosius, upon his return from Palestine, composed this history to demonstrate that from the earliest epoch the world had been the scene of crimes not less revolting, and that men had groaned under calamities still more intolerable from war, pestilence, earthquakes, volcanoes, and the fury of the elements, while they could look forward to no happiness in a future state to console them for their miseries in the present. The annals, which extend from the Creation down to the year A. D. 417, are, with exception of the concluding portion, extracted from Justin, Eu-

tropius, and inferior second-hand authorities, whose statements are rashly admitted and unskilfully combined, without any attempt to investigate the basis upon which they rest, or to reconcile their contradictions and inconsistencies. Although such a compilation might be held in high esteem in the fifth century, and might command the applause of the ecclesiastical biographers from Gennadius downwards, and even of some scholars of a later date, its defects could not escape the keen discernment of Sigonius, Lipsius, and Casaubon, who soon perceived that no original sources of information had been consulted, that the Greek writers had been altogether neglected, either through ignorance or indifference, and that the whole narrative so abounded with gross errors in facts and in chronology as to be almost totally destitute of utility, since no dependence can be placed on the accuracy of those representations which refer to events not elsewhere chronicled. The style which has been pronounced by some impartial critics not devoid of elegance, is evidently formed upon the two great models of the Christian eloquence of Africa, Tertullian and Cyprian. Among the various titles exhibited by the MSS., such as, *Historia adversus Paganorum Calumnias; De Cladibus et Miseriis Mundi*, and the like, one, which has proved a most puzzling enigma, appears under the varying forms, *Hormesta*, or *Ormesta*, or *Ormista*, sometimes with the addition, *id est miseriarum Christiani temporis*. Among a multitude of solutions, many of them altogether ridiculous, the most plausible is that which adopting *Ormista* as the true orthography supposes it to be a compound of *Or. m. ist.*—an abbreviation for *Orosii mundi historia*.

The Editio Princeps of the *Historia* was printed at Vienna, by J. Schüssler, fol. 1471, and presents a text derived from an excellent MS. Another very early impression is that published at Vicenza, in small folio, without a date, by Herm. de Colonia, and from this the Venice editions of 1483, 1484, 1499, and 1500, appear to have been copied. The only really good edition is that of Havercamp, Lug. Bat. 4to. 1738, prepared with great industry, and containing a mass of valuable illustrations.

A translation into Anglo-Saxon was executed by Alfred the Great, of which a specimen was published by Elstob at Oxford in 1690, and the whole work accompanied by a version of the Anglo-Saxon text into English appeared at London, 8vo. 1773, under the inspection of Daines Barrington and John Reinhold Foster. There are old translations into German and Italian also; into the former by Hieronymus Bonerus, fol. Colmar, 1539, frequently reprinted; into the latter by Giov. Guerini Da Lanciza, without date or name of place, but apparently belonging to the sixteenth century.

II. *Liber Apologeticus de Arbitrii Libertate*, written in Palestine, A. D. 415. Orosius, having been anathematised by John of Jerusalem as one who maintained that man could not, even by the aid of God, fulfil the divine law, published this tract with the double object of proving the injustice of the charge and of defending his own proceedings by demonstrating the fatal tendency of the tenets inculcated by Pelagius. By some oversight on the part of a transcriber, seventeen chapters of the *De Natura et Gratia*, by Augustine, have been inserted in this piece, a mistake which has led to no small confusion. The Apologeticus was first printed at Louvain, 8vo. 1558, along with the epistle of Jerome against Pelagius, and will be found also in the *Bibliotheca Patrum Max.* Lugdun. 1677, vol. vi.; it is appended to the edition of the Historiae by Havercamp, and is included in Harduin's collection of Councils, vol. i. p. 200.

III. *Commonitorium ad Augustinum*, the earliest of the works of Orosius, composed soon after his first arrival in Africa, for the purpose of explaining the state of religious parties in Spain, especially in reference to the commotions excited by the Priscillianists and Origenists. It is usually attached to the reply, by Augustine, entitled *Contra Priscillianistas et Origenistas Liber ad Orosium*, vol. viii. ed. Bened.

Some *Epistolae ad Augustinum* appear to have been at one time in existence, but are now lost.

The following productions have been commonly ascribed to Orosius.

1. *Dialogus sexaginta quinque Quaestionum Orosii percontantis et Augustini respondentis*, found among the works of Augustine. 2. *Quaestiones de Trinitate et aliis Scripturae Sacrae Locis ad Augustinum*, printed along with *Augustini Responsio*, at Paris, in 1533. 3. *Commentarium in Canticum Canticorum*, attributed by Trithemius to Orosius, but in reality belonging to Honorius Augustodunensis. 4. The *De Ratione Animae*, mentioned by Trithemius, supposed by many to be a spurious treatise, is in reality the *Commonitorium* under a different title. No complete edition of the collected works has yet appeared. (Augustin. *de Ratione Anim. ad Hieron.*; Gennad. *de Viris Illustr.* 39. 46; Trithem. *de Script. Eccles.* 121; Nic. Anton. *Bibl. Hispan. Vet.* iii. 1; G. J. Voss. *de Historicis Lat.* ii. 14; Schönemann, *Bibl. Patr. Lat.* vol. ii. § 10; Bähr, *Geschichte der Römischen Litterat.* § 238; suppl. band. 2te Abtheil. § 141; D. G. Moller, *Dissertatio de Paulo Orosio*, 4to. Altorf. 1689; Voss. *Histor. Pelag.* i. 17; Sigonius, *de Historicis Rom.* 3; Lips. *Comment. in Tacit. Ann.*; Casaubon, *de Rebus Sacris*, &c. i. 12, especially Mörner, *De Orosii Vita ejusque Historiarum Libris septem adversus Paganos*, Berol, 1844.) [W. R.]

ORPHEUS (Ὀρφεύς). The history of the extant productions of Greek literature begins with the Homeric poems. But it is evident that works so perfect in their kind are the end, and not the beginning, of a course of poetical development. This assumption is confirmed by innumerable traditions, which record the names of poets before the time of Homer, who employed their music for the civilisation of men and for the worship of different divinities. In accordance with the spirit of Greek mythology, the gods themselves stand at the head of this succession of poets, namely, Hermes, the inventor of the lyre, and Apollo, who received the invention from his brother, and became the divinity presiding over the whole art of music. With Apollo are associated, still in the spirit of the old mythology, a class of subordinate divinities — the Muses. The earliest human cultivators of the art are represented as the immediate pupils, and even (what, in fact, merely means the same thing) the children of Apollo and the Muses. Their personal existence is as uncertain as that of other mythical personages, and for us they can only be considered as the representatives of certain periods and certain kinds of poetical development. Their names are no doubt all significant, although the etymology of some of them is very uncertain, while that of others, such as Musaeus, is at once evident. The chief of

these names are Olen, Linus, Orpheus, Musaeus, Eumolpus, Pamphus, Thamyris, and Philammon.

Of these names that of Orpheus is the most important, and at the same time the one involving the greatest difficulties. These difficulties arise from the scantiness of the early traditions respecting him, in tracing which we are rather impeded than aided by the many marvels which later writers connected with his story; and also from the very different religious positions which are assigned to him. On this last point it may be remarked in general that the earliest opinions respecting him seem to have invariably connected him with Apollo; while his name was afterwards adopted as the central point of one system of Dionysiac worship.

One of the most essential points in such an inquiry as the present is, to observe the history of the traditions themselves. The name of Orpheus does not occur in the Homeric or Hesiodic poems; but, during the lyric period, it had attained to great celebrity. Ibycus, who flourished about the middle of the sixth century B. C., mentions him as "the renowned Orpheus" (*ὀνομακλυτὸν Ὀρφῆν*, Ibyc. *Fr.* No. 22, Schneidewin, No. 9, Bergk, *ap.* Priscian. vol. i. p. 283, Krehl). Pindar enumerates him among the Argonauts as the celebrated harp player, father of songs, and as sent forth by Apollo (*Pyth.* iv. 315. s. 176): elsewhere he mentioned him as the son of Oeagrus (Schol. *ad loc.*). The historians Hellanicus and Pherecydes record his name, the former making him the ancestor both of Homer and of Hesiod (*Fr.* Nos. 5, 6, Müller, *ap.* Procl. *Vit. Hes.* p. 141, b., *Vit. Hom. Ined.*); the latter stating that it was not Orpheus, but Philammon, who was the bard of the Argonauts (*Fr.* 63, Müller, *ap. Schol. ad Apollon.* i. 23), and this is also the account which Apollonius Rhodius followed. In the dramatic poets there are several references to Orpheus. Aeschylus alludes to the fable of his leading after him trees charmed by the sound of his lyre (*Ag.* 1612, 1613, Wellauer, 1629, 1630, Dind.); and there is an important statement preserved by Eratosthenes (c. 24), who quotes the *Bassarides* of the same poet, that "Orpheus did not honour Dionysus, but believed the sun to be the greatest of the gods, whom also he called Apollo; and rising up in the night, he ascended before dawn to the mountain called Pangaeum, that he might see the sun first, at which Dionysus being enraged sent upon him the Bassaridae, as the poet Aeschylus says, who tore him in pieces, and scattered his limbs abroad; but the Muses collected them, and buried them at the place called Leibethra:" but the quotation itself shows the impossibility of determining how much of this account is to be considered as given by Aeschylus. Sophocles does not mention Orpheus, but he is repeatedly referred to by Euripides, in whom we find the first allusion to the connection of Orpheus with Dionysus and the infernal regions: he speaks of him as related to the Muses (*Rhes.* 944, 946); mentions the power of his song over rocks, trees, and wild beasts (*Med.* 543, *Iph. in Aul.* 1211, *Bacch.* 561, and a jocular allusion in *Cyc.* 646); refers to his charming the infernal powers (*Alc.* 357); connects him with Bacchanalian orgies (*Hippol.* 953); ascribes to him the origin of sacred mysteries (*Rhes.* 943), and places the scene of his activity among the forests of Olympus. (*Bacch.* 561.) He is mentioned once only, but in an important passage, by Aristophanes (*Ran.* 1032), who enumerates, as the oldest poets, Orpheus, Musaeus, Hesiod, and Homer, and makes Orpheus the teacher of religious initiations and of abstinence from murder:

Ὀρφεὺς μὲν γὰρ τελετάς θ' ἡμῖν
κατέδειξε φόνου τ' ἀπέχεσθαι.

Passages exactly parallel to this are found in Plato (*Apol.* p. 41, a., *Protag.* p. 316, d.), who frequently refers to Orpheus, his followers, and his works. He calls him the son of Oeagrus (*Sympos.* p. 179, d.), mentions him as a musician and inventor (*Ion*, p. 533, c., *Leg.* iii. p. 677, d.), refers to the miraculous power of his lyre (*Protag.* p. 315, a.), and gives a singular version of the story of his descent into Hades: the gods, he says, imposed upon the poet, by showing him only a phantasm of his lost wife, because he had not the courage to die, like Alcestis, but contrived to enter Hades alive, and, as a further punishment for his cowardice, he met his death at the hands of women (*Sympos.* p. 179, d.; comp. *Polit.* x. p. 620, a.). This account is quite discordant with the notions of the early Greeks respecting the value of life, and even with the example quoted by Plato himself, as far as Admetus is concerned. Plato seems to have misunderstood the reason why Orpheus's "contriving to enter Hades alive," called down the anger of the gods, namely, as a presumptuous transgression of the limits assigned to the condition of mortal men: this point will have to be considered again. As the followers of Orpheus, Plato mentions both poets and religionists (*Prot.* p. 316, d., *Ion*, p. 536, b., *Cratyl.* p. 400, c.), and in the passage last quoted, he tells us that the followers of Orpheus held the doctrine, that the soul is imprisoned in the body as a punishment for some previous sins. He makes several quotations from the writings ascribed to Orpheus, of which one, if not more, is from the *Theogony* (*Cratyl.* p. 402, b., *Phileb.* p. 66, c., *Leg.* ii. p. 669, d.), and in one passage he speaks of collections of books, which went under the names of Orpheus and Musaeus, and contained rules for religious ceremonies. (*Polit.* ii. p. 364, e.)

The writings mentioned in the last passage were evidently regarded by Plato as spurious, but, from the other passages quoted, he seems to have believed at least in the existence of Orpheus and in the genuineness of his *Theogony*. Not so, however, Aristotle, who held that no such person as Orpheus ever existed, and that the works ascribed to him were forged by Cercops and Onomacritus. [ONOMACRITUS.]

Proceeding to the mythographers, and the later poets, from Apollodorus downwards, we find the legends of Orpheus amplified by details, the whole of which it is impossible here to enumerate; we give an outline of the most important of them.

Orpheus, the son of Oeagrus and Calliope, lived in Thrace at the period of the Argonauts, whom he accompanied in their expedition. Presented with the lyre by Apollo, and instructed by the Muses in its use, he enchanted with its music not only the wild beasts, but the trees and rocks upon Olympus, so that they moved from their places to follow the sound of his golden harp. The power of his music caused the Argonauts to seek his aid, which contributed materially to the success of their expedition: at the sound of his lyre the Argo glided down into the sea; the Argonauts

tore themselves away from the pleasures of Lemnos; the Symplegadae, or moving rocks, which threatened to crush the ship between them, were fixed in their places; and the Colchian dragon, which guarded the golden fleece, was lulled to sleep: other legends of the same kind may be read in the *Argonautica*, which bears the name of Orpheus. After his return from the Argonautic expedition he took up his abode in a cave in Thrace, and employed himself in the civilisation of its wild inhabitants. There is also a legend of his having visited Egypt. The legends respecting the loss and recovery of his wife, and his own death, are very various. His wife was a nymph named Agriope or Eurydice. In the older accounts the cause of her death is not referred to, but the legend followed in the well-known passages of Virgil and Ovid, which ascribes the death of Eurydice to the bite of a serpent, is no doubt of high antiquity, but the introduction of Aristaeus into the legend cannot be traced to any writer older than Virgil himself. (Diod. iv. 25; Conon, 45; Paus. ix. 30. § 4; Hygin. *Fab.* 164.) He followed his lost wife into the abodes of Hades, where the charms of his lyre suspended the torments of the damned, and won back his wife from the most inexorable of all deities; but his prayer was only granted upon this condition, that he should not look back upon his restored wife, till they had arrived in the upper world: at the very moment when they were about to pass the fatal bounds, the anxiety of love overcame the poet; he looked round to see that Eurydice was following him; and he beheld her caught back into the infernal regions. The form of the myth, as told by Plato, has been given above. The later poets, forgetting the religious meaning of the legend, connected his death with the second loss of Eurydice, his grief for whom led him to treat with contempt the Thracian women, who in revenge tore him to pieces under the excitement of their Bacchanalian orgies. Other causes are assigned for the fury of the Thracian Maenads; but the most ancient form of the legend seems to be that already mentioned as quoted by Eratosthenes from Aeschylus. The variation, by which Aphrodite is made the instigator of his death, from motives of jealousy, is of course merely a fancy of some late poet (Conon, 45). Another form of the legend, which deserves much more attention, is that which was embodied in an inscription upon what was said to be the tomb, in which the bones of Orpheus were buried, at Dium near Pydna, in Macedonia, which ascribed his death to the thunderbolts of Zeus: —

Θρήϊκα χρυσολύρην τῆδ' Ὀρφέα Μοῦσαι ἔθαψαν,
Ὃν κτάνεν ὑψιμέδων Ζεὺς ψολόεντι βέλει.

(Diog. Laërt. *Prooem.* 5; Paus. ix. 30. § 5; *Anth. Graec. Epig. Inc.* No. 483; Brunck, *Anal.* vol. iii. p. 253.)

After his death, according to the more common form of the legend, the Muses collected the fragments of his body, and buried them at Leibethra at the foot of Olympus, where the nightingale sang sweetly over his grave. The subsequent transference of his bones to Dium is evidently a local legend. (Paus. *l. c.*) His head was thrown upon the Hebrus, down which it rolled to the sea, and was borne across to Lesbos, where the grave in which it was interred was shown at Antissa. His lyre was also said to have been carried to Lesbos; and both traditions are simply poetical expressions of the historical fact that Lesbos was the first great seat of the music of the lyre: indeed Antissa itself was the birth-place of Terpander, the earliest historical musician. (Phanocles, ap. Stob. *Tit.* lxii. p. 399). The astronomers taught that the lyre of Orpheus was placed by Zeus among the stars, at the intercession of Apollo and the Muses (Eratosth. 24; Hygin. *Astr.* ii. 7; Manil. *Astron.* i. 324).

In these legends there are some points which require but little explanation. The invention of music, in connection with the services of Apollo and the Muses, its first great application to the worship of the gods, which Orpheus is therefore said to have introduced, its power over the passions, and the importance which the Greeks attached to the knowledge of it, as intimately allied with the very existence of all social order,—are probably the chief elementary ideas of the whole legend. But then comes in one of the dark features of the Greek religion, in which the gods envy the advancement of man in knowledge and civilisation, and severely punish any one who transgresses the bounds assigned to humanity, as may be seen in the legend of Prometheus, and in the sudden death, or blindness, or other calamities of the early poets and musicians. In a later age, the conflict was no longer viewed as between the gods and man, but between the worshippers of different divinities; and especially between Apollo, the symbol of pure intellect, and Dionysus, the deity of the senses: hence Orpheus, the servant of Apollo, falls a victim to the jealousy of Dionysus, and the fury of his worshippers. There are, however, other points in the legend which are of the utmost difficulty, and which would require far more discussion than can be entered upon here. For these matters the reader is referred to Lobeck's *Aglaophamus*, Müller's *Prolegomena zu einer wissenschaftlichen Mythologie*, and Klausen's article in Ersch and Gruber's *Encyclopädie*. Concerning the localities of the legend, see Müller's *Literature of Ancient Greece*, p. 26, and Klausen. The works of art representing Orpheus are enumerated by Klausen.

Orphic Societies and Mysteries. — All that part of the mythology of Orpheus which connects him with Dionysus must be considered as a later invention, quite irreconcilable with the original legends, in which he is the servant of Apollo and the Muses: the discrepancy extends even to the instrument of his music, which was always the lyre, and never the flute. It is almost hopeless to explain the transition. It is enough to remark here that, about the time of the first development of Greek philosophy, societies were formed, which assumed the name of Orpheus, and which celebrated peculiar mysteries, quite different from those of Eleusis. They are thus described by Müller (*Hist. Lit. Anc. Gr.* p. 231.): —

"On the other hand there was a society of persons, who performed the rites of a mystical worship, but were not exclusively attached to a particular temple and festival, and who did not confine their notions to the initiated, but published them to others, and committed them to literary works. These were the *followers of Orpheus* (*οἱ Ὀρφικοί*); that is to say, associations of persons, who, under the [pretended] guidance of the

ancient mystical poet Orpheus, dedicated themselves to the worship of Bacchus, in which they hoped to find satisfaction for an ardent longing after the soothing and elevating influences of religion. The Dionysus, to whose worship the Orphic and Bacchic rites were annexed (τὰ Ὀρφικὰ καλεόμενα καὶ Βακχικά, Herod. ii. 81), was the Chthonian deity, Dionysus Zagreus, closely connected with Demeter and Cora, who was the personified expression, not only of the most rapturous pleasure, but also of a deep sorrow for the miseries of human life. The Orphic legends and poems related in great part to this Dionysus, who was combined, as an infernal deity, with Hades (a doctrine given by the philosopher Heracleitus as the opinion of a particular sect, ap. Clem. Alex. *Protrep.* p. 30, Potter); and upon whom the Orphic theologers founded their hopes of the purification and ultimate immortality of the soul. But their mode of celebrating this worship was very different from the popular rites of Bacchus. The Orphic worshippers of Bacchus did not indulge in unrestrained pleasure and frantic enthusiasm, but rather aimed at an ascetic purity of life and manners. (See Lobeck, *Aglaoph.* p. 244.) The followers of Orpheus, when they had tasted the mystic sacrificial feast of raw flesh torn from the ox of Dionysus (ὠμοφαγία), partook of no other animal food. They wore white linen garments, like Oriental and Egyptian priests, from whom, as Herodotus remarks (*l. c.*), much may have been borrowed in the ritual of the Orphic worship."

Herodotus not only speaks of these rites as being Egyptian, but also Pythagorean in their character. The explanation of this is that the Pythagorean societies, after their expulsion from Magna Graecia, united themselves with the Orphic societies of the mother country, and of course greatly influenced their character. But before this time the Orphic system had been reduced to a definite form by PHERECYDES and ONOMACRITUS, who stand at the head of a series of writers, in whose works the Orphic theology was embodied; such as Cercops, Brontinus, Orpheus of Camarina, Orpheus of Croton, Arignote, Persinus of Miletus, Timocles of Syracuse, and Zopyrus of Heracleia or Tarentum (Müller, p. 235). Besides these associations there were also an obscure set of mystagogues derived from them, called Orpheotelests (Ὀρφεοτελεσταί), "who used to come before the doors of the rich, and promise to release them from their own sins and those of their forefathers, by sacrifices and expiatory songs; and they produced at this ceremony a heap of books of Orpheus and Musaeus, upon which they founded their promises" (Plat. *Ion*, p. 536, b.; Müller, p. 235). The nature of the Orphic theology, and the points of difference between it and that of Homer and Hesiod, are fully discussed by Müller (*Hist. Lit. Anc. Gr.* pp. 235—238) and Mr. Grote (vol. i. pp. 22, &c.); but most fully by Lobeck, in his *Aglaophamus*.

Orphic Literature.—We have seen that many poems ascribed to Orpheus were current as early as the time of the Peisistratids [ONOMACRITUS], and that they are often quoted by Plato. The allusions to them in later writers are very frequent; for example, Pausanias speaks of hymns of his, which he believed to be still preserved by the Lycomidae (an Athenian family who seem to have been the chief priests of the Orphic worship, as the Eumolpidae were of the Eleusinian), and which, he says, were only inferior in beauty to the poems of Homer, and held even in higher honour, on account of their divine subjects. He also speaks of them as very few in number, and as distinguished by great brevity of style (ix. 30. §§ 5, 6. s. 12).

Considering the slight acquaintance which the ancients evidently possessed with these works, it is somewhat surprising that certain extant poems, which bear the name of Orpheus, should have been generally regarded by scholars, until a very recent period, as genuine, that is, as works more ancient than the Homeric poems, if not the productions of Orpheus himself. It is not worth while to repeat here the history of the controversy, which will be found in Bernhardy and the other historians of Greek literature. The result is that it is now fully established that the bulk of these poems are the forgeries of Christian grammarians and philosophers of the Alexandrian school; but that among the fragments, which form a part of the collection, are some genuine remains of that Orphic poetry which was known to Plato, and which must be assigned to the period of Onomacritus, or perhaps a little earlier. The Orphic literature which, in this sense, we may call genuine, seems to have included *Hymns*, a *Theogony*, an ancient poem called *Minyas* or the *Descent into Hades*, *Oracles* and *Songs for Initiations* (Τελεταί), a collection of *Sacred Legends* (Ἱεροὶ λόγοι), ascribed to Cercops, and perhaps some other works. The apocryphal productions which have come down to us under the name of *Orphica*, are the following:

1. Ἀργοναυτικά, an epic poem in 1384 hexameters, giving an account of the expedition of the Argonauts, which is full of indications of its late date.

2. Ὕμνοι, eighty-seven or eighty-eight hymns in hexameters, evidently the productions of the Neo-Platonic school.

3. Λιθικά, the best of the three apocryphal Orphic poems, which treats of properties of stones, both precious and common, and their uses in divination.

4. Fragments, chiefly of the *Theogony*. It is in this class that we find the genuine remains, above referred to, of the literature of the early Orphic theology, but intermingled with others of a much later date. (Eschenbach, *Epigenes, de Poesi Orphica Commentarius*, Norimb. 1702—1704; Tiedemann, *Griechenlands erste Philosophen*, Leipz. 1780; G. H. Bode, *de Orpheo Poetarum Graecorum antiquissimo*, Gott. 1824; Lobeck, *Aglaophamus;* Bode, *Gesch. d. Hell. Dichtkunst*, vols. i. ii.; Ulrici, *Gesch. d. Hellen. Dichtkunst*, vols. i. ii.; Bernhardy, *Grundriss d. Griech. Litt.* vol. ii. pp. 266, &c.; Fabric. *Bibl. Graec.* vol. i. pp. 140, &c.; for a further list of writers on Orpheus, see Hoffmann, *Lexicon Bibliographicum Scriptorum Graecorum.*)

The chief editions of Orpheus, after the early ones of 1517, 1519, 1540, 1543, 1566, and 1606, are those of Eschenbach, Traj. ad Rhen. 1689, 12mo.; Gesner and Hamberger, Lips. 1764, 8vo. and Hermann, Lips. 1805, 8vo., by far the best.

There are also small editions, chiefly for the use of schools, by Schaefer, Lips. 1818, 12mo., and in the Tauchnitz Classics, 1824, 16mo. [P. S.]

ORPHI'DIUS BENIGNUS, a legate of the emperor Otho, fell in the battle of Bedriacum against the troops of Vitellius, A. D. 69. (Tac. *Hist.* ii. 43, 45.)

ORPHITUS. [ORFITUS.]

ORSA'BARIS (Ὀρσάβαρις), a daughter of

Mithridates the Great, who was taken prisoner by Pompey, and served to adorn his triúmph, B. C. 61 (Appian, *Mithr.* 117). The name Orsobaris occurs aiso on a coin of the city of Prusias, in Bithynia. which bears the inscription ΒΑΣΙΛΙΣΣΗΣ ΜΟΥΣΗΣ ΟΡΣΟΒΑΡΙΟΣ; and this is conjectured by Visconti (*Iconogr. Grecque*, tom. ii. p. 195) to refer to the same person as the one mentioned in Appian, whom he supposes to have been married to Socrates, the usurper set up by Mithridates as king of Bithynia. [E. H. B.]

ORSI'LOCHUS (Ὀρσίλοχος). 1. A son of the river god Alpheius and Telegone, and the father of Diocles, at Pherae, in Messenia. (Hom. *Il.* v. 545, *Od.* iii. 489, xv. 187, xxi. 15; Paus. iv. 30. § 2.)

2. A grandson of No. 1, and brother of Crethon, together with whom he was slain by Aeneias, at Troy. (Hom. *Il.* v. 542, &c.; Paus. iv. i. § 3.)

3. A son of Idomeneus. (Hom. *Od.* xiii. 259—271.) [L. S.]

O'RTALUS, or more properly HO'RTALUS, a cognomen of the Hortensii. [HORTENSIUS.]

ORTHA'GORAS (Ὀρθαγόρας). 1. Of Thebes, mentioned by Socrates in the *Protagoras* of Plato (p. 318, c.), as one of the most celebrated flute-players of his day, and by Athenaeus as one of the instructors of Epaminondas in flute-playing. (Ath. iv. p. 184, e.)

2. A geographer, whose age is unknown, but whose work on India (Ἰνδοὶ λόγοι) is quoted both by Aelian (*N. A.* xvi. 35; xvii. 6) and by Strabo (xvi. p. 766). His statements in that work, respecting the Red Sea, are quoted by Philostratus (*Vit. Apollon.* iii. 53; Phot. *Biblioth.* cod. ccxli. p. 327, b. 10, Bekker). [P. S.]

Ò'RTHIA (Ὀρθία, Ὀρθίς, or Ὀρθωσία), a surname of the Artemis who is also called Iphigeneia or Lygodesma, and must be regarded as the goddess of the moon. Her worship was probably brought to Sparta from Lemnos. It was at the altar of Artemis Orthia that Spartan boys had to undergo the diamastigosis (Schol. *ad Pind. Ol.* iii. 54; Herod. iv. 87; Xenoph. *de Rep. Lac.* ii. 10). She also had temples at Brauron, in the Cerameicus at Athens, in Elis, and on the coast of Byzantium. The ancients derived her surname from mount Orthosium or Orthium in Arcadia. [L. S.]

ORTHRUS (Ὄρθρος), the dog of Geryones, who was begotten by Typhon and Echidna. (Hes. *Theog.* 293; Apollod. ii. 5. § 10.) [L. S.]

ORTIAGON (Ὀρτιάγων), one of the three princes of Galatia, when that country was invaded by the Romans under Cn. Manlius Vulso, in B. C. 189. He was defeated on Mount Olympus by the invaders, and compelled to fly home for refuge. Polybius tells us that he cherished the design of uniting all Galatia under his rule, and that he was well qualified to succeed in the attempt, being liberal, magnanimous, possessed of sagacity and winning manners; and above all, brave and skilful in war. (Polyb. xxii. 21; Liv. xxxviii. 19, &c.) [CHIOMARA] [E. E.]

ORT'YGIA (Ὀρτυγία), a surname of Artemis, derived from the island of Ortygia, the ancient name for Delos, or an island off Syracuse (Ov. *Met.* i. 694). The goddess bore this name in various places, but always with reference to the island in which she was born. (Strab. x. p. 486.) [L. S.]

ORUS. [HORUS; ORION.]

ORUS, the engraver of a beautiful gem, representing a head of Silenus, in the *Museum Worsleyanum*, p. 144. [P. S.]

ORXINES (Ὀρξίνης), a noble and wealthy Persian, who traced his descent from Cyrus. He was present at the battle of Gaugamela, when, together with Orontobates, he commanded the troops which came from the shores of the Persian Gulf. Subsequently, during the absence of Alexander (B. C. 325), on the death of Phrasaortes, the satrap of Persis, Orxines assumed the government, and on the return of Alexander came to meet him with costly presents. Alexander does not appear to have been incensed at this usurpation, in which indeed Orxines seems to have been actuated by loyal intentions towards Alexander. But the sepulchre of Cyrus at Pasargadae had been violated and pillaged, and the enemies of Orxines seem to have laid hold of this for the purpose of securing his ruin. He was charged with that and other acts of sacrilege, as well as with having abused his power. Arrian says nothing of the charge being unfounded, but Curtius represents Orxines (or Orsines, as he calls him) as the victim of calumny and intrigue. However that may have been, he was crucified by order of Alexander. (Arrian, iii. 8. § 8, vi. 29. § 3; Curt. iv. 12. § 8, x. 1. §§ 22, 29, 37.) [C. P. M.]

OSACES. [ARSACES XIV., p. 356, a.]

OSI'RIS (Ὄσιρις), the great Egyptian divinity, and husband of Isis. According to Herodotus they were the only divinities that were worshipped by all the Egyptians (Herod. ii. 42). Osiris is described by Plutarch, in his treatise *on Isis and Osiris*, as a son of Rhea and Helios. His Egyptian name is said to have been Hysiris (Plut. *l. c.* 34), which is interpreted to mean "son of Isis," though some said that it meant "many-eyed;" and according to Heliodorus (*Aeth.* ix. 424), Osiris was the god of the Nile, as Isis was the goddess of the earth. (Comp. Bunsen, *Aegypt. Stelle in der Weltgesch.* vol. i. p. 494, &c.) [L. S.]

O'SIUS. [HOSIUS.]

OSROES. [ARSACES XXV., p. 359, a.]

OSSA (Ὄσσα), the personification of rumour or report, the Latin Fama. As it is often impossible to trace a report to its source, it is said to come from Zeus, and hence Ossa is called the messenger of Zeus (Hom. *Od.* i. 282, ii. 216, xxiv. 412, *Il.* ii. 93). Sophocles (*Oed. Tyr.* 158) calls her a daughter of Hope, and the poets, both Greek and Latin, have indulged in various imaginary descriptions of Ossa or Fama (Hes. *Op. et Dies*, 705, &c.; Virg. *Aen.* iv. 174, &c.; Ov. *Met.* xii. 39, &c.). At Athens she was honoured with an altar. (Paus. i. 17. § 1.) [L. S.]

OSSIPAGA, or OSSIPANGA, also written Ossilago, Ossipagina, was a Roman divinity, who was prayed to, to harden and strengthen the bones of infants. (Arnob. *adv. Gent.* iii. 30, iv. 7.) [L.S.]

OSTO'RIUS SABI'NUS. [SABINUS.]

OSTO'RIUS SCA'PULA. [SCAPULA.]

OTACI'LIA SEVE'RA, MA'RCIA, the wife of the elder M. Julius Philippus, and the mother of the boy who was put to death by the praetorians after the battle of Verona, A. D. 249. She appears to have had a daughter also, since Zosimus speaks of a certain Severianus as the son-in-law of the emperor. No other circumstances are known regarding this princess, except that she was believed by many of the ancients to have been a Christian. The Alexandrian Chronicle makes a positive asser-

tion to this effect, and Eusebius (*H. E.* vi. 36) mentions a letter, said to have been addressed to her by Origen. (Tillemont, *Notes sur l'Empereur Philippe*, in his *Histoire des Empereurs*, vol. iii. p. 499 ; Eckhel, vol. vii. p. 332 ; Zosim. i. 19.) [W. R.]

COIN OF OTACILIA.

OTACI'LIA, condemned in a judicium by the celebrated jurist C. Aquillius. (Val. Max. viii. 2. § 2.) In the MSS. of Valerius we have *ab Otacilia Laterensi*, for which we ought perhaps to read *ab Otacilia Laterensis*, that is, Otacilia, the wife of Laterensis.

OTACI'LIA GENS, sometimes written *Octacilia*, is first mentioned at the commencement of the first Punic war, when two brothers of this name obtained the consulship, M'. Otacilius Crassus in B. C. 263, and T. Otacilius Crassus in B. C. 261; but after this time the Otacilii rarely occur. The only cognomens in this gens are CRASSUS and NASO. One or two persons, who were accidentally omitted under Crassus, are given below.

OTACI'LIUS. 1. T. OTACILIUS CRASSUS, one of the Roman generals, actively employed during the greater part of the second Punic war, was probably a son of T. Otacilius Crassus, consul in B. C. 261. [CRASSUS, OTACILIUS, No. 2.] He is generally mentioned by Livy without a cognomen, but we learn from two passages (xxiii. 31, xxvi. 33), that he had the surname of Crassus. He was praetor B. C. 217, in which year he vowed a temple to Mens, and is mentioned next year, B. C. 216, as pro-praetor, when he brought a letter to the senate from Hieron in Sicily, imploring the assistance of the Romans against the Carthaginian fleet. In B. C. 215 Otacilius and Q. Fabius Maximus were created duumviri for dedicating the temples they had vowed; and after consecrating the temple of Mens, Otacilius was sent with the imperium into Sicily to take the command of the fleet. From Lilybaeum he crossed over into Africa, and after laying waste the Carthaginian coast fell in with the Punic fleet, as he was making for Sardinia, and captured a few of their ships. On his return to Rome Otacilius became a candidate for the consulship for the year B. C. 214, and would certainly have been elected but for Q. Fabius Maximus, the daughter of whose sister was the wife of Otacilius. The praerogativa centuria had already given their votes in favour of Otacilius, when Fabius dissuaded the people from nominating him to the consulship on the ground that he had not sufficient military abilities to cope with Hannibal. Fabius Maximus and Claudius Marcellus were accordingly appointed consuls; but as some compensation to Otacilius, he was elected praetor for the second time, B. C. 214, and the command of the same fleet was entrusted to him which he had had in the previous year. His command was prolonged during the next three years; and in B. C. 212 he did good service by plundering the Carthaginian coast round Utica, and capturing several corn-vessels in the harbour of the latter city, by means of which he was able to send a supply of corn to the Roman forces, which had just taken Syracuse. In the election of the consuls for the year B. C. 210 Otacilius was again nominated to the consulship by the praerogativa centuria, and again lost his election, when it seemed certain, by the interference of T. Manlius Torquatus. Otacilius, however, never heard of this new affront; for just after the elections were over, word was brought that Otacilius had died in Sicily, B. C. 211. Otacilius was one of the pontifices. (Liv. xxii. 10, 56, xxiii. 21, 31, 32, 41, xxiv. 7—10, xxv. 31, xxvi. 1, 22, 23.)

2. OTACILIUS CRASSUS, one of Pompey's officers, had the command of the town of Lissus in Illyria, and cruelly butchered 220 of Caesar's soldiers, who had surrendered to him on the promise that they should be uninjured. Shortly after this he abandoned Lissus, and joined the main body of the Pompeian army. (Caes. *B. C.* iii. 28, 29.)

L. OTACI'LIUS PILITUS, a Roman rhetorician, who opened a school at Rome B. C. 81 (Hieronym. *in Euseb. Chron.* Olymp. 174. 4.) The cognomen of Otacilius is uncertain. Suetonius calls him *Pilitus* (in some manuscripts *Pilutus*), Eusebius *Plotus*, and Macrobius (*Saturn.* ii. 2) *Pitholaus*. He had been formerly a slave, and while in that condition acted as door-keeper (*ostiarius*), being chained, as was customary, to his post. But having exhibited talent, and a love of literature, he was manumitted by his master, and became a teacher of rhetoric. Cn. Pompeius Magnus was one of his pupils, and he wrote the history of Pompey, and of his father likewise, in several books, being the first instance, according to Cornelius Nepos, in which a history was written by a freedman. (Suet. *de Ill. Rhet.* 3; Voss. *de Hist. Lat.* i. 9. p. 40.)

OTA'NES (Ὀτάνης). 1. A noble and wealthy Persian, son of Pharnaspes. He was the first who suspected the imposture of Smerdis the Magian, and, when his suspicion was confirmed by the report of his daughter PHAEDIMA (one of the royal wives), he took the chief part in organizing the conspiracy against the pretender and his faction (B. C. 521). After the slaughter of the Magians, Otanes, according to the statement in Herodotus, recommended the establishment of democracy, and, when his fellow-conspirators came to the resolution of retaining monarchy, he abandoned all pretensions to the throne on condition that himself and his descendants should be exempted from the royal authority. At the same time it was decreed that to him and his posterity for ever a Median dress and other gifts of honour should be annually presented. Not long after this, Otanes was placed in command of the Persian force which invaded Samos for the purpose of placing Syloson, brother of Polycrates, in the government; and the act of the madman Charilaüs in murdering a number of the most distinguished Persians provoked him to order an indiscriminate massacre of the Samians. Afterwards, however, in obedience to the warning of a dream, he repeopled the island which he had thus desolated. (Herod. iii. 68—84, 141—149; comp. Strab. xiv. p. 638.)

2. A Persian, son of Sisamnes. His father,

one of the royal judges, was put to death by Cambyses for an unjust sentence, and his skin was stripped off and stretched on the judicial seat which he had occupied. To this same seat, thus covered, Otanes was advanced as his successor, and was compelled to exercise his functions with a constant memento beneath him of his father's fate. About B. C. 506, being appointed to succeed Megabyzus in the command of the forces on the sea-coast, he took Byzantium, Chalcedon, Antandrus, and Lamponium, as well as the islands of Lemnos and Imbros. (Herod. v. 25—27; Larch. and Schweigh. *ad loc.*) He was probably the same Otanes who is mentioned as a son-in-law of Dareius Hystaspis, and as one of the generals employed against the revolted Ionians in B. C. 499. He joined in defeating the rebels near Ephesus, and, in conjunction with Artaphernes, satrap of Sardis, he took Clazomenae, belonging to the Ionians, and the Aeolian town of Cume. He is not again mentioned by name in Herodotus, but he appears to have taken part in the subsequent operations of the war till the final reduction of Ionia. (Herod. v. 102, 116, 123, vi. 6, &c.) It seems doubtful whether we should identify either of the two above persons with the father of Patiramphes, the charioteer of Xerxes (Herod. vii. 40), or again with the father of Amastris [No. 1]. (Herod. vii. 61.) [E. E.]

OTHO, JU'NIUS. 1. A rhetorician frequently mentioned by the elder Seneca. He was the author of a work on that branch of rhetoric entitled *colores* (respecting the meaning of which see Quintil. iv. 2. § 88). Through the influence of Sejanus, Otho was made a senator, and by due subservience to the ruling powers, he obtained the praetorship in A. D. 22, in which year he is mentioned as one of the accusers of C. Silanus, proconsul of Asia. (Senec. *Controv.* i. 3, *Declam.* ii. 1, &c.; Tac. *Ann.* iii. 66.)

2. Tribune of the plebs, A. D. 37, the last year of the reign of Tiberius. He was banished for putting his intercessio upon the question of the reward that was to be given to the accuser of Acutia. (Tac. *Ann.* vi. 47.)

OTHO, L. RO'SCIUS, tribune of the plebs B. C. 67, was a warm supporter of the aristocratical party. When Gabinius proposed in this year to bestow upon Pompey the command of the war against the pirates, Otho and his colleague L. Trebellius were the only two of the tribunes that offered any decided opposition. It is related that, when Otho, afraid of speaking, after the way in which Trebellius had been dealt with [TREBELLIUS], held up two of his fingers to show that a colleague ought to be given to Pompey, the people set up such a shout that a crow that was flying over the forum was stunned, and fell down among them (Dion Cass. xxxvi. 7, 13; Plut. *Pomp.* 25). In the same year Otho proposed and carried the law which gave to the equites and to those persons who possessed the equestrian census, a special place at the public spectacles, in fourteen rows or seats (*in quattuordecim gradibus sive ordinibus*), next to the place of the senators, which was in the orchestra (Vell. Pat. ii. 32; Liv. *Epit.* 99; Dion Cass. xxxvi. 25; Cic. *pro Mur.* 19; Tac. *Ann.* xv. 32; Hor. *Epod.* iv. 15, *Ep.* i. 1. 62; Juv. iii. 159, xiv. 324). For those equites who had lost their rank by not possessing the proper equestrian census, there was a special place assigned (*inter decoctores*, Cic. *Phil.* ii. 18). This law soon became very unpopular; the people, who were excluded from the seats which they had formerly occupied in common with the equites, thought themselves insulted; and in Cicero's consulship (B. C. 63) there was such a riot occasioned by the obnoxious measure, that it required all his eloquence to allay the agitation. (Cic. *ad Att.* ii. 1).

This L. Roscius Otho must not be confounded, as he has frequently been, with the L. Roscius who was praetor in B. C. 49. The latter had the cognomen of Fabatus [FABATUS]. The Otho spoken of by Cicero in B. C. 45, may be the same as the tribune. (Cic. *ad Att.* xiii. 29, comp. xii. 37. § 2, 38. § 4, 42. § 1.)

OTHO, SA'LVIUS. 1. M. SALVIUS OTHO, the grandfather of the emperor Otho, was descended from an ancient and noble family of the town of Ferentinum, in Etruria. His father was a Roman eques, his mother was of low origin, perhaps even a freedwoman. Through the influence of Livia Augusta, in whose house he had been brought up, Otho was made a Roman senator, and eventually obtained the praetorship, but was not advanced to any higher honour. (Suet. *Otho*, 1; Tac. *Hist.* ii. 50.)

2. L. SALVIUS OTHO, the son of the preceding, and the father of the emperor Otho, was connected on his mother's side with many of the most distinguished Roman families, and stood so high in the favour of Tiberius and resembled this emperor so strongly in person, that it was supposed by most that he was his son. He discharged the various public offices at Rome, was consul suffectus in A. D. 33 (Suet. *Galb.* 6), obtained the proconsulate of Africa, and administered the affairs of this province, as well as of other extraordinary commands which he held, with great diligence and energy. In A. D. 42 he was sent into Illyricum, where the Roman army had lately rebelled against Claudius. On his arrival he put to death several of the soldiers, who had killed their own officers under the pretext that they had excited them to rebellion, and who had even been rewarded by Claudius for this very act. Such a proceeding, though it might have been necessary to restore the discipline of the troops, gave great umbrage at the imperial court; but Otho soon afterwards regained the favour of Claudius by detecting a conspiracy which had been formed against his life by a Roman eques. The senate conferred upon him the extraordinary honour of erecting his statue on the Palatine, and Claudius enrolled him among the patricians, adding that he did not wish better children than Otho. By his wife Albia Terentina he had two sons and one daughter. The elder of his sons, Lucius, bore, says Suetonius, the surname of Titianus, but we may conclude from Tacitus (*Ann.* xii. 52) and Frontinus (*Aquaed.* 13), that he had the cognomen of Otho as well [see below, No. 3]. His younger son, Marcus, was the emperor Otho. His daughter was betrothed, when quite young, to Drusus, the son of Germanicus. (Suet. *Otho*, 1; Tac. *Hist.* ii. 50.)

3. L. SALVIUS OTHO TITIANUS, was the son of No. 2, and the elder brother of the emperor Otho. He was consul A. D. 52, with Faustus Cornelius Sulla (Tac. *Ann.* xii. 52; Frontin. *Aquaed.* 13).

In A. D. 63 Titianus was proconsul in Asia, and had Agricola for his quaestor. It is related to the honour of the latter that he was not corrupted by the example of his superior officer, who indulged

in every kind of rapacity (Tac. *Agric.* 6). On the death of Galba in January A. D. 69, Titianus was a second time made consul, with his brother Otho, the emperor. When the latter set out from Rome against the generals of Vitellius, he left Titianus in charge of the city, but he soon afterwards sent for him and gave him the chief command in the war. It was partly through his eagerness to engage with the Vitellian troops, that his brother lost the empire; and on the downfall of the latter Titianus was so little dreaded, that he was pardoned by Vitellius—*pietate et ignavia excusatus*, says Tacitus. (Tac. *Hist.* i. 75, 77. ii. 23, 33, 39, 60.)

OTHO, M. SA'LVIUS, Roman emperor A. D. 69, was descended from an ancient Etruscan family. His father L. Otho, who was consul in A. D. 33, had two sons, Marcus and L. Salvius Titianus. [See above, No. 2.] Marcus Otho was born in the early part of A. D. 32. He was of moderate stature, ill-made in the legs, and had an effeminate appearance. He was one of the companions of Nero in his debaucheries, till he was sent as governor to Lusitania, which he administered with credit during the last ten years of Nero's life [NERO, p. 1163, a.]. Otho attached himself to Galba when he revolted against Nero, in the hope of being adopted by him and succeeding to the empire. But Galba, who knew Otho's character, and wished to have a worthy successor, adopted L. Piso, on the tenth of January, A. D. 69, and designated him as the future emperor. (Tacit. *Hist.* i. 15.)

Otho thus saw his hopes disappointed. His private affairs also were in a ruinous condition, and he resolved to seize the power which an astrologer had foretold him that he would one day possess. He enlisted in his design a few soldiers, and on the fifteenth of January he was proclaimed emperor by a mere handful of men, who, with their swords drawn, carried him in a litter to the camp, where he was saluted emperor. Otho was ready to promise any thing and to stoop to any thing to extricate himself from his dangerous position, and to receive the prize at which he aimed (Tacit. *Hist.* i. 36). A little vigour and decision on the part of Galba might have checked the rising. The matter was at last decided by Otho and the soldiers making their way into the forum, upon which the standard-bearer of the cohort that accompanied Galba snatched from it the emperor's effigy, and threw it on the ground. This was the signal for deserting Galba, who received his death-blow from a common soldier.

The soldiers showed they were the masters of the emperor by choosing as praefecti praetorio, Plotius Firmus and Licinius Proculus; Flavius Sabinus, the brother of Vespasian, was made praefectus urbi. On the evening of the day in which Galba was murdered the senate took the oath of fidelity to Otho, who afterwards offered a sacrifice in the Capitol, with no favourable omens. The new emperor showed his moderation or his prudence by protecting against the fury of the soldiers, Marius Celsus, who had maintained his fidelity to Galba, and who showed the same devotion afterwards to the cause of Otho. The punishment of Tigellinus, the guilty encourager of Nero's crimes, and the first to desert him, was demanded by the people, and granted. This abominable wretch received the news of his death being required while he was enjoying the waters of Sinuessae, and he cut his throat with a razor. The indulgence of Otho towards those who were his personal enemies, and the change in his habits shown by devoting himself to the administration of affairs, gave people hopes that the emperor would turn out better than was expected. Still these appearances were by many considered deceptive, and there was little confidence in a man who owed his elevation to the murder of Galba, and the violence of the soldiers, whom he was compelled to keep in good humour. Otho was acknowledged emperor by Luceius Albinus, governor of Mauritania (Tacit. *Hist.* ii. 58), and by Carthage and the rest of Africa. The legions in Dalmatia, Pannonia, and Maesia took the oath of fidelity to the emperor. He was also recognised by Egypt, by Mucianus in Syria, and by Vespasian in Palestine; by Gallia Narbonensis, Aquitania, and by Spain. But he had a formidable opposition in the legions stationed in Germany on the Rhine, whither Vitellius had been sent to take the command by Galba, in the month of December, A. D. 68. Vitellius was a glutton, a drunkard, and a man of no capacity, but by his affable manners and his liberality he gained the good will of the soldiers who were dissatisfied with Galba. Vitellius had the command of four legions on the Lower Rhine, and two other legions on the upper course of the river were under Hordeonius Flaccus. Some of the Gallic towns also were ill disposed to Galba.

Neither Flaccus nor Vitellius had energy enough to commence a movement: it was begun by Fabius Valens, who commanded a legion in Lower Germany, and stimulated Vitellius to aim at the supreme power. Alienus Caecina, who also commanded a legion in Upper Germany, and was an officer of ability, hated Galba; and thus, before the murder of the aged emperor, every thing was ripe for a revolt in Germany.

Vitellius, who was in the town of Cologne (colonia Agrippinensis), was greeted with the title of imperator, on the third of January, A. D. 69. He accepted the title of Germanicus, but he would not assume that of Caesar. There was a striking contrast between the ardour of the soldiers, who wished to march for Italy in the midst of the winter, and the sluggishness of their newly-elected emperor, who even by midday was drunk and stupified with his gluttonous excesses. But every thing favoured Vitellius. Valerius Asiaticus, governor of Belgica, declared for him, and Junius Blaesus, governor of Gallia Lugdunensis. The troops in Rhaetia and Britain were also on his side. Valens and Caecina were sent forward, each at the head of a large army. The lazy emperor followed at his leisure. Valens had advanced as far as Toul (civitas Leucorum, Tacit. *Hist.* i. 64; D'Anville, *Notice de la Gaule*, "Tullum"), when he heard of Galba's death, the news of which determined Gallia Narbonensis and Aquitania to declare for Vitellius, though they had taken the oath to Otho. Cluvius Rufus, the governor of Spain, did the same.

Valens advanced by the route of Autun, Lyon, Vienne, and Lucus (Luc), to the foot of the Alps, plundering, and robbing all the way. The march of Caecina was still more disastrous to the country through which he made his way. He readily picked a quarrel with the Helvetii, many of whom were slaughtered, and others were sold as slaves. Aventicum (Avenche), their capital, surrendered, and its fate was left to the mercy of Vitellius, who yielded to the eloquent entreaty of Claudius Cossus, one of the legati who were sent to mollify the

emperor. Caecina, while he was still on the north side of the Alps, received intelligence that a body of cavalry on the Po had taken the oath to Vitellius, under whom they had formerly served in Africa. Mediolanum (Milan), Vercellae, and other towns in North Italy, followed this example. Caecina having sent some Gallic, Lusitanian, British, and German troops over the mountains to support his new friends, led his soldiers across the Pennine Alps, through the snow with which they were still covered.

The revolt of Vitellius had not reached Rome at the time of Galba's death. As soon as it was known, Otho wrote to Vitellius, and offered to give him all that he could desire, and even to share the empire with him. Vitellius replied by offers on his part, but they could come to no terms, and both sides made preparation for war. A disturbance was caused at Rome by the praetorian soldiers, who suspected that there was some design against Otho. They broke into the palace, threatening to kill the senators, many of whom were supping with Otho, and with difficulty made their escape. The soldiers penetrated even to the emperor's apartment, in order to be assured that he was alive. The tumult was at last allayed, but the approach of a civil war, from the evils of which the state had so long been secure, caused general uneasiness.

Otho left Rome for North Italy about the fourteenth of March. His brother Titianus remained at Rome to look after the city, with Flavius Sabinus, Vespasian's brother, who was praefectus urbi. Otho had under him three commanders of ability, Suetonius Paulinus, Marius Celsus, and Annius Gallus. He marched on foot at the head of his troops, in a plain military equipment (Tacit. *Hist.* ii. 11). Otho's fleet was master of the sea on the north-west coast of Italy, and the soldiers treated the country as if it was a hostile territory. They defeated the Ligurian mountaineers and plundered Albium Intemelium (Vintimiglia). Annius Gallus and Vestricius Spurinna were commissioned by Otho to defend the Po. Spurinna, who was in Placentia, was attacked by Caecina, but succeeded in repelling him and destroying a large part of his force. Caecina retired, but the magnificent amphitheatre which was outside the walls was burnt during the contest. Caecina retreated towards Cremona, and bodies of his troops sustained fresh defeats. Martius Macer, at the head of Otho's gladiators, surprised some auxiliaries of Caecina, who took refuge in Cremona, but Macer from caution prevented his men from following them into the town. His conduct brought suspicion on Suetonius and the other generals of Otho, and Titianus, his brother, was sent for to take the conduct of the war. Caecina made another attempt to retrieve his losses, but he was beaten by Marius Celsus and Suetonius, who, however, would not allow the men to follow up their advantage; and that which probably was prudence, became the foundation of a charge of treason against him from his troops.

Valens, who was at Ticinum (Pavia), now joined his forces to those of Caecina, and the two generals, who had been jealous of one another, now thought only of combining to defeat the enemy. Otho's generals advised him to avoid a decisive battle, but his own opinion, and that of his brother and of Proculus, praefectus praetorio, was in favour of bringing the war at once to a close; and this determination ruined the cause of Otho. He was advised to retire to Brixellum (Brescelli), to be out of the way of danger, and he went there with a considerable force. The generals of Vitellius knew the state of affairs in Otho's army, and were ready to take advantage of it. The hostile armies were on the Po. The forces of Otho, under Titianus and Proculus, were marched to the fourth milestone from Bedriacum (Cividale?), and on their route they suffered for want of water. They had now sixteen miles to march to the confluence of the Adda and the Po, to find the enemy, whom they came up with before they were expected. A fierce battle was fought in which Otho's troops were entirely defeated. It is said that forty thousand men fell in this battle. The troops of Vitellius followed up the pursuit within five miles of Bedriacum, but they did not venture to attack the enemy's camp on that day. On the next day the two armies came to terms, and the soldiers of Otho received the victors into their camp.

Though Otho had still a large force with him, and other troops at Bedriacum and Placentia, he determined to make no further resistance, and to die by his own hand. After settling his affairs with the utmost coolness and deliberation, he stabbed himself. The manner of his death is circumstantially told by Suetonius. His life had been dissolute, and his conduct at the last, though it may appear to have displayed courage, was in effect only despair. He died on the fifteenth of April, A. D. 69, in the thirty-seventh year of his age. His sepulchre was at Brixellum, and Plutarch, who saw it, says that it bore simply his name, and no other inscription. Suetonius, who records every thing, has not forgotten Otho's wig. His hair was thin, and he wore a perruque, which was so skilfully fitted to his head that nobody could tell it from true hair. (Suetonius, *Otho;* Plutarch, *Otho;* Dion Cassius, lxiv.; Tacitus, *Hist.* i. ii.; all the authorities are collected by Tillemont, *Histoire des Empereurs*, vol. i.) [G. L.]

COIN OF THE EMPEROR OTHO.

OTHRY'ADES (Ὀθρυάδης), a Spartan, was one of the three hundred selected to fight with an equal number of Argives for the possession of Thyrea. Othryades was the only Spartan who survived the battle, and he remained on the field, and spoiled the dead bodies of the enemy, while Alcenor and Chromius, the two survivors of the Argive party, hastened home with the news of victory, supposing that all their opponents had been slain. On the second day after this, Othryades having remained at his post the whole time, the main armies of the two states came to ascertain the result, and, as the victory was claimed by both sides, a general battle ensued, in which the Argives were defeated. Othryades slew himself on the field, being ashamed to return to Sparta as the one survivor of her three hundred champions. The above is the account of Herodotus. Pausanias tells us, that in the theatre at Argos there was a sculp-

tured group representing Perilaus, an Argive, son of Alcenor, as slaying Othryades; and the story of his suicide, as given by Herodotus, is also contradicted by the account in Suidas, where we find (adopting the amended reading) that, being wounded, he lay among the dead, unnoticed by Alcenor and Chromius, and that, on their departure from the field, he raised a trophy, traced on it an inscription with his blood, and died (Herod. i. 82; Thuc. v. 41; Suid. *s. v.* Ὀθρυάδης; Luc. *Contempl.* ad fin.; Hemst. *ad loc.*; Pseudo-Simon. *ap. Anth.* i. p. 63, ed. Jacobs; Dioscor. *ibid.* i. p. 247; Nicand. *ibid.* ii. p. 2; Chaerem. *ibid.* ii. p. 56; Thes. *ap. Stob.* vii. p. 92; Ov. *Fast.* ii. 663.) [E. E.]

OTHRYONEUS (Ὀθρυονεύς), an ally of king Priam, from Cabesos, who sued for the hand of Cassandra, and promised in return to drive the Greeks from Troy, but was slain by Idomeneus. (Hom. *Il.* xiii. 363, &c. 772.) [L. S.]

OTRE'RA (Ὀτρηρά), a daughter or wife of Ares, who is said to have built the temple of Artemis at Ephesus. (Hygin. *Fab.* 225; Schol. *ad Apollon. Rhod.* i. 1033.) [L. S.]

OTREUS (Ὀτρεύς), a king of Phrygia, whom Priam assisted against the Amazons. (Hom. *Il.* iii. 186, *Hymn. in Ven.* 111.) [L. S.]

OTUS (Ὦτος), a son of Poseidon and Iphimedeia, was one of the Aloeidae. (Hom. *Il.* v. 385, *Od.* xi. 305; Pind. *Pyth.* iv. 89; Apollod. i. 7. § 4; comp. ALOEIDAE.) [L. S.]

OTYS. [COTYS.]

O'VIA, the wife of C. Lollius, with whom Cicero had some pecuniary transactions in B. C. 45. It appears that Cicero had purchased an estate of her, and owed her some money. (Cic. *ad Att.* xii. 21, 24, 30, xiii. 22.)

P. OVI'DIUS NASO was born at Sulmo, a town about ninety miles from Rome, in the country of the Peligni. He marks the exact date of his birth in his *Tristia* (iv. 10. 5, &c.); from which it appears that the year was that in which the two consuls, Hirtius and Pansa, fell in the campaign of Mutina, and the day, the first of the festival of the *Quinquatria*, on which gladiatorial combats were exhibited. This means that he was born on the 13th *Kal. April*, A. U. C. 711, or the 20th March, B. C. 43. He was descended from an ancient equestrian family (*Trist.* iv. 10. 7), but possessing only moderate wealth. He, as well as his brother Lucius, who was exactly a year older than himself, was destined to be a pleader, and received a careful education to qualify him for that calling. After acquiring the usual rudiments of knowledge, he studied rhetoric under Arellius Fuscus and Porcius Latro, and attained to considerable proficiency in the art of declamation. But the bent of his genius showed itself very early. The hours which should have been spent in the study of jurisprudence were employed in cultivating his poetical talent; and when he sat down to write a speech he produced a poem instead. (*Trist.* iv. 10. 24.) The elder Seneca, too, who had heard him declaim, and who has preserved a portion of one of his rhetorical compositions, tells us that his oratory resembled a *solutum carmen*, and that any thing in the way of argument was irksome to him. (*Controv.* ii. 10.) His father, an economical, painstaking man, denounced his favourite pursuit as leading to inevitable poverty; but, though Ovid listened to this advice, all his attempts to master the ruling passion proved fruitless. The death of his brother, at the early age of twenty, probably served in some degree to mitigate his father's opposition, for the patrimony which would have been scanty for two might amply suffice for one. Ovid's education was completed at Athens, where he made himself thoroughly master of the Greek language. Afterwards he travelled with the poet Macer, in Asia and Sicily; in which latter country he appears to have spent the greater part of a year. It is a disputed point whether he ever actually practised as an advocate after his return to Rome. Bayle asserts the affirmative from *Tristia*, ii. 93. But that verse seems rather to refer to the functions of a judge than of a counsel. The picture Ovid himself draws of his weak constitution and indolent temper prevents us from thinking that he ever followed his profession with ardour and perseverance, if indeed at all; and the latter conclusion seems justified by a passage in the *Amores*, i. 15. 6. The same causes deterred him from entering the senate, though he had put on the *latus clavus* when he assumed the *toga virilis*, as being by birth entitled to aspire to the senatorial dignity. (*Trist.* iv. 10. 29.) He became, however, one of the *Triumviri Capitales*, a sort of magistrates somewhat akin to our sheriffs, whose office it was to decide petty causes between slaves and persons of inferior rank, and to superintend the prisons, and the execution of criminals. Subsequently he was made one of the *Centumviri*, or judges who tried testamentary and even criminal causes. In due time he was promoted to be one of the *Decemviri*, who assembled and presided over the court of the Centumviri; an office which entitled him to a seat in the theatre distinguished above that of the other Equites (*Fasti*, iv. 383).

Such is all the account that can be given of Ovid's business life. As in the case of other writers, however, we are more interested to know the circumstances which fostered and developed his poetical genius, than whether he was a sound lawyer and able judge. Ovid appears to have shown at an early age a marked inclination towards gallantry. It was probably some symptoms of this temperament that induced his parents to provide him with a wife when he was yet a mere boy. The choice, however, was a bad one. She was quite unsuitable to him, and apparently not unimpeachable in character; so that the union was but of short duration. The facility of divorce which then prevailed at Rome rendered the nature of such engagements very different from the solemn one which they possess in modern days. A second wife was soon wedded, and as speedily dismissed, though Ovid himself bears witness to her purity. The secret of this matrimonial fickleness is explained by the fact that Ovid had a mistress. Filial duty dictated his marriages; inclination threw him into the arms of Corinna. This cause may even have been divided with another. Ovid was a poet, and to a poet in those days a mistress was indispensable. What Roman of the Augustan age would have ventured to inscribe an elegy to his wife! The thing was utterly impossible. But elegiac poetry was then all the vogue at Rome, from its comparative novelty. Catullus, who introduced it from the Greek, had left a few rude specimens; but Gallus and Tibullus were the first who brought it to any perfection, and appropriated it more exclusively to the theme of licentious love.

Gallus was followed by Tibullus, and he by Propertius; so that Ovid claimed to be the fourth who succeeded to the elegiac lyre. In this enumeration Catullus is entirely omitted. In Propertius, who was some years older than himself, Ovid not only found a μουσαγέτης, but also a hierophant very capable of initiating him in all the mysteries of Roman dissipation. (Saepe suos solitus recitare Propertius ignes, *Trist.* iv. 10.) Ovid was an apt scholar; but his views were more ambitious than his master's, whom he was destined to surpass in the quality, not only of the Muse, but of the mistress, that he courted. The Cynthia of Propertius seems to have been merely one of that higher class of accomplished courtezans with which Rome then abounded. If we may believe the testimony of Sidonius Apollinaris, in the following lines, Corinna was no less a personage than Julia, the clever and accomplished, but abandoned daughter of Augustus:—

> Et te carmina per libidinosa
> Notum, Naso tener, Tomosque missum:
> Quondam Caesareae nimis puellae
> Ficto nomine subditum Corinnae.
>
> (*Carm.* xxiii. 18.)

This authority has been rejected on the ground that it ascribes Ovid's banishment to this intrigue, which, for chronological and other reasons, could not have been the case. But, strictly taken, the verses assert no such thing. They merely tell us that he was sent to Tomi "carmina per libidinosa," which was, indeed, the cause set forth in the edict of Augustus; and the connection with Julia is mentioned incidentally as an old affair, but not by any means as having occasioned his banishment. Such hints of antiquity are not to be lightly disregarded; and there are several passages in Ovid's *Amores* which render the testimony of Sidonius highly probable. Thus it appears that his mistress was a married woman, of high rank, but profligate morals; all which particulars will suit Julia. There are, besides, two or three passages which seem more especially to point her out as belonging to the family of the Caesars; and it is remarkable that in the fourteenth elegy of the first book Ovid alludes to the baldness of his mistress, which agrees with an anecdote of Julia preserved by Macrobius. (*Saturn.* ii. 5.) Nor can the practice of the Roman poets of making the metrical quantity of their mistress's feigned name answer precisely to that of the real one be alleged as an insuperable objection. We have already seen that Sidonius Apollinaris did not so consider it. In Ovid's case the great disparity of rank would have made it dangerous to adopt too close an imitation; not to mention that the title of Corinna would convey a compliment to Julia, as comparing her for wit and beauty to the Theban poetess.

Be this as it may, it cannot be doubted that Ovid's mistress was a woman of high rank; and as this circumstance dispensed with those vulgar means of seduction which may be supplied by money, and which the poet's moderate fortune would have prevented him from adopting, even had he been so inclined (*Ars Am.* ii. 165), so it compelled him to study those arts of insinuation which are most agreeable to the fair sex, and to put in practice his own maxim, *ut ameris amabilis esto.* It was thus he acquired that intimate knowledge of the female heart, and of all the shades of

the amatory passion, which appears in so many parts of his writings, and which he afterwards embodied in his *Art of Love*, for the benefit of his contemporaries and of posterity. His first attempts in verse seem to have been in the heroic metre, and on the subject of the *Gigantomachia*, but from this he was soon diverted by his passion for Corinna, to which we owe the greater part of the elegies in his *Amores.* How much of these is to be set down to poetic invention? How much is to be taken literally? These are questions which cannot be accurately answered. In his later poems he would have us believe that his life is not to be judged by his writings, and that he did not practise the precepts which he inculcated. (*Trist.* i. 8. 59, ii. 354, &c.) But some of his effusions are addressed to other mistresses besides Corinna; and the warmth, nay the grossness of mere animal passion, which breathes in several of them, prevents us from believing that his life was so pure as it answered his purpose to affirm in his exile; though we may readily concede that he conducted his amours with sufficient discretion to avoid any open and flagrant scandal (Nomine sub nostro fabula nulla fuit, *Trist.* iv. 10. 68). On the other hand, something may doubtless be ascribed to youthful vanity, to the fashion of the age, and above all to his determination to become a poet. His love for his art was boundless. He sought the acquaintance of the most eminent poets of the day, and when they were assembled together he regarded them as so many divinities. Among his more intimate poetical friends, besides Macer and Propertius, were Ponticus and Bassus. Horace was considerably his senior, yet he had frequently heard him recite his lyric compositions. Virgil, who died when Ovid was twenty-four, he had only once seen; nor was the life of Tibullus sufficiently prolonged to allow him to cultivate his friendship. It is remarkable that he does not once mention the name of Maecenas. It is possible, however, that that minister, whose literary patronage was in some degree political, and with a view to the interests of his master, had retired from public affairs before Ovid had acquired any considerable reputation.

How long Ovid's connection with Corinna lasted there are no means of deciding. Some of the elegies in the *Amores* are doubtless his earliest remaining compositions; and he tells us that he began to write when the razor had passed but once or twice over his chin (*Trist.* iv. 10. 58). That work, however, as we now possess it, is a second edition, and evidently extends over a considerable number of years. But some of the elegies may have been mere reminiscences, for we can hardly think that Ovid continued the intrigues after he had married his third wife. His former marriages were matters of duty; this seems to have been one of choice. The lady was one of the Fabian family, and appears to have been every way worthy of the sincere affection which Ovid entertained for her to the day of his death. She had a daughter by a former union, who married Suillius. At what time the poet entered on this third marriage cannot be ascertained; but we can hardly place it later than his thirtieth year, since a daughter, Perilla, was the fruit of it (*Trist.* iii. 7. 3), who was grown up and married at the time of his banishment. Perilla was twice married, and had a child by each husband; one of whom seems to have been Cornelius Fidus. Ovid was a grandfather before he lost his

father at the age of ninety; soon after whose decease his mother also died.

This is all the account that can be given of Ovid's life, from his birth to the age of fifty; and it has been for the most part drawn from his own writings. It is chiefly misfortune that swells the page of human history. The very dearth of events justifies the inference that his days glided away smoothly and happily, with just enough of employment to give a zest to the pursuits of his leisure, and in sufficient affluence to secure to him all the pleasures of life, without exposing him to its storms and dangers. His residence at Rome, where he had a house near the Capitol, was diversified by an occasional trip to his Pelignan farm, and by the recreation which he derived from his garden, situated between the Flaminian and Clodian ways. His devotion to love and to Corinna had not so wholly engrossed him as to prevent his achieving great reputation in the higher walks of poetry. Besides his love *Elegies*, his *Heroical Epistles*, which breathe purer sentiments in language and versification still more refined, and his *Art of Love*, in which he had embodied the experience of twenty years, he had written his *Medea*, the finest tragedy that had appeared in the Latin tongue. The *Metamorphoses* were finished, with the exception of the last corrections; on which account they had been seen only by his private friends. But they were in the state in which we now possess them, and were sufficient of themselves to establish a great poetic fame. He not only enjoyed the friendship of a large circle of distinguished men, but the regard and favour of Augustus and the imperial family. Nothing, in short, seemed wanting, either to his domestic happiness or to his public reputation. But a cloud now rose upon the horizon which was destined to throw a gloom over the evening of his days. Towards the close of the year of Rome, 761 (A. D. 8), Ovid was suddenly commanded by an imperial edict to transport himself to Tomi, or, as he himself calls it, Tomis (*sing. fem.*), a town on the Euxine, near the mouths of the Danube, on the very border of the empire, and where the Roman dominion was but imperfectly assured. Ovid underwent no trial, and the sole reason for his banishment stated in the edict was his having published his poem on the Art of Love. It was not, however, an *exsilium*, but a *relegatio*; that is, he was not utterly cut off from all hope of return, nor did he lose his citizenship.

What was the real cause of his banishment? This is a question that has long exercised the ingenuity of scholars, and various are the solutions that have been proposed. The publication of the *Ars Amatoria* was certainly a mere pretext; and for Augustus, the author of one of the filthiest, but funniest, epigrams in the language, and a systematic adulterer, for reasons of state policy (Suet. *Aug.* 69), not a very becoming one. The *Ars* had been published nearly ten years previously; and moreover, whenever Ovid alludes to that, the ostensible cause, he invariably couples with it another which he mysteriously conceals. According to some writers, the latter was his intrigue with Julia. But this, besides that it does not agree with the poet's expressions, is sufficiently refuted by the fact that Julia had been an exile since B.C. 2. (Dion Cass. lv. 10; Vell. Pat. ii. 100.) The same chronological objection may be urged against those who think

that Ovid had accidentally discovered an incestuous commerce between Augustus and his daughter. To obviate these objections on the score of chronology, other authors have transferred both these surmises to the younger Julia, the daughter of the elder one. But with respect to any intrigue with her having been the cause of Ovid's banishment, the expressions alluded to in the former case, and which show that his fault was an involuntary one, are here equally conclusive, and are, too, strengthened by the great disparity of years between the parties, the poet being old enough to be the father of the younger Julia. As regards the other point — the imputed incest of the emperor with his granddaughter — arguments in refutation can be drawn only from probability, for there is nothing in Ovid's poems that can be said directly to contradict it. But in the first place, it is totally unsupported by any historical authority, though the same imputation on Augustus with regard to his daughter might derive some slight colouring from a passage in Suetonius's life of Caligula (c. 23). Again, it is the height of improbability that Ovid, when suing for pardon, would have alluded so frequently to the cause of his offence had it been of a kind so disgracefully to compromise the emperor's character. Nay, Bayle (art. *Ovide*) has pushed this argument so far as to think that the poet's life would not have been safe had he been in possession of so dangerous a secret, and that silence would have been secured by his assassination. The conjecture that Ovid's offence was his having accidentally seen Livia in the bath is hardly worthy of serious notice. On the common principles of human action we cannot reconcile so severe a punishment with so trivial a fault; and the supposition is, besides, refuted by Ovid's telling us that what he had seen was some crime. One of the most elaborate theories on the subject is that of M. Villenave, in a life of Ovid published in 1809, and subsequently in the *Biographie Universelle*. He is of opinion that the poet was the victim of a *coup d'état*, and that his offence was his having been the political partizan of Posthumus Agrippa; which prompted Livia and Tiberius, whose influence over the senile Augustus was then complete, to procure his banishment. This solution is founded on the assumed coincidence of time in the exiles of Agrippa and Ovid. But the fact is that the former was banished, at least a year before the latter, namely some time in A. D. 7 (Dion Cass. lv. 32; Vell. Pat. ii. 112), whereas Ovid did not leave Rome till December A. D. 8. Nor can Ovid's expressions concerning the cause of his disgrace be at all reconciled with Villenave's supposition. The coincidence of his banishment, however, with that of the younger Julia, who, as we learn from Tacitus (*Ann.* iv. 71) died in A. D. 28, after twenty years' exile, is a remarkable fact, and leads very strongly to the inference that his fate was in some way connected with hers. This opinion has been adopted by Tiraboschi in his *Storia della Letteratura Italiana*, and after him by Rosmini, in his *Vita d' Ovidio*, who, however, has not improved upon Tiraboschi, by making Ovid deliberately seduce Julia for one of his exalted friends. There is no evidence to fix on the poet the detestable character of a procurer. He may more probably have become acquainted with Julia's profligacy by accident, and by his subsequent conduct, perhaps, for instance, by con-

cealing it, have given offence to Livia, or Augustus, or both. But we have not space here to pursue a subject which at best can only end in a plausible conjecture; and therefore the reader who is desirous of seeing it discussed at greater length, is referred to the *Classical Museum*, vol. iv. No. 13.

Ovid has described in one of his most pathetic elegies (*Trist.* i. 3), the last night spent in Rome, and the overwhelming sorrow with which he tore himself from his home and family. To add to his affliction, his daughter was absent with her husband in Africa, and he was thus unable to bid her a last farewell. Accompanied by Maximus, whom he had known from a child, and who was almost the only friend who remained faithful to him in his adversity, he departed for the shores of the Adriatic, which he crossed in the month of December. After experiencing some of the storms common at that season, and which had well nigh shipwrecked him, he at length landed safely on the Corinthian isthmus, and having crossed it, embarked in another vessel at Cenchreae, on the Saronic gulf. Hence his navigation through the Hellespont, and northwards up the Euxine to his destined port, seems to have been tedious, but safe. The greater part of a year was consumed in the voyage; but Ovid beguiled the time by the exercise of his poetical talent, several of his pieces having been written on shipboard. To one like Ovid, accustomed from his youth to all the luxury of Rome, and so ardent a lover of politeness and refinement (*Ars Am.* iii. 121), painful indeed must have been the contrast presented by his new abode, which offered him an inhospitable soil, a climate so severe as to freeze even the wine, and the society of a horde of semi-barbarians, to whose language he was a stranger. Life itself was hardly safe. When winter had covered the Danube with ice, the barbarous tribes that dwelt beyond, crossed it on their horses, plundering all around, and insulting the very walls of Tomi. Add to all this the want of convenient lodging, of the decent luxuries of the table, and of good medical advice, and we shall scarcely be surprised at the urgency with which the poet solicits, not so much for his recal as for a change in his place of banishment. He has often been reproached with the abjectness of his supplications, and the fulsome flattery towards Augustus by which he sought to render them successful: nor can these charges be denied, or altogether defended. But it seems very unreasonable to require the bearing of a Cato from the tender poet of love under such truly distressing circumstances. To a Roman, who looked upon the metropolis as the seat of all that was worth living for, banishment, even to an agreeable spot, was an evil of great magnitude. In Ovid's case it was aggravated tenfold by the remoteness and natural wretchedness of the place. If he deified Augustus it was no more than was done by Virgil, Horace, and the other poets of the age, without a tithe of his inducements to offer in excuse. But in truth this was nothing more than a part of the manners of the age, for which neither Ovid nor any other writer is to be held individually responsible. Such deifications were public and national acts, formally recognised by the senate. But in the midst of his misfortunes, Ovid felt a noble confidence in his genius and fame; and it is refreshing to read a passage like the following, where he exults in the impotence of the imperial tyrant to hurt them:—

> En ego, cum patria caream, vobisque, domoque,
> Raptaque sint, adimi quæ potuere mihi;
> Ingenio tamen ipse meo comitorque fruorque:
> Caesar in hoc potuit juris habere nihil.
>
> *Trist.* iii. 7. 45.

Nor were his mind and spirit so utterly prostrated as to prevent him from seeking some relief to his misfortunes by the exercise of his poetical talents. Not only did he finish his *Fasti*, in his exile, besides writing the *Ibis*, the *Tristia*, *Ex Ponto*, &c., but he likewise acquired the language of the Getae, in which he composed some poems in honour of Augustus. These he publicly recited, and they were received with tumultuous applause by the Tomitae. With his new fellow-citizens, indeed, he had succeeded in rendering himself highly popular, insomuch that they honoured him with a decree, declaring him exempt from all public burthens. (*Ex Ponto*, iv. 9. 101.) From the same passage (v. 39, &c.) we learn that the secret of his popularity lay in his unaltered bearing; that he maintained the same tranquillity of mind, the same modesty of demeanour, for which he had been known and esteemed by his friends at Rome. Yet, under all this apparent fortitude, he was a prey to anxiety, which, combined with the effects of a rigorous climate, produced in a few years a declining state of health. He was not afflicted with any acute disorder; but indigestion, loss of appetite, and want of sleep, slowly, but surely, undermined a constitution originally not the most robust. (*Ex Ponto*, i. 10, &c.) He died in the sixtieth year of his age and tenth of his exile, A. D. 18, a year also memorable by the death of the historian, Livy. Two or three pretended discoveries of his tomb have been made in modern times, but they are wholly undeserving of attention.

1. Among the earliest of Ovid's works must be placed the *Amorum Libri III.*, which however extends over a considerable number of years. According to the epigram prefixed, the work, as we now possess it, is a second edition, revised and abridged, the former one having consisted of five books. The authenticity of this epigram has been questioned by Jahn, but Ovid himself tells us in another place that he had destroyed many of the elegies dedicated to Corinna. (Multa quidem scripsi, sed quæ vitiosa putavi, Emendaturis ignibus ipse dedi, *Trist.* iv. 10. 61.) Nor can we very well account for the allusion made to the *Ars Amatoria* in the *Amores* (ii. 18, 19), except on the assumption of a second and late edition of the latter, in which the piece containing the allusion was inserted. This second edition must, however, have been published before the *third* book of the *Ars*, since the *Amores* are there mentioned (v. 343) as consisting of *three* books. The elegies of the *Amores* seem thrown together without any regard to chronological order. Thus from the first elegy of the third book it would seem that Ovid had not yet written tragedy; whilst in the eighteenth elegy of the preceding book he not only alludes to his *Medea* (v. 13), but, as we have seen, to his *Ars Amatoria*. This want of sequence is another proof of a later edition. Though the *Amores* is principally addressed to Corinna, it contains elegies to other mistresses. For instance, the ninth and tenth of the first book

point evidently to one of a much inferior station to Corinna; and the seventh and eighth of the second book are addressed to Cypassis, Corinna's maid.

2. *Epistolae Heroïdum*, twenty-one in number, were an early work of Ovid. By some critics the authenticity of the last six has been doubted, as also that of the fifteenth (Sappho to Phaon), because it is found only in the most recent MSS. But Ovid mentions having written such an epistle (*Amor.* ii. 18. 26), and the internal evidence is sufficient to vindicate it. From a passage in the *Ars Amatoria* (iii. 346—Ignotum hoc aliis ille novavit opus) Ovid appears to claim the merit of originating this species of composition; in which case we must consider the epistle of Arethusa to Lycotas, in the fourth book of Propertius, as an imitation. P. Burmann, however, in a note on Propertius, disallows this claim, and thinks that Ovid was the imitator. He explains *novavit* in the preceding passage of the *Ars* as follows:—"Ab aliis neglectum et omissum *rursus in usum induxit.*" But this seems very harsh, and is not consistent with Ovid's expression "*ignotum aliis.*" We do not know the date of Propertius's death; but even placing it in B. C. 15, still Ovid was then eight and twenty, and might have composed several, if not all, of his heroical epistles. Answers to several of the *Heroïdes* were written by Aulus Sabinus, a contemporary poet and friend of Ovid's, viz. Ulysses to Penelope, Hippolytus to Phaedra, Aeneas to Dido, Demophoon to Phillis, Jason to Hypsipyle, and Phaon to Sappho (see *Amores*, ii. 18, 29). Three of these are usually printed with Ovid's works; but their authenticity has been doubted, both on account of their style, and because there are no MSS. of them extant, though they appear in the *Editio princeps.* From the passage in the *Ars Am.* before referred to (iii. 345) it would seem as if the *Heroïdes* were intended for musical recitative. (*Vel tibi composita cantetur epistola voce.* Comp. *Alex. ab Alex. Gen. Dier.* ii. 1.) A translation of these epistles into Greek by Maximus Planudes exists in MS., but has never been published.

3. *Ars Amatoria*, or *De Arte Amandi.* This work was written about B. C. 2, as appears from the sham naval combat exhibited by Augustus being alluded to as *recent*, as well as the expedition of Caius Caesar to the East. (Lib. i. v. 171, &c.) Ovid was now more than forty, and his earlier years having been spent in intrigue, he was fully qualified by experience to give instruction in the art and mystery of the tender passion. The first two books are devoted to the male sex; the third professes to instruct the ladies. This last book was probably published some time after the two preceding ones. Not only does this seem to be borne out by vv. 45, &c., but we may thus account for the *Ars* (then in two books) being mentioned in the *Amores*, and also the *Amores*, in its second edition of three books, in the *third* book of the *Ars.* At the time of Ovid's banishment this poem was ejected from the public libraries by command of Augustus.

4. *Remedia Amoris*, in one book. That this piece was subsequent to the *Ars Am.* appears from v. 9. Its subject, as the title implies, is to suggest remedies for the violence of the amatory passion. Hence Ovid (v. 47) compares himself to the spear of Telephus, which was able both to wound and heal.

5. *Nux.* The elegiac complaint of a nut-tree respecting the ill-treatment it receives from wayfarers, and even from its own master. This little piece was probably suggested by the fate of a nut-tree in Ovid's own garden.

6. *Metamorphoseon Libri XV.* This, the greatest of Ovid's poems in bulk and pretensions, appears to have been written between the age of forty and fifty. He tells us in his *Tristia* (i. 6) that he had not put the last polishing hand to it when he was driven into banishment; and that in the hurry and vexation of his flight, he burnt it, together with other pieces. Copies had, however, got abroad, and it was thus preserved, by no means to the regret of the author (*Trist.* i. 6. 25). It consists of such legends or fables as involved a transformation, from the Creation to the time of Julius Caesar, the last being that emperor's change into a star. It is thus a sort of cyclic poem made up of distinct episodes, but connected into one narrative thread, with much skill. Ovid's principal model was, perhaps, the Ἑτεροιούμενα of Nicander. It has been translated into elegant Greek prose by Maximus Planudes, whose version was published by Boissonade (Paris, 1822), and forms the 46th vol. of Lemaire's *Bibliotheca Latina.*

7. *Fastorum Libri XII.*, of which only the first six are extant. This work was incomplete at the time of Ovid's banishment. Indeed he had perhaps done little more than collect the materials for it; for that the fourth book was written in Pontus appears from ver. 88. Yet he must have finished it before he wrote the second book of *Tristia*, as he there alludes to it as consisting of twelve books (Sex ego Fastorum scripsi totidemque libellos, v. 549). Masson, indeed, takes this passage to mean that he had only written six, viz. "I have written six of the *Fasti*, and as many books"; and holds that Ovid never did any more. But this interpretation seems contrary to the natural sense of the words, and indeed to the genius of the language. The *Fasti* is a sort of poetical Roman calendar. with its appropriate festivals and mythology, and the substance was probably taken in a great measure from the old Roman annalists. The study of antiquity was then fashionable at Rome, and Propertius had preceded Ovid in this style of writing in his *Origines*, in the fourth book. The model of both seems to have been the Αἴτια of Callimachus. The *Fasti* shows a good deal of learning, but it has been observed that Ovid makes frequent mistakes in his astronomy, from not understanding the books from which he took it.

8. *Tristium Libri V.* The five books of elegies under the title of *Tristia* were written during the first four years of Ovid's banishment. They are chiefly made up of descriptions of his afflicted condition, and petitions for mercy. The tenth elegy of the fourth book is valuable, as containing many particulars of Ovid's life.

9. *Epistolarum ex Ponto Libri IV.* These epistles are also in the elegiac metre, and much the same in substance as the *Tristia*, to which they were subsequent (see lib i. ep. 1, v. 15, &c). It must be confessed that age and misfortune seem to have damped Ovid's genius both in this and the preceding work. Even the versification is more slovenly, and some of the lines very prosaic.

10. *Ibis.* This satire of between six and seven hundred elegiac verses was also written in exile. The poet inveighs in it against an enemy who had

traduced him, and who some take to have been Hyginus, the mythologist. Caelius Rhodiginus (*Antiq. Lect.* xiii. 1) says, on the authority of Caecilius Minutianus Apuleius, that it was Corvinus. Though the variety of Ovid's imprecations displays learning and fancy, the piece leaves the impression of an impotent explosion of rage. The title and plan were borrowed from Callimachus.

11. *Consolatio ad Liviam Augustam.* The authenticity of this elegiac poem has been the subject of much dispute among critics, the majority of whom are against it. The principal names on the other side are Barth, Passerat, and Amar, the recent French editor. However, it is allowed on all hands to be not unworthy of Ovid's genius. Scaliger and others have attributed it to P. Albinovanus.

12. The *Medicamina Faciei* and *Halieuticon* are mere fragments, and their genuineness not altogether certain. Yet Ovid in the *Ars Am.* (iii. 205) alludes to a poem which he had written in one book on the art of heightening female charms, and which must, therefore, have been prior to the *Ars*; and Pliny (*H. N.* xxxii. 54) mentions a work of his on fishing, written towards the close of his life. Of his tragedy, *Medea*, only two lines remain. Of this work Quintilian says, "Ovidii Medea videtur mihi ostendere quantum ille vir praestare potuerit si ingenio suo temperare quam indulgere maluisset," x. 98. He seems to have written other works now lost: as, *Metaphrasis Phaenomenon Arati*, *Epigrammata*, *Liber in malos Poetas*, or sort of *Dunciad* (Quintil. vi. 3), *Triumphus Tiberii de Illyriis*, *De Bello Aetiaco ad Tiberium*, &c. Several spurious pieces have been attributed to him; as the *Elegia ad Philomelam*, *De Pulice*, *Priapeia*, &c. That his poems in the Getic language have not been preserved is, perhaps, chiefly to be regretted on the score of their philological value.

That Ovid possessed a great poetical genius is unquestionable; which makes it the more to be regretted that it was not always under the control of a sound judgment. Niebuhr, in his *Lectures*, edited by Dr. Schmitz (vol. ii. p. 166), calls him, next to Catullus, the most poetical amongst the Roman poets; in allusion, perhaps, to the vigour of fancy and warmth of colouring displayed in some parts of his works. The same eminent scholar ranks him, in respect of his facility, among the very greatest poets. Of the truth of this remark no doubt can be entertained. Ovid has himself described how spontaneously his verses flowed; and the fact is further attested by the bulk of his productions. But this was a dangerous gift. The facility of composition possessed more charms for him than the irksome, but indispensable labour of correction and retrenchment. Hence those prolix and puerile descriptions which led Quintilian (x. 88) to characterise him as *nimium amator ingenii sui, laudandus tamen in partibus*; and of which a notable instance has been pointed out by Seneca (*N. Q.* iii. 27) in the description of the flood (*Metam.* i. 262, &c.); which, though it commences with sublimity, is spoilt by the repetition of too many, and some of them trite and vulgar, images of the same thing. Nor was this his only fault. He was the first to depart from that pure and correct taste which characterises the Greek poets, and their earlier Latin imitators. His writings abound with those false thoughts and frigid conceits which we find so frequently in the Italian poets; and in this respect he must be regarded as unantique. Dryden's indignation at these misplaced witticisms led him to rank Ovid amomg the second-rate poets (see his *Life of Virgil*, and *Dedication of the Aeneis*). But though a just criticism cannot allow these faults to pass without severe reprehension, there are numerous passages which show that Ovid was capable of better things.

The *Amores*, his earliest work, is less infected with *concetti* than some of his later ones; and is marked by grossness and indecency, rather than by false wit or overwrought refinement. His fictitious love epistles, or *Heroïdes*, as, indeed, might be naturally expected, partake more of the latter qualities; but they are remarkable for terse and polished versifications, and the turns of expression are often highly effective. The *Ars Amatoria* may be said to contain appropriate precepts, if that be any recommendation, or if love, in the proper sense of the term, requires them; the little god himself being the best instructor, as Boccaccio has so well shown in the tale of Cymon and Iphigenia. In a certain sense it may be styled a didactic poem, and, like most works of that nature, contains but little poetry, though the subject seems more than usually favourable to it. The first two or three books of the *Metamorphoses*, in spite of their faults, abound with poetical beauties; nor are they wanting, though scattered with a more sparing hand, in the remaining ones; as, among other instances, in the tale of Pyramus and Thisbe; the charming rustic picture of the household of Baucis and Philemon; and the description of the Cave of Sleep, in the eleventh book, which for vigour of fancy is not perhaps surpassed by any thing in Spencer. In the *Fasti* Ovid found a favourable subject from the poetical nature of the mythology and early legends of Rome, which he has treated with great power and effect. His prolixity was here more restricted than in the *Metamorphoses*, partly by the nature of his plan, and partly, perhaps, by the metre; and he has treated his subject in a severer taste. Schiller (*Ueber naive und sentimentalische Dichtung*) will not allow the *Tristia* and *Ex Ponto* to be called poetry, from their being the offspring, not of inspiration but of necessity; and it must be confessed that there is little except the versification to entitle them to the name. As, however, Gibbon has remarked (*Decline and Fall*, c. 18, note), they are valuable as presenting a picture of the human mind under very singular circumstances; and it may be added, as affording many particulars of the poet's life. But in forming an estimate of Ovid's poetical character, we must never forget that his great poem had not the benefit of his last corrections; and that by the loss of his tragedy, the *Medea*, we are deprived, according to the testimony of antiquity, of his most perfect work; and that, too, in a species of composition which demands the highest powers of human genius. The loss which we have thus sustained may be in some measure inferred from the intimate knowledge which Ovid displays of the female heart; as in the story of Byblis in the *Metamorphoses*, and in the soliloquy of Medea in the same work, in which the alternations of hope and fear, reason and passion, are depicted with the greatest force.

The editions of Ovid's works are very numerous, and the following list contains only the more remarkable: —

Editio Princeps (Balthazar Azoguidi), Bologna, 1471, 2 vols. fol. Also at Rome the same year (Sweynheym and Pannarz), 2 vols. fol. *First Aldine edition*, Venice, 1502, 3 vols. 8vo. *Bersmann's edition*, Leipsig, 1582, 3 vols. 8vo. *Elzevir edition*, by D. Heinsius, Leyden, 1629, 3 vols. 12mo. *Variorum edition*, by Cnippingius, Leyden, 1670, 3 vols. 8vo. *In usum Delphini*, Lyons, 1689, 4 vols. 4to. *Burmann's edition*, Amsterdam, 1727, 4 vols. 4to.; this is reckoned the best edition. *By Mitscherlich*, Göttingen, 1798, 2 vols. large 8vo. Burmann's text, but no notes. *By J. A. Amar*, Paris, 1820, 9 vols. 8vo. Part of Le Maire's *Bibliotheca Latina : cum Notis Variorum*, Oxford, 1825, 5 vols. large 8vo., Burmann's text and Bentley's MS. emendations, from his copy of Burmann's edition in the British Museum. These emendations are also printed in an appendix to Le Maire's edition. *By J. C. Jahn*, Leipsig, 1828, 2 vols. 8vo.

The following are some editions of separate pieces :—*Metamorphoses*, by Gierig, Leip. 1784. The same, *cura Jahn*, Leip. 1817, 2 vols. 8vo.; by *Loers*, Leip. 1843, 8vo. *Fasti*, by Merkel, Berlin, 1841, 8vo. *Tristia*, by Oberlin, Strasburg, 1778, 8vo.; by *Loers*, Trev. 1839, 8vo. *Amatoria* (including *Heroïdes*, *Ars Am.* &c.) by Wernsdorf, Helmstadt, 1788 and 1802, 2 vols. 8vo.; by *Jahn*, Leip. 1828. *Heroïdes*, by Loers, Cologn. 1829, 8vo. There is a learned French commentary on the *Heroïdes*, by Bachet de Meziriac, the Hague, 1716, 2 vols. 8vo. (2d ed.)

Ovid has been translated into most of the European languages. Among English metrical versions may be mentioned the *Metamorphoses*, by Arthur Golding, London, 1567, 4to.; the same, Englished in verse, mythologized, and represented in figures, by G. Sandys, Oxford, 1626, fol.; the same by various hands, viz. Dryden, Addison, Gay, Pope, and others, edited by Dr. Garth, who wrote the preface, London 1717 fol. This translation has gone through several editions. The same in blank verse, by Howard, London, 1807, 8vo. *Ovid's Elegies*, in three books, by C. Marlowe, 8vo. Middleburg. The *Epistles*, by G. Turbervile, London, 1569. The *Heroical Epistles*, and *Ex Ponto*, by Wye Saltonstall, London, 1626. The *Epistles*, by several hands, viz. Otway, Settle, Dryden, Earl Mulgrave, and others, with a preface by Dryden, London, 1680 (several subsequent editions). The *Fasti*, by J. Gower, Cambridge, 1640, 8vo.

Besides the two ancient memoirs of Ovid commonly prefixed to his works, several short accounts of his life, by Aldus Manutius, Paulus Marsus, Ciofani, and others, are collected in the 4th vol. of Burmann's edition. In the same place, as well as in Lemaire's edition, will be found Masson's Life, originally published at Amsterdam in 1708. This is one of the most elaborate accounts of Ovid, but too discursive, and not always accurate. There is a short sketch in Crusius' *Lives of the Roman Poets*. By far the best Life is the Italian one by the Cavaliere Rosmini, Milan, 1821, 2 thin vols. 8vo. (2nd ed.) [T. D.]

OVI'DIUS JUVENTI'NUS. [JUVENTINUS.]

OVI'NIUS. 1. The proposer of a plebiscitum, of uncertain date, which gave the censors certain powers in regulating the list of the senators. Respecting the provisions of this law, see *Dict. of Ant.* s. v. *Lex Ovinia*.

2. Q. OVINIUS, a Roman senator, was put to death by Octavianus on the conquest of M. Antonius and Cleopatra, because he had disgraced himself by taking charge of the *lanificium* and *textrinum* of the Egyptian queen. (Oros. vi. 19.)

3. OVINIUS CAMILLUS, a senator of an ancient family, had meditated rebellion against Alexander Severus, but instead of being punished was kindly treated by this emperor. (Lamprid. *Alex. Sev.* 48.)

4. L. OVINIUS RUSTICUS CORNELIANUS, consul A. D. 237, with P. Titius Perpetuus (Fasti).

O'VIUS, a contemporary of Cicero mentioned by him in B. C. 44 (*ad Att.* xvi. 1. § 5).

O'VIUS CALA'VIUS. [CALAVIUS, No. 1.]

O'VIUS PA'CCIUS. [PACCIUS.]

OXATHRES ('Οξάθρης), a Persian name, which is also written OXOATHRES and OXYATHRES, and is frequently confounded or interchanged both by Greek and Latin writers with OXARTES and OXYARTES. Indeed, it is probable that these are all merely different forms of the same name. (See Ellendt, *ad Arrian. Anab.* iii. 8. § 8; Mützell, *ad Curt.* viii. 4. § 21.)

1. A younger brother of Artaxerxes II. Mnemon king of Persia. He was treated with kindness by his brother, and even admitted to the privilege of sharing the king's table, contrary to the usual etiquette of the Persian court. (Plut. *Artax.* 1, 5.) Ctesias (*Pers.* 49, ed. Baehr) calls him Oxendras.

2. Brother of Dareius III. Codomannus. He was distinguished for his bravery, and in the battle of Issus, B. C. 333, took a prominent part in the combat in defence of the king, when attacked by the Macedonian cavalry under Alexander himself. (Diod. xvii. 34; Curt. iii. 11. § 8.) He afterwards accompanied Dareius on his flight into Bactria, and fell into the hands of Alexander during the pursuit, but was treated with the utmost distinction by the conqueror, who even assigned him an honourable post about his own person; and subsequently devolved upon him the task of punishing Bessus for the murder of Dareius. (Diod. xvii. 77; Curt. vi. 2. §§ 9, 11, vii. 5. § 40; Plut. *Alex.* 43.) He was the father of AMASTRIS queen of Heracleia. (Memnon, c. 4. ed. Orell.; Arr. *Anab.* vii. 4. § 7; Strab. xii. p. 544; Steph. Byz. *s. v.* Ἄμαστρις.)

3. Son of Abulites, the satrap of Susiana under Dareius Codomannus, commanded the contingent furnished by his father to Dareius at the battle of Arbela, B. C. 331. On the approach of Alexander to Susa, Oxathres was sent to meet him and bear the submission of Abulites: he was favourably received, and soon after appointed to the government of Paraetacene, which he held until the return of Alexander from India, when he was put to death by the king for maladministration of his province. According to Plutarch, Alexander slew him with his own hand. (Arr. *Anab.* iii. 8, 16, 19, vii. 4; Curt. v. 2. § 8; Diod. xvii. 65; Plut. *Alex.* 68.)

4. A son of Dionysius tyrant of Heracleia and of Amastris, the daughter of No. 2. He succeeded, together with his brother Clearchus, to the sovereignty of Heracleia on the death of Dionysius, B. C. 306: but the government was administered by Amastris during the minority of her two sons. Soon after the young men had attained to manhood and taken the direction of affairs into their own hands, they caused their mother to be put to

death: but this act of parricide brought upon them the vengeance of Lysimachus, who made himself master of Heracleia, and put both Clearchus and Oxathres to death. According to Diodorus, they had reigned seventeen years; but Droysen assigns their death to the year B. C. 285. (Memnon, c. 4—6; Diod. xx. 77; Droysen, *Hellenism.* vol. i. pp. 609, 634.)

5. A son of Mithridates the Great, who was taken prisoner in the insurrection of the citizens of Phanagoria, B. C. 64. He was afterwards given up to Pompey, by whom he was led captive in his triumph at Rome. (Appian, *Mithr.* 108, 117.)

OXYARTES (Ὀξυάρτης) or OXARTES (Ὀξάρτης). Concerning the different forms of this name see OXATHRES.

1. A king of Bactria, said to have been contemporary with Ninus king of Assyria, by whom his kingdom was invaded and conquered. The history of this expedition, though doubtless a mere fable, is given in great detail by Diodorus (ii. 6). He appears to be the same person who is called by Syncellus and Eusebius, Zoroaster. (Syncell. p. 133; Euseb. *Arm.* p. 44; Wesseling, *ad Diod. l. c.*; Baehr, *ad Ctes.* p. 405.)

2. A Bactrian, father of Roxana, the wife of Alexander the Great. He is first mentioned as one of the chiefs who accompanied Bessus on his retreat across the Oxus into Sogdiana (Arr. *Anab.* iii. 28. § 15). After the death of Bessus, Oxyartes deposited his wife and daughters for safety in a rock fortress in Sogdiana, which was deemed impregnable, but which nevertheless soon fell into the hands of Alexander, who not only treated his captives with respect and attention, but was so charmed with the beauty of Roxana as to design to make her his wife. Oxyartes, on learning these tidings, hastened to make his submission to the conqueror, by whom he was received with the utmost distinction; and celebrated by a magnificent feast the nuptials of his daughter with the king, B. C. 327 (Arr. *Anab.* iv. 18, 19, 20. § 7; Curt. viii. 4. § 21—29; Strab. xi. p. 517; Plut. *Alex.* 47; concerning the discrepancies in these statements see Mützell, *ad Curt. l. c.* and Droysen's *Alexander*, p. 346). Shortly after we find him successfully interposing to prevail upon Chorienes to surrender his rock fortress; and at a subsequent period he was appointed by Alexander satrap of the province of Paropamisus, or India south of the Caucasus (Arr. *Anab.* iv. 21, vi. 15; Curt. ix. 8. § 9; Plut. *Alex.* 58). In this position he continued until the death of Alexander, and was confirmed in his government, both in the first division of the provinces immediately after that event, and in the subsequent one at Triparadeisus, B. C. 321 (Diod. xviii. 3, 39; Justin, xiii. 4; Arrian. *ap. Phot.* p. 71, b.; Dexippus, *ibid.* p. 64, b.). At a later period we find him sending a small force to the support of Eumenes; but after the death of that general, B. C. 316, he seems to have come to terms with Antigonus, who was content to assume the appearance of confirming him in an authority of which he would have found it difficult to dispossess him (Diod. xix. 14, 48). It seems probable that he must have died before the expedition of Seleucus against India, as we find that monarch ceding Paropamisus to Sandracottus, without any mention of Oxyartes. (Strab. xv. p. 724; Droysen, *Hellenism.* vol. i. p. 520.) [E. H. B.]

OXYATHRES. [OXATHRES.]

OXYCANUS (Ὀξυκανός), or PORTICANUS, as he is called by Q. Curtius, an Indian prince, whose territories lay to the west of those of Musicanus. On the approach of Alexander he had not come to meet him, or sent ambassadors to make his submission to the conqueror. Alexander accordingly marched against him, and speedily took by storm two of his cities, Oxycanus himself being made prisoner. The other towns in his dominions speedily submitted.

It has been supposed that in the latter part of the names Oxycanus and Musicanus is to be traced the word *Khawn* or *Khan*, so that Oxycanus might mean the Rajah of Ouche, Musicanus the Rajah of Moosh. To this it is objected that *Khan* is a Turkish title, and that there is nothing to show that it was in use in that region at the time of Alexander's invasion. (Arrian, vi. 16. § 1; Q. Curt. ix. 8. § 11; Thirlwall, *Hist. Gr.* vol. vii. p. 48, note). [C. P. M.]

OXYDATES (Ὀξυδάτης), a Persian of high rank, who, for some cause or other, had been imprisoned by Dareius at Susa, and was found lying there under sentence of death, when the city fell into the hands of Alexander. For this reason he seemed the more likely to be faithful to Alexander, who appointed him satrap of Media. In this office Oxydates was subsequently superseded by Arsaces. (Arrian, iii. 20. § 4; Curt. vi. 2. § 11, viii. 3. § 17.) [C. P. M.]

OXYLUS (Ὄξυλος). 1. A son of Ares and Protogeneia. (Apollod. i. 7. § 7.)

2. A son of Haemon (according to Apollod. ii. 8. § 3, of Andraemon), and husband of Pieria, by whom he became the father of Aetolus and Laïas. He was descended from a family of Elis, but lived in Aetolia; and when the Dorians invaded Peloponnesus, they, in accordance with an oracle, chose him as one of their leaders. He afterwards became king of Elis, which he conquered. (Paus. v. 3, in fin. 4. § 1, &c.; Aristot. *Polit.* vi. 2. § 5; Strab. viii. p. 333.)

3. A son of Orius, who became the father of the Hamadryades, by his sister Hamadryas. (Athen. iii. p. 78.) [L. S.]

OXYNTAS (Ὀξύντας), son of Jugurtha, was led captive, together with his father, before the triumphal car of Marius (B. C. 104); but his life was spared, and he was placed in custody at Venusia. Here he remained till B. C. 90, when he was brought forth by the Samnite general, C. Papius Mutilus, and adorned with the insignia of royalty, in order to produce a moral effect upon the Numidian auxiliaries in the service of the Roman general L. Caesar. The device was successful, and the Numidians deserted in great numbers; but of the subsequent fortunes of Oxyntas we know nothing. (Eutrop. iv. 27; Oros. v. 15; Appian, *B. C.* i. 42.) [E. H. B.]

OXYTHEMIS (Ὀξύθεμις), a friend of Demetrius Poliorcetes, who was sent by him to the court of Agathocles, king of Sicily, with whom he had just concluded an alliance, ostensibly in order to receive the ratification of the treaty, but with a secret mission to examine the real state of affairs in Sicily. The death of Agathocles followed shortly after, B. C. 289, and it was Oxythemis who placed him on the funeral pile, as we are told, before life was yet extinct. (Diod. xxi. *Exc. Hoesch.* pp. 491, 492.) [E. H. B.]

P.

PACA'RIUS, DE'CIMUS, procurator of Corsica in A. D. 69, wished to send assistance to Vitellius, but was murdered by the inhabitants. (Tac. *Hist.* ii. 16.)

PACATIA'NUS, a Roman emperor, known to us only from coins, a specimen of which is annexed. From the number of coins of this emperor found in Aŭstria, Eckhel thinks that the brief reign of Pacatianus was probably in Pannonia or Moesia. The full name of Pacatianus was TI. CL. MAR. PACATIANUS. *Mar.* is variously interpreted, some making it *Marius*, some *Marcius*, and others *Marinus*. Eckhel adopts the last, and assigns the coins to the times of Philippus and Decius (Eckhel, vol. vii. p. 338). There was a Pacatianus, consul A. D. 332, in the reign of Constantine (*Fasti*).

COIN OF THE EMPEROR PACATIANUS.

PACA'TUS, CLAU'DIUS, although a centurion, was restored to his master by Domitian, when he was proved to be his slave. (Dion Cass. lxvii. 13.)

PACA'TUS, DREPA'NIUS. [DREPANIUS.]

PACA'TUS, MINU'CIUS. [IRENAEUS, No. 3.]

PACCIA'NUS. 1. Was sent by Sulla into Mauritania to help Ascalis, whom Sertorius was attacking, but he was defeated and slain by Sertorius. (Plut. *Sert.* 9.)

2. C., a Roman prisoner taken on the defeat of Crassus by the Parthians. As he bore the greatest resemblance to Crassus among the prisoners, the Parthians put on him a female dress, and paraded him in mockery of the Roman general. (Plut. *Crass.* 32.)

PA'CCIUS. This name is frequently written *Pactius*, but in inscriptions we only find *Paccius*, and the derivative *Paccianus* also points to *Paccius* as the correct orthography. It appears that the name was originally not Roman. [See Nos. 1 and 2.]

1. OVIUS PACCIUS, a priest in the Samnite army, B. C. 293 (Liv. x. 38).

2. PACCIUS and VIBIUS, two brothers, the noblest among the Bruttii, came to the consul Q. Fabius in B. C. 209 to obtain pardon from the Romans (Liv. xxvii. 15).

3. M. PACCIUS, a friend of Atticus, B. C. 54 (Cic. *ad Att.* iv. 16).

4. PACCIUS AFRICANUS, expelled from the senate after the death of Vitellius, A. D. 70 (Tac. *Hist.* iv. 41).

5. PACCIUS ORFITUS. [ORFITUS, No. 3.]

PA'CCIUS (Πάκκιος), or PACCIUS ANTIOCHUS (Πάκκιος Ἀντίοχος), a physician about the beginning of the Christian era, who was a pupil of Philonides of Catana, and lived probably at Rome. He made a large fortune by the sale of a certain medicine of his own invention, which was much employed, and the composition of which he kept a profound secret. At his death he left his prescription as a legacy to the Emperor Tiberius, who, in order to give it as wide a circulation as possible, ordered a copy of it to be placed in all the public libraries. (Scribon. Larg. *De Compos. Medicam.* c. 23. § 97. p. 209; Marcell. Empir. *De Medicam.* c. 20. p. 324.) Some of his medical formulae are quoted by Galen (*De Compos. Medicam. sec. Loc.* iv. 4, 8, ix. 4, vol. xii. pp. 715, 751, 760, 772, 782, xiii. 284; *De Compos. Medicam. sec. Gen.* vii. 7, vol. xiii. p. 984), Scribonius Largus (*l. c.*, and c. 40. § 156. p. 218), Aëtius (ii. 3. § 109, 111, pp. 354, 359), and Marcellus Empiricus (*l. c.*). [W. A. G.]

PACENSIS, AEMI'LIUS, was tribune of the city cohorts (*urbanae cohortes*) at the death of Nero, but was deprived of this office by Galba. He subsequently joined Otho, who restored to him his tribunate, was chosen one of the generals of Otho's army, and perished fighting in the Capitol against the Vitellian troops, A. D. 69. (Tac. *Hist.* i. 20, 87, ii. 12, iii. 73.)

PACHES (Πάχης). An Athenian general, the son of a man named Epicurus (or, according to Diod. xii. 55, Epiclerus). In the autumn of B. C. 428 Paches was sent out at the head of 1000 hoplites to reinforce the troops which, on the revolt of Mytilene, had been sent out under Cleippides, and had entrenched themselves in two forts near the city, while the fleet blockaded the harbour. On the arrival of Paches a wall was carried round the city on the land side, with forts at the strongest points. In the summer of B. C. 427 the Spartans sent a fleet under the command of Alcidas for the relief of Mytilene; but Alcidas delayed so much on his voyage that the Mytilenaeans, and even Salaethus, whom the Spartans had sent before their fleet, gave up all hopes of its arrival. By the advice of Salaethus the commonalty of the Mytilenaeans were entrusted with the arms of the regular infantry; but they forthwith rose against the aristocratical party, and the latter, fearing a capitulation on the part of the commonalty, surrendered the city to Paches, leaving the decision of their fate entirely to the Athenians. At this juncture Alcidas arrived at Embaton; but, instead of attacking the Athenians, sailed southwards along the coast of Ionia. Paches, hearing from many quarters of the approach of the Peloponnesian fleet, set out in pursuit of it; but, not coming up with it, returned at leisure along the coast of Ionia. In his course he touched at Notium. Here his assistance was called in by the democratical party, who were being hard pressed by their political opponents, who were supported by the ruling party among the Colophonians, and by a body of mercenaries, commanded by an Arcadian named Hippias, borrowed from the satrap Pissuthnes. Paches invited Hippias to a parley; but when he came he immediately arrested him, and forthwith attacked the garrison, which was overpowered and cut to pieces. Hippias, with whom Paches had made a solemn engagement, that, if the parley did not lead to an agreement, he should be reconducted in safety into the town, was taken by Paches within the walls, and then barbarously put to death by being shot with arrows; Paches urging that he had fulfilled

the stipulation. Notium was given up to the party which had called in the aid of the Athenians. Paches now returned to Lesbos, and proceeded to reduce those parts of the island which still held out. He sent home most of his forces, and with them Salaethus and a large number of Mytilenaeans who on the surrender of the city had taken refuge at the altars, and were removed thence by Paches to Tenedos. On the arrival of the first decree of the Athenians, ordering the execution of all the adult citizens of Mytilene, and the enslavement of the women and children, Paches was about to put it into execution, when the second decree arrived, sparing the lives of the inhabitants, but ordering the destruction of their walls and the surrender of the fleet. Paches, after complying with these instructions, returned to Athens. On his arrival there he was brought to trial on some charge, and, perceiving his condemnation to be certain, drew his sword and stabbed himself to the heart in the presence of his judges. (Plut. *Nicias*, c. 6, *Aristid.* c. 26.) On what grounds he was impeached it is very difficult to ascertain. There is a story preserved in an epigram of Agathias (Jacobs, *Anal.* vol. iv. p. 34), according to which Paches, after the surrender of Mytilene, became enamoured of two women of the city, Hellanis and Lamaxis, and murdered their husbands that he might accomplish his designs. The victims of his cruelty, however, escaped to Athens, and made known his criminal proceedings; and their prosecution of him ended in his death. There seems no sufficient reason for rejecting this story. If the offence be thought hardly sufficient to have occasioned the condemnation to death of a general who had just returned after a most successful series of military operations, there are various suppositions which might remove the difficulty. It is possible that Cleon was incensed against him for not putting the first decree into execution more promptly, or there might have been some ground for exciting odium against him on account of his not having set out in chase of Alcidas sooner than he did; for it appears that he did not act upon the first information which he received. Or various other pretexts might be imagined, which would furnish a handle to the demagogues of the day. It seems likely that the singular death of Paches gave occasion for the introduction of that provision in the decree of Cannonus, according to which in certain cases the defendant was to plead his cause in fetters. (Thuc. iii. 18, 28, 33, 34—36, 49; Poppo, ad iii. 50; Diod. *l. c.*; Strab. xiii. p. 600; *Philological Museum*, vol. ii. p. 236.) [C. P. M.]

PACHO'MIUS (Παχώμιος), as Socrates and Palladius write the name, or PACHU'MIUS (Παχούμιος), according to the author of the *Vita Pachumii*, an Egyptian ascetic of the fourth century, one of the founders, if not pre-eminently the founder of regular monastic communities. "The respect which the Church at present entertains," says Tillemont (*Mém.* vol. vii. p. 167), "for the name of St. Pachomius, is no new feeling, but a just recognition of the obligations which she is under to him, as the holy founder of a great number of monasteries; or rather as the institutor, not only of certain convents, but of the conventual life itself, and of the holy communities of men devoted to a religious life." Of this eminent person there is a prolix life, Βίος τοῦ ἁγίου Παχουμίου, *Vita S. Pachumii*, in barbarous Greek, the translation perhaps of a Sahidic original, by a monk of the generation immediately succeeding Pachomius; also there is a second memoir, or extracts of a memoir, either by the writer of the life, or by some other writer of the same period, supplementary to the first work, and to which the title *Paralipomena de SS. Pachomio et Theodoro* has been prefixed; and there is an account of Pachomius, in a letter from Ammon, an Egyptian bishop, to Theophilus, patriarch of Alexandria: Ἐπιστολὴ Ἀμμῶνος ἐπισκόπου περὶ πολιτείας καὶ βίου μερικοῦ Παχουμίου καὶ Θεοδώρου, *Epistola Ammonis Episcopi de Conversatione ac Vitae Parte Pachumii et Theodori.* All these pieces are given by the Bollandists, both in a Latin version (pp. 295—357), and in the original (*Appendix*, pp. 25*—71*) in the *Acta Sanctorum*, *Maii*, vol. iii. with the usual introduction by Papebroche.

Pachomius was born in the Thebaïd, of heathen parents, and was educated in heathenism; and, while a lad, going with his parents to offer sacrifice in one of the temples of the gods, was hastily expelled by the order of the priest as an enemy of the gods. The incident was afterwards recorded as a prognostic of his subsequent conversion and saintly eminence. At the age of twenty he was drawn for military service in one of the civil wars which followed the death of Constantius Chlorus, in A. D. 306. The author of the *Vita Pachumii* says that he was levied for the service of Constantine the Great, in one of his struggles for the empire. Tillemont thinks that the war referred to was Constantine's war with Maxentius in A. D. 312, but supposes that Pachomius was drawn to serve in the army of Maximin II., in his nearly contemporary struggle against Licinius, as it is difficult to conceive that Constantine should be allowed to raise troops by conscription in Egypt, then governed by his jealous partner in the empire, Maximin. A similar difficulty applies to all Constantine's civil contests, until after the final overthrow of Licinius in A. D. 323, and the only civil war of Constantine after that was against Calocerus in Cyprus, in 335; the date of which is altogether too late, as Pachomius (*Epistol. Ammon.* c. 6) was converted in the time of Alexander, bishop of Alexandria, who died A. D. 326. It is likely, therefore, that the mention of Constantine's name is an error of the biographer, and that Tillemont is right in thinking that the conscription in which Pachomius was drawn was ordered by Maximin II. We may, therefore, with Tillemont, fix the time of Pachomius' birth in A. D. 292. Papebroche makes the war to be that of Diocletian (under whom Constantine, then a youth, was serving) against the usurper Achilles, A. D. 296, but this supposition is inadmissible.

The conscripts were embarked in a boat and conveyed down the Nile; and being landed at Thebes, were placed in confinement, apparently to prevent desertion. Here they were visited and relieved by the Christians of the place, and a grateful curiosity led Pachomius to inquire into the character and opinions of the charitable strangers. Struck with what he heard of them, he seized the first opportunity of solitude to offer the simple and touching prayer, "O God, the creator of heaven and earth, if thou wilt indeed look upon my low estate, notwithstanding my ignorance of thee, the only true God, and wilt deliver me from this affliction, I will obey thy will all the days of my

life, and will love and serve all men according to thy commandment." He was, however, obliged to accompany his fellow-conscripts, and suffered many hardships during this period of enforced service: but the settlement of the contest having released him from it, he hastened back into the Thebaïd, and was baptized in the church of Chenoboscia, near the city of Diospolis the Less; and, aspiring at pre-eminent holiness, commenced an ascetic life, under the guidance of Palaemon, an anchoret of high repute. After a time, he withdrew with Palaemon to Tabenna, or Tabenesis, which appears to have been in an island or on the bank of the Nile, near the common boundary of the Theban and Tentyrite nomi. Some time after this removal his companion Palaemon died, but whether he died at Tabenna, or whether he had returned to his previous abode, is not clear. Pachomius found, however, another companion in his own elder brother Joannes, or John, who became his disciple. But his sphere of influence was now to be enlarged. Directed by what he regarded as a Divine intimation, he began to incite men to embrace a monastic life; and obtaining first three disciples, and then many more, formed them into a community, and prescribed rules for their guidance. As the community grew in number, he appointed the needful officers for their regulation and instruction. He built a church as a place of worship and instruction for the poor shepherds of the neighbourhood, to whom, as there was no other reader, he read the Scriptures. The bishop of Tentyra would have raised him to the rank of presbyter, and requested Athanasius, patriarch of Alexandria, when visiting the Thebaïd, to ordain him: but Pachomius, being aware of the design, hid himself until the patriarch had departed. His refusal of the office of presbyter did not diminish his reputation or influence; new disciples flocked to him, of whom Theodorus or Theodore was the most illustrious, new monasteries sprung up in his neighbourhood, including one for women, founded by his sister. Of these several communities he was visitor and regulator general, appointing his disciple Theodore superior of his original monastery of Tabenna, and himself removing to the monastery of Proü, which was made the head of the monasteries of the district. He died of a pestilential disorder, which had broken out among the monks, apparently in A. D. 348, a short time before the death or expulsion of the Arian patriarch, Gregory [GREGORIUS, No. 3], and the restoration of Athanasius [ATHANASIUS], at the age, if his birth is rightly fixed in A. D. 292, of fifty-six. Some place his death in A. D. 360.

In speaking of Pachomius as the founder of monastic institutions, it must not be supposed that he was the founder of the monastic life. Antonius, Ammonas, Paulus and others [ANTONIUS; AMMONAS; PAULUS] had devoted themselves to religious solitude before him; and even the practice of persons living an ascetic life in small communities existed before him; but in these associations there was no recognized order or government. What Pachomius did was to form communities on a regular plan, directed by a fixed rule of life, and subject to inspection and control. Such monastic communities as existed before him had no regularity, no permanence: those which he arranged were regularly constituted bodies, the continuity of whose existence was not interrupted by the death of individuals. Miracles, especially divine visions, angelic conversations, and the utterance of prophecies, are ascribed to him, but not in such number as to some others.

There are various pieces extant under the name of Pachomius:—1. Two *Regulae Monasticae;* one shorter preserved by Palladius (*Hist. Lausiac.* c. 38), and said by him to have been given to Pachomius by the angel who conveyed to him the Divine command to establish monasteries. This rule is by no means so rigid as the monastic rules of later times. Palladius reports it partly, it would seem, in the very words of the original, partly in substance only. He adds that the monasteries at Tabenna and in the neighbourhood, subject to the rule, contained 7000 monks, of whom 1500 were in the parent community first established by Pachomius; but it is doubtful if this is to be understood of the original monastery of Tabenna, or that of Proü. The longer *Regula*, said to have been written in the Egyptian (Sahidic?) language, and translated into Greek, is extant in a Latin version made from the Greek by Jerome. It is preceded by a *Praefatio*, in which Jerome gives an account of the monasteries of Tabenna as they were in his time. Cave (*Hist. Litt.* ad ann. 340, vol. i. p. 208, ed. Oxford, 1740—1743) disputes the genuineness of this *Regula*, and questions not only the title of Pachomius to the authorship of it, but also the title of Jerome to be regarded as the translator. He thinks that it may embody the rule of Pachomius as augmented by his successors. It is remarkable that this *Regula*, which comprehends in all a hundred and ninety-four articles, is divided into several parts, each with separate titles; and Tillemont supposes that they are separate pieces, collected and arranged by Benedictus Anianus. This *Regula* was first published at Rome by Achilles Statius, A. D. 1575, and then by Petrus Ciacconus, also at Rome, A. D. 1588. It was inserted in the *Supplementum Bibliothecae Patrum* of Morellus, vol. i. Paris, 1639; in the *Bibliotheca Patrum Ascetica*, vol. i. Paris, 1661; in the *Codex Regularum* of Holstenius, Rome, A. D. 1661; and in successive editions of the *Bibliotheca Patrum*, from that of Cologn. A. D. 1618: it appears in vol. iv. of the edition of Lyon, A. D. 1677, and in vol. iv. of the edition of Galland, Venice, A. D. 1765, &c. It is given also in Vallarsi's edition of the works of Jerome, vol. ii. pars i. 2. *Monita*, extant in a Latin version first published by Gerard Vossius, with the works of Gregorius Thaumaturgus, 4to. Mayence, 1604, and given in the *Bibliotheca Patrum* (ubi supra). 3. *SS. PP. Pachomii et Theodori Epistolae et Verba Mystica.* Eleven of these letters are by Pachomius. They abound in incomprehensible allusions to certain mysteries contained in or signified by the letters of the Greek alphabet. They are extant in the Latin version of Jerome (*Opera, l. c.* and *Bibliotheca Patrum, l. c.*), who subjoined them as an appendix to the *Regula*, but without explaining, probably without understanding, the hidden signification of the alphabetical characters, which were apparently employed as ciphers, to which the correspondents of Pachomius had the key (comp. Gennadius, *De Viris Illustr.* c. 7; Sozom. *H. E.* iii. 14). 4. Ἐκ τῶν ἐντολῶν τοῦ ἁγίου Παχουμίου, *Praecepta S. Pachomii* s. *Pachumii*, first published in the *Acta Sanctorum, Maii*, vol. iii. in Latin in the body of the work, p. 346, and in the original Greek in the *Appendix*, p. 62*, and reprinted in the *Bibliotheca Patrum* of Galland, vol. iv., where all the extant works of Pachomius are given. (The chief authorities for

the life and works of Pachomius are cited in the course of the article; add Fabric. *Bibl. Graec.* vol. ix. p. 312, &c.) [J. C. M.]

PACHO'MIUS, distinguished as the YOUNGER. Among the histories published by Heribert Rosweyd (*Vitae Patrum*, fol. Antwerp, 1615, p. 233) is one of a certain Posthumius of Memphis, father (i. e. abbot) of five thousand monks. The MSS. have Pachomius instead of Posthumius. The truth of the whole history is, however, strongly suspected by the editors of the *Acta Sanctorum*, who have, nevertheless, printed it in the introduction to the account of Pachomius of Tabenna, the subject of the preceding article. [J. C. M.]

PACHOMIUS. Valentine Ernest Loescher, in the *Appendix* to his *Stromatea*, s. *Dissertationes Sacri et Literarii Argumenti*, 4to. Wittemberg, 1723, published in the original Greek with a Latin version a discourse entitled *Pachomii Monachi Sermonem contra Mores sui Saeculi et Providentiae Divinae Contemtum.* Nothing is known of the author: but from internal evidence afforded by the work itself, it is probable that he was either an Egyptian or Syrian, and wrote not long after the subjugation of his native country by the Saracens in the seventh century. (Fabric. *Bibl. Graec.* vol. ix. p. 313, note n. sub fin.) [J. C. M.]

PACHY'MERES, GEORGIUS (Γεώργιος ὁ Παχυμερής), one of the most important of the later Byzantine writers, was born in, or about A. D. 1242 at Nicaea, whither his father, an inhabitant of Constantinople, had fled after the capture of Constantinople by the Latins, in 1204. Thence Pachymeres sometimes calls himself a Constantinopolitan. After receiving a careful and learned education, he left Nicaea in 1261, and took up his abode in Constantinople, which had then just been retaken by Michael Palaeologus. Here Pachymeres became a priest. It appears that besides divinity he also, according to the spirit of the time, studied the law, for in after years he was promoted to the important posts of Πρωτέκτικος, or advocate general of the church (of Constantinople), and Δικαιοφύλαξ, or chief justice to the imperial court, perhaps in ecclesiastical matters, which, however, were of high political importance in the reigns of Michael Palaeologus and his successor, Andronicus the elder. As early as 1267 he accompanied, perhaps as secretary, three imperial commissioners to the exiled patriarch Arsenius, in order to investigate his alleged participation in an alleged conspiracy against the life of Michael Palaeologus. They succeeded in reconciling these two chiefs of the state and the church. The emperor Michael having made preparatory steps towards effecting a union of the Greek and Latin churches, Pachymeres sided with the patriarch Joseph, who was against the union; and when the emperor wrote in defence of the union Pachymeres, together with Jasites Job, drew up an answer in favour of the former state of separation. It was Pachymeres who was the author of the deed of abdication of the patriarch Joannes Beccus. When the emperor Andronicus repealed the union, Pachymeres persuaded the patriarch Georgius Cyprius, who was for it, to abdicate. It seems that Pachymeres also devoted some of his time towards teaching, because one of his disciples was Manuel Phile, who wrote an iambic poem on his death, which is given by Leo Allatius quoted below.

Pachymeres died probably shortly after 1310; but some believe that his death took place as late as 1340. There is a wood-cut portrait of Pachymeres prefixed to Wolf's edition of Nicephorus Gregoras, Basel, 1562, which the editor had engraved after a drawing of a MS. of his Historia Byzantina, "which was then at Augsburg." Pachymeres wrote several works of importance, the principal of which are:

1. *Historia Byzantina*, being a history of the emperors Michael Palaeologus and Andronicus Palaeologus, the Elder, in thirteen books, six of which are devoted to the life of the former, and seven to that of the latter. This is a most valuable source for the history of the time, written with great dignity and calmness, and with as much impartiality as was possible in those stormy times, when both political and religious questions of vital importance agitated the minds of the Greeks. The style of Pachymeres is remarkably good and pure for his age. It would seem as if Wolf intended to publish this work from the above-mentioned Augsburg codex, but was prevented from doing so by causes not known to us. That Codex, however, was not complete, but the remaining portions were discovered by Petavius in Paris, who published them in Greek, together with the History of St. Gregoras, some fragments of Nicephorus Gregoras and others, Paris, 1616, 8vo. The complete editio princeps, however, is that of Petrus Possinus, Greek and Latin, Rome, 1666—69, 2 vols. fol. To each of the two lives the editor wrote a very valuable commentary, the one like the other divided into three books, and in both cases the first contains a Glossarium, the second Notes, and the third the Chronology of the period. He added to it "*Liber de Sapientia Indorum*," being a Latin translation of an Arabic work on that subject which was known to, and is referred to, by Pachymeres. Immanuel Bekker published a reprint of this edition, revised in several places, but without the "*Liber de Sapientia*," Bonn, 1835, 2 vols. 8vo., which belongs to the Bonn Collection of the Byzantines.

2. Καθ' ἑαυτόν, a poetical autobiography of Pachymeres which is lost, and the existence of which is only known by the author giving two fragments of it in his *History*. Were this work extant, we should know more of the life of so important a man as Pachymeres.

3. *Epitome in universam fere Aristotelis Philosophiam.* A Latin version by Philip Bech, together with some writings of Synesius, Basel, 1560, fol.; the Greek text, with a Latin version, Augsburg, 1600, fol., by J. Wagelin, who ascribes it to one Gregorius Aneponymus.

4. *Epitome Philosophiae Aristoteliae*, a portion of No. 3, ed. 1, Gr. et Lat. by Jacob. Foscarini, Venice, 1532, under the title "De Sex Definitionibus Philosophiae," which Camerarius inserted in his edition of the Categories of Aristotle. 2. A Latin version by J. B. Rasarius, Paris, 1547. 3. The Greek Text, ibid., 1548. 4. Gr. et Lat. by Edward Barnard, Oxon., 1666.

5. Περὶ ἀτόμων γραμμῶν, a Paraphrase of Aristotle's work on the same subject (on indivisible lines). It was formerly attributed to Aristotle himself, and appeared as such in the earlier editions of that philosopher. The first edition, with the name of Pachymeres in the title, is that by Casaubon, who affixed it to his

edition of Aristotle (1597). The first separate edition, with a Latin translation, was published by J. Schegk, Paris, 1629, 12mo.

6. Παράφρασις εἰς τὰ τοῦ ἁγίου Διονυσίου τοῦ Αρεοπαγίτου εὑρισκόμενα, which the author wrote at the suggestion of Athanasius, patriarch of Alexandria. Editions : Greek, by Gulielmus Morellus, Paris, 1561 ; Greek and Latin, in the two editions of the works of Dionysius Areopagita, by Petrus Lansselius, Paris, 1615, fol., and by B. Corderius, Antwerp, 1634, fol.

7. *De Processione Spiritus Sancti*, in Leo Allatius, *Graecia Orthodoxa;* a short treatise.

8. Ἔκφρασις τοῦ Αὐγουστεῶνος, a description of the column erected by Justinian the Great in commemoration of his victories over the Persians, in the church of St. Sophia in Constantinople. It was published by Boivin in his Notes to Nicephorus Gregoras.

9. Several minor works.

(Leo Allatius, *Diatriba de Georgiis ;* Hankius, *Script. Byzant.;* Fabric. *Bibl. Graec.* vol. vii. p. 775, &c.) [W. P.]

PACIACUS, L. JU'NIUS, served under Caesar in the Spanish war, B.C. 45, and was sent by Caesar with six cohorts and some cavalry to strengthen Ulia, which was besieged by Cn. Pompey. (Auct. *B. Hisp.* 3 ; Cic. *ad Fam.* vi. 18, *ad Att.* xii. 2.) Paciacus, which Drumann preserves (*Gesch. Roms*, vol. iv. p. 52), is hardly a Roman name. Orelli reads *Paciaecus*, which is preferable ; but it may perhaps be *Pacianus*, a name which occurs elsewhere sometimes with one *c* and sometimes with two. [PACCIANUS, PACIANUS.]

PACIACUS, VI'BIUS, sheltered M. Crassus in Spain, when he fled thither to escape the proscription of Marius and Cinna. (Plut. *Crass.* 4.) In this name also, as in that of Junius Paciacus, we ought perhaps to read *Pacianus.*

PACIAECUS. [PACIACUS.]

PACIA'NUS, bishop of Barcelona, in Spain, flourished A. D. 370, and died at an advanced age, under Theodosius. Jerome describes him (*de Vir. Illustr.* p. 192, Francf. 1684) as renowned for his chastity and eloquence, and says that he wrote several works, of which he expressly mentions those against the Novatians, and one entitled κέρβος. A work of Pacianus against the Novatians is still extant, in the form of three letters addressed to a Novatian of the name of Sempronius. The work called by Jerome κέρβος, that is *cervus*, for the former has by some accident got into the text from the Greek version, is no longer extant ; but Pacianus tells us, in a treatise of his which has come down to us, and which is entitled *Paraenesis sive Exhortatorius Libellus ad Poenitentiam*, that he had written a book called *Cervulus.* We also possess a work of Pacianus on Baptism, intended for the use of catechumens. The works of Pacianus have been published by Tilius, Paris, 1538 ; by Paulus Manutius, Rome, 1564 ; and in the *Bibl. Patr. Maxim.* vol. iv. pp. 305—319.

Pacianus had a son, Flavius Dexter, a friend of Jerome, who dedicated to him his work, *De Viris Illustribus.* [FLAVIUS, p. 174, b.]

PACIDEIANUS, a gladiator mentioned in a passage of Lucilius, which is quoted or referred to more than once by Cicero (*Opt. gen. orat.* 6, *Tuscul.* iv. 21, *ad Qu. Fr.* iii. 4. § 2).

PACI'DII, two generals of the Pompeian party in Africa under Metellus Scipio, one of whom fell in the battle of Tegea, B.C. 46 (Hirt. *B. Afr.* 13, 78).

M. PACI'LIUS, described by Cicero as "homo egens et levis," was the accuser of Sthenius before Verres (Cic. *Verr.* ii. 38, 40). The *Paciliana domus*, which Q. Cicero wished to purchase, must have belonged to a different Pacilius. (Cic. *ad Att.* i. 14. § 7.)

PA'CILUS, a family name of the patrician Furia gens.

1. C. FURIUS PACILUS FUSUS, consul B.C. 441 with M'. Papirius Crassus (Liv. iv. 12). He was censor B.C. 435 with M. Geganius Macerinus : the events of his censorship are given under MACERINUS, No. 3. (Liv. iv. 22, 24, ix. 33, 34.) He was one of the consular tribunes in B.C. 426, and was unsuccessful in a battle against the Veientines (Liv. iv. 31).

2. C. FURIUS PACILUS, son of the preceding, was consul B.C. 412 with Q. Fabius Vibulanus Ambustus (Liv. iv. 52).

3. C. FURIUS C. F. C. N. PACILUS (Fasti Capit.), was consul B.C. 251 with L. Caecilius Metellus in the first Punic war. The history of their consulship is given under METELLUS, No. 1.

PACONIA'NUS, SE'XTIUS, one of the bold and unscrupulous agents of Sejanus, was involved in the fall of his master, to the great joy of the senators, whose secrets he had frequently betrayed. He was sentenced to death in A. D. 32, unless he gave information ; but in consequence of his doing so, the sentence was not carried into execution. He remained in prison till A. D. 35, in which year he was strangled on account of his having written some libellous verses against Tiberius while in confinement. (Tac. *Ann.* vi. 3, 4, 39.)

PACO'NIUS. 1. M. PACONIUS, a Roman eques, violently deprived of his property by the tribune Clodius. (Cic. *pro Mil.* 27.)

2. PACONIUS, described by Cicero as some Mysian or Phrygian, who complained of Q. Cicero (Cic. *ad Qu. Fr.* i. 1. § 6). Perhaps we ought to read Paeonius.

3. M. PACONIUS, a legatus of Silanus, proconsul of Asia, was one of his accusers in A. D. 22. Paconius was afterwards put to death by Tiberius on a charge of treason. He was the father of Paconius Agrippinus. (Tac. *Ann.* iii. 67 ; Suet. *Tib.* 61.)

4. PACONIUS AGRIPPINUS. [AGRIPPINUS, p. 82, a.]

PA'CORUS (Πάκορος), a common Parthian name.

1. The son of Orodes I. (Arsaces XIV.), king of Parthia. His history is given under ARSACES XIV., p. 356.

2. A contemporary of Pacorus, the son of Orodes [No. 1], was one of the royal cup-bearers. After Pacorus, the son of Orodes, had conquered Saxa, Antony's quaestor (B.C. 40), and had overrun a great part of Syria, Antigonus, the son of Aristobulus, applied to him for help to restore him to the Jewish throne. This request was immediately complied with ; and Pacorus, the cup-bearer, was sent with a large force against Jerusalem. The city surrendered : Hyrcanus and Phasaël were taken prisoners, and Herod fled to Rome. (Joseph. *Antiq.* xiv. 13, *B. Jud.* i. 13 ; comp. HYRCANUS. p. 544, b.) Dion Cassius, who makes no mention of Pacorus, the cup-bearer, attributes this expedition to the son of Orodes (xlviii. 26) ; and Tacitus in like

manner speaks of Jerusalem having been taken by the king Pacorus (*Hist.* v. 9); but the authority of Josephus on all matters relating to Jewish history is superior to that of these historians.

3. The son of Vonones II., king of Parthia, obtained the kingdom of Media on the death of his father, while his brother Vologeses I. succeeded to the Parthian throne. [ARSACES XXIII. p. 358, b.]

4. King of Parthia, succeeded his father Vologeses I. [ARSACES XXIV.]

5. AURELIUS PACORUS, a king of the Greater Armenia, was a contemporary of the Antonines, and is mentioned in a Greek inscription published by Gruter (p. 1091, No. 10). It appears by this inscription that Pacorus had purchased a burial-place for himself and his brother Aurelius Meridates, and that both brothers resided at Rome, where one of them died. Niebuhr supposes that a passage in Fronto has reference to this Pacorus, in which a Pacorus is said to have been deprived of his kingdom by L. Verus (Fronto, p. 70, ed. Niebuhr), and he further concludes from the name Aurelius that he was a client of the imperial family and a Roman citizen. He may be the same as the Pacorus who was placed as king over the Lazi, a people on the Caspian sea, by Antoninus Pius. (Capitol. *Anton. Pius*, 9).

PA'CTIUS. [PACCIUS.]

PACTUMEIUS CLEMENS. [CLEMENS.]

PACTUMEIUS MAGNUS, a man of consular rank, slain by Commodus (Lamprid. *Commod.* 7), occurs as one of the consules suffecti in A. D. 183. He had a daughter Pactumeia Magna, who is mentioned in the Digest (28, tit. 5, s. 92), where we also read of a Pactumeius Androsthenes, who was no doubt a freedman of Magnus.

PA'CTYAS (Πακτύας), a Lydian, who on the conquest of Sardis (B. C. 546), was charged by Cyrus with the collection of the revenues of the province. When Cyrus left Sardis on his return to Ecbatana, Pactyas induced the Lydians to revolt against Cyrus and the Persian governor Tabalus; and, going down to the coast, employed the revenues which he had collected in hiring mercenaries and inducing those who lived on the coast to join his army. He then marched against Sardis, and besieged Tabalus in the citadel. Cyrus sent an army under the command of Mazares against the revolters; and Pactyas, hearing of its approach, fled to Cume. Mazares sent a messenger to Cume to demand that he should be surrendered. The Cumaeans referred the matter to the oracle of Apollo at Branchidae. The oracle directed that he should be surrendered; and this direction was repeated when, at the suggestion of Aristodicus [ARISTODICUS] the oracle was consulted a second time. But the Cumaeans, not liking actually to surrender Pactyas, and yet being afraid to keep him, sent him to Mytilene. Hearing, however, that the Mytilenaeans were bargaining about his surrender, the Cumaeans sent a vessel to Mytilene, and conveyed him to Chios. The Chians surrendered him, and, according to stipulation, received possession of Atarneus as a recompense. The Persians, to whom Pactyas was surrendered, kept him in custody, intending to deliver him up to Cyrus. Of his subsequent fate we hear nothing. (Herod. i. 153—160; Paus. iv. 35. § 10.) [C. P. M.]

PACULLA, A'NNIA or MI'NIA, a Campanian woman, one of the chief agents in introducing the worship of Bacchus into Rome, B. C. 186. (Liv. xxxix. 13).

PACU'VII, a Campanian family, is first mentioned in the time of the second Punic war, when we read of Pacuvius Calavius, who persuaded the inhabitants of Capua to revolt to Hannibal [CALAVIUS, No. 4]. Besides the poet Pacuvius, there were a few Romans of this name in the latest times of the republic and under the empire.

M. PACU'VIUS, one of the most celebrated of the early Roman tragedians, was born about B. C. 220, since he was fifty years older than the poet Accius or Attius (Cic. *Brut.* 64), who was born in B. C. 170 [ACCIUS]. This agrees with the statement of Jerome (*in Euseb. Chron.* Olymp. 156. 3) that Pacuvius flourished about B. C. 154, since we know from various sources that Pacuvius attained a great age, and accordingly the time understood by the indefinite term *flourished* may properly be placed in B. C. 154, though Pacuvius was then about sixty-five years old. Jerome further relates that Pacuvius was almost ninety years of age at the time of his death, which would therefore fall about B. C. 130. Pacuvius was a native of Brundisium, and accordingly a countryman of Ennius, with whom he was connected by ties of blood, and whom he is also said to have buried. According to the accounts of most ancient writers he was the son of the sister of Ennius, and this is more probable than the statement of Jerome, that he was the grandson of Ennius by his daughter, since Ennius was only nineteen years older than Pacuvius. Pacuvius appears to have been brought up at Brundisium, but he afterwards repaired to Rome, though in what year is uncertain. Here he devoted himself to painting and poetry, and obtained so much distinction in the former art, that a painting of his in the temple of Hercules, in the forum boarium, was regarded as only inferior to the celebrated painting of Fabius Pictor (Plin. *H. N.* xxxv. 4. s. 7). After living many years at Rome, for he was still there in his eightieth year (Cic. *Brut. l. c.*), he at last returned to Brundisium, on account of the failure of his health, and died in his native town, in the ninetieth year of his age, as has been already stated. We have no further particulars of his life, save that his talents gained him the friendship of Laelius, and that he lived on the most intimate terms with his younger rival Accius, of whom he seems to have felt none of that jealousy which poets usually entertain towards one another. After his retirement to Brundisium Pacuvius invited his friend to his house, and there they spent some time together, discoursing upon their literary pursuits. These notices, brief though they are, seem to show that Pacuvius was a man of an amiable character; and this supposition is supported by the modest way in which he speaks of himself, in an epigram which he composed for his tombstone, and which, even if it be not genuine, as some modern writers have maintained, indicates at least the opinion which was entertained of him in antiquity. The epigram runs as follows (Gell. i. 24):—

"Adulescens, tametsi properas, te hoc saxum rogat,
Uti sese aspicias, deinde, quod scriptum est, legas.
Hic sunt poëtae Pacuvi Marci sita
Ossa. Hoc volebam, nescius ne esses. Vale."

Pacuvius was universally allowed by the best

writers in antiquity to have been one of the greatest of the Latin tragic poets. Horace regarded him and Accius (*Ep.* ii. 1. 56) as the two most important of the early tragedians ; and he is especially praised for the loftiness of his thoughts, the vigour of his language, and the extent of his knowledge. Hence we find the epithet *doctus* frequently applied to him, and the great critic Varro (*ap. Gell.* vii. 14) praises him for the *ubertas* of his style. He was at the same time an equal favourite with the people, with whom his verses continued to be esteemed in the time of Julius Caesar (comp. Cic. *de Amic.* 7 ; Suet. *Caes.* 84). The tragedies of Pacuvius continued, like those of his predecessors on the Latin stage, to be taken from Sophocles, Euripides, and the great Greek writers ; but he did not confine himself to a mere translation of the latter, as most of the previous Latin writers had done, but worked up his materials with more freedom and independent judgment, of which we have an example in his *Dulorestes*, which was an adaptation to the Latin stage of the *Iphigeneia in Tauris* of Euripides. Some of the plays of Pacuvius were not based upon the Greek tragedies, but belonged to the class called *Praetextatae*, in which the subjects were taken from Roman story. One of these was entitled *Paullus*, and had as its hero the celebrated L. Aemilius Paullus who conquered Perseus, king of Macedonia (Gell. ix. 14). The following titles of his tragedies have come down to us :—*Anchises ; Antiopa ; Armorum Judicium ; Atalanta ; Chryses ; Dulorestes ; Hermiona ; Iliona ; Medus* or *Medea ; Niptra ; Periboea ; Tantalus* (doubtful) ; *Teucer ; Thyestes.* Of these the *Antiopa* and the *Dulorestes* were by far the most celebrated.

Although the reputation of Pacuvius rested almost exclusively on his tragedies, yet he seems to have written other kinds of poetry. He is expressly mentioned as having composed *Saturae*, according to the old Roman meaning of the word (Diomedes, iii. p. 482, ed. Putschius), and there seems no reason for doubting, as some modern writers have done, that he also wrote comedies. The *Pseudo* is expressly mentioned as a comedy of Pacuvius (Fulgentius, p. 562), and the *Tarentilla* may also have been a comedy. The fragments of Pacuvius are published in the collections of Stephanus, *Fragmenta Vet. Poët.*, Paris, 1564, of Scriverius, *Tragicorum Vet. Fragm.* Lugd. Batav. 1620, and of Bothe, *Poët. Latii Scenic. Fragm.* vol. i. Lips. 1834. (The principal ancient authorities respecting Pacuvius are: Hieronym. *in Euseb. Chron.* Olymp. 156. 3 ; Plin. *H. N.* xxxv. 4. s. 7 ; Vell. Pat. ii. 9 ; Quintil. x. 1 ; Gell. vii. 14, xiii. 2, xvii. 21 ; Cic. *de Optim. Gen. Orat.* i. 6, *Brut.* 64, 74, *de Amic.* 7, *Tusc.* ii. 21, *de Orat.* i. 58, *ad Herenn.* iv. 4 ; Hor. *Ep.* ii. 1. 55 ; Pers. i. 77. The chief modern writers are: Delrio, *Syntagm. Trag. Lat.* Antv. 1594, and Paris, 1620 ; Sagittarius, *De Vita et Scriptis Livii Andronici, M. Pacuvii, &c.*, Altenb. 1672 ; Annibal di Leo, *Memorie di M. Pacuvio Antichissimo Poeta Tragico*, Napoli, 1763 ; Lange, *Vindiciae Trag. Rom.* Lips. 1822 ; Näke, *Comment. de Pacuvii Duloreste*, Ind. Lect. Bonn. 1822 ; Stieglitz, *de Pacuvii Duloreste*, Lips. 1826 : Vater, in Ersch and Gruber's *Encyklopädie*, art. *Pacuvius.*)

PACU'VIUS. 1 and 2. M. and Q. PACUVII, with the cognomen CLAUDII, who subscribed the accusation of Valerius against M. Scaurus, B. C. 54. (Ascon. *in Scaur.* p. 19, ed. Orelli.)

3. SEX. PACUVIUS, tribune of the plebs, B. C. 27, in which year Octavian received the title of Augustus, outdid all his contemporaries in his flattery of Augustus, and devoted himself as a vassal to the emperor in the Spanish fashion. (Dion Cass. liii. 20.) Dion Cassius says, that according to some authorities his name was Apudius ; but it would appear that Pacuvius is the right name, since Macrobius tells us (*Sat.* i. 12) that it was Sex. Pacuvius, tribune of the plebs, who proposed the plebiscitum by which the name of the month of Sextilis was changed into that of Augustus in honour of the emperor. This Sex. Pacuvius appears to be the same as the Pacuvius Taurus, upon whom Augustus perpetrated a joke, when he was one day begging a *congiarium* from the emperor. (Macrob. *Sat.* ii. 4.) The Sex. Pacuvius Taurus, plebeian aedile, mentioned by Pliny (*H. N.* xxxiv. 5. s. 11), was a different person from the preceding one, and lived at a more ancient time.

4. PACUVIUS LABEO, to whom was addressed a letter of Capito, cited by A. Gellius (v. 21).

5. PACUVIUS, a legate of Sentius in Syria, A. D. 19 (Tac. *Ann.* ii. 79), is probably the same Pacuvius who is mentioned by Seneca (*Ep.* ii. 12).

PACU'VIUS, C. ATEIUS, was one of the pupils of Servius Sulpicius, who are enumerated by Pomponius. (Dig. 1. tit. 2. s. 2. § 44.) This appears to be the Ateius, who is cited by Labeo (Dig. 23. tit. 3. s. 79) as authority for an opinion of Servius on the words "cum commodissimum esset," which were part of the terms of a gift of dos. Another opinion of Servius is cited from him also by Labeo (34. tit. 2. s. 39. § 2). This Pacuvius appears also to be the jurist quoted by Ulpian (13. tit. 6. s. 1). [G. L.]

PAEA'NIUS (Παιάνιος), the author of a translation of the history of Eutropius into Greek. It is quite uncertain who this Paeanius was, but it has been conjectured that he lived not long after Eutropius himself. This translation, of which Zonaras seems to have often availed himself, is not very accurate, but still not inelegant. It was printed for the first time by F. Sylburg in the third volume of his *Romanae Historiae Scriptores*, Francof. 1590, and is also contained in the editions of Eutropius by Hearne, Havercamp, and Verheyk. It has been printed in a separate form by Kaltwasser under the title, "Paeanii Metaphrasis in Eutropii Historiam Romanam, in usum scholarum," Gotha, 1780.

PAEAN (Παιάν, Παιήων or Παιών), that is, "the healing," is according to Homer the designation of the physician of the Olympian gods, who heals, for example, the wounded Ares and Hades. (*Il.* v. 401, 899.) After the time of Homer and Hesiod, the word Παιάν becomes a surname of Asclepius, the god who had the power of healing. (Eustath. *ad Hom.* p. 1494 ; Virg. *Aen.* vii. 769.) The name was, however, used also in the more general sense of deliverer from any evil or calamity (Pind. *Pyth.* iv. 480), and was thus applied to Apollo and Thanatos, or Death, who are conceived as delivering men from the pains and sorrows of life. (Soph. *Oed. Tyr.* 154 ; Paus. i. 34. § 2 ; Eurip. *Hippol.* 1373.) With regard to Apollo and Thanatos however, the name may at the same time contain an allusion to παίειν, to strike, since both are also regarded as destroyers. (Eustath. *ad Hom.* p. 137.) From Apollo himself the name

Paean was transferred to the song dedicated to him, that is, to hymns chanted to Apollo for the purpose of averting an evil, and to warlike songs, which were sung before or during a battle. [L. S.]

PAEDARITUS. [PEDARITUS.]

PAEON (Παίων), of Amathus, wrote an account of Theseus and Ariadne, referred to by Plutarch (*Thes.* 20).

2. A son of Antilochus, and grandson of Nestor. (Paus. ii. 18. § 7.)

3. A son of Endymion, and brother of Epeius, Aetolus, and Eurycyde; from whom the district of Paeonia, on the Axius in Macedonia, was believed to have derived its name. (Paus. v. 1. § 2, &c.) [L. S.]

PAEON (Παίων). 1. A son of Poseidon by Helle, who fell into the Hellespont. In some legends he was called Edonus. (Hygin. *Poet. Astr.* ii. 20.)

PAEO'NIA (Παιωνία), i. e. the healing goddess, was a surname of Athena, under which she had a statue at Athens, and an altar in the temple of Amphiaraus at Oropus. (Paus. i. 2. § 4, 34. § 2.) [L. S.]

PAEO'NIUS, instructed the two young Ciceros, Marcus and Quintus, in rhetoric, B. C. 54 (Cic. *ad Qu. Fr.* iii. 3. § 4).

PAEO'NIUS (Παιώνιος). 1. Of Ephesus, an architect, whose time is uncertain; most probably he lived between B. C. 420 and 380. In conjunction with Demetrius, he finally completed the great temple of Artemis, at Ephesus, which Chersiphron had begun [CHERSIPHRON]; and, with Daphnis the Milesian, he began to build at Miletus a temple of Apollo, of the Ionic order. (Vitruv. vii. Praef. § 16.) The latter was the famous *Didymaeum*, or temple of Apollo Didymus, the ruins of which are still to be seen near Miletus. The former temple, in which the Branchidae had an oracle of Apollo (from which the place itself obtained the name of Branchidae), was burnt at the capture of Miletus by the army of Dareius, B. C. 498. (Herod. vi. 19; see Bähr's Note.) The new temple, which was on a scale only inferior to that of Artemis, was never finished. It was dipteral, decastyle, hypaethral: among its extensive ruins two columns are still standing. (Strab. xiv. p. 634; Paus. vii. 5. § 4; Chandler, p. 151; *Ionian Antiq.* vol. i. c. 3. p. 27; Hirt, *Gesch. d. Baukunst*, vol. ii. p. 62, and pl. ix. x.)

2. Of Mende, in Thrace, a statuary and sculptor, of whom we have but little information, but whose celebrity may be judged of from the fact, that he executed the statues in the pediment of the front portico of the temple of Zeus at Olympia, those in the pediment of the portico of the opisthodomus being entrusted to Alcamenes (Paus. v. 10). He also made the bronze statue of Nike, which the Messenians of Naupactus dedicated at Olympia. (Paus. x. 26. § 1.) He must have flourished about the 86th Olympiad, B. C. 435. (See further, Sillig, *Catal. Art. s. v.*; Müller, *Archäol. de Kunst*, § 112. n. 1. § 119, n. 2.) [P. S.]

PAERI'SADES or PARI'SADES (Παιρισάδης or Παρισάδης). The latter form is the more common: but the former, which is that used by Strabo, is confirmed by the evidence of coins.

1. A king of Bosporus, son of Leucon, succeeded his brother Spartacus in B.C. 349, and reigned thirty-eight years. (Diod. xvi. 52.) No events of his reign have been transmitted to us, except that we find him at one period (apparently about B. C. 333) engaged in a war with the neighbouring Scythians (Dem. *c. Phorm.* p. 909), and he appears to have continued the same friendly relations with the Athenians which were begun by his father Leucon. (Id. *ib.* p. 917.) But we are told, in general terms, that he was a mild and equitable ruler, and was so much beloved by his subjects as to obtain divine honours after his death. (Strab. vii. p. 310.) He left three sons, Satyrus, Eumelus and Prytanis. (Diod. xx. 22.)

He is probably the same person as the Birisades mentioned by Deinarchus (*c. Dem.* p. 95), to whom Demosthenes had proposed that a statue should be erected at Athens. (See Wesseling *ad Diod.* xiv. 93; Clinton, *F. H.* vol. ii. p. 284.)

2. Son of Satyrus, and grandson of the preceding. He was the only one of the children of Satyrus who escaped from the designs of his uncle Eumelus, and took refuge at the court of Agarus king of Scythia, B. C. 308. (Diod. xx. 24.)

3. A second king of Bosporus, and the last monarch of the first dynasty that ruled in that country. He was probably a descendant of No. 1, but the history of the kingdom of Bosporus, during the period previous to his reign, is wholly lost. We only know that the pressure of the Scythian tribes from without, and their constantly increasing demands of tribute, which he was unable to resist, at length induced Paerisades voluntarily to cede his sovereignty to Mithridates the Great. (Strab. vii. pp. 309, 310.) The date of this event is wholly unknown, but it cannot be placed earlier than B. C. 112, nor later than B. C. 88. It is uncertain whether an anecdote related by Polyaenus (vii. 37) refers to this Paerisades or to No. 1. [E. H. B.]

PAETI'NUS, a lengthened form of Paetus [PAETUS], like Albinus of Albus, was a family name of the Fulvia Gens. It superseded the family name of *Curvus*, of which it was originally an agnomen, and was superseded in its turn by the name of *Nobilior*.

1. M. FULVIUS CURVUS PAETINUS, consul B. C. 305. [FULVIUS, No. 2.]

2. M. FULVIUS PAETINUS, consul B. C. 299 with T. Manlius Torquatus. (Liv. x. 9.)

3. SER. FULVIUS PAETINUS NOBILIOR, consul B. C. 255. [NOBILIOR, No. 1.]

PAETUS, a cognomen in many Roman gentes, was indicative, like many other Roman cognomens, of a bodily defect or peculiarity; as for instance, *Capito*, *Fronto*, *Naso*, *Varus*, &c. It signified a person who had a slight cast in the eye, and is accordingly classed by Pliny with the word *Strabo* (*H. N.* xi. 37. s. 55); but that it did not indicate such a complete distortion of vision as the latter word is clear from Horace, who describes a father calling a son that was *Strabo* by the name of *Paetus*, when he wished to extenuate the defect (*Sat.* i. 3. 45). Indeed, the slight cast implied in the word *Paetus* was considered attractive rather than otherwise, and we accordingly find it given as an epithet to Venus. (Ov. *Ar. Am.* ii. 659; Auctor, *Priapeia*, 36).

PAETUS, AE'LIUS. The Paeti were the most ancient family of the Aelia gens, and some of them were celebrated for their knowledge of the Roman law. See below.

1. P. Aelius Paetus, consul B. C. 337, with C. Sulpicius Longus, and magister equitum 321, to the dictator Q. Fabius Ambustus. He was one of the first plebeian augurs, B. C. 300. (Liv. viii. 15, ix. 7, x. 9.)

2. P. Aelius Paetus, plebeian aedile B. C. 296. (Liv. x. 23.)

3. C. Aelius Paetus, consul B. C. 286, with M. Valerius Maximus Potitus (Fasti).

4. Q. Aelius Paetus, a pontifex who fell in the battle of Cannae, B. C. 216. He had been a candidate for the consulship for this year. (Liv. xxiii. 21, comp. xxii. 35.)

5. P. Aelius Paetus, consul B. C. 201, a jurist. See below.

6. Sex. Aelius Paetus Catus, consul B. C. 198, a jurist. See below.

7. Q. Aelius P. F. Q. N. Paetus (Fasti Capit.), son apparently of No. 5, and grandson of No. 4. He was elected augur B. C. 174, in place of his father P. Aelius Paetus (Liv. xli. 21), and was consul B. C. 167, with M. Junius Pennus. He obtained Gallia as his province, and his colleague Pisae, but the two consuls performed nothing of importance, and returned to Rome after laying waste the territory of the Ligurians. (Liv. xlv. 16, 44 ; Cic. *Brut.* 28.) This is the Aelius of whom it is related by Valerius Maximus (iv. 3. § 7) and Pliny (*H. N.* xxxiii. 11, s. 50), that the Aetolians sent him in his consulship magnificent presents of silver plate, since they had in a former embassy found him eating out of earthenware, and that he refused their gift. Valerius calls him Q. Aelius Tubero Catus, and Pliny Catus Aelius ; they both seem to have confounded him with other persons of the same name, and Pliny commits the further error of calling him the son-in-law of L. Aemilius Paullus, the conqueror of Macedonia. [Tubero.]

8. Aelius Paetus Tubero. [Tubero.]

The annexed coin belongs to P. Aelius Paetus, but it is uncertain to which person of the name. It bears on the obverse the head of Pallas, and on the reverse the Dioscuri.

COIN OF P. AELIUS PAETUS.

PAETUS, AE'LIUS, jurists. 1. P. Aelius Paetus, was probably the son of Q. Aelius Paetus, a pontifex, who fell in the battle of Cannae. (Liv. xxiii. 21.) Publius was plebeian aedile B. C. 204, praetor B. C. 203 (Liv. xxix. 38), magister equitum B. C. 202, and consul with C. Cornelius Lentulus B. C. 201. Paetus held the urbana jurisdictio during his year of office as praetor, in which capacity he published an edict for a supplicatio at Rome to commemorate the defeat of Syphax. (Liv. xxx. 17.) On the departure of Hannibal from Italy in the same year, Paetus made the motion for a five days' supplicatio. The year of the election of Paetus to the consulship was memorable for the defeat of Hannibal by P. Cornelius Scipio at the battle of Zama. (Liv. xxx. 40.) Paetus during his consulship had Italy for his province ; he had a conflict with the Boii, and made a treaty with the Ingauni Ligures. He was also in the same year appointed a decemvir for the distribution of lands among the veteran soldiers of Scipio, who had fought in Africa. (Liv. xxxi. 4.) He was afterwards appointed a commissioner (*triumvir*) with his brother Sextus and Cn. Cornelius Lentulus to settle the affairs of Narnia, the people of which place complained that there was not the proper number of colonists (*coloni*), and that certain persons, who were not coloni, were passing themselves off as such. (Liv. xxxii. 2.) In B. C. 199, he was censor with P. Cornelius Scipio Africanus. He afterwards became an augur, and died B. C. 174, during a pestilence at Rome. (Liv. xli. 26.) Paetus is mentioned by Pomponius (Dig. 1. tit. 1. s. 2. § 37) as one of those who professed the law (maximam scientiam in profitendo habuerunt), in the Roman sense of that period.

2. Sex. Aelius Paetus, the brother of Publius, was curule aedile B. C. 200, consul B. C. 198, with T. Quinctius Flamininus (Liv. xxxii. 7), and censor B. C. 193 with Cn. Cornelius Cethegus. (Liv. xxxiv. 44, xxxv. 9.) During their censorship, the censors gave orders to the curule aediles to appoint distinct seats at the Ludi Romani for the senators, who up to that time had sat promiscuously with others. The Atrium of Libertas and the Villa Publica were also repaired and enlarged by the censors. Sextus had a reputation as a jurist and a prudent man, whence he got the cognomen Catus.

Egregie cordatus homo Catus Aelius Sextus

(Cic. *de Orat.* i. 45), which is a line of Ennius.

Sextus was a jurist of eminence, and also a ready speaker. (Cic. *Brut.* c. 20.) He is enumerated among the old jurists who collected or arranged the matter of law (*juris antiqui conditor ;* Cod. 7. tit. 7. s. 1), which he did in a work entitled Tripartita or Jus Aelianum. This was a work on the Twelve Tables, which contained the original text, an interpretation, and the Legis actio subjoined. It still existed in the time of Pomponius (Dig. 1. tit. 2. s. 2. § 38) ; and was probably the first commentary written on the Twelve Tables. Cicero (*de Or.* i. 56) speaks of his Commentarii, which may or may not be a different work from the Tripartita. Gellius (iv. 1) quotes Servius Sulpicius, as citing an opinion of Catus Aelius (or Sextus Aelius) on the meaning of the word Penus. The same passage is quoted by Ulpian, *De Penu legata* (33. tit. 9. s. 3. § 9), where the common reading is Sextus Caecilius, which, as Grotius contends, ought to be Sextus Aelius. He is also cited by Celsus (Dig. 19. tit. 1. s. 38), as the text stands. The Aelius quoted by Cicero (*Top.* c. 2) as authority for the meaning of "assiduus," is probably Sextus Aelius.

Zimmern takes the Aelius mentioned in Cicero's Brutus (c. 46) to be the jurist, but this is obviously a mistake. (*Brutus*, ed. Meyer, c. 20, 46.) Meyer also denies that the whole work of Sextus on the Twelve Tables was called Jus Aelianum ; he limits the name to that part which contained the Actiones. Pomponius speaks of three other "libri" as attributed to Sextus, but some denied that they were his. Cicero (*de Or.* iii. 33) refers to Sextus as one of those who were consulted after the old fashion.

(Grotius, *Vitae Jurisconsultorum ;* Zimmern, *Geschichte des Rom. Privatrechts*, i. p. 279.) [G.L.]

PAETUS, SEX. ARTICULEIUS, consul A. D. 101 with the emperor Trajan (Fasti).

PAETUS, AUTRO'NIUS. 1. P. AUTRONIUS PAETUS, was elected consul for B. C. 65 with P. Cornelius Sulla; but before he and Sulla entered upon their office, they were accused of bribery by L. Aurelius Cotta and L. Manlius Torquatus, and condemned. Their election was accordingly declared void: and their accusers were chosen consuls in their stead. Enraged at his disappointment Paetus conspired with Catiline to murder the consuls Cotta and Torquatus; and this design is said to have been frustrated solely by the impatience of Catiline, who gave the signal prematurely before the whole of the conspirators had assembled. (Sall. *Cat.* 18; Dion Cass. xxxvi. 27; Ascon. *in Cornel.* p. 74, ed. Orelli; Suet. *Caes.* 9; Liv. *Epit.* 101.) [CATILINA, p. 629, b.] Paetus afterwards took an active part in the Catilinarian conspiracy, which broke out in Cicero's consulship. After the suppression of the conspiracy Paetus was brought to trial for the share he had had in it; he entreated Cicero with many tears to undertake his defence, pleading their early friendship, and their having been colleagues in the quaestorship, but this the orator refused (Cic. *pro Sull.* 6), and all his former friends in like manner withdrew from him their support. He was accordingly condemned, and went into exile at Epeirus, where he was living when Cicero himself went into banishment in B. C. 58. Cicero was then much alarmed lest Paetus should make an attempt upon his life (Sall. *Cat.* 17, 47; Dion Cass. xxxvii. 25; Cic. *pro Sull.* passim; Cic. *ad Att.* iii. 2, 7.) Autronius Paetus has a place in the list of orators in the *Brutus* of Cicero, who however dismisses him with the character, "voce peracuta, atque magna, nec alia re ulla probabilis" (c. 68).

2. P. AUTRONIUS PAETUS, consul suffectus B. C. 33 in place of Augustus, who resigned his office immediately after entering upon it on the Kalends of January. (Fasti; Appian, *Illyr.* 28; comp. Dion Cass. xlix. 43; Suet. *Aug.* 26.)

3. L. AUTRONIUS L. F. L. N. PAETUS is stated in the Capitoline Fasti to have obtained a triumph as proconsul from Africa in the month of August, B. C. 29.

PAETUS, CAECINA. [CAECINA, No. 5.]

PAETUS, C. CAESE'NNIUS, sometimes called CAESO'NIUS, was consul A. D. 61 with C. Petronius Turpilianus. He was sent by Nero in A. D. 63 to the assistance of Domitius Corbulo [CORBULO], in order to defend Armenia against the attacks of Vologeses, king of Parthia. Arrogant by nature, and confident of success, he thought himself superior to the veteran Corbulo, and crossed the Taurus, boldly asserting that he would recover Tigranocerta, which Corbulo had been obliged to leave to its fate. This, however, he was unable to accomplish; but he took a few fortified places, acquired some booty, and then, as the year was far advanced, led back his army into winter-quarters, and sent to Nero a magnificent account of his exploits. But as Vologeses shortly after appeared with a large force, Paetus marched forth against him (according to Dion Cassius, with the view of relieving Tigranocerta), but after losing a few troops he hastily withdrew across mount Taurus, leaving 3000 soldiers to defend the passes of the mountain. These troops, however, Vologeses cut to pieces, and then proceeded to lay siege to the town of Rhandeia or Arsamosata on the river Arsanias, in which Paetus had taken refuge. The place was well supplied with provisions, and Corbulo was at no great distance; but such was the pusillanimity of Paetus that he was afraid to wait for the assistance of Corbulo, and purchased peace from the Parthians on the most disgraceful terms. In consequence of this conduct Paetus was deprived of his command and expected severe punishment on his return to Rome, but Nero dismissed him uninjured with a few insulting words (Tac. *Ann.* xv. 6, 8—15, 17, 25; Dion Cass. lxii. 21, 22; Suet. *Ner.* 39.) After the accession of Vespasian, Caesennius Paetus was appointed governor of Syria, and deprived Antiochus IV., king of Commagene, of his kingdom. (Joseph. *B. J.* vii. 7.) [See Vol. I. p. 194, b.]

The name of Caesennius Paetus, proconsul, occurs on the coins of Ephesus and Smyrna, struck in the reign of Domitian. This Caesennius Paetus may have been a son of the preceding Paetus; for Tacitus makes mention of one of his sons who was with his father in Armenia (*Ann.* xv. 10), and also of a son, apparently a different one, who was serving as tribune of the soldiers under Corbulo (*Ann.* xv. 28).

PAETUS, L. CASTRI'NIUS, mentioned by Caelius in a letter to Cicero (*ad Fam.* viii. 2) in B. C. 51, may perhaps be the same person as the L. Castronius Paetus, the leading man in the municipium of Luca, whom Cicero recommended to Brutus in B. C. 46 (*ad Fam.* xiii. 13).

PAETUS, C. CONSI'DIUS, known only from coins, a specimen of which is annexed. The obverse represents the head of Venus, and the reverse a sella curulis.

COIN OF C. CONSIDIUS PAETUS.

PAETUS, L. PAPI'RIUS, a friend of Cicero, to whom the latter has addressed several letters (*ad Fam.* ix. 15—26). From these letters it appears that Papirius Paetus belonged to the Epicurean school, and that he was a man of learning and intelligence. He is mentioned once or twice in Cicero's letters to Atticus (*ad Att.* i. 20. § 7, ii. 1. § 12).

PAETUS THRA'SEA. [THRASEA.]

PAETUS, VALERIA'NUS, put to death by Elagabalus. (Dion Cass. lxxix. 4.)

PAGASAEUS (Παγασαῖος), i. e. the Pagasaean, from Pegasus, or Pegasae, a town in Thessaly, is a surname of Apollo, who there had a sanctuary said to have been built by Trophonius (Hes. *Scut. Herc.* 70, with the Schol.), and of Iason, because the ship Argo was said to have been built at Pagasus. (Ov. *Met.* vii. 1, *Her.* xvi. 345.) [L. S.]

PAGONDAS (Παγώνδας). 1. A native of Thebes who gained the victory in the chariot-race with entire horses, in the twenty-fifth Olympiad, on which occasion that species of con-

test was introduced for the first time. (Paus. v. 8. § 7.)

2. The father of Pindar, according to Eustathius (*Prooem. Comment. Pind.*).

3. A native of Thebes, the son of Aeoladas. He was one of the Boeotarchs in the year B.C. 424, when the Athenian expedition to Delium took place. After the fortification of Delium the Athenian troops received orders to return, and the light troops proceeded without stopping to Attica. The heavy-armed infantry halted a short distance from Delium to wait for the Athenian general Hippocrates. Meantime the Boeotian forces had assembled at Tanagra. Most of the Boeotarchs were unwilling to attack the Athenians. But Pagondas, who was one of the two Theban Boeotarchs, and was commander-in-chief of the Boeotian forces, wishing that the chance of a battle should be tried, by an appeal to the several divisions of the army persuaded the troops to adopt his views. His harangue is reported by Thucydides (iv. 92). The day being far advanced, he led the main body of his troops at full speed to meet the Athenians, despatching one portion to keep in check the cavalry stationed by Hippocrates at Delium; and, having reached a spot where he was only separated by a hill from the enemy, he drew up his army in battle array, and reached the summit of the ridge when the Athenian line was scarcely formed. As the Boeotian troops halted to take breath Pagondas again harangued them. The Theban division, which was twenty-five deep, bore down all opposition, and the appearance of two squadrons of Boeotian cavalry, which Pagondas had sent round the back of the hill to support his left wing, threw the Athenians into complete confusion, and the rout became general. Seventeen days after the battle the fortress at Delium was also taken. (Thuc. iv. 91—96; Athen. v. p. 215, f.)

4. A man of the name of Pagondas is spoken of by Theodoretus (*de Cur. Affect. Graec.* lib. ix.), as a legislator among the Achaeans. But as nothing further is known of him, and *Pagondas* is a name that does not elsewhere appear in use among the Achaeans, all those bearing the name of whom we have any certain knowledge being Boeotians, it has been conjectured with some probability that the name Pagondas in the passage of Theodoretus has been substituted through some mistake for Charondas. (Fabric. *Bibl. Graec.* vol. ii. p. 36.) [C. P. M.]

PALAEO'LOGUS (Παλαιολόγος), the name of an illustrious Byzantine family, of which there are said to have been descendants still existing in the 17th century (Du Cange, *Familiae Byzantinae*, p. 255). This family is first mentioned in the eleventh century [see below No. 1], and from that time down to the downfall of the Byzantine empire the name constantly occurs. It was the last Greek family that sat upon the throne of Constantinople, and it reigned uninterruptedly from the year 1260 to 1453, when Constantinople was taken by the Turks, and the last emperor of the family fell while bravely defending his capital. A branch of this family ruled over Montferrat in Italy from A. D. 1305 to 1530, Theodorus Comnenus Palaeologus, the son of Andronicus II., taking possession of the principality in virtue of the will of John of Montferrat, who died without children. This branch of the family does not fall within the compass of the present work; and we can only mention the leading Palaeologi spoken of in Byzantine history. A full account of all of them is given by Du Cange, where all the authorities for the following particulars are collected (*Familiae Byzantinae*, pp. 230—348).

1. NICEPHORUS PALAEOLOGUS, with the title of Hypertimus, was a faithful servant of the emperor Nicephorus III. Botaniates (A. D. 1078—1081), and was rewarded by him with the government of Mesopotamia. He perished in battle in the reign of his successor Alexius I. Comnenus, while defending Dyrrhachium (Durazzo) against the Normans, A. D. 1081.

2. GEORGIUS PALAEOLOGUS, the son of the preceding, was celebrated for his military abilities, and served with his father under the emperors Nicephorus III. and Alexius I. He married Irene, the daughter of the Protovestiarius Andronicus Ducas.

3. MICHAEL PALAEOLOGUS, with the title of Sebastus, probably a son of No. 2, was banished by Calo-Joannes or Joannes II. Comnenus, the successor of Alexius I. Comnenus (A. D. 1118—1143), but was recalled from banishment by Manuel I. Comnenus, the successor of Calo-Joannes. He commanded the Greek forces in southern Italy, and carried on war with success against William, king of Sicily, but died in 1155, in the middle of his conquests, at the town of Bari, which he had taken a short time before.

4. GEORGIUS PALAEOLOGUS, with the title of Sebastus, a contemporary of No. 3, was employed by Manuel I. Comnenus in many important embassies. He is supposed by Du Cange to be the same as the Georgius Palaeologus, who took part in the conspiracy by which Isaac II. Angelus was dethroned, and Alexius III. Angelus raised to the crown in 1195, and who was killed in the storming of Crizimon in 1199.

5. NICEPHORUS PALAEOLOGUS, governor of Trapezus, about A. D. 1179.

6. ANDRONICUS PALAEOLOGUS, married the eldest daughter of the emperor Theodorus Lascaris.

7. ALEXIUS PALAEOLOGUS, married Irene, the eldest daughter of Alexius III. Angelus, and was destined by this emperor as his successor, but he died shortly before the arrival of the Crusaders at Constantinople.

8. ANDRONICUS PALAEOLOGUS, the ancestor of the imperial family of the Palaeologi, was Magnus Domesticus under the emperors Theodorus Lascaris and Joannes III. Vatatzes. He assumed the surname of Comnenus, which was borne likewise by his descendants. He married Irene Palaeologina, the daughter of Alexius Palaeologus [No. 7], and the grand-daughter of the emperor Alexius III. His children being thus descended, both on their father's and mother's side, from the Palaeologi are called by Georgius Phranzes (i. 1) διπλοπαλαιολόγοι. The following stemma, which has been drawn up by Wilken (in Ersch and Gruber's *Encyklopädie*, art. *Paläologen*) from Du Cange's work, exhibits all the descendants of this Andronicus Palaeologus. The lives of all the emperors are given in separate articles, and the other persons are not of sufficient importance to require a distinct notice. Of course, all the persons on this stemma bore the name of Palaeologus, but it is omitted here in order to save space.

STEMMA PALAEOLOGORUM.

Andronicus Palaeologus Comnenus,
Magnus Domesticus;
married
Irene Palaeologina.

- **Michael VIII.,** emperor 1260—1282; m. Theodora.
  - **Manuel,** died in childhood.
  - **Andronicus II.,** emperor 1282—1328; dethroned by his grandson Andronicus III.; died as a monk, 1332; m. 1. Anna, daughter of Stephen, of Hungary. 2. Irene, or Iolanthe, daughter of William VI., and sister of John of Montferrat.
    - **Michael IX.,** associated with his father in the empire; died 1320.
      - **Andronicus III.,** emperor 1328—1341; m. 1. Agnes or Irene, of Brunswick. 2. Anna of Savoy.
        - **Joannes VI.,** emperor 1355—1391. He did not immediately succeed his father, as his guardian Joannes Cantacuzenus usurped the throne. m. 1. Helena Cantacuzena. 2. Eudoxia Comnena, of Trapezus.
          - Andronicus, died a monk.
          - **Manuel II.,** associated with his father in the empire; sole emperor 1391—1425; married Irene, daughter of Constantinus Dragases, of Macedonia.
            - **Joannes VII.** emperor 1425—1448; m. 1. Anna of Russia. 2. Sophia Palaeologina, dr. of John Palaeologus, of Montferrat.
            - Theodorus, despotes of Selymbria, died 1448.
            - Andronicus, prince of Thessalonica, died a monk.
            - **Constantinus XIII.** emperor 1448—1453; last emperor of Constantinople.
            - Demetrius, prince of the Morea.
            - Thomas, prince of Achaia; died at Rome 1465 m. Catharina, daughter of a noble of Genoa.
              - Andreas, died at Rome, 1502.
              - Manuel, went to Constantinople, and became a Mohammedan.
              - Helena, m. Lazarus, of Servia.
              - Zoe, m. Ivan of Russia.
          - Manuel, despotes.
          - Theodorus.
          - Three daughters.
        - Theodorus Porphyrogennetus.
        - Demetrius.
        - Irene, m. Basilius II. Comnenus, emperor of Trapezus.
      - Constantinus, despotes.
      - Joannes, despotes.
      - Theodorus, succeeded his uncle John in the principality of Montferrat; died 1338.
      - Demetrius, despotes.
      - Simonis, married Dragutin king of Servia.
    - Manuel, killed by his brother Andronicus.
    - Anna, m. 1. Thomas Angelus, of Epeirus. 2. Thomas, of Cephalonia.
    - Theodora, married two Bulgarian princes.
  - Constantinus Porphyrogennetus, died 1306; m. daughter of Protovestiarius Joannes.
    - Joannes Panhypersebastos, married Irene, dr. of the Logothetes Theodorus Metochita.
      - A son, died 1332.
      - Maria, m. Stephen, king of Hungary.
  - Theodorus, despotes.
  - Three daughters.
- Joannes, Magnus Domesticus.
- Constantinus Sebastocrator.
- Two daughters.

PALAEMON (Παλαίμων), signifies the wrestler, as in the surname of Heracles in Lycophron (663); but it also occurs as a proper name of several mythical personages.

1. A son of Athamas and Ino, was originally called Melicertes. When his mother, who was driven mad by Hera, had thrown herself with her boy, who was either still alive or already killed, from the Molurian rock into the sea, both became marine divinities, viz. Ino became Leucothea, and Melicertes became Palaemon. (Apollod. iii. 4. § 3; Hygin. *Fab.* 2; Ov. *Met.* iv. 520, xiii. 919.) According to some, Melicertes after his apotheosis was called Glaucus (Athen. vii. p. 296), whereas, according to another version, Glaucus is said to have leaped into the sea from his love of Melicertes. (Athen. vii. p. 297.) The apotheosis was effected by the Nereides, who saved Melicertes, and also ordered the institution of the Nemean games. The body of Melicertes, according to the common tradition, was washed by the waves, or carried by dolphins into port Schoenus on the Corinthian isthmus, or to that spot on the coast where subsequently the altar of Palaemon stood. (Paus. i. 44. § 11, ii. 1. § 3; Plut. *Sympos.* v. 3.) There the body was found by his uncle Sisyphus, who ordered it to be carried by Donacinus and Amphimachus to Corinth, and on the command of the Nereides instituted the Isthmian games and sacrifices of black bulls in honour of the deified Palaemon. (Tzetz. *ad Lyc.* 107, 229; Philostr. *Her.* 19, *Icon.* ii. 16; Paus. ii. 1. § 3; Schol. *ad Eurip. Med.* 1274; Eurip. *Iph. Taur.* 251.) On the isthmus of Corinth there was a temple of Palaemon with statues of Palaemon, Leucothea, and Poseidon; and near the same place was a subterraneous sanctuary, which was believed to contain the remains of Palaemon. (Paus. ii. 2. § 1.) In the island of Tenedos, it is said that children were sacrificed to him, and the whole worship seems to have had something gloomy and orgiastic about it. (Philostr. *l. c.*; Hom. *Od.* iii. 6.) In works of art Palaemon is represented as a boy carried by marine deities or dolphins. (Philostr. *Icon.* ii. 16.) The Romans identified Palaemon with their own god Portunus, or Portumnus. [PORTUNUS.]

2. A son of Hephaestus, or Aetolus, or Lernus, was one of the Argonauts. (Apollod. i. 9. § 16; Apollon. Rhod. i. 202; Orph. *Argon.* 208.)

3. A son of Heracles by Autonoe, the daughter of Peireus, or by Iphinoe, the daughter of Antaeus. (Apollod. ii. 7. § 8; Tzetz. *ad Lyc.* 662.)

4. One of the sons of Priam. (Hygin. *Fab.* 90.) [L. S.]

PALAEMON, Q. REMMIUS, a celebrated grammarian in the reigns of Tiberius, Caligula, and Claudius, is placed by Jerome (*ad Euseb.*) in the eighth year of the reign of Claudius, A. D. 48. He was a native of Vicentia (*Vicenza*), in the north of Italy, and was originally a slave; but having been manumitted, he opened a school at Rome, where he became the most celebrated grammarian of his time, and obtained great numbers of pupils, though his moral character was so infamous that Tiberius and Claudius used to say that there was no one to whom the training of youths ought so little to be entrusted. Suetonius gives rather a long account of him (*de Illustr. Gram.* 23), and he is also mentioned by Juvenal on two occasions (vi. 451, vii. 251—219). From the scholiast on Juvenal (vi. 451) we learn that Palaemon was the master of Quintilian.

PALAE'PHATUS (Παλαίφατος), the name of four literary persons in Suidas, who, however, seems to have confounded different persons and writings.

1. Of Athens, an epic poet, to whom a mythical origin was assigned. According to some he was a son of Actaeus and Boeo, according to others of Iocles and Metaneira, and according to a third statement of Hermes. The time at which he lived is uncertain, but he appears to have been usually placed after Phemonoe [PHEMONOE], though some writers assigned him even an earlier date. He is represented by Christodorus (*Anth. Graec.* i. p. 27, ed. Tauchnitz) as an old bard crowned with laurel

> *δάφνῃ μὲν πλοκαμῖδα* Παλαίφατος *ἔπρεπε μάντις στεψάμενος, δόκεεν δὲ χέειν μαντάδεα φωνήν.*

Suidas has preserved the titles of the following poems of Palaephatus: Ἔγραψε δὲ (1) *κοσμοποιΐαν, εἰς ἔπη ϵ′*, (2) *Ἀπόλλωνος καὶ Ἀρτέμιδος γονὰς ἔπη γ′*, (3) *Ἀφροδίτης καὶ Ἔρωτος φωνὰς καὶ λόγους ἔπη ϵ′*, (4) *Ἀθηνᾶς ἔριν καὶ Ποσειδῶνος ἔπη α′*, (5) *Λητοῦς πλόκαμον.*

2. Of Paros, or Priene, lived in the time of Artaxerxes. Suidas attributes to him the five books of Ἄπιστα, but adds that many persons assigned this work to Palaephatus of Athens. This is the work which is still extant, and is spoken of below.

3. Of Abydus, an historian (*ἱστορικός*), lived in the time of Alexander the Great, and is stated to have been loved (*παιδικά*) by the philosopher Aristotle, for which Suidas quotes the authority of Philo, *Περὶ παραδόξου ἱστορίας*, and of Theodorus of Ilium, *Ἐν δευτέρῳ Τρωϊκῶν.* Suidas gives the titles of the following works of Palaephatus: *Κυπριακά, Δηλιακά, Ἀττικά, Ἀραβικά.* Some writers believe that this Palaephatus of Abydus is the author of the fragment on Assyrian history, which is preserved by Eusebius, and which is quoted by him as the work of Abydenus. There can, however, be little doubt that Abydenus is the name of the writer, and not an appellative taken from his native place. (Voss. *de Hist. Graec.* pp. 85, 375, ed. Westermann.) [ABYDENUS.]

4. An Egyptian or Athenian, and a grammarian, as he is described by Suidas, who assigns to him the following works: (1) *Αἰγυπτιακὴ θεολογία.* (2) *Μυθικῶν βιβλίον α′.* (3) *Λύσεις τῶν μυθικῶς εἰρημένων.* (4) *Ὑποθέσεις εἰς Σιμωνίδην.* (5) *Τρωϊκά*, which some however attributed to the Athenian [No. 1], and others to the Parian [No. 2]. He also wrote (6) *Ἱστορία ἰδία.* It has been supposed that the *Μυθικά* and the *Λύσεις* are one and the same work; but we have no certain information on the point. Of these works the *Τρωϊκά* seems to have been the most celebrated, as we find it frequently referred to by the ancient grammarians. It contained apparently geographical and historical discussions respecting Asia Minor and more particularly its northern coasts, and must have been divided into several books. (Comp. Suidas, *s. v.* *Μακροκέφαλοι*; Steph. Byz. *s. v.* *Χαριμάται*; Harpocrat. *s. v.* *Δυσαύλης.*)

There is extant a small work entitled *Παλαίφατος περὶ ἀπίστων*, or "Concerning Incredible Tales," giving a brief account of some of the most celebrated Greek legends. That this is merely an abstract of a much larger work is evident from many considerations; first, because Suidas speaks of it as consisting of five books [see above, No. 2]; secondly, because many of the ancient writers refer

to Palaephatus for statements which are not found in the treatise now extant; and thirdly, because the manuscripts exhibit it in various forms, the abridgement being sometimes briefer and sometimes longer. It was doubtless the original work to which Virgil refers (*Ciris*, 88):

"Docta Palaephatia testatur voce papyrus."

Respecting the author of the original work there is however much dispute, and we must be content to leave the matter in uncertainty. Some of the earliest modern writers on Greek literature assigned the work to the ancient epic poet [No. 1]; but this untenable supposition was soon abandoned, and the work was then ascribed to the Parian, as it is by Suidas. But if this Palaephatus was the contemporary of Artaxerxes as Suidas asserts, it is impossible to believe that the myths could have been treated at so early a period in the rationalizing way in which we find them discussed in the extant epitome. In addition to which we find the ancient writers calling the author sometimes a peripatetic and sometimes a stoic philosopher (Theon, *Progymn.* 6, 12; Tzetzes, *Chil.* ix. 273, x. 20), from which we must conclude, if these designations are correct, that he must have lived after the time of Alexander the Great, and could not therefore even have been the native of Abydus [No. 3], as others have maintained. It is thus impossible to identify the author of the work with any of the three persons just mentioned; but from his adopting the rationalistic interpretation of the myths, he must be looked upon as a disciple of Evemerus [EVEMERUS], and may thus have been an Alexandrine Greek, and the same person as the grammarian spoken of by Suidas, who calls him an *Egyptian* or Athenian. [No. 4.]

The work Περὶ *απίστων* consists of 51 sections, of which only the first 46 contain explanations of the myths. The remaining five sections are written in an entirely different style, without any expression of distrust or disbelief as to the common form of the myth; and as they are wanting in all manuscripts at present extant, they are probably the work of another hand. In the first 46 sections Palaephatus generally relates in a few lines the common form of the myth, introducing it with some such words as *φασὶν ὡς*, *λέγεται ὡς*, &c.; he then expresses his disbelief, and finally proceeds to give what he considers a rational account of the matter. The nature of the work is well characterised by Mr. Grote (*Hist. of Greece*, vol. i. p. 553, &c.):—"Another author who seems to have conceived clearly, and applied consistently, the semi-historical theory of the Grecian myths, is Palaephatus. In the short preface of his treatise 'Concerning Incredible Tales,' he remarks, that some men, from want of instruction, believe all the current narratives; while others, more searching and cautious, disbelieve them altogether. Each of these extremes he is anxious to avoid: on the one hand, he thinks that no narrative could ever have acquired credence unless it had been founded in truth; on the other, it is impossible for him to accept so much of the existing narratives as conflicts with the analogies of present natural phaenomena. If such things ever had been, they would still continue to be—but they never have so occurred; and the extra-analogical features of the stories are to be ascribed to the licence of the poets. Palaephatus wishes to adopt a middle course, neither accepting

all nor rejecting all; accordingly, he had taken great pains to separate the true from the false in many of the narratives; he had visited the localities wherein they had taken place, and made careful inquiries from old men and others. The results of his researches are presented in a new version of fifty legends, among the most celebrated and the most fabulous, comprising the Centaurs, Pasiphae, Actaeon, Cadmus and the Sparti, the Sphinx, Cycnus, Daedalus, the Trojan horse, Aeolus, Scylla, Geryon, Bellerophon, &c. It must be confessed that Palaephatus has performed his promise of transforming the 'Incredibilia' into narratives in themselves plausible and unobjectionable, and that in doing so he always follows some thread of analogy, real or verbal. The Centaurs (he tells us) were a body of young men from the village of Nephele in Thessaly, who first trained and mounted horses for the purpose of repelling a herd of bulls belonging to Ixion, king of the Lapithae, which had run wild and did great damage: they pursued these wild bulls on horseback, and pierced them with their spears, thus acquiring both the name of *Prickers* (*κέντορες*) and the imputed attribute of joint body with the horse. Actaeon was an Arcadian, who neglected the cultivation of his land for the pleasures of hunting, and was thus eaten up by the expense of his hounds. The dragon whom Cadmus killed at Thebes, was in reality Draco, king of Thebes; and the dragon's teeth, which he was said to have sown, and from whence sprung a crop of armed men, were in point of fact elephant's teeth, which Cadmus, as a rich Phoenician, had brought over with him: the sons of Draco sold these elephants' teeth, and employed the proceeds to levy troops against Cadmus. Daedalus, instead of flying across the sea on wings, had escaped from Crete in a swift-sailing boat under a violent storm. Cottus, Briareus, and Gyges were not persons with one hundred hands, but inhabitants of the village of Hecatoncheiria in Upper Macedonia, who warred with the inhabitants of Mount Olympus against the Titans. Scylla, whom Odysseus so narrowly escaped, was a fast-sailing piratical vessel, as was also Pegasus, the alleged winged horse of Bellerophon. By such ingenious conjectures, Palaephatus eliminates all the incredible circumstances, and leaves to us a string of tales perfectly credible and common-place, which we should readily believe, provided a very moderate amount of testimony could be produced in their favour. If his treatment not only disenchants the original myths, but even effaces their generic and essential character, we ought to remember that this is not more than what is done by Thucydides in his sketch of the Trojan war. Palaephatus handles the myths consistently, according to the semi-historical theory, and his results exhibit the maximum which that theory can ever present: by aid of conjecture we get out of the impossible and arrive at matters intrinsically plausible, but totally uncertified; beyond this point we cannot penetrate, without the light of extrinsic evidence, since there is no intrinsic mark to distinguish truth from plausible fiction."

It has been already remarked that the manuscripts of the Περὶ Ἀπίστων present the greatest discrepancies, in some the work being much longer and in others much shorter. The printed editions in like manner vary considerably. It was first printed by Aldus Manutius, together with Aesop, Phurnutus, and other writers, Venice, 1505, fol.,

and has since that time been frequently reprinted. The following is a list of the principal editions:— By Tollius, with a Latin translation and notes, Amsterdam, 1649; by Martin Brunner, Upsala, 1663, which edition was reprinted with improvements under the care of Paulus Pater, Frankfort, 1685, 1686, or 1687, for these three years appear on different title pages; by Thomas Gale in the *Opuscula Mythologica*, Cambridge, 1670, reprinted at Amsterdam, 1688; by Dresig, Leipzig, 1735, which edition was frequently reprinted under the care of J. F. Fischer, who improved it very much, and who published a sixth edition at Leipzig, 1789; by J. H. M. Ernesti, for the use of schools, Leipzig, 1816. The best edition of the text is by Westermann, in the "Μυθογράφοι: Scriptores Poëticae Historiae Graeci," Brunswick, 1843, pp. 268—310. (Fabric. *Bibl. Graec.* vol. i. p. 182, &c.; Voss. *de Hist. Graec.* p. 478, ed. Westermann; Westermann, *Praefatio ad* Μυθογράφους, p. xi. &c.; Eckstein, in Ersch and Gruber's *Encyklopädie*, art. *Paläphatus.*)

PALAESTI'NUS (Παλαιστῖνος), a son of Poseidon and father of Haliacmon. From grief at the death of his son, Palaestinus threw himself into the river, which was called after him Palaestinus, and subsequently Strymon. (Plut. *De Fluv.* 11.) [L. S.]

PA'LAMAS, GREGO'RIUS (Γρηγόριος ὁ Παλαμᾶς), an eminent Greek ecclesiastic of the fourteenth century. He was born in the Asiatic portion of the now reduced Byzantine empire, and was educated at the court of Constantinople, apparently during the reign of Andronicus Palaeologus the elder. Despising, however, all the prospects of worldly greatness, of which his parentage and wealth, and the imperial favour gave him the prospect, he, with his two brothers, while yet very young, became monks in one of the monasteries of Mount Athos. Here the youngest of the three died; and upon the death of the superior of the monastery in which the brothers were, which followed soon after the death of the youngest brother, the two survivors placed themselves under another superior, with whom they remained eight years, and on whose death Gregory Palamas withdrew to Scete, near Berrhoea, where he built himself a cell, and gave himself up entirely, for ten years, to divine contemplation and spiritual exercises. Here the severity of his regimen and the coldness of his cell, induced an illness which almost occasioned his death; and the urgent recommendation of the other monks of the place induced him then to leave Scete, and return to Mount Athos; but this change not sufficing for his recovery, he removed to Thessalonica (Cantacuzen. *Hist.* ii. 39).

It was apparently while at Thessalonica, that his controversy began with Barlaam, a Calabrian monk, who having visited Constantinople soon after the accession of the emperor Andronicus Palaeologus the younger in A. D. 1328 (ANDRONICUS III.), and professed himself an adherent of the Greek church, and a convert from and an opponent of the Latin church, against which he wrote several works, obtained the favour and patronage of the emperor. Barlaam appears to have been a conceited man, and to have sought opportunities of decrying the usages of the Byzantine Greeks. To this supercilious humour the wild fanaticism of the monks of Athos presented an admirable subject. Those of them who aimed at the highest spiritual attainments were accustomed to shut themselves up for days and nights together in a corner of their cell, and abstracting their thoughts from all worldly objects, and resting their beards on their chest, and fixing their eyes on their bellies, imagined that the seat of the soul, previously unknown, was revealed to them by a mystical light, at the discovery of which they were rapt into a state of extatic enjoyment. The existence of this light, well described by Gibbon as "the creature of an empty stomach and an empty brain," appears to have been kept secret by the monks, and was only revealed to Barlaam by an incautious monk, whom Cantacuzenus abuses for his communicativeness, as being scarcely above the level of the brutes. Barlaam eagerly laid hold of the opportunity afforded by the discovery to assail with bitter reproaches the fanaticism of these Hesychasts (ἡσυχάζοντες) or Quietists, calling them Ὀμφαλόψυχοι, *Omphalopsychi*, "men with souls in their navels," and identifying them with the Massalians or Euchites of the fourth century. The monks were roused by these attacks, and as Gregory Palamas was eminent among them for his intellectual powers and attainments, they put him forward as their champion, both with his tongue and pen, against the attacks of the sarcastic Calabrian. (Cantacuz. *l. c.;* Niceph. Greg. *Hist. Byz.* xi. 10; Mosheim, *Eccles. Hist.* by Murdoch and Soames, book iii. cent. xiv. pt. ii. ch. v. § 1, &c.; Gibbon, *Dec. and Fall*, c. 63.)

Palamas and his friends tried first of all to silence the reproaches of Barlaam by friendly remonstrance, and affirmed that as to the mystical light which beamed round the saints in their seasons of contemplation, there had been various similar instances in the history of the church of a divine lustre surrounding the saints in time of persecution; and that Sacred History recorded the appearance of a divine and uncreated light at the Saviour's transfiguration on mount Tabor. Barlaam caught at the mention of this light as uncreated, and affirmed that nothing was uncreated but God, and that inasmuch as God was invisible while the light of Mount Tabor was visible to the bodily eye, the monks must have two Gods, one the Creator of all things, confessedly invisible; the other, this visible yet uncreated light. This serious charge gave to the controversy a fresh impulse, until, after two or three years, Barlaam, fearing that his infuriated opponents, who flocked to the scene of conflict from all the monasteries about Thessalonica and Constantinople, would offer him personal violence, appealed to the Patriarch of Constantinople and the bishops there, and charged Palamas not only with sharing the fanaticism of the *Omphalopsychi*, and with the use of defective prayers, but also with holding blasphemous views of God, and with introducing new terms into the theology of the church. A council was consequently convened in the church of St. Sophia at Constantinople (A. D. 1341) in the presence of the emperor, the chief senators, the learned, and a vast multitude of the common people. As it was not thought advisable to discuss the mysteries of theology before a promiscuous multitude, the charge against Palamas and the monks of blasphemous notions respecting God was suppressed, and only the charge of holding the old Massalian heresy respecting prayer, and of using defective prayers, was proceeded with. Barlaam first addressed the council in support of his charge, then Palamas replied, retorting

upon Barlaam the charge of blasphemy and perverseness. In the end the council decided in favour of the monks, and Barlaam, according to Cantacuzenus, acknowledged his errors, and was reconciled to his adversaries. Mortified, however, at his public defeat, he returned to Italy, and reconciled himself to the Latin church. Nicephorus Gregoras states, that the decision of the council on the question of the Massalian heresy charged against the monks, was deferred, that Barlaam was convicted of malignity and arrogance, and that the heresy of Palamas and his party would probably have been condemned also, had not the completion of the business of the council been prevented by the emperor's death, A. D. 1341. (Cantacuz. c. 40 ; Niceph. Gregor. c. 11.)

The cause which Barlaam had forsaken was taken up by another Gregory, surnamed Acindynus [ACINDYNUS, GREGORIUS] ; but the party of the monks continued in the ascendant, and Palamas enjoyed the favour of John Cantacuzenus, who then exercised the chief influence at the court of the emperor, John Palaeologus, a minor [JOANNES V. CANTACUZENUS ; JOANNES VI. PALAEOLOGUS], to such a degree that it was reported that Cantacuzenus intended to procure the deposition of the patriarch of Constantinople, Joannes or John Calecas or Aprenus [CALECAS, JOANNES], and to elevate Palamas to his seat (Cantacuz. *Hist.* iii. 17). In the civil war which followed (A. D. 1342—1347), between Cantacuzenus and the court (where the Admiral Apocaucus had supplanted him), Palamas, as a friend of Cantacuzenus, was imprisoned (A. D. 1346), not however on any political charge, but on the ground of his religious opinions ; for the patriarch now supported Gregory Acindynus and the Barlaamites against the monks of Athos, who were favourable to Cantacuzenus. The Barlaamites consequently gained the ascendancy, and in a council at Constantinople the Palamites, as their opponents were called, were condemned. The patriarch and the court were, however, especially anxious to clear themselves from the suspicion of acting from political feeling in the imprisonment of Palamas. When the entrance of Cantacuzenus into Constantinople, in January 1347, obliged the court to submit, Palamas was released, and sent to make terms with the conqueror. (Cantacuz. *Hist.* iii. 98 ; Niceph. Greg. *Hist. Byz.* xv. 7, 9.) The patriarch Calecas had been deposed by the influence of the empress mother, Anna, just before the triumph of Cantacuzenus, and Gregory Palamas persuaded Cantacuzenus to assemble a synod, by which the deposition was confirmed, and to banish Calecas to Didymotichum. Acindynus and the Barlaamites were now in turn condemned, and the Palamites became once more predominant. Isidore, one of their number, was chosen patriarch. (Cantac. *Hist.* iv. 3 ; Niceph. Greg. xv. 10, 11.) Palamas himself was soon after appointed archbishop of Thessalonica ; though, as that city was in the hands of some of the nobility who were hostile to Cantacuzenus, he was refused admittance, and obliged to retire to the isle of Lemnos, but he obtained admittance after a time. This was in A. D. 1349. (Cantac. c. 15 ; Niceph. Greg. c. 12.) Meanwhile, the ecclesiastical troubles continued: the Barlaamites withdrew from the communion of the church ; their ranks received continual increase, and Nicephorus Gregoras, the historian, adroitly drew over to their side the empress Irene, wife of Cantacuzenus, by persuading her that the recent death of her younger son, Andronicus (A. D. 1347), was a sign of the Divine displeasure at the favour shown by the emperor Cantacuzenus to the Palamites. To restore peace, if possible, to the church, a synod was summoned, after various conferences had been held between the emperor, the patriarch Isidore, Palamas, and Nicephorus Gregoras. Isidore died A. D. 1349, before the meeting of the synod, over which Callistus, his successor, presided. When it met (A. D. 1351) Nicephorus Gregoras was the champion of the Barlaamites, who numbered among their supporters the archbishop of Ephesus and the bishop of Ganus or Gannus · the archbishop of Tyre, who was present, appears to have been on the same side. Palamas was the leader of the opposite party, who having a large majority and the support of the emperor, carried every thing their own way ; the archbishop of Ephesus and the bishop of Ganus were deposed, Barlaam and Acindynus (neither of whom was present) were declared to be excommunicated, and their followers were forbidden to propagate their sentiments by speech or writing. (Cantacuz. *Hist.* iv. 23 ; Niceph. Gregor. *Hist. Byz.* xvi. 5, xviii. 3—8, xix., xx.) The populace, however, favoured the vanquished party, and Palamas narrowly escaped their violence. Of his subsequent history and death nothing appears to be known.

The leading tenets of the Palamites were the existence of the mystical light discovered by the more eminent monks and recluses, in their long exercise of abstract contemplation and prayer, and the uncreated nature of the light of Mount Tabor, seen at the transfiguration of Christ. The first attracted the notice and animadversion of their opponents, but the second, with the consequences really or apparently deducible from it, was the great object of attack. The last seven books (xviii.—xxiv.) of the *Historia Byzantina* of Nicephorus Gregoras are taken up with the Palamite controversy : and in the bitterness of his polemic spirit he charges Palamas with polytheism (xviii. 2. § 4) ; with converting the attributes of the deity into so many distinct and independent deities (xxii. 4. § 9) ; with affirming that the Holy Spirit was not one alone, or even one of seven (an evident allusion to *Revel.* i. 4), but one of "seventy times seven" (xxiii. 3. § 4) ; with placing in an intermediate rank between God and angels a new and peculiar class of uncreated powers (*καινόν τι καὶ ἴδιον ἀκτίστων γένος ἐνεργειῶν*) which he (Palamas) called "the brightness (*λαμπρότητα*) of God and the ineffable light" (*φῶς ἄῤῥητον*) ; with holding that any man by partaking of the stream of this light flowing from its inexhaustible source, could at will become uncreated and without beginning (*ἀκτίστῳ ἐθέλοντι γίνεσθαι καὶ ἀνάρχῳ* (xxiii. 3) ; and with other errors which our limits do not allow us to enumerate (ibid.). It is plain, however, that these alleged errors were for the most part, if not altogether, the inferences deduced by Nicephorus Gregoras and other opponents from the Palamite dogma of the uncreated light, and not the acknowledged tenets of the Palamite party. The rise, continuance, and vehemence of the controversy is a singular manifestation of the subtilty and misdirection of the Greek intellect of the period. The dogma of the uncreated light of Mount Tabor has apparently continued to be the recognised orthodox doctrine of the Greek Church (Capperonnerius, *Not. ad*

Niceph. Gregor. vol. ii. p. 1321, ed. Bonn), though probably now neglected or forgotten.

Palamas was a copious writer; many of his works are extant in MS., and are enumerated by Wharton and Gery in the *Appendix* to Cave, and by Fabricius. Nicephorus Gregoras says (xxiii. 3. § 3) that he wrote more than sixty λόγοι, *orationes;* and Boivin, in a note on the passage (vol. ii. p. 1317, ed. Bonn), states that one MS. in the king's library at Paris contained more than seventy homilies or other short pieces. So that the statement of Gregoras must refer only to pieces written on occasion of Palamas' controversy with him, or must be very much below the mark. The following have been published. 1. *Prosopopoeia* s. *Prosopopoeiae*, s. *Orationes duae judiciales, Mentis Corpus accusantis, et Corporis sese defendentis, una cum Judicum Sententia;* published under the editorial care of Adr. Turnebus, 4to. Paris, 1553, and given in a Latin version in many editions of the *Bibliotheca Patrum*, e. g. in vol. xxvi. p. 199, &c., ed. Lyon, 1677. 2. Εἰς τὴν σεπτὴν μεταμόρφωσιν τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ· ἐν ᾗ παράστασις ὅτι τὸ κατ' αὐτὴν φῶς ἄκτιστόν ἐστιν. λόγος α'. *In venerabilem Domini et Dei ac Salvatoris nostri Jesu Christi Transformationem, ubi probatur quod in ea est lumen increatum esse; Oratio Prima.* Ὁμιλία εἰς τὴν αὐτὴν τοῦ Κυρίου σεπτὴν μεταμόρφωσιν ἐν ᾗ παράστασις ὡς εἰ καὶ ἄκτιστόν ἐστι τὸ κατ' αὐτὴν θειότατον φῶς, ἀλλ' οὐκ ἔστιν οὐσία Θεοῦ. λόγος β'. *Tractatus in eandem venerandam Domini Transformationem; in quo probatur, quanquam increatum est illius divinissimum Lumen, haud tamen Dei Essentiam esse. Oratio Secunda.* These two orations were published with a Latin version by Combéfis in his *Auctarium Novissimum*, fol. Paris, 1672, pars ii. p. 106, &c. The Latin version was given in the Lyon edition of the *Bibliotheca Patrum*, fol. 1677, vol. xxvi. p. 209, &c. 3. Λόγοι β', ἀποδεικτικοὶ ὅτι οὐχὶ καὶ ἐκ τοῦ Υἱοῦ ἀλλ' ἐκ μόνου τοῦ Πατρὸς ἐκπορεύεται τὸ πνεῦμα τὸ ἅγιον, *Orationes duae demonstrativae quod non ex Filio, sed ex solo Patre procedat Spiritus Sanctus.* These were published, 4to. London, without date (but stated by some of our authorities to be 1624), together with a number of other pieces of Barlaam the Calabrian, Gabriel Severus of Philadelphia, Meleteus Pega of Alexandria, Maximus Margunius of Cerigo, Nilus, and Georgius Scholarius [GENNADIUS of Constantinople, No. 2], Greek writers of comparatively recent period. This volume was dedicated to the four patriarchs of the Greek Church, Cyrillus Lucaris of Constantinople, Gerasimus Spartaliotes of Alexandria, Athanasius III. of Antioch, and Theophanes IV. of Jerusalem. 4. Ἀντεπιγραφαὶ, *Refutatio Expositionum* s. *Epigrapharum Joannis Vecci*, published with a *Confutatio* by Cardinal Bessarion [JOANNES, No. 21] in the *Opuscula Aurea* of Petrus Arcudius, 4to. Rome, 1630, and again 1671. 5. *S. Petri Athonitae* (s. *de Monte Atho*) *Encomium*, published with a Latin version, introduction, and notes, by Conrad. Janningus, in the *Acta Sanctorum, Junii*, a. d. xii. vol. ii. p. 535, &c. 6. Ἐπὶ Λατίνων συντομία, *Adversus Latinos Confessio*, printed from a MS. in the royal library at Turin in the *Codices MSti Biblioth. Reg. Taurin.* pars i. p. 281-2. 7. Ἐπιστολὴ πρὸς τὴν θεοστεφῆ βασιλίδα κυρὰν Ἄνναν τὴν Παλαιολογίναν, *Epistola ad divinitus coronatam Augustam Annam Palaeologinam*, printed by Boivin in his notes to the *Hist. Byzant.* of Nicephorus Gregoras, fol. Paris, 1702, p. 787; vol. ii. p. 1282, ed. Bonn. Boivin has also given two extracts, one of some length, from a writing of Palamas, *Adversus Joannem Calecam* (p. 789, ed. Paris, p. 1285, ed. Bonn); the other, very brief, from an *Epistola ad Joannem Gabram* (p. 1275, ed. Bonn). Various citations from his works, but without further specification, are given by Nicephorus Gregoras (*Hist. Byzant.* xxiii. 3. § 2. p. 697, &c., ed. Paris, p. 1112, &c., ed. Bonn). It is probable that the *Tomus* or declaration issued by the synod of Constantinople, A. D. 1351, against the Barlaamites was drawn up by Palamas or under his inspection. It is given with a Latin version by Combéfis in his *Auctarium Novissimum*, fol. Paris, 1672, pars ii. p. 135, &c., and is entitled Τόμος ἐκτεθεὶς παρὰ τῆς θείας καὶ ἱερᾶς συνόδου τοῦ συγκροτηθείσης κατὰ τῶν φρονούντων τὰ Βαρλαάμ τε καὶ Ἀκινδύνου ἐπὶ τῆς βασιλείας τῶν εὐσεβῶν καὶ ὀρθοδόξων βασιλέων ἡμῶν Καντακουζηνοῦ καὶ Παλαιολόγου, *Tomus a divina sacraque Synodo adversus eos coacta qui Barlaam et Acindyni opinionis sunt, Cantacuzeno ac Palaeologo religiosis orthodoxisque Imperatoribus nostris, editus ac expositus.* The Greek writers belonging to the Romish Church, as Allatius, Nicolaus Comnenus Papadopoli, and others, heap on Palamas every term of reproach: on the other hand, the orthodox Greeks extol him highly, and ascribe miraculous efficacy to his relics. (Cave, *Hist. Litt.*, fol. Oxford, 1740—43, vol. ii. *Appendix*, by Wharton and Gery, pp. 54, 55; Fabric. *Biblioth. Graec.* vol. x. pp. 454—462, and 790, ed. vet.; vol. xi. p. 494, &c., ed. Harles; Oudin, *De Scriptorib. Eccles.* vol. iii. col. 843.) [J. C. M.]

PALAME'DES (Παλαμήδης), a son of Nauplius and Clymene, the daughter of Atreus (or Catreus, Tzetz. *ad Lyc.* 384), and brother of Oeax. He joined the Greeks in their expedition against Troy; but Agamemnon, Diomedes, and Odysseus, envious of his fame, caused a captive Phrygian to write to Palamedes a letter in the name of Priam, and then induced a servant of Palamedes by bribes to conceal the letter under his master's bed. Hereupon they accused Palamedes of treachery; they searched his tent, and as they found the letter which they themselves had dictated, they caused him to be stoned to death. When Palamedes was led to death, he exclaimed, "Truth, I lament thee, for thou hast died even before me." (Schol. *ad Eur. Orest.* 422; Philostr. *Her.* 10; Ov. *Met.* xiii. 56.) According to some traditions, it was Odysseus alone who hated and persecuted Palamedes. (Hygin. *Fab.* 105; Xenoph. *Memor.* iv. 2. § 23, *Apolog.* § 26.) The cause of this hatred too is not the same in all writers; for according to some, Odysseus hated him because he had been compelled by him to join the Greeks against Troy (Hygin. *Fab.* 95; Ov. *Met.* xiii. 58; comp. ODYSSEUS), or because he had been severely censured by Palamedes for returning from a foraging excursion into Thrace with empty hands. (Serv. *ad Aen.* ii. 81; comp. Philostr. *Her.* 10.) The manner of Palamedes' death is likewise related differently: some say that Odysseus and Diomedes induced him to descend into a well, where they pretended they had discovered a treasure, and as he was below they cast stones upon him, and killed him (Dict. Cret. ii. 15); others state that he was drowned by them whilst fishing (Paus. x. 31. § 1); and according to Dares Phrygius (28) he was killed by

Paris with an arrow. The place where he was killed is either Colonae in Troas, or in Tenedos, or at Geraestus. The story of Palamedes, which is not mentioned by Homer, seems to have been first related in the Cypria, and was afterwards developed by the tragic poets, especially Euripides, and lastly by the sophists, who liked to look upon Palamedes as their pattern. (Paus. x. 31. § 1 ; Philostr. *l. c.*) The tragic poets and sophists describe him as a sage among the Greeks, and as a poet ; and he is said to have invented light-houses, measures, scales, discus, dice, the alphabet, and the art of regulating sentinels. (Philostr. *Her.* 10 ; Paus. ii. 20. § 3, x. 31. § 1 ; Schol. ad Eurip. *Orest.* 422.) A sanctuary and a statue of Palamedes existed on the Aeolian coast of Asia Minor, opposite to Methymna in Lesbos. (Philostr. *Vit. Apollon.* iv. 13 ; Tzetz. *ad Lycoph.* 384.) [L. S.]

PALAME'DES (Παλαμήδης), a Greek grammarian, was a contemporary of Athenaeus, who introduces him as one of the speakers in his work. Suidas says, that he wrote Κωμικὴν καὶ τραγικὴν λέξιν, ὀνοματολόγον, and a commentary on Pindar. Suidas gives him the epithet ἐλεάτης, and Athenaeus terms him ἐλεατικός. He was also called ὀνοματολόγος, that is, "a collector of words," probably because he gave in his writings an explanation of the difficult words in the tragic and comic poets. The passage in Suidas, in which he is said to have written a work called by his name, is probably corrupt. (Suidas, *s. v.* Παλαμήδης ; Athen. ix. p. 397, a ; Etym. M. *s. v.* Ἁρμάτειον μέλος, where for Παλαμήδης ἱστορικός we ought perhaps to read Παλαμήδης Ἐλεατικός ; Schol. *ad Apoll. Rhod.* i. 704, iii. 107, iv. 1563 ; Schol *ad. Arist. Vesp.* 708, 1103, 1117, *Pac.* 916 ; Hemster. *ad Arist. Plut.* p. 98.)

PALATI'NUS, a surname of Apollo at Rome, where Augustus, in commemoration of the battle of Actium, dedicated a temple to the god on the Palatine hill, in which subsequently a library was established. (Dion Cass. liii. 1 ; Horat. *Carm.* i. 31, *Epist.* i. 3. 17 ; Propert. iv. 6. 11 ; Ov. *Ars Am.* iii. 389.) [L. S.]

PALES, a Roman divinity of flocks and shepherds, is described by some as a male, and by others as a female divinity ; whence some modern writers have inferred that Pales was a combination of both sexes ; but such a monstrosity is altogether foreign to the religion of the Romans. (Virg. *Aen.* iii. 1, 297, *Georg.* iii. 1 ; Serv. *ad Virg. Eclog.* v. 35 ; Ov *Fast.* iv. 721, 746, 766 ; Dionys. i. 88 ; Athen. viii. p. 361.) Some of the rites performed at the festival of Pales, which was celebrated on the 21st of April, the birth-day of the city of Rome, would indeed seem to indicate, that the divinity was a female character ; but besides the express statements to the contrary (Serv. *ad Virg. Georg.* iii. 1 ; Arnob. *adv. Gent.* iii. 23 ; Martian. cap. i. p. 27), there also are other reasons for believing that Pales was a male divinity. The name seems to be connected with Palatinus, the centre of all the earliest legends of Rome, and the god himself was with the Romans the embodiment of the same idea as Pan among the Greeks. Respecting the festival of the Palilia see *Dict. of Ant. s. v.* (Hartung, *Die Relig. der Röm.* vol. ii. p. 148, &c.) [L. S.]

PALFU'RIUS SURA, one of the delatores under Domitian, was the son of a man of consular rank. It is related of him that he wrestled with a Lacedaemonian virgin in a public contest in the reign of Nero, and having been expelled from the senate by Vespasian, applied himself to the study of the Stoic philosophy, and became distinguished for his eloquence. He was restored to the senate by Domitian, became one of his informers, and after the death of the tyrant was brought to trial, apparently in the reign of Trajan, and condemned. This account is given by the Scholiast on Juvenal (iv. 53) from the historian Marius Maximus. (Comp. Suet. *Dom.* 13.)

PALICA'NUS, M. LO'LLIUS, a Picentine of humble origin, was tribune of the plebs, B. C. 71, in which year he exerted himself most vigorously to obtain for the tribunes the restoration of those powers and privileges of which they had been deprived by a law of the dictator Sulla. On Pompey's return to Rome, towards the close of the year after his victory over Sertorius, Palicanus immediately held an assembly of the people outside the city-gates, in which Pompey promised the restoration of the tribunitian privileges, a promise which he fulfilled in his consulship in the following year. (Pseudo-Ascon. *in Cic. Divin. in Caecil.* p. 103, *in Verr.* p. 148, ed. Orelli.) Palicanus also supported the *lex judiciaria* of the praetor L. Aurelius Cotta, by which the senators were deprived of their exclusive right to act as judices, and the judicia were given to courts consisting of senators, equites, and tribuni aerarii. He further attempted to excite the indignation of the people against the aristocracy by recounting to them the tyrannical and cruel conduct of Verres ; and to produce a still greater impression upon their minds he brought before them a Roman citizen whom Verres had scourged. (Cic. *in Verr.* i. 47, ii. 41 ; Schol. Gronov. *in Cic. Verr.* p. 386.) Such steady opposition, united with a humble origin, made him a special object of hatred to the aristocracy ; and accordingly when he became a candidate for the consulship in B. C. 67, the consul Piso, who presided at the comitia, positively refused to announce his name if he should be elected (Val. Max. iii. 8. § 3). In B. C. 64, it was expected that he would again come forward as a candidate (Cic. *ad Att.* i. 1) ; but though he seems to have been very popular, he had not distinguished himself sufficiently to counterbalance his lowly birth, and to overcome the formidable opposition of the aristocracy. The last time he is mentioned is in B. C. 60, when he is said to have been abusing almost every day the consul Afranius (*ad Att.* i. 18). His powers as an orator are perhaps somewhat unduly depreciated through party-hatred : Cicero says of him (*Brut.* 62) *Palicanus aptissimus auribus imperitorum*, and Sallust describes him (*ap. Quintil.* iv. 2, init.) *loquax magis quam facundus.* The Lollia, who was the wife of A. Gabinius, and who was debauched by Caesar, is supposed to have been the daughter of Palicanus. [LOLLIA, No. 1.] (Comp. Drumann, *Geschichte Roms*, vol. iv. p. 386.)

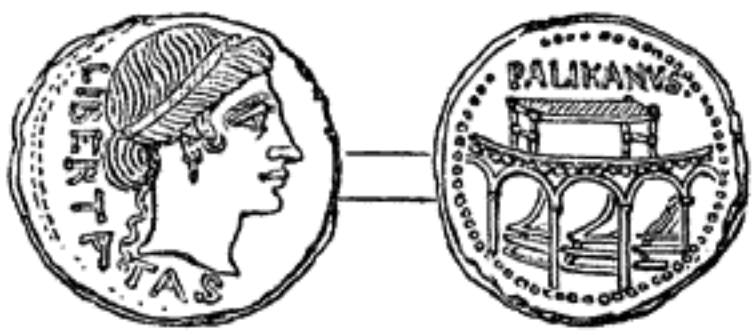

COIN OF M. LOLLIUS PALICANUS.

The name of Palicanus, written with a *k*, PALI KANVS, occurs on several coins of the Lollia gens. The specimen, given on the preceding page, has on the obverse the head of Liberty, and on the reverse the Rostra in the forum. (Eckhel, vol. v. p. 236.)

PA'LICUS (Παλικός), commonly found in the plural Palici, Παλικοί, were Sicilian daemons, twin-sons of Zeus and the nymph Thaleia, the daughter of Hephaestus. Sometimes they are called sons of Hephaestus by Aetna, the daughter of Oceanus. Thaleia, from fear of Hera, desired to be swallowed up by the earth; this was done, but in due time she sent forth from the earth twin boys, who were called Παλικοί, from τοῦ πάλιν ἱκέσθαι. They were worshipped in the neighbourhood of mount Aetna, near Palice; and in the earliest times human sacrifices were offered to them. Their sanctuary was an asylum for runaway slaves, and near it there gushed forth from the earth two sulphureous springs, called Deilloi, or brothers of the Palici; at which solemn oaths were taken, the oaths being written on tablets and thrown into one of the wells. If the tablet swam on the water, the oath was considered to be true, but if it sank down, the oath was regarded as perjury, which was believed to be punished instantaneously by blindness or death. (Steph. Byz. *s. v.* Παλική; Aristot. *Mirabil. Auscult.* 58; Diod. xi. 89; Strab. vi. p. 275; Cic. *De Nat. Deor.* iii. 22; Virg. *Aen.* ix. 585, with the note of Servius; Ov. *Met.* v. 406; Macrob. *Sat.* v. 19.) [L. S.]

PALINU'RUS (Παλινοῦρος), the son of Jasus, and helmsman of Aeneas. The god of Sleep in the disguise of Phorbas approached him, sent him to sleep at the helm, and then threw him down into the sea. (Virg. *Aen.* v. 833, &c.) In the lower world he saw Aeneas again, and related to him that on the fourth day after his fall, he was thrown by the waves on the coast of Italy and there murdered, and that his body was left unburied on the strand. The Sibyl prophesied to him, that by the command of an oracle his death should be atoned for, that a tomb should be erected to him, and that a cave (Palinurus, the modern Punta della Spartivento) should be called after him. (Virg. *Aen.* vi. 337, &c.; Strab. vi. p. 252.) [L. S.]

PA'LLADAS (Παλλάδας), the author of a large number of epigrams in the Greek Anthology, which some scholars consider the best in the collection, while others regard them as almost worthless: their real characteristic is a sort of elegant mediocrity. Almost all that we know of the poet is gathered from the epigrams themselves.

In the Vatican MS. he is called an Alexandrian. With regard to his time, he is mentioned by Tzetzes between Proclus and Agathias (*Proleg. ad Lycoph.* p. 285, Müller); but a more exact indication is furnished by one of his epigrams (No. 115), in which he speaks of Hypatia, the daughter of Theon, as still alive: now Hypatia was murdered in A. D. 415. [HYPATIA]. He was a grammarian; but at some period he renounced the profession, which he complains that his poverty had compelled him to follow: a quarrelsome wife afforded him another subject of bitter complaint in his verses (*Epig.* 41—46; comp. 9, 14). The question has been raised whether he was a Christian or a heathen; but his epigrams leave little doubt upon the subject. To say nothing of a caustic distich on the number of the monks, which a Christian might very well have written (*Ep.* 84), there is another epigram, the irony of which is manifest, in which he refers to statues of heathen deities being rescued from destruction by their conversion into the images of Christian saints, an important testimony, by the way, to the practice referred to (*Paralip. e Cod. Vat.* No. 67., vol. xiii. p. 661, Jacobs; it is worthy of remark that the title is Παλλάδα τοῦ μετεώρου). But the clearest proof that he was not a Christian is furnished by his bitter epigram on the edict of Theodosius for the destruction of the pagan temples and idols (No. 70), the tone of which, and the reference of the last three lines, especially the middle one, it is impossible to mistake: —

> Ἕλληνές ἐσμεν ἄνδρες ἐσποδωμένοι,
> νεκρῶν ἔχοντες ἐλπίδας τεθαμμένων.
> ἀνεστράφη γὰρ πάντα νῦν τὰ πράγματα.

Of the 147 epigrams in Brunck's *Analecta* (vol. ii. pp. 406—438), the 22nd is ascribed in the Vatican MS. to Lucian, and the 33rd to Rarus (but to Palladas in the Planudean Anthology): on the other hand, there are to be added to the number, on the authority of the Vatican MS., the one which stands under the name of Themistius (Brunck, *Anal.* vol. ii. p. 404), the 96th of Lucillius (*Ib.* p. 337), the 442nd of the anonymous epigrams (*Anal.* vol. iii. p. 245), and those numbered 67, 112—115, 132, and 206, in the *Paralipomena e Codice Vaticano.* (Jacobs, *Anth. Graec.* vol. iii. pp. 49, 112, 114—145, vol. iv. p. 212, vol. xiii. pp. 661, 687—689, 699, 741, 927, 928; Fabric. *Bibl. Graec.* vol. iv. pp. 485, 486.) [P. S.]

PALLA'DIUM (Παλλάδιον), is properly an image of Pallas Athena, but generally an ancient one, which was kept hidden and secret, and was revered as a pledge of the safety of the town or place where it existed. Among these ancient images of Pallas none is more celebrated than the Trojan Palladium, concerning which there was the following tradition. Athena was brought up by Triton; and his daughter, Pallas, and Athena once were wrestling together for the sake of exercise. Zeus interfered in the struggle, and suddenly held the aegis before the face of Pallas. Pallas, while looking up to Zeus, was wounded by Athena, and died. Athena in her sorrow caused an image of the maiden to be made, round which she hung the aegis, and which she placed by the side of the image of Zeus. Subsequently when Electra, after being dishonoured, fled to this image, Zeus threw it down from Olympus upon the earth. It came down at Troy, where Ilus, who had just been praying to the god for a favourable omen for the building of the city, took it up, and erected a sanctuary to it. According to some, the image was dedicated by Electra, and according to others it was given by Zeus to Dardanus. The image itself is said to have been three cubits in height, its legs close together, and holding in its right hand a spear, and in the left a spindle and a distaff. (Apollod. iii. 12. § 3; Schol. *ad Eurip. Orest.* 1129; Dionys. i. 69.) This Palladium remained at Troy until Odysseus and Diomedes contrived to carry it away, because the city could not be taken so long as it was in the possession of that sacred treasure. (Conon, *Narr.* 34; Virg. *Aen.* ii. 164, &c.) According to some accounts Troy contained two Palladia, one of which was carried off by Odysseus and Diomedes, and the other carried by Aeneas to Italy, or the one taken by the Greeks was a

mere imitation, while that which Aeneas brought to Italy was the genuine one. (Dionys. *l. c.*; Paus. ii. 23. § 5; Ov. *Fast.* vi. 421, &c.) But if we look away from this twofold Palladium, which was probably a mere invention to account for its existence in more than one place, several towns both in Greece and Italy claimed the honour of possessing the ancient Trojan Palladium; as for example, Argos (Paus. ii. 23. § 5), and Athens, where it was believed that Diomedes, on his return from Troy, landed on the Attic coast at night, without knowing what country it was. He accordingly began to plunder; but Demophon, who hastened to protect the country, took the Palladium from Diomedes. (Paus. i. 28. § 9.) This Palladium at Athens, however, was different from another image of Pallas there, which was also called Palladium, and stood on the acropolis. (Paus. *l. c.*) In Italy the cities of Rome, Lavinium, Luceria, and Siris likewise pretended to possess the Trojan Palladium. (Strab. vi. p. 264; Serv. *ad Aen.* ii. 166, &c.; Plut. *Camill.* 20; Tac. *Ann.* xv. 41; Dionys. ii. 66.) Figures reminding us of the description we have of the Trojan Palladium are frequently seen in ancient works of art. [L. S.]

PALLA'DIUS (Παλλάδιος), a Greek medical writer, some of whose works are still extant. Nothing is known of the events of his life, but, as he is commonly called Ἰατροσοφιστής, he is supposed to have gained that title by having been a professor of medicine at Alexandria. His date is also very uncertain; Choulant places him in the fourth century after Christ (*Handb. der Bücherkunde für die Aeltere Medicin*), but most other writers in the seventh or eighth. All that can be pronounced with certainty is that he quotes Galen, and is himself quoted by Rhazes, and must therefore have lived between the third and ninth centuries. We possess three works that are commonly attributed to him, viz. 1. Σχόλια εἰς τὸ περὶ Ἀγμῶν Ἱπποκράτους, "Scholia in Librum Hippocratis *De Fracturis*;" 2. Εἰς Ἕκτον τῶν Ἐπιδημιῶν Ὑπόμνημα, "In Sextum (Pseudo-Hippocratis) *Epidemiorum* Librum Commentarius;" and 3. Περὶ Πυρετῶν σύντομος Σύνοψις, "De Febribus concisa Synopsis." His Commentaries on Hippocrates are in a great measure abridged from Galen, and of no particular interest or value; they appear to have been known to the Arabian writers, as he is mentioned among the Commentators on Hippocrates by the unknown author of the "Philosophorum Bibliotheca," quoted by Casiri, *Biblioth. Arabico-Hisp. Escur.* vol. i. p. 237. They have both of them come down to us imperfect. That on the work "De Fracturis" was translated into Latin by Jac. Santalbinus, and first published by Foësius (Gr. and Lat.) in his edition of Hippocrates, Francof. 1595, fol. (sect. vi. p. 196, &c.); it is also to be found (Gr. and Lat.) in the twelfth volume of Chartier's Hippocrates and Galen, Paris, 1679, fol. The commentary on the sixth book of the Epidemics was translated into Latin by J. P. Crassus, and published after his death by his son in the collection entitled "Medici Antiqui Graeci," &c. Basil. 1581, 4to.; the Greek text was published for the first time by F. R. Dietz in the second volume of his "Scholia in Hippocratem et Galenum," Regim. Pruss. 1834, 8vo. The treatise on Fevers is a short work, consisting of thirty chapters, and treats of the causes, symptoms, and treatment of the different kinds of fever. It is taken chiefly from Galen, and does not require any more special notice here. In most MSS. this work is attributed to Stephanus Alexandrinus or Theophilus; but, as it is probably the treatise referred to in the Commentary on the Epidemics (vi. 6, p. 164, ed. Dietz), it is tolerably certain that Palladius was the author. It was first published in Greek and Latin by J. Chartier, Paris, 1646, 4to.; an improved edition, Gr. and Lat., with notes, was published by J. S. Bernard, Lugd. Bat. 1745, 8vo.; and the Greek text alone is inserted in the first volume of J. L. Ideler's "Physici et Medici Graeci Minores," Berol. 1841, 8vo. (Bernard's Preface; Freind's *Hist. of Physic;* Sprengel's *Hist. de la Méd.;* Haller's *Biblioth. Medic. Pract.;* Dietz's Preface; Choulant's *Handb. der Bücherkunde für die Aeltere Medicin.*) [W. A. G.]

PALLA'DIUS (Παλλάδιος), literary. 1. Of Alexandria. Caspar Barthius (*Adversar.* lib. v. c. 3) has ascribed to Palladius of Alexandria the account of the discussion between Gregentius of Tephar and the Jew Herbanus, in the sixth century. [Gregentius.] (Fabric. *Bibl. Graec.* vol. x. p. 115.]

2. Of Alexandria, called Iatrosophista, a Greek physician. [See above.]

3. Of Aspona. [No. 7.]

4. Chrysostomi Vitae Scriptor. [No. 7.]

5. Epigrammaticus Poeta [Palladas].

6. Galata, the Galatian.

7. Of Helenopolis. The name of Palladius occurs repeatedly in the ecclesiastical and literary history of the early part of the fifth century. The difficulty is in determining whether these notices refer to one individual or to more. We include in this one article a notice of the author of the biographies usually termed the *Lausiac History*, the author of the life of Chrysostom, and the bishop of Helenopolis, and subsequently of Aspona, noticing, as we proceed, what grounds there are for belief or disbelief as to their being one and the same person.

Palladius, who wrote the *Lausiac History*, states in the introduction, that he composed it in his fifty-third year; and as there is reason to fix the date of the composition in A. D. 419 or 420, his birth may be placed in or about 367. He adds also, that it was the thirty-third year of his monastic life, and the twentieth of his episcopate. It is this last date which furnishes the means of determining the others. The Latin versions of his history (c. 41, Meurs., 43. *Bibl. Pat.*) make him reply to a question of Joannes of Lycopolis, an eminent Egyptian solitary, that he was a Galatian, and a companion or disciple (ex sodalitate) of Evagrius of Pontus. But the passage is wanting in the Greek text, and that not, as Tillemont thinks, from an error or omission of the printer, for the omission is found both in the text of Meursius (c. 41) and that of the *Bibliotheca Patrum* (c. 43); so that the statement is not free from doubt. In two other places he refers to his being a long time in Galatia (c. 64, Meurs., c. 113, *Bibl. Patr.*), and being at Ancyra (c. 98. Meurs., c. 114, *Bibl. Patr.*), but these passages do not prove that he was born there, for he was in that province in the latter part of his life. He embraced a solitary life, as already observed, at the age of twenty, which, if his birth was in A. D. 367, would be in A. D. 387. The places of his residence, at successive periods, can only be conjectured from incidental notices in the

Lausiac History. Tillemont places at the commencement of his ascetic career his abode with Elpidius of Cappadocia, in some caverns of Mount Lucas, near the banks of the Jordan (c. 70, Meurs., 106, *Bibl. Patr.*), and his residence at Bethlehem, and other places in Palestine. He supposes that it was at this time that he saw several other saints who dwelt in that country, and among them, perhaps (for Palladius does not directly say that he knew him personally), St. Jerome, of whom his impressions, derived chiefly, if not wholly, from the representations of Posidonius, were by no means favourable (c. 42, 50, Meurs., 78, 124, *Bibl. Patr.*). Palladius first visited Alexandria in the second consulship of the emperor Theodosius the Great, i. e. in A. D. 388 (c. 3, Meurs., 1, *Bibl. Patr.*), and by the advice of Isidorus, a presbyter of that city, placed himself under the instruction of Dorotheus, a solitary, whose mode of life was so hard and austere that Palladius was obliged, by sickness, to leave him, without completing the three years which he had intended to stay (c. 4, Meurs., 2, *Bibl. Patr.*) He remained for a short time in the neighbourhood of Alexandria, and then resided for a year among the solitaries in the mountains of the desert of Nitria, who amounted to five thousand (c. 9, Meurs., 6, *Bibl. Patr.*), of whose place of abode and manner of life he gives a description (ibid.). From Nitria he proceeded further into the wilderness, to the district of the cells, where he arrived the year after the death of Macarius the Egyptian, which occurred in A. D. 390 or 391. [MACARIUS, No. 1.] Here he remained nine years, three of which he spent as the companion of Macarius the younger, the Alexandrian [MACARIUS, No. 2], and was for a time the companion and disciple of Evagrius of Pontus [EVAGRIUS, No. 4], who was charged with entertaining Origenistic opinions. [ORIGENES.] How long he remained with Evagrius is not known (c. 21, 22, 29, Meurs., c. 19, 20, 29, *Bibl. Patr.*). But he did not confine himself to one spot: he visited cities, or villages, or deserts, for the purpose of conversing with men of eminent holiness, and his history bears incidental testimony to the extent of his travels. The Thebaid or Upper Egypt, as far as Tabenna [PACHOMIUS], and Syene, Lybia, Syria, Palestine, Mesopotamia, and even Rome and Campania, and as he vaguely and boastfully states, the whole Roman empire, were visited by him, and that almost entirely on foot (c. 2, Meurs., *Prooem. in Bibl. Patr.* pp. 897, 898).

In consequence of severe illness, Palladius was sent by the other solitaries to Alexandria, and from that city, by the advice of his physicians, he went to Palestine, and from thence into Bithynia, where, as he somewhat mysteriously adds, either by human desire or the will of God, he was ordained bishop. He gives neither the date of his appointment nor the name of his bishopric, but intimates that it was the occasion of great trouble to him, so that, "while hidden for eleven months in a gloomy cell," he remembered a prophecy of the holy recluse, Joannes of Lycopolis, who, three years before Palladius was taken ill and sent to Alexandria, had foretold both his elevation to the episcopacy and his consequent troubles. As he was present with Evagrius of Pontus, about the time of his death (c. 86, *Bibl. Patr.*), which probably occurred in A. D. 399 [EVAGRIUS, No. 4], he could not have left Egypt till that year, nor can we well place his ordination as bishop before A. D. 400.

All the foregoing particulars relate to the author of the *Lausiac History*, from the pages of which the notices of them are gleaned. Now we learn from Photius (*Biblioth.* Cod. 57), that in the Synod "of the Oak," at which Joannes or John Chrysostom was condemned [CHRYSOSTOMUS], and which was held in A. D. 403, one of the charges against him related to the ordination of a Palladius, bishop of Helenopolis, in Bithynia, a follower of the opinions of Origen. The province in which the diocese was situated, the Origenist opinions (probably imbibed from or cherishod by Evagrius of Pontus), and the intimation of something open to objection in his ordination, compared with the ambiguous manner in which the author of the *Lausiac History* speaks of his elevation, are, we think, conclusive as to the identity of the historian with Palladius of Helenopolis. He is doubtless the Palladius charged by Epiphanius (*Epistol. ad Joan. Jerosol.* apud Hieronymi *Opera*, vol. i. col. 252, ed. Vallars.), and by Jerome himself (*Prooem. in Dial. adv. Pelagianos*) with Origenism. Tillemont vainly attempts to show that Palladius the Origenist was a different person from the bishop of Helenopolis. Assuming this identity, we may place his elevation to the episcopacy in A. D. 400, in which year he was present in a synod held by Chrysostom at Constantinople, and was sent into Proconsular Asia to procure evidence on a charge against the bishop of Ephesus. (Pallad. *Dial. de Vita S. Joan. Chrys.* p. 131.) The deposition of Chrysostom involved Palladius also in troubles, to which, as we have seen, he refers in his *Lausiac History*. Chrysostom, in his exile, wrote to "Palladius the bishop" (*Epistol.* cxiii. *Opera*, vol. iii. p. 655, ed. Benedictin., p. 790, ed. Bened. secund. Paris, 1838, &c.), exhorting him to continue in prayer, for which his seclusion gave him opportunity; and from this notice we could derive, if needful, a farther proof of the identity of the two Palladii, since the historian, as we have seen, speaks of his concealment for "eleven months in a gloomy cell."

Fearful of the violence of his enemies, Palladius of Helenopolis fled to Rome (*Dialog. de Vita S. Chrysost.* c. 3. p. 26, and *Hist. Lausiac*, c. 121, *Bibl. Patr.*) in A. D. 405; and it was probably at Rome that he received the letter of encouragement addressed to him and the other fugitive bishops, Cyriacus of Synnada, Alysius, or Eulysius of the Bithynian Apameia, and Demetrius of Pessinus. (Chrys. *Epistol.* cxlviii. *Opera*, vol. iii. p. 686, ed. Benedictin., p. 827, ed. Benedict. secund.) It was probably at this time that Palladius became acquainted with the monks of Rome and Campania. When some bishops and presbyters of Italy were delegated by the Western emperor Honorius, the pope, Innocentius I. [INNOCENTIUS], and the bishops of the Western Church generally, to protest to the Eastern emperor Arcadius against the banishment of Chrysostom, and to demand the assembling of a new council in his case, Palladius and his fellow-exiles returned into the East, apparently as members of the delegation. But their return was ill-timed and unfortunate: they were arrested on approaching Constantinople, and both delegates and exiles were confined at Athyra in Thrace; and then the four returning fugitives were banished to separate and distant places, Palladius to the extremity of Upper Egypt, in the vicinity

of the Blemmyes. (*Dial. de Vita Chrysost.* c. 4, 19, pp. 30, &c., 192, &c.) Tillemont supposes that after the death of Theophilus of Alexandria, the great enemy of Chrysostom (A. D. 412), Palladius obtained some relaxation of his punishment, though he was not allowed to return to Helenopolis, or to resume his episcopal functions. He places in the interval between 412 and 420, when the *Lausiac History* was written, a residence of four years at Antinöe or Antinoopolis, in the Thebaid (c. 81, Meurs., 96, *Bibl. Patr.*), and of three years in the Mount of Olives, near Jerusalem (c. 63, Meurs., 103, *Bibl. Patr.*), as well as the visits which Palladius paid to many parts of the East. After a time he was restored to his bishopric of Helenopolis, from which he was translated to that of Aspona or Aspuna in Galatia (Socrat. vii. 36): but the dates both of his restoration and his translation cannot be fixed: they probably took place after the healing of the schism occasioned by Chrysostom's affair, in A. D. 417, and probably after the composition of the *Lausiac History*, in A. D. 419 or 420. Palladius was probably dead before A. D. 431, when, in the third General (first Ephesian) Council, the see of Aspona was held by another person. He appears to have held the bishopric of Aspona only a short time, as he is currently designated from Helenopolis.

The works ascribed to Palladius are the following: Ἡ πρὸς Λαύσωνα τὸν πραιπόσιτον ἱστορία περιέχουσα βίους ὁσίων πατέρων, *Ad Lausum Praepositum Historia, quae Sanctorum Patrum vitas complectitur*, usually cited as *Historia Lausiaca*, "*the Lausiac History.*" This work contains biographical notices or characteristic anecdotes of a number of ascetics, with whom Palladius was personally acquainted, or concerning whom he received information from those who had known them personally. Though its value is diminished by the records of miracles and other marvels to which the author's credulity (the characteristic, however, of his age and class rather than of the individual) led him to give admission, it is curious and interesting as exhibiting the prevailing religious tendencies of the time, and valuable as recording various facts relating to eminent men. Sozomen has borrowed many anecdotes from this work, but without avowedly citing it. Socrates, who mentions the work (*H. E.* iv. 23), describes the author as a monk, a disciple of Evagrius of Pontus, and states that he flourished soon after the death of Valens. The date, and the absence of any reference to his episcopal dignity, might induce a suspicion that the author and the bishop were two different persons; but the coincidences are too many to allow the casual and inaccurate notice of Socrates to outweigh them. The Lausus or Lauson (the name is written both ways, Λαῦσος and Λαύσωνι), to whom the work is addressed, was chamberlain (πραιπόσιτος τοῦ κοιτῶνος, praepositus cubiculo), apparently to the Emperor Theodosius the Younger. The *Historia Lausiaca* was repeatedly translated into Latin at an early period. There are extant three ancient translations, one ascribed by Heribert Rosweyd, but improperly, to Rufinus, who died before the work was written; and two others, the authors of which are not known; beside a comparatively modern version by Gentianus Hervetus. The first printed edition of the work was in one of the ancient Latin versions, which appeared in the infancy of the typographic art in the *Vitae Patrum*, printed three times without mark of year or place, or printer's name. It was reprinted in the *Prototypus Veteris Ecclesiae* of Theodoricus Loher a Stratis, fol. Cologn. 1547. The version ascribed by Rosweyd to Rufinus had also been printed many times before it appeared in the first edition of the *Vitae Patrum* of that editor, fol. Antwerp, A. D. 1615. The remaining ancient Latin version, with several other pieces, was printed under the editorial care of Faber Stapulensis, fol. Paris, 1504, under the following title: *Paradysus Heraclidis* (Panzer, *Annal. Typ.* vol. vii. p. 510), or more fully *Heraclidis Eremitae Liber qui ducitur Paradisus, seu Palladii Galatae Historia Lausiaca.* (Fabric. *Bibl. Graec.* vol. x. p. 194.) The first edition of the Greek text, but a very imperfect one, was that of Meursius, who added notes, small 4to. Leyden, 1616. Another edition of the Greek text, fuller than that of Meursius, was contained in the *Auctarium* of Fronto Ducaeus, vol. ii. fol. Paris, 1624, with the version of Hervetus, which had been first published 4to. Paris, 1555, and had been repeatedly reprinted in the successive editions of the *Bibliotheca Patrum*, the *Vitae Patrum* of Rosweyd, and elsewhere. The Greek text and version were reprinted from the *Auctarium* of Ducaeus, in the editions of the *Bibliotheca Patrum*, fol. Paris, 1644 and 1654. Our references are to the edition of 1654. Some additional chapters are given in the *Ecclesiae Graecae Monumenta* of Cotelerius, vol. iii. 4to. Paris, 1686. It is probable that the printed text is still very defective, and that large additions might be made from MSS.

2. Διάλογος ἱστορικὸς Παλλαδίου Ἑλενουπόλεως γενόμενος πρὸς Θεόδωρον διάκονον Ῥώμης, περὶ βίου καὶ πολιτείας τοῦ μακαρίου Ἰωάννου ἐπισκόπου Κωνσταντινουπόλεως τοῦ Χρυσοστόμου. *Dialogus Historicus Palladii episcopi Helenopolis cum Theodoro ecclesiae Romanae diacono, de vita et conversatione Beati Joannis Chrysostomi, episcopi Constantinopolis.* This inaccurate title of the work misled many into the belief that it was really by Palladius of Helenopolis, to whom indeed, not only on account of his name, but as having been an exile at Rome for his adherence to Chrysostom, it was naturally enough ascribed. Photius calls the writer a bishop (*Bibl.* cod. 96. sub init.), and Theodorus of Trimithus, a Greek writer of uncertain date, distinctly identifies him with the author of the *Historia Lausiaca.* A more attentive examination, however, has shown that the author of the *Dialogus* was a different person from the bishop, and several years older, though he was his companion and fellow-sufferer in the delegation from the Western emperor and church on behalf of Chrysostom, which occasioned the imprisonment and exile of the bishop. Bigotius thinks that the work was published anonymously; but that the author having intimated in the work that he was a bishop was mistakenly identified with Palladius, and the title of the work in the MS. given accordingly. The *Dialogus de Vita S. Chrysostomi* first appeared in a Latin version by Ambrosius Camaldulensis, or the Camaldolite, 8vo. Venice, 1532 (or 1533), and was reprinted at Paris and in the *Vitae Sanctorum* of Lipomannus, and in the Latin editions of Chrysostom's works. The Greek text was published by Emericus Bigotius, with a valuable preface and a new Latin version by the editor, with several other pieces, 4to. Paris, 1680, and was reprinted 4to. Paris, 1738. Tillemont, assuming that the

author of the Dialogue was called Palladius, thinks he may have been the person to whom Athanasius wrote in A. D. 371 or 372. 3. Περὶ τῶν τῆς Ἰνδίας ἐθνῶν καὶ τῶν Βραγμάνων, *De Gentibus Indiae et Bragmanibus*. This work is, in several MSS., ascribed to Palladius of Helenopolis, and in one MS. is subjoined to the *Historia Lausiaca*. It was first published with a Latin version, but without the author's name, in the *Liber Gnomologicus* of Joachimus Camerarius, 8vo. Leipsic, without date, according to Fabricius, but placed by Niceron (*Mémoires*, vol. xix. p. 112), in 1571. It was again printed, and this time under the name of Palladius, together with "S. Ambrosius *De Moribus Brachmanorum*," and "Anonymus, *De Bragmanibus*" by Sir Edward Bisse (Bissaeus), Clarenceux King of Arms, 4to., London, 1665. Some copies were printed on large paper in folio. The editor was evidently ignorant of the work having been published by Camerarius, and consequently gave a new Latin version, which is not considered equal to that of his predecessor. The authorship of Palladius is doubted by Cave, and denied by Oudin. Lambecius (*De Biblioth. Caesaraea*, vol. v. p. 181, ed. Kollar) ascribes the work to Palladius of Methone. [No. 9.] All that can be gathered from the work itself, is that the author was a Christian (passim), and lived while the Roman empire was yet in existence (p. 7, ed. Biss.), a mark of time, however, of little value, as the Byzantine empire retained to the last the name of Roman; and that he visited the nearest parts of India in company with Moses, bishop of Adula, a place on the borders of Egypt and Aethiopia. If this be the Moses mentioned by Socrates (*H. E.* iv. 36) and Sozomen (*H. E.* vi. 38), he lived rather too early for Palladius of Helenopolis to have been his companion, nor is there any reason to suppose that the latter ever visited India, so that the work *De Gentibus Indiae* is probably ascribed to him without reason. The supposed work of St. Ambrose, published by Bisse, is repudiated by the Benedictine editors of that father, and has been shown by Kollar to be a free translation of the work ascribed to Palladius. (Cave, *Hist. Litt.* ad ann. 401, vol. i. p. 376, fol. Oxford, 1740—43; Fabricius, *Bibl. Graec.* vol. i. p. 727, vol. viii. p. 456, vol. x. p. 98, &c.; Oudin, *Comment. de Scriptor. Eccles.* vol. i. col. 908, &c.; Tillemont, *Mémoires*, vol. xi. p. 500, &c.; Vossius, *De Historicis Graecis*, lib. ii. c. 19.)

8. Iatrosophista, of Alexandria. [See above.]

9. Of Methone, a sophist or rhetorician, was the son of Palladius, and lived in the reign of Constantine the Great. He wrote, (1) Περὶ τῶν παρὰ Ῥωμαίοις ἑορτῶν, *De Romanorum Festis*; (2.) Διαλέξεις, *Disputationes*; and (3.) Λόγοι διάφοροι, Ὀλυμπιακός, πανηγυρικός, δικανικός, *Orationes Diversae*, *Olympiaca*, *Panegyrica*, *Judicialis* (Suidas, *s. v.* Παλλάδιος; Eudocia Ἰωνιά, *Violetum*, *s. v.* Παλλάδιος ὁ Ῥήτωρ, apud Villoison, *Anecdot. Graec.* p. 352). It is probable that what Suidas and Eudocia describe as *Orationes Diversae* are the Μελέται διάφοροι, *Exercitationes Diversae*, which Photius (*Bibl.* codd. 132—135) had read, and which he describes as far superior in every respect to those of the rhetoricians Aphthonius [Aphthonius], Eusebius, and Maximus, of Alexandria. Lambecius ascribed, but without reason, to this Palladius the work *De Gentibus Indiae*, &c., published under the name of Palladius of Helenopolis [No. 7]. This Palladius of Methone must not be confounded with the Latin rhetorician Palladius, the friend of Symmachus, mentioned by Sidonius Apollinaris (Symmach. *Epistol.* passim; Sidon. *Epistol.* lib. v. ep. 10). (Fabric. *Bibl. Graec.* vol. vi. p. 135, vol. x. pp. 113, 716, &c.; Vossius, *De Historicis Graec.* lib. iv. c. 18.)

10. Poeta. In various collections of the minor Latin poets is a short Lyric poem, *Allegoria Orphei*, in the same measure as Horace's ode "Solvitur acris hiems," &c. Wernsdorf, who has given it in his *Poetae Latini Minores*, vol. iii. p. 396, distinguishes (ibid. p. 342, &c.) the author of it from Palladius Rutilius Taurus Aemilianus, the writer on Agriculture; and is disposed to identify him with the rhetorician Palladius who lived in the reign of Theodosius the Great, and to whom many of the letters of Symmachus are addressed. He thinks that he may perhaps be the Palladius to whom his father, Julius Nicephorus, erected a monument, with the inscription, given by Gruter and others —

> "Ut te, Palladi, raptum flevere Camoenae,
> Fleverunt populi, quos continet Ostia dia."

If these conjectures are well founded, it may be gathered that Palladius was the son of a rhetorician, or at least sprung from a family which had produced some rhetoricians of eminence; that he was originally himself a rhetorician, but had been called to engage in public life, and held the praefecture or some other office in the town and port of Ostia. He is perhaps also the Palladius mentioned by Sidonius Apollinaris (lib. v. *Epist.* 10). Wernsdorf also identifies him with the Palladius "Poeta Scholasticus," several of whose verses are given in the *Anthologia* of Burmann: viz. *Epitaphium Ciceronis*, lib. v. ii. 161, *Argumentum in Aeneidos* ii. 195, *Epitaphia Virgilii*, ii. 197, 198, *De Ratione Fabulae*, iii. 75, *De Ortu Solis*, v. 7, *De Iride*, v. 25, *De Signis Coelestibus*, v. 31, *De Quatuor Tempestatibus*, v. 58, *De Amne Glacie Concreto*, v. 97. (Burmann, *Antholog. Latina*, *ll. cc.*; Wernsdorf, *Poetae Latini Minores*, *ll. cc.*; Fabricius, *Bibl. Med. et Infim. Latinit.* vol. v. p. 191, ed. Mansi.)

11. Rhetor. [No. 9, 10.]

12. Rutilius Taurus Aemilianus, a writer on agriculture. [See below.]

13. Scotorum Episcopus. In the *Chronicon* of Prosper Aquitanus, under the consulship of Bassus and Antiochus (A. D. 431), this passage occurs, "Ad Scotos in Christum credentes ordinatur a papa Coelestino Palladius, et primus episcopus mittitur." In another work of the same writer (*Contra Collatorem*, c. 21, § 2), speaking of Coelestine's exertions to repress the doctrines of Pelagius, he says, "Ordinato Scotis episcopo, dum Romanam insulam studet servare Catholicam, fecit etiam barbaram Christianam." (*Opera*, col. 363, ed. Paris, 1711.) To these meagre notices, the only ones found in contemporary writers (unless, with some, we refer to the conversion of the Scoti the lines of Prosper *De Ingratis*, vss. 330—332), the chroniclers and historians of the middle ages have added a variety of contradictory particulars, so that it is difficult, indeed impossible, to extract the true facts of Palladius' history. It has been a matter of fierce dispute between the Irish and the Scots, to which of them Palladius was sent; but the usage of the word "Scoti," in Prosper's time, and the distinction drawn by him between "insulam Romanam" and "insulam barbaram," seem to determine the question in favour

of the Irish. This solution leads, however, to another difficulty. According to Prosper, Palladius converted the Irish, "fecit barbaram (sc. insulam) Christianam;" while the united testimony of ecclesiastical antiquity ascribes the conversion of Ireland to Patricius (St. Patrick), who was a little later than Palladius. But possibly the success of Palladius, though far from bearing out the statement of Prosper, may have been greater than subsequent writers, zealous for the honour of St. Patrick, and seeking to exaggerate his success by extenuating that of his predecessors, were willing to allow. There is another difficulty, arising from an apparent contradiction between the two passages in Prosper, one of which ascribes to Palladius the conversion of the island, while the other describes him as being sent "ad Scotos in Christo credentes;" but this seeming contradiction may be reconciled by the supposition that Palladius had visited the island and made some converts, before being consecrated and again sent out as their bishop. This supposition accounts for a circumstance recorded by Prosper, that "Florentio et Dionysio Coss." i.e. in A. D. 429, Palladius, while yet only a deacon, prevailed on Pope Coelestine to send out Germanus of Auxerre [GERMANUS, No. 6.] to stop the progress of Pelagianism in Britain: which indicates on the part of Palladius a knowledge of the state of the British islands, and an interest in them, such as a previous visit would be likely to impart. The various statements of the mediaeval writers have been collected by Usher in his *Britannicar. Ecclesiar. Antiq.* c. xvi. p. 799, &c. See also J. B. Sollerius, *De S. Palladio* in the *Acta Sanctor. Jul.* vol. ii. p. 286, &c. Palladius is commemorated as a saint by the Irish Romanists on the 27th Jan.: by those of Scotland on July 6th. His shrine, or reputed shrine, at Fordun, in the Mearns, in Scotland, was regarded before the Reformation with the greatest reverence; and various localities in the neighbourhood are still pointed out as connected with his history. Jocelin, of Furness, a monkish writer of the twelfth century states, in his life of St. Patrick (*Acta Sanctor. Martii*, vol. ii. p. 545; *Julii*, vol. ii. p. 289), that Palladius, disheartened by his little success in Ireland, crossed over into Great Britain, and died in the territory of the Picts; a statement which, supported as it is by the local traditions of Fordun, may be received as containing a portion of truth. The mediaeval writers have, in some instances, strangely confounded Palladius, the apostle of the Scoti, with Palladius of Helenopolis; and Trithemius (*De Scriptor. Eccles.* c. 133), and even Baronius (*Annal. Eccles.* ad ann. 429. § 8), who is followed by Possevino, make the former to be the author of the *Dialogus de Vita Chrysostomi*. Baronius, also, ascribes to him (ibid.) *Liber contra Pelagianos*, *Homiliarum Liber unus*, and *Ad Coelestinum Epistolarum Liber unus*, and other works written in Greek. For these statements he cites the authority of Trithemius, who however mentions only the *Dialogus*. It is probable that the statement rests on the very untrustworthy authority of Bale (Bale, *Script. Illustr. Maj. Britann.* cent. xiv. 6; Usher, *l. c.*; Sollerius *l. c.*; Tillemont, *Mém.* vol. xiv. p. 154, &c. p. 737; Fabricius, *Bibl. Med. et Infim. Latinit.* vol. v. p. 191.)

14. Of SURDRA, in Pamphylia. Prefixed to the *Ancoratus* of Epiphanius of Salamis or Constantia [EPIPHANIUS], is a Letter of Palladius to that father. It is headed Ἐπιστολὴ γραφεῖσα παρὰ Παλλαδίου τῆς αὐτῆς πόλεως Σουέδρων πολιτευομένου καὶ ἀποσταλεῖσα πρὸς τὸν αὐτὸν ἅγιον Ἐπιφάνιον αἰτήσαντος καὶ αὐτοῦ περὶ τῶν αὐτῶν, *Palladii ejusdem Suedrorum urbis civis ad Sanctum Epiphanium Epistola, qua idem ab eo postulat*, i. e. in which he seconds the request made by certain Presbyters of Suedra (whose letter precedes that of Palladius) that Epiphanius would answer certain questions respecting the Trinity of which the *Ancoratus* contains the solution. (Epiphanius, *Opera*, vol. ii. p. 3. ed. Petav. fol. Paris, 1622; Fabric. *Bibl. Graec.* vol. x. p. 114.) [J. C. M.]

PALLA'DIUS, RUTI'LIUS TAURUS AEMILIA'NUS, the author of a treatise *De Re Rustica*, in the form of a Farmer's Calendar, the various operations connected with agriculture and a rural life being arranged in regular order, according to the seasons in which they ought to be performed. It is comprised in fourteen books: the first is introductory, the twelve following contain the duties of the twelve months in succession, commencing with January; the last is a poem, in eighty-five elegiac couplets, upon the art of grafting (*De Insitione*); each of these books, with the exception of the fourteenth, is divided into short sections distinguished by the term *Tituli* instead of the more usual designation *Capita*, a circumstance which is by some critics regarded as a proof that the author belongs to a late period. What that period may have been scholars have toiled hard to discover. The first writer by whom Palladius is mentioned is Isidorus of Seville, who refers to him twice, simply as Aemilianus (*Orig.* xvii. 1. § 1, 10. § 8), the name under which he is spoken of by Cassiodorus also (*Divin. Lect.* c. 28). Barthius supposes him to be the eloquent Gaulish youth Palladius, to whose merits Rutilius pays so warm a compliment in his Itinerary (i. 207), while Wernsdorf, advancing one step farther into the realms of fancy (*Poët. Lat. Min.* vol. v. pars i. p. 551), imagines that he may have been adopted by Rutilius, an idea which, however, he afterwards abandoned (vol. vi. p. 20), and rested satisfied with assigning him to the age of Valentinian or Theodosius. The internal evidence is by no means so copious as to compensate for the want of information from without. The style, without being barbarous, is such as would justify us in bringing the writer down as low as the epoch fixed by Wernsdorf, although he might with equal propriety be placed two centuries earlier; but the controversy seems to have recently received a new light from the researches of Count Bartolommeo Borghesi, who, in a memoir published among the Transactions of the Turin Academy (vol. xxxviii. 1835), has pointed out that Pasiphilus, the person to whom in all probability Palladius dedicates his fourteenth book, was praefect of the city in A. D. 355. We gather from his own words (iv. 10. § 16), that he was possessed of property in Sardinia and in the *territorium Neapolitanum*, wherever that may have been, and that he had himself practised horticulture in Italy (iv. 10. § 24), but the expressions from which it has been inferred he was a native of Gaul (i. 13. § 1, vii. 2. § 2) by no means justify such a conclusion. Although evidently not devoid of a practical acquaintance with his subject, a considerable portion of the whole work is taken directly from Columella; in all that relates to gardening, and

especially to the management of fruit trees he was deeply indebted to Gargilius Martialis; various recipes are extracted from the Greeks consulted by the compilers of the "Geoponica," and the chapters connected with architectural details are mere compendiums of Vitruvius. Palladius seems to have been very popular in the middle ages, a fact established by the great variety of readings afforded by different MSS., since these discrepancies prove that the text must have been very frequently transcribed, and by the circumstance that nearly the whole of the treatise is to be found included in the well-known "Speculum" of Vincentius of Beauvais. The name, as given at the head of this article, appears at full length both at the beginning and at the end of the Vatican Codices.

Palladius was first printed by Jenson in the "Rei Rusticae Scriptores," fol. Venet. 1472, and from that time forward was included in nearly all the collections of writers upon agricultural topics. The best editions are those contained in the "Scriptores Rei Rusticae veteres Latini" of Gesner, 2 vols. 4to. Lips. 1735, reprinted with additions and corrections by Ernesti in 1773, and in the "Scriptores Rei Rusticae" of Schneider, 4 vols. 8vo. Lips. 1794, in which the text underwent a complete revision, and appears under a greatly amended form.

There are translations into English by Thomas Owen, 8vo. London 1803, into German along with Columella by Maius, fol. Magdeb. 1612, into French by Jean Darces, 8vo. Paris, 1553, into Italian by Marino, 4to. Sien. 1526, by Nicolo di Aristotile detto Zoppino, 4to. Vineg. 1528, by Sansovino, 4to. Vineg. 1560, and by Zanotti, 4to. Veron. 1810. [W. R.]

PALLA'NTIA, a daughter of Evander, was beloved by Heracles, and said to be buried on the Palatine hill at Rome, which derived its name from her. (Serv. *ad Aen.* viii. 51.) Evander himself, being a grandson of Pallas, is also called Pallantius. (Ov. *Fast.* v. 647.) [L. S.]

PALLA'NTIAS, a patronymic by which Aurora, the daughter of the giant Pallas, is sometimes designated. (Ov. *Met.* iv. 373, vi. 567, ix. 420.) Pallantias also occurs as a variation for Pallas, the surname of Athena. (*Anthol. Palat.* vi. 247.) [L. S.]

PALLAS (Πάλλας). 1. A son of Crius and Eurybia, was one of the Titans, and brother of Astraeus and Perses. He was married to Styx, by whom he became the father of Zelus, Cratos, Bia, and Nice. (Hes. *Theog.* 376, 383; Paus. vii. 26. § 5, viii. 18, § 1; Apollod. i. 2. §§ 2, 4.)

2. A son of Megamedes, and father of Selene. (Hom. *Hymn. in Merc.* 100.)

3. A giant, who, in the fight with the gods, was slain by Athena, and flayed by her. (Apollod. i. 6. § 2.)

4. A son of Lycaon, and grandfather of Evander, is said to have founded the town of Pallantium in Arcadia, where statues were erected both to Pallas and Evander. (Paus. viii. 3. § 1, 44. § 5.) Servius (*ad Aen.* viii. 54) calls him a son of Aegeus, and states that being expelled by his brother Theseus, he emigrated into Arcadia; and Dionysius of Halicarnassus (i. 33) confounds him with Pallas, the son of Crius.

5. According to some traditions, the father of Athena, who slew him as he was on the point of violating her. (Cic. *De Nat. Deor.* iii. 23; Tzetz. *ad Lyc.* 355.)

6. A son of Heracles by Dyna, the daughter of Evander; from her some derived the name of the Palatine hill at Rome. (Dionys. i. 32.)

7. A son of Evander, and an ally of Aeneas, was slain by the Rutulian Turnus. (Virg. *Aen.* viii. 104, 514, xi. 140, &c.)

8. A son of the Athenian king Pandion, and accordingly a brother of Aegeus, Nisus, and Lycus, was slain by Theseus. The celebrated family of the Pallantidae at Athens traced their origin up to this Pallas. (Apollod. iii. 15. § 5; Paus. i. 22. § 2, 28. § 10; Plut. *Thes.* 3; Eurip. *Hippol.* 35.) [L. S.]

PALLAS (Παλλάς), a surname of Athena. In Homer this name always appears united with the name Athena, as Παλλὰς Ἀθήνη or Παλλὰς Ἀθηναίη; but in later writers we also find Pallas alone instead of Athena. (Pind. *Ol.* v. 21.) Plato (*Cratyl.* p. 406) derives the surname from πάλλειν, to brandish, in reference to the goddess brandishing the spear or aegis, whereas Apollodorus (i. 6. § 2) derives it from the giant Pallas, who was slain by Athena. But it is more probable that Pallas is the same word as πάλλαξ, i. e. a virgin or maiden. (Comp. Tzetz. *ad Lyc.* 355.) Another female Pallas, described as a daughter of Triton, is mentioned under PALLADIUM. [L. S].

PALLAS, a freedman of the emperor Claudius, and one of his greatest favourites. He was originally the slave of Antonia, the mother of Claudius, and is first mentioned in A. D. 31, when Antonia entrusted to him the responsible commission of carrying a letter to the emperor Tiberius, in which she disclosed the ambitious projects of Sejanus, and in consequence of which the all-powerful minister was put to death. (Joseph. *Ant.* xviii. 7. § 6). The name of Pallas does not occur during the reign of Caligula, but on the accession of Claudius, whose property he had become by the death of Antonia, and who had meantime manumitted him, he played an important part in public affairs. Along with Narcissus and Callistus, two other freedmen, he administered the affairs of the empire, but Narcissus had more energy and resolution than the other two, and consequently took the leading part in the government during the early part of Claudius' reign. When they saw that the death of Messalina, the wife of the emperor, was necessary to their own security, Narcissus alone had the courage to carry it into execution [NARCISSUS]; Pallas was afraid to take any decisive step. The consequence was, that after the execution of the empress, the influence of Narcissus became superior to that of Callistus and Pallas, but the latter soon recovered his former power. The question now was, whom the weak-minded emperor should marry, and each of the three freedmen had a different person to propose. Pallas was fortunate enough to advocate the claims of Agrippina, who actually admitted the freedman to her embraces in order to purchase his support; and upon the marriage of Agrippina to the emperor in A. D. 50, Pallas shared in the good fortune of his candidate. He was now leagued with the empress in order to oppose Narcissus; and Pallas and Agrippina became the real rulers of the Roman world. It was Pallas who persuaded Claudius to adopt the young Domitius (afterwards the emperor Nero), the son of Agrippina, and he thus paved the way for his accession to the throne. This important service did not go unrewarded. In A. D.

52, Claudius proposed a law in the senate respecting the punishment of women who had intercourse with slaves, and mentioned the name of Pallas as the author of the law, in order that the senate might confer some mark of favour upon him. This was done at the instigation of Agrippina, and the servile body forthwith conferred upon Pallas the insignia of a praetor, and voted him a sum of fifteen millions of sesterces. They even went so far, on the proposition of Cornelius Scipio, as to return thanks to Pallas, because he was willing to be numbered among the servants of the emperor, although descended from the kings of Arcadia! But as Claudius said that Pallas, contented with the honours, would continue in his former state of poverty, they passed a decree, praising for his frugality a freedman who possessed a fortune of 300 millions of sesterces. This decree of the senate was engraved on a brazen tablet, and placed near the statue of Julius Caesar, in one of the most frequented parts of the city, where it was seen in the time of the younger Pliny, who speaks of it in terms of the greatest indignation. (Tac. *Ann.* xii. 53; Plin. *Ep.* vii. 29, viii. 6; comp. Plin. *H. N.* xxxv. 18. s. 58.)

As long as Claudius lived, Agrippina could not be certain of the succession of her son, and accordingly poisoned her husband, doubtless with the connivance and assistance of Pallas, in A. D. 54. Narcissus, who had remained true to the interests of Claudius and his son Britannicus, was also despatched immediately after the death of the emperor, and thus no one any longer stood in the way of Pallas. Agrippina had hoped to govern the Roman world in the name of her son, and Pallas expected to share in her power. But both were soon doomed to a cruel disappointment. Nero speedily became tired of his mother's control, and as one step towards emancipating himself from her authority, deprived her favourite Pallas of all his public offices, and dismissed him from the palace as early as the year 56. In the same year Pallas was accused, together with Burrus, by one Paetus, of a conspiracy to raise Cornelius Sulla to the throne, but being defended by Seneca, according to Dion Cassius (lxi. 10), he was acquitted. From this time he was suffered to live unmolested for some years, till at length his immense wealth excited the rapacity of Nero, who had him removed by poison, in A. D. 63. His enormous wealth, which was acquired during the reign of Claudius, had become proverbial, as we see from the line in Juvenal (i. 107), *ego possideo plus Pallante et Licinio;* and when the poverty of the imperial treasury was complained of on one occasion in the reign of Claudius, it was said that the emperor would possess an abundance, if he were taken into partnership by his two freedmen, Narcissus and Pallas. (Suet. *Claud.* 28; comp. Plin. *H. N.* xxxiii. 10. s. 47.) The arrogance and pride of Pallas are specially mentioned both by Tacitus and Dion Cassius, and it is related of him that he never gave any orders, even to his freedmen, by word of mouth; and that if a nod or a sign with his hand did not suffice, he signified in writing what he wished to be done. In this he seems to have adopted the imperial practice, which was first introduced by Augustus. (Comp. Suet. *Aug.* 84; Lipsius, *ad Tac. Ann.* iv. 39.) The brother of Pallas was Antonius or Claudius Felix, who was appointed by Claudius to the government of Judaea, where he committed such atrocities that he was accused by the Jews, and was saved only from condign punishment by the influence of Pallas. [FELIX, ANTONIUS.] (Tac. *Ann.* xi. 29—38, xii. 2, 25, 53, 65, xiii. 14, 23, xiv. 2, 65; Dion Cass. lxi. 3, lxii. 14; Suet. *Claud.* 28, *Vitell.* 2; Joseph. *Ant.* xx. 8. § 9.)

PALLAS (Πάλλας), the author of a work on the mysteries of the god Mithras (Porphyr. *de Abstin.* ii. 56, iv. 16).

PALLE'NE (Παλλήνη). 1. A daughter of Sithon, from whom the town of Pallene in the peninsula of the same name was said to have derived its name. (Steph. Byz. *s. v.*)

2. A daughter of the giant Alcyoneus, and one of the Alcyonides. (Eustath. *ad Hom.* p. 776; Suidas, s. v. Ἀλκυονίδες.) [L. S.]

PALLE'NIS (Παλληνίς), a surname of Athena, under which she had a temple between Athens and Marathon. (Herod. i. 62.) [L. S.]

PALLOR, i. e. paleness or pale fear, or a personification of it, was together with Pavor, i. e. Fear, a companion of Mars among the Romans. Their worship is said to have been vowed and instituted by the warlike king Tullus Hostilius, either on account of a plague, or at the moment when in battle he saw the Alban Mettus desert to the enemies. The Salii, Pallorii, and Pavorii were instituted at the same time. (Liv. i. 27; August. *De Civ. Dei*, iv. 23.) [L. S.]

PALMA, A. CORNE'LIUS, was consul in A. D. 99, and a second time in 109. Between his first and second consulships, he was governor of Syria, and conquered the part of Arabia in the neighbourhood of Petra, about A.D. 105 (Dion Cass. lxviii. 14). Palma had always been one of Hadrian's enemies, and was therefore put to death by that emperor upon his accession to the throne in 117. (Dion Cass. lxix. 2; Spart. *Hadr.* 4.)

PA'MMENES (Παμμένης). 1. An Athenian, the son of Pammenes. He exercised the trade of a goldsmith, and was employed by Demosthenes to make for him a crown of gold, and a garment interwoven with gold, to wear at the Dionysia. When they were ready, Meidias entered by night into the workshop of Pammenes, and endeavoured to destroy the crown and garments, in which he was partially successful, but was interrupted by the appearance of Pammenes. (Dem. *c. Meid.* p. 521.)

2. A Theban general of considerable celebrity. He was connected with Epaminondas by political and friendly ties. When Philip, the future king of Macedonia, was sent as hostage to Thebes, he was placed under the care of Pammenes. (Plut. *Pelop.* c. 26.) In B. C. 371, when Megalopolis was founded, as it was apprehended that the Spartans would attack those engaged in that work, Epaminondas sent Pammenes at the head of 1000 picked troops to defend them. (Paus. viii. 27. § 2.) In B. C. 352, a party amongst the Megalopolitans were for dissolving the community, and returning to their own cantons, and called upon the Mantineans and other Peloponnesians, for aid. The Megalopolitans who opposed this dissolution of the state called in the aid of the Thebans, who sent Pammenes with 3000 foot soldiers and 300 cavalry to their assistance. With this force Pammenes overcame all resistance, and compelled those who had left Megalopolis to return. (Diod. xv. 94, where by a mistake the Athenians, and not

the Thebans, are represented as sending this assistance. See Thirlwall, *Hist. of Greece*, vol. v. p. 287, note.)

When Artabazus revolted against Ochus, Pammenes led a body of 5000 Thebans to the aid of the former, and overcame the forces of the king in two great battles. (Diod. xvi. 34). But Artabazus, suspecting that he was intriguing with his enemies, arrested him, and handed him over to his brothers, Oxythras and Dibictus. (Polyaen. vii. 33. § 2. Some of the stratagems of Pammenes are described by Polyaenus, v. 16.)

Pammenes is spoken of as being greatly addicted to that paederastia which was the disgrace of Greece. It is difficult to say what degree of credit should be attached to the story, that, while Philip was under the charge of Pammenes, the latter maintained an illicit connection with the young prince. (Plut. *Sympos.* p. 618, d, *Erotic.* c. 17; Liban. *Orat. in Aeschin.* p. 702, d.)

3. An Athenian rhetorician, a contemporary of Cicero, who calls him by far the most eloquent man in Greece. He was a great admirer of Demosthenes, whose speeches he commended to the attention of his pupils. M. Brutus studied under him. (Cic. *Brut.* 97, *Orat.* c. 30.) It is probably another Pammenes, of whom we know nothing, who is mentioned by Cic. *ad Att.* v. 20. § 10, vi. 2. § 10.)

4. A citharoedus, who flourished in the time of Caligula, and was distinguished enough to have statues erected in his honour. When Nero made his musical expedition into Greece, Pammenes, though an old man, was one of those with whom he contended, as it appears, simply that he might have the pleasure of insulting his statues. (Dion Cass. lxiii. 8.) [C. P. M.]

PA'MPHILA (Παμφίλη), a female historian of considerable reputation, who lived in the reign of Nero. According to Suidas she was an Epidaurian (*s. v.* Παμφίλη), but Photius (Cod. 175) describes her as an Egyptian by birth or descent: the two statements, however, may be reconciled by supposing that she was a native of Epidaurus, and that her family came from Egypt. She related in the preface to her work, for an account of which we are indebted to Photius (*l. c.*), that, during the thirteen years she had lived with her husband, from whom she was never absent for a single hour, she was constantly at work upon her book, and that she diligently wrote down whatever she heard from her husband and from the many other learned men who frequented their house, as well as whatsoever she herself read in books. Hence we can account for the statement of Suidas, that some authorities ascribed her work to her husband. The name of her husband is differently stated. In one passage Suidas (*s. v.* Παμφίλη), speaks of her as the daughter of Soteridas and the wife of Socratidas, but in another passage he describes her (*s. v.* Σωτηρίδας) as the wife of Soteridas. The passage in Photius (cod. 161, p. 103, a., 35, ed. Bekker), where we read ἐκ τῶν Σωτηρίδα Παμφίλης ἐπιτομῶν, leaves the question undecided, as Soteridas may there indicate either the father or the husband.

The principal work of Pamphila is cited by various names; sometimes simply as ὑπομνήματα, and at other times as ὑπομνήματα ἱστορικά, but its full title seems to have been the one which is preserved by Photius, namely, συμμίκτων ἱστορικῶν ὑπομνημάτων λόγοι. The latter title gives a general idea of the nature of its contents, which are still further characterised by Photius. The work was not arranged according to subjects or according to any settled plan, but it was more like a commonplace book, in which each piece of information was set down as it fell under the notice of the writer, who stated that she believed this variety would give greater pleasure to the reader. Photius considers the work as one of great use, and supplying important information on many points in history and literature. The estimation in which it was held in antiquity is shown, not only by the judgment of Photius, but also by the references to it in the works of A. Gellius and Diogenes Laërtius, who appear to have availed themselves of it to a considerable extent. Modern scholars are best acquainted with the name of Pamphila, from a statement in her work, preserved by A. Gellius (xv. 23), by which is ascertained the year of the birth of Hellanicus, Herodotus, and Thucydides respectively. [HERODOTUS, p. 431, b.] But this account, though received by most scholars, is rejected by Krüger, in his life of Thucydides (p. 7), on account of the little confidence that can be placed in Pamphila's authority. The history of Pamphila was divided into many books. Photius speaks only of eight, but Suidas says that it consisted of thirty-three. The latter must be correct, since we find A. Gellius quoting the eleventh (xv. 23) and twenty-ninth (xv. 17), and Diogenes Laërtius the twenty-fifth (iii. 23) and thirty-second (v. 36). Perhaps no more than eight books were extant in the time of Photius. The work is likewise referred to by Diogenes Laërtius in other passages (i. 24, 68, 76, 90, 98, ii. 24). Comp. Vossius, *De Historicis Graecis*, p. 237, ed. Westermann.

Besides the history already mentioned, Pamphila wrote several other works, the titles of which are given by Suidas. 1. An Epitome of Ctesias, in three books. 2. Epitomes of histories and of other works, ἐπιτομαὶ ἱστοριῶν τε καὶ ἑτερῶν βιβλίων, from which work Sopater appears to have drawn his materials (Phot. cod. 161, p. 103). It is, however, not impossible that this work is the same as the ὑπομνήματα, and that Suidas has confounded the two. 3. Περὶ ἀμφισβητήσεων. 4. Περὶ ἀφροδισίων.

PAMPHI'LIDAS (Παμφιλίδας), a Rhodian, who was appointed together with Eudamus to command the Rhodian fleet in the war against Antiochus, after the defeat and death of Pausistratus, B. C. 190. [PAUSISTRATUS.] He was a man of a prudent and cautious character, and in the conference held by the Roman general, L. Aemilius Regillus, at Elaea, inclined to the side of peace. Shortly after he was despatched, together with Eudamus, to watch for and encounter the fleet which Hannibal was about to bring from Phoenicia to the support of Antiochus. The two fleets met off Side in Pamphylia, and the Rhodians were victorious; but dissensions between Pamphilidas and his colleague in the command prevented the victory from being as decisive as it might otherwise have proved. After this action Pamphilidas was detached with a small squadron to carry on naval operations on the coast of Syria; this is the last mention that occurs of his name. (Polyb. xxi. 5, 8; Liv. xxxvii. 22—24, 25.) [E. H. B.]

PA'MPHILUS (Παμφιλος), literary. 1. A

disciple of Plato, who is only remembered by the circumstance that Epicurus, when a young man, heard him at Samos. Epicurus used to speak of him with great contempt, partly, according to Cicero, that he might not be thought to owe anything to his instruction ; for it was the great boast of Epicurus, that he was the sole author of his own philosophy. (Diog. Laërt x. 14 ; Suid. *s. v.* Ἐπίκουρος ; Cic. *de Nat. Deor.* i. 26.)

2. A rhetorician, and writer on the art of rhetoric, mentioned by Aristotle in conjunction with Callippus. (Rhet. ii. 23. § 21.) It is impossible to determine whether he is the same as the rhetorician of this name mentioned by Cicero (*De Orat.* iii. 21, where several commentators have fallen into the extraordinary blunder of supposing that Pamphilus the painter is referred to) ; or as the one mentioned by Quintilian (iii. 6. § 34) ; or whether all three were different persons.

3. A philosopher, of Amphipolis, or Sicyon, or Nicopolis, surnamed Φιλοπράγματος, wrote the following works: εἰκόνες κατὰ στοιχεῖον, τέχνη γραμματική, περὶ γραφικῆς καὶ ζωγράφων ἐνδόξων, γεωργικὰ βιβλία γ'. (Suid. *s. v.*, who confounds him with the teacher of Epicurus.) We have no other mention of any of these works, except the last, of which there are considerable fragments in the *Geoponica* of Bassus. As two out of the four works in the above list are upon art, and as Suidas calls Pamphilus an Amphipolitan or Sicyonian, it has been conjectured that this Pamphilus was the great painter, who was a native of Amphipolis and the head of the Sicyonian school. Several of the great artists, and especially about the time of Pamphilus, wrote works on art, as, for example, Apelles and Melanthius ; and it seems especially probable that Pamphilus, who was famed for the scientific character of his teaching, would do the same. The argument is good so far as it goes, but the best conclusion to draw from it seems to be, not that the whole article in Suidas is to be referred to the painter, but that the lexicographer has here, as frequently elsewhere, confounded different persons ; namely, the painter, to whom we may ascribe the "Likenesses in Alphabetical Order," and the work on "Painting and Celebrated Painters," and a philosopher, or rather grammarian of Nicopolis, author of the other two works.

The latter, again, is perhaps the same person who wrote a work on plants (περὶ βοτανῶν) in alphabetical order, and who is frequently mentioned and ridiculed by Galen. He is sometimes enumerated among the physicians, but Galen expressly says that he was a grammarian, and had never seen the plants about which he wrote. (Galen, περὶ τῆς τῶν ἁπλῶν φαρμάκων δυνάμεως, pp. 67, &c.) His book found a place in the work of the younger Dioscorides, and considerable fragments of it are found in the *Geoponica*. A work of Pamphilus Περὶ φυσικῶν is also cited in the *Geoponica* (xiii. 15). To this grammarian, who busied himself also with physical science, the epithet φιλοπράγματος, which Suidas tells us was given to Pamphilus of Nicopolis, might very well be applied, and the work on agriculture, which Suidas ascribes to the latter, may be, perhaps, the same as that on plants, which is cited by Galen. A further point of resemblance is, that the fragments of Pamphilus's work on agriculture in the *Geoponica* contain several examples of that superstition with which Galen charges the author of the work on plants. Whether they are to be identified or not, the latter writer must have lived about the first century of our era, since his work was copied by Dioscorides.

4. An Alexandrian grammarian, of the school of Aristarchus, and the author of a lexicon, which is supposed by some scholars to have formed the foundation of the lexicon of Hesychius. The list of his works, as given by Suidas, is rather obscure, but the following is probably the correct punctuation of the passage: ἔγραψε λειμῶνα (ἔστι δὲ ποικίλων περιοχή), περὶ γλωσσῶν ἤτοι λέξεων βιβλία ϛ' . . . εἰς τὰ Νικάνδρου ἀνεξήγητα καὶ τὰ καλούμενα ὀφικά, τέχνην κριτικὴν, καὶ ἄλλα πλεῖστα γραμματικά. The λείμων was no doubt one of those miscellaneous collections of facts and discussions to which the ancient grammarians were fond of giving such fanciful titles. The correctness of the title ἀνεξήγητα is questionable, as there is no other mention of such a work by Nicander. The next title is ὀπικά in most of the MSS., and has been variously corrected into ὀφικά, ὀφιακά, and ὀφιονικά ; one critic, Reinesius, even conjectures Ὀρφικά, which is a groundless fancy. [Nicander.] Of the τέχνη κριτική we have no other mention. With respect to Pamphilus's chief work, the lexicon, we learn from Suidas that it was in 95 books (other readings give 75, 205, and 405), and that it extended from ε to ω, the preceding part, from α to δ, having been compiled by Zopyrion. It is quoted under various titles, such as περὶ γλωσσῶν, περὶ ὀνομάτων, περὶ γλωσσῶν καὶ ὀνομάτων. It was arranged in alphabetical order, and particular attention was paid in it to words peculiar to the respective dialects. The controversy respecting its relation to the work of Hesychius is too extensive and doubtful to be entered on here ; a full discussion of it, with further information respecting the lexicon of Pamphilus, will be found in the works of Ranke and Welcker, already quoted under Hesychius, to which should be added the article *Pamphilus*, also by Ranke, in Ersch and Gruber's *Encyclopädie*. (See also Fabric. *Bibl. Graec.* vol. vi. pp. 374, 631.) He appears to have lived in the first century of our era. He may be presumed to be the Pamphilus quoted in the *Scholia* on Homer. (Fabric. *Bibl. Graec.* vol. i. p. 518.)

5. An epigrammatic poet, who had a place in the *Garland* of Meleager, and two of whose epigrams are contained in the Greek Anthology. (Brunck. *Anal.* vol. i. p. 258 ; Jacobs, *Anth. Graec.* vol. i. p. 190.) Whether or not he is identical with either of the preceding writers, we have no means of determining.

6 Of Sicily, a sophist or grammarian, or poet, who is mentioned by Athenaeus for his strange conceit of always speaking in verse at table. (Ath. i. p. 4, d.; Suid. *s. v.* Πάμφιλος οὗτος ; Fabric. *Bibl. Graec.* vol. ii. p. 313.)

7. Presbyter of Caesareia, in Palestine, saint and martyr, and also celebrated for his friendship with Eusebius, who, as a memorial of this intimacy, assumed the surname of Παμφίλου. [Eusebius.] He was probably born at Berytus, of an honourable and wealthy family. Having received his early education in his native city, he proceeded to Alexandria, where he attended the instructions of Pierius, the head of the catechetical school. Afterwards, but at what time we are not informed, he became a presbyter under Agapius,

the bishop of Caesareia in Palestine. In the fifth year of the persecution under Diocletian, towards the end of the year A. D. 307, he was thrown into prison by Urbanus, the governor of Palestine, for refusing to sacrifice to the heathen deities. Eusebius attended upon him most affectionately during his imprisonment, which lasted till the 16th of February, 309, when he suffered martyrdom by the command of Firmilianus, the successor of Urbanus.

The life of Pamphilus seems to have been entirely devoted to the cause of biblical literature, and of a free theology, but more especially the former: he was an ardent admirer and follower of Origen. Jerome tells us that he was always ready to show his friendship for studious men, and to supply their wants; and that he multiplied copies of the Holy Scriptures to such an extent that he was able not only to lend, but to give them away. He formed, at Caesareia, a most valuable public library, chiefly of ecclesiastical authors, a catalogue of which was contained in the lost work of Eusebius on the life of Pamphilus. Not only did the writings of Origen occupy an important place in this library, but the greater part of them were transcribed by Pamphilus with his own hand, as we learn from Jerome, who used these very copies. Perhaps the most valuable of the contents of this library were the *Tetrapla* and *Hexapla* of Origen, from which Pamphilus, in conjunction with Eusebius, formed a new recension of the Septuagint, numerous copies of which were put into circulation. Among the other treasures of this library was a copy of the so-called Hebrew text of the gospel of St. Matthew, as used by the Nazarenes. There is still extant one MS., if not two, which some suppose to have been transcribed by Pamphilus for his library (Montfaucon, *Bibl. Coisl.* p. 251; *Proleg. ad Orig. Hexapl.* pp. 14, 76.). The library is supposed to have been destroyed at the taking of Caesareia by the Arabs, in the seventh century. Another eminent service which Pamphilus rendered to the Christians of Caesareia, was the foundation of a theological school, in which the exposition of the Scriptures formed the chief study. The statement of Jerome that Pamphilus, though so ardent in the study and transcription of the old writers, composed nothing of his own, except a few letters, is certainly incorrect. Photius expressly states that the *Apology for Origen* was commenced by Pamphilus in prison, where he composed five books of it in conjunction with Eusebius, and that the sixth book was added by Eusebius after the martyrdom of Pamphilus. Of these six books the first only is extant, in the incorrect Latin version of Rufinus. It is printed in Delarue's edition of Origen, Gallandi's *Bibliotheca Patrum*, and Routh's *Reliquiae Sacrae*. The work was in the form of a letter to the Christian confessors condemned to the mines in Palestine. There is another work ascribed to Pamphilus by some writers, under the title of *Expositio capitum Actuum Apostolicorum*, but it is quite impossible to decide whether this was really written by Pamphilus or by Euthalius.

Eusebius wrote a life of Pamphilus in three books, but it is entirely lost, excepting a few fragments, and even these are doubtful. All that we now know of him is derived from scattered passages in the works of Eusebius, Jerome, Photius, and others. (Euseb. *H. E.* vi. 32, vii. 32, *de Mart. Palaest.* 11; Hieron. *de Vir. Illust.* 75, *adv. Rufin.* I. vol. iv. p. 357, II. vol. iv. p. 419; Phot. *Cod.* 118; *Acta S. Pamphili Martyris;* Fabric. *Bibl. Graec.* vol. x. p. 712; Lardner, Tillemont, Schröckh, and the other church historians.) [P. S.]

PAM'PHILUS (Πάμφιλος), artists. 1. Of Amphipolis (Suid. s. v. Ἀπελλῆς; *Macedo natione*, Plin.), one of the most distinguished of the Greek painters, flourished about Ol 97—107, B. C. 390—350. He was the disciple of Eupompus, the founder of the Sicyonian school of painting [EUPOMPUS], for the establishment of which, however, Pamphilus seems to have done much more than even Eupompus himself. (Plin. *H. N.* xxxv. 10. s. 36. § 7, 11. s. 40; Plut. *Arat.* 13). Of his own works we have most scanty accounts; but as a teacher of his art he was surpassed by none of the ancient masters. According to Pliny, he was the first artist who possessed a thorough acquaintance with all branches of knowledge, especially arithmetic and geometry, without which he used to say that the art could not be perfected. All science, therefore, which could in any way contribute to form the perfect artist, was included in his course of instruction, which extended over ten years, and for which the fee was no less than a talent. Among those who paid this price for his tuition were Apelles and Melanthius. (Plin. *H. N.* xxxv. 10. s. 36. § 8). Not only was the school of Pamphilus remarkable for the importance which the master attached to general learning, but also for the minute attention which he paid to accuracy in drawing. On this subject Pliny says that this artist's influence established the rule, first at Sicyon, and afterwards through all Greece, that free-born boys were taught before any thing else (in art, of course) the *graphic art* (*graphicen*, drawing with the *graphis*), that is, painting on box-wood, and this art was received into the first rank of the studies of the free-born (Plin. *l. c.*). Two things are clear from this passage. First, it proves the high and just view which Pamphilus took of the place which art ought to occupy in a liberal education: that, just as all learning is necessary to make an accomplished artist, so is some practical knowledge of art needful to form an accomplished man: and, secondly, the words *graphicen, hoc est, picturam in buxo*, while they are not to be restricted to mere *drawing*, are yet evidently intended to describe a kind of drawing or painting, in which the first requisites were accuracy and clearness of outline. (See *Dict. of Ant. s. v. Painting*, p. 692, note; Böttiger, *Ideen zur Archäologie der Malerei*, pp. 145, foll.; and Fuseli's *First Lecture.*)

Modern writers have taken great pains to ascertain how Pamphilus made arithmetic and geometry to contribute so essentially to the art of painting. Speaking generally, the words evidently describe the whole of the laws of proportion, as definitely determined by numbers and geometrical figures, which form the foundation of all correct drawing and composition. This subject is very fully illustrated in Flaxman's fourth Lecture, where he remarks that the laws given by Vitruvius (iii. 1) were taken from the writings of the Greek artists, perhaps from those of Pamphilus himself: and in another passage he observes, "Geometry enabled the artist scientifically to ascertain forms for the configuration of bodies; to determine the motion of the figure in leaping, running, striking, or falling, by curves and angles, whilst arithmetic gave

the multiplication of measures in proportions." (Lect. ix. p. 217, Westmacott's edition.)

These being the principles of the school of Pamphilus, we can easily understand the fact stated by Quintilian (xii. 10) that he and his pupil Melanthius excelled all other painters in what he calls *ratio*, by which we must understand proportion in its widest sense, including composition (Pliny uses the word *dispositio*. See MELANTHIUS).

Of his pictures Pliny only mentions four: a *Cognatio*, by which we must probably understand a family group; a battle at Phlius; a victory of the Athenians; and Ulysses on his raft. It is probable, though by no means certain, that we ought to add to the list a picture of the Heracleidae as suppliants at Athens, on the authority of the following passage in the *Plutus* of Aristophanes (382, 385):—

> Ὁρῶ τιν' ἐπὶ τοῦ βήματος καθεδούμενον,
> ἱκετηρίαν ἔχοντα μετὰ τῶν παιδίων
> καὶ τῆς γυναικὸς, κοὐ διοίσοντ' ἄντικρυς
> τῶν Ἡρακλειδῶν οὐδ' ὁτιοῦν τῶν Παμφίλου.

Some of the Scholiasts thought that the Pamphilus here mentioned was a tragic poet, and Callistratus and Euphronius are quoted as authorities for this statement: but, as a Scholiast remarks, there was no tragic poet of this name mentioned in the *Didascaliae*. Most of them, however, understand the allusion to be to a well-known picture of the celebrated Pamphilus; though one of them ascribes the picture to Apollodorus, observing that Pamphilus was younger than Aristophanes. Now, bearing in mind that these allusions of the comic poets are generally to the *novelties* of the day, we may fairly conjecture that Pamphilus, then a young artist, had just visited Athens for the first time, and had executed this picture of the Heracleidae for the Athenians. The date of the second edition of the Plutus was B. C. 388.

Taking, then, this date as about the commencement of the career of Pamphilus, we must, on the other hand, place him as low as B. C. 352, when his disciple Apelles began to flourish. And these dates agree with all the other indications of his time. Thus, he is mentioned by Quintilian (*l. c.*) among the artists who flourished in the period commencing with the reign of Philip II.; Pliny places him immediately before Echion and Therimachus, who flourished in the 107th Olympiad, B. C. 352; and the battle of Phlius, which he painted, must have been fought between Ol. 102 and 104, B. C. 372 and 364 (Müller, *Proleg. zu Mythol.* p. 400). What victory of the Athenians formed the subject of the other picture mentioned by Pliny, is not known: it may be the naval victory of Chabrias, at Naxos, in B. C. 376.

Among the pupils of Pamphilus, besides Apelles and Melanthius, was Pausias, whom he instructed in encaustic painting.

2. A sculptor, who was the pupil of Praxiteles, and who therefore flourished probably about Ol. 112, B. C. 332. Pliny mentions his *Jupiter hospitalis* in the collection of Asinius Pollio. (*H. N.* xxxvi. 5. s. 4. §. 10.)

3. The engraver of a gem representing Achilles playing on the lyre (Bracci, Tab. 90; Stosch, *Pierres Gravées*, p. 157.) [P. S.]

PA'MPHILUS (Πάμφιλος), a physician and grammarian at Rome, where he acquired a large fortune, probably in the second or first century B. C. (Galen, *De Compos. Medicam. sec. Loc.* vi. 3, vol. xii. p. 839; Aëtius, ii. 4. § 16. p. 375.) He wrote a work on plants (St. Epiphan. *Adv. Haeres.* i. init.), in which they were arranged in alphabetical order, and which Galen criticizes very severely, saying that Pamphilus described plants which he had evidently never seen, and that he mixed up a quantity of absurd and superstitious matter. (*De Simplic. Medicam. Temper. ac Facult.* vi. praef., vii. 10. § 31, vol. xi. pp. 792, 793, 796, 797, 798, xii. 31.) Several of his medical formulae are quoted by Galen. (*De Compos. Medicam. sec. Loc.* vi. 3, vol. xii. p. 842, vii. 3, vol. xiii. p. 68.) He is probably the same person as the grammarian of Alexandria mentioned by Suidas. (See Lambec. *Biblioth. Vindobon.* vol. ii. p. 141, sq. ed. Kollar.) [W. A. G.]

PAMPHOS (Πάμφως), a mythical poet, who is placed by Pausanias later than Olen, and much earlier than Homer. His name is connected particularly with Attica. Many of the ancient hymns, which were preserved by the Lycomidae, were ascribed to him: among these are mentioned hymns to Demeter, to Artemis, to Poseidon, to Zeus, to Eros, and to the Graces, besides a Linus-song. (Paus. passim; Ulrici, *Gesch. d. Hell. Dichtkunst.* vol. i.; Bode, *Orpheus*, and *Gesch. d. Hell. Dichtk.* vol. i.; Bernhardy, *Grundriss d. Griech. Litt.* vol. i. p. 248; Preller, *Demeter und Persephone*). It should be observed that the name is often incorrectly written Pamphus (Πάμφος), even by good scholars; but the above is the true form. [P. S.]

PA'MPHYLUS (Πάμφυλος), a son of Aegimius and brother of Dymas, was king of the Dorians at the foot of mount Pindus, and along with the Heracleidae invaded Peloponnesus. (Apollod. ii. 8. § 3; Paus. ii. 28. § 3; Pind. *Pyth.* i. 62.) After him, a tribe of the Sicyonians was called Pamphyli. (Herod. v. 68.) [L. S.]

PAMPRE'PIUS (Παμπρέπιος), an Egyptian, eminent for his literary attainments and his political influence, in the latter half of the fifth century. Our knowledge of him is derived from Suidas (*s. v.* Παμπρέπιος), who has embodied in his article three or four distinct accounts of him, not, however, very consistent with each other. One of these fragments is transcribed in the Ἰωνιά, *Violetum*, of the empress Eudocia (apud Villoison, *Anecdota Graeca*, vol. i. p. 357). Suidas has also preserved (*s. v.* Σαλούστιος φιλόσοφος) an anecdote of Pamprepius, and some further notices are obtained from the abstracts of the *Historia* of Candidus and the *Vita Isidori* of Damascius, preserved in the *Bibliotheca* of Photius (codd. 79, 242). Of the accounts preserved in Suidas, one states that he was born at Panopolis, another at Thebes in Egypt. The former is more probably correct. The third account states generally that he was an Egyptian, of which there can be no doubt. The year of his birth is not known. He was remarkable for the swarthiness of his complexion and the ugliness of his features; but the endowments of his mind were of superior nature. Having devoted himself to literature, especially poetry, in which he acquired considerable reputation in his native country, he proceeded to Greece, where he spent a long time, chiefly, perhaps wholly, at Athens. Here he was chosen to a professorship, and appears to have studied philosophy at the same time, under the direction of Proclus. The expression used in one of the accounts preserved by Suidas, that his residence in Greece was the

result of a marriage connection (κατ' ἐπιγαμίαν), intimates that he was married; but we have no account of his wife, and the circumstances of his life make it probable that he lost her before leaving Athens. His departure from that city was occasioned by some insult or ill-usage which he received from Theagenes, a leading citizen, probably a magistrate of Athens, who had been prejudiced against him by some calumnies, propagated possibly by his brother philosophers, all of whom, except Proclus, he exceeded in reputation.

From Athens he removed to Constantinople, where he was introduced to Illus, at that time all-powerful with the Byzantine emperor Zeno [ILLUS], by one Marius or Marsus. Having attracted the admiration of Illus, either by a discourse on the soul, or by reading one of his poems, he received, through his instrumentality, an appointment as professor, with a salary, partly from the private liberality of Illus, partly from the public purse. But notwithstanding this powerful patronage, his open avowal of heathenism created many enemies; and the prejudice against him was increased by the belief that he practised magic. It is probable also that his intimacy with Illus, and his influence over him, led all who were jealous of that powerful person to be hostile to Pamprepius. The subsequent history and fate of Pamprepius are related elsewhere. [ILLUS.]

Suidas ascribes to Pamprepius two works:—1. Ἐτυμολογιῶν ἀπόδοσιν, *Etymologiarum Expositio.* 2. Ἰσαυρικά, *Isaurica.* Suidas states that the latter work was in prose. Its title leads to the conjecture that it was a history of Isauria, the native country both of Zeno and Illus. Both works are lost. (Photius, *ll. cc.*; Suidas, *l. c.*; Fabric. *Bibl. Graec.* vol. vi. pp. 375, 601.) [J. C. M.]

PAN (Πάν), the great god of flocks and shepherds among the Greeks; his name is probably connected with the verb πάω, Lat. *pasco*, so that his name and character are perfectly in accordance with each other. Later speculations, according to which Pan is the same as τὸ πᾶν, or the universe, and the god the symbol of the universe, cannot be taken into consideration here. He is described as a son of Hermes by the daughter of Dryops (Hom. *Hymn.* vii. 34), by Callisto (Schol. *ad Theocr.* i. 3), by Oeneis or Thymbris (Apollod. i. 4. § 1; Schol. *ad Theocrit. l. c.*), or as the son of Hermes by Penelope, whom the god visited in the shape of a ram (Herod. ii. 145; Schol. *ad Theocrit.* i. 123; Serv. *ad Aen.* ii. 43), or of Penelope by Odysseus, or by all her suitors in common. (Serv. *ad Virg. Georg.* i. 16; Schol. *ad Lycoph.* 766; Schol. *ad Theocrit.* i. 3.) Some again call him the son of Aether and Oeneis, or a Nereid, or a son of Uranus and Ge. (Schol. *ad Theocrit.* i. 123; Schol. *ad Lycoph. l. c.*) From his being a grandson or great grandson of Cronos, he is called Κρόνιος. (Eurip. *Rhes.* 36.) He was from his birth perfectly developed, and had the same appearance as afterwards, that is, he had his horns, beard, puck nose, tail, goats' feet, and was covered with hair, so that his mother ran away with fear when she saw him; but Hermes carried him into Olympus, where all (πάντες) the gods were delighted with him, and especially Dionysus. (Hom. *Hymn.* vii. 36, &c.; comp. Sil. Ital. xiii. 332; Lucian, *Dial. Deor.* 22.) He was brought up by nymphs. (Paus. viii. 30. § 2.)

The principal seat of his worship was Arcadia and from thence his name and his worship afterwards spread over other parts of Greece; and at Athens his worship was not introduced till the time of the battle of Marathon. (Paus. viii. 26. § 2; Virg. *Eclog.* x. 26; Pind. *Frag.* 63, ed. Boeckh.; Herod. ii. 145.) In Arcadia he was the god of forests, pastures, flocks, and shepherds, and dwelt in grottoes (Eurip. *Ion*, 501; Ov. *Met.* xiv. 515), wandered on the summits of mountains and rocks, and in valleys, either amusing himself with the chase, or leading the dances of the nymphs. (Aeschyl. *Pers.* 448; Hom. *Hymn.* vii. 6, 13, 20; Paus. viii. 42. § 2.) As the god of flocks, both of wild and tame animals, it was his province to increase them and guard them (Hom. *Hymn.* vii. 5; Paus. viii. 38. § 8; Ov. *Fast.* ii. 271, 277; Virg. *Eclog.* i. 33); but he was also a hunter, and hunters owed their success to him, who at the same time might prevent their being successful. (Hesych. *s. v.* Ἀγρεύς.) In Arcadia hunters used to scourge the statue, if they hunted in vain (Theocrit. vii. 107); during the heat of mid-day he used to slumber, and was very indignant when any one disturbed him. (Theocrit. i. 16.) As god of flocks, bees also were under his protection, as well as the coast where fishermen carried on their pursuit. (Theocrit. v. 15; *Anthol. Palat.* vi. 239, x. 10.) As the god of every thing connected with pastoral life, he was fond of music, and the inventor of the syrinx or shepherd's flute, which he himself played in a masterly manner, and in which he instructed others also, such as Daphnis. (Hom. *Hymn.* vii. 15; Theocrit. i. 3; *Anthol. Palat.* ix. 237, x. 11; Virg. *Eclog.* i. 32, iv. 58; Serv. *ad Virg. Eclog.* v. 20.) He is thus said to have loved the poet Pindar, and to have sung and danced his lyric songs, in return for which Pindar erected to him a sanctuary in front of his house. (Pind. *Pyth.* iii. 139, with the Schol.; Plut. *Num.* 4.) Pan, like other gods who dwelt in forests, was dreaded by travellers to whom he sometimes appeared, and whom he startled with a sudden awe or terror. (Eurip. *Rhes.* 36.) Thus when Pheidippides, the Athenian, was sent to Sparta to solicit its aid against the Persians, Pan accosted him, and promised to terrify the barbarians, if the Athenians would worship him. (Herod. vi. 105; Paus. viii. 54. § 5, i. 28. § 4.) He is said to have had a terrific voice (Val. Flacc. iii. 31), and by it to have frightened the Titans in their fight with the gods. (Eratosh. *Catast.* 27.) It seems that this feature, namely, his fondness of noise and riot, was the cause of his being considered as the minister and companion of Cybele and Dionysus. (Val. Flacc. iii. 47; Pind. *Fragm.* 63, ed. Boeckh; Lucian, *Dial. Deor.* 22.) He was at the same time believed to be possessed of prophetic powers, and to have even instructed Apollo in this art. (Apollod. i. 4. § 1.) While roaming in his forests he fell in love with Echo, by whom or by Peitho he became the father of Iynx. His love of Syrinx, after whom he named his flute, is well known from Ovid (*Met.* i. 691, &c.; comp. Serv. *ad Virg. Eclog.* ii. 31; and about his other amours see *Georg.* iii. 391; Macrob. *Sat.* v. 22). Fir-trees were sacred to him, as the nymph Pitys, whom he loved, had been metamorphosed into that tree (Propert. i. 18. 20), and the sacrifices offered to him consisted of cows, rams, lambs, milk, and honey. (Theocrit. v. 58; *Anthol. Palat.* ii. 630, 697, vi. 96, 239, vii. 59.) Sacrifices were also offered to him in common with Dionysus and the

nymphs. (Paus. ii. 24. § 7; *Anthol. Palat.* vi. 154.) The various epithets which are given him by the poets refer either to his singular appearance, or are derived from the names of the places in which he was worshipped. Sanctuaries and temples of this god are frequently mentioned, especially in Arcadia, as at Heraea, on the Nomian hill near Lycosura, on mount Parthenius (Paus. viii. 26. § 2, 38. § 8, 54. § 5), at Megalopolis (viii. 30. § 2, iii. 31. § 1), near Acacesium, where a perpetual fire was burning in his temple, and where at the same time there was an ancient oracle, at which the nymph Erato had been his priestess (viii. 37. § 8, &c.), at Troezene (ii. 32. § 5), on the well of Eresinus, between Argos and Tegea (ii. 24. § 7), at Sicyon (ii. 10. § 2), at Oropus (i. 34. § 2), at Athens (i. 28. § 4; Herod. vi. 105), near Marathon (i. 32. in fin.), in the island of Psyttaleia (i. 36. § 2; Aeschyl. *Pers.* 448), in the Corycian grotto near mount Parnassus (x. 32. § 5), and at Homala in Thessaly. (Theocrit. vii. 103.)

The Romans identified with Pan their own god Inuus, and sometimes also Faunus. Respecting the plural (Panes) or beings with goat's feet, see SATYRI. In works of art Pan is represented as a voluptuous and sensual being, with horns, puck-nose, and goat's feet, sometimes in the act of dancing, and sometimes playing on the syrinx. (Hirt, *Mythol. Bilderb.* ii. p. 161, &c.) [L. S.]

PANACHAEA (Πανάχαια), that is, the goddess of all the Achaeans, occurs as a surname of Demeter, at Aegae, in Achaia (Paus. vii. 24. § 2), and of Athena at Laphiria (Paus. vii. 20. § 2). [L. S.]

PANACEIA (Πανάκεια), i. e. "the all-healing," a daughter of Asclepius, who had a temple at Oropus. (Paus. i. 34. § 2; Aristoph. *Plut.* 702, with the Schol.) [L. S.]

PANAENUS (Πάναινος), a distinguished Athenian painter, who flourished, according to Pliny, in the 83rd Olympiad, B. C. 448 (*H. N.* xxxv. 8. s. 4). He was the nephew of Pheidias (ἀδελφιδοῦς, Strab. viii. p. 354; ἄδελφος, Paus. v. 11. § 2; *frater*, i. e. *frater patruelis*, Plin. *l. c.* and xxxvi. 23. s. 55), whom he assisted in decorating the temple of Zeus, at Olympia; and it is said to have been in answer to a question of his that Pheidias made his celebrated declaration that Homer's description of the nod of Zeus (*Il.* i. 528) gave him the idea of his statue of the god. With regard to the works of Panaenus in the temple at Olympia, Strabo (*l. c.*) tells us that he assisted Pheidias in the execution of his statue of Zeus, by ornamenting it with colours, and especially the drapery; and that many admirable paintings of his were shown around the temple (περὶ τὸ ἱερόν), by which, as Böttiger has pointed out (*Arch. d. Malerei*, p 245), we must understand the paintings on the sides of the elevated base of the statue, which are described by Pausanias (v. 11). This author tells us that the sides of the front of this base were simply painted dark blue, but that the other sides were adorned with paintings of Panaenus, which represented the following subjects:—Atlas sustaining heaven and earth, with Heracles standing by, ready to relieve him of the burden; Theseus and Peirithoüs; Hellas and Salamis, the latter holding in her hand the ornamented prow of a ship; the contest of Heracles with the Nemean lion; Ajax insulting Cassandra; Hippodameia, the daughter of Oenomaus, with her mother; Prometheus, still bound, with Hercules about to release him; Penthesileia expiring, and Hercules sustaining her; and two of the Hesperides, carrying the apples, which were entrusted to them to guard.

Another great work by Panaenus was his painting of the battle of Marathon, in the Poecile at Athens (Paus. *l. c.*); respecting which Pliny says that the use of colours had advanced so far, and the art had been brought to such perfection, that Panaenus was said to have introduced portraits of the generals (*iconicos duces*), namely, Miltiades, Callimachus, and Cynaegeirus, on the side of the Athenians, and Datis and Artaphernes, on that of the barbarians (*H. N.* xxxv. 8. s. 34). Pausanias gives a fuller description of this picture, but without mentioning the artist's name (i. 15). He says that the last of the paintings in the Poecile represented those who fought at Marathon: "the Athenians, assisted by the Plataeans, join battle with the barbarians; and in this part (of the picture) both parties maintain an equality in the conflict; but, further on in the battle, the barbarians are fleeing, and pushing one another into the marsh: but last in the painting are the Phoenicians' ships, and the Greeks slaying the barbarians as they rush on board of them. There also is painted the hero Marathon, from whom the plain is named, and Theseus, like one ascending out of the earth, and Athena and Heracles." He then mentions the polemarch Callimachus, Miltiades, and the hero Echetlus, as the most conspicuous persons in the battle.

Böttiger (*Arch. d. Malerei*, p. 249) infers from this description, compared with Himerius (*Orat.* x. p. 564, Wernsdorf), that the picture was in four compartments, representing separate periods of the battle: in the first, nearest the land, appear Marathon and Theseus, Heracles and Athena; in the next the battle is joined, Miltiades is conspicuous as the leader of the Athenians, and neither party has yet the advantage; in the third we have the rout of the Persians, with the polemarch Callimachus still fighting, but perhaps receiving his death-blow (πολεμοῦντι μᾶλλον ἐοικὼς ἢ τεθνεῶτι, Himer.; comp. Herod. vi. 14); and here, too, Böttiger places the hero Echetlus, slaying the flying enemies with his ploughshare: in the fourth the final contest at the ships; and here was undoubtedly the portrait of Cynaegeirus, laying hold of the prow of a ship (Herod. vi. 114). But it seems to us much better to view the whole as one picture, in which the three successive stages of the battle are represented by their positions, and not by any actual division, the necessary transition from one part to the other being left to the imagination of the spectator, as is not uncommon in modern battle pieces. Indeed Böttiger himself seems to have had this idea in his mind; and we can hardly understand how the writer, who sees so clearly that the scene of battle is marked by the land at one end, and the sea at the other, and who assigns so accurately to each of the three leaders their proper places in the picture, should at the same time think of cutting up the work into four *tableaux*, and imagine that "the same figures (i. e. of the chieftains) were probably exhibited in other divisions of the picture." Böttiger's notion of placing Marathon and Theseus, Heracles and Athena, in a separate *tableau*, seems to us also quite arbitrary. Pausanias says ἐνταῦθα καί, that is, *in the picture*. These deities and heroes no doubt occupied, like the

chieftains, their proper places in the picture, although we cannot easily assign those places: this Böttiger himself has seen in the case of Echetlus; and the apparition of Theseus rising out of the earth would no doubt be connected with the opening of the battle.

Another question arises, how the individual chieftains were identified. The expression of Pliny, *iconicos duces*, can hardly be accepted in the sense of actual likenesses of the chieftains; for, to say nothing of the difficulty of taking likenesses of the Persian chieftains, the time at which Panaenus lived excludes the supposition that he could have taken original portraits of Miltiades and the other leaders, nor have we any reason to believe that the art of portrait painting was so far advanced in their time, as that Panaenus could have had portraits of them to copy from. The true meaning seems to be that this was one of the earliest pictures in which an artist rejected the ancient plan (which we still see on vases, mirrors, &c.) of affixing to his figures the names of the persons they were intended to represent, and yet succeeded in indicating who they were by some other method, such as by an exact imitation of their arms and dresses (which may very probably have been preserved), or by the representation of their positions and their well-known exploits. This explanation is confirmed by the passages already cited respecting Callimachus and Cynaegeirus, and still more strikingly by a passage of Aeschines (*c. Ctes.* p. 437), who tells us that Miltiades requested the people that his name might be inscribed on this picture, but they refused his request, and, instead of inserting his name, only granted him the privilege of being painted standing first and exhorting the soldiers. (Comp. Nepos, *Milt.* 6.) We learn from an allusion in Persius (iii. 53) that the Medes were represented in their proper costume. Some writers ascribe parts of this picture to Micon and Polygnotus, but it was most probably the work of Panaenus alone. (Böttiger, *Arch. d. Malerei*, p. 251).

Pliny, moreover, states that Panaenus painted the roof of the temple of Athena at Elis with a mixture of milk and saffron, and also that he painted the shield of the statue of the goddess, made by Colotes, in the same temple. (Plin. *ll. cc.*; Böttiger, *Arch. d. Malerei*, p. 243.)

During the time of Panaenus, contests for prizes in painting were established at Corinth and Delphi, that is, in the Isthmian and Pythian games, and Panaenus himself was the first who engaged in one of these contests, his antagonist being Timagoras of Chalcis, who defeated Panaenus at the Pythian games, and celebrated his victory in a poem. (Plin. *H. N.* xxxv. 9. s. 35.)

Panaenus has been called the Cimabue of ancient painting (Böttiger, *l. c.* p. 242), but the title is very inappropriate, as he had already been preceded by Polygnotus, Micon, and Dionysius of Colophon, who, though his contemporaries, were considerably older than him.

His name is variously spelt in the MSS. **Πάναιος**, **Πάναινος**, and **Πάνταινος**, but **Πάναινος** is the true reading. (See Siebenkees, *ad Strab.* vol. iii. p. 129.) [P. S.]

PANAE'TIUS (**Παναίτιος**), historical. 1. Tyrant of Leontini. He was the first who raised himself to power in that way in Sicily. The government of Leontini up to that time had been

oligarchical (Arist. *Polit.* v. 10.) The occasion which Panaetius seized for making himself tyrant arose out of a war with Megara, in which he was created general. The oligarchs had carefully prevented the commonalty from being on a par with themselves in point of military equipment. Panaetius, under the pretence of a review, found an opportunity for making an attack upon the oligarchs when they were unarmed: a considerable number were in this way cut to pieces. Panaetius then, with the aid of his partizans, seized the city, and made himself tyrant, B. C. 608. (Polyaen. *Strateg.* v. 47; Euseb. *Arm.* v. anno 1408; Clinton, *F. H.* vol. i. anno 608.)

2. A native of Tenos, the son of Sosimenes. He commanded a vessel of the Tenians which accompanied the armament of Xerxes in his invasion of Greece, but apparently by compulsion; for just before the battle of Salamis, Panaetius with his ship deserted and joined the Greeks, fortunately just in time to confirm the intelligence of the movements of the Persian fleet which had been brought by Aristides, but which the Greeks at first could hardly believe. On account of this service the Tenians were recorded on the tripod set up at Delphi amongst those who had aided in destroying the forces of the barbarians. (Herod. viii. 81; Plut. *Themist.* p. 118. e.).

3. The name Panaetius occurs in the list of those who were accused by Andromachus of having been concerned in the mutilation of the Hermes-busts at Athens. He, with the rest so charged, excepting Polystratus, escaped, and was condemned to death in his absence. There is also a person of the name of Panaetius, who, for aught that appears to the contrary, was the same person, and one of the four whose names were added by Andocides to the list of Teucer. (Andoc. *de Myst.* p. 7, 26, ed. Reiske). [C. P. M.]

PANAE'TIUS (**Παναίτιος**), son of Nicagoras, descended from a family of long-standing celebrity, was born in the island of Rhodes (Suid. *s. v.*; Strab. xiv. p. 968). He is said to have been a pupil of the grammarian Crates, who taught in Pergamum (Strab. xiv. p. 993, c.), and after that to have betaken himself to Athens, and there attached himself principally to the stoic Diogenes, of Babylon, and his disciple Antipater of Tarsus (Suid. *s. v.*; Cic. *de Divin.* i. 3). He also availed himself at Athens of the instruction of the learned Periegete Polemo, according to Van Lynden's very probable emendation of the words of Suidas (*s. h. v.* Comp. Van Lynden, *Disputatio Historico-critica de Panaetio Rhodio*, Lugd. Batav. 1802, p. 36, &c.). Probably through Laelius, who had attended the instructions, first of the Babylonian Diogenes, and then of Panaetius (Cic. *de Fin.* ii. 8), the latter was introduced to the great P. Scipio Aemilianus, and, like Polybius before him (Suid. *s. v.* **Παναίτιος**, comp. *s. v.* **Πολύβιος**, and Van Lynden, p. 40, &c.), gained his friendship (Cic. *de Fin.* iv. 9, *de Off.* i. 26, *de Amic.* 5. 27, comp. *Orat. pro Muren.* 31), and accompanied him on the embassy which he undertook, two years after the conquest of Carthage, to the kings of Egypt and Asia in alliance with Rome (Vell. Pat. i. 13. § 3; Cic. *Acad.* ii. 2; Plut. *Apophth.* p. 200, e.; comp. *Moral.* p. 777, a.). Panaetius appears to have spent the latter part of his life in Athens, after the death of Antipater, as head of the stoic school (Cic. *de Divin.* i. 3); at all events he died in Athens (Suid. *s. v.*)

and that before B. C. 111, in which year L. Crassus found there no longer Panaetius himself, but his disciple Mnesarchus (Cic. *de Orat.* i. 11). Neither the year when Panaetius was born, nor the age attained by him, is stated; all we know is, that he composed the books on Moral Obligations thirty years before his death (Cic. *de Off.* iii. 2, after Posidonius), and that in those books mention was made of Scipio, as it seems, as being already dead (Cic. *de Off.* i. 26, ii. 22). He could scarcely have been much older or younger than Scipio Aemilianus, who died B. C. 129, and was born B. C. 185 (see Van Lynden, *l. c.* p. 11, &c. comp. p. 46, &c.). Suidas (*s. v.*) is the only one who knows anything of an older Panaetius of Rhodes; though in the passage referred to he does not distinguish these two Rhodians of the same name, whom he sets down, from one another. He was probably led to that statement by the erroneous assumption of an ignorant sophist, that Panaetius had been the instructor of the elder Scipio Africanus (Gell. xvii. 21; comp. Van Lynden, p. 6, &c.).

The principal work of Panaetius was, without doubt, his treatise on the theory of moral obligation (*περὶ τοῦ καθήκοντος*), composed in three books. In this he proposed to investigate, first, what was moral or immoral; then, what was useful or not useful; and lastly, how the apparent conflict between the moral and the useful was to be decided; for, as a Stoic, he could only regard this conflict as apparent. The third investigation he had expressly promised at the end of the third book, but had not carried out (Cic. *ad Att.* xvi. 11, *de Off.* iii. 2, 3, comp. i. 3, iii. 7, ii. 25); and his disciple Posidonius seems to have only timidly (ib. iii. 2) and imperfectly supplied what was wanting; at least Cicero, who in his books on Moral Obligations intended, not indeed to translate, but to imitate in his own manner, our Rhodian (ib. ii. 17, iii. 2, i. 2, *ad Att. l. c.*), in the third section of the subject, which was not carried out by his guide, did not follow Posidonius, but declares that he had completed independently and without assistance what Panaetius had left untouched (*de Off.* iii. 7). To judge from the insignificant character of the deviations, to which Cicero himself calls attention, as for example, the endeavour to define moral obligation (ib. i. 2), the completion of the imperfect division into three parts (i. 3, comp. ii. 25), the rejection of unnecessary discussions (ii. 5), small supplementary additions (ii. 24, 25), in the first two books Cicero has borrowed the scientific contents of his work from Panaetius, without any essential alterations. The Roman philosopher seems to have been induced to follow Panaetius, passing by earlier attempts of the Stoa to investigate the philosophy of morals, not merely by the superiority of his work in other respects, but especially by the endeavour that prevailed throughout it, laying aside abstract investigations and paradoxical definitions, to exhibit in an impressive manner the philosophy of morals in its application to life (*de Off.* ii. 10). Generally speaking, Panaetius, following Aristotle, Xenocrates, Theophrastus, Dicaearchus, and especially Plato, had softened down the harsh severity of the older Stoics, and, without giving up their fundamental definitions, had modified them so as to be capable of being applied to the conduct of life, and clothed them in the garb of eloquence (Cic. *de Fin.* iv. 28, *Tuscul.* i. 32, *de Leg.* iii. 6; comp. Plut. *de Stoic. Repugnant.* p. 1033, b.; and Van Lynden, p. 60, &c. 83, &c.). With him begins the endeavour to supply eclectically the deficiencies in the stoic theory, and to mould it into a new shape; so that among the Neo-Platonists he passed for a Platonist (Proclus, *in Plat. Tim.* p. 50). For this reason also he assigned the first place in philosophy to physics, not to dialectics (Diog. Laërt. vii. 41), and appears not to have undertaken any original treatment of the latter. In physics he gave up the stoic doctrine of the conflagration of the world (Cic. *de Nat. Deor.* ii. 46, comp. 142; Stobaeus, *Ecl. Phys.* i. p. 414), endeavoured to simplify the division of the faculties of the soul (Nemes. *de Nat. Hom.* c. 15; Tertull. *de Anima*, c. 14), doubted the reality of divination (Cic. *de Divin.* i. 3, ii. 42, 47, *Acad.* ii. 33, comp. Epiphanius, *adv. Haeres.* ii. 9). In ethics he recognised only a two-fold direction of virtue, the theoretical and the practical, answering to the dianoietic and the ethical of Aristotle (Diog. Laërt. vii. 92); endeavoured to bring the ultimate object of life into nearer relation to natural impulses (*ἐκ φύσεως ἀφορμαί*; Clem. Alex. *Strom.* ii. p. 497), and to render manifest by similes the inseparability of the virtues (Stobaeus, *Ecl. Eth.* ii. p. 112); pointed out that the recognition of *the moral*, as something to be striven after for its own sake, was a leading fundamental idea in the speeches of Demosthenes (Plut. *Demosth.* p. 852, a.); would not admit the harsh doctrine of apathy (A. Gellius, xii. 5), and, on the contrary, vindicated the claim of certain pleasurable sensations to be regarded as in accordance with nature (Sext. Empir. *adv. Math.* xi. 73), while he also insisted that moral definitions should be laid down in such a way that they might be applied by the man who had not yet attained to wisdom (Seneca, *Epist.* 116). That Cicero has not reproduced the entire contents of the three books of Panaetius, we see from a fragment taken from them, which is not found in Cicero, but has been preserved by A. Gellius (xiii. 27), and which at the same time makes us acquainted with the Rhodian's treatment of his subject in its rhetorical aspects. A similar mode of setting forth his subject, directed to its concrete relations, and rendered intelligible by examples and similes, was to be found, if we may judge by the scanty quotations from it that we have, in his treatise on Equanimity (*περὶ εὐθυμίας*; Diog. Laërt. ix. 20, which Plutarch probably had before him in that composition of his which bears the same name), and in those on the Magistrates (Cic. *de Legg.* iii. 5, 6), on Providence (Cic. *ad Att.* xiii. 8), on Divination (see above), and the letter to Q. Aelius Tubero. His work on the philosophical sects (*περὶ αἱρέσεων*, Diog. Laërt. ii. 87) appears to have been rich in facts and critical remarks (Van Lynden, p. 62, &c.), and the notices which we have about Socrates, and on the books of Plato and others of the Socratic school, given on the authority of Panaetius, were probably taken from that work. [Ch. A. B.]

PANAETO'LUS (*Παναίτωλος*), an Aetolian in the service of Ptolemy Philopator, king of Egypt, who joined with his countryman Theodotus in betraying Coele-Syria into the hands of Antiochus III., and on the approach of the Syrian king surrendered into his hands the important city of Tyre. (Polyb. v. 61, 62.) From this time he held an important place in the service of Antiochus, and distinguished himself highly in the expedition of that monarch against Euthydemus, king of Bactria, about B. C. 211. (Id. x. 49.) [E. H. B.]

PANAEUS, the engraver of a gem in the royal collection at Paris. (Clarac, p. 421.) [P. S.]

PA'NARES (Πανάρης), a Cretan, who together with Lasthenes was one of the leaders of his countrymen in their resistance to the Roman arms. [LASTHENES, No. 3]. After the defeat of their united forces near Cydonia, Panares, who had taken refuge in that city, surrendered it to the Roman general, Q. Metellus, on condition that his life should be spared. (Diod. *Exc. Leg.* xl. p. 632; Appian. *Sic.* 6; Dion Cass. xxxvi. 2; Vell. Pat. ii. 34). [E. H. B.]

PANA'RETUS (Πανάρετος), a pupil of Arcesilaus, the founder of the new Academy. He was noted for the excessive slightness of his person. He was intimate with Ptolemy Euergetes (about B. C. 230), from whom he is said to have received twelve talents yearly. (Fabric. *Bibl. Graec.* vol. iii. p. 181; Athen. xii. p. 552, c.; Aelian, *H. V.* x. 6.) [W. M. G.]

PANA'RETUS, MATTHAEUS. [MATTHAEUS, No. 1.]

PA'NCRATES and PANCRA'TIUS (Παγκρατης, Παγκράτιος); these names are so much mixed up together by the ancient writers, that it is best to place under one head the few notices which we have respecting them.

1. An epigrammatic poet, who had a place in the *Garland* of Meleager, and three of whose epigrams are preserved in the Greek Anthology. (Brunck, *Anal.* vol. i. p. 259; Jacobs, *Anth. Graec.* vol. i. p. 191.) We have no other indication of his time than that afforded by his being in Meleager's collection, which shows that he lived in or before the first century of our era. Some writers identify him with the following poet:—

2. A poet or musician, who appears to have been eminent in his art, by the notice of him in Plutarch, who says that "he usually avoided the chromatic genus of music, not through ignorance of it, but from choice, and imitated, as he himself said, the style of Pindar and Simonides, and in a word that which is called the ancient by those of the present day." (*De Mus.* 20, p. 1137, e.) This notice seems to imply that Pancrates lived either at or just before the time of Plutarch, but whether he was simply a musician, or a lyric poet, or a tragedian, the context leaves us altogether in doubt.

3. Of Arcadia, the author of a poem on fishery (ἁλιευτικά or Θαλάσσια ἔργα), a considerable fragment of which is preserved by Athenaeus. (Ath. i. p. 13, b., vii. pp. 283, a. c., 305, c., 321, f.) Several critics imagine him to be identical with one or both of the two preceding poets. (See Burette, in the *Mém. de l'Acad. des Inscr.* vol. xix. p. 441.) Athenaeus quotes two lines, in elegiac metre, from the first book of the Κογχορηΐς of Pancrates, whom the subject of the poem and the simple mention of the name in Athenaeus would lead us to identify with the author of the ἁλιευτικά, while the metre suggests the probability that he was also the same as the epigrammatist.

4. An Alexandrian poet in the time of Hadrian, who, in acknowledgment of a curious discovery with which Pancrates made him acquainted in such a manner as to involve a compliment to himself and Antinoüs, gave him his maintenance in the Museum of Alexandria. (Ath. xv. p. 677, d. e.)

5. Of Athens, a cynic philosopher in the time of Hadrian and the Antonines. Philostratus relates, that when Lollianus was in danger of being stoned by the Athenians in a tumult about bread, Pancrates quieted the mob by exclaiming that Lollianus was not an ἀρτοπώλης but a λογοπώλης (Philostr. *Vit. Sophist.* p. 526; LOLLIANUS). Alciphron also mentions a cynic philosopher of this name (iii. 55. p. 406).

6. A sophist and rhetorician, who wrote a commentary (ὑπόμνημα) on the τεχνή ῥητορική of Minucianus. (Suid. *s. v.*; Eudoc. p. 353.) [P. S.]

PA'NCRATIS (Παγκράτις or Παγκρατώ), a daughter of Aloeus and Iphimedeia, in the Phthiotian Achaia. Once when Thracian pirates, under Butes, invaded that district, they carried off from Mount Drius the women who were solemnizing a festival of Dionysus. Among them was Iphimedeia and her daughter Pancratis. They were carried to Strongyle or Naxos, where king Agassamenus made Pancratis his wife, after the two chiefs of the pirates, Sicelus and Hecetorus (or Scellis and Cassamenus), who were likewise in love with her, had killed each other. Otus and Ephialtes, the brothers of Pancratis, in the meantime came to Strongyle to liberate their mother and sister. They gained the victory, but Pancratis died. (Diod. v. 50, &c.; Parthen. *Erot.* 19.) [L. S.]

PANCRA'TIUS. [PANCRATES.]

PANDA. [EMPANDA.]

PANDA'REOS (Πανδάρεως), a son of Merops of Miletus, is said to have stolen the golden dog which Hephaestus had made, from the temple of Zeus in Crete, and to have carried it to Tantalus. When Zeus sent Hermes to Tantalus to claim the dog back, Tantalus declared that it was not in his possession. The god, however, took the animal by force, and threw mount Sipylus upon Tantalus. Pandareos fled to Athens, and thence to Sicily, where he perished with his wife Harmothoe. (Eustath. *ad Hom.* p. 1875; comp. TANTALUS.) Antoninus Liberalis (11) calls him an Ephesian, and relates that Demeter conferred upon him the benefit of never suffering from indigestion, if he should take ever so much food. The whole scene of his story lies in Crete, and hence Pausanias (x. 30. § 1) thinks that the town of Ephesus is not the famous city in Asia Minor, but Ephesus in Crete. The story of Pandareos derives more interest from that of his three daughters. Aëdon, the eldest of them, was married to Zethus, the brother of Amphion, by whom she was the mother of Itylus. From envy of Amphion, who had many children, she determined to murder one of his sons, Amaleus, but in the night she mistook her own son for her nephew, and killed him. Some add, that she killed her own son after Amaleus, from fear of the vengeance of her sister-in-law, Niobe. (Eustath. *ad Hom.* p. 1875.) The two other daughters of Pandareos, Merope and Cleodora (according to Pausanias, Cameira and Clytia), were, according to Homer, deprived of their parents by the gods, and remained as helpless orphans in the palace. Aphrodite, however, fed them with milk, honey, and wine. Hera gave them beauty and understanding far above other women. Artemis gave them dignity, and Athena skill in the arts. When Aphrodite went up to Olympus to arrange the nuptials for her maidens, they were carried off by the Harpies. (Hom. *Od.* xx. 67, &c., xix. 518, &c.) Polygnotus painted them in the Lesche of Delphi in the act of playing at dice, and adorned with wreaths of flowers. [L. S.]

PA'NDARUS (Πάνδαρος.) 1. A son of Lycaon, a Lycian, commanded the inhabitants of Zeleia on mount Ida, in the Trojan war. He was distinguished in the Trojan army as an archer, and was said to have received his bow from Apollo. He was slain by Diomedes, or, according to others, by Sthenelus. He was afterwards honoured as a hero at Pinara in Lycia. (Hom. *Il.* ii. 824, &c., v. 290, &c.; Serv. *ad Aen.* v. 496; Strab. xiv. p. 665; Philostr. *Her.* iv. 2.)

2. A son of Alcanor, and twin-brother of Bitias, was one of the companions of Aeneas, and slain by Turnus. (Virg. *Aen.* ix. 672, 758.) [L. S.]

PANDE'MOS (Πάνδημος), i. e. "common to all the people," occurs as a surname of Aphrodite, and that in a twofold sense, first describing her as the goddess of low sensual pleasures as *Venus vulgivaga* or *popularis*, in opposition to Venus (Aphrodite) Urania, or the heavenly Aphrodite. (Plat. *Sympos.* p. 180; Lucret. iv. 1067.) She was represented at Elis by Scopas riding on a ram. (Paus. vi. 25. § 2.) The second sense is that of Aphrodite uniting all the inhabitants of a country into one social or political body. In this respect she was worshipped at Athens along with Peitho (persuasion), and her worship was said to have been instituted by Theseus at the time when he united the scattered townships into one great body of citizens. (Paus. i. 22. § 3.) According to some authorities, it was Solon who erected the sanctuary of Aphrodite Pandemos, either because her image stood in the agora, or because the hetaerae had to pay the costs of its erection. (Harpocrat. and Suid. *s. v.*; Athen. xiii. p. 569.) The worship of Aphrodite Pandemos also occurs at Megalopolis in Arcadia (Paus. viii. 32. § 1), and at Thebes (ix. 16. § 2). A festival in honour of her is mentioned by Athenaeus (xiv. p. 659). The sacrifices offered to her consisted of white goats. (Lucian, *Dial. Meret.* 7; comp. Xenoph. *Sympos.* 8. § 9; Schol. *ad Soph. Oed. Col.* 101; Theocrit. *Epigr.* 13.) Pandemos occurs also as a surname of Eros. (Plat. *Symp. l. c.*) [L. S.]

PANDI'ON (Πανδίων). 1. A son of Aegyptus and Hephaestine. (Apollod. ii. 1. § 5.)

2. A son of Phineus and Cleopatra. (Apollod. iii. 15. § 3; Schol. *ad Soph. Ant.* 980; comp. PHINEUS.)

3. One of the companions of Teucer. (Hom. *Il.* xii. 372.)

4. A son of Erichthonius, the king of Athens, by the Naiad Pasithea, was married to Zeuxippe, by whom he became the father of Procne and Philomela, and of the twins Erechtheus and Butes. In a war against Labdacus, king of Thebes, he called upon Tereus of Daulis in Phocis, for assistance, and afterwards rewarded him by giving him his daughter Procne in marriage. It was in his reign that Dionysus and Demeter were said to have come to Attica. (Apollod. iii. 14. § 6, &c.; Paus. i. 5. § 3; Thucyd. ii. 29.)

5. A son of Cecrops and Metiadusa, was likewise a king of Athens. Being expelled from Athens by the Metionidae, he fled to Megara, and there married Pylia, the daughter of king Pylas. When the latter, in consequence of a murder, emigrated into Peloponnesus, Pandion obtained the government of Megara. He became the father of Aegeus, Pallas, Nisus, Lycus, and a natural son, Oeneus, and also of a daughter, who was married to Sciron (Apollod. iii. 15. § 1, &c.; Paus. i. 5. § 2, 29. § 5; Eurip. *Med.* 660). His tomb was shown in the territory of Megara, near the rock of Athena Aethyia, on the sea-coast (Paus. i. 5. § 3), and at Megara he was honoured with an heroum (i. 41. § 6). A statue of him stood at Athens, on the acropolis, among those of the eponymic heroes (i. 5. § 3, &c.). [L. S.]

PANDIO'NIDAE (Πανδιονίδαι), a patronymic of Pandion, i. e. the sons of Pandion, who, after their father's death, returned from Megara to Athens, and expelled the Metionidae. Aegeus, the eldest among them, obtained the supremacy, Lycus the eastern coast of Attica, Nisus Megaris, and Pallas the southern coast. (Apollod. iii. 15. § 6; Paus. i. 5. § 4; Strab. ix. p. 392; Eustath. *ad Hom.* p. 285; Dionys. Perieg. 1024.) [L. S.]

PANDO'RA (Πανδώρα), i. e. the giver of all, or endowed with every thing, is the name of the first woman on earth. When Prometheus had stolen the fire from heaven, Zeus in revenge caused Hephaestus to make a woman out of earth, who by her charms and beauty should bring misery upon the human race (Hes. *Theog.* 571, &c.; Stob. *Serm.* 1). Aphrodite adorned her with beauty, Hermes gave her boldness and cunning, and the gods called her Pandora, as each of the Olympians had given her some power by which she was to work the ruin of man. Hermes took her to Epimetheus, who forgot the advice of his brother Prometheus, not to accept any gift from Zeus, and from that moment all miseries came down upon men (Hes. *Op. et Dies*, 50, &c.). According to some mythographers, Epimetheus became by her the father of Pyrrha and Deucalion (Hygin. *Fab.* 142; Apollod. i. 7. § 2; Procl. *ad Hes. Op.* p. 30, ed. Heinsius; Ov. *Met.* i. 350); others make Pandora a daughter of Pyrrha and Deucalion (Eustath. *ad Hom.* p. 23). Later writers speak of a vessel of Pandora, containing all the blessings of the gods, which would have been preserved for the human race, had not Pandora opened the vessel, so that the winged blessings escaped irrecoverably. The birth of Pandora was represented on the pedestal of the statue of Athena, in the Parthenon at Athens (Paus. i. 24. § 7). In the Orphic poems Pandora occurs as an infernal awful divinity, and is associated with Hecate and the Erinnyes (Orph. *Argon.* 974). Pandora also occurs as a surname of Gaea (Earth), as the giver of all. (Schol. *ad Aristoph. Av.* 970; Philostr. *Vit. Apoll.* vi. 39; Hesych. *s. v.*) [L. S.]

PANDO'RUS (Πάνδωρος). 1. A son of Erechtheus and Praxithea, and grandson of Pandion, founded a colony in Euboea. (Apollod. iii. 15. § 1; Eustath. *ad Hom.* p. 281.)

2. A surname of the Earth, in the same sense as Pandora, and of Aesa, or Fate. (Hom. *Epigr.* 7. 1; Stob. *Eclog.* i. p. 165, ed. Heeren.) [L. S.]

PA'NDROSOS (Πάνδροσος), i. e. "the all-bedewing," or "refreshing," was a daughter of Cecrops and Agraulos, and a sister of Erysichthon, Herse, and Aglauros. According to some accounts she was by Hermes the mother of Ceryx (Pollux, *Onom.* viii. 9). She was worshipped at Athens, along with Thallo, and had a sanctuary there near the temple of Athena Polias (Apollod. ii. 14. §§ 2, 6; Paus. i. 2. § 5, 27. § 3, ix. 35. § 1). Respecting her probable representation in one of the pediments of the Parthenon, see Welcker, in the *Class. Mus.* vol. iii. p. 380, &c. [L. S.]

PANDUS, LATI'NIUS, propraetor of Moesia in the reign of Tiberius, died in his province, A. D. 19. (Tac. *Ann.* ii. 66.)

PANHELLE'NIUS (Πανελλήνιος), i. e. the god common to, or worshipped by all the Hellenes or Greeks, occurs as a surname of the Dodonaean Zeus, whose worship had been transplanted by the Hellenes, in the emigration from Thessaly, to Aegina. Subsequently, when the name Hellenes was applied to all the Greeks, the meaning of the god's surname likewise became more extensive, and it was derived from the propitiatory sacrifice which Aeacus was said to have offered on behalf of all the Greeks, and by the command of the Delphic oracle, for the purpose of averting a famine (Paus. i. 44. § 13). On that occasion Aeacus designated Zeus as the national god of all the Greeks (Pind. *Nem.* v. 19; Herod. ix. 7; Aristoph. *Equit.* 1253; Plut. *Lycurg.* 6). In Aegina there was a sanctuary of Zeus Panhellenius, which was said to have been founded by Aeacus; and a festival, Panhellenia, was celebrated there. (Paus. i. 18. § 9; Müller, *Aeginet.* p. 18, &c. 155, &c.) [L. S.]

PANIDES (Πανίδης), a king of Chalcis on the Euripus, who is said to have given his opinion that Hesiod was superior as a poet to Homer, and hence became proverbial as a man of perverse taste and judgment. (Philostr. *Her.* xviii. 2.) [L. S.]

PANODO'RUS, an Egyptian monk in the reign of the emperor Arcadius, wrote a χρονογράφιον, in which he found great fault with Eusebius, from whom, however, he took many of his statements. He is frequently mentioned by Syncellus. (Voss. *de Hist. Graec.* p. 308, ed. Westermann; Fabric. *Bibl. Graec.* vol. vii. p. 444.)

PANOMPHAEUS (Πανομφαῖος), i. e. the author of all signs and omens, occurs as a surname of Helios (Quint. Smyrn. v. 624), and of Zeus, who had a sanctuary on the Hellespont between capes Rhoeteum and Sigeum. (Hom. *Il.* viii. 250; Orph. *Argon.* 660; Ov. *Met.* xi. 198.) [L. S.]

PA'NOPE (Πανόπη), the name of two mythical personages, one a daughter of Nereus and Doris (Hom. *Il.* xviii. 45; Hes. *Theog.* 250), and the other a daughter of Thespius. (Apollod. ii. 7. § 8.) [L. S.]

PANOPEUS (Πανοπεύς), a son of Phocus and Asteropaea, and brother of Crisus or Crissus, with whom he is said to have quarrelled even when yet in his mother's womb. He accompanied Amphitryon on his expedition against the Taphians or Teleboans, and took an oath by Athene and Ares not to embezzle any part of the booty. But he broke his oath, and as a punishment for it, his son Epeius became unwarlike. He is also mentioned among the Calydonian hunters. (Hom. *Il.* xxiii. 665; Lycophr. 935, &c.; Apollod. ii. 4. § 7; Paus. ii. 29. § 4, x. 4. § 1; Ov. *Met.* viii. 312; Schol. *ad Eur. Orest.* 33.) [L. S.]

PANO'PION, URBI'NIUS, was proscribed by the triumvirs in B.C. 43, but was preserved by the extraordinary fidelity of one of his slaves who exchanged dresses with his master, dismissed him by the back-door as the soldiers were entering the villa, then placed himself in the bed of Panopion, and allowed himself to be killed as if he were the latter. Panopion afterwards testified his gratitude by erecting a handsome monument over his slave (Val. Max. vi. 8. § 6; Macrob. *Saturn.* i. 11). Appian calls the master Appius (*B.C.* iv. 44); and Dion Cassius (xlvii. 10) and Seneca (*de Benef* iii. 25) relate the event, but without mentioning any name.

PANOPTES. [ARGUS.]

PANSA, a cognomen in many Roman gentes, indicated a person who had broad or splay feet. Pliny classes it with the cognomens *Plancus*, *Plautus*, *Scaurus* (Plin *H. N.* xi. 45. s. 105).

PANSA. Q. APPULEIUS, consul, B.C. 300, with M. Valerius Corvus V. He laid siege to Nequinum in Umbria, but was unable to take the place (Liv. x. 5, 6, 9).

PANSA, C. CORE'LLIUS, consul, A.D. 122, with M'. Acilius Aviola (Fasti).

PANSA, L. SE'STIUS, whose demand was resisted by Q. Cicero in B.C. 54 (Cic. *ad Qu. Fr.* ii. 11).

PANSA, L. TITI'NIUS, with the agnomen SACCUS, one of the consular tribunes B.C. 400, and a second time in B.C. 396. (Liv. v. 12, 18; Fasti Capit.)

PANSA, C. VI'BIUS, consul B.C. 43 with A. Hirtius. His father and grandfather also bore the praenomen Caius, as we learn from coins in which the consul is designated C. F. C. N. (see below); but we know nothing of the history of his family, save that his father was proscribed by Sulla (Dion Cass. xlv. 17), which was probably one reason that led Pansa to espouse the side of Caesar, of whom he was always a faithful adherent, and to whom he was indebted for all the honours he obtained in the state. Pansa was tribune of the plebs B.C. 51, in which year he took an active part, in conjunction with M. Caelius, and some of his other colleagues, in opposing the measures which the consul M. Marcellus and others of the aristocratical party were directing against Caesar. (Cic. *ad Fam.* viii. 8. §§ 6, 7.) Pansa was not employed by Caesar in any important military command during the civil war, but he continued to enjoy his confidence and esteem, and received from him in B.C. 46 the government of Cisalpine Gaul as successor to M. Brutus. Cicero speaks of his departure from the city at the end of December in that year to take the command of the province, and says "that he was followed by extraordinary good wishes on the part of all good men, because he had relieved many from misery, and had shown great good feeling and kindliness in the recent calamities." (Cic. *ad Fam.* xv. 17.) Pansa returned to Rome in B.C. 45; and in B.C. 44 Caesar nominated him and Hirtius, his colleague in the augurate, consuls for B.C. 43. From that time the name of Pansa becomes so closely connected with that of Hirtius, that it is impossible to relate the history of the one without giving that of the other. The reader is therefore referred to the article HIRTIUS, where he will find an account of the events of the years B.C. 44 and 43, till the fall of both the consuls at Mutina in the month of April in the latter year, together with references to all the ancient authorities.

There is a large number of coins bearing the name of Pansa, of which we give three specimens below. The first of these has on the obverse the

COIN OF C. VIBIUS PANSA.

head of Apollo, and on the reverse Pallas in a chariot drawn by four horses; it is supposed by Eckhel more ancient than the time of the consul, and is therefore referred by him to the father or grandfather of the latter. The next two coins belong to the consul. The former bears on the obverse the head of Bacchus, and on the reverse Ceres in a chariot drawn by two dragons: the latter has on the obverse a youthful head, and on the reverse Ceres with a torch in each of her hands and with a pig by her side. (Eckhel, vol. v. p. 339.)

COINS OF C. VIBIUS PANSA, COS. B. C. 43.

PA'NTACLES (Παντακλῆς), an Athenian, immortalized by Aristophanes as a pre-eminently stupid man, who, preparing to conduct a procession, put on his helmet before he fixed the crest to it. He was ridiculed also for his stupidity by Eupolis in the Χρυσοῦν γένος. (Arist. *Ran.* 1034; Schol. *ad loc.*; comp. Meineke, *Fragm. Com. Graec.* vol. i. p. 145, ii. p. 544.) [E. E.]

PANTAENUS (Πάνταινος), the favourite preceptor of Clemens Alexandrinus. Of what country he was originally, is uncertain. Cave endeavours to reconcile the various accounts by conjecturing that he was of Sicilian parentage, but that he was born in Alexandria. In this city he was undoubtedly educated, and embraced the principles of the stoical school of philosophy. We do not find it mentioned who the parties were that instructed him in the truths of Christianity, but we learn from Photius (Cod. 118) that he was taught by those who had seen the Apostles, though his statement that he had heard some of the Apostles themselves justly appears to Cave chronologically impossible. About A. D. 181, he had acquired such eminence that he was appointed master of the catechetical school in Alexandria, an office which he discharged with great reputation for nine or ten years. At this time the learning and piety of Pantaenus suggested him as a proper person to conduct a missionary enterprise to India. Of his success there we know nothing. But we have a singular story regarding it told by St. Jerome. It is said that he found in India a copy of St. Matthew's Gospel, written in Hebrew, which had been left by St. Bartholomew, and that he brought it back with him to Alexandria. He probably resumed his place in the catechetical school, which had been filled during his absence by his pupil and friend Clemens. The persecution under Severus, A. D. 202, drove both Pantaenus and Clemens into Palestine; but that he resumed his labours before his death appears from an expression of Eusebius (*H. E.* v. 10), τελευτῶν ἡγεῖται. We do not know the exact date of his death, but it cannot have been prior to A. D. 211, as he lived to the time of Caracalla. His name has a place in the calendar of the Roman Church, on the seventh of July. He was succeeded by Clemens Alexandrinus. This, with some other points, has been disputed by Dodwell (*ad Irenaeum*, p. 501, &c.), who makes Pantaenus to be not the predecessor, but the successor of Clemens. He was a man of much eloquence, if we may trust the opinion of Clemens, who calls him *a Sicilian bee*.

Both Eusebius and Jerome speak of his writings, the latter mentioning his Commentaries on the Scriptures, but we have not even a fragment of them. Cave states that he is numbered by Anastasius of Sinai amongst the commentators who referred the six days' work of the Creation to Christ and the Church. (Fabric. *Bibl. Graec.* vol. iii. p. 569; Cave, *Apostolici*, p. 127, &c., *Hist. Lit.* vol. i. p. 81, &c.; Euseb. *H. E.* v. 10.) [W. M. G.]

PANTA'LEON (Παντα λέων), historical. 1. A son of Alyattes, king of Lydia, by an Ionian woman. His claim to the throne in preference to his brother Croesus was put forward by his partisans during the lifetime of Alyattes, but that monarch decided in favour of Croesus. (Herod. i. 92.)

2. Son of Omphalion, was king or tyrant of Pisa in Elis at the period of the 34th Olympiad (B. C. 644), assembled an army, with which he made himself master of Olympia, and assumed by force the sole presidency of the Olympic games on that occasion. The Eleans on this account would not reckon this as one of the regular Olympiads. (Paus. vi. 21. § 1, 22. § 2.) We learn also from Strabo that Pantaleon assisted the Messenians in the second Messenian war (Strab. viii. p. 362), which, according to the chronology of Pausanias, followed by Mr. Clinton, must have been as much as thirty years before; but C. O. Müller and Mr. Grote regard the intervention of Pantaleon as furnishing the best argument for the real date of the war in question. (Clinton, *F. H.* vol. i. p. 188; Müller's *Dorians*, vol. i. p. 171; Grote's *Greece*, vol. ii. p. 574.)

3. A Macedonian of Pydna, an officer in the service of Alexander, who was appointed by him governor of Memphis, B. C. 331. (Arr. *Anab.* iii. 5. § 4.)

4. An Aetolian, one of the chief citizens and political leaders of that people, who was the principal author of the peace and alliance concluded by the Aetolians with Aratus and the Achaeans, B. C. 239. (Plut. *Arat.* 33.) He was probably the same as the father of Archidamus, mentioned by Polybius (iv. 57).

5. An Aetolian, probably a grandson of the preceding, is first mentioned as one of the ambassadors charged to bear to the Roman general, M. Acilius Glabrio, the unqualified submission of the Aetolians, B. C. 191. (Polyb. xx. 9.) Again, in B. C. 169 he appears as one of the deputies at Thermus before C. Popillius, when he uttered a violent harangue against Lyciscus and Thoas. (Id. xxviii. 4.) He is also mentioned as present with Eumenes at Delphi, when the life of that monarch was attempted by the emissaries of Perseus. On this occasion he is termed by Livy "Aetoliae princeps." (Liv. xlii. 15.)

6. A king of Bactria, or rather perhaps of the

Indo-Caucasian provinces south of the Paropamisus, known only from his coins. From these it appears probable that he was the successor of Agathocles, and his reign is referred by Professor Wilson to about B.C. 120 (*Ariana*, p. 300); but Lassen would assign it to a much earlier period. (Lassen, *Zur Gesch. d. Griechischen Königen v. Baktrien*, pp. 192, 263.) The coins of these two kings, Agathocles and Pantaleon, are remarkable as bearing inscriptions both in the Greek and in Sanscrit characters. [E. H. B.]

PANTALEON (Παντα*λέων*), literary. 1. A writer on culinary subjects, mentioned by Pollux (vi. 70), where the old reading, Παντο*λέων*, is undoubtedly inaccurate.

2. A Constantinopolitan deacon and chartophylax, who probably lived in the middle of the thirteenth century. Several works of his, principally sermons, have been published, both in the original Greek, and in Latin, for which consult Fabricius, *Bibl. Graec.* vol. x. pp. 199, 242, 247, 258, vol. xi. p. 455, and Cave, *Hist. Lit.* vol. ii. *Diss.* p. 15. [W. M. G.]

PANTALEON, ST. (Παντα*λέων*), or PANTOLEON (Παντο*λέων*), or PANTELEEMON (Παντε*λεήμων*), a physician of Nicomedia in Bithynia, in the third century after Christ, the son of Eustorgius, a person of wealth and consequence, but strongly devoted to paganism. His mother, whose name was Eubula, was a zealous Christian, and educated him in the Christian faith; she died, however, while he was yet young, and he was in danger of relapsing into paganism. After receiving a good preliminary education, he studied medicine under a physician named Euphrosynus, and by his engaging manners and good conduct attracted the notice of the Emperor Maximian, so that he was intended for the post of one of the royal physicians. About this time he became acquainted with an aged Christian priest, named Hermolaus, by whom he was confirmed in his attachment to the Christian faith, and shortly after baptized. He then endeavoured to convert his father from paganism, in which attempt he at last succeeded. He made himself an object of dislike and envy to the other physicians by the number of cures he effected, and was at last denounced to the emperor as a Christian. After being in vain tempted to embrace paganism, and suffering many tortures (from some of which he is said to have been miraculousiy delivered), he was at last beheaded, probably A. D. 303. The name of *Panteleëmon* was given him on account of his praying for his murderers. His memory is celebrated in the Romish church on July 27. A very interesting account of his life and martyrdom is given in the "Acta Sanctorum" (Jul. 27. vol. vi. p. 397), taken chiefly from Simeon Metaphrastes. (See Bzovius, *Nomenclator Sanctor. Professione Medicor.*; C. B. Carpzovius, *De Medicis ab Eccles. pro Sanctis habitis*, and the authors there referred to.) [W. A. G.]

PANTAUCHUS (Πάντα*υχος*). 1. A Macedonian of Alorus, son of Nicolaus, an officer in the service of Alexander, was one of those appointed to the command of a trireme on the descent of the Indus, B. C. 327. (Arr. *Ind.* 18.) Though this is the only occasion during the wars of that monarch on which his name is mentioned, yet we are told that he had earned a great reputation both for ability as a commander and for his personal strength and prowess. These qualities obtained for him a high place among the generals of Demetrius Poliorcetes, who in B. C. 289 left him with a large force to hold possession of Aetolia against Pyrrhus. On the approach of that monarch, Pantauchus hastened to meet him, and give him battle, when a single combat ensued between the young king and the veteran officer, in which the former was victorious. Pantauchus was carried off the field severely wounded, and his army was totally routed. Whether or not he died of his wounds we know not, but his name is not again mentioned. (Plut. *Pyrrh.* 7, *Demetr.* 41.)

2. Son of Balacrus, one of the chief friends and counsellors of Perseus, king of Macedonia, by whom we find him employed on various important confidential occasions. Thus in B. C. 171 he was one of the hostages given by the king during his conference with the Roman deputy Q. Marcius, and subsequently one of the ambassadors sent to P. Licinius Crassus with proposals for peace: and three years later (B. C. 168) he was despatched to Gentius, king of Illyria, to secure the adherence of that monarch, at whose court he remained for some time, stimulating him to acts of open hostility against Rome, and urging him to throw his whole power into the contest in favour of Perseus. (Polyb. xxvii. 8, xxix. 2, 3; Liv. xlii. 39, xliv. 23.) [E. H. B.]

PANTELEE'MON. [PANTALEON.]

PANTE'LEUS (Παντέλε*ος*), the author of nine verses in the Greek Anthology, the first two of which stand in the Vatican MS. as an epigram on Callimachus and Cynageirus, the well-known leaders of the Athenians at the battle of Marathon (Brunck, *Anal.* vol. ii. p. 404, *Anth. Pal.* App. No. 58). There can be no doubt that the lines are a fragment of an heroic poem on the battle of Marathon, or the Persian war in general; but we have no indication of the author's age. (See Jacobs, *Comment. in Anth. Graec.* vol. ii. pt. 3, p. 193, vol. iii. pt. 3, p. 929; Vossius, *de Hist. Graec.* p. 480, ed. Westermann; Fabric. *Bibl. Graec.* vol. iv. p. 486.) [P. S.]

PANTHEIA. [ABRADATAS.]

PANTHOEDUS (Πανθοί*δος*), a dialectic philosopher about B. C. 270, who wrote a treatise, π*ερὶ ἀμφιβολιῶν*, which was attacked by Chrysippus. He was the preceptor of Lycon, the peripatetic philosopher. (Diog. Laërt. v. 68, vii. 193.) [W. M. G.]

PANTHOUS (Πάνθο*ος*), one of the elders at Troy, was married to Phrontis, and the father of Euphorbus, Polydamas, and Hyperenor. (Hom. *Il.* iii. 146, xiv. 450, xvii. 24, 40, 81.) Virgil (*Aen.* ii. 319) makes him a son of Othrys, and a priest of Apollo, a dignity to which, according to Servius on this passage, he was raised by Priam; originally he was a Delphian, and had been carried to Troy by Antenor, on account of his beauty. (Comp. Lucian, *Gall.* 17.) [L. S.]

PA'NTIAS (Παντί*ας*), of Chios, a statuary of the school of Sicyon, who is only mentioned as the maker of some statues of athletes. He was instructed in his art by his father, Sostratus, who was the seventh in the succession of disciples from Aristocles of Cydonia: Pantias, therefore, flourished probably about B. C. 420—388. (Paus. vi. 3. § 1, 9. § 1, 14. § 3; Thiersch, *Epochen*, pp. 143, 278, 282; ARISTOCLES.) [P. S.]

PANTO'LEON. [PANTALEON.]

PANTULEIUS, A., a sculptor, who lived in

Greece in the reign of Hadrian, whose statue he made for the Milesians. (Böckh, *Corp. Inscr.* vol. i. No. 339.) [P. S.]

PANURGUS, the name of the slave of Fannius Chaerea, whom the latter entrusted to Roscius, the actor, for instruction in his art. [CHAEREAS, p. 677, b.]

PANYASIS (Πανύασις).* 1. A Greek epic poet, lived in the fifth century before the Christian aera. His name is also written Πανύασσις and Παννύασις, but there can be no doubt that Πανύασις is the correct way. According to Suidas (*s. v.*) he was the son of Polyarchus and a native of Halicarnassus; and although the historian Duris stated that he was a Samian and the son of Diocles, yet the authority of Suidas is to be preferred, at least as far as respects his birth-place, since both Pausanias (x. 8. § 5) and Clemens Alexandrinus (vi. 2. § 52) likewise call him a native of Halicarnassus. Panyasis belonged to one of the noblest families at Halicarnassus, and was a relation of the historian Herodotus, though the exact relationship in which they stood to one another is uncertain. One account made the poet the first cousin of the historian, Panyasis being the son of Polyarchus, and Herodotus the son of Lyxes, the brother of Polyarchus. Another account made Panyasis the uncle of Herodotus, the latter being the son of Rhoeo or Dryo, who was the sister of the poet (Suidas, *s.v.*). These conflicting accounts have given rise to much dispute among modern writers, but the latter statement, according to which Panyasis was the uncle of Herodotus, has been usually preferred. Panyasis began to be known about B. C. 489, continued in reputation till B. C. 467, in which year he is placed by Suidas, and was put to death by Lygdamis, the tyrant of Halicarnassus, probably about the same time that Herodotus left his native town, that is about B. C. 457 (Clinton, *F. H.* sub annis 489, 457).

Ancient writers mention two poems by Panyasis. Of these the most celebrated was entitled *Heracleia* (Ἡράκλεια, Athen. xi. pp. 469, d. 498, c.) or *Heracleias* (Ἡρακλειας, Suidas), which gave a detailed account of the exploits of Heracles. It consisted of fourteen books and nine thousand verses; and it appears, as far as we can judge from the references to it in ancient writers, to have passed over briefly the adventures of the hero which had been related by previous poets, and to have dwelt chiefly upon his exploits in Asia, Libya, the Hesperides, &c. An outline of the contents of the various books, as far as they can be restored, is given by Müller, in an appendix to his work on the Dorians (vol. i. p. 532, Engl. transl. 1st ed.). The other poem of Panyasis bore the name of *Ionica* (Ἰωνικά), and contained 7000 verses; it related the history of Neleus, Codrus, and the Ionic colonies, probably much in the same way as others had described in poetry the κτίσεις or ἀρχαιολογίαι of different states and countries. Suidas relates that this poem was written in pentameters, but it is improbable that at so early a period a poem of such a length was written simply in pentameters; still, as no fragments of it have come down to us, we have no certain information on the subject.

We do not know what impression the poems of Panyasis made upon his contemporaries and their immediate descendants, but it was probably not great, as he is not mentioned by any of the great Greek writers. But in later times his works were extensively read, and much admired; the Alexandrine grammarians ranked him with Homer, Hesiod, Peisander, and Antimachus, as one of the five principal epic poets, and some even went so far as to compare him with Homer (comp. Suidas, *s. v.*; Dionys. *de Vet. Script. Cens.* c. 2, p. 419, ed. Reiske; Quintil. x. 1. § 54). Panyasis occupied an intermediate position between the later cyclic poets and the studied efforts of Antimachus, who is stated to have been his pupil (*s. v.* Ἀντίμαχος). From two of the longest fragments which have come down to us (Athen. ii. p. 36; Stobaeus, xviii. 22), it appears that Panyasis kept close to the old Ionic form of epic poetry, and had imbibed no small portion of the Homeric spirit.

The fragments of the *Heracleia* are given in the collections of the Greek poets by Winterton, Brunck, Boissonade, and Gaisford; in Düntzer's Fragments of Greek epic poetry, and in the works of Tzschirner and Funcke, quoted below. (The histories of Greek literature by Bode, Ulrici, and Bernhardy; Tzschirner, *De Panyasidis Vita et Carminibus Dissertatio*, Vratisl. 1836, and *Fragmenta*, 1842; Funcke, *De Panyasidis Vita ac Poesi Dissert.* Bonn. 1837; Eckstein, in Ersch and Gruber's *Encyklopädie*, art. *Panyasis.*)

2. A philosopher, also a native of Halicarnassus, who wrote two books "On Dreams" (Περὶ ὀνείρων, Suidas, *s. v.*). This must be the Panyasis, whom Artemiodorus refers to in his *Oneirocritica* (i. 64, ii. 35), and whom he expressly calls a Halicarnassian. Tzschirner conjectures that the passage of Duris above referred to has reference to this Panyasis; that the poet had a son named Diocles, and that the philosopher was therefore a grandson of the poet, and was called a Samian by Duris from his residence in that island. That Suidas has confounded the two persons, as he frequently does, seems probable from his calling the poet τερατοσκόπος, an epithet which would be much more appropriate to the philosopher, who wrote upon dreams.

PAPAEUS or PAPAS (Παπαῖος or Πάπας), "father," a surname of Zeus among the Scythians (Herod. iv. 59), and of Attis. (Diod. iii. 58.) [L. S.]

PA'PHIA (Παφία), a surname of Aphrodite, derived from the celebrated temple of the goddess at Paphos in Cyprus. A statue of Aphrodite Paphia also stood in the sanctuary of Ino, between Oetylus and Thalamae in Laconia. (Paus. iii. 36; Tac. *Hist.* ii. 2; Hom. *Hymn. in Ven.* 59; Apollod. iii. 14. § 2; Strab. xiv. p. 683.) [L. S.]

PAPHUS (Πάφος), a son of Pygmalion and the statue into which life had been breathed by Aphrodite. From him the town of Paphus is said to have derived its name; and Pygmalion himself is called the Paphian hero. (Ov. *Met.* x. 290, &c.) The father of Cinyras, the founder of the temple of Aphrodite at Paphos, is likewise called Paphus. (Hygin. *Fab.* 242; Apollod. iii. 14. § 2.) [L. S.]

PA'PIA, the wife of Oppianicus. (Cic. *pro Cluent.* 9.)

PA'PIA GENS, plebeian, was originally a Samnite family. In the Samnite wars a Papius

* The quantity of the name is doubtful. A late poet (Avien. *Arat. Phaen.* 175) makes the penultimate short:—

"Panyasi sed nota tamen, cui longior aetas,"

but it was probably long in earlier times.

Brutulus is mentioned, who endeavoured to persuade his countrymen to renew the struggle against the Romans, in B. C. 322 [BRUTULUS], and in the great Social War, B. C. 90, Papius Mutilus was the leader of the Samnites against Rome [MUTILUS]. Some of the Papii probably settled at Rome soon after this event, and one of them finally obtained the consulship in A. D. 9. The Roman Papii were divided into two families, the *Celsi* and *Mutili:* the former are given under CELSUS, the latter are spoken of under PAPIUS.

PA'PIAS, one of the principal officers of Sex. Pompey, was one of the commanders of his fleet in the battle with Agrippa, off Mylae, B. C. 36. (Appian, *B. C.* v. 104, 106, &c.) He appears to be the same person as the commander called Demochares by Dion Cassius (xlix. 2, 3) and Suetonius (*Aug.* 16).

PA'PIAS (Παπίας), an early Christian writer. He is described by Irenaeus (*adv. Haeres.* v. 33), whom Jerome calls a disciple of Papias, in a passage of which Eusebius (*H. E.* iii. 39) has preserved the original Greek, as "a hearer of John and a companion of Polycarp" [POLYCARPUS]. Irenaeus also speaks of him as "an ancient man" (ἀρχαῖος ἀνήρ), an expression which, though ambiguous, may be understood as implying that he was still living when Irenaeus wrote. It has been disputed whether the John referred to in the statement of Irenaeus was the Apostle John, or John the Elder, an eminent Christian of the Church at Ephesus, to whom some have ascribed the book of Revelation (Euseb. *l. c.*). Jerome repeatedly describes Papias as a hearer of the Evangelist John; probably following Irenaeus, whom he apparently understood as speaking of the Apostle. Eusebius also appears to have understood Irenaeus to speak of the Apostle John, but he proceeds immediately to cite a passage from Papias himself, which indicates that he was never personally acquainted with John or with any of the Apostles. But it may be observed that the words of Papias equally exclude the supposition of his having been personally acquainted with John the Elder; though Eusebius, either not properly considering them, or referring to some other passage of his works now lost, says that he called himself a hearer of the elder John, as well as of Aristion, whom Papias mentions in conjunction with him. Eusebius states also that Papias embodied in his writings many particulars related by Aristion and John the Elder (αὐτῶν παραδόσεις), but it does not follow that he received them directly from their lips. (Euseb. *l. c.*) That Papias was a companion of Polycarp, his contemporary and the bishop of a church in the same province, Proconsular Asia, is likely enough; and we think it probable that the statement of Irenaeus (which with Eusebius and Jerome we understand of John the Apostle) was only a hasty and (as Papias' own words show) an erroneous inference that, as Polycarp had been a hearer of the Apostle, therefore his companion Papias must have been one too. Papias was bishop of Hierapolis, on the border of Phrygia (Euseb. *H. E.* iii. 36, 39), where he was acquainted with the daughters of the Apostle Philip, who had fixed his residence there, but must have died, as the passage referred to above as cited by Eusebius shows, before Papias' time. Papias speaks of himself as devoted more to inquiries about the traditions respecting the Apostles and their teachings, than to books; but his declaration must be understood as referring to other books than the Scriptures, and even then, must not be too strictly interpreted, for, according to Eusebius, he was not only well versed in the Scriptures, but was a man of great general information (τὰ πάντα ὅτι μάλιστα λογιώτατος). Eusebius, indeed, has elsewhere spoken slightingly of his intellects, saying (c. 39) that he appears to have been "of small understanding," σμικρὸς ὢν τὸν νοῦν. We have observed that Papias may have been still living when Irenaeus wrote his book *Adversus Haereses;* but the Paschal or Alexandrian Chronicle states that Papias suffered martyrdom at Pergamus, with several other persons, in the same year (A. D. 163) in which Polycarp suffered at Smyrna (*Chron. Paschale*, vol. i. p. 258, ed. Paris, p. 206, ed. Venice, p. 481, ed. Bonn). He is called Martyr by Stephanus Gobarus the Tritheist (Phot. *Bibl.* Cod. 232). That he was bishop of the Church at Pergamus, and that he is rebuked in the epistle to that Church in the Apocalypse (c. ii.), is a mere conjecture, founded apparently on Papias' belief in the Millennium, and on the place of his martyrdom. Halloix (*Illustrium Orientat. Eccles. Scriptor. Vitae, S. Papias*, c. 3) has cited, as referring to Papias of Hierapolis, a passage in certain *Acta B. Onesimi*, which states that he was taken to Rome, imprisoned and tortured for some time, and then released. But there is reason to believe that the *Acta*, if indeed they have any foundation in truth (comp. Tillemont, *Mém.* vol. ii. p. 298), refer to another Papias of much later date (Henschenius, in *Acta Sanctorum, Februarii*, vol. iii. p. 287). He is called Saint by Jerome, and is commemorated by the Romish Church on the twenty-second of February. The ancient Martyrologies, however, in many cases, assign him to other days.

Papias was a millenarian. "He says (we quote the words of Eusebius, *H. E.* iii. 39) that there will be for a thousand years after the resurrection of the dead, a bodily reign of Christ on this earth." According to Stephanus Gobarus (apud Phot. *l. c.*) he held that there would be the enjoyment of sensible food in the Kingdom of Heaven, i. e. apparently during Christ's millennial reign. The millenarians were sometimes called, from Papias, Papianists, Παπιανισταί.

Papias wrote a work in five books, entitled Λογίων κυριακῶν ἐξηγήσεως βιβλία ε', *Explanationum Sermonum Domini Libri V.* The work is lost, except a few fragments which have been preserved by Irenaeus, Eusebius, Maximus Confessor, and other writers, down to Theophylact and Oecumenius. The fragments are valuable for the early traditions which they contain respecting the writings of the New Testament, and which, in great degree, were derived from John the Elder. According to these traditions the Gospel of Matthew was written in Hebrew, and each one interpreted (ἡρμήνευσε) it as he was able; an obscure declaration which has caused much perplexity. The evangelist Mark is described as the interpreter (ἑρμηνευτής) of Peter, and as writing from his dictation. Papias also cited or mentioned the first Epistle of Peter and the first of John; and refers to the history of the woman taken in adultery contained in the Gospel of John, ch. viii. vs. 2, &c.

Several fragments of Papias were published by Halloix (*Illustr. Orient. Eccles. Scriptor. Vitae*) Grabe (*Spicilegium SS. PP.* vol. i.), and Münter

(*Fragmenta Patrum Graecor.* fascic. i. p. 13, &c.), and in the first volume of the *Bibliotheca Patrum* of Galland (fol. Venice, 1765), and of the *Reliquiae Sacrae* of Routh (8vo. Oxon. 1814). The last-named collection is the most complete. (Hieron. *De Viris Illustr.* c. 18; Fabric. *Biblioth. Graec.* vol. vii. p. 151; Cave, *Hist. Litt.* ad ann. 108, vol. i. p. 47, ed. Oxford, 1740—1743; Tillemont, *Mémoires*, vol. ii. p. 296, &c.) [J.C.M.]

PAPIAS, sculptor. [ARISTEAS.]

PAPINIA'NUS, AEMI'LIUS was a pupil of Q. Cervidius Scaevola. An inscription records his parents to be Papinianus Hostilis and Eugenia Gracilis, and that they survived their son Aemilius Paullus Papinianus, who died in his thirty-seventh year. Aemilius Papinianus succeeded Septimius Severus, afterwards emperor, as Advocatus Fisci (Spartian. *Caracall.* 8). Now Severus held this office under Marcus Antoninus, and he was employed in various high capacities by Marcus during his lifetime. Papinianus therefore was Advocatus Fisci during the reign of Marcus, who died A. D. 180. Severus became emperor A. D. 192, and died A. D. 211. There is therefore an interval of about thirty-two years between the death of Marcus and that of Severus, and consequently Papinianus, who held office under Marcus, and was put to death by Caracalla, the successor of Severus, must have been much more than thirty-six when he died.

Papinian is said to have been related to Julia Domna, the second wife of Severus. (Spart. *Caracall.* 8.) He was highly esteemed by Severus, under whom he was Libellorum magister (Dig. 20. tit. 5. s. 12), and afterwards praefectus praetorio. (Dion Cass. lxxvi. 10. 14.) Paulus (Dig. 12. tit. 1. s. 40) speaks of having delivered an opinion in the auditorium of Papinian. Paulus and Ulpian were both assessors to Papinian (Papiniano in consilio fuerunt, Spart. *Pescen. Niger*, 7). Lampridius (*Alex. Severus*, 68) enumerates the "juris professores," as he terms those who were pupils of Papinian: in the list are the names of Ulpian, Paulus, Pomponius, Africanus, Florentinus and Modestinus, the most distinguished among the great Roman jurists.

Severus came to Britain A. D. 208, in which year his sons M. Antoninus Caracalla and P. Septimius Geta were consuls, and he died at York A. D. 211. As Papinian was praefectus praetorio under Severus, and is mentioned as being summoned to the emperor's presence, when the design of Caracalla against his father's life was discovered, we may conclude that the illustrious jurist was in Britain during the residence of Severus; and he may have drawn up the rescript given by Severus in the last year but one of his reign, at York (A. D. 210), to one Caecilia. (Cod. 3. tit. 32. s. 1.) It is also said that the emperor commended his two sons to the care of Papinian, which seems to imply that he was at York when Severus died there.

On the death of his father, Caracalla, according to Dion, dismissed Papinian from his office, and in the second year of his reign he murdered his brother Geta, while he was clinging to his mother for protection. Papinian also was soon after put to death by the emperor's orders. The reasons given for his death were various, but it is easy to conceive that a tyrant like Caracalla would be satisfied with any excuse for getting rid of so stern a monitor and so honest a man. The pretext may have been that he was a partisan of Geta, or that he refused to comply with the emperor's order to make a defence before the senate and the people of his brother's assassination (Spart. *Caracalla*, 8); but Papinian's real crime was his abilities and his integrity. His biographer states (Spart. *Caracall.* 4) that Papinian was beheaded in the emperor's presence, and that his son, who was then quaestor, perished about the same time. The dying words of Papinian warned his successor in the office of what his own fate might be, and they were prophetic; for Macrinus, who did succeed him, rid the empire of its tyrannical master by assassination. (Spart. *Caracall.* 8, 6.) Spartianus apparently supposed that Papinian was praefectus praetorio at the time of his death. (Dion Cass. lxxvii. 1, and the note of Reimarus.)

There are 595 excerpts from Papinian's works in the Digest. These excerpts are from the thirty-seven books of *Quaestiones*, a work arranged according to the order of the Edict, the nineteen books of *Responsa*, the two books of *Definitiones*, the two books *De Adulteriis*, a single book *De Adulteriis*, and a Greek work or fragment, intitled *ἐκ τοῦ ἀστυνομικοῦ μονοβίβλου τοῦ Παπινιανοῦ*, a work which probably treated of the office of aedile both at Rome and in other towns. Papinian is chiefly cited by Paulus and Ulpian; and he is also cited by Marcian. All these three jurists wrote notes on the works of Papinian, and in some cases at least dissented from him. The following references contain instances of annotations on Papinian: — Dig. 22. tit. 1. s. 1. § 2; 18. tit. 1. s. 72; 1. tit. 21. s. 1. § 1; 3. tit. 5. s. 31. § 2.

No Roman jurist had a higher reputation than Papinian. Spartianus (*Severus*, 21) calls him "juris asylum et doctrinae legalis thesaurus." The epithets of "prudentissimus," "consultissimus," "disertissimus," and others to the like effect, are bestowed upon him by various emperors. (Cod. 5. tit. 71. s. 14; 7. tit. 32. s. 3; 6. tit. 25. s. 9.)

As a practical jurist and a writer, few of his countrymen can be compared with him. Indeed the great commentator, who has devoted a whole folio to his remarks upon Papinian, declares that he was the first of all lawyers who have been or are to be, that no one ever surpassed him in legal knowledge, and no one ever will equal him. (Cujacius, *Opera*, vol. iv., *In Prooem. ad Quaest. Papinian.*) Nor is the reputation of Papinian unmerited. It was not solely because of the high station that he filled, his penetration and his knowledge, that he left an imperishable name; his excellent understanding, guided by integrity of purpose, has made him the model of a true lawyer. The fragments of Papinian are sometimes obscure, and require the aid of a commentator; but they will amply repay the labour that is necessary to seize the fullness of the meaning of this great master of jurisprudence.

A constitution of Theodosius and Valentinian (*Cod. Theod.* 1. tit. 4, *De Responsis Prudentum*) declared all the writings of Papinian, Paulus, Caius, Ulpian and Modestinus to be authority for the judge; the opinions of those jurists also were to have authority, whose discussions and opinions (tractatus et opiniones) all the five mentioned jurists had inserted in their writings, as Scaevola, Sabinus, Julian and Marcellus: if the opinions of these jurists, as expressed in their writings, were not unanimous, the opinion of the majority was to prevail; if there was an equal number on each side,

the opinion of that side was to prevail on which Papinian was (si numerus (auctorum) aequalis sit, ejus partes praecedat auctoribus in qua excellentis ingenii vir Papinianus emineat, qui, ut singulos vincit, ita cedit duobus). It was one of the characteristics of Papinian not to consider himself infallible, and he did not hesitate to change his opinion, when he found a better reason, of which there is an instance in the passages here referred to. (Dig. 18. tit. 7. s. 6. § 1 ; and Cod. 6. tit. 2. s. 22. § 3.) His strong moral feeling is indicated in another passage (Dig. 28. tit. 7. s. 15), where he is speaking of conditions under which a heres may be instituted: conditions which are opposed to filial duty, to one's good name, to regard to decency, and generally, those which are against good morals (boni mores), must not be considered as conditions that a man can fulfil.

In the four years' course of study, as it existed before the time of Justinian, Papinian's *Responsa* formed part of the third year's course, but only eight books out of the nineteen were explained to the students; and even this was done very imperfectly. In Justinian's course of studies, among other parts of the Digest, there were read in the third year, the twentieth, twenty-first and twenty-second books, which were intended to take the place of the exposition of Papinian formerly given in the third year's course ; and it is stated that the students will in this manner become much better acquainted with Papinian. To make this intelligible, it should be observed, that all the titles of the twentieth book begin with an excerpt from Papinian, as Blume observes (*Zeitschrift*, vol. iv. p. 294, *Ueber die ordnung der fragmente in den Pandecten*) ; but he appears not to have observed that one of the titles of this book neither begins with nor contains any excerpt from Papinian. The students were also to retain the old designation of Papinianistae, which denoted students of the third year; and the festival which they used to celebrate on commencing their third year's course was still to be observed. (Const. *Omnem Reipublicae*, s. 4, &c. ; Grotius, *Vitae Jurisconsultorum ;* Zimmern, *Geschichte des Römischen Privatrechts*, vol. i. p. 361 ; Puchta, *Cursus*, &c. vol. i. p. 454 ; Cujacius, *Op.* tom. iv. ed. Neapol. 1758.) [G. L.]

PAPI'NIUS. 1. L. PAPINIUS, a wealthy Roman eques, plundered by Verres (Cic. *Verr.* iv. 21). In some manuscripts he is called Papirius.

2. PAPINIUS, the author of an epigram in four lines, upon Casca, which is preserved by Varro (*L. L.* vii. 28, ed. Müller). Priscian, in quoting this epigram from Varro, calls him Pomponius (p. 602, ed. Putschius).

3. SEX. PAPINIUS ALLIENUS, consul A. D. 36, with Q. Plautius (Tac. *Ann.* vi. 40 ; Dion Cass, lviii. 26 ; Plin. *H. N.* x. 2). Pliny relates (*H. N.* xv. 14) that this Papinius was the first person who introduced *tuberes* (a kind of apple) into Italy, and he likewise states that he saw him in his consulship. The Sex. Papinius of a consular family, who threw himself down headlong from a height (A. D. 37), in order to escape from the unhallowed lust of his mother, was probably a son of the consul. (Tac. *Ann.* vi. 49.)

PAPI'NIUS STATIUS. [STATIUS.]

PAPI'RIA GENS, patrician, and afterwards plebeian also. The history of this gens forms the subject of one of Cicero's letters to Papirius Paetus, who did not know that any of the Papirii had ever been patricians (*ad Fam.* ix. 21). Cicero states that the Papirii were originally called Papisii, and that the first person who adopted the former form of the name was L. Papirius Crassus, consul, B. C. 336. We learn from the same authority that the patrician Papirii belonged to the minores gentes, and that they were divided into the families of CRASSUS, CURSOR, MASO, and MUGILLANUS ; and that the plebeian Papirii consisted of the families of CARBO, PAETUS, and TURDUS. The most ancient family was that of Mugillanus, and the first member of the gens who obtained the consulship was L. Papirius Mugillanus, in B. C. 444. The gens, however, was of still higher antiquity than this, and is referred by tradition to the kingly period. The Papirius who composed the collection of the Leges Regiae, is said to have lived in the reign of Tarquinius Superbus (see below) ; and one M'. Papirius was the first rex sacrificulus appointed on the expulsion of the kings (Dionys. v. 1).

PAPI'RIUS, C. or SEX., the author of a supposed collection of the Leges Regiae, which was called *Jus Papirianum*, or *Jus Civile Papirianum*. Dionysius (iii. 36) states that the Pontifex Maximus, C. Papirius, made a collection of the religious ordinances of Numa, after the expulsion of the last Tarquin: these ordinances, it is further said, had been cut on wooden tablets by the order of Ancus Marcius (Liv. i. 20, 32 ; Dionys. ii. 63). Pomponius (Dig. 2. tit. 2. s. 2. § 2. 36) states that Sex. or P. Papirius, in the time of Superbus, the son of Demeratus (but Superbus was not the son of Demeratus), made a compilation of all the Leges Regiae. Though much has been written in modern times about this compilation, nothing certain is known ; and all conjecture is fruitless. A work of Granius Flaccus, "Liber de Jure Papiriano," is quoted as a commentary on the *Jus Papirianum* (Dig. 50. tit. 16. s. 144). It appears that there were Leges enacted in the time of the kings, or there were laws which passed as such, for they are sometimes cited by writers of the imperial period. Thus Marcellus (Dig. 11. tit. 8. s. 2) quotes a Lex Regia, which provides that a pregnant woman who dies must not be buried before the child is taken out of her. The passage cited by Macrobius (*Sat.* iii. 11), from the *Jus Papirianum*, is manifestly not the language of a period so early as that of Papirius, and accordingly the critics suppose that Macrobius refers to the commentary of Granius, though Macrobius refers distinctly to the *Jus Papirianum*. The Lex Papiria of Servius (*ad Virg. Aen.* xii. 836) appears to refer to the *Jus Papirianum*. (Grotius, *Vitae Jurisconsult. ;* Zimmern, *Geschichte des Röm. Privatrechts*, vol. i. pp. 86, 88.) [G. L.]

L. PAPI'RIUS, of Fregellae, lived in the time of Tib. Gracchus, the father of the two tribunes, and was reckoned one of the most eloquent orators of his time. Cicero mentions the speech which Papirius delivered in the senate on behalf of the inhabitants of Fregellae and the Latin colonies (*Brut.* 46). If that speech was delivered when Fregellae revolted, B. C. 125, Papirius must then have been a very old man, since Tib. Gracchus, in whose time he is placed by Cicero, was consul a second time in B. C. 163. But the speech may perhaps have reference to some earlier event which is unknown. (Meyer, *Orat. Rom. Fragm.* p. 154, 2nd ed.)

PAPI'RIUS DIONY'SIUS. [DIONYSIUS.]

PAPI'RIUS FABIA'NUS. [FABIANUS.]

PAPI'RIUS FRONTO. [FRONTO.]
PAPI'RIUS JUSTUS. [JUSTUS.]
PAPI'RIUS PO'TAMO. [POTAMO.]
PAPI'RIUS, ST., physician. [PAPYLUS.]

PA'PIUS. 1. C. PAPIUS, a tribune of the plebs B. C. 65, was the author of a law by which all peregrini were banished from Rome. This was the renewal of a similar law which had been proposed by M. Junius Pennus, in B. C. 126. The Papia lex also contained provisions respecting the punishment of those persons who had assumed the Roman franchise without having any claim to it (Dion Cass. xxxvii. 9; Cic. *de Off.* iii. 11, *pro Balb.* 23, *pro Arch.* 5, *de Leg. Agr.* i. 4, *ad Att.* iv. 16). If we are to believe Valerius Maximus (iii. 4. § 5), this law must have been passed at a much earlier period, since he relates that the father of Perperna, who was consul B. C. 130, was accused under the Papia lex after the death of his son, because he had falsely assumed the rights of a Roman citizen. But since Dion Cassius (*l. c.*) expressly places the law in B. C. 65, and Cicero speaks of its proposer as a contemporary (*de Off.* iii. 11), we may conclude that there is some mistake in Valerius Maximus.

2. M. PAPIUS MUTILUS, consul suffectus in A. D. 9, with Q. Poppaeus Secundus. They gave their names to the well known Papia Poppaea lex, which was passed as a kind of supplement to the Lex Julia de Maritandis Ordinibus. Hence arose the title Lex Julia et Papia Poppaea, under which title its provisions are explained in the *Dict. of Ant.* The Papius Mutilus who is mentioned as a flatterer of Tiberius in the senate, A. D. 16, is probably the same as the consul of A. D. 9. (Tac. *Ann.* ii. 16.)

3. PAPIUS FAUSTUS, slain by the emperor Severus. (Spartian. *Sever.* 13.)

PA'PIUS MUTILUS, the commander in the Social War. [MUTILUS.]

PAPPUS (Πάππος), of Alexandria, the name of one of the later Greek geometers, of whom we know absolutely nothing, beside his works, except the fact that Suidas states him to have lived under Theodosius (A. D. 379—395). From an epigram of the second century, or a little later, in which one Pappus is lauded, Reiske thought that this must be the geometer, who ought, therefore, to be placed in the latter half of the second century. And Harless remarks, in confirmation, that of all the authors named by Pappus, no one is known to have flourished later than the second century. This is but poor evidence, and, on the other hand, the authority of Suidas is by no means of the first order on a point of chronology. We may, therefore, look to other sources of probability, and the only one we can find at all to the purpose is as follows.

Pappus has left a short comment upon a portion of the fifth book of Ptolemy's Syntaxis: or rather of the comment which Suidas states him to have written upon four* books, nothing is left except a small portion which Theon has preserved and commented on (Syntaxis, Basle, 1538, p. 235 of Theon's Commentary). Now Eutocius mentions Theon and Pappus in the same sentence, as commentators on Ptolemy; and puts them thus together in two different places. This is some presumption against Pappus having been nearly a contemporary of Ptolemy, and in favour of his standing in that relation to Theon. A commentator generally takes an established author, except when the subject of comment is itself a comment, and then he generally takes his own contemporaries. And moreover, those writers who are often named together are more likely than not to be near together in time. The point is of some importance; for Pappus is our chief source of information upon the later history of Greek geometry. It makes much difference as to the opinion we are to form on the decay of that branch of learning, whether the summary which he gives is to be referred to the second or the fourth century. If he lived in the fourth century, it is a very material fact that he could not find one geometer in the two preceding centuries whom he then considered as of note.

The writings mentioned as having come from the pen of Pappus are as follows:—1. Μαθηματικῶν συναγωγῶν βιβλία, the celebrated *Mathematical Collections*, of which we shall presently speak. It is not mentioned by Suidas, but is referred† to by Marinus at the end of his preface to Euclid's Data. 2. Χωρογραφία οἰκουμενική. 3. Εἰς τὰ τέσσαρα βιβλία τοῦ Πτολεμαίου μεγάλης Συντάξεως ὑπόμνημα. 4. Ποταμοὺς τοὺς ἐν Λιβύῃ. 5. Ὀνειροκριτικά. The last four are mentioned by Suidas, and just as here written down in continuous quotation, headed βιβλία δὲ αὐτοῦ.

The *Collections*, as we have them now in print, consist of the last six of eight books. Whether there were ever more than eight is not certain: from the description of his own plan given by Pappus, more might be suspected. No Greek text has been printed: an Oxford‡ edition is long overdue. We cannot make out the negative entirely as to whether the existing Greek manuscripts contain the first and second books: most of them at least do not. Gerard Vossius thought these books lost. Accounts of the manuscripts will be found in Fabricius (Harless, vol. ix. p. 171), and, with interesting additions, in an appendix to Dr. Wm. Trail's Life of Robert Simson, Bath, 1812, 4to. In the portion which exists the text is as corrupt and mutilated as that of any Greek author who is said to have left more than fragments; and the emendations are sometimes rather inventional than conjectural, if properly named. Occasional portions of the Greek text have been published at various times, as follows:—1. Meibomius, *de Proportionibus*, Copenhagen, 1655, 4to, p. 155, has given three lemmas from the seventh book (Gr. Lat.). 2. Wallis found in a Savilian manuscript a part of the *second* book (prop. 16—27), and published it (Gr. Lat.) at the end of his edition of Aristarchus [Oxford, 1688, 8vo.], and again in the third volume of his

* This portion is on the fifth book: perhaps the *four books* were not the *first* four books.

† So it is customary to say; but the words of Marinus would admit a suspicion that he refers to a separate commentary on Euclid, written by Pappus.

‡ The duty which Savile and Bernard imposed upon that university in the seventeenth century, of printing a large collection of Greek geometry, has been performed hitherto precisely in the order laid down; and the editions of Euclid, Apollonius, and Archimedes, which are the consequence, are confessedly the best products of the press as to their subjects, and in the second case the only one. The next volume was intended to contain *Pappus* and Theon.

collected works, Oxford, 1699, folio. The subject of this fragment is the mode of multiplying large numbers; from which it has been suspected that the first two books treated of arithmetic only. 3. Part of the preface of the seventh book is given (Gr. Lat.) by Gregory in the introduction to the Oxford Euclid [EUCLEIDES]. 4. The complete preface of the seventh book, with the lemmas given by Pappus, as introductory to the subject of analysis of loci (*τοῦ ἀναλυομένου τόπου*), are given by Halley (Gr. Lat.), in the preface to his version of Apollonius, *de Lectione Rationis*, Oxford, 1706, 8vo. So far Fabricius, verified by ourselves in every case except the part in [ ]: we may add that Dr. Trail gave (*op. cit.* p. 182) two passages (Gr. Lat.) on the classification of lines, which had been much alluded to by Robert Simson: and that Dr. Trail also states, that in the preface of an edition of Vieta's Apollonius Gallus, 1795, J. G. Camerer gave the Greek of the preface and lemmas relating to *Tactions* (*περὶ ἐπαφῶν*). Hoffman and Schweiger mention the second part of the fifth book as published (Gr.) by H. J. Eisenmann, Paris, 1824, folio.

There are two Latin editions of Pappus. The first, by Commandine, and published by his representatives, was made apparently from one manuscript only. Its description is "Pappi Alexandrini Mathematicae Collectiones a Federico Commandino ....commentariis illustratae," Pisauri, 1588 (folio size, quarto signatures). This edition shows, in various copies, three distinct title pages, the one above, another Venetiis, 1589, a third Pisauri, 1602. It is remarkably erroneous in the paging and the catch-words; but it does happen, we find, that one or the other is correct in every case. There is a cancel which is not found in some copies. The second edition, by Charles Manolessius, has the same title, augmented, Bononiae, 1660 (larger folio, quarto signatures). It professes to be cleared from innumerable errors. We cannot find any appearance of the use of any additional manuscripts, or any thing except what is usual, namely, correction of obvious misprints and commission of others. And we find that Dr. Trail formed the same judgment. The first edition is the more clearly printed. What Mersenne gives, sometimes called an edition, is a mere synopsis of enunciations. An intended edition by John Gallaesius, mentioned by Fabricius, never appeared.

The third book of Pappus treats on the duplication of the cube, geometrical constructions connected with the three kinds of means, the placing in a triangle two lines having a sum together greater than that of the two sides (which was regarded as a sort of wonder), and the inscription of the regular solids in a sphere. The fourth book treats of various subjects of pure geometry, as also of several extra-geometrical curves, as that called the quadratrix, &c. The fifth book treats of the properties of plane and solid figures, with reference to the greatest content under given boundaries, &c., at great length. The sixth book is on the geometry of the sphere. The seventh book is on geometrical analysis, and is preceded by the curious preface, which, mutilated as it is in parts, is the principal source of information we have on the history and progress of the Greek analysis. The eighth book is on mechanics, or rather on machines. A great deal might be written on Pappus, with reference to the effect his work has produced on modern geometry by the spirit of inquiry and conjecture which its appearance at once excited. But, unless a full account were given of the contents of the *Collections*, any such digression would be useless. (Suidas; Fabric. *Bibl. Gr.* vol. ix; Trail, *Life of Simson*, &c.) [A. De M.]

PAPUS, the name of a family of the patrician Aemilia Gens.

1. M. AEMILIUS PAPUS, was created dictator in B. C. 321, in which year the Romans received their memorable defeat from the Samnites near Caudium. (Liv. ix. 7.)

2. Q. AEMILIUS PAPUS, twice consul, first in B. C. 282, and again in 278, and censor in 275. In both his consulships and in his censorship he had as colleague C. Fabricius Luscinus. In his former consulship he was employed against the Etruscans and Boians, while Fabricius was engaged in Southern Italy. He completely defeated the allied forces, and the chastisement which the Boians received was so severe, that Cisalpine Gaul remained quiet for upwards of fifty years (Dionys. xviii. 5; comp. Polyb. ii. 20). The passage in Frontinus (i. 2. § 7) which speaks of the defeat of the Boii by Aemilius Paullus (an error for Papus), is rightly referred by Niebuhr (*Hist. of Rome*, vol. iii. p. 430) to the above mentioned victory, though most modern writers make it relate to the conquest of the Gauls by the consul of B. C. 225 [see below, No. 3]. In B. C. 280 he accompanied Fabricius, as one of the three ambassadors who were sent to Pyrrhus. The history of this embassy, as well as of his second consulship and censorship, is given in the life of his colleague. [LUSCINUS, No. 1.]

3. L. AEMILIUS Q. F. CN. N. PAPUS, grandson apparently of No. 2, was consul B. C. 225, with C. Atilius Regulus. This was the year of the great war in Cisalpine Gaul. The Cisalpine Gauls, who had for the last few years shown symptoms of hostility, were now joined by their brethren from the other side of the Alps, and prepared to invade Italy. The conduct of this war was assigned to Aemilius, while his colleague Regulus was sent againt Sardinia, which had lately revolted. Aemilius stationed himself near Ariminum, on the road leading into Italy by Umbria, and another Roman army was posted in Etruria, under the command of a praetor. The Gauls skilfully marched between the two armies into the heart of Etruria, which they ravaged in every direction. They defeated the Roman praetor when he overtook them, and would have entirely destroyed his army, but for the timely arrival of Aemilius. The Gauls slowly retreated before the consul towards their own country; but, in the course of their march along the coast into Liguria, they fell in with the army of the other consul, who had just landed at Pisa, having been lately recalled from Sardinia. Thus placed between two consular armies, they were obliged to fight, and though they had every disadvantage on their side, the battle was long contested. One of the consuls, Regulus, fell in the engagement; but the Gauls were at length totally defeated with great slaughter. Forty thousand of the enemy are said to have perished and ten thousand to have been taken prisoners, among whom was one of their kings, Concolitanus. Aemilius followed up his victory by marching through Liguria and invading the country of the Boii, which he laid waste in every direction. After remaining there a few days he returned to Rome and triumphed. (Polyb. ii.

23—31 ; Oros. iv. 13 ; Eutrop. iii. 5 ; Zonar. viii. 20 ; Flor. ii. 4 ; Appian, *Celt.* 2.)

Aemilius Papus was censor B. C. 220, with C. Flaminius, two years before the breaking out of the second Punic War. In the census of that year there were 270,213 citizens. (Liv. *Epit.* 20, xxiii. 22.) In B. C. 216 Papus was one of the triumviri, who were appointed in that year on account of the dearth of money. (Liv. xxiii. 23).

4. M. AEMILIUS PAPUS, maximus curio, died B. C. 210. (Liv. xxvii. 6.)

5. L. AEMILIUS PAPUS, praetor B. C. 205, obtained Sicily as his province. It was under this Aemilius Papus that C. Octavius, the great-grandfather of the emperor Augustus, served in Sicily. (Liv. xxviii. 38 ; Suet. *Aug.* 2.) [OCTAVIUS, No. 12.] The L. Aemilius Papus, decemvir sacrorum, who died in B. C. 171, is probably the same person as the preceding. (Liv. xlii. 28.)

PA'PYLUS, ST. (Πάπυλος), sometimes called *Papirius*, a physician, born at Thyatira in Lydia, of respectable parents, who was ordained deacon by St. Carpus, in the second century after Christ. He was put to death by the praefect Valerius, together with his sister Agathonice and many others, after being cruelly tortured, in or about the year 166. An interesting account of his martyrdom is given in the "Acta Sanctorum," taken chiefly from Simeon Metaphrastes. His memory is celebrated by the Romish church on the 13th of April. (See *Acta Sanctor.* April, vol. ii. p. 120, &c. ; Bzovius, *Nomencl. Sanctor. Profess. Medicor.* ; C. B. Carpzovius, *De Medicis ab Eccles. pro Sanctis habitis*, and the authors there referred to.) [W. A. G.]

PARA, king of Armenia. [ARSACIDAE, p. 364, a.]

PA'RALUS (Πάραλος). 1. The younger of the two legitimate sons of Pericles. He and his brother were educated by their father with the greatest care, but they both appear to have been of inferior capacity, which was anything but compensated by worth of character, though Paralus seems to have been a somewhat more hopeful youth than his brother. Both of them got the nickname of Βλιττομάμμας. Both Xanthippus and Paralus fell victims to the plague B. C. 429. (Plut. *Pericl.* 24, 36, *de Consolat.* p. 118, e. ; Plat. *Alcib.* i. p. 118, e., with the scholiast on the passage, *Protag.* p. 319, e. ; Athen. xi. p. 505, 506.)

2. A friend of Dion of Syracuse [DION], who was governor of Minoa under the Carthaginians at the time when Dion landed in Sicily and gained possession of Syracuse. See Vol. I. p. 1028. (Diod. xvi. 9.) [C. P. M.]

PARCAE. [MOIRA.]

PARDUS, GREGORIUS or GEORGIUS (Γρηγόριος s. Γεώργιος Πάρδος), archbishop of Corinth, on which account he is called in some MSS. GEORGIUS (or GREGORIUS) CORINTHUS (Κόρινθος), and, by an error of the copyist, CORITHUS (Κορίθου, in Gen.) and CORUTUS (Κορύτου, in Gen.), or CORYTUS, a Greek writer on grammar of uncertain date. The only clue that we have to the period in which he lived is a passage in an unpublished work of his, *De Constructione Orationis*, in which he describes Georgius Pisida [GEORGIUS, No. 44], Nicolaus Callicles, and Theodorus Prodromus as "more recent writers of Iambic verse." Nicolaus and Theodorus belong to the reign of Alexius I. Comnenus (A. D. 1081—1118), and therefore Pardus must belong to a still later period ; but his vague use of the term "more recent," as applied to writers of such different periods as the seventh and eleventh or twelfth centuries, precludes us from determining how near to the reign of Alexius he is to be placed. It was long supposed that Corinthus was his name ; but Allatius, in his *Diatriba de Georgiis*, pointed out that Pardus was his name and Corinthus that of his see ; on his occupation of which he appears to have disused his name and designated himself by his bishopric.

His only published work is Περὶ διαλέκτων, *De Dialectis*. It was first published with the *Erotemata* of Demetrius Chalcondylas and of Moschopulus, in a small folio volume, without note of time, place, or printer's name, but supposed to have been printed at Milan, A. D. 1493 (Panzer, *Annal. Typogr.* vol. ii. p. 96). The full title of this edition is Περὶ διαλέκτων τῶν παρὰ Κορίνθου παρεκβληθεισῶν, *De Dialectis a Corintho decerptis*. It was afterwards frequently reprinted as an appendix to the earlier Greek dictionaries, or in the collections of grammatical treatises (e. g. in the *Thesaurus Cornucopiae* of Aldus, fol. Venice, 1496, with the works of Constantine Lascaris, 4to. Venice, 1512 ; in the dictionaries of Aldus and Asulanus, fol. Venice, 1524, and of De Sessa and Ravanis, fol. Venice, 1525), sometimes with a Latin version. Sometimes (as in the Greek Lexicons of Stephanus and Scapula) the version only was given. All these earlier editions were made from two or three MSS., and were very defective. But in the last century Gisbertus Koenius, Greek professor at Franeker, by the collation of fresh MSS., published the work in a more complete form, with a preface and notes, under the title of Γρηγορίου μητροπολίτου Κορίνθου περὶ διαλέκτων, *Gregorius Corinthi Metropolita de Dialectis*, 8vo. Leyden, 1766. The volume included two other treatises or abstracts on the dialects by the anonymous writers known as Grammaticus Leidensis and Grammaticus Meermannianus. An edition by G. H. Schaeffer, containing the treatises published by Koenius, and one or two additional, among which was the tract of Manuel Moschopulus, *De Vocum Passionibus* [MOSCHOPULUS], was subsequently published, 8vo. Leipzig, 1811, with copious notes and observations, by Koenius, Bastius, Boissonade, and Schaeffer ; and a *Commentatio Palaeographica*, by Bastius. Several works of Pardus are extant in MSS.; they are on Grammar ; the most important are apparently that Περὶ συντάξεως λόγου ἤτοι περὶ τοῦ μὴ σολοικίζειν καὶ περὶ βαρβαρισμοῦ, κ. τ. λ., *De Constructione Orationis, vel de Soloecismo et Barbarismo, &c.;* that Περὶ τρόπων ποιητικῶν, *De Tropis Poeticis* ; and especially that entitled Ἐξηγήσεις εἰς τοὺς κανόνας τῶν δεσποτικῶν ἑορτῶν, κ. τ. λ., *Expositiones in Canones* s. *Hymnos Dominicos Festorumque totius Anni, et in Triodia Magnae Hebdomadis ac Festorum Deiparae*, a grammatical exposition of the hymns of Cosmas and Damascenus [COSMAS OF JERUSALEM ; DAMASCENUS, JOANNES], used in the Greek Church ; a work which has been, by the oversight of Possevino, Sixtus of Sena, and others, represented as a collection of *Homiliae et Sermones*. (Allatius *de Georgiis*, p. 416, ed. Paris, et apud Fabric. *Bibl. Graec.* vol. xii. p. 122, &c. ; Koenius, *Praef. in Gregor. Corinth.* ; Fabric. *Bibl. Graec.* vol. vi. pp. 195, &c. 320, 341, vol. ix. p. 742.) [J. C. M.]

PARE'GOROS (Παρήγορος), i. e., "the ad-

dressing," is the name of a goddess whose statue, along with that of Peitho, stood in the temple of Aphrodite at Megara. (Paus. i. 43. § 6.) [L. S.]

PAREIA (Πάρεια), a surname of Athena, under which she had a statue in Laconia, perhaps so called only from its being made of Parian marble. (Paus. iii. 20. § 8.) Pareia is also the name of a nymph by whom Minos became the father of Eurymedon, Nephalion, Chryses and Philolaus. (Apollod. iii. 1. § 2.) [L. S.]

PARIS (Πάρις), also called Alexander, was the second son of Priam and Hecabe. Previous to his birth Hecabe dreamed that she had given birth to a firebrand, the flames of which spread over the whole city. This dream was interpreted to her by Aesacus, or according to others by Cassandra (Eurip. *Androm.* 298), by Apollo (Cic. *De Divin.* i. 21), or by a Sibyl (Paus. x. 12. § 1), and was said to indicate that Hecabe should give birth to a son, who should bring about the ruin of his native city, and she was accordingly advised to expose the child. Some state that the soothsayers urged Hecabe to kill the child, but as she was unable to do so, Priam exposed him. (Schol. *ad Eurip. Androm.* 294, *Iphig. Aul.* 1285.) The boy accordingly was entrusted to a shepherd, Agelaus, who was to expose him on Mount Ida. But after the lapse of five days, the shepherd, on returning to mount Ida, found the child still alive, and fed by a she-bear. He accordingly took back the boy, and brought him up along with his own child, and called him Paris. (Eurip. *Troad.* 921.) When Paris had grown up, he distinguished himself as a valiant defender of the flocks and shepherds, and hence received the name of Alexander, i. e. the defender of men. He now also succeeded in discovering his real origin, and found out his parents. (Apollod. iii. 12. § 5.) This happened in the following manner: — "Priam, who was going to celebrate a funeral solemnity for Paris, whom he believed to be dead, ordered a bull to be fetched from the herd, which was to be given as a prize to the victor in the games. The king's servants took the favourite bull of Paris, who therefore followed the men, took part in the games, and conquered his brothers. One of them drew his sword against him, but Paris fled to the altar of Zeus Herceius, and there Cassandra declared him to be her brother, and Priam now received him as his son. (Hygin. *Fab.* 91; Serv. *ad Aen.* v. 370.) Paris then married Oenone, the daughter of the river god Cebren. As she possessed prophetic powers, she cautioned him not to sail to the country of Helen; but as he did not follow her advice (Hom. *Il.* v. 64), she promised to heal him if he should be wounded, as that was the only aid she could afford him. (Apollod. iii. 12. § 6; Parthen. *Erot.* 4.) According to some he became, by Oenone, the father of Corythus, who was afterwards sent off by his mother to serve the Greeks as guide on their voyage to Troy. (Tzetz. *ad Lyc.* 57.) Paris himself is further said to have killed his son from jealousy, as he found him with Helen. (Conon, *Narr.* 23; Parthen. *Erot.* 34.) It should, however, be mentioned that some writers call Corythus a son of Paris by Helen.

When Peleus and Thetis solemnized their nuptials, all the gods were invited, with the exception of Eris. But the latter appeared, nevertheless, but not being admitted, she threw a golden apple among the guests, with the inscription, "to the fairest." (Tzetz. *ad Lyc.* 93; Serv. *ad Aen.* i. 27.) Here, Aphrodite and Athena began to dispute as to which of them the apple should belong. Zeus ordered Hermes to take the goddesses to mount Gargarus, a portion of Ida, to the beautiful shepherd Paris, who was there tending his flocks, and who was to decide the dispute. (Eurip. *Iphig. Aul.* 1302, 1298; Paus. v. 19. § 1; Eustath. *ad Hom.* p. 986.) Hera promised him the sovereignty of Asia and great riches, Athena great glory and renown in war, and Aphrodite the fairest of women, Helen, in marriage. Hereupon Paris declared Aphrodite to be the fairest and deserving of the golden apple. This judgment called forth in Hera and Athena fierce hatred of Troy. (Hom. *Il.* xxiv. 25, 29; Schol. *ad Eurip. Hecub.* 637, *Troad.* 925, &c., *Helen.* 23, &c., *Androm.* 284; Hygin. *Fab.* 92; Lucian, *Dial. Deor.* 20.) Under the protection of Aphrodite, Paris now carried off Helen, the wife of Menelaus, from Sparta. (Hom. *Il.* iii. 46, &c.; Apollod. iii. 12. § 6.) The accounts of this rape are not the same in all writers, for according to some Helen followed her seducer willingly and without resistance, owing to the influence of Aphrodite (Hom. *Il.* iii. 174), while Menelaus was absent in Crete (Eurip. *Troad.* 939); some say that the goddess deceived Helen, by giving to Paris the appearance of Menelaus (Eustath. *ad Hom.* p. 1946); according to others Helen was carried off by Paris by force, either during a festival or during the chase. (Lycoph. 106; Serv. *ad Aen.* i. 526; Dict. Cret. i. 3; Ptolem. Hephaest. 4.) Respecting the voyage of Paris to Greece, there likewise are different accounts. Once, it is said, Sparta was visited by a famine, and the oracle declared that it should not cease, unless the sons of Prometheus, Lycus and Chimaereus, who were buried at Troy, were propitiated. Menelaus accordingly went to Troy, and Paris afterwards accompanied him from Troy to Delphi. (Lycoph. 132; Eustath. *ad Hom.* p. 521.) Others say that Paris involuntarily killed his beloved friend Antheus, and therefore fled with Menelaus to Sparta. (Lycoph. 134, &c.) The marriage between Paris and Helen was consummated in the island of Cranae, opposite to Gytheium, or at Salamis. (Hom. *Il.* iii. 445; Paus. iii. 22. § 2; Lycoph. 110.) On his return with his bride to Troy, Paris passed through Egypt and Phoenicia, and at length arrived in Troy with Helen and the treasures which he had treacherously taken from the hospitable house of Menelaus. (Hom. *Od.* iv. 228, *Il.* vi. 291; Herod. ii. 113; Dict. Cret. i. 5.) In regard to this journey the accounts again differ, for according to the Cypria Paris and Helen reached Troy three days after their departure (Herod. ii. 117), whereas, according to later traditions, Helen did not reach Troy at all, for Zeus and Hera allowed only a phantom resembling her to accompany Paris to Troy, while the real Helen was carried to Proteus in Egypt, and remained there until she was fetched by Menelaus. (Eurip. *Elect.* 1280, &c., *Helen.* 33, &c., 243, 584, 670; Herod. ii. 118, 120; Lycoph. 113; Philostr. *Her.* ii. 20, *Vit. Apoll.* iv. 16; Serv. *ad Aen.* i. 651, ii. 592.)

The carrying off of Helen from Sparta gave rise to the Trojan war. When the Greeks first appeared before Troy, Paris was bold and courageous

(*Il.* iii. 16, &c.); but when Menelaus advanced against him he took to flight. As Hector upbraided him for his cowardice, he offered to fight in single combat with Menelaus for the possession of Helen (iii. 70). Menelaus accepted the challenge, and Paris though conquered was removed from the field of battle by Aphrodite (iii. 380). The goddess then brought Helen back to him, and as she as well as Hector stirred him up, he afterwards returned to battle, and slew Menesthius (vi. 503, vii. 2, &c.). He steadily refused to give up Helen to the Greeks, though he was willing to restore the treasures he had stolen at Sparta (vii. 347, &c.). Homer describes Paris as a handsome man, as fond of the female sex and of music, and as not ignorant of war, but as dilatory and cowardly, and detested by his own friends for having brought upon them the fatal war with the Greeks. He killed Achilles by a stratagem in the sanctuary of the Thymbraean Apollo (Hom. *Il.* xxii. 359; Dict. Cret. iv. 11; Serv. *ad Aen.* iii. 85, 322, vi. 57); and when Troy was taken, he himself was wounded by Philoctetes with an arrow of Heracles (Soph. *Philoct.* 1426), and then returned to his long abandoned first wife Oenone. But she, remembering the wrong she had suffered, or according to others being prevented by her father, refused to heal the wound, or could not heal it as it had been inflicted by a poisoned arrow. He then returned to Troy and died. Oenone soon after changed her mind, and hastened after him with remedies, but came too late, and in her grief hung herself. (Apollod. iii. 12. § 6; Dict. Cret. iv. 19.) According to others she threw herself from a tower, or rushed into the flames of the funeral pile on which the body of Paris was burning. (Lycoph. 65; Tzetz. *ad Lyc.* 61; Q. Smyrn. x. 467.) By Helena, Paris is said to have been the father of Bunicus (Bunomus or Bunochus), Corythus, Aganus, Idaeus, and of a daughter Helena. (Dict. Cret. v. 5; Tzetz. *ad Lyc.* 851; Parthen. *Erot.* 34; Ptolem. Hephaest. 4.) Paris was represented in works of art as a youthful man, without a beard and almost feminine beauty, with the Phrygian cap, and sometimes with an apple in his hand, which he presented to Aphrodite. (Comp. *Mus. Pio-Clement.* ii. 37.) [L. S.]

PARIS, the name of two celebrated pantomimes in the time of the early Roman emperors.

1. The elder Paris lived in the reign of the emperor Nero, with whom he was a great favourite. He was originally a slave of Domitia, the aunt of the emperor, and he purchased his freedom by paying her a large sum of money. Domitia availed herself of his influence with Nero to attempt the ruin of Agrippina, whom she hated. The plot, however, failed, and Agrippina demanded the punishment of her accusers; but Paris stood too high in the monarch's favour to experience the punishment which was inflicted on his accomplices. Shortly after this Paris was declared, by order of the emperor, to have been free-born (*ingenuus*), and Domitia was compelled to restore to him the large sum which she had received for his freedom (Tac. *Ann.* xiii. 19—22, 27; Dig. 12. tit. 4. s. 3. § 5). Paris, however, was not fortunate enough to retain the favour of the emperor. The silly man wished to become a pantomime himself; and as he was unable to profit by the lessons in dancing which Paris gave him, and looked upon the latter as a dangerous rival, he had him put to death towards the end of his reign. (Dion Cass. lxiii. 18; Suet. *Ner.* 54.)

2. The younger Paris, and the more celebrated of the two, lived in the reign of Domitian. He was originally a native of Egypt (hence called *sales Nili* by Martial, xi. 13), and repaired to Rome, where his wonderful skill in pantomimic dances gained him the favour of the public, the love of the profligate Roman matrons, and such influence at the imperial court that he was allowed to promote his creatures to places of high office and trust. It is stated by the Pseudo-Suetonius, in his life of Juvenal, and by the ancient commentators, that this poet was banished to Egypt on account of his attack upon Paris (vii. 86—91), but there seems good reason for rejecting this story, as we have shown in the life of Juvenal [JUVENALIS]. The popularity of Paris was at length his ruin. Domitia, the wife of the emperor, fell desperately in love with him; but when Domitian became acquainted with the intrigue, he divorced his wife, and had Paris murdered in the public street. So infuriated was he against the actor, that he even put to death a youth who was a pupil of Paris, merely because he bore a resemblance to his master in form and in skill. The people deeply deplored the death of their favourite; some strewed the spot where he fell with flowers and perfumes, for which act they were killed by the tyrant; and Martial only expressed the general feeling of the city, when he called him in the epithet (xi. 13) which he composed in his honour,

"Romani decus et dolor theatri."

(Dion Cass. lxvii. 3; Suet. *Dom.* 3, 10; Juv. vi. 82—87, and Schol.)

PARIS, JU'LIUS, the abbreviator of Valerius Maximus, is spoken of in the life of the latter. [Vol. II. p. 1002.]

PARISADES [PAERISADES.]

PARME'NIDES (Παρμενίδης), a distinguished Greek philosopher, the son of Pyrrhes. He was born in the Greek colony of Elea in Italy, which had probably been founded not long before (Ol. 61), and was descended from a wealthy and illustrious family (Diog. Laërt. ix. 21—25, with Sim. Karsten's emendation in *Parmenidis Eleatae carminis Reliquiae*, Amstelodami, 1835, p. 3, note). According to the statement of Plato, Parmenides, at the age of 65, came to Athens to the Panathenaea, accompanied by Zeno, then 40 years old, and became acquainted with Socrates, who at that time was quite young. This statement, which is designedly repeated by Plato (*Plat. Parm.* p. 127, b., *Soph.* p. 217, c. *Theaetet.* p. 183, e), may very well be reconciled with the apparently discrepant chronology in Diogenes Laërtius (ix. 23), and has without reason been assailed by Athenaeus (xi. 15, p. 505, f., comp. Macrobius, *Saturn.* i. 1). According to the chronology of Plato the journey of Parmenides would fall in the 80th or 81st Olympiad (Socrates was born in the 4th year of the 77th Olymp.), his birth in the 65th Olympiad, and the period when he flourished would only be set down by Diogenes Laërtius a few Olympiads too soon (Ol. 69). Eusebius gives the fourth year of the 80th Olympiad as the period when he flourished, connecting him very accurately with Empedocles, Zeno, and Heracleitus; whereas Theophrastus is stated to have set him down as a hearer of Anaximander (Diog. Laërt. ix. 21). The former statements, considering the indefiniteness of the expres-

PARMENIDES.

sion *flourish*, may at any rate be referred to Parmenides' residence in Athens; the latter must be entirely rejected, whether it be that Theophrastus made a mistake, or, what is much more likely, that Diogenes copied the statement carelessly. The same Theophrastus had spoken of him as a disciple of Xenophanes, with whom Aristotle, with a cautious *it is said*, connects him (*Metaph.* i. 5, p. 986, b, l. 22. Theophrastus, according to Alexander: see Schol. on Aristotle, p. 536. 8; comp. Sext. Empir. *adv. Math.* vii. 111; Clemens Alex. *Strom.* i. 301; Diog. Laërt. ix. 21); and it is impossible not to see that the Colophonian did open that path of investigation which we see our Eleatic pursuing, whether the former influenced the latter through personal intercourse, or only by the written exposition of his doctrine. Considerably more doubt rests upon the relation in which Parmenides stood to the Pythagoreans, of whom two, entirely unknown to us, Ameinias and Diochaetes, are spoken of as his instructors (Sotion, in Diogenes Laërt. ix. 21). Others content themselves with reckoning Parmenides as well as Zeno as belonging to the Pythagorean school (Callimachus ap. Procl. *in Parmenid.* iv. p. 51, comp. Strab. vi. init.; Iambl. *Vit. Pythag.* § 166, &c. with others), or with speaking of a Parmenidean life, in the same way as a Pythagorean life is spoken of (*Cebet. Tabul.* c. 2); and even the censorious Timon (in Diog. Laërt. ix. 23) allows Parmenides to have been a high-minded man; while Plato speaks of him with veneration, and Aristotle and others give him an unqualified preference over the rest of the Eleatics (Plat. *Theaet.* p. 183, e.; *Soph.* p. 237, comp. Aristot. *Metaph.* A, 5. p. 986, b. l. 25; *Phys. Auscult.* i. 23; Clem. Alex. *Strom.* v. p. 603). His fellow-citizens, the inhabitants of Elea, must have been penetrated by similar feelings with regard to him, if they every year bound their magistrates to render obedience to the laws laid down by him (Speusippus in Diog. Laërt. ix. 23, comp. Strab. vi. p. 252; Plut. *adv. Colot.* p. 1126).

Like Xenophanes, Parmenides developed his philosophical convictions in a didactic poem, composed in hexameter verse, entitled *On Nature* (Plut. *de Pyth. Orac.* p. 402), the poetical power and form of which even his admirers do not rate very highly (Proclus, *in Parmen.* iv. 62; Plut. *de Audit.* p. 44, *de audiend. Poet.* p. 16, c.; comp. Cic. *Acad. Quaest.* iv. 23); and this judgment is confirmed by the tolerably copious fragments of it which are extant, for the preservation of which we are indebted chiefly to Sextus Empiricus and Simplicius, and the authenticity of which is established beyond all doubt by the entire accordance of their contents with the statements in Aristotle, Plato, and others, as well as by the language and style (the expressions of Diogenes Laërt. ix. 23, have reference to Pythagoras, not to Parmenides). Even the allegorical exordium is entirely wanting in the charm of inventive poetry, while the versification is all that distinguishes the argumentation from the baldest prose. That Parmenides also wrote in prose (Suid. *s. v.*) has probably been inferred only from a misunderstood passage in Plato (*Soph.* p. 237). In fact there was but one piece written by Parmenides (Diog. Laërt. i. 16, comp. Plat. *Parmen.* p. 128, a. c.; Theophrastus in Diog. Laërt. viii. 55; Simplicius on *Arist. Phys.* f. 31, a. and others); and the prose passage, which is found among the fragments (Simplic. *l. c.* f. 7), is without doubt of later origin, added by way of explanation (comp. Simon Karsten, *l. c.* p. 130).

In the allegorical introduction to his didactic poem, the Eleatic describes how Heliadic virgins conducted him on the road from Darkness to Light, to gates where the paths of Night and Day separate; and, after Dike had unbolted the gates, to the goddess Wisdom. She greets him kindly, with the promise of announcing to him not only the unchangeable heart of truth (ἀληθείης εὐπειθέος ἀτρεκὲς ἦτορ), but also the truthless fancy of men (*Parmenid. Reliqu.* in Simon Karsten, *l. c.* 32, after Sextus Empiricus, *adv. Math.* vii. 111), and indicates in this way whither each of these opposite roads leads, while she at the same time points to the division of the poem into two parts. The path of truth sets out from the assumption that existence *is*, and that non-existence is inconceivable (*Reliqu.* l. 33. &c.), but only leads to the desired end by the avoidance, not merely of assuming a non-existence, but also of regarding existence and non-existence as on a par with each other, which is the back-leading road of the blind and erring crowd (*ib.* l. 43, &c.). On the former, Reason (λόγος, νοῦς) is our guide; on the latter the eye that does not catch the object (ἄσκοπον ὄμμα), and re-echoing hearing (ἠχήεσσα ἀκουή, ib. l. 52. &c. comp. l. 89; Plat. *Parmen.* p. 135, d.). On the former path we convince ourselves that the existent neither has come into being, nor is perishable, and is entirely of one sort (οὖλον μουνογενές), without change and limit (καὶ ἀτρεμὲς ἠδ' ἀτέλεστον), neither past nor future, entirely included in the present (*ib.* l. 56). For it is as impossible that it can *become* and *grow* out of the existent, as that it could do so out of the non-existent; since the latter, non-existence, is absolutely inconceivable, and the former cannot precede itself; and every *coming into existence* presupposes a non-existence (l. 61, &c.). By similar arguments divisibility (l. 77, &c.), motion or change, as also infinity, are shut out from the absolutely existent (l. 81, &c.), and the latter is represented as shut up in itself, so that it may be compared to a well-rounded ball (l. 100, &c.); while Thought is appropriated to it as its only positive definition, Thought and that which is thought of (Object) coinciding (l. 93, &c.; the corresponding passages of Plato, Aristotle, Theophrastus, and others, which authenticate this view of his theory, see in *Commentatt. Eleat.* by the author of this article, i. p. 133, &c., and in S. Karsten, *l. c.*). Thus to Parmenides the idea of Being had presented itself in its complete purity, to the exclusion of all connection with space, time, and multiformity, and he was compelled to decide upon regarding as human fancy and illusion what appears to us connected with time and space, changeable and multiform (l. 97, &c. 176), though he nevertheless felt himself obliged at least to attempt an explanation of this illusion. In this attempt, which he designates as mere mortal opinion and deceptive putting together of words, he lays down two primordial forms (μορφαὶ), the fine, and light, and thoroughly uniform aetherial fire of flame (φλογος αἰθέριον πῦρ), and the cold, thick, and heavy body (δέμας) of dark night (l. 112, &c.),—represented by those who have preserved to us the information, as Warm and Cold, Fire and Earth (Arist. *Phys.* i. 3, *Metaph.* i. 5, *de Gener. et Corrupt.* i. 3; Theophrast. *in Alex. l. c.*); the former referred to the existent, the latter to the non-existent

(Arist. and Theophr. *ll. cc.*). Although the latter expressions are not found in Parmenides, he manifestly regarded the former, the primordial principle of fire, as the active and real, the other as the passive, in itself unreal, only attaining to reality when animated by the former (l. 113, 129). The whole universe is filled with light and darkness (l. 123), and out of their intermingling every thing in the world is formed by the Deity, who reigns in their midst (l. 127. ἐν δὲ μέσῳ τούτων δαίμων ἡ πάντα κυβερνᾷ), the primary source of the fateful procreation and intermingling (στυγεροῖο τόκου καὶ μίξιος ἀρχή, l. 127, &c.). As the first of the gods, this deity devised Eros, the principle of union between the mutually opposed primordial principles (Arist. *Metaph.* i. 4 ; Sext. Empir. *adv. Math.* ix. 1, 6 ; Plut. *de Primo Frigido*, p. 946, e.) ; and after him other gods, doubtless to represent powers and gradations of nature (Plato, *Symp.* p. 195, c.; Menand. *de Encom.* i. c. 5), amongst which Desire, War, and Strife may very well have been found (Cic. *de Nat. Deor.* i. 11 ; S. Karsten's Conjecture, *l. c.* p. 239, does not seem requisite). But the ultimate explanatory principle of the world of originated existence must, in his view, have been necessity, or destiny, and as such he may very well have designated at one time that deity that holds sway between the opposites (Stobaeus, *Eclog.* i. 23, p. 482 ; comp. Plato, *Symp.* p. 195, c.), at other times the opposed principles themselves (Plut. *de Anim. Procreat. c. Timaeo*, p. 1026, b.). Of the cosmogony of Parmenides, which was carried out very much in detail, we possess only a few fragments and notices, which are difficult to understand (l. 132, &c. ; Stob. *Ecl. Phys.* i. 23, p. 482, &c. ; Cic. *de Nat. Deor.* i. 11, &c. ; comp. S. Karsten, *l. c.* p. 240, &c.), according to which, with an approach to the doctrines of the Pythagoreans, he conceived the spherical mundane system, surrounded by a circle of the pure light (Olympus, Uranus) ; in the centre of this mundane system the solid earth, and between the two the circle of the milky-way, of the morning or evening star, of the sun, the planets, and the moon ; which circle he regarded as a mixture of the two primordial elements. As here, so in his anthropological attempts, he deduced the differences in point of perfection of organisation, from the different proportions in which the primordial principles were intermingled (S. Karsten, p. 257, &c.), and again deduced the differences in the mental capacities from the more or less perfect intermixture of the members (ὡς γὰρ ἑκάστῳ ἔχει κρᾶσις μελέων πολυπλάγκτων, τὼς νόος ἀνθρώποισι, l. 145, &c. ; comp. S. Karsten, p. 266, &c.) ;—laying down in the first instance that the primordial principles are animated, and that all things, even those that have died, partake of feeling, not indeed for the warm, for light, for sound, but for the cold, for darkness, and for silence (Theophrastus, *de Sensu Princ.*). Accordingly, consciousness and thought also, in so far as, while conceived in a state of change, it is an object of appearance, is to be deduced from the primordial principles of the world of phaenomena, but must be abstracted from that Thought which is coincident with the absolutely existent. But, however marked the manner in which Parmenides separated the true, only, changeless Existence from the world of phaenomena, which passes off in the change of forms, and however little he may have endeavoured to trace back the latter to the former, the possibility of its being so traced back he could not give up, and appears for that very reason to have designated the primordial form of *the Warm* as that which was real in the world of phaenomena, probably not without reference to Heracleitus' doctrine of perpetual coming into existence, while he placed along with it the opposite primordial form of the *Rigid*, because it was only in this way that he could imagine it possible to arrive at coming into existence, and change. Thus, however, we find in him the germs of that dualism, by the more complete carrying out of which the later Ionians, Empedocles, Anaxagoras, and others, imagined that they could meet the Eleatic doctrine of the absolute. Empedocles seems more immediately, and to a greater extent than the rest, to have further developed these germs ; and he also, just like Parmenides, set down necessity or predestination as the ultimate ground of originated existence and change, and in like manner agreed with his Eleatic predecessor in this, that like is recognised by like ; a presupposition in which, as it occurs in Parmenides, we can scarcely fail to recognise a reference to his conviction that Thought and Existence coincide. But, little as he could deny that the really existent must in some way or other lie at the basis of change and the multiformity of phaenomena, he could not attempt to deduce the latter from the former so long as he maintained the idea of the existent as single, indivisible, and unchangeable ; and this idea, again, he could not but maintain, so long as he conceived it in a purely abstract manner as pure *Position*.* But, however insufficient this idea is, it was necessary to develope it with sharpness and precision before it would be possible to make any successful attempts to find the absolutely existent in place of the originated, and therefore as something multiform. The first endeavours to define the idea of the existent are found in Xenophanes, and with them begins that course of development peculiar to the Eleatics. But Parmenides was the first who succeeded in developing the idea of the existent purely by itself and out of itself, without carrying it back and making it rest upon a support, like the Deity in Xenophanes. It is only from inaccurate or indistinct statements that it has been concluded that Parmenides represented the absolutely existent as a deity (Ammonius, *in Arist. de Interpret.* f. 58 ; Arist. *de Xenoph. Gorg. et Melisso*, c. 4). So that he was the only philosopher who with distinctness and precision recognised that the existent, as such, is unconnected with all separation or juxtaposition, as well as with all succession, all relation to space or time, all coming into existence, and all change ; from which arose the problem of all subsequent metaphysics, to reconcile the mutually opposed ideas of *Existence* and *Coming into Existence*.

After the scanty collection in H. Stephens' *Poesis Philosophica*, 1573, the fragments of Parmenides were collected and explained more fully by G. G. Fülleborn (*Beiträge zur Gesch. der Philos.* vi.; comp. C. Fr. Heinrich, *Spicilegium Observationum*, ib. viii.). A more complete collection was then made

* It may be necessary to suggest to the reader who is unaccustomed to the terminology of metaphysics, that in connection with this word *Position* he must dismiss all notion of locality, and look upon it as a noun whose meaning answers to that of the adjective *positive*.—TRANSLATOR.

by the author of this article (*Comment. Elcat.* Altona, 1815); but the best and most careful collection is that of S. Karsten, who made use of the MS. apparatus of the great Jul. Scaliger, which is preserved in the library of Leyden. It forms the second part of the first volume of *Philosophorum Graecorum Veterum Oper. Reliquiae*, Amstelod. 1835. [CH. A. B.]

PARME'NION (Παρμενίων). 1. Son of Philotas, a distinguished Macedonian general in the service of Philip of Macedon and Alexander the Great. Notwithstanding the prominent place that he holds in history we know nothing either of his family and origin, or of the services by which he had attained the high reputation of which we find him possessed when his name first appears. As he was considerably older than Philip, having been born about B. C. 400 (see Curt. vii. 2. § 33) it is probable that he had already distinguished himself during the reign of Amyntas II., but the first mention of his name occurs in the year 356, when we find him entrusted with the chief command in the war against the Illyrians, whom he defeated in a great battle (Plut. *Alex.* 3). Throughout the reign of Philip he enjoyed the highest place in the confidence of that monarch, both as his friend and counsellor, and as a general: the king's estimation of his merits in the latter capacity may be gathered from his well-known remark, that he had never been able to find more than one general, and that was Parmenion. (Plut. *Apophth.* p. 177, c.) Yet the occasions on which his name is specially mentioned during the reign of Philip are not numerous. In B. C. 346 we find him engaged in the siege of Halus in Thessaly (Dem. *de F. L.* p. 392), and shortly after he was sent by Philip, together with Antipater and Eurylochus, as ambassador to Athens, to obtain the ratification of the proposed peace from the Athenians and their allies. (Id. *ib.* p. 362; Arg. *ad Or. de. F. L.* p. 336.) In B. C. 342, while Philip was in Thrace, Parmenion carried on operations in Euboea, where he supported the Macedonian party at Eretria, and subsequently besieged and took the city of Oreus, and put to death Euphraeus, the leader of the opposite faction. (Dem. *Phil.* iii. p. 126; Athen. xi. p. 508.) When Philip at length began to turn his views seriously towards the conquest of Asia B. C. 336, he sent forward Parmenion and Attalus with an army, to carry on preliminary operations in that country, and secure a firm footing there by liberating some of the Greek cities. (Diod. xvi. 91, xvii. 2; Justin. ix. 5.) They had, however, little time to accomplish anything before the assassination of Philip himself entirely changed the aspect of affairs: Attalus was bitterly hostile to the young king, but Parmenion was favourably disposed towards him, and readily joined with Hecataeus, who was sent by Alexander to Asia, in effecting the removal of Attalus by assassination. By this means he secured the attachment of the army in Asia to the young king: he afterwards carried on some military operations of little importance in the Troad, but must have returned to Europe before the commencement of the year 334, as we find him taking part in the deliberations of Alexander previous to his setting out on the expedition into Asia. (Diod. xvii. 2, 5, 7, 16; Curt. vii. 1. § 3.)

Throughout the course of that expedition the services rendered by Parmenion to the young king were of the most important kind. His age and long established reputation as a military commander naturally gave great weight to his advice and opinion; and though his counsels, leaning generally to the side of caution, were frequently overruled by the impetuosity of the youthful monarch, they were always listened to with deference, and sometimes followed even in opposition to the opinion of Alexander himself. (Arrian. iii. 9.) His special post appears to have been that of commander-in-chief of the Macedonian infantry (Diod. xvii. 17), but it is evident that he acted, and was generally regarded as second in command to Alexander himself. Thus, at the three great battles of the Granicus, Issus and Arbela, while the king in person commanded the right wing of the army, Parmenion was placed at the head of the left, and contributed essentially to the victory on all those memorable occasions. (Arr. *Anab.* i. 14, ii. 8, iii. 11, 14, 15; Curt. iii. 9. § 8, iv. 13. § 35, 15. § 6, 16. § 1—7; Diod. xvii. 19, 60.) Again, whenever Alexander divided his forces, and either hastened forward in person with the light-armed troops, or on the contrary, despatched a part of his army in advance, to occupy some important post, it was always Parmenion that was selected to command the division where the king was not present in person. (Arr. *Anab.* i. 11, 17, 18, 24, ii. 4, 5, 11, iii. 18; Curt. iii. 7. § 6, v. 3. § 16; Diod. xvii. 32.) The confidence reposed in him by Alexander appears to have been unbounded, and he is continually spoken of as the most attached of the king's friends, and as holding, beyond all question, the second place in the state. Among other important employments we find him selected, after the battle of Issus, to take possession of the treasures deposited by Dareius at Damascus (Arr. ii. 11, 15; Curt. iii. 12, 13): and again at a later period when Alexander himself determined to push on into the wilds of Parthia and Hyrcania in pursuit of Dareius, he left Parmenion in Media with a large force, with instructions to see the royal treasures taken in Persia safely deposited in the citadel of Ecbatana, under the charge of Harpalus, and then to rejoin Alexander and the main army in Hyrcania. (Arr. iii. 19; Justin. xii. 1.)

But before the end of the year 330, while Parmenion still remained in Media in pursuance of these orders, the discovery took place in Drangiana of the plot against the king's life, in which Philotas, the only surviving son of Parmenion, was supposed to be implicated [PHILOTAS]: and the confession wrung from the latter by the torture not only admitted his own guilt, but involved his father also in the charge of treasonable designs against the life of Alexander. (Curt. vi. 11. § 21—30.) Whether the king really believed in the guilt of Parmenion, or deemed his life a necessary sacrifice to policy after the execution of his son, it is impossible for us to decide, but the sentence of the aged general was pronounced by the assembled Macedonian troops, and Polydamas was despatched in all haste into Media with orders to the officers next in command under Parmenion to carry it into execution before he could receive the tidings of his son's death. The mandate was quickly obeyed, and Parmenion was assassinated by Cleander with his own hand. (Arr. *Anab.* iii 26; Curt. vii. 2. § 11—33; Diod. xvii. 80; Plut. *Alex.* 49; Justin. xii. 5; Strab. xv. p. 724.)

The death of Parmenion, at the age of seventy years, almost the whole of which period had been spent in the service of the king himself or of his father, will ever remain one of the darkest stains upon the character of Alexander. Nothing can be less probable than that the veteran general who, on two occasions, had been the first to warn the king against the real or supposed designs of his enemies (Arr. *Anab.* i. 25, ii. 4 ; Curt. iii. 6. § 4, vi. 10. § 33 ; Plut. *Alex.* 19), should have now himself engaged in a plot against the life of his sovereign. Indeed it is certain even if we admit the very questionable evidence that Philotas was really concerned in the conspiracy of Dimnus, that with that plot at least Parmenion had no connection. (Curt. vi. 11. § 33.) The confessions extorted from Philotas on the rack amounted only to some vague and indefinite projects said to have been entertained by his father at the suggestion of Hegelochus, and which, if they were not altogether a fiction, had probably been no more than a temporary ebullition of discontent. (Id. *ib.* § 22—29.) Yet on this evidence not only was Parmenion condemned unheard, but the mode of his execution, or rather assassination, was marked by the basest treachery.

But however unjust was the condemnation of Parmenion, and great as were the services really rendered by him to Alexander, it is certain that his merits are unduly extolled by Quintus Curtius, as well as by some modern writers ; and the assertion of that author that the king had done nothing great without his assistance (*multa sine rege prospere, rex sine illo nihil magnae rei gesserat*, vii. 2. § 33) is altogether false. On the contrary, many of the king's greatest successes were achieved in direct opposition to the advice of Parmenion ; and it is evident that the prudent and cautious character of the old general rendered him incapable of appreciating the daring genius of his young leader, which carried with it the assurance of its own success. Had Alexander uniformly followed the advice of Parmenion, it is clear that he would never have conquered Asia. (See Arrian, *Anab.* i. 13, ii. 25 ; Plut. *Alex.* 16, 29, *Apophth.* p. 180, b. ; Diod. xvii. 16, 54.)

Three sons of Parmenion had accompanied their father to Asia ; of these the youngest, Hector, was accidentally drowned in the Nile, B. C. 331. (Curt. iv. 8. § 7.) Nicanor was carried off by a sudden illness on the march into Hyrcania, and Philotas was put to death just before his father. We find also two of his daughters mentioned as married, the one to Attalus, the uncle of Cleopatra, the other to the Macedonian officer, Coenus. (Curt. vi. 9. §§ 17, 30.)

2. One of the deputies from Lampsacus, who appeared before the Roman legates at Lysimachia to complain against Antiochus, B. C. 196. (Polyb. xviii. 35.)

3. One of the ambassadors sent by Gentius, king of Illyria, to receive the oath and hostages of Perseus, B. C. 168. He afterwards accompanied the Macedonian ambassadors to Rhodes. (Polyb. xxix. 2, 5.) [E. H. B.]

PARME'NION (Παρμενίων), literary. 1. Of Macedonia, an epigrammatic poet, whose verses were included in the collection of Philip of Thessalonica ; whence it is probable that he flourishod in, or shortly before, the time of Augustus. Brunck gives fourteen of his epigrams in the *Analecta* (vol. ii. pp. 201—203), and one more in the *Lectiones* (p. 177 ; Jacobs, *Anth. Graec.* vol. ii. pp. 184—187). Reiske refers to him one of the anonymous epigrams (No. cxxi.), on the ground of the superscription Παρμένοντος in the Vatican MS., but that is the name, not of the author of the epigram, but of the victor who dedicated the statue to which it forms the inscription, as is clear from the epigram itself (comp. Brunck, *Lect.* p. 265 ; Jacobs, *Animadv. in Anth. Graec.* vol. iii. pt. i. p. 356). The epigrams of Parmenion are characterized by brevity, which he himself declares (*Ep.* 1) that he aimed at ; unfortunately, they want the body, of which brevity is said to be the soul,—wit.

2. A grammarian and glossographer (γλωσσογράφος), who is quoted in the Venetian Scholia on Homer. (*Il.* i. 591.) [P. S.]

PARME'NION. (Παρμενίων), an architect, who was employed by Alexander the Great in the building of Alexandria. He was entrusted with the superintendence of the works of sculpture, especially in the temple of Serapis, which came to be called by his name *Parmenionis.* (Jul. Valer. i. 35.) Clemens Alexandrinus, however, ascribes the great statue of Serapis to Bryaxis. (*Protrep.* p. 14, Sylburg). [P. S.]

PARMENISCUS (Παρμενίσκος). 1. A partner of Dionysodorus, against whom Demosthenes pleaded in the speech Κατὰ Διονυσοδώρου. (Dem. pp. 1282—1298, ed. Reisk.)

2. Of Metapontum, who probably lived about the middle of the fifth century B. C. Iamblichus (*Vit. Pythagor.* c. 36) calls him (according to the common reading) Παρμίσκος, and ranks him among the celebrated Pythagorean philosophers. Athenaeus, (who, iv. 156, c. &c., gives a quotation from a letter of a man of this name, containing an account of a Cynic banquet,) narrates (xiv. p. 614, a. b.) an incident in his life, connected with a descent into the cave of Trophonius, and calls him rich and high born. He is also mentioned by Diogenes Laërtius, ix. 20.

3. A grammarian and commentator, of whom we have fragments and notices in the Schol. Hom. *Od.* δ'. 242, *Il.* Θ'. 513, λ'. 424 ; Eustath. *ad Il.* ii. p. 854 ; Schol. Eurip. *Med.* 10, 276, *Troad.* 222, 230, *Rhes.* 524 ; *Et. Mag. s. v.* Ἄρεω ; Steph. Byz. *s. vv.* Ἄλος, Ἔφυρα, Φθία. Hyginus, when speaking (*Poet. Astron.* ii. 2, 13) of his history of the stars, probably refers to a lost commentary on Aratus. Varro (*de L. L.* x. 10) refers to him as making the distinctive characteristics of words to be eight in number. (Fabric. *Bibl. Graec.* vol. i. p. 518, vol. vi. p. 375 ; Vossius, *De Hist. Graec.* p. 481, ed. Westermann.) [W. M. G.]

PA'RMENON (Παρμένων). 1. Of Byzantium, a choliambic poet, a few of whose verses are cited by Athenaeus (iii. p. 75, f. ; v. pp. 203, c. 221, a.), by the scholiasts on Pindar (*Pyth.* iv. 97,) and Nicander (*Ther.* 806), and by Stephanus of Byzantium (*s. vv.* Βουδῖνοι, Φρίκιον, Χιτώνη, reading the last passage Παρμένων for Μενίππῳ). These few fragments are collected by Meineke (*Choliambica Poesis Graecorum*, Berol. 1845).

2. Of Rhodes, the author of a work on cookery (μαγειρικὴ διδασκαλία) quoted by Athenaeus (vii. p. 308, f.)

3. A grammarian, the author of a work περὶ διαλέκτων (Ath. xi. p. 500, b.) who is not improbably the same person as the glossographer PARMENION. [P.S.]

PARMENSIS, CA'SSIUS. [CASSIUS PARMENSIS.]

PARMYS (Πάρμυς), daughter of Smerdis, the son of Cyrus. She became the wife of Dareius Hystaspis, and was the mother of Ariomardos. (Herod. iii. 88, vii. 78.) [C. P. M.]

PARNASSUS (Παρνασσός), a son of Cleopompus or Poseidon and the nymph Cleodora, is said to have been the founder of Delphi, the inventor of the art of foretelling the future from the flight of birds, and to have given his name to Mount Parnassus. (Paus. x. 6. § 1.) [L. S.]

PARNE'THIUS (Παρνήθιος), a surname of Zeus, derived from Mount Parnes in Attica, on which there was a bronze statue of the god. (Paus. i. 32. § 2.) [L. S.]

PARNO'PIUS (Παρνόπιος), i. e. the expeller of locusts (πάρνωψ), a surname of Apollo, under which he had a statue on the acropolis at Athens. (Paus. i. 24. § 8.) [L. S.]

PAROREUS (Παρωρεύς), a son of Tricolonus, and the reputed founder of the town of Paroria in Arcadia. (Paus. viii. 35. § 6.) [L. S.]

PARRHA'SIUS (Παρράσιος). 1. A surname of Apollo, who had a sanctuary on Mount Lyceius, where an annual festival was celebrated to him as the epicurius, that is, the helper. (Paus. viii. 38. §§ 2, 6.)

2. A son of Lycaon, from whom Parrhasia in Arcadia was believed to have derived its name. (Steph. Byz. *s. v.*) Some call him a son of Zeus, and father of Arcas and Parus, from whom the island of Paros derived its name. (Serv. *ad Aen.* xi. 31; Steph. Byz. *s. v.* Πάρος.) [L. S.]

PARRHA'SIUS (Παρράσιος), one of the most celebrated Greek painters, was a native of Ephesus, the son and pupil of Evenor (Paus. i. 28. § 2; Strab. xiv. p. 642; Harpocr. *s. v.*) He belonged, therefore, to the Ionic school; but he practised his art chiefly at Athens: and by some writers he is called an Athenian, probably because the Athenians, who, as Plutarch informs him, held him in high honour, had bestowed upon him the right of citizenship (Senec. *Controv.* v. 10; Acro, *Schol. ad Horat. Carm.* iv. 8; Plut. *Thes.* 4; Junius, *Catal. Artif. s. v.*). With respect to the time at which he flourished, there has been some doubt, arising from a story told by Seneca (*l. c.*), which, if true, would bring down his time as late as the taking of Olynthus by Philip, in Ol. 108, 2, or B. C. 347. But this tale has quite the air of a fiction; and it is rejected, as unworthy of attention, by all the authorities except Sillig and Meyer, the latter of whom makes the extraordinary mistake of bringing down the life of Parrhasius as late as the time of Alexander the Great. On the other hand, the statement of Pausanias (i. 28. § 2), that he drew the outlines of the chasing on the shield of Pheidias's statue of Athena Promachus, would place him as early as Ol. 84, or B. C. 444, unless we accept the somewhat improbable conjecture of Müller, that the chasing on the shield was executed several years later than the statue. (Comp. MYS, and Sillig, *Catal. Artif. s. v. Mys.*) Now this date is probably too early, for Pliny places Parrhasius's father, Evenor, at the 90th Olympiad, B. C. 420 (*H. N.* xxxv. 9. s. 36. § 1). According to this date Parrhasius himself must have flourished about the 95th Olympiad, B. C. 400, which agrees with all the certain indications which we have of his time, such as his conversation with Socrates (Xen. *Mem.* iii. 10), and his being a younger contemporary of Zeuxis: the date just given must, however, be taken as referring rather to a late than to an early period of his artistic career; for he had evidently obtained a high reputation before the death of Socrates in B. C. 399.

Parrhasius belongs to that period of the history of Greek painting, in which the art may be said to have reached perfection in all its essential elements, though there was still room left for the display of higher excellence than any individual painter had yet attained, by the genius of an Apelles. The peculiar merits of Parrhasius consisted, according to Pliny, in accuracy of drawing, truth of proportion, and power of expression. "He first (or above all) gave to painting true proportion (*symmetriam*), the minute details of the countenance, the elegance of the hair, the beauty of the face, and by the confession of artists themselves obtained the palm in his drawing of the extremities." (Plin. *H. N.* xxxv. 9. s. 36. § 5.) His outlines, according to the same writer, were so perfect, as to indicate those parts of the figure which they did not express. The intermediate parts of his figures seemed inferior, but only when compared with his own perfect execution of the extremities.

Parrhasius did for painting, at least in pictures of gods and heroes, what had been done for sculpture by Pheidias in divine subjects, and by Polycleitus in the human figure: he established a canon of proportion, which was followed by all the artists that came after him. Hence Quintilian (xii. 10) calls him the legislator of his art; and it is no doubt to this that Pliny refers in the words of the above quotation (*primus symmetriam picturae dedit*). Several interesting observations on the principles of art which he followed are made in the dialogue in the *Memorabilia*, already referred to.

The character of Parrhasius was marked in the highest degree by that arrogance which often accompanies the consciousness of pre-eminent ability: "*Quo nemo insolentius sit usus gloria artis*," says Pliny. In epigrams inscribed on his works he not only made a boast of his luxurious habits, calling himself Ἀβροδίαιτος, but he also claimed the honour of having assigned with his own hand the precise limits of the art, and fixed a boundary which was never to be transgressed. (See the Epigrams in Ath. xii. p. 543, d.) He claimed a divine origin and divine communications, calling himself the descendant of Apollo, and professing to have painted his Hercules, which was preserved at Lindus, from the form of the god, as often seen by him in sleep. When conquered by Timanthes in a trial of skill, in which the subject was the contest for the arms of Achilles, he observed that for himself he thought little of it, but that he sympathised with Ajax, who was a second time overcome by the less worthy. (Plin. *l. c.*; Ath. *l. c.*; Aelian. *V. H.* ix. 11; Eustath. *ad Hom. Od.* xi. 545.) Further details of his arrogance and luxury will be found in the above passages and in Ath. xv. p. 687, b. c. Respecting the story of his contest with Zeuxis, see ZEUXIS. The numerous encomiums upon his works in the writings of the ancients are collected by Junius and Sillig.

Of the works of Parrhasius mentioned by Pliny, the most celebrated seems to have been his picture of the Athenian People, respecting which the commentators have been sorely puzzled to imagine how he could have exhibited all the qualities enu-

merated by Pliny as belonging to his subject—"debebat namque varium, iracundum, injustum, inconstantem, eundem exorabilem, clementem, misericordem, gloriosum, excelsum, humilem, ferocem, fugacemque, et omnia pariter ostendere:" as to how all these qualities were expressed Pliny gives us no more information than is contained in the words *argumento ingenioso*. Some writers suppose that the picture was a group, or that it consisted of several groups; others that it was a single figure; and Quatremère de Quincy has put forth the ingeniously absurd hypothesis, that the picture was merely that of an owl, as the symbol of Athens, with many heads of different animals, as the symbols of the qualities enumerated by Pliny! The truth seems to be that Pliny's words do not describe the *picture*, but its *subject*; the word *debebat* indicates as much: the picture he does not appear to have seen; but the character of the personified Demos was to be found in the *Knights* of Aristophanes, and in the writings of many other authors; and Pliny's words seem to express his admiration of the art which could have given anything like a pictorial representation of *such* a character. Possibly, too, the passage is merely copied from the unmeaning exaggeration of some sophist.

Another famous picture was his Theseus, which was preserved in the Capitol, and which appears to have been the picture which embodied the *canon* of painting referred to above, as the Doryphorus of Polycleitus embodied that of sculpture. This work, however, which was the masterpiece of *Ionian* art, did not fully satisfy the severer taste of the Helladic school, as we learn from the criticism of Euphranor, who said that the Theseus of Parrhasius had fed upon roses, but his own upon beef. (Plut. *de Glor. Ath.* 2).

The works of Parrhasius were not all, however, of this elevated character. He painted libidinous pictures, such as the Archigallus, and Meleager and Atalanta, which afterwards gratified the prurient taste of Tiberius (Plin. *l. c.*; Suet. *Tib.* 44). A few others of his pictures, chiefly mythological, are enumerated by Pliny, from whom we also learn that tablets and parchments were preserved, on which were the valuable outline drawings of the great artist. He is enumerated among the great painters who wrote upon their art. [P. S.]

PARTHAMASIRIS, king of Armenia. [ARSACIDAE, p. 363, a.]

PARTHAMASPATES, king of Parthia [ARSACES, p. 359, a.], and subsequently king of Armenia. [ARSACIDAE, p. 363, a.]

PARTHAON. [PORTHAON.]

PARTHE'NIA (Παρθενία). 1. That is, "the maiden," a surname of Artemis and Hera, who, however, is said to have derived it from the river Parthenius. (Callim. *Hymn. in Dian.* 110; Schol. *ad Apollon. Rhod.* i. 137.)

2. The wife of Samus, from whom the island of Samos was anciently called Parthenia. (Schol. *ad Apollon. Rhod. l. c.*) [L. S.]

PARTHENIA'NUS, AEMI'LIUS, the author of an historical work, which gave an account of the various persons who aspired to the tyranny (Vulcat. Gallic. *Avid. Cass.* 5).

PA'RTHENIS (Παρθενίς), a female epigrammatist, who had a place in the *Garland* of Meleager (v. 31). None of her epigrams are extant, and there is no other mention of her, unless she be the same as the poetess whom Martial compares with Sappho (vii. 69. 7), where, however, the true reading of the name is doubtful: the best editions have *Pantaenis*. [P. S.]

PARTHE'NIUS, occurs in Juvenal (xii. 44) as the name of a silver-chaser, evidently of high reputation at that time (comp. Schol.). Sillig (*Append. ad Catal. Artif.*) and the commentators on Juvenal, take the name either as entirely fictitious, or as meaning only a Samian artist, from Parthenia, the old name of Samos: but the same name occurs, in a slightly different form, C. Octavius Parthenio, with the epithet, *Argentarius*, in an inscription (Gruter, p. dcxxxix. 5; R. Rochette, *Lettre à M. Schorn*, pp. 376, 377, 2nd ed. Paris, 1845). [P. S.]

PARTHE'NIUS (Παρθένιος), the chief chamberlain (*cubiculo praepositus*) of Domitian, took an active part in the conspiracy by which that emperor perished, A. D. 96. After the death of the tyrant he persuaded Nerva to accept the crown, but was himself killed shortly afterwards by the soldiers, together with the other conspirators against Domitian, whom Nerva had not the courage to protect. The soldiers cut off the genitalia of Parthenius, threw them in his face, and then strangled him. (Dion Cass. lxvii. 15, 17; Suet. *Dom.* 16; Aurel. Vict. *Epit.* 11, 12; Eutrop. viii. 1; Mart. iv. 78, xi. 1.)

PARTHE'NIUS (Παρθένιος), literary. 1. Of NICAEA, or according to others, of MYRLEA, but more probably of the former, since both Suidas (*s. v.* Νέστωρ) and Stephanus Byzantinus (*s. v.* Νίκαια) make him a native of that town, and the ancient grammarians generally speak of him as the Nicaean. He was the son of Heracleides and Eudora, or, as Hermippus stated, of Tetha; and Suidas further relates that he was taken prisoner by Cinna, in the Mithridatic war, was afterwards manumitted on account of his learning, and lived to the reign of Tiberius. The accuracy of this statement has been called in question, since there were seventy-seven years from the death of Mithridates to the accession of Tiberius; but if Parthenius was taken prisoner in his childhood, he might have been about eighty at the death of Augustus. His literary activity must at all events be placed in the reign of Augustus. He dedicated his extant work to Cornelius Gallus, which must, therefore, have been written before B. C. 26, when Gallus died. We know, moreover, that Parthenius taught Virgil Greek (Macrob. v. 17), and a line in the Georgics (i. 437) is expressly stated both by Macrobius (*l. c.*) and A. Gellius (xiii. 26), to have been borrowed from Parthenius. He seems to have been very popular among the distinguished Romans of his time; we are told that the emperor Tiberius also imitated his poems, and placed his works and statues in the public libraries, along with the most celebrated ancient writers (Suet. *Tib.* 70).

Suidas calls Parthenius an elegiac poet, and the author of verses in various kinds of measures (ἐλεγειοποιὸς καὶ μέτρων διαφόρων ποιητής); and although his only extant work is in prose, it was as a poet that he was best known in antiquity. The following are the titles of his principal works:—1. Ἐλεγεῖα εἰς Ἀφροδίτην (Suid.) for which we ought probably to read ἐλεγεῖαι, Ἀφροδίτη, as two separate works, and this conjecture is supported by the way in which these works are quoted by the ancient writers (comp. Steph. Byz. *s.v.* Ἀκαμάντιον;

Artemid. iv. 63). 2. Ἀρήτης ἐπικήδειον, a dirge on his wife Arete (Suid.). 3. Ἀρήτης ἐγκώμιον, in three books (Suid.). Either to this work or the former may be referred the quotation in the Scholiast on Pindar (ἐν τῇ Ἀρήτῃ, *Isthm.* ii. 63). 4. Ἀνθίππη (Steph. Byz. *s. vv.* Κρανίδες, Λάμπεια). 5. Εἰς Ἀρχελαΐδα ἐπικήδειον (Hephaest. p. 9). 6. Εἰς Αὐξίθεμιν ἐπικήδειον (Steph. Byz. *s. v.* Γαλλήσιον). 7. Βίας (Schol. *ad Il.* ix. 446). 8. Δῆλος (Steph. *s. vv.* Βελιδόνιοι, Γρύνοι). 9. Ἡρακλῆς (Steph. *s. vv.* Ἴσσα, Οἰνώνη ; Etymol. *s. v.* αὐρόσχας). 10. Ἴφικλος (Steph. *s. v.* Ἀράφεια). 11. Κριναγόρας (Etym. *s. v.* ἅρπυς). 12. Λευκαδίαι (Steph. *s. v.* Ἰβηρίαι). 13. Προπεμπτικόν (Steph. *s. v.* Κώρυκος). 14. *Moretum.* It is stated in the Ambrosian manuscript of Virgil that Parthenius wrote a work in Greek under this title, which was imitated by Virgil. 15. Μεταμορφώσεις. Whether Parthenius was the author of this work or not is doubtful. Suidas (*s. v.* Νέστωρ), in one passage, ascribes it to Parthenius of Nicaea ; but in another (*s. v.* Παρθένιος Χῖος), he attributes it to Parthenius of Chios [No. 2]. Since, however, the words in the latter passage are wanting in the old editions and in most manuscripts of Suidas, it is probable that they were not written by him, but were made up by some one from the passage on Nestor, and then inserted under Parthenius in their wrong place. This work is likewise referred to by Eustathius (*ad Dionys.* 420) ; and it must be admitted, as Clinton has remarked, that the expression of Eustathius seems to imply that another Parthenius was intended. It is not improbable that Ovid may have borrowed from this work in his *Metamorphoses.* 16. Περὶ ἐρωτικῶν παθημάτων.

The work last mentioned, Περὶ ἐρωτικῶν παθημάτων, is the only one of the writings of Parthenius that has come down to us. It is written in prose, and contains thirty-six brief love-stories, which ended in an unfortunate manner. It is dedicated, as has been already remarked, to Cornelius Gallus, and was compiled for his use, that he might avail himself of the materials in the composition of epic and elegiac poems. The work is of some interest to us, as Parthenius gives in most cases the names of the writers from whom he derived his narratives, and thus extends our acquaintance with some Greek writers of whom we have very few fragments extant. Of this work we have only one manuscript, written in the tenth century, and preserved at present at Heidelberg. It was first printed at Basel, 1531, edited by Comarius. The principal editions are :—by Gale, in *Historiae Poëticae Scriptores Antiqui*, Paris, 1675 ; by Heyne, appended to his edition of Conon, Göttingen, 1798 ; by Passow, Leipzig, 1824 ; and by Westermann, in Μυθογράφοι : *Scriptores Poëticae Historiae Graeci*, Brunswick, 1843. (Fabric. *Bibl. Graec.* vol iv. p. 305, &c.; Voss. *De Hist. Graec.* p. 208, &c. ed Westermann ; Clinton, *F. H.* vol. iii. p. 548, &c.; Lebeau, *Sur les Auteurs dont Parthenius a tiré ses Narrations*, in *Mém. de l'Acad. d. Inscrip.* vol. xxxiv. p. 63, &c. ; Eckstein, in Ersch and Gruber's *Encyclopädie*, art. *Parthenius.*)

2. Of Chios, the son of Thestor, surnamed Chaos, was said to be a descendant of Homer, and wrote a poem on his father, Thestor (Suid.). Suidas also ascribes to him the composition of the *Metamorphoses ;* but we have shown above that this sentence is probably misplaced in Suidas.

3. The Grammarian, was a pupil of the Alexandrine grammarian, Dionysius, who lived in the first century before Christ (Suidas, *s. v.* Διονύσιος). This Parthenius is mentioned by Athenaeus, who quotes a work of his, entitled Περὶ τῶν παρὰ τοῖς Ἱστορικοῖς Λέξεων ζητουμένων (Athen. xi. p. 467, c. p. 501, a. xv. p. 680, d. e.), and also by Eustathius (*ad Il.* xxiii. p. 1412, *ad Od.* xv. p. 567).

4. The Phocaean, frequently quoted by Stephanus Byzantinus (*s. vv.* Γότθοι, Δεκέντιοι, Μοῦρσα). In the Greek Anthology there is an epigram of Erycius (*Anal.* vol. ii. p. 297), addressed εἰς Παρθένιον Φωκαέα τὸν εἰς Ὅμηρον παροινήσαντα. Brunck understands this to be the Parthenius who was taken in the Mithridatic war [No. 1], and Jacobs supposes him to be the same as the disciple of Dionysius [No. 3] ; but neither of these opinions can be correct, as Clinton has observed (*F. H.* vol. iii. p. 549), since it appears from the authority of Stephanus Byz. (*s. v.* Δεκέντιοι) that the Phocaean Parthenius lived after Magnentius, who slew Constans in A. D. 350.

PARTHENOPAEUS (Παρθενοπαῖος), one of the seven heroes that undertook the expedition against Thebes. He is sometimes called a son of Ares or Meilanion and Atalante (Apollod. iii. 9. § 2, 6. § 3, &c. ; Paus. iii. 12. § 7 ; Eurip. *Suppl.* 888 ; Serv. *ad Aen.* vi. 480), sometimes of Meleager and Atalante (Hygin. *Fab.* 70, 79), and sometimes of Talaus and Lysimache (Apollod. i. 9. § 13 ; Paus. ii. 20. § 4, ix. 18. § 4 ; Schol. *ad Oed. Col.* 1385). His son, by the nymph Clymene, who marched against Thebes as one of the Epigoni, is called Promachus, Stratolaus, Thesimenes, or Tlesimenes. (Apollod. i. 9. § 13, iii. 7. § 2 ; Eustath. *ad Hom.* p. 489 ; Hygin. *Fab.* 71 ; Paus. iii. 12. § 7.) Parthenopaeus was killed at Thebes by Asphodicus, Amphidicus or Periclymenus. (Apollod. iii. 6. § 8 ; Paus. ix. 18, in fin. ; Aeschyl. *Sept. c. Theb.*) [L. S.]

PARTHE'NOPE (Παρθενόπη). 1. A daughter of Stymphalus, and by Heracles the mother of Eueres. (Apollod. ii. 7. § 8.)

2. A daughter of Ancaeus and Samia, became by Apollo the mother of Lycomedes. (Paus. vii. 4. § 2.)

3. One of the Seirens (Schol. *ad Hom. Od.* xii. 39 ; Aristot. *Mir. Ausc.* 103.) At Naples her tomb was shown, and a torch race was held every year in her honour. (Strab. v. p. 246 ; Tzetz. *ad Lyc.* 732.)

4. The wife of Oceanus, by whom she became the mother of Europa and Thrace. (Tzetz. *ad Lyc.* 894; comp. Schol. *ad Aeschyl. Pers.* 183.) [L. S.]

PA'RTHENOS (Παρθένος), i. e. the virgin, a surname of Athena at Athens, where the famous temple Parthenon was dedicated to her. (Paus. i. 24, v. ii. § 5, viii. 41. § 5, x. 34, in fin.) Parthenos also occurs as the proper name of the daughter of Apollo and Chrysothemis, who after her premature death was placed by her father among the stars. (Hygin. *Poet. Astr.* 25. in fin.) [L. S.]

PARYSATIS (Παρύσατις or Παρυσάτις, see Baehr ad Ctes. p. 186.) According to Strabo (xvi. p. 785), the Persian form of the name was Pharziris.

1. Daughter of Artaxerxes I. Longimanus, king of Persia, was given by her father in marriage to her own brother Dareius, surnamed Ochus, who in B. C. 424 succeeded Xerxes II. on the throne of Persia. (Ctes. *Pers.* 44, ed. Baehr.) The feeble

character of Dareius threw the chief power into the hands of Parysatis; whose administration was little else than a series of murders. It was at her express instigation that Dareius put to death his two brothers Sogdianus and Arsites, as well as Artuphius and Artoxares, the chief eunuch. All the family of Stateira, who was married to her son Artaxerxes, were in like manner sacrificed to her jealousy, and she was with difficulty induced to spare the life of Stateira herself. (Id. *ib.* 48—56.) She had been the mother of no less than thirteen children, of whom four only grew up to manhood. The eldest of these, Arsaces, who afterwards assumed the name of Artaxerxes, was born before Dareius had obtained the sovereign power, and on this pretext Parysatis sought to set aside his claims to the throne in favour of her second son Cyrus. Failing in this attempt, she nevertheless interposed after the death of Dareius B. C. 405, to prevent Artaxerxes from putting Cyrus to death; and prevailed with the king to allow him to return to his satrapy in Asia Minor. (Ctes. *Pers.* 57; Plut. *Art.* 1—3; Xen. *Anab.* i. 1. §§ 1—3.) During the absence of Cyrus, she continued to favour his projects by her influence with Artaxerxes, whom she prevented from listening to those who would have warned him of the designs of his brother; on which account she was loudly blamed by the opposite party at court as the real author of the war that ensued. Even after the battle of Cunaxa (B. C. 401), Parysatis did not hesitate to display her grief for the death of her favourite son, by bestowing funeral honours on his mutilated remains, as well as by acts of kindness to Clearchus, the leader of his Greek mercenaries, whose life she in vain attempted to save. It was not long before the weakness and vanity of Artaxerxes, who was ambitious of being thought to have slain his brother with his own hand, enabled Parysatis to avenge herself upon all the real authors of the death of Cyrus, every one of whom successively fell into her power, and were put to death by the most cruel tortures. Meanwhile, the dissensions between her and Stateira, the wife of Artaxerxes, had been continually increasing, until at length Parysatis found an opportunity to elude the vigilance of her rival, and effect her destruction by poison. (Ctes. 59—62; Plut. *Art.* 4, 6, 14—17, 19.)

The feeble and indolent Artaxerxes, though he was apparently fully convinced of his mother's guilt, was content to banish her to Babylon; and it was not long before he entirely forgot the past, and recalled her to his court, where she soon recovered all her former influence. Of this she soon availed herself to turn his suspicions against Tissaphernes, whom she had long hated as having been the first to discover the designs of Cyrus to his brother, and who was now put to death by Artaxerxes at her instigation, B. C. 396. (Plut. *Art.* 19—23; Diod. xiv. 80; Polyaen. vii. 16. § 1.) This appears to have been the last in the long catalogue of the crimes of Parysatis; at least it is the last mention that we find of her name. The period of her death is wholly unknown. The history of her intrigues and cruelties, the outline of which is above given, is very fully related by Plutarch (*Artaxerxes*), who has followed the authority of Ctesias, a resident at the court of Persia throughout the period in question, and bears every mark of authenticity. The abstract of Ctesias himself, preserved to us by Photius, records the same events more briefly.

2. The youngest daughter of Ochus (Artaxerxes III.), king of Persia, whom according to Arrian (*Anab.* vii. 4. § 5) Alexander the Great married at Susa, B. C. 325, at the same time with Barsinë or Stateira, the daughter of Dareius. Arrian cites Aristobulus as his authority; but this second marriage is not mentioned by any other author. [E. H. B.]

PASCHASINUS, together with Lucentius, bishop of Asculum, and Bonifacius, a presbyter, was despatched by Leo I. to represent him in the Council of Chalcedon, held A. D. 451. Paschasinus, of whose previous history and position in life we know nothing, seems to have held the chief place among the three legates since he subscribed the acts of the council in the name of the pope before the two others.

An epistle of Paschasinus, *De Quaestione Paschali*, is still extant, addressed to Leo in reply to some inquiries from the pontiff with regard to the calculations for determining the festival of Easter. It will be found under its best form in the editions of the works of Leo, published by Quesnel and by the brothers Ballerini. [LEO.] (Schönemann, *Biblioth. Patrum Lat.* vol. ii. § 49; Bähr, *Geschichte der Röm. Litterat.* Suppl. Band. 2te Abtheil. § 166.) [W. R.]

PA'SEAS. [ABANTIDAS.]

PA'SIAS, an eminent Greek painter, brother of the modeller Aegineta, and disciple of Erigonus, who had been originally colour-grinder to the painter Nealces (Plin. *H. N.* xxxv. 11. s. 40. § 41). He belonged to the Sicyonian school, and flourished about B. C. 220. [AEGINETA; ERIGONUS; NEALCES.] [P. S.]

PASI'CRATES (Πασικράτης), prince of Soli in Cyprus, was one of those who submitted to Alexander, and repaired in person to meet the conqueror at Tyre, in B. C. 331, on which occasion he took a prominent part in the festivities and theatrical entertainments then celebrated on a scale of unparalleled magnificence. (Plut. *Alex.* 29.) His son Nicocles accompanied the king throughout his campaigns in Asia. (Arr. *Ind.* 18.) He was succeeded by Eunostus, probably before B. C. 315. (See Athen. xiii. p. 576, e.; Droysen, *Hellenism.* vol. i. p. 339, n.) [E. H. B.]

PASI'CRATES (Πασικράτης), literary. 1. Of Rhodes, who wrote a lost Commentary on the Categories of Aristotle. For the opinion that he wrote the second book of the Metaphysics of Aristotle, see EUDEMUS. (Fabric. *Bibl. Graec.* vol. iii. pp. 211, 501.)

2. A servant of St. George of Cappadocia, to whom is attributed an account of his master's life, edited in Greek by Lipomann (in the *Acta Sanctorum*, vol. iii.), and in Latin by Linus (*ubi supra*, p. 117) and by Surius (vol. ii. ad 23 April). This life, as well as the others of St. George, are universally admitted to be unworthy of credit. (Fabric. *Bibl. Graec.* vol. x. p. 229; Vossius, *de Hist. Graec.* p. 294, ed. Westermann.) [GEORGIUS, No. 7, p. 248.] [W. M. G.]

PASI'CRATES (Πασικράτης), a Greek physician who appears to have given much attention to the preparation of surgical apparatus, as his name is several times mentioned by Oribasius in his book on that subject (*De Machin.* cc. 26, 29, 31, pp. 182, 183, 190, 192). He was the father of

Aristion* (ibid. cc. 24, 26, pp. 180, 183), and as he lived probably after Nymphodorus (ibid. p. 180) and before Heliodorus (p. 160), he may be conjectured to have lived in the second or first century B. C. He is probably the physician quoted by Asclepiades Pharmacion ap. Gal. *De Compos. Medicam. sec. Locos*, viii. 8, vol. xiii. p. 213. If, with Mead (*De Numis quibusdam a Smyrnaeis in Honorem Medicorum percusis*, p. 51) and Fabricius (*Bibl. Graec.* vol. xiii. p. 357, ed. vet.), we suppose that certain coins with the name of Pasicrates upon them, were struck in honour of this physician, we may add to the above particulars, that he was a native of Smyrna, and a follower of Erasistratus; that his grandfather's name was Pasicrates, and his father's Capito; and that he was brother of Menodorus, and father of Metrodorus. [W. A. G.]

PA'SIDAS or PASIADAS (Πασίδας or Πασιάδας), an Achaean, was one of the deputies sent by the Achaeans to Ptolemy Philometor, to congratulate him on his attaining to manhood, B. C. 170. During their stay in Egypt, they interposed their good offices to prevent the further advance of Antiochus Epiphanes, who had invaded the country, and even threatened Alexandria itself, but without effect. (Polyb. xxviii. 10, 16.) [E. H. B.]

PASIME'LUS (Πασίμηλος), a Corinthian, of the oligarchical party. When, in B. C. 393, the democrats in Corinth massacred many of their adversaries, who, they had reason to think, were contemplating the restoration of peace with Sparta, Pasimelus, having had some suspicion of the design, was in a gymnasium outside the city walls, with a body of young men assembled around him. With these he seized, during the tumult, the Acrocorinthus; but the fall of the capital of one of the columns, and the adverse signs of the sacrifices, were omens which warned them to abandon their position. They were persuaded to remain in Corinth under assurances of personal safety; but they were dissatisfied with the state of public affairs, especially with the measure which had united Argos and Corinth, or rather had merged Corinth in Argos; and Pasimelus therefore and Alcimenes sought a secret interview with Praxitas, the Lacedaemonian commander at Sicyon, and arranged to admit him with his forces within the long walls that connected Corinth with its port Lechaeum. This was effected, and a battle ensued, in which Praxitas defeated the Corinthian, Boeotian, Argive, and Athenian troops (Xen. *Hell.* iv. 4. §§ 4, &c; Diod. xiv. 86, 91; Andoc. *de Pace*, p. 25; Plat. *Menex.* p. 245). Pasimelus, no doubt, was one of the Corinthian exiles who returned to their city when the oligarchical party regained its ascendancy there immediately after the peace of Antalcidas, B. C. 387, and in consequence of it (Xen. *Hell.* v. 1. § 34); and he seems to have been the person through whom Euphron, having sent to Corinth for him, delivered up to the Lacedaemonians the harbour of Sicyon, in B. C. 367 (Xen. *Hell.* vii. 3. § 2). The language of Xenophon in this last passage is adverse to the statement made above in the article EUPHRON, and also in Thirlwall's *Greece*, vol. v. p. 128, that Pasimelus was a Spartan officer commanding at Corinth. [E. E.]

PASINI'CUS (Πασίνικος), a physician in the fourth century after Christ, to whom one of St. Basil's letters is addressed. (*Ep.* 324, vol. iii. p. 449, ed. Bened.) [W. A. G.]

PA'SION (Πασίων). 1. A Megarian, was one of those who were employed by Cyrus the younger in the siege of Miletus, which had continued to adhere to Tissaphernes; and, when Cyrus commenced his expedition against his brother, in B. C. 401, Pasion joined him at Sardis with 700 men. At Tarsus a number of his soldiers and of those of Xenias, the Arcadian, left their standards for that of Clearchus, on the declaration of the latter, framed to induce the Greeks not to abandon the enterprise, that he would stand by them and share their fortunes in spite of the obligations he was under to Cyrus. The prince afterwards permitted Clearchus to retain the troops in question, and it was from offence at this, as usually supposed, that Pasion and Xenias deserted the army at the Phoenician sea-port of Myriandrus, and sailed away for Greece with the most valuable of their effects. Cyrus displayed a politic forbearance on the occasion, and excited the Greeks to greater alacrity in his cause, by declining to pursue the fugitives, or to detain their wives and children, who were in safe keeping in his garrison at Tralles. (Xen. *Anab.* i. 1. § 6, 2. § 3, 3. § 7, 4. §§ 7—9.)

2. A wealthy banker at Athens, was originally a slave of Antisthenes and Archestratus, who were also bankers. In their service he displayed great fidelity as well as aptitude for business, and was manumitted as a reward. (Dem. *pro Phorm.* pp. 957, 958.) Hereupon he appears to have set up a banking concern on his own account, by which, together with a shield manufactory, he greatly enriched himself, while he continued all along to preserve his old character for integrity, and his credit stood high throughout Greece. (Dem. *pro Phorm. l. c.*, *c. Tim.* p. 1198, *c. Polycl.* p. 1224, *c. Callipp.* p. 1243.) He did not however escape an accusation of fraudulently keeping back some money which had been entrusted to him by a foreigner from the Euxine. The plaintiff's case is stated in an oration of Isocrates (τραπεζιτικός), still extant. Pasion did good service to Athens with his money on several occasions. Thus we hear of his furnishing the state gratuitously with 1000 shields, together with five gallies, which he manned at his own expense. He was rewarded with the freedom of the city, and was enrolled in the demus of Acharnae. (Dem. *pro Phorm.* pp. 953, 954, 957, *c. Steph.* i. pp. 1110, 1127, ii. p. 1133, *c. Callipp.* p. 1243, *c. Neaer.* p. 1345.) He died at Athens in the archonship of Dyscinetus, B. C. 370, after a lingering illness, accompanied with failure of sight. (Dem. *pro Phorm.* p. 946, *c. Steph.* i. p. 1106, ii. p. 1132, *c. Tim.* p. 1196, *c. Callipp.* p. 1239.) Towards the end of his life his affairs were administered to a great extent by his freedman Phormion, to whom he let his banking shop and shield manufactory, and settled in his will that he should marry his widow Archippe, with a handsome dowry, and undertake the guardianship of his younger son Pasicles. (Dem. *pro Phorm.* passim, *c. Steph.* i. p. 1110, ii. pp. 1135—1137, *c. Tim.* p. 1186, *c. Callipp.* p. 1237.) [APOLLODORUS, No. 1.] From the several notices of the subject in Demosthenes, we are able to form a tolerably close estimate of

* In the extract from Oribasius, given by Ang. Mai, in the fourth vol. of his "Classici Auctores e Vaticanis Codicibus editi" (Rom. 8vo. 1831), we should read *υἱόν* instead of *πατέρα*, in p. 152, l. 23, and *Ἀριστίων* instead of *Ἀρτίων*, in p. 158, l. 10.

the wealth of Pasion. His landed property amounted, we are told, to about 20 talents, or 4875*l.*; besides this he had out at interest more than 50 talents of his own (12,187*l.* 10*s.*), together with 11 talents, or 2681*l.* 5*s.*, of borrowed money. His annual income from his banking business was 100 minae, or 406*l.* 5*s.*, and from his shield manufactory 1 talent, or 243*l.* 15*s.* (Dem. *pro Phorm.* pp. 945, &c., *c. Steph.* i. p. 1110, &c.) His elder son, Apollodorus, grievously diminished his patrimony by extravagance and law-suits. (Dem. *pro Phorm.* p. 958.) On Pasion, see further, Dem. *c. Aphob.* i. p. 816, *c. Nicostr.* p. 1249; Böckh, *Publ. Econ. of Athens*, Book i. chap. 12, 22, 24, iv. 3, 17; Rehdantz, *Vit. Iph. Chabr. Tim.* vi. § 8. [E. E.]

PASI'PHAE (Πασιφάη). 1. A daughter of Helios and Perseis, and a sister of Circe and Aeetes, was the wife of Minos, by whom she was the mother of Androgeos, Catreus, Deucalion, Glaucus, Minotaurus, Acalle, Xenodice, Ariadne, and Phaedra. (Apollon. Rhod. iii. 999, &c.; Apollod. i. 9. § 1, iii. 1. § 2; Ov. *Met.* xv. 501; Cic. *De Nat. Deor.* iii. 19; Paus. v. 25. § 9.)

2. An oracular goddess at Thalamae in Laconia, was believed to be a daughter of Atlas, or to be the same as Cassandra or Daphne, the daughter of Amyclas. People used to sleep in her temple for the purpose of receiving revelations in dreams. (Plut. *Agis*, 9; Cic. *De Div.* i. 43.) [L. S.]

PASI'PHILUS (Πασίφιλος), a general of Agathocles, the tyrant of Syracuse, who was despatched by him with an army against Messana, where the Syracusan exiles had taken refuge. Pasiphilus defeated the Messanians, and compelled them to expel the exiles. (Diod. xix. 102.) He was shortly after sent a second time (together with Demophilus) to oppose the exiles, who had assembled a large force under Deinocrates and Philonides, and attacked and totally defeated them near Galaria. (Id. *ib.* 104.) At a subsequent period (B. C. 306), the disasters sustained by Agathocles in Africa induced Pasiphilus to despair of his cause, and he went over to Deinocrates, with the whole force under his command. But his treachery was justly punished, for the following year Deinocrates, having, in his turn, betrayed his associates, and made a separate peace with Agathocles, caused Pasiphilus to be arrested and put to death at Gela, B. C. 305. (Id. xx. 77, 90.) [E. H. B.]

PASI'PPIDAS (Πασιππίδας), a Lacedaemonian, was employed, in B. C. 410, after the battle of Cyzicus, in collecting ships from the allies, and appears to have been at Thasos when that island revolted from Sparta in the same year, for he was banished on an accusation of having joined with Tissaphernes in effecting the revolution. He did not, however, remain long in exile, since he is mentioned as the head of some ambassadors sent from Sparta to the Persian court, in B. C. 408, to counteract a rival embassy from Athens, which was also proceeding thither. The envoys, however, did not advance further than Gordium in Phrygia; for early in the next spring, B. C. 407, as they were resuming their journey, they met another Lacedaemonian embassy returning from the king, with the intelligence that they had already obtained from him all they wanted. (Xen. *Hell.* i. 1. § 32, 3. § 13, 4. § 1.) [E. E.]

PASI'TELES (Πασιτέλης). 1. A statuary, who flourished about Ol. 78, B. C. 468, and was the teacher of Colotes (Paus. i. 20. § 2). We know nothing further of him; and, in fact, we should be unable to distinguish him from the younger Pasiteles, were it not for the almost decisive evidence that the Colotes here referred to was the same as the Colotes who was contemporary with Pheidias (see COLOTES, and Sillig, *Catal. Artif. s. v. Colotes*). Some writers, as Heyne, Hirt, and Müller, imagine only one Pasiteles, and two artists named Colotes, but Thiersch (*Epochen*, p. 295) attempts to get over the difficulty by reading Πραξιτέλου and -η for Πασιτέλου, &c., in the passage of Pausanias. It is true that the names are often confounded; but the emendation does not remove the difficulty, which lies in the fact that Colotes was contemporary with Pheidias; besides, it is opposed to the critical canon, *Lectio insolentior*, &c.

2. A statuary, sculptor, and silver-chaser, of the highest distinction (*in omnibus his summus*, Plin. *H. N.* xxxv. 12. s. 45), flourished at Rome, in the last years of the republic. He was a native of Magna Graecia, and obtained the Roman franchise, with his countrymen, in B. C. 90, when he must have been very young, since he made statues for the temple of Juno, in the portico of Octavia, which was built out of the Dalmatic spoils, in B. C. 33; so that he must have flourished from about B. C. 60 to about B. C. 30 (Plin. *H. N.* xxxvi. 5. s. 4. §§ 10, 12). This agrees very well with Pliny's statement, in another place, that he flourished about the time of Pompey the Great (*H. N.* xxxiii. 12. s. 55).

Pasiteles was evidently one of the most distinguished of the Greek artists who flourished at Rome during the period of the revival of art. It is recorded of him, by his contemporary Varro, that he never executed any work of which he had not previously made a complete model, and that he called the plastic art the mother of statuary in all its branches (*Laudat* [*M. Varro*] *et Pasitelem, qui plasticem matrem caelaturae et statuariae scalpturaeque esse dixit, et cum esset in omnibus his summus, nihil unquam fecit antequam finxit:* Pliny, *H. N.* xxxv. 12. s. 45). Pliny tells us of an incident which proves the care with which Pasiteles studied from nature: as he was sitting in front of the cage of a lion, which he was copying on silver, he was nearly killed by a panther, which broke loose from a neighbouring cage (*H. N.* xxxvi. 5. s. 4. § 12). He is mentioned with distinction, in the lists of the silver-chasers and sculptors, by Pliny, who says that he executed very many works, but that the names of them were not recorded. The only work of his which Pliny mentions by name is the ivory statue of Jupiter, in the temple of Marcellus (*l. c.* § 10).

Pasiteles occupies also an important place among the writers on art. He was the author of five books upon the celebrated works of sculpture and chasing in the whole world (*quinque volumina nobilium operum in toto orbe;* Plin. *l. c.* § 12), which Pliny calls *mirabilia opera*, and which he used as one of his chief authorities (*Elench.* lib. xxxiii. xxxvi.). He stood also at the head of a school of artists, as we find from extant inscriptions, which mention Stephanus, the disciple of Pasiteles, and Menelaus, the disciple of Stephanus. [STEPHANUS.]

The MSS. of Pliny vary between the readings *Pasiteles* and *Praxiteles* in the passages quoted, in consequence of the well-known habit of writing *x* for *s*. (See Oberlin, *Praef. ad Tac.* vol. i. p. xv.) Sillig has shown that *Pasiteles* is the true reading,

in some excellent remarks upon this artist, in the *Amalthea*, vol. iii. pp. 293—297. This correction being made also in a passage of Cicero (*de Divin.* i. 36), we obtain another important testimony respecting our artist; and we learn that in one of his silver-chasings he represented the prodigy which indicated the future renown of the infant Roscius as an actor. The true reading of this passage was first pointed out by Winckelmann (*Gesch. d. Kunst*, B. ix. c. 3. § 18). [P. S.]

PASI'THEA (Πασιθέα). 1. One of the Charites. (Hom. *Il.* xiv. 268, 276; Paus. ix. 35. § 1.)

2. A daughter of Nereus and Doris. (Hes. *Theog.* 247.)

3. A Naiad, the wife of Erichthonius and mother of Pandion. (Apollod. iii. 14. § 6; comp. iii. 15. § 1, where she is called Praxithea.) [L. S.]

PASSIE'NUS CRISPUS. [CRISPUS, p. 892, b.]

PASSIE'NUS PAULUS. [PAULUS.]

PASSIE'NUS RUFUS. [RUFUS.]

PASSIE'NUS, VIBIUS, proconsul of Africa, under Gallienus, assisted Celsus in aspiring to the throne. (Trebell. Pollio, *Trig. Tyr.* 29.)

PASTOR. 1. A distinguished Roman eques, whose son Caligula put to death, and invited his father on the same day to a banquet (Senec. *de Ira*, iii. 33; comp. Suet. *Cal.* 27). Seneca does not mention his gentile name, but he was probably the father of No. 2, more especially as it is stated by Seneca that he had another son.

2. JULIUS PASTOR, was defended by the younger Pliny in the court of the Centumviri, in the reign of Domitian (Plin. *Ep.* i. 18, comp. iv. 24. § 1). This is the same Pastor of whom Martial begs a present (ix. 23).

3. AIETIUS PASTOR, a rhetorician mentioned by the elder Seneca (*Controv.* 3), probably belonged to the same family.

4. PASTOR, consul in A. D. 163, with Q. Mustius Priscus, may have been a descendant of one of the preceding persons.

PATAECI (Πάταικοι), Phoenician divinities whose dwarfish figures were attached to Phoenician ships. (Herod. iii. 37; Suid. and Hesych. *s. v.*) [L. S.]

PATAECUS (Πάταικος), a Greek writer, who said that he possessed the soul of Aesop, and from whom there is a long tale quoted by Plutarch, on the authority of Hermippus, respecting an interview between Thales and Solon. (Plut. *Sol.* 6).

PATAREUS (Παταρεύς), a surname of Apollo, derived from the Lycian town of Patara, where he had an oracle, and where, according to Servius (*ad Aen.* iv. 143), the god used to spend the six winter months in every year. (Hor. *Carm.* iii. 4. 64; Lycoph. 920; Herod. i. 162; Strab. XIV. p. 665, &c.; Paus. ix. 41. § 1.) [L. S.]

PATELLA or PATELLA'NA, a Roman divinity, or perhaps, only a surname of Ops, by which she was described as unfolding or opening the stem of the corn plant, so that the ears might be able to shoot forth. (August. *De Civ. Dei*, iv. 8; Arnob. *Adv. Gent.* iv. 1.) [L. S.]

PATELLA'RII DII, divinities to whom sacrifices were offered in dishes (*patellae*), were perhaps no others than the Lares. (Plaut. *Cistell.* ii. 1. 45; Ov. *Fast.* ii. 634.) [L. S.]

PATE'RCULUS, ALBI'NIUS. [ALBINIUS, No. 1.]

PATE'RCULUS, C. SULPI'CIUS, consul B. C. 258 with A. Atilius Calatinus in the first Punic war. (Pol. i. 24.) He obtained Sicily as his province, together with his colleague Atilius, but the latter took the chief management of the war, and is therefore spoken of by some writers as the sole commander in Sicily. Paterculus nevertheless obtained a triumph on his return to Rome, as we learn from the triumphal Fasti. The history of the consulship of Paterculus and his colleague is given under CALATINUS.

PATE'RCULUS, C. VELLEIUS, a Roman historian, contemporary with Augustus and Tiberius. He is not mentioned by any ancient writer, with the exception of a solitary passage of Priscian, but his own work supplies us with the leading events of his life. He was descended from one of the most distinguished Campanian families. Decius Magius, the leader of the Roman party at Capua in the second Punic war, was one of his ancestors; and Minatius Magius, who did such good service to the Romans in the Social war (B. C. 90), and who was rewarded in consequence with the Roman franchise and the election of two of his sons to the praetorship, was the atavus of the historian. The grandfather of Paterculus put an end to his life at Naples, since he was unable, through age and infirmities, to accompany Claudius Nero, the father of the emperor Tiberius, in his flight from Italy in B. C. 40. His father held a high command in the army, in which he was succeeded by his son, as is mentioned below, and his uncle Capito was a member of the senate, and is mentioned as a supporter of the accusation against C. Cassius Longinus under the Lex Pedia, on account of the latter being one of Caesar's murderers. The family of Paterculus, therefore, seems to have been one of wealth, respectability, and influence.

Velleius Paterculus was probably born about B. C. 19, the year in which Virgil died. He adopted the profession of arms; and, soon after he had entered the army, he accompanied C. Caesar in his expedition to the East, and was present with the latter at his interview with the Parthian king, in A. D. 2. Two years afterwards, A. D. 4, he served under Tiberius in Germany, succeeding his father in the rank of Praefectus Equitum, having previously filled in succession the offices of tribune of the soldiers and tribune of the camp. For the next eight years Paterculus served under Tiberius, either as praefectus or legatus, in the various campaigns of the latter in Germany, Pannonia, and Dalmatia, and, by his activity and ability, gained the favour of the future emperor. He was accordingly promoted to the quaestorship, and in A. D. 6, when he was quaestor elect, he conducted to Tiberius the forces which had been lately levied in the city. In his quaestorship in the following year, A. D. 7, he was excused from drawing lots for a province, and continued to serve as legatus under Tiberius. He accompanied his commander on his return to Rome in A. D. 12, and mentions with pride that he and his brother Magius Celer took a prominent part in the triumphal procession of Tiberius, and were decorated with military honours. Two years afterwards, A. D. 14, the names of Velleius and his brother were put down by Augustus for the praetorship; but as that emperor died before the comitia were held, they were elected to this dignity at the commencement of the reign of Tiberius. We have no further particulars of the

life of Paterculus, for there is no reason to believe that the P. Velleius or Vellaeus mentioned by Tacitus under A. D. 21 (*Ann.* iii. 39) is the same as the historian. Paterculus was alive in A. D. 30, as he drew up his history in that year for the use of M. Vinicius, who was then consul; and it is conjectured by Dodwell, not without probability, that he perished in the following year (A. D. 31), along with the other friends of Sejanus. The favourable manner in which he had so recently spoken in his history of this powerful minister would be sufficient to ensure his condemnation on the fall of the latter.

The work of Velleius Paterculus which is come down to us, and which is apparently the only one that he ever wrote, is a brief historical compendium in two books, and bears the title *C. Velleii Paterculi Historiae Romanae ad M. Vinicium Cos. Libri II.*, which was probably prefixed by some grammarian. The work was not only dedicated to M. Vinicius, who was consul in A. D. 30, but it appears also to have been written in the same year, as has been already remarked. The beginning of the work is wanting, and there is also a portion lost after the eighth chapter of the first book. The object of this compendium was to give a brief view of universal history, but more especially of the events connected with Rome, the history of which occupies the main portion of the book. It commenced apparently with the destruction of Troy, and ended with the year A. D. 30. In the execution of his work, Velleius has shown great skill and judgment, and has adopted the only plan by which an historical abridgement can be rendered either interesting or instructive. He does not attempt to give a consecutive account of all the events of history; he omits entirely a vast number of facts, and seizes only upon a few of the more prominent occurrences, which he describes at sufficient length to leave them impressed upon the recollection of his hearers. He also exhibits great tact in the manner in which he passes from one subject to another; his reflections are striking and apposite; and his style, which is a close imitation of Sallust's, is characterised by clearness, conciseness, and energy, but at the same time exhibits some of the faults of the writers of his age in a fondness for strange and out-of-the-way expressions. As an historian Velleius is entitled to no mean rank; in his narrative he displays impartiality and love of truth, and in his estimate of the characters of the leading actors in Roman history he generally exhibits both discrimination and judgment. But the case is different when he comes to speak of Augustus and Tiberius. Upon them, and especially upon the latter, he lavishes the most indiscriminate praises and fulsome flattery. There is, however, some extenuation for his conduct in the fact that Tiberius had been his patron, and had advanced him to the honours he had enjoyed, and also from the circumstance that it would have been dangerous for a writer at that time to have expressed himself with frankness and sincerity.

The editio princeps of the history of Paterculus was printed at Basel, in 1520, under the editorship of Beatus Rhenanus, from a manuscript which he discovered in the monastery of Murbach. This is the only manuscript of Paterculus which has come down to us; and as this manuscript itself afterwards disappeared, all subsequent editions were necessarily taken from that of Rhenanus, till Orelli obtained the use of a copy of the original manuscript as is mentioned below. The edition of Rhenanus was reprinted at Basel in 1546, and the most important subsequent editions are those of Lipsius, Lugd. Bat. 1591, reprinted 1607; of Gruter, Francf. 1607; of Ger. Vossius, Lugd. Bat. 1639; of Boeclerus, Argent. 1642; of Thysius, Lugd. Bat. 1653; of Heinsius, Amstel. 1678; of Hudson, Oxon. 1693; of P. Burmann, Lugd. Bat. 1719; and of Ruhnken, Lugd. Bat. 1789, which is the most valuable edition on account of the excellent notes of the editor. This edition was reprinted by Frotscher, Lips. 1830—1839. Of the editions after Ruhnken's we may mention Jani and Krause's, Lips. 1800; Cludius's, Hannov. 1815; Lemaire's, Paris, 1822; Orelli's, Lips. 1835; Kreyssig's, 1836; and Bothe's, Turici, 1837. Orelli collated for his edition a manuscript of Velleius, preserved in the public library of Basel, which was copied by Amerbachius, a pupil of Rhenanus, from the manuscript belonging to the monastery of Murbach. By means of this codex Orelli was able to introduce a few improvements into the text; but the text is still very corrupt, as the original manuscript abounded with errors, and was so faulty that Rhenanus tells us that he could take his oath that the copyist did not understand a word of the language. In illustration, see Dodwell, *Annales Velleiani*, Oxon. 1698, prefixed to most of the editions of the historian; Morgenstern, *de Fide Hist. Velleii Pat.* Gedani, 1798.

PATERNUS. 1. An orator mentioned by the elder Seneca. (*Controv.* v. Praef.)

2. A friend of the younger Pliny, who has addressed three letters to him. (*Ep.* i. 21, iv. 14, viii. 16.) He may perhaps be the Paternus, whom Martial (xii. 53) satirizes as a miser.

3. Paternus also occurs in the Fasti as the name of several consuls, namely, in A. D. 233, 267, 268, 269, 279, and 443.

PATERNUS, TARRUNTE'NUS, a jurist, is probably the same person who was praefectus praetorio under Commodus (Lamprid. *Commod.* 4; Dion Cass. lxxii. 5), and was put to death by the emperor on a charge of treason. He was the author of a work in four books, entitled *De Re Militari* or *Militarium*, from which there are two excerpts in the Digest. He is also mentioned by Vegetius (*De Re Militari*, i. 8), who calls him "Diligentissimus assertor juris militaris." Paternus is cited by Macer (Dig. 49. tit. 16. s. 7), who wrote under Alexander Severus. [G. L.]

PATISCUS, is first mentioned during Cicero's government of Cilicia (B. C. 51—50), where he exerted himself in procuring panthers for the shows of the aediles at Rome (Cic. *ad Fam.* ii. 11, viii. 9, § 3). His name next occurs as one of those persons who joined the murderers of Caesar after the assassination, wishing to share in the glory of the deed; and in the following year, B. C. 43, he served as proquaestor in Asia in the republican army. (Appian, *B. C.* ii. 119; Cic. *ad Fam.* xii. 13, 15.)

Q. PATI'SIUS, was sent by Cn. Domitius Calvinus into Cilicia in B. C. 48, in order to fetch auxiliary troops (Hirt. *B. Alex.* 34). It is not impossible that he may be the same person as the Patiscus mentioned above.

PATIZEITHES. [SMERDIS.]

PATRI'CIUS (Πατρίκιος), the second son of the patrician Aspar, so powerful in the reign of the emperor Leo I. [LEO I.], who owed his eleva-

tion to Aspar's influence. Leo and Aspar had been estranged from each other; but a reconciliation having been effected between them, it was agreed that Patricius should receive the hand of one of Leo's daughters. Nicephorus Callisti says he was to marry Ariadne, the elder of the two; but it was more probably Leontia, the younger, as Ariadne appears to have been already married to Zeno, afterwards emperor [ZENO]. It was also stipulated that Patricius should be raised to the rank of Caesar. As this would have been equivalent to pointing him out as Leo's successor on the throne, and as Patricius held the Arian principles of his father and family, the arrangement was vehemently opposed by the orthodox clergy, monks, and populace of Constantinople, who required that the arrangement should be set aside, or, at least, that Patricius should make profession of orthodoxy as the price of his elevation. Leo appeased the malcontents by promising that their request should be complied with. Whether Patricius renounced Arianism is not stated; but he received the title of Caesar, and was either married, or, as Tillemont thinks, only affianced to the emperor's daughter. He soon after set out in great state for Alexandria; but he must soon have returned, as he was at Constantinople when Leo determined on the removal of Aspar and his sons by assassination. Aspar, and Ardaburius, his eldest son, fell, and most writers state that Patricius was murdered also; but according to the more ancient, circumstantial, and, on the whole, more trustworthy narrative of Candidus, Patricius escaped, though not without many wounds. According to Nicephorus Callisti he was banished, and deprived of his affianced bride, who was given to Zeno; the statement that he was banished, and that his wife was taken from him, or that the marriage was not completed, is not improbable; but that she was given to Zeno is probably an error, arising from Nicephorus's confounding Leontia and Ariadne. Valesius says that Patricius was father of Vitalian, who played so conspicuous a part under the emperors Anastasius and Justin I. He does not cite his authority, but he probably followed the statement of Theophanes, that Vitalian was the son of Patriciolus, by which name Marcellinus calls our Patricius; but Theophanes never gives the name Patriciolus to the son of Aspar, nor does there seem sufficient reason for identifying them. It is difficult to ascertain the dates of these transactions; the elevation of Patricius is fixed by Cedrenus in the twelfth year of Leo, i. e. A. D. 469; the assassination of Aspar is placed by the Alexandrian Chronicle in the consulship of Pusaeus and Joannes, A. D. 467; by Theophanes in A. M. 5964; Alex. era, A. D. 472; and by the Latin chroniclers, Marcellinus, Cassiodorus, and Victor of Tunes, whose date is adopted by Tillemont, in A. D. 471; we do not attempt to reconcile these discrepancies. This Patricius, the son of Aspar, is to be distinguished from Patricius, magister officiorum, whom the intriguing empress Verina [VERINA], Leo's widow, after driving her son-in-law Zeno [ZENO] from his throne and capital, hoped to marry, but who was put to death by Basiliscus, Verina's brother [BASILISCUS]; from Pelagius Patricius, the supposed author of the *Homero-Centra* [PATRICIUS, Literary, No. 5]; and from Patricius, a distinguished general in the war carried on by Anastasius, Zeno's successor, against the Persian king Cabades. (*Chron. Paschal.* vol. i. p. 323, ed. Paris, p. 596, ed. Bonn; Theophanes, *Chronog.* p. 101, ed. Paris, pp. 181, 182, ed. Bonn; Marcellin. Cassiodor. Victor Tunet. *Chronica;* Zonaras, *Annal.* xiv. 1; Cedrenus, *Compend.* p. 350, ed. Paris, vol. i. p. 613, ed. Bonn; Candidus, apud Phot. *Bibl.* Cod. 79; Niceph. Callist. *Hist. Eccles.* xv. 27; Valesius, *Rerum Francic.* lib. v. vol. i. p. 213, ed. Paris, 1646, &c.; Tillemont, *Hist. des Emp.* vol. vi. p. 413, &c.) [J. C. M.]

PATRI'CIUS (Πατρίκιος), literary. 1. ARARSIUS. [ARARSIUS.]

2. CHRISTOPHORUS. [CHRISTOPHORUS.]

3. Of MYTILENE. [CHRISTOPHORUS.]

4. MONACHUS. [No. 8.]

5. PELAGIUS. According to Zonaras (*Annales*, lib. xiii. c. 23, vol. ii. p. 44, ed. Paris, p. 35, ed. Venice) the *Homero-Centra*, or *Homero-Centrones*, Ὁμηρόκεντρα ἃ καὶ Κέντρωνες, composed by the Empress Eudocia, wife of the younger Theodosius [EUDOCIA, No. 1], had been begun but left unfinished by a certain Patricius, or, for the expression (Πατρικίου τινος) is ambiguous, by a certain Patrician. If a MS. noticed below is right in terming him Sacerdos, Patricius must be understood as a name, not as a title. Cedrenus (p. 354, ed. Paris, 621, ed. Bonn) ascribes the *Homero-Centra* to a certain Pelagius Patricius, or (for there is the same ambiguity as in Zonaras), "Pelagius the Patrician" (Πελάγιον τὸν Πατρίκιον), who was put to death by the Emperor Zeno. If we understand Zonaras to say that Patricius left the *Homero-Centra* unfinished at his death, and that they were afterwards finished by Eudocia, who herself died in A. D. 460 or 461, he must have been a different person from the Pelagius Patricius slain by Zeno, who did not become emperor till A. D. 474. But it is not necessary so to understand Zonaras. A MS. in the king's library at Paris (formerly No. 2891) is supposed to contain the *Homero-Centra* as written by Patricius, consisting of only two hundred and three lines, yet noticing all those events in the Saviour's History which are recapitulated in the Apostles' and Nicene Creeds. Two other MSS. in the same library (formerly Nos. 2977 and 3260) are thought to contain the poem as completed by Eudocia, consisting of six hundred and fifteen verses, and comprehending not only the work of Patricius, but also narratives of many of the miracles of Christ inserted in the appropriate places, and a description of the last judgment. In the account of a MS. in the Escurial, the poem is described (Fabric. *Bibl. Gr.* vol. xi. p. 706) as composed by "Patricius Sacerdos," but arranged and corrected by Eudocia. It is not unlikely therefore that the poem of Patricius was not properly left unfinished, as Zonaras states, but composed on a less comprehensive plan, and that Eudocia enlarged the plan, and re-arranged the poem, inserting her own additions in suitable places. There is then little difficulty in believing that Patricius was contemporary with Eudocia, but survived to the reign of Zeno, and was put to death by him as related by Cedrenus. The difficulty would be removed by supposing the correctness of the title of one of the above MSS. in the king's library at Paris (formerly No. 2977), which ascribes the poem in its complete state to the later Empress Eudocia of Macrembolis [EUDOCIA, No. 8]; but the supposition is contrary to all other

evidence. The *Homero-Centra*, as they appear in the printed editions, are still further enlarged by the addition of prefixed narratives of the creation and the fall of man, and by the insertions of various episodes and descriptions. These *Homero-Centra* were first published with the Latin version of Petrus Candidus, 4to. Venice, 1502, in the second volume of the Collection of the ancient Christian Poets, printed by Aldus. It was reprinted 8vo. Frankfort, 1541 and 1554, by Henry Stephens, 12mo. Paris, 1578, and by Claudius Chapelet, 8vo. Paris, 1609, with various other pieces. In all these editions they were given anonymously. They were afterwards inserted in the Appendix to the *Bibliotheca Patrum*, ed. fol. Paris, 1624, and in vol. xi. of the edition of the *Bibliotheca Patrum*, fol. Paris, 1644, and vol. xiv. of the edition of 1654. The Latin version had appeared in the *Bibliotheca* as compiled by De la Bigne, A. D. 1575. In all the editions of the *Bibliotheca* the *Homero-Centra* are ascribed to Eudocia or to Patricius Pelagius and Eudocia conjointly. They were reprinted, 12mo. Leipsic, 1793, by L. H. Teucher, who professed to have revised the text. In this edition the poem consists of two thousand three hundred and forty-three lines. (Fabric. *Biblioth. Graec.* vol. i. p. 552, &c., vol. xi. p. 706; Cave, *Hist. Litt.* vol. i. p. 403, ed. Oxford, 1740—43; Olearius, *De Poetriis Graecis*, c. 32, apud Wolfium, *Poetriarum Octo Fragmenta*, 4to. Hamb. 1734, with Wolfius' notes.)

6. Of PRUSA. In the *Acta Sanctorum* of the Bollandists (*Aprilis*, vol. iii. *Appendix*, p. lxv.) is given from a MS. in the Medicean Library at Florence, a narrative entitled Μαρτύριον τοῦ ἁγίου ἱερομάρτυρος Πατρικίου Προύσης. A Latin version is given in the body of the volume (ad diem xxviii. p. 576). Patricius was arraigned before Julius, proconsul, it may be supposed of Bithynia, who, having experienced great benefit from certain warm springs sacred to Asclepias and Hygeia, sent for him to urge upon him the proof which this circumstance afforded of the power of the gods. Patricius replied to the proconsul's argument by an exposition of the cause of warm springs, which he ascribed to subterranean fires destined to be hereafter the place of torment to the souls of the wicked; and appealed to the flames of Aetna as evidence of the existence of this fire. Patricius was beheaded by the proconsul's order, on the 19th of May, but in what year or reign the record does not state. All that can be conjectured is that it was in one of the persecutions of the heathen emperors of Rome, and apparently before Diocletian fixed the seat of government at Nicomedeia. The defence of Patricius of Prusa is cited by Glycas (*Annal.* pars i. p. 17, ed. Paris, p. 13, ed. Venice, p. 34, ed. Bonn), and at greater length by Cedrenus (*Compend.* p. 242, ed. Paris, vol. i. p. 425, ed. Bonn); but there are many discrepancies between the citation of Cedrenus and the text (c. 4, 5) given in the *Acta Sanctorum*. The Latin version from the *Acta Sanctorum* is given in Ruinart's *Acta Prim. Martyr.* p. 554, &c. (Fabric. *Bibl. Graec.* vol. x. p. 305; Cave, *Hist. Litt.* ad Ann. 858 (sub nom. *Patricius Araarsius*), vol. ii. p. 51.)

7. PETRUS, the Patrician. [PETRUS.]

8. Of ST. SABA. In the imperial library at Vienna is a Greek version of the works or part of the works of Isaac the Syrian, bishop of Nineveh, who lived, according to Assemani (*Biblioth. Orient.* vol. iii. pars i. p. 104, note 3), about the close of the sixth century, but according to Nicephorus the editor of Isaac's *Ascetica* (Praef. p. vi.) in the first half of that century. The Vienna MS. bears this title: Τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Ἀββᾶ Ἰσαὰκ Σύρου καὶ ἀναχωρητοῦ τοῦ γενομένου ἐπισκόπου τῆς φιλοχρίστου πόλεως Νινευὶ λόγοι ἀσκητικοὶ, εὑρεθέντες ὑπὸ τῶν ὁσίων πατέρων ἡμῶν τοῦ Ἀββᾶ Πατρικίου καὶ τοῦ Ἀββᾶ Ἀβραμίου τῶν φιλοσόφων καὶ ἡσυχαστῶν ἐν τῇ λαύρᾳ τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Σάββα, *Sancti Patris nostri Abbatis Isaaci Syri et Anachoretae, qui fuit Episcopus urbis Christi-amantis Nineve, Sermones ascetici, reperti a sanctis patribus nostris Abbate Patricio et Abbate Abramio sapientiae Christianae et quieti monasticae deditis in Laura* (sive *Monasterio*) *Sancti Patris nostri Sabbae.* (Lambec. *Commentar. de Biblioth. Caesar.* vol. v. col. 158, ed. Kollar.) The MS. contains eighty-seven *Sermones Ascetici*, apparently translated from the Syriac text of Isaac by Patricius and Abramius; though the title of the MS. only ascribes to them the finding of the work. In other MSS. however (e. g. in several Vatican, Assemani, *Bibl. Orient.* vol. i. p. 446, and one, perhaps two, Bodleian, Nos. 256 and 295, vid. *Catalog. MStorum Angliae et Hiberniae*, pp. 35, 44, fol. Oxford, 1697), they are described as translators. Assemani, however, observes that they translated not the whole works of Isaac, which, according to Ebed-jesu (apud Assemani, *l. c.*), who has perhaps ascribed to Isaac of Nineveh the works of other Isaacs, extended to seven *tomi* or volumes, and treated *De Regimine Spiritus, de Divinis Mysteriis* (comp. Gennad. *De Viris Illustr.* c. 26), *de Judiciis et de Politia*, but only ninety-eight of his *Sermones.* This is the number in the Vatican MSS.; in one of the Bodleian (No. 295, *Catal. MStor. Angliae*, p. 44) there are ninety-nine, but it is to be observed that the division, as well as the number of these *Sermones*, which are also termed λόγοι, *Orationes*, differs in different MSS (Nicephorus, *l. c.*). The first fifty-three, according to the arrangement of the Vienna MS., are extant in a Latin version, as one work, under the title of *Isaaci Syri de Contemptu Mundi Liber;* and this work, which appears in several collections of the works of the fathers, has been improperly ascribed by the respective editors of the *Bibliotheca Patrum*, except Galland, to Isaac of Antioch [ISAACUS, No. 5], instead of their true author Isaac of Nineveh [ISAACUS, No. 6]. It is to be observed, that Isaac of Nineveh was not the Isaac mentioned by Pope Gregory the Great as visiting Italy and dying near Spoletum [ISAACUS, No. 6]. The Greek version of Isaac's ascetic works by Patricius and Abramius, as far as it is extant, was published by Nicephorus Theotocius, a Greek monk, by direction of Ephraim, patriarch of Jerusalem, 4to., Leipzig, 1770. The edition contains eighty-six Λόγοι, *Orationes*, and four Ἐπιστολαί, *Epistolae*, which, in the two MSS. employed by Nicephorus, were reckoned as λόγοι, making ninety altogether. These were differently divided and arranged in his MSS. He followed the division (with one exception) and the text of one MS., giving the different readings of the other, but formed an arrangement of his own, differing from both the MSS. What portion of the seven *tomi* mentioned by Ebed-jesu is contained in this work cannot, from the various divisions and titles of the divisions in the MSS., be ascertained. Of the time when Patricius and

his coadjutor Abramius lived, nothing can be determined, except that they were of later date than Isaac himself, whose period has been mentioned. If we adopt the reading of the Vienna MS. εὑρηθέντες, which, however, is most likely a transcriber's error for ἑρμηνευθέντες, we must place them late enough for the works of Isaac, in the Greek version at least (of which, in such case, they would be not the authors, but only the discoverers), to have been previously lost. (Assemani, *l.c.;* Lambecius, *l. c.;* Nicephorus, *l. c.;* Cave, *Hist. Litt.* ad ann. 430, 440, 540, vol. i. pp. 415, 434, 519, ed. Oxford, 1740—1743; Fabric. *Bibl. Graec.* vol. xi. pp. 119, &c. and p. 706.) [J. C. M.]

PATRI'CIUS, the apostle and patron saint of Ireland. The legends and traditions respecting this celebrated personage, preserved in the Acta Sanctorum, in his life by Jocelin, a monk of Furness abbey, in Lancashire, who flourished during the twelfth century, and in the Irish annals and ecclesiastical records, present such a mass of contradictions and improbabilities, that many critics have been induced to deny his very existence, while others have sought to remove a portion of the difficulties which embarrass the inquiry, by supposing that there were two, three, four, or even five individuals who flourished at periods not very remote from each other, who all bore the name Patricius, and who were all more or less concerned in the conversion of Ireland from paganism. The only document in which we can repose any confidence is an ancient tract entitled *Confessio S. Patricii*, a sort of autobiography, in which he gives an outline of his life and conversation. If we admit that this curious piece is genuine, we may perhaps learn from it that the author was a native of Scotland, born in the village of *Benaven* or *Bonavem Taberniae*, which is generally believed to have occupied the site of the modern Kilpatrick, situated on the right bank of the river Clyde, a few miles above Dumbarton, very near the point which marked the termination of the Roman wall. He was the son of Calpornius, a deacon, the grandson of Potitus, a presbyter. At the age of sixteen he was taken prisoner by pirates, and conveyed along with a number of his countrymen to Ireland, where he was employed as a shepherd. Having made his escape, he reached home in safety; but in the course of a few years was again carried off, and in two months again obtained his freedom. During his first captivity he was led to meditate upon his own depraved and lost condition, was gradually awakened to a sense of the truth, and became filled with an earnest desire to proclaim the promises of the Gospel to the heathen by whom he was surrounded. Visions were vouchsafed to him from on high, on several occasions he was empowered to work miracles, and at length, under the conviction that he was directly summoned by Heaven, determined to devote his life to the task thus imposed upon him by God. No allusion whatsoever is made to his visit to France and Italy or to his ordination by Pope Coelestinus, upon which so much stress is laid in the later and more formal monkish compilations.

It must not be concealed, however, that although a lively local tradition supports the opinion that Kilpatrick in Dumbartonshire was the birth-place of the saint, and although the inhabitants of that district still point out a miraculous fountain and a rock bearing his name, many of the most learned Irish historians maintain that the epithet *Brito*, upon which so much has been founded, refers not to Britain but to Armorica, and bring forward strong evidence to prove that *Bonavem Taberniae* is Boulogne-sur-mer on the coast of Picardy. The arguments are stated very fully in Lanigan's Ecclesiastical History of Ireland, chapter iii.

According to several of the most ancient national authorities the mission of St. Patrick commenced during the reign of Laoghaire, son of Niall of the Nine Hostages (A. D. 429—458); but the book of Lecan places him under Lughaidh, a son of the former (A. D. 484—508), while the Annals of Connaught assign his birth to A. D. 336, and his captivity to A.D. 352. Mr. Petrie, in his learned dissertation on the History and Antiquities of Tara Hill, enters deeply into the investigation, and arrives at the conclusion that if we assume that there was a second Patrick in Ireland during the fifth century, and that many of the acts of the first or great St. Patrick have been falsely ascribed to his namesake and successor, then Irish as well as foreign testimonies nearly concur in the following facts: — 1. That he was born in the year 372. 2. That he was brought captive into Ireland in the sixteenth year of his age, in 388, and that after four or seven years' slavery he was liberated in 392 or 395. 3. That on the death of Palladius, in 432, he was sent to Ireland as archbishop, having been first, according to some authorities, consecrated by Pope Coelestinus, or, as others state, in Gaul, by the archbishop Amatorex, or Amator. 4. That he arrived in Ireland in 432, and after preaching there for sixty years, died in the year 492 or 493, at the age of about one hundred and twenty years. 5. That he was interred either at Saul or Down.

Several works still extant bear the name of Patricius.

I. *Confessio S. Patricii de Vita et Conversatione sua.* This, as may be gathered from what has been said above, is not, like many ecclesiastical *Confessiones*, to be regarded as an exposition of the views of the author upon difficult points of doctrine and discipline, but as a sketch of his own religious life, and especially as an account of the mental process by which he was first roused to spiritual exertion, the narrative being addressed to the people among whom he preached the Word. It was first published by Ware, in his edition of the Opuscula attributed to St. Patrick, from several MSS. preserved in different parts of England and Ireland; among which is the renowned Book of Armagh, long believed to have been traced by the hand of the saint himself. To inquire into the authenticity of the Confession when so little can be ascertained with regard to the supposed author would be a mere waste of time; but it ought to be remarked that it is composed in a very rude style, and although evidently interpolated here and there, is to a considerable extent free from the extravagance which characterises the collections of the Bollandists and the memoir of Jocelin. The writer, whoever he may have been, alludes repeatedly to his own want of education and to his literary deficiencies.

II. *Epistola ad Coroticum*, or rather *Epistola ad Christianos Corotici tyranni subditos.* On the wickedness of a Welsh prince, Coroticus, who, in a descent upon Ireland, had taken many Christian prisoners, and was keeping them in cruel slavery. This letter is expressly mentioned by Jocelin, and

was first published in the Acta Sanctorum under the 17th of March from a very ancient MS., in which it was subjoined without a break to the *Confessio*. III. *Proverbia*. First published by Ware. IV. *Synodus S. Patricii;* containing thirty-one canons. V. *Novem Canones S. Patricio adscripti*. VI. *Synodus Patricii, Auxilii et Isserninì episcoporum XXXIV. Canonibus constans.*

The whole of the above canons, together with three others, are contained in Spelman's *Concilia, Decreta, &c. in Re Ecclesiastica Orbis Britannici*, fol. Lond. 1639, vol. i. p. 51, &c.; also in Wilkins, *Concilia Magnae Brittanniae et Hiberniae*, fol. Lond. 1736-7, vol. i. p. 2, &c.; and in Mansi, *Collectio Amplissima Conciliorum*, fol. Florent. 1761, vol. vi. p. 514, &c.

Doubtful as every one of the pieces now enumerated must be considered, they possess more claims upon our attention than the following, which also are ascribed to St. Patrick, but are now generally admitted to be unquestionably spurious.

1. *Charta* s. *Epistola de Antiquitate Avalonica*, a fragment of which was made known by Gerard Vossius in his *Miscellanea sanctorum aliquot Patrum Gr. et Latt.*, 4to. Mogunt. 1604, under the title *S. Patricii Legatio a Coelestino primo Papa ad Conversionem Hiberniae directi* s. *Epistola S. Patricii Apostoli Hiberniae ex Bibl. Monasterii Glastoniae in quo ipse Abbas fuit antequam esset Episcopus Hiberniae*. It was first published entire by Ware. 2. *De tribus Habitaculis* s. *De Gaudiis Electorum et Poenis Damnatorum Liber*. Ascribed by some to Augustin. 3. *De Abusionibus Saeculi*. Ascribed by some to Cyprian, by others to Augustin.

The first complete edition of the tracts attributed to St. Patrick is that by Sir James Ware (Jacobus Waraeus), 8vo. Lond. 1656. This was reprinted by Galland in his *Bibliotheca Patrum*, vol. x. p. 159—182, fol. Venet. 1774, together with some remarks taken from the Bollandists. See also his *Prolegg.* cap. iv. The most recent and useful edition is that of Joachimus Laurentius Villanueva, 8vo. Dublin, 1835, which contains a number of very serviceable annotations. For an account of the statements contained in the Irish records, consult the essay by Mr. Petrie quoted above, which is to be found in the 18th volume of the Transactions of the Royal Irish Academy. See also Schönemann, *Biblioth. Patrum Lat.* vol. ii. § 40. [W. R.]

PATRO'BIUS, surnamed *Neronianus*, one of Nero's favourite freedmen, presided at the games which this emperor exhibited to Teridates at Puteoli. He was put to death by Galba on his accession to the throne in A. D. 68, after being previously led in chains through the city along with the other instruments of Nero's cruelty. On the murder of Galba shortly afterwards, a freedman of Patrobius purchased the head of this emperor for a hundred aurei, and threw it away on the spot where his master had been put to death. (Dion Cass. lxiii. 3, lxiv. 3; Suet. *Galb.* 20; Tac. *Hist.* i. 49, ii. 95.) Pliny speaks (*H. N.* xxxv. 13. s. 47) of Patrobius introducing into Italy the fine sand of the Nile for the use of the palaestra, a circumstance to which Suetonius refers in his life of Nero (c. 45).

PATROCLES (Πατροκλῆς). 1. A Macedonian general in the service of Seleucus I., king of Syria, by whom he was appointed to command at Babylon, soon after he had recovered possession of that city, B. C. 312. On the advance of Demetrius, Patrocles being unable to face that monarch in the field, withdrew beyond the Tigris, whither Demetrius did not think fit to follow him. (Diod. xix. 100.) Of his subsequent operations in that quarter we know nothing. His name next appears as one of the friends and counsellors of Seleucus in the war against Demetrius, B. C. 286 (Plut. *Demetr.* 47): and again in 280, after the death of Seleucus, we find him entrusted by Antiochus I. with the chief command of his army, and the conduct of the war in Asia. (Memnon. c. 15, ed. Orell.) We are also told that Patrocles held, both under Seleucus and Antiochus, an important government over some of the eastern provinces of the Syrian empire, including apparently those bordering on the Caspian Sea, and extending from thence towards the frontiers of India. (Strab. ii. pp. 69, 74.) During the period of his holding this position, he seems to have been at much pains to collect accurate geographical information, which he afterwards published to the world; but though his authority is frequently cited by Strabo, who as well as Eratosthenes placed the utmost reliance on his accuracy, neither the title nor exact subject of his work is ever mentioned. It seems clear, however, that it included a general account of India, as well as of the countries on the banks of the Oxus and the Caspian Sea. Strabo expressly calls him the most veracious (ἥκιστα ψευδόλογος) of all writers concerning India (ii. p. 70); and it appears that in addition to the advantages of his official situation, he had made use of a regular description of the eastern provinces of the empire, drawn up by command of Alexander himself. (*Ib.* p. 69.) In this work Patrocles regarded the Caspian Sea as a gulf or inlet of the ocean, and maintained the possibility of sailing thither by sea from the Indian Ocean; a statement strangely misinterpreted by Pliny, who asserts (*H. N.* vi. 17 (21)), that Patrocles had himself performed the circumnavigation. (Concerning the authority of Patrocles as a geographical writer, see Strabo ii. pp. 68, 69, 70, 74, xi. pp. 508, 509, 518, xv. p. 689; Voss. *de Histor. Graecis*, p. 113; Ukert, *Geogr.* vol. i. p. 122.)

2. Of Antigoneia, an officer of Perseus, king of Macedonia. (Liv. xlii. 58.) [E. H. B.]

PATRO'CLES (Πατροκλῆς). 1. Of Thurii, a tragic poet, was perhaps contemporary with the younger Sophocles, about the end of the fifth and the beginning of the fourth centuries B. C. (Clem. Alex. *Protrep.* ii. 30, p. 9, Sylb.) Besides the mention of his *Dioscuri* in the above passage, and seven lines of his, preserved by Stobaeus (cxi. 3), we have no information concerning him.

2. A teacher of rhetoric, mentioned by Quintilian (ii. 15, 16, iii. 6, 44). [P. S.]

PATROCLES (Πατροκλῆς), artists. 1. A statuary, who is placed by Pliny (*H. N.* xxxiv. 8. s. 19), with Naucydes, Deinomenes, and Canachus II., at the 95th Olympiad, B. C. 400, which exactly agrees with the statement of Pausanias, that he made some of the statues in the great group dedicated by the Lacedaemonians at Delphi, in memory of the victory of Aegospotami (Paus. x. 9. § 4). Pliny mentions him among the artists who made *athletas et armatos et venatores sacrificantesque* (*l. c.* § 34). Pausanias mentions a son and disciple of Patrocles, named Daedalus, who flourished at the very same time as his father [DAEDALUS, No. 2]. Since Daedalus is called by Pausanias a Sicyonian, Sillig supposes that Patrocles

was of the same state. Thiersch (*Epochen*, p. 125) suggests the ingenious, but unfounded idea, that he was the same person as Patrocles, the half-brother of Socrates on the mother's side: surely, if so, he would not have employed his art in celebrating the ruin of his own city! It is more probable that he was one and the same person with the following artist:—

2. Of Croton, a statuary, son of Catillus, made the statue of Apollo of box-wood, with a gilded head, which the Epizephyrian Locrians dedicated at Olympia (Paus. vi. 19. § 3). [P. S.]

PATROCLUS (Πάτροκλος or Πατροκλῆς). 1. A son of Heracles by Pyrippe. (Apollod. ii. 7. § 8.)

2. The celebrated friend of Achilles, was a son of Menoetius of Opus (Hom. *Il.* xi. 608; Ov. *Her.* i. 17), and a grandson of Actor and Aegina, whence he is called Actorides. (Ov. *Met.* xiii. 273.) His mother is commonly called Sthenele, but some mention her under the name of Periapis or Polymele. (Hygin. *Fab.* 91; Eustath. *ad Hom.* p. 1498.) Aeacus, the grandfather of Achilles, was a brother of Menoetius (Hom. *Il.* xvi. 14), and, according to Hesiod (*ap. Eustath. ad Hom.* p. 112), Menoetius was a brother of Peleus, so that the friendship between Achilles and Patroclus arose from their being kinsmen.

When yet a boy Patroclus, during a game of dice, involuntarily slew Clysonymus, a son of Amphidamas, and in consequence of this accident Patroclus was taken by his father to Peleus at Phthia, where he was educated together with Achilles. (Hom. *Il.* xxiii. 85, &c.; Apollod. iii. 13. § 8; Ov. *Ep. ex Pont.* i. 3. 73.) He is also mentioned among the suitors of Helen. (Apollod. iii. 10. § 8.) He is said to have taken part in the expedition against Troy on account of his attachment to Achilles. (Hygin. *Fab.* 257; Philostr. *Her.* 19. 9.) On their voyage thither, the Greeks plundered in Mysia the territory of Telephus, but were repelled, and on their flight to their ships they were protected by Patroclus and Achilles. (Pind. *Ol.* ix. 105, &c.) During the war against Troy he took an active part in the struggle, until his friend withdrew from the scene of action, when Patroclus followed his example. (Hom. *Il.* ix. 190.) But when the Greeks were hard pressed, and many of their heroes were wounded, he begged Achilles to allow him to put on his (Achilles') armour, and with his men to hasten to the assistance of the Greeks (xvi. 20, &c.). Achilles granted the request, and Patroclus succeeded in driving back the Trojans and extinguishing the fire which was raging among the ships (xvi. 293). He slew many enemies, and thrice made an assault upon the walls of Troy (xvi. 293, &c., 702, 785); but on a sudden he was struck by Apollo, and became senseless. In this state Euphorbus ran him through with his lance from behind, and Hector gave him the last and fatal blow (xvi. 791, &c.). Hector also took possession of his armour (xvii. 122). A long struggle now ensued between the Greeks and Trojans about the body of Patroclus; but the former obtained possession of it, and when it was brought to Achilles, he was deeply grieved, and vowed to avenge the death of his friend (xvii. 735, xviii. 22). Thetis protected the body with ambrosia against decomposition, until Achilles had leisure solemnly to burn it with funeral sacrifices (xix. 38). His ashes were collected in a golden urn which Dionysus had once given to Thetis, and were deposited under a mound, where subsequently the remains of Achilles also were buried (xxiii. 83, 92, 126, 240, &c., *Od.* xxiv. 74, &c.; Tzetz. *ad Lyc.* 273). Funeral games were celebrated in his honour. (*Il.* xxiii. 262, &c.) Achilles and Patroclus met again in the lower world (*Od.* xxiv. 15), or, according to others, they continued after their death to live together in the island of Leuce. (Paus. iii. 19. § 11.) Patroclus was represented by Polygnotus in the Lesche at Delphi (Paus. x. 26. § 2, 30. § 1); and on Cape Sigeum in Troas, where his tomb was shown, he was worshipped as a hero. (Hom. *Od.* xxiv. 82; Strab. xiii. p. 596.) [L. S.]

PATROCLUS (Πάτροκλος), an officer in the service of Ptolemy Philadelphus, who commanded the fleet sent by that monarch to the assistance of the Athenians against Antigonus Gonatas (B. C. 366). He appears to have been unable to make himself master of any of the ports of Athens, and established his naval station at a small island near the promontory of Sunium, which ever after bore his name. (Paus. i. 1. § 1, 35. § 1; Strab. ix. p. 398.) He urged Areus, king of Sparta, to make a diversion by attacking Antigonus on the land side, and it was probably on the failure of this attempt that he withdrew from the coast of Attica. We subsequently find him commanding the fleet of Ptolemy on the coast of Caria. (Paus. iii. 6. § 4—6; Athen. xiv. p. 621 a.; Droysen, *Hellenism.* vol. ii. pp. 211, 219, 245.) [E. H. B.]

PATRON (Πάτρων), historical. 1. A native of Phocis (Arrian, iii. 16. § 2, where he is called Paron), commander of the Greek mercenaries, who accompanied Dareius on his flight after the battle of Gaugamela. When Bessus and his accomplices were conspiring against Dareius, Patron and the other Greeks remained faithful to him; and Patron having discovered the designs of the conspirators, disclosed to the king the danger he was in, and besought him to take refuge in the camp of the Greek soldiers, but Dareius declined his offer. (Q. Curt. v. 9. § 14, 11. § 1, 8, 12. § 4.)

2. A native of Lilaea in Phocis. The town having been captured by Philippus, the son of Demetrius, Patron induced the youth of the city to join him in an attack upon the Macedonian garrison, which was successful. The inhabitants of the town, in gratitude for this service, set up a statue of Patron at Delphi. (Paus. x. 33. § 3; Fabric. *Bibl. Graec.* vol. iii. p. 608.) [C. P. M.]

PATRON, a philosopher of the Epicurean school. He lived for some time in Rome, where he became acquainted, amongst others, with Cicero, and with the family of C. Memmius. Either now, or subsequently, he also gained the friendship of Atticus. From Rome he either removed or returned to Athens, and there succeeded Phaedrus as president of the Epicurean school, B. C. 52. C. Memmius had, while in Athens, procured permission from the court of Areiopagus to pull down an old wall belonging to the property left by Epicurus for the use of his school. This was regarded by Patron as a sort of desecration, and he accordingly addressed himself to Atticus and Cicero, to induce them to use their influence with the Areiopagus to get the decree rescinded. Atticus also wrote to Cicero on the subject, which he took up very warmly. Cicero arrived at Athens the day

after Memmius had departed for Mytilene. Finding that Memmius had abandoned his design of erecting the edifice with which the wall in question would have interfered, he consented to bestir himself in the matter; but thinking that the Areiopagus would not retract their decree without the consent of Memmius, he wrote to the latter, urging his request in an elegant epistle, which is still extant (*ad Fam.* xiii. 1. Comp. *ad Att.* v. 11, 19). [C. P. M.]

PATRO'PHILUS (Πατρόφιλος), bishop of Scythopolis, and one of the leaders of the Eusebian or semi-Arian party in the fourth century. He was deposed at the council of Seleuceia (A. D. 359) for contumacy, having refused to appear before the council to answer the charges of the presbyter Dorotheus. (Socrat. *H. E.* ii. 40; Sozom. iv. 22.) He must have died soon after, for his remains were disinterred and insultingly treated (Theophanes, *Chronographia*) during the re-action which followed the temporary triumph of paganism (A. D. 361—363) under Julian the apostate [JULIANUS]. Patrophilus appears to have been eminent for scriptural knowledge. Eusebius of Emesa is said to have derived his expositions of Scripture from the instructions of Patrophilus and Eusebius of Caesareia (Socrat. *H. E.* ii. 9); but Sixtus Senensis is mistaken in ascribing to Patrophilus a translation of the Old Testament from Hebrew into Greek. (Sixtus Senens. *Biblioth. Sancta*, lib. iv.; Le Long, *Biblioth. Sacra*, recensita ab A. G. Masch. Pars ii. vol. ii. sect. i. § 23; Fabric. *Biblioth. Graec.* vol. iii. p. 716. The scanty notices of the life of Patrophilus have been collected by Tillemont, *Mémoires*, vols. vi. vii.) [J. C. M.]

PATROUS, PATROA (Πατρῷος, ῴα), and in Latin, *Patrii Dii*, are, properly speaking, all the gods whose worship has been handed down in a nation or a family from the time of their fathers, whence in some instances they are the spirits of departed ancestors themselves. (Lucian, *De Mort. Pereg.* 36.) Zeus was thus a θεὸς πατρῷος at Athens (Paus. i. 3. § 3, 43. § 5), and among the Heracleidae, since the heroes of that race traced their origin to Zeus. (Apollod. ii. 8. § 4.) Among the Romans we find the divinities avenging the death of parents, that is, the Furiae or Erinnyes, designated as *Patrii Dii*. (Cic. *in Verr.* ii. 1, 3; comp. Liv. xl. 10.) But the name was also applied to the gods or heroes from whom the gentes derived their origin. (Serv. *ad Aen.* iii. 832; Stat. *Theb.* iv. 111.) [L. S.]

Q. PATU'LCIUS, one of the accusers of Milo *de Vi* in B. C. 52 (Ascon. *in Milon.* p. 54, ed. Orelli). It may have been this same Patulcius who owed Cicero some money, which Atticus exerted himself in obtaining for his friend in B. C. 44 (*Patulcianum nomen*, Cic. *ad. Att.* iv. 18).

PATULEIUS, a rich Roman eques in the reign of Tiberius (Tac. *Ann.* ii. 48).

PATZO, GREGO'RIUS. [GREGORIUS, No. 30, p. 310.]

PAULA, JU'LIA CORNE'LIA, the first wife of Elagabalus, a lady, according to Herodian, of very noble descent. The marriage, which was celebrated with great pomp at Rome, took place, it would appear A. D. 219, soon after the arrival of the youthful emperor from Asia. Paula was divorced in the course of the following year, deprived of the title of Augusta, and reduced to a private station. Her subsequent history is unknown. (Herodian v. 6. § 1; Dion Cass. lxxix. 9; Eckhel, vol. vii. p. 259.) [W. R.]

COIN OF PAULA, WIFE OF ELAGABALUS.

COIN OF THE EMPEROR ELAGABALUS.

The latter coin was accidentally omitted in the article ELAGABALUS, and is therefore given here.

PAULI'NA or PAULLI'NA. 1. DOMITIA PAULINA, the sister of the emperor Hadrian (Dion Cass. lxix. 11; Gruter, *Inscr.* p. cclii. n. 4).

2. LOLLIA PAULINA. [LOLLIA, No. 2.]

3. POMPEIA PAULINA, the wife of Annaeus Seneca the philosopher, whom he married rather late in life. She was probably the daughter of Pompeius Paulinus, who commanded in Germany in the reign of Nero. She seems to have been attached to her husband, who speaks of her with affection, and mentions in particular the care which she took of his health (Senec. *Ep.* 104). She was with her husband at dinner when the centurion came from Nero to tell Seneca that he must die. The philosopher received the intelligence with calmness, embraced his wife, and bade her bear their separation with firmness; but as she begged that she might die with him, he yielded to her entreaties, and they opened their veins together. Nero, however, unwilling to incur a reputation for unnecessary cruelty, commanded her veins to be bound up. Her life was thus spared; and she lived a few years longer, but with a paleness which testified how near she had been to death. This is the account of Tacitus (*Ann.* xv. 60—64), which differs somewhat from that in Dion Cassius (lxi. 10, lxii. 25), who relates the event to the disparagement of Seneca.

PAULI'NA. We learn from Ammianus Marcellinus that the wife of Maximinus I. was of amiable disposition, seeking to mitigate by gentle counsels the savage temper of her husband, by whom, if we can trust the statements of Syncellus and Zonaras, she was eventually put to death. No ancient historian, however, has mentioned her name, but numismatologists have conjectured that certain coins bearing on the obverse the words DIVA PAULINA, and on the reverse CONSECRATIO, a legend which proves that they were struck after the decease of the personage whose effigy they bear, ought to be considered as belonging to this princess. (Amm. Marc. xiv. 1. § 8; Zonar. xii. 16; Syncell. *Chron.* s. A. M. 5728; Eckhel, vii. p. 296). [W. R.]

COIN OF PAULINA, WIFE OF MAXIMINUS I.

PAULLI'NUS or PAULI'NUS, a lengthened form of Paullus or Paulus, like Albinus of Albus. [ALBINUS, p. 90.] This cognomen only occurs under the empire. For the sake of uniformity we adopt the form Paulinus, but respecting the orthography, see PAULLUS.

PAULI'NUS (Παυλῖνος), literary. 1. Of ANTIOCH (1), better known as Paulinus of Tyre [No. 9.]

2. Of ANTIOCH (2). Paulinus was ordained presbyter by Eustathius, bishop of Antioch [EUSTATHIUS], and was a leader among the Eustathian party in that city. When Athanasius, after his return from exile on the death of the emperor Constantius II. and the murder of George of Cappadocia, the Arian patriarch [GEORGIUS, No. 7], assembled a council at Alexandria, Paulinus sent two deacons, Maximus and Calimerus, to take part in its deliberation. He was shortly after ordained by the hasty and impetuous Lucifer of Cagliari [LUCIFER] bishop of the Eustathians at Antioch; a step unwarrantable and mischievous, as it prolonged the schism in the orthodox party, which would otherwise probably have been soon healed. His ordination took place in A. D. 362. He was held, according to Socrates (*H. E.* iv. 2) and Sozomen (*H. E.* vi. 7), in such respect by the Arian emperor Valens as to be allowed to remain when his competitor Meletius [MELETIUS] was banished. Possibly, however, the smallness of his party, which seems to have occupied only one small church (Socrat. *H. E.* iii. 99; Sozom. v. 13), rendered him less obnoxious to the Arians, and they may have wished to perpetuate the division of the orthodox by exciting jealousy. Paulinus's refusal of the proposal of Meletius to put an end to the schism is mentioned elsewhere [MELETIUS, No. 1]; but he at length consented that whichever of them died first, the survivor should be recognized by both parties. On the death of Meletius, however (A. D. 381), this agreement was not observed by his party, and the election of Flavian [FLAVIANUS, No. 1] disappointed the hopes of Paulinus, and embittered the schism still more. In A. D. 382 Paulinus was present at a council of the Western Church, which had all along recognised his title, and now ardently supported his cause; but the Oriental churches generally recognised Flavian, who was *de facto* bishop of Antioch. Paulinus died A. D. 388 or 389. His partizans chose Evagrius to succeed him [EVAGRIUS, No. 1]. A confession of faith by Paulinus is preserved by Athanasius and Epiphanius in the works cited below. (Epiphanius, *Haeres.* lxxvii. 21, ed. Petavii; Socrates, *H. E.* iii. 6, 9, iv. 2, v. 5, 9, 15; Sozomen, *H. E.* v. 12, 13, vi. 7, vii. 3, 10, 11, 15; Theodoret, *H. E.* iii. 5, v. 3, 23; Athanasius, *Concil. Alexandrin. Epistol.* seu *Tomus ad Antiochenses*, c. 9; Hieron. *Epistol. ad Eustoch.* No. 27, edit. vett., 86, ed. Benedict., 108, § 6, ed. Vallars.; *In Rufin.* lib. iii. 22; *Chronicon*, ed. Vallars.; Theophan. *Chronog.* pp. 47, 57, 59, ed. Paris, pp. 37, 45, 47, ed. Venice, pp. 85, 104, 109, ed. Bonn; Le Quien, *Oriens Christian.* vol. ii. col. 715; Tillemont, *Mémoires*, vol. viii.; Fabric. *Bibl. Gr.* vol. ix. p. 314.)

3. Of BITERRAE or BAETERRAE (the modern Béziers), in Gaul, of which city he was bishop about A. D. 420. Some have thought that the *Acta S. Genesii notarii Arelatensis* are to be ascribed to this Paulinus rather than to Paulinus of Nola, under whose name they have been commonly published. Paulinus of Biterrae wrote an encyclical letter, giving an account of several alarming portents which had occurred at Biterrae. This letter is lost. Oudin has mistakenly said that it is cited in the *Annales* of Baronius. Possibly Paulinus of Biterrae is the Paulinus to whom Gennadius (*De Viris Illustribus*, c. 68) ascribes several *Tractatus de Initio Quadragesimae*, &c. (Idatius, *Chron.* ad ann. xxv. Arcad. et Honor.; Miraeus, *Auctar. de Scriptorib. Eccles.* c. 63; Tillemont, *Mémoires*, vol. v. p. 569; Cave, *Hist. Litt.* ad ann. 410, vol. i. p. 389; Oudin, *De Scriptorib. Eccles.* vol. i. col. 923; Fabric. *Bibl. Graec.* vol. ix. p. 315, *Biblioth. Med. et Infim. Latinit.* vol. v. p. 205, ed. Mansi; *Acta Sanctor. Aug.* vol. v. p. 123, &c.; *Gallia Christiana*, vol. vi. col. 295, ed. Paris, 1739; *Histoire Litt. de la France*, vol. ii. p. 131.)

4. MEROPIUS PONTIUS ANICIUS PAULINUS. [See below].

5. Of MEDIOLANUM or MILAN. [See below.]

6. Of NOLA. [See below.]

7. Of PELLA or POENITENS, the PENITENT. A poem entitled *Eucharisticon de Vita Sua*, by a writer of the name of Paulinus, has been twice published. It appeared among the poems of Paulinus of Nola [see below] in the *Appendix* to the first edition of De la Bigne's *Bibliotheca Patrum*, which *Appendix* was published, fol. Paris, 1579, but was omitted in the following editions of the Bibliotheca, whether published at Paris, Cologne, or Lyon, and also in the *Bibliotheca* of Galland. It was again printed by Christianus Daumius, with the works of Paulinus Petrocorius [PETROCORIUS], 8vo, Leipzig, 1686. A full account of the author may be gathered from the poem, which is in hexameters, not, as has been incorrectly stated, in elegiac verse. He was the son of Hesperius, proconsul of Africa, who was the son of the poet Ausonius. [AUSONIUS; HESPERIUS.] He was born in A. D. 376, at Pella in Macedonia; and after being at Carthage, where he remained a year and a half during his father's proconsulship, he was taken at three years of age to Bourdeaux, where he appears to have been educated. An illness at the age of fifteen interrupted his studies, and the indulgence of his parents allowed him to pursue a life of ease and pleasure, in the midst of which, however, he kept up a regard to appearances. At the age of twenty he married a lady of ancient family, and of some property. At thirty he lost his father, whose death was followed by a dispute between Paulinus and his brother, who wished to invalidate his father's will to deprive his mother of her dowry. In A. D. 414 he joined Attalus, who attempted to resume the purple in Gaul under the patronage of the Gothic prince Ataulphus [ATAULPHUS; ATTALUS], and

om whom he accepted the title of Comes Rerum rivatarum, thinking thus to be secure from the hos- lity of the Goths. He was, however, disappointed. he city where he resided (apparently Bourdeaux) as taken, and his house plundered ; and he was gain in danger when Vasates (Bazas), to which e had retired, was besieged by the Goths and lans. He proposed now to retire to Greece, here his mother had good estates, but his wife uld not make up her mind to go. He then ought of becoming a monk, but his friends verted him from this plan. Misfortunes now ickened about him ; he lost his mother, his other-in-law, and his wife ; his very children rsook him, with the exception of one, who was a iest, and who died soon after suddenly. His tates in Greece yielded him no revenue ; and he tired to Massilia (Marseille), where he hired and rmed some land, but this resource failed him, and one, destitute and in debt, he was reduced to live the charity of others. During his residence at Massilia, he became acquainted with many religious ersons, and their conversation combined with his rrows and disappointments to impress his mind eeply with religious sentiments. He was bap- ed in A. D. 422, in his forty-sixth year, and lived least till his eighty-fourth year (A. D. 460), hen he wrote his poem. Some have supposed, t without good reason, that he is the Benedictus aulinus to whose questions of various points of eology and ethics Faustus Reiensis wrote an swer. [FAUSTUS REIENSIS.] (Our authority r this article is the *Histoire Littéraire de la rance*, vol. ii. p. 343, &c, 461, &c., not having en able to get sight of the poem itself, which is ry rare. See also Fabric. *Biblioth. Med. et Infim. atinit.* vol. v. p. 206, ed. Mansi ; and Cave, *ist. Litt.* vol. i. p. 290, in his article on Paulinus olanus.)

8. PETROCORIUS. [PETROCORIUS.]

9. OF TYRE. Paulinus, bishop of Tyre, was e contemporary and friend of Eusebius of Caesa- ia, who addressed to him the tenth book of his *istoria Ecclesiastica*. Paulinus is conjectured, om an obscure intimation in Eusebius, to have en a native of Antioch (Euseb. *Contra Marcel. ncyr.* i. 4). He was bishop of Tyre, and the storer of the church there after it had been de- royed by the heathens in the persecution under ocletian and his successors. This restoration ok place after the death of Maximin Daza [MAXI- NUS II.] in A. D. 313, consequently Paulinus ust have obtained his bishopric before that time. the dedication of the new building, an oration, *ανηγυρικός*, *Oratio Panegyrica*, was addressed to aulinus, apparently by Eusebius himself, who has eserved the prolix composition (Euseb. *H. E.* x. 4). On the outbreak of the Arian controversy, aulinus is represented as one of the chief sup- rters of Arianism. But it is not clear that he ok a decided part in the controversy ; he appears have been, like Eusebius, a moderate man, averse extreme measures, and to the introduction of scriptural terms and needless theological defi- ions. Arius distinctly names him among those no agreed with him ; but then Arius gave to e confession to which this statement refers the ost orthodox complexion in his power. (Theo- ret. *H. E.* i. 5). Eusebius of Nicomedeia (ibid. 6) rote to Paulinus, rebuking him for his silence d concealment of his sentiments ; but it is not clear whether he was correctly informed what those sentiments were. Athanasius (*De Synodis*, c. 17) charges Paulinus with having given utterance to Arian sentiments, but gives no citation from him. He certainly agreed with the bishops of Palestine in granting to Arius the power of holding assemblies of his partizans ; but at the same time these prelates recommended the heresiarch to submit to his diocesan Alexander of Alexandria, and to endeavour to be re-admitted to the communion of the Church. Paulinus's concurrence in these steps shows that if not a supporter of Arianism, he was at any rate not a bigoted opponent. (Sozomen, *H. E.* c. 15.) Paulinus was shortly before his death translated to the bishopric of Antioch (Euseb. *Contra Marcel.* i. 4 ; Philostorg. *H. E.* iii. 15) ; but it is disputed whether this was before or after the council of Nice ; some place his translation in A. D. 323, others in A. D. 331. Whether he was present at the council of Nice, or even lived to see it, is not determined. The question is argued at considerable length by Valesius (not. ad Euseb. *H. E.* x. 1), Hanckius (*De Rerum Byzant. Scriptor.* Pars i. cap. i. § 235, &c.), and by Tillemont (*Mém.* vol. vii. p. 646, &c). We are disposed to acquiesce in the judgment of Le Quien, who places the accession of Paulinus to the see of Antioch in A. D. 323 or 324, and his death in the latter year. (Euseb. *ll. cc.* ; Hieron. *Chronicon*, sub init. ; Sozomen. Theodoret. Philostorg. *ll. cc.* ; Tillemont, vol. vi. vii ; Le Quien, *Oriens Christianus*, vol. ii. col. 708, 803). [J. C. M.]

PAULI'NUS, Latin fathers. 1. OF MILAN (*Mediolanensis*), was the secretary of St. Ambrose, after whose death he became a deacon, and repaired to Africa, where, at the request of Saint Augustine, he composed a biography of his former patron. While residing at Carthage he encountered Coelestius, detected the dangerous tendency of the doctrines disseminated by that active disciple of Pelagius, and, having preferred an impeachment of heresy, procured his condemnation by the council which assembled in A. D. 212 under Aurelius. The accusation was divided into seven heads, of which six will be found in that portion of the Acts of the Synod, preserved by Marius Mercator. At a subsequent period (217—218) we find Paulinus appearing before Zosimus for the purpose of resisting the appeal against this decision, and refusing obedience to the adverse decree of the pope. Nothing further is known with regard to his history, except that we learn from Isidorus that he was eventually ordained a presbyter.

We possess the following works of this author:

1. *Vita Ambrosii*, which, although commenced soon after A. D. 400, could not, from the historical allusions which it contains, have been finished until 412. This piece will be found in almost all the editions of St. Ambrose. In many it is ascribed to *Paulinus Nolanus*, and in others to *Paulinus Episcopus*.

2. *Libellus adversus Coelestium Zosimo Papae oblatus*, drawn up and presented towards the close of A. D. 417. It was printed from a Vatican MS. by Baronius, in his Annales, under A. D. 218, afterwards by Labbe, in his Collection of Councils, fol. Par. 1671, vol. ii. p. 1578, in the Benedictine edition of St. Augustine, vol. x. app. pt. 2, and by Coustant, in his *Epistolae Pontificum Romanorum*, fol. Par. 1721, vol. i. p. 963.

3. *De Benedictionibus Patriarcharum*, is men-

tioned by Isidorus (*De Viris Illustr.* c. 4), but was not known to exist in an entire form until it was discovered by Mingarelli in a very ancient MS. belonging to the library of St. Salvator at Bologna, and inserted by him in the *Anecdota* published at Bologna, 4to. 1751, vol. ii. pt. 1, p. 199. A corrupt fragment of this tract will be found in the fifth volume of the Benedictine edition of St. Jerome, where it is ascribed to Rufinus.

The three productions enumerated above are placed together in the *Bibliotheca Patrum* of Galland, fol. Venet. 1773, vol. ix. p. 23. (Cassianus, *de Incarn.* c. 7 ; Isidorus, *de Viris Illustr.* 4 ; Galland, *Bibl. Patr.* vol. ix. Proleg. c. ii.; Schönemann, *Bibl. Patrum Lat.* vol. ii. § 21.)

2. Meropius Pontius Anicius Paulinus, bishop of Nola in the early part of the fifth century, and hence generally designated *Paulinus Nolanus*, was born at Bourdeaux, or at a neighbouring town, which he calls *Embromagum*, about the year A. D. 353. Descended from illustrious parents, the inheritor of ample possessions, gifted by nature with good abilities, which were cultivated with affectionate assiduity by his preceptor, the poet Ausonius [Ausonius], he entered life under the fairest auspices, was raised to the rank of consul suffectus, before he had attained to the age of twenty-six, and married a wealthy lady named Therasia, whose disposition and tastes seem to have been in perfect harmony with his own. After many years spent in the enjoyment of worldly honours, Paulinus became convinced of the truth of Christianity, was baptized by Delphinus, bishop of Bourdeaux, in A. D. 389, distributed large sums to the poor, and passed over with his wife to Spain. The death of an only child, which survived its birth eight days, with perhaps other domestic afflictions concerning which we are imperfectly informed, seem to have confirmed the dislike with which he now regarded the business of the world. After four years passed in retirement he resolved to withdraw himself entirely from the society of his friends, to apply his wealth to religious purposes, and to dedicate the remainder of his life to works of piety. This determination, while it called forth the earnest remonstrances of his kindred, excited the most lively admiration among all classes of the devout, and the dignity of Presbyter was almost forced upon his acceptance by the enthusiasm of the populace at Barcelona (A. D. 393). He did not, however, remain to exercise his clerical functions in this province, but crossed the Alps into Italy. Passing through Florence, where he was greeted with much cordiality by Ambrose, he proceeded to Rome, and, after meeting with a cold reception from Pope Siricius, who probably looked with suspicion on the hasty irregularity of his ordination, reached Nola, in Campania, where he possessed some property, soon after Easter A. D. 394. In the immediate vicinity of this city were the tomb and miracle-working relics of Felix, a confessor and martyr, over which a church had been erected with a few cells for the accommodation of pilgrims. In these Paulinus, with a small number of followers, took up his abode, conforming in all points to the observances of monastic establishments, except that his wife appears to have been his companion. After nearly fifteen years passed in holy meditations and acts of charity, he was chosen bishop of Nola in A. D. 409 (or according to Pagi, A. D. 403), and when the stormy inroad of the Goths had passed away, discharged the duties of the office in peace until his death, which took place in A. D. 431.

The above sketch contains a narrative of all the facts which can be ascertained with regard to this father, but to what extent these may be eked out by laborious conjecture will be seen upon referring to biography compiled by Le Brun. The story told in the dialogues of St. Gregory, that Paulinus having given away all his possessions, made a journey into Africa, and sold himself into slavery, in order to ransom the son of a poor widow, has, upon chronological and other considerations, been generally rejected as a fable, as well as numerous legends contained in the histories of the Saints.

The following works of Paulinus, all composed after he had quitted public life, are still extant, consisting of *Epistolae*, *Carmina*, and a very short tract entitled *Passio S. Genesii Arelatensis.*

1. *Epistolae.* Fifty, or, as divided in some editions, fifty-one letters, addressed to Sulpicius Severus, to Delphinus bishop of Bordeaux, to Augustine, to Rufinus, to Eucherius, and to many other friends upon different topics, some being complimentary, others relating entirely to domestic affairs, while the greater number are of a serious cast, being designed to explain some doctrine, to inculcate some precept, or to convey information upon some point connected with religion. Neither in style nor in substance can they be regarded as of much importance or interest, except in so far as they afford a fair specimen of the familiar correspondence of churchmen at that epoch, and convey a very pleasing impression of the writer. The most elaborate are the twelfth (to Amandus), which treats of the Fall and the Atonement, the thirtieth (to Sulpicius Severus) on the Inward and Outward Man, and the forty-second (to Florentius, bishop of Cahors) on the Dignity and Merits of Christ ; the most curious is the thirty-first (to Severus) on the Invention of the True Cross ; the most lively is the forty-ninth (to Macarius) on a famous miracle performed by St. Felix. A summary of each epistle is to be found in Funccius, and longer abstracts in Dupin.

2. *Carmina.* Thirty-two in number, composed in a great variety of metres. Of these, the most worthy of notice are the birthday addresses to St. Felix in heroic hexameters, composed regularly on the festival of the saint, and forming a series which embraces so complete an account of the career and achievements of that holy personage, that Bede was enabled from these documents alone to compile a prose narrative of his life. We have besides paraphrases of three psalms, the 1st, 2d, and 136th ; Epistles to Ausonius and to Gestidius, two *Precationes Matutinae*, *De S. Joanne Baptista Christi Praecone et Legato*, in 330 hexameters ; an elegy on the death of a boy named Celsus ; an epithalamium on the nuptials of Julianus and Ia [Julianus Eclanensis], *Ad Nicetam redeuntem in Daciam*, *Ad Jovium de Nolana Ecclesia*, *Ad Antonium contra Paganos*, while the list has been recently swelled by Mai from the MSS. of the Vatican, by the addition of two poems, which may however be regarded with some suspicion ; the one inscribed *Ad Deum post Conversionem et Baptismum suum*, the other *De suis Domesticis Calamitatibus.* As in the case of the *Epistolae*, the above are differently arranged in different editions. Thus the *Natalitia* are sometimes condensed into thirteen, sometimes expanded into fifteen ; and in like

manner the letters to Ausonius are distributed into two, three, or four, according to the conflicting views of critics.

3. The authenticity of the *Passio S. Genesii* has been called in question by Rosweyd, but is vindicated by the concurring testimony of many MSS.

Among the lost works we may notice the following:—1. *Ad Theodosium Panegyricus*, a congratulatory address composed in honour of the victory gained over Eugenius and Arbogastes. Although this piece is distinctly described by Honorius of Autun (*De Script. Eccles.* ii. 47; comp. Rufin. *Hist.* i. 27), Funccius maintains that an error has been committed as to the subject, and argues from the expressions of Paulinus himself (*Ep.* 9, and 28), that it was a funeral oration delivered after the death of the emperor. (See also Hieronym. *Ep.* 13; Cassiodor. *L. S.* c. 21; Gennadius, 48; Trithem. 117.) 2. *De Poenitentia et de Laude generali omnium Martyrum*, affirmed by Gennadius to be the most important of all his productions. Here again we might conjecture that there was some confusion, and that the titles of two treatises, one *De Poenitentia*, the other *De Laude Martyrum*, have been mixed up together. 3. *Epistolae ad Sororem*, on contempt of the world. 4. *Epistolae ad Amicos.* 5. *Suetonii Libri III. de Regibus in epitomen versibus redacti*, loudly commended by Ausonius, who has preserved nine lines. 6. A translation of *Recognitiones*, attributed to Clemens [CLEMENS ROMANUS]. We hear also of a *Sacramentarium* and a *Hymnarium.*

The Epistles *Ad Marcellam* and *Ad Celantiam*, together with the poems, *Exhortatio ad Conjugem*, *De Nomine Jesu*, and a *Vita S. Martini* in six books, do not belong to this father.

The enthusiastic commendations bestowed upon the learning and genius of Paulinus by his contemporaries, and repeated by successive generations of ecclesiastical critics, if not altogether unmerited, have at least been too freely lavished. Although well versed in the works of the Latin writers, his knowledge of Greek was very imperfect, and he occasionally betrays much ignorance regarding the common facts of history. The quotations from Scripture so frequently adduced in support or illustration of his arguments, will be found in many instances to be strangely twisted from their true signification, while his allegorical interpretations are in the highest degree far-fetched and fantastic. His poetry, although offending grievously against the laws of prosody and metre, is in every respect far superior to his prose. The purity of the language proves how deeply he had studied the best ancient models; the descriptions are lively, the pictures vivid, but there is no creative power, no refined taste, no sublimity of thought, no grandeur of expression.

The early impressions of Paulinus, commencing with that printed at Paris by Badius Ascensius, 8vo. 1516, present the text in a most mutilated, corrupt, and disordered condition. Considerable improvements were introduced by the jesuit Herbert Rosweyd (8vo. Antv. 1622), who compiled some useful annotations and prefixed a biographical sketch by his friend Sacchini; but the first really valuable materials were furnished by another jesuit, Peter Francis Chifflet, whose *Paulinus Illustratus* was published at Dijon, 4to. 1662. This was followed after a lapse of more than twenty years by the very elaborate and complete edition of Jean Baptiste Le Brun, 4to. Paris, 1685, which may still be regarded as the standard. It contains the text corrected by a collation of all the best MSS., voluminous commentaries, dissertations, indices, a new life of Paulinus, and a variety of documents requisite for the illustration of his works. The first volume of Muratori's *Anecdota* (4to. Mediolan. 1697) exhibited in a complete form, from a MS. in the Ambrosian library, three of the *Carmina Natalitia* (xi. xii. xiii.), which had previously appeared as disjointed fragments, and they are accompanied by twenty-two dissertations on all the leading events in the history of Paulinus and all the persons with whom he was in any way connected. These poems were afterwards republished, with emendations, by Mingarelli in his *Anecdotorum Fasciculus* (4to. Rom. 1756), and by Galland in his *Bibliotheca Patrum*, vol. viii. (fol. Ven. 1772) p. 211. There is a reprint of Le Brun with the additional matter from Muratori, fol. Veron. 1736. The two elegies contributed by Mai are to be found in "Episcoporum Nicetae et Paulini Scripta ex Vaticanis Codicibus edita," fol. Rom. 1827. (Auson. *Ep.* 19, 23, 24; Paulin. *Ep. ad Auson.* i. 75; Ambros. *Ep.* 36; Augustin. *De Civ. Dei*, i. 10; Hieronym. *Ep.* xiii. lviii. ed. Vallarsi; Cassiodor. *I. D.* ii.; Gennad. *De Script. Eccles.* 48; Honor. August. ii. 47; Trithem. 117; Idat. *Chron.*; Gregor. *Dialog.* iii. 1; Surius, *de probatis SS. Historiis*, vol. xxii.; Pagi, *Ann.* 431, n. 53; Schönemann, *Bibl. Patrum Lat.* vol. i. cap. 4. § 30; Bähr, *Geschichte der Röm. Litterat.* Suppl. Band, 1te Abtheil. § 23—25, 2te Abtheil. § 100.) [W. R.]

PAULI'NUS, ANI'CIUS, consul in A. D. 498 with Joannes Scytha (Chron. Pasch.; Cod. Just. 5. tit. 30. s. 4.

PAULI'NUS, M. AURE'LIUS, consul A. D. 277 with the emperor M. Aurelius Probus. (Cod. Just. 8. tit. 56. s. 2.)

PAULI'NUS, LO'LLIUS. [LOLLIUS, No. 5.]

PAULI'NUS, POMPEIUS, commanded in Germany along with L. Antistius Vetus in A. D. 58, and completed the dam to restrain the inundations of the Rhine, which Drusus had commenced sixty-three years before. In A. D. 62 he was appointed, along with L. Piso and Ducennius Geminus, to the superintendence of the public revenues. On this occasion Tacitus calls him *consularis*; but his name does not occur in the consular fasti (Tac. *Ann.* xiii. 53, xv. 18; Senec. *de Brev. Vitae*, 18). Seneca dedicated to him his treatise *De Brevitate Vitae*; and the Pompeia Paulina, whom the philosopher married, was probably the daughter of this Paulinus. It is uncertain, however, whether the subject of this notice is the same as the Pompeius Paulinus, the son of a Roman eques of Arelate of whom Pliny speaks (*H. N.* xxxiii. 11. s. 50).

PAULI'NUS, C. SUETO'NIUS, is first mentioned in the reign of the emperor Claudius, A. D. 42, in which year he was propraetor in Mauritania; he conquered the Moors who had revolted, and advanced as far as Mount Atlas (Dion Cass. lx. 9; Plin. *H. N.* v. 1.) In the reign of Nero, A. D. 59, Paulinus was appointed to the command of Britain. For the first two years all his undertakings were successful; he subdued several nations, and erected forts in various parts of the country; but when at length in A. D. 61 he crossed over to Mona (Anglesey), which was the great strong-hold of the Britons who still resisted

the Roman arms, the other Britons took advantage of his absence to rise in open rebellion, and led on by Boadicea, the heroic queen of the Iceni, they captured the Roman colony of Camalodunum and defeated Petilius Cerealis, the legate of the ninth legion. The return of Paulinus, however, soon changed matters; and he at length finally defeated Boadicea with great slaughter, though not till Londinium and Verulamium had also fallen into the hands of the Britons. For further details see BOADICEA. He returned to Rome in the following year, and was succeeded by Petronius Turpilianus. (Tac. *Ann.* xiv. 29—37, *Agric.* 5, 14—16; Dion Cass. lxii. 1—12; Suet. *Ner.* 39.)

In A. D. 66 Seutonius Paulinus was consul with C. Lucius Telesinus (Tac. *Ann.* xvi. 14; Dion Cass. lxiii. 1.) Paulinus was now looked upon as one of the first generals of the time, and while in Britain he was regarded by the people as the rival of Corbulo in military glory. His services were accordingly called into exercise in the civil wars which followed Nero's death. He was one of Otho's generals and chief military advisers, although he was not able to overcome the intrigues and influence of Licinius Proculus, in whom Otho placed most reliance. The German legions, who had proclaimed Vitellius, were advancing into Italy, and Otho set out to meet them in the spring of A. D. 69, taking with him Paulinus and other generals of experience. The plain of the Po was the field of operation; an account of which is given under OTHO, p. 67. As far as respects Paulinus, it is only necessary to mention here, that he and Marius Celsus defeated Caecina, one of the Vitellian generals, near Cremona; but as Paulinus would not allow his men to follow up their advantage, he was accused of treachery by his troops, though his conduct was probably the result of prudence. When Valens, the other general of Vitellius, had joined his forces to those of Caecina, Paulinus strongly recommended Otho not to risk a battle; but his advice was overruled, and the result was the defeat at Bedriacum, and the ruin of Otho's cause. After the battle Paulinus did not venture to return to his own camp. He fell into the hands of Vitellius, and obtained his pardon by pleading, says Tacitus, "the necessary but not honourable excuse," that the defeat of Otho's army was owing to his treachery; for which self-accusation, however, there was certainly no foundation. This is the last time that the name of Suetonius Paulinus occurs. (Tac. *Hist.* i. 87, 90, 23—26, 31—41, 44, 60).

PAULI'NUS, M. VALE'RIUS, was a native of Forum Julii, where he possessed considerable estates. He was a friend of Vespasian's before his accession; and having previously served as tribune of the praetorian tribunes, he was able to collect for Vespasian many of the Vitellian troops in Narbonnese Gaul, of which province he was appointed procurator, A. D. 69. He also served in the Jewish war, and was eventually raised to the consulship in the reign of Trajan, A. D. 101. He was a friend and correspondent of the younger Pliny, who has addressed five of his letters to him (Tac. *Hist.* iii. 42, 43; Joseph. *B. J.* iii. (14), 7. § 1; Plin. *Ep.* ii. 2, iv. 16, v. 19, ix. 3, 37.)

PAU'LLULUS or PAU'LULUS, an agnomen of Sp. Postumius Albinus, consul B. C. 174. [ALBINUS, No. 14.]

PAULLUS or PAULUS, a Roman cognomen in many gentes, but best known as the name of a family of the Aemilia gens. [See below.] This surname was no doubt originally given to a member of the Aemilia gens on account of the smallness of his stature. The name seems to have been originally written with a double *l*, which is the form found on the republican denarii and in earlier inscriptions; but on the imperial coins, as in that of Paula [see above], and in later inscriptions, the word occurs with only one *l*. Paulus is also the form used by the Greek writers. As the name of many persons mentioned below is always written *Paulus*, and not *Paullus*, it is thought better for the sake of uniformity to adopt in all cases the former orthography, though in some instances the latter would be the preferable form.

PAULUS (Παῦλος), literary and ecclesiastical.

1. AEGINETA, a physician. [See below.]

2. Of ALEXANDRIA, a Greek writer on astrology, who lived in the latter part of the fourth century. He wrote, according to Suidas (*s. v.* Παῦλος φιλόσοφος), two works, Εἰσαγωγὴ ἀστρολογίας, *Introductio Astrologiae*, and Ἀποτελεσματικά, *Apotelesmatica*. Fabricius suggests the reading ἢ ἀποτελεσματικά instead of καὶ ἀποτελεσματικά, and understands the passage not of two works, but of two titles of one work; and his correction is rendered probable by the title of the only published work of Paulus, which is entitled Εἰσαγωγὴ εἰς τὴν ἀποτελεσματικήν, *Rudimenta in Doctrinam de praedictis Natalitiis*, 4to. Wittenberg, 1586. It was edited by Andreas Schatus or Schato, from a MS. in the library of Count Rantzau. The work appears to have gone through two editions in the author's life-time: for in the printed text, which probably represents the second edition, it is preceded by a short preface addressed to the author's son Cronamon (Κρονάμων), who had noticed some errors in the former edition. The time when the author lived is inferred with probability from a passage in the work. In exemplifying a rule given for finding the days of the week, he chooses the year 94 of the era of Diocletian (= A. D. 378), which is therefore supposed to be the year in which the work was written. If this inference is correct, Paulus must be distinguished from another astrologer of the same name mentioned by Suidas (*s. v.* Ἰουστινιανὸς ὁ Ῥινότμητος), as having predicted the accession of the emperor Leontius [LEONTIUS II.], and from a third Paulus, an astrologer, whom Ricciolus (apud Fabric. *Bibl. Graec.* vol. iv. p. 140, note *z*) states to have written an introduction to Astrology in the ninth century after Christ. The work of Paulus of Alexandria is accompanied by Greek *Scholia*, written by a Christian in the year 867 of the era of Diocletian, = A. D. 1151. Fabricius conjectured that they were by Stephanus of Athens (Fabric. *Bibl. Graec.* vol. xii. p. 693, ed. vet.), or by the Apomasar (Ahmed Ben Seirim) whose *Oneirocritica* was published by Rigaltus: but the date assigned to the *Scholia* is too late for these writers (see *Biog. Dict.* of U. K. Soc. *s. v. Ahmed*). If, on the authority of the text of Suidas, two works are ascribed to Paulus, the one published by Schatus will be the former of the two, the *Introductio Astrologiae*. (Suidas, *ll. cc.*; Fabric. *Bibl. Graec. ll. cc.*)

3. ANTIOCHENUS. [No. 17.]

4. APOSTOLUS. The life of the Apostle and his genuine works do not come within our plan, but the following indisputably spurious works require notice.

1. Αἱ Παύλου πράξεις, *Acta Pauli*, of which cita-

tions or notices are found in Origen (*Tom. XXI. in Joan.*, *De Principiis*, i. 2), Eusebius (*H. E.* iii. 3, 25), and Philastrius (*Haeres.* lxxxvii.). This work, which is lost, must not be confounded with No. 2. 2. Ἡ περίοδος Παύλου καὶ Θέκλας, *Periodus Pauli et Theclae.* This work is mentioned by Tertullian (*De Baptismo*, c. 17), and by Jerome (*De Viris Illustr.* c. 7). It was written, according to the former (*l. c.*), by a certain presbyter of Asia, who, when convicted of the forgery, acknowledged the act, and said that he had done it out of love to the Apostle. He was deposed from his office. Jerome (*l. c.*), citing this passage from Tertullian, adds, as if upon his authority, that the presbyter was convicted of the forgery before John (whether the Evangelist or the Elder, is not clear), which carries back the forgery almost, if not quite, to the Apostolic age. The work has perished. Whether there was such a person as Thecla, and whether she was connected with the Apostle Paul, has been disputed. Baronius and Grabe contend that there was; Stilling, in the *Acta Sanctorum*, *Sept.* vol. vi. p. 550, thinks that there is some truth in what is said of her; but Ittigius (*De Biblioth. Patrum*, p. 702) regards the whole story as a fable. She is mentioned by several of the principal fathers of the fourth century, Epiphanius, Gregory Nazianzen, Gregory Nyssen, Chrysostom, Isidore of Pelusium, &c. In the fifth century, Basil of Seleuceia [BASILIUS, No. 4] wrote a metrical history of Thecla (Phot. *Bibl.* Cod. 168), and Symeon Metaphrastes, at a later period, wrote her life. This latter biography, with another to which the name of Basil of Seleuceia was prefixed, (but with very doubtful propriety, for it was not written in metre, like the one mentioned by Photius), were published in the original Greek, with a Latin version by Petrus Pantinus, 4to. Antwerp, 1608. Grabe inserted in the first volume of his *Spicilegium SS. Patrum*, pp. 95, &c., a history of Thecla, entitled Μαρτύριον τῆς ἁγίας καὶ ἐνδόξου πρωτομάρτυρος καὶ ἀποστόλου Θέκλας, *Martyrium sanctae et gloriosae Proto-Martyris et Apostolatu defunctae Virginis Theclae*, and which he regarded as the very work to which the presbyter of Asia had prefixed the name of Paul. Grabe, however, was probably mistaken: the narrative makes no profession of being written by Paul, and there is no trace of an absurd story of the baptism of a lion ("baptismi leonis fabulam"), which Jerome expressly mentions as contained in the presbyter's narrative. The work is, however, of considerable antiquity, and probably furnished materials for the two biographies published by Pantinus. The *Martyrium*, as published by Grabe, was incomplete, having been taken from a mutilated MS., and a considerable supplementary passage was published by Hearne, in his appendix to Leland's *Collectanea.* The *Martyrium*, thus completed, was reprinted by Galland, in the first volume of his *Bibliotheca Patrum*, p. 167, &c. (Grabe, *Spicilegium*, vol. i. p. 81, &c. *Acta Sanctor. l. c.*) 3. *S. Pauli Praedicatio*, perhaps referred to by Clement of Alexandria (*Strom.* lib. vi.), certainly mentioned by the anonymous author of an ancient tract, *De non iterando Baptismo Haereticorum* (Fabric. *Cod. Apocryph. N. T.* vol. ii. p. 799). It is not extant. 3. Πρὸς Λαοδικέας ἐπιστολή, *Ad Laodicenses Epistola.* This epistle, the forgery of which is ascribed by some ancient writers to the Manichaeans, has been printed several times: in the Polyglot Bible of Elias Hutter, fol. Nuremberg, 1599; in the *Philologus Hebraco-Graecus* of Leusden, 4to. Utrecht, 1670; in the *Codex Apocryphus Novi Testamenti* of Fabricius, and elsewhere. 4. *Epistolae Pauli ad Senecam et Senecae ad Paulum*, mentioned by Jerome (*De Viris Illustr.* c. 12) and Augustin (*Epistol. ad Macedonium*, 54, editt. vett., 153, edit. Benedictin.). These letters (five from Paul and eight from Seneca) are given in various editions of the works of Seneca; also by Sixtus Senensis, in his *Bibliotheca Sancta*, and by Fabricius, in his *Codex Apocryphus N. T.* 5. Ἀναβατικόν Παύλου, *Anabaticum Pauli*, forged by the heretics whom Epiphanius calls Caiani, but used also by the Gnostics (Epiphan. *Haeres.* xviii. c. 38). The book was founded on a passage in the genuine writings of the Apostle (2 *Cor.* xii. 4), in which he speaks of being caught up into the third heaven. It is now lost. 6. *Apocalypsis Pauli*, apparently different from No. 5; mentioned by Augustin (*Tractat. XCVIII. in Joan.*), Sozomen (*H. E.* vii. 19), Theophylact, and Oecumenius (*Not. ad* 2 *Cor.* xii. 4). It was said to have been found in Paul's house in Tarsus: but Sozomen found, on inquiry, that this story was untrue. 7. An *Epistola Pauli ad Corinthios*, different from the genuine epistles, and an *Epistola Corinthiorum ad Paulum*, are said to be extant in the Armenian language; and other epistles ascribed to the same Apostle are said to be extant in the Arabic. The Marcionites are said to have ascribed to Paul the gospel (formed from that of Luke) which was received among them. (Cave, *Hist. Litt.* vol. i. p. 12, ed. Oxford, 1740—43; Fabric. *Cod. Apocryphus N. T.*; Vossius, *De Historicis Graecis*, lib. ii. c. 9.)

5. Of CONSTANTINOPLE (1). On the death of Alexander, patriarch of Constantinople (A. D. 336), Paul, one of the presbyters of that church, and comparatively a young man, was chosen to succeed him by the Homoousian or orthodox party, while the Arians were anxious for the election of the deacon Macedonius, who sought to prevent the election of Paul by some charge of misconduct, which, however, he did not persist in. Both men appear to have been previously marked out for the succession by their respective partizans; and Alexander had, before his death, passed a judgment on their respective characters, which is given elsewhere [MACEDONIUS, No. 3]. The Homoousians had carried their point; but the election was annulled by a council summoned by the emperor, either Constantine the Great, or his son Constantius II., and Paul being ejected, was banished into Pontus (Athanas. *Histor. Arianor. ad Monachos*, c. 7), and Eusebius, bishop of Nicomedeia, was appointed by the council in his room. On the death of Eusebius, who died A. D. 342, the orthodox populace of Constantinople restored Paul, who appears to have been previously released from banishment, or to have escaped to Rome; while the bishops of the Arian party elected Macedonius. The emperor Constantius II. being absent, the contest led to many disturbances, in which a number of people were killed; and an attempt by Hermogenes, magister militum, to quell the riot and expel Paul, led to the murder of that officer by the mob. The emperor immediately returned to Constantinople, and expelled Paul, without, however, as yet confirming the election of Macedonius. Paul hastened back to Rome and sought the support of Julius I., bishop of that city, who, glad to exercise the superiority implied in this appeal to him, sent him back with a letter to the bishops of the Eastern Churches, directing that

he and some other expelled prelates should be restored to their respective sees, and bitterly accusing those who had deposed him. Paul regained possession of the church of Constantinople, but the Eastern bishops, in a council at Antioch, A. D. 343, returned a spirited answer to the arrogant pretensions of Julius; and the emperor, who was also at Antioch, wrote to Philippus, praefectus praetorio, to expel Paul again. Philippus, to avoid a commotion, sent the prelate away privately; but when he attempted to establish Macedonius in possession of the church, a riot occurred, in which above three thousand lives were lost. Paul was banished, according to Socrates, to Thessalonica, of which place Paul was a native, and then into the Western Empire, being forbidden to return into the East. But the account of Socrates is disputed, and Tillemont's opinion is probably correct, that it was at this time that Paul was loaded with chains and exiled to Singara in Mesopotamia, and afterward to Emesa in Syria, as mentioned by Athanasius (*l. c.*). If Tillemont is correct, the banishment into the Western Empire may probably be referred to the former expulsion of Paul, when he appealed to Pope Julius I., or possibly Paul may have been released from banishment and allowed to retire to Rome, which, according to Photius, he did three several times. The cause of Paul and of Athanasius, who was also in banishment, was still supported by the Western church, and was taken up by the Western emperor Constans, brother of Constantius, and the Council of Sardica (A. D. 347) decreed their restoration. Constantius, however, refused to restore them until compelled by the threats of his brother; upon whose death, shortly after, Paul was again expelled by Constantius, and exiled to Cucusus, in Cappadocia, amid the defiles of the Taurus, where it is said he was privately strangled by his keepers, A. D. 351, and buried at Ancyra. It was reported that his keepers, before strangling him, attempted to starve him to death. Great obscurity hangs over his death, and it is not clear whether he died by violence or by disease. But he was regarded by his party as a martyr, and when orthodoxy triumphed under the emperor Theodosius the Great, that prince brought his remains in great state to Constantinople, and deposited them in a church which was subsequently called by his name. (Athanas. *l. c.*; Socrat. *H. E.* ii. 6, 7, 12, 13, 15, 16, 20, 22, 23, 26, v. 9; Sozomen, *H. E.* iii. 3, 4, 7, 8, 9, 10, 20, iv. 2; Theodoret, *H. E.* i. 19, ii. 5, 6; Photius, *Bibl.* Cod. 257; Theophanes, *Chronog.* pp. 31, 32, 35, 36, 37, 59, ed. Paris, pp. 56, 57, 58, 64, 65, 66, 67, 109, ed. Bonn; Tillemont, *Mémoires*, vol. vii. p. 251, &c.)

6. Of CONSTANTINOPLE (2). When, on the accession of Constans II. as sole emperor, and the banishment of his colleague Heracleonas [CONSTANS II.; HERACLEONAS], the patriarch Pyrrhus was deposed, Paulus or Paul II. succeeded to the patriarchate of Constantinople, of the church of which he had previously been a presbyter, and also oeconomus. He was consecrated patriarch in October, 642. He is charged with being a monothelite; and with having induced the emperor (A. D. 648) to issue an edict prohibiting all discussion of the question whether there were in Christ one will or operation, or two. On account of his heretical opinions he was declared by the pope Theodore I., in a council held at Rome (A. D. 648), to be deposed; but as the pope had no power to enforce the sentence, though confirmed by the Lateran Council (A. D. 649), held under the papacy of Martin I., successor of Theodore, Paulus retained his patriarchate till his own death, A. D. 652. He even retaliated the attempts of the popes by urging the emperor to depose Martin, and exile him to Chersonae, where he died. Paul died not long after the banishment of Martin, and is said to have repented of the evil which he had brought upon his antagonist. There are extant of the writings of Paul:—1. Ἐπιστολὴ Θεοδώρῳ, *Epistola Theodoro*, i. e. Pope Theodore, the predecessor of Martin. 2. Part of an Ἐπιστολὴ Θεοδώρῳ, *Epistola ad Theodorum*, i. e. Theodore of Pharan, and 3. Part of an Ἐπιστολὴ πρὸς Ἰάκωβον, *Epistola ad Jacobum*; all printed in the *Concilia* (*Concil. Lateran.* secret. iv., *Concil. Constantin. III.* act. x. vol. vi. ed. Labbe, col. 221, 837, 839, and vol. iii. ed. Hardouin, col. 815, 1246, 1247; Anastasius Bibliothecarius, *Collectanea* (*Commemoratio eorum quae acta sunt in Martinum Papam, &c.*), apud Galland. *Biblioth. Patrum*, vol. xiii. p. 47; idem, *De Vitis Roman. Pontif.* (*Theodori et Martini*), apud Muratori, *Rerum Italic. Scriptores*, vol. iii.; Baronius, *Annales*, ad ann. 642, i. 648. i. &c.; Cave, *Hist. Litt.* ad ann. 642, vol. i. p. 585; Le Quien, *Oriens Christianus*, vol. i. col. 229).

There were two other Pauli, patriarchs of Constantinople, viz. Paulus III., A. D. 686—692; and Paulus IV. A. D. 780—784.

7. CYRUS FLORUS. [No. 18.]

8. Of EMESA. Among the prelates who, at the General Council of Ephesus, A. D. 431, united with Joannes or John, patriarch of Antioch, in supporting the cause of Nestorius, was Paulus or Paul, bishop of Emesa. When negotiations were in progress for a reconciliation between John and the Oriental bishops [JOANNES, No. 9] with Cyril of Alexandria [CYRILLUS, ST. of ALEXANDRIA], Paulus was sent by John to Cyril, but the latter would by no means comply with the solicitations of John, until his messenger Paul had delivered some homilies before him and presented to him a confession of faith, in which the term Θεοτόκος was applied to the Virgin Mary, and had joined in anathematizing Nestorius. Having satisfied Cyril in these points, Paul concluded the negotiations successfully. The few facts known of the life of Paulus are given by Tillemont (*Mémoires*, vol. xiv.), and by Christianus Lupus, in his *Scholia et Notae ad varior. PP. Epistolas*, forming the second volume of the work cited below.

Paulus wrote:—1. Λίβελλος ἐπιδοθεὶς (s. Λίβελλοι ἐπιδοθέντες) τῷ ἀρχιεπισκόπῳ Κυρίλλῳ παρὰ Παύλου ἐπισκόπου Ἐμέσης τοῦ ἀποσταλέντος παρὰ Ἰωάννου Ἀντιοχείας ἐπισκόπου, *Libellus quem* (*s. Libelli quos*) *Paulus Episcopus Emesenus Cyrillo Archiepiscopo Alexandriae obtulit, a Joanne Antiocheno Episcopo missus.* 2. Ὁμιλία Παύλου ἐπισκόπου Ἐμίσης ... εἰς τὴν γέννησιν τοῦ Κυρίου καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ὅτι Θεοτόκος ἡ ἁγία παρθένος Μαρία, καὶ ὅτι οὐ δύο υἱοὺς λέγομεν ἀλλ' ἕνα υἱὸν καὶ Κύριον τὸν Χριστόν, κ. τ. λ., *Homilia Pauli Episcopi Emiseni.....de Nativitate Domini et Salvatoris nostri Jesu Christi, et quod beata Virgo Maria sit Dei Genitrix, et quod non duos, sed unum Filium et Dominum Christum dicamus, etc.* 3. Τοῦ αὐτοῦ ὁμιλία....εἰς τὴν ἐπανθρώπησιν τοῦ Κυρίου καὶ Σωτῆρος ἡμῶν, κ. τ. λ., *Ejusdem Pauli Homilia ....in Christi Domini et Salvatoris nostri Nativitatem.* These pieces are given in the *Concilia*, vol. iii. col. 1090, 1095, 1098, ed. Labbe. 4. *Epistola Pauli Emeseni Episcopi ad Anatholium Magistrum Mi-*

ētiae, given in a Latin version in the *Ad Ephesinum Concilium variorum Patrum Epistolae* of Christianus Lupus, 4to. Louvain, 1682, Ep. 107. This Paulus of Emesa is to be distinguished from a predecessor of the same name, who was present at the Council of Seleuceia, A. D. 359, and adhered to the party of Acacius (Le Quien, *Oriens Christianus*, vol. ii. col. 839, but he does not give his authority): but who seems afterwards, under the emperor Jovian, to have united himself with the orthodox (Socrates, *H. E.* iii. 25, iv. 12; Sozomen, *H. E.* vi. 4, 12), and to have acted with them possibly at the synod of Antioch (A. D. 363), certainly at that of Tyana (A. D. 367 or 368).

9. EPISCOPUS. Gennadius (*De Viris Illustribus*, c. 31) mentions "Paulus Episcopus," he does not say of what see, as having written a little book on repentance, *De Poenitentia Libellus*, in which he cautions the penitent against such an excess of sorrow as might lead to despair. We have no means of identifying this Paulus. The period occupied by the writers enumerated by Gennadius includes that in which Paul of Emesa [No. 8] flourished; and as he was the most eminent prelate of the time of his name, he may possibly be the writer mentioned by Gennadius.

10. GERMINUS. [GERMINUS.]

11. JURISCONSULTUS. [See below.]

12. MONACHUS. [No. 19.]

13. The NESTORIAN. [No. 15.]

14. Of PANNONIA. Gennadius (*De Viris Illustribus*, c. 75) calls him PAULUS PRESBYTER, and states that he knew from his own testimony (ex dictis ejus), that he was a Pannonian; but does not say to what church he belonged. He lived probably in the fifth century—Trithemius and Cave say in A. D. 430,—and wrote *De Virginitate servanda et contemtu Mundi ac Vitae Institutione Libri duo*, addressed to a holy virgin Constantia. He took the opportunity of abusing "the heretic Jovinian," the great opponent of monasticism [HIERONYMUS], as a luxurious glutton. The work is lost. In some MSS. of Gennadius, and by Honorius of Autun (*De Scriptor. Eccles.* ii. 74), he is called, not Paulus, but Petrus. (Cave, *Hist. Litt.* vol. i. p. 414; Trithemius, *De Scriptor. Eccles.* c. 146; Fabricius, *Biblioth. Med. et Infim. Latinitat.* vol. v. p. 217, ed. Mansi.)

15. The PERSIAN. Paulus, a native of Persia, but said to have been a disciple of the heresiarch Nestorius, and a deacon of the church of Constantinople, was one of the most ardent supporters of Nestorianism at the time of the outbreak of the controversy respecting it. He wrote (1) a work, Περὶ κρίσεως, *De Judicio*, and apparently (2) another work, Περὶ τοῦ ὄντος ἀγαθοῦ, *De vero Bono*. A fragment of the former is quoted in the proceedings of the Lateran Council, held under Pope Martin I., A. D. 649 (Actio s. Secretarius v. apud *Concilia*, vol. vi. col. 320, ed. Labbe), and by the confessor St. Maximus [MAXIMUS CONFESSOR], in his *Tomus Dogmaticus adversus Heraclii Ecthesin* (*Opera*, vol. ii. p. 91, ed. Combéfis). An extract on the subject indicated by the title of the second work, and from which the existence of the work itself is inferred, is among the *Excerpta Miscellanea*, extant in MS. in the Imperial Library at Vienna. It may be that the title is appropriate only to the extract, and that this may be taken from the work *De Judicio*. (Cave, *Hist. Litt.* ad ann. 436, vol. i. p. 426.)

16. PRESBYTER. [No. 14.]

17. Of SAMOSATA, a celebrated heresiarch of the third century. Of the early life of this celebrated man we know nothing more than that he was a native of Samosata, and that he neither inherited any property from his parents, nor followed any art or profession by which he could acquire wealth, before his exaltation to the bishopric of Antioch, apparently in A. D. 260. Cave ascribes his elevation to the influence of Zenobia [ZENOBIA], whose husband Odenathus [ODENATHUS] was all-powerful in the East. But although Athanasius states that Paul was in favour with Zenobia (Athanas. *Historia Arianor. ad Monachos*, c. 71), he does not say that she procured his election to the bishopric, and in fact the context rather intimates that she did not procure or aid his elevation; and beside, it does not appear that either Odenathus or Zenobia had any power at Antioch till after A. D. 260. There is no reason, therefore, to doubt that the election of Paul was free and spontaneous on the part of the church at Antioch; and this circumstance, combined with the silence of the ecclesiastical writers, who would gladly have laid hold of any thing to his disadvantage, leads to the conclusion that his character before his elevation was not only free from any serious blemish, but so commendable as to lead to his being raised from an originally humble condition to the highest dignity in the church.

But this elevation was apparently the cause of his undoing. He manifested in his subsequent conduct great rapacity, arrogance, and vanity. To this his connection with Zenobia probably conduced, bringing him into contact with the corrupting influences of an Oriental court, and either awakening his ambition and avarice, or bringing them out more prominently. It is true that our knowledge of him is derived from the statements of his enemies; but, after making all reasonable abatement on this account, enough remains to show his general character, especially as the charges which are contained in the encyclical letter published by the council which deposed him, the greater part of which is given by Eusebius (*H. E.* vii. 30), were published at the time, and therefore had they been altogether groundless, would have been open to denial or refutation. He obtained, while holding his bishopric, the secular office of procurator ducenarius, so called from the holder of it receiving a yearly salary of two hundred sestertia; and is said to have loved the pomp and state of this secular calling better than the humbler and more staid deportment which became his ecclesiastical office; and it was probably by the exercise, perhaps the abuse of his procuratorship, that he amassed the immense wealth, which, contrasted with his original poverty, so scandalized his opponents. He was led also, by his habits of secular grandeur and the pride they inspired, to introduce into the church a greater degree of pomp than had as yet been allowed, erecting for himself an episcopal tribunal (βῆμα) and a lofty seat (θρόνον ὑψηλὸν), and having this seat placed in a recess, screened from public observation (see Valesius on the word σήκρητον, *not. ad Euseb. H. E.* vii. 30), in imitation of the higher judges and magistrates. When abroad he assumed all the airs of greatness; being attended by a numerous retinue, and affecting to read letters and to dictate as he went, in order to inspire the spectators with an idea of the extent and pressing character of his engagements. But if he expected to make by these proceedings a favour-

able impression, he was signally disappointed. The heathen and Jewish part of the population, hostile to Christianity, were excited to jealousy and indignation; and among the Christians themselves, the really humble were disgusted; and those who were most desirous of the elevation of the Church and its dignitaries, were scandalized at such vain ostentation. Only the weakest and most worldly were induced to admire. The decencies of public worship were violated; for Paul encouraged his admirers of both sexes to manifest their approval by waving their handkerchiefs, rising up and shouting, as in the theatres; and rebuked and insulted those whom a sense of propriety restrained from joining in these applauses. His style of preaching tended to aggravate the disaffection which his general deportment inspired. He was equally unsparing in his strictures on those former teachers of the church whose memory was held in reverence, and in his praises of himself, "after the manner rather of a rhetorician or a mountebank, than of a bishop" (Euseb. *ibid.*). He allowed and excited women to sing his praises publicly in the church, amid the solemnities of Easter; and encouraged his flatterers among the neighbouring bishops to praise him in their discourses to the people, and extol him "as an angel from heaven." To these charges of open and ascertainable character, his accusers add others of more secret, and therefore more dubious nature, resting in fact on suspicion. The intimacy which he cherished with a succession of young and beautiful women, and his encouragement of similar intimacy in his presbyters and deacons, gave rise to the most unfavourable surmises; and he was further charged with securing himself from being accused by the partners of his secret guilt, by loading them with wealth, or by leading them so to commit themselves, that apprehension on their own account might make them silent as to him.

Probably, however, these offensive traits of his character would have excited less animadversion, had they not been connected with theological opinions, which excited great horror by their heterodoxy. In fact his accusers admit that, though "all groaned and lamented his wickedness in secret," they feared his power too much to provoke him by attempting to accuse him; but the horror excited by his heresy inspired a courage which indignation at his immorality had failed to excite; and they declare that when he set himself in opposition to God, they were compelled to depose him, and elect another bishop in his room (Euseb. *ibid.*).

The heresy of Paul is described by his opponents (Euseb. vii. 30; Epiph. *Haeres.* lxv. 1, ed. Petavii) as identical with that of Artemas or Artemon [ARTEMON, No. 3]. It is evident, from the portion of the letter of his accusers which is given by Eusebius, that he denied the divinity of Christ and his coming from heaven, and affirmed that he was "from beneath" (λέγει Ἰησοῦν Χριστὸν κατώθεν), apparently meaning thereby, that he was in his nature simply a man. Epiphanius has given a fuller account of his opinions, but less trustworthy. The following passage (*Haeres.* lxv. 1) is, however, apparently correct. "He (Paul) affirms that God the Father and the Son and the Holy Spirit are one God; and that his word (λόγος) and the Spirit (πνεῦμα) exist continually (ἀεὶ ὄντα) in God, as the word, or rather reason (λόγος) of man exists continually in his heart: that the Son of God has no distinct personality (μὴ εἶναι δὲ τὸν Υἱὸν τοῦ Θεοῦ ἐνυπόστατον), but exists in God himself; as also Sabellius, Novatus and Noëtus, and others think, though he (Paul) does not (i. e. in other respects) agree with, but thinks differently from them; and affirms that the Word came and dwelt in the man Jesus. And thus he says God is one; not that the Father is the Father, and the Son is the Son, and the Holy Spirit is the Holy Spirit (i. e. not that the Father, Son, and Spirit are respectively distinct persons); but that the Father and his Son in him, like the word (or reason λόγος) of man in him, are one God: deriving his heresy from these words, from the declaration of Moses (*Deut.* vi. 4), 'the Lord thy God is one Lord.' And he does not say with Noëtus that the Father suffered, but he says that the Word came and alone did the work, and returned to the Father. And there is much that is absurd beside this. The charge which Philastrius makes against Paul, of teaching circumcision, is unsupported by older and better testimony, and no doubt untrue: it arose probably from the supposed Judaical character of Paul's opinions.

The heresy of Paul having stirred up his opponents to take measures which his moral delinquency had failed to stimulate them to, it was determined to hold a council. Dionysius of Alexandria was invited to attend, but excused himself on the ground of age and infirmity. He showed his opinion on the questions in dispute by a letter, not addressed to Paul, as bishop, and not even including a salutation to him, but addressed to the church of Antioch (Euseb. *H. E.* vii. 27, and *Epistol. Synod. Antioch.* apud Euseb. *H. E.* vii. 30). This treatment from a man usually so moderate as Dionysius, shows that Paul had to anticipate anything but fairness and equity at the hands of his judges. It may be observed here that the letter given in the *Concilia* (vol. i. col. 849, &c. ed. Labbe, vol. i. p. 1040, ed. Mansi), as from Dionysius to Paul, cannot, consistently with the above statement, be admitted as genuine. It is doubtful whether it is a forgery, or an actual letter of some other contemporary bishop to Paul, to which the name of Dionysius has been mistakenly prefixed. The ten questions or propositions professedly addressed by Paul to the writer of this letter (Παύλου Σαμοσάτεως αἱρετικοῦ προτάσεις δέκα, ἃς προέτεινε τῷ Πάπᾳ Διονυσίῳ, *Pauli Samosatensis Haeretici decem Quaestiones, quas Dionysio Alexandrino proposuit*), subjoined, together with the answer to them, to the letter of Dionysius, cannot have been addressed to him. Whether they can be regarded as really addressed by Paul to any one else will depend on the decision as to the origin of the letter itself. Notwithstanding the refusal of Dionysius to attend, a council assembled (A. D. 264 or 265), over which Firmilian, bishop of the Cappadocian Caesareia, and one of the most eminent prelates of his day, presided. Gregory Thaumaturgus and his brother Athenodorus [GREGORIUS THAUMATURGUS] were present. Firmilian condemned the opinions held by or imputed to Paul (between whom and his opponents much dialectic fencing took place), but accepted the explanation or promise of retractation offered by Paul, and prevailed on the council to defer giving its judgment (Euseb. *H. E.* vii. 28, 30). As, however, Paul, after the council had broken up, continued to inculcate his obnoxious opinions, a second council was summoned, to give an effective decision. Firmilian died at Tarsus on his way to attend it; and Helenus of Tarsus

appears to have presided. Eusebius expressly states that this second council was held after the accession of Aurelian, who came to the throne in A. D. 270 [AURELIANUS], but Tillemont places it in A. D. 269 (see Vales. *Annot. in Euseb. H. E.* vii. 29). Whether a council was held between the two of which Eusebius speaks is not clear; some expressions of Rufinus, and the circumstance that Firmilian visited Antioch twice on this affair (*Epist. Synod. apud Euseb.* vii. 30), lead Tillemont to conclude positively that three councils were held, but we think the proof insufficient. At the last council Paul attempted to conceal his opinions, but they were detected by the skill of the presbyter Malchion, who was, or had been, the master of one of the schools of secular literature at Antioch. The decision of the council appears to have been unanimous: Paul was deposed, and Domnus, the son of Demetrianus, one of the former bishops of Antioch, was appointed in his room. Paul appears to have denied the jurisdiction or disputed the sentence of the council; and, probably encouraged by the patronage of Zenobia, refused to give up possession of the church. The council, therefore, found it needful to address a letter to the universal Christian world, informing them of their proceedings, and inviting them to recognise Domnus; adding, with a sneer little becoming their dignity, "that Paul might, if he chose, write to Artemas (or Artemon), and that the followers of Artemon might hold communion with Paul." It is from this synodal letter, of which Eusebius has preserved (*H. E.* vii. 30) a considerable part, that our chief knowledge of Paul's character is derived. A letter of the council to Paul, before his deposition, is given in the *Concilia* of Labbe (vol. i. col. 844) and Mansi (vol. i. col. 1033).

When the power of Zenobia was overthrown, and the East subdued by Aurelian [AURELIANUS], the council, or rather those with whom it rested to carry out their sentence, appealed to the emperor. Aurelian referred the matter to the bishops of Italy, and, upon receiving their decision against Paul, ordered him to be expelled (Euseb. *H. E.* vii. 30): after which event nothing more is known of him. A sect holding his opinions, and called from him Pauliani or Paulianistae (Παυλιανισταί), existed for a time, but they appear never to have become important; and in the fifth century were either entirely extinct, or were so few as to have escaped notice.

Paul does not appear to have written much. The ten questions or propositions extant under his name, and addressed, according to the existing title, to Dionysius of Alexandria, have been noticed. A Greek MS. work, ascribed by some to Joannes Damascenus, contains a fragment of a work of Paul, entitled *οἱ πρὸς Σαβειανὸν λόγοι*, *Ad Sabianum Libri*, and some fragments of his are cited in the *Concilia* (vol. iii. p. 338, ed. Labbe). Vincentius Lirinensis, in his *Commonitorium*, states that the writings of Paul abounded in quotations from the Scriptures both of the O. T. and N. T. (Euseb. *ll. cc.*; Athanas. *l. c.* and *Ad Episcopos Aegypt. et Lybiae*, c. 4, *De Synodis*, c. 4. § 43, *Contra Apollinar.* lib. ii. c. 3; Epiphan. *Haeres.* lxv.; Augustin. *De Haeresibus*, c. 44; Theodoret. *Haeret. Fabul. Compend.* lib. ii. c. 8, 11; Philastrius, *Haeresis*, lxv.; Suidas, *s. v.* Παύλος; *Concilia*, vol. i. p. 843, &c. ed. Labbe, p. 1031, &c. ed. Mansi; Cave, *Hist. Litt.* ad ann. 260, vol. i. p. 135; Le Quien, *Oriens Christianus*, vol. ii. col. 705; Tillemont, *Mémoires*, vol. iv. p. 289, &c.; Semler, *Hist. Eccles. Selecta Cap.* Saecul. iii. c. iv. § ii. 2; Neander, *Church History* (by Rose), vol. ii. p. 269, &c.; Priestley, *Hist. of the Christian Church*, vol. i. p. 396, &c.)

18. SILENTIARIUS (Σιλεντιάριος). Vossius (*De Historicis Graecis*, iv. 20) and some other writers incorrectly call him Paulus Cyrus Florus. Agathias, from whom what little we know of his personal history is derived, calls him (*Hist.* v. 9, p. 153, ed. Paris, p. 106, ed. Venice, p. 296, ed. Bonn), Παύλος Κύρου τοῦ Φλώρου or τοῦ Κύρου τοῦ Φλώρου, which may be interpreted "Paul, the son of Cyrus Florus," or more probably, "Paul, the son of Cyrus, the son of Florus." It is supposed by Ducange that Cyrus, the father of Paul, was the ἀπὸ ὑπάτων, "consul codicillaris," who wrote several of the *Epigrammata* in the *Anthologia Graeca* (vol. ii. p. 454, ed. Brunck, vol. iii. p. 159, ed. Jacobs). But if Jacobs is right in identifying the Cyrus of the *Anthologia* with the Cyrus of Panopolis, in Egypt, whose poetical talents are celebrated by Evagrius and Suidas [CYRUS, Christians, No. 1], and who lived in the time of the emperors Theodosius II. and Leo I., he can hardly have been the father of Paulus, who belongs to the time of Justinian I. Ducange seems disposed to identify Florus, the grandfather of Paulus, with Florus, ἀπὸ ὑπάτων, "consul codicillaris," mentioned in several of the *Novellae*, and in the *Codex* of Justinian; but Fabricius thinks this Florus is of too late a date to be the grandfather of Paul. That the ancestors of Paul were illustrious, and that he inherited great wealth, are facts mentioned by Agathias (ibid.), who also tells that he was chief of the silentiarii, or secretaries of the emperor Justinian (ὃς δὴ ταπρῶτα τελῶν ἐν τοῖς ἀμφὶ τὸν βασιλέα σιγῆς ἐπιστάταις). He wrote various poems, of which the following are extant:—1. Ἔκφρασις τοῦ ναοῦ τῆς ἁγίας Σοφίας, *Descriptio Magnae Ecclesiae* s. *Sanctae Sophiae*. This poem, consisting of 1029 verses, of which the first 134 are iambic, the rest hexameter, gives a clear and graphic description of the superb structure which forms its subject, and at the second dedication of which (A. D. 562), after the restoration of the dome, which had fallen in, it was recited by its author. Agathias has attested (*l. c.*) the accuracy and completeness of the description. He says, "If any one who happens to reside in some place distant from the city wishes to obtain a distinct notion of every part, as though he were there and looking at it, let him read what Paul the son of Cyrus, the son of Florus, has composed in hexameter verse." Ducange adds his testimony also to the accuracy and clearness of the description, as well as to the elegance of the versification. The poem was first published by Ducange, from a transcript belonging to Salmasius, from a MS. in the Palatine Library. Ducange corrected the text of the MS., supplied the smaller lacunae, and added a valuable preface and Latin version, and a *Descriptio Ecclesiae S. Sophiae*, by way of commentary. With this illustrative apparatus, the work was published in the Paris edition of the *Corpus Historiae Byzantinae*, subjoined to the *Historia* of Cinnamus, fol. Paris, 1670; and was reprinted in the Venetian edition of the *Corpus Historiae Byzantinae*, with the works of Anna Comnena and Cinnamus, fol. 1729. It was again published, with the text revised by Bekker, in the Bonn edition of the Byzantine historians,

8vo. 1837. In this last edition, beside the *Descriptio* of Ducange, there is given a *De Aede Sophiana Commentarius* of Bandurius, written by him as a commentary on the fourth book of an anonymous work, *De Antiquitatibus CPolitanis*, with plans and elevations of the building. The work of Paulus was also published by Graefe, 8vo. Leipzig, 1822. 2. Εκφοασις τοῦ ἄμβωνος, *Descriptio Ambonis*, consisting of 304 verses, of which the first twenty-nine are iambic, the rest hexameter. This poem is in fact a second part of the former, and, as the title informs us, was read after the first. It was not given by Ducange, or in the Venetian reprint. It was published by Graefe, and in the Bonn edition of the Byzantine writers, subjoined to the former work, with some various readings, but without any preface, version, or notes. 3. A number of *Epigrammata*, eighty-three in all, given in the *Anthologia* (vol. iii. p. 71, &c. ed. Brunck, vol. iv. p. 41, &c. ed. Jacobs). Among these is a poem, Εἰς τὰ ἐν Πυθίοις Θέρμα, *De Thermis Pythiis*, improperly inserted by the first editors of the *Anthologia*, and was entitled in their edition, Ἡμίαμβα δίμετρα πρὸς τὸν βασιλέα τὸν Κωνσταντῖνον τὸν Πορφυρογέννητον, *Semiiambi ad Imperatorem Constantinum Porphyrogenitum*. This title led Fabricius and others to the conclusion that it was written by a younger Paul. But the title is omitted in some MSS., and there is reason to believe that it is erroneous, and that the poem is the production of the Paul of Justinian's time. (Ducange, *Praef. in Paul. Silentiar.*; Jacobs, *Catalogus Poetarum Epigrammaticorum*, subjoined to the *Anthologia*; Vossius, *De Historicis Graecis*, *l. c.*; Oudin, *Commentar. de Scriptoribus Eccles.* vol. i. col. 1439; Fabric. *Biblioth. Graec.* vol. iv. p. 487, vol. vii. p. 581.)

19. Simplex, the Simple (ὁ ἁπλοῦς), so called on account of the child-like simplicity of his character. He was a countryman, with a wife and family, who, at sixty years of age, embraced a life of religious solitude, in which he attained great eminence. His native country appears to have been Egypt, but the place of his residence is not described. His retirement into the desert was occasioned by his surprising his wife, who was exceedingly beautiful, and must have been much younger than himself, in the act of adultery with a paramour with whom she appears to have long carried on a criminal intercourse. Abandoning to the care of the adulterer, not only his guilty wife, but also his innocent children, according to Palladius and Socrates, he took his departure, after having, "with a placid smile" (ἡρέμα ἐπιγελάσαι), or "a decorous smile" (γελάσας σεμνόν), said to the adulterer, "Well, well; truly it matters not to me. By Jesus! I will not take her again. Go; you have her and her children; for I am going away, and shall become a monk." The incident affords a curious illustration of the apathy which was cherished as a prime monastic virtue; and offers an instance of what was probably in that day still rarer, monastic swearing. A journey of eight days brought him to the cell of St. Antony [Antonius, No. 4], then in the zenith of his reputation. "What do you want?" said the saint. "To be made a monk," was Paul's answer. "Monks are not made of old men of sixty," was the caustic rejoinder. But the pertinacity of Paul overcame the opposition of Antony, and sustained him through the ordeal of the stern discipline by which Antony hoped to weary him. The assiduity of Paul in the exercises of an ascetic life was rewarded, according to his credulous biographer Palladius, with miraculous gifts, and "he surpassed even his master in vexing the daemons, and putting them to flight" (Sozomen). The date of Paul's retirement, and the time of his death, are not known; but an anecdote recorded in the *Eccles. Graec. Monumenta* of Cotelerius (vol. i. p. 351) shows that he was living at the accession of the emperor Constantius II., A. D. 337. (Palladius, *Hist. Lausiac.* c. 28, in the *Biblioth. Patrum*, fol. Paris, 1654, vol. xiii. p. 941; Sozomen, *H. E.* i. 13; Tillemont, *Mémoires*, vol. vii. p. 144, &c.)

20. Sophista. [No. 22.]

21. Sophista. the Sophist, of Lycopolis in Egypt, son of Besarion or Didymus, lived in the reign of the emperor Constantine, and wrote a work now lost, described by Suidas as Ὑπόμνημα, *Commentarius*. (Suidas, *s. v.* Παῦλος Αἰγύπτιος.)

22. Of Tyre, a sophist or rhetorician of the time of Hadrian. He was deputed, apparently by his countrymen, as their delegate to the emperor, and succeeded in obtaining for Tyre the rank of a metropolis. He wrote the following works enumerated by Suidas, but all now lost. 1. Τέχνη ῥητορική, *Ars Rhetorica*. 2. Προγυμνάσματα, *Progymnasmata*. 3. Μελέται, *Declamationes*. (Suidas, *s. v.*; Eudocia, Ἰωνιά, *s. v.*; Fabric. *Bibl. Graec.* vol. vi. p. 135; Tillemont, *Hist. des Empereurs*, vol. ii. p. 278.) [J. C. M.]

PAULUS AEGINE'TA (Παῦλος Αἰγινήτης), a celebrated Greek medical writer, of whose personal history nothing is known except that he was born in the island of Aegina, and that he travelled a good deal, visiting, among other places, Alexandria (iv. 49, p. 526). He is sometimes called Ἰατροσοφιστής (see *Dict. of Ant. s. v.*) and Περιοδευτής, a word which probably means a physician who travelled from place to place in the exercise of his profession. The exact time when he lived is not known; but, as he quotes Alexander Trallianus (iii. 28, 78, pp. 447, 495, vii. 5, 11, 19, pp. 650, 660, 687), and is himself quoted by Yahya Ibn Serábí or *Serapion* (*Pract.* vii. 9, pp. 73, 74, ed. Lugd. 1525), it is probable that Abú-l-Faraj is correct in placing him in the latter half of the seventh century after Christ. (*Hist. Dynast.* p. 114.) Suidas says he wrote several medical works, of which the principal one is still extant, with no exact title, but commonly called "De Re Medica Libri Septem." This work is chiefly a compilation from former writers; and the preface contains the following summary of the contents of each book:—"In the first book you will find every thing that relates to hygiene, and to the preservation from, and correction of, distempers peculiar to the various ages, seasons, temperaments, and so forth; also the powers and uses of the different articles of food, as is set forth in the chapter of contents. In the second is explained the whole doctrine of fevers, an account of certain matters relating to them being premised, such as excrementitious discharges, critical days, and other appearances, and concluding with certain symptoms which are the concomitants of fever. The third book relates to topical affections, beginning from the crown of the head, and descending down to the nails of the feet. The fourth book treats of those complaints which are external and exposed to view, and are not limited to one part of the body, but affect various parts. Also, of intestinal

worms and dracunculi. The fifth treats of the wounds and bites of venomous animals; also of the distemper called hydrophobia, and of persons bitten by dogs which are mad, and by those which are not mad; and also of persons bitten by men. Afterwards it treats of deleterious substances, and of the preservatives from them. In the sixth book is contained every thing relating to surgery, both what relates to the fleshy parts, such as the extraction of weapons, and to the bones, which comprehends fractures and dislocations. In the seventh is contained an account of the properties of all medicines, first of the simple, then of the compound, particularly of those which I had mentioned in the preceding six books, and more especially the greater, and, as it were, celebrated preparations; for I did not think it proper to treat of all these articles promiscuously, lest it should occasion confusion, but so that any person looking for one or more of the distinguished preparations might easily find it. Towards the end are certain things connected with the composition of medicines, and of those articles which may be substituted for one another, the whole concluding with an account of weights and measures." (Adams's Translation.) Of these books the sixth is the most valuable and interesting, and contains at the same time the most original matter. His reputation among the Arabians seems to have been very great, and it is said that he was especially consulted by midwives, whence he received the name of القوابلي *Al-kawábelí*, or "the Accoucheur." (Abú-l-Faraj, *l. c.*) He is said by the Arabic authorities to have written a work, "De Mulierum Morbis," and another, "De Puerulorum Vivendi Ratione atque Curatione." His great work * was translated into Arabic by Honain Ibn Ishak, commonly called Joannitius. (See J. G. Wenrich, *De Auctor. Graecor. Version. et Comment. Syriac. Arab. Armen. et Pers.*, Lips. 8vo. 1842.) An account of the medical opinions of Paulus Aegineta may be found in Haller's *Biblioth. Chirurg.* vol. i., and *Biblioth. Medic. Pract.* vol. i.; in Sprengel's *Hist. de la Méd.* vol. ii.; and especially in Freind's *Hist. of Physic*, vol. i. The Greek text has been twice published, Venet. 1528, fol. and Basil. 1538, fol. There are three Latin translations, which were published altogether nearly twenty times in the sixteenth century: 1. that by Albanus Torinus, Basil. 1532, fol.; 2. that by J. Guinterius Andernacus, Paris. 1532, fol.; and 3. that by Janus Cornarius, Basil. 1556, fol., which last translation is inserted by H. Stephens in his "Medicae Artis Principes," Paris. 1567, fol. Separate editions have appeared in Latin of the first, second, sixth, and seventh books; and the sixth book has also been translated into French by Pierre Tolet, Lyons, 1539, 12mo. The whole work has been translated into English by Francis Adams, of Banchory Ternan, near Aberdeen, with a very copious and learned commentary, intended to furnish "a complete manual of the Surgery and Medicine of the Ancients, with a brief but comprehensive outline of the sciences intimately connected with them, especially Physiology, the Materia Medica, and Pharmacy." The first volume was published at London, 8vo, 1834, but this edition was never finished; of the second and improved edition, the first volume appeared in 1844, the second in 1846, and the third and last is expected to appear in the course of the present year, 1847, London, 8vo, "printed for the Sydenham Society." (Choulant, *Handb. der Bücherkunde für die Aeltere Medicin.*) [W. A. G.]

PAULUS, AEMI'LIUS. The annexed stemma exhibits all the persons of this name descended from the consul of B. C. 302. The only two sons that Paulus Macedonicus left were adopted into other gentes, and the family-name in consequence perished with him. It was, however, revived at a later period in the family of the Lepidi, who belonged to the same gens, and was first borne by L. Aemilius Paulus, the brother of the triumvir; but as this Aemilius and his descendants belonged to the family of the Lepidi, and not to that of the Pauli, they are inserted under the former head. [LEPIDUS, Nos. 16, 19, 22.]

1. M. AEMILIUS L. F. PAULUS, consul B. C. 302 with M. Livius Denter, defeated near Thuriae the Lacedemonian Cleonymus, who was ravaging the coast of Italy with a Greek fleet. In the following year, B. C. 301, in which year there were no consuls, Paulus was magister equitum to the dictator Q. Fabius Maximus Rullianus. While the dictator went to Rome for the purpose of renewing the auspices, Aemilius was defeated in battle by the Etruscans. (Liv. x. 1—3.)

2. M. AEMILIUS M. F. L. N. PAULUS, son of the preceding, was consul B. C. 255 with Ser. Fulvius Paetinus Nobilior, about the middle of the first Punic war. The history of the expedition of these consuls to Africa, and of their shipwreck on their return, is given under NOBILIOR, No. 1.

3. L. AEMILIUS M. F. M. N. PAULUS, son of No. 2, was consul the first time, B. C. 219, with M. Livius Salinator. He was sent against the Illyrians, who had risen again in arms under Demetrius of the island of Pharos in the Adriatic. Paulus conquered him without any difficulty: he took Pharos, reduced the strong-holds of Demetrius, and compelled the latter to fly for refuge to Philip, king of Macedonia. For these services Paulus obtained a triumph on his return to Rome; but he was notwithstanding brought to trial along with his colleague M. Livius Salinator, on the plea that they had not fairly divided the booty among the soldiers. Salinator was condemned, and Paulus escaped with difficulty. (Polyb. iii. 16—19, iv. 37; Appian, *Illyr.* 8; Zonar. viii. 20; Liv. xxii. 35.) [DEMETRIUS, pp. 965, b., 966, a.]

In B. C. 216 Aemilius Paulus was consul a second time with C. Terentius Varro. This was the year of the memorable defeat at Cannae. [HANNIBAL, p. 336.] The battle was fought against the advice of Paulus; and he was one of the many distinguished Romans who perished in the engagement, refusing to fly from the field, when a tribune

* This work is said by Abú-l-Faraj (*l. c.*) to have consisted of *nine* books, a statement which is explained by Fabricius and others, by supposing that the seventh book, and either the third or sixth, which are longer than the others, were divided by the Arabians into two; but perhaps a more natural way of accounting for the statement is to consider تسع "*nine*" a mere clerical error for سبع "*seven*," the two words being (with the exception of the diacritical points) almost exactly alike.

STEMMA AEMILIORUM PAULORUM.

1. M. Aemilius Paulus,
cos. B. C. 302.

2. M. Aemilius Paulus,
cos. B. C. 255.

3. L. Aemilius Paulus,
cos. B. C. 219, 216.
Fell at Cannae.

4. L. Aemilius Paulus Macedonicus, cos. B. C. 182, 168. Died B. C. 160. Married Papiria, daughter of C. Papirius Maso, cos. B. C. 231.

Aemilia, married P. Cornelius Scipio Africanus major. [See AEMILIA, No. 2.]

Elder son, adopted by Q. Fabius Maximus, became Q. Fabius Maximus Aemilianus. [See MAXIMUS, FABIUS, No. 8.]

Younger son, adopted by P. Cornelius Scipio, the son of Scipio Africanus major, became P. Cornelius Scipio Africanus minor. [SCIPIO.]

Aemilia Prima, married Q. Aelius Tubero.

Aemilia Secunda, married M. Porcius Cato, the son of M. Porcius Cato, the Censor.

of the soldiers offered him his horse. The heroism of his death is sung by Horace (*Carm.* i. 12):—

> "animaeque magnae
> Prodigum Paulum superante Poeno
> Gratus insigni referam Camena."

(Comp. Liv. xxii. 35—49; Polyb. iii. 107—116.) Paulus was one of the Pontifices (Liv. xxiii. 21). He was throughout his life a staunch adherent of the aristocracy, and was raised to his second consulship by the latter party to counterbalance the influence of the plebeian Terentius Varro. He maintained all the hereditary principles of his party, of which we have an instance in the circumstance related by Valerius Maximus. The senate always looked with suspicion upon the introduction of any new religious rites into the city, and accordingly gave orders in the (first) consulship of Paulus for the destruction of the shrines of Isis and Serapis, which had been erected at Rome. But when no workman dared touch the sacred buildings the consul threw aside his praetexta, or robe of office, seized a hatchet, and broke the doors of one of the temples. (Val. Max. i. 3. § 3).

4. L. AEMILIUS L. F. M. N. PAULUS, afterwards surnamed MACEDONICUS, was the son of No. 3, and the most distinguished member of his family. He was born about B. C. 230 or 229, since at the time of his second consulship, B. C. 168, he was upwards of sixty years of age. He was one of the best specimens of the high Roman nobles. He inherited all the aristocratical prejudices of his father, would not condescend to court and flatter the people for the offices of the state, maintained with strictness severe discipline in the army, was deeply skilled in the lore of the augurs, to whose college he belonged, and maintained throughout life a pure and unspotted character, notwithstanding the temptations to which his integrity was exposed on his conquest of Macedonia. His name is first mentioned in B. C. 194, when he was appointed one of the three commissioners for founding a colony at Croton. Two years afterwards, B. C. 192, he was elected curule aedile with M. Aemilius Lepidus, and possessed already so high a reputation that he carried his election against twelve competitors, all of whom are said to have obtained the consulship afterwards. His aedileship was distinguished for the zeal with which he prosecuted the *pecuarii*. In the following year, B. C. 191, he was praetor, and obtained Further Spain as his province, whither he went with the title of proconsul. Here he had to carry on war with the Lusitani. At first he was unsuccessful, being defeated near Lyco, a town of the Bastetani, with a loss of 6000 of his men; but he subsequently retrieved this misfortune by gaining a great victory over the enemy, by which Spain was for a time rendered more tranquil. He returned to Rome in B. C. 189, and shortly afterwards became a candidate for the consulship. Several times, however, did he sue in vain for this honour (comp. Liv. xxxix. 32; Aur. Vict. *de Vir. Ill.* 56); and it was not till B. C. 182 that he obtained the consulship along with Cn. Baebius Tamphilus. In the following year, B. C. 181, Paulus was sent against the Ingauni, a Ligurian people, who possessed a considerable naval power, with which they were in the habit of plundering the merchant-vessels as far as the Atlantic. These people he entirely subdued, razed their fortifications, and carried off their shipping; and in consequence of his success he obtained a triumph on his return to Rome.

For the next thirteen years Aemilius Paulus lived quietly at Rome, devoting most of his time to the education of his children. During the latter part of this time Rome was at war with Perseus,

king of Macedonia; but as the Roman commanders had hitherto failed to bring the contest to a conclusion, the people demanded a general of greater experience and abilities, and unanimously pressed Paulus to undertake the conduct of the war. At first he was not disposed to comply with their request, as he was upwards of sixty, and still remembered with bitterness their former rejection of him at the consular comitia. But he yielded at length to the general solicitation, and was accordingly elected consul a second time, B. C. 168, with C. Licinius Crassus. Age had not in the least impaired his vigour or his faculties. He arrived at Macedonia early in the summer of this year, and on the 22nd of June completely defeated the Macedonian monarch near Pydna. This battle decided the war, and Perseus shortly afterwards surrendered himself and was brought to Paulus, who treated him with great kindness and courtesy. A detailed account of this campaign is given under PERSEUS. Paulus remained in Macedonia during the greater part of the following year as proconsul, and in the course of B. C. 167 he made a journey through Greece, in which he redressed many grievances of which the states complained, and made them various presents from the royal treasury. On his return to Macedonia he held a court at Amphipolis, where he arranged the affairs of Macedonia, in conjunction with ten Roman commissioners, whom the senate had despatched for the purpose, and passed sentence upon the various parties that had espoused the cause of Perseus. He concluded the business by the celebration of most splendid games, for which preparations had been making a long time previously. But before leaving Greece, Paulus marched into Epeirus, where, in accordance with a cruel command of the senate, he gave to his soldiers seventy towns to be pillaged, because they had been in alliance with Perseus. He then straightway proceeded to Oricum, where he embarked his troops, and crossed over to Italy.

Aemilius Paulus arrived in Italy towards the close of B. C. 167. The booty which he brought with him from Macedonia, and which he paid into the Roman treasury, was of enormous value; but the soldiers were indignant that they had obtained so small a share in the plunder; and it was therefore not without considerable opposition that he obtained his triumph. This triumph, which was celebrated at the end of November, B. C. 167, was the most splendid that Rome had yet seen; it lasted three days, and is described at length by Plutarch. Before the triumphal car of Aemilius walked the captive monarch of Macedonia and his children, and behind it were his two illustrious sons, Q. Fabius Maximus and P. Scipio Africanus the younger, both of whom had been adopted into other families. But the glory of the conqueror was clouded by family misfortune. At this very time he lost his two younger sons; one, twelve years of age, died only five days before his triumph, and the other, fourteen years of age, three days only after his triumph. The loss was all the severer, since he had no other son left to carry his name down to posterity.

In B. C. 164 Paulus was censor with Q. Marcius Philippus, and died in B. C. 160, after a long and tedious illness. The fortune he left behind him was so small as scarcely to be sufficient to pay his wife's dowry. The "Adelphi" of Terence was brought out at the funeral games exhibited in honour of Aemilius Paulus.

Aemilius Paulus was married twice. By his first wife, Papiria, the daughter of C. Papirius Maso, consul B. C. 231, he had four children, who are given in the preceding stemma. He afterwards divorced Papiria; and by his second wife, whose name is not mentioned, he had two sons, whose death has been mentioned above, and a daughter, who was a child at the time that her father was elected to his second consulship. [AEMILIA, No. 3.] (Plutarch, *Life of Aemilius Paulus;* Liv. xxxiv. 45, xxxv. 10, 24, xxxvi. 2, xxxvii. 46, 57, xxxix. 56, xl. 25—28, 34, xliv. 17—xlv. 41, *Epit.* 46; Polyb. xxix.—xxxii.; Aur. Vict. *de Vir. Ill.* 56; Val. Max. v. 10. § 2; Vell. Pat. i. 9, 10; Orelli, *Onom. Tull.* vol. ii. p. 16).

PAULUS, AVIDIE'NUS, a rhetorician mentioned by the elder Seneca (*Controv.* 17).

PAULUS CATE'NA, one of the ministers of the tyranny of the court under the emperor Constantius II. He was a native either of Hispania or Dacia (comp. Amm. Marc. xiv. 5, xv. 3), and held the office of notary. Ammianus describes him as a "smooth-faced" sycophant, who being sent into Britain, after the overthrow of Magnentius, treated the officers of the province with great cruelty, and enriched himself with their spoils. His cruelty provoked Martinus, pro-praefect of the province, whom he had accused and thrown into fetters, to attempt his life; but the blow did not take effect. Paulus acquired his cognomen Catena, "the fetter," from the skill with which he wound the chains of falsehood and calumny round his victims. After the death of Constantius, A. D. 361, Paul and some other of the ministers of his cruelty were burnt alive by order of Julian the Apostate. (Amm. Marc. *ll. cc.* and xxii. 3.) [J. C. M.]

PAULUS, JU'LIUS, the brother of Claudius Civilis, who was the leader of the Batavi in their revolt from Rome, A. D. 69—70. On a false charge of treason Julius Paulus had been previously put to death by Nero's legate, Fonteius Capito, in A. D. 67 or 68. (Tac. *Hist.* iv. 13, 32.) [CIVILIS.]

PAULUS, JU'LIUS, one of the most distinguished of the Roman jurists, has been supposed, without any good reason, to be of Greek origin, and from a Phoenician town. Others conjecture that he was a native of Patavium (Padua), because there is a statue there, with an inscription, Paulus; but the statue and inscription may refer to another Paulus (Gellius, v. 4, xix. 7). Paulus was in the auditorium of Papinian (Dig. 29. tit. 2. s. 97; 49. tit. 14. s. 50), and consequently was acting as a jurist in the joint reigns of Septimius Severus and Antoninus Caracalla, and also during the reign of Caracalla. Paulus was exiled by Elagabalus, but he was recalled by Alexander Severus when he became emperor, and was made a member of his consilium (Aurel. Vict. *De Caes.* xxiv.; Lamprid. *Alex.* 25). Paulus also held the office of praefectus praetorio: he survived his contemporary Ulpian. In two passages of the Digest which have been already referred to, Paulus (Libro tertio Decretorum) speaks of two cases in which he gave an opinion contrary to Papinian, but the emperor decided according to Papinian's opinion.

Paulus was perhaps the most fertile of all the Roman law writers, and there is more excerpted from him in the Digest than from any other jurist,

except Ulpian. It is said that there are 2462 excerpts from Ulpian, in the Digest, and 2083 from Paulus, or 2080, according to Puchta (*Cursus*, &c. vol. i. p. 458), which make about one sixth of the whole Digest. The excerpts from Paulus and Ulpian together make about one half of the Digest. Cervidius Scaevola, Paulus, and Ulpian, are named by Modestinus (Dig. 27. tit. 2. s. 13. § 2), who was the last of the great jurists, *τῶν νομικῶν κορυφαίους*: Paulus is honoured by Gordian with the title "prudentissimus" (Cod. 5. tit. 4. s. 6). It has been objected to him that his style is too condensed, and that he is sometimes obscure; but his style is as good as that of other writers of the period, though not so easy as that of Ulpian. Some writers have discovered something of Grecism in him, which is made an argument in favour of his Greek origin. The writings, like those of all the Roman jurists who are known to us only by excerpts, require a careful study, as we have the fragments detached from their context.

Paulus commented on Javolenus, Labeo, Salvius Julianus, C. Scaevola, and Papinian. He is cited by Macer and Modestinus.

The writings of Paulus mentioned in the Florentine Index are the following; from some of which there is only a single excerpt or a few, and from some not one in the Digest. 1. His great work, *Ad Edictum*, in 80 books. 2. *Quaestiones*, in 26 books; both these works are commented on by Cujacius (Op. tom. v.). 3. *Responsa*, in 23 books. 4. *Brevia*, in 23 books. 5. *Ad Plautium*, in 13 books. 6. *Libri ad Sabinum*, in 16 books. 7. *Ad Leges Jul. et Pap.*, in 10 books. 8. *Regularia*, in 7 books, and 9. *Liber Singularis Regularium*, both of which are excerpted in the Digest: the Index also mentions *Regularium βιβλίον ἕν*. 10. *Sententiae sive Facta*, in 6 books, but there is no excerpt in the Digest; and this work is conjectured to be the same as the *Sex Libri Imperialium Sententiarum*, which are mentioned afterwards in this article. 11. *Sententiar. Libri quinque*, dedicated to his son: this work was used in the Visigoth collection called the Breviarium, where it is divided into titles, and called *Sententiae Receptae*, a name which may have been given to it on account of its importance, and in consequence of the sanction of Constantine and Valentinian. 12. *Ad Vitellium*, in 4 books. 13. *Ad Neratium*, in 4 books. 14. *Fideicommissa*, in 3 books. 15. *Decretorum Libri III.*, of which it is conjectured that the *Decretorum Libri sex*, or *Imperialium Sententiarum in Cognitionibus prolatarum Libri sex*, or *Sententiae sive Decreta*, may be a second edition. 16. *De Adulteriis*, in 3 books. 17. *Libri tres Manualium*. 18. *Institutiones*, in 2 books, from which there is a fragment in Boëthius, *Ad Ciceronis Topica*, lib. 2 (ad c. 4). 19. *De Officio Proconsulis*, in 2 books. 20. *Ad Legem Aeliam Sentiam*, in 3 books. 21. *Ad Legem Juliam*, in two books: there is only a single excerpt in the Digest (48. tit. 9. s. 15). 22. *De Jure Fisci*, in 2 books: there is only one excerpt from this work (Dig. 34. tit. 9. s. 5). 23. *Regularium Liber Singularis*, which has been already referred to. 24. *De Censibus*, in 2 books, written in the time of Elagabalus (Dig. 50. tit. 15. s. 8).

All the following treatises were in single books:—1. *De Poenis Paganorum*. 2. *De Poenis Militum*. 3. *De Poenis omnium Legum*. 4. *De Usuris*. 5. *De Gradibus et Affinibus*: Cujacius (*Op.* tom. iii. *Observ.* vi. c. 40) says that "a person worthy of credit, into whose hands this book had come entire, had affirmed that this work was almost entirely given in the 10th fragment *De Gradibus*" (Dig. 38. tit. 10); which fact, if true, shows that many of these single treatises were no more than chapters. 6. *De Jure Codicillorum*. 7. *De Excusationibus Tutelarum* (*Vat. Frag.* § 246). 8. *Ad Regulam Catonianam*. 9. *Ad Sct. Orfitianum*. 10. *Ad Sct. Tertullianum*. 11. *Ad Sct. Silanianum*. 12. *Ad Sct. Velleianum*. 13. *Ad Sct. Libonianum, seu Clavdianum*; thus it stands in the Index. 14. *De Officio Praefecti Vigilum*. 15. *De Officio Praefecti Urbi*. 16. *De Officio Praetoris Tutelaris*: there is no excerpt from this work in the Digest, but there are two excerpts in the *Fragmenta Vaticana*, §§ 244, 245. 17. *De extraordinariis Criminibus*: there is no excerpt in the Digest. 18. *Hypothecaria*, which should be *Ad Hypothecariam Formulam*: there is no excerpt in the Digest. 19. *Ad Municipalem*: there is no excerpt in the Digest, but there is an excerpt in the *Fragmenta Vaticana*, § 237, the commencement of which is also in the Digest (27. tit. 1. s. 46. § 1), but it is cited from the *Liber de Cognitionibus*; there is also another excerpt in the *Fragmenta Vaticana*, § 243. 20. *De Publicis Judiciis*. 21. *De Inofficioso Testamento*. 22. *De Septemviralibus Judiciis*, which, as has been suggested by Gronovius, should doubtless be *De Centumviralibus Judiciis*. 23. *De Jure Singulari*. 24. *De Secundis Tabulis*. 25. *Ad Orationem D. Severi*. 26. *Ad Orationem D. Marci*. 27. *Ad Legem Velleiam*: there is no excerpt in the Digest. 28. *Ad Legem Cinciam*. 29. *Ad Legem Falcidiam*. 30. *De tacito Fideicommisso*. 31. *De Portionibus quae Liberis Damnatorum conceduntur*. 32. *De Juris et Facti Ignorantia*. 33. *De Adulteriis* (Dig. 48. tit. 16. s. 16); yet there are excerpts from the *Tres Libri de Adulteriis*, which lead to the inference that there may be some error as to the *Liber Singularis de Adulteriis*. 34. *De Instructo et Instrumento*. 35. *De Appellationibus*: there is no excerpt from this work in the Digest. 36. *De Jure Libellorum*. 37. *De Testamentis*, by which is intended the *Liber de Forma Testamenti* (Dig. 32. s. 98). 38. *De Jure Patronatus*. 39. *De Jure Patronatus quod ex Lege Julia et Papia venit*. 40. *De Actionibus*. 41. *De Concurrentibus Actionibus*. 42. *De Intercessionibus Feminarum*; which is conjectured by Zimmern to be the same as the *Ad Sct. Velleianum*. 43. *De Donationibus inter Virum et Uxorem*. 44. *De Legibus*. 45. *De Legitimis Hereditatibus*: there are no excerpts from the three last works in the Digest. 46. *De Libertatibus dandis*. 47. *De Senatus Consultis*.

The Index does not contain the following works, unless, as Zimmern remarks, they ought to stand in place of some of the works which are named in the Index, and from which there are no excerpts;—1. *Libri ad Edictum Aedil. Curul.* 2. The excerpts from Alfenus and Labeo. 3. *Libri de Officio Consulis*. 4. And the following *Libri Singulares*: *De Liberali Causa*, *De Articulis Liberalis Causae* (which seems to be the same work), *De Assignatione Libertorum*, *De Conceptione Formularum*, *De Dotis Repetitione*, *Ad Legem Fusiam Caniniam*, *De Officiis Assessorum*, *Ad Sct. Turpillianum*, *De Variis Lectionibus*, and *De Cognitionibus*; and the notes to Julian, Papinian, and Scaevola, which last, however, are merely cited. There is also a passage in the

Fragmenta Vaticana, § 247, from the *Lib. I. Editionis secundae de Jurisdictione singulari.*

The enumeration of the works of Paulus is not made merely for the sake of completeness. To those who are conversant with the matter of jurisprudence it shows his wonderful fertility and the great variety of subjects on which he was employed. Cujacius has devoted to the *Libri ad Edictum* and the *Quaestiones* of Paulus the whole of the fifth volume of his works (ed. Neap. 1758), except a few pages, which are upon the *Differentiae* of Modestinus. The sixth volume of the same edition contains the *Recitationes Solemnes* of Cujacius (A. D. 1588) on the *Responsa* of Paulus. The first volume of Cujacius contains the *Interpretationes in Julii Pauli Receptarum Sententiarum Libros quinque.* The industry of Paulus must have been unremitting, and the extent of his legal learning is proved by the variety of his labours. Perhaps no legal writer, ancient or modern, has handled so many subjects, if we except his great commentator. (Grotius, *Vitae Jurisconsultorum*; Cujacius, *Op.* ed. Neapol. 1758; Zimmern, *Geschichte des Römischen Privatrechts*, 367, &c.; Paulus, *Receptae Sententiae cum Interpretatione Visigotthorum*, ed. L. Arndts, Bonn, 1833.) [G. L.]

PAULUS, PASSIE'NUS, a contemporary and friend of the younger Pliny, was a distinguished Roman eques, and was celebrated for his elegiac and lyric poems. He belonged to the same municipium (Mevania in Umbria) as Propertius, whom he numbered among his ancestors. Pliny bestows the most unbounded praises upon the character, life, and poems of Passienus. An anecdote which Pliny relates respecting the jurist Javolenus Priscus and Passienus Paulus has given rise to much discussion, of which some account will be found under JAVOLENUS. (Plin. *Ep.* vi. 15, vii. 6, ix. 22.)

PAULUS, SE'RGIUS. 1. SERGIUS PAULUS, proconsul (*ἀνθύπατος*) of Cyprus, whom the Apostle Paul converted to Christianity (*Acts*, xiii. 7). He is not mentioned by any other writer; but he may have been the father of the Sergius next mentioned.

2. L. SERGIUS PAULUS, one of the consuls suffecti in A. D. 94 (*Fasti*).

3. L. SERGIUS PAULUS, consul A. D. 168 with L. Venuleius Apronianus, in the reign of M. Aurelius (*Fasti*).

PAULUS, L. VE'TTIUS, consul suffectus A. D. 81 with T. Junius Montanus (*Fasti*).

PAVOR, that is, Fear or Terror, was, together with Pallor or Paleness, a companion of Mars among the Romans. Their worship was believed to have been instituted by Tullus Hostilius during a plague, or at a critical moment in a battle. Their worship was attended to by Salii, called *Pallorii* and *Pavorii*. (Liv. i. 27; Aug. *De Civ. Dei*, iv. 15, 23; Stat. *Theb.* iii. 425; Val. Flacc. iii. 89; Claudian. *in Rufin.* i. 344.) [L. S.]

PAUSA'NIAS, historical. 1. A Spartan of the Agid branch of the royal family, the son of Cleombrotus and nephew of Leonidas (Thuc. i. 94; Herod. ix. 10). His mother's name was Alcathea or Alcithea (Schol. *ad Thuc.* i. 134; Schol. *ad Aristoph. Equit.* l. 84; Suidas calls her *Ἀγχιθέα*; Polyaen. viii. 51, Theano). Several writers (Arist. *Polit.* v. 1. § 5, vii. 13. § 13; Plut. *Consol. ad Apollon.* p. 182; Dem. *in Neaer.* § 97, p. 1378, ed. Reiske; Suidas, *s. v.* *Παυσανίας*, &c.) incorrectly call him king (Paus. iii. 4. § 9); he only succeeded his father Cleombrotus in the guardianship of his cousin Pleistarchus, the son of Leonidas, for whom he exercised the functions of royalty from B. C. 479 to the period of his death (Thuc. i. 94, 132; Herod. ix. 10). In B. C. 479, when the Athenians called upon the Lacedaemonians for aid against the Persians, the Spartans, after some delay (on the motives for which Bishop Thirlwall, *Hist. of Greece*, vol. ii. p. 327, &c., has thrown considerable light), sent a body of five thousand Spartans, each attended by seven Helots, under the command of Pausanias. From Herodotus (ix. 53) it appears that Euryanax, the son of Dorieus, was associated with him as commander. At the Isthmus Pausanias was joined by the other Peloponnesian allies, and at Eleusis by the Athenians, and forthwith took the command of the combined forces (Thuc. i. 130; Herod. viii. 3; Paus. iii. 14. § 1; the words *ἡγεμονία* and *ἡγεῖσθαι* imply this), the other Greek generals forming a sort of council of war (Herod. ix. 50). The allied forces then crossed Cithaeron, and at Erythrae Pausanias halted and formed his line on the skirts of the mountain, his forces amounting to nearly 110,000 men. Here they were assailed by the Persian cavalry under Masistius, who were repulsed after the Athenians had reinforced the Megareans, who were being hard pressed [OLYMPIODORUS], and Masistius had fallen. For the purpose of being better supplied with water, Pausanias now descended into the territory of Plataeae, and posted his army on the banks of a small stream, which Herodotus calls the Asopus, and which was probably one of its tributaries. Mardonius drew up his forces on the opposite bank of the stream. After a delay of ten days, during which the armies were kept inactive by the unfavourable reports of the soothsayers, Mardonius resolved to attack the Greeks. Information of his intention was conveyed by night to the Greeks by Alexander of Macedon. Accordingly, the next day the Persian cavalry made a vigorous attack upon the Greeks, and gained possession of the Gargaphian spring, on which the Greeks depended for their supply of water; and as there seemed no likelihood of a general engagement that day, Pausanias, with the concurrence of the allied generals, resolved to remove nearer to Plataeae. This was done in the course of the ensuing night. On the following day the great battle of Plataeae took place. The Persian forces were speedily routed and their camp stormed, where a terrible carnage ensued. The Spartans were judged to have fought most bravely in the battle, and among them, according to Diodorus (xi. 33), Pausanias was selected as having acquitted himself most valiantly. But Herodotus makes no mention of his name in this connection. An Aeginetan urged Pausanias to revenge the mutilation of Leonidas, by impaling the corpse of Mardonius; an advice which Pausanias rejected with abhorrence. Pausanias gave directions that all the spoil should be left to be collected by the Helots. Ten samples of all that was most valuable in this booty were presented to Pausanias. Herodotus has preserved a story, that, to exhibit the contrast between their modes of living, Pausanias ordered the Persian slaves to prepare a banquet similar to what they commonly prepared for Mardonius, and then directed his Helots to place by the side of it a Laconian dinner; and, laughing, bade the Greek generals observe the folly of the leader of the Medes, who, while able to live in such

style, had come to rob the Greeks of their scanty stores. (Herod. ix. 10—85; Diod. xi. 29—33.)

As to the generalship of Pausanias in this action, Bishop Thirlwall remarks (*Hist. of Greece*, vol. ii. p. 352): "Whether Pausanias committed any considerable faults as a general, is a question still more open to controversy than similar cases in modern warfare. But at least it seems clear that he followed, and did not direct or control events, and that he was for a time on the brink of ruin, from which he was delivered more by the rashness of the enemy than by his own prudence. In the critical moment, however, he displayed the firmness, and if, as appears manifest, the soothsayer was his instrument, the ability of a commander equal to the juncture."

Immediately after the battle a formal confederacy was entered into, on the proposition of Aristeides (Plut. *Arist.* 21). The contingents which the allies were to maintain for carrying on the war against the barbarians, were fixed; deputies were to be sent from all the states of Greece every year to Plataeae, to deliberate on their common interests, and celebrate the anniversary of the battle; and every fifth year a festival, to be called the Feast of Liberty, was to be celebrated at Plataeae, the inhabitants of which place were declared inviolable and independent. It is this treaty which Thucydides calls *τὰς παλαιὰς Παυσανίου μετὰ τὸν Μῆδον σπονδάς* (Thuc. iii. 68, comp. ii. 71). Before the Greek forces withdrew, Pausanias led them to attack Thebes, and demanded the surrender of those who had been traitors to the cause of Greece. After a siege of twenty days, Timagenidas and Attaginus, who had been the leaders of the Median party, consented to be delivered up. The latter, however, made his escape. Pausanias dismissed his family unharmed; but the rest who were delivered up he had conveyed to Corinth and put to death there without any form of trial—"the first indication that appears of his imperious character" (Herod. ix. 88; Diod. xi. 33). It was speedily followed by another. On the tripod dedicated by the Greeks at Delphi from the spoil taken from the Medes he had the following inscription engraved:

Ἑλλήνων ἀρχηγός ἐπεὶ στρατὸν ὤλεσε Μήδων,
Παυσανίας Φοίβῳ μνῆμ' ἀνέθηκε τόδε.

The inscription was afterwards obliterated by the Lacedaemonians, and the names of the states which joined in effecting the overthrow of the barbarian substituted (Thuc. i. 132; Dem. *in Neaeram*, p. 1378, ed. Reiske; Corn. Nepos, *Paus.* 1; Herod. viii. 82). Simonides, with whom Pausanias seems to have been on terms of intimacy (Aelian, *Var. Hist.* ix. 41), was the composer of the elegy. (Paus. iii. 8. § 2.)

In B. C. 477 (see the discussion by Clinton *On the Athenian Empire*, Fasti Hellen. vol. ii. p. 248, &c.) the confederate Greeks sent out a fleet under the command of Pausanias, to follow up their success by driving the Persians completely out of Europe and the islands. Cyprus was first attacked, and the greater part of it subdued. From Cyprus Pausanias sailed to Byzantium, and captured the city (Thuc. i. 94). It was probably as a memorial of this conquest that he dedicated to Poseidon in a temple on the Thracian Bosporus, at a place called Exampaeus, the bowl mentioned by Herodotus (iv. 81), the inscription on which is preserved by Athenaeus (xii. 9, p. 536, a. b.). It does not distinctly appear what could have induced Justin (ix. 1) to call Pausanias the founder of Byzantium (a statement which is repeated by Isidorus, *Origines*, xv. 1. § 42); though if, as Justin says, Pausanias held possession of the city for seven years, he may have had opportunities for effecting such alterations in the city and the government as nearly to have remodelled both, and the honours usually accorded to founders may have been conferred on him by the Byzantines.

The capture of Byzantium afforded Pausanias an opportunity for commencing the execution of the design which he had apparently formed even before leaving Greece. Dazzled by his success and reputation, his station as a Spartan citizen had become too restricted for his ambition. His position as regent was one which must terminate when the king became of age. As a tyrant over, not Sparta merely, but the whole of Greece (*ἐφιέμενος Ἑλληνικῆς ἀρχῆς*, Thuc. i. 128), supported by the power of the Persian king, he hoped that the reward of his treachery to Greece would be ample enough to satisfy his overweening pride and arrogance.

Among the prisoners taken at Byzantium were some Persians connected with the royal family. These Pausanias, by the aid of Gongylus, whom he had made governor of Byzantium, sent to the king without the knowledge of the other allies, giving out that they had made their escape. Gongylus escorted them, and was the bearer of a letter from Pausanias to the king, in which the former offered to bring Sparta and the rest of Greece under his power, and proposed to marry his daughter (Herodotus, v. 32. mentions that he had proposed to marry the daughter of Megabates). He at the same time requested Xerxes to send some trusty person to the coast to treat with him. Xerxes sent Artabazus with a letter thanking Pausanias for the release of the prisoners, and offering him whatever amount of troops and money he required for accomplishing his designs. (According to Plutarch, *Parall.* 10, he actually received 500 talents of gold from the king.) Pausanias now set no bounds to his arrogant and domineering temper. He treated the allies with harshness and injustice, made himself difficult of access, and conducted himself so angrily and violently towards all alike, that no one could come near him; and with a rashness that even exceeded his arrogance assumed the dress and state of a Persian satrap, and even journeyed through Thrace with a guard of Persians and Egyptians. The allies were so disgusted by this conduct, especially as contrasted with that of Cimon and Aristeides, that they all, except the Peloponnesians and Aeginetans, voluntarily offered to transfer to the Athenians that preeminence of rank which Sparta had hitherto enjoyed. In this way the Athenian confederacy first took its rise. Reports of the conduct and designs of Pausanias reached Sparta, and he was recalled; and as the allies refused to obey Dorcis, who was sent in his place, the Spartans declined to take any farther share in the operations against the Persians. Pausanias, on reaching Sparta, was put upon his trial, and convicted of various offences against individuals; but the evidence respecting his meditated treachery and Medism was not yet thought sufficiently strong. He however, without the orders of the ephors, sailed in a vessel of Her-

mione, as though with the intention of taking part in the war, and, returning to Byzantium, which was still in the hands of Gongylus, renewed his treasonable intrigues. According to Plutarch (*Cimon*, c. 6 ; comp. *Moral.* p. 555, b.), the immediate occasion of his expulsion from the city was an atrocious injury offered to a family of distinction in Byzantium, which ended in the tragical death of the victim of his lust and cruelty, at which the allies were so incensed, that they called upon the Athenians to expel him. He did not return to Sparta, but went to Colonae in the Troas, where he again entered into communication with the Persians. Having received an imperative recal to Sparta, and not thinking his plans sufficiently matured to enable him to bid defiance to the ephors, he returned at their command, and on his arrival was thrown into prison. He was, however, soon set at liberty ; and, trusting to the influence of money, offered himself for trial. Still all the suspicious circumstances which were collected and compared with respect to his present and previous breaches of established customs did not seem sufficient to warrant the ephors in proceeding to extremities with a man of his rank. But even after this second escape Pausanias could not rest. He opened an intrigue with the Helots (comp. Arist. *Polit.* v. 1, 7), promising them freedom and the rights of citizenship, if they would rise and overthrow the government. But even when these designs were betrayed by some of the Helots, the ephors were still reluctant to act upon this information. Accident, however, soon furnished them with decisive evidence. Pausanias was still carrying on his intrigues with Persia. A man named Argilius, who was charged with a letter to Artabazus, having his suspicions awakened by noticing that none of those sent previously on similar errands had returned, counterfeited the seal of Pausanias and opened the letter, in which he found directions for his own death. He carried the letter to the ephors, and, in accordance with a plan suggested by himself, took refuge in the temple of Poseidon at Taenarus, in a hut which he divided by a partition, behind which he placed some of the ephors. Pausanias, as he expected, came to inquire the reason of his placing himself here as a suppliant. Argilius reproached him with his ungrateful disregard of his past services, and contrived that the ephors should hear from the lips of Pausanias himself the admission of his various intrigues with the barbarian. Upon this the ephors prepared to arrest him in the street as he returned to Sparta. But, warned by a friendly signal from one of the ephors, and guessing from the looks of another the purpose for which they were coming, he fled and took refuge in the temple of Athene Chalcioecus, establishing himself for shelter in a building attached to the temple. The ephors, having watched for a time when he was inside, intercepted him, stripped off the roof, and proceeded to build up the door ; the aged mother of Pausanias being said to have been among the first who laid a stone for this purpose. When he was on the point of expiring, the ephors took him out lest his death should pollute the sanctuary. He died as soon as he got outside. It was at first proposed to cast his body into the Caeadas ; but that proposal was overruled, and he was buried in the neighbourhood of the temple. Subsequently, by the direction of the Delphic oracle, his body was removed and buried at the spot where he died ; and to atone to the goddess for the loss of her suppliant, two brazen statues were dedicated in her temple. (Thuc. i. 94, 95, 128—134 ; Diod. xi. 44, 45 ; Nepos, *Paus.* 5 ; Suidas, *s. v.* Παυσ. ; Polyaen. viii. 51.) According to Plutarch (*de sera numinum Vindicta*, p. 560), an oracle directed the Spartans to propitiate the soul of Pausanias, for which purpose they brought necromancers from Italy. As to the date of the death of Pausanias, we only know that it must have been later than B. C. 471, when Themistocles was banished, for Themistocles was living in Argos at the time when Pausanias communicated to him his plans (Plut. *Themist.* p. 123), and before B. C. 466, when Themistocles took refuge in Asia. The accounts of the death of Pausanias given by Nepos, Aelian, and others, differ, and are doubtless erroneous, in some particulars.

Pausanias left three sons behind him, Pleistoanax (afterwards king ; Thuc. i. 107, 114), Cleomenes (Thuc. iii. 26), and Aristocles (Thuc. v. 16). From a notice in Plutarch (*Apophth.* p. 230, c.) it has been concluded that on one occasion Pausanias was a victor at the Olympic games. But the passage may refer merely to his success at Plataeae, having been publicly announced by way of honour at the games.

The character and history of Pausanias furnish a remarkable exemplification of some of the leading features and faults of the Spartan character and constitution. His pride and arrogance were not very different either in kind or in degree from that commonly exhibited by his countrymen. The selfish ambition which appears in him as an individual Spartan appears as characteristic of the national policy of Sparta throughout her whole history ; nor did Sparta usually show herself more scrupulous in the choice of means for attaining her ends than Pausanias. Sparta never exhibited any remarkable fidelity to the cause of Greece, except when identical with her own immediate interests ; and at a subsequent period of her history appears with the aid of Persia in a position that bears considerable analogy to that which Pausanias designed to occupy. If these characteristics appear in Pausanias in greater degree, their exaggeration was but a natural result of the influence of that position in which he was placed, so calculated to foster and stimulate ambition, and so little likely ultimately to supply it with a fair field for legitimate exertion.

2. Son of Pleistoanax, and grandson of the preceding. He succeeded to the throne on the banishment of his father (B. C. 444), being placed under the guardianship of his uncle Cleomenes. He accompanied the latter, at the head of the Lacedaemonian army, in the invasion of Attica, B. C. 427. (Thuc. iii. 26.) We next hear of him in B. C. 403, when Lysander, with a large body of troops, was blockading Thrasybulus and his partisans in Peiraeus. The king, the ephors, and many of the leading men in Sparta, being jealous of the increasing influence of Lysander, a plan was concerted for baffling his designs. Pausanias was sent at the head of an army into Attica, professedly to assist Lysander, but in reality to counteract his plans. He accordingly encamped near Peiraeeus. The besieged, not knowing his intentions, attacked him as he was ostensibly reconnoitring the ground to make preparations for a

PAUSANIAS.

circumvallation. He defeated the assailants with some slaughter, but did not follow up his victory, and secretly sent a message to the besieged. At his suggestion a deputation was sent by them to himself and the ephors, an armistice was concluded with the exiles, and their deputies were sent to Sparta to plead their cause. The result was, that fifteen commissioners were appointed, in conjunction with Pausanias, to settle the differences of the two Athenian parties. An amnesty was published, including all but the thirty tyrants, the Eleven, and the Ten who had been governors of Peiraeeus. Pausanias then disbanded his forces (Xen. *Hellen.* ii. 4. § 28—39; Paus. iii. 5. § 1; Plut. *Lysand.* c. 21). On his return to Sparta, however, the opposite party brought him to trial before a court consisting of the gerontes, the ephors, and the other king Agis. Fourteen of the gerontes, with king Agis, voted for his condemnation; the rest acquitted him. (Paus. iii. 5. § 2.)

In B. C. 395, when hostilities broke out between Phocis and Thebes, and the former applied to Sparta, war was decreed against Thebes, and Lysander was sent into Phocis, to raise all the forces he could in that quarter. Pausanias was to join him on an appointed day with the Peloponnesian troops. These collected so slowly, that when Lysander with the troops which he had raised reached Haliartus, Pausanias had not arrived. A battle ensued under the walls of Haliartus, in which Lysander was slain. Next day Pausanias reached the spot, but the arrival of an Athenian army rendered him unwilling to engage. A council of war was held, in which it was decided that application should be made for permission to carry away the dead bodies of those who had been slain in the late engagement. This was only granted on condition that Pausanias should withdraw his forces from Boeotia; and these terms were accepted. On his return to Sparta, Pausanias was impeached, and, besides his conduct on this last occasion, his leniency to Thrasybulus and his party at Peiraeeus was again brought up against him; and Pausanias, seeing that a fair trial was not to be hoped for, went into voluntary exile, and was condemned to death. He sought shelter in the sanctuary of Athene Alea at Tegea, and was still living here in B. C. 385, when Mantinea was besieged by his son Agesipolis, who succeeded him on the throne. Pausanias, who had friendly relations with the leading men of Mantinea, interceded with his son on behalf of the city. (Xen. *Hellen.* iii. 5. § 17—25, v. 2. § 3—6; Paus. iii. 5. § 3—7; Plut. *Lysand.* c. 31.) Diodorus (xiv. 17) erroneously substitutes Pausanias for Agis in connection with the quarrel between the Lacedaemonians and Eleans.

3. An Athenian of the Deme Cerameis, celebrated for his amorous propensities towards those of his own sex, and for his attachment to the poet Agathon. Both Plato (*Convivium*, p. 176, a., 180, c.; comp. *Protag.* p. 315, d.) and Xenophon (*Convivium*, 8. § 32) introduce him. It has been supposed that Pausanias was the author of a separate erotic treatise; but Athenaeus (v. p. 216) affirms that no treatise of the kind existed.

4. A son or brother of Derdas. (*Schol. ad Thuc.* i. 61.) He appears among the antagonists of king Perdiccas.

5. King of Macedonia, the son and successor of Aeropus. He was assassinated in the year of his accession by Amyntas II., B. C. 394. (Diod. xiv. 82, 84.)

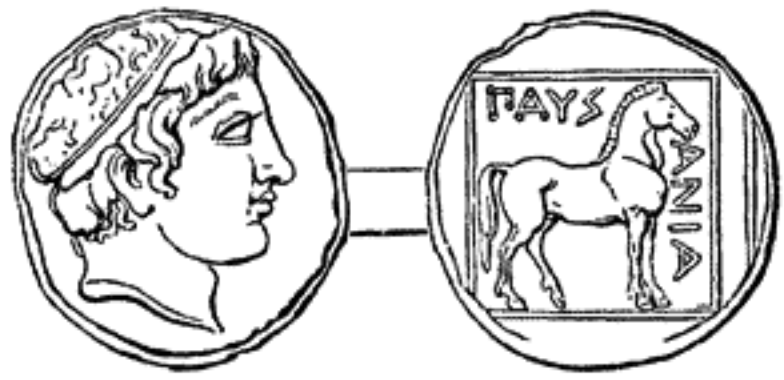

COIN OF PAUSANIAS, KING OF MACEDONIA.

6. A pretender to the throne of Macedonia. According to the scholiast on Aeschines (p. 754, ed. Reiske), he belonged to the royal family. He made his appearance in B. C. 368, after Alexander II., the son of Amyntas II., had been assassinated by Ptolemaeus; and, being supported by numerous adherents, gained possession of several towns. Eurydice, the widow of Amyntas, sent to request the aid of the Athenian general, Iphicrates, who expelled Pausanias from the kingdom. (Aeschines, *de falsa Leg.* c. 23, p. 31, ed. Steph.; Corn. Nepos, *Iphicr.* c. 3.)

7. A Macedonian youth of distinguished family, from the province of Orestis. He was one of the body-guard of king Philip, who, on account of his beauty, was much attached to him. Perceiving himself in danger of being supplanted in the affection of Philip by a rival also called Pausanias, he, in the most opprobrious manner, assailed the latter, who complained to his friend Attalus, and soon after perished in battle with the Illyrians. Attalus contrived to take the most odious revenge on Pausanias, who complained of the outrage to Philip. But, apparently on account of his relationship to Attalus, and because he needed his services, Philip declined to inflict any punishment on Attalus. Pausanias accordingly directed his vengeance against Philip himself. An opportunity presented itself at the festival held by Philip at Aegae, as, in a magnificent procession, Philip approached, having directed his guards to keep at a distance, as though on such an occasion he had no need of them. Pausanias rushed forwards from the crowd, and, drawing a large Celtic sword from beneath his dress, plunged it into the king's side. The murderer forthwith rushed towards the gates of the town, where horses were ready for him. He was, however, closely pursued by some officers of the king's guard, and, having stumbled and fallen, was despatched by them on the spot. Suspicion rested on Olympias and Alexander of having been privy to the deed. According to Justin, it was Olympias who provided the horses for the flight of Pausanias; and when his corpse was crucified she placed a crown of gold upon the head, caused the body to be burnt over the remains of her husband, and erected a monument to him in the same place, and even instituted yearly rites in memory of him. The sword with which he had assassinated the king she dedicated to Apollo. The suspicion with regard to Alexander is probably totally unfounded. There was likewise a story that Pausanias, while meditating revenge, having asked the sophist Hermocrates which was the shortest way to fame, the latter replied, that it was by killing the man who had performed the greatest achievements. These

occurrences took place in B. C. 336. (Diod. xvi. 93, 94; Justin. ix. 6, 7; Plut. *Alex.* c. 9, 10.)

8. An officer in the service of Alexander. On the capture of Sardes he was appointed to the command of the citadel. (Arrian, i. 17. § 8.)

9. A native of Thessaly, with whom the celebrated Laïs fell in love. [LAIS.]

10. According to some accounts (Paus. ii. 33. § 4), the assassinator of Harpalus [HARPALUS], was a man named Pausanias. [C. P. M.]

PAUSA'NIAS (*Παυσανίας*), the author of the *Ἑλλάδος Περιήγησις*, has been supposed to be a native of Lydia. The passage in which this opinion is founded is in his own work (v. 13. § 7). The time when he travelled and lived is fixed approximately by various passages. The latest Roman emperors whom he mentions are Antoninus Pius, whom he calls the former Antoninus (viii. 43. § 1), and his successor Marcus Antoninus, whom he calls the second Antoninus (viii. 43. § 6). He alludes to Antoninus leaving Marcus for his successor, and to the defeat of the Germans and Sarmatians by Marcus. The great battle with the Quadi took place A. D. 174. (Dion Cass. lxxi. 8.) Aurelius was again engaged in hostilities with the Sarmatians, Quadi, and other barbarians, in A. D. 179, but as he died in A. D. 180, and Pausanias does not mention his death, probably he refers to his earlier campaigns. He was therefore writing his eighth book after A. D. 174. In a passage in the seventh book (20. § 6) he says that he had not described the Odeion of Herodes in his account of Attica (lib. i.), because it was not then built. Herodes was a contemporary of Pius and Marcus, and died in the latter part of the reign of Marcus.

The Itinerary of Pausanias, which is in ten books, contains a description of Attica and Megaris (i.), Corinthia, Sicyonia, Phliasia, and Argolis (ii.), Laconica (iii.), Messenia (iv.), Elis (v. vi.), Achaea (vii.), Arcadia (viii.), Boeotia (ix), Phocis (x.). His work shows that he visited most of the places in these divisions of Greece, a fact which is clearly demonstrated by the minuteness and particularity of his description. But he also travelled much in other countries. A passage in the eighth book (46. § 4, 5) appears to prove that he had been at Rome, and another passage (x. 21. § 1) is still more to the purpose. He speaks of seeing a hymn of Pindarus on a triangular stele in the temple of the Libyan Ammon, near the altar which Ptolemaeus, the son of Lagus, dedicated to Ammon (ix. 16. § 1). He also visited Delos (ix. 40. § 5), as we infer from his mode of description, which is exactly like that of Herodotus in similar cases: "the Delians have a wooden statue (*ξόανον*) of Aphrodite, of no great size, which has lost the left hand by reason of age, and it terminates in a quadrangular form instead of feet." It is probable that he also visited Syria and Palestine, for he contrasts the byssus that grew in Eleia with the byssus of the Hebrews (v. 5. § 2). He must of course have visited a great number of places which lay between the extreme points which have been mentioned. Nothing is known of Pausanias except what we learn from his own book.

The Periegesis is merely an Itinerary. Pausanias gives no general description of a country or even of a place, but he describes the things as he comes to them. His account is minute; but it mainly refers to objects of antiquity, and works of art, such as buildings, temples, statues, and pictures. He also mentions mountains, rivers, and fountains, and the mythological stories connected with them, which indeed are his chief inducements to speak of them. His religious feeling was strong, and his belief sure, for he tells many old legends in true good faith and seriousness. His style has been much condemned by modern critics, some of whom consider it a sample of what has been called the Asiatic style. Some even go so far as to say that his words are wrongly placed, and that it seems as if he tried to make his meaning difficult to discover. But if we except some corrupt passages, and if we allow that his order of words is not that of the best Greek writers, there is hardly much obscurity to a person who is competently acquainted with Greek, except that obscurity which sometimes is owing to the matter. He makes no attempt at ornament; when he speaks of the noble works of art that he saw, the very brevity and simplicity with which he describes many beautiful things, present them to us in a more lively manner than the description of a connoisseur, who often thinks more about rounding a phrase than about the thing which he affects to describe. With the exception of Herodotus, there is no writer of antiquity, and perhaps none of modern times, who has comprehended so many valuable facts in a small volume. The work of Pausanias is full of matter mythological, historical, and artistic; nor does he neglect matters physical and economical. His remarks on earthquakes (vii. 24), on the soft stone full of sea shells (*λίθος κογχίτης*) used in the buildings of Megara, on the byssus above referred to, and on a kind of silk worm (vi. 26), show the minuteness of his observation. At Patrae he was struck with the fact (vii. 21. § 14) that the females were double the number of the males; which is explained by the circumstance that the greater part of them got their living by making head-gear, and weaving cloth from the byssus of Elis. He has thus preserved a valuable record of the growth and establishment of manufacturing industry in a small Greek town in the second century of our aera.

When Pausanias visited Greece, it was not yet despoiled of all the great works of art. The country was still rich in the memorials of the unrivalled genius of the Greeks. Pausanias is not a critic or connoisseur in art, and what is better, he does not pretend to be one; he speaks of a thing just as he saw it, and in detail. His description of the works of Polygnotus at Delphi (x. 25—31), the paintings in the Poecile at Athens (i. 15), the treasures of art collected in Elis (v. vi.), among which was the Jupiter of Pheidias (v. 10), are valuable records, simply because they are plain facts. Greece was still richer in sculpture at the time of his visit than in painting, and he describes works of all the great Greek sculptors, both in marble and in bronze; nor does he omit to mention the memorials of the archaic style which were still religiously preserved in the temples of Greece.

The first edition of Pausanias was printed at Venice, 1516, fol., by Aldus, but it is very incorrect. Xylander (Holzmann) commenced an edition, which was finished by Sylburg, and appeared with the Latin version of Romolo Amaseo, at Frankfort on the Main, 1583, fol., and at Hanau, 1613. The edition of Kühn, Leipzig, 1696. fol., also contains the Latin version of Romolo Amaseo, which was first published at Rome in 1547, 4to.

The edition of C. G. Siebelis, Leipzig, 1822—1828, 5 vols. 8vo, has an improved text, and the corrected version of Amaseo, with a copious commentary and index. The edition of Imm. Bekker, Berlin, 1826—7, 2 vols. 8vo, is founded solely on the Paris MS. 1410, and the few deviations from the text are noted by the editor; there is a very good index to this edition. The latest edition is by J. H. C. Schubart and C. Walz, Leipzig, 1838—40, 3 vols. 8vo. There is a French translation by Clavier, with the Greek text collated after the Paris MSS. Paris, 1814, &c, 6 vols. 8vo. The latest German translation is by E. Wiedasch, Munich, 1826—29, 4 vols. 8vo. There is an English translation by Thomas Taylor, the translator of Plato and Aristotle, which in some passages is very incorrect. [G. L.]

PAUSA'NIAS (*Παυσανίας*). 1. A commentator on Heracleitus, hence surnamed *Ἡρακλειτιστής*. (Diog. Laërt. ix. 15.)

2. A Lacedaemonian historian, who, according to Suidas (*s. v.*), wrote, *Περὶ Ἑλληςπόντου, Λακωνικά, χρονικά, περὶ Ἀμφικτυόνων, περὶ τῶν ἐν Λάκωσιν ἑορτῶν.* He is probably the author referred to by Aelian and Arrian (*Tactic.* c. 1) as having written on the subject of Tactics. [W. M. G.]

PAUSA'NIAS (*Παυσανίας*), the name of two Greek physicians.

1. A native of Sicily in the fifth century B. C., who belonged to the family of the Asclepiadae, and whose father's name was Anchitus. He was an intimate friend of Empedocles, who dedicated to him his poem on Nature. (Diog. Laërt. viii. 2. § 60; Suidas, *s. v.* *Ἄπνους*; Galen, *De Meth. Med.* i. 1. vol. x. p. 6.) There is extant a Greek epigram on this Pausanias, which is attributed in the Greek Anthology to Simonides (vii. 508), but by Diogenes Laërtius (*l. c.*) to Empedocles. The latter opinion appears to be more probable, as he could hardly be known to Simonides, who died B. C. 467. It is also doubtful whether he was *born*, or *buried*, at Gela in Sicily, as in this same epigram Diogenes Laërtius reads *ἔθρεψε Γέλα*, and the Greek Anthology *ἔθαψε Γέλα*. Perhaps the former reading is the more correct, as it seems to be implied by Diogenes Laërtius that Pausanias was younger than Empedocles, and we have no notice of his dying young, or being outlived by him.

2. A physician who attended Craterus, one of the generals of Alexander the Great, and to whom the king addressed a letter when he heard he was going to give his patient hellebore, enjoining him to be cautious in the use of so powerful a medicine, probably about B. C. 324. (Plut. *Alex.* c. 41.) [W. A. G.]

PAUSA'NIAS (*Παυσανίας*), artists. 1. A statuary, of Apollonia, made the statues of Apollo and Callisto, which formed a part of the great votive offering of the Tegeans at Olympia. He flourished, therefore, about B. C. 400. (Paus. x. 9. § 3; DAEDALUS II.)

2. A painter, mentioned by Athenaeus as a *πορνόγραφος*, but otherwise unknown. (Ath. xiii. p. 567, b.) [P. S.]

PAU'SIAS (*Παυσίας*), one of the most distinguished painters of the best school and the best period of Greek art, was a contemporary of Aristeides, Melanthius, and Apelles (about B. C. 360—330), and a disciple of Pamphilus. He had previously been instructed by his father Brietes, who lived at Sicyon, where also Pausias passed his life. He was thus perpetually familiar with those high principles of art which the authority of Pamphilus had established at Sicyon, and with those great artists who resort to that city, of which Pliny says, *diu fuit illa patria picturae.*

The department of the art which Pausias most practised, and in which he received the instruction of Pamphilus, was painting in encaustic with the *cestrum*, and Pliny calls him *primum in hoc genere nobilem.* Indeed, according to the same writer, his restoration of the paintings of Polygnotus, on the walls of the temple at Thespiae, exhibited a striking inferiority, because the effort was made in a department not his own, namely, with the *pencil.*

Pausias was the first who applied encaustic painting to the decoration of the ceilings and walls of houses. Nothing of this kind had been practised before his time, except the painting of the ceilings of temples with stars.

The favourite subjects of Pausias were small panel-pictures, chiefly of boys. His rivals imputed his taste for such small pictures to his want of ability to paint fast: whereupon he executed a picture of a boy in a single day, and this picture became famous under the name of *hemeresios* (a day's work).

Another celebrated picture, no doubt in the same style, was the portrait of Glycera, a flower-girl of his native city, of whom he was enamoured when a young man. The combined force of his affection for his mistress and for his art led him to strive to imitate the flowers, of which she made the garlands that she sold; and he thus acquired the greatest skill in flower-painting. The fruit of these studies was a picture of Glycera with a garland, which was known in Pliny's time as the *Stephaneplocos* (garland-weaver) or *Stephanepolis* (garland-seller). A copy of this picture (*apographon*) was bought by L. Lucullus at the Dionysia at Athens for the great sum of two talents.

Another painting is mentioned by Pliny as the finest specimen of Pausias's larger pictures: it was preserved in the portico of Pompey at Rome. This picture was remarkable for striking effects of foreshortening, and of light and shade. It representing a sacrifice: the ox was shown in its whole length in a front and not a side view (that is, powerfully foreshortened): this figure was painted black, while the people in attendance were placed in a strong white light, and the shadow of the ox was made to fall upon them: the effect was that all the figures seemed to stand out boldly from the picture. Pliny says that this style of painting was first invented by Pausias; and that many had tried to imitate it, but none with equal success. (Plin. *H. N.* xxxv. 11. s. 40.)

Pausanias (ii. 27. § 3) mentions two other paintings of Pausias, which adorned the Tholus at Epidaurus. The one represented Love, having laid aside his bow and arrows, and holding a lyre, which he has taken up in their stead: the other Drunkenness (*Μέθη*), drinking out of a glass goblet, through which her face was visible.

Most of the paintings of Pausias were probably transported to Rome, with the other treasures of Sicyonian art, in the aedileship of Scaurus, when the state of Sicyon was compelled to sell all the pictures which were public property, in order to pay its debts. (Plin. *l. c.*)

Pliny (*l. c.* § 31) mentions Aristolaus, the son

and disciple of Pausias, and Mechopanes, another of his disciples. [P. S.]

PAUSIRAS (Παυσίρας), or PAUSIRIS (Παυσίρις). 1. Son of Amyrtaeus, the rebel satrap of Egypt. [AMYRTAEUS.] Notwithstanding his father's revolt, he was appointed by the Persian king to tne satrapy of Egypt. (Herod. iii. 15.)

2. One of the leaders of the Egyptians in their revolt against Ptolemy Epiphanes. The rebel chiefs had made themselves masters of Lycopolis, but were unable to hold out against Polycrates, the general of Ptolemy, and they surrendered themselves to the mercy of the king, who caused them all to be put to death, B. C. 184. (Polyb. xxiii. 16.) Concerning the circumstances and period of this revolt, see Letronne (*Comm. sur l'Inscription de Rosette*, p. 23. Paris, 1841). [E. H. B.]

PAUSI'STRATUS (Παυσίστρατος), a Rhodian, who was appointed to command the forces of that republic in B. C. 197; he landed in the district of Asia Minor called Peraea with a considerable army, defeated the Macedonian general Deinocrates, and reduced the whole of Peraea, but failed in taking Stratoniceia. (Liv. xxxiii. 18). During the war with Antiochus he was appointed to command the Rhodian fleet (B. C. 191), but joined the Romans too late to take part in the victory over Polyxenidas. (Id. xxxvi. 45.) The following spring (B. C. 190) he put to sea early with a fleet of thirty-six ships, but suffered himself to be deceived by Polyxenidas, who pretended to enter into negotiations with him, and having thus lulled him into security suddenly attacked and totally defeated him. Almost all his ships were taken or sunk, and Pausistratus himself slain while vainly attempting to force his way through the enemy's fleet. (Liv. xxxvii. 9, 10—11; Appian. *Syr.* 23, 24; Polyb. xxi. 5; Polyaen. v. 27.) Appian calls him Pausimachus. [E. H. B.]

PAUSON (Παύσων), a Greek painter, of whom very little is known, but who is of some importance on account of the manner in which he is mentioned by Aristotle in the following passage (*Poet.* 2. § 2), ὥσπερ οἱ γραφεῖς, Πολύγνωτος μὲν κρείττους, Παύσων δὲ χείρους, Διονύσιος δε ὁμοίους εἴκαζεν, which undoubtedly means that while, in painting men, Dionysius represented them just as they are, neither more nor less beautiful than the average of human kind, Polygnotus on the one hand invested them with an expression of ideal excellence, while Pauson delighted in imitating what was defective or repulsive, and was in fact a painter of caricatures. In another passage, Aristotle says that the young ought not to look upon the pictures of Pauson, but those of Polygnotus and of any other artist who is ἠθικός. (*Polit.* viii. 5. § 7.)

From these allusions it may safely be inferred that Pauson lived somewhat earlier than the time of Aristotle. A more exact determination of his date is gained from two allusions in Aristophanes to a certain Pauson, if this person is, as the Scholiasts and Suidas supposed, the same as the painter (Aristoph. *Acharn.* 854; *Plut.* 602; *Schol. ll. cc.*; Suid. *s. v.* Παύσωνος πτωχότερος); but this is very doubtful, and the passages seem rather to refer to some wretched parasite or mendicant. (Comp. Suid. *s. v.* Ἀσκληπίειον Φάρμακον.) A curious anecdote is told of Pauson by Plutarch (*de Pyth. Orac.* 5, p. 396, d), Aelian (*V. H.* xiv. 15), and Lucian (*Demosth. Encom.* 24). In the MSS. of Aristotle and Lucian the name is frequently written Πάσων and Πάσσων. [P. S.]

PAX, the personification of peace, was worshipped at Rome, where a festival was celebrated in her honour and that of Salus, on the 30th of April. (Ov. *Fast.* i. 711; Juv. i. 115; Plin. *H. N.* xxxvi. 5; Gell. xvi. 8.) [L. S.]

PAXAEA, the wife of Pomponius Labeo. [LABEO, POMPONIUS.]

PA'XAMUS (Πάξαμος), a writer on various subjects. Suidas (*s. v.*) mentions that he wrote a work called Βοιωτικά, in two books; also two books on the art of dyeing (βαφικά), two on husbandry, and a work entitled δωδεκάτεχνον, which Suidas explains (according to the emendation of Kuster, who gives ἔστι for the old reading ἔτι), to be an erotic work, περὶ αἰσχρῶν σχημάτων. Some fragments from the treatise on husbandry are preserved in the Geoponica. Paxamus also wrote a culinary work, entitled ὀψαρτυτικά, which, Suidas states, was arranged in alphabetical order. To this work an allusion is probably made by Athenaeus (ix. p. 376, d). [W. M. G.]

PAZALIAS, an engraver on precious stones, whose time is unknown. There is a gem of his, representing a female bacchanal, riding on a centaur, which she governs with a thyrsus. (*Spilsbury Gems*, No. 26.) [P. S.]

PEDA'NIUS. 1. T. PEDANIUS, the first centurion of the principes, was distinguished for his bravery in the second Punic war, B. C. 212. (Liv. xxv. 14; Val. Max. iii. 2. § 20.)

2. PEDANIUS, one of the legates of Augustus, who presided in the court, when Herod accused his own sons. (Joseph. *B. J.* i. 27. § 3.)

3. PEDANIUS SECUNDUS, praefectus urbi in the reign of Nero, was killed by one of his own slaves. (Tac. *Ann.* xiv. 42.)

4. PEDANIUS COSTA, known only from coins, from which we learn that he was legatus to Brutus in the civil wars.

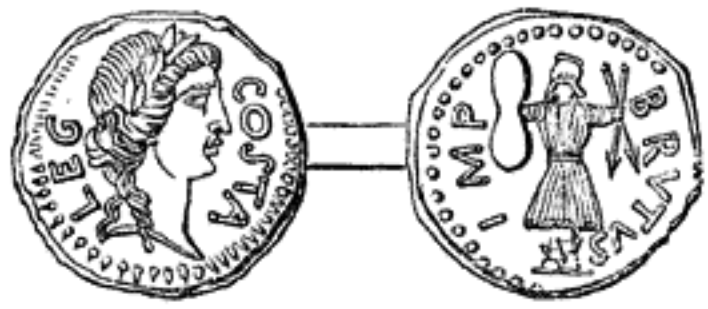

COIN OF PEDANIUS COSTA.

5. PEDANIUS COSTA, was passed over by Vitellius in his disposal of the consulship in A. D. 69, because Pedanius had been an enemy of Nero. (Tac. *Hist.* ii. 71.)

6. PEDANIUS, a Roman horse-soldier, whose bravery at the capture of Jerusalem by Titus, is recorded by Josephus (*B. J.* vi. 2. § 8).

PEDA'RITUS or PAEDA'RETUS (Πεδάριτος, Παιδάρετος), a Lacedaemonian, the son of Leon, was sent out to serve in conjunction with Astyochus, and after the capture of Iasus was appointed to station himself at Chios, late in the summer of B. C. 412. (Thuc. viii. 28.) Having marched by land from Miletus, he reached Erythrae, and then crossed over to Chios just at the time when application was made by the Lesbians to Astyochus for aid in a revolution which they meditated. But, through the reluctance of the Chians, and the refusal of Pedaritus, Astyochus was compelled to

abandon the project (c. 32, 33). Irritated by his disappointment, Astyochus turned a deaf ear to the application which the Chians made for assistance when the Athenians fortified Delphinium, and Pedaritus in his despatches to Sparta complained of the admiral's conduct, in consequence of which a commission was sent out to inquire into it. (Thuc. viii. 38, 40.) Pedaritus himself seems to have acted with great harshness at Chios, in consequence of which some Chian exiles laid complaints against him at Sparta, and his mother Teleutia administered a rebuke to him in a letter. (Plut. *Apophth. Lac.* p. 241, d). Meantime the Athenians continued their operations at Chios, and had completed their works. Pedaritus sent to Rhodes, where the Peloponnesian fleet was lying, saying that Chios would fall into the hands of the Athenians unless the whole Peloponnesian armament came to its succour. He himself meantime made a sudden attack on the naval camp of the Athenians, and stormed it; but the main body of the Athenians coming up he was defeated and slain, in the beginning of B. C. 411. (Thuc. viii. 55.) [C. P. M.]

PEDA'RIUS, L. COMI'NIUS. [COMINIUS, No. 8.]

PEDIA'NUS, ASCO'NIUS. [ASCONIUS.]

PE'DIAS (Πεδιάς), a daughter of Menys of Lacedaemon, and the wife of Caranus, king of Attica, from whom an Attic phyle and demos derived their name. (Apollod. iii. 14. § 5; Plut. *Themist.* 14; Steph. Byz. *s. v.*) [L. S.]

PEDIA'SIMUS, JOANNES. [JOANNES, No. 61.]

PE'DIUS. 1. Q. PEDIUS, the great-nephew of the dictator C. Julius Caesar, being the grandson of Julia, Caesar's eldest sister. This is the statement of Suetonius (*Caesar*, 83), but Glandorp has conjectured (*Onom.* p. 432), not without reason, that Pedius may have been the son of the dictator's sister, since we find him grown up and discharging important duties in Caesar's lifetime. The name of Pedius first occurs in B. C. 57, when he was serving as legatus to his uncle in Gaul. (Caes. *B. G.* ii. 1.) In B. C. 55, Pedius became a candidate for the curule aedileship with Cn. Plancius and others, but he lost his election. (Cic. *pro Planc.* 7, 22: respecting the interpretation of these passages, see Wunder, *Prolegomena*, p. lxxxiii, &c. to his edition of Cicero's oration *pro Plancio*.) On the breaking out of the civil war in B. C. 49, Pedius naturally joined Caesar. During Caesar's campaign in Greece against Pompey, B. C. 48, Pedius remained in Italy, having been raised to the praetorship, and in the course of that year he defeated and slew Milo in the neighbourhood of Thurii. At the beginning of B. C. 45, we find Pedius serving as legatus against the Pompeian party in Spain, and on his return to Rome with Caesar in the autumn of the year, he was allowed the honour of a triumph with the title of proconsul. (Fasti Capit.) In Caesar's will Pedius was named one of his heirs along with his two other great-nephews, C. Octavius and L. Pinarius, Octavius obtaining three-fourths of the property, and the remaining fourth being divided between Pinarius and Pedius, who resigned his share of the inheritance to Octavius. After the fall of the consuls, Hirtius and Pansa, at the battle of Mutina in the mouth of April, B. C. 43, Octavius marched to Rome at the head of an army [AUGUSTUS, p. 425, b.), and in the month of August he was elected consul along with Pedius. The latter forthwith, at the instigation of his colleague, proposed a law, known by the name of the *Lex Pedia*, by which all the murderers of Julius Caesar were punished with *aquae et ignis interdictio*. Pedius was left in charge of the city, while Octavius marched into the north of Italy, and as the latter had now determined to join Antonius and Lepidus, Pedius proposed in the senate the repeal of the sentence of outlawry which had been pronounced against them. To this the senate was obliged to give an unwilling consent; and soon afterwards towards the close of the year there was formed at Bononia the celebrated triumvirate between Octavius, Antonius and Lepidus. As soon as the news reached Rome that the triumvirs had made out a list of persons to be put to death, the utmost consternation prevailed, more especially as the names of those who were doomed had not transpired. During the whole of the night on which the news arrived, Pedius was with difficulty able to prevent an open insurrection; and on the following morning, being ignorant of the decision of the triumvirs, he declared that only seventeen persons should be put to death, and pledged the public word for the safety of all others. But the fatigue to which he had been exposed was so great that it occasioned his death on the succeeding night. (Cic. *ad Att.* ix. 14; Caesar, *B. C.* iii. 22; Auctor, *B. Hisp.* 2; Suet. *Caes.* 83; Dion Cass. xliii. 31, 42, xlvi. 46, 52; Appian, *B. C.* iii. 22, 94, 96, iv. 6; Plin. *H. N.* XXXV. 4. s. 7; Vell. Pat. ii. 69; Suet. *Ner.* 3, *Galb.* 3.)

2. Q. PEDIUS, the grandson of No. 1, was a painter. [See below.]

3. PEDIUS POPLICOLA, a celebrated orator mentioned by Horace (*Serm.* i. 10. 28), may have been a son of No. 1.

4. PEDIUS BLAESUS. [BLAESUS, p. 492, a.]

5. CN. PEDIUS CASTUS, consul suffectus at the beginning of the reign of Vespasian, A. D. 71.

PE'DIUS, Q., a Roman painter in the latter part of the first century B. C. He was the grandson of that Q. Pedius who was the nephew of Julius Caesar, and his co-heir with Augustus (see above, No. 1): but, as he was dumb from his birth, his kinsman, the orator Messala, had him taught painting: this arrangement was approved of by Augustus, and Pedius attained to considerable excellence in the art, but he died while still a youth (Plin. *H. N.* XXXV. 4. s. 7). Müller places him at B. C. 34, but this is too early a date. [P. S.]

PE'DIUS, SEXTUS, a Roman jurist, whose writings were apparently known to Pomponius (Dig. 4. tit. 3. s. 1. § 4). His name Sextus appears in a passage of Paulus (Dig. 4. tit. 8. s. 32. § 20), and in other passages. Pedius was younger than Ofilius [OFILIUS], or at least a contemporary (Dig. 14. tit. 1. s. 1. § 9): and the same remark applies to Sabinus (Dig. 50. tit. 6. s. 13. § 1), where Massurius Sabinus is meant. He is most frequently cited by Paulus and Ulpian. He is also cited by Julian (Dig. 3. tit. 5. s. 6. § 9). We may, therefore, conclude that he lived before the time of Hadrian. He wrote *Libri ad Edictum*, of which the twenty-fifth is quoted by Paulus (Dig. 37. tit. 1. s. 6. § 2). He also wrote *Libri de Stipulationibus* (12. tit. 1. s. 6). The passages which are cited from him show that he had a true perception of the right method of legal interpretation; for instance, he says, in a passage quoted by Paulus, "it is best

not to scrutinize the proper signification of words, but mainly what the testator has intended to declare; in the next place, what is the opinion of those who live in each district" (*De Instructo vel Instrumento Legato*, Dig. 33. tit. 7. s. 18. § 3). In another passage quoted by Ulpian (Dig. 1. tit. 3. s. 13), Pedius observes "that when one or two things are introduced by a lex, it is a good ground for supplying the rest which tends to the same useful purpose, by interpretation, or at least by jurisdictio." (Grotius, *Vitae Jurisconsultorum*; Zimmern, *Geschichte des Röm. Privatrechts*, p. 333; the passages of the Digest in which Sextus Pedius is cited are collected by Wieling, *Jurisprudentia Restituta*, p. 335.) [G. L.

PEDO ALBINOVA'NUS. [ALBINOVANUS.]

PEDO, M. JUVE'NTIUS, a judex spoken of with praise by Cicero in his oration for Cluentius (c. 38).

PEDO, M. VERGILIA'NUS, consul A. D. 115 with L. Vipstanus Messalla.

PEDUCAEA'NUS, C. CU'RTIUS, praetor B. C. 50, to whom one of Cicero's letters is addressed (*ad Fam.* xiii. 59). He was probably a son of Sex. Peducaeus, who was propraetor in Sicily B. C. 76—75 [PEDUCAEUS, No. 2], and was adopted by C. Curtius. In one of Cicero's speeches after his return from banishment, he speaks of M'. Curtius or Curius, as some editions have the name, to whose father he had been quaestor (*post Red. in Senat.* 8). The latter person would seem to be the same as the praetor, and the praenomen is probably wrong in one of the passages quoted above.

PEDUCAEUS, a Roman name, which first occurs in the last century of the republic, is also written *Paeduceus*; but it appears from inscriptions that *Peducaeus* is the correct form.

1. SEX. PEDUCAEUS, tribune of the plebs, B. C. 113, brought forward a bill appointing L. Cassius Longinus as a special commissioner to investigate the charge of incest against the Vestal virgins Licinia and Marcia, whom the college of pontiffs had acquitted. (Cic. *de Nat. Deor.* iii. 30; Ascon. *in Milon.* p. 76, ed. Orelli.) For a full account of this transaction, see LICINIA, No. 2.

2. SEX. PEDUCAEUS, was propraetor in Sicily during B. C. 76 and 75, in the latter of which years Cicero served under him as quaestor. His government of Sicily gained him the love of the provincials, and Cicero in his orations against Verres constantly speaks of his justice and integrity, calling him *Vir optimus et innocentissimus*. During his administration he took a census of the island, to which Cicero frequently refers. But in consequence of his being an intimate friend of Verres, he was rejected as judex by Cicero at the trial of the latter. At a later time Cicero also spoke of Peducaeus in terms of the greatest respect and esteem. (Cic. *Verr.* i. 7, ii. 56, iii. 93, iv. 64, *de Fin.* ii. 18, *ad Att.* x. 1.) There is some difficulty in determining in the letters of Cicero, whether this Peducaeus is meant or his son [No. 3]; but the two following passages, from the time at which the letters were written, would seem to refer to the father (*ad Att.* i. 4, 5). Besides the son Sextus mentioned below, Peducaeus appears to have had another son, who was adopted into the Curtia gens. [PEDUCAEANUS.]

3. SEX. PEDUCAEUS, was an intimate friend both of Atticus and Cicero, the latter of whom frequently mentions him in his correspondence in terms of the greatest affection. During Cicero's absence in Cilicia Peducaeus was accused and acquitted, but of the nature of the accusation we are not informed. (Caelius, *ad Fam.* viii. 14.) On the breaking out of the civil war between Caesar and Pompey, Peducaeus sided with the former, by whom he was appointed in B. C. 48 to the government of Sardinia. In B. C. 39, Peducaeus was propraetor in Spain, and this is the last time that his name is mentioned. (Cic. *ad Att.* vii. 13, a., 14, 17, ix. 7, 10, x. 1, xiii. 1, xv. 13, xvi. 11, 15; Appian, *B. C.* ii. 48, v. 54.)

4. L. PEDUCAEUS, a Roman eques, was one of the judices at the trial of L. Flaccus, whom Cicero defended B. C. 59. (Cic. *pro Flacc.* 28.)

5. T. PEDUCAEUS, interceded with the judices on behalf of M. Scaurus, B. C. 54. (Ascon. *in Scaur.* p. 29, ed. Orelli.)

6. C. PEDUCAEUS, was a legate of the consul, C. Vibius Pansa, and was killed at the battle of Mutina, B. C. 43. (Cic. *ad Fam.* x. 33.)

7. M. PEDUCAEUS PRISCINUS, consul A. D. 110 with Ser. Salvidienus Orfitus.

8. M. PEDUCAEUS STOLGA PRISCINUS, consul A. D. 141, with T. Hoenius Severus.

PEGANES, GEORGIUS. [GEORGIUS, No. 18, p. 247, a.]

PE'GASIS (Πηγασίς), i. e. descended from Pegasus or originating by him; hence it is applied to the well Hippocrene, which was called forth by the hoof of Pegasus (Mosch. iii. 78; Ov. *Trist.* iii. 7. 15). The Muses themselves also are sometimes called Pegasides, as well as other nymphs of wells and brooks. (Virg. *Catal.* 71. 2; Ov. *Heroid.* xv. 27; Propert. iii. 1. 19; Quint. Smyrn. iii. 301; comp. Heyne, *ad Apollod.* p. 301.) [L. S.]

PE'GASUS (Πήγασος). 1. A priest of Eleutherae, who was believed to have introduced the worship of Dionysus at Athens. (Paus. i. 2. § 4.)

2. The famous winged horse, whose origin is thus related. When Perseus struck off the head of Medusa, with whom Poseidon had had intercourse in the form of a horse or a bird, there sprang forth from her Chrysaor and the horse Pegasus. The latter obtained the name Pegasus because he was believed to have made his appearance near the sources (πήγαι) of Oceanus. Pegasus rose up to the seats of the immortals, and afterwards lived in the palace of Zeus, for whom he carried thunder and lightning (Hes. *Theog.* 281, &c.; Apollod. ii. 3. § 2, 4. § 2; Schol. *ad Aristoph. Pac.* 722; comp. Ov. *Met.* iv. 781, &c. vi. 119). According to this view, which is apparently the most ancient, Pegasus was the thundering horse of Zeus; but later writers describe him as the horse of Eos (Schol. *ad Hom. Il.* vi. 155; Tzetz. *ad Lyc.* 17), and place him among the stars as the heavenly horse (Arat. *Phaen.* 205, &c.; Hygin. *Poet. Astr.* ii. 18; Ov. *Fast.* iii. 457, &c.).

Pegasus also acts a prominent part in the fight of Bellerophon against the Chimaera (Hes. *Theog.* 325; Apollod. ii. 3. § 2). After Bellerophon had tried and suffered much to obtain possession of Pegasus for his fight against the Chimaera, he consulted the soothsayer Polyidus at Corinth. The latter advised him to spend a night in the temple of Athena, and, as Bellerophon was sleeping, the goddess appeared to him in a dream, commanding him to sacrifice to Poseidon, and gave him a golden bridle. When he awoke he found the bridle,

offered the sacrifice, and caught Pegasus, who was drinking at the well Peirene (Pind. *Ol.* xiii. 90, &c. with the Schol. ; Strab. viii. p. 379). According to some Athena herself tamed and bridled Pegasus, and surrendered him to Bellerophon (Paus. ii. 4. § 1), or Bellerophon received Pegasus from his own father Poseidon (Schol. *ad Hom. Il.* vi. 155). After he had conquered the Chimaera (Pindar says that he also conquered the Amazons and the Solymi, *Ol.* xiii. 125), he endeavoured to rise up to heaven with his winged horse, but fell down upon the earth, either from fear or from giddiness, or being thrown off by Pegasus, who was rendered furious by a gad-fly which Zeus had sent. But Pegasus continued his flight (Hygin. *Poet. Astr.* ii. 18 ; Pind. *Isthm.* vii. 6 ; Tzetz. *ad Lyc.* 17 ; Eustath. *ad Hom.* p. 636). Whether Hesiod considered Pegasus as a winged horse, cannot be inferred with certainty from the word *ἀποπτάμενος* ; but Pindar, Euripides, and the other later writers, expressly mention his wings.

Pegasus lastly was also regarded as the horse of the Muses, and in this capacity he is more celebrated in modern times than he ever was in antiquity ; for with the ancients he had no connection with the Muses, except that by his hoof he called forth the inspiring well Hippocrene. The story about this well runs as follows. When the nine Muses engaged in a contest with the nine daughters of Pierus on Mount Helicon, all became darkness when the daughters of Pierus began to sing ; whereas during the song of the Muses, heaven, the sea, and all the rivers stood still to listen, and Helicon rose heavenward with delight, until Pegasus, on the advice of Poseidon, stopped its rising by kicking it with his hoof (Anton. Lib. 9) ; and from this kick there arose Hippocrene, the inspiring well of the Muses, on Mount Helicon, which, for this reason, Persius (*Prol.* 1) calls *fons caballinus* (Ov. *Met.* v. 256). Others again relate that Pegasus caused the well to gush forth because he was thirsty ; and in other parts of Greece also similar wells were believed to have been called forth by Pegasus, such as Hippocrene, at Troezene, and Peirene, near Corinth (Paus. ii. 31. § 12 ; Stat. *Theb* iv. 60). Pegasus is often seen represented in ancient works of art and on coins along with Athena and Bellerophon. [L. S.]

PE'GASUS, a Roman jurist, one of the followers or pupils of Proculus, and praefectus urbi under Domitian (Juv. iv. 76), though Pomponius says that he was praefectus under Vespasian (Dig. 1. tit. 2. s. 2. § 47). Nothing is known of any writings of Pegasus, though he probably did write something ; and certainly he must have given *Responsa*, for he is cited by Valens, Pomponius, Gaius (iii. 64), Papinian, Paulus, and frequently by Ulpian. The Senatusconsultum Pegasianum, which was passed in the time of Vespasian, when Pegasus was consul suffectus with Pusio, probably took its name from him. (Gaius, i. 31, ii. 254 ; Inst. 2. tit. 23. § 5, 6, 7.)

The *Scholia Vetera* of Juvenal (iv. 77) has the following comment : "Hinc est Pegasianum, scilicet jus, quod juris peritus fuerat ;" and in v. 79, "juris peritus fuit ut praefectus ; unde jus Pegasianum," which Schopen proposes to emend : "juris peritus, fuit urbis praefectus ; unde et S. C. Pegasianum ;" which is a probable emendation. The expression "jus Pegasianum" has been compared with "jus Aelianum," but we know of no writings of Pegasus which were so called. (Juvenal, ed. Heinrich ; Grotius, *Vitae Jurisconsult.*; Zimmern, *Geschichte des Röm. Privatrechts*, p. 322 ; Wieling, *Jurisprudentia Restituta*, p. 337, gives the citations from Pegasus in the Digest). [G. L.]

PEIRAEUS (Πείραιος), a son of Clytius of Ithaca, and a friend of Telemachus. (Hom. *Od.* xv. 539, &c. xvii. 55, 71.) [L. S.]

PEIRANTHUS (Πείρανθος), a son of Argus and Evadne, and the father of Callirrhoe, Argus, Arestorides, and Triopas. (Apollod. ii. 1. § 2 ; Hygin. *Fab.* 145 ; Schol. *ad Eurip. Or.* 932, where he is called Peirasus, which name also occurs in Pausanias, ii. 16. § 1, 17. § 5.) [L. S.]

PEI'RASUS (Πείρασος), or PEIRAS, the son of Argus, a name belonging to the mythical period of Greek art. Of the statues of Hera, which Pausanias saw in the Heraeum near Mycenae, the most ancient was one made of the wild pear-tree, which Peirasus, the son of Argus, was said to have dedicated at Tiryns, and which the Argives, when they took that city, transferred to the Heraeum (Paus. ii. 17. § 5). The account of Pausanias and the mythographers, however, does not represent Peirasus as the artist of this image, as some modern writers suppose, but as the king who dedicated it. (Comp. Paus. ii. 16. § 1 ; Schol. *ad Eurip. Orest.* 920 ; Apollod. ii. 1. § 2 ; Euseb. *Praep. Evan.* iii. 8 ; Thiersch, *Epochen*, 20.) [P. S.]

PEIREN (Πειρήν), the name of two mythical personages, one the father of Io, commonly called Inachus (Apollod. ii. 1. § 2), and the other a son of Glaucus, and brother of Bellerophon. (Apollod. ii. 3. § 1.) [L. S.]

PEIRE'NE (Πειρήνη), a daughter of Achelous, Oebalus, or Asopus and Methone, became by Poseidon the mother of Leches and Cenchrias (Paus. ii. 2. § 3 ; Diod. iv. 74). She was regarded as the nymph of the well Peirene near Corinth, which was believed by some to have arisen out of the tears which she shed in her grief at the death of her son Cenchrias. (Paus. ii. 3. § 5.) [L. S.]

PEIRITHOUS (Πειρίθοος), a son of Ixion or Zeus by Dia, of Larissa in Thessaly (Hom. *Il.* ii. 741, xiv. 317 ; Apollod. i. 8. § 2 ; Eustath. *ad Hom.* p. 101). He was one of the Lapithae, and married to Hippodameia, by whom he became the father of Polypoetes (Hom. *Il.* ii. 740, &c. xii. 129). When Peirithous was celebrating his marriage with Hippodameia, the intoxicated centaur Eurytion or Eurytus carried her off, and this act occasioned the celebrated fight between the centaurs and Lapithae (Hom. *Od.* xi. 630, xxi. 296, *Il.* i. 263, &c. ; Ov. *Met.* xii. 224). He was worshipped at Athens, along with Theseus, as a hero. (Paus. i. 30. § 4 ; comp. Apollod. i. 8. § 2 ; Paus. x. 29. § 2 ; Ov. *Met.* viii. 566 ; Plin. *H. N.* xxxvi. 4, and the articles HERACLES and CENTAURI.) [L. S.]

PEIROOS (Πείροος or Πείρως), a son of Imbrasus of Aenus, and the commander of the Thracians who were allied with Priam in the Trojan war. (Hom. *Il.* ii. 844, xx. 484.) [L. S.]

PEISANDER (Πείσανδρος). 1. A son of Maemalus, a Myrmidon, and one of the warriors of Achilles. (Hom. *Il.* xvi. 193.)

2. A son of Antimachus, and brother of Hippolochus, a Trojan, was slain by Agamemnon. (Hom. *Il.* xi. 122, &c, xiii. 601, &c ; Paus. iii. 3. § 6.)

3. A son of Polyctor, and one of the suitors of Penelope. (Hom. *Od.* xviii. 298, &c, xxii. 268 ; Ov. *Her.* i. 91.) [L. S.]

PEISANDER (Πείσανδρος), historical. 1. An Athenian, of the demus of Acharnae. From a fragment of the *Babylonians* of Aristophanes (*ap. Schol. ad Arist. Av.* 1556) it would seem that he was satirised in that play as having been bribed to join in bringing about the Peloponnesian war (comp. Arist. *Lysistr.* 490; Schol. *ad Arist. Pac.* 389). Rapacity, however, was far from being the only point in his character which exposed him to the attacks of the comic poets. In the fragment of the Ἀστράτευτοι or Ἀνδρογύναι of Eupolis, which thus speaks of him, —

Πείσανδρος εἰς Πακτωλὸν ἐστρατεύετο,
Κἀνταῦθα τῆς στρατιᾶς κάκιστος ἦν ἀνήρ, —

his expedition to the *Pactolus* has indeed been explained as an allusion to his peculating propensities; but others, by an ingenious conjecture, would substitute Σπάρτωλον for Πακτωλόν, and would understand the passage as an attack on him for cowardice in the unsuccessful campaign of the Athenians against the revolted Chalcidians, in B. C. 429 (Thuc. ii. 79; comp. Meineke, *Fragm. Com. Graec.* vol. i. p. 177, ii. pp. 435, 436). It further appears, from a notice of him in the *Symposium* of Xenophon (ii. 14), that in B. C. 422 he shrunk pusillanimously from serving in the expedition to Macedonia under Cleon (Thuc. v. 2). If for this he was brought to trial on an ἀστρατείας γραφή, of which, however, we have no evidence, it is *possible*, as Meineke suggests (*Fragm. Com. Graec.* vol. i. p. 178; comp. vol. ii. pp. 501, 502), that the circumstance may be alluded to in the following line of the *Maricas* of Eupolis, —

Ἄκουε νῦν Πείσανδρος ὡς ἀπόλλυται.

To about this period, too, Meineke would refer the play of the comic poet, Plato, which bears Peisander's name, and of which he formed the main subject. Aristophanes ridicules him also for the attempt to cloak his cowardice under a gasconading demeanour; and he gave further occasion for satire to Aristophanes, Eupolis, Hermippus, and Plato, by his gluttony and his unwieldy bulk, the latter of which procured for him the nicknames of ὀνοκίνδιος and ὄνος κανθήλιος (donkey-driver and donkey), names the more appropriate, as the donkeys of Acharnae, his native demus, were noted for their size (Arist. *Pax*, 389, *Av.* 1556; Meineke, *Fragm. Com. Graec. ll. cc.*, vol. ii. pp. 384, 385, 648, 685; Ath. x. p. 415, e; Ael. *V. H.* i. 27, *H. A.* iv. 1; Suid. *s. vv.* Δειλότερος τοῦ παρακύπτοντος, Εἴ τι Πεισάνδρου, Πεισάνδρου δειλότερος, Ἀρκάδας μιμούμενοι; Hesych. *s. v.* Ἀχαρνικοὶ ὄνοι). With this disreputable character he possessed the arts of a demagogue (see Xen. *l. c.*), for we find him in B. C. 415 appointed one of the commissioners (ζητηταὶ) for investigating the mystery of the mutilation of the Hermae, on which occasion he joined with Charicles in representing the outrage as connected with a conspiracy against the people, and thus inflaming the popular fury (Thuc. vi. 27—29, 53, 60, &c.; Andoc. *de Myst.* pp. 5, 6). In B. C. 414 he was archon eponymus (Diod. xiii. 7); and towards the end of 412 he comes before us as the chief ostensible agent in effecting the revolution of the Four Hundred, having been sent about that time to Athens from the army at Samos to bring about the recall of Alcibiades and the overthrow of the democracy, or rather, according to his own professions, a modification of it. On his arrival, he urged these measures on his countrymen as the only means of obtaining the help of Persia, without which they could not hope to make head against the Lacedaemonians; and at the same time he craftily suggested that it would be at their own option to recur to their old form of government after the temporary revolution had served its purpose. The people, pressed by the emergency, gave a reluctant consent, and entrusted Peisander and ten others with discretionary power to treat with Tissaphernes and Alcibiades. At his instigation also they took away the command of the fleet from Phrynichus and Scironides, who were opposed to the new movement, and the former of whom he accused of having betrayed Amorges and caused the capture of Iasus (comp. Thuc. viii. 28). Before he left Athens, Peisander organised a conspiracy among the several political clubs (ἑταιρίαι) for the overthrow of the democracy, and then proceeded on his mission. The negotiation, however, with Tissaphernes failed, and he returned with his colleagues to Samos. Here he strengthened his faction in the army, and formed an oligarchical party among the Samians themselves. He then sailed again to Athens, to complete his work there, establishing oligarchy in all the cities at which he touched in his course. Five of his fellow envoys accompanied him, while the remainder were employed in the same way in other quarters. On his arrival at Athens with a body of heavy-armed troops, drawn from some of the states which he had revolutionised, he found that the clubs had almost effected his object already, principally by means of assassination and the general terror thus produced. When matters were fully ripe for the final step, Peisander made the proposal in the assembly for the establishment of the Four Hundred. In all the measures of this new government, of which he was a member, he took an active part; and when Theramenes, Aristocrates, and others withdrew from it, he sided with the more violent aristocrats, and was one of those who, on the counter-revolution, took refuge with Agis at Deceleia. His property was confiscated, and it does not appear that he ever returned to Athens (Thuc. viii. 49, 53, 54, 56, 63—77, 89—98; Diod. xiii. 34; Plut. *Alc.* 26; Aristot. *Rhet.* iii. 18. § 6, *Polit.* v. 4, 6, ed. Bekk.; Schol. *ad Aesch. de Fals. Leg.* p. 34; Lys. περὶ σηκοῦ, p. 108, *c. Erat.* p. 126; Isocr. *Areop.* p. 151, c, d).

2. An Athenian, nick-named "squinter" (στρεβλός). He was attacked by Plato, the comic poet, in his play called "Peisander," which, however, chiefly dealt with his more famous name-sake [No. 1], with whom he seems to have been contemporary. In the "Maricas" of Eupolis the two are thus distinguished, —

ὁ στρεβλός; οὔκ· ἀλλ' ὁ μέγας, οὐνοκίνδιος.

(Meineke, vol. i. pp. 178, 179, ii. pp. 501, 502; Schol. *ad Arist. Av.* 1556, *ad Lysistr.* 490).

3. A Spartan, brother-in-law of Agesilaus II., who made him admiral of the fleet in B. C. 395, permission having been sent him from the government at home to appoint whomsoever he pleased to the office. This is an instance of the characteristic nepotism of Agesilaus; for Peisander, though brave and eager for distinction, was deficient in the experience requisite for the command in question. In the following year, B. C. 394, he was defeated and slain in a sea-fight off Cnidus, against Conon and Pharnabazus (Xen. *Hell.* iii. 4. § 29, iv. 3,

§§ 10, &c; Plut. *Ages.* 10; Paus. iii. 9; Diod. xiv. 83; Corn. Nep. *Con.* 4; Just. vi. 3). Diodorus improperly calls him Periarchus. [E. E.]

PEISANDER (Πείσανδρος), literary. 1. A poet of Cameirus, in Rhodes. The names of his parents were Peison and Aristaechma, and he had a sister called Diocleia; but beyond these barren facts we know nothing of his life or circumstances. He appears to have flourished about the 33d Olympiad (B. C. 648—645), though, according to some, he was earlier than Hesiod, and was a contemporary and friend of EUMOLPUS. This latter statement, however, is only an instance of the way in which the connection between the great early masters of poetry and their followers in the same line was often represented as an actual personal relation. Peisander was the author of a poem in two books on the exploits of Hercules. It was called Ἡράκλεια, and Clement of Alexandria (*Strom.* vi. p. 266, ed. Sylb.) accuses him of having taken it entirely from one Pisinus of Lindus. In this poem Hercules was for the first time represented as armed with a club, and covered with the lion's skin, instead of the usual armour of the heroic period; and it is not improbable, as Müller suggests, that Peisander was also the first who fixed the number of the hero's labours at twelve (Strab. xv. p 688; Suid. *s. v.* Πείσανδρος; Eratosth. *Catast.* 12; Ath. xii. p. 512, f; Schol. *ad Apoll. Rhod.* i. 1196; Theocr. *Epigr.* xx.; Müller, *Hist. of Gk. Lit.* ix. § 3, *Dor.* ii. 12. § 1). The Alexandrian grammarians thought so highly of the poem that they received Peisander, as well as Antimachus and Panyasis, into the epic canon together with Homer and Hesiod. Only a few lines of it have been preserved; two are given us by the Scholiast on Aristophanes (*Nub.* 1034), and another by Stobaeus (*Flor.* xii. 6). Other poems which were ascribed to Peisander were, as we learn from Suidas, spurious, having been composed chiefly by Aristeas. In the Greek Anthology (vol. i. p. 49, ed. Jacobs) we find an epigram attributed to Peisander of Rhodes, perhaps the poet of Cameirus; it is an epitaph on one Hippaemon, together with his horse, dog, and attendant. By some, moreover, it has been thought, but on no sufficient grounds, that the fragments which pass as the 24th and 25th Idyllia of Theocritus, as well as the 4th of Moschus, are portions of the Ἡράκλεια of Peisander (Paus. ii. 37, viii. 22; Phot. *Bibl.* 239; Ath. xi. p. 469, d; Strab. xiv. p. 655; Quint. x. 1; Apollod. *Bibl.* i. 8; Hygin. *Poët. Astr.* ii. 24; Schol. *ad Pind. Pyth.* ix. 185; Schol. *ad Apoll. Rhod.* iv. 1396; Steph. Byz. *s. v.* Κάμιρος; Heyne, *Exc.* i. *ad Virg. Aen.* ii.; Fabric. *Bibl. Graec.* vol. i. pp. 215, 590; Voss. *de Poët. Graec.* 3; Bode, *Gesch. der Epischen Dichtkunst*, pp. 499, &c). From Theocritus (*Epigr.* xx.) it appears that a statue was erected by the citizens of Cameirus in honour of Peisander.

2. A poet of Laranda, in Lycia or Lycaonia, was a son of NESTOR [No. 1. See above, Vol. II. p. 1170, a], and flourished in the reign of Alexander Severus (A. D. 222—235). He wrote a poem, which, according to Zosimus (v. 29), was called Ἡρωικαὶ θεογαμίαι. In most copies of Suidas (*s. v.* Πείσανδρος) we find the title given as Ἡρᾳϊκαὶ θεογαμίαι, which, some have thought, derives confirmation from the statement in Macrobius (*Sat.* v. 2), that Peisander wrote a sort of universal history, commencing with the nuptials of Jupiter and *Juno*. But it seems clear that Ἡρωικαὶ is the right reading, and the work probably treated of the marriages of gods and goddesses with mortals, and of the heroic progeny thus produced. It would seem to have been a very voluminous performance, if we adopt the extremely probable alteration of ξ′ for ἓξ in Suidas, and so consider it as consisting of sixty books (Suid. *s. v.* Ἀγάθυρσοι; Steph. Byz. *s. vv.* Ἀγάθυρσοι, Ἀπέννιον, Ἄστακος, Βοαύλεια, Κυβέλεια, Λυκόζεια, Οἰνωτρία, Νιφάτης). There are several passages making mention of Peisander, in which we have no means of ascertaining whether the poet of Cameirus or of Laranda is the person alluded to; such are Schol. *ad Apoll. Rhod.* i. 471, ii. 98, 1090, iv. 57; Schol. *ad Eur. Phoen.* 1748. Macrobius, in the passage above referred to, says that Virgil drew the whole matter of the second book of the Aeneid from Peisander. But chronology, of course, forbids us to understand this of Peisander of Laranda; and we hear of no such work as that to which Macrobius alludes by any older poet of the same name, for the notion of Valckenaer seems quite untenable, viz. that the Ἡρωικαὶ θεογαμίαι was written, in spite of the testimony of Suidas, by Peisander of Cameirus, and was in fact one and the same poem with the Ἡράκλεια (Valcken. *Diatrib. ad Eur. Hipp.* p. 24; Heyne, Exc. i. iii. *ad Virg. Aen.* ii.; Fabric. *Bibl. Graec.* vol. i. pp. 215, 590, iv. p. 265; Voss. *de Poët. Graec.* 9; Bode, *Gesch. der Episch. Dichtk.* p. 500, note 1). [E. E.]

PEISE'NOR (Πεισήνωρ). 1. The father of Ops, and grandfather of Eurycleia, the nurse of Odysseus. (Hom. *Od.* i. 429.)

2. A herald of Telemachus in Ithaca. (Hom. *Od.* ii. 38.)

3. A distinguished Trojan, the father of Cleitus. (Hom. *Il.* xv. 445.)

4. A centaur, mentioned only by Ovid. (*Met.* xii. 303.) [L. S.]

PEI'SIAS (Πείσιας). 1. An Argive general. In B. C. 366, when Epaminondas was preparing to invade Achaia, Peisias, at his instigation, occupied a commanding height of Mount Oneium, near Cenchreae, and thus enabled the Thebans to make their way through the isthmus, guarded though it was by Lacedaemonian and Athenian troops. (Xen. *Hell.* vii. 1. § 41; Diod. xv. 75.)

2. A statuary, is mentioned by Pausanias (i. 3.) as having made a statue of Apollo, which stood in the inner Cerameicus at Athens. [E. E.]

PEISI'DICE (Πεισιδίκη). 1. A daughter of Aeolus and Enarete, was married to Myrmidon, by whom she became the mother of Antiphus and Actor. (Apollod. i. 7. § 3.)

2. A daughter of Pelias and Anaxibia or Philomache. (Apollod. i. 9. § 10.)

3. A daughter of Nestor and Anaxibia. (Apollod. i. 9. § 9.)

4. The daughter of a king of Methymna in Lesbos, who, out of love for Achilles, opened to him the gates of her native city, but was stoned to death, at the command of Achilles, by his soldiers. (Parthen. *Erot.* 21.) [L. S.]

PEISISTRA'TIDAE (Πεισιστρατίδαι), the legitimate sons of Peisistratus. [See PEISISTRATUS.] The name is used sometimes to indicate only Hippias and Hipparchus, sometimes in a wider application, embracing the grandchildren and near connections of Peisistratus (as by Herodotus, viii.

52. referring to a time when both Hippias and Hipparchus were dead). [C. P. M.]

PEISI'STRATUS (Πεισίστρατος), the youngest son of Nestor and Anaxibia, was a friend of Telemachus, and accompanied him on his journey from Pylos to Menelaus at Sparta. (Hom. *Od.* iii. 36, 48, xv. 46, &c.; Herod. v. 65; Apollod. i. 9. § 9; Paus. iv. 1. § 3.) [L. S.]

PEISI'STRATUS (Πεισίστρατος), the son of Hippocrates, was so named after Peisistratus, the youngest son of Nestor, the family of Hippocrates being of Pylian origin, and tracing their descent to Neleus, the father of Nestor (Herod. v. 65). It was generally believed that the future tyrant Peisistratus was descended from the Homeric Peisistratus, although Pausanias (ii. 18. § 8, 9), when speaking of the expulsion of the Neleidae by the Heracleids, says that he does not know what became of Peisistratus, the grandson of Nestor. The fact that Hippocrates named his son after the son of Nestor shows the belief of the family, and he appears not to have belonged to the other branches of the Neleidae settled in Attica: but the real descent of an historical personage from any of these heroic families must always be very problematical. The separate mention of Melanthus and Codrus (Herod. *l. c.*) implies that he did not belong to that branch; that he did not belong to the Alcmaeonidae is clear from the historical relations between that family and Peisistratus; and we nowhere hear that the latter was connected with the Paeonidae, the only other branch of the Neleidae who came to Attica. Hippocrates (probably through some intermarriage or other) belonged to the house of the Philaïdae (Plut. *Sol.* 10; Pseudo-Plat. *Hipparch.* p. 288. b. It is through an oversight that Plutarch speaks of the *deme* of the Philaïdae, which did not then exist). Intermarriages with the descendants of Melanthus would be sufficient to account for the claim which Peisistratus is represented as making (in the spurious letter in Diogenes Laërtius, i. 53), to be considered as a member of the family of Codrus, even if the statement that he did so deserves any credit. The mother of Peisistratus (whose name we do not know) was cousin german to the mother of Solon (Heracleides Ponticus ap. Plut. *Sol.* 1). There are no data for determining accurately the time when Peisistratus was born; but the part which he is represented as taking in the military operations and measures of Solon would not admit of its being later than B. C. 612, a date which is not inconsistent with the story of Chilon and Hippocrates [HIPPOCRATES], for the former, who was ephor in B. C. 560, was already an old man in B. C. 572 (Diog. Laërt. i. 68, 72).

Peisistratus grew up equally distinguished for personal beauty and for mental endowments. The relationship between him and Solon naturally drew them together, and a close friendship sprang up between them, which, as was to be expected under such circumstances between Greeks, soon assumed an erotic character (Plut. *Sol.* 1.). On the occasion of the successful attempt made by Solon to induce the Athenians to renew their struggle with the Megarians for the possession of Salamis, Peisistratus greatly aided his kinsman by his eloquence. The decree prohibiting further attempts upon the island was repealed, and an expedition led against it by Solon, again assisted by his young relative, who distinguished himself by his military ability, and captured Nisaea (Herod. i. 59; Plut. *Solon.* 8, 12. Justin. ii. 8).

After the legislation of Solon, the position of parties at Athens was well calculated to favour the ambitious designs of Peisistratus. The old contests of the rival parties of the Plain, the Highlands, and the Coast, had been checked for a time by the measures of Solon, but their rivalry had not been removed; and when Solon, after the establishment of his constitution, retired for a time from Athens, this rivalry broke out into open feud. The party of the Plain, comprising chiefly the landed proprietors, was headed by Lycurgus; that of the Coast, consisting of the wealthier classes not belonging to the nobles, by Megacles, the son of Alcmaeon; the party of the Highlands, which aimed at more of political freedom and equality than either of the two others, was that at the head of which Peisistratus placed himself, not because their wishes and feelings corresponded with his own, but because they seemed the most likely to be useful in the furtherance of his designs; and indeed his lead of this faction seems to have been a mere pretext, to render it less obvious that he had in reality attached to himself a large party among the poorer class of citizens (Herod. i. 59. *ἦγειρε τρίτην στάσιν. συλλέξας δὲ στασιώτας, καὶ τῷ λόγῳ τῶν ὑπερακρίων πρόστας*). These he secured by putting himself forward as the patron and benefactor of the poor. With a species of munificence, afterwards imitated by Cimon, he threw open his gardens to the use of the citizens indiscriminately (Theopompus ap. Athen. xii. p. 532. e. &c.), and, according to some accounts (Eustath. *ad Il.* xxiv. extr.), was always accompanied by two or three youths, with a purse of money to supply forthwith the wants of any needy citizen whom they fell in with. His military and oratorical (Cic. *de Orat.* iii. 34, *Brut.* 7. § 27, 10. § 41; Val. Max. viii. 9. ext. 1) abilities, and the undeniably good qualities which he possessed (Solon, according to Plut. *Solon.* 29, declared of him that, had it not been for his ambition, Athens had not a more excellent citizen to show), backed by considerable powers of simulation, had led many of the better class of citizens, if not openly to become his partisans, at least to look upon him with no unfavourable eye, and to regard his domination as a less evil than the state of faction and disturbance under which the constitution was then suffering. Solon, on his return, quickly saw through the designs of Peisistratus, who listened with respect to his advice, though he prosecuted his schemes none the less diligently. (According to Isocrates, *Panath.* p. 263, ed. Steph. one part of his procedure was to procure the banishment of a considerable number of influential citizens who were likely to oppose his plans.) Solon next endeavoured to arouse the people, by speeches and poetical compositions (Plut. *Solon.* 30; Diog. Laërt. i. 49, 50), to a sense of the danger to which they were exposed, but in vain. Some refused to share his suspicions, others favoured the designs of Peisistratus, others feared his power, or were indifferent. Even the senate, according to Diogenes Laërtius (i. 49), were disposed to favour Peisistratus, and declared Solon to be mad. When Peisistratus found his plans sufficiently ripe for execution, he one day made his appearance in the agora with his mules and his own person exhibiting recent wounds, pretending that he had been nearly assassinated by his enemies as he was riding

into the country. The indignation of his friends was excited; an assembly was forthwith called, in which Ariston, one of his partisans, proposed that a body-guard of fifty citizens, armed with clubs, should be granted to Peisistratus. It was in vain that Solon opposed this; the guard was granted. Through the neglect or connivance of the people Peisistratus took this opportunity of raising a much larger force, with which he seized the citadel B. C. 560. (Plut. *Sol.* 30; Herod. i. 59; Aristot. *Pol.* v. 10; Diog. Laërt. i. 66; Polyaen. i. 21. § 3.) A similar stratagem had been practised by Theagenes of Megara, and was afterwards imitated by Dionysius (Diod. xiii. 97). Megacles and the Alcmaeonidae took to flight. Solon, after another ineffectual attempt to rouse the citizens against the usurper, placed his arms in the street before his door, saying that he had done his utmost to defend his country and its laws. Peisistratus, having secured to himself the substance of power, made no further change in the constitution, or in the laws, which he administered ably and well.

The first usurpation of Peisistratus lasted but a short time (Herod. i. 60. *μετὰ οὐ πολλὸν χρόνον — ἐξελαύνουσί μιν*). Before his power was firmly rooted, the factions headed by Megacles and Lycurgus combined, and Peisistratus was compelled to evacuate Athens. As, on his second expulsion, we are distinctly told (Herod. i. 61) that he quitted Attica, the presumption is, that on the first occasion he did not. His property was confiscated and sold by auction, when the only man who ventured to purchase it was Callias, the son of Hipponicus (Herod. vi. 121). How Peisistratus employed himself during his banishment, which lasted about six years, we do not know. Meantime, the factions of Megacles and Lycurgus, having accomplished their immediate object, revived their old feuds, and Megacles, finding himself the weaker of the two, made overtures to Peisistratus, offering to reinstate him in the tyranny, if he would connect himself with him by receiving his daughter Coesyra (Suidas *s. v. ἐγκεκοισυρωμένην*) in marriage. The proposal was accepted by Peisistratus, and the following stratagem was devised for accomplishing (as Herodotus supposes) his restoration. In what was afterwards the deme Paeonia, they found a damsel named Phya, of remarkable stature and beauty (according to Athenaeus xiii. p. 609, a garland seller, the daughter of a man named Socrates). This woman they dressed up as Athene in a full suit of armour, and placed in a chariot, with Peisistratus by her side, instructing her how she was to maintain a suitable carriage. The chariot was then driven towards the city, heralds being sent on before to announce that Athene in person was bringing back Peisistratus to her Acropolis. The report spread rapidly, and those in the city believing that the woman was really their tutelary goddess, worshipped her, and admitted Peisistratus. (Herod. i. 60; Polyaen. *Strateg.* i. 21. § 1, where there is a good deal of blundering). "This story," remarks Bishop Thirlwall (*Hist. of Greece*, vol. ii. p. 60), "would indeed be singular, if we consider the expedient in the light of a stratagem, on which the confederates relied for overcoming the resistance which they might otherwise have expected from their adversaries. But it seems quite as likely that the pageant was only designed to add extraordinary solemnity to the entrance of Peisistratus, and to suggest the reflection, that it was by the especial favour of heaven that he had been so unexpectedly restored." It is said that Phya was given in marriage to Hipparchus (Athen. *l. c.*). Peisistratus nominally performed his part of the contract with Megacles; but not choosing to have children by one of a family which was accounted accursed, treated his wife in the most odious manner. She complained to her mother of the indignity to which she was exposed; and Megacles and the Alcmaeonidae, incensed at the affront, again made common cause with Lycurgus, and Peisistratus was a second time compelled to evacuate Athens (Herod. i. 61). This time he left Attica, and retired to Eretria in Euboea. (The very extraordinary statement in Eusebius, *Chron.* Olymp. 54. 3, and Hieronymus, that Peisistratus went into Italy, is doubtless a blunder. Vater conjectures that the name Italy has been substituted by mistake for that of some place in Attica, perhaps Icaria, and that the statement refers to the first exile of Peisistratus.) His property was again offered for sale (*ὅκως ἐκπέσοι*, Herod. vi. 121), and again Callias, who had been one of his most active opponents, was the only purchaser.

On reaching Eretria Peisistratus deliberated with his sons as to the course he should pursue. The advice of Hippias, that he should make a fresh attempt to regain his power, was adopted. Contributions were solicited from the cities which were in his interest. Several furnished him with large sums. Thebes especially surpassed all the rest in the amount of money which she placed at his disposal. With the funds thus raised he procured mercenaries from Argos. Ten years elapsed before his preparations were complete. At last, however, with the forces which he had raised, a Naxian named Lygdamis having also of his own accord brought him both money and a body of troops, he crossed into Attica, and landed at Marathon. Here his friends and partisans flocked to his standard. His antagonists, who had viewed his proceedings with great indifference, when they heard that he was advancing upon Athens hastily marched out to meet him. The two armies encamped not far from each other, near the temple of Athene at Pallene, and Peisistratus, seizing the opportunity with which the remissness of his antagonists furnished him, and encouraged by the soothsayer Amphilytus of Acharnae, fell suddenly upon their forces at noon, when, not expecting any thing of the kind, the men had betaken themselves after their meal to sleep or play, and speedily put them to flight. He then, with equal wisdom and moderation, refrained from pursuing the fugitives with his troops, but sent forward his sons on horseback, who, having overtaken the flying Athenians, told them they had nothing to fear if they would disperse quietly to their homes. The majority obeyed these directions, and Peisistratus entered Athens without opposition (Herod. i. 61—63; Polyaen. *Strat.* i. 21. § 1. The account of the latter, however, is full of blunders). Lygdamis was rewarded for his zealous co-operation by being established as tyrant of Naxos, which island Peisistratus conquered. [LYGDAMIS.]

Having now become tyrant of Athens for the third time*, Peisistratus adopted measures to secure

* There is a good deal of difficulty with regard to the chronology of Peisistratus. The dates of his usurpation and death may be fixed with tole-

the undisturbed possession of his supremacy. He took a body of foreign mercenaries into his pay, and seized as hostages the children of several of the principal citizens, placing them in the custody of Lygdamis,

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rable accuracy, as also the relative lengths of the periods during which he was in possession of the tyranny and in exile. Aristotle (*Pol.* v. 12, p. 1315, ed. Bekk.) says, that in the space of thirty-three years he was in possession of the tyranny during 17 years; his sons holding the tyranny after him for eighteen years, making thirty-five years in all. His tyranny commenced in B. C. 560; his death happened in B. C. 527. He had three distinct periods of government, with two periods of exile, the latter amounting together to fifteen years. The second period of exile lasted ten years complete (Herod. i. 62). That would leave about five years for the first exile. Clinton (*Fasti Hellen.* vol. ii. p. 203) assigns six years for the first period of government, one for the second, and ten for the third. In doing this he assumes that Hippias was born in the first year of the tyranny of Peisistratus, and that it was in the first period of his rule that Croesus sent to Greece to form alliances against Cyrus. To this scheme it is objected by Vater (in Ersch and Gruber's *Encyclop.* art. *Peisistratus*) that it is clear from the narrative of Herodotus (i. 59; comp. i. 65, init.), that it was in the third period of the government of Peisistratus that Croesus sent to Greece; that Peisistratus was expelled shortly after he seized the citadel, before his power was firmly rooted (a strange mode of describing a period of six years); and that on the occasion of his marriage with the daughter of Megacles, Hippias (according to Clinton) would be only thirteen years old, his brother Hipparchus still younger; and yet they are called *νεάνιαι* by Herodotus, and Hipparchus is stated to have married Phya; and when Peisistratus shortly after retired to Eretria they were both old enough to assist him with their advice (Herod. i. 61). The mention of Hippias in connection with the battle of Marathon is not in the least inconsistent with his being eighty or eighty-five years old (his teeth were then so loose from age that one of them dropped out when he sneezed). That Hippias was born before the year B. C. 560 is also shown by the fragments of the poetry of Solon, in which, immediately after the capture of the citadel by Peisistratus, he reproaches the Athenians with having themselves aggrandized their tyrants (Plut. *Sol.* 30). The plural would indicate that Peisistratus had sons at that time. Vater places the commencement of the tyranny of Peisistratus in the latter part of B. C. 561; assigns half a year for the first period of government; five years and a half for the first exile; half a year for the second tyranny; ten years and a quarter for the second exile; and sixteen years for the third tyranny. The embassy of Croesus is the only point that can occasion any difficulty; but the same writer has shown that it is probable that the capture of Sardes is placed a few years too early by Clinton. That a much shorter interval than Clinton supposes elapsed between the embassy of Croesus to Greece and the capture of Sardes, is shown by the circumstance that the presents sent by the Lacedaemonians to Croesus did not reach him before he was taken prisoner. (Herod. i. 70; comp. Clinton, *Fasti Hellen.* ann. B. C. 560, 546, 527, and appendix c. 2, p. 201, &c.)

in Naxos. Others of the Athenians either fled or were exiled. Among the latter was Cimon, the father of Miltiades, who, however, was afterwards permitted to return [CIMON]. The revenues which Peisistratus needed for the pay of his troops, were derived partly from Attica (the produce, very likely, in part at least, of the mines at Laureion), partly from some gold mines on the Strymon. How he became possessed of these we do not know. It is most likely that they were private property, and came into his hands during his second exile, somehow or other through his connection with the royal family of Macedonia, a connection of which we subsequently see a proof in the offer of the town of Anthemus made by Amyntas to Hippias. (Herod. v. 94.) It appears to have been shortly after his restoration, that Peisistratus purified the island of Delos, in accordance with the directions of an oracle, by removing all the dead bodies which had been buried within sight of the temple to another part of the island. (Herod. i. 64; Thucyd. iii. 104.) Besides the subjugation of Naxos, the only other foreign military expedition which we hear of his undertaking in this third period of his tyranny was the conquest of Sigeum, then in the hands of the Mytilenaeans. The Athenians had long before laid claim to the island, and had waged war with the Mytilenaeans for the possession of it, and it was awarded to them through the arbitration of Periander. Peisistratus established his bastard son Hegesistratus as tyrant in the town. (Herod. v. 94, 95.) Polyaenus (*Strat.* v. 14) mentions some operations conducted by his son Hippias, for the suppression of piracy.

Having now firmly established himself in the government, Peisistratus maintained the form of Solon's institutions, only taking care, as his sons did after him (Thucyd. vi. 54), that the highest offices should always be held by some member of the family. He not only exacted obedience to the laws from his subjects and friends, but himself set the example of submitting to them. On one occasion he even appeared before the Areiopagus to answer a charge of murder, which however was not prosecuted. (Arist. *Pol.* v. 12, p. 1315, ed. Bekker; Plut. *Solon.* 31). His government seems to have been a wise admixture of stringency as regards the enforcement of the laws and the prevention of disorders, and leniency towards individuals who offended him personally. (For anecdotes illustrating this see Plutarch, *Apophth.* Πεισιστ. p. 189, b. c.; Polyaen. *Strat.* v. 14; Val. Max. v. 1. ext. 2.) He enforced the law which had been enacted by Solon, or, according to Theophrastus (ap. Plut. *Solon.* 31) by himself, against idleness, and compelled a large number of the poorer class to leave Athens, and devote themselves to agricultural pursuits. (Aelian. *V. H.* ix. 25; Dion Chrysost. vii. p. 258, ed. Reiske. xxv. p. 520.) The stories of his compelling the people to wear the Catonace (Hesychius and Suidas *s. v.* κατωνάκη; Aristoph. *Lysist.* 1150, &c., *Eccles.* 724; Schol. ad l. 755; Schol. *ad Lysist.* 619), probably have reference to this. Those who had no resources of their own he is said to have supplied with cattle and seed. His policy and taste combined also led him to employ the poorer Athenians in building. Athens was indebted to him for many stately and useful buildings. Among these may be mentioned a temple to the Pythian Apollo (Suidas *s. v.* Πύθιον; Hesych. *s. v.* ἐν Πυθίῳ χέσαι. Vater has

made a great mistake in supposing that Thucydides (vi. 54) states that this temple was built by Peisistratus, the son of Hippias: Thucydides only says that the latter set up an altar in it), and a magnificent temple to the Olympian Zeus (Arist. *Pol.* v. 11), for which he employed the architects Antistates, Callaeschrus, Antimachides, and Porinus (Vitruvius, *Praef.* vii. § 15). This temple remained unfinished for several centuries, and was at length completed by the emperor Hadrian (Paus. i. 18. § 6; Strab. ix. p. 396). Besides these, the Lyceum, a garden with stately buildings a short distance from the city, was the work of Peisistratus (Suidas, *s. v.* Λύκειον), as also the fountain of the Nine Springs (Ἐννεάκρουνος, Thucyd. ii. 15; Paus. i. 14. § 1). The employment of the sons of Peisistratus in superintending works of this kind, or completing them after their father's death, will probably account for slight variations in the authorities as to whether some of these were built by Peisistratus himself or by his sons. According to most authorities (the author of the letter in Diog. Laërt. i. 53; Suidas, *s. v.* καὶ σφάκελοι ποιοῦσιν ἀτέλειαν; Diodor. *Vatic.* vii.—x. 33, not. Dind. p. 31) Peisistratus, to defray these and other expenses, exacted a tithe of the produce of the land, an impost which, so employed, answered pretty nearly the purpose of a poor's rate. He was also (Plut. *Sol.* c. 31) the author of a measure, the idea of which he had derived from Solon, according to which those disabled in war were maintained at the public expense.

Peisistratus likewise bestowed considerable attention upon the due performance of public religious rites, and the celebration of festivals and processions (Epist. ap. Diog. Laërt. i. 53), an example which was followed by his sons, who are even said to have invented θαλίας καὶ κώμους (Athen. xii. 44, p. 532). The institution of the greater Panathenaea is expressly ascribed to Peisistratus by the scholiast on Aristeides (p. 323, ed. Dind.); and before the time of Peisistratus we do not hear of the distinction between the greater and the lesser Panathenaea (*Dictionary of Antiquities*, art. *Panathenaea*). He at least made considerable changes in the festival, and in particular introduced the contests of rhapsodists. Peisistratus in various ways encouraged literature. It was apparently under his auspices that Thespis introduced at Athens his rude form of tragedy (B. C. 535, Clinton, *F. H.* sub anno), and that dramatic contests were made a regular part of the Attic Dionysia (Bode, *Gesch. der Hellen. Dichtkunst*, vol. iii. part i. p. 53; *Dict. of Ant.* art. *Tragoedia*). "It is to Peisistratus that we owe the first written text of the whole of the poems of Homer, which, without his care, would most likely now exist only in a few disjointed fragments." (Respecting the services of Peisistratus in relation to the text of Homer, and the poets who assisted him in the work, see the article HOMERUS, Vol. II. p. 507, and the authorities there referred to). Peisistratus is also said to have been the first person in Greece who collected a library, to which he generously allowed the public access (A. Gellius, *N. A.* vi. 17; Athen. i. p. 3, a.). The story that this collection of books was carried away by Xerxes, and subsequently restored by Seleucus (A. Gellius, *l. c.*), hardly rests on sufficient authority to deserve much notice. It was probably from his regard to religion and literature that many were disposed to class Peisistratus with the Seven Sages (Diog. Laërt. i. 122). Either from his patronage of diviners, or from his being, like his son Hipparchus, a collector of oracles, he received the surname of Βάκις (Suid. *s. v.* Βάκις; Schol. *ad Aristoph. Pax*, 1036 or 1071).

"On the whole, though we cannot approve of the steps by which he mounted to power, we must own that he made a princely use of it, and may believe that, though under his dynasty, Athens could never have risen to the greatness she afterwards attained, she was indebted to his rule for a season of repose, during which she gained much of that strength which she finally unfolded." (Thirlwall, *Hist. of Greece*, vol. ii. p. 65.)

Peisistratus was thrice married (including his connection with the daughter of Megacles). The name of his first wife, the mother of Hippias and Hipparchus, we do not know. The statement of the Scholiast on Aristophanes (*Equit.* 447) that her name was Myrrhine, arises probably from a confusion with the wife of Hippias. From Plutarch (*Cato Major*, c. 24) we learn that when Hippias and Hipparchus were grown up, Peisistratus married Timonassa, a lady of Argolis, and had by her two sons, Iophon and Thessalus. It is a conjecture of Vater's that Timonassa was connected with the royal house of Macedonia. Nothing more is known of Iophon; he probably died young. Hegesistratus, a bastard son of Peisistratus, has been already mentioned. Mention is also made of a daughter of Peisistratus, who was forcibly carried off by a youth named Thrasybulus, or Thrasymedes, and was afterwards married to him with the consent of her father, when, having put to sea, and fallen into the hands of Hippias, he was brought back. (Plut. *Apophth.* Πεισιστ. vol. ii. p. 189.) Thucydides (i. 20, vi. 54, &c.) expressly states, on what he declares to be good authority, that Hippias was the eldest son of Peisistratus (a statement which he defends by several arguments, not all very decisive, though they at least confirm it), contrary to the general opinion in his day, which assigned the priority of birth to Hipparchus. The authority of Thucydides is fully supported by Herodotus (v. 55) and Cleidemus (in Athen. xiii. p. 609, d.). Peisistratus died at an advanced age (Thuc. vi. 54) in B. C. 527 (Clinton, *Fasti Hellen.* vol. ii. App. c. 2), and was succeeded in the tyranny by his son Hippias (Herod. *l. c.*; Cleid. *l. c.*), though the brothers appear to have administered the affairs of the state with so little outward distinction, that they are frequently spoken of as though they had been joint tyrants. (Thucyd. *l. c.*; Schol. ad Aristoph. *Vesp.* 502, ὁ δὲ Ἱππίας ἐτυράννησεν, οὐχ ὁ Ἵππαρχος· κοινῶς δὲ πάντες οἱ Πεισιστρατίδαι τύραννοι ἐλέγοντο). They continued the government on the same principles as their father. Thucydides (vi. 54) speaks in terms of high commendation of the virtue and intelligence with which their rule was exercised till the death of Hipparchus; and the author of the dialogue *Hipparchus* (p. 229, b.) speaks of their government as a kind of golden age. There seems no reason to question the general truth of this description, though particular exceptions may be adduced, such as the assassination of Cimon, the father of Miltiades (Herod. vi. 39, 103. See CIMON). They exacted only one-twentieth of the produce of the land to defray their expenses in finishing the build-

ings left incomplete by Peisistratus, or erecting new ones (though according to Suidas, *s. v.* τὸ Ἱππάρχου τειχίον, Hipparchus exacted a good deal of money from the Athenians for building a wall round the Academy) for maintaining their mercenary troops, who bore the appellation Λυκόποδες (Suid. *s. v.*; Schol. ad Aristoph. *Lys.* 664), and providing for the religious solemnities. Hipparchus inherited his father's literary tastes. It was he who erected on the roads leading to the country towns of Attica busts of Hermes, inscribed on one side with the distances from the city (which distances were measured from the altar of the twelve gods set up in the agora by Peisistratus, the son of Hippias, Thuc. vi. 54; Herod. ii. 7), and on the other side with some moral maxim in verse. (Pseudo-Plat. *Hipparch.* p. 228, d.) He also arranged the manner in which the rhapsodes were to recite the Homeric poems at the Panathenaic festival (*ibid.* p. 228, b). Several distinguished contemporary poets appear to have lived at the court of the Peisistratidae under the patronage of Hipparchus, as, for example, Simonides of Ceos (Pseudo-Plat. *Hipparch.* p. 228, c.; Aelian. *V. H.* viii. 2), Anacreon of Teos (*ibid.*), Lasus of Hermione, and Onomacritus (Herod. vii. 6). The latter was employed in making a collection of oracles of Musaeus, and was banished on being detected in an attempt to interpolate them. [ONOMACRITUS]. This collection of oracles afterwards fell into the hands of Cleomenes. (Herod. v. 90.) The superstitious reverence for oracles and divination which appears to have led Hipparchus to banish Onomacritus again manifests itself in the story of the vision (Herod. v. 56). That he was also addicted to erotic gratification appears from the story of Harmodius, and the authority of Heracleides Ponticus, who terms him ἐρωτικός.

Of the particular events of the first fourteen years of the government of Hippias we know scarcely anything. Thucydides (vi. 54) speaks of their carrying on wars, but what these were we do not know. It was during the tyranny of Hippias that Miltiades was sent to take possession of the Chersonesus. [MILTIADES] But a great change in the character of his government ensued upon the murder of Hipparchus (B.C. 514), for the circumstances connected with which the reader is referred to the articles HARMODIUS and LEAENA. Hippias displayed on the occasion great presence of mind. As soon as he heard of the assassination of his brother, instead of rushing to the scene of it, he went quietly up to the armed citizens who were forming the procession, and, as though he intended to harangue them, directed them to go without their arms to a spot which he pointed out. He then ordered his guards to seize their arms, and to apprehend those whom he suspected of being concerned in the plot, and all who had daggers concealed about them. (What Polyaenus, i. 21. § 2, relates of Peisistratus has probably arisen out of a confusion with these events.) Under the influence of revengeful feelings and fears for his own safety Hippias now became a morose and suspicious tyrant. His rule became harsh, arbitrary, and exacting. (Thucyd. vi. 57—60.) He put to death great numbers of the citizens, and raised money by extraordinary imposts. It is probably to this period that we should refer the measures described by Aristotle (*Oeconom.* ii. p. 1347, ed. Bekker), such as having houses that were built so as to interfere with the public convenience put up for sale; and, under pretence of issuing a new coinage, getting the old coinage brought in at a low valuation, and then issuing it again without alteration. Feeling himself unsafe at Athens he began to look abroad for some place of retreat for himself and his family, in case he should be expelled from Athens. With this view he gave his daughter Archedice [ARCHEDICE] in marriage to Aeantides, the son of Hippoclus, tyrant of Lampsacus, an alliance which he would doubtless have thought beneath him, had he not observed that Hippoclus was in great favour with Dareius.

The expulsion of the Peisistratidae was finally brought about by the Alcmaeonidae and Lacedaemonians. The former, since their last quarrel with Peisistratus, had shown unceasing hostility and hatred towards him and his successors, which the latter met by tokens of similar feelings, insomuch that they not only demolished their houses, but dug up their tombs. (Isocrates, *de Big.* 26, p. 351, ed. Steph.) The Alcmaeonidae were joined by other Athenian exiles, and had fortified a stronghold on the frontier of Attica, named Leipsydrion, on the heights of Parnes, above Paeonia (Aristot. *ap. Schol. ad Aristoph. Lysist.* 665; Suidas, *s. v.* ἐπὶ Λειψυδρίῳ μάχη and Λυκόποδες. Thirlwall, vol. ii. p. 70, note, remarks that the description seems to relate to some family seat of the Paeonidae, who were kinsmen of the Alcmaeonidae). They were, however, repulsed with loss in an attempt to force their way back to Athens, and compelled to evacuate the fortress (Suidas, *l. c.*). Still they none the more remitted their machinations against the tyrants (Herod. v. 62). By well-timed liberality they had secured the favour of the Amphictyons and that of the Delphic oracle [ALCMAEONIDAE], which they still further secured by bribing the Pythia (Herod. v. 63). The repeated injunctions of the oracle to the Lacedaemonians to free Athens roused them at length to send an army under Anchimolius for the purpose of driving out the Peisistratidae (though hitherto the family had been closely connected with them by the ties of hospitality). Anchimolius landed at Phalerus, but was defeated and slain by Hippias, who was assisted by a body of Thessalian cavalry under Cineas. The Lacedaemonians now sent a larger force under Cleomenes. The Thessalian cavalry were defeated on the borders, apparently at a place called Pallenion (Andoc. *de Myst.* 106), and returned home; and Hippias, unable to withstand his enemies in the field, retreated into the Acropolis. This being well supplied with stores, the Lacedaemonians, who were unprepared for a siege, would, in the judgment of Herodotus, have been quite unable to force Hippias to surrender, had it not been that his children fell into their hands, while being conveyed out of Attica for greater security, and were only restored on condition that Hippias and his connections should evacuate Attica within five days. They retired to Sigeum, B.C. 510. (Herod. v. 64, &c.; Paus. iii. 4. § 2, 7. § 8; Aristoph. *Lysist.* 1150, &c.). The family of the tyrants was condemned to perpetual banishment, a sentence which was maintained even in after times, when decrees of amnesty were passed (Andoc. *de Myst.* § 78). A monument recording the offences of the tyrants was set up in the Acropolis. (Thuc. vi. 55.)

The Spartans before long discovered the trick that had been played upon them by the Alcmaeonidae and the Delphic oracle; and their jealousy of the Athenians being stimulated by the oracles, collected by Hipparchus, which Cleomenes found in the Acropolis, in which manifold evils were portended to them from the Athenians, they began to repent of having driven out their old friends the Peisistratidae, and accordingly sent for Hippias, who came to Sparta. Having summoned a congress of their allies, they laid the matter before them, and proposed that they should unite their forces and restore Hippias. But the vehement remonstrances of the Corinthian deputy Sosicles induced the allies to reject the proposal. Hippias, declining the offers that were made him of the town of Anthemus by Amyntas, and of Iolcos by the Thessalians, returned to Sigeum (Herod. v. 90—94), and addressed himself to Artaphernes. (Respecting the embassy of the Athenians to counteract his intrigues, see ARTAPHERNES.) He appears then with his family to have gone to the court of Dareius (Herod. *l. c.*): while here they urged Dareius to inflict vengeance on Athens and Eretria, and Hippias himself accompanied the expedition sent under Datis and Artaphernes. From Eretria he led them to the plain of Marathon, as the most suitable for their landing, and arranged the troops when they had disembarked. While he was thus engaged, we are told, he happened to sneeze and cough violently, and, most of his teeth being loose from his great age, one of them fell out, and was lost in the sand; an incident from which Hippias augured that the expedition would miscarry, and that the hopes which he had been led by a dream to entertain of being restored to his native land before his death were buried with his tooth (Herod. vi. 102, 107). Where and when he died cannot be ascertained with certainty. According to Suidas (*s. v.* Ἱππίας) he died at Lemnos on his return. According to Cicero (*ad Att.* ix. 10) and Justin (ii. 9) he fell in the battle of Marathon; though from his advanced age it seems rather unlikely that he should have been engaged in the battle. The family of the tyrant are once more mentioned (Herod. vii. 6) as at the court of Persia, urging Xerxes to invade Greece.

Hippias was in his youth the object of the affection of a man named Charmus (who had previously stood in a similar relation to Peisistratus; Plut. *Solon*. 1), and subsequently married his daughter (Athen. xiv. p. 609, d). His first wife was Myrrhine, the daughter of Callias, by whom he had five children (Thucyd. vi. 55). One of his sons, named Peisistratus, was Archon Eponymus during the tyranny of his father. Of Archedice, daughter of Hippias, mention has already been made. According to Thucydides (*l. c.*) Hippias was the only one of the legitimate sons of Peisistratus who had children.

What became of Thessalus we do not know. He is spoken of as a high-spirited youth (Heraclid. Pont. 1), and there is a story in Diodorus (*Fragm.* lib. x. Olymp. lxvi.) that he refused to have any share in the tyranny of his brothers, and was held in great esteem by the citizens. [C. P. M.]

PEISI'STRATUS. 1. A Lacedaemonian, who founded Noricus, in Phrygia (Eustath. *ad Dionys.* 321).

2. A king of Orchomenus, in the time of the Peloponnesian war, who became the object of the hatred of the oligarchical party, and was murdered in an assembly of the senate. To avoid detection his body was cut to pieces, and the parts of it carried away by the senators under their robes. Tlesimachus, the son of Peisistratus, who was privy to the conspiracy, quieted the populace, who were incensed at the disappearance of their king, by a story of his having appeared to him in a superhuman form after he had left the earth. (Plut. *Parall.* vol. ii. p. 313, b.)

3. A Boeotian statesman, who took the side of the Romans in the war between them and Philip, king of Macedonia. In conjunction with Zeuxippus, he was instrumental in inducing the Boeotians to attach themselves to Flamininus. After the battle of Cynoscephalae, when the faction of Brachyllas gained the upper hand, Peisistratus and Zeuxippus had Brachyllas assassinated, a crime for which Peisistratus was condemned to death (Liv. xxxiii. 27, 28; Polybius, *Legat.* viii).

4. A native of Cyzicus. In the war between the Romans and Mithridates, when Cyzicus was besieged by Mithridates (B. C. 74), Peisistratus was general of the Cyzicenes, and successfully defended the city against Mithridates (Appian, *de Bello Mith.* 73). [C. P. M.]

PEISON (Πείσων), one of the thirty tyrants established at Athens in B. C. 404. He was one of the authors of the proposal that, as several of the resident foreigners were discontented with the new government, and thus afforded a specious pretext for plundering them, each of the Thirty should select for himself one of the wealthy aliens, and, having put him to death, should appropriate his property. The proposal was adopted in spite of the opposition of Theramenes, and Peison went with Melobius and Mnesitheides to apprehend Lysias and his brother Polemarchus. Lysias, being left alone with Peison, bribed him with the offer of a talent to allow him to escape; but Peison, after the most solemn oaths, seized all the money he could lay his hands upon, refusing to leave Lysias even as much as would serve for the expenses of his journey, and then delivered him up to Melobius and Mnesitheides. (Xen. *Hell.* ii. 3. §§ 2, 21, &c.; Lysias, *c. Eratosth.* pp. 120, 121.) [E. E.]

PEITHA'GORAS, or PEITHA'GORES (Πειθαγόρας, Πειθαγόρης). 1. A tyrant of Selinus in Sicily, from whom the Selinuntians freed themselves (B. C. 519) by the help of Euryleon of Sparta (Herod. v. 46; Plut. *Lyc.* 20). [DORIEUS; EURYLEON.]

2. A soothsayer, brother of Apollodorus of Amphipolis, who was one of the generals of Alexander the Great. According to Aristobulus (*ap. Arr. Anab.* vii. 18), Apollodorus, having joined the king on his return from his Indian expedition and accompanied him to Ecbatana, imagined that he had grounds for dreading his displeasure, and wrote therefore to Peithagoras at Babylon, to inquire whether any danger threatened him from Alexander or Hephaestion. The answer was that he had nothing to fear from Hephaestion, who (so the victims portended) would soon be removed out of his way. The next day Hephaestion's death took place (B. C. 324,) and not long after Apollodorus received the same message from Peithagoras with respect to Alexander. Here again the event justified the prediction (Plut. *Alex.* 73). [E. E.]

PEITHO (Πειθώ). 1. The personification of Persuasion (*Suada* or *Suadela* among the Romans), was worshipped as a divinity at Sicyon, where she was honoured with a temple in the agora. (Herod. viii. 111 ; Paus. ii. 7. § 7.) Peitho also occurs as a surname of other divinities, such as Aphrodite, whose worship was said to have been introduced at Athens by Theseus, when he united the country communities into towns (Paus. i. 22. § 3), and of Artemis (ii. 21. § 1). At Athens the statues of Peitho and Aphrodite Pandemos stood closely together, and at Megara, too, the statue of Peitho stood in the temple of Aphrodite (Paus. i. 43. § 6), so that the two divinities must be conceived as closely connected, or the one, perhaps, merely as an attribute of the other.

2. One of the Charites. (Paus. ix. 35. § 1 ; Suid. *s. v.* Χαρίτες ; comp. CHARITES.)

3. One of the daughters of Oceanus and Thetis. (Hes. *Theog.* 349.)

4. The wife of Phoroneus, and the mother of Aegialeus and Apia. (Schol. *ad Eurip. Orest.* 920.) [L. S.]

PEITHON (Πείθων). 1. Son of Sosicles, was placed in command at Zariaspa, where there were left several invalids of the horseguard, with a small body of mercenary cavalry. Arrian styles him the governor of the royal household at Zariaspa. When Spitamenes made an irruption into Bactria, and advanced to the neighbourhood of Zariaspa, Peithon, collecting all the soldiers he could muster, made a sally against the enemy, and having surprised them, recovered all the booty that they had taken. He was, however, himself surprised by Spitamenes as he was returning ; most of his men were cut to pieces, and he himself, badly wounded, fell into the hands of the enemy. (Arrian, iv. 16.)

2. Son of Agenor. [See PYTHON.] [C. P. M.]

PELA'GIUS. Of the origin and early life of this remarkable man we are almost entirely ignorant. We know not the period of his birth, nor the precise date of his death, nor the place of his nativity, although the epithet *Brito* applied by his contemporaries has led to the belief that he was an Englishman, nor do we even know his real designation of which Pelagius (Πελαγίος) is supposed to be a translation, since the tradition that it was *Morgan* seems to be altogether uncertain. He first appears in history about the beginning of the fifth century, when we find him residing at Rome, not attached to any coenobitical fraternity, but adhering strictly to the most stringent rules of monkish self-restraint. By the purity of his life and by the fervour with which he sought to improve the morals of both clergy and laity, at that epoch sunk in the foulest corruption, he attracted the attention and gained the respect of all who desired that religion should exhibit some better fruits than mere empty professions and lifeless ceremonies, while he dauntlessly disturbed the repose of the supine, and provoked the hostility of the profligate by the energy with which he strove to awaken them to a sense of their danger, and to convince them of their guilt. In the year 409 or 410, when Alaric was threatening the metropolis, Pelagius accompanied by his disciple, friend, and ardent admirer Coelestius [COELESTIUS] passed over along with many other fugitives to Sicily, from thence proceeded to Africa, where he held personal friendly communication with Augustine, and leaving Coelestius at Carthage, sailed for Palestine. The fame of his sanctity had preceded him, for upon his arrival he was received with great warmth by Jerome, and many other distinguished fathers of the church. Although it must have been evident to every close observer that the speculative views of Pelagius differed widely from those advocated with so much applause by the bishop of Hippo, no one had as yet ventured openly to impugn the orthodoxy of the former. But when Orosius, upon his arrival in the East [OROSIUS], brought intelligence that the opinions of Coelestius had been formally reprobated by Aurelius and the African Church (A. D. 412), whose condemnation extended to the master from whose instructions these opinions were derived, a great commotion arose throughout Syria, in which Jerome, instigated probably by Augustine, assumed an attitude of most active, not to say virulent, hostility towards Pelagius, who was formally impeached first before John of Jerusalem, secondly before the Synod of Diospolis (A. D. 415), summoned specially to judge this cause, and fully acquitted by both tribunals. Soon afterwards, however, the Synods of Carthage and of Mileum, while they abstained from denouncing any individual, condemned unequivocally those principles which the followers of Pelagius and Coelestius were supposed to maintain, and at length, after much negotiation, Pope Innocentius was induced to anathematize the two leaders of what was now termed a deadly heresy, by a decree issued on the 27th of January, A. D. 417, about six weeks before his death ; and this sentence, although at first reversed, was eventually confirmed by Zosimus [ZOSIMUS]. Of the subsequent career of Pelagius nothing has been recorded. Mercator indeed declares that he was brought to trial before a council in Palestine, found guilty, and sentenced to banishment ; but this narrative is confirmed by no collateral evidence. So great however was the alarm excited by the progress of the new sect, that an appeal was made to the secular power, in consequence of which an imperial edict was promulgated at Constantinople in 418, threatening all who professed attachment to such errors with exile and confiscation, and the impression thus made was strengthened by the resolutions of a very numerous council, which met at Carthage in the course of the same year.

We need feel no surprise at the profound sensation created by the doctrines usually identified with the name of Pelagius, since unlike many of the frivolous subtleties which from time to time caused agitation and dissension in the Church, they in reality affect the very foundation of all religion, whether natural or revealed. He is represented as denying predestination, original sin, and the necessity of internal Divine Grace, and as asserting the absolute freedom of the will and the perfectibility of human nature by the unaided efforts of man himself ; in other words as refusing to acknowledge the transmission of corruption from our first parents, the efficacy of baptism as the seal of regeneration, the operation of the Holy Spirit as indispensable in our progress towards holiness, and the insufficiency of our natural powers to work out salvation. But although the eager and probably ignorant Coelestius may have been hurried headlong forward in the heat of discussion into these or similar extravagant propositions, it is difficult to determine whether Pelagius ever really entertained or intended to inculcate such extreme views. Jerome and Augustine boldly charge him with co-

vertly instilling this poison, but at the same time they both complain of the snake-like lubricity with which he uniformly evaded the grasp of his opponents when they sought to fix him down to any substantial proposition, and of the haze of subtle dialectics with which he enveloped every point in debate, obscuring and confounding the vision of his judges. There can be no doubt, however, that although his speculations were of a most abstruse and refined character, their tendency was eminently practical; that he desired to banish all mysticism, to render religious truth an active power in the amelioration of the heart, and sought upon all occasions to demonstrate the inefficacy of mere nominal faith unaccompanied by works, to warn his hearers of the hazard they incurred by waiting passively for some manifestation of Divine favour, without making one effort to obtain it, and above all, to convince them that their justification depended in some degree upon themselves.

In forming an estimate of the real character of Pelagius, it must be remembered that his most bitter enemies freely admit the spotless purity of his life, and that he labours under this signal disadvantage, that his chief works are known to us only from the quotations of his adversaries. But even from those which are extant we may without want of charity infer that the charge of duplicity, or at least reserve, was not altogether unfounded. He does not appear to have possessed that straightforward courage which prompts a truly great mind boldly to proclaim what it deems a vital truth in defiance of obloquy and persecution. We are constantly struck with an indistinctness and ambiguity of phrase, which, after making very full allowance for the abstruse nature of the themes, cannot be altogether accidental, while his complex definitions and divisions, his six kinds of grace to take a single example, tend rather to perplex than to simplify his positions and his arguments. Hence he may have endeavoured to convey the essence of his system, while he abstained from spreading alarm by the open enunciation of what might appear at once strange and perilous, hoping in this manner to avoid those angry controversies from which a refined and contemplative mind would shrink with disgust. In this project he might have succeeded had not his plans been frustrated by the impetuous sincerity of the more practical Coelestius, whose undisguised avowals first kindled against himself that flame of persecution which eventually involved his teacher also.

A very few only of the numerous and voluminous treatises of Pelagius have descended to us, and for a long period every one of these was supposed to be the work of his most bitter enemy.

1. *Expositionum in Epistolas Pauli Libri XIV.*, written at Rome, and therefore not later than A. D. 310. These commentaries, which consist of short simple explanatory notes on all the Epistles of Paul, with the exception of that to the Hebrews, were at one period attributed to Gelasius, who was Bishop of Rome towards the end of the fifth century; they afterwards found their way into the MSS. of Jerome; and the admirers of that divine, considering it their duty to expunge every passage which seemed tinged with heresy, they have been transmitted to modern times in a state very different from that in which they issued from the hands of their composer, although his doubts with regard to original sin may still be very clearly traced, especially in the notes on the Epistle to the Romans. No doubt can exist with regard to their authenticity, which is established beyond dispute by the quotations of Augustine, Marius Mercator, and others. They will be found in the Benedictine edition of Jerome, and in that by Vallarsi. See Garnier's edition of Mercator, Append. ad Diss. vi. p. 367.

II. *Epistola ad Demetriadem*, written in the East about 412, and addressed to a Roman lady of distinction, who had been induced by Augustine to abandon the pleasures of the world for a life of devout austerity. This piece, which is of considerable importance, inasmuch as it contains clear indications of the sentiments of Pelagius with regard to the excellence of human nature, was, as well as the last-mentioned, assigned to Jerome, but the real author was ascertained from the quotations by Augustine in his *De Gratia Christi* (capp. 22, 37, 38), and in the epistle to Juliana, the mother of Demetrias. It will be found in the best editions of Jerome, and was published separately by Semler, 8vo. Hal. Magd. 1775.

III. *Libellus Fidei ad Innocentium Papam*; a formal confession of faith, forwarded to Rome in 417, which, along with the preceding, was included among the tracts of Jerome under the title *Hieronymi Explanatio Symboli ad Damasum*; and here likewise the mistake was corrected by the quotations in the *De Gratia Christi*. It is to be found in all the best editions of Jerome. See also Garnier's edition of Mercator, P. I. Diss. v. p. 307.

Another letter inscribed *Epistola ad Celantiam Matronam de Ratione pie vivendi*, among the correspondence of Jerome, was supposed by Erasmus to belong to Paulinus of Nola, by Vallarsi to Sulpicius Severus, while Semler argues from the general tone and spirit with which it is imbued, as well as from the style, that it ought to be made over to Pelagius. It is numbered CXLVIII. in the edition of Jerome by Vallarsi.

The following works are known to us only from fragmentary citations: —

1. Εὐλογιῶν *Liber*, designated by Gennadius as *Eulogiarum pro actuali Conversatione ex Divinis Scripturis Liber*; by Honorius as *Pro actuali Vita Liber*; by Orosius as *Testimoniorum Liber*. A collection of remarkable texts from Scripture in reference to practical morality, arranged and illustrated after the manner of the *Testimonia* of Cyprian [CYPRIANUS, p. 914]. (Hieronym. *Dialog. advers. Pelag.* lib. i.; Augustin. *c. duas Pelagianorum epp.* iv. 8; *De Gestis Pelagii*, c. 1, 6. Comp. Garnier, *ad M. Mercat. Append. ad Diss.* vi.)

2. *De Natura Liber*, to which Augustine replied in his *De Natura et Gratia*. The fragments have been collected by Garnier, *l. c.*

3. *Liber ad Viduam Consolatorius atque Exhortatorius.* See Hieronym. *Dialog. adv. Pelag.* lib. iii.; Augustin. *de Gest. Pelag.* c. 6; Garnier, ed. Mercator. *l. c.*

4. *Epistola ad Augustinum*; written after the Synod held in Palestine. (Augustin. *de Gest. Pelag.* c. 26; Garnier, ed. Mercat. *l. c.*)

5. *Epistola ad Augustinum Secunda*; written after the Synod of Diospolis, and transmitted by the deacon Carus. (Augustin. *de Gest. Pelag.* c. 30; Garnier, ed. Mercat. *l. c.*; G. J. Voss. *Histor. Controversiarum Pelagianarum*, 4to. Lug. Bat. 1618; H. Noris. *Histor. Pelag.* fol. Lovan. 1702; Tillemont, *Mémoires*, &c.; Schröck, *Kir-*

chengeschichte, vol. xiv. ; Neander, *Kirchengeschichte*, vol. ii. ; Schönemann. *Bibl. Patrum Latinorum*, vol. ii. § 7 ; Bähr, *Geschichte der Röm. Litterat.* Suppl. Band. 2te Abtheil. §§ 136—138. See also the Dissertations of Wiggers and Geffken, &c., referred to at the end of the article CASSIANUS. A translation of the work by Wiggers, " Versuch einer Pragmatischen Darstellung des Augustinismus und Pelagianismus, &c." by Professor Emerson, was published at New York, 8vo. 1840.) [W. R.]

PELA'GIUS PATRI'CIUS. [PATRICIUS, No. 5.]

PE'LAGON (Πελάγων). 1. A son of Asopus and Metope (iii. 12. § 6 ; Diod. iv. 72, who, however, calls him Pelasgus).

2. A son of Amphidamas of Phocis. (Apollod. iii. 4. § 1 ; Paus. ix. 12. § 1 ; Schol. *ad Eurip. Phoen.* 938.)

3. A Lycian and companion of Sarpedon, is mentioned among the Calydonian hunters. (Hom. *Il.* v. 695 ; Ov. *Met.* viii. 300, &c.)

4. One of the suitors of Hippodameia. (Paus. vi. 21. § 7 ; Eustath. *ad Hom.* p. 1228.)

5. A Pylian. (Hom. *Il.* iv. 295.) [L. S.]

PELAGO'NIUS (Πελαγώνιος), a writer on veterinary surgery, of whose works a few fragments only remain, which are to be found in the collection of writers on that subject, first published in Latin by J. Ruellius, Paris, 1530, fol., and afterwards in Greek, by S. Grynaeus, Basil. 1537, 4to. [W. A. G.]

PELARGE (Πελαργή), the daughter of Potneus, and wife of Isthmiades, was said to have instituted the orgies of the Boeotian Cabeiri. (Paus. ix. 25. § 6 ; comp. CABEIRI.) [L. S.]

PELASGA or PELASGIS (Πελασγίς), i. e. the Pelasgian (woman or goddess), occurs as a surname of the Thessalian Hera (Apollon. Rhod. i. 14, with the Schol. ; Propert. ii. 28. 11), and of Demeter, who, under this name, had a temple at Argos, and was believed to have derived the surname from Pelasgus, the son of Triopas, who had founded her sanctuary. (Paus. ii. 22. § 2.) [L. S.]

PELASGUS (Πελασγός), the mythical ancestor of the Pelasgians, the earliest inhabitants of Greece who established the worship of the Dodonaean Zeus, Hephaestus, the Cabeiri, and other divinities that belong to the earliest inhabitants of the country. In the different parts of the country once occupied by Pelasgians, there existed different traditions as to the origin and connection of Pelasgus. 1. According to the Arcadian tradition, he was either an Autochthon (Paus. ii. 14. § 3, viii. 1. § 2 ; Hes. *ap. Apollod.* ii. 1. § 1), or a son of Zeus by Niobe ; and the Oceanide Meliboea, the nymph Cyllene, or Deianeira, became by him the mother of Lycaon. (Apollod. *l. c.*, iii. 8. § 1 ; Hygin. *Fab.* 225 ; Dionys. Hal. i. 11, 13.) According to others, again, Pelasgus was a son of Arestor, and grandson of Iasus, and immigrated into Arcadia, where he founded the town of Parrhasia. (Schol. *ad Eurip. Orest.* 1642 ; Steph. Byz. *s. v.* Παρράσια.)

2. In Argos, Pelasgus was believed to have been a son of Triopas and Sois, and a brother of Iasus, Agenor, and Xanthus, or a son of Phoroneus, and to have founded the city of Argos in Peloponnesus, to have taught the people agriculture, and to have received Demeter, on her wanderings, at Argos, where his tomb was shown in later times. (Paus. i. 14. § 2, ii. 22. § 2 ; Schol. *ad Eurip. Orest.* 920 ; Eustath. *ad Hom.* p. 385 ; comp. PELASGA.)

3. In Thessaly, Pelasgus was described as the father of Chlorus, and as the grandfather of Haemon, or as the father of Haemon, and as the grandfather of Thessalus (Steph. Byz. *s. v.* Αἱμονία ; Schol. *ad Apollon. Rhod.* iii. 1089 ; Dionys. Hal. i. 17), or again as a son of Poseidon and Larissa, and as the founder of the Thessalian Argos. (Dionys. *l. c.* ; Eustath. *ad Hom.* p. 321 ; comp. Clinton, *Fast. Hell.* vol. i. p. 9, &c.) [L. S.]

PELEIDES, PELIDES (Πηλείδης, Πηλείων), a patronymic from Peleus, by which his son Achilles is frequently designated. (Hom. *Il.* i. 146, 188, 197, 277 ; Ov. *Met.* xii. 605.) [L. S.]

PELETHRO'NIUS, the reputed inventor of the bridle and saddle for horses. (Plin. *Hist. Nat.* vii. 56 ; Hygin. *Fab.* 274.) [L. S.]

PELEUS (Πηλεύς), a son of Aeacus and Endeis, was king of the Myrmidons at Phthia in Thessaly. (Hom. *Il.* xxiv. 535.) He was a brother of Telamon, and step-brother of Phocus, the son of Aeacus, by the Nereid Psamathe. (Comp. Hom. *Il.* xvi. 15, xxi. 189 ; Ov. *Met.* vii. 477, xii. 365 ; Apollon. Rhod. ii. 869, iv. 853 ; Orph. *Argon.* 130.) According to some, Telamon was not a brother, but only a friend of Peleus. (Apollod. iii. 12. § 6.) Peleus and Telamon resolved to get rid of their step-brother Phocus, because he excelled them in their military games, and Telamon killed him with a disk which he threw at him. The two brothers concealed their crime by removing the body of Phocus, but were nevertheless found out, and expelled by Aeacus from Aegina. (Apollod. iii. 12. § 6 ; comp. Horat. *ad Pison.* 96.) According to some, Peleus murdered Phocus (Diod. iv. 72 ; comp. Paus. ii. 29. § 7, x. 30. § 2), while others combine the two statements by saying that Peleus threw down Phocus with a disk, while Telamon despatched him with his sword. (Tzetz. *ad Lyc.* 175.) After being exiled from Aegina, Peleus went to Phthia in Thessaly, where he was purified from the murder by Eurytion, the son of Actor, married his daughter Antigone, and received with her a third of Eurytion's kingdom. (Hom. *Il.* xvi. 175 ; Apollod. iii. 13. § 1.) Others relate that he went to Ceyx at Trachis (Ov. *Met.* xi. 266, &c) ; and as he had come to Thessaly without companions, he prayed to Zeus for an army, and the god, to please Peleus, metamorphosed the ants (μύρμηκες) into men, who were accordingly called Myrmidons. (Tzetz. *ad Lyc.* 175.) By Antigone, Peleus is said to have become the father of Polydora and Achilles. (Eustath. *ad Hom.* p. 321.) Peleus accompanied Eurytion to the Calydonian hunt, and involuntarily killed him with his spear, in consequence of which he fled from Phthia to Iolcus, where he was again purified by Acastus. (Apollod. iii. 12. § 2 ; comp. Ov. *Fast.* ii. 39, &c.) According to others (Tzet. *ad Lyc.* 175, 901), Peleus slew Actor, the son of Acastus. At the funeral games of Pelias, Peleus contended with Atalante, but was conquered (Apollod. iii. 9. § 2), whereas, according to Hyginus (*Fab.* 273) he gained the prize in wrestling. During his stay at Iolcus, Astydameia, the wife of Acastus, fell in love with him, and made proposals to him, which he rejected. In order to take vengeance on him, she sent a message to his wife at Phthia, that he was on the point of marrying Sterope, the daughter of Acastus. On receiving this information, the wife of Peleus hung herself. Astydameia further

charged Peleus before her husband with having made improper proposals to her, and Acastus, unwilling to stain his hand with the blood of the man whom he had hospitably received, and whom he had purified from his guilt, took him to mount Pelion, where they hunted wild beasts; and when Peleus, overcome with fatigue, had fallen asleep, Acastus left him alone, and concealed his sword, that he might be destroyed by the wild beasts. When Peleus awoke and sought his sword, he was attacked by Centaurs, but was saved by Cheiron, who also restored to him his sword. (Apollod. iii. 13. § 3.) To this account there are some modifications, for instead of Astydameia, Pindar (*Nem.* iv. 92, v. 46; comp. Schol. *ad Apollon. Rhod.* i. 224, *ad Aristoph. Nub.* 1059; Horat. *Carm.* iii. 7. 18) mentions Hippolyte, the daughter of Cretheus, and others relate that after Acastus had concealed the sword of Peleus, Cheiron or Hermes brought him another one, which had been made by Hephaestus. (Apollon. Rhod. i. 204; Aristoph. *Nub.* 1055.)

While on mount Pelion, Peleus married the Nereid Thetis, by whom he became the father of Achilles, though some regarded this Thetis as different from the marine divinity, and called her a daughter of Cheiron. (Apollon. Rhod. i. 558; comp. THETIS.) The gods took part in the marriage solemnity, and Cheiron presented Peleus with a lance (Hom. *Il.* xvi. 143, xxiv. 61, &c., which, however, according to Pindar, *Nem.* iii. 56, Peleus made for himself), Poseidon with the immortal horses, Balius and Xanthus, and the other gods with arms. (Apollod. iii. 13. § 5; Hom. *Il.* xvi. 381, xvii. 443, xviii. 84.) According to some, his immortal wife soon left him, though Homer knows nothing of it (*Il.* xviii. 86, 332, 441), for once, as he observed her at night while she held the infant Achilles over a fire or in a cauldron of boiling water, in order to destroy in him those parts which he had inherited from his father, and which were mortal, Peleus was terror-struck, and screamed so loud that she was prevented from completing her work. She therefore quitted his house, and returned to her sisters, the Nereides; but Peleus, or, according to others, Thetis herself (Orph. *Argon.* 385), took the boy Achilles to Cheiron, who brought him up. (Apollod. iii. 13. § 6.) Homer mentions only Achilles as the son of Peleus and Thetis, but later writers state that she had already destroyed by fire six children, of whom she was the mother by Peleus, and that as she attempted the same with Achilles, her seventh child, she was prevented by Peleus. (Apollon. Rhod. iv. 816; Lycoph. 178; Ptolem. Hephaest. 6.) After this Peleus, who is also mentioned among the Argonauts, in conjunction with Jason and the Dioscuri, besieged Acastus at Iolcus, slew Astydameia, and over the scattered limbs of her body led his warriors into the city. (Apollod. iii. 13. § 7; comp. i. 9. § 16; Apollon. Rhod. i. 91; Orph. *Argon.* 130; Hygin. *Fab.* 14.) Some state that from mount Pelion Peleus, without an army, immediately returned to Iolcus, slew Acastus and his wife (Schol. *ad Apollon. Rhod.* i. 224; Pind. *Nem.* iii. 59), and annexed Iolcus to Haemonia. (Thessaly; Pind. *Nem.* iv. 91.) Respecting the feud between Peleus and Acastus, the legends present great differences. Thus we are told, for example, that Acastus, or his sons, Archander and Architeles, expelled Peleus from his kingdom of Phthia (Eurip. *Troad.* 1127, with the Schol.), or that the flocks which had been given by Peleus to Acastus, as an indemnification for the murder of his son Actor, were destroyed by a wolf, who was forthwith changed by Thetis into a stone (Tzetz. *ad Lyc.* 175, 901), or that Peleus, being abandoned during the chase by Acastus, was kindly received by Cheiron, and having acquired the possession of flocks, he took them to Irus, as an atonement for his son Eurytion, whom he had killed. But Irus refusing to accept them, Peleus allowed them to wander about without superintending shepherds, until they were attacked by a wolf. (Anton. Lib. 38.) This wolf was sent by Psamathe, to avenge the murder of Phocus, but she herself afterwards, on the request of Thetis, changed him into stone. (Tzetz. *ad Lyc.* 175; Ov. *Met.* xi. 351, &c., 400.) Phoenix, who had been blinded by his own father Amyntor, and who afterwards became the companion of Achilles, had his sight restored to him by Cheiron, at the request of Peleus, who also made him king of the Dolopes. (Lycoph. 421; Hom. *Il.* ix. 438, 480.) Peleus also received in his dominion Epeigeus, son of Agacles, and Patroclus who had fled from his home, and some even relate that Patroclus was the son of Polymele, a daughter of Peleus. (Hom. *Il.* xvi. 571, xxiii. 89; Apollod. iii. 13. § 8.) Peleus, who had once joined Heracles in his expedition against Troy (Pind. *Ol.* viii. 60), was too old to accompany his son Achilles against that city: he remained at home and survived the death of his son. (Hom. *Il.* xviii. 434, *Od.* xi. 495.) [L. S.]

PELIADES (Πελιάδες), the daughters of Pelias. (Eurip. *Med.* 9; Hygin. *Fab.* 24; comp. PELIAS.) [L. S.]

PE'LIAS (Πελίας). 1. A son of Poseidon (or Cretheus, Hygin. *Fab.* 12; Schol. *ad Theocrit.* iii. 45) and Tyro. The latter, a daughter of Salmoneus, was in love, in her youth, with the river-god Enipeus, and Poseidon assuming the appearance of Enipeus, visited her, and became by her the father of Pelias and Neleus. Afterwards she was married to Cretheus, her father's brother; she became by him the mother of Aeson, Pheres, and Amythaon. (Hom. *Od.* xi. 234, &c.; Apollod. i. 9. § 8; Hygin. *Fab.* 157.) Pelias and Neleus were exposed by their mother, and one of them was struck by a mare which passed by, so that his face became black, and a shepherd who found the child called him Pelias (from πελιόω, Eustath. *ad Hom.* p. 1682); and the other child which was suckled by a she-dog, was called Neleus, and both were brought up by the shepherd. When they had grown up to manhood, they discovered who their mother was, and Pelias killed Sidero, the wife of Salmoneus and step-mother of Tyro, at the altar of Hera, because she had ill used her step-daughter Tyro. After the death of Cretheus, Pelias did not allow his step-brother Aeson to undertake the government of the kingdom, and after expelling even his own brother Neleus he ruled at Iolcus (Schol. *ad Eurip. Alcest.* 255; comp. Paus. iv. 2. § 3), whereas according to others, he did not reign at Iolcus till after Aeson's death, and even then only as the guardian of Jason, the son of Aeson. (Schol. *ad Hom. Od.* xii. 70.) It is probably in allusion to his conduct towards his own brothers that Hesiod (*Theog.* 996) calls him ὑβριστής. He married, according to some (Hygin. *Fab.* 14), Anaxibia, the daughter of Bias, and according to

others, Philomache, the daughter of Amphion, by whom he became the father of Acastus, Peisidice, Pelopeia, Hippothoe and Alcestis. (Apollod. i. 9. § 8, &c.) Besides these daughters of Pelias (Peliades), several others are mentioned, such as Medusa (Hygin. *Fab.* 24), Amphinome, Evadne (Diod. iv. 53), Asteropaea and Antinoe. (Paus. viii. 11. § 2.) The Peliades were represented on the chest of Cypselus, where however the name of Alcestis alone was written. (Paus. v. 17. § 4; comp. Hom. *Il.* ii. 715; Ov. *Trist.* v. 5. 55.) After the murder of their father, they are said to have fled from Iolcus to Mantineia in Arcadia, where their tombs also were shown. (Paus. viii. 11. § 2.) Jason, after his return from Colchis, gave Alcestis in marriage to Admetus, Amphinome to Andraemon, and Evadne to Canes (Diod. iv. 53), though according to the common story, Pelias himself gave Alcestis to Admetus. [ALCESTIS.] After Pelias had taken possession of the kingdom of Iolcus, he sent Jason, the son of his step-brother Aeson, to Colchis to fetch the golden fleece, and as he did not anticipate his return, he despatched Aeson and his son Promachus. After the return of Jason, Pelias was cut to pieces and boiled by his own daughters, who had been told by Medeia that in this manner they might restore their father to vigour and youth. His son, Acastus, held solemn funeral games in his honour at Iolcus, and expelled Jason and Medeia from the country. (Apollod. i. 9. § 27, &c.; Tzetz. *ad Lyc.* 175; Ov. *Met.* vii. 297, &c.; comp. JASON, MEDEIA, ARGONAUTAE.) Pelias is further mentioned as one of the first who celebrated the Olympian games. (Paus. v. 8. § 1.)

2. A son of Aeginetes and a descendant of Lacedaemonius, is mentioned by Pausanias (vii. 18. § 4). [L. S.]

PELIGNUS, JU'LIUS, procurator of Cappadocia in the reign of Claudius, A. D. 52. (Tac. *Ann.* xii. 49.)

PELLEN (Πέλλην), a son of Phorbas and grandson of Triopas, of Argos, was believed by the Argives to have founded the town of Pellene in Achaia. (Paus. vii. 26. § 5.) [L. S.]

PELLO'NIA, a Roman divinity, who was believed to assist mortals in warding off their enemies. (August. *De Civ. Dei*, iv. 21; Arnob. *Adv. Gent.* iv. 4.) [L. S.]

PELOPEIA. (Πελόπεια.) 1. A daughter of Pelias. (Apollod. i. 9. § 10; Apollon. Rhod. i. 326.)

2. A daughter of Amphion and Niobe. (Apollod. iii. 5. § 6.; Schol. *ad Eurip. Phoen.* 159.)

3. A daughter of Thyestes. (Schol. *ad Eurip. Orest.* 14; Hygin. *Fab.* 88; Aelian, *V. H.* xii. 42.)

4. The mother of Cycnus and Ares. (Apollod. ii. 7. § 7; comp. CYCNUS.) [L. S.]

PELO'PIDAS (Πελοπίδας), the Theban general and statesman, son of Hippoclus, was descended from a noble family and inherited a large estate, of which, according to Plutarch, he made a liberal use, applying his money to the relief of such as were at once indigent and deserving. He lived always in the closest friendship with Epaminondas, to whose simple frugality, as he could not persuade him to share his riches, he is said to have assimilated his own mode of life. The disinterested ardour which marked his friendship was conspicuous also in his zealous attention to public affairs. This he even carried so far as to neglect and impair his property, remarking, in answer to the remonstrances of some of his friends, that money was certainly useful to such as were lame and blind. Hence, of course, he could not fail to be a marked man in any political commotion, and, accordingly, on the seizure of the Cadmeia by Phoebidas, in B. C. 382, he was obliged to flee from Thebes, and took refuge, with his fellow-exiles, at Athens. Here he was the chief instigator and counsellor of the enterprise by which democracy was restored to Thebes, and which Plutarch tells us the Greeks called "sister to that of Thrasybulus." In the execution of it also he bore a prominent part: it was by his hand that LEONTIADES fell; and, being made Boeotarch with Mellon and Charon, he succeeded in gaining possession of the Cadmeia before the arrival of succours from Sparta (B. C. 379). From this period until his death there was not a year in which he was not entrusted with some important command. In B. C. 378, he and Gorgidas, his fellow-Boeotarch, induced Sphodrias, the Spartan harmost at Thespiae, to invade Attica, and thus succeeded in embroiling Athens with Lacedaemon [GORGIDAS]; and in the campaigns against the Lacedaemonians in that and the two following years he was actively occupied, gradually teaching his countrymen to cope fearlessly with the forces of Sparta, which had ever been deemed so formidable. The successes occasionally gained by the Thebans during this period (slight in themselves, but not unimportant in the spirit which they engendered) Pelopidas shared with others; but the glory of the battle of Tegyra, in B. C. 375, was all his own. The town of Orchomenus in Boeotia, hostile to Thebes, had admitted a Spartan garrison of two moras, and during the absence of this force on an expedition into Locris, Pelopidas formed the design of surprising the place, taking with him for the purpose only the Sacred Band and a small body of cavalry. When he arrived, however, he found that the absent garrison had been replaced by fresh troops from Sparta, and he saw, therefore, the necessity of retreating. On his march back, he fell in, near Tegyra, with the two moras which formed the garrison at Orchomenus, returning from Locris under the polemarchs Gorgoleon and Theopompus. In spite of the inferiority of his numbers, Pelopidas exhibited great coolness and presence of mind; and when one, running up to him, exclaimed, "We have fallen into the midst of the enemy," his answer was, "Why so, more than they into the midst of us?" In the battle which ensued, the two Spartan commanders fell at the first charge, and the Thebans gained a complete victory. Plutarch might well call this the prelude of Leuctra, proving as it did that Sparta was not invincible, even in a pitched battle and with the advantage of numbers on her side. At Leuctra (B. C. 371) Pelopidas joined Epaminondas in urging the expediency of immediate action; he raised the courage of his countrymen by the dream with which he professed to have been favoured, and by the propitiatory sacrifice which he offered in obedience to it [SCEDASUS], and the success of the day was due in a great measure to him and to the Sacred Band, which he commanded. In B. C. 369, he was one of the generals of the Theban force which invaded the Peloponnesus, and he united with Epaminondas in persuading their colleagues not to return home till they had carried their arms into the territory of Sparta itself, though they would thus be exceeding their legal term of office.

For this, Epaminondas and Pelopidas were impeached afterwards by their enemies at Thebes, but were honourably acquitted. [EPAMINONDAS; MENECLEIDAS.] Early in B. C. 368, the Thessalians who were suffering under the oppression of Alexander of Pherae, applied for aid to Thebes. The appeal was responded to, and Pelopidas, being entrusted with the command of the expedition, occupied Larissa, and received the submission of the tyrant, who had come thither for the purpose, but who soon after sought safety in flight, alarmed at the indignation shown by Pelopidas at the tales he heard of his cruelty and profligacy. From Thessaly Pelopidas advanced into Macedonia, to arbitrate between ALEXANDER II. and Ptolemy of Alorus. Having accommodated their differences, he took away with him, as hostages for the continuance of tranquillity, thirty boys of the noblest families, among whom, according to Plutarch and Diodorus, was the famous Philip, the father of Alexander the Great. [PHILIPPUS II.] In the course of the same year Pelopidas was sent again into Thessaly, in consequence of fresh complaints against Alexander of Pherae; but he went simply as an ambassador, not expecting any opposition, and unprovided with a military force. Meanwhile Alexander, the Macedonian king, had been murdered by Ptolemy of Alorus; and Pelopidas, being applied to by the loyalists to aid them against the usurper, hired some mercenaries and marched into Macedonia. If we may believe Plutarch, Ptolemy seduced his soldiers from him by bribes, and yet, alarmed by his name and reputation, met him submissively, and promised to be a faithful ally of Thebes, and to keep the throne for Perdiccas and Philip, the brothers of the late king, placing in his hands at the same time his son Philoxenus and fifty of his friends, as hostages for the fulfilment of his engagement. After this, Pelopidas, offended at the desertion of his mercenaries, marched with a body of Thessalians, whom he had collected, against Pharsalus, where he heard that most of the property of the delinquents was placed, as well as their wives and children. While he was before the town, Alexander of Pherae presented himself, and Pelopidas, thinking that he had come to give an account of his conduct, went to meet him, accompanied by a few friends and unarmed. The tyrant seized him, and confined him closely at Pherae, where he remained till his liberation, in B. C. 367, by a Theban force under Epaminondas. During his imprisonment he is said to have treated Alexander with defiance, and to have exasperated his wife Thebe against him. In the same year in which he was released he was sent as ambassador to Susa, to counteract the Lacedaemonian and Athenian negotiations at the Persian court. His fame had preceded him, and he was received with marked distinction by the king, and obtained, as far as Persia could grant it, all that he asked for, viz. that Messenia should be independent, that the Athenians should lay up their ships, and that the Thebans should be regarded as hereditary friends of the king. For himself, Pelopidas refused all the presents which Artaxerxes offered him, and, according to Plutarch (*Artax.* 22), avoided during his mission all that to a Greek mind would appear to be unmanly marks of homage.

In B. C. 364, the Thessalian towns, those especially of Magnesia and Phthiotis, again applied to Thebes for protection against Alexander, and Pelopidas was appointed to aid them. His forces, however, were dismayed by an eclipse of the sun (June 13), and, therefore, leaving them behind, he took with him into Thessaly only 300 horse, having set out amidst the warnings of the soothsayers. On his arrival at Pharsalus he collected a force which he deemed sufficient, and marched against Alexander, treating lightly the great disparity of numbers, and remarking that it was better as it was, since there would be more for him to conquer. According to Diodorus, he found the tyrant occupying a commanding position on the heights of Cynoscephalae. Here a battle ensued, in which Pelopidas drove the enemy from their ground, but he himself was slain as, burning with resentment, he pressed rashly forward to attack Alexander in person. The Thebans and Thessalians made great lamentations for his death, and the latter, having earnestly requested leave to bury him, celebrated his funeral with extraordinary splendour. They honoured his memory also with statues and golden crowns, and gave more substantial proofs of their gratitude by presents of large estates to his children.

Pelopidas has been censured, obviously with justice, for the rashness, unbecoming a general, which he exhibited in his last battle; and we may well believe that, on more occasions than this, his fiery temperament betrayed him into acts characteristic rather of the gallant soldier than of the prudent commander. His success at the court of Artaxerxes would lead us to ascribe to him considerable skill in diplomacy; but some deduction must be made from this in consideration of the very favourable circumstances under which his mission was undertaken, and the prestige which accompanied him in consequence of the high position of his country at that period, and the recent humiliation of Sparta. Certainly, however, this very power of Thebes, unprecedented and short-lived as it was, was owing mainly to himself and to Epaminondas. But these are minor points. Viewing him as a man, and taking him all in all, Pelopidas was truly one of nature's noblemen; and, if he was inferior to Epaminondas in powers of mind and in commanding strength of character, he was raised above ordinary men by his disinterested patriotism, his uncalculating generosity, and, not least, by his cordial, affectionate, unenvying admiration of his greater friend. (Plut. *Pelopidas*, *Reg. et Imp. Apoph.* p. 61, ed. Tauchn.; Diod. xv. 62, &c., 67, 71, 75, 80, 81; Wess. *ad loc.*; Xen. *Hell.* vii. 1. §§ 33, &c.; Ael. *V. H.* xi. 9, xiv. 38; Paus. ix. 15; Polyb. vi. 43, *Fragm. Hist.* xv.; Corn. Nep. *Pelopidas.*) [ALEXANDER of Pherae; EPAMINONDAS.] [E. E.]

PELOPS. (Πέλοψ.) 1. A grandson of Zeus, and son of Tantalus and Dione, the daughter of Atlas. (Hygin. *Fab.* 83; Eurip. *Orest.* init.) As he was thus a great-grandson of Cronos, he is called by Pindar Κρόνιος (*Ol.* iii. 41), though it may also contain an allusion to Pluto, the mother of Tantalus, who was a daughter of Cronos. [PLUTO.] Some writers call the mother of Pelops Euryanassa or Clytia. (Schol. *ad Eurip. Orest.* 5, 11; Tzetz *ad Lyc.* 52; comp. Apostol. *Centur.* xviii. 7.) He was married to Hippodameia, by whom he became the father of Atreus (Letreus, Paus. vi. 22. § 5), Thyestes, Dias, Cynosurus, Corinthius, Hippalmus (Hippalcmus or Hippal-

cimus), Hippasus, Cleon, Argeius, Alcathus, Aelius, Pittheus, Troezen, Nicippe and Lysidice. (Apollod. ii. 4. § 5 ; Schol. *ad Eurip. Orest.* 5.) By Axioche or the nymph Danais he is said to have been the father of Chrysippus (Schol. *ad Eurip. l. c.* ; Plut. *Parall. min.* 33), and according to Pindar (i. 89) he had only six sons by Hippodameia, whereas the Scholiast (*ad Ol.* i. 144) mentions Pleisthenes and Chrysippus as sons of Pelops by Hippodameia. Further, while the common accounts mention only the two daughters above named, Plutarch (*Thes.* 3) speaks of many daughters of Pelops.

Pelops was king of Pisa in Elis, and from him the great southern peninsula of Greece was believed to have derived its name Peloponnesus ; the nine small islands, moreover, which were situated off the Troezenian coast, opposite Methana, are said to have been called after him the Pelopian islands. (Paus. ii. 34. § 4.) According to a tradition which became very general in later times, Pelops was a Phrygian, who was expelled from Sipylus by Ilus (Paus. ii. 22. § 4, v. 13. § 4), whereupon the exile then came with his great wealth to Pisa (v. 1. § 5 ; Thucyd. i. 9 ; comp. Soph. *Ajax*, 1292 ; Pind. *Ol.* i. 36, ix. 15) ; others describe him as a Paphlagonian, and call him an Eneteian, from the Paphlagonian town of Enete, and the Paphlagonians themselves Πελοπήϊοι (Apollon. Rhod. ii. 358, with the Schol., and 790 ; Schol. *ad Pind. Ol.* i. 37 ; Diod. iv. 74), while others again represent him as a native of Greece, who came from Olenos in Achaia. (Schol. *ad Pind. l. c.*) Some, further, call him an Arcadian, and state that by a stratagem he slew the Arcadian king Stymphalus, and scattered about the limbs of his body which he had cut to pieces. (Apollod. iii. 12. § 6.) There can be little doubt that in the earliest and most genuine traditions, Pelops was described as a native of Greece and not as a foreign immigrant ; and in them he is called the tamer of horses and the favourite of Poseidon. (Hom. *Il.* ii. 104 ; Paus. v. 1. § 5, 8. § 1 ; Pind. *Ol.* i. 38.)

The legends about Pelops consist mainly of the story of his being cut to pieces and boiled, and of the tale concerning his contest with Oenomaus and Hippodameia, to which may be added the legends about his relation to his sons and about his remains.

1. *Pelops cut to pieces and boiled.* (Κρεουργία Πέλοπος.) Tantalus, the favourite of the gods, it is said, once invited them to a repast, and on that occasion he slaughtered his own son, and having boiled him set the flesh before them that they might eat it. But the immortal gods, knowing what it was, did not touch it ; Demeter alone being absorbed by her grief about her lost daughter (others mentioned Thetis, Schol. *ad Pind. Ol.* i. 37), consumed the shoulder of Pelops. Hereupon the gods ordered Hermes to put the limbs of Pelops into a cauldron, and thereby restore to him his life and former appearance. When the process was over, Clotho took him out of the cauldron, and as the shoulder consumed by Demeter was wanting, Demeter supplied its place by one made of ivory ; his descendants (the Pelopidae), as a mark of their origin, were believed to have one shoulder as white as ivory. (Pind. *Ol.* i. 37, &c. with the Schol. ; Tzetz. *ad Lyc.* 152 ; Hygin. *Fab.* 83 ; Virg. *Georg.* iii. 7 ; Ov. *Met.* vi. 404.) This story is not related by all authors in the same manner, for according to some, Rhea restored Pelops, and Pan, the companion of Rhea, danced on the occasion. (Schol. *ad Aristid.* p. 216, ed. Frommel ; Lucian, *De Saltat.* 54 ; Paus. v. 13. § 4.) Pindar, again, denies the story of the κρεουργία, and states that Poseidon, being in love with the beautiful boy Pelops, carried him off, whereupon Pelops, like Ganymedes, for a time stayed with the gods. (*Ol.* i. 46, &c. ; comp. Schol. *ad Ol.* i. 69 ; Eurip. *Iph. Taur.* 387 ; Philost. *Imag.* i. 17 ; Lucian, *Charid.* 7 ; Tibull. i. 4, 57.)

2. *Contest with Oenomaus and Hippodameia.* As an oracle had declared to Oenomaus that he should be killed by his son-in-law, he refused giving his fair daughter Hippodameia in marriage to any one. (Some said that he himself was in love with his daughter, and for this reason refused to give her to any one ; Tzetz. *ad Lyc.* 156 ; Lucian, *Charid.* 19 ; Hygin. *Fab.* 253.) Many suitors however, appearing, Oenomaus declared that he would give her to him, who should conquer him in the chariot-race, but that he should kill those that should be conquered by him. [Oenomaus.] Among other suitors Pelops also presented himself, but when he saw the heads of his conquered predecessors stuck up above the door of Oenomaus, he was seized with fear, and endeavoured to gain the favour of Myrtilus, the charioteer of Oenomaus, promising him half the kingdom if he would assist him in gaining Hippodameia. Myrtilus agreed, and did not properly fasten the wheels to the chariot of Oenomaus, so that he might be upset during the race. The plan succeeded, and Oenomaus dying pronounced a curse upon Myrtilus. When Pelops returned home with Hippodameia and Myrtilus, he resolved to throw the latter into the sea. As Myrtilus sank, he cursed Pelops and his whole race. (Hygin. *Fab.* 84 ; Schol. *ad Pind. Ol.* i. 114 ; Diod. iv. 73 ; Eustath. *ad Hom.* p. 183.) This story too is related with various modifications. According to Pindar, Pelops did not gain the victory by any stratagem, but called for assistance upon Poseidon, who gave him a chariot and horses by which he overcame Oenomaus. (*Ol.* i. 109, &c.) On the chest of Cypselus where the race was represented, the horses had wings. (Paus. v. 17. § 4 ; comp. Apollon. Rhod. i. 752, &c. ; Hippodameia and Myrtilus.) In order to atone for the murder of Myrtilus, Pelops founded the first temple of Hermes in Peloponnesus (Paus. v. 15. § 5), and he also erected a monument to the unsuccessful suitors of Hippodameia, at which an annual sacrifice was offered to them (vi. 21. § 7). When Pelops had gained possession of Hippodameia, he went with her to Pisa in Elis, and soon also made himself master of Olympia, where he restored the Olympian games with greater splendour than they had ever had before. (Pind. *Ol.* ix. 16 ; Paus. v. 1. § 5, 8. § 1.) He received his sceptre from Hermes and bequeathed it to Atreus. (Hom. *Il.* ii. 104.)

3. *The sons of Pelops.* Chrysippus who was the favourite of his father, roused the envy of his brothers, who in concert with Hippodameia, prevailed upon the two eldest among them, Atreus and Thyestes, to kill Chrysippus. They accomplished their crime, and threw the body of their murdered brother into a well. According to some Atreus alone was the murderer (Schol. *ad Eurip. Orest.* 800), or Pelops himself killed him (Schol. *ad Thucyd.* i. 9), or Chrysippus made away with himself (Schol. *ad Eurip. Phoen.* 1760), or Hippo-

dameia slew him, because her own sons refused to do it. (Plut. *Parall. Min.* 33.) According to the common tradition, however, Pelops, who suspected his sons of the murder, expelled them from the country, and they dispersed all over Peloponnesus. (Schol. *ad Eurip. Or.* 5 ; Paus. v. 8. § 1.) Hippodameia, dreading the anger of her husband, fled to Midea in Argolis, from whence her remains were afterwards conveyed by Pelops, at the command of an oracle, to Olympia. (Paus. vi. 20. § 4.) Some state that Hippodameia made away with herself. (Hygin. *Fab.* 85, 243.) She had a sanctuary at Olympia in the grove Altis, to which women alone had access, and in the race course at Olympia there was a bronze statue of her. (Paus. vi. 20. § 10.)

4. *The remains of Pelops.* While the Greeks were engaged in the siege of Troy, they were informed by an oracle, that the city could not be taken, unless one of the bones of Pelops were brought from Elis to Troas. The shoulder bone accordingly was fetched from Letrina or Pisa, but was lost together with the ship in which it was carried, off the coast of Euboea. Many years afterwards it was dragged up from the bottom of the sea by a fisherman, Demarmenus of Eretria, who concealed it in the sand, and then consulted the Delphic oracle about it. At Delphi he met ambassadors of the Eleians, who had come to consult the oracle respecting a plague, which was raging in their country. The Pythia requested Demarmenus to give the shoulder bone of Pelops to the Eleians. This was done accordingly, and the Eleians appointed Demarmenus to guard the venerable relic. (Paus. v. 13. § 3 ; Tzetz. *ad Lyc.* 52, 54.) According to some the Palladium was made of the bones of Pelops. (Clem. Alex. *ad Gent.* p. 30, d ; comp. Plin. *H. N.* xxviii. 4.) Pelops was honoured at Olympia above all other heroes. (Paus. v. 13. § 1.) His tomb with an iron sarcophagus existed on the banks of the Alpheius, not far from the temple of Artemis near Pisa ; and every year the ephebi there scourged themselves, shedding their blood as a funeral sacrifice to the hero. (Schol. *ad Pind. Ol.* i. 146.) The spot on which his sanctuary (Πελόπιον) stood in the grove Altis, was said to have been dedicated by Heracles, who also offered to him the first sacrifices. (Paus. *l. c.* ; v. 26, in fin. ; Apollod. ii. 7. § 2.) The magistrates of the Eleians likewise offered to him there an annual sacrifice, consisting of a black ram, with special ceremonies. (Paus. v. 13. § 2.) His chariot was shown in the temple of Demeter at Phlius, and his sword in the treasury of the Sicyonians at Olympia. (Paus. ii. 14. § 3, vi. 19. § 3.)

2. Of Opus, one of the suitors of Hippodameia who was unsuccessful, and was killed. (Schol. *ad Pind. Ol.* i. 127.)

3. A son of Agamemnon by Cassandra. (Paus. ii. 16. § 5.) [L. S.]

PELOPS (Πέλοψ), a physician of Smyrna, in Lydia, in the second century after Christ, celebrated for his anatomical knowledge. He was a pupil of Numisianus (Galen, *Comment. in Hippocr.* "*De Nat. Hom.*" ii. 6. vol. xv. p. 136), and one of Galen's earliest tutors, who went to Smyrna, and resided in his house for some time, on purpose to attend his lectures and those of the Platonic philosopher Albinus, about A. D. 150. (*De Anat. Admin.* i. 1, vol. ii. p. 217, *De Atra Bile*, c. 3, vol. v. p. 112, *De Locis Affect.* iii. 11, vol. viii. p. 194, *De Libris Propriis*, c. 2, and *De Ord. Libror. suor.* vol. xix. pp. 16, 17, 57.) He wrote a work entitled Ἱπποκράτειαι Εἰσαγωγαί, *Introductiones Hippocraticae*, consisting of at least three books (Galen, *De Muscul. Dissect.* init. vol. xviii. pt. ii. p. 926), in the second of which he maintained that the brain was the origin not only of the nerves, but also of the veins and arteries, though in another of his works he considered the veins to arise from the liver, like most of the ancient anatomists (Galen, *De Hippocr. et Plat. Decr.* vi. 3, 5. vol. v. pp. 527, 544). He is several times mentioned in other parts of Galen's writings, and is said by the author of the spurious commentary on the Aphorisms of Hippocrates, that goes under the name of Oribasius (p. 8. ed. Basil. 1535), to have translated the Aphorisms into Latin, word for word. He is quoted also by Paulus Aegineta (iii. 20, p. 430), with reference to the treatment of tetanus.

2. The medical writer quoted by Pliny (*H. N.* xxxii. 16), must be a different person, who lived about a century earlier than Galen's tutor, though Fabricius, by an oversight, speaks of him as the same person (*Bibl. Gr.* vol. xiii. p. 360, ed vet.): and this is probably the physician quoted by Asclepiades Pharmacion (ap. Galen, *De Antid.* ii. 11, vol. xiv. p. 172). [W. A. G.]

PELOR (Πέλωρ), one of the Spartae or men that grew forth from the dragons' teeth which Cadmus sowed at Thebes. (Apollod. iii. 4. § 1 ; Paus. ix. 5. § 1 ; Schol. *ad Eurip. Phoen.* 670 ; comp. CADMUS.) [L. S.]

PENA'TES, the household gods of the Romans, both in regard to a private family and to the state, as the great family of citizens: hence we shall have to distinguish between private and public Penates. The name is unquestionably connected with *penus*, they being the gods who were worshipped, and whose images were kept in the central part of the house, or the *penetralia*, and who thus protected the whole household. (Isidor. *Orig.* viii. 11 ; Fest. *s. vv. Penetralia, Penus.*) The Greeks, when speaking of the Roman Penates, called them θεοὶ πατρῷοι, γενέθλιοι, κτήσιοι, μύχιοι, ἕρκιοι. (Dionys. i. 67.) The Lares therefore were included among the Penates ; both names, in fact, are often used synonymously (Schol. *ad Horat. Epod.* ii. 43 ; Plaut. *Merc.* v. 1. 5 ; *Aulul.* ii. 8. 16 ; Plin. *H. N.* xxviii. 20), and the figures of two youths whom Dionysius (i. 68) saw in the temple of the Penates, were no doubt the same as the Lares praestites, that is, the twin founders of the city of Rome. The Lares, however, though they may be regarded as identical with the Penates, were yet not the only Penates, for each family had usually no more than one Lar, whereas the Penates are always spoken of in the plural. (Plaut. *Merc.* v. 1. 5.) Now considering that Jupiter and Juno were regarded as the protectors and the promoters of happiness, peace, and concord in the family, and that Jupiter is not only called a *deus penetralis* (Fest. *s. v.* Herceus), but that sacrifices were offered to him on the hearth along with the Lares, there can be little doubt but that Jupiter and Juno too were worshipped as Penates. Vesta also is reckoned among the Penates (Serv. *ad Aen.* ii. 297 ; Macrob. *Sat.* iii. 4 ; Ov. *Met.* xv. 864), for each hearth, being the symbol of domestic union, had its Vesta. All other Penates, both public and private, seem to have consisted of certain sacred relics connected with indefinite divinities, and

hence the expression of Varro, that the number and names of the Penates were indefinite (*ap. Arnob.* iii. 40; Macrob. *l. c.*; Isid. *Orig.* viii. 11). This statement of a great antiquarian might have deterred any one from entering upon any further investigation; but some have nevertheless ventured upon the wide field of speculation, and conjectured that the Penates were Neptune and Apollo, because these divinities had surrounded Troy with walls. According to this view the Penates were the sacred relics that were believed to have been brought from Troy to Italy (Arnob. iii. 40; Macrob. *l. c.*) According to an Etruscan opinion the Penates were four in number, or divided into four classes, viz. Jupiter and his suite, Neptune and his train, and the gods of the upper and lower worlds; but this opinion is certainly based upon a view of the Penates which is different from that entertained by the Romans. Others again believed that the Penates were those divinities who were the representatives of the vital principle in man and nature, that is, Jupiter, Juno, and Minerva, to whom Tarquinius built a common temple on the Capitol; and as Tarquinius was believed to have been initiated in the Samothracian mysteries, the Penates were identified with the great gods of Samothrace. This was accounted for by the supposition that the Trojan Penates who had been brought to Italy, had been introduced at Troy from Samothrace. (Dionys. i. 68.; Serv. *ad Aen.* ii. 325, iii. 148; Macrob. *l. c.*) But all these opinions and conjectures are of little value. The public Penates of the city of Rome had a chapel somewhere about the centre of the city, in a place called *sub Velia*. They were represented as two youths with lances in their hands, and similar images of them existed in many other sanctuaries. (Dionys. i. 68; Liv. xlv. 16.) Lavinium, the central point of Latium, too, had the Penates, who had been brought by Aeneas from Troy (Varr. *De L. L.* v. 144; Dionys. i. 67), and every Roman consul, dictator, and praetor, immediately after entering upon his office, was bound to offer up a sacrifice to the Penates and Vesta at Lanuvium. (Macrob. *Sat.* iii. 4.)

As the public Lares were worshipped in the central part of the city or country, and at the public hearth, so the private Penates had their place at the hearth of every house; but not only the hearth was sacred to them, but the table also. On the hearth a perpetual fire was kept up in their honour, and the table always contained the salt-cellar and the firstlings of fruit for these divinities. (Plut. *Sympos.* vii. 4; Arnob. ii. 67; Liv. xxvi. 36; Val. Max. iv. 4. § 3; Cic. *De Fin.* ii. 7.) Every meal that was taken in the house thus resembled a sacrifice offered to the Penates, beginning with a purification and ending with a libation which was poured either on the table or upon the hearth. After every absence from the hearth, the Penates were saluted like the living inhabitants of the house; and whoever went abroad prayed to the Penates and Lares for a happy return, and when he came back to his house, he hung up his armour, staff, and the like by the side of their images (Terent. *Phorm.* ii. 1. 81; Plaut. *Stich.* iv. 1. 29; Ov. *Trist.* i. 3. 41, iv. 8. 21), and on the whole, there was no event occurring in a family, whether sad or joyful, in which people did not pray to the Lares and Penates. (Comp. Hartung, *Die Relig. der Röm.* vol. i. p. 71, &c.; Klausen, *Aeneas und die Penaten*, p. 620, &c.) [L. S.]

PENEIUS (Πηνειός), also called Peneus, a Thessalian river god, and a son of Oceanus and Tethys. (Hes. *Theog.* 343; Hom. *Il.* ii. 757; Ov. *Met.* i. 568, &c.) By the Naiad Creusa he became the father of Hypseus, Stilbe, and Daphne. (Diod. i. 69; Ov. *Am.* iii. 6. 31; Hygin. *Fab.* 203; Serv. *ad Aen.* i. 93; Ov. *Met.* iv. 452; Pind. *Pyth.* ix. 26, where the Scholiast, instead of Creusa, mentions Phillyra, the daughter of Asopus.) Cyrene also is called by some his wife, and by others his daughter, and hence Peneius is called the genitor of Aristaeus. (Hygin. *Fab.* 161; Virg. *Georg.* iv. 355.) [L. S.]

PENE'LEOS (Πηνέλεως), son of Hippalcmus and Asterope, and one of the Argonauts. He was the father of Opheltes, and is also mentioned among the suitors of Helen. (Apollod. i. 9. § 16, iii. 10. § 8, where he is erroneously called a son of Leïtus; Diod. iv. 67; Paus. ix. 5. § 8; Hygin. *Fab.* 97; Plut. *Quaest. Gr.* 37.) He was one of the leaders of the Boeotians in the war against Troy, where he slew Ilioneus and Lycon, and was wounded by Polydamas. (Hom. *Il.* ii. 494, xiv. 487, &c. xvi. 341, xvii. 597, &c.; comp. Virg. *Aen.* ii. 425.) He is said to have been slain by Eurypylus, the son of Telephus. (Paus. ix. 5. § 8; Dict. Cret. iv. 17.) [L. S.]

PENE'LOPE (Πηνελόπη, Πενελόπη, Πηνελόπεια), a daughter of Icarius and Periboea of Sparta (Hom. *Od.* i. 329; Apollod. iii. 10. § 6; comp. ICARIUS.) According to Didymus, Penelope was originally called Ameirace, Arnacia, or Arnaea, and Nauplius or her own parents are said to have cast her into the sea (Tzetz. *ad Lyc.* 792), where she was fed by sea-birds (πηνέλοπες) from which she derived her name. (Eustath. *ad Hom.* p. 1422.) She was married to Odysseus, king of Ithaca, by whom she had an only child, Telemachus, who was yet an infant at the time when her husband went with the Greeks to Troy. (*Od.* xi. 447, xxi. 158.) During the long absence of Odysseus, she was beleaguered by numerous and importunate suitors, whom she deceived by declaring that she must finish a large shroud which she was making for Laërtes, her aged father-in-law, before she should make up her mind. During the day time she accordingly worked at the shroud, and in the night she undid the work of the day. (*Od.* xix. 149, &c., comp. ii. 121; Propert. ii. 9. 5.) By this means she succeeded in putting off the suitors. But at length her stratagem was betrayed by her servants; and when, in consequence, the faithful Penelope, who was pining and longing for her husband's return, was pressed more and more by the impatient suitors, Odysseus at length arrived in Ithaca, and as she recognised him by several signs, she heartily welcomed him, and the days of her grief and sorrow were at an end. (*Od.* xvii. 103, xxiii. 205, xxiv. 192; Eurip. *Orest.* 588, &c.; Ov. *Heroid.* i. 83; *Trist.* v. 14; Propert. iii. 12. 23, &c.; comp. ICARIUS and ODYSSEUS.) While the Homeric tradition describes Penelope as a most chaste and faithful wife, later writers charge her with the very opposite vices, and relate that by Hermes or by all the suitors together she became the mother of Pan. (Lycoph. 772; Schol. *ad Herod.* ii. 145; Cic. *De Nat. Deor.* iii. 22; comp. PAN.) Odysseus on his return for this reason repudiated her, whereupon she went to

Sparta, and thence to Mantineia, where her tomb was shown in after times. (Paus. viii. 12. § 3.) According to another tradition, Penelope, with Telemachus and Telegonus, who had killed his father Odysseus, went to Aeaea, and there married Telegonus; whereas, according to others again, she married Telegonus in the islands of the Blessed. (Hygin. Fab. 127; Tzetz. *ad Lycophr.* 805.) [L. S.]

PENETRA'LIS, a surname or epithet given to the several divinities at Rome, that were worshipped in the Penetrale, or the central part of the house, such as Jupiter, Vesta, the Penates, &c. (Senec. *Oed.* 265; Fest. *s. v.* Herceus; comp. PENATES.) [L. S.]

PENNUS, i. e. "sharp" (*pennum antiqui acutum dicebant*, Isid. *Orig.* xix. 19), was a family-name in the Junia and Quinctia gentes. In the latter gens it always occurs with other surnames, under which the Quinctii with this cognomen are given [CAPITOLINUS, QUINCTIUS, Nos. 7, 8, 9; CINCINNATUS, No. 3]: the Penni of the Junia gens are given below.

1. M. JUNIUS PENNUS, curule aedile, B. C. 205, and praetor urbanus, B. C. 201. (Liv. xxix. 11, xxx. 40, xxxi. 4.)

2. M. JUNIUS M. F. M. N. PENNUS, son of No. 1, was praetor B. C. 172, and obtained Nearer Spain for his province. The reinforcements for his army, which he urgently demanded from the senate, did not arrive till he had to give up the province to his successor. He was consul B. C. 167, with Q. Aelius Paetus, and obtained Pisae as his province. (Liv. xlii. 9, 10, 18, xlv. 16, 17; Cic. *Brut.* 28; Fasti Capit.)

3. M. JUNIUS PENNUS, son of No. 2, was tribune of the plebs, B. C. 126, in which year he brought forward a law for expelling all strangers or foreigners (*peregrini*) from Rome. This law was opposed by C. Gracchus, because the peregrini were of assistance to him in his struggle with the aristocracy, but it was carried notwithstanding. Pennus was afterwards elected to the aedileship, but died before obtaining any higher honour in the state. (Cic. *Brut.* 28, *de Off.* iii. 11; Fest. *s. v. Respublica.*)

PENTA'DIUS, the name prefixed in MSS. to ten short elegies or epigrams, extending in all to ninety-eight lines, which are severally entitled: —1. *De Fortuna*, 18 couplets. 2. *De Adventu Veris*, 11 couplets. 3, 4, 5, 6. *De Narcisso*, respectively 5, 1, 2, 1, couplets. 7. *Tumulus Acidis*, 4 couplets. 8. *Tumulus Hectoris*, 5 couplets. 9. *De Chrysocome*, 1 couplet. 10. *In Virgilium*, 1 couplet.

The first three, which it will be observed are much longer than the rest, are all constructed in such a manner that the words which form the first penthemimer of the Hexameter recur as the second penthemimer of the pentameter, thus;—

Res eadem assidue momento volvitur horae
Atque redit dispar *res eadem assidue:*

and

Vindice facta manu Progne pia dicta sorori
Impia sed nato *vindice facta manu:*

On this species of trifling critics have bestowed the name of *Ophites* or *Carmen Serpentinum*, because, like the ancient symbol of the snake with its tail in its mouth, the beginning and the end meet after a circular revolution (Scalig. *Poet.* ii. 30). Poets of a higher stamp have occasionally had recourse to a similar artifice, but merely for the sake of making a passing impression, as when we read in Ovid (*Amor.* i. 9),

Militat omnis amans et habet sua castra Cupido,
Attice, crede mihi, *militat omnis amans.*

(Compare *Fast.* iv. 365; Martial. ix. 98.) But we have no example among the purer writers of a serious composition in which such a conceit is prolonged through a series of couplets.

We know nothing with regard to the personal history of the author of these pieces nor of the period when he may have flourished, although from the tone in which they are conceived we may safely assign him to the later empire, and one expression (i. 33) might lead us to believe that he was a Christian. He is generally supposed to be the person to whom Lactantius dedicates the Epitome of his Divine Institutions, and whom he styles "brother," but beyond the identity of name we are not aware that any evidence can be adduced in support of this position.

Certain short poems included in the *Catalecta Petroniana* are in some MSS. given to Pentadius, particularly two elegiac couplets on the faithlessness of woman (Burmann, *Anthol. Lat.* iii. 88, or No. 245, ed. Meyer), and fourteen hendecasyllabics, *De Vita Beata*, which certainly bear the impress of a better age than the verses discussed above (Burmann, *Anthol. Lat.* iii. 93, or No. 250, ed. Meyer; Wernsdorf, *Poët. Lat. Min.* vol. iii. p. 405). There is also an *Epitaphium Achilli* (Burm. *Anthol.* i. 98, Meyer, append. 1614), which has a strong resemblance to the *Tumulus Hectoris* generally given to an Eusebius or an Eusthenius, but by Scaliger and Wernsdorf to Pentadius. Wernsdorf, in one portion of his work, endeavoured to prove that the *Epitome Iliados Homeri*, which bears the name of *Pindarus*, ought in reality to be assigned to Pentadius, but this idea he afterwards abandoned. (Wernsdorf, *Poet. Lat. Min.* vol. iii. p. 256, iv. p. 546; Burmann, *Anthol. Lat.* iii. 105, Meyer, vol. i. p. xxvii. and *Epp.* No. 241—252, and append. *Ep.* No. 1614; see also Burmann, i. 98, 102, 139, 140, 141, 142, 148, 165, ii. 203, iii. 88, 93, 105, v. 69.) [W. R.]

PENTHESILEIA (Πενθεσίλεια), a daughter of Ares and Otrera, and queen of the Amazons. (Hygin. *Fab.* 112; Serv. *ad Aen.* i. 491; comp. Hygin. *Fab.* 225; Justin. ii. 4; Lycoph. 997.) In the Trojan war she assisted the Trojans, and offered gallant resistance to the Greeks. (Dict. Cret. iii. 15; Ov. *Heroid.* xxi. 118.) After the fall of Hector she fought a battle against the Greeks, but was defeated: she herself fell by the hand of Achilles, who mourned over the dying queen on account of her beauty, youth, and valour. (Dict. Cret. iv. 2; Schol. *ad Hom. Il.* ii. 219; Paus. v. 11. § 2, x. 31; Quint. Smyrn. i. 40, &c.) She was frequently represented by ancient artists, and among others by Polygnotus, in the Lesche at Delphi. (Paus. x. 31.) When Achilles slew Penthesileia he is said to have also killed Thersites because he treated her body with contempt, and reproached Achilles for his love towards her. (Schol. *ad Hom. l. c.*, *ad Soph. Philoct.* 445.) Diomedes, a relative of Thersites, is said then to have thrown the body of Penthesileia into the river Scamander, whereas, according to others,

Achilles himself buried it on the banks of the Xanthus. (Tzetz. *ad Lyc. l. c.*; Dict. Cret. iv. 3.; Tryphiod. 37.) Some, further, state that she was not killed by Achilles, but by his son Pyrrhus (Dar. Phryg. 36), or that she first slew Achilles, and Zeus on the request of Thetis having recalled Achilles to life, she was then killed by him. (Eustath. *ad Hom.* p. 1696.) [L. S.]

PENTHEUS (Πενθεύς), a son of Echion and Agave, the daughter of Cadmus. (Eurip. *Phoen.* iv. 942; Paus. ix. 5. § 2.) He was the successor of Cadmus as king of Thebes, and being opposed to the introduction of the worship of Dionysus in his kingdom, he was torn to pieces by his own mother and two other Mainades, Ino and Autonoe, who in their Bacchic frenzy believed him to be a wild beast. (Ov. *Met.* iii. 513, &c.; Eurip. *Bacch.* 1215; Philost. *Imag.* i. 1; Apollod. iii. 5. § 2; Hygin. *Fab.* 184; Serv. *ad Aen.* iv. 469; Nonnus, *Dionys.* xlv. 46; Oppian, *Cyneg.* iv. 289.) The place where Pentheus suffered death, is said to have been Mount Cithaeron, but according to some it was Mount Parnassus. Pentheus is said to have got upon a tree, for the purpose of witnessing in secret the revelry of the Bacchic women, but on being discovered by them, he was torn to pieces. (Eurip. *Bacch.* 816, 954, 1061, &c.; Theocrit. xxvi. 10.) According to a Corinthian tradition, the women were afterwards commanded by an oracle to find out that tree, and to worship it like the god Dionysus himself; and out of the tree two carved images of the god were made accordingly. (Paus. ii. 2. § 6.) [L. S.]

PE'NTHILUS (Πένθιλος), a son of Orestes and Erigone, is said to have led a colony of Aeolians to Thrace. He was the father of Echelatus and Damasias. (Paus. ii. 18. § 5, iii. 2. § 1, v. 4, § 2, vii. 6. § 2; Tzetz. *ad Lyc.* 1374; Strab. xiii. p. 582; Aristot. *Polit.* v. 8, 13.)

There was also a son of Periclymenus of this name. (Paus. ii. 18. § 7.) [L. S.]

PE'NULA, M. CENTE'NIUS. [CENTENIUS.]

PEPAEPIRIS (Πηπαιπιρις), a queen of Bosporus, known only from her coins, from which it appears that she was the wife of Sauromates I. (Eckhel, *Doctr. Numor.* vol. ii. p. 375.) [SAUROMATES.] [E. H. B.]

PEPAGO'MENUS, DEME'TRIUS (Δημήτριος Πεπαγόμενος), a Greek medical writer, who is supposed to have lived towards the end of the thirteenth century after Christ, and to have dedicated one of his works to the emperor Michael Palaeologus, A. D. 1260—1282. He is the author of a treatise, Περὶ Ποδάγρας, *De Podagra*, which has been attributed by some persons to Michael Psellus (Leo Allatius, *De Psellis*, § 52, ap. Fabric. *Bibl. Graec.* vol. v. ed. vet.). It consists of forty-five short chapters, besides the preface and conclusion, and, though principally compiled from former writers, is curious and interesting. A good analysis of its contents is given by Mr. Adams, in his commentary on Paulus Aegineta (iii. 78). It was first published without the author's name, in a Latin translation by Marcus Masurus, Rom. 1517, 8vo.; and afterwards in Greek and Latin, Paris, 1558, 8vo. The last and best edition is by J. S. Bernard, Greek and Latin, Ludg. Bat. 1743, 8vo., sometimes found with a new title page, Arnhem. 1753. The Latin translation by Masurus is inserted in H. Stephani *Medicae Artis Principes*, Paris, 1567, fol.; and the Greek and Latin text in the tenth volume of Chartier's Hippocrates and Galen.

Fabricius (*Bibl. Graec.* vol. iii. p. 531, ed. vet.) conjectures that Demetrius Pepagomenus may be the author of the little treatise, Περὶ τῆς τῶν ἐν Νεφροῖς Παθῶν Διαγνώσεως καὶ Θεραπείας, *De Renum Affectuum Dignotione et Curatione*, which is wrongly attributed to Galen [GALEN, p. 215. § 97], but there seems to be no sufficient ground for this opinion. Demetrius Pepagomenus is perhaps the author of two other short Greek works, the one entitled Ἱερακοσόφιον, ἢ περὶ τῆς τῶν Ἱεράκων Ἀνατροφῆς τε καὶ Ἐπιμελείας, *Hieracosophium, sive de Accipitrum Educatione et Curatione*, the other Κυνοσόφιον, ἢ περὶ Κυνῶν Ἐπιμελείας, *Cynosophium, sive de Canum Curatione*; which are to be found in the collection of "Rei Accipitrariae Scriptores," published by Nic. Rigaltius, Greek and Latin, Paris, 1612, 4to. and elsewhere. The treatise *De Canum Curatione* is sometimes attributed to Phaemon. (Choulant, *Handb. der Bücherkunde für die Aeltere Medicin*; Haller, *Bibl. Medic. Pract.* vol. i.; Fabric. *Bibl. Graec.*) [W. A. G.]

PEPAGO'MENUS, NICOLA'US (Νικόλαος Πεπαγομένος), wrote a eulogium on the martyr Isidorus, of which a part is given by Allatius, *ad Eustathium Antiochen.* p. 69. It is said that other writings of his are to be found in the public libraries of Paris. As he was a correspondent of Nicephorus Gregoras; he must have lived about A. D. 1340. (Fabric. *Bibl. Graec.* vol. vii. p. 649, vol. x. p. 265, vol. xi. p. 293). [W. M. G.]

PEPHRE'DO or PEMPHRAEDO (Πεφρηδω or Πεμφρηδώ), a daughter of Phorcys, and one of the Graeae. (Hes. *Theog.* 273; Apollod. ii. 4. § 2; Tzetz. *ad Lyc.* 838; Schol. *ad Apollon. Rhod.* iv. 1515; Zenob. i. 41.) [L. S.]

PEPONILA. [SABINUS, JULIUS.]

PEPRO'MENE (Πεπρώμένη), namely μοῖρα, that is, the share destined by fate, occurs also as a proper name in the same sense as Moira or Fate. (Paus. viii. 21. § 2; Hom. *Il.* iii. 309.) [L. S.]

PERA, the name of a family of the Junia gens.

1. D. JUNIUS D. F. D. N. PERA, was consul B. C. 266, with N. Fabius Pictor, and triumphed twice in this year, the first time over the Sassinates, and the second time over the Sallentini and Messapii. He was censor in B. C. 253, with L. Postumius Megellus. (Fasti Capit.)

2. M. JUNIUS D. F. D. N. PERA, son of the preceding, was consul B. C. 230 with M. Aemilius Barbula, censor B. C. 225 with C. Claudius Centho, and dictator B. C. 216 after the fatal battle of Cannae. In order to raise soldiers he armed not only slaves, but even criminals. (Fasti Capit.; Liv. xxii. 57, 59, xxiii. 14.)

PERAETHUS (Πέραιθος), a son of Lycaon, from whom the town of Peraetheis in Arcadia was believed to have derived its name. (Paus. viii. 3. § 1, 27. § 3.) [L. S.]

PERCE'NNIUS, a common soldier, and previously employed in the theatres to hiss or applaud, as the case might be, was the ringleader in the formidable mutiny of the Pannonian legions, which broke out at the beginning of the reign of Tiberius, A. D. 14. He was killed by order of Drusus shortly after his arrival in the camp. (Tac. *Ann.* i. 16, 17, 28, 29.)

PERDICCAS (Περδίκκας). 1. Son of Orontes, a Macedonian of the province of Orestis, was

one of the most distinguished of the generals of Alexander the Great. We are told that he was descended from a royal house (Curt. x. 7. § 8) probably that of the independent princes of Orestis, and it appears that in consequence of his noble birth he early held a distinguished place at the court of Philip of Macedon. We find him mentioned as one of the select officers who, under the title of σωματοφύλακες, were immediately about the king's person at the time of his death; and he was one of the first to avenge that crime upon the assassin Pausanias. (Diod. xvi. 94.) It is probable that he continued to hold the same honourable post under the youthful Alexander, though he is not distinctly mentioned as doing so until a later period (see Arr. *Anab.* iv. 21. § 7, v. 13. § 1, vi. 11. § 3, 28. § 6); but besides this he had the separate command of one of the divisions of the phalanx, at the head of which we find him accompanying the young king in the campaign against the Illyrians, and again at the siege of Thebes. On this last occasion he greatly distinguished himself, but was severely wounded, and narrowly escaped with his life. (Arr. *ib.* i. 6, 8; Diod. xvii. 12.) During the earlier campaigns in Asia we likewise find him commanding one of the divisions of the phalanx, which was composed of his own countrymen the Orestians, together with the neighbouring tribe of the Lyncestians. This post he held in all the three great battles of the Granicus, Issus, and Arbela; in the last of which he was again severely wounded: and his name is also mentioned with distinction at the sieges of Halicarnassus and of Tyre. (Arr. *Anab.* i. 14, 20, 21, ii. 8, iii. 11; Curt. iii. 9. § 7, iv. 3. § 1, 16. § 32; Diod. xvii. 57, 61.) In the subsequent operations in Persia, Sogdiana, and India, his name occurs still more frequently; and he appears to have borne a continually increasing share in the confidence and favour of Alexander. At this time he was transferred from the infantry to the cavalry, where he commanded one of the hipparchies, or divisions of the horseguards (ἑταῖροι); but in addition to this we find him repeatedly charged with separate commands of importance, sometimes in conjunction with Ptolemy, Craterus, or Hephaestion, sometimes as sole general. He appears to have especially distinguished himself in the battle against Porus, and shortly after we find him commanding the whole left wing of the army in the action with the Cathaeans. Again, in the attack of the chief city of the Malli it was Perdiccas who was appointed to conduct the assault on one side of the fortress, while Alexander himself led that on the other. (Arr. *Anab.* iii. 18, iv. 16, 21, 22, 28, 30, v. 12, 13, 22, vi. 6, 9, 15, *Ind.* 18; Curt. vii. 6. § 19, viii. 10. § 2, 14. §§ 5, 15, ix. 1. § 19.) Nor was he forgotten in the distribution of honours at Susa, where he received a crown of gold for his services in common with the other Somatophylaces, and the daughter of Atropates, the satrap of Media, in marriage. (Arr. vii. 4. § 7, 5. § 9.) In virtue of his office as Somatophylax, he was one of those in constant attendance upon the king's person when not employed on other military services (see Curt. vi. 8. § 17, viii. 1. §§ 45, 48), and thus was naturally one of the officers who were gathered around the bed of the dying Alexander, who is said in his last moments to have taken the royal signet ring from his finger and given it to Perdiccas. (Diod. xvii. 117, xviii. 2; Curt. x. 5. § 4; Justin. xii. 15; it is remarkable that Arrian does not even allude to this circumstance.)

In the deliberations which followed the death of the king (B. C. 323), Perdiccas assumed a leading part. In the general council of the officers he was the first to propose that the crown should be reserved for the child of which Roxana was then pregnant, supposing it to prove a male: and it was immediately suggested by Aristonous that the regency in the mean time should be confined to Perdiccas. This proposal—with the modification put forward by Pithon, that Leonnatus should be associated with him in the supreme authority,—obtained the concurrence of almost all the chief officers, supported by the whole body of the Macedonian cavalry. But the infantry, at the head of whom Meleager had placed himself [MELEAGER], refused to acquiesce in this decision, and clamorously demanded that Arrhidaeus, the bastard brother of Alexander, should be at once proclaimed king. Matters soon came to an open rupture between the two parties, and the cavalry, with most of the leading men in the army, withdrew from Babylon, and encamped without the city. Perdiccas at first remained behind, but an attempt made upon his life by his rival, which was frustrated only by his own intrepidity, soon compelled him to follow the example of the seceders. The cavalry now threatened to cut off the supplies, and reduce Babylon to a state of famine; but after repeated embassies a compromise was at length effected, by which it was agreed that Arrhidaeus should be declared king, reserving however to the son of Roxana a share of the sovereignty, as soon as he should be born, while Perdiccas, under the honorary title of chiliarch of the ἑταῖροι, should hold the chief command under the new monarch, Meleager taking rank immediately under him. (Curt. x. 6—8; Justin. xiii. 2—4; Arrian. *ap. Phot.* p. 69, a; Dexipp. *ibid.* p. 64, b.; Diod. xviii. 2.)

But this arrangement, though sanctioned by a solemn treaty, was not destined to be of long duration. Perdiccas took advantage of his new position to establish his influence over the feeble mind of the nominal king Arrhidaeus, while he lulled his rival Meleager into security by the profoundest dissimulation, until his schemes were ripe for execution, and he was able to crush at one blow Meleager himself with all his leading partisans. [MELEAGER]. By this decisive stroke he freed himself from one of his most formidable adversaries, but at the same time he necessarily aroused the fears of all others who felt themselves to be either his rivals or his enemies. For a time, however, he thought himself secure in the possession of the supreme power; the king was a mere puppet in his hands, and the birth of Alexander, the expected son of Roxana, appeared greatly to strengthen his authority, while the partition of the several satrapies or governments of Asia and Europe among the generals of Alexander, removed to a distance and separated from one another all his more formidable competitors. An alarming revolt of the Greek soldiers who had been settled in the provinces of Upper Asia, was successfully put down through the agency of Pithon, and the whole of those who had submitted were barbarously massacred by the express orders of the regent. (Diod. xviii. 7.)

Perdiccas now deemed himself at leisure (B. C. 322) to undertake the reduction of Cappadocia, which

had been neglected by Alexander, and continued in virtual independence under its satrap, Ariarathes. The campaign was quickly decided; Ariarathes was defeated in two successive battles, taken prisoner, and put to death by order of the regent, who handed over the government of Cappadocia to his friend and partisan Eumenes. From thence he marched into Pisidia, where he reduced the important cities of Laranda and Isaura. Meanwhile the jealousies and apprehensions of his principal adversaries had been long secretly at work, to combine them into a league against his power. Ptolemy appears to have been from the first regarded by the regent with especial suspicion and distrust, and Perdiccas was only waiting for a plausible pretext to dispossess him of his important government of Egypt. But the regent knew that Antipater also was scarcely less hostile to him, and had already entered into secret engagements with Ptolemy, from which he now sought to detach him by requesting his daughter Nicaea in marriage. Antipater could not refuse so splendid an offer, and immediately sent Nicaea to Perdiccas in Asia, But just about the same time the regent received overtures from Olympias, who offered him the hand of her daughter Cleopatra in return for his support against Antipater. He did not, however, deem the moment yet come for an open rupture with the latter, and consequently married Nicaea, but with the secret purpose of divorcing her and espousing Cleopatra in her stead at a subsequent period. From this time, if not before, it appears certain that he began to look forward to establishing himself eventually on the throne of Macedonia, and regarded the proposed alliance with Cleopatra merely as a stepping-stone to that object. (Arrian, *ap. Phot.* p. 69, b. 70, a.; Diod. xviii. 14, 16, 22, 23; Justin. xiii. 6.)

It was at this juncture that the daring enterprise of Cynane [CYNANE] threatened to disconcert all the plans of Perdiccas; and though he succeeded in frustrating her ambitious schemes, his cruelty in putting her to death excited such general dissatisfaction, that he found himself compelled, in order to appease the murmurs of the soldiery, to give her daughter Eurydice in marriage to the king Arrhidaeus. (Arr. *ap. Phot.* p. 70, a. b.) Shortly after, his attempt to bring Antigonus to trial for some alleged offences in the government of his satrapy, brought on the crisis which had been so long impending. That general made his escape to Macedonia, where he revealed to Antipater the full extent of the ambitious schemes of Perdiccas, and thus at once induced Antipater and Craterus to unite in a league with Ptolemy, and openly declare war against the regent. Thus assailed on all sides, Perdiccas determined to leave Eumenes in Asia Minor, to make head against their common enemies in that quarter, while he himself directed his efforts in the first instance against Ptolemy. In the spring of B.C. 321 accordingly, he set out on his march against Egypt, at the head of a formidable army, and accompanied by the king Arrhidaeus, with his bride Eurydice, as well as by Roxana and her infant son. He advanced without opposition as far as Pelusium, but found the banks of the Nile strongly fortified and guarded by Ptolemy, and was repulsed in repeated attempts to force the passage of the river; in the last of which, near Memphis, he lost great numbers of men, by the depth and rapidity of the current. This disaster caused the discontent among his troops which had been long gathering in secret, and had been exasperated rather than repressed by the severity with which he had punished the first symptoms of disaffection, to break out into open mutiny; the infantry of the phalanx were the first to declare themselves, but their example was soon followed by the cavalry, and a band of officers headed by Seleucus and Antigenes hastened to the tent of Perdiccas, and despatched him with many wounds. (Diod. xviii. 23, 25, 29, 33—36; Arrian, *ap. Phot.* p. 70, b. 71, a; Justin. xiii. 6, 8; Plut. *Eum.* 5, 8; Corn. Nep. *Eum.* 3, 5; Strab. xvii. p. 794.)

We know little or nothing of the character of Perdiccas beyond what may be gathered from the part he took in the events above related, but in these he certainly appears in the darkest colours. His only redeeming qualities were his great personal courage (see on this point an anecdote related by Ael. *V. H.* xii. 39), and his talents as a general. His selfish and grasping ambition was wholly unrelieved by any of the generosity and magnanimous spirit which had adorned that of Alexander. At once crafty and cruel, he arrayed against himself, by his dark and designing policy, all the other leaders in the Macedonian empire, while he alienated the minds of his soldiers and followers by the arrogance of his demeanour, as well as by unsparing and needless severity, and he ultimately fell a victim not to the arms of his adversaries, but to the general discontent which he had himself excited.

2. One of the generals who held a subordinate command under Eumenes in the war against Antigonus, B.C. 321. He was preparing to desert to the enemy, when Eumenes became apprised of his project, and sent Phoenix against him, who surprised his camp in the night, took him prisoner, and brought him before Eumenes, who caused him to be put to death. (Diod. xviii. 40.) [E. H. B.]

PERDICCAS I. (Περδίκκας), was, according to Herodotus, the founder of the Macedonian monarchy, though Justin, Diodorus, and the later chronographers, Dexippus and Eusebius, represent Caranus as the first king of Macedonia, and make Perdiccas only the fourth. [CARANUS.] Thucydides, however, seems to follow the same version of the history with Herodotus, since he reckons only eight kings before Archelaus. (Thuc. ii. 100. See also Clinton, *F. H.* vol. ii. p. 221; Müller's *Dorians*, App. i. § 15.) According to Herodotus, Perdiccas and his two brothers, Gauanes and Aëropus, were Argives of the race of Temenus, who fled from their native country to Illyria, and from thence into the upper part of Macedonia, where they at first served the king of the country as herdsmen, but were afterwards dismissed from his service, and settled near Mount Bermius, from whence, he adds, they subdued the rest of Macedonia (Herod. viii. 137, 138). It is clear, however, that the dominions of Perdiccas and his immediate successors, comprised but a very small part of the country subsequently known under that name. (See Thuc. ii. 99.) According to Eusebius (*ed. Arm.* p. 152, 153), Perdiccas reigned forty-eight years, but this period is, doubtless, a purely fictitious one. He was succeeded by his son Argaeus. (Herod. viii. 139.) From a fragment of Diodorus (*Exc. Vat.* p. 4), it would appear that Perdiccas was regarded as the founder of Aegae

or Edessa, the capital of the early Macedonian monarchs. [E. H. B.]

PERDICCAS II. (Περδίκκας), king of Macedonia, was the son and successor of Alexander I. It is impossible to fix the date of his accession with any degree of precision, on account of the great discrepancy in the statements of ancient authors concerning the length of his reign, to which Dexippus and Eusebius allot only twenty-two or twenty-three years, while Theopompus extended it to thirty-five, and the Parian Chronicle, apparently following Nicomedes of Acanthus, to as much as forty-one years. (See Athen. v. p. 217; Clinton, *F. H.* vol. ii. p. 222; Dexipp. *ap. Syncell.* p. 262, d; Marm. Par.) It is certain, however, that he had been on the throne of Macedonia for some time when his name first appears in history, shortly before the outbreak of the Peloponnesian war. During the early years of his reign he had entertained friendly relations with the Athenians, who, as it appears, had even bestowed on him the rights of a citizen as a reward for the services of his father Alexander during the Persian war. (Thuc. i. 57; Demosth. *de Syntax.* p. 173, *c. Aristocr.* p. 687, who erroneously calls Perdiccas king at the time of the Persian invasion.) But the countenance furnished by the Athenians to the pretensions of his brother Philip, as well as to Derdas, a Macedonian chieftain, at this time in hostility to Perdiccas, completely estranged the mind of the latter, and led to an open rupture between him and Athens. In B. C. 432, the Athenians sent a fleet and army to Macedonia to support Philip and Derdas against Perdiccas, while the latter openly espoused the cause of Potidaea, which had shaken off the Athenian yoke, at the same time that he sent ambassadors to Lacedaemon and Corinth, to induce those powerful states to declare war against Athens. His negotiations, for a time, produced no effect. But the Athenian generals also accomplished but little: they took Therma, but laid siege, without effect, to Pydna, and concluded a hasty treaty with Perdiccas, in order to be more at liberty to pursue operations against Potidaea. This peace, however, was broken almost immediately afterwards, and Perdiccas sent a body of horse to the assistance of the Potidaeans, but these troops failed in operating a diversion in favour of their allies. (Thuc. i. 57—59, 61—63; Diod. xii. 34.) Perdiccas, however, continued on hostile terms with Athens, until the following year (B. C. 431), when Nymphodorus brought about a peace between them by which the Macedonian king obtained the restoration of Therma. He now supported the Athenian general Phormion against the Chalcidians, but his disposition seems to have been still unfriendly, and we find him soon after sending secret assistance to the expedition of the Ambraciots and their allies against Acarnania. (Id. ii. 29, 80.)

He was soon threatened by a more formidable danger. In B. C. 429, Sitalces, king of the powerful Thracian tribe of the Odrysians, invaded Macedonia with an army of 150,000 men, with the declared object of establishing Amyntas, the son of Philip, upon the throne of that country. Perdiccas was wholly unable to oppose this mighty host, and contented himself with observing their movements, harassing them with his light cavalry, and cutting off their supplies. The very magnitude of the barbarian army proved the cause of its failure. Sitalces, indeed, ravaged the open country without opposition, and took some small towns, but was disappointed of the promised co-operation of the Athenian fleet, and after a short stay in Chalcidice, was compelled, by want of provisions, to return home. Seuthes, the nephew of the Thracian king, who had been secretly gained over by Perdiccas, was mainly instrumental in bringing about this resolution, in reward for which service Perdiccas gave him his sister Stratonice in marriage. (Thuc. ii. 95—101; Diod. xii. 50, 51.)

From this time we hear no more of the proceedings of Perdiccas for some years, but he appears to have continued always on hostile terms with Athens, and it was in great part at his instigation that Brasidas in B. C. 424 set out on his celebrated expedition to Macedonia and Thrace. (Thuc. iv. 79.) Immediately on the arrival of the Spartan general, Perdiccas made use of his new auxiliary to prosecute a private quarrel of his own with Arrhibaeus, prince of Lyncestis. But Brasidas, though he at first joined his forces with those of the Macedonian king, interposed rather as a mediator than an auxiliary, and soon concluded a treaty with Arrhibaeus, by which proceeding he so much offended Perdiccas, that the latter withdrew a part of the supplies which he had engaged to furnish to the Lacedaemonian army, and took little part in the operations of Brasidas in Chalcidice and Thrace. But the following spring (B. C. 423) the conclusion of a truce for a year between the Athenians and Lacedaemonians having suspended the operations of Brasidas, Perdiccas induced him once more to join in a campaign against Arrhibaeus. The king had also reckoned on the co-operation of a body of Illyrians, but these expected allies suddenly joined the enemy, and the Macedonian troops, alarmed at their defection, were seized with a panic, and compelled Perdiccas to make a hasty retreat, leaving his Spartan auxiliaries at the mercy of the enemy. Brasidas, indeed, saved his army by a masterly retreat, but the minds of the Spartans were irritated against the Macedonian king, and it was not long before matters came to an open rupture. Before the close of the year Perdiccas abandoned the Spartan alliance, and concluded peace with Athens. (Thuc. iv. 82, 83, 103, 107, 124—128, 132.)

But he was little disposed to enter heartily into the cause of his new allies, whom he supported so feebly as to lead to the failure of their arms in Chalcidice, and in B. C. 418 he secretly joined the new league concluded between Sparta and Argos. This led to a renewal of hostilities between him and the Athenians, but apparently without any important result. At a subsequent period we find him again in alliance with Athens, without any account of the circumstances that led to this change; but it is evident that he joined one or other of the belligerent parties according to the dictates of his own interest at the moment. (Thuc. v. 80, 83, vi. 7, vii. 9.) The exact date of the death of Perdiccas cannot be determined, but it is clear from Thucydides that it could not have occurred before the end of B. C. 414, or the beginning of 413. The Parian Chronicle, by a strange error, assigns it to the archonship of Astyphilus, B. C. 420. (Thuc. vii. 9; Marm. Par.; Clinton, *F. H.* vol. ii. pp. 74, 223.) [E. H. B.]

PERDICCAS III. (Περδίκκας), king of Macedonia, was the second son of Amyntas II., by his

wife Eurydice. He was still very young when the assassination of his brother Alexander II., by Ptolemy of Alorus, caused the crown of Macedonia to devolve by hereditary right upon him. Ptolemy, however, assumed the government as regent during the minority of Perdiccas, with the concurrence of Eurydice. But the appearance of a new competitor for the throne, Pausanias, soon compelled both Eurydice and her two sons, Perdiccas and Philip, to have recourse to the assistance of the Athenian general Iphicrates, who drove out the usurper, and re-established Perdiccas upon the throne. Ptolemy seems to have been reinstated in his office of regent or guardian of the young king, under which name he virtually enjoyed the sovereign power, until at length Perdiccas caused him to be put to death, and took the government into his own hands, B.C. 364. (Justin. vii. 4, 5; Aesch. *de Fals. Leg.* §§ 28—31, ed. Bekk.; Diod. xv. 77, xvi. 2; Syncell. p. 263; Flathe, *Gesch. Macedon.* vol. i. p. 39—40; Thirlwall's *Greece*, vol. v. p. 162—164.) Of the subsequent reign of Perdiccas we have very little information. We learn only that he was at one time engaged in hostilities with Athens on account of Amphipolis (Aesch. *l. c.* §§ 32—33), and that he was distinguished for his patronage of men of letters. Among these we are told that Euphraeus, a disciple of Plato, rose to so high a place in his favour, as completely to govern the young king, and exclude from his society all but philosophers and geometers. (Carystius, *ap. Athen.* xi. pp. 506, e. 508, d.) Perdiccas fell in battle against the Illyrians after a reign of five years, B.C. 359. (Diod. xvi. 2. The statement of Justin. vii. 5, that he was killed by Ptolemy of Alorus is clearly erroneous. See, however, Curt. vi. 11. § 26.) He left an infant son, Amyntas, who was, however, excluded from the throne by his uncle Philip. [AMYNTAS, No. 3.] [E.H.B.]

COIN OF PERDICCAS III.

PERDICCAS (Περδίκκας), was protonotary of Ephesus. A poem written by him was inserted in a compilation of Allatius entitled Συμμικτὰ, published at Amsterdam, in 1653, vol. i. pp. 65—78. The subject is the miraculous events connected with our Lord's history, principally those of which Jerusalem was the theatre. But besides Jerusalem, he visits Bethany, Bethpage, and Bethlehem. In this poem —which consists of 260 verses of that kind termed *politici*—he writes as if from personal inspection, but, if this was really the case, he is wanting in clearness and distinctness of delineation. While some of the details are curious, his geography is singularly inaccurate. Thus, he places Galilee on the northern skirts of the Mount of Olives. If we may trust a conjecture mentioned by Fabricius, he attended a synod held at Constantinople, A. D. 1347, at which were present two of the same name, Theodorus and Georgius Perdiccas. (Allatius, *l. c.*; Fabric. *Bibl. Graec.* vol. iv. p. 663, vol. viii. p. 99.) [W.M.G.]

PERDIX (Πέρδιξ), the sister of Daedalus, and mother of Talos, or according to others, the sister's son of Daedalus, figures in the mythological period of Greek art, as the inventor of various implements, chiefly for working in wood. Perdix is sometimes confounded with Talos or Calos, and it is best to regard the various legends respecting Perdix, Talos, and Calos, as referring to one and the same person, namely, according to the mythographers, a nephew of Daedalus. The inventions ascribed to him are: the saw, the idea of which is said to have been suggested to him by the back-bone of a fish, or the teeth of a serpent; the chisel; the compasses; the potter's wheel. His skill excited the jealousy of Daedalus, who threw him headlong from the temple of Athena on the Acropolis, but the goddess caught him in his fall, and changed him into the bird which was named after him, *perdix*, the partridge. (Paus. i. 21. § 6, 26. § 5; Diod. iv. 76, and Wesseling's note; Apollod. iii. 15. § 9; Ovid. *Met.* viii. 241; Senec. *Epist.* 90; Hygin. *Fab.* 39, 244; Serv. *ad Virg. Aen.* vi. 14, *Georg.* i. 143; Suid. *s. v.* Πέρδικος ἱερόν; DAEDALUS.) [P. S.]

PEREGRI'NUS PRO'TEUS, a cynic philosopher, born at Parium, on the Hellespont, flourished in the reign of the Antonines. After a youth spent in debauchery and crimes, among which he is even charged with parricide, he visited Palestine, where he turned Christian, and by dint of hypocrisy attained to some authority in the Church. Here, in order to gratify his morbid appetite for notoriety, he contrived to get thrown into prison; but the Roman governor, perceiving his aim, disappointed him by setting him free. He now assumed the cynic garb, and returned to his native town, where, to obliterate the memory of his crimes, he divided his inheritance among the populace. He again set out on his travels, relying on the Christians for support; but being discovered profaning the ceremony of the Lord's Supper, he was excommunicated. He then went to Egypt, where he made himself notorious by the open perpetration of the most disgusting obscenity. Thence he proceeded to Rome and endeavoured to attract attention by his ribaldry and abuse, for which he was expelled by the praefectus urbis. His next visit was to Elis, where he tried to incite the people against the Romans. Having exhausted all the methods of making himself conspicuous, he at length resolved on publicly burning himself at the Olympic games; and carried his resolution into effect in the 236th Olympiad, A. D. 165. The Parians raised a statue to his memory, which was reputed to be oracular. (Anaxagoras, quoted by Valois. *Ad Amm. Marcell.*) Lucian, who knew Peregrinus in his youth, and who was present at his strange self-immolation, has perhaps overcharged the narrative of his life. Wieland was so strongly of this opinion that, being unable to refute Lucian from ancient authors, he wrote his romance of Peregrinus Proteus, as a sort of vindication of the philosopher. A. Gellius gives a much more favourable account of him. (Lucian, *de Morte Peregrini*; Amm. Marc. xxix. 1; Philostrat. *Vit. Sophist.* ii. 13; A. Gell. xii. 11.) [T. D.]

PEREGRI'NUS, L. ARME'NIUS, consul A. D. 244 with A. Fulvius Aemilianus, the year in which Philippus ascended the throne.

PERENNIS, after the death of Paternus [PATERNUS] in A. D. 183, became sole praefect of the praetorians, and Commodus being completely sunk

in debauchery and sloth, virtually ruled the empire. Having, however, rendered himself obnoxious to the soldiery, he was delivered up to them, and put to death, together with his wife and children, in A. D. 186 or 187. The narrative of Dion Cassius, who states that his death was demanded by a deputation of fifteen hundred dartmen, despatched for this special purpose from the turbulent army in Britain, and that these men, after having marched unmolested through France and Italy, on their approach to Rome, overawed the prince, although his own guards were far more numerous, is so improbable that we can scarcely give it credit. Moreover, Dion represents the character of Perennis in a very different light from that in which it is exhibited by other historians. Although he admits that Perennis procured the death of his colleague Paternus, in order that he might rule with undivided sway, he would yet depict him as a man of pure and upright life, seeking nought but the prosperity and safety of his country, which were utterly neglected by Commodus, while Herodian and Lampridius charge him with having encouraged the emperor in all his excesses, and urged him on in his career of profligacy. (Dion Cass. lxxii. 9, 10; Herodian. i. 8, 9; Lamprid. *Commod.* 5, 6.) [W. R.]

PEREUS (Περεύς), a son of Elatus and Laodice, and brother of Stymphalus, was the father of Neaera. (Apollod. iii. 9. § 1; Paus. viii. 4. § 3; comp. ELATUS and NEAERA.) [L. S.]

PE'RGAMOS (Πέργαμος), an engraver on precious stones, whose name occurs on a stone in the collection of Prince Poniatowski, engraved with the portrait of Nicomedes IV. king of Bithynia; whence it may be inferred that the artist lived about the time of Augustus. There is another gem ascribed to him by Bracci and Stosch, but in this case the true reading of the name is doubtful. (Visconti, *Oper. Var.* vol. ii. p. 360; R. Rochette, *Lettre à M. Schorn*, p. 147, 2nd ed.; comp. PYGMON.) [P. S.]

PE'RGAMUS (Πέργαμος), a son of Pyrrhus and Andromache. In a contest for the kingdom of Teuthrania, he slew its king Areius, and then named the town after himself Pergamus, and in it he erected a sanctuary of his mother. (Paus. i. 11. § 1, &c.) [L. S.]

PERIANDER (Περίανδρος). 1. A son of Cypselus, whom he succeeded as tyrant of Corinth, probably about B. C. 625. By his bitterest opponents his rule was admitted to have been mild and beneficent at first; and, though it is equally certain that it afterwards became oppressive, we must remember that his history has come down to us through the hands of the oligarchical party, which succeeded to power on the overthrow of the Cypselidae, and that suspicion therefore attaches to much of what is recorded of him. In the speech which Herodotus (v. 92) puts into the mouth of Sosicles, the Corinthian delegate at Sparta, and which is couched in the language of a strong partisan, the change in question is absurdly ascribed to the advice of Thrasybulus, tyrant of Miletus, whom Periander had consulted on the best mode of maintaining his power, and who is said to have taken the messenger through a corn-field, cutting off, as he went, the tallest ears, and then to have dismissed him without committing himself to a verbal answer. According to the story, however, the action was rightly interpreted by Periander, who proceeded to rid himself of the most powerful nobles in the state. If we may believe another statement, which we find in Diogenes Laërtius (i. 96; comp. Parthen. *Am. Aff.* 17), the horrible consciousness of incest with his mother (which some versions of the story represented as involuntary on his part) altered his kindly nature to misanthropic cruelty. Aristotle, without mentioning any change in the character and conduct of Periander, merely speaks of him as having been the first in Greece who reduced to a system the common and coarser arts of tyrant-craft; and, accordingly, in two passages of the *Politics* (iii. 13, v. 10, ed. Bekk.), he alludes to the above-mentioned suggestion of cutting off the nobles, as having been made by Periander to Thrasybulus. If we may depend at all on the statements in Diogenes Laërtius, we may believe that, while Periander would gladly have trusted for his security rather to the affection than the fears of his subjects, he was driven to tyrannical expedients by what he considered a constraining political necessity; and it is far from improbable that, while the arts which win the favour of the people were less carefully cultivated by him than by his father Cypselus, who had risen to power by popular aid, so the commons, on their side, not having now so lively a sense of the evils of oligarchy, would begin to look with dislike on the rule of an individual. But, whatever might have been their dispositions towards him, he contrived with great ability to keep rebellion in check, protecting his person by a body-guard of mercenaries, and directing, apparently, his whole policy, domestic as well as foreign, to the maintenance of his power. The citizens of noblest rank or feeling were kept down or put out of the way, and common tables, clubs, and public education were suppressed,—actions prompted, not, as Müller supposes (*Dor.* i. 8. § 3), by the wish of utterly eradicating the peculiarities of the Doric race, but rather by that of crushing high spirit and mutual confidence among his subjects. To the same end we may refer also his expulsion of many of the people from the city, as we are told by Diogenes Laërtius, on the authority of Ephorus and Aristotle, by the latter of whom such a measure is indeed mentioned in the *Politics* (v. 10. ed. Bekk.), but not expressly as one of the devices of Periander. Again, while he made it part of his system to prevent the accumulation of wealth to any dangerous extent by individuals, he placed checks at the same time on habits of wasteful extravagance, and instituted a court for the punishment of those who squandered their patrimony, probably because he knew that such persons are often the readiest for innovation (Arist. *Pol.* v. 6). The story of his stripping the Corinthian women of their ornaments is variously given in Herodotus and in Diogenes Laërtius from Ephorus; and it seems doubtful whether we should regard it as one of his measures for diminishing the resources of powerful families, or as a perverted account of a sumptuary law. It may also have been as part of his policy for repressing the excess of luxury and extravagance that he commanded the procuresses of Corinth to be thrown into the sea. Being possessed, as Aristotle tells us, of considerable military skill, he made his government respected abroad, and so provided more effectually for its security at home. Yet very little is recorded of his expeditions. Besides his conquest of Epidaurus, mentioned below, we know that he kept Corcyra in

subjection, and we are told, on the authority of Timaeus, that he took part with Pittacus and the Mytilenaeans in their war against Athens (B. C. 606) for the possession of Sigeium and the surrounding coast. If, however, he was at first a party to the contest, he seems to have acted subsequently as a mediator. (Strab. xiii. p. 600; Herod. v. 94, 95; comp. Müll. *ad Aesch. Eum.* § 42; Clint. *F. H.* sub anno 606.) Another mode by which he strengthened himself was his alliance with tyrants in other cities of Greece (Miletus, e. g. and Epidaurus), and even with barbarian kings, as with Alyattes of Lydia. On the west of Greece, as Müller remarks (*Dor.* i. 8. § 3), the policy of the Cypselidae led them to attempt the occupation of the coast of the Ionian sea as far as Illyria, and to establish a connection with the barbarous nations of the interior. In accordance with this policy, Periander kept up a considerable navy, and is said to have formed the design of cutting through the Isthmus of Corinth and thus opening a readier communication between the eastern and western seas; and we find, too, that Apollonia on the Macedonian coast was founded by the Corinthians in his reign. (Strab. vii. p. 316; Thuc. i. 26; Plin. *H. N.* iii. 23.) Such a policy, combined with the natural advantages of its situation, stimulated greatly the commerce of Corinth, and we hear accordingly that the harbour and market-dues were so considerable, that Periander required no other source of revenue. The construction of splendid works dedicated to the gods (Κυψελιδῶν ἀναθήματα, Arist. *Pol.* v. 11), would be recommended to him as much by his own taste and love of art as by the wish to drain the stores of the wealthy. Generally, indeed, we find him, like so many of the other tyrants, a liberal and discriminating patron of literature and philosophy; and Arion and Anacharsis were in favour at his court. Diogenes Laërtius tells us that he wrote a didactic poem (ὑποθῆκαι), which ran to the length of 2000 verses, and consisted in all probability of moral and political precepts; and he was very commonly reckoned among the Seven Sages, though by some he was excluded from their number, and Myson of Chenae in Laconia was substituted in his room. The letters, which we find in Diogenes Laërtius, from Periander to his brother sages, inviting them to Corinth, and from Thrasybulus to Periander, *explaining* the act of cutting off the tops of the corn, are obvious and clumsy fabrications. (Herod. i. 20, 23, 24; Ael. *V. H.* ii. 41; Gell. xvi. 19; Plut. *Sol.* 4, *Conv. VII. Sap.*; Diod. *Fragm.* b. ix; Plat. *Protag.* p. 343; Clem. Alex. *Strom.* p. 351; Heracl. Pont. 5.)

The private life of Periander is marked by great misfortune, if not by the dreadful criminality which his enemies ascribed to him. He married MELISSA, daughter of Procles, tyrant of Epidaurus, having fallen in love with her, according to one account, from seeing her in a light dress, after the Peloponnesian fashion, giving out wine to her father's labourers. (Pythaen. *ap. Ath.* xiii. p. 589, f.) She bore him two sons, Cypselus and Lycophron, and was passionately beloved by him; but he is said to have killed her by a blow during her pregnancy, having been roused to a fit of anger by the calumnies of some courtesans, whom, on the detection of their falsehood, he afterwards caused to be burnt alive. His wife's death embittered the remainder of his days, partly through the remorse which he felt for the deed, and which he seems to have tried to quiet by superstitious rites, partly through the alienation of his younger son LYCOPHRON, inexorably exasperated by his mother's fate. The young man's anger had been chiefly excited by Procles, and Periander in revenge attacked Epidaurus, and, having reduced it, took his father-in-law prisoner. His vengeance was roused also against the Corcyraeans by their murder of Lycophron, and he sent 300 Corcyraean boys to Alyattes, king of Lydia, to be made eunuchs of; but they were rescued on their way by the Samians, and Periander is said to have died of despondency, at the age of 80, and after a reign of 40 years, according to Diogenes Laërtius. He was succeeded by a relative, Psammetichus, son of Gordias,—names which have been thought to intimate the maintenance by the Cypselidae of hospitable relations with the princes of Egypt and Phrygia. For Gordias, however, some would substitute Gorgus (the son or brother of Cypselus), whom Plutarch calls Gorgias; but this conjecture we need not hesitate to reject. Aristotle, if we follow the received text, assigns to the tyranny of Periander a duration of 44 years; but the amount of the whole period of the dynasty, as given by him, does not accord with his statement of the length of the several reigns (*Pol.* v. 12, ed. Bekk. v. 9, ed. Göttling). To make Aristotle, therefore, agree with himself and with Diogenes Laërtius, Sylburg and Clinton would, in different ways, alter the reading, while Göttling supposes Psammetichus, on the ground of his name, to have been not of the blood of the Cypselidae, but a barbarian, to whom Periander entrusted the command of his mercenaries, and who seized the government and held it for three years; and these years he considers Aristotle to have omitted in stating the entire period of the dynasty. But this is a most far-fetched and improbable conjecture. In Diogenes Laërtius there is a very childish story, not worth repeating here, which relates that Periander met his end by violence and voluntarily. (Herod. iii. 48—53, v. 92; Suid. *s. v.* Περίανδρος; Clint. *F. H.* sub annis 625, 585; Plut. *de Herod. Mal.* 22.)

2. A tyrant of Ambracia, was contemporary with his more famous namesake of Corinth, to whom he was also related, being the son of Gorgus, who was son or brother to Cypselus. The establishment of a branch of the family in Ambracia will be seen to have been quite in accordance with the ambitious policy of the Cypselidae in the west of Greece, as mentioned above. Periander was deposed by the people, probably after the death of the Corinthian tyrant (B. C. 585). The immediate occasion of the insurrection, according to Aristotle, was a gross insult offered by him to one of his favourites. (Arist. *Pol.* v. 4, 10, ed. Bekk.; Ael. *V. H.* xii. 35; Perizon. *ad loc.*; Diog. Laërt. i. 98; Menag. *ad loc.*; Clinton, *F. H.* sub anno 612; Müller, *Dor.* i. 6. § 8, 8. § 3, iii. 9. § 6.) [E. E.]

PERIANDER (Περίανδρος), a Greek physician in the fourth century B. C. He enjoyed some reputation in his profession, but was also fond of writing poor verses, which made Archidamus, the son of Agesilaus, ask him how he could possibly wish to be called a bad poet rather than an accomplished physician. (Plut. *Apophthegm. Lacon.* vol. ii. p. 125, ed Tauchn.) [W. A. G.]

PERIBOEA (Περίβοια). 1. The wife of Icarius, and mother of Penelope. [ICARIUS.]

2. A daughter of Eurymedon, and by Poseidon the mother of Nausithous. (Hom. *Od.* vii. 56, &c.)

3. A daughter of Acessamenus, and the mother of Pelagon by the river god Axius. (Hom. *Il.* xxi. 142.)

4. A daughter of Alcathous, and the wife of Telamon, by whom she became the mother of Ajax and Teucer. (Apollod. iii. 12. § 7; Paus. i. 42. § 1, 17. § 3.) Some writers call her Eriboea. (Pind. *Isthm.* vi. 65; Soph. *Aj.* 566.)

5. A daughter of Hipponous, and the wife of Oeneus, by whom she became the mother of Tydeus. (Apollod. i. 8. § 4; comp. OENEUS.)

6. The wife of king Polybus of Corinth. (Apollod. iii. 5. § 7; comp. OEDIPUS.) [L. S.]

PERICLEITUS (Περίκλειτος), a Lesbian lyric musician of the school of Terpander, flourished shortly before Hipponax, that is, a little earlier than B. C. 550. At the Lacedaemonian festival of the Carneia, there were musical contests with the cithara, in which the Lesbian musicians of Terpander's school had obtained the prize from the time of Terpander himself to that of Pericleitus, with whom the glory of the school ceased. (Plut. *de Mus.* 6. p. 1133, d.) [P. S.]

PERICLEITUS, artist. [PERICLYTUS.]

PERICLES (Περικλῆς). 1. The greatest of Athenian statesmen, was the son of Xanthippus, under whose command the victory of Mycale was gained, and of Agariste, the great grand-daughter of Cleisthenes, tyrant of Sicyon, and niece of Cleisthenes, the founder of the later Athenian constitution. (Herod. vi. 131; comp. CLEISTHENES.) Both Herodotus (*l. c.*) and Plutarch have thought the story, that before his birth his mother dreamed that she gave birth to a lion, of sufficient interest to deserve recording. Pericles belonged to the deme Cholargos in the tribe Acamantis. The date of his birth is not known. The early period of his life was spent in retirement, in the prosecution of a course of study in which his noble genius found the most appropriate means for its cultivation and expansion; till, on emerging from his obscurity, his unequalled capabilities rapidly raised him to that exalted position which thenceforwards he maintained throughout the whole of his long and brilliant career till his death. His rank and fortune enabled him to avail himself of the instructions of all those who were most eminent in their several sciences and professions. Music, which formed so essential an element in the education of a Greek, he studied under Pythocleides (Aristot. ap. Plut. *Per.* 3; Plat. *Alcib.* p. 118. c.) The musical instructions of Damon were, it is said, but a pretext; his real lessons having for their subject political science. Pericles was the first statesman who recognised the importance of philosophical studies as a training for his future career; he devoted his attention to the subtleties of the Eleatic school, under the guidance of Zeno of Elea. But the philosopher who exercised the most important and lasting influence on his mind, and to a very large extent formed his habits and character, was Anaxagoras. [ANAXAGORAS.] With this great and original thinker, the propounder of the sublimest doctrine which Greek philosophy had yet developed, that the arrangements of the universe are the dispositions of an ordering intelligence, Pericles lived on terms of the most intimate friendship, till the philosopher was compelled to retire from Athens. From him Pericles was believed to have derived not only the cast of his mind, but the character of his eloquence, which, in the elevation of its sentiments, and the purity and loftiness of its style, was the fitting expression of the force and dignity of his character and the grandeur of his conceptions. Of the oratory of Pericles no specimens remain to us, but it appears to have been characterised by singular force and energy. He was described as thundering and lightening when he spoke, and as carrying the weapons of Zeus upon his tongue (Plut. *Moral.* p. 118, d.; Diod. xii. 40; Aristoph. *Acharn.* 503; Cic. *de Orat.* iii. 34; Quintil. x. 1. § 82.) The epithet Olympius which was given to him was generally understood as referring to his eloquence. By the unanimous testimony of ancient authors his oratory was of the highest kind. (Plat. *Phaedr.* p. 269, e.) His orations were the result of elaborate preparation; he used himself to say that he never ascended the bema without praying that no inappropriate word might drop from his lips. (Quintil. xii. 9. § 13.) According to Suidas (*s. v.* Περικλ.), Pericles was the first who committed a speech to writing before delivery. The influence of Anaxagoras was also traced in the deportment of Pericles, the lofty bearing and calm and easy dignity of which were sustained by an almost unrivalled power of self-command. The most annoying provocation never made him forsake his dignified composure. His voice was sweet, and his utterance rapid and distinct; in which respect, as well as in his personal appearance, he resembled Peisistratus. His figure was graceful and majestic, though a slight deformity in the disproportionate length of his head furnished the comic poets of the day with an unfailing theme for their pleasantry, and procured him the nicknames of σχινοκέφαλος and κεφαληγερέτης.

In his youth he stood in some fear of the people, and, aware of the resemblance which was discovered in him to Peisistratus, he was fearful of exciting jealousy and alarm; but as a soldier he conducted himself with great intrepidity. However, when Aristeides was dead, Themistocles ostracised, and Cimon much engaged in military expeditions at a distance from Greece, he began to take a more active part in the political movements of the time. In putting himself at the head of the more democratical party in the state, there can be no question that he was actuated by a sincere predilection. The whole course of his political career proves such to have been the case. There is not the slightest foundation for the contrary supposition, except that his personal character seemed to have greater affinities with the aristocratical portion of the community. If he ever entertained the slightest hesitation, his hereditary prepossessions as the grand-nephew of Cleisthenes would have been quite sufficient to decide his choice. That that choice was determined by selfish motives, or political rivalry, are suppositions which, as they have nothing to rest upon, and are contradicted by the whole tenor of his public life, are worth absolutely nothing.

As his political career is stated to have lasted above forty years (Plut. Cic. *l. c.*), it must have been somewhat before B. C. 469 when he first came forward. He then devoted himself with the greatest assiduity to public affairs; was never to be seen in the streets except on his way to the place of assembly or the senate; and withdrew

entirely from the convivial meetings of his acquaintance, once only breaking through this rule to honour the marriage of his nephew Euryptolemus, and admitting to his society and confidence only a few intimate friends. He took care, however, not to make himself too cheap, reserving himself for great occasions, and putting forward many of his propositions through his partisans. Among the foremost and most able of these was Ephialtes. [EPHIALTES.]

The fortune of Pericles, which, that his integrity might be kept free even from suspicion, was husbanded with the strictest economy under the careful administration of his steward Euangelus, insomuch as even to excite the discontent of the women of his household, was not sufficient to enable Pericles out of his private resources to vie with the profuse liberality of Cimon. Accordingly, to ingratiate himself with the people, he followed the suggestion of his friend Demonides, to make the public treasury available for similar objects, and proposed a series of measures having for their object to provide the poorer citizens not only with amusement, but with the means of subsistence. To enable them to enjoy the theatrical amusements, he got a law passed that they should receive from the public treasury the price of their admittance, amounting to two oboluses apiece. The measure was unwise as a precedent, and being at a later period carried to a much greater extent in connection with various other festivals led to the establishment of the Theoric fund. (*Dict. of Antiquities*, art. *Theorica*.) Another measure, in itself unobjectionable and equitable, was one which ordained that the citizens who served in the courts of the Heliaea should be paid for their attendance (*μίσθος δικαστικός—τὸ ἡλιαστικόν*). It was of course not in the power of Pericles to foresee the mischievous increase of litigation which characterised Athens at a later time, or to anticipate the propositions of later demagogues by whom the pay was tripled, and the principle of payment extended to attendance at the public assembly; a measure which has been erroneously attributed to Pericles himself. (Böckh, *Public Econ. of Athens*, ii. § 14.) According to Ulpian (ad Demosth. *περὶ συντάξ.* p. 50, a.) the practice of paying the citizens who served as soldiers was first introduced by Pericles. To affirm that in proposing these measures Pericles did violence to his better judgment in order to secure popularity, would be to do him a great injustice. The whole course of his administration, at a time when he had no rival to dispute his pre-eminence, shows that these measures were the results of a settled principle of policy, that the people had a right to all the advantages and enjoyments that could be procured for them by the proper expenditure of the treasures of which they were masters. That in proposing them he was not insensible to the popularity which would accrue to their author, may be admitted without fixing any very deep stain upon his character. The lessons of other periods of history will show that the practice of wholesale largess, of which Cimon was beginning to set the example, is attended with influences even more corrupting and dangerous. If Pericles thought so, his measures, though perverted to mischief through consequences beyond his foresight or control, must be admitted to have been wise and statesmanlike, and not the less so because they were dexterously timed for the advancement of his personal influence.

The first occasion on which we find the two rival parties assuming anything like a hostile attitude towards each other, was when Cimon, on his return from Thasos, was brought to trial [CIMON, Vol. I. p. 750]. Pericles was one of those appointed to conduct the impeachment. But whether the prosecution was not according to his wishes, or he had yielded to the intercession of Elpinice, he only rose once, for form's sake, and put forth none of his eloquence. The result, according to Plutarch, was, that Cimon was acquitted. It was shortly after this, that Pericles, secure in the popularity which he had acquired, assailed the aristocracy in its strong-hold, the Areiopagus. Here, again, the prominent part in the proceedings was taken by Ephialtes, who in the assembly moved the psephisma by which the Areiopagus was deprived of those functions which rendered it formidable as an antagonist to the democratical party. The opposition which Cimon and his party might have offered was crippled by the events connected with the siege of Ithome; and in B. C. 461 the measure was passed. That Pericles was influenced by jealousy because, owing to his not having been archon, he had no seat in the council, or that Ephialtes seconded his views out of revenge for an offence that had been given him in the council, are notions which, though indeed they have no claims to attention, have been satisfactorily refuted (comp. Müller, *Eumenides*, 2d Dissert. I. A.) Respecting the nature of the change effected in the jurisdiction of the Areiopagus, the reader is referred to the *Dictionary of Antiquities*, art. *Areiopagus*. This success was soon followed by the ostracism of Cimon, who was charged with Laconism.

In B. C. 457 the unfortunate battle of Tanagra took place. The request made by Cimon to be allowed to take part in the engagement was rejected through the influence of the friends of Pericles; and Cimon having left his panoply for his friends to fight round, Pericles, as if in emulation of them, performed prodigies of valour. We do not learn distinctly what part he took in the movements which ensued. The expedition to Egypt he disapproved of; and through his whole career he showed himself averse to those ambitious schemes of foreign conquest which the Athenians were fond of cherishing; and at a later period effectually withstood the dreams of conquest in Sicily, Etruria, and Carthage, which, in consequence of the progress of Greek settlements in the West, some of the more enterprising Athenians had begun to cherish. In B. C. 454, after the failure of the expedition to Thessaly, Pericles led an armament which embarked at Pegae, and invaded the territory of Sicyon, routing those of the Sicyonians who opposed him. Then, taking with him some Achaean troops, he proceeded to Acarnania, and besieged Oeniadae, though without success (Thucyd. i. 111). It was probably after these events (Thirlwall, *Hist. of Greece*, vol. iii. p. 34), that the recal of Cimon took place. If there was some want of generosity in his ostracism, Pericles at least atoned for it by himself proposing the decree for his recal. The story of the private compact entered into between Pericles and Cimon through the intervention of Elpinice, that Cimon should have the command abroad, while Pericles

took the lead at home, is one which might safely have been questioned had it even rested on better authority than that of the gossip-mongers through whom Plutarch became acquainted with it.

It was not improbably about this time that Pericles took some steps towards the realisation of a noble idea which he had formed, of uniting all the Grecian states in one general confederation. He got a decree passed for inviting all the Hellenic states in Europe and Asia to send deputies to a congress, to be held at Athens, to deliberate in the first place about rebuilding the temples burnt by the Persians, and providing the sacrifices vowed in the time of danger; but also, and this was the most important part of the scheme, about the means of securing freedom and safety of navigation in every direction, and of establishing a general peace between the different Hellenic states. To bear these proposals to the different states, twenty men were selected of above fifty years of age, who were sent in detachments of five in different directions. But through the jealousy and counter machinations of Sparta, the project came to nothing.

In B. C. 448 the Phocians deprived the Delphians of the oversight of the temple and the guardianship of the treasures in it. In this they seem at least to have relied on the assistance of the Athenians, if the proceeding had not been suggested by them. A Lacedaemonian force proceeded to Phocis, and restored the temple to the Delphians, who granted to Sparta the right of precedence in consulting the oracle. But as soon as the Lacedaemonians had retired, Pericles appeared before the city with an Athenian army, replaced the Phocians in possession of the temple, and had the honour which had been granted to the Lacedaemonians transferred to the Athenians (Thucyd. i. 112). Next year (B. C. 447), when preparations were being made by Tolmides, to aid the democratical party in the towns of Boeotia in repelling the efforts and machinations of the oligarchical exiles, Pericles opposed the measure as rash and unseasonable. His advice was disregarded at the time; but when, a few days after, the news arrived of the disaster at Coroneia, he gained great credit for his wise caution and foresight. The ill success which had attended the Athenians on this occasion seems to have aroused the hopes of their enemies; and when the five years' truce had expired (B. C. 445), a general and concerted attack was made on them. Euboea revolted; and before Pericles, who had crossed over with an army to reduce it, could effect anything decisive, news arrived of a revolution in Megara and of the massacre of the greater part of the Athenian garrison, the rest of whom had fled to Nisaea; and intelligence was also brought of the approach of a Lacedaemonian army under the command of Pleistoanax, acting under the guidance of Cleandridas. Pericles, abandoning Euboea for the present, at once marched back to Athens. The Peloponnesians had already begun to ravage the country; Pericles, with his usual prudence, declined the risk of a battle; he found a bribe* a simpler and safer way of getting rid of the enemy [CLEANDRIDAS, PLEISTOANAX]. When this more important enemy had been disposed of, Pericles returned to Euboea with an armament of 50 galleys and 5000 heavy-armed soldiers, by which all resistance was overpowered. The land-owners of Chalcis (or at least some of them,—see Thirlwall, vol. iii. p. 57) were stripped of their estates. On the Histiaeans, who had given deeper provocation by murdering the whole crew of an Athenian galley which fell into their hands, a severer vengeance was inflicted. They were expelled from their territory, on which was settled a colony of 2000 Athenians, in a new town, Oreus, which took the place of Histiaea. These events were followed by the thirty years' truce, the Athenians consenting to evacuate Troezen, Pegae, Nisaea, and Achaea. The influence of the moderate counsels of Pericles may probably be traced in their consenting to submit to such terms. The conjecture hazarded by Bishop Thirlwall (vol. iii. p. 44), that the treaty was the work of the party opposed to Pericles, seems improbable. It may at least be assumed that the terms were not opposed by Pericles. The moment when his deeply-rooted and increasing influence had just been strengthened by the brilliant success which had crowned his exertions to rescue Athens from a most perilous position, would hardly have been chosen by his political opponents as one at which to set their policy in opposition to his.

After the death of Cimon the aristocratical party was headed by Thucydides, the son of Melesias. He formed it into a more regular organization, producing a more marked separation between it and the democratical party. Though a better political tactician than Cimon, Thucydides was no match for Pericles, either as a politician or as an orator, which, indeed, he acknowledged, when once, being asked by Archidamus whether he or Pericles was the better wrestler, he replied that when he threw Pericles the latter always managed to persuade the spectators that he had never been down. The contest between the two parties was brought to an issue in B. C. 444. Thucydides and his party opposed the lavish expenditure of the public treasure on the magnificent and expensive buildings with which Pericles was adorning the city, and on the festivals and other amusements which he instituted for the amusement of the citizens. In reply to the clamour which was raised against him in the assembly, Pericles offered to discharge the expense of the works, on condition that the edifices should be inscribed with his name, not with that of the people of Athens. The assembly with acclamation empowered him to spend as much as he pleased. The contest was soon after decided by ostracism, and Pericles was left without a rival; nor did any one throughout the remainder of his political course

* When, some time after, in a transient outbreak of ill-feeling, Pericles was called upon to submit his accounts for inspection, there appeared an item of ten talents spent for a necessary purpose. As the purpose to which the sum had been applied was tolerably well understood, the statement was allowed to pass without question (Aristoph. *Nub.* 832, with the Scholiast; Thucyd. ii. 21). It was probably this incident which gave rise to the story which Plutarch found in several writers, that Pericles, for the purpose of postponing the Peloponnesian war, which he perceived to be inevitable, sent ten talents yearly to Sparta, with which he bribed the most influential persons, and so kept the Spartans quiet; a statement which, though probably incorrect, is worth noting, as indicating a belief that the war was at any rate not hurried on by Pericles out of private motives.

appear to contest his supremacy. Nothing could be more dignified or noble than the attitude which under these circumstances he assumed towards the people. The boundless influence which he possessed was never perverted by him to sinister or unworthy purposes. So far from being a mere selfish demagogue, he neither indulged nor courted the multitude. "As long as he was at the head of the state in peace he administered its affairs with moderation, and kept a safe guard over it, and it became in his time very great. Being powerful on the ground both of his reputation and of his judgment, and having clearly shown himself thoroughly incorruptible, he restrained the multitude with freedom, and was not so much led by it as himself led it, because he did not seek to acquire power by unworthy means, bringing forward propositions which would gratify the people, but on the ground of his high character being able to speak in opposition even to its angry feelings. And so, whenever he saw them insolently confident beyond what the occasion justified, by his speeches he reduced them to a more wary temper, and when on the other hand they were unreasonably alarmed, he restored them again to confidence. And there was in name a democracy, but in reality a government in the hands of the first man" (Thucyd. ii. 65). After the ostracism of Thucydides the organized opposition of the aristocratical party was broken up, though, as we shall see, the malevolence of the enemies of Pericles exposed him subsequently to some troublesome contests.

A few years after the commencement of the 30 years' truce a war broke out between Samos and Miletus about the towns of Priene and Anaea. The Milesians, being vanquished, applied for help to Athens, and were backed by the democratical party in Samos itself. So favourable an opportunity for carrying out the policy which Athens pursued towards her allies was quite sufficient to render the intervention of Aspasia unnecessary for the purpose of inducing Pericles to support the cause of the Milesians. The Samians were commanded to desist from hostilities, and submit their dispute to the decision of an Athenian tribunal. This they showed themselves slow to do, and Pericles was sent with a fleet of 40 galleys to enforce the commands of the Athenians. He established a democratical constitution in Samos, and took 100 hostages from the oligarchical party, which he lodged in Lemnos. He also levied a contribution of 80 talents. The bribe of a talent from each of the hostages, with a large sum besides from the oligarchical party and from Pissuthnes, the satrap of Sardes, is said to have been offered to Pericles to induce him to relinquish his intention, and of course refused. He then returned, leaving a small garrison of Athenians in Samos. When he had left, a body of Samians, who had left the island as he approached, having concerted measures with Pissuthnes, recovered the hostages, overpowered the Athenian garrison and their political opponents, and renounced the Athenian alliance. A Phoenician fleet was promised to assist them; the enemies of Athens in Greece were urged, though without success, to take up the cause of the Samians; and Byzantium was induced to join in the revolt. Pericles, with nine colleagues and a fleet of 60 vessels, returned to put down the revolt. Detachments were sent to get reinforcements from the other allies, and to look out for the Phoenician fleet. With the remaining ships, amounting to 44 in number, Pericles attacked a Samian fleet of 70, as it was returning from Miletus, and gained the victory. Having received reinforcements, he landed a body of troops, drove the Samians within the walls, and proceeded to invest the town. A victory, though probably a slight one, was gained by the Samians under the command of Melissus [Melissus], and Pericles, with 60 ships, sailed to meet the Phoenician fleet. In his absence, the force which he had left behind was defeated, and the Samians exerted themselves actively in introducing supplies into the town. On the return of Pericles they were again closely besieged. An additional squadron of 40 ships was sent from Athens under the command of Hagnon, Phormion, and Thucydides. The Samians, being again decisively defeated in a sea-fight, were closely blockaded. Though Pericles is said to have made use of some new kinds of battering engines, the Samians held out resolutely, and murmurs were heard among the Athenian soldiers, whose dissolute habits (comp. Athen. xiii. p. 572, e.) soon rendered them weary of the tedious process of blockade. There is a story that, in order to pacify them, Pericles divided his army into eight parts, and directed them to cast lots, the division which drew a white bean being allowed to feast and enjoy themselves, while the others carried on the military operations. At the end of nine months the Samians capitulated, on condition that they should give up their ships, dismantle their fortifications, and pay the cost of the siege by instalments. Their submission was speedily followed by that of the Byzantines. On his return to Athens, Pericles celebrated with great magnificence the obsequies of those who had fallen in the war. He was chosen to deliver the customary oration. At its close the women who were present showered upon him their chaplets and garlands. Elpinice alone is said to have contrasted his hard-won triumph with the brilliant victories of her brother Cimon. Pericles had indeed good reason to be proud of his success; for Thucydides (viii. 76) does not scruple to say that the Samians were within a very little of wresting from the Athenians their maritime supremacy. But the comparison with the Trojan War, if ever really made, was more likely to have come from some sycophantic partisan, than from Pericles himself. (Plut. *l. c.*; Thucyd. i. 115—117; Diod. xii. 27, 28; Suidas, *s. v.* Σαμίων ὁ δῆμος; Aelian, *V. H.* ii. 9; Aristoph. *Acharn.* 850.)

Between the Samian war, which terminated in B. C. 440, and the Peloponnesian war, which began in B. C. 431, the Athenians were not engaged in any considerable military operations. On one occasion, though the date is uncertain, Pericles conducted a great armament to the Euxine, apparently with very little object beyond that of displaying the power and maritime supremacy of the Athenians, overawing the barbarians, and strengthening the Athenian influence in the cities in that quarter. Sinope was at the time under the power of the tyrant Timesilaus. Application was made to Pericles for assistance to expel the tyrant. A body of troops, which was left under the command of Lamachus, succeeded in effecting this object, and a body of 600 Athenians was afterwards sent to take possession of the confiscated property of the tyrant and his partisans.

While the Samian war was a consequence of

the policy which Athens exercised towards her allies, the issue of it tended greatly to confirm that direct authority which she exercised over them. This policy did not originate with Pericles, but it was quite in accordance with his views, and was carried out by him in the most complete manner. By the commutation of military service for tribute, many of the allied states had been stripped of their means of defence in the time of Cimon. It appears, however, to have been on the proposition of Pericles that the treasure of the confederacy was removed from Delos to Athens (about B. C. 461; see Böckh, *Public Econ. of Ath.* bk. iii. c. 15), and openly appropriated to objects which had no immediate connection with the purpose for which the confederacy was first formed, and the contributions levied. In justification of this procedure, Pericles urged that so long as the Athenians fulfilled their part of the compact, by securing the safety of their allies against the attacks of the Persian power, they were not obliged to render any account of the mode in which the money was expended; and if they accomplished the object for which the alliance was formed with so much vigour and skill as to have a surplus treasure remaining out of the funds contributed by the allies, they had a right to expend that surplus in any way they pleased. Under the administration of Pericles the contributions were raised from 460 to 600 talents. The greater part of this increase may have arisen from the commutation of service for money. There is nothing to show that any of the states were more heavily burdened than before (see Böckh, *Public Econ.* bk. iii. c. 15, p. 400, 2nd ed.). The direct sovereignty which the Athenians claimed over their allies was also exercised in most instances in establishing or supporting democratical government, and in compelling all those who were reduced to the condition of subject allies to refer, at all events, the more important of their judicial causes to the Athenian courts for trial (Böckh, iii. c. 16). Pericles was not insensible to the real nature of the supremacy which Athens thus exercised. He admitted that it was of the nature of a tyranny (Thucyd. ii. 63). In defence of the assumption of it he would doubtless have urged, as the Athenian ambassadors did at Sparta, that the Athenians deserved their high position on account of their noble sacrifices in the cause of Greece, since any liberty which the Greek states enjoyed was the result of that self-devotion; that the supremacy was offered to them, not seized by force; and that it was the jealousy and hostility of Sparta which rendered it necessary for the Athenians in self-defence to convert their hegemony into a dominion, which every motive of national honour and interest urged them to maintain; that the Athenians had been more moderate in the exercise of their dominion than could have been expected, or than any other state would have been under similar circumstances; and that the right of the Athenians had been tacitly acquiesced in by the Lacedaemonians themselves until actual causes of quarrel had arisen between them. (Thucyd. i. 73, &c., especially 75, 76.) In point of fact, we find the Corinthians at an earlier period, in the congress held to deliberate respecting the application of the Samians, openly laying down the maxim that each state had a right to punish its own allies. (Thucyd. i. 40.) If Pericles did not rise above the maxims of his times and country, his political morality was certainly not below that of the age; nor would it be easy even in more modern times to point out a nation or statesman whose procedure in similar circumstances would have been widely different.

The empire which arose out of this consolidation of the Athenian confederacy, was still further strengthened by planting colonies, which commonly stood to the parent state in that peculiar relation which was understood by the term κληροῦχοι. (*Dict. of Ant.* art. *Colonia.*) Colonies of this kind were planted at Oreus in Euboea, at Chalcis, in Naxos, Andros, among the Thracians, and in the Thracian Chersonesus. The settlement at Sinope has been already spoken of. The important colony of Thurii was founded in B. C. 444. Amphipolis was founded by Hagnon in B. C. 437. These colonies also served the very important purpose of drawing off from Athens a large part of the more troublesome and needy citizens, whom it might have been found difficult to keep employed at a time when no military operations of any great magnitude were being carried on. Pericles, however, was anxious rather for a well consolidated empire than for an extensive dominion, and therefore refused to sanction those plans of extensive conquest which many of his contemporaries had begun to cherish. Such attempts, surrounded as Athens was by jealous rivals and active enemies, he knew would be too vast to be attended with success.

Pericles thoroughly understood that the supremacy which it was his object to secure for Athens rested on her maritime superiority. The Athenian navy was one of the objects of his especial care. A fleet of 60 galleys was sent out every year and kept at sea for eight months, mainly, of course, for the purpose of training the crews, though the subsistence thus provided for the citizens who served in the fleet was doubtless an item in his calculations. To render the communication between Athens and Peiraeeus still more secure, Pericles built a third wall between the two first built, parallel to the Peiraic wall.

The internal administration of Pericles is characterised chiefly by the mode in which the public treasures were expended. The funds derived from the tribute of the allies and other sources were devoted to a large extent to the erection of those magnificent temples and public buildings which rendered Athens the wonder and admiration of Greece. A detailed description of the splendid structures which crowned the Acropolis, belongs rather to an account of Athens. The Propylaea, and the Parthenon, with its sculptured pediments and statue of Athene, exhibited a perfection of art never before seen, and never since surpassed. Besides these, the Odeum, a theatre designed for the musical entertainments which Pericles appended to the festivities of the Panathenaea, was constructed under his direction; and the temples at Eleusis and other places in Attica, which had been destroyed by the Persians, were rebuilt. The rapidity with which these works were finished excited astonishment. The Propylaea, the most expensive of them, was finished in five years. Under the stimulus afforded by these works architecture and sculpture reached their highest perfection, and some of the greatest artists of antiquity were employed in erecting or adorning the buildings. The chief direction and oversight of the

public edifices was entrusted to Pheidias, under whose superintendence were employed his two pupils Alcamenes and Agoracritus, Ictinus and Callicrates the architects of the Parthenon, Mnesicles the architect of the Propylaea, Coroebus the architect who began the temple at Eleusis, Callimachus, Metagenes, Xenocles and others. These works calling into activity, as they did in various ways, almost every branch of industry and commerce at Athens, diffused universal prosperity while they proceeded. Such a variety of instruments and materials were now needed, that there could hardly be an artisan in the city who would not find scope for his industry and skill; and as every art required the services of a number of subordinate labourers, every class of the labouring citizens found employment and support. This, however, though a most important object, and one which Pericles had distinctly in view, was not the only one which he set before himself in this expenditure. Independently of the gratification of his personal taste, which in this respect accorded with that of the people, his internal and external policy formed parts of one whole. While he raised Athens to that supremacy which in his judgment she deserved to possess, on account both of the natural capabilities of the people and the glorious sacrifices which they had made for the safety and freedom not of themselves only but of Greece, the magnificent aspect which the city assumed under his directions was designed to keep alive among the people a present consciousness of their greatness and power. (Comp. Demosth. *Aristocr.* p. 689, *Mid.* p. 565.) This feature of his policy is distinctly expressed in the speech delivered by him over the slain in the first winter of the Peloponnesian war, a speech equally valuable as an embodiment of his views, whether the sentiments contained in it be, as is most probable, such as he actually delivered, or such as his contemporary Thucydides knew him to entertain (Thucyd. ii. 35—46). He calls upon the survivors to resolve that the spirit they cherish towards their enemies shall be no less daring than that of those who had fallen; considering not alone the immediate benefit resulting from repelling their enemies, but rather the power of the city, contemplating it in reality daily, and becoming lovers (ἐραστάς) of it; and whenever it seems to them to be great, considering that men acquired this magnificence by daring, and judging what was necessary, and maintaining a sense of honour in action (c. 43). The design of his policy was that Athens should be thoroughly prepared for war, while it contained within itself every thing that could render the citizens satisfied with peace; to make them conscious of their greatness, and inspire them with that self-reliance and elastic vigour, which was a surer safeguard than all the jealous measures resorted to by the Spartans (c. 36—39). Nothing could well be further from the truth than the estimate Plato formed of the policy of Pericles, if he makes Socrates express his own views, in saying that Pericles made the Athenians idle, and cowardly, and talkative, and money-loving, by first accustoming them to receive pay (*Gorg.* p. 515, e.). The great object of Pericles was to get the Athenians to set before themselves a great ideal of what Athens and an Athenian ought to be. His commendations of the national characteristics partook quite as much of the nature of exhortation as of that of praise. This object, of leading the Athenians to value highly their station and privileges as Athenian citizens, may doubtless be traced in the law which he got passed at an early period, that the privileges of citizenship should be confined to those whose parents were both Athenians; a law which was called into exercise in B. C. 444, on the occasion of a present of corn being sent by Psammetichus from Egypt, to be distributed among the Athenian citizens. At the scrutiny which was set on foot only about 14,000 were found to be genuine Athenians, nearly 5000 being discovered to be aliens. That he had not miscalculated the effect likely to be produced on the minds of his fellow-citizens, is shown by the interest and pride which they took in the progress and beauty of the public works. When it was a matter of discussion in the assembly whether marble or ivory should be used in the construction of the great statue of Athene, the latter was selected, apparently for scarcely any other reason than that it was the more costly. We have already seen that the bare idea of having their name disconnected with the works that adorned their city, was sufficient to induce them to sanction Pericles in his lavish application of the public treasures. Pity, that an expenditure so wise in its ends, and so magnificent in its kind, should have been founded on an act of appropriation, which a strict impartiality cannot justify, though a fair consideration of all the circumstances of the age and people will find much to palliate it. The honesty of the objections raised against it by the enemies of Pericles on the score of its injustice is very questionable. The issue of the opposition of Thucydides and his party has already been noticed.

It was not the mere device of a demagogue anxious to secure popularity, but a part of a settled policy, which led Pericles to provide amusement for the people in the shape of religious festivals and musical and dramatic entertainments. These were at the same time intended to prepare the citizens by cheerful relaxation and intellectual stimulus for enduring the exertions necessary for the greatness and well-being of the state, and to lead them, as they became conscious of the enjoyment as well as dignity of their condition, as Athenian citizens, to be ready to put forth their most strenuous exertions in defending a position which secured to them so many advantages. (Thucyd. ii. 38, 40.) The impulse that would be given to trade and commerce by the increase of requirements on the part of the Athenians was also an element in his calculations (Thucyd. ii. 38). The drama especially characterised the age of Pericles [AESCHYLUS, SOPHOCLES; *Dict. of Ant.* art. *Comoedia*, *Tragoedia*]. From the comic poets Pericles had to sustain numerous attacks. Their ridicule of his personal peculiarity could excite nothing more than a passing laugh. More serious attempts were made by them to render his position suspicious in the eyes of the people. They exaggerated his power, spoke of his party as Peisistratids, and called upon him to swear that he was not about to assume the tyranny. Cratinus threw out insinuations as to the tardiness with which the building of the third long wall to Peiraeeus proceeded. His connection with Aspasia was made the ground of frequent sallies (Schol. *ad Plat.* p. 391, ed. Bekker; Plut. *Per.* 24). His high character and strict probity, however, rendered all

these attacks harmless. But that Pericles was the author of a law passed B. C. 440, restraining the exhibition of comedy, is not probable. (Thirlwall, vol. iii. p. 83; Cic. *de Rep.* iv. 10, 11.) The enemies of Pericles, unable to ruin his reputation by these means, attacked him through his friends. A charge was brought against Pheidias of appropriating part of the gold destined to adorn the statue of the goddess on the Acropolis; and Menon, a workman who had been employed by Pheidias, was suborned to support the charge [MENON]. By the direction of Pericles, however, the golden ornaments had been so fixed as to admit of being taken off. Pericles challenged the accusers to weigh them. They shrank from the test, but the probity of Pheidias was established. This charge having been fruitless, a second attack was made on him for having in the sculpture on the shield of the goddess, representing the battle with the Amazons, introduced portraits of himself and Pericles. To support this charge, again Menon was brought forward, and Pheidias was cast into prison as having shown dishonour to the national religion. According to Plutarch he died there, either by poison, or by a natural death.

The next attack was intended to wound Pericles on a still more sensitive side. The connection between Pericles and Aspasia, and the great ascendancy which she had over him, has already been spoken of in the article ASPASIA. (Respecting the benefit which the oratory of Pericles was supposed to have derived from her instructions, see Plat. *Menex.* p. 235, e. 236, a.) The comic poet Hermippus instituted a prosecution against her, on the ground of impiety, and of pandering to the vices of Pericles by corrupting the Athenian women; a charge beyond all doubt as slanderous as that made against Pheidias of doing the same under pretence of admitting Athenian ladies to view the progress of his works (Thirlwall, iii. pp. 87, 89). Apparently, while this trial was pending, Diopeithes got a decree passed that those who denied the existence of the gods, or introduced new opinions about celestial phaenomena, should be informed against and impeached according to the process termed εἰσαγγελία (*Dict. of Ant.* art. *Eisangelia*). This decree was aimed at Anaxagoras, and through him at Pericles. Another decree was proposed by Dracontides, that Pericles should give in an account of his expenditure of the public money before the Prytanes, who were to conduct the trial with peculiar solemnity. On the amendment of Agnon it was decreed that the trial should take place before 1500 dicasts. Aspasia was acquitted, though Pericles was obliged to descend to entreaties and tears to save her. The fate of Anaxagoras is uncertain [ANAXAGORAS]. Of the proceedings against Pericles himself we hear nothing further. (Plut. *l. c.*; Athen. xiii. p. 589, where several of the gossiping stories about Pericles will be found; Diod. xii. 39; Diog. Laërt. ii. 12.) It was the opinion entertained by many ancient writers that the dread of the impending prosecution was at least one of the motives which induced Pericles to hurry on the outbreak of the war with Sparta. That this unworthy charge was a false one is abundantly evident from the impartial and emphatic statements of Thucydides. The honesty of Pericles was unimpeachable; and the outbreak of hostilities inevitable.

When the Corcyraeans applied to Athens for assistance against Corinth, one of their main arguments was that hostilities between the rival confederacies could not be postponed much longer. Pericles doubtless foresaw this when by his advice a defensive alliance was contracted with the Corcyraeans, and ten galleys sent to assist them, under Lacedaemonius the son of Cimon, which were only to be brought into action in case a descent upon the territories of the Corcyraeans were threatened. Plutarch represents Pericles as sending so small a force through jealousy of the family of Cimon. Pericles might safely have defied the rivalry of a much more formidable person than Lacedaemonius. A larger squadron of 20 ships was sent out not long after, in case the force first sent should prove too small. (Thucyd. i. 31—54.) The measures taken by the Athenians with respect to Potidaea doubtless had the sanction of Pericles, if they were not suggested by him. (Thucyd. i. 56, &c.) After war had been declared by the congress of the Peloponnesian alliance, as the members of it were not in a condition to commence hostilities immediately, various embassies were sent to Athens, manifestly rather with the intention of multiplying causes of hostility, than with a sincere intention to prevent the outbreak of war. The first demand made was, that the Athenians should banish all that remained of the accursed family of the Alcmaeonids. This was clearly aimed at Pericles, who by his mother's side was connected with that house. The design of the Lacedaemonians was to render Pericles an object of odium when the difficulties of the war came to be felt by the Athenians, by making it appear that he was the obstacle in the way of peace. (Thucyd. i. 127.) The demand was disregarded, and the Lacedaemonians in their turn directed to free themselves from the pollution contracted by the death of Pausanias. Subsequent demands were made that the Athenians should raise the siege of Potidaea, restore Aegina to independence, and especially repeal the decree against the Megarians, by which the latter were excluded, on pain of death, from the agora of Athens, and from all ports in the Athenian dominions. One of the scandalous stories of the time represented this decree as having been procured by Pericles from private motives, some Megarians having carried off two girls belonging to the train of Aspasia. (Aristoph. *Acharn.* 500.) There was quite sufficient ground for the decree in the long-standing enmity between the Athenians and Megarians, which, just before the decree was passed on the motion of Charinus, had been inflamed by the murder of an Athenian herald, who had been sent to obtain satisfaction from the Megarians for their having encroached upon the consecrated land that lay between the territories of the two states. This demand of the Lacedaemonians was succeeded by one that the Athenians should leave all Greek states independent, that is, that Athens should relinquish her empire, intimations being given that peace might be expected if these conditions were complied with. An assembly was held to deliberate on the answer to be given to the Lacedaemonians. The true motives which actuated Pericles in resisting these demands are given by Thucydides in the speech which he puts into his mouth on the occasion (i. 140—144). Pericles judged rightly in telling the Athenians that the demands made of them, especially that about Me-

gara, which was most insisted on, were mere pretexts by which the Lacedaemonians were trying the spirit and resolution of the Athenians; and that in that point of view, involving the whole principle of submission to Sparta, it became of the utmost importance not to yield. He pointed out the advantages which Athens, as the head of a compact dominion, possessed over a disjointed league like that of the Peloponnesians, which, moreover, had not at its immediate command the resources necessary for carrying on the war, and would find the greatest difficulty in raising them; showed how impossible it was that the Peloponnesians should be able to cope with the Athenians by sea, and how utterly fruitless their attack would be while Athens remained mistress of the sea. The course which he recommended therefore was, that the Athenians should not attempt to defend their territory when invaded, but retire within the city, and devote all their attention to securing the strength and efficiency of their navy, with which they could make severe retaliations on the territories of their enemies; since a victory by land would be of no service, and defeat would immediately be followed by the revolt of their subject allies. He warned them, however, that they must be content with defending what they already possessed, and must not attempt to extend their dominion. War, he bade them observe, could not be avoided; and they would the less feel the ill effects of it, if they met their antagonists with alacrity. At his suggestion the Athenians gave for answer to the Lacedaemonian ambassadors, that they would rescind the decree against Megara if the Lacedaemonians would cease to exclude strangers from intercourse with their citizens; that they would leave their allies independent if they were so at the conclusion of the treaty, and if Sparta would grant real independence to her allies; and that they were still willing to submit their differences to arbitration.

In one sense, indeed, Pericles may be looked upon as the author of the Peloponnesian war, inasmuch as it was mainly his enlightened policy which had raised Athens to that degree of power which produced in the Lacedaemonians the jealousy and alarm which Thucydides (i. 23) distinctly affirms to have been the real cause of the Peloponnesian war. How accurately Pericles had calculated the resources of Athens, and how wisely he had discerned her true policy in the war, was rendered manifest by the spirited struggle which she maintained even when the Peloponnesians were supplied with Persian gold, and by the irreparable disasters into which she was plunged by her departure from the policy enjoined by Pericles.

In the spring of B.C. 431 Plataea was seized. Both sides prepared with vigour for hostilities; and a Peloponnesian army having assembled at the isthmus, another embassy was sent to the Athenians by Archidamus to see if they were disposed to yield. In accordance with a decree which Pericles had had passed, that no herald or embassy should be received after the Lacedaemonians had taken the field, the ambassador, Melesippus, was not suffered to enter the city. Pericles, suspecting that Archidamus in his invasion might leave his property untouched, either out of private friendship, or by the direction of the Peloponnesians, in order to excite odium against him, declared in an assembly of the people that if his lands were left unravaged, he would give them up to be the property of the state (Thucyd. ii. 13). He took the opportunity at the same time of giving the Athenians an account of the resources they had at their command. Acting upon his advice they conveyed their moveable property into the city, transporting their cattle and beasts of burden to Euboea. When the Peloponnesian army advanced desolating Attica, the Athenians were clamorous to be led out against the enemy, and were angry with Pericles because he steadily adhered to the policy he had recommended. He would hold no assembly or meeting of any kind. He, however, kept close guard on the walls, and sent out cavalry to protect the lands near the city. While the Peloponnesian army was in Attica, a fleet of 100 ships was sent round Peloponnesus. (Thucyd. ii. 18, &c.) The foresight of Pericles may probably be traced in the setting apart 1000 talents, and 100 of the best sailing galleys of the year, to be employed only in case of an attack being made on Athens by sea. Any one proposing to appropriate them to any other purpose was to suffer death. Another fleet of thirty ships was sent along the coasts of Locris and Euboea: and in this same summer the population of Aegina was expelled, and Athenian colonists sent to take possession of the island. An alliance was also entered into with Sitalces, king of Thrace. In the autumn Pericles in person led an army into Megaris, and ravaged most of the country. The decree against Megara before spoken of enacted that the Athenian generals on entering office should swear to invade Megaris twice a year (Plut. *l. c.*; Thucyd. iv. 66). In the winter (B.C. 431—430), on the occasion of paying funeral honours to those who had fallen in the course of the hostilities, Pericles was chosen to deliver the oration. (Thucyd. ii. 35—46.) In the summer of the next year, when the Peloponnesians invaded Attica, Pericles pursued the same policy as before. In this summer the plague made its appearance in Athens (Thucyd. ii. 48, &c.). An armament of 100 ships (Thucyd. ii. 56) was conducted by Pericles in person to the coast of Peloponnesus. An eclipse of the sun which happened just before the fleet set sail afforded Pericles an opportunity of applying the astronomical knowledge which he had derived from Anaxagoras in quieting the alarm which it occasioned. (Plut. *Per.* 35.)

The Athenians, being exposed to the devastation of the war and the plague at the same time, not unnaturally began to turn their thoughts to peace, and looked upon Pericles as the author of all their distresses, inasmuch as he had persuaded them to go to war. Pericles was unable to prevent the sending of an embassy to Sparta, with proposals for peace. It was however fruitless. Pericles then called an assembly, and endeavoured to bring the people to a better mind; set forth the grounds they had for hoping for success; pointed out the unreasonableness of being cast down and diverted from a course of action deliberately taken up by an unforeseen accident like that of the plague, and especially the injustice of holding him in any way responsible for the hardships they were suffering on account of it. It was impossible now to retreat; their empire must be defended at any sacrifice, for it was perilous to abandon it (Thucyd. ii. 60—64). Though his speech to some extent allayed the public ferment, it did not remove from their minds the irritation they felt. Cleon appears among his

foremost enemies. According to Plutarch a decree was passed that Pericles should be deprived of his command and pay a fine, the amount of which was variously stated. Thucydides merely says that he was fined. The ill feeling of the people having found this vent, Pericles soon resumed his accustomed sway, and was again elected one of the generals for the ensuing year.

The military operations of B.C. 429 were doubtless conducted under the general superintendence of Pericles, though he does not appear to have conducted any in person. The plague carried off most of his near connections. His son Xanthippus, a profligate and undutiful youth, his sister, and most of his intimate friends died of it. Still Pericles maintained unmoved his calm bearing and philosophic composure, and did not even attend the funeral rites of those who were carried off. At last his only surviving legitimate son, Paralus, a youth of greater promise than his brother, fell a victim. The firmness of Pericles then at last gave way; as he placed the funeral garland on the head of the lifeless youth he burst into tears and sobbed aloud. He had one son remaining, his child by Aspasia. Either by a repeal of the law respecting legitimacy which he himself had before got passed, or by a special vote, he was allowed to enrol this son in his own tribe and give him his own name. In the autumn of B.C. 429 Pericles himself died of a lingering sickness, which, if a variety of the plague, was not attended by its usual violent symptoms, but was of such a nature that he wasted away by slow degrees. Theophrastus preserved a story, that he allowed the women who attended him to hang an amulet round his neck, which he showed to a friend to indicate the extremity to which sickness had reduced him, when he could submit to such a piece of superstition. When at the point of death, as his friends were gathered round his bed, recalling his virtues and successes and enumerating his triumphs (in the course of his military career, in which he was equally remarkable for his prudence* and his courage, he had erected as many as nine trophies), overhearing their remarks, he said that they had forgotten his greatest praise: that no Athenian through his means had been made to put on mourning. He survived the commencement of the war two years and six months (Thuc. ii. 65). His death was an irreparable loss to Athens. The policy he had laid down for the guidance of his fellow-citizens was soon departed from; and those who came after him being far inferior to him in personal abilities and merit and more on a level with each other, in their eagerness to assume the reins of the state, betook themselves to unworthy modes of securing popular favour, and, so far from checking the wrong inclinations of the people, fostered and encouraged them, while the operations of the forces abroad and the counsels of the people at home were weakened by division and strife (Thuc. ii. 65).

The name of the wife of Pericles is not mentioned. She had been the wife of Hipponicus, by whom she was the mother of Callias. [CALLIAS, Vol. I. p. 567.] She bore two sons to Pericles, Xanthippus and Paralus. She lived unhappily with Pericles, and a divorce took place by mutual consent, when Pericles connected himself with Aspasia by a tie as close as the law allowed. His union with her continued in uninterrupted harmony till his death. It is possible enough that Aspasia occasioned the alienation of Pericles from his wife; but at the same time it appears that she had been divorced by her former husband likewise. By Aspasia Pericles had one son, who bore his name. Of his strict probity he left the decisive proof in the fact that at his death he was found not to have added a single drachma to his hereditary property. Cicero (*Brut.* 7. § 27, *de Orat.* ii. 22. § 93) speaks of written orations by Pericles as extant. It is not unlikely that he was deceived by some spurious productions bearing his name. (Quint. *I. O.* iii. 1.) He mentions the tomb of Pericles at Athens (*de Fin.* v. 2). It was on the way to the Academy (Paus. i. 29. § 3). There was also a statue of him at Athens (Paus. i. 28. § 2). (Plut. *Pericles;* Thirlwall, *Hist. of Greece*, vol. iii. cc. 17—20).

2. Son of the preceding, by Aspasia [PERICLES, No. 1]. He was one of the generals at the battle of Arginusae, and was put to death in consequence of the unsuccessful issue of that battle. (Xen. *Hellen.* i. 5. § 16.) [C. P. M.]

PERICLY'MENUS (Περικλύμενος). 1. One of the Argonauts, was a son of Neleus and Chloris, and a brother of Nestor. (Hom. *Od.* xi. 285; Apollod. i. 9. § 15; Orph. *Argon.* 155.) Poseidon gave him the power of changing himself into different forms, and conferred upon him great strength, but he was nevertheless slain by Heracles at the taking of Pylos. (Apollod. i. 9. § 9, ii. 7. § 3; Apollon. Rhod i. 156 with the Schol.; Ov. *Met.* xiii. 556, &c.; Eustath. *ad Hom.* p. 1685.) According to Hyginus (*Fab.* 10) Periclymenus escaped Heracles in the shape of an eagle.

2. A son of Poseidon and Chloris, the daughter of Teiresias, of Thebes. In the war of the Seven against Thebes he was believed to have killed Parthenopaeus (Apollod. iii. 6. § 8; Paus. viii. 18, in fin.; Eurip *Phoen.* 1157), and when he pursued Amphiaraus, the latter by the command of Zeus was swallowed up by the earth. (Pind. *Nem.* ix. 57, &c. with the Schol.) [L. S.]

PERICLY'MENUS (Περικλύμενος), a statuary of unknown age and country, is enumerated by Pliny among those who made *athletas et armatos et venatores sacrificantesque* (*H. N.* xxxiv. 8. s. 19. § 34). One of his works, a female statue, is mentioned by Tatian (*adv. Graec.* 55. p. 118, ed. Worth.). [P. S.]

PERI'CLYTUS (Περίκλυτος), a sculptor, who belonged to the best period and to one of the best schools of Grecian art, but of whom scarcely anything is known. He is only mentioned in a single passage of Pausanias (v. 17. § 4), from which we learn that he was the disciple of Polycleitus of Argos, and the teacher of Antiphanes, who was the teacher of Cleon of Sicyon. Since Polycleitus flourished about B. C. 440, and Antiphanes about B. C. 400, the date of Periclytus may be fixed at about B. C. 420. In some editions of Pausanias his name occurs in another passage (ii. 22. § 8), but the true reading is Πολυκλείτου, not Περικλείτου or Περικλύτου [Comp. NAUCYDES.] [P. S.]

PERICTIONE and PERICTYONE (Περικτιόνη, Περικτυόνη, the former being the more common form), is said to have been the mother

* He used to say that as far as their fate depended upon him, the Athenians should be immortal.

of Plato, who was born B. C. 429. Diogenes Laërtius (vii. 1) and Suidas (*s. v.* Πλάτων) call her also Potone, which was the name of Plato's sister. (Suid. *s. v.* Ποτώνη.) Through Perictione, Plato was descended from Solon, (see pedigree of GLAUCON,) though Olympiodorus in his life of Plato traces his descent from Solon through his father, and from Codrus through his mother, reversing the statements of Diogenes Laërtius (*l. c.*) and Apuleius (*de Dogm. Plat.*). It is a shrewd conjecture of Bentley's (*Diss. on Phalaris*, vol. i. p. 421, ed. 1836), that, as it was thought "a point of decorum to make even the female kindred of philosophers copy after the men," certain passages bearing the name of Perictione, and quoted by Stobaeus (*Florileg.* i. 62, 63, lxxix. 50, lxxxv. 19), are spurious, and, for the reason above given, received the name of Plato's mother. This is strengthened by the fact, stated by Bentley, that Iamblichus mentions no such name in his copious list of Pythagorean women. Besides, the first two extracts are in the Doric, and the last two (not *one*, as Bentley, through oversight, says) are in the Ionic dialect. "And why should she write philosophy in two dialects?" We have no other trace of this last Perictione, if indeed there was such a woman, save in the extracts given by Stobaeus; and the two last fragments are undoubtedly spurious, whatever be determined regarding those in the Doric dialect. [W. M. G.]

PERIE'RES (Περιήρης). 1. A son of Aeolus and Enarete, king of Messene, was the father of Aphareus and Leucippus by Gorgophone. (Apollod. i. 7. § 3; Paus. iv. 2. § 2, 3. § 3, &c.) In some traditions Perieres was called a son of Cynortas, and besides the sons above mentioned he is said to have been, by Gorgophone, the father of Tyndareos and Icarius. (Tzetz. *ad Lyc.* 511; Apollod. i. 9. § 5, iii. 10. § 3.) Oebalus also is called a son of Perieres. (Schol. *ad Eurip. Orest.* 447.) After the death of Perieres, Gorgophone is said to have married Oebalus, and to have been the first widow in Greece that married a second husband. (Paus. ii. 21. § 8, comp. iii. i. § 4.)

2. The charioteer of king Menoeceus in Thebes. (Apollod. ii. 4. § 11.)

3. The father of Borus, who was the husband of Polydora. (Hom. *Il.* xvi. 177.) [L. S.]

PERI'GENES (Περιγένης), commander of the fleet of Ptolemy IV. (Philopator) in the war against Antiochus III., king of Syria, B. C. 218. He engaged Diognetus, the admiral of Antiochus, without any decisive result, but the defeat of the land forces of Ptolemy under Nicolaus compelled Perigenes to retreat. (Polyb. v. 68, 69.) [E. H. B.]

PERILA'US (Περίλαος), a son of Icarius and Periboea, and a brother of Penelope. (Apollod. iii. 10. § 6; Paus. viii. 34. § 2.) There are three other mythical personages of the same name. (Paus. ii. 20. § 6, vii. 4. § 1; Quint. Smyrn. viii. 294.) [L. S.]

PERILA'US (Περίλαος). 1. A citizen of Megara, who espoused the party of Philip of Macedon, and according to Demosthenes, betrayed his country to that monarch, but was afterwards treated by him with neglect and contempt. (Dem. *de Cor.* pp. 242, 324, *de F. L.* p. 435.)

2. A Macedonian officer, who was one of the three deputies sent by Meleager and Arrhidaeus to treat with the party of Perdiccas and Leonnatus, during the dissensions at Babylon immediately after the death of Alexander (Curt. x. 8. § 15). He afterwards attached himself to Antigonus, by whom he was appointed, in B. C. 315, to command an army in the southern provinces of Asia Minor; but was defeated and taken prisoner by Polycleitus, the general of Seleucus. (Diod. xix. 64.)

3. A son of Antipater, and younger brother of Cassander, king of Macedonia, under whom he held various subordinate employments. (Plut. *de Frat. Amor.* 15, p. 486, a.) [E. H. B.]

PERILLUS (Πέριλλος; the form Περίλαος in Lucian, *Phal.* 1, and the Scholiast to Pindar, *Pyth.* i. 185, probably arises from a confusion of Λ with Α), a statuary, was the maker of the bronze bull of the tyrant Phalaris, respecting which see further under PHALARIS. Of the modern disquisitions on this instrument of torture, the most important are those of Göller (*De Situ et Orig. Syracus.* pp. 272, &c.) and Böttiger (*Kunstmythologie*, vol. i. p. 380). Müller places the artist at Ol. 55, B. C. 560. Like the makers of other instruments of death, Perillus is said to have become one of the victims of his own handiwork. [P. S.]

PERIME'DE (Περιμήδη). 1. A daughter of Aeolus and Enarete, and the mother of Hippodamas and Orestes. (Apollod. i. 7. § 1; comp. ACHELOUS.)

2. A daughter of Oeneus, by whom Phoenix became the father of Europa and Astypalaea. (Paus. vii. 4. § 2.)

3. A daughter of Eurystheus. (Apollod. ii. 8. § 1.)

4. A sister of Amphitryon, and wife of Licymnius. (Apollod. ii. 4. § 6.) [L. S.]

PERIME'DES (Περιμήδης). 1. One of the companions of Odysseus during his wanderings. (Hom. *Od.* xi. 23; Paus x. 29. § 1.)

2. One of the centaurs. (Hes. *Scut. Herc.* 187; Athen. iv. p. 148.)

3. A son of Eurystheus and Antimache. (Apollod. ii. 8. § 1.) [L. S.]

PERIME'LE (Περιμήλη), the name of three mythical personages, the first a daughter of Hippodamas (Ov. *Met.* viii. 590, &c.; comp. ACHELOUS); the second a daughter of Admetus (Anton. Lib. 23); and the third a daughter of Amythaon. (Diod. iv. 69; comp. IXION.) [L. S.]

PE'RIPHAS (Περίφας). 1. One of the sons of Aegyptus. (Apollod. ii. 1. § 5.)

2. A son of Oeneus. (Anton. Lib. 2; comp. OENEUS.)

3. A son of Lapithes in Thessaly. (Diod. iv. 69, v. 61; comp. LAPITHES.)

4. One of the Lapithae. (Ov. *Met.* xii. 449.)

5. An Attic autochthon, previous to the time of Cecrops, was a priest of Apollo, and on account of his virtues he was made king; but as he was honoured to the same extent as Zeus, the latter wished to destroy him. At the request of Apollo, however, Zeus metamorphosed him into an eagle, and his wife likewise into a bird. (Anton. Lib. 6; Ov. *Met.* vii. 400.)

6. A son of the Aetolian Ochesius, fell by the hand of Ares in the Trojan war. (Hom. *Il.* v. 842.)

7. A son of Epytus, and a herald of Aeneias. (Hom. *Il.* xvii. 323.)

8. A Greek who took part in the destruction of Troy. (Virg. *Aen.* ii. 476.) [L. S.]

PERIPHE'TES (Περιφήτης). 1. A son of Hephaestus and Anticleia, was surnamed Cory-

netes, that is, Club-bearer, and was a robber at Epidaurus, who slew the travellers he met with an iron club. Theseus at last slew him and took his club for his own use. (Apollod. iii. 16. § 1; Plut. *Thes.* 8; Paus ii. 1. § 4; Ov. *Met.* vii. 437.)

2. A son of Copreus of Mycenae, was slain at Troy by Hector. (Hom. *Il.* xv. 638.)

3. A Trojan, who was slain by Teucer. (Hom. *Il.* xiv. 515.) [L. S.]

PERO (Πηρώ). 1. The mother of the river-god Asopus by Poseidon. (Apollod. iii. 12. § 6.)

2. A daughter of Neleus and Chloris, was married to Bias, and celebrated for her beauty. (Hom. *Od.* xi. 286; Apollod. i. 9. § 9; Paus. x. 31. § 2.) [L. S.]

PEROLLA. [CALAVIUS.]

PERPERNA, or PERPENNA, the name of a Roman gens. We may infer from the termination of the word, that the Perpernae were of Etruscan origin, like the CAECINAE and SPURINNAE. The Perpernae are first mentioned in the latter half of the second century B. C., and the first member of the gens, who obtained the consulship, was M. Perperna in B. C. 130. There is considerable doubt as to the orthography of the name, since both *Perperna* and *Perpenna* occur in the best manuscripts; but as we find *Perperna* in the Fasti Capitolini, this appears to be the preferable form. (Comp. Graevius and Garaton. *ad Cic. pro Rosc. Com.* 1; Duker, *ad Flor.* ii. 20; Drakenborch, *ad Liv.* xliv. 27.) There are no coins now extant to determine the question of the orthography, although in the time of Fronto there were coins bearing this name. (Fronto, p. 249, ed. Rom.)

1. M. PERPERNA, was sent as an ambassador in B. C. 168 with L. Petillius to the Illyrian king Gentius, who threw them into prison, where they remained till the conquest of Gentius shortly after by the praetor Anicius. Perperna was thereupon sent to Rome by Anicius to convey the news of the victory. (Liv. xliv. 27, 32; Appian, *Mac.* xvi. 1.)

2. M. PERPERNA, consul in B. C. 130, is said to have been a consul before he was a citizen; for Valerius Maximus relates (iii. 3. § 5), that the father of this Perperna was condemned under the Papia lex after the death of his son, because he had falsely usurped the rights of a Roman citizen.*

M. Perperna was praetor in B. C. 135, in which year he had the conduct of the war against the slaves in Sicily, and in consequence of the advantages which he obtained over them received the honour of an ovation on his return to Rome. (Flor. iii. 19; Fasti Capit.) He was consul in B. C. 130 with C. Claudius Pulcher Lentulus, and was sent into Asia against Aristonicus, who had defeated one of the consuls of the previous year, P. Licinius Crassus. Perperna, however, soon brought the war to a close. He defeated Aristonicus in the first engagement, and followed up his victory by laying siege to Stratoniceia, whither Aristonicus had fled. The town was compelled by famine to surrender, and the king accordingly fell into the consul's hands. Perperna did not however live to enjoy the triumph, which he would undoubtedly have obtained, but died in the neighbourhoood of Pergamum on his return to Rome in B. C. 129. (Liv. *Epit.* 59; Justin. xxxvi. 4; Vell. Pat. ii. 4; Flor. ii. 20; Oros. v. 10.) [ARISTONICUS, No. 2.] It was the above-mentioned Perperna who granted the right of asylum to the temple of Diana in the town of Hierocaesareia in Lydia. (Tac. *Ann.* iii. 62.)

3. M. PERPERNA, son of No. 2, consul B. C. 92 with C. Claudius Pulcher, and censor B. C. 86 with L. Marcius Philippus. Perperna is mentioned by the ancient writers as an extraordinary instance of longevity. He attained the great age of ninety-eight years, and died in B. C. 49, the year in which the civil war broke out between Caesar and Pompey. He outlived all the senators who belonged to that body in his consulship, and at the time of his death there were only seven persons surviving, whom he had enrolled in the senate during his censorship. (Plin. *H. N.* vii. 48; Val. Max. viii. 13. § 4; Dion Cass. xli. 14; the last writer gives the details a little differently.) Perperna took no prominent part in the agitated times in which he lived. In the Social or Marsic war, B. C. 90, he was one of the legates, who served under the consul P. Rutilius Lupus. (Appian, *B. C.* i. 40.) It was probably the same M. Perperna who was judex in the case of C. Aculeo (Cic. *de Orat.* ii. 65), and also in that of Q. Roscius, for whom Cicero pleaded (*pro Rosc. Com.* 1, 8). In B. C. 54, M. Perperna is mentioned as one of the consulars who bore testimony on behalf of M. Scaurus at the trial of the latter. (Ascon. *in Scaur.* p. 28, ed. Orelli.) The censorship of Perperna is mentioned by Cicero (*Verr.* i. 55), and Cornelius Nepos speaks of him (*Cat.* 1) as *censorius*.

4. M. PERPERNA VENTO, son of No. 3, joined the Marian party in the civil war, and was raised to the praetorship (Perperna *praetorius*, Vell. Pat. ii. 30), though in what year is uncertain. After Sulla had completely conquered the Marian party in Italy in B. C. 82, Perperna fled to Sicily with some troops; but upon the arrival of Pompey shortly afterwards, who had been sent thither by Sulla, Perperna evacuated the island. On the death of Sulla in B. C. 78, Perperna joined the consul M. Aemilius Lepidus in his attempt to overthrow the new aristocratical constitution, and retired with him to Sardinia on the failure of this attempt. Lepidus died in Sardinia in the following year, B. C. 77, and Perperna with the remains of his army crossed over to Spain, where the amiable disposition and brilliant genius of Sertorius had gained the love of the inhabitants of the country, and had for some time defied all the efforts of Q. Metellus Pius, who had been sent against him with a large army by the ruling party at Rome. Perperna, however, was not disposed to place himself under the command of Sertorius. He had brought with him considerable forces and large treasures; he was proud of his noble family, being both the son and grandson of a consul; and although his abilities were mean, he thought that the chief command ought to devolve upon him, and therefore resolved to carry on the war on his own account against Metellus. But his troops, who well knew on which commander they could place most reliance, compelled him to join Sertorius, as soon as they heard that Pompey was crossing the Alps in order to prosecute the war in conjunction with Metellus. For the next five years Perperna served under Sertorius, and was more than once defeated. [For details, see SERTORIUS.] But although

* As to this Papia lex, the date of which has given rise to some dispute, see PAPIUS.

Perperna acted apparently in concert with Sertorius, he and the other Roman nobles who accompanied him were jealous of the ascendency of the latter, and at last were mad enough to allow their jealousy and pride to destroy the only man who could have restored them to political power. In B. C. 72, Perperna and his friends assassinated Sertorius at a banquet. His death soon brought the war to a close. Perperna was completely defeated in the first battle which he fought with Pompey after the death of Sertorius, and was taken prisoner. Anxious to save his life, he offered to deliver up to Pompey the papers of Sertorius, which contained letters from many of the leading men at Rome, inviting Sertorius to Italy, and expressing a desire to change the constitution which Sulla had established. But Pompey refused to see him, and commanded him to be put to death, and the letters to be burnt. (Appian, *B. C.* i. 107, 110, 113—115; Plut. *Pomp* 10, 20, *Sert.* 15, 25—27; Liv. *Epit.* 96; Eutrop. vi. 1; Flor. iii. 22; Oros. v. 23; Vell. Pat. ii. 30; Sall. *Hist.* lib. ii. iii.; Cic. *Verr.* v. 58.)

PERPE'TUUS, P. TI'TIUS, consul A. D. 237 with L. Ovinius Rusticus Cornelianus.

PERSAEUS (Περσαῖος), surnamed Cittieus (Κιττιεύς), from his native town Cittium, in the south of Crete, was a favourite disciple of Zeno, the stoic, who was also of Cittium. Suidas (*s. v.*) states that he was also named Dorotheüs, and that his father's name was Demetrius. Diogenes Laërtius mentions that it was doubtful whether he was merely an intimate friend of Zeno's, or whether, after having been the slave of Antigonus Gonatas, and tutor to his son Alcyoneus, and then presented by that monarch to Zeno as a copyist, he had been freed by the philosopher. The opinion that he had been Zeno's slave prevails extensively in later writers, as in A. Gellius (ii. 18). But the notion is contradicted by the general current of his life, and seems to have originated in a remark of Bion Borysthenites. Bion having seen a bronze statue of Persaeus, bearing the inscription, Περσαῖον Ζήνωνος Κιτιέα, remarked that this was a mistake, for Περσαῖον Ζήνωνος οἰκιτιέα. (Athen. iv. p. 162, d.) But from the *sal nigrum* which characterises Bion's sayings, this seems nothing more than a sneer at the servility which he thus insinuated that Persaeus, with whom he had come into rivalry at the court of Antigonus, manifested in his demeanour to Zeno. Indeed, if Persaeus had actually been Zeno's slave, the sarcasm would have been pointless. We learn from Diogenes Laërtius, that Zeno lived in the same house with Persaeus, and he narrates an incident, which certainly supports the insinuation of Bion. The same story is told by Athenaeus (xiii. p. 607, a. b.), on the authority of Antigonus the Carystian, somewhat differently, and not so much to Zeno's credit. Persaeus was in the prime of life in the 130th Olympiad, B. C. 260. Antigonus Gonatas had sent for Zeno, between B. C. 277 and 271 (Clinton, *F. H.* vol. ii. p. 368, note i), when the philosopher was in his eighty-first year. Zeno excused himself, but sent Persaeus and Philonides, with whom went also the poet Aratus, who had received instructions from Persaeus at Athens. Persaeus seems to have been in high favour with Antigonus, and to have guided the monarch in his choice of literary associates, as we learn from a sneer of Bion's, recorded by Laërtius. At last, unhappily

for himself, he was appointed to a chief command in Corinth, and hence he is classed by Aelian (*V. H.* iii. 17), among those philosophers who have taken an active part in public affairs. According to Athenaeus (iv. p. 162, c), who has no high opinion of his morality, his dissipation led to the loss of Corinth, which was taken by Aratus the Sicyonian, B. C. 243. Pausanias (ii. 8, vii. 8) states that he was then slain. Plutarch doubtfully represents him as escaping to Cenchreae. But this may have been to put into his mouth when alive, what Athenaeus says of him when dead, that he who had been taught by Zeno to consider philosophers as the only men fit to be generals, had been forced to alter his opinion, being corrected by a Sicyonian youth.

We find a list of his writings in Laërtius, in which we are startled to find Θυέστης. Athenaeus (iv. 140, p. 6, e) agrees with Laërtius, in attributing to him a work, entitled Πολιτεία Λακωνική. He also gives a general view of the contents of a work bearing his name, entitled Συμποτικοὶ Διάλογοι (iv. p. 162, e.). But that the favourite pupil of Zeno, and the trusted friend of Antigonus for many years, could have written such a work as he describes, seems incredible. He very probably did write a book bearing the title Ὑπομνήματα Συμπότικα (as stated by Laërtius), on the model of the Συμπόσιον of Plato; hence the Περὶ Γάμου and Περὶ Ἐρώτων, mentioned by Laërtius as separate treatises of Persaeus. But, being the friend of Antigonus, he was deemed to be an enemy to Greek freedom; hence the inveterate enmity of Menedemus (Diog. Laërt. ii. 143), and hence spurious productions of a contemptible character were probably assigned to him. Lipsius, however (*Manuduct. ad Stoic. Philosoph.* xii. 1), seems to be of an opinion quite the reverse. Suidas and Eudocia (p. 362) state that he wrote a history, which may refer to his political writings. He also wrote, according te Laërtius, against the laws of Plato. Of his philosophical opinions, we know hardly anything. It is reasonable to conjecture that he adhered closely to the tenets of Zeno. Accordingly, we find him, on one occasion, convicting Ariston of inconsistency in not adhering in practice to his dogma, that the wise man was opinionless (ἀδόξαστος). We find him, however, if we can trust Laërtius, agreeing with Ariston in his doctrine of *indifference* (ἀδιαφορία), and himself convicted of inconsistency by Antigonus — an incident which has been ingeniously expanded by Themistius. (Orat. xxxii. p. 358.) Cicero (*de Nat. Deor.* i. 15, where the old reading was *Perseus*) censures an opinion of his that divinity was ascribed not only to men who had improved the arts of life, but even to those material substances which are of use to mankind. Meursius (*de Cypro*, ii. p. 167) thinks that this is taken from a work of his entitled Ἠθικαὶ Σχολαὶ mentioned by Laërtius. Minucius Felix (*Octav.* p. 22, ed. Lugd. Bat. 1652), alludes also to this opinion, but he seems to have derived his knowledge from Cicero, as the illustrations are Roman, and not Greek, as we might have expected. Dio Chrysostom (Orat. liii.) states that following the example of Zeno, Persaeus, while commenting on Homer, did not discuss his general merits, but attempted to prove that he had written κατὰ δοξάν, and not κατὰ ἀλήθειαν. (Comp. Diog. Laërt. vii., with Lipsius, Meursius, *ll. cc.*, and Fabric. *Bibl. Graec.* vol. iii. p. 570.) [W. M. G.]

PERSE (Πέρση), a daughter of Oceanus, and wife of Helios, by whom she became the mother of Aeetes and Circe. (Hom. *Od.* x. 139; Hes. *Theog.* 356, 956.) She is further called the mother of Pasiphae (Apollod. i. 9. § 1, iii. 1. § 2; Hygin. *Praef.*), Perses (Apollod. i. 9, in fin.), and Aloeus (Tzetz. *ad Lyc.* 174). Homer and Apollonius Rhodius (iv. 591) call her Perse, while others call her Perseis (comp. Tzetz. *ad Lyc.* 798) or Persea. (Virg. *Cir.* 66.) [L. S.]

PERSEIDES or PERSEIUS (Περσείδης, Περσηϊάδης, Περσεῖος, or Περσήϊος), a patronymic of Perseus, used to designate his descendants. (Hom. *Il.* xix. 123; Thucyd. i. 9.) But it is also used to designate the descendants of Perse, viz. Aeetes and Hecate. (Val. Flacc. v. 582, vi. 495.) [L. S.]

PERSE'PHONE (Περσεφόνη), in Latin *Proserpina*, the daughter of Zeus and Demeter. (Hom. *Il.* xiv. 326, *Od.* xi. 216; Hes. *Theog.* 912, &c.; Apollod. i. 5. § 1.) Her name is commonly derived from *φέρειν φόνον*, "to bring" or "cause death," and the form Persephone occurs first in Hesiod (*Theog.* 913; comp. Hom. *Hymn. in Cer.* 56), the Homeric form being Persephoneia. But besides these forms of the name, we also find Persephassa, Phersephassa, Persephatta, Phersephatta, Pherrephassa, Pherephatta, and Phersephoneia, for which various etymologies have been proposed. The Latin Proserpina, which is probably only a corruption of the Greek, was erroneously derived by the Romans from *proserpere*, "to shoot forth." (Cic. *de Nat. Deor.* ii. 26.) Being the infernal goddess of death, she is also called a daughter of Zeus and Styx (Apollod. i. 3. § 1); in Arcadia she was worshipped under the name of Despoena, and was called a daughter of Poseidon, Hippius, and Demeter, and said to have been brought up by the Titan Anytus. (Paus. viii. 37. §§ 3, 6, 25. § 5.) Homer describes her as the wife of Hades, and the formidable, venerable, and majestic queen of the Shades, who exercises her power, and carries into effect the curses of men upon the souls of the dead, along with her husband. (Hom. *Od.* x. 494, xi. 226, 385, 634, *Il.* ix. 457, 569; comp. Apollod. i. 9. § 15.) Hence she is called by later writers *Juno Inferna*, *Averna*, and *Stygia* (Virg. *Aen.* vi. 138; Ov. *Met.* xiv. 114), and the Erinnyes are said to have been daughters of her by Pluto. (Orph. *Hymn.* 29. 6, 70. 3.) Groves sacred to her are said by Homer to be in the western extremity of the earth, on the frontiers of the lower world, which is itself called the house of Persephone. (*Od.* x. 491, 509.)

The story of her being carried off by Pluto, against her will, is not mentioned by Homer, who simply describes her as his wife and queen; and her abduction is first mentioned by Hesiod (*Theog.* 914). Zeus, it is said, advised Pluto, who was in love with the beautiful Persephone, to carry her off, as her mother, Demeter, was not likely to allow her daughter to go down to Hades. (Comp. Hygin. *Fab.* 146.) Pluto accordingly carried her off while she was gathering flowers with Artemis and Athena. (Comp. Diod. v. 3.) Demeter, when she found her daughter had disappeared, searched for her all over the earth with torches, until at length she discovered the place of her abode. Her anger at the abduction obliged Zeus to request Pluto to send Persephone (or Cora, i.e. the maiden or daughter) back. Pluto indeed complied with the request, but first gave her a kernel of a pomegranate to eat, whereby she became doomed to the lower world, and an agreement was made that Persephone should spend one third (later writers say *one half*) of every year in Hades with Pluto, and the remaining two thirds with the gods above. (Apollod. i. 5. § 1, &c.; Ov. *Met.* v. 565; comp. DEMETER.) The place where Persephone was said to have been carried off, is different in the various local traditions. The Sicilians, among whom her worship was probably introduced by the Corinthian and Megarian colonists, believed that Pluto found her in the meadows near Enna, and that the well Cyane arose on the spot where he descended with her into the lower world. (Diod. v. 3, &c.; comp. Lydus, *De Mens.* p. 286; Ov. *Fast.* iv. 422.) The Cretans thought that their own island had been the scene of the rape (Schol. *ad Hes. Theog.* 913), and the Eleusinians mentioned the Nysaean plain in Boeotia, and said that Persephone had descended with Pluto into the lower world at the entrance of the western Oceanus. Later accounts place the rape in Attica, near Athens (Schol. *ad Soph. Oed. Col.* 1590) or at Erineos near Eleusis (Paus. i. 38. § 5), or in the neighbourhood of Lerna (ii. 36. § 7; respecting other localities see Conon, *Narr.* 15; Orph. *Argon.* 1192; Spanheim, *ad Callim. Hymn. in Cer.* 9).

The story according to which Persephone spent one part of the year in the lower world, and another with the gods above, made her, even with the ancients, the symbol of vegetation which shoots forth in spring, and the power of which withdraws into the earth at other seasons of the year. (Schol. *ad Theocrit.* iii. 48.) Hence Plutarch identifies her with spring, and Cicero (*De Nat. Deor.* ii. 26) calls her the seed of the fruits of the field. (Comp. Lydus, *De Mens.* pp. 90, 284; Porphyr. *De Ant. Nymph.* p. 118, ed. Barnes.) In the mysteries of Eleusis, the return of Cora from the lower world was regarded as the symbol of immortality, and hence she was frequently represented on sarcophagi. In the mystical theories of the Orphics, and what are called the Platonists, Cora is described as the all-pervading goddess of nature, who both produces and destroys every thing (Orph. *Hymn.* 29. 16), and she is therefore mentioned along, or identified with, other mystic divinities, such as Isis, Rhea, Ge, Hestia, Pandora, Artemis, Hecate. (Tzetz. *ad Lyc.* 708, 1176; Schol. *ad Apollon. Rhod.* iii. 467; Schol. *ad Theocrit.* ii. 12; Serv. *ad Aen.* iv. 609.) This mystic Persephone is further said to have become by Zeus the mother of Dionysus, Iacchus, Zagreus or Sabazius. (Hesych. *s. v.* *Ζαγρεύς*; Schol. *ad Eurip. Or.* 952; Aristoph. *Ran.* 326; Diod. iv. 4; Arrian. *Exped. Al.* ii. 16; Lydus *De Mens.* p. 198; Cic. *de Nat. Deor.* iii. 23.) The surnames which are given to her by the poets, refer to her character as queen of the lower world and of the dead, or to her symbolic meaning which we have pointed out above. She was commonly worshipped along with Demeter, and with the same mysteries, as for example, with Demeter Cabeiria in Boeotia. (Paus. ix. 25. § 5.) Her worship further is mentioned at Thebes, which Zeus is said to have given to her as an acknowledgment for a favour she had bestowed on him (Schol. *ad Eurip. Phoen.* 687): in like manner Sicily was said to have been given to her at her wedding (Pind. *Nem.* i. 17; Diod. v. 2; Schol. *ad Theocrit.* xv. 14), and two festivals were celebrated in her honour in the island, the one at the time of

sowing, and the other at the time of harvest. (Diod. v. 4; Athen. iv. p. 647.) The Eleusinian mysteries belonged to Demeter and Cora in common, and to her alone were dedicated the mysteries celebrated at Athens in the month of Anthesterion. (Comp. Paus. i. 31. § 1, &c.) Temples of Persephone are mentioned at Corinth, Megara, Sparta, and at Locri in the south of Italy. (Paus. iii. 13. § 2; Liv. xxix. 8, 18; Appian, iii. 12.) In works of art Persephone is seen very frequently: she bears the grave and severe character of an infernal Juno, or she appears as a mystical divinity with a sceptre and a little box, but she was mostly represented in the act of being carried off by Pluto. (Paus. viii. 37. § 2; comp. Hirt. *Mythol. Bilderb.* i. p. 72, &c.; Welcker, *Zeitschrift für die alte Kunst*, p. 20, &c.)

Another mythical personage of the name of Persephone, is called a daughter of Minyas, and the mother of Chloris by Amphion. (Schol. *ad Hom. Od.* xi. 281.) [L. S.]

PERSES (Πέρσης). 1. A son of the Titan Crius and Eurybia, and husband of Asteria, by whom he became the father of Hecate. (Hes. *Theog.* 377, 409, &c.; Apollod. i. 2. §§ 2, 4.)

2. A son of Perseus and Andromeda, is described as the founder of the Persian nation. (Herod. vii. 61; Apollod. ii. 4. § 5.)

3. A son of Helios and Perse, and brother of Aeetes and Circe. (Apollod. i. 9. § 28; Hygin. *Fab.* 244.) The Scholiast on Apollonius Rhodius (iii. 200) calls him as well as Perses No. 1., Perseus, and king of Tauris. (Comp. Tzetz. *ad Lyc.* 1175.) [L. S.]

PERSES (Πέρσης), an epigrammatic poet, who was included in the *Garland* of Meleager, but of whose time we have no further indication, is called a Theban in the title of one of his epigrams, but a Macedonian in that of another. There are nine epigrams by him in the Greek Anthology. (Brunck, *Anal.* vol. ii. p. 4; Jacobs, *Anth. Graec.* vol. ii. p. 3, vol. xiii. p. 932.) [P. S.]

PERSEUS (Περσεύς). 1. The famous Argive hero, was a son of Zeus and Danaë, and a grandson of Acrisius (Hom. *Il.* xiv. 310; Hes. *Scut. Herc.* 229). Acrisius, who had no male issue, consulted the Pythian oracle, and received the answer, that if Danaë should give birth to a son, he would kill his father. Acrisius, accordingly, shut up his daughter in a subterraneous apartment, made of brass or stone (Soph. *Ant.* 947; Lycoph. 838; Horat. *Carm.* iii. 16). But Zeus having metamorphosed himself into a shower of gold, came down upon her through the roof of the apartment, and became by her the father of Perseus. From this circumstance Perseus is sometimes called χρυσόπατρος or *aurigena* (Lycoph. 838; Ov. *Met.* v. 250). When Acrisius discovered that Danaë had given birth to a son, he threw both mother and son into a chest, and put them out to sea; but Zeus caused the chest to land in the island of Seriphos, one of the Cyclades, where Dictys, a fisherman, found them, and carried them to his brother, king Polydectes. According to a later or Italian tradition, the chest was carried to the coast of Italy, where king Pilumnus married Danaë, and founded Ardea (Virg. *Aen.* vii. 410; Serv. *ad Aen.* vii. 372); or Danaë is said to have come to Italy with two sons, Argus and Argeus, whom she had by Phineus, and took up her abode on the spot where Rome was afterwards built (Serv. *ad Aen.* viii. 345). But, according to the common story, Polydectes, king of Seriphos, made Danaë his slave, and courted her favour, but in vain; and in order to obtain the undisturbed possession of her, he sent off Perseus, who had in the meantime grown up to manhood, to the Gorgons, to fetch the head of Medusa, which he said he would give to Hippodameia as a wedding present (Tzetz. *ad Lyc.* 838). Another account again states that Polydectes married Danaë, and caused Perseus to be brought up in the temple of Athena. When Acrisius learnt this, he went to Polydectes, who, however, interfered on behalf of the boy, and the latter promised not to kill his grandfather. Acrisius, however, was detained in Seriphos by storms, and during that time Polydectes died. During the funeral games the wind carried a disk thrown by Perseus against the head of Acrisius, and killed him, whereupon Perseus proceeded to Argos and took possession of the kingdom of his grandfather (Hygin. *Fab.* 63). But to return to the common tradition. Athena, with whom Medusa had ventured to contend for the prize of beauty, first showed to Perseus the head of Gorgo in images, near the town of Diecterion in Samos, and advised him to be unconcerned about the two immortal Gorgons, Stheno and Euryale. Perseus then went first to the Graeae, the sisters of the Gorgons, took from them their one tooth and their one eye, and did not restore them to the Graeae until they showed him the way to the nymphs; or he cast the tooth and the eye into lake Triton, so that the Graeae were no longer able to guard the Gorgons (Hygin. *Poet. Astr.* ii. 12). The nymphs provided Perseus with winged sandals, a bag, and the helmet of Hades, which rendered him invisible, Hermes with a sickle, and Athena with a mirror (Hes. *Scut. Herc.* 220, 222; Eurip. *Elect.* 460; Anthol. Palat. ix. 557; comp. Hygin. *Poet. Astr.* ii. 12; Theon, *ad Arat.* p. 29). Being thus armed, he went to the Gorgons, who dwelt near Tartessus on the coast of the Ocean, whose heads were covered, like those of serpents, with scales, and who had large tusks like boars, brazen hands, and golden wings. He found them asleep, and cut off the head of Medusa, looking at her figure through the mirror, for a look at the monster herself would have changed him into stone. Perseus put her head into the bag which he carried on his back, and as he went away, he was pursued by the winged Gorgons (Hes. *Scut. Herc.* 230; Paus. v. 18. § 1). On his return he visited Aethiopia, where he saved and married Andromeda, by whom he became the father of Perses, whom he left with Cepheus. During this journey Perseus is also said to have come to the Hyperboreans, by whom he was hospitably received (Pind. *Pyth.* x. 50), and to Atlas, whom, by the head of Gorgo, he changed into the mountain of the same name (Ov. *Met.* iv. 655; Serv. *ad Aen.* iv. 246). Phineus, the brother of Cepheus, was likewise changed into stone, and when Perseus returned to Seriphos he found his mother with Dictys in the temple, whither she had fled from the embraces of Polydectes. Perseus found the latter at a repast, and metamorphosed him and all his guests, and, some say, the whole island, into stone (Pind. *Pyth.* xii. 21; Strab. x. p. 487), and presented the kingdom to Dictys. Perseus then gave the winged sandals and the helmet to Hermes, who restored them to the nymphs and to Hades, and Athena received the head of Gorgo, which was put on the shield or breast-plate of the

goddess. Hereupon Perseus went to Argos, accompanied by Cyclopes, skilled in building (Schol. *ad Eurip. Or.* 953), by Danaë, and Andromeda. Acrisius, remembering the oracle, escaped to Larissa, in the country of the Pelasgians; but Perseus followed him, in order to persuade him to return (Paus. ii. 16. § 6). Some writers state that Perseus, on his return to Argos, found Proetus who had expelled his brother Acrisius, in possession of the kingdom (Ov. *Met.* v. 236, &c.); Perseus slew Proetus, and was afterwards killed by Megapenthes, the son of Proetus, who avenged the death of his father. (Hygin. *Fab.* 244.) Some again relate that Proetus was expelled, and went to Thebes. (Schol. *ad Eurip. Phoen.* 1109.) But the common tradition goes on thus: when Teutamidas, king of Larissa, celebrated games in honour of his guest Acrisius, Perseus, who took part in them, accidentally hit the foot of Acrisius, and thus killed him. Acrisius was buried outside the city of Larissa, and Perseus, leaving the kingdom of Argos to Megapenthes, the son of Proetus, received from him in exchange the government of Tiryns. According to others, Perseus remained in Argos, and successfully opposed the introduction of the Bacchic orgies. (Paus. ii. 20. § 3, 22. § 1; comp. Nonn. *Dionys.* xxxi. 25.) Perseus is said to have founded the towns of Mideia and Mycenae. (Paus. ii. 15. § 4.) By Andromeda he became the father of Alcaeus, Sthenelus, Heleius, Mestor, Electryon, Gorgophone, and Autochthe. (Apollod. ii. 4. §§ 1—5; Tzetz. *ad Lyc.* 494, 838; Ov. *Met.* iv. 606, &c.; Schol. *ad Apollon. Rhod.* iv. 1091.) Perseus was worshipped as a hero in several places, e. g. between Argos and Mycenae, in Seriphos, and at Athens, where he had an altar in common with Dictys and Clymene. (Paus. ii. 18. § 1.) Herodotus (ii. 91) relates that a temple and a statue of Perseus existed at Chemnis in Egypt, and that the country was blessed whenever he appeared.

2. A son of Nestor and Anaxibia. (Hom. *Od.* iii. 414; Apollod. i. 9. § 9.)

3. A ruler of Dardanus, who, with his wife Philobia, assisted Laodice in forming a reconciliation with Acamas. (Parthen. *Erot.* 16; comp. ACAMAS and LAODICE.) [L. S.]

PERSEUS or PERSES* (Περσεύς), the last king of Macedonia, was the eldest son of Philip V. According to some of the Roman writers he was the offspring of a concubine, and consequently not of legitimate birth. (Liv. xxxix. 53, xl. 9, &c.) Plutarch, on the contrary (*Aemil.* 8), represents him as a supposititious child, and not the son of Philip at all: but it is probable that both these tales were mere inventions of his enemies: at least it is clear that he was from the first regarded both by his father and the whole Macedonian nation as the undoubted heir to the throne. He was early trained to arms, and was still a mere boy when he was appointed by his father to command the army destined to guard the passes of Pelagonia against the Illyrians, B. C. 200 (Liv. xxxi. 28). In B. C. 189 we again find him leading an army into Epeirus, where he besieged Amphilochia, but was compelled by the Aetolians to retire. (Id. xxxviii. 5. 7.) The favour shown by the Romans to his younger brother Demetrius had the effect of exciting the jealousy of Perseus, who suspected that the Roman senate intended to set up Demetrius as a competitor for the throne on the death of Philip: and the popularity of the young prince among the Macedonians themselves was ill calculated to allay these apprehensions. Perseus in consequence set to work to effect the ruin of his brother, and at length by a long train of machinations and intrigues [DEMETRIUS] succeeded in convincing Philip that Demetrius entertained a treasonable correspondence with the Romans, and thus prevailed on him to order the execution of the unhappy prince. (Liv. xxxix. 53, xl. 5—15, 20—24; Polyb. xxiv. 3, 7, 8; Diod. xxix. *Exc. Vales.* p. 576; Justin. xxxii. 2; Zonar. ix. 22; Plut. *Aemil.* 8.) It is said that Philip subsequently detected the treachery of Perseus, and had even determined to exclude him from the throne, but his own death, which was brought on by the grief and remorse caused by this discovery, prevented the execution of his designs, B. C. 179. Perseus instantly assumed the sovereign power, and his first act was to put to death Antigonus, to whose counsels he ascribed the hostile intentions of his father. (Liv. xl. 54—56, 57; Justin. xxxii. 3; Zonar. ix. 22.)

The latter years of the reign of Philip had been spent in preparations for a renewal of the war with Rome, which he foresaw to be inevitable: and when Perseus ascended the throne, he found himself amply provided both with men and money for the impending contest. But, whether from a sincere desire of peace, or from irresolution of character, he sought to avert an open rupture as long as possible; and one of the first acts of his reign was to send an embassy to Rome to obtain the recognition of his own title to the throne, and a renewal of the treaty concluded with his father. This embassy was the more necessary as he had already by his hostilities with a Thracian chief, named Abrupolis, who was nominally in alliance with Rome, afforded a pretext to the jealousy of that power; but for the moment this cause of offence was overlooked, Perseus was acknowledged as king, and the treaty renewed on the same terms as before. (Diod. xxix. *Exc. Vatic*, p. 71; Appian. *Mac.* ix. 3; Polyb. xxii. *Exc. Vat.* p. 413; Liv. xli. 24, xlii. 13, 40, 41.) It is probable that neither party was sincere in the conclusion of this peace; at least neither could entertain any hope of its duration; yet a period of seven years elapsed before the mutual enmity of the two powers broke out into actual hostilities. Meanwhile Perseus was not idle: and his first measures were of a liberal and judicious character. He secured the attachment of his own subjects by rescinding the unpopular acts of his father's reign, by recalling all exiles and publishing a general act of amnesty. (Polyb. xxvi. 5.) At the same time he sought to conciliate the favour of the Greeks, many of whom were inclined to his cause in preference to that of Rome; and entered into extensive relations with the Thracian, Illyrian, and Celtic tribes, by which his kingdom was surrounded. Nor did he neglect to cultivate the friendship of the Asiatic princes, who on their part (with the exception of Eumenes) seem to have eagerly sought his alliance. Seleucus IV Philopator gave him his daughter Laodice in marriage, while Prusias king of Bithynia gladly accepted the hand of his sister. (Liv. xlii. 12; Po

* Concerning this latter form see Niebuhr, *Lect. on Rom. Hist.* vol. i. p. 272, ed Schmitz.

lyb. xxvi. 7; Inscr. Del. *ap. Marm. Oxon.*; Appian. *Mac.* ix. 1.) But every attempt to strengthen himself by foreign alliances was resented by the Romans as an infraction of the treaty with them. The Dardanians complained to the senate at Rome of the aggressions of the Bastarnae, and accused Perseus, apparently not without reason, of supporting the invaders. News was also brought to Rome that Macedonian envoys had been secretly received at Carthage; and the king soon after gave fresh cause of offence by an expedition against the Dolopians, in which, after reducing that tribe, he repaired at the head of an army, though in the most peaceful manner, to Delphi, under pretence of a vow, but in reality to make a show of his power and force in the eyes of the Greeks. Numerous embassies were sent by the Romans to complain of these proceedings, as well as to spy into the real state of affairs in Macedonia, while Perseus in return was not sparing of apologies and excuses. At length, in B. C. 172, Eumenes, king of Pergamus, repaired in person to Rome and laid before the senate an elaborate statement of the power, the resources, and the hostile designs of the Macedonian king. On his return through Greece he was attacked near Delphi by a band of assassins, who are said to have been employed by Perseus, a suspicion to which the latter certainly afforded some countenance, by taking the leader of them—a Cretan named Evander—into his immediate service. Another plot which the Romans pretended to have discovered at the same time, for poisoning some of their chief officers [RAMMIUS], was probably a mere fiction to inflame the minds of the populace against Perseus. War was now determined by the senate, but it was not declared till the following spring (B. C. 171), and even then the Romans were not fully prepared to commence hostilities. Perseus, on the other hand, found himself at the head of a splendid army, fully equipped and ready for immediate action: but instead of making use of this advantage, he still clung to the delusive hopes of peace, and was persuaded by Q. Marcius Philippus, with whom he held a personal conference in Thessaly, to send ambassadors once more to Rome. These soon returned, as was to be expected, without having even obtained an answer; but in the mean while the Romans had completed their levies, transported their army into Epeirus, and the consul P. Licinius Crassus was ready to take the field. (Liv. xli. 19, 22—24, xlii. 2, 5, 11, 12, 14—19, 25, 29—31, 36—43, 48; Polyb. xxvi. 9, xxvii. 7, *Exc. Vat.* p. 413; Diod. xxx. *Exc. Leg.* pp. 623, 624; Appian, *Mac.* Exc. ix. 1—5.)

Perseus was now at length convinced that he had no hope of any longer delaying the contest; and at a council of war held at Pella, it was determined to have immediate recourse to arms. Though supported by no allies, except Cotys king of the Odrysians, he found himself at the head of an army of 39,000 foot and 4,000 horse, with which he invaded Thessaly, and after taking some small towns, encamped near Sycurium in the valley of the Peneius. The consul Licinius soon arrived in the same neighbourhood, and an action ensued between the cavalry of the two armies, in which the Macedonians were victorious; and if Perseus had chosen to follow up his advantage with vigour, might probably have led to the total defeat of the Romans. But the king wavered, drew off his forces, and even sent to the consul to renew his offers of peace, which were haughtily rejected by Licinius. The rest of the campaign passed over without any decisive result. The Romans in their turn obtained a slight advantage, and Perseus at the close of the summer withdrew into Macedonia, whither Licinius made no attempt to follow him. (Liv. xlii. 50—67; Polyb. xxvii. 8; Appian *Mac.* Exc. 10; Plut. *Aemil.* 9; Zonar. ix. 22; Eutrop. iv. 6; Oros. iv. 20.)

The second year of the war (B. C. 170) passed over without any striking action, but was on the whole favourable to Perseus. The Macedonian fleet defeated that of the Romans at Oreus; and the consul, A. Hostilius Mancinus, after an unsuccessful attempt to penetrate into Macedonia, through the passes of Elymiotis, remained inactive in Thessaly. Meanwhile, the Epeirots declared in favour of Perseus, by which his frontier became secured on that side; and so little cause did there appear to dread the advance of the Romans, that the king found leisure for an expedition against the Dardanians, by which he obtained a large booty. (Plut. *Aemil.* 9; Liv. xliii. 18.) During the heart of the following winter he crossed the mountains into Illyria with an army, but not so much with a view to conquest, as in order to gain over Gentius, king of the Illyrians, to his alliance. That monarch was favourably disposed towards the Macedonian cause, but was unable to act without money, and this Perseus was unwilling to give. A second expedition into Acarnania was also productive of little result. (Liv. xliii. 18—23.)

The arrival of the new consul Q. Marcius Philippus, in the spring of 169, for a moment gave fresh vigour to the Roman arms. By a bold but hazardous march he crossed the mountain ridge of Olympus, and thus descended into Macedonia near Heracleium. Had Perseus attacked him before he reached the plains he might probably have destroyed the whole Roman army: but instead of this he was seized with a panic terror, abandoned the strong position of Dium, and hastily retreated to Pydna. Marcius at first followed him, but was soon compelled by want of provisions to fall back to Phila, and Perseus again occupied the line of the Enipeus. (Liv. xliv. 1—10; Polyb. xxix. 6; Diod. xxx. *Exc. Vales.* pp. 578, 579; *Exc. Vat.* pp. 74, 75; Zonar. ix. 22.)

The length to which the war had been unexpectedly protracted, and the ill success of the Roman arms, had by this time excited a general feeling in favour of the Macedonian monarch; Prusias, king of Bithynia, and the Rhodians, both interposed their good offices at Rome to obtain for him a peace upon moderate terms; and even his bitter enemy Eumenes began to waver, and entered into secret negotiations with the same view. [EUMENES.] These were, however, rendered abortive by the refusal of Perseus to advance the sum of money demanded by the king of Pergamus as the price of his interposition; and the same unseasonable niggardliness deprived the king of the services of 20,000 Gaulish mercenaries, who had actually advanced into Macedonia to his support, but retired on failing to obtain their stipulated pay. Many of the Greek states, also, which had been from the commencement of the war favourably disposed towards Perseus, might undoubtedly have been induced at this juncture openly to espouse his cause, had he been more liberal of his treasures: but his

blind avarice led him to sacrifice all these advantages. Even when he was compelled to advance 300 talents to Gentius, in order to secure his co-operation, he contrived basely to defraud his ally of the greater part of the money. [GENTIUS]. (Liv. xliv. 14, 23—27; Plut. *Aemil.* 12, 13; Polyb. xxviii. 8, 9, xxix. 2, 3, *Exc. Vat.* p. 427—431; Diod. xxx. *Exc. Vales.* p. 580, *Exc. Vat.* p. 73, 74; Dion Cass. *Fr.* 73; Appian. *Mac.* Exc. 16.)

While Perseus was thus compelled by his own ill-timed avarice to carry on the contest against Rome single-handed, the arrival of the new consul, L. Aemilius Paulus, who took the command of the Roman army early in the summer of 168, speedily changed the face of affairs. Finding the position of Perseus on the bank of the Enipeus so strong as to be unassailable in front, he dexterously turned its flank by sending Scipio Nasica with 8000 men across the mountain pass of Pythium, and thus compelled the Macedonian king to fall back upon Pydna. Here the latter was at length induced to await the approach of the enemy, and it was in the plain near that town that the battle was fought which decided the fate of the Macedonian monarchy (June 22, B.C. 168*). For a time the serried ranks of the phalanx seemed likely to carry every thing before them, but its order was soon broken by the inequalities of the ground; and the Romans rushing in, made a fearful carnage of the Macedonian infantry, of whom not less than 20,000 were slain, while the cavalry fled from the field almost without striking a blow. Perseus himself was among the foremost of the fugitives: he at first directed his flight to Pella, but finding himself abandoned by his friends, he hastened from thence to Amphipolis, accompanied only by three foreign officers and 500 Cretan mercenaries. With these few followers, and the treasures which had been collected at Amphipolis, he threw himself for safety into the sacred island of Samothrace. (Liv. xliv. 32—46; Plut. *Aemil.* 13—23; Polyb. xxix. 6; Zonar. ix. 23; Eutrop. iv. 7; Oros. iv. 20; Vell. Pat. i. 9.)

Here he was quickly blockaded by the praetor Cn. Octavius with the Roman fleet, and though the latter did not venture to violate the sanctuary in which the king had taken refuge, Perseus found himself abandoned, in succession, by his few remaining followers; and after an ineffectual attempt to escape by sea to Thrace, was at length compelled to surrender himself and his children into the hands of the Roman praetor. When brought before Aemilius, he is said to have degraded himself by the most abject supplications: but he was treated with kindness and courtesy by the Roman general, who allowed him every degree of liberty compatible with his position. The following year he was carried to Italy, where he was compelled to adorn the splendid triumph of his conqueror (Nov. 30. B.C. 167), and afterwards cast into a dungeon, from whence, however, the intercession of Aemilius procured his release, and he was permitted to end his days in an honourable captivity at Alba. He survived his removal thither during a period which is variously stated at from two to five years (Diod. *Exc. Phot.* p. 516; Vell. Pat. i. 11; Porphyr. *ap. Euseb. Arm.* p. 158); and died, according to some accounts, by voluntary starvation, while others—fortunately with less probability—represent him as falling a victim to the cruelty of his guards, who deprived him of sleep. (Liv. xlv. 4—9, 28, 35, 42; Plut. *Aemil.* 26, 27, 34, 37; Diod. xxx. *Exc. Vat.* p. 78; *Exc. Vales.* p. 581, *Exc. Phot.* p. 516; Dion Cass. *Fr.* 74, 75; Zonar. ix. 23, 24; Eutrop. iv. 7, 8; Oros. *l. c.*; Val. Max. v. 1. § 1; Justin. xxxiii. 2.)

The character of Perseus has been represented in the most unfavourable light by the Roman historians, who have sought, by blackening his name, to palliate the gross injustice by which the republic forced him into the war that ended in his ruin. But with every allowance for this partiality, it is impossible not to regard him as at once odious and despicable. Polybius, indeed, tells us (xxvi. 5), that at the beginning of his reign he conciliated the minds of his subjects by the mildness of his rule, and that the temperance of his private life presented a strong contrast to that of his father. But it is clear, from the words of the historian, that these fair appearances did not last long. Avarice appears to have been his ruling passion; and to this, as we have seen, he sacrificed eventually his kingdom and his life. But there are many other yet darker stains upon his character: his perfidy to his friends, and the mean jealousy with which he sought to avenge upon others the consequences of his own misconduct, are enough to condemn his name to infamy. The weakness of his character is glaringly conspicuous throughout the whole history of his life: and his conduct of the war displays the same vacillating uncertainty of purpose which he had evinced during the transactions that had preceded it. Even if the cowardice of which he is accused at Pydna be exaggerated by his enemies (see Plut. *Aemil.* 19), the panic terror with which he had abandoned his strong position in the preceding campaign, and the abject meanness of his conduct before Paullus, are sufficient evidences of his pusillanimity.

A history of the reign and life of Perseus was written by a Greek author of the name of Posidonius, who is repeatedly cited by Plutarch (*Aemil.* 19, 21), as a contemporary and eye-witness of the events which he related. Among modern writers Flathe (*Geschichte Macedoniens*, vol. ii. p. 533—566) has entered into a laborious vindication of the Macedonian king.

COIN OF PERSEUS.

Perseus had been twice married; the name of his first wife, whom he is said to have killed with his own hand in a fit of passion (Liv. xlii. 5) is not recorded; his second, Laodice, has been already mentioned. He left two children; a son, ALEXANDER, and a daughter, both apparently by his second marriage, as they were mere children when carried to Rome. Besides these, he had adopted his younger brother Philip, who appears

* Concerning this date, see Clinton, *F. H.* vol. iii p. 82.

to have been regarded by him as the heir to his throne, and became the partner of his captivity. (Liv. xlii. 52, xlv. 6, 39; Plut. *Aemil.* 33, 37; Zonar. ix. 24.) [E. H. B.]

PERSEUS, a painter, the disciple of Apelles, who addressed to him a work upon painting. At least so we understand the somewhat ambiguous passage of Pliny (*H. N.* xxxv. 10. s. 36. § 23), "*Apellis discipulus Perseus, ad quem de hac arte scripsit,*" which is generally understood to mean the converse, namely, that Perseus wrote upon painting to Apelles. The former interpretation is, we think, more strictly grammatical; also, it was more natural and usual for a great master to write a work for the instruction of a favourite pupil, than for a pupil to inscribe a work to his master; and, above all, the name of Perseus does not occur as a writer on painting, either in Pliny's lists of his authorities, or elsewhere, whereas it is well known that Apelles wrote upon his art. Perseus must have flourished about Ol. 118, B. C. 308. [P. S.]

PE'RSICUS, PAULUS FA'BIUS, consul A. D. 34 with L. Vitellius. (Dion Cass. lviii. 24; Tac. *Ann.* vi. 28; Frontin. *Aquaed.* 102.) This Fabius Persicus was notorious for his licentiousness. (Senec. *de Benef.* iv. 31.)

PE'RSIUS. 1. C. PERSIUS, an officer in the Roman army in the second Punic war, distinguished himself in a sally from the citadel of Tarentum, B. C. 210. (Liv. xxvi. 39.)

2. C. PERSIUS, a contemporary of the Gracchi, had the reputation of being one of the most learned men of his time; and Lucilius therefore said that he did not wish Persius to read his works. The speech, which the consul C. Fannius Strabo delivered against Gracchus in B. C. 122, and which was much admired by Cicero, was said by some to have been written by Persius. (Cic. *de Fin.* i. 3, *de Orat.* ii. 6, *Brut.* 26.)

3. PERSIUS, of Clazomenae, whose lawsuit with Rupilius Rex is described by Horace in one of his Satires (i. 7).

PE'RSIUS, is the third in order of the four great Roman satirists, being younger than Lucilius and Horace, older than Juvenal. The Eusebian chronicle supplies the date of his birth and of his death, but, with this exception, the whole of the knowledge we possess regarding his origin and personal history is derived exclusively from an ancient biography which in the greater number of the codices now extant is prefixed to his works. By several modern scholars it has been ascribed, without a shadow of evidence or probability, to Suetonius, merely, it would seem, because he is the reputed author of the lives of Terence, Horace, Lucan, and Juvenal; in MSS. of a recent date it frequently bears the name of Annaeus Cornutus, but in the oldest and most valuable it is uniformly entitled *Vita Auli Persii Flacci de Commentario Probi Valerii sublata.* Who this Probus may have been, whether M. Valerius Probus of Berytus, who flourished under Nero, or some other individual among the various Latin grammarians who bore that appellation [PROBUS], it is impossible to determine; but the information contained in the memoir is of such a minute and precise description, that we can scarcely doubt that the materials were derived from some pure source, and collected at a period not very remote from that to which they refer. The words *de Commentario Probi Valerii sublata* indicate, apparently, that it must be regarded as an extract from some longer piece, but what that piece may have been, and how or by whom the extract was made, are questions which do not now admit of solution. A slight degree of confusion is perceptible in the arrangement of some of the details, which must, doubtless, be ascribed to the carelessness or interpolations of transcribers, and the concluding portion especially, from the words "Sed mox a schola" to the end, is evidently out of its proper place, or, rather, ought to be regarded as an addition by a later hand. Following, therefore, this sketch as our guide, we learn that

AULUS PERSIUS FLACCUS, a Roman knight connected by blood and marriage with persons of the highest rank, was born at Volaterrae in Etruria on the 4th of December, during the consulship of L. Vitellius and Fabius Persicus, A. D. 34 (comp. Hieron. *Chron. Euseb.* an. 2050). His father Flaccus died six years afterwards; his mother, Fulvia Sisennia married as her second husband a certain Fusius belonging to the equestrian order, and within a few years again became a widow. Young Persius received the first rudiments of education in his native town, remaining there until the age of twelve, and then removed to Rome, where he studied grammar under the celebrated Remmius Palaemon, rhetoric under Verginius Flavius. When approaching the verge of manhood he became the pupil of Cornutus the Stoic, who opened up to him the first principles of mental science, and speedily impressed upon his plastic mind a stamp which gave a character to his whole subsequent career. To this master, who proved in very truth the guide, philosopher, and friend of his future life, he attached himself so closely that he never quitted his side, and the warmest reciprocal attachment was cherished to the last by the instructor and his disciple. While yet a youth he was on familiar terms with Lucan, with Caesius Bassus the lyric poet, and with several other persons of literary eminence; in process of time he became acquainted with Seneca also, but never entertained a very warm admiration for his talents. By the high-minded and virtuous Paetus Thrasea (Tac. *Ann.* xvi. 21, 34), the husband of his kinswoman the younger Arria, Persius was tenderly beloved, and seems to have been well worthy of such affection, for he is described as a youth of pleasing aspect, of most gentle manners, of maiden modesty, pure and upright, exemplary in his conduct as a son, a brother, and a nephew. He died of a disease of the stomach, at an estate near the eighth milestone on the Appian way, on the 24th of November in the consulship of P. Marius and L. Asinius Gallus, A. D. 62, before he had completed his twenty-eighth year.

The extant works of Persius, who, we are told, wrote seldom and slowly, consist of six short satires, extending in all to 650 hexameter lines, and were left in an unfinished state. They were slightly corrected after his death by Cornutus, while Caesius Bassus was permitted, at his own earnest request, to be the editor. In boyhood he composed a comedy, a book of ἀδοιπορικά (the subject is a matter of conjecture), and a few verses upon Arria, the mother-in-law of Thrasea, that Arria whose death has been rendered so celebrated by the narratives of Pliny and Dion Cassius (Plin. *Ep.* iii. 16; Dion Cass. lx. 16; comp. Martial. i.

14). The whole of these juvenile effusions were by the advice of Cornutus destroyed.

Few productions have ever enjoyed more widely diffused and more enduring popularity than the Satires. When read over to Lucan he could scarcely refrain from shouting with delight; when first given to the world they were devoured with eager admiration (*editum librum continuo mirari homines et diripere*); and a long unbroken chain of testimonies, direct or implied, to their merits, might be linked together, reaching from the period of their publication through the darkest portion of the middle ages down to the revival of literature, including the names of Quintilian, Martial, the emperors Septimius and Alexander Severus, Ausonius, Prudentius, Sedulius, Sidonius, Liudprandus, Adam of Bremen, Bernard of Clugny, Peter of Blois, and John of Salisbury, to say nothing of the scholiasts and grammarians by whom they are perpetually cited. Nor ought we to omit the great fathers of the church, Lactantius, Augustin, and Jerome, of whom the two former frequently quote whole lines from Persius, while the latter seems to have been so thoroughly imbued with his phraseology that we encounter all the most striking expressions of the heathen moralist reproduced in the epistles, controversial tracts and commentaries of the Christian ecclesiastic. How far this reputation has been fairly earned, may admit of question. It would seem that Persius, strangely enough, owes not a little of his fame and popularity to a cause which naturally might and, perhaps, ought to have produced an effect directly the reverse, we mean the multitude of strange terms, many of them derived, as in the case of Petronius, from the familiar language of ordinary life, proverbial phrases, far-fetched harsh metaphors, and abrupt transitions which every where embarrass our progress. The difficulty experienced in removing these impediments, and the close attention required to follow the train of thought and the numerous rapid changes of person, necessarily impress deeply both the words and the ideas upon every one who has carefully studied his pages, and hence no author clings more closely to our memory, or rises more frequently to our lips in a quotation. His delineations of men and manners are immeasurably inferior to those of Horace and Juvenal, nor can his cold formalism and rough ungainly style stand for a moment in competition with the lively practical good sense and easy grace of the one, or with the fiery indignation and sonorous rhetoric of the other. His pictures, although skilfully drawn, grouped with dexterity and often finished with patient minuteness, are deficient in reality; they are not sketched from human beings actually living and moving in the business of the world, but are highly coloured fancy pieces imagined by the student in his seclusion, created for the purpose of illustrating some abstract general principle or subtle philosophic paradox. In fact, the five last satires may be regarded as so many scholastic exercises, each being devoted to the exposition of a doctrine propounded by the stoics, stated and developed according to their discipline. We must not, at the same time, withhold from him the praise of great ingenuity in moulding to his purpose the most refractory materials, of calling up a crowd of images by a few skilful touches, and concentrating a multitude of thoughts within the compass of a few pregnant words. He is, unquestionably, the most dramatic of the ancient satirists, his dialogues are in the highest degree spirited and effective, conveying a very distinct notion of the element which formed the staple of the original Satura, and which was revived in the Mimes of the Augustan age. The first Satire—which is devoted to strictures on the false taste which prevailed in reference to poetry, and to an exposure of the follies and fopperies of fashionable bards, interspersed with numerous parodies on the most popular pieces of the day—is superior both in plan and execution to the rest; but we may remark, in passing, that there are no good grounds for the belief, which has prevailed from a very early epoch, that both here and elsewhere Nero is the mark against whom the most piercing sarcasms are aimed; a belief which has beyond measure perplexed and tortured commentators, and has given rise to inconceivable absurdity in the interpretation of obscure allusions. Those passages in the fifth, where Persius describes the process by which his own moral and intellectual faculties were first excited and gradually expanded, are remarkable for their grace and beauty.

Several MSS. of Persius contain a collection of scholia ascribed to Cornutus, which by many of the earlier critics were received without hesitation as authentic. But these annotations, as they now exist, are so full of mistakes, and display such palpable ignorance on common topics, that, although it is not impossible that they may contain observations which actually proceeded from the stoic, they must have assumed their present form in the hands of some obscure and illiterate grammarian. The ancient glosses published originally by Pithou (8vo. Heidelb. 1590) are merely extracts containing what is most valuable in the scholia of the Pseudo-Cornutus.

The *Editio Princeps* of Persius is a 4to. volume without date, but known to have been printed at Rome by Ulrich Hahn, about 1470; and in addition to this, bibliographers have described upwards of twenty impressions, all published before the year 1500. The notes of Fontius appeared first in the Venice edition, fol. 1480; the commentary of Britannicus in that of Brescia, fol. 1481; and the scholia of the Pseudo-Cornutus in that of Venice, fol. 1499. A multitude of editions, many of them illustrated by very voluminous annotations, issued from almost every classical press in Europe during the course of the sixteenth and seventeenth centuries, and of these by far the most valuable is that of Isaac Casaubon (8vo. Paris, 1605), which has been very often reprinted, the commentary being not only superior to all which preceded it, but having served as the groundwork of all subsequent elucidations of the satirist.

Of the editions belonging to a more recent period, we may notice specially those of Koenig, 8vo. Gotting. 1803; of Passow, 8vo. Lips. 1809, accompanied by a translation and valuable remarks on the first satire; of Achaintre, 8vo. Paris, 1812; of Orelli, in his Eclogae Poet. Lat. 8vo. Turic. 1822, and much improved in 1833; of Plum, 8vo. Havn. 1827, with a most voluminous commentary; of Otto Jahn, 8vo. Lips. 1843, with elaborate prolegomena and judicious notes; and of Heinrich, 8vo. Lips. 1844, with excellent notes in German. The student who possesses the editions of Jahn, Heinrich, and the reprint of Casaubon, published

with some additional matter by Duebner, 8vo. Lips. 1839, will be able without further aid to master the difficulties he may encounter.

The translations into different languages are, as might have been expected, very numerous. There are at least fourteen into English, upwards of twenty into French, a still greater number into German, and also several into Italian and various other European languages. Of those into English, that of Barten Holiday is the most quaint, that of Gifford is the most accurate, and affords the best representation of the manner of the original; that of Dryden is incomparably the most spirited and poetical, but is often diffuse, and often far from being correct; those of Brewster and Howes are very praiseworthy performances. Of the German versions, those of Passow (8vo. Lips. 1809) and Donner (8vo. Stuttgard, 1822) enjoy considerable reputation. [W. R.]

PERSO (Περσώ), one of the Graeae. (Hygin. *Fab.* Praef. p. 9; Burmann. *ad Ov. Met.* iv. 773; comp. GRAEAE.) [L. S.]

PE'RTINAX, HE'LVIUS, was born, according to Dion Cassius, at Alba Pompeia, a Roman colony in Liguria on the west bank of the Tanaro, according to Capitolinus at a place called Villa Martis among the Apennines, on the first of August, A. D. 126. His father Helvius Successus was a libertinus of humble fortune, who followed the trade of a wood merchant and charcoal burner, and brought up his son to the same calling. The youth, however, appears to have soon abandoned this career; and the various steps by which he gradually ascended to the highest offices of state, until at last he mounted the throne itself, "deserve well," as Gibbon has observed, "to be set down as expressive of the form of government and manners of the age." 1. Having received a good elementary education he became a teacher of grammar, but finding this occupation little profitable, 2. he sought and obtained the post of a centurion through the interest of his father's patron, Lollius Avitus. 3. He was next a praefectus cohortis, served in this capacity in Syria, gained great renown in the Parthian war, and was then transferred to Britain. 4. He commanded an ala of cavalry in Moesia. 5. He was at the head of the commissariat on the line of the Aemilian Way. 6. He was admiral of the German fleet. 7. He was collector of the imperial revenues in Dacia, but was dismissed from this employment in consequence of incurring the suspicions of M. Aurelius, who had listened to the misrepresentations of his enemies. 8. Having found a protector in Claudius Pompeianus, the husband of Lucilla, he became commander of a vexillum attached to a legion. 9. Having discharged this duty with credit he was admitted into the senate. 10. M. Aurelius now discovered the falseness of the charges which had been preferred against him, and in order to make amends for the injury inflicted, raised him to the rank of praetor, and gave him the command of the first legion, at the head of which he drove out of Rhaetia and Noricum the barbarians who were threatening to overrun Italy. This inroad, which is called by Dion (lxxi. 3) the invasion of the Kelts from beyond the Rhine, took place some time after A. D. 172. The imperial legates were Pompeianus and Pertinax. 11. As a reward for his achievements he was declared consul elect, and is marked in the Fasti as having held that office, although absent from Rome, along with M. Didius Julianus in A. D. 179. The accuracy of this date has, however, been called in question. (See notes on Dion Cass. lxxi. 19.) 12. Being now held in high esteem by the emperor, who on many occasions commended him publicly in the presence of the soldiers and in the senate, after the revolt of Cassius had been suppressed, he proceeded from Syria to guard the frontiers of the Danube, and was appointed to the command of both the Moesias and of Dacia in succession. 13. He was made governor of Syria where he remained, performing the functions of his office with great uprightness until the death of Aurelius. 14. He took his seat in the senate for the first time soon after the accession of Commodus, being one of the guardians or counsellors to whose care the new prince had been consigned by his father, and is one of those enumerated by Dion (lxxii. 4; comp. Herod. ii. 1, 10) as having escaped the destruction entailed by this dangerous distinction; but in consequence of exciting the jealousy of Perennis [PERENNIS] was ordered to retire to his native province. 15. After the death of Perennis, Commodus earnestly requested him by letter to assume the command in Britain, where he suppressed a mutiny among the legionaries at the peril of his life. 16. Recalled from Britain at his own desire in consequence of the bad feeling entertained towards him by the soldiers, by whom he had been wounded and left for dead in the tumult; he was appointed chief of the commissariat at Rome. 17. He was proconsul of Africa. 18. Lastly, he was praefectus urbi and was consul for the second time in A. D. 192, on the last day of which Commodus was slain; Pertinax, according to Capitolinus and Julian, who upon this point are contradicted by Herodian, being privy to the plot.

As soon as the tyrant was dead, before the news had been spread abroad, Laetus the praefect of the praetorium, and Eclectus the imperial chamberlain, hastened to offer the throne to Pertinax, and having with difficulty (Aurel. Vict. *Epit.* xviii. 1) succeeded in vanquishing his scruples, immediately hurried him in secret to the camp. An announcement was made to the soldiers that Commodus had died of apoplexy, upon which Pertinax delivered an oration, declaring that the supreme power had been forced upon his acceptance, and concluded by promising a liberal donative. Upon this he was slowly and reluctantly hailed as imperator by a few, the rest maintaining a sullen silence. While it was yet night he appeared before the senate, who greeted him with hearty good will; the following morning, being the 1st of January, A. D. 193, he was received with equal cordiality by the magistrates and the populace, took up his abode in the Palatium, and was invested with all the honours and titles appertaining to his station, in addition to which, in order to conciliate the citizens, he assumed the ancient constitutional designation of princeps senatus. From the very commencement of his reign he manifested a determination to introduce extensive reforms, not only in the expenditure and internal arrangements of the palace, but in all departments of the government, more especially in all matters connected with the army, and to restore, if possible, that strictness of discipline by which the glory and dominion of Rome had been won. But with rash enthusiasm he resolved to do that at once which could only be accomplished effectually by slow degrees, and raised

up a host of enemies by openly announcing his designs before his power was firmly consolidated, thus exciting the bitter hatred of the retainers of the court and of the praetorians. So early as the 5th of January, the troops looking back with regret on the ease and licence they had enjoyed under Commodus, and looking forward with disgust and apprehension to the threatened rigour of their new ruler, endeavoured, with the connivance, says Dion (lxxiii. 8), of Laetus to force the supreme power upon a senator of high birth, Triarius Maternus Lascivius by name. Escaping with difficulty from their hands, he hastened to apprise Pertinax of his danger, who, influenced by fear, promised to confirm all the promises made to the army by his predecessor, and thus for a time appeased their wrath. Soon after, during his temporary absence from Rome, another conspiracy was organised in favour of Falco [FALCO], perhaps without the consent of the latter, but this also was suppressed, and many soldiers were put to death upon the testimony of a slave. At length Laetus, by whose instrumentality Pertinax had been chosen emperor, resenting some rebuke, openly joined the ranks of the disaffected. By his contrivance two hundred of the praetorians marched in a body to the palace and forced their way into the interior. Pertinax, instead of endeavouring to resist or to escape, which would have been easy, thought to overawe the rebels by appearing in person, and imagined that he could persuade them by argument to forego their purpose. He therefore came forth and commenced a solemn address in justification of his policy. At first the men shrunk back with shame, cast down their eyes and sheathed their swords, but one ferocious barbarian, a Tungrian, rushing forwards transfixed the royal orator with his weapon, upon which the rest, animated with like fury, despatched him with many wounds, and cutting off his head stuck it in triumph upon a spear. Eclectus the chamberlain alone stood manfully by his master to the last, wounded many of the assailants, and was himself murdered upon the spot. The rest of the attendants took to flight at the beginning of the affray and escaped in all directions.

Such was the end of Pertinax on the 28th of March, A. D. 193, in the 67th year of his age, after a reign of two months and twenty-seven days. He was a man of venerable aspect, with long beard and curling locks, of commanding figure, although somewhat corpulent and troubled with lameness. He expressed himself without difficulty, and was mild and winning in his address, but was believed to be deficient in sincerity and genuine warmth of heart. (Dion Cass. lxxi. 3—19, lxxii. 4—9, lxxiii. 1—10; Herodian. ii. 1. § 6—12, ii. 2. § 17, 9. § 12; Aur. Vict. *Epit.* xviii. Dion Cassius says nothing of the attempt to place Maternus upon the throne. He speaks of the conspiracy of Falco as the first; states that upon this occasion

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Pertinax made his apologetic harangue, that Laetus took advantage of this commotion to put to death a great multitude of the soldiers as if by the orders of Pertinax; that this circumstance filled the praetorians with rage and terror, and led to the catastrophe.) [W. R.]

PESCE'NNIUS, a friend of Cicero's in his exile. (Cic. *ad Fam.* xiv. 4.)

PESCE'NNIUS FESTUS. [FESTUS.]

PESCE'NNIUS NIGER. [NIGER.]

PESSINU'NTIA (Πεσσινουντία or Πεσσινουντίς), a surname of Cybele, which she derived from the town of Pessinus, in Galatia. (Cic. *De Harusp. Resp.* 13; Liv. xxix. 10; Strab. xii. p. 567; Herodian, i. 11.) [L. S.]

PE'TEOS (Πετεώς), a son of Orneus, and father of Menestheus, was expelled from Athens by Aegeus, and is said to have gone to Phocis, where he founded the town of Stiris. (Hom. *Il.* ii. 552, iv. 338; Apollod. iii. 10. § 8; Paus. ii. 25. § 5, x. 35. § 5; Plut. *Thes.* 32.) [L. S.]

PE'TICUS, C. SULPI'CIUS, a distinguished patrician in the times immediately following the enactment of the Licinian laws. He was censor B. C. 366, the year in which a plebeian consul was first elected; and two years afterwards, B. C. 364, he was consul with C. Licinius Calvus Stolo, the proposer of the celebrated Licinian laws. In this year a fearful pestilence visited the city, which occasioned the establishment of ludi scenici for the first time. In B. C. 362 he served as legate in the army of the plebeian consul, L. Genucius, and after the fall of the latter in battle, he repulsed the Hernici in an attack which they made upon the Roman camp. In the following year, B. C. 361, Peticus was consul a second time with his former colleague Licinius: both consuls marched against the Hernici and took the city of Ferentinum, and Peticus obtained the honour of a triumph on his return to Rome. In B. C. 358, Peticus was appointed dictator in consequence of the Gauls having penetrated through the Praenestine territory as far as Pedum. The dictator established himself in a fortified camp, but in consequence of the murmurs of the soldiers, who were impatient at this inactivity, he at length led them to battle against the Gauls, whom he eventually conquered, but not without difficulty. He obtained a triumph in consequence of this victory, and dedicated in the Capitol a considerable quantity of gold, which was part of the spoils. In B. C. 355 he was one of the interreges for holding the elections, and in the same year was elected consul a third time with a patrician colleague, M. Valerius Poplicola, in violation of the Licinian law. In B. C. 353 he was consul a fourth time with the same colleague as in his last consulship. In B. C. 351 he was interrex, and in the same year obtained the consulship for the fifth time with T. Quinctius Pennus Capitolinus. (Liv. vii. 2, 7, 9, 12—15, 17—19, 22.)

PETI'LLIA or PETI'LIA GENS, plebeian. This name is frequently confounded with that of Poetelius, as for instance by Glandorp in his *Onomasticon*. The Petillii are first mentioned at the beginning of the second century B. C., and the first member of the gens, who obtained the consulship, was Q. Petillius Spurinus, B. C. 176. Under the republic the only cognomens of the Petillii are those of CAPITOLINUS and SPURINUS: a few persons, who are mentioned without a surname, are given below. On coins *Capitolinus* is the only

cognomen that occurs. The following coin of the Petillia gens must have been struck by a Petillius Capitolinus, as the reverse is nearly the same as the obverse of the coin figured in Vol. I. p. 605, and seems to have reference to the temple of Jupiter Capitolinus.

COIN OF PETILLIA GENS.

PETI'LLIUS. 1, 2. Q. PETILLII, two tribunes of the plebs, B. C. 185, are said to have been instigated by Cato the Censor, to accuse Scipio Africanus the elder, of having been bribed by Antiochus to allow that monarch to come off too leniently; but according to other authorities it was M. Naevius and not the Petillii who brought the charge. On the death of Africanus in this year, the Petillii brought forward a bill for making an inquiry respecting the persons who had received money from Antiochus without paying it into the treasury. (Liv. xxxviii. 50, 54, 56; comp. Gell. iv. 18; Aur. Vict. *de Vir. Ill.* 49.) [NAEVIUS, No. 4.]

3. L. PETILLIUS, a scriba, in whose land at the foot of the Janiculus, the books of Numa were said to have been found in B. C. 181. The books were subsequently taken to the city-praetor Petillius Spurinus. (Liv. xl. 29.) [NUMA, p. 1213, a.]

4. L. PETILLIUS, was sent as ambassador in B. C. 168 with M. Perperna to the Illyrian king Gentius, and was with his colleague thrown into prison by that king, but was liberated shortly afterwards on the conquest of Gentius by the praetor Anicius. (Liv. xliv. 27, 32; Appian, *Mac.* xvi. 1.)

5. M. PETILIUS, a Roman eques, who carried on business at Syracuse, while Verres was governor of Sicily. (Cic. *Verr.* ii. 29.)

6. Q. PETILIUS, a judex at the trial of Milo. (Cic. *pro Mil.* 16.)

PETI'LLIUS CEREA'LIS. [CEREALIS.]

PETI'LLIUS RUFUS. [RUFUS.]

PETINES (Πετίνης), one of the generals who commanded the Persian army at the passage of the Granicus, B. C. 334. He was killed in the battle. (Arr. *Anab.* i. 12. 16.) [E. H. B.]

PETOSI'RIS (Πετόσιρις), an Egyptian priest and astrologer, who is generally named along with Nechepsos, an Egyptian king. The two are said to be the founders of astrology, and of the art of casting nativities. Suidas (*s. v.*) states that Petosiris wrote on the right mode of worshipping the gods, astrological maxims ἐκ τῶν ἱερῶν βιβλίων (which are often referred to in connection with astrology), and a work on the Egyptian mysteries. But we may infer from a statement made by Vettius Valens, of which the substance is given by Marsham (*Canon Chronicus*, p. 479, ed. Lips. 1676), that Suidas assigns to Petosiris, what others attribute partly to him, and partly to Nechepsos. For his Ὄργανον Ἀστρονομικόν, or, Ψῆφος σεληνιακή, containing astrological principles for predicting the event of diseases, and for his other writings, Fabricius (*Bibl. Graec.* vol. iv. p. 160) may be consulted. And to the list given by him may be added a translation into Latin by Bede, of the astrological letter of Petosiris to Nechepsos, entitled, *De Divinatione Mortis et Vitae.* (Bed. *Opera*, vol. ii. pp. 233, 234, ed. Col. Agripp. 1612.) His name, as connected with astrology, was in high repute early in Greece, and in Rome, in her degenerate days. This we learn from the praises bestowed on him by Manethon (v. 10), who, indeed, in the prologue to the first and fifth books of his *Apotelesmatica*, professes only to expand in Greek verse the prose rules of Petosiris; from Julius Firmicus (*Mathes.* iv. in praefat. &c.), who calls Petosiris and Nechepsos, *divini illi viri atque omni admiratione digni*; and, from the references of Pliny. (*H. N.* i. 23, vii. 49.) But the best proof is the fact, that, like our own Lilly, Petosiris became the common name for an astrologer, as we find in Aristophanes, quoted by Athenaeus (iii. p. 114, c.), in the 46th epigram of Lucillius (Jacobs, *Anthol. Graec.* vol. iii. p. 38), whence we learn the quantity, and in Juvenal, vi. 580. Marsham has a full dissertation on Nechepsos and Petosiris, in the work above quoted (pp. 474—481). [W. M. G.]

PETRAEA (Πετραία), is the name of one of the Oceanides, and also occurs as a surname of Scylla, who dwelt in or on a rock. (Hes. *Theog.* 357; Hom. *Od.* xii. 231.) [L. S.]

PETRAEUS (Πετραῖος). 1. One of the centaurs who figures at the wedding of Peirithous. (Hes. *Scut. Herc.* 185; Ov. *Met.* xii. 330.)

2. A surname of Poseidon among the Thessalians, because he was believed to have separated the rocks, between which the river Peneius flows into the sea. (Pind. *Pyth.* iv. 246, with the Schol.) [L. S.]

PETRAEUS (Πετραῖος), a friend of Philip V., king of Macedonia, who was sent by that monarch to Sparta in B. C. 220, to receive the submission of the Lacedaemonians, and confirm them in their allegiance to Macedonia. We subsequently find him commanding a military force in Thessaly, where he successfully opposed the invasion of that country by the Aetolian general Dorimachus, B. C. 218. (Polyb. iv. 24, v. 17.) [E. H. B.]

PETREIUS. 1. CN. PETREIUS, of Atina, was a centurion primi pili in the army of Q. Catulus, B. C. 102, in the Cimbrian war, and received a crown on account of his preserving a legion. (Plin. *H. N.* xxii. 6.)

2. M. PETREIUS, is first mentioned in B. C. 62, when he served as legatus to the proconsul C. Antonius, in his campaign against Catiline. Both Cicero and Sallust speak of Petreius as a man of great military experience, and one who possessed considerable influence with the troops. He had previously served in the army more than thirty years, either as tribune, praefectus, legatus, or praetor; but we know nothing of his former history, nor in what year he was praetor. In consequence of the illness of Antonius, according to one statement, or his dislike to fight against his former friend, as others relate, the supreme command of the army devolved upon Petreius on the day of the battle, in which Catiline perished. (Sall. *Cat.* 59, 60; Dion Cass. xxxvii. 39, 40; Cic. *pro Sest.* 5.) The name of Petreius next occurs in B. C. 59, in which year he offered to go to prison with Cato, when Caesar, the consul, threatened the latter with this punishment. (Dion Cass. xxxviii. 3.) In B. C. 55 Petreius was sent into Spain along with L. Afranius

as legatus of Pompey, to whom the provinces of the two Spains had been granted. On the breaking out of the civil war in B. C. 49, Afranius and Petreius were in Nearer Spain at the head of so powerful an army, that Caesar, after obtaining possession of Italy, hastened to Spain to reduce those provinces. Afranius and Petreius, on the approach of Caesar, united their forces, and took up a strong position near the town of Ilerda (Lerida in Catalonia), on the right bank of the Sicoris (Segre). At first they were very successful, and Caesar was placed in great difficulties ; but these he quickly surmounted, and soon reduced the enemy to such straits, that Afranius and Petreius were obliged to surrender. They were dismissed uninjured by Caesar, part of their troops disbanded, and the remainder incorporated in the conqueror's army. Petreius joined Pompey in Greece, and after the loss of the battle of Pharsalia in B. C. 48, he first fled to Patrae in Achaia, and subsequently passed over to Africa. He took an active part in the campaign in Africa in B. C. 46. At the battle of Ruspina, fought at the beginning of January in this year, he was severely wounded ; and he was also present at the battle of Thapsus in the month of April, by which Caesar completely destroyed all the hopes of the Pompeian party in Africa. After the loss of the battle Petreius fled with Juba to Zama, and as the inhabitants of that town would not admit them within its walls, they retired to a country house of Juba's, where despairing of safety they fell by each other's hands. The exact manner of their death is somewhat differently related by different writers. According to some accounts Juba despatched Petreius first and then killed himself, while the contrary is stated by others. (Cic. *ad Att.* viii. 2 ; Caes. *B. C.* i. 38, 63—86 ; Hirt. *B. Afr.* 18, 19, 91, 94 ; Dion Cass. xli. 20, xlii. 13, xliii. 2, 8 ; Appian, *B. C.* ii. 42, 43, 95, 100 ; Lucan, iv. 4, &c. ; Vell. Pat. ii. 48, 50 ; Suet. *Caes.* 34, 75 ; Liv. *Epit.* 110, 114.)

3. M. PETREIUS, a centurion in Caesar's army in the Gallic war, who died fighting bravely at Gergovia, B. C. 52. (Caes. *B. G.* vii. 50.)

PE'TRICHUS (Πέτριχος), the author of a Greek poem on venomous serpents, Ὀφιακά, who lived in or before the first century after Christ. His poem, which is no longer extant, is quoted by Pliny (*H. N.* xx. 96, xxii. 40) and the scholiast on Nicander's *Theriaca* (pp. 47, 50, ed. Ald.). [W. A. G.]

PETRO, T. FLA'VIUS, the ancestor of the emperor Vespasian, was a native of the municipium of Reate, and served as a centurion in Pompey's army at the battle of Pharsalia, B. C. 48. (Suet. *Vesp.* 1.) [VESPASIANUS.]

PETROCO'RIUS or PETRICO'RDIUS (PAULINUS). Among the various Paulini who flourished in the Western Empire in the fifth century, was Paulinus, called in the MSS. Petricordius, which modern critics correct to Petrocorius, and suppose to be given him from the place of his birth, inferred to be Petrocorii, the modern Perigueux. Some moderns have erroneously given to him the praenomen Benedictus ; an error which has arisen from their having regarded as a name the epithet "benedictus," "blessed," given to him by some who have confounded him with his more celebrated namesake, Paulinus of Nola [PAULINUS, p. 144]. Sidonius Apollinaris (*Epistol.* viii. 11) mentions a Paulinus, an eminent rhetorician of Perigueux, whom Sirmond supposed to be the subject of the present article, but whom the authors of the *Histoire Littéraire de la France* consider, but with little reason, to be his father. Our Paulinus was intimate with Perpetuus, who was bishop of Tours from A. D. 461 to 491, and whom he calls his patron. It was at the desire of Perpetuus that he put into verse the life of St. Martin of Tours ; and in an epistle addressed to that prelate, he humbly tells him, with an amusing reference to the history of Balaam, that, in giving him confidence to speak, he had repeated the miracle of opening the mouth of the ass. He afterwards supplied, at the desire of the bishop, some verses to be inscribed on the walls of the new church which Perpetuus finished about A. D. 473 (or according to Oudin, A. D. 482), and to which the body of St. Martin was transferred. He sent with them some verses *De Visitatione Nepotuli sui*, on occasion of the cure, supposed to be miraculous, which his grandson and the young lady to whom he was married or betrothed, had experienced through the efficacy of a document, apparently the account of the miracles of St. Martin, written by the hand of the bishop. We gather that this poem was written when the author was old, from the circumstance of his having a grandson of marriageable age. Of the death of Paulinus we have no account.

The works of Paulinus Petrocorius are :—1. *De Vita S. Martini*, a poem in hexameter verse, divided into six books. It has little poetical or other merit. The first three books are little else than a versified abridgement of the *De Beati Martini Vita Liber* of Sulpicius Severus ; and the fourth and fifth comprehend the incidents mentioned in the *Dialogi II. et III. de Virtutibus Beati Martini* of the same author. The sixth book comprises a description of the miracles which had been wrought at the tomb of St. Martin, under the eyes of Perpetuus, who had sent an account of them to Paulinus. 2. *De Visitatione Nepotuli sui*, a description of the miraculous cure of his grandson already mentioned ; also written in hexameter verse. 3. *De Orantibus* (an inappropriate title, which should rather be *Orantibus* simply, or *Ad Orantes*), apparently a portion of the hexameter verses designed to be inscribed on the walls of the new church built by Perpetuus. 4. *Perpetuo Episcopo Epistola.* This letter was sent to Perpetuus, with the verses *De Visitatione* and *De Orantibus.* The works of Paulinus Petrocorius were first printed by Franciscus Juretus, Paris, 1585. Some writers have spoken, but without foundation, of an earlier edition printed at Dijon : Juretus ascribed the works to Paulinus of Nola, an error which is as ancient as the time of Gregory of Tours and Fortunatus of Poictiers, by whom it was shared. After the first publication of the works they were inserted in several collections of the Christian poets, and in some editions (e. g. Paris, 1575, 1589, and Cologne, 1618) of the *Bibliotheca Patrum*, generally, however, under the name of Paulinus of Nola. In the Lyon edition of the *Bibliotheca Patrum*, fol. 1677, vol. vi. p. 297, &c., they are ascribed to their right author. They were again published by Christianus Daumius, 8vo. Leipzig, 1686, with ample notes of Juretus, Barthius, Gronovius, and Daumius. To the works of our Paulinus were subjoined in this edition, the *Eucharisticon* of Paulinus the Penitent, or Paulinus of Pella [PAULINUS], and the poem on Jonah and the Ninevites, ascribed to Ter-

tullian. (*Histoire Littéraire de la France*, vol. ii. p. 469, &c. ; Cave, *Hist. Litt.* ad ann. 461, vol. i. p. 449, fol. Oxon. 1740—1743 ; Fabric. *Biblioth. Mediae et Infimae Latinitat.* vol. v. p. 206, ed. Mansi ; Tillemont, *Mémoires*, vol. xvi. p. 404 ; Oudin, *De Scriptoribus et Scriptis Eccles.* vol. i. col. 1288—1289.) [J. C. M.]

PETRON (Πέτρων), called also *Petronas* [PETRONAS], a Greek physician, born in the island of Aegina (*Schol. in Hom. Il.* xi. 624, ed. Bekker), who lived later than Hippocrates, and before Herophilus and Erasistratus (Cels. *De Med.* iii. 9, p. 49), and therefore probably about the middle of the fourth century B. C. He appears to have written a work on pharmacy (Galen, *De Compos. Medicam. sec. Gen.* iii. 9, vol. xiii. p. 642) ; but he was most notorious for his treatment of patients suffering under acute fever. In these cases he seems to have been commonly supposed to have given his patients plenty of wine and meat during the continuance of the fever (Galen, *De Opt. Sect.* c. 14. vol. i. p. 144, *Comment. in Hippocr.* "*De Vict. Rat. in Morb. Acut.*" i. 12, 16, vol. xv. pp. 436, 437, 451), but perhaps this accusation was hardly correct, as Celsus (*l. c.*) says he did not adopt this diet till after the violence of the fever had subsided. [W. A. G.]

PETRO'NAS (Πετρωνᾶς), the Alexandrian form of the name Πέτρων. (See W. Dindorf, in H. Steph. *Thes. Gr.* ed. Paris.) [PETRON.] [W. A. G.]

PETRO'NIA, the daughter of a man of consular rank, was first the wife of Vitellius, and subsequently of Dolabella. On the accession of Vitellius to the empire, A. D. 69, her husband Dolabella was put to death by his orders. She had a son by Vitellius named Petronianus, who was blind of one eye, and whom his father put to death. (Tac. *Hist.* ii. 64 ; Suet. *Vitell.* 6.) The Ser. Cornelius Dolabella Petronianus, who was consul A. D. 86, in the reign of Domitian, may likewise have been a son of Petronia by her second husband.

PETRO'NIA GENS, plebeian, laid claim to high antiquity, since a Petronius Sabinus is said to have lived in the reign of Tarquinius Superbus. [PETRONIUS, No. 1.] The coins struck by Petronius Turpilianus, who was one of the triumvirs of the mint in the reign of Augustus, likewise contain reference to the real or supposed Sabine origin of the gens. [TURPILIANUS.] But during the time of the republic scarcely any one of this name is mentioned. Under the empire, however, the name frequently occurs both in writers and in inscriptions with various cognomens ; many of the Petronii obtained the consular dignity, and one of them, Petronius Maximus, was eventually raised to the imperial purple in A. D. 455. The name, however, is best known from the celebrated writer spoken of below.

PETRONIA'NUS. [PETRONIA.]

PETRO'NIUS. 1. PETRONIUS SABINUS, is said to have lived in the reign of Tarquinius Superbus, and to have obtained from M. Tullius or M. Atilius, as Dionysius calls him, the Sibylline books in order to take a copy of them. (Val. Max. i. 1. § 13 ; Dionys. iv. 62.)

2. C. PETRONIUS, sent as legate with L. Appuleius, in B. C. 156, to examine into the state of affairs between Attalus and Prusias. (Polyb. xxxii. 26.)

3. M. PETRONIUS PASSER, mentioned by Varro. (*R. R.* iii. 2. § 2).

4. PETRONIUS, a tribune of the soldiers, served in the army of Crassus, in his expedition against the Parthians, B. C. 55, and was with Crassus when the latter was killed. (Plut. *Crass.* 30, 31.)

5. PETRONIUS, had taken part in the conspiracy against Caesar's life, and was subsequently put to death by Antony in Asia. (Appian, *B. C.* v. 4.)

6. C. PETRONIUS, succeeded Aelius Gallus in the government of Egypt, carried on war in B. C. 22 against the Aethiopians, who had invaded Egypt under their queen Candace. Petronius not only drove back the Aethiopians, but took many of their principal towns. The details of the war are given under CANDACE (Dion Cass. liv. 5 ; Strab. xvii. p. 820). Petronius was a friend of Herod, and sent corn to Judaea when the latter country was visited by a famine. (Joseph. *Ant.* xv. 9. § 2.)

7. P. PETRONIUS, is twice mentioned by Tacitus as a distinguished person in the reign of Tiberius (Tac. *Ann.* iii. 49, vi. 45). He may have been the same as the following Petronius, or perhaps his father.

8. P. PETRONIUS, was sent by Caligula to Syria, as the successor of Vitellius, with orders to erect the statue of that emperor in the temple at Jerusalem (Joseph. *Ant.* xviii. 9. § 2, *B. J.* ii. 10). This Petronius is also mentioned as having been the legate of Claudius. (Senec. *de Morte Claudii.*)

9. C. PETRONIUS, who put an end to his own life in the reign of Nero, is supposed by many to have been the author of the *Satyricon*, and is spoken of below.

10. PETRONIUS TURPILIANUS. [TURPILIANUS.]

11. PETRONIUS PRISCUS. [PRISCUS.]

12. PETRONIUS SECUNDUS. [SECUNDUS.]

13. PETRONIUS MAXIMUS, the emperor. [MAXIMUS.]

C. PETRO'NIUS, is described by Tacitus (*Ann.* xvi. 18, 19) as the most accomplished voluptuary at the court of Nero. His days were passed in slumber, his nights in visiting and revelry. But he was no vulgar spendthrift, no dull besotted debauchee. An air of refinement pervaded all his extravagancies ; with him luxury was a serious study, and he became a proficient in the science. The careless, graceful ease, assuming almost the guise of simplicity, which distinguished all his words and actions, was the delight of the fashionable world ; he gained, by polished and ingenious folly, an amount of fame which others often fail to achieve by a long career of laborious virtue. At one time he proved himself capable of better things. Having been appointed governor (proconsul) of Bithynia, and subsequently elevated to the consulship, his official duties were discharged with energy and discretion. Relapsing, however, into his ancient habits, he was admitted among the few chosen companions of the prince, and was regarded as director-in-chief of the imperial pleasures, the judge whose decision upon the merits of any proposed scheme of enjoyment was held as final (*Neroni assumtus est* ELEGANTIAE ARBITER, *dum nihil amoenum et molle affluentia putat, nisi quod ei Petronius approbavisset*). The influence thus acquired excited the jealous suspicions of Tigellinus: Petronius was accused of having been privy to the treason of Scaevinus: a slave was suborned to lodge an information, and

the whole of his household was arrested. Believing that destruction was inevitable, and impatient of delay or suspense, he resolved to die as he had lived, and to excite admiration by the frivolous eccentricity of his end. Having caused his veins to be opened, he from time to time arrested the flow of blood by the application of bandages. During the intervals he conversed with his friends, not upon the solemn themes which the occasion might have suggested, but upon the news and light gossip of the day; he bestowed rewards upon some of his slaves, and ordered others to be scourged: he lay down to sleep, and even showed himself in the public streets of Cumae, where these events took place; so that at last, when he sunk from exhaustion, his death (A. D. 66), although compulsory, appeared to be the result of natural and gradual decay. He is said to have despatched in his last moments a sealed document to the prince, taunting him with his brutal excesses (*flagitia Principis* * * * * * * *perscripsit atque obsignata misit Neroni*), and to have broken in pieces a murrhine vessel of vast price, in order that it might not fall into the hands of the tyrant. This last anecdote has been recorded by Pliny (*H. N.* xxxvii. 2), who, as well as Plutarch (*De Adulat. et Amicit. Discrim.* p. 60), give to the person in question the name of *Titus* Petronius. We find it generally assumed that he belonged to the equestrian order, but the words of Tacitus (*Ann.* xvi. 17) would lead to an opposite inference, "Paucos quippe intra dies eodem agmine Annaeus Mella, Cerealis Anicius, Rufius Crispinus ac C. Petronius cecidere. Mella et Crispinus Equites Romani dignitate senatoria." Now, since Petronius, in virtue of having been consul, must have enjoyed the *dignitas senatoria*, the above sentence seems to imply that Mella and Crispinus alone of the individuals mentioned were *Equites Romani*.

A very singular production consisting of a prose narrative interspersed with numerous pieces of poetry, and thus resembling in form the Varronian Satire, has come down to us in a sadly mutilated state. In the oldest MSS. and the earliest editions it bears the title *Petronii Arbitri Satyricon*, and, as it now exists, is composed of a series of fragments, the continuity of the piece being frequently interrupted by blanks, and the whole forming but a very small portion of the original, which, when entire, contained at least sixteen books, and probably many more. It is a sort of comic romance, in which the adventures of a certain Encolpius and his companions in the south of Italy, chiefly in Naples or its environs, are made a vehicle for exposing the false taste which prevailed upon all matters connected with literature and the fine arts, and for holding up to ridicule and detestation the folly, luxury, impurity, and dishonesty of all classes of the community in the age and country in which the scene is laid. A great variety of characters connected for the most part with the lower ranks of life are brought upon the stage, and support their parts with the greatest liveliness and dramatic propriety, while every page overflows with ironical wit and broad humour. Unfortunately the vices of the personages introduced are depicted with such minute fidelity that we are perpetually disgusted by the coarseness and obscenity of the descriptions. Indeed, if we can believe that such a book was ever widely circulated and generally admired, that fact alone would afford the most convincing proof of the pollution of the epoch to which it belongs. Without feeling any inclination to pass too severe a sentence on the collector of so much garbage, the most expansive charity will not permit us to join with Burmann in regarding him as a very holy man (*virum sanctissimum*), a model of all the austere virtues of the olden time, who filled with pious horror on beholding the monstrous corruption of his contemporaries, was irresistibly impelled to arrest, if possible, the rapid progress of their degradation by holding up the crimes which they practised to view in all the loathsomeness of their native deformity.

The longest and most important section is generally known as the *Supper of Trimalchio*, presenting us with a detailed and very amusing account of a fantastic banquet, such as the most luxurious and extravagant gourmands of the empire were wont to exhibit on their tables. Next in interest is the well-known tale of the Ephesian Matron, which here appears for the first time among the popular fictions of the Western world, although current from a very early period in the remote regions of the East. In the middle ages it was circulated in the "Seven Wise Masters," the oldest collection of Oriental stories, and has been introduced by Jeremy Taylor into his "Holy Dying," in the chapter "On the Contingencies of Death, &c." The longest of the effusions in verse is a descriptive poem on the Civil Wars, extending to 295 hexameter lines, affording a good example of that declamatory tone of which the Pharsalia is the type. We have also sixty-five iambic trimeters, depicting the capture of Troy (*Troiae Halosis*), and besides these several shorter morsels are interspersed replete with grace and beauty.

A great number of conflicting opinions have been formed by scholars with regard to the author of the *Satyricon*. Many have confidently maintained that he must be identified with the Caius (or Titus) Petronius, of whose career we have given a sketch above, and this view of the question, after having been to a certain extent abandoned, has been revived and supported with great earnestness and learning by Studer in the *Rheinisches Museum*. By Ignarra he is supposed to be the Petronius Turpilianus who was consul A. D. 61. [TURPILIANUS.] Hadrianus Valesius places him under the Antonines; his brother Henricus Valesius and Sambucus under Gallienus. Niebuhr, led away by ingenious but most fanciful inferences derived from a metrical epitaph, discovered in the vicinity of Naples, imagines that he lived under Alexander Severus; Statilius would bring him down as low as the age of Constantine the Great; while Burmann holds that he flourished under Tiberius, Caius, and Claudius, and thinks it probable that he may have seen the last days of Augustus. The greater number of these hypotheses are mere flimsy conjectures, unsupported by any thing that deserves to be called evidence, and altogether unworthy of serious examination or discussion; but the first, although too often ignorantly assumed as a self-evident and unquestionable fact, is deserving of some attention, both because it has been more widely adopted than any of the others, and because it appeals with confidence to an array of proofs both external and internal, which may be reduced to the following propositions:—

1: We can trace the origin of the name *Arbiter* to the expression "elegantiae arbiter," in Tacitus.

2. When the historian states that Petronius in his dying moments despatched a writing to Nero exposing the infamy of the emperor's life, he evidently refers to the work of which we now possess the fragments. 3. Nero and his minions are held up to scorn under the guise of Trimalchio and his retainers. 4. The language bears the stamp of the best age of Latinity, and cannot have proceeded from any writer of the second or third century. Upon these we may observe :—

1. Tacitus certainly does not use *Arbiter* as a proper name, but merely as the term best suited to express the meaning he wished to convey, while Pliny and Plutarch who speak of the same Petronius, give no hint that he was distinguished by any such designation. On the other hand, it may be urged that although the name of Petronius is by no means uncommon in the annals of the empire, the cognomen of Arbiter is never found attached to it in inscriptions or in documents of any description, which renders it probable that the word may be regarded as a title or epithet introduced by some grammarian or copyist for the purpose of marking out the individual described by Tacitus, and separating the author of the *Satyricon* from all other Petronii. 2. Tacitus, to whom alone we are indebted for precise information regarding the Petronius put to death by Nero, says not one word of his having possessed any talent for literature ; and with respect to the sentence quoted above, upon which so much stress has been laid, no one who reads it with care, and without being wedded to a preconceived opinion, can for a moment believe that the words denote any thing except a short epistle filled with direct reproaches, composed almost in the agonies of death to satisfy a craving for revenge. Indeed it is difficult to understand how expressions so little ambiguous could have been interpreted by any scholar to signify an elaborate and a voluminous work of fiction. 3. The idea that Nero is shadowed forth under the form of Trimalchio is absolutely preposterous. Trimalchio is in reality the representative of a class of persons who existed in considerable numbers after the downfal of the republic. He is depicted as a freedman of overgrown wealth, far advanced in years, inflated with vulgar purse-pride and ostentation, coarse in manners and conversation, uneducated and ignorant, but eager to display an imperfect smattering of ill-digested learning, and thus constantly rendering himself ridiculous by innumerable blunders, ruled by a clever bustling wife, who had acquired complete dominion over him by studying his weaknesses, greedy of flattery, inclined to be overbearing and tyrannical, but not devoid of a sort of rough good-nature—a series of characteristics in which it is certainly impossible to discern one trace of Nero. The notion of Burmann that Claudius was the prototype of Trimalchio, although not so glaringly absurd, is equally untenable. 4. The assertion regarding the language is frequently met by a flat contradiction, and Reinesius has gone so far as to stigmatise it as a farrago of Grecisms, Gallicisms, Hebraicisms, and barbarous idioms, such as we might expect to find in the worst writers of the worst period. This critic, however, and those who have embraced his sentiments appear to have contemplated the subject from a false point of view. In addition to the corruptions in the text which are so numerous and hopeless as to render whole sentences unintelligible, there are doubtless a multitude of strange words and of phrases not elsewhere to be found ; but this circumstance need excite no surprise when we remember the various topics which fall under discussion, and the singular personages grouped together on the scene. The most remarkable and startling peculiarities may be considered as the phraseology appropriate to the characters by whom they are uttered, the language of ordinary conversation, the familiar slang in every-day use among the hybrid population of Campania, closely resembling, in all probability, the dialect of the Atellan farces. On the other hand, wherever the author may be supposed to be speaking in his own person, we are deeply impressed by the extreme felicity of the style, which, far from bearing marks of decrepitude or decay, is redolent of spirit, elasticity, and vigorous freshness.

Our author is twice quoted by Terentianus Maurus, once under the name of *Arbiter*, and once as *Petronius;* and if it were certain, as some have insisted, that Terentianus was contemporary with Domitian, one portion of the problem before us might be regarded as solved, but, unfortunately, the age of the grammarian is as much a matter of controversy as that of the novelist. Again, a very close resemblance has been detected between certain expressions in Martial and Statius, and three passages in the Satyricon. Two of these, it is true, are not found in the extant copies, but are adduced incidentally by St. Jerome and Fulgentius; but even if we admit that there is no mistake or confusion in regard to these citations, we can form no conclusion from such a fact, for it is impossible to demonstrate whether Petronius copied from Martial and Statius, or Martial and Statius from Petronius, or whether they may not have borrowed from common sources without reference to each other. (Petron. *Satyr.* 119 ; Mart. xiii. 62 ; Hieron. *Ep.* cxxx. c. 19 ; Mart. ii. 12 ; Fulgent. *Mythol.* v. ; Stat. *Theb.* iii. 661.) In like manner the testimonies of Macrobius (*Somn. Sup.* i. 2), Servius (*Ad Virg. Aen.* xii.), Lydus (*De Magist.* i. 41), Priscian, Diomedes, Victorinus, Isidorus, and Sidonius Apollinaris (*Carm.* xxiii. 155), lead to no result. The latter, indeed, when enumerating some of the brightest lights of Roman literature, places "Arbiter" immediately before Ovid, the Senecas, and Martial ; but it is evident that he does not adopt any sort of chronological order, for Tacitus in his list takes precedence of the above, and at the commencement of his catalogue Cicero, Livy, Virgil, Terence, Plautus, and Varro follow in succession. Upon this passage, which is very obscurely worded, rests the assertion, admitted without comment by many of the historians of Latin literature, that Petronius was a native of Marseilles.

If we sift with impartiality the whole of the evidence produced, and analyse with care the pleadings of the contending parties, we shall feel disposed to decide that, while upon the one hand there are no proofs nor even probabilities which can justify us in pronouncing that the author of the Satyricon is the same person with the Petronius of Tacitus, so on the other hand there is good reason to believe that the miscellany in question belongs to the first century, or that, at all events, it is not later than the reign of Hadrian, although we cannot pretend to fix a narrower limit, nor to hazard a conjecture as to the indi-

vidual by whom it was composed. In addition to the considerations already indicated, which support this view of the question, it will be observed that the lamentations over the decline of correct taste in eloquence, poetry, and the fine arts, and the invectives against the destructive influence exercised upon the minds of the young by the system of education then in fashion, and especially by the teachers of declamation, could proceed only from one who had witnessed the introduction, or at least the full development of that system, and would have been completely out of place at an epoch when the vices here exposed had become sanctioned by universal practice, and had long ceased to excite animadversion or suspicion. Many attempts have been made to account for the strangely mutilated condition in which the piece has been transmitted to modern times. It has been suggested by some that the blanks were caused by the scruples of pious transcribers, who omitted those parts which were most licentious; while others have not hesitated to declare their conviction that the worst passages were studiously selected. Without meaning to advocate this last hypothesis—and we can scarcely conceive that Burmann was in earnest when he propounded it—it is clear that the first explanation is altogether unsatisfactory, for it appears to be impossible that what was passed over could have been more offensive than much of what was retained. According to another theory, what we now possess must be regarded as striking and favourite extracts, copied out into the common-place book of some scholar in the middle ages; a supposition applicable to the Supper of Trimalchio and the longer poetical essays, but which fails for the numerous short and abrupt fragments breaking off in the middle of a sentence. The most simple solution of the difficulty seems to be the true one. The existing MSS. proceeded, in all likelihood, from two or three archetypes which may have been so much damaged by neglect, that large portions were rendered illegible, while whole leaves and sections may have been torn out or otherwise destroyed.

The Editio Princeps of the fragments of Petronius was printed at Venice, by Bernardinus de Vitalibus, 4to. 1499; and the second at Leipzig, by Jacobus Thanner, in 1500; but these editions, and those which followed for upwards of a hundred and fifty years, exhibited much less than we now possess. For, about the middle of the seventeenth century, an individual who assumed the designation of Martinus Statilius, although his real name was Petrus Petitus, found a MS. at Traun in Dalmatia, containing, nearly entire, the Supper of Trimalchio, which was wanting in all former copies. This was published separately at Padua, in a very incorrect state (8vo. 1664), without the knowledge of the discoverer, again by Petitus himself (8vo. Paris, 1664), and immediately gave rise to a fierce controversy, in which the most learned men of that day took a share, one party receiving it without suspicion as a genuine relic of antiquity, while their opponents with great vehemence contended that it was spurious. The strife was not quelled until the year 1669, when the MS. was despatched from the library of the proprietor, Nicolaus Cippius, at Traun, to Rome, where, having been narrowly scrutinised by the most competent judges, it was finally pronounced to be at least three hundred years old, and, since no forgery of such a nature could have been executed at that epoch, the sceptics were compelled reluctantly to admit that their doubts were ill founded. The title of the Codex, commonly known as the *Codex Traguriensis*, was *Petronii Arbitri Satyri Fragmenta ex libro quinto decimo et sexto decimo*, and then follow the words "Num alio genere furiarum," &c. Stimulated, it would appear, by the interest excited during the progress of this discussion, and by the favour with which the new acquisition was now universally regarded, a certain Francis Nodot published at Rotterdam (12mo. 1693) what professed to be the Satyricon of Petronius complete, taken, it was said, from a MS. found at Belgrade when that city was captured in 1688, a MS. which Nodot declared had been presented to him by a Frenchman high in the imperial service. The fate of this volume was soon decided. The imposture was so palpable that few could be found to advocate the pretensions put forth on its behalf, and it was soon given up by all. It is sometimes, however, printed along with the genuine text, but in a different type, so as to prevent the possibility of mistake. Besides this, a pretended fragment, said to have been obtained from the monastery of St. Gall, was printed in 1800, with notes and a French translation by Lallemand, but it seems to have deceived nobody.

The best edition which has yet appeared, which is so comprehensive as entirely to supersede all its predecessors, is that of Petrus Burmannus, 4to. Traj. ad Rhen. 1709; and again much enlarged and improved, 2 vol. 4to. Amst. 1743. It embraces a vast mass of annotations, prolegomena and dissertations, collected from the writings of different critics. Those who may prefer an impression of more moderate size, will find the edition of Antonius, 8vo. Lips. 1781, correct and serviceable.

We find in the Latin Anthology, and subjoined to all the larger editions of the Satyricon, a number of short poems bearing the name of Petronius. These have been collected from a great variety of different sources, and are the work of many different hands, it being very doubtful whether any of them ought to be ascribed to Petronius Arbiter.

(The numerous biographies, dissertations, &c. by Sambucus, Gyraldus, Goldastus, Solichius, Gonsalius de Salas, Valesius, &c., collected in the edition of Burmann. Among more modern authorities, we may specify Cataldo Janelli, *Codex Perottin.* Neapol. 1811, vol. ii. p. cxxiii.; Dunlop, *History of Fiction*, cap. ii.; Niebuhr, *Klein. Historisch. Schrift.* vol. i. p. 337, and *Lectures* edited by Schmitz, vol. ii. p. 325; Orelli, *Corpus Inscrip. Lat.* No. 1175; Weichert, *Poetarum Lat. Reliq.* p. 440; Meyer, *Antholog. Lat.* vol. i. p. lxxiii.; Wellauer, in Jahn's *Jahrbb.* Suppl. Band, x. p. 194; and especially Studer, in *Rheinisches Museum*, Neue Folge, vol. ii. 1. p. 50, ii. 2. p. 202, and Ritter, in the same work, vol. ii. 4. p. 561.) [W. R.]

PETRO'NIUS (Πετρώνιος), a writer on pharmacy, who lived probably in the beginning of the first century after Christ, as he is mentioned by Dioscorides (*De Mater. Med.* praef. vol. i. p. 2), who classes him among the later authors (comp. St. Epiphan. *Adv. Haeres.* i. 1. § 3, p. 3, ed. Colon. 1682). Fabricius (*Bibl. Gr.* vol. xiii. p. 361, ed. vet.) supposes his name to have been Petronius Niger

[NIGER], but this is uncertain, and in the latest edition of Dioscorides (*l. c.*), where the words καὶ Νικήρατος καὶ Πετρώνιος Νίγερ τε καὶ Διόδοτος occur, a *comma* is placed between Πετρώνιος and Νίγερ. In Pliny (*H. N.* xx. 32), he is called *Petronius Diodotus*, but probably the text is not quite sound [DIODOTUS]. He is mentioned by Galen (*De Compos. Medicam. sec. Gen.* ii. 5, vol. xiii. p. 502), where the words Πετρώνιος Μούσας occur, which has made some persons consider *Petronius Musa* to be one and the same individual, and others conjecture that instead of Πετρώνιος, we should read Ἀντώνιος: probably, however, it is only necessary to insert a καὶ or a *comma* between the words. One of his medicines is quoted by Galen (*Ibid.* v. 11. p. 831). (See Fabric. *Bibl. Gr. l. c.*)

The name of *M. Petronius Heras*, a physician, occurs in an ancient Latin inscription preserved by Gruter. [W. A. G.]

L. PETROSI'DIUS, a standard-bearer (*aquilifer*), died fighting bravely, when Titurius Sabinus and Aurunculeius Cotta were destroyed with their troops, by Ambiorix, B. C. 54. (Caes. *B. G.* v. 37.)

PETRUS, Latin emperor of Constantinople, belonged to that branch of the Courtenay family which was descended from the kings of France. He was chosen to succeed the emperor Henry in 1217, being then in France, where he held the dignity of count of Auxerre. While traversing Epeirus with an army on his way to Constantinople, he was made a prisoner by Theodore, despot of Epeirus, and died in captivity in 1219, having never sat on the throne. We consequently dismiss him, and only mention that his successor was his second son, Robert. [W. P.]

PETRUS (Πέτρος), literary and ecclesiastical.

1. Of ALEXANDRIA (1). Petrus or Peter, the first of that name in the list of the bishops of Alexandria, succeeded Theonas in that see sometime between Easter and the latter part of November, A. D. 300, according to Tillemont's calculation; and exercised his episcopal functions more than eleven (Eusebius says for twelve) years. Of the time and place of his birth we have no account. Cave considers that he was probably born at Alexandria, and that he was there "trained alike to virtue and to sacred literature by his predecessor Theonas;" but we do not know that these statements are more than inferences from his being chosen to succeed Theonas. He had not occupied the see quite three years when the persecution commenced by the emperor Diocletian [DIOCLETIANUS] and continued by his successors, broke out A. D. 304. During its long continuance Peter was obliged to flee from one hiding-place to another. The monk Ammonius (*De Caede SS. Patrum in Monte Syna et in Solitudine Raithu*, apud Valesium, *Not. ad Euseb. H. E.* vii. 32) attests this; and Peter himself, if confidence may be placed in a discourse said to have been delivered by him in prison, and given in certain *Acta Petri Alexandrini* (apud Valesium, *ibid.*) states that he found shelter at different times in Mesopotamia, in Phoenicia, in Palestine, and in various islands; but if these *Acta* are the same that were published by Combéfis in his *Selecti Martyrum Triumphi*, 8vo. Paris, 1660, their authority is materially lessened by the interpolations of Symeon Metaphrastes. Cave conjectures that he was imprisoned during the reign of Diocletian or Maximian Galerius [MAXIMIANUS II.], and if there is truth in the account given by Epiphanius (*Haeres.* lxviii. 1—5) of the origin of the schism in the Egyptian churches, occasioned by Meletius of Lycopolis [MELETIUS, literary and ecclesiastical, No. 3], the conjecture is probably correct; and if so, Peter must have obtained his release, as this imprisonment must have been antecedent to the deposition of Meletius by Petrus, and the commencement of the Meletian schism. In the ninth year of the persecution Peter was, suddenly and contrary to all expectation, again arrested and was beheaded, by order of Maximin Daza [MAXIMINUS II.], without any distinct charge being brought against him. Eusebius speaks with the highest admiration of his piety and his attainments in sacred literature, and he is revered as a saint and martyr both in the Eastern and Western Churches. His martyrdom is placed by an ancient Oriental chronicle of the bishops of Alexandria, translated by Abraham Echellensis (Paris, 1651), on the 29th of the month Athur or Athyr, which corresponds sometimes to the 25th, and sometimes to the 26th November. His memory is now celebrated by the Latin and Greek Churches on the 26th, except in Russia, where the more ancient computation, which placed it on the 25th, is still followed. An account of the martyrdom (*Acta Martyrii*) of Peter, in the Latin version of Anastasius Bibliothecarius, is given by Surius, *De Probatis Sanctorum Vitis*, a. d. 25 Nov.; and the Greek *Acta* of Symeon Metaphrastes are given, with a Latin version, in the *Selecti Martyrum Triumphi* of Combéfis already cited.

Peter wrote several works, of which there are very scanty remains. 1. Περὶ μετανοίας λόγος, *Sermo de Poenitentia.* 2. Λόγος εἰς τὸ Πάσχα, *Sermo in Sanctum Pascha.* These discourses are not extant in their original form, but fifteen canons relating to the lapsi, or those who in time of persecution had fallen away, fourteen of them from the *Sermo de Poenitentia*, the fifteenth from the *Sermo in Sanctum Pascha*, are contained in all the *Canonum Collectiones.* They were published in a Latin version in the *Micropresbyticon*, Basel, 1550; in the *Orthodoxographa* of Heroldus, Basel, 1555, and of Grynaeus, Basel, 1569; in the first and second editions of De la Bigne's *Bibliotheca Patrum*, Paris, 1575 and 1589, and in the Cologne edition, 1618. They are given also in the *Concilia.* In the edition of Labbe (vol. i. col. 955) and in that of Hardouin (vol. i. col. 225) they are given in Greek with a Latin version, but without notes; but in the Συνοδικόν, *sive Pandectae Canonum* of Bishop Beveridge (vol. ii. p. 8, fol. Oxon. 1672) they are accompanied by the notes of Joannes Zonaras and Theodorus Balsamon. They are entitled Τοῦ μακαρίου ἀρχιεπισκόπου Ἀλεξανδρείας Πέτρου καὶ μάρτυρος κανόνες ἐπιφερόμενοι ἐν τῷ περὶ μετανοίας αὐτοῦ λόγῳ, *Beati Petri Archiepiscopi Alexandrini et Martyris Canones qui feruntur in Sermone ejus de Poenitentia.* It is only in some MSS. and editions that the separate source of the fifteenth canon is pointed out. A passage from the *Sermo in Sanctum Pascha*, or from some other work of Peter's on the same subject, is given in the *Diatriba de Paschate* prefixed to the *Chronicon Alexandrinum* s. *Paschale*, and published separately in the *Uranologion* of Petavius, fol. Paris, 1630, p. 396, &c. As the *Diatriba* is mutilated, and the extract from Peter forms its present commencement, it was hastily inferred by some critics that the

Diatriba itself was the work of Peter, the title of the citation being considered as applying to the whole treatise ; but Cave and others have observed that the *Diatriba* was written not before the latter part of the sixth century. A Vatican MS. from which the text of the Bonn edition of the *Chronicon* is taken, describes the work of Peter from which the citation is taken, as addressed Τρικεντίῳ τινι, *Cuidam Tricentio.* 3. Περὶ θεότητος βιβλίον, *Liber de Divinitate* s. *Deitate.* There is a citation from this treatise in the *Acta Concilii Ephesini ;* it occurs in the *Actio prima*, and a part of it is again cited in the *Defensio Cyrilli* which is given in the sequel (pars iii. c. 2) of the *Acta.* Three citations in Latin, one of them a version of the passage in the *Defensio Cyrilli*, are given in the *Acta Concilii Chalcedon. Actio prima.* (*Concilia*, vol. iii. col. 508, 836, vol. iv. col. 286, ed. Labbe, vol. i. col. 1399, vol. ii. col. 241, ed. Hardouin.) 4. Περὶ τῆς ἐπιδημίας τοῦ Χριστοῦ, *Homilia de Adventu Salvatoris* s. *Christi.* A short citation from this occurs in the Latin version of the work of Leontius of Byzantium [LEONTIUS, literary, No. 5], *Contra Nestorianos et Eutychianos*, lib. i. (apud Galland. *Biblioth. Patrum*, vol. xii. p. 669). A fragment in the original is given in a part of the Greek text of Leontius published by Mai in his *Scriptorum Vet. Nova Collectio*, vol. vii. p. 134, 4to. Romae, 1833. 5, 6. Two fragments, one described, ἐκ τοῦ πρώτου λόγου περὶ τοῦ μηδὲ προυπάρχειν τὴν ψυχὴν, μηδε ἁμαρτήσασαν τοῦτο εἰς τὸ σῶμα βληθῆναι, *Ex primo Sermone, de eo quod nec praeexstitit Anima, nec cum peccasset propterea in Corpus missa est*, the other as, ἐκ τῆς μυσταγωγίας ἣς ἐποιήσατο πρὸς τὴν ἐκκλησίαν, μέλλων τὸν τοῦ μαρτυρίου στέφανον ἀναδέχεσθαι, *Ex Mystagogia quam fecit ad Ecclesiam cum Martyrii Coronam suscepturus esset*, are cited by the emperor Justinian, in his *Epistola* (s. *Tractatus*) *ad Mennam CPolitanum adversus Origenem*, given in the *Acta Concilia CPolitani II.* s. *Oecumenici V.* (*Concilia*, vol. v. col. 652, ed. Labbe, vol. iii. col. 256, 257, ed. Hardouin.) Another fragment of the same discourse is contained in the compilation *Leontii et Joannis Rerum Sacrarum Lib. II.* published by Mai in the above cited *Collectio*, vol. vii. p. 85. 7. *Epistola S. Petri Episcopi ad Ecclesiam Alexandrinam*, noticing some irregular proceedings of the schismatic Meletius. This letter, which is very short, was published in a Latin version by Scipio Maffei, in the third volume of his *Osservazione Letterarie* (6 vols. 12mo. Veronae 1737—1740). 8. Διδασκαλία, *Doctrina.* A fragment of this work is cited by Leontius and Joannes, and was published by Mai (ibid. p. 96). We have no certain information of any other works of Peter. A fragment of one of his works, of which the title is not given, is cited by the emperor Justinian in his *Tractatus contra Monophysitas*, published by Mai in the *Collectio* already cited, vol. vii. pp. 306, 307. The *Epistola de Lapsis Tempore Persecutionis*, in the Bodleian library (Codd. Baroccian. No. clviii.; see *Catalog. MStorum Angliae et Hibern.*), is probably the same as the Canones ; and a fragment from an *Epistola ad Epictetum*, extant in a MS. in the library of St. Mark at Venice, is probably not from Peter but from Athanasius. Some passages (quaedam loca) from the writings of Peter are given in the Πανδέκτης τῶν ἑρμηνειῶν τῶν θείων ἐντολῶν τοῦ Κυρίου, *Pandecta de Interpretatione Mandatorum Divinorum*, of Nicon [NICON, literary, No. 3). The published fragments of Peter's works, with the exception of the passage in the *Diatriba de Paschate*, the Latin citations in the *Acta Concilii Chalcedon.*, and the fragments cited by Justinian, are given in the fourth volume of Galland's *Bibliotheca Patrum*, p. 91, &c. (Euseb. *H. E.* vii. 32, viii. 13, ix. 6, cum notis Valesii ; Athanasius, *Apolog. contra Arianos*, c. 59 ; Epiphan. *l. c. ; Concilia, ll. cc. ;* Cave, *Hist. Litt.* ad ann. 301, vol. i. p. 160, ed. Oxford, 1740—1743 ; Tillemont, *Mémoires*, vol. v. p. 436, &c. ; Fabric. *Biblioth. Graec.* vol. ix. p. 316, &c. ; Galland. *Biblioth. Patrum*, proleg. ad vol. iv. c. 6.)

2. Of ALEXANDRIA (2), was presbyter of the Church at Alexandria during the life-time of Athanasius, whom he accompanied for many years in his wanderings and shared his dangers. Athanasius before his death had nominated Peter as his successor, and after his decease his appointment was carried into effect with the great applause of the orthodox part of the Alexandrian populace and with the approval of the neighbouring bishops, A. D. 373. But the Arians, then in the ascendant under the emperor Valens, though they had, from reverence or fear, conceded the quiet possession of the see to the age and authority of Athanasius [ATHANASIUS], were by no means disposed to acquiesce in the appointment of an orthodox successor ; and Peter was at once deposed, and, according to Socrates and Sozomen, imprisoned by the officers of the emperor. Tillemont and Galland, however, doubt if he was imprisoned. At any rate he soon made his escape, and, getting on board ship, fled to Rome, where he was kindly received by the pope Damasus I., leaving his Arian competitor Lucius [LUCIUS, No. 2] in possession of the churches of Alexandria. On the departure of Valens from Antioch (A. D. 378) to his fatal war with the Goths, Peter, who had returned from Rome with letters from Damasus, confirming his title to the see, recovered possession of the churches by favour of the populace, who expelled Lucius, and compelled him to flee to Constantinople. Peter, however, survived his restoration only for a short time, dying A. D. 381, and being succeeded in his bishopric by his own brother Timotheus or Timothy. Valesius (*Not. ad Sozomen. H. E.* vii. 9) describes Peter as the abettor of Maximus the Cynic [MAXIMUS ALEXANDRINUS] in his usurpation of the see of Constantinople, but Theodoret (*H. E.* v. 8) ascribes the transaction to Timotheus. (Socrates, *H. E.* iv. 20—22, 37 ; Sozomen, *H. E.* vi. 19, 39 ; Theodoret, *H. E.* iv. 20—22.)

Peter was held in the highest esteem by his contemporaries. Gregory Nazianzen unites him in the same eulogy with St. Athanasius ; and the emperor Theodosius the Great, in one of his laws, refers to the faith preached by him as the standard of orthodoxy. (Tillemont, *Mém.* vol. vi. p. 580, &c.) Two productions of Peter have been preserved in part :— 1. Ἐπιστολὴ s. Γράμματα, *Epistola*, a letter sent by him, after his escape from Alexandria, to all the churches, giving an account of the persecutions and other atrocities perpetrated by Lucius and the Arian party. Theodoret has given a large extract, probably the chief part of this, in the original Greek (*H. E.* iv. 22). 2. *Epistola ad Episcopos et Presbyteros atque Diaconos pro vera Fide in exsilio constitutos*, s. *ad Episcopos, Presbyteros, atque Diaconos qui sub Valente Imperatore Diocaesaream*

fuerant exules missi. Facundus has preserved two passages of this in a Latin version in his *Pro Defensione Trium Capitulorum*, lib. iv. c. 2, lib. xi. c. 2. These fragments of the works of Peter are given from Theodoret and Facundus, in the seventh volume of the *Bibliotheca Patrum* of Galland. (Cave, *Hist. Litt.* ad ann. 371, vol. i. p. 254; Fabric. *Biblioth. Graec.* vol. ix. p. 318; Galland. *Bibliotheca Patrum*, proleg. ad vol. vii. c. 6.)

3. Of ALEXANDRIA (3). [No. 22.]

4. Of ANTIOCH (1). [No. 17.]

5. Of ANTIOCH (2). Contemporary with Michael Cerularius, patriarch of Constantinople [MICHAEL, No. 6], and Leo of Achridia [LEO, No. 2], and united with them in hostility to the Latin Church, was Petrus or Peter, the third patriarch of Antioch of that name in the current tables of the occupants of that see, which commence with the Apostle Peter. Peter obtained the patriarchate in the year 1053, and in the same year he sent synodical letters to the patriarchs of Alexandria, Jerusalem, and Constantinople, and to the pope, Leo IX., signifying his accession. Cave states that he sent to the pope "a profession of his faith," but it is probable that he has applied this term to the synodical letter, of which a Latin version appears among the letters of Leo IX.; but Le Quien, who had in his possession the Greek text of these synodical letters, complains of the great discrepancy between the Greek text and the Latin version. Two letters of Peter appear in Greek with a Latin version, in the *Monumenta Ecclesiae Graecae*, of Cotelerius, vol. ii. pp. 112, 145. The first is entitled *Epistola ad Dominicum Gradensem*, and is an answer to Dominicus Gradensis s. Venetus, patriarch of Venice or Aquileia, whose letter, in the collection of Cotelerius, precedes that of Peter; the second is addressed to Michael Cerularius, *Epistola ad Michaelem Cerularium*, and is preceded by a letter of Michael to Peter, to which it is the answer. A considerable part of this letter had previously been published by Leo Allatius, in his *De Consensu Ecclesiarum Orient. et Occident.* lib. iii. c. 12. § 4. According to Cave, Peter bitterly inveighed against the lives and doctrines of the Latin clergy, and especially against the addition of the words "filioque" to the creed; while, according to Le Quien, he preserved a more impartial tone, and showed every where "a disposition averse to schism." There is extant in MS. at Vienna, another letter of Peter, *Petri Epistola ad Joannem Tranensem in Apulia Episcopum*, relating to the matters in dispute between the Eastern and Western Churches. (Cave, *Hist. Litt.* ad ann. 1040, vol. ii. p. 132; Oudin, *Comment. de Scriptorib. et Scriptis Eccles.* vol. ii. col. 605; Lambec. *Comment. de Biblioth. Caesaraea*, lib. v. cod. ccxlvii. Nos. 19, 20, 22, col. 261—265, ed. Kollar; Le Quien, *Oriens Christian.* vol. ii. col. 754.)

6. APOSTOLUS, the APOSTLE. Various apocryphal writings were, in the earlier periods of the Church, circulated under the name of the Apostle Peter. 1. Κατὰ Πέτρον Εὐαγγέλιον, *Evangelium Petri* s. *Evangelium secundum Petrum.* This is mentioned by Origen (*Commentar. in Matthaeum*, tom. xi.), by Eusebius (*H. E.* iii. 3, 25, vi. 12), by Jerome (*De Viris Illustrib.* c. 1), by Theodoret (*Haeret. Fabul. Compend.* ii. 2), who confounds it with the *Evangelium Nazaraeorum*, or Gospel used by the Nazarenes; and, according to two MSS., but not according to the printed editions, by Pope Gelasius (*Decretum de Libris Apocryphis*). This *Evangelium Petri* must not be confounded with the *Evangelium Infantiae*, which an Oriental tradition ascribes to Peter; and still less with the canonical Gospel of Mark, which has sometimes been named after Peter, because supposed to have been written under his direction. The apocryphal Gospel of Peter is not extant. Serapion of Antioch, a Christian writer near the close of the second century, wrote a refutation of the fables contained in it, by which some Christians at Rhossus in Syria had been led into heresy. Eusebius (*H. E.* vi. 12) quotes a passage of this work of Serapion. (Fabric. *Cod. Apocryph.* p. 137.) 2. Πράξεις Πέτρου, *Actus* s. *Acta Petri.* This work is mentioned by Eusebius (*H. E.* iii. 3), by Jerome (*l. c.*), by Isidore of Pelusium (*Epistol.* ii. 99), and apparently by Philastrius (*De Haeres.* lxxxvii.), who speaks of an apocryphal work of Peter as received by the Manichaeans. It is not unlikely that these *Acta Petri* were substantially identical with or incorporated in the *Recognitiones Clementinae* [CLEMENS ROMANUS]; for Photius (*Biblioth.* codd. 112, 113) states that many copies of the *Recognitiones* were preceded by an introductory letter to James, the Lord's brother (Ἐπιστολὴ πρὸς τὸν ἀδελφόθεον Ἰάκωβον, *Epistola ad Fratrem Domini Jacobum*), of which there were two copies, one as from the Apostle Peter, stating that he had himself written his Πράξεις, *Acta*, and sent them to James, who had requested to have them; the other, as from Clement, stating that he had written the *Acta* at the command of Peter. Photius conjectured, with apparent reason, that there were two editions or copies of the *Acta Petri*, of which the one written as by himself had been lost, while the other, which was either the same with the *Recognitiones*, or was incorporated in them, had been generally diffused. There is some room, however, to doubt the identity of the lost edition with the work mentioned by Eusebius and the other ancient writers. (Comp. Grabe, *Spicilegium*, vol. i. p. 78.) 3. *Epistola ad Fratrem Domini Jacobum*, just mentioned. Turrianus, in his *Apologia pro Epistolis Pontificum*, published (lib. iv. c. 1, and lib. v. c. 23) a letter of Peter to James, which Cotelerius. in his *Patres Apostolici*, prefixed to the *Clementina* s. *Homiliae Clementinae*, a work which Cave appears justly to characterize as only another edition or form of the *Recognitiones.* We consider the Ἐπιστολὴ πρὸς Ἰάκωβον, *Epistola ad Jacobum*, published by Turrianus and Cotelerius, to be the one mentioned by Photius; though Fabricius, who has reprinted it in his *Codex Apocryphus N. T.* vol. ii. p. 997, &c. regards it as a different one. 4. Πέτρου ἀποκάλυψις; *Petri Apocalypsis* s. *Revelatio.* This work is mentioned by Eusebius (*H. E.* iii. 3), Jerome (*l. c.*), Sozomen (*H. E.* vii. 19), and in some copies of the *Stichometria* subjoined to the *Chronographia* of Nicephorus of Constantinople. It was cited by the heretic Theodotus, as appears from a passage in the Ὑποτυπώσεις, *Hypotyposes* of Clemens of Alexandria, noticed by Eusebius (*H. E.* vi. 14). Sozomen (*l. c.*) states that the work was, in his time, read once a year in some of the churches in Palestine. A passage in Latin, cited by Jacobus de Vitriaco in the thirteenth century, as from the *Apocalypsis Petri* (apud Grabe, *Spicilegium*, vol. i. p. 76), must be from a much later work than that noticed by Clement, Eusebius, and Jerome, for it bears internal evidence of having

been written after the rise of Mohammedanism. 5. Πέτρου κήρυγμα, *Petri Praedicatio*, mentioned by Clement of Alexandria (*Stromat.* libb. i. vi.), Eusebius (*H. E.* iii. 3), and Jerome (*l. c.*). A few fragments of this work have been collected by Grabe (*Spicileg.* vol. i. p. 62, &c.), from Clement of Alexandria, Origen, Lactantius, Gregory Nazianzen, and others. Dodwell supposed that the *Epistola ad Jacobum* (No. 3) was the introduction to the *Praedicatio*, but his opinion is rejected by Grabe (ibid. p. 59). The work entitled Διδασκαλία Πέτρου, *Doctrina Petri*, quoted by Origen (*Praef. ad Libros*, Περὶ ἀρχῶν, vers. Rufini) and Damascenus (*Parallel.* ii. 16), is probably only another name for the *Praedicatio* (Grabe, *ibid.* pp. 56, 57). The Κατήχησις Πέτρου, *Catechesis Petri*, formerly in the Coislin library at Paris, is also apparently the same work. 6. *Petri Judicium* s. *Duae Viae.* This work is mentioned by Rufinus (*Exposit. Symboli*) and Jerome (*l. c.*). Grabe suspects that no such work ever existed; but that the supposition of its existence arose from Rufinus mistaking $\overline{\kappa\rho\mu\alpha}$, the abbreviation of κήρυγμα, for κρίμα, and that Jerome was misled by the error of Rufinus. The work is certainly not mentioned by Eusebius. 7. A work entitled Ἡ θεία λειτουργία τοῦ ἁγίου ἀποστόλου Πέτρου, *Missa Apostolica* s. *Divinum Sacrificium S. Apostoli Petri*, was published in Greek, with a Latin version by Fed. Morel. Paris, 1595, and has been reprinted (sometimes in Latin only) in various editions of the *Bibliotheca Patrum*. The Πέτρου περίοδοι, or *Circuitus* s. *Peregrinationes* s. *Itinerarium Petri*, mentioned repeatedly by the ancients, appear to be only so many titles for the *Recognitiones* of Clement. The Πέτρου καὶ Ἀπίωνος (s. Ἀππίωνος) διάλογοι, *Petri et Apionis Disputationes* (Euseb. *H.E.* iii. 38; Hieron. *De Viris Illustr.* c. 15), was not ascribed to Peter as its author, but to Clement of Rome. Eusebius speaks of it as a spurious work, recently produced, and not noticed by more ancient writers. Valesius (*not. ad Euseb. l. c.*) thinks it was a second, and now lost part of the *Recognitiones*. The *Praecepta Petri et Pauli* and the Πέτρου καὶ Παύλου τῶν ἁγίων ἀποστόλων διατάξεις, *Petri et Pauli SS. Apostolorum Constitutiones*, now or formerly extant in the Medicean library at Florence, and the Bodleian at Oxford, appear to be portions of the well-known *Constitutiones Apostolicae* (Grabe, *Spicileg.* vol. i. pp. 85, 86). The *Planctus Petri Apostoli Vicarii* (Fabric. *Cod. Apocryph. N. T.* vol. iii. p. 721) is one of a parcel of forged documents, partly written on parchment, partly inscribed on leaden plates, professing to be Latin translations from the Arabic, which were dug up in a mountain near Granada, near the close of the sixteenth century. The *Epistola ad Pipinum Regem Francorum et Carolum ac Carlomannum Filios ejus*, written by Pope Stephen III. in the name of the Apostle Peter, soliciting aid against the Lombards, is regarded by Fabricius rather as a piece of rhetorical affectation than a fraud. The *Epistola* is given by Baronius, in his *Annales Ecclesiastici*, ad ann. 755, xvii. &c. (Grabe, *Spicileg. SS. Patrum*, vol. i. pp. 55—81; Cave, *Hist. Litt.* vol. i. p. 6; Fabric. *Codex Apocryphus N. T.* passim.)

7. Of Argos. There were two bishops of Argos of the name of Peter, authors of works extant in MS. or print. One of these wrote an *Elogium Cosmae et Damiani SS. Anargyrorum in Asia* s. *Oratio in sanctos et gloriosos Anargyros et Thaumaturgos Cosmum et Damianum*, which has never been printed (Fabric. *Bibl. Graec.* vol. x. p. 214, vol. xi. p. 336; Cave, *Hist. Litt.* vol. ii. *Dissert.* i. p. 15). The other, who is termed Petrus Siculus or Peter the Sicilian, and acquired his bishopric after A. D. 790, wrote a life of St. Athanasius, bishop of Methone in the Peloponnesus; and is probably the same person as the Petrus Siculus who was sent by the emperor Basil the Macedonian [Basilius I. Macedo] to Tabrica in the district or on the frontier of Melitene near the Euphrates, to negotiate an exchange of prisoners, apparently with the chiefs of the Paulicians; a purpose which, after a residence of nine months, he effected. He wrote an account of the Paulicians, or as he designated them, Manichaeans. Both these works have been published in a Latin version: 1. The life of St. Athanasius is given in the Latin version of the jesuit Franciscus Blanditius in the *Acta Sanctorum* of the Bollandists, *Januar.* vol. ii. p. 1125, &c. It is entitled *Petri Siculi, humillimi Argivorum Episcopi, Funebris Oratio in B. Athanasium, Methones Episcopum.* 2. The account of the Paulicians was translated into Latin, and published by Matthaeus Raderus, 4to. Ingolstadt, 1604, and has been reprinted in various editions of the *Bibliotheca Patrum.* It is entitled *Petri Siculi Historia de vana et stolida Manichaeorum Haeresi tanquam Archiepiscopo Bulgarorum nuncupata.* It is in the sixteenth volume of the Lyon edition of the *Bibliotheca*, fol. 1677. It is to be observed that Le Quien considers the *Elogium SS. Cosmae et Damiani* to be by Petrus Siculus, and not by another Peter. (Miraeus, *Auctarium de Scriptor. Eccles.* c. 256; Vossius, *De Historicis Graecis*, lib. iv. c. 19; Cave, *Hist. Litt.* ad ann. 870, vol. ii. p. 55; *Acta Sanctorum*, *l. c.*; Fabric. *Biblioth. Graec.* vol. x. p. 201; Le Quien, *Oriens Christianus*, vol. ii. col. 184.)

8. Chartophylax. [No. 15.]

9. Chrysolanus or Grosolanus, was archbishop of Milan, A. D. 1110, having previously held some less important see. He was sent by Pope Paschal II. on a mission to the emperor Alexius I. Comnenus, and engaged eagerly in the controversy on the procession of the Holy Spirit. His only title to be noticed in this work, within the limits of which he does not properly fall, is derived from his having composed Πρὸς τὸν βασιλέα κύριον Ἀλέξιον τὸν Κομνηνόν λόγος, κ. τ. λ. *Ad Imperatorem Dominum Alexium Comnenum Oratio, &c.*, designed to prove the procession of the Holy Spirit from the Son as well as from the Father, published in the *Graecia Orthodoxa* of Allatius, vol. i. p. 379, &c. 4to, Rome, 1652, and given in a Latin version by Baronius, *Annal. Eccles.* ad ann. 1116. viii. &c. (Fabric. *Biblioth. Graec.* vol. xi. p. 335; Cave, *Hist. Litt.* ad ann. 1110, vol. ii. p. 191.)

10. Chrysologus. This ecclesiastic (a saint in the Romish Calendar) is thought to have been born at Forum Cornelii (now Imola) in the northern part of Italy, and was educated by Cornelius, a bishop, and perhaps (though Tillemont doubts it) of that city. He received ordination as presbyter, or, as some think, as deacon only, from the same prelate; and became archbishop of Ravenna, as Tillemont thinks, before A. D. 431, but according to Cave in A. D. 433, and died in or before A. D. 451, in which year Pope Leo the Great wrote a letter to a Leo bishop of Ravenna, who must have been a successor of Peter Chrysologus. The state-

ment in the life prefixed to the first edition of his *Homiliae*, that he lived till near the close of the century, must be inaccurate. Peter acquired his surname from his eloquence. His published writings consist of, 1. *Homiliae* s. *Sermones* in Latin. They were first published in 12mo. Paris, 1544, with this title *Divi Petri Chrysologi archiepiscopi Ravennatis, viri eruditissimi atque sanctissimi, insigne et pervetustum opus Homiliarum nunc primum in lucem editum:* and have been frequently reprinted. They appear in the seventh volume of the Lyon edition of the *Bibliotheca Patrum*, fol. 1677. Among these Homiliae, which amount in number to a hundred and seventy-six, some are improperly attributed to Peter. Five of these Sermones were printed in the *Spicilegium* of D'Achéry (vol. vii. p. 120, &c.) under the name of Peter Damiani, an Italian ecclesiastic of much later date, to whom in D'Achéry's MS. they were ascribed; but the error was discovered, and they were assigned by D'Achéry in his *Index Generalis*, to Chrysologus, their true author. 2. Ἐπιστολὴ Πέτρου ἐπισκόπου Ῥαβέννης ἀντιγραφεῖσα πρὸς Εὐτυχῆ τὸν ἀρχιμανδρίτην, *Epistola Petri Ravennatis Episcopi ad Eutychem Abbatem.* This letter, which is a reply to one addressed by the heresiarch Eutyches to Peter, complaining of the condemnation passed on him by Flavianus of Constantinople [EUTYCHES; FLAVIANUS, Ecclesiastics, No. 3], was published by Gerard Vossius in the original Greek with a Latin version, at the end of the works of Gregory Thaumaturgus, 4to. Mayence, 1604. It is reprinted in the *Concilia* (vol. iv. col. 36, ed. Labbe; vol. ii. col. 21, ed. Hardouin). (Tillemont, *Mémoires*, vol. xv. p. 184, &c.; Cave, *Hist. Litt.* ad ann. 433, vol. i. p. 422; Oudin, *De Scriptor. et Scriptis Eccles.* vol. i. col. 1250.)

11. CNAPHEUS. [No. 17.]

12. Of CONSTANTINOPLE. [No. 15.]

13. DAMASCENUS. Among the works of Joannes Damascenus [DAMASCENUS, JOANNES] (vol. i. p. 652, ed. Le Quien) are an *Epistola ad Zachariam*, and a short piece entitled *Caput de immaculato Corpore, &c.* The *Epistola* is cited by Michael Glycas at the end of the twelfth century, in certain letters extant in MS., as having been written by Joannes Damascenus; and both pieces were published under the name of that author by Petrus Pantinus, 8vo. Antwerp, 1601; and by Fronto Ducaeus, Paris, 1603 and 1619. These editors were supported by the authority of MSS. in ascribing them to Joannes; but internal evidence showed that such ascription was erroneous; and the authority of a more perfect MS. enabled Le Quien to restore them to their true author. As published by him (ubi suprà) they bear respectively these titles, 1. Ἐπιστολὴ τοῦ ἁγιωτάτου Πέτρου τοῦ Μανσοὺρ πρὸς Ζαχαρίαν ἐπίσκοπον Δοάρων, *Epistola sanctissimi Petri Mansur ad Zachariam episcopum Doarorum.* 2. Τοῦ αὐτοῦ κεφάλαιον περὶ τοῦ ἀχράντου σώματος οὗ μεταλαμβάνομεν, *Ejusdem Caput de immaculato Corpore cujus participes sumus.* It is by no means clear who this Peter was. His surname Mansur makes it probable that he was of the same family as Joannes Damascenus, by whom that surname was borne. Le Quien thinks that the writer of the letter was not Peter, metropolitan of Damascus, an intimate friend of Joannes Damascenus, who, for writing against the doctrines of the Mohammedans and the Manichaeans (i. e. the Paulicians), had his tongue cut out, and was banished by order of the Caliph Walid into Arabia Felix, where he suffered martyrdom. (Theophanes, *Chronographia*, ad A. M. 6234 = A. D. 743, p. 349, ed. Paris, p. 278, ed. Venice, vol. i. p. 641, ed. Bonn.) Theophanes mentions (ibid.) another Peter, as having suffered martyrdom from the Saracens at Maiuma, the port of Gaza in Palestine, about the same time, and adds that Joannes Damascenus had written in honour of this Peter. Le Quien, though he refers to this passage in Theophanes, gives no intimation that he regarded the martyr of Maiuma as the author of the pieces in question: but he has observed that a quotation from the Liturgy of St. James, or of Jerusalem, in the *Epistola*, shows that the writer was an ecclesiastic of Palestine. There was a later Peter of Damascus, a Greek monk, who flourished in the middle of the twelfth century, and wrote several works on the discipline of a monastic life, which are found in MS. in various libraries: but it is hardly likely that he wrote the *Epistola* and the *Caput*, for Michael Glycas would hardly have ascribed pieces of so recent an origin to Joannes Damascenus, a writer of four hundred years previous to his own time. If either of the abovementioned persons was the writer, we think the balance of probability is in favour of the martyr of Maiuma. (Le Quien, *Opera Damasceni, l. c.*; Fabric. *Bibl. Graec.* vol. ix. p. 717, vol. xi. p. 336; Cave, *Hist. Litt.* vol. ii. *Dissert.* i. p. 15.)

14. DIACONUS. In the controversy excited near the beginning of the sixth century by the monks, whom ecclesiastical writers call "Scythae," who came from the diocese of Tomi, on the south bank of the Danube [MAXENTIUS, JOANNES], Peter, a deacon, took a prominent part. He had accompanied the delegates sent to Rome by the monks, and while at Rome united with his colleagues in addressing to Fulgentius, and the other African bishops who were then in exile in Sardinia, a work entitled *De Incarnatione et Gratia Domini nostri Jesu Christi Liber.* To this Fulgentius and his companions replied in another treatise on the same subject. The work of Peter, which is in Latin, was published in the *Monumenta SS. Patrum Orthodoxographa* of Grynaeus, Basel, 1569, and has been reprinted in various editions of the *Bibliotheca Patrum.* It is in the ninth volume of the Lyon edition, fol. A. D. 1677, and in the eleventh vol. of the edition of Galland, fol. Venice, 1776. (Cave, *Hist. Litt.* ad ann. 520, vol. i. p. 505; Ittigius, *De Bibliothecis Patrum*, pp. 21, 40, 436, 503; Galland. *Biblioth. Patrum.* Proleg. ad vol. xi. c. 4.)

15. DIACONUS. In the *Jus Graeco-Romanum* of Leunclavius, lib. vi. pp. 395—397, are given Ἐρωτήματα ἅπερ ἔλυσεν ὁ τιμιώτατος χαρτοφύλαξ κύριος Πέτρος, καὶ διάκονος τῆς τοῦ Θεοῦ μεγάλης ἐκκλησίας, ἐν ἔτει ϛχ', *Interrogationes quas solvit reverendissimus Chartularius, Dominus Petrus, idemque Diaconus Majoris Ecclesiae* (sc. of St. Sophia at Constantinople) A. M. 6600 = A. D. 1092. We learn from this title that the author lived about the close of the eleventh century in the reign of Alexius I. Comnenus, and that he held the offices described, which is all that is known of him. There are, or were, extant in MS. in the King's Library at Paris, *Petrus Diaconus et Philosophus de Cyclo et Indictione*, and *Petri Diaconi et Philosophi Tractatus de Sole, Luna, et Sideribus* (Codd. cmxxix. No. 7. and mmmlxxxv.), but whether this

Petrus Diaconus is the canonist is not clear. (Leunclav. *Jus Gr. Rom. l. c.*; Fabric. *Bibl. Graec.* vol. xi. p. 334; Cave, *Hist. Litt.* ad ann. 1092, vol. ii. p. 161; *Catalog. MSS. Biblioth. Reg.* vol. ii. pp. 182, 606, fol. Paris, 1740.)

16. Of EDESSA. Peter, a Syrian by birth, and a presbyter of the church at Edessa, and an eminent preacher, wrote *Tractatus variarum Causarum*, treatises on various subjects, and composed Psalms in metre like those of Ephrem the Syrian. Trithemius ascribes to him *Commentarii in Psalmos:* and says that he wrote in Syriac. All his works have perished. (Gennadius, *De Viris Illustr.* c. 74; Trithem. *De Scriptorib. Eccles.* c. 167.)

17. FULLO, or sometimes retaining the Greek word GNAPHEUS or CNAPHEUS (Πέτρος ὁ Γναφεύς or Κναφεύς), the FULLER, patriarch of Antioch in the middle of the fifth century. He was a priest or monk of the neighbourhood of Constantinople: but whether he originally followed the business of a Fuller, before embracing a religious life, or whether he carried it on while a monk is uncertain. Acacius of Constantinople (apud Liberat. *Breviar.* c. 18), states that he was hegumenos, or abbot of a monastery at Constantinople; and that on account of his offences, or of accusations against him, "crimina," (their nature is not stated) he fled to Antioch. The *Laudatio S. Barnabae*, c. iii. § 32, of Alexander the Cyprian monk (apud *Acta Sanctorum, Junii*, vol. ii. p. 447), and the *Synodicon Vetus*, first published by Jo. Pappus, and reprinted in the *Biblioth. Graeca*, of Fabricius (vol. xii. p. 396) describe him as a monk of the monastery of the Acoemetae at Constantinople, who accompanied Zeno, son-in-law to the emperor Leo I., when sent to Antioch. On the other hand, Theodorus Lector (*H. E.* i. 20), whom Theophanes and Cedrenus follow, says he was a presbyter of the Church of St. Bassa the Martyr at Chalcedon. Tillemont endeavours to arrange and harmonize these various statements as follows: that Peter was originally a monk in the monastery of the Acoemetae, which he places in the neighbourhood of Constantinople, but on the Asiatic side of the Bosporus; that having been expelled and obliged to flee on account both of immorality and heresy, he resorted to Constantinople, where he led the life of a parasite and a gourmand, and gained an introduction to Zeno (Tillemont is thus far supported by the monk Alexander); and that he was then, by Zeno's interest, made presbyter of the Church of St. Bassa. The third step in this arrangement is, however, by no means satisfactory. Almost all our authorities agree that he accompanied Zeno to Antioch; and if, as is not improbable, the charge or the consciousness of some offence rendered his absence from Constantinople convenient, if not necessary, Acacius would not be far out in describing his journey as a flight. Peter appears to have held the monophysite doctrine, the controversy respecting which then agitated the whole Eastern Church: and on his arrival at Antioch, the patriarchate of which city was then held by Martyrius, a supporter of the Council of Chalcedon, he determined on the audacious enterprise of occupying that high office. Persuading Zeno to favour his attempt, he engaged on his side a number of those inclined to the Monophysite doctrine, (Theodorus Lector and others call them Apollinarists [APOLLINARIS, No. 2.], but it is likely that the Monophysites generally are meant,) and excited much dissension and tumult, among other causes of which was his adding to the sacred hymn called the Trisagion, the words "who wast crucified for us," which constituted one of the party tests of the Monophysites, and his anathematizing all those who refused to sanction the alteration, and charging Martyrius himself with being a Nestorian. Martyrius, unable to stop the disorder by his own authority, went to Constantinople, where, through the influence of the patriarch Gennadius [GENNADIUS, No. 1], he was honourably treated by the emperor Leo I., and returned to Antioch, trusting that the imperial favour would enable him to quell all disturbance. Disappointed in this hope by the obstinacy of his opponents, and disgusted with his failure, he abdicated the patriarchate, which was immediately occupied by Peter. Leo, however, was not to be thus braved; and, at the instigation of Gennadius, he immediately expelled the intruder, in whose place Julian was with general approval elected. Peter was sentenced to banishment to the Oasis of Upper Egypt, but he contrived to escape from exile, and returning to Constantinople, obtained refuge in the monastery of the Acoemetae, where he remained till the revolt of Basiliscus against Zeno, having bound himself by oath to abstain from exciting further troubles. His usurpation of the See of Antioch may be placed in A. D. 469.

When Basiliscus (A. D. 475) had expelled Zeno from Constantinople, it appears to have been his first policy to court the Monophysite party, whom Leo and Zeno had repressed; and, at the persuasion of Timotheus Aelurus, Monophysite patriarch of Alexandria, whom he had recalled from exile, he issued an encyclical letter to the various prelates of the church, anathematizing the decrees of the Synod of Chalcedon. To this letter Peter gave his formal assent: and obtained a decree restoring him to the patriarchate of Antioch, to which city he was immediately sent. (A. D. 476.) The Monophysites regained their ascendancy. Julian was expelled, and soon after died of grief: and Peter resuming the patriarchal authority, excited, by again restoring the clause "who wast crucified for us," and by repeating his anathemas, fresh tumults, which led to plundering and murder. But the recovery of the imperial power by Zeno checked his career: a synod was assembled at Antioch (A. D. 477), in which he was deposed, chiefly by the agency of one of his own partizans, John Codonatus [JOANNES, No. 10], whom he had appointed bishop of Apameia. He was banished to Pityus, from whence he contrived to escape, or was allowed to go to Euchaïta in Pontus, where he found refuge in the church of St. Theodore. Tillemont thinks he even returned to Antioch, but this is quite unlikely. John Codonatus meanwhile succeeded to the vacant patriarchate; but he being deposed after three months, Stephen, a supporter of the Council of Chalcedon, succeeded, and he dying soon after, another Stephen was appointed in his room. But the Monophysites of Antioch, though deprived of their leader, were both active and powerful: they accused the first (the *Synodicon Vetus* of Pappus says the second) of the two Stephens of Nestorianism, and apparently succeeded in deposing him: for Theophanes says, that a council of the Eastern bishops, assembled at Laodiceia by the emperor's command, "restored him" (ἀποκατέστησεν) to

his episcopal throne. The second Stephen (Tillemont and Valesius, *Not. ad Evagr. H. E.* iii. 16, say the first) was tumultuously murdered according to Evagrius by the boys of Antioch, but according to Malelas by the Monophysite party among his own clergy, who apparently restored, not Peter indeed, for he was too far removed, but the other Monophysite, John Codonatus. However, Acacius, patriarch of Constantinople, bought him off with the archbishopric of Tyre, and placed Calandion at Antioch in his room: but Calandion was soon banished, either on a charge of Nestorianism, or because he was a partizan of Illus and Leontius [ILLUS]; and the Monophysites, now again completely in the ascendant, prevailed on Zeno to consent to the restoration of Peter, after the latter had signed the emperor's "Henoticon," or decree for the unity of the Church. This final restoration of Peter is placed by Theophanes in A. M. 5978, Alex. era, = A. D. 485 or 486. The Western Church, which all along retained its allegiance to the Council of Chalcedon, anathematized Peter in a council held at Rome (A. D. 485); but to no purpose. Protected now by Zeno, and strong in the predominance of his own party, he retained the patriarchate at least for three years, till his death, which is placed by Victor of Tunes in A. D. 488, by Theophanes in A. M. 5983, Alex. era, = A. D. 490 or 491. Theophanes charges him with various offences against ecclesiastical rule, and with many acts of oppression in this last period of his episcopacy: and the charge derives credit from the previous character and conduct of Peter and his party. One of the latest manifestations of his ever-restless ambition was an attempt to add the island of Cyprus to his patriarchate. He was succeeded in the see of Antioch by Palladius, a presbyter of Seleuceia. The *Concilia* contain (vol. iv. col. 1093, &c. ed Labbe; vol. ii. col. 817, 823, 835, &c. ed. Hardouin) a number of letters from various Eastern or Western prelates to Peter: but their genuineness is strongly disputed by Valesius (*Observation. Ecclestiastic. ad Evagrium*, lib. i.; *De Petro Fullone et de Synodis adversus eum congregatis*, c. 4), and other modern critics. (Evagrius, *H. E.* iii. 5, 10, 16, 23, cum not. Valesii; Theodor. Lector. *H. E.* i. 20—22, 30, 31, ii. 2, cum not. Valesii; *Breviculus de Historia Eutychiamistarum* s. *Gesta de Nomine Acacii* apud *Concilia* (vol. iv. col. 1079, ed. Labbe); Liberatus, *Breviarium*, c. 18; Theophanes, *Chronog.* pp. 104—116, ed. Paris, pp. 83—93, ed. Venice, vol. i. pp. 187—209, ed. Bonn; Malelas, *Chronog.* lib. xv. vol. ii. pp. 88—91, ed. Hody, vol. ii. pp. 32, 33, ed. Venice, pp. 379—381, ed. Bonn; Victor Tunnunensis, *Chronicon*; Alexander Monach. Cyprius, *Laudatio S. Barnabae*, c. 3, apud *Acta Sanctorum*, *l. c.*; *Synodicon Vetus* apud Fabricium, *l. c.*; Vales. *Observ. Eccles. ad Evagr.* lib. i.; Tillemont, *Mémoires*, vol. xvi., and *Hist. des Emp.* vol. vi.; Le Quien, *Oriens Christianus*, vol. ii. col. 724, &c.; Fabric. *Biblioth. Graec.* vol. xi. p. 336.)

18. GNAPHEUS. [No. 17.]

19. MAGISTER. [No. 25.]

20. MANSUR. [No. 13.]

21. MEDIOLANENSIS, of MILAN. [No. 9.]

22. MONGUS or MOGGUS (Πέτρος ὁ Μογγὸς), Monophysite patriarch of Alexandria in the fifth century. Liberatus (*Breviarium*, c. 16) gives him also the surname of BLAESUS, the STAMMERER. He was ordained deacon by Dioscorus, successor of Cyril, who held the patriarchate for seven years (A.D. 444–451). Peter was the ready participator in the violences of Dioscorus, and earnestly embraced his cause, when he was deposed by the Council of Chalcedon, withdrawing from the communion of the successor of Dioscorus, Proterius, who supported the cause of the council, and uniting in the opposition raised by Timothy Aelurus and others. (Liberat. *ibid.* c. 15.) He was consequently sentenced by Proterius, apparently to deposition and excommunication. (Liberat. *ibid.*) Whether he was banished, as well as Timothy Aelurus, is not clear, but he seems to have accompanied Timothy to Alexandria, and to have been his chief supporter when, after the death of the emperor Marcian, he returned, and either murdered Proterius or excited the tumults that led to his death A. D. 457. Timothy Aelurus was immediately raised to the patriarchate by his partizans, but was shortly after banished by the emperor Leo I., the Thracian, who had succeeded Marcian: Peter also was obliged to flee. Another Timothy, surnamed Salofaciolus, a supporter of the Council of Chalcedon, was appointed to succeed Proterius in the patriarchate. When, in the following reign of Zeno, or rather during the short usurpation of Basiliscus, Timotheus Aelurus was recalled from exile (A.D. 475), and was sent from Constantinople to Alexandria to re-occupy that see, he was joined by Peter (Liberatus, *ibid.* c. 16), and his party, and with their support drove out his competitor Salofaciolus, who took refuge in a monastery at Canopus. On the downfal of Basiliscus and the restoration of Zeno, Timothy Aelurus was allowed, through the emperor's compassion for his great age, to retain his see; but when on his death (A.D. 477) the Monophysite bishops of Egypt, without waiting for the emperor's directions, elected Peter (who had previously obtained the rank of archdeacon) as his successor, the emperor's indignation was so far roused, that he determined to put the new prelate to death. His anger, however, somewhat abated, and Peter was allowed to live, but was deprived of the patriarchate, to which Timothy Salofaciolus was restored. On the death of Salofaciolus, which occurred soon after, John of Tabenna, surnamed Talaia or Talaida [JOANNES, No. 115], was appointed to succeed him; but he was very shortly deposed by order of Zeno, on some account not clearly ascertained, and Peter Mongus was unexpectedly recalled from Euchaïta in Pontus, whither he had been banished, and was (A.D. 482) restored to his see. His restoration appears to have been part of the policy of Zeno, to unite if possible all parties, a policy which Peter, whose age and misfortunes appear to have abated the fierceness of his party spirit, was ready to adopt. He consequently subscribed the Henoticon of the emperor, and readmitted the Proterian party to communion on their doing the same. John of Tabenna had meanwhile fled to Rome, where the pope Simplicius, who, with the Western Church, steadily supported the Council of Chalcedon, embraced his cause, and wrote to the emperor in his behalf. Felix II. or III., who succeeded Simplicius (A.D. 483) was equally zealous on the same side. Peter had some difficulty in maintaining his position. In order to recover the favour of his Monophysite friends, whom his subservience to Zeno's policy had alienated, he anathematized the Council of Chalcedon; and then, to avert the displeasure of Acacius of Constantinople and of the

Court, to whose temporizing course this decisive step was adverse, he denied that he had done so. Evagrius (*H. E.* iii. 17) has preserved the letter he wrote to Acacius on this occasion, which is the only writing of Peter now extant. By this tergiversation he preserved his see, and was enabled to brave the repeated anathemas of the Western Church. When, however, to recover the attachment of the Monophysites, he again anathematized the Council of Chalcedon; and Euphemius, the newly elected patriarch of Constantinople, forsaking the policy of his predecessors, took part with the Western Church against him, his difficulties became more serious. What result this combination against him might have produced, cannot now be known; death removed him from the scene of strife A. D. 490, shortly before the death of Zeno. He was succeeded in the see of Alexandria by another Monophysite, Athanasius II. (Evagrius, *H. E.* iii. 11—23; *Breviculus Historiae Eutychianistarum* s. *Gesta de Nomine Acacii*, apud *Concilia*, vol. iv. col. 1079, ed. Labbe; Liberatus, *Breviarium*, c. 15—18; Theophanes, *Chronographia*, pp. 107—115, ed. Paris, pp. 86—92, ed. Venice, vol. i. pp. 194—206, ed. Bonn; Victor Tunnunensis, *Chronicon;* Tillemont, *Mémoires*, vol. xvi.; Cave, *Hist. Litt.* ad ann. 477, vol. i. p. 455; Fabric. *Biblioth. Graec.* vol. xi. p. 336; and *Synodicon Vetus*, apud Fabric. *Bibl. Gr.* vol. xii. pp. 398, 399; Le Quien, *Oriens Christianus*, vol. ii. col. 416, &c.)

23. Of NICOMEDEIA. Of the prelates, who with certain deacons and monks had to clear themselves in the third Constantinopolitan or sixth oecumenical council (A.D. 680), from the suspicion of holding the Monothelite heresy, the leader was Peter, metropolitan of Nicomedeia. Peter and his companions appeared before the council, and delivered to them, upon oath, solemn written confessions of their belief in the orthodox doctrine of two wills in Christ; the confessions were of considerable length, and all exactly alike, and are given in the original Greek with a considerable hiatus, but completely in a Latin version in the *Acta Concilii CPolitani III.*, *Actio* x.; or according to one of the Latin versions of the *Acta* given by Hardouin, in *Actio* ix. (*Concilia*, vol. vi. col. 784, 842, ed. Labbe, vol. iii. col. 1202, 1248, 1537, 1561, ed. Hardouin; Cave, *Hist. Litt.* aā ann. 680, vol. i. p. 595.)

24. ORATOR. [No. 25.]

25. PATRICIUS et MAGISTER, a Byzantine historian of the sixth century. He was born at Thessalonica (Procop. *De Bell. Gotthic.* i. 3), in the province of Macedonia, then included in the praetorian praefecture of Illyricum, on which account he is said to have been "an Illyrian." (Procop. *l. c.*) Peter settled at Constantinople, where he acquired distinction as a rhetor or advocate, a profession for which his cultivated mind, agreeable address, and natural powers of persuasion, were admirably adapted. These qualifications pointed him out to the discernment of the emperor Justinian I. as suited for diplomatic life, and he was sent by him (A.D. 534) as ambassador to Amalasuntha, regent, and Theodatus, one of the chieftains of the Ostrogoths in Italy. On his way, at Aulon, near the entrance of the Adriatic, on the coast of Epeirus, or perhaps before his arrival there, Peter heard of the death of Athalaric, the young Ostrogothic king, of the marriage of Amalasuntha and Theodatus and their exaltation to the throne of Italy, and of their subsequent dissensions and the imprisonment of Amalasuntha. He consequently despatched intelligence of these important events to the emperor, while he himself waited at Aulon for further instructions. Justinian, without delay, undertook to vindicate the cause of the imprisoned queen, and directed Peter to declare his purpose openly to Theodatus. Peter immediately proceeded (A.D. 535), to Italy; but his arrival was speedily followed by the murder of Amalasuntha, an event extremely opportune for the ambitious views of Justinian, who, through Peter, immediately declared war against the Ostrogoths, on account of the queen's death. Such is the account given in one place by Procopius (ibid. c. 4); but he elsewhere (*Hist. Arcan.* c. 16) charges Peter with instigating Theodatus to commit the murder, being secretly commissioned to do so by the jealousy of Theodora, Justinian's wife, who held out to him, as an inducement to comply with her desire, the hope of great advancement. The baseness of Theodatus was alarmed by the declaration of war, and by the successes of Belisarius, who rapidly conquered Sicily; and he negotiated with Peter, who had not yet quitted Ravenna, a peace by which he ceded Sicily to Justinian, engaged to pay a yearly tribute in money, and to furnish him yearly with a body of Ostrogothic soldiers; he consented also to restrict the exercise of his own power within very narrow limits, and to exercise it under the supremacy of Justinian. He at the same time commissioned Peter, in case the emperor should reject these terms, to promise an unconditional abdication; binding him, however, by oath not to reveal this second offer, unless the emperor should have previously rejected the first. Peter returned to Byzantium: the first offer was rejected, and the second then divulged and accepted; and Peter with another ambassador, Athanasius, was sent back to Italy to complete the arrangement. But Theodatus meanwhile, encouraged by some disasters which the Byzantine forces had sustained in Dalmatia, had changed his mind: he not only refused to fulfil his promise of submission, but violated the law of nations by imprisoning the ambassadors. (Ibid. *De Bell. Gotthico*, i. 6—8.) Peter and his colleague remained in captivity until Belisarius, by detaining some Ostrogothic ambassadors, compelled Vitiges, who had succeeded Theodatus, to release them about the end of A. D. 438. (Ibid. ii. 22.) On his return, Peter received, as Procopius (*Hist. Arcan.* c. 16,) intimates, by Theodora's interest, and as a reward for his participation in procuring Amalasuntha's death, the high appointment of magister officiorum, but incurred, according to the same authority, general odium by the part he had acted. He exercised his authority with the most unbridled rapacity; for although he was, according to Procopius, naturally of a mild temper, and by no means insolent, he was at the same time the most dishonest of all mankind, *κλεπτίστατος δὲ ἀνθρώπων ἁπάντων.* (Ibid. c. 24.)

Several years afterwards (about A. D. 550), Peter, who retained his post of magister officiorum, and had in addition acquired the dignity of patrician (a dignity which Niebuhr not inaptly compares to that of privy councillor in England), was sent by Justinian to negotiate a peace with Chosroës I. king of Persia; but Chosroës, who did not desire peace, dismissed him, with a promise of sending an ambassador of his own to Constantinople to effect the proposed arrangement. Shortly afterwards (A. D. 551 or 552) Peter was engaged

in some negotiations with Pope Vigilius, then at Chalcedon: at this time he possessed, in addition to his other honours, the dignity of ex-consul or consul codicillaris, and the office of referendarius. (Vigil. Papa, *Epistola ad Universam Eccles.* apud *Concilia*, vol. iii. col. 3. ed. Hardouin.) In A. D. 562 Peter was again sent to arrange the terms of a peace with Chosroës; and meeting Zichus, the Persian commissioner at or near Dara in Mesopotamia, and afterwards proceeding to the court of Persia to negotiate with Chosroës himself, succeeded in concluding a treaty. Menander, who has narrated the affair at length (*Excerpta de Legationibus*, pp. 133—147, ed. Paris, pp. 88—99, ed. Venice, pp. 346—373, ed. Bonn), has given at some length several of the speeches of Peter during the negotiation. Peter died shortly after. (Menander, ibid.) Some suppose he is the Petrus Rhetor mentioned in an *Epigramma* (No. xviii.) of Leontius in the *Anthologia* (vol. iii. p. 107, ed. Brunck, vol. iv. p. 77, ed Jacobs), as killed by the falling of a theatre. He left a son named Theodore, who successively held the offices of magister officiorum and "comes largitionum," and was sent by the emperor Justin II. (A. D. 576) on an embassy to Chosroës. (Menander apud *Excerpta*, p. 120, ed. Paris, p. 80, ed. Venice, p. 319, ed. Bonn, cum nota Valesii.) Peter was held in the highest esteem in his own day. Niebuhr has collected various testimonies of his reputation from Byzantine authors.

Suidas, who has two articles on Peter (Πέτρος ὁ ῥήτωρ and Πέτρος simply) ascribes to him two works. 1. Ἱστορίαι, *Historiae*, and 2. Περὶ πολιτικῆς καταστάσεως, *De Statu* (or *De Constitutione*) *Reipublicae*. Of the *Historiae* considerable portions are preserved in the *Excerpta de Legationibus*, made by order of the emperor Constantine Pophyrogenitus. [CONSTANTINUS VII.; PRISCUS.] The earliest extract relates to the time of the emperor Tiberius I., the latest to the transactions of the Caesar Julian, afterwards emperor, in Gaul in the reign of Constantius II. From the date of these extracts and a short fragment, subjoined to the *Excerpta* in the Bonn edition, Niebuhr infers that the *Historiae* began with Augustus, or rather with the second triumvirate, and continued to a period a little later than the time of Constantine the Great, where the *Historia* of Eunapius [EUNAPIUS] became more full. Niebuhr conjectures that Peter epitomized the *Historia* of Dion Cassius as far as that work extended. The *De Statu Reipublicae* is conjectured by Angelo Mai to be the anonymous work composed in the form of a dialogue between the patrician Menas and the referendarius Thomas Περὶ πολιτικῆς, *De Re publica*, briefly analysed by Photius (*Biblioth.* Cod. 37), and of which Mai considered large fragments, deciphered in a palimpsest, and published by himself under the title Περὶ πολιτικῆς ἐπιστήμης, *De Scientia Politica*, in his *Scriptorum Veterum Nova Collectio*, vol. ii. pp. 590, &c. to be a part. But if the work mentioned by Suidas be, as is most likely, that in which Peter defined the duties of a magister officiorum, as noticed by Joannes Lydus (*De Magistratibus*, ii. 25, 26), and from which considerable portions (lib. i. c. 34, 35, certainly, and c. 36—95, probably) of the work of Constantine Porphyrogenitus *De Caeremoniis Aulae Byzantinae* are taken, it must have been a different kind of work from that described by Photius. It is not ascertained in which of his works Peter published the account of his negotiations with Chosroës, whether in one of those mentioned by Suidas, or in some other work not mentioned. Menander, who cites the work (apud *Excerpta*, p. 429, ed Bonn), describes it as ἡ τοῦ αὐτοῦ Πέτρου συναγωγή, *Ejusdem Petri Collectio*, a title somewhat indefinite, but which seems to indicate a different work from either of those mentioned by Suidas. The accounts could not have been given in the *Historiae*, unless this came down to a much later period than Niebuhr supposes; but it may have formed part of the *De Reipublicae Statu*, if we suppose a part of that work to have been devoted to defining and illustrating the duty of ambassadors. All the remains of Peter are given in the Bonn edition of the *Excerpta de Legationibus*, and the valuable prefatory dissertation by Niebuhr, *De Historicis quorum Reliquiae hoc Volumine continentur*, has been our chief guide in this article. (Compare Reiske's *Praefatio*, c. ii. to the work of Constantine Porphyrogenitus *De Caeremoniis;* the dissertation by Mai, *De Fragmentis Politicis Petri Magistri*, in the volume already cited of his *Scriptorum Veterum Nova Collectio*, pp. 571, &c.; Fabric. *Bibl. Graec.* vol. vi. p. 135, vol. vii. p. 538, vol. viii. p. 33; and Vossius, *De Historicis Graecis*, lib. ii. c. 22.)

26. PATRICIUS, a Greek saint, who lived early in the ninth century, and of whom a life, taken from the *Menaea* of the Greeks, is given in the original Greek, with a Latin version, and a *Commentariolus Praevius* by Joannes Pinius in the *Acta Sanctorum*, *Julii* (vol. i. pp. 289, 290). This Petrus had fought in the battle (A. D. 811) against the Bulgarians, in which the emperor Nicephorus I. was defeated and slain.

27. PATRICIUS, a Greek different from the foregoing, and belonging to a somewhat later period. He presented to the emperor Leo VI. Sapiens [LEO VI.], who began to reign A. D. 886, a copy of Theodoret's *Curatio Graecarum Adfectionum*, to which he prefixed an *Epigramma*, which is printed at length by Lambecius in his *Commentarius de Biblioth. Caesaraea*, vol. s. lib. iv. col. 399, &c., ed. Kollar. (Fabric. *Biblioth Graec.* vol. xi. p. 338.)

28. Of RAVENNA. [No. 10.]

29. RHETOR. [No. 25.]

30. Of SEBASTE, an ecclesiastic of the fourth century. He was the youngest of the ten children of Basil and Emmelia, wealthy and excellent persons of Caesareia in Cappadocia, who had the happiness of numbering among their children those eminent fathers of the church, Basil the Great [BASILIUS, No. 2], and Gregory of Nyssa [GREGORIUS NYSSENUS, St.]. Peter was born, according to Tillemont's calculation, before A. D. 349, and almost immediately before his father's death. His early education was conducted by his sister St. Macrina, who, in the emphatic phrase of Gregory of Nyssa, "was every thing to him, father, teacher, attendant (παιδαγωγὸς), and mother." The quickness of the boy enabled him readily to acquire anything to which his attention was directed; but his education appears to have been conducted on a very narrow system; profane learning was disregarded; and the praise given him by his brother Gregory that he attained, even in boyhood, to the heights of philosophy, must be taken with the limitation which such a restrictive system would necessarily imply. If, however, his literary culture was thus

narrowed, his morals were preserved pure; and if he fell short of his more eminent brothers in variety of attainments, he equalled them in holiness of life. The place of his education appears to have been a nunnery at Annesi or Annesa on the river Iris, in Pontus, established by his mother and sister: and with them, or in the monastery which his brother Basil had established on the other side of the river, much of his life was passed. In a season of scarcity (A. D. 367, 368?) such was his benevolent exertion to provide for the destitute, that they flocked to him from all parts, and gave to the thinly-peopled neighbourhood in which he resided the appearance of a populous town. He had the satisfaction of being present with his sister at his mother's death-bed, and received her dying benediction. Her death appears to have occurred about the time of Basil's elevation to the bishoprick of the Cappadocian Caesareia, about A. D. 370: soon after which, apparently, Peter received from Basil ordination to the office of presbyter, probably of the church of Caesareia; for Basil appears to have employed his brother as his confidential agent in some affairs. (Basil. *Maritimis Episcopis Epistola* lxxvii. editt. vett., cciii. edit. Benedictin.) Peter, however, retained a house, which Basil describes as near Neocaesareia (Basil, *Meletio Epistola* cclxxii. editt. vett., ccxvi. edit. Benedictin), but which was probably at or near Annesi, where he had been brought up, and where his sister Macrina still resided. It was probably after the death both of Basil and Macrina, about the year 380, as Tillemont judges, that Peter was raised to the bishopric of Sebaste, (now Siwas) in the Lesser Armenia. A passage of Theodoret (*H. E.* iv. 30) has been thought to imply that he was raised to the episcopate during the reign of Valens, which terminated in A. D. 378; but the passage only implies that he took an active part in the struggle carried on during that reign by the bishops of the orthodox party against Arianism, which he might very well do, though not himself a bishop. His elevation preceded the second general council, that of Constantinople, A. D. 380—381, in which he took part. (Theodoret, *H. E.* v. 8.) In what year he died is not known: but it was probably after A. D. 391; and certainly before the death of his brother, Gregory of Nyssa (who survived till A. D. 394, or later), for Gregory was present at Sebaste at the first celebration of his brother's memory, *i. e.* the anniversary of his death, which occurred in hot weather, and therefore could not have been in January or March, where the martyrologies place it. (Greg. Nyssen, *Epistol. ad Flavian. Opera*, vol. iii. p. 645, &c. ed. Paris, 1638.)

The only extant writing of Peter is a letter prefixed to the *Contra Eunomium Libri* of Gregory of Nyssa, and published with the works of that father. It is entitled Τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Πέτρου ἐπισκόπου Σεβαστείας ἐπιστολὴ πρὸς τὸν ἅγιον Γρηγόριον Νύσσης τὸν αὐτοῦ ἀδελφόν, *Sancti Patris nostri Petri Episcopi Sebasteni ad S. Gregorium Nyssenum fratrem suum Epistola.* Peter does not appear to have been ambitious of authorship, and probably felt the disqualification arising from his restricted education. Some of the works of his brother Gregory were, however, written at his desire, such as the above-mentioned treatises against Eunomius and the *Explicatio Apologetica in Hexaëmeron.* The *De Hominis Opificio* is also addressed to him by Gregory, who, both in this treatise and in the *Explicatio in Hexaëmeron*, speaks of him in the highest terms. A work extant in Arabic, bearing the title of *Demonstratio*, cited by Abraham Echellensis (*Eutych. Vindic.* Pars ii. p. 486, and *Not. ad Catalog. Hebedjesu*, p. 51), is ascribed to the three brothers, Basil, Gregory, and Peter; but its genuineness is, to say the least, very doubtful. (Greg. Nyssen. *De Vita S. Macrinae;* Basil. *ll. cc.*; Theodoret, *ll. cc.*; Tillemont, *Mémoires*, vol. ix. p. 572, &c.; Le Quien, *Oriens Christianus*, vol. i. col. 424; Cave, *Hist. Litt.* ad ann. 370, vol. i. p. 246.)

31. Siculus. [No. 7.] [J. C. M.]

PEUCESTAS (Πευκέστας). 1. Son of Macartatus, a Macedonian officer in the service of Alexander, who was appointed by the king to command the troops left in Egypt, B. C. 331. (Arr. *Anab.* iii. 5. § 6; Curt. iv. 8. § 4.)

2. Son of Alexander, a native of the town of Mieza, in Macedonia, was a distinguished officer in the service of Alexander the Great. His name is first mentioned as one of those appointed to command a trireme on the Hydaspes (Arr. *Ind.* 18). Previous to this we do not find him holding any command of importance; but it is evident that he must have distinguished himself for his personal valour and prowess, as he was the person selected by Alexander to carry before him in battle the sacred shield, which he had taken down from the temple of Athena at Ilium. In this capacity he was in close attendance upon the king's person in the assault on the capital city of the Malli; and all authors agreed in attributing the chief share in saving the life of Alexander upon that occasion to Peucestas, while they differed as to almost all the other circumstances and persons concerned (Arr. *Anab.* vi. 9, 10, 11; Plut. *Alex.* 63; Diod. xvii. 99; Curt. ix. 5. § 14). For his services on this occasion he was rewarded by the king with almost every distinction which it was in his power to confer. On the arrival of Alexander at Persepolis, he bestowed upon Peucestas the important satrapy of Persia, but, previous to this, he had already raised him to the rank of somatophylax, an honour rendered the more conspicuous in this instance by the number of those select officers being augmented on purpose to make room for his admission. At Susa, also, Peucestas was the first of those rewarded with crowns of gold for their past exploits (Arr. *ib.* vi. 28, 30, vii. 5). After this he proceeded to take possession of his government, where he conciliated the favour of the Persians subject to his rule, as well as that of Alexander himself, by adopting the Persian dress and customs, in exchange for those of Macedonia. (Id. vi. 30, vii. 6; Diod. xix. 14.)

In the spring of B. C. 323, Peucestas joined the king at Babylon, with an army of 20,000 Persian troops; and is mentioned as one of those in attendance upon him during his last illness. It does not appear that he took any leading part in the discussions that ensued upon the death of Alexander, but in the division of the provinces that followed, he obtained the renewal of his government of Persia, which he also retained in the second partition at Triparadeisus, B. C. 321 (Arr. *Anab.* vii. 23, 24, 26, *ap. Phot.* p. 69, b. 71, b.; Diod. xvii. 110, xviii. 3, 39; Dexipp. *ap. Phot.* p. 64, b.; Justin. xiii. 4). All his attention seems to have been directed to the strengthening himself in this position, and extending his power and in-

fluence as far as possible; in which he so far succeeded, that when he was at length compelled to take an active part in the war between Antigonus and Eumenes (B. C. 317), he obtained by common consent the chief command of all the forces furnished by the satrapies east of the Tigris; and was with difficulty induced to waive his pretensions to the supreme direction of the war. Eumenes, however, by his dexterous management, soothed the irritation of Peucestas, and retained him firmly in his alliance throughout the two campaigns that followed. The satrap was contented to gratify his pride by feasting the whole of the armies assembled in Persia on a scale of royal magnificence, while Eumenes virtually directed all the operations of the war. But the disaster in the final action near Gadamarta (B. C. 316) which led to the capture of the baggage, and the surrender of Eumenes by the Argyraspids [EUMENES], appears to have been clearly owing to the misconduct and insubordination of Peucestas, who, according to one account, was himself one of the chief advisers of the disgraceful treaty. His conduct throughout these campaigns shows that he wanted both the ability to command for himself, and the moderation to follow the superior judgment of others. His vain and ambitious character seems to have been appreciated at its just value by Antigonus, who, while he deprived him of his satrapy, and led him away a virtual prisoner, elated him with false hopes and specious promises, which, of course, were never fulfilled. (Diod. xix. 14, 15, 17, 21—24, 37, 38, 43, 48; Plut. *Eum.* 14—16; Polyaen. iv. 6. § 13, 8. § 3.) [E. H. B.]

PEUCE'TIUS (Πευκέτιος), one of the sons of Lycaon, is said to have led, in conjunction with his brother Oenotrus, an Arcadian colony into Italy, where they landed near the Iapygian promontory. (Dionys. Hal. i. 11; Apollod. iii. 8. § 1.) [L. S.]

PHACRASES (Φακρασῆς). Several persons of this name are enumerated by Fabricius (*Bibl. Graec.* vol. xi. p. 707). Of these the principal are:—

1. JOANNES, *logotheta* (clerk of accounts) under the Emperor Andronicus senior, was promoted to be *magnus logotheta* (*Cancellarius*, according to Du Cange, *s. v.*), under Michael senior Palaeologus. He was a correspondent of Gregory of Cyprus and Maximus Planudes. His praises are celebrated, and allusions to his progress in court distinction contained, in some Greek verses, published in the old edition of Fabricius (*Bibl. Graec.* vol. x. p. 542). He lived towards the close of the thirteenth century.

2. GEORGIUS, *Protostrator* (master of the horse, *Marescallus*, Ducange) under Joannes Cantacuzenus, A. D. 1344.

3. MATTHAEUS, bishop of Serrae, about A. D. 1401. He was a correspondent of Isidorus, metropolitan of Thessalonica. [W. M. G.]

PHAEA (Φαιά), the name of the sow of Crommyon, which ravaged the neighbourhood, and was slain by Theseus. (Plut. *Thes.* 9; Plat. *Lach.* p. 196, e.; Eurip. *Suppl.* 316.) [L. S.]

PHAEAX (Φαίαξ), a son of Poseidon and Cercyra, from whom the Phaeacians derived their name. (Diod. iv. 72; Steph. Byz. *s. v.* Φαίαξ.) Conon (*Narrat.* 3) calls him the father of Alcinous and Locrus. [L. S.]

PHAEAX (Φαίαξ), an Athenian orator and statesman. He was of good family, being the son of Erasistratus. The date of his birth is not known, but he was a contemporary of Nicias and Alcibiades. Plutarch (*Alcib.* 13) says, that he and Nicias were the only rivals from whom Alcibiades had any thing to fear when he entered upon public life. Phaeax, like Alcibiades, was at the time just rising to distinction. In B. C. 422 Phaeax with two others was sent as an ambassador to Italy and Sicily, to endeavour to induce the allies of the Athenians in that quarter and the other Siceliots to aid the Leontines against the Syracusans. He succeeded with Camarina and Agrigentum, but his failure at Gela led him to abandon the attempt as hopeless. In his way back he did some service to the Athenian cause among the states of Italy. (Thucyd. v. 4, 5.) According to Theophrastus (ap. Plut.) it was Phaeax, and not Nicias, with whom Alcibiades united for the purpose of ostracising Hyperbolus. Most authorities, however, affirmed that it was Nicias. (Plut. *l. c. Nic.* 11, *Aristid.* 7.) In the Lives of the Ten Orators (*Andoc.*) there is mention of a contest between Phaeax and Andocides, and a defence of the latter against the former. It is difficult to say to what period this could have referred. Andocides did not come into notice till after the affair of the mutilation of the Hermae.

Phaeax was of engaging manners, but had no great abilities as a speaker. According to Eupolis (ap. Plut. *Alcib.* 13) he was a fluent talker, but quite unable to speak. (Comp. A. Gellius, *N. A.* i. 15.) Aristophanes gives a description of his style of speaking (*Equit.* 1377, &c.), from which we also gather that, on one occasion, he was brought to trial for some capital offence (ἐπ' αὐτοφώρῳ κοινόμενος, *Schol.*) and acquitted.

There has been a good deal of controversy respecting the speech against Alcibiades, commonly attributed to Andocides, which Taylor maintained to be the production of Phaeax. Plutarch (*Alcib.* 13), according to the opinion of most editors, speaks of an oration against Alcibiades, reported to be the production of Phaeax. It seems not unlikely that he refers to the very oration which is extant, the passage which he quotes (though not quite accurately) being found in the speech in question, which could not have been written by Andocides, as the author speaks of the rival claim of himself, Nicias, and Alcibiades being decided by ostracism. There are, however, strong reasons for believing that it is the production of some rhetorician writing in the name of Phaeax. The style does not at all resemble what the notice in Aristophanes would lead us to expect; and the writer betrays himself by various inaccuracies. If then the speech was written as if by Phaeax, and reliance can be placed on the biographical notices in it (which are in part at least borne out by good authorities), Phaeax was four times put upon his trial for life, and each time was acquitted (§ 8, 36. Comp. Aristoph. *l. c.*), and was sent as ambassador to Thessaly, Macedonia, Molossia, and Thesprotia, besides Sicily and Italy, and had gained various prizes, for εὐανδρία, with the tragic chorus, in the torch race, &c. (Taylor, *Lect. Lys.* c. 6; Valckenaer, *Advers.* ap. Sluiter, *Lect. Andoc.* p. 17—26; Ruhnken, *Hist. Crit. Orat. Gr.* Opusc. p. 321, &c.; Becker, *Andokides*, p. 13, &c., 83—108; and especially Meier, *Comment. de Andocidis quae vulgo fertur oratione contra Alcibiadem.*) [C. P. M.]

PHAEAX (*Φαίαξ*), a celebrated architect of Agrigentum, who flourished about Ol. 75, B. C. 480, and executed several important public works for his native city. Among the most remarkable of these works were the sewers (*ὑπόνομοι*), which were named, after the architect, *φαίακες*. (Diod. xi. 25.) [P. S.]

PHAE'DIMA (*Φαιδίμη*), a Persian lady, daughter of Otanes, was one of the wives of Cambyses and of Smerdis the Magian. Instigated by her father, she discovered one night, while he was asleep, that Smerdis had lost his ears; and thus she confirmed the suspicion of Otanes, that he was not as he pretended to be, Smerdis, the son of Cyrus. (Her. iii. 68, 69.) [OTANES.] [E. E.]

PHAE'DIMUS (*Φαίδιμος*), the name of two mythical personages, the one a son of Amphion and Niobe (Apollod. iii. 5. § 6), and the other a king of the Sidonians, who hospitably received Menelaus on his return from Troy. (Hom. *Od.* xv. 117.) [L. S.]

PHAE'DIMUS (*Φαίδιμος*), was one of the Thirty Tyrants, according to the common reading of a passage in Demosthenes (*de Fals. Leg.* p. 402.) The name, as given by Xenophon (*Hell.* ii. 3. § 2), is Phaedrias. [E. E.]

PHAE'DIMUS (*Φαίδιμος*), an epigrammatic poet, four of whose epigrams are contained in the Greek Anthology (Brunck, *Anal.* vol. i. p. 261; Jacobs, *Anth. Graec.* vol. i. p. 192.) He lived earlier than Meleager, in whose *Garland* his verses had a place (v. 52). We learn from Stephanus that he was a native of Bisanthe in Macedonia, or, according to others, of Amastris or Cromna, in Paphlagonia. (Steph. Byz. *s. v.* Βισάνθη.) One of his epigrams is inscribed Βησαντίνου in the Palatine and Planudean Anthologies. He also perhaps wrote an epic poem entitled *Heracleia*, for Athenaeus (xi. p. 498, e.) quotes an hexameter line from Phaedimus, *ἐν πρώτῳ Ἡρακλείας*. (Schweigh. *ad loc.*) [P. S.]

PHAEDON (*Φαίδων*), a Greek philosopher of some celebrity. He was a native of Elis, and of high birth. He was taken prisoner in his youth, and passed into the hands of an Athenian slave dealer; and being of considerable personal beauty (Plat. *Phaed.* c. 38) was compelled to prostitute himself. (Diog. Laërt. ii. 105; Suid. *s. v. Φαίδων*; A. Gellius, *N. A.* ii. 18.) The occasion on which he was taken prisoner was no doubt the war between Sparta and Elis, in which the Lacedaemonians were joined by the Athenians, which was carried on in the years B. C. 401, 400. (Clinton, *s. a.*) The reading Ἰνδῶν in Suidas is of course an error. The later date assigned for the war by Krüger and others is manifestly erroneous. (See Clinton, *Fasti Hellen.* vol. ii. p. 220, ed. 3.) So that it would be in the summer of B. C. 400 that Phaedon was brought to Athens. A year would thus remain for his acquaintance with Socrates, to whom he attached himself. According to Diogenes Laërtius (*l. c.*) he ran away from his master to Socrates, and was ransomed by one of the friends of the latter. Suidas says, that he was accidentally present at a conversation with Socrates, and besought him to effect his liberation. Various accounts mentioned Alcibiades, Criton, or Cebes, as the person who ransomed him. (Diog. Laërt.; Suid.; A. Gell. *l. c.*) Alcibiades, however, was not at Athens at the time. Cebes is stated to have been on terms of intimate friendship with Phaedon, and to have instructed him in philosophy. Phaedon was present at the death of Socrates, while he was still quite a youth. From the mention of his long hair (Plat. *l. c.*) it would seem that he was not eighteen years of age at the time, as at that age it was customary to cease wearing the hair long. (Becker, *Charikles*, ii. p. 382.) That Phaedon was on terms of friendship with Plato appears likely from the mode in which he is introduced in the dialogue which takes its name from him. Other stories that were current in the schools spoke of their relation as being that of enmity rather than friendship. (Athen. xi. pp. 505, 507, c.) In the former passage Athenaeus says, that neither Gorgias nor Phaedon would acknowledge the least of what Plato attributed to them in the dialogues that bore their names.) Several philosophers were ungenerous enough to reproach Phaedon with his previous condition, as Hieronymus (Diog. Laërt. *l. c.*), and Epicurus (Cic. *de Nat. Deor.* i. 33. § 93). Besides Plato Aeschines named one of his dialogues after Phaedon. (Suid. *s. v.* Αἰσχίνης.)

Phaedon appears to have lived in Athens some time after the death of Socrates. He then returned to Elis, where he became the founder of a school of philosophy. Anchipylus and Moschus are mentioned among his disciples. (Diog. Laërt. ii. 126.) He was succeeded by Pleistanus (Diog. Laërt. ii. 105), after whom the Elean school was merged in the Eretrian. [MENEDEMUS.] Of the doctrines of Phaedon nothing is known, except as they made their appearance in the philosophy of Menedemus. Nothing can safely be inferred respecting them from the Phaedon of Plato. None of Phaedon's writings have come down to us. They were in the form of dialogues. There was some doubt in antiquity as to which were genuine, and which were not. Panaetius attempted a critical separation of the two classes (Diog. Laërt. ii. 64); and the Ζώπυρος and the Σίμων were acknowledged to be genuine. Besides these Diogenes Laërtius (ii. 105) mentions as of doubtful authenticity the Νικίας, Μήδιος, Ἀντίμαχος ἢ πρεσβίται, and Σκυθικοὶ λόγοι. Besides these Suidas mentions the Σιμμίας, Ἀλκιβιάδης, and Κριτόλαος. It was probably from the Zopyrus that the incident alluded to by Cicero (*de Fato*, 5, *Tusc. Disp.* iv. 37. § 80), Maximus Tyr. (xxxi. 3), and others, was derived. Seneca (*Ep.* 94. 41) has a translation of a short passage from one of his pieces. (Fabric. *Bibl. Gr.* vol. ii. p. 717; Schöll, *Gesch. der Griech. Lit.* vol. i. p. 475; Preller in Ersch and Gruber's *Encycl.*) [C. P. M.]

PHAEDRA (*Φαίδρα*), a daughter of Minos by Pasiphaë or Crete, and the wife of Theseus. (Apollod. iii. 1. § 2.) She was the stepmother of Hippolytus, the son of Theseus, by Antiope or Hippolyte, and having fallen in love with him he repulsed her, whereupon she calumniated him before Theseus. After the death of Hippolytus, his innocence became known to his father, and Phaedra made away with herself. (Hom. *Od.* xi. 325; Eurip. *Hippol.*; compare THESEUS and HIPPOLYTUS.) [L. S.]

PHAE'DRIAS (*Φαιδρίας*), is mentioned by Xenophon (*Hell.* ii. 3. § 2), as one of the Thirty Tyrants. [PHAEDIMUS.] [E. E.]

PHAEDRUS (*Φαῖδρος*). 1. An Athenian, the son of Pythocles, of the deme Myrrhinus (Plat. *Phaedr.* p. 244). He was a friend of Plato (Diog. Laërt. iii. 29), by whom he is introduced in the

Phaedrus and the *Convivium*. It appears from these that he was a great admirer of Lysias and the other rhetoricians of his age. (Fabric. *Bibl. Graec.* vol. ii. p. 717.)

2. An Epicurean philosopher, a contemporary of Cicero, who became acquainted with him in his youth at Rome (Cic. *ad Fam.* xiii. 1. § 2). During his residence in Athens (B. C. 80) Cicero renewed his acquaintance with him. Phaedrus was at that time an old man, and was the president of the Epicurean school (Cic. *Phil.* v. 5. § 13, *de Nat. Deor.* i. 33. § 93, *de Fin.* i. 5. § 16). He was also on terms of friendship with Velleius, whom Cicero introduces as the defender of the Epicurean tenets in the *De Nat. Deor.* (i. 21. § 58 ; comp. Madvig. *ad Cic. de Fin.* p. 35), and especially with Atticus (Cic. *de Fin.* i. 5. § 16, v. 1. § 3, &c.). He occupied the position of head of the Epicurean school till B. C. 70 (Phot. *Cod.* 97, p. 84, ed. Bekker), and was succeeded by Patron [PATRON]. Cicero especially praises his agreeable manners. He had a son named Lysiadas.

Cicero (*ad Att.* xiii. 39) mentions, according to the common reading, two treatises by Phaedrus, *Φαίδρου περισσῶν* et *Ἑλλάδος*. The first title is corrected on MS. authority to *Περὶ θεῶν*. Some critics (as Petersen) suppose that only one treatise is spoken of, *Περὶ θεῶν καὶ Παλλάδος*. Others (among whom is Orelli, *Onom. Tull. s. v. Phaedrus*) adopt the reading *et Ἑλλάδος*, or at least suppose that two treatises are spoken of. An interesting fragment of the former work was discovered at Herculaneum in 1806, and was first published, though not recognised as the work of Phaedrus, in a work entitled *Herculanensia*, or *Archaeological and Philological Dissertations ; containing a Manuscript found among the ruins of Herculaneum*, London, 1810. A better edition was published by Petersen (*Phaedri Epicurei, vulgo Anonymi Herculanensis, de Nat. Deor. Fragm.* Hamb. 1833). Cicero was largely indebted to this work of Phaedrus for the materials of the first book of the *De Natura Deorum*. Not only is the development of the Epicurean doctrine (c. 16, &c.) taken from it, but the erudite account of the doctrines of earlier philosophers put in the mouth of Velleius, is a mere translation from Phaedrus. (Fabric. *Bibl. Graec.* iii. p. 608 ; Krische, *Forschungen auf dem Gebiete der alten Phil.* vol. i. p. 27, &c. ; Preller, in Ersch and Gruber's *Encyklopädie.*) [C. P. M.]

PHAEDRUS. Ninety-seven fables in Latin iambic verse (ed. Orelli), distributed in five books, are attributed to Phaedrus. The first writer who mentions Phaedrus is Avienus, unless one of Martial's epigrams (iii. 20) alludes to him, and there is no sufficient reason for doubting that the author of the fables is meant. The little that is known of Phaedrus is collected or inferred from the fables. He was originally a slave, and was brought from Thrace or Macedonia to Rome, where he learned the Latin language. As the title of his work is *Phaedri Aug. Liberti Fabulae Aesopiae*, we must conclude that he had belonged to Augustus, who manumitted him. Under Tiberius he appears to have undergone some persecution from Sejanus, but the allusion to Sejanus in the prologue to Eutychus (lib. iii.) is very obscure, and has been variously understood. It may be inferred from this prologue that the third book of the fables was not published until after the death of Sejanus. A passage in the tenth fable of the third book shows that this fable was written after the death of Augustus.

The prologue to the first book states that the fables are Aesop's matter turned into iambic verse :—

> "Aesopus auctor quam materiam repperit,
> Hanc ego polivi versibus senariis."

This prologue also adds that the object was to amuse and to instruct. The prologue to the second book intimates a somewhat freer handling of the old fabulist's material. In the prologue to the third book he still refers to Aesop as his model :—

> "Librum exarabo tertium Aesopi stilo."

There is no prologue to the fourth book ; and in the prologue to the fifth book he intimates that he had often used the name of Aesop only to recommend his verses. Accordingly, many of the fables of Phaedrus are not Aesopian, as the matter clearly shows, for they refer to historical events of a much later period (v. 1, 8, iii. 10). Many of the fables, however, are transfusions of the Aesopian fables, or those which pass as such, into Latin verse. The expression is generally clear and concise, and the language, with some few exceptions, as pure and correct as we should expect from a Roman writer of the Augustan age. But Phaedrus has not escaped censure, when he has deviated from his Greek model, and much of the censure is just. The best fables are those in which he has kept the closest to his original.

The MSS. of Phaedrus are rare, which circumstance, combined with a passage of Seneca (*Consol. ad Polyb.* 27), "that fable-writing had not been attempted by the Romans," and an expression of N. Perotti, has led some critics to doubt their genuineness, and even to ascribe them to Perotti ; an opinion, however, which Perrotti's own attempts at verse-making completely disprove.

Another collection of thirty-two fables, attributed to Aesop, has been published from a MS. of the same N. Perotti, who was archbishop of Manfredonia in the middle part of the fifteenth century. This collection is entitled *Epitome Fabularum*, and was first published at Naples, in 1809, by Cassitti. Opinions are much divided as to the genuinenes of this collection. The probability is, that the *Epitome* is founded on genuine Roman fables, which, in the process of transcription during many centuries, have undergone considerable changes.

The first edition of the five books of fables of Phaedrus was by P. Pithou, 1596, 12mo., which was from a MS. that is supposed to belong to the tenth century. The last and only critical edition of the fables is by J. C. Orelli, Zürich, 1831, 8vo., which contains the Aratea of Caesar Germanicus. Orelli has not always displayed judgment in his choice of the readings. The last edition of the thirty-two new fables is entitled *Phaedri Fabulae Novae XXXII. e codice Vaticano redintegratae ab Angelo Maio. Supplementum Editionis Orellianae. Accedunt Publii Syri Codd. Basil. et Turic. antiquissimi cum Sententiis circiter XXX. nunc primum editis*, Zürich, 1832. [G. L.]

PHAEINUS, astronomer. [METON.]

PHAEMON (*Φαίμων*). A treatise on the right management of dogs (*κυνοσόφιον*), was published without the name of the author, by Nicolaus Rigaltius, Paris, 1619, in a collection bearing the title, *De Re Accipitraria et Venatica*. But it had been published in Greek and Latin,

under the name of Phaemon Philosophus, by Andrew Goldschmidt, at Wittenberg, in 1545. It was afterwards re-edited by Rivinus, Leipzig, 1654. (Fabric. *Bibl. Graec.* vol. i. p. 211.) [W. M. G.]

PHAENA'RETE. [SOCRATES].

PHAE'NEAS (*Φαινέας*), an Aetolian of high rank, who held the office of praetor of the Aetolian league in B. C. 198, and was present at the conference between Flamininus and Philip at the Malian gulf, on which occasion he distinguished himself by the vehemence of his opposition to the demands of the Macedonian king. (Polyb. xvii. 1, 3, 4 ; Liv. xxxii. 32, 33, 34.) Early in the ensuing spring (B. C. 197) he joined Flamininus with the Aetolian contingent, and appears to have rendered important services in the campaign that followed (Liv. xxxiii. 3, 6, 7). But in the conference that was again held between the Roman general and Philip, for the settlement of the terms of peace, after the decisive battle of Cynoscephalae, Phaeneas gave great offence to Flamininus by the pertinacity with which he insisted on the restitution to the Aetolians of certain cities in Thessaly, and the dispute between them on this occasion is regarded by Polybius as the first origin of the war that subsequently broke out between the Romans and Aetolians (Polyb. xviii. 20—22 ; Liv. xxxiii. 13). In B. C. 192, when Antiochus landed in Greece, Phaeneas was again praetor, and in that capacity was one of those who introduced the king into the assembly of the Aetolians at Lamia. But in the discussions that ensued he took the lead of the more moderate party, and opposed, though unsuccessfully, the warlike counsels of Thoas and his adherents (Liv. xxxv. 44, 45). Though he was overruled at this period, the unfavourable turn of affairs soon induced the Aetolians to listen to more pacific counsels, and, after the fall of Heracleia, B. C. 191, an embassy was despatched, at the head of which was Phaeneas himself, to bear the submission of the nation to the Roman general M'. Acilius Glabrio. But the exorbitant demands of the latter and his arrogant demeanour towards the ambassadors themselves, broke off all prospect of reconciliation, and the war was continued, though the Roman arms were for a time diverted against Antiochus. In B. C. 190, Phaeneas was again sent as ambassador to Rome to sue for peace, but both he and his colleagues fell into the hands of the Epeirots, and were compelled to pay a heavy ransom to redeem themselves from captivity. Meanwhile, the arrival of the consul M. Fulvius put an end to all hopes of peace. But during the siege of Ambracia, B. C. 189, the Aetolians determined to make one more effort, and Phaeneas and Damoteles were sent to the Roman consul, with powers to conclude peace on almost any terms. This they ultimately obtained, through the intercession of the Athenians and Rhodians, and the favour of C. Valerius Laevinus, upon more moderate conditions than they could have dared to hope for. Phaeneas now hastened to Rome to obtain the ratification of this treaty, which was, after some hesitation, granted by the senate on nearly the same terms as those dictated by Fulvius. (Polyb. xx. 9, 10, xxii. 8, 9, 12—14, 15 ; Liv. xxxvi. 28, 29, 35, xxxviii. 8—11.) [E. H. B.]

PHAE'NIAS. [PHANIAS.]

PHAENIPPUS (*Φαίνιππος*), an Athenian, the son of Callippus, and adopted son of Philostratus. A speech against him, composed for a suit in a case of Antidosis (*Dict. of Ant.* art. *Antidosis*), is found among those of Demosthenes (p. 1037, &c. ed. Reiske). [C. P. M.]

PHAENNA (*Φαεννά*), one of the Charites. (Paus. iii. 18. § 4, ix. 35. § 1.) [L. S.]

PHAENNUS (*Φάεννος*), an epigrammatic poet, who had a place in the *Garland* of Meleager (v. 29), and two of whose epigrams are contained in the Greek Anthology. (Brunck, *Anal.* vol. i. p. 257 ; Jacobs, *Anth. Graec.* vol. i. p. 190.) Nothing more is known of him. [P. S.]

PHAENOPS (*Φαίνοψ*), the son of Asius of Abydos, and a friend of Hector ; he was the father of Xanthus, Phorcys, and Thoon. (Hom. *Il.* v. 152, xvii. 312, 582.) [L. S.]

PHAESTUS (*Φαῖστος*), a son of Rhopalus, and grandson of Heracles, was king of Sicyon, from whence he emigrated to Crete. (Paus. ii. 6. § 3.) He is said to have established at Sicyon the custom of worshipping Heracles as a god, since before he had only been honoured as a hero, (Paus. ii. 10. § 1 ; Eustath. *ad Hom.* p. 313.) A second Phaestus was a son of Borus, of Tarne, in Maeonia, and was slain by Idomeneus at Troy (Hom. *Il.* v. 43.) [L. S.]

PHAETHON (*Φαέθων*), that is, "the shining," occurs in Homer (*Il.* xi. 735, *Od.* v. 479) as an epithet or surname of Helios, and is used by later writers as a real proper name for Helios (Apollon. Rhod. iv. 1236 ; Virg. *Aen.* v. 105) ; but it is more commonly known as the name of a son of Helios by the Oceanid Clymene, the wife of Merops. The genealogy of Phaethon, however, is not the same in all writers, for some call him a son of Clymenus, the son of Helios, by Merope (Hygin. *Fab.* 154), or a son of Helios by Prote (Tzetz. *Chil.* iv. 137), or, lastly, a son of Helios by the nymph Rhode or Rhodos. (Schol. *ad Pind. Ol.* vi. 131.) He received the significant name Phaethon from his father, and was afterwards also presumptuous and ambitious enough to request his father one day to allow him to drive the chariot of the sun across the heavens. Helios was induced by the entreaties of his son and of Clymene to yield, but the youth being too weak to check the horses, came down with his chariot, and so near to the earth, that he almost set it on fire. Zeus, therefore, killed him with a flash of lightning, so that he fell down into the river Eridanus or the Po. His sisters, who had yoked the horses to the chariot, were metamorphosed into poplars, and their tears into amber. (Eurip. *Hippol.* 737, &c. ; Apollon. Rhod. iv. 598, &c. ; Lucian, *Dial. Deor.* 25 ; Hygin. *Fab.* 152, 154 ; Virg. *Eclog.* vi. 62, *Aen.* x. 190 ; Ov. *Met.* i. 755, &c.)

2. A son of Cephalus and Eos, was carried off by Aphrodite, who appointed him guardian of her temple. (Hes. *Theog.* 986.) Apollodorus (iii. 14. § 3) calls him a son of Tithonus, and grandson of Cephalus, and Pausanias (i. 3. § 1) a son of Cephalus and Hemera.

3. The name of one of the horses of Eos. (Hom. *Od.* xxiii. 246.) It is also a surname of Absyrtus. (Apollon. Rhod. iii. 245.) [L. S.]

PHAETHON, a slave or freedman of Q. Cicero. (Cic. *ad Q. Fr.* i. 4, *ad Att.* iii. 8.)

PHAETHONTIADES or PHAETHONTIDES (*Φαεθοντίδες*), i. e. the daughters of Phaethon or Helios, and sisters of the unfortunate Phaethon. They are also called Heliades. (Virg. *Eclog.* vi. 62 ; Anthol. Palat. ix. 782.) [L. S.]

PHAETHU'SA (*Φαέθουσα*). 1. One of the

Heliades or Phaethontiades. (Ov. *Met.* ii. 346 ; comp. HELIADES.)

2. A daughter of Helios by Neaera, guarded the flocks of her father in Thrinacia in conjunction with her sister Lampetia. (Hom. *Od.* xii. 132 ; Apollon. Rhod. iv. 971.) [L. S.]

PHAETUS, a writer on cookery of uncertain age. (Athen. xiv. p. 643, e. f.)

PHAGITA, CORNE'LIUS. [CORNELIUS, No. 2.]

PHALAECUS (*Φάλαικος*), a tyrant of Ambracia, in whose way Artemis once sent a young lion, while he was hunting. When Phalaecus took the young animal into his hand, the old lioness rushed forth and tore him to pieces. The people of Ambracia who thus got rid of their tyrant, propitiated Artemis Hegemone, and erected a statue to Artemis Agrotera. (Anton. Lib. 4.) [L. S.]

PHALAECUS (*Φάλαικος*), son of Onomarchus, the leader of the Phocians in the Sacred War. He was still very young at the death of his uncle Phayllus (B. C. 351), so that the latter, though he designated him for his successor in the chief command, placed him for a time under the guardianship of his friend Mnaseas. But very shortly afterwards Mnaseas having fallen in battle against the Boeotians, Phalaecus, notwithstanding his youth, assumed the command in person, and carried on hostilities with various success. The war had now resolved itself into a series of petty invasions, or rather predatory incursions by the Phocians and Boeotians into each other's territory, and continued without any striking incident until B. C. 347. But it seems that Phalaecus had failed or neglected to establish his power at home as firmly as his predecessors had done : and a charge was brought against him by the opposite party of having appropriated part of the sacred treasures to his own private purposes, in consequence of which he was deprived of his power. No punishment, however, appears to have been inflicted on him ; and the following year (B. C. 346) we find him again appointed general, without any explanation of this revolution : but it seems to have been in some manner connected with the proceedings of Philip of Macedon, who was now preparing to interpose in the war. It is not easy to understand the conduct of Phalaecus in the subsequent transactions ; but whether he was deceived by the professions of Philip, or had been secretly gained over by the king, his measures were precisely those best adapted to facilitate the projects of the Macedonian monarch. Instead of strengthening his alliance with the Athenians and Spartans, he treated the former as if they had been his open enemies, and by his behaviour towards Archidamus, led that monarch to withdraw the forces which he had brought to the succour of the Phocians. All this time Phalaecus took no measures to oppose the progress of Philip, until the latter had actually passed the straits of Thermopylae, and all hope of resistance was vain. He then hastened to conclude a treaty with the Macedonian king, by which he provided for his own safety, and was allowed to withdraw into the Peloponnese with a body of 8000 mercenaries, leaving the unhappy Phocians to their fate. (Diod. xvi. 38—40, 56, 59 ; Paus. x. 2. § 7 ; Aesch. *de F. Leg.* p. 45—47 ; Dem. *de F. Leg.* pp. 359, 364 ; Thirlwall's *Greece*, vol. v. chap. 44.)

Phalaecus now assumed the part of a mere leader of mercenary troops, in which character we find him engaging in various enterprizes. At one time he determined to enter the service of the Tarentines, then at war with the Lucanians ; but a mutiny among his own troops having compelled him to abandon this project and return to the Peloponnese, he subsequently passed over to Crete, and assisted the Cnossiaus against their neighbours of Lyttus. He was at first successful, and took the city of Lyttus ; but was afterwards expelled from thence by Archidamus king of Sparta : and having next laid siege to Cydonia, lost many of his troops, and was himself killed in the attack. We are told that his besieging engines were set on fire by lightning, and that he, with many of his followers, perished in the conflagration ; but this story was probably invented to give a colour to his fate of that divine vengeance which was believed to wait upon the whole of his sacrilegious race. His death appears to have been after that of Archidamus in B. C. 338. (Diod. xvi. 61—63 ; Paus. x. 2. § 7.) [E. H. B.]

PHALAECUS (*Φάλαικος*), a lyric and epigrammatic poet, from whom the metre called *Φαλαίκειον* took its name. (Hephaest. p. 57. Gaisf.) He is occasionally referred to by the grammarians (Terentian. p. 2424 ; Auson. *Epist.* 4), but they give us no information respecting his works, except that he composed hymns to Hermes. The line quoted by Hephaestion (*l. c.*) is evidently the first verse of a hymn. He seems to have been distinguished as an epigrammatist (Ath. x. p. 440, d.) ; and five of his epigrams are still preserved in the Greek Anthology (Brunck, *Anal.* vol. i. p. 421), besides the one quoted by Athenaeus (*l. c.*). The age of Phalaecus is uncertain. The conjecture of Reiske (*ap.* Fab. *Bibl. Graec.* vol. iv. p. 490) is founded on an epigram which does not properly belong to this writer. A more probable indication of his date is furnished by another epigram, in which he mentions the actor Lycon, who lived in the time of Alexander the Great (Meineke, *Hist. Crit. Com. Graec.* p. 327) ; but this epigram also is of somewhat doubtful authorship. At all events he was probably one of the principal Alexandrian poets.

The Phalaecian verse is well known from its frequent use by the Roman poets. The Roman grammarians also call it Hendecasyllabus. Its normal form, which admits of many variations, is

– ⏑ | – ⏑ ⏑ – ⏑ – ⏑ – ⏑

It is much older than Phalaecus, whose name is given to it, not because he invented, but because he especially used it. It is a very ancient and important lyric metre. Sappho frequently used it, and it is even called the *μέτρον Σαπφικὸν ἤτοι Φαλαικείον* (Atil. Fort. p. 2674, Putsch ; Terentian. p. 2440). No example of it is found in the extant fragments of Sappho ; but it occurs in those of Anacreon and Simonides, in Cratinus, in Sophocles (*Philoct.* 136—151), and other ancient Greek poets. [P. S.]

PHALACRUS, one of the Sicilians oppressed by Verres. He was a native of Centuripa, and the commander of a ship. (Cic. *Verr.* v. 40, 44, 46.)

PHALANTHUS (*Φάλανθος*), a son of Agelaus, and grandson of Stymphalus, and the reputed founder of Phalanthus in Arcadia. (Paus. viii. 35. § 7.) [L. S.]

PHALANTHUS (*Φάλανθος*), a Phoenician leader, who held for a long time against the Do-

rians the town of Ialysus in Rhodes, being encouraged by an oracle, which had declared that he should not be driven from the land till white crows should appear and fishes be found in bowls. Iphiclus, the Greek leader, having heard this, somewhat clumsily fulfilled the conditions of the prophecy by whitening some crows with chalk and introducing a few small fish into the bowl which held Phalanthus's wine. The latter accordingly was terrified into surrender, and evacuated the island after a futile attempt, wherein he was outwitted by Iphiclus, to carry off a quantity of treasure with him. (Ergias, *ap. Ath.* viii. pp. 360, e, f, 361, a, b.) [E. E.]

PHALANTHUS (*Φάλανθος*), a Lacedaemonian, son of Aracus, was the founder of Tarentum about B. C. 708. The legend, as collected from Justin, and from Antiochus and Ephorus in Strabo, is as follows. When the Lacedaemonians set forth on their first Messenian war, they bound themselves by an oath not to return home till they had brought the contest to a successful issue. But nine years passed away, and in the tenth their wives sent to complain of their state of widowhood, and to point out, as its consequence, that their country would have no new generation of citizens to defend it. By the advice therefore of Aracus, the young men, who had grown up since the beginning of the war, and had never taken the oath, were sent home to become fathers of children by the Spartan virgins; and those who were thus born were called *Παρθενίαι* (sons of the maidens). According to Theopompus (*ap. Ath.* vi. p. 271, c, d; comp. Casaub. *ad loc.*), the widows of those who had fallen in the Messenian war were given as wives to Helots; and, though this statement more probably refers to the second war, it seems likely that the Partheniae were the offspring of some marriages of disparagement, which the necessity of the period had induced the Spartans to permit. The notion of Manso, that the name was given in derision to those who had declined the expedition, shrinking from war like maidens, seems less deserving of notice. As they grew up, they were looked down upon by their fellow-citizens, and were excluded from certain privileges. Indignant at this, they formed a conspiracy under Phalanthus, one of their number, against the government, and when their design was detected, they were allowed to go forth and found a colony under his guidance and with the sanction of the Delphic god. Pausanias tells us that Phalanthus, when setting out on this expedition, was told by an oracle from Delphi, that he would find a territory and a city in that place where rain should fall on him under a clear sky (*αἴθρα*). On his arrival in Italy, he conquered the barbarians in battle, but was unable to take any of their cities or their land. Wearied out with his fruitless efforts, and cast down under the belief that the oracle had meant to express an impossibility, he was lying one day with his head on his wife's lap, as she strove to comfort him, when suddenly, feeling her tears dropping on him, it flashed upon his mind that, as her name was Aethra (Αἴθρα), the mysterious prediction was at length fulfilled. On the succeeding night he captured Tarentum, one of the largest and most flourishing towns on the coast. The mass of the inhabitants took refuge, according to Justin, in Brundusium, and hither Phalanthus himself fled afterwards, when he was driven out from his own colony by a sedition. He ended his days in exile, but, when he was at the point of death, he desired the Brundusians to reduce his remains to dust and sprinkle it in the agora of Tarentum; by which means, he told them, Apollo had predicted that they might recover their country. The oracle, however, had named this as the method of securing Tarentum to the Partheniae for ever. (Strab. vi. pp. 278—280, 282; Just. iii. 4, xx. 1; Paus. x. 10; Arist. *Pol.* v. 7, ed. Bekk.; Diod. xv. 66; Dion. Hal. *Fragm.* xvii. 1, 2; Hor. *Carm.* ii. 6; Serv. *ad Virg. Aen.* iii. 551; Heyne, *Excurs.* xiv. *ad Virg. l. c.*; Clint. *F. H.* vol. i. p. 174, vol. ii. p. 410, note u; Thirlwall's *Greece*, vol. i. p. 352, &c.; Müll. *Dor.* i. 6. § 12, 7. § 10, iii. 5. § 7, 6. § 10.) [E. E.]

PHA'LARIS (*Φάλαρις*), ruler of Agrigentum in Sicily, has obtained a proverbial celebrity as a cruel and inhuman tyrant. But far from the notoriety thus given to his name having contributed to our real knowledge of his life and history, it has only served to envelope every thing connected with him in a cloud of fable, through which it is scarcely possible to catch a glimpse of truth. The period at which he lived has been the subject of much dispute, and his reign has been carried back by some writers as far as the 31st Olympiad (B. C. 656), but there seems little doubt that the statement of Suidas, who represents him as reigning in the 52d Olympiad, is in the main correct. Eusebius in one passage gives the older date, but in another assigns the commencement of his reign to the third year of the 52d Olympiad (B. C. 570); and this is confirmed by statements which represent him as contemporary with Stesichorus and Croesus. (Suid. *s. v. Φάλαρις*; Euseb. *Chron.* an. 1365, 1393, 1446; Syncell. p. 213, d. ed. Paris; Oros. i. 20; Plin. *H. N.* vii. 56; Arist. *Rhet.* ii. 20; Diod. *Exc. Vat.* pp. 25, 26; Bentley, *Dissertation on the Epistles of Phalaris;* Clinton, *F. H.* vol. i. p. 236, vol. ii. p. 4.)

There seems no doubt that he was a native of Agrigentum, though the author of the spurious epistles ascribed to him represents him as born in the island of Astypalaea, and first arriving in Sicily as an exile. Concerning the steps by which he rose to power we are almost wholly in the dark. Polyaenus indeed tells us that he was a farmer of the public revenue, and that under pretence of constructing a temple on a height which commanded the city, he contrived to erect a temporary citadel, which he occupied with an armed force, and thus made himself master of the sovereignty. But this story has much the air of a fable, and it is clearly implied by Aristotle (*Pol.* v. 10) that he was raised by his fellow-citizens to some high office in the state, of which he afterwards availed himself to assume a despotic authority. Of the events of his reign, which lasted according to Eusebius sixteen years, we can hardly be said to know anything; but a few anecdotes preserved to us by Polyaenus (v. 1.), the authority of which it is difficult to estimate, represent him as engaged in frequent wars with his neighbours, and extending his power and dominion on all sides, though more frequently by stratagem than open force. It would appear from Aristotle (*Rhet.* ii. 20), if there be no mistake in the story there told, that he was at one time master of Himera as well as Agrigentum; but there certainly is no authority for the statement of Suidas (*s. v. Φάλαρις*), that his power extended over the whole of Sicily. The story told

by Diodorus of the manner of his death has every appearance of a fable, but is probably so far founded in fact that he perished by a sudden outbreak of the popular fury, in which it appears that Telemachus, the ancestor of Theron, must have borne a conspicuous part. (Diod. *Exc. Vat.* p. 25, 26 ; Tzetz. *Chil.* v. 956 ; Cic. *de Off.* ii. 7 ; Schol. *ad Pind. Ol.* iii. 68.) The statement of Iamblichus, who represents him as dethroned by Pythagoras (*De Vit. Pyth.* 32. § 122. ed. Kiessl.), is wholly unworthy of credit.

No circumstance connected with Phalaris is more celebrated than the brazen bull in which he is said to have burnt alive the victims of his cruelty, and of which we are told that he made the first experiment upon its inventor Perillus. [PERILLUS.] This latter story has much the air of an invention of later times, and Timaeus even denied altogether the existence of the bull itself. It is indeed highly probable, as asserted by that writer, that the statue extant in later times — which was carried off from Agrigentum by the Carthaginians, and afterwards captured by Scipio at the taking of that city — was not, as pretended, the identical bull of Phalaris, but this is evidently no argument against its original existence, and it is certain that the fame of this celebrated engine of torture was inseparably associated with the name of Phalaris as early as the time of Pindar. (Pind. *Pyth.* i. 185 ; *Schol. ad loc.* ; Diod. xiii. 90 ; Polyb. xii. 25 ; Timaeus, fr. 116—118. ed. Didot ; Callim. fr. 119, 194 ; Plut. *Parall.* p. 315.) That poet also speaks of Phalaris himself in terms which clearly prove that his reputation as a barbarous tyrant was then already fully established, and all subsequent writers, until a very late period, allude to him in terms of similar import. Cicero in particular calls him "crudelissimus omnium tyrannorum" (*in Verr.* iv. 33), and uses his name as proverbial for a tyrant in the worst sense of the word, as opposed to a mild and enlightened despot like Peisistratus. (Cic. *ad Att.* vii. 20 ; see also *De Off.* ii. 7, iii. 6, *De Rep.* i. 28, and other passages ; Polyb. vii. 7 ; Lucian. *Ver. Hist.* 23, *Bis. Accus.* 8 ; Plut. *de ser. num. vind.* p. 553.)

But in the later ages of Greek literature, there appears to have existed or arisen a totally different tradition concerning Phalaris, which represented him as a man of a naturally mild and humane disposition, and only forced into acts of severity or occasional cruelty, by the pressure of circumstances and the machinations of his enemies. Still more strange is it that he appears at the same time as an admirer of literature and philosophy, and the patron of men of letters. Such is the aspect under which the character of the tyrant of Agrigentum is presented to us in two declamations commonly ascribed to Lucian (though regarded by many writers as not the work of that author), and still more strikingly in the well-known epistles which bear the name of Phalaris himself. Purely fictitious as the latter undoubtedly are, it is difficult to conceive that the sophist who composed them would have given them a colour and character so entirely opposite to all that tradition had recorded of the tyrant, if there had not existed some traces of a wholly different version of his history.

The once celebrated epistles alluded to are now remembered chiefly on account of the literary controversy to which they gave rise, and the masterly dissertation in which Bentley exposed their spuriousness. The proofs of this, derived from the glaring anachronisms in which they abound — such as the mention of the cities of Tauromenium, Alaesa, and Phintias, which were not built till long after the death of Phalaris — the allusions to tragedies and comedies as things well known and of ordinary occurrence — the introduction of sentiments and expressions manifestly derived from later writers, such as Herodotus, Democritus, and even Callimachus — and above all, the dialect of the epistles themselves, which is the later Attic, such as was the current language of the learned in the latter ages of the Roman empire — would appear so glaring, that it is difficult to conceive how a body of men of any pretensions to learning could be found to maintain their authenticity. Still more extraordinary is it, that a writer of so much taste and cultivation as Sir William Temple should have spoken in the highest terms of their intrinsic merit, and have pronounced them unquestionably genuine on this evidence alone. (*Essay on Ancient and Modern Learning*, Works, vol. iii. p. 478.) Probably no reader at the present day will be found to look into them without concurring in the sentence of Bentley, that they are "a fardle of common-places." The epistle in which the tyrant professes to give the Athenians an account of his treatment of Perillus, and the reasons for it (*Ep.* v. of Lennep and Schaefer, it is Ep. ccxxii. of the older editions), would seem sufficient in itself to betray the sophist. The period at which this forgery was composed cannot now be determined. Politian ascribed the spurious epistles in question to Lucian, but there is certainly no ground for this supposition, and they are probably the work of a much later period. The first author who refers to them is Stobaeus, by whom they are repeatedly quoted, without any apparent suspicion (*Florileg.* tit. 7. § 68, 49. §§ 16, 26, 86. § 17) ; but Photius alludes to them (*Ep.* 207), in terms that clearly intimate that he regarded them as spurious. At a later period they are mentioned with the greatest admiration by Suidas (*s. v.* Φάλαρις), who calls them θαυμασίας πάνυ. Tzetzes also has extracted largely from them, and calls Phalaris himself ἐκεῖνος ὁ πάνσοφος. (*Chil.* i. 669, &c., v. 839—969.) After the revival of learning also, they appear to have enjoyed considerable reputation, though rejected as spurious by Politian, Menage, and other eminent scholars. They were first given to the world in a Latin translation by Francesco Accolti of Arezzo, published at Rome in 1470, of which many successive editions appeared before the end of the fifteenth century. The original Greek text was not published till 1498, when it was printed at Venice, together with the epistles ascribed to Apollonius of Tyana and M. Brutus. They were afterwards inserted by Aldus in his collection of the Greek writers of epistles (Venet. 1499), and passed through several editions in the 16th and 17th centuries, but none of any note, until that printed at Oxford in 1695, which bore the name of Charles Boyle, and gave occasion to the famous dissertation of Bentley already referred to. For the literary history of this controversy, in which Bentley was opposed not only by Boyle, but by all the learning which Oxford could muster, as well as by the wit and satire of Swift and Atterbury, the reader may consult Monk's *Life of Bentley*, chaps. 4—6, and Dyce's preface to his edition of Bentley's works (8vo. Lond. 1836). Since this period only two editions of the Epistles of Phalaris

have been given to the world: the one commenced by Lennep, and published after his death by Valckenaer (4to. Groningae, 1777), which contains a greatly improved text and valuable notes, together with a Latin translation of Bentley's dissertations. The latter are omitted by Schaefer in his edition (8vo. Lips. 1823), in which he has reproduced the text and notes of Lennep, but with many corrections of the former and some additional notes of his own. This last edition is decidedly the best that has ever appeared. The epistles have also been repeatedly translated into Italian and French, and three separate versions of them have appeared in English, the latest of which is that by Franklin, Lond. 1749. [E. H. B.]

PHALCES (Φάλκης), a son of Temenus, and father of Rhegnidas, was one of the Heracleidae. He took possession of the government of Sicyon, and there founded the temple of Hera Prodromia. (Paus. ii. 6. § 4, 11. § 2, 13. § 1; Strab. viii. p. 389.) He is said to have killed his father and his sister Hyrnetho. (Paus. ii. 29. § 3.) A Trojan of the same name occurs in Homer. (*Il.* xiv. 513.) [L. S.]

PHA'LEAS, or PHA'LLEAS (Φαλέας, Φαλλέας), a writer on political economy mentioned by Aristotle. He was a native of Chalcedon. He had turned his attention mainly to the relations of property, his theory being that all the citizens in a state should have an equal amount of property, and be educated in the same manner. (Arist. *Pol.* ii. 4. §§ 1, 6, 12, 9. § 8.) [C. P. M.]

PHALE'RION, a painter of second-rate merit, who painted a picture of Scylla. (Plin. *H. N.* xxxv. 11. s. 40. § 38.) [P. S.]

PHALEREUS, DEME'TRIUS. [DEMETRIUS.]

PHALE'RUS (Φάληρος). 1. One of the Lapithae, who was present at the wedding of Peirithous. (Hes. *Scut. Herc.* 180.)

2. A son of Alcon, and grandson of Erechtheus or Eurysthenes, was one of the Argonauts, and the founder of Gyrton. (Orph. *Arg.* 144.) He is said to have emigrated with his daughter Chalciope or Chalcippe to Chalcis in Euboea, and when his father demanded that he should be sent back, the Chalcidians refused to deliver him up. (Schol. *ad Apollon. Rhod.* i. 97.) In the port of Phalerum near Athens, which was believed to have derived its name from him, an altar was dedicated to him. (Paus. i. 1. § 4.) [L. S.]

PHALI'NUS (Φαλῖνος), a Zacynthian, in the service of the satrap Tissaphernes, with whom he was in high favour in consequence of his pretensions to military science. After the battle of Cunaxa, B. C. 401, he accompanied the Persian heralds, whom Artaxerxes and Tissaphernes sent to the Cyrean Greeks to require them to lay down their arms; and he recommended his countrymen to submit to the king, as the only means of safety. Plutarch calls him Phalenus. (Xen. *Anab.* ii. 1. §§ 7—23; Plut. *Artax.* 13.) [E. E.]

PHAMAEAS or PHAMEAS, HIMILCO. [HIMILCO, No. 11.]

PHA'MEAS, a rich freedman from Sardinia, was the uncle of M. Tigellius Hermogenes, of whom Horace speaks (*Sat.* i. 2). Phameas died in B. C. 49; and in B. C. 45 Cicero undertook to plead some cause relating to the property of Phameas against the young Octavii, the sons of Cneius. Cicero did this in order to please the dictator Caesar, who patronised the musician Tigellius; but he did not fulfil his promise, for reasons which he assigned to Tigellius, but which appeared unsatisfactory to the latter. (Cic. *ad Att.* ix. 9. § 4, 13. § 6, *ad Fam.* ix. 16, vii. 24, *ad Att.* xiii. 49; Weichert, *Poët. Lat.* p. 304; Drumann's *Rom.* vol. vi. p. 318.)

PHANES (Φάνης). 1. A mystic divinity in the system of the Orphics, is also called Eros, Ericapaeus, Metis, and Protogonus. He is said to have sprung from the mystic mundane egg, and to have been the father of all gods, and the creator of men. (Proc. *in Plat. Crat.* p. 36; Orph. *Arg.* 15; Lactant. *Instit.* i. 5.)

2. A Theban who is said to have introduced the worship of Dionysus Lysius from Thebes to Sicyon. (Paus. ii. 7. § 6.) [L. S.]

PHANES (Φάνης), a Greek of Halicarnassus, of sound judgment and military experience, in the service of Amasis, king of Egypt, fled from the latter and passed over to Cambyses, king of Persia. When Cambyses invaded Egypt, the Greek and Carian mercenaries in the service of the Egyptian monarch, put to death the sons of Phanes in the presence of their father, and drank of their blood. (Herod. iii. 4, 11.)

PHANGO, FUFI'CIUS. [FANGO.]

PHA'NIAS, a freedman of App. Claudius Pulcher (Cic. *ad Fam.* ii. 13, iii. 1, 6).

PHA'NIAS or PHAE'NIAS (Φανίας, Φαινίας; the MSS. vary between the two forms, and both are given by Suidas). 1. Of Eresos in Lesbos, a distinguished Peripatetic philosopher, the immediate disciple of Aristotle, and the contemporary, fellow-citizen, and friend of Theophrastus, a letter of whose to Phanias is mentioned by Diogenes (v. 37; Schol. *in Apollon.* i. 972; Strab. xiii. p. 618). He is placed by Suidas (*s. v.*) at Ol. 111, B. C. 336 (comp. Clem. Alex. *Strom.* i. p. 145, Sylb.). Phanias does not seem to have founded a distinct school of his own, but he was a most diligent writer upon every department of philosophy, as it was studied by the Peripatetics, especially logic, physics, history, and literature. In fact he was, for the extent of his studies, the most distinguished disciple of Aristotle, after Theophrastus. His writings may be classified in the following manner:—

I. *On Logic.* Of this class of his writings we have but little information, probably because, being only paraphrases and supplements to the works of Aristotle, they were, in after generations, eclipsed by the writings of the master himself. In a passage of Ammonius (*ad Categ.* p. 13; Schol. *Arist.* p. 28, a. 40, ed. Brandis) we are told that Eudemios, Phanias, and Theophrastus wrote, in emulation of their master, Κατηγορίας καὶ περὶ ἑρμηνείας καὶ Ἀναλυτικήν. There is also a rather important passage respecting ideas, preserved by Alexander of Aphrodisias, from a work of Phanias, πρὸς Διόδωρον (Schol. *Arist.* p. 566, a. ed. Brandis), which may possibly be the same as the work πρὸς τοὺς σοφιστάς, from which Athenaeus cites a criticism on certain musicians (xiv. p. 638).

II. *On Natural Science.* A work on plants, τὰ φυτικά, or τὰ περὶ φυτῶν, is repeatedly quoted by Athenaeus, and frequently in connection with the work of Theophrastus on the same subject, to which, therefore, it has been supposed by some to have formed a supplement. (Ath. ii. p. 54, f, 58, d, ix. p. 406, c. &c.) The fragments quoted by

Athenaeus are sufficient to give us some notion of the contents of the work and the style of the writer. He seems to have paid especial attention to plants used in gardens and otherwise closely connected with man; and in his style we trace the exactness and the care about definitions which characterize the school of Aristotle.

III. *On History.* Phanias wrote much in this department. He is spoken of by Plutarch, who quotes him as an authority (*Themistocles*, 13), as *ἀνὴρ φιλόσοφος καὶ γραμμάτων οὐκ ἄπειρος ἱστορικῶν.* He wrote a sort of chronicle of his native city, under the title of Πρυτάνεις Ἐρέσιοι, the second book of which is quoted by Athenaeus (viii. p. 333, e.; comp. Eustath. p. 35, 18; Clem. Alex. *Strom.* i. pp. 144, 145, Sylb.; Plut. *Sol.* 14, 32, *Themist.* 1, 7, 73; Suid. and Etym. Mag. *s. v.* Κύρβεις; Ath. ii. p. 48, d.). It is doubtful, however, whether all these citations refer to one work or to more. From the references to Solon and Themistocles, some suppose that Phanias wrote a distinct work on Athenian history; but, on the other hand, as the Πρυτάνεις Ἐρέσιοι is the only chronological work of his of which we have the title, it may be supposed that this work was a chronicle of the history of Greece, arranged under the several years, which were distinguished by the name of the *Prytanes Eponymi* of Eresos. Most of the quotations refer to some point of chronology. He also busied himself with a department of history, which the philosophers of his time particularly cultivated, the history of the tyrants, upon which he wrote several works. One of these was about the tyrants of Sicily (*περὶ τῶν ἐν Σικελίᾳ τυράννων*, Ath. i. p. 6, e., vi. p. 232, c.). Another was entitled *Τυράννων ἀναίρεσις ἐκ τιμωρίας*, in which he appears to have discussed further the question touched upon by Aristotle in his *Politic* (v. 8, 9, &c.). We have several quotations from this work, and among them the story of Antileon and Hipparinus. (Ath. iii. p. 90, e., x. p. 438, c.; Parthen. *Erot.* 7.)

It is not clear to which of the works of Phanias the passages cited by Athenaeus (i. p. 16, e.) and Plutarch (*de Defect. Orac.* c. 23) ought to be referred. They evidently belong to the historical class.

IV. *On Literature.* In the department of literary history two works of Phanias are mentioned, Περὶ ποιητῶν and Περὶ τῶν Σωκρατικῶν. The second book of the former is quoted by Athenaeus (viii. p. 352), and the latter is twice referred to by Diogenes (ii. 65, vi. 8). In the former work he seems to have paid particular attention to the Athenian musicians and comedians. (Vossius, *de Hist. Graec.* p. 84, ed. Westermann; Fabric. *Bibl. Graec.* vol. iii. p. 502; Voss. *Diatr. de Phania Eresio*, Gandav. 1824; Plehn, *Lesbiaea*, pp. 215, &c.; Ebert, *Diss. Sic.* pp. 76, &c.; Böckh, *Corp. Inscr.* vol. ii. p. 304, &c.; Preller, in Ersch and Gruber's *Encyklopädie*, *s. v.*)

2. A disciple of Poseidonius, whom Vossius has confounded with the above, but Menagius and Jonsius rightly regard him as a different person. Diogenes cites him, *ἐν τῷ πρώτῳ τῶν Ποσειδωνίων σχολῶν* (vii. 41).

3. A poet of the Greek Anthology, who had a place in the *Garland* of Meleager, and lived, as is evident from his 6th epigram, between the times of Epicurus and of Meleager, that is, between the early part of the third and the early part of the first centuries B. C. We have eight of his epigrams. (Brunck, *Anal.* vol. ii. p. 52; Jacobs, *Anth. Graec.* vol. ii. p. 53, vol. xiii. p. 933.) [P. S.]

PHA'NOCLES (*Φανοκλῆς*), one of the best of the later Greek elegiac poets. We have no exact information respecting his time, but he seems, from the style of his poetry, to have lived in the same period as Hermesianax, Philetas, and Callimachus, that is, in the time of Philip and Alexander the Great. The elegiac poetry of that period was occupied for the most part in describing the manners and spirit of old Greek life, under the form of narrations, chiefly of an amatory character, the personages of which were taken from the old mythology. Phanocles is called by Plutarch *ἐρωτικὸς ἀνήρ*, a phrase which very well describes the nature of his poetry (*Quaest. Conviv.* iv. 5. 3, p. 671, b.). He seems only to have written one poem, which was entitled Ἔρωτες ἢ Καλοί (Clem. Alex. *Strom.* vi. p. 750, *Protrept.* p. 32), or, in Latin, *Cupidines* (Lactant. *Argum.* iv. *in Ovid. Metam.* ii.). The second title, Καλοί, describes the nature of its contents; it was entirely upon *paederasteia;* but the subject was so treated as to exhibit the retribution which fell upon those who addicted themselves to the practice. We still possess a considerable fragment from the opening of the poem (Stobaeus, *Flor.* lxiv. 14), which describes the love of Orpheus for Calaïs, and the vengeance taken upon him by the Thracian women. From other references to the poem we learn that it celebrated the loves of Cycnus for Phaëthon (Lactant. *l. c.;* comp. Ovid, *Metam.* ii. 367—380), of Dionysus for Adonis (Plut. *l. c.*), of Tantalus for Ganymede (Euseb. *ap. Syncell.* p. 161, d.; Oros. *Hist.* i. 12), and of Agamemnon for Argynnus (Clem. Alex. *Protrep.* p. 32; comp. Steph. Byz. *s. v.* Ἄργυννος; Ath. xiii. p. 603, d.; Plut. *Gryll.* 7; Propert. iii. 7. 21—24); but in every case the vengeance, above referred to, falls upon the lover, either in his own death or in that of the beloved. It would seem, in fact, that the poem was a sort of tragic history of the practice, tracing it downwards from its origin among the barbarians of Thrace. The passage of the poem which still remains is esteemed by Ruhnken and other critics as one of the most perfect and beautiful specimens of elegiac poetry which have come down to us, and as superior even to Hermesianax in the simple beauty of the language and the smoothness of the verse.

The fragments of Phanocles have been edited by Ruhnken, *Epist. Crit.* ii. *Opusc.* vol. ii. p. 615; Bach, *Philetae, Hermesianactis, atque Phanoclis Reliquiae;* and Schneidewin, *Delectus Poes. Graec.* p. 158; the large fragment and another distich are contained in the Greek Anthology. (Brunck, *Anal.* vol. i. p. 414; Jacobs, *Anth. Graec.* vol. i. p. 204.) The chief fragment has been translated by Jacobs, *Vermischte Schriften*, vol. ii. p. 121, by Weber, *die Eleg. Dichter der Hellenen*, p. 289, and by Herzberg, in the *Zeitschrift für Alterthumswissenschaft*, 1847, pp. 28, 29. (Bergk, *Zeitschrift f. Alterthumswissenschaft*, 1841, p. 94; Welcker, *Sappho*, p. 31; Preller, in Ersch and Gruber's *Encyklopädie*, *s. v.*) [P. S.]

PHANO'CRITUS (*Φανόκριτος*), the author of a work on the philosopher Eudoxus (*περὶ Εὐδόξου*, Athen. vii. p. 276, f.).

PHANODE'MUS (*Φανόδημος*), the author of one of those works on the legends and antiquities of Attica, known under the name of Atthides. The

age and birthplace of Phanodemus are uncertain. It has been conjectured, from a passage in Proclus (*ad Platon. Tim.* p. 30, ed. Basil.), that Theopompus wrote against him, but the passage in Proclus does not prove this. Phanodemus must in any case have lived before the time of Augustus, as he is cited both by the grammarian Didymus (Harpocrat. *s. v.* γαμηλία) and Dionysius of Halicarnassus (i. 61). The birthplace of Phanodemus would, according to a passage of Hesychius (*s. v.* Γαλεοί), be Tarentum, since the latter speaks both of Phanodemus and Rhinthon as Ταρεντῖνοι; but it has been well conjectured, that we ought in this passage to read Ταρεντῖνος, thus making Rhinthon alone the Tarentine. It is much more probable that he was a native of the little island of Icus, one of the Cyclades, since we know that he wrote a special work on that island. In any case he identified himself with Attica, and speaks with enthusiasm of its greatness and glory.

Three works of Phanodemus are cited, but of these the first was by far the most important. 1. Ἀτθίς, which has been already spoken of. It must have been a work of considerable extent, as the ninth book is referred to (Harpocrat. *s. v.* Λεωκόρειον). We annex a few of the passages of the ancient writers, in which it is quoted: a complete list is contained in the works of which we give the titles below (Athen. iii. p. 114, c. ix. p. 392, d. x. p. 437, c. xi. p. 465, a.; Plut. *Them.* 13, *Cim.* 12, 19). 2. Δηλιακά (Harpocrat. *s. v.* Ἑκάτης νῆσος). There seems no good reason for changing the name of Phanodemus into that of Phanodicus in this passage of Harpocration, as Vossius has done, nor to adopt the alteration of Siebelis, by which the work is assigned to Semus. 3. Ἰκιακά, an account of the island of Icus (Steph. Byz. *s. v.* Ἰκός). The fragments of Phanodemus have been collected by Siebelis, *Phanodemi, Demonis*, &c., *Fragmenta*, Lips. 1812 (p. v. and pp. 3—14), and by C. and Th. Müller, *Fragmenta Historicorum Graecorum*, Paris, 1841 (pp. lxxxiii. lxxxvii. and pp. 366—370).

PHANO'DICUS (Φανόδικος), a Greek writer of uncertain date, wrote a work entitled Δηλιακά. (Schol. *ad Apoll. Rhod.* i. 211, 419; Diog. Laërt. i. 31, 82.)

An inscription found at Sigeum, and written boustrophedon, is referred by Böckh to the above-mentioned Phanodicus. The inscription, which begins Φανοδίκου εἰμὶ τοῦ Ἑρμοκράτους τοῦ Προκονησίου, belonged to the base of a statue erected to the honour of Phanodicus, and is evidently later than the time of Augustus and Tiberius, though it would at first sight appear from the style of the writing to have been of very ancient date. (Böckh, *Corp. Inscr.* vol. i. n. 8.)

PHANO'MACHUS (Φανόμαχος), an Athenian, the son of Callimachus. He was one of the generals to whom the inhabitants of Potidaea surrendered, B. C. 429. He was shortly afterwards the colleague of Xenophon the son of Euripides, in an expedition against the Chalcidians. (Thuc. ii. 70, 79; Diod. xii. 47.) [C. P. M.]

PHANO'STHENES (Φανοσθένης), an Andrian, was entrusted by the Athenians, in B. C. 407, with the command of four ships, and was sent to Andros to succeed Conon on that station. On his way, he fell in with two Thurian gallies, under the command of Dorieus, and captured them with their crews. (Xen. *Hell.* i. 5. §§ 18, 19; Plat. *Ion*, p. 541; Ael. *V. H.* xiv. 5; Ath. xi. p. 506, a.; see above, vol. i. pp. 233, b. 1067, a.) [E. E.]

PHA'NOTEUS (Φανοτεύς), a Phocian and friend of Orestes. (Soph. *Elect.* 45, 660.) [L. S.]

PHANO'THEA (Φανοθέα), was the wife of the Athenian Icarius. [ICARIUS, No. 1.] She was said to have invented the hexameter. (Clem. Alex. *Strom.* i. p. 366.) Porphyrius designates her as the Delphic priestess of Apollo (ἡ Δελφοῦ, Stob. *Florileg.* xxi. 26.) [W. M. G.]

PHANTA'SIA (Φαντασία), one of those numerous personages (in this case evidently mythic), to whom Homer is said to have been indebted for his poems. She was an Egyptian, the daughter of Nicarchus, an inhabitant of Memphis. She wrote an account of the Trojan war, and the wanderings of Odysseus; and her poems were deposited in the temple of Hephaestus at Memphis. Homer procured a copy from one of the sacred scribes, named Phanites. From this tradition, Lipsius, while he discredits the story, infers the early establishment of libraries in Egypt. (Lipsius, *Syntagm. Biblioth.* c. 1; Fabric. *Bibl. Graec.* vol. i. p. 208.) [W. M. G.]

PHANTON (Φάντων), of Phlius, a Pythagorean philosopher, one of the last of that school, a disciple of Philolaus and Eurytus, and, probably in his old age, contemporary with Aristoxenus, the Peripatetic, B. C. 320. (Iamblich. *de Vit. Pythag.* cc. 35, 36; Diog. Laërt. viii. 46.) [W. M. G.]

PHAON (Φάων), the celebrated favourite of the poetess Sappho. He was a boatman at Mytilene, and already at an advanced age and of ugly appearance; but on one occasion he very willingly, and without accepting payment, carried Aphrodite across the sea, for which the goddess gave him youth and beauty. After this Sappho is said to have fallen in love with him. (Aelian, *V. H.* xii. 18; Palaeph. 49; Lucian, *Dial. Mort.* 9; comp. SAPPHO.) [L. S.]

PHAON, a freedman of the emperor Nero, in whose villa in the neighbourhood of the city Nero took refuge, when the people rose against him, and where he met his death A. D. 68. (Suet. *Ner.* 48, 49; Dion Cass. lxiii. 28; Aur. Vict. *Epit.* 5.)

PHAON (Φαών), one of the most ancient of the Greek physicians, who must have lived in or before the fifth century B. C., as he was either a contemporary or predecessor of Hippocrates. He was one of the persons to whom some of the ancient critics attributed the treatise Περὶ Διαίτης Ὑγιεινῆς, *De Salubri Victus Ratione*, which forms part of the Hippocratic Collection. [HIPPOCRATES, p. 486, a.] (Galen, *Comment in Hippocr.* "*De Vict. Rat. in Morb. Acut.*" i. 17, vol. xv. p. 455.) [W. A. G.]

PHARA'CIDAS (Φαρακίδας), a Lacedaemonian who commanded a fleet of thirty ships sent by the Spartans and their allies to the assistance of the elder Dionysius, when Syracuse was besieged by the Carthaginians under Himilco, B. C. 396. Having fallen in with a squadron of Carthaginian ships, he took nine of them, and carried them safely into the port of Syracuse. His arrival there infused fresh vigour into the besieged, and he appears to have contributed essentially to the successes that followed. At the same time he lent the weight of his name and influence as the representative of Sparta, to support the authority of Dionysius. (Diod. xiv. 63, 70, 72; Polyaen. ii. 11.) [E. H. B.]

PHARANDA'TES (Φαρανδάτης), a Persian,

son of Teaspes, commanded the Marians and Colchians in the expedition of Xerxes against Greece. (Her. vii. 79.) He is mentioned again by Herodotus (ix. 76), as having carried off by violence a woman of Cos, and made her his concubine. She was rescued by the Greeks after the battle of Plataea. [E. E.]

PHARASMANES (*Φαρασμάνης*). 1. A king of the Scythian tribe of the Chorasmians, who presented himself to Alexander the Great at Zariaspa, B. C. 328, with friendly offers, which were favourably received, and an alliance concluded between them. He promised the Macedonian king his assistance in conquering the tribes between the Caspian and the Euxine seas, when Alexander should have leisure for this expedition. (Arr. *Anab.* iv. 15.)

2. A son of Phrataphernes, the satrap of Parthia and Hyrcania. (Ibid. vi. 27.)

3. King of Iberia, contemporary with the emperor Tiberius. He assisted his brother Mithridates to establish himself on the throne of Armenia, A. D. 35 [ARSACIDAE, Vol. I. p. 362]; and when the Parthian prince Orodes attempted to dispossess him of his newly-acquired kingdom, Pharasmanes assembled a large army, with which he totally defeated the Parthians in a pitched battle (Tac. *Ann.* vi. 32—35). At a later period (A. D. 53) he instigated his son Rhadamistus, whose ambitious and aspiring character began to give him umbrage, to make war upon his uncle Mithridates, and supported him in his enterprize; but when Rhadamistus was in his turn expelled by the Parthians, after a short reign (A. D. 55), and took refuge again in his father's dominions, the old king, in order to curry favour with the Romans, who had expressed their displeasure at the proceedings of Rhadamistus, put his son to death. (Id. *ib.* xii. 42—48, xiii. 6, 37.) [E. H. B.]

PHARAX, of Ephesus, a sculptor, whom Vitruvius mentions as one of those artists, who failed to obtain renown, not for want of industry or skill, but of good fortune (iii. Praef. § 2). [P. S.]

PHARAX (*Φάραξ*). 1. A Spartan, father of the Styphon, who was one of the prisoners taken by Demosthenes and Cleon at Sphacteria, in B. C. 425. (Thuc. iv. 38.)

2. One of the council of ten, appointed by the Spartans in B. C. 418, to control Agis. At the battle of Mantineia in that year, he restrained the Lacedaemonians from pressing too much on the defeated enemy, and so running the risk of driving them to despair (Thuc. v. 63, &c.; Diod. xii. 79; Wess. *ad loc.*). Diodorus speaks of him as having been high in dignity among his countrymen, and Pausanias (vi. 3) tells us that he was one of those to whom the Ephesians erected a statue in the temple of Artemis, after the close of the Peloponnesian war. He seems to have been the same person who was admiral in B. C. 397, and co-operated with Dercyllidas in his invasion of Caria, where the private property of Tissaphernes lay [DERCYLLIDAS]. In B. C. 396 he laid siege, with 120 ships, to Caunus, where Conon was then stationed; but he was compelled to withdraw by the approach of a large force under Pharnabazus and Artaphernes, according to Diodorus, in whom however the latter name appears to be a mistake for Tissaphernes (Xen. *Hell.* iii. 2. §§ 12. &c.; Diod. xiv. 79; Paus. vi. 7; Thirlwall's *Greece*, vol. iv. p. 411). We learn from Theopompus (*ap. Athen.* xii. p. 536, b. c.) that Pharax was much addicted to luxury, and was more like a Greek of Sicily in this respect than a Spartan.

3. A Spartan, was one of the ambassadors who were sent to negotiate an alliance with Athens against Thebes, in B. C. 369. (Xen. *Hell.* vi. 5. § 33.) [E. E.]

PHARIS (*Φάρις*), a son of Hermes and the Danaid Philodameia, by whom he became the father of Telegone. He is the reputed founder of the town of Pharae in Messenia. (Paus. iv. 30. § 2, vii. 22. § 3, where he is called Phares.) [L. S.]

PHARMACEIA (*Φαρμάκεια*), the nymph of a well with poisonous powers, near the river Ilissus, in Attica; she is described as a playmate of Oreithyia (Plat. *Phaed.* p. 229, c.; Timaeus, *Lex. Plat.* s. v.). [L. S.]

PHARMA'CIDES (*Φαρμακίδες*), i. e. sorceresses or witches, is the name by which the Thebans designated the divinities who delayed the birth of Heracles. (Paus. ix. 11. § 2.) [L. S.]

PHARNABA'ZUS (*Φαρνάβαζος*). 1. Father of Pharnaces (Thuc. ii. 67).

2. Son of Pharnaces, succeeded his father as satrap of the Persian provinces near the Hellespont, and it would seem from a passage in Thucydides (viii. 58) that his brothers were associated with him in the government (comp. Arnold and Göller *ad Thuc. l. c.*; Krueger, *ad Thuc.* viii. 6). Early in B. C. 412, being anxious to support the Greek cities of his satrapy in their intended revolt from Athens, in order that he might satisfy the demand of his master, Dareius II., for the tribute arising from them, he sent to Sparta two Greek exiles who had taken refuge at his court (Calligeitus of Megara and Timagoras of Cyzicus), proposing an alliance, and urging that a Lacedaemonian fleet should be despatched to the Hellespont. The government, however, acting chiefly under the influence of Alcibiades, decided in favour of a counter application to the same effect from Tissaphernes, the satrap of Lydia; but, in the congress which the Spartans shortly after held at Corinth, it was resolved to send aid to the Hellespont after Chios and Lesbos should be won from Athens, and, in the same year, a squadron of twenty-seven ships, which had been prepared for this service, was despatched with orders to proceed under Clearchus to co-operate with Pharnabazus, if it should seem fit to the Spartan commissioners who were sent out at the same time to inquire into the conduct of Astyochus (Thuc. viii. 6, 8, 39). Nothing, however, appears to have been attempted by the Lacedaemonians in this quarter till the spring of 411, when DERCYLLIDAS marched thither, and, being joined by Pharnabazus, gained possession of Abydus, and, for a time, of Lampsacus. In the following summer, as Pharnabazus promised to maintain any force which might come to his aid, and the supplies from Tissaphernes were more grudgingly and scantily furnished, the Spartans sent forty ships under Clearchus to the Hellespont, of which ten only arrived there; but, the same motives still continuing to operate with them, and the duplicity of Tissaphernes becoming more and more apparent, the whole armament under Mindarus soon after left Miletus and sailed northward to unite itself with Pharnabazus (Thuc. viii. 61, 62, 80, 99—109). In the battle between the Athenian and Lacedaemonian fleets, which was fought near Abydus in the same year (B. C. 411), and in which the Athenians were vic-

torious, Pharnabazus distinguished himself greatly by his zeal in behalf of his allies, urging his horse into the sea, and fighting as long as possible (Xen. *Hell.* i. 1. § 6 ; Diod. xiii. 46 ; Plut. *Alc.* 27). In B. C. 410 he aided Mindarus in the capture of Cyzicus ; and in the battle which took place there soon after [MINDARUS], he not only gave valuable assistance to the Lacedaemonians with his forces, which were drawn up on the shore, but, when fortune declared against his friends, he checked the pursuit of the victorious Athenians, and sheltered the fugitives in his camp. He also supplied each of them with arms and clothing and with pay for two months, setting them to guard the coasts of his province, and bidding them take courage, as there was plenty of timber in the king's country to build them another fleet. For this purpose he furnished them himself with money and materials, and enabled them to set about the construction of new ships at Antandrus. He then prepared to march to the help of Chalcedon, which seemed to be in danger from the Athenian fleet under Alcibiades ; but it is probable that the return of the latter to the Hellespont induced Pharnabazus to relinquish his intention and to remain where his presence appeared more necessary. It was about this time also that Hermocrates was indebted to his generosity for an unsolicited supply of money for the purpose of procuring ships and mercenaries to effect his return to Syracuse [HERMOCRATES]. In B. C. 409, Pharnabazus was defeated by Alcibiades and Thrasyllus near Abydus, and his province was ravaged by the Athenians (Xen. *Hell.* i. 1. §§ 14, &c., 31, 2. §§ 16, 17 ; Diod. xiii. 49—51, 63 ; Plut. *Alc.* 28.) In B. C. 408, the success of Alcibiades and his colleagues at Chalcedon against Pharnabazus and the Spartan harmost, Hippocrates, who was slain in the battle, induced the satrap to accept terms of accommodation from the Athenians, and he further engaged to give a safe conduct to the ambassadors whom they purposed sending to Dareius (Xen. *Hell.* i. 3. §§ 4—14 ; Diod. xiii. 66 ; Plut. *Alc.* 30, 31.) Early in the following spring he was journeying with the embassy in question on their way to the Persian court, when they were met by some Spartan envoys returning from Susa, where they had obtained from the king all they wished, and closely followed by Cyrus, who had been invested by his father with the government of the whole sea-coast of Asia Minor, and had been commissioned to aid the Lacedaemonians in the war. At the desire of the prince, Pharnabazus detained the Athenian ambassadors in custody, and three years elapsed before he could obtain leave to dismiss them (Xen. *Hell.* i. 4. §§ 1—7). According to Diodorus (xiv. 22) it was he who gave information to Artaxerxes of the designs of Cyrus ; but the name of Pharnabazus may be a mistake of the author for Tissaphernes in this passage as it certainly is in other parts of his work, e. g. xiii. 36, 37, 38. When the Ten Thousand Greeks, in their retreat, had reached Calpe in Bithynia, Pharnabazus sent a body of cavalry to act against them, and these troops made an ineffectual attempt to check the progress of their march. (Xen. *Anab.* vi. 4. §§ 24, &c., 5. §§ 26—32.) On their arrival at Chrysopolis, on the eastern shore of the Bosporus, the satrap induced Anaxibius by large promises, which he never redeemed, to withdraw them from his territory. [ANAXIBIUS.] The great authority with which Tissaphernes was invested by Artaxerxes in Asia Minor, as a reward for his services in the war with Cyrus, naturally excited the jealousy of Pharnabazus ; and the hostile feeling mutually entertained by the satraps was taken advantage of by Dercyllidas, when he passed over into Asia, in B. C. 399, to protect the Asiatic Greeks against the Persian power. [DERCYLLIDAS.] In B. C. 396, the province of Pharnabazus was invaded by Agesilaus, but the Lacedaemonian cavalry was defeated by that of the satrap. In 395, Tithraustes, who had been sent by Artaxerxes to put Tissaphernes to death, and to succeed him in his government, made a merit with Agesilaus of his predecessor's execution, and urged him to leave his province unmolested, and to attack that of Pharnabazus instead, a request to which Agesilaus acceded, on condition that Tithraustes should bear the expense of the march. Pharnabazus met the enemy, and gained a slight advantage over one of their marauding parties ; but a few days after this his camp was surprised and captured by Herippidas, and he was himself obliged to wander, a hunted fugitive, about his own territory, until at length a conference was arranged between him and Agesilaus by a friend of both parties, Apollophanes of Cyzicus. Xenophon gives us a graphic account of the interview, in which the satrap upbraided the Lacedaemonians with the ill return they were making him for his services in the Peloponnesian war, and which ended with a promise from Agesilaus to withdraw from his territory, and to refrain from any future invasion of it, as long as there should be any one else for him to fight with. (Xen. *Hell.* iii. 4. §§ 12, &c., 25, &c., iv. 1. §§ 1, 15—41 ; Plut. *Ages.* 9—12 ; Diod. xiv. 35, 79, 80 ; Just. vi. 1.) Meanwhile, as early apparently as B. C. 397, Pharnabazus had connected himself with Conon, and we find them engaged together down to 393 in a series of successful operations under the sanction and with the assistance of the Persian king. [CONON.] Pharnabazus, in the last-mentioned year, returned to Asia, and we have no further account of him for some time. His satrapy was invaded by Anaxibius in 389, but it does not appear whether he was himself residing there. (Xen. *Hell.* iv. 8. § 33.) Two years after we find Ariobarzanes holding the government of Pharnabazus, who had gone up to court to marry the king's daughter. (Xen. *Hell.* v. 1. § 28, *Ages.* iii. 3 ; Plut. *Art.* 27.) So far we are on sure ground ; but it is very difficult to decide to what period we should refer the unsuccessful expedition of the Persians to Egypt under Pharnabazus, Abrocomas, and Tithraustes. Rehdantz, however, gives some very probable reasons for placing it in B. C. 392—390. (Rehdantz, *Vit. Iph., Chabr., Timoth.* pp. 32, 239—242 ; comp. Isocr. *Paneg.* p. 69, d. ; Aristoph. *Plut.* 178 ; Just. vi. 6.) In B. C. 377, Pharnabazus, by his remonstrances with the Athenians, obtained the recall of Chabrias from the service of Acoris, king of Egypt, and also a promise to send Iphicrates to co-operate with the Persian generals in the reduction of the rebellious province. The expedition, however, under Iphicrates and Pharnabazus ultimately failed in B. C. 374, chiefly through the dilatory proceedings and the excessive caution of the latter, who excused himself to his colleague by the remark that while his words were in his own power, his actions were in that of the king. [CHABRIAS ; IPHICRATES ;

NECTANABIS.] Whether the disastrous result of the expedition in question threw Pharnabazus into disgrace at court, we do not know. Henceforth he disappears from history.

The character of Pharnabazus is eminently distinguished by generosity and openness. Throughout a long career, the servant as he was of a corrupt and exacting court, and beset by unscrupulous opponents, we still find him unstained by bad faith, if we except his breach of promise to Anaxibius, the very doubtful case of the murder of ALCIBIADES, and his conduct above-mentioned to the Athenian ambassadors, in which he appears to have been hardly a free agent.

3. A Persian general, son of Artabazus [No. 4.], was joined with Autophradates in the command of the fleet after the death of Memnon, in B. C. 333. [AUTOPHRADATES.] They succeeded in reducing Mytilene, Tenedos, and Chios, and, having despatched some ships to Cos and Halicarnassus, they sailed with 100 of their fastest vessels to Siphnus. Here they were visited by Agis, king of Sparta, who came to ask for money and troops to support the anti-Macedonian party in the Peloponnesus. But just at this crisis intelligence arrived of Alexander's victory at Issus, and Pharnabazus, fearing that the effect of it might be the revolt of Chios, sailed thither with 12 ships and 1500 mercenaries. He did not, however, prevent the islanders from putting down the Persian government, and he was himself taken prisoner; but he escaped, and took refuge in Cos. (Arr. *Anab.* ii. 1, 2, 13, iii. 2; Curt. iii. 3, iv. 1, 5.)

In B. C. 324, Artonis, the sister of Pharnabazus, was given in marriage to Eumenes by Alexander the Great; and in B. C. 321 we find Pharnabazus commanding a squadron of cavalry for Eumenes, in the battle in which he defeated Craterus and Neoptolemus. (Arr. *Anab.* vii. 4; Plut. *Eum.* 7; Diod. xviii. 30—32.) [E. E.]

PHA'RNACES (*Φαρνάκης*). 1. The progenitor of the kings of Cappadocia, who is himself styled by Diodorus king of that country. He is said to have married Atossa, a sister of Cambyses, the father of Cyrus; by whom he had a son named Gallus, who was the great-grandfather of Anaphas, one of the seven Persians who slew the Magi. (Diod. xxxi. *Exc. Phot.* p. 517.) [ANAPHAS]. But the whole genealogy is probably fictitious.

2. Father of Artabazus, who commanded the Parthians and Chorasmians in the expedition of Xerxes against Greece. [ARTABAZUS, No. 2.]

3. Son of Pharnabazus, appears to have been satrap of the provinces of Asia near the Hellespont, as early as B.C. 430. (Thuc. ii. 67.) He is subsequently mentioned as assigning Adramyttium for a place of settlement to the Delians, who had been expelled by the Athenians from their native island, B. C. 422. (Id. v. 1; Diod. xii. 73.)

4. A Persian of high rank, and brother-in-law of Dareius Codomannus, who was killed at the battle of the Granicus, B. C. 334. (Arr. *Anab.* i. 16. § 5; Diod. xvii. 21.) [E. H. B.]

PHA'RNACES I. (*Φαρνάκης*), king of Pontus, was the son of Mithridates IV., whom he succeeded on the throne. (Justin. xxxviii. 5, 6; Clinton, *F. H.* vol. iii. pp. 424, 425). The date of his accession cannot be fixed with certainty, but it is assigned conjecturally by Mr. Clinton to about B. C. 190. It is certain, at least, that he was on the throne before B. C. 183, in which year he succeeded in reducing the important city of Sinope, which had been long an object of ambition to the kings of Pontus. The Rhodians sent an embassy to Rome to complain of this aggression, but without effect. (Strab. xii. p. 545; Polyb. xxiv. 10; Liv. xl. 2.) About the same time Pharnaces became involved in disputes with his neighbour, Eumenes, king of Pergamus, which led to repeated embassies from both monarchs to Rome, as well as to partial hostilities. But in the spring of 181, without waiting for the return of his ambassadors, Pharnaces suddenly attacked both Eumenes and Ariarathes, and invaded Galatia with a large force. Eumenes opposed him at the head of an army: but hostilities were soon suspended by the arrival of the Roman deputies, appointed by the senate to inquire into the matters in dispute. Negotiations were accordingly opened at Pergamus, but led to no result, the demands of Pharnaces being rejected by the Romans as unreasonable; and the war was in consequence renewed. It continued, apparently with various interruptions, until the summer of B. C. 179, when Pharnaces, finding himself unable to cope with the combined forces of Eumenes and Ariarathes, was compelled to purchase peace by the cession of all his conquests in Galatia and Paphlagonia, with the exception of Sinope. (Polyb. xxv. 2, 4, 6, xxvi. 6; Liv. xl. 20; Diod. xxix. *Exc. Vales.* pp. 576, 577.) How long he continued to reign after this we know not; but it appears, from an incidental notice, that he was still on the throne in B. C. 170. (Polyb. xxvii. 15; Clinton, *F. H.* vol. iii. p. 426.) The impartial testimony of Polybius confirms the complaints of Eumenes and the Romans in regard to the arrogant and violent character of Pharnaces. [E. H. B.]

PHA'RNACES II. (*Φαρνάκης*), king of Pontus, or more properly of the Bosporus, was the son of Mithridates the Great. According to Appian he was treated by his father with great distinction, and even designated as his successor, but we find no mention of him until the close of the life of Mithridates, after the latter had taken refuge from the arms of Pompey in the provinces north of the Euxine. But the schemes and preparations of the aged monarch for renewing the war with the Romans, and even carrying his arms into the heart of their empire, excited the alarm of Pharnaces, and he took advantage of the spirit of discontent which existed among the assembled troops to conspire against the life of his father. His designs were discovered; but he was supported by the favour of the army, who broke out into open mutiny, declared Pharnaces their king, and marched against the unhappy Mithridates, who, after several fruitless appeals to his son, was compelled to put an end to his own life, B. C. 63. (Appian. *Mithr.* 110, 111; Dion Cass. xxxvii. 12. For further details and authorities see MITHRIDATES.) In order to secure himself in the possession of the throne which he had thus gained by parricide, Pharnaces hastened to send an embassy to Pompey in Syria, with offers of submission, and hostages for his fidelity, at the same time that he sent the body of Mithridates to Sinope to be at the disposal of the Roman general. Pompey readily accepted his overtures, and granted him the kingdom of the Bosporus with the titles of friend and ally of the Roman people. (Appian. *Mithr.* 113, 114; Dion Cass. xxxvii. 14.)

For some time Pharnaces appears to have remained contented with the limits thus assigned him; and we know no events of his reign during this period, except that he entered into extensive relations, both hostile and friendly, with the surrounding Scythian tribes. (Strab. xi. p. 495, 506.) But the increasing dissensions among the Romans themselves emboldened him to turn his arms against the free city of Phanagoria, which had been expressly excepted from the grant of Pompey, but which he now reduced under his subjection. Not long afterwards, the civil war having actually broken out between Caesar and Pompey, he determinsd to seize the opportunity to reinstate himself in his father's dominions, and made himself master, almost without opposition, of the whole of Colchis and the lesser Armenia. Hereupon Deiotarus, the king of the latter country, applied to Domitius Calvinus, the lieutenant of Caesar in Asia, for his support, which was readily granted; but the combined forces of the Roman general and the Galatian king were totally defeated by Pharnaces near Nicopolis in Armenia, and the latter was now enabled to oecupy the whole of Pontus, including the important cities of Amisus and Sinope. (Appian. *Mithr.* 120; Dion Cass. xliii. 45, 46; Hirt. *B. Alex.* 34—41; Strab. xii. p. 547.) He now received intelligence of the revolt of Asander, to whom he had entrusted the government of Bosporus during his absence, and was preparing to return to chastise his rebel officer, when the approach of Caesar himself com. pelled him to turn all his attention towards a more formidable enemy. Pharnaces at first endeavoured to conciliate the conqueror by peaceful messages and offers of submission, with the view of gaining time until the affairs of Rome should compel the dictator to return thither. But the rapidity and decision of Caesar's movements quickly disconcerted these plans, and brought on a decisive action near Zela, in which the army of Pharnaces was utterly defeated, and he himself with difficulty made his escape with a small body of horsemen to Sinope. From thence he proceeded by sea to the Bosporus, where he assembled a force of Scythian and Sarmatian troops, with which he regained possession of the cities of Theodosia and Panticapaeum, but was ultimately defeated and slain by Asander. According to Appian, he died in the field fighting bravely; Dion Cassius, on the contrary, states that he was taken prisoner, and subsequently put to death. (Appian, *Mithr.* 120; Dion Cass. xlii. 45—48; Hirt. *Bell. Alex.* 65—77; Plut. *Caes.* 50; Suet. *Jul.* 35.)

Pharnaces was about fifty years old at the time of his death (Appian, *l. c.*), of which he had reigned nearly sixteen. It appears that he left several sons, one of whom, named Dareius, was for a short time established by Antony on the throne of Pontus. (Appian, *B. C.* v. 75; Strab. xii. p. 560.) His daughter Dynamis was married to Polemon I. king of Bosporus. (Dion Cass. liv. 24.) [E. H. B.]

PHA'RNACES, an engraver of precious stones, two of whose gems are extant. (Stosch, pl. 50; Bracci, vol. ii. No. 93; *Spilsbury Gems*, No. 11; J. C. de Jonge, *Notice sur le Cabinet des Médailles &c. du Roi des Pays Bas*, 1823.) [P. S.]

PHARNAPATES. [ARSACES, p. 357, b.]

PHARNASPES (Φαρνάσπης), a Persian, of the family of the Achaemenidae, was the father of Cassandane, a favourite wife of Cyrus the Great. (Her. ii. 1, iii. 2.) [E. E.]

PHARNU'CHUS or PHARNU'CHES (Φαρνοῦχος, Φαρνούχης). 1. An officer of Cyrus the Elder, and one of the chiliarchs of his cavalry in the war with Croesus. After the conquest of Babylon he was made satrap of the Hellespontine Phrygia and Aeolis. (Xen. *Cyrop.* vi. 3. § 32, vii. 1. § 22, viii. 6. § 7.)

2. One of the three commanders of the cavalry in the army of Xerxes. A fall from his horse brought on an illness, which prevented him from proceeding with the expedition into Greece, and obliged him to remain behind at Sardis. By his order the horse's legs were cut off at the knees on the spot where he had thrown his master (Herod. vii. 88). The name Pharnuchus occurs also as that of a Persian commander in the *Persae* of Aeschylus (305, 928).

3. A Lycian, was appointed by Alexander the Great to command the force sent into Sogdiana against Spitamenes in B. C. 329. The result of the expedition was disastrous. [CARANUS, No. 3.] Pharnuches had been entrusted with its superintendence, because he was acquainted with the language of the barbarians of the region, and had shown much dexterity in his intercourse with them. According to Aristobulus he was conscious of his deficiency in military skill, and wished to cede the command to the three Macedonian officers who were acting under him, but they refused to accept it. (Arr. *Anab.* iv. 3, 5, 6; Curt. vii. 6, 7.) [E. E.]

PHARNU'CHUS (Φαρνοῦχος), an historian of uncertain date, who wrote a history of Persia. He was a native of Antioch in Mesopotamia, and, as this town was called Asibe or Nasibe by its inhabitants, Pharnuchus received the name of Asibenus or Nasibenus. (Steph. Byz. *s. v.* Ἀντιόχεια; Voss. *de Hist. Graec.* p. 483, ed. Westermann; comp. Fabr. *Bibl. Graec.* vol. iii. p. 540.) [E. E.]

PHARUS (Φάρος), the helmsman of Menelaus, from whom the island of Pharos, at the mouth of the Nile, was believed to have derived its name. (Steph. Byz. *s. v.* Φάρος.) [L. S.]

PHARYGAEA (Φαρυγαία), a surname of Hera, derived from the town of Pharygae, in Locris, where she had a temple. (Steph. Byz. *s. v.* Φαρύγαι; comp. Strab. ix. p. 426.) [L. S.]

PHASELITES. [THEODECTES.]

PHASIS (Φᾶσις), a painter, who is only known by an epigram of Cornelius Longinus, in which he is praised for having painted the great Athenian general Cynegeirus, not, as he was usually represented, with one hand cut off (see Herod. vi. 114), but with both his hands still unmutilated; it being but fair, according to the conceit of the epigrammatist, that the hero should not be deprived of those hands which had won him immortal fame! (Brunck, *Anal.* vol. ii. p. 200, *Anth. Plan.* iv. 117.) We have no indication of the painter's age; he was perhaps contemporary with the poet. [P. S.]

PHAVORI'NUS. [FAVORINUS.]

PHAYLLUS (Φάϋλλος). 1. An athlete of Crotona, who had thrice gained the victory at the Pythian games. At the time of the Persian invasion of Greece, Phayllus fitted out a ship at his own expense, with which he joined the Greek fleet assembled at Salamis, and took part in the memorable battle that ensued, B. C. 480. This was the only assistance furnished by the Greeks of Italy or Sicily to their countrymen upon that occasion. (Herod. viii. 47; Paus. x. 9. § 2; Plut.

Alex. 34.) It is probably this Phayllus whose wonderful feats as an athlete are celebrated in a well-known epigram. (*Anth. Pal.* vol. ii. p. 851 ; Suid. *v.* Φάϋλλος and ὑπὲρ τὰ ἐσκαμμένα ; Eustath. *ad Od.* Θ. p. 1591. 54 ; Tzetz. *Chil.* xii. 435 ; Schol. *ad Aristoph. Acharn.* 214.)

2. A Syracusan, who was sent out by his countrymen with a fleet to repress the piracies of the Tyrrhenians, B. C. 453; but after laying waste the island of Aethalia, he suffered himself to be bribed by the enemy, and remained inactive ; on which account after his return to Syracuse he was condemned and driven into exile. (Diod. xi. 83.)

3. A Phocian, brother of Onomarchus, whom he succeeded as general of the Phocians in the Sacred War. He had already held important commands under his brother, by whom he had been sent with an army of 7000 men to support Lycophron of Pherae against Philip of Macedon. On that occasion he was unsuccessful, being defeated by Philip and driven out of Thessaly ; but on the death of Onomarchus, in B. C. 352, he appears to have succeeded without opposition to the chief command. He immediately set to work to restore the affairs of the Phocians. By an unsparing use of the vast treasures at his disposal, and by doubling the pay of his mercenaries, he quickly re-assembled a numerous army, in addition to which auxiliaries were furnished him by the Achaeans, Lacedaemonians, and Athenians, and the fugitive tyrants of Pherae, Lycophron and Peitholaus, also joined him with a body of mercenaries. The success of his military operations was, however, far from corresponding to these great preparations. He invaded Boeotia ; but was defeated in three successive actions, apparently none of them very decisive, as we next find him turning his arms against the Epicnemidian Locrians, and hostilities were carried on with alternations of success but no striking result. Meanwhile Phayllus himself was attacked with a lingering disorder of a consumptive kind, to which he fell a victim after a long and painful illness, B. C. 351. (Diod. xvi. 35—38, 61 ; Paus. x. 2. § 6 ; Harpocr. *v.* Φάϋλλος.) In this natural disease his enemies saw as plainly as in the violent deaths of his predecessors the retributive justice of the offended deities.

It appears certain that Phayllus had made use of the sacred treasures with a far more lavish hand than either of his brothers, and he is accused of bestowing the consecrated ornaments upon his wife and mistresses. (Diod. xvi. 61 ; Theopomp. *ap. Athen.* xiii. p. 605 ; Ephor. *ibid.* vi. p. 232.) The chief command in his hands appears to have already assumed the character of a monarchy (Dem. *c. Aristocr.* p. 661), and began even to be regarded as hereditary, so that he left it at his death to his nephew Phalaecus, though yet a minor. [PHALAECUS.] [E. H. B.]

PHECIA'NUS. [IPHICIANUS.]

PHEGEUS (Φηγεύς). 1. A brother of Phoroneus, and king of Psophis in Arcadia. The town of Phegeia, which had before been called Erymanthus, was believed to have derived its name from him. Subsequently, however, it was changed again into Psophis (Steph. Byz. *s. v.* Φήγεια ; Paus. viii. 24. § 1). He is said to have been the father of Alphesiboea or Arsinoe, Pronous, and Agenor, or of Temenus and Axion (Paus. vi. 17. § 4, viii. 24. § 4, ix. 41. § 2 ; Apollod. iii. 7. § 6) ; and to have purified Alcmaeon after he had killed his mother, but was slain by the sons of Alcmaeon. (Apollod. *l. c.* ; comp. ALCMAEON.)

2. A son of Dares, priest of Hephaestus at Troy, was slain by Diomedes. (Hom. *Il.* v. 9, &c.)

3. One of the companions of Aeneias. (Virg. *Aen.* xii. 371.) [L. S.]

PHEI'DIAS (Φειδίας), or in Latin, PHI'DIAS. 1. Of Athens, the son of Charmides, was the greatest sculptor and statuary of Greece, and probably of the whole world.

I. *His Life.* It is remarkable, in the case of many of the ancient artists, how great a contrast exists between what we know of their fame, and even sometimes what we see of their works, and what we can learn respecting the events of their lives. Thus, with respect to Pheidias, we possess but few details of his personal history, and even these are beset with doubts and difficulties. What is known with absolute certainty may be summed up in a few words. He executed most of his greatest works at Athens, during the administration of Pericles : he made for the Eleians the ivory and gold statue of Zeus, the most renowned work of Greek statuary : he worked for other Greek cities ; and he died just before the commencement of the Peloponnesian War, in B. C. 432. The importance of the subject demands, however, a careful examination of the difficulties which surround it. The first of these difficulties relates to the cardinal point of the time when the artist flourished, and the approximate date of his birth.

First of all, the date of Pliny must be disposed of. It is well known how little reliance can be placed on the dates under which Pliny groups the names of several artists. Not only do such lists of names embrace naturally artists whose ages differed by several years, but it is important to observe the principle on which the dates are generally chosen by Pliny, namely, with reference to some important epoch of Greek history. Thus the 84th Olympiad (B. C. 444—440), at which he places Pheidias, is evidently chosen because the first year of that Olympiad was the date at which Pericles began to have the sole administration of Athens* (Clinton, *Fast. Hell. s. a.* 444). The date of Pliny determines, therefore, nothing as to the age of Pheidias at this time, nor as to the period over which his artistic life extended. Nevertheless, it seems to us that this coincidence of the period, during which the artist executed his greatest works, with the administration of Pericles, furnishes the best clue to the solution of the difficulty. It forbids us to carry up the artist's birth so high as to make him a very old man at this period of his life : not because old age would necessarily have diminished his powers ; though even on this point those who quote the examples of Pindar, Sophocles, and other great writers, do not, perhaps, make sufficient allowance for the difference between the physical force required for the production of such a work as the *Oedipus at Colonus* and the execution, or even the superintendence, of such works as the sculptures of the Parthenon, and the colossal statues of Athena and Zeus :—but the real force of the argument is this ; if Pheidias had been already highly distinguished as an artist

* The vagueness of Pliny's dates is further shown by his appending the words "*circiter CCC. nostrae Urbis anno*," which give a date ten years higher, B. C. 454. This, however, cannot be very far from the date at which Pheidias *began* to work.

nearly half a century earlier, it is incredible, first, that the notices of his earlier productions should be so scanty as they are, and next, that his fame should be so thoroughly identified as it is with the works which he executed at this period. Such an occasion as the restoration of the sacred monuments of Athens would, we may be sure, *produce* the artist whose genius guided the whole work, as we know that it did produce a new development of art itself; and it is hardly conceivable that the master spirit of this new era was a man of nearly seventy years old, whose early studies and works must have been of that stiff archaic style, from which even Calamis, who (on this hypothesis) was much his junior, had not entirely emancipated himself. This principle, we think, will be found to furnish the best guide through the conflicting testimonies and opinions respecting the age of Pheidias.

Several writers, the best exposition of whose views is given by Thiersch (*Ueber die Epochen der bildenden Kunst unter den Griechen*, p. 113, &c.), place Pheidias almost at the beginning of the fifth century B. C., making him already a young artist of some distinction at the time of the battle of Marathon, B. C. 490; and that on the following grounds. Pausanias tells us (i. 28. § 2) that the colossal bronze statue of Athena Promachus, in the Acropolis of Athens, was made by Pheidias, out of the tithe of the spoil taken *from the Medes who disembarked at Marathon;* and he elsewhere mentions other statues which Pheidias made out of the same spoils, namely, the group of statues which the Athenians dedicated at Delphi (x. 10. § 1), and the acrolith of Athena, in her temple at Plataeae (ix. 4. § 1). It may be observed in passing, with respect to the two latter works, that if they had exhibited that striking difference of style, as compared with the great works of Pheidias at Athens, which *must* have marked them had they been made some half century earlier than these great works, Pausanias would either not have believed them to be the works of Pheidias, or he would have made some observation upon their archaic style, and have informed us how early Pheidias began to work. The question, however, chiefly turns upon the first of the above works, the statue of Athena Promachus, which is admitted on all hands to have been one of the most important productions of the art of Pheidias. The argument of Thiersch is, that, in the absence of any statement to the contrary, we must assume that the commission was given to the artist immediately after the victory which the statue was intended to commemorate. Now it is evident, at first sight, to what an extraordinary conclusion this assumption drives us. Pheidias must already have been of some reputation to be entrusted with such a work. We cannot suppose him to have been, at the least, under twenty-five years of age. This would place his birth in B. C. 515. Therefore, at the time when he finished his great statue of Athena in the Parthenon (B. C. 438), he must have been 77; and after reaching such an age he goes to Elis, and undertakes the colossal statue of Zeus, upon completing which (B. C. 433, probably), he had reached the 82nd year of his age! Results like these are not to be explained away by the ingenious arguments by which Thiersch maintains that there is nothing incredible in supposing Pheidias, at the age of eighty, to have retained vigour enough to be the sculptor of the Olympian Zeus, and even the lover of Pantarces (on this point see below). The utmost that can be granted to such arguments is the establishment of a bare possibility, which cannot avail for the decision of so important a question, especially against the arguments on the other side, which we now proceed to notice.

The question of the age of Pheidias is inseparably connected with one still more important, the whole history of the artistic decoration of Athens during the middle of the fifth century B. C., and the consequent creation of the Athenian school of perfect sculpture; and both matters are intimately associated with the political history of the period. We feel it necessary, therefore, to discuss the subject somewhat fully, especially as all the recent English writers with whose works we are acquainted have been content to assume the conclusions of Müller, Sillig, and others, without explaining the grounds on which they rest; while even the reasons urged by those authorities themselves seem to admit of some correction as well as confirmation.

The chief point at issue is this:—Did the great Athenian school of sculpture, of which Pheidias was the head, take its rise at the commencement of the Persian wars, or after the settlement of Greece subsequent to those wars? To those who understand the influence of war upon the arts of peace, or who are intimately acquainted with that period of Grecian history, the mode of stating the question almost suggests its solution. But it is necessary to descend to details. We must first glance at the political history of the period, to see what opportunities were furnished for the cultivation of art, and then compare the probabilities thus suggested with the known history of the art of statuary and sculpture.

In the period immediately following the battle of Marathon, in B. C. 490, we may be sure that the attention of the Athenians was divided between the effects of the recent struggle and the preparation for its repetition; and there could have been but little leisure and but small resources for the cultivation of art. Though the argument of Müller, that the spoils of Marathon must have been but small, is pretty successfully answered by Thiersch, the probability that the tithe of those spoils, which was dedicated to the gods, awaited its proper destination till more settled times, is not so easily disposed of: indeed we learn from Thucydides (ii. 13) that a portion of these spoils (σκηνὰ Μηδικά) were reckoned among the treasures of Athens so late as the beginning of the Peloponnesian war. During the occupation of Athens by the Persians, such a work as the colossal statue of Athena Promachus would, of course, have been destroyed in the burning of the Acropolis, had it been already set up; which it surely would have been, in the space of ten years, if, as Thiersch supposes, it had been put in hand immediately after the battle of Marathon. To assume, on the other hand, as Thiersch does, that Pheidias, in the flight to Salamis, succeeded in carrying with him his unfinished statue, with his moulds and implements, and so went on with his work, seems to us a manifest absurdity. We are thus brought to the end of the Persian invasion, when the Athenians found their city in ruins, but obtained, at least in part, the means of restoring it in the spoils which were divided after the battle of Plataeae (B. C. 479). Of that part of the spoil which fell to the share of Athens, a tithe would naturally be set apart for sacred uses, and would be added to the tithe of

the spoils of Marathon. Nor is it by any means improbable that this united sacred treasure may have been distinguished as *the spoils of Marathon*, in commemoration of that one of the great victories over the Persians which had been achieved by the Athenians alone. There is, indeed, a passage in Demosthenes (*Parapresb.* § 272, ed. Bekk., p. 428) in which this is all but directly stated, for he says that the statue was made out of the wealth *given by the Greeks to the Athenians*, and dedicated by the city as an ἀριστεῖον of *the war against the barbarians*. This can only refer to the division of the spoil at the close of the second Persian War, while his statement that the Athenians dedicated the statue as an ἀριστεῖον, clearly implies that the Athenians were accustomed, through national pride, to speak of these spoils as if they had been gained in that battle, the glory of which was peculiarly their own, namely Marathon. This observation would apply also to the Plataeans' share of the spoil; and it seems to furnish a satisfactory reason for our hearing so much of the votive offerings dedicated by the Athenians out of the spoils of Marathon, and so little of any similar application of the undoubtedly greater wealth which fell to their share after the repulse of Xerxes. But in this case, as in the former, we must of necessity suppose a considerable delay. The first objects which engrossed the attention of the Athenians were the restoration of their dwellings and fortifications, the firm establishment of their political power, and the transference to themselves of the supremacy over the allied Greeks. In short, the administrations of Aristeides and Themistocles, and the early part of Cimon's, were fully engaged with sterner necessities than even the restoration of the sacred edifices and statues. At length even the appearance of danger from Persia entirely ceased; the Spartans were fully occupied at home; the Athenians had converted their nominal supremacy into the real empire of the Aegean; and the common treasury was transferred from Delos to Athens (B. C. 465); at home Cimon was in the height of his power and popularity, and Pericles was just coming forward into public life; while the most essential defences of the city were already completed. The period had undoubtedly come for the restoration of the sacred edifices and for the commencement of that brilliant era of art, which is inseparably connected with the name of Pheidias, and which found a still more complete opportunity for its development when, after the conclusion of the wars which occupied so much of the attention of Cimon and of Pericles during the following twenty years, the thirty years' truce was concluded with the Lacedaemonians, and the power of Pericles was finally established by the ostracism of Thucydides (B. C. 445, 444); while the treasury of Athens was continually augmented by the contributions levied from the revolted allies. There is, indeed, no dispute as to the fact that the period from B. C. 444 to the breaking out of the Peloponnesian War, B. C. 431, was that during which the most important works of art were executed, under the administration of Pericles and under the superintendence of Pheidias. The question really in dispute regards only the commencement of the period.

An important event of Cimon's administration affords a strong confirmation to the general conclusion suggested by the above view of the history of the period: we refer to the transference of the bones of Theseus to Athens, in the year B. C. 468, an event which must be taken as marking the date of the commencement of the temple of Theseus, one of the great works of art of the period under discussion. In this case there was a special reason for the period chosen to undertake the work; though the commencement of the general restoration of the sacred monuments would probably be postponed till the completion of the defences of the city, which may be fixed at B. C. 457—456, when the long walls were completed. Hence, assuming (what must be granted to Thiersch) that Pheidias ought to be placed as early as the circumstances of the case permit, it would seem probable that he flourished from about the end of the 79th Olympiad to the end of the 86th, B. C. 460—432.

This supposition agrees exactly with all that we know of the history of art at that period. It is quite clear that the transition from the *archaic* style of the earlier artists to the *ideal* style of Pheidias did not take place earlier than the close of the first quarter of the fifth century B. C. There are chronological difficulties in this part of the argument, but there is enough of what is certain. Perhaps the most important testimony is that of Cicero (*Brut.* 18), who speaks of the statues of Canachus as "*rigidiora quam ut imitentur veritatem*," and those of Calamis as "*dura quidem, sed tamen molliora quam Canachi*," in contrast with the almost perfect works of Myron, and the perfect ones of Polycleitus. Quintilian (xii. 10) repeats the criticism with a slight variation, "*Duriora et Tuscanicis proxima Callon atque Egesias, jam minus rigida Calamis, molliora adhuc supra dictis Myron fecit.*" Here we have the names of *Canachus*, *Callon*, and *Hegesias*, representing the thoroughly archaic school, and of *Calamis* as still archaic, though less decidedly so, and then there is at once a transition to Myron and Polycleitus, the younger contemporaries of Pheidias. If we inquire more particularly into the dates of these artists, we find that Canachus and Callon flourished probably between B. C. 520 and 480. Hegesias, or Hegias, is made by Pausanias a contemporary of Onatas, and of Ageladas (of whom we shall presently have to speak), and is expressly mentioned by Lucian, in connection with two other artists, Critios and Nesiotes, as τῆς παλαιᾶς ἐργασίας, while Pliny, in his loose way, makes him, and Alcamenes, and Critios and Nesiotes, all rivals of Pheidias in Ol. 84, B. C. 444 [HEGIAS]. Of the artists, whose names are thus added to those first mentioned, we know that Critios and Nesiotes executed works about B. C. 477 [CRITIOS]; and Onatas, who was contemporary with Polygnotus, was reckoned as a Daedalian artist, and clearly belonged to the archaic school, wrought, with Calamis, in B. C. 467, and probably flourished as late as B. C. 460. Calamis, though contemporary with Onatas, seems to have been younger, and his name (as the above citations show) marks the introduction of a less rigid style of art [CALAMIS*]. Thus we have a

* It is, however, far from certain that the statue of Apollo Alexicacos by Calamis, at Athens, furnishes a sufficient ground for bringing down his date to the great plague at Athens, in B. C. 430, 429. Pausanias merely assigns this as a *traditional* reason for the surname of the god, whereas we know it to have been an epithet very anciently

series of artists of the archaic school, extending quite down to the middle of the fifth century, B.C.; and therefore the conclusion seems unavoidable that the establishment of the new school, of which Pheidias was the head, cannot be referred to a period much earlier.

But a more positive argument for our artist's date is supplied by this list of names. Besides Ageladas, whom most of the authorities mention as the teacher of Pheidias, Dio Chrysostom (*Or.* lv. p. 558) gives another name, which is printed in the editions Ἱππίου, but appears in the MSS. as ΙΠΠΟΥ, out of which ΗΓΙΟΥ may be made by a very slight alteration; and, if this conjecture be admitted, we have, as a teacher of Pheidias, Hegias or Hegesias, who, as we have seen, was contemporary with Onatas. Without any conjecture, however, we know that Ageladas of Argos, the principal master of Pheidias, was contemporary with Onatas, and also that he was the teacher of Myron and Polycleitus. It is true that a new set of difficulties here arises respecting the date of Ageladas himself; and these difficulties have led Thiersch to adopt the conjecture that two artists of the same name have been confounded together. This easy device experience shows to be always suspicious; and in this case it seems peculiarly arbitrary, when the statement is that Ageladas, one of the most famous statuaries of Greece, was the teacher of three others of the most celebrated artists, Pheidias, Myron, and Polycleitus, to separate this Ageladas into two persons, making one the teacher of Pheidias, the other of Myron and Polycleitus. Certainly, if two artists of the name must be imagined, it would be better to make Pheidias, with Myron and Polycleitus, the disciple of the *younger*.

The principal data for the time for Ageladas are these:—1. He executed one statue of the group of three Muses, of which Canachus and Aristocles made the other two; 2. he made statues of Olympic victors, who conquered in the 65th and 66th Olympiads, B.C. 520, 516, and of another whose victory was about the same period; 3. he was contemporary with Hegias and Onatas, who flourished about B.C. 467; 4. he made a statue of Zeus for the Messenians of Naupactus, which must have been after B.C. 455; 5. he was the teacher of Pheidias, Myron, and Polycleitus, who flourished in the middle of the fifth century, B.C.; 6. he made a statue of Heracles Alexicacos, at Melite, which was *supposed* to have been set up during the great plague of B.C. 430—429; and 7. he is placed by Pliny, with Polycleitus, Phradmon, and Myron, at Ol. 87, B.C. 432. Now of these data, the 3rd, 4th, and 5th can alone be relied on, and they are not irreconcileable with the 1st, for Ageladas may, as a young man, have worked with Canachus and Aristocles, and yet have flourished down to the middle of the fifth century: the 2nd is entirely inconclusive, for the statues of Olympic victors were often made long after their victories were gained; the 6th has been noticed already; and the 7th may be disposed of as another example of the loose way in which Pliny groups artists together. The conclusion will then be that Ageladas flourished during the first half and down to the middle of the fifth century B.C. The limits of this article do not allow us to pursue this important part of the subject further. For a fuller discussion of it the reader is referred to Müller, *de Phidiae Vita*, pp. 11, &c. Müller maintains the probability of Ageladas having visited Athens, both from his having been the teacher of Pheidias and Myron, and from the possession by the Attic *pagus* of Melite of his statue of Heracles (*Schol. ad Aristoph. Ran.* 504). He suggests also, that the time of this visit may have taken place after the alliance between Athens and Argos, about B.C. 461; but this is purely conjectural.

The above arguments respecting the date of Pheidias might be confirmed by the particular facts that are recorded of him; but these facts will be best stated in their proper places in the account of his life. As the general result of the inquiry, it is clearly impossible to fix the precise date of the birth of the artist; but the evidence preponderates, we think, in favour of the supposition that Pheidias began to work as a statuary about Ol. 79, B.C. 464; and, supposing him to have been about twenty-five years old at this period, his birth would fall about 489 or 490, that is to say, about the time of the battle of Marathon. We now return to what is known of his life.

It is not improbable that Pheidias belonged to a family of artists; for his brother or nephew Panaenus was a celebrated painter; and he himself is related to have occupied himself with painting, before he turned his attention to statuary. (Plin. *H. N.* xxxv. 8. s. 34.) He was at first instructed in statuary by native artists (of whom Hegias alone is mentioned, or supposed to be mentioned, under the altered form of his name, *Hippias*, see above), and afterwards by Ageladas. The occasion for the development of his talents was furnished (as has been already argued at length) by the works undertaken, chiefly at Athens, after the Persian wars. Of these works, the group of statues dedicated at Delphi out of the tithe of the spoils would no doubt be among the first; and it has therefore been assumed that this was the first great work of Pheidias: it will be described presently. The statue of Athena Promachus would probably also, for the same reason of discharging a religious duty, be among the first works undertaken for the ornament of the city, and we shall probably not be far wrong in assigning the execution of it to about the year B.C. 460. This work, from all we know of it, must have established his reputation; but it was surpassed by the splendid productions of his own hand, and of others working under his direction, during the administration of Pericles. That statesman not only chose Pheidias to execute the principal statues which were to be set up, but gave him the oversight of all the works of art which were to be erected. Plutarch, from whom we learn this fact, enumerates the following classes of artists and artificers, who all worked under the direction of Pheidias: τέκτονες, πλάσται, χαλκοτύποι, λιθουργοί, βαφεῖς, χρυσοῦ μαλακτῆρες καὶ ἐλέφαντος, ζωγράφοι, ποικιλταί, τορευταί. (Plut. *Peric.* 12.) Of these works the chief were the Propylaea of the Acropolis, and,

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applied to various divinities, and analogy would lead us to suppose its origin to be mythical rather than historical. The matter is the more important, inasmuch as Ageladas also (on whose date the present question very much turns) is placed by some as late as this same plague on the strength of his statue of Heracles Alexicacos. (Comp. Müller, *de Phidiae Vita*, pp. 13, 14.)

above all, that most perfect work of human art, the temple of Athena on the Acropolis, called the *Parthenon* or the *Hecatompedon*, on which, as the central point of the Athenian polity and religion, the highest efforts of the best of artists were employed. There can be no doubt that the sculptured ornaments of this temple, the remains of which form the glory of our national museum, were executed under the immediate superintendence of Pheidias; but the colossal statue of the divinity, which was enclosed within that magnificent shrine, was the work of the artist's own hand, and was for ages esteemed the greatest production of Greek statuary, with the exception of the similar, but even more splendid statue of Zeus, which Pheidias afterwards executed in his temple at Olympia. The materials chosen for this statue were ivory and gold; that is to say, the statue was formed of plates of ivory laid upon a core of wood or stone, for the flesh parts, and the drapery and other ornaments were of solid gold. It is said that the choice of these materials resulted from the determination of the Athenians to lavish the resources of wealth, as well as of art, on the chief statue of their tutelary deity; for when Pheidias laid before the ecclesia his design for the statue, and proposed to make it either of ivory and gold, or of white marble, intimating however his own preference for the latter, the people at once resolved that those materials which were the most costly should be employed. (Val. Max. i. 1. § 7.) The statue was dedicated in the 3d year of the 85th Olympiad, B.C. 438, in the archonship of Theodorus. The statue itself will be described presently, with the other works of Pheidias; but there are certain stories respecting it, which require notice here, as bearing upon the life and death of the artist, and as connected with the date of his other great work, the colossal statue of Zeus at Olympia.

The scholiast on Aristophanes (*Pax*, 605) has preserved the following story from the *Atthis* of Philochorus, who flourished about B.C. 300, and whose authority is considerable, inasmuch as he was a priest and soothsayer, and was therefore well acquainted with the legends and history of his country, especially those bearing upon religious matters. "Under the year of the archonship of Pythodorus (or, according to the correction of Palmerius, Theodorus), Philochorus says that 'the golden statue of Athena was set up in the great temple, having forty-four talents' weight of gold, under the superintendence of Pericles, and the workmanship of Pheidias. And Pheidias, appearing to have misappropriated the ivory for the scales (of the dragons) was condemned. And, having gone as an exile to Elis, he is said to have made the statue of Zeus at Olympia; but having finished this, he was put to death by the Eleians in the archonship of Scythodorus (or, according to the correction of Palmerius, Pythodorus), who is the seventh from this one (i. e. Theodorus), &c.'" And then, further down, "Pheidias, as Philochorus says in the archonship of Pythodorus (or Theodorus, as above), having made the statue of Athena, pilfered the gold from the dragons of the chryselephantine Athena, for which he was found guilty and sentenced to banishment; but having come to Elis, and having made among the Eleians the statue of the Olympian Zeus, and having been found guilty by them of peculation, he was put to death." (*Schol. in Arist.* ed. Dindorf; *Fragm. Histor. Graec.* p. 400, ed. Müller.) It must be remembered that this is the statement of Philochorus, *as quoted* by two different scholiasts; but still the general agreement shows that the passage is tolerably genuine. Of the corrections of Palmerius, one is obviously right, namely the name of *Pythodorus* for *Scythodorus;* for the latter archon is not mentioned elsewhere. Pythodorus was archon in Ol. 87. 1, B.C. 432, and seven years before him was the archonship of Theodorus, Ol. 85. 3, B.C. 438. In the latter year, therefore, the statue was dedicated; and this date is confirmed by Diodorus (xii. 31), and by Eusebius, who places the *making* of the statue in the 2d year of the 85th Olympiad.* This is, therefore, the surest chronological fact in the whole life of Pheidias.†

The other parts, however, of the account of Philochorus, are involved in much difficulty. On the very face of the statement, the story of Pheidias having been first banished by the Athenians, and afterwards put to death by the Eleians, on a charge precisely similar in both cases, may be almost certainly pronounced a confused repetition of the same event. Next, the idea that Pheidias went to Elis as an exile, is perfectly inadmissible.‡ This will be clearly seen, if we examine what is known of the visit of Pheidias to the Eleians.

There can be little doubt that the account of Philochorus is true so far as this, that the statue at Olympia was made by Pheidias *after* his great works at Athens. Heyne, indeed, maintains the contrary, but the fallacy of his arguments will presently appear. It is not at all probable that the Athenians, in their eagerness to honour their goddess by the originality as well as by the magnificence of her statue, should have been content with an imitation of a work so unsurpassable as the statue of Zeus at Olympia; but it is probable that the Eleians, as the keepers of the sanctuary of the supreme divinity, should have desired to eclipse the statue of Athena: and the fact, that of these two statues the preference was always given to that of Zeus, is no small proof that it was the last executed. Very probably, too, in this fact we may find one of the chief causes of the resentment of the Athenians against Pheidias, a resentment which is not likely

* It is not, however, absolutely necessary to adopt the other correction of Palmerius, Θεοδώρου for Πυθοδώρου, since Philochorus may naturally have placed the whole account of the trial, flight, and death of Pheidias under the year of his death; or the scholiasts, in quoting the account of his death, given by Philochorus under the year of Pythodorus, may have mixed up with it the beginning of the story, which Philochorus had put in its proper place, under the year of Theodorus. The correction, however, makes the whole matter clearer, and the words ἀπὸ τούτου rather favour it.

† It is remarked by Müller, with equal ingenuity and probability, that the dedication of the statue may be supposed to have taken place at the Great Panathenaea, which were celebrated in the third year of every Olympiad, towards the end of the first month of the Attic year, Hecatombaeon, that is, about the middle of July.

‡ The form in which Seneca puts this part of the story, namely, that the Eleians *borrowed* Pheidias of the Athenians, in order to his making the Olympian Jupiter, is a mere fiction, supported by no other writer. (Senec. *Rhet.* ii. 8.)

to have been felt, much less manifested, at the moment when he had finished the works which placed Athens at the very summit of all that was beautiful and magnificent in Grecian art. It is necessary to bear in mind these arguments from the probabilities of the case, on account of the meagreness of the positive facts that are recorded. There is, however, one fact, which seems to fix, with tolerable certainty, the time when Pheidias was engaged on the statue at Olympia. Pausanias informs us (v. 11. § 2) that, on one of the flat pieces which extended between the legs of the throne of the statue, among other figures representing the athletic contests, was one of a youth binding his head with a fillet (the symbol of victory), who was said to resemble Pantarces, an Eleian boy, who was beloved by Pheidias; and that Pantarces was victor in the boys' wrestling, in Ol. 86, B. C. 436.* If there be any truth in this account, it follows, first, that the statue could not have been completed before this date, and also that, in all probability, Pheidias was engaged upon it at the very time of the victory of Pantarces. That the relief was not added at a later period, is certain, for there is not the least reason for supposing that any one worked upon the statue after Pheidias, nor would any subsequent artist have the motive which Pheidias had to represent Pantarces at all. A more plausible objection is founded on the uncertainty of the tradition, which Pausanias only records in the vague terms *ἐοικέναι τὸ εἶδος λέγουσι*. But it must be remembered that the story was derived from a class of persons who were not only specially appointed to the charge of the statue, but were the very descendants of Pheidias, and who had, therefore, every motive to preserve every tradition respecting him. The very utmost that can be granted is, that the resemblance may have been a fancy, but that the tradition of the love of Pheidias for Pantarces was true; and this would be sufficient to fix, pretty nearly, the time of the residence of the artist among the Eleians. If we are to believe Clemens of Alexandria, and other late writers, Pheidias also inscribed the name of Pantarces on the finger of the statue (*Cohort.* p. 16; Arnob. *adv. Gent.* vi. 13).

Besides urging the objections just referred to against the story of Pantarces, Heyne endeavours to establish an earlier date for the statue from that of the temple; which was built out of the spoils taken in the war between the Eleians and Pisaeans. The date of this war was Ol. 50, B. C. 580; but it is impossible to argue from the time when spoils were gained to the time when they were applied to their sacred uses: and the argument, if pressed at all, would obviously prove too much, and throw back the completion of the temple long before the time of Pheidias. On the whole, therefore, we may conclude that Pheidias was at work among the Eleians about B. C. 436, or two years later than the dedication of his Athena of the Parthenon.

Now, was he there at the invitation of the Eleians, who desired that their sanctuary of the supreme deity, the centre of the religious and social union of Greece, should be adorned by a work of art, surpassing, if possible, the statue which had just spread the fame of Athens and of Pheidias over Greece; or was he there as a dishonoured exile, banished for peculation? All that is told us of his visit combines to show that he went attended by his principal disciples, transferring in fact his school of art for a time from Athens, where his chief work was ended, to Elis and Olympia, which he was now invited to adorn. Among the artists who accompanied him were COLOTES, who worked with him upon the statue of Zeus, as already upon that of Athena, and who executed other important works for the Eleians; PANAENUS, his relative, who executed the chief pictorial embellishments of the statue and temple; ALCAMENES, his most distinguished disciple, who made the statues in the hinder pediment of the temple; not to mention PAEONIUS of Mende, and CLEOETAS, whose connection with Pheidias, though not certain, is extremely probable. It is worthy of notice that, nearly at the time when the artists of the school of Pheidias were thus employed in a body at Olympia, those of the Athenian archaic school—such as Praxias, the disciple of Calamis, and Androsthenes, the disciple of Eucadmus, were similarly engaged on the temple at Delphi (see Müller, *de Phid. Vit.* p. 28, n. y.). The honour in which Pheidias lived among the Eleians is also shown by their assigning to him a studio in the neighbourhood of the Altis (Paus. v. 15. § 1), and by their permitting him to inscribe his name upon the footstool of the god, an honour which had been denied to him at Athens† (Paus. v. 10. § 2; Cic. *Tusc. Quaest.* i. 15). The inscription was as follows:—

Φειδίας Χαρμίδου υἱὸς Ἀθηναῖος μ' ἐπόησεν.

Without raising a question whether he would thus solemnly have inscribed his name as an Athenian if he had been an exile, we may point to clearer proofs of his good feeling towards his native city in some of the figures with which he adorned his great work, such as that of Theseus (Paus. v. 10. § 2), and of Salamis holding the *aplustre*, in a group with personified Greece, probably crowning her (Paus. v. 11. § 2). These subjects are also important in another light. They seem to show that the work was executed at a time when the Eleians were on a good understanding with Athens, that is, before the breaking out of the Peloponnesian War.

From the above considerations, making allowance also for the time which so great a work would necessarily occupy, it may be inferred, with great probability, that Pheidias was engaged on the statue of Zeus and his other works among the Eleians, for about the four or five years from B. C. 437 to 434 or 433. It would seem that he then returned to Athens, and there fell a victim to the jealousy against his great patron, Pericles, which was then at its height. That he was the object of some fierce attack by the party opposed to Pericles, the general consent of the chief ancient authorities forbids us to doubt; and a careful attention to the internal politics of Athens will, perhaps, guide us through the conflicting statements which we have to deal with, to a tolerably safe conclusion.

The most important testimony on the subject, and one which is in fact enough to settle the question, is that of Aristophanes (*Pax*, 605),

* The important bearing of this tradition on the question of the age of Pheidias is obvious.

† He had, however been honoured by the inscription of his name on a column as the maker of *the throne* of the goddess. (Plut. *Per.* 13.)

where, speaking of the commencement of the war, he says :—

Πρῶτα μὲν γὰρ ἦρξεν ἄτης Φειδίας πράξας κακῶς· εἶτα Περικλέης φοβηθεὶς μὴ μετάσχοι τῆς τύχης, τὰς φύσεις ὑμῶν δεδοικὼς καὶ τὸν αὐτοδάξ τρόπον, πρὶν παθεῖν τι δεινὸν, αὐτὸς ἐξέφλεξε τὴν πόλιν, ἐμβαλὼν σπινθῆρα μικρὸν Μεγαρικοῦ ψηφίσματος, κἀξεφύσησεν τοσοῦτον πόλεμον, κ.τ.λ.

From this passage we learn, not only that Pheidias suffered some extreme calamity at the hands of the Athenians, but that the attack upon him was of such a nature as to make Pericles tremble for his own safety, and to hurry the city into war by the passing of the decree against Megara, which decree was made not later than the beginning of B. C. 432.

It is clear that Pericles was at that period extremely unpopular with a large party in Athens, who, thinking him too powerful to be overthrown by a direct attack, aimed at him in the persons of his most cherished friends, Pheidias, Anaxagoras, and Aspasia. This explanation is precisely that given by Plutarch (*Peric.* 31), who furnishes us with particulars of the accusation against Pheidias. At the instigation of the enemies of Pericles, a certain Menon, who had been employed under Pheidias, laid an information against him for peculation, a charge which was at once refuted, as, by the advice of Pericles, the gold had been affixed to the statue in such a manner that it could be removed and the weight of it examined (comp. Thuc. ii. 13). The accusers then charged Pheidias with impiety, in having introduced into the battle of the Amazons, on the shield of the goddess, his own likeness and that of Pericles, the former as a bald old man*, hurling a stone with both his hands, and the latter as a very handsome warrior, fighting with an Amazon, his face being partially concealed by the hand which held his uplifted spear, so that the likeness was only visible on a side view. On this latter charge Pheidias was thrown into prison, where he died from disease, or, as the less scrupulous partizans of Pericles maintained, from poison. The people voted to his accuser Menon, on the proposal of Glycon, exemption from taxes, and charged the generals to watch over his safety. Plutarch then proceeds (c. 32) to narrate, as parts of the same train of events, and as occurring about the same time, the attacks upon Aspasia and Anaxagoras, and concludes by distinctly affirming that the attack on Pheidias inspired Pericles with a fear, which induced him to blow into a flame the smouldering sparks of the coming war (Ὡς δὲ διὰ Φειδίου προσέπταισε τῷ δήμῳ, φοβηθεὶς τὸ δικαστήριον, μέλλοντα τὸν πόλεμον καὶ ὑποτυφόμενον ἐξέκαυσεν, ἐλπίζων διασκεδάσειν τὰ ἐγκλήματα, καὶ ταπεινώσειν τὸν φθόνον). To complete the evidence, Philochorus, though he (or the scholiasts who quote him) has made a confusion of the facts, may be relied on for the date, which he doubtless took from official records, namely the archonship of Pythodorus, or B. C. 432. The death of Pheidias happened about the time of the completion of the last of those great works which he superintended, namely, the Propylaea, which had been commenced about the time when he went to Elis, B. C. 437.

It will be useful to give a synopsis of the events of the life of Pheidias, according to their actual or probable dates.

B. C.	Ol.	
490	72. 3	Battle of Marathon.
488	73. 1	Pheidias born about this time.
468	77. 4	Cimon commences the temple of Theseus.
464	79. 1	Pheidias studies under Ageladas, probably about this time, having previously been instructed by Hegias. Aet. 25.
460	80. 1	Pheidias begins to flourish about this time. Aet. 29.
457	80. 3	The general restoration of the temples destroyed by the Persians commenced about this time.
444	84. 1	Sole administration of Pericles — Pheidias overseer of all the public works. Aet. 44.
438	85. 3	The Parthenon, with the chryselephantine statue of Athena, finished and dedicated. Aet. 50.
437	85. 4	Pheidias goes to Elis.—The Propylaea commenced.
436	86. 1	Pantarces Olympic victor.
433	86. 4	The statue of Zeus at Olympia completed.
432	87. 1	Accusation and death of Pheidias.

The disciples of Pheidias were Agoracritus, Alcamenes, and Colotes (see the articles).

II. *His Works.*—The subjects of the art of Pheidias were for the most part sacred, and the following list will show how favourite a subject with him was the tutelary goddess of Athens. In describing them, it is of great importance to observe, not only the connection of their subjects, but, as far as possible, their chronological order. The classification according to materials, which is adopted by Sillig, besides being arbitrary, is rather a hindrance than a help to the *historical* study of the works of Pheidias.

1. The *Athena at Pellene* in Achaia, of ivory and gold, must be placed among his earliest works, if we accept the tradition preserved by Pausanias, that Pheidias made it before he made the statues of Athena in the Acropolis at Athens, and at Plataeae. (Paus. vii. 27. § 1.) If this be true, we have an important indication of the early period at which he devoted his attention to chryselephantine statuary. This is one of several instances in which we know that Pheidias worked for other states besides his native city and Elis, but unfortunately we have no safe grounds to determine the dates of such visits.

2. It cannot be doubted that those statues which were made, or believed to have been made, out of the spoils of the Persian wars, were among his earliest works, and perhaps the very first of his great works (at least as to the time when it was undertaken, for it would necessarily take long to complete), was the *group of statues in bronze*, which the Athenians dedicated at Delphi, as a votive offering, out of the tithe of their share of

* This is another piece of circumstantial evidence respecting the age of Pheidias ; and Thiersch regards it as the hinge on which the whole question turns ! But very little can be inferred from it. It may even be doubted whether Pheidias really was bald, or whether the baldness of the figure was not an intentional disguise, like the uplifted hand and spear of Pericles. But, suppose the fact to be taken literally, can it alone decide whether he was fifty or seventy ?

the Persian spoils. The statues were thirteen in number, namely, Athena, Apollo, Miltiades, Erechtheus, Cecrops, Pandion, Celeus, Antiochus, Aegeus, Acamas, Codrus, Theseus, Phyleus. (Paus. x. 30. § 1.)

3. *The colossal bronze statue of Athena Promachus*, in the Acropolis, was also said to have been made out of the spoils of Marathon; but it is important to remember the sense in which this must probably be understood, as explained above. Böttiger supposes that it was placed in the temple of Athena Polias (*Andeutungen*, p. 84, *Amalthea*, vol. ii. p. 314); but there can be no doubt that it stood in the open air, between the Propylaea and the Parthenon, as it is represented on the coin mentioned below. It was between fifty and sixty feet high, with the pedestal; and the point of the spear and the crest of the helmet were visible as far off as Sunium to ships approaching Athens. (Strab. vi. p. 278; Paus. i. 28. § 2; comp. Herod. v. 77.) It was still standing as late as A. D. 395, when it was seen by Alaric. (Zosimus, v. 6.) It represented the goddess holding up both her spear and shield, in the attitude of a combatant. (*Ibid.*) The entire completion of the ornamental work upon this statue was long delayed, if we are to believe the statement, that the shield was engraved by Mys, after the design of Parrhasius. (See MYS, PARRHASIUS: the matter is very doubtful, but, considering the vast number of great works of art on which Pheidias and his fellow-artists were engaged, the delay in the completion of the statue is not altogether improbable.) This statue is exhibited in a rude representation of the Acropolis, on an old Athenian coin which is engraved in Müller's *Denkmäler*, vol. i. pl. xx. fig. 104.

4. Those faithful allies of the Athenians, the Plataeans, in dedicating the tithe of their share of the Persian spoils, availed themselves of the skill of Pheidias, who made for them a statue of *Athena Areia*, of a size not much less than the statue in the Acropolis. The colossus at Plataeae was an acrolith, the body being of wood gilt, and the face, hands, and feet, of Pentelic marble. (Paus. ix. 4. § 1.) The language of Pausanias, here and elsewhere, and the nature of the case, make it nearly certain that this statue was made about the same time as that in the Acropolis.

5. Besides the Athena Promachus, the Acropolis contained *a bronze statue of Athena*, of such surpassing beauty, that it was esteemed by many not only as the finest work of Pheidias, but as the standard ideal representation of the goddess. (See Paus. i. 28. § 2; Plin. *H. N.* xxxiv. 8. s. 19. § 1; and especially Lucian, *Imag.* 4, 6. vol. ii. pp. 462, 464, who remarks upon the outline of the face, the softness of the cheeks, and the symmetry of the nose.) It is possible that this was Pheidias's own model of the Athena of the Parthenon, executed in a more manageable material, and on a scale which permitted it to be better seen at one view, and therefore more beautiful. The statue was called *Lemnia*, from having been dedicated by the people of Lemnos. (Paus. *l. c.*)

6. Another statue of *Athena* is mentioned by Pliny (*l. c.*) as having been dedicated at Rome, near the temple of Fortune, by Paulus Aemilius, but whether this also stood originally in the Acropolis is unknown.

7. Still more uncertainty attaches to the statue which Pliny calls *Cliduchus* (the key-bearer), and which he mentions in such a way as to imply, probably but not certainly, that it also was a statue of Athena. The *key* in the hand of this statue was probably the symbol of initiation into the mysteries.

8. We now come to the greatest of Pheidias's works at Athens, *the ivory and gold statue of Athena in the Parthenon, and the other sculptures which adorned that temple.* It is true, indeed, that none of the ancient writers ascribe expressly to Pheidias the execution of any of these sculptures, except the statue of the goddess herself; but neither do they mention any other artists as having executed them: so that from their silence, combined with the statement of Plutarch, that *all* the great works of art of the time of Pericles were entrusted to the care of Pheidias, and, above all, from the marks which the sculptures themselves bear of having been designed by one mind, and that a master mind, it may be inferred with certainty, that all the sculptures of the Parthenon are to be ascribed to Pheidias, as their designer and superintendent, though the actual execution of them must of necessity have been entrusted to artists working under his direction. These sculptures consisted of the colossal statue of the goddess herself; and the ornaments of the sanctuary in which she was enshrined, namely, the sculptures in the two pediments, the high-reliefs in the metopes of the frieze, and the continuous bas relief which surrounded the *cella*, forming a sort of frieze beneath the ceiling of the peristyle.

The great statue of the goddess was of that kind of work which the Greeks called *chryselephantine*, and which Pheidias is said to have invented. Up to his time colossal statues, when not of bronze, were *acroliths*, that is, only the face, hands, and feet, were of marble, the body being of wood, which was concealed by real drapery. An example of such a statue by Pheidias himself has been mentioned just above. Pheidias, then, substituted for marble the costlier and more beautiful material, ivory, in those parts of the statue which were unclothed, and, instead of real drapery, he made the robes and other ornaments of solid gold. The mechanical process by which the plates of ivory were laid on to the wooden core of the statue is described, together with the other details of the art of chryselephantine statuary, in the elaborate work of Quatremère de Quincy, *Le Jupiter Olympien*, and more briefly in an excellent chapter of the work entitled the *Menageries*, vol. ii. c. 13. In the Athena of the Parthenon the object of Pheidias was to embody the ideal of the *virgin-goddess*, armed, but victorious, as in his Athena Promachus he had represented the *warrior-goddess*, in the very attitude of battle. The statue stood in the foremost and larger chamber of the temple (*prodomus*). It represented the goddess standing, clothed with a tunic reaching to the ankles, with her spear in her left hand and an image of Victory four cubits high in her right: she was girded with the aegis, and had a helmet on her head, and her shield rested on the ground by her side. The height of the statue was twenty-six cubits, or nearly forty feet, including the base. From the manner in which Plato speaks of the statue, it seems clear that the gold predominated over the ivory, the latter being used for the face, hands, and feet, and the former for the drapery and ornaments (*Hipp. Maj.* p. 290). There is no doubt that the robe was of gold, beaten out

with the hammer (*σφυρήλατος*). Its thickness was not above a line; and, as already stated, all the gold upon the statue was so affixed to it as to be removable at pleasure. (See Thuc. ii. 13, and the commentators.) The eyes, according to Plato (*l. c.*), were of a kind of marble, nearly resembling ivory, perhaps painted to imitate the iris and pupil; there is no sufficient authority for the statement which is frequently made, that they were of precious stones. It is doubtful whether the core of the statue was of wood or of stone. The various portions of the statue were most elaborately ornamented. A sphinx formed the crest of her helmet, and on either side of it were gryphons, all, no doubt, of gold. The aegis was fringed with golden serpents, and in its centre was a golden head of Medusa, which, however, was stolen by Philorgus (Isocr. *adv. Callim.* 22; Böckh, *Corp. Inscr.* vol. i. p. 242), and was replaced with one of ivory, which Pausanias saw. The lower end of the spear was supported by a dragon, supposed by Pausanias to represent Erichthonius, and the juncture between the shaft and head was formed of a sphinx in bronze. Even the edges of the sandals, which were four *dactyli* high, were seen, on close inspection, to be engraved with the battle of the Lapithae and Centaurs. The shield was ornamented on both sides with embossed work, representing, on the inner side, the battle of the giants against the gods, and on the outer, the battle of the Amazons against the Athenians. All these subjects were native Athenian legends. The base, which of itself is said to have been the work of several months, represented, in relief, the birth of Pandora, and her receiving gifts from the gods: it contained figures of twenty divinities. The weight of the gold upon the statue, which, as above stated, was removable at pleasure, is said by Thucydides to have been 40 talents (ii. 13), by Philochorus 44, and by other writers 50: probably the statement of Philochorus is exact, the others being round numbers. (See Wesseling, *ad Diod. Sic.* xii. 40.) Great attention was paid to the preservation of the statue: and it was frequently sprinkled with water, to preserve it from being injured by the dryness of the atmosphere. (Paus. v. 11. § 5.) The base was repaired by Aristocles the younger, about B. C. 397 (Böckh, *Corp. Inscr.* vol. i. p. 237: Böckh suggests that, as Aristocles was the son of Cleoetas, who appears to have been an assistant of Pheidias in his great works, this artist's family may have been the guardians of the statue, as the descendants of Pheidias himself were of the Zeus at Olympia.) The statue was finally robbed of its gold by Lachares, in the time of Demetrius Poliorcetes, about B. C. 296. (Paus i. 25, § 7.) Pausanias, however, speaks of the statue as if the gold were still upon it; possibly the plundered gold may have been replaced by gilding. We possess numerous statues of Athena, most of which are no doubt imitated from that in the Parthenon, and from the two other statues in the Acropolis. Böttiger has endeavoured to distinguish the existing copies of these three great works (*Andeutungen*, pp. 90—92). That which is believed to be the nearest copy of the Athena of the Parthenon is a marble statue in the collection of Mr. Hope, which is engraved in the *Specimens of Ancient Sculpture*, vol. ii. pl. 9, and in Müller's *Denkmäler*, vol. ii. pl. xix. fig. 202. A less perfect, but precisely similar copy, stood in the Villa Albani. Copies also appear on the reverses of coins of the Antiochi, engraved in this work (vol. i. p. 199). These copies agree in every respect, except in the position of the left hand, and of the spear and shield. In Mr. Hope's statue the left hand is raised as high as the head, and holds the spear as a sceptre, the shield being altogether wanting: on the medals, the left hand rests upon the shield, which stands upon the ground, leaning against the left leg of the statue, while the spear leans slightly backwards, supported by the left arm. An attempt has been made at a restoration of the statue by Quatremère de Quincy in his *Jupiter Olympien*, and a more successful one by Mr. Lucas in his model of the Parthenon. (See also Flaxman's *Lectures on Sculpture*, pl. 19.) The statue is described at length by Pausanias (i. 24), by Maximus Tyrius (*Dissert.* xiv.), and by Pliny (*H. N.* xxxiv. 8. s. 19. § 1, xxxvi. 5. s. 4. § 4). One of the best modern descriptions is that of Böttiger (*Andeutungen*, pp. 86—93). It is also well described in *The Elgin and Phigaleian Marbles* (vol. i. pp. 136, 137).

The other sculptures of the Parthenon belong less properly to our subject, since it is impossible to say which of them were executed by the hand of Pheidias, though it cannot be doubted that they were all made under his superintendence. It is, moreover, almost superfluous to describe them at any length, inasmuch as a large portion of them form, under the name of the "Elgin Marbles," the choicest treasure of our national Museum, where their study is now greatly facilitated by the admirable model of the Parthenon by Mr. Lucas. There are also ample descriptions of them, easily accessible; for example, the work entitled *The Elgin and Phigaleian Marbles*.* It is, therefore, sufficient to state briefly the following particulars. The outside of the wall of the *cella* was surrounded by a frieze, representing the Panathenaic procession in very low relief, a form admirably adapted to a position where the light was imperfect, and chiefly reflected, and where the angle of view was necessarily large. The metopes, or spaces between the triglyphs of the frieze of the peristyle, were filled with sculptures in very high relief, ninety-two in number, fourteen on each front, and thirty-two on each side; the subjects were taken from the legendary history of Athens. Those on the south side, of which we possess fifteen in the British Museum, represent the battle between the Athenians and Centaurs at the marriage feast of Peirithoüs. Some of them are strikingly archaic in their style; thus confirming our previous argument, that the archaic style continued quite down to the time of Pheidias, who may be supposed, on the evidence of these sculptures, to have employed some of the best of the artists of that school, to assist himself and his disciples. Others of the metopes display that pure and perfect art, which Pheidias himself introduced, and which has never been surpassed. The architrave of the temple was adorned with golden shields beneath the metopes, which were carried off, with the gold of the statue of the

* Among the numerous other copies of these works, we may mention the authorised publication of the *Marbles of the British Museum*, the engravings in Müller's *Denkmäler der Alten Kunst*, and in the plates to Meyer's *Kunstgeschichte*. The miniature restorations in plaster by Mr. Hennings also deserve attention.

goddess, by Lachares. (Paus. *l. c.*) Between the shields were inscriptions. The *tympana* of the pediments of the temple were filled with most magnificent groups of sculpture, that in the front, or eastern face, representing the birth of Athena, and that in the western face the contest of Athena with Poseidon for the land of Attica. (Paus. i. 24. § 5.) The mode in which the legend is represented, and the identification of the figures, in each of these groups, has long been a very difficult problem. The most recent and most elaborate essay on the subject is that by Welcker, *On the sculptured Groups in the Pediments of the Parthenon*, in the *Classical Museum*, vol. ii. pp. 367, &c.

We pass on to the other works of Pheidias at Athens.

9. A bronze statue of *Apollo Parnopius* in the Acropolis. (Paus. i. 24. § 8.)

10. An *Aphrodite Urania* of Parian marble in her temple near the Cerameicus. (Paus. *ibid.*)

11. A statue of the *Mother of the Gods*, sitting on a throne supported by lions, and holding a cymbal in her hand, in the Metroum, near the Cerameicus. The material is not stated. (Paus. i. 3. § 4; Arrian. *Peripl. Pont. Eux.* p. 9.)

12. The golden throne of the bronze statue of Athena Hygieia, in the Acropolis, is enumerated by Sillig as among the works of Pheidias; but we rather think that the words τῆς θεοῦ refer to the great statue in the Parthenon, and not to the apparent antecedent in the preceding sentence, which is, in fact, part of a digression.

Of the statues which Pheidias made for other Greek states, by far the first place must be assigned to—

13. *The colossal ivory and gold statue of Zeus* in his great temple in the *Altis* or sacred grove at Olympia. The fullest description of the statue is that given by Pausanias (v. 11).

The statue was placed in the *prodomus* or front chamber of the temple, directly facing the entrance, and with its back against the wall which separated the *prodomus* from the *opisthodomus*, so that it at once showed itself in all its grandeur to a spectator entering the temple. It was only visible, however, on great festivals, at other times it was concealed by a magnificent curtain; the one used in the time of Pausanias had been presented by king Antiochus. (Paus. v. 12. § 4.) The god was represented as seated on a throne of cedar wood, adorned with gold, ivory, ebony, stones, and colours, crowned with a wreath of olive, holding in his right hand an ivory and gold statue of Victory, with a fillet in her hand and a crown upon her head, and in his left hand supporting a sceptre, which was ornamented with all sorts of metals, and surmounted by an eagle. The robe, which covered the lower part of the figure, and the sandals of the god were golden, the former, as we learn from Strabo, of beaten gold (σφυρήλατος), and on the robe were represented (whether by painting or chasing Pausanias does not say, but the former is by far the more probable) various animals and flowers, especially lilies. The throne was brilliant both with gold and stones, and with ebony and ivory, and was ornamented with figures both painted and sculptured. There were four Victories in the attitude of dancing, against each leg of the throne, and two others at the foot of each leg. Each of the front legs was surmounted by a group representing a Theban youth seized by a Sphinx, and beneath each of these groups (that is, on the face of the bar which joined the top of the front legs to the back) Apollo and Artemis were represented shooting at the children of Niobe. The legs of the throne were united by four straight bars (κανόνες) sculptured with reliefs, the front one representing various athletic contests, and the other two (for the back one was not visible) the battle between the Amazons and the comrades of Hercules, among whom Theseus was represented. There were also pillars between the legs as additional supports. The throne was surrounded by barriers or walls (ἐρυμάτα τρόπον τοίχων πεποιημένα), which prevented all access to it. Of these the one in front was simply painted dark blue, the others were adorned with pictures by PANAENUS. The summit of the back of the throne, above the god's head, was surmounted on the one side by the three Graces, on the other by the three Hours, who were introduced here as being the daughters of Zeus, and the keepers of heaven. The footstool of the god was supported by four golden lions, and chased or painted with the battle of Theseus against the Amazons. The sides of the base, which supported the throne and the whole statue, and which must not be confounded with the walls already mentioned*, were ornamented with sculptures in gold, representing Helios mounting his chariot; Zeus and Hera; Charis by the side of Zeus; next to her Hermes; then Hestia; then Eros receiving Aphrodite as she rises from the sea, and Peitho crowning her. Here also were Apollo with Artemis, and Athena and Heracles, and at the extremity of the base Amphitrite and Poseidon, and Selene riding on a horse or a mule. Such is Pausanias's description of the figure, which will be found to be admirably illustrated in all its details by the drawing, in which M. Quatremère de Quincy has attempted its restoration. (Böttiger, who also gives an elaborate description of the statue, interprets some of the details differently. *Andeutungen*, pp. 93—107.) Flaxman also has given a restoration of it (*Lectures on Sculpture*, pl. xx.), in which he assigns far less importance to the throne than De Quincy does, and less, indeed, than the description of Pausanias seems to suggest. The dimensions of the statue Pausanias professes his inability to state; but we learn from Strabo that it almost reached to the roof, which was about sixty feet in height. We have no such statement, as we have in the case of the Athena, of the weight of the gold upon the statue, but some idea of the greatness of its quantity may be formed from the statement of Lucian, that each lock of the hair weighed six minae (*Jup. Trag.* 25). The completion of the statue is said by Pausanias to have been followed by a sign of the favour of Zeus, who, in answer to the prayer of Pheidias, struck the pavement in front of the statue with lightning, on a spot which was marked by a bronze urn. This pavement was of black marble (no doubt to set off the brilliancy of the ivory and gold and colours), surrounded by a raised edge of Parian marble, which served to retain the oil that was poured over the statue, to preserve the ivory from the injurious effects of the moisture exhaled from the marshy ground of the Altis, just as, on the contrary, water was used to protect the ivory of the

* This confusion was inadvertently made in the article PANAENUS.

Athena from the excessive dryness of the air of the Acropolis; while, in the case of another of Pheidias's chryselephantine statues, the Aesculapius at Epidaurus, neither oil nor water was used, the proper degree of moisture being preserved by a well, over which the statue stood. The office of cleaning and preserving the statue was assigned to the descendants of Pheidias, who were called, from this office, *Phaedryntae* (Φαιδρυνταί, fr. φαιδρύνω, fr. φαιδρός), and who, whenever they were about to perform their work, sacrificed to the goddess Athena Ergane. (Paus. v. 14. § 5.) As another honour to the memory of Pheidias, the building outside of the Altis, in which he made the parts of the statue, was preserved, and known by the name of *Pheidias's workshop* (ἐργαστήριον Φειδίου). His name, also, as already stated, was inscribed at the feet of the statue. (Paus. v. 10. § 2).

The idea which Pheidias essayed to embody in this, his greatest work, was that of the supreme deity of the Hellenic nation, no longer engaged in conflicts with the Titans and the Giants, but having laid aside his thunderbolt, and enthroned as a conqueror, in perfect majesty and repose, ruling with a nod the subject world, and more especially presiding, at the centre of Hellenic union, over those games which were the expression of that religious and political union, and giving his blessing to those victories which were the highest honour that a Greek could gain. It is related by Strabo (viii. p. 534, a; comp. Val. Max. iii. 7. ext. 4), that when Pheidias was asked by Panaenus what model he meant to follow in making his statue, he replied, that of Homer, as expressed in the following verses (*Il.* i. 528—530).

Ἦ, καὶ κυανέῃσιν ἐπ' ὀφρύσι νεῦσε Κρονίων·
Ἀμβρόσιαι δ' ἄρα χαῖται ἐπερῥώσαντο ἄνακτος,
Κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὄλυμπον.

The imitation of which by Milton gives no small aid to the comprehension of the idea (*Paradise Lost*, iii. 135—137):

> "Thus while God spake, ambrosial fragrance fill'd
> All heaven, and in the blessed spirits elect
> Sense of new joy ineffable diffused."

Expression was given to this idea, not only by the whole proportions and configuration of the statue, but more especially by the shape and position of the head. The height and expansive arch of the forehead, the masses of hair gently falling forward, the largeness of the facial angle, which exceeded 90 degrees, the shape of the eyebrows, the perfect calmness and commanding majesty of the large and full-opened eyes, the expressive repose of all the features, and the slight forward inclination of the head, are the chief elements that go to make up that representation which, from the time of Pheidias downwards, has been regarded as the perfect ideal of supreme majesty and entire complacency of "the father of gods and men" impersonated in a human form.

It is needless to cite all the passages which show that this statue was regarded as the masterpiece, not only of Pheidias, but of the whole range of Grecian art; and was looked upon not so much as a statue, but rather as if it were the actual manifestation of the present deity. Such, according to Lucian (*Imag.* 14), was its effect on the beholders; such Livy (xlv. 28; comp. Polyb. xxx. 15) declares to have been the emotion it excited in Aemilius Paulus; while, according to Arrian (*Diss. Epictet.* i. 6), it was considered a calamity to die without having seen it. Pliny speaks of it as a work "*quem nemo aemulatur.*" (*H. N.* xxxiv. 8. s. 19. § 1; comp. Quintil. xii. 10. § 9.) There is also a celebrated epigram of Philip of Thessalonica, in the Greek Anthology, to the effect that either the god must have descended from heaven to earth to display his likeness, or that Pheidias must have ascended to heaven, to behold the god. (Brunck, *Anal.* vol. ii. p. 225):

Ἦ θεὸς ἦλθ' ἐπὶ γῆν ἐξ οὐρανοῦ, εἴκονα δείξων,
Φειδία, ἢ σύ γ' ἔβης τὸν θεὸν ὀψόμενος.

Respecting the later history of the statue, see Cedrenus (p. 254, d.), Heyne (*Prisc. Art. Opp. Constantinop. exst.* in the *Comment. Gotting.* vol. xi. p. 9), and Fea (*zu Winckelmann, Storia*, vol. ii. pp. 416, 424).

It was removed by the emperor Theodosius I. to Constantinople, where it was destroyed by a fire in A. D. 475.

Respecting the existing works of art in which the Jupiter of Pheidias is supposed to be imitated, see Böttiger, *Andeutungen*, pp. 104—106. The nearest imitations are probably those on the old Eleian coins, with the inscription ΦΑΛΕΙΩΝ. (See Müller *Denkmäler*, vol. i. pl. xx. fig. 103). Of existing statues and busts, the nearest likenesses are supposed to be the *Jupiter Verospi*, the colossal bust found at Otricoli, and preserved in the *Museo Pio-Clementino*, and another in the Florentine Gallery. (See Müller, *Archäol. d. Kunst*, § 349, and *Denkmäler*, vol. ii. pl. 1.)

14. At Elis there was also a chryselephantine statue of Athena, which was said to be the work of Pheidias. It had a cock upon the helmet. (Paus. vi. 26. § 2.)

15. At Elis also, he made a chryselephantine statue of Aphrodite Urania, resting one foot upon a tortoise. (Paus. vi. 25. § 2; comp. Plut. *Praecept. Conjug.* p. 142, d., *Isid. et Osir.* p. 381, e.)

16. Of the statues which Pheidias made for other Greek states, one of the most famous appears to have been his chryselephantine statue of Aesculapius at Epidaurus. (Paus. v. 11. § 5; Athenag. *Legat. pro Aristid.* p. 61, ed. Dechair.)

17. At the entrance of the Ismenium, near Thebes, there stood two marble statues of Athena and Hermes, surnamed Πρόναοι; the latter was the work of Pheidias; the former was ascribed to Scopas. (Paus. ix. 10. § 2.)

18. In the Olympieium at Megara was an unfinished chryselephantine statue of Zeus, the head only being of ivory and gold, and the rest of the statue of mud and gypsum. It was undertaken by Theocosmus, assisted by Pheidias, and was interrupted by the breaking out of the Peloponnesian War. (Paus. i. 40. § 3.) Two interesting points are involved in this statement, if correct: the one, a confirmation respecting the age of Pheidias, who is seen still actively employed up to the very close of his life; the other, an indication of the materials which he employed, in this case, as the core of a chryselephantine statue.

19. Pliny (*H. N.* xxxiv. 8. s. 19), tells a story, which is rather suspicious, respecting a contest between various celebrated statuaries who, though

of different ages, were all living together. The subject for the competition was an Amazon: the artists themselves were the judges, and the prize was awarded to that statue which each artist placed second to his own. The statue thus honoured was by Polycleitus; the second was by Pheidias; the third by Ctesilaus; the fourth by Cydon; and the fifth by Phradmon. If such a competition took place at all, it must have been toward the close of the life of Pheidias. (Comp. POLYCLEITUS.) The Amazon of Pheidias is highly praised by Lucian (*Imag.* 4, vol. ii. p. 462). The Amazon of the Vatican, preparing to leap forward, is supposed to be a copy of it. (Müller, *Archäol. d. Kunst*, § 121.)

20, 21, 22. Pliny (*l. c.*) mentions three bronze statues by Pheidias, which were at Rome in his time, but the original position of which is not known, and the subjects of which are not stated: "*item duo signa, quae Catulus in eadem aede* (sc. *Fortunae*) *posuit palliata, et alterum colossicon nudum.*"

23. The same writer mentions a marble Venus, of surpassing beauty, by Pheidias, in the portico of Octavia at Rome. He also states that Pheidias put the finishing hand to the celebrated Venus of his disciple Alcamenes. (*H. N.* xxxvi. 5. s. 4. § 3.)

24. The well-known colossal statue of one of the Dioscuri, with a horse, on the *Monte Cavallo* at Rome, standing on a base, which is evidently much more recent than the statue, and which bears the inscription OPUS FIDIAE, is supposed, from the character of the workmanship, to be rightly ascribed to Pheidias; but antiquarians are by no means unanimous on this point. Possibly it may be the *alterum colossicon nudum* of which Pliny speaks. (See Platner and Bunsen, *Beschreibung Roms*, vol. iii. pt. 2. p. 404; Wagner, *Kunstblatt*, 1824, Nos. 93, 94, 96—98; and the engraving in the plates to Meyer's *Kuntsgeschichte*, pl. 15.)

Among the statues falsely ascribed to Pheidias, were the *Nemesis* of Agoracritus, and the *Time* or *Opportunity* of Lysippus (Auson. *Ep.* 12; see the arts). At Patara in Lycia there were statues of Zeus and Apollo, respecting which it was doubted whether they were the works of Pheidias or of Bryaxis. (Clem. Alex. *Protrep.* p. 30, c.; comp. Tzetz. *Chil.* viii. 33; Cedren. p. 255, d. ed. Venet.)

This list of the works of Pheidias clearly proves the absurdity of the statement which was put forth by the depreciators of the Elgin marbles, that he never worked in marble. Pliny also expressly states the fact:—"*scalpsit et marmora.*" (*H. N.* xxxvi. 5. s. 4. § 4.)

Pheidias, like most of the other great artists of Greece, was as much distinguished for accuracy in the minutest details, as for the majesty of his colossal figures; and, like Lysippus, he amused himself and gave proofs of his skill, by making images of minute objects, such as cicadas, bees, and flies (Julian, *Epist.* viii. p. 377, a.). This statement, however, properly refers to his works in the department of τορευτική, or *caelatura*, that is, *chasing*, *engraving*, and *embossing* in metals; of which art we are informed by Pliny that he was the first great master (*H. N.* xxxiv. 8. s. 19. § 1; comp. *Dict. of Antiq. art. Caelatura*). Great parts of the gold on his chryselephantine statues we know to have been chased or embossed, though it is necessary to avoid confounding these ornaments with the polychromic decorations which were also lavished upon the statues. The shields of the statues of Zeus and Athena were covered with plates of gold, the reliefs in which belong to the department of *caelatura*, as does the hair of his Athena, and also the sceptre of his Zeus, which was of all sorts of metals. The shield of his Athena Promachus furnishes another example of the art, though the chasing on it was executed not by himself, but by Mys. Chased silver vessels, ascribed to him (whether rightly or not, may well be doubted), were in use in Rome in the time of Martial, who describes the perfectly natural representation of the fish upon such a vessel, by saying "*adde aquam, natabunt*" (iii. 35; comp. Niceph. Greg. *Hist.* viii.).

It has been stated already that Pheidias was said to have been a painter before he became a statuary. Pliny states that the temple of the Olympian Zeus at Athens was painted by him (*H. N.* xxxv. 8. s. 34).

III. *The Art of Pheidias.* After the remarks, which have been made incidentally in the two preceding sections of this article, it is unnecessary to say much more upon the characteristics of the art of Pheidias. In one word, its distinguishing character was *ideal beauty*, and that of the *sublimest* order, especially in the representation of divinities, and of subjects connected with their worship. While on the one hand he set himself free from the stiff and unnatural forms which, by a sort of religious precedent, had fettered his predecessors of the archaic or hieratic school, he never, on the other hand, descended to the exact imitation of any human model, however beautiful; he never represented that distorted action, or expressed that vehement passion, which lie beyond the limits of repose; nor did he ever approach to that almost meretricious grace, by which some of his greatest followers, if they did not corrupt the art themselves, gave the occasion for its corruption in the hands of their less gifted and spiritual imitators. The analogy between the works of Pheidias and Polycleitus, as compared with those of their successors, on the one hand, and the productions of Aeschylus and Sophocles as compared with those of Euripides, on the other, is too striking not to have been often noticed; and the difference is doubtless to be traced to the same causes in both instances, causes which were at work in the social life of Greece, and which left their impression upon art, as well as upon literature, though the process of corruption, as is natural, went on more rapidly in the latter than in the former. In both cases, the first step in the process might be, and has often been, mistaken for a step in advance. There is a refinement in that sort of grace and beauty, which appeals especially to sense and passion, a fuller expression of those emotions with which ordinary human nature sympathises. But this sort of perfection is the ripeness which indicates that decay is about to commence. The mind is pleased, but not elevated: the work is one to be admired but not to be imitated. Thus, while the works of Callimachus, Praxiteles, and Scopas, have sometimes been preferred by the general taste to those of Pheidias, the true artist and the aesthetic critic have always regarded the latter as the best specimens of ideal sculpture, and the best examples for the student which the whole world affords. On the latter point especially the judgment of modern artists, and of scholars who have made art their study, respecting the Elgin marbles, is singularly

unanimous. It is superfluous to quote those testimonies, which will be found in the works already referred to, and in the other standard writings upon ancient art, and which may be summed up in the declaration of Welcker, that "the British Museum possesses in the works of Pheidias a treasure with which nothing can be compared in the whole range of ancient art" (*Class. Mus.* vol. ii. p. 368); but it is of importance to refer to Cicero's recognition of the ideal character of the works of Pheidias (*Orat.* 2):—"*Itaque et Phidiae simulacris, quibus nihil in illo genere perfectius videmus, et his picturis, quas nominavi, cogitare tamen possumus pulchriora. Nec vero ille artifex, quum faceret Jovis formam, aut Minervae, contemplabatur aliquem, e quo similitudinem duceret; sed ipsius in mente insidebat species pulchritudinis eximia quaedam, quam intuens in eaque defixus, ad illius similitudinem artem et manum dirigebat.*" It was the universal judgment of antiquity that no improvement could be made on his models of divinities. (Quintil. xii. 10. § 3.)

It is sometimes mentioned, as a proof of Pheidias's perfect knowledge of his art, that in his colossal statues he purposely altered the right proportions, making the upper parts unnaturally large, in order to compensate for their diminution in perspective. This notion, however, which is derived from a passage in Plato (*Sophist.* p. 235, f.; comp. Tzetz. *Chil.* xi. 381), does not seem to be sufficiently well founded; all that we know of the ancient colossal statues leads rather to the idea that the parts were all in due proportion, and that the breadth and boldness of the masses secured the proper impression on the eye of the spectator. As a proof of Pheidias's knowledge of the anatomical department of his art, it is affirmed by Lucian that from the claw of a lion he calculated the size of the whole animal. (*Hermotim.* 54, vol. i. 795.)

The chief modern authorities on the subject, in addition to the histories of art by Winckelmann, Meyer, Müller, Hirt, Kugler, &c., are the following:—Müller, *de Phidiae Vita et Operibus Commentationes tres*, Gotting. 1827; David, in the *Biographie Universelle*; Völkel, *Ueber den grossen Tempel und die Statue des Jupiter zu Olympia*, Leipz. 1794; Siebenkees, *Ueber den Tempel und die Bildsäule des Jupiter zu Olympia*, Nürnb. 1795; Quatremère de Quincy, *Jupiter Olympien, &c.*; Schorn, *Ueber die Studien der Griechischen Künstler*; Preller, in Ersch and Gruber's *Encyklopädie*.

2. A son of the great Pheidias, made, with his brother Ammonius, the colossal statue of a sitting ape, of a sort of basalt, which is at Rome, in the Capitoline Museum. On the base is the inscription

ΦΙΔΙΑC ΚΑΙ ΑΜΜΟΝΙΟC ΑΜΦΟΤΕΡΟΙ
ΦΙΔΙΟΥ ΕΠΟΙΟΥΝ.

(Winckelmann, *Werke*, vol. v. pp. 275, foll. vol. vii. p. 248.) [P. S.]

PHEIDI'PPIDES (Φειδιππίδης), a courier, was sent by the Athenians to Sparta in B. C. 490, to ask for aid against the Persians, and arrived there on the second day from his leaving Athens. The Spartans declared that they were willing to give the required help, but unable to do so immediately, as religious scruples prevented their marching from home before the full moon (see *Dict. of Ant. s. v. Carneia*). On the return of Pheidippides to Athens, he related that, on his way to Sparta, he had fallen in with Pan, on Mount Parthenium, near Tegea, and that the god had bid him ask the Athenians why they paid him no worship, though he had been hitherto their friend, and ever would be so. In consequence of this revelation, they dedicated a temple to Pan, after the battle of Marathon, and honoured him thenceforth with annual sacrifices and a torch-race (Herod. v. 105, 106; Paus. i. 28, viii. 54; Corn. Nep. *Milt.* 4; *Dict. of Ant. s. v. Lampadephoria*). In Pausanias and Cornelius Nepos the form of the name is Philippides, which we also find as a various reading in Herodotus. [E. E.]

PHEIDIPPUS (Φείδιππος), a son of Thessalus, the Heracleid, and brother of Antiphos, led the warriors of the Sporades in thirty ships against Troy. (Hom. *Il.* ii. 678; Strab. x. p. 444.) [L. S.]

PHEIDIPPUS, a vase-painter, whose name appears on a vase in the Canino collection. (R. Rochette, *Lettre à M. Schorn*, p. 55, 2nd ed.) [P. S.]

PHEIDON (Φείδων). 1. Son of Aristodamidas, and king of Argos, was the tenth, according to Ephorus, but, according to Theopompus, the sixth in lineal descent from Temenus, Temenus himself being reckoned as the fifth from Hercules. Having broken through the limits which had been placed on the authority of his predecessors, Pheidon changed the government of Argos to a despotism. He then restored her supremacy over Cleonae, Phlius, Sicyon, Epidaurus, Troezen, and Aegina, the cities of her confederacy, "which had before been so nearly dissolved as to leave all the members practically independent." And this, as Mr. Grote observes, is the meaning of what Ephorus tells us in mythical language, that Pheidon recovered "the whole lot of Temenus" (*τὴν λῆξιν ὅλην τὴν Τημένου*), after it had been torn asunder into several parts. He appears next to have attacked Corinth, and to have succeeded in reducing it under his dominion. Not content however with this, and wishing to render his power there more secure, he sent to require of the Corinthians, for military service, 1000 of their most warlike citizens, intending to make away with them; but Abron, one of Pheidon's friends, frustrated the design by revealing it to Dexander, who had been appointed to command the body of men in question. We hear further, that Pheidon, putting forward the title of his legendary descent, aimed at the extension of his supremacy over all the cities which Hercules had ever taken,—a claim that reached to the greater part of the Peloponnesus. It seems to have been partly as the holder of such supremacy, and partly as the representative of Hercules by lineal descent, that the Pisans invited him, in the 8th Olympiad, to aid them in excluding the Eleians from their usurped presidency at the Olympic games, and to celebrate them jointly with themselves. The invitation quite fell in with the ambitious pretensions of Pheidon, who succeeded in dispossessing the Eleians; but the latter, not long after, defeated him, with the aid of Sparta, and recovered their privilege. Thus apparently fell the power of Pheidon; but as to the details of the struggle we have no information. He did not fall, however, without leaving some very striking and permanent traces of his influence upon Greece. It may have been, as bishop Thirlwall suggests, in prosecution of his vast plans, that he furnished his brother CARANUS with the means of founding a little kingdom, which became the core of the Macedonian monarchy. And a more undoubted and memorable act of his was his introduction of copper

and silver coinage, and of a new scale of weights and measures, which, through his influence, became prevalent in the Peloponnesus, and ultimately throughout the greater portion of Greece. The scale in question was known by the name of the Aeginetan, and it is usually supposed, according to the statement of Ephorus, that the coinage of Pheidon was struck in Aegina; but there seems good reason for believing, with Mr. Grote, that what Pheidon did was done in Argos, and nowhere else,—that "Pheidonian measures" probably did not come to bear the specific name of Aeginetan until there was another scale in vogue, the Euboic, from which to distinguish them,—and that both the epithets were probably derived, not from the place where the scale first originated, but from the people whose commercial activity tended to make them most generally known,—in the one case the Aeginetans, in the other case the inhabitants of Chalcis and Eretria.

With respect to the date of Pheidon there is some considerable discrepancy of statement. Pausanias mentions the 8th Olympiad, or B. C. 748, as the period at which he presided at the Olympic games; but the Parian marble, representing him as the eleventh from Hercules, places him in B. C. 895. Hence Larcher and others would understand Pausanias to be reckoning the Olympiads, not from Coroebus, but from Iphitus: but Pausanias and Ephorus tell us that the Olympiad which Pheidon celebrated was omitted in the Eleian register, and we know that there was no register of the Olympiads at all before the Olympiad of Coroebus in B. C. 776. On the other hand, Herodotus, according to the common reading of the passage (vi. 127), calls Pheidon the father of Leocedes, one of the suitors of Agarista, the daughter of Cleisthenes of Sicyon; and, as this would bring down the Argive tyrant to a period at least a hundred years later than the one assigned him by Pausanias, some critics have suspected a mutilation of the text of Herodotus, while others would alter that of Pausanias from the 8th to the 28th Olympiad, and others again suppose *two* kings of Argos of the name of Pheidon, and imagine Herodotus to have confounded the later with the earlier. Of these views, that which ascribes incorrectness to the received reading of the passage in Herodotus is by far the most tenable. At any rate, the date of Pheidon is fixed on very valid grounds, which may be found in Clinton, to about the middle of the eighth century B. C.

(Ephor. *ap. Strab.* viii. p. 358; Theopomp. *ap. Diod. Fragm.* B. vii.; Arist. *Pol.* v. 10, ed. Bekk.; Paus. vi. 22; Plut. *Am. Narr.* 2; Schol. *ad Apoll. Rhod.* iv. 1212; Schol. *ad Pind. Olymp.* xiii. 27; Poll. *Onom.* x. 179; Plin. *H. N.* vii. 56; Diog. Laërt. viii. 14; Ael. *V. H.* xii. 10; Perizon. *ad loc.*; Clint. *F. H.* vol. i. app. i.; Larcher, *ad Herod.* vi. 127; Müller, *Dor.* i. 7. § 15; Herm. *Pol. Ant.* § 33; Böckh, *Publ. Econ. of Athens*, b. i. ch. 4, b. iv. ch. 19; Thirlwall's *Greece*, vol. i. p. 358; Grote's *Greece*, part ii. ch. 4.)

2. An ancient Corinthian legislator, of uncertain date, who is said by Aristotle to have had in view an arrangement which provided for a fixed and unchangeable number of citizens, without attempting to equalize property (Arist. *Pol.* ii. 3, ed. Göttling; Göttl. *ad loc.*). The scholiast on Pindar (*Ol.* xiii. 20) appears to confound this Pheidon with the Argive tyrant, though Müller explains it by saying (*Dor.* i. 7. § 15) that the latter was sometimes called a Corinthian, because Corinth lay in his dominions. The words, however, of the scholiast, *Φείδων τις ἀνὴρ Κορίνθιος*, will not admit of this charitable interpretation. We have no ground at all for identifying the king of Argos with the Corinthian legislator of Aristotle.

3. One of the thirty tyrants established at Athens in B. C. 404 (Xen. *Hell.* ii. 3. § 2). He was strongly opposed to Critias and his party in the government, and, therefore, after the battle of Munychia he was appointed one of the new Council of Ten, in the hope that he would bring about a reconciliation with the exiles in the Peiraeeus. But he showed no willingness at all for such a course, and we find him shortly after going to Sparta to ask for aid against the popular party. (Xen. *Hell.* ii. 4. §§ 23, 28; Lys. *c. Erat.* p. 125.)

4. An Athenian, who, if we may believe a story preserved in St. Jerome (*c. Jovin.* i. p. 186; comp. Schneid. *ad Xen. Hell.* ii. 3. § 2), was slain at a banquet by the thirty tyrants, who then obliged his daughters to dance naked before them on the floor that was stained with their father's blood. To avoid further and worse dishonour, the maidens drowned themselves.

5. A character in the Ἱπποτρόφος of the comic poet Mnesimachus. From the context of the fragment in which his name occurs, he seems to have been one of the Phylarchs, who superintended the cavalry of Athens (Mnesim. *ap. Ath.* ix. p. 402, f.; Meineke, *Fragm. Com. Graec.* vol. iii. pp. 568, 571). The name occurs also in the Ποίησις of Antiphanes, but does not refer to any real person. (Antiph. *ap. Ath.* vi. p. 223, a.; Meineke, *Fragm. Com. Graec.* vol. iii. p. 106.) [E. E.]

PHEME. [OSSA.]

PHE'MIUS (Φήμιος). 1. The famous minstrel, was a son of Terpius, and entertained with his song the suitors in the house of Odysseus in Ithaca. (Hom. *Od.* i. 154, xxii. 330, &c. xvii. 263.)

2. One of the suitors of Helen. (Hygin. *Fab.* 81.)

3. The father of Aegeus, and accordingly the grand-father of Theseus, who is hence called Φημίου παῖς. (Lycoph. 1324, with the note of Tzetz.)

4. A son of Ampyx, and the mythical founder of the town of Phemiae in Arnaea. (Steph. Byz. *s. v.* Φημίαι; comp. TEMON.) [L. S.]

PHEMO'NOE (Φημονόη), a mythical Greek poetess of the ante-Homeric period, was said to have been the daughter of Apollo, and his first priestess at Delphi, and the inventor of the hexameter verse (Paus. x. 5. § 7, 6. § 7; Strab. ix. p. 419; Plin. *H. N.* vii. 57; Clem. Alex. *Strom.* i. pp. 323, 334; Schol. *ad Eurip. Orest.* 1094; Eust. *Prol. ad Iliad.*; and other authors cited by Fabricius). Some writers seem to have placed her at Delos instead of Delphi (*Atil. Fort.* p. 2690, Putsch); and Servius identifies her with the Cumaean Sybil (*ad Virg. Aen.* iii. 445). The tradition which ascribed to her the invention of the hexameter, was by no means uniform; Pausanias, for example, as quoted above, calls her the first who used it, but in another passage (x. 12. § 10) he quotes an hexameter distich, which was ascribed to the Peleiads, who lived before Phemonoë: the traditions respecting the invention of the hexameter are collected by Fabricius (*Bibl. Graec.* vol. i. p. 207). There were poems which went under the name of Phemonoë, like the old religious poems

which were ascribed to Orpheus, Musaeus, and the other mythological bards. Melampus, for example, quotes from her in his book περὶ παλμῶν (Fabric. *Bibl. Graec.* vol. i. p. 116); and Pliny quotes from her respecting eagles and hawks, evidently from some book of augury, and perhaps from a work which is still extant in MS., entitled *Orneosophium* (Plin. *H. N.* x. 3, 8. s. 9; Fabric. *Bibl. Graec.* vol. i. pp. 210, 211; Olearii, *Dissert. de Poetriis Graecis*, Hamb. 1734, 4to.). There is an epigram of Antipater of Thessalonica, alluding to a statue of Phemonoë, dressed in a φᾶρος. (Brunck, *Anal.* vol. ii. p. 114, No. 22; *Anth. Pal.* vi. 208.) [P. S.]

PHENEUS (Φενεός). 1. An Arcadian autochthon, is said to have founded the town of Pheneos in Arcadia. (Paus. viii. 14. § 4.)

2. A son of Melas, was slain by Tydeus (Apollod. i. 8. § 5). [L. S.]

PHERAEA (Φεραία). 1. A surname of Artemis at Pherae in Thessaly, at Argos and Sicyon, where she had temples. (Callim. *Hymn. in Dian.* 259; Paus. ii. 10. § 6, 23. § 5.)

2. A surname of Hecate, because she was a daughter of Zeus and Pheraea, the daughter of Aeolus, or because she had been brought up by the shepherds of Pheres, or because she was worshipped at Pherae. (Tzetz. *ad Lyc.* 1180; Spanheim, *ad Callim. l. c.*) [L. S.]

PHERAULAS (Φεραύλας), is introduced by Xenophon, in the Cyropaedeia, as a Persian of humble birth, but a favourite with Cyrus, and distinguished by qualities of body and mind which would not have dishonoured the noblest rank. He comes before us in particular as the hero of a graphic scene, exhibiting a disregard of wealth, such as is usually called romantic. (Xen. *Cyrop.* ii. 3. §§ 7, &c., viii. 3). [E. E.]

PHERECLUS (Φέρεκλος), a son of Harmonides, is said to have built the ship in which Paris carried off Helen, and to have been slain in the Trojan war by Meriones. (Hom. *Il.* v. 59, &c.; Plut. *Thes.* 17.) [L. S.]

PHERE'CRATES (Φερεκράτης), of Athens, was one of the best poets of the Old Comedy (Anon. *de Com.* p. xxviii.). He was contemporary with the comic poets Cratinus, Crates, Eupolis, Plato, and Aristophanes (Suid. *s. v.* Πλάτων), being somewhat younger than the first two, and somewhat older than the others. One of the most important testimonies respecting him is evidently corrupted, but can be amended very well; it is as follows (Anon. *de Com.* p. xxix):—Φερεκράτης Ἀθηναῖος νικᾷ ἐπὶ Θεάτρου γινόμενος, ὁ δὲ ὑποκριτὴς ἐξήλωκε Κράτητα. Καὶ αὖ τοῦ μὲν λοιδορεῖν ἀπέστη, πράγματα δὲ εἰσηγούμενος καινὰ ηὐδοκίμει γενόμενος εὑρετικὸς μύθων. Dobree corrects the passage thus:—Φ. Α. νικᾷ ἐπὶ Θευδώρου, γενόμενος δὲ ὑποκριτὴς ἐξήλωκε Κράτητα, κ.τ.λ.; and his emendation is approved by Meineke and others of our best critical scholars. From the passage, thus read, we learn that Pherecrates gained his first victory in the archonship of Theodorus, B. C. 438; and that he imitated the style of Crates, whose actor he had been. From the latter part of the quotation, and from an important passage in Aristotle (*Poët.* 5), we see what was the character of the alteration in comedy, commenced by Crates, and carried on by Pherecrates; namely, that they very much modified the coarse satire and vituperation of which this sort of poetry had previously been the vehicle (what Aristotle calls ἡ ἰαμβικὴ ἰδέα), and constructed their comedies on the basis of a regular plot, and with more dramatic action.* Pherecrates did not, however, abstain altogether from personal satire, for we see by the fragments of his plays that he attacked Alcibiades, the tragic poet Melanthius, and others (Ath. viii. p. 343, c., xii. p. 538, b.; Phot. *Lex.* p. 626, 10). But still, as the fragments also show, his chief characteristics were, ingenuity in his plots and elegance in diction: hence he is called Ἀττικώτατος (Ath. vi. p. 268, e; Steph. Byz. p. 43; Suid. *s. v.* Ἀθηναία). His language is not, however, so severely pure as that of Aristophanes and other comic poets of the age, as Meineke shows by several examples.

Of the invention of the new metre, which was named, after him, the *Pherecratean*, he himself boasts in the following lines (*ap. Hephaest.* x. 5, xv. 15, *Schol in Ar. Nub.* 563):—

ἄνδρες, πρόσχετε τὸν νοῦν
ἐξευρήματι καινῷ
συμπτύκτοις ἀναπαίστοις.

The system of the verse, as shown in the above example, is

which may be best explained as a choriambus, with a spondee for its base, and a long syllable for its termination. Pherecrates himself seems to call it an anapaestic metre; and it might be scanned as such: but he probably only means that he used it in the parabases, which were often called *anapaests*, because they were originally in the anapaestic metre (in fact we hold the anapaestic verse to be, in its origin, choriambic). Hephaestion explains the metre as an *hephthemimeral antispastic*, or, in other words, an *antispastic dimeter catalectic* (Hephaest. *ll. cc.*; comp. Gaisford's Notes). The metre is very frequent in the choruses of the Greek tragedians, and in Horace, as, for example,

Grato Pyrrha sub antro.

There is a slight difference in the statements respecting the number of his plays. The Anonymous writer on comedy says eighteen, Suidas and Eudocia sixteen. The extant titles, when properly sifted, are reduced to eighteen, of which some are doubtful. The number to which Meineke reduces them is fifteen, namely, Ἄγριοι, Αὐτόμολοι, Γραῆς, Δουλοδιδάσκαλος, Ἐπιλήσμων ἢ Θάλαττα, Ἵππος ἢ Παννυχίς, Κοριαννώ, Κραπάταλοι, Λῆροι, Μυρμηκάνθρωποι, Πετάλη, Τυραννίς, Ψευδηρακλῆς. Of these the most interesting is the Ἄγριοι, on account of the reference to it in Plato's *Protagoras* (p. 327, d.), which has given rise to much discussion. Heinrichs has endeavoured to show that the subject of the play related to those corruptions of the art of music of which the comic poets so frequently complain, and that one of the principal performers was the Centaur Cheiron, who expounded the laws of the ancient music to a chorus of *wild men* (ἄγριοι), that is, either Centaurs or Satyrs; and he

* Dindorf reads ὑπόπικρος for ὑποκριτὴς in the above passage. This makes no real difference in the meaning, except with reference to Pherecrates having been an actor for Crates. The correction seems arbitrary, and moreover unnecessary, as it expresses somewhat obscurely what is clearly stated in the next clause.

meets the obvious objection, that the term μισάνθρωποι, which Plato applies to the Chorus, is not suitable to describe Satyrs or Centaurs, by changing it into ἡμιάνθρωποι (*Demonstratio et Restitutio loci corrupti e Platonis Protagora*, Kiliae, 1813, and also in his work *Epimenides aus Creta*, &c. pp. 188, 192, foll.). The same view is adopted by Ast and Jacobs, but with a less violent change in Plato's text, namely, μιξάνθρωποι. The common reading is, however, successfully defended by Meineke, who shows that there is no sufficient reason for supposing that Cheiron appeared in the Ἄγριοι at all, or that the Chorus were not really what the title and the allusion in Plato would naturally lead us to suppose, namely, wild *men*. The play seems to have been a satire on the social corruptions of Athens, through the medium of the feelings excited at the view of them in men who are uncivilized themselves and enemies to the civilized part of mankind. The play was acted at the Lenaea, in the month of February, B. C. 420 (Plat. *l. c.*; Ath. v. p. 218, d.). The subjects of the remaining plays are fully discussed by Meineke. The name of Pherecrates is sometimes confounded with *Crates* and with *Pherecydes*. (Fabric. *Bibl. Graec.* vol. ii. pp. 473—476; Meineke, *Frag. Com. Graec.* vol. i. pp. 66—86, vol. ii. pp. 252—360; Bergk, *Reliq. Comoed. Att. Antiq.* pp. 284—306). [P. S.]

PHERECY'DES (Φερεκύδης), the name of two Greek writers, one a philosopher of Syros, and another a logographer of Athens, who are frequently confounded with one another. Suidas, indeed, mentions a third Pherecydes of Leros, but he is the same person as the Athenian, as is shown below.

1. Of SYROS, one of the Cyclades, was a son of Babys. The name of his birthplace, coupled with the traditions respecting the Eastern origin of his philosophical opinions, led many writers to state that he was born in Syria or Assyria. There is some difference respecting his date. Suidas places him in the time of Alyattes, king of Lydia, Diogenes Laërtius (i. 121) in the 59th Olympiad B. C. 544. Now as Alyattes died in the 54th Olympiad, both these statements cannot be correct, and the attempt of Mr. Clinton to reconcile them (*F. H.* ad ann. 544), cannot be admitted, as Müller has shown (*Fragm. Hist. Graec.* p. xxxiv.). The date of Diogenes is the more probable one, and is supported by the authority of Cicero, who makes Pherecydes a contemporary of Servius Tullius (*Tusc.* i. 16).

According to the concurrent testimony of antiquity, Pherecydes was the teacher of Pythagoras. It is further stated by many later writers, such as Clemens Alexandrinus, Philo Byblius, &c., the references to whom are all given in the work of Sturtz quoted below, that Pherecydes did not receive instruction in philosophy from any master, but obtained his knowledge from the secret books of the Phoenicians. Diogenes Laërtius relates (i. 116, ii. 46) that Pherecydes heard Pittacus, and was a rival of Thales; which latter statement also occurs in Suidas. It is further related, that, like Thales and Pythagoras, Pherecydes was a disciple of the Egyptians and Chaldaeans, and that he travelled in Egypt. (Joseph. *c. Apion.* p. 1034, e.; Cedrenus, i. p. 94, b.; Theodorus Meliteniota, *Prooem. in Astron.* c. 12.) But all such statements cannot, from the nature of the case, rest on any certain foundation. The other particulars related of Pherecydes are not worth recording here: those who are curious in such matters will find some details in the sections devoted to him in Diogenes Laërtius (i. 116—122). It may just be mentioned that, according to a favourite tradition in antiquity, Pherecydes died of the lousy disease or Morbus Pediculosus; though others tell us that he put an end to his life by throwing himself down from a rock at Delphi, and others again give other accounts of his death.

Pherecydes was, properly speaking, not a philosopher. He lived at the time at which men began to speculate on cosmogony and the nature of the gods, but had hardly yet commenced the study of true philosophy. Hence he is referred to by Aristotle (*Met.* xiii. 4) as partly a mythological writer; and Plutarch (*Sull.* 36) as well as many other writers give him the title of Theologus. The most important subject which he is said to have taught was the doctrine of the Metempsychosis, or, as it is put by other writers, the doctrine of the immortality of the soul (Suidas; Cic. *Tusc.* i. 16). He gave an account of his views in a work, which was extant in the Alexandrian period. It was written in prose, which he is said to have been the first to employ in the explanation of philosophical questions: others go even so far as to state that he was the first who wrote any thing in prose, but this honour, however, must be reserved for Cadmus of Miletus. The title, which Pherecydes himself gave to his work, seems to have been Ἑπτάμυχος, though others called it Θεοκρασία, and others again Θεογονία or Θεολογία. Suidas says that it was in two books; and there is no reason for rejecting this statement on account of its title Ἑπτάμυχος, since this title has evident reference to the nature of its contents. He maintained that there were three principia (Zeus or Aether, Chthona or Chaos, and Cronos or Time), and four elements (fire, earth, air, and water), from which were formed every thing that exists.

2. Of ATHENS, was one of the most celebrated of the early logographers. Suidas speaks of a Pherecydes of Leros, who was likewise an historian or logographer; but Vossius (*De Hist. Graecis*, p. 24, ed. Westermann) has shown that this Pherecydes is the same as the Athenian. He is called a Lerian from having been born in the island of Leros, and an Athenian from having spent the greater part of his life at Athens; and it may be added that, except in Suidas, we find mention of only one historical writer of this name. (Comp. Diog. Laërt. i. 119; Strab. x. p. 487, b.) Suidas also makes a mistake in calling him older than his namesake of Syros; but the exact time at which he lived is differently stated. Suidas places him before the 75th Olympiad, B. C. 480; but Eusebius and the Chronicon Paschale in the 81st Olympiad, B. C. 456, and Isidorus (*Orig.* i. 41) in the 80th Olympiad. There can be no doubt that he lived in the former half of the fifth century B. C., and was a contemporary of Hellanicus and Herodotus. He is mentioned by Lucian as one of the instances of longevity, and is said to have attained the age of 85 years. (Lucian, *de Macrob.* 22, where he is erroneously called ὁ Σύριος instead of ὁ Λέριος.)

Suidas ascribes several works to the Athenian or Lerian Pherecydes. This lexicographer relates that some looked upon Pherecydes as the collector of the Orphic writings; but this statement has reference to the philosopher. He also mentions a

work of his entitled Παραινέσεις δι' ἐπῶν, which, however, does not belong to the Athenian. The other works spoken of by Suidas, Περὶ Λέρου, Περὶ Ἰφιγενείας, Περὶ τῶν Διονύσου ἑορτῶν, may have been written by the historian, but not a fragment of them has been preserved. His great work, which is frequently referred to by the Scholiasts and Apollodorus, was a mythological history in ten books, which is quoted by various titles, in consequence of the diversified nature of its contents. It is sometimes called Ἱστορίαι, at other times Αὐτόχθονες, and sometimes Ἀρχαιολογίαι; and from the numerous extracts which are made from it, we are enabled to make out pretty well the subject of each book. It began with a theogony, and then proceeded to give an account of the heroic age and of the great families of that time, with which the pride and religious feeling of the later Greeks so closely identified themselves. The fragments of Pherecydes have been collected by Sturtz, *Pherecydis Fragmenta*, Lips. 1824, 2nd ed.; and by Car. and Theod. Müller in *Fragmenta Historicorum Graecorum*, p. xxxiv., &c., p. 70, &c.

PHERENI'CUS (Φερένικος), of Heracleia, an epic poet of uncertain age, who treated of Metamorphoses and similar fabulous tales. Athenaeus (iii. p. 78, b.) gives a statement from him respecting the origin of the fig-tree and other trees; and Tzetzes (*Chil.* vii. 144) speaks of him as one of those who treated of the monstrous and fabulous forms of men, and quotes from him two lines respecting the Hyperborei (comp. Schol. *ad Pind. Ol.* iii. 28.)

PHERES (Φέρης). 1. A son of Cretheus and Tyro, and brother of Aeson and Amythaon; he was married to Periclymene, by whom he became the father of Admetus, Lycurgus, Eidomene, and Periapis. He was believed to have founded the town of Pherae in Thessaly. (Hom. *Od.* xi. 259; Apollod. i. 9. §§ 11, 14, iii. 10. § 4, 13. § 8.)

2. A son of Jason and Medeia. (Apollod. i. 9. § 28; Paus. ii. 3. § 6.) [L. S.]

PHERETIADES (Φερητιάδης), i. e. a son of Pheres (Hom. *Il.* ii. 763; comp. PHERES). Euripides (*Iph. Aul.* 214) applies the same patronymic to Eumelus, the grandson of Pheres. [L. S.]

PHERETI'MA (Φερετίμη), wife of Battus III., and mother of Arcesilaus III., successive kings of Cyrene,—"a Dorian woman," says Müller, "transformed into an Oriental sultana." It was doubtless through her violent instigations that Arcesilaus made the attempt to recover the royal privileges, which his father had lost; and, when he failed in this and was driven into exile, Pheretima fled to the court of Evelthon, king of Salamis in Cyprus, to whom she made persevering but fruitless applications for an army to effect the restoration of her son. [EVELTHON.] Arcesilaus, however, recovered the throne with the help of auxiliaries from Samos, and in the cruel vengeance which he took on his enemies we seem to trace again the evil influence of his mother. On being obliged to flee a second time from his country, he took refuge with the Barcaeans, the greater part of whom were hostile to him, and joining with some Cyrenaean exiles, put him to death. Meanwhile, Pheretima had remained in Cyrene, administering the government; but, when she heard of her son's murder, she fled into Egypt to Aryandes, the viceroy of Dareius Hystaspis, and, representing that the death of Arcesilaus had been the consequence of his submission to the Persians, she induced him to avenge it. On the capture of Barca by the Persian army, she caused those who had had the principal share in her son's murder to be impaled, and, not content with this cruel vengeance, she ordered the breasts of their wives to be cut off. The rest of her enemies in the city were enslaved, and the place was given up to the government of the Battiadae and their party. Pheretima then returned to Egypt, where she soon after died of a painful and loathsome disease. (Herod. iv. 162, 165, 167, 200—202, 205; Polyaen. viii. 47; Suid. *s. v.* εὐλαί; Thrige, *Res Cyrenensium*, §§ 39, &c.) [See above, Vol. I. p. 477.] [E. E.]

PHERON or PHEROS (Φέρων, Φερῶς), king of Egypt, and son of Sesostris. He was visited with blindness, an hereditary complaint, though, according to the legend preserved in Herodotus, it was a punishment for his presumptuous impiety in throwing a spear into the waters of the Nile when it had overflowed the fields. By attending to the directions of an oracle he was cured, and the circumstances connected with the restoration of his sight strongly illustrate the general corruption of morals among the Egyptian women of the time. He dedicated an obelisk at Heliopolis, in gratitude for his recovery; and Pliny tells us that this, together with another also made by him but broken in its removal, was to be seen at Rome in the Circus of Caligula and Nero at the foot of the Vatican hill. Pliny calls the Pheron of Herodotus Nuncoreus, or Nencoreus, a name corrupted, perhaps, from Menophtheus. Diodorus gives him his father's name, Sesoosis. Pheron is of course the same word as Pharaoh. (Herod. ii. 111; Diod. i. 59; Plin. *H. N.* xxxvi. 11; comp. Tac. *Ann.* xiv. 14; Bunsen, *Aegyptens Stelle in der Weltgeschichte*, vol. iii. *Urkundenbuch*, p. 86.) [E. E.]

PHERSE'PHONE. [PERSEPHONE.]

PHERU'SA (Φέρουσα), one of the daughters of Nereus and Doris (Hom. *Il.* xviii. 43; Hes. *Theog.* 248). One of the Horae was likewise called Pherusa. (Hygin. *Fab.* 183.) [L. S.]

PHI'ALUS (Φίαλος), a son of Bucolion, and father of Simus, is said to have changed the name of the Arcadian town of Phigalia into Phialeia. (Paus. viii. 1. § 5, v. 39. § 2.) [L. S.]

PHI'DIAS. [PHEIDIAS.]

PHIDON. [PHEIDON.]

PHIGA'LIA (Φιγαλία), a Dryad, from whom the town of Phigalia was believed to have derived its name. (Paus. viii. 39. § 2; Strab. viii. p. 348.) [L. S.]

PHI'GALUS (Φίγαλος), one of the sons of Lycaon in Arcadia, is said by Pausanias to have founded the town of Phigalia (viii. 3. § 1), though in another passage he is called an autochthon (viii. 39. § 2). [L. S.]

PHILA (Φίλα). 1. A Macedonian princess, sister of Derdas the prince of Elymiotis, was one of the many wives of Philip of Macedon (Dicaearch. *ap. Athen.* xiii. p. 557, c.).

2. Daughter of Antipater, the regent of Macedonia, is celebated as one of the noblest and most virtuous women of the age in which she lived. Her abilities and judgment were so conspicuous even at an early age, that we are told her father Antipater, was in the constant habit of consulting her in regard to political affairs. In B. C. 322, she was given by him in marriage to Craterus, as a reward

for the assistance furnished by the latter to Antipater in the Lamian war (Diod. xviii. 18). But if any dependence can be placed on the authority of Antonius Diogenes (*ap. Phot.* p. 111, b.), she must have been previously married to Balacrus (probably the satrap of Cappadocia of that name) as early as B. C. 332; and this seems to accord well with the statement of Plutarch that she was already past her prime, when after the death of Craterus, who survived his marriage with her scarcely a year, she was again married to the young Demetrius, the son of Antigonus (Plut. *Demetr.* 14). The exact period of this last marriage is nowhere indicated, but it seems probable that it must have taken place as early as B. C. 319 (comp. Droysen, *Hellenism.* vol. i. p. 216; and Niebuhr, *Kl. Schrift.* p. 226); it was certainly prior to 315, in which year the remains of her late husband were at length consigned to her care by Ariston, the friend of Eumenes (Diod. xix. 59). Notwithstanding the disparity of age, Phila appears to have exercised the greatest influence over her youthful husband, by whom she was uniformly treated with the utmost respect and consideration, and towards whom she continued to entertain the warmest affection, in spite of his numerous amours and subsequent marriages. During the many vicissitudes of fortune which Demetrius experienced, Phila seems to have resided principally in Cyprus; from whence we find her sending letters and costly presents to her husband during the siege of Rhodes. After the fatal battle of Ipsus, she joined Demetrius, and was soon after sent by him to her brother Cassander in Macedonia, to endeavour to effect a reconciliation and treaty between him and Demetrius. She appears to have again returned to Cyprus, where, in B. C. 295, she was besieged in Salamis by Ptolemy, and ultimately compelled to surrender, but was treated by him in the most honourable manner, and sent together with her children in safety to Macedonia. Here she now shared the exalted fortunes of her husband, and contributed not a little to secure the attachment of the Macedonian people to his person. But when, in B. C. 287, a sudden revolution once more precipitated Demetrius from the throne, Phila, unable to bear this unexpected reverse, and despairing of the future, put an end to her own life at Cassandreia. (Plut. *Demetr.* 22, 32, 35, 37, 38, 45; Diod. xx. 93.)

The noble character of Phila is a bright spot in the history of a dark and troubled period. Her influence was ever exerted in the cause of peace, in protecting the oppressed, and in attempting, but too often in vain, to calm the violent passions of those by whom she was surrounded. She left two children by Demetrius; Antigonus, surnamed Gonatas, who became king of Macedonia; and a daughter, Stratonice, married first to Seleucus, and afterwards to his son Antiochus (Plut. *Demetr.* 31, 37, 53). Besides these, it appears that she must have had a son by Craterus, who bore his father's name. (Niebuhr, *Kl. Schrift.* p. 225.) The Athenians, in order to pay their court to Demetrius, consecrated a temple to Phila, under the name of Aphrodite. (Athen. vi. p. 254, a.)

3. A daughter of Demetrius Poliorcetes by his mistress Lamia. (Athen. xiii. p. 577, c.)

4. Wife of Antigonus Gonatas; probably a daughter of Seleucus I., by Stratonice (Joann. Malelas, p. 198, ed. Bonn; Droysen, *Hellenism.* vol. ii. p. 179; Froelich. *Ann. Syr.* pp. 21, 22). Suidas (*s. v.* Ἄρατος) has confounded her with No. 2.

5. A celebrated Athenian courtezan, and the mistress of the orator Hyperides. (Athen. xiii. p. 590, d. 593, f.; Dem. *c. Neaer.* p. 1351.) [E. H. B.]

PHILADELPHUS (Φιλάδελφος), a surname of Ptolemaeus II. king of Egypt [PTOLEMAEUS II.], and of Attalus II. king of Pergamum [ATTALUS II.].

Philadelphus is also the name of one of the Deipnosophistae in Athenaeus, who calls him a native of Ptolemais, and describes him (i. p. 1) as a distinguished man in philosophical speculation and of an upright life.

PHILADELPHUS, ANNIUS. [CIMBER, ANNIUS.]

PHILAENI (Φίλαινοι), two brothers, citizens of Carthage, of whom the following story is told. A dispute between the Carthaginians and Cyrenaeans, about their boundaries, had led to a war, which lasted for a long time and with varying success. Seeing no probability of a speedy conclusion to it, they at length agreed that deputies should start at a fixed time from each of the cities,—or rather perhaps from Leptis Magna and Hesperides or Berenice, the most advanced colonies of Carthage and Cyrenè, respectively, on the Great Syrtis,—and that the place of their meeting, wherever it might be, should thenceforth form the limit of the two territories. The Philaeni were appointed for this service, on the part of the Carthaginians, and advanced much further than the Cyrenaean party. Valerius Maximus accounts for this by informing us that they fraudulently set forth before the time agreed upon, a somewhat singular preface to his admiring declamation on their virtuous patriotism. Sallust merely tells us that they were accused of the trick in question by the Cyrenaean deputies, who were afraid to return home after having so mismanaged the affair, and who, after much altercation, consented to accept the spot which they had reached as the boundary-line, if the Philaeni would submit to be buried alive there in the sand. Should they decline the offer, they were willing, they said, on their side, if permitted to advance as far as they pleased, to purchase for Cyrene an extension of territory by a similar death. The Philaeni accordingly then and there devoted themselves for their country, in the way proposed. The Carthaginians paid high honours to their memory, and erected altars to them where they had died; and from these, even long after all traces of them had vanished, the place still continued to be called "The Altars of the Philaeni" (Sall. *Jug.* 75; Val. Max. v. 6, ext. 4; Pomp. Mel. i. 7; Oros. i. 2; Solin. *Polyhist.* 27; Sil. Ital. *Bell. Pun.* xv. 704; Polyb. iii. 39, x. 40; Strab. iii. p. 171, xvii. p. 836; Plin. *H. N.* v. 4; Thrige, *Res Cyrenensium*, §§ 49—51). Without intending to throw discredit upon the whole of the above story, we may remark that our main authority for it is Sallust, and that he probably derived his information from African traditions during the time that he was proconsul of Numidia, and at least three hundred years after the event. We cannot, therefore, accept it unreservedly. The Greek name by which the heroic brothers have become known to us,—Φίλαινοι, or lovers of praise,—seems clearly to have been framed to suit the tale. The exact date of the occurrence we have no means of fixing. Thrige supposes it to have taken place not earlier than

400, nor later than 330 B. C., at which last-mentioned period, or rather in 331, Cyrene appears to have become subject to Alexander the Great. (Arr. *Anab.* vii. 9 ; Diod. xvii. 49 ; Curt. iv. 7 ; Thrige, § 53.) [E. E.]

PHILAENIS (Φιλαινίς), a Greek poetess of Leucas, appears to have lived at the time of the sophist Polycrates, who was a contemporary of Isocrates. She was the reputed authoress of an obscene poem on love (περὶ Ἀφροδισίων ἀκόλαστον σύγγραμμα), which was classed by Chrysippus along with the Gastronomia of Archestratus. According to Aeschrion, however, Philaenis did not write this poem ; and in an epitaph supposed to be placed on the tomb of Philaenis, Aeschrion ascribes the work to Polycrates. This epitaph, which is written in choliambic verses, and which has been preserved by Athenaeus, is given in the collection of choliambic poets appended to Lachmann's edition of Babrius, p. 137, Berol. 1845. (Athen. v. p. 220, f., viii. p. 335, b—e., x. p. 457, d. ; Polyb. xii. 13.)

PHILAEUS (Φίλαιος), a son of the Telamonian Ajax and Tecmessa, from whom the Attic demos of Philaïdae derived its name. (Herod. vi. 35 ; Plut. *Sol.* 10 ; Paus. i. 35. § 2, who calls Philaeus a son of Eurysaces.) [L. S.]

PHILAEUS or PHILEAS. [RHOECUS.]

PHILAGER (Φίλαγρος), of Cilicia, was a Greek rhetorician, and a pupil of Lollianus, and consequently lived in the time of the Antonines. An account of him is given by Philostratus (*Vit. Soph.* ii. 8), from which we learn that he was of a very vehement and quarrelsome disposition, and that after various wanderings he eventually settled at Rome.

PHILA'GRIUS (Φιλάγριος), a Rhodian orator, who chose Hyperides as his model. (Dionys. *de Dinarch.* 8.)

PHILA'GRIUS (Φιλάγριος), a Greek medical writer, born in Epeirus, lived after Galen and before Oribasius, and therefore probably in the third century after Christ. According to Suidas (*s. v.*) he was a pupil of a physician named Naumachius, and practised his profession chiefly at Thessalonica. Theophilus gives him the title of περιοδευτής (*Comment. in Hippocr.* "*Aphor.*", in Dietz, *Schol. in Hippocr. et Gal.* vol. ii. p. 457), which probably means a physician who travelled from place to place in the exercise of his profession. He seems to have been well known to the Arabic medical writers, by whom he is frequently quoted *, and who have preserved the titles of the following of his works :—1. *De Impetigine.* 2. *De iis quae Gingivae Dentibusque accidunt.* 3. *De iis qui Medico destituuntur.* 4. *De Morborum Indiciis.* 5. *De Arthritidis Morbo.* 6. *De Renum vel Vesicae Calculo.* 7. *De Hepatis Morbo.* 8. *De Morbo Colico.* 9. *De Morbo Icterico.* 10. *De Cancri Morbo.* 11. *De Morsu Canis.* (See Wenrich, *De Auctor. Graecor. Version. et Comment. Arab. Syriac. &c.* p. 296.) Suidas says he wrote as many as seventy volumes, but of these works only a few fragments remain, which are preserved by Oribasius, Aëtius, and others. In Cyril's Lexicon (Cramer's *Anecd. Graeca Paris.* vol. iv. p. 196) he is enumerated among the most eminent physicians.

2. A physician, whose father, Philostorgius, lived in the time of Valentinian and Valens, in the latter half of the fourth century after Christ : the brother of the physician Posidonius (Philostorg. *Hist. Eccles.* viii. 10). Fabricius conjectures that he may be the same person to whom are addressed eight of the letters of St. Gregory Nazianzen (*Bibl. Graec.* vol. xiii. p. 364, ed. vet.). This is quite possible, but at the same time it may be stated that the writer is not aware of there being any reason for supposing St. Gregory's correspondent to have been a physician. [W. A. G.]

PHILAMMON (Φιλάμμων), a mythical poet and musician of the ante-Homeric period, was said to have been the son of Apollo and the nymph Chione, or Philonis, or Leuconoë (Tatian. *adv. Graec.* 62, 63 ; Ovid, *Metam.* xi. 317 ; Pherecyd. ap. *Schol. in Hom. Od.* xix. 432, *Fr.* 63, ed. Müller ; Hygin. *Fab.* 161 ; Theocr. xxiv. 118). By the nymph Argiope, who dwelt on Parnassus, he became the father of Thamyris and Eumolpus (Apollod. i. 3. § 3 ; Paus. iv. 33. § 3 ; Eurip. *Rhes.* 901). He is closely associated with the worship of Apollo at Delphi, and with the music of the cithara. He is said to have established the chorusses of girls, who, in the Delphian worship of Apollo, sang hymns in which they celebrated the births of Latona, Artemis, and Apollo ; and some ascribe to him the invention of choral music in general. The Delphic hymns which were ascribed to him were citharoedic nomes, no doubt in the Doric dialect ; and it appears that Terpander composed several of his nomes in imitation of them, for Plutarch tells us that some of Terpander's citharoedic nomes were said to have been composed by Philammon, and also that Philammon's Delphian hymns were in lyric measures (ἐν μέλεσι). Now Plutarch himself tells us just below, that all the early hymns of the period to which the legend supposes Philammon to belong, were in hexameter verse ; and therefore the latter statement can only be explained by a confusion between the lyric nomes of Terpander and the more ancient nomes ascribed to Philammon (Plut. *de Mus.* pp. 1132, a., 1133, b. ; Euseb. *Chron.* ; Syncell. p. 162 ; Pherecyd. *l. c.*). Pausanias relates that, in the most ancient musical contests at Delphi, the first who conquered was Chrysothemis of Crete, the second was Philammon, and the next after him his son Thamyris : the sort of composition sung in these contests was a hymn to Apollo, which Proclus calls a nome, the invention of which was ascribed to Apollo himself, and the first use of it to Chrysothemis (Paus. x. 7. § 2 ; Procl. *Chrest.* 13, ed. Gaisford). A tradition recorded, but with a doubt of its truth, by Pausanias (ii. 37. § 2), made Philammon the author of the Lernaean mysteries. According to Pherecydes (*ap. Schol. ad Apoll. Rhod.* i. 23) it was Philammon, and not Orpheus, who accompanied the Argonauts. (Fabric. *Bibl. Graec.* vol. i. p. 214 ; Müller, *Dorier*, bk. ii. c. 8. § 13, vol. i. p. 352, 2nd ed.) [P. S.]

PHILAMMON, historical. [ARSINOE, No. 5.]

PHILARCHUS. [PHYLARCHUS.]

PHILA'RETUS (Φιλάρετος), the name assigned to the author of a short medical treatise, *De Pulsibus*, which is sometimes assigned to a physician named

* The name appears in a very corrupted form in the old Latin translations of these writers, e. g. *Filogorius, Filogoriseus, Faneligoris ;* and even in a modern version it is metamorphosed into *Phylagoraus* and *Phylagryus.* See Sontheimer's *Zusammengesetzte Heilmittel der Araber, &c.* 1845, pp. 74, 198.

Philotheus, and sometimes to Theophilus Protospatharius [THEOPHILUS PROTOSP.], though it should be mentioned that it differs almost entirely from a short Greek work on the same subject, attributed to the last-named author, and lately published by Dr. Ermerins. It is not of much value, and is taken chiefly from Galen's works on the same subject. The author is one of those ancient writers who say the word ἀρτηρία is derived παρὰ τὸ τὸν ἀέρα τηρεῖν (c. 4), a derivation, which, in spite of its obvious and barbarous absurdity, continues to be given in many (or perhaps most) medical works, even in the present day (see note to the Oxford edition of Theophilus, *De Corp. Hum. Fabr.* pp. 296, 297). Philaretus is several times quoted by Rhazes, who attributes to him a work which he calls *Liber trium Tractatuum*, by which (as Haller conjectures) he may possibly mean the little works, *De Urinis*, *De Excrementis*, and *De Pulsibus*. [THEOPHILUS PROTOSP.] The Greek text has never been published, but there are two Latin translations: the former of these appeared in the old collection of medical works called *Articella*; the latter by Albanus Torinus was published in 1535, 8vo. Argent., and in the second volume of H. Stephani *Medicae Artis Principes*, Paris, fol. 1567. (Fabric. *Bibl. Graec.* vol. xii. p. 647, ed. vet.; Haller, *Bibl. Medic. Pract.* vol. i. p. 307; Choulant, *Handb. der Bücherkunde für die Aeltere Medicin;* Ermerins, Preface to his *Anecd. Med. Graeca.*) [W. A. G.]

PHILARGY'RIUS JU'NIUS, or PHILARGYRUS, or JUNILIUS FLAGRIUS, for the name appears in different MSS. under these varying forms, was an early commentator upon Virgil. His observations, which are confined to the Bucolics and Georgics, are less elaborate than those of Servius, and have descended to us in a very imperfect and mutilated condition, but possess considerable interest, in consequence of containing a number of quotations from ancient writers whose works have perished. The period when he flourished is altogether uncertain, for it cannot be proved that the Valentinianus whom he addresses is Valentinianus Augustus.

These scholia were first published by Fulvius Ursinus, in his remarks on Cato, Varro, and Columella, 8vo, Rom. 1587, having been discovered by him in a very ancient MS. of a fragment of Servius, and also on the margin of a MS. of Virgil, where they had been noted down by Angelus Politianus. They have been frequently reprinted, and will be found subjoined to the text of Virgil, in the editions of Masvicius and Burmann. (Fabric. *Bibl. Lat.* i. 12. § 5; Burmann, *Praef. ad Virg.;* Heyne, *de Antiquis Virgilii Interpretibus*, subjoined to his notices *De Virgilii Editionibus;* Suringar, *Historia Critica Scholiast. Latt.;* Bähr, *Geschichte der Röm. Litterat.* § 76, 3rd edit.) [W. R.]

PHILE or PHILES, MA'NUEL (Μανουὴλ ὁ Φιλῆς), a Byzantine poet, and a native of Ephesus, was born about A. D. 1275, and died about 1340. We know little of his life. He is called a poet, because he either extracted the works of poets, or wrote compositions of his own, in "versus politici" (στίχοι ἰαμβικοί), the worst sort of poetry, and the most unmelodious kind of verses that were ever tried by poets. The following is a list of his works:—1. *De Animalium Proprietate* (Στίχοι ἰαμβικοὶ περὶ ζώων ἰδιότητος), chiefly extracted from Aelian, and dedicated to the emperor Michael Palaeologus. Editions: The Greek text by Arsenius, archbishop of Monembesia, Venice, 1530, 8vo, dedicated to Charles V., emperor of Germany; the same with a Latin version by Gregorius Bersemannus, dedicated to Augustus, elector of Saxony, in Joachimi Camerarii "Auctuarius," Leipzig, 1574, 4to: the editor made many strange alterations; by the elegant scholar, John Cornelius de Paw, Utrecht, 1739, 4to, ex Cod. Bodl., with the notes and the translation of Bersemannus revised by the editor, and cum fragmentis ineditis, among which Carmen Περὶ Ναυτίλου. 2. *Carmina* (*varia*) containing his other poetical productions, except the aforesaid *Carmen de Animalium Proprietate*, edited by G. Wernsdorf, and dedicated to Dr. Askew of London, and preceded by *Carmen ignoti Poetae in S. Theodorum.* Leipzig, 1768, 8vo. Contains: 1. Εἰς τὸν κακοπαθῆ μοναχὸν λωβὸν, *In Monachum Leprosum;* 2. Εἰς τὸν αὐτοκράτορα βασιλέα, *In Augustum*, id est, *Andronicum Seniorem;* 3. *De Plantis*, viz. Εἰς τὸν σταχὺν (*in Spicam*), εἰς τὸν βότρυν (*in Uvam*), and εἰς τὸ ῥόδον (*in Rosam*), as well as εἰς τὴν ῥοίαν (*in Malum Punicum*); 4. *In Cantacuzenum* (*Joannem*), in the form of a dialogue, a sort of moral drama; 5. *Epigrammata;* 6. *In Augustum*, id est, *Andronicum Seniorem;* 7. Εἰς τὸν ἐλέφαντα, *In Elephantem;* 8. Περὶ σηροσκοληκός, *De Bombyce sive Verme Serico;* 9. *Epigrammata;* 10. *Eulogium* (of the historian) *Pachymerae;* 11. *Epitaphium in Phaerasem;* 12. Some verses *In Templum Evergetae.* This is a very curious book upon which the editor has bestowed remarkable care; each *Carmen* is preceded by a short explanatory introduction. (Wernsdorf's *Preface* to his edition; Fabric. *Bibl. Graec.* vol. viii. p. 617, &c.

There are other Byzantine writers of the name of Phile, though of little note. *Eumolpus Phile* wrote a Commentary on four orations of Gregorius Nazianzenus. *Joannes Phile* is said to have written tetrastichs on some psalms of David, and on other kindred subjects. *Michael Phile*, a priest who lived about 1124, is the author of an iambic epitaph on the empress Irene, and a short poem on Alexis and Joannes, the sons of Isaac Porphyrogenitus. These poems are printed in the old edition of Fabricius' *Bibl. Graec.*; but Harless did not think it worth while to reprint them in the new edition. (Fabric. *Bibl. Graec.* vol. viii. p. 618. Notes s, t, u, v.) [W. P.]

PHI'LEAS (Φιλέας). 1. A Greek geographer of Athens, whose time cannot be determined with certainty, but who probably belonged to the older period of Athenian literature. He is not only quoted by Dicaearchus (33); but that a still higher antiquity must be assigned to him, would appear from the position in which his name occurs in Avienus (*Or. Mar.* 42), who places him between Hellanicus and Scylax, and also from the words of Macrobius (*Sat.* v. 20), who calls him a *vetus scriptor* with reference to Ephorus. Phileas was the author of a Periplus, which is quoted several times by Stephanus Byzantinus and other later writers, and which appears to have comprehended most of the coasts known at the time at which he lived. It was divided into two parts, one on Asia, and the other on Europe. From the fragments of it which have been preserved, we learn that it treated of the following countries among others:—of the Thracian Bosporus (Suidas, *s. v.* Βόσπορος; Schol. *ad Soph. Aj.* 870); of the

Arganthonian promontory in the Propontis (Etymol. M. *s. v.* Ἀργανθών); of Assos, Gargara, and Antandros (Macrob. *l. c.*); of Antheia, a Milesian colony on the Propontis (Steph. Byz. *s. v.*); of Andria, a Macedonian town (Steph. Byz. *s. v.*); of Thermopylae (Harpocrat. Phot. *s. v.*); of the Thesprotian Ambracia (Steph. Byz. *s. v.*). Even the coast of Italy was included in the work (Steph. Byz. *s. v.* Ἄβυδοι). For a further account of this writer, see Osann, *Ueber den Geographen Phileas und sein Zeitalter*, in the *Zeitschrift für die Alterthumswissenschaft*, 1841, p. 635, &c.

2. Bishop of Thmuitae in Egypt, in the third century of the Christian aera, and a martyr, wrote a work in praise of martyrdom. (Hieronym. *Script. Ill.* 78; Euseb. *H. E.* viii. 10; Niceph. vii. 9; Fabric. *Bibl. Graec.* vol. vii. p. 306.)

PHI'LEAS (Φιλέας), an Argive sculptor, of unknown date, whose name is found, with that of his son Zeuxippus, in an inscription on a statue-base found at Hermione, in Argolis,

ΦΙΛΕΑΣΚΑΙΖΕΥΞΙΠΠΟΣΦΙΛΕΛΕΠΟΙΗΣΑΝ,

i. e. Φιλέας καὶ Ζεύξιππος Φιλέα ἐποίησαν. (Böckh, *Corp. Inscr.* vol. i. p. 603, No. 1229; Welcker, *Kunstblatt*, 1827, p. 330; R. Rochette, *Lettre à M. Schorn*, p. 380.) [P. S.]

PHILE'MENUS (Φιλήμενος), a noble youth of Tarentum, who took a leading part in the conspiracy to betray that city into the hands of Hannibal, B. C. 212. Under pretence of pursuing the pleasures of the chase, he used frequently to go out of the city and return in the middle of the night, and thus established an intimacy with some of the gate keepers, so that they used to admit him on a private signal at any hour. Of this he availed himself on a night previously concerted with the Carthaginian general, and succeeded in seizing on one of the gates, by which he introduced a body of 1000 African soldiers into the city, while Nicon admitted Hannibal himself by another entrance (Polyb. viii. 26—32; Liv. xxv. 8—10). When Tarentum was recovered by Fabius, B. C. 209, Philemenus perished in the conflict that ensued within the city itself; but in what manner was unknown, as his body could never be found. (Liv. xxvii. 16.) [E. H. B.]

PHILE'MON (Φιλήμων), an aged Phrygian and husband of Baucis. Once Zeus and Hermes, assuming the appearance of ordinary mortals, visited Phrygia, and no one was willing to receive the strangers, until the hospitable hut of Philemon and Baucis was opened to them, where the two gods were kindly treated. Zeus rewarded the good old couple by taking them with him to an eminence, while all the neighbouring district was visited with a sudden inundation. On that eminence Zeus appointed them the guardians of his temple, and granted to them to die both at the same moment, and then metamorphosed them into trees. (Ov. *Met.* viii. 621, &c.) [L. S.]

PHILE'MON (Φιλήμων). 1. A person whom Aristophanes attacks as not being of pure Athenian descent, but tainted with Phrygian blood. (Arist. *Av.* 763.)

2. An actor mentioned by Aristotle as having supported the principal part in the Γεροντομανία and the Εὐσεβεῖς of Anaxandrides. The great critic praises him for the excellence of his delivery and for the way in which he carried off by it passages which contained repetitions of the same words, and which an inferior actor would have murdered. (Arist. *Rhet.* iii. 12. § 3.) [E. E.]

PHILE'MON (Φιλήμων), literary. 1. The first in order of time, and the second in celebrity, of the Athenian comic poets of the New Comedy, was the son of Damon, and a native of Soli in Cilicia, according to Strabo (xiv. p. 671): others make him a Syracusan; but it is certain that he went at an early age to Athens, and there received the citizenship (Suid. Eudoc. Hesych., Anon. *de Com.* p. xxx.). Meineke suggested that he came to be considered as a native of Soli because he went there on the occasion of his banishment, of which we shall have to speak presently; but it is a mere conjecture that he went to Soli at all upon that occasion; and Meineke himself withdraws the suggestion in his more recent work (*Frag. Com. Graec.* vol. ii. p. 52).

There can be no doubt that Philemon is rightly assigned to the New Comedy, although one authority makes him belong to the Middle (Apul. *Flor.* § 16), which, if not a mere error, may be explained by the well-known fact, that the beginning of the New Comedy was contemporary with the closing period of the Middle. There is, however, nothing in the titles or fragments of Philemon which can be at all referred to the Middle Comedy. He was placed by the Alexandrian grammarians among the six poets who formed their canon of the New Comedy, and who were as follows:—Philemon, Menander, Diphilus, Philippides, Poseidippus, Apollodorus. (Anon. *de Com.* p. xxx. Τῆς δὲ νέας κωμῳδίας γεγόνασι μὲν ποιηταὶ ξδ', ἀξιολογώτατοι δὲ τούτων Φιλήμων, Μένανδρος, Δίφιλος, Φιλιππίδης, Ποσείδιππος, Ἀπολλόδωρος; comp. Ruhnken, *Hist. Crit. Orat. Graec.* p. xcv.) He flourished in the reign of Alexander, a little earlier than Menander (Suid.), whom, however, he long survived. He began to exhibit before the 113th Olympiad (Anon. *l. c.*), that is, about B. C. 330. He was, therefore, the first poet of the New Comedy*, and shares with Menander, who appeared eight years after him, the honour of its invention, or rather of reducing it to a regular form; for the elements of the New Comedy had appeared already in the Middle, and even in the Old, as for example in the *Cocalus* of Aristophanes, or his son Araros. It is possible even to assign, with great likelihood, the very play of Philemon's which furnished the first example of the New Comedy, namely the *Hypobolimaeus*, which was an imitation of the *Cocalus*. (Clem. Alex. *Strom.* vi. p. 267; Anon. *de Vit. Arist.* pp. 13, 14. s. 37, 38.)

Philemon lived to a very great age, and died, according to Aelian, during the war between Athens and Antigonus (ap. Suid. *s. v.*), or, according to the more exact date of Diodorus (xxiii. 7), in Ol. 129. 3, B. C. 262 (see Wesseling, *ad loc.*), so that he may have exhibited comedy nearly 70 years. The statements respecting the age at which he died vary between 96, 97, 99, and 101 years (Lucian, *Macrob.* 25; Diod. *l. c.*; Suid. *s. v.*). He must, therefore, have been born about B. C. 360, and was about twenty years older than Menander. The manner of his death is differently related; some ascribing it to excessive laughter at a ludicrous incident (Suid. Hesych. Lucian, *l. c.*; Val. Max. ix. 12. ext. 6); others to joy at obtaining a victory in a

* Respecting the error by which Philippides is placed before him, see PHILIPPIDES.

dramatic contest (Plut. *An Seni sit Respubl. gerend.* p. 785, b.); while another story represents him as quietly called away by the goddesses whom he served, in the midst of the composition or representation of his last and best work (Aelian, *ap. Suid. s. v.*; Apuleius, *Flor.* 16). There are portraits of him extant in a marble statue at Rome, formerly in the possession of Raffaelle, and on a gem: the latter is engraved in Gronovius's *Thesaurus*, vol. ii. pl. 99. (See Meineke, *Men. et Phil. Reliq.* p. 47.)

Although there can be no doubt that Philemon was inferior to Menander as a poet, yet he was a greater favourite with the Athenians, and often conquered his rival in the dramatic contests. Gellius (xvii. 4) ascribes these victories to the use of unfair influence (*ambitu gratiaque et factionibus*), and tells us that Menander used to ask Philemon himself, whether he did not blush when he conquered him. We have other proofs of the rivalry between Menander and Philemon in the identity of some of their titles, and in an anecdote told by Athenaeus (xiii. p. 594, d.). Philemon was, however, sometimes defeated; and it would seem that on one such occasion he went into exile for a time (Stob. *Serm.* xxxviii. p. 232). At all events he undertook a journey to the East, whether from this cause or by the desire of king Ptolemy, who appears to have invited him to Alexandria (Alciphr. *Epist.* ii. 3); and to this journey ought no doubt to be referred his adventure with Magas, tyrant of Cyrene, the brother of Ptolemy Philadelphus. Philemon had ridiculed Magas for his want of learning, in a comedy, copies of which he took pains to circulate; and the arrival of the poet at Cyrene, whither he was driven by a storm, furnished the king with an opportunity of taking a contemptuous revenge, by ordering a soldier to touch the poet's throat with a naked sword, and then to retire politely without hurting him; after which he made him a present of a set of child's playthings, and then dismissed him. (Plut. *de Cohib. Ira*, p. 458, a., *de Virt. Mor.* p. 449, e.)

Philemon seems to have been inferior to Menander in the liveliness of his dialogue, for his plays were considered, on account of their more connected arguments and longer periods, better fitted for reading than for acting (Demetr. Phal. *de Eloc.* § 193). Apuleius (*l. c.*) gives an elaborate description of his characteristics:—"*Reperias tamen apud ipsum multos sales, argumenta lepide inflexa, agnatos lucide explicatos, personas rebus competentes, sententias vitae congruentes; joca non infra soccum, seria non usque ad cothurnum. Rarae apud illum corruptelae: et, uti errores, concessi amores. Nec eo minus et leno perjurus, et amator fervidus, et servulus callidus, et amica illudens, et uxor inhibens, et mater indulgens, et patruus objurgator, et sodalis opitulator, et miles proeliator (gloriator?): sed et parasiti edaces, et parentes tenaces, et meretrices procaces.*

The extant fragments of Philemon display much liveliness, wit, elegance, and practical knowledge of life. His favourite subjects seem to have been love intrigues, and his characters, as we see from the above extract, were the standing ones of the New Comedy, with which Plautus and Terence have made us familiar. The jest upon Magas, already mentioned, is a proof that the personal satire, which formed the chief characteristic of the Old Comedy, was not entirely relinquished in the New; and it also shows the eagerness with which the Athenians, in their pride of intellectual superiority, displayed their contempt for the semi-barbarian magnificence of the Greek kings of the East; another example is shown by the wit in which Philemon indulged upon the tigress which Seleucus sent to Athens. (Ath. xiii. p. 590, a.; Meineke, *Men. et Phil. Reliq.* p. 372, *Frag. Com. Graec.* vol. iv. p. 15.)

The number of Philemon's plays was 97 (Diod. xxiii. 7; Anon. *de Com.* p. 30; Suid. *s. v.* as amended by Meineke, p. 46). The number of extant titles, after the doubtful and spurious ones are rejected, amounts to about 53; but it is very probable that some of these should be assigned to the younger Philemon. The following is a list of the titles of those plays which are quoted by the ancient writers, but a few of which are still considered doubtful by Meineke:—Ἄγροικος, Ἀγύρτης, Ἀδελφοί, Αἰτωλός, Ἀνακαλύπτων, Ἀνανεουμένη, Ἀνδροφόνος, Ἀποκαρτερῶν, Ἄπολις, Ἁρπαζόμενος, Αὐλητής, Βαβυλώνιος, Γάμος, Ἐγχειρίδιον, Ἔμπορος, Ἐξοικιζόμενος, Ἐπιδικαζόμενος, Εὕριπος, Ἐφεδρῖται, Ἔφηβος, Ἥρωες, Θηβαῖοι, Θησαυρός, Θυρωρός, Ἰατρός, Καταψευδόμενος, Κοινωνοί, Κόλαξ, Κορινθία, Μετίων ἢ Ζώμιον, Μοιχός, Μυρμιδονές, Μυστίς, Νεαίρα, Νεμόμενοι, Νόθος, Νύξ, Παγκρατιαστής, Παιδάριον, Παῖδες, Παλαμήδης, Πανήγυρις, Παρεισιών, Πιττοκοπούμενος, Πτερύγιον, Πτωχὴ ἢ Ῥοδία, Πυῤῥός, Πυρφόρος, Σάρδιος, Σικελικός, Στρατιώτης, Συναποθνήσκοντες, Συνέφηβος, Ὑποβολιμαῖος, Φάσμα, Φιλόσοφοι, Χήρα. Of all these plays, those best known to us are the Ἔμπορος and Θησαυρός, by their imitations in the *Mercator* and *Trinummus* of Plautus. The Μυρμιδονές furnishes one of the instances in which poets of the New Comedy treated mythological subjects. Respecting the supposed subjects of the other plays see Meineke, and the article in Ersch and Gruber's *Encyklopädie*.

The fragments of Philemon have been printed with those of Menander in all the editions mentioned in the article MENANDER. For notices of the works upon Philemon, as well as Menander, see the preface to Meineke's *Menandri et Philemonis Reliquiae*, and the articles in Hoffmann's *Lexicon Bibliographicum*.

Many of the testimonies respecting Philemon are rendered uncertain by the frequently occurring confusion between the names *Philemon*, *Philetaerus*, *Philetas*, *Philippides*, *Philippus*, *Philiscus*, *Philistion*, *Philon*, *Philoxenus*, and others with the same commencement, that is, with the initial syllable *Phil.* which is often used in MSS. as an abbreviation of these names. Even the name of *Diphilus* is sometimes confounded with *Philemon*, as well as with *Philon* (see Meineke, *Men. et Phil. Reliq.* pp. 7—11). One of the most important instances in which this confusion has been made is in the title of a collection of fragments, arranged in the way of comparison with one another, under the title Σύγκρισις Μενάνδρου καὶ Φιλιστίωνος, which ought undoubtedly to be καὶ Φιλήμονος. (See further under PHILISTION.)

2. The younger Philemon, also a poet of the New Comedy, was a son of the former, in whose fame nearly all that belongs to him has been absorbed; so that, although, according to Suidas, he was the author of 54 dramas, there are only two short fragments, and not one title, quoted expressly under his name. There can be little doubt that some of his father's plays should be assigned to him. (See Meineke, *Menandri et Philemonis Re-*

liquiae, praef. p. 46, *Hist. Crit. Com. Graec.* p. 446.)

3. A geographical writer, of whom we know nothing, except that he lived before Pliny, by whom he is several times quoted (*H. N.* iv. 13. s. 27, xxxvii. 2. s. 11; Vossius, *de Hist. Graec.* p. 485, ed. Westermann).

4. A grammarian, surnamed *ὁ Κριτικός*, the author of a recension of Homer, which is quoted in the scholia of the Codex Venetus (*ad Il.* ii. 258, xvi. 467), and of a commentary, entitled *Σύμμικτα εἰς Ὅμηρον*, which is quoted by Porphyry (*Quaest. Hom.* 8).

5. Of Athens, a grammarian, author of a work or works on the Attic dialect, cited under the various titles of *Ἀττικαὶ λέξεις*, *Ἀττικαὶ φωναί*, *Ἀττικὰ ὀνόματα ἢ γλῶσσαι*, *περὶ Ἀττικῶν ὀνομάτων* (Ath. iii. p. 76, f. xi. p. 468, e. 469, a. 473, b. 483, a. 646, c. 652, f.). Athenaeus also cites the first book of his *παντοδαπῶν χρηστηρίων* (iii. p. 114, d. i. p. 11, d.), which is not improbably a part of the same work. There are other quotations from him in Athenaeus, displaying his accurate knowledge, not only of the Attic dialect, but also of the Latin language (xiv. p. 652, f. iii. p. 114, d.; see also *Etym. Mag.* p. 563. 32; Fabric. *Bibl. Graec.* vol. vi. p. 169).

6. The instructor of the younger Maximin. (Capitolin. *Maxim. Jun.* 1.)

7. The author of a *Λεξικὸν τεχνολογικόν*, the extant portion of which was first edited, from a MS. preserved in the Royal Library at Paris, by C. Burney (Lond. 1812), and afterwards by F. Osann (Berlin, 1821). The author informs us in his preface, that his work was intended to take the place of a similar Lexicon by the Grammarian Hyperechius, for such is the true reading, and not Hypereschius, as it stands in the text of Philemon (Suid. *s. vv.* *Ὑπερέχιος*, *Λέων*; Tzetz. *Chil.* x. 305). The work of Hyperechius was entitled *ἡ τοῦ Ἀλεξανδρέως Ὑπερεχίου ὀνομάτων τεχνολογία κανονικῶς συντεθεῖσα*, and was arranged in eight books, according to the eight different parts of speech [HYPERECHIUS]. Philemon's lexicon was a meagre epitome of this work, the best parts of which he seems to have omitted: it is, however, not without its value in the department of literary history. It is often quoted in the *Etymologicum Magnum*. The part of it which is extant consists of the first book, and the beginning of the second, *περὶ ὀνομάτων*. Hyperechius lived about the middle of the fifth century of our era, and Philemon may probably be placed in the seventh. All the information we have respecting him is collected by Osann, who also supplies important notices of the other writers of this name. (See also *Classical Journal*, No. xii. pp. 37—42; *Museum Criticum*, vol. i. pp. 197—200; Schneider, *Ueber Philemon*, in the *Philol. Biblioth.* vol. ii. p. 520). [P. S.]

PHILE'MON, an engraver on precious stones, two of whose gems are extant. (Bracci, vol. ii. n. 94, 95.) [P. S.]

PHILE'MON, a physiognomist mentioned by Abú-l-Faraj (*Hist. Dynast.* p. 56), as having said that the portrait of Hippocrates (which was shown him in order to test his skill) was that of a lascivious old man; the probable origin of which story is explained under HIPPOCRATES, p. 484. He is also said by the same author to have written a work on Physiognomy which was extant in his time in a Syriac translation (see Wenrich, *De Auctor. Graecor. Version. Arab. Syriac. Pers.* &c. p. 296); and there is at present an Arabic MS. on this subject in the library at Leyden which bears the name of *Philemon*, but which ought probably to be attributed to Polemo. [POLEMO.] (See *Catal. Biblioth. Lugdun.* p. 461. § 1286; and also the *Index* to the Catalogue, where the mistake is corrected.) [W. A. G.]

PHILE'SIAS (*Φιλησίας*), a statuary of Eretria, whose age is unknown. He made two bronze oxen, which were dedicated at Olympia, the one by his fellow-citizens, the other by the Corcyraeans. (Paus. v. 27. § 6.) [P. S.]

PHILE'SIUS (*Φιλήσιος*), a surname of Apollo at Didyma, where Branchus was said to have founded a sanctuary of the god, and to have introduced his worship. (Plin. *H. N.* xxxiv. 8; comp. BRANCHUS.) [L. S.]

PHILE'SIUS (*Φιλήσιος*), an Achaean, was an officer in the army of Cyrus the Younger, and, after the treacherous capture of Clearchus and the other generals by Tissaphernes, was chosen in the place of Menon. When the Cyrean Greeks, tired of waiting for the return of Cheirisophus, determined to remove from Trapezus, Philesius and Sophaenetus, the eldest of the generals, were the two appointed to proceed on ship-board with the older men, the women and children, and the sick. At Cotyora, Philesius was one of those who attacked Xenophon for having, as was presumed, endeavoured secretly to bring over the soldiers to his project of founding a Greek colony on the Euxine, without making any public announcement of it. At the same place, in a court held to take cognizance of the conduct of the generals, Philesius was fined 20 minae (somewhat more than 80*l.*) for a deficiency in the cargoes of the ships in which the army had come from Trapezus, and of which he was one of the commissioners. At Byzantium, when Xenophon had calmed the tumult among the Cyreans consequent on their discovery of the treachery of Anaxibius, Philesius was one of the deputation which was sent to the latter with a conciliatory message. (Xen. *Anab.* iii. 1. § 47, v. 3. § 1, 6. § 27, 8. § 1, vii. 1. §§ 32, 34.) [E. E.]

PHILETAERUS (*Φιλέταιρος*). 1. Founder of the kingdom of Pergamus, was a native of the small town of Tieium in Paphlagonia, and was an eunuch in consequence of an accident suffered when a child (Strab. xii. p. 543, xiii. p. 623). According to Carystius (*ap. Athen.* xiii. p. 577, b.) he was the son of a courtezan, though writers who flourished under the kings of Pergamus did not scruple to trace back their descent to Hercules. He is first mentioned in the service of Docimus, the general of Antigonus, from which he passed into that of Lysimachus, and soon rose to so high a degree of favour with that monarch as to be entrusted by him with the charge of the treasures which he had deposited for safety in the strong fortress of Pergamus. He continued faithful to his trust till towards the end of the reign of Lysimachus, when the intrigues of Arsinoë, and the death of the young prince Agathocles, to whom he had been closely attached, excited apprehensions in the mind of Philetaerus for his own safety, and led him to declare in favour of Seleucus. But though he hastened to proffer submission to that monarch he still retained in his own hands the fortress of Pergamus, with the treasures that it contained,

and, after the death of Seleucus (B. C. 280), took advantage of the disorders in Asia to establish himself in virtual independence. By redeeming from Ptolemy Ceraunus the body of Seleucus, which he caused to be interred with due honours, he earned the favour of his son, Antiochus I., and by a prudent, but temporizing course of policy, contrived to maintain his position unshaken for nearly twenty years; and at his death to transmit the government of Pergamus, as an independent state, to his nephew Eumenes. He lived to the advanced age of eighty, and died apparently in B. C. 263 (Lucian, *Macrob.* 12; Clinton, *F. H.* vol. ii. p. 401). His two brothers, Eumenes and Attalus, had both died before him; but their respective sons successively followed him in the sovereign power (Strab. xiii. p. 623; Paus. i. 8. § 1, 10. § 4; Van Cappelle, *de Regibus Pergamenis*, pp. 1—7).

Numerous coins are extant bearing the name of Philetaerus (of which one is given below), but it is generally considered by numismatic writers, that these, or at least many of them, were struck by the later kings of Pergamus, and that the name and portrait of Philetaerus were continued in honour of their founder. Other authors, however, regard the slight differences observable in the portraits which they bear, as indicating that they belong to the successive princes of the dynasty, whom they suppose to have all borne the surname or title of Philetaerus. But it may be doubted whether this view can be maintained. (Eckhel, vol. ii. p. 473; Visconti, *Iconogr. Grecque*, vol. ii. p. 200—210; Van Cappelle, pp. 141—146.)

COIN OF PHILETAERUS.

2. A son of Attalus I., and brother of Eumenes II., king of Pergamus. In B. C. 171, he was left by Eumenes in charge of the affairs of Pergamus, while the king and Attalus repaired to Greece to assist the Romans in the war against Perseus. With this exception he plays no part in history. (Liv. xlii. 55; Strab. xiii. p. 625; Polyb. xl. 1.)

3. A brother of Dorylaus, the general of Mithridates, and ancestor of the geographer Strabo. (Strab. x. p. 478, xiii. p. 557.) [E. H. B.]

PHILETAERUS (*Φιλέταιρος*), an Athenian comic poet of the Middle Comedy, is said by Athenaeus to have been contemporary with Hyperides and Diopeithes, the latter perhaps the same person as the father of the poet Menander (Ath. vii. p. 342, a., xiii. p. 587). According to Dicaearchus Philetaerus was the third son of Aristophanes, but others maintained that it was Nicostratus (see the Greek lives of Aristophanes, and Suid. *s. vv.* *Ἀριστοφάνης*, *Φιλέταιρος*). He wrote twenty-one plays, according to Suidas, from whom and from Athenaeus the following titles are obtained:—*Ἀσκληπιός*, *Ἀταλάντη*, *Ἀχιλλεύς*, *Κέφαλος*, *Κορινθιαστής*, *Κυνηγίς*, *Λαμπαδηφόροι*, *Τηρεύς*, *Φίλαυλος*; to which must be added the *Μῆνες*, quoted in a MS. grammatical work. There are also a few doubtful titles, namely: *Ἀδωνιάζουσαι*, which is the title of a play by Philippides; *Ἄντυλλος* and *Οἰνοπίων*, which are also ascribed to Nicostratus; and *Μέλεαγρος*, which is perhaps the same as the *Ἀταλάντη*. The fragments of Philetaerus show that many of his plays referred to courtezans. (Meineke, *Frag. Com. Graec.* vol. i. pp. 349, 350, vol. iii. pp. 292—300.) [P. S.]

PHILE'TAS (*Φιλητᾶς*). 1. Of Cos, the son of Telephus, was a distinguished poet and grammarian (*ποιητὴς ἅμα καὶ κριτικός*, Strab. xiv. p. 657), who flourished during the earlier years of the Alexandrian school, at the period when the earnest study of the classical literature of Greece was combined, in many scholars, with considerable power of original composition. According to Suidas, he flourished under Philip and Alexander; but this statement is loose and inaccurate. His youth may have fallen in the times of those kings, but the chief period of his literary activity was during the reign of the first Ptolemy, the son of Lagus, who appointed him as the tutor of his son, Ptolemy II. Philadelphus. Clinton calculates that his death may be placed about B. C. 290 (*Fast. Hell.* vol. iii. app. 12, No. 16); but he may possibly have lived some years longer, as he is said to have been contemporary with Aratus, whom Eusebius places at B. C. 272. It is, however, certain that he was contemporary with Hermesianax, who was his intimate friend, and with Alexander Aetolus. He was the instructor, if not formally, at least by his example and influence, of Theocritus and Zenodotus of Ephesus. Theocritus expressly mentions him as the model which he strove to imitate. (*Id.* vii. 39; see the *Scholia ad loc.*)

Philetas seems to have been naturally of a very weak constitution, which at last broke down under excessive study. He was so remarkably thin as to become an object for the ridicule of the comic poets, who represented him as wearing leaden soles to his shoes, to prevent his being blown away by a strong wind; a joke which Aelian takes literally, sagely questioning, however, if he was too weak to stand against the wind, how could he be strong enough to carry his leaden shoes? (Plut. *An Seni sit ger. Respub.* 15, p. 791, e.; Ath. xii. p. 552, b.; Aelian, *V. H.* ix. 14, x. 6). The cause of his death is referred to in the following epigram (ap. Ath. ix. p. 401, e.):—

Ξεῖνε, Φιλητᾶς εἰμί· λόγων ὁ ψευδόμενός με
ὤλεσε καὶ νυκτῶν Φροντίδες ἑσπέριοι.

We learn from Hermesianax (ap. Ath. xiii. p. 598, f.) that a bronze statue was erected to the memory of Philetas by the inhabitants of his native island, his attachment to which during his life-time he had expressed in his poems. (*Schol. ad Theoc. l. c.*)

The poetry of Philetas was chiefly elegiac (Suid. *ἔγραψεν ἐπιγράμματα καὶ ἐλεγείας καὶ ἄλλα*). Of all the writers in that department he was esteemed the best after Callimachus; to whom a taste less pedantic than that of the Alexandrian critics would probably have preferred him; for, to judge by his fragments, he escaped the snare of cumbrous learned affectation (Quintil. x. 1. § 58; Procl. *Chrest.* 6. p. 379, Gaisf.). These two poets formed the chief models for the Roman elegy: nay, Propertius expressly states, in one passage, that he imitated Philetas in preference to Callimachus (Propert. ii. 34. 31, iii. 1. 1, 3. 51, 9. 43, iv. 6. 2; Ovid, *Art. Amat.* iii. 329, *Remed. Amor.* 759;

Stat. *Silv.* i. 2. 252; Hertzberg, *de Imitatione Poetarum Alexandrinorum*, in his *Propertius*, vol. i. pp. 186—210). The elegies of Philetas were chiefly amatory, and a large portion of them was devoted to the praises of his mistress Bittis, or, as the Latin poets give the name, Battis (Hermesianax, *l. c.*; Ovid, *Trist.* i. 6. 1, *ex Ponto*, iii. 1. 57; Hertzberg, *Quaest. Propert.* p. 207; the form Βιττώ also occurs, *Corp. Inscrip.* Nos. 2236, 2661, b., or in Latin Batto, according to Lachmann's ingenious emendation of Propertius, ii. 34, 31, *Tu Battus memorem*, &c.). It seems very probable that he wrote a collection of poems specially in praise of Bittis, and that this was the collection which was known and is quoted by Stobaeus under the name of Παίγνια (Jacobs, *Animadv. ad Anth. Graec.* vol. i. pars i. pp. 388, fol.; Bach, *Frag. Philet.* p. 39; Hertzberg, *Quaest. Propert.* p. 208). It is natural to suppose that the epigrams of Philetas, which are mentioned by Suidas, and once or twice quoted by Stobaeus, were the same collection as the Παίγνια; but there is nothing to determine the question positively. There are also two other poems of Philetas quoted by Stobaeus, the subjects of which were evidently mythological, as we see from their titles, Δημήτηρ and Ἑρμῆς. As to the former, it is clear from the three fragments quoted by Stobaeus (*Flor.* civ. 11, cxxiv. 26), that it was in elegiac metre, and that its subject was the lamentation of Demeter for the loss of her daughter. In the case of the Ἑρμῆς there is a difficulty respecting the exact form of the title, and also respecting the metre in which it was written. Stobaeus three times quotes from the poem, in one place three lines (*Flor.* civ. 12), in another three (*Eclog. Phys.* v. 4), and in another two (*Flor.* cxviii. 3), all in hexameters; while, on the other hand, Strabo (iii. p. 168) quotes an elegiac distich from Philetas, ἐν Ἑρμενείᾳ, which most critics have very naturally supposed to be a corruption of ἐν Ἑρμῇ, or, as some conjecture, ἐν Ἑρμῇ ἐλεγείᾳ. Meineke, however, has suggested quite a new solution of the difficulty, namely, that the Ἑρμῆς was entirely in hexameters, and that the lines quoted by Strabo are from an entirely different poem, the true title of which cannot be determined with any approach to certainty by any conjecture derived from the corrupt reading ἐν Ἑρμενείᾳ (*Analecta Alexandrina*, Epim. ii. pp. 348—351). What was the subject of the *Hermes* we learn from Parthenius, who gives a brief epitome of it (*Erot.* 2). It related to a love adventure of Ulysses with Polymele in the island of Aeolus. Another poem, entitled Ναξιακά, has been ascribed to Philetas, on the authority of Eustathius (*Ad Hom.* p. 1885. 51); but Meineke has shown that the name of the author quoted by Eustathius was *Philteas*, not *Philetas*. (*Anal. Alex.* Epim. ii. pp. 351—353.)

There are also a few fragments from the poems of Philetas, which cannot be assigned to their proper places: among them are a few Iambic lines, which are wrongly ascribed to him in consequence of the confusion between names beginning with the syllable *Phil*, which has been already referred to under PHILEMON: Philetas has also been erroneously supposed to have written bucolic poems, on the authority of the passage of Theocritus, above referred to, which only speaks of the beauty of his poetry in general; and also on the authority of some verses in Moschus (*Idyll.* iii. 94, foll.), which are known to have been interpolated by Musaeus.

Besides his poems, Philetas wrote in prose on grammar and criticism. He was one of the commentators on Homer, whom he seems to have dealt with very freely, both critically and exegetically; and in this course he was followed by his pupil Zenodotus. Aristarchus wrote a work in opposition to Philetas (*Schol. Venet. ad Il.* ii. 111). But his most important grammatical work was that which Athenaeus repeatedly quotes under the title of Ἄτακτα, and which is also cited by the titles ἄτακτοι γλῶσσαι (*Schol. ad Apol. Rhod.* iv. 989), and simply γλῶσσαι (*Etym. Mag.* p. 330. 39). The importance attached to this work, even at the time of its production, is shown by the fact that the comic poet Straton makes one of his persons refer to it (Ath. ix. p. 383; Meineke, *Frag. Com. Graec.* vol. iv. p. 545), and by the allusions which are made to it by Hermesianax (*l. c.*), and by Crates of Mallus, in his epigram on Euphorion (Brunck, *Anal.* vol. ii. p. 3, *Anth. Pal.* ix. 318). Nothing is left of it, except a few scattered explanations of words, from which, however, it may be inferred that Philetas made great use of the light thrown on the meanings of words by their dialectic varieties. It is very possible that all the grammatical writings of Philetas, including his notes on Homer, were comprised in this one collection.

The fragments of Philetas have been collected by C. P. Kayser, *Philetae Coi Fragmenta, quae reperiuntur*, Gotting. 1793, 8vo.; by Bach, *Philetae Coi, Hermesianactis Colophonii, atque Phanoclis Reliquiae*, Halis Sax. 1829, 8vo.; and in the editions of the Greek Anthology (Brunck, *Anal.* vol. i. p. 189, ii. p. 523, iii. p. 234; Jacobs, *Anth. Graec.* vol. i. pp. 121—123). The most important fragments are also contained in Schneidewin's *Delectus Poesis Graecorum*, vol. i. pp. 142—147. (Reiske, *Notitia Epigrammatorum*, p. 266; Schneider, *Anal. Crit.* p. 5; Heinrich, *Observ. in Auct. Vet.* pp. 50—58; Jacobs, *Animadv. in Anth. Graec.* vol. i. pt. i pp. 387—395, vol. iii. pt. iii. p. 934; Preller, in Ersch and Gruber's *Encyklopädie.*)

2. Of Samos, the author of two epigrams in the Greek Anthology, which are distinguished in the Vatican MS. by the heading Φιλιτᾶ Σαμίου. In the absence of any further information, we must regard him as a different person from Philetas of Cos, who, though sometimes called a Rhodian (probably on account of the close connection which subsisted between Cos and Rhodes), is never spoken of as a Samian.

3. Of Ephesus, a prose writer, from whom the scholiasts on Aristophanes quote a statement respecting the Sibyls, but who is otherwise unknown. (*Schol. ad Aristoph. Pac.* 1071, *Av.* 963; Suid. *s. v.* Βάκις; Vossius, *de Hist. Graec.* p. 485, ed. Westermann.) [P. S.]

PHILE'TES (Φιλήτης), a Greek physician, who lived probably in the fifth century B. C., as he is mentioned by Galen as a contemporary of some of the most ancient medical men. He was one of the persons to whom some ancient critics attributed the treatise Περὶ Διαίτης, *De Victus Ratione*, which forms part of the Hippocratic Collection. (Galen, *De Aliment. Facult.* i. 1, vol. vi. p. 473.) [W. A. G.]

PHILEU'MENOS (Φιλεύμενος), a sculptor, whose name was for the first time discovered in 1808, in an inscription on the support of the left foot of a statue in the Villa Albani, where there is also another statue evidently by the same hand Zoëga, to whom we owe the publication of the

artist's name, supposes that these statues, which are of Pentelic marble, belong to the Attic school of sculpture, in the age of Hadrian. (Zoëga's *Leben*, vol. ii. p. 366 ; Welcker, *Kunstblatt*, 1827, pp. 330, 331 ; R. Rochette, *Lettre à M. Schorn*, pp. 380, 381.) [P. S.]

PHILEUS, an eminent Ionian architect, whose name is variously written in different passages of Vitruvius, which, however, almost undoubtedly refer to the same person. In one passage (vii. Praef. § 12) we are told that *Phileos* published a volume on the Ionic temple of Minerva at Priene ; then, just below, that *Phiteus* wrote concerning the Mausoleum, which was built by him and Satyrus ; in another passage (i. 1. § 12), he quotes from the commentaries of *Pythius*, whom he calls the architect of the temple of Minerva at Priene ; and, in a fourth passage (iv. 3. § 1), he mentions *Pytheus* as a writer on architecture. A comparison of these passages, especially taking into consideration the various readings, can leave no doubt that this Phileos, Phiteus, Pythius, or Pytheus, was one and the same person, although it is hardly possible to determine the right form of the name : most of the modern writers prefer the form *Pytheus*. From the passages taken together we learn that he was the architect of two of the most magnificent buildings erected in Asia Minor, at one of the best periods of the architecture of that country, the Mausoleum, which he built in conjunction with SATYRUS, and the temple of Athena Polias, at Priene ; and also that he was one of the chief writers on his art. The date of the erection of the Mausoleum was soon after Ol. 106. 4, B. C. $35\frac{3}{2}$, the year in which Mausolus died ; that of the temple at Priene must have been about twenty years later, for we learn from an inscription that it was dedicated by Alexander (*Ion. Antiq.* vol. i. p. 12). This temple was, as its ruins still show, one of the most beautiful examples of the Ionic order. It was peripteral, and hexastyle, with propylaea, which have on their inner side, instead of Ionic pillars, pilasters, the capitals of which are decorated with gryphons in relief. (*Ion. Antiq.* vol. i. c. 2 ; Choiseul-Gouffier, pl. 116 ; Mauch, *die Griech. u. Röm. Bauordnungen*, pl. 40, 41 ; R. Rochette, *Lettre à M. Schorn*, pp. 381—383.) [P. S.]

PHILIADAS (Φιλιάδας), of Megara, an epigrammatic poet, who is only known by his epitaph on the Thespians who fell at Thermopylae, which is preserved by Stephanus Byzantinus (*s. v.* Θέσπεια), by Eustathius (*ad Il.* ii. p. 201. 40), and in the Greek Anthology. (Brunck, *Anal.* vol. iii. p. 329 ; Jacobs, *Anth. Graec.* vol. i. p. 80, xiii. p. 934.) [P. S.]

PHILIADES (Φιλιάδης), a Messenian father of Neon and Thrasylochus, the partizans of Philip of Macedon [NEON]. It is probable that Philiades himself was attached to the same party, as he is mentioned by Demosthenes in terms of contempt and aversion. (Dem. *de Cor.* p. 324, *de Foed. c. Alex.* p. 212 ; Polyb. xvii. 14.) [E. H. B.]

PHILIDAS (Φιλίδας), an Aetolian, who was sent by Dorimachus, with a force of 600 men, to the assistance of the Eleans during the Social War, B. C. 218. He advanced into Triphylia, but was unable to make head against Philip, who drove him in succession out of the fortresses of Lepreum and Samicum, and ultimately compelled him to evacuate the whole of Triphylia. (Polyb. iv. 77—80.) [E. H. B.]

PHILINNA or PHILI'NE (Φίλιννα, Φιλίνη), the name of many Greek females, as, for instance, of the female dancer of Larissa in Thessaly, who was the mother of Arrhidaeus by Philip, the father of Alexander the Great. (Athen. xiii. p. 557, e ; Phot. *Bibl.* p. 64. 23.) It was also the name of the mother of the poet Theocritus (*Ep.* 3).

PHILI'NUS (Φιλῖνος). 1. A Greek of Agrigentum, accompanied Hannibal in his campaigns against Rome, and wrote a history of the Punic wars, in which he exhibited, says Polybius, as much partiality towards Carthage, as Fabius did towards Rome. His hatred against Rome may have been excited, as Niebuhr has remarked (*Hist. of Rome*, vol. iii. p. 573), by the unfortunate fate of his native town, which was stormed by the Romans in the first Punic war. How far the history of Philinus came down is uncertain ; he is usually called by most modern writers the historian of the first Punic war ; but we have the express testimony of Cornelius Nepos (*Annib.* 13) that he also gave an account of the campaigns of Hannibal ; and we may therefore conclude that his work contained the history of the second as well as of the first Punic war. (Corn. Nep. *l. c.* ; Polyb. i. 14, iii. 26 ; Diod. xxiii. 8, xxiv. 2, 3.) To this Philinus Müller (*Fragm. Hist. Graec.* p. xlviii.) assigns a work Περὶ Φοινίκης, which Suidas (*s. v.* Φιλίσκος ἢ Φίλιστος) erroneously ascribes to Philistus.

2. An Attic orator, a contemporary of Demosthenes and Lycurgus. He is mentioned by Demosthenes in his oration against Meidias (p. 566), who calls him the son of Nicostratus, and says that he was trierarch with him. Harpocration mentions three orations of Philinus. 1. Πρὸς Αἰσχύλου καὶ Σοφοκλέους καὶ Εὐριπίδου εἰκόνας, which was against a proposition of Lycurgus that statues should be erected to those poets (*s. v.* Θεωρικά). 2. Κατὰ Δωροθέου, which was ascribed likewise to Hyperides (*s. v.* ἐπὶ κόρρης). 3. Κροκωνιδῶν διαδικασία πρὸς Κοιρωνίδας, which was ascribed by others to Lycurgus (*s. v.* Κοιρωνίδαι ; comp. Athen. x. p. 425, b ; Bekker, *Anecd. Graec.* vol. i. p. 273. 5). An ancient grammarian, quoted by Clemens Alexandrinus (*Strom.* vi. p. 748), says that Philinus borrowed from Demosthenes. (Ruhnken, *Historia Oratorum Graecorum*, p. 75, &c. ; Westermann, *Geschichte der Griechischen Beredtsamkeit*, § 54, n. 29.)

PHILI'NUS (Φιλῖνος), a Greek physician, born in the island of Cos, the reputed founder of the sect of the Empirici (Cramer's *Anecd. Graeca Paris.* vol. i. p. 395), of whose characteristic doctrines a short account is given in the *Dict. of Antiq. s. v. Empirici*. He was a pupil of Herophilus, a contemporary of Baccheius [BACCHEIUS], and a predecessor of Serapion, and therefore probably lived in the third century B. C. (Pseudo-Galen, *Introd.* c. 4, vol. xiv. p. 683). He wrote a work on part of the Hippocratic collection directed against Baccheius (Erot. *Lex. Hippocr.* in *v.* Ἄμβην), and also one on botany (Athen. xv. pp. 681, 682), neither of which is now extant. It is perhaps this latter work that is quoted by Athenaeus (xv. 28. pp. 681, 682), Pliny (*H. N.* xx. 91, and Index to books xx. and xxi.), and Andromachus (ap. Galen, *De Compos. Medicam. sec. Loc.* vii. 6, *De Compos. Medicam. sec. Gen.* v. 13, vol. xiii. pp. 113, 842). A parallel has been drawn between Philinus and the late Dr. Hahnemann in

a dissertation by F. F. Brisken, entitled *Philinus et Hahnemannus, seu Veteris Sectae Empiricae cum Hodierna Secta Homoeopathica Comparatio*, Berol. 1834, 8vo. [W. A. G.]

PHILI'PPICUS, or more correctly PHILE'PICUS (Φιλιππικός or Φιλεπικός), emperor of Constantinople from December, A. D. 711, to the fourth of June, 713. The account of his accession to the throne is related in the life of the emperor Justinian II. Rhinotmetus. His original name was Bardanes; he was the son of Nicephorus Patricius; and he had distinguished himself as a general during the reigns of Justinian and his predecessors; he was sent into exile by Tiberius Absimarus, on the charge of aspiring to the crown. After having been proclaimed by the inhabitants of Cherson and by the army, with which he was commanded to exterminate those people by the emperor Justinian II., he assumed the name of Philippicus, or, as extant coins of him have it, Filepicus; Theophanes, however, calls him Philippicus previous to his accession. After the assassination of the tyrant Justinian, Philippicus ruled without opposition, though not without creating much dissatisfaction through his dissolute course of life, and his unwise policy in religious matters. Belonging to the sect of the Monothelists, he deposed the orthodox patriarch Cyrus, and put the heretic John in his stead. The whole East soon embraced, or at least tended towards, Monothelism; the emperor brought about the abolition of the canons of the sixth council; and the names of the patriarchs, Sergius and Honorius, who had been anathematized by that council, were, on his order, inserted in the sacred diptychs. Philippicus had scarcely arrived in his capital when Terbilis, king of Bulgaria, made his sudden appearance under its walls, burned the suburbs, and retired with many captives and an immense booty.

During this time the Arabs took and burnt Amasia (712), and in the following year (713) Antioch in Pisidia fell into their hands. The emperor did nothing to prevent these or further disasters; a plot, headed by the patricians Georgius, surnamed Boraphus, and Theodore Myacius, was entered into to deprive him of his throne; and the fatal day arrived without Philippicus being in the least prepared for it. On the 3rd of June, 713, he celebrated the anniversary of his death; splendid entertainments were given in the hippodrome, the emperor with a brilliant cavalcade paraded through the streets of Constantinople, and when the evening approached, the prince sat down with his courtiers to a sumptuous banquet. According to his habit, Philippicus took such copious libations that his attendants were obliged to put him to bed in a senseless state. On a given signal, one of the conspirators, Rufus, entered the bed-room, and, with the assistance of his friends, carried the drunken prince off to a lonely place, where he was deprived of his eyesight. A general tumult ensued, and the people, disregarding the pretensions of the conspirators, proclaimed one of their own favourites, Anastasius II. Philippicus ended his life in obscurity, but we have no particulars referring to the time of his death. (Theophan. pp. 311, 316—321; Niceph. Const. p. 141, &c. ed. Paris, 1616, 8vo.; Zonar. vol. ii. p. 96, &c. ed. Paris; Cedrenus, p. 446, &c.; Paul. Diacon. *de Gest. Longob.* vi. 31—33; Suid. *s. v.* Φιλιππικός; Eckhel, *Doctr. Num.* vol. viii. pp. 229 230.) [W. P.]

PHILI'PPIDES (Φιλιππίδης), of Athens, the son of Philocles, is mentioned as one of the six principal comic poets of the New Comedy by the grammarians (*Proleg. ad Aristoph.* p. 30; Tzetz. *Proleg. ad Lycophr.* p. 257, with the emendation of Φιλιππίδης for Φιλιστίων, see PHILISTION). According to Suidas, he flourished in the 111th Olympiad, or B. C. 335, a date which would throw him back rather into the period of the Middle Comedy. There are, however, several indications in the fragments of his plays that he flourished under the successors of Alexander; such as, first, his attacks on Stratocles, the flatterer of Demetrius and Antigonus, which would place him between Ol. 118 and 122 (Plut. *Demetr.* 12, 26, pp. 894, c. 900, f., *Amator.* p. 730, f.), and more particularly his ridicule of the honours which were paid to Demetrius through the influence of Stratocles, in B. C. 301 (Clinton, *F. H. sub ann.*); again, his friendship with king Lysimachus, who was induced by him to confer various favours on the Athenians, and who assumed the royal title in Ol. 118. 2, B. C. 306 (Plut. *Demetr.* 12); and the statements of Plutarch (*l. c.*) and Diodorus (xx. 110), that he ridiculed the Eleusinian mysteries, into which he had been initiated in the archonship of Nicocles, B. C. 302. It is true, as Clinton remarks (*F. H.* vol. ii. introd. p. xlv), that these indications may be reconciled with the *possibility* of his having flourished at the date given by Suidas; but a sounder criticism requires us to alter that date to suit these indications, which may easily be done, as Meineke proposes, by changing ρια', 111, into ριδ', 114, the latter Olympiad corresponding to B. C. 323 (Meineke, *Menand. et Philem. Reliq.* p. 44, *Hist. Crit. Com. Graec.* p. 471; in the latter passage Meineke explains that the emendation of Suidas proposed by him in the former, ρκδ', was a misprint for ριδ'). It is a confirmation of this date, that in the list above referred to of the six chief poets of the New Comedy, Philippides comes, not first, but after Philemon, Menander, and Diphilus: for if the list had been in order of merit, and not of time, Menander would have stood first. The mistake of Suidas may be explained by his confounding Philippides, the comic poet, with the demagogue Philippides, against whom Hyperides composed an oration, and who is ridiculed for his leanness by Alexis, Aristophon, and other poets of the Middle Comedy; an error into which other writers also have fallen, and which Clinton (*l. c.*) has satisfactorily refuted.

Philippides seems to have deserved the rank assigned to him, as one of the best poets of the New Comedy. He attacked the luxury and corruptions of his age, defended the privileges of his art, and made use of personal satire with a spirit approaching to that of the Old Comedy (see Meineke, *Hist. Crit.* pp. 437, 471). Plutarch eulogizes him highly (Demetr. *l. c.*). His death is said to have been caused by excessive joy at an unexpected victory (Gell. iii. 15): similar tales are told of the deaths of other poets, as for example, Sophocles, Alexis, and Philemon. It appears, from the passage of Gellius just quoted, that Philippides lived to an advanced age.

The number of his dramas is stated by Suidas at forty-five. There are fifteen titles extant, namely: —Ἀδωνιάζουσαι, Ἀμφιάραος, Ἀνανέωσις, Ἀργυρίου ἀφανισμός, Αὐλοί, Βασανιζομένη, Λακιάδαι, Μαστροπός, Ὀλυνθία, Συμπλέουσαι, or perhaps Συνεκπλέουσαι, Φιλάδελφοι, Φιλαθήναιος, Φιλάργυρος, Φίλαρχος, Φιλευριπίδης. In the Ἀμφιάραος we have one of those titles which show that the poets

of the New Comedy did not abstain from mythological subjects. To the above list should perhaps be added the Τρίοδοι ἢ Ῥωποπώλης. The Κόθορνοι of Philonides, and the Νάννιον of Eubulus or Philippus, are erroneously ascribed to Philippides. The latter is only one of several instances in which the names of Philippides and Philippus are confounded (see Meineke, *Hist. Crit.* pp. 341, 342, 343). Some of the ancient critics charge Philippides with infringing upon the purity of the Attic dialect (Phryn. *Ecl.* p. 365 ; Pollux, ix. 30), and Meineke produces several words from his fragments as examples. (Fabric. *Bibl. Graec.* vol. ii. pp. 479, 480 ; Meineke, *Frag. Com. Graec.* vol. i. pp. 470—475, vol. iv. pp. 467—478, 833, 834 ; Bernhardy, *Gesch. d. Griech. Lit.* vol. ii. p. 1017.) [P. S.]

PHILIPPUS (Φίλιππος), minor historical personages. 1. A citizen of Crotona, son of Butacides. Having married the daughter of Telys, king of the rival state of Sybaris, and being obliged in consequence to leave his country, he sailed away to Cyrene ; and, when Dorieus, the Spartan prince, son of Anaxandrides, set forth from the Libyan coast, on his Sicilian expedition, Philippus accompanied him with a galley, equipped and manned at his own expence, and was slain in Sicily in a battle with the Carthaginians and Egestaeans. He was the finest man of his time, and a conqueror at Olympia ; by virtue of which qualifications the Egestaeans worshipped him after his death as a hero. (Herod. v. 47 ; comp. above, Vol. I. p. 1066, b.)

2. Son of Alexander I. of Macedonia, and brother of Perdiccas II., against whom he rebelled in conjunction with Derdas. The rebels were aided by the Athenians, in consequence of which Perdiccas instigated Potidaea, as well as the Chalcidians and Bottiaeans, to revolt from Athens. When the Athenian generals arrived, Philip acted with them in the campaign of B. C. 432. He seems to have died before B. C. 429, in which year we find his son Amyntas contesting the throne with Perdiccas, and aided in his attempt by Sitalces, king of the Odrysian Thracians. (Thuc. i. 57, &c. ii. 95, 100.) [See above, Vol. I. p. 154, b. ; and comp. Clint. *F. H.* vol. ii. p. 225, where a different account is given of Amyntas.]

3. A Lacedaemonian, was sent by the Peloponnesians to Aspendus, in B. C. 411, with two gallies, to take charge of the Phoenician fleet, which Tissaphernes had promised them. But Philippus sent notice from Aspendus to Mindarus, the Spartan admiral, that no confidence was to be placed in Tissaphernes ; and the Peloponnesian fleet accordingly quitted Miletus and sailed to the Hellespont, whither Pharnabazus had invited them. (Thuc. viii. 87, 99.)

4. A Theban, was one of the members of the oligarchical government established at Thebes after the seizure of the Cadmeia by Phoebidas in B. C. 382. In B. C. 379, on the night when Pelopidas and his fellow-exiles carried their enterprise for the overthrow of the tyrants into effect, Philippus and Archias were slain by the conspirators at a banquet at the house of Phyllidas. (Xen. *Hell.* v. 4. §§ 2, &c. ; comp. Plut. *Pel.* 9, &c. *de Gen. Soc.* 24, 26, 29, 32.) [E. E.]

5. Son of Amyntas, a Macedonian officer in the service of Alexander the Great, who commanded one of the divisions of the phalanx at the battle of the Granicus. (Arr. *Anab.* i. 14. § 3.) His name does not subsequently appear in the campaigns of Alexander, at least so that it can be distinctly identified ; but so many officers in the army bore the name of Philip that it is frequently impossible to say who is the particular person spoken of. Droysen conjectures (*Hellenism.* vol. i. p. 418. not.) that it is this Philip who was the father of Magas (Paus. i. 7. § 1), but there is certainly no proof of this, and the expression of Pausanias, that the latter was a man of ordinary condition and ignoble birth, is unfavourable to this supposition.

6. Son of Machatas, an officer in the service of Alexander the Great, who was appointed by him in B. C. 327 satrap of India, including the provinces westward of the Hydaspes. (Arr. *Anab.* v. 8. § 5.) After the conquest of the Malli and Oxydracae, these tribes also were added to his government. (Id. vi. 14. § 7.) But after the departure of Alexander from India, Philip was assassinated by a conspiracy formed among the mercenary troops under his command, B. C. 326. (Id. vi. 27. § 3 ; Curt. x. i. § 20.)

Droysen considers this Philip to have been the father of Antigonus, the king of Asia. (*Hellenism.* vol. i. p. 43. not.) It is certain at least that they were both of the race of the princes of Elymiotis.

7. Son of Menelaus, a Macedonian officer who held the command of the Thessalian cavalry, and that of the other Greek auxiliaries in the service of Alexander. We find him mentioned as holding this post, and rendering important services both at the battles of the Granicus and Arbela ; and although the greater part of the Thessalian horse were suffered to return to Greece, he continued to accompany Alexander with the remainder, and is again mentioned during the advance into Bactria. (Arr. *Anab.* i. 15. § 4, iii. 11. § 15, 25. § 6 ; Curt. iv. 13. § 29, vi. 6. § 35.)

8. Son of Balacrus, an officer in the service of Alexander who commanded one taxis or division of the phalanx at the battle of Arbela. (Diod. xvii. 57.) This is the only time his patronymic is mentioned ; but there can be little doubt that he is the same person who held a similar command at the passage of the Granicus, three years before. (Arr. *Anab.* i. 14. § 5.) It is also not improbable that he is the same with the following.

9. Satrap of Sogdiana, to which government he was first appointed by Alexander himself in B. C. 327. He retained his post, as did most of the satraps of the more remote provinces, in the arrangements which followed the death of the king (B. C. 323) ; but in the subsequent partition at Triparadeisus, B. C. 321, he was assigned the government of Parthia instead. (Dexipp. *ap. Phot.* p. 64, b. ; Arrian. *ib.* p. 71. b. ; Diod. xviii. 3, 39.) Here he remained until 318, when Python, who was then seeking to establish his power over all the provinces of the East, made himself master of Parthia, and put Philip to death. (Diod. xix. 14.)

10. A Macedonian officer, who was left by Alexander the Great in command of the garrison at Peucelaotis, near the Indus. (Arr. *Anab.* iv. 28. § 10.)

11. One of the friends of Alexander the Great, who was sent by him to consult the oracle of Ammon concerning the payment of divine honours to Hephaestion. (Diod. xvii. 115.)

12. A brother of Lysimachus (afterwards king of Thrace) in the service of Alexander, who died of

fatigue while accompanying the king in pursuit of the enemy, during the campaigns in India. (Justin. xv. 3.)

13. A Macedonian officer, who had served under Alexander throughout his campaigns (probably therefore identical with some one of the preceding), and who in consequence as a man of age and experience was one of the counsellors selected by Antigonus to control and assist his son Demetrius during his first campaign, B.C. 314. (Diod. xix. 69.) He is perhaps the same person who is again mentioned in B.C. 302, as holding the citadel of Sardis for Antigonus, when the rest of the city was betrayed by Phoenix into the hands of Prepelaus, the general of Cassander. (Id. xx. 107.)

14. A Macedonian who commanded the right wing of the army of Eumenes in the battle at Gadamarta, B.C. 316. (Diod. xix. 40.) He is probably identical with some one of those above enumerated, but with which it is impossible to say.

15. Son of Antipater, the regent of Macedonia, and brother of Cassander, by whom he was sent in B.C. 313, with an army to invade Aetolia. But on his arrival in Acarnania the news that Aeacides, king of Epeirus, had recovered possession of his throne, induced him to turn his arms against that monarch, whom he defeated in a pitched battle. Aeacides with the remnant of his forces having afterwards joined the Aetolians, a second action ensued, in which Philip was again victorious, and Aeacides himself fell in the battle. The Aetolians hereupon abandoned the open country, and took refuge in their mountain fastnesses. (Diod. xix. 74.) According to Justin (xii. 14) Philip had participated with his two brothers, Cassander and Iollas, in the conspiracy for the murder of Alexander.

16. Father of Antigonus, king of Asia. (Arr. *Anab.* i. 29. § 5; Justin. xiii. 4. See No. 2.)

17. Son of Antigonus, king of Asia, was sent by his father in B.C. 310, at the head of an army, to oppose the revolt of his general Phoenix, and to recover possession of the towns on the Hellespont held by the latter. (Diod. xx. 19.) He died in B.C. 306, just as Antigonus was setting out for his expedition against Egypt. (Id. xx. 73, where he is called Phoenix, though it appears certain that Antigonus had only two sons, Demetrius and Philip. See Droysen, *Hellenism.* vol. i. p. 465, note.)

18. A son of Lysimachus, king of Thrace, who was put to death together with his elder brother Lysimachus, by the usurper Ptolemy Ceraunus, B.C. 281. (Justin. xxiv. 3.) [LYSIMACHUS, Vol. II. p. 867, a.]

19. An officer who held the citadel of Sicyon for Ptolemy, king of Egypt, but surrendered it by capitulation to Demetrius Poliorcetes, B.C. 303. (Diod. xx. 102.)

20. An Epeirot, who took a leading part in negotiating the treaty of peace concluded between Philip V., king of Macedonia, and the Roman general P. Sempronius Tuditanus at Phoenice, in Epeirus, B.C. 205. (Liv. xxix. 12.)

21. A Macedonian officer, who commanded the garrison of Cassandreia when that place was besieged by the Roman praetor C. Marcius Figulus, together with Eumenes, king of Pergamus, in the second Macedonian war, B.C. 169. The Romans succeeded by mining in opening an entrance through the walls; but before they could take advantage of it, Philip by a sudden sally threw their troops into confusion, and made a great slaughter of them. This disaster caused the praetor to turn the siege into a blockade; and the arrival of ten Macedonian ships, which made their way into the town with a strong reinforcement of troops, soon after compelled him to abandon the enterprize altogether. (Liv. xliv. 11, 12.)

22. A Macedonian, sent as ambassador by Perseus to the Rhodians, shortly before the commencement of the second Macedonian war, to try to induce them to remain neutral during the impending contest. (Polyb. xxvii. 4.)

23. An Achaean, who, as belonging to the party favourable to the Romans, was one of those selected for the embassy of congratulation after the defeat of Perseus, B.C. 168. (Polyb. xxx. 10.)

24. Son of Alexander of Megalopolis. His father's pretended descent from Alexander the Great appears to have filled him with the most puerile schemes of ambition. On the marriage of his sister Apama with Amynander, king of Athamania, Philip accompanied her, and contrived to obtain great influence over the mind of Amynander, who gave him the government of Zacynthus, and allowed him to direct in great measure the administration of affairs. When Antiochus came into Greece (B.C. 192) he gained over Philip to his interests by pretending to regard him as the rightful heir to the Macedonian throne, and even holding out to him hopes of establishing him upon it; by which means he obtained the adherence of Amynander also. Philip was afterwards chosen by Antiochus for the duty of burying the bones of the Macedonians and Greeks slain at Cynoscephalae, a measure by which he vainly hoped to conciliate popularity. He was next appointed to command the garrison at Pellinaeum, but was soon compelled to surrender to the Romans, by whom he was sent a prisoner to Rome. When first taken captive he accidentally met Philip, the king of Macedonia, who in derision greeted him with the royal title. (Liv. xxxv. 47, xxxvi. 8, 13, 14, 31; Appian. *Syr.* 13, 17.)

25. A brother of Perseus, king of Macedonia, apparently a son of Philip by a subsequent marriage, as he was so much younger than his brother, that the latter adopted him as his son, and appears to have continued to regard him as the heir to his throne even after the birth of his own son Alexander. Thus we find him holding the post of honour next to the king on occasions of state; and after the fatal battle of Pydna he was the constant companion of Perseus during his flight and the period of his refuge at Samothrace, and surrendered together with him to the Roman praetor Cn. Octavius. He was led in triumph before the car of Aemilius Paulus, B.C. 167, and afterwards consigned to captivity at Alba, where he survived his adopted father but a short time. (Liv. xlii. 52, xliv. 45, xlv. 6; Plut. *Aemil.* 33, 37; Zonar. ix. 24.) According to Polybius (*Fr. Vat.* xxxvii. p. 447) he was only eighteen years old at the time of his death.

26. A friend and officer of Antiochus the Great, who held the office of commander of the elephants (*magister elephantorum*, a title of high rank at the court of Syria) under that monarch; in which post we find him mentioned both at the battle of Raphia, between Antiochus and Ptolemy Philopator, B.C. 217 (Polyb. v. 82), and again at the battle of Magnesia against the Romans, B.C. 190. (Liv. xxxvii. 41; Appian. *Syr.* 33.) As he is said by Polybius to have been brought up with Antiochus

he can scarcely on chronological grounds be the same with the following.

27. One of the friends and ministers of Antiochus Epiphanes, king of Syria, who was appointed by him on his deathbed (B.C. 164) to be the guardian of his son Antiochus V. He returned to Syria, bearing with him the signet ring of the deceased monarch, and assumed the government during the absence of the young king and Lysias (who had been previously appointed regent) in Judaea. But on receiving the intelligence Lysias hastened to make peace with Judas Maccabaeus, and returned to oppose Philip, whom he defeated and put to death. (Joseph. *Ant.* xii. 9. §§ 2, 6, 7.) [E. H. B.]

PHILIPPUS, an architect, entitled *maximus* on his epitaph, which was found at Nîmes. Whether he was the architect of any of the great Roman works which still adorn that city, such as the *Maison carrée* and the amphitheatre, is a matter of pure conjecture. (Gruter, p. dcxxiii. 5.) [P. S.]

PHILIPPUS, AURE'LIUS, the teacher of Alexander Severus, afterwards wrote the life of this emperor. (Lamprid. *Alex. Sev.* 3.)

PHILIPPUS (*Φίλιππος*), son of HEROD the Great, king of Judaea, by his wife Cleopatra, was appointed by his father's will tetrarch of the districts of Gaulonitis, Trachonitis, and Batanaea, the sovereignty of which was confirmed to him by the decision of Augustus. He continued to reign over the dominions thus entrusted to his charge for the space of thirty-seven years (B. C. 4 — A. D. 34), a period of uniform tranquillity, during which his mild and equitable rule made him universally beloved by his subjects. He founded the city of Caesareia, surnamed Paneas, but more commonly known as Caesareia Philippi, near the sources of the Jordan, which he named in honour of Augustus, while he bestowed the name of Julias upon the town of Bethsaida, which he had greatly enlarged and embellished. Among other edifices he erected there a magnificent monument, in which his remains were deposited after his death. As he left no children, his dominions were after his decease annexed to the Roman province of Syria. (Joseph. *Ant.* xvii. 8. § 1, xviii. 2. § 1, 4. § 6, *B. J.* i. 33. § 8, ii. 6. § 3.) This Philip must not be confounded with Herod surnamed Philip, who was the son of Herod the Great by Mariamne [HERODES PHILIPPUS]. [E. H. B.]

PHILIPPUS I., M. JU'LIUS, Roman emperor A. D. 244—249, was an Arabian by birth, a native of Trachonitis, according to Victor; of the colony of Bostra, according to Zonaras. Of his early history we know nothing, except that he is said to have been the son of a celebrated robber captain, and we are equally ignorant of the various steps in his military career. Upon the death of the excellent Misitheus [MISITHEUS; GORDIANUS III.], during the Persian campaign of the third Gordian, Philippus was at once promoted to the vacant office of praetorian praefect. The treacherous arts by which he procured the ruin of the young prince his master, and his own elevation to the throne, are detailed elsewhere [GORDIANUS III.]. The senate having ratified the choice of the troops, the new sovereign proclaimed his son Caesar, concluded a disgraceful peace with Sapor, founded the city of Philippopolis, and then returned to Rome. These events took place in the early part of A. D. 244. The annals of this period, which are singularly imperfect, for the history of Herodian ends with the death of Balbinus and Pupienus, and the Augustan history here presents a blank, indicate that the emperor was employed for two or three years in prosecuting a successful war against the Carpi, a Scythian or Gothic tribe, bordering on the Lower Danube, thus gaining for himself and son the titles of *Germanicus Maximus* and *Caspicus Maximus*, which appear on coins and public monuments. In 248, rebellions, headed by Iotapinus and Marinus [IOTAPINUS; MARINUS], broke out simultaneously in the East and in Moesia. Both pretenders speedily perished, but Decius [DECIUS] having been despatched to recall the legions on the Danube to their duty, was himself forcibly invested with the purple by the troops, and compelled by them to march upon Italy. Philippus having gone forth to encounter his rival, was slain near Verona either in battle (Aur. Vict. *de Caes.* xxviii.; Zosim. i. 23) or by his own soldiers (Aur. Vict. *Epit.* xxviii.; Eutrop. ix. 3); and although it does not appear that he had rendered himself odious by any tyrannical abuse of power, yet the recollection of the foul arts by which he had accomplished the ruin of his much loved predecessor, caused his downfal to be hailed with delight. If we can trust the Alexandrian chronicle, he was only forty-five years old at the period of his death.

The great domestic event of the reign was the exhibition of the secular games, which were celebrated with even more than the ordinary degree of enthusiasm and splendour, since the imperial city had now, according to the received tradition, attained the thousandth year of her existence. The disputes and mistakes of chronologers with regard to the epoch in question can, in the present instance, be satisfactorily decided and corrected by the unquestionable testimony of medals, from which we learn that the festival was held in the third consulship of Philippus, that is, in the year A. D. 248; but unless we could ascertain the month, it is impossible to determine whether the solemnities were performed while the tenth century was yet current or after it was fully completed.

Many writers have maintained that Philippus was a Christian; a position which has given rise to an animated controversy. It is evident from several passages in Eusebius, that such an opinion was prevalent in his day, but the bishop of Caesareia abstains from expressing his own sentiments with regard to its truth, except in so far as he remarks that the persecution of Decius arose from the hatred entertained by that prince towards his predecessor, and makes mention of certain letters addressed by Origen to Philippus and the empress, without calling in question their authenticity. Hieronymus again broadly asserts the fact, as do Vincentius Lirinensis and Orosius, who are followed by many later authorities. It is certain, moreover, that a report gained general credit in the following century, that this emperor was not only a true believer, but actually performed a public penance, imposed, as has been inferred from a passage in St. Chrysostom, by St. Babylas, bishop of Antioch. On the other hand, we are reminded that he bestowed the title of *divus* upon Gordian, that, far from making any attempt to repress the rites of pagan worship, he took an active part in all the superstitious observances of the secular games, that he bestowed no marks of favour or encouragement, beyond simple toleration, on the professors of the

true faith, and that a multitude of ancient writers unite in declaring that Constantine was the first Christian sovereign of Rome. The student will find all the arguments stated with great candour and all the authorities arranged with great precision in Tillemont, and we have nothing to add, except that the inquiry is a mere matter of curiosity, for it is agreed on all hands that this conversion, if real, exercised no influence on the condition of the Church, which certainly could have had little reason to be proud of such a bloodstained and compromising proselyte. (Aur. Vict. *de Caes.* xxviii. *Epit.* xxviii.; Eutrop. ix. 3; Zosim. i. 23, iii. 32; Zonar. xii. 19; Eckhel, vol. vii. p. 323; Euseb. *H. E.* vi. 34, 39, 41, vii. 10; Hieron. *de Viris Ill.* c. 54; Chrysost. *in Gent.* vol. i. p. 658; Tillemont, *Notes sur l'Empereur Philippe*, in his *Histoire des Empereurs*, vol. iii. p. 494.) [W. R.]

COIN OF PHILIPPUS I., ROMAN EMPEROR.

PHILIPPUS II., M. JU'LIUS, son of the foregoing, was a boy of seven at the accession (A. D. 244) of his father, by whom he was forthwith proclaimed Caesar, and three years afterwards (247) chosen consul, being at the same time admitted to share the purple with the title of Augustus. His second consulship (248) corresponds with the celebration of the secular solemnities, and in the autumn of 249 he was slain, according to Zosimus, at the battle of Verona, or murdered, according to Victor, at Rome by the praetorians, when intelligence arrived of the defeat and death of the emperor. Nothing has been recorded with regard to this youth, who perished at the age of twelve, except that he was of a singularly serious and stern temperament, so that from early childhood he could never be induced to smile, and on perceiving his father indulging in hearty merriment, called forth by some buffoonery at the games, he turned away his head with a marked expression of disgust.

His names and titles were the same with those of the elder Philip, with the addition of *Severus*, found upon some Pamphylian coins, and derived, it would seem, from his mother Otacilia Severa. The appellation *C. Julius Saturninus*, assigned to him by Victor, rests upon no other authority, and is not confirmed by medals or inscriptions. (Aur. Vict. *de Caes.* xxviii. *Epit.* xxviii.; Zosim. i. 22.) [W. R.]

COIN OF PHILIPPUS II., ROMAN EMPEROR.

PHILIPPUS I. (Φίλιππος), king of MACEDONIA, son of Argaeus, was the sixth king, if we follow the lists of Dexippus and Eusebius, but the third, according to Herodotus and Thucydides, who, not reckoning CARANUS and his two immediate successors (Coenus and Thurimas or Turimmas), look upon Perdiccas I. as the founder of the monarchy. Eusebius assigns to Philip I. a reign of 38 years, Dexippus one of 35. Neither statement appears to rest on any positive testimony; and Justin tells us that his death was an untimely one. He left a son, named Aëropus, who succeeded him. (Herod. viii. 137—139; Thuc. ii. 100; Just. vii. 2; Clint. *F. H.* vol. ii. p. 221.) [E. E.]

PHILIPPUS II. (Φίλιππος), the 18th king of MACEDONIA, if we count from Caranus, was the youngest son of Amyntas II. and Eurydice, and was born in B. C. 382. According to one account, which Suidas mentions (*s. v.* Κάρανος), but for which there is no foundation, he and his two elder brothers, Alexander II. and Perdiccas III., were supposititious children, imposed by Eurydice on Amyntas. The fact of Philip's early residence at Thebes is too well supported to admit of doubt, though the circumstances which led to his being placed there are differently related. In Diodorus (xvi. 2), we read that Amyntas, being overcome in war by the Illyrians, delivered Philip to them as a hostage for the payment of some stipulated tribute, and that by them he was sent to Thebes, where he sojourned in the house of the father of Epaminondas, and was educated with the latter in the Pythagorean discipline. The same author however, tells us, in another passage (xv. 67), that he was one of those whom Pelopidas brought away with him as hostages for the continuance of tranquillity in Macedonia, when he had gone thither to mediate between Alexander II. and Ptolemy of Alorus, in B. C. 368; and with this statement Plutarch agrees (*Pelop.* 26); while Justin says (vii. 5), that Alexander, Philip's brother, gave him as a hostage, first to the Illyrians, and again a second time to the Thebans. Of these accounts, the last-mentioned looks like an awkward attempt to combine conflicting stories; while none of them are easily reconcileable with the statement of Aeschines (*de Fals. Leg.* pp. 31, 32; comp. Nep. *Iph.* 3), that, shortly after the death of Alexander II., Philip was in Macedonia, and, together with his elder brother Perdiccas, was presented by Eurydice to Iphicrates, in order to move his pity and obtain his protection against the pretender Pausanias. On the whole, the supposition of Thirlwall is far from improbable (*Greece*, vol. v. p. 163), viz. that when Pelopidas, subsequently to the visit of Iphicrates to Macedonia, marched a second time into the country, and compelled Ptolemy of Alorus to enter into an engagement to keep the throne for the younger sons of Amyntas, he carried Philip back with him to Thebes, as thinking him hardly safe with his mother and her paramour. As for that part of the account of Diodorus, which represents Philip as pursuing his studies in company with Epaminondas, it is sufficiently refuted by chronology (see Wesseling, *ad Diod.* xvi. 2); nor would it seem that his attention at Thebes was directed to speculative philosophy so much as to those more practical points, the knowledge of which he afterwards found so useful for his purposes,—military tactics, the language and politics of Greece, and

the characters of its people. He was still at Thebes, according to Diodorus, when his brother Perdiccas III. was slain in battle against the Illyrians, in B. C. 360 ; and, on hearing of that event, he made his escape and returned to Macedonia. But this statement is contradicted by the evidence of Speusippus (*ap. Ath.* xi. p. 506, f.), from whom we learn that Plato, conveying the recommendation through Euphraeus of Oreus, had induced Perdiccas to invest Philip with a principality, which he was in possession of when his brother's death placed him in the supreme government of the kingdom. On this he appears to have entered at first merely as regent and guardian to his infant nephew Amyntas [AMYNTAS, No. 3.] ; but after no long time, probably in B. C. 359, he was enabled to set aside the claims of the young prince, and to assume for himself the title of king, — aided doubtless by the dangers which thickened round Macedonia at that crisis, and which obviously demanded a vigorous hand to deal with them. The Illyrians, flushed with their recent victory over Perdiccas, threatened the Macedonian territory on the west, — the Paeonians were ravaging it on the north, — while PAUSANIAS and ARGAEUS took advantage of the crisis to put forward their pretensions to the throne. Philip was fully equal to the emergency. By his tact and eloquence he sustained the failing spirits of the Macedonians, while at the same time he introduced among them a stricter military discipline, and organized their army on the plan of the phalanx ; and he purchased by bribes and promises the forbearance of the Paeonians, as well as of Cotys, the king of Thrace, and the chief ally of Pausanias. But the claims of Argaeus to the crown were favoured by a more formidable power, — the Athenians, who, with the view of recovering Amphipolis as the price of their aid, sent a force under Mantias to support him. Under these circumstances, according to Diodorus, Philip withdrew his garrison from Amphipolis, and declared the town independent, — a measure, which, if he really resorted to it, may account for the lukewarmness of the Athenians in the cause of Argaeus. Soon after he defeated the pretender, and having made prisoners of some Athenian citizens in the battle, he not only released them, but supplied with valuable presents the losses which each had sustained ; and this conciliatory step was followed by an embassy offering to renew the alliance which had existed between Macedonia and Athens in the time of his father. The politic generosity thus displayed by Philip, produced a most favourable impression on the Athenians, and peace was concluded between the parties after midsummer of B. C. 359, no express mention, as far as appears, being made of Amphipolis in the treaty. Being thus delivered from his most powerful enemy, Philip turned his arms against the Paeonians, taking advantage of the death of their king, Agis, just at this juncture, and reduced them to subjection. He then attacked the Illyrians with a large army, and having defeated them in a decisive battle, he granted them peace on condition of their accepting the lake of Lychnus as their eastern boundary towards Macedonia. [BARDYLIS.]

Thus in the short period of one year, and at the age of four-and-twenty, had Philip delivered himself from his dangerous and embarrassing position, and provided for the security of his kingdom. But energy and talents such as his could not, of course, be satisfied with mere security, and henceforth his views were directed, not to defence, but to aggrandisement. The recovery of the important town of Amphipolis, which he could never have meant seriously to abandon, was his first step in this direction, and the way in which he accomplished it (B. C. 358) is one of the most striking specimens of his consummate craft. Having found pretexts for war with the Amphipolitans, his policy was to prevent interference with his proceedings on the part of Athens and of Olynthus (both of which states had an interest in resisting his attempt), and, at any rate, to keep them from uniting against him. Accordingly, in a secret negotiation with the Athenians, he led them to believe that he was willing to restore Amphipolis to them when he had taken it, and would do so on condition of their making him master of Pydna [CHARIDEMUS, No. 2]. When therefore the Olynthians sent an embassy to Athens to propose an alliance for the defence of Amphipolis, their overtures were rejected (Dem. *Olynth.* ii. p. 19), and while their ardour for the contest would be thus damped by the prospect of engaging in it single-handed, Philip still more effectually secured their forbearance by surrendering to them the town of Anthemus (Dem. *Phil.* ii. p. 70). He then pressed the siege of Amphipolis, in the course of which an embassy, under Hierax and Stratocles, was sent by the Amphipolitans to Athens, to ask for aid ; but Philip rendered the application fruitless by a letter to the Athenians, in which he repeated his former assurances that he would place the city in their hands. Freed thus from the opposition of the only two parties whom he had to dread, he gained possession of Amphipolis, either by force, as Diodorus tells us, or by treachery from within, according to the statement of Demosthenes. He then proceeded at once to Pydna, which seems to have yielded to him without a struggle, and the acquisition of which, by his own arms, and not through the Athenians, gave him a pretext for declining to stand by his secret engagement with them. (Dem. *Olynth.* p. 11, *de Halonn.* p. 83, *c. Aristocr.* p. 659, *c. Lept.* p. 476 ; Diod. xvi. 8.) The hostile feeling which such conduct necessarily excited against him at Athens, made it of course still more important for him to pursue his policy of dividing those whose union might be formidable, and of detaching Olynthus from the Athenians. Accordingly, we find him next engaged in the siege of Potidaea, together with the Olynthians, to whom he delivered up the town on its capture, while at the same time he took care to treat the Athenian garrison with the most conciliatory kindness, and sent them home in safety. According to Plutarch (*Alex.* 3), Philip had just taken Potidaea when tidings of three prosperous events reached him at once ; — these were, a victory in a horse-race at the Olympic games, — the defeat by Parmenion of the Illyrians, who were leagued with the Paeonians and Thracians against the Macedonian power, — and the birth of Alexander ; and, if we combine Plutarch's statement with the chronology of Diodorus (xvi. 22), we must place the capture of Potidaea in B. C. 356. Soon after this success, whenever it may have occurred, he attacked and took a settlement of the Thasians, called Crenides from the springs (κρῆναι) with which it abounded, and, having introduced into the place a number of new colonists, he named it Philippi after himself.

One great advantage of this acquisition was, that it put him in possession of the gold mines of the district, the mode of working which he so improved as to derive from them, so Diodorus tells us, a revenue of 1000 talents, or 243,750*l.* — a sum, however, which doubtless falls far short of what they yielded annually on the whole. (Diod. xvi. 8; comp. Strab. vii. p. 323; Dem. *Olynth.* i. p. 11, *Philipp.* i. p. 50.)

From this point there is for some time a pause in the active operations of Philip. He employed it, no doubt, in carefully watching events, the course of which, as for instance the Social war (B. C. 357—355), was of itself tending towards the accomplishment of his ambitious designs. And so well had he disguised these, that although exasperation against him had been excited at Athens, no suspicion of them, no apprehension of real danger appears to have been felt there; and even Demosthenes, in his speech against war with Persia (*περὶ συμμοριῶν*), delivered in B. C. 354, as also in that for the Megalopolitans (B. C. 353), makes no mention at all of the Macedonian power or projects (comp. Dem. *Philipp.* iii. p. 117; Clint. *F. H.* vol. ii. sub annis 353, 341.) In B. C. 354, the application made to Philip by Callias, the Chalcidian, for aid against Plutarchus, tyrant of Eretria, gave him an opportunity, which he did not neglect, of interposing in the affairs of Euboea, and quietly laying the foundation of a strong Macedonian party in the island. [CALLIAS, No. 4.]

But there was another and a nearer object to which the views of Philip were directed, — viz. ascendancy in Thrace, and especially the mastery of the Chersonesus, which had been ceded to the Athenians by CERSOBLEPTES, and the possession of which would be of the utmost importance to the Macedonian king in his struggle with Athens, even if we doubt whether he had yet looked beyond to a wider field of conquest in Asia. It was then perhaps in B. C. 353, that he marched as far westward as Maroneia, where Cersobleptes opened a negotiation with him for a joint invasion of the Chersonesus,—a design which was stopped only by the refusal of Amadocus to allow Philip a passage through his territory. No attempt was made to force one; and, if we are right in the conjectural date assigned to the event, Philip would naturally be unwilling to waste time in such a contest, when the circumstances of the Sacred War promised to afford him an opportunity of gaining a sure and permanent footing in the very heart of Greece. (Dem. *c. Arist.* p. 681.)

The capture of Methone, however, was a necessary preliminary to any movement towards the south, lying as it did between him and the Thessalian border, and serving as a shelter to his enemies, and as a station from which they could annoy him. He did not take it till after a lengthened siege, in the course of which he himself lost an eye. The inhabitants were permitted to depart with one garment, but the town was utterly destroyed and the land apportioned to Macedonian colonists. (Diod. xvi. 31, 34; Dem. *Olynth.* i. p. 12, *Philipp.* i. p. 41, iii. p. 117; Plut. *Par.* 8; Luc. *de Scrib. Hist.* 38.) He was now able to take advantage of the invitation of the Aleuadae to aid them against Lycophron, the tyrant of Pherae, and advanced into Thessaly, B. C. 352. To support Lycophron, the Phocians sent Phayllus, with a force of 7000 men, but he was defeated and driven out of Thessaly by Philip, who followed up this success with the capture of Pagasae, the port of Pherae. Soon, however, Philip was himself obliged to retreat into Macedonia, after two battles with Onomarchus, who had marched into Thessaly against him with a more numerous army; but his retreat was only a preliminary to a more vigorous effort. He shortly returned with augmented forces, ostentatiously assuming the character of champion of the Delphic god and avenger of sacrilege, and making his soldiers wear crowns of laurel. One battle, in which the Phocians were defeated and Onomarchus himself was slain, gave Philip the ascendancy in Thessaly. He established at Pherae what he wished the Greeks to consider a free government, but he took and garrisoned Magnesia, and then advanced southward to Thermopylae. The pass, however, he found guarded by a strong Athenian force, and he was compelled, or at least thought it expedient to retire, a step by which indeed he had nothing to lose and much to gain, since the Greek states were unconsciously playing into his hands by a war in which they were weakening one another, and he had other plans to prosecute in the North. But while he withdrew his army from Greece, he took care that the Athenians should suffer annoyance from his fleet. With this Lemnos and Imbros were attacked, and some of the inhabitants were carried off as prisoners, several Athenian ships with valuable cargoes were taken near Geraestus, and the Paralus was captured in the bay of Marathon. These events are mentioned by Demosthenes, in his first Philippic (p. 49, ad fin.), delivered in B. C. 352, but are referred to the period immediately following the fall of Olynthus, B. C. 347, by those who consider the latter portion of the speech in question as a distinct oration of later date [DEMOSTHENES]. It was to the affairs of Thrace that Philip now directed his operations. As the ally of Amadocus against Cersobleptes (Theopomp. *ap. Harpocr. s. v.* *Ἀμάδοκος*), he marched into the country, established his ascendancy there, and brought away one of the sons of the Thracian king as a hostage [see Vol. I. p. 674]. Meanwhile, his movements in Thessaly had opened the eyes of Demosthenes to the real danger of Athens and Greece, and his first Philippic (delivered, as we have remarked, about this time) was his earliest attempt to rouse his countrymen to energetic efforts against their enemy. But the half-century, which had elapsed since the Peloponnesian war, had worked a sad change in the Athenians, and energy was no longer their characteristic. Reports of Philip's illness and death in Thrace amused and soothed the people, and furnished them with a welcome excuse for inaction; and, though the intelligence of his having attacked Heraeum on the Propontis excited their alarm and a momentary show of vigour, still nothing effectual was done, and throughout the greater part of B. C. 351 feebleness and irresolution prevailed. At some period in the course of the two following years Philip would seem to have interposed in the affairs of Epeirus, dethroning Arymbas (if we may depend on the statement of Justin, which is in some measure borne out by Demosthenes), and transferring the crown to Alexander, the brother of Olympias (Just. vii. 6, viii. 6; Dem. *Olynth.* i. p. 13; comp. Diod. xvi. 72; Wess. *ad loc.*). About the same time also he showed at least one symptom of his designs

against the Persian king, by receiving and sheltering the rebels, Artabazus and Memnon. In B. C. 349 he commenced his attacks on the Chalcidian cities. Olynthus, in alarm, applied to Athens for aid, and Demosthenes, in his three Olynthiac orations, roused the people to efforts against the common enemy, not very vigorous at first and fruitless in the end. But it was not from Athens only that Philip might expect opposition. The Thessalians had for some time been murmuring at his retention of Pagasae and Magnesia, and his diversion to his own purposes of the revenues of the country arising from harbour and market dues. These complaints he had hitherto endeavoured to still by assurances and promises ; but just at this crisis the recovery of Pherae by Peitholaus gave him an opportunity of marching again into Thessaly. He expelled the tyrant, and the discontent among his allies was calmed or silenced by the appearance of the necessity for his interference, and their experience of its efficacy. Returning to the north, he prosecuted the Olynthian war. Town after town fell before him, for in all of them there were traitors, and his course was marked by wholesale bribery. In B. C. 348 he laid siege to Olynthus itself, and, having taken it in the following year through the treachery of Lasthenes and Euthycrates, he razed it to the ground and sold the inhabitants for slaves. The conquest made him master of the threefold peninsula of Pallene, Sithonia, and Acta, and he celebrated his triumph at Dium with a magnificent festival and games. [LASTHENES ; ARCHELAUS.]

After the fall of Olynthus the Athenians had every reason to expect the utmost hostility from Philip, and they endeavoured, therefore, to bring about a coalition of Greek states against him. The attempt issued in failure ; but the course of events in Greece, and in particular the turn which affairs in Phocis had taken, and the symptoms which Athens had given of a conciliatory policy towards Thebes, seemed to Philip to point to such a league as by no means improbable ; and he took care accordingly that the Athenians should become aware of his willingness to make peace. This disposition on his part was more than they had ventured to hope for, and, on the motion of Philocrates, ten ambassadors were appointed to treat with him, Aeschines and Demosthenes being among the number. Philip received the embassy at Pella, and both then and in the subsequent negotiations employed effectually his usual craft. Thus, while he seems to have been explicit in requiring the surrender of the Athenian claim to Amphipolis and the recognition of the independence of Cardia, he kept the envoys in the dark as to his intentions with regard to the Thebans and Phocians,—a point of the highest interest to Athens, which still cast a jealous eye upon Thebes and her influence in Boeotia. Nor were his purposes with respect to these matters revealed even when the terms of peace and alliance with him were settled at Athens, as the Phocians were neither included in the treaty nor expressly shut out from it. The same course was adopted with reference to Cersobleptes, king of Thrace, and the town of Halus in Thessaly, which, acting on behalf of the Pharsalians, Philip had sent Parmenion to besiege. As for Thrace,—since the dominions of Cersobleptes formed a barrier between Macedonia and the Athenian possessions in the Chersonesus,—it was of the greatest importance to Philip to establish his power there before the final ratification of the treaty, in which the Athenians might have insisted on a guarantee for its safety. Accordingly, when the second embassy, consisting probably of the same members as the former one, arrived in Macedonia to receive the king's oath to the compact of alliance, they found that he was absent in Thrace, nor did he return to give them an audience till he had entirely conquered Cersobleptes. Even then he delayed taking the oath, unwilling clearly that the Athenian ambassadors should return home before he was quite prepared for the invasion of Phocis. Having induced them to accompany him on his march into Thessaly, he at length swore to the treaty at Pherae, and now expressly excluded the Phocians from it. Deserted by Phalaecus, who had made conditions for himself and his mercenaries, the Phocians offered no resistance to Philip. Their cities were destroyed, and their place in the Amphictyonic council was made over to the king of Macedonia, who was appointed also, jointly with the Thebans and Thessalians, to the presidency of the Pythian games. Ruling as he did over a barbaric nation, such a recognition of his Hellenic character was of the greatest value to him, especially as he looked forward to an invasion of the Persian empire in the name of Greece, united under him in a great national confederacy. That his own ambition should point to this was natural enough ; but the "Philip" of Isocrates, which was composed at this period, and which urged the king to the enterprise in question, is perhaps one of the most striking instances of the blindness of an amiable visionary. The delusion of the rhetorician was at any rate not shared by his fellow-citizens. The Athenians, indignant at having been out-witted and at the disappointment of their hopes from the treaty, showed their resentment by omitting to send their ordinary deputation to the Pythian games, at which Philip presided, and were disposed to withhold their recognition of him as a member of the Amphictyonic league. They were dissuaded, however, by Demosthenes, in his oration "on the Peace" (B. C. 346), from an exhibition of anger so perilous at once and impotent.

Philip now began to spread his snares for the establishment of his influence in the Peloponnesus, by holding himself out to the Messenians, Megalopolitans, and Argives, as their protector against Sparta. To counteract these attempts, and to awaken the states in question to the true view of Philip's character and designs, Demosthenes went into the Peloponnesus at the head of an embassy ; but his eloquence and representations met with no success, and Philip sent ambassadors to Athens to complain of the step which had been taken against him and of the accusations with which he had been assailed. These circumstances (B. C. 344) gave occasion to the second Philippic of Demosthenes, but, though the jealousy of the Athenians was fully roused, and the answer which they returned to Philip does not appear to have thoroughly satisfied him, still no infringement of the peace took place.

The same year (344) was marked also by a successful expedition of Philip into Illyria, and by his expulsion for the third time of the party of the tyrants from Pherae, a circumstance which furnished him with an excuse and an opportunity for reducing the whole of Thessaly to a more thorough dependence on himself (Diod. xvi. 69 ; Dem. *in Phil. Ep.* p. 153 ; Pseudo-Dem. *de Hal.* p. 84). It appears to have been in B. C. 343 that he made

an ineffectual attempt to gain an ascendancy in Megara, through the traitors Ptoeodorus and Perilaus (Dem. *de Cor.* pp. 242, 324, *de Fals. Leg.* p. 435 ; Plut. *Phoc.* 15) ; and in the same year he marched into Epeirus, and compelled three refractory towns in the Cassopian district,—Pandosia, Bucheta, and Elateia,—to submit themselves to his brother-in-law Alexander (Pseudo-Dem. *de Hal.* p. 84). From this quarter he meditated an attack on Ambracia and Acarnania, the success of which would have enabled him to effect an union with the Aetolians, whose favour he had secured by a promise of taking Naupactus for them from the Achaeans, and so to open a way for himself into the Peloponnesus. But the Athenians, roused to activity by Demosthenes, sent ambassadors to the Peloponnesians and Acarnanians, and succeeded in forming a strong league against Philip, who was obliged in consequence to abandon his design. (Dem. *Phil.* iii. pp. 120, 129 ; Aesch. *c. Ctes.* pp. 65, 67.)

It was now becoming more and more evident that actual war between the parties could not be much longer avoided, and the negotiations consequent on Philip's offer to modify the terms of the treaty of 346 served only to show the elements of discord which were smouldering. The matters in dispute related mainly : 1. to the island of Halonnesus, which the Athenians regarded as their own, and which Philip had seized after expelling from it a band of pirates ; 2. to the required restitution by Philip of the property of those Athenians who were residing at Potidaea at the time of its capture by him in 356 ; 3. to Amphipolis ; 4. to the Thracian cities which Philip had taken after the peace of 346 had been ratified at Athens ; 5. to the support given by him to the Cardians in their quarrel about their boundaries with the Athenian settlers in the Chersonesus [DIOPEITHES] ; and of these questions not one was satisfactorily adjusted, as we may see from the speech (*περὶ Ἀλοννήσου*) which was delivered in answer to a letter from Philip to the Athenians on the subject of their complaints. Early in B.C. 342 Philip marched into Thrace against Teres and Cersobleptes, and established colonies in the conquered territory. Hostilities ensued between the Macedonians and Diopeithes, the Athenian commander in the Chersonesus, and the remonstrance sent to Athens by Philip called forth the speech of Demosthenes (*περὶ Χερρονήσου*), in which the conduct of Diopeithes was defended, as also the third Philippic, in consequence of which the Athenians appear to have entered into a successful negotiation with the Persian king for an alliance against Macedonia (Phil. *Ep. ad Ath. ap. Dem.* p. 160 ; Diod. xvi. 75 ; Paus. i. 29 ; Arr. *Anab.* ii. 14). The operations in Euboea in B.C. 342 and 341 [CALLIAS ; CLEITARCHUS ; PARMENION ; PHOCION], as well as the attack of Callias, sanctioned by Athens, against the towns on the bay of Pagasae, brought matters nearer to a crisis, and Philip sent to the Athenians a letter, yet extant, defending his own conduct and arraigning theirs. But the siege of Perinthus and Byzantium, in which he was engaged, had increased the feelings of alarm and anger at Athens, and a decree was passed, on the motion of Demosthenes, for succouring the endangered cities. Chares, to whom the armament was at first entrusted, effected nothing, or rather worse than nothing ; but Phocion, who superseded him, compelled Philip to raise the siege of both the towns (B.C. 339). (With respect to Selymbria, see Newman, in the *Classical Museum*, vol. i. pp. 153, 154.)

This gleam, however, of Athenian prosperity was destined to be as short as it was glorious. Philip, baffled in Thrace, carried his arms against Atheas, a Scythian prince, from whom he had received insult and injury. The campaign was a successful one ; but on his return from the Danube his march was opposed by the Triballi, and in a battle which he fought with them he received a severe wound. This expedition he would seem to have undertaken partly in the hope of deluding the Greeks into the belief that Grecian politics occupied his attention less than heretofore ; and meanwhile Aeschines and his party were blindly or treacherously promoting his designs against the liberties of their country. For the way in which they did so, and for the events which ensued down to the fatal battle of Chaeroneia, in B.C. 338, the reader is referred to the article DEMOSTHENES.

The effect of this last decisive victory was to lay Greece at the feet of Philip ; and, if we may believe the several statements of Theopompus, Diodorus, and Plutarch, he gave vent to his exultation in a most unseemly manner, and celebrated his triumph with drunken orgies, reeling forth from the banquet to visit the field of battle, and singing derisively the commencement of the decrees of Demosthenes, falling as it does into a comic Iambic verse,—

Δημοσθένης Δημοσθένους Παιανιεὺς τάδ' εἶπεν.

(Theopomp. *ap. Ath.* x. p. 435 ; Diod. xvi. 87 ; Plut. *Dem.* 20.) Yet he extended to the Athenians treatment far more favourable than they could have hoped to have received from him. Their citizens who had been taken prisoners were sent home without ransom, due funeral rites were paid to their dead, whose bones Philip commissioned Antipater to bear to Athens ; their constitution was left untouched ; and their territory was even increased by the restoration of Oropus, which was taken from the Thebans. On Thebes the conqueror's vengeance fell more heavily. Besides the loss of Oropus, he deprived her of her supremacy in Boeotia, placed her government in the hands of a faction devoted to his interests, and garrisoned the Cadmeia with Macedonian troops. The weakness to which he thus reduced her made it safe for him to deal leniently with Athens, a course to which he would be inclined by his predilection for a city so rich in science and art and literature, no less than by the wish of increasing his popularity and his character for moderation throughout Greece. And now he seemed to have indeed within his reach the accomplishment of the great object of his ambition, the invasion and conquest of the Persian empire. In a congress held at Corinth, which was attended, according to his invitation, by deputies from every Grecian state with the exception of Sparta, war with Persia was determined on, and the king of Macedonia was appointed to command the forces of the national confederacy. He then advanced into the Peloponnesus, where he invaded and ravaged Laconia, and compelled the Lacedaemonians to surrender a portion of their territory to Argos, Tegea, Megalopolis, and Messenia ; and, having thus weakened and humbled Sparta and established his power through the whole of Greece, he returned home in the latter end of B.C. 338.

In the following year his marriage with Cleo-

patra, the daughter of Attalus, one of his generals [CLEOPATRA, No. 1], led to the most serious disturbances in his family. Olympias and Alexander withdrew in great indignation from Macedonia, the young prince taking refuge in Illyria, which seems in consequence to have been involved in war with Philip, while Olympias fled to Epeirus and incited her brother Alexander to take vengeance on her husband. But this danger Philip averted by promising his daughter Cleopatra in marriage to his brother-in-law [CLEOPATRA, No. 2], and Olympias and her son returned home, still however masking resentment under a show of reconciliation. The breach between Philip and Alexander appears to have been further widened by the suspicion which the latter entertained that his father meant to exclude him from the succession. This feeling was strengthened in Alexander's mind by the proposed marriage of his half-brother Arrhidaeus with the daughter of Pixodarus, the Carian satrap, to whom accordingly he sent to negotiate for the hand of the lady for himself. Philip discovered the intrigue, and, being highly exasperated, punished those who had been the chief instruments of it with imprisonment and exile. Meanwhile, his preparations for his Asiatic expedition were not neglected, and early in B. C. 336 he sent forces into Asia, under Parmenion, Amyntas, and Attalus, to draw over the Greek cities to his cause. But the great enterprise was reserved for a higher genius and a more vigorous hand. In the summer of the last-mentioned year Philip held a grand festival at Aegae, to solemnise the nuptials of his daughter with Alexander of Epeirus. It was attended by deputies from the chief states of Greece, bringing golden crowns as presents to the Macedonian king, while from the Athenians there came also a decree, declaring that any conspirator against Philip who might flee for refuge to Athens, should be delivered up. The solemnities of the second day of the festival commenced with a splendid procession, in which an image of Philip was presumptuously borne along amongst those of the twelve Olympian gods. He himself advanced in a white robe between his son and the bridegroom, having given orders to his guards to keep at a distance from him, as he had sufficient protection in the goodwill of the whole of Greece. As he drew near to the theatre, a youth of noble blood, named Pausanias, rushed forward and plunged into his side with fatal effect a Celtic sword, which he had hidden under his dress. The assassin was immediately pursued and slain by some of the royal guards. His motive for the deed is stated by Aristotle (*Polit.* v. 10, ed. Bekk.) to have been private resentment against Philip, to whom he had complained in vain of a gross outrage offered to him by Attalus. Olympias and Alexander, however, were suspected of being implicated in the plot, and the suspicion seems only too well-grounded as far as Olympias is concerned. The murder, it is said, had been preceded by omens and warnings. Philip had consulted the Delphic oracle about his projected expedition to Asia, and had received the ambiguous answer,—

Εστεπται μὲν ὁ ταῦρος, ἔχει τέλος, ἔστιν ὁ θύσων.

Again, the oracle of Trophonius had desired him to beware of a chariot, in consequence of which he never entered one; but the sword with which Pausanias slew him had the figure of a chariot carved in ivory on its hilt. Lastly, at the banquet which closed the first day's festivities at Aegae, the tragedian Neoptolemus recited, at Philip's desire, a piece of lyrical poetry, which was intended to apply to the approaching downfal of the Persian king, and spoke of the vanity of human prosperity and of far-reaching hopes cut short by death. (Diod. xvi. 91, 92; Ael. *V. H.* iii. 45; Cic. *de Fat.* 3; Paus. viii. 7.)

Philip died in the forty-seventh year of his age and the twenty-fourth of his reign, leaving for his son a great work indeed to do, but also a great help for its accomplishment in the condition of Greece and of Macedonia; Greece so far subject as to be incapable of impeding his enterprise,—Macedonia with an organized army and a military discipline unknown before, and with a body of nobles bound closely to the throne, chiefly through the plan introduced or extended by Philip, of gathering round the king the sons of the great families, and providing for their education at court, while he employed them in attendance on his person, like the pages in the feudal times. (Ael. *V. H.* xiv. 49; Arr. *Anab.* iv. 13; Curt. viii. 6, 8; Val. Max. iii. 3, ext. 1.)

Philip had a great number of wives and concubines. Besides Olympias and Cleopatra, we may mention, 1. his first wife Audata, an Illyrian princess, and the mother of Cynane; 2. Phila, sister of Derdas and Machatas, a princess of Elymiotis; 3. Nicesipolis of Pherae, the mother of Thessalonica; 4. Philinna of Larissa, the mother of Arrhidaeus; 5. Meda, daughter of Cithelas, king of Thrace; 6. Arsinoë, the mother of Ptolemy I., king of Egypt, with whom she was pregnant when she married Lagus. To these numerous connections temperament as well as policy seems to have inclined him. He was strongly addicted, indeed, to sensual enjoyment of every kind, with which (not unlike Louis XI. of France, in some of the lighter parts of his character) he combined a turn for humour, not always over nice, and a sort of easy, genial good-nature, which, as it costs nothing and calls for no sacrifice, is often found in connection with the propensity to self-indulgence. Yet his passions, however strong, were always kept in subjection to his interests and ambitious views, and, in the words of bishop Thirlwall, "it was something great, that one who enjoyed the pleasures of animal existence so keenly, should have encountered so much toil and danger for glory and empire" (*Greece*, vol. vi. p. 86). He was fond of science and literature, in the patronage of which he appears to have been liberal; and his appreciation of great minds is shown, if not by his presumed intimacy with Plato, at any rate by his undoubted connection with Aristotle. His own physical and mental qualifications for the station which he filled and the career of conquest which he followed, were of the highest order;—a robust frame and a noble and commanding presence; "ready eloquence, to which art only applied the cultivation requisite to satisfy the fastidious demands of a rhetorical age; quickness of observation, acuteness of discernment, presence of mind, fertility of invention, and dexterity in the management of men and things" (Thirlwall, vol. v. p. 169). In the pursuit of his political objects he was, as we have seen, unscrupulous, and ever ready to resort to duplicity and corruption. Yet, when we consider the humanity and generous clemency which have gained for him from Cicero (*de Off.* i. 26) the praise of having been "always

great," and which he seems to have practised quite as much from choice as from policy, we may well admit that he does not appear to disadvantage, even morally speaking, by the side of his fellow-conquerors of mankind. (Demosth. *Olynth.*, *Phil.*, *de Fals. Leg.*, *de Cor.*, *de Chers.*, *de Pac.*; Aesch. *de Fals. Leg.*, *c. Ctes.*; Isocr. *Phil.*, *Ep. ad Phil.*; Diod. xvi.; Just. vii.—ix.; Plut. *Demosth.*, *Phoc.*, *Alex.*, *Reg. et Imp. Apoph.*; Ath. xi. p. 476, xiii. p. 557, xiv. p. 614; Strab. vii. pp. 307, 320, 323, viii. pp. 361, 374, ix. p. 437; Ael. *V. H.* iv. 19, vi. 1, viii. 12, 15, xii. 53, 54, xiii. 7, 11; Gell. ix. 3; Cic. *de Off.* ii. 14, 15, *Tusc. Quaest.* v. 14, *ad Att.* i. 16; Polyb. ii. 48, iii. 6, v. 10, viii. 11—13, ix. 28, &c. xvii. 14; Leland, *Life of Philip*; Winiewski, *Comm. Hist. et Chronol. in Dem. Orat. de Cor.*; Drumann, *Gesch. des Verfalls der Griechischen Staaten*; Wachsmuth, *Hist. Ant.* vol. ii. Eng. transl.; Weiske, *de Hyperb. Errorum in Hist. Phil. Genitrice*; Thirlwall's *History of Greece*, vol. v. vi.) [E. E.]

COIN OF PHILIPPUS II., KING OF MACEDONIA.

PHILIPPUS III. (Φίλιππος), king of MACEDONIA. The name of Philip was bestowed by the Macedonian army upon Arrhidaeus, the bastard son of Philip II., when he was raised to the throne after the death of Alexander III., and is the only appellation which appears upon his coins. He returned to Macedonia, where he and his wife Eurydice were put to death by order of Olympias, B. C. 317. For his life and reign, see ARRHIDAEUS. [E. H. B.]

COIN OF PHILIPPUS III. KING OF MACEDONIA.

PHILIPPUS IV. (Φίλιππος), king of MACEDONIA, was the eldest son of Cassander, whom he succeeded on the throne, B. C. 297, or, according to Clinton, early in 296. The exact period of his reign is uncertain, but it appears to have lasted only a few months, when he was carried off by a consumptive disorder, B. C. 296. No events are recorded to us of this short interval; but it appears that he maintained the friendly relations with Athens which had been established by his father, and he was probably advancing into Greece to support his partisans in that country, when his death took place at Elateia in Phocis. (Paus. ix. 7. § 3; Justin. xv. 4, xvi. 1; Porphyr. ap. Euseb. Arm. p. 155; Dexipp. ap Syncell. p. 504, ed. Bonn; Droysen, *Hellenism.* vol. i. pp. 565, 566; Clinton, *F. H.* vol. ii. pp. 180, 236.) [E. H. B.]

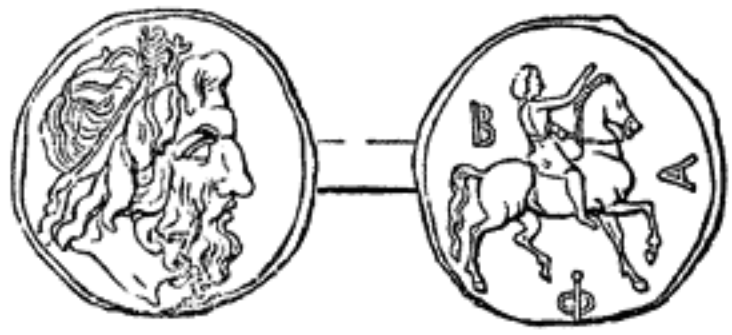

COIN OF PHILIPPUS IV. KING OF MACEDONIA.

PHILIPPUS V. (Φίλιππος), king of MACEDONIA, son of Demetrius II., was one of the ablest and most eminent of the Macedonian monarchs. It appears that he was born in the year B. C. 237, and he was thus only eight years old at the death of his father Demetrius. The sovereign power was consequently assumed by his uncle Antigonus Doson, who, though he certainly ruled as king rather than merely as guardian of his nephew, was faithful to the interests of Philip, whom he regarded as his natural successor, and to whom he transferred the sovereignty at his death, in B. C. 220, to the exclusion of his own children. (Polyb. ii. 45, 70, iv. 2; Paus. viii. 8. § 9; Justin. xxviii. 4; Porphyr. ap. Euseb. Arm. p. 158.) He was careful however to appoint friends of his own to all the more important offices of the state; one of whom, Apelles, bore the title of guardian of the young king (Polyb. iv. 87), though the latter seems to have in fact assumed the administration of affairs into his own hands from the very beginning of his reign. The prudent and vigorous administration of Antigonus had greatly strengthened the Macedonian empire; but the youth of Philip, who was only seventeen years old at the time of his accession (Polyb. iv. 5; Justin makes him only fourteen), was regarded with contempt by his enemies, and the Aetolians seized the opportunity to commit acts of aggression and hostility in the Peloponnese. Aratus and the Achaeans immediately applied to the young king for assistance; but Philip, though not unmindful of his allies, was at first unwilling to engage in open war with the Aetolians on account of what he regarded as mere plundering expeditions. Soon, however, the defeat of the Achaeans at Caphyae, and the daring outrage of the Aetolians in seizing and burning Cynaetha, aroused him to the necessity of immediate action, and he proceeded in person to Corinth at the head of a considerable force. He arrived too late to act against the Aetolians, who had already quitted the Peloponnese, but by advancing to Tegea he succeeded in overawing the Lacedaemonians, who were secretly disposed to favour the Aetolians, and for a time prevented them from quitting the cause of their allies. He next presided at a general assembly of the Achaeans and other allied states at Corinth, at which war was declared against the Aetolians by the common consent of all present, including besides Philip himself and the Achaeans, the Boeotians, Phocians, Epeirots, Acarnanians, and Messenians. Few of these, however, were either disposed or ready to take an active part in immediate hostilities, while the Lacedaemonians and Eleans openly espoused the cause of the Aetolians. It was evident therefore that the chief burden of the war would devolve upon Philip and the Achaeans, and the young king returned to Macedonia to prepare for the contest. (Polyb. iv. 5, 9, 16, 19, 22—29, 31—36; Plut. *Arat.* 47). His first care was to fortify his own frontiers against the neighbouring barbarians, and

he was able to conclude a treaty with Scerdilaïdas, king of Illyria, who undertook to assail the Aetolians by sea. Early in the ensuing spring (B.C. 219) Philip entered Epeirus with an army of 15,000 foot and 800 horse, and was quickly joined by the whole forces of the Epeirots and Acarnanians; but his successes were limited to the reduction of some forts and towns on the frontiers of Aetolia and Acarnania, and to the ravage of the adjoining country, when he was recalled to Macedonia by the news of an invasion of the Dardanians. The barbarians, indeed, retired on hearing of his return, but Philip spent the remainder of the summer and autumn in Thessaly, and it was not until the winter had already set in, and his Achaean allies had begun to despair of his arrival, that he suddenly presented himself at Corinth at the head of a small but select army. This unexpected manœuvre was completely successful; he surprised and totally defeated a force of Aetolian and Eleian troops under Euripidas, and following up his advantage, took the strong fortress of Psophis by a sudden assault, laid waste without opposition the rich plains of Elis, and then advancing into Triphylia, made himself master of the whole of that region, though abounding in strongholds, within six days. After this brilliant campaign, he took up his quarters at Argos for the remainder of the winter. (Polyb. iv. 37, 57, 61—82.)

The ensuing spring (B.C. 218) he first turned his attention to the reduction of the important island of Cephallenia, but failed in an attack on the city of Palae in consequence of the treachery and misconduct of one of his own officers, Leontius, who purposely prevented the troops under his command from carrying the breach by assault. Hereupon Philip abandoned the enterprise; but landing suddenly at the head of the Ambracian gulf, he penetrated unexpectedly into the heart of Aetolia, where he surprised the capital city of Thermus, in which all the wealth and treasures of the Aetolian leaders were deposited. The whole of these fell into the hands of the king, and were either carried off or destroyed, together with a vast quantity of arms and armour; but not content with this, Philip set fire to the sacred buildings, and destroyed all the statues and other works of art with which they were adorned. The Aetolians in vain attacked his army on his retreat, and he succeeded in carrying off the spoils in safety to his fleet. (Polyb. v. 2—9, 13, 14.) Having by this sudden blow struck terror into the Aetolians themselves, he next turned his arms against their Peloponnesian allies, and returning in all haste to Corinth, assembled the Achaean forces, and invaded Laconia before the Spartans had heard of his having quitted Aetolia. Descending the valley of the Eurotas he passed close to Sparta itself, laid waste the whole country as far as Taenarus and Malea, and on his return totally defeated the forces with which Lycurgus had occupied the heights near Sparta, in order to intercept his retreat. (*Id.* v. 17—24.) An attempt was now made by the Chians and Rhodians to effect a peace by their mediation; but though Philip consented to a truce for the purpose of carrying on the negotiations, these proved abortive, and the war was still continued. The operations of the next year (B. C. 217) were less brilliant, but fortune still favoured the arms of Philip and his allies; the king, who had returned to Macedonia, took the important fortress of Bylazora, in Paeonia, which was well calculated to check the inroads of the Dardanians, and afterwards invaded Thessaly, where he reduced the Phthiotic Thebes. The Achaeans, on their side, had raised large forces, and carried on the war with much success in the Peloponnese. Meanwhile, events of far greater importance had been passing in Italy, and the news of the battle of Thrasymene, which reached Philip while he was celebrating the Nemean games at Argos, determined him to listen to the overtures for peace which had been renewed by the neutral powers, the Chians, Rhodians, and Ptolemy, king of Egypt. A treaty was soon brought about, by which it was agreed that both parties should retain what they then possessed; and thus ended, after a duration of three years, the contest commonly known as the Social War. (Polyb. v. 24, 29, 30, 97—105.)

During the course of these events it is certain that the character of Philip appears in the most favourable light. Throughout the military operations he displayed uncommon abilities. His daring and rapid movements disconcerted all the plans of his enemies; and the boldness of his conceptions was accompanied with a vigour and skill in the execution of them, which might have done credit to the oldest and most practised general. But his military talents were accompanied with merits of a still higher order. His policy inclined always to the side of clemency and moderation, and he had established a well-earned popularity throughout Greece, by repeated proofs of generosity and good faith. So high, indeed, was his character in these respects, that all the cities of Crete are said to have voluntarily united in placing themselves under his protection and patronage (Polyb. vii. 12; Plut. *Arat.* 48). Unfortunately these favourable dispositions were not destined to last long; and the change that subsequently came over his character appears to have commenced almost immediately after the close of the Social War. It is scarcely probable, as suggested by Plutarch, that his naturally evil disposition had been hitherto restrained by fear, and that he now first began to show himself in his true colours; Polybius more plausibly ascribes the change in his character to the influence of evil counsellors; though these very probably did no more than accelerate the natural effects too often produced by the intoxication of success and the possession of arbitrary power at an early age. It is certain at least that the evil counsellors were not wanting. Apelles and the other officers to whom the chief posts in the administration had been confided by Antigonus Doson, had hoped to hold the uncontrolled direction of affairs, under the reign of the young king, and could ill brook to see their power supplanted by the growing influence of Aratus, who at this period chiefly swayed the counsels of Philip. Having failed in repeated attempts to undermine the power of the Achaean leader, by calumnies and intrigues, they went so far as to engage in the most treasonable schemes for frustrating all the designs of Philip himself, and thwarting the success of his military enterprizes. Their machinations were at length discovered, and Apelles himself, together with Leontius and Megaleas, the partners of his guilt, were severally put to death. (Polyb. iv. 76, 82—87, v. 2, 4, 14—16, 25—28; Plut. *Arat.* 48.)

But the removal of these adversaries was far from giving to Aratus the increased power and in-

fluence which might have been anticipated. A more dangerous rival had already made his appearance in Demetrius of Pharos, who, after his expulsion from his own dominions by the Romans [DEMETRIUS, p. 966, a.], had taken refuge at the court of Philip, and soon acquired unbounded influence over the mind of the young king. It was the Pharian exile who first gave a new turn to the foreign policy of Philip, by directing his attention to the state of affairs beyond the Ionian sea; and persuaded him to conclude peace with the Aetolians, in order to watch the contest which was going on in Italy. (Polyb. iv. 66, v. 12, 101, 105; Justin. xxix. 2, 3). The ambition of the young king was flattered by the prospect thus held out to him, but he did not deem the time yet come openly to take part in the contest, and in the meanwhile his attention was turned to the side of Illyria. Scerdilaïdas, king of that country, had abandoned the alliance of the Macedonian monarch, by whom he deemed himself aggrieved; and had taken advantage of Philip's absence in Greece to occupy some towns and fortresses on the frontiers of the two countries. The recovery of these occupied Philip during the remainder of the summer of 217, and the winter was spent principally in the preparation and equipment of a fleet with which he designed to attack the coasts of Illyria. But scarcely had he entered the Adriatic in the following summer (B. C. 216), when the rumour that a Roman fleet was coming to the assistance of Scerdilaïdas inspired him with such alarm that he made a hasty retreat to Cephallenia, and afterwards withdrew to Macedonia, without attempting anything farther (Polyb. v. 108—110). But the news of the great disaster sustained by the Roman arms at Cannae soon after decided Philip openly to espouse the cause of Carthage, and he despatched Xenophanes to Italy to conclude a treaty of alliance with Hannibal. Unfortunately the ambassador, after having successfully accomplished his mission, on his return fell into the hands of the Romans, who thus became aware of the projects of Philip, and immediately stationed a fleet at Brundusium, to prevent him from crossing into Italy; while the king himself, on the contrary, remained for a long time in ignorance of the result of his negotiations, and it was not till late in the following year (B. C. 215) that he sent a second embassy, and a treaty of alliance was definitively concluded between him and the Carthaginian general. (Liv. xxiii. 33, 34, 38, 39; Polyb. iii. 2, vii. 9; Appian, *Mac.* 1; Justin, xxix. 4.)

Whether Philip really meditated at this time the invasion of Italy, or was merely desirous of establishing his power over all the countries east of the Adriatic, it is certain that his proceedings were marked by an unaccountable degree of hesitation and delay. He suffered the remainder of the season of 215 to pass away without any active measures, and though in the following year (B. C. 214), he at length appeared in the Adriatic with a fleet, with which he took the town of Oricus, and laid siege to the important city of Apollonia, his arms were soon paralysed by the arrival of a small Roman force under M. Laevinus, and he was not only compelled to raise the siege of Apollonia, but destroyed his own ships to prevent their falling into the hands of the enemy, and effected his retreat to Macedonia by land. (Liv. xxiv. 40.) The following year (213), he was more successful, having made himself master of the strong fortress of Lissus, the capture of which was followed by the submission of great part of Illyria (Polyb. viii. 15): but this decisive blow was not followed up; and the apparent inaction of the king during the two following years is the more remarkable, because the occupation of Tarentum by Hannibal would have seemed likely, at this juncture, to facilitate his communications with Italy.

Meanwhile, the proceedings of Philip in Greece were but too well calculated to alienate all the favourable dispositions previously entertained towards him. In B. C. 215, he had interposed in the affairs of Messenia, in a manner that led to a fearful massacre of the oligarchical party in that state: the reproaches of Aratus on this occasion were bitter and vehement, and from henceforth all friendship was at an end between them. Philip was, however, still so far swayed by his influence as to refrain at that time from the design of seizing by treachery on the fortress of Ithome: but after his return from his unsuccessful expedition to Illyria (B. C. 214) he returned to this project, and sent Demetrius of Pharos to carry it into execution. The latter was killed in the attempt; but his death produced no change in the counsels of Philip, who now invaded Messenia himself, and laid waste the open country with fire and sword. Meanwhile, the breach between him and Aratus had become daily more complete, and was still farther widened by the discovery that the king was carrying on a criminal intercourse with the wife of the younger Aratus. At length the king was induced to listen to the insidious proposal of Taurion, and to rid himself of his former friend and counsellor by means of a slow and secret poison, B. C. 213. (Polyb. vii. 10—14, viii. 10, 14; Plut. *Arat.* 49—52.)

The war between Philip and the Romans had been carried on, for some time, with unaccountable slackness on both sides, when it all at once assumed a new character in consequence of the alliance entered into by the latter with the Aetolians. In the treaty concluded by the Roman praetor, M. Valerius Laevinus, with that people (before the end of B. C. 211), provision was also made for comprising in the alliance Scerdilaïdas, king of Illyria, and Attalus, king of Pergamus, and the king of Macedonia thus found himself threatened on all sides by a powerful confederacy. (Liv. xxvi. 24; Justin. xxix. 4.) This news at length roused him from his apathy. Though it was then midwinter, he hastened to provide for the safety of his frontiers, both on the side of Illyria and that of Thrace, and then marched southwards, with an army, to the succour of the Acarnanians, who were attacked by the Aetolians, but the latter withdrew on learning the approach of Philip, and the king returned to Macedonia. Hostilities were renewed in the spring (B. C. 210), and the Romans opened the campaign by the capture of Anticyra; but after this, instead of supporting their allies with vigour, they withdrew the greater part of their forces, and P. Sulpicius Galba, who had succeeded Laevinus in the command, found himself unable to effect anything more than the conquest of Aegina, while Philip succeeded in reducing the strong fortress of Echinus in Thessaly, notwithstanding all the efforts of the Romans and Aetolians to relieve it. (Liv. xxvi. 25, 26, 28; Polyb. ix. 41, 42.)

The next summer (B. C. 209)*, the arms of Philip were directed to the support of his allies, the Achaeans, who were unable to make head against the Lacedaemonians, Messenians, and Eleans. Marching through Thessaly, he defeated the Aetolian general Pyrrhias, though supported by some Roman troops furnished him by Galba, in two successive actions, forced the pass of Thermopylae, and made his way successfully to the Peloponnese, where he celebrated the Heraean games at Argos. The Rhodians and Chians, as well as the Athenians and Ptolemy, king of Egypt, now again interposed their good offices, to bring about a peace between the contending parties, and negotiations were opened at Aegium, but these proved abortive in consequence of the arrogant demands of the Aetolians, in whom the arrival of Attalus at this juncture had excited fresh hopes. Philip now invaded Elis in conjunction with the Achaean praetor Cycliadas, but was worsted in an engagement under the walls of the city, in which, however, the king greatly distinguished himself by his personal bravery ; and the inroads of the Dardanians, and other Barbarian tribes now compelled him to return to Macedonia. (Liv. xxvii. 29—33 ; Justin. xxix. 4.)

At the opening of the campaign of 208, Philip found himself assailed on all sides by the formidable confederacy now organized against him. Sulpicius with the Roman fleet, in conjunction with the king Attalus, commenced their attacks by sea, while the Illyrian princes, Scerdilaïdas and Pleuratus, and the Thracian tribe of the Maedi threatened his northern frontiers, and his allies, the Achaeans, Acarnanians, and Boeotians, were clamorous for support and assistance against the Aetolians and Lacedaemonians. The energy and activity displayed by the kirg under these trying circumstances, is justly praised by Polybius: while he sent such support as his means enabled him to his various allies, he himself took up his post at Demetrias in Thessaly, to watch the proceedings of Sulpicius and Attalus ; and though he was unable to prevent the fall of Oreus, which was betrayed into their hands [PLATOR], he not only saved Chalcis from a similar fate, but narrowly missed surprising Attalus himself in the neighbourhood of Opus. The king of Pergamus was soon after recalled to the defence of his own dominions against Prusias, king of Bithynia, and Sulpicius, unable to keep the sea single-handed, withdrew to Aegina. Philip was thus left at liberty to act against the Aetolians, and to support his own allies in the Peloponnese, where Machanidas, the Lacedaemonian tyrant, retired on his approach. The king was content with this success ; and after taking part in the general assembly of the Achaeans at Aegium, and ravaging the coasts of Aetolia, returned once more into his own dominions. (Polyb. x. 41, 42 ; Liv. xxviii. 5—8 ; Justin. xxix. 4.)

The events of the succeeding years of the war are very imperfectly known to us, but it is evident that matters took a turn decidedly favourable to Philip and his allies. Attalus continued in Asia,

* Concerning the chronology of these events, and the error committed by Livy, who assigns this campaign to the year 208, see Schorn (*Gesch. Griechenl.* p. 186, not.), and Thirlwall (*Hist. of Greece*, vol. viii. p. 268, not.). Clinton (*F. H.* vol. iii. p. 48) has followed Livy without comment.

and the Romans, whose attention was directed wholly towards affairs in Spain and Africa, lent no support to their Grecian allies. Meanwhile, the Achaeans, under Philopoemen, were victorious in the Peloponnese over Machanidas, and the Aetolians, finding themselves abandoned by their allies, and unable to cope single-handed with the power of Philip, who had a second time carried his ravages into the heart of their country, and plundered their capital city of Thermus, at length consented to peace upon the conditions dictated by the conqueror. What these were we know not, but the treaty had hardly been concluded, when a Roman fleet and army, under P. Sempronius Tuditanus, arrived at Dyrrhachium. Philip hastened to oppose him, and offered him battle, but the Roman general shut himself up within the walls of Apollonia ; and meanwhile the Epeirots, by their intervention, succeeded in bringing about a peace between the two parties. A preliminary treaty was concluded between Philip and Sempronius at Phoenice in Epeirus, B. C. 205, and was readily ratified by the Roman people, who were desirous to give their undivided attention to the war in Africa. (Liv. xxix. 12 ; Polyb. xi. 4, 7 ; Appian. *Mac.* Exc. 2.)

It is probable that both parties looked upon the peace thus concluded as little more than a suspension of hostilities. Such was clearly the view with which the Romans had accepted it, and Philip was evidently well aware of their sentiments in this respect. Hence he not only proceeded to carry out his views for his own aggrandizement and the humiliation of his rivals in Greece, without any regard to the Roman alliances in that country, but he even went so far as to send a strong body of auxiliaries to the Carthaginians in Africa, who fought at Zama under the standard of Hannibal. (Liv. xxx. 26, 33, 42, xxxi. 1.) Meanwhile, his proceedings in Greece were stained by acts of the darkest perfidy and the most wanton aggression. The death of Ptolemy Philopator, king of Egypt (B. C. 205), and the infancy of his successor, at this time opened a new field to the ambition of Philip, who concluded a league with Antiochus against the Egyptian monarch, according to which the Cyclades, as well as the cities and islands in Ionia subject to Ptolemy, were to fall to the share of the Macedonian king. (Polyb. iii. 2, xv. 20 ; Appian. *Mac.* Exc. 3 ; Justin. xxx. 2.)

In order to carry out this scheme, it was necessary for Philip to establish his naval power firmly in the Aegaean, and to humble that of Attalus and the Rhodians, and the latter object he endeavoured to effect by the most nefarious means, for which he found ready instruments in Dicaearchus, an Aetolian pirate, and Heracleides, an exile from Tarentum, who seems at this period to have held the same place in the king's confidence previously enjoyed by Demetrius of Pharos. While Dicaearchus, with a squadron of twenty ships, cruised in the Aegaean, and made himself master of the principal islands of the Cyclades, Heracleides contrived to ingratiate himself with the Rhodians, and then took an opportunity to set fire to their arsenal, and burn great part of their fleet. (Polyb. xiii. 4, 5, xv. 20, xviii. 37 ; Diod. xxviii. Exc. Vales. pp. 572, 573 ; Polyaen. v. 17. § 2.) Meanwhile, Philip himself had reduced under his dominion the cities of Lysimachia and Chalcedon, notwithstanding they were in a state of alliance

with the Aetolians, and he next proceeded to lay siege to Cius, in Bithynia. The Rhodians (who had not yet come to an open rupture with Philip, though his share in the perfidy of Heracleides could be no secret) in vain interposed their good offices in favour of Cius: their representations were treated with derision; and the king having made himself master of the place, gave it up to plunder, sold all the inhabitants as slaves, and then consigned the empty city to his ally, Prusias, king of Bithynia. On his return to Macedonia, he inflicted a similar fate on Thasos, though it had surrendered on capitulation. (Polyb. xv. 21—24; Liv. xxxii. 33.) But these repeated injuries at length roused the Rhodians to open hostilities: they concluded a league with Attalus (B. C. 201), and equipped a powerful fleet. Philip had taken Samos, and was besieging Chios, when the combined fleets of the allies presented themselves, and a general battle ensued, in which, after a severe and long-protracted struggle, the allies were victorious, although the Rhodian admiral, Theophiliscus, was killed, and Attalus himself narrowly escaped falling into the hands of the enemy. The advantage, however, was by no means decisive, and in a second action off Lade, Philip obtained the victory. This success appears to have left him almost free scope to carry on his operations on the coasts of Asia; he took Chios, ravaged without opposition the dominions of Attalus, up to the very walls of Pergamus, and afterwards reduced the whole of the district of Peraea held by the Rhodians on the main land, including the cities of Iasus and Bargylia. But meanwhile the Rhodians and Attalus had strengthened their fleet so much that they were greatly superior at sea, and Philip was, in consequence, compelled to take up his winter-quarters in Caria. It was not till the ensuing spring (B. C. 200), that he was able to elude, by a stratagem, the vigilance of his enemies, and effect his return to Europe, where the state of affairs imperiously demanded his presence. Attalus and the Rhodians having failed in their attempt to overtake him, repaired to Aegina, where they readily induced the Athenians, already on hostile terms with Philip, to join their alliance, and openly declare war against the Macedonian king. (Polyb. xvi. 11, 12, 24—26; Polyaen. iv. 17. § 2; Liv. xxxi. 14, 15.)

But a more formidable enemy was now at hand. The Romans were no sooner free from their long-protracted contest with Carthage than they began to lend a favourable ear to the complaints that poured in on all sides from the Athenians, the Rhodians, Attalus, and Ptolemy, against the Macedonian monarch; and notwithstanding some reluctance on the part of the people, war was declared against Philip, and the conduct of it assigned to the consul P. Sulpicius Galba, B. C. 200. But it was late in the season before he was able to set out for his province; and after sending a small force, under C. Claudius Centho, to the assistance of the Athenians, he took up his quarters for the winter at Apollonia. Meanwhile Attalus and the Rhodians neglected to prosecute the war, perhaps waiting for the arrival of the Roman forces. Philip, on his part, was not slow in availing himself of the respite thus granted him. While he sent Nicanor to invade Attica, he himself turned his arms towards Thrace, where he reduced in succession the important towns of Aenus and Maroneia, and then advancing to the Chersonese, laid siege to Abydus. The desperate resistance of the inhabitants prolonged the defence of this place for so long a time that it would have been easy for their allies to have relieved them, but Attalus and the Rhodians neglected to send them assistance, the remonstrances of the Roman ambassador, M. Aemilius Lepidus, were treated with derision by Philip, and the city ultimately fell into his hands, though not till almost the whole of the inhabitants had perished either by the sword of the enemy or by their own hands. (Liv. xxxi. 2—5, 6, 14, 16—18; Polyb. xvi. 27—34.)

Immediately after the fall of Abydos, Philip learnt the arrival of Sulpicius in Epeirus, but finding that the consul had already taken up his winter-quarters, he took no farther measures to oppose him. Claudius, who had been sent to the support of the Athenians, was more enterprizing, and not content with guarding the coasts of Attica, he, by a bold stroke, surprised and plundered Chalcis. Philip, on this news, hastened to oppose him, but finding that Claudius had already quitted Chalcis, which he was not strong enough to hold, the king pushed on with great rapidity, in the hopes of surprising Athens itself, an object which, in fact, he narrowly missed. Foiled in this scheme, he avenged himself by laying waste the environs of the city, sparing in his fury neither the sepulchres of men, nor the sacred groves and temples of the gods. After this he repaired to Corinth, and took part in an assembly of the Achaeans, but failed in inducing that people to take part more openly in the war with the Romans; and having a second time ravaged the territory of Attica, returned once more into Macedonia. (Liv. xxxi. 18, 22—26.)

The consul, Sulpicius, was now, at length, ready to take the field, B. C. 199. He had already gained some slight successes through his lieutenant, L. Apustius, and had been joined by the Illyrian prince Pleuratus, Amynander, king of Athamania, and the Dardanian, Bato. The Aetolians, on the contrary, though strongly solicited both by Philip and the Romans, as yet declined to take part in the war. Sulpicius advanced through Dassaretia, where Philip met him with his main army, and several unimportant actions ensued, in one of which, near Octolophus, the Romans gained the victory; and this advantage, though of little consequence in itself, had the effect of deciding the Aetolians to espouse the Roman cause, and they joined with Amynander in an inroad into Thessaly. At the same time the Dardanians invaded Macedonia from the north, and Philip found it necessary to make head against these new enemies. He accordingly quitted his strong position near the camp of Sulpicius, and having eluded the vigilance of the Roman general, effected his retreat unmolested into Macedonia, from whence he sent Athenagoras against the Dardanians, while he himself hastened to attack the Aetolians, who were still in Thessaly, intent only upon plunder. Philip fell upon them by surprise, put many of them to the sword, and totally defeated their army, which would have been utterly destroyed, had it not been for their ally, Amynander. The Roman general meanwhile, after pushing on into Eordaea and Orestis, where he took the city of Celetrus, had fallen back again into Epeirus, without effecting anything of importance: the Dardanians had been repulsed and defeated by Athena-

goras, and thus, on the whole, the result of the campaign had been certainly not unfavourable to Philip. (Liv. xxxi. 27—43.)

It was apparently late in the season before the new consul, P. Villius Tappulus, arrived in Epeirus to succeed Sulpicius, and a mutiny that broke out in his own army prevented him from undertaking any hostile operations. Philip meanwhile had followed up his victory over the Aetolians by laying siege to Thaumaci, in Thessaly, but the courageous defence of the garrison protracted this siege until so late a period of the year, that Philip was compelled to abandon the enterprise, and return to Macedonia for the winter. (Id. xxxii. 3, 4.) After spending this period of repose in the most active preparations for renewing the contest, he took the field again with the first approach of spring, B. C. 198, and established his camp in a strong position near the pass of Antigoneia, where it completely commanded the direct route into Macedonia. Villius advanced to a position near that of the king, but was wholly unable to force the pass; and while he was still deliberating what to do, his successor Flamininus arrived, and took the command of the army. (Id. *ib.* 5, 6, 9.) The events of the war from this period till its termination have been already fully given under FLAMININUS.

By the peace finally granted to Philip (B. C. 196), the king was compelled to abandon all his conquests, both in Europe and Asia, withdraw his garrisons from all Greek cities, surrender his whole fleet to the Romans, and limit his standing army to 5000 men, besides paying a sum of 1000 talents. Among the hostages given for the fulfilment of these hard conditions, was his son Demetrius. (Polyb. xviii. 27; Liv. xxxiii. 30.) Whatever resentment and enmity he might still entertain against his conquerors, Philip was now effectually humbled, and it is certain that his conduct towards Rome at this time is characterised by every appearance of good faith and of a sincere desire to cultivate the friendship of the all-powerful republic. At the suggestion of the Roman deputy, Cn. Cornelius, he sent an embassy to Rome, to request that the treaty of peace might be converted into one of alliance (Polyb. xviii. 31); and in the following year (195), he sent a strong body of auxiliaries to the assistance of Flamininus against Nabis. (Liv. xxxiv. 26.) At a subsequent period he resisted all the efforts of the Aetolian envoy, Nicander, to induce him once more to take up arms in concert with Antiochus, as well as the tempting offers of that monarch himself, who spared no promises in order to gain him over to his alliance. (Id. xxxv. 12, xxxix. 28.) At the commencement of B. C. 191, he sent ambassadors to Rome, with offers of support and assistance against Antiochus, who was then already in Greece. The Syrian king had the imprudence at this time to give personal offence to Philip, who immediately engaged in measures of more active hostility, lent all the assistance in his power to the Roman praetor, Baebius, and co-operated with the Romans in the siege of Limnaea, while he took the opportunity to expel Amynander from Athamania, and make himself master of that province. (Id. xxxvi. 4, 8, 13, 14.) Though he took no part in the decisive battle at Thermopylae, he joined the consul Acilius Glabrio shortly after, and it was arranged between them that Philip should besiege Lamia at the same time that Glabrio carried on the siege of Heracleia, but the latter city having fallen first, the king was ordered to desist from the siege of Lamia, which thereupon surrendered to the Romans. Philip was indignant at being thus balked of his prize, but he nevertheless obtained permission from the consul, while the latter was occupied in the siege of Naupactus, to turn his arms against some of the cities which had taken part with the Aetolians; and not only made himself master of Demetrias, and other places in Thessaly, but overran the whole of Perrhaebia, Aperantia, and Dolopia. (Id. xxxvi. 25, 33, 34, xxxix. 23.) The Romans, at this period, evinced their satisfaction with the conduct of Philip by restoring to him his son Demetrius and the other hostages, and remitting all the arrears of tribute, which remained yet unpaid (Pol. xx. 13, xxi. 9; Liv. xxxvi. 35): the king, in return, rendered them still more important services, by providing every thing necessary for the march of their army through Macedonia and Thrace, when advancing to the attack of Antiochus in Asia; and securing its passage, without obstruction, as far as the Hellespont. (Liv. xxxvii. 7; Appian. *Mac.* Exc. 7. § 3.) But the seeds of fresh disputes were already sown, and Polybius has justly remarked that the real causes of the second war of the Romans with Macedonia arose before the death of Philip, though it did not break out till a later period. So long as the Romans were engaged in the contest with Antiochus, and stood in need of the support of the Macedonian king, he had been allowed to retain possession of the conquests he had made during that war; and though Athamania had been again wrested from him by Amynander and the Aetolians, he still held many towns in Perrhaebia and Thessaly, which he had captured from the Aetolians, with the express permission of Acilius Glabrio. But after the fall of Antiochus, deputies from those states appeared at Rome (B. C. 185), to demand the restitution of the cities in question, and at the same time Eumenes warned the senate of the increasing power of Philip, who was diligently employed in strengthening his internal resources, while he was secretly enlarging his frontiers on the side of Thrace, and had made himself master of the important cities of Aenus and Maroneia. This was enough to arouse the jealousy of the senate. After the usual form of sending deputies to inquire into the matters on the spot, it was decreed that Philip should surrender all his conquests in Perrhaebia and Thessaly, withdraw his garrisons from the cities of Thrace, and confine himself within the ancient limits of Macedonia. (Liv. xxxix. 23—29, 33; Polyb. xxiii. 4, 6, 11, 13, 14.)

The indignation of the king was vehemently excited by these commands, but he was not yet prepared to resist the power of Rome, and accordingly complied, but, before he withdrew his troops from Maroneia, made a barbarous massacre of many of the unhappy citizens. At the same time he sent his younger son, Demetrius, to Rome, to answer the complaints which were now pouring in from all sides against him: and the young prince was received with so much favour by the senate, that they agreed to pardon all the past grounds of offence against Philip, out of consideration for his son, B. C. 183. (Polyb. xxiii. 13, 14, xxiv. 1—3; Liv. xxxix. 34, 35, 46, 47.) Unhappily the partiality thus displayed by the Romans towards De-

metrius had the effect of arousing the jealousy both of Philip himself and of his eldest son, Perseus; and from henceforth the disputes between the two brothers embittered the declining years of the king [DEMETRIUS, p. 966]. Many other causes combined to the same effect; and the intrigues which the Romans were perpetually carrying on among his subjects and followers naturally aggravated the suspicious and jealous turn which his temper had by this time assumed. He was conscious of having alienated the affections of his own subjects by many acts of injustice and cruelty, and he now sought to diminish the number of the disaffected by the barbarous expedient of putting to death the children of all those whom he had previously sacrificed to his vengeance or suspicions (Liv. xxxix. 53, xl. 3—5). But while he was thus rendering himself the object of universal hatred at home, he was unremitting in his preparations for the renewal of the war with Rome. By way of disguising the real object of his levies and armaments, which was, however, no secret for the Romans, he undertook an expedition against the barbarian tribes of Paeonia and Maedica, and advanced as far as the highest ridge of Mount Haemus. It was during this expedition that Perseus succeeded in effecting the object for which he had been so long intriguing, and having by means of forged letters convinced the king of the guilt of Demetrius, induced him to consent to the execution of the unhappy prince. But Philip was unable to stifle the feelings of grief and remorse occasioned by this deed, and these passions broke forth with renewed violence when he afterwards discovered the deceit that had been practised upon him, and learnt that his son had been unjustly sacrificed to the jealousy of his elder brother. He believed himself to be haunted by the avenging spirit of Demetrius, and was meditating the punishment of Perseus for his perfidy, by excluding him from the throne in favour of his cousin Antigonus, the son of Echecrates, when he himself fell sick at Amphipolis, more from the effects of grief and remorse than any bodily ailment, and died shortly after, imprecating curses in his last moments upon the head of Perseus. His death took place before the end of B. C. 179, in the 59th year of his age, after a reign of nearly 42 years (Liv. xl. 6, 16, 21—24, 54—56; Polyb. xxiv. 7, 8; Euseb *Arm.* p. 158; Dexippus ap. Syncell. p. 508; Clinton, *F. H.* vol. ii. p. 243).

The character of Philip may be summed up in the remark of the impartial Polybius (x. 26) that there are few monarchs of whom more good or more evil could justly be said. His naturally good qualities were gradually eclipsed and overgrown by evil tendencies, and he is a striking, though by no means a solitary, example of a youth full of hopeful promise degenerating by degrees into a gloomy and suspicious tyrant. Of his military and political abilities the history of his reign affords sufficient proof, notwithstanding occasional intervals of apparent apathy and inaction for which it is difficult to account. He was also a fluent and ready speaker, and possessed a power of repartee which he loved to indulge in a manner not always consistent with kingly dignity (Polyb. xvii. 4; Liv. xxxii. 34, xxxvi. 14). In addition to the darker stains of perfidy and cruelty, his private character was disgraced by the most unbridled licentiousness, as well as by habitual excesses in drinking. (Polyb. x. 26, xxvi. 5; Liv. xxvii. 30.)

Besides his two sons already mentioned, he left a third son, named Philip (but whether legitimate or not we are not informed), who could have been born but a few years before the death of his father. [PHILIPPUS, No. 25.] (In addition to the ancient authorities cited in the course of the above narrative, the reign and character of Philip will be found fully discussed and examined by Schorn, *Gesch. Griechenlands*, Bonn, 1833; Flathe, *Gesch. Macedoniens*, vol. ii.; Thirlwall's *Greece*, vol. viii. chap. 63—66; and Brandstätter, *Gesch. des Aetolischen Bundes*, Berlin, 1844.) [E. H. B.]

COIN OF PHILIPPUS V. KING OF MACEDONIA.

PHILIPPUS, MA'RCIUS. 1. Q. MARCIUS Q. F. Q. N. PHILIPPUS, consul B. C. 281, with L. Aemilius Barbula, had to carry on war with the Etruscans, and had a triumph on the 1st of April on account of his victory over them. In B. C. 263 he was magister equitum to the dictator Cn. Fulvius Maximus Centumalus (Fasti Capit.).

2. L. MARCIUS Q. F. PHILIPPUS, the father of No. 3, formed a hospitable connection with Philip V., king of Macedonia (Liv. xlii. 38), though on what occasion is not mentioned. This fact is alluded to in the annexed coin of the Marcia gens, which bears on the obverse the head of the Macedonian monarch, and on the reverse L. PHILIPPVS, with a horseman galloping, probably in reference to the name.

One is disposed to think that this L. Marcius was the first person of the gens who obtained the surname of Philippus in consequence of his connection with the king of Macedonia, and that the Fasti erroneously give this cognomen to the consul of B. C. 281.

3. Q. MARCIUS L. F. Q. N. PHILIPPUS, son of No. 2, was praetor B. C. 188, and obtained Sicily as his province. Two years afterwards, B. C. 186, he was consul with Sp. Postumius Albinus. These consuls were commanded by the senate to conduct the celebrated inquiry into the worship of Bacchus, which had been secretly introduced into Italy and been the occasion of much immorality and profanity. We accordingly find the name of Philippus in the senatus consultum de Bacchanalibus, which has come down to us. After Philippus had finished his share in these investigations, he set out for Liguria, where he and his colleague had to carry on war. Here, however, he was unsuccessful. In the country of the Apuani, he was surprised by the enemy in a narrow pass, and lost

4000 of his men. The recollection of his defeat was preserved by the name of the saltus Marcius, which was given to the spot from this time. In B. C. 183, Philippus was sent as ambassador into Macedonia, with orders to watch likewise the Roman interests in Southern Greece; and although he compelled Philippus to withdraw his garrisons from various places, yet the report which he presented to the senate was unfavourable to the Macedonian monarch. In B. C. 180, Philippus was chosen a decemvir sacrorum. Some years afterwards, B. C. 171, Philippus was again sent with several others as ambassador into Greece to counteract the designs and influence of Perseus. He and Atilius were ordered first to visit Epeirus, Aetolia, and Thessaly, next to proceed to Boeotia and Euboea, and from thence to cross over to Peloponnesus, where they were to join their other colleagues. In Thessaly Philippus received an embassy from Perseus, praying for a conference, and grounding his plea on the hospitable connection which had been established between his father and the father of the Roman ambassador. With this request Philippus complied, and the conference took place on the banks of the river Peneus. The Roman ambassador persuaded the king to send ambassadors to Rome, and for this purpose a suspension of hostilities was agreed upon; and thus Philippus completely accomplished the object he had in view, as the Romans were not yet prepared to carry on the war. Philippus next went to Boeotia, where he was also successful in carrying out the Roman views, and he then returned to Rome. In the report of the embassy which he gave to the senate, he dwelt with pride upon the way in which he had deceived Perseus; and although the senators of the old school denounced such conduct as unworthy of their ancestors, the majority of the body viewed it with so much approbation as to send Philippus again into Greece, with unlimited power to do whatever he might think most for the interest of the state.

These services did not go unrewarded, and in B. C. 169 Philippus was a second time chosen consul, and had as his colleague Cn. Servilius Caepio. The conduct of the Macedonian war fell to Philippus. This war had already lasted two campaigns, during which Perseus had maintained his ground against two consular armies. Philippus lost no time in crossing over into Greece, where he arrived early in the spring of B. C. 169, and received in Thessaly the army of the consul of the preceding year, A. Hostilius Mancinus. Here he did not remain long, but resolved to cross over the mountain ridge of Olympus and thus descend into Macedonia near Heracleium. Perseus was stationed with the main body of his forces near Dium, and had taken possession of the mountain passes which led into the plain. If Perseus had remained firm, he might have cut off the Roman army, or compelled it to retrace its steps across the mountains with great loss; but, at the approach of the consul, he lost courage, forfeited the advantages of his position, and retreated to Pydna. Philippus followed him, but was unable to accomplish any thing worthy of mention, and in the following year handed over the army to his successor L. Aemilius Paulus, who brought the war to a close. We learn from Livy that Philippus was at this time more than sixty years of age. In B. C. 164, Philippus was censor with L. Aemilius Paulus, and in his censorship he set up in the city a new sun-dial. (Liv. xxxviii. 35, xxxix. 6, 14, 20, 48, xl. 2, 3, 42, xlii. 37—47, xliii. 13, xliv. 1—16; Polyb. xxiv. 4, 6, 10, xxvii. 1, xxviii. 10, &c.; Plin. *H. N.* vii. 60; Cic. *Brut.* 20.)

4. Q. MARCIUS PHILIPPUS, the son of No. 3, served under his father in Macedonia, B. C. 169. (Liv. xliv. 3.) This is the only time he is mentioned, unless, perchance, he is the same as the Q. Philippus, of whom Cicero says (*pro Balb.* 11) that he had been condemned, and lived as an exile at Nuceria, of which state he was made a citizen.

5. L. MARCIUS Q. F. Q. N. PHILIPPUS, failed in obtaining the military tribuneship, but nevertheless acquired afterwards all the high offices of state (Cic. *pro Planc.* 21). He was tribune of the plebs, B. C. 104, in which year he brought forward an agrarian law, of the details of which we are not informed, but which is chiefly memorable for the statement he made in recommending the measure, that there were not two thousand men in the state who possessed property (Cic. *de Off.* ii. 21). He seems to have brought forward this measure chiefly with the view of acquiring popularity, and he quietly dropped it when he found there was no hope of carrying it. In B. C. 100, he was one of the distinguished men in the state who took up arms against Saturninus and his crew (Cic. *pro C. Rabir.* 7). He was a candidate for the consulship B. C. 93, but was defeated in the comitia by Herennius; but two years afterwards he carried his election, and was consul in B. C. 91, with Sex. Julius Caesar. This was a very important year in the internal history of Rome, though the events of it are very difficult clearly to understand. It was the year in which M. Livius Drusus, who was then tribune of the plebs, brought forward the various important laws, the object and tendency of which have been discussed elsewhere [DRUSUS, No. 6]. It is sufficient to state here that Drusus at first enjoyed the full confidence of the senate, and endeavoured by his measures to reconcile the people to the senatorial party. Philippus was a personal enemy of Drusus, and as he belonged to the popular party, he offered a vigorous opposition to the tribune, and thus came into open conflict with the senate. The exasperation of parties rose to the greatest height, and even the senate itself was disgraced by scenes of turbulence and indecorum. On one occasion Philippus declared in the senate that he could no longer carry on the government with such a body, and that there was need of a new senate. This roused the great orator L. Licinius Crassus, who asserted in the course of his speech, in which he is said to have surpassed his usual eloquence, that that man could not be his consul who refused to recognise him as senator (Cic. *de Orat.* iii. 1; Quintil. viii. 3. § 89; Val. Max. vi. 2. § 2). In the forum scenes of still greater violence occurred. There Philippus strained every nerve to prevent Drusus from carrying his laws. On one occasion he interrupted the tribune while he was haranguing the people; whereupon Drusus ordered one of his clients to drag Philippus to prison: and the order was executed with such violence that the blood started from the nostrils of the consul, as he was dragged away by the throat (Val. Max. ix. 5. § 2; Florus, iii. 17; Aur. Vict. *de Vir. Ill.* 66). The opposition of the consul was, however, in vain; and the laws of the tribune were carried. But a reaction followed almost im-

mediately: all parties in the state who had just before united in favour of Drusus, now began to look upon him with mistrust and suspicion. In this state of affairs, Philippus became reconciled to the senate, and to the leading members of that body, with whom he had hitherto been at deadly feud; and accordingly, on the proposition of the consul, who was also an augur, a senatus consultum was passed, declaring all the laws of Drusus to be null and void, as having been carried against the auspices (Cic. *de Prov. Cons.* 9, *de Leg.* ii. 12, *Fragm.* vol. iv. p. 449, ed. Orelli; Ascon. *in Cornel.* p. 68). Nothing else is recorded of the consulship of Philippus, except that he recommended the senate to lay claim to Egypt, in consequence of its having been left to them by the will of Alexander. (Cic. *de Leg. Agr.* ii. 16.)

In B. C. 86, Philippus was censor with M. Perperna, and it is recorded of him that he expelled his own uncle App. Claudius from the senate. (Cic. *pro Dom.* 32.)

In the civil wars between Marius and Sulla, Philippus took no part. His original predilections might have led him to join Marius; but the experience he had had of the Roman mob in his consulship, together with his reconciliation to the senate, led him probably to desire the success of Sulla. Cicero speaks of him as belonging to the party of the latter; but as he continued at Rome during Cinna's usurpation, and was suffered to remain unmolested, he must have been regarded as neutral in the strife (Cic. *ad Att.* viii. 3). On Sulla's death, he deprecated any immediate change, and accordingly resisted the attempts of Lepidus, B.C. 78, to alter the constitution that had been recently established (Sall. *Hist.* i. 18, 19). But Philippus was no friend to the aristocracy in heart, and accordingly gave his support to Pompey, by whose means the people eventually regained most of their former political power. Thus he was one of those who advocated sending Pompey to conduct the war in Spain against Sertorius, and is reported on that occasion to have said "Non se Pompeium sua sententia pro consule, sed pro consulibus mittere." (Cic. *pro Leg. Man.* 21, *Phil.* xi. 8; Plut. *Pomp.* 17.) He appears, likewise, to have been a personal friend of Pompey, for he had defended him previously in B. C. 86, when he was accused of having appropriated to his own use the booty taken at Asculum in the Marsic war, B. C. 89. (Cic. *Brut.* 64; Val. Max. vi. 2. § 8; Plut. *Pomp.* 4.) It would seem that Philippus did not live to see the return of Pompey from Spain.

Philippus was one of the most distinguished orators of his time. His reputation continued even to the Augustan age, whence we read in Horace (*Epist.* i. 7. 46):—

> "Strenuus et fortis causisque Philippus agendis
> Clarus."

Cicero says that Philippus was decidedly inferior as an orator to his two great contemporaries Crassus and Antonius, but was without question next to them. In speaking he possessed much freedom and wit; he was fertile in invention, and clear in the development of his ideas; and in altercation he was witty and sarcastic. He was also well acquainted with Greek literature for that time (Cic. *Brut.* 47). He was accustomed to speak extempore, and, when he rose to speak, he frequently did not know with what word he should begin (Cic. *de Or.* ii. 78): hence in his old age it was with both contempt and anger that he used to listen to the studied periods of Hortensius (Cic. *Brut.* 95). Philippus was a man of luxurious habits, which his wealth enabled him to gratify: his fish-ponds were particularly celebrated for their magnificence and extent, and are mentioned by the ancients along with those of Lucullus and Hortensius (Varr. *R. R.* iii. 3. § 10; Colum. viii 16; Plin. *H. N.* ix. 54. s. 80). Besides his son, L. Philippus, who is spoken of below [No. 6], he had a step-son Gellius Publicola [PUBLICOLA]. (Our knowledge respecting Philippus is chiefly derived from Cicero, the various passages in whose writings relating to him are collected in Orelli, *Cnom. Tull.* vol. ii. p. 380, &c.; comp Meyer, *Orator. Roman. Fragm.* p. 323, &c., 2d ed.; Westermann, *Gesch. der Röm. Beredtsamkeit*, § 43.)

6. L. MARCIUS L. F. Q. N. PHILIPPUS, the son of the preceding, seems to have been praetor in B. C. 60, since we find him propractor in Syria in B. C. 59 (Appian, *Syr.* 51). He was consul in B. C. 56, with Cn. Cornelius Lentulus Marcellinus. Philippus was closely connected with Caesar's family. Upon the death of C. Octavius, the father of the emperor Augustus, Philippus married his widow Atia, who was the daughter of Julia, the sister of the dictator, and he thus became the step-father of Augustus (Suet. *Octav.* 8; Vell. Pat. ii. 59, 60; Cic. *Phil.* iii. 6; Appian, *B. C.* iii. 10, 13; Plut. *Cic.* 41). Ovid, indeed, says (*Fast.* vi. 809), that he married the sister of the mother (*matertera*) of Augustus, and hence it has been conjectured that Philippus may have married both sisters in succession, for that he was the step-father of Augustus cannot admit of dispute. (The question is discussed by Orelli, *Onom. Tull.* vol. ii. p. 382.)

Notwithstanding his close connection with Caesar's family, Philippus remained neutral in the civil wars. He was at Rome when the senate took open measures against Caesar at the beginning of B. C. 49; and in the division of the provinces among the leading members of the senate, he was purposely passed over (Caes. *B. C.* i. 6). He subsequently obtained permission from Caesar to take no part in the struggle, and remained quietly in Italy during the whole of the war. Caesar, however, with his usual magnanimity, did not resent this lukewarmness in his cause, but continued to show him marks of friendship and esteem. Philippus was also on good terms with Cicero, who mentions him not unfrequently, and calls him in joke *Amyntae filius*, in allusion to his name Philippus (Cic. *ad Att.* ix. 12, 15, 16, 18, xiii. 52).

Philippus was a timid man. After the assassination of Caesar, he endeavoured to dissuade his step-son, the young Octavius, from accepting the inheritance which the dictator had left him (Vell. Pat. ii. 60; Suet. *Aug.* 8; Appian, *B. C.* iii. 10, 13; comp. Cic. *ad Att.* xiv. 12). When Antony and the senate came to an open rupture, Philippus was one of the ambassadors sent to the former at Mutina by the senate, and was much blamed by Cicero, because, being the ambassador of the senate, he brought back to that body the shameless demands of Antony. (Cic. *ad Fam.* xii. 4, *Phil.* viii. 10, ix. 1.)

Philippus must have attained a good old age. He lived till his step-son had acquired the supremacy of the Roman world, for we find him mentioned as

one of the Roman nobles, who ornamented the city with public buildings at the request of the emperor. He built the temple of Hercules and the Muses, which had been first erected by M. Fulvius Nobilior, consul B. C. 189, and he surrounded it with a colonnade, which is frequently mentioned under the name of *Porticus Philippi*. (Suet. *Octav.* 29 ; *clari monimenta Philippi*, Ov. *Fast.* vi. 801 ; Mart. v. 49. 9 ; Plin. *H. N.* xxxv. 10 ; Becker, *Römisch. Alterthüm.* vol. i. p. 613.)

Philippus left two children, a son [No. 7], and a daughter, Marcia, who was the second wife of Cato Uticensis. [MARCIA, No. 4.]

7. L. MARCIUS L. F. L. N. PHILIPPUS, the son of the preceding, was tribune of the plebs, B. C. 49, when he put his veto upon one of the appointments which the senate wished to make (Caes. *B. C.* i. 6). He was praetor in B. C. 44, and is in that year called by Cicero, *vir patre, avo, majoribus suis dignissimus.* (Cic. *Phil.* iii. 10.)

8. Q. (MARCIUS) PHILIPPUS, proconsul in Asia, in B. C. 54, to whom Cicero sends two recommendatory letters (*ad Fam.* xiii. 73, 74). The connection of this Philippus with the other members of the family is not known.

One of the coins belonging to the Philippi has been given above. The following one, which was also struck by some member of the family, refers to the two greatest distinctions of the Marcia gens. The obverse represents the head of Ancus Marcius, the fourth king of Rome, from whom the gens claimed descent [MARCIA GENS] ; the reverse gives a representation of an aqueduct, with the letters AQVA MR (i. e. *Aqua Marcia*) between the arches, supporting an equestrian statue. This *Aqua Marcia* was one of the most important of the Roman aqueducts, and was built by the praetor Q. Marcius Rex in B. C. 145.

PHILIPPUS (Φίλιππος), king of SYRIA, was a son of Antiochus VIII., and twin-brother of Antiochus XI. After the defeat and death of their elder brother Seleucus VI., Philip and Antiochus united their arms against Antiochus X., who then occupied the throne of Syria ; but they were defeated in a decisive battle, in which Antiochus XI. perished. Philip nevertheless assumed the royal title, and was able to maintain himself in the possession of a part of Syria. The fourth brother, Demetrius III., was now set up as king at Damascus by Ptolemy Lathurus, and made common cause with Philip against Antiochus X. The fate of the latter is uncertain, but it is clear that Philip and Demetrius succeeded in making themselves masters of the whole of Syria, which they appear to have divided between them. Their concord, however, did not last long ; Demetrius was the first to turn his arms against Philip, but the latter was supported not only by Straton tyrant of Beraea, but by a large Parthian army under a general named Mithridates, who blockaded Demetrius in his camp, and ultimately took him prisoner. After this Philippus made himself master of Antioch, and became for a short time sole ruler of Syria, probably in the year B. C. 88. But the civil war was soon renewed by his remaining brother Antiochus XII., who made himself master of Damascus and Coele-Syria, of which Philip was unable to dispossess him. (Joseph. *Ant.* xiii. 13. § 4, 14. § 3, 15. § 1 ; Euseb. Arm. p. 169.) The subsequent fortunes of the latter are wholly unknown, but it seems certain that he was dethroned, and probably also put to death by Tigranes, king of Armenia, when that monarch established himself on the throne of Syria, B. C. 83. (Trog. Pomp. *Prol.* xl. ; Euseb. Arm. p. 170 ; Eckhel, vol. iii. p. 244 ; Froelich. *Ann. Syr.* p. 114 ; Clinton, *F. H.* vol. iii. p. 339. [E. H. B.]

COIN OF PHILIPPUS, KING OF SYRIA.

PHILIPPUS (Φίλιππος), literary and ecclesiastical. 1. ABUCARA or ABUVARA, one of the Greek scholiasts on the *Enchiridion* of the Greek grammarian, Hephaestion of Alexandria [HEPHAESTION, No.]], or perhaps the compiler of the *Scholia*, usually published in the various editions of Hephaestion. The *Scholia* are ascribed to our Philip in a MS. in the King's Library at Paris. (*Catal. MStorum Biblioth. Regiae*, No. mmdclxxiv. No. 1. vol. ii. p. 539, fol. Paris, 1740 ; Fabric. *Bibl. Graec.* vol. xi. p. 709 ; Vossius, *De Hist. Graec.* lib. iii.)

2. Of AMPHIPOLIS, a Greek writer of unknown date, remarkable for his obscenity, of which Suidas (*s. v.* ἀποσιμῶσαι) has given a sufficiently significant specimen. He wrote, according to Suidas (*s. v.* Φίλιππος) :—1. Ῥοδιακὰ βιβλία ιθ', *Rhodiaca Libris XIX.*, a history of Rhodes, which Suidas especially stigmatizes for the obscenity of its matter. 2. Κωακὰ (*s.* Κωϊακὰ), βιβλία β', *Coiaca Libris duobus*, a history of the island of Cos. 3. Θυσιακά, *De Sacrificiis*, or more probably Θασιακά, *Thasiaca*, a history of Thasos, also in two books. He wrote some other works not enumerated by Suidas. Theodorus Priscianus, an ancient medical writer (*Logicus*, c. 11), classes Philip of Amphipolis with Herodian and Iamblichus the Syrian [IAMBLICHUS, No. 1], as a pleasant writer of amatory tales, whose works tended to allure the mind to the pursuit of pleasure. All his works appear to be lost. (Suidas *ll. cc.* ; Theodor. Priscian. *l. c.* ; Fabric. *Bibl. Graec.* vol. viii. pp. 159, 160 ; Vossius, *De Hist. Graec.* lib. iii.)

3. APOSTOLUS. [No. 11.]

4. CAESARIENSIS SYNODI RELATOR. The account of the council of Caesareia, held A. D. 196, which (if indeed it be genuine) was written by Theophilus of Caesareia, who lived about that time [THEOPHILUS], was published by the Jesuit Bucherius, in his notes to the *Canon Paschalis* of Victorius of Aquitania, fol. Antwerp, 1634, as the work of one Philippus ; the editor being ap-

parently misled by an error in the MS. used by him. (Fabric. *Bibl. Graec.* vol. vii. p. 107 ; Cave, *Hist. Litt.* ad ann. 192, vol. i. p. 87, ed. Oxford, 1740—1743.)

5. CARICARUM RERUM SCRIPTOR. [No. 30.]

6. Of CHALCIS, a Greek historian mentioned by Plutarch (*Alex. Mag. Vita*, c. 46) as one of the writers who regarded the story of the visit of the queen of the Amazons to Alexander the Great, as a fable.

7. CHOLLIDEUS, or CHOLLIDENSIS (Χολιδεύς, more correctly Χολλιδεύς), mentioned in Plato's will, given by Diogenes Laërtius (iii. 41), as the owner of land adjoining a farm or estate which Plato bequeathed to his son Adeimantius. Fabricius (*Bibl. Graec.* vol. iii. p. 181) notices this occurrence of the name of Philippus: and the compiler of the index to Fabricius has unwittingly converted the Attic landowner into a Platonic philosopher.

8. COMICUS, the COMIC WRITER, of whom scarcely anything is known, except it be the title of some of his comedies, and even with respect to these there is considerable difficulty. Suidas (*s. v.*), on the authority of Athenaeus, ascribes to him a comedy entitled Κωδωνιασταί, but no such title is found in the present text of Athenaeus ; and it is doubtful if that writer has mentioned Philip at all. His name occurs, indeed, in one place (viii. p. 358, f.), according to the older editions, but the correct reading is Ephippus. Philip is among the comic poets from whom passages are given in the several collections of the *Poetae Gnomici Graeci ;* but only one citation appears to be ascribed to him, said by Grotius to be from a comedy entitled Ὀλυνθιακός, *Olynthiacus ;* but Grotius assigns the play not to Philippus, but to Philippides. There is consequently not one known drama to which the title of Philip is clear and indisputable. Philip is probably the γελωτοποιὸς Φίλιππος, "the laughter-exciting Philip" of Maximus Tyrius (*Dissert.* xxi. vol. i. p. 402, ed. Reiske), and the Φίλιππος κωμῳδιδάσκαλος of Themistius (*Paraphras. Aristotelis Lib. I. de Anima*, c. 3, sub fin. p. 68, b. ed. Aldus, Venice, 1533, or c. 19, in the Latin version of Hermolaus Barbarus), who cites a saying of Daedalus, one of his characters. (Suidas, *l. c. ;* Fabric. *Bibl. Graec.* vol. i. pp. 728, 743, 747, 748, vol. ii. p. 480.)

9. DIACONUS, the DEACON. [No. 11.]

10. EPIGRAMMATICUS. Among the writers whose *Epigrammata* are inserted in the various editions of the *Anthologia Graeca*, or in other works, are several who bear the name of Philip ; as Philip the Macedonian [No. 15], and Philip of Thessalonica [see below]. There are two others: a Philip whom Fabricius styles Junior, and assigns to the fifth or sixth century after Christ, of whom there is extant an *Epigramma in Amores sibi arridentes Constantinopoli*, which is assigned to Philip of Thessalonica, among whose epigrams it is No. lvii., in the editions of Brunck, vol. ii. p. 227, and Jacobs, vol. ii. p. 211 ; and a Philip called Byzantinus, whose *Epigramma in Herculem* is given in the *Mythologiae* of Natalis Comes, lib. vii. pp. 691, 692, ed. sine loci not. 1653, and assigned to Philip of Thessalonica (No. li.) in the *Anthologia* of Brunck, vol. ii. pp. 225, 226, and Jacobs, vol. ii. p. 209. (Fabric. *Bibl. Graec.* vol. iv. p. 491.)

11. EVANGELISTA, the EVANGELIST. Among the spurious gospels which were produced in the early ages of the Church, was one to which some of the Gnostic sects appealed (Epiphan. *Haeres.* xxvi. 13), and which they ascribed to Philip, whether to the Apostle Philip or the deacon Philip, who in one passage in the New Testament (*Acts*, xxi. 8) is called the Evangelist, is not clear. A passage from this apocryphal gospel is cited by Epiphanius (ibid.) Timotheus, the presbyter of Constantinople (apud Meursium, *Varia Divina*, p. 117), and Leontius of Byzantium (*De Sectis*, act. s. lect. iii.) mention Τὸ κατὰ Φίλιππον Εὐαγγέλιον, *Evangelium secundum Philippum*, as among the spurious books used by the Manichaeans. Whether this was the same book with that used by the Gnostics, is not determined. (Fabric. *Cod. Apocryph. N. T.* vol. i. p. 376, &c.)

12. Of GORTYNA, a Christian writer of the second century. He was bishop of the Church at Gortyna in Crete, and was spoken of in the highest terms by Dionysius of Corinth [DIONYSIUS, literary, No. 22], in a letter to the Church at Gortyna and the other Churches in Crete (apud Euseb. *H. E.* iv. 23), as having inspired his flock with manly courage, apparently during the persecution of Marcus Aurelius. Philip wrote a book against Marcion [MARCION], which was highly esteemed by the ancients, but is now lost: Trithemius speaks of it as extant in his day, but his exactness as to whether books were in existence or not is not great. He also states that Philip wrote *Ad Diversos Epistolae* and *Varii Tractatus*, but these are not mentioned by the ancients. (Euseb. *H. E.* iv. 21, 23, 25 ; Hieron. *De Viris Illustr.* c. 30 ; Trithem. *De Scriptorib. Eccles.* c. 19 ; Cave, *Hist. Litt.* ad ann. 172, vol. i. p. 74, ed. Oxford, 1740—1743.)

13. GRAMMATICUS s. RHETOR s. SOPHISTA. Suidas (*s. v.* Φίλιππος σοφιστής) ascribes to this writer a work on the aspirates, Περὶ πνευμάτων, *De Spiritibus*, taken from Herodian, and arranged in alphabetical order: also a work Περὶ συναλοιφῆς, *De Synaloepha*. Nothing more is known of the works or the writer, who must have lived at a later period than Herodian [HERODIANUS AELIUS], who belongs to the age of the Antonines.

14. ISANGELUS (ὁ εἰσαγγελεύς), a writer cited by Plutarch (*Alex. Mag. Vita*, c. 46) as one of those who affirmed that the account of the visit of the queen of the Amazons to Alexander was a fiction. It has been conjectured (vide Reiske, *Not. ad Plutarch. l. c.*) that ὁ εἰσαγγελεύς is a corrupt reading, and that it should be ὁ Θεαγγελεύς. [No. 30.]

15. MACEDO, the MACEDONIAN. An *Epigramma* in the *Anthologia Graeca* (lib. iv. c. 11, vol. ii. p. 232, ed. Brunck, vol. ii. p. 216, No. lxxiv. ed. Jacobs) is ascribed by Fabricius to a Philippus Macedo, Philip the Macedonian, supposed by him to have been a different person from Philip of Thessalonica (see below), and to have lived in the reign of Caligula, whose bridge at Puteoli has been thought to be referred to. But Jacobs (*Animadvers. in loc.*) considers the reference to be to the Portus Julius formed by Agrippa in Lake Lucrinus near Baiae, and places the *Epigramma* among those of Philip of Thessalonica.

16. MEDMAEUS (ὁ Μεδμαῖος), an astronomer of Medama or Medma in Magna Graecia (about 25 miles N. N. E. of Rhegium), and a disciple of Plato, under whose direction he turned his attention to the mathematical sciences. His observations, which were made in the Peloponnesus and

in Locris, were used by the astronomers Hipparchus, Geminus the Rhodian, and Ptolemy. He is said by Stephanus of Byzantium (*De Urbibus s. v. Medme*) to have written a treatise on the winds. He is mentioned by several ancient writers, as Vitruvius (*Architect.* ix. 7, s. ut alii 4), Pliny the elder (*H. N.* xviii. 31. s. 74), Plutarch (*Quod non possit suaviter vivi secund. Epicur. Opera*, vol. x. p. 500, ed. Reiske), who states that he demonstrated the figure of the moon; Proclus (*In I. Euclid. Element. Lib. Commentar.*), and Alexander Aphrodisiensis. In the Latin version of Proclus, by Franc. Barocius (lib. ii. c. 4), Philip is called Mendaeus, which is doubtless an error either of the printer or translator, or perhaps of the MS. which he used. Mende was in Macedonia, in the peninsula of Pallene. Fabricius also states that "Philippus Mendaeus extracted and explained all the mathematical passages which he had noticed in the works of his instructor Plato;" but he does not give his authority for the statement. Mendaeus is here, too, an evident error for Medmaeus. (Fabric. *Bibl. Graec.* vol. iv. p. 10, vol. vi. p. 243.)

17. Megaricus (*ὁ Μεγαρικός*), *i. e.* the Megaric Philosopher [comp. Eucleides of Megara]. Diogenes Laërtius (ii. 113) has given an extract from a work of this Philip, containing some account of Stilpo of Megara [Stilpo], who lived during the struggles of the successors of Alexander the Great.

18. Mendaeus. [No. 16.]

19. Of Opus. Suidas (*s. v. Φιλόσοφος*) has this remarkable passage: "——, a philosopher who divided the *Leges* (s. *De Legibus*) of Plato into twelve books (for he is said to have added the thirteenth himself), and was a hearer of Socrates and of Plato himself; devoting himself to the contemplation of the heavens (*σχολάσας τοῖς μετεώροις*). He lived in the days of Philip of Macedon." Suidas then gives a long list of works written by Philip. It is evident that the passage as it stands in Suidas is imperfect, and that the name of the author of the numerous works which he mentions has been lost from the commencement of the passage. It appears, however, from the extract occupying its proper place in the Lexicon according to its present heading, that the defect existed in the source from which Suidas borrowed. Kuster, the editor of Suidas (*not. in loc.*), after long investigation, was enabled to supply the omission by comparing a passage in Diogenes Laërtius (iii. 37), and to identify "the philosopher" of Suidas with Philip of the Locrian town of Opus, near the channel which separates Euboea from the main land. The passage in Laërtius is as follows: "Some say that Philip the Opuntian transcribed his (Plato's) work, *De Legibus*, which was written in wax (*i. e.* on wooden tablets covered with a coat of wax). They say also that the *Ἐπινομις*, *Epinomis* (the thirteenth book of the *De Legibus*), is his," *i. e.* Philip's. The *Epinomis*, whether written by Philip or by Plato, is usually included among the works of the latter. [Plato.] Diogenes Laërtius elsewhere (iii. 46) enumerates Philip among the disciples of Plato. (Fabric. *Bibl. Graec.* vol. iii. p. 104.)

20. Ori Apollinis Interpres (Voss. *De Historicis Graecis*, lib. iii.). [Horapollo.]

21. Parodus, the Parodist. In a fragment of the Parodist, Matron [Matron], quoted by Athenaeus, in which apparently there is an enumeration of Parodists who had lived long before Matron, two or more writers of the name of Philip are mentioned, with the laudatory epithet "eminent" (*δῖοί τε Φίλιπποι*, "nobiles Philippi"); but of their country, works, or age, except that they lived long before (*πάρος*, "olim") Matron himself, who cannot be placed later than the time of Philip king of Macedon, nothing is known.

22. Presbyter. Gennadius (*De Viris Illustrib.* c. 62) states that Philip the Presbyter was a disciple of Jerome, and that he died in the reign of Marcian and Avitus over the Eastern and Western Empires respectively, *i. e.* A. D. 456. [Avitus; Marcianus.] He wrote, 1. *Commentarius in Jobum*; 2. *Familiares Epistolae*, of which Gennadius, who had read them, speaks highly. These *Epistolae* have perished; but a *Commentarius in Jobum* addressed to Nectarius has been several times printed, sometimes separately under the name of Philip (two editions, fol. and 4to. Basel, 1527), and sometimes under the name and among the works of Venerable Bede and of Jerome. Vallarsius and the Benedictine editors of Jerome give the *Commentarius* in their editions of that father (vol. v. p. 678, &c. ed. Benedict., vol. xi. col. 565, &c. ed. Vallars.), but not as his. The *Prologus* or *Praefatio ad Nectarium* are omitted, and the text differs very widely from that given in the Cologne edition of Bede (vol. iv. p. 447, &c.) fol. 1612, in which the work is given as Bede's, without any intimation of its doubtful authorship. Cave, Oudin, and Vallarsi agree in ascribing the work to Philip, though Vallarsi is not so decided in his opinion as the other two. (Gennad. *l. c.*; Cave, *Hist. Litt.* ad ann. 440, vol. i. p. 434; Oudin, *De Scriptorib. Eccles.* vol. i. col. 1165; Vallarsi, *Opera Hieron.* vol. iii. col. 825, &c., vol. xi. col. 565, 566; Fabric. *Biblioth. Med. et Infim. Latin.* vol. v. p. 295, ed. Mansi.)

23. Of Prusa (*ὁ Προυσιεύς*), a stoic philosopher, contemporary with Plutarch, who has introduced him as one of the speakers in his *Sympos.* (vii. quaest. 7.)

24. Rhetor. [No. 13.]

25. Scriptor de Agricultura. Athenaeus (iii.) mentions a Philippus, without any distinctive epithet, as the author of a work on Agriculture, either entitled *Γεωργικόν*, *Georgicum*, or similar to the work of Androtion, another writer on agriculture [Androtion], which bore that title. Nothing more is known of this Philip.

26. Of Side (*ὁ Σιδίτης*, or *ὁ Σιδέτης*, or *ὁ ἀπὸ Σίδης*), a Christian writer of the first half of the fifth century. His birth must be placed in the latter part of the fourth century, but its exact date is not known. He was a native of Side in Pamphylia, and according to his own account in the fragment published by Dodwell (see below), when Rhodon, who succeeded Didymus in the charge of the Catechetical school of Alexandria, transferred that school to Side, Philip became one of his pupils. If we suppose Didymus to have retained the charge of the school till his death, A. D. 396 [Didymus, No. 4], at the advanced age of 86, the removal of the school cannot have taken place long before the close of the century, and we may infer that Philip's birth could scarcely have been earlier than A. D. 380. He was a kinsman of Troilus of Side, the rhetorician, who was tutor to Socrates the ecclesiastical historian, and was in-

deed so eminent that Philip regarded his relationship to him as a subject of exultation (Socrates, *H. E.* vii. 27). Having entered the church, he was ordained deacon, and had much intercourse with Chrysostom; in the titles of some MSS. he is styled his Syncellus, or personal attendant, which makes it probable that he was, from the early part of his ecclesiastical career, connected with the church at Constantinople. Liberatus (*Breviar.* c. 7) says he was ordained deacon by Chrysostom; but Socrates, when speaking of his intimacy with that eminent man, does not say he was ordained by him. Philip devoted himself to literary pursuits, and collected a large library. He cultivated the Asiatic or diffuse style of composition, and became a voluminous writer. At what period of his life his different works were produced is not known. His Ecclesiastical History was, as we shall see, written after his disappointment in obtaining the patriarchate: but as his being a candidate for that high office seems to imply some previous celebrity, it may be inferred that his work or works in reply to the emperor Julian's attacks on Christianity were written at an earlier period. On the death of Atticus patriarch of Constantinople A. D. 425 [ATTICUS] Philip, then a presbyter, apparently of the great church of Constantinople, and Proclus, another presbyter, were proposed, each by his own partizans, as candidates for the vacant see; but the whole people were bent upon the election of Sisinnius, also a presbyter, though not of Constantinople, but of a church in Elaea, one of the suburbs. (Socrates, *H. E.* vii. 26.) The statement of Socrates as to the unanimity of the popular wish leads to the inference that the supporters of Philip and Proclus were among the clergy. Sisinnius was the successful candidate; and Philip, mortified at his defeat, made in his Ecclesiastical History such severe strictures on the election of his more fortunate rival, that Socrates could not venture to transcribe his remarks; and has expressed his strong disapproval of his headstrong temper. On the death of Sisinnius (A. D. 428) the supporters of Philip were again desirous of his appointment, but the emperor, to prevent disturbances, determined that no ecclesiastic of Constantinople should succeed to the vacancy; and the ill-fated heresiarch Nestorius [NESTORIUS], from Antioch, was consequently chosen. After the deposition of Nestorius at the council of Ephesus (A. D. 431), Philip was a third time candidate for the patriarchate, but was again unsuccessful. Nothing is known of him after this. It has been conjectured that he was dead before the next vacancy in the patriarchate A. D. 434, when his old competitor Proclus was chosen. Certainly there is no notice that Philip was again a candidate: but the prompt decision of the emperor Theodosius in Proclus' favour prevented all competition, so that no inference can be drawn from Philip's quiescence.

Philip wrote, 1. *Multa volumina contra Imperatorem Julianum Apostatam.* (Liberatus, *Breviar.* c. 7; comp. Socrat. *H. E.* vii. 27.) It is not clear from the expression of Liberatus, which we have given as the title, whether Philip wrote many works, or, as is more likely, one work in many parts, in reply to Julian. 2. Ἱστορία Χριστιανική, *Historia Christiana.* The work was very large, consisting of thirty-six Βίβλοι or Βιβλία, *Libri*, each subdivided into twenty-four τόμοι or λόγοι, i. e. sections. This voluminous work appears to have comprehended both sacred and ecclesiastical history, beginning from the Creation, and coming down to Philip's own day, as appears by his record of the election of Sisinnius, already noticed. It appears to have been finished not very long after that event. Theophanes places its completion in A. M. 5922, Alex. era = A. D. 430; which, according to him, was the year before the death of Sisinnius. That the work was completed before the death of Sisinnius is probable from the apparent silence of Philip as to his subsequent disappointments in obtaining the patriarchate: but as Sisinnius, according to a more exact chronology, died A. D. 428, we may conclude that the work was finished in or before that year, and, consequently, that the date assigned by Theophanes is rather too late. The style was verbose and wearisome, neither polished nor agreeable; and the matter such as to display ostentatiously the knowledge of the writer, rather than to conduce to the improvement of the reader. It was, in fact, crammed with matter of every kind, relevant and irrelevant: questions of geometry, astronomy, arithmetic and music; descriptions of islands, mountains and trees, rendered it cumbersome and unreadable. Chronological arrangement was disregarded. The work is lost, with the exception of three fragments. One of these, *De Scholae Catecheticae Alexandrinae Successione*, on the succession of teachers in the Catechetical School of Alexandria, was published from a MS. in the Bodleian Library at Oxford, by Dodwell, with his *Dissertationes in Irenaeum*, 8vo. Oxford, 1689, and has been repeatedly reprinted. It is given in the ninth volume of the *Bibliotheca Patrum* of Galland, p. 401. Another fragment in the same MS., *De Constantino, Maximiano, et Licinio Augustis*, was prepared for publication by Crusius, but has never, we believe, been actually published. The third fragment, Τὰ γενόμενα ἐν Περσίδι μεταξὺ Χριστιανῶν Ἑλλήνων τε καὶ Ἰουδαίων, *Acta Disputationis de Christo, in Perside, inter Christianos, Gentiles, et Judaeos habitae*, is (or was) in the Imperial Library at Vienna. Philip was present at the disputation. (Socrates, *H. E.* vii. 26, 27, 29, 35; Liberatus, *l. c.*; Phot. *Bibl.* cod. 35; Theophan. *Chronog.* p. 75, ed. Paris, p. 60, ed. Venice, vol. i. p. 135, ed. Bonn; Tillemont, *Hist. des Empereurs*, vol. vi. p. 130; Cave, *Hist. Litt.* ad ann. 418, vol. i. p. 395; Oudin, *De Scriptorib. Eccles.* vol. i. col. 997; Fabric. *Bibl. Graec.* vol. vi. pp. 739, 747, 749, vol. vii. p. 418, vol. x. p. 691; Galland, *Biblioth. Patrum*, vol. ix. *Prol.* c. 11; Lambecius, *Commentar. de Biblioth. Caesaraea*, lib. s. vol. v. col. 289, vol. vi. pars ii. col. 406, ed. Kollar.)

27. SOLITARIUS. The title Solitarius is given by bibliographers to a Greek monk of the time of the emperor Alexius I. Comnenus, of whom nothing further seems to be known than what may be gleaned from the titles and introductions of his extant works. He wrote:—1. Διόπτρα, *Dioptra*, s. *Amussis Fidei et Vitae Christianae*, written in the kind of measure called "versus politici,"* and in

* These "versus politici" are thus described by the Jesuit Goar: "In versibus politicis, numerus syllabarum ad cantum non ad exactae poëtices prosodiam observatur. Octava syllaba, ubi caesura est, medium versus tenet, reliquae septem perficiunt.

the form of a dialogue between the soul and the body. It is addressed to another monk, Callinicus; and begins with these two lines:—

Πῶς κάθῃ; πῶς ἀμεριμνεῖς; πῶς ἀμελεῖς, ψυχή μου;
Ὁ χρόνος σου πεπλήρωται· ἔξελθε τοῦ σαρκίου.

The work, in its complete state, consisted of five books; but most of the MSS. are mutilated or otherwise defective, and want the first book. Some of them have been interpolated by a later hand. Michael Psellus, not the older writer of that name, who died about A. D. 1078, but one of later date, wrote a preface and notes to the *Dioptra* of Philip. A Latin prose translation of the *Dioptra* by the Jesuit Jacobus Pontanus, with notes, by another Jesuit, Jacobus Gretserus, was published, 4to. Ingoldstadt, 1604; but it was made from a mutilated copy, and consisted of only four books, and these, as the translator admits in his *Praefatio ad Lectorem*, interpolated and transposed ad libitum. Philip wrote also:—2. Τῷ κατὰ πνεῦμα υἱῷ καὶ ἱερεῖ Κωνσταντίνῳ περὶ πρεσβείας καὶ προστασίας ἀπόλογος, *Epistola Apologetica ad Constantinum Filium Spiritualem et Sacerdotem, de Differentia inter Intercessionem et Auxilium Sanctorum.* 3. *Versus Politici*, in the beginning of which he states with great exactness the time of his finishing the *Dioptra*, 12th May, A. M. 6603, era Constantinop. in the third indiction, in the tenth year of the lunar Cycle = A. D. 1095, not 1105, as has been incorrectly stated. Cave has, without sufficient authority, ascribed to our Philip two other works, which are indeed given in a Vienna MS. (Codex 213, apud Lambec.) as *Appendices* to the *Dioptra*. One of these works (*Appendix secunda*), Ὅτι οὐκ ἔφαγε τὸ νομικὸν πάσχα ὁ Χριστὸς ἐν τῷ δείπνῳ, ἀλλὰ τὸ ἀληθινόν, *Demonstratio quod Christus in Sacra Coena non legale sed verum comederit Pascha*, may have been written by Philip. Its arguments are derived from Scripture and St. Epiphanius. The other work, consisting of five chapters, *De Fide et Caeremoniis Armeniorum, Jacobitarum, Chatzitzariorum et Romanorum seu Francorum*, was published, with a Latin version, but without an author's name, in the *Auctarium Novum* of Combéfis, fol. Paris, 1648, vol. ii. col. 261, &c., but was, on the authority of MSS., assigned by Combéfis, in a note, to Demetrius of Cyzicus [DEMETRIUS, No. 17], to whom it appears rightly to belong (comp. Cave, *Hist. Litt. Dissertatio I.* p. 6; Fabric. *Bibl. Graec.* vol. xi. 414). The Chatzitzarii (Χατζιτζάριοι) were a sect who paid religious homage to the image of the Cross, but employed no other images in their worship. The work of Demetrius appears under the name of Philip in the fourteenth (post-humous) volume of the *Bibliotheca Patrum* of Galland; but the editors, in their *Prolegomena* to the volume, c. 15, observe that they knew not on what authority Galland had assigned it to Philip. Among the pieces given as *Appendices* to the *Dioptra*, are some verses in praise of the work and its author, by one Constantine, perhaps the person addressed in No. 2, and by Bestus or Vestus, a grammarian, Στίχοι κυροῦ Κωνσταντίνου καὶ Βέστου τοῦ γραμματικοῦ, *Versus Domini Constantini et Vesti Grammatici.* (Lambecius, *Commentar. de Biblioth. Caesaraea*, lib. s. vol. v. col. 76—97, and 141, codd. 213, 214, 215, and 232, ed Kollar; Cave, *Hist. Litt.* ad ann. 1095, vol. ii. p. 163; Oudin, *De Scriptorib. Eccles.* vol. ii. col. 851.)

28. SOPHISTA. [No. 13.]

29. STUDITA. In the notice of the *Adversaria Gerardi Langbaini* contained in the *Catalogus MStorum Angliae et Hiberniae*, vol. i. p. 269, the eighth volume of Langbaine's collection is said to contain a notice, *De Philippi Studitae Historia Graeca.* Of the historian or his work there is, we believe, no notice in any extant writer; and as the preceding article in Langbaine's book is described as *Scholae Alexandrinae Paedagogorum Successio*, and is probably the fragment of the work of Philip of Side, already noticed [No. 26], we suspect that "Studitae" is an error for "Sidetae," and that the *Historia Graeca* is no other than his *Historia Christiana*, which is termed *Graeca*, not because it treats of Grecian affairs, but is written in the Greek language. (*Catal. MStorum Angliae, &c. l. c.*; Fabric. *Bibl. Graec.* vol. xi. p. 709.)

30. Of THEANGELA (ὁ Θεαγγελεύς), a writer cited by Athenaeus (vi. p. 271, b) and by Strabo (xiv. p. 662). He wrote a history of Caria, the title or description of which is thus given by Athenaeus (*l. c.*), Περὶ Καρῶν καὶ Λελέγων σύγγραμμα; and by Strabo more briefly, Καρικά. The work is lost. Theangela, from which Philip received his designation, apparently as being a native of it, was a city on the most eastern promontory of Caria, not far from Halicarnassus. Of the age of Philip nothing is known, except that he was earlier than Strabo; but if there is any reason for identifying him with Philip Isangelus (ὁ Εἰσαγγελεύς), mentioned by Plutarch (No. 14), he must be placed after the time of Alexander the Great. (Vossius, *De Hist. Graec.* lib. iii.)

31. THEOPOMPI EPITOMATOR. (Comp. Photius, *Biblioth.* cod. 176.)

32. Of THESSALONICA. [See below.] [J. C. M.]

PHILIPPUS, of Thessalonica, an epigrammatic poet, who, besides composing a large number of epigrams himself, compiled one of the ancient Greek Anthologies. The whole number of epigrams ascribed to him in the Greek Anthology is nearly ninety; but of these, six (Nos. 36—41) ought to be ascribed to Lucillius, and a few others are manifestly borrowed from earlier poets, while others are mere imitations. [Comp. above, PHILIPPUS, literary, Nos. 10 and 15.] They include nearly all the different classes of subjects treated of in the Greek epigrammatic poetry.

The *Anthology* (Ἀνθολογία) of Philip, in imitation of that of Meleager, and as a sort of supplement to it, contains chiefly the epigrams of poets who lived in, or shortly before, the time of Philip. These poets were the following: Antipater of Thessalonica, Crinagoras, Antiphilus, Tullius, Philodemus, Parmenion, Antiphanes, Automedon

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His recentiores ὁμοιοτελεῦτα, pariter cadentium exitum, quem rhythmum (rhyme) dicimus, addidere. Politicos vocatos arbitror quod vulgo Constantinopoli per compita canerentur." Quoted in Lambec. *Commentar. de Biblioth. Caesar.* vol. s. lib. iv. col. 397, note 2, ed. Kollar. The measure is retained in English as a ballad measure, and may be illustrated by the old ditty of "The Unfortunate Miss Bayley," the first two lines of which closely resemble in their cadence those cited in the text:—

"A captain bold of Halifax, who lived in country quarters,
Seduced a maid who hung herself one morning in her garters," &c.

Zonas, Bianor, Antigonus, Diodorus, Evenus, and some others whose names he does not mention. The earliest of these poets seems to be Philodemus, the contemporary of Cicero, and the latest Automedon, who probably flourished under Nerva. Hence it is inferred that Philip flourished in the time of Trajan. Various allusions in his own epigrams prove that he lived after the time of Augustus. (Jacobs, *Anth. Graec.* vol. xiii. pp. 934—936.) [P. S.]

PHILIPPUS (Φίλιππος), the name of several physicians.

1. A native of Acarnania, the friend and physician of Alexander the Great, of whom a well-known story is told by several ancient authors. He was the means of saving the king's life, when he had been seized with a severe attack of fever, brought on by bathing in the cold waters of the river Cydnus in Cilicia, after being violently heated, B. C. 333. Parmenion sent to warn Alexander that Philippus had been bribed by Dareius to poison him; the king, however, would not believe the information, nor doubt the fidelity of his physician, but, while he drank off the draught prepared for him, he put into his hands the letter he had just received, fixing his eyes at the same time steadily on his countenance. A well-known modern picture represents this incident; and the king's speedy recovery fully justified his confidence in the skill and honesty of his physician. (Q. Curt. iii. 6; Valer. Max. iii. 8, in fine; Plut. *Vit. Alex.* c. 19; Arrian, ii. 4; Justin, xi. 8; Diod. Sic. xvii. 31.)

2. A native of Epeirus at the court of Antigonus, king of Asia, B. C. 323—301. Celsus tells an anecdote (*De Med.* iii. 21, p. 56) that, when another physician said that one of the king's friends, who was suffering from dropsy caused by his intemperate habits, was incurable, Philippus undertook to restore him to health; upon which the other replied that he had not been thinking so much of the nature of the disease, as of the character of the patient, when he denied the possibility of his recovery. The result justified his prognosis.

3. A contemporary of Juvenal at Rome, about the beginning of the second century after Christ. (*Sat.* xiii. 125.)

4. A contemporary of Galen, about the middle of the second century after Christ, who belonged to the sect of the Empirici, and held a disputation for two days with Pelops (probably at Smyrna), in defence of their doctrines (Galen. *De Libris Propr.* c. 2, vol. xix. p. 16). It does not seem possible to decide with certainty whether this is the same person who is frequently mentioned in different parts of Galen's writings; who wrote on marasmus (*De Differ. Febr.* i. 10, vol. vii. p. 315, *De Marc.* cc. 5, 6, 7, 9, vol. vii. pp. 685, 689, 694, 701, *De Caus. Pul.* iv. 10, vol. ix. p. 176, *De Meth. Med.* vii. 6, x. 10, vol. x. pp. 495, 706), on materia medica (*De Compos. Medicam. sec. Loc.* vii. 1, vol. xiii. p. 14, *De Compos. Medicam. sec. Gen.* ii. 5, iii. 9, vol. xiii. pp. 502, 642), and on catalepsy (Cael. Aurel. *De Morb. Acut.* ii. 10, p. 96; conf. Gal. *Comment. in Hippocr.* "*Prorrhet. I.*" ii. 90, vol. xvi. p. 684). Several of his medical formulae are preserved, from one of which it appears that he practised at Caesareia (Galen, *de Compos. Medicam. sec. Loc.* iv. 8, vii. 4, 5, ix. 5, vol. xii. p. 735, vol. xiii. pp. 88, 105, 304; Paul. Aegin. vii. 12, p. 663; Aët. iii. 1. 48, p. 503; Nicol. Myr. *De Compos. Medicam.* xli. 14, 21, p. 785). He is also mentioned by Galen, *De Febr. Differ.* ii. 6, vol. vii. p. 347, *De Plenit.* c. 4, vol. vii. p. 530. It is uncertain whether the Philippus of Macedonia, one of whose antidotes is quoted by Galen (*De Antid.* ii. 8, vol. xiv. p. 149), is the same person.

A sophist of this name is said by Aëtius (i. 4. 96, p. 186) to have promised immortality to those persons who would engage to follow his directions, but it is not specified that he was a physician; neither is it known whether the father of the celebrated physician, Archigenes, whose name was Philippus (Suid. s. v. Ἀρχιγένης), was himself a member of the medical profession. [W. A. G.]

PHILISCUS (Φιλίσκος), a citizen of Abydus, who in B. C. 368 was sent into Greece by Ariobarzanes, the Persian satrap of the Hellespont, to effect a reconciliation between the Thebans and Lacedaemonians. He came well supplied with money, and in the name of Artaxerxes II.; but in a congress which he caused to be held at Delphi, he failed to accomplish his object, as the Thebans refused to abandon their claim to the sovereignty of Boeotia, and Lacedaemon would not acknowledge the independence of Messenia. Upon this Philiscus, leaving behind him a body of 2000 mercenaries for the service of Sparta, and having been honoured, as well as Ariobarzanes, with the Athenian franchise, returned to Asia. Here, under cover of the satrap's protection, he made himself master of a number of Greek states, over which he exercised a tyrannical and insolent sway, till he was at last assassinated at Lampsacus by Thersagoras and Execestus (Xen. *Hell.* vii. 1. § 27; Diod. xv. 70; Dem. *c. Aristocr.* pp. 666, 667). Diodorus places the mission of Philiscus to Greece in B. C. 369, a year too soon. [E. E.]

PHILISCUS (Φιλίσκος), literary. 1. An Athenian comic poet of the Middle Comedy, of whom little is known. Suidas simply mentions him as a comic poet, and gives the following titles of his plays: Ἄδωνις, Διὸς γοναί, Θεμιστοκλῆς, Ὄλυμπος, Πανὸς γοναί, Ἑρμοῦ καὶ Ἀφροδίτης γοναί, Ἀρτέμιδος καὶ Ἀπόλλωνος. These mythological titles sufficiently prove that Philiscus belonged to the Middle Comedy. The nativities of the gods, to which most of them relate, formed a very favourite class of subjects with the poets of the Middle Comedy. (Meineke, *Hist. Crit. Com. Graec.* pp. 278, &c.) Eudocia omits the title Ἑρμοῦ καὶ Ἀφροδίτης γοναί, and Lobeck has pointed out the difficulty of seeing how the nativities of Hermes and Aphrodite could be connected in one drama (*Aglaoph.* p. 437); a difficulty which Meineke meets by supposing that we ought to read Ἑρμοῦ γοναί, Ἀφροδίτης γοναί, as two distinct titles (*Hist. Crit.* pp. 281, 282). The *Themistocles* is, almost without doubt, wrongly ascribed by Suidas to the comic poet Philiscus, instead of the tragic poet of the same name. Another play is cited by Stobaeus (*Serm.* lxxiii. 53), namely the Φιλάργυροι, or, as Meineke thinks it ought to be, Φιλάργυρος.

Philiscus must have flourished about B. C. 400, or a little later, as his portrait was painted by Parrhasius, in a picture which Pliny thus describes (*H. N.* xxxv. 10. s. 36. § 5):—"*et Philiscum, et Liberum patrem adstante Virtute*," from which it seems that the picture was a group, representing the poet supported by the patron deity of his art, and by a personified representation of Arete, to intimate the excellence he had attained in it.

Naeke has clearly shown that this statement can only refer to Philiscus the comic poet, and not to any other of the known persons of the same name. (*Sched. Crit.* p. 26 ; *Opusc.* vol. i. p. 42).

There are very few fragments of Philiscus preserved. Stobaeus (*l. c.*) quotes two verses from the Φιλάργυροι, and elsewhere (xxix. 40), two from an unknown play. Another verse from an unknown play is quoted by Dicaearchus (*Vit. Graec.* p. 30, Buttmann) ; and another is preserved in the Palatine Anthology (xi. 441, vol. i. p. 445, ed. Jacobs), which Jacobs wrongly ascribes to the rhetorician of Miletus. (Meineke, *Frag. Com. Graec.* vol. i. pp. 423, 424, vol. iii. pp. 579, 580 ; Naeke, *l. c.*)

2. Of Miletus, an orator or rhetorician, was the disciple of Isocrates, having been previously a noted flute player (Suid. *s. v.* ; Dionys. Halic. *Ep. ad Amm.* p. 120). He wrote a life of the orator Lycurgus, and an epitaph on Lysias ; the latter is preserved by the pseudo-Plutarch (*Vit. X. Orat.* p. 836), and in the Greek Anthology (Brunck, *Anal.* vol. i. p. 184 ; Jacobs, *Anth. Graec.* vol. i. p. 101, vol. xiii. p. 936). Remembering the constant confusion of the names *Philiscus* and *Philistus*, we may safely ascribe to this orator the δημηγορίαι, which Suidas mentions among the works of the historian Philistus of Syracuse. (Suid. *s. v.* Φίλιστος ; it is also to be observed that Suidas, in addition to his article Φίλιστος, gives a life of the Syracusan historian under the head of Φίλισκος ἢ Φίλιστος, comp. PHILISTUS). Suidas (*s. v.* Τίμαιος) states that the historian Timaeus was a disciple of Philiscus of Miletus ; another disciple was Neanthes of Cyzicus (Ruhnken, *Hist. Crit. Orat. Graec.* p. lxxxiii., *Opusc.* p. 367 ; Clinton, *F. H.* vol. iii. p. 25).

3. Of Aegina. It is doubtful whether there was one or two cynic philosophers of this name from Aegina. Suidas has two, of one of whom he says that he was the disciple of Diogenes the Cynic, or, according to Hermippus, of Stilpon, that he was the teacher of Alexander in grammar, and that he wrote dialogues, one of which was entitled Κόδρος ; of the other, Suidas says that, having gone from Aegina to Athens, in order to see the city, he heard Diogenes, and addicted himself to philosophy : and that his brother, having been sent by his father to Athens to fetch him home, also staid there, and became a philosopher ; and lastly, the father himself, having gone to Athens in search of his sons, became infected with the philosophical mania : the rest of the article refers to Diogenes himself. The latter article is taken from Diogenes Laërtius (vi. 75, 76), who mentions the name of the father, Onesicritus, and who evidently only speaks of one cynic philosopher of the name of Philiscus (comp. vi. 73, 80, 84). This is, therefore, very probably one of the many cases in which Suidas makes two articles out of the same name, by copying statements from two different authors. We do not see the force of Naeke's argument (*Sched. Crit.* p. 25), that the Philiscus of whom the tale in Diogenes and Suidas is told, could hardly, for chronological reasons, be the same person as the teacher of Alexander. Some ancient writers ascribed to Philiscus some, or even all, of the tragedies of Diogenes the Cynic, probably through confounding him with the celebrated tragic poet of the same name. (Diog. Laërt. vi. 73 ; Julian. *Orat.* vi. vii. ; Naeke, *l. c.* ; Clinton, *F. H.* vol. iii. p. 505, n.) Aelian has preserved a short exhortation of Philiscus, addressed to Alexander (*V. H.* xiv. 11).

4. Of Corcyra, a distinguished tragic poet, and one of the seven who formed the Tragic Pleiad, was also a priest of Dionysus, and in that character he was present at the coronation procession of Ptolemy Philadelphus in B. C. 284. (Ath. v. p. 198, c.) Pliny (*H. N.* xxxv. 10. s. 36. § 20) states that his portrait was painted in the attitude of meditation by Protogenes, who is known to have been still alive in B. C. 304. It seems, therefore, that the time of Philiscus must be extended to an earlier period than that assigned to him by Suidas, who merely says that he lived under Ptolemy Philadelphus. He wrote 42 dramas, of which we know nothing, except that the *Themistocles*, which is enumerated among the plays of Philiscus the comic poet, ought probably to be ascribed to him : such subjects are known to have been chosen by the tragedians, as in the *Marathonians* of Lycophron. The choriambic hexameter verse was named after Philiscus, on account of his frequent use of it (Hephaest. p. 53). There is much dispute whether the name should be written Φιλίσκος or Φίλικος, but the former appears to be the true form, though he himself, for the sake of metre, used the latter. (Naeke, *Sched. Crit.* pp. 18, &c., in *Opusc.* vol. i. pp. 29, &c. ; Welcker, *Die Griech. Trag.* p. 1265.) [P. S.]

PHILISCUS, artists. 1. A painter, of whom we have no information, except the mention, by Pliny, of his picture of a painter's studio, with a boy blowing the fire. (*H. N.* xxxv. 11. s. 40. § 38.)

2. Of Rhodes, a sculptor, several of whose works were placed in the temple of Apollo, adjoining the portico of Octavia at Rome. One of these statues was that of the god himself : the others were Latona and Diana, the nine Muses, and another statue of Apollo, without drapery. Within the portico, in the temple of Juno, was a statue of Venus, by the same artist (Plin. *H. N.* xxxvi. 5. s. 4. § 10). From this statement it is evident that Philiscus made some of the statues expressly for the temples, but whether at the time of their first erection by Metellus (B. C. 146), or of their restoration by Augustus more than a hundred years later, cannot be determined with certainty. Most of the writers on art place him at the earlier date ; but at all events he belonged to that period of the revival of art which, according to Pliny, began with the 155th Olympiad (B. C. 160), and which extended down to the time of the Antonines ; during which period the Rhodian school sent forth several of the best statuaries and sculptors, and Rome became a great seat of the arts. The group of Muses, found in the villa of Cassius at Tivoli, is supposed by Visconti to be a copy of that of Philiscus. Meyer takes the beautiful statue at Florence, known as the Apollino, for the naked Apollo of Philiscus ; it is engraved in Müller's *Denkmäler d. alten Kunst*, vol. ii. pl. xi. fig. 126. (Meyer, *Kunstgeschichte*, vol. iii. pp. 35, 120 ; Hirt, *Gesch. d. bild. Künste*, p. 298 ; Müller, *Archäol. d. Kunst*, §§ 160. n. 2, 393, n. 2.) [P. S.]

PHILISCUS, P. ATI'LIUS, killed his own daughter, because she had been guilty of fornication. (Val. Max. vi. 1. § 6.)

PHILI'STION (Φιλιστίων) of Nicaea or Magnesia, a mimographer, who flourished in the time

of Augustus, about A. D. 7 (Hieron. *in Euseb. Chron.* Ol. 196. 3). He was an actor, as well as a writer of mimes, and is said, in an epigram preserved in the Greek Anthology, to have died of excessive laughter (Jacobs, *Anth. Graec.* vol. iv. p. 230; *Anth. Pal.* vol. ii. p. 349). He is frequently mentioned by the Greek writers of the second century and downwards. Suidas, who, by some extraordinary error, has placed his death in the time of Socrates, makes him a native of Prusa, and says that he wrote κωμῳδίας βιολογικάς (that is, mimes), that he wrote a play called Μισοψηφισταί, and a work entitled Φιλογέλως. He is mentioned by Tzetzes (*Proleg. ad Lycophr.* p. 257), among the poets of the New Comedy, but the name is there, almost certainly, an error for PHILIPPIDES.

We have no fragments of Philistion, but there is a work extant under the title of Σύγκρισις Μενάνδρου καὶ Φιλιστίωνος, which is a collection of lines, containing moral sentiments, from Menander and some other poet of the New Comedy, who of course could not be Philistion the mimographer. All difficulty is however removed by the emendation of Meineke, who substitutes Φιλήμονος for Φιλιστίωνος. (Comp. PHILEMON). The work was first edited by N. Rigaltius, Par. 1613, afterwards, in a much improved state, by J. Rutgersius, in his *Var. Lect.* vol. iv. p. 355—367, with the notes of Heinsius. Boissonade has published the work, from a Paris MS., in his *Anecdota*, vol. i. p. 146—150, whence Meineke has transferred it into his *Fragmenta Comicorum Graecorum*, vol. iv. pp. 335—339. (Fabric. *Bibl. Graec.* vol. ii. p. 480; Meineke, *Menand. et Philem. Reliq.* Praef. p. vii. &c.; Clinton, *F. H.* sub ann. A. D. 7; Bernhardy, *Geschichte der Griech. Litt.* vol. ii. p. 924.) [P. S.]

PHILI'STION, an engraver of medals, whose name occurs in two forms, ΦΙΛΙΣΤΙΩΝ (ἐποίει) and ΦΙΛΙΣΤΙΩΝΟΣ (ἔργον), in very small characters, but perfectly distinct, on the crest of the helmet of the head of Minerva, which forms the type of a great number of coins of Velia. (Raoul-Rochette, *Lettre à M. Schorn*, p. 94, 2d ed.) [P. S.]

PHILI'STION (Φιλιστίων), a physician, born either at one of the Greek towns in Sicily (Diog. Laërt. *Vit. Philos.* viii. 8. §§ 86, 89), or among the Locri Epizephyrii in Italy (Galen, *De Meth. Med.* i. 1, vol. x. p. 6; Ruf. Ephes. *De Corp. Hum. Part. Appell.* p. 41; Plut. *Sympos.* vii. 1. § 3; Aul. Gell. *Noct. Att.* xvii. 11. § 3; Athen. iii. 83, p. 115). He was tutor to the physician Chrysippus of Cnidos (Diog. Laërt. *l. c.* § 89) and the astronomer and physician Eudoxus (Callim. ap. Diog. Laërt. § 86), and therefore must have lived in the fourth century B. C. He was one of those who defended the opinion that what is drunk goes into the lungs (Plut. *l. c.*; Aul. Gell. *l. c.*). Some ancient critics attributed to Philistion the treatise *De Salubri Victus Ratione* (Galen, *Comment. in Hippocr.* "*De Rat. Vict. in Morb. Acut.*" i. 17, vol. xv. p. 455, *Comment. in Hippocr.* "*Aphor.*" vi. 1, vol. xviii. pt. i. p. 9), and also that *De Victus Ratione* (Galen, *De Aliment. Facult.* i. 1, vol. vi. p. 473), both of which form part of the Hippocratic Collection; and by some persons he was considered to be one of the founders of the sect of the Empirici (*De Subfig. Empir.* c. 1, vol. ii. p. 340, ed. Chart.). He wrote a work on materia medica (Galen, *De Succed.* init. vol. xix. p. 721) and on Cookery (Athen. xii. 12, p. 516), and is several times quoted by Pliny (*H. N.* xx. 15, 34, 48) and Galen (*De Nat. Facult.* ii. 8, vol. ii. p. 110, *De Usu Respir.* c. 1, vol. iv. p. 471, *De Meth. Med.* i. 3, ii. 5, vol. x. pp. 28, 111). Oribasius attributes to him the invention of a machine for reducing luxations of the humerus (*De Machinam.* c. 4, p. 164). He is perhaps the person mentioned by M. Aurelius Antoninus (vi. 47).

A brother of Philistion, who was also a physician, but whose name is not known, is quoted by Caelius Aurelianus. (*De Morb. Chron.* iii. 8, v. 1, pp. 488, 555.) [W. A. G.]

PHILISTIS (Φίλιστις), a queen of Syracuse, known only from her coins, which are numerous, and of fine workmanship, and from the occurrence of her name (bearing the title of queen, as it does also on her coins) in an inscription in large letters on the great theatre of Syracuse. The circumstance that it is here associated with that of Nereis, the wife of Gelon, as well as the style and fabric of the coins, which closely resemble those of Hieron II. and his son, leads to the conclusion that these were struck during the long reign of Hieron II.; and the most probable conjecture is that Philistis was the wife of Hieron himself. (R. Rochette, *Mémoires de Numismatique et d'Antiquité*, pp. 63—78; Visconti, *Iconogr. Grecque*, vol. ii. pp. 21—25. The earlier disquisitions and hypotheses on the subject are cited by these two authors.) [E. H. B.]

PHILISTUS (Φίλιστος). 1. An Athenian, son of Pasicles, who accompanied Neleus, the son of Codrus, on his migration to Ionia, where he founded a temple on the promontory of Mycale, dedicated to the Eleusinian Demeter. (Herod. ix. 97.)

2. A Syracusan, son of Archonides or Archomenides (Suid. v. Φίλιστος; Paus. v. 23. § 6), one of the most celebrated historians of antiquity, though, unfortunately, none of his works have come down to us. The period of his birth is not mentioned, but it can hardly be placed later than B. C. 435, as Plutarch expressly speaks of him as having been an eye-witness of the operations of Gylippus, during the siege of Syracuse by the Athenians, in B. C. 415, and also tells us that he was an old man at the time of his death in B. C. 356. (Plut. *Nic.* 19, *Dion*, 35.) It seems also probable that he was considerably older than Dionysius. The first occasion on which we hear of his appearance in public life was after the capture of Agrigentum by the Carthaginians in B. C. 406, when Dionysius, then a young man, came forward in the assembly of the people to inflame the popular indignation against their unsuccessful generals, and the magistrates having imposed on him a fine for turbulent and seditious language, Philistus not only discharged the fine, but expressed his willingness to do so as often as the magistrates should think fit to inflict it. (Diod. xiii. 91.) Having by this means paved the way for the young demagogue to the attainment of the supreme power, he naturally enjoyed a high place in his favour during the period of his rule; so great indeed was the confidence reposed in him by Dionysius, that the latter entrusted him with the charge of the citadel of Syracuse, upon the safe custody of which his power in great measure depended. According to one account, also, it was Philistus who, by his energetic and spirited counsels, prevented Dionysius from abandoning

Syracuse in despair, when besieged by the Carthaginians, B. C. 396 (Diod. xiv. 8; Plut. *Dion*, 35), and this account may be substantially correct, even though the saying attributed to him, that a despot should not abandon his power unless dragged from it by main force, seems to be more correctly ascribed to Megacles or Polyxenus. But at a later period he excited the jealousy of the tyrant by marrying, without his consent, one of the daughters of his brother Leptines, and was in consequence banished from Sicily. He at first retired to Thurii, but afterwards established himself at Adria, where he previously possessed friendly relations: and it was here that he devoted the leisure afforded him by his exile to the composition of the historical work which has given celebrity to his name. (Diod. xv. 7; Plut. *Dion*, 11; the latter author, however, in another passage, *de Exil.* p. 605, d. speaks of him as spending the period of his exile in Epeirus.) But he always bore his exile with impatience, and is accused both of indulging in abject lamentations over his hard fate and fallen fortunes, and of base and unworthy flattery towards Dionysius, in hopes of conciliating the tyrant, and thus obtaining his recal. (Plut. *Timol.* 15; Paus. i. 13. § 9.) These arts, however, failed in producing any effect during the lifetime of the elder Dionysius, but after his death, and the accession of his son, those who were opposed to the influence which Dion and Plato were acquiring over the young despot, persuaded the latter to recal Philistus from his banishment, in hopes that from his age and experience, as well as his military talents, he might prove a counterpoise to the increasing power of the two philosophers. Nor were they disappointed: Philistus seems quickly to have established his influence over the mind of the young Dionysius, and was consulted by him in the most confidential manner, while he exerted all his efforts to alienate him from his former friends, and not only caused Plato to be sent back to Athens, but ultimately succeeded in effecting the banishment of Dion also. (Plut. *Dion*, 11—14; Corn. Nep. *Dion*, 3; Pseud. Plat. Ep. 3. p. 671.) From this time the influence of Philistus became paramount at the court of Dionysius, but he was unfortunately absent from Sicily, in the command of a fleet in the Adriatic, when Dion first landed in the island, and made himself master of Syracuse, B. C. 356. He thereupon hastened to return to Sicily, but was unsuccessful in an attempt to recover Leontini, which had revolted against Dionysius, and afterwards joined the latter in the citadel of Syracuse. Here he directed all his efforts to the formation of a powerful fleet, and having equipped a force of 60 triremes, proceeded to give battle to the Syracusan fleet, which had been lately reinforced by Heracleides with a squadron of 20 ships from the Peloponnese. The contest was long and obstinate, but at length the ship of Philistus was surrounded by the enemy, and finding himself cut off from all hopes of escape, he put an end to his own life to avoid falling into the hands of his enraged countrymen. His body was treated with the utmost indignity, and dragged through the streets by the populace in an ignominious manner (Diod. xvi. 11, 16; Plut. *Dion*, 35; Tzetz. *Chil.* x. 358; Suid. *s.v.* Φίλιστος erroneously represents his death as having occurred in a sea-fight against the Carthaginians).

It is perhaps too much to represent Philistus, as has been done by some writers of antiquity, as a man naturally disposed in favour of absolute power ("hominem amicum non magis tyranno quam tyrannidi," says Cornelius Nepos, *Dion*, 3); but it is clear that he was desirous to uphold by every means a despotism under the favour of which he enjoyed wealth and power, and had the opportunity of indulging his natural taste for luxury and magnificence. There seems no doubt that he possessed very considerable talents of a practical as well as literary kind, but he wholly wanted the lofty and generous spirit which should animate the citizen of a free republic: and this character was reflected in his writings, which presented a marked contrast to those of Thucydides in their spirit and sentiments, notwithstanding a close imitation in style. (Plut. *Dion*, 36; Dion. Hal. *de Vett. Script.* p. 427, *Ep. ad Pomp.* p. 780, ed. Reiske.)

In regard to the writings of Philistus much confusion has been caused by a passage of Suidas (v. Φίλιστος), where that author has confounded him with the orator PHILISCUS, the pupil of Isocrates, and has in consequence attributed to him various rhetorical works, which may unquestionably be assigned to the latter. The statement that the historian Philistus was also a pupil of Isocrates, is derived solely from a passage in Cicero (*de Orat.* ii. 22), where it seems certain that we should read *Philiscus:* for Cicero himself has in another passage distinctly mentioned Philistus in opposition to the pupils of Isocrates, Theopompus, and Ephorus. On chronological grounds also it seems impossible to admit the assertion. Suidas, on the contrary, calls him a pupil of Evenus, an elegiac poet, but this also seems to be a mistake (Goeller, *de Situ Syrac.* pp. 108—118).

Suidas also enumerates several historical works, especially a history of Egypt, in 12 books, one of Phoenicia, and another of Libya and Syria; all which he expressly ascribes to the author of the Sicilian history. But as no trace of any of these works is to be found in any other authority, it has been reasonably doubted whether the whole statement is not erroneous. (Wesseling, *ad Diod.* xiii. p. 615; Goeller, *l. c.* pp. 106, 124.) Some authors, however, have supposed that these writings are to be attributed to a second Philistus, who was really a native of Naucratis in Egypt, which would account also for the error of Suidas, who calls our historian Ναυκρατίτης ἢ Συρακούσιος. (Bayle, *Dict. Crit. s. v. Philist.* not. C.) It is certain, however, that no mention is elsewhere found of any other writer of the name of Philistus; nor does any ancient author except Suidas allude to any work of his composition besides his celebrated Sicilian history. This consisted of two portions, which might be regarded either as two separate works, or as parts of one great whole, a circumstance which explains the discrepancies in the statements of the number of books of which it was composed. The first seven books comprised the general history of Sicily, commencing from the earliest times, and ending with the capture of Agrigentum by the Carthaginians, B. C. 406. Diodorus tells us that this portion included a period of more than 800 years: he began with the mythical times, and the alleged colonies in Sicily, founded by Daedalus and others before the Trojan war; besides which he appears to have entered at some length into the origin and migrations of the original inhabitants

of the island — the Sicanians and Sicels. (Dion. Hal. *Ant. Rom.* i. 22; Diod. v. 6; Theon. *Progymn.* p. 16.) The second part, which formed a regular sequel to the first, contained the history of the elder Dionysius in four books, and that of the younger in two: the latter was necessarily imperfect, a circumstance which Dionysius of Halicarnassus absurdly ascribes to his desire to imitate Thucydides. As it ended only five years after the accession of the younger tyrant, it is probable that Philistus had not found time to continue it after his own return from exile. (Diod. xiii. 103, xv. 89; Dion. Hal. *Ep. ad Pomp.* p. 780, ed. Reiske; Suid. *s. v.* Φίλιστος; Steph. Byz. *s. v.* Κραστός; Goeller, *de Situ Syrac.* pp. 125—132, who has carefully examined and reconciled the conflicting statements of ancient authors, and given a clear idea of the arrangement and division of the work of Philistus.)

In point of style Philistus is represented by the concurrent testimony of antiquity as imitating and even closely resembling Thucydides, though still falling far short of his great model. Cicero calls him "capitalis, creber, acutus, brevis, paene pusillus Thucydides." (*ad Q. Fr.* ii. 13.) Quintilian also terms him (*Inst. Or.* x. 1. § 74) "imitator Thucydidis, et ut multo infirmior, ita aliquatenus lucidior." This qualified praise is confirmed by the more elaborate judgment of Dionysius of Halicarnassus, who censures Philistus also for the unskilful arrangement of his subject, and the monotony and want of art displayed in his ordinary narrative. (*Ep. ad Pomp.* 5, p. 779—782, *de Vett. Script.* p. 427.) Longinus, who cites him as occasionally rising to sublimity, intimates at the same time that this was far from being the general character of his composition. (*De Subl.* 40.) His conciseness also led him not unfrequently into obscurity, though in a less degree than Thucydides; and this defect led many persons to neglect his works even in the days of Cicero. (Cic. *Brut.* 17.) Dionysius of Halicarnassus, however, associates his name with those of Herodotus, Thucydides, Xenophon, and Theopompus, as the historians most deserving of study and imitation (*Ep. ad Pomp.* p. 767); but his writings seem to have been almost wholly neglected by the rhetoricians of a later period; and Hermogenes (*de Formis*, p. 396) passes over his name in common with Ephorus and Theopompus as wholly unworthy of attention. It is more remarkable that he does not appear to have been included by the Alexandrian critics in their canon of historical authors. (Creuzer, *Historische Kunst d. Griechen*, p. 225; Goeller, *l. c.* p. 134.) But the reputation that he enjoyed in Greece itself shortly before that period is attested by the fact that his history was among the books selected by Harpalus to send to Alexander in Upper Asia. (Plut. *Alex.* 8.)

The gravest reproach to the character of Philistus as an historian is the charge brought against him by many writers of antiquity that he had sought to palliate the tyrannical deeds of Dionysius, and give a specious colour to his conduct in order to pave the way for his own return from exile. Plutarch calls him a man eminently skilled in inventing specious pretences and fair speeches to cloak unjust actions and evil dispositions. (*Dion*, 36.) He was severely reprehended on the same account by Timaeus. How far the history of Dionysius transmitted to us by Diodorus is founded on the authority of Philistus it would be interesting to ascertain; but we have no means of doing so. It is probable, however, that much of his narrative of the wars of Dionysius against the Carthaginians is derived from Philistus, who was not only a contemporary but an eye-witness of the scenes which he described, and sometimes an important actor in them. (Wesseling, *ad Diod.* xiv. p. 675; Theon. *Progymn.* p. 19; Arnold's *Rome*, vol. i. p. 466, not.)

The fragments of Philistus have been collected, and all the circumstances transmitted to us concerning his life and writings fully examined and discussed by Goeller in an appendix to his work, *De Situ et Origine Syracusarum* (8vo. Lips. 1818); the fragments are reprinted from thence, together with a life of the author by C. Müller, in the *Fragmenta Historicorum Graecorum*, published by Didot at Paris, 1841. [E. H. B.]

PHILLA'TIUS (Φιλλάτιος, another reading is Φιλτάτιος), a grammarian, contemporary with the historian Olympiodorus, about A. D. 407. Photius (Cod. lxxx.) in his epitome of Olympiodorus, mentions him as having received the honour of a statue from the Athenians, for teaching them how to glue parchments together. [W. M. G.]

PHILLIS (Φίλλις), of Delos, surnamed μουσικός, was a writer on music. (Athen. i. p. 21, f.) Athenaeus quotes two works by him, one entitled Περὶ Αὐλητῶν (xiv. p. 634, d), and the other Περὶ Μουσικῆς, which consisted of two books at least (xiv. p. 636, b). He is the same person as *Phyllis* (Φύλλις) ὁ μουσικός, mentioned by the Scholiast on Aristophanes along with Aristoxenus (*ad Ran.* 1337, *ad Vesp.* 1231), and as *Phylles* (Φύλλης) ὁ μουσικός, as he is called by Suidas. All the manuscripts of Athenaeus however exhibit the reading Phillis. (See Schweighaüser, *ad Athen.* xiv. p. 634, d.)

PHI'LLYRA (Φίλλυρα), according to some accounts, the mother of Hypseus. (Schol. *ad Pind. Pyth.* ix. 26.) See PHILYRA. [L. S.]

PHILO. [PHILON.]

PHILO. 1. A freedman of M. Caelius Rufus (Cic. *ad Fam.* ii. 12, viii. 8).

2. A freedman of Pompey, was distinguished by his energetic assistance of the Pompeian party in Spain, B. C. 45. (*Bell. Hisp.* 35; Cic. *ad Att.* xvi. 4.)

PHILO, C. CESE'NIUS, or CAESE'NNIUS, impeached Sex. Clodius on account of the seditious proceedings of the latter after the death of the tribune, P. Clodius. Sex. Clodius was condemned (Ascon. *in Cic. Mil.* p. 55, ed. Orelli). [Vol. I. p. 775.]

PHILO, C. CU'RTIUS, consul B. C. 445, with M. Genucius Augurinus. For the events of this year see AUGURINUS, GENUCIUS, No. 2.

PHILO, PUBLI'LIUS or POBLI'LIUS. Respecting the orthography, see PUBLILIA GENS. This family of the Publilii claimed descent from the celebrated Volero Publilius who was tribune of the plebs B. C. 472; and accordingly we find the two Philones, who were consular tribunes in B. C. 400 and 399 respectively, described as grandsons of Volero. [See below, Nos. 1 and 2.]

1. L. PUBLILIUS L. F. VOLER. N. PHILO VOLSCUS, consular tribune B. C. 400, is called by Livy a patrician, but this is certainly an error, since the family was without question plebeian. Livy likewise calls him simply L. Publilius Volscus, but we learn from the Capitoline Fasti that Philo was also one of his surnames. (Liv. v. 12; Fast. Capit.)

2. VOLERO PUBLILIUS P. F. VOLER. N. PHILO, consular tribune, B. C. 399. (Liv. v. 13; Fast. Capit.)

3. Q. PUBLILIUS Q. F. Q. N. PHILO, a distinguished general in the Samnite wars, and the author of one of the great reforms in the Roman constitution. He was consul B. C. 339, with Ti. Aemilius Mamercinus, and defeated the Latins, over whom he triumphed. In the same year he was appointed dictator by his colleague Aemilius Mamercinus, and, as such, proposed the celebrated *Publiliae Leges*, which abolished the power of the patrician assembly of the curiae, and elevated the plebeians to an equality with the patricians for all practical purposes. It would seem that great opposition was expected from the patricians, and that Philo was therefore raised to the dictatorship, that the proposed reforms might be carried with the authority of the highest magistracy in the state. As he could not have been appointed dictator without the sanction of the senate, it has been inferred by Niebuhr, with much probability, that the Publilian laws were brought forward with the approbation of the senate, which was opposed to the narrow-mindedness of the great body of the patricians. According to Livy (viii. 12) there were three Publilian laws. The first is said to have enacted "that plebiscita should bind all Quirites" (*ut plebiscita omnes Quirites tenerent*), which is to the same purpose as the subsequent lex Hortensia. Niebuhr, however, supposes that the effect of the lex Publilia was to render a senatusconsultum a sufficient confirmation of a plebiscitum, and to make the confirmation of the curiae unnecessary; and that the effect of the *Lex Hortensia* was to render unnecessary even the confirmation of the senate, and to give to the tributa comitia complete legislative force (comp. *Dict. of Ant. s.v. Plebiscitum*). The second law enacted, "ut legum, quae comitiis centuriatis ferrentur, ante initum suffragium patres auctores fierent." By *patres* Livy here means the *curiae*, that is, the assembly of the patricians; and accordingly this law enacted that the curiae should confirm (*auctores fieri*; comp. *Dict. of Ant. s. v. Auctor*) the results of the votes respecting all laws brought before the comitia centuriata, previous to the commencement of the voting: in other words, the veto of the curiae in the enactment of laws by the centuriae, was abolished. The third law enacted that one of the two censors should necessarily be a plebeian; and Niebuhr conjectures that there was also a fourth law, which applied the Licinian law to the praetorship as well as the consulship, and which provided that in each alternate year the praetor should be a plebeian. (Comp. Niebuhr, *Hist. of Rome*, vol. iii. pp. 146, &c., 154, 418, &c.; Arnold, *Hist. of Rome*, vol. ii. p. 154, &c.)

In B. C. 337 Philo was the first plebeian praetor; in B. C. 335 he was magister equitum to the dictator L. Aemilius Mamercinus; and in B. C. 332 he was censor with Sp. Postumius Albinus: during this censorship the Maecian and Scaptian tribes were added, and the Roman franchise was given to the Acerrani. (Liv. viii. 15—17; Vell. Pat. i. 14.)

In B. C. 327 Philo was consul a second time, with L. Cornelius Lentulus. He was sent against Palaepolis in southern Italy, to which he laid siege; but as he was unable to take the town before the expiration of his year of office, his imperium was prolonged, with the title of proconsul, by means of a senatusconsultum and a plebiscitum: this is the first instance in Roman history in which a person was invested with proconsular power. Philo succeeded in taking Palaepolis in the following year, B. C. 326, in consequence of the treachery of two of its chief citizens, Charilaus and Nymphius, who enticed the Samnite garrison out of the town, and opened the gates to the Romans. Philo obtained a triumph on his return to Rome. (Liv. viii. 22—26.)

In B. C. 320 Philo was consul a third time, with L. Papirius Cursor. They were elected to the consulship as being two of the most distinguished generals of their time, in consequence of the great defeat which the Romans had sustained in the previous year near Caudium. Both consuls marched into Samnium. Papirius, who had laid siege to Luceria, was shut up in his fortified camp by the Samnite army, which had come to the relief of Luceria, and was reduced to great extremities. He was, however, relieved from his difficulties by the advance of the other army under Philo, who defeated the Samnites and took their camp. (Liv. ix. 7, 13—15; comp. Niebuhr, *Hist. of Rome*, vol. iii. p. 224, &c., who points out various improbabilities in Livy's account.)

In B. C. 315 Philo was consul a fourth time, with L. Papirius Cursor (Fast. Capit.; Diod. xix. 66). The consuls of this year are not mentioned by Livy, who simply says (ix. 22) that the new consuls remained at Rome, and that the war was conducted by the dictator Q. Fabius.

PHILO, VETU'RIUS. 1. L. VETURIUS L. F. POST. N. PHILO, was consul B. C. 220, with C. Lutatius Catulus, two years before the commencement of the second Punic war. The two consuls are stated to have advanced as far as the Alps, and to have gained many people for the Romans without fighting; but we have no particulars of their expedition. In the second year of the Punic war, B. C. 217, Philo was appointed dictator for the purpose of holding the comitia, and in B. C. 210 he was censor with P. Licinius Crassus Dives, and died while he held this office. (Zonar. viii. 20, p. 405, a.; Liv. xxii. 33, xxvii. 6).

2. L. VETURIUS L. F. L. N. PHILO, was curule aedile B. C. 210, and praetor B. C. 209, when he obtained the jurisdictio peregrina, and likewise Cisalpine Gaul as his province. He remained in Gaul as propraetor during the following year, B. C. 208, and next year, B. C. 207, he served under Claudius Nero and Livius Salinator, and was sent to Rome along with Q. Caecilius Metellus to convey the joyful news of the defeat and death of Hasdrubal. It was mainly owing to his services in this war that he was elected consul in B. C. 207, with Q. Caecilius Metellus, who had shared with him in the glories of the campaign. The two consuls received Bruttii as their province, in order to prosecute the war against Hannibal; but their year of office passed by without any important occurrence, and Philo returned to Rome to hold the comitia, while his colleague remained in Bruttii. In B. C. 205 Philo was magister equitum to his former colleague Metellus, who was nominated dictator for the purpose of holding the comitia. Finally he accompanied Scipio to Africa, and after the battle of Zama, B. C. 202, was sent to Rome to announce the glorious news of the defeat of Hannibal. (Liv. xxvii. 6, 7, 22, xxviii. 9—11, 38, xxix. 11, xxx. 38, 40; Cic. *Brut.* 14.)

PHILO'CHARES, a distinguished painter, as is evident from the way in which he is mentioned by Pliny, who says that Augustus fixed in the walls of his Curia two pictures, the one an encaustic by Nicias, the other a painting by Philochares, representing a father and his youthful son, in so admirable a manner, that the family likeness was perfectly preserved, though the difference of age was clearly marked; over the heads of the figures was an eagle, with a serpent in its claws. The picture bore an inscription by the artist himself, declaring that it was his painting: at least, so we understand the words, "*Philochares hoc suum opus esse testatus est.*" The figures also seem to have had their names inscribed near them: for Pliny remarks on this example of the wondrous power of art, that Glaucion and his son Aristippus, persons otherwise utterly obscure, should be gazed upon for so many ages by the Roman senate and people. It is worthy of notice that the other picture in the Curia was also inscribed with the artist's name — "*Nicias scripsit se inussisse.*" (Plin. *H. N.* xxxv. 4. s. 10.)

The modern writers on art suppose that this Philochares was the same person as the brother of Aeschines, of whose artistic performances Demosthenes speaks contemptuously, but whom Ulpian ranks with the most distinguished painters. If so, he was alive in B. C. 343, at the time when Demosthenes refers to him. (Demosth. *de Fals. Legat.* p. 329, e. § 237, Bekker; Ulpian, *ad Demosth.* p. 386. c.; Sillig. *s. v.*; Hirt, *Gesch. d. bild. Künste*, p. 261.) [P. S.]

PHILOCHA'RIDAS (Φιλοχαρίδας), a Lacedaemonian of distinction, the son of Eryxidaidas. He was one of the delegates who ratified the year's truce between the hostile confederacies of the Athenians and Peloponnesians in B. C. 423. In B. C. 421 he was again one of the Peloponnesians who took the oaths to the general peace, and was one of the ambassadors sent to the countries on the borders of Thrace, to see after the fulfilment of the terms of the treaty. A little later he was one of those who took the oaths to the separate treaty between the Lacedaemonians and Athenians, and in B. C. 420 was one of the ambassadors who were sent to Athens to counteract the negotiations of the Argives, and were tricked by Alcibiades. (Thuc. iv. 119, v. 19, 21. 24, 44.) [C. P. M.]

PHILO'CHORUS (Φιλόχορος), a celebrated Athenian writer, chiefly known by his *Atthis*, or work on the legends, antiquities, and history of Attica. According to Suidas (*s. v.*) Philochorus was an Athenian, the son of Cycnus, a seer and a diviner (μάντις καὶ ἱεροσκόπος); his wife was Archestrate; he was a contemporary of Eratosthenes, but the latter was an old man, when Philochorus was still young; he was put to death at the instigation of Antigonus, because he was accused of being favourable to Ptolemy. But this statement of Suidas is not correct, so far as it relates to the date of Philochorus, as has been shown by several modern writers. Antigonus Doson died B. C. 220; while Eratosthenes, who died about B. C. 196 at the age of eighty, was only fifty-six at the death of the abovementioned king: it therefore follows, if we place credit in Suidas, that Philochorus must have been put to death, when he was still a young man, a fact which is excessively improbable, as well on account of the very numerous works which he composed, as of the important office which he held in his native city. We are not, however, left to mere probability, in order to refute Suidas; for Philochorus himself relates that he held the office of ἱεροσκόπος at Athens in B. C. 306, in which year he interpreted a portent that appeared in the Acropolis (Dionys. *Deinarch.* c. 3); and he must consequently have been of mature age as early as that year. It would therefore appear that Suidas, with his usual carelessness, reversed the respective ages of Philochorus and Eratosthenes. The latter part of the account of Suidas, namely that Philochorus was put to death by Antigonus, there is no reason to question. Suidas says that the *Atthis* of Philochorus came down to Antiochus Theos, who began to reign B. C. 261. Now it was about this time that Antigonus Gonatas took possession of Athens, which had been abetted in its opposition to the Macedonian king by Ptolemy Philadelphus; and it would, therefore, appear that Philochorus, who had been in favour of Philadelphus, was killed shortly afterwards, at the instigation of Gonatas. We may accordingly safely place the active life of Philochorus from B. C. 306 to B. C. 260.

These few facts are all that we know of the life of Philochorus, but they are sufficient to show that he was a person of some importance at Athens. He seems to have been anxious to maintain the independence of Athens against the Macedonian kings, but fell a victim in the attempt. The following is a list of his numerous works, many of which are mentioned only by Suidas.

1. Ἀτθίς, also called Ἀτθίδες and Ἱστορίαι, consisted of seventeen books, and related the history of Attica, from the earliest times to the reign of Antiochus Theos. The first two books treated of the mythical period, and gave a very minute account of all matters relating to the worship of the gods. The real history of the country is given in the last fifteen books, of which the first four (iii.—vi.) comprised the period down to his own time, while the remaining eleven (vii.—xvii.) gave a minute account of the times in which he lived (B. C. 319—261). Böckh conjectures, with much probability, that the first six books originally formed a distinct work, and appeared before the remaining eleven. Philochorus seems to have been a diligent and accurate writer, and is frequently referred to by the scholiasts, lexicographers, as well as other later authors. The industry of modern scholars has collected from these sources one hundred and fifty-five distinct fragments of his work, many of them of considerable length, and supplying sufficient information to enable us to make out with tolerable certainty the subjects contained in each book. These fragments are given in the works referred to at the close of this article. Philochorus paid particular attention to chronology. From the time that archons succeeded to kings at Athens, he commenced the history of every year with the name of the archon, and then narrated the events of that year, so that his work was in the form of annals. It appears from those passages in which his own words are preserved, that his style was clear and simple.

2. Ἐπιτομὴ τῆς ἰδίας Ἀτθίδος. We likewise learn from Suidas that an epitome of the larger work was also made by Asinius Pollio Trallianus, a contemporary of Pompeius Magnus (Suid. *s. v.* Πωλίων). Vossius has conjectured (*De Histor. Graecis*, p. 197, ed. Westermann), with some probability, that the epitome which Philochorus

was said to have made, was really the work of Pollio, as we can hardly imagine that the latter would have drawn up an abridgement, when one was already in existence, compiled by the author himself; but to this it has been replied that Pollio's epitome was intended for the Romans, while the one made by Philochorus himself was, of course, designed for the Greeks.

3. Πρὸς τὴν Δήμωνος Ἀτθίδα or ἡ πρὸς Δήμωνα ἀντιγραφή (comp. Harpocrat. *s. v.* Ἠετιωνία). It is stated by Vossius (ibid. p. 155), and repeated by subsequent writers, that Philochorus wrote his Atthis against Demon's; but this is hardly warranted by the words either of Suidas or Harpocration. It would appear only that Philochorus wrote a separate treatise, under the title given above, to point out the errors of Demon.

4. Περὶ τῶν Ἀθήνησι ἀρξάντων ἀπὸ Σωκρατίδου μέχρι Ἀπολλοδώρου. Socratides was archon B. C. 374; there are two archons of the name of Apollodorus, one B. C. 350, the other B. C. 319; of these the latter is probably the one intended, because, from the year B. C. 319 began the contemporary portion of his history. This work appears to have been intended to remove difficulties in the way of the chronology of that period, and was thus preparatory to his history.

5. Ὀλυμπιάδες ἐν βιβλίοις β'. Philochorus, in his Atthis, did not use the Olympiads as a reckoning of time; but, as he paid particular attention to chronology, he drew up this work, probably influenced by the example of Timaeus.

6. Περὶ τῆς τετραπόλεως, that is, the towns of Oenoe, Marathon, Probalinthus, and Tricorythus. (Athen. vi. p. 235, d.; Suid. *s. v.* Τιτανίδα γῆν; Schol. *ad Soph. Oed. Col.* 1102.)

7. Ἐπιγράμματα Ἀττικά, that is, a collection of Attic inscriptions, and no doubt chiefly such as served to elucidate the history of Attica. (Comp. Böckh, *Corp. Inscr.* vol. i. p. viii.)

8. Ἠπειρωτικά, omitted by Suidas in his list of the works of Philochorus, but mentioned by the lexicographer in another passage (*s. v.* Βούχετα; comp. Strab. vii. p. 379).

9. Δηλιακά, βιβλία β'. (Clem. Alex. *Admon. ad Gent.* pp. 18, d. 30, d. ed. Sylb.)

10. Περὶ τῶν Ἀθήνησι ἀγῶνων βιβλία ιξ'. (Comp. Krause, *Olympia*, p. xi.)

11. Περὶ ἑορτῶν, omitted by Suidas, but quoted by Harpocration (*s. vv.* Ἀλῶα, Χύτροι).

12. Περὶ ἡμερῶν, also omitted by Suidas. It gave an account of the sacred days, and explained the reason of their sanctity. (Proclus, *ad Hes. Op.* 770.)

13. Περὶ θυσιῶν α', a book of a similar nature to the preceding, giving an account of sacrifices.

14. Περὶ μαντικῆς δ'. In this work Philochorus made a collection of the ancient oracles, and explained the various modes of Divinatio (Clem. Alex. *Strom.* i. p. 334, d. Sylb.; Athen. xiv. p. 648, d.). The Περὶ συμβόλων, mentioned by Suidas as a separate work, was probably only part of the Περὶ μαντικῆς, since σύμβολα are only a species of divinatio.

15. Περὶ καθαρμῶν, probably contained a collection of the καθαρμοί, purifications or expiations, which Musaeus and Orpheus are said to have invented.

16. Περὶ μυστηρίων τῶν Ἀθήνησι.

17. Περὶ Ἀλκμᾶνος.

18. Περὶ τῶν Σοφοκλέους μύθων βιβλία ε'.

19. Περὶ Εὐριπίδου, gave an account of the life of Euripides, vindicated him from the attacks which had been made against him, and explained the principles on which his tragedies were constructed. (Suidas, *s. v.* Εὐριπίδης; Diog. Laërt. ii. 44, ix. 55; Gell. xv. 20.)

20. Συναγωγὴ ἡρωΐδων, ἤτοι Πυθαγορείων γυναικῶν, probably gave an account of the lives of the illustrious Pythagorean women, such as Theano, Melissa, &c.

21. Ἡ πρὸς Ἄλυτον ἐπιστολή, seems to have related to some points connected with the worship of the gods. (Phot. *Lex. s. v.* Τροπηλίς.)

22. Ἐπιτομὴ τῆς Διονυσίου πραγματείας περὶ ἱερῶν. It is uncertain who this Dionysius was.

23. Σαλαμῖνος κτίσις.

(*Philochori Atheniensis Librorum Fragmenta a Lenzio collecta*, ed. Siebelis, Lips. 1811; *Fragmenta Historicorum Graecorum*, ed. Car. et Theod. Müller, Paris, 1841, pp. lxxxiv. &c. lxxxviii. &c. 384, &c.)

PHI'LOCLES (Φιλοκλῆς), historical. 1. An Athenian, who, together with Adeimantus, was joined with Conon in the command of the fleet on the deposition of the generals who had conquered at Arginusae (B. C. 406). Philocles was the author of the proposal for the mutilation of all the prisoners who should be taken in the sea-fight which the Athenians contemplated; but it seems doubtful whether the decree in question was passed in an assembly at Athens, or in one held at Aegospotami before the battle; also whether it determined on the amputation of the right thumb, according to Plutarch, or the right hand, as Xenophon tells us. The same spirit of cruelty was exhibited by Philocles on the capture of a Corinthian and Andrian trireme, the crews of which he ordered to be thrown down a precipice. In retribution for these deeds he was slain at Lampsacus by Lysander, into whose hands he had fallen at the battle of Aegospotami in B. C. 405 (Xen. *Hell.* i. 7. § 1, ii. 1. §§ 30—32; Diod. xiii. 104—106; Plut. *Lys.* 9, 13; comp. Cic. *de Off.* iii. 11; Ael. *V. H.* ii. 9; Thirlwall's *Greece*, vol. iv. pp. 148, &c.)

2. An officer and friend of Philip V. of Macedon. In B. C. 200, when Philip was compelled by Attalus I. and the Rhodians to winter in Caria, Philocles was with him, and formed a plan, which did not, however, succeed, for gaining possession of the town of Mylasa. In the same year he was sent by Philip into Attica to ravage the country, and made an unsuccessful attempt on Eleusis, and also afterwards, in conjunction with Philip, on Athens and the Peiraeeus. In B. C. 198 he was stationed at Chalcis in Euboea, and failed in an endeavour to succour Eretria, which the combined forces of the Romans, the Rhodians, and Attalus were besieging, and which was taken by them very shortly after the repulse of Philocles. In the same year, however, he compelled L. Quintius Flamininus and Attalus to raise the siege of Corinth, having brought up through Boeotia to the promontory of Juno Acraea, just opposite Sicyon, a reinforcement of 1500 men; and in consequence of this success he was invited to Argos by the Macedonian party in the town, and made himself master of it. In the war between Prusias and Eumenes II. of Pergamus, Philip sided with the former, and sent Philocles to his court to negotiate with him, and also to Rome to explain and defend his conduct. In B. C. 184 Philocles and Apelles

were joined by Philip with his son Demetrius in an embassy to Rome, to plead his cause before the senate, and avert their anger. In B. C. 181 Philocles and Apelles were again sent to Rome, to inquire into the truth of an accusation brought by Perseus against Demetrius, of having formed a design for changing the succession to the throne in his own favour, and of having communicated it to T. Quintius Flamininus and other Romans. The envoys had been chosen by Philip because he thought that they were impartial between his sons. They were however suborned by Perseus, and brought back with them a forged letter, professing to be from Flamininus to Philip, and confirming the charge. [DEMETRIUS]. On the discovery of the fraud, Philip caused Philocles to be arrested and put to death, B. C. 179. According to one account, no confession could be wrung from him even by torture. (Polyb. xvi. 24, xxiii. 14, xxiv. 1, 3; Liv. xxxi. 16, 26, xxxii. 16, 23, 25, xxxix. 35, 46, xl. 20, 23, 54, 55; Just. xxxii. 2, 3.) [E. E.]

PHI'LOCLES (Φιλοκλῆς), literary. 1. An Athenian tragic poet, the sister's son of Aeschylus; his father's name was Philopeithes. The genealogy of the family is shown in the following table, from Clinton (*F. H.* vol. ii. p. xxxv.):

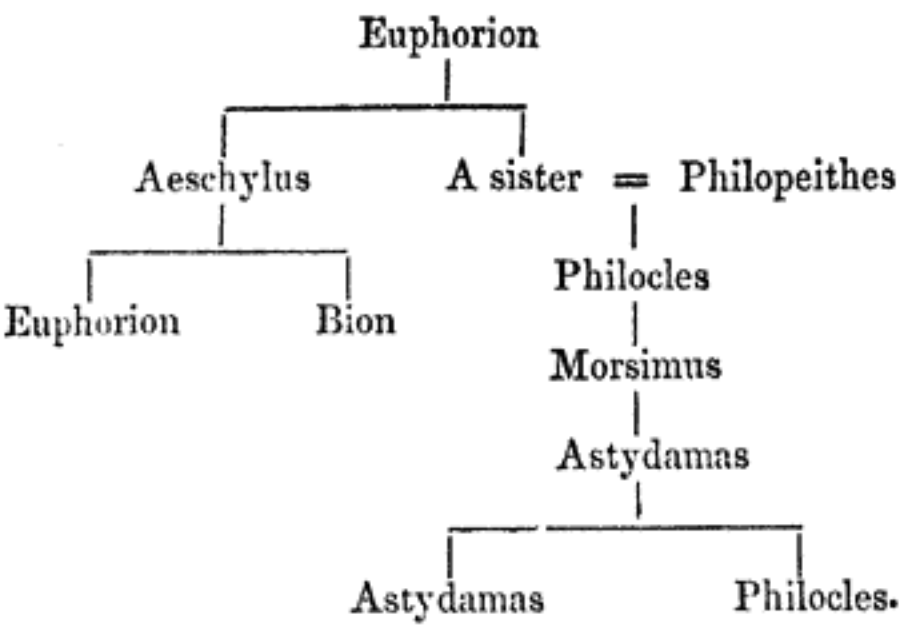

Suidas states that Philocles was contemporary with Euripides (adopting the emendation of Clinton, μετὰ for κατὰ), and that he composed 100 tragedies, among which were the following:—Ἠριγόνη, Ναύπλιος, Οἰδίπους, Οἰνεύς, Πρίαμος, Πηνελόπη, Φιλοκτήτης. Besides these, we learn from the Didascaliae of Aristotle (*ap. Schol. ad Aristoph. Av.* 281) that he wrote a tetralogy on the fates of Procne and Philomela, under the title of *Pandionis*, one play of which was called Τηρεὺς ἢ Ἔποψ, Tereus, or the Hoopoe, and furnished Aristophanes with a subject of ridicule in the *Birds*, where he not only introduces the Hoopoe as one of the chief characters, but gives point to the parody by making him say, in answer to the surprise expressed by Pisthetaerus at seeing another hoopoe (v. 281):—

Ἀλλ' οὗτος μέν ἐστι Φιλοκλέους
ἐξ ἔποπος, ἐγὼ δὲ τούτου πάππος, ὥσπερ εἰ λέγοις
Ἱππόνικος Καλλίου κἀξ Ἱππονίκου Καλλίας,

which we may perhaps explain, taking a hint from the scholiast, thus:—"I am the original hoopoe: the other is the son of Philocles, and my grandson," insinuating that Philocles, the author of the Τηρεὺς ἢ Ἔποψ, was himself indebted to an earlier play on the same subject, namely, according to the scholiast, the *Tereus* of Sophocles. That Philocles, indeed, was an imitator of Sophocles, might be conjectured from the identity of some of the titles mentioned by Suidas with those of plays by Sophocles; and there is also reason to believe that the tragedians who succeeded the three great masters of the art were in the habit of expanding their single plays into trilogies. In the general character of his plays, we must, however, regard Philocles as an imitator, not of Sophocles, but of Aeschylus, whom, on account of his relationship, he would naturally, according to the custom of the Greeks, have for his teacher. That he was not altogether unworthy of his great master, may be inferred from the fact that, on one occasion he actually gained a victory over Sophocles, an honour to which, as Aristeides indignantly remarks (ii. p. 256), Aeschylus himself never attained. The circumstance is the more remarkable, as the drama of Sophocles to which that of Philocles was preferred, was the *Oedipus Tyrannus*, which we are accustomed to regard as the greatest work of Greek dramatic art. It is useless to discuss the various conjectures by which modern critics have attempted to explain this curious fact: its chief importance is in the proof it furnishes that Philocles must have been a poet of real excellence, for otherwise he could not, under any circumstances, have been preferred to Sophocles. It is true that a different impression might be gathered from the terms in which the comic poets refer to him; but it ought never to be forgotten that the poets of the Old Comedy were essentially and avowedly caricaturists; nay, a man's being abused by them is in itself a proof that he was eminent enough to be worth abusing. The following are some of the attacks made by the comic poets upon Philocles. Telecleides says that, though related to Aeschylus, he had nothing of his spirit (Meineke, *Frag. Com. Graec.* vol. ii. p. 366). The same poet seems to have attacked him for departing from the purity of the Attic language (see Meineke, *Hist. Crit. Com. Graec.* vol. i. p. 90). Cratinus charged him with corrupting the fable, that is, probably, of Tereus, in his *Pandionis* (*Schol. ad Soph. Antig.* 402; Meineke, *Frag. Com. Graec.* vol. ii. p. 226). Aristophanes not only ridicules his Hoopoe, but compares him to another bird, the κορυδός, or crested lark (*Av.* 1295). In another place he says that, being ugly himself, he makes ugly poetry (*Thesm.* 168); and elsewhere he insinuates that the lyric odes of Philocles were anything but sweet and pleasing (*Vesp.* 462). In explanation of these passages the scholiasts inform us that Philocles was little and ugly, and that his head was of a sharp projecting shape, which gave occasion to the comparison between him and a crested bird, such as the hoopoe; but explanations of this sort are very often nothing more than fancies of the commentators, having no other foundation than the text which they affect to explain. On the last-quoted allusion of Aristophanes, however, the grammarians do throw some light, for they tell us that Philocles was nicknamed *Bile* and *Salt* (Χολή, Ἁλμίων), on account of a certain harshness and unpleasantness in his poetry (Suid.; Schol. *in Aristoph. Av.* 281, *Vesp.* 462); from which we may infer that, in his attempt to imitate Aeschylus, he fell into a harsh and repulsive style, unredeemed by his uncle's genius.

The date of Philocles may be determined by his victory over Sophocles, which took place in B. C. 429, when he must have been at the least 40 years old, for his son Morsimus is mentioned as a poet only five years later. We possess no remains of

his poetry except a single line, which seems to come from a satyric drama (Ath. ii. p. 66). This line has led Meineke to doubt whether there was not a comic poet of the same name, identical, perhaps, with Philocles, the father of Philippides. The scholiast on Aristophanes (*Av.* 281) and Suidas, followed by Eudocia, expressly mention a comic poet Philocles; but the passages themselves contain abundant proof that they refer to one and the same person as the subject of this article. The error of writing *κωμικός* and *κωμῳδία* for *τραγικός* and *τραγῳδία*, and conversely, is excessively common in the works of the grammarians; and especially when, as often happens, the tragic poet has been an object of ridicule to the comic poets, which we have seen to be the case with Philocles.

2. The great-grandson of the former, son of Astydamas the elder, and brother of Astydamas the younger, was also a tragic poet, according to the scholiast on Aristophanes (*Av.* 281), but a general, according to Suidas. Kayser enters on an elaborate and ingenious argument to show that there is no ground for supposing that the second Philocles was a tragic poet; but we ought probably to accept the express statement of the scholiast, and to change *στρατηγός* in Suidas into *τραγικός*. (Fabric. *Bibl. Graec.* vol. ii. p. 314; Welcker, *die Griech. Trag.* p. 967; Kayser, *Hist Crit. Trag. Graec.* p. 46; Meineke, *Hist. Crit. Com. Graec.* p. 521; Bode, *Gesch. d. Hellen. Dichtkunst*, vol. iii. pt. i. pp. 538, 539; Clinton, *F. H.* vol. ii. p. xxxv.) [P. S.]

PHI'LOCLES, artists. 1. An Egyptian artist, of the mythical, or, at all events, of an unknown period, to whom some ascribed the invention of the first step in painting, which others attributed to Cleanthes, a Corinthian, namely, tracing the outline of the shadow of a figure cast on a wall, *σκία*, *σκιαγράμμα*, a *silhouette*. (Plin. *H. N.* xxxv. 3. s. 5; comp. ARDICES.)

2. An Athenian architect, of Acharnae, who is not mentioned by any ancient author, but who must have been one of the chief architects of the best period of Greek art, for he was the architect of the beautiful Ionic temple of Athena Polias, in Ol. 111, B.C. 336—332, as we learn from the celebrated inscription relating to the building of the temple, which was found in the Acropolis, and is now in the British Museum. (Böckh, *Corp. Inscr.* vol. i. No. 160, where Böckh enters into an elaborate and valuable discussion of all that is known of the temple.) [P. S.]

PHILO'CRATES (*Φιλοκράτης*). 1. An Athenian, son of Demeas, was commander of the reinforcement which was sent to the siege of Melos in B.C. 416, and enabled the Athenians to bring it to a successful issue. (Thuc. v. 116.)

2. An Athenian, son of Ephialtes, was sent in B.C. 390 with ten triremes to Cyprus, to the aid of Evagoras, though the latter had revolted from the king of Persia (Artaxerxes II.), who was an ally of the Athenians at the time. On his voyage, Philocrates fell in with Teleutias, the Lacedaemonian, who was sailing to Rhodes with 27 ships, and who, notwithstanding the enmity between Sparta and Persia, attacked and captured the whole Athenian squadron (Xen. *Hell.* iv. 8. § 24; comp. Lys. *pro Bon. Arist.* pp. 153—155; Diod. xiv. 97, 98.) In a passage of Demosthenes (*c. Aristocr.* p. 659) we are told that on one occasion, when the Lacedaemonians, with solemn assurances of good faith, had offered to give any pledge for it which might be required, Philocrates answered that no pledge could be satisfactory to him except a proof of their not being *able* to do injury. In this passage, however, the name of Iphicrates occurs as a various reading. The person of whom we have been speaking was perhaps the same Philocrates, who, after the execution of Ergocles for treason and peculation, was accused, in the speech of Lysias, yet extant, of being in possession of the confiscated property of the traitor, whose intimate friend he had been, and who during his command had made him his trierarch and receiver of his money. (*Lys. c. Erg., c. Phil.* pp. 179—182; Schn. ad Xen. *Hell. l. c.*) [THRASYBULUS.] The name Philocrates in Xen. *Hell.* iv. 4. § 9, seems clearly to be an error for Iphicrates. (Schn. *ad loc.*; comp. Diod. xiv. 86; Polyaen. i. 9.)

3. An Athenian orator, of the demus of Agnus, who took a most prominent part in bringing about the peace with Philip in B.C. 346. Together with Demosthenes, he strongly supported the petition made by the friends of some of the Athenian prisoners taken in Olynthus, in B.C. 347, that an ambassador should be sent to negotiate about their ransom. He also came forward with a motion, which was carried unanimously, to permit Philip to send a herald and ambassadors to Athens to treat for peace. For this he was impeached by Lycinus, as having originated an illegal decree; but he was defended by Demosthenes (illness preventing his personal appearance at the trial), and was acquitted. Matters being at length ripe for the final step, Philocrates moved that ten ambassadors should be appointed to negotiate with the Macedonian king. A decree to this effect was passed, and he was himself included in the embassy. In the same year, when the Macedonian ambassadors arrived at Athens, Philocrates proposed to concede everything to Philip, and to exclude expressly the Phocians and Halus and Cersobleptes from the treaty. This proposal of his, however, was opposed both by Aeschines and Demosthenes, and he was obliged to abandon it. He was again a member of the second embassy, which was sent to receive from Philip the ratification of the peace and alliance; and, on the return of the envoys to Athens, when Demosthenes endeavoured to excite suspicion in the people of Philip's intentions with respect to Phocis, Philocrates joined Aeschines in persuading them to pay no regard to his warnings, and bore him down with ribaldry and clamour, tauntingly remarking that it was no wonder that his own way of thinking should differ from that of one who was fool enough to be a water-drinker. He then carried a decree, which, while it gave high praise to Philip for his fair professions, and extended the treaty to his successors, declared that if the Phocians would not surrender the temple to the Amphictyons, the Athenian people would assist in compelling them. Thus he played all along into the hands of Philip, and it seems altogether beyond a doubt that he had suffered himself to be corrupted, and received Olynthian prisoners and lands in Phocis as the price of his treason. Indeed, he himself made no secret of his newly-gotten wealth, which he ostentatiously displayed, and expended in luxury and profligacy. In B.C. 344 Demosthenes, in his second Philippic, called the attention of the Athenians to the manner in which they had been misled by Aeschines and Philocrates, without however mentioning the

name of either of them; and, if the latter felt himself endangered in consequence, it may account for his putting himself forward (towards the end probably of 344 or the beginning of the next year) as the mover of a decree, remonstrating with Philip on the seizure of some Athenian ships by one of his admirals. Shortly after this, however, Philocrates was capitally impeached by Hyperides through an εἰσαγγελία, for his treason, and deemed it expedient to go into voluntary exile before the trial came on. Of his subsequent fortunes we have no certain information. Demosthenes, in his speech on the Crown, speaks of Philocrates as one of those who assailed him with false accusations after the battle of Chaeroneia in B. C. 338; and from this it might be inferred that the traitor had then returned from banishment, but Aeschines mentions him as still an exile in B. C. 330 (*c. Ctes.* p. 65), and we may therefore believe, with Mr. Newman, that Philocrates was still dangerous to Demosthenes in 338 by his voice or pen, "with which he could pretend to reveal scandalous secrets, owing to his former intimacy with him." (Heges. *de Hal.* pp. 82, 83; Dem. *de Cor.* pp. 230, 232, 250, 310, *de Fals. Leg.* pp. 343, 345, 348, 355, 356, 371, 375, 377, 386, 394, 395, 405, 434, 440, *c. Aristog.* pp. 783, 784; Argum. *ad Dem. de Pac.* p. 56; Aesch. *de Fals. Leg.* pp. 29, 30, 35, 36; Plut. *de Garr.* 15; comp. Newman in the *Classical Museum*, vol. i. pp. 151, 152.)

4. A Rhodian, was one of the ambassadors sent from Rhodes in B. C. 167, after the war with Perseus, to avert the anger of the Romans,—an object which they had much difficulty in effecting. (Polyb. xxx. 4, 5; Liv. xlv. 20—25.) [E. E.]

PHILOCTE'TES (Φιλοκτήτης), a son of Poeas (whence he is called *Poeantiades*, Ov. *Met.* xiii. 313) and Demonassa, the most celebrated archer in the Trojan war (Hom. *Od.* iii. 190, viii. 219; Hygin. *Fab.* 102). He led the warriors from Methone, Thaumacia, Meliboea, and Olizon, against Troy, in seven ships. But on his voyage thither he was left behind by his men in the island of Lemnos, because he was ill of a wound which he had received from the bite of a snake, and Medon, the son of Oïleus and Rhene, undertook the command of his men (Hom. *Il.* ii. 716, &c.). This is all that the Homeric poems relate of him, with the addition that he returned home in safety (*Od.* iii. 190); but the cyclic and tragic poets have spun out in various ways this slender groundwork of the story of Philoctetes. He is said to have been the disciple, friend, and armour-bearer of Heracles (Philostr. *Imag.* 17), who instructed him in the art of using the bow, and who bequeathed to him his bow, with the never-erring poisoned arrows (Philostr. *Her.* 5). These presents were a reward for his having erected and set fire to the pile on mount Oeta, where Heracles burnt himself (Diod. iv. 38; Hygin. *Fab.* 36; Ov. *Met.* ix. 230, &c.). According to others, however, it was Poeas, Morsimus, Hyllus, or Zeus himself who performed that service to Heracles (Apollod. ii. 7. § 7; Tzetz. *ad Lyc.* 50; Soph. *Trach.* in fin.). Philoctetes also was one of the suitors of Helen, and, according to some traditions, it was this circumstance that obliged him to take part in the Trojan war (Apollod. iii. 10. § 8). On his journey thither, while staying in the island of Chryse, he was bitten by a snake. This misfortune happened to him as he was showing to the Greeks the altar of Athena Chryse, and approached too near to the serpent which was guarding the temple of the goddess (Soph. *Phil.* 1327; Philostr. *Imag.* 17; Eustath. *ad Hom.* p. 330; Tzetz. *ad Lyc.* 911), or while he was looking at the tomb of Troilus in the temple of Apollo Thymbraeus, or as he was showing to his companions the altar of Heracles (Philostr. *l. c.*; Schol. *ad Soph. Phil.* 266), or lastly during a sacrifice which Palamedes offered to Apollo Sminthius (Dict. Cret. ii. 14). Hera, it is said, was the cause of this misfortune, being enraged at Philoctetes having performed the above-mentioned service to Heracles (Hygin. *Fab.* 102), though some related that the snake's bite was the consequence of his not having returned the love of the nymph Chryse (Tzetz. *ad Lyc.* 911). According to some accounts, moreover, the wound in his foot was not inflicted by a serpent, but by his own poisoned arrows (Serv. *ad Aen.* iii. 402). The wound is said to have become ulcerated, and to have produced such an intolerable smell, and such intolerable pains, that the moanings of the hero alarmed his companions. The consequence was, that on the advice of Odysseus, and by the command of the Atreidae, he was exposed and left alone on the solitary coast of Lemnos (Ov. *Met.* xiii. 315; Hygin. *Fab.* 102). According to some he was there left behind, because the priests of Hephaestus in Lemnos knew how to heal the wound (Eustath. *ad Hom.* p. 330), and Pylius, a son of Hephaestus, is said to have actually cured him (Ptolem. *Heph.* 6), while, according to others, he was believed to have died of the wound (comp. Paus. i. 22. § 6). According to the common tradition, the sufferer remained in Lemnos during the whole period of the Trojan war, until in the tenth year Odysseus and Diomedes came to him as ambassadors, to inform him that an oracle had declared that without the arrows of Heracles Troy could not be taken. The tradition which represents him as having been cured, adds that while the war against Troy was going on, he, in conjunction with Euneus, conquered the small islands about the Trojan coast, and expelled their Carian inhabitants. As a reward for these exploits he received a part of Lemnos, which he called Acesa (from ἀκέομαι, I heal), and at the request of Diomedes and Neoptolemus, he then proceeded to Troy to decide the victory by his arrows (Philostr. *Her.* 5; comp. Hygin. *Fab.* 102; Q. Smyrn. ix. 325, 460; Tzetz. *ad Lyc.* 911; Schol. *ad Pind. Pyth.* i. 100). According to the common story, however, Philoctetes was still suffering when the ambassadors arrived, but he nevertheless followed their call. After his arrival before Troy, Apollo sent him into a profound sleep, during which Machaon (or Podalirius, or both, or Asclepius himself) cut out the wound, washed it with wine, and applied healing herbs to it (Tzetz. *ad Lyc. l. c.*; Schol. *ad Pind. Pyth.* i. 109; Propert. ii. 1. 61; Q. Smyrn. x. 180; Soph. *Phil.* 133, 1437). Philoctetes was thus cured, and soon after slew Paris, whereupon Troy fell into the hands of the Greeks (Soph. *Phil.* 1426; Apollod. iii. 12. § 6; Tzetz. *ad Lyc.* 64; Hygin. *Fab.* 112; Conon, *Narr.* 23). On his return from Troy he is said to have been cast upon the coast of Italy, where he settled, and built Petelia and Crimissa. In the latter place he founded a sanctuary of Apollo Alaeus, to whom he dedicated his bow (Strab. vi. p. 254; Tzetz. *ad Lyc.* 911; Serv. *ad Aen.* iii. 402). Afterwards a band of Rhodians also came to Italy, and as they became

involved in war with the colonists from Pallene, Philoctetes assisted the Rhodians, and was slain. His tomb and sanctuary, in which heifers were sacrificed to him, were shown at Macalla. (Tzetz. *ad Lyc.* 911, 927.) [L. S.]

PHILODAMEIA (Φιλοδάμεια), one of the daughters of Danaus, became by Hermes the mother of Pharis. (Paus. iv. 30. § 2, vii. 22. § 3 ; comp. PHARIS.) [L. S.]

PHILODA'MUS, of Bassus, a chaser in gold, mentioned in a Latin inscription. (Gruter, p. dcxxxviii. 10). [P. S.]

PHILODE'MUS (Φιλόδημος), an Argive, was sent by Hieronymus, king of Syracuse, to Hannibal in B. C. 215, to propose an alliance. In B. C. 212, when Marcellus was besieging Syracuse, we find Philodemus governor of the fort of Euryalus, on the top of Epipolae, and this he surrendered to the Romans on condition that he and his garrison should be allowed to depart uninjured to join Epicydes in Achradina. (Polyb. vii. 7 ; Liv. xxiv. 6, xxv. 25.) [E. E.]

PHILODE'MUS (Φιλόδημος) of Gadara, in Palestine, an Epicurean philosopher and epigrammatic poet, contemporary with Cicero, who makes a violent attack upon him, though without mentioning his name, as the abettor of Piso in all his profligacy (Cic. *in Pis.* 28, 29), though in another place he speaks of him in the following high terms :—"*Sironem et Philodemum cum optimos viros, tum doctissimos homines*" (*De Fin.* ii. 35) ; and indeed, in the former passage, while attacking his character, he praises his poetical skill and elegance, his knowledge of philosophy, and his general information, in the highest terms. From the language of Cicero, it may be inferred that Philodemus was one of the most distinguished Epicurean philosophers of his time, and that he lived on terms of intimacy with men of the highest rank in Rome. He is also mentioned by Diogenes Laërtius (x. 3), by Strabo (xvi. p. 759), and by Horace (*Sat.* i. 2. 121).

His epigrams were included in the Anthology of Philip of Thessalonica, and he seems to have been the earliest poet who had a place in that collection. The Greek Anthology contains thirty-four of them, which are chiefly of a light and amatory character, and which quite bear out Cicero's statements concerning the licentiousness of his matter and the elegance of his manner. Of his prose writings Diogenes (*l. c.*) quotes from the tenth book τῆς τῶν φιλοσόφων συντάξεως, and a MS. has been discovered at Herculaneum containing a work by him on music, περὶ μουσικῆς. (Menag. *ad Diog. Laert. l. c.* ; Fabric. *Bibl. Graec.* vol. iii. p. 609, iv. p. 491 ; Brunck, *Anal.* vol. ii. p. 83 ; Jacobs, *Anth. Graec.* vol. ii. p. 70, xiii. p. 937 ; Orelli, *Onom. Tullian. s. v.*) [P. S.]

PHILO'DICE (Φιλοδίκη), a daughter of Inachus and the wife of Leucippus, by whom she became the mother of Hilaeira and Phoebe. (Apollod. iii. 10. § 3 ; comp. DIOSCURI.) [L. S.]

PHILO'DOTUS (Φιλόδοτος), a physician of whom Alexander Trallianus* (*De Medic.* i. 17, p. 165) tells an anecdote of the ingenious way in which he cured a melancholy and hypochondriacal patient, who fancied he had had his head cut off. Philodotus suddenly put on his head a leaden hat, the weight of which made the poor man think that he had recovered his head, so that he was free from his fancy ever after. Of the date of Philodotus it can only be said that he must have lived in or before the sixth century after Christ. [W. A. G.]

PHILOE'TIUS (Φιλοίτιος), the celebrated cowherd of Odysseus, who is frequently mentioned in the Odyssey (xx. 24, 185, 254, xxi. 240, 388, xxii. 359.) [L. S.]

PHILO'GENES. 1. A slave or freedman of Atticus, frequently mentioned in Cicero's letters (*ad Att.* v. 13, 20, vi. 2, 3, &c.).

2. A geographer of Italy, spoken of by Tzetzes (*ad Lycophr.* 1085).

PHILOLA'US (Φιλόλαος), that is, friend of the people, was a surname of Asclepius, under which he had a temple in Laconia (Paus. iii. 22. § 7). It occurs also as the proper name of a son of Minos and the nymph Pareia, in Paros. (Apollod. ii. 9. § 5, iii. 1. § 2.) [L. S.]

PHILOLA'US (Φιλόλαος), a Corinthian of the house of the Bacchiadae. Having become enamoured of a youth named Diocles, and the latter having quitted Corinth, Philolaus accompanied him. They settled in Thebes, where Philolaus proposed some laws, which were adopted by the Thebans (Aristot. *Pol.* ii. 9). [C. P. M.]

PHILOLA'US (Φιλόλαος), a distinguished Pythagorean philosopher. According to Diogenes Laërtius (viii. 84) he was born at Crotona ; according to other authorities (Iamblich. *Vit. Pyth.* 36) at Tarentum. It is more probable that these are varying statements with regard to the same person, than that two different persons of the same name are referred to. The most secure datum for ascertaining the age of Philolaus is the statement of Plato (*Phaed.* p. 61, d.) that he was the instructor of Simmias and Cebes at Thebes. This would make him a contemporary of Socrates, and agrees with the statement that Philolaus and Democritus were contemporaries (Apollod. *ap. Diog. Laërt.* ix. 38). The statement that after the death of Socrates Plato heard Philolaus in Italy, which rests only on the authority of Diogenes Laërtius (iii. 6), may safely be rejected. Philolaus is not mentioned among the Pythagorean teachers of Plato by Cicero, Appuleius, or Hieronymus (Interpr. *ad Diog. Laërt.* iii. 6). Philolaus lived for some time at Heracleia, where he was the pupil of Aresas, or (as Plutarch calls him) Arcesus (Iamblich. *Vit. Pyth.* c. 36, comp. Plut. *de Gen. Socr.* 13, though the account given by Plutarch in the passage referred to involves great inaccuracies, see Böckh, *Philolaos*, p. 8). The absurd statement of Iamblichus (c. 23) that Philolaus was a pupil of Pythagoras, is contradicted by himself elsewhere (c. 31), where he says that several generations intervened between them. The date when Philolaus removed to Thebes is not known. Böckh (*ibid.* p. 10) conjectures that family connections induced Philolaus and Lysis to take up their abode in Thebes ; and we do, in point of fact, hear of a Philolaus of the house of the Bacchiadae, who gave some laws to the Thebans. (See the preceding article.) That Philolaus was driven out of Italy at the time when the Pythagorean brotherhood was broken up (i. e. shortly after the overthrow of Sybaris), is inconsistent with the chronology, though it is possible enough that there may have been, at a later period, more than one expulsion of Pythagoreans who attempted to revive in

* It is probable, however, that the true reading in this passage is *Philotimus*. [PHILOTIMUS.]

different cities of Italy something like their old organization. The statements that Philolaus was the instructor of Gorgias, and a disciple of Lysis, for the purpose of paying sepulchral honours to whom he came to Thebes (Olympiodorus ad Plat. *Phaed.* ap. Wyttenbach *ad Phaed.* p. 130, who mentions him instead of Theanor), are of no authority. According to Diogenes Laërtius (viii. 46), Phanton of Phlius, Xenophilus, Echecrates, Diocles, and Polymnestus of Phlius were disciples of Philolaus. Böckh (*l. c.* p. 15) places no reliance whatever on the story that Philolaus was put to death at Crotona on account of being suspected of aiming at the tyranny; a story which Diogenes Laërtius has even taken the trouble to put into verse (Diog. Laërt. viii. 84; Suid. *s. v.* ὑπονοία, Φιλόλαος).

Pythagoras and his earliest successors do not appear to have committed any of their doctrines to writing. According to Porphyrius (*Vit. Pyth.* p. 40) Lysis and Archippus collected in a written form some of the principal Pythagorean doctrines, which were handed down as heir-looms in their families, under strict injunctions that they should not be made public. But amid the different and inconsistent accounts of the matter, the first publication of the Pythagorean doctrines is pretty uniformly attributed to Philolaus. He composed a work on the Pythagorean philosophy in three books, which Plato is said to have procured at the cost of 100 minae through Dion of Syracuse, who purchased it from Philolaus, who was at the time in deep poverty. Other versions of the story represent Plato as purchasing it himself from Philolaus or his relatives when in Sicily. (Diog. Laërt. viii. 15, 55, 84, 85, iii. 9; A. Gellius, *N. A.* iii. 17; Iamblichus, *Vit. Pyth.* 31. p. 172; Tzetzes, *Chiliad.* x. 792, &c. xi. 38, &c.) Out of the materials which he derived from these books Plato is said to have composed his Timaeus. But in the age of Plato the leading features of the Pythagorean doctrines had long ceased to be a secret; and if Philolaus taught the Pythagorean doctrines at Thebes, he was hardly likely to feel much reluctance in publishing them; and amid the conflicting and improbable accounts preserved in the authorities above referred to, little more can be regarded as trustworthy, except that Philolaus was the first who published a book on the Pythagorean doctrines, and that Plato read and made use of it. (Böckh, *l. c.* p. 22.) Although in the *Phaedon* and the *Gorgias* Plato expresses himself as if he had derived his knowledge of the doctrines of Philolaus from hearsay, yet, besides that such a representation would be the more natural and appropriate as put in the mouth of Socrates, who was not a great reader, the minuteness and exactitude with which the doctrines of Philolaus are referred to, and the obvious allusions to the style in which they were expressed, show clearly enough that Plato derived his acquaintance with them from writings; and the accordance of the extant fragments of Philolaus with what is found in Plato points to the same result.

In one passage (viii. 85) Diogenes Laërtius speaks of the work of Philolaus as one book (βιβλίον ἕν). Elsewhere (iii. 9, viii. 15) he speaks of three books, as do A. Gellius and Iamblichus. In all probability, what Philolaus had written was comprised in one treatise, divided into three books, though this division was doubtless made not by the author, but by the copyists. The first book of the work is quoted by Nicomachus (*Harmon.* i. p. 17,) as τὸ πρῶτον Φυσικόν, and the passage quoted by him is said by Stobaeus (*Ecl.* i. 22. § 7. p. 454) to be ἐκ τοῦ Φιλολάου περὶ κόσμου. It appears, in fact, from this, as well as from the extant fragments, that the first book of the work contained a general account of the origin and arrangement of the universe. The second book appears to have borne the title Περὶ φύσεως, and to have been an exposition of the nature of numbers, which in the Pythagorean theory are the essence and source of all things (Böckh, *l. c.* p. 27, &c.). It is no doubt from the third book that a passage is quoted by Stobaeus (*Ecl.* i. 21. § 2. p. 418) as being ἐν τῷ περὶ ψυχῆς; and from other sources it appears that the third division of the treatise did, in reality, treat of the soul.

There is no satisfactory evidence that any other writings of Philolaus were known except this work. More than one author mentions a work by Philolaus, entitled the Βάκχαι. But from the nature of the references to it, it appears all but certain that this is only another name for the above-mentioned work in three books, and to have been a collective name of the whole. The name was very likely given, not by Philolaus himself, but by some admirer of him, who regarded his treatise as the fruit of a sort of mystic inspiration, and possibly in imitation of the way in which the books of Herodotus were named. (Böckh, *l. c.* p. 34, &c.)

Several important extracts from the work of Philolaus have come down to us. These have been carefully and ably examined by Böckh (*Philolaos des Pythagoreers Lehren, nebst den Bruchstücken seines Werkes*, Berlin, 1819). As the doctrines of Philolaus, generally speaking, coincided with those that were regarded as genuine doctrines of the Pythagorean school, and our knowledge of many features in the latter consists only of what we know of the former, an account of the doctrines of Philolaus will more fitly come in a general examination of the Pythagorean philosophy. The reader is accordingly referred on this subject to PYTHAGORAS. (Fabric. *Bibl. Graec.* vol. i. p. 862, vol. iii. p. 61). [C.P.M.]

PHILO'MACHUS, artist. [PHYROMACHUS].

PHILOME'LA (Φιλομήλα). 1. A daughter of king Pandion in Attica, who, being dishonoured by her brother-in-law Tereus, was metamorphosed into a nightingale or swallow. (Apollod. iii. 14. § 8; comp. TEREUS.)

2. The mother of Patroclus (Hygin. *Fab.* 97), though it should be observed that she is commonly called Polymele. (Schol. *ad Hom. Od.* iv. 343, xvii. 134.)

3. A daughter of Actor, and the wife of Peleus, by whom she is said to have been the mother of Achilles. (Schol. *ad Apollon. Rhod.* i. 558; comp. PELEUS.)

4. One of the daughters of Priam. (Hygin. *Fab.* 90.) [L. S.]

PHILOMELEIDES (Φιλομηλείδης), a king in Lesbos who compelled his guests to engage with him in a contest of wrestling, and was conquered by Odysseus (Hom. *Od.* iv. 343, xvii. 134). Some commentators take this name to be a metronymic. derived from Philomela, No. 2. [L. S.]

PHILOME'LUS (Φιλόμηλος), a son of Iasion and Demeter, and brother of Plutos, is said to have invented the chariot when Boötes was placed among the stars by his mother. (Hygin. *Poet. Astr.* ii. 4.) [L. S.]

PHILOME'LUS (Φιλόμηλος), one of the witnesses to the will of Theophrastus, who died B.C. 287 (Diog. Laërt. v. 57). He is perhaps the same with Philomelus, mentioned by Numenius, the Pythagoreo-Platonic philosopher, in connection with Mnaseas and Timon, as belonging to the school of the sceptics. (Euseb. *P. E.* xiv. p. 731, ed. 1688). [W. M. G.]

PHILOMENUS. [PHILUMENUS.]

PHILOMNESTUS (Φιλόμνηστος), the author of a work, Περὶ τῶν ἐν Ῥόδῳ Σμινθίων (Athen. p. 74, f.). As Athenaeus, in another passage (x. p. 445, a.), ascribes the same work to Philodemus, it would appear that there is a mistake in the name of one of these passages.

PHILOMU'SUS. 1. A freedman of Livius, is described in an inscription as INAUR., that is, *inaurator*, a gilder, one of those artists, or perhaps rather artificers, whose employment consisted in covering wooden statues and other objects with thin beaten leaves of the precious metals, and who were called by the Greeks λεπτουργοί, and by the Romans *Bractearii Aurifices*. (R. Rochette, *Lettre à M. Schorn*, p. 384, 2nd ed.)

2. The architect of a monument of a certain Cornelia, is designated in the inscription as at the same time a scene-painter and a contractor for public works (*pictor scaenarius, idem redemptor*). There are other instances of the union of these two professions. (Orelli, *Inscr. Latin. select.* No. 2636; R. Rochette, *l. c.*) [P. S.]

PHILON (Φίλων), historical. 1 A Phocian, who was charged with the administration of the sacred treasures under PHALAECUS. He was accused of peculation and embezzlement, and put to death in consequence, after having been compelled by the torture to disclose the names of those who had participated in his guilt, B. C. 347. (Diod. xvii. 56.)

2. A native of Aeniania in Thessaly, was an officer of the Greek mercenaries in the service of Alexander, which had been settled by that monarch in the upper provinces of Asia. After the death of Alexander these troops, actuated by a common desire to return to their native country, abandoned the colonies in which they had been settled, and assembling to the number of 20,000 foot and 3000 horse, chose Philon to be their leader. They were, however, defeated by Python, who was sent against them by the regent Perdiccas; and the remainder submitted to him on favourable terms, but were afterwards barbarously massacred by the Macedonians in pursuance of the express orders of Perdiccas (Diod. xviii. 7). The fate of Philon himself is not mentioned.

3. There is a Philon mentioned by Justin (xiii. 4) as obtaining the province of Illyria, in the division of Alexander's empire after his death: but this is certainly a mistake, and the name is probably corrupt.

4. A citizen of Chalcis in Euboea, who appears to have taken a leading part in favour of Antiochus the Great, as his surrender was made by the Romans one of the conditions of the peace concluded by them with that monarch, B.C. 190. (Polyb. xxi. 14, xxii. 26; Liv. xxxvii. 45, xxxviii. 38.)

5. A follower and flatterer of Agathocles, the favourite of Ptolemy Philopator. During the sedition of the Alexandrians against Agathocles, Philon had the imprudence to irritate the populace by an insulting speech, on which he was instantly attacked and put to death: and his fate was quickly followed by that of Agathocles himself. (Polyb. xv. 33; Athen. vi p. 251, e.)

6. A native of Cnossus, who commanded a force of Cretan mercenaries in the service of Ptolemy Philopator, king of Egypt. (Polyb. v. 65.)

7. A Thessalian, who accompanied the Achaean deputies on their return from the camp of Q. Caecilius Metellus (B. C. 146), and endeavoured, but in vain, to induce the Achaeans to accept the terms offered them by the Roman general. (Polyb. xl. 4.) [E. H. B.]

PHILON (Φίλων), literary and ecclesiastical. Many persons of this name occur, of most of whom notices will be found in Jonsius (*De Script. Hist. Phil.* iii. 44), and Fabricius (*Bibl. Graec.* vol. iv. p. 750, &c.). To these articles a general reference is made. The philosophers are spoken of below separately; but the other persons of this name that deserve particular notice are:—

1. Of ATHENS. While Demetrius prevailed at Athens, Sophocles of the Sunian district (Σουνιεύς), got a law passed, ordaining that no philosopher should teach in Athens, without the express consent of the boule and the people, on pain of death. This had the effect of driving Theophrastus, and all the other philosophers, from Athens. (Diog. Laërt. v. 38.) Hence Athenaeus erroneously represents this law as expressly banishing them (xiii. p. 610. f.; compare Pollux, ix. 42, where the law is said to have been aimed at the Sophists). This law was opposed by Philon, a friend of Aristotle, and defended by Democharès, the nephew of Demosthenes. (Athen. *l. c.*) The exertions of Philon were successful, and next year the philosophers returned, Democharès being sentenced to pay a fine of five talents. (Diog. Laërt. *l. c.*, where for Φιλλίωνος read Φιλώνος.) The date of this transaction is doubtful. Alexis (apud Athen. *l. c.*) merely mentions Demetrius, without enabling us to judge whether it is Phalereus, B. C. 316, or Poliorcetes, B. C. 307. Clinton leans to the former opinion. (*F. H.* vol. ii. p. 169.) But he gives references to the opinions of others, who think it referable to the time of Demetrius Poliorcetes—to whom may be added Ritter. (*Hist. of Ancient Philosophy*, vol. iii. p. 379. Engl. Transl.) Jonsius (*De Script. Hist. Phil.*) places it as low as about B. C. 300. It is not improbable that this Philon is the slave of Aristotle, whom, in his will, he ordered to receive his freedom. (Diog. Laërt. v. 15.)

2. Of BYZANTIUM, a celebrated mechanician, and a contemporary of Ctesibius. As much confusion has arisen regarding the era of these two men, and of Heron the pupil of Ctesibius (see Fabric. *Bibl. Graec.* vol. iv. pp. 222, 234; *Anthолog. Graec.* ed. Jacobs, vol. xiii. p. 899; Montucla, *Histoire des Mathematiques*, vol. i. p. 268), it will be necessary to attend to the correct date. Athenaeus, the mechanician, mentions that Ctesibius dedicated his work to Marcellus. This Marcellus has been supposed to be the illustrious captor of Syracuse, without any evidence. Again, the epigrammatist Hedylus speaks (Athen. xi. p. 497, c.) of Ctesibius in connection with a temple to Arsinoë, the wife and sister of Ptolemy Philadelphus. Hence it has been stated that Ctesibius flourished about the time of Ptolemy Philadelphus and Euergetes I. B. C. 285—222, and Athenaeus, in that of Archi-

medes, who was slain B. C. 212. The inference drawn from the hydraulic invention of Ctesibius is untenable, as he might well be employed to ornament a temple already existing, and there is no ground for believing that the Marcellus, to whom Athenaeus dedicated his work, is the person assumed. On the contrary, Philon, and therefore the rest, must have lived after the time of Archimedes, as we learn from Tzetzes (*Chil.* ii. v. 152) that Philon, in one of his works, mentions Archimedes. There is no reason, therefore, why we should reject the express statement of Athenaeus (iv. p. 174, c.), where he mentions Ctesibius as flourishing in the time of the second Euergetes, Ptolemy Physcon, who began to reign B. C. 146. Fabricius, with odd inconsistency, places the era of Philon at A. U. C. 601 = B. C. 153, which is sufficiently correct. Consequently Heron must be placed later. (See Schweighäuser, *ad Athenaeum*, vol. vii. p. 637, &c.; Clinton, *F. H.* vol. iii. p. 535.) All that we know of his history is derived from his own notices in the work to be mentioned immediately; that he had been at Alexandria and Rhodes, and had profited by his intercourse with the engineers of both places (pp. 51, 80, 84).

Among his works is one wherein he took a wide range, treating of the formation of harbours, of levers, and the other mechanical powers; as well as all other contrivances connected with the besieging and the defending of cities. Hence, Vitruvius (vii. Praefat.) mentions him among the writers on military engineering. Of this, two books, the fourth and fifth, have come down to us, and are printed in the *Veterum Mathematicorum Opera*, of Thevenot, Paris, 1693, wherein Pouchard revised the fragment of Philon, which occurs pp. 49—104. The fourth book is headed, *ἐκ τῶν Φιλώνος βελοποιϊκῶν*, and the general subject is the manufacture of missiles. He mentions in it an invention of his own, which he denominates *ὀξυβέλης* (p. 56). In the fifth book we are shocked to find that while recommending a besieging army to devastate the open country on the approach of an enemy, he advises them to poison the springs and the grain which they cannot dispose of (p. 103); and what renders this the worse, he mentions his having treated of poisons in his book on the preparations that should be made for a war. What principally attracted attention to this work in modern times is his notice of the invention of Ctesibius (p. 77. &c.). The instrument described by him, named *ἀερότονος*, acted on the property of air when condensed, and is, evidently, in principle the same with the modern air-gun. The subject is investigated by Albert Louis Meister in a short treatise entitled *De Catapulta polybola Commentatio, qua locus Philonis Mechanici, in libro iv. de telorum constructione extans, illustratur*, Gottingae, 1768. It has also attracted the notice of Dutens, in his *Origine de Découvertes attribuées aux Modernes*, vol. i. p. 265, ed. Paris. 1776. Further details of this fragment will be found in Fabricius, vol. iv. p. 231, &c. According to Montucla, Philon was well skilled in Geometry, and his solution of the problem of the two mean proportionals (Pappus, *Coll. Math.* lib. viii.), although the same in principle with that of Apollonius, has its peculiar merits in practice. We learn from Pappus (*l. c.*) that he wrote a treatise on mechanics, the object of which was nearly the same as Heron's. (Montucla, vol. i. p. 268.)

To Philon of Byzantium is attributed another work, *Περὶ τῶν ἑπτὰ θεαμάτων*, *On the Seven Wonders of the World*. But Fabricius (*Bibl. Graec.* vol. iv. p. 233) thinks that it is impossible that an eminent mechanician like Philon Byzantinus could have written this work, and conjectures that it was written by Philon Heracleiotes. No one can doubt that he is right in his first conjecture, but it seems more probable that it is the production of a later rhetorical writer, who gave it the name of Philon of Byzantium, as that of a man, who, from his life and writings, might be supposed to have chosen it as a subject for composition. It exists in only one MS. which, originally in the Vatican, was in 1816, in Paris, No. 389. It was first edited by Allatius, Rome, 1640, with a loose Latin translation, and desultory, though learned notes. It was re-edited from the same MS. by Dionysius Salvagnius Boessius, ambassador from the French court to the pope, and included in his *Miscella*, printed at Leyden, 1661. This edition has a more correct translation than that of Allatius, but abounds in typographical errors, there being no fewer than 150 in 14 pages. Gronovius reprinted the edition of Allatius, in his *Thesaurus Antiquitatum Graecarum*, vol. vii. pp. 2645—2686. It was finally reprinted at Leipzig, 1816, edited by J. C. Orelli. This edition, which is undoubtedly the best, contains the Greek, with the translations of both Allatius and Boessius, (with the exception of a fragment of a mutilated chapter, reprinted from the translation of L. Holstein, which originally appeared in Gronovius, *ibid.* vol. vii. p. 389), the notes of Allatius and others, along with some passages from other writers who had treated of the same or similar subjects, the fragments of the sophist Callinicus, and Adrian the Tyrian, and an *Index Graecitatis*. The wonders treated of are the Hanging Gardens, the Pyramids, the statue of Jupiter Olympius, the Walls of Babylon, the Colossus of Rhodes, the Temple of Artemis at Ephesus, and, we may presume, from the prooemium, the Mausoleum; but the last is entirely wanting, and we have only a fragment of the Ephesian temple. The style, though not wholly devoid of elegance, is florid and rhetorical. Orelli regrets the lost portions, as he thinks that the author had actually beheld the three last wonders. There does not appear to be much ground for this, and the whole seems to have been adopted from the reports of others.

3. CARPATHIUS (from Carpathus, an island north-east of Crete), or rather CARPASIUS (from Carpasia, a town in the north of Cyprus). His birth-place is unknown; but he derived this cognomen from his having been ordained bishop of Carpasia, by Epiphanius, the well-known bishop of Constantia. According to the statement of Joannes and Polybius, bishop of Rhinoscuri, in their life of Epiphanius, Philon, at that time a deacon, was sent, along with some others, by the sister of the emperors Arcadius and Honorius, to bring Epiphanius to Rome, that, through his prayers and the laying on of hands, she might be saved from a dangerous disease under which she was labouring. Pleased with Philon, Epiphanius not only ordained him bishop of Carpasia, but gave him charge of his own diocese during his absence. This was about the beginning of the fifth century (Cave, *Hist. Litt.* p. 240, ed. Genev.). Philo Carpasius is principally known from his Commentary on the Canticles, which he treats allegorically. A Latin

translation, or rather paraphrase of this commentary, with ill-assorted interpolations, from the commentary of Gregorius I., by Salutatus, was published, Paris, 1537, and reprinted in the *Biblioth. Pat. Lugdun.* vol. v. Fragments of Philon's Commentary are inserted in that on the Canticles, which is falsely ascribed to Eusebius, edited by Meursius, Lugd. Batav. 1617. In these, he is simply named Philon, without the surname. Bandurius, a Benedictine monk, promised in 1705 a genuine edition, which he never fulfilled. It was published from a Vatican MS. in 1750, under the name of Epiphanius, and edited by Fogginius. The most important edition, however, is that of Giacomellus, Rome, 1772, from two MSS. This has the original Greek, a Latin translation, with notes, and is accompanied by the entire Greek text of the Canticles, principally from the Alexandrian recension. This is reprinted in Galland, *N. Bibl. PP.* vol. ix. p. 713: Ernesti (*Neuesten Theolog. Bibl.* vol. iii. part 6), in a review of this edition, of which he thinks highly, is of opinion that the commentary, as we now have it, is but an abridgement of the original. Besides this commentary, Philon wrote on various parts both of the Old and New Testament, fragments of which are contained in the various *Catenae*. (Suidas, *s. v.*; Cave, *l. c.*; Fabric. *Bibl. Graec.* vol. vii. pp. 398, 611, viii. p. 645, x. p. 479.)

4. Of GADARA, and a pupil of Sporus. He extended to 10,000 decimal places the approximation of the proportion of the diameter to the circumference of the circle. (Eutoc. *Comment. in Archimed. de Dim. Circ.* in Montucla, vol. i. p. 340.)

5. The GEOGRAPHER, is mentioned by Strabo (ii. p. 77) as having written an account of a voyage to Aethiopia. According to a conjecture of Vossius (*De Hist. Graec.* p. 486, ed. Westermann) this is the same with the Philon quoted by Antigonus Carystius (*Hist. Mirab.* c. 160).

6. HERACLEIOTES. Porphyry refers to a work of his, Περὶ θαυμασιῶν. (Stob. *Eclog. Physic.* p. 130, ed. 1609.) He is probably the same with the Philon, the first book of whose work is quoted as an authority by Suidas (*s. v.* Παλαίφατος). This work is there entitled, Περὶ παραδόξου ἱστορία. Some absurdities are quoted by Aelian, from a similar work written by a Philon (*H. A.* xii. 37). We have no means of determining his age, but as he states that Palaephatus was a favourite of Aristotle, he must have lived subsequently to that philosopher. (Suidas. *l. c.*) To him has been conjecturally referred the work, *De Septem Orbis Miraculis*, described under PHILON OF BYZANTIUM. [No. 2.] (Fabric. *Bibl. Graec.* vol. iv. p. 233.)

7. HERENNIUS BYBLIUS. Suidas (*s. v.* Φίλων) styles this Philon only Herennius. According to him he was a grammarian, and, if the text be correct, filled the office of consul. But, if Suidas actually made this statement, it must, as is remarked by Kuster (*ad locum*), have been through oversight. He was born about the time of Nero, and lived to a good old age, having written of the reign of Hadrian. This is all that we know of his life, except on his own authority, as given by Suidas, that he was in his 78th year in the consulship of Herennius Severus, from whose patronage he doubtless received his surname. This consulship, Suidas states, occurred in the 220th Olympiad, the last year of which was A. D. 104. Now, granting that this is the year meant, it has been deemed highly improbable that he should have lived to chronicle the reign of Hadrian, who succeeded A. D. 117, when, according to this computation, Philon must have been 91 years old, especially as Hadrian reigned 21 years. The consulship of Herennius Severus unfortunately cannot aid us, for there is no consul of that name about this period; there is a Catilius Severus, A. D. 120, and Haenius Severus, A. D. 141, and Herennius must have been a *consul suffectus*. Scaliger, Tillemont, and Clinton, have proposed various emendations on the text of Suidas, Clinton conjecturally assigning his birth to A. D. 47, and consequently his 78th year to A. D. 124. (*Fasti Rom.* pp. 31, 111). After all, the text of Suidas may be correct enough. He expressly says that the life of Philon was very long protracted, παρέτεινεν εἰς μακρόν; and regarding Hadrian all he says is, he wrote περὶ τῆς βασιλείας, not that he wrote a history of his reign.

Eusebius also mentions a Philon, whom he styles Byblius. This Philon Byblius had, according to the account of Eusebius, translated the work of a certain ancient Phoenician named Sanchoniathon (Σαγχουνιάθων), which was the result of multifarious inquiries into the Phoenician mythology. Eusebius gives the preface of Philon Byblius, and copious extracts, but not seemingly at first hand. He states that he had found them in the writings of Porphyry. (*Praep. Evang.* ii. p. 31, &c.). Byblius is evidently a patronymic from Byblus, a Phoenician town. Now Suidas (*s. v.* Ἑρμιππος), states that Hermippus of Berytus, also a Phoenician town, was his disciple. Hence, it has long been held—as there is nothing in date to contradict it—that the Philon Herennius of Suidas, and the Philon Byblius of Porphyry, are one and the same. (See Dodwell's *Discourse concerning Sanchoniathon*, printed at the end of *Two Letters of Advice*, 1691.) This opinion will deserve examination in the inquiry into the writings of Sanchoniathon.

Philon was a voluminous writer. In addition, 1. to his work on Hadrian's reign, Suidas mentions his having written, 2. a work in thirty books on cities and their illustrious men, which was abridged by Aelius Serenus in three books (*s. v.* Σερῆνος), which is confirmed in the *Etymologicon Magnum* (*s. vv.* Ἀρσινοή, Βουκέρας); 3. a work, Περὶ κτήσεως καὶ ἐκλογῆς βιβλίων, in 12 books. Of this, the treatise Περὶ χρηστομαθείας is probably a part (*Etym. Mag. s. v.* Γέρανος). He states that he wrote other works, but does not enumerate them. Eudocia (p. 424) assigns to him, 4. four books of Epigrams, from which we have perhaps a distich in the *Anthologia Graeca*. (Jacobs, vol. iii. p. 110.) There are besides attributed to him, 5. a Commentary on the *Metaphysica* of Aristotle. (Fabric. *Bibl. Graec.* vol. iii. p. 258.) 6. A rhetorical work, Ῥητορικόν, perhaps a dictionary of rhetoric (*Etymol. Mag. s. v.* Δέμα.) In the *Etymologicon Magnum*, we have noticed his Ῥηματικά (*s. v.* Ἀέντες, &c.), and Περὶ Ῥωμαίων διαλέξεως (*s. v.* ἀλτὴρ); but these seem all divisions of the same rhetorical work. 7. Περὶ διαφόρων σημαινομένων, which is said to be extant in one of the public libraries of Paris. Eustathius quotes extensively from this or the rhetorical work. (Fabric. *Bibl. Graec.* vol. v. p. 718.) Manegius (ad Laertii *Anaximenem*, p. 71) attributes to him the similar treatise generally ascribed to Ammonius; and Valckenaer appends to his edition of Ammonius,

1739, a treatise by *Eramius* Philon, *De Differentia Significationis*, which will be found along with the treatise of Ammonius at the end of Scapula's Lexicon. (See Valckenaer's Preface to Ammonius.) This he thinks to be the work of a later writer, who has appropriated, and that incorrectly, Philon's name. 8. Περὶ ἰατρικῶν, on the authority of Stephanus Byzantinus (*s. v.* Κύρτος). This Fabricius thinks to have contained a history of eminent physicians, and he deeply regrets its loss (vol. xiii. p. 367, ed. vet.). 9. Ἱστορία παράδοξου, in three books. (Euseb. *P. E.* p. 32.) 10. A work on the Jews. (Euseb. *P. E.* p. 40.) 11. Ἐθωδιῶν ὑπομνήματα. (Euseb. *P. E.* p. 41.) Vossius (*De Hist. Graec.* p. 292, ed. Westermann) inadvertently attributes the last three to Porphyry, and has been partially followed by Fourmont (*Reflexions sur l'Histoire des Anciens Peuples*, vol. i. p. 21). These three must be assigned, on the authority of Eusebius, to Herennius Philon, if he is the same as Philon Byblius, who alone is mentioned by Eusebius, just as the former name alone, or standing without Herennius, is found elsewhere. (See Salmasius, *Plin. Exercit.* p. 866.) Lastly it may be mentioned that Vossius (ibid. p. 254) attributes to him the Αἰθιοπικά, which with more probability he elsewhere assigns (p. 486) to Philon the geographer. But the work which has made his name most celebrated in modern times, and of which alone we have any fragments of consequence, is the translation of the Phoenician work already referred to. For the controversy regarding the genuineness and authenticity of this work, see SANCHONIATHON.

8. METAPONTINUS, a musician and poet. (Steph. Byz. *s. v.* Μεταπόντιον).

9. MONK. An ascetic treatise, bearing the name of Philon Monachus, whom Cave (*H. L.* p. 176, Diss.) deems to be much later than the other ecclesiastical writers of the same name, is preserved in the library of Vienna (*Cod. Theol.* 325, No. 15). It is entitled, *Contra Pulchritudinem Feminarum.*

10. The PYTHAGOREAN. Clemens Alexandrinus (*Strom.* i. p. 305), and Sozomenes (i. 12), mention Philon ὁ Πυθαγόρειος. It is probable from their language that they both mean by the person so designated PHILON JUDAEUS. Jonsius (ibid. iii. c. 4, p. 17) is strongly of opinion that Philon the elder, and this Philon mentioned by Clemens, are the same. Fabricius, who once held this opinion, was led to change his views (Fabric. *Bibl.* vol. i. p. 862), and tacitly assumes (vol. iv. p. 738) that Sozomenes indicated Philon Judaeus by this epithet.

11. RHETORICIAN and PHILOSOPHER. Cave, Giacomellus, and Ernesti, are of opinion that this is no other than Philon Carpasius. His era agrees with this, for the philosopher is quoted by Athanasius Sinaita, who flourished about A. D. 561. We need not be startled at the term *philosopher* as applied to an ecclesiastic. This was not uncommon. Michael Psellus was termed the prince of philosophers, and Nicetas was surnamed, in the same way as Philon, ῥήτωρ καὶ φιλοσόφος. Besides, Polybius, in the life of Epiphanius alluded to above, expressly calls Philon of Carpasia κληρικὸν ἀπὸ ῥητόρων, which Tillemont and others erroneously understand to mean a man who has changed from the profession of the law to that of the church. Cave shows that the ῥήτωρ held an office in the church itself, somewhat analogous to our professorship of ecclesiastical history. Our only knowledge of Philon, under this name, whether it be Philon Carpasius or not, is from an inedited work of Anastasius Sinaita, preserved in the library of Vienna and the Bodleian. Glycas (*Annal.* p. 282, &c.), it is true, quotes as if from Philon, but he has only borrowed *verbatim* and without acknowledgment, from Anastasius. The work of Anastasius referred to, is entitled by Cave, *Demonstratio Historica de Magna et Angelica summi Sacerdotis Dignitate.* Philon's work, therein quoted, is styled a Church history, but, if we may judge from the only specimen of it we have, we need hardly regret its loss. It consists of a tale regarding a monk, that being excommunicated by his bishop, and having afterwards suffered martyrdom, he was brought in his coffin to the church, but could not rest till the bishop, warned in a dream, had formally absolved him. (Cave, *Hist. Litt.* p. 176, ed. Genevae, 1720; Fabric. *Bibl. Graec.* vol. vii. p. 420.)

12. SENIOR. Josephus (*Apion.* i. 23), when enumerating the heathen writers who had treated of Jewish history, mentions together Demetrius Phalereus, *Philon*, and Eupolemon. Philon he calls *the elder* (ὁ πρεσβύτερος), probably to distinguish him from Philon Judaeus, and he cannot mean Herennius Philon, who lived after his time. Clemens Alexandrinus (*Stromat.* i. p. 146) also couples together the names of Philon the elder and Demetrius, stating that their lists of Jewish kings differed. Hence Vossius thinks that both authors refer to the same person. (*De Hist. Graec.* p. 486, ed. Westermann.) And in this Jonsius agrees with him, while he notices the error of Josephus, in giving Demetrius the surname of Phalereus. (*De Script. Hist. Phil.* iii. 4. p. 17.) As Huetius (*Demonstrat. Evangel.* p. 62) was of opinion that the apocryphal Book of Wisdom was written by this Philon, he was necessitated to consider him as an Hellenistic Jew, who, unskilled in the original Hebrew, had it translated, and then expanded it, in language peculiar to his class. (*Ibid.* pp. 62, 246, &c.) Fabricius thinks that the Philon mentioned by Josephus, may have been a Gentile, and that a Philon different from either Philon Judaeus, or senior, was the author of the Book of Wisdom. Eusebius (*Praep. Evangel.* ix. 20, 24) quotes fifteen obscure hexameters from Philon, without giving hint of who he is, and merely citing them as from Alexander Polyhistor. These evidently form part of a history of the Jews in verse, and were written either by a Jew, in the character of a heathen, as Fabricius hints is possible, or by a heathen acquainted with the Jewish Scriptures. This is, in all probability, the author, and the work referred to by Josephus and Clemens Alexandrinus. Of course the author must have lived before the time of Alexander Polyhistor, who came to Rome, B. C. 83. It is doubtful whether he is the same writer with the geographer of the same name, mentioned above.

13. Of TARSUS, a deacon. He was a companion of Ignatius of Antioch, and accompanied the martyr from the East to Rome, A. D. 107. He is twice mentioned in the epistles of Ignatius (*ad Philadelph.* c. 11, *ad Smyrnaeos*, c. 13). He is supposed to have written, along with Rheus Agathopus, the *Martyrium Ignatii*, for which see IGNATIUS, in this work, Vol. II. p. 566, b. (Comp. Cave, *Hist. Litt.* p. 28, ed. Genevae, 1720.)

14. Of THEBES, is quoted by Plutarch as an authority in his Life of Alexander (c. 46). He is probably the same Philon, who is mentioned as an authority for the Indian Ahtissa by Stephanus Byzantinus (*s. v.* Ἄντισσα).

15. THYANENSIS, a geometrician of profound abilities, if we may judge from the subject of his writings, which regarded the most transcendental parts of ancient geometry, the consideration of curve lines. In particular, he investigated the lines formed by the intersection of a plane with certain curved surfaces. These lines are called by Pappus πλεκτοίδες (*Coll. Math.* iv. post prop. 40). The nature of the surfaces or the lines is unknown; but Pappus informs us that their investigation excited the admiration of many geometricians; among others, of Menelaus of Alexandria. As Menelaus was in Rome A. D. 98, Philon must have preceded him. (Montucla, vol. i. p. 316.) [W.M.G.]

PHILON (Φίλων), philosophers. 1. JUDAEUS, the Jew, sprang from a priestly family of distinction, and was born at Alexandria (Joseph. *Ant.* xviii. 8. § 1, xx. 5. § 2, xix. 5 § 1; Euseb. *H. E.* ii. 4; Phil. *de Legat. ad Caium*, ii. p. 567, Mangey). After his life, from early youth upwards, had been wholly devoted to learning, he was compelled, when he had probably already reached an advanced age, in consequence of the persecutions which the Jews had to suffer, especially under the emperor Caius, to devote himself to public business. With four others of his race he undertook an embassy to Rome, in order to procure the revocation of the decree which exacted even from the Jews divine homage for the statue of the emperor, and to ward off further persecutions. The embassy arrived at Rome in the winter of A. D. 39—40, after the termination of the war against the Germans, and was still there when the prefect of Syria, Petronius, received orders, which were given probably in the spring of A. D. 40, to set up the colossal statue of Caligula in the temple at Jerusalem. Philon speaks of himself as the oldest of the ambassadors (Phil. *de Congressu*, p. 530, *de Leg. Spec.* lib. ii. p. 299, *de Legat.* pp. 572, 598; comp. Joseph. *Ant.* xviii. 8. § 1). How little the embassy accomplished its object, is proved not only by the command above referred to, but also by the anger of the emperor at the request of the mildly-disposed Petronius, that the execution of the command might be deferred till the harvest was over (see the letter of Petronius in Phil. p. 583). Nothing but the death of the emperor, which ensued in January A. D. 41, saved Petronius, for whose death orders had been given (Joseph. *Ant.* xviii. 8. § 8). If Philon, at the time of the embassy, was, as is not improbable, about 60 years old, the date of his birth will be about B. C. 20. In the treatise on the subject, which without doubt was written not earlier than the reign of the emperor Claudius, he speaks of himself as an old man. As to other events in his personal history, we only know with certainty of a journey undertaken by him to Jerusalem (Phil. *de Provid.* ap. Euseb. *Praep. Evang.* viii. 14, in Mangey, ii. p. 646). On the statement of Eusebius (*H. E.* ii. 17; comp. Hieronym. *Catalog. Script. Ecclesiast.*), that Philon had already been in Rome in the time of the emperor Claudius, and had become acquainted with the Apostle Peter, as on that of Photius (*Cod.* 105), that he was a Christian, no dependence whatever can be placed.

The writings of Philon may be arranged in several classes. Of these the first division, and probably the earliest in point of time, includes the books *de Mundi Incorruptibilitate*, *Quod omnis Probus Liber*, and *de Vita Contemplativa*. The beginning of the third (ii. p. 471, Mangey) refers to the second, which treats of the Essenes. A second division, composed probably not before Philon was an old man, treats of the oppressions which the Jews had to endure at that time (*adversus Flaccum*, *Legatio ad Caium*, and probably also *de Nobilitate*, which appears to be a fragment from the lost Apology for the Jews. See Dähne, *über die Schriften des Juden Philon*, in Ullmann's and Umbreit's *Theologische Studien und Kritiken*, 1833, p. 990). All the other writings of Philon have reference to the books of Moses. At the commencement stands an exposition of the account of the creation (*de Mundi Opificio*). Then follows, according to the ordinary arrangement, a series of allegorical interpretations of the following sections of Genesis up to ch. xli., partly under the general title *Legis Allegoriarum Libri I.—III.*, partly under particular titles. Yet it is not improbable that these titles were not added till a later time, and that the corresponding sections originally formed consecutive books of the above-named work, of which some traces are still found in the excerpta of the monk Joannes, and elsewhere. This series of allegorical expositions appears even originally not to have been a continuous commentary, and at a later period to have lost parts here and there. (Dähne, *ibid.* p. 1014, &c.) Philon, at the beginning of the first-mentioned treatise (*de Mundi Opificio*), indicates that the object of his expositions is to show how the law and the world accord one with the other, and how the man who lives according to the law is, as such, a citizen of the world. For Moses, as Philon remarks in his life of him (ii. p. 141), treats the older histories in such a manner, as to demonstrate how the same Being is the father and creator of the universe, and the true law-giver; and that, accordingly, whoever follows these laws adapts himself to the course of nature, and lives in accordance with the arrangements of the universe; while the man who transgresses them is punished by means of natural occurrences, such as the flood, the raining of fire, and so forth, in virtue of the accordance and harmony of the words with the works, and of the latter with the former. Accordingly, out of the accounts contained in Genesis of good and bad men, information respecting the destinies of man and the conditions of the soul should be drawn by means of allegorical interpretation, and the personages whose histories bore upon the subject be exhibited partly as powers, partly as states of the soul, in order, as by analysis, to attain a view of the soul (comp. *de Congressu Quaer. Erud. Grat.* p. 527). The treatises which have reference to the giving of the law are distinct from those hitherto considered, and the laws again are divided into unwritten laws, that is, living patterns (κανόνες) of a blameless life, as Enos, Enoch, and Noah, Abraham, Isaac, Jacob, Joseph, Moses; and particular or written laws, in the narrower sense of the word (*de Abrah.* p. 2, comp. *de Praem. et Poenis*, p. 408). Of those pattern-lives there are to be found in his extant works only those of Abraham, Joseph, and Moses, treated of in separate writings. Even these are not without individual allegorical interpretations, which however only occur by the way, and are not designed, like the proper allegories, to refer the destinies

and conditions of men, of the good as of the bad, to universal natural relations. The written laws are explained first generally in the *Decalogus*. then, according to their more special ends, in the treatises *de Circumcisione*, *de Monarchia*, *de Praemiis Sacerdotum*, *de Victimis*, &c. (comp. A. F. Gfrörer, *Kritische Geschichte des Urchristenthums*, pt. i. Philon, p. 11, &c.). On the assumption that the allegorical writings were composed chiefly for Jews, and those relating to the laws, whether set forth in the conduct of living models, or written, for Hellenes (*de Vita Mosis*, ii. 80), Gfrörer (*l. c.*) would entirely separate the one class from the other, and make the latter (the historicising), not the former (the allegorical), follow immediately the treatise *de Mundi Opificio*. He refers the statement of Philon himself (*de Praemiis ac Poenis l. c.*):—"The declarations of the prophet Moses divide themselves into two classes ; the one relates to the creation of the world, the contents of the second are of an historical kind, the third embraces the laws"—merely to the treatise on the creation of the world and the two series of writings relating to the law (ib. p. 23, &c.). On the other hand Dähne (*l. c.* p. 994, &c.) remarks with reason, that the historical part, according to the express remark appended in the passage of Philon referred to, is said to contain the description of wicked and virtuous modes of life, and the punishments and rewards which are appointed to each in the different races, i. e. what is treated of in the allegories. Dähne further directs attention partly to a passage in the life of Moses (ii. p. 141), according to which Philon separates the books of Moses into two parts—the historical, which at the same time contains accounts of the origin of the world and genealogies, and one relating to commands and prohibitions ; partly to the circumstance that elsewhere (*de Abrah.* pr.) we find what in the other passage is called the historical part spoken of as belonging to the κοσμοποία ; so that here again it is clearly enough indicated that the allegorical books hang together with the work on the creation ; and both these passages differ from that before adduced (*de Praem. et Poen.*) in this, that in the latter the two portions of Genesis, to which the κοσμοποία is to be considered as equivalent, are again separated. Gfrörer's attempt (in the preface to the second edition of his Philon, p. xii. &c.) to establish his assumption against Dähne's objections cannot be regarded as satisfactory, and the series of allegorical books should rather (with Mangey, Dähne, &c.) come immediately after the account of the creation.

To the treatises of Philon contained in the earlier editions have recently been added not only those found by Angelo Mai in a Florentine manuscript, *de Festo Cophini*, and *de Parentibus colendis*, both belonging to the dissertations on the laws (*Philo et Virgilii Interpretes*, Mediolan. 1818), but also the treatises, discovered by Bapt. Aucher in an Armenian version and translated into Latin, *De Providentia* and *De Animalibus* (Venet. 1822, fol. min.), *Quaestion. et Solutt. in Genesim Serm. IV. in Exod. II.*, a short summary, in the form of question and answer, of the doctrines unfolded at length in the other treatises (comp. Dähne, *l. c.* p. 10, 37, &c.), *Sermones de Sampsono, de Jona, et de tribus Angelis Abrahamo apparentibus.* (Philonis Judaei Paralipomena Armena, ib. 1826, fol. min.) Of the latter, however, the *Serm. de Sampsone et de Jona* must be looked upon as decidedly spurious (comp. Dähne, *l. c.* p. 907, &c.), as also, among those printed earlier, the book *de Mundo* cannot pass as philosophical. The really or apparently lost books of Philon are enumerated in Fabricius (*Bibl. Graec.* vol. iv. p. 727, &c.). Turnebus's edition of the writings of Philon (Paris, 1552, fol.) appeared, emended by Hoeschel, first Colon. Allobrog. 1613, then, reprinted, Paris, 1640, Francof. 1691, &c. These were followed by Mangey's splendid edition (Lond. 1742, 2 vols. fol.). Still, without detracting from its merits, it is far from complete ; and how much remains to be done in order to make a really good edition, was shown by Valckenaer, Ruhnken, Markland, and others, at an earlier period, and more recently by Fr. Creuzer (*Zur Kritik der Schriften des Juden Philo*, in Ullmann's and Umbreit's *theologischen Studien und Kritiken*, 1832, pp. 1—43). The edition of Pfeiffer (Erlang. 1785—92, 5 vols. 8vo) contributed but little to the correction of the text, and that of E. Richter (Lips. 1828—30, 8 vols. 12mo) is little more than a reprint of Mangey's, including the pieces discovered in the mean time. Dr. Grossmann (*Quaestionum Philonearum part. prim.* Lips. 1829) holds out the hope of a new critical edition.

Even as early as the times of Alexander and Ptolemaeus Lagi, many Jews had been settled in Alexandria. In the times of Philon two of the five divisions of the town were exclusively occupied by them, and they had settled themselves in a scattered manner even in the rest. (*Adv. Flacc.* p. 523, &c.) Having become more closely acquainted with Greek philosophy by means of the museum established by the first Ptolemies, Soter and Philadelphus, and of the libraries, the learned Jews of Alexandria began very soon to attempt the reconciliation of this philosophy with the revelations contained in their own sacred writings. The more firmly however they were convinced of the divine origin of their doctrines, the less could they regard as contradictory or new what they recognised as truth in the Greek philosophy. Thence arose on the one hand their assumption that this truth must be an efflux, though a remote one, of the divine revelation, on the other hand, their endeavour, by means of a profounder penetration into the hidden sense of their holy books, to prove that it was contained in them. In reference to the first point, in order to establish the derivation of the fundamental truths of Greek philosophy from the Mosaic revelation, they betook themselves to fictitious references and supposititious books ; and with regard to the second point, in order to distinguish between a verbal and a hidden sense, they had recourse to allegorical interpretations. Aristobulus had previously declared his views on both of these points in the dedication of his mystical commentary to Ptolemaeus Philometer (ap. Euseb. *Praep. Evang.* viii. 10 ; comp. Alex. *Strom.* i. p. 343). In the allegorical interpretation referred to definite maxims (canones), they proceeded on the assumption that every thing contained in the law must have an immediate influence upon the instruction and amendment of men, and that the whole body of its precepts stands in a hidden connection, which must be disclosed by a more profound understanding of them.

This new philosophy of religion, which was obtained through the appropriation of Greek philosophy by means of an allegorical interpretation of the Mosaic records, is taught us most clearly in the writings of Philon ; for although his creative powers

were only of a slender kind, he was able to work up and combine with skill results at which previous writers had already arrived. Above all, it was necessary that this new philosophy of religion should take great care, in unison with the refined doctrine respecting the Deity set forth by Plato and others, to represent Jehovah as the absolutely perfect existence. It was equally necessary to represent him as unchangeable, since transition, whether into a better, a worse, or a similar condition, is inconsistent with absolute perfection. (*Quod deterius potiori insid.* p. 202, *Leg. alleg.* ii. pr., *Quod mundus sit incorrupt.* p. 500,-*de Sacrif.* p. 165, *Quod Deus sit immutabilis*, p. 275.) The unchangeable character of the Deity was defined more closely as the absolutely simple and uncompounded (*quod mundus sit incorrupt.* p. 492, *de Nomin. mutat.* p. 600), incapable of combination with any thing else (*Leg. alleg.* ii. pr. &c.), in need of nothing else (*Leg. alleg.* ibid.), as the eternal (*de Humanit.* p. 386, &c.), exalted above all predicates (*quod Deus sit immut.* p. 281, *De Profugis*, p. 575), without quality (*Leg. alleg.* i. p. 51, &c.), as the exclusively blessed (*De Septenario*, p. 280, &c.), the exclusively free (*de Somn.* ii. p. 692). While, however, it was also recognised that God is incomprehensible (*ἀκατάληπτος*, *de Somn.* i. p. 630), and not even to be reached by thought (*ἀπερινόητος*, *de Nomin. mutat.* p. 579, &c.), and inexpressible (*ἀκατονόμαστος καὶ ἄῤῥητος*, *de Somn.* i. p. 575, *de Vit. Mosis*, i. p. 614, &c.), and that we can only know of his existence (*ὕπαρξις*), not of his proper existence (*ἰδία ὕπ. de Praem. et Poen.* p. 415, &c.), nevertheless knowledge of God must be set down as the ultimate object of human efforts (*de Sacrif.* p. 264), and contemplation of God (*ἡ τοῦ ὄντος θέα, ἡ ὄψις θεοῦ*, *de Migrat. Abrah.* p. 462, &c.) must be attainable; i. e. man by virtue of his likeness to God can participate in the immediate manifestation of him (*ἔμφασις ἐναργής*, *quod deter. pot. insid.* p. 221, &c.); and therefore must exert himself incessantly in searching for the ultimate foundation of all that exists (*de Monarch.* i. p. 216, &c.). Visible phaenomena are to lead us over to the invisible world (*de Somn.* i. p. 648, &c., *de Praem. et Poen.* p. 414), and to give us the conviction that the wisely and the beautifully fashioned world presupposes a wise and intelligent cause (*de Monarch. l. c. de Praem. et Poen. l. c. de Mundi Opific.* p. 2); they are to become to us a ladder for getting to the knowledge of God by means of God, and for attaining to immediate contemplation (*de Praem. et Poen. l. c., Leg. alleg.* iii. p. 107). Partly because he was unable to raise himself above the old Greek axiom, that nothing can be produced out of nothing (*quod mund. sit incorrupt.* p. 488), partly that he might in no way endanger the conviction of the absolute perfection of God, Philon, like the Greek philosophers, took refuge in the assumption of a lifeless matter, in itself immoveable and non-existent, absolutely passive and primeval, and destitute of quality and form; and while again he conceived this as an unarranged and unformed mass, containing within itself the four primal elements (*de Cherub.* p. 161, &c., *de Plantat.* pr. &c.), he represented the world-fashioning spirit of God as the divider (*τομεύς*) and bond (*δεσμός*) of the All (*de Mundi Opif.* 3, *de Somn.* i. p. 641, &c., *de Plant. Noae*, *l. c.*). In the second connection, conceived as something subordinate to, and resisting the divine arrangement (*quis rer div. haer.* p. 495, *de Mundi Opif.* 4), matter was looked upon by him as the source of all imperfection and evil (*de Justitia*, p. 367); whereas in other passages, in which he especially brings into notice the non-existence of matter, God is represented as the creator, as distinguished from the mere fashioner of the universe (*de Somn.* i. p. 632, &c.). Philon could not conceive of the unchangeable, absolutely perfect Deity as the *immediate* cause of the changeable, imperfect world; hence the assumption of a mediate cause, which, with reference as well to the immanent and transient activity attributed to him for the projection and realisation of the plan of the universe, as to the thinking and speaking faculty of man, designated by one and the same word (*ὁ λόγος ὁ ἐν διανοίᾳ, ἐνδιάθετος* and *προφορικός*), he designated as the divine Logos (*de Cherub.* p. 162, *de Migrat. Abrah.* p. 436, &c., *de Vita Mosis*, iii. p. 154, &c.), within which he then again distinguished on the one hand the divine wisdom (the mother of what was brought into existence), and the activity which exerts itself by means of speech (*Leg. alleg.* i. p. 52, 58, &c., ii. p. 82, *de Ebrietate*, p. 361, &c., *de Sacrif.* p. 175, &c.), on the other hand the goodness (*ἀγαθότης*), the power (*ἀρετή, ἐξουσία, τὸ κράτος*), and the world-sustaining grace (*de Sacrif.* p. 189, *Quaest. in Gen.* i. 57, *de Cherub.* p. 143, &c.). As the pattern (*παράδειγμα*) of the visible world he assumed an invisible, spiritual world (*κόσμος ἀόρατος, νόητος*, *de Opif.* 3, 6, 7, &c.), and this he regarded platonically as the collective totality of the ideas or spiritual forms (Dähne, *l. c.* p. 253); the principia of the mediate cause he regarded as powers invisible and divine, though still distinct from the Deity (*de Migrat. Abrah.* p. 464, &c., Dähne, p. 240, &c.); the spiritual world as completely like God, as his shadow (*de Opif. M.* p. 3, *Leg. alleg.* iii. p. 106, &c.); the world of sense in like manner as divine, by virtue of the spiritual forms contained in it (*de Mundi Opif.* p. 5). The relation of the world to the Deity he conceived of partly as the extension (*ἐκτείνειν*) of the latter to the former (*de Nomin. mutat.* p. 582, &c.), or as the filling of the void by the boundless fulness of God (*de Opif. Mund.* p. 36, &c.); partly under the image of effulgence: the primal existence was then looked upon by him as the pure light which shed its beams all around, the Logos as the nearest circle of light proceeding from it, each single power as a separate ray of the primordial light, and the universe as an illumination of matter, fading away more and more in proportion to its distance from the primal light (*de Somn.* i. pp. 638, 641, &c., *de Praem. et Poen.* p. 414, *Leg. alleg.* i. p. 47, &c., iii. p. 120, &c.). Thus we already find in Philon in a very distinct form the outlines of the doctrine of emanations, which subsequently was further developed on the one hand by the Gnostics, on the other by the Neo-platonists.

2. The MEGARIAN or DIALECTICIAN, was a disciple of Diodorus Cronus, and a friend of Zenon, though older than the latter, if the reading in Diogenes Laërtius (vii. 16) is correct. In his Menexenus he mentioned the five daughters of his teacher (Clem. Alex. *Strom.* iv. p. 528, a. ed. Potter), and disputed with him respecting the idea of the possible, and the criteria of the truth of hypothetical propositions. With reference to the first point Philon approximated to Aristotle, as he recognized that not only what is, or will be, is possible (as Diodorus maintained), but also what is in itself

conformable to the particular purpose of the object in question, as of chaff to burn (κατὰ ψιλὴν λεγόμενον ἐπιτηδειότητα; Alex. Aphrod. *Nat. Qual.* i. 14. Compare on the whole question J. Harris, in Upton's *Arriani Dissertat. Epict.* ii. 19, ap. Schweighäuser, vol. ii. p. 515, &c.) Diodorus had allowed the validity of hypothetical propositions only when the antecedent clause could never lead to an untrue conclusion, whereas Philon regarded those only as false which with a correct antecedent had an incorrect conclusion (Sext. Empir. *adv. Math.* viii. 113, &c. *Hypotyp.* ii. 110, comp. Cic. *Acad.* ii. 47, *de Fato*, 6). Both accordingly had sought for criteria for correct sequence in the members of hypothetical propositions, and each of them in a manner corresponding to what he maintained respecting the idea of the possible. Chrysippus attacked the assumption of each of them.

The Philon who is spoken of as an Athenian and a disciple of Pyrrhon, though ridiculed by Timon as a sophist, can hardly be different from Philon the dialectician (Diog. Laërt. ix. 67, 69). Hieronymus (*Jov.* 1) speaks of Philon the dialectician and the author of the Menexenus, as the instructor of Carneades, in contradiction to chronology, perhaps in order to indicate the sceptical direction of his doctrines.

3. The ACADEMIC, was a native of Larissa and a disciple of Clitomachus. After the conquest of Athens by Mithridates he removed thence to Rome, where he settled as a teacher of philosophy and rhetoric. Here Cicero was among his hearers (Cic. *ad Fam.* xiii. 1, *Acad.* i. 4. *Brut.* 89, *Tusc.* ii. 3). When Cicero composed his *Quaestiones Academicae*, Philon was no longer alive (*Acad.* ii. 6); he was already in Rome at the time when the dialogue in the books *de Oratore* is supposed to have been held (B.C. 92, *de Orat.* iii. 28). Through Philon the *scepsis* of the Academy returned to its original starting point, as a polemical antagonism against the Stoics, and so entered upon a new course, which some historians have spoken of as that of the fourth academy (Sext. Emp. *Hypotyp.* i. 220). He maintained that by means of conceptive notions (καταληπτικὴ φαντασία) objects could not be comprehended (ἀκατάληπτα), but were comprehensible according to their nature (Sext. Emp. *Hypotyp.* i. 235; Cic. *Acad. Quaest.* ii. 6). How he understood the latter, whether he referred to the evidence and accordance of the sensations which we receive from things (Aristocles, ap. Euseb. *Praep. Evang.* xiv. 9), or whether he had returned to the Platonic assumption of an immediate spiritual perception, is not clear. In opposition to his disciple Antiochus, he would not admit of a separation of an Old and a New Academy, but would rather find the doubts of scepticism even in Socrates and Plato (Cic. *Acad. Quaest.* ii. 4, 5, 23), and not less perhaps in the New Academy the recognition of truth which burst through its scepticism. At least on the one hand, even though he would not resist the evidence of the sensations, he wished even here to meet with antagonists who would endeavour to refute his positions (Aristocles, *l. c.*), i. e. he felt the need of subjecting afresh what he had provisionally set down in his own mind as true to the examination of scepticism; and on the other hand, he did not doubt of arriving at a sure conviction respecting the ultimate end of life. [Ch. A. B.]

PHILON (Φίλων), the name of several physicians, whom it is almost impossible to distinguish with certainty.

1. A native of Tarsus in Cilicia, of whose date it can only be certainly determined that he lived in or before the first century after Christ, as Galen speaks of him as having lived sometime before his own age. He was the author of a celebrated antidote, called after his name *Philonium*, Φιλώνειον. He embodied his directions for the composition of this medicine in a short enigmatical Greek poem, preserved by Galen, who has given an explanation of it (*De Compos. Medicam. sec. Loc.* ix. 4, vol. xiii. p. 267, &c.). This physician is supposed by Sprengel (*Hist. de la Méd.* vol. ii.) and others to have been the same person as the grammarian, Herennius Philon, but probably without sufficient reason. His antidote is frequently mentioned by the ancient medical writers, e. g. Galen (*Ad Glauc. de Meth. Med.* ii. 8, vol. xi. p. 114, *Comment. in Hippocr.* "*Epid. VI.*" vi. 5, vol. xvii. pt. ii. p. 331, *De Compos. Medicam. sec. Loc.* viii. 7, vol. xiii. p. 202, *De Locis Affect.* ii. 5, vol. viii. p. 84, *De Meth. Med.* xii. 1, vol. x. p. 818), Aretaeus (*De Cur. Morb. Chron.* ii. 5, p. 335), Paulus Aegineta (iii. 23, vii. 11, pp. 440, 657), Oribasius (*Synops.* iii. *Eupor.* iv. 136, pp. 54, 675), Aëtius (ii. 4. 28, iii. 1. 32, iii. 2. 1, iv. 1. 107, pp. 382, 478, 511, 660), Joannes Actuarius (*De Meth. Med.* v. 6, p. 263), Marcellus (*De Medicam*, cc. 20, 22. pp. 329, 341), Alexander Trallianus (pp. 271, 577, ed. Basil.), Nicolaus Myrepsus (*De Compos. Medicam.* i. 243, 383, pp. 412, 437), Avicenna (*Canon*, v. 1. 1. vol. ii. p. 278, ed. Venet. 1595). This Philon may perhaps be the physician whose collyrium is quoted by Celsus (*De Medic.* vi. 6, p. 119.)

2. The physician who is mentioned among several others by Galen (*De Meth. Med.* i. 7, vol. x. p. 53) as belonging to the sect of the Methodici, is perhaps a different person from the preceding, and must have lived some time in or after the first century B. C. He may, perhaps, be the contemporary of Plutarch, in the second century after Christ, who is introduced by him in his *Symposiacon* (ii. 6. 2, iv. 1. 1, vi. 2. 1, viii. 9. 1). He was of opinion that the disease called *Elephantiasis* first appeared shortly before his own time; but in this he was probably mistaken. See Jul. Alb. Hofmann's treatise, *Rabiei Caninae ad Celsum usque Historia Critica*, p. 53. (Lips. 8vo. 1826.)

A physician of this name is also mentioned by St. Epiphanius (*adv. Haeres.* i. 1, 3); and a writer on metals, by Athenaeus (vii. p. 322). [W. A. G.]

PHILON (Φίλων), artists. 1. Son of Antipater, a statuary who lived in the time of Alexander the Great, and made the statue of Hephaestion. (Tatian. *Orat. adv. Graec.* 55, p. 121, ed. Worth). He also made the statue of Zeus Ourios, which stood on the shore of the Black Sea, at the entrance of the Bosporus, near Chalcedon, and formed an important landmark for sailors. It was still perfect in the time of Cicero (*in Verr.* iv. 58), and the base has been preserved to modern times, bearing an inscription of eight elegiac verses, which is printed in the works of Wheeler, Spon, and Chishull, and in the Greek Anthology (Brunck, *Anal.* vol. iii. p. 192; Jacobs, *Anth. Graec.* vol. iv. p. 159; comp. Sillig, *Catal. Artif. s. v.*). Philon is mentioned by Pliny among the statuaries who made *athletas et armatos et venatores sacrificantesque.* (*H. N.* xxxiv. 8. s. 19. § 34).

2. A very eminent architect at Athens in the time of the immediate successors of Alexander. He built for Demetrius Phalereus, about B. C. 318, the portico of twelve Doric columns to the great temple at Eleusis. He also constructed for the Athenians, under the administration of Lycurgus, an armoury (*armamentarium*) in the Peiraeeus, containing arms for 1000 ships (Plin. *H. N.* vii. 37. s. 38). This work, which excited the greatest admiration (Cic. *de Orat.* i. 14 ; Strab. ix. p. 395, d. ; Val. Max. viii. 12. ext. 2), was destroyed in the taking of Athens by Sulla. (Plut. *Sulla*, 14). He wrote works on the architecture of temples, and on the naval basin which he constructed in the Peiraeeus. (Vitruv. vii. Praef. § 12.)

3. A sculptor (λιθουργός), whose name appears on an inscription recently discovered at Delphi. (Ross, *Inscr. Graec. Ined.* Fasc. i. n. 73. p. 30 ; R. Rochette, *Lettre à M. Schorn*, p. 384, 2nd ed.)

4. An engraver of medals, whose name is seen on the front of the helmet of the head of Minerva, which is the type of several coins of Heracleia in Lucania. The letters are extremely minute, and the inscription is sometimes in the form ΦΙΛ, sometimes ΦΙΛΩ. (R. Rochette, *Lettre à M. Schorn*, p. 94, 2nd ed.) [P. S.]

PHILONI'CUS, artists. 1. C. Cornelius, a Roman artist in silver, whose name occurs in an inscription found at Narbonne, FABER ARGENT. (Gruter, p. dcxxxix. 5). This inscription is one of several proofs that this branch of the arts was diligently cultivated in Gaul under the early emperors. In other inscriptions we find mention made of *Vasclarii Argentarii*, specimens of whose work are furnished by beautiful silver vases, which have been found in Gaul. (R. Rochette, *Lettre à M. Schorn*, p. 385, 2nd ed.)

2. M. Canuleius, an artist, whose name occurs in an inscription (Gruter, p. xxv. 1), where he is designated as *Geniarius*, that is, a maker of little figures of *genii*. (R. Rochette, *l. c.*) [P. S.]

PHILO'NIDES (Φιλωνίδης), an Athenian comic poet of the Old Comedy, who is, however, better known as one of the two persons in whose names Aristophanes brought out some of his plays, than by his own dramas. The information we have of him as a poet can be stated in a very few words ; but the question of his connection with Aristophanes demands a careful examination.

Before becoming a poet, Philonides was either a fuller or a painter, according to the different texts of Suidas and Eudocia, the former giving γναφεύς, the latter γραφεύς. Three of his plays are mentioned, Ἀπήνη, Κόθορνοι, and Φιλέταιρος (Suid. *s. v.*). The title of Κόθορνοι would of itself lead us to suppose that it was an attack upon Theramenes, whose party fickleness had gained him the well-known epithet Κόθορνος, and this conjecture is fully confirmed by the following passage of a grammarian (Bekker, *Anecd.* p. 100. 1): Θηραμένης· τὴν κλητικήν· Φιλιππίδης Κοθόρνοις, where we ought no doubt to read Φιλωνίδης, for no such play of Philippides is ever mentioned, but the Κόθορνοι of Philonides, besides being mentioned by Suidas, is several times quoted by Athenaeus and other writers. The plural number of the title, Κόθορνοι, is no doubt because the chorus consisted of persons of the character of Theramenes. We have another example of that confusion between names beginning with *Phil.*, which has been noticed under PHILEMON, in the fact that many fragments, which Stobaeus has preserved under the name of Philonides, are evidently from the New Comedy, and ought to be ascribed to Philemon or Philippides. (Meineke, *Frag. Com. Graec.* vol. i. pp. 102—104, vol. ii. pp. 421—425 ; Fabric. *Bibl. Graec.* vol. ii. p. 482.)

The other question respecting Philonides is one of very great importance in connection with the literary history of the Old Comedy in general, and of Aristophanes in particular. It is generally believed that Philonides was an actor of Aristophanes, who is said to have committed to him and to Callistratus his chief characters. But the evidence on which this statement rests is regarded by some of the best modern critics as leading to a very different conclusion, namely, that several of the plays of Aristophanes were brought out in the names of Callistratus and Philonides. This question has been treated of by such scholars as Ranke, C. F. Hermann, Fritzsch, Hanovius, W. Dindorf, and Droysen ; but by far the most elaborate and satisfactory discussion of it is that by Theodor Bergk, prefixed to his edition of the fragments of Aristophanes, in Meineke's *Fragmenta Comicorum Graecorum*, vol. ii. pp. 902—939.

It must be remembered that, when a poet wished to exhibit a drama, he had first to apply to either the first or second archon for a chorus, his obtaining which depended on the opinion of the archon as to the merits of his play, and also in no small degree on personal and political influence. We even find choruses refused to such poets as Sophocles and Cratinus. Even when he succeeded in obtaining a chorus, he had to encounter the proverbial capriciousness of an Athenian audience, whose treatment even of old favourites was, as Aristophanes complains, no small discouragement to a young candidate for their favour. In order to reduce the obstacles which a young poet found thus placed in his way upon the very threshold, two courses were customary: the candidate for dramatic honours either brought out in his own name the play of some popular poet, the intrinsic merit of which was sure to obtain a chorus, or else he availed himself of the reputation of a well-known poet by applying for a chorus in his name. The result was that by the former plan, which we know to have been adopted by the sons of Aeschylus, Sophocles, and Aristophanes, the young poet's name became known, and he could more easily hope to obtain a chorus for one of his own plays ; and, in the latter case, the reception of his works would encourage him to appear again under his own name, or the contrary. There is, in fact, a passage of Aristophanes, which, if the figure be interpreted closely, would suggest the notion that it was customary for a young poet to pass through the following three stages: the first, assisting another poet in the composition of the less important passages of his plays (like the pupils of a great artist), as we know Eupolis to have worked under Aristophanes in the *Knights* ; then putting out his own dramas under the name of another poet, in order to see how the popular favour inclined ; and lastly, producing them in his own name. These several stages are perhaps intimated by the phrases, ἐρέτην γένεσθαι, πρωρατεῦσαι καὶ τοὺς ἀνέμους διαθρῆσαι, and κυβερνᾶν αὐτὸν ἑαυτῷ in the passage alluded to (*Eq.* 541—543, see Bergk, *l. c.* pp. 916, 917). In addition to the reasons just stated, there is a very common opinion,

founded on the statement of a grammarian (*Schol. in Aristoph. Nub.* 530), that an express law forbade a poet to exhibit a drama in his own name while he was under thirty years of age; but Bergk has shown (*l. c.* pp. 906, 907) that this law is probably one of those innumerable fictions of the commentators, who state as facts things which are simply the expression of their own notion of their author's meaning; for Aeschylus, Sophocles, and Euripides are all known to have brought out plays in their own names while they were under thirty.

Now, in every case, the name enrolled in the public records was that of the person in whose name the chorus was applied for, whether he were the real author or not, and this is the name which appears in the *Didascalia* prefixed to a play under the form ἐδιδάχθη διὰ Καλλιστράτου (*Acharn.*), or δι' αὐτοῦ τοῦ Ἀριστοφάνους (*Equit.*). In fact, according to the original spirit of the institution, the *chorus* was the only essential part of a play, and the public functionaries knew nothing of *the author as such*, but only of *the teacher of the chorus*. Now we can easily understand how, when a poet was wealthy and fond of enjoyment, he might choose to assign the laborious duty of training the chorus and actors to another person; and thus, besides the reasons already stated for a poet's using another's name at the commencement of his career, we see another ground on which he might continue that practice, after his reputation was established.

Now we learn from Aristophanes himself, to say nothing of other evidence, not only the fact that he brought out his early plays in the names of other poets, but also his reasons for so doing. In the *Parabasis* of the Knights (v. 514), he states that he had pursued this course, not from want of thought, but from a sense of the difficulty of his profession, and from a fear that he might suffer from that fickleness of taste which the Athenians had shown towards other poets, as Magnes, Crates, and Cratinus. Again, in the *Parabasis* of the *Clouds* (v. 530), he expresses the same thing in the following significant language:—

> Κἀγώ, παρθένος γὰρ ἔτ' ἦ, κοὐκ ἐξῆν πώ μοι τεκεῖν
> ἐξέθηκα, παῖς δ' ἑτέρα τις λαβοῦσ' ἀνείλετο,

where the last words evidently imply, if the figure is to be interpreted consistently, that the person in whose name he brought out the play referred to (the *Daetaleis*) was *another poet*. It was evidently the word ἐξῆν in this passage that misled the scholiast into his fancy of a legal prohibition.

We must now inquire what light the ancient grammarians throw upon the subject. The author of the anonymous work, Περὶ κωμῳδίας, who is decidedly one of the best of these writers, states (p. xxix.) that "Aristophanes first exhibited (ἐδίδαξε) in the archonship of Diotimus (B. C. 427), in the name of Callistratus (διὰ Καλλιστράτου); for his political comedies (τὰς πολιτικὰς) they say that he gave to him, but those against Euripides and Socrates to Philonides; and on account of this (first drama) being esteemed a good poet, he conquered on subsequent occasions (τοὺς λοιποὺς, sc. χρόνους), enrolling his own name as the author (ἐπιγραφόμενος). Afterwards he gave his dramas to his son" (Araros). The play which he exhibited on this occasion was the Δαιταλεῖς (*Nub. l. c.* and *Schol.*). To the same effect another respectable grammarian, the author of the life of Aristophanes, tells us (p. xxxv.) that "being at first exceedingly cautious and otherwise clever, he brought out (καθίει, the regular word for bringing into a contest) his first dramas in the names of (διὰ) Callistratus and Philonides; wherefore he was ridiculed .... on the ground that he *laboured for others*: but afterwards he *contended in his own name* (αὐτὸς ἠγωνίσατο):" here again the phrase "that he laboured for others" must imply that Callistratus and Philonides were poets.

Thus far all is clear and consistent. Aristophanes, from motives of modesty and caution, but not from any legal necessity, began to exhibit, not in his own name, but in that of Callistratus, and afterwards of Philonides. The success of these first efforts encouraged him to come forward as the avowed author of his plays; and again, towards the close of his life, he aided his son Araros, by allowing him to bring out some of his dramas (the *Cocalus* for example) in his own name. But at the close of this very same *Life of Aristophanes* (p. xxxix.) we find the error which we have to expose, but yet combined with truth as to the main fact, in the statement that "the *actors* of Aristophanes were Callistratus and Philonides, *in whose names* (δι' ὧν) he exhibited his own dramas, the public (or political) ones (τὰ δημοτικά) in the name of Philonides, and the private (or personal) ones (τὰ ἰδιωτικά) in that of Callistratus." It seems that the grammarian, though himself understanding the meaning of διά, copied the error into which some former writer had been led, by supposing that it referred to the *actors*: for, that it cannot have that sense in the passage before us, is obvious from the tautology which would arise from so translating it, and from the force of the ἑαυτοῦ; namely, "*the actors* of Aristophanes were Callistratus and Philonides, by whom *as actors* he exhibited his *own* dramas." We may, however, with great probability regard the passage as a later interpolation: how little credit is due to it is plain from the fact that the distribution of subjects in the last clause agrees neither with the testimony already cited, nor with the information which we derive from the *Didascaliae*, as to the plays which were assigned respectively to Philonides and Callistratus. From the *Didascaliae* and other testimonies, we find that the *Babylonians* (B. C. 426) and the *Acharnians* (B. C. 425) were also brought out in the name of Callistratus; and that the first play which Aristophanes exhibited in his own name was the *Knights*, B. C. 424 (ἐδιδάχθη.... δι' αὐτοῦ τοῦ Ἀριστοφάνους, *Didasc.*). And hence the notion has been hastily adopted, that he henceforth continued to exhibit in his own name, until towards the close of his life, when he allowed Araros to bring out his plays. But, on the contrary, we find from the *Didascaliae* that he brought out the *Birds* (B. C. 414) and the *Lysistrata* (B. C. 411) in the name of Callistratus (διὰ Καλλιστράτου).

Thus far the testimonies quoted have only referred to Philonides in general terms: it remains to be seen what particular plays Aristophanes brought out in his name. From the above statements of the grammarians it might be inferred that Aristophanes used the name of Philonides in this manner *before* the composition of the *Knights*; but this is probably only a part of the error by which it was assumed that, from the time of his exhibiting the *Knights*, it was his constant custom to bring out his comedies in his own name. It is true that

the scholiast on the passage from the *Clouds*, above quoted, in which the *Daetaleis* is referred to, explains the phrase παῖς ἑτέρα as meaning Φιλωνίδης καὶ Καλλίστρατος, and Dindorf, by putting together this passage and the above inference, imagines that the *Daetaleis* was brought out in the name of Philonides (*Frag. Arist. Daet.*); but the scholiast is evidently referring, not so much to the bringing out of this particular play (for παῖς ἑτέρα cannot mean *two* persons, nor were dramas ever brought out in more than one name) as to the practice of Aristophanes with respect to several of his plays. There is, therefore, no reason for the violent and arbitrary alteration of the words of the grammarian, who, as above quoted, expressly says that the play was exhibited διὰ Καλλιστράτου. There is, therefore, no evidence that Aristophanes exhibited under the name of Philonides previous to the date of the *Knights*; but that he did so afterwards we know on the clearest evidence. His next play, the *Clouds* (B. C. 423), we might suppose to have been brought out in the name of Philonides, on account of the statement of the grammarian, that Aristophanes assigned to him the plays against Socrates and Euripides, coupled with the known fact that the *Frogs* were exhibited in the name of Philonides; but, however this may be, we find that, in the following year, B. C. 422, Aristophanes brought out two plays, the *Proagon* and the *Wasps*, both in the name of Philonides, and gained with them the first and second prize. This statement rests on the authority of the difficult and certainly corrupted passage in the *Didascalia* of the *Wasps*, into the critical discussion of which we cannot here enter, further than to give, as the result, the following amended reading, which is founded on the Ravenna MS., adopted both by Dindorf and Bergk, and of the correctness of which there can now hardly be a doubt:—Ἐδιδάχθη ἐπὶ ἄρχοντος Ἀμυνίου διὰ Φιλωνίδου ἐν τῇ πθ' ὀλυμπιάδι: β' (i. e. δεύτερος) ἦν. εἰς Λήναια: καὶ ἐνίκα πρῶτος Φιλωνίδης Προαγῶνι, Λεύκων Πρέσβεσι γ' (i. e. τρίτος); from which we learn that the *Wasps* was exhibited at the Lenaea, in the 89th Olympiad, in the year of the Archon Amynias, under the name of Philonides, and that it gained the second place, the first being assigned to the Προάγων, which was also exhibited in the name of Philonides, and which we know from other sources to have been a play of Aristophanes (see the Fragments), and the third to the Πρέσβεις of Leucon.*

In the year B. C. 414 we again find Aristophanes exhibiting two plays (though at different festivals), the *Amphiaraus*, in the name of Philonides, and the *Birds*, in that of Callistratus (*Arg. in Av.*); and, lastly, we learn from the *Didascalia* to the *Frogs*, that that play also was brought out in the name of Philonides. We thus see that Aristophanes used the name of Philonides, probably, for the *Clouds* (see Bergk, *l. c.* pp. 913, 914), and certainly for the *Wasps*, the *Proagon*, the *Amphiaraus*, and the *Frogs*. The *Daetaleis*, the *Babylonians*, the *Acharnians*, the *Birds*, and the *Lysistrata*, were brought out, as we have seen, in the name of Callistratus. Of the extant plays of Aristophanes, the only ones which he is known to have brought out in his own name are the *Knights*, the *Peace*, and the *Plutus*. His two last plays, the *Cocalus* and *Aeolosicon*, he gave to his son Araros. The *Thesmophoriazusae* and the *Ecclesiazusae* have no name attached to them in the *Didascaliae*.

These views are further supported by Bergk, in an elaborate discussion of all the passages in Aristophanes and his scholiasts, which bear upon the matter; which must be read by all who wish to master this important question in the literary history of Aristophanes.

There still remain, however, one or two questions which must not be passed over. Supposing it established, that Aristophanes brought out many of his plays in the names of Callistratus and Philonides, might they not also be the chief actors in those plays, and, if not, who and what were they? From what has been said in the early part of this article, a strong presumption may be gathered that the persons in whose names the dramas of others were exhibited were themselves *poets*, who had already gained a certain degree of reputation, but who, from advancing years, or for other reasons, might prefer this sort of literary partnership to the risk and trouble of original composition. Indeed, it would appear, on the face of the thing, an absurdity for a person, who did not profess to be a poet, to enrol his name with the archon as the author of a drama, and to undertake the all-important office of training the performers. But we have the evidence of Aristophanes himself, that those in whose names he exhibited his dramas, were poets, like himself, ἑτέροισι ποιηταῖς (*Vesp.* 1016; comp. *Schol.*): we have already seen that Philonides was a poet of the Old Comedy; and with reference to Callistratus, we have no other information to throw doubt on that contained in the above and other passages of Aristophanes and the grammarians. The fact, that we have only three titles of plays by Philonides, and none by Callistratus, accords with the view that they were chiefly employed as διδάσκαλοι of the plays of Aristophanes. We have seen, indeed, that one or two of the grammarians state that they were *actors*; but, with all the evidence on the other side, there can be little doubt that this statement has merely arisen from a mistake as to the meaniug of the word διὰ in the *Didascaliae*. That word has its recognized meaning in this connection, and no one hesitates to give it that meaning in the *Didascaliae* of the earlier plays: there is no good authority for supposing it to designate the actor: the *Didascaliae* were not designed to record the name of the actor, but that of the poet, whether real or professed; the terms διδάσκαλος, χοροδιδάσκαλος, κωμῳδοδιδάσκαλος, are used as precisely equivalent to ποιητής and κωμῳδοποιητής: and the notion that the χοροδιδάσκαλος and the chief actor could be the same person involves the almost absurd idea of the chief actor's training himself. The common story about Aristophanes taking upon himself the part of the chief actor in the *Knights* is shown by Bergk to be, in all probability, a mere fabrication of some grammarian, who mistook the meaning of ἐδιδάχθη δι' αὐτοῦ τοῦ Ἀριστοφάνους in the *Didascalia*; and there is no clear case, after the regular establishment of the

* Clinton (*F. H.* vol. ii. p. xxxviii. n. i.) gives a very good account of the extraordinary errors which have been founded on this passage; to which must be added his own, for, on the strength of a reading which cannot be sustained, he makes the passage mean that Aristophanes gained the *first* prize with the *Wasps*, and some poet, whose name is not mentioned, the *second* with the *Proagon*.

drama, in which a poet was at the same time the actor, either of his own plays, or of those of another poet. There is a curious confirmation of one of the arguments just urged in one of the *Scholia* on that passage of the *Clouds* which has so misled the commentators (v. 531).—Δηλονότι ὁ Φιλωνίδης καὶ ὁ Καλλίστρατος, οἱ "ΥΣΤΕΡΟΝ γενόμενοι ὑποκριταί τοῦ Ἀριστοφάνους, the author of which passage evidently inserted ὕστερον in order to gloss over the absurdity of giving διὰ different meanings in the *Didascaliae* of the earlier and the later plays.

One more question of interest still remains, respecting the knowledge which the Athenian public had of the real author of those plays which appeared under other names, especially in the case of Aristophanes; concerning which the reader is referred to Bergk (*l. c.* pp. 930, &c.), who sums up the whole discussion in words to the following effect:—that Aristophanes, through youthful timidity, when he began to write plays, entrusted them to Callistratus; but afterwards also, even when he had made the experiment of exhibiting in his own name, he still retained his former custom, and generally devolved the task of bringing out the play on Callistratus or Philonides; that both these were poets, and not actors; nor did even Aristophanes himself act the part of Cleon in the *Knights*; that the fame of Aristophanes, though under the name of another, quickly spread abroad; and that it was he himself, and not Callistratus, whom Cleon thrice attacked in the courts of law (p. 939).

Philonides, the comic poet, must not be confounded with a certain Philonides who is attacked as a profligate voluptuary by Aristophanes (*Plut.* 179, 303; comp. *Schol.*), and other comic poets, such as Nicochares, Theopompus, and Philyllius. (Bergk, *Frag. Com. Att. Antiq.* p. 400.) [P. S.]

PHILO'NIDES (Φιλωνίδης). 1. A physician of Catana in Sicily, the tutor of Paccius Antiochus (Scribon. Larg. *De Compos. Medicam.* c. 23. § 97. p. 209; Marcell. Empir. *De Medicam.* c. 20, p. 324), who lived about the beginning of the Christian era. He is probably the physician who is quoted by Dioscorides, and said by him to have been a native of Enna in Sicily (*De Mat. Med.* iv. 148, vol. i. p. 629); by Erotianus (*Lex. Hippocr.* p. 144); and also by Galen, who refers to his eighteenth book, Περὶ Ἰατρικῆς, *De Medicina.* (*De Differ. Puls.* iv. 10, vol. viii. p. 748.)

2. A physician of Dyrrachium in Illyricum, who was a pupil of Asclepiades of Bithynia in the first century B. C., practised in his own country with some reputation, and wrote as many as five and forty books. (Steph. Byz. *s. v.* Δυρράχιον.)

One of these physicians (for, though they were probably contemporaries, there is no reason for supposing them to have been the same individual) wrote a work, Περὶ Μύρων καὶ Στεφάνων, *De Unguentis et Coronis*, which is quoted by Athenaeus (xv. 17, 18, 45, pp. 675, 676, 691), and one on Pharmacy quoted by Andromachus (ap. Gal. *De Compos. Medicam. sec. Gen.* viii. 7, vol. xiii. p. 978), and by Marcellus Empiricus (*De Medicam.* c. 29, p. 380). [W. A. G.]

PHILONIS. [CHIONE and CEYX.]

PHILO'NOE (Φιλονόη), the name of two mythical personages, one a daughter of Tyndareos, who was rendered immortal by Artemis (Apollod. iii. 10. § 6), and the other a daughter of Jobates, and wife of Bellerophontes (ii. 3. § 2). The latter is commonly called Anticleia. [L. S.]

PHILO'NOME (Φιλονόμη). 1. A daughter of Nyctimus and Arcadia, and a companion of Artemis, became by Ares the mother of Lycastus and Parrhasius; but from fear of her father she threw her twin babes into the river Erymanthus. They were carried by the river-god into a hollow oak tree, where they were suckled by a she-wolf, until the shepherd Tyliphus found them and took them home. (Plut. *Paral. min.* 36.)

2. [TENES.] [L. S.]

PHILO'NOMUS (Φιλόνομος), a son of Electryon and Anaxo. (Apollod. ii. 4. § 5; Strab. viii. pp. 364, 384; comp. ELECTRYON.) [L. S.]

PHILOPA'TOR (Φιλοπάτωρ). This name, which we find applied as an epithet or distinctive appellation to several of the kings of Syria and Egypt, appears to have been borne as a proper name by two kings of Cilicia; at least no other is mentioned either by historians or on their coins.

PHILOPATOR I. was a son of TARCONDIMOTUS I. In common with his father he had espoused the cause of Antony during the civil war between the latter and Octavian, but on learning the tidings of the battle of Actium, and the death of Tarcondimotus B. C. 31, he declared in favour of the conqueror. He was nevertheless deprived of his kingdom by Octavian, and we do not learn that he was subsequently reinstated, though in B. C. 20 we find his paternal dominions restored to his brother, Tarcondimotus. (Dion Cass. li. 2, 7, liv. 9.)

PHILOPATOR II. is known only from the mention by Tacitus of his death in A. D. 17. (Tac. *Ann.* ii. 42.) Eckhel supposes him to have been a son of Tarcondimotus II., but it does not seem quite clear that he is distinct from the preceding, who may have been allowed to resume the sovereignty after his brother's death. (See, concerning these obscure princes of Cilicia, Eckhel, vol. iii. p. 83; Walther, *ad Tac. l. c.*) [E. H. B.]

COIN OF PHILOPATOR.

PHILOPHRON (Φιλόφρων), a Rhodian, who was sent ambassador together with Theaetetus to the ten Roman deputies appointed to settle the affairs of Asia after the defeat of Antiochus, B. C. 189. They succeeded in obtaining the assignment of Lycia to the Rhodians as a reward for their services in the late contest (Polyb. xxiii. 3). At the commencement of the war between Rome and Perseus, the Rhodians were divided into two parties, the one disposed to favour the Macedonian king, the other to adhere closely to the Roman alliance. Philophron was one of the principal leaders of the latter; and we find him (together with Theaetetus) taking a prominent part in opposing all concessions to Perseus. But though in B. C. 169 they were still able to carry a decree for sending ambassadors to the senate at Rome, as well as to the consul Q. Marcius, to renew and strengthen the friendly relations between the two

powers, the ill success of the Roman arms in the ensuing campaign gave the preponderance to the Macedonian party, and the following year (B. C. 168) Philophron and Theaetetus were unable to prevent the favourable reception given to the ambassadors of Perseus and Gentius (Id. xxvii. 11, xxviii. 2, 14, xxix. 5). Embassies were then despatched by the Rhodians to the belligerent parties to endeavour to bring about a peace between them, a step which gave great offence to the Romans; and after the victory of Aemilius Paulus, Philophron was despatched in all haste to Rome, together with Astymedes, to deprecate the wrath of the senate. The ambassadors themselves were received with favour, but the Rhodians were deprived of the possession of Caria and Lycia, and compelled to withdraw their garrisons from Caunus and Stratoniceia. (Id. xxx. 4, 5, 19.) [E.H.B.]

PHILOPOEMEN (*Φιλοποίμην*). 1. Son of Craugis, of Megalopolis in Arcadia, was one of the few great men that Greece produced in the decline of her political independence. His contemporaries looked up to him as the greatest man of their day, and succeeding ages cherished his memory with deep veneration and love. Thus we find Pausanias saying (viii. 52. § 1), that Miltiades was the first, and Philopoemen the last benefactor to the whole of Greece, and an admiring Roman exclaiming, "that he was the last of the Greeks" (Plut. *Philop.* 1). The great object of Philopoemen's life was to infuse among the Achaeans a military spirit, and thereby to establish their independence on a firm and lasting basis. To this object he devoted all the energies of his mind; and he pursued it throughout his life with an enthusiasm and perseverance, which were crowned with far greater success than could have been anticipated, considering the times in which he lived. His predecessor Aratus, who was the founder of the Achaean league, was a man of little military ability, and had chiefly relied on negotiation and intrigue for the accomplishment of his objects and the extension of the power of the league. He had accordingly not cared to train a nation of soldiers, and had in consequence been more or less dependent upon Macedonian troops in his wars with Sparta and other enemies, thereby making himself and his nation to a great extent the subjects of a foreign power. Philopoemen, on the contrary, was both a brave soldier and a good general; and the possession of these qualities enabled him to make the Achaean league a really independent power in Greece.

Philopoemen was born about B. C. 252, since he was in his seventieth year at the time of his death in B. C. 183 (Plut. *Philop.* 18). His family was one of the noblest in all Arcadia, but he lost his father, who was one of the most distinguished men at Megalopolis, at an early age, and was brought up by Cleander, an illustrious citizen of Mantineia, who had been obliged to leave his native city, and had taken refuge at Megalopolis, where he contracted an intimate friendship with Craugis. As Philopoemen grew up, he received instruction from Ecdemus and Demophanes (called Eclemus and Megalophanes in Pausanias, viii. 49. § 2), both of whom had studied the Academic philosophy under Arcesilaus, and had taken an active part in expelling the tyrants from Megalopolis and Sicyon, as well as in other political events of their time. Under their teaching and guidance Philopoemen became a brave, virtuous, and energetic youth. He early proposed to himself Epaminondas as his model; but though he succeeded in imitating the activity and contempt of riches of his great model, his vehemence of temper prevented him from obtaining the amiable manners and winning temper which characterised the Theban. From his earliest years Philopoemen showed a great fondness for the use of arms, and took great pleasure in all warlike exercises. As soon as he had reached the age of military service, he eagerly engaged in the incursions into Laconia, which were then frequently made, and in these he greatly distinguished himself, being the first to march out and the last to return. When he was not employed in war, he divided his time between the chase, the transaction of public business, the cultivation of his estate, and the study of philosophy and literature. After spending part of the day in the city, he usually walked to an estate which he had about two or three miles from Megalopolis, where he slept, and rose early to work at the farm, after which he returned again to the city. His studies were chiefly directed to the art of war, and his favourite books were the Tactics of Evangelus, and the History of Alexander's campaigns.

The name of Philopoemen first occurs in history in B. C. 222, when he was thirty years of age. In that year Cleomenes, king of Sparta, the great enemy of the Achaean league, seized Megalopolis, and laid it in ruins. The Spartans surprised Megalopolis in the night, and took possession of the market-place before the alarm had become general among the inhabitants. As soon as it became known that the Spartans were in the city, most of the citizens fled towards Messene; but Philopoemen and a few kindred spirits offered a gallant resistance to the enemy, and their determined and desperate valour gave such employment to the Spartans, as to enable the citizens to escape in safety. Early in the following spring, B. C. 221, Antigonus, the Macedonian king, came down into the Peloponnesus to the assistance of the Achaeans. Eager to revenge his country, Philopoemen joined him with a thousand foot and a body of horse, which Megalopolis placed under his command, and at the head of which he fought in the celebrated battle of Sellasia, in which Cleomenes was utterly defeated, and by which peace was for a time restored to Greece. The successful issue of this battle was mainly owing to the courage and abilities of Philopoemen, who had charged at the head of the Megalopolitan cavalry without orders, and had thus saved one wing of the army from defeat. The horse of Philopoemen was killed under him, but he continued to fight on foot, and did not leave the field even when both his sides had been struck through with a javelin. His conduct in this battle at once conferred upon Philopoemen the greatest reputation. Antigonus was anxious to take him into his service, and offered him a considerable command; but this he declined, as he still hoped to secure the independence of his country, and was unwilling to become the servant of a foreign power. But as there was no longer any war in Greece, and he was desirous of acquiring additional military experience, he set sail for Crete, where war was then waging between the cities of Cnossus and Lyttus. Cnossus was supported by the Aetolians, and Philopoemen accordingly espoused the side of Lyttus, and suc-

ceeded in securing the supremacy for the latter city. Of the history of his exploits in Crete, we are not informed; but we know that he added to his military reputation by his foreign campaigns, and accordingly on his return to his native country, in B.C. 210, he was at once appointed commander of the Achaean cavalry. He immediately introduced great reforms into this branch of the service, which, as well as the rest of the Achaean army, was in a miserable condition. Instead of allowing the wealthy citizens to send ineffective substitutes, he induced the young men of the higher class to serve in person, and by his personal influence and his judicious training soon formed them into an effective and well-disciplined body. At the head of his cavalry, Philopoemen accompanied Philip in B.C. 209, in his expedition against Elis, and, as usual, distinguished himself by his bravery. In an engagement near the borders of Elis and Achaia, he slew the Elean commander Demophantus with his own hand.

In B.C. 208, Philopoemen was elected strategus, or general of the Achaean league. The reforms which he had introduced with so much success in the cavalry, encouraged him to make still greater changes in the main body of the Achaean army. He discontinued the use of the light arms which the Achaean soldiers had hitherto used, and substituted in their place heavy armour, long spears, and large shields; at the same time he trained them in the Macedonian tactics, and accustomed them to the close array of the phalanx. The influence which he had acquired over his countrymen was now so great that he infused into them all a martial spirit, and led them to display in their arms and military equipments that love of pomp and splendour, which had been formerly exhibited in their furniture and private dwellings. There never was seen a more striking instance of the power of a master mind; in the course of a few months he transformed a luxurious people into a nation of soldiers, confident in their general, and eager to meet the foe. The Achaeans were at that time at war with Machanidas, tyrant of Lacedaemon; and after eight months' careful training Philopoemen advanced against the enemy. Machanidas entered Arcadia, expecting to ravage it, as usual, without opposition; but upon reaching Tegea he was equally pleased and surprised to hear that the Achaean army was drawn up at Mantineia. He accordingly hastened forward, in full expectation of a complete victory. The battle was fought in the neighbourhood of Mantineia; the Spartans were utterly defeated, and Machanidas fell by the hand of Philopoemen himself. [MACHANIDAS.] This last victory raised the fame of Philopoemen to its highest point; and in the Nemean festival, which next followed, being a second time general of the league, he was hailed by the assembled Greeks as the liberator of their country. He had now to a great extent rendered the Achaeans independent of Macedonia, and had therefore incurred the hatred of Philip, who attempted to remove him by assassination, as he had Aratus; but his treachery was discovered in time, and brought down upon him the hatred and contempt of the Greeks.

The battle of Mantineia secured peace to the Peloponnesus for a few years, and accordingly Philopoemen disappears from history for a short time. Meantime Nabis, who succeeded Machanidas in the tyranny of Sparta, had by the most infamous means acquired a dangerous and formidable power. Encouraged by the impunity with which he had been allowed to perpetrate his abominable crimes, he at last ventured upon greater undertakings. Accordingly, in B.C. 202 he surprised Messene, and took possession of the town, though he was at the time in alliance with the Messenians. Philopoemen, who at that time held no office, endeavoured to persuade Lysippus, who was then general of the league, to march to the assistance of Messene; but as he could not prevail upon Lysippus to make any movement, he gathered together some troops by his private influence, and led them against Nabis, who evacuated the town at his approach, and hastily retired into Laconia. This daring attempt of the robber chief of Sparta roused the Achaeans to the necessity of prompt measures for the purpose of repressing his incursions, and they accordingly elected Philopoemen general of the league in B.C. 201. The military skill of Philopoemen soon gave Nabis a severe chastisement. He drew the mercenaries of the tyrant into an ambush on the borders of Laconia, at a place called Scotitas, and defeated them with great slaughter. Philopoemen was succeeded in his office by Cycliades, who was regarded as a partizan of Philip; and it was probably this reason, as Thirlwall has suggested, which induced Philopoemen to take another voyage to Crete, and assume the command of the forces of Gortyna, which had been offered him by the inhabitants of that town. His absence encouraged Nabis to renew his attacks upon Megalopolis, and he reduced the citizens to such distress, that they were compelled to sow corn in the open spaces within the city to avoid starvation. Philopoemen did not return to the Peloponnesus till B.C. 194. The Megalopolitans were so incensed against him on account of his leaving them at a time when his services were so much needed, that they nearly passed a decree depriving him of the citizenship, and were only prevented from doing so by the interposition of Aristaenus, the general of the league. But the great mass of the Achaeans gladly welcomed him back again, and made him general of the league in B.C. 192. During his absence in Crete, the Romans had conquered both Philip and Nabis, and had proclaimed the independence of Greece. But as soon as Flamininus had left Greece, the Aetolians invited Nabis to commence hostilities again. The tyrant, nothing loth, forthwith proceeded to attack Gythium and the other maritime towns of Laconia, and made incursions into the territories of the Achaeans. At first the Achaeans would not take up arms, and sent an embassy to Rome to learn the senate's pleasure; but the danger of Gythium at length became so pressing, that they commanded Philopoemen to relieve the town at once. His attempt to effect this by sea failed, in consequence of the inefficiency of his fleet, and the town was taken by assault on the very day that Philopoemen began to march against Sparta in order to create a diversion by land. Nabis having information of the movements of Philopoemen, took possession of a pass, through which the latter had to march; but although Philopoemen was thus taken by surprise, he extricated himself from his dangerous position by a skilful manoeuvre, and defeated the forces of the tyrant with such slaughter, that scarcely a fourth part was believed to have reached home.

After ravaging Laconia unmolested for thirty days, Philopoemen returned home covered with glory, and was received by his countrymen with so much applause and distinction as to give umbrage to Flamininus, who did not feel flattered by the parallels that were drawn between him and Philopoemen. Shortly after these events Nabis was slain by the Aetolians. Philopoemen thereupon hastened to Sparta, which he found in a state of great confusion, and partly by force, partly by persuasion, made the city join the Achaean league.

The state of Greece did not afford Philopoemen much further opportunity for the display of his military abilities. He had been obliged to relinquish his fond dream of making the Achaeans a really independent power; for the Romans were now in fact the masters of Greece, and Philopoemen clearly saw that it would be an act of madness to offer open resistance to their authority. At the same time he perceived that there was a mean between servile submission and actual war; and as the Romans still recognised in words the independence of the league, Philopoemen offered a resolute resistance to all their encroachments upon the liberties of his country, whenever he could do so without affording the Romans any pretext for war. The remainder of Philopoemen's life was chiefly spent in endeavours of this kind, and he accordingly became an object of suspicion to the Roman senate. It was in pursuance of this policy that we find Philopoemen advising the Achaeans to remain quiet during the war between Antiochus and the Romans in Greece; and when Diophanes, who was general of the league in B.C. 191, eagerly availed himself of some disturbances in Sparta to make war upon the city, and was encouraged in his purpose by Flamininus, Philopoemen, after he had in vain endeavoured to persuade him to continue quiet, hastened to Sparta, and by his private influence healed the divisions that had broken out there; so that when the Achaean army arrived before the gates, Diophanes found no pretext for interfering. The Spartans were so grateful for the services which he had rendered them on this occasion, that they offered him a present of a hundred and twenty talents, which he at once declined, bidding them keep it for the purpose of gaining over bad men to their side, and not attempt to corrupt with money good men who were already their friends.

In B.C. 189 Philopoemen was again elected general of the league. He introduced in this year a change of some importance in the constitution of the league, by transferring the place of assembly from Aegium, which had hitherto possessed this privilege exclusively, to the other cities of the league in rotation. This innovation was intended to deprive the old Achaean towns of their exclusive privileges, and to diffuse the power more equally among the other cities of the league. Meantime, fresh disturbances had broken out at Sparta. The party there which had shown itself so grateful to Philopoemen was probably the one which he had placed at the head of affairs when he annexed Sparta to the league; but the great body of the inhabitants, who had been established in the place by Nabis and the other tyrants, were opposed to Philopoemen and the league. They especially dreaded lest by Philopoemen's influence the exiles should be restored, who had been expelled by the tyrants, and whose property they held at present.

This party now obtained the upper hand, put to death thirty of Philopoemen's friends, and renounced their connection with the league. As soon as the Achaeans heard of these proceedings, they declared war against Sparta; and both Achaeans and Spartans laid their case before the Roman consul Fulvius Nobilior, who was then at Elis. Fulvius commanded them to send an embassy to Rome, and to abstain from war till they should learn the pleasure of the senate. The senate gave them an evasive answer, which the Achaeans interpreted as a permission to prosecute the war. They accordingly re-elected Philopoemen general in B.C. 188. He forthwith marched against Sparta, which was unable to resist his forces, and was compelled to submit at discretion. The way in which he treated the unhappy city is a blot upon the memory of Philopoemen, and was a violation of those prudent principles which he had hitherto recommended, and had always acted upon himself; since his conduct gave the Romans a further pretext for interfering in the affairs of Greece. But his passions were roused by the recent execution of his friends, and he could not resist the opportunity of exacting from Sparta ample vengeance for all the wrongs she had formerly inflicted upon Megalopolis. He put to death eighty of the leading men in Sparta, commanded all the inhabitants who had received the franchise from the tyrants to leave the country by a certain day, razed the walls and fortifications of the city, abolished the institutions of Lycurgus, and compelled the citizens to adopt the Achaean laws in their stead. The exiles were likewise restored; and three thousand citizens, who had not left the city by the day specified, were apprehended and sold as slaves, and the money arising from their sale was employed in building a colonnade at Megalopolis, which had been in ruins since the destruction of the city by Cleomenes. Philopoemen despatched Nicodemus to Rome to justify his conduct, but the senate expressed their disapprobation of his measures; and Q. Caecilius Metellus, who was sent on a mission into Greece in B.C. 185, censured still more strongly the treatment which Sparta had experienced.

In B.C. 183 Philopoemen was elected general of the league for the eighth time; it is probable that he held the office for the seventh time in B.C. 187, though it is not expressly mentioned (comp. Clinton, *F. H.* ad ann. 187). Philopoemen was now seventy years of age, and was lying sick of a fever at Argos, when he heard that Deinocrates, who was a personal enemy of his, and who was secretly supported by Flamininus, had induced Messene to dissolve its connection with the league. Notwithstanding his illness, he immediately hastened to Megalopolis, hastily collected a body of cavalry, and pressed forward to Messene. He fell in with Deinocrates, whom he attacked and put to flight; but a fresh body of Messenian troops having come up, he was obliged to retire, and while he was keeping in the rear in order to protect the retreat of his troops, he was stunned by a fall from his horse, and fell into the hands of the Messenians. Deinocrates had him dragged into Messene with his hands tied behind his back, and afterwards exposed him to the public gaze in the theatre; but perceiving that the people began to feel sympathy at his misfortunes, he hurried him into a narrow dungeon, and on the second night

after his capture, sent an executioner to him with a cup of poison, which Philopoemen drank off calmly, after inquiring whether Lycortas and the cavalry had reached Megalopolis in safety.

Such was the unworthy end of this great man, who died in the same year as his great contemporaries Hannibal and Scipio. The news of his death filled the whole of Peloponnesus with grief and rage. An assembly was immediately held at Megalopolis; Lycortas was chosen general, and invaded Messenia in the following year with the flower of the Achaean troops burning for revenge. Messenia was laid waste far and wide, and Deinocrates and the chiefs of his party were obliged to put an end to their lives. The body of Philopoemen was burnt with great pomp, and his remains were conveyed to Megalopolis in solemn procession. The urn which contained the ashes was carried by the historian Polybius, and was received by his grateful fellow-citizens with the bitterest sorrow. His remains were then interred at Megalopolis with heroic honours; and soon afterwards statues of him were erected in most of the towns belonging to the Achaean league. (Plutarch, *Life of Philopoemen*; Polyb. ii. 40, x. 24, 25, xi. 8—10, xvi. 36, xxii. 23, xxiii. 1, 2, 9, 10, xxiv. 5, 9, 12; Liv. xxxv. 25—29, 36, xxxviii. 31—34, xxxix. 49, 50; Paus. viii. 49—52, these four chapters are the most important; see also iv. 29, vii. 9, viii. 27. § 15; Thirlwall, *History of Greece*, vol. viii. pp. 191, &c., 263, &c.)

2. The father of Monima, whom Mithridates the Great married. [MONIMA.]

3. A freedman of T. Vinius, and consequently called T. VINIUS PHILOPOEMEN, assisted Tanusia, the wife of Vinius, in saving the life of her husband when he was proscribed by the triumvirs. As a reward for his fidelity, Augustus afterwards raised Philopoemen to the equestrian rank. In Appian he is erroneously called Philemon (Suet. *Aug.* 27; Dion Cass. xlvii. 7; Appian, *B. C.* iv. 44.)

PHILO'PONUS, JOANNES (Ἰωάννης ὁ Φιλόπονος), or JOANNES GRAMMA'TICUS (ὁ Γραμματικός), an Alexandrine scholar of great renown, which he deserved but little on account of his extreme dullness and want of good sense, was called Φιλόπονος because he was one of the most laborious and studious men of his age. He lived in the seventh century of our era; one of his writings, *Physica*, is dated the 10th of May, A. D. 617. He calls himself γραμματικός, undoubtedly because he taught grammar in his native town, Alexandria, and would in earlier times have been called rhetor. He was a disciple of the philosopher Ammonius. Although his renown is more based upon the number of his learned productions, and the estimation in which they were held by his contemporaries, than upon the intrinsic value of those works, he is yet so strangely connected with one of the most important events of his time, though only through subsequent tradition, that his name is sure to be handed down to future generations. We allude to the capture of Alexandria by Amru in A. D. 639, and the pretended conflagration of the famous Alexandrine library. It is in the first instance said that Philoponus adopted the Mohammedan religion on the city being taken by Amru, whence he may justly be called the last of the pure Alexandrian grammarians. Upon this, so the story goes, he requested Amru to grant him the possession of the celebrated library of Alexandria. Having informed the absent khalif Omar of the philosopher's wishes, Amru received for answer that if the books were in conformity with the Koran, they were useless, and if they did not agree with it, they were to be condemned, and ought in both cases to be destroyed. Thus the library was burnt. We now know, however, that this story is most likely only an invention of Abu-l-faraj, the great Arabic writer of the 13th century, who was however a Christian, and who, at any rate, was the first who ever mentioned such a thing as the burning of the Alexandrine library. We consequently dismiss the matter, referring the reader to the 51st chapter of Gibbon's "Decline and Fall." It is extremely doubtful that Philoponus became a Mohammedan. His favourite authors were Plato and Aristotle, whence his tendency to heresy, and he was either the founder or one of the first and principal promoters of the sect of the Tritheists, which was condemned by the council of Constantinople of 681. The time of the death of Philoponus is not known. The following is a list of his works: — 1. Τῶν εἰς τὴν Μωυσέως κοσμογονίαν ἐξηγητικῶν λόγοι ζ', *Commentarii in Mosaicam Cosmogoniam*, lib. viii., dedicated to Sergius, patriarch of Constantinople, who held that see from 610 to 639, and perhaps 641. Ed. Graece et Latine by Balthasar Corderius, Vienna, 1630, 4to. The editor was deficient in scholarship, and Lambecius promised a better edition, which, however, has not appeared. Photius (*Bibl.* cod. 75) compares the Cosmogonia with its author, and forms no good opinion of either. 2. *Disputatio de Paschale*, "ad calcem Cosmogoniae," by the same editor. 3. Κατὰ Πρόκλου περὶ ἀϊδιότητος κόσμου λύσεις, λόγοι ιή', *Adversus Procli de Aeternitate Mundi Argumenta XVIII. Solutiones*, commonly called *De Aeternitate Mundi*. The end is mutilated. Ed.: the text by Victor Trincavellus, Venice, 1535, fol.; Latin versions, by Joannes Mahotius, Lyon, 1557, fol., and by Casparus Marcellus, Venice, 1551, fol. 4. *De quinque Dialectis Graecae Linguae Liber*. Ed. Graece, together with the writings of some other grammarians, and the *Thesaurus* of Varinus Camertes, Venice, 1476, fol. 1504, fol.; ad calcem Lexici Graeco-Latini, Venice, 1524, fol.; another, ibid. 1524, fol.; Basel, 1532, fol.; Paris, 1521, fol. 5. Συναγωγὴ τῶν πρὸς διάφορον σημασίαν διαφόρως τονουμένων λέξεων, *Collectio Vocum quae pro diversa significatione Accentum diversum accipiunt*, in alphabetical order. It has been often published at the end of Greek dictionaries. The only separate edition is by Erasmus Schmid, Wittenberg, 1615, 8vo, under the title of *Cyrilli, vel, ut alii volunt, Joanni Philoponi Opusculum utilissimum de Differentiis Vocum Graecarum, quod Tonum, Spiritum, Genus*, &c., to which is added the editor's *Dissertatio de Pronunciatione Graeca Antiqua*. Schmid appended to the dictionary of Philoponus about five times as much of his own, but he separates his additions from the text. 6. *Commentarii in Aristotelem*, viz. (1) *In Analytica Priora*. Ed.: the text, Venice, 1536, fol.; Latin versions, by Gulielmus Dorotheus, Venice, 1541, fol.; Lucillus Philaltheus, ibid. 1544, 1548, 1553, 1555, fol.; Alexander Justinianus, ibid. 1560, fol. (2) *In Analytica Posteriora*. Ed.: Venice, 1504, fol., together with Anonymi Graeci Commentarii on the same work, ibid. 1534, fol., revised and with additions, together

with Eustratii, episcopi Nicaeani (who lived about 1117) *Commentarii* on the same work. A Greek edition of 1534 is said to exist. Latin versions by Andreas Grateolus, Venice, 1542, fol., and Paris, 1543, fol.; by Martianus Rota, Venice, 1559, 1568, fol. (3) *In quatuor priores Libros Physicorum.* Ed.: the text, cum Praefatione Victoris Trincavelli ad Casparum Contarenum Cardinalem, Venice, 1535, fol.; Latin version, by Gulielmus Dorotheus, Venice, 1539, ibid. 1541, fol.; a better one by Baptista Rasarius, ibid. 1558, 1569, 1581, fol. Philoponus speaks of his *Scholia* to the sixth book, whence we may infer that he commented upon the four last books also. (4) *In Librum unicum Meteorum.* The text ad calcem Olympiodori "In Meteora," Venice, 1551, fol. Latine, by Joannes Baptistus Camotius, Venice, 1551, 1567, fol. (5) *In Libros III. de Anima.* Ed. Graece, cum Trincavelli Epistola ad Nicolaum Rodulphum Cardinalem, Venice, 1553, fol.; Latine, by Gentianus Hervetus, Lyon, 1544, 1548. Venice, 1554, 1568; and by Matthaeus a Bove, Venice, 1544, 1581, all in fol. (6) *In Libros V. De Generatione et Interitu. Graece, cum Praefatione Asalani*, Venice, 1527, fol., together with Alexander Aphrodiseus, *Meteorologia.* (7) *In Libros V. De Generatione Animalium*, probably by Philoponus. Ed. Graece cum Petri Corcyraei Epistola Graeca ad Andream Matthaeum Aquavivam, Venice, 1526, fol.; Latine, by the same, ibid. eodem anno. Black letter. (8) *In Libros XIV. Metaphysicorum.* Latine by Franciscus Patricius, Ferrara, 1583, fol. The text was never published.

Philoponus wrote many other works, some of which are lost, and others have never been published. Fabricius gives an "Index Scriptorum in Philop. De Mundi Aeternitate memoratorum," and an "Index Scriptorum in universis Philoponi ad Aristotelem Commentariis memoratorum," both of great length. (Fabric. *Bibl. Graec.* vol. x. p. 639, &c.; Cave, *Hist. Lit.* vol. i.) [W. P.]

PHILOSTE'PHANUS (Φιλοστέφανος). 1. A comic poet, but whether of the Old or Middle Comedy is uncertain. Athenaeus (vii. p. 293, a.) quotes from his Δήλιος, in which he appears to have satirized the parasitical habits of the Delians. (Meineke, *Frag. Com. Graec.* vol. i. p. 498, vol. iv. p. 589.)

2. Of Cyrene, an Alexandrian writer of history and geography, the friend or disciple of Callimachus, flourished under Ptolemy II. Philadelphus, about B. C. 249 (Ath. viii. p. 331, d.). We have quotations from the following works of his: Περὶ παραδόξων ποταμῶν (Ath. *l. c.*), περὶ τῶν ἐν τῇ Ἀσίᾳ πόλεων (Ath. vii. p. 297, f.); περὶ νήσων (Harpocr. *s. v.* Στρύμη; Schol. *ad Apollon. Rhod.* iii. 1242; Schol. *ad Lycophr.* 447, 586), of which work a history of Cyprus formed a part (Clem. Alex. *Protrept.* p. 17; Siebelis, *Phanodemi Frag.* p. 70); τὰ ἠπειρωτικά (Harpocr. *s. v.* Βούχετα); περὶ εὑρημάτων (Clem. Alex. *Strom.* i. p. 133. s. 308; Plin. *H. N.* vii. 56. s. 57); and an historical work, the title of which is not specified. (Plut. *Lyc.* 23.)

To the above citations several others might be added, but all the extant titles of the writings of Philostephanus have been mentioned. Some writers identify him with the comic poet; whether rightly or not can hardly be determined (Fabric. *Bibl. Graec.* vol. ii. p. 150, n., vol. iii. p. 814; Vossius, *de Hist. Graec.* p. 129, ed. Westermann; Clinton, *F. H. s. a.* 249.)

3. A poet of Mantineia, whose hymns are quoted by Ptolemy, the son of Hephaestion, but of whom nothing further is known. (Phot. *Bibl.* Cod. 190, p. 148. 41, ed. Bekker.) [P. S.]

PHILOSTO'RGIUS (Φιλοστόργιος), an ecclesiastical historian. He was a native of Borissus in Cappadocia, the son of Carterius and Eulampia. He was born in the reign of Valentinian and Valens in A. D. 358, according to Gothofredus (*Proleg. ad Philost.* p. 5, &c.), about A. D. 367, according to Vossius (*de Hist. Gr.* p. 314). He was 20 years old when Eunomius was expelled from Caesareia [EUNOMIUS]. Like his father Carterius, he warmly embraced the doctrines of Eunomius He wrote an ecclesiastical history, from the heresy of Arius in A. D. 300, down to the period when Theodosius the Younger conferred the empire of the West on Valentinian the Younger (A. D. 425). The work was composed in twelve books, which began respectively with the twelve letters of his name, so as to form a sort of acrostic. In this history he lost no opportunity of extolling the Arians and Eunomians, while he overwhelmed the orthodox party with abuse, with the single exception of Gregorius of Nazianzus. Photius charges him with introducing gross misrepresentations and unfounded statements, and says that his work is not a history, but a panegyric upon the heretics. Philostorgius nevertheless was a man of learning, and was possessed of considerable geographical and astronomical knowledge. Being a heretic, it is not to be wondered at that his work has not come down to us. An abstract of it, however, was made by Photius in a separate work, which has been preserved. Photius characterises him as being elegant in his style, making use of figurative expressions, though not in excess. His figures were, however, sometimes harsh and far-fetched, and his narrative involved and indistinct. (Phot. *Bibl.* cod. xl.) The abstract of Photius was published at Geneva in 1643 by Jac. Godefroi, or Gothofredus, and in a somewhat corrected form, with a new Latin translation by H. Valesius (Paris, 1673), together with the ecclesiastical history of Theodoritus, Evagrius and Theodorus; also by Reading, *Cantabr.* 1720. (Fabric. *Bibl. Gr.* vii. p. 420, &c.; Voss. *de Hist. Gr.* p. 313, &c.; Schöll, *Gesch. der Griech. Lit.* vol. iii. p. 313.) [C. P. M.]

PHILOSTO'RGIUS (Φιλοστόργιος), a physician in the time of Valentinian and Valens, in the latter half of the fourth century after Christ. He was the father of Philagrius and Posidonius, and is said to have been the chief physician of his age. (Philostorg. *Hist. Eccles.* viii. 10.) [W. A. G.]

PHILO'STRATUS (Φιλόστρατος) historical. 1. An Athenian, who seems to have followed the infamous trade of a brothel-keeper. He is satirized by Aristophanes, who calls him κυναλώπηξ, a cross between a dog and a fox. (Arist. *Eq.* 1064, *Lys.* 957.)

2. Of Colonus, is mentioned by Demosthenes (*c. Meid.* p. 535) as the bitterest accuser of Chabrias, in the famous trial about the loss of Oropus, B. C. 366. [CALLISTRATUS, No. 3; CHABRIAS.] He appears to have been the same person who is spoken of in the oration against Neaera (p. 1352) as a friend, when a young unmarried man, of Lysias the sophist, who probably should not be identified with the celebrated orator of the same name.

Whether the accuser of Chabrias was also the maternal grandfather and adoptive father of Phaenippus is a doubtful point. (Dem. *c. Phaen.* pp. 1045, 1047.)

3. The father of Polemon the philosopher. (Diog. Läert. iv. 16.)

4. A Rhodian, who commanded a quinquereme with great bravery and distinction in the battle of Chios, in which Attalus I. and the Rhodians defeated Philip V. of Macedon in B. C. 201. (Polyb. xvi. 5.)

5. An Epeirot, who in B. C. 170 engaged in a plot for seizing A. Hostilius, the Roman consul, on his way through Epeirus into Thessaly, and delivering him up to Perseus. The design would probably have succeeded, had not Hostilius changed his route, and, having sailed to Anticyra, made his way thence into Thessaly. In the following year we find Philostratus co-operating successfully in Epeirus with Clevas, the Macedonian general, against Appius Claudius. (Polyb. xxvii. 14; Liv. xliii. 23.)

6. A Rhodian athlete, who in B. C. 68 bribed his competitor at the Olympic games to allow him to win, and was punished for it by a fine. (Paus. v. 21.) [E. E.]

PHILO'STRATUS (*Φιλόστρατος*), literary. Suidas (*s. v.*) mentions three of this name. 1. According to him the first was the son of Verus, and lived in the time of Nero. He practised rhetoric at Athens, and in addition to several rhetorical works, wrote forty-three tragedies and thirteen comedies, besides treatises entitled *Γυμναστικόν*, *Νέρωνα*, *Θεατήν* (which Meursius thinks should be written *Νέρωνα Θεατήν*), *περὶ τραγωδίας*, *λιθογνωμικόν*, *Πρωτέα*. We shall reserve further notice of him till we come to speak of the third Philostratus.

2. The most celebrated of the Philostrati is the biographer of Apollonius. The distribution of the various works that bear the name has occupied the attention and divided the opinions of the ablest critics, as may be seen by consulting Vossius (*de Hist. Graec.* p. 279, ed. Westermann), Meursius (*Dissert. de Philostrat.* apud Philostrat. ed. Olearius, p. xv. &c.), Jonsius (*de Script. Hist. Phil.* iii. 14. 3), Tillemont (*Histoire des Empereurs*, vol. iii. pp. 86, &c.), Fabricius (*Bibl. Graec.* vol. v. pp. 540, &c.), and the prefaces of Olearius and Kayser to their editions of the works of the Philostrati. At the very outset there is a difference regarding the name. The *βίος Σοφιστῶν* bears the praenomen of *Flavius*, which we find nowhere else except in Tzetzes. In the title to his letters he is called an Athenian. Eunapius (*Vit. Soph.* prooem.) calls him a Lemnian, so does Synesius (*Vit. Dion.*). Photius (*Bibl.* Cod. 44) calls him a Tyrian. Tzetzes (*Chil.* vi. *Hist.* 45), has these words:—

> *Φιλόστρατος ὁ Φλάβιος, ὁ Τύριος, οἶμαι, ῥήτωρ,*
> *Ἄλλος δ' ἐστὶν ὁ Ἀττικός,*

where by reading *Ἄλλως*, we might lessen the difficulty. The best means of settling the point is by consulting the author himself; and here we find no difficulty. He spent his youth, and was probably born in Lemnos (*Vit. Ap.* vi. 27), hence the surname of Lemnius. He studied rhetoric under Proclus, whose school was at Athens (*V. S.* ii. 21), and had opportunities of hearing, if he was not actually the pupil of some of the foremost rhetoricians and sophists of his time (*V. S.* ii. 23. §§ 2, 3, 27. §. 3.) If we may believe Suidas (*s. v. Φρόντων*), Fronton was his rival at Athens, and probably Apsines, who also was opposed to Fronton, and of whom Philostratus speaks (*V. S.* ii. 33. § 4) as his intimate friend, was his colleague. It is true that Suidas speaks of this Philostratus as *τῷ πρώτῳ*, but the time, that of Severus, fixes it to be Philostratus the biographer. As he was called Lemnius from his birth-place, so on his arrival at Rome from Athens, or while teaching there, he was called Atheniensis, to distinguish him from his younger namesake. The account given by Suidas of his having been alive in the time of the emperor Philip (A. D. 244—249), tallies precisely with what we find written in his own works. Clinton conjectures the time of his birth to be A. D. 182 (*Fast. Rom.* p. 257), but this seems too late a period, and we may fix on A. D. 172 as not improbable. We have no notice of the time of his removal from Athens to Rome, but we find him a member of the circle (*κύκλον*) of literary men, rhetoricians especially, whom the philosophic Julia Domna, the wife of Severus, had drawn around her. (*V. Ap.* i. 3.) It was at her desire that he wrote the life of Apollonius. From the manner in which he speaks of her, *τοὺς ῥητορικοὺς πάντας λόγους ἐπῄνει, καὶ ἠσπάζετο*, and the fact that he does not dedicate the work to his patroness, it may safely be inferred that she was dead when he finished the life; she died A. D. 217. That the work was written in Rome is rendered probable, from his contrasting the sudden descent of night in the south of Spain, with its gradual approach in Gaul, and in the place where he is writing, *ἐνταῦθα*. (*V. Ap.* v. 3.) That the same person wrote the life of Apollonius and the lives of the sophists, a fact which we have hitherto assumed, appears from the following facts. He distinctly affirms (*V. Ap.* v. 2) that he had been in Gaul. The writer of the lives of the sophists had also been in Gaul; for he mentions the mirth which the language of the sophist Heliodorus to the emperor Caracalla, while in Gaul (A. D. 213), had occasioned him. (*V. S.* ii. 32.) This is confirmed when (*V. S.* ii. 5) he refers his reader to his work on Apollonius, as well known. (*V. S.* ii. 5.) He states that he wrote these lives while Aspasius was still teaching in Rome, being far advanced in years. (*V. S.* ii. 33. § 4.) Besides, he dedicates them to a consul named Antonius Gordianus, a descendant of Herodes Atticus, with whom he had conversed at Antioch concerning the sophists. This Gordianus, Fabricius supposes to have been Gordianus III. who was consul A. D. 239 and 241. (*Bibl. Graec.* vol. v. p. 552.) But to this Clinton justly objects, that not only would the dedication in that case have borne the title *αὐτοκράτωρ* instead of *ὕπατος*, but Gordian, who in A. D. 239 was only in his 14th year, was too young to have had any such conversation as that referred to. (*Fast. Rom.* p. 255.) It may have been one of the other Gordiani, who were conspicuous for their consulships. (Jul. Capitol. *Gordian.* c. 4.) As they were slain A. D. 238, the lives must have been written prior to this event. And as Aspasius did not settle in Rome till A. D. 235 (Clinton, *F. R.* p. 245) the lives of the sophists were probably written about A. D. 237.

Before proceeding to particularize those of his works which have come down to us, it may be more convenient to speak of their general object

and style. In all of them, except the lives of the sophists, Philostratus seems to have intended to illustrate the peculiar manner in which the teachers of rhetoric were in the habit of treating the various subjects that came before them. They amplified, ornamented, and imitated without regard to historical truth, but solely as a species of gymnastics, which trained the mental athlete to be ready for any exertion in disputation or speaking, to which he might be called. In the time of Philostratus, the sphere was circumscribed enough in which sophists and rhetoricians (and it is to be observed that he makes no distinction between them) could dispute with safety; and hence arises his choice of themes which have no reference to public events or the principles of political action. That he was intimately acquainted with the requirements of style as suited to different subjects, is proved by his critical remarks on the writings of his brother sophists. One illustration will suffice. While writing of the younger Philostratus, he says (*V.S.* ii. 33. § 3), "The letter written by Philostratus on the art of epistolary correspondence is aimed at Aspasius; for having been appointed secretary to the emperor (Maximin), some of his letters were more declamatory and controversial (*ἀγωνιστικώτερον*) than was becoming, and others were deficient in perspicuity. Both these characteristics were unbefitting a prince; for whenever an emperor writes, on the one hand the mere expression of his will is all that is required, and not elaborate reasoning (*ἐνθυμημάτων οὐδ' ἐπιχειρήσεων*), and on the other perspicuity is absolutely necessary; for he pronounces the law, and perspicuity is the law's interpreter." And in the introduction to his Εἰκόνες, he makes an express distinction between the man *βουλόμενος σοφίζεσθαι*, and him who inquires seriously regarding the origin of the art of painting. We may infer besides, from an expression in this introduction, where, speaking of painting, he says of it, *πλείω σοφίζεται*, that in his view the profession of a sophist extended to all kinds of embellishment that required and exhibited invention and the power of pleasing by mere manner. The idea ingeniously stated by Kayser (*Praef. ad Oper. Phil.* p. vi.), that it was also his aim to restore to Greece her ancient vigour, by holding up bright examples of her past glories, does not seem to be borne out by his works. As to his style, it is characterized by exuberance and great variety of expression. It is sufficiently clear except when he has recourse to irregularities of construction, to which he is somewhat prone, in addition to semi-poetical phrases and archaisms, which he employs without scruple. And as he undoubtedly intended to exemplify various modes of writing, we have in him specimens of every species of anomaly, which are apt to perplex, till this peculiarity be understood. He is at the same time well versed in the works of the orators, philosophers, historians, and poets of Greece, many of whose expressions he incorporates with his own, especially Homer, Herodotus, Xenophon, Euripides, Pindar, and Demosthenes.

The following is a list of the works of Philostratus:—

I. *The Life of Apollonius of Tyana.* A full account of this work, which has principally rendered Philostratus distinguished, is given under APOLLONIUS. [Vol. I. p. 242, &c.] It is divided into eight books, and bears the title Τὰ ἐς τὸν Τυανέα Ἀπολλώνιον. In composing it, he seems at first to have followed Herodotus as his model, whom however he forsakes as he gets into those parts where he finds an opportunity to be more rhetorical, as in the appearance of Philostratus before Domitian (viii. 7). Kayser (*ibid.* p. viii.) thinks that in the latter part he had Thucydides in his eye, but Xenophon seems rather to have been his model.

It would be endless to enumerate all the works that have been written in whole or in part regarding this life of Apollonius. An examination or notice of them will be found in the prefaces of Olearius and of Kayser. The work itself was first published by Aldus, 1502, Venice, fol., with a Latin translation by Alemannus Rhinuccinus, and along with it, as an antidote, Eusebius, *contra Hieroclem.* The other editions having this work contain the whole works of Philostratus, as will be mentioned afterwards. The life of Apollonius (with a commentary by Artus Thomas) was translated into French by Blaise de Vigenere, 1596, 2 vols. 4to., and repeatedly republished, the translation being revised and corrected by Fed. Morel, one of the editors of Philostratus (Bayle, art. *Apollonius Tyanaeus*). A translation of the two first books, with notes professedly philological, but only partly so, and partly containing a commentary of bitter infidelity, was published in London, 1680, fol. The translation, and probably the philological notes, both of which evince much reading but not accurate scholarship, are by Charles Blount, whose tragical end is told by Bayle (*l. c.*). The other notes were partly derived, it is said, from a manuscript of Lord Herbert. This translation was prohibited with severe penalties, in 1693, but was twice reprinted on the Continent.

II. *The Lives of the Sophists* (Βίοι Σοφιστῶν). This work bears the following title in its dedication in the best MSS.:— *τῷ λαμπροτάτῳ ὑπάτῳ Ἀντωνίῳ Γορδιανῷ Φλάυϊος Φιλόστρατος.* Of Antonius Gordianus mention has been already made. The author states the object of his book to be twofold—to write the history of philosophers who had the character of being sophists, and of those who were *par excellence* (*κυρίως*) sophists. This distinction, which is well marked by Synesius (*in Vita Dionis*), was first pointed out in more recent times by the acute Perizonius (in his preface to Aelian, *V. H.* ed. Gronov. 1731, p. 48, &c.), and is essential to elucidate the chronology of the Lives. In his *Prooemion* Philostratus makes an instructive distinction between the philosophers and the sophists. Philosophy doubts and investigates. The sophist's art takes its grounds for granted, and embellishes without investigation. The former he compares to the knowledge of futurity, carefully formed from the observation of the stars, the latter to the divine *afflatus* of the oracular tripos. Again, in the history of this art, he has two periods, characterized by their subjects. The sophists of the first period discussed such subjects as courage, justice, divine and human, and cosmogony; the second presented lively representations of the rich and the poor, and in general individualized more the subjects presented by history. In this respect the sophists seem to have borne to philosophers much the same relation that, in modern times, historical fiction does to history. He also states that the main distinction of a sophist was the power which he had over language, and discusses, in connec-

tion with this, the introduction of extemporaneous eloquence. Suidas states that this work is composed of four books, but this must be a mistake, as we have only two. Nor have two books been lost, for not only does Philostratus bring down the history to his own times, but in the dedication he expressly mentions two books, as comprising the whole work. Of course, we have not, in a biography expressly authentic, the embellishments which we find in the life of Apollonius. The best description that can be given of them is that of Eunapius (*Vit. Soph.* p. 5), that Philostratus has written the lives of the most distinguished sophists, without minuteness and gracefully (ἐξ ἐπιδρομῆς μετὰ χάριτος). Olearius, following the suggestion of Perizonius, and attending to the distinction made by Philostratus between the oldest and the more recent schools of rhetoric, with great propriety divides the Lives into three parts, of which the first is the shortest, and contains mere notices, in most cases, of the sophistic philosophers, beginning with Eudoxus of Cnidus, B. C. 366, and ending with Dion Chrysostom and Favorinus, a contemporary of Herodes Atticus, on whom he dwells a little more fully—eight lives in all. He then begins with the sophists proper of the old school, commencing with Gorgias (born about B. C. 480), and ending with Isocrates (born B. C. 438), who (eight in all) may be said to belong to the school of Gorgias. He begins the newer school of sophists with Aeschines (who was born B. C. 389), which seems mainly introductory, and to prove his position that the modern school was not entirely new, but had its origin so far back as the time of Aeschines. He passes immediately thereafter to the time of Nicetas, about A. D. 97, and the first book ends with Secundus, who was one of the instructors of Herodes Atticus, bringing the sophists in ten lives down to the same period as the sophistic philosophers. The second book begins with Herodes Atticus, about A. D. 143, and continues with the lives of his contemporaries and of their disciples, till the reign of Philip, about A. D. 247, as has been already stated. It consists of thirty-three lives, and ends with Aspasius. The principal value of this work is the opinion which it enables us to form of the merits of the parties treated of, as the taste of Philostratus, making allowance for his prepossessions as a rhetorician, is pure, and is confirmed by the remains we have of some of the productions to which he refers, as in the case of Aeschines. The work is tinctured with rhetorical amplification, from which, probably, he could not wholly free his style. His opportunities of knowledge regarding the personages of his second book, stamp it strongly with genuineness. Beginning with Herodes Atticus, he had conversed with parties that knew him (ii. 1. § 5), and so of Aristocles (ii. 3), Philager (ii. 8. § 2), and Adrianus (ii. 23. § 2). He was personally acquainted with Damianus (ii. 9. § 3), and had received instruction from, or was intimate with Proclus (ii. 21. § 1) and Antipater (ii. 24. § 2); he had heard Hippodromus (ii. 27. § 3) and Heliodorus (ii. 32), and, in all probability, Aspasius. Hence, another valuable characteristic of these Lives is the incidental glimpses they give us of the mode of training rhetoricians; and of this Kayser has made a judicious use in his preface to the works of Philostratus. This treatise first appeared, along with the works of Lucian, the ἐκφράσεις of Callistratus, our author's Ἡρωικὰ and Εἰκόνες, at Florence, in 1496; the Aldine edition at Venice, in 1503; and, by itself, in 1516, *ex Aedibus Schurerianis*, in a Latin translation by Antonius Bonfinius. Then in Greek, along with the Ἡρωικὰ and Εἰκόνες, and the same translation, at Venice, in 1550 (Fabric. *Bibl. Graec.* vol. v. p. 553). Kayser, in 1831, published at Heidelberg critical notes on these Lives. In 1837, Jahn contributed at Berne *Symbolae* to their emendation and illustration; and Kayser published at Heidelberg, in 1838, an elaborate edition, with *Notae Variorum*, edited and inedited, and two treatises, commonly ascribed to Lucian, one of which he claims for Galen, and another, to be hereafter noticed, for Philostratus.

III. *Heroïca* or *Heroïcus* (Ἡρωικά, Olear.; Ἡρωικὸς, Kayser). The plan which Philostratus has followed in this work is to introduce a Phoenician merchant conversing with a Thracian vintager, near the town of Elëus (*Prooem.* iii.). The latter invites the merchant to his vineyard, and when seated, they discourse concerning the heroes engaged in the Trojan war. The vintager is under the especial patronage of the hero Protesilaus, with whom he is intimately acquainted, and who spends his time partly with him (Elëus was sacred to Protesilaus), and partly with the shades below, or at Phthia, or at the Troad. He then proceeds to discuss many points connected with the Trojan war, on the authority of Protesilaus, to the great astonishment and delight of his guest, dwelling longest on the great merits of Palamedes, and the wrong done to him by Homer, in concealing his fame and exalting that of his enemy Ulysses. He introduces numerous incidents from the cyclic poets, from the tragedians, and of his own invention. It is on the whole not a pleasing work; and the source of the unpleasant feeling is rightly traced by Göthe as quoted by Kayser (p. iv. of the *Prooemium* to the Ἡρωικὸς in his edition of the whole works of Philostratus). Various conjectures have been formed as to the object which Philostratus had in view in writing this treatise. Olearius thinks that his object was to expose the faults of Homer. Kayser thinks it was written partly to please Caracalla, who deemed himself another Achilles,—and hence he conjectures that it was composed between A. D. 211—217,—and partly to furnish an antidote against the false morality of Homer. In the last notion he may be correct enough; but there is nothing to support the first, as there is not a sentence that can be strained to have any allusion to Caracalla, and Palamedes is the great object of the vintager's laudations. If one might hazard a conjecture as to the main object that Philostratus had in view, if he actually intended anything more than a mere rhetorical description of mythological incidents, collected from various sources, it is that he wrote this work to illustrate a collection of pictures having mythological subjects, —perhaps in the palace of Julia Domna. It is certain that a great part of it is written much as the letter-press description of engravings is often composed in our own day. The vineyard in the introduction might be suggested by a landscape. Then, throughout he dwells on the personal appearance of the heroes. Hence Grote (*History of Greece*, vol. i. p. 611) draws the inference that the real presence of the hero was identified with his statue. The truth seems to be that the statue or picture furnished the portrait of the hero. Every page of the

Heroica furnishes instances of this: one will suffice. In the fifth year of the war Antilochus requests Achilles to intercede for him with Nestor, that he may be allowed to take a share in the enterprize. Achilles obtains permission for him, and Nestor, proud of his son, introduces him to Agamemnon. Then occurs the following picture:—"Antilochus stood close beside and lower than his father (ὑπὸ τῷ πατρὶ), blushing and looking down on the ground, and gazed on by the Greeks, with no less admiration than that which Achilles himself inspired. The godlike appearance of the one overawed, that of the other was pleasing and gentle" (iii. 2).

The first edition of this work was that already stated under the Βίοι σοφιστῶν. It was translated into Latin by Stephanus Niger, Milan, 1517. There is an edition by Boissonade, Paris, 1806.

IV. *Imagines* (εἰκόνες). This is certainly the author's most pleasing work, exhibiting great richness of fancy, power and variety of description, and a rich exuberance of style. The subject was suited to him, and he to the subject. He has escaped from the trammels of an artificial criticism by which he is fettered in the *Heroica*. Alike in grouping and in depicting single objects, he manifests a complete mastery of what a picture ought to be. The frame-work of the dissertation, which consists of two books (Suidas erroneously says four), is briefly as follows. After an introduction in which he compares poetry to painting and statuary, he represents himself as having gone to Naples, with no intention of practising his art as a rhetorician. He lived in a villa out of the city, where there was an excellent collection of paintings. His host had a son who used to watch him while examining the pictures. At once to gratify him, and to free himself from the importunities of some youths that had besought him to exercise his art, he employed himself in explaining the subjects of the paintings; and this explanation forms the work. The paintings present various subjects in which he can display his acquaintance both with poets and historians,—they are mythological, historical, biographical, landscapes with figures, and allegorical. They consist of thirty-one in the first, and thirty-three in the second book. Though Sillig (*s. v. Euphranor I.*) gives an unfavourable view of Philostratus as a judge of paintings, the opinion of critics seems to be all but unanimous in his favour. He is fond of referring to works of art, and his writings abound with proofs that he had studied the subject carefully. It is less certain whether his description refers to an actual collection, or whether he had not invented the subjects. The question is a difficult one to decide. On the one hand is the great distinctness and vividness of the details; on the other he mentions no artist's name—he alludes to no picture which is certainly known or described by any other, and in his description of Pantheia (ii. 9) he shows how any man may follow out the mere statement of an historical fact (in this case made by Xenophon), so as to draw a picture of each incident. We may therefore expect that his object was to rival the painter's art by the rhetorician's, as he rivals the poet's by the painter's. On the other hand, it has been properly remarked by Kayser that no objection to the reality of the pictures can be drawn from the fact that a few of the descriptions contain two or more simultaneous actions, for that was not unknown to the ancient artists. (Praefat. p. iv.)

The first edition of the Greek text has been already noticed. It was translated into Latin by Stephanus Niger, along with the *Heroica* and parts of other authors, and published at Milan in 1521. It was translated into French along with the similar work of the younger Philostratus, and the ἐκφράσεις of Callistratus, with engravings and a commentary by Blaise de Vigenere in 1578, and often reprinted. But Olearius speaks slightingly of all that Vigenere has done. These three works have generally gone together. The best edition is that of Jacobs and Welcker, Leipzig, 1825, in which the latter explained the artistical details illustrative of the archaeological department. The text is revised, and a commentary of great value added by Jacobs. Heyne published illustrations of Philostratus and Callistratus, Göttingen, 1786—1801. The following list of illustrative works is taken from Kayser's *Prooemium*:—Torkill Baden, *Comment. de Arte, &c. Philostrati in describ. Imagin.* Hafn. 1792; C. O. Müller, *in Archaeologia*, passim, e. g. 18, 702; Welcker, *Rheinisches Museum*, 1834, p. 411; Raoul-Rochette, *Peint. Ant. inedit.* 160; Creuzer, *Symbolik*, ii. 82, iii. 427, &c. 3d edit.; Gerhard, *Aeusserl. Vasengem.* i. 12; Heyne, *Opusc. Acad.* v. pp. 15, 28, 193; Göthe, *Werke*, vol. xxx. p. 426, Stuttgart, 1840; Fr. Passow, *Zeitschrift für die Alterthumswissenschaft*, 1836, p. 571, &c. The practicability of painting from the descriptions of Philostratus has been proved by Giulio Romano and by M. de Schwind, the latter of whom has adorned the walls of the Museum of Carlsruhe with several paintings borrowed from them. (Kayser, *l. c.*)

V. *Epistolae* (ἐπιστολαί). These were probably composed before he settled in Rome, as the best MSS. bear the title Φιλοστράτου Ἀθηναίου. They are seventy-three in number, and are chiefly specimens of amatory letters; hence Suidas calls them ἐρωτικάς; or perhaps he had not the full collection. Kayser thinks that he published in his life-time two editions, the one in his youth, of which the letters are full of fire, and the other more contemplative, and issued in his old age. The cast of them, however, seems to be no otherwise varied than to suit his aim of showing the versatility of his powers. They present, in general, the same subjects, and are treated in the same ways as amatory epigrams, with a few that are satirical, and one to Julia Domna in defence of the sophists. To these is added a letter on letter-writing, which Olearius attributes to Philostratus Lemnius, and Kayser to our Philostratus, with a fragment on the union of Nature and Art, which is probably a portion of a rhetorical exercise.

Sixty-three of these letters, including the letter to Aspasius, were published by Aldus, 1499. Meursius added eight, which he published, with a dissertation on the Philostrati, at the Elzevir press in 1616, and supplied the *lacunae* of several others. Olearius added three more in his edition of the collected works. There is a separate edition of these letters by Jo. Fr. Boissonade, Paris and Leipzig, 1842.

Of the collected works of Philostratus, there is:—1. The edition of Fed. Morellius, Paris, 1608, containing all the works above mentioned, along with Eusebius *contra Hieroclem*, the Εἰκόνες of the younger Philostratus, and the ἐκφράσεις of Callis-

tratus, accompanied with a Latin translation. This edition is of little value. 2. That of Olearius, in 2 vols. folio, Leipzig, 1709. It has the letters of Apollonius added to the list of works contained in the edition of Morellius, the additional letters spoken of above, and a revised Latin translation. Previous to this edition, Bentley and others had contemplated an edition. Indeed Bentley had gone so far as to publish a specimen sheet. Unhappily, the design was not executed; but he freely communicated to Olearius both his conjectural criticisms, and his notes of various readings. The edition is a very beautiful specimen of typography, and in spite of many faults, and the accusation that the editor has been guilty of gross plagiarism, which has been repeatedly brought against him, is very valuable, especially for its exegetical notes. 3. The last edition, and, critically, by far the best, is that of C. L. Kayser, Zurich, 1844, 4to. It contains introductory remarks on each book, the Greek text, and notes which are principally critical. As he has already published several of the treatises of Philostratus separately, the notices and notes are in some cases briefer than might have been desired. Philostratus seems to have occupied his attention for years, and scholars in various parts of Europe have aided him in collating manuscripts. He has retained all that Olearius has published, and has added the brief dialogue on Nero, commonly attributed to Lucian (Ed. Reiz. p. 636), which he assigns to Philostratus on grounds by no means convincing.

Of other works of Philostratus, Photius (Cod. 150) takes notice of a Λεξικὸν Ῥητορικόν; and he himself speaks of Λόγους Κορινθιακούς. (*V. Ap.* iv. 14.) Kayser has published as his a fragment Περὶ Γυμναστικῆς (Heidelberg, 1840), but has not included it in the collected works.

Suidas mentions epigrams among his productions. Of these one only remains bearing his name, and which is probably his. The subject is a picture of Telephus wounded (Jacobs, *Anthol. Graec.* vol. iii. p. 108). Both Olearius and Kayser have inserted it.

The works of Philostratus have been twice translated into German, by Seybold, 1776, and by Jacobs, Stuttgart, 1828—33.

3. The LEMNIAN. The account of the Philostrati given by Suidas, to which it is here necessary to return, is that the son of Verus, the first Philostratus, lived in the time of Nero. His son, the second Philostratus, lived till the time of Philip. The third was the grand-nephew of the second, by his brother's son, Nervianus, and was also his son-in-law and pupil. He, too, practised rhetoric at Athens; and he died and was buried at Lemnos. He wrote:—Εἰκόνας, Παναθηναϊκόν, Τρωικόν, Παράφρασιν τῆς Ὁμήρου ἀσπίδος, Μελέτας. And some attribute to him the lives of the sophists generally assigned to his grand-uncle.

This account is palpably inconsistent with itself, as it makes a man who lived in the time of Nero, A. D. 54—68, the father of another who was alive under Philip, A. D. 244—249. Besides, the connection between the second and the third Philostratus is unintelligible, and, if we are to take every thing as it stands, is contradicted by a passage in the Εἰκόνες of the author last-mentioned, where he speaks of the second as Μητροπάτωρ, which Fabricius, following an alteration of Meursius on the text of Suidas, translates *avunculus*. These difficulties are rendered insuperable by the fact that the second Philostratus, in his Lives of the Sophists, though he speaks of an Egyptian and a Lemnian Philostratus, does not give the remotest hint that his father had ever practised his own art. He was sufficiently impressed with the honour of the profession, which he often magnifies; and he shows his sense of this in his dedication of the Lives of the Sophists, in his allusion to the descent of Antonius Gordianus the consul from Herodes Atticus, whom he there expressly names "the sophist." It is inconceivable, then, that he should never have alluded to the distinctions gained, and the works written by his own father. With regard to the third Philostratus, he repeatedly names a Lemnian of that name, whose intimate friend he was. But he classes him along with other intimate friends, of whom, at the close of the work, he declines to say anything, on the ground of that very intimacy, — but not a word of relationship. No shifting of the names, such as that adopted by Meursius, and followed by Vossius and others, of referring the lives of the sophists to the third and not the second Philostratus, removes these difficulties, which are increased by the singular coincidence of three generations born in Lemnos, teaching in Athens, then in Rome, then returning to Lemnos, to perpetuate Lemnian sophists. If the Εἰκόνες attributed to the third Philostratus be actually his, then μητροπάτωρ stares us in the face, and, to make the tale intelligible, we must alter the text of Suidas as Meursius does, and understand the word in an unusual sense, or disbelieve Suidas in an important portion of his evidence, as is done by Kayser. But the truth seems to be that the mention of two other Philostrati, in the Lives of the Sophists, and the very probable occurrence of imitations of the writings of the biographer, whose works, from the unbroken chain of quotations in succeeding authors, we know to have been exceedingly popular, led Suidas into an error which has been the source of so much perplexity. We can easily believe that, finding many works ascribed to men of that name, with fictitious genealogies, purposely contrived, he carelessly assumed the truth of the title, and inserted the name in his list without inquiry.

Confining ourselves to the evidence of the biographer, we find another distinguished sophist of his time, who was his intimate friend, and may have been a relation, though he takes no notice of it. He uniformly calls him the Lemnian. The first notice that we have of him is that when twenty-two years old he received instructions at the Olympic games, held A. D. 213 (see Clinton, *Fasti Rom.* p. 225), from the aged and magnanimous Hippodromus (*V. S.* ii. 27. § 3). He received exemption from public duties at the hands of Caracalla, whom Philostratus calls Antoninus, the son of Julia, τῆς φιλοσόφου, — an exemption generally attached to the rhetorical chair of Athens, but, on this occasion, withheld from Philiscus, the professor, and bestowed on Philostratus. The Lemnian was then twenty-four years old, A. D. 215 (ii. 30). He once found Aelian reading with great vehemence a declamation against an unmanly emperor (Γύννιδος), recently deceased. Philostratus rebuked him, saying, "I could have admired you if you had attacked him in his lifetime; for only a man can assail a living tyrant, any one can when dead" (ii. 32. § 2). Vossius and others had fallen into the error of supposing that this tyrant was Domitian, but Perizo-

nius pointed out the impossibility of a man who was twenty-four years old in the reign of Caracalla, being placed near the time of an emperor dead upwards of 110 years before. He conjectures (and his idea has since then been universally acquiesced in) that it was Elagabalus, slain A. D. 222, whom Aelian had attacked (*V. H.* praefat. p. 50). At the close of his work, Philostratus the biographer praises his powers in forensic, popular, and extemporaneous eloquence, in rhetorical exercises, and for his writings, and naming him with Nicagoras and Apsines, he says, *οὐκ ἐμὲ δεῖ γράφειν, καὶ γὰρ ἂν καὶ ἀπιστηθείην ὡς χαρισάμενος, ἐπειδὴ φιλία μοι πρὸς αὐτοὺς ἦν.* It has been held that this last clause infers the death of the Lemnian, previously to the finishing of these memoirs. (Fabric. *Bibl. Graec.* vol. v. p. 555.) But this by no means follows. Among the parties mentioned is Nicagoras, of whom he expressly says, that he is (*ἐστί*) herald in the Eleusinian rites (Kayser has *ἐστέφθη*, not on the best authority). Then *χαρισάμενος*, in its plain meaning, would lead us to suppose that Philostratus was afraid of appearing to flatter, not the dead, but the living. And as to *ἦν*, that is accounted for by the indirect narration, and as preceded by *ἂν ἀπιστηθείην*. From this then we can infer nothing as to the time of his death. But Suidas says he died and was buried in Lemnos.

It is hardly possible that he can have been a grandson of the biographer, as Kayser in his preface supposes, as the latter was writing vigorously in the reign of Philip (A. D. 244—249), when, according to the computation already given, the Lemnian, born in 191, would have been between 53 and 58 years old. We have already seen that the biographer notices no relationship. Hence the Prooemium to the Εἰκόνες, printed along with the Εἰκόνες of the elder writer, is highly suspicious. He mentions that the work of the same nature, written by his namesake and grandfather *τοὐμῷ ὁμωνύμῳ καὶ μητροπάτορι*, led him to undertake his. If so we must add another to the Philostrati, and suppose that the Lemnian married the biographer's daughter, and that this writer was the issue of the marriage. But the truth is, that although this work is not destitute of merit, it has very much the appearance of a clever imitation by a later sophist, who found Philostratus a convenient name. This is confirmed by the fact, that while the Εἰκόνες of the elder writer furnish favourable materials for imitation, quotation, and reference to subsequent poets, collectors, grammarians, and critics, not a single quotation from this by any subsequent writer can be traced, and only three MSS. have yet been discovered. The writer, whoever he was, after rather a clumsy Prooemium, discusses seventeen pictures, which are almost all mythological, and in describing them he appeals to the poets more than his predecessor does.

From the first, this work has been uniformly printed along with the Εἰκόνες of the other Philostratus. It formed a part of Blaise de Vigenere's translation into French; with Callistratus, it forms the eighth volume of Jacobs's translation, already mentioned.

4. The AEGYPTIAN, was in Africa with Juba when Cato and Scipio took the command against Julius Caesar, B. C. 47, on which occasion a rebuke given to Juba for the honours paid to Philostratus, led to the reconciliation of the two noble Romans, who had previously been at variance. (Plut. *Cat. Min.* 57.) He afterwards attached himself to the party of Antony and Cleopatra, and his morals were not improved by the connection. (Epigram. apud Philostrat. *V. S.* i. 5.) Hence the indignation of Augustus, when he entered Alexandria B. C. 30, at finding a professed follower of the Academic school so degraded. He granted him his life, however, that no odium might attach to the philosopher Areius, whom Philostratus, with long white beard and funereal garb, followed, importuning for mercy. (Plut. *Ant.* 80.) His familiarity with princes, and his wealth, the result of a life of labour, are contrasted with the condition to which, alive and dead, he was subjected by the Roman soldiers, in an epigram of Crinagoras. (*Anthol. Graec.* ed. Jacobs, vol. ii. p. 139, vol. viii. p. 415.) Philostratus ranks him among the sophistical philosophers, and speaks of him as devoting himself to the panegyrical and varied styles of rhetoric. (Phil. *V. S. l. c.*) Vossius, who has read the lives of the Philostrati very carelessly, places this contemporary of Augustus as contemporary with Philostratus the Lemnian, misled by the word *οἶδα*, which he translates *vidi*, instead of *novi*. *Vidi* is the translation of Morellius. This strange error has escaped the notice of Westermann. (*De Hist. Graec.* p. 280.)

5. An historian mentioned by Josephus (*Ant.* x. 11. § 2) as having written accounts of India and Phoenicia; and again (*c. Apion.* i. 20, p. 1343, ed. Hudson) as having written in his history of the siege of Tyre. It is probable that it was in consequence of being confounded with this writer that Philostratus the biographer was sometimes called the Tyrian. Even Vossius, through singular inadvertence, thinks that Josephus refers to the writer of the life of Apollonius (*de Hist. Graec. l. c.*), at which passage Westermann, correcting the mistake, suggests that this writer is alluded to by Cassianus Bassus. (*Geopon.* i. 14.)

6. An historian who flourished in the reign of the emperor Aurelian. (Syncellus, *Chronograph.* p. 384.) [W. M. G.]

PHILO'STRATUS, C. FU'FIUS, an artist, whose name appears on a gem; but it cannot be said with certainty whether the name is that of the engraver or of the owner. (*Spilsbury Gems*, No. 31; Sillig, *Catal. Artif. s. v.*) [P. S.]

PHILO'TAS (*Φιλώτας*), a descendant of Peneleus of Thebes, is said to have led a colony to Priene. (Paus. vii. 2. § 7; Strab. xiv. p. 633, &c.) [L. S.]

PHILO'TAS (*Φιλώτας*). 1. A Macedonian, father of Parmenion, the general of Alexander the Great (Arr. *Anab.* iii. 11. § 16). It appears that he had two other sons, ASANDER and AGATHON. (Id. *ib.* i. 17. § 8; Diod. xix. 75.)

2. Son of Parmenion, was one of the most distinguished officers in the service of Alexander. He appears to have already enjoyed a high place in the friendship and confidence of that monarch before his accession to the throne (Plut. *Alex.* 10); and in the first military enterprises of the young king against the Thracians, Triballi, and Glaucias, king of Illyria, Philotas bears a conspicuous part (Arr. *Anab.* i. 2, 5). In the organization of the army for the expedition to Asia, Philotas obtained the chief command of the whole body of the *ἑταῖροι*, or native Macedonian cavalry, a post of such importance as to rank probably second only to that

of his father Parmenion. But besides this special command, which he held without interruption, from the first landing in Asia until after the defeat and death of Dareius, we frequently find him entrusted with a more extensive authority, and placed in command of several independent bodies of troops. In this manner we find him rendering important services not only in the battles of the Granicus and Arbela, but at the sieges of Miletus and Halicarnassus, in the march through Cilicia, and again at the passage of the Pylae Persicae (Diod. xvii. 17, 57 ; Arr. *Anab.* i. 14, 19, 21, ii. 5, iii. 11, 18 ; Curt. v. 4. §§ 20, 30, vi. 9. § 26). The estimation in which Alexander held his military talents is sufficiently attested by these facts: nor does it appear that any thing had occurred up to this time to interrupt the familiar and friendly intercourse between them: though according to Plutarch (*Alex.* 48) information had been secretly given to the king at a much earlier period that Philotas was holding seditious language, if not entertaining treasonable designs, against him (see also Arrian, *Anab.* iii. 26. § 1). On the advance into Bactria (B. C. 330) Philotas was left behind with a detachment to pay funeral honours to his brother Nicanor, while Alexander himself pushed forward in pursuit of Bessus (Curt. vi. 6. § 19), but he soon rejoined the main army. It was not long after this, during the halt in Drangiana, that the events occurred which led to his destruction.

It appears certain that a plot had been at this time organised by a Macedonian named Dimnus, against the life of Alexander, though what was really its extent or nature it is now impossible to determine. Information of this conspiracy was accidentally brought in the first instance to Philotas by one CEBALINUS ; but he treated the whole matter with contempt on account of the character of the parties concerned, and neglected for two days to apprize the king of the intelligence. Alexander having subsequently become acquainted with this fact was indignant with Philotas for his carelessness, and the enemies of the latter, especially Craterus, took advantage of the opportunity to inflame the resentment of the king, and persuaded him that Philotas could not possibly have concealed so important a communication, had he not been himself implicated in the plot. Alexander yielded to their suggestions, and caused Philotas to be arrested in the night. The next day he was brought before the assembled Macedonian army, and vehemently accused by the king himself, who asserted that Parmenion was likewise an accomplice in the meditated treason. No proof, however, of the guilt either of Philotas or his father was brought forward, for Dimnus had put an end to his own life, and Nicomachus, who had originally revealed the existence of the conspiracy, had not mentioned the name of Philotas among those supposed to be concerned in it. But in the following night a confession was wrung from the unhappy Philotas by the torture, in which, though he at first denied any knowledge of the plot of Dimnus, he admitted that he had previously joined with his father in entertaining treasonable designs against the king ; and ultimately, overcome by the application of fresh tortures, he was brought to acknowledge his participation in the conspiracy of Dimnus also. On the strength of this confession he was the next day again brought before the assembled troops, and stoned to death after the Macedonian custom (Curt. vi. 7—11 ; Arr. *Anab.* iii. 26 ; Plut. *Alex.* 48, 49 ; Diod. xvii. 79, 80 ; Justin xii. 5). It is difficult to pronounce with certainty upon the guilt or innocence of Philotas, especially as we know not what authorities were followed by Curtius, the only author who has left us a detailed account of his trial ; but there seems little doubt that he fell a victim to the machinations of his rivals and enemies among the Macedonian generals, at the head of whom was Craterus, whose conduct throughout the transaction presents itself in the darkest colours. That Alexander should have lent so ready an ear to their representations, will ever be a reproach to the memory of the great king: but it is clear that his mind had been already alienated from Philotas by the haughty and arrogant demeanour of the latter, and the boastful manner in which he assumed to himself a large share in the merits of Alexander's exploits. Similar defects of character had also it appears rendered Philotas unpopular with the army, and thus disposed the Macedonians to listen readily to the charges against him (Curt. vi. 8. § 3, 11. § 1—8 ; Plut. *Alex.* 48). Nor is it unlikely that in common with Cleitus aud others of the elder Macedonians, he looked with disapprobation upon the course that Alexander was taking after the death of Dareius ; but of his direct participation in any plots against the king's life, there is certainly no sufficient evidence. Among the tales subsequently circulated was one that represented him as holding communications with Callisthenes, which were interpreted as having reference to the assassination of Alexander. (Arr. *Anab.* iv. 10.)

3. A Macedonian officer who commanded the garrison in the Cadmeia, at the time of the revolt of the Thebans against Alexander the Great, B. C. 335. Though closely blockaded in the citadel, and vigorously besieged by the citizens, he was able to hold out until the arrival of Alexander, and the capture of the city, when he contributed greatly to the discomfiture of the Thebans, by a vigorous sally from the citadel. (Diod. xvii. 8, 12.)

4. Son of Carsis, a Thracian, was one of the pages in the service of Alexander the Great, who were induced by Hermolaus and Sostratus to join in the conspiracy against the king's life [HERMOLAUS]. He was put to death together with the other accomplices. (Arr. *Anab.* iv. 13 ; Curt. viii. 6. § 9.)

5. A Macedonian officer in the service of Alexander the Great, who commanded one taxis or division of the phalanx during the advance into Sogdiana and India. (Arr. *Anab.* iii. 29, iv. 24.) It seems probable that he is the same person mentioned by Curtius (v. 2. § 5), as one of those rewarded by the king at Babylon (B. C. 331) for their distinguished services. There is little doubt also, that he is the same to whom the government of Cilicia was assigned in the distribution of the provinces after the death of Alexander, B. C. 323 (Arrian *ap. Phot.* p. 69, a ; Dexippus, *ibid.* p. 64, a ; Curt. x. 10. § 2 ; Justin. xiii. 4 ; Diod. xviii. 3 ; who, however, in a subsequent passage (*ib.* 12), appears to speak of him as holding the lesser Phrygia, which was in fact given to Leonnatus. See Droysen, *Hellenism.* vol. i. p. 68, note). In B. C. 321, he was deprived of his government by Perdiccas and replaced by Philo-

xenus, but it would seem that this was only in order to employ him elsewhere, as we find him still closely attached to the party of Perdiccas, and after the death of the regent united with Alcetas, Attalus, and their partizans, in the contest against Antigonus. He was taken prisoner, together with Attalus, Docimus, and Polemon, in B. C. 320, and shared with them their imprisonment, as well as the daring enterprise by which they for a time recovered their liberty [ATTALUS, No. 2]. He again fell into the power of Antigonus, in B. C. 316. (Diod. xviii. 45, xix. 16; Just. xiii. 6; Droysen, *l. c.* pp. 115, 268.)

6. A Macedonian officer in the service of Antigonus, who was employed by him in B. C. 319, to endeavour by bribes and promises to corrupt the Argyraspids in the service of Eumenes, and especially their leaders Antigenes and Teutamus. But his efforts were unavailing: Teutamus was tempted for a moment, but was recalled to the path of duty by his firmer-minded colleague, and the Argyraspids continued faithful. (Diod. xviii. 62, 63.)

7. An officer in the service of Antiochus the Great, who commanded the garrison of Abydos in the war against the Romans. He was besieged by the Roman fleet under C. Livius (B. C. 190), and was desirous to capitulate; but before the terms could be agreed upon, the news of the defeat of the Rhodian fleet under Pamphilidas caused Livius to withdraw in all haste in order to oppose Polyxenidas. (Liv. xxxvii. 12.) [E. H. B.]

PHILO'TAS (Φιλώτας), a dithyrambic poet and musician, the disciple of Philoxenus, is only worthy of notice as having once gained a victory over his great contemporary Timotheus. (Bode, *Gesch. d. Hellen. Dichtkunst*, vol. ii. pt. ii. p. 324.) [P. S.]

PHILO'TAS (Φιλώτας), a physician of Amphissa in Locris, who was born about the middle of the first century B. C. He studied at Alexandria, and was in that city at the same time with the triumvir Antony, of whose profusion and extravagance he was an eye-witness. He became acquainted with the triumvir's son Antyllus, with whom he sometimes supped, about B. C. 30. On one occasion, when a certain physician had been annoying the company by his logical sophisms and forward behaviour, Philotas silenced him at last with the following syllogism:—"Cold water is to be given in a certain fever; but every one who has a fever has a certain fever; therefore cold water is to be given in all fevers;" which so pleased Antyllus, who was at table, that he pointed to a sideboard covered with large goblets, and said, "I give you all these, Philotas." As Antyllus was quite a lad at that time, Philotas scrupled to accept such a gift, but was encouraged to do so by one of the attendants, who asked him if he did not know that the giver was a son of the triumvir Antonius, and that he had full power to make such presents. (Plut. *Anton.* 28.)

He may perhaps be the same physician, of whose medical formulae one is quoted by Celsus (*De Med.* v. 19. p. 89) and Asclepiades Pharmacion (ap. Gal. *De Compos. Medicam. sec. Gen.* iv. 13, vol. xiii. p. 745), and who must have lived in or before the first century B. C. (See also Gal. *l. c.* p. 542; and *De Compos. Medicam. sec. Loc.* iv. 8, v. 3, vol. xii. pp. 752, 838.) [W. A. G.]

PHILO'THEUS (Φιλοθεός), 1. Patriarch of ALEXANDRIA, a man of luxurious habits and a most scandalous course of life, lived about A. D. 995. He wrote four works, the titles of which, as translated from the Arabic, are, 1. *Declarator;* 2. *Rara Commentatorum, et Depravationes Hereticorum;* 3. *Detectio Arcanorum;* 4. *Autobiographia.* The whole of these works is lost, and it does not appear whether the author wrote in Arabic or in Greek. A sermon, *De Mandatis Domini nostri Jesu Christi*, ed. Greek and Latin by P. Possinus in his *Ascetica*, is ascribed to one S. Pilotheus, perhaps the aforesaid. (Cave, *Hist. Lit.* ad an. 995.)

2. COCCINUS, patriarch of CONSTANTINOPLE, a man of great and deserved renown. He was probably born in the beginning of the 14th century, and early took the monastic habit. After living for a considerable time as a monk in, and afterwards superior of, the convent of St. Laura on Mount Sinai, he was appointed archbishop of Heracleia (before 1354). In 1355 he was employed by the emperor John Cantacuzenus, in bringing about a reconciliation between Michael, the son, and John Palaeologus, the son-in-law of the emperor; and in the same year he was chosen patriarch of Constantinople, in the place of Callistus, who, however, recovered his see after John Palaeologus had taken possession of Constantinople. Callistus, however, died soon afterwards, and now Philotheus was once more placed on the patriarchal chair, which post he occupied with great dignity till 1371 according to Cave, or 1376 according to the *Chronologia reformata* of J. B. Riccioli quoted by Fabricius. We give below the titles of the most important of the numerous works of Philotheus, very few of which have been published. 1. *Liturgia et Ordo instituendi Diaconum*, printed in Latin in the 26th vol. of *Bibl. Pat. Max.* 2. *Libri XV. Antirrhetici*, a defence of his friend the celebrated Palama, extant in different libraries. 3. *Sermo Encomiasticus in tres Hierarchas, Basilium, Gregorium Theologum, et Joannem Chrysostomum*, Latin, in the 26th vol. of *Bibl. Pat. Max.*, Gr. and Lat., by Jac. Pontanus, together with Philippi Solitarii Dioptra, Ingolstadt, 1604, 8vo.; by Fronto Ducaeus, in the 2d vol. of *Auctuar. Patr.* Paris, 1624. 3. *Oratio de Cruce*, Gr. and Lat. apud Gretser. *De Cruce*, Ingolstadt, 1616, fol., vol. ii.; there is another *Oratio de Cruce*, in the same volume, which is attributed by some to our Philotheus. 4. *Oratio in tertiam Jejuniorum Dominicam*, Gr. and Lat. ibid. 5. *Refutatio Anathematismorum ab Harmenopulo scriptorum*, Gr. and Lat. apud Leunclav. *Jus. Gr. Rom.* lib. iv. 6. *Confutatio Capitum XIV. Acindymi et Barlaami*, extant in MS. 7. *Homilia.* 8. *Compendium de Oeconomia Christi*, &c. &c. Wharton in Cave and Fabricius give a catalogue of the numerous works of Philotheus. (Fabric. *Bibl. Graec.* vol. xi. p. 513, &c.; Cave, *Hist. Lit.* ad an. 1362.)

3. MONACHUS or SANCTUS, an unknown monk, wrote *De Mandatis Domini nostri Jesu Christi*, ed. Gr. and Lat. in P. Possinus, *Ascetica*, Paris, 1684. Although this work bears the same title as the one quoted above under the head Philotheus Coccinus, the works as well as the authors are different persons. (Fabric. *Bibl. Graec.* vol. xi. p. 519; Cave, *Hist. Lit.* Dissert. 1. p. 17. ed. Oxon.)

4. Archbishop of SELYMBRIA, of unknown age. wrote *Oratio in T. Agathonicum*, which is still extant in MS. [W. P.]

PHILOTHEUS (Φιλόθεος), is supposed to be the same person as Theophilus Protospatharius. [THEOPHILUS PROTOSP.] There is extant under his name a commentary on the Aphorisms of Hippocrates, which is in a great measure compiled from Galen's commentary on the same work, and is attributed to different persons in different MSS. It was first published in a Latin translation by Ludov. Coradus, Venet. 8vo. 1549, and again, Spirae, 8vo. 1581: and it is in a great measure, if not entirely, the same work that has lately been published in Greek by F. R. Dietz in the second volume of his *Scholia in Hippocratem et Galenum* (Regim. Pruss. 8vo. 1834) under the name of *Theophilus*. A short work relating to a MS. of Philotheus at Altdorf is mentioned by Choulant, with the title, *J. Andr. Nagel, Programma sistens Memoriam Donationis Trewianae*, Altorf. 4to. 1788. (See Preface to vol. ii. of Dietz's *Schol. in Hippocr. et Gal.*; Choulant, *Handb. der Bücherkunde für die Aeltere Medicin.*) [W. A. G.]

PHILO'TA or PHI'LOTIS (Φιλώτα, Φιλότις), a woman of Epeirus, mother of CHAROPS the younger. She aided and seconded her son throughout in his cruelty and extortion, having quite thrown off her woman's nature, as Polybius and Diodorus tell us. (Polyb. xxxii. 21; Diod. *Exc. de Virt. et Vit.* p. 587.) [E. E.]

PHILOTI'MUS, a freedman of Cicero, or rather of Terentia, is constantly mentioned in Cicero's correspondence. He had the chief management of Cicero's property. (Cic. *ad Att.* ii. 4, iv. 10, v. 3, et alibi.)

PHILOTI'MUS (Φιλότιμος), an eminent Greek physician, a pupil of Praxagoras (Galen, *De Aliment. Facult.* i. 12, vol. vi. p. 509), and a fellow-pupil of Herophilus (id. *De Meth. Med.* i. 3, vol. x. p. 28). He was also a contemporary of Erasistratus (id. *Comment. in Hippocr.* "*Aphor.*" vi. 1, vol. xviii. pt. i. p. 7), and is quoted by Heracleides of Tarentum (ap. Gal. *Comment. in Hippocr.* "*De Artic.*" iv. 40, vol. xviii. pt. i. p. 736), and therefore must probably have lived in the fourth and third centuries B. C. Celsus mentions him as one of the eminent physicians of antiquity (*De Medic.* viii. 20, p. 185); and he is quoted by several of the ancient medical writers, viz. by Caelius Aurelianus (*De Morb. Acut.* ii. 16, *De Morb. Chron.* i. 4. pp. 115, 323), Oribasius (*Med. Coll.* ii. 69, iv. 10, v. 32, pp. 236, 255, 279), and Aëtius* (iii. 3, 12, p. 555), and very frequently by Galen. He belonged to the medical sect of the Dogmatici or Logici (Galen, *De Ven. Sect. adv. Erasistr.* cc. 5, 6, vol. xi. pp. 163, 169; Cramer's *Anecd. Graeca Paris.* vol. i. p. 395), and wrote several medical works, of which only a few fragments remain. Athenaeus quotes a work on Cookery, Ὀψαρτυτικός (vii. 81, p. 308), and another on Food, Περὶ Τροφῆς, consisting of at least thirteen books (iii. 20, 24, pp. 81, 82): this latter work is several times quoted by Galen (*De Aliment. Facult.* i. 11, iii. 30, 31, vol. vi. pp. 507, 720, 726, et alibi.). Some modern critics suppose that he wrote a commentary on Hippocrates, Κατ' Ἰητρεῖον, *De Officina Medici*; but this is a mistake, as M. Littré observes (*Oeuvres d'Hippocr.* vol. i. pp. 82, 367), for Galen only says that he composed a work on the same subject, and with the same title. (*Comment. in Hippocr.* "*De Offic. Med.*" i. praef., 5, vol. xviii. pt. ii. pp. 629, 666.) In an anatomical treatise which he wrote he pronounced the brain and heart to be useless organs (Galen, *De Usu Part.* viii. 3, vol. iii. p. 625), and the former to be merely an excessive development and offshoot (ὑπεραύξημα καὶ βλάστημα) of the spinal marrow. (*Ibid.* c. 12, p. 671.) Philotimus is quoted in various other parts of Galen's writings (see Fabr. *Bibl. Gr.* vol. iii. p. 583, ed. vet.), and Plutarch relates an anecdote of him. (*De Recta Rat. Aud.* c. 10; *De Adulat. et Amico*, c. 35.) He is also quoted by the Scholiast on Homer (λ. 424). [W. A. G.]

PHILOTI'MUS (Φιλότιμος), a statuary of Aegina, who made the statue of the Olympic victor Xenombrotus of Cos, which stood in the *Altis* at Olympia. (Paus. vi. 14. § 5. s. 12.) [P. S.]

PHILO'XENUS (Φιλόξενος), a Macedonian officer in the service of Alexander the Great, who was appointed by him after his return from Egypt (B. C. 331) to superintend the collection of the tribute in the provinces north of Mount Taurus (Arr. *Anab.* iii. 6. § 6). It would appear, however, that he did not immediately assume this command, as shortly afterwards we find him sent forward by Alexander from the field of Arbela to take possession of Susa and the treasures there deposited, which he effected without opposition (Id. iii. 16. § 9). After this he seems to have remained quietly in the discharge of his functions in Asia Minor (see Plut. *Alex.* 22; Paus. ii. 33. § 4), until the commencement of the year 323, when he conducted a reinforcement of troops from Caria to Babylon, where he arrived just before the last illness of Alexander (Id. vii. 23, 24). In the distribution of the provinces which followed the death of that monarch we find no mention of Philoxenus, but in B. C. 321 he was appointed by Perdiccas to succeed Philotas in the government of Cilicia. By what means he afterwards conciliated the favour of Antipater we know not, but in the partition at Triparadeisus after the fall of Perdiccas he was still allowed to retain his satrapy of Cilicia (Justin. xiii. 6; Arrian, *ap. Phot.* p. 71, b.; Diod. xviii. 39). From this time we hear no more of him. [E. H. B.]

PHILO'XENUS (Φιλόξενος). Among several literary persons of this name, by far the most important is Philoxenus of Cythera, who was one of the most distinguished dithyrambic poets of Greece. The accounts respecting him are, however, strangely confused, owing to the fact that there was another Philoxenus, a Leucadian, living at Athens about the same time or a little earlier: both these persons are ridiculed by the poets of the Old Comedy; both seem to have spent a part of their lives in Sicily; and it is evident that the grammarians were constantly confounding the one with the other. In order to exhibit the subject as clearly as possible, it is best to begin with the younger, but more important of these two persons.

1. Philoxenus, the son of Euletidas, was a native of Cythera, or, as others said, of Heracleia on the Pontus (Suid. *s. v.*); but the former account is no doubt the correct one. We learn from the Parian Marble (No. 70) that he died in Ol. 100, B. C. 380, at the age of 55; he was, therefore, born

* Aëtius relates of Philotimus (ii. 2. 9, p. 250) the same anecdote that is told by Alexander Tralianus of Philodotus [PHILODOTUS], and indeed it is most probable that in this latter passage *Philotimus* is the true reading.

in Ol. 86. 2, B. C. 435. The time when he most flourished was, according to Diodorus (xiv. 46), in Ol. 95. 2, B. C. 398.

The brief account of his life in Suidas involves some difficulties; he states that, when the Cythereans were reduced to slavery by the Lacedaemonians, Philoxenus was bought by a certain Agesylas, by whom he was brought up, and was called Μύρμηξ: and that, after the death of Agesylas, he was bought by the lyric poet Melanippides, by whom he was also educated. Now there is no record of the Lacedaemonians having reduced the Cythereans to slavery; but we know that the island was seized by an Athenian expedition under Nicias, in B. C. 424 (Thuc. iv. 53, 54; Diod. Sic. xii. 65; Plut. *Nic.* 6); and therefore some critics propose to read Ἀθηναίων for Λακεδαιμονίων (Meineke, *Frag. Com. Graec.* vol. iv. p. 635). This solution is not quite satisfactory, and another, of much ingenuity, is proposed by Schmidt (*Dithyramb.* pp. 5, 6); but it is not worth while here to discuss the question further, since the only important part of the statement, namely, that Philoxenus was really a slave in his youth, is quite sustained by other testimonies, especially by the allusions to him in the comic poets (see Hesych. *s. v.* Δούλωνα; Meineke, *l. c.*). Schmidt (pp. 7, 8) very ingeniously conjectures that there is an allusion to Philoxenus in the *Frogs* of Aristophanes (v. 1506), in the name Μύρμηκι, which we have seen that Suidas says to have been given to him by his first master, and which belongs to a class of words which seem to have been often used for the names of slaves. Others, however, suppose the name to have been a nickname given to him by the comic poets, to express the intricacy of his musical strains, the ἐκτραπέλους μυρμηκιάς, as Pherecrates calls them (see below).

He was educated, says Suidas, by Melanippides, of course in that poet's own profession, that of dithyrambic poetry, in which, if the above interpretation of the allusion in the *Frogs* be correct, he had already attained to considerable eminence before B. C. 408; which agrees very well with the statement of Diodorus (*l. c.*), according to which he was at the height of his fame seven years later. Pherecrates also attacked him in his *Cheiron*, as one of the corruptors of music; at least Plutarch applies to him a part of the passage; and if this application be correct, we have another allusion to his name Μύρμηξ, in the mention of ἐκτραπέλους μυρμηκιάς (Plut. *de Mus.* 30, p. 1146, as explained and corrected by Meineke, *Frag. Com. Graec.* vol. ii. pp. 326—335). In the *Gerytades* of Aristophanes, which was also on the prevalent corruptions of poetry and music, and which seems to have been acted some little time after the *Frogs*, though Philoxenus is not mentioned by name, there are passages which are, to all appearance, parodies upon his poem entitled Δεῖπνον (*Fr.* xii. xiii. ed. Bergk, ap. Meineke, *Frag. Com. Graec.* vol. ii. pp. 1009, 1010). In the *Ecclesiazusae* also, B. C. 392, there is a passage which is almost certainly a similar parody (vv. 1167—1178; Bergk, *Comment. de Reliq. Comoed. Att. Antiq.* p. 212). There is also a long passage in the *Phaon* of the comic poet Plato, which seems to have been acted in the year after the *Ecclesiazusae*, B. C. 391, professing to be read from a book, which the person who has it calls Φιλοξένου καινή τις ὀψαρτυσία, which is almost certainly a parody on the same poem, although Athenaeus and some modern critics suppose the allusion to be to a poem by Philoxenus, the Leucadian, on the art of cookery. It is true that the latter was known for his fondness of luxurious living; but the coincidence would be too remarkable, and the confusion between the two Philoxeni utterly hopeless, if we were to suppose, with Schmidt and others, that they both wrote poems of so similar a character about the same time. (Meineke, *Frag Com. Graec.* vol. ii. pp. 672—674; Bergk, *Comment.* pp. 211, 212; Schmidt, *Dithyramb.* p. 11, &c.)

These testimonies all point to the very end of the fifth and the beginning of the fourth centuries B. C., as the time when Philoxenus flourished. There is, indeed, a passage in the *Clouds* (332), which the scholiast explains as referring to him, but which must allude to Philoxenus the Leucadian, if to either, as Philoxenus of Cythera was only in his 11th year at the time of the first exhibition of the *Clouds*, and in his 15th at the time of the second. Possibly, however, the comment results from a mere confusion in the mind of the scholiast, who, seeing in the text of Aristophanes a joke on the voracity of the dithyrambic poets of his day, and having read of the gluttony of Philoxenus of Leucadia, identified the latter with Philoxenus the dithyrambic poet, and therefore supposed him to be referred to by Aristophanes.

At what time Philoxenus left Athens and went to Sicily, cannot be determined. Schmidt (p. 15) supposes that he went as a colonist, after the first victories of Dionysius over the Carthaginians, B. C. 396; that he speedily obtained the favour of Dionysius, and took up his abode at his court at Syracuse, the luxury of which furnished him with the theme of his poem entitled Δεῖπνον. However this may be, we know that he soon offended Dionysius, and was cast into prison; an act of oppression which most writers ascribe to the wounded vanity of the tyrant, whose poems Philoxenus not only refused to praise, but, on being asked to revise one of them, said that the best way of correcting it would be to draw a black line through the whole paper. Another account ascribes his disgrace to too close an intimacy with the tyrant's mistress Galateia; but this looks like a fiction, arising out of a misunderstanding of the object of his poem entitled Cyclops or Galateia. It appears that, after some time, he was released from prison, and restored outwardly to the favour of Dionysius; but either in consequence of some new quarrel, or because he had a distrust of the tyrant's feelings towards him, he finally left his court: other accounts say nothing of his reconciliation, but simply that he escaped from prison, and went to the country of the Cythereans, where he composed his poem *Galateia* (*Schol. ad Aristoph. Plut.* 290). According to Suidas he went to Tarentum (*s. v.* Φιλοξένοι γραμμάτιον). There is a curious story related by Plutarch, that he gave up his estate in Sicily, and left the island, in order that he might not be seduced, by the wealth he derived from it, into the luxury which prevailed around him (Plut. *de Vit. Aer. alien.* p. 831). Schmidt endeavours to reconcile this statement with the former, by supposing that, after he left the court of Dionysius, he resided for some time on his Sicilian estate, and afterwards gave it up, in the way mentioned by Plutarch, and then departed finally from the island. It is doubtful where the last years of his life were spent,

whether in his native island, whither the scholiast just quoted says that he fled, or at Ephesus, where Suidas states that he died, and whither Schmidt thinks it likely that he may have gone, as the worship of Dionysus prevailed there. In this point, however, as in so many others, we encounter the difficulty arising from the confusion of the two Philoxeni, for the Leucadian is also said to have spent the latter part of his life in Ephesus.

It is time to dismiss these doubtful questions; but still there is one tradition respecting Philoxenus, which passed into a proverb, and which must not be omitted. It is said that, after his quarrel with Dionysius at Syracuse, and during his subsequent residence at Tarentum or Cythera, he received an invitation from the tyrant to return to his court, in reply to which he wrote the single letter O, that is, either as the ancient mode of writing *οὐ*, or, as some think, what Philoxenus wrote was ϑ, as the contracted sign for *οὐ*. Hence a flat refusal was proverbially called *Φιλοξένου γραμμάτιον* (Suid. *s. v.*; Schmidt, p. 17).

Respecting the works of Philoxenus, Suidas relates that he wrote twenty-four dithyrambs, and a genealogy of the Aeacidae. The latter poem is not mentioned by any other writer; but another poem, which Suidas does not mention, and which it is hardly likely that he reckoned among the twenty-four dithyrambs, is the *Δεῖπνον* already mentioned, which appears to have been the most popular of his works, and of which we have more fragments than of any other. These fragments, which are almost all in Athenaeus, are so corrupted, owing to the very extraordinary style and phraseology, which the poet purposely adopted, that Casaubon gave up the emendation of them as hopeless (*Animadv. in Ath.* iv. p. 470). Contributions to their restoration have, however, been made by Jacobs, Schweighauser, and Fiorillo, in their respective annotations upon Athenaeus, and by Bergk, in the *Act. Soc. Gr. Lips.* for 1836; and recently most of the fragments have been edited by Meineke (*Frag. Com. Graec.* vol. iii. *Epimetrum de Philoxeni Cytherii Convivio*, pp. 635—646, comp. pp. 146, 637, 638, 639, and vol. ii. p. 306), and the whole by Bergk (*Poet. Lyr. Graec.* pp. 851—860), and by Schmidt (*Dithyramb.* pp. 29—51), who has also added a discussion on the metre, dialect, and style of the poem (pp. 52—54). The poem is a most minute and satirical description of a banquet, written in a style of language of which no idea can be formed without reading it, but of which the following specimen may convey some slight notion (v. 9):—

παντεπαλέC, λιπαροῦ τ' ἐΞ ἐγχελεΩνOs ἀρlστΩν,

with which a line from the parody of it by Aristophanes, in the *Ecclesiazusae* may be compared (v. 1169):—

λεπαδοτεμαχοσελαχογαλεο —

and so on through six lines, forming but one word.

Of the dithyrambs of Philoxenus, by far the most important is his Κύκλωψ ἢ Γαλάτεια, the occasion of his composing which is variously related, but the most probable account has been already given. Aelian (*V. H.* xii. 44) calls it the most beautiful of his poems, and Hermesianax refers to it in terms of the highest praise (Ath. xiii. p. 598, e.; *Fr.* 1, ed. Bach). Its loss is greatly to be lamented. The few fragments which remain are collected by Bergk (*Poët. Lyr. Graec. l. c.*) and by Schmidt, who has added an interesting discussion respecting its plan (*Dithyramb.* pp. 54—68). The scholiast on the *Plutus* (*l. c.*) calls this poem a drama; and several other writers call Philoxenus a tragic poet; but this is probably only one of several instances in which the dithyrambic poets have been erroneously represented as tragedians (see Kayser, *Hist. Crit. Trag. Graec.* p. 262). We have a few other fragments of the poems of Philoxenus (pp. 68, 69), and the following titles of four others of his dithyrambs, though even these are not free from doubt—*Μυσοί*, *Σύρος*, *Κωμαστής*, *Φαέθων*.

Of the character of the music to which his dithyrambs were set, we have little other information than the statement that they were publicly chanted in the theatres by the Arcadian youth on certain days of the year (Aristot. *Polit.* viii. 7; Polyb. iv. 20). He was, however, as we have already seen, included in the attacks which the comic poets made on all the musicians of the day, for their corruptions of the simplicity of the ancient music; and there are several passages in Plutarch's treatise on music, describing the nature of those innovations, in which he followed and even went beyond his master Melanippides, and in which Timotheus again vied with him (Plut. *de Mus.* 12, 29, 30, 31; Schmidt, pp. 72, 73). A curious story is told of his musical composition by Aristotle, who, in confirmation of the statement that the dithyramb belongs essentially to the Phrygian mode, relates that Philoxenus attempted to compose one of his dithyrambs in the Dorian, but that it fell back by the force of its very nature into the proper Phrygian harmony (Aristot. *Polit.* viii. 7. § 12). In an obscure passage of Pollux (*Onom.* iv. 9. s. 65, ed. Bekker) the Locrian harmony is stated to be his invention; and the Hypodorian has also been ascribed to him (Schmidt, pp. 73, 74).

There is a passage respecting his rhythms in Dionysius of Halicarnassus (*de Comp. Verb.* p. 131, Reiske).

We have abundant testimony to the high esteem in which the ancients held Philoxenus, both during his life and after his death. The most remarkable eulogy of him is the passage in which the comic poet Antiphanes contrasts him with the musicians who came after him (Ath. xiv. p. 643). This, and the testimonies of Machon, Aelian, and others, are given fully by Schmidt (pp. 71, 72). Alexander the Great sent for his poems during his campaigns in Asia (Plut. *Alex.* 8, *de Fort. Alex.* p. 355, a.): the Alexandrian grammarians received him into the canon; and, moreover, the very attacks of the comic poets are evidence of his eminence and popularity, and the more so in proportion to their vehemence.

The most important works upon Philoxenus are those of D. Wyttenbach, in his *Miscellanea Doctrinae*, ii. pp. 64—72; Burette, *Sur Philoxène*, in his *Rèmarques sur la Dialogue de Plutarche touchant la Musique*, in the *Mém. de l'Acad. des Insc.* vol. xiii. pp. 200, &c.; Luetke, *Dissert. de Graec. Dithyramb.* pp. 77, &c. Berol. 1829; L. A. Berglein, *De Philoxeno Cytherio Dithyramborum Poeta*, Götting. 1843, 8vo.; G. Bippart, *Philoxeni, Timothei, Telestis Dithyrambographorum Reliquiae*, Lips. 1843, 8vo.; G. M. Schmidt, *Diatribe in Dithyrambum Poetarumque Dithyrambicorum Reliquias*, c. i. Berol. 1845; the passages already referred to, and others, in the works of Meineke and

Bergk, on Greek Comedy ; the Histories of Greek Poetry, by Ulrici and Bode ; and Bernhardy, *Gesch. d. Griech. Litt.* vol. ii. pp. 548—551.

2. The other Philoxenus already referred to, the Leucadian, was the son of Eryxis, and seems himself also to have had a son of the name of Eryxis (Aristoph. *Ran.* 945). He was a most notorious parasite, glutton, and effeminate debauchee ; but he seems also to have had great wit and good-humour, which made him a great favourite at the tables which he frequented. The events of his life are of so little importance in themselves, and the statements concerning him are so mixed up with those which relate to Philoxenus of Cythera, that it is enough to refer for further information to the works upon that poet, quoted above, especially Schmidt (p. 9, &c.). He seems to be the same person as the Philoxenus surnamed ἡ Πτερνοκοπίς, and also the same as the Philoxenus of the Diomeian demus, both of whom are ridiculed by the comic poets for their effeminacy.

3. A poet of Siphnus, mentioned in a passage of Pollux (iv. 66), where however the name seems to be a false reading for *Theoxenides* (Meineke, *Hist. Crit. Com. Graec.* p. 89 ; Schmidt, p. 22).

4. A celebrated Alexandrian grammarian, who taught at Rome, and wrote on Homer, on the Ionic and Laconian dialects, and several other grammatical works, among which was a *Glossary*, which was edited by H. Stephanus, Paris, 1573, fol. ; also in Bonav. Vulcan. *Thesaur.* Lugd. Bat. 1600, fol., by Labbeus, with Cyril's *Glossary*, Paris, 1679, fol. ; and in the London edition of Stephanus's *Thesaurus*, vol. ix. 1826. (Suid. *s. v.* ; Fabric. *Bibl. Graec.* vol. vi. pp. 193, 376, 634 ; Osann, in his *Philemon*, pp. 321, &c. ; Schmidt, p. 22.)

5. The author of an epigram in the Greek Anthology, on Tlepolemus, the son of Polycritus, who gained an Olympic victory in Ol. 131, B. C. 256 (Paus. v. 8). This must, therefore, be somewhere about the date of the poet, of whom nothing more is known. (Brunck, *Anal.* vol. ii. p. 58 ; Jacobs, *Anth. Graec.* vol. ii. p. 58, vol. xiii. p. 937.)

6. A geographical writer, who seems to have been the author of a work on rivers. (Schol. *ad Lycophr. Cassand.* 1085, 1185 ; Cyrilli *Lexicon*, ap. Cramer, *Anecd. Paris.* vol. iv. p. 184.)

7. A Persian by birth, who afterwards was made a bishop, A. D. 485, and became one of the first leaders of the iconoclasts (Schmidt, p. 23). [P. S.]

PHILO'XENUS (Φιλόξενος), an Aegyptian surgeon, who, according to Celsus (*De Medic.* vii. Praef. p. 137), wrote several valuable volumes on surgery. He is no doubt the same person whose medical formulae are frequently quoted by Galen, and who is called by him *Claudius Philoxenus*. (*De Compos. Medicam. sec. Gen.* ii. 17, iii. 9, vol. xiii. pp. 539, 645.) As he is quoted by Asclepiades Pharmacion (ap. Gal. *De Compos. Medicam. sec. Loc.* iv. 7, vol. xii. p. 731 ; *De Compos. Medicam. sec. Gen.* iii. 9, iv. 13, vol. xiii. pp. 545, 738), he must have lived in or before the first century after Christ. He is quoted also by Soranus (*De Arte Obstetr.* p. 136), Paulus Aegineta (*De Med.* iii. 32, vii. 11, pp. 453, 658), Aëtius (ii. 3. 77, iv. 3. 7, iv. 4. 43, pp. 331, 744, 800), and Nicolaus Myrepsus (*De Compos. Medicam.* i. 239, 240, p. 411), and also by Avicenna (*Canon*, v. 2. 2, vol. ii. p. 249, ed. Arab.), where the name is corrupted into *Filodesifis*, in the old Latin version (vol. ii. p. 319, ed. 1595), and into *Phylocasanes* by Sontheimer in his recent German translation (*Zusammengesetzte Heilmittel der Araber*, &c. p. 215). [W. A. G.]

PHILO'XENUS, a painter of Eretria, the disciple of Nicomachus, whose speed in painting he imitated and even surpassed, having discovered some new and rapid methods of colouring (such, at least, appears to be the meaning of Pliny's words, *breviores etiamnum quasdam picturas compendiarias invenit*, *H. N.* xxxv. 10. s. 36. § 22). Nevertheless, Pliny states that there was a picture of his which was inferior to none, of a battle of Alexander with Dareius, which he painted for king Cassander. A similar subject is represented in a celebrated mosaic found at Pompeii, which, however, the best critics think to have been copied, more probably, from Helena's picture of the battle of Issus (see Müller, *Archäol. d. Kunst*, § 163, n. 6). As the disciple of Nicomachus, who flourished about B. C. 360, and as the painter of the battle above-mentioned, Philoxenus must have flourished under Alexander, about B. C. 330 and onwards. The words of Pliny, "Cassandro *regi*," if taken literally, would show that the date of his great picture must have been after B. C. 317 or 315, for from one of those two years the reign of Cassander must be dated. (Clinton, *F. H.* vol. ii. p. 236.) [P. S.]

PHILO'XENUS, C. AVIA'NUS, recommended by Cicero to the proconsul Acilius, B. C. 46. (Cic. *ad Fam.* xiii. 35.)

PHILOZOE. [TLEPOLEMUS.]

PHI'LTEAS (Φιλτέας), of Calacte, an historical writer, the author of a work in the Ionic dialect, entitled Ναξιακά, of which the third book is quoted by Tzetzes (Schol. *ad Lycophr.* 633). He is also mentioned in a passage of Eustathius (*ad Hom.* p. 1885. 51), where, however, the name is corrupted into *Philetas*, and Eudocia, copying the error, places the Ναξιακά among the works of Philetas of Cos (*Violar.* p. 424). That Philteas is the true form of the name is clear from a passage in the *Etymologicum Magnum* (p. 795. 12), which, however, contains another error, in the words ὁ καλούμενος ἱστορικός, where the Cod. Leid. has ὁ καλλαβαῖος, and the true reading is no doubt ὁ Καλακταῖος, which should probably also be substituted for εἴτε Καλλῖνος in the passage of Eustathius (see Meineke, *Anal. Alex.* pp. 351—353). [P. S.]

PHI'LTIAS, a vase painter, whose name occurs on two of the vases in the Canino collection, in the forms ΦΙΤΙΑϚ and ΦΙVΤΙΑϚ, which Raoul-Rochette and Gerhard at first read *Phintias*, but which most antiquaries, including R. Rochette, now read *Philtias*. (R. Rochette, *Lettre à M. Schorn*, p. 55, 2d ed.) [P. S.]

PHILU'MENUS (Φιλούμενος), a Greek physician, mentioned by an anonymous writer in Dr. Cramer's "Anecdota" (*Anecd. Graeca Paris.* vol. iv. p. 196) as one of the most eminent members of his profession. Nothing is known of the events of his life, and with respect to his date, as the earliest author who quotes him is Oribasius (*Coll. Medic.* viii. 45, p. 361 ; *Synops.* iii. pp. 45, 49, viii. 6, 8, 11, 17, pp. 121, 122, 123, 124), it can only be said that he must have lived in or before the fourth century after Christ. None of his writings are extant, but numerous fragments are preserved by Aëtius (see Fabric. *Bibl. Gr.* vol. viii. p. 328, ed. vet.). He is quoted also by Alexander Trallianus (viii. 5, 8, pp. 246, 251), and Rhazes (*Cont.* v. 1). [W. A. G.]

PHILUS, the name of a family of the patrician Furia gens.

1. P. Furius Sp. f. M. n. Philus, was consul B. C. 223 with C. Flaminius, and accompanied his colleague in his campaign against the Gauls in the north of Italy. [Flaminius, No. 1.] He was elected praetor in the third year of the second Punic war, B. C. 216, when he obtained the *jurisdictio inter cives Romanos et peregrinos*; and after the fatal battle of Cannae in this year, he and his colleague M. Pomponius Matho summoned the senate to take measures for the defence of the city. Shortly afterwards he received the fleet from M. Claudius Marcellus, with which he proceeded to Africa, but having been severely wounded in an engagement off the coast he returned to Lilybaeum. In B. C. 214 he was censor with M. Atilius Regulus, but he died at the beginning of the following year, before the solemn purification (*lustrum*) of the people had been performed; and Regulus accordingly, as was usual in such cases, resigned his office. These censors visited with severity all persons who had failed in their duty to their country during the great calamities which Rome had lately experienced. They reduced to the condition of aerarians all the young nobles, who had formed the project of leaving Italy after the battle of Cannae, among whom was L. Caecilius Metellus, who was quaestor in the year of their consulship, B. C. 214. As, however, Metellus was elected tribune of the plebs for the following year notwithstanding this degradation, he attempted to bring the censors to trial before the people, immediately after entering upon his office, but was prevented by the other tribunes from prosecuting such an unprecedented course. [Metellus, No. 3.] Philus was also one of the augurs at the time of his death. (Liv. xxii. 35, 55, 57, xxiii. 21, xxiv. 11, 18, 43, xxv. 2; Val. Max. ii. 9. § 8.)

2. P. Furius Philus, the son of the preceding, informed Scipio in B. C. 216, after the battle of Cannae, of the design of L. Caecilius Metellus and others to leave Italy, to which reference has been made above. (Liv. xxii. 53.)

3. P. Furius Philus, praetor B. C. 174, obtained Nearer Spain as his province. On his return to Rome he was accused by the provincials of *repetundae*. The elder Cato spoke against him: on the first hearing the case was adjourned (*ampliatus*), but fearing a condemnation, when it came on again, Philus went into exile to Praeneste, B. C. 171. (Liv. xli. 21, xliii. 2; Cic. *in Caecil. Div.* 20; Pseudo-Ascon. *in loc.* p. 124, ed. Orelli; Meyer, *Orat. Rom. Fragm.* p. 97, 2nd ed.)

4. L. Furius Philus, probably brother of the preceding, was praetor B. C. 171, and obtained Sardinia as his province. He was one of the pontifices, and died in B. C. 170. (Liv. xlii. 28, 31, xliii. 13.)

5. L. Furius Philus, was consul B. C. 136 with Sex. Atilius Serranus. He received Spain as his province, and was commissioned by the senate to deliver up to the Numantines C. Hostilius Mancinus, the consul of the preceding year. [Mancinus, No. 3.] On that occasion Philus took with him as legati Q. Pompeius and Q. Metellus, two of his greatest enemies, that they might be compelled to bear witness to his uprightness and integrity.

A contemporary of the younger Scipio and of Laelius, Philus participated with them in a love for Greek literature and refinement. He cultivated the society of the most learned Greeks, and was himself a man of no small learning for those times. He was particularly celebrated for the purity with which he spoke his mother-tongue. He is introduced by Cicero as one of the speakers in his dialogue *De Republica*, and is described by the latter as a man "moderatissimus et continentissimus." (Dion Cass. *Fragm.* lxxxv. p. 36, ed. Reimar.; Val. Max. iii. 7. § 5; Cic. *de Off.* iii. 30, *de Rep.* iii. 18, *Brut.* 28, *de Or.* ii. 37, *pro Arch.* 7, *de Leg. Agr.* ii. 24, *de Rep.* i. 11, *ad Att.* iv. 16, *Lael.* 4, 6, 19, 27.) His praenomen was *Lucius*, and not *Publius*, as it is erroneously given in one passage of Cicero (*ad Att.* xii. 5. § 3), and by many modern writers.

6. M. Furius Philus, occurs only on coins, a specimen of which is annexed. The obverse represents the head of Janus with the legend M. FOVRI. L. F., the reverse Pallas or Rome crowning a trophy, and below PHILI.

COIN OF M. FURIUS PHILUS.

L. PHILU'SCIUS, was proscribed by Sulla and escaped, but was again proscribed by the triumvirs in B. C. 43, and perished. (Dion Cass. xlvii. 11.)

PHI'LYRA (Φιλύρα). 1. A daughter of Oceanus, and the mother of Cheiron by Cronus. (Pind. *Nem.* iii. 82; Apollon. Rhod. ii. 1241; comp. Cheiron.)

2. The wife of Nauplius, according to some traditions, for she is commonly called Clymene (Apollod. ii. 1. § 4). [L. S.]

PHILY'LLIUS (Φιλύλλιος), an Athenian comic poet, contemporary with Diocles and Sannyrion (Suid. *s. v.* Διοκλῆς). He belongs to the latter part of the Old Comedy, and the beginning of the Middle; for, on the one hand, he seems to have attained to some distinction before the time when the *Ecclesiazusae* of Aristophanes was acted, B. C. 392 (Schol. *ad Aristoph. Plut.* 1195), and, on the other, nearly all the titles of his plays belong evidently to the Middle Comedy. He is said to have introduced some scenic innovations, such as bringing lighted torches on the stage (Schol. *Plut. l. c.*; Ath. xv. 700, e.). With regard to his language, Meineke mentions a few words and phrases, which are not pure Attic. His name is corrupted by the Greek lexicographers and others into Φιλλύλιος, Φιλαῖος, Φιλόλαος, Φιλλύδεος, and other forms. The following titles of his plays are given by Suidas and Eudocia, and in the following order:—Αἰγεύς, Αὔγη, Ἄντεια (ἑταίρας ὄνομα), Δωδεκάτη, Ἡρακλῆς, Πλύντρια ἢ Ναυσικάα, Πόλις (better Πόλεις), Φρεωρύχος, Ἀταλάντη, Ἑλένη, where the last two titles look suspicious, as being out of the alphabetical order. (Meineke, *Frag. Com. Graec.* vol. i. pp. 258—261, ii. pp. 857—866; Bergk, *Comment. de Reliq. Com. Att. Ant.* p. 428.) [P. S.]

PHINEUS (Φινεύς). 1. A son of Belus and Anchinoe, and brother of Aegyptus, Danaus, and Cepheus. (Apollod. ii. 1. § 4 ; comp. PERSEUS.)

2. One of the sons of Lycaon. (Apollod. iii. 8. § 1.)

3. A son of Agenor, and king of Salmydessus in Thrace (Apollon. Rhod. ii. 178, 237 ; Schol. *ad eund.* ii. 177). Some traditions called him a son of Phoenix and Cassiepeia, and a grandson of Agenor (Schol. *ad Apollon. Rhod.* ii. 178), while others again call him a son of Poseidon (Apollod. i. 9. § 21). Some accounts, moreover, make him a king in Paphlagonia or in Arcadia. (Schol. *ad Apollon. Rhod. l. c.;* Serv. *ad Aen.* iii. 209.) He was first married to Cleopatra, the daughter of Boreas and Oreithyia, by whom he had two children, Oryithus (Oarthus) and Crambis (some call them Parthenius and Crambis, Schol. *ad Apollon. Rhod.* ii. 140 ; Plexippus and Pandion, Apollod. iii. 15. § 3 ; Gerymbas and Aspondus, Schol. *ad Soph. Antig.* 977 ; or Polydectus and Polydorus, Ov. *Ib.* 273). Afterwards he was married to Idaea (some call her Dia, Eurytia, or Eidothea, Schol. *ad Apollon. Rhod. l. c.;* Schol. *ad Hom. Od.* xii. 70 ; Schol. *ad Soph. Antig.* 980), by whom he again had two sons, Thynus and Mariandynus. (Schol. *ad Apollon. Rhod.* ii. 140, 178 ; Apollod. iii. 15. § 3.)

Phineus was a blind soothsayer, who had received his prophetic powers from Apollo (Apollon. Rhod. ii. 180). The cause of his blindness is not the same in all accounts ; according to some he was blinded by the gods for having imprudently communicated to mortals the divine counsels of Zeus about the future (Apollod. i. 9. § 21) ; according to others Aeetes, on hearing that the sons of Phrixus had been saved by Phineus, cursed him, and Helios hearing the curse, carried it into effect by blinding him (Schol. *ad Apollon. Rhod.* ii. 207, comp. 181) ; others again relate, that Boreas or the Argonauts blinded him for his conduct towards his sons (Serv. *ad Aen.* iii. 209). He is most celebrated in ancient story on account of his being exposed to the annoyances of the Harpyes, who were sent to him by the gods for his cruelty towards his sons by the first marriage. His second wife charged them with having behaved improperly to her, and Phineus punished them by putting their eyes out (Soph. *Antig.* 973), or, according to others, by exposing them to be devoured by wild beasts (Orph. *Argon.* 671), or by ordering them to be half buried in the earth, and then to be scourged (Diod. iv. 44 ; Schol. *ad Apollon. Rhod.* ii. 207). Whenever Phineus wanted to take a meal the Harpyes came, took away a portion of his food, and soiled the rest, so as to render it unfit to be eaten. In this condition the unfortunate man was found by the Argonauts, whom he promised to instruct respecting their voyage, if they would deliver him from the monsters. A table accordingly was laid out with food, and when the Harpyes appeared they were forthwith attacked by Zetes and Calais, the brothers of Cleopatra, who were provided with wings. There was a prophecy that the Harpyes should perish by the hands of the sons of Boreas, but that the latter themselves must die if they should be unable to overtake the Harpyes. In their flight one of the monsters fell into the river Tigris, which was henceforth called Harpys ; the other reached the Echinadian islands, which, from her returning from that spot, were called Strophades. But the Harpye, as well as her pursuer, was worn out with fatigue, and fell down. Both Harpyes were allowed to live on condition that they would no longer molest Phineus (comp. Schol. *ad Apollon. Rhod.* ii. 286, 297 ; Tzetz. *Chil.* i. 217). Phineus now explained to the Argonauts the further course they had to take, and especially cautioned them against the Symplegades (Apollod. i. 3. § 21, &c.). According to another story the Argonauts, on their arrival at the place of Phineus, found the sons of Phineus half buried, and demanded their liberation, which Phineus refused. The Argonauts used force, and a battle ensued, in which Phineus was slain by Heracles. The latter also delivered Cleopatra from her confinement, and restored the kingdom to the sons of Phineus, and on their advice he also sent the second wife of Phineus back to her father, who ordered her to be put to death (Diod. iv. 43 ; Schol. *ad Apollon. Rhod.* ii. 207 ; Apollod. iii. 15. § 3). Some traditions, lastly, state that Phineus was killed by Boreas, or that he was carried off by the Harpyes into the country of the Bistones or Milchessians. (Orph. *Argon.* 675, &c. ; Strab. vii. p. 302.) Those accounts in which Phineus is stated to have blinded his sons, add that they had their sight restored to them by the sons of Boreas, or by Asclepius. (Orph. *Argon.* 674 ; Schol. *ad Pind. Pyth.* xiii. 96.) [L. S.]

PHI'NTIAS (Φιντίας). 1. A Pythagorean, the friend of Damon, who was condemned to die by Dionysius the elder. The well-known anecdote of their friendship, and the effect produced by it on the tyrant, has been already related under DAMON. Valerius Maximus writes the name Pythias ; but Cicero follows the Greek authors in adopting the form Phintias.

2. Tyrant of Agrigentum, who appears to have established his power over that city during the period of confusion which followed the death of Agathocles (B. C. 289), about the same time that Hicetas obtained the chief command at Syracuse. War soon broke out between these two despots, in which Phintias was defeated near Hybla. But this success having induced Hicetas to engage with a more formidable enemy, the Carthaginians, he was defeated in his turn, and Phintias, who was probably in alliance with that power, was now able to extend his authority over a considerable part of Sicily. Among the cities subject to his rule we find mention of Agyrium, which is a sufficient proof of the extent of his dominions. He at the same time made a display of his wealth and power by founding a new city, to which he gave his own name, and whither he removed all the inhabitants from Gela, which he razed to the ground. His oppressive and tyrannical government subsequently alienated the minds of his subjects, and caused the revolt of many of the dependent cities ; but he had the wisdom to change his line of policy, and, by adopting a milder rule, retained possession of the sovereignty until his death. The period of this is not mentioned, but we may probably infer from the fragments of Diodorus, that it preceded the expulsion of Hicetas from Syracuse, and may therefore be referred to B. C. 279. (Diod. xxii. *Exc. Hoeschel.* p. 495, *Exc. Vales.* p. 562.)

There are extant coins of Phintias, from which we learn that he assumed the title of king, in imitation of Agathocles. They all have the figure of a boar running on the reverse, and a head of Apollo or Diana on the obverse. Those which

have been published with the head of Phintias himself are probably spurious. (See Eckhel, vol. i. p. 266.) [E. H. B.]

COIN OF PHINTIAS.

PHITEUS, architect. [PHILEUS.]

PHLE'GETHON (Φλεγέθων), i. e. the flaming, a river in the lower world, is described as a son of Cocytus; but he is more commonly called Pyriphlegethon. (Virg. *Aen.* vi. 265, 550; Stat. *Theb.* iv. 522.) [L. S.]

PHLEGON (Φλέγων), one of the horses of Sol. (Ov. *Met.* ii. 154; Hygin. *Fab.* 183.) [L. S.]

PHLEGON (Φλέγων), a native of Tralles in Lydia, was a freedman of the emperor Hadrian, and not of Augustus, as has been erroneously asserted by some writers, on the authority of Suidas (comp. Phot. Cod. 97; Spartian. *Hadr.* 16, *Sever.* 20; Vopisc. *Saturn.* 7). Phlegon probably survived Hadrian, since his work on the Olympiads came down to Ol. 229, that is, A. D. 137, which was the year before the death of this emperor. The following is a list of the writings of Phlegon.

1. Περὶ θαυμασίων, a small treatise on wonderful events, which has come down to us, but the beginning of which is wanting. It is a poor performance, full of the most ridiculous tales, and with the exception of the work of Psellus, the worst of the Greek treatises on this subject.

2. Περὶ μακροβίων, which is likewise extant, consists of only a few pages, and gives a list of persons in Italy who had attained the age of a hundred years and upwards. It was copied from the registers of the censors (ἐξ αὐτῶν τῶν ἀποτιμήσεων), is a bare enumeration of names, and is not worthy to be compared with the work on the same subject ascribed to Lucian. At the end there is an extract from the Sibylline oracles of some sixty or seventy lines. These are the only works of Phlegon which have come down to us.

3. Ὀλυμπιονικῶν καὶ χρονικῶν συναγωγή, which is sometimes quoted under the title of χρονογραφίαι or Ὀλυμπιάδες, was in seventeen books, and gave an account of the Olympiads from Ol. 1 (B. C. 776) to Ol. 229 (A. D. 137). It was dedicated to Alcibiades, who was one of the body-guards of Hadrian. This was by far the most important of the works of Phlegon. The commencement of the book is preserved in the manuscripts of the other works of Phlegon, and an extract from it relating to the 177th Olympiad is given by Photius (Cod. 97); but with these exceptions, and a few references to it in Stephanus Byzantinus, Eusebius, Origen, and others, the work is entirely lost. The style of it is characterized by Photius as not very mean, but at the same time as not pure Attic; and he blames likewise the excessive care and attention bestowed by the author upon oracles.

4. Ὀλυμπιάδες ἐν βιβλίοις η', was on the same subject as the preceding work, and must be regarded as a sort of abridgement of it: Clinton has remarked, with justice, that Photius probably quoted from this shorter work in eight books, and not from the larger work in sixteen. Photius tells us that the fifth book completed Olympiad 177; now we learn from other quarters that Phlegon in his 13th book described Ol. 203; and it is therefore not likely that he employed 8 books (lib. 6—13) on 26 Olympiads, and 5 on 177. But if Photius quoted the epitome in eight books, the first five might contain 177 Olympiads, and the last three the remaining 52. Photius himself did not read further than Ol. 177.

5. Ἐπιτομὴ Ὀλυμπιονικῶν ἐν βιβλίοις β', is expressly mentioned by Suidas as an epitome, and probably differed from the preceding abridgment in containing no historical information, but simply a list of the Olympic conquerors.

6. Ἔκφρασις Σικελίας.

7. Περὶ τῶν παρὰ Ῥωμαίοις ἑορτῶν βιβλία γ'.

8. Περὶ τῶν ἐν Ῥώμῃ τόπων καὶ ὧν ἐπικέκληνται ὀνομάτων. These works are mentioned only by Suidas.

9. *A Life of Hadrian*, was really written by the emperor himself, though published as the work of Phlegon. (Spartian. *Hadr.* 16.)

10. Γυναῖκες ἐν πολεμικοῖς συνεταὶ καὶ ἀνδρεῖαι, a small treatise, first published by Heeren (in *Bibl. d. Alten. Literat. und Kunst*, part vi. Göttingen, 1789), by whom it is ascribed to Phlegon; but Westermann, who has also printed it, with the other works of Phlegon, thinks that it was not written by him.

The Editio Princeps of Phlegon was edited by Xylander, along with Antoninus Liberalis, Antigonus, and similar writers, Basel, 1568. The next edition was by Meursius, Lugd. Batav. 1620, which was reprinted by Gronovius, in his Thesaurus of Greek Antiquities, vols. viii. and ix. The third edition was by Fr. Franz, 1775, of which a new edition appeared in 1822, Halle, with the notes of Bast. The most recent edition is by Westermann in his Παραδοξογράφοι, *Scriptores Rerum Mirabilium Graeci*, Brunsvig. 1839. The fragments on the Olympiads have also been published in the edition of Pindar published at Oxford in 1697, fol., and in Krause's *Olympia*, Wien, 1838. (Fabric. *Bibl. Graec.* vol. v. p. 255: Voss. *de Hist. Graec.* p. 261, ed. Westermann; Clinton, *Fasti Romani*, vol. i. p. 127; Westermann, *Praefatio ad* Παραδοξογράφους, p. xxxvii. &c.)

PHLE'GYAS (Φλεγύας), a king of the Lapithae, a son of Ares and Chryse, the daughter of Halmus, succeeded Eteocles, who died without issue, in the government of the district of Orchomenos, which he called after himself Phlegyantis. (Paus. ix. 36. § 1; Apollod. iii. 5. § 5.) By Chryse he became the father of Coronis, who became by Apollo the mother of Asclepius. Enraged at this, Phlegyas set fire to the temple of the God, who killed him with his arrows, and condemned him to severe punishment in the lower world. (Hom. *Hymn.* xv. 3; Pind. *Pyth.* iii. 14; Apollod. iii. 10. § 3, ii. 26. § 4; Serv. *ad Aen.* vi. 618; Stat. *Theb.* i. 713.) According to another tradition Phlegyas had no children, and was killed by Lycus and Nycteus. (Apollod. iii. 5. § 5.) Strabo (ix. p. 442) calls him a brother of Ixion. [L. S.]

PHLEON (Φλέων), i. e. the giver of plenty, is a surname of Dionysus, describing the god as promoting the fertility of plants and trees. (Aelian, *V. H.* iii. 41.) A similar surname of the god is Phlyus (from φλύειν; Schol. *ad Apollon. Rhod.* i. 115.) [L. S.]

PHLIAS (Φλίας), a son of Dionysus and Chthonophyle, also called Phlius, was a native of Araithyrea in Argolis, and is mentioned as one of the Argonauts. (Apollon. Rhod. i. 115, with the Schol.; Paus. ii. 12. § 6; Val. Flacc. i. 411.) According to Pausanias, he was a son of Ceisus and Araithyrea, and the husband of Chthonophyle, by whom he became the father of Androdamas; and Hyginus (*Fab.* 14) calls him Phliasus, and a son of Dionysus and Ariadne. The town of Phlius (formerly called Araithyrea) was believed to have derived its name from him. (Steph. Byz. *s. v.* Φλιοῦς.) [L. S.]

PHOBUS (Φόβος), Latin *Metus*, the personification of fear, is described as a son of Ares and Cythereia, a brother of Deimos, and is one of the ordinary companions of Ares. (Hom. *Il.* xi. 37, xiii. 299, xv. 119; Hes. *Theog.* 934.) Phobus was represented on the shield of Agamemnon, on the chest of Cypselus, with the head of a lion. (Paus. v. 19. § 1.) [L. S.]

PHOCAS (Φωκᾶς), emperor of Constantinople from A. D. 602 to 610. The circumstances under which this monster was raised to the throne are related at the end of the life of the emperor MAURICIUS. Phocas was of base extraction, and a native of Cappadocia. For some time he was groom to the celebrated general Priscus, and at the time of his accession he held the humble office of a centurion. His brutal courage had gained him a name among the common soldiers, and among those of his companions who liked warfare as the art of butchering mankind. His coronation took place on the 23d of November 602; his wife Leontia was likewise crowned. After he had momentarily quenched his thirst for revenge and murder in the blood of Mauricius, of his five sons, and of his most eminent adherents, such as Constantine Lardys, Comentiolus and others, he bought an ignoble peace from the Avars, but was prevented from enjoying it by a fierce attack of the Persian king Chosroes. This prince considered the accession of a despicable murderer to the Byzantine throne as a fair opportunity of avenging himself for the many defeats he had suffered from Mauritius; and he was still more urged to take up arms by Narses, a faithful adherent of the late emperor, and then commander-in-chief on the Persian frontier. Anxious to escape the fate of so many of his friends, Narses made overtures to Chosroes, left the head-quarters of his army, and remained in a sort of neutral position at Hierapolis. Thus a war broke out with Persia which lasted twenty-four years, the first eighteen of which presented an uninterrupted series of misfortunes to the Romans, and which was decidedly the most disastrous that was ever carried on between the two empires. Asia Minor from the Euphrates to the very shores of the Bosporus was laid waste by the Persians; a great number of its populous and flourishing cities was laid in ashes; and hundreds of thousands of its inhabitants were carried off into slavery beyond the Tigris. But for this war Asia Minor would have better withstood the attacks of the Arabs, who some years later achieved what the Persians had begun. Afraid to lose his crown if he absented himself from Constantinople, and feeling, as it seems, the inferiority of his military capacities, Phocas remained in his capital to enjoy executions and beastly pleasures, while the eunuch Leontius started for the theatre of the war with a motley army composed of the most incongruous elements. He thus encountered the Persian veterans commanded by their king Chosroes, the greatest man of the East. At Dara the eunuch was utterly defeated. His successor Domentiolus, the emperor's brother, was not able to stop the progress of the enemy, and from the Black Sea to the confines of Egypt the Persians ravaged the country. During this time Domentiolus entered into negotiations with Narses with a view of reconciling him with the emperor. Beguiled by the brilliant promises of Domentiolus, Narses imprudently left his stronghold, and finally proceeded to Constantinople. While he hoped to be placed again at the head of the Roman armies, he was suddenly arrested, and without further inquiries condemned to death. He was burnt alive. Thus perished the worthy namesake of the great Narses, with whom he has often been confounded, although the one was a centenarian when the other first tried his sword against the Persians. This Narses was so much feared by the Persians that mothers used to frighten their children with his name. His murder increased the unpopularity of the emperor. Germanus, the father-in-law of the unfortunate Theodosius, the eldest son of Mauricius, who had once had a chance of obtaining the crown, now persuaded the captive empress Constantina to form a plot against the life of the tyrant. She consented, being under the impression that her son Theodosius was still alive, and accompanied by one Scholasticus, who seems to have been the scape-goat in this affair, she left her dwelling, together with her three daughters, and followed him to the church of St. Sophia. At her aspect the people were moved with pity. They took up arms, and a terrible riot ensued. But for the bad will of John, the leader of the Greens, who paid for his conduct by being burnt alive by the mob, the outbreak would have been crowned with success. As it was, however, Phocas had the upper hand. The riot was quelled; Scholasticus was put to death; and Germanus was forced to take the monastic habit: he had managed things so cleverly that no evidence could be produced against him: else he would have paid for the plot with his life. The empress Constantine found a protector in the person of the patriarch Cyriacus, and her life was spared; but she was confined in a monastery with her three daughters. The general hatred against Phocas, however, was so great that Constantina braved the dangers of another conspiracy which broke out in 607, and in which she interested several of the principal personages of the empire: she still believed that her son Constantine was alive. A woman contrived this plot, and a woman frustrated it. This was Petronea who, being in the entire confidence of the empress, was employed by her as a messenger between the different parties, and who sold the secret to Phocas as soon as she had gathered sufficient evidence against its leaders. The tyrant quelled the plot by bloody, but decisive measures. Constantina and her three daughters had their heads cut off at Chalcedon, on the same spot where her husband and her five sons had suffered death. Among those of her chief adherents who paid for their rashness with their lives were Georgius, governor of Cappadocia; Romanus, advocatus curiae; Theodorus, praefectus Orientis; Joannes, primus e

secretariis; Athanasius, the minister of finances; David, master of the palace, and many others besides great numbers of inferior people, who all suffered death under the most horrible torments. The tyrant's fury, the devastations of the Avars, the alarming success of the Persians, threw the empire into consternation and despair. Dara, the bulwark of the empire towards the Tigris, was taken by Chosroes in 606; Edessa, of no less importance, shared its fate; Syria was a heap of ruins; Mesopotamia yielded to the king; whosoever was suspected of having been a friend to Mauricius, or of being opposed to the present state of things, was seen bleeding under the axe of the executioner. At last Phocas insulted his former favourite Crispus, the husband of his only daughter Domentia, who had vainly endeavoured to produce a change in the conduct of the emperor. Crispus, a sensible and well-disposed man, looked out for assistance, and fully aware of the chances which any conspiracy ran that was carried on in the corrupted capital, he sought it at the farthest extremity of the empire, in Mauritania. Heraclius, exarch of Africa, was the person upon whom his choice fell. Confiding in his strength and the love of the Africans, Heraclius entered into the plans of Crispus, and began to show his sentiments by prohibiting the exportation of corn from the ports of Africa and Egypt, from whence Constantinople used to draw its principal supplies. The consequence was, as was expected, discontent in the capital. Although urged by Crispus to declare himself openly, Heraclius wisely continued his policy during two years. Meanwhile, the name of Phocas was execrated throughout the whole empire; and owing to a mad order which he gave for the baptism of all the Jews in his dominions, a terrible riot broke out in Alexandria. Shortly before this, the Persians, after having routed Domentiolus near Edessa, inundated all Asia Minor, appeared at Chalcedon, opposite Constantinople, and laden with booty retired at the approach of the winter (609—610). This led to riots in Constantinople, and a bloody strife between the Blues and the Greens. Phocas was insulted by the populace, and the means he chose to restore quiet were only calculated to increase the troubles; for by a formal decree he incapacitated every adherent of the green faction from holding any office, either civil or military. Now, at the proper moment, Heraclius, the eldest son of the exarch Heraclius, left the shores of Africa with a fleet, and his cousin Nicetas set out at the head of an army for Constantinople, where Crispus was ready to receive and assist them without the tyrant having the slightest presentiment of the approaching storm. Their success is related in the life of HERACLIUS. On the third of October, 610, Constantinople was in the hands of Heraclius, after a sharp contest with the mercenaries of Phocas, who spent the ensuing night in a fortified palace, which was defended by a strong body. The guard fled during the night. Early in the morning the senator Photius approached it with a small band, and finding the place unguarded, entered and seized upon Phocas, whom they put into a boat and paraded through the fleet. He was then brought before Heraclius on board the imperial galley. Heraclius, forgetting his dignity, felled the captive monster to the ground, trampled upon him with his feet, and charged him with his abominable government. "Wilt thou govern better," was the insolent answer of the fallen tyrant. After suffering many tortures and insults, Phocas had his head struck off. His body was dragged through the streets, and afterwards burned, together with that of Domentiolus, who had fallen in the battle. Phocas, the most blood-thirsty tyrant that ever disgraced the throne of Constantinople, was as ugly in body as monstrous in mind. He was short, beardless, with red hair, shaggy eyebrows; and a great scar disfigured his face all the more, as it became black when his passions were roused. Heraclius was crowned immediately after the death of his rival. (Theoph. p. 244, &c.; Cedren. p. 399, &c.; Chron. Pasch. p. 379—383; Zonar. vol. ii. p. 77, &c. in the Paris ed.; Simocatta, viii. c. 7, &c.) [W. P.]

PHOCAS, grammarian. [FOCA.]

PHO'CAS, JOANNES. [JOANNES, No. 100.]

PHOCAS (ΦΩΚΑΣ), the name of an engraver of gems, which appears on a stone described by Caylus (*Recueil.* vii. pl. xxvii.). [P. S.]

PHO'CION (*Φωκίων*), the Athenian general and statesman, son of Phocus, was a man of humble origin, and appears to have been born in B. C. 402 (see Clint. *F. H.* sub annis 376, 317). According to Plutarch he studied under Plato and Xenocrates, and if we may believe the statement in Suidas (*s. v. Φιλίσκος Αἰγινήτης*), Diogenes also numbered him among his disciples. He distinguished himself for the first time under his friend Chabrias, in B. C. 376, at the battle of Naxos, in which he commanded the left wing of the Athenian fleet, and contributed in a great measure to the victory [CHABRIAS]. After the battle Chabrias sent him to the islands to demand their contributions (*συντάξεις*), and offered him a squadron of twenty ships for the service; but Phocion refused them, with the remark that they were too few to act against an enemy, and too many to deal with friends; and sailing to the several allies with only one galley, he obtained a large supply by his frank and conciliatory bearing. Plutarch tells us that his skill and gallantry at the battle of Naxos caused his countrymen thenceforth to regard him as one likely to do them good service as a general. Yet for many years, during which Chabrias, Iphicrates, and Timotheus chiefly filled the public eye, we do not find Phocion mentioned as occupied prominently in any capacity. But we cannot suppose that he held himself aloof all this time from active business, though we know that he was never anxious to be employed by the state, and may well believe that he had imbibed from Plato principles and visions of social polity, which must in a measure have indisposed him for public life, though they did not actually keep him from it. In B. C. 351 he undertook, together with Evagoras, the command of the forces which had been collected by Idrieus, prince of Caria, for the purpose of reducing Cyprus into submission to Artaxerxes III. (Ochus), and they succeeded in conquering the whole island, with the exception of Salamis, where Pnytagoras held out against them until he found means of reconciling himself to the Persian king. [EVAGORAS, No. 2.] To the next year (B.C. 350) Phocion's expedition to Euboea and the battle of Tamynae are referred by Clinton, whom we have followed above in Vol. I. p. 568, a; but his grounds for this date are not at all satisfactory, and the events in question should probably be referred to

B. C. 354. The vote for the expedition was passed against the advice of Demosthenes, and in consequence of an application from Plutarchus, tyrant of Eretria, for assistance against CALLIAS. The Athenians, however, appear to have over-rated the strength of their party in the island, and neglected therefore to provide a sufficient force. The little army of Phocion was still further thinned by desertions, which he made no effort to check, remarking that those who fled were not good soldiers enough to be of use to the enemy, and that for his part he thought himself well rid of them, since their consciousness of their own misconduct would stop their mouths at home, and silence their slanders against him. In the course of the campaign he was drawn into a position at Tamynae, where defeat would have been fatal, and his danger was moreover increased by the rashness or treachery of his ally Plutarchus: but he gained the day by his skill and coolness after an obstinate engagement, and, dealing thenceforth with Plutarchus as an enemy, drove him from Eretria, and occupied a fortress named Zaretra, conveniently situated between the eastern and western seas, in the narrowest part of the island. All the Greek prisoners who fell into his hands here, he released, lest the Athenians should wreak their vengeance on them; and on his departure, his loss was much felt by the allies of Athens, whose cause declined grievously under his successor, Molossus.

It was perhaps in B. C. 343 that, a conspiracy having been formed by Ptoeodorus and some of the other chief citizens in Megara to betray the town to Philip (Plut. *Phoc.* 15; comp. Dem. *de Cor.* pp. 242, 324, *de Fals. Leg.* pp. 435, 436), the Megarians applied to Athens for aid, and Phocion was sent thither in command of a force with which he fortified the port Nisaea, and joined it by two long walls to the city. The expedition, if it is to be referred to this occasion, was successful, and the design of the conspirators was baffled. In B. C. 341 Phocion commanded the troops which were despatched to Euboea, on the motion of Demosthenes, to act against the party of Philip, and succeeded in expelling Cleitarchus and Philistides from Eretria and Oreus respectively, and establishing the Athenian ascendancy in the island. [CALLIAS; CLEITARCHUS.] In B. C. 340, when the Athenians, indignant at the refusal of the Byzantians to receive Chares, who had been sent to their aid against Philip, were disposed to interfere no further in the war, Phocion reminded them that their anger should be directed, not against their allies for their distrust, but against their own generals, whose conduct had excited it. The people recognised the justice of this, and passed a vote for a fresh force, to the command of which Phocion himself was elected. On his arrival at Byzantium, he did not attempt to enter the city, but encamped outside the walls. Cleon, however, a Byzantian, who had been his friend and fellow-pupil in the Academy, pledged himself to his countrymen for his integrity, and the Athenians were admitted into the town. Here they gained the good opinion of all by their orderly and irreproachable conduct, and exhibited the greatest courage and zeal against the besiegers. The result was that Philip was compelled to abandon his attempts on Perinthus and Byzantium, and to evacuate the Chersonesus, while Phocion took several of his ships, recovered some of the cities which were garrisoned with Macedonian troops, and made descents on many parts of the coast, over-running and ravaging the enemy's territory. In the course of these operations, however, he received some severe wounds, and was obliged to sail away. According to Plutarch, Phocion, after this success of the Athenian arms, strongly recommended peace with Philip. His opinion we know was over-ruled, and the counsels of Demosthenes prevailed; and the last desperate struggle, which ended in 338 so fatally for Greece at Chaeroneia, was probably regarded by Phocion with little of sympathy, and less of hope. When, however, Philip had summoned all the Greek states to a general congress at Corinth, and Demades proposed that Athens should send deputies thither, Phocion advised his countrymen to pause until it should be ascertained what Philip would demand of the confederates. His counsel was again rejected, but the Athenians afterwards repented that they had not followed it, when they found contributions of ships and cavalry imposed on them by the congress. On the murder of Philip in 336 becoming known at Athens, Demosthenes proposed a public sacrifice of thanksgiving for the tidings, and the establishment of religious honours to the memory of the assassin Pausanias; but Phocion resisted the proposal on the two-fold ground, that such signs of joy betokened a mean spirit, and that, after all, the army which had conquered at Chaeroneia was diminished only by one man. The second reason he could hardly expect to pass current, so transparent is its fallacy; but it seems that, on the whole, his representations succeeded in checking the unseemly exultation of the people. When, in B. C. 335, Alexander was marching towards Thebes, Phocion rebuked Demosthenes for his invectives against the king, and complained that he was recklessly endangering Athens, and after the destruction of Thebes, he advised the Athenians to comply with Alexander's demand for the surrender of Demosthenes and other chief orators of the anti-Macedonian party, urging at the same time on these objects of the conqueror's anger the propriety of devoting themselves for the public good, like those ancient heroines, the daughters of Leos and the Hyacinthides. This proposal, however, the latter portion of which sounds like sarcastic irony, was clamorously and indignantly rejected by the people, and an embassy was sent to Alexander, which succeeded in deprecating his resentment [DEMADES]. According to Plutarch, there were *two* embassies, the first of which Alexander refused to receive, but to the second he gave a gracious audience, and granted its prayer, chiefly from regard to Phocion, who was at the head of it. (See Plut. *Phoc.* 17, *Dem.* 23; Arr. *Anab.* i. 10; Diod. xvii. 15.) From the same author we learn that Alexander ever continued to treat Phocion with the utmost consideration, and to cultivate his friendship, influenced no doubt, in great measure, by respect for his character, but not without an eye at the same time to his political sentiments, which were favourable to Macedonian ascendancy. Thus he addressed letters to him with a mode of salutation (χαίρειν), which he adopted to no one else except Antipater. He also pressed upon him valuable presents, and desired Craterus, whom he sent home with the veterans in B. C. 324, to give him his choice of four Asiatic cities. Phocion, however, persisted in refusing all such offers, beg-

ging the king to leave him no less honest than he found him, and only so far availed himself of the royal favour as to request the liberty of certain prisoners at Sardis, which was immediately granted to him. In B. C. 325, when Harpalus fled to Athens for refuge, he endeavoured, but of course in vain, to buy the good offices of Phocion, who moreover refused to support or countenance his own son-in-law, Charicles, when the latter was afterwards brought to trial for having taken bribes from the fugitive. When, however, Antipater and Philoxenus required of the Athenians the surrender of Harpalus, Phocion joined Demosthenes in advising them to resist the demand; but their efforts were unsuccessful, and the rebel was thrown into prison till Alexander's pleasure should be known [HARPALUS]. After the death of Harpalus, according to Plutarch, a daughter of his by his mistress Pythionice was taken care of and brought up by Charicles and Phocion.

When the tidings of Alexander's death reached Athens, in B. C. 323, Phocion fruitlessly attempted to moderate the impatient joy of the people; and the proposal which soon followed for war with Antipater, he opposed vehemently, and with all the caustic bitterness which characterised him. Thus, to Hypereides, who asked him tauntingly when he would advise the Athenians to go to war, he answered, "When I see the young willing to keep their ranks, the rich to contribute of their wealth, and the orators to abstain from pilfering the public money;" and he rebuked the confidence of the newly-elected general, Leosthenes, with the remark, "Young man, your words are like cypress trees; stately and high they are, but they bear no fruit." In the same spirit he received the news of the first successes of the confederate Greeks, exclaiming sarcastically, "When shall we have done conquering?" It is no wonder then that, on the death of Leosthenes before Lamia, the Athenians shrunk from appointing Phocion to conduct the war, and elected Antiphilus in preference. Shortly after this he restrained his countrymen, with difficulty and at the peril of his life, from a rash expedition they were anxious to make against the Boeotian towns, which sided with Macedonia; and in the same year (323) he defeated Micion, a Macedonian officer, who had made a descent on the coast of Attica, and who was slain in the battle. In B. C. 322, the victory gained over the Greeks at Cranon in Thessaly, by the Macedonian forces, placed Athens at the mercy of Antipater; and Phocion, as the most influential man of the anti-national party, was sent, with Demades and others, to the conqueror, then encamped in the Cadmeia, to obtain the best terms they could. Among these there was one, viz. the admission of a Macedonian garrison into Munychia, which Phocion strove, but to no purpose, to induce Antipater to dispense with. The garrison, however, was commanded by Menyllus, a good and moderate man, and a friend of Phocion's; and the latter, by his influence with the new rulers of his country, contrived to soften in several respects her hard lot of servitude. Thus he prevailed on Antipater to recall many who had gone into exile, and to grant the Athenians a longer time for the payment of the expenses of the war, to which the terms of the capitulation bound them. At the same time he preserved, as he had always done, his own personal integrity unshaken. He refused all the presents offered him by Menyllus, with the remark that Menyllus was not a greater man than Alexander, whose gifts he had before declined; and he told Antipater, when he required of him some unbefitting action, that he could not have in him at once a friend and a flatterer.

On the death of Antipater in B. C. 319, Cassander, anxious to anticipate his rival Polysperchon in making himself master of Athens, sent Nicanor to supersede Menyllus in Munychia, as if by Antipater's authority, and when the real state of the case became known, Phocion did not escape the suspicion of having been privy to the deceit. He certainly gave a colour to the charge by his intimacy with Nicanor, with whom however, as before with Menyllus, he used his influence in behalf of his fellow-citizens. But the discontent which his conduct had excited in them was still further increased by his obstinate refusal to distrust Nicanor or to take any steps against him, when the latter, instead of withdrawing the garrison in obedience to the decree of Polysperchon, continued to delude the Athenians with evasions and pretences, till he at length succeeded in occupying the Peiraeeus as well as Munchyia, and then declared openly that he meant to hold them both for Cassander. Shortly after this, Alexander, the son of Polysperchon, arrived at Athens, with the supposed intention of delivering it from Nicanor, and re-establishing democracy. Many Athenian exiles came with him, as well as a number of strangers and disfranchised citizens, and by the votes of these in the assembly Phocion was deposed from his office. He then, according to Diodorus, persuaded Alexander that he could not maintain his hold on the city without seizing Munychia and the Peiraeeus for himself, a design, however, which Alexander had doubtless already formed before any communication with Phocion. But the Athenians at any rate regarded the latter as the author of it; and their suspicions being further roused by the private conferences of Alexander with Nicanor, Phocion was accused of treason by Agnonides and fled, with several of his friends, to Alexander, who sent them with letters of recommendation to Polysperchon, then encamped at Pharygae, a village of Phocis. Hither there came also at the same time an Athenian embassy, with Agnonides at the head of it, to accuse Phocion and his adherents. Polysperchon, having doubtless made up his mind to sacrifice them as a peace-offering to the Athenians, whom he meant still to curb with a garrison, listened with favour to the charges, but would not hear the reply of the accused, and Phocion and his friends were sent back in waggons to Athens for the people to deal with them as they would. Here again, in an assembly mainly composed of a mixed mob of disfranchised citizens, and foreigners, and slaves, Phocion strove in vain to obtain a hearing. By some it was even proposed that he should be tortured; but this was not tolerated even by Agnonides. The sentence of death, however, was carried by acclamation, and appears to have been executed forthwith. To the last, Phocion maintained his calm, and dignified, and somewhat contemptuous bearing. When some wretched man spat upon him as he passed to the prison, "Will no one," said he, "check this fellow's indecency?" To one who asked him whether he had any message to leave for his son Phocus, he answered, "Only that he bear no grudge against the Athenians." And when the

hemlock which had been prepared was found insufficient for all the condemned, and the jailer would not furnish more until he was paid for it, "Give the man his money," said Phocion to one of his friends, "since at Athens one cannot even die for nothing." He perished in B. C. 317, at the age of 85. In accordance with the law against traitors, his body was cast out on the confines of Attica and Megara (see *Dict. of Ant. s. v. Prodosia*), and his friends were obliged to hire a man, who was in the habit of undertaking such services, to burn it. His bones were reverently gathered up and buried by a woman of Megara; and afterwards, when the people repented of their conduct, were brought back to Athens, and interred at the public expense. A brazen statue was then raised to his memory, Agnonides was condemned to death, and two more of his accusers, Epicurus and Demophilus, having fled from the city, were overtaken and slain by Phocus.

Phocion was twice married, and his second wife appears to have been as simple and frugal in her habits as himself; but he was less fortunate in his son Phócus, who, in spite of his father's lessons and example, was a thorough profligate. As for Phocion himself, our commendation of him must be almost wholly confined to his private qualities. He is said to have been the last eminent Athenian who united the two characters of general and statesman; but he does not appear to advantage in the latter capacity. Contrasting, it may be, the Platonic ideal of a commonwealth with the actual corruption of his countrymen, he neither retired, like his master, into his own thoughts, nor did he throw himself, with the noble energy of Demosthenes, into a practical struggle with the evil before him. His fellow-citizens may have been degenerate, but he made no effort to elevate them. He could do nothing better than despair and rail. We may therefore well believe that his patriotism was not very profound; we may be quite sure that it was not very wise. As a matter of fact, he mainly contributed to destroy the independence of Athens; and he serves to prove to us that private worth and purity, though essential conditions indeed of public virtue, are no infallible guarantee for it. (Plut. *Phocion*, *Demosthenes*, *Reg. et Imp. Apoph.*; C. Nep. *Phocion;* Diod. xvi. 42, 46, 74, xvii. 15, xviii. 64, &c.; Ael. *V. H.* i. 25, ii. 16, 43, iii. 17, 47, iv. 16, vii. 9, xi. 9, xii. 43, 49, xiii. 41, xiv. 10; Val. Max. iii. 8. Ext. 2, v. 3. Ext. 3; Ath. iv. p. 168, x. p. 419; Heyne, *Opusc.* iii. pp. 346—363; Droysen, *Alex. Gesch. der Nachf. Alex.;* Thirwall's *Greece*, vols. v. vi. vii.) [E. E.]

PHOCUS (Φῶκος). 1. A son of Ornytion of Corinth, or according to others of Poseidon, is said to have been the leader of a colony from Corinth into the territory of Tithorea and Mount Parnassus, which derived from him the name of Phocis. (Paus. ii. 4. § 3, 29. § 2, x. 1. § 1.) He is said to have cured Antiope of her madness, and to have made her his wife (ix. 17. § 4).

2. A son of Aeacus by the Nereid Psamathe, and husband of Asteria or Asterodia, by whom he became the father of Panopeus and Crissus. (Hes. *Theog.* 1094; Pind. *Nem.* v. 23; Tzetz. *ad Lyc.* 53, 939; Schol. *ad Eurip. Or.* 33.) As Phocus surpassed his step-brothers Telamon and Peleus in warlike games and exercises, they being stirred up by their mother Endeis, resolved to destroy him, and Telamon, or, according to others, Peleus killed him with a discus (some say with a spear during the chase). The brothers carefully concealed the deed, but it was nevertheless found out, and they were obliged to emigrate from Aegina. (Apollod. iii. 12. § 6; Paus. ii. 29. § 7; Plut *Parall. Min.* 25.) Psamathe afterwards took vengeance for the murder of her son, by sending a wolf among the flocks of Peleus, but she was prevailed upon by Thetis to change the animal into a stone. (Tzetz. *ad Lyc.* 901; Anton. Lib. 38.) The tomb of Phocus was shown in Aegina. (Paus. ii. 29. § 7.) Phocus is said shortly before his death to have emigrated to Phocis, but to have soon returned to Aegina; but the country of Phocis, part of which was already called by his name, is said to have been extended by him. While in Phocis he concluded an intimate friendship with Iaseus, which was confirmed by the present of a seal-ring; and this scene was represented in the Lesche at Delphi. (Paus. ii. 29. § 2, &c., x. 1. § 1, 30. § 2.) Panopeus and Crissus, the sons of Phocus, are likewise said to have emigrated to Phocis (ii. 29. § 2). [L. S.]

PHOCY'LIDES (Φωκυλίδης), of Miletus, an Ionian poet, contemporary with Theognis, both having been born, according to Suidas (*s. v.*) in the 55th Olympiad, B. C. 560, which agrees with Eusebius, who places Phocylides at Ol. 60 (B. C. 540) as a contemporary of the lyric poet Simonides. According to Suidas, he wrote epic poems and elegies; among which were Παραινέσεις or Γνῶμαι which were also called Κεφάλαια. This gnomic poetry shows the reason why Suidas calls him a philosopher. Most of the few fragments we possess are of this character; and they display that contempt for birth and station, and that love for substantial enjoyment, which always marked the Ionian character. One of his gnomic precepts, on the virtue of moderation, is quoted with praise by Aristotle (*Polit.* iv. 8):—

Πολλὰ μέσοισιν ἄριστα· μέσος θέλω ἐν πόλει εἶναι.

The didactic character of his poetry is shown by the frequent occurrence of verses beginning, Καὶ τόδε Φωκυλίδεω. These words no doubt formed the heading of each of those sections (κεφάλαια), in which, as we have seen from Suidas, the poems of Phocylides were arranged.

We possess only about eighteen short fragments of his poems, of which only two are in elegiac metre, and the rest in hexameters. The editions of them are too numerous to mention; the titles of these editions, and of the versions into Latin, German, French, Italian, English, and Spanish, fill seven columns of Hoffmann's *Lexicon Bibliographicum* (*s. v.*). They have, in fact, been included in all the chief collections of the lyric and gnomic poets, from that of Constantine Lascaris, Venet. 1494, 1495, 4to., down to those of Gaisford, Boissonade, Schneidewin, and Bergk. Some of these collections, however, contain a didactic poem, in 217 hexameters, entitled ποίημα νουθετικόν, which is undoubtedly a forgery, made since the Christian era; but the fact of the name of Phocylides being attached to such a composition is a proof of the estimation in which he was held as a didactic poet. So also, when Suidas states that some of his verses were stolen from the Sibylline Oracles, the meaning is either that some genuine verses of Phocylides had been preserved in that apocryphal collection, or that both the Oracles and the ποίημα νουθετικόν

contained some of the same old verses, the true authorship of which was unknown. (Fabric. *Bibl. Graec.* vol. ii. p. 720, &c.; Ulrici, *Gesch. d. Hellen. Dichtk.* vol. ii. pp. 452—454; Bode, *Gesch. d. Lyr. Dicht.* vol. i. pp. 243, &c.; Bernhardy, *Gesch. d. Griech. Lit.* vol. ii. pp. 358—361.) [P. S.]

PHOEBA'DIUS, bishop of Agen, in South-western Gaul, about the middle of the fourth century, was an eager champion of orthodoxy, but at the council of Ariminum, in A. D. 359, was entrapped, along with Servatio, a Belgian bishop, by the artifices of the prefect Taurus, into signing an Arian confession of faith, which, upon discovering the fraud, he openly and indignantly abjured. He subsequently took an active part in the council of Valence, held in A. D. 374, and, as we learn from Jerome, lived to a great age.

One work unquestionably composed by Phoebadius has descended to us, entitled *Contra Arianos Liber*, a tract written about A. D. 358, in a clear, animated, and impressive style for the purpose of exposing the errors contained in a document well known in ecclesiastical history as the *Second Sirmian Creed*, that is, the Arian Confession of Faith, drawn up by Potamius and Hosius, and adopted by the third council of Sirmium, in 357, in which the word *Consubstantial* is altogether rejected, and it is maintained that the Father is greater than the Son, and that the Son had a beginning. This essay was discovered by Peter Pithou, and first published at Geneva in 1570, by Beza, in an octavo volume, containing also some pieces by Athanasius, Basil, and Cyril; it was subsequently printed by Pithou himself, in his *Veterum aliquot Galliae Theologorum Scripta*, 4to. 1586, and is contained in almost all the large collections of Fathers. It was edited in a separate form by Barth, 8vo. Francf. 1623, and appears under its best form in the *Bibliotheca Patrum* of Galland, vol. v. p. 250, fol. Venet. 1763.

In addition to the above, a *Liber de Fide Orthodoxa* and a *Libellus Fidei*, both found among the works of Gregory of Nazianzus (*Orat.* xlix. 4), the former among the works of Ambrose also (Append. vol. ii. p. 345, ed. Bened.) have, with considerable probability, been ascribed to Phoebadius. These, as well as the *Liber contra Arianos*, are included in the volume of Galland referred to above. See also his *Prolegomena*, cap. xv. p. xxiv. (Hieron. *de Viris Ill.* 108; Schönemann, *Bibl. Patrum Lat.* vol. i. cap. iii. § 11; Bähr, *Geschicht. der Röm. Litterat.* suppl. Band. 2te Abtheil. § 63.) [W. R.]

PHOEBE (Φοίβη). 1. A daughter of Uranus and Ge, became by Coeus the mother of Asteria and Leto. (Hes. *Theog.* 136, 404, &c.; Apollod. i. 1. § 3, 2. § 2.) According to Aeschylus (*Eum.* 6) she was in possession of the Delphic oracle after Themis, and prior to Apollo.

2. A daughter of Tyndareos and Leda, and a sister of Clytaemnestra. (Eurip. *Iph. Aul.* 50; Ov. *Heroid.* viii. 77.)

3. A nymph married to Danaus. (Apollod. ii. 1. § 5.)

4. A daughter of Leucippus, and sister of Hilaeira, a priestess of Athena, was carried off with her sister by the Dioscuri, and became by Polydeuces the mother of Mnesileos. (Apollod. iii. 10. § 3; Paus. ii. 22. § 6; comp. DIOSCURI.)

5. An Amazon who was slain by Heracles. (Diod. iv. 16.)

6. A surname of Artemis in her capacity as the goddess of the moon (Luna), the moon being regarded as the female Phoebus or sun. (Virg. *Georg.* i. 431, *Aen.* x. 215; Ov. *Heroid.* xx. 229.) [L. S.]

PHOEBE, a freedwoman of Julia, the daughter of Augustus, having been privy to the adulteries of her mistress, hung herself when the crimes of the latter were detected; whereupon Augustus declared that he would rather have been the father of Phoebe than of his own daughter. (Suet. *Aug.* 65; Dion Cass. lv. 10.)

PHOE'BIDAS (Φοιβίδας), a Lacedaemonian, who, in B. C. 382, at the breaking out of the Olynthian war, was appointed to the command of the troops destined to reinforce his brother Eudamidas, who had been sent against Olynthus. On his way Phoebidas halted at Thebes, and, with the aid of Leontiades and his party, treacherously made himself master of the Cadmeia. According to Diodorus he had received secret orders from the Spartan government to do so, if occasion should offer; while Xenophon merely tells us that, being a man of more gallantry than prudence, and loving a dashing action better than his life, he listened readily to the persuasions of Leontiades. Be that as it may, Agesilaus vindicated his proceedings, on the sole ground that they were expedient for the state, and the Spartans resolved to keep the advantage they had gained; but, as if they could thereby save their credit in Greece, they fined Phoebidas 100,000 drachmas, and sent Lysanoridas to supersede him in the command. When Agesilaus retired from Boeotia after his campaign there in B. C. 378, Phoebidas was left behind by him as harmost, at Thespiae, and annoyed the Thebans greatly by his continued invasions of their territory. To make reprisals, therefore, they marched with their whole army into the Thespian country, where, however, Phoebidas effectually checked their ravages with his light-armed troops, and at length forced them to a retreat, during which he pressed on their rear with good hopes of utterly routing them. But finding their progress stopped by a thick wood, they took heart of necessity and wheeled round on their pursuers, charging them with their cavalry, and putting them to flight. Phoebidas himself, with two or three others, kept his post, and was slain, fighting bravely. This is the account of Xenophon. Diodorus, on the other hand, tells us that he fell in a sally from Thespiae, which the Thebans had attacked. (Xen. *Hell.* v. 2. §§ 24, &c. 4. §§ 41—46; Diod. xv. 20, 33; Plut. *Ages.* 23, 24, *Pelop.* 5, 6, *de Gen. Soc.* 1; Polyb. iv. 27; Polyaen. ii. 5.) [E. E.]

PHOEBUS (Φοῖβος), i. e. the shining, pure or bright, occurs both as an epithet and a name of Apollo, in his capacity of god of the sun. (Hom. *Il.* i. 43, 443; Virg. *Aen.* iii. 251; Horat. *Carm.* iii. 21, 24; Macrob. *Sat.* i. 17; comp. APOLLO, HELIOS.) Some ancients derived the name from Apollo's grandmother Phoebe. (Aeschyl. *Eum.* 8.) [L. S.]

PHOEBUS, a freedman of the emperor Nero, treated Vespasian during the reign of the latter with marked insult, but received no further punishment than the same treatment on the accession of Vespasian to the throne. (Tac. *Ann.* xvi. 6; Dion Cass. lxvi. 11; Suet. *Vesp.* 14.)

PHOENI'CIDES (Φοινικίδης), of Megara, a comic poet of the New Comedy, who must have flourished between Ol. 125 and 130, B. C. 280 and

260, as he ridiculed the league of Antigonus and Pyrrhus in one of his comedies (Hesych. *s. v.* δύνασαι σιωπᾶν). Meineke, therefore, fixes the time at which he exhibited comedy at Athens about Ol. 127, B. C. 272. The following titles of his dramas are preserved :—Αὐλητρίδες, Μισουμένη or Μισούμενος, and Φύλαρχος. (Meineke, *Frag. Com. Graec.* vol. i. pp. 481, 482, iv. pp. 509—512.) [P. S.]

PHOENIX (Φοίνιξ). 1. According to Homer the father of Europa (Hom. *Il.* xiv. 321); but according to others he was a son of Agenor by Agriope or Telephassa, and therefore a brother of Europa. Being sent out by his father in search of his sister, who was carried off by Zeus, he went to Africa, and there gave his name to a people who were called after him Phoenices. (Apollod. iii. 1. § 1 ; Eustath. *ad Dionys. Perieg.* 905 ; Hygin. *Fab.* 178.) According to some traditions he became, by Perimede, the daughter of Oeneus, the father of Astypalaea and Europa (Paus. vii. 4. § 2), by Telephe the father of Peirus, Astypale, Europa, and Phoenice (Schol. *ad Eurip. Phoen.* 5), and by Alphesiboea, the father of Adonis. (Apollod. iii. 14. § 4.)

2. A son of Amyntor by Cleobule or Hippodameia, was king of the Dolopes, and took part not only in the Calydonian hunt (Tzetz. *ad Lycoph.* 421; Eustath. *ad Hom.* p. 762; Hygin. *Fab.* 173; Ov. *Met.* viii. 307), but being a friend of Peleus, he accompanied Achilles on his expedition against Troy. (Hygin. *Fab.* 257; Ov. *Heroid.* iii. 27; Apollod. iii. 13. § 8.) His father Amyntor neglected his legitimate wife, and attached himself to a mistress, but the former desired her son to dishonour her rival. Phoenix yielded to the request of his mother, and Amyntor, who discovered it, cursed him, and prayed that he might never be blessed with any offspring. Phoenix now desired to quit his father's house, but his relations compelled him to remain. At last, however, he fled to Peleus, who received him kindly, made him the ruler of the country of the Dolopes, on the frontiers of Phthia, and entrusted to him his son Achilles, whom he was to educate. (Hom. *Il.* ix. 447, &c.) According to another tradition, Phoenix did not dishonour his father's mistress (Phthia or Clytia), but she merely accused him of having made improper overtures to her, in consequence of which his father put out his eyes. But Peleus took him to Cheiron, who restored to him his sight. (Apollod. iii. 13. § 8.) Phoenix moreover is said to have called the son of Achilles Neoptolemus, after Lycomedes had called him Pyrrhus. (Paus. x. 26, § 1.) Neoptolemus was believed to have buried Phoenix at Eïon in Macedonia or at Trachis in Thessaly. (Tzetz. *ad Lyc.* 417; Strab. ix. p. 428.) It must further be observed, that Phoenix is one of the mythical beings to whom the ancients ascribed the invention of the alphabet. (Tzetz. *Chil.* xii. 68.)

3. We must notice here the fabulous bird Phoenix, who, according to a belief which Herodotus (ii. 73) heard at Heliopolis in Egypt, visited that place once in every five hundred years, on his father's death, and buried him in the sanctuary of Helios. For this purpose Phoenix was believed to come from Arabia, and to make an egg of myrrh as large as possible ; this egg he then hollowed out and put into it his father, closing it up carefully, and the egg was believed then to be of exactly the same weight as before. This bird was represented resembling an eagle, with feathers partly red and partly golden. (Comp. Achill. Tat. iii. 25.) Of this bird it is further related, that when his life drew to a close, he built a nest for himself in Arabia, to which he imparted the power of generation, so that after his death a new phoenix rose out of it. As soon as the latter was grown up, he, like his predecessor, proceeded to Heliopolis in Egypt, and burned and buried his father in the temple of Helios. (Tac. *Ann.* vi. 28.) According to a story which has gained more currency in modern times, Phoenix, when he arrived at a very old age (some say 500 and others 1461 years), committed himself to the flames. (Lucian, *De Mort. Per.* 27 ; Philostr. *Vit. Apollon.* iii. 49.) Others, again, state that only one Phoenix lived at a time, and that when he died a worm crept forth from his body, and was developed into a new Phoenix by the heat of the sun. His death, further, took place in Egypt after a life of 7006 years. (Tzetz. *Chil.* v. 397, &c.; Plin. *H. N.* x. 2 ; Ov. *Met.* xv. 392, &c.) Another modification of the same story relates, that when Phoenix arrived at the age of 500 years, he built for himself a funeral pile, consisting of spices, settled upon it, and died. Out of the decomposing body he then rose again, and having grown up, he wrapped the remains of his old body up in myrrh, carried them to Heliopolis, and burnt them there. (Pompon. Mela, iii. 8, in fin.; Stat. *Silv.* ii. 4. 36.) Similar stories of marvellous birds occur in many parts of the East, as in Persia, the legend of the bird Simorg, and in India of the bird Semendar. (Comp. Bochart, *Hieroz.* iii. p. 809.) [L. S.]

PHOENIX (Φοίνιξ), historical. 1. A Theban, who was one of the leaders in the insurrection against Alexander, on which account the king, when he appeared before the city, sent to demand his surrender, together with Prothytas. The Thebans treated the request with derision, and demanded in return that Alexander should give up to them Philotas and Antipater. (Plut. *Alex.* 11.)

2. A native of Tenedos, who held a high rank in the army of Eumenes, B. C. 321. In the great battle fought by the latter against Craterus and Neoptolemus, the command of the left wing, which was opposed to Craterus, was entrusted to Phoenix and Pharnabazus, and composed principally of Asiatic troops ; Eumenes being apprehensive of opposing any Macedonians to a general so popular with his countrymen. As soon as they came in sight of the enemy the two commanders charged the army of Craterus, which was unable to withstand the shock, and the aged general himself perished in the confusion (Plut. *Eum.* 7). Shortly after we find Phoenix despatched by Eumenes with a select force against his revolted general Perdiccas, whom he surprised by a rapid night march, and took him prisoner almost without opposition (Diod. xviii. 40). After the fall of Eumenes Phoenix appears to have entered the service of Antigonus, but in B. C. 310 he was persuaded by Ptolemy (the nephew and general of the king of Asia), to whom he was attached by the closest friendship, to join the latter in his defection from Antigonus. Phoenix at this time held the important command of the Hellespontine Phrygia, on which account Antigonus hastened to send an army against him under the command of his younger son Philippus (Id. xx. 19). The result of the operations is not mentioned ; but Phoenix seems to have been not

only pardoned by Antigonus, but received again into favour: and in the campaign which preceded the battle of Issus (B. C. 302), we find him holding the command of Sardis, which he was, however, induced to surrender to Prepelaus, the general of Lysimachus (Id. xx. 107). This is the last time his name is mentioned.

3. The youngest son of Antigonus, king of Asia, is called by Diodorus in one passage (xx. 73), Phoenix, but it seems that this is a mistake, and that his true name was Philip. (Comp. Diod. xx. 19; and see Droysen, *Hellenism.* vol. i. p. 465.) [PHILIPPUS, No. 17.] [E. H. B.]

PHOENIX (Φοῖνιξ), of Colophon, a choliambic poet, of unknown time, of whose poems Athenaeus preserves some fragments, the chief of which is in ridicule of the arts of certain beggars, who demanded alms in the name of a raven which they carried about on their hands. (Bode, *Gesch. d. Lyr. Dichtk.* vol. i. p. 337; Meineke, *Choliamb. Poes. Graec.* pp. 140—145.) [P. S.]

PHOENIX (Φοῖνιξ), a statuary, of unknown country, was the pupil of Lysippus, and therefore flourished about Ol. 120, B. C. 300. He made a celebrated statue of the Olympic victor boxing, Epitherses. (Plin. *H. N.* xxxiv. 8. s. 19. § 20; Paus. vi. 15. § 3.) [P. S.]

PHOLUS (Φόλος), a Centaur, a son of Seilenus and the nymph Melia, from whom Mount Pholoe, between Arcadia and Elis, was believed to have derived its name. (Apollod. ii. 5. § 4; Theocrit. vi. 149.) [L. S.]

PHORBAS (Φόρβας). 1. A son of Lapithes and Orsinome, and a brother of Periphas. The Rhodians, in pursuance of an oracle, are said to have invited him into their island to deliver it from snakes, and afterwards to have honoured him with heroic worship. (Diod. v. 58.) From this circumstance he was called Ophiuchus, and is said by some to have been placed among the stars. (Hygin. *Poet. Astr.* ii. 14, who calls him a son of Triopas and Hiscilla; comp. Paus. vii. 26. § 5.) According to another tradition, Phorbas went from Thessaly to Olenos, where Alector, king of Elis, made use of his assistance against Pelops, and shared his kingdom with him. Phorbas then gave his daughter Diogeneia in marriage to Alector, and he himself married Hyrmine, a sister of Alector, by whom he became the father of Augeas and Actor. (Diod. iv. 69; Eustath. *ad Hom.* p. 303; Schol. *ad Apollon. Rhod.* i. 172; Paus. v. 1. § 8; Apollod. ii. 5. § 5.) He is also described as a bold boxer, and to have plundered the temple of Delphi along with the Phlegyes, but to have been defeated by Apollo. (Schol. *ad Hom. Il.* xxiii. 660; Ov. *Met.* xi. 414, xii. 322.)

2. A son of Argos or Criasus, was a brother of Peirasus, and married to Euboea, by whom he became the father of Triopas, whence he seems to have been a grandson of No. 1. (Paus. ii. 16. § 1, iv. 1. § 2; Schol. *ad Eurip. Or.* 920.)

3. A son of Criasus and Melantho, a brother of Ereuthalion and Cleoboea, is described as the father of Arestor. (Schol. *ad Eurip. Phoen.* 1116, *Or.* 920.)

4. A Lesbian, and father of Diomede, whom Achilles carried off. (Hom. *Il.* ix. 665; Dict. Cret. ii. 16.)

5. An Acarnanian, who, together with Eumolpus, went to Eleusis. (Eustath. *ad Hom.* p. 1156; Schol. *ad Eurip. Phoen.* 854.)

6. The father of Ilioneus. (Hom. *Il.* xiv. 490; Virg. *Aen.* v. 842.)

7. A son of Methion of Syene, one of the companions of Phineus. (Ov. *Met.* v. 74.) [L. S.]

PHORBE'NUS or PHOBE'NUS, GEO'RGIUS (Γεώργιος ὁ Φορβηνός), a Greek jurist of uncertain date. A MS. which Ducange has cited (*Glossar. Med. et Infim. Graecitat.* Index Auctor. col. 26), describes him as Δικαιόφυλαξ Θεσσαλονίκης, "Judge at Thessalonica." He wrote two very short dissertations:—1. Περὶ ὑποβόλου, *De Donatione super Nuptias*; and 2. Περὶ ἀποτυχίας, *De Casso.* He wrote also *Scholia* on the *Basilica*, of which possibly the above dissertations may have formed part. (Allatius, *De Georgiis*, c. 48; Fabric. *Bibl. Graec.* vol. x. p. 721, and vol. xii. pp. 483, 564, ed. vet.) [J. C. M.]

PHO'RCIDES (Φορκίδες), PHORCYDES, or PHORCYNIDES, that is, the daughters of Phorcus and Ceto, or the Gorgons and Graeae. (Aeschyl. *Prom.* 794; Ov. *Met.* iv. 742, 774, v. 230; Hygin. *Fab.* Praef. p. 9; comp. GORGONES and GRAEAE.) [L. S.]

PHORCUS, PHORCYS, or PHORCYN (Φόρκος, Φόρκυς, Φόρκυν*). 1. According to the Homeric poems, an old man ruling over the sea, or "the old man of the sea," to whom a harbour in Ithaca was dedicated. He is described as the father of the nymph Thoosa (*Od.* i. 71, xiii. 96, 345). Later writers call him a son of Pontus and Ge, and a brother of Thaumas, Nereus, Eurybia, and Ceto (Hes. *Theog.* 237; Apollod. i. 2. § 6). By his sister Ceto he became the father of the Graeae and Gorgones (Hes. *Theog.* 270, &c.), the Hesperian dragon (*ibid.* 333, &c.), and the Hesperides (Schol. *ad Apollon. Rhod.* iv. 1399); and by Hecate or Cratais, he was the father of Scylla. (Schol. *ad Apollon. Rhod.* iv. 828; Eustath. *ad Hom.* p. 1714; Tzetz. *ad Lycoph.* 45.) Servius (*ad Aen.* v. 824) calls him a son of Neptune and Thoosa. (Comp. Muncker, *ad Hygin. Fab.* praef. p. 4.)

2. A son of Phaenops, commander of the Phrygians of Ascania, assisted Priam in the Trojan war, but was slain by Ajax. (Hom. *Il.* ii. 862, xvii. 218, 312, &c.; Paus. x. 26. § 2.) [L. S.]

PHO'RMION (Φορμίων), historical. 1. An Athenian general, the son of Asopius (or Asopichus, as Pausanias calls him). His family was a distinguished one. He belonged to the deme Paeania. In B. C. 440 he was one of the three generals who were sent out with reinforcements to the Athenian troops blockading Samos. In 432, after the revolt of Potidaea, he was sent out with reinforcements for the troops under Callias, and, taking the command, proceeded to blockade the city. When the circumvallation was completed he led his troops to ravage Chalcidice and Bottice. He was still here in 431, when he was joined by Perdiccas, king of Macedonia, in some operations against the Chalcidians. He left before the summer of 430. Towards the close of that same year he was sent with 30 ships to assist the Acarnanians against the Ambraciots, who had seized the Amphilochian Argos. In the succeeding winter he was sent with 20 ships to Naupactus to prevent

* The form Φόρκος occurs chiefly in poetry; Φόρκυς is the common name, and Φόρκυν, υνος, is found only in late writers. (Eustath. *ad Hom.* pp. 364, 1108.)

the Corinthian vessels from sailing out of the gulf, and to stop all vessels bound for Corinth. He was still here in the summer of 429, when a Peloponnesian fleet was sent to aid the allies of Sparta in the West. By his skilful manoeuvres with very inferior forces he gained a decisive victory over the Peloponnesian fleet. In a second engagement, which ensued not long after, though at first compelled to retreat, by seizing an opportunity afforded by the confusion into which the fleet of the enemy was thrown by means of a dexterous manoeuvre of one of the Athenian ships which was being chased, Phormion gained another brilliant victory. For the details, the reader is referred to Thucydides, where they are given at length. In the ensuing winter Phormion led an expedition along the coast of Acarnania, and, disembarking, advanced into the interior, where he gained some successes. (Thucyd. i. 64, 65, 117, ii. 29, 58, 68, 69, 80—92, 102, 103; Diod. xii. 37, 47, 48.)

On one occasion, when called on to submit to the *εὐθύνη*, he was condemned to pay a fine of 100 minae. Not being able to do so, he was made *ἄτιμος*, and retired to Paeania. While here a request came from the Acarnanians that he might be sent out as commander to them. To this the Athenians consented, but Phormion urged that it was contrary to law to send out in that way a man who was under sentence of *ἀτιμία*. As the ostensible remission of the fine was not lawful, the device was resorted to (as in the case of Demosthenes, Plut. *Dem.* c. 27) of assigning to him some trifling public service (which in his case seems to have been a sacrifice to Dionysus), for which he was paid the amount of his fine. (Schol. *ad Aristoph. Pac.* 346; Paus. i. 23. § 10; Böckh, ap. Meineke, *Fragm. Poet. Com. Ant.* ii. i. p. 527). Phormion was no longer alive in B. C. 428, when the Acarnanians, out of respect to his memory, requested that his son Asopius might be sent to them as general. (Thucyd. iii. 7.) The tomb of Phormion was on the road leading to the Academy, near those of Pericles and Chabrias. (Paus. i. 29. § 3.) He was a man of remarkably temperate habits, and a strict disciplinarian. (Aristoph. *Equit.* 560, *Pax*, 348, *Lys.* 804; Schol. *ad Arist. Pac.* 347; Suidas *s. v.* *Φορμίωνος στιβάς*; Athen. x. p. 419, a.)

2. A freedman of Pasion the banker. After the death of the latter he married his widow, and became guardian to his younger son Pasicles. It was not however till eleven years after the death of Pasion that he received the franchise of an Athenian citizen. (Dem. *adv. Steph.* p. 1126.) He was a ship-owner; and on one occasion, when the people of Byzantium had detained some of his ships, he sent Stephanus to complain of the wrong. (*Ib.* p. 1121.) Apollodorus, the eldest son of Pasion, brought an action against Phormion, who was defended by Demosthenes in the speech *ὑπὲρ Φορμίωνος*. Subsequently Apollodorus brought the witnesses of Phormion to trial for perjury, when Demosthenes supported the other side, and composed for Apollodorus the speeches against Stephanus. [APOLLODORUS.] (Demosth. *l. c.*; Aesch. *de fals. Leg.* p. 50; Plut. *Demosth.* c. 15; Clinton, *F. H.* vol. ii. p. 358.)

3. SEX. CLODIUS PHORMIO, a money lender mentioned by Cicero (*pro Caecina*, 9. § 27), who does not speak of him in very flattering terms. [C. P. M.]

PHO'RMION (*Φορμίων*), literary. 1. A disciple of Plato, sent by the latter to the Eleans for the purpose of giving them some laws. (Plut. *adv. Colot.* p. 1126, c.)

2. A peripatetic philosopher of Ephesus, of whom is told the story that he discoursed for several hours before Hannibal on the military art and the duties of a general. When his admiring auditory asked Hannibal what he thought of him, the latter replied, that of all the old blockheads whom he had seen, none could match Phormion. (Cic. *de Orat.* ii. 18.) [C. P. M.]

PHORMIS or PHORMUS (*Φόρμις*, Aristot. Pausan.; *Φόρμος*, Athen. Suid.). Bentley is of opinion that the former is the correct mode of spelling (*Dissert. upon Phalaris*, vol. i. p. 252, ed. 1836). In Themistius he is called *Ἄμορφος*. He came originally from Maenalus in Arcadia, and having removed to Sicily, became intimate with Gelon, whose children he educated. He distinguished himself as a soldier, both under Gelon and Hieron his brother, who succeeded, B. C. 478. In gratitude for his martial successes, he dedicated gifts to Zeus at Olympia, and to Apollo at Delphi. Pausanias (v. 27) gives a description of the former of these — two horses and charioteers; and he describes a statue of Phormis engaged in fight, dedicated by Lycortas, a Syracusan. Though the matter has been called in question, there seems to be little or no doubt that this is the same person who is associated by Aristotle with Epicharmus, as one of the originators of comedy, or of a particular form of it. We have the names of eight comedies written by him, in Suidas (*s. v.*), who also states that he was the first to introduce actors with robes reaching to the ankles, and to ornament the stage with skins dyed purple — as drapery it may be presumed. From the titles of the plays, we may safely infer that he selected the same mythological subjects as Epicharmus. They are, *Ἄδμητος*, *Ἀλκίνους*, *Ἀλκυόνες*, *Ἰλίου Πόρθησις*, *Ἵππος*, *Κηφεύς*, or *Κεφάλαια*, *Περσεύς*, *Ἀταλάντη*. (Aristot. *Poëtic.* c. 5; Paus., Suidas, *ll. cc.*; Athen. xiv. p. 652, a; Fabric. *Bibl. Graec.* vol. ii. p. 315.) [W. M. G.]

PHORO'NEUS (*Φορωνεύς*), a son of Inachus and the Oceanid Melia or Archia, was a brother of Aegialeus and the ruler of Peloponnesus. He was married to the nymph Laodice, by whom he became the father of Niobe, Apis, and Car. (Hygin. *Fab.* 143; Schol. *ad Eurip. Or.* 920; Apollod. ii. 1. § 1; Paus. i. 39. § 4.) Pausanias (ii. 21. § 1) calls his wife Cerdo, and the Scholiast on Euripides calls his first wife Peitho, and her children Aegialeus and Apia, and the second Europa, who was the mother of Niobe. According to Hellanicus (*ap. Eustath. ad Hom.* p. 385) he had three sons, Pelasgus, Iasus, and Agenor, who, after their father's death, distributed the kingdom of Argos among themselves. Phoroneus is said to have been the first who offered sacrifices to Hera at Argos, and to have united the people, who until then had lived in scattered habitations, into a city which was called after him *ἄστυ Φορωνικόν*. (Paus. ii. 15, in fin.; Hygin. *Fab.* 274.) He is further said to have discovered the use of fire (Paus. ii. 19. § 5); his tomb was shown at Argos, where funeral sacrifices were offered to him (ii. 20. § 3). The patronymic Phoroneides is sometimes used for Argives in general, but especially to designate Amphiaraus and Adrastus (Paus. vii. 17. § 3; Theocrit. xxv. 200.) [L. S.]

PHORO'NIS (Φορωνίς), a surname of Io, being according to some a descendant, and according to others a sister of Phoroneus. (Ov. *Met.* i. 668; Hygin. *Fab.* 145.) [L. S.]

PHO'SPHORUS (Φωσφόρος), or as the poets call him ἑωσφόρος or Φαεσφόρος (Lat. *Lucifer*), that is, the bringer of light or of Eos, is the name of the planet Venus, when seen in the morning before sunrise (Hom. *Il.* xxiii. 226; Virg. *Georg.* i. 288; Ov. *Met.* ii. 115, *Trist.* i. 3. 72.) The same planet was called Hesperus (*Vesperugo*, *Vesper*, *Noctifer* or *Nocturnus*) when it appeared in the heavens after sunset. (Hom. *Il.* xxii. 318; Plin. *H. N.* ii. 8; Cic. *De Nat. Deor.* ii. 20; Catull. 62, 64; Horat. *Carm.* ii. 9. 10.) Phosphorus as a personification is called a son of Astraeus and Eos (Hes. *Theog.* 381), of Cephalus and Eos (Hygin. *Poet. Astr.* ii. 42), or of Atlas (Tzetz. *ad Lyc.* 879). By Philonis he is said to have been the father of Ceyx (Hygin. *Fab.* 65; Ov. *Met.* xi. 271), and he is also called the father of Daedalion (Ov. *Met.* xi. 295), of the Hesperides (Serv. *ad Aen.* iv. 484), or of Hesperis, who became by his brother Atlas the mother of the Hesperides. (Diod. iv. 27; Serv. *ad Aen.* i. 530.)

Phosphorus also occurs as a surname of several goddesses of light, as Artemis (*Diana Lucifera*, Paus. iv. 31. § 8; Serv. *ad Aen.* ii. 116), Eos (Eurip. *Ion.* 1157) and Hecate. (Eurip. *Helen.* 569.) [L. S.]

PHOTIUS (Φώτιος). 1. Of Constantinople (1). In the *Acta Sanctorum*, *Junii*, vol. i. p. 274, &c., is given an account of the martyrdom of St. Lucillianus, and several others who are said to have suffered at Byzantium, in the persecution under Aurelian. The account bears this title:—Φωτίου τοῦ μακαριωτάτου σκευοφύλακος τῶν Ἁγίων Ἀποστόλων καὶ λογοθέτου ἐγκώμιον εἰς τὸν ἅγιον ἱερομάρτυρα Λουκιλλιανόν. *Sancti Martyris Lucilliani Encomium, auctore beatissimo Photio, Sanctorum Apostolorum Sceuophylace ac Logotheta.* Of the writer Photius, nothing further appears to be known than is contained in the title, namely, that he was keeper of the sacred vessels in the great Church of the Apostles at Constantinople, which was second in importance only to that of St. Sophia; and that he must be placed after the time of Constantine, by whom the church was built. The *Encomium* is given in the *Acta Sanctorum* in the original Greek, with a *Commentarius praevius*, a Latin version, and notes by Conradus Janningus. (Fabric. *Bibl. Graec.* vol. x. pp. 271, 678.)

2. Of Constantinople (2). Photius, a presbyter of the church at Constantinople, was one of the most decided and active supporters of the unfortunate heresiarch, Nestorius [Nestorius], in the fifth century. When Antonius and Jacobus were sent, some time before the council of Ephesus, A. D. 431, to convert, by persecution, the Quartadecimans and Novatians of Asia Minor, they presented to some of their converts at Philadelphia, not the Nicene Creed, but one that contained a passage deemed heretical on the subject of the incarnation, which excited against them Charisius, who was oeconomus of the church at Philadelphia. In these proceedings Antonius and Jacobus were supported by Photius, who not only gave them letters at the commencement of their mission, attesting their orthodoxy, but procured the deposition of their opponent Charisius, who thereupon presented a complaint to the council of Ephesus (*Concilia*, vol. iii. col. 673, &c. ed. Labbe). Tillemont is disposed to ascribe to Photius the answer which was drawn up to the *Epistola ad Solitarios* of Cyril of Alexandria. A Photius, a supporter of Nestorius, was banished to Petra, about A. D. 436 (Lupus, *Ad Ephesin Concil. varior. PP. Epistolae*, cap. clxxxviii.), whom, notwithstanding the objections of Lupus (not. in loc.) we agree with Tillemont in identifying with the presbyter of Constantinople. (Tillemont, *Mémoires*, vol. xiv. pp. 300, 332, 494, 607, 787.)

3. Of Constantinople (3). Of the eminent men whose names occur in the long series of the Byzantine annals, there is hardly one who combines so many claims upon our attention as Photius. The varied information, much of it not to be found elsewhere, contained in his works, and the sound critical judgment displayed by him, raise him to the very highest rank among the Byzantine writers: his position, as one of the great promoters of the schism between the Eastern and Western Churches, give him an almost equal eminence in ecclesiastical history; and his position, striking vicissitudes of fortune, and connection with the leading political characters of his day, make him a personage of importance in the domestic history of the Byzantine empire.

The year and place of his birth, and the name of his father, appear to be unknown. His mother's name was Irene: her brother married one of the sisters of Theodora, wife of the emperor Theophilus (Theoph. Continuat. lib. iv. 22): so that Photius was connected by affinity with the imperial family. We have the testimony of Nicetas David, the Paphlagonian, that his lineage was illustrious. He had at least four brothers (Mountagu, *Not. ad Epistol. Photii*, 138), Tarasius, Constantine, Theodore, and Sergius, of whom the first enjoyed the dignity of patrician. Photius himself, in speaking of his father and mother, celebrates their crown of martyrdom, and the patient spirit by which they were adorned; but the rhetorical style of the letter in which the notice occurs (Epist. 234, *Tarasio Patricio fratri*) prevents our drawing any very distinct inference from his words; though they may perhaps indicate that his parents suffered some severities or privations during the reign of Theophilus or some other of the iconoclast emperors. This is the more likely, as Photius elsewhere (*Epistol.* 2. *Encycl.* § 42, and *Epistol. ad Nicol. Papam*) claims Tarasius, patriarch of Constantinople, who was one of the great champions of image worship, as his relative, which shows the side taken by his family in the controversy. What the relation between himself and Tarasius was is not clear. Photius (*ll. cc.*) calls him πατρόθειος, which probably means great-uncle. But the ability of Photius would have adorned any lineage, and his capacious mind was cultivated, as both the testimony even of his opponents and his extant works show, with great diligence. "He was accounted," says Nicetas David, the biographer and panegyrist of his competitor Ignatius, "to be of all men most eminent for his secular acquirements and his understanding of political affairs. For so superior were his attainments in grammar and poetry, in rhetoric and philosophy, yea, even in medicine and in almost all the branches of knowledge beyond the limits of theology, that he not only appeared to excel all the men of his own day, but even to bear comparison with the ancients. For all things combined

in his favour: natural adaptation, diligence, wealth, which enabled him to form an all-comprehensive library; and more than all these, the love of glory, which induced him to pass whole nights without sleep, that he might have time for reading. And when the time came (which ought never to have arrived) for him to intrude himself into the church, he became a most diligent reader of theological works." (Nicet. *Vita Ignatii* apud *Concil.* vol. viii. ed. Labbe.)

It must not, however, be supposed that Photius had wholly neglected the study of theology before his entrance on an ecclesiastical life: so far was this from being the case, that he had read and carefully analysed, as his *Bibliotheca* attests, the chief works of the Greek ecclesiastical writers of all ages, so that his attainments in sacred literature might have shamed many a professional divine. There is not sufficient evidence to support the statement of Baronius, that Photius was an eunuch.

Thus highly connected, and with a mind so richly endowed and highly cultivated, Photius obtained high advancement at the Byzantine court. He held the dignity of a Proto-a-Secretis or chief justice (Codin. *De Officiis CP.* p. 36, ed. Bonn); and, if we trust the statement of Nicetas David (*l. c.*), of Protospatharius, a name originally denoting the chief sword-bearer or captain of the guards, but which became, in later times, a merely nominal office. (Codin. ibid. p. 33.) To these dignities may be added, on the authority of Anastasius Bibliothecarius (*Concil. Octavi Hist.* apud *Concil.* vol. viii. col. 962, ed. Labbe), that of senator; but this is perhaps only another title for the office of "Proto-a-Secretis." (Gretser. et Goar. *Not. in Codin.* p. 242.)

Though his official duties would chiefly confine him to the capital, it is probable that he was occasionally employed elsewhere. It was during an embassy "to the Assyrians" (a vague and unsuitable term, denoting apparently the court of the Caliphs or of some of the other powers of Upper Asia) that he read the works enumerated in his *Bibliotheca*, and wrote the critical notices of them which that work contains, a striking instance of the energy and diligence with which he continued to cultivate literature in the midst of his secular duties. Of the date of this embassy, while engaged in which he must have resided several years at the Assyrian court, as well of the other incidents of his life, before his elevation to the patriarchate of Constantinople, we have no means of judging. He could hardly have been a young man at the time he became patriarch.

The patriarchal throne of Constantinople was occupied in the middle of the ninth century by Ignatius [IGNATIUS, No. 3], who had the misfortune to incur the enmity of some few bishops and monks, of whom the principal was Gregory Asbestus, an intriguing bishop, whom he had deposed from the see of Syracuse in Sicily [GREGORIUS, No. 35], and also of Bardas, who was all-powerful at the court of his nephew Michael, then a minor. [MICHAEL III.] Ignatius had excommunicated Bardas, on a rumour of his being guilty of incest, and Bardas, in retaliation, threatened the patriarch with deposition. It was important from the high character of Ignatius, that whoever was proposed as his successor should be able to compete with him in reputation, and the choice of Bardas fell upon Photius, who had already given countenance to Gregory and the other opponents of the patriarch. Ignatius was deposed, and Photius elected in his place. The latter was a layman, and, according to some statements, was under excommunication for supporting Gregory; but less than a week served, according to Nicetas David (ibid.), for his rapid passage through all the needful subordinate gradations: the first day witnessed his conversion from a layman to a monk; the second day he was made reader; the third day, sub-deacon; the fourth, deacon; the fifth, presbyter; and the sixth, Christmas-day A. D. 858, beheld his promotion to the patriarchate, the highest ecclesiastical dignity in the empire. Nicetas (ibid.) states that his office was irregularly committed to him by secular hands. Photius himself, however, in his apologetic epistle to Pope Nicolaus I. (apud Baron. *Annal.* ad ann. 859, § lxi. &c.), states that the patriarchate was pressed upon his acceptance by a numerous assembly of the metropolitans, and of the other clergy of his patriarchate: nor is it likely that the Byzantine court would fail to secure a sufficient number of subservient bishops, to give to the appointment every possible appearance of regularity.

A consciousness that the whole transaction was violent and indefensible, whatever care might be taken to give it the appearance of regularity, made it desirable for the victorious party to obtain from the deposed patriarch a resignation of his office; but Ignatius was a man of too lofty a spirit to consent to his own degradation, and his pertinacious refusal entailed severe persecution both on himself and his friends. [IGNATIUS, No. 3.] Photius, however, retained his high dignity; the secular power was on his side; the clergy of the patriarchate, in successive councils, confirmed his appointment, though we are told by Nicetas David (ibid.) that the metropolitans exacted from him a written engagement that he would treat his deposed rival with filial reverence, and follow his advice; and even the legates of the Holy See were induced to side with him, a subserviency for which they were afterwards deposed by the Pope Nicolaus I. The engagement to treat Ignatius with kindness was not kept; in such a struggle its observance could hardly be expected; but how far the severities inflicted on him are to be ascribed to Photius cannot now be determined. The critical position of the latter would be likely to aggravate any disposition which he might feel to treat his rival harshly; for Nicolaus, in a council at Rome, embraced the side of Ignatius, and anathematized Photius and his adherents; various enemies rose up against him among the civil officers as well as the clergy of the empire; and the minds of many, including, if we may trust Nicetas (ibid.), the kindred and friends of Photius himself, were shocked by the treatment of the unhappy Ignatius. To add to his troubles, the Caesar Bardas appears to have had disputes with him, either influenced by the natural jealousy between the secular and ecclesiastical powers, or, perhaps, disappointed at not finding in Photius the subserviency he had anticipated. The letters of Photius addressed to Bardas (*Epistolae*, 3, 6, 8) contain abundant complaints of the diminution of his authority, of the ill-treatment of those for whom he was interested, and of the inefficacy of his own intercessions and complaints. However, the opposition among his own clergy

was gradually weakened, until only five bishops remained who supported the cause of Ignatius.

The quarrel between Nicolaus and Photius of course separated the Eastern and Western Churches for the time. Photius wrote to Nicolaus to endeavour to conciliate his favour, but without effect. Photius was anathematized, and deposed by Nicolaus (A. D. 863); and a counter anathema and sentence of deposition was pronounced against Nicolaus by a council assembled at Constantinople by Photius. The schism, as neither party had power to carry its sentence into effect, continued until the actual deposition of Photius.

Of the conduct of Photius as patriarch, in matters not connected with the struggle to maintain his position, it is not easy to judge. That he aided Bardas, who was elevated to the dignity of Caesar, in his efforts for the revival of learning, perhaps suggested those efforts to him, is highly probable from his indisputable love of literature. (Theoph. Contin. *De Mich. Theophili Filio*, c. 26.) That he possessed many kindly dispositions is indicated by his letters. The charges of the forgery of letters, and of cruelty in his struggles with the party of Ignatius, are, there is reason to believe, too true; but as almost all the original sources of information respecting his character and conduct are from parties hostile to his claims, we cannot confidently receive their charges as true in all their extent.

The murder of Caesar Bardas (A. D. 866 or 867), by the emperor's order [MICHAEL III.], was speedily followed by the assassination of Michael himself (A. D. 867) and the accession of his colleague and murderer Basil I. (the Macedonian) [BASILIUS I. MACEDO]. Photius had consecrated Basil as the colleague of Michael; but after the murder of the latter he refused to admit him to the communion, reproaching him as a robber and a murderer, and unworthy to partake of the sacred elements. Photius was immediately banished to a monastery, and Ignatius restored: various papers which the servants of Photius were about to conceal in a neighbouring reed-bed were seized, and afterwards produced against Photius, first in the senate of Constantinople, and afterward at the council held against him. This hasty change in the occupants of the patriarchate had been too obviously the result of the change of the imperial dynasty to be sufficient of itself. But the imperial power had now the same interest as the Western Church in the deposition of Photius. A council (recognised by the Romish Church as the eighth oecumenical or fourth Constantinopolitan) was therefore summoned A. D. 869, at which the deposition of Photius and the restoration of Ignatius were confirmed. The cause was in fact prejudged by the circumstance that Ignatius took his place as patriarch at the commencement of the council. Photius, who appeared before the council, and his partizans were anathematized and stigmatized with the most opprobrious epithets. He subsequently acquired the favour of Basil, but by what means is uncertain; for we can hardly give credence to the strange tale related by Nicetas (ibid.), who ascribes it to the forgery and interpretation by Photius of a certain genealogical document containing a prophecy of Basil's exaltation. It is certain, however, not only that he gained the favour of the emperor, but that he soon acquired a complete ascendancy over him; he was appointed tutor to the sons of Basil, had apartments in the palace assigned to him; and, on the death of Ignatius, about A. D. 877 [IGNATIUS, No. 3], was immediately restored to the patriarchal throne. With writers of the Ignatian party and of the Romish Church, this restoration is, of course, nothing less than a new irruption of the wolf into the sheepfold. According to Nicetas he commenced his patriarchate by beating, banishing, and in various ways afflicting the servants and household of his defunct rival, and by using ten thousand arts against those who objected to his restoration as uncanonical and irregular. Some he bribed by gifts and honours and by translation to wealthier or more eligible sees than those they occupied; others he terrified by reproaches and accusations, which, on their embracing his party, were speedily and altogether dropped. That, in the corrupt state of the Byzantine empire and church, something of this must have happened at such a crisis, there can be little doubt; though there can be as little doubt that these statements are much exaggerated.

It is probable that one great purpose of Basil in restoring Photius to the patriarchate was to do away with divisions in the church, for it is not to be supposed that Photius was without his partisans. But to effect this purpose he had to gain over the Western Church. Nicolaus had been succeeded by Hadrian II., and he by John VIII. (some reckon him to be John IX.), who now occupied the papal chair. John was more pliant than Nicolaus, and Basil a more energetic prince than the dissolute Michael; the pope therefore yielded to the urgent entreaties of a prince whom it would have been dangerous to disoblige; recognised Photius as lawful patriarch, and excommunicated those who refused to hold communion with him. But the recognition was on condition that he should resign his claim to the ecclesiastical superiority of the Bulgarians, whose archbishops and bishops were claimed as subordinates by both Rome and Constantinople; and is said to have been accompanied by strong assertions of the superiority of the Roman see. The copy of the letter in which John's consent was given, is a re-translation from the Greek, and is asserted by Romish writers to have been falsified by Photius and his party. It is obvious, however, that this charge remains to be proved; and that we have no more security that the truth lies on the side of Rome than on that of Constantinople. The ecclesiastical jurisdiction of Bulgaria was no new cause of dissension: it had been asserted as strongly by the pious Ignatius as by his successor. (Comp. Joan. VIII. Papae *Epistol.* 78, apud *Concil.* p. 63, &c.) Letters from the pope to the clergy of Constantinople and to Photius himself were also sent, but the extant copies of these are said to have been equally corrupted by Photius. Legates were sent by the pope, and even the copies of their *Commonitorium*, or letter of instruction, are also said to be falsified; but these charges need to be carefully sifted. Among the asserted additions is one in which the legates are instructed to declare the council of A. D. 869 (reputed by the Romish Church to be the eighth oecumenical or fourth Constantinopolitan), at which Photius had been deposed, to be null and void. Another council, which the Greeks assert to be the eighth oecumenical one, but which the Romanists reject, was held at Constantinople A. D. 879. The papal legates were present, but Photius presided,

and had everything his own way. The restoration of Photius and the nullity of the council of A. D. 869 were affirmed: the words "filioque," which formed one of the standing subjects of contention between the two churches, were ordered to be omitted from the creed, and the jurisdiction of the Bulgarian Church was referred to the emperor as a question affecting the boundaries of the empire. The pope refused to recognize the acts of the council, with the exception of the restoration of Photius, though they had been assented to by his legates, whom on their return he condemned, and he anathematized Photius afresh. (Baron. *Annal. Eccles.* ad ann. 880. xi. xiii.) The schism and rivalry of the churches became greater than ever, and has never since been really healed.

Photius, according to Nicetas (ibid.), had been assisted in regaining the favour of Basil by the monk Theodore or Santabaren; but other writers reverse the process, and ascribe to Photius the introduction of Santabaren to Basil. Photius certainly made him archbishop of Euchaïta in Pontus; and he enjoyed, during Photius' patriarchate, considerable influence with Basil. By an accusation, true or false, made by this man against Leo, the emperor's eldest surviving son and destined successor, of conspiring his father's death, Basil had been excited to imprison his son. So far, however, was Photius from joining in the designs of Santabaren, that it was chiefly upon his urgent entreaties the emperor spared the eyes of Leo, which he had intended to put out. Basil died A. D. 886, and Leo [LEO VI.] succeeded to the throne. He immediately set about the ruin of Santabaren; and, forgetful of Photius' intercession, scrupled not to involve the patriarch in his fall. Andrew and Stephen, two officers of the court, whom Santabaren had formerly accused of some offence, now charged Photius and Santabaren with conspiring to depose the emperor, and to place a kinsman of Photius on the throne. The charge appears to have been utterly unfounded, but it answered the purpose. An officer of the court was sent to the church of St. Sophia, who ascended the ambo or pulpit, and read to the assembled people articles of accusation against the patriarch. Photius was immediately led into confinement, first in a monastery, afterwards in the palace of Pegae; and Santabaren was brought in custody from Euchaïta and confronted with him: the two accusers, with three other persons, were appointed to conduct the examination, a circumstance sufficient to show the nature and spirit of the whole transaction. The firmness of the prisoners, and the impossibility of proving the charge against them, provoked the emperor's rage. Santabaren was cruelly beaten, deprived of his eyes, and banished; but was afterwards recalled, and survived till the reign of Constantine Porphyrogenitus, the successor of Leo. Photius was banished to the monastery of Bordi in Armenia (or rather in the Thema Armeniacum), where he seems to have remained till his death. He was buried in the church of a nunnery at Merdosagares. The year in which his death occurred is not ascertained. Pagi, Fabricius, and Mosheim, fix it in A. D. 891; but the evidence on which their statement rests is not conclusive. He must have been an aged man when he died, for he must have been in middle age when first chosen patriarch, and he survived that event thirty years, and probably more. He was succeeded in the patriarchate by the emperor's brother Stephen, first his pupil, then his syncellus, and one of his clergy. (Theoph. Continuat. lib. v. c. 100, lib. vi. 1—5; Symeon Magister, *De Basil. Maced.* c. 21, *De Leone Basil. fil.* c. 1; Georg. Monach. *De Basil.* c. 24, *De Leone*, c. 1—7.)

The character of Photius is by no means worthy of much respect. He was an able man of the world, but not influenced by the high principles which befitted his sacred office. Yet he was probably not below the average of the statesmen and prelates of his day; and certainly was not the monster that the historians and other writers of the Romish church, whose representations have been too readily adopted by some moderns, would make him. A writer in the *Edinburgh Review*, vol. xxi. p. 329, says, "He seems to have been very learned and very wicked—a great scholar and a consummate hypocrite—not only neglecting occasions of doing good, but perverting the finest talents to the worst purposes." This is unjust: he lived in a corrupt age, and was placed in a trying position; and, without hiding or extenuating his crimes, it must be remembered that his private character remains unimpeached; the very story of his being an eunuch shows that he was not open to the charge of licentiousness; his firmness is attested by his repulse of Basil from the communion of the church, and his mercifulness by his intercession for the ungrateful Leo. It must be borne in mind also that his history has come down to us chiefly in the representations of his enemies. The principal ancient authorities have been referred to in the course of this narrative, though we have by no means cited all the places. We may add, Leo Grammaticus, *Chronographia*, pp. 463—476, ed. Paris; Zonar. xvi. 4, 8, 11, 12; Cedren. *Compend.* pp. 551, 569, 573, 593, ed. Paris, vol. ii. p. 172, 205, 213, 248, ed. Bonn; Glycas, *Annal.* pars iv. pp. 293, 294, 297, &c., ed. Paris, pp. 226, 228, 230, &c., ed. Venice, pp. 544, 547, 552, ed. Bonn; Genesius, *Reges*, lib. iv. p. 48, ed. Venice, p. 100, ed. Bonn; Constantin. Manass. *Compend. Chron.* vs. 5133—5163, 5253, &c. 5309, &c.; Joel, *Chronog. Compend.* p. 179, ed. Paris, pp. 55, 56, ed. Bonn; Ephraem. *De Patriarchis CP.* vs. 10,012—10,025, ed. Bonn. Various notices and documents relating to his history generally, but especially to his conduct in reference to the schism of the churches, may be found in the *Concilia*, vols. viii. ix. ed. Labbe, vols. v. vi. ed. Hardouin, vols. xv. xvi. xvii. ed. Mansi. Of modern writers, Baronius (*Annal. Eccles.* A. D. 858—886) is probably the fullest, but at the same time one of the most unjust. Hankius (*De Byzantin. Rerum Scriptoribus*, pars i. c. 18) has a very ample memoir of Photius, which may be advantageously compared with that of Baronius, as its bias is in the opposite direction. See also Dupin, *Nouvelle Bibliothèque des Auteurs Ecclesiastiques, Siècle* ix. p. 270, 2de edit. 1698. An essay by Francesco Fontani, *De Photio Novae Romae Episcopo ejusque Scriptis Dissertatio*, prefixed to the first volume of his *Novae Eruditorum Deliciae*, 12mo, Florence, 1785, is far more candid than most of the other works by members of the Romish Church; and is in this respect far beyond the *Mémoire sur le Patriarche Photius*, by M. Weguelin, in the *Mémoires de l'Academie Royale* (de Prusse) *des Sciences et Belles-Lettres, Année* MDCCLXXVII. 4to. Berlin, 1779, p. 440, &c. Shorter accounts may be found in Mosheim (*Eccles*

Hist. by Murdock, book iii. cent. ix. pt. ii. c. iii. § 27—32), and in the works cited at the close of this article. Fabricius has given a list of the councils held to determine questions arising out of the struggle of Ignatius and Photius for the patriarchate or out of the contests of the Eastern and Western Churches with regard to Photius. He has also given a list of writers respecting Photius, divided into, 1. Those hostile to Photius; and 2. Those more favourable to him. Of the historians of the lower empire, Le Beau (*Bas Empire*, liv. lxx. 38, &c., lxxi. lxxii. 1—3) is outrageously partial, inflaming the crimes of Photius, and rejecting as untrue, or passing over without notice, the record of those incidents which are honourable to him. Gibbon (*Decline and Fall*, c. 53, 60), more favourable, has two separate, but brief and unsatisfactory, notices of the patriarch.

The published works of Photius are the following:—1. Μυριόβιβλον ἢ Βιβλιοθήκη, *Myriobiblion seu Bibliotheca.* This is the most important and valuable of the works of Photius. It may be described as an extensive review of ancient Greek literature by a scholar of immense erudition and sound judgment. It is an extraordinary monument of literary energy, for it was written while the author was engaged in his embassy to Assyria, at the request of Photius' brother Tarasius, who was much grieved at the separation, and desired an account of the books whieh Photius had read in his absence. It thus conveys a pleasing impression, not only of the literary acquirements and extraordinary industry, but of the fraternal affection of the writer. It opens with a prefatory address to Tarasius, recapitulating the circumstances in which it was composed, and stating that it contained a notice of two hundred and seventy-nine volumes. The extant copies contain a notice of two hundred and eighty: the discrepancy, which is of little moment, may have originated either in the mistake of Photius himself, or in some alteration of the divisions by some transcriber. It has been doubted whether we have the work entire. An extant analysis, by Photius, of the *Historia Ecclesiastica* of Philostorgius [PHILOSTORGIUS], by which alone some knowledge of the contents of that important work has been preserved to us, is so much fuller than the brief analysis of that work contained in the present text of the *Bibliotheca*, as to lead to the supposition that the latter is imperfect. "It is to be lamented," said Valesius (*De Critica*, i. 29), "that many such abridgments and collections of extracts are now lost. If these were extant in the state in which they were completed by Photius, we should grieve less at the loss of so many ancient writers." But Leiche has shown (*Diatribe in Phot. Biblioth.*) that we have no just reason for suspecting that the *Bibliotheca* is imperfect; and that the fuller analysis of Philostorgius probably never formed part of it; but was made at a later period. A hasty and supercilious writer in the *Edinburgh Review* (vol. xxi. p. 329, &c.), whose harsh and unjust censure of Photius we have already noticed, affirms on the other hand that the work has been swelled out to its present size by spurious additions. "Our younger readers, however, who take the *Myriobiblon* in hand, are not to suppose that the book which at present goes under that name, is really the production of Photius; we believe that not more than half of it can be safely attributed to that learned and turbulent bishop; and we think it would not be very difficult to discriminate between the genuine and supposititious parts of that voluminous production." As the reviewer has not attempted to support his assertion by evidence, and as it is contradicted by the express testimony of Photius himself, who has mentioned the number of volumes examined, his judgment is entitled to but little weight. The two hundred and eighty divisions of the *Bibliotheca* must be understood to express the number of volumes (codices) or manuscripts, and not of writers or of works: the works of some writers, *e. g.* of Philon Judaeus (codd. 103—105), occupy several divisions; and on the other hand, one division (*e. g.* cod. 125, *Justini Martyris Scripta Varia*), sometimes comprehends a notice of several different works written in one codex. The writers examined are of all classes: the greater number, however, are theologians, writers of ecclesiastical history, and of the biography of eminent churchmen; but several are secular historians, philosophers, and orators, heathen or Christian, of remote or recent times, lexicographers, and medical writers; only one or two are poets, and those on religious subjects, and there are also one or two writers of romances or love tales. There is no formal classification of these various writers; though a series of writers or writings of the same class frequently occurs, *e. g.* the *Acta* of various councils (codd. 15—20); the writers on the *Resurrection* (codd. 21—23); and the secular historians of the Byzantine empire (codd. 62—67). In fact the works appear to be arranged in the order in which they were read. The notices of the writers vary much in length: those in the earlier part are very briefly noticed, the later ones more fully; their recent perusal apparently enabling the writer to give a fuller account of them; so that this circumstance confirms our observation as to the arrangement of the work. Several valuable works, now lost, are known to us chiefly by the analyses or extracts which Photius has given of them; among them are the *Persica* and *Indica* of Ctesias [CTESIAS] in cod. 72; the *De Rebus post Alexandrum Magnum gestis*, and the *Parthica* and the *Bithynica* of Arrian [ARRIANUS, No. 4], in codd. 58, 92, and 93; the *Historiae* of Olympiodorus [OLYMPIODORUS, No. 3], in cod. 80; the *Narrationes* of Conon [CONON, No. 1], in cod. 186; the *Nova Historia* of Ptolemy Hephaestion [PTOLEMAEUS], in cod. 190; the *De Heracleae Ponticae Rebus* of Memnon [MEMNON], in cod. 224; the *Vita Isidori* [ISIDORUS, No. 5, of Gaza] by Damascius [DAMASCIUS], in cod. 242; the lost *Declamationes* of Himerius [HIMERIUS, No. 1], in cod. 243; the lost books of the *Bibliotheca* of Diodorus Siculus [DIODORUS, No. 12], in cod. 244; the *De Erythraeo* (s. *Rubro*) *Mari* of Agatharchides [AGATHARCHIDES], in cod. 250; the anonymous *Vita Pauli CPolitani* and *Vita Athanasii*, in codd. 257 and 258; the lost *Orationes*, genuine or spurious, of Antiphon [ANTIPHON, No. 1], Isocrates [ISOCRATES, No. 1], Lysias [LYSIAS], Isaeus [ISAEUS, No. 1], Demosthenes [DEMOSTHENES], Hyperides [HYPERIDES], Deinarchus [DEINARCHUS, No. 1], and Lycurgus [LYCURGUS, p. 858], in codd. 259—268; and of the *Chrestomatheia* of Helladius of Antinoopolis [HELLADIUS, No. 2] in Cod. 279; besides several theological and ecclesiastical and some medical works. The above enumeration will suffice to show the inestimable value of the *Bibliotheca* of Photius, especially when we reflect

how much the value of his notices is enhanced by the soundness of his judgment. The first edition of the *Bibliotheca* was published by David Hoeschelius, under the title of Βιβλιοθήκη τοῦ Φωτίου, *Librorum quos legit Photius Patriarcha Excerpta et Censurae*, fol. Augsburg, 1601. Some of the *Epistolae* of Photius were subjoined. The text of the *Bibliotheca* was formed on a collation of four MSS., and was accompanied with notes by the editor; but there was no Latin version. A Latin version and scholia, by Andreas Schottus of Antwerp, were published, fol. Augsburg, 1606; but the version is inaccurate, and has been severely criticised. It was however reprinted, with the Greek text, under the title of Φωτίου Μυριόβιβλον ἢ Βιβλιοθήκη, *Photii Myriobiblon sive Bibliotheca*, fol. Geneva, 1612, and fol. Rouen, 1653. This last edition is a very splendid one, but inconvenient from its size. An edition, with a revised text, formed on a collation of four MSS. (whether any of them were the same as those employed by Hoeschelius is not mentioned) was published by Immanuel Bekker, 2 thin vols. 4to. Berlin, 1824—1825: it is convenient from its size and the copiousness of its index, but has neither version nor notes.

2. Ἐπιτομὴ ἐκ τῶν ἐκκλησιαστικῶν ἱστοριῶν Φιλοστοργίου ἀπὸ φωνῆς Φωτίου πατριάρχου, *Compendium Historiae Ecclesiasticae Philostorgii quod dictavit Photius patriarcha.* Cave regards this as a fragment of another work similar to the *Bibliotheca;* but his conjecture rests on no solid foundation. The *Compendium* is of great importance as preserving to us, though very imperfectly, an Arian statement of the ecclesiastical transactions of the busy period of the Arian controversy in the fourth century. It was first published, with a Latin version and copious notes, by Jacobus Gothofredus (Godefroi), 4to, Geneva, 1643; and was reprinted with the other ancient Greek ecclesiastical historians by Henricus Valesius (Henri Valois), folio, Paris, 1673, and by Reading, fol. Cambridge, 1720.

3. Νομοκανών or Νομοκάνονον, *Nomocanon*, s. *Nomocanonon*, s. *Nomocanonus*, s. *Canonum Ecclesiasticorum et Legum Imperialium de Ecclesiastica Disciplina Conciliatio* s. *Harmonia.* This work, which bears ample testimony to the extraordinary legal attainments of its author, is arranged under fourteen τίτλοι, *Tituli*, and was prefixed to a Σύνταγμα τῶν κανόνων, *Canonum Syntagma*, or collection of the *Canones* of the Apostles and of the ecclesiastical councils recognised by the Greek Church, compiled by Photius; from which circumstance it is sometimes called Προκάνων, *Procanon.* It has been repeatedly published, with the commentaries of Theodore Balsamon, who strongly recommended it, in preference to similar works of an earlier date: it appeared in the Latin version of Gentianus Hervetus, fol. Paris, 1561, and in another Latin version of Henricus Agylaeus, fol. Basel. 1561, and in the original Greek text with the version of Agylaeus, edited by Christophorus Justellus, 4to. Paris, 1615. It was reprinted, with the version of Agylaeus, in the *Bibliotheca Juris Canonici*, published by Guillelmus Voellus and Henricus Justellus, vol. ii. p. 785, &c. fol. Paris, 1661. The *Nomocanon* of Photius was epitomised in the kind of verses called politici [see PHILIPPUS, No. 27, note] by Michael Psellus, whose work was published, with one or two other of his pieces, by Franciscus Bosquetus, 8vo. Paris, 1632.

4. Περὶ τῶν ξ' οἰκουμενικῶν συνόδων, *De Septem Conciliis Oecumenicis.* This piece subjoined, with a Latin version, to the *Nomocanon* in the Paris editions of 1615 and 1661, and often published elsewhere, is really part of one of the *Epistolae* of Photius, and is noticed in our account of them.

5. Ἐπιστολαί, *Epistolae.* There are extant a considerable number of the letters of Photius. The MSS. containing them are enumerated by Fabricius, *Bibl. Graec.* vol. xi. p. 11. It is much to be regretted that no complete collection of them has been published. David Hoeschelius subjoined to his edition of the *Bibliotheca* (fol. Augsburg, 1601) mentioned above, thirty-five letters selected from a MS. collection which had belonged to Maximus Margunius, bishop of Cerigo, who lived about the end of the sixteenth century. One consolatory letter to the nun Eusebia on her sister's death, was published by Conrad Rittershausius, with a Latin version, with some other pieces, 8vo. Nürnberg, 1601. But the largest collection is that prepared with a Latin version and notes by Richard Mountagu (Latinized Montacutius), bishop of Norwich, and published after his death, fol. London, 1651. The Greek text was from a MS. in the Bodleian library. The collection comprehends two hundred and forty-eight letters translated by the bishop, and a supplement of five letters brought from the East by Christianus Ravius, of which also a Latin version by another person is given. The first letter in Mountagu's collection is addressed to Michael, prince of the Bulgarians, on the question Τί ἐστιν ἔργον ἄρχοντος, *De Officio Principis:* it is very long, and contains the account of the seven general councils already mentioned (No. 4), as subjoined to the printed editions of the *Nomocanon.* This letter to Prince Michael was translated into French verse by Bernard, a Theatin monk, dedicated to Louis XV. and published, 4to. Paris, 1718. The second letter, also of considerable length, is an encyclical letter on various disputed topics, especially on that of the procession of the Holy Spirit, the leading theological question in dispute between the Eastern and Western Churches. Mountagu's version has been severely criticized by Combéfis. (Fabric. *Bibl. Graec.* vol. i. p. 701 note f f f.) Several important letters are not included in the collection, especially two to Pope Nicolaus I., and one to the archbishop or patriarch of Aquileia, on the procession of the Holy Spirit, of all which Baronius had given a Latin version in his *Annales Ecclesiastici* (ad ann. 859, lxi. &c., 861, xxxiv. &c., and 883, v. &c.). Fragments of the Greek text of the letters to Pope Nicolaus were cited by Allatius in different parts of his works; the original of the letter to the archbishop of Aquileia was published in the *Auctarium Novissimum* of Combéfis, pars i. p. 527, &c. (fol. Paris, 1672), with a new Latin version and notes by the editor; and the original of all the three letters, together with a previously unpublished letter, *Ad Oeconomum Ecclesiae Antiochiae*, and the encyclical letter on the procession of the Holy Spirit (included in Mountagu's collection), the *Acta* of the eighth oecumenical council (that held in 879, at which the second appointment of Photius to the patriarchate was ratified), and some other pieces, with notes by Dositheus, patriarch of Jerusalem, were published by Anthimus "Episcopus Remnicus," i. e. bishop of Rimnik, in Walachia, in

his Τόμος χαρᾶς. Fol. Rimnik, 1705. A letter, *Ad Theophanem Monachum*, i. e. to Theophanes Cerameus, with a Latin version by Sirmond, was published by the Jesuit Franciscus Scorsus, in his *Prooemium Secundum*, § 3, to the *Homiliae* of Cerameus, fol. Paris, 1644 [CERAMEUS, THEOPHANES], and another letter, *Stauracio Spatharo-candidato, Praefecto insulae Cypri*, was included in the *Ecclesiae Graecae Monumenta* of Cotelerius, vol. ii. p. 104, together with a short piece, Περὶ τοῦ μὴ δεῖν πρὸς τὰ ἐν τῷ βίῳ λυπηρὰ ἐπιστρέφεσθαι, *Quod non oporteat ad praesentis vitae molestias attendere*, which, though not bearing the form of a letter (perhaps it is a fragment of one), is in the MS. classed with the *Epistolae*. A Latin version, from the Armenian, of some fragments of an *Epistola Photii ad Zachariam Armeniae Patriarcham*, in support of the doctrine of the Council of Chalcedon, is given in the *Conciliatio Ecclesiae Armeniae cum Romana* of Galanus, fol. Rom. 1650. To all these we may add the *Epistola Tarasio Fratri*, usually subjoined to the *Bibliotheca*. The *Epistola ad Zachariam*, just mentioned, and another letter, *Ad Principem Armenium Asutium*, are extant in MS. in an Armenian version. (Comp. Mai, *Scriptor. Veterum Nov. Collectio*. Proleg. in vol. i. 4to. Rom. 1825.)

6. Λέξεων συναγωγή s. Λεξικόν, *Lexicon*. Marquardus Gudius of Hamburg had an anonymous MS. lexicon, which he believed and asserted to be that of Photius; but the correctness of his opinion was first doubted by some, and is now given up by most scholars; and another lexicon, much shorter, and which is in the MSS. ascribed to Photius, is now admitted to be the genuine work of that eminent man. A writer in the *Classical Journal* (No. 54. p. 358) has indeed expressed his conviction that, "in the composition of it the patriarch never stirred a finger," and that it received his name merely from having been in his possession; but we are not aware that his opinion has found any supporters. Of this *Lexicon* there exist several MSS., but that known as the Codex Galeanus, because given by Thomas Gale to the library of Trinity College, Cambridge, is considered to be the archetype from which the others have been transcribed; but this MS. is itself very imperfect, containing in fact not much more than half the original work. Nearly the whole of the *Lexicon*, known as the *Lexicon Sangermanense*, a portion of which was published in the *Anecdota Graeca* of Immanuel Bekker, vol. i. p. 319, &c. 8vo. Berlin, 1814, appears to have been incorporated in the *Lexicon* of Photius, of which, when entire, it is estimated to have formed a third part (*Praefat.* to Porson's edition). The *Lexicon* of Photius was first published, from Continental MSS., by Gothofredus Hermannus, 4to Leipzig, 1808. It formed the third volume of a set, of which the two first volumes contained the *Lexicon* ascribed to Joannes Zonaras [ZONARAS, JOANNES]. The publication of the *Lexicon* was followed by that of a *Libellus Animadversionum ad Photii Lexicon*, 4to. Leipzig, 1810, and *Curae Novissimae sive Appendix Notarum et Emendationum in Photii Lexicon*, 4to. Leipzig, 1812, both by Jo. Frid. Schleusner. But the edition of Hermann having failed to satisfy the wants of the learned, an edition from a transcript of the Codex Galeanus, made by Porson, was published after the death of that eminent scholar, 4to. and 8vo. London, 1822. (Comp. *Edinb. Rev.* vol. xxi. p. 329, &c. No. 42, July 1813, and *Class. Journ. l. c.*)

7 Ἀμφιλόχια, *Amphilochia*. This work, which Allatius, not a friendly censor, declared to be "a work filled with vast and varied learning, and very needful for theologians and expositors of Scripture," is in the form of answers to certain questions, and is addressed to Amphilochus, archbishop of Cyzicus. The title is thus given in full by Montfaucon (*Biblioth. Coislin.* fol. Paris, 1715, p. 326): Τὰ Ἀμφιλόχια ἢ λόγων ἱερῶν καὶ ζητημάτων ἱερολογίαι πρὸς Ἀμφιλόχιον τὸν ὁσιώτατον μητροπολίτην Κυζίκου ἐν τῷ καίρῳ τῶν πειρασμῶν, ζητημάτων διαφόρων εἰς ἀριθμὸν τριακοσίων συντεινόντων ἐπίλυσιν αἰτησάμενον, *Amphilochia* s. *Sermones et Quaestiones Sacrae ad Amphilochium Metropolitam Cyzicenum in Tempore Tentationum; Quaestiones Variae sunt Numero trecentae.* The answers are said in one MS. (apud Fabric. *Bibl. Graec.* vol. xi. p. 26) to be two hundred and ninety-seven in number; but Montfaucon (*l. c.*) published an index of three hundred and eight, and a Vatican MS., according to Mai (*Script. Vet. Nova Collectio*, vol. i. proleg. p. xxxix.), contains three hundred and thirteen. Of these more than two hundred and twenty have been published, but in various fragmentary portions (Mai, *l. c.*). The first portion which appeared in print was in the *Lectiones Antiquae* of Canisius (4to. Ingolstadt, 1604, &c. vol. v. p. 188, &c.), who gave a Latin version by Franciscus Turrianus, of six of the *Quaestiones*; but the work to which they belonged was not mentioned. In the subsequent edition of the *Lectiones* by Basnage (4to. Amsterdam, 1725, vol. ii. pt. ii. p. 420, &c.), the Greek text of five of the six was added (the original of the sixth seems never to have been discovered), as well as the Greek text of a seventh *Quaestio*, "*De Christi Voluntatibus Gnomicis*," of which a Latin version by Turrianus had been published in the *Auctarium Antiquarum Canisii Lectionum* of the Jesuit Petrus Stewartius, 4to. Ingolstadt, 1616; also without notice that it was from the *Amphilochia*. Further additions were made by Combéfis, in his *SS. Patrum Amphilochii, &c. Opera*, 2 vols. fol. Paris, 1644 (by a strange error he ascribed the work not to Photius, but to Amphilochius of Iconium, a much older writer, from whose works he supposed Photius had made a selection), and in his *Novum Auctarium*, 2 vols. fol. Paris, 1648; by Montfaucon, in his *Bibliotheca Coisliniana*, fol. Paris, 1715; and by Jo. Justus Spier, in *Wittenbergischen Anmerkungen ueber theologische, philosophische, historische, philologische, und kritische Materien*, part i. 8vo. Wittenberg, 1738 (Harles, *Introd. in Historiam Linguae Graec. Supplem.* vol. ii. p. 47). But the principal addition was made by Jo. Chr. Wolff, of forty-six *Quaestiones*, published, with a Latin version, in his *Curae Philologicae*, vol. v. ad fin. 4to. Hamb. 1735: these were reprinted in the *Bibliotheca Patrum* of Galland, vol. xiii. fol. Venice, 1779. A further portion of eighteen *Quaestiones*, under the title Ἐκ τῶν Φωτίου Ἀμφιλοχίων τινα, *Ex Photii Amphilochiis quaedam*, was published, with a Latin version, by Angelus Antonius Schottus, 4to. Naples, 1817; and some further portions, one of twenty *Quaestiones*, with a Latin version by Mai, in his *Scriptorum Veterum Nova Collectio*, vol. i. pp. 193, &c., and another of a hundred and thirty *Quaestiones*, in vol. ix. p. 1, &c. As many of the *Quaestiones* were mere extracts from the *Epistolae* and other published works of

Photius, Mai considers that with these and with the portions published by him, the whole of the *Amphilochia* has now been published. He thinks (*Scriptor. Vet. Nova Collect.* vol. i. proleg. p. xl.) that the patriarch, toward the close of his life, compiled the work from his own letters, homilies, commentaries, &c., and addressed it to his friend Amphilochius, as a mark of respect, and not because the questions which were solved had actually been proposed to him by that prelate; and he thus accounts for the identity of many passages with those in the author's other works.

8. *Adversus Manichaeos* s. *Paulicianos Libri Quatuor.* No Greek title of the whole work occurs, but the four books are respectively thus described: 1. Διήγησις περὶ τῆς Μανιχαίων ἀναβλαστήσεως, *Narratio de Manichaeis recens repullulantibus.* 2. Ἀπορίαι καὶ λύσεις τῶν Μανιχαίων, *Dubia et Solutiones Manichaeorum.* 3. Τοῦ Φωτίου λόγος Γ, *Photii Sermo III.* 4. Κατὰ τῆς τῶν Μανιχαίων ἀρτιφυοῦς πλάνης, Ἀρσενίῳ τῷ ἁγιωτάτῳ μοναχῷ πρεσβυτέρῳ καὶ ἡγουμένῳ τῶν ἱερῶν, *Contra repullulantem Manichaeorum Errorem ad Arsenium Monachum Sanctissimum Presbyterum et Praefectum Sacrorum.* The title of the second book is considered by Wolff to apply to the second, third, and fourth books, which formed the argumentative part of the work, and to which the first book formed an historical introduction. The second book is intended to show that the same God who created spiritual intelligences, also created the bodies with which they are united, and the material world generally; the third vindicates the divine original of the Old Testament; and the fourth reiterates some points of the second and third books, and answers the objections of the Paulicians. The first book has several points in common with the historical work of Petrus Siculus [PETRUS, No. 7] on the same subject, so as to make it probable that one writer used the work of the other, and it is most likely Photius availed himself of that of Petrus. This important work of Photius was designed for publication by several scholars (vid. Wolff, *Praefat. in Anecdot. Graec.* vol. i. and Fabric. *Biblioth. Graec.* vol. vii. p. 329, vol. xi. p. 18), but they were prevented by death from fulfilling their purpose. Montfaucon published the first book, with a Latin version, in his *Bibliotheca Coisliniana*, p. 349, &c.; and the whole work was given by Jo. Christoph. Wolff, with a Latin version and notes, in his *Anecdota Graeca*, vols. i. ii. 12mo. Hamb. 1722, from which it was reprinted in vol. xiii. of the *Bibliotheca Patrum* of Galland, fol. Venice, 1779. A sort of epitome of this work of Photius is found in the *Panoplia* of Euthymius Zigabenus. Oudin contended that the work of Metrophanes of Smyrna, on the Manichaeans and on the Holy Spirit, was identical with this work of Photius; but this opinion, which is countenanced in a foregoing article [METROPHANES], is erroneous.

9. Κατὰ τῶν τῆς παλαιᾶς Ῥώμης ὅτι ἐκ Πατρὸς μόνου ἐκπορεύεται τὸ Πνεῦμα τὸ ἅγιον ἀλλ' οὐχὶ καὶ ἐκ τοῦ Υἱοῦ, *Adversus Latinos de Processione Spiritus Sancti.* This work is incorporated in the Greek text of the *Panoplia* of Euthymius Zigabenus (fol. Tergovist. 1710, fol. 112, 113), of which it constitutes the thirteenth Τίτλος or section. It is omitted in the Latin versions of Euthymius. The work of Photius contains several syllogistic propositions, which are quoted and answered seriatim, in the *De Unione Ecclesiarum Oratio I.* of Joannes Veccus [VECCUS], published in the *Graecia Orthodoxa* of Allatius, vol. i. p. 154, &c. 4to. Rome, 1652. It is apparently the work entitled by Cave *Disputatio Compendiaria de Processione Spiritus Sancti a solo Patre.*

10. Ὁμιλίαι, *Homiliae.* Several of these have been published:—1. Ἔκφρασις τῆς ἐν τοῖς βασιλείοις νέας ἐκκλησίας τῆς ὑπεραγίας Θεοτόκου ὑπὸ Βασιλείου τοῦ Μακεδόνος οἰκοδομηθείσης, *Descriptio Novae Sanctissimae Dei Genitricis Ecclesiae, in Palatio a Basilio Macedone exstructae;* a discourse delivered on the day of the dedication of the church described. It was first printed by Lambecius, in his notes to the work of Georgius Codinus, *De Originibus CPolitanis*, p. 187, fol. Paris, 1655, and is contained, with a Latin version, in the Bonn reprint of Codinus, 8vo. 1839. It is also contained in the *Originum CPolitanarum Manipulus* of Combéfis, 4to. Paris, 1664, p. 296, with a Latin version and notes; and in the *Imperium Orientale* of Bandurius, pars iii. p. 117, fol. Paris, 1711. 2. Εἰς τὸ γενέσιον τῆς ὑπεραγίας Θεοτόκου, *Homilia in Sanctissimae Dei Genitricis Natalem Diem*, published by Combéfis, in his *Auctarium Novum*, vol. i. col. 1583, fol. Paris, 1648, and in a Latin version, in his *Bibliotheca Patrum concionatoria*, fol. Paris, 1662, &c. Both text and version are reprinted in the *Bibliotheca Patrum* of Galland. 3. *In Sepulturam Domini*, a fragment, probably from this, is given by Mai (*Scriptor. Vet. Nova Collect.* proleg. in vol. i. p. xli). 4. Περὶ τοῦ μὴ δεῖν πρὸς τὰ ἐν τῷ βίῳ λυπηρὰ ἐπιστρέφεσθαι, *Quod non oporteat ad praesentis Vitae Molestias attendere.* This piece, which is perhaps not a homily, but the fragment of a letter, was published in the *Ecclesiae Graecae Monumenta* of Cotelerius, and has been already noticed in speaking of the *Epistolae* of Photius.

11. Ἐρωτήματα δέκα σὺν ἴσαις ταῖς ἀποκρίσεσι, *Interrogationes decem cum totidem Responsionibus*, s. Συναγωγαὶ καὶ ἀποδείξεις ἀκριβεῖς συνειλεγμέναι ἐκ τῶν συνοδικῶν καὶ ἱστορικῶν γραφῶν περὶ ἐπισκόπων καὶ μητροπολιτῶν καὶ λοιπῶν ἑτέρων ἀναγκαίων ζητημάτων, *Collectiones accurataeque Demonstrationes de Episcopis et Metropolitis et reliquis aliis necessariis Quaestionibus ex Synodicis et Historicis Monumentis excerptae.* This piece was published, with a Latin version and notes, by Francesco Fontani, in the first volume of his *Novae Eruditorum Deliciae*, 12mo. Florence, 1785. The notes were such as to give considerable offence to the stricter Romanists. (Mai, *Scriptor. Veter. Nov. Collect.* Proleg. ad vol. i. p. xliv.)

12. Εἰς τὸν Λουκᾶν ἑρμηνεῖαι, *In Lucam Expositiones.* Some brief *Scholia* on the gospel of Luke from MSS. *Catenae*, are given, with a Latin version, in vol. i. of the *Scriptorum Veterum Nova Collectio* of Mai, p. 189, &c., but from which of Photius's works they are taken does not appear.

13. *Canonica Responsa*, addressed to Leo, archbishop of Calabria; also published, with a Latin version, by Mai (*ibid.* p. 362), from a Palimpsest in the Vatican library.

Many works of this great writer still remain in MS. 1. *Commentarius in D. Pauli Epistolas*, a mutilated copy of which is (or was, according to Cave) in the public library at Cambridge. It is largely cited by Oecumenius. 2. *Catena in Psalmos*, formerly in the Coislinian library, of which, according to Montfaucon (*Bibl. Coislin.* pp. 58, 59), Photius appears to have been the compiler. But the Com-

mentary on the Prophets, *Prophetarum Liber*, ascribed to him by Cave, Fabricius, and others, appears to have no real existence ; the supposition of its existence was founded on the misapprehension of a passage in Possevino's *Apparatus Sacer*. (Mai, *Prolegom.* ut sup. p. l.) 3. *Homiliae XIV.*, extant in MS. at Moscow, of the subjects of which a list is given in the *Auctarium Novissimum* (ad calc. vol. i.) of Combéfis, in the *De Scriptoribus Ecclesiasticis* of Oudin (col. 210, &c.), and in the *Bibliotheca Graeca* (vol. xi. p. 30, &c.) of Fabricius. To these may be added two other homilies, *De Ascensione*, and *In Festo Epiphaniae*, and an *Encomium Proto-Martyris Theclae* (Fabric. *ibid.*). 4. *Odae.* Nine are or were extant in a MS. formerly belonging to the college of Clermont, at Paris ; and three in an ancient Barberini MS. at Rome. The latter are described by Mai (*Proleg.* p. xliv.) as of moderate length, and written in pleasing verse. Some *Epigrammata* of Photius are said to be extant (Montfaucon, *Bibl. Coislin.* p. 520) ; but the Στιχηρόν, *In Methodium CPol.*, said to be given in the *Acta Sanctorum*, *Junii*, vol. ii. p. 969, is not to be found there. 5. Ἐπιτομὴ τῶν πρακτικῶν τῶν ἑπτὰ οἰκουμενικῶν συνόδων, *Epitome Actorum Conciliorum septem Generalium.* This is described by Cave and Fabricius as a different work from the published piece [No. 4, above]. Some critics have doubted whether it is different from the similar work ascribed to Photius of Tyre [No. 3] : but as this prelate lived in the time of the third or fourth councils, he could not have epitomised the *Acta* of the fifth, sixth, and seventh. So that the *Epitome* cannot be by Photius of Tyre, whatever doubt there may be as to its being the work of our Photius. 6. The *Syntagma Canonum* has been already mentioned in speaking of the *Nomocanon*. 7. Περὶ τῆς τοῦ ἁγίου Πνεύματος μυσταγωγίας, *De Spiritus Sancti Disciplina Arcana*, s. Περὶ τοῦ ἁγίου καὶ ζωοποιοῦ καὶ προσκυνητοῦ πνεύματος, *Liber de Spiritu Sancto*, addressed to a bishop Bedas, and different from the published work, No. 9. It is described by Mai, who has given some extracts (*Proleg.* p. xlv.), as "liber luculentus, varius, atque prolixus." It is ascribed in one MS., but by an obvious error, to Metrophanes of Smyrna. 8. Τὰ παρὰ τῆς ἐκκλησίας τῶν Λατίνων αἰτιώματα μερικά, *Adversus Latinorum Ecclesiam Criminationes Particulares.* 9. *Contra Francos et Latinos* (Mai, *Proleg.* p. xlviii.) ; a very short piece. Various other pieces are mentioned by Cave, Lambecius, Fabricius, and Mai, as extant in MS. ; but some of these are only fragments of the published writings (Mai, *Proleg.* p. l) enumerated by mistake as separate works. The work *In Categorias Aristotelis*, now or formerly extant in Vienna and Paris, is apparently a part of the *Amphilochia* (Mai, *Proleg.* p. xxxvi.). The works *De Episcopis et Metropolitis*, and the *Annotatio de Patriarchis sede sua injuste pulsis*, mentioned by Cave and Fabricius, appear to be either the *Interrogationes decem* published by Fontani, or a part of that work. (See No. 11 of the published works.) The *Symbolum Fidei* mentioned by Lambecius, Cave, and Harles (Fabric. *Bibl. Graec.* vol. xi. p. 30), is part of one of the letters to Pope Nicolaus: and the *Liber de Pulsione Ignatii ac Restitutione* mentioned by Montfaucon (*Bibl. Bibliothecarum*, p. 123), is also part of a letter of Pope Nicolaus ; and the fragment *De decem Oratoribus*, mentioned by Vossius and others, and extant in MS. in the King's Library at Paris, is probably from the *Bibliotheca* (Mai, *Proleg.* p. l.). Some works have perished, as that against the heretic Leontius of Antioch, mentioned by Suidas (*s. v.* Λεόντιος). Photius wrote also against the emperor Julian (Phot. *Epist.* 187, ed. Montac.), and in defence of the use of images. Some writings, or fragments of writings of his on this subject (*Adversus Iconomachos et Paulicianos*, and *De Differentia inter sacras Imagines atque Idola*) are extant in the Imperial Library at Vienna, but whether in distinct works, or under what title, does not appear to be known.

In the *Synodicon* of Bishop Beveridge (vol. ii. ad fin. part i.) a short piece is given, of which the running title is *Balsamon in Photii Interrogationes quorumdam Monachorum ;* but the insertion of the name of Photius is altogether incorrect ; the work belongs to the time of the emperor Alexius I. Comnenus. The *Exegesis*, or Commentary of Elias Cretensis [ELIAS, No. 5] on the *Scala Paradisi* of Joannes Climacus, is, in a MS. of the Coislinian library (Montfaucon, *Bibl. Coislin.* p. 141), improperly ascribed to Photius.

Two learned Romanists, Joannes Andresius and Jacobus Morellius, have in recent times contemplated the publication of a complete edition of the works of Photius ; the latter proceeded so far as to draw up a *Conspectus* of his proposed edition (Mai, *Proleg.* p. xliv.). But unfortunately the design has never been completed ; and the works of the greatest genius of his age have yet to be sought in the various volumes and collections, older or more recent, in which they have appeared. (Cave, *Hist. Litt.* vol. ii. p. 47, &c. ed. Oxford, 1740—1743 ; Fabric. *Biblioth. Graec.* vol. i. p. 701, vol. vi. p. 603, vol. vii. p. 803, vol. x. p. 670, to vol. xi. p. 37, vol. xii. pp. 185, 210, 216, 348 ; Oudin, *Comment. de Scriptorib. et Scriptis Eccles.* vol. ii. col. 200, &c. ; Hankius, *De Rerum Byzantin. Scriptorib.* pars i. c. 18 ; Dupin, *Nouvelle Bibliothèque des Auteurs Eccles. IXme Siècle*, p. 346, 2me edit. 1698 ; Ceillier, *Auteurs Sacrés*, vol. xix. p. 426, &c. ; Ittigius, *De Bibliothecis Patrum*, passim ; Gallandius, *Biblioth. Patrum*, prolegom. in vol. xiii. ; Fontani, *De Photio Novae Romae Episcopo ejusque Scriptis Dissertatio*, prefixed to vol. i. of the *Novae Eruditorum Deliciae ;* Mai, *Scriptor. Vet. Nova Collectio*, proleg. in vol. i. ; Assemani, *Bibliotheca Juris Orientalis*, lib. i. c. 2, 7, 8, 9 ; Vossius, *De Historicis Graecis*, lib. ii. c. 25.)

3. Of TYRE. On the deposition of Irenaeus, bishop of Tyre, in A. D. 448, Photius was appointed his successor. Evagrius (*H. E.* i. 10) makes the deposition of Irenaeus one of the acts of the notorious Council of Ephesus, held in A. D. 449, and known as the "Concilium Latrocinale :" but Tillemont more correctly considers that the council only confirmed the previous deposition. (*Mémoires*, vol. xv. p. 268.) Photius of Tyre was one of the judges appointed by the emperor Theodosius II., in conjunction with Eustathius, bishop of Berytus and Uranius, bishop of Himerae in Osrhoëne, to hear the charges against Ibas, bishop of Edessa. Photius, Eustathius, and Uranius, met at Berytus, and Photius and Eustathius again met at Tyre, in the year 448 or 449, heard the charges, acquitted Ibas, and brought about a reconciliation between him and his accusers, who were presbyters of his own church at Edessa. (*Concil.* vol. iv. col. 627, &c., ed. Labbe, vol. ii. col. 503, &c., ed. Hardouin.) There is a considerable difficulty as

to the chronology of these meetings, which is discussed by Tillemont in two of his careful notes. (*Mém.* vol. xv. p. 897, &c.) Photius was present at the Council of Ephesus, known as the "Concilium latrocinale," where he joined in acquitting the archimandrite Eutyches, and restoring him to his ecclesiastical rank from which he had been deposed. (*Concil.* vol. iv. col. 260, ed. Labbe, vol. ii. col. 220, ed. Hardouin.) About the same time Photius had a contest with Eustathius, bishop of Berytus, who had obtained an edict of the emperor Theodosius II., erecting Berytus into a metropolitan see, as to the extent of their respective jurisdictions. Tillemont judges that the dignity accorded to the see of Berytus, was designed to be merely titular, and that the struggle was occasioned by the attempt of Eustathius to assume metropolitan jurisdiction over some bishoprics previously under the jurisdiction of Tyre. In this attempt, being supported by the patriarchs, Anatolius of Constantinople, and Maximus of Antioch, he effected his purpose: and Photius, after a struggle, was constrained, not so much by an excommunication which was speedily recalled, as by a threat of deposition, to submit. The jurisdiction of the dioceses abstracted was, however, restored to Photius by the Council of Chalcedon, A. D. 451. (*Concil.* vol. iv. col. 539, ed. Labbe, vol. ii. col. 435, &c., ed. Hardouin.) Photius was among those who at the same council voted that Theodoret was orthodox, and should be restored to his see. (*Concil.* col. 619, ed. Labbe, col. 495, ed. Hardouin.) He also took part in some of the other transactions of the assembly. Nothing further is known of him. There is extant one piece of Photius, entitled Δεήσεις, *Preces* s. *Supplex Libellus*, addressed to the emperors Valentinian III. and Marcian, respecting the dispute with Eustathius of Berytus. It is given in the *Actio Quarta* of the Council of Chalcedon. (*Concilia*, vol. iv. col. 542, &c., ed. Labbe, vol. ii. col. 436, &c. ed. Hardouin.)

A *Synopsis de Conciliis*, extant in MS., is ascribed to Photius of Tyre: this cannot be, as some have supposed, the same work as the *Epitome Actorum Conciliorum*, also extant in MS., and ascribed to the more celebrated Photius, patriarch of Constantinople. (Tillemont, *Mém. ll. cc.*; Cave, *Hist. Litt.* ad ann. 451, vol. i. p. 443; Fabric. *Biblioth. Graec.* vol. x. p. 678, vol. xii. p. 358.) [J. C. M.]

PHOXIDAS (Φοξίδας), a leader of Greek mercenaries in the service of Ptolemy Philopator. He is called by Polybius, in one passage, an Achaean, in another a Melitaean, by which is probably meant a native of Melitaea, in Phthiotis (Schweigh. *ad Polyb.* v. 63). Having had much experience in war under Demetrius II., and Antigonus Doson, he was one of the officers selected by Agathocles and Sosibius, the ministers of the Egyptian king, to levy and discipline an army with which to oppose the progress of Antiochus III. He appears to have ably discharged the duties entrusted to him, and when the army was at length able to take the field, held the command of a body of 8000 Greek mercenaries, with which he rendered important services at the great battle of Raphia (B. C. 217), and contributed essentially to the victory of the Egyptian monarch on that occasion. (Polyb. v. 63 65, 85). [E. H. B.]

PHRAATACES, king of Parthia. [ARSACES XVI.]

PHRAATES, the name of four kings of Parthia. [ARSACES, V. VII. XII. XV.]

PHRAATES. 1. A son of Phraates IV., was made king of Parthia by Tiberius, in opposition to Artabanus III. (Arsaces XIX.), but was carried off by a disease soon after his arrival in Syria, in consequence of his discontinuing the Roman habit of living, to which he had been accustomed for so many years, and adopting that of the Parthians. (Tac. *Ann.* vi. 31, 32; Dion Cass. lviii. 26.) [ARSACES XIX.]

2. A noble Parthian in the reign of Artabanus III. (Arsaces XIX.) (Tac. *Ann.* vi. 42, 43.)

PHRADMON (Φράδμων), of Argos, a statuary, whom Pliny places, as the contemporary of Polycleitus, Myron, Pythagoras, Scopas, and Perelius, at Ol 90, B. C. 420 (*H. N.* xxxiv. 8. s. 19, according to the reading of the Bamberg MS.; the common text places all these artists at Ol. 87). He was one of those distinguished artists who entered into the celebrated competition mentioned by Pliny (*l. c.*), each making an Amazon for the temple of Artemis at Ephesus: the fifth place was assigned to the work of Phradmon, who seems to have been younger than either of the four who were preferred to him. Pausanias mentions his statue of the Olympic victor Amertas (vi. 8. § 1); and there is an epigram by Theodoridas, in the Greek Anthology, on a group of twelve bronze cows, made by Phradmon, and dedicated to Athena Itonia, that is, Athena, as worshipped at Iton in Thessaly (*Anth. Pal.* ix. 743; comp. Steph. Byz. *s. v.* Ἴτων). Phradmon is also mentioned by Columella (*R. R.* x. 30). Respecting the true form of the name, which is sometimes corrupted into *Phragmon* and *Phradmon*, and also respecting the reading of the passage in Pliny, see Sillig. (*Cat. Art. s. v.*, and *Var. Lect. ad Plin.* vol. v. p. 75.) [P. S.]

PHRANZA or PHRANZES (Φραντζῆ or Φραντζῆς), the last and one of the most important Byzantine historians, was born in A. D. 1401, and was appointed chamberlain to the emperor Manuel II. Palaeologus in 1418, at the youthful age of sixteen years and six months, according to his own statement (i. 36). From this circumstance, from his subsequently rapid promotion, and from the superior skill he evinced in his public life, we may conclude both that he was of high birth, and must be possessed of eminent talents. In 1423 he accompanied Lucas Notaras and Melanchrenos Manuel on an embassy from the dowager empress Eudoxia to the Sultanin, wife of Mürad II. Manuel recommended him, when dying, to his son John VII.; but Phranza attached himself especially to the new emperor's brother Constantine, afterwards the last emperor of Constantinople, and then prince of the Morea. In his service Phranza distinguished himself as a diplomatist, a warrior, and a loyal subject. At the siege of Patras he saved his master from imminent death or captivity, and not being able to effect his purpose without sacrificing his own person, he nobly preferred the latter, and thus fell into the hands of the enemy. During forty days he suffered most cruel privations in a deep dungeon, and when he was at last ransomed, he was so emaciated that Constantine shed tears at his sight (1429). Some time afterwards he was sent, together with Marcus Palaeologus, as ambassador to Sultan Mürad II.; and it is a characteristic feature of the time, that at a banquet given by him and his colleague to some Turkish minis-

ters, he contrived to make the latter so drunk that he was able to rob them of some important papers, which, however, he conscientiously put back into their pockets after he had read their contents. Shortly afterwards he was taken prisoner by the Catalans, but ransomed himself with 5000 pieces of gold. In 1434 he was again ambassador at the court of the sultan. In the following year prince Constantine despatched him to take possession of Athens and Thebes, but he was anticipated by the Turks, who seized those cities for themselves. In 1438 he married; his daughter Damar, whose name will appear hereafter, was born in 1441; and in 1444 his wife was delivered of a son, whose ignoble and lamentable fate made afterwards such a deep impression upon the mind of the unhappy father. In the following years we find him entrusted with important negotiations at the sultan's court, and he also held the governorship of Selymbria, and afterwards Sparta. In 1446 he went as ambassador to the court of Trebizond, and after the accession of Constantine to the imperial throne, in 1448, he was appointed Protovestiarius. At the capture of Constantinople, in 1453, Phranza escaped death, but became a slave, with his wife and children, to the first equerry of the sultan. However, he found means of escaping with his wife, and fled to Sparta, leaving his daughter and son in the hands of the Turks. Damar died a few years afterwards, a slave in the sultan's harem, and his son was kept in the same place for still more abominable purposes. He preferred death to shame, and the enraged sultan pierced his heart with a dagger. From Sparta Phranza fled to Corfu, and thence went as ambassador of the despot Thomas, prince of Achaia, to Francesco Foscari, doge of Venice, by whom he was treated with great distinction. After his return to Corfu he entered the convent of St. Elias, and his wife also took the veil, both broken-hearted and resolved to devote the rest of their days to a holy life. In the monastery of Tarchaniotes, whither he subsequently retired, Phranza wrote his *Chronicon*, for which his name is justly celebrated in the annals of Byzantine literature; and since that work finishes with the year 1477, we must conclude that he died in that year or shortly afterwards.

This *Chronicon* extends from 1259 till 1477, and is the most valuable authority for the history of the author's time, especially for the capture of Constantinople. Phranza has many of the defects of his time; his style is bombastic, and he indulges in digressions respecting matters not connected with the main subject of his work; but the importance of the events which he describes makes us forget the former, and one cannot blame him for his digressions, because, though treating on strange matter, they are still interesting. In all contemporary events, he is a trustworthy, well-informed, and impartial authority; and as the greater portion of his work treats on the history of his own time, the importance of his work becomes evident. The *Chronicon* is divided into four books. The first gives a short account of the first six emperors of the name of Palaeologus; the second contains the reign of John Palaeologus, the son of Manuel; the third the capture of Constantinople, and the death of the last Constantine; and the fourth gives an account of the divisions of the imperial family, and the final downfal of Greek power in Europe and Asia. The first edition is a bad Latin translation of an extract of the work, divided into three books, by Jacob Pontanus (ad calcem Theophyl. Symocattae), Ingolstadt, 1604, 4to, and this bad edition Gibbon was compelled to peruse when he wrote the last volume of his "Decline and Fall." He complains bitterly of it. "While," says he (vol. xii. p. 88. ed. 1815, 8vo), "so many MSS. of the Greek original are extant in the libraries of Rome, Milan, the Escurial, &c." (he might have added of Munich, which is the best), "it is a matter of shame and reproach that we should be reduced to the Latin version or abstract of J. Pontanus, so deficient in accuracy and elegance." While Gibbon thus complained, professor Alter of Vienna was preparing his edition of the Greek text, which he published at Vienna, 1796, fol. This is the standard edition. Immanuel Bekker published another in 1838, 8vo, which is a revised reprint of Alter's text, with a good Latin version by Edward Brockhof, and revised by the editor; this edition belongs to the Bonn Collection of the Byzantines. Hammer has written an excellent commentary to Phranza, which is dispersed in his numerous notes to the first and second volumes of his *Geschichte des Osmanischen Reiches*. Phranza wrote also *Expositio Symboli*, a religious treatise printed in Alter's edition of the "Chronicon." (Alter's *Prooemium* to the *Chronicon;* Fabric. *Biblioth. Graec.* vol. viii. p. 74, vol. xii. p. 132, Hankius, *Script. Byzant.*) [W. P.]

PHRAORTES (Φραόρτης) was, according to Herodotus, the second king of Media, and the son of Deioces, whom he succeeded. He reigned twenty-two years (B.C. 656—634). He first conquered the Persians, and then subdued the greater part of Asia, but was at length defeated and killed while laying siege to Ninus (Nineveh), the capital of the Assyrian empire. He was succeeded by his son Cyaxares. (Herod. i. 73, 102.) This Phraortes is said to be the same as the *Truteno* of the Zendavesta, and to be called *Feridun* in the Shah-Nameh. (Hammer in *Wien. Jahrb.* vol. ix. p. 13, &c.)

PHRASAORTES (Φρασαόρτης), son of Rheomithres, a Persian, who was appointed by Alexander the Great satrap of the province of Persia Proper, B.C. 331. He died during the expedition of the king to India. (Arr. *Anab.* iii. 18, vi. 29.) [E. H. B.]

PHRA'SIUS (Φράσιος), a Cyprian soothsayer, who advised Busiris to sacrifice the strangers that came to his dominions for the purpose of averting a scarcity; but Phrasius himself fell a victim to his own advice. (Apollod. ii. 5. § 11; Arcadius, xl. 32.) [L. S.]

PHRATAGU'NE (Φραταγούνη), a wife of Dareius I., king of Persia, whose two children by this monarch fell at the battle of Thermopylae. (Herod. vii. 224.) [ABROCOMES.]

PHRATAPHERNES (Φραταφέρνης). 1. A Persian who held the government of Parthia and Hyrcania, under Dareius Codomannus, and joined that monarch with the contingents from the provinces subject to his rule, shortly before the battle of Arbela, B.C. 331. He afterwards accompanied the king on his flight into Hyrcania, but, after the death of Dareius, surrendered voluntarily to Alexander, by whom he was kindly received, and appears to have been shortly after reinstated in his satrapy. At least he is termed by Arrian satrap

of Parthia, during the advance of Alexander against Bessus, when he was detached by the king, together with Erigyius and Caranus to crush the revolt of Satibarzanes, in Asia. He rejoined the king at Zariaspa, the following year. The next winter (B. C. 328—327), during the stay of Alexander at Nautaca, we find Phrataphernes again despatched to reduce the disobedient satrap of the Mardi and Tapuri, Autophradates, a service which he successfully performed, and brought the rebel a captive to the king, by whom he was subsequently put to death. He rejoined Alexander in India, shortly after the defeat of Porus; but seems to have again returned to his satrapy, from whence we find him sending his son Pharasmanes with a large train of camels and beasts of burthen, laden with provisions for the supply of the army during the toilsome march through Gedrosia (Arr. *Anab.* iii. 8, 23, 28, iv. 7, 18, v. 20, vi. 27; Curt. vi. 4. § 23, viii. 3. § 17, ix. 10. § 17). From this time we hear no more of him until after the death of Alexander. In the first division of the provinces consequent on that event, he retained his government (Diod. xviii. 3); but it is probable that he died previously to the second partition at Triparadeisus (B. C. 321), as on that occasion we find the satrapy of Parthia bestowed on Philip, who had been previously governor of Sogdiana. (Droysen, *Hellenism.* vol. i. pp. 49, 151.)

2. The king of the Chorasmians who is called Pharasmanes by Arrian [PHARASMANES, No. 1], bears in Curtius (viii. 1. § 8) the name of Phrataphernes. [E. H. B.]

PHRIXUS (*Φρίξος*), a son of Athamas and Nephele or of Athamas and Themisto (Schol. *ad Apollon. Rhod.* ii. 1144), and brother of Helle, and a grandson of Aeolus (Apollon. Rhod. ii. 1141). In consequence of the intrigues of his stepmother, Ino (others state that he offered himself), he was to be sacrificed to Zeus; but Nephele removed him and Helle, and the two then rode away on the ram with the golden fleece, the gift of Hermes, through the air. According to Hyginus (*Fab.* 3), Phrixus and Helle were thrown by Dionysus into a state of madness, and while wandering about in a forest, they were removed by Nephele. Between Sigeum and the Chersonesus, Helle fell into the sea which was afterwards called after her the Hellespont; but Phrixus arrived in Colchis, in the kingdom of Aeetes, who gave him his daughter Chalciope in marriage (comp. Schol. *ad Apollon. Rhod.* ii. 1123, 1149). Phrixus sacrificed the ram which had carried him, to Zeus Phyxius or Laphystius (Schol. *ad Apollon. Rhod.* ii. 653; Paus. i. 24. § 2), and gave its skin to Aeetes, who fastened it to an oak tree in the grove of Ares.

By Chalciope Phrixus became the father of Argus, Melas, Phrontis, Cytisorus, and Presbon (Apollod. i. 9. § 1; Hygin. *Fab.* 14; Paus. ix. 34. § 5; Schol. *ad Apollon. Rhod.* ii. 1123; Tzetz. *ad Lyc.* 22; Diod. iv. 47). Phrixus died in old age in the kingdom of Aeetes, or, according to others, he was killed by Aeetes in consequence of an oracle (Apollon. Rhod. ii. 1151; Hygin. *Fab.* 3), or he returned to Orchomenus, in the country of the Minyans. (Paus. ix. 34. § 5; comp. ATHAMAS; JASON.) [L. S.]

PHRONTIS (*Φρόντις*). 1. A son of Phrixus and Chalciope. (Apollod. i. 9. § 1; Apollon. Rhod. ii. 1157; Hygin. *Fab.* 14.)

2. A son of Onetor, was the helmsman of Menelaus. (Hom. *Od.* iii. 282; Paus. x. 25. § 2.)

3. The wife of Panthous, of whom Homer speaks. (*Il.* xvii. 40.) [L. S.]

PHRONTON (*Φρόντων*), the author of two epigrams in the Greek Anthology (Brunck, *Anal.* vol. ii. p. 346; Jacobs, *Anth. Graec.* vol. iii. p. 56, xiii. p. 938). Jacobs supposes him to be the rhetorician of Emisa, mentioned by Suidas (*s. v.*), who lived in Rome in the reign of Severus, and died at Athens at the age of sixty, and who was the uncle of the celebrated critic Longinus. He is constantly confounded with the distinguished Roman orator, M. Cornelius Fronto, the tutor of M. Antoninus. (See Ruhnken, *Dissert. Philol. de Longino*, § iii. p. 6, *Opusc.* p. 491.) [P. S.]

PHRY'GIA (*Φρυγία*), a daughter of Cecrops, from whom the country of Phrygia was believed to have derived its name (Plin. *H. N.* v. 32). Phrygia is also used for Cybele, as the goddess who was worshipped above all others in Phrygia (Virg. *Aen.* vii. 139; Strab. x. p. 469), and as a surname of Athena (Minerva) on account of the Palladium which was brought from Phrygia. (Ov. *Met.* xiii. 337; compare Apollod. iii. 12. § 3.) [L. S.]

PHRYGILLUS, an artist, who appears to have been one of the most ancient, as well as one of the most celebrated medallists and engravers of precious stones. There is a very beautiful intaglio by him, representing Love seated and supporting himself on the ground, in the attitude of those figures of boys playing the game of astragals, which so often occurs in the works of ancient art. The form of the letters of the name ΦΡΥΓΙΛΛΟΣ, the large size of the wings of the figure of Love, and the whole style of the gem, concur to show that the artist belonged to the earlier Greek school. There is also engraved upon this gem a bivalve shell, which also occurs on the coins of Syracuse; whence it may be inferred that the artist was a Syracusan. This conjecture becomes a certainty through the fact, recently published by Raoul-Rochette, that there exist medals of Syracuse, on which the name of Phrygillus is inscribed. One medal of this type is in the possession of R. Rochette himself, who has given an engraving of it on the title-page of his *Lettre à M. Schorn*, by the side of an engraving of the gem already mentioned. Another medal of this type is in the collection of the Duc de Luynes. The same collection contains another very beautiful Syracusan medal, in bronze, bearing the inscription ΦΡΥ, which no one can now hesitate to recognise as the initial letters of the name *Phrygillus*. Raoul-Rochette accounts these three medals to be among the most precious remains of ancient numismatic art.

The identification, in this instance, of a distinguished medallist and gem-engraver, goes far to settle the question, which has been long discussed, whether those professions were pursued by the same or by different classes of artists among the Greeks. (R. Rochette, *Lettre à M. Schorn*, pp. 79—83, 148, 2d edition.) [P. S.]

PHRYLUS, a painter, whom Pliny places at Ol. 90, B. C. 420, with Aglaophon, Cephissodorus, and Evenor, the father of Parrhasius; of all of whom he says, that they were distinguished, but not deserving of any lengthened discussion (*omnes jam illustres, non tamen in quibus haerere expositio debeat*, *H. N.* xxxv. 9. s. 36). [P. S.]

PHRYNE (Φρύνη), one of the most celebrated Athenian hetairae, was the daughter of Epicles, and a native of Thespiae in Boeotia. She was of very humble origin, and originally gained her livelihood by gathering capers; but her beauty procured for her afterwards so much wealth that she is said to have offered to rebuild the walls of Thebes, after they had been destroyed by Alexander, if she might be allowed to put up this inscription on the walls:—"Alexander destroyed them, but Phryne, the hetaira, rebuilt them." She had among her admirers many of the most celebrated men of the age of Philip and Alexander, and the beauty of her form gave rise to some of the greatest works of art. The orator Hyperides was one of her lovers, and he defended her when she was accused by Euthias on one occasion of some capital charge; but when the eloquence of her advocate failed to move the judges, he bade her uncover her breast, and thus ensured her acquittal. The most celebrated picture of Apelles, his "Venus Anadyomene" [APELLES, p. 222, b.], is said to have been a representation of Phryne, who, at a public festival at Eleusis, entered the sea with dishevelled hair. The celebrated Cnidian Venus of Praxiteles, who was one of her lovers, was taken from her [PRAXITELES], and he expressed his love for her in an epigram which he inscribed on the base of a statue of Cupid, which he gave to her, and which she dedicated at Thespiae. Such admiration did she excite, that her neighbours dedicated at Delphi a statue of her, made of gold, and resting on a base of Pentelican marble. According to Apollodorus (ap. Athen. xiii. p. 591, e.) there were two hetairae of the name of Phryne, one of whom was surnamed Clausilegos and the other Saperdium; and according to Herodicus (*Ibid.*) there were also two, one the Thespian, and the other surnamed Sestus. The Thespian Phryne, however, is the only one of whom we have any account. (Athen. xiii. pp. 590, 591, 558, c. 567, e, 583, b. c. 585, e. f.; Aelian, *V. H.* ix. 32; Alciphron, *Ep.* i. 31; Plin. *H. N.* xxxiv. 8. s. 19. § 10; Propert. ii. 5; Jacobs, *Att. Mus.* vol. iii. pp. 18, &c. 36, &c.)

PHRY'NICHUS (Φρύνιχος), an Athenian general, the son of Stratonides (Schol. *ad Aristoph. Lys.* 313). In B. C. 412 he was sent out with two others in command of a fleet of 40 ships to the coast of Asia Minor. The troops encamped in the territory of Miletus. A battle ensued in which the Athenians were victorious. A Peloponnesian fleet having arrived soon after, the colleagues of Phrynichus were for risking an engagement, from which Phrynichus (wisely, as Thucydides thinks) dissuaded them (Thuc. viii. 25, 27, &c.). In 411, when proposals were made to the Athenians at Samos on the part of Alcibiades, who offered to secure for them Persian aid if an oligarchy were established instead of a democracy, Phrynichus again offered some sagacious advice, pointing out the dangers into which such a course would plunge them, and expressing his belief that Alcibiades was not at heart more friendly to an oligarchy than to a democracy, and his doubts as to his power of executing his promises. Peisander and the other members of the oligarchical faction, however, slighted his advice, and sent a deputation to Athens. Phrynichus, fearing for his safety in case Alcibiades should be restored, sent a letter to Astyochus, informing him of the machinations of Alcibiades. Astyochus betrayed the communication to Tissaphernes and Alcibiades, and the latter complained to his friends in the Athenian armament of the treason of Phrynichus, and demanded that he should be put to death. Thirlwall (vol. iv. p. 34) is at a loss to decide whether the conduct of Phrynichus upon this occasion was the result of a blind want of caution, or a bold and subtle artifice. He wrote again to Astyochus, offering to betray the Athenian armament into his hands, and before the letter of Alcibiades, to whom Astyochus again showed the letter of Phrynichus, who sent a fresh charge against Phrynichus, could reach the Athenians, Phrynichus warned the Athenians that the enemy were preparing to surprise their encampment. By these means he made it appear that the charges of Alcibiades were groundless, and preferred against him out of personal enmity. Soon afterwards Peisander, wishing to get Phrynichus out of the way, procured his recal. In the subsequent progress of the oligarchical intrigues, when the oligarchical faction found that the hopes held out to them by Alcibiades were groundless, and that they could get on better without him than with him, Phrynichus again joined them, and, in conjunction with Antiphon, Peisander, and Theramenes, took a prominent part in the revolution which issued in the establishment of the oligarchy of the Four Hundred. When, on the junction effected between Alcibiades and the Athenians at Samos, Theramenes and others counselled the oligarchs to make the best terms they could with their antagonists, Phrynichus was one of the foremost in opposing every thing of the kind, and with Antiphon and ten others was sent to Sparta to negotiate a peace. On his return he was assassinated in the agora by a young Athenian, who was assisted by an Argive. The former escaped, but the latter was seized and put to the torture. It appeared that the assassination was the result of a conspiracy among those opposed to the oligarchs, and the latter found it the most prudent plan not to pursue the investigation (Thuc. viii. 48, 50, &c., 54, 68, 90, 92). Lycurgus (*adv. Leocr.* p. 217, ed. Reiske) gives a different account of his assassination. [C. P. M.]

PHRY'NICHUS (Φρύνιχος), literary. 1. The son of Polyphradmon (or, according to others, of Minyras), an Athenian, was one of the poets to whom the invention of tragedy is ascribed: he is said to have been the disciple of Thespis (Suid. *s. v.*). He is also spoken of as before Aeschylus (Schol. *in Aristoph. Ran.* 941). He is mentioned by the chronographers as flourishing at Ol. 74, B. C. 483 (Cyrill. *Julian.* i. p. 13, b.; Euseb. *Chron. s. a.* 1534; Clinton, *F. H. s. a.*). He gained his first tragic victory in Ol. 67, B. C. 511 (Suid. *s. v.*), twenty-four years after Thespis (B. C. 535), twelve years after Choerilus (B. C. 523), and twelve years before Aeschylus (B. C. 499); and his last in Ol. 76, B. C. 476, on which occasion Themistocles was his *choragus*, and recorded the event by an inscription (Plut. *Themist.* 5). Phrynichus must, therefore, have flourished at least 35 years. He probably went, like other poets of the age, to the court of Hiero, and there died; for the statement of the anonymous writer on Comedy, in his account of Phrynichus, the comic poet (p. 29), that Phrynichus, *the son of Phradmon*, died in Sicily, evidently refers properly to the tragic poet, on account of his father's name.

In all the accounts of the rise and development

of tragedy, the chief place after Thespis is assigned to Phrynichus. The external and mechanical improvements in the drama are indeed ascribed to each of the great tragedians who lived at the end of the sixth and beginning of the fifth centuries B. C., namely, Choerilus, Phrynichus, Pratinas, and Aeschylus; and there might well be doubts on such matters, as every formal improvement made by either of these poets must, of necessity, have been adopted by the others; so that the tragedy which Phrynichus exhibited in B. C. 476, after the introduction of those improvements which are usually ascribed to Aeschylus, must have been altogether a different kind of drama from that with which he gained his first prize in B. C. 511. Of such inventions, the one ascribed to Phrynichus is the introduction of masks representing female persons in the drama. But those improvements which are ascribed specially to Phrynichus affect the internal poetical character of the drama, and entitle him to be considered as the real inventor of tragedy, an honour which the ancients were in doubt whether to assign to him or to Thespis (Plato, *Minos*, p. 321). For the light, ludicrous, Bacchanalian stories of the latter, he substituted regular and serious subjects, taken either from the heroic age, or the heroic deeds which illustrated the history of his own time. In these he aimed, not so much to amuse the audience as to move their passions; and so powerful was the effect of his tragedy on the capture of Miletus, that the audience burst into tears, and fined the poet a thousand drachmae, because he had exhibited the sufferings of a kindred people, and even passed a law that no one should ever again make use of that drama (Herod. vi. 21). It has been supposed by some that the subjects chosen by Phrynichus, and his mode of treating them, may have been influenced by the recent publication, under the care of Peisistratus, of the collected poems of Homer; which poems, in fact, Aristotle regards as the source of the first idea of tragedy. Aeschylus, the great successor of Phrynichus, used to acknowledge his obligations to Homer, by saying that his tragedies were only *τεμάχη τῶν Ὁμήρου μεγάλων δείπνων*. (Ath. viii. p. 348.)

In the poetry of the drama, also, Phrynichus made very great improvements. To the light mimetic chorus of Thespis he added the sublime music of the dithyrambic chorusses; and the effect of this alteration must have been to expel from the chorus much of the former element, and to cause a better arrangement of the parts which were assigned respectively to the chorus and the actor. We have several allusions to the sublime grandeur, and the sweet harmony of his choral songs. Aristophanes more than once contrasts these ancient and beautiful melodies with the involved refinements of later poets (*Av.* 748, *Vesp.* 219, 269, *Ran.* 911, 1294, *Thesm.* 164; comp. Schol. *ad loc.* and *ad Ran.* 941); some writers ascribe to Phrynichus the ancient hymn to Pallas which Aristophanes refers to as a model of the old poetry (*Nub.* 964; comp. LAMPROCLES); and his were among the paeans which it was customary to sing at the close of banquets and of sacrifices (Bode, *Gesch. d. Hellen. Dichtkunst*, vol. ii. pt. 1, p. 70).

Phrynichus appears moreover to have paid particular attention to the dances of the chorus; and there is an epigram ascribed to him, celebrating his skill in the invention of figures (Plut. *Sympos.* iii. 9). Suidas also says that he composed pyrrhic dances (*s. v.*).

In the drama of Phrynichus, however, the chorus still retained the principal place, and it was reserved for Aeschylus and Sophocles to bring the dialogue and action into their due position. Thus Aristophanes, while attacking Aeschylus for this very fault, intimates that it was a remnant of the drama of Phrynichus (*Ran.* 906, &c.); and one of the problems of Aristotle is, "Why were the poets of the age of Phrynichus more lyric than the later tragedians?" to which his answer is that the lyric parts were much more extensive than the narrative in their tragedies. (*Prob.* xix. 31.)

Of the several plays of Phrynichus we have very little information. Suidas, who (as in other instances) has two articles upon him, derived, no doubt, from different sources, gives the following titles:—Πλευρωνίαι (or Πλεύρων, Paus. x. 31. § 2), Αἰγύπτιοι, Ἀκταίων, Ἄλκηστις, Ἀνταῖος ἢ Λίβυες, Δίκαιοι ἢ Πέρσαι ἢ Σύνθωκοι, Δαναΐδες, Ἀνδρομέδα, Ἠριγόνη, and Ἅλωσις Μιλησίων (or Μιλήτου ἅλωσις). The last of these plays, which has already been referred to, must have been acted after B. C. 494, the year in which Miletus was taken by the Persians. Suidas omits one of his most celebrated, and apparently one of his best plays, namely, the *Phoenissae*, which had for its subject the defeat of the Persian invaders, and to which Aeschylus is said by an ancient writer to have been greatly indebted in his *Persae* (*Argum. in Aesch. Pers.*). The conjecture of Bentley seems very probable, that this was the play with which Phrynichus gained his last recorded victory, with Themistocles for his choragus. Phrynichus had a son, Polyphradmon, who was also a tragic poet. (Fabric. *Bibl. Graec.* vol. ii. p. 316; Bentley, *Answer to Boyle*; Welcker, *Die Griech. Trag.* pp. 18, 127; Müller; Bode; Bernhardy.)

2. A tragic actor, son of Chorocles, whom Suidas confounds with the great tragic poet, but who is distinguished from him by a scholiast on Aristophanes (*Av.* 750), who mentions four Phrynichi, the tragic poet, the tragic actor, the comic poet, and a general. This actor is no doubt the person whose dancing is ridiculed by Aristophanes, in passages which Bentley erroneously referred to the tragic poet (*Vesp.* 1481, 1515). He is also mentioned by Andocides as *Φρύνιχος ὁ ὀρχησάμενος* (*De Myst.* p. 24); and an attack in the *Clouds* of Aristophanes (1092), on the tragic actors of the day is explained by the scholiast as referring to Phrynichus. (See Meineke, *Hist. Crit. Com. Graec.* pp. 148, 149.)

3. A comic poet of the Old Comedy (*τῶν ἐπιδευτέρων τῆς ἀρχαίας κωμῳδίας*), was, according to the most probable statement, the son of Eunomides (Schol. *ad Aristoph. Ran.* 14). He first exhibited, according to Suidas, in Ol. 86, B. C. 435, where, however, we should perhaps read Ol. 87, for the anonymous writer on Comedy (p. 29) places him, with Eupolis, at Ol. 87. 3, B. C. 429 (Clinton, *F. H.* sub ann.). Nothing more is known of the life of Phrynichus, for the statement of the anonymous writer, that he died in Sicily, refers, in all probability, to the tragic poet (see above), and the story of a scholiast (*ad Aristoph. Ran.* 700) about his being elected a general, is an error which has been sufficiently exposed by Bentley and Meineke.

Phrynichus was ranked by the grammarians among the most distinguished poets of the Old

Comedy (Anon. *de Com.* p. 28), and the elegance and vigour of his extant fragments sustain this judgment. Aristophanes, indeed, attacks him, together with other comic poets, for the use of low and obsolete buffoonery (*Ran.* 14), but the scholiast on the passage asserts that there was nothing of the sort in his extant plays. He was also charged with corrupting both language and metre, and with plagiarism; the last of these charges was brought against him by the comic poet Hermippus, in his Φορμόφοροι (Schol. *ad Aristoph. l. c.*, and *Av.* 750). These accusations are probably to be regarded rather as indications of the height to which the rivalry of the comic poets was carried, than as the statement of actual truths. We find Eupolis also charged by Aristophanes with plagiarisms from Phrynichus (*Nub.* 553). On the subject of metre, we are informed that Phrynichus invented the *Ionic a Minore Catalectic* verse, which was named after him (Marius Victor, p. 2542, Putsch; Hephaest. p. 67, Gaisf.): about another metre, the *Trinician*, there is some doubt (see Meineke, pp. 150, 151). His language is generally terse and elegant, but he sometimes uses words of peculiar formation (Meineke, p. 151). The celebrated grammarian, Didymus of Alexandria, wrote commentaries on Phrynichus, one of which, on the Κρόνος, is quoted by Athenaeus (ix. p. 371, f.).

The number of his comedies is stated by the anonymous writer on comedy (p. 34) at ten; and Suidas gives the same number of titles, namely, Ἐφιάλτης, Κόννος, Κρόνος, Κωμασταί, Σάτυροι, Τραγῳδοὶ ἢ Ἀπελεύθεροι, Μονότροπος, Μοῦσαι, Μύστης, Προάστριαι, the subjects of which are fully discussed by Meineke. The Μονότροπος was acted, with the *Birds* of Aristophanes and the *Comastae* of Ameipsias, in Ol. 91. 2, B. C. 414, and obtained the third prize; and the Μοῦσαι was acted, with the *Frogs* of Aristophanes and the *Cleophon* of Plato, in Ol. 93. 3, B. C. 405, and obtained the second prize. (Fabric. *Bibl. Graec.* vol. ii. pp. 483, 484; Meineke, *Frag. Com. Graec.* vol. i. pp. 146—160, ii. pp. 580—608; Bergk, *Reliq. Com. Att. Ant.* pp. 366, &c.) [P. S.]

PHRYNIS. [PHRYNNIS.]

PHRYNISCUS (Φρυνίσκος), an Achaean, who was engaged in the expedition of Cyrus the Younger. When the Cyreans had been deceived by the adventurer Coeratadas at Byzantium, B. C. 400, Phryniscus was one of those who advised that they should enter the service of Seuthes, the Odrysian prince, who wanted their aid for the recovery of his dominions. We find Phryniscus afterwards, together with Timasion and Cleanor, joining cordially with Xenophon in his endeavour to obtain from Seuthes the pay that was due, and so baffling the attempt of Heracleides of Maroneia to divide the Greek generals (Xen. *Anab.* vii. 2. §§ 1, 2, 5. §§ 4, 10). [HERACLEIDES, No 16.] [E. E.]

PHRYNNIS (Φρύννις), or PHRYNIS (Φρῦνις), a celebrated dithyrambic poet, of the time of the Peloponnesian war, was a native of Mytilene, but flourished at Athens. His father's name seems to have been Camon, or Cambon, but the true form is very doubtful. Respecting his own name, also, there is a doubt, but the form *Phrynnis* is the genuine Aeolic form. He belonged to the Lesbian school of citharoedic music, having been instructed by Aristocleitus, a musician of the time of the Persian wars, who claimed a lineal descent from Terpander. Before receiving the instructions of this musician, Phrynnis had been a flute-player, which may partly account for the liberties he took with the music of the cithara. His innovations, effeminacies, and frigidness are repeatedly attacked by the comic poets, especially Pherecrates (*ap. Plut. de Mus.* p. 1146; Meineke, *Frag. Com. Graec.* vol. ii. p. 326, &c.) and Aristophanes (*Nub.* 971, comp. *Schol.*). Among the innovations which he is said to have made, was the addition of two strings to the heptachord; and Plutarch relates that, when he went to Sparta, the Ephors cut off two of his nine strings, only leaving him the choice, whether he would sacrifice the two lowest or the two highest. The whole story, however, is doubtful; for it is not improbable that the number of strings had been increased at an earlier period. (For a fuller discussion of his musical innovations, see Schmidt, *Dithyramb.* pp. 89—95.)

Phrynnis was the first who gained the victory in the musical contests established by Pericles, in connection with the Panathenaic festival (Schol. *ad Aristoph. Nub. l. c.*), probably in B. C. 445 (Müller, *Gesch. d. Griech. Litt.* vol. ii. p. 286). He was one of the instructors of Timotheus, who, however, defeated him on one occasion. (Müller, *l. c.*) [P. S.]

PHRYNON. [ALCAEUS.]

PHRYNON, a statuary, whom Pliny mentions as the disciple of Polycleitus, and who must, therefore, have lived about B. C. 408. His country is not mentioned. (*H. N.* xxxiv. 8. s. 19; respecting the true reading see Thiersch, *Epochen*, p. 276.) [P. S.]

PHRYNUS, artists. 1. A Greek statuary, whose name is only known by an inscription in ancient characters, on a small bronze figure found at Locri. (Visconti, *Mus. Pio-Clem.* vol. iv. pl. xlix. p. 66.)

2. A maker of vases, whose name occurs on a vase of an ancient style, found at Vulci, and now in the collection of M. Durand. The inscription is as follows:

ΦΡVNOϚΕΓΟΙΕϚΕNΧΑΙΡΕΜΕΝ.

(Raoul-Rochette, *Lettre à M. Schorn*, p. 56, 2d ed.) [P. S.]

PHTHIA (Φθία). 1. A daughter of Amphion and Niobe. (Apollod. iii. 5. § 6.)

2. The beloved of Apollo, by whom she became the mother of Dorus, Laodocus, and Polypoetes. (Apollod. i. 7. § 6; comp. AETOLUS.)

3. The name in some traditions given to the mistress of Amyntor. (Tzetz. *ad Lyc.* 421; comp. PHOENIX, No. 2.) [L. S.]

PHTHIA (Φθία). 1. A daughter of Menon of Pharsalus, the Thessalian hipparch [MENON, No. 4], and wife of Aeacides, king of Epeirus, by whom she became the mother of the celebrated Pyrrhus, as well as of two daughters: DEÏDAMEIA, the wife of Demetrius Poliorcetes and Troïas, of whom

COIN OF PHTHIA.

nothing more is known (Plut. *Pyrrh.* 1). Her portrait is found on some of the coins of her son Pyrrhus. (Eckhel, vol. ii. p. 170.)

2. A daughter of Alexander II., king of Epeirus, who was married to Demetrius II., king of Macedonia. The match was arranged by her mother Olympias, who was desirous of thus securing the powerful assistance of the Macedonian king to support herself on the throne of Epeirus after the death of Alexander. (Justin. xxviii. 1.) [E. H. B.]

PHTHIUS (*Φθίος*). 1. A son of Poseidon by Larissa, from whom Phthia in Thessaly was said to have derived its name. (Eustath. *ad Hom.* p. 320; Dionys. i. 17.)

2. One of the sons of Lycaon. (Apollod. iii. 8. § 1.) [L. S.]

PHURNES, JOANNES. [JOANNES, No. 101.]

PHURNU'TUS (*Φουρνούτος*), is no other than L. Annaeus Cornutus [CORNUTUS, p. 859], whose mythological treatise was first published under this name, by Aldus, Venice, 1505, with the *alias*, however, of Cornutus. He is also called Πολυδεύκης *Φουρνούτος*, and Gesner says that a treatise under this name, treating of the labours of Hercules, was extant in his time in one of the Venetian libraries (Fabric. *Bibl. Graec.* vol. iii. p. 556). We transcribe the title of the last edition of this work, from Engelmann's *Bibliotheca*: "Phurnutus (s. Cornutus) L. Annaeus, De Natura Deorum ex schedis J. Bapt. d'Ausse de Villoison recens. commentariisque instr. *Frid. Ossannus.* Adjecta est J. de Villoison de Theologia Physica Stoicorum commentat. Gottingae." 1844. [W. M. G.]

PHYA. [PEISISTRATUS, p. 170, a.]

PHYLACUS (*Φύλακος*). 1. A son of Deion and Diomede, was married to Periclymene or Clymene, the daughter of Minyas, by whom he became the father of Iphiclus and Alcimede (Hom. *Il.* ii. 705; Apollod. i. 9. §§ 4, 12). He was believed to be the founder of the town of Phylace, in Thessaly (Eustath. *ad Hom.* p. 323). The patronymic Phylaceis is applied to his daughter Alcimede (Apollon. Rhod. i. 47), and his descendants, Phylacus, Iphiclus, and Protesilaus are called Phylacides. (Hom. *Il.* ii. 705; Propert. i. 19; comp. Hom. *Od.* xv. 231.)

2. A son of Iphiclus, and grandson of No. 1. (Eustath. *ad Hom. l. c.*)

3. A Delphian hero, to whom a sanctuary was dedicated at Delphi. (Paus. x. 23. § 3, 8. § 4; Herod. viii. 39.)

4. A Trojan, who was slain by Leitus. (Hom. *Il.* xvi. 181.) [L. S.]

PHYLARCHUS (*Φύλαρχος*). 1. A native of Centuripa in Sicily, plundered by Verres. (Cic. *Verr.* iv. 12, 23.)

2. Of Halus, taken by the pirates off the coast of Sicily. (Cic. *Verr.* v. 34, 46.)

PHYLARCHUS (*Φύλαρχος*), a Greek historical writer, was a contemporary of Aratus. The name is sometimes written *Philarchus*, but there is no reason to adopt the supposition of Wyttenbach (ad Plut. *de Is. et Osir.* p. 211), that there were two different writers, one named *Phylarchus* and the other *Philarchus*. His birthplace is doubtful. We learn from Suidas (*s. v.*) that three different cities are mentioned as his native place, Athens, Naucratis in Egypt, or Sicyon; but as Athenaeus calls him (ii. p. 58, c) an Athenian or Naucratian, we may leave the claims of Sicyon out of the question. We may therefore conclude that he was born either at Athens or Naucratis; and it is probable that the latter was his native town, and that he afterwards removed to Athens, where he spent the greater part of his life. Respecting the date of Phylarchus there is less uncertainty. We learn from Polybius (ii. 56) that Phylarchus was a contemporary of Aratus, and gave an account of the same events as the latter did in his history. Aratus died B. C. 213, and his work ended at B. C. 220; we may therefore place Phylarchus at about B. C. 215.

The credit of Phylarchus as an historian is vehemently attacked by Polybius (ii. 56, &c.), who charges him with falsifying history through his partiality to Cleomenes, and his hatred against Aratus and the Achaeans. The accusation is probably not unfounded, but it might be retorted with equal justice upon Polybius, who has fallen into the opposite error of exaggerating the merits of Aratus and his party, and depreciating Cleomenes, whom he has certainly both misrepresented and misunderstood. (Comp. Niebuhr, *Kleine Schriften*, vol. i. p. 270, note.) The accusation of Polybius is repeated by Plutarch (*Arat.* 38), but it comes with rather a bad grace from the latter writer, since there can be little doubt, as Lucht has shown, that his lives of Agis and Cleomenes are taken almost entirely from Phylarchus, to whom he is likewise indebted for the latter part of his life of Pyrrhus. The vivid and graphic style of Phylarchus, of which we shall say a few words below, was well suited to Plutarch's purpose. It has likewise been remarked by Heeren (*Comment. Societ. Gotting.* vol. xv. pp. 185, &c.), that Trogus Pompeius took from Phylarchus that portion of his work which treated of the same times as were contained in the history of Phylarchus. That Plutarch and Trogus borrowed almost the very words of Phylarchus, appears from a comparison of Justin, xxviii. 4, with Plutarch, *Cleom.* 29.

The style of Phylarchus is also strongly censured by Polybius (*l. c.*), who blames him for writing history for the purpose of effect, and for seeking to harrow up the feelings of his readers by the narrative of deeds of violence and horror. This charge is to some extent supported by the fragments of his work which have come down to us; but whether he deserves all the reprehension which Polybius has bestowed upon him may well be questioned, since the unpoetical character of this great historian's mind would not enable him to feel much sympathy with a writer like Phylarchus, who seems to have possessed no small share of imagination and fancy. It would appear that the style of Phylarchus was too ambitious; it was oratorical, and perhaps declamatory; but at the same time it was lively and attractive, and brought the events of the history vividly before the reader's mind. He was, however, very negligent in the arrangement of his words, as Dionysius has remarked. (Dionys. *De Compos. Verb.* c. 4.)

The following six works are attributed to Phylarchus by Suidas:—

1. Ἱστορίαι, in 28 books, of which we have already spoken, and which were by far the most important of his writings. This work is thus described by Suidas:—"The expedition of Pyrrhus the Epeirot against Peloponnesus in 28

books; and it comes down to Ptolemaeus who was called Euergetes, and to the end of Berenice, and as far as Cleomenes the Lacedaemonian, against whom Antigonus made war." When Suidas entitles it "the expedition of Pyrrhus, &c." he merely describes the first event in the work. The expedition of Pyrrhus into Peloponnesus was in B. C. 272; the death of Cleomenes in B. C. 220: the work therefore embraced a period of fifty-two years. From some of the fragments of the work which have been preserved (e. g. Athen. viii. p. 334, a, xii. p. 539, b), it has been conjectured by some modern writers that Phylarchus commenced at an earlier period, perhaps as early as the death of Alexander the Great; but since digressions on earlier events might easily have been introduced by Phylarchus, we are not warranted in rejecting the express testimony of Suidas. As far as we can judge from the fragments, the work gave the history not only of Greece and Macedonia, but likewise of Aegypt, Cyrene, and the other states of the time; and in narrating the history of Greece, Phylarchus paid particular attention to that of Cleomenes and the Lacedaemonians. The fragments are given in the works of Lucht, Brückner, and Müller cited below.

2. Τὰ κατὰ τὸν Ἀντίοχον καὶ τὸν Περγαμηνὸν Εὐμένη, was probably a portion of the preceding work, since the war between Eumenes I. and Antiochus Soter was hardly of sufficient importance to give rise to a separate history, and that between Eumenes II. and Antiochus the Great was subsequent to the time of Phylarchus.

3, 4. Ἐπιτομὴ μυθικὴ περὶ τῆς τοῦ Διὸς ἐπιφανείας, was one work, although cited by Suidas as two: the general title was Ἐπιτομὴ μυθική, and that of the first part Περὶ τῆς τοῦ Διὸς ἐπιφανείας.

5. Περὶ εὑρημάτων, on which subject Ephorus and Philochorus also wrote.

6. Παρεμβάσεων βιβλία θ', which is corrupt, since the word παρέμβασις is unknown.

7. Ἄγραφα, not mentioned by Suidas, and only by the Scholiast on Aelius Aristeides (p. 103, ed. Frommel), was probably a work on the more abstruse points of mythology, of which no written account had ever been given.

(Sevin, *Recherches sur la Vie et les Ouvrages de Phyl.* in *Mém. de l'Académie des Inscriptions*, vol. viii. p. 118, &c.; Lucht, *Phylarchi Historiarum Fragm.* Lips. 1836; Brückner, *Idem.* Vratisl. 1838; Car. and Theod. Müller, *Fragm. Histor. Graec.* pp. lxxvii. &c., 334, &c.; Voss. *de Hist. Graec.* p. 150, ed. Westermann; Droysen, *Geschichte des Hellenismus*, vol. i. p. 683; Clinton, *F. H.* vol. iii. p. 519.)

PHYLAS (Φύλας). 1. A king of the Dryopes, was attacked and slain by Heracles, because he had violated the sanctuary of Delphi. By his daughter Mideia, Heracles became the father of Antiochus. (Paus. i. 5. § 2, iv. 34. § 6, x. 10. § 1; Diod. iv. 37.)

2. A son of Antiochus, and grandson of Heracles and Mideia, was married to Deiphile, by whom he had two sons, Hippotas and Thero. (Paus. ii. 4. § 3, ix. 40. § 3; Apollod. ii. 8. § 3.)

3. A king of Ephyra in Thesprotia, and the father of Polymele and Astyoche, by the latter of whom Heracles was the father of Tlepolemus. (Apollod. ii. 7. § 6; Hom. *Il.* xvi. 180; comp. Diod. iv. 36.) [L. S.]

PHYLES (Φύλης), of Halicarnassus, the son of Polygnotus, was a statuary, whose name has been recently discovered by means of the inscriptions on the bases which originally supported two of his works. One of these is at Astypaleia, and belonged originally to a statue of bronze, which the people of that place erected in honour of their fellow-citizen, Polyeuctus, the son of Melesippus; the other was found at Delos, and was the base of a statue erected in honour of a citizen of Rhodes. (Böckh, *Corp. Inscr.* vol. ii. pp. 1039, 1098; R. Rochette, *Lettre à M. Schorn*, p. 386.) [P. S.]

PHYLEUS (Φυλεύς), a son of Augeias, was expelled by his father from Ephyra, because he gave his evidence in favour of Heracles. He then emigrated to Dulichium (Hom. *Il.* ii. 629, xv. 530, xxiii. 637.) By Ctimene or Timandra Phyleus became the father of Meges, who is hence called Phyleides. (Eustath. *ad Hom.* p. 305; Paus. v. 3. § 4; Apollod. ii. 5. § 5; Strab. x. p. 459.) [L. S.]

PHYLIDAS, or more poperly PHI'LIDAS (Φυλίδας, Φιλίδας), an Aetolian, was sent by Dorimachus, in the winter of B. C. 219, or rather perhaps early in the following year, to aid the Eleans against Philip V. of Macedon, in Triphylia. The king, however, made himself master successively of Alipheira, Typaneae, Hypana, and Phigalea, and Philidas, quite unable to check his progress, threw himself into Lepreum. But the inhabitants were hostile to him, and, on Philip's approach, he was obliged to evacuate the town. Philip pursued him with his light troops and captured all his baggage, but Philidas himself, with his forces, effected his escape to Samicum. Philip, however, began to invest the place, and the besieged army capitulated on condition of being allowed to march out with their arms. (Polyb. iv. 77—80.) [E. E.]

PHY'LLIDAS (Φυλλίδας), a Theban, was secretary to the polemarchs who held office under Spartan protection, after the seizure of the Cadmeia by Phoebidas, in B. C. 382. He was, however, a secret enemy of the new government, and appears to have made interest for the office which he occupied with the view of aiding the cause of freedom. Having been sent by his masters on some business to Athens, where the exiles had taken refuge, he arranged with them the particulars of their intended enterprise against the tyrants, and afterwards most effectually aided its execution in B. C. 379. Thus, having especially ingratiated himself with Archias and Philippus, of whose pleasures he pretended to be the ready minister, he introduced, in the disguise of women, the conspirators who despatched them; he gained admittance, according to Xenophon, for Pelopidas and his two companions to the house of LEONTIADES; and, before what had happened could be publicly known, he effected, with two others, his entrance into the prison, under pretence of an order from the polemarchs, and, having slain the jailor, released those who were confined there as enemies to the government. (Xen. *Hell.* v. 4. §§ 2—8; Plut. *Pelop.* 7, &c., *de Gen. Soc.* 4, 24, 26, 29, 32; Diod. xv. 25.) [E. E.]

PHYLLIS (Φυλλίς), a daughter of king Sithon, in Thrace, fell in love with Demophon on his return from Troy to Greece. Demophon promised her, by a certain day, to come back from Athens and

marry her, and as he was prevented from keeping his word, Phyllis hung herself, but was metamorphosed into an almond-tree, just at the moment when at length Demophon came, and in vain embraced the tree (Lucian, *De Saltat.* 40; Tzetz. *ad Lyc.* 495; comp. Hygin. *Fab.* 59; Serv. *ad Virg. Eclog.* v. 10; Ov. *Heroid.* 2). In some of these passages we read the name of Acamas instead of Demophon. [L. S.]

PHYLLIS, the nurse of Domitian, buried him after his assassination. (Dion Cass. lxvii. 18; Suet. *Dom.* 17.)

PHYLLIS, musician. [PHILLIS.]

PHYROMACHUS (*Φυρόμαχος*), an Athenian sculptor of the Cephissean demus, whose name occurs on an inscription discovered at Athens in 1835, as the maker of the bas-reliefs on the frieze of the celebrated temple of Athena Polias, which was built in Ol. 91, B. C. 416—412 (Schöll, *Archäologische Mittheilungen aus Griechenland*, p. 125; R. Rochette, *Lettre à M. Schorn*, p. 386, 2d ed.). There are also passages of the ancient writers, in which mention is made of one or more artists under the names of Phylomachus, Phyromachus, and Pyromachus, three names which might evidently be easily confounded. It will be more convenient to examine these passages under the article PYROMACHUS, as that is the form in which most of them give the name, and as the above inscription is the only case in which we can be quite certain that *Phyromachus* is the right form. [P. S.]

PHYSADEIA (*Φυσάδεια*), a daughter of Danaus, from whom the well of Physadeia near Argos, was believed to have derived its name. (Callim. *Hymn. in Pall.* 47.) [L. S.]

PHYSCON. [PTOLEMAEUS.]

PHYSSIAS (*Φυσσίας*), an Elean citizen of distinction who was taken prisoner by the Achaeans under Lycus of Pharae, when the latter defeated the allied forces of the Eleans and Aetolians under EURIPIDAS, B. C. 217. (Polyb. v. 94.) [E. H. B.]

PHYTALUS (*Φύταλος*), an Eleusinian hero, who is said to have kindly received Demeter on her wanderings, and was rewarded by the goddess with a fig-tree (Paus. i. 37. § 2). To him the noble Athenian family of the Phytalidae traced their origin. (Plut. *Thes.* 12, 22.) [L. S.]

PHYTON (*Φύτων*), a citizen of Rhegium, who was chosen by his countrymen to be their general, when the city was besieged by the elder Dionysius, B. C. 388. He animated the Rhegians to the most vigorous defence, and displayed all the qualities and resources of an able general, as well as a brave warrior; and it was in great measure owing to him that the siege was protracted for a space of more than eleven months. At length, however, the besieged were compelled by famine to surrender, and the heroic Phyton fell into the hands of the tyrant, who, after treating him with the most cruel indignities, put him to death, together with his son and all his other relations (Diod. xiv. 108, 111, 112). Diodorus tells us that the virtues and unhappy fate of Phyton were a favourite subject of lamentation with the Greek poets, but none of these passages have come down to us. The only other author now extant who mentions the name of Phyton is Philostratus (*Vit. Apoll.* i. 35, vii. 2), who appears to have followed a version of his story wholly different from that of Diodorus. According to this, Phyton was an exile from Rhegium, who had taken refuge at the court of Dionysius, and enjoyed high favour with the tyrant, but on discovering his designs against Rhegium gave information of them to his countrymen, and was put to death by Dionysius in consequence. [E. H. B.]

PHY'XIUS (*Φύξιος*), i. e., the god who protects fugitives, occurs as a surname of Zeus in Thessaly (Schol. *ad Apollon. Rhod.* ii. 1147, iv. 699; Paus. ii. 21. § 3, iii. 17. § 8), and of Apollo. (Philostr. *Her.* x. 4.) [L. S.]

PICTOR, the name of a family of the Fabia Gens, which was given to them from the eminence which their ancestor obtained as a painter. [See below, No. 1.]

1. C. FABIUS PICTOR, painted the temple of Salus (*aedem Salutis pinxit*), which the dictator C. Junius Brutus Bubulus contracted for in his censorship, B. C. 307, and dedicated in his dictatorship, B. C. 302. This painting, which must have been on the walls of the temple, was probably a representation of the battle which Bubulus had gained against the Samnites [BUBULUS, No. 1]. This is the earliest Roman painting of which we have any record. It was preserved till the reign of Claudius, when the temple was destroyed by fire. Dionysius, in a passage to which Niebuhr calls attention, praises the great correctness of the drawing in this picture, the gracefulness of the colouring and the absence of all mannerism and affectation. (Plin. *H. N.* xxxv. 4. s. 7; Val. Max. viii. 14. § 6; Dionys. xvi. 6, in Mai's *Exc.*; Cic. *Tusc.* i. 2. § 4; comp. Liv. x. 1; Niebuhr, *Hist. of Rome*, vol. iii. p. 356.)

2. C. FABIUS PICTOR, son of No. 1, was consul B. C. 269, with Q. Ogulnius Gallus. The events of his consulship are related under GALLUS, p. 228.

3. N. (i. e. Numerius) FABIUS PICTOR, also son of No. 1, was consul B. C. 266 with D. Junius Pera, and triumphed twice in this year, like his colleague, the first time over the Sassinates, and the second time over the Sallentini and Messapii (Fasti). It appears to have been this Fabius Pictor, and not his brother, who was one of the three ambassadors sent by the senate to Ptolemy Philadelphus, in B. C. 276 (Val. Max. iv. 3. § 9, with the Commentators). For an account of this embassy see OGULNIUS.

Cicero says that *N.* Fabius Pictor related the dream of Aeneas in his Greek Annals (Cic. *Div.* i. 21). This is the only passage in which mention is made of this annalist. Vossius (*de Hist. Latin.* i. p. 14) and Krause (*Vitae et Fragm. Hist. Roman.* p. 83) suppose him to be a son of the consul of B. C. 266, but Orelli (*Onom. Tull.* p. 246) and others consider him to be the same as the consul. One is almost tempted to suspect that there is a mistake in the praenomen, and that it ought to be Quintus.

4. Q. FABIUS PICTOR, the son of No. 2, and the grandson of No. 1, was the most ancient writer of Roman history in prose, and is therefore usually placed at the head of the Roman annalists. Thus he is called by Livy *scriptorum antiquissimus* (i. 44) and *longe antiquissimus auctor* (ii. 44). He served in the Gallic war, B. C. 225 (Eutrop. iii. 5; Oros. iv. 13; comp. Plin. *H. N.* x. 24. s. 34), and also in the second Punic war; and that he enjoyed considerable reputation among his contemporaries is evident from the circumstance of his being sent to Delphi, after the disastrous battle of Cannae in B. C. 216, to consult the oracle by what means the Romans could propitiate the gods (Liv. xxii. 57, xxiii. 11; Appian, *Annib.* 27). We learn from

Polybius (iii. 9. § 4) that he had a seat in the senate, and consequently he must have filled the office of quaestor; but we possess no other particulars respecting his life. The year of his death is uncertain; for the C. Fabius Pictor whose death Livy speaks of (xlv. 44) in B. C. 167, is a different person from the historian [see No. 5]. One might conjecture, from his not obtaining any of the higher dignities of the state, that he died soon after his return from Delphi; but, as Polybius (iii. 9) speaks of him as one of the historians of the second Punic war, he can hardly have died so soon; and it is probable that his literary habits rendered him disinclined to engage in the active services required of the Roman magistrates at that time.

The history of Fabius Pictor probably began with the arrival of Aeneas in Italy, and came down to his own time. The earlier events were related with brevity; but that portion of the history of which he was a contemporary, was given with much greater minuteness (Dionys. i. 6). We do not know the number of books into which the work was divided, nor how far it came down. It contained an account of the battle of the lake Trasimene (Liv. xxii. 7); and Polybius, as we have already remarked, speaks of him as one of the historians of the second Punic War. We have the express testimony of Dionysius (*l. c.*) that the work of Fabius was written in Greek; but it has been supposed from Cicero (*de Orat.* ii. 12, *de Leg.* i. 2), Gellius (v. 4, x. 15), Quintilian (i. 6. § 12), and Nonius (*s. v. Picumnus*), that it must have been written in Latin also. This, however, is very improbable; and as we know there were two *Latin* writers of the name of Fabius, namely, Ser. Fabius Pictor, and Q. Fabius Maximus Servilianus, it is more likely that the passages above quoted refer to one of these, and not to Quintus. [See below, No. 6.]

The work of Q. Fabius Pictor was one of great value, and is frequently referred to by Livy, Polybius, and Dionysius. Polybius (i. 14, iii. 9), indeed, charges Fabius with great partiality towards the Romans; and as he wrote for the Greeks, he was probably anxious to make his countrymen appear in the best light. The work seems to have contained a very accurate account of the constitutional changes at Rome; Niebuhr attributes the excellence of Dion Cassius in this department of his history to his having closely followed the statements of Fabius (*Hist. of Rome*, vol. ii. note 367). In his account of the early Roman legends Fabius is said to have adopted the views of Diocles of Peparethus [DIOCLES, literary, No. 5]. (Möller, *De Q. Fabio Pictore*, Altorf, 1690; Whiste, *De Fabio Pictore ceterisque Fabiis Historicis*, Hafniae, 1832; Vossius, *De Hist. Lat.* p. 12; Krause, *Vitae et Fragm. Hist. Rom.* p. 38, &c.; Niebuhr, *Lectures on Roman History*, vol. i. p 27, ed. Schmitz.)

5. Q. FABIUS PICTOR, probably son of No. 4, was praetor B. C. 189. The lot gave him Sardinia as his province, but as he had been consecrated flamen Quirinalis in the preceding year, the pontifex maximus, P. Licinius, compelled him to remain in Rome. Fabius was so enraged at losing his province that he attempted to abdicate, but the senate compelled him to retain his office, and assigned to him the jurisdiction *inter peregrinos*. He died B. C. 167. (Liv. xxxvii. 47, 50, 51, xlv. 44.)

6. SER. FABIUS PICTOR, probably a son of No. 5, was a contemporary of A. Postumius Albinus, who was consul B. C. 151, and is said by Cicero to have been well skilled in law, literature, and antiquity (*Brut.* 21). He appears to be the same as the Fabius Pictor who wrote a work *De Jure Pontificio*, in several books, which is quoted by Nonius (*s. vv. Picumnus* and *Polubrum*). We also have quotations from this work in Gellius (i. 12, x. 15) and Macrobius (*Sat.* iii. 2). This Ser. Fabius probably wrote *Annals* likewise in the Latin language, since Cicero (*de Orat.* ii. 12) speaks of a Latin annalist, Pictor, whom he places after Cato, but before Piso; which corresponds with the time at which Ser. Pictor lived, but could not be applicable to Q. Pictor, who lived in the time of the second Punic War. Now as we know that Q. Pictor wrote his history in Greek, it is probable, as has been already remarked under No. 4, that the passages referring to a Latin history of Fabius Pictor relate to this Ser. Pictor. (Krause, *Ibid.* p. 132, &c.)

The annexed coin was struck by some member of this family, but it cannot be assigned with certainty to any of the persons above mentioned. It bears on the obverse a head of Pallas, and on the reverse a figure of Rome, seated, with the legend of N. FABI N. PICTOR. On the shield we find QVIRIN., which probably indicates that the person who struck it was Flamen Quirinalis.

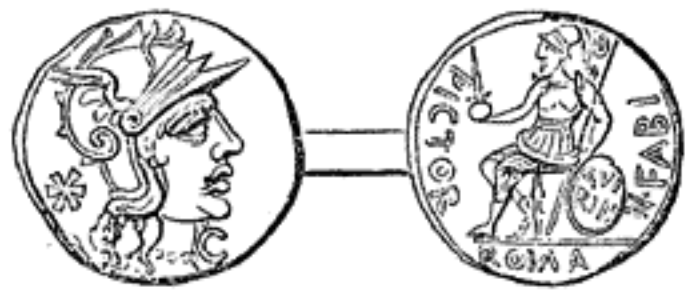

COIN OF N. FABIUS PICTOR.

PICUMNUS and PILUMNUS, were regarded as two brothers, and as the beneficent gods of matrimony in the rustic religion of the ancient Romans. A couch was prepared for them in the house in which there was a newly-born child. Pilumnus was believed to ward off all the sufferings from childhood from the infant with his *pilum*, with which he taught to pound the grain; and Picumnus, who, under the name of Sterquilinius, was believed to have discovered the use of manure for the fields, conferred upon the infant strength and prosperity, whence both were also looked upon as the gods of good deeds, and were identified with Castor and Pollux. (Serv. *ad Aen.* ix. 4, x. 76; August. *De Civ. Dei.* vi. 9, xviii. 15; Ov. *Met.* xiv. 321, &c.; Virg. *Aen.* vii. 189). When Danae landed in Italy, Picumnus is said to have built with her the town of Ardea, and to have become by her the father of Daunus. [L. S.]

PICUS (Πῖκος), a Latin prophetic divinity, is described as a son of Saturnus or Sterculus, as the husband of Canens, and the father of Faunus (Ov. *Met.* xiv. 320, 338, *Fast.* iii. 291; Virg. *Aen.* vii. 48; Serv. *ad Aen.* x. 76). In some traditions he was called the first king of Italy (Tzetz. *ad Lyc.* 1232). He was a famous soothsayer and augur, and, as he made use in these things of a *picus* (a wood-pecker), he himself also was called Picus. He was represented in a rude and primitive manner as a wooden pillar with a wood-pecker on the top of it, but afterwards as a young man with a wood-pecker on his head (Dionys. i. 14; Ov. *Met.* xiv. 314; Virg. *Aen.* vii. 187). The whole

legend of Picus is founded on the notion that the wood-pecker is a prophetic bird, sacred to Mars. Pomona, it is said, was beloved by him, and when Circe's love for him was not requited, she changed him into a wood-pecker, who, however, retained the prophetic powers which he had formerly possessed as a man. (Virg. *Aen.* vii. 190; Ov. *Met.* xiv. 346; Plut. *Quaest. Rom.* 21; Ov. *Fast.* iii. 37.) [L. S.]

PIE'RIDES (Πιερίδες), and sometimes also in the singular, Pieris, a surname of the Muses, which they derived from Pieria, near Mount Olympus, where they were first worshipped among the Thracians (Hes. *Theog.* 53; Horat. *Carm.* iv. 3. 18; Pind. *Pyth.* vi. 49). Some derived the name from an ancient king Pierus, who is said to have emigrated from Thrace into Boeotia, and established their worship at Thespiae. (Paus. ix. 29. § 2; Eurip. *Med.* 831; Pind. *Ol.* xi. 100; Ov. *Trist.* v. 3. 10; Cic. *De Nat. Deor.* iii. 21.) [L.S.]

PI'ERUS (Πίερος). 1. A son of Magnes of Thrace, father of Hyacinthus, by the Muse Clio. (Apollod. i. 3. § 3.)

2. An autochthon, king of Emathia (Macedonia), begot by Euippe or Antiope nine daughters, to whom he gave the names of the nine Muses. They afterwards entered into a contest with the Muses, and being conquered, they were metamorphosed into birds called Colymbas, Iyngx, Cenchris, Cissa, Chloris, Acalanthis, Nessa, Pipo, and Dracontis. (Anton. Lib. 9; Paus. ix. 29. § 2; Ov. *Met.* v. 295, &c.) [L. S.]

PIETAS, a personification of faithful attachment, love, and veneration among the Romans, where at first she had a small sanctuary, but in B. C. 191 a larger one was built (Plin. *H. N.* vii. 36; Val. Max. v. 4. § 7; Liv. xl. 34). She is seen represented on Roman coins, as a matron throwing incense upon an altar, and her attributes are a stork and children. Pietas was sometimes represented as a female figure offering her breast to an aged parent. (Val. Max. *l. c.*; Zumpt, in the *Class. Mus.* vol. iii. p. 452.) [L. S.]

PIETAS, a surname of L. Antonius, consul B. C. 41. [ANTONIUS, No. 14.]

PIGRES (Πίγρης), historical. 1. A Carian, the son of Seldomus, the commander of a detachment of ships in the armament of Xerxes. (Herod. vii. 98.)

2. A Paeonian, who, with his brother Mantyas and his sister, came to Sardes, where Dareius was at the time, hoping that by the favour of Dareius, he and his brother might be established as tyrants over the Paeonians. Dareius, however, was so pleased with the exhibition of industry and dexterity which he saw in their sister, that he sent orders to Megabazus to transport the whole race into Asia. (Herod. v. 12, &c.)

3. An interpreter in the service of Cyrus the Younger, mentioned on several occasions by Xenophon (*Anab.* i. 2. § 17, &c.). [C. P. M.]

PIGRES (Πίγρης), literary. A native of Halicarnassus, either the brother or the son of the celebrated Artemisia, queen of Caria. He is spoken of by Suidas (*s. v.* where, however, he makes the mistake of calling Artemisia the wife of Mausolus) as the author of the Margites, and the Batrachomyomachia. The latter poem is also attributed to him by Plutarch (*de Herod. malign.* 43. p. 873, f.), and was probably his work. One of his performances was a very singular one, namely, inserting a pentameter line after each hexameter in the Iliad, thus:—

Μῆνιν ἄειδε θεὰ Πηληϊάδεω Ἀχιλῆος·
Μοῦσα γὰρ σὺ πάσης πείρατ' ἔχεις σοφίης.

Bode (*Gesch. der Hellen. Dichtkunst*, i. p. 279) believes that the Margites, though not composed by Pigres, suffered some alterations at his hands, and in that altered shape passed down to posterity. Some suppose that the iambic lines, which alternated with the hexameters in the Margites, were inserted by Pigres. He was the first poet, apparently, who introduced the iambic trimeter. (Fabric. *Bibl. Graec.* i. p. 519, &c.) [C. P. M.]

PI'LIA, the wife of T. Pomponius Atticus, the friend of Cicero. We know nothing of her origin, and scarcely any thing of her relations. The M. Pilius, who is said to have sold an estate to C. Albanius, about B. C. 45 (Cic. *ad Att.* xiii. 31), is supposed by some to have been her father, but this is quite uncertain. The Q. Pilius, who went to Caesar in Gaul in B. C. 54 (*ad Att.* iv. 17), was undoubtedly her brother; and he must be the same as the Pilius who accused M. Servilius of repetundae in B. C. 51 (Cael. *ad Fam.* viii. 8). His full name was Q. Pilius Celer; for the Q. Celer, whose speech against M. Servilius Cicero asks Atticus to send him in B. C. 50 (Cic. *ad Att.* vi. 3. § 10), must have been the same person as the one already mentioned, as Drumann has observed, and not Q. Metellus Celer, as the commentators have stated, since the latter had died as early as B. C. 59. With the exception, however of the M. Pilius and Q. Pilius, whom we have spoken of, no other person of this name occurs.

Pilia was married to Atticus on the 12th of February, B. C. 56 (Cic. *ad Q. Fr.* ii. 3. § 7), and in the summer of the following year, she bore her husband a daughter (*ad Att.* v. 19, vi. 1. § 22) who subsequently married Vipsanius Agrippa. This appears to have been the only child that she had. Cicero, in his letters to Atticus, frequently speaks of Pilia; and from the terms in which he mentions her, it is evident that the marriage was a happy one, and that Atticus was sincerely attached to her. From her frequent indisposition, to which Cicero alludes, it appears that her health was not good. She is not mentioned by Cornelius Nepos in his life of Atticus. (Cic. *ad Att.* iv. 16, 46, v. 11, vii. 5, xvi. 7; Drumann's *Rom.* vol. v. pp. 87, 88.)

PILITUS, OTACI'LIUS. [OTACILIUS, p. 64. b.]

PI'LIUS. [PILIA.]

PILUMNUS [PICUMNUS.]

PIMPLE'IS (Πιμπληίς), or Pimplea, a surname of the Muses, derived from Mount Pimplias in Pieria, which was sacred to them. Some place this mountain in Boeotia, and call Mount Helicon Πιμπλείας κορυφή. (Strab. x. p. 471; Schol. *ad Apollon. Rhod.* i. 25; Lycoph. 275; Horat. *Carm.* i. 26. 9; Anthol. Palat. v. 206.) [L. S.]

PINA'RIA. 1. The daughter of Publius, a Vestal virgin in the reign of Tarquinius Priscus, was put to death for violating her vow of chastity. (Dionys. iii. 67.)

2. The first wife of the celebrated tribune P. Clodius. That Clodius married a wife of this name has been shown under NATTA, No. 2.

PINA'RIA GENS, one of the most ancient patrician gentes at Rome, traced its origin to a

time long previous to the foundation of the city. The legend related that when Hercules came into Italy he was hospitably received on the spot, where Rome was afterwards built, by the Potitii and the Pinarii, two of the most distinguished families in the country. The hero, in return, taught them the way in which he was to be worshipped; but as the Pinarii were not at hand when the sacrificial banquet was ready, and did not come till the entrails of the victim were eaten, Hercules, in anger, determined that the Pinarii should in all future time be excluded from partaking of the entrails of the victims, and that in all matters relating to his worship they should be inferior to the Potitii. These two families continued to be the hereditary priests of Hercules till the censorship of App. Claudius (B. C. 312), who purchased from the Potitii the knowledge of the sacred rites, and entrusted them to public slaves, as is related elsewhere. [POTITIA GENS.] The Pinarii did not share in the guilt of communicating the sacred knowledge, and therefore did not receive the same punishment as the Potitii, but continued in existence to the latest times. (Dionys. i. 40; Serv. *ad Virg. Aen.* viii. 268; Festus, p. 237, ed. Müller; Macrob. *Saturn.* iii. 6; Liv. i. 7; Hartung, *Die Religion der Römer*, vol. ii. p. 30.) It has been remarked, with justice, that the worship of Hercules by the Potitii and Pinarii was a *sacrum gentilitium* belonging to these gentes, and that in the time of App. Claudius these *sacra privata* were made *sacra publica*. (Niebuhr, *Hist. of Rome*, vol. i. p. 88; Göttling, *Gesch. der Röm. Staatsverf.* p. 178.)

The Pinarii are mentioned in the kingly period [PINARIA, No. 1; PINARIUS, No. 1], and were elevated to the consulship soon after the commencement of the republic. The first member of the gens, who obtained this dignity, was P. Pinarius Mamercinus Rufus in B. C. 489. At this early time, MAMERCINUS is the name of the only family that is mentioned: at a subsequent period, we find families of the name of NATTA, POSCA, RUSCA, and SCARPUS, but no members of them obtained the consulship. On coins, *Natta* and *Scarpus* are the only cognomens that occur. The few Pinarii, who occur without a surname, are given below.

PINA'RIUS. 1. Mentioned in the reign of Tarquinius Superbus (Plut. *Comp. Lyc. c. Num.* 3.)

2. L. PINARIUS, the commander of the Roman garrison at Enna in the second Punic war, B. C. 214, suppressed with vigour an attempt at insurrection which the inhabitants made. (Liv. xxiv. 37—39.)

3. T. PINARIUS, is only known from his having been ridiculed by the orator C. Julius Caesar Strabo, who was curule aedile, B. C. 90. (Cic. *de Or.* ii. 66.).

4. T. PINARIUS, a friend of Cicero, who mentions him three or four times (*ad Att.* vi. 1. § 23, viii. 15, *ad Fam.* xii. 24). In one passage (*ad Q. Fr.* iii. 1. § 6), Cicero speaks of his brother, who was probably the same as the following person [No. 5].

5. L. PINARIUS, the great-nephew of the dictator C. Julius Caesar, being the grandson of Julia, Caesar's eldest sister. In the will of the dictator, Pinarius was named one of his heirs along with his two other great-nephews, C. Octavius and L. Pinarius, Octavius obtaining three-fourths of the property, and the remaining fourth being divided between Pinarius and Pedius. Pinarius afterwards served in the army of the triumvirs in the war against Brutus and Cassius. (Suet. *Caes.* 83; Appian, *B. C.* iii. 22, iv. 107.)

6. PINARIUS, a Roman eques, whom Augustus ordered to be put to death upon a certain occasion. (Suet. *Aug.* 27.)

PI'NDARUS (Πίνδαρος), the greatest lyric poet of Greece, according to the universal testimony of the ancients. Just as Homer was called simply *ὁ ποιητής*, Aristophanes *ὁ κωμικός*, and Thucydides *ὁ συγγραφεύς*, in like manner Pindar was distinguished above all other lyric poets by the title of *ὁ λυρικός*. Our information however respecting his life is very scanty and meagre, being almost entirely derived from some ancient biographies of uncertain value and authority. Of these we possess five; one prefixed by Thomas Magister to his Scholia on the poet; a second in Suidas; a third usually called the metrical life, because it is written in thirty-five hexameter lines; a fourth first published by Schneider in his edition of Nicander, and subsequently reprinted by Böckh along with the three other preceding lives in his edition of Pindar; and a fifth by Eustathius, which was published for the first time by Tafel in his edition of the Opuscula of Eustathius, Frankfort, 1832.

Pindar was a native of Boeotia, but the ancient biographies leave it uncertain whether he was born at Thebes or at Cynoscephalae, a village in the territory of Thebes. All the ancient biographies agree that his parents belonged to Cynoscephalae; but they might easily have resided at Thebes, just as in Attica an Acharnian or a Salaminian might have lived at Athens or Eleusis. The name of Pindar's parents is also differently stated. His father is variously called Daiphantus, Pagondas, or Scopelinus, his mother Cleidice, Cleodice or Myrto; but some of these persons, such as Scopelinus and Myrto, were probably only his teachers in music and poetry; and it is most likely that the names of his real parents were Daiphantus and Cleidice, which are alone mentioned in the "Metrical Life" of Pindar already referred to. The year of his birth is likewise a disputed point. He was born, as we know from his own testimony (*Fragm.* 102, ed. Dissen), during the celebration of the Pythian games. Clinton places his birth in Ol. 65. 3, B. C. 518, Böckh in Ol. 64. 3, B. C. 522, but neither of these dates is certain, though the latter is perhaps the most probable. He probably died in his 80th year, though other accounts make him much younger at the time of his death. If he was born in B. C. 522, his death would fall in B. C. 442. He was in the prime of life at the battles of Marathon and Salamis, and was nearly of the same age as the poet Aeschylus; but, as K. O. Müller has well remarked, the causes which determined Pindar's poetical character are to be sought in a period previous to the Persian war, and in the Doric and Aeolic parts of Greece rather than in Athens; and thus we may separate Pindar from his contemporary Aeschylus, by placing the former at the close of the early period, the latter at the head of the new period of literature. One of the ancient biographies mentions that Pindar married Megacleia, the daughter of Lysitheus and Callina; another gives Timoxena as the name of his wife; but he may have married each in succession. He had a son, Daiphantus, and two daughters, Eumetis and Protomacha.

The family of Pindar ranked among the noblest

in Thebes. It was sprung from the ancient race of the Aegids, who claimed descent from the Cadmids, who settled at Thebes and Sparta, whence part emigrated to Thera and Cyrene at the command of Apollo. (Pind. *Pyth.* v. 72, &c.) We also learn from the biography by Eustathius, that Pindar wrote the δαφνηφορικὸν ᾄσμα for his son Daiphantus, when he was elected *daphnephorus* to conduct the festival of the *daphnephoria*; a fact which proves the dignity of the family, since only youths of the most distinguished families at Thebes were eligible to this office. (Paus. ix. 10. § 4.) The family seems to have been celebrated for its skill in music; though there is no authority for stating, as Böckh and Müller have done, that they were hereditary flute-players, and exercised their profession regularly at certain great religious festivals. The ancient biographies relate that the father or uncle of Pindar was a flute-player, and we are told that Pindar at an early age received instruction in the art from the flute-player Scopelinus. But the youth soon gave indications of a genius for poetry, which induced his father to send him to Athens to receive more perfect instruction in the art; for it must be recollected that lyric poetry among the Greeks was so intimately connected with music, dancing, and the whole training of the chorus that the lyric poet required no small amount of education to fit him for the exercise of his profession. Later writers tell us that his future glory as a poet was miraculously foreshadowed by a swarm of bees which rested upon his lips while he was asleep, and that this miracle first led him to compose poetry. (Comp. Paus. ix. 23. § 2; Aelian, *V. H.* xii. 45.) At Athens Pindar became the pupil of Lasus of Hermione, the founder of the Athenian school of dithyrambic poetry, and who was at that time residing at Athens under the patronage of Hipparchus. Lasus was well skilled in the different kinds of music, and from him Pindar probably gained considerable knowledge in the theory of his art. Pindar also received instruction at Athens from Agathocles and Apollodorus, and one of them allowed him to instruct the cyclic choruses, though he was still a mere youth. He returned to Thebes before he had completed his twentieth year, and is said to have received instruction there from Myrtis and Corinna of Tanagra, two poetesses, who then enjoyed great celebrity in Boeotia. Corinna appears to have exercised considerable influence upon the youthful poet, and he was not a little indebted to her example and precepts. It is related by Plutarch (*De Glor. Athen.* 14), that she recommended Pindar to introduce mythical narrations into his poems, and that when in accordance with her advice he composed a hymn (part of which is still extant), in which he interwove almost all the Theban mythology, she smiled and said, "We ought to sow with the hand, and not with the whole sack" (τῇ χειρὶ δεῖν σπείρειν, ἀλλὰ μὴ ὅλῳ τῷ θυλάκῳ). With both these poetesses Pindar contended for the prize in the musical contests at Thebes. Although Corinna found fault with Myrtis for entering into the contest with Pindar, saying, "I blame the clear-toned Myrtis, that she, a woman born, should enter the lists with Pindar,"

> Μέμφομη δὲ κὴ λιγούραν Μούρτιδ' ἰώνγα
> ὅτι βάνα φοῦσ' ἔβα Πινδάροιό ποτ' ἔριν:

still she herself is said to have contended with him five times, and on each occasion to have gained the prize. Pausanias indeed does not speak (ix. 22. § 3) of more than one victory, and mentions a picture which he saw at Tanagra, in which Corinna was represented binding her hair with a fillet in token of her victory, which he attributes as much to her beauty and to the circumstance that she wrote in the Aeolic dialect as to her poetical talents.

Pindar commenced his professional career as a poet at an early age, and acquired so great a reputation, that he was soon employed by different states and princes in all parts of the Hellenic world to compose for them choral songs for special occasions. He received money and presents for his works; but he never degenerated into a common mercenary poet, and he continued to preserve to his latest days the respect of all parts of Greece. His earliest poem which has come down to us (the 10th Pythian) he composed at the age of twenty. It is an Epinican ode in honour of Hippocles, a Thessalian youth belonging to the powerful Aleuad family, who had gained the prize at the Pythian games. Supposing Pindar to have been born in B. C. 522, this ode was composed in B. C. 502. The next ode of Pindar in point of time is the 6th Pythian, which he wrote in his twenty-seventh year, B. C. 494, in honour of Xenocrates of Agrigentum, who had gained the prize at the chariot-race at the Pythian games, by means of his son Thrasybulus. It would be tedious to relate at length the different occasions on which he composed his other odes. It may suffice to mention that he composed poems for Hieron, tyrant of Syracuse, Alexander, son of Amyntas, king of Macedonia, Theron, tyrant of Agrigentum, Arcesilaus, king of Cyrene, as well as for many other free states and private persons. He was courted especially by Alexander, king of Macedonia, and Hieron, tyrant of Syracuse; and the praises which he bestowed upon the former are said to have been the chief reason which led his descendant, Alexander, the son of Philip, to spare the house of the poet, when he destroyed the rest of Thebes (Dion Chrysost. *Orat. de Regno*, ii. p. 25). About B. C. 473, Pindar visited the court of Hieron, in consequence of the pressing invitation of the monarch; but it appears that he did not remain more than four years at Syracuse, as he loved an independent life, and did not care to cultivate the courtly arts which rendered his contemporary, Simonides, a more welcome guest at the table of their patron. But the estimation in which Pindar was held by his contemporaries is still more strikingly shown by the honours conferred upon him by the free states of Greece. Although a Theban, he was always a great favourite with the Athenians, whom he frequently praised in his poems, and whose city he often visited. In one of his dithyrambs (*Dithyr.* fr. 4) he called it "the support (ἔρεισμα) of Greece, glorious Athens, the divine city." The Athenians testified their gratitude by making him their public guest (πρόξενος), and giving to him ten thousand drachmas (Isocr. περὶ ἀντιδ. p. 304, ed. Dind.); and at a later period they erected a statue to his honour (Paus. i. 8. § 4), but this was not done in his lifetime, as the pseudo-Aeschines states (*Epist.* 4). The inhabitants of Ceos employed Pindar to compose for them a προσόδιον or processional song, although they had two celebrated poets of their own, Bacchylides and

Simonides. The Rhodians had his seventh Olympian ode written in letters of gold in the temple of the Lindian Athena.

Pindar's stated residence was at Thebes (*τᾶς ἐρατεινὸν ὕδωρ πίομαι*, *Ol.* vi. 85), though he frequently left home in order to witness the great public games, and to visit the states and distinguished men who courted his friendship and employed his services. In the public events of the time he appears to have taken no share. Polybius (iv. 31. § 5) quotes some lines of Pindar to prove that the poet recommended his countrymen to remain quiet and abstain from uniting with the other Greeks in opposition to the Persians; but there can be little doubt that Pindar in these lines exhorts his fellow-citizens to maintain peace and concord, and to abstain from the internal dissensions which threatened to ruin the city. It is true that he did not make the unavailing effort to win over his fellow-citizens to the cause of Greek independence; but his heart was with the free party, and after the conclusion of the war he openly expressed his admiration for the victors. Indeed the praises which he bestowed upon Athens, the ancient rival of Thebes, displeased his fellow-citizens, who are said even to have fined him in consequence. It is further stated that the Athenians paid the fine (Eustath. *Vit. Pind.*; Pseudo-Aeschin. *Ep.* 4); but the tale does not deserve much credit.

The poems of Pindar show that he was penetrated with a strong religious feeling. He had not imbibed any of the scepticism which began to take root at Athens after the close of the Persian war. The old myths were for the most part realities to him, and he accepted them with implicit credence, except when they exhibited the gods in a point of view which was repugnant to his moral feelings. For, in consequence of the strong ethical sense which Pindar possessed, he was unwilling to believe the myths which represented the gods and heroes as guilty of immoral acts; and he accordingly frequently rejects some tales and changes others, because they are inconsistent with his conceptions of the gods (comp. Grote, *Hist. of Greece*, vol. i. p. 507, &c.). Pindar was a strict observer of the worship of the gods. He dedicated a shrine to the mother of the gods near his own house at Thebes (Paus. ix. 25. § 3; Philostr. Sen. *Imag.* ii. 12; comp. Pind. *Pyth.* iii. 77). He also dedicated to Zeus Ammon, in Libya, a statue made by Calamis (Paus. ix. 16. § 1), and likewise a statue in Thebes to Hermes of the Agora (Paus. ix. 17. § 1). He was in the habit of frequently visiting Delphi; and there seated on an iron chair, which was reserved for him, he used to sing hymns in honour of Apollo. (Paus. x. 24. § 4.)

The only poems of Pindar which have come down to us entire are his *Epinicia*, or *triumphal odes*. But these were only a small portion of his works. Besides his triumphal odes he wrote hymns to the gods, paeans, dithyrambs, odes for processions (*προσόδια*), songs of maidens (*παρθένεια*), mimic dancing songs (*ὑπορχήματα*), drinking-songs (*σκολιά*), dirges (*θρῆνοι*), and encomia (*ἐγκώμια*), or panegyrics on princes. Of these we have numerous fragments. Most of them are mentioned in the well-known lines of Horace (*Carm.* iv. 2):

"Seu per audaces nova dithyrambos
Verba devolvit numerisque fertur
Lege solutis:
Seu deos (*hymns and paeans*) regesve (*encomia*)
canit, deorum
Sanguinem: —
Sive quos Elea domum reducit
Palma caelestes (*the Epinicia*):—
Flebili sponsae juvenemve raptum
Plorat" (*the dirges*).

In all of these varieties Pindar equally excelled, as we see from the numerous quotations made from them by the ancient writers, though they are generally of too fragmentary a kind to allow us to form a judgment respecting them. Our estimate of Pindar as a poet must be formed almost exclusively from his *Epinicia*, which were all composed in commemoration of some victory in the public games, with the exception of the eleventh Nemean, which was written for the installation of Aristagoras in the office of Prytanis at Tenedos. The *Epinicia* are divided into four books, celebrating respectively the victories gained in the Olympian, Pythian, Nemean, and Isthmian games. In order to understand them properly we must bear in mind the nature of the occasion for which they were composed, and the object which the poet had in view. A victory gained in one of the four great national festivals conferred honour not only upon the conqueror and his family, but also upon the city to which he belonged. It was accordingly celebrated with great pomp and ceremony. Such a celebration began with a procession to a temple, where a sacrifice was offered, and it ended with a banquet and the joyous revelry, called by the Greeks *κῶμος*. For this celebration a poem was expressly composed, which was sung by a chorus, trained for the purpose, either by the poet himself, or some one acting on his behalf. The poems were sung either during the procession to the temple or at the comus at the close of the banquet. Those of Pindar's Epinician odes which consist of strophes without epodes were sung during the procession, but the majority of them appear to have been sung at the comus. For this reason they partake to some extent of the joyous nature of the occasion, and accordingly contain at times jocularities which are hardly in accordance with the modern notions of lyric poetry. In these odes Pindar rarely describes the victory itself, as the scene was familiar to all the spectators, but he dwells upon the glory of the victor, and celebrates chiefly either his wealth (*ὄλβος*) or his skill (*ἀρετή*),—his *wealth*, if he had gained the victory in the chariot-race, since it was only the wealthy that could contend for the prize in this contest; his *skill*, if he had been exposed to peril in the contest. He frequently celebrates also the piety and goodness of the victor; for with the deep religious feeling, which pre-eminently characterizes Pindar, he believed that the moral and religious character of the conqueror conciliated the favour of the gods, and gained for him their support and assistance in the contest. For the same reason he dwells at great length upon the mythical origin of the person whose victory he extols, and connects his exploits with the similar exploits of the heroic ancestors of the race or nation to which he belongs. These mythical narratives occupy a very prominent feature in almost all of Pindar's odes; they are not introduced for the sake of ornament, but have a close and intimate connection with the whole object and purpose of each poem, as is clearly pointed out by

Dissen, in his admirable essay, "De Ratione Poetica Carminum Pindaricorum, &c." prefixed to his edition of Pindar, an essay which deserves, and will well repay the attentive perusal of the student. The metres of Pindar are too extensive and difficult a subject to admit of explanation in the present work. No two odes possess the same metrical structure. The Doric rhythm chiefly prevails, but he also makes frequent use of the Aeolian and Lydian as well.

The Editio Princeps of Pindar was printed at the Aldine press at Venice in 1513, 8vo., without the Scholia, but the same volume contained likewise the poems of Callimachus, Dionysius, and Lycophron. The second edition was published at Rome by Zacharias Calliergi, with the Scholia, in 1515, 4to. These two editions, which were taken from different families of manuscripts, are still of considerable value for the formation of the text. The other editions of Pindar published in the course of the sixteenth century were little more than reprints of the two above-named, and therefore require no further notice here. The first edition, containing a new recension of the text, with explanatory notes, a Latin version, &c. was that published by Erasmus Schmidius, Vitembergae, 1616, 4to. Next appeared the edition of Joannes Benedictus, Salmurii, 1620, 4to., and then the one published at Oxford, 1697, fol. From this time Pindar appears to have been little studied, till Heyne published his celebrated edition of the poet at Göttingen in 1773, 4to. A second and much improved edition was published at Göttingen in 1798—1799, 3 vols. 8vo., containing a valuable treatise on the metres of Pindar by Godofred Hermann. Heyne's third edition was published after his death by G. H. Schäfer, Leipzig, 1817, 3 vols. 8vo. But the best edition of Pindar is that by A. Böckh, Leipzig, 1811—1821, 2 vols. 4to., which contains a most valuable commentary and dissertations, and is indispensable to the student who wishes to obtain a thorough insight into the musical system of the Greeks, and the artistic construction of their lyric poetry. The commentary on the Nemean and Isthmian odes in this edition was written by Dissen. Dissen also published in the Bibliotheca Graeca a smaller edition of the poet, Gotha, 1830, 2 vols. 8vo., taken from the text of Böckh, with a most valuable explanatory commentary. This edition is the most useful to the student from its size, though it does not supersede that of Böckh. A second edition of Dissen's is now in course of publication under the care of Schneidewin: the first volume has already appeared, Gotha, 1843. There is also a valuable edition of Pindar by Fr. Thiersch, Leipzig, 1820, 2 vols. 8vo., with a German translation, and an important introduction. The text of the poet is given with great accuracy by Th. Bergk in his *Poetae Lyrici Graeci*, Leipzig, 1843. The translations of Pindar into English are not numerous. The most recent is by the Rev. H. F. Cary, London, 1833, which is superior to the older translations by West and Moore.

(The histories of Greek literature by Müller, Bernhardy, Bode, and Ulrici; J. G. Schneider, *Versuch über Pindar's Leben und Schriften*, Strasburg, 1774, 8vo; Mommsen, *Pindaros. Zur Geschichte des Dichters*, &c., Kiel, 1845, 8vo; Schneidewin's *Life of Pindar*, prefixed to the second edition of Dissen's Pindar.)

PI'NDARUS, the freedman of C. Cassius Longinus, put an end to his master's life at the request of the latter after the loss of the battle of Philippi. (Dion Cass. xlvii. 46; Appian, *B. C.* iv. 113; Plut. *Ant.* 22, *Brut.* 43; Val. Max. vi. 8. § 4.)

PINNA, CAECI'LIUS, one of the Roman commanders in the Social or Marsic war, is said to have defeated the Marsi in several battles, in conjunction with L. Murena (Liv. *Epit.* 76). As this Caecilius Pinna is not mentioned elsewhere, it is conjectured that we ought to read Caecilius Pius, since we know that Caecilius Metellus Pius played a distinguished part in this war.

PINNES, PINNEUS, or PINEUS, was the son of Agron, king of Illyria, by his first wife, Triteuta. At the death of Agron (B. C. 231), Pinnes, who was then a child, was left in the guardianship of his step-mother Teuta, whom Agron had married after divorcing Triteuta. When Teuta was defeated by the Romans, the care of Pinnes devolved upon Demetrius of Pharos, who had received from the Romans a great part of the dominions of Teuta, and had likewise married Triteuta, the mother of Pinnes. Demetrius was in his turn tempted to try his fortune against Rome, but was quickly crushed by the consul, L. Aemilius Paulus, B. C. 219, and was obliged to fly for refuge to Philip, king of Macedonia. The Romans placed Pinnes upon the throne, but imposed a tribute, which we read of their sending for in B. C. 216. (Dion Cass. xxxiv. 46, 151; Appian, *Illyr.* 7, 8; Flor. ii. 5; Liv. xxii. 33.) [AGRON; DEMETRIUS of PHAROS; TEUTA.]

PINNES or PINNETES, one of the principal Pannonian chiefs in the reign of Augustus, was betrayed to the Romans by the Breucian Bato. (Dion Cass. lv. 34; Vell. Pat. ii. 114.)

PI'NNIUS, the name of two unimportant persons, Q. Pinnius, a friend of Varro (*R. R.* iii. 1), and T. Pinnius, a friend of Cicero (*ad Fam.* xiii. 61).

PI'NTHIA, M. LUTA'TIUS, a Roman eques, lived about a century before the downfal of the republic. (Cic. *de Off.* iii. 19).

PINUS, CORNE'LIUS, a Roman painter, who, with Attius Priscus, decorated with paintings the walls of the temple of Honos and Virtus, when it was restored by Vespasian. He therefore lived about A. D. 70. (Plin. *H. N.* xxxv. 10. s. 37.) [P. S.]

PI'NYTUS (Πίνυτός), an epigrammatic poet, the author of an epitaph on Sappho, consisting of a single distich, in the Greek Anthology. (Brunck, *Anal.* vol. ii. p. 288; Jacobs, *Anth. Graec.* vol. ii. p. 264.) Nothing more is known of him, unless he be the grammarian of Bithynium in Bithynia, who was the freedman of Nero's favourite, Epaphroditus, and who taught grammar at Rome. (Steph. Byz. *s. v.* Βιθύνιον; Reimar. *ad Dion. Cass.* lxvii. 14, p. 1113.) [P. S.]

PI'ONIS (Πίονις), a descendant of Heracles, from whom the town of Pionia in Mysia was believed to have derived its name. (Strab. xiii. p. 610; Paus. ix. 18. § 3.) [L. S.]

PIPA, the wife of Aeschrion of Syracuse, was the mistress of Verres in Sicily (Cic. *Verr.* iii. 33, v. 31).

PIPA, or PIPARA, daughter of Attalus, king of the Marcomanni, was passionately beloved by Gallienus. Trebellius Pollio confounds her with Salonina, the lawful wife of that prince, and Gib-

bon seems to have fallen into the same mistake. (Trebell. Pol. *Gallien. duo*, c. 3; Aurel. Vict. *de Caes.* xxxiii., *Epit.* xxxiii.; Tillemont, *Histoire des Empereurs*, not. vi.; Zonar. xii. 5.) [W. R.]

PIRITHOUS [PEIRITHOUS.]

PISANDER. [PEISANDER.]

PI'SIAS or PEISIAS (Πεισίας), an Athenian sculptor, apparently of the Daedalian period, who made the wooden statue of Zeus Boulaeus, and the statue of Apollo, which stood in the senate house of the Five Hundred at Athens. (Paus. i. 3. § 4. s. 5.) [P. S.]

PISISTRATUS. [PEISISTRATUS.]

PISO, the name of the most distinguished family of the plebeian Calpurnia gens. This name, like many other Roman cognomens, is connected with agriculture, the noblest and most honourable pursuit of the ancient Romans: it comes from the verb *pisere* or *pinsere*, and refers to the pounding or grinding of corn. Thus the author of the poem addressed to Piso, ascribed by Wernsdorf to Saleius Bassus [BASSUS], says (16, 17):—

"Claraque Pisonis tulerit cognomina prima,
Humida callosa cum pinseret hordea dextra."

(Comp. Plin. *H. N.* xviii. 3.) Many of the Pisones bore this cognomen alone, but others were distinguished by the surnames of *Caesoninus* and *Frugi* respectively. The family first rose from obscurity during the second Punic war, and from that time it became one of the most distinguished families in the Roman state. It preserved its celebrity under the empire, and during the first century of the Christian era was second to the imperial family alone. The following stemma contains a list of all the Pisones méntioned in history, and will serve as an index to the following account. Of most of them it is impossible to ascertain the descent.

1. CALPURNIUS PISO, was taken prisoner at the battle of Cannae, B. C. 216, and is said to have been sent with two others to Rome to negotiate the release of the prisoners, which proposition the senate refused to entertain. He was praetor urbanus in B. C. 211, and on the expiration of his year of office was sent as propraetor into Etruria B. C. 210. From thence he was commanded by the dictator, Q. Fulvius Flaccus, to take the command of the army at Capua; but next year (B. C. 209) the senate again entrusted Etruria to him. (Liv. xxii. 61, xxv. 41, xxvi. 10, 15, 21, 28, xxvii. 6, 7, 21.) Piso in his praetorship proposed to the senate, that the Ludi Apollinares, which had been exhibited for the first time in the preceding year (B. C. 212), should be repeated, and should be celebrated in future annually. The senate passed a decree to this effect. (Liv. xxvi. 23; Macrob. *Sat.* i. 13;

COIN REFERRING TO C. PISO, PRAETOR B. C. 211.

STEMMA PISONUM.

1. C. Calpurnius Piso, praetor, B. C. 211.

2. C. Piso, cos. B. C. 180.
3. L. Piso, B. C. 198.

Pisones with the Agnomen Caesoninus.

4. L. Piso Caesoninus, cos. B. C. 148.
5. L. Piso Caesoninus, cos. B. C. 112.
6. L. Piso Caesoninus, mar. Calventia.
7. L. Piso Caesoninus, cos. B. C. 58.
8. L. Piso Caesoninus, cos. B. C. 15, m. Licinia. — Two sons to whom Horace addressed his *De Arte Poëtica*.
   Calpurnia, m. the dictator Caesar. [CALPURNIA, No. 2.]

Pisones with the Agnomen Frugi.

9. L. Piso Frugi, the annalist, cos. B. C. 133.
10. L. Piso Frugi, pr. about B. C. 113.
11. L. Piso Frugi, pr. B. C. 74.
12. C. Piso Frugi, qu. B. C. 58, married Tullia, the daughter of Cicero.

Pisones without an Agnomen.

13. Cn. Piso, cos. B. C. 139.
14. Q. Piso, cos. B. C. 135.
15. Piso, pr. about B. C. 135.
16. Piso, about B. C. 104.
17. C. Piso, cos. B. C. 67.
18. M. Pupius Piso, cos. B. C. 61
19. M. Piso, pr. B. C. 44.
20. Cn. Piso, the conspirator, B. C. 66.
21. Cn. Piso, proqu. B. C. 67.
22. Cn. Piso, cos. B. C. 23.
23. Cn. Piso, cos. B. C. 7; married Plancina, died A. D. 20.
24. L. Piso, cos. A. D. 17.
25. M. Piso.
26. L. Piso, cos. A. D. 57.
27. L. Piso, cos. B. C. 1.
28. L. Piso, accused and died, A. D. 24.
29. L. Piso, pr. A. D. 25.
30. C. Piso, the conspirator against Nero, A. D. 65. — Calpurnius Galerianus, killed by Mucianus, A. D. 70.
31. Piso Licinianus, adopted by Galba, A. D. 69.
32. Piso, A. D. 175.
33. Piso, one of the Thirty Tyrants, A. D. 260.

Festus, p. 326, ed. Müller, where he is erroneously called *Marcus* instead of *Caius*.) The establishment of these games by their ancestor was commemorated on coins by the Pisones in later times. Of these coins, of which a vast number is extant, a specimen is annexed. The obverse represents the head of Apollo, the reverse a horseman riding at full speed, in allusion to the equestrian games, which formed part of the festival. Who the L. Piso Frugi was that caused them to be struck, cannot be determined. (Eckhel, vol. v. p. 158.)

2. C. CALPURNIUS C. F. C. N. PISO, son of No. 1, was praetor B. C. 186, and received Further Spain as his province. He continued in his province as propraetor in B. C. 185, and on his return to Rome in 184 obtained a triumph for a victory he had gained over the Lusitani and Celtiberi. In B. C. 181 he was one of the three commissioners for founding the colony of Graviscae in Etruria, and in B. C. 180 he was consul with A. Postumius Albinus. Piso died during his consulship; he was no doubt carried off by the pestilence which was then raging at Rome, but the people suspected that he had been poisoned by his wife Quarta Hostilia, because her son by a former marriage, Q. Fulvius Flaccus, succeeded Piso as consul suffectus. (Liv. xxxix. 6, 8, 21, 30, 31, 42, xl. 29, 35, 37.)

3. L. CALPURNIUS (PISO), probably a younger son of No. 1, was sent as ambassador to the Achaeans at Sicyon. (Liv. xxxii. 19.)

4. L. CALPURNIUS C. F. C. N. PISO CAESONINUS. His last name shows that he originally belonged to the Caesonia gens, and was adopted by one of the Pisones, probably by No. 3, as he is indicated in the Fasti as C. F. C. N. This Piso brought dishonour on his family by his want of ability and of energy in war. He was praetor in B. C. 154, and obtained the province of Further Spain, but was defeated by the Lusitani. He was consul in B. C. 148 with Sp. Postumius Albinus, and was sent to conduct the war against Carthage, which he carried on with such little activity that the people became greatly discontented with his conduct, and he was superseded in the following year by Scipio. (Appian, *Hisp.* 56, *Punic.* 110—112.)

5. L. CALPURNIUS L. F. C. N. PISO CAESONINUS, son of No. 4, was consul B. C. 112 with M. Livius Drusus. In B. C. 107 he served as legatus to the consul, L. Cassius Longinus, who was sent into Gaul to oppose the Cimbri and their allies, and he fell together with the consul in the battle, in which the Roman army was utterly defeated by the Tigurini in the territory of the Allobroges. [LONGINUS, No. 5.] This Piso was the grandfather of Caesar's father-in-law, a circumstance to which Caesar himself alludes in recording his own victory over the Tigurini at a later time. (Caes. *B. G.* i. 7, 12; Oros. v. 15.)

6. L. CALPURNIUS PISO CAESONINUS, son of No. 5, never rose to any of the offices of state, and is only known from the account given of him by Cicero in his violent invective against his son [No. 7]. He had the charge of the manufactory of arms at Rome during the Marsic war. He married the daughter of Calventius, a native of Cisalpine Gaul, who came from Placentia and settled at Rome; and hence Cicero calls his son in contempt a semi-Placentian. (Cic. *in Pis.* 36, 23, 26, 27.) [CALVENTIUS.]

7. L. CALPURNIUS C. F. L. N. PISO CAESONINUS, the son of No. 6, and father-in-law of the dictator Caesar. Asconius says (*in Cic. Pis.* p. 3, ed. Orelli) that this Piso belonged to the family of the Frugi; but this is a mistake, as Drumann has shown (*Gesch. Roms*, vol. ii. p. 62). Our principal information respecting Piso is derived from several of the orations of Cicero, who paints him in the blackest colours; but as Piso was both a political and a personal enemy of the orator, we must make great deductions from his description, which is evidently exaggerated. Still, after making every deduction, we know enough of his life to convince us that he was an unprincipled debauchee and a cruel and corrupt magistrate, a fair sample of his noble contemporaries, neither better nor worse than the majority of them. He is first mentioned in B. C. 59, when he was brought to trial by P. Clodius for plundering a province, of which he had the administration after his praetorship, and he was only acquitted by throwing himself at the feet of the judges (Val. Max. viii. 1. § 6). In the same year Caesar married his daughter Calpurnia. Through his influence Piso obtained the consulship for the following year B. C. 58, having for his colleague A. Gabinius, who was indebted for the honour to Pompey. The new consuls were the mere instruments of the triumvirs, and took care that the senate should do nothing in opposition to the wishes of their patrons. When the triumvirs had resolved to sacrifice Cicero, the consuls of course threw no obstacle in their way; but Clodius, to make sure of their support, promised Piso the province of Macedonia, and Gabinius that of Syria, and brought a bill before the people to that effect, although the senate was the constitutional body to dispose of the provinces. The banishment of Cicero soon followed. Piso took an active part in the measures of Clodius, and joined him in celebrating their victory. Cicero accuses him of transferring to his own house the spoils of Cicero's dwellings. The conduct of Piso in support of Clodius produced that extreme resentment in the mind of Cicero, which he displayed against Piso on many subsequent occasions. At the expiration of his consulship Piso went to his province of Macedonia, where he remained during two years, B. C. 57 and 56, plundering the province in the most shameless manner. In the latter of these years the senate resolved that a successor should be appointed, and accordingly, to his great mortification and rage, he had to resign the government in B. C. 55 to Q. Ancharius. In the debate in the senate, which led to his recal and likewise to that of Gabinius, Cicero had an opportunity of giving vent to the wrath which had long been raging within him, and accordingly in the speech which he delivered on the occasion, and which has come down to us (*De Provinciis Consularibus*), he poured forth a torrent of invective against Piso, accusing him of every possible crime in the government of his province. Piso on his return, B. C. 55, complained in the senate of the attack of Cicero, and justified the administration of his province, whereupon Cicero reiterated his charges in a speech (*In Pisonem*), in which he pourtrays the whole public and private life of his enemy with the choicest words of virulence and abuse that the Latin language could supply. Cicero, however, did not venture to bring to trial the father-in-law of Caesar.

In B. C. 50 Piso was censor with Ap. Claudius Pulcher, and undertook this office at the request of

Caesar. At the beginning of the following year, B. C. 49, Piso, who had not yet laid down his censorship, offered to go to Caesar to act as mediator; but the aristocratical party would not hear of any accommodation, and hostilities accordingly commenced. Piso accompanied Pompey in his flight from the city; and although he did not go with him across the sea, he still kept aloof from Caesar. Cicero accordingly praises him, and actually writes to Atticus, "I love Piso" (Cic. *ad Att.* vii. 13, a., *ad Fam.* xiv. 14). Piso subsequently returned to Rome, and though he took no part in the civil war, was notwithstanding treated with respect by Caesar. On the murder of the latter, in B. C. 44, Piso exerted himself to obtain the preservation of the laws and institutions of his father-in-law, and was almost the only person that dared to oppose the arbitrary conduct of Antony. Afterwards, however, he appeared as one of the most zealous adherents of Antony; and when the latter went to Cisalpine Gaul, at the end of the year, to prosecute the war against Decimus Brutus, Piso remained at Rome, to defend his cause and promote his views. At the beginning of the following year, B. C. 43, he was one of the ambassadors sent to Antony at Mutina. After this time his name does not occur. (Orelli, *Onom. Tull.* vol. ii. p. 123, &c.; Caes. *B. C.* i. 3; Dion Cass. xl. 63, xli. 16; Appian, *B. C.* ii. 14, 135, 143, iii. 50, 54, &c.)

8. L. CALPURNIUS L. F. L. N. PISO CAESONINUS, the son of No. 7, must have been born during the civil war between Caesar and Pompey (B. C. 49—48), as he was eighty at the time of his death in A. D. 32 (Tac. *Ann.* vi. 10). He was consul B. C. 15, with M. Livius Drusus Libo, and afterwards obtained the province of Pamphylia; from thence he was recalled by Augustus in B. C. 11, in order to make war upon the Thracians, who had attacked the province of Macedonia. After a struggle which lasted for three years he subdued the various Thracian tribes, and obtained in consequence the triumphal insignia. The favour which Augustus had shown to Piso, he continued to receive from his successor Tiberius, who made him praefectus urbi. He was one of the associates of Tiberius in his revels, but had nothing of the cruel and suspicious disposition of the emperor. Although he spent the greater part of the night at table, and did not rise till midday, he discharged the duties of his office with punctuality and diligence; and while retaining the favour of the emperor, without condescending to servility, he at the same time earned the good-will of his fellow-citizens by the integrity and justice with which he governed the city. Velleius Paterculus, who wrote his history while Piso held the praefecture of the city, pronounces a glowing eulogy on his virtues and merits. He died, as we have already stated, in A. D. 32, and was honoured by a decree of the senate, with a public funeral. He was a pontiff at the time of his death. The year in which he was appointed praefectus urbi has occasioned considerable dispute. Tacitus says that he held the office for twenty years, but this is opposed to the statements of Seneca and Tiberius, who place his appointment much later than Tacitus. It is impossible, however, to come to any definite conclusion on the subject (Dion Cass. liv. 21, 34, lviii. 19; Florus, iv. 12; Vell. Pat. ii. 98; Tac. *Ann.* vi. 10, 11; Senec. *Ep.* 83; Suet. *Tib.* 42; Plin. *H. N.* xiv. 22. s. 28). According to Porphyrion it was to this Piso and his two sons that Horace addressed his epistle on the Art of Poetry, and there are no sufficient reasons for rejecting this statement, as has been done by some modern writers. Respecting these two sons we only know that the elder was called Lucius (Anon. *ad Hor. Ar. Poët.* 366), but neither of them can be identified for certain with any of the Pisones mentioned in history.

9. L. CALPURNIUS PISO FRUGI, consul B. C. 133. His descent is quite uncertain, since neither the Fasti nor coins mention the name of his father. From his integrity and conscientiousness he received the surname of Frugi, which is perhaps nearly equivalent to our "man of honour," but the exact force of which is explained at length by Cicero (*Tusc.* iii. 18). Piso was tribune of the plebs, B. C. 149, in which year he proposed the first law for the punishment of extortion in the provinces (*Lex Calpurnia de Repetundis*, Cic. *Brut.* 27, *Verr.* iii. 84, iv. 25, *de Off.* ii. 21). In B. C. 133 he was consul with P. Mucius Scaevola, and was sent into Italy against the slaves. He gained a victory over them, but did not subdue them, and was succeeded in the command by the consul P. Rupilius (Oros. v. 9; Val. Max. ii. 7. § 9). Piso was a staunch supporter of the aristocratical party; and though he would not look over their crimes, as his law against extortion shows, still he was as little disposed to tolerate any invasion of their rights and privileges. He therefore offered a strong opposition to the measures of C. Gracchus, and is especially mentioned as a vehement opponent of the *lex frumentaria* of the latter (Cic. *pro Font.* 13, *Tusc.* iii. 20). He is called *Censorius* by several ancient writers; and though the date of his censorship is uncertain, it may perhaps be referred to B. C. 120. Piso left behind him orations, which had disappeared in Cicero's time, and Annals, which contained the history of Rome from the earliest period to the age in which Piso himself lived. This work, which, according to Cicero's judgment (*Brut.* 27), was written in a meagre style, is frequently referred to by ancient writers. Piso was, in Niebuhr's opinion, the first Roman writer who introduced the practice of giving a rationalistic interpretation to the myths and legends in early Roman history. (Comp. Niebuhr, *Hist. of Rome*, vol. i. pp. 235, 237, vol. ii. p. 9; Lachmann, *De Fontibus T. Livii*, p. 32; Krause, *Vitae et Fragm. Hist. Roman.* p. 139; Liebaldt, *De L. Pisone Annalium Scriptore*, Naumburg, 1836.)

10. L. CALPURNIUS PISO FRUGI, the son of No. 9, and a worthy inheritor of his surname, served with distinction under his father in Sicily, in B. C. 133, and died in Spain about B. C. 111, whither he had gone as propraetor. (Cic. *Verr.* iv. 25; Val. Max. iv. 3. § 10; Appian, *Hisp.* 99.)

11. L. CALPURNIUS PISO FRUGI, the son of No. 10, was, like his father and grandfather, a man of honour and integrity. He was a colleague of Verres in the praetorship, B. C. 74, when he thwarted many of the unrighteous schemes of the latter. (Cic. *Verr.* i. 46.)

12. C. CALPURNIUS PISO FRUGI, a son of No. 11, married Tullia, the daughter of Cicero, in B. C. 63, but was betrothed to her as early as B. C. 67 (Cic. *ad Att.* i. 3). In Caesar's consulship, B. C. 59, Piso was accused by L. Vettius as one of the conspirators in the pretended plot against Pompey's life. He was quaestor in the following year, B. C. 58, when he used every exertion to obtain the

recal of his father-in-law from banishment, and for that reason would not go into the provinces of Pontus and Bithynia, which had been allotted him. He did not, however, live to see the return of Cicero, who arriyed at Rome on the 4th of September, B. C. 57. He probably died in the summer of the same year. He is frequently mentioned by Cicero in terms of gratitude on account of the zeal which he had manifested in his behalf during his banishment. (Cic. *ad Att.* ii. 24, *in Vatin.* 11, *pro Sest.* 24, 31, *ad Q. Fr.* i. 4, *ad Fam.* xiv. 1, 2, *post Red. in Sen.* 15, *post Red. ad Quir.* 3.)

13. CN. CALPURNIUS PISO, of whom we know nothing, except that he was consul B. C. 139, with M. Popillius Laenas. (Val. Max. i. 3 § 2.)

14. Q. CALPURNIUS PISO, consul B.C. 135, with Ser. Fulvius Flaccus, was sent against Numantia. He did not, however, attack the city, but contented himself with making a plundering excursion into the territory of Pallantia. (Appian. *Hisp.* 83; Oros. v. 6; Obsequ. 85.)

15. CALPURNIUS PISO, of unknown descent, praetor about B. C. 135, was defeated by the slaves in Sicily. (Flor. iii. 19.)

16. CALPURNIUS PISO, of whom we know nothing, except that he fought with success against the Thracians, about B. C. 104. (Flor. iii. 4. § 6, iv. 12. § 17.)

17. C. CALPURNIUS PISO, was consul B. C. 67, with M'. Acilius Glabrio. He belonged to the high aristocratical party, and, as consul, led the opposition to the proposed law of the tribune Gabinius, by which Pompey was to be entrusted with extraordinary powers for the purpose of conducting the war against the pirates. Piso even went so far as to threaten Pompey's life, telling him, "that if he emulated Romulus, he would not escape the end of Romulus," for which imprudent speech he was nearly torn to pieces by the people. The law, however, was carried, notwithstanding all the opposition of Piso and his party; and when shortly afterwards the orders which Pompey had issued, were not carried into execution in Narbonese Gaul, in consequence, as it was supposed, of the intrigues of Piso, Gabinius proposed to deprive the latter of his consulship, an extreme measure which Pompey's prudence would not allow to be brought forward. Piso had not an easy life in this consulship. In the same year the tribune, C. Cornelius, proposed several laws, which were directed against the shameless abuses of the aristocracy. [CORNELIUS, Vol. I. p. 857.] All these Piso resisted with the utmost vehemence, and none more strongly than a stringent enactment to put down bribery at elections. But as the senate could not with any decency refuse to lend their aid in suppressing this corrupt practice, they pretended that the law of Cornelius was so severe, that no accusers would come forward, and no judges would condemn a criminal; and they therefore made the consuls bring forward a less stringent law (*Lex Acilia Calpurnia*), imposing a fine on the offender, with exclusion from the senate and all public offices. It was with no desire to diminish corruption at elections that Piso joined his colleague in proposing the law, for an accusation had been brought against him in the preceding year of obtaining by bribery his own election to the consulship.

In B. C. 66 and 65, Piso administered the province of Narbonese Gaul as proconsul, and while there suppressed an insurrection of the Allobroges. Like the other Roman nobles, he plundered his province, and was defended by Cicero in B. C. 63, when he was accused of robbing the Allobroges, and of executing unjustly a Transpadane Gaul. The latter charge was brought against him at the instigation of Caesar; and Piso, in revenge, implored Cicero, but without success, to accuse Caesar as one of the conspirators of Catiline. Piso must have died before the breaking out of the civil war, but in what year is uncertain. Cicero ascribes (*Brut.* 68) to him considerable oratorical abilities. (Plut. *Pomp.* 25, 27; Dion Cass. xxxvi. 7, 20—22; Ascon. *in Cic. Cornel.* pp. 68, 75, ed. Orelli; Cic. *ad Att.* i. 1, 13, *pro Flacc.* 39; Sall. *Cat.* 49.)

He may be the same as the L. Piso, who was judex in the case of Q. Roscius, B. C. 67 (Cic. *pro Rosc. Com.* 3, 6), and as the L. Piso, who defended Aebutus against Caecina in 75 (*pro Caecin.* 12).

18. M. PUPIUS PISO, consul B. C. 61, belonged originally to the Calpurnia gens, but was adopted by M. Pupius, when the latter was an old man (Cic. *pro Dom.* 13). He retained, however, his family-name Piso, just as Scipio, after his adoption by Metellus, was called Metellus Scipio. [METELLUS, No. 22.] There was, however, no occasion for the addition of Calpurnianus to his name, as that of Piso showed sufficiently his original family. Piso had attained some importance as early as the first civil war. On the death of L. Cinna, in B. C. 84, he married his wife Annia, and in the following year, 83, was appointed quaestor to the consul L. Scipio; but he quickly deserted this party, and went over to Sulla, who compelled him to divorce his wife on account of her previous connection with Cinna (Cic. *Verr.* i. 14; Vell. Pat. ii. 41). He failed in obtaining the aedileship (Cic. *pro Planc.* 5, 21), and the year of his praetorship is uncertain. After his praetorship he received the province of Spain with the title of proconsul, and on his return to Rome in 69, enjoyed the honour of a triumph, although it was asserted by some that he had no claim to this distinction. (Cic. *pro Flacc.* 3, *in Pison.* 26; Ascon. *in Pison.* p. 15.) Piso served in the Mithridatic war as a legatus of Pompey, who sent him to Rome in B. C. 62, to become a candidate for the consulship, as he was anxious to obtain the ratification of his acts in Asia, and therefore wished to have one of his friends at the head of the state. Piso was accordingly elected consul for the following year, B. C. 61, with M. Valerius Messalla Niger. In his consulship he gave great offence to Cicero, by not asking him first in the senate for his opinion, and still further increased the anger of the orator by taking P. Clodius under his protection after his violation of the mysteries of the Bona Dea. Cicero revenged himself on Piso, by preventing him from obtaining the province of Syria, which had been promised him. (Dion Cass. xxxvii. 44; Cic. *ad Att.* i. 12—18.) Piso must have died, in all probability, before the breaking out of the second civil war, for in B. C. 47 Antony inhabited his house at Rome. (Cic. *Phil.* ii. 25.) Piso, in his younger days, had so high a reputation as an orator, that Cicero was taken to him by his father, in order to receive instruction from him. He possessed some natural ability, but was chiefly indebted for his excellence to study, especially of Greek literature, in the knowledge of which he surpassed all previous

orators. He did not, however, prosecute oratory long, partly on account of ill-health, and partly because his irritable temper would not submit to the rude encounters of the forum. He belonged to the Peripatetic school in philosophy, in which he received instructions from Staseas. (Cic. *Brut.* 67, 90, *de Or.* i. 22, *de Nat. Deor.* i. 7 ; Ascon. *l. c.*)

19. M. Piso, perhaps the son of No. 18, was praetor, B. C. 44, when he was praised by Cicero on account of his opposition to Antony. (*Phil.* iii. 10.)

20. Cn. Calpurnius Piso, was a young noble who had dissipated his fortune by his extravagance and profligacy, and being a man of a most daring and unscrupulous character, attempted to improve his circumstances by a revolution in the state. He therefore formed with Catiline, in B. C. 66, a conspiracy to murder the new consuls when they entered upon their office on the 1st of January in the following year. The history of this conspiracy, and the manner in which it failed, are related elsewhere. [Catilina, p. 629, b.] Although no doubt was entertained of the existence of the conspiracy, still there were not sufficient proofs to convict the parties, and they were not therefore brought to trial. It had been arranged by the conspirators, that after the murder of the consuls, Piso was to be despatched, with an army, to seize the Spains; and the senate, in order to get rid of this dangerous agitator, now sent him into Nearer Spain as quaestor, but with the rank and title of propraetor. By his removal the senate hoped to weaken his faction at Rome, and they gave him an opportunity of acquiring, by the plunder of the province, the money of which he was so much in need. His exactions, however, in the province soon made him so hateful to the inhabitants, that he was murdered by them. Some persons, however, supposed that he was murdered at the instigation of Pompey, who had possessed great influence in the country ever since the conquest of Sertorius. Crassus had been in favour of sending Piso to Spain, that he might, by Piso's means, persecute the friends of his great enemy and rival, Pompey ; and it was therefore thought that the latter had revenged himself, by making away with the new governor. (Dion Cass. xxxvi. 27 ; Sall. *Cat.* 18, 19 ; Cic. *pro Sull.* 24, *pro Mur.* 38 ; Ascon. *in Cornel.* p. 66, *in Tog. Cand.* pp. 83, 94.)

21. Cn. Calpurnius Piso, legatus and proquaestor of Pompey in the war against the pirates, commanded a division of the fleet at the Hellespont, B. C. 67. He afterwards followed Pompey in the Mithridatic war, and was present at the surrender of Jerusalem in 63. (Appian, *Mithr.* 95, who erroneously calls him Publius; Joseph. *Ant.* xiv. 4. § 2.) The following coin commemorates the connection of Piso with the war against the pirates. The obverse contains the legend CN. PISO. PRO . Q., with the head of Numa (on which we find the letters NVMA), because the Calpurnia gens claimed descent from Calpus, the son of Numa [Calpurnia Gens] ; the reverse represents the prow of a ship with the legend MAGN. (P)RO . COS., i. e. (*Pompeius*) *Magnus proconsul.* (Eckhel, vol. v. p. 160.)

COIN OF CN. PISO, PROQUAESTOR, B. C. 67.

22. Cn. Calpurnius Cn. f. Cn. n. Piso, consul B. C. 23, was, in all probability, the son of No. 21. He belonged to the high aristocratical party, and was naturally of a proud and imperious temper. He fought against Caesar in Africa, in B. C. 46, and after the death of the dictator, joined Brutus and Cassius. He was subsequently pardoned, and returned to Rome ; but he disdained to ask Augustus for any of the honours of the state, and was, without solicitation, raised to the consulship in B. C. 23. (Tac. *Ann.* ii. 43, *Bell. Afr.* 18.) This Cn. Piso appears to be the same as the Cn. Piso spoken of by Valerius Maximus (vi. 2. § 4).

23. Cn. Calpurnius Cn. f. Cn. n. Piso, son of No. 22, inherited all the pride and haughtiness of his father. He was consul B. C. 7, with Tiberius, the future emperor, and was sent by Augustus as legate into Spain, where he made himself hated by his cruelty and avarice. Tiberius after his accession was chiefly jealous of Germanicus, his brother's son, whom he had adopted, and who was idolized both by the soldiery and the people. Accordingly, when the eastern provinces were assigned to Germanicus in A. D. 18, Tiberius chose Piso as a fit instrument to thwart the plans and check the power of Germanicus, and therefore conferred upon him the command of Syria. It was believed that the emperor had given him secret instructions to that effect ; and his wife Plancina, who was as proud and haughty as her husband, was urged on by Livia, the mother of the emperor, to vie with and annoy Agrippina. Piso and Plancina fulfilled their mission most completely ; the former opposed all the wishes and measures of Germanicus, and the latter heaped every kind of insult upon Agrippina. Germanicus, on his return from Egypt, in A. D. 19, found that all his orders had been neglected or disobeyed. Hence arose vehement altercations between him and Piso ; and when the former fell ill in the autumn of this year, he believed that he had been poisoned by Piso and Plancina. Before his death he had ordered Piso to quit Syria, and had appointed Cn. Sentius as his successor. Piso now made an attempt to recover his province, but the Roman soldiers refused to obey him, and Sentius drove him out of the country. Relying on the protection of Tiberius Piso now went to Rome (A. D. 20); but he was received by the people with marks of the utmost dislike and horror. Whether Piso had poisoned Germanicus cannot now be determined ; Tacitus candidly admits that there were no proofs of his having done so ; but the popular belief in his guilt was so strong that Tiberius could not refuse an investigation into the matter, which was conducted by the senate. As it proceeded the emperor seemed to have made up his mind to sacrifice his tool to the general indignation ; but before the investigation came to an end, Piso was found one morning in his room with his throat cut, and his sword lying by his side. It was generally supposed that, despairing of the emperor's protection, he had put an end to his own life ; but others believed that Tiberius dreaded his revealing his

secrets, and had accordingly caused him to be put to death. The powerful influence of Livia secured the acquittal of Plancina for the present. [PLANCINA.] His two sons Cneius and Marcus, the latter of whom had been with him in Syria, were involved in the accusation of their father, but were pardoned by Tiberius, who mitigated the sentence which the senate pronounced after the death of Piso. (Tac. *Ann.* ii. 43, 55, 57, 69, 74, 75, 80, iii. 10—18 ; Senec. *de Ira*, i. 16 ; Dion Cass. lvii. 18 ; Suet. *Tib.* 15, 52, *Cal.* 2.)

24. L. CALPURNIUS PISO, probably the eldest son of No. 23. In the judgment which the senate pronounced upon the sons of Cn. Piso [see above, No. 23], it was decreed that the eldest Cneius should change his praenomen (Tac. *Ann.* iii. 17) ; and it would appear that he assumed the surname of Lucius, since Dion Cassius (lix. 20) speaks of a *Lucius* (not *Cneius*) Piso, the son of Cn. Piso and Plancina, who was governor of Africa in the reign of Caligula. This supposition is confirmed by the fact that Tacitus speaks of only two sons, Cneius and Marcus. We may therefore conclude that he is the same as the L. Piso, who was consul in A. D. 27, with M. Licinius Crassus Frugi. (Tac. *Ann.* iv. 62.)

25. M. CALPURNIUS PISO, the younger son of No. 23, accompanied his father into Syria, and was accused along with him in A. D. 20. [See above, No. 23.]

26. L. CALPURNIUS PISO, the son of No. 24, was consul in A. D. 57 with the emperor Nero, and in A. D. 66 had the charge of the public finances entrusted to him, together with two other consulars. He was afterwards appointed proconsul of Africa, and was slain there in A. D. 70, because it was reported that he was forming a conspiracy against Vespasian, who had just obtained the empire. (Tac. *Ann.* xiii. 28, 31, xv. 18, *Hist.* iv. 38, 48—50 ; Plin. *Ep.* iii. 7.)

27. L. CALPURNIUS PISO, consul B. C. 1, with Cossus Cornelius Lentulus. (Dion Cass. Index, lib. lv.)

28. L. CALPURNIUS PISO, was characterised by the same haughtiness and independence as the rest of his family under the empire. He is first mentioned in A. D. 16, as complaining of the corruption of the law-courts, and threatening to leave the city and spend the rest of his life in some distant retreat in the country ; and he was a person of so much importance that the emperor thought it advisable to endeavour to soothe his anger and to induce his friends to prevail upon him to remain at Rome. In the same year he gave another instance of the little respect which he entertained for the imperial family. Urgulania, the favourite of the empress-mother, owed Piso a certain sum of money ; and when she refused to obey the summons to appear before the praetor, Piso followed her to the palace of Livia, and insisted upon being paid. Although Tiberius, at the commencement of his reign, had not thought it advisable to resent the conduct of Piso, yet he was not of a temper to forgive it, and only waited for a favourable opportunity to revenge himself upon his haughty subject. Accordingly, when he considered his power sufficiently established, Q. Granius appeared in A. D. 24, as the accuser of Piso, charging him with entertaining designs against the emperor's life ; but Piso died just before the trial came on (Tac. *Ann.* ii. 34, iv. 21). He is probably the same as the L. Piso, who came forward to defend Cn. Piso [No. 23] in A. D. 20, when so many shrunk from the unpopular office. (Tac. *Ann.* iii. 11.)

29. L. CALPURNIUS PISO, praetor in Nearer Spain in A. D. 25, was murdered in the province while travelling. (Tac. *Ann.* iv. 45.)

30. C. CALPURNIUS PISO, the leader of the well-known conspiracy against Nero in A. D. 65. He is first mentioned in A. D. 37, when Caligula was invited to his nuptial banquet on the day of his marriage with Livia Orestilla ; but the emperor took a fancy to the bride, whom he married, and shortly afterwards banished the husband. He was recalled by Claudius, and raised to the consulship, but in what year is uncertain, as his name does not occur in the Fasti. When the crimes and follies of Nero had made him both hated and despised by his subjects, a formidable conspiracy was formed against the tyrant, and the conspirators destined Piso as his successor. Piso himself did not form the plot ; but as soon as he had joined it, his great popularity gained him many partizans. He possessed most of the qualities which the Romans prized, high birth, an eloquent address, liberality and affability ; and he also displayed a sufficient love of magnificence and luxury to suit the taste of the day, which would not have tolerated austerity of manner or character. The conspiracy was discovered by Milichus, a freedman of Flavius Scevinus, one of the conspirators. Piso thereupon opened his veins, and thus died. (Schol. *ad Juv.* v. 109 ; Dion Cass. lix. 8 ; Tac. *Ann.* xiv. 65, xv. 48—59 ; Dion Cass. lxii. 24, &c. ; Suet. *Ner.* 36.) There is extant a poem in 261 lines, containing a panegyric on a certain Calpurnius Piso, whom Wernsdorf supposes with considerable probability to be the same as the leader of the conspiracy against Nero. The poem is printed in the fourth volume of Wernsdorf's *Poetae Latini Minores*, where it is attributed to Saleius Bassus. [BASSUS, p. 473.] Piso left a son, whom Tacitus calls Calpurnius Galerianus, and who would appear from his surname to have been adopted by Piso. The ambition of the father caused the death of the son ; for Mucianus, the praefect of Vespasian, fearing lest Galerianus might follow in his father's steps, put him to death, when he obtained possession of the city in A. D. 70. (Tac. *Hist.* iv. 11.)

31. L. CALPURNIUS PISO LICINIANUS, was the son of M. Licinius Crassus Frugi, who was consul with L. Piso in A. D. 27, and of Scribonia, a grand-daughter of Sex. Pompeius. His brothers were Cn. Pompeius Magnus, who was killed by Claudius, M. Licinius Crassus, slain by Nero, and Licinius Crassus Scribonianus, who was offered the empire by Antonius Primus, but refused to accept it. By which of the Pisones Licinianus was adopted, is uncertain. On the accession of the aged Galba to the throne on the death of Nero, he adopted as his son and successor Piso Licinianus ; but the latter only enjoyed the distinction four days, for Otho, who had hoped to receive this honour, induced the praetorians to rise against the emperor. Piso fled for refuge into the temple of Vesta, but was dragged out by the soldiers, and despatched at the threshold of the temple, A. D. 69. His head was cut off and carried to Otho, who feasted his eyes with the sight, but afterwards surrendered it for a large sum of money to Verania, the wife of Piso, who buried it with his body.

Piso was thirty-one at the time of his death, and enjoyed a reputation for the strictest integrity, uprightness, and morality. (Tac. *Hist.* i. 14, 15, 34, 43, 48; Dion Cass. lxiv. 5, 6; Suet. *Galb.* 17; Plut. *Galb.* 23, 28; Plin. *Ep.* ii. 20.)

32. PISO, consul with Julianus A. D. 175 in the reign of Commodus (Lamprid. *Commod.* 12).

33. PISO, one of the Thirty Tyrants, who assumed the imperial purple after the capture of Valerian, A. D. 260. He traced his descent from the ancient family of the same name, and was a man of unblemished character. After the capture of Valerian, he was sent by Macrianus with orders for the death of Valens, proconsul of Achaia; but upon learning that the latter in anticipation of the danger had assumed the purple, he withdrew into Thessaly, and was there himself saluted emperor by a small body of supporters, who bestowed on him the title of Thessalicus. His career was soon, however, brought to a close by Valens, who, in giving orders for his death, did not scruple to pay a tribute to his conspicuous merit. The proceedings in the senate, when intelligence arrived of the death of both Piso and Valens, as chronicled by Pollio, are scarce credible, although he professes to give the very words of the first speaker. (Trebell. Pollio, *Trig. Tyr.* 20.)

The two following coins of the republican period cannot be referred with certainty to any of the Pisones that have been mentioned above. The former bears on the obverse the head of Terminus, and on the reverse a patera, with the legend M. PISO M. (F.) FRUGI: the latter has on the obverse a bearded head with the legend PISO CAEPIO Q., and on the reverse two men seated, with an ear of corn on each side of them, and the legend AD FRV. EMV. EX S. C., that is, *Piso, Caepio, Quaestores ad frumentum emundum ex senatusconsulto.* (Eckhel, vol. v. pp. 159, 160.)

COIN OF M. PISO.

COIN OF PISO AND CAEPIO, QUAESTORS.

PISON (Πίσων), a statuary of Calaureia, in the territory of Troezen, was the pupil of Amphion. He made one of the statues in the great group which the Athenians dedicated at Delphi in memory of the battle of Aegospotami, namely, the statue of the seer Abas, who predicted the victory to Lysander. He therefore flourished at the end of the fifth century B. C. (Paus. vi. 3. § 2, x. 9. § 2.) [P. S.]

PI'STIUS (Πίστιος), i. e. the god of faith and fidelity, occurs as a surname of Zeus, and, according to some, answers to the Latin *Fidius* or *Medius Fidius*. (Dionys. ii. 49; Eurip. *Med.* 170.) [L. S.]

PISTON, a statuary, who added the figure of a woman to the biga made by Tisicrates. (Plin. *H. N.* xxxiv. 8. s. 19. § 32.) Tisicrates flourished about B. C. 300, and Piston of course lived about the same time or later. He also made statues of Mars and Mercury, which, in Pliny's time, stood in the temple of Concord. (Plin. *l. c.*) [P. S.]

PISTOR, that is, the baker, a surname of Jupiter at Rome, where its origin was thus related: when the Gauls were besieging Rome, the god suggested to the besieged the idea of throwing loaves of bread among the enemies, to make them believe that the Romans had plenty of provisions, and thus cause them to give up the siege. (Ov. *Fast.* vi. 350, 394; Lactant. i. 20.) This surname shows that there existed a connection between Jupiter, Vesta, and the Penates, for an altar had been dedicated to Jupiter Pistor on the very day which was sacred to Vesta. [L. S.]

PISTO'XENUS, a vase-maker, known by a single vase found at Ceri, and now in the possession of M. Capranesi at Rome, bearing the inscription ΓΙϚΤΟ+ϚΕΝΟΣ ΕΓΟΙΕϚΕΝ. (R. Rochette, *Lettre à M. Schorn*, p. 56, 2d ed.) [P. S.]

PITANA'TIS (Πιτανᾶτις), a surname of Artemis, derived from the little town of Pitana in Laconia, where she had a temple. (Callim. *Hymn. in Dian.* 172; Paus. iii. 16. § 9; Eurip. *Troad.* 1101.) [L. S.]

PITANE (Πιτάνη), a daughter of the river god Eurotas, became by Poseidon the mother of Evadne. From her the town of Pitana had its name. (Pind. *Ol.* vi. 46.) [L. S.]

PITHOLA'US, or PEITHOLA'US, or PYTHOLA'US (Πειθόλαος, Πυθόλαος), was one of the three brothers-in-law and murderers of Alexander of Pherae. In B. C. 352 Peitholaus and his brother Lycophron were expelled from Pherae by Philip of Macedon [LYCOPHRON, No. 5]; but Peitholaus re-established himself in the tyranny, and was again driven out by Philip in B. C. 349 (Diod. xvi. 52). He was honoured at one time with the Athenian franchise, but was afterwards deprived of it on the ground that it had been obtained by false pretences. (Dem. c. *Neaer.* p. 1376.) For Peitholaus, see also Arist. *Rhet.* iii. 9. § 8, 10. § 7; Plut. *Amat.* 23. [E. E.]

PITHOLA'US, OTACI'LIUS. [OTACILIUS, p. 64, b.]

PITHON (Πίθων). Great confusion exists in the MSS. editions of various authors between the different forms, Πείθων, Πίθων, and Πύθων, and it is frequently impossible to say which is the more correct form. (See Ellendt ad Arr. *Anab.* vi. 7. § 4.)

1. Son of Agenor, a Macedonian officer in the service of Alexander the Great. It is not easy to distinguish the services rendered by him from those of his namesake, the son of Crateuas; but it is remarkable that no mention occurs of either, until the campaigns in India, though they then appear as holding important commands, and playing a prominent part. It is apparently the son of Agenor who is mentioned as commanding one division of the πεζεταῖροι, or foot-guards, in the campaign against the Malli, B. C. 327 (Arr. *Anab.* vi. 6. § 1, 7, 8), and it was certainly to him that Alexander shortly after confided the government of part of the

Indian provinces, apparently those bordering on the satrapy of Philip. (Id. *ib.* 15.) Almost immediately after this we find him detached with a considerable army to reduce the Indian king Musicanus, a service which he successfully performed, and brought the chief himself prisoner to Alexander. He again bore an important part in the descent of the Indus, during which he held the separate command of a body of cavalry that marched along the right bank of the river, and rejoined the main army at Pattala. (Arr. *Anab.* vi. 17, 20; Curt. ix. 8. § 16.)

From this time we hear no more of him during the life of Alexander: he doubtless remained in his satrapy, the government of which was confirmed to him both in the first partition of the provinces immediately on the king's death, and in the subsequent arrangements at Triparadeisus, B. C. 321. (Diod. xviii. 3, 39: Dexippus *ap. Phot.* p. 64, b.; Arrian. *ibid.* p. 71, b; Curt. x. 10. § 4; Justin. xiii. 4.) It is remarkable that we do not find him taking any part in the war between Eumenes and Antigonus, and it seems probable that he had at that period been dispossessed of his government by Eudemus, who had established his power over great part of the Indian satrapies. But it is clear that he was unfavourably disposed towards Eumenes, and after the fall of that general, B. C. 316, Pithon was rewarded by Antigonus with the important satrapy of Babylon. From thence however he was recalled in B. C. 314, in order to form one of the council of experienced officers who were selected by Antigonus to assist and control his son Demetrius, to whom he had for the first time entrusted the command of an army. Two years later we again find him filling a similar situation aud united with the youthful Demetrius in the command of the army in Syria. But he in vain opposed the impetuosity of the young prince, who gave battle to Ptolemy at Gaza, notwithstanding all the remonstrances of Pithon and the other old generals. A complete defeat was the consequence, and Pithon himself fell on the field of battle, B. C. 312. (Diod. xix. 56, 69, 82, 85.)

2. Son of Crateuas or Crateas, a Macedonian of Eordaea, in the service of Alexander, whom we find holding the important post of one of the seven select officers called Somatophylaces, the immediate guards of the king's person. (Arr. *Anab.* vi. 28.) But we have no information as to the time when he obtained, or the services by which he earned, this distinguished position, though, as already mentioned, it is not always possible to say whether he or the son of Agenor is the person spoken of during the campaigns of Alexander. He is mentioned among the officers in close attendance upon the king during his last illness (Id. vii. 26; Plut. *Alex.* 76), and took a considerable part in the events that followed his decease, B. C. 323. According to Curtius, he was the first to propose in the assembly of the officers that Perdiccas and Leonnatus should be appointed regents and guardians of the infant king, the expected child of Roxana: and in the disputes between the cavalry and infantry he assumed a prominent place among the leaders of the former. (Curt. x. 7. §§ 4, 8; Arrian. *ap. Phot.* p. 69, a.) His services on this occasion were not forgotten by Perdiccas, who in the division of the provinces assigned to Pithon the important satrapy of Media. (Curt. x. 10. § 4; Diod. xviii. 3; Arrian. *ap. Phot.* p. 69, a; Dexippus, *ibid.* p. 64, a.) Shortly afterwards he was entrusted by the regent with the charge of the Macedonian troops destined to reduce the revolted Greek mercenaries in the upper satrapies: a service which he accomplished with complete success, and having defeated the insurgents in a decisive battle, granted a free pardon and promise of safety to the survivors. This act of clemency we are told was secretly designed to attach these troops to himself; but Perdiccas, who suspected his ambitious projects, had given private orders to the contrary, and the unhappy Greeks had no sooner laid down their arms than they were all massacred by the Macedonians. (Diod. xviii. 4, 7; Trog. Pomp. Prol. xiii.)

It is probable that from this time Pithon had little attachment to the regent, but he made no show of discontent, and rejoined Perdiccas, whom he accompanied on his last expedition to Egypt, B. C. 321. Here, however, the dissatisfaction which soon arose in the army [PERDICCAS] offered a tempting opening to his ambition, and he was the first to put himself at the head of the mutineers, and break out into open insurrection. After the death of Perdiccas the regency was entrusted for a time by the advice of Ptolemy to Pithon and Arrhidaeus conjointly, but they soon showed themselves unworthy of so important a trust, and the intrigues of Eurydice compelled them to resign their office even before the arrival of Antipater. (Diod. xviii. 36, 39; Arrian. *ap. Phot.* p. 71, a.) In the distribution of the provinces that followed, Pithon retained his former government of Media, with which, however, he seems to have received, either at this time or shortly after, a more general command over the adjoining provinces of Upper Asia. (Arr. *l. c.* p. 71, b; Diod. xviii. 39, xix. 14; Droysen, *Hellenism.* vol. i. p. 152.) Here his ambitious and restless spirit soon led him to engage in fresh projects: and he took an opportunity, on what pretext we know not, to dispossess Philip of his satrapy of Parthia, and establish his brother Eudemus in his stead. But this act of aggression at once aroused against him a general confederacy of all the neighbouring satraps, who united their forces, defeated Pithon in a pitched battle, and drove him out of Parthia. Pithon hereupon took refuge with Seleucus at Babylon, who promised to support him, and the two parties were preparing for war, when the approach of Eumenes and Antigonus with their respective armies drew off their attention. The confederate satraps immediately espoused the cause of the former, while Pithon and Seleucus not only rejected all the overtures of Eumenes, but endeavoured to excite an insurrection among the troops of that leader. Failing in this, as well as in their attempts to prevent him from crossing the Tigris and effecting a junction with the satraps, they summoned Antigonus in all haste to their assistance, who advanced to Babylon, and there united his forces with those of Seleucus and Pithon in the spring of B. C. 317. (Diod. xix. 12, 14, 15, 17.)

During the following campaigns of Antigonus against Eumenes, Pithon rendered the most important services to the former general, who appears to have reposed the utmost confidence in his military abilities, and assigned him on all important occasions the second place in the command. Thus we find him commanding the whole left wing of the army of Antigonus in both the decisive actions;

and at another time charged with the main body while Antigonus himself advanced with the cavalry in pursuit of the enemy. Even more valuable perhaps were his services in raising fresh levies of troops, and collecting supplies of provisions and other necessaries, when the scene of war had been transferred to his own government of Media. It is probable that these circumstances called forth anew an overweening confidence in his own merits and abilities, and thus led Pithon after the fall of Eumenes to engage once more in intrigues for his own aggrandizement, which, if not directly treasonable, were sufficient to arouse the suspicions of Antigonus. The latter affected to disbelieve the rumours which had reached him on the subject, but he sent for Pithon to join him in his winter-quarters at Ecbatana, under pretence of wishing to consult him concerning the future conduct of the war. Pithon obeyed the summons without suspicion, but as soon as he arrived he was arrested, brought to trial before a council of the friends of Antigonus, and immediately put to death, B. C. 316. (Diod. xix. 19, 20, 26, 29, 30, 38, 40, 43, 46; Polyaen. iv. 6. § 14.)

3. Son of Sosicles. [PEITHON.]

4. Son of Antigenes, an officer mentioned during the campaigns of Alexander in India. (Arr. *Ind.* 16.) [E. H. B.]

PI'TIO, a surname of the Sempronia gens, mentioned only on coins, a specimen of which is annexed. The obverse represents a winged head of Pallas, with the legend PITIO, the reverse the Dioscuri, with the legend L. SEMP. and ROMA.

COIN OF L. SEMPRONIUS PITIO.

PI'TTACUS (Πιττακός), one of those early cultivators of letters, who were designated as "the Seven Wise Men of Greece," was a native of Mytilene in Lesbos. His father was named Hyrrhadius, or Caicus, and, according to Duris, was a Thracian, but his mother was a Lesbian. (Diog. Laërt. i. 74; Suid. *s. v.*) According to Diogenes Laërtius (i. 80) he flourished at Ol. 42, B. C. 612. He was born, according to Suidas, about Ol. 32, B. C. 652. He was highly celebrated as a warrior, a statesman, a philosopher, and a poet. He is first mentioned, in public life, as an opponent of the tyrants, who in succession usurped the chief power in Mytilene. In conjunction with the brothers of Alcaeus, who were at the head of the aristocratic party, he overthrew and killed the tyrant Melanchrus. This revolution took place, according to Suidas, in Ol. 42, B.C. 612. About the same time, or, according to the more precise date of Eusebius, in B. C. 606, we find him commanding the Mytilenaeans, in their war with the Athenians for the possession of Sigeum. on the coast of the Troad. In this conflict the Mytilenaeans were defeated, and Alcaeus incurred the disgrace of leaving his shield on the field of battle; but Pittacus signalized himself by killing in single combat Phrynon, the commander of the Athenians, an Olympic victor celebrated for his strength and courage: this feat Pittacus performed by entangling his adversary in a net, and then despatching him with a trident and a dagger, exactly after the fashion in which the gladiators called *retiarii* long afterwards fought at Rome. For this achievement he received from the Mytilenaeans high honours and substantial rewards; but of the latter he would accept only as much land as he could cast his spear over; and this land he dedicated to sacred uses, and it was known in later ages as "the Pittaceian land." (Diog. Laërt. i. 75; Herod. v. 94, 95; Euseb. *Chron. s. a.* 1410; Strabo, xiii. p. 600; Suid. *s. v.*; Polyaen. i. 25; Plut. *Mor.* p. 858, a, b; Festus, *s. v. Retiario*; ALCAEUS.) This war was terminated by the mediation of Periander, who assigned the disputed territory to the Athenians (Herod. Diog. *ll. cc.*); but the internal troubles of Mytilene still continued. The supreme power was fiercely disputed between a succession of tyrants, such as Myrsilus, Megalagyrus, and the Cleanactids, and the aristocratic party, headed by Alcaeus and his brother Antimenidas; and the latter were driven into exile. (Strabo, xiii. p. 617.) It would seem that the city enjoyed some years of comparative tranquillity, until the exiles tried to effect their return by force of arms. To resist this attempt the popular party chose Pittacus as their ruler, with absolute power, under the title of *αἰσυμνήτης*, a position which differed from that of a *τύραννος*, inasmuch as it depended on popular election, and was restricted in its prerogatives, and sometimes in the time for which it was held, though sometimes it was for life; in short, it was an elective tyranny, *ὡς ἁπλῶς εἴπειν αἱρετὴ τυραννίς*. (Aristot. *Polit.* iii. 9. s. 14.) Pittacus held this office for ten years, B. C. 589 to 579, and then voluntarily resigned it, having by his administration restored order to the state, and prepared it for the safe enjoyment of a republican form of government. The oligarchical party, however, represented him as an ordinary tyrant, and Alcaeus poured out invectives against him in the poems which he composed in his exile, calling him *τὸν κακοπάτριδα Πίττακον*, deriding the zeal and unanimity with which the people chose him for their tyrant, and even ridiculing his personal peculiarities (*Fr.* 37, 38, ed. Bergk; Aristot. *l. c.*; Diog. Laërt. i. 81): there is, however, some reason to suppose that Alcaeus was afterwards reconciled to Pittacus. [ALCAEUS.] He lived in great honour at Mytilene for ten years after the resignation of his government; and died in B. C. 569, at a very advanced age, upwards of 70 years according to Laertius (i. 79), upwards of 80 according to Suidas, and 100 according to Lucian. (*Macrob.* 18.)

There are other traditions respecting Pittacus, some of which are of very doubtful authority. Diogenes Laërtius mentions various communications between him and Croesus, and preserves a short letter, which was said to have been written by Pittacus, declining an invitation to Sardis to see the treasures of the Lydian king (i. 75, 77, 81); and Herodotus mentions a piece of sage advice which was given to Croesus, as some said, by Bias, or, according to others, by Pittacus (i. 27): but all these accounts are rendered doubtful by the fact, that Croesus was only 25 years old at the death of Pittacus. Other anecdotes of his clemency, wisdom, and contempt of riches, are related by Diogenes Laërtius, Plutarch, Aelian, and other writers.

Of the proverbial maxims of practical wisdom, which were current under the names of the seven wise men of Greece, two were ascribed to Pittacus, namely, Χαλεπὸν ἐσθλὸν ἔμμεναι, and Καιρὸν γνῶθι. The former furnishes the subject of an ode of Simonides, of which Plato has a very ingenious, though sophistical discussion, in his Protagoras (p. 338, e.; Bergk, *Poët. Lyr. Graec.* p. 747). Others of his celebrated sayings are recorded by Diogenes (i. 77, 78).

Pittacus was very celebrated as an elegiac poet. According to Diogenes (i. 79), he composed as many as six hundred elegiac verses, forming a collection of didactic statements concerning the laws, addressed to his fellow-citizens. The only extant fragment of his poetry is the few lines preserved by Diogenes (i. 78), who says that they were the most celebrated of his verses :—

Ἔχοντα δεῖ τόξον (or *τόξα*) *καὶ ἰοδόκον φαρέτραν*
στείχειν ἐπὶ φῶτα κακόν·
πιστὸν γὰρ οὐδὲν γλῶσσα διὰ στόματος
λαλεῖ διχόμυθον ἔχουσα καρδίη νόημα.

(Schneidewin, *Delect. Poes. Graec.* p. 260 ; Bergk, *Poët. Lyr. Graec.* p. 568.) [P. S.]

PITTHEUS (Πιτθεύς), a son of Pelops and Dia, was king of Troezene, father of Aethra, and grandfather and instructor of Theseus. (Schol. *ad Pind. Ol.* i. 144, *Eurip. Hippol.* 11, *Med.* 683 ; Paus. ii. 30. § 8, i. 27. § 8 ; Apollod. iii. 15. § 7 ; Strab. viii. p. 374.) When Theseus married Phaedra, Pittheus took Hippolytus into his house. (Paus. i. 22. § 2.) His tomb and the chair on which he had sat in judgment were shown at Troezene down to a late time. (Paus. ii. 31. § 3.) He is said to have taught the art of speaking, and even to have written a book upon it. (ii. 31. § 4 ; comp. Theseus.) Aethra as his daughter is called Pittheis. (Ov. *Heroid.* x. 31.)

PITYREUS (Πιτυρεύς), a descendant of Ion and father of Procles, was the last king in Peloponnesus before the invasion of the Dorians. (Paus. ii. 26. § 2, vii. 4. § 3.) [L. S.]

PITYS (Πίτυς), a nymph beloved by Pan, was changed into a fir tree. (Lucian, *Dial. Deor.* 22. 4 ; Virg. *Eclog.* vii. 24, with Voss's note.) [L. S.]

PIUS, a surname of several Romans. 1. Of the emperor Antoninus [Antoninus]. 2. Of a senator Aurelius, who lived at the commencement of the reign of Tiberius (Tac. *Ann.* i. 75). 3. Of L. Cestius [Cestius]. 4. Of Q. Metellus, consul B. C. 80, by whom it was handed down to his adopted son Metellus Scipio. [Metellus, Nos. 19, 22.]

PIXO'DARUS (Πιξώδαρος). 1. Son of Maussolus, a Carian of the city of Cindys, who was married to the daughter of Syennesis, king of Cilicia. Having taken part in the great revolt of his countrymen and the Ionians against the Persian king (B. C. 490), he advised the Carians boldly to cross the Maeander, and engage the Persian general Daurises with that river in their rear: but this counsel, though regarded by Herodotus as the best that could be given, was not followed, and the Carians were defeated in two successive battles. (Herod. v. 118.)

2. Prince or king of Caria, was the youngest of the three sons of Hecatomnus, all of whom successively held the sovereignty of their native country. Pixodarus obtained possession of the throne by the expulsion of his sister Ada, the widow and successor of her brother Idrieus, and held it without opposition for a period of five years, B. C. 340—335. He cultivated the friendship of Persia, gave his daughter in marriage to a Persian named Orontobates, whom he even seems to have admitted to some share in the sovereign power during his own lifetime. But he did not neglect to court the alliance of other powers also, and endeavoured to secure the powerful friendship of Philip king of Macedonia, by offering the hand of his eldest daughter in marriage to Arrhidaeus, the bastard son of the Macedonian monarch. The discontent of the young Alexander at this period led him to offer himself as a suitor for the Carian princess instead of his natural brother — an overture which was eagerly embraced by Pixodarus, but the indignant interference of Philip put an end to the whole scheme. Pixodarus died — apparently a natural death — some time before the landing of Alexander in Asia, B. C. 334: and was succeeded by his son-in-law Orontobates. (Diod. xvi. 74 ; Arr. *Anab.* i. 23. § 10 ; Strab. xiv. pp. 656, 657 ; Plut. *Alex.* 10.)

The name is very variously written in the MSS. and editions of Arrian and Plutarch: the latter, for the most part, have Πηξόδωρος (Sintenis, *ad Plut. l. c.* ; Ellendt, *ad Arr. l. c.*), but the correctness of the form Πιξώδαρος is attested both by his coins, which resemble those of his predecessors Maussolus and Idrieus in their type and general design, and by a fragment of the contemporary comic poet Epigenes (*ap. Athen.* xi. p. 472 f.), from which we learn that the penultima is short. It would appear from this fragment, that Pixodarus had been sent on an embassy to Athens during the lifetime of his father Hecatomnus. [E. H. B.]

COIN OF PIXODARUS.

PLACI'DIA, GALLA. [Galla, No. 3.]

PLACI'DIUS VALENTINIA'NUS. [Valentinianus.]

PLA'CIDUS, one of the generals of Vespasian in the war against the Jews, frequently mentioned by Josephus. (*Vit.* 43, 74, *B. J.* iii. 7. §§ 3, 34, iv. 1. § 8, &c.)

PLA'CIDUS, JU'LIUS, the tribune of a cohort of Vespasian's army, who dragged Vitellius out of the lurking-place in which he had concealed himself. (Tac. *Hist.* iii. 85 ; comp. Dion Cass. lxv. 20 ; Suet. *Vitell.* 16.)

PLA'CITUS, SEX., the author of a short Latin work, entitled "De Medicina (or *Medicamentis*) ex Animalibus," consisting of thirty-four chapters, each of which treats of some animal whose body was supposed to possess certain medical properties. As might be expected, it contains numerous absurdities, and is of little or no value or interest. The author has been sometimes confounded with other persons of the name of *Sextus* (see Fabric. *Bibl. Gr.* vol. xii. p. 613,

ed. vet.), and is generally distinguished from them by the additional name of *Papyriensis* or *Papiensis*. He appears from various parts of his work (*e. g.* c. 27) to have been a physician, but nothing else is known of his personal history. His date is uncertain, but he is supposed to have lived in the fourth century after Christ. He is said to have borrowed much from Pliny's Natural History, and to have been copied in turn by Constantinus Africanus. The work has several times been published, both separately, and in different medical collections. It first appeared in 1538, 4to. Norimberg., ed. Fr. Emericus; and again in the same year, 8vo. Basil. ed. Alb. Torinus. It is inserted (after Oribasius) in the first volume of H. Stephani "Medicae Artis Principes," Paris, fol. 1567; in the thirteenth volume of the old edition of Fabricii *Bibl. Graeca;* in Ackermann's "Parabilium Medicamentorum Scriptores Antiqui," Norimb. 1788, 8vo.; and elsewhere. (Choulant's *Handb. der Bücherkunde für die Aeltere Medicin.*) [W. A. G.]

PLAETO'RIA GENS, plebeian, did not produce any men of distinction, and none of its members obtained the consulship. On coins we find the surname *Cestianus:* see below.

PLAETO'RIUS. 1. C. PLAETORIUS, one of the three commissioners for founding a colony at Croton in southern Italy, B. C. 194. (Liv. xxxiv. 45.)

2. C. PLAETORIUS, perhaps the same as the preceding, a member of the embassy sent to Gentius, king of the Illyrians, B. C. 172. (Liv. xlii. 26.)

3. M. PLAETORIUS, slain by Sulla. (Val. Max. ix. 2. § 1.)

4. L. PLAETORIUS, a senator mentioned by Cicero in his oration for Cluentius (c. 36).

5. M. PLAETORIUS, was the accuser, in B. C. 69, of M. Fonteius, whom Cicero defended [FONTEIUS, No. 5]. About the same time he was curule aedile with C. Flaminius, and it was before these aediles that Cicero defended D. Matrinius. In B. C. 67 he was praetor with the same colleague as he had in his aedileship. In B. C. 51 he was condemned (*incendio Plaetoriano*, i. e. *damnatione*, Cic. *ad Att.* v. 20. § 8), but we do not know for what offence. We find him a neighbour of Atticus in B. C. 44, and this is the last that we hear of him (Cic. *pro Font.* 12, *pro Cluent.* 45, 53, *ad Att.* xv. 17). The following coins, struck by M. Plaetorius, a curule aedile, probably refer to the above-mentioned Plaetorius, as we know of no other Plaetorius who held this office. From these we learn that he was the son of Marcus, and that he bore the cognomen Cestianus. The first coin bears on the obverse a woman's head covered with a helmet, with the legend CESTIANVS S. C., and on the reverse an eagle standing on a thunderbolt, with the legend M. PLAETORIVS M. F. AED. CVR. The second coin represents on the obverse the head of Cybele, covered with a turreted coronet, with the legend CESTIANVS, and on the reverse a sella curulis, with the legend M. PLAETORIVS AED. CVR. EX S. C. The third coin has on the obverse the head of a youthful female, and on the reverse the bust of the goddess Sors, with the legend M. PLAETORI. CEST. S. C.; but as it bears no reference to the aedileship of Plaetorius, it may belong to a different person. The eagle and the head of Cybele on the first and second coins have reference to the games sacred to Jupiter and to Cybele, the exhibition of which belonged to the aediles.

COINS OF M. PLAETORIUS.

6. C. PLAETORIUS, served as quaestor in Asia in B. C. 47, under Domitius Calvinus, and belonged to Caesar's party. (Hirt. *B. Alex.* 34.)

7. PLAETORIUS RUSTIANUS, a Pompeian, perished, along with Metellus Scipio, when their little fleet was overpowered by P. Sittius at Hippo Regius, B. C. 46. (*B. Afric.* 96.)

8. L. PLAETORIUS L. F., is mentioned only on coins, from which we learn that he was quaestor. The obverse represents the head of Moneta, the reverse a man running, with the legend L. PLAETORIVS L. F. Q. S. C.

COIN OF L. PLAETORIUS.

9. PLAETORIUS NEPOS, a senator and a friend of Hadrian, whom this emperor thought at one time of appointing as his successor. (Spartian. *Hadr.* 4, 23.)

PLAGULEIUS, one of the partizans of the tribune Clodius. (Cic. *pro Dom.* 33, comp. *ad Att.* x. 8.)

PLA'NCIUS, CN. 1. Defended by Cicero in an oration still extant, was descended from a respectable equestrian family at Atina, a praefectura not far from Arpinum in Latium. His father was a Roman eques, and one of the most important and influential farmers of the public revenue (*publicani*); he served under M. Crassus, who was consul B. C. 97, and he subsequently earned the hatred of the aristocracy by the energy with which he pressed for a reduction of the sum which the publicani had agreed to pay for the

taxes in Asia, and by the support which he gave in B. C. 59 to Julius Caesar, who granted the demands of the equites. The younger Plancius, the subject of this notice, first served in Africa under the propraetor A. Torquatus, subsequently in B. C. 68 under the proconsul Q. Metellus in Crete, and next in B. C. 62 as military tribune in the army of C. Antonius in Macedonia. In B. C. 58 he was quaestor in the last-mentioned province under the propraetor L. Appuleius, and here he showed great kindness and attention to Cicero, when the latter came to Macedonia during his banishment in the course of this year. Plancius was tribune of the plebs in B. C. 56. In B. C. 55, in the second consulship of Pompey and Crassus, he became a candidate for the curule aedileship with A. Plotius, Q. Pedius, and M. Juventius Laterensis. The elections were put off this year; but in the following year, B. C. 54, Plancius and Plotius were elected, and had consequently to serve as aediles for the remainder of the year. But before they entered upon their office Juventius Laterensis, in conjunction with L. Cassius Longinus, accused Plancius of the crime of *sodalitium*, or the bribery of the tribes by means of illegal associations, in accordance with the Lex Licinia, which had been proposed by the consul Licinius Crassus in the preceding year. By this law the accuser had not only the power of choosing the president (*quaesitor*) of the court that was to try the case, but also of selecting four tribes, from which the judices were to be taken, and one of which alone the accused had the privilege of rejecting. The praetor C. Alfius Flavus was the quaesitor selected by Laterensis. Cicero defended Plancius, and obtained his acquittal. He subsequently espoused the Pompeian party in the civil wars, and after Caesar had gained the supremacy lived in exile at Corcyra. While he was living there Cicero wrote to him two letters of condolence which have come down to us. (Cic. *pro Planc.* passim, *ad Q. Fr.* ii. 1. § 3, *ad Att.* iii. 14, 22, *ad Fam.* xiv. 1, *ad Q. Fr.* iii. 1. § 4, *ad Fam.* iv. 14, 15, vi. 20, xvi. 9.)

2. Mentioned as curule aedile on the following coin, must of course be different from the preceding Cn. Plancius, since we have seen that he failed in obtaining the curule aedileship. The obverse represents a female head, probably that of Diana, with the legend CN. PLANCIVS AED. CVR. S. C., and the reverse a she-goat, a bow and a quiver. (Eckhel, vol. v. p. 275.)

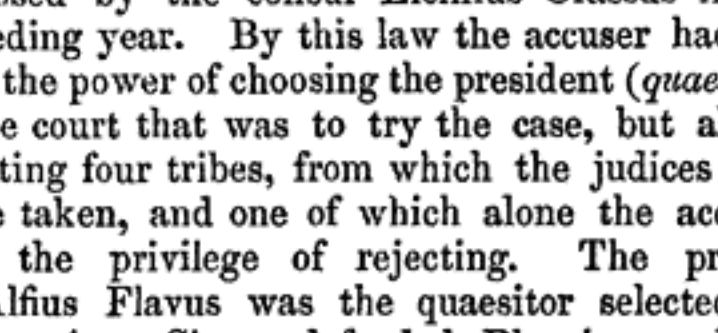

COIN OF CN. PLANCIUS.

PLANCI'ADES, FULGE'NTIUS. [FULGENTIUS.]

PLANCIA'NUS, LAETO'RIUS. [LAETORIUS, No. 4.]

PLANCI'NA, MUNA'TIA, the wife of Cn. Piso, who was appointed governor of Syria in A. D. 18 [PISO, No. 23], was probably the daughter of L. Munatius Plancus, consul B. C. 42. She possessed all the pride and haughtiness of her husband, and while he used every effort to thwart Germanicus, she exerted herself equally to annoy and insult Agrippina. She was encouraged in this conduct by Livia, the mother of the emperor, who hated Agrippina most cordially. On the return of her husband to Rome in A. D. 20, after the death of Germanicus, whom it was believed that she and Piso had poisoned, she was involved in the same accusation as her husband, but was pardoned by the senate in consequence of the entreaties of the empress-mother. As long as the latter was alive, Plancina was safe, and she was suffered to remain unmolested for a few years even after the death of Livia, which took place in A. D. 29. But being accused in A. D. 33, she no longer possessed any hope of escape, and accordingly put an end to her own life. (Tac. *Ann.* ii. 43, 55, 75, iii. 9, 15, 17, vi. 26; Dion Cass. lvii. 18, lviii. 22.)

PLANCUS, the name of the most distinguished family of the plebeian Munatia gens, is said to have signified a person having flat splay feet without any bend in them. (Plin. *H. N.* xi. 45. s. 105; Festus, *s. v. Plancae.*) Instead of Plancus we frequently find Plancius both in manuscripts and editions of the ancient writers. For a detailed account of the persons mentioned below, see Drumann's *Rom.* vol. iv. p. 205, &c.

1. CN. MUNATIUS PLANCUS, was accused by M. Brutus, and defended by the orator L. Crassus, about B. C. 106 (Cic. *de Or.* ii. 54, *pro Cluent.* 51; Quintil. vi. 3. § 44.)

2. L. MUNATIUS L. F. L. N. PLANCUS, was a friend of Julius Caesar, and served under him both in the Gallic and the civil wars. He is mentioned as one of Caesar's legati in Gaul in the winter of B. C. 54 and 53; and he was in conjunction with C. Fabius, the commander of Caesar's troops near Ilerda in Spain at the beginning of B. C. 49. He accompanied Caesar in his African campaign in B. C. 46, and attempted, but without success, to induce C. Considius, the Pompeian commander, to surrender to him the town of Adrumetum. At the end of this year he was appointed one of the praefects of the city, to whom the charge of Rome was entrusted during Caesar's absence in Spain next year. He received a still further proof of Caesar's confidence in being nominated to the government of Transalpine Gaul for B. C. 44, with the exception of the Narbonese and Belgic portions of the province, and also to the consulship for B. C. 42, with D. Brutus as his colleague. On the death of Caesar in B. C. 44 the political life of Plancus may be said to commence. After declaring himself in favour of an amnesty he hastened into Gaul to take possession of his province as speedily as possible. While here he carried on an active correspondence with Cicero, who pressed him with the greatest eagerness to join the senatorial party, and to cross the Alps to the relief of D. Brutus, who was now besieged by Antony in Mutina. After some hesitation and delay Plancus, at length in the month of April B. C. 43, commenced his march southwards, but he had not crossed the Alps when he received intelligence of the defeat of Antony and the relief of Mutina by Octavian and the consuls Hirtius and Pansa. Thereupon he halted in the territory of the Allobroges, and being joined by D. Brutus and his army, prepared to carry on the war against Antony. But

when shortly afterwards Lepidus joined Antony, and their united forces threatened to overwhelm Plancus, the latter, despairing of any assistance from the senate, was easily persuaded by Asinius Pollio to follow his example, and unite with Antony and Lepidus. He therefore abandoned D. Brutus to his fate, and the latter was shortly afterwards slain in the Alps. Plancus during his government of Gaul founded the colonies of Lugdunum and Raurica (Orelli, *Inscrip.* No. 590; Dion Cass. xlvi. 50; Sen. *Ep.* 91; Strab. iv. pp. 186, 192.)

In the autumn of the same year, B. C. 43, the triumvirate was formed, and Plancus agreed to the proscription of his own brother L. Plautius. [See PLAUTIUS.] He returned to Rome at the end of the year, and on the 29th of December he celebrated a triumph for some victory gained in Gaul. In the inscription given below it is said to have been *ex Raetis;* and the victory was probably only an insignificant advantage gained over some Alpine tribes, in consequence of which he had assumed the title of imperator even before the battle of Mutina, as we see from his correspondence with Cicero (*ad Fam.* x. 8, 24).

In B. C. 42 Plancus was consul according to the arrangement made by the dictator Caesar, and had as his colleague M. Lepidus in place of D. Brutus. The Perusinian war in the following year, B. C. 41, placed Plancus in great difficulty. He had the command of Antony's troops in Italy; and accordingly when L. Antonius, the brother, and Fulvia, the wife of the triumvir, declared war against Octavian, they naturally expected assistance from Plancus; but as he did not know the views of his superior, he kept aloof from the contest as far as possible. On the fall of Perusia in B. C. 40, he fled with Fulvia to Athens, leaving his army to shift for itself as it best could. He returned to Italy with Antony, and again accompanied him when he went back to the East. Antony then gave him the government of the province of Asia, which he abandoned on the invasion of the Parthians under T. Labienus, and took refuge in the islands. He subsequently obtained the consulship a second time (Plin. *H. N.* xiii. 3. s. 5), but the year is not mentioned: he may have been one of the consuls suffecti in B. C. 36. In B. C. 35 he governed the province of Syria for Antony, and was thought by many to have been the cause of the murder of Sex. Pompeius. On his return to Alexandria he was coolly received by Antony on account of the shameless manner in which he had plundered the province. He remained at Alexandria some time longer, taking part in the orgies of the court, and even condescending on one occasion to play the part of a mime, and represent in a ballet the story of Glaucus. But foreseeing the fall of his patron he resolved to secure himself, and therefore repaired secretly to Rome in B. C. 32, taking with him his nephew Titius. From Plancus Octavian received some valuable information respecting Antony, especially in relation to his will, which he employed in exasperating the Romans against his rival. Plancus himself, like other renegades, endeavoured to purchase the favour of his new master by vilifying his old one; and on one occasion brought in the senate such abominable charges against Antony, from whom he had received innumerable favours, that Coponius publicly upbraided him with his conduct (Vell. Pat. ii. 83).

Plancus had no occasion to change again, and quietly settled down to enjoy the fortune he had acquired by the plunder of Syria, caring nothing about the state of public affairs, and quite contented to play the courtier in the new monarchy. It was on his proposal that Octavian received the title of Augustus in B. C. 27; and the emperor conferred upon him the censorship in B. C. 22 with Paulus Aemilius Lepidus. He built the temple of Saturn to please the emperor, who expected the wealthy nobles of his court to adorn the city with public buildings. The year in which Plancus died is uncertain.

The character of Plancus, both public and private, is drawn in the blackest colours by Velleius Paterculus, who, however, evidently takes delight in exaggerating his crimes and his vices. But still, after making every deduction from his colouring, the sketch which we have given of the life of Plancus shows that he was a man without any fixed principles, and not only ready to desert his friends when it served his interests, but also to betray their secrets for his own advantage. His private life was equally contemptible: his adulteries were notorious. The ancient writers speak of him as one of the orators of the time, but we know nothing of him in that capacity. One of Horace's odes (*Carm.* i. 7) is addressed to him. In personal appearance he resembled an actor of the name of Rubrius, who was therefore nicknamed Plancus. The various honours which Plancus held are enumerated in the following inscription (Orelli, No. 590): "L. Munat. L. f. L. n. L. pron. Plancus Cos. Cens. Imp. iter. VII. vir Epul. triump. ex Raetis aedem Saturni fecit de manubiis agros divisit in Italia Beneventi, in Gallia colonias deduxit Lugdunum et Rauricam." Plancus had three brothers and a sister, a son and a daughter. His brothers and son are spoken of below: his sister Munatia married M. Titius [TITIUS], his daughter Munatia Plancina married Cn. Piso. [PLANCINA.] (Caes. *B. G.* v. 24, &c., *B. C.* i. 40; Hirt. *B. Afr.* 4; Cic. *ad Fam.* x. 1—24, xi. 9, 11, 13—15, xii. 8, *Phil.* iii. 15, xiii. 19; Plut. *Brut.* 19, *Anton.* 56, 58; Appian, *B. C.* iii. 46, 74, 81, 97, iv. 12, 37, 45, v. 33, 35, 50, 55, 61, 144; Dion Cass. xlvi. 29, 50, 53, xlvii. 16, xlviii. 24, l. 3; Vell. Pat. ii. 63, 74, 83; Macrob. *Sat.* ii. 2; Suet. *Ill. Rhet.* 6; Plin. *H. N.* vii. 10. s. 12; Solin. i. 75.)

There are several coins of Plancus. The following one was not struck in B. C. 40, as Eckhel supposes (vol. vi. p. 44), but in B. C. 34 to commemorate the victory over the Armenians (Borghesi, *Giorn. Arcad.* vol. xxv. p. 359, &c.). It represents on the obverse a lituus and a guttus, which was a vessel used in sacrifices, with the

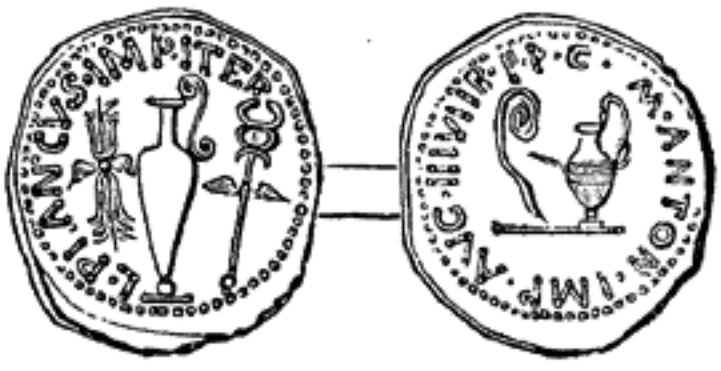

COIN OF L. MUNATIUS PLANCUS.

legend M. ANTON. IMP. AVG. IIIVIR. R. P. C. (i. e. *M. Antonius Imperator Augur Triumvir Reipublicae constituendae*); and it bears on the reverse a guttus between a thunderbolt, and a caduceus, with the legend L. PLANCVS IMP. ITER. In the drawing above the position of the obverse and the reverse has been accidentally transposed by the artist.

3. T. MUNATIUS PLANCUS BURSA, brother of No. 2, was tribune of the plebs B. C. 52, when in connection with his colleagues C. Sallustius and Q. Pompeius Rufus, he supported the views of Pompeius Magnus. The latter had set his heart upon the dictatorship, and, in order to obtain this honour, he was anxious that the state of anarchy and confusion in which Rome was plunged, should be continued, since all parties would thus be ready to submit to his supremacy as the only way of restoring peace and order. Plancus therefore did every thing in his power to increase the anarchy: on the death of Clodius, he roused the passions of the mob by exposing to public view the corpse of their favourite, and he was thus the chief promoter of the riot which ensued at the funeral, and in which the Curia Hostilia was burnt to the ground. His attacks upon Milo were most vehement, and he dragged him before the popular assembly to give an account of his murder of Clodius. By means of these riots Pompey attained, to a great extent, his end; for although he failed in being appointed dictator, he was made consul without a colleague. The law *De Vi*, which he proposed in his consulship, and which was intended to deliver him from Milo and his other enemies, was strongly supported by Plancus and Sallustius, who also attempted by threats to deter Cicero from defending Milo. But when Pompey had attained his object, he willingly sacrificed his instruments. At the close of the year, as soon as his tribunate had expired, Plancus was accused of the part he had taken in burning the Curia Hostilia, under the very law *De Vi*, in the enactment of which he had taken so active a part. The accusation was conducted by Cicero, and as Plancus received only lukewarm support from Pompey, he was condemned. Cicero was delighted with his victory, and wrote to his friend M. Marius (*ad Fam.* vii. 2) in extravagant spirits, stating that the condemnation of Plancus had given him greater pleasure than the death of Clodius. It would appear from this letter that Cicero had on some previous occasion defended Plancus. After his condemnation Plancus repaired to Ravenna in Cisalpine Gaul, where he was kindly received by Caesar. Soon after the beginning of the civil war he was restored to his civic rights by Caesar; and from that time he continued to reside at Rome, taking no part apparently in the civil war; and the only thing by which he showed his gratitude to the dictator, was by fighting as a gladiator, together with several other citizens, on the occasion of Caesar's triumph after his return from Spain, B. C. 45. After Caesar's death Plancus fought on Antony's side in the campaign of Mutina, but he was unsuccessful; he was driven out of Pollentia by Pontius Aquila, the legate of D. Brutus, and in his flight broke his leg. (Dion Cass. xl. 49, 55, xlvi. 38; Plut. *Pomp.* 55, *Cat.* 48; Ascon. *in Cic. Mil.* p. 32, &c., ed. Orelli; Cic. *ad Att.* vi. 1. § 10, *ad Fam.* xii. 18, *Phil.* vi. 4, x. 10, xi. 6, xii. 8, xiii. 12.)

4. CN. MUNATIUS PLANCUS, brother of the two preceding, praetor elect B. C. 44, was charged by Caesar in that year with the assignment to his soldiers of lands at Buthrotum in Epeirus. As Atticus possessed property in the neighbourhood, Cicero commended to Plancus with much earnestness the interests of his friend. In the following year, B. C. 43, Plancus was praetor, and was allowed by the senate to join his brother Lucius in Transalpine Gaul, where he negotiated on his brother's behalf with Lepidus, and distinguished himself by his activity in the command of the cavalry of his brother's army. His exertions brought on a fever: for this reason, and also because the two consuls had perished, he was sent back to Rome by Lucius. (Cic. *ad Att.* xvi. 16, *ad Fam.* x. 6. 11, 15, 17, 21.)

5. L. PLAUTIUS PLANCUS, brother of the three preceding, was adopted by a L. Plautius, and therefore took his praenomen as well as nomen, but retained his original cognomen, as was the case with Metellus Scipio [METELLUS, No. 22], and Pupius Piso. [PISO, No. 18.] Before his adoption his praenomen was Caius, and hence he is called by Valerius Maximus C. Plautius Plancus. He was included in the proscription of the triumvirs, B. C. 43, with the consent of his brother Lucius [No. 2]. He concealed himself in the neighbourhood of Salernum; but the perfumes which he used and his refined mode of living betrayed his lurking-place to his pursuers, and to save his slaves, who were being tortured to death because they would not betray him, he voluntarily surrendered himself to his executioners. (Plin. *H. N.* xiii. 3. s. 5; Val. Max. vi. 8. § 5; Appian, *B. C.* iv. 12; Vell. Pat. ii. 67.) The following coin, which bears the legends L. PLAVTIVS PLANCVS, must

COIN OF L. PLAUTIUS PLANCUS.

have been struck by this Plancus, as no other Plautius is mentioned with this cognomen. This coin, representing on the obverse a mask, and on the reverse Aurora leading four horses, refers to a circumstance which happened in the censorship of C. Plautius Venox, who filled this office with Ap. Claudius Caecus in B. C. 312. It is related that the tibicines having quarrelled with the censor Ap. Claudius left Rome and went to Tibur; but as the people felt the loss of them, the other censor, Plautius, had them placed in waggons one night when they were drunk, and conveyed to Rome, where they arrived *early* next morning; and, that they might not be recognised by the magistrates, he caused their faces to be covered with masks. The tale is related at length by Ovid (*Fast.* vi. 651), and the following lines in particular throw light upon the subject of the coin: —

"Jamque per Esquilias Romanam intraverat urbem,
Et MANE in medio plaustra fuere foro.

PLAUTIUS, ut possent specie numeroque senatum
Fallere, personis imperat ora tegi."

(Comp. Eckhel, vol. v. p. 276, &c.)

6. L. MUNATIUS PLANCUS, son of No. 2, was consul A. D. 13 with C. Silius. In the following year he was sent by the senate after the death of Augustus to the mutinous legions of Germanicus in the territory of the Ubii, and there narrowly escaped death at the hands of the soldiers (Dion Cass. lvi. 28; Suet. *Aug.* 101; Tac. *Ann.* i. 39.)

PLANTA, POMPEIUS, praefect of Egypt in the reign of Trajan. (Plin. *Ep.* x. 7 or 5.)

PLANU'DES (Πλανούδης), surnamed MAXIMUS, was one of the most learned of the Constantinopolitan monks of the last age of the Greek empire, and was greatly distinguished as a theologian, grammarian, and rhetorician; but his name is now chiefly interesting as that of the compiler of the latest of those collections of minor Greek poems, which were known by the names of *Garlands* or *Anthologies* (Στέφανοι, Ἀνθολογίαι). Planudes flourished at Constantinople in the first half of the fourteenth century, under the emperors Andronicus II. and III. Palaeologi. In A. D. 1327 he was sent by Andronicus II. as ambassador to Venice. Nothing more is known of his life with any certainty, except that he was somewhat disposed to the tenets of the Roman Church, which, however, a short imprisonment seems to have induced him to renounce. (See Fabric. *Bibl. Graec.* vol. xi. p. 682, and the authorities quoted in Harles's note.) His works, of which several only exist in MS., are not of sufficient importance to be enumerated individually. They consist of orations and homilies; translations from Latin into Greek of Cicero's *Somnium Scipionis*, Caesar *de Bello Gallico*, Ovid's *Metamorphoses*, Cato's *Disticha Moralia*, Boëthius *de Consolatione*, St. Augustin *de Trinitate* and *de Civitate Dei*, and Donatus's *Grammatica Parva;* two grammatical works; a collection of *Aesop's Fables*, with a worthless *Life of Aesop;* some arithmetical works, especially *Scholia*, of no great value, on the first two books of the *Arithmetic* of Diophantus; a few works on natural history; *Commentaries* on the *Rhetoric* of Hermogenes, and on other Greek writers; a poem in forty-seven hexameters, on Claudius Ptolemaeus, and a few other poems; and his *Anthology*. (See Fabric. *l. c.* pp. 682—693, vol. i. p. 641, vol. vi. p. 348; Hoffmann, *Lexicon Bibliographicum Script. Graec. s. v.*) As the *Anthology* of Planudes was not only the latest compiled, but was also that which was recognised as *The Greek Anthology*, until the discovery of the Anthology of Constantinus Cephalas, this is chosen as the fittest place for an account of the

LITERARY HISTORY OF THE GREEK ANTHOLOGY.

1. *Materials.* The various collections, to which their compilers gave the name of *Garlands* and *Anthologies*, were made up of short poems, chiefly of an epigrammatic character, and in the elegiac metre. The earliest examples of such poetry were, doubtless, furnished by the inscriptions on monuments, such as those erected to commemorate heroic deeds, the statues of distinguished men, especially victors in the public games, sepulchral monuments, and dedicatory offerings in temples (ἀναθήματα); to which may be added oracles and proverbial sayings. At an early period in the history of Greek literature, poets of the highest fame cultivated this species of composition, which received its most perfect development from the hand of Simonides. Thenceforth, as a set form of poetry, it became a fit vehicle for the brief expression of thoughts and sentiments on any subject; until at last the form came to be cultivated for its own sake, and the *literati* of Alexandria and Byzantium deemed the ability to make epigrams an essential part of the character of a scholar. Hence the mere trifling, the stupid jokes, and the wretched personalities, which form so large a part of the epigrammatic poetry contained in the Greek Anthology.

The monumental inscriptions, to which reference has already been made, are often quoted by the ancient writers as historical authorities, as, for example, by Herodotus and Thucydides; and by later writers, such as Diodorus and Plutarch, partly as authorities, partly to embellish their works. This use of inscriptions would naturally suggest the idea of collecting them. The earliest known collection was made by the geographer Polemon (B. C. 200), in a work περὶ τῶν κατὰ πόλεις ἐπιγραμμάτων (Ath. x. p. 436, d., p. 442, e.). He also wrote other works, on votive offerings, which are likely to have contained the epigrammatic inscriptions on them. [POLEMON.] Similar collections were made by Alcetas, περὶ τῶν ἐν Δελφοῖς ἀναθημάτων (Ath. xiii. p. 591, c.), by Menestor, ἐν τῷ περὶ ἀναθημάτων (Ath. xiii. p. 594, d.), and perhaps by Apellas Ponticus. These persons collected chiefly the inscriptions on offerings (ἀναθήματα): epigrams of other kinds were also collected, as the Theban Epigrams, by Aristodemus (*Schol. in Apoll. Rhod.* ii. 906), the Attic by Philochorus (Suid. *s. v.*, the reading is, however, somewhat doubtful), and others by Neoptolemus of Paros (Ath. x. p 454, f.), and Euhemerus (Lactant. *Instit. Div.* i. 9; Cic. *de Nat. Deor.* i. 42).

2. *The Garland of Meleager.* The above compilers chiefly collected epigrams of particular classes, and with reference to their use as historical authorities. The first person who made such a collection solely for its own sake, and to preserve epigrams of all kinds, was MELEAGER, a cynic philosopher of Gadara, in Palestine, about B. C. 60. His collection contained epigrams by no less than forty-six poets, of all ages of Greek poetry, up to the most ancient lyric period. He entitled it *The Garland* (Στέφανος), with reference, of course, to the common comparison of small beautiful poems to flowers; and in the introduction to his work, he attaches the names of various flowers, shrubs, and herbs, as emblems, to the names of the several poets. The same idea is kept up in the word *Anthology* (ἀνθολογία), which was adopted by the next compiler as the title of his work. The *Garland* of Meleager was arranged in alphabetical order, according to the initial letters of the first line of each epigram.

3. *The Anthology of Philip of Thessalonica.*—In the time of Trajan, as it seems, PHILIP of THESSALONICA compiled his Anthology (Ἀνθολογία), avowedly in imitation of the *Garland* of Meleager, and chiefly with the view of adding to that collection the epigrams of more recent writers. The arrangement of the work was the same as that of Meleager. It was also entitled στέφανος, as well as ἀνθολογία. Another title by which it is quoted is συλλογὴ νέων ἐπιγραμμάτων.

4. *Diogenianus, Straton, and Diogenes Laërtius.* —Shortly after Philip, in the reign of Hadrian, the learned grammarian, DIOGENIANUS of Heracleia, compiled an Anthology, which is entirely lost. It might perhaps have been well if the same fate had befallen the very polluted, though often beautiful collection of his contemporary, STRATON of Sardis, the nature of which is sufficiently indicated by its title, Μοῦσα παιδική. About the same time Diogenes Laërtius collected the epigrams which are interspersed in his lives of the philosophers, into a separate book, under the title of ἡ πάμμετρος. [DIOGENES LAERTIUS.] This collection, however, as containing only the poems of Diogenes himself, must rather be viewed as among the materials of the later Anthologies than as an Anthology in itself.

5. *Agathias Scholasticus.* — During the long period from the decline of original literature to the era when the imitative compositions of the Constantinopolitan grammarians had reached their height, we find no more Anthologies. The next was the Κύκλος ἐπιγραμμάτων of AGATHIAS SCHOLASTICUS, who lived in the time of Justinian. It was divided into seven books, according to subjects, the first book containing dedicatory poems; the second, descriptions of places, statues, pictures, and other works of art; the third, epitaphs; the fourth, poems on the various events of human life; the fifth, satiric epigrams; the sixth, amatory; the seventh, exhortations to the enjoyment of life. This was the earliest Anthology which was arranged according to subjects. The poems included in it were those of recent writers, and chiefly those of Agathias himself and of his contemporaries, such as Paulus Silentiarius and Macedonius. [AGATHIAS.]

6. *The Anthology of Constantinus Cephalas, or the Palatine Anthology.* — Constantinus Cephalas appears to have lived about four centuries after Agathias, and to have flourished in the tenth century, under the emperor Constantinus Porphyrogenitus. The labours of preceding compilers may be viewed as merely supplementary to the *Garland* of Meleager; but the *Anthology* of Constantinus Cephalas was an entirely new collection from the preceding Anthologies and from original sources. As has been said above [CEPHALAS] nothing is known of Constantine himself. Modern scholars had never even heard his name till it was brought to light by the fortunate discovery of Salmasius. That great scholar, when a very young man, visited Heidelberg about the end of the year 1606, and there, in the library of the Electors Palatine, he found the MS. collection of Greek epigrams, which was afterwards removed to the Vatican, with the rest of the Palatine library (1623), and has become celebrated under the names of the *Palatine Anthology* and the *Vatican Codex of the Greek Anthology.** Salmasius at once saw that it was quite a different work from the Planudean Anthology. He collated it with Wechel's edition of the latter, and copied out those epigrams which were not contained in the latter. The work thus discovered soon became known among the scholars of the day as the *Anthologia inedita codicis Palatini.* The MS. is written on parchment, of a quarto form, though somewhat longer than it is broad, and contains 710 pages, without reckoning three leaves at the commencement, which are stuck together, and which are also full of epigrams. The writing is by different hands. The index prefixed to the MS. and the first 453 pages are in an ancient handwriting; then follows a later hand, up to p. 644; then again an older handwriting to p. 705. The rest is by a hand later than either of the others, and in the same writing are some additions in the other parts of the work, the leaves which are stuck together at the beginning, and some pages which had been left vacant by the former writers. The numbers of the pages are added by a still later hand, and the first three leaves are not included in the numbering. The most ancient handwriting is supposed to be of the eleventh century. The time of the others cannot be fixed with any certainty. But not only is it thus evident that the MS. was written by different persons and at different times, but it is also quite clear that the original design of the work has been materially altered by the successive writers. There is an index at the beginning, which states the contents of each book of the collection, but, as the MS. now stands, its actual contents do not agree with this index. (The exact amount of the discrepancies is stated by Jacobs, who prints the index in his *Prolegomena*, p. lxv.) The inference drawn from these variations is that the present MS. is copied from an older one, the contents of which are represented by the index, but that the copyists have exercised their own judgment in the arrangement of the epigrams, and in the addition of some which were not in the older MS. It may further be pretty safely assumed that the older MS. was the Anthology as compiled by Constantinus Cephalas, the contents of which the index represents. But even in the index itself there are discrepancies; for it consists of two parts, the first of which professes to give the contents of the book, and the second their arrangement; but these parts disagree with one another, as well as with the contents of the MS. itself. The order given in the index is as follows (we give the titles in an abbreviated form):—

α. τὰ τῶν Χριστιανῶν.
β. τὰ Χριστοδώρου τοῦ Θηβαίου.
γ. τὰ ἐρωτικὰ ἐπιγράμματα.
δ. τὰ ἀναθηματικά.
ε. τὰ ἐπιτύμβια.
ϛ. τὰ ἐπιδεικτικά.
ζ. τὰ προτρεπτικά.
η. τὰ σκωπτικά.
θ. τὰ Στράτωνος τοῦ Σαρδιανοῦ.
ι. διαφόρων μέτρων διάφορα ἐπιγράμματα.
ια. ἀριθμητικὰ καὶ γρήφα σύμμικτα.
ιβ. Ἰωάννου γραμματικοῦ Γάζης ἔκφρασις.
ιγ. Σύριγξ Θεοκρίτου καὶ πτέρυγες Σιμμίου. Δωσιάδα βωμός. Βησαντίνου ᾠὸν καὶ πέλεκυς.
ιδ. Ἀνακρέοντος Τηΐου.
ιε. Γρεγορίου ἐκλογαί, κ.τ.λ.

The actual contents, however, are as follows:— Pauli Silentiarii *Ecphrasis*, to p. 40; S. Gregorii *Eclogae*, to p. 49; *Epigrammata Christiana*, to p. 63; Christodori *Ecphrasis*, to p. 76; *Epigrammata Cyzicena*, to p. 81; *Prooemia* Meleagri, Philippi, Agathiae, to p. 87; *Amatoria*, to p. 140;

* The MS. was transferred to Paris, upon the peace of Tolentino, in 1797; and, after the peace of 1815, it was restored to its old home at Heidelberg, where it now lies in the University library.

Dedicatoria, to p. 207; *Sepulcralia*, to p. 326; *Epigrammata* S. Gregorii, to p. 357; Ἐπιδεικτικά, to p. 488; Προτρεπτικά, to p. 507; Συμποτικά, to p. 517; Σκωπτικά, to p. 568; Stratonis *Musa Puerilis*, to p. 607; *Epigrammata variis metris conscripta*, to p. 614; *Problemata arithmetica et aenigmata*, to p. 643; Joannis Gazae *Ecphrasis*, to p. 665; *Syrinx* Theocriti, &c. pp. 670—674; Anacreontis *Carmina*, to p. 692; *Carmina quaedam* Gregorii et aliorum, to p. 707; *Epigrammata in Hippodromo Constantinopolitano*, to p. 710. These contents are divided into fifteen books, which do not however include the first two heads of the above list, pp. 1—49 of the MS.; but the first book begins with the *Christian Epigrams*, on p. 49. In this respect, as well as in the number of books, the actual arrangement is the same as that of the index given above; but the titles of the books are not the same throughout, as will be seen by the following table, which represents the contents of the fifteen books of the Palatine Anthology, and the number of epigrams in each of them, and the pages of the MS., as printed in Jacobs's edition:—

I. Χριστιανικὰ Ἐπιγράμματα. 123, pp. 49—63.
II. Χριστοδώρου ἔκφρασις. 416 lines, pp. 64—74.
III. Ἐπιγράμματα ἐν Κυζικῷ. 19, pp. 76—81.
IV. Τὰ προοίμια τῶν διαφόρων ἀνθολογιῶν. 4, pp. 81—87.
V. Ἐπιγράμματα ἐρωτικά. 309, pp. 87—140.
VI. Ἀναθηματικά. 358, pp. 141—207.
VII. Ἐπιτύμβια. 748, pp. 207—326.
VIII. Ἐπ. Γρηγορίου τοῦ Θεολόγου. 254, pp. 326—357.
IX. Ἐπιδεικτικά. 827, pp. 358—488.
X. Προτρεπτικά. 126, pp. 489—507.
XI. Συμποτικὰ καὶ σκωπτικά. 442, pp. 507—568.
XII. Στράτωνος μοῦσα παιδική. 258, pp. 569—607.
XIII. Ἐπιγράμματα διαφόρων μέτρων. 31, pp. 608—614.
XIV. Προβλήματα ἀριθμητικά, αἰνίγματα, χρησμοί. 150, pp. 615—643.
XV. Σύμμικτά τινα. 51, pp. 665—710.

Jacobs supposes that the chapter containing the μοῦσα παιδική of Straton was the last in the Anthology of Cephalas, and that the remaining parts were added by copyists, excepting perhaps the section which contains the epigrams in various metres. His reason is, that these latter portions of the work are without prefaces.

Of the compiler, Constantine, and his labours, the only mention made is in the MS. itself. In one passage (p. 81) a marginal scholion states that Constantine arranged the *Garland* of Meleager, dividing it into different chapters; namely, amatory, dedicatory, monumental, and epideictic. The work itself, however, shows that this is not all that Constantine did, and that the mention of Meleager and of the titles of each section are only given by way of example. There are also prefaces to each book or section, in which the copyist quotes Constantine (sometimes by name, sometimes not) as explaining the character and design of the work (pp. 141, 207, *bis*, 358, 489, 507, 517). In one of these passages he is called ὁ μακάριος καὶ ἀείμνηστος καὶ τριπόθητος ἄνθρωπος. There are also three passages, in which an unknown person of the

name of Gregory is mentioned (if the meaning is rightly interpreted) as having copied inscriptions which Cephalas received from him and included in his work (pp. 254, 255). Another mention of Gregory furnishes an indication of the age of Cephalas. It is this:—p. 273, τοῦτο τὸ Ἐπίγραμμα ὁ Κεφαλᾶς προεβάλετο ἐν τῇ σχολῇ τῆς Νέας Ἐκκλησίας ἐπὶ τοῦ μακαρίου Γρηγορίου τοῦ Μαγίστορος. Now, this *New Church* was built by the emperor Basilius I. Macedo, who reigned from 867 to 886 A. D. It could not, therefore, have been till towards the end of the 9th century that Cephalas frequented this school. Now, at the beginning of the 10th century, literature suddenly revived under Constantinus Porphyrogenitus, who devoted especial attention to the making of abridgements and extracts and compilations from the ancient authors. This, therefore, seems the most probable time, to which the Anthology of Cephalas can be referred. The conjecture of Reiske, that Cephalas was the same person as his contemporary Constantinus Rhodius, has really no evidence for or against it, when we remember how common the name of Constantine was at this period.

The Anthology of Cephalas seems to have been compiled from the old Anthologies, as a basis, with the addition of other epigrams. He appears to have extracted in turn from Meleager, Philip, Agathias, &c., those epigrams which suited his purpose, and his work often exhibits traces of the alphabetical order of the *Garland* of Meleager. With respect to arrangement, he seems to have taken the Κύκλος of Agathias as a foundation, for both works are alike in the division of their subjects, and in the titles prefixed to the epigrams. The order of the books, however, is different, and one book of Agathias, namely, the descriptions of works of art, is altogether omitted by Constantine. It is also to be observed that the Palatine Anthology contains ancient epigrams, which had not appeared in any of the preceding Anthologies, but had been preserved in some other way. For example, Diogenes Laërtius, as above mentioned, composed a book full of epigrams, and the same thing is supposed of Palladas and Lucillius. These writers were later than Philip, but yet too old to be included among the "recent poets" of Agathias. Their epigrams are generally found together in the Vatican Codex.

There remains to be mentioned an interesting point in the history of the Vatican Codex. We learn from the Codex itself (pp. 273, 274) that a certain Michael Maximus had made a copy of the book of Cephalas, and that this copy was followed in some parts by the transcriber of the Vatican Codex.

All other important details respecting the Vatican Codex, with a careful estimate of its merits, and a proof of its great excellence, will be found in Jacobs's *Prolegomena*, and in the preface to his edition of the Palatine Anthology.

7. *The Anthology of Planudes* is arranged in seven books, each of which, except the fifth and seventh, is divided into chapters according to subjects, and these chapters are arranged in alphabetical order. The chapters of the first book, for example, run thus:—1. Εἰς Ἀγῶνας, 2. Εἰς ἄμπελον, 3. Εἰς ἀναθήματα, and so on to 91. Εἰς ὥρας. The contents of the books are as follows:—1. Chiefly ἐπιδεικτικά, that is, displays of skill in

this species of poetry, in 91 chapters. 2. Jocular or satiric (σκωπτικά), chaps. 53. 3. Sepulchral (ἐπιτύμβια), chaps. 32. 4. Inscriptions on statues of athletes and other works of art, descriptions of places, &c. chaps. 33. 5. The *Ecphrasis* of Christodorus, and epigrams on statues of charioteers in the Hippodrome at Constantinople. 6. Dedicatory (ἀναθηματικά), chaps. 27. 7. Amatory (ἐρωτικά). It should be observed that this division is altogether different from the seven books of the Anthology of Agathias, with which that of Planudes has sometimes been confounded. The opinion of Reiske, that Planudes collected chiefly those ancient epigrams which had been overlooked by Cephalas, is at once contradicted by a comparison of the two Anthologies, and can only have arisen from the circumstance that Reiske mistook the Leipzig copy of the Palatine Anthology for the complete work, whereas that copy only contains the epigrams which are not found in the Planudean Anthology. The true theory seems to be that of Brunck and Jacobs, namely, that Planudes did little more than abridge and re-arrange the Anthology of Constantinus Cephalas. Only a few epigrams are found in the Planudean Anthology, which are not in the Palatine. With respect to the fourth book of the Planudean, on works of art, &c., which is altogether wanting in the Palatine, it is supposed by Jacobs that the difference arises solely from the fact of our having an imperfect copy of the work of Cephalas. Jacobs has instituted a careful comparison between the contents of the two Anthologies (*Proleg.* pp. lxxxiii.—lxxxvii.), which places Brunck's theory beyond all doubt.

From the time of its first publication, at the end of the 15th century, down to the discovery of the *Palatine Anthology* in the 17th, the Planudean Anthology was esteemed one of the greatest treasures of antiquity, and was known under the name of *The Greek Anthology.*

Planudes, however, was but ill qualified for the duties of the editor of such a work. Devoid of true poetical taste, he brought to his task the conceit and rashness of a mere *literatus.* The discovery of the Palatine Anthology soon taught scholars how much they had over-estimated the worth of the Anthology of Planudes. On comparing the two collections, it is manifest that Planudes was not only guilty of the necessary carelessness of a mere compiler, but also of the wilful faults of a conceited monk, tampering with words, "expurgating" whole couplets and epigrams, and interpolating his own frigid verses. He reaped the reward which often crowns the labours of bad editors who undertake great works. The pretensions of his compilation ensured its general acceptance, and prevented, not only the execution of a better work, which in that age could scarcely be hoped for, but, what was far more important, the multiplication of copies of the more ancient Anthologies; and thus modern scholars are reduced to *one* MS. of the Anthology of Cephalas, which, excellent as it is, leaves many hopeless difficulties for the critic.

EDITIONS OF THE GREEK ANTHOLOGY.

a. *The Anthology of Maximus Planudes.*

1. There are several codices of the Planudean Anthology (Fabric. *Bibl. Graec.* vol. ii. pp. 430—437). The first printed edition was published about 150 years after the compilation of the work by Planudes, under the following title;—Ἀνθολογία διαφόρων ἐπιγραμμάτων, ἀρχαίοις συντεθειμένων σοφοῖς, ἐπὶ διαφόροις ὑποθέσεσιν, ἑρμηνείας ἐχόντων ἐπίδειξιν καὶ πραγμάτων ἢ γενομένων, ἢ ὡς γενομένων ἀφήγησιν. Διῃρμένου δὲ εἰς ἑπτὰ τμήματα τοῦ βιβλίου καὶ τούτων εἰς κεφάλαια κατὰ στοιχεῖον διεκτεθειμένων, τάδε περιέχει τὸ πρῶτον· Εἰς ἀγῶνας;—then follow the epigrams: it was edited by Janus Lascaris, and printed at Florence, 1494, 4to.; it is printed in capital letters. This *Editio Princeps* is by far the best of the early editions; the errors of the press are much fewer than in the Aldine and Wechelian editions; and the text is a faithful representation of the MS. from which it is printed. At the end of the work is a Greek poem by Lascaris, and a Latin letter by him to Pietro di Medici, occupying seven pages, which are wanting in several of the still existing copies of this rare work: these seven pages were reprinted by Maittaire, in his *Anal. Typ.* vol. i. pp. 272—283.

2. The first and best of the *Aldine* editions was printed at Venice, 1503, 8vo., under the title: *Florilegium diversorum Epigrammatum in Septem Libros* —Ἀνθολογία διαφόρων Ἐπιγραμμάτων, and so on, nearly as in the title of Lascaris. The text is a reprint of the edition of Lascaris, but less accurate. It contains nineteen additional epigrams; but its great value consists in an appendix of various readings from MS. codices. Reprints of this edition in 1517 and 1519 are mentioned by some bibliographers, but it is very probable that the dates are erroneously given, and that the edition of 1503 is the one meant to be described.

3. The next edition was the *Juntine*, 1519, under the title: *Florilegium diversorum Epigrammatum, &c.*, as in the Aldine: and at the end, *Impressum Florentiae per heredes Philippi Juntae Florentini. Anno a Virginis nuntio dxix. supra mille.* It is a mere reprint of the Aldine, with some differences of arrangement, and with more misprints.

4. Two years later, Aldus himself published a second edition: *Florilegium, &c. Solerti nuper repurgatum cura.* MDXXI. 8vo. The title-page goes on to state that the errors of the former edition were corrected in this: but the fact is that this is a still more inaccurate reprint of the former edition, with a few variations, especially the reception into the text of some very bad various readings from the Appendix to the first edition.

5. The edition of *Badius* or the *Ascensian*, Paris, 1531, 8vo., is an inaccurate reprint of the second Aldine. It is very scarce.

6. A few years later, the first attempt at a commentary on the Anthology was made by Vincentius Opsopoeus, in his work entitled: *In Graecorum Epigrammatum Libros quatuor Annotationes longe doctissimae quam primum in lucem editae. Vincentio Opsopoeo Auctore. Cum Indice.* Basil. 1540, 4to. Its value is very small.

7. A much better commentary accompanied the edition of Brodaeus: *Epigrammatum Graecorum Libri VII. annotationibus Joanni Broduei Turonensis illustrati, quibus additus est in calce operis rerum ac vocum explicatarum Index.* Basil. 1549, fol.

8. A very accurate reprint of the second Aldine edition, with new Indices, appeared at Venice, *ap. Petrum et Jo. Mariam Nicolenses Sabienses,*

1550. 8vo. It is extremely rare: Jacobs even states in his *Prolegomena* that he had not seen it: Brunck, however, used a copy of it.

9. About the same time the *third Aldine* edition was printed by the sons of Aldus, Venet. 1550—1551, 8vo. It is the fullest, and the most sought after of the Aldine editions, but not the best. Though some of the errors of the second Aldine edition are corrected, those of the first are generally retained, and a new source of the worst sort of errors is supplied by numerous conjectural emendations. The additions are very trifling. Stephanus calls the edition rich in nothing but faults, of which, he says, there are many thousands.

10. The next and the best known of the old editions is that of H. Stephanus, 1566: Ἀνθολογία διαφόρων ἐπιγραμμάτων παλαιῶν εἰς ἑπτὰ βιβλία διηρημένη. *Florilegium diversorum epigrammatum veterum, in septem libros divisum, magno epigrammatum numero et duobus indicibus auctum. Anno M.D.LXVI. Excudebat Henricus Stephanus*, 4to. The distich which Stephanus inscribed on his title-page,

" Pristinus a mendis fuerat lepor ante fugatus:
Nunc profugae mendae, nunc lepor ille redit,"

gives a higher estimate of the value of his labours than modern critics have been able to assign to them. Its excellencies consist in the addition of a large number of epigrams, not contained in any of the former editions, of the *Scholia* of Maximus Planudes, and of a commentary by Stephanus himself. Its chief faults are the arbitrary alterations in the arrangement of the epigrams, many rash conjectural emendations of the text, and the imperfections of the notes, which, though confessed by Stephanus himself to be brief, contain, on the other hand, much irrelevant matter. This work stands at the head of what may be called the third family of editions of the Anthology: the first comprising that of Lascaris, the first Aldine, and the Juntine; and the second, the second Aldine and the Ascensian.

11. The *Wechelian* edition (*Francofurti apud Claudium Marnium et Jo. Aubrium*, 1600, fol.) is, in the text, a mere reprint of that of Stephanus, with few of its errors corrected, and many new ones introduced. It is, however, of considerable value, as it contains, besides some new Scholia, and the notes of Opsopoeus and Stephanus, the whole of the excellent commentary of Brodaeus. In spite of its faults, it remained for nearly two centuries, until the publication of Brunck's *Analecta*, the standard edition of the Greek Anthology.

12. The *Commelinian* edition, 1604, 4to. (reprinted at Cologne, 1614), only deserves mention on account of the literal Latin version, by Eilhard Lubinus.

13. The last and most perfect of the editions of the Planudean Anthology is that which was commenced by Hieronymus de Bosch, and finished, after his death, by Jacobus Van Lennep, in 5 vols. 4to. Ultraj. 1795, 1797, 1798, 1810, 1822. This splendid edition (at least as to its outward form) is not only useful for those who wish to read the Greek Anthology in the form in which it was compiled by Planudes, but it is valuable on account of the large mass of illustrative matter which it contains, including the notes of Huet, Sylburg, and other scholars; but above all for the metrical Latin versions of Hugo Grotius, which are esteemed by far the best of his productions in that department of scholarship, and which have never been printed except in this edition. The Greek text, however, is only a reprint of the Wechelian edition, with many of its worst errors uncorrected.

It is now necessary to go back to the period when the discovery of the Palatine Codex placed the Greek Anthology in an entirely new light.

b. *Editions of the Palatine Anthology.*

It is a curious fact that, for more than two hundred years from the discovery of the Palatine Anthology by Salmasius, every project for publishing a complete edition of it was left unfinished, and this important service to literature was only performed about thirty years ago, by the late Frederick Jacobs.

1. *Salmasius*, as might naturally be expected from the discoverer of such a treasure, continued to devote the utmost attention to the Anthology, so that, his biographer tells us, he scarcely spent a day without reading and making notes upon it. By other avocations, however, and by quarrels with the Leyden printers, who refused to publish the Greek text without a Latin version, and with Valesius, who would not assist in the labour except on the condition of having his own name prefixed to the work, Salmasius was prevented from completing his intended edition. He left behind him, however, a large mass of notes and of unedited epigrams, which were only discovered by Brunck in the year 1777, after he had published his *Analecta*. We believe they have never been published; but they were used by Jacobs in his Notes.

2. After the repeated delay of the promised edition of Salmasius, *Lucas Langermannus* undertook, at the instance of Isaac Vossius, a journey to Rome, for the purpose of making a new collation of the Vatican MS. with the Planudean Anthology; and Fabricius states (*Bibl. Graec.* vol. iv. p. 440) that he saw at Hamburg the copy of the Anthology which contained the MS. notes of Langermannus. The whole scheme, however, which seems to have been formed by Vossius in a spirit of rivalry to Salmasius, was abandoned on the death of the latter in 1653.

3. Meanwhile several *MS. Copies of the Vatican Codex* were made, all of which were founded on the collations of Salmasius, Sylburg, and Langermann, and all of which were superseded by the transcript made by the *Abbate Joseph Spalletti*, in 1776. This precious MS., the excellence of which is so great that it almost deserves to be called a facsimile rather than a copy, was purchased from the heirs of Spalletti by Ernest II. Duke of Gotha and Altenburg, for the library at Gotha, and formed the basis of Jacobs's edition of the Palatine Anthology. Referring the reader to the *Prolegomena* of Jacobs for an account of the labours of D'Orville, Jensius, Leich, Reiske, Klotz, and Schneider, we proceed to mention those works which have superseded all former ones.

c. *The Editions of Brunck and Jacobs.*

1. In the years 1772—1776, appeared the *Analecta Veterum Poetarum Graecorum. Editore Rich. Fr. Ph. Brunck. Argentorati*, 3 vols. 8vo., which contains the whole of the Greek Anthology, besides some poems which are not properly included under that title. The epigrams of the Anthology were edited by Brunck, from a careful comparison of the Planudean

Anthology with various copies of the Vatican Codex; and they now appeared for the first time revised by a scholar competent to the task. Brunck also adopted a new arrangement, which certainly has its defects, but yet is invaluable for the student of the history of Greek literature: discarding altogether the books and chapters of the early Anthology, he placed together all the epigrams of each poet, and arranged the poets themselves in chronological order, placing those epigrams, the authors of which were unknown, under the separate head of ἀδέσποτα. Important as Brunck's edition was when it was published, it is now unnecessary to give any further account of it, as it has been entirely superseded by the edition of Jacobs, who gives, in his *Prolegomena*, an elaborate criticism on the labours of his predecessor, and of the few contributions which were made by other scholars to the emendation or explanation of the Anthology between the publication of Brunck's edition and of his own. The *Lectiones* of Brunck are an indispensable supplement to the *Analecta*.

2. The original plan of Jacobs was only to form a complete commentary on Brunck's *Analecta*, but the scarceness of copies of that work induced him to reprint it, omitting those parts which do not properly belong to the *Greek Anthology*, and carefully re-editing the whole. The result of his labours was a work which ranks most deservedly as the standard edition of the Greek Anthology. It is in 13 vols. 8vo, namely, 4 vols. of the Text, one of Indices, and three of Commentaries, divided into eight parts. The titles and contents are as follow: —Vols. 1—4. *Anthologia Graeca, sive Poetarum Graecorum Lusus. Ex Recensione Brunckii. Indices et Commentarium adjecit F. Jacobs*, Lips. 1794, 4 vols. 8vo.; Vol. 5. *Indices in Epigrammata quae in Analectis Veterum Poetarum a Brunckio editis reperiuntur, Auctore F. Jacobs*, Lips. 1795, containing (1) an alphabetical index of the first lines of the epigrams in Brunck's Analecta, in the Planudean Anthology, in the *Miscellanea Lipsiensia*, and in the *Anthology of Reiske*; (2) An Index to the Planudean Anthology, with references to the pages of Stephanus, Wechel, and Brunck; (3) An Index to Klotz's Edition of the *Musa Puerilis* of Straton, with references to the pages of Brunck; (4) a similar Index to the Anthologies of Reiske and Jensius; (5) Geographical Index to the Analecta; (6) Index of Proper Names; (7) Arguments of the Epigrams. Vols. 6—13. *F. Jacobs Animadversiones in Epigrammata Anthologiae Graecae secundum ordinem Analectorum Brunckii*, vol. i. partes i. ii. Lips. 1798, containing the Preface, *Prolegomena in quibus Historia Anthologiae Graecae narratur*, and the Notes to the Epigrams in vol. i. of the *Analecta*; vol. ii. partes i. ii. iii. Lips. 1799—1801, containing the Notes on vol. ii. of the *Analecta*; vol. iii. partes i. ii. Lips. 1802-3, containing the Notes on vol. iii. of the *Analecta*, p. iii. Lips. 1814, completing the *Addenda et Emendanda*, and containing the following *Indices*: (1) *Graecitatis*; (2) *Poetarum et capitum in Anthologia*; (3) *Verborum quae in Animadv. explicantur*; (4) *Rerum in Animadv. illust.*; (5) *Scriptorum in Animadv. illust.*; with the following most important *Appendices*: (1) *Paralipomena ex Codice Palatino*, or *Mantissa Epigrammatum Vaticani Codicis, quae in Brunckii Analectis desiderantur*; (2) *Epigrammata ex Libris editis et Marmoribus collecta*; (3) *Catalogus Poetarum qui Epigrammata scripserunt*, which contains, not a mere list of names, but a full account of each of the writers.*

3. In editing his *Anthologia Graeca*, Jacobs had the full benefit of the *Palatine Anthology*. Not content with the almost perfect copy of Spalletti (the *Apographum Gothanum*), he availed himself of the services of Uhden, then Prussian ambassador at Rome, who collated the copy once more with the original codex in the Vatican. The important results are to be found in Jacobs's emendations of Brunck's text, in his corrections of many of Brunck's errors in the assignment of epigrams to wrong authors, and in his Appendix of 213 epigrams from the Vatican MS. which are wanting in the *Analecta*. In the mean time he formed the design of rendering to scholarship the great service of printing an exact and complete edition of this celebrated Codex. In the preface to his *Anthologia Palatina*, he gives a most interesting account of his labours, and of the principles on which he proceeded. It is enough here to state that he followed the rule (always a good one, but absolutely essential where there is only one MS.), to represent exactly the reading of the MS., even if it gave no sense, unless the necessary correction was clear beyond all doubt, placing all doubtful and conjectural emendations in the margin. After the printing of the text was completed, the unlooked-for restoration of the MS. to the University Library at Heidelberg afforded an opportunity for a new collation, which was made by A. J. Paulssen, who has given the results of it in an Appendix to the third volume of Jacobs's *Anthologia Palatina*. This work may therefore be considered an all but perfect copy of the Palatine Codex, and is therefore invaluable for the critical study of the Anthology. The following is its title: —*Anthologia Graeca, ad Fidem Codicis Palatini, nunc Parisini, ex Apographo Gothano edita. Curavit, Epigrammata in Codice Palatino desiderata et Annotationem Criticam adjecit, F. Jacobs.* Lips. 1813—1817, 8vo.; in 3 vols., of which the first two contain the text of the Palatine Anthology, with an Appendix of Epigrams which are not found in it, including the whole of the fourth and parts of the other books of the Planudean Anthology,

* This is the edition of the Anthology to which the references in the *Dictionary* are generally made; but the references are for the most part to the pages of Brunck, which are given in the margin, and which are those always referred to by Jacobs himself in his Notes and Indices. The practice of writers is diverse on this point, some quoting the *Analecta*, and some the books and numbers of the *Palatine Anthology*. The latter practice has its advantages, especially as Tauchnitz's cheap reprint of Jacobs's *Anthologia Palatina* is probably the form in which most persons possess the Anthology; but the *Anthologia Graeca* of Jacobs is so much the most valuable edition for the scholar, that this consideration is enough to determine the mode of reference. It is to be most earnestly hoped that, in any future edition of the Anthology, the arrangement of Brunck will still be preserved, and his pages be given in the margin, and that a great defect of Jacobs's edition will be supplied, namely, a comparative index of the pages of Brunck and the chapters and numbers of the Palatine Anthology.

and Epigrams in the works of ancient authors and inscriptions; the third volume contains the notes, which are only critical and not explanatory, the indices, and the corrections of Paulssen, under the following title:—*Apographi Gothani, quemadmodum id expressum habemus in Editionis hujus tam Textu quam Comm. usque ad sectionem decimam quartam cum ipso Codice Palatino diligenter nunc iterum collati accurata correctio. Edidit, adjectis passim observationibus suis palaeographice criticis, Ant. Jac. Paulssen, D.* This appendix is preceded by a *Prooemium*, containing a more exact account of the Palatine Codex than had previously appeared.

The series of Greek and Latin authors, printed by Tauchnitz, contains a very inaccurate reprint of the work of Jacobs; Lips. 1829. 3 vols. 18mo.

d. *The Anthology since the Works of Jacobs.*

Immense as were Jacobs's services for the Greek Anthology, much has still been left for his successors to accomplish, in the further correction of the text, the investigation of the sources and forms of the earlier Anthologies, the more accurate assignment of many epigrams to their right authors, and the collection of additional epigrams, especially from recently-discovered inscriptions. The great scholars of the day, such as Hermann, Welcker, Meineke, and others, have not neglected this duty. The most important contributions are the following:—Welcker, *Sylloge Epigrammatum Graecorum, ex Marmoribus et Libris collectorum, et illustratorum, studio F. T. Welckeri*, Bonn. 1828, 8vo. with G. Hermann's review in the *Ephem. Lit. Lips.* 1829, Nos. 148—151, and Welcker's reply, *Abweisung der verunglückten Conjecturen des Herrn Prof. Hermann*, Bonn, 1829, 8vo.: Cramer, *Anecdota*, vol. iv. pp. 366—388, Oxon. 1838, with Meineke's *Epim. XIII.* to his *Analecta Alexandrina*, Berol. 1843, *de Anthologiae Graecae Supplemento nuper edito:* Meineke, *Delectus Poetarum Anthologiae Graecae, cum Adnotatione Critica. Accedunt Conjectanea Critica de Anthologiae Graecae Locis controversis*, Berol. 1843, 8vo. (comp. *Zeitschrift für Alterthumswissenschaft*, 1845, No. 51): A. Hecker, *Comment. Crit. de Anth. Graec.* Lugd. Bat. 1843: R. Unger, *Beiträge zur Kritik der Griechischen Anthologie*, Neubrandenburg, 1844, 4to.; besides several other monographs; and an extremely important article by G. Weigand, *de Fontibus atque Ordine Anthologiae Cephalanae*, in the *Rheinisches Museum*, vol. iii. pp. 161, seq. 541, seq. 1846, with an appendix in vol. v. pp. 276, seq. 1847. There is also an article in the *Révue de Philologie* for 1847, vol. ii. No. 4. pp. 305—335, entitled *Observations sur l'Anthologie Grecque*, par M. le docteur N. Piccolos. Lastly, a passage in the preface to Meineke's *Delectus* intimates that he has contemplated an entirely new edition of the Anthology, a work for which he is perhaps better qualified than any other living scholar.

Of the innumerable chrestomathies and delectuses, the most useful for students is that of Jacobs, in the *Bibliotheca Graeca*, *Delectus Epigrammatum Graec., quem novo ordine concinnavit et comment. in us. scholar. instruxit F. Jacobs*, Gothae, 1826, 8vo.

Of the numerous translations into the modern European languages, those best worth mentioning are the German translations of Herder, in his *Zerstr. Blätter*, and of Jacobs, in his *Tempe* and *Leben und Kunst der Alten* (Jacobs, *Prolegom. ad Animadv. in Epigrammata Anth. Graec.*; Id. *Praef. ad Anth. Pal.*; Id. art. *Anthologie* in Ersch and Gruber's *Encyclopädie*; Fabricius, *Bibl. Graec.* vol. iv. cap. 32; Hoffmann, *Lexicon Bibliograph. Script. Graec.*; Schoell, *Geschichte der Griechischen Litteratur*, vol. iii. p. 37; Bernhardy, *Grundriss der Griechischen Litteratur*, vol. ii. pp. 1054—1066.) [P. S.]

PLATAEA (Πλάταια), a daughter of Asopus, who had a sanctuary at Plataeae (Paus. ix. 1. § 2, 2. § 5), which according to some derived its name from her, but according to others from the πλάτη τῶν κωπῶν. (Strab. ix. p. 406; comp. p. 409, &c.) [L. S.]

PLATO (Πλάτων), one of the chief Athenian comic poets of the Old Comedy, was contemporary with Aristophanes, Phrynichus, Eupolis, and Pherecrates. (Suid. *s. v.*) He is erroneously placed by Eusebius (*Chron.*) and Syncellus (p. 247, d.) as contemporary with Cratinus, at Ol. 81. 3, B. C. 454; whereas, his first exhibition was in Ol. 88, B. C. 427, as we learn from Cyril (*adv. Julian.* i. p. 13, b.), whose testimony is confirmed by the above statement of Suidas, and by the fact that the comedies of Plato evidently partook somewhat of the character of the Middle Comedy, to which, in fact, some of the grammarians assign him. He is mentioned by Marcellinus (*Vit. Thuc.* p. xi. Bekker) as contemporary with Thucydides, who died in Ol. 97. 2, B. C. 391; but Plato must have lived a few years longer, as Plutarch quotes from him a passage which evidently refers to the appointment of the demagogue Agyrrhius as general of the army of Lesbos in Ol. 97. 3. (Plut. *de Repub. gerend.* p. 801, b.) The period, therefore, during which Plato flourished was from B. C. 428 to at least B. C. 389.

Of the personal history of Plato nothing more is known, except that Suidas tells a story of his being so poor that he was obliged to write comedies for other persons (*s. v.* Ἀρκάδας μιμούμενοι). Suidas founds this statement on a passage of the *Peisander* of Plato, in which the poet alludes to his labouring for others: but the story of his poverty is plainly nothing more than an arbitrary conjecture, made to explain the passage, the true meaning of which, no doubt, is that Plato, like Aristophanes, exhibited some of his plays in the names of other persons, but was naturally anxious to claim the merit of them for himself when they had succeeded, and that he did so in the Parabasis of the *Peisander*, as Aristophanes does in the Parabasis of the *Clouds*. (See the full discussion of this subject under PHILONIDES.) The form in which the article Ἀρκάδας μιμούμενος is given by Arsenius (*Violet.* ed. Walz, p. 76), completely confirms this interpretation.

Plato ranked among the very best poets of the Old Comedy. From the expressions of the grammarians, and from the large number of fragments which are preserved, it is evident that his plays were only second in popularity to those of Aristophanes. Suidas and other grammarians speak of him as λαμπρὸς τὸν χαρακτῆρα. Purity of language, refined sharpness of wit, and a combination of the vigour of the Old Comedy with the greater elegance of the Middle and the New, were his chief characteristics. Though many of his plays had no political reference at all, yet it is evident that he kept up to the spirit of the Old Comedy in his attacks on the corruptions and

corrupt persons of his age ; for he is charged by Dio Chrysostom with vituperation (*Orat.* xxxiii. p. 4, Reiske), a curious charge truly to bring against a professed satirist! Among the chief objects of his attacks were the demagogues Cleon, Hyperbolus, Cleophon, and Agyrrhius, the dithyrambic poet Cinesias, the general Leagrus, and the orators Cephalus and Archinus ; for, like Aristophanes, he esteemed the art of rhetoric one of the worst sources of mischief to the commonwealth.

The mutual attacks of Plato and Aristophanes must be taken as a proof of the real respect which they felt for each other's talents. As an example of one of these attacks, Plato, like Eupolis, cast great ridicule upon Aristophanes's colossal image of Peace. (*Schol. Plat.* p. 331, Bekker.)

Plato seems to have been one of the most diligent of the old comic poets. The number of his dramas is stated at 28 by the anonymous writer on Comedy (p. xxxiv.), and by Suidas, who, however, proceeds to enumerate 30 titles. Of these, the Λάκωνες and Μάμμακυθος were only editions of the same play, which reduces the number to 29. There is, however, one to be added, which is not mentioned by Suidas, the Ἀμφιάρεως. The following is the list of Suidas, as corrected by Meineke: Ἄδωνις, Αἱ ἀφ' ἱερῶν, Ἀμφιάρεως (*Schol. ad Aristoph. Plut.* 174), Γρῦπες, Δαίδαλος, Ἑλλὰς ἢ Νῆσοι, Ἑορταί, Εὐρώπη, Ζεὺς κακούμενος, Ἰώ, Κλεοφῶν, Λάϊος, Λάκωνες ἢ Ποιηταί (second edition, Μαμμάκυθος), Μενέλεως, Μέτοικοι, Μύρμηκες (of this there are no fragments), Νῖκαι, Νὺξ μακρά, Ξάντριαι ἢ Κέρκωπες, Παιδάριον, Πείσανδρος, Περιαλγής, Ποιητής, Πρέσβεις, Σκευαί, Σοφισταί, Συμμαχία, Σύρφαξ, Ὑπέρβολος, Φάων. The following dates of his plays are known: the *Cleophon* gained the third prize in Ol. 93. 4, B. C. 405, when Aristophanes was first with the *Frogs*, and Phrynichus second with the *Muses;* the *Phaon* was exhibited in Ol. 97. 2, B. C. 391 (*Schol. in Aristoph. Plut.* 179); the *Peisander* about Ol. 89, B. C. 423 ; the *Perialges* a little later ; the *Hyperbolus* about Ol. 91, B. C. 415 ; the *Presbeis* about Ol. 97, B. C. 392. The *Laius* seems to have been one of the latest of his plays.

It has been already stated that some grammarians assign Plato to the Middle Comedy ; and it is evident that several of the above titles belong to that species. Some even mention Plato as a poet of the New Comedy. (Athen. iii. p. 103, c., vii. p. 279, a.) Hence a few modern scholars have supposed a second Plato, a poet of the New Comedy, who lived after Epicurus. But Diogenes Laërtius only mentions one comic poet of the name, and there is no good evidence that there was any other. The ancient grammarians also frequently make a confusion, in their references, between Plato, the comic poet, and Plato the philosopher. (Meineke, *Frag. Com. Graec.* vol. i. pp. 160—196, vol. ii. pp 615—697 ; *Editio Minor*, 1847, 1 vol. in 2 pts. 8vo., pp. 357—401 ; Bergk, *Comment. de Reliq. Com. Att. Ant.* lib. ii. c. 6, pp. 381, &c. ; C. G. Cobet, *Observationes Criticae* in *Platonis Comici Reliquias*, Amst. 1840, 8vo.)

Several other literary persons of this name are mentioned by Fabricius (*Bibl. Graec.* vol. iii. p. 57, note), but none of them are of sufficient importance to require mention here. [P. S.]

PLATO (Πλάτων), the philosopher.

I. Life of Plato.

The spirit of Plato is expressed in his works in a manner the more lively and personal in proportion to the intimacy with which art and science are blended in them. And yet of the history of his life and education we have only very unsatisfactory accounts. He mentions his own name only twice (*Phaedon*, p. 59, b., *Apolog.* p. 58, b.), and then it is for the purpose of indicating the close relation in which he stood to Socrates ; and, in passing, he speaks of his brothers, Adeimantus and Glaucon, as sons of Ariston (*de Rep.* i. p. 327, comp. Xenoph. *Mem.* iii. 6 ; Diog. Laërt. iii. 4).* The writer of the dialogues retires completely behind Socrates, who conducts the investigations in them. Moreover Plato's friends and disciples, as Speusippus in his eulogium (Diog. Laërt. iii. 2, with the note of Menage ; Plut. *Quaest. Sympos.* viii. 2, &c.), appear to have communicated only some few biographical particulars respecting their great teacher ; and Alexandrian scholars seem to have filled up these accounts from sources which are, to a great extent, untrustworthy. Even Aristoxenus, the disciple of Aristotle, must have proceeded in a very careless manner in his notices respecting Plato, when he made him take part in the battles at Tanagra, B. C. 426, and Delium, B. C. 424. (Diog. Laërt. iii. 8 ; comp. Aelian, *V. H.* ii. 30.)

Plato is said to have been the son of Ariston and Perictione or Potone, and to have been born at Athens on the 7th day of the month Thargelion (21st May), Ol. 87. 2, B. C. 430 ; or, according to the statement of Apollodorus, which we find confirmed in various ways, in Ol. 88. 1, B. C. 428, that is, in the (Olympic) year in which Pericles died ; according to others, he was born in the neighbouring island of Aegina. (Diog. Laërt. iii. 1, 3 ; comp. v. 9, iii. 2, 3 ; Corsini, *Fast. Attici*, iii. 230 ; Clinton, *Fasti Hell.* sub anno 429, &c.) His paternal family boasted of being descended from Codrus ; his maternal ancestors of a relationship with Solon (Diog. Laërt. iii. 1.) Plato mentions the relationship of Critias, his maternal uncle, with Solon. (*Charm.* p. 155, 159. Comp. *Tim.* 20.) Originally, we are told, he was named after his grandfather Aristocles, but in consequence of the fluency of his speech, or, as others have it, the breadth of his chest, he acquired that name under which alone we know him. (Diog. Laërt. iii. 4 ; *Vita Platonis*, p. 6, b ; Tychsen, *Bibliothek der alten Literatur und Kunst*, v.) According to one story, of which Speusippus (see above) had already made mention, he was the son of Apollo ; another related that bees settled upon the lips of the sleeping child. (Cic. *de Divin.* i. 36.) He is also said to have contended, when a youth, in the Isthmian and other games, as well as to have made attempts in epic, lyric, and dithyrambic poetry, and not to have devoted himself to philosophy till later, probably after Socrates had drawn him within the magic circle of his influence. (Diog. Laërt. iii. 4, 5 ; Aelian. *V. H.* ii. 30 ; Plat. *Epist.* vi.) His love for Polymnia had brightened into love for the muse Urania (Plat. *Symp.* 187). Plato

* An older pair of brothers of the same name, mentioned in the *Parmenides*, p. 126, appear to belong to a previous generation of the family. See Hermann, in the *Allgemeine Schulzeitung*, 1831. ii. p. 653.

was instructed in grammar, music, and gymnastics by the most distinguished teachers of that time. (Diog. Laërt. iii. 4; comp. Hermann, *Geschichte und System des Platonischen Systems*, p. 98, note 48, p. 99, note 49.) At an early age (ἐκ νέου) he had become acquainted, through Cratylus, with the doctrines of Heracleitus (Arist. *Metaph.* i. 6; comp. Appuleius, *de Doctr. Plat.* p. 47. Elm.); through other instructors, or by means of writings, with the philosophical dogmas of the Eleatics and of Anaxagoras* (Diog. Laërt. *l. c.*; *Vita Anon.* ap. Tychsen, p. 13); and what is related in the Phaedo and Parmenides of the philosophical studies of the young Socrates, may in part be referable to Plato. In his 20th year he is said to have betaken himself to Socrates, and from that time onwards to have devoted himself to philosophy. (Diog. Laërt. iii. 6; Suidas *s. v.* makes this into an intercourse of twenty years' duration with Socrates.) The intimacy of this relation is attested, better than by hearsay accounts and insufficient testimonies (Diog. Laërt. iii. 5; Paus. i. 30. § 3, &c.; Xen. *Mem.* iii. 6. § 1), by the enthusiastic love with which Plato not only exhibits Socrates as he lived and died—in the Banquet and the Phaedo,—but also glorifies him by making him the leader of the investigations in the greater part of his dialogues; not as though he had thought himself secure of the assent of Socrates to all the conclusions and developments which he had himself drawn from the few though pregnant principles of his teacher, but in order to express his conviction that he had organically developed the results involved in the Socratic doctrine. It is therefore probable enough that, as Plutarch relates (*Marius*, 46; comp. Lactant. *Div. Inst.* iii. 19. § 17), at the close of his life he praised that dispensation which had made him a contemporary of Socrates. After the death of the latter he betook himself, with others of the Socratics, as Hermodorus had related, in order to avoid threatened persecutions (Diog. Laërt. ii. 106, iii. 6), to Eucleides at Megara, who of all his contemporaries had the nearest mental affinity with him. That Plato during his residence in Megara composed several of his dialogues, especially those of a dialectical character, is probable enough, though there is no direct evidence on the subject (Ast, *vom Leben und den Schriften des Plato*, p. 51; Van Heusde, *Init. Plat. doct.* i. p. 72; Hermann, *ibid.* pp. 46, 490). The communication of the Socratic conversation recorded in the Theaetetus is referred to Eucleides, and the controversial examination, contained in the Sophistes (p. 246) and apparently directed against Eucleides and his school, of the tenets of the friends of certain incorporeal forms (ideas) cognisable by the intellect, testifies esteem for him. Friendship for the mathematician Theodorus (though this indeed does not manifest itself in the way in which the latter is introduced in the Theaetetus) is said to have led Plato next to Cyrene (Diog. Laërt. iii. 6; Appul. *l. c.*). Through his eagerness for knowledge he is said to have been induced to visit Egypt, Sicily, and the Greek cities in Lower Italy (Cic. *de Rep.* i. 10, *de Fin.* v. 29; Val. Max. viii. 7. § 3; Vita Anon. *l. c.*). Others, in inverted order, make him travel first to Sicily and then to Egypt (Quintil. i. 12. § 15; Diog. Laërt. iii. 6), or from Sicily to Cyrene and Egypt, and then again to Sicily (Appuleius, *l. c.* p. 47; comp. Clinton, *F. H.* vol. ii. p. 366). As his companion we find mentioned Eudoxus (Strab. xvii. 29, in opposition to Diog. Laërt. viii. 87), or Simmias (Plut. *de Daem. Socr.* 7), or even Euripides, who died Ol. 93. 2 (Diog. Laërt. iii. 6). More distant journeys of Plato into the interior of Asia, to the Hebrews, Babylonians, and Assyrians, to the Magi and Persians, are mentioned only by writers on whom no reliance can be placed (Clem. Alex. *adv. Gent.* p. 46; Vita Anon. p. 14; comp. Diog. Laërt. iii. 7; Lactant. *Instit.* iv. 2; comp. Cic. *Tusc. Disp.* iv. 19). Even the fruits of his better authenticated journeys cannot be traced in the works of Plato with any definiteness. He may have enlarged his mathematical and astronomical knowledge, have received some impulses and incitements through personal intercourse with Archytas and other celebrated Pythagoreans of his age (Clem. Alex. Cic. Val. Max. &c. *ll. cc.*), have made himself acquainted with Egyptian modes of life and Egyptian wisdom (Plat. *de Leg.* ii. p. 656, vii. pp. 799, 819, *Phaedo*, p. 274, *Phileb.* p. 18, *Tim.* 21; comp. *Epinom.* p. 986); but on the fundamental assumptions of his system, and its development and exposition, these journeys can hardly have exercised any important influence; of any effect produced upon it by the pretended Egyptian wisdom, as is assumed by Plessing (*Memnonium*, ii. p. 288, &c., 504, &c.; *Versuch zur Aufklärung der Philosophie des altesten Alterthums*, ii. 2, p. 879, &c.) and others, no traces are to be found (comp. Hermann, *l. c.* i. 55, &c.). That Plato during his residence in Sicily, through the intervention of Dion, became acquainted with the elder Dionysius, but very soon fell out with the tyrant, is asserted by credible witnesses (especially by Hegesander ap. Athen. xi. 116, p. 507, b; Diod. xv. 7; Plut. *Dion*, 4, 5; Diog. Laërt. iii. 18, 19. The Platonic epistle vii. pp. 324, 326, 327, mentions only the acquaintance with Dion, not that with the elder Dionysius). More doubt attaches to the story, according to which he was given up by the tyrant to the Spartan ambassador Pollis, by him sold into Aegina, and set at liberty by the Cyrenian Anniceris. This story is told in very different forms. On the other hand, we find the statement that Plato came to Sicily when about forty years old, so that he would have returned to Athens at the close of the 97th Olympiad (B.C. 389 or 388), about twelve years after the death of Socrates; and perhaps for that reason Ol. 97. 4, was set down by the chronologers whom Eusebius follows as the period when he flourished. After his return he began to teach, partly in the gymnasium of the Academy and its shady avenues, near the city, between the exterior Cerameicus and the hill Colonus Hippius, partly in his garden, which was situated at Colonus (Timon ap. Diog. Laërt. iii. 7, comp. 5; Plut. *de Exilio*, c. 10, &c.). Respecting the acquisition of this garden again, and the circumstances of Plato as regards property generally, we have conflicting accounts (Plut. Diog. Laërt. Appul. *ll. cc.*; A. Gell. *N. A.* iii. 17, comp. Hermann, *l. c.* p. 77, &c.). Plato taught gratuitously (Diog. Laërt. iv. 2; Olympiod. et Anon.), and agreeably to his maxims (*Phaed.* p.

* Hermogenes is mentioned as the Eleatic teacher of Plato, probably through a misunderstanding of the mention of him in the Cratylus, pp. 384, 394; in the anonymous writer, Hermippus is named with hardly better reason.

275, *Protag.* pp. 329, 334, *Gorg.* p. 449, comp. *Hipp. Min.* p. 373), without doubt mainly in the form of lively dialogue; yet on the more difficult parts of his doctrinal system he probably also delivered connected lectures; at least in the accounts of his lectures, noted down by Aristotle and other disciples, on the Good (see below) there appears no trace of the form of dialogue. Themistius also (*Orat.* xxi. p. 245, d) represents him as delivering a lecture on the Good in the Peiraeeus before an audience which gradually dwindled away. The more narrow circle of his disciples (the number of them, which can scarcely have remained uniform, is stated at 28) assembled themselves in his garden at common, simple meals (Athen. i. 7, xii. 69, x. 14, comp. Aelian, *V. H.* ii. 18, iii. 35; Diog. Laërt. ii. 8), and it was probably to them alone that the inscription said to have been set up over the vestibule of the house, "let no one enter who is unacquainted with geometry," had reference (Tzetzes, *Chiliad.* viii. 972). From this house came forth his nephew Speusippus, Xenocrates of Chalcedon, Aristotle, Heracleides Ponticus, Hestiaeus of Perinthus, Philippus the Opuntian, and others, men from the most different parts of Greece. To the wider circle of those who, without attaching themselves to the more narrow community of the school, sought instruction and incitement from him, distinguished men of the age, such as Chabrias, Iphicrates (Aristid. ii. p. 325), Timotheus (Athen. x. 14, comp. Aelian. *V. H.* ii. 18. § 10; Plut. *de Sanit. tuenda*, p. 127. 6), Phocion, Hyperides, Lycurgus, Isocrates (Diog. Laërt. iii. 46), are said to have belonged. Whether Demosthenes was of the number is doubtful (Dem. *Epist.* v.; Cic. *de Orat.* i. 20, *Brut.* 32, *Orat.* 5, *de Offic.* i. 1, &c.; on the other hand see Niebuhr, *Kleine historische Schriften*, p. 482; Bake, *Biblioth. Crit. Nova*, v. 1. 194, &c.). Even women are said to have attached themselves to him as his disciples (Diog. Laërt. *l. c.*, comp. Olympiod.). Plato's occupation as an instructor was twice interrupted by journeys undertaken to Sicily; first when Dion, probably soon after the death of the elder Dionysius (Ol. 103. 1, B. C. 368), determined him to make the attempt to win the younger Dionysius to philosophy (Plat. *Epist.* vii. p. 327, iii. p. 316, c; Plut. *Dion*, c. 11, &c. 16, &c., *Philosoph. esse cum Princip.* c. 4; Corn. Nep. x. 3; Diog. Laërt. iii. 21); the second time, a few years later (about B. C. 361), when the wish of his Pythagorean friends, and the invitation of Dionysius to reconcile the disputes which had broken out shortly after Plato's departure between him and his stepuncle Dion, brought him back to Syracuse. His efforts were both times unsuccessful, and he owed his own safety to nothing but the earnest intercession of Archytas (Plat. *Epist.* vii. pp. 339, 345, iii. p. 318; Plut. *Dion*, c. 20; Diog. Laërt. iii. 25). Immediately after his return, Dion, whom he found at the Olympic games (Ol. 105. 1, B. C. 360), prepared for the contest, attacked Syracuse, and, supported by Speusippus and other friends of Plato, though not by Plato himself, drove out the tyrant, but was then himself assassinated; upon which Dionysius again made himself master of the government (Plat. *Ep.*; Plut. *ll. cc.*; Diog. Laërt. iii. 25). That Plato cherished the hope of realising through the conversion of Dionysius his idea of a state in the rising city of Syracuse, was a belief pretty generally spread in antiquity (Plut. *Philos. e. princ.* c. 4; Themist. *Orat.* xvii. p. 215, b; Diog. Laërt. iii. 21), and which finds some confirmation in expressions of the philosopher himself, and of the seventh letter, which though spurious is written with the most evident acquaintance with the matters treated of (p. 327, e; comp. Hermann, *l. c.* p. 66, &c.). If however Plato had suffered himself to be deceived by such a hope, and if, as we are told, he withdrew himself from all participation in the public affairs of Athens, from despair with regard to the destinies of his native city, noble even in her decline, he would indeed have exhibited a blind partiality for a theory which was too far removed from existing institutions, and have at the same time displayed a want of statesmanlike feeling and perception. He did not comply with the invitations of Cyrene and Megalopolis, which had been newly founded by the Arcadians and Thebans, to arrange their constitution and laws (Plut. *ad princ. inerud.* c. 1; Diog. Laërt. iii. 23; Aelian. *V. H.* ii. 42). And in truth the vocation assigned him by God was more that of founding the science of politics by means of moral principles than of practising it in the struggle with existing relations. From the time when he opened the school in the Academy (it was only during his second and third journeys to Sicily that one of his more intimate companions — Heracleides Ponticus is named — had to supply his place, Suid. *s. v. Heracleid.*) we find him occupied solely in giving instruction and in the composition of his works. He is said to have died while writing in the 81st, or according to others the 84th year of his age, in Ol. 108. 1, B. C. 347 (Cic. *de Senect.* 5; Senec. *Epist.* lviii.; Neanthes in Diog. Laërt. iii. 3; Diog. Laërt. v. 9; Athen. v. p. 57, &c.). According to Hermippus he died at a marriage feast (Diog. Laërt. iii. 3; August. *de Civ. Dei*, viii. 2). Thence probably arose the title of the éloge of Speusippus — Πλάτωνος περίδειπνον. According to his last will his garden remained the property of the school (Diog. Laërt. iii. 43), and passed, considerably increased by later additions, into the hands of the Neo-Platonists, who kept as a festival his birth-day as well as that of Socrates (Damasc. ap. Phot. *Cod.* ccxlii.; Porphyr. ap. Euseb. *Praep. Evang.* x. 3, p. 468). Athenians and strangers honoured his memory by monuments (Diog. Laërt. iii. 43; Phavorin. *ib.* 25). Yet he had no lack of enemies and enviers, and the attacks which were made upon him with scoffs and ridicule, partly by contemporary comic poets, as Theopompus, Alexis, Cratinus the younger, and others (Diog. Laërt. iii. 26, &c.; Athen. xi. p. 509, ii. p. 59), partly by one-sided Socratics, as Antisthenes, Diogenes, and the later Megarics (Diog. Laërt. iii. 35, vi. 7, 26, ii. 119; comp. Schleiermacher's *Platon*, ii. 1, pp. 19, 183, 404, 406; ii. 2, pp. 17, 20), found a loud echo among Epicureans, Stoics, certain Peripatetics, and later writers eager for detraction. Thus even Antisthenes and Aristoxenus (Diog. Laërt. iii. 35; Athen. v. p. 424, xi. p. 507; Mahne, *de Aristoxeno*, pp. 14, 73, 91) charged him with sensuality, avarice, and sycophancy (Diog. Laërt. iii. 29; Athen. xi. p. 509, c, xiii. p. 589, c); and others with vanity, ambition, and envy towards other Socratics (Athen. xi. p. 507, d; Diog. Laërt. vi. 3, 7, 24, 26, 34; comp. A. Böckh, *Commentat. Acad. de Simultate quae Platoni cum Xenophonte intercessisse fertur*, Berol. 1811). Others again accused him of having borrowed the form and substance of his doctrine from earlier philosophers, as Aristippus, Antisthenes (Theo-

pomp. ap. Athen. xi. p. 508, c), Protagoras (Diog. Laërt. iii. 37), Epicharmus (Alcimus ap. Diog. Laërt. iii. 9, &c.), Philolaus (Diog. Laërt. iii. 9). But as the latter accusation is refuted both by the contradiction which it carries in itself, and by comparison of the Pythagorean doctrine with that of Plato, so is the former, not only by the weakness of the evidence brought forward in its favour, but still more by the depth and purity of moral sentiment, which, with all the marks of internal truth, is reflected in the writings of Plato.

II. The Writings of Plato.

These writings, by a happy destiny, have come down to us complete, so far as appears, in texts comparatively well preserved, and have always been admired as a model of the union of artistic perfection with philosophical acuteness and depth. Plato was by no means the first to attempt the form of dialogue. Zeno the Eleatic had already written in the form of question and answer (Diog. Laërt. iii. 48; comp. Arist. *Elench. Soph.* 10). Alexamenus the Teian and Sophron in the mimes had treated ethical subjects in the form of dialogue (Diog. Laërt. *l. c.*; Athen. xi. p. 505, b.; Olympiod. p. 78; comp. Hermann on Arist. *Poet.* p. 93, &c.); Xenophon, Aeschines, Antisthenes, Eucleides, and other Socratics also had made use of the dialogical form (Diog. Laërt. passim); but Plato has handled this form not only with greater mastery than any one who preceded him, and, one may add, than any one who has come after him, but, in all probability, with the distinct intention of keeping by this very means true to the admonition of Socrates, not to communicate instruction, but to lead to the spontaneous discovery of it. The dialogue with him is not merely a favourite method of clothing ideas, handed down from others, as has recently been maintained (Hermann, *l. c.* i. p. 354), but the mimetic-dramatic form of it is intended, while it excites and enchains the attention of the reader, at the same time to give him the opportunity and enable him to place himself in the peculiar situations of the different interlocutors, and, not without success, with them to seek and find. But with all the admiration which from the first has been felt for the distinctness and liveliness of the representation, and the richness and depth of the thoughts, it is impossible not to feel the difficulty of rendering to oneself a distinct account of what is designed and accomplished in any particular dialogue, and of its connection with others. And yet again it can hardly be denied that each of the dialogues forms an artistically self-contained whole, and at the same time a link in a chain. That the dialogues of Plato were from first to last not intended to set before any one distinct assertions, but to place the objects in their opposite points of view (Cic. *Acad.* i. 12), could appear credible only to partisans of the more modern sceptical Academy. Men who took a deeper view endeavoured, by separating the different kinds and classes of the dialogues, or by arranging together those which had a more immediate reference to each other, to arrive at a more correct understanding of them. With reference to the first, some distinguished dramatic, narrative, and mixed dialogues (Diog. Laërt. iii. 50), others investigating and instructing dialogues, and again such as investigated gymnastically (maieutically or peirastically,) and agonistically (endeictically or anatreptically); as also dialogues which communicated instruction theoretically (physically or logically), and practically (ethically or politically). (Diog. Laërt. iii. 49; Albin. *Isag.* 128.) With regard to the second point, attention was especially directed to the dramatic character of the dialogues, and, according to it, the Alexandrian grammarian Aristophanes of Byzantium arranged a part of them together in trilogies (Sophistes, Politicus, Cratylus — Theaetetus, Euthyphron, Apology — Politeia, Timaeus, Critias — the Laws, Minos, Epinomis — Criton, Phaedon, Letters), the rest he left unarranged, though on what grounds he was led to do so it is not easy to discover. Thrasylus, in the age of Tiberius, with reference to the above-named division into investigating and instructing dialogues, divided the whole number into tetralogies, probably because Plato had given intimation of his intention to add as a conclusion to the dialogues Theaetetus, Sophistes, and Politicus, one called Philosophus, and to the trilogy of the Politeia, Timaeus, and Critias, the Hermocrates (Plat. *Politic.* p. 257, a. *Critias*, p. 108, a. c.). In place of the unwritten, if intended, Philosophus, Thrasylus adds to the first of the two trilogies, and as the first member of it, the Cratylus; to the second, in place of the Hermocrates, and again as the first member, the Clitophon. (Diog. Laërt. iii. 56; comp. Albin. *Isag.* &c. p. 129). Although this division appears to have been already usual in Varro's time (*de Ling. Lat.* vi. 80, Bip.), and has been adopted in many manuscripts, as well as in the older editions, it is not more satisfactory than the others which have been mentioned, partly because it combines genuine and spurious dialogues, partly because, neglecting internal references, it not unfrequently unites according to merely external considerations. Nor have the more recent attempts of Samuel Petitus (*Miscell.* iii. 2), Sydenham (*Synopsis, or General View of the Works of Plato*, p. 9), and Serranus, which connect themselves more or less with those earlier attempts, led to any satisfactory arrangement. Yet at the basis of all these different attempts there lies the correct assumption, that the insight into the purport and construction of the separate Platonic dialogues depends upon our ascertaining the internal references by which they are united with each other. As Schleiermacher, for the purpose of carrying out this supposition, endeavoured to point out in Plato himself the leading ideas which lay at the foundation, and by means of them to penetrate to the understanding of each of the dialogues and of its connection with the rest, he has become the originator of a new era in this branch of investigation, and might with good reason be termed by I. Bekker, who has done so much for the critical restoration of the text, *Platonis restitutor*. Schleiermacher starts with Plato's declaration of the insufficiency of written communication. If he regarded this as the lifeless image of living colloquy, because, not being able to unfold its meaning, presenting itself to those who do understand as to those who do not, it produces the futile belief of being possessed of knowledge in those who do not know, being only adapted to remind the reader of convictions that have been produced and seized in a lively manner (Plat. *Phaedr.* p. 275), and nevertheless spent a considerable part of his long life in the composition of written works, he must doubtless have con-

vinced himself that he was able to meet that deficiency up to a certain point, to communicate to the souls of the readers with science discourses which, being capable of representing their own meaning and of standing in the place of the person who thus implanted them, should show themselves fruitful (*ib.* p. 276, &c.; comp. *Protag.* p. 329, a. 347, c.). The understanding of many of the dialogues of Plato, however, is rendered difficult by this circumstance, that a single dialogue often contains different investigations, side by side, which appear to be only loosely connected, and are even obscured by one another; and these investigations, moreover, often seem to lead to no conclusion, or even to issue in contradictions. We cannot possibly look upon this peculiarity as destitute of purpose, or the result of want of skill. If, however, it was intended, the only purpose which can have been at the bottom of it must have been to compel the reader, through his spontaneous participation in the investigations proposed, to discover their central point, to supply intermediate members that are wanting, and in that way himself to discover the intended solution of the apparent contradictions. If the reader did not succeed in quite understanding the individual dialogue by itself, it was intended that he should seek the further carrying out of the investigations in other dialogues, and notice how what appeared the end of one is at the same time to be regarded as the beginning and foundation of another. Nevertheless, according to the differences in the investigation and in the susceptibility and maturity for it to be presupposed in the reader, the mode of conducting it and the composition of the dialogue devoted to it would require to be different. Schleiermacher distinguishes three series and classes of dialogues. In the first he considers that the germs of dialectic and of the doctrine of ideas begin to unfold themselves in all the freshness of the first youthful inspiration, with the fulness of an imaginative, dramatically mimetic representation; in the second those germs develop themselves further by means of dialectic investigations respecting the difference between common and philosophical acquaintance with things, respecting notion and knowledge (δόξα and ἐπιστήμη); in the third they receive their completion by means of an objectively scientific working out, with the separation of ethics and physics (Schleiermacher's *Plato*, i. 1, *Einleitung*, p. 45, &c.; comp. ii. 2, p. 142). To suppose that Plato, when he composed the first of his dialogues, already had clearly before his eyes in distinct outlines the whole series of the rest, with all their internal references and connecting links; and farther, that from the beginning to the end he never varied, but needed only to keep on spinning the thread he had once begun, without any where taking it up afresh,—such a supposition would indeed be preposterous, as Hermann remarks against Schleiermacher (*l. c.* p. 354. 56). But the assumption above referred to respecting the composition and succession of the dialogues of Plato by no means depends upon any such supposition. It is enough to believe that the fundamental germs of his system early made their appearance in the mind of Plato in a definite form, and attained to their development in a natural manner through the power that resided in them. We need suppose in the case of Plato only what may be demonstrated in the case of other great thinkers of more modern times, as Des Cartes, Spinoza, Fichte, Schelling. Nay, we are not even compelled to assume (what indeed is very improbable) that the succession of the dialogues according to their internal references must coincide with the chronological order in which they were composed. Why should not Plato, while he had already commenced works of the third class, have found occasion now and then to return to the completion of the dialogues of the second, or even of the first class? As regards, however, the arrangements in detail, we will not deny that Schleiermacher, in the endeavour to assign its place to every dialogue according to the presupposed connection with all the rest running through the series, has now and then suffered himself to be misled by insecure traces, and has been induced partly to regard some leading dialogues from an incorrect or doubtful point of view, partly to supply references by means of artificial combinations. On the other hand, we believe, after a careful examination of the objections against it that have been made good, that we may adopt the principle of the arrangement and the most important points of it.

The first series embraces, according to Schleiermacher, the larger dialogues, Phaedrus, Protagoras, and Parmenides, to which the smaller ones, Lysis, Laches, Charmides, and Euthyphron are to be added as supplements. When others, on the contrary, declare themselves for a much later composition of the Phaedrus, and Hermann in particular (*l. c.* pp. 356, 373, &c.) regards it as the entrance-programme (p. 544) written by Plato for the opening of his school, we will indeed admit that the account which makes that dialogue Plato's first youthful composition (Diog. L. iii. 38; Olympiod. *Vita Plat.* p. 78) can pass for nothing more than a conclusion come to by learned philosophers or grammarians (though the judgments of Euphorion, Panaetius, and Dicaearchus brought forward in favour of the opinion deserve regard); but that the compass of knowledge said to be found in the dialogue, and the fulness and maturity of the thoughts, its similarity to the Symposium and Menexenus, the acquaintance with Egyptian mythology and Pythagorean philosophy, bear indubitable testimony to a later composition, we cannot admit; but we must rather appeal to the fact that the youthful Plato, even before he had visited Egypt and Magna Graecia, might easily have acquired such an amount of knowledge in Athens, the centre of all the philosophical life of that age; and further, that what is brought forward as evidence of the compass and maturity of the thoughts is rather the youthful, lively expression of the first conception of great ideas (comp. Van Heusde, *Initia Doctr. Plat.* i. p. 197). With the Phaedrus the Lysis stands connected as a dialectic essay upon love. But as the Phaedrus contains the outlines of the peculiar leading doctrines of Plato partly still as forebodings expressed in a mythical form, so the Protagoras is distinctly to be regarded as the Socratic method in opposition to the sophistic, in discussions which we might term the Propylaea of the doctrine of morals. The early composition of this dialogue is assumed even by the antagonists of Schleiermacher, they only dispute on insufficient grounds either the genuineness of the smaller dialogues Charmides, Laches and Euthyphron (see on this point Hermann, p. 443, &c.), or their connection with the Protagoras, which manifests itself in

this, that the former had demonstrated the insufficiency of the usual moral definitions in reference to the ideas of virtue as connected with temperance (*σωφροσύνη*), bravery, and holiness, to which the latter had called attention generally. The profound dialogue Parmenides, on the other hand, we cannot with Schleiermacher regard either as a mere dialectic exercise, or as one of the earlier works of Plato (comp. Ed. Zeller's *Platonische Studien*, p. 184, &c.), but rather see ourselves compelled to assign it a place in the second series of the dialogues of Plato. The foundation of this series is formed by the dialogues Theaetetus, Sophistes, and Politicus, which have clearly a mutual connection. Before the Theaetetus Schleiermacher places the Gorgias, and the connection of the two is indubitable, in so far as they both exhibit the constant and essential in opposition to the changeable and contingent, the former in the domain of cognizance, the latter in that of moral action ; and as the Theaetetus is to be placed before the Sophistes, Cratylus and other dialogues, so is the Gorgias to be placed at the head of the Politicus, Philebus and the Politeia. Less certain is the position assigned by Schleiermacher to the Menon, Euthydemus and Cratylus, between the Theaetetus and Sophistes. The Menon seems rather expressly designed to form a connecting link between the investigations of the Gorgias and those of the Theaetetus, and on the one hand to bring into view the distinction discussed in the latter between correct notion and true apprehension, in its application to the idea of virtue ; on the other hand, by means of this distinction to bring nearer to its final decision the question respecting the essence of the good, as of virtue and the possibility of teaching it. It might be more difficult to assign to the Euthydemus its definite place. Although with the ridicule of the empty polemical artifices of sophists which is contained in it, there are connected intimations respecting wisdom as the art of those who are in a condition at the same time to produce and to use what they produce, the dialogue nevertheless should probably be regarded as an occasional piece. The Cratylus opposes to the scoffing art of the sophist, dealing in grammatical niceties, the image of dialectic art which recognises and fashions language as a necessary production of the human mind. It should, however, find its appropriate place not before the Sophistes (where Schleiermacher places it), but after it, as the application of dialectic to language could hardly become a matter of inquiry until the nature of dialectic had been discussed, as is done in the Sophistes. The Eleatic stranger, when questioned by Socrates respecting the nature and difference of the sophist, the statesman and the philosopher (*Soph.* p. 217), answers only the first two of these questions, in the dialogues that bear those names, and if Plato had intended a third and similar investigation respecting the nature of the philosopher, he has not undertaken the immediate fulfilment of his design. Schleiermacher therefore assumes that in the Banquet and Phaedon taken together the model of the philosopher is exhibited in the person of Socrates, in the former as he lived, glorified by the panegyric of Alcibiades, and marked by the function, so especially peculiar to him, of love generating in the beautiful (p. 206) ; in the latter as he appears in death, longing to become pure spirit. (Schleiermacher's *Platon*, ii. 2. p. 358, &c.) The contents of the two dialogues, however, and their organization as regarded from the point of view of this assumption, is not altogether intelligible. (Comp. Hermann, p. 525. 27.) But as little should we, with Ed. Zeller (*l. c.* p. 194, &c.), look for the missing member of the trilogy, of which we have part in the Sophistes and Politicus, in the exclusively dialectical Parmenides. (Comp. Hermann, p. 671, note 533.) But Plato might the sooner have given up the separate exhibition of the philosopher, partly inasmuch as the description of him is already mixed up with the representation of the sophist and the politician, partly as the picture is rendered complete by means of the Symposium and the Phaedon, as well as by the books on the state. Meantime the place which Schleiermacher assigns to those two dialogues between the Sophistes and Philebus may be regarded as amply justified, as even Hermann admits in opposition to Ast and Socher (pp. 398, 469, 526). Only we must reserve room at this same place for the Parmenides. In this most difficult of the Platonic dialogues, which has been treated of at length by Ed. Zeller (*l. c.*), Stallbaum (*Platonis Parmenides, cum IV. libris Prolegomenorum*, Lips. 1839), Brandis (*Geschichte der Griech. Röm. Philosophie*, ii. 1, p. 234, &c., comp. p. 169, note), and others, we find on the one hand the outlines of the doctrine of ideas with the difficulties which oppose themselves to it briefly discussed, on the other hand a considerably more extended attempt made to point out in connection with the conceptions considered in themselves, and in particular with the most universal of them, the *One* and *Existence*, the contradictions in which the isolated, abstract contemplation of those conceptions involves us ; manifestly in order to pave the way for the solution of those difficulties. In this the Parmenides is closely connected with the Sophistes, and might be placed immediately after the Cratylus, before the Symposium and Phaedon. But that the Philebus is to be regarded as the immediate transition from the second, dialectical, series of dialogues to the third, Schleiermacher has incontrovertibly shown ; and the smaller dialogues, which as regards their contents and form are related to those of the second series, in so far as they are not banished as spurious into the appendix, should be ranked with them as occasional treatises. In the third series the order for the books on the state (Politeia), the Timaeus and the Critias, has been expressly marked by Plato himself, and with the books on the state those on the laws connect themselves as a supplement.

Ast, though throughout polemically opposed to Schleiermacher, sees himself compelled in the main to recognise the threefold division made by the latter, as he distinguishes Socratic dialogues, in which the poetic and dramatic prevail (Protagoras, Phaedrus, Gorgias and Phaedon), dialectic dialogues (Theaetetus, Sophistes, Politicus and Cratylus), and purely scientific, or Socratico-Platonic dialogues (Philebus, Symposium, Politeia, Timaeus and Critias. (*Platons Leben und Schriften*, Leipzig, 1816.) But through this new conception and designation of the first series, and by adding, in the separation of the second and third series, an external ground of division to the internal one, he has been brought to unsteady and arbitrary assumptions which leave out of consideration the internal references. Socher's attempt to establish in place of such arrangements depending upon internal con-

nection a purely chronological arrangement, depending on the time of their composition (*Ueber Platons Schriften*, München, 1820), has been followed by no results that can in any degree be depended on, as the date of the composition can be approximately determined by means of the anachronisms (offences against the time in which they are supposed to take place) contained in them in but a few dialogues as compared with the greatly preponderating number of those in which he has assigned it from mere opinion. K. F. Hermann's undertaking, in the absence of definite external statements, to restore a chronological arrangement of the dialogues according to traces and marks founded in facts, with historical circumspection and criticism, and in doing so at the same time to sketch a faithful picture of the progress of the mental life and development of the writer of them, is considerably more worth notice. (*Geschichte und System der Platonischen Philosophie.* 1ster Theil, Heidelberg, 1839, p. 368, &c.) In the first period, according to him, Plato's Socrates betrays no other view of life, or scientific conception, than such as we become acquainted with in the historical Socrates out of Xenophon and other unsuspicious witnesses (Hippias, Ion, Alcibiades I., Charmides, Lysis, Laches, Protagoras, and Euthydemus). Then, immediately after the death of Socrates, the Apology, Criton, Gorgias, Euthyphron, Menon, and Hippias Major belong to a transition step. In the second, or Megaric period of development dialectic makes its appearance as the true technic of philosophy, and the *ideas* as its proper objects (Cratylus, Theaetetus, Sophistes, Politicus, Parmenides). Lastly in the third period the system itself is exhibited (Phaedrus, Menexenus, Symposium, Phaedo, Philebus, Politeia, Timaeus, Critias, and the Laws). But although Hermann has laboured to establish his assumptions with a great expenditure of acuteness and learning, he has not attained to results that can in any degree stand the test of examination. For the assumptions that Plato in the first period confined himself to an analytic treatment of ideas, in a strictly Socratic manner, and did not attain to a scientific independence till he did so through his removal to Megara, nor to an acquaintance with the Pythagorean philosophy, and so to the complete development of his dialectic and doctrine of ideas, till he did so through his travels, —for these assumptions all that can be made out is, that in a number of the dialogues the peculiar features of the Platonic dialectic and doctrine of ideas do not as yet make their appearance in a decided form. But on the one hand Hermann ranks in that class dialogues such as the Euthydemus, Menon, and Gorgias, in which references to dialectic and the doctrine of ideas can scarcely fail to be recognised; on the other it is not easy to see why Plato, even after he had laid down in his own mind the outlines of his dialectic and doctrine of ideas, should not now and then, according to the separate requirements of the subject in hand, as in the Protagoras and the smaller dialogues which connect themselves with it, have looked away from them, and transported himself back again completely to the Socratic point of view. Then again, in Hermann's mode of treating the subject, dialogues which stand in the closest relation to each other, as the Gorgias and Theaetetus, the Euthydemus and Theaetetus, are severed from each other, and assigned to different periods; while the Phaedon, the Symposium and the Philebus are separated from the Sophistes and Politicus, with which they are much more closely connected than with the delineative works, the Politeia, Timaeus, &c. (Comp. Brandis, *Geschichte der Griechisch-Römischen Philosophie*, ii. 1, p. 164, &c.)

Lastly, as regards the genuineness of the writings of Plato, we cannot, indeed, regard the investigations on the subject as brought to a definitive conclusion, though we may consider ourselves convinced that only a few occasional pieces, or delineations of Socratic conversations, are open to doubts of any importance, not those dialogues which are to be regarded as the larger, essential members of the system. Even if these in part were first published by disciples of Plato, as by Hermodorus (who has been accused of smuggling in spurious works only through a misunderstanding of a passage in Cicero, *ad Att.* xiii. 21), and by Philippus the Opuntian; and though, further, little can be built upon the confirmation afforded by their having been received into the trilogies of the grammarian Aristophanes, the authenticity of the most important of them is demonstrated by the testimonies of Aristotle and some other incontrovertible authorities (the former will be found carefully collected in Zeller's *Platonische Studien*, p. 201, &c. Respecting the latter comp. Hermann, *l. c.* i. p. 410, &c.). Notwithstanding these testimonies, the Parmenides, Sophistes, and Politicus (by Socher, *l. c.* p. 280, &c.; see on the other hand Hermann, *l. c.* p. 506, &c. 575, note 131), and the Menon (by Ast, p. 398, &c.; see in reply Hermann, p. 482, &c.), have been assailed on exceedingly insufficient grounds; the books on the Laws in a manner much more deserving of attention (especially by Zeller, *l. c.* 1—115; but comp. Hermann, p. 547); but yet even the latter are with preponderating probability to be regarded as genuine. On the other hand the Epinomis is probably to be assigned to a disciple of Plato (comp. Hermann, p. 410. 22), the Minos and Hipparchus to a Socratic (A. Böckh, *in Platonis Minoën qui vulgo fertur*, p. 9, undertakes to make good the claim of Simon to them). The second Alcibiades was attributed by ancient critics to Xenophon (Athen. xi. p. 506, c.). The Anterastae and Clitophon are probably of much later origin (see Hermann, p. 420, &c. 425, &c.). The Platonic letters were composed at different periods; the oldest of them, the seventh and eighth, probably by disciples of Plato (Hermann, p. 420, &c.). The dialogues Demodocus, Sisyphus, Eryxias, Axiochus, and those on justice and virtue, were with good reason regarded by ancient critics as spurious, and with them may be associated the Hipparchus, Theages, and the Definitions. The genuineness of the first Alcibiades seems doubtful, though Hermann defends it (p. 439, &c.). The smaller Hippias, the Ion, and the Menexenus, on the other hand, which are allowed by Aristotle, but assailed by Schleiermacher (i. 2, p. 295, ii. 3, p. 367, &c.) and Ast (p. 303, &c. 448), might very well maintain their ground as occasional compositions of Plato. As regards the thorough criticism of these dialogues in more recent times, Stallbaum in particular, in the prefaces to his editions, and Hermann (p. 366, &c. 400, &c.), have rendered important services.

However groundless may be the Neo-platonic assumption of a secret doctrine, of which not even the passages brought forward out of the insititious Platonic letters (vii. p. 341, e. ii. p. 314, c.) contain

any evidence (comp. Hermann, i. pp. 544, 744, note 755), the verbal lectures of Plato certainly did contain an extension and partial alteration of the doctrines discussed in the dialogues, with an approach to the number-theory of the Pythagoreans; for to this we should probably refer the "unwritten assumptions" (ἄγραφα δόγματα), and perhaps also the divisions (διαιρέσεις), which Aristotle mentions (*Phys.* iv. 2, ib. Simpl. f. 127, *de Generat. et Corrupt.* ii. 3; ib. Joh. Philop. f. 50; Diog. Laërt. iii. 80). His lectures on the doctrine of the good, Aristotle, Heracleides Ponticus, and Hestiaeus, had noted down, and from the notes of Aristotle some valuable fragments have come down to us (Arist. *de Anima*, i. 2; ib. Simpl. et Joh. Philop.; Aristox. *Harmonica*, ii. p. 30; comp. Brandis, *de Perditis Aristotelis Libris*, p. 3, &c.; and Trendelenburg, *Platonis de Ideis et Numeris Doctrina*). The Aristotelic monography on ideas was also at least in part drawn from lectures of Plato, or conversations with him. (Aristot. *Metaph.* i. 9. p. 990, b. 11, &c.; ib. Alex. Aphrod. in *Schol. in Arist.* p. 564, b. 14, &c.; Brandis, *l. c.* p. 14, &c.)

III. The Philosophy of Plato.

The attempt to combine poetry and philosophy (the two fundamental tendencies of the Greek mind), gives to the Platonic dialogues a charm, which irresistibly attracts us, though we may have but a deficient comprehension of their subject-matter. Even the greatest of the Grecian poets are censured by Plato, not without some degree of passion and partiality, for their want of clear ideas, and of true insight (*de Rep.* iii. p. 387, a., ii. p. 377, x. pp. 597, c., 605, a., 608, a., v. p. 476, b., 479, 472, d., vi. p. 507, a., *de Leg.* iv. p. 719, c., *Gorg.* p. 501, b.). Art is to be regarded as the capacity of creating a whole that is inspired by an invisible order (*Phileb.* pp. 64, 67, *Phaedr.* p. 264, d.); its aim, to guide the human soul (*Phaedr.* pp. 261, a. 277, c. 278, a., *de Rep.* x. p. 605, c.). The living, unconsciously-creative impulse of the poet, when purified by science, should, on its part, bring this to a full development. Carrying the Socratic dialogue to greater perfection, Plato endeavours to draw his hearers, by means of a dramatic intuition, into the circle of the investigation; to bring them, by the spur of irony, to a consciousness either of knowledge or of ignorance; by means of myths, partly to waken up the spirit of scientific inquiry, partly to express hopes and anticipations which science is not yet able to confirm. (See Alb. Jahn, *Dissertatio Platonica quatum de Causa et Natura Mythorum Platonicorum disputatur, tum Mythus de Amoris Ortu Sorte et Indole explicatur.* Bernae, 1839.)

Plato, like Socrates, was penetrated with the idea that wisdom is the attribute of the Godhead, that philosophy, springing from the impulse *to know*, is the necessity of the intellectual man, and the greatest of the goods in which he participates (*Phaedr.* p. 278, d., *Lysis*, p. 218, a., *Apolog.* p. 23, *Theaet.* p. 155, d., *Sympos.* p. 204, a., *Tim.* p. 47, a.). When once we strive after Wisdom with the intensity of a lover, she becomes the true consecration and purification of the soul (*Phaedr.* p. 60, e., *Symp.* p. 218, b.), adapted to lead us from the night-like to the true day (*de Rep.* vii. p. 521, d. vi. p. 485, b.). An approach to wisdom, however, presupposes an original communion with *Being*, truly so called; and this communion again presupposes the divine nature or immortality of the soul, and the impulse to become *like* the Eternal. This impulse is the love which generates in Truth, and the development of it is termed *Dialectics*. The hints respecting the constitution of the soul, as independent of the body; respecting its higher and lower nature; respecting the mode of apprehension of the former, and its objects, the eternal and the self-existent; respecting its corporisation, and its longing by purification to raise itself again to its higher existence: these hints, clothed in the form of mythus (*Phaedr.* p. 245, c.), are followed up in the *Phaedrus* by panegyrics on the love of beauty, and discussions on dialectics (pp. 251—255), here understood more immediately as the art of discoursing (pp. 265, d. 266, b. 269, c.). Out of the philosophical impulse which is developed by *Dialectics* not only correct knowledge, but also correct action springs forth. Socrates' doctrine respecting the unity of virtue, and that it consists in true, vigorous, and practical knowledge; that this knowledge, however, lying beyond sensuous perception and experience, is rooted in self-consciousness and has perfect happiness (as the inward harmony of the soul) for its inevitable consequence:—this doctrine is intended to be set forth in a preliminary manner in the Protagoras and the smaller dialogues attached to it. They are designed, therefore, to introduce a foundation for ethics, by the refutation of the common views that were entertained of morals and of virtue. For although not even the words ethics and physics occur in Plato (to say nothing of any independent delineation of the one or the other of these sciences), and even dialectics are not treated of as a distinct and separate province, yet he must rightly be regarded as the originator of the threefold division of philosophy (Aristocles, ap. Euseb. *Praep. Ev.* xi. 33; comp. Aristot. *Top.* i. 14, *Anal. Post.* i. 33), inasmuch as he had before him the decided object to develop the Socratic method into a scientific system of dialectics, that should supply the grounds of our knowledge as well as of our moral action (physics and ethics), and therefore separates the general investigations on knowledge and understanding, at least relatively, from those which refer to physics and ethics. Accordingly, the Theaetetus, Sophistes, Parmenides, and Cratylus, are principally dialectical; the Protagoras, Gorgias, Politicus, Philebus, and the Politics, principally ethical; while the Timaeus is exclusively physical. Plato's dialectics and ethics, however, have been more successful than his physics.

The question, "What is knowledge," had been brought forward more and more definitely, in proportion as the development of philosophy generally advanced. Each of the three main branches of the ancient philosophy, when at their culminating point, had made a trial at the solution of that question, and considered themselves bound to penetrate beneath the phenomenal surface of the affections and perceptions. Heracleitus, for example, in order to gain a sufficient ground for the *common* (ξυνόν), or, as we should say, for the universally admitted, though in contradiction to his fundamental principle of an eternal generation, postulates a world-consciousness; Parmenides believed that he had discovered knowledge in the identity of simple, unchangeable *Being*, and thought; Philolaus, and with him the flower of the Pythagoreans generally, in the consciousness we have of the unchangeable relations of number and measure. When, however,

the conflict of these principles, each of them untenable in its own one-sidedness, had called forth the sophists, and these had either denied knowledge altogether, or resolved it into the mere opinion of momentary affection, Socrates was obliged above all things to show, that there was a knowledge independent of the changes of our sensuous affections, and that this knowledge is actually found in our inalienable consciousness respecting moral requirements, and respecting the divinity, in conscientious self-intellection. To develope this by induction from particular manifestations of the moral and religious sense, and to establish it, by means of definition, in a comprehensible form,—that is, in its generality,—such was the point to which his attention had mainly to be directed. Plato, on the contrary, was constrained to view the question relating to the essence and the material of our knowledge, as well of that which develops itself for its own sake, as of that which breaks out into action,—of the theoretical as well as of the practical, *more generally*, and to direct his efforts, therefore, to the investigation of its various forms. In so doing he became the originator of the science of knowledge,—of dialectics. No one before him had gained an equally clear perception of the subjective and objective elements of our knowledge; no one of the theoretical and the practical side of it; and no one before him had attempted to discover its forms and its laws.

The doctrine of Heracleitus, if we set aside the postulate of a universal world-consciousness, had been weakened down to the idea that knowledge is confined to the consciousness of the momentary affection which proceeds from the meeting of the motion of the subject with that of the object; that each of these affections is equally true, but that each, on account of the incessant change of the motions, must be a different one. With this idea that of the atomistic theory coincided, inasmuch as it was only by means of arbitrary hypotheses that the latter could get over the consciousness of ever-changing sensuous affections. In order to refute this idea from its very foundation, once for all, Plato's Theaetetus sets forth with great acuteness the doctrine of eternal generation, and the results which Protagoras had drawn from it (p. 153, &c.); he renounces the apparent, but by no means decisive grounds, which lie against it (p. 157, e. &c.); but then demonstrates that Protagoras must regard his own assertion as at once true and false; that he must renounce and give up all determinations respecting futurity, and consequently respecting utility; that continuity of motion being presupposed, no perception whatever could be attained; and that the comparison and combination of the emotions or perceptions presupposes a thinking faculty peculiar to the soul (reflection), distinct from mere feeling (pp. 171, &c. 179, 182—184). The man who acknowledges this, if he still will not renounce sensualism, yet will be inclined from his sense-perceptions to deduce recollection; from it, conception; from conception, when it acquires firmness, knowledge (*Phaedo*, p. 96, c.); and to designate the latter as correct conception; although he will not be in a condition to render any account of the rise of incorrect conceptions, or of the difference between those and correct ones, unless he presupposes a knowledge that lies, not merely beyond conception generally, but even beyond correct conception, and that carries with it its own evidence (*Theaet.* p. 187). He will also be obliged to give up the assertion, that knowledge consists in right conception, united with discourse or explanation; for even thus an absolutely certain knowledge will be presupposed as the rule or criterion of the explanation, whatever may be its more accurate definition (p. 200, c. &c.). Although, therefore, Plato concludes the dialogue with the declaration that he has not succeeded in bringing the idea of knowledge into perfect clearness (p. 210, a.), but that it must be something which excludes all changeableness, something which is its own guarantee, simple, uniform, indivisible (p. 205, c., comp. 202, d.), and not to be reached in the science of numbers (p. 195, d.): of this the reader, as he spontaneously reproduces the investigation, was intended to convince himself (comp. *Charmid.* p. 166, c. 169, c., *Sophist.* p. 220, c.). That knowledge, however, grounded on and sustained by logical inference (*αἰτίας λογισμῷ*, *Meno*, p. 98, a., *de Rep.* iv. p. 431, c.), should verify itself through the medium of true ideas (*Tim.* p. 51, c., *de Rep.* vi. p. 54, d.), can only be considered as the more perfect determination of the conclusion to which he had come in the Theaetetus.

But before Plato could pass on to his investigations respecting the modes of development and the *forms* of knowledge, he was obliged to undertake to determine the *objects* of knowledge, and to grasp that knowledge in its objective phase. To accomplish this was the purpose of the Sophistes, which immediately attaches itself to the Theaetetus, and obviously presupposes its conclusions. In the latter dialogue it had already been intimated that *knowledge* can only take place in reference to real existence (*Theaet.* p. 206, e. and 201, a.). This was also the doctrine of the Eleatics, who nevertheless had deduced the unconditional unity and unchangeableness of the existent, from the inconceivableness of the non-existent. If, however, non-existence is absolutely inconceivable, then also must error, false conception, be so likewise. First of all, therefore, the non-existent was to be discussed, and shown to have, in some sort, an existence, while to this end existence itself had to be defined.

In the primal substance, perpetually undergoing a process of transformation, which was assumed by the Ionian physiologists, the existent, whether understood as duality, trinity, or plurality, cannot find place (p. 242, d.); but as little can it (with the Eleatics) be even so much as conceived in thought as something absolutely single and one, without any multiplicity (p. 244, b. &c.). Such a thing would rather again coincide with Non-existence. For a multiplicity even in appearance only to be admitted, a multiformity of the existent must be acknowledged (p. 245, c. d.). Manifold existence, however, cannot be a bare multiformity of the tangible and corporeal (p. 246, a. f.), nor yet a plurality of intelligible incorporeal Essences (Ideas), which have no share either in Action or in Passion, as Euclid and his school probably taught; since so conceived they would be destitute of any influence on the world of the changeable, and would indeed themselves entirely elude our cognizance (p. 248, a. f.).

But as in the Theaetetus, the inconceivableness of an eternal generation, without anything stable, had been the result arrived at (comp. *Sophist.* p. 249, b.), so in the Sophistes the opposite idea is disposed of, namely, that the absolutely unchangeable existence alone really *is*, and that all change is mere

appearance. Plato was obliged, therefore, to undertake this task,—to find a *Being* instead of a *Becoming*, and vice versâ, and then to show how the manifold existences stand in relation to each other, and to the changeable, i. e. to phenomena. Existence, Plato concludes, can of itself consist neither in Rest nor in Motion, yet still can share in both, and stand in reciprocal community (p. 250, a. &c.).

But certain ideas absolutely exclude one another, as rest, for example, excludes motion, and sameness difference. What ideas, then, are capable of being united with each other, and what are not so, it is the part of science (*dialectics*) to decide (p. 252, e.). By the discussion of the relation which the ideas of rest and motion, of sameness and difference, hold to each other, it is explained how motion can be the same, and not the same, how it can be thought of as being and yet not being; consequently, how the non-existent denotes only the *variations* of existence, not the bare *negation* of it (p. 256, d. &c.). That existence is not at variance with *becoming*, and that the latter is not conceivable apart from the former, Plato shows in the case of the two principal parts of speech, and their reciprocal relation (p. 258. c., &c. 262). From this it becomes evident in what sense dialectics can be characterised at once as the science of understanding, and as the science of the self-existent, as the science of sciences. In the Phaedrus (p. 261; comp. pp. 266, b. 270, d.) it is presented to us in the first instance as the art of discoursing, and therewith of the true education of the soul and of intellection. In the Sophistes (p. 261, e. &c.) it appears as the science of the true connection of ideas; in the Philebus (p. 16, c.) as the highest gift of the gods, as the true Promethean fire; while in the Books on the Republic (vi. p. 511, b.) pure ideas, freed from all form and presupposition, are shown to be grasped and developed by it.

In the Theaetetus simple ideas, reached only by the spontaneous activity of thought, had presented themselves as the necessary conditions of knowledge; in the Sophistes, the *objects* of knowledge come before us as a manifold existence, containing in itself the principles of all changes. The existence of things, cognisable only by means of conception, is their true essence, their *idea*. Hence the assertion (*Parmen.* p. 135, b.) that to deny the reality of ideas is to destroy all scientific research. Plato, it is true, departed from the original meaning of the word idea (namely, that of form or figure) in which it had been employed by Anaxagoras, Diogenes of Apollonia, and probably also by Democritus; inasmuch as he understood by it the unities (ἑνάδες, μονάδες) which lie at the basis of the visible, the changeable, and which can only be reached by pure thinking (εἰλικρινὴς διάνοια) (*Phaedr.* p. 247, *de Rep.* ii. p. 380, ix. p. 585, b. vi. p. 507, b., *Phileb.* p. 15, *Tim.* p. 51, b.); but he retained the characteristic of the intuitive and real, in opposition to the mere abstractness of ideas which belong simply to the thinking which interposes itself. He included under the expression *idea* every thing stable amidst the changes of mere phenomena, all really existing and unchangeable definitudes, by which the changes of things and our knowledge of them are conditioned, such as the ideas of genus and species, the laws and ends of nature, as also the principles of cognition, and of moral action, and the essences of individual, concrete, thinking souls (*Phileb.* p. 15, a., *de Rep.* vii. p. 532, a., *Tim.* p. 51, *Phaedo*, p. 100, b. p. 102. c. &c). To that only which can be conceived as an entirely formless and undetermined mass, or as a part of a whole, or as an arbitrary relation, do no ideas whatever correspond (*Parm.* p. 130, c.).

But how are we to understand the existence of ideas in things? Neither the whole conception, nor merely a part of it, can reside in the things; neither is it enough to understand the ideas to be conceptions, which the soul beholds *together with* the things (that is, as we should call them, subjectively valid conceptions or categories), or as bare thoughts without reality. Even when viewed as the archetypes of the changeable, they need some more distinct definition, and some security against obvious objections. This question and the difficulties which lie against its solution, are developed in the Parmenides, at the beginning of the dialogue, with great acuteness. To introduce the solution to that question, and the refutation of these difficulties, is the evident intention of the succeeding dialectical antinomical* discussion of the idea of unity, as a thing being and not being, according as it is viewed in relation to itself and to what is different. How far Plato succeeded in separating ideas from mere abstract conceptions, and making their *reality* distinct from the natural causality of motion, we cannot here inquire. Neither can we enter into any discussions respecting the Platonic methods of division, and of the antinomical definitions of ideas, respecting the leading principles of these methods, and his attempt in the Cratylus to represent *words* as the immediate copy of ideas, that is, of the *essential* in things, by means of the fundamental parts of speech, and to point out the part which dialectics must take in the development of language. While the foundation which Plato lays for the doctrine of ideas or dialectics must be regarded as something finished and complete in itself, yet the mode in which he carries it out is not by any means beyond the reach of objections; and we can hardly assume that it had attained any remarkably higher development either in the mind of Plato himself, or in his lectures, although he appears to have been continually endeavouring to grasp and to represent the fundamental outlines of his doctrine from different points of view, as is manifest especially from the argumentations which are preserved to us in Aristotle's work on Plato's ideas. (Brandis, *de perditis Aristotelis Libris de Ideis et de Bono*, p. 14, &c.; also *Handbuch der Geschichte der Griechisch-Römischen Philosophie*, vol. ii. p. 227, &c.)

That Plato, however, while he distinctly separated the region of pure thinking or of ideas from that of sensuous perception and the world of phenomena, did not overlook the necessity of the communion between the intelligible and the sensible world, is abundantly manifest from the gradations which he assumes for the development of our cognition. In the region of sense—perception, or conception, again, he distinguishes the comprehension of *images*, and that of *objects* (εἰκασία and πίστις), while in the region of thinking he separates the knowledge of those relations which belong indeed

* The meaning of the somewhat novel, though convenient, word, *antinomical* (*antinomisch*) will be evident to any one who examines the Greek word ἀντινομικός, to which it is equivalent. [TRANSL.]

to thinking, but which require intuition in the case of sensuous objects, from the immediate grasp by thought of intelligible objects or ideas themselves, that is, of ultimate principles, devoid of all presupposition (*διάνοια*, *νοῦς*). To the first gradation of science, that is, of the higher department of thinking, belong principally, though not exclusively, mathematics; and that Plato regarded them (though he did not fully realise this notion) as a necessary means for elevating experience into scientific knowledge, is evident from hints that occur elsewhere. (Comp. Brandis, *Handbuch*, &c. vol. ii. pp. 269, &c.—274, &c.) The *fourfold* division which he brings forward, and which is discussed in the *De Republica* (vi. p. 509, &c.) he appears to have taken up more definitely in his oral lectures, and in the first department to have distinguished perception from experience (*αἴσθησις* from *δόξα*), in the second to have distinguished mediate knowledge from the immediate thinking consciousness of first principles (*ἐπιστήμη* from *νοῦς*; see Arist. *De Anima*, i. 2, with the note of Trendelenburg).

Although, therefore, the carrying out of Plato's dialectics may be imperfect, and by no means proportional to this excellent foundation, yet he had certainly taken a steady view of their end, namely, to lay hold of ideas more and more distinctly in their organic connection at once with one another and with the phenomenal world, by the discovery of their inward relations; and then having done this, to refer them to their ultimate basis. This ought at the same time to verify itself as the unconditional ground of the reality of objects and of the power we have to take cognisance of them, of Being and of Thought; being comparable to the intellectual sun. Now this absolutely unconditional ground Plato describes as the idea of the good (*De Rep.* vi. p. 505, &c.), convinced that we cannot imagine any higher definitude than *the good;* but that we must, on the contrary, measure all other definitudes by it, and regard it as the aim and purpose of all our endeavours, nay of all developments. Not being in a condition to grasp the idea of the good with full distinctness, we are able to approximate to it only so far as we elevate the power of thinking to its original purity (Brandis, *ibid.* pp. 281, &c. 324, &c.). Although the idea of the good, as the ultimate basis both of the mind and of the realities laid hold of by it, of thought and of existence, is, according to him, more elevated than that of spirit or actual existence itself, yet we can only imagine its activity as the activity of the mind. Through its activity the determinate natures of the ideas, which in themselves only exist, acquire their power of causation, a power which must be set down as spiritual, that is, free. Plato, therefore, describes the idea of the good, or the Godhead, sometimes teleologically, as the ultimate purpose of all conditioned existence; sometimes cosmologically, as the ultimate operative cause; and has begun to develope the cosmological, as also the physico-theological proof for the being of God; but has referred both back to the idea of *the Good*, as the necessary presupposition to all other ideas, and our cognition of them. Moreover, we find him earnestly endeavouring to purify and free from its restrictions the idea of the Godhead, to establish and defend the belief in a wise and divine government of the world; as also to set aside the doubt that arises from the existence of evil and suffering in the world. (Brandis, *Ibid.* p. 331, &c.)

But then, how does the sensuous world, the world of phenomena, come into existence? To suppose that in his view it was nothing else than the mere subjective appearance which springs from the commingling of the ideas, or the confused conception of the ideas (Ritter, *Geschichte der Philosophie*, vol. ii. pp. 295, &c. 339, &c.), not only contradicts the declarations of Plato in the *Philebus* (p. 23, b. 54, a.), *Timaeus* (pp. 27, e. 48, e. 51), &c., but contradicts also the dualistic tendency of the whole of the ancient philosophy. He designates as the, we may perhaps say, material ground of the phenomenal world, that which is in itself unlimited, ever in a process of *becoming*, never really *existing*, the mass out of which every thing is formed, and connects with it the idea of extension, as also of unregulated motion; attributes to it only the joint causality of necessity, in opposition to the free causality of ideas, which works towards ends, and, by means of his mythical conception of the soul of the universe, seeks to fill up the chasm between these opposed primary essences. This, standing midway between the intelligible (that to which the attribute of sameness belongs) and the sensible (the diverse), as the principle of order and motion in the world, according to him, comprehends in itself all the relations of number and measure. Plato had made another attempt to fill up the gap in the development of ideas by a symbolical representation, in the lectures he delivered upon *the Good*, mentioned by Aristotle and others. In these he partly referred ideas to intelligible numbers, in order, probably, that he might be able to denote more definitely their relation of dependence on the Godhead, as the absolute one, as also the relation of their succession and mutual connection; and partly described the Godhead as the ultimate ground both of ideas and also of the material of phenomena, inasmuch as he referred them both to the divine causality — the former immediately as original numbers, the latter through the medium of the activity of the ideas. But on this Pythagorean mode of exhibiting the highest principles of Plato's doctrine we have but very imperfect information. (Brandis, *Ibid.* vol. ii. 1, p. 336, &c.)

Both these departments which form the connecting link between Dialectics and Physics, and the principles of Physics themselves, contain only preliminary assumptions and hypothetical declarations, which Plato describes as a kind of recreation from more earnest search after the really existent, as an innocent enjoyment, a rational sport (*Tim.* pp. 27, e. 29, b. 59, c.). Inasmuch as physics treat only of the changeable and imitative, they must be contented with attaining probability; but they should aim, especially, at investigating teleologically end-causes, that is, free causality, and showing how they converge in the realisation of the idea of the good. All the determinations of the original undetermined matter are realised by corporeal *forms;* in these forms Plato attempts to find the natural or necessary basis of the different kinds of feeling and of sensuous perception. Throughout the whole development, however, of his Physiology, as also in the outlines of his doctrine on Health and Sickness, pregnant ideas and clear views are to be met with. (See especially

Th. H. Martin, *Etudes sur le Timée de Platon*, Paris, 1841.)

With the physiology of Plato his doctrine of the Soul is closely connected. Endowed with the same nature as the soul of the world, the human soul is that which is spontaneously active and unapproachable by death, although in its connection with the body bound up with the appetitive, the sensuous; and the θυμός, that which is of the nature of affection or eager impulse, the ground of courage and fear, love and hope, designed, while subordinating itself to the reason, to restrain sensuality, must be regarded as the link between the rational and the sensuous. (*Tim.* p. 69, d. 71, b., *de Rep.* iv. p. 435, &c. ix. p. 571.) Another link of connection between the intellectual and sensuous nature of the soul is referred to *Love*, which, separated from concupiscent desire, is conceived of as an inspiration that transcends mere mediate intellection, whose purpose is to realise a perpetual striving after the immortal, the eternal;—to realise, in a word, by a close connection with others, the Good in the form of the Beautiful. In the Phaedrus Plato speaks of love under the veil of a myth; in the Lysis he commences the logical definition of it; and in the Symposium, one of the most artistic and attractive of his dialogues, he analyses the different momenta which are necessary to the complete determination of the idea. In these and some of the other dialogues, however, beauty is described as the image of the ideas, penetrating the veil of phenomena and apprehended by the purest and brightest exercise of sense, in relation to colours, forms, actions, and morals, as also with relation to the harmonious combination of the Manifold into perfect Unity, and distinctly separated from the Agreeable and the Useful. Art is celebrated as the power of producing a whole, inspired by an invisible arrangement; of grouping together into one form the images of the ideas, which are everywhere scattered around.

That the soul, when separated from the body,—or the pure spirit,—is immortal, and that a continuance, in which power and consciousness or insight are preserved, is secured to it, Socrates, in the Phaedo of Plato, when approaching death, endeavours to convince his friends, partly by means of analogies drawn from the nature of things, partly by the refutation of the opposed hypothesis, that the soul is an harmonious union and tuning of the constituents of the body, partly by the attempt to prove the simplicity of the essential nature of the soul, its consequent indestructibility, and its relation to the Eternal, or its pre-existence; partly by the argumentation that the idea of the soul is inseparable from that of life, and that it can never be destroyed by moral evil,—the only evil to which, properly speaking, it is subjected (comp. *de Rep.* x. p. 609, b. &c., *Phaedr.* p. 245, c.). Respecting the condition of the soul after death Plato expresses himself only in myths, and his utterances respecting the Transmigration of Souls also are expressed in a mythical form.

As a true disciple of Socrates, Plato devoted all the energy of his soul to ethics, which again are closely connected with politics. He paves the way for a scientific treatment of ethics by the refutation of the sophistical sensualistic and hedonistic (selfish) theories, first of all in the Protagoras and the three smaller dialogues attached to it (see above), then in the Gorgias, by pointing out the contradictions in which the assertions, on the one hand that wrong actions are uglier than right ones but more useful, on the other that the only right recognised by nature is that of the stronger, are involved. In this discussion the result is deduced, that neither happiness nor virtue can consist in the attempt to satisfy our unbridled and ever-increasing desires (*de Rep.* i.). In the Menon the Good is defined as that kind of utility which can never become injurious, and whose realisation is referred to a knowledge which is absolutely fixed and certain,—a knowledge, however, which must be viewed as something not externally communicable, but only to be developed from the spontaneous activity of the soul. Lastly, in the Philebus, the investigation respecting pleasure and pain, which was commenced in the Gorgias, as also that on the idea of the Good, is completed; and this twofold investigation grounded upon the principles of dialectics, and brought into relation with physics. Pain is referred to the disturbance of the inward harmony, pleasure to the maintenance, or restoration of it; and it is shown how, on the one hand, true and false, on the other, pure and mixed pleasure, are to be distinguished, while, inasmuch as it (pleasure) is always dependent on the activity out of which it springs, it becomes so much the truer and purer in proportion as the activity itself becomes more elevated. In this way the first sketch of a table of *Goods* is attained, in which the eternal nature of *Measure*, that is, the sum and substance of the ideas, as the highest canon, and then the different steps of the actual realisation of them in life, in a regular descending scale, are given, while it is acknowledged that the accompanying pure (unsensuous) pleasure is also to be regarded as a good, but inferior to that on which it depends, the reason and the understanding, science and art. Now, if we consider that, according to Plato, all morality must be directed to the realisation of the ideas in the phenomenal world; and, moreover, that these ideas in their reality and their activity, as also the knowledge respecting them, is to be referred to the Godhead, we can understand how he could designate the highest good as being an assimilation to God. (*Theaet.* p. 176, a., *de Rep.* x. 613; comp. Wyttenbach, *ad Plut. de Ser. Num. Vind.* p. 27.)

In the Ethics of Plato the doctrine respecting virtue is attached to that of the highest good, and its development. That virtue is essentially one, and the science of the good, had been already deduced in the critical and dialectical introductory dialogues; but it had been also presupposed and even hinted that, without detriment to its unity, different phases of it could be distinguished, and that to knowledge there must be added practice, and an earnest combating of the sensuous functions. In order to discover these different phases, Plato goes back upon his triple division of the faculties of the soul. Virtue, in other words, is fitness of the soul for the operations that are peculiar to it (*de Rep.* i. p. 353, d. x. p. 601, d.), and it manifests itself by means of its (the soul's) inward harmony, beauty, and health (*Gorg.* pp. 504, b. 506, b., *Phaedo*, p. 93, e., *de Rep.* iv. pp. 444, d. viii. 554, e.). Different phases of virtue are distinguishable so far as the soul is not pure spirit; but just as the spirit should rule both the other elements of the soul, so also should wisdom, as the inner development of the spirit, rule the

other virtues. Ability of the emotive element (θυμοειδές), when penetrated with wisdom to govern the whole sensuous nature, is *Courage*. If the sensuous or appetitive (ἐπιθυμητικόν) element is brought into unity with the ends of wisdom, moderation or prudence (σωφροσύνη), as an inward harmony, is the result. If the inward harmony of the activities shows itself active in giving an harmonious form to our outward relations in the world, Virtue exerts itself in the form of Justice (*de Rep.* iv. p. 428, b. &c.). That happiness coincides with the inward harmony of virtue, is inferred from this deduction of the virtues, as also from the discussions respecting pleasure (*de Rep.* viii. p. 547, &c. ix. p. 580, &c.).

If it be true that the ethico-rational nature of the individual can only develope itself completely in a well-ordered state (*de Rep.* vi. 496, b.), then the object and constitution of the state must perfectly answer to the moral nature of the individual, and politics must be an essential, inseparable part of ethics. While, therefore, Plato considers the state as the copy of a well-regulated individual life (*de Rep.* ii. p. 368, e. viii. p. 544, e. &c.), he demands of it that it should exhibit a perfect harmony, in which everything is common to all, and the individual in all his relations only an organ of the state. The entire merging of the individual life in the life of the state might have appeared to him as the only effectual means of stemming that selfishness and licence of the citizens, which in his time was becoming more and more predominant. Plato deduces the three main elements of the state from the three different activities of the soul; and just as the appetitive element should be absolutely under control, so also the working class, which answers to it; and the military order, which answers to the emotive element, should develope itself in thorough dependence upon the reason, by means of gymnastics and music; and from that the governing order, answering to the rational faculty, must proceed. The right of passing from the rank of a guard (φύλακες, τὸ ἐπικουρικὸν) to that of a ruler, must be established by the capacity for raising oneself from *becoming* to *being*, from *notion* to *knowledge*; for the ruler ought to be in a condition to extend and confirm the government of the reason in the state more and more, and especially to direct and watch over training and education. Without admitting altogether the impracticability of his state, yet Plato confesses that no realisation of it in the phenomenal world can fully express his idea, but that an approximation to it must be aimed at by a limitation of unconditional unity and community, adapted to circumstances. On this account, with the view of approximating to the given circumstances, he renounces, in his book on the Laws, that absolute separation of ranks; limits the power of the governors, attempts to reconcile freedom with reason and unity, to mingle monarchy with democracy; distinguishes several classes of rulers, and will only commit to their organically constructed body the highest power under the guarantee of the laws. [Ch. A. B.]

There are numerous editions both of the entire text of Plato, and of separate dialogues. The first was that published by Aldus at Venice, in A. D. 1513. In this edition the dialogues are arranged in nine tetralogies, according to the division of Thrasyllus (see above). The next edition was that published at Basle, in 1534. It was edited chiefly by Johannes Oporinus, who was afterwards professor of Greek in that university. It does not appear that he made use of any manuscripts, but he succeeded in correcting many of the mistakes to be found in the edition of Aldus, though some of his alterations were corruptions of sound passages. The edition was, however, enriched by having incorporated with it the commentaries of Proclus on the Timaeus and the State, which had shortly before been discovered by Simon Grynaeus in the library of the university at Oxford, and a triple Greek index,—one of words and phrases, another of proper names, and a third of proverbs to be found in Plato. The next edition, published at Basle in 1556, was superintended by Marcus Hopperus, who availed himself of a collation of some manuscripts of Plato made in Italy by Arnoldus Arlenius, and so corrected several of the errors of the previous Basle edition, and gave a large number of various readings; the edition of H. Stephanus (1578, in three volumes) is equally remarkable for the careful preparation of the text, by correcting the mistakes of copyists and typographers, and introducing in several instances very felicitous improvements, and for the dishonesty with which the editor appropriated to himself the labours of others without any acknowledgment, and with various tricks strove to conceal the source from which they were derived. His various readings are taken chiefly, if not entirely, from the second Basle edition, from the Latin version of Ficinus, and from the notes of Cornarius. It is questionble whether he himself collated a single manuscript. The Latin version of Serranus, which is printed in this edition, is very bad. The occasional translations of Stephanus himself are far better. The Bipont edition (11 vols. 8vo. A. D. 1781—1786) contains a reprint of the text of that of Stephanus, with the Latin version of Marsilius Ficinus. Some fresh various readings, collected by Mitscherlich, are added. It was, however, by Immanuel Bekker that the text of Plato was first brought into a satisfactory condition in his edition, published in 1816—18, accompanied by the Latin version of Ficinus (here restored, generally speaking, to its original form, the reprints of it in other previous editions of Plato containing numerous alterations and corruptions), a critical commentary, an extensive comparison of various readings, and the Greek scholia, previously edited by Ruhnken, with some additions, together with copious indexes. The dialogues are arranged according to the scheme of Schleiermacher. The Latin version in this edition has sometimes been erroneously described as that of Wolf. A joint edition by Bekker and Wolf was projected and commenced, but not completed. The reprint of Bekker's edition, accompanied by the notes of Stephanus, Heindorf, Wyttenbach, &c., published by Priestley (Lond. 1826), is a useful edition. Ast's edition (Lips. 1819—1827, 9 vols. 8vo., to which two volumes of notes on the four dialogues, Protagoras, Phaedrus, Georgias, and Phaedo, have since been added) contains many ingenious and excellent emendations of the text, which the editor's profound acquaintance with the phraseology of Plato enabled him to effect. G. Stallbaum, who edited a critical edition of the text of Plato (Lips. 1821—1825, 8 vols. 8vo.*, and 1826, 8 vols. 12mo.),

* This edition was completed by four additional

commenced in 1827 an elaborate edition of Plato, which is not yet quite completed. This is perhaps the best and most useful edition which has appeared. The edition of J. G. Baiter, J. C. Orelli, and A. G. Winckelmann (one vol. 4to. Zürich, 1839) deserves especial mention for the accuracy of the text and the beauty of the typography.

Of separate dialogues, or collections of dialogues, the editions are almost endless. Those of the Cratylus and Theaetetus, of the Euthyphro, Apologia, Crito, and Phaedo, of the Sophista, Politicus and Parmenides, and of the Philebus and Symposium by Fischer; of the Lysis, Charmides, Hippias Major, and Phaedrus, of the Gorgias and Theaetetus, of the Cratylus, Euthydemus and Parmenides, of the Phaedo, and of the Protagoras and Sophistes by Heindorf (whose notes exhibit both acuteness and sound judgment); of the Phaedo by Wyttenbach; of the Philebus, and of the Parmenides by Stallbaum (in the edition of the latter of which the commentary of Proclus is incorporated), are most worthy of note. Of the translations of Plato the most celebrated is the Latin version of Marsilius Ficinus (Flor. 1483—1484, and frequently reprinted). It was in this version, which was made from manuscripts, that the writings of Plato first appeared in a printed form. The translation is so extremely close that it has almost the authority of a Greek manuscript, and is of great service in ascertaining varieties of reading. This remark, however, does not apply to the later, altered editions of it, which were published subsequently to the appearance of the Greek text of Plato. There is no good English translation of the whole of Plato, that by Taylor being by no means accurate. The efforts of Floyer Sydenham were much more successful, but he translated only a few of the pieces. There is a French translation by V. Cousin. Schleiermacher's German translation is incomparably the best, but is unfortunately incomplete. There is an Italian translation by Dardi Bembo. The versions of separate dialogues in different languages are too numerous to be noticed.

We have space to notice only the following out of the very numerous works written in illustration of Plato:—*Platonis Dialogorum Argumenta Exposita et Illustrata*, by Tiedemann (Bip. 1786); *System der Platonischen Philosophie*, by Tennemann (4 vols. 8vo. Leipz. 1792—5); *Initia Philosophiae Platonicae*, by P. G. Van Heusde (ed. ii. Lugd. Bat. 1842); *Platons Leben und Schriften*, by G. A. F. Ast (Leipz. 1816); *Geschichte und System der Platonischen Philosophie*, by C. F. Hermann (Heidelb. 1838); *Platonis de Ideis et Numeris Doctrina ex Aristotele illustrata*, by F. A. Trendelenburg (Lips. 1826); *Platonische Studien*, by E. Zeller (Tübing. 1839). There are also numerous smaller treatises by Böckh, C. F. Hermann, Stallbaum, &c., which may be consulted with profit. Schleiermacher's introductions to some of the dialogues have been translated and published in a separate form in English. [C. P. M.]

PLATO'NIUS (Πλατώνιος), a grammarian, of whom all that we know is that a treatise bearing his name is generally prefixed to the editions of Aristophanes. It is entitled Περὶ διαφορᾶς κωμῳδιῶν. The subject is the difference between the characteristics of the old, the middle, and the new comedy, especially the two first, and the causes of the various points of difference. The remarks are brief, but judicious. [W. M. G.]

PLATOR. 1. The commander of Oreum for Philip, betrayed the town to the Romans, B. C. 207 (Liv. xxviii. 6). He is probably the same Plator whom Philip sent with some Illyrians, about the commencement of the Second Punic war, to the assistance of the Cretans. (Polyb. iv. 55.)

2. The brother of Gentius, the Illyrian king, who is called Plator by Livy (xliv. 30), but Pleuratus by Polybius. [PLEURATUS.]

3. Of Dyrrhacium, was slain by Piso, proconsul in Macedonia, B. C. 57, although he had been hospitably received in the house of Plator. (Cic. *in Pison.* 34, comp. *de Harus. Resp.* 16.)

PLATORI'NUS, a cognomen of the Sulpicia gens, which occurs only upon coins, one of which is annexed. The obverse represents the head of Augustus with the legend CAESAR AVGVSTVS, the reverse the head of M. Agrippa, with the legend PLATORINVS IIIVIR. M. AGRIPPA (Eckhel, vol. v. p. 317.)

COIN OF PLATORINUS.

PLAU'TIA GENS, plebeian. The name is also written *Plotius*, just as we have both *Clodius* and *Claudius*. The first person of this gens who obtained the consulship was C. Plautius Proculus in B. C. 358; and from that time down to the imperial period many of the Plautii held at different intervals the highest offices in the state. Under the republic we find the cognomens of DECIANUS, HYPSAEUS, PROCULUS, SILVANUS, VENNO, VENOX: and to these there were still further additions in the time of the empire, a list of which is given below. A few of the Plautii occur without any surname; and of them an account is also given below. Those persons whose names are usually written *Plotius* are spoken of under this form. The only cognomens occurring on coins are *Hypsaeus* and *Plancus;* and the latter surname does not properly belong to the Plotii, but was retained by Munatius Plancus after he had been adopted by L. Plautius. [PLANCUS, No. 5.]

PLAU'TIA URGULANILLA, the first wife of the emperor Claudius, who divorced her on account of her lewd conduct, and of her being suspected of murder. She bore two children during her marriage, Drusus, who died at Pompeii in A. D. 20 [DRUSUS, No. 23], and Claudia, whom she had by a freedman of Claudius, and who was therefore exposed by command of the emperor. (Suet. *Claud.* 26, 27.)

PLAUTIA'NUS, L. (or C.) FU'LVIUS, an African by birth, the fellow-townsman and probably a connection of Septimius Severus. He served as praefect of the praetorium under this emperor, who loaded him with honours and wealth, deferred to his opinion upon all important

volumes containing the various readings, and portions of the commentary of Proclus on the Cratylus, edited by Boissonade.

points of state policy, granted all his requests, and virtually made over much of the imperial authority into his hands. Intoxicated by these distinctions Plautianus indulged in the most despotic tyranny; and perpetrated acts of cruelty almost beyond belief. His cupidity was boundless: no state, no province, no city escaped his exactions; in Rome he plundered all whose wealth excited his avarice, contrived the banishment or death of every one who impeded or thwarted his schemes, and ventured to treat with contumely even the empress Domna and her sons. He reached the pinnacle of his ambition when Severus in the year A. D. 202 selected his daughter Plautilla as the wife of Caracalla, and on that occasion he presented the bride with an outfit which a contemporary historian declares would have sufficed for fifty queens. But even gratified ambition brought him no happiness. His external appearance gave evidence of a mind ill at ease: when seen in public he was ever deadly pale, and shook with nervous agitation, partly, says Dion Cassius who was himself an eye-witness of these things, from the irregularities of his life and diet, and partly from the hopes by which he was excited, and the terrors by which he was tormented. But the high fortunes of this second Sejanus were short-lived. Having soon discovered the dislike cherished by Caracalla towards both his daughter and himself, and looking forward with apprehension to the downfall which awaited him upon the death of the sovereign, he resolved to anticipate these threatened disasters by effecting the destruction of his benefactor and of his son-in-law. His treachery was discovered, he was suddenly summoned to the palace, and there put to death in A. D. 203. His property was confiscated, his daughter banished, and his name erased from the public monuments on which it had been inscribed side by side with those of the emperor and the royal family. We ought to remark that the treason of Plautianus rests upon the testimony of Herodian, for Dion Cassius rather leans to the belief that this charge was fabricated by Caracalla for the ruin of an obnoxious favourite. (Dion Cass. lxxv. 14—16, lxxvi. 2—9, lxxvii. 1; Herodian, iii. 13. § 7, iv. 6. § 7; Eckhel, vol. vii. p. 224.) [W. R.]

PLAUTIA'NUS, QUINTILLUS, a senator of high rank, blameless life and retired habits, who when far advanced in years was rashly put to death by Septimius Severus upon some vague suspicion. His last words have been preserved by Dion Cassius (lxxvi. 7). [W. R.]

PLAUTIL'LA, FU'LVIA, daughter of Plautianus [PLAUTIANUS] praefect of the praetorium under Septimius Severus, by whom she was selected as the bride of his eldest son. This union, which took place in A. D. 202, proved most unhappy, for Caracalla was from the first averse to the match, and even after the marriage was concluded virtually refused to acknowledge her as his wife. Upon the disgrace and death of her father she was banished, first, it would appear, to Sicily, and subsequently to Lipara, where she was treated with the greatest harshness, and supplied with scarcely the necessaries of life. After the murder of Geta in A. D. 212, Plautilla was put to death by order of her husband. According to the narrative of Dion Cassius, who represents her a woman of most profligate life, a very short period, not more, probably, than a few months, intervened between her marriage and exile, a statement which it is extremely difficult to reconcile with the fact that a vast number of coins were struck in honour of this princess, not only in the city but in the more distant provinces. She had a brother, Plautius, who shared her banishment and her fate. (Dion Cass. lxxvi. 6, lxxvii. 1; Herodian, iii. 13. § 7, iv. 6. § 7; Eckhel, vol. vii. p. 225.) [W. R.]

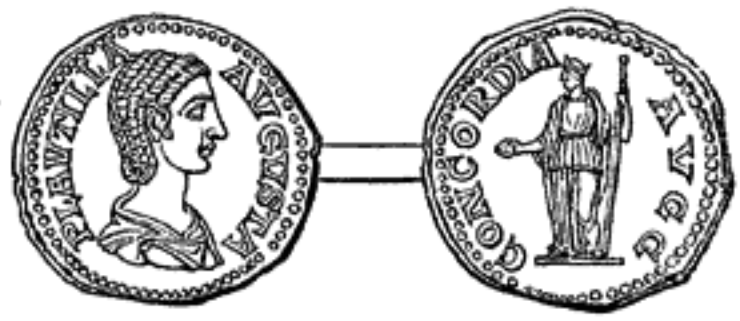

COIN OF PLAUTILLA.

PLAU'TIUS. 1. A comic poet, some of whose comedies were erroneously ascribed to Plautus, as we learn from Varro. (Gell. iii. 3.)

2. A. PLAUTIUS, was sent by the emperor Claudius in A. D. 43 to subdue Britain. As he is called both by Tacitus and Suetonius a man of consular rank, he is perhaps the same as the A. Plautius, who was one of the consules suffecti in A. D. 29. Plautius remained in Britain four years, and subdued, after a severe struggle, the southern part of the island. Vespasian, who was afterwards emperor, served under him and distinguished himself greatly in the war. In the first campaign Claudius himself passed over to Britain, and on his return to Rome celebrated a triumph for the victories which he pretended to have gained. Plautius came back to the city in A. D. 47, and was allowed by Claudius the unusual honour of an ovation; and to show the favour in which he was held by the emperor, the latter walked by his side both on his way to and his return from the Capitol. When subsequently his wife Pomponia Graecina was accused of religious worship unauthorised by the state, her husband was granted the privilege of deciding upon the case himself, according to the custom of the old Roman law. (Dion Cass. lx. 19—21, 30; Suet. *Claud.* 24, *Vesp.* 4; Tac. *Agr.* 14, *Ann.* xiii. 32).

3. Q. PLAUTIUS, consul A. D. 36 with Sex. Papirius Allienus. (Dion Cass. lviii. 26; Tac. *Ann.* vi. 40; Plin. *H. N.* x. 2.)

4. A. PLAUTIUS, a youth slain by Nero. (Suet. *Ner.* 35.)

5. Son of Fulvius Plautianus [PLAUTIANUS], upon the downfall of his father was banished along with his sister Plautilla [PLAUTILLA] to Lipara, where he was subsequently put to death by Caracalla. (Dion Cass. lxxvi. 7, lxxvii. 1; Herodian iii. 13. § 7, iv. 6. § 7.)

PLAU'TIUS, a Roman jurist, who is not mentioned by Pomponius, though he lived before Pomponius. That he was a jurist of some note may be inferred from the fact that Paulus wrote eighteen Libri ad Plautium [PAULUS, JULIUS]. Javolenus also wrote five books ad Plautium or ex Plautio, and Pomponius seven books. Plautius cited Cassius (Dig. 34. tit. 2. s. 8) and Proculus (Dig. 35. tit. 1. s. 43), and was cited by Neratius Priscus, who wrote Libri ex Plautio [NERATIUS PRISCUS]. Plautius therefore lived about the time of Vespasian. (Grotius, *Vitae Jurisconsult.*; Zimmern, *Geschichte des Röm. Privatrechts*, p. 322; Vatican.

Frag. § 74, 82; and § 77, which is a testimony to the merits of Plautius; Wieling, *Jurisprudentia Restituta*, p. 338.) [G. L.]

PLAU'TIUS LATERA'NUS. [LATERANUS.]

PLAU'TIUS, NO'VIUS, a Roman artist, in the department of ornamental metal-work (*caelatura*). He was the maker of one of the most admired of those cylindrical bronze caskets (*cistae mysticae*), which are found in tombs in Italy, containing paterae, mirrors, and utensils of the bath, such as strigils. The greatest number of such caskets have been found at Praeneste, where some of them seem to have been laid up in the temple of Fortune, as votive offerings from women. The one which bears the name of Plautius is beautifully engraved with subjects from the Argonautic expedition; a hunt is engraved round the lid, which is surmounted by three figures in bronze; and on the lid is the following inscription: on the one side, DINDIA . MACOLINA . FILEA . DEDIT,—on the other, NOVIOS . PLAUTIOS . MED . (me) ROMAI . FECID. From the style of the workmanship and of the inscription, the date of the artist is supposed to be about A. U. 500, B. C. 254. (Winckelmann, *Gesch. d. Kunst*, b. viii. c. 4. § 7; Müller, *Arch. d. Kunst*, § 173, n. 4.) [P. S.]

PLAU'TIUS QUINTILLUS. [QUINTILLUS.]

PLAU'TIUS RUFUS. [RUFUS.]

PLAUTUS, the most celebrated comic poet of Rome, was a native of Sarsina, a small village in Umbria. Almost the only particulars, which we possess respecting his life, are contained in a passage of A. Gellius (iii. 3), which is quoted from Varro. According to this account it would appear that Plautus was of humble origin (compare *Plautinae prosapiae homo*, Minuc. Felix, *Oct.* 14), and that he came to Rome at an early age. Varro related that the poet was first employed as a workman or a menial for the actors on the stage (*in operis artificum scenicorum*), and that with the money which he earned in this way, he embarked in some business, but that having lost all his money in trade, he returned to Rome, and, in order to gain a living, was obliged to work at a hand-mill, grinding corn for a baker. Varro further adds that while employed in this work (*in pistrino*), he wrote three comedies, the *Saturio*, *Addictus*, and a third, of which the name is not mentioned. Hieronymus, in the Chronicon of Eusebius, gives almost the same account, which he probably also derived from Varro. It would seem that it was only for the sake of varying the narrative that he wrote "that as often as Plautus had leisure, he was accustomed to write plays and sell them."

This is all that we know for certain respecting the life of Plautus; but even this little has not been correctly stated by most authors of his life. Thus Lessing, in his life of the poet, relates that Plautus early commenced writing plays for the aediles, and acquired thereby a sufficient sum of money to enable him to embark in business. It is the more necessary to call attention to this error, since, from the great authority of Lessing, it has been repeated in most subsequent biographies of the poet. The words of Gellius, *in operis artificum scenicorum*, have no reference to the composition of plays. The *artifices scenici* are the actors, who employed servants to attend to various things which they needed for the stage, and a servant of such a kind was called an *operarius*, as we see from funeral inscriptions. Moreover, if Plautus had previously written plays for the stage, which must have already gained him some reputation, it is not likely that he should have been compelled on his return to Rome to engage in the menial office of a grinder at a mill for the sake of obtaining a livelihood. On the contrary, it is much more probable that the comedies which he composed in the mill, were the first that he ever wrote, and that the reputation and money which he acquired by them enabled him to abandon his menial mode of life.

The age of Plautus has been a subject of no small controversy. Cicero says (*Brut.* 15) that he died in the consulship of P. Claudius and L. Porcius, when Cato was censor, that is, in B. C. 184; and there is no reason to doubt this express statement. It is true that Hieronymus, in the Chronicon of Eusebius, places his death in the 145th Olympiad, fourteen years earlier (B. C. 200); but the dates of Hieronymus are frequently erroneous, and this one in particular deserves all the less credit, since we know that the *Pseudolus* was not represented till B. C. 191, and the *Bacchides* somewhat later, according to the probable supposition of Ritschl. But though the date of Plautus's death seems certain, the time of his birth is a more doubtful point. Ritschl, who has examined the subject with great diligence and acumen in his essay *De Aetate Plauti*, supposes that he was born about the beginning of the sixth century of the city (about B. C. 254), and that he commenced his career as a comic poet about B. C. 224, when he was thirty years of age. This supposition is confirmed by the fact that Cicero speaks (*Cato*, 14) of the Pseudolus, which was acted in B. C. 191, as written by Plautus when he was an old man, an epithet which Cicero would certainly have given to no one under thirty years of age; and also by the circumstance that in another passage of Cicero (quoted by Augustine, *De Civ. Dei*, ii. 9), Plautus and Naevius are spoken of as the contemporaries of P. and Cn. Scipio, of whom the former was consul in B. C. 222, and the latter in B. C. 218. The principal objection to the above-mentioned date for the birth of Plautus, arises from a passage of Cicero, in his Tusculan Disputations (i. 1), according to which it would appear that Plautus and Naevius were younger than Ennius, who was born in B. C. 239. But we know that this cannot be true of Naevius; and Ritschl has shown that the passage, when rightly interpreted, refers to Livius, and not to Ennius, being older than Naevius and Plautus. Indeed, Cicero, in another of his works (*Brut.* 18. § 23),* makes Plautus somewhat (*aliquanto*) older than Ennius, and states that Naevius and Plautus had exhibited many plays before the consulship of C. Cornelius and Q. Minucius, that is, before B. C. 197. Moreover, from the way in which Naevius and Plautus are mentioned together, we may conclude that the latter was older than Ennius. Terence, therefore, in his Prologue to the Andria (v. 18), has preserved the chronological order, when he speaks of "Naevium, Plautum, Ennium." We may safely assign the second Punic war and a few years subsequently, as the flourishing period of the literary life of Plautus.

It is a curious fact that the full name of the

* Read "cui *si* aequalis fuerit," and not "cui *quum* aequalis fuerit."

poet has been erroneously given in all editions of Plautus from the revival of learning down to the present day. Ritschl first pointed out, in an essay published in 1842, that the real name of the poet was *T. Maccius Plautus*, and not *M. Accius Plautus*, as we find in all printed editions. It would take too much space to copy the proofs of this fact, which are perfectly satisfactory. We need only state here that in not a single manuscript is the poet called M. Accius Plautus, but almost always *Plautus* simply, *Plautus Comicus*, or *Plautus Comicus Poeta*. Ritschl was first led to the discovery of the real name of the poet by finding, in the Palimpsest manuscript in the Ambrosian library at Milan, the plays entitled T. Macci Plavti, and not *M. Acci Plauti*. He has shown that the two names of M. Accius have been manufactured out of the one of Maccius, just as the converse has happened to the author of the Noctes Atticae, whose two names of A. Gellius have been frequently contracted into Agellius. Ritschl has restored the true name of the poet in the prologues to two of his plays, where the present reading bears evident marks of corruption. Thus in the prologue to the *Mercator* (v. 10), we ought to read "Eadem Latine Mercator *Macci Titi*," instead of "Eadem Latine Mercator Marci Accii;" and in the prologue to the *Asinaria* (v. 11), "Demophilus scripsit, *Macciu'* vortit barbare" is the true reading, and not "Demophilus scripsit, *Marcus* vortit barbare."

T. Maccius was the original name of the poet. The surname of Plautus was given him from the flatness of his feet, according to the testimony of Festus (p. 238, ed. Müller), who further states that people with flat feet were called Ploti by the Umbrians. But besides Plautus we find another surname given to the poet in many manuscripts and several editions, namely, that of *Asinius*. In all these instances, however, he is always called *Plautus Asinius*, never *Asinius Plautus*, so that it would appear that Asinius was not regarded as his gentile name, but as a cognomen. Hence some modern writers have supposed that he had two cognomens, and that the surname of *Asinus* was given to him in contempt, from the fact of his working at a mill, which was usually the work of an ass (*Asinus*), and that this surname was changed by the copyists into Asinius. But this explanation of the origin of the surname is in itself exceedingly improbable; and if Asinius were a regular cognomen of the poet, it is inconceivable that we should find no mention of it in any of the ancient writers. Ritschl, however, has pointed out the true origin of the name, and has proved quite satisfactorily, however improbable the statement appears at first sight, that *Asinius* is a corruption of *Sarsinas*, the ethnic name of the poet. He has, by a careful examination of manuscripts, traced the steps by which *Sarsinatis* first became *Arsinatis*, which was then written *Arsin.*, subsequently *Arsinii*, and finally *Asinii*.

Having thus discussed the chief points connected with the life of our poet, we may sum up the results in a few words. T. Maccius Plautus was born at the Umbrian village of Sarsina, about B. C. 254. He probably came to Rome at an early age, since he displays such a perfect mastery of the Latin language, and an acquaintance with Greek literature, which he could hardly have acquired in a provincial town. Whether he ever obtained the Roman franchise is doubtful. When he arrived at Rome he was in needy circumstances, and was first employed in the service of the actors. With the money he had saved in this inferior station he left Rome and set up in business: but his speculations failed; he returned to Rome, and his necessities obliged him to enter the service of a baker, who employed him in turning a hand-mill. While in this degrading occupation he wrote three plays, the sale of which to the managers of the public games enabled him to quit his drudgery, and begin his literary career. He was then probably about 30 years of age (B. C. 224), and accordingly commenced writing comedies a few years before the breaking out of the Second Punic War. He continued his literary occupation for about forty years, and died B. C. 184, when he was seventy years of age. His contemporaries at first were Livius Andronicus and Naevius, afterwards Ennius and Caecilius: Terence did not rise into notice till almost twenty years after his death. During the long time that he held possession of the stage, he was always a great favourite of the people; and he expressed a bold consciousness of his own powers in the epitaph which he wrote for his tomb, and which has been preserved by A. Gellius (i. 24):—

"Postquam est mortem aptus Plautus, comoedia luget
Scena deserta, dein risus, ludus jocusque
Et numeri innumeri simul omnes collacrumarunt."

We now come to the works of Plautus. In the time of Varro there were 130 plays, which bore the name of Plautus, but of these a large portion was considered by the best Roman critics not to be the genuine productions of the poet. Some of them were written by a poet of the name of Plautius, the resemblance of whose name to that of the great comic poet caused them to be attributed to the latter. Others were said to have been written by more ancient poets, but to have been retouched and improved by Plautus, and hence from their presenting some traces of the genuine style of Plautus, to have been assigned to him. The grammarian L. Aelius considered twenty-five only to have been the genuine productions of the poet; and Varro, who wrote a work upon the subject, entitled *Quaestiones Plautinae*, limited the undoubted comedies of the poet to twenty-one, which were hence called the *Fabulae Varronianae*. At the same time it appears clearly from A. Gellius (iii. 3), to whom we are indebted for these particulars, that Varro looked upon other comedies as in all probability the works of Plautus, though they did not possess the same amount of testimony in their favour as the twenty-one. Ritschl, in his admirable essay on the *Fabulae Varronianae* of Plautus, published in 1843 and 1844, supposes, with much probability, that Varro divided the genuine comedies of Plautus into three classes: 1. Those which were assigned to Plautus in all the authorities that Varro consulted. These were the twenty-one, all of which were probably written in the latter years of the poet's life, when he had already acquired a great reputation, and when, consequently, every piece that he produced was sure to attract attention, and to be entered in the didascaliae or lists of his pieces. 2. Those comedies which were attributed to Plautus in most of the authorities, and which appeared to Varro to bear internal

evidence of having been composed by him. 3. Those which were not assigned to Plautus by the authorities, or were even attributed to other writers, but which appeared to Varro to have such internal evidence in their favour (*adductus filo atque facetia sermonis Plauto congruentis*), that he did not hesitate to regard them as the genuine works of the poet. To this third class, which naturally contained but few, the *Boeotia* belonged. There is a statement of Servius in the introduction to his commentary on the Aeneid, that according to some, Plautus wrote twenty-one, according to others forty, and, according to others again, a hundred comedies. Ritschl supposes, with great ingenuity, that the forty comedies, to which Servius alludes, were those which Varro regarded as genuine, the twenty-one, which were called preeminently *Varronianae*, belonging to the first class, spoken of above, and the other nineteen being comprised in the second and third classes.

In order to understand clearly the difficulties which the Roman critics experienced in determining which were the genuine plays of Plautus, we should bear in mind the circumstances under which they were composed. Like the dramas of Shakspere and Lope de Vega they were written for the stage, and not for the reading public. Such a public, in fact, did not exist at the time of Plautus. His plays were produced for representation at the great public games, and, content with the applause of his contemporaries and the pay which he received, he did not care for the subsequent fate of his works. A few patrons of literature, such as the Scipios, may have preserved copies of the works; but the chief inducement to their preservation was the interest of the managers of the different troops of actors, the *domini gregis*, who had originally engaged the poet to write the comedies, and had paid him for them, and to whom the manuscripts accordingly belonged. It was the interest of these persons to preserve the manuscripts, since they were not always obliged to bring forth new pieces, but were frequently paid by the magistrates for the representation of plays that had been previously acted. That the plays of Plautus were performed after his death is stated in several authorities, and may be seen even from some of the prologues (e. g. the Prologue to the *Casina*). But when, towards the middle of the sixth century of the city, one dramatic poet arose after another, and the taste for stricter imitations from the Greek began to prevail, the comedies of Plautus gradually fell into neglect, and consequently the contractors for the public games ceased to care about their preservation. Towards the latter end of the century, however, no new comic poets appeared; and since new comedies ceased to be brought before the public, attention was naturally recalled to the older dramas. In this manner Plautus began to be popular again, and his comedies were again frequently brought upon the stage. Owing, however, to the neglect which his works had sustained, it would appear that doubts had arisen respecting the genuineness of many of his plays, and that several were produced under his name, of which the authorship was at least uncertain. Thus the grammarians, who began to draw up lists of his plays in the seventh century of the city, had no small difficulties to encounter; and the question respecting the genuineness of certain plays was a fertile subject of controversy. Besides the treatise

of Varro already mentioned, which was the standard work on the subject, A. Gellius (*l. c.*) also refers to lists of his comedies drawn up by Aelius, Sedigitus, Claudius, Aurelius, Accius, and Manilius.

After the publication of Varro's work, the twenty-one comedies, which he regarded as unquestionably genuine, were the ones most frequently used, and of which copies were chiefly preserved. These Varronian comedies are the same as those which have come down to our own time, with the loss of one. At present we possess only *twenty* comedies of Plautus; but there were originally twenty-one in the manuscripts, and the *Vidularia*, which was the twenty-first, and which came last in the collection, was torn off from the manuscript in the middle ages. The last-mentioned play was extant in the time of Priscian, who was only acquainted with the twenty-one Varronian plays. The ancient Codex of Camerarius has at the conclusion of the Truculentus the words *incipit vidvlaria*; and the Milan Palimpsest also contains several lines from the Vidularia.

The titles of the twenty-one Varronian plays, of which, as we have already remarked, twenty are still extant, are: 1. Amphitruo. 2. Asinaria. 3. Aulularia. 4. Captivi. 5. Curculio. 6. Casina. 7. Cistellaria. 8. Epidicus. 9. Bacchides. 10. Mostellaria. 11. Menaechmi. 12. Miles. 13. Mercator. 14. Pseudolus. 15. Poenulus. 16. Persa. 17. Rudens. 18. Stichus. 19. Trinummus. 20. Truculentus. 21. Vidularia. This is the order in which they occur in the manuscripts, though probably not the one in which they were originally arranged by Varro. The present order is evidently alphabetical; the initial letter of the title of each play is alone regarded, and no attention is paid to those which follow: hence we find Captivi, Curculio, Casina, Cistellaria: Mostellaria, Menaechmi, Miles, Mercator: Pseudolus, Poenulus, Persa. The play of the Bacchides forms the only exception to the alphabetical order. It was probably placed after the Epidicus by some copyist, because he had observed that Plautus, in the Bacchides (ii. 2. 36), referred to the Epidicus as an earlier work. The alphabetical arrangement is attributed by many to Priscian, to whom is also assigned the short acrostic argument prefixed to each play; but there is no certainty on this point, and the Latinity of the acrostic arguments is too pure to have been composed so late as the time of Priscian. The names of the comedies are either taken from some leading character in the play, or from some circumstance which occurs in it: those titles ending in *aria* are adjectives, giving a general description of the play: thus *Asinaria* is the "Ass-Comedy." Besides these twenty-one plays we have already remarked, that Varro, according to Ritschl's conjecture, regarded nineteen others as the genuine productions of Plautus, though not supported by an equal amount of testimony as the twenty-one. Ritschl has collected from various authorities the titles of these nineteen plays. They are as follows: 22. Saturio. 23. Addictus. 24. Boeotia. 25. Nervolaria. 26. Fretum. 27. Trigemini. 28. Astraba. 29. Parasitus niger. 30. Parasitus medicus. 31. Commorientes. 32. Condalium. 33. Gemini leones. 34. Foeneratrix. 35. Frivolaria. 36. Sitellitergus. 37. Fugitivi. 38. Cacistio. 39. Hortulus. 40. Artemo. Of the still larger number of comedies commonly ascribed to Plautus, but not recognised by Varro, the titles of

only a few have been preserved. They are: — 1. Colax. 2. Carbonaria. 3. Acharistio. 4. Bis compressa. 5. Anus. 6. Agroecus. 7. Dyscolus. 8. Phagon. (?) 9. Cornicula or Cornicularia. 10. Calceolus. 11. Baccaria. 12. Lipargus. (?) 13. Caecus or Praedones. Thus we have the titles of 21 Varronian comedies of the first class, 19 of the second and third classes, and 13 comedies not acknowledged by Varro, in all 53. Accordingly, if there were 130 comedies bearing the name of Plautus, we have lost all notice of 77. There is a play entitled *Querolus* or *Aulularia*, which bears the name of Plautus in the manuscripts, and is quoted under his name by Servius (*ad Virg. Aen.* iii. 226). It is evidently, however, not the production of our poet, and was probably written in the third or fourth century of the Christian aera. The best edition of it is by Klinkhammer, entitled, "Querolus sive Aulularia, incerti auctoris comoedia togata," Amsterdam, 1829.

The comedies of Plautus enjoyed unrivalled popularity among the Romans. Of this we have a proof in their repeated representations after the poet's death, to which we have already alluded. In a house at Pompeii a ticket was found for admission to the representation of the *Casina* of Plautus (see Orelli, *Inscript.* No. 2539), which must consequently have been performed at that time, shortly before its destruction in A. D. 79; and we learn from Arnobius that the Amphitruo was acted in the reign of Diocletian. The continued popularity of Plautus, through so many centuries, was owing, in a great measure, to his being a national poet. For though his comedies belong to the Comoedia palliata, and were taken, for the most part, from the poets of the new Attic comedy, we should do great injustice to Plautus if we regarded him as a slavish imitator of the Greeks. Though he founds his plays upon Greek models, the characters in them act, speak, and joke like genuine Romans, and he thereby secured the sympathy of his audience more completely than Terence could ever have done. Whether Plautus borrowed the plan of all his plays from Greek models, it is impossible to say. The Cistellaria, Bacchides, Poenulus, and Stichus were taken from Menander, the Casina and Rudens from Diphilus, and the Mercator and the Trinummus from Philemon, and many others were undoubtedly founded upon Greek originals. But in all cases Plautus allowed himself much greater liberty than Terence; and in some instances he appears to have simply taken the leading idea of the play from the Greek, and to have filled it up in his own fashion. It has been inferred from a well-known line of Horace (*Epist.* ii. 1. 58), "Plautus ad exemplar Siculi properare Epicharmi," that Plautus took great pains to imitate Epicharmus. But there is no correspondence between any of the existing plays of Plautus, and the known titles of the comedies of Epicharmus; and the verb *properare* probably has reference only to the liveliness and energy of Plautus's style, in which he bore a resemblance to the Sicilian poet. Another mistake has arisen from the statement of Jerome (*Ep.* 57, 101) that Plautus imitated the poets of the old Attic comedy, but the only resemblance he bears to them is in the coarseness and boldness of his jokes. He borrowed to a slight extent from the middle Attic comedy, from which the Amphitruo was taken; but, as we have already remarked, it was the poets of the new Attic comedy whom Plautus took as his models.

It was, however, not only with the common people that Plautus was a favourite; educated Romans read and admired his works down to the latest times. The purity of his language and the refinement and good-humour of his wit are celebrated in particular by the ancient critics. The grammarian L. Aelius Stilo used to say, and Varro adopted his words, "that the Muses would use the language of Plautus, if they were to speak Latin." (Apud Quintil. x. 1. § 99.) In the same manner A. Gellius constantly praises the language of Plautus in the highest terms, and in one passage (vii. 17) speaks of him as "homo linguae atque elegantiae in verbis Latinae princeps." Cicero (*de Off.* i. 29) places his wit on a par with that of the old Attic comedy, and St. Jerome used to console himself with the perusal of the poet after spending many nights in tears, on account of his past sins. The favourable opinion which the ancients entertained of the merits of Plautus has been confirmed by the judgment of the best modern critics, and by the fact that several of his plays have been imitated by many of the best modern poets. Thus the *Amphitruo* has been imitated by Molière and Dryden, the Aulularia by Molière in his *Avare*, the *Mostellaria* by Regnard, Addison, and others, the *Menaechmi* by Shakspere in his *Comedy of Errours*, the *Trinummus* by Lessing in his *Schatz*, and so with others. Lessing, who was undoubtedly one of the greatest critics of modern times, declares the *Captivi* of Plautus to be the finest comedy that was ever brought upon the stage, and says that he had repeatedly read it with the view of discovering some fault in it, and was never able to do so; but, on the contrary, saw fresh reasons for admiring it on each perusal. Horace (*De Arte Poët.* 270), indeed, expresses a less favourable opinion of Plautus, and speaks with contempt of his verses and jests; but it must be recollected that the taste of Horace had been formed by a different school of literature, and that he disliked the ancient poets of his country. Lessing, however, has shown that the censure of Horace probably does not refer to the general character of Plautus's poetry, but merely to his inharmonious verses and to some of his jests. And it must be admitted that only a blind admiration of the poet can fail to recognise some truth in the censure of Horace. Prosody and metre are not always strictly attended to, and there is frequently a want of harmony in his verses. His jests, also, are often coarse, and sometimes puerile; but it must be recollected that they were intended to please the lower classes of Rome, and were accordingly adapted to the tastes of the day. The objections brought against the jokes of Plautus are equally applicable to those of Shakspere.

The text of Plautus has come down to us in a very corrupt state. It contains many lacunae and interpolations. Thus the Aulularia has lost its conclusion, the Bacchides its commencement, &c.; and we find in the grammarians several quotations from the existing plays of Plautus which are not found in our present copies. The interpolations are still more numerous than the lacunae, and were for the most part made for the purpose of supplying gaps in the original manuscript. Some of these were introduced in ancient times, as is proved by their existence in the Palimpsest manuscript at

Milan, which is as old as the fifth century, but most of them were executed at the revival of learning, and evidently betray their modern origin. See the essay of Niebuhr on this subject, entitled "Ueber die als untergeschoben bezeichneten Scenen im Plautus," in his "Kleine Schriften," vol. i. p. 159, &c. The corruptions of the text are owing to the fact that all the existing manuscripts of Plautus, with the exception of the Milan Palimpsest, are derived from one common source. The editors of Plautus, however, have not founded the text upon the best existing manuscripts. These are the Codex vetus and decurtatus, which must, in connection with the Palimpsest manuscript of Milan, form the basis with any future editor for a restoration of the genuine text. (See Ritschl, *Ueber die Kritik des Plautus*, in the *Rheinisches Museum*, vol. iv. p. 153, &c.) It appears that the comedies of Plautus were, at an early time, divided into two parts, the first containing eight plays (*Amphitruo — Epidicus*), the second the remaining twelve (*Bacchides — Truculentus.*) The last twelve plays were at first unknown in Italy at the revival of learning: they were discovered in Germany about 1430, and from thence conveyed to Italy. It may be mentioned in passing, that this division of the plays into two parts accounts for the loss of the beginning of the Bacchides, which was the first play of the volume, and the commencement of which might therefore have been easily torn away.

The editio princeps of the complete works of Plautus was published at Venice, by Georgius Merula, in 1472. There was a still earlier edition of the first eight plays of Plautus (*Amphitruo — Epidicus*), printed at Venice, without date, of which probably only one copy is now in existence, preserved in the public library at Venice. Niebuhr called attention to this edition (*Kleine Schriften*, vol. i. p. 176, &c.), but it had been previously noticed by Harles (*Supplem. ad Brev. Notit. Lit. Rom.* part ii. p. 483). Of the other earlier editions the best are those by Camerarius, Basel, 1558; by Lambinus, Paris, 1576; by Taubmann, Wittenberg, 1605; by Pareus, Frankfort, 1610; by Gruter, with Taubmann's commentary, Wittenberg, 1621; by J. Fr. Gronovius, Leyden, 1664, reprinted at the same place in 1669, at Amsterdam in 1684, and again at Leipzig, under the care of J. A. Ernesti, in 1760. The best modern editions of the complete works of Plautus are by Bothe, Berlin, 1809—1811, 4 vols. 8vo., again at Stuttgardt, 1829, 4 vols. 8vo., and lastly at Leipzig, 1834, 2 vols. 8vo.; and by Weise, Quedlinburg, 1837—1838, 2 vols. 8vo. There are some editions of the separate plays of Plautus which deserve particular recommendation. These are the *Captivi*, *Miles*, and *Trinummus*, by Lindemann, Leipzig, 1844, 2d edition; the *Bacchides*, by Ritschl, Halle, 1835; and the *Trinummus* by Hermann, Leipzig, 1800. Plautus has been translated into almost all the European languages. In English some of the plays were translated by Echard in 1716, by Cooke in 1754, and by Cotter in 1827; and there is a translation in English of all the works of Plautus by Thornton and Warner, 1767—1774, 5 vols. 8vo. In French we have the translations of the Amphitruo, Epidicus, and Rudens, by Madame Dacier, 1683, and of the complete works by Limiers, Amsterdam, 1719, 10 vols. 8vo, and by Guendeville, Leyden, 1719, 10 vols. 8vo. In German there are several translations of single plays, of which Lessing's excellent translation of the Captivi deserves to be particularly mentioned. There is likewise a translation in German of the complete works by Kuffner, Vienna, 1806—1807, 5 vols. 8vo., of nine of the plays by Köpke, Berlin. 1809-20, 2 vols. 8vo, and of eight by Rapp, Stuttgart, 1838-46.

The most important works on the life and works of Plautus are the following: — Lessing, *Von dem Leben und den Werken des Plautus*, in the 3rd volume of his collected works, Berlin, 1838; Osann, *Analecta critica*, &c.; *insunt Plauti Fragmenta ab Ang. Maio nuper reperta*, Berlin, 1816; Geppert, *Ueber den Codex Ambrosianus, und seinen Einfluss auf die Plautinische Kritik*, Leipzig, 1847; and above all Ritschl, *Parergon Plautinorum Terentianorumque*, Leipzig, 1845, containing the following valuable dissertations in relation to Plautus: 1. *De Plauti Poetae Nominibus;* 2. *De Aetate Plauti;* 3. *Die Fabulae Varronianae des Plautus;* 4. *Die Plautinischen Didaskalien;* 5. *De Actae Trinummi Tempore;* 6. *De Veteribus Plauti Interpretibus;* 7. *De Plauti Bacchidibus;* 8. *De turbato Scenarum Ordine Mostellariae Plautinae*; 9. *De Interpolatione Trinummi Plautinae.*

PLAUTUS, C. RUBE'LLIUS, was the son of Rubellius Blandus [BLANDUS] and of Julia, the daughter of Drusus, the son of the emperor Tiberius. Plautus was thus the great-grandson of Tiberius, and the great-great-grandson of Augustus, in consequence of Tiberius having been adopted by Augustus. Descended thus from the founder of the Roman empire, Plautus incurred the jealousy of Nero. He was involved in the accusations which Junia Silana brought against Agrippina in A. D. 55, whom she accused of a design of marrying Plautus, and raising him to the imperial throne. Five years afterwards, A. D. 60, a comet appeared, which, according to the popular opinion, was thought to forebode a change in the empire. The people thereupon were set thinking who would be Nero's successor; and no one appeared to them so fit as Rubellius Plautus. Although the latter lived in the most quiet manner, avoiding the popular notice, and harbouring no traitorous designs, Nero wrote to him, recommending him to withdraw from the city to his estates in Asia. Such advice was, of course, equivalent to a command; Plautus accordingly retired to Asia with his wife Antistia, the daughter of L. Antistius Vetus, and employed himself in his exile in the study of the Stoic philosophy. But even in this retreat he was not safe; for Tigellinus having again excited the fears of Nero in A. D. 62 against Plautus, he was murdered in Asia by command of the emperor. Many of his friends advised him to take up arms to resist his executioners, and his father-in-law Antistius Vetus wrote to him to the same effect; but Plautus preferred death to an uncertain struggle for the empire. (Tac. *Ann.* xiii. 19, xiv. 22, 57, 59; Dion Cass. lxii. 14; Juv. viii. 39.)

PLEIADES (Πλειάδες or Πελειάδες), the Pleiads, are called daughters of Atlas by Pleione (or by the Oceanid Aethra, Eustath. *ad Hom.* p. 1155), of Erechtheus (Serv. *ad Aen.* i. 744), of Cadmus (Theon, *ad Arat.* p. 22), or of the queen of the Amazons. (Schol. *ad Theocrit.* xiii. 25.) They were the sisters of the Hyades, and seven in number, six of whom are described as visible, and the seventh as invisible. Some call

the seventh Sterope, and relate that she became invisible from shame, because she alone among her sisters had had intercourse with a mortal man; others call her Electra, and make her disappear from the choir of her sisters on account of her grief at the destruction of the house of Dardanus (Hygin. *Fab.* 192, *Poet. Astr.* ii. 21). The Pleiades are said to have made away with themselves from grief at the death of their sisters, the Hyades, or at the fate of their father, Atlas, and were afterwards placed as stars at the back of Taurus, where they form a cluster resembling a bunch of grapes, whence they were sometimes called *βότρυς* (Eustath. *ad Hom.* p. 1155). According to another story, the Pleiades were virgin companions of Artemis, and, together with their mother Pleione, were pursued by the hunter Orion in Boeotia; their prayer to be rescued from him was heard by the gods, and they were metamorphosed into doves (*πελειάδες*), and placed among the stars (Hygin. *Poet. Astr.* ii. 21; Schol. *ad Apollon. Rhod.* iii. 226; Pind. *Nem.* ii. 17). The rising of the Pleiades in Italy was about the beginning of May, and their setting about the beginning of November. Their names are Electra, Maia, Taygete, Alcyone, Celaeno, Sterope, and Merope (Tzetz. *ad Lyc.* 219, comp. 149; Apollod. iii. 10. § 1). The scholiast of Theocritus (xiii. 25) gives the following different set of names: Coccymo, Plaucia, Protis, Parthemia, Maia, Stonychia, Lampatho. (Comp. Hom. *Il.* xviii. 486, *Od.* v. 272; Ov. *Fast.* iv. 169, &c.; HYADES; and Ideler, *Untersuch. über die Sternennamen*, p. 144.) [L. S.]

PLEI'ONE (Πληϊόνη), a daughter of Oceanus, and mother of the Pleiades by Atlas. (Apollod. iii. 10. § 1; Pind. *Fragm.* 53; comp. ATLAS; PLEIADES.) [L. S.]

PLEISTAE'NETUS (Πλειστα͡ίνετος), an Athenian painter, the brother of Pheidias, is mentioned by Plutarch (*De Glor. Athen.* ii. p. 346) among the most celebrated painters, such as Apollodorus, Euphranor, Nicias, and Asclepiodorus, who painted victories, battles, and heroes; but there is no other mention of him. [P. S.]

PLEISTARCHUS (Πλείσταρχος). 1. King of Sparta, of the line of the Agids, was the son and successor of the heroic Leonidas, who was killed at Thermopylae, B. C. 480. He was a mere child at the time of his father's death, on which account the regency was assumed by his cousin Pausanias, who commanded the Greeks at Plataea. (Herod. ix. 10; Paus. iii. 4. § 9.) It appears that the latter continued to administer affairs in the name of the young king till his own death, about B. C. 467 (Thuc. i. 132). Whether Pleistarchus was then of age to take the reins of government into his own hands we know not, but Pausanias tells us that he died shortly after assuming the sovereignty, while it appears, from the date assigned by Diodorus to the reign of his successor Pleistoanax, that his death could not have taken place till the year B. C. 458. (Paus. iii. 5. § 1; Diod. xiii. 75; Clinton, *F. H.* vol. ii. p. 210.) No particulars of his reign are recorded to us.

2. Son of Antipater and brother of Cassander, king of Macedonia. He is first mentioned in the year B. C. 313, when he was left by his brother in the command of Chalcis, to make head against Ptolemy, the general of Antigonus, when Cassander himself was recalled to the defence of Macedonia. (Diod. xix. 77.) Again, in B. C. 302, when the general coalition was formed against Antigonus, Pleistarchus was sent forward by his brother, with an army of 12,000 foot and 500 horse, to join Lysimachus in Asia. As the Hellespont and entrance of the Euxine was occupied by Demetrius, he endeavoured to transport his troops from Odessus direct to Heracleia, but lost by far the greater part on the passage, some having been captured by the enemy's ships, while others perished in a storm, in which Pleistarchus himself narrowly escaped shipwreck. (Id. xx. 112.) Notwithstanding this misfortune, he seems to have rendered efficient service to the confederates, for which he was rewarded after the battle of Ipsus (B. C. 301) by obtaining the province of Cilicia, as an independent government. This, however, he did not long retain, being expelled from it in the following year, by Demetrius, almost without opposition. (Plut. *Demetr.* 31.) Hereupon he returned to his brother Cassander, and from this time we hear no more of him. Pausanias mentions him as having been defeated by the Athenians in an action in which he commanded the cavalry and auxiliaries of Cassander; but the period at which this event took place is uncertain. (Paus. i. 15. § 1.) It is perhaps to him that the medical writer, Diocles of Carystus, addressed his work, which is cited more than once by Athenaeus, as *τὰ πρὸς Πλείσταρχον Ὑγιεινά.* (Athen. vii. p. 320, d, 324, f.) [E. H. B.]

PLEI'STHENES (Πλεισθένης), a son of Atreus, and husband of Aerope or Eriphyle, the daughter of Catreus, by whom he became the father of Agamemnon, Menelaus, and Anaxibia (Apollod. ii. 2. § 2; Schol. *ad Eurip. Or.* 5; Aeschyl. *Agam.* 1569; comp. AGAMEMNON; ATREUS). A son of Thyestes, who was killed by Atreus, was likewise called Pleisthenes. (Hygin. *Fab.* 88.) [L. S.]

PLEISTO'ANAX (Πλειστοάναξ, Πλειστώναξ), the nineteenth king of Sparta in the line of the Agidae, was the eldest son of the Pausanias who conquered at Plataea in B. C. 479. On the death of Pleistarchus, in B. C. 458, without issue, Pleistoanax succeeded to the throne, being yet a minor, so that in the expedition of the Lacedaemonians in behalf of the Dorians against Phocis, in B. C. 457, his uncle Nicomedes, son of Cleombrotus, commanded for him. (Thuc. i. 107; Diod. xi. 79; Paus. i. 13, iii. 5.) In B. C. 445 he led in person an invasion into Attica, being however, in consequence of his youth, accompanied by Cleandridas as a counsellor. The premature withdrawal of his army from the enemy's territory exposed both Cleandridas and himself to the suspicion of having been bribed by Pericles, and, according to Plutarch, while Cleandridas fled from Sparta and was condemned to death in his absence, the young king was punished by a heavy fine, which he was unable to pay, and was therefore obliged to leave his country. Pleistoanax remained nineteen years in exile, taking up his abode near the temple of Zeus on Mount Lycaeus in Arcadia, and having half his house within the sacred precincts that he might enjoy the benefit of the sanctuary. During this period his son Pausanias, a minor, reigned in his stead. The Spartans at length recalled him in B. C. 426, in obedience to the repeated injunctions of the Delphic oracle,—"to bring back the seed of the demi-god, the son of Zeus; else they should plough with a silver plough;"—and his restoration was accompanied

with solemn dances and sacrifices, such as those with which the first kings of his race had been inaugurated. But he was accused of having tampered with the Pythian priestess to induce her to interpose for him, and his alleged impiety in this matter was continually assigned by his enemies as the cause of all Sparta's misfortunes in the war; and therefore it was that he used all his influence to bring about peace with Athens in B. C. 421. (Thuc. i. 114, ii. 21, iii. 26, v. 16, 19, 24; Arist. *Nub.* 849; Ephor. *ap. Schol. ad loc.*; Plut. *Per.* 22, *Nic.* 28; Diod. xiii. 106.) [CLEANDRIDAS; PERICLES.] In the last-mentioned year he marched with an army into Arcadia, where he released the Parrhasians from their dependence on Mantineia, and destroyed the fortress which the Mantineans had built, to command Laconia, at a place called Cypsela on the borders. (Thuc. v. 33.) In B. C. 418 he set forth at the head of the old men and boys to the assistance of his colleague, Agis II.; but, on his arrival at Tegea, he heard of the victory which Agis had just won at Mantineia, and, finding that his presence was not required, he returned to Sparta. (Thuc. v. 75.) He died in B. C. 408, after a reign of 50 years, and was succeeded by his son Pausanias. (Diod. xiii. 75; Wess. *ad loc.*; comp. Clint. *F. H.* vol. ii. App. iii.) One saying of Pleistoanax is found in Plutarch's collection (*Apoph. Lac.*), but it is hardly brilliant enough to deserve being recorded. [E. E.]

Q. PLEMI'NIUS, propraetor and legatus of Scipio Africanus, was sent in B. C. 205 against the town of Locri, in southern Italy, which still continued to be in the possession of the Carthaginians. He succeeded in taking the town, of which he was left governor by Scipio; but he treated the inhabitants with the greatest cruelty, and not contented with robbing them of their private property, plundered even the temple of Proserpine. The Locrians accordingly sent an embassy to Rome to complain of his conduct; and the senate, upon hearing their complaints, commanded Pleminius to be brought back to Rome, where he was thrown into prison, B. C. 204, but died before his trial came on. According to another account preserved by Clodius Licinius, Pleminius endeavoured to set the city on fire, but being detected was put to death in prison by command of the senate. (Liv. xxix. 6—9, 16—22, xxxiv. 44; Val. Max. i. 1, § 21; Dion Cass. *Frag.* 64, ed. Reimar.; Appian, *Annib.* 55.)

PLEMNAEUS (Πλημναῖος), a son of Peratus in Aegialeia, was the father of Orthopolis whom Demeter reared, all the other children of Plemnaeus having died immediately after their birth. He afterwards showed his gratitude by building a temple to her. (Paus. ii. 5. § 5, 11. § 2) [L. S.]

PLE'NNIUS, one of the chief legates of Sex. Pompeius in the war of the year B. C. 36, which ended in the defeat of the latter. Plennius was stationed near Lilybaeum to oppose Lepidus. (Appian, *B. C.* v. 97, &c., 122.)

PLESI'MACHUS (Πλησίμαχος), the writer of Νόστοι (Plut. *de Fluv.* 18), is probably a false reading for Lysimachus, as the ancients frequently mention the Νόστοι of the latter [LYSIMACHUS, literary, No. 5], and the name of Plesimachus does not occur elsewhere.

PLETHO or GEMISTUS GEORGIUS. [GEMISTUS.]

PLEURATUS (Πλεύρατος). 1. Father of Agron, king of Illyria (Polyb. ii. 2), as well as in all probability of Scerdilaïdas also, though this is no where distinctly stated. (See Schweighäuser, *ad Polyb.* ii. 5. § 6.)

2. King of Illyria, son of Scerdilaïdas, and therefore probably a grandson of the preceding. He appears to have been associated with his father in the sovereignty for some years before the death of the latter, whether as joint ruler, or as holding the separate command of some of the Illyrian tribes, is uncertain, but the last supposition seems the most probable. Livy, in one passage (xxvi. 24), calls him a Thracian prince, but this seems to be certainly a mistake. His name was included, together with that of Scerdilaïdas in the treaty of alliance concluded by M. Valerius Laevinus with the Aetolians, B. C. 211, and the two were associated together on several occasions during the war with Philip, as well as in the peace concluded by P. Sempronius with that monarch in B. C. 204. (Liv. xxvi. 24, xxvii. 30, xxviii. 5, xxix. 12; Polyb x. 41.) But after this period that of Pleuratus appears alone, and he seems to have become sole ruler. On the renewal of the war with Macedonia by the Romans (B. C. 201) he hastened to offer his assistance to the consul Sulpicius, but his services were declined for the moment, and were not subsequently called for. But though he rendered no active assistance, his fidelity to the Roman cause was rewarded by Flamininus at the peace of 196, by the addition to his territories of Lychnidus and the Parthini, which had been previously subject to Macedonia. (Liv. xxxi. 28, xxxiii. 34; Polyb. xviii. 30, xxi. 9, xxii. 4.) During the war of M. Fulvius in Aetolia, B. C. 189, he again came to the assistance of the Romans with a fleet of 60 ships, with which he laid waste the coasts of Aetolia, but did not effect any thing of moment. (Liv. xxxviii. 7.) The date of his death is unknown, but it must have occurred previous to B. C. 180, at which time we find his son Gentius already on the throne. (Id. xl. 42.)

3. A brother of Gentius, and son of the preceding, who is called PLATOR by Livy, but Pleuratus by Polybius. He was put to death by Gentius, in order that the king might himself marry a daughter of Monunius who had been betrothed to his brother. (Polyb. xxix. 5; Liv. xliv. 30.)

4. A son of Gentius, king of Illyria, who was taken prisoner, together with his father, and carried captive to Rome. (Liv. xliv. 32.)

5. An Illyrian exile, of whose services Perseus, king of Macedonia, availed himself on his embassies to Gentius, king of Illyria, in B. C. 169. (Liv. xliii. 19, 20; Polyb. xxviii. 8, 9.) We afterwards find him mentioned as levying a force of Illyrian auxiliaries for the service of Perseus. (Liv. xliv. 11.) [E. H. B.]

PLEURON (Πλευρών), a son of Aetolus and Pronoe, and brother of Calydon, was married to Xanthippe, by whom he became the father of Agenor, Sterope, Stratonice, and Laophonte. He is said to have founded the town of Pleuron in Aetolia, but he had a heroum at Sparta. (Apollod. i. 7. § 7; Paus. iii. 13. § 5.) [L. S.]

PLEXAURE (Πληξαύρη), a daughter of Oceanus and Tethys (Hes. *Theog.* 353), or, according to others, of Nereus and Doris. (Apollod. i. 2. § 7.) [L. S.]

PLEXIPPUS (Πλήξιππος). 1. A son of

Thestius, and brother of Althaea, was killed by Meleager. (Apollod. i. 7. § 10 ; MELEAGER.)

2. A son of Phineus, by Cleopatra. (Apollod. iii. 15. § 3 ; Schol. *ad Soph. Antig.* 980.)

3. One of the sons of Aegyptus (Hygin. *Fab.* 170.) [L. S.]

C. PLI'NIUS SECUNDUS, the celebrated author of the *Historia Naturalis*, was born A. D. 23, having reached the age of 56 at the time of his death, which took place in A. D. 79. (Plin. Jun. *Epist.* iii. 5.) The question as to the place of his birth has been the subject of a voluminous and rather angry discussion between the champions of Verona and those of Novum Comum (the modern Como). That he was born at one or other of these two towns seems pretty certain ; Hardouin's notion, that he was born at Rome, has nothing to support it. The claim of Comum seems to be, on the whole, the better founded of the two. In the life of Pliny ascribed to Suetonius, and by Eusebius, or his translator Jerome, he is styled Novocomensis. Another anonymous life of Pliny (apparently of late origin and of no authority) calls him a native of Verona ; and it has been thought that the claim of Verona to be considered as his birth-place is confirmed by the fact that Pliny himself (*Praef. init.*) calls Catullus, who was a native of Verona, his *conterraneus*. On the other hand, it has been urged with more discerning criticism, that as the two towns were both situated beyond the Padus in Gallia Cisalpina, and at no very great distance from each other, this somewhat barbarous word is much better adapted to intimate that Catullus was a *fellow-countryman* of Pliny, than that he was a *fellow-townsman*. In a similar manner the younger Pliny, who was undoubtedly born at Novum Comum, speaks of *Veronenses nostri* (*Epist.* vi. ult.). Of two Veronese inscriptions which have been adduced, one appears to be spurious. The other, which is admitted to be genuine, is too mutilated for its tenour to be ascertained. It appears to have been set up by a Plinius Secundus, but whether the author of the Natural History or not, there is nothing to show. Nor would it in any case be decisive as to the birthplace of Pliny. That the family of the Plinii belonged to Novum Comum is clear from the facts that the estates of the elder Pliny were situated there, and that the younger Pliny was born there, and from several inscriptions found in the neighbourhood relating to various members of the family.

Of the particular events in the life of Pliny we know but little ; but for the absence of such materials for biography we are in some degree compensated by the valuable account which his nephew has left us of his habits of life. He came to Rome while still young, and being descended from a family of wealth and distinction, he had the means at his disposal for availing himself of the instruction of the best teachers to be found in the imperial city. In one passage of his work (ix. 58) he speaks of the enormous quantity of jewellery which he had seen worn by Lollia Paulina. That must have been before A. D. 40, in which year Caligula married Cesonia. It does not appear necessary to suppose that at that early age Pliny had already been introduced at the court of Caligula. The strange animals exhibited by the emperors and wealthy Romans in spectacles and combats, seem early to have attracted his attention (comp. *H. N.* ix. 5). He was for some time on the coast of Africa, though in what capacity, or at what period, we are not informed (*H. N.* vii. 3). At the age of about 23 he went to Germany, where he served under L. Pomponius Secundus, of whom he afterwards wrote a memoir (Plin. Jun. *Ep.* iii. 5), and was appointed to the command of a troop of cavalry (*praefectus alae*) (Plin. Jun. *l. c.*). It appears from notices of his own that he travelled over most of the frontier of Germany, having visited the Cauci, the sources of the Danube, &c. It was probably in Belgium that he became acquainted with Cornelius Tacitus (not the historian of that name, *H. N.* vii. 16). It was in the intervals snatched from his military duties that he composed his treatise *de Jaculatione equestri*. (Plin. Jun. *l. c.*) At the same time he commenced a history of the Germanic wars, being led to do so by a dream in which he fancied himself commissioned to undertake the task by Drusus Nero. This work he afterwards completed in twenty books.

Pliny returned to Rome with Pomponius (A. D. 52), and applied himself to the study of jurisprudence. He practised for some time as a pleader, but does not seem to have distinguished himself very greatly in that capacity. The greater part of the reign of Nero he spent in retirement, chiefly, no doubt, at his native place. It may have been with a view to the education of his nephew that he composed the work entitled *Studiosus*, an extensive treatise in three books, occupying six volumes, in which he marked out the course that should be pursued in the training of a young orator, from the cradle to the completion of his education and his entrance into public life. (Plin. Jun. *l. c.* ; Quintil. iii. 1. § 21.) Towards the end of the reign of Nero he wrote a grammatical work in eight books, entitled *Dubius Sermo*, confutations of which were promised by various professed grammarians, Stoics, dialecticians, &c. ; though ten years afterwards, when the Historia Naturalis was published, they had not appeared. (Plin. *H. N.* i. Praef. § 22.) It was towards the close of the reign of Nero that Pliny was appointed procurator in Spain. He was here in A. D. 71, when his brother-in-law died, leaving his son, the younger Pliny, to the guardianship of his uncle, who, on account of his absence, was obliged to entrust the care of him to Virginius Rufus. Pliny returned to Rome in the reign of Vespasian, shortly before A. D. 73, when he adopted his nephew. He had known Vespasian in the Germanic wars, and the emperor received him into the number of his most intimate friends. For the assertion that Pliny served with Titus in Judaea there is no authority. He was, however, on intimate terms with Titus, to whom he dedicated his great work. Nor is there any evidence that he was ever created senator by Vespasian. It was doubtless at this period of his life that he wrote a continuation of the history of Aufidius Bassus, in 31 books, carrying the narrative down to his own times (*H. N.* praef. § 19). Of his manner of life at this period an interesting account has been preserved by his nephew (*Epist.* iii. 5). It was his practice to begin to spend a portion of the night in studying by candle-light, at the festival of the Vulcanalia (towards the end of August), at first at a late hour of the night, in winter at one or two o'clock in the morning. Before it was light he betook himself to the emperor Vespasian, and after executing such commissions as he might be charged with, returned home and

devoted the time which he still had remaining to study. After a slender meal he would, in the summer time, lie in the sunshine while some one read to him, he himself making notes and extracts. He never read anything without making extracts in this way, for he used to say that there was no book so bad but that some good might be got out of it. He would then take a cold bath, and, after a slight repast, sleep a very little, and then pursue his studies till the time of the coena. During this meal some book was read to, and commented on by him. At table, as might be supposed, he spent but a short time. Such was his mode of life when in the midst of the bustle and confusion of the city. When in retirement in the country, the time spent in the bath was nearly the only interval not allotted to study, and that he reduced to the narrowest limits ; for during all the process of scraping and rubbing he had some book read to him, or himself dictated. When on a journey he had a secretary by his side with a book and tablets, and in the winter season made him wear gloves that his writing might not be impeded by the cold. He once found fault with his nephew for walking, as by so doing he lost a good deal of time that might have been employed in study. By this incessant application, persevered in throughout his lifetime, he amassed an enormous amount of materials, and at his death left to his nephew 160 volumina of notes (*electorum commentarii*), written extremely small on both sides. While procurator in Spain, when the number of them was considerably less, he had been offered 400,000 sesterces for them, by one Largius Licinius. With some reason might his nephew say that, when compared with Pliny, those who had spent their whole lives in literary pursuits seemed as if they had spent them in nothing else than sleep and idleness. When we consider the multiplicity of his engagements, both public and private, the time occupied in military services, in the discharge of the duties of the offices which he held, in his forensic studies and practice, in visits to the emperor, and the performance of the miscellaneous commissions entrusted to him by the latter, the extent of his acquisitions is indeed astonishing. From the materials which he had in this way collected he compiled his celebrated *Historia Naturalis*, which he dedicated to Titus, and published, as appears from the titles given to Titus in the preface, about A. D. 77.

The circumstances of the death of Pliny were remarkable. The details are given in a letter of the younger Pliny to Tacitus (*Ep.* vi. 16). Pliny had been appointed admiral by Vespasian, and in A. D. 79 was stationed with the fleet at Misenum, when the celebrated eruption of Vesuvius took place, which overwhelmed Herculaneum and Pompeii. On the 24th of August, while he was, as usual, engaged in study, his attention was called by his sister to a cloud of unusual size and shape, rising to a great height, in the form of a pine-tree, from Vesuvius (as was afterwards discovered), sometimes white, sometimes blackish and spotted, according as the smoke was more or less mixed with cinders and earth. He immediately went to a spot from which he could get a better view of the phaenomenon ; but, desiring to examine it still more closely, he ordered a light vessel to be got ready, in which he embarked, taking his tablets with him. The sailors of the ships at Retina, who had just escaped from the imminent danger, urged him to turn back. He resolved, however, to proceed, and in the hope of rendering assistance to those who were in peril, ordered the ships to be launched, and proceeded to the point of danger, retaining calmness and self-possession enough to observe and have noted down the various forms which the cloud assumed. Hot cinders and pumice stones now fell thickly upon the vessels, and they were in danger of being left aground by a sudden retreat of the sea. He hesitated for an instant whether to proceed or not ; but quoting the maxim of Terence, *fortes fortuna adjuvat*, directed the steersman to conduct him to Pomponianus, who was at Stabiae, and whom he found preparing to set sail. Pliny did his best to restore his courage, and ordered a bath to be prepared for himself. He then, with a cheerful countenance, presented himself at the dinner-table, endeavouring to induce his friend to believe that the flames which burst out with increased violence were only those of some villages which the peasants had abandoned, and afterwards retired to rest, and slept soundly. But, as the court of the house was becoming fast filled with cinders, so that egress would in a short time have become impossible, he was roused, and joined Pomponianus. As the house, from the frequent and violent shocks, was in momentary danger of falling, it appeared the safer plan to betake themselves into the open fields, which they did, tying pillows upon their heads to protect them from the falling stones and ashes. Though it was already day, the darkness was profound. They went to the shore to see if it were possible to embark, but found the sea too tempestuous to allow them to do so. Pliny then lay down on a sail which was spread for him. Alarmed by the approach of flames, preceded by a smell of sulphur, his companions took to flight. His slaves assisted him to rise, but he almost immediately dropped down again, suffocated, as his nephew conjectures, by the vapours, for he had naturally weak lungs. His body was afterwards found unhurt, even his clothes not being disordered, and his attitude that of one asleep rather than that of a corpse.

It may easily be supposed that Pliny, with his inordinate appetite for accumulating knowledge out of books, was not the man to produce a scientific work of any value. He had no genius, as indeed might have been inferred from the bent of his mind. He was not even an original observer. The materials which he worked up into his huge encyclopaedic compilation were almost all derived at second-hand, though doubtless he has incorporated the results of his own observation in a larger number of instances than those in which he indicates such to be the case. Nor did he, as a compiler, show either judgment or discrimination in the selection of his materials, so that in his accounts the true and the false are found intermixed in nearly equal proportion,—the latter, if any thing, predominating, even with regard to subjects on which more accurate information might have been obtained ; for, as he wrote on a multiplicity of subjects with which he had no scientific acquaintance, he was entirely at the mercy of those from whose writings he borrowed his information, being incapable of correcting their errors, or, as may be seen even from what he has borrowed from Aristotle, of determining the rela-

tive importance of the facts which he selects and those which he passes over. His love of the marvellous, and his contempt for human nature, lead him constantly to introduce what is strange or wonderful, or adapted to illustrate the wickedness of man, and the unsatisfactory arrangements of Providence. He was, as Cuvier remarks, (*Biograph. Univ.* art. *Pline*, vol. xxxv.), "an author without critical judgment, who, after having spent a great deal of time in making extracts, has ranged them under certain chapters, to which he has added reflections which have no relation to science properly so called, but display alternately either the most superstitious credulity, or the declamations of a discontented philosophy, which finds fault continually with mankind, with nature, and with the gods themselves." His work is of course valuable to us from the vast number of subjects treated of, with regard to many of which we have no other sources of information. But what he tells us is often unintelligible, from his retailing accounts of things with which he was himself personally unacquainted, and of which he in consequence gives no satisfactory idea to the reader. Though a writer on zoology, botany, and mineralogy, he has no pretensions to be called a naturalist. His compilations exhibit scarcely a trace of scientific arrangement; and frequently it can be shown that he does not give the true sense of the authors whom he quotes and translates, giving not uncommonly wrong Latin names to the objects spoken of by his Greek authorities. That repeated contradictions should occur in such a work is not to be wondered at. It would not, of course, be fair to try him by the standard of modern times; yet we need but place him for an instant by the side of a man like Aristotle, whose learning was even more varied, while it was incomparably more profound, to see how great was his inferiority as a man of science and reflection. Still it is but just to him to add, that he occasionally displays a vigour of thought and expression which shows that he might have attained a much higher rank as an author, if his mental energies had not been weighed down beneath the mass of unorganized materials with which his memory and his note-tablets were overloaded. In private life his character seems to have been estimable in a high degree, and his work abounds with grave and noble sentiments, exhibiting a love of virtue and honour, and the most unmitigated contempt for the luxury, profligacy, and meanness which by his time had so deeply stained the Roman people. To philosophical speculation on religious, moral, or metaphysical subjects he does not seem to have been much addicted. All that is very distinctive of his views on such matters is that he was a decided pantheist.

With the exception of some minute quotations from his grammatical treatise (Lersch, *Sprachphilosophie der Alten*, vol. i. p. 179, &c.), the only work of Pliny which has been preserved to us, (for it does not appear that any reliance can be placed on the statement that the twenty books on the Germanic wars were seen by Conrad Gesner in Augsburg,) is his *Historia Naturalis*. By Natural History the ancients understood more than modern writers would usually include in the subject. It embraced astronomy, meteorology, geography, mineralogy, zoology, botany, — in short, every thing that does not relate to the results of human skill or the products of human faculties. Pliny, however, has not kept within even these extensive limits. He has broken in upon the plan implied by the title of the work, by considerable digressions on human inventions and institutions (book vii.), and on the history of the fine arts (xxxv. — xxxvii.). Minor digressions on similar topics are also interspersed in various parts of the work, the arrangement of which in other respects exhibits but little scientific discrimination. The younger Pliny fairly enough describes it as *opus diffusum, eruditum, nec minus varium quam ipsa Natura* (*Epist.* iii. 5). It comprises, as Pliny says in the preface (§ 17), within the compass of thirty-six books, 20,000 matters of importance, drawn from about 2000 volumes, the works of one hundred authors of authority, the greater part of which were not read even by those of professedly literary habits, together with a large number of additional matters not known by the authorities from which he drew. Hardouin has drawn up a catalogue of the authors quoted by Pliny in the first book, or in the body of the work itself, amounting to between 400 and 500. When it is remembered that this work was not the result of the undistracted labour of a life, but written in the hours of leisure secured from active pursuits, interrupted occasionally by ill health (*Praef.* § 18), and that too by the author of other extensive works, it is, to say the least, a wonderful monument of human industry. Some idea of its nature may be formed from a brief outline of its contents.

The *Historia Naturalis* is divided into 37 books, the first of which consists of a dedicatory epistle to Titus, followed by a table of contents of the other books. It is curious that ancient writers should not more generally have adopted this usage. No Roman writer before Pliny had drawn out such a table, except Valerius Soranus, whose priority in the idea Pliny frankly confesses. (*Praef.* § 26.) Pliny has also adopted a plan in every way worthy of imitation. After the table of the subject-matter of each book he has appended a list of the authors from whom his materials were derived; an act of honesty rare enough in ancient as well as modern times, and for which in his prefatory epistle (§§ 16, 17) he deservedly takes credit. It may be noticed too, as indicating the pleasure which he took in the *quantity* of the materials which he accumulated, that he very commonly adds the exact number of facts, accounts, and observations which the book contains.

The second book treats of the mundane system, the sun, moon, planets, fixed stars, comets, meteoric prodigies, the rainbow, clouds, rain, &c., eclipses, the seasons, winds, thunder and lightning, the shape of the earth, changes in its surface, earthquakes, the seas, rivers, fountains, &c. He makes no attempt to distinguish between astronomy and meteorology, but jumbles both together in utter confusion. The book opens with a profession of the pantheistic creed of the author, who assails the popular mythology with considerable force on the ground of the degrading views of the divine nature which it gives (ii. 5, or 7). The consideration of the debasing, idle and conflicting superstitions of mankind draws from him the reflection: *Quae singula improvidam mortalitatem involvunt, solum ut inter ista certum sit nihil esse certi, nec miserius quidquam homine, aut superbius.* Similar half gloomy, half contemptuous views of human nature, and com-

plaints against the arrangements of Providence, are of frequent occurrence with Pliny. His own appetite for the marvellous however frequently leads him into an excess of credulity scarcely distinguishable from the superstition which he condemns; though we must at the same time remember that with Pliny Nature is an active and omnipotent deity; and that his love for the marvellous is not mere gaping wonder, but admiration of the astonishing operations of that deity. It is a distinctly recognised maxim with him: *Mihi contuenti se persuasit rerum natura nihil incredibile existimare de ea.* (*H. N.* xi. 3.) The mundus is in his view divine in its nature, eternal, infinite, though resembling the finite, globular in form, the sun being the *animus* or *mens* of the whole, and itself a deity (ii. 4). He of course supposed this mundus to revolve round an axis in 24 hours. The earth he looked upon as globular, being fashioned into that shape by the perpetual revolution of the mundus round it, and inhabited on all sides. The fact that such is its shape he demonstrates by a variety of pertinent arguments (ii. 64—71). His ideas with regard to the universe, the nature of the stars, &c., their important relation to us as the origin of human souls (ii. 26), are in the main very much the same as those which through the influence of the Stoic school became generally prevalent among the Roman philosophers, though on various subordinate points Pliny had some singular notions, whether his own, or copied from authors with whom we are unacquainted, many of them ingenious, still more puerile. The notion which he adopted from the earlier propounders of it, that the germs of the innumerable forms of animals, &c., with which the stars and the universe abound, find their way to the earth, and there frequently become intermingled, producing all kinds of monstrous forms (c. 3), accounts for the readiness with which he admits the most fabulous and impossible monsters into his zoology.

The historical and chronological notices with respect to the progress of astronomy which he intersperses are very valuable. Of the beneficial effects of the spread of such knowledge he speaks with generous enthusiasm (ii. 12). With respect to the changes in the surface of the earth, produced by the depositions of rivers, and the appearance of volcanic islands, he has some valuable and interesting statements (ii. 83, &c.). These changes, and the other startling natural phaenomena which present themselves in considerable number and variety in the volcanic region of Italy and Sicily, are to Pliny so many proofs of the manifold *divine* activity of nature (c. 93). Some of the wonders he adduces are however more than apocryphal. On the tides (of the influence of the sun and moon upon which he was well aware), currents and marine springs, he has some remarks which show that his official duties in Spain did not keep him from a careful observation of natural phaenomena (c. 97). The wonderful qualities and phaenomena of various waters and fountains (*nam nec aquarum natura a miraculis cessat*, c. 103), supply him with details, many of them curious and probably true, others requiring the credulity of Pliny for their belief. From the wonders of water he passes to those of fire (c. 104, &c.), and then, by a rather curious arrangement, closes the book with some statements regarding the size of the earth and the distance between various points of it.

The four following books (iii.—vi.) are devoted to geography, and this somewhat small space Pliny has still further narrowed by digressions and declamations, so that his notices are confined chiefly to the divisions of the countries and the mere names of the places in them. Of these he has preserved a very large number which would otherwise have been utterly lost, though the lists are considerably swelled by the unconscious repetition of the same names, sometimes several times over, in slightly varied forms. Pliny was himself but a poor geographer, and his erroneous conception of the forms of different countries often materially affected the way in which he made use of the information which he obtained. This part of his work contains a curious medley of the geographical knowledge of different ages, not distinguished and corrected, but pieced together into one whole in the best way that the discordant statements allowed. This discrepancy Pliny sometimes points out, but frequently he omits to do this, and strives to blend the ancient and modern accounts together, so that he often makes the earlier writers speak as though they had used and been familiar with names not in vogue till some time later. (Comp. iv. 27, xxxvii. 11.) He does not altogether discredit the stories of early times, and speaks of the Rhipaean mountains and the Hyperboreans with at least as much confidence as of some other better authenticated races. His geography of Italy, Greece, and Asia Minor is that of the times of Strabo. For the N. E. portion of Asia we have that of the time of Eratosthenes. For the southern Asiatic coast up to India we have ancient and recent accounts intermingled; for the North of Europe we have the knowledge of his own times, at least as it appears through the somewhat distorted medium of his imperfect notions. With regard to India and Ceylon he has some very recent and trustworthy accounts.

Pliny, like Posidonius, makes the habitable earth to extend much farther from east to west than from north to south. By the western coast of Europe he understands simply Spain and Gaul; after them begins the northern ocean, the greater part of which he thought had been sailed over, a Roman fleet having reached the Cimbrian peninsula, and ascertained that a vast sea stretches thence to Scythia. He seems to have imagined that the northern coast of Europe ran pretty evenly east and west, with the exception of the break occasioned by the Cimbrian Chersonesus (iv. 13, &c.). Beyond Germany, he says, immense islands had been discovered, Scandinavia, Eningia, &c. He also believed the northern coast of the earth to have been explored from the east as far as the Caspian sea (which he regarded as an inlet of the northern ocean) in the time of Seleucus and Antiochus. More than one voyage had also been made between Spain and Arabia (ii. 67, 68). He evidently considered India the most eastern country of the world (vi. 17). The third and fourth books are devoted to Europe, the countries of which he takes up in a somewhat curious order. He begins with Spain, specifying its provinces and conventus, and giving lists of the towns, the position of some of which he defines, while the greater number are merely enumerated in alphabetical order; mentioning the principal rivers, and noting the towns

upon them. He gives a few notices of the inhabitants of the different provinces, but no clear or comprehensive account of the population of the country generally, or any intelligible views even of its physical characteristics. After a similar account of Gallia Narbonensis, Pliny proceeds to Italy. His account of this country is, on the whole, the best of the kind that he has given. Following the division of Augustus, he enumerates the different provinces, going round the coast. The extent of coast line was of course favourable for defining the positions of places situated on or near it. Where the coast or river does not give him a convenient method of defining the position of places, he simply enumerates them, usually in alphabetical order. He has been at considerable pains to specify a number of distances between mouths of rivers, headlands, and other salient or important points, but his numbers can scarcely ever be relied on. Many are egregiously wrong. This may be partly the fault of copyists, but there can be little doubt that it is mainly the fault of Pliny himself, from his misunderstanding the data of the authors from whom he copied. In connection with the more important sections of Italy he enumerates in order the races which successively inhabited them, and where the occasion presents itself mentions not only the towns which existed in his own time, but those which had been destroyed. The Tiberis and Padus, especially the latter, he describes with considerable care. After the provinces on the western coast of Italy, he takes the islands between Spain and Italy, and then returns to the mainland.

Leaving Italy he proceeds to the provinces on the north and east of the Adriatic sea, and those south of the Danube—Liburnia, Dalmatia, Noricum, Pannonia, Moesia ; and in the fourth book takes up the Grecian peninsula. His account of this is a good example of his carelessness, indistinctness, and confusion as a geographer. After the provinces on the western side of northern Greece (Epeirus, Acarnania, &c.), he takes the Peloponnesus, and then comes back to Attica, Boeotia, and Thessaly. His account excludes the Peloponnesus from Hellas or Graecia, which begins from the isthmus, the first country in it being Attica, in which he includes Megaris (iv. 7). His notices are of the most meagre description possible, consisting of hardly anything but lists of names. All that he says of Attica does not occupy twenty lines. After Thessaly come Macedonia, Thrace, the islands round Greece, the Pontus, Scythia, and the northern parts of Europe. Of the existence of the Hyperboreans he thinks it impossible to doubt, as so many authors affirmed that they used to send offerings to Apollo at Delos (iv. 12). Nor does he express any distrust when recounting the stories of races who fed upon horses' hoofs, or of tribes whose ears were large enough to serve as a covering for their bodies. His account of Britain, which he makes lie over against Germany, Gaul, and Spain, is very meagre. From Britain he proceeds to Gallia, in his account of which he mixes up Caesar's division according to races with the division according to provinces (Ukert, *Geographie der Griechen und Römer*, ii. 2. p. 238), and so, not unnaturally, is indistinct and contradictory. After Gallia he comes back to the northern and western parts of Spain and Lusitania.

This sketch will give the reader an idea of the clumsy manner in which Pliny treats geography. It is unnecessary to follow him in detail through the rest of this part of his work. It is carried on in much the same style. When treating of Africa he mentions (apparently without disbelief) the monstrous races in the south, some without articulate language, others with no heads, having mouths and eyes in their breasts. He accedes to the opinion of king Juba, that the Nile rises in a mountain of Mauritania, and that its inundations are due to the Etesian winds, which either force the current back upon the land, or carry vast quantities of clouds to Aethiopia, the rain from which swells the river. Of the races to the north and east of the Pontus and on the Tanais he has preserved a very large number of names. With regard to India he has some accounts which show that amid the conflicting, and what even Pliny calls incredible statements of different writers, a good deal of accurate information had reached the Romans. It is to be regretted that Pliny was deterred by the nature of these accounts from giving us more of them. It would have been interesting to know what Greeks who had resided at the courts of Indian kings (vi. 17) told their countrymen. We could have spared for that purpose most of the rough and inaccurate statements of distances which he has taken the trouble to put in. Some intercourse which had taken place with the king of Taprobane in the reign of the emperor Claudius enables Pliny to give a somewhat circumstantial account of the island and people. Though of very small value as a systematic work, the books on geography are still valuable on account of the extensive collection of ancient names which they contain, as well as a variety of incidental facts which have been preserved out of the valuable sources to which Pliny had access.

The five following books (vii.—xi.) are devoted to zoology. The seventh book treats of man, and opens with a preface, in which Pliny indulges his querulous dissatisfaction with the lot of man, his helpless and unhappy condition when brought into the world, and the pains and vices to which he is subject. After bespeaking some measure of belief for the marvellous accounts that he will have to give, and suggesting that what appears incredible should be regarded in its connection with a great whole (*naturae vero rerum vis atque majestas in omnibus momentis fide caret, siquis modo partes ejus ac non totam complectatur animo*), he enumerates a number of the most astonishing and curious races reported to exist upon the earth :—cannibals, men with their feet turned backwards ; the Psylli, whose bodies produce a secretion which is deadly to serpents ; tribes of Androgyni ; races of enchanters ; the Sciapodae, whose feet are so large, that when the sun's heat is very strong they lie on their backs and turn their feet upwards to shade themselves ; the Astomi, who live entirely upon the scents of fruits and flowers ; and various others almost equally singular. *Haec*, he remarks, *atque talia ex hominum genere ludibria sibi, nobis miracula, ingeniosa fecit natura.* He then proceeds to a variety of curious accounts respecting the generation and birth of children, or of monsters in their place. An instance of a change of sex he affirms to have come within his own knowledge (vii. 4). The dentition, size, and growth of children, examples of an extraordinary precocity, and remarkable bodily strength, swiftness, and keenness of sight and hearing, furnish him with

some singular details. He then brings forward a variety of examples (chiefly of Romans) of persons distinguished for remarkable mental powers, moral greatness, courage, wisdom, &c., preserving some interesting anecdotes respecting the persons adduced. Then follow some notices of those most distinguished in the sciences and arts, and of persons remarkable for their honours or good fortune, in connection with which he does not forget to point out how the most prosperous condition is frequently marred by adverse circumstances. He then mentions a number of instances of great longevity. Men's liability to disease draws from him some pettish remarks, and even some instances which he mentions of resuscitation from apparent death only lead to the observation : *haec est conditio mortalium ; ad has et ejusmodi occasiones fortunae gignimur, uti de homine ne morti quidem debeat credi* (vii. 52). Sudden death he looks upon as an especially remarkable phaenomenon, and at the same time the happiest thing that can happen to a man. The idea of a future existence of the soul he treats as ridiculous, and as spoiling the greatest blessing of nature—death (c. 55 or 56). It must have been in some peculiar sense, then, that he believed in apparitions after death (c. 52 or 53). The remainder of the book is occupied with a digression on the most remarkable inventions of men, and the authors of them. He remarks that the first thing in which men agreed by tacit consent was the use of the alphabet of the Ionians ; the second the employment of barbers ; the third marking the hours.

The eighth book is occupied with an account of terrestrial animals. They are not enumerated in any systematic manner. There is, indeed, some approximation to an arrangement according to size, the elephant being the first in the list and the dormouse the last, but mammalia and reptiles, quadrupeds, serpents, and snails, are jumbled up together. For trustworthy information regarding the habits and organisation of animals the reader will commonly look in vain : a good part of almost every article is erroneous, false, or fabulous. Pliny's account is, of course, filled with all the most extraordinary stories that he had met with, illustrating the habits or instinct of the different animals. The elephant he even believes to be a moral and religious animal, and to worship the sun and moon (viii. 1). His entertaining account of the elephant and the lion will give somewhat favourable samples of the style in which he discusses natural history (viii. 1—11, 16). The reader of the seventh book will be prepared to find in the eighth the most extraordinary and impossible creatures figuring by the side of the lion and the horse. Thus we have the achlis, without joints in its legs (c. 16) ; winged horses armed with horns (c. 30) ; the mantichora, with a triple row of teeth, the face and ears of a man, the body of a lion, and a tail which pierces like that of a scorpion (ib.) ; the monoceros, with the body of a horse, the head of a stag, the feet of an elephant, the tail of a boar, and a black horn on its forehead two cubits long (c. 31) ; the catoblepas, whose eyes are instantly fatal to any man who meets their glance (c. 32) ; and the basilisk, possessed of powers equally remarkable (c. 33). Pliny certainly was not the man to throw out the taunt: *mirum est quo procedat Graeca credulitas* (viii. 22 or 34). He cites Ctesias with as much confidence as Aristotle ; and it is not unlikely that in some instances he has transformed the symbolical animals sculptured at Persepolis into real natural productions. With his usual proneness to ramble off into digressions, his account of the sheep furnishes him with an opportunity for giving a variety of details regarding different kinds of clothing, and the novelties or improvements introduced in it (viii. 48 or 73).

In the ninth book he proceeds to the different races inhabiting the water, in which element he believes that even more extraordinary animals are produced than on the earth, the seeds and germs of living creatures being more intermingled by the agency of the winds and waves, so that he assents to the common opinion that there is nothing produced in any other part of nature which is not found in the sea, while the latter has many things peculiar to itself. Thus he finds no difficulty in believing that a live Triton, of the commonly received form, and a Nereid, had been seen and heard on the coast of Spain in the reign of Tiberius, and that a great number of dead Nereids had been found on the beach in the reign of Augustus, to say nothing of sea-elephants and sea-goats. The story of Arion and the dolphin he thinks amply confirmed by numerous undoubted instances of the attachment shown by dolphins for men, and especially boys. It seems that these creatures are remarkably apt at answering to the name Simon, which they prefer to any other (c. 8). Pliny, however, rightly terms whales and dolphins *beluae*, not *pisces*, though the only classification of marine animals is one according to their integuments (ix. 12 or 14, 13 or 15). His account of the ordinary habits of the whale is tolerably accurate ; and indeed, generally speaking, the ninth book exhibits much less of the marvellous and exaggerated than some of the others. He recognises seventy-four different kinds of fishes, with thirty of Crustacea (14 or 16). The eagerness with which pearls, purple dye, and shell-fish are sought for excites Pliny to vehement objurgation of the luxury and rapacity of the age (c. 34). On the supposed origin of pearls, and the mode of extracting the purple dye, he enters at considerable length (c. 34—41). Indeed, as he sarcastically remarks : *abunde tractata est ratio qua se virorum juxta feminarumque forma credit amplissimam fieri.*

The tenth book is devoted to an account of birds, beginning with the largest—the ostrich. As to the phoenix even Pliny is sceptical ; but he has some curious statements about eagles, and several other birds. The leading distinction which he recognises among birds is that depending on the form of the feet (x. 11 or 13). Those, also, which have not talons but toes, are subdivided into *oscines* and *alites*, the former being distinguished by their note, the latter by their different sizes (c. 19 or 22). He notices that those with crooked talons are usually carnivorous ; that those which are heavy feed on grain or fruits ; those that fly high, on flesh (c. 47). The validity of augury he does not seem to question. Though he had found no difficulty in winged horses (viii. 21), he regards as fabulous winged Pegasi with horses' heads. The substance of the bird when hatched he states to be derived from the white of the egg, the yolk serving as its food (c. 53). From his account of eggs he digresses into a general discussion of the phaenomena of generation in animals of all kinds (c. 62, &c.), in connection with which

he has several most extraordinary statements, as, e. gr., that the spinal marrow of a man may turn into a serpent (c. 66), and that mice can generate by licking each other. The generation and fecundity of these little creatures he regards as especially astonishing; and what becomes of them all he cannot think, as they are never picked up dead, or dug up in winter in the fields (c. 65). He then proceeds to some statements as to the relative acuteness of the senses in different animals, and other miscellaneous matters. The reciprocal enmities and attachments of different animals are frequently touched upon by him.

The first part of the eleventh book is occupied with an account of insects. The phaenomena of the insect kingdom Pliny regards as exhibiting the wonderful operations of nature in even a more surprising manner than the others. He, however, only notices a few of the most common insects. On bees he treats at considerable length. He finds space, however, to mention the pyralis, an insect which is produced and lives in the fire of furnaces, but dies speedily if too long away from the flame (c. 36). The remainder of the book (c. 37 or 44, &c.) is devoted to the subject of comparative anatomy, or at least something of an approximation to that science. Considerable ingenuity has been shown by those from whom Pliny copies in bringing together a large number of coincidences and differences, though, as might have been expected, there are many errors both in the generalisations and in the particular facts.

Botany, the next division of natural history taken up by Pliny, occupies by far the largest portion of the work. Including the books on medical botany, it occupies sixteen books, eight on general botany (xii.—xix.), and eight more on medicines derived from plants. Pliny's botany is altogether devoid of scientific classification. The twelfth book treats of exotics, especially the spice and scent bearing trees of India, Arabia, and Syria. Of the trees themselves Pliny's account is extremely unsatisfactory: frequently he merely names them. The book is chiefly occupied with an account of their products, the modes of collecting and preparing them, &c. The first part of the thirteenth book is occupied with a general account of unguents, the history of their use, the modes of compounding them, and the plants from which they are chiefly derived. Palms and other exotics, chiefly those of Syria, Arabia, and Egypt, taken up without any principle of arrangement, are noticed or described in the remainder of the book. His account of the papyrus (c. 11 or 21—13 or 27) goes considerably into detail. The fourteenth book is occupied with an account of the vine, and different notices respecting the various sorts of wines, closing with a somewhat spirited review of the effects of drunkenness. The fifteenth book treats of the more common sorts of fruit, the olive, apple, fig, &c. The sixteenth passes first to the most common kinds of forest trees, and then contains a great variety of remarks on general botany, and other miscellaneous notices, especially on the uses of wood and timber, into the midst of which there is awkwardly thrust some account of reeds, willows, and other plants of that kind. The seventeenth book treats of the cultivation and arrangement of trees and plants, the modes of propagating and grafting them, the diseases to which they are subject, with the modes of curing them, &c. The eighteenth book opens with an apology, in Pliny's peculiar style, on behalf of the earth, the benign parent of all, whom men have unjustly blamed for the mischievous use which they themselves have made of some of her products. The rest of the book is occupied with an account of the different sorts of grain and pulse, and a general account of agriculture. This and the preceding are by far the most valuable of the botanical books of the *Historia Naturalis*, and exhibit a great amount of reading, as well as considerable observation.

The next eight books (xx.—xxvii.) are devoted, generally speaking, to medical botany, though the reader must not expect a writer like Pliny to adhere very strictly to his subject. Thus, a great part of the twenty-first book treats of flowers, scents, and the use of chaplets; and some of the observations about bees and bee-hives are a little foreign to the subject. Indeed, the 20th and part of the 21st book are rather a general account of the medical, floral and other productions of *gardens* (see c. 49, end). Then, after giving an account of various wild plants, and some general botanical remarks respecting them, Pliny returns to the subject of medicines. The classification of these is chiefly according to the sources from which they are derived, whether garden or other cultivated plants (xx.—xxii.), cultivated trees (xxiii.), forest trees (xxiv.), or wild plants (xxv.); partly according to the diseases for which they are adapted (xxvi.). Cuvier (*l. c.*) remarks that almost all that the ancients have told us of the virtues of their plants is lost to us, on account of our not knowing what plants they are speaking of. If we might believe Pliny, there is hardly a single human malady for which nature has not provided a score of remedies.

In the twenty-eighth book Pliny proceeds to notice the medicines derived from the human body, and from other land animals, commencing with what is tantamount to an apology for introducing the subject in that part of the work. Three books are devoted to this branch, diversified by some notices respecting the history of medicine (xxix. 1—8), and magic, in which he does not believe, and which he considers an offshoot from the art of medicine, combined with religion and astrology (xxx. 1, &c). The thirty-first book treats of the medical properties of various waters; the thirty-second of those of fishes and other aquatic creatures.

The remaining section of the *Historia Naturalis* would doubtless have been headed by Pliny "Mineralogy," though this title would give but a small idea of the nature of the contents. In the 33d book the subject of metals is taken up. It begins with various denunciations of the wickedness and cupidity of men, who could not be content with what nature had provided for them on the surface of the earth, but must needs desecrate even the abode of the Manes to find materials for the gratification of their desires. Pliny's account of gold and silver consists chiefly of historical disquisitions about rings, money, crowns, plate, statues, and the other various objects in the making of which the precious metals have been used, in which he has presented us with a number of curious and interesting notices. He also specifies when and how metallic products are used as remedies. The mention of bronze (book xxxiv.) leads him to a digression about statues and statuaries, again chiefly of an

historical kind, and preserving several interesting and valuable facts (c. 9—19). In the 19th chapter he enumerates the chief works of the most celebrated statuaries, but the barren inventory is enlivened by very few remarks which can satisfy the curiosity of the artist or the lover of art. The introduction of this digression, and the mention of some mineral pigments, leads Pliny to take up the subject of painting in the 35th book. His account, however, is chiefly that of the historian and anecdote collector, not that of a man who understood or appreciated the art. The early stages of it he discusses very summarily; but on its progress after it had reached some maturity, and the various steps by which it rose in estimation among the Romans, he has many valuable and interesting records. In his account of the pigments employed by the ancient painters, he mixes up the medical properties of some of them in a way peculiarly his own, though not very conducive to regularity of arrangement. His chronological notices of the eras of the art and of the most distinguished painters are extremely valuable, and he notices, usually with tolerable clearness, the great improvers of the art, and the advances which they respectively made. The reader will find in this part of the work many interesting anecdotes of the great painters of Greece; but will often wish that instead of a great variety of unimportant details, and accounts of trivial processes and mechanical excellences, Pliny had given a more full and satisfactory account of many of the masterpieces of antiquity, which he only barely mentions. The excellent materials which he had before him in the writings of several of the ancient artists, and others which he might have consulted, might have been worked up, in better hands, into a far more interesting account. After a short notice of the plastic art, a few chapters at the end of the book are devoted to the medical and other properties of various mineral products, the use of bricks, &c.

For the 36th book "*lapidum natura restat*," as Pliny says, "*hoc est praecipua morum insania.*" Marble and the other kinds of stone and kindred materials used in buildings, or rather the admirable and curious works in which they have been employed (including a notice of sculpture and sculptors), occupy the greater portion of the book, the remainder of which treats of other minerals, and the medicinal and other uses to which they were applied. The 37th book treats, in a similar manner, of gems and precious stones, and the fine arts as connected with the department of engraving, the whole concluding with an energetic commendation of Italy, as the land of all others the most distinguished by the natural endowments and the glory of its inhabitants, by the beauty of its situation, and its fertility in everything that can minister to the wants of man.

The style of Pliny is characterised by a good deal of masculine vigour and elevation of tone, though its force is frequently rather the studied vehemence of the rhetorician than the spontaneous outburst of impassioned feeling. In his fondness for point and antithesis, he is frequently betrayed into harshness, and his pregnant brevity not uncommonly degenerates into abruptness and obscurity, though much of this latter characteristic which is found in his writings is probably due to the corrupt state of the text.

The editions of Pliny's Natural History are very numerous. The first was published at Venice 1469, and was rapidly followed by many others; but the first edition of any great merit was that by Hardouin (Paris, 1685, in 5 vols. 4to.; 2nd edition 1723, 3 vols. fol.), which exhibits great industry and learning. The edition published by Panckoucke (Paris, 1829—1833, in 20 vols.) with a French translation by Ajasson de Grandsagne is enriched by many valuable notes by Cuvier and other eminent scientific and literary men of France. These notes are also appended, in a Latin form, in another edition in six volumes (Paris, 1836—38, Panckoucke). The most valuable critical edition of the text of Pliny is that by Sillig (Leipzig, 1831—36, 5 vols. 12mo.). The last volume of this edition contains a collation of a MS. at Bamberg of great value (containing, however, only the last six books), which supplies words and clauses in many passages not suspected before of being corrupt, from which it may be inferred that the text of the earlier books is still in a mutilated state, and that much of the obscurity of Pliny may be traced to this cause. A considerable passage at the end of the last book has been supplied by Sillig from this manuscript. It appears from his preface that Sillig is engaged upon a more extensive edition of Pliny.

The Natural History of Pliny has been translated into almost all languages: into English by Holland (London, 1601); into German by Denso (1764—65), and Grosse (1781—88, 12 vols.); besides translations of parts by Fritsch and Külb; into Italian by Landino (Ven. 1476), Bruccioli (Ven. 1548), and Domenichi (Ven. 1561); into Spanish by Huerta (Madrid, 1624—29); into French by Dupinet (1562), Poinsinet de Sivry (1771—82), and Ajasson de Grandsagne; into Dutch (Arnheim, 1617); into Arabic by Honain Ibn Ishak (Joannitius). A great deal of useful erudition will be found in the *Exercitationes Plinianae* on the Polyhistor of Solinus, by Salmasius. Another valuable work in illustration of Pliny is the *Disquisitiones Plinianae*, by A. Jos. a Turre Rezzonico. Parma, 1763—67, 2 vols. fol. (Ajasson de Grandsagne, *Notice sur la Vie et les Ouvrages de Pline l'ancien*; Bähr, *Geschichte der Römischen Literatur*, p. 471, &c.) [C. P. M.]

C. PLI'NIUS CAECI'LIUS SECUNDUS, was the son of C. Caecilius, and of Plinia, the sister of C. Plinius, the author of the *Naturalis Historia*. His native place was probably Comum, now Como, on the Lake Larius, Lake of Como, on the banks of which he had several villae (*Ep.* ix. 7). The year of his birth was A. D. 61 or 62, for, in a letter addressed to Cornelius Tacitus (*Ep.* vi. 20), in which he describes the great eruption of Vesuvius, which happened A. D. 79, he says that he was then in his eighteenth year. His father died young, and after his death Plinia and her son lived with her brother, who adopted his nephew, Caecilius. Under the republic his name after adoption would have been C. Plinius Caecilianus Secundus.

The education of Plinius was conducted under the care of his uncle, his mother, and his tutor, Verginius Rufus (*Ep.* ii. 1). From his youth he was devoted to letters. In his fourteenth year he wrote a Greek tragedy (*Ep.* vii. 4); but he adds, "what kind of a thing it was, I know not: it was called a tragedy." He studied eloquence under Quintilianus and Nicetes Sacerdos (*Ep.* vi. 6). His acquirements finally gained him the reputation

of being one of the most learned men of the age; and his friend Tacitus, the historian, had the same honourable distinction. He was also an orator. In his nineteenth year he began to speak in the forum (*Ep.* v. 8), and he was frequently employed as an advocate before the court of the Centumviri (*Ep.* i. 18—ix. 23), and before the Roman senate, both on the side of the prosecution, as in the cases of Baebius Massa and Marius Priscus, and for the defence, as in the cases of Julius Bassus and Rufus Varenus (*Ep.* vi. 29).

He filled numerous offices in succession. While a young man he served in Syria, as tribunus militum, and was there a hearer of the stoic Euphrates (*Ep.* i. 10), and of Artemidorus. He was subsequently quaestor Caesaris, praetor in or about A. D. 93 (*Ep.* iii. 11), and consul A. D. 100, in which year he wrote his *Panegyricus*, which is addressed to Trajanus (*Ep.* iii. 13). In A. D. 103 he was appointed propraetor of the province Pontica (*Ep.* x. 77), where he did not stay quite two years. Among his other functions he also discharged that of curator of the channel and the banks of the Tiber (*Ep.* v. 15, and an inscription in Gruter, p. 454. 3).

Plinius was twice married. His second wife was Calpurnia, the granddaughter of Calpurnius Fabatus, and an accomplished woman: she was considerably younger than her husband, who has recorded her kind attentions to him, and her affection in a letter to her aunt Hispulla (*Ep.* iv. 19). He had no children by either wife, born alive.

The life of Plinius is chiefly known from his letters. So far as this evidence shows, he was a kind and benevolent man, fond of literary pursuits, and of building on and improving his estates. He was rich, and he spent liberally. He built a temple at Tifernum, at his own cost, and an aedes to Ceres, on his own property. He contributed, or offered to contribute a third of the cost of establishing a school in his patria (probably Comum), for the education of the youth there, and he asked his friend Tacitus to look out for teachers (*Ep.* iv. 13). The dedication of a library at the same place, and the establishment of a fund for the benefit of youths (annuos sumptus in alimenta ingenuorum, *Ep.* i. 8), are among the instances of his generosity recorded in his letters. He was a kind master to his slaves. His body was feeble, and his health not good. Nothing is known as to the time of his death.

The extant works of Plinius are his *Panegyricus* and the ten books of his *Epistolae*. The *Panegyricus* is a fulsome eulogium on Trajanus, in the exordium of which he addresses the patres conscripti, but in the course of the *Panegyricus* the emperor himself is addressed in the second person. It is of some small value for the information which it contains about the author himself and his times.

The letters of Plinius, contained in ten books, furnish the chief materials for his life, and also considerable information about his contemporaries. The tenth book consists entirely of letters from Plinius to Trajanus, and from Trajanus to Plinius. The index to Schaefer's edition of Plinius indicates the names of all the persons to whom his extant letters are addressed.

Plinius collected his own letters, as appears from the first letter of the first book, which looks something like a preface to the whole collection. He speaks of collecting others of his letters. It is not an improbable conjecture that Plinius may have written many of his letters with a view to publication, or that when he was writing some of them, the idea of future publication was in his mind. However they form a very agreeable collection, and make us acquainted with many interesting facts in the life of Plinius and that of his contemporaries.

The letters from Plinius to Trajanus and the emperor's replies are the most valuable part of the collection. The first letter in the tenth book is a letter of congratulation to Trajanus on his accession to the imperial dignity. Other letters contain requests for favours to himself or his friends; and many of them are on public affairs, on which he consulted the emperor during his government in Asia Minor. The replies of Trajanus are short, and always to the purpose in hand; for instance, in the matter of the aqueduct of Nicomedia (x. 46, 47), and the aqueduct of Sinope (x. 91, 92); as to covering over a dirty drain in Amastris, which sent forth a pestilent stench (x. 99); on the plan for uniting the lake of Nicomedia to the sea by a canal (x. 50, 51, 69, 70); and on the proposal to compel the decuriones to accept loans of the public money, in order that the interest might not be lost: the emperor's notions of justice would not allow him to accede to such a proposal.

The letter on the punishment of the Christians (x. 97), and the emperor's answer (x. 98), have furnished matter for much remark. The fact of a person admitting himself to be a Christian was sufficient for his condemnation; and the punishment appears to have been death (supplicium minatus: perseverantes duci jussi). The Christians, on their examination, admitted nothing further than their practice of meeting on a fixed day before it was light, and singing a hymn to Christ, as God (quasi Deo); their oath (whatever Plinius may mean by sacramentum) was not to bind them to any crime, but to avoid theft, robbery, adultery, breach of faith, and denial of a deposit. Two female slaves, who were said to be deaconesses (ministrae), were put to the torture by Plinius, but nothing unfavourable to the Christians could be got out of them: the governor could detect nothing except a perverse and extravagant superstition (superstitionem pravam et immodicam). Hereupon he asked the emperor's advice, for the contagion of the superstition was spreading; yet he thought that it might be stopped. The Romans had a horror of secret meetings, especially for religious celebrations, and they had experience of their mischief, as in the case of the Bacchanalia (Liv. xxxix. 8). They made no distinction between the Christians and others who congregated contrary to law: nor did they concern themselves about the particular character of any of these unions: the Roman policy was generally opposed to all meetings at irregular times or places (*Ep.* x. 43). "It is not true," says Dr. Taylor (*Elements of Civil Law*, p. 579), "that the primitive Christians held their assemblies in the night to avoid the interruptions of the civil power: but the converse of that proposition is true in the utmost latitude; viz. that they met with molestations from that quarter, because their assemblies were nocturnal." It remains a question if they would have been permitted to hold their assemblies in the day time; and it is not clear that they would. This being premised, the emperor's answer is mild and merciful; more mild than the practice of his governor had been, more

merciful and just than the proceedings of the Inquisition, and of many religious persecutions among Christians themselves: he approves of the governor's conduct, as explained in his letter, and observes that no general rule can be laid down. Persons supposed to be Christians are not to be sought for: if they are accused and the charge is proved, they are to be punished; but if a man denied the charge, and could prove its falsity by offering his prayers to the heathen gods (diis nostris), however suspected he may have been, he shall be excused in respect of his repentance. Charges of accusation (libelli) without the name of the informant or accuser, were not to be received, as they had been: it was a thing of the worst example, and unsuited to the age.

The first edition of the *Epistolae* and *Panegyricus* of Plinius is that of Venice, 1485, 4to. One of the latest and best editions is that of J. M. Gesner, by G. H. Schaefer, Leipzig, 1805, 8vo. The best edition of the *Epistolae* alone is said to be by Cortius and Longolius, Amsterdam, 1734, 4to. Schaefer's edition contains the life of Plinius by Cellarius, who has given references to the several passages in the letters, which are evidence of the facts. There is a much more elaborate life by Masson, Amsterdam, 1709, 8vo. There are German translations of the *Epistolae*, by E. Thierfeld, 1823—1829; by E. A. Schmid, 1782, &c.; and by J. B. Schaefer, 1801, &c. There is an English version of the *Epistolae* by Lord Orrery, and another by W. Melmoth. [G. L.]

PLI'NIUS VALERIA'NUS. [VALERIANUS, PLINIUS.]

PLISTONI'CUS or PLEISTONI'CUS (Πλειστόνικος), an ancient Greek physician, a pupil of Praxagoras (Cels. *De Med.* i. praef. p. 6), who therefore lived probably in the fourth and third centuries B.C. He appears to have written a work on Anatomy (Galen, *Comment. in Hippocr.* "*De Nat. Hom.*" ii. 6, vol. xv. p. 136), which is several times mentioned by Galen (*De Atra Bile*, c. 1, vol. v. p. 104; *De Meth. Med.* i. 3, ii. 5, iv. 4, vol. x. pp. 28, 110, 260; *De Venae Sect. adv. Erasistr.* cc. 5, 6, vol. xi. pp. 163, 169; *De Simplic. Medicam. Temper. ac Facult.* vi. prooem. vol. xi. p. 795; *Comment. in Hippocr.* "*Epid. VI.*" iii. 12, vol. xvii. pt. ii. p. 29; *Adv. Julian.* c. 5, vol. xviii. pt. i. p. 270), who calls him one of the most eminent physicians of his time (*De Hippocr. et Plat. Decr.* viii. 5, vol. v. p. 685). He is quoted also by Pliny (*H. N.* xx. 13, 48), Athenaeus (*Deipn.* ii. 23, p. 45), Oribasius (*Coll. Medic.* vii. 27, p. 332), and Gariopontus (*De Febr.* c. 7). None of his writings are now extant. [W. A. G.]

PLO'CAMUS, a Greek sculptor, whose name is inscribed on the plinth of a group of two statues, Bacchus supported by Ampelus. Besides the inscription ΠΛΟΚΑΜΟC ЄΠΟΙΗCЄ, there is another on the front of the plinth, ΦΟΚЄΙΩΝ CΥΝ ΜΥΡ, which is evidently of later date. (Boissard, *Antiq. Rom.* p. iv. tab. 120; Montfaucon, *Antiq. Expliq.* vol. ii. p. 11; R. Rochette, *Lettre à M. Schorn.* p. 389, 2d ed.) [P. S.]

PLOTINA, POMPEIA, the wife of the emperor Trajan, was, according to the concurrent testimony of all the writers who mention her, a woman of extraordinary merits and virtue. As she ascended the steps of the palace after her husband's accession, she turned round to the people, and took them to witness that she always desired to be the same as she was then; and throughout her life her conduct was regulated by this principle. She also increased the popularity of Trajan by repressing the exactions of the procurators. As she had no children, she persuaded her husband to adopt Hadrian, to whom she was much attached; but the statement of Dion Cassius, that her intercourse with Hadrian was of a criminal character, is opposed to all that we know of her character. Plotina survived her husband and died in the reign of Hadrian, who honoured her memory by mourning for her nine days, by building a temple in her honour, and by composing hymns in her praise. Hadrian likewise erected in honour of her a magnificent temple at Nemausus in Gaul. (Dion Cass. lxviii. 5, lxix. 1, 10; Plin. *Paneg.* 83, 84; Aur. Vict. *Epit.* 42. § 21; Spartian. *Hadr.* 4, 12.) In the coin annexed Plotina is called Augusta, but in what year she received that title is uncertain. When Pliny pronounced his Panegyric, that is, in A. D. 100, she had not yet obtained it (*Paneg.* 84); but an ancient inscription informs us that she was so called in A. D. 105. (Eckhel, vol. vi. p. 465.)

COIN OF PLOTINA, WIFE OF TRAJAN.

PLOTI'NUS (Πλωτῖνος), the originator of the new Platonic system (though not of its fundamental principles), lived so exclusively in speculation, that he appeared to be ashamed of his own bodily organisation (ἐφ'κει μὲν αἰσχυνομένῳ ὅτι ἐν σώματι εἴη, Porphyr. *Vita Plotini*, c. 1; comp. *Ennead.* i. 4. §§ 14, 15), and would tell neither his parents, his forefathers, his native country, nor his birthday, in order to avoid the celebration of it. (Porphyr. cc. 1, 2.) When requested to sit for his portrait, he asked, whether it was not enough to bear the image in which nature had veiled us, and whether we ought to commit the folly of leaving to posterity an image of this image? so that his enthusiastic friend, Amelius, only succeeded in getting a faithful portrait of him by introducing an artist to his open lectures, in order that he might observe him accurately and then paint him from memory. (Porphyr. *l. c.*) According to Suidas and others, he was born at Lycopolis (Sivouth) in Egypt. That he was of Roman descent, or at least born of a freed man of Rome, is conjectured with great probability from his name. Porphyry could give very little information respecting his earlier life, at least from any *personal* communication. He learned, however, that he had been fed from the nurse's breast up to his eighth year, although he was already sent to school; that in his twenty-eighth year the impulse to study philosophy was awakened in him, but that not obtaining satisfaction from the teacher he attended (who was named Alexandriens), he fell into a state of great anxiety, and was then brought by a friend to Ammonius Saccas; that from that day forward he remained continuously with Ammonius for eleven years,

PLOTINUS.

until in his thirty-ninth year the desire he experienced to learn the philosophy of the Persians and Indians, induced him to join the expedition of the emperor Gordian (A. D. 242). After the death of Gordian he retreated with great difficulty to Antioch, and from thence went, in his fortieth year, to Rome. There he held communication with some few individuals, but kept the doctrines of Ammonius secret, as he had concerted to do with two others of the same school, namely, Herennius and Origen. Even after Herennius and Origen had successively, in opposition to the agreement, begun to make known these doctrines in their books, Plotinus continued only to make use of them in oral communications (ἐκ τῆς Ἀμμωνίου συνουσίας ποιούμενος τὰς διατριβάς), in order to excite his friends to investigation, which communications, however, according to the testimony of Amelius, were characterised by great want of order and superfluity of words (ἦν δὲ ἡ διατριβὴ .... ἀταξίας πλήρης καὶ πολλῆς φλυαρίας, Porphyr. c. 3), until, in the first year of the reign of Gallienus (254), he was induced by his friends to express himself in writing upon the subjects treated of in his oral communications (γράφειν τὰς ἐμπιπτούσας ὑποθέσεις, Porph. c. 4). In this manner when, ten years later, Porphyry came to Rome and joined himself to Plotinus, twenty-one books of very various contents had been already composed by him, which were only dispersed, however, with discretion and put into the hands of the initiated. (*Ib.* c. 4.) During the six years that Porphyry lived with Plotinus at Rome, the latter, at the instigation of Amelius and Porphyry, wrote twenty-three books on the subjects which had been earnestly discussed in their meetings, to which nine books were afterwards added. (Porphyry had returned to Sicily in the year 268.) Of the fifty-four books of Plotinus, Porphyry remarks, that the first twenty-one were of a lighter character, that only the twenty-three following were the production of the matured powers of the author, and that the other nine, especially the four last, were evidently written with diminished vigour. Although Porphyry's judgment, however, might only have approved of the edition which he had himself arranged, yet he has carefully given *the titles* to all three of the portions, as, with little variation, they again appear in the Enneads. (cc. 5, 6.)

The correction of his writings Plotinus himself committed to the care of Porphyry, for on account of the weakness of his sight he never read them through a second time, to say nothing of making corrections; intent simply upon the *matter*, he was alike careless of orthography, of the division of the syllables, and the clearness of his handwriting. He was accustomed, however, to think out his conceptions so completely, that what he had sketched out in his mind seemed copied as though from a book. He could always, with the utmost confidence, take up the thread of the investigation where he had broken off, without being obliged to read the preceding paragraph anew, even though foreign investigations might have filled up the intervening time. He lived at the same time with himself and with others, and the inward activity of his spirit only ceased during the hours of sleep, which, moreover, this very activity, as well as the scantiness of food to which he had accustomed himself, greatly abridged (cc. 7, 8); even bread itself he but seldom enjoyed (c. 8), and when suffering from pains of the stomach denied himself the bath as well as treacle (a kind that was made of viper's flesh and poppies), the latter because he *generally* abstained from flesh altogether. (c. 2, ib. Kreuzer.) His written style was close (συντονός), pregnant (πολύνους), and richer in thoughts than in words, yet enthusiastic, and always pointing entirely to the main object (ἐκπαθῶς φράζων, c. 14). Probably he was more eloquent in his oral communications, and was said to be very clever in finding the appropriate word, even if he failed in accuracy on the whole. Beside this, the beauty of his person was increased when discoursing; his countenance was lighted up with genius, and covered with small drops of perspiration. Although he received questions in a gentle and friendly manner, yet he knew well how to answer them forcibly or to exhaust them. For three whole days, on one occasion, he discussed with Porphyry the relation of the soul to the body. (c. 13.) He ever expressed himself with the great warmth of acknowledgment respecting any successful attempts of his younger friends; as, for example, respecting a poem by Porphyry. Immoral principles he met by exciting opposition against them. (c. 15.)

At a time when, notwithstanding the reigning demoralisation, a deep religious need was awakened, noble minds, which had not yet obtained satisfaction from the open teaching of Christianity, must have attached themselves with great confidence and affection to a personality so fraught with deep reflection as was that of Plotinus. It was not only men of science like the philosophers Amelius, Porphyry, the physicians Paulinus, Eustochius, and Zethus the Arab, who regarded him with deep respect, but even senators and other statesmen did so as well. One of them, named Rogatianus, respected him to such a degree, that he stripped himself of his dignity (he had attained the praetorian rank) and renounced all kind of luxury; this he did, however, to his own bodily comfort, for having been previously lame both in his hands and feet, he perfectly recovered by this simple habit of living the use of all his limbs. (c. 7.) Even women attached themselves to him, and his house was filled with youths and maidens, whom their dying parents had entrusted to his direction. He did not either appear at all deficient in the practical skill that was requisite to manage their affairs. His sharp penetrating judgment and good sense in such matters are highly extolled (c. 11), and the care with which he looked through all the accounts respecting their fortune is much praised (c. 9).

He enjoyed the favour of the emperor Gallienus and the empress Salonina to such a degree, that he obtained almost the rebuilding of two destroyed towns in Campania, with the view of their being governed according to the laws of Plato (c. 12). Even envy itself was constrained to acknowledge his worth. It is said that the attempt of a certain Alexandrian, named Olympius (who for a short time had been a pupil of Ammonius), to injure Plotinus by magical arts (ἀστροβολῆσαι αὐτὸν μαγεύσας) recoiled upon himself, and revenged itself on him by causing the contraction of all his limbs. It is further related, that an Egyptian priest, in the temple of Isis, essayed in the presence of Plotinus to make his attending δαίμων appear, but that instead of this a god presented

himself as the protecting spirit of the philosopher, whose high dignity the Egyptian could now no longer call in question. These relations, occurring as they do in the comparatively sober-minded Porphyry (c. 10 ; comp. Procl. *in Alcibiad.* i. 23. p. 198, Cons.), are well worthy of observation, as characteristic of the tendencies of that age, however little disposed we may be to attach any reality to them. Although Plotinus only attached any faith to the prophecies of the astrologers after a searching examination (c. 15, extr.), yet he believed, as that Egyptian did (comp. *Ennead.* iii. 4), in protecting spirits of higher and lower ranks, and not less, probably, in the power of calling them up through intense meditation, or of working upon those at a distance by magic. It was not indeed to his individual power, but to the divine power, gained by vision, that he ascribed this miraculous agency, but he would none the more acknowledge that the gods had any individual interest in himself, and on one occasion he put off Amelius' request to share with him in a sacrifice, with the words, "Those gods of yours must come to me, not I to them." (c. 10.)

After Plotinus's death, Amelius inquired of the Delphic Apollo whither his soul was gone, and received in fifty-one lame hexameters an ardent panegyric on the philosopher, in which he was celebrated as mild and good, with a soul aspiring to the divinity, loved of God, and a fortunate searcher after truth ; now, it was said, he abides like Minos, Rhadamanthus, Aeacus, Pluto, and Pythagoras, where friendship, undisturbed joy (*εὐφροσύνη*), and love to Deity are enthroned, in fellowship with the ever-blessed spirits (*δαίμονες*, c. 22). Porphyry, his biographer, adds, that he had raised his soul to the contemplation of the supreme and personal God not without success, and that the Deity appeared to him to be something elevated above all body and form, beyond thought and imagination ; yea, that during his own intercourse with him, he (Plotinus) had, by a transcendent energy of soul, *four times* risen to a perfect union with God, and confesses that he himself, during a life of sixty-eight years, had only once attained that elevation. (c. 23 ; comp. Plotin. *Ennead.* v. 5. § 3.) The acknowledgments of Longinus, however, speak far more for the influence which Plotinus exercised on the mind of his age, than do the manifested Deity or the admiring love of Porphyry. That excellent critic had at first (having been himself a constant hearer of Ammonius and Origen) regarded Plotinus with contempt (c. 20), and even after his death could not profess any kind of agreement with most of his doctrines ; indeed he had written against Plotinus's doctrine of ideas, and not given in to the answers of Porphyry and Amelius ; yet still he was most anxious to get perfect copies of his books, and extolled at once the pregnancy of their style and the philosophical treatment of the investigations. In the same manner he expresses himself in his work on final causes, and also in a letter written before the death of Plotinus ; in these writings he unconditionally prefers our Lycopolitan, not only to the other philosophers of his time, whether Platonics, Stoics, or Peripatetics, but also to Numenius, Cronius, Moderatus, and Thrasyllus, more especially in reference to the fullness of the objects treated of (*προβλήματα*), the originality of the manner in which they were discussed (*τρόπῳ θεωρίας ἰδίῳ χρησάμενος* ; Amelius is in this

respect placed by his side), and the closeness of the reasoning. (cc. 21, 22.)

When suffering from pain in the bowels, Plotinus used no other means than daily rubbing, and left this off when the men who assisted him died of the pest (A. D. 262). Suidas (who, however, is not to be relied on) says, that Plotinus himself was attacked by the plague ; Porphyry on the contrary (c. 15) states, that the omission of these rubbings produced only disease of the throat (*κύναγχος*), which gradually became disjointed, so that at last he became speechless, weak of vision, and contracted both in hands and feet. Plotinus, therefore, withdrew to the country seat of his deceased friend Zethus in Campania, and, according to Eustochius, passed by Puteoli. There was only one of his friends present in the neighbourhood when he died (Porphyry had been obliged to go on account of health to Lilybaeum in Sicily, and Amelius was on a journey to Apameia in Syria), and of him he took leave in the following words : "Thee have I waited for, but now I seek to lead back the Divine principle within me to the God who is all in all." At his last breath, Porphyry relates that a dragon glided from under the bed, and escaped through an opening in the wall. (c. 2.)

In reference to former systems of Grecian philosophy, we are fully able to point out, for the most part with decision, how far they had prepared the way for Plotinus by earlier developments, and how much the peculiarity, both of their matter and their form, gained by his additional and creative reflections. It is not so easy, however, to decide by what peculiar ideas Plotinus compressed the New Platonic doctrines into that systematic form in which they lie before us in the *Enneads*. This result, indeed, we may see was prepared for by the philosophical efforts of almost two centuries. On the one side, Philon and others had attempted to bring the Emanation-theory, peculiar to the East, into harmony with the flower of the Hellenistic philosophy, namely with Platonism ; on the other side, various Greeks had attempted partly to perfect and complete this theory, as the mature fruit of the Greek philosophic spirit, by a selection from the Platonic, Aristotelian, and Stoic doctrines, partly (as a satisfaction for the religious wants of the age) to base upon it the elements of the symbolism and the faith both of the Oriental and Grecian religions. With reference to the latter, that which first of all had sprung out of the religious wants of the age, was afterwards continued in the hope of raising a barrier against the spread of the Christian doctrines, by ennobling the various polytheistic religions, and by pointing to their common and rational basis. But as, on the one hand, the Oriental Emanation-theory, with its hidden and self-excluding deity, could not strike its roots in the soil of the Grecian philosophy, so neither, on the other hand, could the eclectic and syncretic attempts of Plutarch, Maximus Tyrius, and others, satisfy the requisitions of a regular philosophy of religion. Without altogether renouncing these syncretic and eclectic attempts, or rejecting the new intuitional method of the Oriental Emanation-theories, Numenius and his contemporary Cronius appeared to be striving to make these several systems accessible to the Grecian dialectics. In place of emanations from the divine self-revealing essence, which become more and more finite in proportion as they stand further from the godhead, Numenius,

approaching nearer to Plato, substitutes the development of *eternal ideas*, by the intuition (θεωρία) of the separate and independent soul, as directed to that absolute and unchangable Divine essence from which it first proceeded. The unconditional existence, or the good, is not supposed to enter into this development; but its fluctuating image, the soul, by virtue of its innate intuition, can explain the hidden fullness of the original being, and by virtue of its peculiar striving (ἔφεσις), can set it, as it were, out of itself, and so separate in itself the soul and the spirit. How far Ammonius Saccas entered into such a logical modification of the Emanation-theory we cannot decide, neither do we know how far he surpassed his teachers in the form of his logical definitions. We only learn that he pointed out the unanimity of Plato and Aristotle in their essential doctrines, and chose them for his leaders. (Hierocles, *de Provident.* ap. Phot. Cod. 214, 251.) According to the fore-mentioned authority of Porphyry, Plotinus had joined himself *entirely* to Ammonius in the first years of his residence in Rome, and even afterwards, when he had the commentaries of Severus, Cronius, Numenius, Gaius, Atticus, as also those of the Peripatetics, Aspasius, Alexander, Adrastus, *read* in their meetings, without at the same time following them, the spirit of his former teacher was predominant in all their investigations. (Porphyr. c. 14.) Against the charge of having copied Numenius, Amelius had defended him in a letter to Porphyry (Porph. 17, where the letter referred to is given); and indeed from the worthless fragments that have been handed down to us from the books of Numenius, we could well judge of the matter, even if Plotinus had simply surpassed that Platonic in a few important points, and not in his whole method of philosophising.

With the doctrines of Aristotle, of the Pythagoreans and Stoics, of Heracleitus, of the Eleatics, of Anaxagoras and Empedocles, our philosopher was clearly acquainted; he appropriates much from them, and opposes much often with great acuteness; as, for example, in the books on the different species of existence, the Categories. (*Ennead.* vii. 1—3; comp. Trendelenburg's *Historische Beiträge zur Philosophie*, 1st vol., *Geschichte der Kategorienlehre.*) Plato, however, is his constant guide and master. In him he finds the very basis and point of his philosophy more or less distinctly hinted at; he quotes him often with a bare "ipse dixit," is fond of joining his own speculations upon his remarks, and of exhibiting his own agreement with that great Athenian. This connection with Plato is probably common to him with Numenius, as also the critical method of examining the other Grecian systems, which was borrowed from Aristotle. But to him Plato was not, as with Numenius, the Attic Moses; on the contrary, he appears almost designedly to avoid any reference to the Oriental philosophy and religion; he attempts to find all this under the veil of the Greek mythology, and points out *here* the germ of his own philosophical and religious convictions. Of the Egyptian and other Oriental doctrines of religion he hardly makes any mention at all; and yet to one who was a born Egyptian, and had penetrated so far into Asia, such knowledge could not have been wanting. Plotinus, therefore, cannot be accused of that commixture and falsification of the Oriental mythology and mysticism, which is found in Iamblichus, Proclus, and others of the New Platonic school. Probably it was at his suggestion that Amelius and Porphyry had written against the misuse which already began to be made of the doctrines of Zoroaster. Porphyry (*Plotin.* c. 16) mentions these writings in connection with the book which Plotinus aimed against the Gnostics, and there can be no doubt but that in this discussion he had to deal also with the *Christian* Gnostics. It is only their arbitrary Emanation-phantasies, however, their doctrines of matter and evil, and their astrological fatalism that he opposes; the Christian doctrines respecting salvation, which were rather veiled than revealed by them, he leaves entirely untouched; also in the different explanations he gives of his threefold principle, he makes no reference to the Christian Trinity. Porphyry was the first to enter decidedly into the lists against the Christian revelation, and we must attribute it to the manner in which he viewed the task committed to his care, that in the books of Plotinus, which were edited by him, he introduced no unfavourable reference whatever to a religion which he detested.

In order to estimate these writings correctly, we ought not to forget that they originated for the most part in some question or other of temporary interest. Only a few of them can be considered as the commencements of a complete development of their respective subjects; as, for example, the three books on philosophical problems (iv. 3—5), on the different species of existence (vi. 1—3), and on unity and uniformity (vi. 4—5); yet it would be difficult to unite even them in one continuous series of investigations, and still more so the others, especially those that were completed in the first period, which, however, bear more than those of the other periods the character of separate treatises, being adapted only in some few respects to stand in connection with them. We need not, therefore, blame Porphyry, that despairing of all such attempts, he has divided and arranged the books according to the similarity of their subject-matter; perhaps it would have been still better if he had *entirely* separated the treatises of the first period from those of both the others, and arranged consecutively each of the other divisions separately for itself, on the very same principles by which he had already been guided. These chronological references would, at least, have necessitated a more complete discussion of Plotinus's system, however little it might have been practicable to trace the gradual development of that system in the mind of the author. The fundamental and main doctrines of it appear to have been fixed when he first began to write (which was at a tolerably mature period of life), only in the earlier periods they seem to have been concealed behind the *particular* object he had in view, more than was the case in those elaborations of a later date, which were directed towards the elucidation of the essential features of his own peculiar system. In these latter writings, the endeavour which, as far as we can judge, characterised Plotinus more than any other philosopher of his age, was especially prominent, the endeavour, namely, to pave the way to the solution of any question by a careful discussion of the difficulties of the case. However unsatisfactory this process may generally have proved, yet the insight which it afforded into the peculiarity of the problems was only second to that

of Aristotle himself, whom in this respect he appears to have chosen as his master.

The difficulty of comprehending and appreciating the system of Plotinus is greatly increased, not only by the want of any systematic and scientific exhibition of it, and the consequent tedious repetitions, but also by the impossibility of finding in such a mass of isolated treatises the connection of the parts and the foundation of the whole system. No treatises like the Theaetetus and Sophistes of Plato, which undertake to develope and fix the idea of knowledge, and of its objects, are to be found in the Ennead of Plotinus; and from this circumstance we can see how the desire for a strictly scientific foundation in the philosophy of the age had been lost. The middle point of the system, however, may be regarded as involved in the doctrines of a threefold principle, and of pure intuition. We find, if not a fully satisfactory, yet at any rate a vigorous attempt to establish these points in the argument, that true knowledge is not attained so long as the knowing and the known, subject and object, are separate from each other. We trust, says Plotinus, to our sense-perceptions, and yet we are ignorant what it is in them which belongs to the objects themselves, and what to the affections of the subject. Moreover, sense can grasp only an image (*εἴδωλον*) of the object, not the object itself, which ever remains beyond it. In the same way the spirit cannot know the spiritual (*τὰ νοητὰ*) so long as it is *separate* from it; and if any one would affirm that the spirit and the spiritual may somewhere or other be united, yet still our thoughts would only be types (*αἱ νοήσεις τύποι ἔσονται*), types it may be of a real external existence; an existence, however, which the mind can never be sure that it has grasped, and which (whether existence be a spiritual thing or not) must present itself to us as premises, judgments, or propositions (v. 5. § 1, comp. v. 3. §§ 1—3). To despair of truth altogether, he considered, notwithstanding this, to be equivalent to a denial of mind itself. Accordingly, we must of necessity presuppose knowledge, truth, and existence; we must admit that the real spirit carries every thing (spiritual) in itself, not merely their types or images; and that for this very reason there is no need of any demonstration or guarantee of truth; but, rather, that truth carries its own evidence to the soul. (Ἡ *ὄντως ἀλήθεια οὐ συμφωνοῦσα ἄλλῳ ἀλλ' ἑαυτῇ*, *ib.* § 2.) The true soul cannot therefore deceive; and its knowledge is nothing representational, uncertain, or borrowed from other sources (§ 1). This argumentation, directed as well against the Stoics as the atomistic Sensationalists (comp. vi. 1. § 28, ii. 6. § 1, iii. 6. § 6, iv. 4. § 23, 5. § 3, 3. § 18, i. 4. § 10, vi. 7. § 9), now breaks off, and leads immediately to considerations, in which the mind is regarded as a cosmical principle, not a knowing principle. The conclusion of this train of reasoning is found in the third book of the Enneads, which starts from the question, whether the self-conscious (*νοοῦν*) subject, in order to separate the thinking from the thought, presupposes an inherent multiplicity; or whether the simple *me* can comprehend itself. The former Plotinus cannot admit as valid, since on such a supposition, self and knowledge, the comprehending principle and the comprehended, would be separated from each other; he cannot renounce the idea of a pure self-comprehension, without at the same time renouncing the knowledge of every thing that can be thought of likewise (v. 3. § 1, comp. §§ 4, 5).

After an acute development of the difficulties which oppose themselves to the idea of an absolutely simple self-consciousness, Plotinus attempts to solve them by the supposition that the essence of the soul is a spontaneous activity, and that self-consciousness is to be regarded as including at once thinking itself—the thinking principle; and the object thought (v. 3. §§ 5, 8, 5. § 1). From this it follows still further, that the pure spirit (that which does not strive to work out of itself) lives necessarily in a state of self-consciousness and self-knowledge; that the human spirit, however, developes its pure activity only so far as it masters the soul, with which it is connected by the bond of a mediating thought (*διάνοια*), and rests simply upon itself (v. 3. § 7). Lastly, it is concluded that the human spirit can only know the divine and the spiritual, so far as it knows itself (*l. c.*). In self-knowledge, thought and existence fall absolutely together; for the former is implied in the process of knowing, the latter in *self* or the *me* (vi. 1. § 1). So likewise in all true knowledge, the object must be comprehended *immediately* (v. 9. § 13), and have reference to the ideas which are innate in the soul itself. Meditation, or meditating thought, can only be regarded as the *way* to truth (iv. 4. § 12), without being ever able to reach it (v. 5. §§ 1, 3, 6, 8. § 4, comp. i. 3. §§ 4, 5, 8. § 2). Nay, unconditioned Being, or the Godhead, cannot be grasped by thinking, or science, only by intuition (*παρουσία*, vi. 9. § 4, 7. § 35). In this pure intuition, the good, or the absolute being, gazes upon itself through the medium of our own spirits (vi. 7. §§ 16, 34, vi. 6. § 7, 8. § 19, 9. § 4, iv. 4. § 2, v. 3. § 3). To close the eye against all things transient and variable (*οἷον μύσαντα ὄψιν*, i. 6. § 8), to raise ourselves to this simple essence (*ἁπλωσις*), to take refuge in the absolute (vi. 9. § 11, v. 8. § 11), this must be regarded as the highest aim of all our spiritual efforts. We are necessitated, however, to regard the unconditioned or the good, as the primary ground of the spirit, and of its fundamental idea of being, or of the world of ideas, by virtue of the multiplicity of the acts of the soul's activity, and of their objects, all being included in the conception of being (vi. 3. § 10, 6. § 1, vi. 7. § 37, 9. § 2); for all multiplicity is conditioned and dependent. In this way the unconditioned shows itself as the absolutely simple,—the unconditioned *one* (v. 4. § 1, vi. 9. § 6), which for that very reason has no need of thinking nor of willing (vi. 9. § 6); and being raised entirely above all the determinations of existence (v. 3. § 12, vi. 2. § 3, &c. 8. § 18, 9. § 3) can be described neither as being or not being; neither as moved or resting; neither as free or necessary; neither as a principle or as no principle; nay, which can only be characterised as the unconditioned *one*, and as *the good* (v. 2. § 1, 4. § 1, vi. 8. § 8, 9. § 9). Accordingly, the absolute is something inexpressible (vi. 8. § 8), and can only be reached by the above-mentioned yielding up of the soul to it (comp. vi. 9. § 3, 4. § 9, &c.). Consequently, it is a necessary presupposition to all *being*, that we think of every kind of existence as dependent upon the absolute, and in a certain sense produced from it (vi. 9. § 3, comp. v. 1. § 6). It (the absolute) must ever stream forth as inexhaustible (v. 2. § 1); it must bring every thing also out of itself without becoming the weaker (vi. 8.

§ 19). Essences must flow from it, without its experiencing any change; it must dwell in all existences so far as they partake of the one essential existence (iv. 3. § 17, vi. 9. § 1); as absolutely perfect it must be the end (not the operating cause) of all being (vi. 9. §§ 8, 9). The immediate productive power of the unconditioned one absolutely exists; and next to it stands the spirit, which has a certain connection with duality and plurality, and is the source of all the determinations of being and knowing (v. 1. § 6, v. 6. § 1, v. 2. § 1, vi. 9. § 2). This partakes both of uniformity and diversity—of unity and plurality (v. 1. § 4, vi. 1). The spirit is the basis both of being and thinking, for every act of thought, directed to the unconditioned, produces a real existence, an idea; each one of which is different from the rest by virtue of its form, but identical in respect of the matter (ii. 4. § 4, ii. 5. § 6, iii. 8. §§ 8, 10, v. 1. § 7, vi. 7. § 16). Out of the spirit is developed the idea that is contained in it (λόγος, iii. 2. § 2, v. 1. §§ 3—6), that is, the soul. As being an immediate production of the spirit, the soul has a share in all existence or in *ideas*, being itself an idea (iii. 6. § 18). By it is produced the transition from eternity to time, from rest to motion (iv. 4. § 15, ii. 9. § 1; comp. v. 1. § 4); to it belongs, in contradistinction from the spirit, the power of looking out of itself; and as the result of this a practical activity (ii. 1. § 2, iii. 5. § 3, iii. 6. § 4, v. 1. §§ 6, 10, v. 2. § 1, vi. 2. § 22). In its power of imaging the world, it (the soul) stands midway between the intelligible and the sensuous (iv. 8. §§ 2, 3, iv. 9. § 7); the latter is an image of itself, as itself is an image of the spirit. The boundary of being, or the lowest principle of all, is *matter*; the necessary contrast of the first, or the good (i. 8. § 1, &c.); and in so far it must also be negative and evil (i. 8, i. 7. § 15, iii. 4. § 9); nevertheless in consequence of its susceptibility of *form*, it must have something positive about it (ii. 4. §§ 10—13). Nature also is a soul (iii. 8. § 3), and perception at once the ground and aim of all becoming. But in proportion as the perception becomes more clear and distinct, the corresponding essence belongs to a higher step in the scale of being (iii. 8. §§ 3, 7).

The further development of Plotinus's three principles, and of the dim idea of matter (see especially ii. 4, &c.), and the attempts he made to determine the idea of time in opposition to that of eternity (iii. 7), to explain the essential constitution of man, and his immortal blessedness (i. 4, &c.), to maintain the belief in a divine providence, and the freedom of the will, in opposition to the theory of an evil principle, and the inexorable necessity of predetermination or causal sequence (iii. 1—3, comp. ii. 9), together with the first weak beginnings of a natural philosophy (ii. 5—8), and the foundations of an ethical science answering to the above principles, and grounded on the separation of the lower or political from the higher or intelligible virtue,—these points, as also his researches on the Beautiful, can only just be mentioned in passing (i. 2, 3, comp. 4, 5, and ii. 6).

Beside Porphyry's recension of the books of Plotinus there was also another furnished by Eustochius, out of which a more extensive division of the books on the soul (iv. 4. § 30) has been quoted in a Greek Scholion, and the operation of which on the present text has been traced and pointed out by Fr. Kreuzer (see his remarks to i. 9. § 1, ii. 3. § 5, p. 248. 12, Kreuz. iv. 2. §§ 1, 2, iv. 7. § 8, p. 857, Kr.). Moreover, there is in connection with the last-mentioned passage a completion by Eusebius (*Pr. Ev.* xv. 22).

The Enneads of Plotinus appeared first in the Latin Translation of Marsilius Ficinus (Florence, 1492), a translation which was furnished with an elaborate introduction to each part, and a full table of contents, and to which the very faulty Greek text of Petrus Perna was appended (Basel, 1580). The Greek and Latin edition of Fr. Kreuzer is much more satisfactory, which is furnished, moreover, with critical and exegetical annotations: "Plotini opera omnia," &c. Oxonii, 1835, 3 vols. 4to. There is an English translation of Selections from the works of Plotinus by Thomas Taylor, London, 1834. [Ch. A. B.]

PLO'TIUS. 1. A. PLOTIUS, a friend of Cicero, was curule aedile with Cn. Plancius, B. C. 54, praetor urbanus, B. C. 51, and subsequently propraetor of Bithynia and Pontus, in which province he was at least as late as B. C. 48. (Cic. *pro Planc.* 7, 22, *ad Att.* v. 15, *ad Fam.* xiii. 29.)

2. M. PLOTIUS, was engaged in the civil war, B. C. 48, between Caesar and Pompey. (Caes. *B. C.* iii. 19.)

PLO'TIUS FIRMUS. [FIRMUS.]

PLO'TIUS GALLUS. [GALLUS.]

PLO'TIUS GRIPHUS, a partizan of Vespasian, was raised to the praetorship, A. D. 70 (Tac. *Hist.* iii. 52, iv. 39, 40.)

PLO'TIUS NU'MIDA. [NUMIDA.]

PLO'TIUS TUCCA. [TUCCA.]

PLO'TIUS, whose full name was MARIUS PLOTIUS SACERDOS, a Latin grammarian, the author of *De Metris Liber*, dedicated to Maximus and Simplicius. All that we know with regard to the writer is comprised in the brief notice prefixed by himself to his work "Marius Plotius Sacerdos composui Romae docens de metris." From the prooemium which follows we learn that this essay formed the third and concluding book of a treatise upon grammar, the subject of the first book having been *De Institutis Artis Grammaticae*, and of the second *De Nominum Verborumque Ratione nec non de Structurarum Compositionibus.* Although we have no direct means of determining the period when Plotius flourished we are led to infer from his style that he cannot be earlier than the fifth or sixth century. Endlicher published in his "Analecta Grammatica" from a MS. which once belonged to the celebrated monastery of Bobbio a tract, entitled *M. Claudii Sacerdotis Artium Grammaticarum Libri duo*, which he endeavoured to prove were in reality the two books by Marius Plotius Sacerdos described above, but there is not sufficient evidence to warrant this conclusion.

The "Liber de Metris" was first published by Putschius in his "Grammaticae Latinae Auctores antiqui," 4to. Hannov. 1605. p. 2623—2663, from a MS. or MSS. belonging to Andreas Schottus and Joannes a Wouwer. It will be found also in the "Scriptores Latini Rei Metricae" of Gaisford, 8vo. Oxon. 1837. p. 242—302. [W. R.]

PLUTARCHUS (Πλούταρχος), a tyrant of Eretria in Euboea. Whether he was the immediate successor of Themison, and also whether he was in any way connected with him by blood, are points which we have no means of ascertaining,

Trusting perhaps to the influence of his friend Meidias, he applied to the Athenians in B.C. 354 for aid against his rival, Callias of Chalcis, who had allied himself with Philip of Macedon. The application was granted in spite of the resistance of Demosthenes, and the command of the expedition was entrusted to Phocion, who defeated Callias at Tamynae. But the conduct of Plutarchus in the battle had placed the Athenians in great jeopardy, and though it may have been nothing more than rashness, Phocion would seem to have regarded it as treachery, for he thenceforth treated Plutarchus as an enemy and expelled him from Eretria (Dem. *de Pac.* p. 58, *Philipp.* iii. p. 125, *c. Meid.* pp. 550, 567, 579; Aesch. *de Fals. Leg.* p. 50, *c. Ctes.* p. 66; Plut. *Phoc.* 12, 13; Paus. i. 36.) [CALLIAS; PHOCION.] [E. E.]

PLUTARCHUS (Πλούταρχος), was born at Chaeroneia in Boeotia. The few facts of his life which are known, are chiefly collected from his own writings.

He was studying philosophy under Ammonius at the time when Nero was making his progress through Greece (Περὶ τοῦ Εἰ ἐν Δελφοῖς, c. 1), as we may collect from the passage referred to. Nero was in Greece and visited Delphi in A.D. 66; and Plutarch seems to say, that he was at Delphi at that time. We may assume then that he was a youth or a young man in A.D. 66. In another passage (*Antonius*, 87) he speaks of Nero as his contemporary. His great-grandfather Nicarchus told him what the citizens of Chaeroneia had suffered at the time of the battle of Actium (Plut. *Antonius*, 68). He also mentions his grandfather Lamprias, from whom he heard various anecdotes about M. Antonius, which Lamprias had heard from Philotas, who was studying medicine at Alexandria when M. Antonius was there with Cleopatra. (*Antonius*, 29.) His father's name does not appear in his extant works. He had two brothers, Timon and Lamprias. As a young man, he was once employed on a mission to the Roman governor of the province. (Πολιτικὰ παραγγέλματα, 20.)

It appears incidentally from his own writings that he must have visited several parts of Italy: for instance, he speaks of seeing the statue or bust of Marius at Ravenna (*Marius*, 2). But he says in express terms that he spent some time at Rome, and in other parts of Italy (*Demosthenes*, 2). He observes, that he did not learn the Latin language in Italy, because he was occupied with public commissions, and in giving lectures on philosophy; and it was late in life before he busied himself with Roman literature. He was lecturing at Rome during the reign of Domitianus, for he gives an account of the stoic L. Junius Arulenus Rusticus receiving a letter from the emperor while he was present at one of Plutarch's discourses (Περὶ πολυπραγμοσύνης, c. 15). Rusticus was also a friend of the younger Plinius, and was afterwards put to death by Domitianus. Sossius Senecio, whom Plutarch addresses in the introduction to his life of Theseus (c. 1), is probably the same person who was a friend of the younger Plinius (*Ep.* i. 13), and consul several times in the reign of Trajanus.

The statement that Plutarch was the preceptor of Trajanus, and that the emperor raised him to the consular rank, rests on the authority of Suidas (*s. v.* Πλούταρχος), and a Latin letter addressed to Trajanus. But this short notice in Suidas is a worthless authority; and the Latin letter to Trajanus, which only exists in the Policraticus of John of Salisbury (Lib. 5. c. 1, ed. Leiden, 1639), is a forgery, though John probably did not forge it. John's expression is somewhat singular: "Extat Epistola Plutarchi Trajanum instituentis, quae cujusdam politicae constitutionis exprimit sensum. Ea dicitur esse hujusmodi;" and then he gives the letter. In the second chapter of this book John says that this Politica Constitutio is a small treatise inscribed "Institutio Trajani," and he gives the substance of part of the work. Plutarch, who dedicated the Ἀποφθέγματα Βασιλέων καὶ Στρατηγῶν to Trajanus, says nothing of the emperor having been his pupil. But some critics have argued that Plutarch is not the author of the Apophthegmata, because he says in the dedication that he had written the lives of illustrious Greeks and Romans; for they assume that he did not return to Chaeroneia until after the death of Trajanus, and did not write his Lives until after his return. If these assumptions could be proved, it follows that he did not write the Apophthegmata, or at least the dedication. If we assume that he retired to Chaeroneia before the death of Trajanus, we may admit that he wrote his Lives at Chaeroneia and the Apophthegmata afterwards. It appears from his Life of Demosthenes (c. 2), that he certainly wrote that Life at Chaeroneia, and this Life and that of Cicero were the fifth pair. (*Demosthenes*, c. 3.) Plutarch probably spent the later years of his life at Chaeroneia, where he discharged various magisterial offices, and had a priesthood.

Plutarch's wife, Timoxena, bore him four sons and a daughter, also named Timoxena. It was on the occasion of his daughter's death that he wrote his sensible and affectionate letter of consolation to his wife (Παραμυθητικὸς εἰς τὴν ἰδίαν γυναῖκα).

The time of Plutarch's death is unknown.

The work which has immortalised Plutarch's name is his Parallel Lives (Βίοι Παράλληλοι) of forty-six Greeks and Romans. The forty-six Lives are arranged in pairs; each pair contains the life of a Greek and a Roman, and is followed by a comparison (σύγκρισις) of the two men: in a few pairs the comparison is omitted or lost. He seems to have considered each pair of Lives and the Parallel as making one book (βιβλίον). When he says that the book of the Lives of Demosthenes and Cicero was the fifth, it is the most natural interpretation to suppose that it was the fifth in the order in which he wrote them. It could not be the fifth in any other sense, if each pair composed a book.

The forty-six Lives are the following:—1. Theseus and Romulus; 2. Lycurgus and Numa; 3. Solon and Valerius Publicola; 4. Themistocles and Camillus; 5. Pericles and Q. Fabius Maximus; 6. Alcibiades and Coriolanus; 7. Timoleon and Aemilius Paulus; 8. Pelopidas and Marcellus; 9. Aristides and Cato the Elder; 10. Philopoemen and Flamininus; 11. Pyrrhus and Marius; 12. Lysander and Sulla; 13. Cimon and Lucullus; 14. Nicias and Crassus; 15. Eumenes and Sertorius; 16. Agesilaus and Pompeius; 17. Alexander and Caesar; 18. Phocion and Cato the Younger; 19. Agis and Cleomenes, and Tiberius and Caius Gracchi; 20. Demosthenes and Cicero; 21. Demetrius Poliorcetes and Marcus Antonius; 22. Dion and M. Junius Brutus.

There are also the Lives of Artaxerxes Mnemon,

Aratus, Galba, and Otho, which are placed in the editions after the forty-six Lives. A Life of Homer is also sometimes attributed to him, but it is not printed in all the editions.

The following Lives by Plutarch are lost:—Epaminondas, Scipio, Augustus, Tiberius, Caligula, Claudius, Nero, Vitellius, Hesiod, Pindar, Crates the Cynic, Daiphantus, Aristomenes, and the poet Aratus.

There is extant an imperfect list of the works of Plutarch, intitled Πλουτάρχου βιβλίων πίναξ, which is attributed to his son Lamprias. Whether Lamprias made the list or not, may be doubtful; but it is probable that a list of Plutarch's works was made in ancient times, for it was common to make such lists; and his son may have performed the pious duty. (Suidas, *s. v.* Λαμπρίας.)

The authorities for Plutarch's Lives are incidentally indicated in the Lives themselves. He is said to quote two hundred and fifty writers, of whom about eighty are writers whose works are entirely or partially lost. The question of the sources of Plutarch's Lives has been examined by A. H. L. Heeren. (*De Fontibus et Auctoritate Vitarum Parallelarum Plutarchi Commentationes IV.* Goettingae, 1820, 8vo.) Plutarch must have had access to a good library; and if he wrote all his Lives during his old age at Chaeronea, we must infer that he had a large stock of books at command. The passage in the Life of Demosthenes (c. 2), in which he speaks of his residence in a small town, is perhaps correctly understood to allude to the difficulty of finding materials for his Roman Lives; for he could hardly have been deficient in materials for his Greek Biographies. It is not improbable that he may have collected materials and extracts long before he began to compose his Lives. Plutarch being a Greek, and an educated man, could not fail to be well acquainted with all the sources for his Greek Lives; and he has indicated them pretty fully. His acquaintance with the sources for his Roman Lives was less complete, and his handling of them less critical, but yet he quotes and refers to a great number of Roman writers as his authorities, as we may observe particularly in the Lives of Cicero and Caesar. He also used the Greek writers on Roman affairs—Polybius, Theophanes the historian of Cn. Pompeius, Strabo, Nicolaus Damascenus, and others.

In order to judge of his merits as a biographer we must see how he conceived his work. He explains his method in the introduction to his Life of Alexander: he says, that he does not write histories,—he writes lives: and the most conspicuous events in a man's life do not show his character so well as slight circumstances. It appears then that his object was to delineate character, and he selected and used the facts of a man's life for this purpose only. His Lives, as he says, are not histories; nor can history be written from them alone. They are useful to the writer of history, but they must be used with care, for they are not intended even as materials for history. Important historical events are often slightly noticed, and occupy a subordinate place to a jest or an anecdote. The order of time is often purposely neglected, and circumstances are mentioned just when it is most suitable to the biographer's purpose. Facts and persons are sometimes confounded; and a sober painstaking writer, like Drumann (*Geschichte Roms*) has reason to complain of Plutarch and his carelessness.

But there must be some merit in a work which has entertained and instructed so many generations, which is read in so many languages, and by people of all conditions: a work which delighted Montaigne and Rousseau, for it was one of the few books which Rousseau had never read without profit (*Les Reveries du Promeneur solitaire, Quatrième Promenade*); a work which amuses both young and old, the soldier and the statesman, the philosopher and the man who is busied about the ordinary affairs of life. The reason is that Plutarch has rightly conceived the business of a biographer: his biography is true portraiture (*Alexander*, 1). Other biography is often a dull, tedious enumeration of facts in the order of time, with perhaps a summing up of character at the end. Such biography is portraiture also, but it is false portraiture: the dress and the accessories put the face out of countenance. The reflections of Plutarch are neither impertinent, nor trifling: his sound good sense is always there: his honest purpose is transparent: his love of humanity warms the whole. His work is and will remain, in spite of all the fault that can be found with it by plodding collectors of facts, and small critics, the book of those who can nobly think, and dare and do. It is the book of all ages for the same reason that good portraiture is the painting of all time; for the human face and the human character are ever the same. It is a mirror in which all men may look at themselves.

If we would put the Lives of Plutarch to a severe test, we must carefully examine his Roman Lives. He says that he knew Latin imperfectly; and he lived under the empire when even many of the educated Romans had but a superficial acquaintance with the earlier history of their state. We must, therefore, expect to find him imperfectly informed on Roman institutions; and we can detect him in some errors. Yet, on the whole, his Roman Lives do not often convey erroneous notions: if the detail is incorrect, the general impression is true. They may be read with profit by those who seek to know something of Roman affairs, and have not knowledge enough to detect an error. They probably contain as few mistakes as most biographies which have been written by a man who is not the countryman of those whose lives he writes.

The first edition of the Lives was a collection of the Latin version of the several Lives, which had been made by several hands. The collection appeared at Rome, 2 vols. fol. about 1470: this version was the foundation of the Spanish and Italian versions. The first edition of the Greek text was that printed by P. Giunta, Florence, 1517, folio. The edition of Bryan, London, 1729, 5 vols. 4to., with a Latin version, was completed by Moses du Soul after Bryan's death. There is an edition by A. Coraes, Paris, 1809—1815, with notes, in 6 vols. 8vo.; and one by G. H. Schaefer, Leipzig, 1826, 6 vols. 8vo., with notes original and selected. The latest and best edition of the Greek text is by C. Sintenis, Leipzig, 1839—1846, 4 vols. 8vo., with the Index of the Frankfort edition, considerably altered. (See the Praefatio of Sintenis, vol. i.)

The translations are numerous. The French translation of Amyot, which first appeared in

1559, and has often been reprinted, has great merit. The English translation of Sir Thomas North, London, 1612, professes to be from the French of Amyot, but it does not always follow the French version, and some passages are very incorrectly rendered by North which are correctly rendered by Amyot. North's version is, however, justly admired for the expression. The translation commonly called Dryden's, was made by many hands: Dryden did nothing further than write the dedication to the Duke of Ormond, and the Life of Plutarch, which is prefixed to the version.

The English version of John and William Langhorne has been often printed. The writer of this article has translated and written Notes on the following Lives: Tiberius and Caius Gracchi, Marius, Sulla, Sertorius, Lucullus, Crassus, Pompeius, Caesar, Cato the Younger, Cicero, M. Brutus and Antonius. The German translation of Kaltwasser, Magdeburg, 1799—1806, 10 vols. 8vo., the last of which is chiefly occupied with an Index, is on the whole a faithful version. The French translation of Dacier is often loose and inaccurate.

Plutarch's other writings, above sixty in number, are placed under the general title of Moralia or Ethical works, though some of them are of an historical and anecdotical character, such as the essay on the malignity (*κακοηθεία*) of Herodotus, which neither requires nor merits refutation, and his Apophthegmata, many of which are of little value. Eleven of these essays are generally classed among Plutarch's historical works: among them, also, are his Roman Questions or Inquiries, his Greek Questions, and the Lives of the Ten Orators. But it is likely enough that several of the essays which are included in the Moralia of Plutarch, are not by him. At any rate, some of them are not worth reading. The best of the essays included among the Moralia are of a different stamp. There is no philosophical system in these essays: pure speculation was not Plutarch's province. His best writings are practical; and their merit consists in the soundness of his views on the ordinary events of human life, and in the benevolence of his temper. His "Marriage Precepts" are a sample of his good sense, and of his happiest expression. He rightly appreciated the importance of a good education, and he gives much sound advice on the bringing up of children.

His Moral writings are read less than they deserve to be; and his Lives are little read in the original. Perhaps one obstacle to the reading of Plutarch in the original is that his style is somewhat difficult to those who are not accustomed to it. His manner is totally unlike the simplicity of the best Attic writers. But it is one of his merits, that in a rhetorical age he is seldom a rhetorical writer, though he aims and strains at ornament and effect in his peculiar way. His sentences, especially in the Lives, are often ill-constructed, burdened with metaphors, and encumbered with a weight of words, — but they are not words without a meaning; there is thought under them, and we must not complain of a writer because he does not always clothe good ideas in the most becoming dress. The common fault of fine words as of fine dress is that there is nothing under either of them worth looking at.

The first edition of the Moralia, which is said to be very incorrect, was printed by the elder Aldus, Venice, 1509, fol.; and afterwards at Bâle by Froben, 1542, fol., 1574, fol. Wyttenbach's edition of the Moralia, the labour of four-and-twenty years, was printed at Oxford in 4to.: it consists of four parts, or six volumes of text (1795—1800), and two volumes of notes (1810—1821). It was also printed at the same time in 8vo. The notes of Wyttenbach were also printed at Leipzig, in 1821, in two vols. 8vo. The Moralia were translated by Amyot into French, 1565, 3 vols. fol. Kaltwasser's German translation of the Moralia was published at Frankfort-on-the-Main, 1783—1800, 9 vols. 8vo.

The first edition of all the works of Plutarch is that of H. Stephens, Geneva, 1572, 13 vols. 8vo. An edition of the Greek text, with a Latin version, appeared at Leipzig, 1774—1782, 12 vols. 8vo. and it is generally called J. J. Reiske's edition, but Reiske died in 1774. J. C. Hutten's edition appeared at Tübingen, 1791—1805, 14 vols. 8vo. Amyot's version of the Lives and of the Moralia was published at Paris by Didot, 1818—1820, 25 vols. 8vo. [G. L.]

PLUTA'RCHUS (*Πλούταρχος*), 1. The younger, was a son of the famous biographer of the same name, and is supposed by some to have been the author of several of the works which pass usually for his father's, as e. g. the *Apophthegmata*, and the treatises *περὶ ποταμῶν* and *περὶ τῶν ἀρεσκόντων τοῖς φιλοσόφοις*. His explanation of the fabled Sirens as seductive courtezans (Tzetz. *Chil.* i. 14, comp. *ad Lycophr.* 653) only shows that he belonged to that class of dull and tasteless critics, referred to by Niebuhr with just indignation, who thought that they were extracting historical truth from poetry by the very simple and ingenious process of turning it into prose. (See Voss. *de Hist. Graec.* pp. 251, 252, ed. Westermann; Niebuhr, *Hist. of Rome*, vol. i. p. 232.)

2. An Athenian, son of Nestorius, presided with distinction over the Neo-Platonic school at Athens in the early part of the fifth century, and was surnamed the Great. He was an Eclectic or Syncretist, and numbered among his disciples Syrianus of Alexandria, who succeeded him as head of the school, and Proclus of Lycia. He appears to have followed Iamblichus in his doctrine of the efficacy of theurgic rites for bringing man into communion with God, herein illustrating what has been often remarked, that the Neo-Platonic system was the parhelion of the Catholic. Plutarchus wrote commentaries, which are lost, on the "Timaeus" of Plato, and on Aristotle's treatise "On the Soul." He died at an advanced age, about A. D. 430 (Suid. *s. vv.* *Δομνῖνος*, *Ἡγίας*, *Νικόλαος*, *Ὀδαίναθος*, *Πρόκλος ὁ Λύκιος*; Marin. *Vit. Procl.* 12; Phot. *Bibl.* 242; Fabric. *Bibl. Graec.* vol. iii. pp. 95, 183, 235, 632, v. p. 197, ix. p. 370.)

3. Secretary to the emperor Justinian, of the events of whose reign he wrote a history, which has perished. (Nic. Alem. *ad Procop.* *Ἀνέκδοτα*; see Fabr. *Bibl. Graec.* vol. v. p. 197; Voss. *de Hist. Graec.* p. 324, ed. Westermann.) [E. E.]

PLU'TION (*Πλουτίων*), a Greek rhetorician, twice quoted briefly by Seneca, as it seems safe to infer that *Puton* in the second passage should be read Plution. (*Suas.* i. p. 13, *Controvers.* i. 3. p. 104, ed. Genev. 1628.) The commentators on the former passage state, on the authority of Eusebius, that he was a celebrated teacher of rhetoric. Westermann places him in the period

between Augustus and Hadrian. (*Geschichte der Griech. Beredt.* p. 188.) [W. M. G.]

PLUTO (Πλουτώ). 1. A daughter of Oceanus and Tethys, and one of the playmates of Persephone. (Hes. *Theog.* 355 ; Hom. *Hymn. in Cer.* 422.)

2. A daughter of Cronos or Himantes, became by Zeus or Tmolus, the mother of Tantalus. (Schol. *ad Eurip. Or.* 5 ; Paus. ii. 22. § 4 ; Schol. *ad Pind. Ol.* iii. 41 ; Hygin. *Fab.* 155.) [L. S.]

PLUTON (Πλούτων), the giver of wealth, at first a surname of Hades, the god of the lower world, and afterwards also used as the real name of the god. In the latter sense it first occurs in Euripides. (*Herc. Fur.* 1104 ; comp. Lucian, *Tim.* 21.) [L. S.]

PLUTUS (Πλοῦτος), sometimes also called Pluton (Aristoph. *Plut.* 727), the personification of wealth, is described as a son of Iasion and Demeter (Hes. *Theog.* 969, &c. ; Hom. *Hymn. in Cer.* 491, *Od.* v. 125). Zeus is said to have blinded him, in order that he might not bestow his favours on righteous men exclusively, but that he might distribute his gifts blindly and without any regard to merit (Aristoph. *Plut.* 90 ; Schol. *ad Theocrit.* x. 19). At Thebes there was a statue of Tyche, at Athens one of Eirene, and at Thespiae one of Athena Ergane ; and in each of these cases Plutus was represented as the child of those divinities, symbolically expressing the sources of wealth (Paus. ix. 16. § 1, 26. § 5). Hyginus (*Poet. Astr.* ii. 4) calls him the brother of Philomelus. He seems to have commonly been represented as a boy with a Cornucopia. (Hirt, *Mythol. Bilderb.* ii. p. 105, &c.) [L. S.]

PLU'VIUS, i. e. the sender of rain, a surname of Jupiter among the Romans, to whom sacrifices were offered during long protracted droughts. These sacrifices were called *aquilicium*, "the calling forth of water," because certain magic ceremonies were performed by Etruscans to call down rain from heaven. (Tibull. i. 8. 26 ; Tertull. *Apolog.* 40 ; Fest. p. 2, ed. Müller.) [L. S.]

PNYTA'GORAS (Πνυταγόρας).* 1. The eldest son of Evagoras, king of Salamis in Cyprus, who served under his father during the war carried on by the latter against the king of Persia [EVAGORAS], and contributed essentially to his successes. Isocrates speaks of him in terms of praise not inferior to those which he bestows upon the father. (Isocrat. *Evag.* p. 201 ; Diod. xv. 4.) The circumstances of the conspiracy which led to the assassination of Evagoras are not very clearly known to us : but it is certain that Pnytagoras also was involved in his fate, and perished together with his father by the machinations of the eunuch Thrasydaeus. (Theopomp. *ap. Phot.* p. 120, a. b. ed. Bekk., *Fragm.* 111, ed. Didot.)

2. King of Salamis in Cyprus, in which position he probably succeeded Nicocles, though we have no account of his accession, or his relation to the previous monarchs. But we find him in possession of the city in B. C. 351, when he was besieged there by the younger Evagoras, at the head of an armament destined to reduce Cyprus for the Persian king. Pnytagoras, however, while he held out successfully against the invaders, sent an embassy with offers of submission to the king of Persia, and thus obtained the confirmation of his power. (Diod. xvi. 46.) From this time he appears to have retained the virtual sovereignty unmolested until the conquest of Phoenicia by Alexander (B. C. 332), when he submitted, together with the other petty princes of Cyprus, to the Macedonian monarch. He commanded, in person, the fleet with which he assisted the conqueror in the siege of Tyre, and rendered important services. In one of the naval actions before that city his own quinquereme was sunk, but he himself escaped, and was rewarded by Alexander after the siege with rich presents, and an extension of territory. (Arr. *Anab.* ii. 20, 22 ; Curt. iv. 3. § 11 ; Duris, *ap. Athen.* iv. p. 167, c.) His son Nithadon accompanied Alexander throughout his campaigns, and was appointed to the command of a trireme in the descent of the Indus. (Arr. *Ind.* 18.) Borrell, in his *Essai sur les Médailles des Rois de Chypre* (p. 48—50), has confounded this Pnytagoras with the preceding : and the same error has inadvertently been committed in the article EVAGORAS, No. 2. Vol. II. p. 55, a. [E. H. B.]

POBLI'CIA GENS. [PUBLICIA GENS.]

POBLI'LIA GENS. [PUBLILIA GENS.]

PODALEI'RIUS (Ποδαλείριος), a son of Asclepius and Epione or Arsinoe, and a brother of Machaon, along with whom he led the Thessalians of Tricca against Troy (Hom. *Il.* ii. 729, &c.; Apollod. iii. 10. § 8 ; Paus. iv. 31. § 9). He was, like his brother, skilled in the medical art (Hom. *Il.* xi. 832, &c.). On his return from Troy he was cast by a storm on the coast of Syros in Caria, where he is said to have settled (Paus. ii. 26. § 7, iii. 26. § 7). He was worshipped as a hero on mount Dria. (Strab. vi. p. 284.)

Another mythical personage of this name occurs in Virgil. (*Aen.* xii. 304.) [L. S.]

PODARGE. [HARPYIAE.]

PODARCES (Ποδάρκης). 1. Is said to have been the original name of Priam. (Apollod. ii. 6. § 4 ; comp. PRIAMUS.)

2. A son of Iphiclus and grandson of Phylacus, was a younger brother of Protesilaus, and led the Thessalians of Phylace against Troy. (Hom. *Il.* ii. 695 ; Apollod. i. 9. § 12 ; Hygin. *Fab.* 97 ; Strab. ix. p. 432 ; Schol. *ad Hom. Od.* xi. 289.) [L. S.]

POEAS (Ποίας), a son of Phylacus or Thaumacus, and husband of Methone, by whom he became the father of Philoctetes (Hom. *Od.* iii. 190 ; Eustath. *ad Hom.* p. 323). He is mentioned among the Argonauts (Apollod. i. 9. § 16 ; comp. Pind. *Pyth.* i. 53), and is said to have killed with an arrow, Talaus, in Crete (Apollod. i. 9. § 26). At the request of Heracles, Poeas kindled the pile on which the hero burnt himself, and was rewarded with the arrows of Heracles. (Apollod. ii. 7. § 7 ; comp. HERACLES and PHILOCTETES.) [L. S.]

POEMANDER (Ποίμανδρος), a son of Chaeresilaus and Stratonice, was the husband of Tanagra,

* There is much confusion in regard to this name. Our MSS. of Diodorus and Isocrates give in some cases Pythagoras, in others Protagoras. But Theopompus, Arrian, Athenaeus, and Q. Curtius, concur in the true form Pnytagoras, which has been judiciously restored by the later editors both of Diodorus and Isocrates. Borrell (*Sur les Médailles des Rois de Chypre*, p. 48) endeavours to defend the reading Pythagoras on the authority of coins, but their evidence is inconclusive.

a daughter of Aeolus or Aesopus, by whom he became the father of Ephippus and Leucippus. He was the reputed founder of the town of Tanagra in Boeotia which was hence called Poemandria. When Poemander inadvertently had killed his own son, he was purified by Elephenor. (Paus. ix. 20. § 2; Plut. *Quaest. Graec.* 70; comp. Strab. ix. p. 404; Lycophr. 326.) [L. S.]

POENA (Ποινή), a personification of retaliation, is sometimes mentioned as one being, and sometimes in the plural. They belonged to the train of Dice, and are akin to the Erinnyes (Aeschyl. *Choeph.* 936. 947; Paus. i. 43. § 7.) [L. S.]

POE'NIUS PO'STUMUS, praefectus of the camp of the second legion in Britain during the war against Boadicea (Tac. *Ann.* xiv. 37.)

POETE'LIA GENS, plebeian (Dionys. x. 58), first occurs at the time of the decemvirate. The name is frequently confounded with that of Petillius or Petilius [PETILLIA GENS.] The only family-name in this gens is that of LIBO, which is usually found with the agnomen *Visolus*. Livy (vii. 11), it is true, says that C. Poetelius *Balbus* was consul B. C. 360 with M. Fabius Ambustus; but as the Capitoline Fasti make C. Poetelius Libo the colleague of Fabius, and Balbus does not occur elsewhere as a cognomen of the Poetelii, the cognomen in Livy is probably either an error or a corruption. All the other Poetelii bear the surname Libo with the exception of P. Poetelius, who was sent as one of the three ambassadors to Syphax in B. C. 210. (Liv. xxvii. 4.)

POGONA'TUS CONSTANTI'NUS. [CONSTANTINUS IV.]

POLA, SE'RVIUS, one of Cicero's enemies, and described by him as "homo teter et ferus" (Cic. *ad Q. Fr.* ii. 13, comp. *ad Fam.* viii. 12). He is the same as the person called simply Servius in another passage (*ad Q. Fr.* ii. 6), and is supposed by Pighius to be the same as the Servius, who was condemned in B. C. 51, when he was tribune of the plebs elect (*ad Fam.* viii. 4).

POLEMARCHUS (Πολέμαρχος). 1. The pupil of the celebrated astronomer Eudoxus, whose instructions he received in Cyzicus, his native place, and the teacher of the more celebrated Calippus, who accompanied him to Athens (Simplicius, *de Caelo*, ii. p. 120, a.). He lived about the middle of the fourth century B. C.

2. Of Tarentum, and a follower of Pythagoras (Iamblich. *Vit. Pyth.*). Fabricius conjectures (*Bibl. Graec.* vol. i. p. 864) that he is the same with Polyarchus, surnamed ἡδυπαθής, who is mentioned by Athenaeus (xii. p. 545), as having been sent by Dionysius the younger, on an embassy to Tarentum, where, being intimate with Archytas, he dilated to that philosopher on the excellency of pleasure; his discourse being given by Athenaeus, on the authority of Aristoxenus. But this seems an unhappy conjecture. The doctrines ascribed to Polyarchus are certainly not those of the school of Pythagoras; nor is it even hinted that he was a native of Tarentum.

3. A writer of this name is quoted by Athenaeus (iv. p. 111, c.), whom, from his being named along with Artemidorus and Heracleon, we should judge to be a grammarian. [W. M. G.]

POLE'MIUS, or SA'LVIUS, or SY'LVIUS, the author of a sacred calendar, drawn up A. D. 448, which is entitled *Laterculus s. Index Dierum Festorum*, and which includes Heathen as well as Christian festivals, is generally believed to have been bishop of Martigny, in the Valais. A portion of this *Laterculus* was published by Bollandus, in the general preface to the *Acta Sanctorum*, vol. i. pp. 44, 45, and the whole will be found, but in a mutilated state, in the seventh volume of the same work, p. 178. (Mansi, *ad Fabric. Bibl. Med. et Infim. Lat.* vi.; Schönemann, *Bibl. Patrum Lat.* vol. ii. § 50.) [W. R.]

POLEMOCLES (Πολεμοκλῆς), a Rhodian, who was despatched by his countrymen with three triremes, to Byzantium, at the same time that they sent thither Aridices, with proposals of peace, which were accepted by the Byzantines, and a treaty concluded in consequence, B. C. 220. He was next sent to Crete to assist the Cnossians, who were in alliance with Rhodes against the Lyttians. (Polyb. iv. 52, 53.) [E. H. B.]

POLEMO'CRATES (Πολεμοκράτης), a son of Machaon, and, like his father, a skilful physician; he had a heroum at Eua in Argolis. (Paus. ii. 38. § 6.) [L. S.]

PO'LEMON (Πολέμων), historical. 1. Son of Andromenes the Stymphaean, a Macedonian officer, in the service of Alexander the Great. The great intimacy which subsisted between him and Philotas caused him to be suspected, together with his brothers Amyntas, Attalus, and Simmias, of participating in the treasonable designs imputed to Philotas: a charge to which Polemon had the imprudence to give countenance by taking to flight immediately on learning the arrest of the son of Parmenion. Amyntas, however, who remained, having successfully defended himself before the assembly of the army, obtained the pardon or acquittal of Polemon also. (Arr. *Anab.* iii. 27; Curt. vii. 1. § 10, 2. § 1—10.)

2. Son of Megacles, a Macedonian of Pella, who was one of the officers appointed by Alexander to command the garrison at Memphis, B. C. 331. (Arr. *Anab.* iii. 5. § 4.)

3. Son of Theramenes, a Macedonian officer, who was left by Alexander in the command of a fleet of thirty triremes which was destined to guard the mouths of the Nile, and the sea-coast of Egypt, B. C. 331. (Arr. *Anab.* iii. 5. § 6; Curt. iv. 8. § 4.)

4. A Macedonian officer of rank, who, in the disputes that followed the death of Alexander, distinguished himself as a warm partizan of Perdiccas. In order to conciliate the favour of the regent, he endeavoured, though ineffectually, to prevent Arrhidaeus from transporting the body of the deceased monarch to Egypt (Arrian, *ap. Phot.* p. 70, b.) He afterwards served under Alcetas, the brother of Perdiccas, and was taken prisoner by Antigonus in Pisidia, together with Attalus and Docimus, B. C. 320. From this time he shared the fortunes of Attalus; the history of their captivity, escape, and final defeat has been already given. [ATTALUS, No. 2.] (Diod. xviii. 45, xix. 16.) It is highly probable, as suggested by Droysen, that this Polemon is the same with the son of Andromenes (No. 1), and that he was consequently a brother of Attalus, with whom we find him so closely connected.

5. A dynast of Olba in Cilicia, whose name appears on the coins of that city, with the titles of Ἀρχιερεύς and Δυνάστης. As it is associated with that of M. Antony, there is little doubt that he is the same person who is mentioned by Appian (*B. C.*

v. 75) as being appointed by Antony to the sovereignty of a part of Cilicia, and who subsequently became king of Pontus [POLEMON I.] The grounds on which this identity is denied by Eckhel (vol. iii. p. 63) are not satisfactory. (Visconti, *Iconographie Grecque*, vol. iii. p. 5, &c.) [E. H. B.]

PO'LEMON (Πολέμων), the name of two kings of Pontus and the Bosporus.

1. POLEMON I., was the son of Zenon, the orator of Laodiceia, and it was as a reward for the services rendered by his father as well as himself that he was appointed by Antony in B. C. 39 to the government of a part of Cilicia. (Appian, *B. C.* v. 75; Strab. xii. p. 578.) At a subsequent period he obtained from the triumvir in exchange for this principality the more important government of Pontus with the title of king. The precise date of this change is unknown, but Polemon is already called by Dion Cassius king of Pontus in B. C. 36, in which year he co-operated with Antony in his campaign against the Parthians. On this occasion he shared in the defeat of Appius Statianus, and was taken prisoner by the Parthian king, but allowed to ransom himself, and restored to liberty. (Dion Cass. xlix. 25; Plut. *Ant.* 38.) In B. C. 35 he was employed by Antony to negotiate with the Median king Artavasdes, whom he succeeded in detaching from the alliance of Parthia, and gaining over to that of Rome: a service for which he was subsequently rewarded by the triumvir by the addition to his dominions of the Lesser Armenia. (Dion Cass. xlix. 33, 44.) But though he thus owed his elevation to Antony he was fortunate enough not to share in his fall, and although he had sent an auxiliary force to the assistance of his patron in B. C. 30, shortly before the battle of Actium, he was able to make his peace with Octavian, who confirmed him in his kingdom, and some years afterwards bestowed on him the honorary appellations of a friend and ally of the Roman people. (Plut. *Ant.* 61; Strab. xii. p. 578; Dion Cass. liii. 25.) At a subsequent period (about B. C. 16) he was intrusted by Agrippa with the charge of reducing the kingdom of Bosporus, which had been usurped by Scribonius after the death of Asander. The usurper was put to death by the Bosporans before the arrival of Polemon, who notwithstanding some opposition established himself in the sovereignty of the country, in which he was confirmed, first by Agrippa and then by Augustus himself. (Dion Cass. liv. 24.) His reign after this was long and prosperous: his dominions comprised, besides Pontus itself, Colchis and the other provinces, as far as the kingdom of the Bosporus, the confines of which last he extended to the river Tanaïs, and destroyed the city of that name, which had ventured to throw off his yoke. (Strab. xi. pp. 493, 495, 499.) But having engaged in an expedition against the barbarian tribe of the Aspurgians (who inhabited the mountains above Phanagoria) he was not only defeated by them, but taken prisoner, and immediately put to death. (Id. xi. p. 495, xii. p. 556.) The date of this event is unknown; but it appears from an inscription that he must have been still on the throne as late as B. C. 2. (Böckh, *Corp. Inscr.* vol. ii. No. 3524; Eckhel, vol. ii. p. 369.)

Polemon had been twice married: first to Dynamis, a daughter of Pharnaces, and granddaughter of Mithridates the Great, by whom he appears to have had no children. (Dion Cass. liv. 24); and secondly to PYTHODORIS, who succeeded him on the throne. By her he left two sons, Polemon II., and Zenon king of Armenia, and one daughter who was married to Cotys king of Thrace. (Strab. xii. p. 556; Tac. *Ann.* ii. 56.)

2. POLEMON II., was a son of the preceding and of Pythodoris. During the lifetime of his mother he was content to remain in a private station, while he assisted her in the administration of her dominions: but in A. D. 39, he was raised by Caligula to the sovereignty not only of Pontus, which had been held by Pythodoris, but of the Bosporus also. This last was, however, afterwards taken from him by Claudius, who assigned it to Mithridates, while he gave Polemon a portion of Cilicia in its stead, A. D. 41. (Dion Cass. lix. 12, lx. 8.) He appears to have been a man of a weak character, and in A. D. 48 allowed himself to be persuaded by Berenice, the widow of Herod, king of Chalcis, to adopt the Jewish religion in order that he might marry that princess, who possessed vast wealth. But Berenice had sought this marriage only as a cloak for her illicit amours [BERENICE, No. 2.]: it was in consequence soon dissolved, and Polemon ceased to profess Judaism (Joseph. *Ant.* xx. 7. § 3). At a subsequent period he was induced by Nero to abdicate the throne, and Pontus was reduced to the condition of a Roman province. This appears to have taken place about the year A. D. 62 (Suet. *Nero*, 18; Eutrop. vii. 14; Aur. Vict. *de Caes.* 5. § 2; Eckhel, vol. ii. p. 373). As the city of Polemonium on the Euxine (Scymn. Ch. *Fr.* i. 177; Steph. Byz. *s. v.* Πολεμώνιον) is not mentioned by Strabo, it appears certain that we must ascribe its foundation to Polemon II., and not to his father. Concerning the coins of the two Polemons, see Cary, *Hist. des Rois de Thrace et du Bosphore*, 4to. Paris, 1752, and Eckhel, vol. ii. pp. 368—373. [E. H. B.]

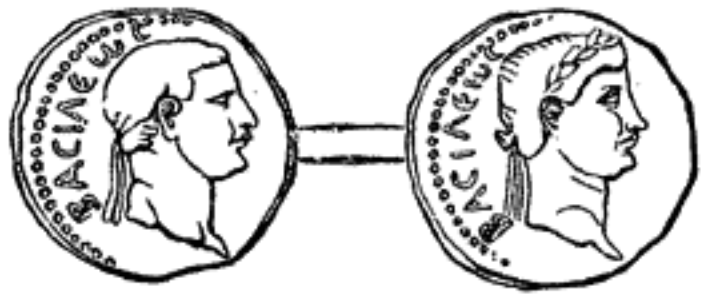

COIN OF POLEMON II.

PO'LEMON (Πολέμων), literary. 1. Of Athens, an eminent Platonic philosopher, and for some time the head of the Academy, was the son of Philostratus, a man of wealth and political distinction. In his youth, Polemon was extremely profligate; but one day, when he was about thirty, on his bursting into the school of Xenocrates, at the head of a band of revellers, his attention was so arrested by the discourse, which the master continued calmly in spite of the interruption, and which chanced to be upon temperance, that he tore off his garland and remained an attentive listener, and from that day he adopted an abstemious course of life, and continued to frequent the school, of which, on the death of Xenocrates, he became the head, in Ol. 116, B. C. 315. According to Eusebius (*Chron.*) he died in Ol. 126. 4, B. C. 273. Diogenes also says that he died at a great age, and of natural decay. He esteemed the object of philosophy to be, to exercise men in things and deeds, not in dialectic

speculations; his character was grave and severe; and he took pride in displaying the mastery which he had acquired over emotions of every sort. He was a close follower of Xenocrates in all things, and an intimate friend of Crates and Crantor, who were his disciples, as well as Zeno and Arcesilas; Crates was his successor in the Academy. In literature he most admired Homer and Sophocles, and he is said to have been the author of the remark, that Homer is an epic Sophocles, and Sophocles a tragic Homer. He left, according to Diogenes, several treatises, none of which were extant in the time of Suidas. There is, however, a quotation made by Clemens Alexandrinus, either from him or from another philosopher of the same name, ἐν τοῖς περὶ τοῦ κατὰ φύσιν βίου (*Strom.* vii. p. 117), and another passage (*Strom.* ii. p. 410), upon happiness, which agrees precisely with the statement of Cicero (*de Fin.* iv. 6), that Polemon placed the *summum bonum* in living according to the laws of nature. (Diog. Laërt. iv. 16—20; Suid. *s. v.*; Plut. *de Adul. et Amic.* 32, p. 71, e.; Lucian. *Bis Accusat.* 16, vol. ii. p. 811; Ath. ii. p. 44, e.; Cic. *Acad.* i. 9, ii. 35, 42, *de Orat.* iii. 18, *de Fin.* ii. 6, 11, iv. 2, 6, 16, 18, v. 1, 5, 7, *et alib.*; Horat. *Serm.* ii. 3. 253, fol.; Val. Max. vi. 9; Menag. *ad Diog. Laërt. l. c.*; Fabric. *Bibl. Graec.* vol. iii. p. 183; comp. p. 323, n. *hhh.*)

2. Another Platonic philosopher, the disciple of Plotinus. (Porphyr. *Plot. Vit.*; Fabric. *l. c.*; Clinton, *F. H. sub anno* B. C. 315, vol. ii. 3d ed.)

3. Of Athens by citizenship, but by birth either of Ilium, or Samos, or Sicyon, a Stoic philosopher and an eminent geographer, surnamed ὁ περιηγήτης, was the son of Euegetes, and a contemporary of Aristophanes of Byzantium, in the time of Ptolemy Epiphanes, at the beginning of the second century B. C. (Suid. *s. v.*; Ath. vi. p. 234; Clinton, *F. H.* vol. iii. *sub ann.* B. C. 199). In philosophy he was a disciple of Panaetius. He made extensive journeys through Greece, to collect materials for his geographical works, in the course of which he paid particular attention to the inscriptions on votive offerings and on columns, whence he obtained the surname of Στηλοκόπας. (Ath. *l. c.*; Casaub. *ad loc.*) As the collector of these inscriptions, he was one of the earlier contributors to the *Greek Anthology*, and he wrote a work expressly, Περὶ τῶν κατὰ πόλεις ἐπιγραμμάτων (Ath. x. pp. 436, d., 442, e.); besides which, other works of his are mentioned, upon the votive offerings and monuments in the Acropolis of Athens, at Lacedaemon, at Delphi, and elsewhere, which no doubt contained copies of numerous epigrams. Hence Jacobs infers that, in all probability, his works formed a chief source of the *Garland* of Meleager (*Animadv. in Anth. Graec.* vol. i. Prooem. pp. xxxiv. xxxv.). Athenaeus and other writers make very numerous quotations from his works, the titles of which it is unnecessary to give at length. They are chiefly descriptions of different parts of Greece; some are on the paintings preserved in various places, and several are controversial, among which is one against Eratosthenes. (Fabric. *Bibl. Graec.* vol. iii. p. 184; Vossius, *de Hist. Graec.* pp. 159, foll. ed. Westermann; Clinton, *F. H.* vol. iii. p. 524, where a list of his works is given.)

4. Antonius, a highly celebrated sophist and rhetorician, who flourished under Trajan, Hadrian, and the first Antoninus, and was in high favour with the two former emperors. (Suid. *s. v.*; Philostr. *Vit. Soph.* p. 532.) He is placed at the sixteenth year of Hadrian, A. D. 133, by Eusebius (*Chron.*). His life is related at considerable length by Philostratus (*Vit. Sophist.* ii. 25, pp. 530—544). He was born of a consular family, at Laodiceia, but spent the greater part of his life at Smyrna, the people of which city conferred upon him at a very early age the highest honours, in return for which he did much to promote their prosperity, especially by his influence with the emperors. Nor, in performing these services, did he neglect his native city Laodiceia. An interesting account of his relations with the emperors Hadrian and Antoninus is given by Philostratus (pp. 533, 534).

Among the sophists and rhetoricians, whom he heard, were Timocrates, Scopelianus, Dion Chrysostom and Apollophanes. His most celebrated disciple was Aristeides. His chief contemporaries were Herodes Atticus, Marcus Byzantinus, Dionysius Milesius, and Favorinus, who was his chief rival. Among his imitators in subsequent times was S. Gregory Nazianzen. His style of oratory was imposing rather than pleasing; and his character was haughty and reserved. During the latter part of his life he was so tortured by the gout, that he resolved to put an end to his existence; he had himself shut up in the tomb of his ancestors at Laodiceia, where he died of hunger, at the age of sixty-five. The exact time of his death is not known; but it must have been some time after A. D. 143, as he was heard in that year by Verus.

The only extant work of Polemon is the funeral orations for Cynaegeirus and Callimachus, the generals who fell at Marathon, which are supposed to be pronounced by their fathers, each extolling his own son above the other. Philostratus mentions several others of his rhetorical compositions, the subjects of which are chiefly taken from Athenian history, and an oration which he pronounced, by command of Hadrian, at the dedication of the temple of Zeus Olympius at Athens, in A. D. 135.

His λόγοι ἐπιτάφιοι were first printed by H. Stephanus, in his collection of the declamations of Polemon, Himerius, and other rhetoricians, Paris, 1547, 4to., afterwards by themselves in Greek, Paris, 1586, 4to.; and in Greek and Latin, Tolosae, 1637, 8vo. The latest and best edition is that of Caspar and Conrad Orelli, Lips. 1819, 8vo. (Fabric. *Bibl. Graec.* vol. vi. pp. 2—4; Clinton, *Fasti Romani*, *s. a.* 133, 135, 143.) There is a coin of Hadrian, bearing the inscription ΠΟΛΕΜΩΝ. ΑΝΕΘΗΚΕ. CMΥΡΝΑΙΟΙC. (Rasche, *Lexicon Rei Num. s. v. Polemon*; Eckhel, *Doctr. Num. Vet.* vol. ii. p. 562). This coin belongs to a class which Eckhel has explained in a dissertation (vol. iv. c. 19, pp. 368—374). The question respecting the identity of the sophist with the writer, who forms the subject of the following article, is discussed by Fr. Passow (*Ueber Polemon's Zeitalter*, in the *Archiv. für Philologie und Paedagogik*, 1825, vol. i. pp. 7—9, *Vermischte Schriften*, p. 137.) [P. S.]

PO'LEMON (Πολέμων), the author of a short Greek work on Physiognomy, which is still extant. Nothing is known of the events of his life, but from some expressions that he uses (*e. g.* the word εἰδωλόθυτος, i. 6. p. 197) it has been supposed that he was a Christian. With respect to his date it can only be stated that he must have lived in or before the third century after

Christ, as he is mentioned by Origen (*Cont. Cels.* i. 33. p.351, ed. Bened.), and from his style he cannot be supposed to have lived much earlier than this time. His work, which appears to have suffered much from the ignorance of transcribers, consists of two books: in the first, which contains twenty-three chapters, after proving the utility of physiognomy, he lays down the general principles of the science; he speaks of the shape of the head, the colour of the hair, of the forehead, the eyes, the ears, the nose, the manner of breathing, the sound of the voice, &c.; in the second book, which consists of twenty-seven chapters, he goes on to apply the principles he had before laid down, and describes in a few words the characters of the courageous man, the timid, the impudent, the passionate, the talkative, &c. It was first published in Greek by Camillus Peruscus, with Aelian's "Varia Historia," and other works, at Rome, 1545, 4to. It was translated into Latin by Nicolaus Petreius, and published with Meletius "De Natura Hominis," and other works, at Venice, 1552, 4to. The last and best edition is that by J. G. F. Franz in his "Scriptores Physiognomoniae Veteres," Altenburg. 1780. 8vo. in Greek and Latin, with a Preface and Notes. It was translated into Arabic, and is still extant in that language. [PHILEMON]. (See Franz's Preface to his "*Script. Physiogn. Vet.*" and *Penny Cyclopaedia.*) [W. A. G.]

PO'LEMON, of Alexandria, a painter mentioned by Pliny among those who were *non ignobiles quidem, in transcursu tamen dicendi* (*H. N.* xxxv. 11. s. 40. § 42). [P. S.]

PO'LIAS (Πολιάς), i. e. "the goddess protecting the city," a surname of Athena at Athens, where she was especially worshipped as the protecting divinity of the acropolis. (Paus. i. 27. § 1; Arnob. *adv. Gent.* vi. 193.) [L. S.]

PO'LICHUS, artist. [POLICHUS.]

POLIEUS (Πολιεύς), "the protector of the city," a surname of Zeus, under which he had an altar on the acropolis at Athens. Upon this altar barley and wheat were strewed, which were consumed by the bull about to be sacrificed to the god. The priest who killed the victim, threw away the axe as soon as he had struck the fatal blow, and the axe was then brought before a court of justice. (Paus. i. 24. § 4, 28. § 11.) [L. S.]

POLI'OCHUS (Πολίοχος), an Athenian comic poet, of uncertain age, of whom two fragments only occur in Athenaeus (vii. p. 313, c. ii. p. 60, c.), the one from his Κορινθιαστής, and the other from a play, of which the title is not mentioned. (Meineke, *Frag. Com. Graec.* vol. i. p. 498, vol. iv. pp. 589, 590.) [P. S.]

POLIORCE'TES, DEME'TRIUS. [DEMETRIUS, p. 962.]

POLIS, a statuary, mentioned by Pliny among those who made *athletas et armatos et venatores sacrificantesque* (*H. N.* xxxiv. 8. s. 19. § 34). [P. S.]

POLI'TES (Πολίτης). 1. A son of Priam and Hecabe, and father of Priam the younger, was a valiant warrior, but was slain by Pyrrhus. (Hom. *Il.* ii. 791, xiii. 533, xxiv. 250; Virg. *Aen.* ii. 526, v. 564.)

2. A companion of Odysseus, who is said to have been worshipped as a hero at Temesa in Italy. (Hom. *Od.* x. 224; Strab. vi. p. 255.)

3. One of the companions of Menelaus. (Paus. x. 25. § 2.) [L. S.]

POLIU'CHOS (Πολιοῦχος), i. e. "protecting the city," occurs as a surname of several divinities, such as Athena Chalcioecus at Sparta. (Paus. iii. 17. § 2), and of Athena at Athens. (Comp. ATHENA.) [L. S.]

POLLA, the name of several Roman females, was merely another form of Paulla, like Clodius of Claudius.

1. The wife of D. Brutus, one of the murderers of Caesar. Cicero calls her simply *Polla* (*ad Fam.* xi. 8), but we learn from a letter of Caelius (*ad Fam.* viii. 7) that her full name was *Paulla Valeria.* She was a sister of the C. Valerius Triarius, who was tribune of the plebs B. C. 51, and who subsequently served in the civil war in Pompey's fleet. She divorced her husband, whose name is not mentioned, in B. C. 50, without being able to give any reason for so doing, and then married D. Brutus (*ad Fam.* viii. 7).

2. The mother of L. Gellius Publicola. (Dion Cass. xlvii. 24, where the manuscripts have Palla.)

3. The sister of M. Agrippa. (Dion Cass. lv. 8.)

4. ACERRONIA POLLA, the friend of Agrippina, is spoken of under ACERRONIA.

5. VESPASIA POLLA, the daughter of Vespasius Pollio, and the mother of the emperor Vespasian. (Suet. *Vesp.* 1.)

6. ARGENTARIA POLLA, the wife of the poet Lucan. (Stat. *Silv.* ii. 7. 62, &c.; Martial, vii. 21, 23, x. 64.)

POLLE'NIUS SEBENNUS, lived in the reign of Alexander Severus (Dion Cass. lxxvi. 9.)

POLLES (Πόλλης). Suidas mentions (*s. v.* Μελάμπους), that Melampus and Polles had acquired such celebrity as diviners, that there was a current proverb, "*It needs a Melampus or a Polles to divine it.*" He was a native of Aegae in Asia Minor, and wrote copiously on the subject of divination in all its forms; as on the prognostications to be derived from the objects that met a traveller on his way; from what occurred at home; regarding the result of diseases; and similar subjects, for which see Suidas (*s. vv.* Ὀιωνιστικήν, Πόλλης). [W. M. G.]

POLLEX, one of Cicero's slaves. (Cic. *ad Fam.* xiv. 6, *ad Att.* viii. 5, xiii. 46, 47.)

POLLIA'NUS (Πωλλιανός), an epigrammatic poet, five of whose pieces are preserved in the Greek Anthology. From the first of these epigrams it is probable that he was a grammarian; the third is addressed to a poet named Florus, who is possibly the Florus who lived under Hadrian; but there is no other indication of the writer's age. (Brunck, *Anal.* vol. ii. p. 439; Jacobs, *Anth. Graec.* vol. iii. pp. 146, 147, vol. xiii. p. 940.) [P. S.]

PO'LLIO, artists. 1. A gem-engraver (Bracci, *Praef. ad Comm.* ii. p. 6).

2. C. Postumius, an architect, whose name occurs in an inscription in the cathedral at Terracina; from which it may be inferred, with much probability, that he was the architect of the celebrated temple of Apollo at that place. From another inscription it appears that C. Cocceius, the architect of the temple of Augustus at Pozzuoli, was the freedman and disciple of this Postumius Pollio. (R. Rochette, *Lettre à M. Schorn*, pp. 440—441, 2nd ed.) [P. S.]

PO'LLIO, A'NNIUS, was accused of treason (*majestas*) towards the end of the reign of Tiberius, but was not brought to trial. He was subsequently one of Nero's intimate friends, but was

notwithstanding accused of taking part in Piso's conspiracy against that emperor in A. D. 63, and was in consequence banished. His wife's name was Servilia. (Tac. *Ann.* vi. 9, xv. 56, 71, xvi. 30.)

PO'LLIO, A'NTIUS, one of the consules suffecti in A. D. 155 (Fasti).

PO'LLIO, ASI'NIUS. 1. C. ASINIUS POLLIO, a distinguished orator, poet and historian of the Augustan age. He was descended from a family of the Marrucini, and he may have been a grandson of the Herius Asinius, who commanded this people in the Marsic war. We learn from the Fasti Capitolini, and from inscriptions, that his father's name was Cneius. Pollio was born at Rome in B. C. 76 according to Hieronymus (in Euseb. *Chron.*), and he had consequently frequent opportunities of hearing in his youth Cicero, Caesar, Hortensius, and the other great orators of the age. He was early fired with the ambition of treading in the footsteps of these illustrious men, and accordingly in B. C. 54, when he was only twenty-two years of age, he came forward as the accuser of C. Cato, on account of the disturbances which the latter had caused in B. C. 56, when he was tribune of the plebs. Cato was defended by C. Licinius Calvus and M. Scaurus; but as the illegal acts of which he was accused, had been performed to favour the election of Pompey and Crassus to the consulship, he was now supported by the powerful influence of the former, and was accordingly acquitted. It can scarcely be inferred from this accusation that Pollio was in favour of the republican party; he probably only wished to attract attention, and obtain celebrity by his bold attack against one of the creatures of the triumvirs. At all events, he espoused Caesar's party, when a rupture at length took place between Caesar and Pompey, and repaired to Caesar in Cisalpine Gaul probably in the course of B. C. 50. He accompanied Caesar in his passage across the Rubicon at the beginning of B. C. 49, on which occasion he is mentioned in a manner that would indicate that he was one of Caesar's intimate friends (Plut. *Caes.* 32), and was a witness of his triumphal progress through the towns of Italy. After Caesar had obtained possession of Italy Pollio was sent, under the command of Curio, to drive M. Cato out of Sicily, and from thence crossed over with Curio into Africa. After the unfortunate battle, in which Curio was defeated by King Juba, and in which he lost his life, Pollio hastened back to the camp at Utica, collected the remains of the army, and with difficulty made his escape by sea. He now joined Caesar, accompanied him in his campaign against Pompey in Greece, and was present at the battle of Pharsalia, B. C. 48, which he could therefore describe as an eye-witness. After the battle of Pharsalia he returned to Rome, and was probably tribune of the plebs in B. C. 47, since he is mentioned in that year as one of the opponents of the tribune Dolabella, who was endeavouring to carry a measure for the abolition of all debts (Plut. *Anton.* 9), and as a private person he could not have offered any open resistance to a tribune. In the following year, B. C. 46, Pollio fought under Caesar against the Pompeian party in Africa, and he related in his history how he and Caesar on one occasion had driven back the enemy when their troops were surprised (Plut. *Caes.* 52). He also accompanied Caesar next year, B. C. 45, in his campaign in Spain, and on his return to Rome must have been one of the fourteen praetors, whom Caesar appointed in the course of this year, since we find him called *praetorius* in the history of B. C. 44. (Vell. Pat. ii. 73.) He did not, however, remain long in Rome, for Caesar sent him again into Spain, with the command of the Further Province, in order to prosecute the war against Sex. Pompey, who had again collected a considerable force since the battle of Munda. He was in his province at the time of Caesar's death on the 15th of March, B. C. 44, and his campaign against Sextus is described by his panegyrist Velleius Paterculus (*l. c.*) as most glorious; but he was, in fact, defeated, and nearly lost his life in the battle (Dion Cass. xlv. 10). He would probably have been unable to maintain his position in his province, if a peace had not been concluded after Caesar's death between Rome and Sextus. This was brought about by the mediation of Antony and Lepidus; Sextus quitted Spain, but Pollio continued quietly in his province.

On the breaking out of the war between Antony and the senate in B. C. 43, Pollio was strongly pressed to assist the latter with troops. In his letters to Cicero, three of which have come down to us (*ad Fam.* x. 31—33), he expresses great devotion to the cause of the senate, but alleges various reasons why it is impossible for him to comply with their request. Like most of Caesar's other friends, he probably did not in heart wish success to the senatorial party, but at the same time would not commit himself to Antony. Even when the latter was joined by Lepidus, he still hesitated to declare in their favour; but when Octavian espoused their side, and compelled the senate in the month of August to repeal the sentence of outlawry which had been pronounced against them, Pollio at length joined them with three legions, and persuaded L. Plancus in Gaul to follow his example. Octavian, Antony, and Lepidus then formed the triumvirate, and determined who should be consuls for the next five years. Pollio was nominated for B. C. 40, but was in return obliged to consent to the proscription of his father-in-law, L. Quintius.

In the division of the provinces among the triumvirs, Antony received the Gauls with the exception of the Narbonese. The administration of the Transpadane Gaul was committed to Pollio by Antony, and he had accordingly the difficult task of settling the veterans in the lands which had been assigned to them in this province. It was upon this occasion that he saved the property of the poet Virgil at Mantua from confiscation, whom he took under his protection from his love of literature. In the Perusinian war which was carried on by Fulvia and L. Antonius against Octavian in B. C. 41 and 40, Pollio, like the other legates of Antony, took little part, as he did not know the views and wishes of his commander. Octavian compelled him to resign the province to Alfenus Varus; and as Antony, the triumvir, was now expected from Greece, Pollio exerted himself to keep possession of the sea-coast in order to secure his landing, since an open rupture between Octavian and Antony seemed now almost inevitable. He was fortunate in securing the co-operation of Domitius Ahenobarbus, who was cruising in the Ionian sea with a squadron of ships which had

formed part of the fleet of Brutus and Cassius. The threatened war, however, did not break out; and a reconciliation took place at Brundusium between Octavian and Antony in B. C. 40, at which Pollio acted the part of mediator. Pollio returned to Rome with the triumvirs, and now became consul with Cn. Domitius Calvinus, according to the promise made him three years before. It was during his consulship that Virgil addressed to him his fourth Eclogue.

In the following year, B. C. 39, Antony went to Greece, and sent Pollio with a part of his army to fight against the Parthini, an Illyrian people, who had espoused the side of Brutus and Cassius. Pollio was successful in his expedition; he defeated the Parthini and took the Dalmatian town of Salonae; and in consequence of his success obtained the honour of a triumph on the 25th of October in this year. He gave his son Asinius Gallus the agnomen of Saloninus after the town which he had taken. It was during his Illyrian campaign that Virgil addressed to him the eighth Eclogue (see especially ll. 6, 7, 12).

From this time Pollio withdrew altogether from political life, and devoted himself to the study of literature. He still continued however to exercise his oratorical powers, and maintained his reputation for eloquence by his speeches both in the senate and the courts of justice. When the war broke out between Octavian and Antony, the former asked Pollio to accompany him in the campaign; but he declined on account of his former friendship with Antony, and Octavian admitted the validity of his excuse. He lived to see the supremacy of Augustus fully established, and died at his Tusculan villa, A. D. 4, in the eightieth year of his age, preserving to the last the full enjoyment of his health and of all his faculties. (Val. Max. viii. 13. § 4.)

Asinius Pollio deserves a distinguished place in the history of Roman literature, not so much on account of his works, as of the encouragement which he gave to literature. He was not only a patron of Virgil, Horace (see *Carm.* ii. 1), and other great poets and writers, but he has the honour of having been the first person to establish a public library at Rome, upon which he expended the money he had obtained in his Illyrian campaign. (Plin. *H. N.* vii. 3, xxxv. 2.) He also introduced the practice of which Martial and other later writers so frequently complain, of reading all his works before a large circle of friends and critics, in order to obtain their judgment and opinion before making them public. (Senec. *Controv.* iv. Praef. p. 441.) None of Pollio's own works have come down to us, but they possessed sufficient merit to lead his contemporaries and successors to class his name with those of Cicero, Virgil and Sallust, as an orator, a poet and an historian. It was however as an orator that he possessed the greatest reputation. We have already seen that he distinguished himself when he was only twenty-two by his speech against C. Cato: Catullus describes him in his youth (*Carm.* xii. 9) as

> "leporum
> Disertus puer et facetiarum,"

and Horace speaks of him in the full maturity of his powers (*Carm.* ii. 1. 13) as

> "Insigne maestis praesidium reis
> Et consulenti, Pollio, curiae;"

and we have also the more impartial testimony of Quintilian, the two Senecas and the author of the Dialogue on Orators to the greatness of his oratorical powers. Belonging as he did both to the Ciceronian and the Augustan age, the orations of Pollio partook somewhat of the character of each period. They possessed the fertility of invention and the power of thought of the earlier period, but at the same time somewhat of the artificial and elaborate rhetoric which began to characterise the style of the empire. There was an excessive care bestowed upon the composition, and at the same time a fondness for ancient words and expressions, which often obscured the meaning of his speeches, and detracted much from the pleasure of his hearers and readers. Hence the author of the Dialogue on Orators (c. 21) speaks of him as *durus et siccus*, and Quintilian says (x. 1. § 113) that so far is he from possessing the brilliant and pleasing style of Cicero (*nitor et jucunditas Ciceronis*), that he might appear to belong to the age preceding that of the great orator. We may infer that there was a degree of pedantry and an affectation of learning in his speeches; and it was probably the same desire of exhibiting his reading, which led him to make frequent quotations from Ennius, Accius, Pacuvius, and the other ancient poets. (Quintil. i. 8. § 11, ix. 4. § 76.) The care however with which he composed his speeches—his *diligentia*—forms an especial subject of praise with Quintilian. (Comp. in general Quintil. x. 1. § 113, x. 2. § 25, xii. 11. § 28; Senec. *Controv.* iv. Praef. p. 441, *Suas.* vi. p. 50; Senec. *Ep.* 100; Auct. *Dial. de Orat.* 17, 21, 25.) Meyer has collected the titles of eleven of his orations. (*Orator. Roman. Fragm.* p. 491, &c.)

As an historian Pollio was celebrated for his history of the civil wars in seventeen books. It commenced with the consulship of Metellus and Afranius, B. C. 60, in which year the first triumvirate was formed, and appears to have come down to the time when Augustus obtained the undisputed supremacy of the Roman world. It has been erroneously supposed by some modern writers from a passage in Plutarch (*Caes.* 46), that this work was written in Greek. Pollio was a contemporary of the whole period embraced in his history, and was an eye-witness of many of the important events which he describes. His work was thus one of great value, and is cited by subsequent writers in terms of the highest commendation. It appears to have been rich in anecdotes about Caesar, but the judgment which he passed upon Cicero appeared to the elder Seneca unjustly severe. Pollio was assisted to some extent in the composition of the work by the grammarian Atteius Philologus, who drew up for his use certain rules which might be useful to him in writing. (Suid. *s. v.* Ἀσίννιος; Senec. *Suas.* vi. vii.; Hor. *Carm.* ii. 1; Suet. *Caes.* 30, *De Ill. Gram.* 10; Plut. *Caes.* 46; Tac. *Ann.* iv. 34; Appian, *B. C.* ii. 82; Val. Max. viii. 13. ext. 4.)

As a poet Pollio was best known for his tragedies, which are spoken of in high terms by Virgil and Horace, but which probably did not possess any great merit, as they are hardly mentioned by subsequent writers, and only one fragment of them is preserved by the grammarians. (Virg. *Ecl.* iii. 86, viii. 10; Hor. *Carm.* ii. 1. 9, *Sat.* i. 10. 42;

Charis. i. p. 56, ed. Lind.) The words of Virgil (*Ecl.* iii. 86), "Pollio et ipse facit *nova* carmina," probably refer to tragedies of a new kind, namely, such as were not borrowed from the Greek, but contained subjects entirely new, taken from Roman story. (Welcker, *Die Griechischen Tragödien*, p. 1421, &c.)

Pollio also enjoyed great reputation as a critic, but he is chiefly known in this capacity for the severe judgment which he passed upon his great contemporaries. Thus he pointed out many mistakes in the speeches of Cicero (Quintil. xii. 1. § 22), censured the Commentaries of Caesar for their want of historical fidelity, and found fault with Sallust for affectation in the use of antiquated words and expressions (Suet. *de Ill. Gram.* 10), a fault with which Pollio himself is charged by other writers. He also complained of a certain *Patavinity* in Livy (Quintil. i. 5. § 56, viii. 1. § 3), respecting which some remarks are made in the life of Livy. [Vol. II. p. 795.]

Pollio had a son, C. Asinius Gallus Saloninus, who is spoken of elsewhere. [GALLUS, No. 2.] Asinius Gallus married Vipsania, the daughter of Agrippa and Pomponia, the former wife of Tiberius, by whom he had several children: namely, 1. Asinius Saloninus. (Tac. *Ann.* iii. 75) 2. Asinius Gallus. [GALLUS, No. 3.] 3. Asinius Pollio, spoken of below [No. 2], Asinius Agrippa, consul A. D. 25 [AGRIPPA, p. 77, a], Asinius Celer. [CELER.] (Lipsius, *ad Tac. Ann.* iii. 75.)

(The following are the most important authorities for the life of Pollio, in addition to those which have been cited above: Cic. *ad Fam.* ix. 25, x. 31, xi. 9, *ad Att.* xii. 2, 38, 39, xiii. 20; Appian, *B. C.* ii. 40, 45, 82, iii. 46, 74, 97, iv. 12, 27, v. 20—23, 50, 64; Vell. Pat. ii. 63, 76, 86; Dion Cass. xlv. 10, xlviii. 15, 41; and among modern writers, Eckhard, *Commentatio de C. Asinio, iniquo optimorum Latinorum auctorum censore*, Jen. 1793, and especially Thorbecke, *Commentatio de C. Asinii Pollionis Vita et Studiis*, Lugd. Batav. 1820.)

2. C. ASINIUS POLLIO, grandson of the preceding, and son of C. Asinius Gallus Saloninus and of Vipsania, the daughter of Agrippa, was consul A. D. 23 with C. Antistius Vetus. (Tac. *Ann.* iv. 1; Plin. *H. N.* xxxiii. 1. s. 8.) We learn from coins, a specimen of which is annexed, that he was also proconsul of Asia. The obverse represents Drusus, the son of the emperor Tiberius and Germanicus seated on a curule chair, with the legend ΔΡΟΥΣΟΣ ΚΑΙ ΓΕΡΜΑΝΙΚΟΣ ΚΑΙΣΑΡΕΣ ΝΕΟΙ ΘΕΟΙ ΦΙΛΑΔΕΛΦΟΙ; the reverse a crown of oak leaves, with the legend ΓΑΙΩ ΑΣΙΝΙΩ ΠΟΛΛΙΩΝΙ ΑΝΘΥΠΑΤΩ, and within the crown ΚΟΙΝΟΥ ΑΣΙΑΣ. Drusus and Germanicus are here called Philadelphi, because they were brothers by adoption; and there was an obvious reason why Pollio had these coins struck, inasmuch as Drusus was the half-brother of Pollio by the same mother Vipsania. (Eckhel, vol. vi. pp. 210, 211.)

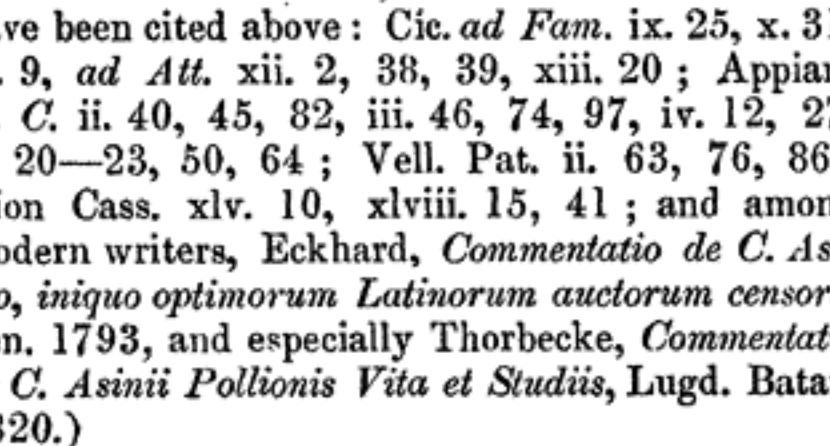

COIN OF ASINIUS POLLIO, CONSUL A. D. 23.

3. ASINIUS POLLIO, the commander of a regiment of horse, serving under Luceius Albinus in Mauritania, was slain in A. D. 69, when the troops espoused the side of Vitellius. (Tac. *Hist.* ii. 59.)

4. ASINIUS POLLIO VERRUCOSUS, consul A. D. 81. (Dion Cass. lxvi. 26; Fasti.)

PO'LLIO, ASI'NIUS, a native of Tralles in Asia Minor, is described by Suidas (*s. v.* Πωλίων) as a sophist and philosopher, who taught at Rome at the time of Pompey the Great, and succeeded Timagenes in his school. But as Timagenes flourished B. C. 55 [TIMAGENES], we must place the date of Asinius Pollio rather later. Judging from the name of the latter, we may infer that he was a freedman of the great Asinius Pollio. Suidas ascribes to the Trallian the following works: 1. An Epitome of the Atthis of Philochorus, respecting which see PHILOCHORUS, p. 299, b. 2. Memorabilia of the philosopher Musonius (Rufus). 3. An Epitome of the Georgics of Diophanes, in two books. 4. A commentary on Aristotle's work on Animals. 5. On the Civil War between Caesar and Pompey. The second of these works however could not have been written by this Pollio, since Musonius lived in the reign of Nero: some writers ascribe it to Valerius Pollio, who lived in the reign of Hadrian, but others to Claudius Pollio, a contemporary of the younger Pliny. The work on the civil war between Caesar and Pompey may perhaps have been a translation into Greek of the history of the great Pollio on the same subject. (Vossius, *de Hist. Graecis*, p. 197, ed. Westermann; Fabric. *Bibl. Graec.* vol. iii. p. 566, with the note of Harles; Clinton, *F. H.* vol. iii. p. 550.)

PO'LLIO, CAE'LIUS, was commander of the Roman army in Armenia, A. D. 51, and was bribed by Rhadamistus to betray the cause of Mithridates king of Armenia, whom the Romans had placed upon the throne. Notwithstanding his corrupt conduct, he was allowed to remain in Armenia till the first year of Nero's reign, A. D. 54, when he was succeeded by Laelianus. (Tac. *Ann.* xii. 44, 45; Dion Cass. lxi. 6.)

PO'LLIO, CARVI'LIUS, a Roman eques, lived in the times of the dictator Sulla, and was celebrated for several new kinds of ornamental furniture, which he invented and brought into use. (Plin. *H. N.* ix. 11. s. 13, xxxiii. 11. s. 51.)

PO'LLIO, CLAU'DIUS, a contemporary of the younger Pliny, who extols his merits in one of his letters (vii. 31). Pliny states that Pollio had written the life of one of his friends: the name is corrupt in the manuscripts; the best modern editions have Annius Bassus; but some read Musonius, and therefore suppose that the Memorabilia of Musonius, which Suidas ascribes to Asinius Pollio, is the very work alluded to by Pliny. The name however of the philosopher was Musonius *Rufus*, and not *Bassus;* and the way in which he is spoken of by Pliny would lead to the conclusion that he was not the celebrated philosopher.

PO'LLIO, CLAU'DIUS, a centurion, who put Diadumenianus to death. (Dion Cass. lxxviii. 40.)

PO'LLIO, CLO'DIUS, a man of praetorian rank, against whom Nero wrote a poem, entitled *Luscio*. (Suet *Dom.* 1.)

PO'LLIO, DOMI'TIUS, offered his daughter for a Vestal Virgin in the reign of Tiberius. (Tac. *Ann.* ii. 87.)

PO'LLIO, L. FUFI'DIUS, consul A. D. 166 with Q. Servilius Pudens. (Lamprid. *Commod.* 11 ; Fasti.)

PO'LLIO, HERE'NNIUS, a Roman orator, and a contemporary of the younger Pliny. (Plin. *Ep.* iv. 19.)

PO'LLIO, JU'LIUS, a tribune of the praetorian cohort, assisted Nero in poisoning Britannicus. (Tac. *Ann.* xiii. 15.)

PO'LLIO, ME'MMIUS. [MEMMIUS, No. 13.]

PO'LLIO, NAE'VIUS. [NAEVIUS, No. 8.]

PO'LLIO, ROMI'LIUS, a Roman who attained the age of upwards of a hundred years. When asked by the emperor Augustus how he had preserved such vigour of mind and body, he replied "intus mulso, foris oleo." (Plin. *H. N.* xxii. 24. s. 53.)

PO'LLIO, RU'BRIUS, the commander of the praetorian cohorts in the reign of Claudius, was allowed a seat in the senate as often as he accompanied the emperor thither. (Dion Cass. lx. 23.)

PO'LLIO, TREBE'LLIUS. [TREBELLIUS.]

PO'LLIO, VALE'RIUS, an Alexandrian philosopher, lived in the time of the emperor Hadrian, and was the father of the philosopher Diodorus. (Suidas, *s. v.* Πωλίων.) [DIODORUS, literary, No. 2.]

PO'LLIO, VE'DIUS, a Roman eques and a friend of Augustus, was by birth a freedman, and has obtained a place in history on account of his riches and his cruelty. He was accustomed to feed his lampreys with human flesh, and whenever a slave displeased him, the unfortunate wretch was forthwith thrown into the pond as food for the fish. On one occasion Augustus was supping with him, when a slave had the misfortune to break a crystal goblet, aud his master immediately ordered him to be thrown to the fishes. The slave fell at the feet of Augustus, praying for mercy ; the emperor interceded with his master on his behalf, but when he could not prevail upon Pollio to pardon him, he dismissed the slave of his own accord, and commanded all Pollio's crystal goblets to be broken and the fish-pond to be filled up. Pollio died B. C. 15, leaving a large part of his property to Augustus. (Dion Cass. liv. 23 ; Senec. *de Ira*, iii. 40, *de Clem.* i. 18 ; Plin. *H. N.* ix. 23. s. 39, 53. s. 78 ; Tac. *Ann.* i. 10, xii. 60.) This Pollio appears to be the same as the one against whom Augustus wrote fescennine verses. (Macrob. *Sat.* ii. 4.)

PO'LLIO, VESPA'SIUS, a native of Nursia, was thrice tribune of the soldiers and likewise praefect of the camp. His son obtained the dignity of praetor, and his daughter Vespasia Polla became the mother of the emperor Vespasian. (Suet. *Vesp.* 1.)

PO'LLIO, VITRA'SIUS. 1. The praefectus or governor of Egypt in the reign of Tiberius, died A. D. 32. (Dion Cass. lviii. 19.)

2. Probably the son of the preceding, was the procurator of the emperor in Egypt in the reign of Claudius. (Plin. *H. N.* xxxvi. 7. s. 11.)

3. The legatus Lugdunensis, in the reign of the emperor Hadrian, may have been a son of No. 2 and a grandson of No. 1. (Dig. 27. tit. 1. s. 15. § 17.)

4. Lived in the reign of M. Aurelius, and was consul the second time in A. D. 176 with M. Flavius Aper. The year of his first consulship is not recorded. (Lamprid. *Commod.* 2 ; Fasti.) The *Senatusconsultum Vitrasianum*, of which mention is made in the Digest (40. tit. 5. s. 30. § 6), was probably passed during one of the consulships of Vitrasius Pollio. This Pollio was perhaps the great-grandson of No. 1. The Vitrasia Faustina slain by Commodus was probably his daughter. (Lamprid. *Commod.* 4.)

POLLIS (Πόλλις), is first mentioned in B. C. 390 as ἐπιστολεύς, or second in command of the Lacedaemonian fleet (Xen. *Hell.* iv. 8. § 11). In B. C. 376 he was appointed *navarchus* or commander-in-chief of a Lacedaemonian fleet of sixty ships in order to cut off from Athens her supplies of corn. His want of success and defeat by Chabrias are related in the life of the latter [Vol. I. p. 676, a.] (Xen. *Hell.* v. 4. §§ 60, 61 ; Diod. xv. 34 ; Polyaen. iii. 11. § 17.) In several MSS. of the above-mentioned authors, his name is written Πόλις, but Πόλλις is the preferable form.

POLLIS, an architect, who wrote on the rules of the orders of architecture, *praecepta symmetriarum*. (Vitruv. vii. praef. § 14.) [P. S.]

POLLU'TIA, slain by Nero with her father L. Vetus. (Tac. *Ann.* xvi. 10, 11.)

POLLUX. [DIOSCURI.]

POLLUX, JU'LIUS (Ἰούλιος Πολυδεύκης), of Naucratis in Egypt, was a Greek sophist and grammarian. He received instruction in criticism from his father, and afterwards went to Athens, where he studied rhetoric under the sophist Adrian. He opened a private school at Athens, where he gave instruction in grammar and rhetoric, and was subsequently appointed by the emperor Commodus to the chair of rhetoric at Athens. He died during the reign of Commodus at the age of fifty-eight, leaving a young son behind him. We may therefore assign A. D. 183 as the year in which he flourished. (Suidas, *s. v.* Πολυδεύκης ; Philostr. *Vit. Soph.* ii. 12.) Philostratus praises his critical skill, but speaks unfavourably of his rhetorical powers, and implies that he gained his professor's chair from Commodus simply by his mellifluous voice. He seems to have been attacked by many of his contemporaries on account of the inferior character of his oratory, and especially by Lucian in his Ῥητόρων διδάσκαλος, as was supposed by the ancients and has been maintained by many modern writers (see especially C. F. Ranke, *Comment. de Polluce et Luciano*, Quedlinburg, 1831), though Hemsterhuis, from the natural partiality of an editor for his author, stoutly denies this supposition, and believes that Lucian intended to satirize a certain Dioscorides. It has also been conjectured that Lucian attacks Pollux in his *Lexiphanes*, and that he alludes to him with contempt in a passage of the *De Saltatione* (c. 33, p. 287, ed. Reitz). Athenodorus, who taught at Athens at the same time as Pollux, was likewise one of his detractors. (Philostr. *Vit. Soph.* ii. 14.) We know nothing more of the life of Pollux, except that he was the teacher of the sophist Antipater, who taught in the reign of Alexander Severus. (Philostr. *Ibid.* ii. 24.)

Pollux was the author of several works, of which

Suidas has preserved the titles of the following. 1. Ὀνομαστικὸν ἐν βιβλίοις ι', an Onomasticon in ten books. 2. Διαλέξεις ἤτοι λαλιαί, Dissertations. 3. Μελέται, Declamations. 4. Εἰς Κόμοδον Καίσαρα ἐπιθαλάμιος, an oration on the marriage of the Caesar Commodus. 5. Ρωμαϊκὸς λόγος, a panegyric on Rome. 6. Σαλπιγκτὴς ἢ ἀγὼν μουσικός, a Trumpeter, or a musical contest. 7. Κατὰ Σωκράτους, a speech against Socrates. 8. Κατὰ Σινωπέων, against the Sinopians. 9. Πανελλήνιος, a speech delivered before the assembled Greeks. 10. Ἀρκαδικός, a speech addressed to the Arcadians or in praise of the Arcadians.

All these works have perished with the exception of the *Onomasticon*, which has come down to us. The latter is divided into ten books, each of which contains a short dedication to the *Caesar* Commodus, and the work was therefore published before A. D. 177, since Commodus became Augustus in that year. Each book forms a separate treatise by itself, containing the most important words relating to certain subjects, with short explanations of the meanings of the words, which are frequently illustrated by quotations from the ancient writers. The alphabetical arrangement is not adopted, but the words are given according to the subjects treated of in each book. The object of the work was to present youths with a kind of store-house, from which they could borrow all the words of which they had need, and could at the same time learn their usage in the best writers. The contents of each book will give the best idea of the nature of the work. 1. The first treats of the gods and their worship, of kings, of speed and slowness, of dyeing, of commerce and manufactures, of fertility and the contrary, of time and the divisions of the year, of houses, of ships, of war, of horses, of agriculture, of the parts of the plough and the waggon, and of bees. 2. The second treats of man, his eye, the parts of his body and the like. 3. Of relations, of political life, of friends, of the love of country, of love, of the relation between masters and slaves, of money, of travelling, and numerous other subjects. 4. Of the various branches of knowledge and science. 5. Of hunting, animals, &c. 6. Of meals, the names of crimes, &c. 7. Of the different trades, &c. 8. Of the courts, the administration of justice, &c. 9. Of towns, buildings, coins, games, &c. 10. Of various vessels, &c. In consequence of the loss of the great number of lexicographical works from which Pollux compiled his Onomasticon, this book has become one of the greatest value for acquiring a knowledge of Greek antiquity, and explains many subjects which are known to us from no other source. It has also preserved many fragments of lost writers, and the great number of authors quoted in the work may be seen by a glance at the long list given in Fabricius. (*Bibl. Graec.* vol. vi. p. 145, &c.)

The first three editions of the Onomasticon contain simply the Greek text, without a Latin translation and with numerous errors: they are by Aldus, Venice, 1502, fol., by B. Junta, Florence, 1520, fol., by S. Grynaeus, Basel, 1536, 4to. The first Greek and Latin edition was by Wolfgang Seber, Frankfort, 1608, 4to., with the text corrected from manuscripts; the Latin translation given in this edition had been previously published by Walther at Basel, 1541, 8vo. The next edition is the very valuable one in Greek and Latin by J. H. Lederlin and Tib. Hemstershuis, Amsterdam, 1706, fol.; it contains copious notes by Goth. Jungermann, Joach. Kühn, and the two editors. This was followed by the edition of W. Dindorf, Leipzig, 1824, 5 vols. 8vo., containing the works of the previous commentators. The last edition is by Imm. Bekker, Berlin, 1846, which gives only the Greek text.

(Fabric. *Bibl. Graec.* vol. vi. p. 141; Vossius, *De Hist. Graecis*, p. 278, ed. Westermann; Hemsterhuis, *Praefatio ad Pollucem*; C. F. Ranke, *Commentatio de Polluce et Luciano*, Quedlinburg, 1831; Gräfenhan, *Geschichte der Klassichen Philologie*, vol. iii. p. 166, &c., Bonn, 1846; Clinton, *Fasti Romani*, sub ann. 176, 183.)

POLLUX, JU'LIUS, a Byzantine writer, is the author of a chronicon, which treats at some length of the creation of the world, and is therefore entitled Ἱστορία φυσική. Like most other Byzantine histories, it is an universal history, beginning with the creation of the world and coming down to the time of the writer. The two manuscripts from which this work is published end with the reign of Valens, but the Paris manuscript is said to come down as low as the death of Romanus, A. D. 963, and also to contain what is wanting at the conclusion of the anonymous continuation of Constantinus Porphyrogenitus. The whole work is made up of extracts from Simeon Logotheta, Theophanes, and the continuation of Constantinus, and relates chiefly ecclesiastical events. It was first published from a manuscript at Milan by J. B. Bianconi, under the title of *Anonymi Scriptoris Historia Sacra*, Bononiae, 1779, fo. Ign. Hardt found the work in a more perfect state, and with the name of the author prefixed to it in a manuscript at Munich, and, believing that it had not yet been printed, published it at Munich, 1792, 8vo., under the title of *Julii Pollucis Historia Physica, nunc primum Gr. et Lat. ed. &c.* (Fabric. *Bibl. Graec.* vol. vi. p. 144; Vossius, *De Hist. Graecis*, p. 278, ed. Westermann; Schöll, *Geschichte der Griechischen Litteratur*, vol. iii. p. 257.)

POLUS (Πῶλος). 1. A sophist and rhetorician, a native of Agrigentum. He was a disciple of Gorgias (or, according to other authorities, of Licymnius, Schol. *ad Plat. Phaedr.* p. 812), and wrote a work on rhetoric, called by Suidas Τέχνη, as also a genealogy of the Greeks and barbarians who were engaged in the Trojan war, with an account of their several fates; a catalogue of the ships, and a work Περὶ Λέξεων. He is introduced by Plato as an interlocutor in the Gorgias. (Suidas, *s. v.*; Philostr. *Vit. Sophist.* i. 13, with the note of Olearius; Fabric. *Bibl. Graec.* vol. ii. p. 801.)

2. A Pythagorean, a native of Lucania. A fragment from a work by him on Justice is preserved by Stobaeus. (*Serm.* 9.)

3. A celebrated tragic actor, the son of Charicles of Sunium, and a disciple of Archias of Thurii. It is related of him that at the age of 70, shortly before his death, he acted in eight tragedies on four successive days. (Plut. *Dem.* p. 859, *An seni ger. sit Resp.* 3. p. 785, b; Lucian. *Necyom.* vol. i. p. 479, ed. Hemst.) [C. P. M.]

POLYAENUS (Πολύαινος), historical. 1. One of the leading men at Syracuse, B. C. 214. (Liv. xxiv. 22.)

2. Of Cyparissus, was in the company of Philopoemen, when the latter killed Machanidas in B. C. 207. (Polyb. xi. 18. § 2.)

3. An Achaean, belonged to the party of Archon, Polybius, and the more moderate patriots, who thought that the Achaeans ought not to oppose the Romans in their war against Perseus, B. C. 171. (Polyb. xxviii. 6. § 9.)

4. CLAUDIUS POLYAENUS, probably a freedman of the emperor Claudius, bequeathed a house to this emperor at Prusa. (Plin. *Ep.* x. 23. s. 75.)

5. Legatus of Bithynia in the time of the younger Pliny. (Plin. *Ep.* vii. 6. § 6.)

POLYAENUS (Πολύαινος), literary. 1. Of ATHENS, an historical writer, mentioned by Eusebius. (*Chron.* i. p. 25.)

2. Of LAMPSACUS, the son of Athenodorus, a mathematician and a friend of Epicurus, adopted the philosophical system of his friend, and, although he had previously acquired great reputation as a mathematician, he now maintained with Epicurus the worthlessness of geometry. (Cic. *de Fin.* i. 6, *Acad.* ii. 33 ; Diog. Laërt. x. 24, ii. 105, with the note of Menagius.) It has been supposed that it was against this Polyaenus that the treatise was written, a fragment of which has been discovered at Herculaneum under the title of Δημητρίου πρὸς τὰς Πολυαίνου ἀπορίας. (Schöll, *Geschichte d. Griech. Litteratur*, vol. ii. p. 209.)

3. JULIUS POLYAENUS, the author of four epigrams in the Greek Anthology (ix. 1, 7, 8, 9, Tauchnitz), in one of which he is called Polyaenus of Sardis, and in the other three Julius Polyaenus. He must be the same as Polyaenus of Sardis, the sophist, spoken of by Suidas, who says (*s. v.* Πολύαινος), that he lived in the time of the first Caesar, Caius, that is, in the time of Julius Caesar, and wrote Λόγοι δικανικοὶ καὶ δικῶν ἤτοι συνηγοριῶν ὑποτυπώσεις, and Θριάμβου Παρθικοῦ βιβλία γ'. The latter work probably referred to the victories over the Parthians gained by Ventidius.

4. The MACEDONIAN, the author of the work on Stratagems in war (Στρατηγήματα), which is still extant, lived about the middle of the second century of the Christian aera. Suidas (*s. v.*) calls him a rhetorician, and we learn from Polyaenus himself that he was accustomed to plead causes before the emperor. (Praef. lib. ii. and lib. viii.) He dedicated his work to M. Aurelius and Verus, while they were engaged in the Parthian war, about A. D. 163, at which time, he says, he was too old to accompany them in their campaigns. (Praef. lib. i.) This work is divided into eight books, of which the first six contain an account of the stratagems of the most celebrated Greek generals, the seventh of those of barbarous or foreign people, and the eighth of the Romans, and illustrious women. Parts, however, of the sixth and seventh books are lost, so that of the 900 stratagems which Polyaenus described, only 833 have come down to us. The work is written in a clear and pleasing style, though somewhat tinged with the artificial rhetoric of the age. It contains a vast number of anecdotes respecting many of the most celebrated men in antiquity, and has preserved many historical facts of which we should otherwise have been ignorant ; but its value as an historical authority is very much diminished by the little judgment which the author evidently possessed, and by our ignorance of the sources from which he took his statements. There is an abridgment of this work in a Greek manuscript in the king's library at Paris, containing only fifty-five chapters, but which serves to elucidate and explain many passages of the original.

Polyaenus also wrote several other works, all of which have perished. Suidas has preserved the titles of two, Περὶ Θηβῶν and Τακτικὰ βιβλία γ' ; and Stobaeus makes a quotation from a work of Polyaenus, Ὑπὲρ τοῦ κοινοῦ τῶν Μακεδόνων (*Florileg.* xliii. (or xli.) § 53), and from another entitled Ὑπὲρ τοῦ Συνεδρίου (*Ibid.* § 41). Polyaenus likewise mentions his intention of writing a work on the memorable actions (Ἀξιομνημόνευτα) of M. Aurelius and L. Verus (Praef. lib. vi.).

Polyaenus was first printed in a Latin translation, executed by Justus Vulteius, at Basel, 1549, 8vo. The first edition of the Greek text was published by Casaubon, Lyon, 1589, 12mo. ; the next by Pancratius Maasvicius, Leyden, 1690, 8vo. ; the third by Samuel Mursinna, Berlin, 1756, 12mo. ; and the last by Coray, Paris, 1809, 8vo. The work has been translated into English by R. Shepherd, London, 1793, 4to. ; into German by Seybold, Frankfort, 2 vols. 8vo. 1793 and 1794, and by Blume, Stuttgart, 1834, 16mo. (Fabric. *Bibl. Graec.* vol. v. p. 321, &c. ; Schöll, *Geschichte der Griech. Litteratur*, vol. ii. p. 716 ; Kronbiegel, *De Dictionis Polyaeneae Virtutibus et Vitiis*, Lipsiae, 1770 ; Droysen, *Geschichte des Hellenismus*, vol. i. p. 685.)

5. Of Sardis. [See No. 3.]

POLYANTHES (Πολυάνθης), a Corinthian, who commanded a Peloponnesian fleet, with which he fought an indecisive battle against the Athenian fleet under Diphilus in the gulf of Corinth in B. C. 413. (Thuc. vii. 34.) He is again mentioned in B. C. 395, as one of the leading men in Corinth, who received money from Timocrates the Rhodian, whom the satrap Tithraustes sent into Greece in order to bribe the chief men in the different Greek states to make war upon Sparta, and thus necessitate the recal of Agesilaus from his victorious career in Asia (Xen. *Hell.* iii. 5. § 1 ; Paus. iii. 9. § 8).

POLYARATUS (Πολυάρατος), a Rhodian, one of the leaders of the party in that state favourable to Perseus, during the second Macedonian War. According to Polybius he was a man of an ostentatious and extravagant character, and had, in consequence, become loaded with debts, which he hoped to pay off by the king's assistance. At the commencement of the war (B. C. 171) he united with Deinon in endeavouring, though unsuccessfully, to induce the Rhodians to refuse the assistance of their ships to the Roman praetor C. Lucretius ; but shortly afterwards he supported with success the proposition made to allow Perseus to ransom the Macedonian captives who had fallen into the hands of the Rhodians (Polyb. xxvii. 6, 11). He continued throughout the war to maintain an active correspondence with Perseus ; and in the third year of the contest (B. C. 169), matters having apparently taken a turn more favourable to the king, the Rhodians were induced, by his efforts and those of Deinon, to give a favourable audience to the ambassadors of Perseus and Gentius, and to interpose their influence at Rome to put an end to the war (Liv. xliv. 23, 29). But this step gave great offence to the Romans, and after the defeat of Perseus, Polyaratus hastened to provide for his safety by flight. He took refuge at the court of Ptolemy, king of Egypt, but his surrender being

demanded by the Roman legate Popillius, the king, in order to evade compliance, sent him away secretly to Rhodes. Polyaratus, however, made his escape on the voyage, and took refuge, first at Phaselis, and afterwards at Cibyra, but the inhabitants of both these cities were unwilling to incur the enmity of the Roman senate, by affording him protection, and he was ultimately conveyed to Rhodes, from whence he was sent a prisoner to Rome. (Polyb. xxix. 11, xxx. 9.) [E. H. B.]

POLYARCHUS. [POLEMARCHUS.]

POLYARCHUS (*Πολύαρχος*), a Greek physician, who is mentioned by Celsus (*De Med.* v. 18. § 8, viii. 9. § 1, pp. 86, 177), and must, therefore, have lived in or before the first century after Christ. He appears to have written a pharmaceutical work, as some of his prescriptions are several times quoted by Galen (*De Compos. Medicam. sec. Loc.* viii. 5, vol. xiii. pp. 184, 185, 186, *De Compos. Medicam. sec. Gen.* vii. 7, vol. xiii. p. 981), Aëtius (ii. 4. 57, iii. 1. 34, iii. 2. 14, pp. 415, 481, 530), Marcellus (*De Medicam.* c. 20, p. 339), and Paulus Aegineta (*De Re Med.* iii. 68, 70, 74, vii. 18, pp. 486, 487, 489, 684); but of his writings only these extracts remain. [W. A. G.]

POLYBI'ADES (*Πολυβιάδης*), a Lacedaemonian general, succeeded Agesipolis in the command of the army against Olynthus, and compelled the city to surrender in B. C. 379. (Xen. *Hell.* v. 3. §§ 20, 26; Diod. xv. 23.)

POLY'BIUS (*Πολύβιος*), historical. 1. Of Megalopolis, fought under Philopoemen at the battle of Mantineia against Machanidas, tyrant of Lacedaemon, B. C. 207. (Polyb. xi. 15. § 5.) It has been usually supposed that this Polybius was a relation of the historian, probably either his uncle or grandfather; but this is opposed to the statement of the historian himself in one of the Vatican fragments (p. 448, ed. Mai), "that no one, as far as he knew, had borne the same name as his, up to his time." Now though Polybius, when he wrote the passage quoted above, might possibly have forgotten his namesake who fought at the battle of Mantineia, still he certainly would not have escaped his memory if any one of his family had borne this name. It is, however, even improbable that he should have forgotten this namesake, especially since he was a native of Megalopolis, and we therefore think that the conjecture of Lucht in his edition of the Vatican Fragments is correct, that the true reading in xi. 15, is *Πολύβῳ* and not *Πολυβίῳ*. (Comp. Thirlwall, *Hist. of Greece*, vol. viii. p. 273, note 2.)

2. A freedman of the emperor Augustus, read in the senate the will of the emperor after his decease. (Dion Cass. lvi. 32; Suet. *Aug.* 101.)

3. A freedman of the emperor Claudius, was so highly favoured by this emperor that he was allowed to walk between the two consuls. He was the companion of the studies of Claudius; and on the death of his brother Seneca addressed to him a *Consolatio*, in which he bestows the highest praises upon his literary attainments. Polybius was put to death through the intrigues of Messalina, although he had been one of her paramours. (Dion Cass. lx. 29, 31; Suet. *Claud.* 28.)

POLY'BIUS (*Πολύβιος*), literary. 1. The historian, was the son of Lycortas, and a native of Megalopolis, a city in Arcadia. The year in which he was born is uncertain. Suidas (*s. v.*) places his birth in the reign of Ptolemy Euergetes, who died in B. C. 222. It is certain, however, that Polybius could not have been born so early as that year; for he tells us himself (xxv. 7) that he was appointed ambassador to Egypt along with his father and the younger Aratus in B. C. 181, at which time he had not yet attained the legal age, which he himself tells us (xxix. 9), was thirty among the Achaeans. But if he was born, according to Suidas, before the death of Ptolemy Euergetes, he must then have been forty years of age. In addition to which, if any other proof were needed, it is impossible to believe that he could have taken the active part in public affairs which he did after the fall of Corinth in B. C. 146, if he was born so early as Suidas alleges. We may therefore, without much improbability, suppose with Casaubon that he was born about B. C. 204, since he would in that case have been about twenty-five at the time of his appointment to the Egyptian embassy.

Lycortas, the father of Polybius, was one of the most distinguished men of the Achaean league; and his son therefore received the advantages of his training in political knowledge and the military art. He must also have reaped great benefit from his intercourse with Philopoemen, who was a friend of his father's, and on whose death, in B. C. 182, Lycortas was appointed general of the league. At the funeral of Philopoemen in this year Polybius carried the urn in which his ashes were deposited. (Plut. *Philpoem.* 21, *An seni gerunda sit respubl.* p. 790, &c.) In the following year, as we have already seen, Polybius was appointed one of the ambassadors to Egypt, but he did not leave Greece, as the intention of sending an embassy was abandoned. From this time he probably began to take part in public affairs, and he appears to have soon obtained great influence among his countrymen. When the war broke out between the Romans and Perseus king of Macedonia, it became a grave question with the Achaeans what line of policy they should adopt. The Roman party in the league was headed by Callicrates, an unprincipled time-serving sycophant, who recognised no law but the will of Rome. He was opposed by Lycortas and his friends: and the Roman ambassadors, Popillius and Octavius, who came into Peloponnesus at the beginning of B. C. 169, had complained that some of the most influential men in the league were unfavourable to the Roman cause and had denounced by name Lycortas, Archon, and Polybius. The more moderate party, who did not wish to sacrifice their national independence, and who yet dreaded a contest with the Romans from the consciousness of their inability to resist the power of the latter, were divided in opinion as to the course of action. Lycortas strongly recommended them to preserve a strict neutrality, since they could hope to gain nothing from either party; but Archon and Polybius thought it more advisable not to adopt such a resolution, but to be guided by circumstances, and if necessary to offer assistance to the Romans. These views met with the approval of the majority of the party; and accordingly, in B. C. 169, Archon was appointed strategus of the league, and Polybius commander of the cavalry, to carry these views into execution. The Achaeans shortly after passed a decree, placing all their forces at the disposal of the Roman consul, Q. Marcius Philippus; and Polybius was sent into Macedonia to learn the pleasure of the consul. Marcius, however, declined their assistance for the present. (Polyb. xxviii. 3, 6.) In the following year, B. C. 168, the

two Ptolemies, Philometor and his brother Euergetes II., sent to the Achaeans, to request succour against Antiochus Epiphanes, and, if this were refused, to beg that Lycortas and Polybius might come to them, in order to aid them with their advice in the conduct of the war. But as Antiochus was shortly after compelled by the Romans to relinquish his attempts against the Ptolemies, neither of these measures was necessary, and Polybius accordingly remained at home (xxix. 8).

After the fall of Perseus and the conquest of Macedonia, two Roman commissioners, C. Claudius and Cn. Dolabella, visited Peloponnesus, for the purpose of advancing the Roman interests in the south of Greece. At the instigation of Callicrates, they commanded that 1000 Achaeans should be carried to Rome, to answer the charge of not having assisted the Romans against Perseus. This number included all the best and noblest part of the nation, and among them was Polybius. They arrived in Italy in B. C. 167, but, instead of being put upon their trial, they were distributed among the Etruscan towns. Polybius was more fortunate than his other companions in misfortune. He had probably become acquainted in Macedonia with Aemilius Paulus, or his sons Fabius and Scipio, and the two young men now obtained permission from the praetor for Polybius to reside at Rome in the house of their father Paulus. Scipio was then eighteen years of age, and soon became warmly attached to the illustrious exile, and availed himself of his advice and assistance, both in his private studies and his public life. The friendship thus formed between the young Roman noble and the Greek exile was of great advantage to both parties: Scipio was accompanied by his friend in all his military expeditions, and received much advantage from the experience and knowledge of the latter; while Polybius, besides finding a liberal patron and protector in his exile, was able by his means to obtain access to public documents, and accumulate materials for his great historical work (Polyb. xxxii. 9, &c.; Paus. vii. 10).

The Achaean exiles remained in Italy seventeen years. The Achaeans had frequently sent embassies to the senate supplicating the trial or release of their countrymen, but always without success. Even their earnest entreaty, that Polybius and Stratius alone might be set at liberty, had been refused. At length, in B. C. 151, Scipio exerted his influence with Cato the Censor to get him to support the restoration of the exiles, and the authority of the latter carried the point, though not without a hard struggle and a protracted debate in the senate. After their restoration had been decreed, Polybius was anxious to obtain from the senate on behalf of himself and his countrymen the additional favour of being reinstated in the honours which they had formerly enjoyed; but upon consulting Cato, the old man bade him, with a smile, beware of returning, like Ulysses, to the Cyclop's den, to fetch away any trifles he had left behind him. (Polyb. xxxv. 6; Plut. *Cat. Maj.* 9; Paus. vii. 10.) Polybius returned to Peloponnesus in this year with the other Achaean exiles, who had been reduced during their banishment from 1000 to 300. During his stay in Greece, which was, however, not long, he exhorted his countrymen to peace and unanimity, and endeavoured to counteract the mad projects of the party who were using every effort to hurry the Achaeans into a hopeless struggle with the Roman power. When it was too late, the Achaeans saw and recognised the wisdom of his advice; and a statue erected to his honour bore on its pedestal the inscription, "that Hellas would have been saved, if the advice of Polybius had been followed" (Paus. viii. 37. § 2). In the first year of the third Punic war, B. C. 149, the consul M'. Manilius sent for Polybius to attend him at Lilybaeum, but upon reaching Corcyra, he heard from the consuls that the Carthaginians had given hostages, and thinking, therefore, that the war was at an end, and that his presence was no longer needed, he returned to Peloponnesus (Polyb. *Exc. Vatican.* p. 447). But he soon left it again in order to join Scipio. His Roman connections probably made him an object of suspicion with what was called the independent party; and his residence in his native country may therefore have been not very pleasant to him. In addition to which he was no doubt anxious to be a spectator of the final struggle which was now going on between Rome and Carthage, and the history of which he intended to write.

Polybius was present with Scipio at the destruction of Carthage, B. C. 146 (Appian, *Pun.* 132); and immediately after that event he hurried to Greece, where the Achaeans were waging a mad and hopeless war against the Romans. Whether he was present at the capture of Corinth may well be questioned, and it is probable, as Thirlwall (*Hist. of Greece*, vol. viii. p. 455, note 3) has remarked, that he would not have hastened to Peloponnesus till the struggle was over. He must, however, have arrived there soon afterwards; and he exerted all his influence to alleviate the misfortunes of his countrymen, and to procure favourable terms for them. As a friend of Scipio, the conqueror of Carthage, he was received with marked distinction; and the want of patriotism with which his enemies had charged him, enabled him now to render his country far more effectual service than he could otherwise have done. The statues of Philopoemen and Aratus, which the Roman commissioners had ordered to be conveyed to Italy, were allowed, at his intercession, to remain in Peloponnesus. So much respect did the commissioners pay him, that when they quitted the country in the spring of B. C. 145, after arranging its affairs, and reducing it to the form of a Roman province, they ordered him to visit the various cities, and explain the new laws and constitution. In the execution of this duty, Polybius spared no pains or trouble. He traversed the whole country, and with indefatigable zeal he drew up laws and political institutions for the different cities, and decided disputes that had arisen between them. He further obtained from the Romans a relaxation of some of the most severe enactments which had been made against the conquered Achaeans. His grateful fellow-countrymen acknowledged the great services he had rendered them, and statues were erected to his honour at Megalopolis, Mantineia, Pallantium, Tegea, and other places. (Polyb. xl. 8—10; Paus. viii. 9, 30, 37, 44, 48.)

Polybius seems now to have devoted himself to the composition of the great historical work, for which he had long been collecting materials. At what period of his life he made the journies into foreign countries for the purpose of visiting the places which he had to describe in his history, it is

impossible to determine. He tells us (iii. 59) that he undertook long and dangerous journies into Africa, Spain, Gaul, and even as far as the Atlantic, on account of the ignorance which prevailed respecting those parts. Some of these countries he visited while serving under Scipio, who afforded him every facility for the prosecution of his design. Thus we learn from Pliny (*H. N.* v. 1), that Scipio, during the third Punic war, placed a fleet at the disposal of his friend, in order that he might explore the African coast. At a later period of his life he visited Egypt likewise; and this journey must have been taken after the fall of Corinth, since he was in that country in the reign of Ptolemy Physcon, who did not ascend the throne till B. C. 146 (Strab. xvii. p. 797). It has been conjectured that Polybius accompanied Scipio to Spain in B. C. 134, and was present at the fall of Numantia in the following year, since Cicero states (*ad Fam.* v. 12) that Polybius wrote a history of the Numantine war. The year of his death is uncertain. We have only the testimony of Lucian (*Macrob.* 23), that he died at the age of 82, in consequence of a fall from his horse, as he was returning from the country. If we are correct in placing his birth in B. C. 204, his death would fall in B. C. 122

The history of Polybius consisted of forty books. It began B. C. 220, where the history of Aratus left off, and ended at B. C. 146, in which year Corinth was destroyed, and the independence of Greece perished. It consisted of two distinct parts, which were probably published at different times and afterwards united into one work. The first part comprised a period of fifty-three years, beginning with the second Punic war, the Social War in Greece, and the war between Antiochus and Ptolemy Philopator in Asia, and ending with the conquest of Perseus and the downfal of the Macedonian kingdom, in B. C. 168. This was in fact the main portion of his work, and its great object was to show how the Romans had in this brief period of fifty-three years conquered the greater part of the world; but since the Greeks were ignorant for the most part of the early history of Rome, he gives a survey of Roman history from the taking of the city by the Gauls to the commencement of the second Punic war, in the first two books, which thus form an introduction to the body of the work. With the fall of the Macedonian kingdom the supremacy of the Roman dominion was decided, and nothing more remained for the other nations of the world than to receive laws from the republic, and to yield submission to its sway. But, says Polybius (iii. 4), "the view only of the manner in which wars are terminated can never lead us into a complete and perfect knowledge, either of the conquerors or the conquered nations, since, in many instances, the most eminent and signal victories, through an injudicious use and application of them, have proved fatal and pernicious; as, on the other hand, the heaviest ills of fortune, when supported with constancy and courage, are frequently converted into great advantage. On this account it will be useful, likewise, to review the policy which the Romans afterwards observed, in governing the countries that were subdued, and to consider also, what were the sentiments of the conquered states with respect to the conduct of their masters: at the same time describing the various characters and inclinations

of particular men, and laying open their tempers and designs, as well in private life as in the affairs of government..... To render, therefore, this history complete and perfect, it will be necessary to lay open and explain the circumstances and condition of each several people, from the time that the contest was decided which gave to the Romans the sovereignty of the world, to the rise of new commotions and disorders. And as these too were of great importance, and attended with many uncommon incidents, and as I was myself engaged in the execution of some of them, in the conduct and contrivance of others, and was an eye-witness of almost all, I shall undertake the task of relating them at large, and begin, as it were, a new history." This second part, which formed a kind of supplement, comprised the period from the conquest of Perseus in B. C. 168, to the fall of Corinth in B. C. 146. The history of the conquest of Greece seems to have been completed in the thirty-ninth book; and the fortieth book probably contained a chronological summary of the whole work. (Comp. Clinton, *F. H.* ad ann. 146.)

The subjects contained in each of these parts are related circumstantially by Polybius in the following passage, which will give the reader the best idea of the contents of the work.

"Having first explained the causes of the war between the Carthaginians and the Romans, which is most frequently called the war of Hannibal, we shall show in what manner this general entered Italy, and gave so great a shock to the empire of the Romans, that they began to fear that they should soon be dispossessed even of their proper country and seat of government: while their enemies, elate with a success which had exceeded all their hopes, were persuaded that Rome itself must fall, as soon as they should once appear before it. We shall then speak of the alliance that was made by Philip with the Carthaginians as soon as he had ended his war with the Aetolians, and settled the affairs of Greece. Next will follow the disputes between Antiochus and Ptolemy Philopator, and the war that ensued between them for the sovereignty of Coele-Syria; together with the war which Prusias and the Rhodians made upon the people of Byzantium; with design to force them to desist from exacting certain duties, which they were accustomed to demand from all vessels that sailed into the Pontus. In this place we shall pause awhile, to take a view of the form and constitution of the Roman government; and, in the course of our inquiry, shall endeavour to demonstrate, that the peculiar temperament and spirit of their republic supplied the chief and most effectual means by which this people were enabled, not only to acquire the sovereignty of Italy and Sicily, and to reduce the Gauls and Spaniards to their yoke, but to subdue the Carthaginians also, and when they had completed this great conquest, to form the project of obtaining universal empire. We shall add, likewise, a short digression concerning the fate of Hiero's kingdom in Sicily; and afterwards go on to speak of those commotions that were raised in Egypt, after the death of Ptolemy, by Philip and Antiochus: the wicked arts by which those princes attempted to share between themselves the dominions of the infant king; and the manner in which the former of them invaded Egypt, Samos, and Caria; and the latter Coele-Syria and Phoenicia. We then shall make a general recapitulation of all that was transacted

by the Carthaginians and the Romans, in Spain, Sicily, and Africa; and from thence shall again remove the history to Greece, which now became the scene of new disorders. And having first run through the naval battles of Attalus and the Rhodians against king Philip, we shall next describe the war that followed between the Romans and this prince; together with the causes, circumstances, and conclusion of it. After these events, we shall relate in what manner the Aetolians, urged by their resentment, called Antiochus from Asia, and gave occasion to the war between the Achaeans and the Romans. And having explained the causes of that war, and seen the entrance of Antiochus into Europe, we shall then show the manner in which he fled back again from Greece; and afterwards, when he had suffered an entire defeat, was forced to abandon all the country on this side of mount Taurus. Next will follow the victories by which the Romans gave an effectual check to the insolence of the Gauls; secured to themselves the sovereignty of nearer Asia; and delivered the people of that country from the dread of being again exposed to the violence and savage fury of those barbarians. We shall then give some account of the misfortunes in which the Aetolians and Cephallenians were involved, and of the war which Eumenes sustained against Prusias and the Gauls of Greece; together with that of Ariarathes against Pharnaces. And after some discourse concerning the union and form of government of the confederate cities of Peloponnesus, which will be attended also with some remarks upon the growth and flourishing conditions of the republic of the Rhodians, we shall, in the last place, take a short review of all that has been before related; and conclude the whole with the expedition of Antiochus Epiphanes into Egypt, and the war with Perseus, which was followed by the entire subversion of the Macedonian empire." (iii. 2, 3.)

He then proceeds to relate the subjects contained in the second part of his history. "The chief of these transactions were, the expeditions of the Romans against the Celtiberians and Vaccaeans; the war which the Carthaginians made against Massinissa, a sovereign prince of Africa; and that between Attalus and Prusias in Asia. We shall also see the manner in which Ariarathes, king of Cappadocia, was driven from his dominions by Orofernes, assisted by Demetrius, and again by his own address recovered his paternal rights. We shall see Demetrius, the son of Seleucus, after he had reigned twelve years in Syria, deprived of his kingdom aud his life, by the conspiracy of the other kings. About the same time, the Romans absolved those Greeks that were accused of having secretly excited the wars of Perseus, and permitted them to return to their own country. And not long afterwards the same Romans made war again upon the Carthaginians: at first intending to force them to remove the seat of their republic; but afterwards with design to exterminate both their name and government, for reasons which I shall there endeavour to explain. And lastly, when the Macedonians had, about this time, broken their alliance with the Romans, and the Lacedaemonians were also separated from the Peloponnesian league, the ill fate of Greece received at once both its beginning and full accomplishment, in the loss of the common liberty." (iii. 5.)

It has been already remarked that the main object of the work of Polybius was to show by what means and in what manner the Romans subdued the other nations of the world. And although he regards Fortune (Τύχη) as the goddess who regulates the affairs of men, whose hand may always be traced in the history of nations, and to whom the Romans, therefore, owe their dominion (comp. e. g. i. 4, 58, 86, ii. 35, 70, iv. 2, viii. 4), still he repeatedly calls the reader's attention to the means by which Fortune enabled this people to rise to their extraordinary position. These he traces first of all in their admirable political constitution (vi. 1), and in the steadfastness, perseverance, and unity of purpose which were the natural results of such a constitution. But while the history of Rome thus forms the subject of his work, the history of the various nations with which Rome came into contact, was also given with equal care; and accordingly we find him entitling his work "A General or Universal History" (καθολικὴ, κοινὴ ἱστορία), and mentioning the unity of subject as one of the chief motives that had induced him to select that period of history. (Comp. i. 4, ii. 37. § 4, iv. 28. § 3, v. 31. § 6, v. 105. § 4.) The history of Polybius might, therefore, be called, as it has been by a German writer, the "History of the Growth of Roman Power, to the Downfal of the Independence of Greece."

The history of Polybius is one of the most valuable works that has come down to us from antiquity; and few historical works, either in ancient or in modern times, will bear comparison with it. Polybius had a clear apprehensoin of the knowledge which an historian must possess; and his preparatory studies were carried on with the greatest energy and perseverance. Thus he not only collected with accuracy and care an account of the events that he intended to narrate, but he also studied the history of the Roman constitution, and made distant journies to become acquainted with the geography of the countries that he had to describe in his work. In addition to this, he had a strong judgment and a striking love of truth, and, from having himself taken an active part in political life, he was able to judge of the motives and actions of the great actors in history in a way that no mere scholar or rhetorician could possibly do. But the characteristic feature of his work, and the one which distinguishes it from all other histories which have come down to us from antiquity, is its *didactic* nature. He did not, like other historians, write to afford amusement to his readers, or to gratify an idle curiosity respecting the migration of nations, the foundation of cities, or the settlement of colonies; his object was to teach by the past a knowledge of the future, and to deduce from previous events lessons of practical wisdom. Hence he calls his work a *Pragmateia* (πραγματεία), and not a *History* (ἱστορία, see e. g. i. 1, 3, iii. 32). The value of history consisted, in his opinion, in the instruction that might be obtained from it; and a mere narration of events, however vividly pourtrayed, was described by him as ἀλαζονεία and φαντασία (xvi. 20. § 4, xxii. 2. § 7). Consequently he conceived it to be the duty of the historian to impress upon his reader the lessons of political and moral wisdom which his narrative conveyed, and was by no means satisfied to let the reader draw such conclusions for himself. Thus the narrative of events became in his view of secon-

dary importance; they formed only the text of the political and moral discourses which it was the province of the historian to deliver. The reflections of Polybius are, it is true, characterised by deep wisdom; and no one can read them without admiring the solidity of the historian's judgment, and deriving from them at the same time both instruction and improvement. Still, it must be admitted, that, excellent as they are, they materially detract from the merits of the history as a work of art; their frequent occurrence interrupts the continuity of the narrative, and destroys, to a great extent, the interest of the reader in the scenes which are described. Instead of narrating the events in such a manner that they should convey their own moral, and throwing in, as it were by the way, the reflections to which the narrative should give rise, he pauses in the midst of the most interesting scenes to impress upon the reader the lessons which these events ought to teach, and he thus imparts to his work a kind of moralising tone, which frequently mars the enjoyment of the reader, and, in some cases, becomes absolutely repulsive. There can be no doubt that some of the most striking faults in the history of Polybius arise from his pushing too far the principle, which is doubtless a sound one to a certain extent, that history is written for instruction and not for amusement. Hence he omits, or relates in a very brief manner, certain important events, because they did not convey, in his opinion, lessons of practical wisdom; and, on the other hand, he frequently inserts long episodes, which have little connection with the main subject of his work, because they have a didactic tendency. Thus we find that one whole book (the sixth) was devoted to a history of the Roman constitution; and in the same manner episodes were introduced even on subjects which did not teach any political or moral truths, but simply because his countrymen entertained erroneous opinions on those subjects. The thirty-fourth book, for example, seems to have been exclusively a treatise on geography. Although Polybius was thus enabled to impart much important information, of which we, in modern times, especially reap the benefits, still it cannot be denied that such episodes are no improvements to the history considered as a work of art.

Still, after making these deductions, the great merits of Polybius remain unimpaired. His strict impartiality, to which he frequently lays claim, has been generally admitted both by ancient and modern writers. And it is surprising that he displays such great impartiality in his judgment of the Romans, especially when we consider his intimate friendship with Scipio, and the strong admiration which he evidently entertained of that extraordinary people. Thus we find him, for example, characterising the occupation of Sardinia by the Romans in the interval between the first and second Punic wars, as a violation of all justice (iii 28. § 2), and denouncing the general corruption of the Roman generals from the time of their foreign conquests, with a few brilliant exceptions (xviii. 18). But, at the same time, he does not display an equal impartiality in the history of the Achaean league; and perhaps we could hardly expect from him that he should forget that he was an Achaean. He no doubt thought that the extension of the Achaean league was essential to the liberties of Greece; and he is thus unconsciously led to exaggerate equally the merits of its friends and the faults of its enemies. He describes in far too glowing colours the character of Aratus, the great hero of the Achaean league, and ascribes (ii. 40) to the historical work of this statesman a degree of impartiality, to which it certainly was not entitled. On the same principle, he gives quite a false impression of the political life of Cleomenes, one of the greatest men of the latter days of Greece, simply because this king was the great opponent of Aratus and the league. He was likewise guilty of injustice in the views which he gives of the Aetolians, of which Brandstäter has quoted some striking instances in the work referred to below, although it must be confessed that the modern writer is in some cases equally unjust to the ancient historian, from the partiality which he displays for the Aetolians. Not only does Polybius exhibit a partiality for the Achaeans, but he cannot forget that he was an Arcadian, and is equally zealous for the honour of his native land. Thus he considers it strange that the Achaean league derived its name from the Achaean people, and not rather from the Arcadians, whom he classes with the Lacedaemonians (ii. 38); and many other instances might be quoted in which he displays an equal partiality towards his own people.

The style of Polybius will not bear comparison with the great masters of Greek literature; nor is it to be expected that it should. He lived at a time when the Greek language had lost much of its purity by an intermixture of foreign elements, and he did not attempt to imitate the language of the great Attic writers. He wrote as he spoke, and had too great a contempt for rhetorical embellishments to avail himself of them in the composition of his work. The style of such a man naturally bore the impress of his mind; and, as instruction and not amusement was the great object for which he wrote, he did not seek to please his readers by the choice of his phrases or the composition of his sentences. Hence the later Greek critics were severe in their condemnations of his style, and Dionysius classes his work with those of Phylarchus and Duris, which it was impossible to read through to the end. (Dionys. *De Compos. Verb.* c. 4.) But the most striking fault in the style of Polybius arises from his want of imagination. No historian can present to his readers a striking picture of events, unless he has at first vividly conceived them in his own mind; and Polybius, with his cool, calm, calculating judgment, was not only destitute of all imaginative powers, but evidently despised it when he saw it exercised by others. It is no doubt certain that an historian must keep his imagination under a strong control; but it is equally certain that he will always fail in producing any striking impression upon the mind of his readers, unless he has, to some extent, called his imagination into exercise. It is for this reason that the geographical descriptions of Polybius are so vague and indistinct; and the following remarks of Dr. Arnold, upon the character of Polybius as a geographer, are quite in accordance with the general views we have expressed: — "Nothing shows more clearly the great rarity of geographical talent, than the praise which has been commonly bestowed upon Polybius as a good geographer. He seems indeed to have been aware of the importance of geography to history, and to have taken considerable pains to gain information on the subject: but this very cir-

cumstance proves the more the difficulty of the task; for his descriptions are so vague and imperfect, and so totally devoid of painting, that it is scarcely possible to understand them. For instance, in his account of the march of the Gauls into Italy, and of the subsequent movements of their army and of the Romans, there is an obscurity, which never could have existed had he conceived in his own mind a lively image of the seat of war as a whole, of the connection of the rivers and chains of mountains with each other, and of the consequent direction of the roads and most frequented passes." (*Hist. of Rome*, vol. iii. pp. 473, 474.) To this same cause, the want of imagination on the part of Polybius, we are disposed to attribute the apparent indifference with which he describes the fall of his native country, and the extinction of the liberties of Greece. He only sought to relate facts, and to draw the proper reflections from them: to relate them with vividness and to paint them in striking colours was not his calling.

The greater part of the history of Polybius has perished. We possess the first five books entire, but of the rest we have only fragments and extracts, of which some, however, are of considerable length, such as the account of the Roman army, which belonged to the sixth book. The first five books were first printed in a Latin translation executed by Nic. Perotti, and issued from the celebrated press of Sweynheym and Pannartz, Rome, 1473, fol. The first part of the work of Polybius, which was printed in Greek, was the treatise on the Roman army, which was published by Ant. de Sabio, Venice, 1529, 4to., with a Latin translation by Lascaris; and in the following year, 1530, the Greek text of the first five books, with the translation of Perotti, appeared at Hagenau, edited by Obsopoeus (Koch), but without the treatise on the Roman army, which had probably not yet found its way across the Alps. A few years afterwards a discovery was made of some extracts from the other books of Polybius; but the author of the compilation, and the time at which it was drawn up, are unknown; for we can hardly believe with Casaubon that it was the Epitome which was made by M. Brutus, and of which both Plutarch (*Brut.* c. 4) and Suidas (*s. v.* Βροῦτος) speak. These extracts, which must be distinguished from those of the emperor Constantinus Porphyrogenitus mentioned below, contain the greater part of the sixth book, and portions of the following eleven (vii.—xvii.). The manuscript containing them was brought from Corfu, and they were published, together with the first five books which had already appeared at Basel, 1549, fol. from the press of Herragius. The Latin translation of these extracts was executed by Wolfgang Musculus, who also corrected Perotti's version of the other books, and the editing of the Greek text was superintended by Arnold Paraxylus Arlenius. A portion of these extracts, namely a description of the naval battle fought between Philippus and Attalus and the Rhodians, belonging to the sixteenth book, had been previously published by Bayf in his *De Re Navali Veterum*, Paris, 1536, reprinted at Basel, 1537. In 1582 Ursinus published at Antwerp, in 4to., a second collection of Extracts from Polybius, entitled *Excerpta de Legationibus* (Ἐκλογαὶ περὶ Πρεσβειῶν), which were made in the tenth century of the Christian era by order of the Emperor Constantinus Porphyrogenitus. These *Excerpta* are taken from various authors, but the most important of them came from Polybius. In 1609 Is. Casaubon published at Paris, in folio, his excellent edition of Polybius, in which he incorporated all the Excerpta and fragments that had hitherto been discovered, and added a new Latin version. He intended likewise to write a commentary upon the author, but he did not proceed further than the 20th chapter of the first book; this portion of his commentary was published after his death at Paris, 1617, 8vo. A further addition was made to the fragments of Polybius by Valesius, who published, in 1634, another portion of the Excerpta of Constantinus, entitled *Excerpta de Virtutibus et Vitiis* (περὶ ἀρετῆς καὶ κακίας), containing extracts from Polybius, Diodorus Siculus, and other writers; and to this collection Valesius added several other fragments of Polybius, gathered together from various writers. Jacobus Gronovius undertook a new edition of Polybius, which appeared at Amsterdam in 1670, in 3 vols. 8vo.; the text of this edition is taken almost verbatim from Casaubon's, but the editor added, besides the extracts of Valesius and the commentary of Casaubon on the first twenty chapters of the first book, many additional notes by Casaubon, which had been collected from his papers by his son Mericus Casaubon, and likewise notes by Gronovius himself. The edition of Gronovius was reprinted under the care of J. A. Ernesti at Leipzig, 1763—1764, 3 vols. 8vo. The next edition is that of Schweighaeuser, which surpasses all the preceding ones. It was published at Leipzig, 1789—1795 in 8 vols. 8vo., of which the first four contained the Greek text with a Latin translation, and the other volumes a commentary, an historical and geographical index, and a copious "Lexicon Polybianum," which is almost indispensable to the student. Schweighaeuser's edition was reprinted at Oxford in 1823, in 5 vols. 8vo., without the commentary, but with the Lexicon. From the time of Valesius no new additions were made to the fragments of Polybius, with the exception of a fragment describing the siege of Ambracia, originally published in the second volume of Gronovius's Livy, until Angelo Mai discovered in the Vatican library at Rome the third section of the Excerpta of Constantinus Porphyrogenitus, entitled *Excerpta de Sententiis* (περὶ γνωμῶν), which, among other extracts, contained a considerable number from the history of Polybius. These excerpta were published by Mai in the second volume of his *Scriptorum veterum Nova Collectio*, Rome, 1827, but in consequence of the mutilated state of the manuscript from which they were taken, many of them are unintelligible. Some of the errors in Mai's edition are corrected in the reprints of the Excerpta, published by Geel at Leyden in 1829, and by Lucht at Altona in 1830; but these Excerpta appear in a far more correct form in the edition of Heyse, Berlin, 1846, since Heyse collated the manuscript afresh with great care and accuracy. The last edition of Polybius is by Immanuel Bekker (Berlin, 1844, 2 vols. 8vo.), who has added the Vatican fragments.

Of the translations of Polybius into modern languages, those most worthy of notice are the French, by Thuillier, chiefly remarkable on account of the military commentary appended to it by Folard, Amsterdam, 1759, 7 vols. 4to.; the German,

by Seybold, Lemgo, 1779—1783, 4 vols. 8vo.; and the English by Hampton, 1772, 2 vols. 4to.: the latter is upon the whole a faithful version, and we have availed ourselves of it in the quotations which we have made above.

Livy did not use Polybius till he came to the second Punic war, but from that time he followed him very closely, and his history of the events after the termination of that war appears to be little more than a translation of his Greek predecessor. Cicero likewise seems to have chiefly followed Polybius in the account which he gives of the Roman constitution in his *De Republica*. The history of Polybius was continued by Poseidonius and Strabo. [PROSEIDONIUS; STRABO.]

Besides the great historical work of which we have been speaking, Polybius wrote, 2. *The Life of Philopoemen* in three books, to which he himself refers (x. 24). 3. A treatise on *Tactics* (τὰ περὶ τὰς Τάξεις ὑπομνήματα), which he also quotes (ix. 20), and to which Arrian (*Tactic.* init.) and Aelian (*Tactic.* cc. 1, 3) allude; 4. *A History of the Numantine War*, according to the statement of Cicero (*ad Fam.* v. 12); and 5, a small treatise *De Habitatione sub Aequatore* (περὶ τῆς περὶ τὸν Ισημερινὸν οἰκήσεως), quoted by Geminus (c. 13, in Petavius, *Uranologium*, vol. iii. p. 31, &c.), but it is not improbable that this formed part of the 34th book of the History, which was entirely devoted to geography.

The reader will find some valuable information respecting the character of Polybius as an historian in the following works;—Lucas, *Ueber Polybius Darstellung des Aetolischen Bundes*, Königsberg, 1827; Merleker, *Die Geschichte des Aetolisch-Achaeischen Bundesgenossen-Krieges*, Königsberg, 1831; K. W. Nitzsch, *Polybius: zur Geschichte antiker Politik und Historiographie*, Kiel, 1842; Brandstäter, *Die Geschichten des Aetolischen Landes, Volkes und Bundes, nebst einer historiographischen Abhandlung ueber Polybius*, Berlin, 1844.

2. Of SARDIS, a Greek grammarian of unknown date, some of whose works have been printed by Iriarte (*Catal. Cod. MSS. Biblioth. Matrit.* vol. i. pp. 117, &c., 379, &c.) and Walz (*Rhetores Graeci*, vol. viii.).

POLYBOEA (Πολύβοια), the name of two mythical personages, one a sister of Hiacynthus (Paus. iii. 19. § 4), and the other the wife of Actor. (Eustath. *ad Hom.* p. 321.) [L. S.]

POLYBO'TES (Πολυβώτης), a giant, who in the contest between the gods and giants was pursued by Poseidon across the sea as far as the island of Cos. There Poseidon tore away a part of the island, which was afterwards called Nisyrion, and throwing it upon the giant buried him under it. (Apollod. i. 6. § 2; Paus. i. 2. § 4; Strab. x. p. 489.) [L. S.]

PO'LYBUS (Πόλυβος.) 1. A Trojan, a son of Antenor, mentioned in the Iliad. (xi. 59.)

2. An Ithacan, father of the suitor Eurymachus, was slain by the swine-herd Eumaeus. (Hom. *Od.* i. 399, xxii. 284.)

3. The son of Alcandra, at Thebes in Egypt; he was connected with Menelaus by ties of hospitality. (Hom. *Od.* iv. 126.)

4. One of the Phaeacians. (Hom. *Od.* viii. 373.)

5. The king of Corinth, by whom Oedipus was brought up. He was the husband of Periboea or Merope. (Soph. *Oed. Rex*, 770; Apollod. iii 5. § 7.) Pausanias (ii. 6. § 3), makes him king of Sicyon, and describes him as a son of Hermes and Chthonophyle, and as the father of Lysianassa, whom he gave in marriage to Talaus, king of the Argives. (Comp. OEDIPUS.)

6. The father of Glaucus by Euboea. (Athen. vii. p. 296.) [L. S.]

PO'LYBUS* (Πόλυβος), one of the pupils of Hippocrates, who was also his son-in-law, and lived in the island of Cos, in the fourth century B. C. Nothing is known of the events of his life, except that, with his brothers-in-law, Thessalus and Dracon, he was one of the founders of the ancient medical sect of the dogmatici); that he was sent abroad by Hippocrates, with his fellow-pupils, during the time of the plague, to assist different cities with his medical skill (Thessal. *Orat.* p. 843), and that he afterwards remained in his native country (Galen, *Comment. in Hippocr.* "*De Nat. Hom.*" i. praef. vol. xv. p. 12). According to Galen (*l. c.*), he followed implicitly the opinions and mode of practice of Hippocrates; but the strict accuracy of this assertion has been doubted. He has been supposed, both by ancient and modern critics, to be the author of several treatises in the Hippocratic collection. Choulant (*Handb. der Bücherkunde für die Aeltere Medicin*) specifies the following:—1. Περὶ Φύσιος Ἀνθρώπου, *De Natura Hominis*; 2. Περὶ Γονῆς, *De Genitura*; 3. Περὶ Φύσιος Παιδίου, *De Natura Pueri*; 4. Περὶ Διαίτης Ὑγιεινῆς, *De Salubri Victus Ratione*; 5. Περὶ Παθῶν, *De Affectionibus*; and 6. Περὶ τῶν Ἐντὸς Παθῶν, *De Internis Affectionibus*: Clemens Alexandrinus (*Strom.* vi. p. 290) attributes to him the treatise, Περὶ Ὀκταμήνου, *De Octimestri Partu*; and Plutarch (*De Philosoph. Plac.* v. 18) quotes him as the author of that Περὶ Ἑπταμήνου, *De Septimestri Partu.* Of these, however, M. Littré (*Oeuvres d'Hippocr.* vol. i. p. 345, &c.) considers that only the first, and perhaps the fourth, are to be attributed to Polybus [HIPPOCRATES, p. 487], although Galen says that the treatise *De Natura Hominis* was the work of Hippocrates himself (*Comment. in Hippocr.* "*De Nat. Hom.*" i. praef. vol. xv. pp. 11, 12). Polybus is several times mentioned by Galen, chiefly in connection with different works in the Hippocratic Collection (*De Foet. Format.* c. 1. vol. iv. p. 653, *De Hippocr. et Plat. Decr.* vi. 3, vol. v. p. 529, *De Diffic. Respir.* iii. 1, 13, vol. vii. pp. 891, 960, *Comment. in Hippocr.* "*De Nat. Hom.*" ii. 19, vol. xv. p. 164, *Comment. in Hippocr.* "*De Sal. Vict. Rat.*" praef. and c. 33, vol. xv. pp. 175, 223, *Comment. in Hippocr.* "*De Humor.*" i. praef. vol. xvi. p. 3, *Comment. in Hippocr.* "*Aphor.*" vi. 1, vol. xviii. pt. i. p. 8): his name also occurs in Celsus (*De Med.* v. 20. § 2, 26. § 23, vi. 7. § 3, pp. 91, 100, 127), Caelius Aurelianus (*De Morb. Acut.* iii. 9, 15, pp. 218, 227), and Pliny (*H. N.* xxxi. in fine). A collection of the treatises attributed to Polybus was published in a Latin translation, 1544, 4to. Basil., per J. Oporinum; and in Italian by P. Lauro, 1545, 4to. Venice. A Latin translation of the treatise *De Salubri Victus Ratione*, was published in a separate form by J. Placotomus (*Bretschneider*), 1561, 12mo. Antwerp, and is to be found appended to the *Regi-*

* In the spurious oration attributed to Thessalus (ap. Hippocr. *Opera*, vol. iii. p. 843), and also in some Latin works, he is called *Polybius*, but this is probably a mistake.

men Sanitatis Salernitanum (in numerous editions), and to three or four other works. [W. A. G.]

POLYCAON (Πολυκάων). 1. A son of Lelex, brother of Myles, and husband of Messene, the daughter of Triopas of Argos. He emigrated from Laconia to Messenia, which country he thus called after his wife. He was the first king of Messenia. (Paus. iii. 1. § 1, iv. 1. § 1.)

2. A son of Butes, was married to Euaechme, the daughter of Hyllus. (Paus. iv. 2. § 1.) [L. S.]

POLYCARPUS (Πολύκαρπος). 1. ASCETA. There is extant in Greek a life of the female saint Syncletica, which has been ascribed to various persons. Some MSS. and the Greek ecclesiastical historian, Nicephorus Callisti (*H. E.* viii. 40), ascribe it to Athanasius, but Montfaucon, though he gives the piece with a Latin version in his edition of the works of Athanasius (vol. ii. p. 681, &c.), classes it among the spurious works, and declares that the difference of style, and the absence of any external testimony for five or six centuries after Athanasius, leave no room to doubt its spuriousness. A copy, which was among the papers of Combéfis, contains a clause, stating that the discourses or sayings of the saint had been reported by "the blessed Arsenius of Pegadae;" but this does not seem to describe him as the compiler of the narrative, but only as the author from whom part of the materials were derived. It is then most reasonable to follow the very ancient MS. in the Vatican library, which ascribes the biography to Polycarp the Ascetic or Monk, but where or when this Polycarp lived cannot be determined. The biography was first published in the Latin version of David Colvillus in the *Acta Sanctorum Januarii*, vol. i. p. 242, &c. The original Greek text is said to have been published with some other pieces, 4to. Ingoldstadt, 1603; it is given with a new Latin version and notes in the *Ecclesiae Graecae Monumenta* of Cotelerius, vol. i. p. 201, &c., 4to. Paris, 1677. The MS. used by Cotelerius contained neither the author's name nor the final clause about Arsenius of Pegadae. The title of the piece is Βίος καὶ πολιτεία τῆς ὁσίας καὶ ἀοιδίμου μητρὸς ἡμῶν (in Montfaucon's edition, Β. κ. π. τῆς ἁγίας καὶ μακαρίας καὶ διδασκάλου) Συγκλητικῆς, *Vita et Gesta sanctae celebrisque matris nostrae* (or according to Montfaucon, *sanctae beataeque magistrae*) *Syncleticae*. (Fabric. *Biblioth. Graec.* vol. x. p. 329.)

2. MARTYR. [No. 3.]

3. Of SMYRNA, a Christian writer of the age immediately succeeding that of the Apostles. Of the early history of this eminent father we have no trustworthy account. The time of his birth is not known, and we can only determine it by approximation. At the time of his martyrdom, to which various dates are assigned, he had been a Christian eighty-six years. Now if we adopt for the present Tillemont's date of his martyrdom, A. D. 166, and suppose Polycarp to have been of Christian parents, or at least educated from childhood in the Christian faith, and so interpret the eighty-six years, as several eminent critics do, of the term of his natural life, his birth will fall in A. D. 80; but if with other critics we suppose him to have been converted at a riper age, and compute the eighty-six years from the time of his conversion, his birth must be placed at a considerably earlier period. A vague passage in the Latin text of Polycarp's epistle to the Philippians (c. xi.), which we think merely indicates that the church at Smyrna was not in existence when the Apostle Paul wrote his epistle to the Philippians, has been adduced to prove that Polycarp was born before that time; but the words are too indefinite to bear out any such inference.

An ancient life, or rather a fragment of a life of Polycarp, ascribed by Bollandus to a certain Pionius of unknown date, and given by him in a Latin version in the *Acta Sanctorum Januarii* (a. d. 26), vol. ii. p. 695, &c., dwells much on the early history of Polycarp, but the record (if indeed it be the work of Pionius) is some centuries later than its subject, and is evidently false in several particulars. We are inclined to think, however, that it embodies some genuine traditions of Polycarp's history. According to this account, the Apostle Paul visited Smyrna in his way from Galatia, through the proconsular Asia to Jerusalem (the writer apparently confounding two journeys recorded in Acts, xviii. 18—22, and 23, &c.), and having collected the believers, instructed them in the proper time of keeping Easter. After Paul's departure, his host, Strataeas, the brother of Timotheus, became bishop of the infant church; or, for the passage is not clear, Strataeas became an elder and Bucolus was bishop. It was during the episcopate of Bucolus (whether he was the contemporary or the successor of Strataeas) that Callisto, a female member of the church, eminent for riches and works of charity, was warned of God in a dream to go to the gate of the city, called the Ephesian gate, where she would find a little boy (puerulum) named Polycarp, of Eastern origin, who had been reduced to slavery, and was in the hands of two men, from whom she was to redeem him. Callisto, obedient to the vision, rose, went to the gate, found the two men with the child, as it had been revealed to her; and having redeemed the boy, brought him home, educated him with maternal affection in the Christian faith, and, when he attained to manhood, first made him ruler over her house, then adopted him as her son, and finally left him heir to all her wealth. Polycarp had been from childhood distinguished by his beneficence, piety, and self-denial; by the gravity of his deportment, and his diligence in the study of the Holy Scriptures. These qualities early attracted the notice and regard of the bishop, Bucolus, who loved him with fatherly affection, and was in return regarded by him with filial love. By Bucolus he was ordained first to the office of deacon, in which he laboured diligently, confuting heathens, Jews, and heretics; delivering catechetical homilies in the church, and writing epistles of which that to the Philippians is the only extant specimen. He was subsequently when of mature age (his hair was already turning gray) and still maturer conduct, ordained presbyter by Bucolus, on whose death he was elected and consecrated bishop. We omit to notice the various miracles said to be wrought by Polycarp, or to have occurred on different occasions in his life.

Such are the leading facts recorded in this ancient narrative, which has, we think, been too lightly estimated by Tillemont. That it has been interpolated with many fabulous admixtures of a later date, is clear; but we think there are some things in it which indicate that it embodies earlier and truer elements. The difficulty is to discover and separate these from later corruptions. The chief ground for rejecting the narrative altogether is the

supposed difficulty of reconciling them with the more trustworthy statements of Irenaeus, who, in his boyhood, had known, perhaps lived with Polycarp (Iren. *Epistola ad Florinum*, apud Euseb. *H. E.* v. 20), and of other writers. According to Irenaeus (*Epist. ad Victorem Papam*, apud Euseb. *H. E.* v. 24), Polycarp had intercourse with "John and others of the Apostles:" or still more expressly (*Adv. Haeres.* iii. 3, et apud Euseb. *H. E.* iv. 14), he was instructed (perhaps converted, μαθητευθεὶς) by the Apostles, and conversed familiarly with many who had seen Christ; was by the Apostles appointed (καταστaθεὶς) bishop of the church at Smyrna; and always taught what he had learned from the Apostles. Tertullian (*De Praescriptionibus Haeretic*, c. 32), and Jerome (*De Viris Illustribus*, c. 17), distinctly mention John as the Apostle by whom Polycarp was ordained. But we question if the expressions of Irenaeus, when critically examined and stripped of the rhetorical exaggeration with which his natural reverence for Polycarp has invested them, will prove more than that Polycarp had enjoyed opportunities of hearing some of the Apostles; and was, with their sanction, appointed bishop of the church at Smyrna. That John was one of the Apostles referred to by Irenaeus, there is not the slightest reason to doubt; and we are disposed, with Tillemont, to regard Philip, whom Polycrates of Ephesus (apud Euseb. *H. E.* v. 24) states to have ended his days in the Phrygian Hierapolis, as another of those with whom Polycarp had intercourse. We believe that intercourse with these apostles, and perhaps with some other old disciples who had seen Jesus Christ, is sufficient to bear out the statements of Irenaeus, and is not inconsistent with the general truth of the ancient narrative given by Bollandus. His statement of the ordination of Polycarp by the Apostles, may perhaps be reduced to the fact that John, of whom alone Tertullian (*l. c.*) makes mention, was among "the bishops of the neighbouring churches," who came, according to the narrative, to the consecration of Polycarp. This circumstance enables us to fix that consecration in or before A. D. 104, the latest date assigned to the death of the venerable Apostle, and which is not inconsistent with the narrative. It must be borne in mind, too, that the whole subject of the ordination of these early bishops is perplexed by ecclesiastical writers utterly neglecting the circumstance, that in some of the larger churches there was in the Apostolic age a plurality of bishops (comp. *Philippians*, i. 1), not to speak of the grave and much disputed question of the identity of bishops and presbyters. The Apostolic ordination mentioned by Irenaeus and Tertullian may, therefore, have taken place during the lifetime of Bucolus, and have been antecedent to the precedency which, on his death, Polycarp obtained. We are the more disposed to admit the early origin and the truth of the leading statements embodied in the narration, as the natural tendency of a forger of a later age would have been to exaggerate the opportunities of Apostolic intercourse, and the sanctions of Apostolic authority, which Polycarp certainly possessed.

Polycarp was bishop of Smyrna at the time when Ignatius of Antioch passed through that city on his way to suffer death at Rome, some time between A. D. 107 and 116. [IGNATIUS, No. 1.] Ignatius seems to have enjoyed much this intercourse with Polycarp, whom he had known, apparently, in former days, when they were both hearers of the apostle John. (*Martyr. Ignatii*, c. 3.) The sentiment of esteem was reciprocated by Polycarp, who collected several of the epistles of Ignatius, and sent them to the church at Philippi, accompanied by an epistle of his own. (Polyc. *Epistol. ad Philipp.* c. 13.) Polycarp himself visited Rome while Anicetus was bishop of that city, whose episcopate extended, according to Tillemont's calculation, from A. D. 157 to 168. Irenaeus has recorded (*Epistol. ad Victor.* apud Euseb. *H. E.* v. 14) the difference of opinion of these two holy men on the time of observing Easter, and the steadfastness of Polycarp in adhering to the custom of the Asiatic churches, derived, as they affirmed, from the Apostles; as well as their mutual kindness and forbearance, notwithstanding this difference. Indeed, the character of Polycarp appears to have attracted general regard: Irenaeus retained for him a feeling of deepest reverence (*Epistola ad Florin.* apud Euseb. *H. E.* v. 21); Jerome speaks of him (*De Viris Illustr.* c. 17) as "totius Asiae princeps," the most eminent man in all proconsular Asia. An anecdote given elsewhere [MARCION] shows that even reputed heretics, notwithstanding his decided opposition to them, desired to possess his esteem; and it is not improbable that the reverence excited by his character conduced to his success in restoring them to the communion of the church. It has been conjectured that he was the angel of the church of Smyrna to whom Jesus Christ directed the letter in the Apocalypse (ii. 8—11); and also that he was the bishop to whom the apostle John, according to a beautiful anecdote recorded by Clement of Alexandria (*Liber "Quis Dives salvetur?"* c. 42), committed the care of a young man, who, forsaking his patron, became a chief of a band of robbers, and was re-converted by the apostle: but these are mere conjectures, and of little probability.

The martyrdom of Polycarp occurred, according to Eusebius (*H. E.* iv. 15), in the persecution under the emperors Marcus Aurelius and Lucius Verus; and is recorded in a letter of the Church at Smyrna to the Churches of Philomelium and other places, which is still extant, and of which Eusebius (ibid.) has given the chief part. The persecution began: one Germanicus, an ancient man, was thrown to the wild beasts, and several others, including some who were brought from Philadelphia, were put to death at Smyrna. Polycarp had at first intended to remain in the city and brave the danger of martyrdom; but the intreaties of his flock led him to withdraw to a retreat in the adjacent country, where he passed his time in prayer. Here, three days before his apprehension, he had a remarkable dream, which his anticipation of his fate led him to interpret as an intimation that he should be burnt alive, a foreboding but too exactly verified by the event. Messengers having been sent to apprehend him, he withdrew to another hiding place; but his place of retreat was discovered by the confession of a child, who had been forced by torture to make known where he was. Polycarp might still have escaped by leaving the place on the approach of those sent to apprehend him; but he refused, saying, "The will of God be done." His venerable figure and calm and courteous deportment commanded the respect of his captors; and a prayer offered by him affected some of them with remorse for their share in his apprehension. The

officer into whose custody he was delivered, with the usual laxity of paganism, would have persuaded him, apparently through pity, to offer divine honours and sacrifice to the emperor ; but his steady refusal changed their pity into anger, and they violently threw him down from the carriage in which they were conveying him. On entering the amphitheatre where the proconsul, Stratius Quadratus, was, a voice which the excited feelings of the old man and his companions led them to regard as from heaven, exclaimed, "Be strong, O Polycarp! and quit you like a man." The proconsul was, like others, moved by his appearance, and exhorted him to consider his advanced age, and comply with the requirements of government: "Swear by the fortune of Caesar, recant, and cry 'Away with the godless (*τοὺς ἀθέους*).'" Looking first round upon the heathen multitude, and then up to heaven, the old man sighed and said, "Away with the godless." The proconsul again urged him, "Swear by Caesar's fortune, and I will release thee. Revile Christ." "Eighty and six years have I served him," was the reply, "and he never did me wrong: how then can I revile my King and my Saviour?" Threats of being thrown to wild beasts, and of being committed to the flames, failed to move him ; and his bold avowal that he was a Christian provoked the wrath of the assembled multitude. "This man," they shouted, "is the teacher of impiety, the father of the Christians, the man that does away with our gods (*ὁ τῶν ἡμετέρων Θέων καθαιρέτης*) ; who teaches many not to sacrifice to nor to worship the gods." They demanded that he should be thrown to wild beasts, and when the Asiarch, Philip of Tralles, who presided over the games which were going on, evaded the demand, on the plea that the combats with wild beasts were ended, they demanded that he should be burned alive. The demand was complied with ; and the populace, in their rage, soon collected from the baths and workshops logs and faggots for the pile. The old man ungirded himself, laid aside his garments, and took his place in the midst of the fuel ; and when they would have secured him with nails to the stake, said, "Let me remain as I am ; for he that has enabled me to brave the fire will so strengthen me that, without your fastening me with nails, I shall, unmoved, endure its fierceness." After he had offered a short but beautiful prayer, the fire was kindled, but a high wind drove the flames on one side, so that he was roasted rather than burned ; and the executioner was ordered to despatch him with a sword. On his striking him with it so great a quantity of blood flowed from the wound as to quench the flames, which were, however, resuscitated, in order to consume his lifeless body. His ashes were collected by the pious care of the Christians of his flock, and deposited in a suitable place of interment. The day and year of Polycarp's martyrdom are involved in considerable doubt. Samuel Petit places it in A. D. 175 ; Usher, Pagi, and Bollandus, in A. D. 169 ; Eusebius (*Chronicon*) places it earlier, in the seventh year of Marcus Aurelius, who acceded to the throne, 7th March, A. D. 161 ; Scaliger, Le Moyne, and Cave, place it in A. D. 167 ; Tillemont in 166 ; the *Chronicon Paschale* in the consulship of Aelianus and Pastor, A. D. 163 ; and Pearson, who differs widely from all other critics, in A. D. 147, in the reign of Titus Antoninus Pius. Pearson brings various reasons in support of his opinion, which reasons are examined by Tillemont in one of his careful and elaborate notes. Polycarp is reverenced as a saint both by the Greek and Romish Churches ; by the former on the 23d of February, by the latter on the 26th of January, or (at Paris) on the 27th of April. The Greeks of Smyrna, on his festival, used formerly to visit devoutly what is shown as his tomb, near the ruins of an ancient church or chapel, on a hill side to the S. E. of the city. Mr. Arundel (*Discoveries in Asia Minor*, vol. ii. p. 397) is disposed to think that the tradition as to his place of interment is correct.

The chief authorities for the history of Polycarp have been cited. The account of Eusebius (*H. E.* iv. 14, 15, and v. 20) is chiefly taken from Irenaeus (*ll. cc.*), and from the letter of the Church at Smyrna, giving an account of his martyrdom, which will be noticed below. Halloix (*Illustr. Eccles. Orientalis Scriptorum Vitae*), Cave (*Apostolici, or the Lives, &c., of the Primitive Fathers*), and Tillemont (*Mémoires*, vol. ii.), have collected the chief notices of the ancients, and embodied them in their narrative. See also Ceillier, *Auteurs Sacrés*, vol. i. p. 672, &c. The English reader may consult (beside Cave's work just mentioned) Lardner (*Credibility*, &c. part ii. ch. 6, 7), Neander (*Church Hist.* trans. by Rose, vol. i. p. 106, &c.), Milman (*Hist. of Christianity*, bk. ii. ch. 7), and other ecclesiastical historians.

We have remaining only one short piece of this father: his *Πρὸς Φιλιππησίους ἐπιστολή*, *Ad Philippenses Epistola*. That he wrote such an epistle, and that it was extant in their time, is attested by Irenaeus (*Adv. Haeres.* iii. 3, and *Epistol. ad Florinum*, apud Euseb. *H. E.* iv. 14, and v. 20), Eusebius (*H. E.* iii. 36, iv. 14), Jerome (*De Viris Illustr.* c. 17), and later writers whom it is needless to enumerate ; and, notwithstanding the objections of the Magdeburg Centuriators (Cent. ii. c. 10) ; of Daillé (*De Scriptis Ignatianis*, c. 32), who however only denied the genuineness of a part ; of Matthieu de la Roche ; and, at a later period, of Semler, our present copies have been received by the great majority of critics as substantially genuine. Some have suspected the text to be interpolated; and the suspicion is perhaps somewhat strengthened by the evidence afforded by the Syriac version of the Epistles of Ignatius, lately published by Mr. Cureton [IGNATIUS, No. 1], of the extensive interpolation of those contemporary and kindred productions.

The *Epistola ad Philippenses* is extant in the Greek original, and in an ancient Latin version ; the latter of which contains, toward the conclusion, several chapters, of which only some fragments preserved by Eusebius are found in the Greek. The letter partakes of the simplicity which characterizes the writings of the apostolic fathers, being hortatory rather than argumentative ; and is valuable for the numerous passages from the New Testament, especially from the first Epistle of Peter and the Epistles of Paul, which are incorporated in it, and for the testimony which it consequently affords to the early existence and wide circulation of the Sacred Writings. It was first published in black letter in the Latin version, by Jac. Faber Stapulensis, with the works of the pseudo-Dionysius Areopagita and of Ignatius [DIONYSIUS ; IGNATIUS, No. 1], fol. Paris, 1498, under the title of *Theologia Vivificans* ; and was reprinted at Strasbourg, A. D. 1502 ; at Paris, 1515 ; at Basel, 1520 ; at Cologne, 1536 ; at Ingolstadt, with the

Clementina [CLEMENS, ROMANUS], 4to. 1546; at Cologne, with the Latin version of the writings of the pseudo-Dionysius, 1557; and with the *Clementina* and the Latin version of the *Epistolae* of Ignatius, fol. A.D. 1569. It appeared also in the following collections: the *Micropresbyticon*, Basel, 1550; the *Orthodoxographa* of Heroldus, Basel, 1555; in the *Orthodoxographa* of Grynaeus, Basel, 1569; in the *Mella Patrum* of Francis Rous, 8vo. London, 1650; and in the various editions of the *Bibliotheca Patrum*, from its first publication by De la Bigne, A.D. 1575. The Greek text was first published by Halloix, subjoined to the life of Polycarp, in his *Illustrium Ecclesiae Orientalis Scriptorum Vitae et Documenta*, vol. i. fol. Douai, 1633; and was again published by Usher, with the *Epistolae* of Ignatius, 4to. Oxford, 1644, not in the *Appendix Ignatiana* (which came out in 1647) as incorrectly stated by Fabricius; by Maderus, 4to. Helmstadt, 1653; and in the *Patres Apostolici* of Cotelerius, 2 vols. fol. Paris, 1672; and Amsterdam, 1724; of Ittigius, 8vo. Leipzig, 1699; of Frey, Basel, 1742, and of Russel, 2 vols. 8vo. 1746. It is contained also in the editions of Ignatius, by Aldrich, 8vo. Oxon. 1708, and Smith, 4to. Oxon. 1709. It is contained also in the *Varia Sacra* of Le Moyne, vol. i. 4to. Leyden, 1685; and in the *Bibliotheca Patrum* of Galland, vol. i. fol. Venice, 1765. Of more recent editions may be mentioned those of Hornemann, *Scripta Genuina Graeca Patrum Apostolicorum*, 4to. Copenhagen, 1828; Routh, *Scriptorum Ecclesiasticorum Opuscula Praecipua quaedam*, vol. i. 8vo. Oxford, 1832; Jacobson, *Patrum Apostolicorum quae supersunt*, vol. ii. 8vo. Oxford, 1838; and Hafele, *Patrum Apostolicorum Opera*, 8vo. Tubingen, 1839. There are English versions of this Epistle by Wake and Clementson [IGNATIUS, No. 1], and one in Cave's *Apostolici*, or *Lives of the Primitive Fathers*.

That Polycarp wrote other *Epistolae* is attested by Irenaeus (*Epistol. ad Florin.*): one Πρὸς Ἀθηναίους, *Ad Athenienses*, is quoted by St. Maximus in his *Prologus ad Libros Dionysii Areopagitae* [MAXIMUS CONFESSOR], and by Joannes Maxentius [MAXENTIUS, JOANNES], but is supposed to be spurious; at any rate it is now lost: another, Πρὸς Διονύσιον τὸν Ἀρεοπαγίτην, *Ad Dionysium Areopagitam*, mentioned by Suidas (*s. v.* Πολύκαρπος), is supposed to be spurious also. The life of Polycarp, ascribed to Pionius, states that he wrote various *Tractatus*, *Homiliae*, and *Epistolae*, and especially a book *De Obitu S. Joannis;* of which, according to Halloix (*l. c.*), some extracts from a MS. said to be extant in an abbey in Northern Italy, had been given in a *Concio de S. Joanne Evangelista* by Franciscus Humblot; but even Halloix evidently doubted their genuineness. Some fragments ascribed to Polycarp, cited, in a Latin version, in a *Catena in Quatuor Evangelistas* by Victor of Capua, were published by Franciscus Feuardentius subjoined to Lib. iii. c. 3, of his *Annotationes ad Irenaeum*, and were subsequently reprinted by Halloix (*l.c.*), Usher (*Appendix Ignatiana*, p. 31, &c.), Maderus (*l. c.*), Cotelerius (*l. c.*), Ittigius (*l. c.*), and Galland (*l. c.*), under the title of *Fragmenta Quinque e Responsionum Capitulis S. Polycarpo adscriptis:* but their genuineness is very doubtful. (Cave, *Hist. Litt.* ad ann. 108, vol. i. p. 44, &c. fol. Oxon. 1740; Ittigius, *De Biblioth. Patrum*, passim; Fabric. *Bibl. Graec.* vol. vii. p. 47, &c.; Ceillier, *Auteurs Sacrés, l. c.;* Lardner, *Credibility*, pt. ii. b. i. c. 6, &c.; Gallandius, *Bibliotheca Patrum*, proleg. ad vol. i. c. ix.; Jacobson, *l. c.* proleg. pp. l. &c. lxx.)

The Τῆς Σμυρναίων ἐκκλησίας περὶ μαρτυρίου τοῦ ἁγίου Πολυκάρπου ἐπιστολὴ ἐγκυκλικός is almost entirely incorporated in the *Historia Ecclesiastica* of Eusebius (iv. 15); it is also extant in its original form, in which it was first published by Archbishop Usher, in his *Appendix Ignatiana*, 4to. London, 1647; and was reprinted in the *Acta Martyrum Sincera et Selecta* of Ruinart, 4to. Paris, 1689, and in the *Patres Apostolici* of Cotelerius, vol. ii. fol. Paris, 1672, Antwerp (or rather Amsterdam), 1698, and Amsterdam, 1724; it was also reprinted by Maderus, in his edition of the *Epistola Polycarpi*, already mentioned; by Ittigius, in his *Bibliotheca Patrum Apostolicorum*, 8vo. Leipzig, 1699; by Smith, in his edition of the *Epistolae* of Ignatius (reprinted at Basel, by Frey, 8vo. 1742); by Russel, in his *Patres Apostolici*, vol. ij. 8vo. London, 1746; by Gallandius, in his *Bibliotheca Patrum*, vol. i. fol. Venice, 1765; and by Jacobson, in his *Patrum Apostolicorum quae supersunt*, vol. ii. 8vo. Oxford, 1838. There is an ancient Latin version, which is given with the Greek text by Usher; and there are modern Latin versions given by other editors of the Greek text, or in the *Acta Sanctorum Januarii* (ad d. xxvi.) vol. ii. p. 702, &c. There are English versions by Archbishop Wake, 8vo. London, 1693 (often reprinted); and lately revised by Chevallier, 8vo. Cambridge, 1833; and by Dalrymple, in his *Remains of Christian Antiquity*, 8vo. Edinburgh, 1776. (Cave, *l. c.* p. 65; Fabric. *l. c.* p. 51; Lardner, *l. c.* c. 7; Ceillier, *l. c.* p. 695; Ittigius, Galland, and Jacobson, *ll. cc.*) [J. C. M.]

POLYCASTE (Πολυκάστη). 1. A daughter of Nestor and Anaxibia (Hom. *Od.* iii. 464; Apollod. i. 9. § 9), became by Telemachus the mother of Perseptolis. (Eustath. *ad Hom. l. c.*)

2. A daughter of Lygaeus, was married to Icarius, by whom she became the mother of Penelope. (Strab. x. p. 461.) [L. S.]

POLY'CHARES (Πολυχάρης), a Messenian, and the conqueror in the 4th Olympiad (B.C. 764), is celebrated as the immediate cause of the first Messenian war, B.C. 743. Having been wronged by the Lacedaemonian Euaephnus, he took revenge by aggressions upon other Lacedaemonians; and as the Messenians would not deliver him up to the Spartans, war was eventually declared by the latter against Messenia. (Paus. iv. 4. § 5, &c.)

POLYCHARMUS (Πολύχαρμος), wrote a work upon Lycia (Λυκιακά), which is referred to by Athenaeus (viii. p. 333, d.), and Stephanus Byzantinus (*s. vv.* Ἰλάρις, Σοῦρα, Φελλός). It is doubtful whether he is the same as the Polycharmus of Naucratis, who wrote a work on Aphrodite (Περὶ Ἀφροδίτης), from which Athenaeus makes an extract (pp. 675, f.—676, c.).

POLYCHARMUS (Πολύχαρμος), a sculptor, two of whose works stood in Pliny's time in the portico of Octavia at Rome (Plin. *H. N.* xxxvi. 5. s. 4. § 10). One of these works was Venus washing herself; but what the other was is doubtful, on account of the corrupt state of the passage in Pliny. As it stands in the common editions, it is, *Venerem lavantem sese, Daedalum stantem Polycharmus*, which is the reading of the inferior MSS., and seems to be only a conjectural emendation of the

unintelligible readings of the older MSS. The Codex Reg. II. gives *lavantem sese de dalsa stantem*, and the Bamberg MS., *lavantem se sed aedalsas stantem*. Sillig conjectures *lavantem se, sed et aliam stantem*, and L. Jahn, *lavantem se, ad aedem aliam stantem*. (Sillig, *Cat. Artif.* p. 359, and edition of Pliny, *l. c.*; Jahn, *Kunstblatt*, 1833, No. 37; and collation of the Bamberg MS. appended to Sillig's edition of Pliny, vol. v. p. 443.)

There are several beautiful statues of Venus, stooping on one knee, in the attitude of washing herself, which are supposed to be copies of the work of Polycharmus. The finest is in the Vatican, and the next best in the Museum at Paris. (*Mus. Pio-Clem.* vol. i. pl. 10; Clarac, pl. 345, No. 698; Müller, *Archäol. d. Kunst*, § 377, n. 5; *Denkmäler d. Alten Kunst*, vol. ii. pl. xxvi. fig. 279.) [P. S.]

POLYCLEITUS (Πολύκλειτος), historical. 1. An officer appointed by Ptolemy to command the fleet sent under Menelaus to Cyprus in B. C. 315. From thence Polycleitus was detached with a fleet of fifty ships to support the partisans of Ptolemy and Cassander in the Peloponnese, but, finding on his arrival there that there was no longer occasion for his services, he returned with his fleet to Cilicia. Here he received intelligence that a fleet under Theodotus, and a land force under Perilaus, were advancing to the support of Antigonus, and hastened to intercept them. Both one and the other were surprised and totally defeated; the two commanders and the whole fleet fell into the hands of Polycleitus, who returned with them to Egypt, where he was received with the utmost distinction by Ptolemy. (Diod. xix. 62, 64.)

2. One of the officers left by Epicydes in the command of the garrison of Syracuse when he himself quitted the city. [EPICYDES.] They were all put to death in a sedition of the citizens shortly afterwards. (Liv. xxv. 28.) [E. H. B.]

POLYCLEITUS (Πολύκλειτος), literary. 1. Of Larissa, a Greek historian, and one of the numerous writers of the history of Alexander the Great. Athenaeus quotes from the eighth book of his histories (xii. p. 539, a.); and there are several other quotations from him in Strabo (xi. p. 509, d., xv. pp. 728, a. d., 735, a., xvi. 742, a.), and other writers (Plut. *Alex.* 46; Aelian. *N. A.* xvi. 41). There are some other passages in which the name of Polycleitus is erroneously put for that of Polycritus of Mende (Diod. xiii. 83; Ath. v. p. 206, e.; Plin. *H. N.* xxxi. 2. s. 4.) He may, perhaps, have been the same person as Polycleitus of Larissa, the father of Olympias, mother of Antigonus Doson. Most of the extracts from his histories refer to the geography of the countries which Alexander invaded. They are collected, with a notice of the author, by C. Müller, in his *Scriptores Rerum Alexandri Magni*, (pp. 129—133), in Didot's *Scriptorum Graecorum Bibliotheca*, Paris, 1846. (See also Vossius, *de Hist. Graec.* p. 489, ed. Westermann; Fabric. *Bibl. Graec.* vol. iii. p. 49.)

2. An epigrammatic poet, who is mentioned by Meleager (*Prooem.* 40), as one of those included in his *Garland*. None of his epigrams are extant. (Jacobs, *Anth. Graec.* vol. xiii. p. 941). [P. S.]

POLYCLEITUS (Πολύκλειτος), a physician of Messina in Sicily, to whom some of the epistles of Phalaris are addressed, and who, therefore (if he be a real personage), may be supposed to have lived in the sixth century B. C. Having cured the tyrant of a dangerous disease, he received from him some valuable presents, and also succeeded in persuading him to pardon a conspirator against his life (Phalar. *Epist.* 106, 109). [W. A. G.]

POLYCLEITUS (Πολύκλειτος, in Latin writers, Polycletus and Polyclitus), artists. Some difficulty has arisen from the mention of two statuaries of this name, whom Pausanias expressly distinguishes from one another, who seem both to have lived about the same period, and who are both said to have been of Argos. (Paus. vi. 6. § 1.) Moreover, Pliny speaks of the great Polycleitus as a Sicyonian, though several other writers, as well as Pausanias, call him an Argive. (*H. N.* xxxiv. 8. s. 19. § 2.) The question which thus arises, as to the number of artists of this name, is very fully discussed by Thiersch, but with more ingenuity than sound judgment. (*Epochen*, pp. 150, 203, &c.) He distinguishes three statuaries of the name (besides a fourth, of Thasos); namely, first, Polycleitus of Sicyon, the pupil of Ageladas, an artist of the beginning of the period of the perfection of art, and whose works partook much of the old conventional style; secondly, Polycleitus the elder, of Argos, maker of the celebrated statue in the Heraeum at Argos; and, thirdly, Polycleitus, the younger, of Argos, the pupil of Naucydes. But the common opinion of other writers is both simpler and sounder, namely that, on account of the close connection between the schools of Argos and Sicyon, the elder Polycleitus might easily have been assigned to both, and, if a more precise explanation be required, that he was a native of Sicyon, and was made a citizen of Argos, to which Sicyon was then subject, probably as an honour well earned by his statue in the Heraeum. We know the same thing to have happened with other artists; and we think that Thiersch himself could hardly have failed to accept this explanation, but for his perverse theory respecting the early date of Pheidias [PHEIDIAS], which imposed upon him the necessity of placing that artist's chief contemporaries also higher than their true dates. The questions which arise, respecting the assignment of particular works to either of the two Polycleiti of Argos, will be considered in their proper places.

1. Polycleitus, the elder, of Argos, probably by citizenship, and of Sicyon, probably by birth, was one of the most celebrated statuaries of the ancient world; and was also a sculptor, an architect, and an artist in toreutic. He was the pupil of the great Argive statuary Ageladas, under whom he had Pheidias and Myron for his fellow-disciples. He was somewhat younger than Pheidias, and about the same age as Myron. He is placed by Pliny at the 87th Olympiad, B. C. 431, with Ageladas, Callon, Phradmon, Gorgias, Lacon, Myron, Pythagoras, Scopas, and Parelius (*H. N.* xxxiv. 8. § 19). An important indication of his date is derived from his great statue in the Heraeum near Argos; for the old temple of Hera was burnt in Ol. 89. 2, B. C. 423 (Thuc. iv. 133; Clinton, *F. H. s. a.*); and, including the time required to rebuild the temple of the goddess, the statue by Polycleitus in the new temple could scarcely have been finished in less than ten years; which brings his life down to about B. C. 413. Comparing this conclusion with the date given by Pliny, and with the fact that he was a pupil of Ageladas, Polycleitus may be safely said to have flourished from

about Ol. 82 to 92, or B. C. 452—412. A further confirmation of this date is furnished by Plato's mention of the sons of Polycleitus, as being of about the same age as the sons of Pericles. (*Protag.* p. 328, c.)

Of his personal history we know nothing further. As an artist, he stood at the head of the schools of Argos and Sicyon, and approached more nearly than any other to an equality with the great head of the Athenian school, whom he was even judged to have surpassed on one occasion, in the celebrated competition of the Amazons. (See below, and PHEIDIAS.) The essential difference between these artists was that Pheidias was unsurpassed, nay *perfect*, in making the images of the gods, Polycleitus in those of men. The one embodied in his Athena and Olympian Zeus, for all subsequent ages, the ideal standard of divine majesty; the other expressed, in his Doryphorus, the ideal perfection of human beauty. It is not, however, surprising that, in the estimation of many, the beauty of Polycleitus should even have been preferred to the more unapproachable majesty of Pheidias, in an age when art, having reached its climax, was on the point of beginning to degenerate. Nay, even Polycleitus himself was, by some, placed below Myron in some respects (Plin. *H. N.* xxxiv. 8. s. 19. § 3); and his forms were thought by the artists of the age of Alexander susceptible of greater grace. If, therefore, we find, in writers of a still later period, expressions which appear to refer to the works of Polycleitus as retaining something of the stiffness of an early period of art, we must not at once conclude that such passages, even if they are rightly interpreted, refer to some earlier artist of the same name.

Among the statements of Pliny respecting Polycleitus is the following (*H. N.* xxxiv. 8. s. 19. § 2):—"*Proprium ejus est, ut uno crure insisterent signa, excogitasse; quadrata tamen ea esse tradit Varro et paene ad unum exemplum.*" (The word *quadrata*, which Sillig formerly suspected, is confirmed by the authority of the Bamberg MS.) This passage has exercised the critical skill of most of the writers on art. Thiersch regards it as obviously characterising the style of one of the early improvers of the art; and he therefore supposes that the artist of whom Varro made this statement was the oldest artist of the name, Polycleitus of Sicyon, whom, according to him, Pliny has confounded with the more celebrated Polycleitus of Argos. But the language of Varro, properly understood, neither requires nor sustains any such hypothesis. The mere mechanical difficulty in statuary, of making a standing figure rest its weight on one leg, may have been, and probably had been, overcome before the time of Polycleitus; but it was, as we understand Varro, a distinguishing feature of his works, that he did this without in any way interfering with those proportions and that repose, which constituted the perfection of his art. It was not, of course, for an artist like Pheidias to poise his divinities upon one leg; but Polycleitus, the inventor of the perfect canon of the *human* form, would naturally devote careful study to an attitude, which adds so much to the life-like expression of a figure, while, on the other hand, he refrained from any tampering with his own established proportions, and avoided the dangers into which the free use of this attitude might lead an artist too eager for variety. Some writers think that Varro intended to censure Polycleitus on the ground that he adhered so strictly to his own canon as to introduce too much uniformity into his works; but the passage (to say nothing of its only referring to those statues of Polycleitus which rested on one leg) does not appear to be in the tone of censure*, and if it were, we should rather suspect the soundness of Varro's judgment, than of Polycleitus's practice on such a point. In fact, this appears to be the very point in which Myron was inferior to Polycleitus; that the former, in his eagerness for variety, transgressed, in his choice of subjects, in his proportions, and in his attitudes, those high principles of art to which Polycleitus always adhered.

The word *quadrata*, in the above passage, demands further explanation. It is clearly meant to describe a certain proportion of the human figure, and may be roughly explained as expressing a robust middle stature, in opposition to a tall and slender stature. The meaning is clearly shown by Pliny's description (*l. c.* § 6) of the style of proportion practised by Lysippus, who, he says, made the heads smaller than the ancients made them, the bodies more slender and less fleshy, and thus the whole statue apparently taller "*quadratas veterum staturas permutando.*" Vitruvius gives a canon of proportion, according to which the length of the outstretched arms is equal to the height of the statue, so that the whole figure may be enclosed in a square; but it does not seem that there is any precise reference to this canon in the term *quadrata*, as used by Pliny. (Böttiger, *Andeutungen*, p. 120; Schorn, *Studien*, p. 300.)

The praises which the ancients heap upon Polycleitus are numerous and of the highest order. According to Pliny (*l. c.*), he was considered to have brought the art of statuary to perfection; and the same judgment is passed upon his works by Cicero, who expressly gives him the preference over Myron (*Brut.* 18; comp. *de Orat.* iii. 7, *Acad.* ii. 47, *De Fin.* ii. 34, *Tusc.* i. 2, *Paradox.* v. 2). Dionysius of Halicarnassus praises him, in conjunction with Pheidias, for those qualities which he expresses by the phrase *κατὰ τὸ σεμνὸν καὶ μεγαλότεχνον καὶ ἀξιωματικόν.* (*De Isocr.* p. 95, Sylburg.) Quintilian (xii. 10) tells us that his works were distinguished by accurate execution (*diligentia*) and beauty (*decor*) above those of all others; but that he was thought to be deficient in grandeur (*pondus*). But even this fault is mentioned with the qualification "*ne nihil detrahatur;*" and the critic proceeds to explain that it applies to his preference for human subjects over divine, and, among the former, for youthful figures, and that the deficiency is ascribed to him chiefly in comparison with Pheidias and Alcamenes:—"Nam ut humanae formae decorem addiderit supra verum, ita non explevisse deorum auctoritatem videtur. Quin aetatem quoque graviorem dicitur refugisse, nihil ausus ultra leves genas. At quae Polycleto defuerunt, Phidiae atque Alcameni dantur." The breasts of his statues were especially admired. (*Rhet. ad Herenn.* iv. 6.) Several other passages might be added

* Perhaps, however, this censure may be implied in another passage of Varro, in which he says "Neque enim Lysippus *artificum priorum* potius est *vitiosa* secutus quam artem," *de L. L.* ix. 18, ed. Müller.

from Lucian, the poets of the Anthology, and other writers. Even while he lived Polycleitus was ranked among the very first artists: Xenophon makes Socrates place him on a level, as a statuary, with Homer, Sophocles, and Zeuxis in their respective arts. (*Mem.* i. 4. § 3.) The Socrates of Plato also speaks of him in terms which imply an equality with Pheidias. (*Protag.* p. 311, c.)

Of the artists who succeeded him, Lysippus especially admired him, and declared that his Doryphorus was his own teacher (Cic. *Brut.* 86). In fact Lysippus stood in much the same relation to the Argive school of Polycleitus as Praxiteles to the Attic school of Pheidias and Alcamenes.

An interesting anecdote is told by Aelian (*V. H.* xiv. 8), respecting the manner in which Polycleitus proved the superiority of the rules of art to popular opinion. He made two statues, one of which he finished to his own mind, and the other he exposed to public view, and altered it according to the opinions expressed by the spectators. He then exhibited the statues together. One of them was universally admired; the other was derided. "You yourselves," exclaimed the artist, "made the statue you abuse; I made the one you admire." Plutarch relates a saying of Polycleitus, that the work was the most difficult when the clay model had been brought to apparent perfection. (*Quaest. Conv.* ii. 3. p. 636, c.)

The disciples of Polycleitus were Argius, Asopodorus, Alexis, Aristeides, Phrynon, Dinon, Athenodorus, Demeas Clitorius, Canachus II., and Pericleitus. (Plin. *H. N.* xxxiv. 8. s. 19; Paus. vi. 13. § 4; see the articles.)

Plato refers to the two sons of Polycleitus, as being also statuaries, but of no reputation in comparison with their father: he does not, however, mention their names. (*Protag.* p. 328, c.)

Polycleitus was not only celebrated as a statuary in bronze, but also as a sculptor in marble, as an architect, and as an artist in toreutic. His works in these departments will be mentioned presently. His fame as a toreutic artist was so great that he was considered, according to Pliny, to have perfected the art, which Pheidias had commenced, but had left incomplete: — "*toreuticen sic erudisse* [*judicatur*], *ut Phidias aperuisse.*" (*H. N. l. c.* 2.) There are a few passages in which Polycleitus seems to be spoken of as a painter; but they are insufficient to establish the fact. (See Sillig, *Catal. Artif. s. v.*)

Polycleitus wrote a treatise on the proportions of the human body, which bore the same name as the statue in which he exemplified his own laws, namely, Κανών (Galen, περὶ τῶν καθ' Ἱπποκράτην καὶ Πλάτωνα, iv. 3, vol. iv. p. 449, ed. Kühn).

The following were the chief works of Polycleitus in bronze. The kind of bronze which he chiefly used was the Aeginetan; whereas his contemporary Myron preferred the Delian. (Plin. *H. N.* xxxiv. 2. s. 5; *Dict. of Ant. s. v. Aes.*)

1. The *Spear Bearer* (*Doryphorus*), a youthful figure, but with the full proportions of a man (*viriliter puerum*, Plin. *H. N.* xxxiv. 8. s. 19. § 2). There can be no doubt that this was the statue which became known by the name of *Canon*, because in it the artist had embodied a perfect representation of the ideal of the human figure, and had thus, as Pliny says, exhibited art itself in a work of art. Pliny, indeed, appears to speak of this *Canon* as something different from the *Doryphorus;* but that it really was this statue is plain from the statement already quoted from Cicero respecting Lysippus, and from other passages in the ancient writers (Cic. *Orat.* 2; Quintil. v. 12. § 21; Galen, vol. i. p. 566, vol. iv. p. 606). Lucian describes the proportions of the human figure, as exhibited in the *Canon* of Polycleitus, in terms which completely confirm the explanation given above of the term *quadrata*, as applied to his works, and which amount to this; that the figure should be moderate both in height and stoutness. (Lucian. *de Salt.* 75, vol. ii. p. 309.) Quintilian describes the figure as alike fit for war or for athletic games (*l. c.*).

2. A youth of tender age, binding his head with a fillet, the sign of victory in an athletic contest (*diadumenum molliter juvenem*, Plin. *l. c.*; Lucian. *Philops.* 18, vol. iii. p. 46). This work was valued at a hundred talents (Plin. *l. c.*). The beautiful statue in the Villa Farnese is no doubt a copy of it (Gerhard, *Ant. Denkmäler*, Cent. i. pl. 69; Müller, *Denkmäler d. alt. Kunst*, vol. i. pl. 31, fig. 136).

3. An athlete, scraping himself with a strigil (*destringentem se*, Plin. *l. c.*).

4. A naked figure, described by Pliny as *talo incessentem;* an obscure phrase, which is explained by some to mean challenging to the game of *tali* (Harduin, *ad loc.*), by others, trampling down, or spurning away, an opponent in the pancratium. (Jacobs, *ad Philost.* p. 435; Müller, *Arch. d. Kunst*, § 120, n. 3.)

5. A group of two naked boys playing at *tali*, known by the name of *Astragalizontes.* In Pliny's time this group stood in the Atrium of Titus, and was esteemed by many as one of the most perfect works of statuary. The British Museum contains a portion of a similar group in marble, which was found in the baths of Titus in the pontificate of Urban VIII., and which was probably copied, but with some alterations, from the work of Polycleitus. (*Townley Marbles*, vol. i. p. 304.)

6. A Mercury, at Lysimachia. (Plin. *l. c.*)

7. A Heracles Ageter, arming himself, which was at Rome in Pliny's time (Plin. *l. c.*; but the reading is somewhat doubtful). Cicero also mentions a Hercules by Polycleitus; but this seems to have been a different work, in which the hero was represented as killing the hydra (*de Orat.* ii. 16).

8. A portrait statue of Artemon, surnamed Periphoretos, the military engineer employed by Pericles in the war against Samos (Plin. *l. c.*; Plut. *Per.* 27).

9. An Amazon, which gained the first prize, above Pheidias, Ctesilaus, Cydon, and Phradmon, in the celebrated contest at Ephesus (Plin. *H. N.* xxxiv. 8. s. 19).

To the above list must be added some other works, which are not mentioned by Pliny.

10. A pair of small but very beautiful Canephoroe (Cic. *in Verr.* iv. 3; Symmach. *Ep.* i. 23; *Amalthea*, vol. iii. p. 164).

11. A statue of Zeus Philius at Megalopolis, the dress and ornaments of which were similar to those appropriate to Dionysus (Paus. viii. 31. § 2. s. 4).

12. Several statues of Olympic victors (Paus. vi. § 4, 4. § 6, 7. § 3, 9. § 1, 13. § 4). But it cannot be determined whether these should be ascribed to the elder or the younger Polycleitus. (See below, No. 2.)

Of his works in marble, the only ones which are mentioned are his statue of Zeus Milichius at Argos (Paus. ii. 20. § 1), and those of Apollo, Leto, and Artemis, in the temple of Artemis Orthia, on the summit of Mt. Lycone in Argolis. (Paus. ii. 24. § 5.)

But that which he probably designed to be the greatest of all his works was his ivory and gold statue of Hera in her temple between Argos and Mycenae. This work was executed by the artist in his old age (see above), and was doubtless intended by him to rival Pheidias's chryselephantine statues of Athena and of Zeus, which, in the judgment of Strabo (viii. p. 372), it equalled in beauty, though it was surpassed by them in costliness and size. According to the description of Pausanias (ii. 17. § 4), the goddess was seated on a throne, her head crowned with a garland, on which were worked the Graces and the Hours, the one hand holding the symbolical pomegranate, and the other a sceptre, surmounted by a cuckoo, a bird sacred to Hera, on account of her having been once changed into that form by Zeus. From an epigram by Parmenion (Brunck, *Anal.* vol. ii. p. 202, No. 5) it would seem that the figure of the goddess was robed from the waist downwards. Maximus Tyrius, who compares the statue with the Athena of Pheidias, describes the Hera of Polycleitus as the white-armed goddess of Homer, having ivory arms, beautiful eyes, a splendid robe, a queenlike figure, seated on a golden throne. (*Dissert.* xiv. 6, vol. i. p. 260, Reiske.) In this description we clearly see the Homeric ideal of Hera, the white-armed, large-eyed (λευκώλενος, βοῶπις), which Polycleitus took for the model of his Hera, just as Pheidias followed the Homeric ideal of Zeus in his statue at Olympia. The character expressed by the epithet βοῶπις must have been that of the whole countenance, an expression of open and imposing majesty; and accordingly, in a most laudatory epigram on the statue, Martial says (x. 89):—

> "Ore nitet tanto, quanto superasset in Ida
> Judice convictas non dubitante deas."

This statue remained always the ideal model of Hera, as Pheidias's of the Olympian Zeus. Thus Herodes Atticus, when he set up at Caesareia the statues of Augustus and Rome, had them made on the model of these two statues respectively. (Joseph. *Ant. Jud.* xv. 13.) Praxiteles, however, ventured to make some minor alterations in Polycleitus's type of Hera. [PRAXITELES.] There is an excellent essay on this statue, with an explanation of the allegorical signification of its parts, by Böttiger. (*Andeutungen*, pp. 122—128; comp. Müller, *Archäol. d. Kunst*, § 352.)

It is impossible to determine which of all the existing figures and busts of Hera or Juno, and of Roman empresses in the character of Juno, may be considered as copies of the Hera of Polycleitus; but in all probability we have the type on a coin of Argos, which is engraved in Müller's *Denkmäler* (vol. i. pl. 30. fig. 132; comp. Böttiger, *l. c.* p. 127).

In the department of toreutic, the fame of Polycleitus no doubt rested chiefly on the golden ornaments of his statue of Hera; but he also made small bronzes (*sigilla*), and drinking-vessels (*phialae*) (Martial. viii. 51; Juvenal. viii. 102). Moschion mentions a celebrated lamp, which he made for the king of Persia (*ap. Ath.* v. p. 206, e).

As an architect Polycleitus obtained great celebrity by the theatre, and the circular building (*tholus*), which he built in the sacred enclosure of Aesculapius at Epidaurus: the former Pausanias thought the best worth seeing of all the theatres, whether of the Greeks or the Romans. (Paus ii. 27. §§ 2, 5.)

2. Of the younger Polycleitus of Argos very little is known, doubtless because his fame was eclipsed by that of his more celebrated namesake, and, in part, contemporary. The chief testimony respecting him is a passage of Pausanias, who says that the statue of Agenor of Thebes, an Olympic victor in the boys' wrestling, was made by "Polycleitus of Argos, *not the one who made the statue of Hera*, but the pupil of Naucydes" (Paus. vi. 6. § 1. s. 2). Now Naucydes flourished between B. C. 420 and 400; so that Polycleitus must be placed about B. C. 400. With this agrees the statement of Pausanias, that Polycleitus made the bronze tripod and statue of Aphrodite, at Amyclae, which the Lacedaemonians dedicated out of the spoils of the victory of Aegospotami (Paus. iii. 18. § 5. s. 8); for the age of the elder Polycleitus cannot be brought down so low as this. Mention has been made above of the statue of Zeus Philius, at Megalopolis, among the works of the elder Polycleitus. Some, however, refer it to the younger, and take it as a proof that he was still alive after the building of Megalopolis, in B. C. 370; but this argument is in no way decisive, for it is natural to suppose that many of the statues which adorned Megalopolis were carried thither by the first settlers. To this artist also we should probably refer the passage of Pausanias (ii. 22. § 8), in which mention is made of a bronze statue of Hecate by him at Argos, and from which we learn too that Polycleitus was the brother of his instructor Naucydes. [NAUCYDES.] He also was probably the maker of the mutilated statue of Alcibiades, mentioned by Dio Chrysostom (*Orat.* 37, vol. ii. p. 122, Reiske). It would seem from the passage of Pausanias first quoted (vi. 6. § 1), that the younger Polycleitus was famous for his statues of Olympic victors; and, therefore, it is exceedingly probable that some, if not all, of the statues of this class, mentioned above under the name of the elder Polycleitus, ought to be referred to him. Whatever else was once known of him is now hopelessly merged in the statements respecting the elder artist.

Thiersch makes still a third (according to him, a fourth) statuary or sculptor of this name, Polycleitus of Thasos, on the authority of an epigram of Geminus (*Anth. Plan.* iii. 30; Brunck, *Anal.* vol. ii. p. 279):—

> Χείρ με Πολυκλείτου Θασίου κάμεν, εἰμὶ δ' ἐκεῖνος
> Σαλμωνεύς, βρονταῖς ὃς Διὸς ἀντεμάνην, κ.τ.λ.

where Grotius proposed to read Πολυγνώτου for Πολυκλείτου, an emendation which is almost certainly correct, notwithstanding Heyne's objection, that the phrase χεὶρ κάμεν is more appropriate to a sculpture than a painting. There is no other mention of a Thasian Polycleitus; but it is well known that Polygnotus was a Thasian. The error is just one of a class often met with, and of which we have a precisely parallel example in another epigram, which ascribes to Polycleitus a painting of Polyxena (*Anth. Plan.* iv. 150; Brunck, *Anal.*

vol. ii. p. 440). It is not, however, certain that Πολυγνώτοιο is the right reading in this second case; the blunder is very probably that of the author of the epigram. (Jacobs, *Animadv. in Anth. Graec. ad loc.*)

Lastly, there are gems bearing the name of Polycleitus, respecting which it is doubtful whether the engraver was the same person as the great Argive statuary; but it is more probable that he was a different person. (Bracci, tab. 96; Stosch, *de Gemm.* 76; Lewezow, *über den Raub des Palladium*, pp. 31, &c.; Sillig, *Catal. Artif. s. v.*) [P. S.]

POCYCLE'TUS (Πολύκλειτος), a favourite freedman of Nero, was sent by that emperor into Britain to inspect the state of the island. (Tac. *Ann.* xiv. 39, *Hist.* i. 37, ii. 95; Dion Cass. xliii. 12.)

POLYCLES (Πολυκλῆς). 1. A Macedonian general who was left in the command of Thessaly by Antipater, when the latter crossed over into Asia to the support of Craterus, B. C. 321. The Aetolians took advantage of the absence of Antipater to invade Locris, and laid siege to Amphissa; whereupon Polycles hastened to its relief, but was totally defeated, his army utterly destroyed, and he himself slain. (Diod. xviii. 38.)

2. One of the partisans and counsellors of Eurydice, who shared in her defeat by Olympias (B. C. 317), and accompanied her on her flight to Amphipolis, where she was soon after taken prisoner. (Id. xix. 11.) [E. H. B.]

PO'LYCLES (Πολυκλῆς), artists. 1. 2. Two statuaries of this name are mentioned by Pliny (*H. N.* xxxiv. 8. s. 19); one, as flourishing in the 102d Olympiad (B. C. 370), contemporary with Cephisodotus, Leochares, and Hypatodorus; the other, as one of a number of statuaries, who flourished at the revival of the art in the 156th Olympiad (B. C. 155), and who, though far inferior to those who lived from the time of Pheidias down to the 120th Olympiad (B. C. 300), were nevertheless artists of reputation. In this list the name of Polycles is followed by the word *Athenaeus*, which is usually taken for the name of another artist, but which may perhaps, as Sillig has observed, indicate the city to which Polycles belonged; for it is not at all improbable that Pliny would copy the words Πολυκλῆς Ἀθηναῖος, which he found in his Greek authority, either through carelessness, or because he mistook the second for the name of a person. It is also extremely probable that the elder Polycles was an Athenian, and that he was, in fact, one of the artists of the later Athenian school, who obtained great celebrity by the sensual charms exhibited in their works. For not only does Pliny mention Polycles I. in connection with Cephisodotus I. and Leochares, whom we know to have been two of the most distinguished artists of that school; but he also ascribes to Polycles (without, however, specifying which of the two) a celebrated statue of an Hermaphrodite, a work precisely in keeping with the character of the school which produced the Ganymede of Leochares. (Plin. *l. c.* § 20.) From the comparison, then, of these two statements, the inference is highly probable that the Hermaphrodite was the work of the elder Polycles, who was an artist of the later Athenian school of statuary. Müller strongly confirms this view by the ingenious observation, that, in Pliny's alphabetical lists of artists, the names under each letter come pretty much in the order of time; and in the present instance, the name of Polycles comes before those of Pyrrhus and of Phoenix, the disciple of Lysippus. (*Archäol. d. Kunst*, § 128, n. 2.)

Respecting the Hermaphrodite of Polycles, it cannot be determined with certainty which of the extant works of this class represents its type, or whether it was a standing or a recumbent figure. The prevailing opinion among archaeologists is that the celebrated recumbent Hermaphrodite, of which we have two slightly different examples, in marble, the one in the Florentine Gallery, the other in the Louvre (formerly in the Villa Borghese), is copied from the bronze statue of Polycles. (Meyer, *Kunstgeschichte*, vol. i. pp. 98, 99, and plate 9; Müller, *Archäol. d. Kunst*, § 392, n. 2; Osann, *Ueber eine in Pompeii Ausgegrabene Hermaphroditenstatue;* and Böttiger, *Ueber die Hermaphroditen-Fabel und Bildung*, in the *Amalthea*, vol. i. pp. 342—366.)

The younger Polycles, from the date assigned to him by Pliny, and from the mention of a statue of Juno by Polycles in the portico of Octavia at Rome (Plin. *H. N.* xxxvi. 4. s. 5. § 10), would seem to have been one of the Greek artists who flourished at Rome about the time of the original erection of that portico by Metellus Macedonicus. But it is evident, on a careful examination of the latter passage of Pliny, and it is probable, from the nature of the case, that many, if not most of the works of art, with which Metellus decorated his portico, were not the original productions of living artists, but either the works of former masters, transported from Greece, or marble copies taken from such works. It contained, for example, works by Praxiteles, one of which stood in the very part of the edifice in which the statue by Polycles was placed. Hence arises the suspicion that this Polycles may be no other than the great Athenian artist already mentioned; that, like other statuaries of that era (Praxiteles, for instance), he wrought in marble as well as in bronze, or else that the marble statue of Juno in the portico of Metellus was only a copy from one of his works, and that Pliny places him erroneously at the 156th Olympiad, because, finding him mentioned among the artists whose works stood in the portico of Metellus, he mistook him for an artist living at the period of its erection. It is true that this is uncertain conjecture; but Pliny is very apt to make mistakes, and still more the copyists, especially in lists of names, and a sound critic is very reluctant to consent to the unnecessary multiplication of persons bearing distinguished names.

The name, however, occurs in Pausanias as well as Pliny. In his enumeration of the statues of Olympic victors, after mentioning statues by Pheidias and Silanion, he says that another statuary of the Athenians, Polycles, the disciple of Stadieus the Athenian, made an Ephesian boy, a pancratiast, Amyntas the son of Hellanicus. (Paus. vi. 4. § 3. s. 5.) It is evident from this passage that this Polycles was a very distinguished Athenian artist, and the context seems to show that he flourished between the times of Pheidias and Lysippus, and nearer to the latter. If, therefore, there were two artists of the name, he is probably the same as the elder. In another passage he mentions the statue of the Olympic victor Agesarchus, as the work of the sons of Polycles, whose names he does not give, but of whom he promises

to say more in a subsequent part of his work (vi. 12. § 3. s. 9). Accordingly, at the end of the chapter in which he describes Elateia in Phocis, after mentioning the temple of Asclepius, with the bearded statue of the god in it, made by Timocles and Timarchides, who were of Athenian birth, he proceeds to give an account of the temple of Athena Cranaea, in which was a statue of the goddess, equipped as if for battle, and with works of art upon the shield in imitation of the shield of the Athena of the Parthenon; "and this statue *also*," he says, "was made by the sons of Polycles." (Paus. x. 34. § 3. s. 6—8.) From this passage, taken in its connection, it is evident that the sons of Polycles were no other than Timocles and Timarchides, and that these were Athenian artists of considerable reputation. Now, reverting to Pliny, we find in the same list of statuaries at the revival of the art in Ol. 156, in which the name of Polycles occurs, the name of Timocles; and in the passage respecting the works in the portico of Octavia, immediately after the mention of the statue of Juno by Polycles, he mentions that of Jupiter by the sons of Timarchides, in the adjacent temple. It follows that, if there be no mistake in Pliny, the Polycles of the two latter passages of Pausanias (and perhaps, therefore, of the first) was the younger Polycles. At all events, we establish the existence of a family of Athenian statuaries, Polycles, his sons Timocles and Timarchides, and the sons of Timarchides, who either belonged (supposing Pliny to have made the mistake above suggested) to the later Attic school of the times of Scopas and Praxiteles, or (if Pliny be right) to the period of that revival of the art, about B C. 155, which was connected with the employment of Greek artists at Rome. (Comp. TIMARCHIDES and TIMOCLES.) There is still one more passage in which the name of Polycles occurs, as the maker of some statues of the Muses, in bronze. (Varro, *ap. Nonium, s. v. Ducere.*)

3. Of Adramyttium, a painter, mentioned by Vitruvius among those artists who deserved fame, but who failed through adverse fortune to attain to it. (iii. Praef. § 2.) [P. S.]

POLY'CRATES (Πολυκράτης), historical. 1. Of Samos, one of the most fortunate, ambitious, and treacherous of the Greek tyrants. With the assistance of his brothers Pantagnotus and Syloson, he made himself master of the island towards the latter end of the reign of Cyrus. At first he shared the supreme power with his brothers; but he shortly afterwards put Pantagnotus to death and banished Syloson. Having thus become sole despot, he raised a fleet of a hundred ships, and took a thousand bowmen into his pay. With this force he conquered several of the islands, and even some towns on the main land; he made war upon Miletus, and defeated in a sea-fight the Lesbians, who had come to the assistance of the latter city. His navy became the most formidable in the Grecian world; and he formed the design of conquering all the Ionian cities as well as the islands in the Aegean. He had formed an alliance with Amasis, king of Egypt, who, however, finally renounced it through alarm at the amazing good fortune of Polycrates, which never met with any check or disaster, and which therefore was sure, sooner or later, to incur the envy of the gods. Such, at least, is the account of Herodotus, who has narrated the story of the rupture between Amasis and Polycrates in his most dramatic manner. In a letter which Amasis wrote to Polycrates, the Egyptian monarch advised him to throw away one of his most valuable possessions, in order that he might thus inflict some injury upon himself. In accordance with this advice Polycrates threw into the sea a seal-ring of extraordinary beauty; but in a few days it was found in the belly of a fish, which had been presented to him by a fisherman. Thereupon Amasis immediately broke off his alliance with him. Of course the story is a fiction; and Mr. Grote remarks (*Hist. of Greece*, vol. iv. p. 323) with justice, that the facts related by Herodotus rather lead us to believe that it was Polycrates, who, with characteristic faithlessness, broke off his alliance with Amasis, finding it more for his interest to cultivate friendship with Cambyses, when the latter was preparing to invade Egypt, B. C. 525. He sent to the assistance of the Persian monarch forty ships, on which he placed all the persons opposed to his government, and at the same time privately requested Cambyses that they might never be allowed to return. But these malcontents either never went to Egypt, or found means to escape; they sailed back to Samos, and made war upon the tyrant, but were defeated by the latter. Thereupon they repaired to Sparta for assistance, which was readily granted. The Corinthians likewise, who had a special cause of quarrel against the Samians, joined the Spartans, and their united forces accompanied by the exiles sailed against Samos. They laid siege to the city for forty days, but at length despairing of taking it, they abandoned the island, and left the exiles to shift for themselves. The power of Polycrates now became greater than ever. The great works which Herodotus saw and admired at Samos were probably executed by him. He lived in great pomp and luxury, and like some of the other Greek tyrants was a patron of literature and the arts. The most eminent artists and poets found a ready welcome at his court; and his friendship for Anacreon is particularly celebrated. But in the midst of all his prosperity he fell by the most ignominious fate. Oroetes, the satrap of Sardis, had for some reason, which is quite unknown, formed a deadly hatred against Polycrates. By false pretences, the satrap contrived to allure him to the mainland, where he was arrested soon after his arrival, and crucified, B. C. 522. (Herod. iii. 39—47, 54—56, 120—125; Thuc. i. 13; Athen. xii. p. 540.)

2. An Athenian, a lochagus in the army of the Cyrean Greeks, is mentioned several times by Xenophon, whom he defended on one occasion. (Xen. *Anab.* iv. 5. § 24, v. 1. § 16, vii. 2. §§ 17, 29, vii. 6. § 41.)

3. An Argive, the son of Mnasiades, descended from an illustrious family at Argos, came over to the court of the Egyptian monarch Ptolemy Philopator, just before his campaign against Antiochus III., in B. C. 217. Polycrates was of great service in drilling and encouraging the Egyptian troops, and he commanded the cavalry on the left wing at the battle of Raphia, in B. C. 217, in which Antiochus was defeated, and which secured to Ptolemy the provinces of Coele-Syria, Phoenicia, and Palestine. Although Polycrates was still young he was second to no one, says Polybius, in the king's court, and was accordingly appointed by Ptolemy governor of Cyprus. The duties of this office he

discharged with the utmost fidelity and integrity; he secured the island for Ptolemy Epiphanes, the infant son and successor of Philopator, and on his return to Alexandria about B. C. 196, he brought with him a considerable sum of money for the use of the monarch. He was received at Alexandria with great applause, and forthwith obtained great power in the kingdom; but as he advanced in years, his character changed for the worse, and he indulged in every kind of vice and wickedness. We are ignorant of his subsequent career, in consequence of the loss of the later books of Polybius; but we learn from a fragment of the historian that it was through his evil advice that Ptolemy took no part in military affairs, although he had reached the age of twenty-five. (Polyb. v. 64, 65, 82, 84, xviii. 38, xxiii. 16.)

POLY'CRATES (Πολυκράτης), an Athenian rhetorician and sophist of some repute, a contemporary of Socrates and Isocrates, taught first at Athens and afterwards at Cyprus. He is mentioned as the teacher of Zoilus. He is named along with some of the most distinguished orators of his time by Dionysius of Halicarnassus (*de Isaeo*, c. 8, *de Dem. Eloc.* c. 20), who, however, finds great fault with his style. He wrote, 1. An accusation of Socrates (κατηγορία Σωκράτους), which is said by some writers to have been the speech delivered by Melitus at the trial of Socrates; but as it contained allusion to an event which occurred six years after the death of the philosopher, it would seem to have been simply a declamation on the subject composed at a subsequent period. (Diog. Laërt. ii. 38, 39, with the note of Menagius; Aelian, *V. H.* xi. 10, with the note of Perizonius; Isocr. *Busiris*, § 4, &c.; Quintil. ii. 17. § 1, iii. 1. § 11; Suidas, *s. v.* Πολυκράτης.) 2. Βουσίριδος Ἀπολογία. The oration of Isocrates, entitled *Busiris*, is addressed to Polycrates, and points out the faults which the latter had committed in his oration on this subject. 3. Ἐγκώμιον Θρασυβούλου (Schol. *ad Arist. Rhet.* p. 48). 4. Περὶ Ἀφροδισίων, an obscene poem on love, which he published under the name of the poetess Philaenis, for the purpose of injuring her reputation (Athen. viii. p. 335, c. d.). It is doubtful whether the above-mentioned Polycrates is the same as the Polycrates who wrote a work on Laconia (Λακωνικά) referred to by Athenaeus (iv. p. 139, d.). Spengel supposes that the rhetorician Polycrates is the author of the *Panegyric on Helen*, which has come down to us as the work of Gorgias. (Westermann, *Geschichte der Griech. Beredtsamkeit*, § 50, n. 22.)

POLY'CRATES (Πολυκράτης). 1. A statuary, whom Pliny mentions among those who made *athletas et armatos et venatores sacrificantesque* (*H. N.* xxxiv. 8. s. 19. § 34). There is a fragment of a Hermes in the Villa Mattei, bearing the mutilated inscription,

ΤΙΜΟΘΕΟΣ ΑΘΗ....
ΠΟΛΥΚΡ.....

on which slight basis Visconti rests the hypothesis that Polycrates was an Athenian artist, contemporary with Timotheus, and that the Hermes in question was a copy of a bronze statue of Timotheus by Polycrates. A simpler hypothesis would be to complete the inscription thus, Τιμόθεος Ἀθηναῖος ἀνέθηκε, Πολυκράτης ἐποίει. (*Monum. Mattei.* vol. iii. n. 118; Visconti, *Icon. Grecque*, vol. i. p. 150, n.; R. Rochette, *Lettre à M. Schorn*, pp. 389—390.)

2. An engraver of precious stones, known by an inscription on a gem representing Eros and Psyche. (Mariette, *Traité, &c.* vol. i. p. 421; R. Rochette, *Lettre à M. Schorn*, p. 149.) [P. S.]

POLY'CRITUS (Πολύκριτος), of Mendae in Sicily, wrote a work on Dionysius, the tyrant of Syracuse, which is referred to by Diogenes Laërtius (ii. 63). Aristotle likewise quotes a work by Polycritus on Sicilian affairs, in poetry (*Mirab. Auscult.* 112), which is probably the same work as the one referred to by Diogenes. It is doubtful whether this Polycritus is the same person as the Polycritus who wrote on the East, and whose work is referred to by Strabo (xv. p. 735), Plutarch (*Alex.* 46), Antigonus of Carystus (c. 150, or 135, ed. Westermann), and as one of the writers from whom Pliny compiled the 11th and 12th books of his Natural History.

POLY'CRITUS (Πολύκριτος), a physician at the court of Artaxerxes Mnemon, king of Persia, in the fourth century B. C. (Plut. *Artax.* 21). He was a native of Mende in Macedonia, and not a "son of Mendaeus," as Fabricius states (*Bibl. Gr.* vol. xiii p. 376, ed. vet.). [W. A. G.]

POLY'CRITUS (Πολύκριτος), a mythical architect, mentioned by the Pseudo-Plutarch, in connection with the story of Poemander. (*Quaest. Graec.* 37, p. 299, c.) [P. S.]

POLYCTOR (Πολύκτωρ). 1. A son of Aegyptus and Caliande. (Apollod. ii. 1. § 5.)

2. A son of Pterelaus, prince of Ithaca. A place in Ithaca, Polyctorium, was believed to have derived its name from him. (Hom. *Od.* xvii. 207; Eustath. *ad Hom.* p. 1815.)

There is one more mythical personage of this name. (Hom. *Od.* xviii. 298.) [L. S.]

POLYDAMAS (Πολυδάμας), a son of Panthous and Phrontis, was a Trojan hero, a friend of Hector, and brother of Euphorbus. (Hom. *Il.* xi. 57, xvi. 535, xvii. 40.) [L. S.]

POLY'DAMAS (Πουλυδάμας). 1. Of Scotussa in Thessaly, son of Nicias, conquered in the Pancratium at the Olympic games, in Ol. 93, B. C. 408. His size was immense, and the most marvellous stories are related of his strength, how he killed without arms a huge and fierce lion on mount Olympus, how he stopped a chariot at full gallop, &c. His reputation led the Persian king, Dareius Ochus, to invite him to his court, where he performed similar feats. (Euseb. Ἑλλ. ὀλ. p. 41; Paus. vi. 5, vii. 27. § 6, who calls him Πουλυδάμας; Diod. *Fragm.* vol. ii. p. 640, ed. Wesseling; Lucian, *Quomodo Hist. conscrib.* 35, et alibi; Suidas, *s. v.* Πολυδάμας; Krause, *Olympia*, p. 360.)

2. Of Pharsalus in Thessaly, was entrusted by his fellow-citizens about B. C. 375, with the supreme government of their native town. Polydamas formed an alliance with Sparta, with which state his family had long been connected by the bonds of public hospitality; but he soon after entered into a treaty with Jason of Pherae. The history of this treaty is related elsewhere [Vol. II. p. 554, b.]. On the murder of Jason in B. C. 370, his brother Polyphron, who succeeded to his power, put to death Polydamas and eight other most distinguished citizens of Pharsalus. (Xen. *Hell.* vi. 1. § 2, &c. vi. 4. § 34.)

POLYDAMNA (Πολύδαμνα), the wife of king Thon in Egypt; she gave Helen a remedy by

which she could soothe any grief or anger. (Hom. *Od.* iv. 228.) [L. S.]

POLYDECTES (Πολυδέκτης), a son of Magnes and king of the island of Seriphos, is called a brother of Dictys. (Pind. *Pyth.* xii. 14 ; Apollod. i. 9. § 6 ; Strab. x. p. 487 ; Zenob. i. 41 ; Paus. i. 22. § 6.) [L. S.]

POLYDECTES (Πολυδέκτης), the sixth or seventh king of Sparta in the Proclid line, was the eldest son of Eunomus, the brother of Lycurgus the lawgiver, and the father of Charilaus, who succeeded him. Herodotus, contrary to the other authorities, makes Polydectes the father of Eunomus. (Plut. *Lyc.* 2 ; Paus. iii. 7. § 2 ; Herod. viii. 131.) [EUNOMUS.]

POLYDECTES, a sculptor who lived at Rome under the earlier emperors, and wrought in conjunction with Hermolaus. These two were among the artists who "filled the palace of the Caesars on the Palatine with most approved works." (Plin. *H. N.* xxxvi. 5. s. 4. § 11.) [P. S.]

POLYDEGMON or POLYDECTES (Πολυδέγμων or Πολυδέκτης), that is, "the one who receives many," occurs as a surname of Hades (Hom. *Hymn. in Cer.* 431 ; Aeschyl. *Prom.* 153.) [L. S.]

POLYDEUCES (Πολυδεύκης), one of the Dioscuri, is commonly called Pollux and the twin-brother of Castor. (Hom. *Il.* iii. 237 ; Apollod. iii. 11. § 1 ; comp. DIOSCURI.) [L. S.]

POLYDEUCES, literary. [POLLUX.]

POLYDO'RA (Πολυδώρα). 1. A daughter of Oceanus and Thetys. (Hes. *Theog.* 354.)

2. The mother of Idas and Lynceus. (Schol. *ad Apollon. Rhod.* i. 151.)

3. A daughter of Danaus and the wife of Peneius, by whom she became the mother of Dryops. (Schol. *ad Apollon. Rhod.* i. 1212 ; Anton. Lib. 32.)

4. The daughter of Meleager and Cleopatra, was married to Protesilaus, after whose death she was so much affected by grief that she made away with herself. (Paus. iv. 2. § 5.)

5. A daughter of Peleus and Polymela, was a sister of Achilles, and married to Sparcheius or Borus, by whom she became the mother of Menesthius. (Hom. *Il.* xvi. 176 ; Apollod. iii. 13. § 4 ; Eustath. *ad Hom.* p. 321.) [L. S.]

POLYDO'RUS (Πολύδωρος). 1. A son of Cadmus and Harmonia, was king of Thebes, and husband of Nycteïs, by whom he became the father of Labdacus. (Hes. *Theog.* 978 ; Apollod. iii. 4. § 2, 5. § 5 ; Paus. ii. 6. § 2, ix. 5. § 1, &c. ; Herod. v. 59.)

2. The youngest among the sons of Priam and Laotoë, was slain by Achilles. (Hom. *Il.* xx. 406, &c., xxii. 46, &c.) The tragic poets (see Eurip. *Hec.* 3) call him a son of Priam and Hecabe. When Ilium was on the point of falling into the hands of the Greeks, Priam entrusted his son Polydorus and a large sum of money to Polymestor or Polymnestor, king of the Thracian Chersonesus; but after the destruction of Troy, Polymestor killed Polydorus for the purpose of getting possession of his treasures, and cast his body into the sea. His body was afterwards washed upon the coast, where it was found and recognised by his mother Hecabe, who together with other Trojan captives took vengeance upon Polymestor by killing his two children, and putting out his eyes. (Eurip. *Hec. l. c.*, 1050 ; Virg. *Aen.* iii. 49, &c. ; Ov. *Met.* xiii. 432, &c., 536 ; Plut. *Parall. min.* 24.) Another tradition states that Polydorus was entrusted to his sister Iliona, who was married to Polymestor, and who was to educate him. She accordingly brought him up as her own son, while she made every one else believe that her own son Deïphilus or Deïpylus was Polydorus. The Greeks determined to destroy the race of Priam sent to Polymestor, promising him Electra for his wife, and a large amount of gold, if he would kill Polydorus. Polymestor was prevailed upon, and he accordingly slew his own son instead of Polydorus. The true Polydorus having afterwards learnt the real intention of Polymestor persuaded his sister Iliona to kill Polymestor. (Hygin. *Fab.* 109, 240 ; Horat. *Sat.* ii. 3. 61 ; Cic. *Tusc.* i. 44, *Acad.* ii. 27.) According to a third tradition, lastly, Polymestor, who was attacked by the Greeks, delivered up Polydorus to them in order to secure their leaving him in peace. The Greeks wanted to get possession of Helen in his stead, but as the Trojans refused to make the exchange, the Greeks stoned Polydorus to death under the very walls of Troy, and his body was delivered up to Helen. (Dict. Cret. ii. 18, 22, 27.)

3. One of the Epigoni, a son of Hippomedon. (Paus. ii. 20. § 4 ; comp. ADRASTUS.) [L. S.]

POLYDO'RUS (Πολύδωρος). 1. The tenth or eleventh king of Sparta in the Eurysthenid line, was the son of Alcamenes and the father of Eurycrates, who succeeded him. This king lived in the time of the first Messenian war, and assisted in bringing it to a conclusion, B. C. 724. He was murdered by Polemarchus, a Spartan of high family ; but his name was precious among his people on account of his justice and kindness. They purchased his house of his widow ; and the magistrates in future sealed all public documents with his image. Several constitutional changes were introduced by him and his colleague Theopompus ; and Plutarch says that Polydorus increased the number of the Spartan lots. It is further stated that Crotona and the Epizephyrian Locri were founded in his reign. (Herod. vii. 204 ; Paus. iii. 3. §§ 1—3, iii. 11. § 10, iii. 12. § 3, iv. 7. § 7, viii. 52. § 1 ; Plut. *Lyc.* 6, 8.)

2. The brother of Jason of Pherae, Tagus of Thessaly, obtained the supreme power along with his brother Polyphron, on the death of Jason in B. C. 370. But shortly afterwards as the two brothers were on a journey to Larissa, Polydorus died suddenly in the night, assassinated, as it was supposed, by Polyphron (Xen. *Hell.* vi. 4. § 33). Diodorus makes a mistake in stating (xv. 61) that Polydorus was killed by another brother Alexander, who afterwards became tyrant of Pherae ; for this Alexander was the nephew, and not the brother of Polydorus and Polyphron. (Plut. *Pelop.* c. 29.) [See Vol. I. p. 124.]

POLYDO'RUS, a distinguished sculptor of Rhodes, was one of the associates of Agesander, in the execution of the celebrated group of the Laocoon ; and was not improbably the son of Agesander, since there is a tradition that Agesander made the figure of Laocoon in the group, and his sons those of the sons of Laocoon. The age of Polydorus depends of course on the date assigned to the Laocoon: if Thiersch be right he lived at Rome under Titus (Plin. *H. N.* xxxvi. 4. s. 5. § 11 ; AGESANDER). He is also mentioned by Pliny, unless an earlier artist of the same name be intended, among

statuaries in bronze who made *athletas et armatos et venatores sacrificantesque*. (*H. N.* xxxiv. 8. s. 19. § 34.) [P. S.]

POLYEIDES (Πολυείδης), a Greek physician who must have lived in or before the first century after Christ, as he is quoted by Celsus* (*De Med.* v. 20. § 2, 26. § 23, vi. 7. § 3, pp. 91, 100, 127) and Andromachus (ap. Gal. *De Compos. Medicam. sec. Gen.* v. 12, vol. xiii. p. 834). He appears to have written a pharmaceutical work, as his medical formulae are several times referred to by Galen (*De Meth. Med.* v. 6, vi. 3, vol. x. pp. 330, 405, *Ad Glauc. de Meth. Med.* ii. 3, 11, vol. xi. pp. 87, 137, *De Simplic. Medicam. Temper. ac Facult.* x. 2. § 13, vol. xii. p. 276, *De Compos. Medicam. sec. Gen.* iii. 3, vol. xiii. p. 613), Caelius Aurelianus (*De Morb. Acut.* iii. 3, 5, pp. 186, 198), Paulus Aegineta (iv. 25, vii. 12, pp. 514, 663), Aëtius (iii. 1. 48, iv. 2. 50, 58, iv. 4. 64, pp. 504, 715, 725, 809), Oribasius (*Ad Eunap.* iv. 128, p. 674), and Nicolaus Myrepsus (*De Compos. Medicam.* xli. 44, p. 788). [W. A. G.]

POLYEIDUS, artist. [POLYÏDUS.]

POLYEUCTUS (Πολύευκτος). 1. An Athenian orator, delivered the speech against Socrates at his trial, which, however, was composed by some one else (Diog. Laërt. ii. 38). Antiphon wrote a speech against this Polyeuctus. (Bekker, *Anecd. Gr.* vol. i. p. 32.)

2. An Athenian orator of the demus Sphettus, was a political friend of Demosthenes, with whom he worked in resisting the Macedonian party and in urging the people to make war against Philip. Hence we find him accused along with Demosthenes of receiving bribes from Harpalus (Dinarch. *c. Dem.* p. 129). Polyeuctus was very corpulent, at which his adversary Phocion made himself merry (Plut. *Phoc.* 9), and his love of luxury was attacked by the comic poet Anaxandrides (Athen. iv. p. 166, d.). The orations of Polyeuctus are referred to by Aristotle (*Rhet.* iii. 10. § 7) and Diogenes Laërtius (vi. 23); and a fragment of his oration against Demades is preserved by Apsines (*Rhet.* p. 708, ed. Ald.). For further particulars see Dem. *Philipp.* iii. p. 129; Plut. *Dem.* 10, *Phoc.* 5, *Vitae X. Orat.* pp. 841, e., 844, f., 846, c., *Polit. Praec.* p. 803, e.; and among modern writers, Ruhnken, *Hist. Critica Orat. Graec.* pp. 80, 81; Westermann, *Gesch. d. Griech. Beredtsamkeit*, § 53, n. 5, 6.

POLYEUCTUS (Πολύευκτος), an Athenian statuary, who made the statue of Demosthenes which the Athenians set up in the Agora, after the orator's death. (Pseudo-Plut. *Vit. X. Orat.* p. 847, a.) [P. S.]

POLYGNO'TUS (Πολύγνωτος), one of the most celebrated Greek painters, was a native of the island of Thasos, and was honoured with the citizenship of Athens, on which account he is sometimes called an Athenian. He belonged to a family of artists, who had their origin in Thasos, but came to Athens, and there practised their art. They probably derived their art, like most of the painters in the islands of the Aegean, from the Ionian school. His father, Aglaophon, was also his instructor in his art; he had a brother, named Aristophon; and there was, very probably, a younger Aglaophon, the son of Aristophon, who was contemporary with Alcibiades; so that we have the following genealogy:—

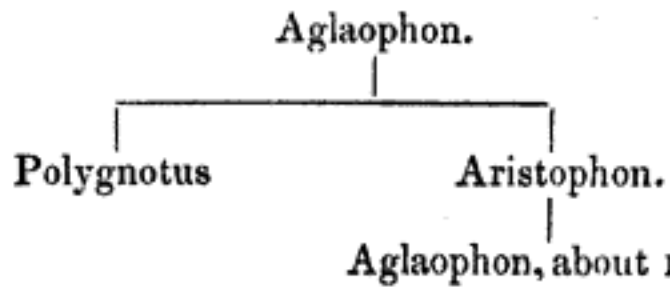

(Harpocr., Suid., Phot. *s. v.* Πολύγνωτος; Plat. *Gorg.* p. 448, b., and Schol.; Theophrast. *ap. Plin. H. N.* vii. 56. s. 57; Plin. *H. N.* xxxv. 9. s. 35, 36. § 1; Quintil. xii. 10. § 3; Dio Chrysost. *Orat.* lv. p. 558, b.; Simon. *Ep.* 76. s. 82, *ap. Brunck. Anal.* vol. i. p. 142, *Anth. Pal.* ix. 700; AGLAOPHON; ARISTOPHON; Sillig, *Cat. Art. s. vv. Aglaophon, Aristophon, Polygnotus.*)

With respect to the time at which Polygnotus lived, Pliny only states indefinitely, that he flourished before the 90th Olympiad, B. C. 420, which is with Pliny an era in the history of the art (Plin. *H. N.* xxxv. 9. s. 35: from the context of this passage it would follow that Polygnotus lived after Panaenus, which is certainly incorrect). A much more definite indication of his time is obtained from the statements of Plutarch (*Cim.* 4) respecting the intimacy of Polygnotus with Cimon and his sister Elpinice, which, taken in connection with the fact of Cimon's subjugation of Thasos, renders almost certain the opinion of Müller (*de Phidiae Vita*, p. 7), that Polygnotus accompanied Cimon to Athens on that general's return from the expedition against Thasos, which is in itself one of those happy conjectures that almost carry conviction with them, even when sustained by far less direct evidence than we possess in this case.* Accord-

* In some editions of Celsus he is called *Polybus*, or *Polybius*; but upon comparison of these passages with the other authors who mention him, it appears most probable that the true reading is *Polyides*.

* The objection against this view, derived from a story told about Elpinice, would scarcely deserve attention, were it not for the importance which has been attached to it by such critics as Lessing, Böttiger, and others of less note. Polygnotus, we are told, fell in love with Cimon's sister, Elpinice, and placed her portrait among the Trojan women, in his picture in the Poecile (Plut. *Cim.* 4). Now, not only does it appear that Elpinice must at this time have been nearly forty years old (not, certainly, a very formidable objection in itself), but it is also related that, only two years later (B. C. 461), Pericles answered an appeal which Elpinice made to him on behalf of her brother Cimon, by calling her *an old woman!* (Plut. *Cim.* 14, *Per.* 10.) The whole story is suspicious, for Plutarch tells it again as having happened twenty-two years later, when, certainly, the appellation would be far more appropriate (*Per.* 28). But, even if the story were true, it is absurd to take the *sarcasm* of Pericles as an *actual fact*, and to rest upon it the argument that Polygnotus must have been in love with Elpinice when she was younger, and therefore must have flourished at an earlier period than that at which all other indications, direct and indirect, lead us to place him. Besides, Plutarch only mentions the story of his love for Elpinice as a *rumour*, and he even hints that it was a malicious rumour. The known connection of Polygnotus with Cimon is quite enough to account for his honouring his patron's sister with a place in one of his great paintings.

ing to this view, Polygnotus came to Athens in Ol. 79. 2, B. C. 463, at which time he must have been already an artist of some reputation, since Cimon thought him worthy of his patronage. He may, therefore, have been between twenty-five and thirty-five years old, or even older ; and this agrees perfectly with the slight indications we have of the length of time during which he flourished at Athens. For we learn from Pausanias (i. 22. § 6) that there was a series of paintings by Polygnotus in a chamber attached to the Propylaea of the Acropolis ; and although it is *possible*, as these were probably panel pictures, that they might have been painted before the erection of the building in which they were placed, yet, from the description of Pausanias, and from all that we know of the usual practice in the decoration of public buildings at this period, it is far more probable that they were painted expressly for the building. Now the Propylaea were commenced in B. C. 437, and completed in B. C. 432, so that the age of Polygnotus is brought down almost to the beginning of the Peloponnesian war. Again, in the *Gorgias* of Plato, "Aristophon, the son of Aglaophon, and his brother," are referred to in a way which implies that they were two of the most distinguished painters then living (*Gorg.* p. 448, b., comp. Schol.*). Now the probable date of the Gorgias is about Ol. 88. 2, B. C. 427—426, which is within six years of the date assigned by Pliny as that *before which* Polygnotus flourished. Hence we may conclude that the period during which Polygnotus lived at Athens, was from B. C. 463 to about 426 ; and assuming his age, at his death, to have been about 65, the date of his birth would just about coincide with that of the battle of Marathon ; or he may have been somewhat older, as we can hardly suppose him to have been much less than thirty at the time of his migration to Athens. At all events, his birth may be safely placed very near the beginning of the fifth century B. C. The period of his greatest artistic activity at Athens seems to have been that which elapsed from his removal to Athens (B. C. 463) to the death of Cimon (B. C. 449), who employed him in the pictorial decoration of the public buildings with which he began to adorn the city, such as the temple of Theseus, the Anaceium, and the Poecile. The reason why we have no mention of him in connection with the still more magnificent works which were erected in the subsequent period, under the administration of Pericles and the superintendence of Pheidias, is probably because he had left Athens during this period, with the other artists who had undertaken the decoration of the buildings connected with the great temple at Delphi ; for there we know that some of his greatest works were executed. It appears, however, from the passage of Pausanias already cited, that he returned to Athens about B. C. 435, to execute his paintings in the Propylaea. He also worked at Plataeae and at Thespiae (see below).

The above considerations respecting the date of Polygnotus lead to the very interesting result, that he was exactly contemporaneous with Pheidias, having been born about the same time, having survived him only a few years, and having commenced his artistic career about the same period: for, not to insist on the probability that Pheidias had some share in the works at the temple of Theseus, we know that both artists worked at about the same time for the temple of Athena Areia at Plataeae, where Polygnotus (in conjunction with Onatas) painted the walls of the portico, and Pheidias made the acrolith statue of the goddess: the date of these works may be assumed to have been about B C. 460, or a little later. Again, about the end of their career, we find, at the Propylaea, the paintings of Polygnotus decorating the latest edifices which were erected under the superintendence of Pheidias. Thus, it appears that the causes which produced that sudden advance in the formative art of statuary, of which Pheidias was the leader, produced also a similar advance in the representative art of painting, as practised by Polygnotus. The periods of the *essential development* of each art were identical, under the effect of the same influences. What those influences were, has been very fully explained under PHEIDIAS. But, it may be said, from all that we know of the style of Polygnotus, the advance of the one art does not seem to have corresponded precisely to that of the other, for Pheidias brought his art to perfection ; but no one supposes that the works of Polygnotus exhibited the art of painting in any thing like perfection. This has, in fact, been adduced by eminent archaeologists, such as Böttiger, as a reason for placing Polygnotus about ten years earlier. The reply is, that the objection rests on a confusion between two very different things, the art of painting, as developed by all the accessory refinements and illusions of perspective and foreshortening, elaborate and dramatic composition, varied effects of light and shade, and great diversities of tone and colouring, and, on the other hand, the mere representation on a flat surface, with the addition of colours, of figures similar to those which the statuary produces in their actual form in a solid substance: in one word, it is a confusion between the art of Apelles and the art of Polygnotus, which differed even more from one another than the latter did from such sculptures as the bas-reliefs of Phigaleia or the Parthenon. The painting of Polygnotus was essentially *statuesque ;* and this sort of painting it is probable that he brought nearly, if not quite, to perfection, by the ideal expression, the accurate drawing, and the improved colouring which characterised his works, though he made no attempt to avail himself of the higher accessories of the art, the discovery of which was reserved for a later period. The difference is clearly indicated by Cicero, when he says that Polygnotus, and Timanthes, and other artists who used but few colours, were admired for their forms and outlines, but that in Echion, Nicomachus, Protogenes, and Apelles, *every thing* had reached perfection. (*Brut.* 18.)

So fully did the ancients recognise the position of Polygnotus, as the head of this perfected style of statuesque painting, that Theophrastus ascribed to him the invention of the whole art. (Plin. *H. N.* vii. 56. s. 57.) In how far this statement is incorrect, and what steps had been taken in the art before the time of Polygnotus, may be seen in the

* It is, of course, almost useless to speculate on the reason why the *name* of Polygnotus is not specified. It may have been on account of his celebrity ; or it may have been that he was growing old, and that his brother Aristophon was, just at the time, more before the public eye.

article *Painting* in the *Dictionary of Greek and Roman Antiquities.*

The improvements which Polygnotus effected in painting are described by Pliny very briefly and unsatisfactorily. (*H. N.* xxxv. 9. s. 35.) Among these improvements were, opening the mouth, showing the teeth, and varying the expression of the countenance from its ancient stiffness. He was the first who painted women with brilliant (or transparent) drapery (*lucida veste*), and with variegated head-dresses (*mitris versicoloribus*); and, generally, he was the first who contributed much to the advancement of painting (*plurimumque picturae primus contulit*). Lucian also selects his figures as models of excellence for the beauty of the eye-brows, the blush upon the cheeks (as in his Cassandra in the Lesche at Delphi), and the gracefulness of the draperies. (*De Imag.* 7, vol. ii. p. 465). These statements of Pliny amount to saying that Polygnotus gave great expression to both face and figure, and great elegance and variety to the drapery. How these matters were treated before his time we may judge from many of the ancient vases, where the figures are in the most constrained attitudes, the faces hard profiles, with closed lips and fixed eyes, often looking sideways, and the draperies standing, rather than hanging, in rigid parallel lines. That the expression which Polygnotus gave to his figures was something more, however, than a successful imitation of real life, and that it had an ideal character, may be inferred from the manner in which Aristotle speaks of the artist. Thus he calls him an *ethic painter* (γραφεὺς ἠθικός), *a good ethographer* (ἀγαθὸς ἠθογραφος), terms which denote his power of expressing, not passion and emotion only, but also ideal character. (*Polit.* viii. 5. p. 267, ed. Göttling, *Poët.* vi. 5, ed. Herm., 11, ed. Ritter.) In the second of these passages he contrasts him with Zeuxis, whose painting, he says, has no ἦθος at all; and his meaning is further shown by what he says on the subject, of which these allusions to painting are in illustration, namely ἦθος in poetry. "Tragedy," he says, "could not exist without action, but it could without ideal characters (ἠθῶν); for the tragedies of most of the recent poets are without character (ἀήθεις), and, in general, there are many poets of this kind;" words thoroughly exemplified in some of the tragedies of Euripides, and in the account we have of others of the later tragedians and dithyrambic poets, where the expression of ideal character is sacrificed to the exhibition of mere emotion, to the energy and complication of dramatic action, or even to lower sources of interest. In another well-known passage, which forms a sort of landmark in the history of art (*Poët.* 2), he says: "But since those who imitate, imitate men in action, and it is necessary that these be either good or bad (for characters, ἤθη, almost always follow these distinctions alone: for all men differ in their characters by vice and virtue), they imitate persons either better than ordinary men (ἢ καθ' ἡμᾶς), or worse, or such as men really are, just as the painters do: *for Polygnotus represented men as better than they are; Pauson worse than they are; and Dionysius like ordinary men.*" And so, in the passage respecting ἤθη, first quoted from the *Politic* (where the whole context deserves careful reading), he says that "the young ought not to study the works of Pauson, but those of Polygnotus, and whoever else of the painters or statuaries is ethic." In the *Poetic*, Aristotle goes on to explain his distinction by reference to various imitative arts, and especially poetry,-in which, he says, "Homer represented characters better than ordinary men, but Cleophon like ordinary men, but Hegemon, who first composed parodies, and Nicochares, the author of the Delias, worse;" he then quotes Timotheus and Philoxenus as examples of the same thing in the dithyramb, and adds the very important remark that "this is the very difference which makes the distinction between tragedy and comedy; for the one purposes to imitate men worse, but the other better, than men as they now actually are." (Comp. Hermann's Notes, and Lessing's *Hamburgische Dramaturgie.*)

The parallel which Aristotle thus draws between Polygnotus and Homer (and the poets of Homer's spirit) seems, from all we know of Polygnotus, to be an exact illustration, both of his subjects and of his mode of treating them. It should never be forgotten that Grecian art was founded upon Grecian poetry, and took from it both its subjects and its character. Pheidias and Polygnotus were the Homers of their respective arts; they imitated the personages and the subjects of the old mythology, and they treated them in an *epic* spirit, while Lysippus and Apelles were essentially *dramatic:* the former artists strove to express character and repose, the latter action and emotion; the former exhibited ideal personages, the latter real ones; the men of the former are godlike, the gods of the latter are ordinary men; Pheidias derived the image of his Zeus from the sublimest verses of Homer, Apelles painted his Venus from a courtezan, and Zeuxis could find no higher model for the queen of Olympus than a selection from real and living beauties. The limits of this article do not permit any further exposition of this essential and fundamental point of aesthetic science. We must not, however, omit to state a fact, in illustration of the parallel between Homer and Polygnotus, namely, that the painter's works in the Lesche at Delphi were commonly known as *the Iliad and Odyssey of Polygnotus;* though it must be admitted that most of those who used that phrase were thinking of the subjects of the paintings, and little or nothing of their character, and that very few had any notion of the sense in which Polygnotus is placed beside Homer by the great philosopher, who is rightly regarded as the father of aesthetic science. The subjects of the pictures of Polygnotus were almost invariably taken from Homer and the other poets of the epic cycle.

With respect to the more technical and mechanical improvements which Polygnotus introduced into painting, the statement of Pliny concerning his female draperies is admirably illustrated by Böttiger, to whose section on Polygnotus, in his *Ideen zur Geschichte der Archäologie der Malerei*, we here refer once for all, as one of the chief authorities for the present subject, and as one of the most valuable contributions to the history of ancient art. Böttiger (pp. 263—265) remarks that the descriptions of Polygnotus's paintings prove that female figures were introduced by him far more freely than we have any reason to suppose them to have appeared in earlier works of art; and that he thus gained the opportunity of enlivening his pictures with the varied and brilliant

colours, which we know to have prevailed in the dress of the Greek women. His draperies are described by Lucian as having the appearance of thinness of substance, part adhering to the limbs so as to cover the figure without hiding it, and the greater part arranged in flowing masses as if moved by the wind. (Lucian. *de Imag.* 7, vol. ii. p. 465.) Respecting the *mitrae versicolores*, see Böttiger, p. 265.

Concerning his principles of composition, we know but little; but from that little it would seem that his pictures had nothing of that elaborate and yet natural grouping, aided by the powers of perspective, which is so much admired in modern works of art. The figures seem to have been grouped in regular lines, as in the bas-reliefs upon a frieze; and when it was desired to introduce other sets of figures nearer to, or more remote from the spectator, this was effected by placing them in other parallel lines below or above the first. A sort of principle of *architectural symmetry* governed the whole composition, the figures on each side of the centre of the picture being made to correspond with each other.

Such an advance as painting made in the age of Polygnotus could not have taken place without some new appliances in colouring; and accordingly we are told by Pliny that Polygnotus and his contemporary Micon were the first who used the *sil* or yellow ochre which was found in the Attic silver mines; and that the same artists made a black (*atramentum*) from the husks of pressed grapes, which was therefore called *tryginon*, τρύγινον. (Plin. *H. N.* xxxiii. 12. s. 56, xxxv. 6. s. 25.) Böttiger supposes that they used the yellow ochre to a great extent for draperies and head-dresses. Polygnotus is one of those artists whom Cicero mentions as having used no more than four colours. (*Brut.* 18; but respecting the error in this statement see Müller, *Arch. d. Kunst*, § 319, and *Dict. of Ant.* art. *Colores.*)

The instrument with which Polygnotus usually worked was the pencil, as we learn from a passage in Pliny, which also furnishes another proof of the excellence of the artist. The great painter Pausias, who was a pupil of Pamphilus, the master of Apelles, restored certain paintings of Polygnotus at Thespiae, and was considered to have fallen far short of the excellence of the original paintings, because "*non suo genere certasset*," that is, he used the pencil, as Polygnotus had done in the original pictures, instead of painting, as he was accustomed to do, in encaustic with the cestrum. (Plin. *H. N.* xxxv. 11. s. 40.) Polygnotus, however, sometimes painted in encaustic, and he is mentioned as one of the earliest artists who did so. (Plin. *H. N.* xxxv. 11. s. 39.)

As to the form of his pictures, it may be assumed that he generally followed what we know to have been the usual practice with the Greek artists, namely, to paint on panels, which were afterwards let into the walls where they were to remain. (*Dict. of Ant.* art. *Painting;* Böttiger, *Arch. d. M.*) In Pliny's list of his works, one of them is expressly mentioned as a panel picture (*tabula*); but, on the other hand, the pictures at Thespiae, just referred to, are said to have been on walls (*parietes*). Indeed, the common opinion, that panel pictures were the form almost invariably used by the early Greek artists, should be received with some caution.

There is one passage of Pliny, from which it would appear that Polygnotus excelled in statuary as well as painting, though none of his works in that department were preserved. (Plin. *H. N.* xxxiv. 8. s. 19. § 25, adopting the reading of the Bamberg MS., *Polygnotus, idem pictor e nobilissimis.*) Perhaps this fact may contribute to the explanation of two obscure epigrams in the Greek Anthology. (Brunck, *Anal.* vol. ii. pp. 279, 440; see Jacobs's *Notes;* and comp. POLYCLEITUS.)

His chief contemporaries, besides the members of his own family, already mentioned, were MICON, PANAENUS, the brother or nephew of Pheidias, ONATAS of Aegina, DIONYSIUS of Colophon, TIMAGORAS of Chalcis, and AGATHARCHUS the scene-painter. No disciples of his are mentioned, although we may almost assume that he instructed his brother Aristophon and his nephew Aglaophon; but we are told by Aelian (*V. H.* iv. 3), that Dionysius closely imitated his style. (But see Aristot. *l. c.* and Plut. *Timol.* 2.)

The Works of Polygnotus, as mentioned by Pliny (*H. N.* xxxv. 9. s. 35), include paintings in the temple at Delphi, in the portico called *Poecile* at Athens, those at Thespiae already mentioned, and a panel picture, which was placed in the portico in front of Pompey's Curia, at Rome. Pliny and Harpocration both state that he executed his works at Athens gratuitously; and the former says that, on this account, he was more highly esteemed than Myron, who painted for pay; the latter, that it was for this service that he obtained the citizenship of Athens. We may infer that he displayed the same liberality at Delphi, especially as Pliny tells us that the Amphictyons decreed him "*hospitia gratuita*," that is, the προξενία, in all the states of Greece. (Böttiger, pp. 271, 272.) To the above works must be added, on other authorities, his paintings in the temple of Theseus, in the Anaceium, and the chamber of the Propylaea, at Athens, and those in the temple of Athena Areia at Plataeae. The detailed description of these works, and the full discussion of the questions which arise respecting their composition, would far exceed our limits. We have, therefore, preferred to occupy the space with the more important subjects of the time and artistic character of Polygnotus; and we shall now describe his works briefly, referring to the authorities in which full details will be found. We follow a chronological arrangement, so far as it can be made out with any probability.

1. *Paintings in the Temple of Theseus at Athens.* — It is true that the only authority for supposing him to have painted here at all is a conjectural emendation of a passage of Harpocration; but the conjecture is so simple, and agrees so well with what we know of the artist's history, and the only interpretation of the text as it stands is so forced, that we can hardly hesitate to admit the correction. Harpocration, followed by Suidas and Photius, says (*s. v.*) that Polygnotus obtained the citizenship of Athens, either because he painted the *Stoa Poecile* gratuitously, or, as others say, the pictures ἐν τῷ Θησαυρῷ καὶ τῷ Ἀνακείῳ. Now, we know that the *Anaceium* was the temple of the Dioscuri, but what was the *Thesaurus?* Böttiger (p. 270) replies, the public treasury in the Opisthodomus of the temple of Athena Polias. The objection, that it is strange that Polygnotus should have been employed to decorate the *secret chamber* of the temple, Böttiger endeavours to obviate by

referring to the paintings of Evanthes in the opisthodomus of the temple of Jupiter Casius, mentioned by Achilles Tatius (iii. 6), not a very good authority (see EVANTHES). It may also be objected that the name of Polygnotus is not mentioned in the extant inscription respecting the works of this temple. But it is perhaps enough to say that the conjecture is too violent to be admitted by itself; especially when it is contrasted with the explanation of Reinesius, who, for ἐν τῷ Θησαυρῷ would read ἐν τῷ Θησέως ἱερῷ. Now, the temple of Theseus was built during the administration of Cimon, after the translation of the hero's remains from Scyros to Athens in B. C. 468. If, therefore, as is almost certain, Cimon brought Polygnotus with him from Thasos in B. C. 463, it would almost certainly be partly with a view to the decoration of this very temple. Pausanias, indeed, in his description of the temple (i. 17. § 2), ascribes the paintings in it to Micon, but this is rather a confirmation of the argument than otherwise, for these two artists more than once assisted in decorating the same building. It is an obvious conjecture, from a comparison of the dates, that Micon was already employed upon the painting of the temple before the arrival of Polygnotus, who was then appointed to assist him. [Comp. MICON.]

2. *Paintings in the Stoa Poecile at Athens.*—Among the works which Cimon undertook for the improvement of the city, after the final termination of the Persian wars, the spoils of which furnished him with the means, one of the first was the decoration of the places of public resort, such as the Agora and the Academy, the former of which he planted with plane-trees (Plut. *Cim.* 3). He also enlarged and improved the portico which ran along one side of the Agora, and which was called at first the *Portico of Peisianax* (ἡ Πεισιανάκτειος στοά), but afterwards received the name of the *Poecile* or *Painted Portico* (ἡ ποικίλη στοά), from the paintings with which it was decorated. (Paus. i. 15; Müller, *Phid.* 6; Böttiger, p. 275.) Cimon executed this work soon after his return from Thasos (Plut. *l. c.*), and employed Polygnotus and Micon to decorate the portico with those paintings, from which it afterwards obtained its name. The portico itself was a long colonnade, formed by a row of columns on one side and a wall on the other; and against this wall were placed the paintings, which were on panels. These paintings, as they appeared in the time of Pausanias, represented four subjects: — (1.) The battle of Oenoë, fought between the Athenians and Lacedaemonians, the painter of which was unknown; (2.) The battle of Theseus and the Athenians with the Amazons, by Micon; (3.) The Greeks, after the taking of Troy, assembling to judge the case of Cassandra's violation by Ajax; this painting was by Polygnotus; (4.) The battle of Marathon, by Panaenus; also ascribed to Micon and to Polygnotus, who may have assisted in the work. (Paus. *l. c.*; Böttiger, pp. 274—290; MICON, PANAENUS.) From the description of Pausanias, it would seem that, in the picture of Polygnotus, the Greek chieftains, sitting in judgment, formed the centre of the composition, with the Grecian army grouped on the one side, and, on the other, the Trojan captives, among whom Cassandra was conspicuous. Böttiger supposes that, in his treatment of the subject, the artist followed the Ἰλίου Πέρσις of the cyclic poet Arctinus. Böttiger also supposes that there were two or three panels, representing different stages of the event; a supposition for which there does not seem to be sufficient reason. The subject, as representing the first great victory of the united Greeks, was appropriately connected with the celebration of their recent triumphs.

3. *In the Anaceium, or Temple of the Dioscuri, at Athens*, which was perhaps more ancient than the time of Cimon, who seems to have repaired and beautified it, Polygnotus painted the marriage of the daughters of Leucippus, as connected with the mythology of the Dioscuri (Πολύγνωτος μὲν ἔχοντα ἐς αὐτοὺς ἔγραψε γάμον τῶν θυγατέρων τῶν Λευκίππου, Paus. i. 18. § 1), and Micon painted the Argonautic expedition. The subject of Polygnotus was evidently that favourite subject of ancient poetry and art, the rape of Phoebe and Hilaera on their marriage-day, by Castor and Pollux: the ancient form of the legend, which was followed by Polygnotus, is supposed by Böttiger to have been contained in the cyclic poem entitled *Cypria*, which related to the events before the Iliad. We still possess, in bas-reliefs on ancient sarcophagi, three if not four representations of the story, which we may safely assume to have been imitated from the picture of Polygnotus, and which strikingly display that uniform symmetry, which we know to have been one characteristic of his works, in contradistinction to the more natural grouping of a later period. In modern times, Rubens has painted the story of Phoebe and Hilaera in a picture, now at Munich, which would doubtless present a most interesting contrast to the treatment of the same subject by Polygnotus, if we had but the opportunity of comparing them. The sculptures also, which are presumed to have been taken after the painting of Polygnotus, have furnished David with some ideas for his Rape of the Sabine women. (Böttiger, pp. 291—295.)

4. *In the temple of Athena Areia at Plataeae*, Polygnotus and Onatas painted the walls of the front portico (that is, probably, the wall on each side of the principal entrance); Polygnotus represented Ulysses just after he had slain the suitors. (Paus. ix. 4. § 1; Hom. *Od.* xxii.)

5. *His paintings on the walls of the temple of Thespiae* have been already mentioned. Nothing is known of their subject.

6. *Paintings in the Lesche of the Cnidians at Delphi.*—Some of the same causes which led to the sudden development of art at Athens, in the age following that of the Persian wars, gave a similar impulse to its advancement about the same time in other places, especially at those two centres of the Greek union and religion, Olympia and Delphi. The great works at the former place have been spoken of under PHEIDIAS; those at the latter appear to have been executed not only about the same time (or rather, perhaps, a little earlier), but also by Athenian artists chiefly. We know, for example, that the statues in the pediments of the temple at Delphi were made by PRAXIAS of Athens, the disciple of Calamis, and finished, after his death, by ANDROSTHENES, the disciple of Eucadmus (Paus. x. 19. § 3). These artists must have been contemporary with Pheidias and Polygnotus; and there are some other indications of the employment of Athenian artists at Delphi about the same period (Müller, *Phid.* p. 28, n. y.).

Taking, then, these facts in connection with the absence of any mention of Polygnotus's having been engaged on the great works of Pericles and Pheidias (except the Propylaea, at a later period), it may fairly be supposed that, after the death of his patron, Cimon, he was glad to accept the invitation, which the fame of his works at Athens caused him to receive, to unite with other Athenian artists in the decoration of the temple at Delphi. The people who gave him the commission were the Cnidians. It was customary for the different Greek cities to show their piety and patriotism, not only by enriching the temple at Delphi with valuable gifts, but by embellishing its precincts with edifices, chiefly treasuries to contain their gifts. Among the rest, the Cnidians had built at Delphi both a treasury, and one of those enclosed courts, or halls, which were called λέσχαι (places for conversation), which existed in considerable numbers in various Greek cities, and which were especially attached to the temples of Apollo. The most famous of all of them was this Lesche of the Cnidians at Delphi, which seems to have been a quadrangular or oblong court or peristyle, surrounded by colonnades, very much like our cloisters. It was the walls of the two principal colonnades of this building (those on the right and left of a person entering) that Polygnotus was employed by the Cnidians to paint: and it is very interesting to observe the parallel between the most renowned works of the early stages of the art in ancient Greece and modern Italy,—the paintings of Polygnotus in the Lesche at Delphi, and those ascribed to Andrea Orcagna, in the Campo Santo at Pisa.

Polygnotus took his subjects from the whole cycle of the epic poetry which described the wars of Troy, and the return of the Greek chieftains. There were two paintings, or rather series of paintings; the one upon the wall on the right hand; the other opposite to this, upon the wall on the left hand. The former represented, according to Pausanias (x. 25. § 2), the taking of Troy, and the Grecian fleet loosing from the shores of Ilium to return home; the latter, the descent of Ulysses into the lower world, which subject seems to have been treated with especial reference to the mysteries. In both pictures the figures seem to have been arranged in successive groups, and the groups, again, in two or more lines above each other, without any attempt at perspective, and with names affixed to the several figures. To the picture on the right hand was affixed the following epigram, which was ascribed to Simonides:—

Γράψε Πολύγνωτος, Θάσιος γένος, Ἀγλαοφῶντος
Υἱὸς, περθομένην Ἰλίου ἀκρόπολιν.

Pausanias devotes seven chapters to the description of these paintings (x. 25—31); from which, however, we gain little more than a catalogue of names. The numerous and difficult questions which arise, respecting the succession and grouping of the figures, the manner in which each of them was represented, the aesthetical and symbolical significations of the pictures, and so forth, have furnished a wide field of discussion for artists and archaeologists. The most important works upon the subject are the following:—Diderot, *Correspond.* vol. iii. pp. 270, f. ed. 1831; Riepenhausen, F. et J., *Peintures de Polygnote à Delphes, dessinées et gravées d'après la Descr. de Pausanias*, 1826, 1829, comp. *Götting. Gel. Anzeig.* 1827, p. 1309; Göthe, *Werke*, vol. xliv. pp. 97, f., old ed., vol. xxxi. p. 118, ed. 1840; Böttiger, pp. 296, f.; Otto Jahn, *Die Gemählde des Polygnotos in der Lesche zu Delphi*, Kiel, 1841; and, concerning the general subject of the Greek representations of the lower world, on ancient vases, compared with the description of Polygnotus's second picture, see Gerhard's *Archäologische Zeitung*, 1843, 1844, Nos. xi.—xv. and Plates 11—15.

7. His paintings in the chamber adjoining to the *Propylaea of the Acropolis* were probably the latest of his great works. The subjects were all from Homer and the epic cycle (Paus. i. 22; Böttiger, pp. 290, 291).

8. The panel-picture mentioned by Pliny as being at Rome in his time, shows that Polygnotus sometimes painted single figures, but Pliny's description of the work is perfectly unintelligible, "*in qua dubitatur ascendentem cum clypeo pinxerit, an descendentem.*" (Plin. *H. N.* xxxv. 9. s. 35.) [P. S.]

POLY'GONUS (Πολύγονος), a son of Proteus, a grandson of Poseidon and brother of Telegonus. The two brothers were killed by Heracles at Torone, when they challenged him to a contest in wrestling. (Apollod. ii. 5. § 9.) [L. S.]

POLYHY'MNIA. [POLYMNIA.]

POLYI'DUS (Πολύϊδος). 1. A son of Coeranus, a grandson of Abas and a great-grandson of Melampus. He was, like his ancestor, a celebrated soothsayer at Corinth, and is described as the father of Euchenor, Astycrateia, and Manto. (Pind. *Ol.* xiii. 104; Hom. *Il.* xiii. 663, &c.; Paus. i. 43. § 5; Apollod. iii. 3. § 1.) When Alcathous had murdered his own son Callipolis at Megara, he was purified by Polyïdus, who erected at Megara a sanctuary to Dionysus, and a statue of the god, which was covered all over except the face. (Paus., Apollod. *ll. cc.*; Hygin. *Fab.* 136.)

2. A son of the Trojan Eurydamas, and a brother of Abas, was slain by Diomedes. (Hom. *Il.* v. 148.) [L. S.]

POLYI'DUS (Πολύειδος, Πολύϊδος, Πολυΐδας, Πολυείδης, all these forms occur, but the most usual is Πολύϊδος), a dithyrambic poet of the most flourishing period of the later Athenian dithyramb, and also skilful as a painter, was contemporary with Philoxenus, Timotheus, and Telestes, about Ol. 95, B. C. 400. (Diod. xiv. 46.) The notices of him are very scanty; but he seems to have been esteemed almost as highly as Timotheus, whom indeed one of his pupils, Philotas, once conquered. It is related that, as Polyïdus was boasting of this victory, Stratonicus, the musician, rebuked him by saying, "I wonder you do not understand that you make ψηφίσματα, but Timotheus νόμους," an untranslateable witticism, intimating that Timotheus had been conquered by the voice of the people, and not by the merit of his opponent. (Ath. viii. p. 532, b.) It seems from a passage of Plutarch (*De Mus.* 21, p. 1138, b.), that Polyïdus went beyond Timotheus in those intricate variations, for the introduction of which the musicians of this period are so frequently attacked. A remarkable testimony to his popularity throughout Greece is still extant in the form of a decree of the Cnossians, commending Menecles of Teos for having played on the harp at Cnossus "after the manner of Timotheus and Polyïdus and the ancient Cretan poets, as becomes an accomplished man." (Böckh, *Corp. Inscr. Graec.* vol. ii. p. 641, No. 3053.)

One of his pieces was entitled Ἄτλας, and in it he represented Atlas as a Libyan shepherd, whom Perseus turned into stone by showing him the Gorgon's head ; a remarkable example of the total want of ideal art, and of any poetical conception of the early mythology, which characterised the dithyrambic poets of that period. (Tzetzes, *Schol. ad Lycophr.* 879, *Exeg. Iliad.* p. 132. 18 ; *Etym. Mag.* p. 104. 20 ; Meineke, *Hist. Crit. Com. Graec.* p. 239, n.)

There are also two remarkable references in the *Poetic* (16, 17) of Aristotle to the *Iphigeneia* of Polyïdus, where Aristotle is mentioning examples of ἀναγνώρισις. But here it seems from the context that a tragic poet is referred to ; besides which it is improbable, Müller argues, that Aristotle would speak of the celebrated dithyrambic poet, as he does in the first of these passages, by the name of Πολυείδου τοῦ σοφιστοῦ. On the other hand, there is the critical canon, which forbids us to assume an unknown person of the same name as one well known, if any other probable explanation can be suggested. Perhaps, in this case, the best solution of the difficulty is the conjecture of Welcker, that Polyïdus was a sophist, who took a pride in cultivating several different branches of art and literature, and who thus was at once a painter, a dithyrambic poet, and a tragedian. There are three iambic trimeter lines in Stobaeus (*Serm.* xciii.) which appear at first sight to settle the point as to there having been a tragic poet of this name ; but it is easily shown that these lines are a quotation, not from a poet named Polyïdus, but from the Polyïdus of Euripides. (Müller, *Gesch. d. Griech. Litt.* vol. ii. p. 287, or vol. ii. p. 59, Eng. trans. ; Ulrici, *Gesch. d. Hell. Dichtk.* vol. ii. pp. 610, fol. ; Bode, *Gesch. d. Hell. Dichtk.* vol. ii. pt. 2. p. 323, vol. iii. pt. 1, p. 562 ; Schmidt, *Diatrib. in Dithyramb.* pp. 121—124 ; Kayser, *Hist. Crit. Trag. Graec.* pp. 318—322 ; Welcker, *die Griech. Trag.* pp. 1043, 1044 ; Bartsch, *de Chaeremone*, p. 14 ; Bernhardy, *Grundriss d. Gesch. d. Griech. Litt.* vol. ii. pp. 554, 555.) [P. S.]

POLYI'DUS, artists. 1. Besides the painter and dithyrambic poet (see above), Vitruvius mentions the two following artists of this name, who may, however, very possibly have been one and the same person, since military engineers were often also architects.

2. Of Thessaly, a military engineer, who made improvements in the covered battering-ram (*testudo arietaria*) during Philip's siege of Byzantium, B. C. 340. His pupils were Diades and Chaereas, who served in the campaigns of Alexander. (Vitruv. x. 19. s. 13. § 3, Schneider.)

3. An architect, who wrote on the proportions of the orders (*praecepta symmetriarum*, Vitruv. vii. Praef. § 14). [P. S.]

POLYME'DE (Πολυμήδη), a daughter of Autolycus, was married to Aeson, and by him became the mother of Iason. (Apollod. i. 9. § 16 ; Tzetz. *ad Lyc.* 175.) Apollonius Rhodius (i. 233) calls her Alcimede. (Comp. IASON.) [L. S.]

POLYME'LA (Πολυμήλη). 1. A daughter of Peleus, and the wife of Menoetius, by whom she became the mother of Patroclus. (Apollod. iii. 13. § 8.) In some traditions she is called Philomela. [PATROCLUS.]

2. A daughter of Phylas, was married to Echecles, but became by Hermes the mother of Eudorus. (Hom. *Il.* xvi. 180, &c.)

3. A daughter of Aeolus, was beloved by Odysseus, but afterwards married her brother Diores. (Parthen. *Erot.* 2.) [L. S.]

POLYMESTOR or POLYMNESTOR. [POLYDORUS.]

POLYMNESTUS (Πολύμνηστος), the father of Battus, the founder of Cyrene. [BATTUS, p. 476, a.]

POLYMNESTUS, or POLYMNASTUS (Πολύμνηστος), the son of Meles of Colophon, was an epic, elegiac, and lyric poet, and a musician. He flourished not long after Thaletas, in honour of whom he made a poem at the request of the Spartans (Paus. i. 14. § 3), and earlier than Alcman, who mentioned him (Plut. *Mus.* p. 1133, a). It seems, therefore, that he was in part contemporary with both these poets, and the period during which he flourished may be roughly stated at B. C. 675—644. He belongs to the school of Dorian music, which flourished at this time at Sparta, where he carried on the improvements of Thaletas. He cultivated the orthian nomes, and invented a new kind of auloedic nome, which was named after him, Πολυμνήστιον (Plut. *de Mus.* pp. 1132—1135 ; Suid. *s. v.* ; Hesych. *s. v.* Πολυμνήστιον ᾄδειν). The Attic comedians attacked his poems for their erotic character. (Aristoph. *Equit.* 1287 ; Cratinus, *ap. Schol. ibid.*) As an elegiac poet, he may be regarded as the predecessor of his fellow-countryman, Mimnermus. (Fabric. *Bibl. Graec.* vol. ii. p. 135 ; Bode, *Gesch. d. Hellen. Dichtk.* vol. ii. pt. 1, *passim* ; Ulrici, *Gesch. d. Hell. Dichtk.* vol. ii. pp. 291, 292, *et alib.* ; Clinton, *F. H.* vol. i. *s. a.* 665, 657, 644, and p. 365.) [P. S.]

POLYMNESTUS, a statuary, whose name was first made known by the discovery of an inscription on a base in the Acropolis at Athens, in 1840, by Ross, who has thus restored it, [Π]ΟΛΥ-ΜΝΗΣΤΟΣ ΚΕΝ[ΧΡΑΜΙΣ] ΕΠΟΙΗΣΑΝ. From the form of the letters, Ross supposes the inscription to be of abou: the time of Praxiteles or Lysippus. The only reason for the restoration of the name of the second of these artists, is the mention in Pliny (*H. N.* xxxiv. 8. s. 19. § 27) of a statuary named Cenchramis, among those who made comedians and athletes. (Raoul-Rochette, *Lettre à M. Schorn*, p. 390.) [P. S.]

POLY'MNIA or POLYHY'MNIA (Πολύμνια), a daughter of Zeus, and one of the nine Muses. She presided over lyric poetry, and was believed to have invented the lyre. (Hes. *Theog.* 78 ; Schol. *ad Apollon. Rhod.* iii. 1.) By Oeagrus she became the mother of Orpheus. (Schol. *l. c.* i. 23.) In works of art she was usually represented in a pensive attitude. (Hirt, *Mythol. Bilderb.* p. 209 ; comp. MUSAE.) [L. S.]

POLYNEICES (Πολυνείκης), the son of Oedipus and Iocaste, and brother of Eteocles and Antigone. (Hom. *Il.* iv. 377 ; ADRASTUS.) [L. S.]

POLYPHANTAS (Πολύφαντας), a general in the service of Philip V. king of Macedonia, during the war against the Romans and Aetolians. In B. C. 208 he was left together with Menippus in the Peloponnese to support the Achaeans with a force of 2500 men ; and the following year (B. C. 207) was sent with a small force to the assistance of the Boeotians and Phocians. (Liv. xxvii. 32, xxviii. 5 ; Polyb. x. 42.) [E. H. B.]

POLYPE'MON (Πολυπήμων), the name of three mythical personages. (Hom. *Od.* xxiv. 305 ; Apollod. iii. 16. § 2 ; Paus. i. 38. § 5). [L. S.]

POLYPHE'MUS (Πολύφημος). 1. The celebrated Cyclops in the island of Thrinacia, was a son of Poseidon, and the nymph Thoosa. For an account of him see the article CYCLOPES.

2. A son of Elatus or Poseidon and Hippea, was one of the Lapithae at Larissa in Thessaly. He was married to Laonome, a sister of Heracles, with whom he was connected by friendship. He was also one of the Argonauts, but being left behind by them in Mysia, he founded Cios, and fell against the Chalybes. (Hom. *Il.* i. 264 ; Schol. *ad Apollon. Rhod.* i. 40, 1241, iv. 1470 ; Val. Flacc. i. 457 ; Apollod. i. 9. §§ 16, 19.) [L. S.]

POLYPHRON (Πολύφρων), the brother of Jason of Pherae, Tagus of Thessaly, succeeded to the supreme power along with his brother Polydorus on the death of Jason, in B. C. 370. Shortly afterwards he murdered Polydorus [POLYDORUS], and thus became sole Tagus. He exercised his power with great cruelty, and converted his office into a tyranny. He murdered Polydamas of Pharsalus [POLYDAMAS], but was murdered in his turn, B. C. 369, by his nephew Alexander, who proved, however, a still greater tyrant. [ALEXANDER of PHERAE.] (Xen. *Hell.* vi. 4. §§ 33, 34 ; Plut. *Pelop.* c. 29.)

POLYPOETES (Πολυποίτης). 1. A son of Apollo and Phthia. (Apollod. i. 7. § 6 ; comp. AETOLUS.)

2. A son of Peirithous and Hippodameia, was one of the Lapithae, who joined the Greeks in the Trojan war, commanding the men of Argissa, Gyrtone, Orthe, Elone and Oloosson. (Hom. *Il.* ii. 738, &c., comp. vi. 29, xii. 129.) At the funeral games of Patroclus, he gained the victory in throwing the iron ball. (*Il.* xxiii. 836, &c.) After the fall of Troy, Polypoetes and Leonteus are said to have founded the town of Aspendus in Pamphylia. (Eustath. *ad Hom.* p. 334.) [L. S.]

POLYSPERCHON (Πολυσπέρχων). 1. Son of Simmias, a Macedonian of the province of Stymphaea, and a distinguished officer in the service of Alexander the Great. Of his earlier services we know nothing, but it is certain that he was already a veteran and experienced warrior in B. C. 332, when he was appointed to succeed Ptolemy the son of Seleucus in the command of one of the divisions of the phalanx. We afterwards find him occupying the same post in the battle of Arbela, and lending the weight of his authority and experience to support the proposition of Parmenion before the action to attack the Persian camp by night. (Arr. *Anab.* ii. 12, iii. 11 ; Diod. xvii. 57 ; Curt. iv. 13. §§ 7, 28, who inaccurately calls him "Dux peregrini militis.") In the subsequent campaigns in the upper provinces of Asia and India, he bore an important part, and his name is frequently mentioned. Thus we find him associated with Coenus and Philotas at the passage of the Pylae Persicae, and afterwards detached under Craterus against the revolted chiefs in Paraetacene, accompanying Alexander on his expedition against the Assaceni, and reducing with his own division only the strong fortress of Nora. His name occurs again at the passage of the Hydaspes, as well as in the descent of that river, on both which occasions he served under Craterus ; and in B. C. 323 he was once more associated with that general as second in command of the army of invalids and veterans, which the latter was appointed to conduct home to Macedonia. (Arr. *Anab.* iv. 16, 22, 25, v. 11, 18, vi. 5, vii. 12 ; Curt. v. 4. § 20, viii. 5. § 2, 11. § 1 ; Justin. xii. 10, 12.)

In consequence of his absence from Babylon on this service at the time of Alexander's death, he appears to have been passed over in the arrangements which followed that event, nor do we find any mention of his name for some time afterwards, but it seems certain that he must have returned with Craterus to Europe, and probably took part with him and Antipater in the Lamian war. In B. C. 321, when the dissensions between Antipater and Perdiccas had broken out into actual hostilities, and the former was preparing to follow Craterus into Asia, he entrusted to Polysperchon the chief command in Macedonia and Greece during his absence. The veteran general proved himself worthy of the charge ; he repulsed the Aetolians who had invaded Thessaly, and cut to pieces a Macedonian force under Polycles, defeated Menon of Pharsalus, and recovered the whole of Thessaly. (Diod. xviii. 38 ; Justin. xiii. 6.) Though we do not learn that he obtained any reward for these services during the lifetime of Antipater, it is evident that he enjoyed the highest place in the confidence of the regent, of which the latter gave a striking proof on his deathbed, B. C. 319, by appointing Polysperchon to succeed him as regent and guardian of the king, while he assigned to his own son Cassander the subordinate station of Chiliarch. (Id. ib. 48.)

Polysperchon was at this time one of the oldest of the surviving generals of Alexander, and enjoyed in consequence the highest favour and popularity among the Macedonians ; but he was aware that both Cassander and Antigonus were jealous of his elevation, and were beginning to form secret designs for the overthrow of his power. In order to strengthen himself against them he now made overtures to Olympias, who had been driven from Macedonia by Antipater, as well as to Eumenes, whom he sought to raise up as a rival to Antigonus in Asia. At the same time he endeavoured to conciliate the Greek cities by proclaiming them all free and independent, and abolishing the oligarchies which had been set up by Antipater. Nor were these measures unsuccessful : Olympias, though she still remained in Epeirus, lent all the support of her name and influence to Polysperchon, while Eumenes, who had escaped from his mountain fastness at Nora, and put himself at the head of the Argyraspids, prepared to contend with Antigonus for the possession of Asia. While his most formidable rival was thus occupied in the East, it remained for Polysperchon himself to contend with Cassander in Greece. The restoration of the democracy at Athens had attached that city to the cause of the regent, but Nicanor held possession of the fortresses of Munychia and the Peiraeeus for Cassander, and refused to give them up notwithstanding the repeated orders of Olympias. Hereupon Polysperchon sent forward an army under his son Alexander into Attica, while he himself followed with the royal family. They had already advanced into Phocis when they were met by deputies from Athens, as well as by Phocion and others of the oligarchical party who had fled from the city. Both parties obtained a public hearing in the presence of the king, which ended in Phocion and his companions being given up to the opposite party by the express order of Poly-

sperchon, and sent to Athens to undergo the form of a trial. (Diod. xviii. 49, 54—58, 62, 64—66; Plut. *Phoc.* 31—34. For a more detailed account of these transactions see PHOCION.)

By the destruction of Phocion and his friends, the regent hoped to have secured the adherence of the Athenians; but while he was still in Phocis with the king (B. C. 318), Cassander himself unexpectedly arrived in Attica with a considerable fleet and army, and established himself in the Peiraeeus. Hereupon Polysperchon advanced into Attica and laid siege to the Peiraeeus, but finding that he made little progress, he left his son Alexander to continue the blockade, while he himself advanced into the Peloponnese with a large army. Here he at first met with little opposition: almost all the cities obeyed his mandates and expelled or put to death the leaders of their respective oligarchies: Megalopolis alone refused submission, and was immediately besieged by the regent himself with his whole army. Polysperchon had apparently expected an easy victory, but the valour of the citizens frustrated his calculations: all his attacks were repulsed, and after some time he found himself compelled to raise the siege and withdraw from the Peloponnese. Shortly afterwards his admiral Cleitus, who had been despatched with a fleet to the Hellespont, was totally defeated by that of Cassander under Nicanor, and his forces utterly destroyed. (Diod. xviii. 68—72.)

These reverses quickly produced an unfavourable turn in the disposition of the Greek states towards Polysperchon: and Athens in particular again abandoned his alliance for that of Cassander, who established an oligarchical government in the city under the presidency of Demetrius of Phalerus. (Id. *ib.* 74, 75.) At the same time Eurydice, the active and intriguing wife of the unhappy king Arrhidaeus, conceived the project of throwing off the yoke of the regent, and concluded an alliance with Cassander, while she herself assembled an army with which she obtained for a time the complete possession of Macedonia. But in the spring of 317 Polysperchon having united his forces with those of Aeacides king of Epeirus, invaded Macedonia, accompanied by Olympias, whose presence alone quickly determined the contest. [OLYMPIAS]. During the subsequent events Polysperchon plays but a subordinate part. We do not learn that he interposed to prevent the cruelties of Olympias, or to save the life of the unhappy king, of whom he was the nominal guardian: and though he afterwards occupied the passes of Perrhaebia with an army, he was unable to prevent the advance of Cassander into Macedonia, or to avert the fall of Pydna, which fell into the hands of the enemy, while Polysperchon was still shut up in Perrhaebia. Here he was reduced to great straits by Cassander's general Callas, and was besieged in the town of Azorus, when the news of the death of Olympias (B. C. 316) caused him to despair of recovering his footing in Macedonia, and he withdrew with a small force into Aetolia. (Diod. xix. 11, 35, 36, 52.)

From thence he appears to have joined his son Alexander in the Peloponnese, where we find him in B. C. 315, when the altered position of affairs having united Cassander with Lysimachus, Ptolemy, and Seleucus in a general coalition against Antigonus, the latter sought to attach the aged Polysperchon to his cause, by offering him the chief command in the Peloponnese. The bribe was accepted, and for a short time Polysperchon and his son conjointly carried on the war in the Peloponnese against Cassander and the generals of Ptolemy. But before the end of the same year Alexander was gained over by Cassander; and Polysperchon, though he did not follow the example of his son, and coalesce with his old enemy, at least assumed a position hostile to Antigonus, as we find him in 313 defending Sicyon and Corinth against Telesphorus, the lieutenant of that general. (Id. *ib.* 60, 62, 64, 74.) From this time we lose sight of him till B. C. 310, when he again assumed an important part by reviving the long-forgotten pretensions of Heracles the son of Barsine (now the only surviving son of Alexander) to the throne of Macedonia. Having induced the unhappy youth to quit his retirement at Pergamus, and join him in the Peloponnese, he persuaded the Aetolians to espouse his cause, and with their assistance raised a large army, with which he advanced towards Macedonia. He was met at Trampyae in Stymphaea by Cassander, but the latter, distrusting the fidelity of his own troops, instead of risking an engagement, entered into secret negotiations with Polysperchon, and endeavoured by promises and flatteries to induce him to abandon the pretender whom he had himself set up. Polysperchon had the weakness to give way, and the meanness to serve the purposes of Cassander by the assassination of Heracles at a banquet. (Diod. xx. 20—28. For further details and authorities, see HERACLES.) It is satisfactory to know that Polysperchon did not reap the expected reward of his crime: Cassander had promised him the chief command of the Peloponnese, but this he certainly never obtained, though we find him at a later period possessing a certain footing in that country: he seems to have occupied a subordinate and inglorious position. The last occasion on which his name occurs in history is in B. C. 303, when we find him co-operating with Cassander and Prepelaus against Demetrius (Diod. xx. 103), but no notice of his subsequent fortunes or the period of his death has been transmitted to us.*

Polysperchon appears to have been a soldier of considerable merit, and to have been regarded by the Macedonians with favour as belonging to the older race of Alexander's generals; but he was altogether unequal to the position in which he found himself placed on the death of Antipater, and his weakness degenerated into the basest villany in such instances as the surrender of Phocion, and the assassination of Heracles.

2. A leader of mercenaries who joined with Leptines in the assassination of Callippus. (Plut. *Dion*, 58.) [CALLIPPUS.] [E. H. B.]

POLYSTE'PHANUS (Πολυστέφανος), a Greek writer, possessed no small reputation, but his writings were full of incredible tales. (Gell. ix. 4.) Harpocration (*s. v.* λουτροφόρος) quotes a work of his περὶ κρηνῶν.

POLY'STRATUS. 1. An eminent Epicurean philosopher, who succeeded Hermarchus as head of

* Justin, by some inconceivable error, represents Polysperchon as killed in the war against Eumenes, before the death of Antipater (xiii. 8): and again (xv. 1, init.) alludes to him as dead before the murder of Heracles the son of Barsine.

the sect, and was himself succeeded by Dionysius. (Diog. Laërt. x. 25.) Valerius Maximus relates that Polystratus and Hippocleides were born on the same day, followed the sect of the same master Epicurus, shared their patrimony in common, and supported the school together, and at last died at the same moment in extreme old age. (i. 8. ext. § 17.)

2. An epigrammatic poet, who had a place in the *Garland* of Meleager. There are two of his epigrams in the Greek Anthology, one of which is on the destruction of Corinth, which took place in B. C. 146. He must therefore have lived some time within the seventy or eighty years preceding the time of Meleager, and probably soon after the taking of Corinth. A certain Polystratus, of Letopolis in Egypt, is mentioned by Stephanus Byzantinus (*s. v.* Λητοῦς πόλις), but there is nothing to indicate whether he was the same person as the epigrammatist. (Brunck, *Anal.* vol. ii. p. 1; Jacobs, *Anth. Graec.* vol. ii. p. 1, vol. xiii. p. 941.) [P. S.]

POLY'STRATUS, of Ambracia, a statuary, mentioned only by Tatian, who ascribes to him a statue of Phalaris which stood at Agrigentum, and was very much admired. (Tatian, *adv. Graec.* 54. p. 118, ed. Worth.) [P. S.]

POLYTECHNUS, a mythical artificer (τέκτων), mentioned by Antoninus Liberalis (ii. pp. 70—72; R. Rochette, *Lettre à M. Schorn*, pp. 390, 391). [P. S.]

POLYTI'MUS, artists. 1. A sculptor, who was evidently a Greek freedman, and who is known by the inscription POLYTIMUS LIB. on the base of a statue of a young hunter in the Museum of the Capitol. (Welcker, *Kunstblatt*, 1827, No. 83. p. 331; R. Rochette, *Lettre à M. Schorn*, p. 391.)

2. A gem-engraver. (Villoison, *Mém. de l'Institut de France*, vol. ii. p. 112.) [P. S.]

POLY'XENA (Πολυξένη), a daughter of Priam and Hecabe (Apollod. iii. 12. § 5). She was beloved by Achilles, and when the Greeks, on their voyage home, were still lingering on the coast of Thrace, the shade of Achilles appeared to them demanding that Polyxena should be sacrificed to him. Neoptolemus accordingly sacrificed her on the tomb of his father. (Eurip. *Hec.* 40; Ov. *Met.* xiii. 448, &c.) According to some Achilles appeared to the leaders of the Greeks in a dream (Tzetz. *ad Lyc.* 323), or a voice was heard from the tomb of Achilles demanding a share in the booty, whereupon Calchas proposed to sacrifice Polyxena. (Serv. *ad Aen.* iii. 322.) For there was a tradition that Achilles had promised Priam to bring about a peace with the Greeks, if the king would give him his daughter Polyxena in marriage. When Achilles, for the purpose of negotiating the marriage, had gone to the temple of the Thymbraean Apollo, he was treacherously killed by Paris. (Hygin. *Fab.* 110.) Quite a different account is given by Philostratus (*Her.* 19. 11; comp. *Vit. Apollon.* iv. 16), according to whom Achilles and Polyxena fell in love with each other at the time when Hector's body was delivered up to Priam. After the murder of Achilles Polyxena fled to the Greeks, and killed herself on the tomb of her beloved with a sword. The sacrifice of Polyxena was represented in the acropolis of Athens. (Paus. i. 22. § 6, comp. x. 25. § 2.) [L. S.]

POLYXE'NIDAS (Πολυξενίδας), a Rhodian, who was exiled from his native country, and entered the service of Antiochus III., king of Syria. We first find him mentioned in B. C. 209, when he commanded a body of Cretan mercenaries during the expedition of Antiochus into Hyrcania (Polyb. x. 29). But in B. C. 192, when the Syrian king had determined upon war with Rome, and crossed over into Greece to commence it, Polyxenidas obtained the chief command of his fleet. After co-operating with Menippus in the reduction of Chalcis, he was sent back to Asia to assemble additional forces during the winter. We do not hear anything of his operations in the ensuing campaign, B. C. 191, but when Antiochus, after his defeat at Thermopylae, withdrew to Asia, Polyxenidas was again appointed to command the king's main fleet on the Ionian coast. Having learnt that the praetor C. Livius was arrived at Delos with the Roman fleet, he strongly urged upon the king the expediency of giving him battle without delay, before he could unite his fleet with those of Eumenes and the Rhodians. Though his advice was followed, it was too late to prevent the junction of Eumenes with Livius, but Polyxenidas gave battle to their combined fleets off Corycus. The superiority of numbers, however, decided the victory in favour of the allies; thirteen ships of the Syrian fleet were taken and ten sunk, while Polyxenidas himself, with the remainder, took refuge in the port of Ephesus (Liv. xxxv. 50, xxxvi. 8, 41, 43—45; Appian, *Syr.* 14, 21, 22, 23). Here he spent the winter in active preparations for a renewal of the contest; and early in the next spring (B. C. 190), having learnt that Pausistratus, with the Rhodian fleet, had already put to sea, he conceived the idea of surprising him before he could unite his forces with those of Livius. For this purpose he pretended to enter into negotiations with him for the betrayal into his hands of the Syrian fleet, and having by this means deluded him into a fancied security, suddenly attacked him, and destroyed almost his whole fleet. After this success he sailed to Samos to give battle to the fleet of the Roman admiral and Eumenes, but a storm prevented the engagement, and Polyxenidas withdrew to Ephesus. Soon after, Livius, having been reinforced by a fresh squadron of twenty Rhodian ships under Eudamus, proceeded in his turn to offer battle to Polyxenidas, but this the latter now declined. L. Aemilius Regillus, who soon after succeeded Livius in the command of the Roman fleet, also attempted without effect to draw Polyxenidas forth from the port of Ephesus: but at a later period in the season Eumenes, with his fleet, having been detached to the Hellespont while a considerable part of the Rhodian forces were detained in Lycia, the Syrian admiral seized the opportunity and sallied out to attack the Roman fleet. The action took place at Myonnesus near Teos, but terminated in the total defeat of Polyxenidas, who lost forty-two of his ships, and made a hasty retreat with the remainder to Ephesus. Here he remained until he received the tidings of the fatal battle of Magnesia, on which he sailed to Patara in Lycia, and from thence proceeded by land to join Antiochus in Syria. (Liv. xxxvii. 8, 10, 11, 13, 16, 26, 28—30, 45; Appian, *Syr.* 24, 25, 27.) After this his name is not again mentioned. [E. H. B.]

POLY'XENUS (Πολύξενος), a son of Agas-

thenes, grandson of Augeas, and father of Amphimachus, was the commander of the Epeians in the war against Troy. (Hom. *Il.* ii. 623; Paus. v. 3. § 4.) There are three other mythical personages of this name, one a king of Eleusis (Hom. *Hymn. in Cer.* 154), the second a king of Elis (Apollod. ii. 4. § 6), and the third a son of Jason and Medeia. (Paus. ii. 3. § 7.) [L. S.]

POLY'XENUS (Πολύξενος). 1. A Syracusan of noble birth, whose sister was married to the illustrious HERMOCRATES. When Dionysius, after his elevation to the despotism of his native country B. C. 406, became desirous to strengthen himself by connection with noble families, he gave his sister in marriage to Polyxenus at the same time that he himself married the daughter of Hermocrates (Diod. xiii. 96). From this time we find Polyxenus closely attached to the fortunes of the tyrant. During the rebellion of the Syracusans in B. C. 404, which threatened to overthrow the power of Dionysius, his brother-in-law was one of those who assisted him with their counsels; and again, in B. C. 395, when the Carthaginians were preparing to form the siege of Syracuse, Polyxenus was despatched to implore assistance from the Italian Greeks, as well as from the Corinthians and Lacedaemonians. This object he fully accomplished, and returned to Sicily with a fleet of thirty ships furnished by the allies, and commanded by the Lacedaemonian Pharacidas; a reinforcement which contributed essentially to the liberation of Syracuse. (Id. xiv. 8, 62, 63.)

2. A native of Tauromenium in Sicily, who was sent as ambassador by his fellow-citizens to Nicodemus, the tyrant of Centoripe. (Timaeus, *ap. Athen.* xi. p. 471, f.) [E. H. B.]

POLYXO (Πολυξώ). 1. A nymph married to Danaus. (Apollod. ii. 1. § 5.)

2. The wife of Nycteus and mother of Antiope. (Apollod. iii. 10. § 1.)

3. One of the Hyades. (Hygin. *Fab.* 182.)

4. The nurse of queen Hypsipyle in Lemnos, was celebrated as a prophetess. (Apollon. Rhod. i. 668; Val. Flacc. ii. 316; Hygin. *Fab.* 15.)

5. An Argive woman, who was married to Tlepolemus. (Paus. iii. 19. § 10.) [L. S.]

POLYZE'LUS (Πολύζηλος), a Syracusan, son of Deinomenes and brother of Gelon, the tyrant of Syracuse. His name was inscribed together with those of his three brothers on the tripods dedicated by Gelon to commemorate his victory at Himera, B. C. 480, whence we may conclude that Polyzelus himself bore a part in the success of that memorable day. (Schol. ad Pind. *Pyth.* i. 155.) At his death, in B. C. 478, Gelon left the sovereign power to his brother Hieron, but bequeathed the hand of his widow Demarete, the daughter of Theron, together with the command of the army, to Polyzelus, who by this means obtained a degree of power and influence, which quickly excited the jealousy of Hieron. The latter in consequence deputed his brother to assist the Crotoniats, who had applied to him for support against the Sybarites, in hopes that he might perish in the war. Polyzelus, according to one account, refused to comply, and was, in consequence, driven into exile; but other authors state that he undertook the enterprise, and brought the war to a successful termination, but by this means only inflamed the jealousy of Hieron still more, and was ultimately compelled to quit Syracuse in consequence. He took refuge at the court of his father-in-law Theron, who readily espoused his cause, and even took up arms for the purpose of restoring Polyzelus to his country; but the war between Theron and Hieron was brought to a close by the intervention of the poet Simonides, and a reconciliation effected between the two brothers, in pursuance of which Polyzelus returned to Syracuse, and was restored to all his former honours. He appears after this to have continued on friendly terms with Hieron during the remainder of his life; the date of his death is not mentioned, but it is evident that he must have died before Hieron, as the latter was succeeded by his youngest brother Thrasybulus. (Diod. xi. 48; Schol. *ad Pind. Ol. II.* init. and ib. 29; Ael. *V. H.* ix. 1.) The above circumstances are narrated with considerable variations by Diodorus and the scholiast, who has himself given more than one account, but the preceding version, which rests mainly on the authority of Timaeus, appears the most consistent and probable. [E. H. B.]

POLYZE'LUS (Πολύζηλος). 1. Of Messene, an historian, who, according to one account, was the father of the poet Ibycus. (Suid. *s. v.* Ἴβυκος). If so, he must have lived about B. C. 570.

2. Of Rhodes, an historian, of uncertain date, whose Ῥοδιακά is quoted by Athenaeus (viii. p. 361, c.). He seems also to have written other works. Plutarch quotes him as an authority in his life of Solon (c. 15); and there is at least one other reference to him. (Schol. *ad Hesiod. Op.* 10; the passage in Ath. i. p. 31, e. refers to Polyzelus the comic poet). Hyginus (*Astron.* ii. 14) gives, on the authority of Polyzelus, and evidently from his Ῥοδιακά, an account of Phorbas killing the Rhodian dragon. (Vossius, *de Hist. Graec.* p. 490, ed. Westermann.)

3. An Athenian comic poet of the Old Comedy, as some lines upon Theramenes, from his Δημοτυνδάρεως, clearly show (Phot. and Suid. *s. v.* τριῶν κακῶν); although the greater number of the titles of his plays refer to the nativities of the gods, a class of subjects which belongs to the Middle Comedy. He must therefore be assigned to the last period of the Old Comedy and the beginning of the Middle; as is further proved by an allusion, in the play already quoted, to Hyperbolus, who died in B. C. 411. (Schol. *ad Lucian. Tim.* 20.) This play, the Δημοτυνδάρεως, is conjectured by Kühn, with much ingenuity, to have been a sort of parody on the recal of Tyndarus to life, applying the fable to the resuscitation of the Athenian people. The period, at which such a subject is likely to have been chosen, would be the year B. C. 402, after the overthrow of the Thirty Tyrants. The titles of his plays, as mentioned by Suidas, are, Νίπτρα, Δημοτυνδάρεως, Διονύσου γοναί, Μουσῶν γοναί, Ἀφροδίτης γοναί, to which Eudocia adds Ἄρεως γοναί. (Meineke, *Frag. Com. Graec.* vol. i. pp. 260, 261, vol. ii. pp. 867—872; Fabric. *Bibl. Graec.* vol. ii. p. 488.) [P. S.]

POMO'NA, the Roman divinity of the fruit of trees, hence called *Pomorum Patrona*. Her name is evidently connected with *Pomum*. She is represented by the poets as having been beloved by several of the rustic divinities, such as Silvanus, Picus, Vertumnus, and others (Ov. *Met.* xiv. 623, &c.; Propert. iv. 2. 21, &c.; Serv. *ad Aen.* vii. 190). Her worship must originally have been of considerable importance, as we learn from Varro

(*De L. L.* vii. 45) that a special priest, under the name of *flamen Pomonalis*, was appointed to attend to her service (comp. Plin. *H. N.* xxiii. 1). It is not impossible that Pomona may in reality be nothing but the personification of one of the attributes of Ops. (Hartung, *Die Relig. d. Röm.* vol. ii. p. 133, &c.) [L. S.]

POMPAE'DIUS SILO. [SILO.]

POMPEIA. 1. The daughter of Q. Pompeius, consul B. C. 141 [POMPEIUS, No. 3], married C. Sicinius. (Cic. *Brut.* 76.)

2. The daughter of Q. Pompeius Rufus, son of the consul of B. C. 88 [POMPEIUS, No. 8], and of Cornelia, the daughter of the dictator Sulla. She married C. Caesar, subsequently the dictator, in B. C. 67, but was divorced by him in B. C. 61, because she was suspected of intriguing with Clodius, who stealthily introduced himself into her husband's house while she was celebrating the mysteries of the Bona Dea. (Suet. *Caes.* 6; Plut. *Caes.* 5, 10; Dion Cass. xxxvii. 45.)

3. The sister of the triumvir, married C. Memmius, who commanded in Sicily under her brother, in B. C. 81, and went as his quaestor into Spain, in the war against Sertorius, in which he was killed, B. C. 75. (Plut. *Pomp.* 11, *Sert.* 21; Cic. *pro Balb.* 2; Oros. v. 23.)

4. Daughter of the triumvir by his third wife Mucia. When her father, in B. C. 59, married Julia, the daughter of Julius Caesar, she was promised to Servilius Caepio, to whom Julia had been already betrothed. She did not, however, marry Caepio, but Faustus Sulla, the son of the dictator, to whom she had likewise been previously betrothed. Her husband perished in the African war, B. C. 46, and she and her children fell into the hands of Caesar, who, however, dismissed them in safety. (Plut. *Caes.* 14, *Pomp.* 47; Dion Cass. xlii. 13; Auct. *Bell. Afric.* 95.) She subsequently married L. Cornelius Cinna, and her son by this marriage, Cn. Cinna Magnus, entered into a conspiracy against Augustus (Dion Cass. lv. 14; Senec. *de Clem.* i. 9.) She was with her brother Sextus in Sicily for some time, and she there made presents to the young Tiberius, subsequently emperor, when his parents fled for refuge to the island. (Suet. *Tib.* 6.) As her brother Sextus survived her, she must have died before B. C. 35. (Senec. *Consol. ad Polyb.* 34.)

5. Daughter of Sex. Pompeius Magnus, the son of the triumvir and of Scribonia. At the peace of Misenum in B. C. 39 she was betrothed to M. Claudius Marcellus, the son of Octavia, the sister of Octavian, but was never married to him. She accompanied her father in his flight to Asia, B. C. 36. (Appian, *B. C.* v. 73; Dion Cass. xlviii. 38, xlix. 11.) She is not mentioned after this time, but it has been conjectured by commentators, with much probability, that she may have married Scribonius Libo, and had by him a son, Scribonius Libo Drusus; since Tacitus (*Ann.* ii. 27) calls Pompeius, the triumvir, the proavus of Libo Drusus; Scribonia, the wife of Augustus, his amita; and the two young Caesars his consobrini. The descent of Libo Drusus would then be, 1. Cn. Pompeius, the triumvir, *proavus*. 2. Sex. Pompeius, *avus*. 3. Pompeia, *mater*. 4. Libo Drusus.

6. Of uncertain origin, the wife of P. Vatinius, who was tribune, B. C. 59. She was still alive in B. C. 45. (Cic. *ad Fam.* v. 11.)

POMPEIA CELERI'NA, the mother-in-law of the younger Pliny, to whom one of his letters is addressed. (*Ep.* i. 4.)

POMPEIA MACRI'NA, descended from Pompeius Theophanes, was the daughter of Pompeius Macer, and was exiled by Tiberius A. D. 33. (Tac. *Ann.* vi. 18.)

POMPEIA PAULI'NA. [PAULINA, No. 3.]

POMPEIA GENS, plebeian, is not mentioned till the second century before the Christian aera: the first member of it who obtained the consulship, Q. Pompeius, in B. C. 141, is described as a man of a humble and obscure origin (Cic. *Verr.* v. 70, *pro Muren.* 7, *Brut.* 25). It is expressly stated that there were two or three distinct families of the Pompeii under the republic (Vell. Pat. ii. 21); and we can trace two, one of which was brought into celebrity by Q. Pompeius, the consul of B. C. 141, and the other is still better known as that to which the triumvir belonged. In the former family we find the surname of *Rufus*; in the latter, the father of the triumvir was distinguished by the personal cognomen of *Strabo*, and the triumvir himself gained that of *Magnus*, which he handed down to his children as an hereditary surname. Beside these cognomens we have on coins *Faustulus* as a surname of a Sex. Pompeius, who is otherwise unknown, and *Pius* as a surname of Sextus, the son of Cn. Pompeius Magnus, to designate him as the avenger of his father and brother. (Eckhel, vol. v. p. 280, &c.) But as all the members of these families are usually spoken of under their gentile name, and not under their cognomens, they are given below under POMPEIUS. In addition to the cognomens already mentioned, we find many others, borne for the most part by freedmen or provincials, who had received the Roman franchise from the Pompeii: of these an alphabetical list is given below.

POMPEIA'NUS, son of Lucilla and Claudius Pompeianus. We are told by Spartianus that he was employed by Caracalla in the conduct of the most important wars, and was twice raised to the consulship, but his name does not appear in the Fasti. The same authority adds that he was put to death by the emperor, but in such a manner that he appeared to have perished by the hands of robbers. (Spartian. *Caracall.* 3.) [W. R.]

POMPEIA'NUS, TIB. CLAU'DIUS, the son of a Roman knight originally from Antioch, rose to the highest dignities under M. Aurelius. He was one of the legates despatched to oppose the barbarian Kelts from beyond the Rhine, when they threatened to burst into Italy [PERTINAX]: he stands in the Fasti as consul for A. D. 173, was suffectus probably in A. D. 176, and received in marriage Lucilla, the daughter of the emperor, before the regular period of mourning for her first husband L. Verus had expired. He was one of the trusty counsellors to whose charge the youthful Commodus was consigned, and one of the few who escaped the cruel persecution of that brutal savage, although he openly refused to countenance his follies, or to pander to his vices. During this unhappy period he passed his time chiefly in the country, excusing himself from appearing in public on account of age and weakness of sight. Pertinax, who had served under his command, treated him with the greatest distinction, and Didius Julianus is said to have invited him to quit his retirement at Tarraco, and to ascend the throne. Lampridius would lead us to suppose that he actually fell a

victim to the cruelties of Commodus, but more trustworthy authorities represent him as having lived on to the reign of Severus. (Dion Cass. lxxi. 3, 20, lxxiii. 3; Herodian. i. 8. § 6; Capitolin. *M. Aur.* 20; Vulcat. Gallican. *Avid. Cass.* 11; Lamprid. *Commod.*) [W. R.]

POMPEIA'NUS, CLAU'DIUS QUINTIA'NUS, a young senator, husband of the daughter of Lucilla, was persuaded by his mother-in-law to attempt the life of Commodus, with whom he lived on terms of familiar intimacy, and having failed was put to death. (Dion Cass. lxxii. 4, and note of Reimarus; Herodian. i. 8; Lamprid. *Commod.* 4; Amm. Marc. xxix. 4.) [W. R.]

POMPEIUS. In the following account we give first the family of Q. Pompeius, consul B. C. 141, and next that of the triumvir. The lives of the various persons mentioned below are treated at length by Drumann (*Geschichte Roms*, vol. iv. p. 306, &c.), to whom we refer our readers once for all. The Stemma on the opposite page is taken from Drumann, and is in some parts conjectural.

1. L. POMPEIUS, tribune of the soldiers, B. C. 171, in the army of the consul P. Crassus, when the latter was carrying on war against Perseus, king of Macedonia (Liv. xlii. 66).

2. A. POMPEIUS, is said to have been a flute-player, a report probably invented by the aristocracy for the purpose of degrading his son, a *novus homo* (Plut. *Reg. et Imperat. Apopth.* p. 200).

3. Q. POMPEIUS, A. F., the son of the preceding [No. 2], was of humble origin; but we know nothing of his early career, nor of the means by which he first came into public notice. Since, however, Cicero speaks of him (*Brut.* 25) as no mean orator, distinction in oratory may have paved the way for him as it did for so many other Romans to the higher offices of the state. He was consul B. C. 141 with Cn. Servilius Caepio, and gained his election in opposition to Laelius by assuring Scipio that he did not intend to become a candidate for the office, and then entering upon a vigorous canvass after he had thus thrown the friends of Laelius off their guard. Scipio had previously been on friendly terms with Pompeius, but now renounced all further connection with him. (Plut. *l. c.*; Cic. *Lael.* 21.) Pompeius in his consulship was sent into Nearer Spain as the successor of Q. Metellus (Val. Max. ix. 3. § 7), and not of Fabius Maximus Servilianus, who commanded in Further Spain (Appian, *Hisp.* 68). Pompeius was unsuccessful in Spain: he experienced several defeats from the enemy, and in vain laid siege to Numantia. His troops, which he kept encamped before the walls of this town during the winter, perished in great numbers through the cold and disease; and, accordingly, fearing that the aristocracy would call him to account on his return to Rome, he proposed to the Numantines terms of peace. He required from them publicly an unconditional surrender; but in private only demanded from them hostages, the captives and deserters, and also thirty talents. The Numantines, who were weary of the war, gladly purchased peace on these conditions, and immediately paid part of the money; but on the arrival of M. Popillius Laenas in Spain shortly afterwards (B. C. 139), as the successor of Pompeius, the latter, who was now released from the responsibility of the war, had the effrontery to disown the treaty, although it had been witnessed by the officers of his own army. Laenas referred the matter to the senate, to which the Numantine legates accordingly repaired. Pompeius persisted in the same lie; the senate declared the treaty invalid; and the war was accordingly renewed. Pompeius escaped all punishment for this conduct in relation to the treaty: he was, however, accused shortly afterwards of extortion in his province, but was fortunate enough to obtain an acquittal, although some of the most eminent men at Rome, such as Q. Metellus Macedonicus and L. Metellus Calvus, bore witness against him. (Val. Max. viii. 5. § 1; Cic. *pro Font.* 7.) His want of success in Spain did not lose him the favour of the people, for he was elected censor in B. C. 131 with Q. Metellus Macedonicus, the first time that both censors were chosen from the plebs. (Appian, *Hisp.* 76—79; Liv. *Epit.* 54, 59; Oros. v. 4; Cic. *de Off.* iii. 30, *de Fin.* ii. 17.)

4. POMPEIUS, is mentioned as one of the opponents of Tib. Gracchus in B. C. 133: he stated that, as he lived near Gracchus, he knew that Eudemus of Pergamum had given a diadem out of the royal treasures and a purple robe to Gracchus, and he also promised to accuse the latter as soon as his year of office as tribune had expired. (Plut. *Tib. Gracch.* 14; Oros. v. 8.) Drumann makes this Pompeius the son of No. 3, and likewise tribune of the plebs for B. C. 132; but although neither of these suppositions is impossible, there is still no authority for them. It is not impossible that this Pompeius is the same as the preceding; and as the latter very likely possessed public land, he would be ready enough to oppose Gracchus, although he had previously belonged to the popular party. We have likewise seen from his conduct in the Numantine war that he had no great regard for truth.

5. POMPEIA, daughter of No. 3, married C. Sicinius. [POMPEIA, No. 1.]

6. Q. POMPEIUS Q. F. RUFUS, either son or grandson of No. 3, was a zealous supporter of the aristocratical party. In his tribunate of the plebs, B. C. 100, he brought forward a bill, in conjunction with his colleague L. Cato, for the recal of Metellus Macedonicus from banishment (Oros. v. 17.) He was praetor B. C. 91 (Cic. *de Orat.* i. 37), and consul, B. C. 88, with L. Sulla. In the latter year the civil war broke out between Marius and Sulla respecting the command of the Mithridatic war. The history of these events is related in the life of MARIUS [p. 957]; and it is only necessary to mention here that the tribune P. Sulpicius Rufus, who was the great agent of Marius, had previously been the personal friend of Pompeius; but such was the exasperation of political feeling, that Sulpicius had recourse to arms against his former friend, in order to carry his measure for incorporating the new citizens among the old tribes. In the riots which ensued, the young son of Pompeius was murdered. Pompeius himself was deprived of his consulship and fled to Nola, where Sulla had a powerful army. At the head of these troops the two consuls speedily returned to Rome, and proscribed Marius and his leading partizans. Sulla then set out for the East to conduct the war against Mithridates, leaving Italy in charge of Pompeius. To the latter was assigned the army of Cn. Pompeius Strabo, who was still engaged in carrying on war against the Marsi; but Strabo, who was unwilling to be deprived of the command, caused Pompeius Rufus to be murdered by the soldiers

STEMMA POMPEIORUM.

1. L. Pompeius, Trib. Mil. B. C. 171.

2. A. Pompeius.

3. Q. Pompeius, Cos. B. C. 141, Cens. B. C. 131.

4. Pompeius, B. C. 133.

5. Pompeia, married C. Sicinius.

6. Q. Pompeius Rufus, Cos. B. C. 88.

8. Q. Pompeius Rufus, married Cornelia, daughter of the dictator Sulla, killed B. C. 88.

9. Q. Pompeius Rufus, Trib. Pl. B. C. 52.

13. Q. Pompeius Rufus, Pr. B. C. 63.

10. Pompeia, married the dictator Caesar.

7. A. Pompeius, Trib. Pl. B. C. 102.

11. Q. Pompeius Bithynicus.

12. A. Pompeius Bithynicus. Pr. B. C. 44.

14. Cn. Pompeius.

15. Sex. Pompeius, married Lucilia.

16. Sex. Pompeius, Vir doctus, B. C. 89.

17. Sex. Pompeius.

19. Sex. Pompeius, Cos. B. C. 35.

20. Sex. Pompeius, Cos. A. D. 14.

18. Q. Pompeius.

21. Cn. Pompeius Strabo, Cos. B. C. 89.

22. CN. POMPEIUS MAGNUS, triumvir, married, 1. Antistia, 2. Aemilia, 3. Mucia, 4. Julia, 5. Cornelia.

23. Pompeia.

24. Cn. Pompeius Magnus, married Claudia; died B. C. 45.

25. Sex. Pompeius Magnus, married Scribonia; died B. C. 35.

26. Pompeia, married Faustus Sulla.

27. Pompeia, married Scribonius Libo.

Libo Drusus, died A. D. 19.

Scribonia, married M. Licinius Crassus, Cos. A. D. 29.

M. Licinius Crassus, killed by Nero.

28. Cn. Pompeius Magnus, married the daughter of the emperor Claudius.

L. Calpurnius Piso Licinianus. [See PISO, No. 31.]

Licinius Crassus Scribonianus.

shortly after his arrival in the camp, having previously received him without opposition. [See below, No. 21.] Cicero mentions Pompeius Rufus among the orators whom he had heard in his youth: his orations were written or corrected by L. Aelius. (Appian, *B. C.* i. 55—57, 63; Vell. Pat. ii. 20; Liv. *Epit.* 77; Plut. *Sull.* 8; Cic. *Lael.* 1. *pro Cluent.* 5, *Brut.* 56, 89.)

7. A POMPEIUS, tribune of the plebs, B. C. 102, may perhaps have been a younger son of No. 4. (Plut. *Mar.* 17.)

8. Q. POMPEIUS RUFUS, son of No. 6, married Sulla's daughter, and was murdered by the party of Sulpicius and Marius in the forum in B. C. 88 (Appian, *B. C.* i. 56; Plut. *Sull.* 8).

9. Q. POMPEIUS RUFUS, son of No. 8, and grandson of the dictator Sulla, first appears in public in B. C. 54 as the accuser of M. Messalla, because he had gained his election to the consulship by bribery. [MESSALLA, No. 7.] He was tribune of the plebs B. C. 52, and not B. C. 53, as Dion Cassius states (xl. 45). In his tribuneship he distinguished himself as the great partizan of the triumvir Pompey. The latter longed for the dictatorship, and therefore secretly fomented the disturbances at Rome, in hopes that all parties tired of anarchy would willingly throw themselves into his arms. Rufus supported his views, and to increase the confusion would not allow any of the elections to be held. There seemed an end of all government. The senate apprehended Rufus and cast him into prison, notwithstanding his sacred character as tribune; but this act of violence only strengthened his power and influence. He retaliated by throwing into prison one of the most active supporters of the senatorial party, the aedile Favonius. The murder of Clodius by Milo on the 20th of January still further favoured the views of the triumvir; Rufus and his colleague Munatius Plancus added fuel to the fire, and omitted no means for increasing the wrath of the people. Pompey was appointed sole consul; the laws which he proposed were supported by Rufus and his party, and Milo was condemned. But he had no sooner laid down his office of tribune, on the 10th of December in this year, than he was accused by one of his late colleagues, M. Caelius, of violating the very law *De Vi*, which he had taken so active a part in passing. He was condemned, and lived in exile at Bauli in Campania. Here he was in great pecuniary difficulties, till M. Caelius, who had accused him, generously compelled his mother Cornelia to surrender to him his paternal property. The last time that Rufus is mentioned is in B. C. 51, when his enemies spread the false report that he had murdered Cicero on his journey to Cilicia. (Cic. *ad Q. Fr.* iii. 2. § 3, *ad Att.* iv. 16. § 8; Dion Cass. xl. 45, 49, 55; Ascon. *in Cic. Milon.* passim; Caelius, *ad Fam.* viii. 1. § 4; Val. Max. iv. 2. § 7.)

10. POMPEIA, daughter of No. 8. [POMPEIA, No. 2.]

11. Q. POMPEIUS BITHYNICUS, probably son of No. 7. [BITHYNICUS, No. 1.]

12. A. POMPEIUS BITHYNICUS, son of No. 11. [BITHYNICUS, No. 2.]

13. Q. POMPEIUS RUFUS, praetor B. C. 63. His cognomen shows that he belonged to the preceding family, but his descent is quite uncertain. In his praetorship he was sent to Capua, where he remained part of the following year, because it was feared that the slaves in Campania and Apulia might rise in support of Catiline. In B. C. 61 he obtained the province of Africa, with the title of proconsul, which he governed with great integrity, according to Cicero. He did not, however, succeed in obtaining the consulship, although he was alive some years afterwards, for we find him bearing witness in B. C. 56 in behalf of M. Caelius, who had been with him in Africa. (Sall. *Cat.* 30; Cic. *pro Cael.* 30.)

14. CN. POMPEIUS, only known from the Fasti Capitolini, as the grandfather of No. 21.

15. SEX. POMPEIUS, son of the preceding, married Lucilia, a sister of the poet C. Lucilius, who was therefore the grandmother, and not the mother of the triumvir, as is stated by Velleius Paterculus (ii. 29), and many modern writers.

16. SEX. POMPEIUS SEX. F. CN. N., was the son of No. 15, and we may conclude from his praenomen that he was the elder of his two sons. He never obtained any of the higher offices of the state, but acquired great reputation as a man of learning, and is praised by Cicero for his accurate knowledge of jurisprudence, geometry, and the Stoic philosophy. He was present on one occasion in the camp of his brother Strabo during the Social war, B. C. 89, but this is the only time in which his name occurs in public affairs. (Cic. *Brut.* 47, *Philipp.* xii. 11, *De Orat.* i. 15, iii. 21, *De Off.* i. 6.)

17. SEX. POMPEIUS, son of No. 16, only known as the father of No. 19.

18. Q. POMPEIUS SEX. F., probably younger son of No. 16, is recommended by Cicero in a letter, of which we do not know the date, to one Curius, proconsul of some province (Cic. *ad Fam.* xiii. 49).

19. SEX. POMPEIUS SEX. F., son of No. 17, was consul B. C. 35, with L. Cornificius, in which year Sex. Pompeius, the son of the triumvir, was killed in Asia. (Dion Cass. xlix. 18, 33.)

20. SEX. POMPEIUS SEX. F. son of No. 19, was consul A. D. 14, with Sex. Appuleius, in which year the emperor Augustus died. These consuls were the first to render homage to Tiberius (Dion Cass. lvi. 29; Tac. *Ann.* i. 7; Suet. *Aug.* 100; Vell. Pat. ii. 123). Sex Pompeius seems to have been a patron of literature. Ovid addressed him several letters during his exile (*ex Pont.* iv. 1. 4, 5, 15); and it was probably this same Sex. Pompeius, whom the writer Valerius Maximus accompanied to Asia, and of whom he speaks as his Alexander. (Val. Max. ii. 6. § 8, iv. 7. extern. § 2.)

21. CN. POMPEIUS SEX. F. CN. N. STRABO, younger son of No. 15, and father of the triumvir. His surname Strabo, which signifies one who squints, and which occurs in several other Roman gentes, is said to have been first given to his cook, Menogenes, and then to have been applied to Pompeius himself, from his likeness to his slave (Plin. *H. N.* vii. 10. s. 12; Val. Max. ix. 14. § 2). Whether this be true or false, Pompeius at all events adopted the name; and it appears on his coins, and in the Fasti. All the ancient writers agree in giving this Pompeius a thoroughly bad character. His name is first mentioned in connection with a discreditable matter. He had been quaestor in Sardinia in B. C. 103, under the propraetor T. Albucius, against whom he collected materials for an accusation, although the Romans regarded the relation between praetor and quaestor as a sacred one, like that between father and

son. For that reason he was not allowed to conduct the accusation, which was assigned to C. Caesar instead (Cic. *Div. in Caecil.* 19). He was probably praetor in B. C. 94, and obtained in the following year the government of Sicily (Cic. *Verr.* iii. 16, v. 66). On the breaking out of the Social or Marsic war, in B. C. 90, Pompeius served as legate under the consul P. Rutilius Lupus. Pompeius was at first defeated, and obliged to take refuge at Firmum, where he was besieged by Afranius, one of the Italian generals. But when Sulpicius came to his assistance, Afranius was attacked at once by the two Roman armies, and lost his life in the battle: his troops fled in confusion to Asculum. To this town Pompeius proceeded to lay siege; and as he seems to have been regarded as a general of no mean abilities, he was elected to the consulship, B. C. 89, with L. Porcius Cato. Soon after entering upon his consulship, he defeated the Italians on the east coast, who, ignorant that the Etruscans had made terms with the Romans, were marching to their assistance. He followed up this victory by others, and defeated, in succession, the Marsi, Marrucini, and Vestini. He at length took Asculum, and subdued the Picentines, and returned to Rome at the end of the year, which he entered in triumph on the 27th of December. Before he laid down his consulship, he probably brought forward the law (*lex Pompeia*), which gave to all the towns of the Transpadani the Jus Latii or Latinitas.

In the following year, B. C. 88, occurred the dreadful struggle between Marius and Sulla for the command of the Mithridatic war, which ended in the proscription of Marius, and his flight from Italy. Strabo had returned to his army, and was engaged in southern Italy in completing the subjugation of the Italians, when he learnt that the senate had deprived him of the command, and had assigned his army to the consul Q. Pompeius Rufus, to whom the care of Italy was entrusted, while his colleague Sulla was engaged in the Mithridatic war. But Strabo, who was excessively fond of power, was indignant at this decision. He however concealed his resentment and handed over the army to Rufus; but at the same time he secretly instigated the soldiers to murder their new commander, which they accordingly did shortly afterwards. He affected great horror of the crime, but took no steps to bring the perpetrators to justice; and Sulla, who was on the point of starting for the East, was obliged to overlook the murder.

Next year, B. C. 87, the Marian party obtained the upper hand. L. Cinna, who had been driven out of the city by his colleague Cn. Octavius, had collected a formidable army, and being joined by Marius, advanced against Rome. The aristocracy summoned Pompeius Strabo to their aid; but as he commanded against their wish, and had been refused a second consulship this year, he was unwilling to espouse their side. Still, not being prepared to join the other party, he advanced by slow marches to the relief of the city, and, contrary to his wishes, was obliged to fight near the Colline Gate with Cinna and Sertorius. The battle was not decisive, but Strabo was unable to play any longer a neutral part. Cinna attempted to remove him by assassination, but he was saved by the energy and prudence of his son, who also quelled a dangerous mutiny among the soldiers. Shortly after these events, and in the course of the same year, B. C. 87, Strabo was killed by lightning. His avarice and cruelty had made him hated by the soldiers to such a degree, that they tore his corpse from the bier and dragged it through the streets. Cicero describes him (*Brut.* 47) as "worthy of hatred on account of his cruelty, avarice, and perfidy." He possessed some reputation as an orator, and still more as a general. He left behind him a considerable property, especially in Picenum; and his anxiety to protect his estates probably led him to make that neighbourhood one of the principal seats of the war against the Italians (Appian, *B. C.* i. 40, 47, 52, 66—68, 80; Liv. *Epit.* 74—79; Vell. Pat. ii. 20, 21; Flor. iii. 18; Oros. v. 18; Plut. *Pomp.* 1, 3; Cic. *Philipp.* xii. 11.)

22. CN. POMPEIUS MAGNUS, the son of No. 21, and afterwards the triumvir, was born on the 30th of September, B. C. 106, in the consulship of Atilius Serranus and Servilius Caepio. He was consequently a few months younger than Cicero, who was born on the 3d of January in this year, and six years older than Caesar. He had scarcely left school before he was summoned to serve under his father in the Social war. He fought under him in B. C. 89 against the Italians, when he was only seventeen years of age, and continued with him till his death two years afterwards. He was present at the battle of the Colline Gate, in B. C. 87, and, as has been already related, he saved the life of his father, and quelled an insurrection of the soldiers by his courage and activity. The death of his father soon after this event left Pompey his own master at the age of nineteen. The aristocratical party were no longer able to offer any opposition to Marius and Cinna, who accordingly entered Rome shortly afterwards, and took a bloody revenge on their opponents. Pompey's house was plundered; and he did not venture to appear in public till after the death of Marius in the following year, B. C. 86. His enemies, however, immediately accused him of having shared with his father in the plunder of Asculum. Not trusting either to the justice of his cause, or to the eloquence of his advocates, L. Marcius Philippus and Q. Hortensius, he agreed to marry the daughter of the praetor Antistius, who presided at the trial, and was in consequence acquitted.

In B. C. 84, the Marian party made great preparations to oppose Sulla, who had now finished the Mithridatic war, and was on his way to Italy. Pompey, though so young, was fired with the ambition of distinguishing himself above all the other leaders of the aristocracy; and while the rest were content to wait quietly for Sulla's arrival in Italy to deliver them from their enemies, Pompey resolved to share with Sulla the glory of crushing the Marian party. He accordingly fled from the camp of Cinna shorly before the latter was murdered, and hastened to Picenum, where he proceeded to levy troops without holding any public office, and without any authority from the senate or people. The influence which he possessed by his large estates in Picenum, and by his personal popularity, enabled him to raise an army of three legions by the beginning of the following year, B. C. 83. He assumed the command at Auximum, a town in the north of Picenum, not far from Ancona; and while the rest of the aristocracy hastened to join Sulla, who had landed at Brundisium, Pompey was anxious to distinguish himself by some brilliant success over the enemy. The faults

of the Marian generals gave him the wished-for opportunity; he was surrounded by three armies, commanded respectively by M. Brutus, C. Caelius Caldus, and C. Carrinas, whose great object seems to have been to prevent his escape to Sulla. Pompey now displayed for the first time the great military abilities for which he became afterwards so conspicuous; he concentrated all his forces in one spot, and then fell upon M. Brutus at a time when he could receive no assistance from the other generals, and completely defeated him. Pompey also distinguished himself by his personal bravery in this engagement, charging at the head of his cavalry, and striking down a Celtic horseman with his own hand. The Marian generals, after the loss of this battle, quarrelled among themselves, and withdrew from the country. Pompey, who had no longer an enemy to oppose him, set out to join Sulla, and was hailed as a deliverer by the towns of Picenum, who had now no other alternative but submission. He was proscribed by the senate, but his troops proved faithful to him, and he joined Sulla in safety, having already gained for himself a brilliant reputation. He was received by Sulla with still greater distinction than he had anticipated; for when he leapt down from his horse, and saluted Sulla by the title of Imperator, the latter returned the compliment by addressing him by the same title. Pompey was only twenty-three, and had not held any public office when he received this unprecedented mark of honour.

Next year, B. C. 82, the war was prosecuted with vigour against the Marian party. Pompey took a prominent part in it as one of Sulla's legates, and by his success gained still further distinction. The younger Marius, who was now consul, was blockaded in Praeneste, and his colleague, Carbo, was making every effort to relieve him. Sulla himself fought an indecisive battle against Carbo; but his legates, Marcius and Carrinas, were defeated by Pompey. Carbo then retreated to Ariminum, and sent Marcius to the relief of Praeneste; but Pompey defeated the latter again in the Apennines, and compelled him to retire. Despairing of success, Carbo then abandoned Marius to his fate, and set sail for Africa. Praeneste shortly afterwards surrendered. Sulla thus became the master of Italy, and was proclaimed dictator. He then proceeded to reward his partizans, and to take vengeance on his enemies; and in order to connect Pompey more closely with himself, he compelled him to marry his step-daughter Aemilia, the daughter of his wife Caecilia Metella, by her former husband Aemilius Scaurus. To effect this marriage two divorces had to take place: Pompey was obliged to put away his wife Antistia, though her father had been murdered by Marius as a partizan of Sulla, simply on account of his connection with Pompey; and Aemilia was obliged to leave her husband M'. Glabrio, although she was pregnant at the time. Aemilia died shortly afterwards in child-birth.

But although the war in Italy was brought to a close, the Marian party still held out in other parts of Europe; and Pompey, who was now regarded as one of the principal leaders of the aristocracy, was sent against them by Sulla. He first proceeded to Sicily, to which island Carbo had crossed over from Africa, but here met with no opposition; as soon as he landed, Carbo fled from the island, intending to take refuge in Egypt, but he was seized and brought in chains to Pompey, at Lilybaeum, who put him to death, and sent his head to Sulla. He likewise executed several others of the Marian party; but he can scarcely be reproached with cruelty for so doing, as he had no other alternative, even if he had wished to save them; and he treated the cities which had espoused the popular side with greater leniency than might have been expected. Next year, B. C. 81, Pompey left Sicily, and passed over to Africa, in order to oppose Cn. Domitius Ahenobarbus, the son-in-law of Cinna, who, with the assistance of Hiarbas, had collected a formidable army. But his troops, chiefly consisting of Numidians, were no match for the veterans who had conquered the well-disciplined Italian allies. Still they fought with great bravery, and out of 20,000 only 3000 are said to have survived the decisive battle. Their camp was taken, and Domitius fell. In a few months Pompey reduced the whole of Numidia; Hiarbas was taken prisoner and put to death, and his throne was given to Hiempsal. But it was not only his military achievements that gained him great renown at Rome; unlike other Roman governors, he abstained from plundering the province, which seemed the more extraordinary, since the disturbed state of the country afforded him particular facilities for doing so. Intent upon triumphing, he collected a great number of elephants and lions in Numidia, and returned to Rome, in the same year, covered with glory. As he approached Rome, numbers flocked out of the city to meet him; and the dictator himself, who formed one of the crowd, greeted him with the surname of MAGNUS, which he bore ever afterwards, and handed down to his children.* But Pompey did not find it easy to obtain his wished-for triumph. Hitherto no one but a dictator, consul, or praetor, had enjoyed this distinction, and it seemed a monstrous thing for a simple eques, who had not yet obtained a place in the senate, to covet this honour. Sulla at first tried to dissuade Pompey from pressing his request; and as he would not relinquish his design, the matter was referred to the senate, and there Sulla positively opposed it. Pompey was not, however, to be cowed, and uttered a threat about the rising and the setting sun; whereupon Sulla, indignant at his impudence, shouted out contemptuously, "Let him triumph then!" It is true that Sulla's dominion was too firmly established to be overthrown by Pompey; but he probably could not have put him down without a struggle, and therefore thought it better to let him have his own way. Pompey therefore entered Rome in triumph as a simple eques in the month of September B. C. 81, and before he had completed his twenty-fifth year. Pompey's conduct in insisting upon a triumph on this occasion has been represented by many modern writers as vain and childish; but it should be recollected that it was a vanity which all distinguished Romans shared, and that to enter Rome drawn in

* There can be little doubt that this surname was given to Pompey on this occasion, though many writers assign it to a different time. The question is discussed at length by Drumann, vol. iv. p. 335. Pompey did not use it himself till he was appointed to the command of the war against Sertorius (Plut. *Pomp.* 13).

the triumphal car was regarded as one of the noblest objects of ambition.

Having thus succeeded in carrying his point against the dictator Pompey again exhibited his power in promoting in B. C. 79 the election of M. Aemilius Lepidus to the consulship, in opposition to the wishes of Sulla. Through Pompey's influence Lepidus was not only elected, but obtained a greater number of votes than his colleague Q. Catulus, who was supported by Sulla. The latter had now retired from public affairs, and would not relinquish his Epicurean enjoyments for the purpose of defeating Pompey's plans, but contented himself with warning the latter, as he met him returning from the comitia in triumph, "Young man, it is time for you not to slumber, for you have strengthened your rival against yourself." The words of Sulla were prophetic; for upon his death, which happened in the course of the same year, Lepidus attempted to repeal the laws of Sulla, and to destroy the aristocratical constitution which he had established. He seems to have reckoned upon the support of Pompey; but in this he was disappointed, for Pompey remained faithful to the aristocracy, and thus saved his party. During the year of the consulship of Lepidus and Catulus, B. C. 78, peace was with difficulty preserved [LEPIDUS, No. 13]; but at the beginning of the following year B. C. 77, Lepidus, who had been ordered by the senate to repair to his province of Further Gaul, marched against Rome at the head of an army, which he had collected in Etruria. Here Pompey and Catulus were ready to receive him; and in the battle which followed under the walls of the city, Lepidus was defeated and obliged to take to flight. While Catulus followed him into Etruria, Pompey marched into Cisalpine Gaul, where M. Brutus, the father of the so-called tyrannicide, commanded a body of troops on behalf of Lepidus. On Pompey's approach Brutus threw himself into Mutina, which he defended for some time, but at length surrendered the town to Pompey, on condition that his life should be spared. This was granted by Pompey; but next day he was murdered, by Pompey's orders, at Rhegium, a small town on the Po, whither he had retired after the surrender of Mutina. Pompey was much blamed for this cruel and perfidious act, which was however more in accordance with the spirit of his party than his own general conduct. But he seems to have acted now in accordance with Sulla's principles; for he likewise put to death Cornelius Scipio Aemilianus, the son of Lepidus, whom he took prisoner at Alba in Liguria. The war in Italy was now at an end; for Lepidus, despairing of holding his ground in Etruria, had sailed with the remainder of his forces to Sardinia, where he died shortly afterwards

The senate, who now began to dread Pompey, ordered him to disband his army; but he found various excuses for evading this command, as he was anxious to obtain the command of the war against Sertorius in Spain. Sertorius was the only surviving general of the Marian party, who still continued to hold out against the aristocracy. By his extraordinary genius and abilities he had won the hearts of the Spaniards, and had for the last three years successfully opposed Metellus Pius, one of the ablest of Sulla's generals [SERTORIUS]. The misfortunes of Metellus only increased Pompey's eagerness to gain laurels, where a veteran general had met with nothing but disasters; and he therefore still continued at the head of his army in the neighbourhood of Rome. The senate, however, hesitated to give him this opportunity for gaining fresh distinction and additional power; but as Sertorius was now joined by Perperna, and was daily becoming more formidable, it became absolutely necessary to strengthen Metellus; and as they had no general except Pompey, who was either competent or willing to conduct the war against Sertorius, they at length unwillingly determined to send him to Spain, with the title of Proconsul, and with equal powers to Metellus. In the debate in the senate which ended in his appointment, it was urged that no private man ought to receive the title of Proconsul, whereupon L. Philippus replied with bitter scorn, in allusion to the insignificance of the existing consuls, "Non ego illum mea sententia pro consule, sed pro consulibus mitto."

In forty days Pompey completed his preparations, and left Italy with an army of 30,000 foot and 1000 horse, at the beginning of B. C. 76, being then thirty years of age. He crossed the Alps between the sources of the Rhône and the Po, and advanced towards the southern coast of Spain. The Spanish tribes, through which he marched, did not offer him much resistance, and the town of Lauron (not far from Valencia) declared in his favour. But the approach of Sertorius quickly changed the face of matters, and taught Pompey that he had a more formidable enemy to deal with than any he had yet encountered. His army was suddenly surprised by Sertorius, and he was obliged to retreat with the loss of a legion. Sertorius followed up his victory by taking the town of Lauron, which he committed to the flames, almost before Pompey's face. Thus his first campaign in Spain ended ingloriously. He passed the winter in the Nearer Province, and at the beginning of B. C. 75 crossed the Iberus, and again marched southward against C. Herennius and Perperna, the legates of Sertorius. These he defeated, with great loss, near Valencia; and elated with his success, and anxious to wipe off the disgrace of the preceding year, he hastened to attack Sertorius, hoping to crush him entirely before Metellus arrived to share the glory with him. Sertorius, who had advanced from the west, was equally eager to fight before the junction of the two Roman armies. The battle, thus eagerly desired by both generals, was fought on the banks of the Sucro (Xucar). It was obstinately contested, but was not decisive. The right wing, where Pompey commanded in person, was put to flight by Sertorius, and Pompey himself was nearly killed in the pursuit; his left wing, however, which was under the command of his legate L. Afranius, drove the right wing of Sertorius's army off the field, and took his camp. Night put an end to the battle; and the approach of Metellus on the following day obliged Sertorius to retire. Pompey and Metellus then continued together for a time, but were reduced to great straits for want of provisions, and were frequently obliged to separate in order to obtain food and fodder. On one of these occasions they were attacked at the same time, Pompey by Sertorius, and Metellus by Perperna; Metellus defeated the latter with a loss of 5000 men, but Pompey was routed by Sertorius, and lost 6000 of his troops. Shortly after this Pompey retired, for the winter,

to the country of the Vaccaei, whence he wrote to the senate, in the most earnest terms, for a further supply of troops and corn, threatening to quit Spain if he did not receive them, as he was resolved to continue the war no longer at his own expence. His demands were complied with, and two legions were sent to his assistance; for the consul L. Lucullus, who then had great influence with the senate, feared that Pompey might execute his threat of returning to Italy, and then deprive him of the command of the Mithridatic war.

Of the campaigns of the next three years (B. C. 74—72) we have little information; but Sertorius, who had lost some of his influence over the Spanish tribes, and who had become an object of jealousy to M. Perperna and his principal Roman officers, was unable to prosecute the war with the same vigour as he had done during the two preceding years. Pompey accordingly gained some advantages over him, but the war was still far from a close; and the genius of Sertorius would probably have soon given a very different aspect to affairs, had he not been assassinated by Perperna in B. C. 72. [SERTORIUS.] Perperna had flattered himself that he should succeed to the power of Sertorius; but he soon found that he had murdered the only man who was able to save him from ruin and death. In his first battle with Pompey, he was completely defeated, his principal officers slain, and himself taken prisoner. Anxious to save his life he offered to deliver up to Pompey the papers of Sertorius, which contained letters from many of the leading men at Rome, inviting Sertorius to Italy, and expressing a desire to change the constitution which Sulla had established. But Pompey refused to see him, and commanded him to be put to death, and the letters to be burnt: the latter was an act of prudence for which Pompey deserves no small praise. The war was now virtually at an end; and the remainder of the year was employed in subduing the towns which had compromised themselves too far to hope for forgiveness, and which accordingly still held out against Pompey. By the winter the greater part of Spain was reduced to obedience; and some of the Spaniards, who had distinguished themselves by their support of the troops of the republic, were rewarded by Pompey with the Roman franchise. Among those who received this honour was L. Cornelius Balbus, whose cause Cicero subsequently pleaded in an oration that has come down to us. [BALBUS.] Metellus had taken no part in the final struggle with Perperna, and returned to Italy before Pompey. The latter thus obtained the credit of bringing the war to a conclusion, and of making, in conjunction with commissioners from the senate, the final arrangements for settling the affairs of the conquered country. His reputation, which had been a little dimmed by the long continuance of the war, now burst forth more brightly than ever; and the people longed for his return, that he might deliver Italy from Spartacus and his horde of gladiators, who had defeated the consuls, and were in possession of a great part of the country.

In B. C. 71 Pompey returned to Italy at the head of his army. Crassus, who had now the conduct of the war against Spartacus, hastened to bring it to a conclusion before the arrival of Pompey, who he feared might rob him of the laurels of the campaign. He accordingly fought a decisive battle with Spartacus in Lucania, in which the latter perished with a great part of his troops; but Pompey was fortunate enough to fall in with six thousand of the fugitives, who had rallied again, and whom he cut to pieces, and thereupon he wrote to the senate, "Crassus, indeed, has defeated the enemy, but I have extirpated the war by the roots." Thus he claimed for himself, in addition to all his other exploits, the glory of finishing the Servile war; and the people, who now idolized him, were only too willing to admit his claims. Crassus deeply felt the injustice that was done him, but he dared not show his resentment, as he was anxious for the consulship, and could not dispense with the services of Pompey in obtaining it. Pompey himself had also declared himself a candidate for the same honour; and although he was ineligible by law, inasmuch as he was absent from Rome, had not yet reached the legal age, and had not held any of the lower offices of the state, still his election was certain. He had always been a personal favourite with the people; and during his long absence from Italy, they seemed to have forgotten that he had been one of Sulla's principal generals, and only looked upon him as the great general, who had delivered Italy from an invasion of Spanish barbarians. In their eyes he no longer belonged to the aristocratical party, whose corruption and venality both as magistrates and judices had become intolerable. Pompey likewise was not ignorant that he was an object of jealousy and dislike to the leading members of the aristocracy, and that they would be ready enough to throw him on one side, whenever an opportunity presented. He accordingly resolved to answer the expectations which the people had formed respecting him, and declared himself in favour of a restoration of the tribunician power, which had been abolished by Sulla. The senate dared not offer any resistance to his election; at the head of a powerful army, and backed by the popular enthusiasm, he could have played the part of Sulla, if he had chosen. The senate, therefore, thought it more prudent to release him from the laws, which disqualified him from the consulship; and he was accordingly elected without any open opposition along with M. Crassus, whom he had recommended to the people as his colleague. A triumph, of course, could not be refused him on account of his victories in Spain; and accordingly, on the 31st of December, B. C. 71, he entered the city a second time in his triumphal car, a simple eques.

On the 1st of January, B. C. 70, Pompey entered on his consulship with M. Crassus. One of his first acts was to redeem the pledge he had given to the people, by bringing forward a law for the restoration of the tribunician power. Sulla had allowed the tribunicial office to continue, but had deprived it of the greater part of its power; and there was no object for which the people were so eager as its restoration in its former authority and with its ancient privileges. Modern writers have disputed whether its restoration was an injury or a benefit to the state; but such speculations are of little use, since it is certain, that the measure was inevitable, and that it was quite impossible to maintain the aristocratical constitution in the form in which it had been left by Sulla. It is probable enough that Pompey was chiefly induced by his love of popular favour to propose the law, but he may also have had the

good sense to see, what the short-sightedness of the majority of the aristocracy blinded them to, that further opposition to the people would have been most injurious to the interests of the aristocracy itself. The law was passed with little opposition; for the senate felt that it was worse than useless to contend against Pompey, supported as he was by the popular enthusiasm and by his troops, which were still in the immediate neighbourhood of the city. Later in the same year Pompey also struck another blow at the aristocracy by lending his all-powerful aid to the repeal of another of Sulla's laws. From the time of C. Gracchus (B. C. 123) to that of Sulla (B. C. 80), the judices had been taken exclusively from the equestrian order; but by one of Sulla's laws they had been chosen during the last ten years from the senate. The corruption and venality of the latter in the administration of justice had excited such general indignation that some change was clamorously demanded by the people. Accordingly, the praetor L. Aurelius Cotta, with the approbation of Pompey, proposed a law by which the judices were to be taken in future from the senatus, equites, and tribuni aerarii, the latter probably representing the wealthier members of the third order in the state. (Comp. Madvig, *De Tribunis aerariis*, in *Opuscula*, vol. ii. p. 242, &c.) This law was likewise carried; but it did not improve the purity of the administration of justice, since corruption was not confined to the senators, but pervaded all classes of the community alike. In carrying both these measures Pompey was strongly supported by Caesar, with whom he was thus brought into close connection, and who, though he was rapidly rising in popular favour, could as yet only hope to weaken the power of the aristocracy through Pompey's means.

Pompey had thus broken with the aristocracy, and had become the great popular hero. On the expiration of his consulship he dismissed his army, which he no longer needed for the purpose of overawing the senate, and for the next two years (B. C. 69 and 68) he remained in Rome, as he had previously declared that he would not accept a province. Having had little or no experience in civil affairs, he prudently kept aloof during this time from all public matters, and appeared seldom in public, and then never without a large retinue, in order to keep up among the people the feelings of respectful admiration with which they had hitherto regarded him. Pompey did not possess the diversified talents of Caesar: he was only a soldier, but he showed no small good sense in abstaining from meddling with matters which he did not understand. But the necessities of the commonwealth did not allow him to remain long in inactivity. The Mediterranean sea was at this time swarming with pirates. From the earliest times down to the present day piracy has more or less prevailed in this sea, which, lying as it does between three continents, and abounding with numerous creeks and islands, presents at the same time both the greatest temptations and the greatest facilities for piratical pursuits. Moreover, in consequence of the civil wars in which the Romans had been engaged, and the absence of any fleet to preserve order upon the sea, piracy had reached an alarming height. The pirates possessed fleets in all parts of the Mediterranean, were in the habit of plundering the most wealthy cities on the coasts, not only of Greece and of the islands, but even of Italy itself, and had at length carried their audacity so far as to make descents upon the Appian road, and carry off Roman magistrates, with all their attendants and lictors. All communication between Rome and the provinces was cut off, or at least rendered extremely dangerous; the fleets of corn-vessels, upon which Rome to a great extent depended for its subsistence, could not reach the city, and the price of provisions in consequence rose enormously. Such a state of things had become intolerable, and all eyes were now directed to Pompey. He, however, was not willing to take any ordinary command, and the scarcity of provisions made the people ready to grant him any power he might ask. Still he was prudent enough not to ask in person for such extraordinary powers as he desired, and to appear only to yield to the earnest desires of the people. Accordingly, at the beginning of the year B. C. 67, he got the tribune A. Gabinius, a man of abandoned character, and whose services he had probably purchased, to bring forward a bill, which was intended to give Pompey almost absolute authority over the greater part of the Roman world. It proposed that the people should elect a man with consular rank, who should possess unlimited and irresponsible power for three years over the whole of the Mediterranean, and to a distance of fifty miles inland from its coasts,—who should have fifteen legates from the senate, a fleet of 200 ships, with as many soldiers and sailors as he thought necessary, and 6000 Attic talents. The bill did not name Pompey, but it was clear who was meant. The aristocracy were in the utmost alarm, for not only did they dread the ambition of Pompey, but they feared that he might interfere with many of their friends and relatives, who held provinces which would come under his imperium, and probably spoil their plans for making their fortunes by the plunder of the provincials. Accordingly, they resolved to offer the most vigorous opposition to the bill. In the senate Caesar was almost the only member of the senate who came forward in its support. Party-spirit ran to such a height that the most serious riots ensued. The aristocracy, headed by the consul C. Piso, made an attack upon Gabinius, who, in danger of his life, fled for refuge to the people; and they, in their turn, led on by Gabinius, assaulted the senate-house, and would probably have sacrificed the consul to their fury, had not Gabinius effected his rescue, dreading the odium which such a catastrophe would have occasioned. Even Pompey himself was threatened by the consul, "If you emulate Romulus, you will not escape the end of Romulus." When the day came for putting the bill to the vote, Pompey affected to be anxious for a little rest, and entreated the people to appoint another to the command, but this piece of hypocrisy deceived no one. Q. Catulus and Q. Hortensius spoke against the bill with great eloquence, but with no effect. Thereupon the tribune L. Trebellius, whom the aristocracy had gained over, placed his veto upon the voting; and as no threats nor entreaties could induce him to withdraw his opposition, Gabinius proposed that he should be deprived of his tribuneship. Even then it was not till seventeen out of the thirty-five tribes had voted for his degradation, that Trebellius gave way, and withdrew his veto. It was now too late in the day to come to any

decision, but on the following morning the bill was passed, and became a law. When Pompey appeared before the people and accepted the command, he was received with shouts of joy; and upon his asking for still greater means in order to bring the war to a conclusion, his requests were readily complied with. He now obtained 500 vessels, 120,000 sailors and foot-soldiers, 5000 horse-soldiers, 24 legates, and the power of taking such sums of money as he might think fit out of the public treasury. On the day that the bill was passed the price of provisions at Rome immediately fell: this was to the people the most conclusive answer that could be given to the objections of the aristocracy, and showed, at all events, the immense confidence which all parties placed in the military abilities of Pompey.

Pompey completed all his preparations by the end of the winter, and was ready to commence operations early in the spring. His plans were formed with great skill and judgment and were crowned with complete success. He stationed his legates with different squadrons in various parts of the Mediterranean to prevent the pirates from uniting, and to hunt them out of the various bays and creeks in which they concealed themselves; while, at the same time, he swept the middle of the sea with the main body of his fleet, and drove them eastwards. In forty days he cleared the western sea of pirates, and restored communication between Spain, Africa, and Italy. After then remaining a short time in Italy, he sailed from Brundisium; and on his way towards Cilicia, where the pirates had gathered in large numbers, he stopped at Athens, where he was received with divine honours. With the assistance of his legates he cleared the seas as he went along; and, in consequence of his treating mercifully the crews which fell into his power, numbers surrendered themselves to him, and it was chiefly through their means that he was able to track out the lurking places of those who still lay in concealment. The main body of the pirates had deposited their families and property in the heights of Mount Taurus, and with their ships awaited Pompey's approach off the promontory of Coracaesium in Cilicia. Here the decisive battle was fought; the pirates were defeated, and fled for refuge into the town, which they shortly afterwards surrendered with all their property, and promised to evacuate all their strong places. The humanity with which Pompey had acted during the whole of the war, contributed very much to this result, and saved him a tedious and difficult campaign among the fastnesses of Mount Taurus. More than 20,000 prisoners fell into his hands; and as it would have been dangerous to turn them loose upon society without creating some provision for them, he settled them in various towns, where it would be difficult for them to resume their former habits of life. Those on whom most reliance could be placed were distributed among the small and somewhat depopulated cities of Cilicia, and a large number was settled at Soli, which had been lately deprived of its inhabitants by the Armenian king Tigranes, and which was henceforward called Pompeiopolis. The worse class were removed to Dyme in Achaia, or to Calabria. The second part of this campaign, reckoning from the time that Pompey sailed from Brundisium, occupied only forty-nine days, and the whole war was brought to a conclusion in the course of three months; so that, to adopt the panegyric of Cicero (*pro Leg. Man.* 12) "Pompey made his preparations for the war at the end of the winter, entered upon it at the commencement of spring, and finished it in the middle of the summer." Pompey, however, did not immediately return to Rome, but was employed during the remainder of this year and the beginning of the following (B. C. 66) in visiting the cities of Cilicia and Pamphylia, and providing for the government of the newly-conquered districts. It was during this time that he received ambassadors from the Cretans, and endeavoured to obtain the credit of the pacification of that island, when its conquest had been completed by Q. Metellus. The history of this event is related elsewhere. [METELLUS, No. 23.]

Pompey was now anxious to obtain the command of the war against Mithridates. The rapidity with which he had crushed the pirates, whose power had been so long an object of dread, formed a striking contrast to the long-continued struggle which Lucullus had been carrying on ever since the year B. C. 74 with the king of Pontus. Nay more, the victories which Lucullus had gained at first had been forgotten in the disasters, which the Roman armies had lately experienced, and in consequence of which Mithridates was now once more in possession of his hereditary dominions. The end of the war seemed more distant than ever. The people demanded again the invincible arm of Pompey. Accordingly, the tribune C. Manilius, who had been secured by Pompey and his friends, brought forward a bill at the beginning of B. C. 66, giving to Pompey the command of the war against Mithridates, with unlimited power over the army and the fleet in the East, and with the rights of a proconsul in the whole of Asia as far as Armenia. As his proconsular power already extended over all the coasts and islands of the Mediterranean in virtue of the Gabinian law, this new measure virtually placed almost the whole of the Roman dominions in his hands. But there was no power, however excessive, which the people were not ready to intrust to their favourite hero; and the bill was accordingly passed, notwithstanding the opposition of Hortensius, Catulus, and the aristocratical party. Cicero advocated the measure in an oration which has come down to us (*Pro Lege Manilia*), and Caesar likewise supported it with his growing popularity and influence. On receiving intelligence of this new appointment, Pompey, who was then in Cilicia, complained that his enemies would not let him rest in peace, and that they were exposing him to new dangers in hopes of getting rid of him. This piece of hypocrisy, however, deceived no one, and Pompey himself exhibited no unwillingness to take the command which had been given him. He immediately crossed the Taurus, and received the army from Lucullus, whom he treated with marked contempt, repealing all his measures and disparaging his exploits.

The power of Mithridates had been broken by the previous victories of Lucullus, and the successes which the king had gained lately were only of a temporary nature, and were mainly owing to the disorganisation of the Roman army. The most difficult part of the war had already been finished before Pompey was appointed to the command, and it was therefore only left to him to bring it to a conclusion. For this purpose he had a more numerous army and a more powerful fleet than Lucullus had

ever possessed. The plan of his campaign, however, was characterised by great military skill, and fully justified the confidence which the Roman people reposed in him. One of his first measures was to secure the friendship and alliance of the Parthian king, Phraates III., a step by which he not only deprived Mithridates of all hopes of the co-operation of that monarch, but likewise cut him off from all assistance from the Armenian king Tigranes, who was now obliged to look to the safety of his own dominions. Pompey next stationed his fleet in different squadrons around the coasts of Asia Minor, in order to deprive Mithridates of all communication from the sea, and he then proceeded in person at the head of his land forces against the king. Thus thrown back upon his own resources, Mithridates sued for peace, but as Pompey would hear of nothing but unqualified submission, the negotiation was broken off. The king was still at the head of an army of 30,000 foot and 2000 horse, but he knew too well the strength of a Roman army to venture an engagement with these forces, and accordingly withdrew gradually to the frontiers of Armenia. For a long time he succeeded in avoiding a battle, but he was at length surprised by Pompey in Lesser Armenia, as he was marching through a narrow pass, and was obliged to fight. The battle was soon decided; the king lost the greater number of his troops, and escaped with only a few horsemen to the fortress of Synorium, on the borders of the Greater Armenia. Here he collected again a considerable force; but as Tigranes refused to admit him into his dominions, because he suspected him of fomenting the intrigues of his son against him, Mithridates had no alternative but to take refuge in his own distant dominions in the Cimmerian Bosporus. To reach them he had to march through Colchis, and to fight his way through the wild and barbarous tribes that occupied the country between the Caucasus and the Euxine. He, however, succeeded eventually in his arduous attempt, and reached the Bosporus in safety in the course of next year. Pompey abandoned at present all thoughts of following the fugitive king, and resolved at once to attack the king of Armenia, who was now the more formidable of the two monarchs. But before commencing his march he founded the city of Nicopolis in Lesser Armenia as a memorial of his victory over Mithridates.

On entering Armenia Pompey met with no opposition. He was joined by the young Tigranes, who had revolted against his father, and all the cities submitted to them on their approach. When the Romans drew near to Artaxata, the king, deserted by his army and his court, had no alternative but submission, and accordingly went out to meet Pompey, and threw himself before him as a suppliant. Pompey received him with kindness, acknowledged him as king of Armenia, and demanded only the payment of 6000 talents. His foreign possessions, however, in Syria, Phoenicia, Cilicia, Galatia, and Cappadocia, which had been conquered by Lucullus, were to belong to the Romans. To his son Tigranes Sophene and Gordyene were given as an independent kingdom; but as the young prince was discontented with this arrangement, and even ventured to utter threats, Pompey had him arrested, and kept him in chains to grace his triumph.

After thus settling the affairs of Armenia,

Pompey left L. Afranius with a part of his forces in the country between the Euphrates and the Araxes, and proceeded himself with the rest of his army towards the north in pursuit of Mithridates. But the season was already so far advanced that he could not advance further with them than the river Cyrus (the Kur), in the neighbourhood of which he resolved to take up his quarters for the winter. The legions were distributed through the country in three separate divisions; and Oroeses, king of Albania, on the borders of whose kingdom the Romans were encamped, thought this a favourable opportunity for crushing the invaders. He accordingly crossed the Cyrus at the head of a large army about the middle of December, but was easily defeated by Pompey, and compelled to sue for peace, which was granted him on condition of his giving the Romans a passage through his territories.

In B. C. 65 Pompey commenced his march northwards in pursuit of Mithridates, but he had first to fight against the Iberians, a warlike people, who lay between the Albanians on the east and the Colchians on the west. Having repulsed these barbarians, and compelled them to sue for peace, Pompey then advanced as far as the river Phasis (Faz), which flows into the Euxine, and here he met with his legate Servilius, the commander of his fleet in the Euxine. From him Pompey obtained more certain information respecting the movements of Mithridates, and also learnt the wild and inaccessible nature of the country through which he would have to march in order to reach the king. The experience he had had himself of the warlike character of the inhabitants confirmed the report of his legate; and he therefore prudently resolved to give up the pursuit of Mithridates, and not to involve himself in a war with the fierce tribes of the Caucasus, from which he could obtain little honour, and his troops must inevitably suffer much injury. Accordingly, he did not cross the Phasis, but retraced his steps southwards. By the middle of the summer he again reached the banks of the Cyrus, which he crossed, and then proceeded to the Araxes, where the Albanians, who had again risen in arms against him, were stationed in great force. These he again defeated without any difficulty, and received a second time the submission of the king. He now hastened to leave this savage district, and to march to the rich and fertile country of Syria, which would be an easy prey, and from thence he meditated advancing as far south as the Persian Gulph, and carrying his victorious standards to countries hitherto unvisited by Roman arms. But it was too late this year to march so far south, and he accordingly led his troops into winter-quarters at Amisus, a town of Pontus, on the Euxine. He was now regarded as the master of the Eastern world; and during the winter he received ambassadors from the kings of Elymais, Media, and various other countries, who were anxious to solicit his favour. The ruin of Mithridates seemed so certain that his favourite wife or concubine, Stratonice, surrendered to the Roman general one of the strongest fortresses of the king, which had been entrusted to her care, together with valuable treasures and private documents. Pompey now reduced Pontus to the form of a Roman province, without waiting for any commissioners from the senate; and he ordered his

fleet to cruise in the Euxine, and seize all vessels that attempted to carry provisions to the king in the Bosporus.

In the spring of B. C. 64 Pompey left his winter-quarters in Pontus, and set out for Syria. In his march he passed the field of battle near Zela, where Valerius Triarius, the legate of Lucullus, had been defeated by Mithridates three years before, with a loss of more than 7000 men. Pompey collected their bones which still lay upon the field, and buried them with due honours. On his arrival in Syria he deposed Antiochus Asiaticus [ANTIOCHUS XIII.], whom Lucullus had allowed to take possession of the throne, after the defeat of Tigranes, and made the country a Roman province. He likewise compelled the neighbouring princes, who had established independent kingdoms on the ruins of the Syrian empire, to submit to the Roman dominion. The whole of this year was occupied with the settlement of Syria, and the adjacent countries.

Next year, B. C. 63, Pompey advanced further south, in order to establish the Roman supremacy in Phoenicia, Coele-Syria and Palestine. In the latter country, however, a severe struggle awaited it. The country was at the time distracted by a civil war between Hyrcanus and Aristobulus, the two sons of Aristobulus I., who died B. C. 105. Pompey espoused the side of Hyrcanus; and Aristobulus, who at first had made preparations for resistance, surrendered himself to Pompey, when the latter had advanced near to Jerusalem. But the Jews themselves refused to follow the example of their king; the more patriotic and fanatical took refuge in the fortress of the temple, broke down the bridge which connected it with the city, and prepared to hold out to the last. They refused to listen to any overtures for a surrender; and it was not till after a siege of three months that the place was taken. Pompey entered the Holy of Holies, the first time that any human being, except the high-priest, had dared to penetrate into this sacred spot. He reinstated Hyrcanus in the high-priesthood, and left the government in his hands, but at the same time compelled him to recognise the authority of Rome by the payment of an annual tribute: Aristobulus he took with him as a prisoner. It was during this war in Palestine that Pompey received intelligence of the death of Mithridates. [MITHRIDATES, VI.] Pompey now led his troops back into Pontus for the winter, and began to make preparations for his return to Italy. He confirmed Pharnaces, the son and murderer of Mithridates, in the possession of the kingdom of Bosporus; Deiotarus, tetrarch of Galatia, who had supported the Romans in their war with Mithridates, was rewarded with an extension of territory, and Ariobarzanes, king of Cappadocia, was restored to his kingdom. After making all the arrangements necessary to secure the Roman supremacy in the East, Pompey set out for Italy, which he reached at the end of B. C. 62. His arrival had been long looked for by all parties with various feelings of hope and fear. The aristocracy dreaded that he would come as their master; the popular party, and especially the enemies of Cicero, hoped that he would punish the latter for his unconstitutional proceedings in the suppression of the Catilinarian conspiracy; and both parties felt that at the head of his victorious army he might seize upon the supreme power, and play the part of Sulla. Pompey, however, soon calmed these apprehensions. He disbanded his army almost immediately after landing at Brundisium; but he did not proceed straightway to Rome, as he was anxious to learn somewhat more accurately the state of parties before he made his appearance in the city. When he at length set out, he was received by all the cities through which he passed with an enthusiasm which knew no bounds; and as he approached the capital, the greatest part of the population flocked out to meet him, and greeted him with the wildest acclamations of joy. After remaining in the neighbourhood of the city for some months, he at length entered it in triumph, on his birth-day, the 30th of September, B. C. 61. Pompey had just completed his forty-fifth year, and this was the third time that he had enjoyed the honour of a triumph. His admirers represented him as celebrating now his victory over the third continent, just as his first triumph had been gained over Africa, and his second over Europe. This triumph, however, was not only the greatest of the three, but the most splendid that the Romans had ever yet seen. It lasted for two days, although there was no army to lengthen out the procession. In front, large tablets were carried, specifying the nations and kings he had conquered, and proclaiming that he had taken 1000 strong fortresses, and nearly 900 towns and 800 ships; that he had founded 39 cities, that he had raised the revenue of the Roman people from 50 millions to 85 millions; and that he had brought into the treasury 20,000 talents, in addition to 16,000 that he had distributed among his troops at Ephesus. Next followed an endless train of waggons loaded with the treasures of the East. On the second day Pompey himself entered the city in his triumphal car, preceded by the princes and chiefs whom he had taken prisoners, or received as hostages, 324 in number, and followed by his legates and military tribunes, who concluded the procession. After the triumph, he displayed his clemency by sparing the lives of his prisoners, and dismissing them to their various states, with the exception of Aristobulus and Tigranes, who, he feared, might excite commotions in Judaea and Armenia respectively, if they were set at liberty.

With this triumph the first and most glorious part of Pompey's life may be said to have ended. Hitherto he had been employed almost exclusively in war, and his whole life had been an almost uninterrupted succession of military glory. But now he was called upon to play a prominent part in the civil commotions of the commonwealth, a part for which neither his natural talents nor his previous habits had in the least fitted him. From the death of Sulla to the present time, a period of nearly twenty years, he had been unquestionably the first man in the Roman world, but he did not retain much longer this proud position, and eventually discovered that the genius of Caesar had reduced him to a second place in the state. It would seem as if Pompey on his return to Rome hardly knew himself what part to take in the politics of the city. He had been appointed to the command against the pirates and Mithridates in opposition to the aristocracy, and they still regarded him with jealousy and distrust. He could not therefore ally himself to them, especially too as some of their most influential leaders, such as M. Crassus, L. Lucullus,

and Metellus Creticus, were his personal enemies. At the same time he does not seem to have been disposed to unite himself to the popular party, which had risen into importance during his absence in the East, and over which Caesar possessed unbounded influence. The object, however, which engaged the immediate attention of Pompey was to obtain from the senate a ratification for all his acts in Asia, and an assignment of lands which he had promised to his veterans. In order to secure this object the more certainly, he had purchased the consulship for one of his creatures, L. Afranius, who accordingly was elected with Q. Metellus for the year B. C. 60. But he was cruelly disappointed; L. Afranius was a man of slender ability and little courage, and did hardly any thing to promote the views of his patron: the senate, glad of an opportunity to put an affront upon a man whom they both feared and hated, resolutely refused to sanction Pompey's measures in Asia. This was the unwisest thing the senate could have done. If they had known their real interests, they would have yielded to all Pompey's wishes, and have sought by every means to win him over to their side, as a counterpoise to the growing and more dangerous influence of Caesar. But their short-sighted policy threw Pompey into Caesar's arms, and thus sealed the downfal of their party. Pompey was resolved to fulfil the promises he had made to his Asiatic clients and his veteran troops; his honour and reputation were pledged; and the refusal of the senate to redeem his pledge was an insult that he could not brook, more especially as he might have entered Rome at the head of his army, and have obtained his wishes with his sword. With these feelings Pompey broke off all connection with the aristocracy, and devoted himself to Caesar, who promised to obtain for him the ratification of his acts. Pompey, on his side, agreed to support Caesar in all his measures; and that they might be more sure of carrying their plans into execution, Caesar prevailed upon Pompey to become reconciled to Crassus, who by his connections, as well as by his immense wealth, had great influence at Rome. Pompey, Caesar, and Crassus, accordingly agreed to assist one another against their mutual enemies; and thus was first formed the first triumvirate.

This union of the three most powerful men at Rome crushed the aristocracy for the time. Supported by Pompey and Crassus, Caesar was able in his consulship, B. C. 59, to carry all his measures. An account of these is given elsewhere. [CAESAR, p. 543.] It is only necessary to mention here, that by Caesar's agrarian law, which divided the rich Campanian land among the poorer citizens, Pompey was able to fulfil the promises he had made to his veterans; and that Caesar likewise obtained from the people a ratification of all Pompey's acts in Asia. In order to cement their union more closely, Caesar gave to Pompey his daughter Julia in marriage, Pompey having shortly before divorced his wife Mucia.

At the beginning of the following year, B. C. 58, Gabinius and Piso entered upon the consulship, and Caesar went to his province in Gaul Pompey retired with his wife Julia to his villa of Albanum near Rome, and took hardly any part in public affairs during this year. He quietly allowed Clodius to ruin Cicero, whom the triumvirs had determined to leave to his fate. Cicero therefore went into banishment; but after Clodius had once gained from the triumvirs the great object he had desired, he did not care any longer to consult their views. He restored Tigranes to liberty whom Pompey had kept in confinement, ridiculed the great Imperator before the people, and was accused of making an attempt upon Pompey's life. Pompey in revenge resolved to procure the recal of Cicero from banishment, and was thus brought again into some friendly connections with the aristocratical party. With Pompey's support the bill for Cicero's return was passed in B. C. 57, and the orator arrived at Rome in the month of September. To show his gratitude, Cicero proposed that Pompey should have the superintendence of the corn-market throughout the whole republic for a period of five years, since there was a scarcity of corn at Rome, and serious riots had ensued in consequence. A bill was accordingly passed, by which Pompey was made the Praefectus Annonae for five years. In this capacity he went to Sicily, and sent his legates to various parts of the Mediterranean, to collect corn for the capital; and the price in consequence soon fell. About the same time there were many discussions in the senate respecting the restoration of Ptolemy Auletes to Egypt. Ptolemy had come to Rome, and been received by Pompey in his villa at Albanum, and it was generally believed that Pompey himself wished to be sent to the East at the head of an army for the purpose of restoring the Egyptian monarch. The senate, however, dreaded to let him return to the scene of his former triumphs, where he possessed unbounded influence; and accordingly they discovered, when he was in Sicily and Ptolemy in Ephesus, that the Sibylline books forbade the employment of force.

Pompey returned to Rome early in B. C. 56; and though he could not obtain for himself the mission to the East, he used all his influence in order that the late consul, Lentulus Spinther, who had obtained the province of Cilicia, should restore Ptolemy to his kingdom. Clodius, who was now curule aedile, accused Milo at the beginning of February; and when Pompey spoke in his favour, he was abused by Milo in the foulest manner, and held up to laughter and scorn. At the same time he was attacked in the senate by the tribune C. Cato, who openly charged him with treachery towards Cicero. The evident delight with which the senate listened to the attack inflamed Pompey's anger to the highest pitch; he spoke openly of conspiracies against his life, denounced Crassus as the author of them, and threatened to take measures for his security. He had now lost the confidence of all parties; the senate hated and feared him; the people had deserted him for their favourite Clodius; and he had no other resource left but to strengthen his connection with Caesar, and to avail himself of the popularity of the conqueror of Gaul for the purpose of maintaining his own power and influence. This was a bitter draught for the conqueror of the East to swallow: he was already compelled to confess that he was only the second man in the state. But as he had no alternative, he repaired to Caesar's winter-quarters at Lucca, whither Crassus had already gone before him. Caesar reconciled Pompey and Crassus to one another, and concluded a secret agreement with them, in virtue of which they were to be consuls for the next year, and obtain provinces and armies, while he was to have his government prolonged for an-

other five years, and to receive pay for his troops. This arrangement took place about the middle of April. Pompey now hastened to Sardinia and Africa in order to have plenty of corn to distribute among the people, which was always one of the surest means of securing popularity with the rabble of the city. Pompey and Crassus, however, experienced more opposition to their election than they had anticipated. It is true that all the other candidates gave way with the exception of L. Domitius Ahenobarbus; but supported by M. Cato and the aristocracy, he offered a most determined opposition. The consul Lentulus Marcellinus likewise was resolved to use every means to prevent their election; and Pompey and Crassus, finding it impossible to carry their election while Marcellinus was in office, availed themselves of the veto of the tribunes Nonius Sufenas and C. Cato to prevent the consular comitia from being held this year. The elections therefore did not take place till the beginning of B. C. 55, under the presidency of an interrex. Even then Ahenobarbus and Cato did not relax in their opposition, and it was not till the armed bands of Pompey and Crassus had cleared the Campus Martius of their adversaries that they were declared consuls.

Thus, in B. C. 55, Pompey and Crassus were consuls the second time. They forthwith proceeded to carry into effect the compact that had been made at Lucca. They got the tribune C. Trebonius to bring forward two bills, one of which gave the province of the two Spains to Pompey, and that of Syria to Crassus, and the other prolonged Caesar's government for five years more, namely from the 1st of January, B. C. 53, to the end of the year 49. Pompey was now at the head of the state, and at the expiration of his year of office, would no longer be a private man, but at the head of an army, and in the possession of the imperium. With an army he felt sure of regaining his former influence; and he did not see that Caesar had only used him as his tool to promote his own ends, and that sooner or later he must succumb to the superior genius of his colleague. Pompey had now completed the theatre which he had been some time building; and, as a means of regaining the popular favour, he resolved to open it with an exhibition of games of unparalleled splendour and magnificence. The theatre itself was worthy of the conqueror of the East. It was the first stone theatre that had been erected at Rome, and was sufficiently large to accommodate 40,000 spectators. It was situate in the Campus Martius, and was built on the model of one which Pompey had seen at Mytilene, in the year 62. The games exhibited by Pompey lasted many days, and consisted of scenic representations, in which the actor Aesopus appeared for the last time, gymnastic contests, gladiatorial combats, and fights of wild beasts. Five hundred African lions were killed, and eighteen elephants were attacked and most of them put to death by Gaetulian huntsmen. A rhinoceros was likewise exhibited on this occasion for the first time. The splendour of these games charmed the people for the moment, but were not sufficient to regain him his lost popularity. Of this he had a striking proof almost immediately afterwards; for the people began to express their discontent when he levied troops in Italy and Cisalpine Gaul and sent them into Spain under the command of his legates, L. Afranius and M. Petreius, while he himself remained in the neighbourhood of the city. Pompey's object now was to obtain the dictatorship, and to make himself the undisputed master of the Roman world. Caesar's continued successes in Gaul and Britain, and his increasing power and influence, at length made it clear to Pompey that a struggle must take place between them, sooner or later; but down to the breaking out of the civil war, he seems to have thought that Caesar would never venture to draw the sword against him, and that as long as he could rule the senate and the comitia, his rival would likewise be obliged to submit to his sway. The death of his wife Julia, in B. C. 54, to whom he was tenderly attached, broke one link which still connected him with Caesar; and the fall of Crassus in the following year (B. C. 53), in the Parthian expedition, removed the only person who had the least chance of contesting the supremacy with them. In order to obtain the dictatorship, Pompey secretly encouraged the civil discord with which the state was torn asunder, hoping that the senate and the people, tired of a state of anarchy, would at length throw themselves into his arms for the purpose of regaining peace and order. In consequence of the riots, which he secretly abetted, the consular comitia could not be held in B. C. 54, and it was not till the middle of B. C. 53 that Domitius Calvinus and Valerius Messalla were chosen consuls, and that the other magistrates were elected. But new tumults ensued. Milo had become a candidate for the consulship, and Clodius for the praetorship; each was attended by a band of hired ruffians; battles took place almost every day between them in the forum and the streets; all order and government were at an end. In such a state of things no elections could be held; and the confusion at length became downright anarchy, when Milo murdered Clodius on the 20th of January in the following year (B. C. 52). [Vol. I. p. 774.] The senate, unable to restore order, had now no alternative but calling in the assistance of Pompey. They therefore commissioned him to collect troops and put an end to the disturbances. Pompey, who had at length obtained the great object of his desires, obeyed with alacrity; he was invested with the supreme power of the state by being elected sole consul on the 25th of February; and in order to deliver the city from Milo and his myrmidons, he brought forward laws against violence (*De Vi*) and bribery at elections. Milo was put upon his trial; the court was surrounded with soldiers, and the accused went into exile. Others also were condemned, and peace was once more restored to the state. Having thus established order, he made Metellus Scipio, whose daughter Cornelia he had married since Julia's death, his colleague on the 1st of August, and then held the comitia for the election of the consuls for the ensuing year. He next proceeded to strike a blow at Caesar. He brought forward an old law, which had fallen into disuse that no one should become a candidate for a public office in his absence, in order that Caesar might be obliged to resign his command, and to place himself in the power of his enemies at Rome, if he wished to obtain the consulship a second time. But the renewal of this enactment was so manifestly aimed at Caesar that his friends insisted he should be specially exempted from it; and as Pompey was not yet prepared to break openly with him, he thought it more expedient to yield. Pompey at the same time provided

that he should continue in possession of an army after his rival had ceased to have one, by obtaining a senatusconsultum, by which his government of the Spains was prolonged for another five years. And, in case Caesar should obtain the consulship, he caused a law to be enacted, in virtue of which no one should have a province till five years had elapsed from the time of his holding a public office. Such were the precautions adopted against his great rival, the uselessness of which time soon showed,

The history of the next four years (B. C. 51—48) is related at length in the life of CAESAR [Vol. I. pp. 549—552] ; and it is, therefore, only necessary to give here a brief outline of the remaining events of Pompey's life. In B. C. 51 Pompey became reconciled to the aristocracy, and was now regarded as their acknowledged head, though it appears that he never obtained the full confidence of the party. In the following year (B. C. 50) the struggle between Caesar and the aristocracy came to a crisis. The latter demanded that Caesar should resign his province and come to Rome as a private man in order to sue for the consulship; but it would have been madness in Caesar to place himself in the power of his enemies, who had an army in the neighbourhood of the city under the command of Pompey. There was no doubt that he would immediately have been brought to trial, and his condemnation would have been certain, since Pompey would have overawed the judges by his soldiery as he had done at the trial of Milo. Caesar, however, agreed to resign his provinces, and disband his army, provided Pompey would do the same. This proposition, however, was rejected, and Caesar prepared for war. He had now completed the subjugation of Gaul, and could confidently rely on the fidelity of his veteran troops, whom he had so often led to victory and glory. At the same time he lost no opportunity of strengthening his interest at Rome ; the immense wealth he had acquired by the conquest of Gaul was lavishly spent in gaining over many of the most influential men in the city ; the services of the consul Aemilius Paulus and of the tribune Curio, who were reckoned devoted partizans of Pompey, were purchased by enormous bribes. Pompey, on the other hand, neglected to prepare for the coming contest ; he was firmly convinced, as we have already remarked, that Caesar would never venture to march against the constituted authorities of the state ; and if he were mad enough to draw the sword, Pompey believed that his troops would desert him in the desperate enterprize, while his own fame and the cause of the republic would attract to his standard a multitude of soldiers from all parts of Italy. So confident was he of success that he did not attempt to levy troops ; and when some of his friends remonstrated with him, and pointed out the defenceless condition of their party, if Caesar advanced against the city, Pompey replied " that he had only to stamp with his foot in any part of Italy, and numbers of troops would immediately spring up." He was confirmed in the conviction of his own popularity by the interest expressed on his behalf during a dangerous illness by which he was attacked this year at Neapolis. Many cities offered sacrifices for his restoration to health ; and on his recovery public rejoicings took place in numerous towns of Italy. But he was soon cruelly undeceived. At the beginning of B. C. 49 the senate decreed that Caesar should disband his army by a certain day, or otherwise be regarded as an enemy of the state. Two of the tribunes put their veto upon the decree, but their opposition was set at nought, their lives were threatened, and they fled for refuge to Caesar's camp. Caesar hesitated no longer ; he crossed the Rubicon, which separated his province from Italy, and at the head of a single legion marched upon Rome. He was received with enthusiasm by the Italian towns ; his march was like a triumphal progress ; city after city threw open their gates to him ; the troops of the aristocracy went over to his side ; and Pompey, after all his confident boasting, found himself unable to defend the capital. He fled, with all the leading senators, first to Capua, where he remained for a short time, and subsequently to Brundisium. Caesar, however, gave him no rest ; by the 8th of March he was under the walls of Brundisium ; and as Pompey despaired of holding out in that city, he embarked on the 15th of the month, and crossed over to Greece. As Caesar had no ships he could not follow him for the present, and therefore marched against Pompey's legates in Spain, whom he conquered in the course of the same year.

In the next year (B. C. 48) the war was decided. Early in January Caesar arrived in Greece, and forthwith commenced active operations. Pompey meantime had collected a numerous army in Greece, Egypt, and the East, the scene of his former glories. But although his troops far outnumbered Caesar's, he well knew that they were no match for them in the field, and therefore prudently resolved to decline a battle. His superiority in cavalry enabled him to cut off Caesars's supplies, and gave him the complete command of all the provisions of the country. The utmost scarcity began to prevail in Caesar's camp ; since not only could he obtain nothing from the country, but he was likewise unable to receive any supplies from Italy, in consequence of the fleet of Pompey, which had the entire command of the sea. But Pompey was prevented from carrying out the prudent plan which he had formed for conducting the campaign. His camp was filled with a multitude of Roman nobles, unacquainted with war, and anxious to return to their estates in Italy and to the luxuries of the capital. Their superior numbers made them sure of victory ; and Pompey's success at Dyrrhacium, when he broke through Caesar's lines and compelled him to retire with considerable loss, rendered them still more confident of success. Pompey's unwillingness to fight, which only showed that he understood his profession far better than the vain and ignorant nobles who would school him, was set down to his love of power and his anxiety to keep the senate in subjection. Stung with the reproaches with which he was assailed, and likewise elated to some degree by his victory at Dyrrhacium, he resolved to bring the contest to an issue. Accordingly, he offered battle to Caesar in the plain of Pharsalia in Thessaly, on the 9th of August, and the result justified his previous fears. His numerous army was completely defeated by Caesar's veterans. This defeat by his great rival seems at once to have driven Pompey to despair. He made no attempt to rally his forces, though he might still have collected a considerable army; but regarding every thing as lost, he hurried to the sea-

coast with a few friends, only anxious to escape from the country. He embarked on board a merchant ship at the mouth of the river Peneus, and first sailed to Lesbos, where he took up his wife Cornelia, who was staying in the island, and from thence made for the coast of Pamphylia, where he was joined by several vessels and many senators. His friends now advised him to seek refuge in Egypt, since he had been the means of restoring to his kingdom the father of the young Egyptian monarch, and might, therefore, reckon upon the gratitude of the court. He accordingly set sail for Egypt, with a considerable fleet and about 2000 soldiers, and upon his arrival off the coast sent to beg for the protection of the king. The latter was only thirteen years of age, and the government was in the hands of Pothinus, an eunuch, Theodotus of Chios, and Achillas. These three men, dreading Caesar's anger if they received Pompey, and likewise fearing the resentment of the latter if they forbade him to land, resolved to release themselves from their difficulties by putting him to death. They accordingly sent out a small boat, took Pompey on board with three or four attendants, and rowed for the shore. His wife and friends watched him from the ship, anxious to see in what manner he would be received by the king, who was standing on the edge of the sea with his troops; but just as the boat reached the shore, and Pompey was in the act of rising from his seat, in order to step on land, he was stabbed in the back by Septimius, who had formerly been one of his centurions, and was now in the service of the Egyptian monarch. Achillas and the rest then drew their swords; whereupon Pompey covered his face with his toga, without uttering a word, and calmly submitted to his fate. He was killed on the 29th of September, the day before his birth-day, B. C. 48, and had consequently just completed his 58th year. His head was cut off, and his body, which was thrown out naked on the shore, was buried by his freedman Philippus, who had accompanied him from the ship. The head was brought to Caesar when he arrived in Egypt soon afterwards, but he turned away from the sight, shed tears at the untimely end of his rival, and put his murderers to death.

The character of Pompey is not difficult to estimate. He was simply a soldier; his life from his seventeenth to his forty-second year was spent almost entirely in military service; and when he returned to Rome after the conquest of Mithridates, he did not possess any knowledge of civil affairs, and soon displayed his incompetency to take a leading part in the political commotions of the time. He had a high sense of his own importance, had been accustomed for years to the passive obedience which military discipline required, and expected to be treated at Rome with the same deference and respect which he had received in the camp. With an overweening sense of his own influence, he did not condescend to attach himself to any political party, and thus became an object of suspicion to both the aristocracy and the people. He soon found out, what Marius had discovered before him, that something more was required than military glory to retain the affections of the multitude; and he never learnt the way to win the hearts of men. He was of a cold and phlegmatic temperament, and seems to have possessed scarcely any personal friends among the Roman nobles. He was both a proud and a vain man, faults which above all others make a man disliked by his associates and equals. At the same time his moral character was superior to that of the majority of his contemporaries; and he was free from most of the vices which pervaded all the higher ranks of society at the time. The ancient writers bear almost unanimous testimony to the purity of his marriage life, to his affection for his different wives, to the simplicity and frugality of his mode of life, and to the control which he possessed over his passions and appetites. In his government of the provinces he also exhibited a striking contrast to most of the Roman nobles; justice was not to be purchased from him, nor did he enrich himself, according to the ordinary fashion, by plundering the subjects of Rome. His untimely death excites pity; but no one, who has well studied the state of parties at the downfal of the Roman commonwealth, can regret his fall. He had united himself to a party which was intent on its own aggrandizement and the ruin of its opponents; and there is abundant evidence to prove, that had that party gained the mastery, a proscription far more terrible than Sulla's would have taken place, the lives of every distinguished man on the other side would have been sacrificed, their property confiscated, and Italy and the provinces divided as booty among a few profligate and unprincipled nobles. From such horrors the victory of Caesar saved the Roman world.

Pompey was married several times. His wives and children are mentioned in the Stemma in p. 475, and an account of his two surviving sons is given below. Pompey never had his own portrait struck upon his coins; but it appears on the coins of Pompeiopolis and on those of his sons Cneius and Sextus. [See below Nos. 24 and 25.]

(The principal ancient authorities for the life of Pompey are the biography of Plutarch, the histories of Dion Cassius, Appian, and Velleius Paterculus, the Civil War of Caesar, and the Letters and Orations of Cicero. His life is related at length by Drumann, *Geschichte Roms*, vol. iv.)

23. POMPEIA, sister of the triumvir. [POMPEIA, No. 3.]

24. CN. POMPEIUS MAGNUS, the eldest son of the triumvir [No. 22] by his third wife Mucia, was born between the years B. C. 80 and 75. He accompanied his father in the expedition against the pirates B. C. 67, but he must then have been too young to have taken any part in the war. On the breaking out of the civil war in B. C. 49, he was sent to Alexandria to obtain ships and troops for his father; and after procuring an Egyptian fleet of fifty ships he joined the squadron that was cruising in the Adriatic Sea in B. C. 48. Here he succeeded in taking several of Caesar's vessels off Oricum, and he made an unsuccessful attack upon the town of Lissus. After the defeat of his father at Pharsalia, he was deserted by the Egyptian fleet which he commanded, and he then repaired to the island of Corcyra, where many of the Roman nobles, who had survived the battle, had taken refuge. Here he maintained that, possessing as they did the command of the sea, they ought not to despair of success; and he was very nearly killing Cicero, when the latter recommended submission to the conqueror. On his way to Africa, which his party had resolved to make the scene of the war, he learnt from his brother Sextus the death of his

father. He did not, however, remain long in Africa, but in the course of B. C. 47 set sail for Spain, in order to secure that country for his party, and by means of his father's friends and dependents, to raise troops which might assist the aristocracy in Africa. But Cneius was some time in reaching Spain; after making an unsuccessful attack upon the town of Ascurum in Mauritania, he took possession of some of the islands off the Spanish coast, and appears not to have landed on the mainland till B. C. 46. He had not been here long before he was joined by his brother Sextus and others of his party, who had fled from Africa after their defeat at Thapsus. In a short time he was at the head of thirteen legions. Caesar sent his legate C. Didius against him, and towards the end of the year followed himself. The war was brought to a close by the battle of Munda, fought on the 17th of March, B. C. 45, in which Caesar entirely defeated the Pompeians. It was, however, the most bloody battle during the whole of the civil war: the Pompeians fought with the courage of despair; they drove back at first Caesar's troops, and it was only by Caesar's throwing himself into the front line of the battle, and exposing his person like a common soldier, that they were led back again to the charge. Cneius himself escaped with a severe wound, and fled to Carteia on the sea-coast. Here he embarked, and set sail with a squadron of twenty ships; but having been obliged to put to land again in consequence of neglecting to provide himself with water, he was surprised by Didius, who had sailed from Gades with a fleet, his ships were destroyed, and he himself obliged to take refuge in the interior of the country. But he could not remain concealed; the troops sent in pursuit of him overtook him near Lauron, and put him to death. His head was cut off, and carried to Caesar, who had it exposed to public view in the town of Hispalis, that there might be no doubt of his death. Cneius seems to have been by nature vehement and passionate; and the misfortunes of his family rendered him cruel and suspicious. He burned to take vengeance on his enemies, and Rome had nothing to expect from him, if he had conquered, but a terrible and bloody proscription. (Caes. *B. C.* iii. 5, 40; Dion Cass. xlii. 12, 56, xliii. 14, 28—40; Appian, *B. C.* ii. 87, 103—105; Cic. *ad Fam.* vi. 18, xv. 19; Hirt, *B. Afr.* 22, 23; Auctor, *B. Hisp.* 1—39.)

The annexed coin was probably struck by Cn. Pompey, when he was in Spain. It contains on the obverse the head of his father with CN. MAGN. IMP., and on the reverse a commander stepping out of a ship, and shaking hands with a woman, probably intended to represent Spain, with the legend M. MINAT. SABIN. PR. Q. Some writers suppose that this coin was struck by the triumvir himself,

COIN OF CN. POMPEIUS, THE SON OF THE TRIUMVIR.

but there is no reason to suppose that he ever had his own portrait struck upon his coins. (Eckhel, vol. v. p. 282.)

25. SEX. POMPEIUS MAGNUS, the younger son of the triumvir [No. 22] by his third wife Mucia, was born B. C. 75, since he was forty at the time of his death in B. C. 35. (Appian, *B. C.* v. 144.) During the campaign of his father against Caesar in Greece, Sextus was with his mother at Mytilene; and after the loss of the battle of Pharsalia in B. C. 48, he and his mother accompanied the elder Pompey to Egypt, and saw him murdered before their eyes. From thence they fled to Cyprus, and shortly afterwards joined Cn. Pompey and Cato. Sextus remained in Africa, while his brother Cneius went to Spain; but after the battle of Thapsus B. C. 46, which ruined all the hopes of the Pompeians in Africa, Sextus quitted that country, and repaired to his brother in Spain, together with Labienus and others of their party. In Spain he kept possession of Corduba till the defeat of his brother at the battle of Munda in March, B. C. 45. As soon as he heard of the loss of this battle, he fled from Corduba, and lived for a time in concealment in the country of the Lacetani, between the Iberus and the Pyrenees. Here he supported himself by robbery, and gradually collected a considerable band of followers, with whom he penetrated into the province of Baetica. The governor of the province, C. Carrinas, was unable to offer any effectual opposition to him; he was generally supported by the natives and the veterans of his father settled in the province; Carteia, and other towns, fell into his hands. The death of Caesar still further favoured his enterprises. Asinius Pollio, who had succeeded Carrinas in the government of the province, did not possess much military talent, and was on one occasion surprised and defeated by Sextus. This victory gave Sextus the command of almost the whole of Baetica, and turned towards him the attention of the parties that were now struggling for the supremacy at Rome. But as none of them were yet prepared for open war, Lepidus, who had the command of the Nearer Spain and of Narbonese Gaul, was commissioned to make terms with Sextus. The latter agreed to lay aside hostilities on condition of his being allowed to return to Rome, and of receiving his patrimonial inheritance. These terms were assented to, and the senate voted a large sum of money to Sextus as an indemnification for that portion of his property which had been sold. So far matters seemed quiet, but they did not long continue so. Antony and the aristocratical party soon came to an open rupture; Antony marched into Cisalpine Gaul to oppose Dec. Brutus, and the senate used every effort to obtain assistance against Antony. For this purpose they applied not only to Lepidus, but also to Pompey, who had come to Massilia with a fleet and an army in order to be nearer the scene of action, and to determine what course he should adopt. The senate, on the proposition of Cicero, passed a laudatory decree in his honour, and likewise appointed him to the command of the republican fleet: he did not, however, advance to the relief of Mutina, but remained inactive. Shortly after this Octavian threw off the mask he had hitherto worn, wrested the consulship from the senate in the month of August (B. C. 43), and obtained the enactment of the Lex Pedia, by which all the murderers of Caesar were outlawed. Pompey was in-

cluded among these murderers, although he had had no share in the deed, and on the establishment of the triumvirate in October was proscribed. His fleet secured him safety; but as the governors of Gaul and Spain had declared in favour of the triumvirs, he had no fixed station on the mainland. He therefore cruised about, plundering the coasts both for the sake of support and with the view of injuring the triumvirs. His numbers gradually increased; many of those who had been proscribed by the triumvirs, and multitudes of slaves, flocked to him; and he at length felt himself strong enough to take possession of Sicily, which he made his head quarters. The towns of Mylae, Tyndaris, Messana, and Syracuse fell into his power, and the whole island eventually acknowledged his sway. A. Pompeius Bithynicus, who was propraetor of Sicily, had at first repulsed Sextus in his attempts upon Messana, but had afterwards allowed him to obtain possession of the town on condition that they should rule together over Sicily; but this condition was never observed, and Sextus became the real master of the island. Sextus likewise received support from Q. Cornificius, the governor of Africa. Rome now began to suffer from want of its usual supplies, which were cut off by Sextus; and accordingly Octavian sent against him a fleet commanded by his legate Q. Salvidienus Rufus (B. C. 42). The latter succeeded in protecting the coasts of Italy from the ravages of Pompey's ships, but was defeated in the straits of Sicily when he ventured upon a naval engagement against the main body of Pompey's fleet. This battle was fought under the eyes of Octavian, who departed immediately afterwards for Greece, in order to prosecute the war against Brutus and Cassius. Pompey had now become stronger than ever. His naval superiority was incontestable; and in his arrogance he called himself the son of Neptune. About this time he put to death Pompeius Bithynicus under pretence of a conspiracy.

While the war was going on in Greece between the triumvirs and the republican party, Pompey remained inactive. This was a fatal mistake. He should either have attacked Italy and caused there a diversion in favour of Brutus and Cassius, or he should have supported the latter in Greece; for it was evident that if they fell, he must sooner or later fall likewise. But the fall of Pompey was delayed longer than might have been expected. Octavian on his return to Italy was engaged with the Perusinian war (B. C. 41), and Pompey was thus enabled to continue his ravages upon the coasts of Italy without resistance. The continued misunderstandings between Octavian and Antony, which now threatened an open war, were still more favourable for Pompey. In the beginning of B. C. 40 Antony requested the assistance of Pompey against Octavian. Pompey forthwith sent troops into the south of Italy, but was obliged to withdraw them shortly afterwards, upon the reconciliation of the triumvirs at Brundisium. The triumvirs now resolved to make war upon Pompey; but as he was in possession of Sicily, Sardinia, and Corsica, and his fleets plundered all the supplies of corn which came from Egypt and the eastern provinces, the utmost scarcity prevailed at Rome, and a famine seemed inevitable. The Roman populace were not content to wait for the conquest of Pompey; they rose in open insurrection and demanded of their new rulers a reconciliation with the master of the sea. Octavian thought it more prudent to yield, and accordingly a peace was negotiated between the triumvirs and Pompey, through the mediation of Scribonius Libo, the father-in-law of the latter. By this peace, which was concluded at Misenum in B. C. 39, the triumvirs granted to Pompey the provinces of Sicily, Sardinia, Corsica, and Achaia, and promised him the consulship, the augurate, and an indemnification of seventeen and a half millions of denarii for his private fortune: Pompey, on his part, promised to supply Italy with corn, to protect commerce in the Mediterranean, and to marry his daughter to M. Marcellus, the son of Octavia, the sister of the triumvir. But this peace was a mere farce. Antony refused to give up Achaia; and Pompey, therefore, recommenced his piratical excursions. A war was inevitable: the only thing that could save Pompey was a quarrel between Octavian and Antony. In B. C. 38 Pompey sustained a severe loss in the desertion of one of his principal legates, Menas or Menodorus, who surrendered to Octavian Sardinia and Corsica, together with a large naval and military force [MENAS]. This important accession determined Octavian to commence war immediately. He appointed C. Calvisius Sabinus to the command of his fleet, with Menas as his legate. This campaign was unfavourable to Octavian. His fleet was twice defeated by Pompey's admirals, first off Cumae by Menecrates, who, however, perished in the battle, and next off Messana, where his fleet was likewise almost destroyed by a storm. Pompey, however, did not follow up his success; he remained inactive, and lost, as usual, the favourable moment for action. Octavian, on the contrary, made every effort to equip a new fleet. He saw that it was absolutely necessary for him to crush Pompey before he ventured to measure his strength against Antony and Lepidus. He accordingly spent the whole of next year (B. C. 37) in making preparations for the war, and obtained assistance from both his colleagues, Antony and Lepidus. He appointed M. Vipsanius Agrippa to the supreme command of the whole fleet. Just before the breaking out of hostilities, Menas again played the deserter and returned to his old master's service, dissatisfied at having merely a subordinate command assigned to him. By the summer of B. C. 36, all the preparatious of Octavian were completed, and the war commenced. He had three large fleets at his disposal; his own, stationed in the Julian harbour, which he had constructed near Baiae; that of Antony, under the command of Statilius Taurus, in the harbour of Tarentum; and that of Lepidus, off the coast of Africa. His plan was for all three fleets to set sail on the same day, and make a descent upon three different parts of Sicily. But a fearful storm marred this project; Lepidus alone reached the coast of Sicily, and landed at Lilybaeum; Statilius Taurus was able to put back to Tarentum; but Octavian, who was surprised by the storm off the Lucanian promontory of Palinurum, lost a great number of his ships, and was obliged to remain in Italy to repair his shattered fleet. This was a reprieve to Pompey, who offered sacrifices to Neptune for his timely assistance, but he still remained inactive. Menodorus, who had been already of considerable service to Pompey, again played the traitor and went over to Octavian. As soon as the fleet had been repaired, Octavian again set sail for Sicily. Agrippa defeated Pompey's

fleet off Mylae, destroying thirty of his ships; but the decisive battle was fought on the third of September (B. C. 36), off Naulochus, a seaport between Mylae and the promontory of Pelorum. The Pompeian fleet was commanded by Democharès, and that of Octavian by Agrippa, each consisting of about 300 ships. Agrippa gained a brilliant victory; most of the Pompeian ships were destroyed or taken. Pompey himself fled first to Messana, where he straightway embarked together with his daughter, and set sail for the East with a squadron of seventeen ships. Octavian did not pursue him, as his attention was immediately called to the attempts of Lepidus to make himself independent of his colleague [LEPIDUS, p. 768, a.]. Pompey was thus enabled to reach Mytilene in safety, where he began to form schemes for seizing the eastern provinces of Antony, who had just returned from his disastrous campaign against the Parthians, in which he had barely escaped with his life. For this purpose he entered into negotiations with chiefs in Thrace and the north-eastern coast of the Black Sea, and even opened a communication with the Parthians, thinking that they might, perhaps, trust him with an army, as they had done T. Labienus a few years previously. He gave out that he was making preparations to carry on the war against Octavian.

In B. C. 35 Pompey crossed over from Lesbos to Asia. Here he soon disclosed his real designs by seizing upon Lampsacus. Thereupon C. Furnius, the legate of Antony, declared open war against him; and Antony likewise sent Titius, with a fleet of 120 ships, to attack his naval forces. Unable to cope with so large a force, Pompey burnt his ships and united their crews to his army. His friends now recommended him to make terms with Antony; but, as their advice was not attended to, most of them deserted him, among whom was his father-in-law, Scribonius Libo. Thereupon he attempted to fly to Armenia, but he was overtaken by the troops of Antony, deserted by his own soldiers, and obliged to surrender. He was carried as a prisoner to Miletus, where he was shortly afterwards put to death (B. C. 35) by order of Titius. Titius, undoubtedly, would not have put Pompey to death on his own responsibility. It is probable that Plancus, the governor of Syria, to whom the execution of Pompey was attributed by many, had received orders from Antony to instruct his legates to execute Pompey, if he were seized in arms; but, as many persons lamented the death of Pompey, the son of the great conqueror of Asia, Antony was willing enough to throw the blame upon Plancus or Titius.

Sextus did not possess any great abilities. He took up arms from necessity, as he was first deprived of every thing by Caesar, and then proscribed by the triumvirs. His success was owing more to circumstances than to his own merits: the war between the triumvirs and the republicans, and subsequently the misunderstandings between Octavian and Antony, enabled him to obtain and keep possession of Sicily. He seems never to have aspired to supreme power. He would have been contented if he could have returned in safety to Rome, and have recovered his patrimony, and he carried on war for that purpose, and not for dominion. He ought, however, to have seen that he could never have returned to Rome except as the conqueror of Octavian, and that his personal safety could only have been secured by his becoming the master of the Roman world. He was personally brave, but was deficient in refinement, and possessed scarcely any knowledge of literature. Velleius Paterculus says (ii. 73) that he could not speak correctly, but this is doubtless an exaggeration; for Cicero saw little to alter in the letter which Sextus sent to him for correction before it was given to the consuls (Cic. *ad Att.* xvi. 4). Sextus assumed the surname of *Pius*, to show that he was an avenger of his father and brother. This surname appears on his coins [see below]. (Auct. *B. Hisp.* 3, &c. 32; Cic. *ad Att.* xii. 37, 44, xiv. 13, 21, 29, xv. 7, 20, 22, xvi. 1, *Philipp.* xiii. passim; Appian, *B. C.* ii. 105, 122, iii. 4, iv. 84—117, v. 2—143; Dion Cass. lib. xlvi.—xlix.; Vell. Pat. ii. 73, 87; Liv. *Epit.* 123, 128, 129, 131.)

The coins of Sex. Pompey are numerous. On the obverse the head of his father is usually represented; and writers on numismatics state that the head on the obverse of his coins is always that of the triumvir; but we are tempted to think that it is in some cases that of Sextus himself. We subjoin a few specimens of some of the most important coins.

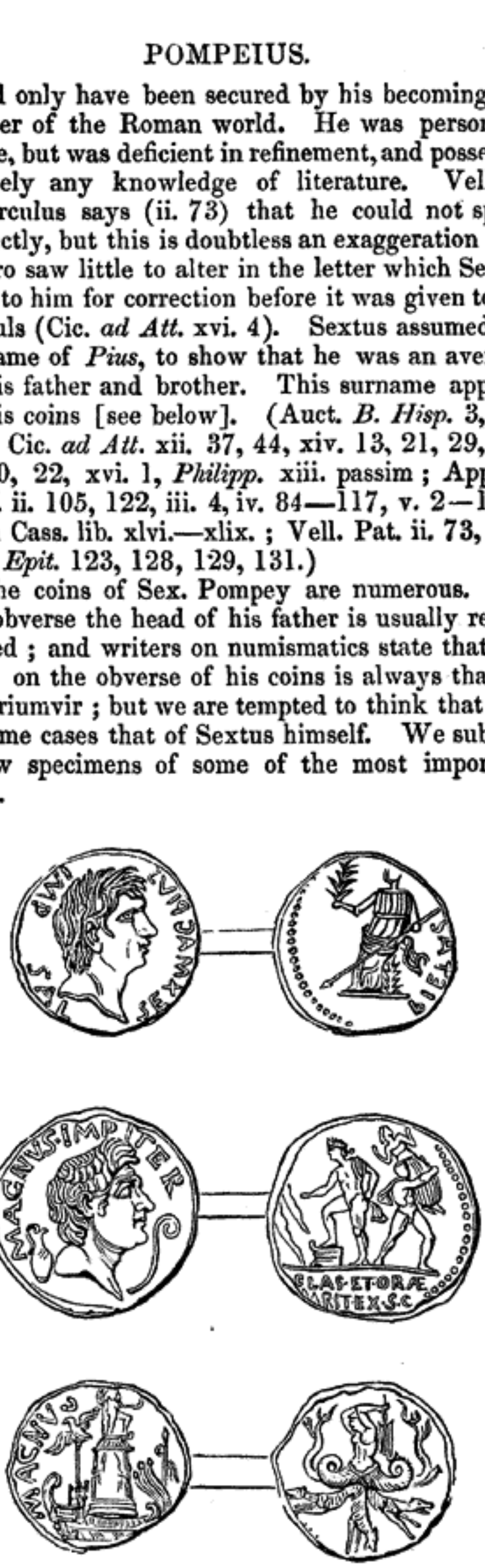

COINS OF SEX. POMPEIUS, THE SON OF THE TRIUMVIR.

The head on the obverse of the first two coins is supposed to be that of the triumvir. On the obverse of the former of these we have the legend SEX. MAG. PIVS. IMP. SAL. (the interpretation of which is doubtful), and on the reverse a female figure with the legend PIETAS. It has been already remarked that Sextus assumed the surname of *Pius*, to show that he wished to revenge the death of his father and brother; and for the same reason we find Pietas on the obverse of the coin. The obverse of the second coin has the legend MAGNVS IMP. ITER, with a lituus before the head of the triumvir, and an urceus behind; and the reverse has the legend PRAEF. CLAS. ET ORAE. MARIT. EX. S. C. He is called on this coin imperator a second time (*iterum*), because his victory over Asinius Pollio in Spain first gave him a claim

to this title, and his defeat of the fleet of Augustus off Sicily enabled him to assume it a second time. The legend on the obverse, PRAEFECTUS CLASSIS ET ORAE MARITIMAE EX S. C., which appears on many of the coins of Sextus, has reference to the decree of the senate which conferred upon him the command of the fleet shortly after the death of Julius Caesar, as has been already related. The third coin is intended to indicate Pompey's command of the sea. It represents on the obverse a war-galley with a column, on which Neptune is standing, and on the reverse Scylla holding an oar in her two hands, and in the act of striking. (Eckhel, vol. vi. pp. 26—33.)

26. POMPEIA, the daughter of the triumvir, married Faustus Sulla. [POMPEIA, No. 4.]

27. POMPEIA, the daughter of Sex. Pompeius, No. 25. [POMPEIA, No. 5.]

28. CN. POMPEIUS MAGNUS, was descended from the family of the triumvir, but his pedigree is not stated by the ancient writers. He was, most probably, a son of M. Licinius Crassus, Cos. A. D. 29, and Scribonia; the latter of whom was a daughter of Scribonius Libo and of Pompeia, the daughter of Sex. Pompey, who was a son of the triumvir. He would thus have been a great-grandson of Sex. Pompey, and great-great-grandson of the triumvir [see Stemma on p. 475]. It was not uncommon in the imperial period for persons to drop their paternal names, and assume the names of their maternal ancestors. Caligula would not allow this Pompey to use the cognomen of Magnus; but it was restored to him by the emperor Claudius, whose daughter Antonia he married. He was sent by his father-in-law to the senate to proclaim his victory over Britain. He was subsequently put to death by Claudius, at the instigation of Messalina. (Dion Cass. lx. 5, 21, 29; Zonar. xi. 9; Suet. *Cal.* 35, *Claud.* 27, 29; Senec. *Apocol. Claud.*)

29. M. POMPEIUS, the commander of the cavalry under Lucullus, in the third Mithridatic war. He was wounded and taken prisoner (Appian, *Mithr.* 79; Memnon, 45, ed. Orelli). Plutarch calls him Pomponius (*Lucull.* 15), which Schweighäuser has introduced into the text of Appian, though all the MSS. of Appian have Pompeius.

30. CN. POMPEIUS, served in Caesar's army in Gaul, under the legate Q. Titurius, in B. C. 54. (Caes. *B. G.* v. 36.)

31. CN. POMPEIUS, consul suffectus from the 1st of October, B. C. 31 (Fasti).

POMPEIUS, a Latin grammarian of uncertain date, probably lived before Servius and Cassiodorus, as these writers appear to have made some use of his works. He wrote, 1. *Commentum artis Donati*, on the different parts of speech, in thirty-one sections, and 2. *Commentariolus in librum Donati de Barbaris et Metaplasmis*, in six sections. Both these works were published, for the first time, by Lindemann, Leipzig, 1821.

POMPEIUS CATUSSA, an artist, whose name is found on a monument which he erected to his wife's memory, and which is now in the museum at Lyon. He is described in the inscription as a citizen of Sequana, and a *tector*, that is, one of those artists who decorated the interiors of houses with ornamental plastering, a sort of work of which there are numerous examples at Pompeii. (R. Rochette, *Lettre à M. Schorn*, p. 437.)

POMPEIUS COLLE'GA. [COLLEGA.]

POMPEIUS FESTUS. [FESTUS.]

POMPEIUS GALLUS. [GALLUS.]

POMPEIUS GROSPHUS. [GROSPHUS.]

POMPEIUS LENAEUS. [LENAEUS.]

POMPEIUS LONGI'NUS. [LONGINUS.]

POMPEIUS MACER. [MACER.]

POMPEIUS MA'CULA. [MACULA.]

POMPEIUS PAULI'NUS. [PAULINUS.]

POMPEIUS PROPINQUUS. [PROPINQUUS.]

POMPEIUS RHEGI'NUS. [RHEGINUS.]

POMPEIUS SATURNI'NUS. [SATURNINUS.]

POMPEIUS THEO'PHANES. [THEOPHANES.]

POMPEIUS TROGUS. [JUSTINUS, p. 680.]

POMPEIUS VARUS. [VARUS.]

POMPEIUS VINDULLUS. [VINDULLUS.]

POMPEIUS VOPISCUS. [VOPISCUS.]

PO'MPIDAS (Πομπίδης), a Theban, who was one of the leaders of the party in his native city favourable to the Roman interests. On this account he was driven into exile, when Ismenias and his partizans obtained the direction of affairs, and concluded a treaty with Perseus. He afterwards took a prominent part in the accusation of Ismenias and his colleagues before the Roman deputy, Q. Marcius Philippus, at Chalcis, B. C. 171. (Polyb. xxvii. 2.) [E. H. B.]

POMPI'LIA GENS, is early mentioned. There was a tribune of the plebs of the name of Sex. Pompilius in B. C. 420 (Liv. iv. 44); and Q. Cicero speaks (*de Pet. Cons.* 3) of a Roman eques of the name, who was a friend of Catiline; but these are almost the only Pompilii of whom we have any account, with the exception of the grammarian mentioned below. The gentes, which traced their descent from Numa Pompilius, the second king of Rome, bore other names. [CALPURNIA GENS; POMPONIA GENS.]

M. POMPI'LIUS ANDRONI'CUS, was a Syrian by birth, and taught rhetoric at Rome in the former half of the first century before Christ, but in consequence of his indolent habits he was eclipsed by Antonius Gnipho and other grammarians, and accordingly retired to Cumae, where he composed many works. His most celebrated work was entitled *Annalium Ennii Elenchi*, but the exact meaning of Elenchi is a disputed point. The elder Pliny uses it to signify a list of contents to his work on Natural History. (Suet. *de Ill. Gramm.* 8.)

POMPO'NIA. 1. Wife of P. Cornelius Scipio, consul B. C. 218, and mother of P. Scipio Africanus the elder. (Sil. Ital. xiii. 615; comp. Gell. vii. 1.)

2. The sister of T. Pomponius Atticus, was married to Q. Cicero, the brother of the orator. The marriage was effected through the mediation of M. Cicero, the great friend of Atticus, B. C. 68, but it proved an extremely unhappy one. Pomponia seems to have been of a quarrelsome disposition, and the husband and wife were on bad terms almost from the day of their marriage. Their matrimonial disputes gave Cicero great trouble and uneasiness. His letters to Atticus frequently contain allusions to the subject. His friend naturally thought his sister ill used, and besought Cicero to interpose on her behalf; but the latter as naturally advocated the cause of his brother, who really seems to have been the least in fault. In a letter which Cicero wrote to Atticus in B. C. 51 he gives an amusing account of one of

their matrimonial squabbles, of which he was an eye-witness (*ad Att.* v. 1). When their son, young Quintus, grew up, he endeavoured to reconcile his parents, and was encouraged in his filial task by both his uncles; but he did not meet with much success; and Q. Cicero, after leading a miserable life with his wife for almost twenty-four years, at length divorced her at the end of B. C. 45, or in the beginning of the following year. (Corn. Nep. *Att.* 5; Cic. *ad Att.* i. 5, v. 1, vii. 1, 5, xiv. 10, et alibi, *ad Q. Fr.* iii. 1, &c.)

3. The daughter of T. Pomponius Atticus. She is also called Caecilia, because her father was adopted by Q. Caecilius, and likewise Attica. She was born in B. C. 51, after Cicero had left Italy for Cilicia. She is frequently mentioned in Cicero's letters to Atticus, and seems at an early age to have given promise of future excellence. She was still quite young when she was married to M. Vipsanius Agrippa. The marriage was negotiated by M. Antony, the triumvir, probably in B. C. 36. She was afterwards suspected of improper intercourse with the grammarian Q. Caecilius Epirota, a freedman of her father, who instructed her. Her subsequent history is not known. Her husband Agrippa married Marcella in B. C. 28, and accordingly she must either have died or been divorced from her husband before that year. Her daughter Vipsania Agrippina married Tiberius, the successor of Augustus. (Cic. *ad Att.* v. 19, vi. 1, 2, 5, vii. 2, et alibi; Corn. Nep. *Att.* 12; Suet. *Tib.* 7, *de Illustr. Gramm.* 16.)

POMPO'NIA GRAECI'NA, the wife of A. Plautius, was accused in the reign of Claudius of practising religious worship unauthorised by the state; but her husband Plautius, who was allowed, on account of his victories in Britain, to judge her, in accordance with the old Roman law, declared her innocent. She was probably the daughter of P. Pomponius Graecinus, consul suffectus A. D. 16. She was related to Julia, the daughter of Drusus, and granddaughter of Pomponia, the daughter of Atticus; and she lived forty years after the death of Julia, who was executed by Claudius at the instigation of Messalina. (Tac. *Ann.* xiii. 32.)

POMPO'NIA RUFI'NA, a Vestal virgin in the reign of Caracalla, put to death for violation of her vow of chastity. (Dion Cass. lxxvii. 16.)

POMPO'NIA GENS, plebeian. Towards the end of the republic the Pomponii, like other Roman gentes, traced their origin to the remote times of the Roman state. They pretended to be descended from Pompo, one of the alleged sons of Numa (Plut. *Num.* 21); and they accordingly placed the image of this king upon their coins. In the earliest times the Pomponii were not distinguished by any surname; and the only family that rose to importance in the time of the republic was that of MATHO; the first member of which who obtained the consulship was M. Pomponius Matho in B. C. 233. On coins we also find the cognomens MOLO, MUSA and RUFUS, but these surnames do not occur in ancient writers. The other cognomens in the time of the republic, such as ATTICUS, were not family names, but were rather descriptive of particular individuals. An alphabetical list of them is given below, as well as of the cognomens in the imperial period, which were rather numerous. (Comp. Drumann, *Geschichte Roms*, vol. v. p. 1, &c.)

POMPO'NIUS. 1. M. POMPONIUS, one of the tribunes of the plebs, elected at the abolition of the decemvirate, B. C. 449. (Liv. iii. 54.)

2. M. POMPONIUS, consular tribune, B. C. 399, perhaps either a son or grandson of the preceding. (Liv. v. 13.)

3. Q. POMPONIUS, perhaps a younger brother of the preceding, was tribune of the plebs, B. C. 395, in which year he supported the views of the senate by opposing, in conjunction with his colleague, A. Virginius, the proposition that a portion of the senate and people should settle at Veii. He and his colleague were, in consequence, accused two years afterwards, and compelled to pay a heavy fine. (Liv. v. 29, comp. cc. 24, 25.)

4. M. POMPONIUS, tribune of the plebs, B. C. 362, brought an accusation against L. Manlius Imperiosus, who had been dictator in the preceding year, but was compelled to drop the accusation by the son of Manlius, afterwards surnamed Torquatus, who obtained admittance into the tribune's house, and threatened him with immediate death if he did not swear that he would abandon the impeachment of his father. (Liv. vii. 4, 5; Cic. *de Off.* iii. 30.; Val. Max. v. 4. § 3; Appian, *Samn.* 2.) [TORQUATUS.]

5. SEX. POMPONIUS, legatus of the consul Ti. Sempronius Longus in the first year of the first Punic war, B. C. 218. (Liv. xxi. 15.)

6. M. POMPONIUS, tribune of the plebs, B. C. 167, opposed, with his colleague M. Antonius, the proposition of the praetor M'. Juventius Thalna, that war should be declared against the Rhodians. (Liv. xlv. 21.) Pomponius was praetor in B. C. 161, and in this year obtained a decree of the senate, by which philosophers and rhetoricians were forbidden to live in Rome. (Suet. *de clar. Rhet.* 1; Gell. xv. 11.)

7. M. POMPONIUS, a Roman eques, was one of the most intimate friends of C. Gracchus, and distinguished himself by his fidelity to the latter on the day of his death, B. C. 121. When Gracchus, despairing of his life, had retired to the temple of Diana, and was going to kill himself there, Pomponius and Licinius took his sword, and induced him to fly. As they fled across the Sublician bridge, hotly pursued, Pomponius and Licinius turned round, in order to give their friend time for escape, and they allowed no one to pass till they fell pierced with wounds. This is the account of Plutarch; the details are related a little differently by other writers. (Plut. *C. Gracch.* 16, 17; Vell. Pat. ii. 6; Val. Max. iv. 7. § 2; Aurel. Vict. *de Vir. Ill.* 65; comp. Cic. *de Div.* ii. 29.)

8. M. POMPONIUS, aedile B. C. 82, in the consulship of the younger Marius. In the scenic games exhibited by him, the actress Galeria appeared, who was then a child of 12 years old, and who was again brought on the stage in A. D. 9, in her 104th year, in the votive games in honour of Augustus. (Plin. *H. N.* vii. 49. s. 48.)

9. CN. POMPONIUS, who perished in the civil war between Marius and Sulla, was an orator of some repute, and is reckoned by Cicero as holding the next place to his two great contemporaries, C. Aurelius Cotta and P. Sulpicius Rufus. His oratory was characterised by great vehemence, and he did not express his meaning very clearly. (Cic. *Brut.* 57, 62, 89, 90, *de Orat.* iii. 13.)

10. M. POMPONIUS, as he is called by Plutarch (*Lucull.* 15.), the commander of the cavalry of Lu-

cullus in the third Mithridatic war. His real name was Pompeius. [POMPEIUS, No. 29.]

11. M. POMPONIUS, one of the legates of Pompey in the war against the pirates, B. C. 67, to whom Pompey assigned the superintendence of the gulfs washing the south of Gaul and Liguria. (Appian, *Mithr.* 95.)

12. P. POMPONIUS, accompanied P. Clodius, when he was murdered by Milo, B. C. 52. (Ascon. *in Mil.* p. 33, ed. Orelli.)

13. M. POMPONIUS, commanded the fleet of Caesar at Messana, the greater part of which was burnt in B. C. 48, by C. Cassius Longinus (Caes. *B. C.* iii. 101.)

14. POMPONIUS, was proscribed by the triumvirs in B. C. 43. He was in Rome at the time, but escaped by assuming the insignia of a praetor, and accompanied by his slaves as lictors, left Rome, travelled through Italy as a public magistrate, and eventually crossed over to Sex. Pompey in one of the triremes of the state. (Appian, *B. C.* iv. 45.) Valerius Maximus relates (vii. 3. § 9) this circumstance of Sentius Saturninus Vetulio or Vetulo.

POMPO'NIUS, SEXTUS. Some writers are of opinion that there was only one jurist of this name: some think that there were two. (See the references in Zimmern, *Geschichte des Römischen Privatrechts*, vol. i. p. 338, n. 6.)

Pomponius is often cited by Julianus (Dig. 3. tit. 5. s. 6. § 6—8; Dig. 17. tit. 2. s. 63. § 9), and also under the name of Sextus.

Puchta (*Cursus der Institutionen*, vol. i. p. 444), says there is no reason for assuming that there were two Pomponii. As to the passage (Dig. 28. tit. 5. s. 41), at the head of which stands the name of Pomponius, he observes that the words "ut refert Sextus Pomponius," at the end of the extract, merely show that the compilers did not take the extract immediately from the work of Pomponius, but from some other work in which it was cited. He adds, that this kind of repetition is not unusual in the Digest; and he refers to another passage (Dig. 22. tit. 1. s. 26; Julianus, lib. vi. ex Minucio), in which the repetition is avoided, but in other respects it is exactly like Dig. 28. tit. 5. s. 41. As to the passage (Dig. 30. s. 32), "tam Sextus quam Pomponius," he observes that the expression would be highly inapt, if the name Pomponius belonged to both jurists. The weakest ground of all, as he considers it, for supposing that there were two Pomponii is that Julianus often cites Pomponius; and it is supposed that as Pomponius was a younger man than Julianus, and of less note, that Julianus would not have cited him.

Pomponius is the author of a long extract in the Digest (Dig. 1. tit. 1. s. 2), which is taken from a work of his in one book, entitled Enchiridion. His period may be approximately determined from the fact that Julianus is the last of the jurists whom he mentions, and the period of the activity of Julianus belongs to the reign of Hadrianus.

The number of extracts from Pomponius in the Digest is 585. He was a Cassianus (Gaius ii. 218), "sed Juliano et Sexto placuit:" where Sextus means Sextus Pomponius. In another passage he alludes to C. Cassius under the name of Caius noster (Dig. 45. tit. 3. s. 39); for in this passage, and in a passage of Julianus (Dig. 24. tit. 3. s. 59), Caius or Gaius means C. Cassius, and not the later jurist, now known by the name of Gaius. The same remark applies to Dig. 46. tit. 3. s. 78, which is an extract from C. Cassius made by Javolenus.

The works of Pomponius are the Enchiridion, which is not mentioned in the Florentine Index; Variae Lectiones, of which the Index mentions only fifteen books, though the twenty-fifth, the thirty-fourth, and even the fortieth and forty-first books are cited in the Digest (Dig. 8. tit. 5. s. 8. § 6); twenty books of Epistolae; five books of Fideicommissa; libri lectionum ad Q. Mucium; libri ad Plautium; liber singularis regularum; libri ad Sabinum; libri V. SCtorum; and the two books of an Enchiridion, which is mentioned in the Index. Some other writings of Pomponius are cited. The extract from the single book of the Enchiridion, De Origine Juris, is our chief authority for the Roman jurists, to the time of Julianus, and for our knowledge of the two sectae or scholae. [CAPITO.]

The question of the two Pomponii is discussed by W. Grotius, *Vitae Jurisconsultorum*, with which may be compared the works of Zimmern and Puchta, which have been already referred to. [G. L.]

POMPO'NIUS A'TTICUS. [ATTICUS.]

POMPO'NIUS BASSUS. [BASSUS.]

L. POMPO'NIUS BONONIENSIS, the most celebrated writer of Fabulae Atellanae, was a native of Bononia (Bologna) in northern Italy, as his surname shows, and flourished in B. C. 91. (Euseb. *Chron.*) The nature of the Fabulae Atellanae is described at length in the *Dict. of Antiq.*; and it is therefore only necessary to state here that these farces were originally not written, but produced by the ready fertility of the Italian *improvvisatori*; and that it is probable that Pomponius and his contemporay Novius [NOVIUS] were the first to write regular dramas of this kind. (Comp. Vell. Pat. ii. 9; Macrob. *Saturn.* i. 10.) Pomponius is frequently referred to by the Roman grammarians, who have preserved the titles of many of his plays. The fragments which have thus come down to us are collected by Bothe, *Poetae Scenici Latin.* vol. v., *Fragm.* vol. ii. pp. 103—124, and by Munk, *De L. Pomponio Bononiensi, &c.*, Glogaviae, 1827. (Comp. Schober, *Ueber die Atellanischen Schauspiele*, Leipzig, 1825.)

There is an epigram of four lines, which Priscian attributes to Pomponius (p. 602, ed. Putschius); but in the passage of Varro (*de L. L.* vii. 28, ed. Müller), from which Priscian took it, the author of the epigram is called Papinius.

M. POMPO'NIUS DIONY'SIUS, a freedman of T. Pomponius Atticus, received his nomen from Atticus, his former master, according to the usual custom, but had the praenomen *Marcus* given him in compliment to M. Tullius Cicero (Cic. *ad Att.* iv. 15, comp. iv. 8, 11, 13). It is erroneously stated in Vol. I. p. 1039, a. init. that his full name was *T.* Pomponius Dionysius.

POMPO'NIUS FESTUS. [FESTUS.]

POMPO'NIUS FLACCUS. [FLACCUS.]

P. POMPO'NIUS GRAECI'NUS, consul suffectus, A. D. 16, was a friend and patron of Ovid, who addressed to him three of the epistles which were written by the poet from his place of banishment (*ex Pont.* i. 6, ii. 6, iv. 9). This Pomponius Graecinus was the brother of Pomponius Flaccus [FLACCUS, POMPONIUS, No. 2], and probably also the father of the Pomponia Graecina, who lived in the reign of Claudius. [POMPONIA GRAECINA.]

POMPO'NIUS LABEO. [LABEO.]
POMPO'NIUS MARCELLUS. [MARCELLUS.]
POMPO'NIUS MELA. [MELA.]
POMPO'NIUS RUFUS. [RUFUS.]
POMPO'NIUS SABI'NUS. [SABINUS.]
POMPO'NIUS SECUNDUS. [SECUNDUS.]
POMPO'NIUS SILVA'NUS. [SILVANUS.]

T. POMPO'NIUS VEIANTA'NUS, commander of some of the allied troops in Southern Italy in B. C. 213, ventured to attack Hanno, the Carthaginian general, was defeated and taken prisoner. He had formerly been one of the publicani, and had earned a bad character by cheating both the state and the farmers of the revenue with whom he was in partnership. (Liv. xxv. 1, 3.)

POMPOSIA'NUS METTIUS. [METTIUS.]

C. POMPTI'NUS, is first mentioned in B. C. 71, when he served as legate under M. Crassus, in the Servile war. (Frontin. *Strat.* ii. 4. § 8.) He was praetor B. C. 63, in which year he rendered important service to Cicero in the suppression of the Catilinarian conspiracy, especially by the apprehension of the ambassadors of the Allobroges. He afterwards obtained the province of Gallia Narbonensis, and in B. C. 61 defeated the Allobroges, who had invaded the province. In consequence of this victory he sued for a triumph on his return to Rome; but as it was refused by the senate, he remained for some years beyond the pomoerium, urging his claim. At length, in B. C. 54, his friends made a final attempt to procure him the long-desired honour. He was opposed by the praetors, M. Cato and P. Servilius Isauricus, and by the tribune Q. Mucius Scaevola, who urged that he was not entitled to the privilege, because he had not received the imperium by a lex curiata; but he was supported by the consul Appius, and by most of the praetors and tribunes; and as there was no hope of prevailing upon the senate to grant the favour, his former legate, Serv. Sulpicius Galba, brought the matter before the people, and obtained from them a resolution, passed contrary to law before daylight, in virtue of which Pomptinus at length entered the city in triumph. (Sall. *Cat.* 45; Cic. *in Cat.* iii. 2, *de Prov. Cons.* 13, *in Pison.* 14, *ad Att.* iv. 16, v. 1, 4, 5, 6, 8, 10, 14, *ad Q. Fr.* iii. 4. § 6; Dion Cass. xxxvii. 47, xxxix. 65; Liv. *Epit.* 103.)

In B. C. 51 Pomptinus accompanied Cicero as legate to Cilicia, but he did not remain there longer than a year, according to the stipulation he had previously made with Cicero. (Cic. *ad Att.* v. 21. § 9, vi. 3, *ad Fam.* ii. 15. § 4, iii. 10. § 3, xv. 4. § 9.) There is considerable variation in the orthography of the name. We find him called *Pomptinius*, *Pomtinius*, *Pomtinus* and *Pontinius*, as well as *Pomptinus*, which seems the preferable form.

PO'MPYLUS (Πομπύλος), a slave of Theophrastus, who also became celebrated as a philosopher. (Diog. Laërt. v. 36; Gell. ii. 18; Macrob. *Sat.* i. 11.)

PONNA'NUS, the author of an epigram in the Latin Anthology (No. 539, ed. Meyer) on a picture respecting the death of Cleopatra, but of whom nothing is known.

PO'NTIA. 1. A woman in the reign of Nero, who obtained an infamous notoriety as the murderer of her own children (Juv. vi. 638, &c.; Martial, ii. 34, iv. 42. 5.) The scholiast on Juvenal states that she was the wife of P. (C.?) Petronius, who was condemned as one of the conspirators against Nero; that having been convicted, after her husband's death, of destroying her own children by poison, she partook of a sumptuous banquet, and then put an end to her life by opening her veins. In an inscription published by Gruter (p. 921. 6), recording this act of villany, she is called the daughter of T. Pontius; but we may, with Heinrich (*ad Juv. l. c.*), question the genuineness of this inscription, as it was probably manufactured out of this passage of Juvenal.

2. PONTIA POSTUMIA, was slain by her lover, Octavius Sagitta, tribune of the plebs, A. D. 58, because she refused to marry him after promising to do so. Sagitta was accused by the father of Pontia, and condemned under the lex Cornelia de Sicariis to the severest form of banishment (*deportatio in insulam*). In the civil wars following the death of Nero, Sagitta returned from banishment, but was again condemned by the senate, in A. D. 70, to his former punishment. (Tac. *Ann.* xiii. 44, *Hist.* iv. 44.)

PO'NTIA GENS, plebeian, was originally Samnite. It never attained much eminence at Rome during the republic, but under the empire some of its members were raised to the consulship. During the republican period AQUILA is the only cognomen borne by the Roman Pontii; but in the imperial times we find various surnames, of which an alphabetical list is given below, after PONTIUS, where the Samnite Pontii are also mentioned.

PONTIA'NUS. 1. Mentioned in one of Cicero's letters (*ad Att.* xii. 44. § 2), appears to have been a friend of Mustela, and to have been defended upon some occasion by Cicero.

2. P. AUFIDIUS PONTIANUS, of Amiternum, spoken of by Varro. (*R. R.* ii. 9. § 6.)

3. SER. OCTAVIUS LAENAS PONTIANUS, consul A. D. 131, with M. Antonius Rufinus.

4. PONTIANUS, consul suffectus in A. D. 135.

5. PROCULUS PONTIANUS, consul A. D. 238.

PO'NTICUS, a Roman poet, and a contemporary of Ovid and Propertius, wrote an heroic poem on the Theban war, and hence is compared to Homer by Propertius (Ovid, *Trist.* iv. 10. 47; Propert. i. 7, i. 9. 26.)

PONTI'DIA is mentioned twice in Cicero's letters (*ad Att.* v. 21. § 14. vi. 1. § 10), from which it appears that Cicero had entered into negotiations with her for the marriage of his daughter Tullia to her son.

PONTI'DIUS. 1. C. PONTIDIUS, is mentioned by Velleius Paterculus (ii. 16) as one of the leaders in the Social or Marsic war, B. C. 90. There can be no doubt that he is the same person as Appian calls (*B. C.* i. 40) C. Pontilius; and as the name of Pontidius occurs elsewhere, the orthography in Velleius seems preferable.

2. M. PONTIDIUS, of Arpinum, was an orator of some distinction, speaking with fluency, and acute in the management of a case, but vehement and passionate (Cic. *Brut.* 70, comp. *de Orat.* ii. 68.)

TI. PONTIFI'CIUS, a tribune of the plebs, B. C. 480, attempted to introduce an agrarian law. (Liv. ii. 44.)

PONTI'LIUS. [PONTIDIUS, No. 1.]
PONTI'NIUS. [POMPTINUS.]

PO'NTIUS. 1. A friend of Scipio Africanus

minor, was mentioned by Cicero in his work *De Fato*. (Macrob. *Sat.* ii. 12, or Cic. *Frag.* p. 235, ed. Orelli.)

2. Detected in adultery, and dreadfully punished by the husband, P. Cernius. (Val. Max. vi. 1. § 13.)

3. T. PONTIUS, a centurion possessing great bodily strength, mentioned by Cicero (*de Senect.* 10), is perhaps the same as the Pontius of whom Lucilius speaks (ap. Cic. *de Fin.* i. 3).

4. PONTIUS, one of Caesar's soldiers, was taken prisoner by Scipio, the father-in-law of Pompey, but preferred death rather than deserting his old general. (Val. Max. iii. 8. § 7.)

5. PONTIUS, one of the companions of Antony in his revels. (Cic. *Phil.* xiii. 2. § 3.)

PO'NTIUS, a deacon of the African Church, the tried friend and constant companion of Cyprian, drew up a narrative of the life and sufferings of the martyred bishop, which is styled an excellent production (*egregium volumen*) by Jerome. If the piece extant under the name of Pontius, entitled *De Vita et Passione S. Cypriani*, be genuine, it certainly does not merit such high commendation, since it is composed in an ambitious declamatory style, full of affectation and rhetorical ornaments. Perhaps the original work may have formed the basis of what we now possess, which has probably been built up into its present form by the labour of various hands. It will be found attached to all the most important editions of Cyprian, and is contained also in the *Acta Primorum Martyrum* of Ruinart, 4to. Paris, 1690, and fol. Amst. 1713. The *Acta Pontii* are preserved in the *Miscellanea* of Baluze, 8vo. Par. 1678, vol. ii. p. 124, and in the *Acta Sanctorum* under 8th March, the day marked as his festival in the Roman Martyrologies. (Hieron. *de Viris Ill.* 68 ; Schönemann, *Bibl. Patrum Lat.* vol. i. c. iii. § 6.) [W. R.]

PO'NTIUS AUFIDIA'NUS, a Roman eques, killed his daughter when she had been guilty of a breach of chastity. (Val. Max. vi. 1. § 3.)

PO'NTIUS COMI'NIUS. [COMINIUS.]

PO'NTIUS FREGELLA'NUS, was deprived of his rank as senator, A. D. 36, as one of the agents of the notorious Albucilla in her adulteries. (Tac. *Ann.* vi. 48.)

PO'NTIUS, HERE'NNIUS, the father of C. Pontius, was an old man living at Caudium, when his son defeated the Roman army in the neighbourhood of that town in B. C. 321. The Samnites sent to ask his advice how they should avail themselves of their extraordinary good fortune. The reply which he gave is related at length by Livy (ix. 1, 3 ; comp. Appian, *Samn.* iv. 3.) It would appear from Cicero (*de Senect.* 12), that there was a tradition which supposed Herennius Pontius and Archytas of Tarentum to have been friends ; and Niebuhr supposes that Nearchus had written a dialogue in which Archytas, the Samnite Pontius, and Plato, were speakers. (*Hist. of Rome*, vol. iii. note 373.)

C. PO'NTIUS, son of HERE'NNIUS, the general of the Samnites in B. C. 321, defeated the Roman army under the two consuls T. Veturius Calvinus and Sp. Postumius Albinus in one of the mountain passes in the neighbourhood of Caudium. The survivors, who were completely at the mercy of the Samnites, were dismissed unhurt by Pontius. They had to surrender their arms, and to pass under the yoke ; and as the price of their deliverance, the consuls and the other commanders swore, in the name of the republic, to a humiliating peace. The Roman state however refused to ratify the treaty, and sent back the consuls and the other commanders to Pontius, who, however, refused to accept them. The name of Pontius does not occur again for nearly thirty years, but as Livy rarely mentions the names of the Samnite generals, it is not improbable that Pontius may have commanded them on many other occasions. At all events we find him again at the head of the Samnite forces in B. C. 292, in which year he defeated the Roman army under the command of the consul Q. Fabius Gurges. This disaster, when nothing but victory was expected, so greatly exasperated the people that Fabius would have been deprived of his imperium, had not his father, the celebrated Fabius Maximus, offered to serve as his legate during the remainder of the war. It was in the same year that the decisive battle was fought, which brought the war to a conclusion. The Samnites were entirely defeated, and Pontius was taken prisoner. In the triumph of the consul, Pontius was led in chains, and afterwards beheaded, an act which Niebuhr characterises as "the greatest stain in the Roman annals," and for which the plea of custom can be offered as the only palliation. (Liv. ix. 1, &c., *Epit.* xi. ; Appian, *Samn.* iv. &c. ; Cic. *de Senect.* 12, *de Off.* ii. 21 ; Niebuhr, *Hist. of Rome*, vol. iii. pp. 215, &c., 397, &c.)

M. PO'NTIUS LAELIA'NUS, consul A. D. 163 with Pastor.

PO'NTIUS LUPUS, a Roman eques, who continued to plead in the courts after he had lost his sight. (Val. Max. viii. 7. § 5.)

PO'NTIUS NIGRI'NUS. [NIGRINUS.]

PO'NTIUS PAULI'NUS. [PAULINUS, p. 114.]

PO'NTIUS PILA'TUS, was the sixth procurator of Judaea, and the successor of Valerius Gratus. He held the office for ten years in the reign of Tiberius, and it was during his government that Christ taught, suffered, and died. By his tyrannical conduct he excited an insurrection at Jerusalem, and at a later period commotions in Samaria also, which were not put down without the loss of life. The Samaritans complained of his conduct to Vitellius, the governor of Syria, who deprived him of his office, and sent him to Rome to answer before the emperor the accusations that were brought against him. As Pilatus reached Rome shortly after the death of Tiberius, which took place on the 15th of March, A. D. 37, he was probably deposed in the preceding year A. D. 36, and would therefore have entered upon his duties as procurator in A. D. 26. Eusebius states that Pilatus put an end to his own life at the commencement of the reign of Caligula, worn out by the many misfortunes he had experienced. (Tac. *Ann.* xv. 44 ; Matthew, xxvii ; Mark, xv ; Luke, iii. 1, xxiii. ; John, xviii. xix. ; Joseph. *Antiq.* xviii. 3. § 1, &c., xviii. 4. § 1, &c., *B. Jud.* ii. 9. § 2 ; Euseb. *H. E.* ii. 7.) The early Christian writers refer frequently to an official report, made by Pilatus to the emperor Tiberius, of the condemnation and death of Christ. (Just. Mart. *Apol.* i. pp. 76, 84 ; Tertull. *Apol.* 5 ; Euseb. *H. E.* ii. 2 ; Oros. vii. 4 ; Chrysost. *Homil. VIII. in Pasch.*) It is not at all improbable that such a report was made ; but considering, on the one hand, the frequency of forgeries in the early Christian Church, and on the other, that it was no

part of the policy of the imperial government to publish such reports, we may reasonably question the genuineness of the document. At all events there can be no doubt that the acts of Pilate, as they are called, which are extant in Greek (Fabric. *Apocr.* vol. i. pp. 237, 239, vol. iii. p. 456, &c.), as well as his two Latin letters to the emperor (Fabric. *Apocr.* vol. i. p. 298, &c.), are the productions of a later age. (Comp. Winer, *Biblisches Realwörterbuch*, art. *Pilatus.*)

PO'NTIUS TELESI'NUS. 1. A Samnite, appears to have been appointed general of the Samnite forces in the Social war after the death of Pompaedius Silo. At all events he was at the head of the Samnite army in B. C. 82, in which year Carbo and the younger Marius were consuls. Marius and the brother of Telesinus were besieged in Praeneste by Sulla. Telesinus himself, at the head of an army of 40,000 men, had marched to the neighbourhood of Praeneste, apparently with the intention of relieving the town, but in reality with another object, which he kept a profound secret. In the dead of the night he broke up from his quarters, and marched straight upon Rome, which had been left without any army for its protection. The Samnites were upon the point of avenging the many years of oppression which they had experienced from the Romans. Sulla scarcely arrived in time to save the city. Near the Colline gate the battle was fought, the most desperate and bloody of all the contests during the civil war. Pontius fell in the fight; his head was cut off, and carried under the walls of Praeneste, to let the younger Marius know that his last hope of succour was gone. (Appian, *B. C.* i. 90—93; Vell. Pat. ii. 27.)

2. A brother of the preceding, commanded the Samnite forces which had been sent to the assistance of the younger Marius, and shared in the defeat of the latter by Sulla, and with him took refuge in Praeneste, where they were besieged by the conqueror, B. C. 82. After the defeat of the Samnites and the death of the elder Telesinus, which have been related above, Marius and the younger Telesinus attempted to escape by a subterraneous passage, which led from the town into the open country; but finding that the exit was guarded, they resolved to die by one another's hands. Telesinus fell first, and Marius accordingly put an end to his own life, or was stabbed by his slave. (Liv. *Epit.* 88; Vell. Pat. ii. 27.)

PO'NTIUS TITINIA'NUS, the son of Q. Titinius, adopted by Pontius, joined Caesar through fear, in B. C. 49. (Cic. *ad Att.* ix. 19. § 2.)

PONTUS (Πόντος), a personification of the sea, is described in the ancient cosmogony as a son of Gaea, and as the father of Nereus, Thaumas, Phorcys, Ceto, and Eurybia, by his own mother. (Hes. *Theog.* 132, 233, &c.; Apollod. i. 2. § 6.) Hyginus (*Fab.* praef. p. 3, ed. Staveren) calls him a son of Aether and Gaea, and also assigns to him somewhat different descendants. [L. S.]

POPI'LLIA, was twice married, and had by her former husband Q. Lutatius Catulus, by her second C. Julius Caesar Strabo. Her son Catulus delivered a funeral oration over her grave, which was the first time that this honour had been paid to a female at Rome. (Cic. *de Orat.* ii. 11.)

POPI'LLIA GENS, plebeian. In manuscripts the name is sometimes written with one *l*, and sometimes with two; but as it always appears with a double *l* in the Capitoline Fasti, this form is to be preferred. There are no coins to decide the question; for those which Goltzius has published, are spurious. The Popillia gens is one of the great plebeian gentes that rose into eminence after the passing of the Licinian laws, which threw open the consulship to the plebeian order. The first member of it who obtained the consulship was M. Popillius Laenas, in B. C. 359, and he was the first plebeian who obtained the honour of a triumph. The only family of the Popillii mentioned under the republic, is that of LAENAS: the majority of the few Popillii, who occur without a surname, and who are given below, may have belonged to the same family, and their cognomen is probably omitted through inadvertence.

POPI'LLIUS. 1. T. POPILLIUS, a legatus in the Roman army engaged in the siege of Capua, B. C. 211. (Liv. xxvi. 6.)

2. P. POPILLIUS, one of the three ambassadors sent to king Syphax in Africa, in B. C. 210. (Liv. xxvii. 4.)

3. C. POPILLIUS, surnamed SABELLUS, a Roman eques, distinguished himself by his bravery in the campaign against the Istri in B. C. 178. (Liv. xli. 4.)

4. M. POPILLIUS, one of the ambassadors sent to the Aetolians, in B. C. 174. (Liv. xli. 25.)

5. P. POPILLIUS, the son of a freedman, is said by Cicero to have been condemned for bribery. (Cic. *pro Cluent.* 36, 47.)

POPLI'COLA. [PUBLICOLA.]

POPPAEA SABI'NA. [SABINA.]

POPPAEUS SABI'NUS. [SABINUS.]

POPPAEUS SECUNDUS. [SECUNDUS.]

POPPAEUS SILVA'NUS. [SILVANUS.]

POPPAEUS VOPISCUS. [VOPISCUS.]

POPULO'NIA, a surname of Juno among the Romans, by which she seems to have been characterized as the protectress of the whole Roman people. This opinion is confirmed by the fact that in her temple there was a small table, the symbol of political union. (Macrob. *Sat.* iii. 11.) [L. S.]

PO'RCIA. 1. The sister of Cato Uticensis, was brought up with her brother in the house of their uncle M. Livius Drusus, as they lost their parents in childhood. She married L. Domitius Ahenobarbus, who was consul in B. C. 54, and, like her brother, one of the leaders of the aristocratical party. We learn from Cicero that she was at Naples in B. C. 49, when her husband was besieged at Corfinium by Caesar. (Cic. *ad Att.* ix. 3.) In the following year, B. C. 48, she lost her husband, who fell in the battle of Pharsalia. She herself died towards the end of B. C. 46, or the beginning of the next year, and her funeral panegyric was pronounced by Cicero, and likewise by M. Varro and Lollius. (Plut. *Cat.* 1, 41; Cic. *ad Att.* xiii. 37, 48.)

2. The daughter of Cato Uticensis by his first wife Atilia. She was married first to M. Bibulus, who was Caesar's colleague in the consulship B. C. 59, and to whom she bore three children. Bibulus died in B. C. 48; and in B. C. 45 she married M. Brutus, the assassin of Julius Caesar. She inherited all her father's republican principles, and likewise his courage and firmness of will. She induced her husband on the night before the 15th of March to disclose to her the conspiracy against Caesar's life, and she is reported to have wounded herself in the

thigh in order to show that she had a courageous soul and could be trusted with the secret. At the same time her affection for her husband was stronger than her stoicism, and on the morning of the 15th, her anxiety for his safety was so great that she fainted away, and word was brought to Brutus in the senate-house that his wife was dying. She parted with Brutus at Velia in Lucania in the course of the same year, when he embarked for Greece. She then returned to Rome, where she continued to live unmolested by the triumvirs. But after she learnt the loss of the battle of Philippi and the death of Brutus in B. C. 42, she resolved not to survive the ruin of her party and the death of her husband, and accordingly put an end to her own life. The common tale was, that her friends, suspecting her design, had taken all weapons out of her way, and that she therefore destroyed herself by swallowing live coals. The real fact may have been that she suffocated herself by the vapour of a charcoal fire, which we know was a frequent means of self-destruction among the Romans. (Plut. *Cat.* 25, 73, *Brut.* 2, 13, 15, 23, 33; Dion Cass. xliv. 13, xlvii. 49; Appian, *B. C.* iv. 136; Val. Max. iii. 2. § 5, iv. 6. § 5; Polyaen. viii. 32; Martial, i. 43.)

3. The daughter of Cato Uticensis by his second wife Marcia. She remained with her mother in Rome when her father left the city in B. C. 49 on Caesar's approach. (Plut. *Cat.* 52.) She probably died young.

PO'RCIA GENS, plebeian, is not mentioned till the middle of the third century before the Christian aera; and the first member of the gens, who obtained the consulship, was the celebrated M. Porcius Cato, in B. C. 195. The name was derived by the Romans from *porcus*, a pig, and was compared with *Ovinius*, *Caprilius*, and *Taurus*, all of which names indicated connection with the breeding or feeding of cattle. (Plut. *Public.* 11; Varr. *de R. R.* ii. 1.) The Porcii were divided into three families under the republic, namely, those of LAECA, LICINUS, and CATO, all of which names appear on coins. In the imperial period we find two or three other cognomens, which are given below.

PORCINA, an agnomen of M. Aemilius Lepidus, consul B. C. 137.

PO'RCIUS FESTUS. [FESTUS.]

PO'RCIUS LATRO. [LATRO.]

PO'RCIUS SEPTI'MIUS. [SEPTIMIUS.]

PORPHY'RIO, POMPO'NIUS, the most valuable among the ancient commentators on Horace. His annotations, however, in common with those of all the earlier Latin scholiasts, have been so altered and interpolated by the transcribers of the middle ages, that it is extremely difficult, and, in many cases impossible, to separate the genuine matter from what is supposititious. We know nothing regarding the history of Porphyrio, nor the period when he flourished, except that he was, if we can trust Charisius (p. 196, ed. Lindemann), later than Festus, and that he must have been later than Acro also, whom he quotes (*ad Hor. Sat.* i. 8. 25, ii. 3. 33.) (See Suringar, *Historia Crit. Scholiast. Lat.*) For the editions of Porphyrio, see the notice of the editions of HORATIUS. [W. R.]

PORPHY'RION (Πορφυρίων). 1. One of the giants, a son of Uranus and Ge. During the fight between the giants and the gods, when Porphyrion intended to offer violence to Hera, or, according to others, attempted to throw the island of Delos against the gods, Zeus hurled a thunderbolt at him, and Heracles completed his destruction with his arrows. (Apollod. i. 6. § 1, &c.; Pind. *Pyth.* viii. 12; Horat. *Carm.* iii. 4. 54; Claudian, *Gigantom.* 114, &c.)

2. According to a tradition of the Athmonians, the most ancient king in Attica; he is said to have reigned even before Actaeus, and to have introduced into Attica the worship of Aphrodite. (Paus. i. 2. § 5, 14. § 6.) [L. S.]

PORPHY'RIUS (Πορφύριος), the celebrated antagonist of Christianity, was a Greek philosopher of the Neo-Platonic school. Eunapius and Suidas (following no doubt, Porphyrius himself, *Vit. Plot.* 8, p. 107), in their biographies call him a Tyrian; but both St. Jerome (*Praef. Epist. ad Gal.*) and St. Chrysostom (*Homil. VI. in I. ad Corinth.* p. 58) term him Βατανεώτης, a word on the fancied correction of which a good deal of ingenuity has been unnecessarily expended; some imagining that it is a corruption of some term of reproach (such as βοτανιώτης, *herb-eater*, βιοθάνατος, or βαλανεώτης). The more reasonable view is that the word is correct enough, and describes more accurately the birth-place of Porphyrius,—Batanea, the Bashan of Scripture. To account for his being called a Tyrian some have supposed that he was originally of Jewish origin, and having first embraced, and afterwards renounced Christianity, called himself a Tyrian to conceal his real origin. Heumann, making a slight alteration in the text of Chrysostom, supposed that Porphyrius falsely assumed the epithet Βατανεώτης, to induce the belief that he was of Jewish origin, that his statements with regard to the Jewish Scriptures might have the more weight. None of these conjectures seems in any degree probable. The least improbable view is that of Jonsius, who is followed by Fabricius, Brucker, and others, that there was a Tyrian settlement in the district of Batanea, and that Porphyrius was born there, but, from the neighbourhood of the more important place, called himself, and was called by others, a Tyrian. (Brucker, *Hist. Crit. Phil.* vol. ii. p. 240; Harles, *ad Fabr. Bibl. Gr.* vol. v. p. 725.)

The original name of Porphyrius was *Malchus* (Μάλχος, the Greek form of the Syrophoenician Melech), a word, as he himself tells us, which signified king. His father bore the same name, and was a man of distinguished family (Porph. *Vit. Plot.* c. 16). Aurelius, in dedicating a work to him, styled him Βασιλεύς. The more euphonious name Πορφύριος (in allusion to the usual colour of royal robes), was subsequently devised for him by his preceptor Longinus (Eunap. *Porph.* p. 13; Suid. *s. v.*). Suidas states that he lived in the reign of Aurelian, and died in that of Diocletian. Eunapius says, more explicitly, that he lived in the reigns of Gallienus, Claudius, Tacitus, Aurelian, and Probus. Porphyrius himself tells us that he was thirty years of age when he first became the pupil of Plotinus, which was in the tenth year of the reign of Gallienus (*Vit. Plot.* c. 4. p. 99); the date of his birth was, therefore, A. D. 233.

From Porphyrius himself, as quoted by Eusebius (*H. E.* iii. 19; comp. Proclus, *in Tim.* i. p. 20), it appears that when very young he was placed under the instruction of Origen. This could not have been, as some have imagined, at Alexandria, for about the time of the birth of Porphyrius Origen

quitted Alexandria, and did not return to it. It was most likely at Caesareia that Porphyrius attended on the instructions of Origen. Eunapius has been charged with a gross blunder in making Origen the fellow-student of Porphyrius; but it does not seem necessary to suppose that he meant the celebrated Christian writer of that name.

Porphyrius next removed to Athens, where he studied under Apollonius (Porph. *Quaest. Hom.* 25) and the celebrated Longinus, by whose extensive learning, and rhetorical and grammatical skill, he profited so much as to attract the commendation of Longinus (*Vit. Plot.* c. 21, p. 133). At the age of twenty he went to Rome for the first time, to hear Plotinus; but as the latter had at that time intermitted his instructions, Porphyrius returned to the East, whether to the school of Longinus or not we do not know. Of the events of the next ten years we know nothing. At the age of thirty he came to Rome with Antonius of Rhodes, and applied himself to learn the philosophy of Plotinus, from Plotinus himself, and from his older disciple, Amelius, to whom Plotinus assigned the task of elucidating the difficulties in the doctrine of their common master which might be felt by the younger disciple (*Vit. Plot.* c. 4). Porphyrius, having some doubts respecting a dogma of Plotinus, wrote a treatise, endeavouring to establish, in opposition to his master, ὅτι ἔξω τοῦ νοῦ ὑφέστηκε τὰ νοητά, hoping to induce Plotinus to reply. Plotinus, having read the treatise, handed it over to Amelius to answer, which he did, in a tolerably large book. To this Porphyrius replied in his turn, and was answered by Amelius in a rejoinder which satisfied him, upon which he wrote a recantation, and read it publicly in the school. He employed all his influence, however, to induce Plotinus to develope his doctrines in a more extended and articulate form. He also inspired Amelius with a greater zeal for writing. Porphyrius gained so thoroughly the approbation and confidence of Plotinus, that he was regarded by the latter as the ornament of his school, and was admitted by him to terms of close intimacy. He frequently had assigned to him the task of refuting opponents, and was entrusted with the still more difficult and delicate duty of correcting and arranging the writings of Plotinus (*Vit. Plot.* c. 13, p. 115; c. 15. p. 117; c. 7. p. 107; c. 24. p. 139). Though he had abandoned Longinus for Plotinus, he still kept up a friendly intercourse with the former (*Vit. Plot.* c. 20, comp. the letter which he received from Longinus while in Sicily, ib. c. 18). His connection with Plotinus continued for about six years, at the end of which period he went to Sicily; for a naturally hypochondriacal disposition, stimulated perhaps by his enthusiastic attachment to the doctrines of Plotinus, had induced in him a desire to get free from the shackles of the flesh, and he had in consequence begun to entertain the idea of suicide. But Plotinus, perceiving his state of mind, advised him to leave Rome and go to Sicily. Porphyrius took his advice, and went to visit a man of the name of Probus, who lived in the neighbourhood of Lilybaeum (*Vit. Plot.* c. 11, comp. Eunap. *l. c.* p. 14, whose account of the matter differs, and of course errs, in some particulars). Plotinus shortly after died in Campania. It was while in Sicily, according to Eusebius (*Hist. Eccl.* vi. 19) and Jerome (*Catal. Script. illust.*), that he wrote his treatise against the Christian religion, in 15 books, on which account Augustine (*Retract.* ii. 31) styles him *Siculum illum cujus celeberrima fama est.* The notion that this work was written in Bithynia is quite without foundation, being merely derived from a passage of Lactantius (v. 2), referring to somebody whose name is not mentioned, and who wrote against the Christians, and which was supposed by Baronius to refer to Porphyrius. But the account does not suit him in any respect. It was very likely about this period that Porphyrius took occasion to visit Carthage. That he also went to Athens after the death of Plotinus, has been inferred (by Holstenius) from a passage quoted by Eusebius, where, as the text stands, Porphyrius is made to speak of celebrating the birth-day of Plotinus at Athens with Longinus. There can be little doubt, however, that the reading should be, as Brucker (*l. c.* p. 248) suggests, Πλατῶνεια, and that the incident refers to the earlier part of the life of Porphyrius, otherwise the allusion will not accord with the history of either Porphyrius or Longinus.

Of the remainder of the life of Porphyrius we know very little. According to Eunapius he returned to Rome, where he taught, and gave frequent public exhibitions of his acquirements and talents as a speaker, and was held in high honour by the senate and people till he died. A curious illustration of his excitable and enthusiastic temperament is afforded by what he says of himself (*Vit. Plot.* c. 23), that in the 68th year of his age he himself, like Plotinus, was favoured with an ecstatic vision of the Deity. When probably at a somewhat advanced period of life he married Marcella, the widow of one of his friends, and the mother of seven children (*ad Marc.* 1), with the view, as he avowed, of superintending their education. About ten months after his marriage he had occasion to leave her and go on a journey; and to console her during his absence he wrote to her an epistle, which is still extant. The date of his death cannot be fixed with any exactness; it was probably about A. D. 305 or 306.

It appears from the testimony even of antagonists, and from what we have left of his writings, that Porphyrius was a man of great abilities and very extensive learning. Eusebius speaks of him as one τῶν μάλιστα διαφανῶν καὶ πᾶσι γνωρίμων, κλέος τε οὐ μικρὸν φιλοσοφίας παρ' Ἕλλησιν ἀπενηνεγμένον (*Praep. Ev.* iii. 9); and Augustine styles him *hominem non mediocri ingenio praeditum* (*de Civ. Dei*, x. 32, comp. xix. 22). The philosophical doctrines of Porphyrius were in all essential respects the same as those of his master Plotinus. To that system he was ardently attached, and showed himself one of its most energetic defenders. His writings were all designed directly or indirectly to illustrate, commend, or establish it. His rhetorical training, extensive learning, and comparative clearness of style, no doubt did good service in the cause of his school. Nevertheless, he is charged with inconsistencies and contradictions; his later views being frequently at variance with his earlier ones. (Eunap. *Vit. Porph.* fin.; Euseb. *Praep. Ev.* iv. 10; Iambl. ap. Stobaeum, *Ecl.* i. p. 866). The reason of this may probably be found in the vacillation of his views with respect to theurgy and philosophy, a vacillation which would doubtless attract the greater attention, as it was in opposition to the general tendencies of his age and

school that he ranked philosophy higher than the theurgic superstitions which were connected with the popular polytheism. With the latter, some features of his doctrines had considerable affinity. He insisted strongly on the contrast between the corporeal and the incorporeal, and the power of the latter over the former. The influence of the incorporeal was, in his view, unrestricted by the limits of space, and independent of the accident of contiguity. When free from intermixture with matter, it is omnipresent, and its power unlimited. His doctrine with regard to daemons pointed in the same direction. Over both them and the souls of the dead power could be obtained by enchantments (*de Abst.* ii. 38, 39, 41, 43, 47). Yet these notions seem to have been taken up by him rather in deference to the prevalent opinion of his times, than as forming an essential part of his philosophy. Though at first somewhat disposed to favour theurgy, he still ranked philosophy above it, considering, with Plotinus, that the true method of safety consisted in the purgation of the soul, and the contemplation of the eternal deity. The increasing value set upon theurgy, and the endeavours to raise it above philosophy itself, probably produced something like a reaction in his mind, and strengthened the doubts which he entertained with regard to the popular superstition. These doubts he set forth in a letter to the Egyptian prophet Anebos, in a series of questions. The distrust there expressed respecting the popular notions of the gods, divinations, incantations, and other theurgic arts, may have been, as Ritter believes (*Gesch. der Phil.* vol. iv. p. 678), the modified opinion of his later years, provoked, perhaps, by the progress of that superstition to which at an earlier period he had been less opposed. The observation of Augustine is, doubtless, in the main correct: — "Ut videas eum inter vitium sacrilegae curiositatis et philosophiae professionem fluctuasse, et nunc hanc artem tamquam fallacem, et in ipsa actione periculosam, et legibus prohibitam, cavendam monere, nunc autem velut ejus laudatoribus cedentem, utilem dicere esse mundanae parti animae, non quidem intellectuali qua rerum intelligibilium percipiatur veritas, nullas habentium similitudines corporum, sed spirituali, qua rerum corporalium capiantur imagines." The letter to Anebos called forth a reply, which is still extant, and known under the title Περὶ Μυστηρίων, and is the production probably of Iamblichus. The worship of the national gods seems to have been upheld by Porphyrius only on the consideration that respect should be shown to the ancient religious usages of the nation. He, however, set but small store by it. (Βωμοὶ δὲ θεοῦ ἱερουργούμενοι μὲν οὐδὲν βλάπτουσιν, ἀμελούμενοι δὲ οὐδὲν ὠφελοῦσιν, *ad Marc.*) He ackowledged one absolúte, supreme deity, who is to be worshipped with pure words and thoughts (*ad Marc.* 18). He also, however, distinguished two classes of visible and invisible gods, the former being composed of body and soul, and consequently neither eternal nor immutable (*de Abst.* ii. 34, 36, 37—39). He also distinguished between good and evil daemons, and held that the latter ought to be appeased, but that it should be the object of the philosopher to free himself as much as possible from everything placed under the power of evil daemons. For that reason, among others, he rejected all animal sacrifices (*de Abst.* ii. 38, 39, 43). The ascetic tendency of his philosophy, as connected with his exalted ideas of the power of reason, which is superior to nature and the influence of daemons, conduced to raise him above the superstitious tendencies of his age; the spirit of the philosopher being, in his view, superior to all impressions from without. The object of the philosopher should be to free himself as much as possible from all desires of, or dependence on, that which is external, such appetites being the most hateful tyrants, from which we should be glad to be set free, even with the loss of the whole body (*ad Marc.* 34). We should, therefore, restrain our sensual desires as much as possible. It was mainly in this point of view that he rejected all enjoyment of animal food. Though bad genii have some power over us, yet through abstinence and the steady resistance of all disturbing influences, we can pursue the good in spite of them. If we could abstain from vegetable as well as animal food, he thought we should become still more like the gods. (*De Abst.* iii. 27.) It is by means of reason only that we are exalted to the supreme God, to whom nothing material should be offered, for every thing material is unclean (*de Abst.* i. 39, 57, ii. 34, *ad Marc.* 15). He distinguishes four degrees of virtues, the lowest being *political virtue*, the virtue of a good man who moderates his passions. Superior to this is *purifying virtue*, which completely sets the soul free from affections. Its object is to make us resemble God, and by it we become daemonical men, or good daemons. In the higher grade, when entirely given up to knowledge and the soul, man becomes a god, till at last he lives only to reason, and so becomes the father of gods, one with the one supreme being. (*Sent.* 34.)

A great deal of discussion has taken place respecting the assertion of Socrates (*H. E.* iii. 23), that in his earlier years Porphyrius was a Christian, and that, having been treated with indignity by the Christians, he apostatized, and revenged himself by writing against them. The authority is so small, and the improbability of the story so great (for it does not appear that any of his antagonists charged him with apostacy, unless it was Eusebius), while it may so easily have arisen from the fact that in his early youth Porphyrius was instructed by Origen, that it may confidently be rejected. An able summary of the arguments on both sides is given by Brucker (ii. p. 251, &c.) Of the nature and merits of the work of Porphyrius against the Christians we are not able to judge, as it has not come down to us. It was publicly destroyed by order of the emperor Theodosius. The attack was, however, sufficiently vigorous to call down upon him the fiercest maledictions and most virulent abuse. His name was employed as synonymous with everything silly, blasphemous, impudent and calumnious. Socrates (i. 9. p. 32) even adduces an edict of Constantine the Great, ordaining that the Arians should be termed Porphyriani. A doubt has been raised as to the identity of the assailant of Christianity with the Neo-platonic philosopher; but it is totally without foundation. The attack upon Christianity is said to have called forth replies from above thirty different antagonists, the most distinguished of whom were Methodius, Apollinaris, and Eusebius.

As a writer Porphyrius deserves considerable praise. His style is tolerably clear, and not unfrequently exhibits both imagination and vigour. His learning was most extensive. Fabricius (*Bibl.*

Graec. vol. v. p. 748, &c), has compiled a list of about 250 authors quoted by him in those portions of his writings which we still possess. A great degree of critical and philosophical acumen was not to be expected in one so ardently attached to the enthusiastic and somewhat fanatical system of Plotinus. His attempt to prove the identity of the Platonic and Aristotelic systems would alone be sufficient to show this. Nevertheless, his acquaintance with the authors whom he quotes was manifestly far from superficial; but his judgment in using the stores of learning which he possessed was but small. Cyril (*Adv. Jul.* vi. init.) quotes a passage from his history of philosophers, from which it appears that his account of Socrates was a mere farrago of the most absurd and calumnious stories respecting that philosopher. Indeed, his object would seem to have been to magnify Pythagoras at the expense of every other philosopher. Though far less confused and unintelligible than Plotinus, his statements of his own metaphysical views are often far from comprehensible. (See especially his *Πρὸς τὰ νοητὰ ἀφορμαί.*)

Of the very numerous writings of Porphyrius the following are extant: — 1. *Πυθαγόρου βίος*; supposed by many to be a fragment of his larger history of philosophers. 2. *Περὶ Πλωτίνου βίου καὶ τῆς τάξεως τῶν βιβλίων αὐτοῦ.* [PLOTINUS]. 3. *Περὶ ἀποχῆς τῶν ἐμψύχων*, in four books, dedicated to his friend and fellow-disciple Firmus Castricius. 4. Fragments of his epistle *Πρὸς Ἀνεβῶ τὸν Αἰγύπτιον.* Large quotations from this work are made by Eusebius in his *Praeparatio Evangelica.* 5. *Πρὸς τὰ νοητὰ ἀφορμαι.* 6. *Ὁμηρικὰ ζητήματα*, addressed to Anatolius. 7. *Περὶ τοῦ ἐν Ὀδυσσείᾳ τῶν Νυμφῶν ἄντρου*, a fanciful allegorical interpretation of the description of the cave of the nymphs in the Odyssey, showing both the ingenuity and the recklessness with which Porphyrius and other writers of his stamp pressed writers and authorities of all kinds into their service, as holders of the doctrines of their school. 8. A fragment from a treatise *Περὶ Στυγός*, preserved by Stobaeus. 9. *Εἰσαγωγὴ*, or *Περὶ τῶν πέντε φωνῶν*, addressed to Chrysaorius, and written by Porphyrius while in Sicily. It is commonly prefixed to the Organon of Aristotle. 10. A Commentary on the Categories of Aristotle, in questions and answers. 11. Some fragments of a Commentary on Aristotle's books *Περὶ φυσικῆς ἀκροάσεως.* 12. A Commentary on the Harmonica of Ptolemaeus, leaving off at the seventh chapter of the second book. 13. *Περὶ προσῳδίας* (see Villoison, *Anecd. Graeca*, vol. ii. p. 103—118). 14. Scholia on the Iliad, preserved at Leyden, among the books and papers of Is. Vossius. A portion of them was published by Valckenaer, in an appendix to Ursinus's Virgil, with a copious account of the scholia generally. Other scholia on the Iliad, preserved in the Vatican library, were published by Villoison (*Anecd. Gr.* ii. p. 266, &c.), and in his edition of the Iliad. 15. Portions of a Commentary, apparently on the Ethics of Aristotle, and of one on the Organon. 16. Two books on the philosophy of Plato were affirmed to be extant by Gesner. 17. An epistle to his wife Marcella. This piece was discovered by Angelo Mai, in the Ambrosian library, and published at Milan, in 1816. The letter is not quite complete, as the end of the MS. is mutilated. The contents of it are of a general philosophical character, designed to incite to the practice of virtue and self-restraint, and the study of philosophy. The sentiments are a little obscure here and there, but many of the maxims and remarks exhibit great wisdom, and a considerable depth of very pure religious feeling. He considers sorrow to be a more wholesome discipline for the mind than pleasures (c. 7). With great energy and some eloquence he urges the cultivation of the soul and the practice of virtue, in preference to attention to the body. His views of the Deity, of his operations, and the right mode of contemplating and worshipping him, are of a very exalted kind, some reminding the reader strongly of passages in the Scriptures. The laws under which man is placed he distinguishes into natural, civil, and divine, and marks out their respective provinces with considerable beauty and clearness. 18. A poetical fragment, from the tenth book of a work entitled *Περὶ τῆς ἐκ λογίων φιλοσοφίας*, is published at the end of the preceding work. 19. An introduction to the Tetrabiblos of Ptolemaeus is also attributed by some to Porphyrius, by others to Antiochus. The *ἐπίτομος διήγησις εἰς τὰς καθ' Ὁμήρου πλάνας τοῦ Ὀδυσσέως*, the production of Nicephorus Gregoras, has also been attributed by some to Porphyrius.

Besides these we have mention of the following lost works of Porphyrius: — 20. *Περὶ ἀγαλμάτων* (Euseb. *Praep. Ev.* iii. 7; Stob. *Ecl. Phys.* i. 25). 21. *Περὶ ἀνόδου ψυχῆς* (August. *de Civ. Dei*, x. 910, &c.). 22. *Περὶ τοῦ μίαν εἶναι τὴν Πλάτωνος καὶ Ἀριστοτέλους αἵρεσιν.* (Suid. *s. v.* Πορφ.) 23. A commentary on Aristotle's treatise *Περὶ ἑρμηνείας.* (Boethius, *in loc.* ii.). 24. *Πρὸς Ἀριστοτέλην, περὶ τοῦ εἶναι τὴν ψυχην ἐντελέχειαν* (Suid.). 25. *Ἐξήγησις τῶν κατηγοριῶν*, dedicated to Gedalius. (Eustath. *ad Il.* iii. p. 293.) 26. *Περὶ ἀρχῶν.* (Suid.) 27. *Περὶ ἀσωμάτων.* (Suid.) 28. *Περὶ τοῦ γνῶθι σεαυτόν.* (Suid.) 29. *Γραμματικαὶ ἀπορίαι.* (Suid.) 30. A reply to the Apology for Alcibiades in the Symposium of Plato, by Diophanes (Porph. *Vit. Plot.* 15). 31. *Ἐπιγράμματα.* (Eustath.) 32. *Περὶ τοῦ ἐφ' ἡμῖν*, dedicated to Chrysaorius. (Stob. *Ecl.*) 33. A treatise against a spurious work attributed to Zoroaster (Porph. *Vit. Plot.* 16). 34. *Περὶ θείων ὀνομάτων.* (Suid.) 35. *Εἰς τὸ Θεοφράστου περὶ καταφάσεως καὶ ἀποφάσεως.* (Boethius in Arist. *de Interpr.*) 36. *Εἰς τὸ Θουκυδίδου προοίμιον, πρὸς Ἀριστείδην.* (Suid.) 37. *Περὶ ἰδεῶν, πρὸς Λογγῖνον.* (Porph. *Vit. Plot.* 20.) 38. *Ὁ ἱερὸς γάμος*, a poem composed for the birth-day of Plato. (Ibid. 15.) 39. *Εἰς τὴν τοῦ Ἰουλιανοῦ Χαλδαίου φιλοσόφου ἱστορίαν.* (Suid.) 40. *Εἰς τὴν Μινουκιανοῦ τέχνην.* (Suid.) 41. *Ὁ πρὸς Νημέρτιον λόγος.* (Cyrill. *c. Julian.* iii. p. 79, &c.) It appears to have been a treatise on the providence of God. 42. *Ὅτι ἔξω τοῦ νοῦ ὑφέστηκε τὸ νόημα.* (Porph. *Vit. Plot.* 18.) 43. *Περὶ τῆς Ὁμήρου φιλοσοφίας.* (Suid.) 44. *Περὶ τῆς ἐξ Ὁμήρου ὠφελείας τῶν βασιλέων*, in ten books. (Suid.) 45. *Περὶ παραλελειμμένων τῷ ποιητῇ ὀνομάτων.* This and the two preceding were, probably, only parts of a larger work. 46. *Περὶ τῶν κατὰ Πίνδαρον τοῦ Νείλου πηγῶν.* (Suid.) 47. Commentaries on several of the works of Plotinus. (Eunap. *Vit. Porph.*) 48. *Εἰς τὸν Σοφίστην τοῦ Πλάτωνος.* (Boethius, *de Divis.* Praef.) 49. *Σύμμικτα ζητήματα*, in seven books. (Suid.) 50. *Τὰ εἰς τὸν Τίμαιον ὑπομνήματα*, a commentary on the Timaeus of Plato. (Macrob. *in Somn. Scip.* ii. 3;

Proclus, *in Timaeum.*) 51. Περὶ ὕλης, in 6 books. (Suid.) 52. Φιλόλογος ἱστορία, in 5 books. (Suid.; Euseb. *Praep. Ev.* x. 3, who quotes a passage of some length from the first book.) 53. Φιλόσοφος ἱστορία, in 4 books, a work on the lives and doctrines of philosophers. (Socrates, *H. E.* iii. 23; Eunap. *Pr.* p. 10.) 54. Περὶ ψυχῆς, in five books (Suid.; Euseb. *Praep. Ev.* xiv. 10.) 55. Περὶ τῶν ψυχῆς δυνάμεων. (Stob. *Eclog.*) 56. Κατὰ Χριστιανῶν, in 15 books. This celebrated work exhibited considerable acquaintance with both the Jewish and the Christian Scriptures. In the first book he treated of the discrepancies and contradictions in the Scriptures themselves, endeavouring in that way to show that they were of human, and not of divine origin. He seems to have laid considerable stress on the dispute between Paul and Peter. (Hieron. *Comment. in Epist. ad Galat.* praef.) In the third book he treated of the modes of interpreting the Scriptures, attacking the allegories of Origenes. (Euseb. *H. E.* vi. 19). In the fourth book he treated of the Mosaic history and the antiquities of the Jews. (Euseb. *l. c.* i. 9.) The 12th was one of the most celebrated books. In it he attacked the book of the prophecies of Daniel (Hieron. *Comment. in Dan.*), maintaining that it was the production of a contemporary of Antiochus Epiphanes. On the refutation of this Eusebius, Apollinaris, and Methodius bestowed considerable labour. A good deal of the contents of this book is known from St. Jerome's commentary on the book of Daniel. The 13th book either entirely or in part treated of the same subject. A number of somewhat quibbling objections were also brought by Porphyrius against the history of the Gospels. (Hieron. *Epist. CI. ad Pammach.*, *Adv. Pelag.* ii., *Quaest. Heb. in Gen.* &c.) It seems that though he charged the Christians with having perverted the doctrines of Christ, he acknowledged the latter as an eminent sage. (Euseb. *Dem. Evang.* iii. 6. p. 134.) (Fabric. *Bibl. Graec.* vol. v. p. 725, &c.; Holstenius, *de Vita et Scriptis Porphyrii;* Ritter, *Geschichte der Philosophie*, xiii. c. 2, vol. iv. p. 666, &c.; Lardner, *Credibility of the Gospel History*, part 2. chap. xxxvii.) [C. P. M.]

PORPHY'RIUS, PUBLI'LIUS OPTATIA'NUS, a Roman poet, who lived in the age of Constantine the Great. From his panegyric on this emperor, we learn that he had been banished for some reason; and Constantine was so pleased with the flattery of the poet, that he not only recalled him from exile, but honoured him with a letter. Hieronymus says that he was restored to his native country in A. D. 328; but the panegyric must have been presented to Constantine in A. D. 326, as in the manuscript it is said to have been composed in the *Vicennalia* of the emperor, which were celebrated in this year, and likewise from the fact that the poet praises Crispus, the son of Constantine, who was put to death by order of his father in A. D. 326. We may therefore conclude that the panegyric was written in the previous year, and was intended to celebrate the Vicennalia of the emperor. It is probable that Publilius, after his return, was raised to offices of honour and trust, since Tillemont points out (*Histoire des Empereurs*, vol. iv. p. 364), from an ancient writer on the praefects of the city, that there was a Publilius Optatianus, praefect of the city in A. D. 329, and again in 333, and it is likely enough that he was the same person as the poet. This is all that we know for certain respecting his life. From the way in which he speaks of Africa, it has been conjectured that he was a native of that province; and this is not unlikely, as the name of Optatus and Optatianus was a common one in Africa.

The poems of Porphyrius are some of the worst specimens of a dying literature. The author has purposely made them exceedingly difficult to be understood; and their merit in his eyes, and in those of his contemporaries, seems to have consisted in the artificial manner in which he was able to represent, by lines of various lengths, different objects, such as an altar, an organ, &c. The poems which have come down to us are:—

I. *The Panegyric on Constantine*, already mentioned, which consists properly of a series of short poems, all of them celebrating the praises of the emperor. There is prefixed a letter of Porphyrius to Constantine, and also a letter from the latter to the poet. This poem has been printed by Pithoeus, *Poëmat. Vet.* Paris, 1590, 12mo. and Genev. 1596, 8vo., and by Velserus, Augustae Vindel. 1595, fo.

II. *Idyllia*, of which we have three, namely, 1. *Ara Pythia*, 2. *Syrinx*, 3. *Organon*, with the lines so arranged as to represent the form of these objects. These three poems are printed in Wernsdorf's *Poetae Latini Minores* (vol. ii. pp. 365—413), who also discusses at length everything relating to the life and works of Porphyrius.

III. *Epigrams*, of which five are printed in the Latin Anthology (Nos. 236—240, ed. Meyer.).

PORPHYROGE'NITUS, a surname of Constantinus VII. [See Vol. I. p. 840.]

PO'RRIMA. [POSTVERTA.]

PORSENA*, or PORSENNA, LARS†, king of the Etruscan town of Clusium, plays a distinguished part in the legends of the Tarquins. According to the common tale, as related by Livy, Tarquinius Superbus, on his expulsion from Rome, applied first to Veii and Tarquinii for assistance; and when the people of these towns failed in restoring him to his kingdom, he next repaired to Lars Porsena, who willingly espoused his cause, and forthwith marched against Rome at

* The quantity of the penultimate is doubtful. We might infer from the form *Porsenna* that the penultimate was long, but we sometimes find it short in the poets. Niebuhr indeed asserts that Martial (*Epigr.* xiv. 98) was guilty of a decided blunder in shortening the penultimate; but Mr. Macaulay points out (*Lays of Ancient Rome*, p. 45) that other Latin poets have committed the same decided blunder, as Horace's pure iambic line (*Epod.* xvi. 4),

"Minacis aut Etrusca Porsenae manus,"

and Silius Italicus in several passages. The penultimate, however, is not short in all the Latin poets, as the line of Virgil proves (*Aen.* viii. 646),

"Nec non Tarquinium ejectum Porsena jubebat,"

and the Greek writers make it long, Πορσήνας, Plut. *Publ.* 16, Πορσῖνος, Dionys. v. 21, &c. It would, therefore, seem that the word was pronounced indifferently either Porsĕna or Porsēna.

† *Lars*, *Lar* or *Larth*, was a title of honour, given to almost all the Etruscan kings or chiefs. (Comp. Müller, *Etrusker*, vol. i. pp. 405, 408.)

the head of a vast army. The Romans could not meet him in the field; he took possession of the hill Janiculum, and would have entered the city by the bridge which connected Rome with the Janiculum, had it not been for the superhuman prowess of Horatius Cocles, who kept the whole Etruscan army at bay, while his comrades broke down the bridge behind him. [Cocles.] The Etruscans proceeded to lay siege to the city, which soon began to suffer from famine. Thereupon a young Roman, named C. Mucius, resolved to deliver his country by murdering the invading king. He accordingly went over to the Etruscan camp, but ignorant of the person of Porsena, killed the royal secretary instead. Seized, and threatened with torture, he thrust his right hand into the fire on the altar, and there let it burn, to show how little he heeded pain. Astonished at his courage, the king bade him depart in peace; and Scaevola, as he was henceforward called, told him, out of gratitude, to make peace with Rome, since three hundred noble youths, he said, had sworn to take the life of the king, and he was the first upon whom the lot had fallen. The story then went on to relate that Porsena forthwith offered peace to the Romans on condition of their restoring to the Veientines the land which they had taken from them: that these terms were accepted, and that Porsena withdrew his troops from the Janiculum after receiving twenty hostages from the Romans. It is further stated that he subsequently restored these hostages [compare Cloelia], and also the land which had been given up to the Veientines. (Liv. ii. 9—15; comp. Dionys. v. 21—34; Plut. *Public.* 16—19.)

Such was the tale by which Roman vanity concealed one of the earliest and greatest disasters of the city. The real fact is, that Rome was completely conquered by Porsena. This is expressly stated by Tacitus (*Hist.* iii. 72), and is confirmed by other writers. Thus, Dionysius relates (v. 34) that the senate sent Porsena an ivory throne, a sceptre, a golden crown and a triumphal robe, which implies that they did homage to him as their sovereign lord: for we find that the Etruscan cities are represented to have sent the same honours to the Roman king Tarquinius Priscus as an acknowledgment of his supremacy. (Dionys. iii. 62.) So thorough was the subjection of the Romans that they were expressly prohibited from using iron for any other purpose but agriculture. (Plin. *H. N.* xxxiv. 14. s. 39.) Even the common story related, that they were deprived of the land which they had taken from the Veientines; and Niebuhr shows that they lost all the territory which the kings had gained on the right bank of the Tiber, and that they did not recover it till a long time afterwards. He remarks that we find the thirty tribes, which were established by Servius Tullius, reduced to twenty after the war with Porsena, and that it appears clear from the history of the subsequent war with the Veientines that the Roman territory did not then extend much beyond the Janiculum.

The Romans, however, did not long remain subject to the Etruscans. After the conquest of Rome, Aruns, the son of Porsena, proceeded to attack Aricia, but was defeated before the city by the united forces of the Latin cities, assisted by the Greeks of Cumae. (Liv. ii. 15; Dionys. v. 36, vii. 2—11.) The Etruscans appear, in consequence, to have been confined to their own territory on the right bank of the Tiber, and the Romans to have availed themselves of the opportunity to recover their independence.

The Romans of a later age were constantly reminded of Porsena's expedition against their city by the custom at all auctions of offering for sale first the goods of king Porsena. (Liv. ii. 14; Plut. *Public.* 19.) Niebuhr conjectures, with much probability, that this custom may have arisen from the circumstance that, when the Romans recovered their independence, they must have obtained possession of property within the city belonging to Porsena, which they probably sold by auction.

The object of Porsena's expedition against Rome is said to have been the restoration of the Tarquins, and it is natural that such should have been the belief in later times, happening, as the war did, within a year or two of the establishment of the republic. But if such had been its real object, the Tarquins must have been restored to Rome on the conquest of the city. It is, therefore, more natural to believe that this war was in reality a great outbreak of the Etruscan nations, who meditated the conquest of Latium, and attacked Rome first, because it was the first city that lay in their way. K. O. Müller even goes so far in opposition to the old tale, as to conjecture that it was Porsena, who expelled the Tarquins from Rome. (*Etrusker*, vol. i. p. 122.)

The sepulchre of Porsena at Clusium is described at length by Pliny, who borrowed his account from Varro. (*H. N.* xxxvi. 19. § 4.) It was said to have been an enormous quadrilateral building, each side being three hundred feet long, and fifty feet high. Within was an extraordinary labyrinth, and over the labyrinth were five pyramids, one at each corner and one in the middle, each pyramid being seventy-five wide at the base, and a hundred and fifty feet high. There are other details given, which are still more wonderful, and it is evident that the building, as described by Varro, is a work of the imagination. It is not impossible that he may have seen some remains of a building, which was said to be the tomb of Porsena, and that he found in Etruscan books the description which he has given.

(Respecting the sepulchre of Porsena, see Müller, *Etrusker*, vol. ii. p. 224, &c., and Letronne, *Annal. dell' Instit. arch.* 1829, p. 391; and respecting the history of Porsena in general, see Niebuhr, *Hist. of Rome*, vol. i. pp. 541—551, and Arnold, *Hist. of Rome*, vol. i. pp. 125—127.)

PORTHA'ON (Πορθάων). 1. A son of Agenor and Epicaste, was king of Pleuron and Calydon in Aetolia, and married to Euryte, by whom he became the father of Oeneus, Agrius, Alcathous, Melas, Leucopeus, and Sterope. (Hom. *Il.* xiv. 115, &c.; Apollod. i. 7. § 7, &c.; Paus. iv. 35. § 1, vi. 20. § 8, 21. § 7; Hygin. *Fab.* 175.) It should be observed that his name is sometimes written Portheus (Heyne *ad Apollod. l.c.*), and under this name he is mentioned by Antonius Liberalis (2) who calls him a son of Ares.

2. A son of Periphetes. (Paus. viii. 24.) [L.S.]

PORTICA'NUS. [Oxycanus.]

PORTU'NUS or PORTUMNUS, the protecting genius of harbours among the Romans. He was invoked to grant a happy return from a voyage. Hence a temple was erected to him at

the port of the Tiber, from whence the road descended to the port of Ostia. At his temple an annual festival, the Portunalia, was celebrated on the 17th of August. (Varro, *De Ling. Lat.* vi. 19; Arnob. iii. 23; Cic. *de Nat. Deor.* ii. 26; Virg. *Aen.* v. 241.) He was represented with a key in his hand, *portus* as well as *porta* signifying a place which can be closed. At the time when the Romans became familiar with Greek mythology, Portunus was identified with the Greek Palaemon (Festus, *s. v. Portunus*, p. 242, ed. Müller; comp. PALAEMON.) [L. S.]

PORUS (Πῶρος), the Greek form of the name of two Indian kings at the period of Alexander's invasion. Bohlen (*Das alte Indien*, vol. i. p. 91) considers it to be a corruption of the Sanscrit "Paurusha," which signifies a hero.

1. King of the Indian provinces east of the river Hydaspes, which appears to have formed the boundary of his dominions on the west. It was here, accordingly, that he prepared to meet the invader, and, far from following the example of Taxilas and Abisares, who had sent embassies of submission to Alexander, he assembled a large army, with which he occupied the left bank of the river. On the arrival of the king on the opposite side, the forces of Porus, and especially his elephants (more than 200 in number), presented so formidable an aspect that Alexander did not venture to attempt the passage in the face of them, but sought by delay, and by repeated feigned attempts at crossing, to lull the vigilance of the Indian monarch into security. These devices were partly successful, and at length Alexander, leaving Craterus with the main body of his army encamped opposite to Porus, effected the passage of the river himself, about 150 stadia higher up, with a force of 6000 foot and 5000 horse. Porus immediately despatched his son, with a select body of cavalry, to check the march of the invaders, while he himself followed with all his best troops. The battle that ensued* was one of the most severely contested which occurred during the whole of Alexander's campaigns. Porus displayed much skill and judgment in the disposition of his forces, but his schemes were baffled by the superior generalship of his adversary, and his whole army at length thrown into confusion. Still the Indian king maintained his ground, and it was not till the troops around him were utterly routed, and he himself severely wounded in the shoulder, that he consented to quit the field. Alexander was struck with his courage, and sent emissaries in pursuit of him to assure him of safety. Hereupon Porus surrendered, and was conducted to the conqueror, of whom he proudly demanded to be treated in a manner worthy of a king. This magnanimity at once conciliated the favour of Alexander, who received him with the utmost honour, and not only restored to him his dominions, but increased them by large accessions of territory. (Arrian, *Anab.* v. 8, 9—19, 20, 21; Curt. viii. 13, 14; Diod. xvii. 87—89; Plut. *Alex.* 60; Justin. xii. 8; Strab. xv. pp. 686, 691, 698.)

From this time Porus became firmly attached to his generous conqueror. He accompanied Alexander on his expedition against the neighbouring Indian tribes; but after he had crossed the Acesines, was sent back to his own territory to raise an additional force, with which he rejoined the king at Sangala, and rendered him effective assistance against the Cathaeans, a tribe with whom he himself was previously on terms of hostility. He subsequently accompanied Alexander with an auxiliary force as far as the banks of the Hyphasis, and after his return contributed actively to the equipment of his fleet. For these services he was rewarded by the king with the government of the whole region from the Hydaspes to the Hyphasis, including, it is said, seven nations, and above two thousand cities. (Arrian, *Anab.* v. 22, 24, 29, vi. 2; Curt. ix. 2. § 5, 3. § 22; Diod. xvii. 93.) These dominions he continued to hold unmolested until the death of Alexander, and was allowed to retain them (apparently with the title of king) in the division of the provinces after that event, as well as in the subsequent partition at Triparadeisus, B. C. 321. Probably the generals were aware how difficult it would have been to dispossess him. Eudemus, however, who had been left in command of the Macedonian troops in the adjacent province, was able to decoy Porus into his power, and treacherously put him to death. (Diod. xviii. 3, xix. 14; Curt. x. 1. § 20; Arrian, *ap. Phot.* p. 72, a.)

We are told that Porus was a man of gigantic stature—not less than five cubits in height; and his personal strength and prowess in war were not less conspicuous than his valour.

2. Another Indian monarch who, at the time of Alexander's expedition, ruled over the district termed Gandaris, east of the river Hydraotes. He was a cousin of the preceding, but on hostile terms with him, which led him on the approach of Alexander to court the alliance of the Macedonian king, and to send envoys with offers of submission to the invader, both before and after the defeat of Porus. But on learning the favour with which his kinsman had been treated by Alexander, he became alarmed for his own safety, and fled on the approach of the conqueror. His dominions were subdued by Hephaestion, and annexed to those of his kinsman. (Arrian. *Anab.* v 20, 21; Strab. xv. p. 699.) [E. H. B.]

POSCA, M. PINA'RIUS, praetor B. C. 181, obtained Sardinia as his province. He crossed over to Corsica, and put down an insurrection in that island, and on his return to Sardinia carried on war with success against the Ilienses, a people who had not hitherto been completely subdued. (Liv. xl. 18, 25, 34). Cicero speaks of a M. Pinarius *Rusca*, who brought forward a lex annalis, which was opposed by M. Servilius (*de Orat.* ii. 65), but as this Pinarius Rusca is not mentioned elsewhere, it has been conjectured that we ought to read Posca instead.

POSEIDIPPUS or POSIDIPPUS (Ποσείδιππος, Ποσίδιππος, both forms are found in MSS.; the inscription on the statue in the Vatican gives the former). 1. An Athenian comic poet of the New Comedy, was the son of Cyniscus, and a native of Cassandreia in Macedonia. He is one of the six who are mentioned by the anonymous writer on Comedy (p. xxx.) as the most celebrated poets of the New Comedy. In time, he was the

* It was fought, according to Arrian, in the month of Munychion, in the archonship of Hegemon, i. e. April or May, B. C. 326: but this date is subject to many difficulties. (See Clinton, *F. H.* vol. ii. p. 158; Droysen, *Gesch. Alex.* p. 400, note; and Thirlwall's *Greece*, vol. vii. p. 22, note.)

last, not only of these six, but of all the poets of the New Comedy. He began to exhibit dramas in the third year after the death of Menander, that is, in Ol. 122. 3, B. C. 289, so that his time falls just at the era in Greek literary history which is marked by the accession of Ptolemy Philadelphus. (Suid. *s. v.*; Clinton, *F. H.* vol. ii. *s. a.* and p. ii.)

Of the events of the poet's life nothing is known; but his portrait is preserved to us in the beautiful sitting statue in the Vatican, which, with the accompanying statue of Menander, is esteemed by Winckelmann and others as among the finest works of Greek sculpture which have come down to us. (Visconti, *Mus. Pio-Clem.* vol. iii. pp. 16—21; Winckelmann, *Vorläufige Abhandlung*, c. iv. § 126; see also the description by Schlegel, quoted under MENANDER, Vol. II. p. 1031, b.)

Athenaeus (xiv. p. 652, d.) mentions a letter of the comic poet and grammarian, Lynceus of Samos, to Poseidippus.

In his language, Meineke (p. 484) has detected some new words, and old words in new senses, totally unknown to the best Attic writers.

According to Suidas, he wrote forty plays, of which the following eighteen titles are preserved: Ἀναβλέπων, Ἀποκλειομένη, Γαλάτης, Δήμοται, Ἑρμαφρόδιτος, Ἐπίσταθμος, Ἔφεσία, Κώδων, Λοκρίδες, Μεταφερόμενοι, Μύρμηξ, Ὅμοιοι, Παιδίον, Πορνοβοσκός, Σύντροφοι, Φιλόσοφοι, Φιλοπάτωρ, Χορεύουσαι. The extant fragments of these plays are not sufficient to enable us to form an accurate judgment of the poet's style; but it seems, from the titles, that some of his plays were of a licentious character. Gellius (ii. 23) mentions him among the Greek comedians who were imitated by the Latin poets. (Fabric. *Bibl. Graec.* vol. ii. pp. 489, 490; Meineke, *Frag. Com. Graec.* vol. i. pp. 482—484, vol. iv. pp. 513—528, ed. Minor, pp. 1141—1149.)

2. An epigrammatic poet, who was probably a different person from the comic poet, since he is mentioned with the appellation *ὁ ἐπιγραμματογράφος* (Schol. *in Apoll. Rhod.* i. 1239). He seems, however, to have lived about the same time as the comic poet, since Zeno and Cleanthes, who were contemporary with the latter, are mentioned in one of his epigrams (No. 11), and another epigram (No. 21) is upon the temple which Ptolemy Philadelphus erected in honour of his sister and wife Arsinoë [ARSINOE]. He is several times referred to by Athenaeus, Stephanus Byzantinus, and the grammarians. His epigrams formed a part of the *Garland* of *Meleager*, who appears to mention him as a Sicilian (*Prooem.* 45, 46); and twenty-two of them are preserved in the Greek Anthology; but some of these are also ascribed to Asclepiades and Callimachus. One of his epigrams, that on the statue of Opportunity by Lysippus (No. 13), is imitated by Ausonius (*Epig.* 12.)

Athenaeus (xiii. p. 596, c.) quotes the Αἰθιοπία of Poseidippus, and elsewhere his Ἀσωπία, which seem to have been epic poems, and which Schweighäuser is probably right in referring to the author of the epigrams. (Brunck, *Anal.* vol. ii. pp. 46, 51, 528; Jacobs, *Anth. Graec.* vol. ii. pp. 46—52, vol. xiii. pp. 942, 943; Fabric. *Bibl. Graec.* vol. iv. p. 493.)

3. An historian, who wrote a work respecting Cnidus, which contained several particulars respecting the Venus of Praxiteles. (Clem. Alex. *Protrept.* pp. 16, 17; Arnob. vi. 13.) He is also cited by Tzetzes, who concludes his quotation with an epigram by Poseidippus (*Chil.* vii. 144). From this and other circumstances it appears very probable that this historian was the same person as the epigrammatist. (Vossius, *de Hist. Graec.* p. 491, ed. Westermann). [P. S.]

POSEIDON (Ποσειδῶν), the god of the Mediterranean sea. His name seems to be connected with *πότος*, *πόντος* and *ποταμός*, according to which he is the god of the fluid element. (Müller, *Proleg.* p. 290.) He was a son of Cronos and Rhea (whence he is called Κρόνιος and by Latin poets *Saturnius*, Pind. *Ol.* vi. 48; Virg. *Aen.* v. 799.) He was accordingly a brother of Zeus, Hades, Hera, Hestia and Demeter, and it was determined by lot that he should rule over the sea. (Hom. *Il.* xiv. 156, xv. 187, &c.; Hes. *Theog.* 456.) Like his brothers and sisters, he was, after his birth, swallowed by his father Cronos, but thrown up again. (Apollod. i. 1. § 5, 2. § 1.) According to others, he was concealed by Rhea, after his birth, among a flock of lambs, and his mother pretended to have given birth to a young horse, which she gave to Cronos to devour. A well in the neighbourhood of Mantineia, where this is said to have happened, was believed, from this circumstance, to have derived the name of the "Lamb's Well," or Arne. (Paus. viii. 8. § 2.) According to Tzetzes (*ad Lycoph.* 644) the nurse of Poseidon bore the name of Arne; when Cronos searched after his son, Arne is said to have declared that she knew not where he was, and from her the town of Arne was believed to have received its name. According to others, again, he was brought up by the Telchines at the request of Rhea. (Diod. v. 55.) In the earliest poems, Poseidon is described as indeed equal to Zeus in dignity, but weaker. (Hom. *Il.* viii. 210, xv. 165. 186, 209; comp. xiii. 355, *Od.* xiii. 148.) Hence we find him angry when Zeus, by haughty words, attempts to intimidate him; nay, he even threatens his mightier brother, and once he conspired with Hera and Athena to put him into chains (Hom. *Il.* xv. 176, &c., 212, &c.; comp. i. 400.); but, on the other hand, we also find him yielding and submissive to Zeus (viii. 440). The palace of Poseidon was in the depth of the sea near Aegae in Euboea (xiii. 21; *Od.* v. 381), where he kept his horses with brazen hoofs and golden manes. With these horses he rides in a chariot over the waves of the sea, which become smooth as he approaches, and the monsters of the deep recognise him and play around his chariot. (*Il.* xiii. 27; comp. Virg. *Aen.* v. 817, &c., i. 147; Apollon. Rhod. iii. 1240, &c.) Generally he himself put his horses to his chariot, but sometimes he was assisted by Amphitrite. (Apollon. Rhod. i. 1158, iv. 1325; Eurip. *Androm.* 1011; Virg. *Aen.* v. 817.) But although he generally dwelt in the sea, still he also appears in Olympus in the assembly of the gods. (Hom. *Il.* viii. 440, xiii. 44, 352, xv. 161, 190, xx. 13.) Poseidon in conjunction with Apollo is said to have built the walls of Troy for Laomedon (vii. 452; Eurip. *Androm.* 1014) whence Troy is called *Neptunia Pergama* (Neptunus and Poseidon being identified, Ov. *Fast.* i. 525, *Heroid.* iii. 151; comp. Virg. *Aen.* vi. 810.) Accordingly, although he was otherwise well disposed towards the Greeks, yet he was jealous of the wall which the Greeks built around their own ships, and he lamented the inglorious manner in which the walls

erected by himself fell by the hands of the Greeks. (Hom. *Il.* xii. 17, 28, &c.) When Poseidon and Apollo had built the walls of Troy, Laomedon refused to give them the reward which had been stipulated, and even dismissed them with threats (xxi. 443); but Poseidon sent a marine monster, which was on the point of devouring Laomedon's daughter, when it was killed by Heracles. (Apollod. ii. 5 § 9.) For this reason Poseidon like Hera bore an implacable hatred against the Trojans, from which not even Aeneas was excepted (Hom. *Il.* xx. 293, &c.; comp. Virg. *Aen.* v. 810; *Il.* xxi. 459, xxiv. 26, xx. 312, &c.), and took an active part in the war against Troy, in which he sided with the Greeks, sometimes witnessing the contest as a spectator from the heights of Thrace, and sometimes interfering in person, assuming the appearance of a mortal hero and encouraging the Greeks, while Zeus favoured the Trojans. (*Il.* xiii. 12, &c., 44, &c., 209, 351, 357, 677, xiv. 136, 510.) When Zeus permitted the gods to assist whichever party they pleased, Poseidon joining the Greeks, took part in the war, and caused the earth to tremble; he was opposed by Apollo, who, however, did not like to fight against his uncle. (*Il.* xx. 23, 34, 57, 67, xxi. 436, &c.) In the Odyssey, Poseidon appears hostile to Odysseus, whom he prevents from returning home in consequence of his having blinded Polyphemus, a son of Poseidon by the nymph Thoosa. (Hom. *Od.* i. 20, 68, v. 286, &c., 366, &c., 423, xi. 101, &c., xiii. 125; Ov. *Trist.* i. 2. 9.)

Being the ruler of the sea (the Mediterranean), he is described as gathering clouds and calling forth storms, but at the same he has it in his power to grant a successful voyage and save those who are in danger, and all other marine divinities are subject to him. As the sea surrounds and holds the earth, he himself is described as the god who holds the earth (*γαιήοχος*), and who has it in his power to shake the earth (*ἐνοσίχθων, κινητὴρ γᾶς*). He was further regarded as the creator of the horse, and was accordingly believed to have taught men the art of managing horses by the bridle, and to have been the originator and protector of horse races. (Hom. *Il.* xxiii. 307, 584; Pind. *Pyth.* vi. 50; Soph. *Oed. Col.* 712, &c.) Hence he was also represented on horseback, or riding in a chariot drawn by two or four horses, and is designated by the epithets *ἵππιος, ἱππειος*, or *ἵππιος ἄναξ*. (Paus. i. 30. § 4, viii. 25. § 5, vi. 20. § 8, viii. 37. § 7; Eurip. *Phoen.* 1707; comp. Liv. i. 9, where he is called *equester*.) In consequence of his connection with the horse, he was regarded as the friend of charioteers (Pind. *Ol.* i. 63, &c.; Tzetz. *ad Lyc.* 156), and he even metamorphosed himself into a horse, for the purpose of deceiving Demeter. The common tradition about Poseidon creating the horse is as follows: — when Poseidon and Athena disputed as to which of them should give the name to the capital of Attica, the gods decided, that it should receive its name from him who should bestow upon man the most useful gift. Poseidon then created the horse, and Athena called forth the olive tree, for which the honour was conferred upon her. (Serv. *ad Virg. Georg.* i. 12.) According to others, however, Poseidon did not create the horse in Attica, but in Thessaly, where he also gave the famous horses to Peleus. (Lucan, *Phars.* vi. 396, &c.; Hom. *Il.* xxiii. 277; Apollod. iii. 13. § 5.)

The symbol of Poseidon's power was the trident, or a spear with three points, with which he used to shatter rocks, to call forth or subdue storms, to shake the earth, and the like. Herodotus (ii. 50, iv. 188) states, that the name and worship of Poseidon was imported to the Greeks from Libya, but he was probably a divinity of Pelasgian origin, and originally a personification of the fertilising power of water, from which the transition to regarding him as the god of the sea was not difficult. It is a remarkable circumstance that in the legends about this divinity there are many in which he is said to have disputed the possession of certain countries with other gods. Thus, in order to take possession of Attica, he thrust his trident into the ground on the acropolis, where a well of sea-water was thereby called forth; but Athena created the olive tree, and the two divinities disputed, until the gods assigned Attica to Athena. Poseidon, indignant at this, caused the country to be inundated. (Herod. viii. 55; Apollod. iii. 14. § 1; Paus. i. 24. § 3, &c.; Hygin. *Fab.* 164.) With Athena he also disputed the possession of Troezene, and at the command of Zeus he shared the place with her. (Paus. ii. 30. § 6) With Helios he disputed the sovereignty of Corinth, which along with the isthmus was adjudged to him, while Helios received the acropolis. (ii. 1. § 6.) With Hera he disputed the possession of Argolis, which was adjudged to the former by Inachus, Cephissus, and Asterion, in consequence of which Poseidon caused the rivers of these river-gods to be dried up. (ii. 15. § 5, 22. § 5; Apollod. ii. 1. § 4.) With Zeus, lastly, he disputed the possession of Aegina, and with Dionysus that of Naxos. (Plut. *Sympos.* ix. 6.) At one time Delphi belonged to him in common with Ge, but Apollo gave him Calauria as a compensation for it. (Paus. ii. 33. § 2, x. 5. § 3; Apollon. Rhod. iii. 1243, with the Schol.)

The following legends also deserve to be mentioned. In conjunction with Zeus he fought against Cronos and the Titans (Apollod. i. 2. § 1), and in the contest with the Giants he pursued Polybotes across the sea as far as Cos, and there killed him by throwing the island upon him. (Apollod. i. 6. § 2; Paus. i. 2. § 4.) He further crushed the Centaurs when they were pursued by Heracles, under a mountain in Leucosia, the island of the Seirens. (Apollod. ii. 5. § 4.) He sued together with Zeus for the hand of Thetis, but he withdrew when Themis prophesied that the son of Thetis would be greater than his father. (Apollod. iii. 13. § 5; Tzetz. *ad Lyc.* 178.) When Ares had been caught in the wonderful net by Hephaestus, the latter set him free at the request of Poseidon (Hom. *Od.* viii. 344, &c.), but Poseidon afterwards brought a charge against Ares before the Areiopagus, for having killed his son Halirrhothius. (Apollod. iii. 14. § 2.) At the request of Minos, king of Crete, Poseidon caused a bull to rise from the sea, which the king promised to sacrifice; but when Minos treacherously concealed the animal among a herd of oxen, the god punished Minos by causing his daughter Pasiphaë to fall in love with the bull. (Apollod. iii. 1. § 3, &c.) Periclymenus, who was either a son or a grandson of Poseidon, received from him the power of assuming various forms. (i. 9. § 9, iii. 6. § 8.)

Poseidon was married to Amphitrite, by whom he had three children, Triton, Rhode, and Benthesicyme (Hes. *Theog.* 930; Apollod. i. 4. § 6,

iii. 16. § 4); but he had besides a vast number of children by other divinities and mortal women. He is mentioned by a variety of surnames, either in allusion to the many legends related about him, or to his nature as the god of the sea. His worship extended over all Greece and southern Italy, but he was more especially revered in Peloponnesus (which is hence called *οἰκητήριον Ποσειδῶνος*) and in the Ionic coast towns. The sacrifices offered to him generally consisted of black and white bulls (Hom. *Od.* iii. 6, *Il.* xx. 404; Pind. *Ol.* xiii. 98; Virg. *Aen.* v. 237); but wild boars and rams were also sacrificed to him. (Hom. *Od.* xi. 130, &c., xxiii. 277; Virg. *Aen.* iii. 119.) In Argolis bridled horses were thrown into the well Deine as a sacrifice to him (Paus. viii. 7. § 2), and horse and chariot races were held in his honour on the Corinthian isthmus. (Pind. *Nem.* v. 66, &c.) The Panionia, or the festival of all the Ionians near Mycale, was celebrated in honour of Poseidon. (Herod. i. 148.) In works of art, Poseidon may be easily recognised by his attributes, the dolphin, the horse, or the trident (Paus. x. 36. § 4), and he was frequently represented in groups along with Amphitrite, Tritons, Nereids, dolphins, the Dioscuri, Palaemon, Pegasus, Bellerophontes, Thalassa, Ino, and Galene. (Paus. ii. 1. § 7.) His figure does not present the majestic calm which characterises his brother Zeus; but as the state of the sea is varying, so also is the god represented sometimes in violent agitation, and sometimes in a state of repose. (Hirt, *Mythol. Bilderb.* i. p. 26.) It must be observed that the Romans identified Poseidon with their own Neptunus, and that accordingly the attributes belonging to the former are constantly transferred by the Latin poets to the latter. [L. S.]

POSEIDO'NIUS (*Ποσειδώνιος*), a distinguished Stoic philosopher, was a native of Apameia in Syria (Strab. xiv. p. 968, xvi. p. 1093; Suidas, *s. v.* Ποσειδ.). He was called sometimes the *Apamean*, from his birthplace, sometimes the *Rhodian*, from the place where he taught (Lucian, *Macrob.* vol. iii. p. 223; Athen. vi. p. 252, e.) He was also known by the surname *Ἀθλήτης* (Suid. *l. c.*). The date of his birth is not known with any exactness; but he was a disciple of Panaetius and a contemporary of Pompeius and Cicero. Athenaeus (xii. p. 549, e.), by a great mistake, mentions Poseidonius instead of Panaetius as the companion of Scipio Africanus on his embassy to Egypt. Elsewhere (xiv. p. 657) he talks of him as a contemporary of Strabo, misunderstanding a passage of the latter (xvi. p. 1093), where the expression *καθ' ἡμᾶς*, in an author who quotes from so many writers of different ages, may very well be understood of one who preceded him but a short time. Vossius supposes that the old age of Poseidonius may have coincided with the childhood of Strabo. The supposition is not necessary. As Panaetius died in B. C. 112, and Poseidonius came to Rome in the consulship of M. Marcellus (B. C. 51), and according to Lucian (*l. c.*) reached the age of 84 years, B. C. 135 is probably not far from the date of the birth of Poseidonius.

Poseidonius, leaving Syria, betook himself to Athens, and became the disciple of Panaetius, and never returned to his native country. (Suid. *l. c.*; Cic. *de Off.* iii. 2, *Tusc. Disp.* v. 37.) On the death of Panaetius he set out on his travels, and first visited Spain. At Gades he staid thirty days, observing the setting of the sun, and by his observations confuting the ignorant story of the hissing sound made by the sun as it descended into the ocean. Having collected a variety of information on points of geography and natural history, he set out for Italy. Nor was he idle on the voyage, paying attention to the course of the winds, and examining the peculiarities of the coasts along which he passed. He visited Sicily and the neighbouring islands, and then proceeded to Dalmatia and Illyricum (Strab. iii. p. 165, iv. p. 197, xiii. p. 614; Vitruv. *de Archit.* viii. 4). After visiting Massilia, Gallia Narbonensis, and Liguria, he returned to the East, and fixed his abode at Rhodes, where he became the president of the Stoic school. He also took a prominent part in the political affairs of the republic, influencing the course of legislation, and among other offices filling that of Prytanis (Strab. iv. p. 655, vii. p. 316). He was sent as ambassador to Rome in B. C. 86. With Marius he became personally acquainted, and Plutarch in his life of Marius was considerably indebted to information derived from him (Plut. *Mar.* 45). Cicero, when he visited Rhodes, received instruction both from Molo and from Poseidonius (Cic. *de Nat. Deor.* i. 3, *de Fin.* i. 2; Plut. *Cic.* 4). Pompey also had a great admiration for Poseidonius, and visited him twice, in B. C. 67 and 62. (Strab. xi. p. 492; Plut. *Pomp.* 42; Plin. *H. N.* vii. 31.) To the occasion of his first visit probably belongs the story that Poseidonius, to prevent the disappointment of his distinguished visitor, though severely afflicted with the gout, held a long discourse on the topic that pain is not an evil (Cic. *Tusc. Disp.* ii. 25). He seems to have availed himself of his acquaintance with Pompey to gain such additions as he could to his geographical and historical knowledge (Strab. xi. p. 492). In B. C. 51 Poseidonius removed to Rome, and appears to have died soon after. He was succeeded in his school by his disciple and grandson Jason. [JASON, p. 556.] Among his disciples were Phanias (Diog. Laërt. vii. 41), and Asclepiodotus (Senec. *Qu. Nat.* ii. 26, vi. 17). Besides Cicero, he seems to have had among his hearers C. Velleius, C. Cotta, Q. Lucilius Balbus, and probably Brutus. (Cic. *de Nat. Deor.* i. 44; Plut. *Brut.* p. 984.) Of Pompey we have already spoken.

Poseidonius was a man of extensive and varied acquirements in almost all departments of human knowledge. Strabo (xvi. p. 753) calls him *ἀνὴρ τῶν καθ' ἡμᾶς φιλοσόφων πολυμαθέστατος*. Cicero thought so highly of his powers, that he requested him to write an account of his consulship (*ad Att.* ii. 1). As a physical investigator he was greatly superior to the Stoics generally, attaching himself in this respect rather to Aristotle. His geographical and historical knowledge was very extensive. Though attached to the Stoic system, he was far less dogmatical and obstinate than the majority of that school, refusing to admit a dogma because it was one of the school, if it did not commend itself to him for its intrinsic merits. This scientific cast of his mind Galen attributes to his accurate acquaintance with geometry (*De Plac. Hipp. et Plat.* iv. p. 279, viii. p. 319). His style of composition also seems to have been far removed from the ungraceful stiffness which was frequently affected by Stoic writers. (Strab. v. p. 147; comp. Galen, *l. c.* iv. p. 281, v. p. 296.)

Poseidonius adhered to the division of philosophy usual among the ancients, into *physics*, *ethics*, and *dialectics* (Diog. Laërt. vii. 39), comparing the first to the blood and flesh of an animal, the second to the bones and nerves, the last to the soul. (Sextus Emp. *adv. Math.* vii. 19 ; Diog. Laërt. vii. 40.) He recognised two principles (ἀρχαί) — passive (matter), and active (God). His physical doctrines were, in the main, those of the Stoics generally, though he differed from them in some particulars. He held that the vacuum beyond the universe was not infinite, but only large enough to allow of the *dissolution* of the universe (he discarded the doctrine of its destruction by fire, Phil. Jud. *de Aet. Mundi*, ii. p. 497, ed. Mang.). He considered the heaven as the governing principle (τὸ ἡγεμονικόν) of the universe (Diog. Laërt. vii. 139.) He cultivated astronomy with considerable diligence, and, unlike Panaetius, was a believer in astrology (Cic. *de Div.* ii. 42). Poseidonius also constructed a planetary machine, or revolving sphere, to exhibit the daily motions of the sun, moon and planets. (Cic. *de Nat. Deor.* ii. 34.) He inferred that the sun is larger than the earth, among other reasons because the shadow cast by the earth is conical. (Diog. Laërt. vii. 144 ; Macrob. *ad Somn. Scip.* i. 20.) Its greater apparent magnitude as it sets he attributed to its being seen through dense and misty air, and supposed that if we could see it through a solid wall it would appear larger still. (Cleomedes, *Cycl. Theor.* ii. p. 430.) He calculated the diameter of the sun to be 4,000,000 stadia, on the assumption that the orbit of the sun was 10,000 times the circumference of the earth, and that it is within a space of 400 stadia N. and S. that the sun casts no shadow. (Cleomedes, *l. c.* p. 452.) The distance between the earth and the sun he set down at above 502,000,000 stadia. (Plin. *H. N.* ii. 21.) The moon also he considered to be larger than the earth, and composed of transparent elements, though on account of its great size the rays of the sun do not pass through it in eclipses. (Stob. *Ecl. Phys.* i. p. 59 ; Cleom. *l. c.* ii. p. 500.) His view of the milky way, that it is of an igneous nature, not so dense as stars, but more so than light, and intended to warm those parts of the universe which the sun's heat does not reach, was extensively adopted. (Macrob. *l. c.* i. 15.) Poseidonius's calculation of the circumference of the earth differed widely from that of Eratosthenes. He made it only 180,000 stadia, and his measurement was pretty generally adopted. His calculation was founded on observations of the star Canobus made in Spain, not, as Cleomedes says, in Rhodes. (Strab. ii. p. 119 ; Cleom. *l. c.* i. 8. ; comp. Mannert, *Geogr.* vol. i. p. 105, &c.) The shape of the habitable part of the earth he compared to that of a sling, the greatest extent being from E. to W. (Strab. ii. p. 267 ; Agathemerus, ap. Hudson. *Geogr. Min.* vol. ii. p. 2.) Of the connection between the moon and the tides he was well aware. (Strab. iii. p. 173.) Strabo frequently refers to Poseidonius as one of the most distinguished geographers. A great number of passages, containing the views of Poseidonius on various other geographical and astronomical points, has been collected by Bake.

As the basis of his ethical and mental philosophy Poseidonius took the Stoic system, though with considerable modifications, for he held it possible to amalgamate with it much of the systems of Plato and Aristotle. In some respects his views approximated to the Pythagorean doctrines. (Sext. Empir. *Adv. Math.* vii. 93 ; Galen. *de Hipp. et Plat. Plac.* v. p. 171.) It seems to have been his object as far as possible to banish contradiction from philosophy, and bring all the systems which had been propounded into harmony with each other, and to infuse into the decaying vitality of philosophical thought something of the vigour of past times. But that he could suppose the doctrines of Zeno, Aristotle and Plato capable of reconciliation with each other, shows that he could not have seized very distinctly the spirit of each. To give anything like plausibility to this attempt, it was of course necessary to introduce considerable modifications into the Stoic doctrines. In some points however in which he differed from Panaetius he rather returned to the views of the earlier Stoic philosophers. His fourfold division of virtue is apparently that followed by Cicero in his *De Officiis*. He did not think virtue by itself sufficient for perfect happiness, unless accompanied by external, bodily good. (Diog. Laërt. vii. 128.) The summum bonum he considered to be the living in the contemplation of the truth and order of all things, and the fashioning oneself, as far as possible, in accordance therewith, being led aside as little as possible by the irrational part of the soul. (Clem. Alex. *Strom.* ii. p. 416.) In the classification of the faculties of the soul he returned to the system of Plato, dividing them into *reason*, *emotion*, and *appetite* (δείκνυσιν διοικουμένους ἡμᾶς ὑπὸ τριῶν δυνάμεων, ἐπιθυμητικῆς τε καὶ θυμοειδοῦς καὶ λογιστικῆς, Galenus, *l. c.* viii. p. 319), with which division he considered questions of practical morality to be intimately connected (Galen. *l. c.* iv. p. 284, v. p. 291). It was apparently to keep up a bond of connection with the Stoic dogmas that he spoke of these δυνάμεις as all belonging to one essence (Galen. *l. c.* vi. p. 298), though other features of his system are not easily reconcilable with that view. But instead of regarding the πάθη of the soul as being, or ensuing upon, judgments (κρίσεις) of the reason, he deduced them from the irrational faculties of the soul, appealing to the fact that emotion and appetite manifest themselves in irrational beings. He connected affections and perturbations of the mind with external influences, the union of the soul with the body, and the influence of the latter upon the former, some conditions of man being predominantly bodily, others spiritual ; some passing from the body to the soul, others from the soul to the body. This idea he carried out to the permanent modifications of character produced by particular bodily organisations, founding thereon a sort of physiognomical system. (Galen. *l. c.* v. p. 290.) He sometimes spoke of appetite as corresponding to vegetable life, emotion to animal life, reason to the properly human (*l. c.* p. 170).

None of the writings of Poseidonius has come down to us entire. We find mention of the following:—1. Περὶ θεῶν, consisting of at least thirteen books (Diog. Laërt. vii. 138). 2. Περὶ μαντικῆς, in five books. Poseidonius defended divination, and analysed its foundations. 3. Περὶ εἱμαρμένης. 4. Περὶ Ἡρώων καὶ δαιμόνων. 5. Φυσικὸς λόγος, consisting of at least fifteen books (Diog. Laërt. vii. 140). 6. Περὶ κόσμου. 7. Ἐξήγησις τοῦ Πλάτωνος Τιμαίου. 8. Περὶ κενοῦ. 9. Περὶ μετεώρων : Diogenes Laërtius cites from the seventeenth book of

it. 10. Μετεωρολογικὴ Στοιχείωσις. 11. Περὶ τοῦ ἡλίου μεγέθους. 12. Περὶ Ὠκεανοῦ. 13. Περὶ ψυχῆς. 14. Πρὸς Ζήνωνα τὸν Σιδώνιον, or at least a mathematical work in which his views were controverted. 15. Ἠθικὸς λόγος. 16. Προτρεπτικά, in defence of the position, that the study of philosophy ought not to be neglected on account of the discrepancies in the systems of different philosophers. 17. Περὶ καθήκοντος (see Cic. *ad Att.* xvi. 11). 18. Περὶ παθῶν. 19. A treatise on the connection between virtues and the division of the faculties of the mind (Galen, *l. c.* viii. p. 319). 20. Περὶ κριτηρίου. 21. Εἰσαγωγὴ περὶ λέξεως. A grammatical work. 22. An extensive historical work, in at least forty-nine or fifty books (Athen. iv. p 168, d.), and apparently of very miscellaneous contents, to judge by the tolerably numerous quotations of it in Athenaeus, and comprising events from the time of Alexander the Great to his own times.

Suidas, by a gross blunder, attributes to Poseidonius of Alexandria an historical work in fifty-two books, in continuation of the history of Polybius. Vossius (*de Hist. Graec.* p. 199, ed. Westermann) considers this work to be identical with the historical work of Poseidonius of Apameia. Bake dissents from this view, inasmuch as events were mentioned by Poseidonius earlier than those included in the history of Polybius, and assigns the work to Poseidonius of Olbiopolis. His objection is not decisive, and Westermann coincides with Vossius. But the account which Suidas gives of the work is enormously wrong, as he says it ended with the Cyrenaic war (B. C. 324), and yet was a continuation of the history of Polybius, which goes down to the destruction of Corinth by Mummius (B. C. 146). 23. A history of the life of Pompeius Magnus (Strab. xi. p. 753). This may possibly have been a part of his larger historical work. 24. Τέχνη τακτική (*de Acie instruenda*). 25. Various epistles.

All the relics which still remain of the writings of Poseidonius have been carefully collected and illustrated by Janus Bake, in a work entitled *Posidonii Rhodii Reliquiae Doctrinae*, Lugd. Bat. 1810. (Fabric. *Bibl. Graec.* vol. iii. p. 572; Vossius, *de Hist. Graec.* p. 198, ed. Westermann; Ritter, *Geschichte der Philosophie*, bk. xi. c. 6, vol. iii. p. 700, &c.; Bake, *l. c.*).

There was an earlier Poseidonius, a native of Alexandria, and a disciple of Zeno, mentioned by Diogenes Laërtius (vii. 38) and Suidas, who (besides the historical work above referred to) mentions some writings, of which, however, he is more disposed to consider Poseidonius of Olbiopolis the author. The latter he describes as a sophist and historian, and the author of the following works:—Περὶ τοῦ Ὠκεανοῦ: Περὶ τῆς Τυρικῆς καλουμένης χώρας: Ἀττικὰς ἱστορίας, in four books: Λιβυκά, in eleven books; and some others. The first mentioned work is assigned by Bake to Poseidonius of Apameia.

There were also some others of the same name who are not worth mentioning. [C. P. M.]

POSEIDO'NIUS (Ποσειδώνιος), the name of two Greek physicians, who have been confounded together by Sprengel (*Hist. de la Méd.* vol. ii. p. 92, French transl.), and placed in "the time of Valens;" and also by M. Littré (*Oeuvres d'Hippocr.* vol. iii. p. 5), who, while correcting *one half* of Sprengel's chronological mistake, falls himself into the same error, and equally supposes them to have been one and the same individual, whom he places in the first century after Christ.

1. The author of some medical works, of which nothing but a few fragments remain, who quotes Archigenes (ap. Aët. ii. 2. 12, p. 255), and is himself quoted by Rufus Ephesius (ap. Ang. Mai, *Classic. Auctor. e Vatic. Codic. Edit.* vol. iv. p. 11), and who must, therefore, have lived about the end of the first century after Christ. He is one of the earliest writers who is known to have mentioned the glandular or *true* plague, though this disease was, till quite lately, supposed to have been unknown till a much later period (see M. Littré, *loco cit.*). He is several times quoted by Aëtius (i. 3. 121, ii. 2. 2, 3, 5, 6, 7, 8, 10, 12, 13, 18, 20, 21, 24, pp. 139, 243, 244, 246, 247, 248, 254, 255, 257, 258, 260), and Paulus Aegineta (vii. 3, 21, 22, pp. 614, 692, 693). The name frequently occurs in Galen, but it is probable that in every passage the philosopher is referred to and not the physician. If (as seems upon the whole not unlikely) this Poseidonius is the pupil of Zopyrus at Alexandria, who is mentioned by Apollonius Citiensis as his fellow-pupil (ap. Dietz, *Schol. in Hippocr. et Gal.* vol. i. p. 2), there is a chronological difficulty which the writer is not at present able to explain.

2. The son of Philostorgius and brother of Philagrius, who lived in the latter half of the fourth century after Christ, during the reign of Valentinian and Valens. (Philostorg. *H. E.* viii. 10.) [W.A.G.]

POSEIDO'NIUS, of Ephesus, a celebrated silver-chaser, who was contemporary with Pasiteles, in the time of Pompey. (Plin. *H. N.* xxxiii. 12. s. 55.) Pliny mentions him also among the artists who made *athletas et armatos et venatores sacrificantesque*, and adds to the mention of his name the words *qui et argentum caelavit nobiliter* (*H. N.* xxxiv. 8. s. 19. § 34). Nagler (*Künstler-Lexicon*) makes the singular mistake of ascribing to him the sphere of the celebrated philosopher Poseidonius, which is mentioned by Cicero (*de Nat. Deor.* ii. 34). [P. S.]

POSIS, a Roman modeller, who lived in the first century B. C., and who was mentioned as an acquaintance by M. Varro, according to whom he made apples and grapes, which it was impossible to distinguish from the real objects. (Varro, *ap. Plin. H. N.* xxxv. 12. s. 45. The text of the passage is very corrupt; but there can be little doubt that the reading as restored by Gronovius gives the meaning fairly, namely: *M. Varro tradit sibi cognitum Romae Posim nomine, a quo facta poma et uvas, ut non possis discernere a veris.*) These imitations of fruit must have been first modelled, and then painted. Their truthfulness would suggest the suspicion that they were in wax; but, from the absence of any statement to that effect, it must be supposed that they were only in some kind of clay or stucco or gypsum. [P. S.]

POSSI'DIUS, a disciple of Augustine, with whom he lived upon intimate terms for nearly forty years. In A. D. 397 he was appointed bishop of Calama, a town in Numidia at no great distance from Hippo Regius; but this elevation brought no tranquillity nor ease, for his career from this time forward presents one continued struggle with a succession of fierce antagonists. For a long period he was engaged in active strife with the Donatists, maintained triumphant disputations in public with

their leaders on several occasions, and was one of the four prelates despatched in 410 by the orthodox party in Africa to Honorius, for the purpose of soliciting a repeal of the law which had been passed in favour of their heretical opponents. He next took a prominent part in the councils held against Caelestius and Pelagius. In A. D. 430 he was driven from Calama by the Vandals, sought refuge at Hippo, and while that city was besieged, watched over the deathbed of his preceptor and friend. Prosper relates in his chronicle (A. D. 437) that Possidius, along with Novatus and Severianus, strenuously resisted the efforts of Genseric to propagate the doctrines of Arianism, and it is generally believed, that having been expelled from Africa, after the capture of Carthage (A. D. 439), he made his way to Italy, and there died.

Two tracts by Possidius are still extant.

1. *Vita Augustini.* 2. *Indiculus Scriptorum Augustini.* These are attached to all the best editions of Augustine. The best edition of the *Vita*, in a separate form, is that of Salinas, 8vo. Rom. 1731, and Aug. Vindel. 1768; of the *Indiculus*, that published at Venice, 8vo. 1735. [W. R.]

POSSIS (Πόσσις), a Greek writer, mentioned only by Athenaeus, who cites two of his works, namely, the third book of his history of the Amazons (Ἀμαζονίς, vii. p. 296, d.), and the third book of his history of Magnesia (Μαγνητικά, xii. p. 533, d.).

POSTVERTA or POSTVORTA, is properly a surname of Carmenta, describing her as turning backward and looking at the past, which she revealed to poets and other mortals. In like manner the prophetic power with which she looked into the future, is indicated by the surnames Antevorta, Prorsa (i. e. Proversa), and Porrima. Poets, however, have personified these attributes of Carmenta, and thus describe them as the companions of the goddess. (Ov. *Fast.* i. 633; Macrob. *Sat.* i. 7; Gellius, xvi. 16; Serv. *ad Aen.* viii. 339.) [L. S.]

POSTU'MIA. 1. A Vestal virgin, accused of incest in B. C. 419, in consequence of the elegance of her dress and the freedom of her remarks, but acquitted, with an admonition to be more careful in her conduct for the future. (Liv. iv. 44.)

2. The wife of Ser. Sulpicius, was a busy intriguing woman, and did not bear a good character. She is said to have been one of the mistresses of Julius Caesar (Suet. *Jul.* 50), and Cicero suspected that it was her charms which drew his legatus Pomptinus from Cilicia to Rome. (Cic. *ad Att.* v. 21. § 9.) Her name frequently occurs in Cicero's correspondence at the time of the civil wars (*ad Fam.* iv. 2, *ad Att.* x. 3. A, x. 14, xii. 11, &c.).

POSTU'MIA, PO'NTIA. [PONTIA, No. 2.]

POSTU'MIA GENS, patrician, was one of the most ancient patrician gentes at Rome, and frequently held the highest offices of the state, from the banishment of the kings to the downfal of the republic. The most distinguished family in the gens was that of ALBUS or ALBINUS, but we also find at the commencement of the republic distinguished families of the names of MEGELLUS and TUBERTUS. The first of the Postumii, who obtained the consulship, was P. Postumius Tubertus, in B. C. 503, only six years after the expulsion of the kings. REGILLENSIS is properly an agnomen of the ALBINI, and accordingly persons with this surname are given under ALBINUS. In the Punic wars, and subsequently, we also find the surnames PYRGENSIS, TEMPSANUS, and TYMPANUS. A few Postumii are mentioned without any surname: these are given below.

POSTU'MIUS. 1. A. POSTUMIUS, tribunus militum in B. C. 180. (Liv. xl. 41.)

2. C. POSTUMIUS, tribunus militum in B. C. 168. (Liv. xlv. 6.)

3. POSTUMIUS, a soothsayer, who predicted success to Sulla, and told him to keep him in chains, and put him to death if matters did not turn out well. Plutarch (*Sull.* 9) says that this occurred when Sulla was marching upon Rome, in B. C. 88; whereas Cicero (*de Div.* i. 33) and Valerius Maximus (i. 6. § 4) relate that it happened before the battle in which Sulla defeated the Samnites.

4. M. POSTUMIUS, quaestor of Verres in his government of Sicily, B. C. 73. (Cic. *Verr.* ii. 18.)

5. CN. POSTUMIUS, was one of the supporters (*subscriptores*) of Ser. Sulpicius in his prosecution of Murena for bribery in B. C. 63. He had been a candidate for the praetorship in the same year. (Cic. *pro Mur.* 26, 27, 33.)

6. T. POSTUMIUS, an orator mentioned by Cicero with praise (*Brut.* 77), may perhaps have been the same person as the following.

7. POSTUMIUS, a friend of Cicero, belonged to the Pompeian party, and on the breaking out of the civil war, in B. C. 49, was appointed by the senate to succeed Furfanius Postumus in Sicily; but as he refused to go to the province without Cato, Fannius was sent in his stead. (Cic. *ad Att.* vii. 15. § 2.) Cicero mentions him as one of his friends in B. C. 46 (*ad Fam.* vi. 12. § 2, xiii. 69). He speaks of him again as one of the procuratores of the games of Octavius in B. C. 44 (*ad Att.* xv. 2. § 3).

8. POSTUMIUS, a legate of Caesar, whom he sent over from Greece to Italy in B. C. 48, to hasten the passage of his troops. (Appian, *B. C.* ii. 58.)

9. P. POSTUMIUS, a friend of M. Marcellus, who was murdered at Athens in B. C. 45. (Servius, ap. Cic. *ad Fam.* iv. 12. § 2.)

10. Q. POSTUMIUS, a Roman senator, was torn to pieces by order of Antony, because he meditated deserting to Augustus in B. C. 31. (Dion Cass. l. 13.)

POSTU'MIUS, architect. [POLLIO.]

POSTUMULE'NUS, is only known as a friend of Trebianus or Trebonius (Cic. *ad Fam.* vi. 10).

PO'STUMUS, which signifies a person born after the death of his father, was originally a praenomen (Varr. *L. L.* v. 60, ed. Muller), but was also used as a cognomen, of which several instances occur in the persons mentioned below.

PO'STUMUS, a Roman, to whom Horace addresses one of his odes (ii. 14). Nothing is known of him, but he may have been the same person as the Postumus to whom Propertius addresses one of his elegies (iii. 12).

PO'STUMUS, stands second on the list of the thirty tyrants enumerated by Trebellius Pollio [see AUREOLUS]. His full name was *M. Cassianus Latinius Postumus.* Of humble origin, he owed his advancement to merit, was nominated by Valerian, who entertained the strongest conviction of his worth, governor of Gaul, and was entrusted specially with the defence of the Rhenish frontier. By his aid Gallienus was enabled to repulse for some years the attacks of the barbarians; but on setting out for Illyria (A. D. 257), in order to quell

the insurrection of Ingenuus [INGENUUS], he committed his son Saloninus to the guardianship of Silvanus. Postumus, feeling slighted by this arrangement, took advantage of the disaffection of the troops towards the royal family, raised the standard of rebellion, assumed the style and title of emperor, and drove Saloninus to take refuge in Colonia Agrippina, where he was besieged, and eventually put to death upon the capture of the city. These events took place in A. D. 258 and 259, while Valerian was prosecuting his unfortunate campaign against the Persians. Whatever guilt may attach to the circumstances under which Postumus established his sway—and these are differently represented by different authorities, since Pollio declares that he was urged on by the discontent of the army and the provincials rather than by any ambition of his own, denying, at the same time, that he had any hand in the death of the youth whom he represents as having been actually consigned to his protection—it seems certain that he exercised his power with firmness, moderation, and skill. Not only were the efforts of Gallienus to take vengeance for his son signally frustrated; but while the nominal sovereign was indulging in slothful pleasures, the pretender, beloved by all to whom his influence extended, maintained a strong and just government, and preserved Gaul from the devastation of the warlike tribes upon the eastern border. Hence the titles of *Imperator* and *Germanicus Maximus*, which recur upon the medals of several successive years, are in this case something better than a mere empty boast. At length, however, his fickle subjects became weary of submitting to the strict and well-regulated discipline enforced in all departments of the state, rallied round a new adventurer named Laelianus [LAELIANUS; LOLLIANUS], and Postumus, who assuredly may claim the highest place among the numerous pageants of royalty that sprung up and disappeared with such rapidity during this disturbed epoch, was slain A. D. 267, in the tenth year of his reign. The number of coins still extant bearing the effigy of this prince, and the skilful workmanship displayed in the gold pieces especially, prove that the arts of peace were not despised in his court, while the letters S. C. stamped after the usual fashion upon the brass money, seem to indicate that he had surrounded himself with a body of counsellors, whom he chose to consider the true Roman senate.

All questions connected with this reign have been investigated, with much diligence, accuracy, and learning, by Brequigny in the *Mémoires de l'Academie de Sciences et Belles-Lettres*, vol. xxx. p. 338, &c. There is also a dissertation on the Life of Postumus by Ioach. Meierus, preserved in *Walterek Elect.* p. 203. The chief ancient authorities are, Trebell. Poll. *Trig. Tyrann.* ii.; Aurel. Vict. *de Caes.* 33, *Epit.* 32; Eutrop. ix. 7; Oros. vii. 22; Zosim. i. 38; Zonar. xii. 24. From inscriptions and medals we obtain the name given above, *M. Cassianus Latinius Postumus*, but Victor terms him Cassius *Labienus* Postumus, while Pollio uniformly designates him as *Postumius*, and erroneously limits the duration of his power to seven years. [W. R.]

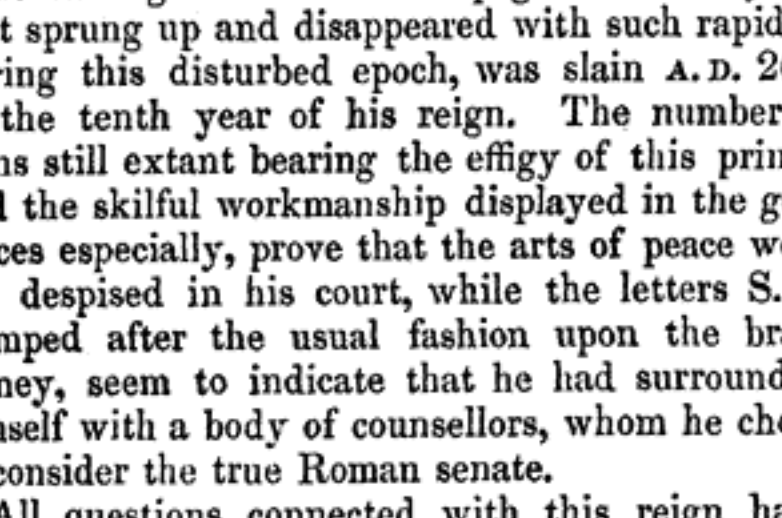

COIN OF POSTUMUS SENIOR.

PO'STUMUS, son of the foregoing, is mentioned by Trebellius Pollio, who presses in his name to swell the number of the 30 tyrants, stating that having received first the title of Caesar, and subsequently that of Augustus, he was slain along with his father. But when we recollect that notwithstanding the multitude of coins still existing of the elder Postumus, not one has been found commemorating the dignities of the younger, we are led with Eckhel to doubt the testimony of a writer notoriously inaccurate, and to conclude that no such person ever existed, or at all events that he was never invested with the title of Augustus or Caesar. (Trebell. Pollio. *Trig. Tyr.* iii.; Eckhel, vol. vii. p. 447.) It must not, however, be concealed, that in addition to the pieces described by Goltzius, which every numismatologist rejects as spurious, there are to be found in some cabinets two very rare medals, one in gold, the other in billon, bearing upon the obverse the head of the elder Postumus, with the legend IMP. C. POSTUMUS. P. F. AUG., and on the reverse the bust of a more juvenile personage, with a radiated crown, and the words INVICTO. AUG. Whether we are justified in regarding this as a representation of the younger Postumus, is a question which can hardly be answered with certainty, but the arguments adduced to prove the affirmative are far from being conclusive. (See Mionnet, *Medailles Romaines*, vol. ii. p. 70.) A cut of the billon coin is placed below. [W. R.]

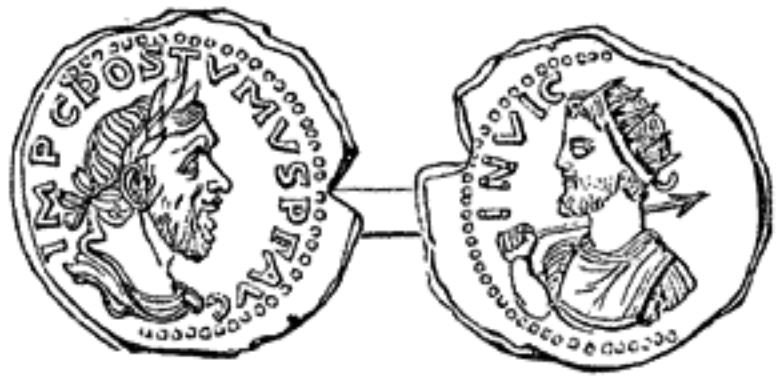

COIN OF POSTUMUS JUNIOR.

PO'STUMUS, A'CTIUS, a rhetorician, mentioned by the elder Seneca. (*Controv.* 21.)

PO'STUMUS, AGRIPPA. [AGRIPPA, p. 78.]

PO'STUMUS, CU'RTIUS. 1, 2. QU. and CN. CURTII POSTUMI, two brothers, were argentarii, with whom Verres had pecuniary dealings. One of these, Quintus, who is called by Cicero a sodalis of Verres, was afterwards a judex quaestionis in the trial of Verres. (Cic. *Verr.* i. 39, 61.)

3. M. CURTIUS POSTUMUS, was recommended by Cicero to Caesar in B. C. 54 for the post of tribune of the soldiers, which he obtained. (Cic. *ad Q. Fr.* ii. 15. § 3, iii. 1. § 3.) On the breaking out of the civil war, in B. C. 49, he espoused with zeal the cause of Caesar, and was, on that account, a disagreeable guest to Cicero, whom he visited at his Formian villa. He appears to have entertained the hope of obtaining, through Caesar's influence, some of the higher dignities in the state (*dibaphum cogitat*). It appears that Atticus was afraid lest Curtius should prevent him from leaving Italy

about this time. (Cic. *ad Att.* ix. 2, a, 5, 6, x. 13. § 3, *ad Fam.* ii. 16. § 7.) When Cicero had returned to Rome, after the defeat of the Pompeians, and considered it advisable to cultivate the friendship of Caesar, he renewed his acquaintance with Curtius, and accordingly speaks of him as one of his friends in B. C. 46; but in the following year he writes with indignation to Atticus that Curtius thinks of becoming a candidate for the consulship (*ad Fam.* vi. 12. § 2, *ad Att.* xii. 49.). After Caesar's death Curtius attacked with vehemence those persons, like Cicero, who rejoiced at Caesar's death, but defended his acts (*ad Att.* xiv. 9. § 2). Instead of Curtius *Postumus*, we frequently find Curtius *Postumius* in many manuscripts and editions of Cicero.

PO'STUMUS, M. EGNA'TIUS, one of the consules suffecti in A. D. 183.

PO'STUMUS, T. FURFA'NIUS, was one of the judices at the trial of Milo in B. C. 52, and had previously suffered injuries from Clodius. (Cic. *pro Mil.* 27.) He appears to have been praetor in Sicily in B. C. 50 and 49, and in the latter year the senate appointed Postumius as his successor (*ad Att.* vii. 5. § 2). [POSTUMIUS, No. 7.] He is again mentioned as the governor of Sicily, with the title of proconsul, in B. C. 45 (*ad Fam.* vi. 8. § 3, vi. 9).

PO'STUMUS, JU'LIUS, a paramour of Mutilia Prisca, who had great influence with Livia, the mother of Tiberius, and whom Sejanus employed to injure Agrippina, the widow of Germanicus, in the opinion of Livia, A. D. 23. (Tac. *Ann.* iv. 12.) In an inscription (Gruter, 113, 1) we find mention made of a C. Julius Sex. f. Postumus, who was praefect of Egypt under Claudius: he was probably the son of the preceding.

PO'STUMUS, POE'NIUS. [POENIUS.]

PO'STUMUS, C. RABI'RIUS, whom Cicero defended in B. C. 54 in an oration, still extant, was a Roman eques, and the son of C. Curius, a wealthy farmer of the public revenues. He was born after the death of his father, who had married the sister of C. Rabirius, whom Cicero had defended in B. C. 63, when he was accused by T. Labienus; and he was adopted by his uncle Rabirius, whose name he consequently assumed. The younger Rabirius carried on a profitable business as a money-lender, and had among his debtors Ptolemy Auletes, who had been compelled to borrow large sums of money, in order to purchase the support of the leading men at Rome, to keep him on the throne. To pay his Roman creditors, Ptolemy was obliged to oppress his subjects; and his exactions became at length so intolerable, that the Egyptians expelled him from the kingdom. He accordingly fled to Rome in B. C. 57, and Rabirius and his other creditors supplied him with the means of corrupting the Roman nobles, as they had no hopes of regaining their money except by his restoration to the throne. Ptolemy at length obtained his object, and Gabinius, the proconsul of Syria, encouraged by Pompey, marched with a Roman army into Egypt in B. C. 55. Ptolemy thus regained his kingdom. Rabirius forthwith repaired to Alexandria, and was invested by the king with the office of *Dioecetes*, or chief treasurer, no doubt with the sanction of Gabinius. In this office he had to amass money both for himself and Gabinius; but his extortions were so terrible, that Ptolemy had him apprehended, either to secure him against the wrath of the people, or to satisfy their indignation, lest they should drive him again from his kingdom. Rabirius escaped from prison, probably through the connivance of the king, and returned to Rome. But here a trial awaited him. Gabinius was accused of extortion (*repetundae*) under the provisions of the lex Julia, passed in the consulship of Caesar, B. C. 59, and was condemned to pay a considerable fine. As Gabinius was unable to pay this sum, a suit was instituted under the same law against Rabirius, who was liable to make up the deficiency, if it could be proved that he had received any of the money of which Gabinius had illegally become possessed. The suit against Rabirius was, therefore, a supplementary appendage to the cause of Gabinius. The accuser, the praetor, and the judices, were the same; and as Cicero had defended Gabinius, he also performed the same office for Rabirius. (Cic. *pro Rabirio Postumo*, passim.) The issue of the trial is not mentioned; but as the judices had condemned Gabinius, they probably did not spare his tool. We may therefore conclude that he went into banishment, like his patron, and was recalled by Caesar from exile. At all events, we find him serving under Caesar in B. C. 46, who sent him from Africa into Sicily, in order to obtain provisions for the army. (Hirt. *B. Afr.* 8.)

PO'STUMUS, Q. SEIUS, a Roman eques, said by Cicero to have been poisoned by P. Clodius, because he was unwilling to sell his house to the latter. (Cic. *pro Dom.* 44, 50, *de Harusp. Resp.* 14.)

PO'STUMUS, VI'BIUS, consul suffectus, A. D. 5, conquered the Dalmatians in A. D. 10, and received, in consequence, the honour of the triumphal ornaments. (Dion Cass. lvi. 15; Vell. Pat. ii. 116; Flor. iv. 12. § 11.)

POTA'MIUS, a Spaniard by birth, was bishop of Lisbon in the middle of the fourth century; and if the first of the pieces mentioned below be genuine, he must, in the early part of his career, have been a champion of the Catholic faith. Subsequently, however, he was a zealous Arian, and it is believed that he drew up the document known in ecclesiastical history as *The second Sirmian Creed.* [PHOEBADIUS.] The writings usually ascribed to Potamius are:—1. *Epistola ad Athanasium Episcopum Alexandrinum de Consubstantialitate Filii Dei*, in some MSS. entitled *Epistola Potamii ad Athanasium ab Arianis* (impetitum?) *postquam in Concilio Ariminensi subscripserunt*, composed in the year A. D. 355, while the opinions of the author were yet orthodox. The authenticity of this piece, however, which is characterised by great obscurity of thought and of expression, and often half barbarous in phraseology, is very doubtful. It was first published by the Benedictine D'Achery, in his *Spicilegium veterum aliquot Scriptorum*, 4to. Paris, 1661, vol. ii. p. 366, or vol. iii. p. 299, of the new edition by Baluze, fol. 1717, and will be found under its best form in Galland's *Bibliotheca Patrum*, vol. v. fol. Venet. 1769, p. 96. 2. *Sermo de Lazaro*, and 3. *Sermo de Martyrio Esaiae Prophetae.* Two discourses resembling in style the epistle to Athanasius, long attributed to Zeno, bishop of Verona, and published, without suspicion, among his works, until the brothers Ballerini (*S. Zenonis Sermones*, fol. Venet. 1739, p. 297—303) proved that they must be assigned to Potamius, whom however they supposed to be a person altogether different from the bishop of Lisbon, and belonging

to a different age. The arguments which they employ to demonstrate this last position are founded upon the second title of the *Epistola ad Athanasium* as given above, but this title Galland, Schoenemann, and others, hold to be the blunder of an ignorant transcriber. The *Sermones* will be found in Galland, and the discussions with regard to the real author in the Prolegomena to the volume, cap. x. p. xvii. [W. R.]

POT'AMO, PAPI'RIUS, a scriba of Verres, and one of the instruments of his tyranny, is called by Cicero in irony "homo severus, ex vetere illa equestri disciplina" (Cic. *Verr.* iii. 60, 66). He was originally the scriba and friend of Q. Caecilius Niger, the quaestor of Verres, and he remained with Verres, when Caecilius left the island. (Cic. *Div. in Caecil.* 9.)

PO'TAMON (Ποτάμων). 1. Of Alexandria. Of this philosopher we have notices in Diogenes Laërtius (Prooem. § 21), Porphyrius (*de Vita Plotini*, in Fabric. *Bibl. Graec.* vol. ii. p. 109, old ed.), and Suidas (*s. vv.* αἵρεσις, Ποτάμων). Many attempts have been made to reconcile, by emendation and conjecture, the discrepancies found in these notices, or to ascertain the truth regarding him. Of these an elaborate account will be found in Brucker's *Historia Criticae Philosophiae* (vol. ii. p. 193, &c.). This subject has also been investigated in a treatise by Gloeckner, entitled, *De Potamonis Alex. Philosophia Eclectica, recentiorum Platonicorum Disciplinae admodum dissimili, Disput.* 4to. Lipsiae, 1745. Of this an excellent abstract is given by Harless (in Fabric. *ibid.* vol. iii. p. 184, &c.). What is chiefly interesting and important regarding Potamon, is the fact recorded by Laërtius, that, immediately before his time (πρὸ ὀλίγου), Potamon had introduced an eclectic sect of philosophy (ἐκλεκτική τις αἵρεσις). Modern writers have made too much of this solitary fact, for we read nowhere else of this school of Potamon. The meaning of Porphyrius, in the passage referred to above, is by no means clear. It is impossible to tell whether he makes Potamon the occasional disciple of Plotinus, or Plotinus of Potamon. Suidas, in the article αἵρεσις, evidently quotes Laërtius, but in Ποτάμων he states, that he lived πρὸ Αὐγούστου, καὶ μετ' αὐτόν. Whatever meaning these words may have—for that is one of the points of discussion in this question—the two articles are irreconcileable. Indeed, Suidas exhibits his usual confusion in this name. He makes (*s. v.* Λεσβώναξ) Potamon the rhetorician [No. 2], a philosopher, and we need not encumber the question with his unsupported authority on a point of chronology. Yet, to accommodate his statement with those of Laërtius and Porphyrius, Gloeckner and Harless suppose three Potamons. For this, or even for the supposition that there were two, there seems no necessity. Setting aside the authority of Suidas, remembering the uncertainty of the time of Laërtius —to determine which his mention of Potamon may furnish a new element,—we cannot but attach much weight to the statement of Porphyrius, the contemporary of Plotinus, and who refers to Potamon, as a well-known name. We should, therefore, conclude that the Potamon mentioned by Laërtius and Porphyrius are the same, and, on a minute investigation of the passage where he is mentioned by the latter author, that he was older than Plotinus, and entrusted his children to his guardianship. He may have brought from Alexandria to Rome the idea of an eclectic school. But he had no followers in his peculiar combinations. They were supplanted by the school that endeavoured to ingraft Christianity upon the older systems of philosophy. Indeed, the short notice given by Laërtius does not entitle Potamon to the distinction invariably conferred upon him, that he was the first to introduce an eclectic school; though, probably, he was the first who taught at Rome a system so called.

Laërtius states briefly a few of his tenets, derived from his writings, from which we can only learn that he combined the doctrines of Plato with the Stoical and Aristotelian, and not without original views of his own. According to Suidas he wrote a commentary on the Republic of Plato.

2. Of Mytilene (Strab. xiii. p. 617), son of Lesbonax the rhetorician, was himself a rhetorician, in the time of Tiberius Caesar, whose favour he enjoyed (Suidas, *s. v.*). Westermann, indeed, makes him a teacher of Tiberius, but this is stated nowhere else (*Geschichte Griech. Bered.* p. 106). He is mentioned as an authority regarding Alexander the Great, by Plutarch (*Alex.* 61). It is, probably, he whom Lucian states to have attained the age of ninety (*Macrob.* § 23). Suidas informs us that, in addition to his life of Alexander the Great, he wrote several other works, namely, Ὅροι Σαμίων, Βρούτου ἐγκώμιον, Περὶ τελείου ῥήτορος. And, to the treatises mentioned by Suidas, should probably be added that περὶ τῆς διαφορᾶς, quoted by Ammonius in his treatise περὶ ὁμοίων καὶ διαφόρων λέξεων, *s. v.* ἐρωτᾷν. (Suidas, *s. vv.* Θεοδώρος Γαδαρεύς, Λεσβώναξ, Ποτάμων.)

3. A poet, sneered at by Lucillius. (*Anth. Graec.* vol. iii. p. 44, Jacobs.) [W. M. G.]

POTHAEUS (Ποθαῖος), a Greek architect, of unknown age and country, who, in conjunction with Antiphilus and Megacles, made the treasury of the Carthaginians at Olympia. (Paus. vi. 19. § 4. s. 7.) [P. S.]

POTHEINUS (Ποθεῖνος), artists. 1. An Athenian sculptor, whose name is preserved on an inscription which was affixed to the portrait-statue of a certain Nymphodotus, in the palaestra at Athens. (Böckh, *Corp. Inscr.* No. 270, vol. i. p. 375. The inscription, as explained by Böckh, reads thus, Εἰκόνα τήνδε Ποθεῖνος .... τεύξας ἀνέθηκατο, which can only mean that Potheinus was both the sculptor and the dedicator of the statue. That artists not unfrequently dedicated their own works, is shown by Welcker, *Kunstblatt*, 1827, No. 83; comp. R. Rochette, *Lettre à M. Schorn*, p. 392).

2. A vase-painter, whose name appears on a beautiful vessel, in the ancient style, representing the contest of Thetis and Peleus, which was found in 1833 at Ponte dell' Abbadia, and is now in the museum at Berlin. It is doubtful whether the name inscribed on the vase is Ποθεῖνος or Πείθινος; but it looks more like the latter. (Levezow, *Verzeichniss*, No. 1005, p. 246; Gerhard, *Berlins Ant. Bildwerke*, No. 1005, p. 291; R. Rochette, *Lettre à M. Schorn*, pp. 56, 57.) [P. S.]

POTHI'NUS, an eunuch, the guardian of the young king Ptolemy, and the regent of the kingdom, recommended the assassination of Pompey, when the latter fled for refuge to Egypt after the loss of the battle of Pharsalia in B. C. 48 (Lucan, viii. 484, &c.). He plotted against Caesar when he came to Alexandria, later the same year. It

was Pothinus who placed Achillas over the Egyptian forces, with directions to seize a favourable opportunity for attacking Caesar, but he himself remained with the young king in the quarters of Caesar. But as he was here detected in carrying on a treasonable correspondence with Achillas, he was put to death by order of Caesar. (Caes. *B. C.* iii. 108, 112 ; Dion Cass. xlii. 36, 39 ; Plut. *Caes.* 48, 49 ; Lucan, x. 333, &c. 515, &c.)

POTHOS (Πόθος), a personification of love or desire, was represented along with Eros and Himeros, in the temple of Aphrodite at Megara, by the hand of Scopas. (Paus. i. 43. § 6 ; Plin. *H. N.* xxxvi. 4, 7.) [L. S.]

POTI'TIA GENS, one of the most ancient patrician gentes at Rome, but it never attained any historical importance. The Potitii were, with the Pinarii, the hereditary priests of Hercules at Rome: the legend which related the establishment of the worship of this god, is given under PINARIA GENS. It is further stated that the Potitii and Pinarii continued to discharge the duties of their priesthood till the censorship of App. Claudius (B. C. 312), who induced the Potitii, by the sum of 50,000 pounds of copper, to instruct public slaves in the performance of the sacred rites ; whereat the god was so angry, that the whole gens, containing twelve families and thirty grown up men, perished within a year, or, according to other accounts, within thirty days, and Appius himself became blind (Liv. ix. 29 ; Festus, p. 237, ed. Müller ; Val. Max. i. 1. § 17). Niebuhr remarks that if there is any truth in the tale respecting the destruction of the Potitia gens, they may have perished in the great plague which raged fifteen or twenty years later, since such legends are not scrupulous with respect to chronology. The same writer further observes that it is probable that the worship of Hercules, as attended to by the Potitii and the Pinarii, was a form of religion peculiar to these gentes, and had nothing to do with the religion of the Roman state ; and that as App. Claudius wished to make these *sacra privata* part of the *sacra publica*, he induced the Potitii to instruct public slaves in the rites, since no foreign god could have a flamen. (Niebuhr, *Hist. of Rome*, vol. iii. p. 309.)

POTI'TUS, P. AFRA'NIUS, vowed during an illness of Caligula, to sacrifice his life, if the emperor recovered, expecting to be rewarded for his devotion. But when Caligula got well, and Afranius was unwilling to fulfill his vow, the emperor had him decked out like a sacrificial victim, paraded through the streets, and then hurled down from the eminence (*ex aggere*) by the Colline gate. (Dion Cass. lix. 8 ; Suet. *Cal.* 27.)

POTI'TUS, VALE'RIUS. Potitus was the name of one of the most ancient and most celebrated families of the Valeria Gens. This family, like many of the other ancient Roman families, disappears about the time of the Samnite wars ; but the name was revived at a later period by the Valeria gens, as a praenomen : thus we find mention of a Potitus Valerius Messalla, who was consul suffectus in B. C. 29. The practice of using extinct family-names as praenomens was common to other gentes : as for instance in the Cornelia gens, where the Lentuli adopted, as a praenomen, the extinct cognomen of Cossus. [COSSUS ; LENTULUS.]

1. L. VALERIUS POTITUS, consul B. C. 483 and 470, the founder of the family, was a relation of the celebrated P. Valerius Publicola ; but it is a matter of dispute whether he was his brother or his nephew. Dionysius, it is true, calls him (viii. 77) his brother * ; but it has been conjectured by Glareanus, Gelenius, and Sylburg, that we ought to read ἀδελφιδοῦς or ἀδελφόπαις instead of ἀδελφός ; and this conjecture is confirmed by the fact that Dionysius elsewhere (viii. 87) speaks of him as the son of Marcus, whereas we know that the father of Publicola was Volusus. If Potitus was the son of Marcus, he was probably the son of the M. Valerius who was consul B. C. 505, four years after the kings were expelled, and who is described in the Fasti as M. Valerius Vol. f. Volusus. Moreover, seeing that Potitus was consul a second time B. C. 470, that is, thirty-nine years after the expulsion of the kings, it is much more likely that he should have been a nephew than a brother of the man who took such a prominent part in the events of that time. We may, therefore, conclude with tolerable certainty that he was the nephew of Publicola.

Potitus is first mentioned in B. C. 485, in which year he was one of the *quaestores parricidii*, and, in conjunction with his colleague, K. Fabius, impeached Sp. Cassius Viscellinus before the people. [VISCELLINUS.] (Liv. ii. 41 ; Dionys. viii. 77.) He was consul in B. C. 483, with M. Fabius Vibulanus (Liv. ii. 42 ; Dionys. viii. 87), and again in 470 with Ti. Aemilius Mamercus. In the latter year he marched against the Aequi ; and as the enemy would not meet him in the open field, he proceeded to attack their camp, but was prevented from doing so by the indications of the divine will. (Liv. ii. 61, 62 ; Dionys. ix. 51, 55.)

2. L. VALERIUS POTITUS, consul with M. Horatius Barbatus, in B. C. 449. Dionysius calls him a grandson of the great P. Valerius Publicola, and a son of the P. Valerius Publicola, who was consul in B. C. 460, and who was killed that year in the assault of the Capitol, which had been seized by Herdonius (Dionys. xi. 4) ; and hence we find him described as L. Valerius *Publicola* Potitus. But we think it more probable that he was the son or grandson of L. Valerius Potitus [No. 1] ; first, because we find that Livy, Cicero, and Dionysius, invariably give him the surname of Potitus, and never that of Publicola, and secondly because the great popularity of Potitus would naturally give origin to the tradition that he was a lineal descendant of that member of the gens, who took such a prominent part in the expulsion of the kings.

The annals of the Valeria gens recorded that L. Valerius Potitus was the first person who offered opposition to the decemvirs ; and whether this was the case or not, there can be no doubt that he took a leading part in the abolition of the tyrannical power. He and M. Horatius are represented as the leaders of the people against Ap. Claudius after the murder of Virginia by her father ; and when the plebeians had seceded to the Sacred Hill, he and Horatius were sent to them by the senate, as the only acceptable members, to negotiate the terms of peace. In this mission they succeeded ; the decemvirate was abolished, and the two friends of the plebs, Valerius and Horatius, were elected consuls, B. C. 449. Their consulship is memorable by the

* Dionysius also calls him L. Valerius *Publicola*, but this is opposed to the Fasti, and is in itself improbable.

enactment of the celebrated *Valeriae et Horatiae Leges*, which secured the liberties of the plebs, and gave them additional power in the state. 1. The first law is said to have made a plebiscitum binding on the whole people, but Niebuhr supposes that the sanction of the senate and the confirmation of the curiae were necessary to give a plebiscitum the full force of a lex. [Comp. PHILO, p. 298, a.] 2. The second law enacted that whoever should procure the election of a magistrate without appeal should be outlawed, and might be killed by any one with impunity. 3. The third law declared that, whoever harmed the tribunes of the plebs, the aediles, the judices, or the decemvirs, should be outlawed and accursed. It is doubtful who are meant by the judices and decemvirs: various conjectures have been made on the point by modern writers (Niebuhr, *Hist. of Rome*, vol. ii. p. 368; Arnold, *Hist. of Rome*, vol. i. p. 319). After the enactment of these laws, the consuls proceeded to march against the foreign enemies of the state. The people flocked to the standards of the popular consuls, and fought with enthusiasm under their orders. They accordingly met with great success; Valerius defeated the Aequi and the Volsci, Horatius the Sabines, and both armies returned to Rome covered with glory. The senate, however, refused to grant a triumph to these traitors to their order; whereupon the centuries conferred upon them this honour by their supreme authority, regardless of the opposition of the senate. (Liv. iii. 39—41, 49—55, 61—64; Dionys. xi. 4, &c. 45, &c.; Cic. *de Rep.* ii. 31, *Brut.* 14; Niebuhr, *Hist. of Rome*, vol. ii. pp. 345—376.) In B. C. 446 Valerius was chosen by the centuries one of the quaestores parricidii (Tac. *Ann.* xi. 22; respecting the statement in Tacitus, see *Dict. of Antiq. s. v. Quaestor*).

3. C. VALERIUS POTITUS VOLUSUS, described in the Capitoline Fasti as L. F. VOLUSI N., was consular tribune B. C. 415 (Liv. iv. 49), and consul with M'. Aemilius Mamercinus, B. C. 410. In his consulship he distinguished himself by his opposition to the agrarian law of the tribune M. Maenius; and he recovered the Arx Carventana, which had been taken by the Volsci, in consequence of which he entered the city in an ovation. He was consular tribune a second time in B. C. 407, and a third time in B. C. 404. (Liv. iv. 57, 61.)

4. L. VALERIUS POTITUS, described in the Capitoline Fasti as L. F. P. N., consular tribune five times, namely in B. C. 414, 406, 403, 401, 398 (Liv. iv. 49, 58, v. 1, 10, 14). He was also twice consul; first in B. C. 393, with P. Cornelius Maluginensis Cossus, in which year both consuls had to resign, through some fault in the auspices (*vitio facti*), and L. Lucretius Flavus Tricipitinus and Ser. Sulpicius Camerinus were chosen in their stead; and a second time in the following year, B. C. 392, with M. Manlius, in which year both the consuls celebrated the great games, which had been vowed by the dictator M. Furius, and also carried on war against the Aequi. In consequence of their success in this war, Valerius obtained the honour of a triumph, and Manlius of an ovation (Liv. v. 31; Dionys. i. 74). In the same year Valerius was the third interrex appointed for holding the comitia (Liv. v. 31), and in B. C. 390, the year in which Rome was taken by the Gauls, he was magister equitum to the dictator M. Furius Camillus. (Liv. v. 48.)

5. P. VALERIUS POTITUS PUBLICOLA, described in the Capitoline Fasti, as L. F. L. N., and consequently a son of No. 4, was consular tribune six times, namely, in B. C. 386, 384, 380, 377, 370, and 367. (Liv. vi. 6, 18, 27, 32, 36, 42.)

6. C. VALERIUS POTITUS, a son of No. 3, judging from his praenomen, was consular tribune, B. C. 370. (Liv. vi. 36.)

7. C. VALERIUS POTITUS FLACCUS, probably son or grandson of No. 6, was consul B. C. 331, with M. Claudius Marcellus. Livy says, that in some annals Valerius appeared with the cognomen of Potitus, and in others with that of Flaccus (Liv. viii. 18). Orosius, who mentions Valerius (iii. 10), calls him simply Valerius Flaccus, without the cognomen of Potitus. It is probable that he was the first of the family who assumed the surname of Flaccus, and that his descendants dropped the name of Potitus. If this supposition is correct, the Flacci, who became afterwards a distinguished family of the Valeria gens, would be sprung from this Valerius Potitus. [FLACCUS, VALERIUS.]

8. L. VALERIUS POTITUS, probably a brother of No. 7, was magister equitum in B. C. 331, to the dictator Cn. Quintilius Varus. (Liv. viii. 18.)

9. M. VALERIUS MAXIMUS POTITUS, consul B. C. 286. [MAXIMUS, VALERIUS, No. 6.]

POTO'NE. [PERICTIONE.]

PRACHIAS, artist. [PRAXIAS.]

PRAECI'LIUS, the name of a father and a son, whom Cicero recommended to Caesar in B. C. 45. (Cic. *ad Fam.* xiii.)

PRAECONI'NUS, L. VALE'RIUS, a legatus who was defeated and killed by the Aquitani a year before Caesar's legatus, P. Crassus, made war upon this people, B. C. 56 (Caesar, *B. G.* iii. 20). This defeat of Praeconinus is not mentioned by any other writer, and we know nothing of him or of the history of the war.

PRAENESTI'NA, a surname of the Roman Fortuna, who had a temple and oracle at Praeneste. (Ov. *Fast.* vi. 62; Suet. *Domit.* 15; comp. FORTUNA.) [L. S.]

PRAESENS, BRU'TTIUS, to whom one of Pliny's letters is addressed (*Ep.* vii. 3.), was probably the father of the following Praesens.

PRAESENS, BRU'TTIUS, the father of Crispina, wife of the emperor Commodus. He is generally supposed to be the C. Bruttius Praesens who appears in the Fasti as consul for A. D. 153, and again for A. D. 180. There is also a C. Bruttius Praesens marked as having been consul for the second time in A. D. 139, and another as consul in A. D. 217. (Capitolin. *M. Aurel.* 27; Lamprid. *Commod.* 12; Censorin. 21.) [W. R.]

PRAETEXTA'TUS, C. ASI'NIUS, consul A. D. 242, with C. Vettius Atticus. (Fasti; Capitol. *Gord.* 26.)

PRAETEXTATUS, ATEIUS. [ATEIUS.]

PRAETEXTA'TUS, SULPI'CIUS. 1. Q. SULPICIUS PRAETEXTATUS consular tribune, B. C. 434. There was considerable difference in the annalists respecting the supreme magistrates for this year; we learn from Livy that Valerius Antias and Q. Tubero made Q. Sulpicius one of the consuls for the year. (Liv. iv. 23; Diod. xii. 53.)

2. SER. SULPICIUS PRAETEXTATUS, four times consular tribune, namely in B. C. 377, 376, 370, 368. He married the elder daughter of M. Fabius Ambustus; and it is said that the younger daughter of Fabius, who was married to Licinius Stolo, urged on her husband to procure the consulship for

the plebeians, as she was jealous of the honours of her sister's husband. Niebuhr has pointed out the worthlessness and contradictions in this tale. (Liv. vi. 32—34, 36, 38; Niebuhr, *Hist. of Rome*, vol. iii. pp. 2, 3.)

PRAETEXTA'TUS, VE'TTIUS AGO'RIUS, a senator of distinguished ability and uncorrupted morals, was proconsul of Achaia in the reign of Julian, Praefectus Urbi under Valentinian I., and Praefectus Praetorio under Theodosius. He died in the possession of the last office, when he was consul elect. (Amm. Marc. xxii. 7, xxvii. 9, xxviii. 1; Zosim. iv. 3; Symmach. *Ep.* x. 26; Valesius, *ad Amm. Marc.* xxii. 7.) It was at the house of this Vettius Praetextatus that Macrobius supposes the conversation to have taken place, which he has recorded in his *Saturnalia*. [See Vol. II. p. 888.]

PRA'TINAS (Πρατίνας), one of the early tragic poets who flourished at Athens at the beginning of the fifth century, B. C., and whose combined efforts brought the art to its perfection, was a native of Phlius, and was therefore by birth a Dorian. His father's name was Pyrrhonides or Encomius. It is not stated at what time he went to Athens, but we find him exhibiting there, in competition with Choerilus and Aeschylus, about Ol. 70, B. C. 500—499. (Suid. *s. v.*, Αἰσχύλος, Πρατίνας.) Of the two poets with whom he then contended. Choerilus had already been twenty years before the public, and Aeschylus now appeared, for the first time, at the age of twenty-five; Pratinas, who was younger than the former, but older than the latter, was probably in his full vigour at this very period.

The step in the progress of the art, which was ascribed to Pratinas, is very distinctly stated by the ancient writers; it was the separation of the satyric from the tragic drama (Suid. *s. v.*, πρῶτος ἔγραψε Σατύρους; Acro, *ad Hor. Art. Poët.* 230, reading *Pratinae* for *Cratini;* respecting the alleged share of Choerilus in this improvement, see CHOERILUS, Vol. I. p. 697, b.) The change was a very happy one; for it preserved a highly characteristic feature of the older form of tragedy, the entire rejection of which would have met with serious obstacles, not only from the popular taste, but from religious associations, and yet preserved it in such a manner as, while developing its own capabilities, to set free the tragic drama from the fetters it imposed. A band of Satyrs, as the companions of Dionysus, formed the original chorus of tragedy; and their jests and frolics were interspersed with the more serious action of the drama, without causing any more sense of incongruity than is felt in the reading of those jocose passages of Homer, from which Aristotle traces the origin of the satyric drama and of comedy. As however tragedy came to be separated more and more from any reference to Dionysus, and the whole of the heroic mythology was included in its range of subjects, the chorus of Satyrs of course became more and more impracticable and absurd, and at the same time the jocose element, which formed an essential part of the character of the chorus of Satyrs, became more and more incongruous with the earnest spirit and thrilling interest of the higher tragic dramas. It is easy to enter into the fun of the *Prometheus the Fire-kindler*, where an old Satyr singes his beard in attempting to embrace the beautiful fire; but it is hard to fancy what the poet could have done with a chorus of Satyrs, in place of the ocean nymphs, in the *Prometheus Bound*. The innovation of Pratinas at once relieved tragedy of this incubus, and gave the Satyrs a free stage for themselves; where, by treating the same class of subjects on which the tragedies were founded, in a totally different spirit, the poet not only preserved so venerable and popular a feature of his art as the old chorus, but also, in the exhibition of tetralogies, afforded a wholesome relaxation, as well as a pleasant diversion, to the overstrained minds of the spectators.

It has been suggested by some writers, that Pratinas was induced to cultivate the satyric drama by his fear of being eclipsed by Æschylus in tragedy; a point which is one of pure conjecture. It is more to the purpose to observe that the early associations of Pratinas would very probably imbue him with a taste for that species of the drama; for his native city, Phlius, was the neighbour of Sicyon, the home of those "tragic choruses," on the strength of which the Dorians claimed to be the inventors of tragedy: it was adjacent also to Corinth, where the cyclic choruses of Satyrs, which were ascribed to Arion, had been long established. (Herod. v. 67; Themist. *Orat.* xix.; Aristot. *Poët.* 3; Bentley, *Phal.*)

The innovation of Pratinas, like all the great improvements of that age of the development of the drama, was adopted by his contemporaries; but Pratinas is distinguished, as might be expected, by the large proportion of his satyric dramas; having composed, according to Suidas, fifty plays, of which thirty-two were satyric. He gained but one prize. (Suid. *s. v.*) Böckh, however, by an alteration in the text of Suidas, ιϐ′ for λϐ′, assigns to Pratinas only twelve satyric dramas, thus leaving a sufficient number of tragedies to make three for every satyric drama, that is, twelve tetralogies and two single plays. (*Trag. Gr. Princ.* p. 125.) In merit, the satyric dramas of Pratinas were esteemed the first, except only those of Aeschylus. (Paus. ii. 13. § 16.) His son Aristias was also highly distinguished for his satyric plays. [ARISTIAS.]

Pratinas ranked high among the lyric, as well as the dramatic poets of his age. He cultivated two species of lyric poetry, the hyporcheme and the dithyramb, of which the former was closely related to the satyric drama by the jocular character which it often assumed, the latter by its ancient choruses of Satyrs. Pratinas may perhaps be considered to have shared with his contemporary Lasus the honour of founding the Athenian school of dithyrambic poetry. Some interesting fragments of his hyporchemes are preserved, especially a considerable passage in Athenaeus (i. p. 22, a.) which gives an important indication of the contest for supremacy, which was then going on both between poetry and music, and between the different kinds of music. The poet complains that the voices of the singers were overpowered by the noise of the flutes, and expresses his desire to supplant the prevailing Phrygian melody by the Dorian. It is impossible to say how much of his lyric poetry was separate from his dramas; in which, both from the age at which he lived, and from express testimony, we know that great importance was assigned not only to the songs, but also to the dances of the chorus. In the passage just cited Athenaeus mentions him as one of the poets who

were called ὀρχηστικοί, from the large part which the choral dances bore in their dramas.

(Casaub. *de Satyr. Poes. Graec.* lib. i. c. 5; Näke, *Choeril.* p. 12; Müller, *Dorier*, vol. ii. pp. 334, 361, 362, 2nd ed., *Gesch. d. Griech. Lit.* vol. ii. p. 39, Eng. trans. vol. i. p. 295; Ulrici, *Gesch. d. Hell. Dichtk.* vol. ii. pp. 497, f.; Bode, *Gesch. d. Hell. Dichtk.* vol. iii. pt. i. pp. 79, f.; Welcker, *die Griech. Trag.* pp. 17, 18, *Nachtr. z. Aesch. Trilog.* p. 276; Kayser, *Hist. Crit. Trag. Graec.* p. 70.) [P. S.]

PRAXA'GORAS (Πραξαγόρας), an Athenian, lived after the time of Constantine the Great, probably under his sons. He wrote at the age of nineteen, two books on the Athenian kings; at the age of twenty-two, two books on the history of Constantine; and at the age of thirty-one, six books on the history of Alexander the Great. All these works were written in the Ionic dialect. None of them has come down to us with the exception of a few extracts made by Photius, from the history of Constantine. In this work Praxagoras, though a heathen, placed Constantine before all other emperors. (Phot. *Cod.* 62.)

PRAXA'GORAS (Πραξαγόρας), a celebrated physician, who was a native of the island of Cos. (Galen, *de Uteri Dissect.* c. 10, vol. ii. p. 905, et alibi.) His father's name was Nicarchus* (Galen, *loco cit.; de Facult. Nat.* ii. 9, vol. ii. p. 141, *de Tremore*, c. 1, vol. vii. p. 584), and he belonged to the family of the Asclepiadae (id. *de Meth. Med.* i. 3, vol. x. p. 28). He was the tutor of Philotimus (id. *loco cit.; de Aliment. Facult.* i. 12, vol. vi. p. 509), Plistonicus (Cels. *de Med.* i. praef. p. 6), and Herophilus (Galen, *de Differ. Puls.* iv. 3, vol. viii. p. 723, *de Meth. Med.* i. 3, vol. x. p. 28, *de Tremore*, c. 1, vol. vii. p. 585); and as he was a contemporary of Chrysippus, and lived shortly after Diocles Carystius (Cels. *de Med.* i. praef., p. 5; Pliny, *H. N.*, xxvi. 6), he may be safely placed in the fourth century B. C. He belonged to the medical sect of the Dogmatici (Galen, *Introd.* c. 4, vol. xiv. p. 683), and was celebrated for his knowledge of medical science in general, and especially for his attainments in anatomy and physiology. He was one of the chief defenders of the humoral pathology, who placed the seat of all diseases in the humours of the body (id. *ibid.* c. 9, p. 699). He is supposed by Sprengel (*Hist. de la Méd.*, vol. i. p. 422, 3), Hecker (*Gesch. der Heilk.* vol. i. p. 219), and others, to have been the first person who pointed out the distinction between the veins and the arteries; but this idea is controverted (and apparently with success) by M. Littré (*Œuvres d'Hippocr.* vol. i. p. 202, &c.), who shows that the distinction in question is alluded to by Aristotle (if the treatise *de Spiritu* be genuine), Hippocrates (or at least the author of the treatise *de Articulis*, who was anterior to Praxagoras), Diogenes Apolloniates, and Euryphon. Many of his anatomical opinions have been preserved, which show that he was in advance of his contemporaries in this branch of medical knowledge. On the other hand, several curious and capital errors have been attributed to him, as, for instance, that the heart was the source of the nerves (an opinion which he held with Aristotle), and that the ramifications of the artery, which he saw issue from the heart, were ultimately converted into nerves, as they contracted in diameter (Galen, *de Hippocr. et Plat. Decr.* i. 6, vol. v. p. 187).* Some parts of his medical practice appear to have been very bold, as, for instance, his venturing, in cases of ileus when attended with introsusception, to open the abdomen in order to replace the intestine (Cael. Aurel. *de Morb. Acut.* iii. 17, p. 244). He wrote several medical works, of which only the titles and some fragments remain, preserved by Galen, Caelius Aurelius, and other writers. A fuller account of his opinions may be found in Sprengel's *Hist. de la Méd.*, and Kühn's *Commentatio de Praxagora Coo*, reprinted in the second volume of his *Opuscula Academica Medica et Philologica*, p. 128, &c. There is an epigram by Crinagoras, in honour of Praxagoras in the Greek Anthology. (*Anth. Plan.* 273.) [W. A. G.]

PRAXASPES (Πραξάσπης), a Persian, who was high in favour with king Cambyses, and acted as his messenger. By his means Cambyses had his brother Smerdis assassinated. In one of his fits of madness, Cambyses shot the son of Praxaspes with an arrow through the heart, in the presence of his father. When the news of the usurpation of Smerdis reached Cambyses, he naturally suspected Praxaspes of not having fulfilled his directions. The latter, however, succeeded in clearing himself. After the death of Cambyses, the Magians deemed it advisable to endeavour to secure the co-operation of Praxaspes, as he was the only person who could certify the death of Smerdis, having murdered him with his own hands. He at first assented to their proposals, but having been directed by them to proclaim to the assembled Persians that the pretender was really the son of Cyrus, he, on the contrary, declared the stratagem that was being practised, and then threw himself headlong from the tower on which he was standing, and so perished. (Herod. iii. 30, 33, 34, 62, 66, 74.) [C. P. M.]

PRA'XIAS (Πραξίας), artists. 1. An Athenian sculptor of the age of Pheidias, but of the more archaic school of Calamis, commenced the execution of the statues in the pediments of the great temple of Apollo at Delphi, but died while he was still engaged upon the work, which was completed by another Athenian artist, Androsthenes, the disciple of Eucadmus. (Paus. x. 19. § 3. s. 4.)

The date of Praxias may be safely placed about Ol. 83, B. C. 448, and onwards. His master Calamis flourished about B. C. 467, and belonged to the last period of the archaic school, which immediately preceded Pheidias. [See PHEIDIAS, p. 245, b.] Moreover, the indications which we have of the time when the temple at Delphi was decorated by a number of Athenian artists, point to the period between B. C. 448 and 430, and go to show that the works were executed at about the very time

* In Galen, *Comment. in Hippocr.* "*Aphor.*" i. 12, vol. xvii. pt. ii. p. 400. Νικάνδρου must be a mistake for Νικάρχου. In some modern works his father is called *Nearchus*, but perhaps without any ancient authority.

* As the word νεῦρον sometimes signifies *a ligament*, as well as a *nerve*, in the ancient writers (see note to the Oxford edition of Theophilus *de Corp. Hum. Fabr.* p. 204, l. 5), Sprengel and others have supposed that the word bears this meaning in the passage referred to, but Kühn, with more probability considers that the more common signification of the word is the true one (*Opusc.* vol. ii. p. 140).

when the temples of Athena at Athens, and of Zeus at Olympia, were being adorned by Pheidias and his disciples. (Comp. PHEIDIAS, p. 248, b.; POLYGNOTUS, p. 467, b.; and Müller, *Phid.* pp. 28, 29.)

The sculptures themselves are described by Pausanias (*l. c.*) very briefly as consisting of Artemis and Leto, and Apollo and the Muses, and also the setting sun and Dionysus and the women called Thyiades. In all probability, the first collection of statues, those connected with the genealogy of Apollo, occupied the front pediment, and the other pediment was filled with the remaining sculptures, namely those connected with the kindred divinity Dionysus, the inventor of the lyre and the patron of the dithyramb. As the temple was one of the largest in Greece, it is likely that there were, in each pediment, other figures subordinate to those mentioned by Pausanias. (Welcker, *die Vorstellungen der Giebelfelder und Metopen an dem Tempel zu Delphi*, in the *Rheinisches Museum*, 1842, pp. 1—28).

2. A vase-painter, whose name appears on one of the Canino vases, on which the education of Achilles is represented. The name, as reported by M. Orioli, the discoverer of the vase, is Πραχίας, ΓΡΑ+ΙΑϟ, a proper name, so totally unknown, as to raise a strong suspicion that the name has either been miswritten or misread, and that it ought to be ΓΡΑ+ϟΙΑϟ. There is a similar diversity in the name of the vase-painter Exechias. (Raoul-Rochette, *Lettre à M. Schorn*, p. 57. Comp. pp. 44, 45, and De Witte, in the *Revue de Philologie*, 1847, vol. ii. p. 422.) [P. S.]

PRAXI'DAMAS (Πραξιδάμας). 1. A writer on poetry or music, probably the latter. Suidas is the only author who expressly mentions him (*s. v.* ψιάζειν). Harpocration (*s. v.* Μουσαῖος) seems to allude to memoirs of Praxidamas, written by Aristoxenus. He must, therefore, have lived between the time of Democritus, B. C. 460, and that of Aristoxenus, B. C. 320. (See Jonsius, *de Script. Hist. Phil.* i. 14. 8, &c.)

2. The first athlete who erected a statue of himself at Olympia (Ol. 59, B. C. 544), to commemorate his victory with the *cestus*. (Paus. vi. 18; Pindar. *Nem.* vi. 27, &c.) [W. M. G.]

PRAXI'DICE (Πραξιδίκη), i. e. the goddess who carries out the objects of justice, or watches that justice is done to men. When Menelaus arrived in Laconia, on his return from Troy, he set up a statue of Praxidice near Gytheium, not far from the spot where Paris, in carrying off Helen, had founded a sanctuary of Aphrodite Migonitis (Paus. iii. 22. § 2). Near Haliartus, in Boeotia, we meet with the worship of Praxidicae, in the plural (ix. 33. § 2), who were called daughters of Ogyges, and their names are Alalcomenia, Thelxinoea, and Aulis (ix. 33. § 4; Suid. *s. v.*; Steph. Byz. *s. v.* Τρεμίλη). Their images consisted merely of heads, and their sacrifices only of the heads of animals. With the Orphic poets Praxidice seems to be a surname of Persephone. (Orph. *Argon.* 31, *Hymn.* 28. 5; comp. Müller, *Orchom.* p. 122, 2d edit.) [L. S.]

PRAXILLA (Πράξιλλα), of Sicyon, a lyric poetess, who flourished about Ol. 82. 2, B. C. 450, and was one of the nine poetesses who were distinguished as the Lyric Muses (Suid. *s. v.*; Euseb. *Chron. s. a.*; Antip. Thess. *Ep.* 23; Brunck, *Anal.* vol. ii. p. 114, *Anth. Pal.* ix. 26.) Her scolia were among the most celebrated compositions of that species. (Ath. xv. p. 694, a.) She was believed by some to be the author of the scolion preserved by Athenaeus (p. 695, c.), and in the Greek Anthology (Brunck, *Anal.* vol. i. p. 157), which was extremely popular at Athens (Paus. *ap. Eustath. ad Il.* ii. 711; Aristoph. *Vesp.* 1231, et Schol.). She also composed dithyrambs (Hephaest. 9, p. 22, ed. Gaisf.)

This poetess appears to have been distinguished for the variety of her metres. The line of one of her dithyrambs, which Hephaestion quotes in the passage just referred to, is a dactylic hexameter: it must not, however, be inferred that her dithyrambs were written in heroic verse, but rather that they were arranged in dactylic systems, in which the hexameter occasionally appeared. One species of logaoedic dactylic verse was named after her the Praxilleian (Πραξίλλειον), namely,

– ∪ ∪ – ∪ ∪ – ∪ ∪ – ∪ – ∪

as in the following fragment: —

ὦ διὰ τῶν θυρίδων καλὸν ἐμβλέποισα,
παρθένε τὰν κεφαλάν, τὰ δ' ἔνερθε νύμφα,

which only differs from the Alcaic by having one more dactyl. (Hephaest. 24, p. 43; Hermann, *Elem. Doct. Metr.* p. 231.) Another verse named after her was the Ionic a Majore trimeter brachycatalectic. (Hephaest. 36, p. 63.)

The few fragments and references to her poems, which we possess, lead to the supposition that the subjects of them were chiefly taken from the erotic stories of the old mythology especially as connected with the Dorians. In one of her poems, for example, she celebrated Carneius as the son of Zeus and Europa, as educated by Apollo and Leto, and as beloved by Apollo (Paus. iii. 13. § 3, s. 5; Schol. *ad Theocr.* v. 83): in another she represented Dionysus as the son of Aphrodite (Hesych. *s. v.* Βάκχου Διώνης): in one she sang the death of Adonis (Zenob. *Prov.* iv. 21), and in another the rape of Chrysippus by Zeus. (Ath. xiii. p. 603, a.) She belongs decidedly to the Dorian school of lyric poetry, but there were also traces of Aeolic influence in her rhythms, and even in her dialect. Tatian (*adv. Graec.* 52, p. 113, ed. Worth) mentions a statue of her, which was ascribed to Lysippus. (Fabric. *Bibl. Graec.* vol. ii. pp. 136, 137; Müller, *Hist. of Greek Lit.* vol. i. pp. 188, 189; Bode, *Gesch. d. Hellen. Dichtkunst*, vol. ii. pt. 2. p. 11. n. 120, f.) [P. S.]

PRAXION (Πραξίων), a Greek writer, on the history of Megara (Suidas, Harpocrat. and Phot. *s. v.* Σκίρον; Schol. *ad Aristoph. Eccles.* 18.)

PRAXI'PHANES (Πραξιφάνης). 1. A Peripatetic philosopher, was a native either of Mytilene (Clem. Alex. i. p. 365, ed. Potter), or of Rhodes (Strab. xiv. p. 655). He lived in the time of Demetrius Poliorcetes and Ptolemy Lagi, and was a pupil of Theophrastus, about B. C. 322 (Proclus, i. *in Timaeum*; Tzetzes, *ad Hesiod. Op. et Dies*, 1.) He subsequently opened a school himself, in which Epicurus is said to have been one of his pupils (Diog. Laërt. x. 13). Praxiphanes paid especial attention to grammatical studies, and is hence named along with Aristotle as the founder and creator of the science of grammar (Clemens Alex. *l. c.*; Bekker, *Anecdot.* ii. p. 229, where Πραξιφάνους should be read instead of Ἐπιφάνους). Of the writings of Praxiphanes, which appear to have been numerous, two are especially mentioned, a Dialogue Περὶ

ποιητῶν (Diog. Laërt. iii. 8.) in which Plato and Isocrates were the speakers, and which is perhaps preserved in the book Περὶ ποιημάτων discovered at Pompeii, and an historical work cited by Marcellinus in his Life of Thucydides (§ 29) under the title of Περὶ ἱστορίας. (For further particulars, see Preller, *Disputatio de Praxiphane Peripatetico inter antiquissimos grammaticos nobili*, Dorp. 1842.)

2. A Scholiast on Sophocles. (Schol. *ad Soph. Oed. Col.* 894.)

PRAXITAS (Πραξίτας), a Lacedaemonian, who, in B. C. 393, was stationed as polemarch, with his mora, at Sicyon. The Corinthians, Pasimelus and Alcimanes, being desirous of restoring Corinth to her connection with Lacedaemon, offered to admit Praxitas by night within the long walls that joined Corinth with Lechaeum. In this they succeeded, and in the engagement which took place next day with the Argive forces, the Lacedæmonians slaughtered great numbers of the latter. After this victory, Praxitas, having been joined by his allies, demolished the long walls, and then crossing the isthmus, took and garrisoned Sidus and Crommyon. (Xen. *Hellen.* iv. 4. § 7—13.) [C. P. M.]

PRAXITELES (Πραξιτέλης), one of the most distinguished artists of ancient Greece, was both a statuary in bronze and a sculptor in marble; but his most celebrated works were in the latter material. (Plin. *H. N.* xxxiv. 8. s. 19. § 10, xxxvi. 5. s. 4. § 5.) It is remarkable how little is known of his personal history. Neither his country, nor the name of his father or of his instructor, nor the date of his birth or of his death, is mentioned by any ancient author. As to his country, sundry conjectures have been founded on detached passages of some of the later ancient authors, but none of them are sustained by sufficient evidence even to deserve discussion (see Sillig, *Cat. Art. s. v.*): all that is known with certainty is, that Praxiteles, if not a native, was a citizen of Athens, and that his career as an artist was intimately connected with that city. This fact is not only indicated by the constant association of his name with the later Attic school of sculpture, and by Pliny's reference to his numerous works in the Cerameicus at Athens, but there is an inscription still extant, in which he is expressly called an Athenian. (Böckh, *Corp. Inscr.* No. 1604).

With respect to his date, he is mentioned by Pliny (*H. N.* xxxiv. 8. s. 19) as contemporary with Euphranor at the 104th Olympiad, B. C. 364. Pausanias (viii. 9. § 1) places him in the third generation after Alcamenes, the disciple of Pheidias; which agrees very well with the date of Pliny, since Alcamenes flourished between Ol. 83 and 94, B. C. 448—404. Vitruvius (vii. Praef. § 13) states that he was one of the artists who adorned the Mausoleum of Artemisia; and, if so, he must have lived at least as late as Ol. 107, B. C. 350. If we were to accept as genuine the will of Theophrastus, in which he requests Praxiteles to finish a statue of Nicomachus (Diog. Laërt. v. 14), we must extend the time of Praxiteles to about the year B. C. 287, in which Theophrastus died; but it is not safe to rest much upon such documents, occurring in the work of Diogenes, nor is it likely that Praxiteles lived so late. It is most probable that the date assigned by Pliny is about that of the beginning of the artistic career of Praxiteles.

The position occupied by Praxiteles in the history of ancient art can be defined without much difficulty. He stands, with Scopas, at the head of the later Attic school, so called in contradistinction to the earlier Attic school of Pheidias. Without attempting those sublime impersonations of divine majesty, in which Pheidias had been so inimitably successful, Praxiteles was unsurpassed in the exhibition of the softer beauties of the human form, especially in the female figure. Without aiming at ideal majesty, he attained to a perfect ideal gracefulness; and, in this respect, he occupies a position in his own art very similar to that of Apelles in painting. In that species of the art to which he devoted himself, he was as perfect a master as Pheidias was in his department, though the species itself was immeasurably inferior. In fact, the character of each of these artists was a perfect exponent of the character of their respective times. The heroic spirit and the religious earnestness of the period preceding the Peloponnesian War gave birth to the productions of the one; the prevailing love of pleasure and sensual indulgences found its appropriate gratification in the other. The contrast was marked in their subjects as well as in their style. The chryselephantine statue of Zeus at Olympia realised, as nearly as art can realise, the illusion of the actual presence of the supreme divinity; and the spectator who desired to see its prototype could find it in no human form, but only in the sublimest conception of the same deity which the kindred art of poetry had formed: but the Cnidian Aphrodite of Praxiteles, though an ideal representation, expressed the ideal only of sensual charms and the emotions connected with them, and was avowedly modelled from a courtezan. Thus also the subjects of Praxiteles in general were those divinities whose attributes were connected with sensual gratification, or whose forms were distinguished by soft and youthful beauty,—Aphrodite and Eros, Apollo and Dionysus. His works were chiefly imitated from the most beautiful living models he could find; but he scarcely ever executed any statues professedly as portraits. Quintilian (xii. 10) praises him and Lysippus for the natural character of their works.

His works are too numerous to be all mentioned here individually. The most important of them will be described according to the department of mythology from which their subjects were taken.

1. *Statues of Aphrodite.* By far the most celebrated work of the master, and that in which he doubtless put forth all his power, was the marble statue of Aphrodite, which was distinguished from other statues of the goddess by the name of the Cnidians, who purchased it. The well-known story, related by Pliny (*H. N.* xxxvi. 5. s. 4. § 5), is that the artist made two statues of Aphrodite, of which the one was draped, the other not. In his own opinion, they were of equal value, for he offered them for sale together at the same price. The people of Cos, who had always possessed a character for severe virtue, purchased the draped statue, "*severum id ac pudicum arbitrantes;*" the other was bought by the Cnidians, and its fame almost entirely eclipsed the merits of the rival work. It was always esteemed the most perfectly beautiful of the statues of the goddess. According to Pliny, it surpassed all other works, not only of Praxiteles, but in the whole world; and many

made the voyage to Cnidus expressly to behold it. So highly did the Cnidians themselves esteem their treasure, that when King Nicomedes offered them, as the price of it, to pay off the whole of their heavy public debt, they preferred to endure any suffering rather than part with the work which gave their city its chief renown. It was afterwards carried, with the Samian Hera and the Lindian Athena, to Constantinople, where it perished by fire, with innumerable other works of art, in the reign of Justinian. (Zonar. xiv. 2.)

The temple in which it stood at Cnidus was so constructed, that the beauties of the statue could be seen equally well from every point of view.

Of the numerous descriptions and praises of the statue, which abound in the ancient authors, the one which gives us the best notion of it is that of Lucian (*Amor.* 13, 14, vol. ii. pp. 411, 412; comp. *Imag.* 6, vol. ii. p. 463.) The material was the purest and most brilliant Parian marble; the form was in every respect perfect; the position of the left hand was the same as in the Venus de Medici; the right hand held some drapery which fell over a vase standing by her; the face wore a gentle smile; and the whole expression was supposed by the ancients to indicate the appearance of the goddess when Paris adjudged to her the prize of beauty:

Οὔτε σε Πραξιτέλης τεχνάσατο, οὔθ' ὁ σίδαρος,
Ἀλλ' οὕτως ἔστης, ὥς ποτε κρινομένη,

an opinion, which, however well it may have accorded with the grace and beauty of the work, cannot be regarded as the true expression of the intention of the artist, for the drapery and vase by the side of the figure indicate that she has either just left or is about to enter the bath. The representation of the goddess as standing before Paris is rather to be seen in the Venus de Medici and in the copy, by Menophantus, of the Aphrodite in the Troad. (Plato, *Epig.* 10, *ap.* Brunck, *Anal.* vol. i. p. 171, *Anth. Plan.* iv. 161, Jacobs, *Anth. Pal.* App. vol. ii. p. 675; comp. Even *in Anth. Plan.* iv. 166, Jacobs, *l. c.*, p. 676, and several other epigrams, which stand with these in the Anthology of Planudes; Auson. *Epig.* 56; Athenag. *Legat. pro Christ.* 14, p. 61; Jacobs, in Wieland's *Attisches Museum*, vol. iii. pp. 24, f., 29, f.) This statue appears to have been the first instance in which any artist had ventured to represent the goddess entirely divested of drapery. The artist modelled it from a favourite courtezan named Phryne (Ath. xiii. pp. 585, 591), of whom also he made more than one portrait statue. (Paus. ix. 27. § 4. s. 5, x. 14. § 5. s. 7; Aelian. *V. H.* ix. 32; Tatian. *Orat. ad Graec.* 53, p. 115, ed. Worth.) This statue was, therefore, a new ideal of the goddess; which was frequently imitated by succeeding artists. It is, however, very doubtful which, or whether any, of the existing statues of Venus, are copies of the Cnidian Aphrodite. Its type is preserved on coins of Cnidos, struck in honour of Plautilla, and on gems: the marble statues, which are probably copies of it, are the following: one in the garden of the Vatican; another in the Museo Pio-Clementino, which, however, is supposed by Böttiger to be a copy of the Coan, on account of the drapery which covers part of the figure, which Visconti, and most of the subsequent writers, take to be a mere addition made by the artist in copying the Cnidian statue; another, which was formerly in the Braschi palace, and is now in the Glyptothek at Munich; there are also some busts after it. (Rasche, *Lex Rei Num. s. v. Cnidus;* Eckhel, *Doct. Num. Vet* vol. ii. p. 580; Lippert, *Dactyl.* i. 1. 81; Perrier, No. 85; Episcopius, No. 86; *Mus. Pio-Clem.* i. 11; Flaxman, *Lectures on Sculpture*, pl. xxii.; Müller, *Arch. d. Kunst*, § 127, n. 4, *Denkmäler d. alt. Kunst*, vol. i. pl. xxxv. No. 146, a. b. c. d., vol. ii. pl. xxv. No. 277.) It has been the subject of much discussion among the writers on art, whether or not the Venus de Medici is an imitation of the Cnidian Aphrodite. (See Heyne, *Antiq. Aufsätze*, vol. i. pp. 123, f.; Winckelmann, *Gesch. d. Kunst*, b. v. c. 2. § 3; Meyer, *zu Winck. l. c.*, and *Beilage* viii. *zu* b. ix., *Gesch. d. Kunst*, vol. i. p. 113; Visconti, *Mus. Pio-Clem.* vol. i. p. 18; Levezow, *Ob die Med. Ven. ein Bild. d. Knid. sei;* Thiersch, *Epochen*, p. 288; Müller, *Arch. d. Kunst*, *l. c.*) The truth appears to be that Cleomenes, in making the Venus de Medici, had the Venus of Praxiteles in his mind, and imitated it in some degree; but the difference in the treatment of the subject is sufficient to prevent the one being considered a copy of the other. Types between the two are seen in the Aphrodite of Menophantus and in the Capitoline Venus; of which the latter, while preserving the drapery and vessel of the Cnidian statue, has almost exactly the attitude and expression of the Venus de Medici. (See Müller, *Denkmäler*, vol. ii. pl. xxvi. n. 278.)

The supposed copies of the Coan Venus are even more doubtful than those of the Cnidian. Indeed, with the exception of that in the Museo Pio-Clementino, already mentioned, there is none which can with any probability be regarded as a copy of it. A fine conjectural restoration of it is given in plate xxiii. to Flaxman's *Lectures on Sculpture.*

Besides the Coan and the Cnidian, Praxiteles made other statues of Aphrodite, namely: one in bronze which, Pliny tells us, was considered equal to the Cnidian, and which perished at Rome in the fire in the reign of Claudius (Plin. *H. N.* xxxiv. 8. s. 19. § 10); another, of Pentelic marble, at Thespiae (Paus. ix. 27. § 3); another at Alexandria on Mt. Latmus. (Steph. Byz. *s. v.*)

2. *Eros, and other divinities connected with Aphrodite.* Praxiteles made two marble statues of Eros, of the highest celebrity, the one of which was dedicated at Thespiae, the other at Parium on the Propontis. Like all the early Greek artists, Praxiteles represented Eros, not as a child, but as in the flower of youth. The statue at Thespiae, which was of Pentelic marble, with the wings gilt (Julian. *Or.* ii. p. 54, c.), was dedicated by Phryne (Lucian, *Am.* 14, 17; Paus. ix. 27. § 3), and an interesting story is told of the manner in which she became possessed of it. Praxiteles, in his fondness for Phryne, had promised to give her whichever of his works she might choose, but he was unwilling to tell her which of them, in his own opinion, was the best. To discover this, she sent a slave to tell Praxiteles that a fire had broken out in his house, and that most of his works had already perished. On hearing this message, the artist rushed out, exclaiming that all his toil was lost, if the fire had touched his Satyr or his Eros. Upon this Phryne confessed the stratagem, and chose the Eros. (Paus. i. 20. § 2.) When Mummius plundered Thespiae, like other Greek cities, of the works of art, he spared this statue, and it

was still at Thespiae in the time of Cicero, who says that visits were made to that city expressly to see it. (*In Verr.* iv. 2.) It was removed to Rome by Caligula, restored to Thespiae by Claudius, and carried back by Nero to Rome, where it stood in Pliny's time in the schools of Octavia, and it finally perished in the conflagration of that building in the reign of Titus. (Paus. ix. 27. § 3; Plin. *H. N.* xxxvi. 5. s. 4. § 5; Dion Cass. lxvi. 24.) Its place at Thespiae was supplied by a marble copy by MENODORUS. (Paus. *l. c.*) There was in the same place a bronze statue of Eros, made by Lysippus, in emulation of the work of Praxiteles. (*ib.*)

The other statue of Eros, at Parium on the Propontis, is said by Pliny (*l. c.*) to have equalled the Cnidian Venus. Nothing is known of its history, unless it be (which is extremely probable) the same as that of which the Sicilian, Heius, was robbed by Verres. (Cic. *in Verr. l. c.*) Callistratus ascribes two bronze statues of Eros to Praxiteles; but the truth of this statement is doubtful, and the author may perhaps have confounded the bronze statue at Thespiae by Lysippus with the marble one by Praxiteles. (Callist. *Ecphr.* 3, 11.) A copy of one of these statues is seen in a beautiful torso found at Centocelle, on the road from Rome to Palestrina (*Mus. Pio-Clem.* i. pl. 12), of which there is a more perfect specimen at Naples (*Mus. Borb.* vi. 25); there is also a very similar figure among the Elgin Marbles in the British Museum. (Müller, *Denkmäler*, vol. i. pl. xxxv. n. 144, 145.) To this class of the artist's works belong also the statues of Peitho and Paregoros, in the temple of Aphrodite Praxis at Megara. (Paus. i. 43. § 6.)

3. *Subjects from the Mythology of Dionysus.* The artist's ideal of Dionysus was embodied in a bronze statue, which stood at Elis (Paus. vi. 26. § 1), and which is described by Callistratus (*Ecphr.* 8). It represented the god as a charming youth, clad with ivy, girt with a Faun's skin, carrying the lyre and the thyrsus. He also treated the subject in a famous bronze group, in which Dionysus was represented as attended by Intoxication and a Satyr (Plin. *H. N.* xxxiv. 8. s. 19. § 10: *Liberum Patrem et Ebrietatem nobilemque una Satyrum, quem Graeci Periboëton nominant*). According to these words of Pliny, the celebrated statue of a satyr, which Praxiteles, as above related, ranked among his best works, was the figure in this group. This may, however, be one of Pliny's numerous mistakes, for it seems, from Pausanias's account of this satyr, that it stood alone in the street of the tripods at Athens (Paus. i. 20. § 1; Ath. xiii. p. 591, b.; Heyne, *Antiq. Aufsätze*, vol. ii. p. 63). It is generally supposed that we have copies of this celebrated work in several marble statues representing a satyr resting against the trunk of a tree, the best specimen of which is that in the Capitoline Museum (*Mus. Cap.* iii. 32; *Mus. Franç.* ii. pl. 12; *Mus. Pio-Clem.* ii. 30; Müller, *Arch. d. Kunst*, § 127, n. 2, *Denkmäler*, vol. i. pl. xxxv. n. 143). Another satyr, of Parian marble, was at Megara. (Paus. i. 43. s. 5.) Groups of Maenades, Thyiades, and dancing Caryatides are mentioned by Pliny among the marble works of Praxiteles; and also some Sileni in the collection of Asinius Pollio. (Plin. *H. N.* xxxvi. 5. s. 4. § 5; Aemilian. Ep. 2, *ap.* Brunck, *Anal.* vol. ii. p. 275, *Anth. Pal.* ix. 756; Böttiger, *Amalth.* vol. iii. p. 147; Müller, *Archäol. l. c.*) Among other works of this class, for which the reader is referred to Müller (*l. c.*) and Sillig (*s. v.*), the only one requiring special mention is the marble group of Hermes carrying the infant Dionysus, of which copies are supposed to exist in a bas-relief and a vase-painting. (Paus. v. 17. § 1; Müller, *Arch. d. Kunst, l. c.*)

4. *Subjects from the Mythology of Apollo.* This class contained one of the most celebrated statues of Praxiteles, namely the bronze figure of *Apollo the Lizard-slayer* (Plin. *H. N.* xxxiv. 8. s. 19. § 10; *puberem Apollinem subrepenti Lacertae cominus insidiantem, quem Sauroctonon vocant*; comp. Martial, *Ep.* xiv. 172). Numerous copies of it exist; some in marble, one in bronze, and several on gems. (Müller, *Arch. d. Kunst, l. c.* n. 7, *Denkmäler*, vol. i. pl. xxxvi. n. 147, a. b.)

There still remain numerous works of Praxiteles, a full enumeration of which will be found in Sillig. (*Cat. Artif. s. v.*) It was an undecided question among the ancients, whether the celebrated group of Niobe was the work of Praxiteles or of Scopas.

One point in the technical processes of Praxiteles deserves particular notice. It is recorded by Pliny that Praxiteles, on being asked which of his own works in marble he thought the best, replied, those in which Nicias had had a hand, "*tantum*," adds Pliny, "*circumlitioni ejus tribuebat.*" (Plin. *H. N.* xxxv. 11. s. 40. § 28.) In all probability, this *circumlitio* consisted in covering the marble with a tinted encaustic varnish, by which we can easily conceive how nearly it was made to resemble flesh. (See *Dict. of Ant. art. Pictura*, § viii.) It was probably from a confused recollection of this statement in his Greek authorities that Pliny had shortly before (*l. c.* 11. s. 39), mentioned Praxiteles as an improver of encaustic painting.

Praxiteles had two sons, who were also distinguished sculptors, Timarchus and Cephisodotus II. (Pseudo-Plut. *Vit. X. Orat.* pp. 843, 844; Paus. i. 8. § 5, ix. 12. § 5.) Respecting the error by which some writers make a second Praxiteles out of the artist Pasiteles, see PASITELES, No. 2. [P. S.]

PRAXI'THEA (Πραξιθέα). 1. A daughter of Phrasimus and Diogeneia, was the wife of Erechtheus, and mother of Cecrops, Pandorus, Metion, Orneus, Procris, Creusa, Chthonia, and Oreithyia. (Apollod. iii. 15. § 1.) Some call her a daughter of Cephissus. (Lycurg. *c. Leocrat.* 98.)

2. A daughter of Thespius. (Apollod. ii. 7. § 8.)

3. A daughter of Leus in Athens, and a sister of Theore and Eubule. (Aelian, *V. H.* xii. 28.) [L. S.]

PRAXO, a lady of high rank at Delphi, who was connected by relations of hospitality with Perseus, king of Macedonia. It was at her house that the Cretan Evander, and the other emissaries employed by Perseus to assassinate Eumenes in B. C. 172, were lodged; on which account she was suspected of participating in the plot, and was carried to Rome by C. Valerius. Her subsequent fate is not mentioned. (Liv. xlii. 15, 17.) [E. H. B]

PRE'CIA, the mistress of P. Cethegus, was courted by Lucullus in order to use her influence with Cethegus, when he was seeking to obtain the command against Mithridates. (Plut. *Lucull.* 6.) [CETHEGUS, No. 7.]

PRECIA'NUS, a jurisconsult, was a friend of Cicero and Trebatius, and had influence with Caesar. Cicero mentions him in B. C. 54 (Cic. *ad*

Fam. vii. 8). His name shows that his original name was Precius, and that he was adopted by a member of another gens.

L. PRE'CIUS, a distinguished Roman eques, who carried on business at Panormus, when Verres was governor of Sicily (Cic. *Verr.* v. 62, 65). A certain Precius left some property to Cicero, which is mentioned two or three times in his correspondence under the name of *Preciana hereditas* (*ad Fam.* xiv. 5. § 2, *ad Att.* vi. 9. § 2, vii. 1. § 9); but who this Precius was is not known.

PREPELAUS (Πρεπέλαος), a general in the service of Cassander, king of Macedonia. He is first mentioned in B. C. 315, when he was sent by Cassander on a secret mission to Alexander the son of Polysperchon, whom he succeeded in detaching from the cause of Antigonus and inducing to join his arms with those of Cassander (Diod. xix. 64). Shortly after we find him commanding an army which was sent to support Asander in Caria, and co-operating with that general against Ptolemy, the nephew of Antigonus (Id. *ib.* 68). From this time we hear no more of him till B. C. 303, when he held the important fortress of Corinth with a large force, but was unable to prevent its falling into the hands of Demetrius, and only saved himself by a hasty flight (Id. xx. 103). In the following summer (B. C. 302) he was sent by Cassander, with a considerable army, to co-operate with Lysimachus in Asia, where his arms were crowned with the most brilliant successes; he reduced in a short space of time the important cities of Adramyttium, Ephesus, and Sardes, and made himself master of almost the whole of Aeolia and Ionia. But he was unable to prevent the recovery of a great part of these conquests by Demetrius, before the close of the same autumn (Id. xx. 107, 111). After this we hear no more of him. [E. H. B.]

PRESBON (Πρέσβων), a son of Phrixus, by a daughter of Aeetes, king of Colchis. He himself was the father of Clymenus, who is hence called Presboniades. (Paus. ix. 34. § 5, 37. § 2; Schol. *ad Apollon. Rhod.* ii. 1125.) A son of Minyas was likewise called Presbon. (Schol. *ad Apollon. Rhod.* i. 230.) [L. S.]

P. PRESENTEIUS, one of the commanders of the allies in the Marsic war, defeated the legate Perperna in B. C. 90. (Appian, *B. C.* i. 41.)

PRI'AMUS (Πρίαμος), the famous king of Troy, at the time of the Trojan war. He was a son of Laomedon and Strymo or Placia. His original name is said to have been Podarces, i. e. "the swift-footed," which was changed into Priamus, "the ransomed" (from πρίαμαι), because he was the only surviving son of Laomedon and was ransomed by his sister Hesione, after he had fallen into the hands of Heracles (Apollod. ii. 6. § 4, iii. 12. § 3). He is said to have been first married to Arisbe, the daughter of Merops, by whom he became the father of Aesacus; but afterwards he gave up Arisbe to Hyrtacus, and married Hecabe (Hecuba), by whom he had the following children: Hector, Alexander or Paris, Deïphobus, Helenus, Pammon, Polites, Antiphus, Hipponous, Polydorus, Troïlus, Creusa, Laodice, Polyxena, and Cassandra. By other women he had a great many children besides (Apollod. iii. 12. § 5). According to the Homeric tradition, he was the father of fifty sons, nineteen of whom were children of Hecabe, to whom others add an equal number of daughters (Hom. *Il.* xxiv. 495, &c., with the note of Eustath.; comp. Hygin. *Fab.* 90; Theocr. xv. 139; Cic. *Tusc.* i. 35). Previous to the outbreak of the war of the Greeks against his kingdom, he is said to have supported the Phrygians in their war against the Amazons (Hom. *Il.* iii. 184). When the Greeks landed on the Trojan coast Priam was already advanced in years, and took no active part in the war (xxiv. 487, 500). Only once did he venture upon the field of battle, to conclude the agreement respecting the single combat between Paris and Menelaus (iii. 250, &c.). After the death of his son Hector, Priam, accompanied by Hermes, went to the tent of Achilles to ransom Hector's body for burial, and obtained it (xxiv. 470). His death is not mentioned by Homer, but later poets have filled up this gap in the legend. When the Greeks entered the city of Troy, the aged king, it is said, put on his armour, and was on the point of rushing into the crowd of the enemy, but he was prevailed on by Hecabe to take refuge with herself and her daughters, as a suppliant at the altar of Zeus Herceius. While he was tarrying in the temple, his son Polites, pursued by Pyrrhus, rushed into the temple, and expired at the feet of his father, whereupon Priam aimed at Pyrrhus, but was killed by him. (Virg. *Aen.* ii. 512, &c.; Eurip. *Troad.* 17; Paus. ii. 24. § 5, iv. 17. § 3.) His body remained unburied. (Virg. *Aen.* ii. 558; Senec. *Troad.* 50, &c.; Q. Smyrn. xiii. 240, &c.)

Another Priam is mentioned by Virgil (*Aen.* v. 564), as a son of Polites, and is accordingly a grandson of king Priam. [L. S.]

PRI'AMUS, a Greek by birth, and a Roman freedman, whose name occurs in an inscription as *Sicinius Priamus*, with the designation AURIF, that is, a worker in gold. (Muratori, *Thes.* vol. ii. p. cmlxxvii. n. 9; R. Rochette, *Lettre à M. Schorn*, p. 393.) [P. S.]

PRIAPA'TIUS, a king of Parthia. [ARSACES, IV.]

PRIA'PUS (Πρίαπος), a son of Dionysus and Aphrodite (Paus. ix. 31. § 2; Diod. iv. 6; Tibull. i. 4. 7; Schol. *ad Apollon. Rhod.* i. 932). Aphrodite, it is said, had yielded to the embraces of Dionysus, but during his expedition to India, she became faithless to him, and lived with Adonis. On Dionysus' return from India, she indeed went to meet him, but soon left him again, and went to Lampsacus on the Hellespont, to give birth to the child of the god. But Hera, dissatisfied with her conduct, touched her, and, by her magic power, caused Aphrodite to give birth to a child of extreme ugliness, and with unusually large genitals. This child was Priapus. According to others, however, Priapus was a son of Dionysus and a Naiad or Chione, and gave his name to the town of Priapus (Strab. xiii. p. 587; Schol. *ad Theocr.* i. 21), while others again describe him as a son of Adonis, by Aphrodite (Tzetz. *ad Lyc.* 831), as a son of Hermes (Hygin. *Fab.* 160), or as the son of a long-eared father, that is, of Pan or a Satyr (Macrob. *Sat.* vi. 5). The earliest Greek poets, such as Homer, Hesiod, and others, do not mention this divinity, and Strabo (xiii. p. 558) expressly states, that it was only in later times that he was honoured with divine worship, and that he was worshipped more especially at Lampsacus on the Hellespont, whence he is sometimes called *Hellespontiacus* (Ov. *Fast.* i. 440, vi. 341; Arnob. iii. 10). We have every reason to believe that he was regarded as the pro-

moter of fertility both of the vegetation and of all animals connected with an agricultural life, and in this capacity he was worshipped as the protector of flocks of sheep and goats, of bees, the vine, all garden-produce, and even of fishing (Paus. ix. 31. § 2 ; Virg. *Ecl.* vii. 33, *Georg.* iv. 110, with the commentators). Like other divinities presiding over agricultural pursuits, he was believed to be possessed of prophetic powers, and is sometimes mentioned in the plural (Tibull. i. 4. 67 ; Moschus, iii. 27). As Priapus had many attributes in common with other gods of fertility, the Orphics identified him with their mystic Dionysus, Hermes, Helios, &c. (Schol. *ad Theocr.* i. 21 ; Eustath. *ad Hom.* pp. 691, 242.) The Attic legends connect Priapus with such sensual and licentious beings as Conisalus, Orthanes, and Tychon. (Strab. *l. c.*; Aristoph. *Lys.* 982 ; comp. Diod. iv. 6). In like manner he was confounded by the Italians with Mutunus or Muttunus, the personification of the fructifying power in nature (Salmas. *ad Solin.* p. 219 ; Arnob. iv. 11). The sacrifices offered to him consisted of the first-fruits of gardens, vineyards, and fields (Anthol. Palat. vi. 102), of milk, honey, cakes, rams, asses, and fishes (Anthol. Palat. x. 14 ; Ov. *Fast.* i. 391, 416 ; Serv. *ad Virg. Georg.* ii. 84). He was represented in carved images, mostly in the form of hermae, with very large genitals, carrying fruit in his garment, and either a sickle or cornucopia in his hand (Tibull. i. 1. 22, 4. 8 ; Virg. *Georg.* iv. 110 ; Horat. *Sat.* i. 8 ; Hirt. *Mythol. Bilderb.* p. 172). The hermae of Priapus in Italy, like those of other rustic divinities, were usually painted red, whence the god is called *ruber* or *rubicundus.* (Ov. *Fast.* i. 415, vi. 319, 333). [L. S.]

PRIA'PUS, a maker of fictile vases, whose name occurs on a cup in the Durand collection, found at Vulci. (*Cab. Durand.* n. 882, p. 281 ; R. Rochette, *Lettre à M. Schorn*, p. 57.) [P. S.]

PRIMIGENIA, a surname of Fortuna, under which she had a celebrated sanctuary at Praeneste, and at Rome on the Quirinal. (Cic. *de Div.* ii. 41 ; Liv. xxxiv. 53.) [L. S.]

PRIMUS, a Roman freedman, whose name appears on an inscription in the Museum at Naples, in the form M. ARTORIUS M. L. PRIMUS ARCHITECTUS. M. Raoul-Rochette has copied and published the inscription ; and he states that he was assured by M. C. Bonucci, that the stone came from the great theatre at Pompeii, of which, therefore, if this statement be correct, Primus was the architect. (R. Rochette, *Lettre à M. Schorn*, p. 441.) [P. S.]

PRIMUS, M. ANTO'NIUS, was born at Tolosa in Gaul, and received in his boyhood the surname of *Becco*, which signified in the Gallic language a cock's beak. (Suet. *Vitell.* 18; Martial, ix. 100.) He afterwards went to Rome, and rose to the dignity of a senator ; but having been condemned of forgery (*falsum*) under the lex Cornelia in the reign of Nero, he was expelled from the senate, and banished from the city. (Tac. *Ann.* xiv. 40 ; Dion Cass. lxv. 9). After the death of Nero (A. D. 68), he was restored to his former rank by Galba, and appointed to the command of the seventh legion, which was stationed in Pannonia. It was believed that he subsequently wrote to Otho, offering to take the command of his forces ; but as Otho would not employ him, he gave him no support in his struggle with Vitellius. When the fortunes of the latter began to decline (A. D. 69), Antonius was one of the first generals in Europe who declared in favour of Vespasian ; and he rendered him the most important services. He was well fitted to play a conspicuous part in a civil war, being bold in action, ready in speech, unscrupulous in the use of means, equally ready to plunder and to bribe, and possessing considerable military abilities. It was by his influence that the legions in Moesia, as well as those in Pannonia, espoused the side of Vespasian. When the other generals of Vespasian were of opinion that they should remain in Pannonia, and await the arrival of Mucianus, who was marching from the East at the head of a powerful body of Vespasian's troops, Antonius on the contrary urged an immediate invasion of Italy. His energy overruled all opposition. Without waiting till the army was ready, Antonius, with a small body of picked troops, and accompanied by Arrius Varus, who had gained great renown under Corbulo in the Armenian war, crossed the Alps and pushed forwards into Italy. Here he met with great success ; he obtained possession of several towns in Transpadane Gaul, and at Patavium was joined by two legions which had followed him from the north. At Patavium he allowed his troops a short time for repose, and then marched upon Verona, which also fell into his power. Meantime Alienus Caecina, who had been sent by Vitellius at the head of a large army to oppose Antonius, adopted no active measures against him, though with his superior forces he might easily have driven him out of Italy. Shortly afterwards three more legions crossed the Alps and joined Antonius, who was now at the head of five legions. His authority however was shared by two generals of consular rank, T. Ampius Flavianus, the governor of Pannonia, and Aponius Saturninus, the governor of Moesia ; but an insurrection of the soldiers delivered him from these rivals, and obliged them to flee from the camp. Antonius affected great indignation at these proceedings, but it was believed by many that the mutiny had been instigated by himself that he might obtain the sole command. The army of Caecina meanwhile had been thrown into great confusion by the treason of their general Caecina, who had endeavoured to persuade his troops to desert Vitellius and espouse the cause of Vespasian ; but not succeeding in his attempt, he had been thrown into chains, and new generals elected by the soldiers in his stead. Antonius resolved to avail himself of these favourable circumstances for making an immediate attack upon the army of Vitellius. He accordingly broke up from his quarters at Verona, and advanced as far as Bedriacum, a small town at no great distance from Cremona. At Bedriacum the decisive battle was fought. The imprudence of Arrius Varus, who had charged the enemy too soon and was driven back with loss, threw the army of Antonius into confusion, and nearly caused the loss of the battle. Antonius only arrested the flight by killing one of his own standard-bearers who was in the act of flying, and by leading the men against the enemy with the standard in his hand. Victory at length declared for Antonius, and the enemy fled in confusion to Cremona, from which town they had marched to Bedriacum. In the night Antonius was attacked by another army of Vitellius, consisting of six legions, which had been stationed at Hostilia, thirty miles distant, and which had im-

mediately set out against Antonius upon hearing of the defeat of their comrades. The skill and valour of Antonius again secured the victory for his troops after another hard-fought battle. In the morning he marched against Cremona, which was at length obliged to submit to him after a vigorous defence. The unhappy city was given up to plunder and flames; and at the end of four days of incessant pillage, during which the most horrible atrocities were perpetrated, the entire city was levelled to the ground.

Hitherto Antonius had acted with moderation and caution; but, as frequently happens, success revealed his cruel character, and brought forth to public view the avarice, pride, and other vices which were inherent in his nature. Henceforth he treated Italy like a conquered country; and in order to maintain his popularity with the soldiers, allowed them every kind of licence. Mucianus, who was jealous of his success, and who wished to reserve to himself the glory of putting an end to the war, wrote to Antonius, recommending caution and delay, though he worded his letters in such a manner that the responsibility of all movements was thrown upon Antonius. But to the officers of Antonius he expressed himself with more openness, and thus endeavoured to keep Antonius in the north of Italy. Antonius, however, was not of a temper to brook such interference, and he therefore wrote to Vespasian, extolling his own exploits, and covertly attacking Mucianus. Without troubling himself about the wishes of the latter, he crossed the Apennines in the middle of winter, and marched straight upon Rome. Upon reaching Ocriculum, however, he halted for some days. His soldiers, whose appetites had been whetted by the plunder of Cremona, and who were impatient to glut themselves with the spoils of Rome, were indignant at this delay, and accused their general of treachery. It is probable that Antonius, who saw that it would be difficult to restrain his soldiers, feared the general odium, as well as the displeasure of Vespasian, if his troops were to sack the imperial city. But whatever were his motives or intentions, circumstances occurred which put an end to his inactivity. News arrived that Flavius Sabinus had taken refuge in the Capitol, and that he was there besieged by the Vitellian troops. Thereupon Antonius immediately marched upon Rome, but before he could reach the city the Capitol was burnt, and Sabinus killed. Upon arriving at the suburbs, he endeavoured to prevent his troops from entering the city till the following day; but the soldiers, who saw the prey before their eyes, demanded to be led forthwith to the attack. Antonius was obliged to yield; he divided his army into three bodies, and gave orders for the assault. The troops of Vitellius fought with the courage of despair; driven out of the suburbs, they continued the combat in the streets of the city, and the struggle continued for many days. At length the work of butchery came to an end; the soldiers of Vitellius were everywhere destroyed, and the emperor himself put to death. Thereupon Domitian, who was in Rome, received the name of Caesar; Arrius Varus was entrusted with the command of the Praetorian troops; but the government and all real power was in the hands of Antonius. His rapacity knew no bounds, and he kept plundering the emperor's palace, as if he had been at the sack of Cremona. The subservient senate voted him the consular ornaments; but his rule lasted only for a short time. Mucianus reached Rome soon after the death of Vitellius, and was immediately received by the senate and the whole city, as their master. But though Antonius was thus reduced to a subordinate position in the state, Mucianus was still jealous of him. He, therefore, would not allow him to accompany Domitian in his expedition into Germany; at which Antonius was so indignant that he repaired to Vespasian, who was at Alexandria. He was not received by Vespasian in the distinguished manner which he had expected, and to which he thought that he was entitled; for though the emperor treated him with kindness and consideration on account of the great services he had rendered him, he secretly regarded him with dislike and suspicion, in consequence of the accusations of Mucianus, and the haughty conduct of Antonius himself. (Tac. *Hist.* ii. 86, libb. iii.—iv.; Dion Cass. lxv. 9—18; Joseph. *B. J.* iv. 11.) This is the last time that Antonius is mentioned by Tacitus; but we learn from Martial, who was a friend of Antonius, that he was alive at the accession of Trajan. In an epigram of the tenth book, which was probably published in A. D. 100, the second year of Trajan's reign [see Vol. II. p. 965, b.], Antonius is said to be in his sixtieth year. (Mart. x. 23, comp. x. 32, ix. 100.)

PRISCA, MUTI'LIA, a friend of Livia, the mother of the emperor Tiberius, and the mistress of Julius Postumus. (Tac. *Ann.* iv. 12.)

PRISCA, PU'BLIA, the wife of C. Geminius Rufus, who was put to death in A. D. 31, in the reign of Tiberius. Prisca was also accused and summoned before the senate, but stabbed herself in the senate-house. (Dion Cass. lviii. 4.)

PRISCIA'NUS, one of the most celebrated grammarians of the later period of Roman literature. From the surname Caesariensis which is given to him, we gather that he was either born at Caesareia, or at least was educated there. The time at which he lived cannot be fixed with any great precision. He is spoken of as a contemporary of Cassiodorus, who lived from A. D. 468 to at least A. D. 562. (Paulus Diaconus, *de Gest. Longob.* i. 25.) According to a statement of Aldhelm (ap. Mai, *Auct. Class.* vol. v. p. 501, &c.), the emperor Theodosius the younger, who died in A. D. 450, copied out Priscian's grammatical work with his own hand. Some authorities, therefore, place him in the first half of the fifth century, others a little later in the same century, others in the beginning of the sixth century. The second is the only view at all consonant with both the above statements Priscianus was a pupil of Theoctistus. (Prisc. xviii. 5.) He himself taught grammar at Constantinople, and was in the receipt of a salary from the government, from which (as well as from parts of his writings, especially his translation of the Periegesis of Dionysius) it appears probable that he was a Christian. Of other particulars of his life we are ignorant. He was celebrated for the extent and depth of his grammatical knowledge, of which he has left the evidence in his work on the subject, entitled *Commentariorum grammaticorum Libri XVIII.*, addressed to his friend and patron, the consul Julianus. Other titles are, however, frequently given to it. The first sixteen books treat upon the eight parts of speech recognised by the ancient grammarians, letters, syllables, &c. The last two books are on syntax, and in one MS.

are placed as a distinct work, under the title *De Constructione.* Priscianus made good use of the works of preceding grammarians, but the writers whom he mainly followed were Apollonius Dyscolus (*Apollonius, cujus auctoritatem in omnibus sequendam putavi*, xiv. 1, vol. i. p. 581, ed. Krehl) and Herodianus (ii. 6, vol. i. p. 76, ed. Krehl). The treatise of Priscianus soon became the standard work on Latin grammar, and in the epitome of Rabanus Maurus obtained an extensive circulation. One feature of value about it is the large number of quotations which it contains both from Latin and Greek writers, of whom nothing would otherwise have remained. His acquaintance with Greek as well as Latin enabled him to carry on a parallel between the two languages.

Besides the systematic grammatical work of Priscianus there are still extant the following writings: —1. A grammatical catechism on twelve lines of the Aeneid, manifestly intended as a school book. 2. A treatise on accents. 3. A treatise on the symbols used to denote numbers and weights, and on coins and numbers. 4. On the metres of Terence. 5. A translation of the Προγυμνάσματα (*Praeexercitamenta*) of Hermogenes. The translation is however very far from being literal. The Greek original was discovered and published by Heeren in 1791. This and the two preceding pieces are addressed to Symmachus. 6. On the declensions of nouns. 7. A poem on the emperor Anastasius in 312 hexameters, with a preface in 22 iambic lines. 8. A piece *De Ponderibus et Mensuris*, in verse. (Wernsdorf, *Poet. Lat. Min.* vol. v. p. 212, &c. 235, &c. 494, &c.) This piece has been attributed by some to the grammarian Rhemnius Fannius Palaemon, by others to one Remus Favinus, but the authorship of Priscianus seems well established. 9. An *Epitome phaenomenōn*, or *De Sideribus*, in verse. (Wernsdorf *l. c.* v. pt. i. p. 239.) This and the two preceding pieces have been edited separately by Endlicher (Vienn. 1828), with a preliminary dissertation. 10. A free translation of the Periegesis of Dionysius in 1427 lines, manifestly made for the instruction of youth. It follows the order of the Greek on the whole, but contains many variations from the original. In particular Priscianus has taken pains to substitute for the heathen allusions a phraseology better adapted for Christian times. 11. A couple of epigrams. (*Anth. Lat.* v. 47, 139.) To Priscianus also are usually attributed the acrostichs prefixed to the plays of Plautus, and describing the plot.

The best edition of Priscianus is that by Krehl, which contains all but a few of the shorter poems (above, Nos. 7, 8, 9, 11). [C. P. M.]

PRISCIA'NUS, THEODO'RUS, a physician, who was a pupil of Vindicianus (*Rer. Med.* iv. praef. p. 81. ed. Argent.), and who therefore lived in the fourth century after Christ. He is supposed to have lived at the court of Constantinople, and to have attained the dignity of Archiater. He belonged to the medical sect of the Empirici, but not without a certain mixture of the doctrines of the Methodici, and even of the Dogmatici. He is the author of a Latin work, entitled, "Rerum Medicarum Libri Quatuor," which is sometimes attributed to a person named *Octavius Horatianus.* The first book treats of external diseases, the second of internal, the third of female diseases, and the fourth of physiology, &c. The author, in his preface, speaks against the learned and wordy disputes held by physicians at the bedside of the patient, and also their putting their whole reliance upon foreign remedies in preference to those which were indigenous. Several of the medicines which he mentions himself are absurd and superstitious; the style and language of the work are bad; and altogether it is of little interest and value. It was first published in 1532, in which year two editions appeared, one at Strasburg, fol., and the other at Basel, 4to. Of these the latter is more correct than the other, but not so complete, as the whole of the fourth book is wanting, and also several chapters of the first and second books. It is also to be found in Kraut's *Experimentarius Medicinae*, Argent., fol., 1544, and in the Aldine Collection of *Medici Antiqui Latini*, 1547, fol., Venet. A new edition was commenced by J. M. Bernhold, of which only the first volume was ever published (1791, 8vo. Ansbach), containing the first book and part of the second. A work "on Diet," which is sometimes attributed to Theodorus Priscianus, is noticed under THEODORUS. (See Sprengel, *Hist. de la Méd.*; Choulant, *Handb. der Bücherkunde für die Aeltere Medicin.*) [W. A. G.]

PRISCILLA, CASSIA, a Roman female artist, whose name appears, with the addition of *fecit*, on a bas-relief, in the Borgia collection, at Velletri, representing Hercules and Omphale. (Millin, *Galer. Myth.* pl. cxvii. n. 453; Muratori, *Thes.* vol. i. p. xcv. 1; R. Rochette, *Lettre à M. Schorn*, p. 393.) [P. S.]

L. PRISCILLIA'NUS, acquired unenviable celebrity as an informer, under Caracalla, by whom he was made praefect of Achaia. He was celebrated also for his gladiatorial skill in wild beast fights, and eventually was banished to an island, during the reign of Macrinus, at the instance of the senate, whose hatred he had incurred by procuring the destruction of several members of their body. (Dion Cass. lxxviii. 21.) [W. R.]

PRISCI'NUS, PEDUCAEUS. [PEDUCAEUS, Nos. 7 and 8.]

PRISCUS, artists. 1. ATTIUS, a Roman painter, who lived under the Flavian emperors (about A. D. 70), and was one of the best artists of the period. In conjunction with Cornelius Pinus, he adorned with paintings the temple of Honos et Virtus, when it was restored by Vespasian. Of these two artists Priscus approached nearest to the ancients. (Plin. *H. N.* xxxv. 10. s. 37.)

2. Of Nicomedia, an architect and military engineer, who lived under Septimius Severus. (Dion Cass. lxxiv. 11, lxxv. 11.) [P. S.]

PRISCUS (Πρίσκος,), one of the earliest and most important Byzantine historians, was surnamed PANITES, because he was a native of Panium in Thrace. We know little of his life in general, but much of a short, though highly interesting and important period of it, viz. from A. D. 445—447, when he was ambassador of Theodosius the Younger at the court of Attila. The embassy consisted of several persons. In later years he and one Maximinus transacted diplomatic business for the emperor Marcian, in Egypt and Arabia. He died in or about A. D. 471. Niebuhr thinks he was a heathen. Priscus wrote an account of his embassy to Attila, enriched by digressions on the life and reign of that king, the Greek title of which is Ἱστορία Βυζαντική καὶ κατὰ Ἀττήλαν,

which was originally divided into eight books, according to Suidas. This is the most valuable account we have on Attila, and it is deeply to be regretted that only fragments of it have come down to posterity: it was written after the death of Theodosius, which took place in A. D. 450. Priscus is an excellent and trustworthy historian, and his style is remarkably elegant and pure. Suidas says that he also wrote Μελεταὶ Ῥητορικαί, *Declamationes Rhetoricae* and *Epistolae*, which are lost. Jornandes and Juvencus, the author of the Life of Attila, borrowed largely from the History of Priscus, whose name is often mentioned by them, as well as by other Byzantine writers, as, for instance, by Evagrius, who calls him Πατρίσκος, and by Theophanes, who calls him Περσικός, both apparently mistakes or corruptions of the text. The fragments of the History were first edited in Greek by David Hoeschel, Augsburg, 1603, 4to; a Latin translation with notes, by Cantoclarus or Chanteclair, Paris, 1609, 8vo; the same reprinted together with the text, and revised by Fabrot in the Paris edition of *Excerptae de Legationibus*, together with Dexippus, Menander, and others; the same also in Labbe's *Protrepticon*, Paris, 1648, fol. The latest and best edition, together with the other writers who have furnished the materials for the *Excerpta de Legationibus*, is, by Niebuhr, in the Bonn Collection of the Byzantines, 1829, 8vo. (Fabric. *Bibl. Graec.* vii. p. 539, 540; Hanckius, *de Script. Byzant.*; Niebuhr's Notes on Priscus, in his edition mentioned above; Suidas, *s. v.* Πρίσκος Πανίτης.) [W. P.]

PRISCUS, brother of the emperor Philippus I. Having received the command of the Syrian armies, by his intolerable oppression he gave rise to the rebellion of Iotapianus. [IOTAPIANUS.] (Zosim. i. 18, 21.). [W. R.]

PRISCUS, a friend of the younger Pliny, who has addressed several of his letters to him; one on the death of Martial, another respecting the health of Fannia, &c. (*Ep.* ii. 13, iii. 21, vi. 8, vii. 8, 19). Pliny himself nowhere in the letters mentions his gentile name, but we find him called in the superscription of one of the letters, *Cornelius Priscus:* if this superscription is correct, he is probably the same as the Cornelius Priscus, who was consul in A. D. 93 [see below]. Some modern writers, among whom is Heineccius, thinks that the Priscus to whom Pliny wrote is the same as the jurist Neratius Priscus, who lived under Trajan and Hadrian, and who was, therefore, a contemporary of Pliny. [NERATIUS.]

PRISCUS, ANCHA'RIUS, accused Caesius Cordus, proconsul of Crete, of the crimes of repetundae and majestas, in the reign of Tiberius, A. D. 21. (Tac. *Ann.* iii. 38, 70.)

PRISCUS, L. ATI'LIUS, consular tribune B. C. 399 and 396, is spoken of under ATILIUS, No. 1. The surname of Priscus is only given to him in the Capitoline Fasti.

PRISCUS ATTALUS. [ATTALUS, p. 411.]

PRISCUS, T. CAESO'NIUS, a Roman eques, was appointed by Tiberius the minister of a new office which he instituted, and which was styled *a voluptatibus.* (Suet. *Tib.* 42.)

PRISCUS, CORNE'LIUS, consul, with Pompeius Collega, in A. D. 93, the year in which Agricola died. (Tac. *Agr.* 44.) See above PRISCUS, the friend of Pliny.

PRISCUS, FA'BIUS, a legatus, the commander of a legion in the war against Civilis, A. D. 70. (Tac. *Hist.* iv. 79.)

PRISCUS, FULCI'NIUS. [FULCINIUS.]

PRISCUS, HELVI'DIUS. 1. A legate of a legion under T. Ummidius Quadratus, governor of Syria, was sent by the latter across the Taurus, in A.D. 52, in consequence of the disorders that had arisen through the conduct of Julius Pelignus, the governor of Cappadocia (Tac. *Ann.* xii. 49). This Priscus must have been a different person from the celebrated Helvidius Priscus mentioned below, since the latter did not obtain the quaestorship till the reign of Nero, and the legates of the legions were usually chosen at that time from persons of higher rank in the state.

2. The son-in-law of Thrasea Paetus, and, like him, distinguished by his love of liberty, which he at length sealed with his blood. He was born at Tarracina*, and was the son of a certain Cluvius, who had filled the post of chief centurion (*primipilus*). His name shows that he was adopted by an Helvidius Priscus, perhaps by the Helvidius who is mentioned above. In his youth he devoted himself with energy to the higher branches of study, not, says Tacitus, to disguise an idle leisure under a pompous name, but in order to enter upon public duties with a mind fortified against misfortune. He chose as his teachers of philosophy those who taught that nothing is good but what is honourable, nothing bad but what is disgraceful, and who did not reckon power, nobility, or any external things, either among blessings or evils. In other words he embraced with ardour the Stoic philosophy. So distinguished did he become for his virtue and nobleness of soul, that when quaestor he was chosen by Thrasea Paetus as his son-in-law; and by this connection he was still further strengthened in his love of liberty. He was quaestor in Achaia during the reign of Nero, and by the way in which he discharged the duties of his office, gained the love of the provincials. (Comp. Schol. *ad Juv.* v. 36.) Having obtained the tribuneship of the plebs in A.D. 56, he exerted his influence to protect the poor against the severe proceedings of Obultronius Sabinus, the quaestor of the treasury. The name of Priscus is not mentioned again for a few years. His freedom of speech and love of independence could not prove pleasing to the court, and he, therefore, was not advanced to any of the higher offices of the state. It appears that he and his father-in-law were even imprudent enough to celebrate in their houses republican festivals, and to commemorate the birth-days of Brutus and Cassius.

> "Quale coronati Thrasea Helvidiusque bibebant
> Brutorum et Cassii natalibus." (Juv. v. 36.)

These proceedings reached the ears of the emperor; Thrasea was put to death [THRASEA], and Priscus banished from Italy (A. D. 66). He retired with his wife, Fannia, to Apollonia in Macedonia, where he remained till the death of Nero. He was recalled to Rome by Galba (A. D. 68), and one of his first acts was to bring to trial Eprius Marcellus, the accuser of his father-in-law; but as the senti-

* This statement depends only upon a correction of the text of Tacitus (*Hist.* iv. 5). Some manuscripts have *Tarentium* or *Tarentinae municipio;* but we find in the Florentine manuscript, *Carecinae municipio*, which has been altered, with much probability, into *Tarracinae municipio.*

ments of Galba were doubtful, he dropped the accusation. On the murder of Galba at the beginning of the following year (A. D. 69), he obtained from Otho the corpse of the emperor, and took care that it was buried (Plut. *Galb.* 28). In the course of the same year he was nominated praetor for the next year, and as praetor elect ventured to oppose Vitellius in the senate. After the death of Vitellius in December, A. D. 69, Priscus again attacked his old enemy Eprius Marcellus. The contest between them arose respecting the manner in which the ambassadors were to be chosen who were to be sent to Vespasian; Priscus maintaining that they should be appointed by the magistrates, Marcellus that they should be chosen by lot, fearing that if the former method were adopted he might not be appointed, and might thus appear to have received some disgrace. Marcellus carried his point on this occasion. Priscus accused him, shortly afterwards, of having been one of the informers under Nero, but he was acquitted, in consequence of the support which he received from Mucianus and Domitian.

Although Vespasian was now emperor, and no one was left to dispute the throne with him, Priscus did not worship the rising sun. During Vespasian's continued absence in the East, Priscus, who was now praetor (A. D. 70), opposed various measures which had been brought forward by others with a view of pleasing the emperor. Thus he maintained that the retrenchments in the public expences, which were rendered necessary by the exhausted state of the treasury, ought to be made by the senate, and not left to the emperor, as the consul elect had proposed; and he also brought forward a motion in the senate that the Capitol should be rebuilt at the public cost, and only with assistance from Vespasian. It may be mentioned, in passing, that later in the year Priscus, as praetor, dedicated the spot on which the Capitol was to be built. (Tac. *Hist.* iv. 53.) On the arrival of the emperor at Rome, Priscus was the only person who saluted him by his private name of Vespasian; and, not content with omitting his name in all the edicts which he published as praetor, he attacked both the person and the office of the emperor. Such conduct was downright folly; he could not by smart speeches and insulting acts restore the republic; and if his sayings and doings have been rightly reported, he had only himself to thank for his fate. Thus we are told by one of his admirers that Vespasian having forbidden him on one occasion from appearing in the senate, he replied, "You can expel me from the senate, but, as long as I am a member of it, I must go into the house." —"Well, then, go in, but be silent."—"Don't ask me for my opinion, then, and I will be silent." —"But I must ask you."—"Then I must say what seems to me just."—"But if you do I will put you to death."—"Did I ever say to you that I was immortal? You do your part, and I will do mine. Yours is, to kill; mine, to die without fear; yours is, to banish; mine, to go into exile without sorrow." (Epictet. *Dissert.* i. 2.) After such a specimen of the way in which he bearded the emperor, we cannot be surprised at his banishment. His wife Fannia followed him a second time into exile. It appears that his place of banishment was at no great distance from the capital; and he had not been long in exile before he was executed by order of Vespasian. It would seem that the emperor was persuaded by some of the enemies of Priscus to issue the fatal mandate; for shortly afterwards he sent messengers to recall the executioners; and his life would have been saved, had it not been for the false report that he had already perished. The life of Priscus was written by Herennius Senecio at the request of his widow Fannia; and the tyrant Domitian, in consequence of this work, subsequently put Senecio to death, and sent Fannia into exile for the third time. Priscus left a son, who is called simply Helvidius, without any surname, and is therefore spoken of under HELVIDIUS. (Tac. *Ann.* xiii. 28, xvi. 28, 33, 35, *Hist.* ii. 91, iv. 5—9, 43, 44, *Agric.* 2, *Dial. de Orat.* 5; Dion Cass. lxv. 7, lxvi. 12, lxvii. 13; Suet. *Vesp.* 15; Plin. *Ep.* vii. 19.)

PRISCUS, JAVOLE'NUS. [JAVOLENUS.]

PRISCUS, JU'LIUS, a centurion, was appointed by Vitellius (A. D. 69) praefect of the praetorian guards on the recommendation of Fabius Valens. When news arrived that the army, which had espoused the side of Vespasian, was marching upon Rome, Julius Priscus was sent with Alphenus Varus at the head of fourteen praetorian cohorts and all the squadrons of cavalry to take possession of the passes of the Apennines, but he and Varus disgracefully deserted their post and returned to Rome. After the death of Vitellius, Priscus put an end to his life, more, says Tacitus, through shame than necessity. (Tac. *Hist.* ii. 92, iii. 55, 61, iv. 11.)

PRISCUS, JU'NIUS, praetor in the reign of Caligula, was put to death by this emperor on account of his wealth, though accused as a pretext of other crimes. (Dion Cass. lix. 18.)

PRISCUS, C. LUTO'RIUS, a Roman eques, composed a poem on the death of Germanicus, which obtained great celebrity, and for which he was liberally paid by Tiberius. When Drusus fell ill, in A. D. 21, Priscus composed another poem on his death, anticipating, if he died, a still more handsome present from the emperor, as Drusus was his own son, while Germanicus had been only his son by adoption. Priscus was led by his vanity to recite this poem in a private house in presence of a distinguished company of women of rank. He was denounced in consequence to the senate; and this body, anxious to punish the insult to the imperial family, condemned Priscus to death, without consulting Tiberius, and had him executed forthwith. The proceeding, however, displeased Tiberius, not through any wish to save the life of Priscus, but because the senate had presumed to put a person to death without asking his opinion. He therefore caused a decree of the senate to be passed, that no decrees of the body should be deposited in the aerarium till ten days had elapsed; and as they could not be carried into execution till this was done, no one could in future be executed till ten days after his condemnation. (Tac. *Ann.* iii. 49—51; Dion Cass. lvii. 20.) It is recorded of this Lutorius Priscus that he paid Sejanus the enormous sum of 50,000,000 sesterces (*quinquenties sestertium*) for an eunuch of the name of Paezon. (Plin. *H. N.* vii. 39. s. 40.)

PRISCUS, Q. MU'STIUS, consul suffectus, A. D. 163 (Fasti).

PRISCUS, NERA'TIUS. [NERATIUS.]

PRISCUS, Q. NO'NIUS, consul A. D. 149 with Ser. Scipio Orfitus (Fasti).

PRISCUS, NO'VIUS, was banished by Nero, in A. D. 66, in consequence of his being a friend of

Seneca. He was accompanied in his exile by his wife Artoria Flacilla. (Tac. *Ann.* xv. 71.) We learn from the Fasti that D. Novius Priscus was consul A. D. 78, in the reign of Vespasian. He was probably the same person as the one banished by Nero.

PRISCUS, T. NUMI'CIUS, consul B. C. 469 with A. Virginius Tricostus Caeliomontanus, fought against the Volscians with success, and took Ceno, one of their towns. (Liv. ii. 63; Dionys. ix. 56.)

PRISCUS PANITES. [See above, PRISCUS, the Byzantine writer.]

PRISCUS, PETRO'NIUS, banished by Nero, A. D. 66. (Tac. *Ann.* xv. 71.)

PRISCUS, SERVI'LIUS. The Prisci were an ancient family of the Servilia gens, and filled the highest offices of the state during the early years of the republic. They also bore the agnomen of Structus, which is always appended to their name in the Fasti, till it was supplanted by that of Fidenas, which was first obtained by Q. Servilius Priscus Structus, who took Fidenae in his dictatorship, B. C. 435 [see below, No. 6], and which was also borne by his descendants [Nos. 7 and 8].

1. P. SERVILIUS PRISCUS STRUCTUS, consul B. C. 495 with Ap. Claudius Sabinus Regillensis. This year was memorable in the annals by the death of king Tarquin. The temple of Mercury was also dedicated in this year, and additional colonists were led to the colony of Signia, which had been founded by Tarquin. The consuls carried on war against the Volscians with success, and took the town of Suessa Pometia; and Priscus subsequently defeated both the Sabines and Aurunci. In the struggles between the patricians and plebeians respecting the law of debt, Priscus was inclined to espouse the side of the latter, and published a proclamation favourable to the plebeians; but as he was unable to assist them in opposition to his colleague and the whole body of the patricians, he incurred the enmity of both parties. (Liv. ii. 21—27; Dionys. vi. 23—32; Val. Max. ix. 3. § 6; Plin. *H. N.* xxxv. 3.)

2. Q. SERVILIUS PRISCUS STRUCTUS, a brother of No. 1, was magister equitum, in B. C. 494, to the dictator, M'. Valerius Maximus. (Dionys. vi. 40.)

3. SP. SERVILIUS PRISCUS STRUCTUS, consul B. C. 476, with A. Virginius Tricostus Rutilus. In consequence of the destruction of the Fabii at the Cremera in the preceding year, the Etruscans had advanced up to the very walls of Rome, and taken possession of the hill Janiculus. In an attempt which Priscus made to take this hill by assault, he was repulsed with great loss, and would have sustained a total defeat, had not his colleague Virginius come to his assistance. In consequence of his rashness on this occasion, he was brought to trial by the tribunes, as soon as his year of office had expired, but was acquitted. (Liv. ii. 51, 52; Dionys. ix. 25, &c.)

4. Q. SERVILIUS PRISCUS STRUCTUS, probably son of No. 2, was consul B. C. 468, with T. Quintius Capitolinus Barbatus, and again B. C. 466, with Sp. Postumius Albus Regillensis. In each year Priscus commanded the Roman armies in the wars with the neighbouring nations, but did not perform anything worth recording. (Liv. ii. 64, iii. 2; Dionys. ix. 57, 60.)

5. P. SERVILIUS SP. F. P. N. PRISCUS STRUCTUS, son of No. 3, was consul B. C. 463, with L. Aebutius Elva, and was carried off in his consulship by the great plague which raged at Rome in this year. (Liv. iii. 6, 7; Dionys. ix. 67, 68; Oros. ii. 12.)

6. Q.* SERVILIUS P. F. SP. N. PRISCUS STRUCTUS FIDENAS, son of No. 5, was appointed dictator B. C. 435, in consequence of the alarm excited by the invasion of the Veientes and Fidenates, who had taken advantage of the plague, which was then raging at Rome, to ravage the Roman territory, and had advanced almost up to the Colline Gate. Servilius defeated the enemy without difficulty, and pursued the Fidenates to their town, to which he proceeded to lay siege, and which he took by means of a mine. From the conquest of this town he received the surname of *Fidenas*, which was afterwards adopted by his children in the place of Structus. Servilius is mentioned again in B. C. 431, when he called upon the tribunes of the plebs to compel the consuls to elect a dictator, in order to carry on the war against the Volsci and Aequi. In B. C. 418 the Roman army was defeated by the Aequi and the Lavicani, in consequence of the dissensions and incompetency of the consular tribunes of that year. Servilius was therefore appointed dictator a second time; he carried on the war with success, defeated the Aequi, and took the point of Lavici, where the senate forthwith established a Roman colony. (Liv. iv. 21, 22, 26 45—47.)

7. Q. SERVILIUS Q. F. P. N. (PRISCUS) FIDENAS, the son of No. 6, was consular tribune six times, namely in B. C. 402, 398, 395, 390, 388, 386. (Liv. v. 8, 14, 24, 36, vi. 4, 6.) He was also interrex in B. C. 397. (Liv. v. 17.) There can be no doubt that this Servilius was the son of No. 6, both from his praenomen Quintus, and his surname Fidenas, as well as from the circumstances that he is designated in the Capitoline Fasti, Q. F. P. N. A difficulty, however, arises from the statement of Livy, that the C. Servilius, who was consular tribune in B. C. 418, was the son of the conqueror of Fidenae (Liv. iv. 45, 46); but this is probably a mistake, since the consular tribune of B. C. 418 is called, in the Capitoline Fasti, C. SERVILIUS Q. F. C. N. AXILLA. Besides which, if he were the son of the conqueror of Fidenae, he must have been a younger son, as his praenomen shows; and in that case the younger son would have obtained one of the highest dignities in the state sixteen years before his elder brother.

8. Q. SERVILIUS Q. F. Q. N. (PRISCUS) FIDENAS, the son of No. 7, was consular tribune three times, namely, in B. C. 382, 378, 369. (Liv. vi. 22, 31, 36.)

9. SP. SERVILIUS PRISCUS, censor B. C. 378, with Q. Cloelius Siculus (Liv. vi. 31). As this Servilius does not bear the surname of Fidenas, he probably was not a descendant of the conqueror of Fidenae.

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* Livy (iv. 21) calls him *A.* Servilius, in speaking of his dictatorship of B. C. 435, but *Q.* Servilius when he mentions his dictatorship of B. C. 418 (iv. 46), as well as when he speaks of him elsewhere (e. g. iv. 26). There can, therefore, be no doubt that the name of *Quintus* is to be preferred, which we find also in the Capitoline Fasti.

PRISCUS SENE'CIO, Q. SO'SIUS, consul A. D. 169, with P. Coelius Apollinaris (Fasti).

PRISCUS, STA'TIUS, consul A. D. 159, with Plautius Quintillus, two years before the death of the emperor Antoninus (Fasti). He was one of the generals sent by his successor, M. Aurelius, to conduct the war against the Parthians, A. D. 162—165. He took Artaxata, the capital of Armenia, and rescued the whole of that country from the Parthian power. (Capitolin. *Anton. Phil.* 9, *Verus*, 7 ; Dion Cass. lxxi. *Fragm.* p. 1201, ed. Reimarus.)

PRISCUS, TARQUI'NIUS. [TARQUINIUS.]

PRISCUS, TARQUI'TIUS, had been a legate of Statilius Taurus, in Africa, whom he accused, in order to gratify Agrippina, the wife of the emperor Claudius, who was anxious to obtain possession of his pleasure grounds. Taurus put an end to his life before sentence was pronounced ; and the senate expelled Priscus from its body as an informer. He was restored, however, to his former rank by Nero, and appointed governor of Bithynia ; but was condemned in A. D. 61, on account of extortion in his province, to the great delight of the senate. (Tac. *Ann.* xii. 59, xiv. 46.)

PRISCUS, M. TREBA'TIUS, consul suffectus in A. D. 109. (Fasti.)

PRISCUS, L. VALE'RIUS MESSA'LA THRA'SEA, was distinguished alike by his birth and wisdom during the reign of Septimius Severus. He was consul in A. D. 196, and about seventeen years afterwards fell a victim to the cruelty of Caracalla. (Dion Cass. lxxvii. 5.)

PRISCUS, VE'CTIUS, a person mentioned by the younger Pliny. (Plin. *Ep.* vi. 12.)

PRIVERNAS, an agnomen given to L. Aemilius Mamercinus, from his taking Privernum in B. C. 329. [MAMERCINUS, No. 9.]

PROAE'RESIUS (Προαιρέσιος), a distinguished teacher of rhetoric, was a native of Armenia, born about A. D. 276, of good connections, though poor. He came to Antioch to study under the rhetorician Ulpian. Having soon risen to high distinction in his school, he removed to Athens, where he placed himself under Julian, then seated in the chair of rhetoric. There came along with him from Antioch his friend Hephaestion. A fact told by Eunapius in his life of Proaeresius (*Vit. Soph.* vol. i. p. 73, ed. Boissonade), illustrates both the poverty and the zeal of these youths. They had between them but one change of raiment (ἱμάτιον καὶ τριβώνιον), and three thin, faded blankets (στρώματα). When Proaeresius went forth to the public schools, his friend lay in bed working his exercises, and this they did alternately. Proaeresius soon acquired a high place in his master's esteem, of which, as well as his own merit, a singular proof is given by Eunapius (*ibid.* p. 71, &c.). On the death of Julian (according to Clinton, *Fast. Rom.* p. 401, in A. D. 340), who left Proaeresius his house (Eunap. *ibid.* p. 69), it was determined no longer to confine the chair of rhetoric to one, but to extend this honour to many. (Eunap. *ibid.* p. 79.) Epiphanius, Diophantus, Sopolis, Parnasius, and Hephaestion were chosen from among a crowd of competitors ; but Hephaestion left Athens, dreading competition with Proaeresius. The students, generally, betook themselves to their professors, according to their nations ; and there attached themselves to Proaeresius the students coming from the district south from Pontus inclusive, as far as Egypt and Lybia. His great success excited the jealousy of the others, who combined against him. Through the intervention of a corrupt proconsul, he was driven from Athens. A new proconsul not only restored him, but, after a public trial, bestowed on him public marks of approbation, and placed him at once at the head of all the teachers of rhetoric in Athens. The fresh attempts of his enemies to supplant him by splendid entertainments, at which they endeavoured to win over men of power, were rendered nugatory by the arrival in Athens of Anatolius, the praefect of Illyrium. It is probable that the favour with which that accomplished man regarded Proaeresius, attracted to the latter the attention of the emperor Constans, who sent for him to Gaul, about A. D. 342. Constans detained him for more than one year (if we may found upon the expression χειμῶνας, Eunap. *ibid.* p. 89), and then sent him to Rome. Here he was highly esteemed, and having written or delivered a eulogy on the city, was honoured in return with a life-size statue of bronze, bearing this inscription, "*The Queen of Cities to the Prince of Eloquence.*" On his departure from Rome, he obtained for Athens a tributary supply of provisions from several islands — a grant which was confirmed by the eparch of Athens at the solicitation of Anatolius — and he himself was honoured with the title of στρατοπεδάρχης. When the emperor Julian (A. D. 362) had promulgated the decree, for which he is so strongly censured, even by his eulogist Ammianus Marcellinus (xx. 10, xxv. 4), forbidding teachers belonging to the Christian religion to practise their art, we are told (Hieron. *in Chronic.* An. 2378), that Proaeresius was expressly exempted from its operation, but that he refused any immunity not enjoyed by his brethren. To this partial suspension of his rhetorical functions, Eunapius also alludes, but, distracted by his love of the man, and his hatred of his religion, says doubtingly, "he seemed to be a Christian" (*ibid.* p. 92). Eunapius says that it was about this very time he himself arrived at Athens, and found in Proaeresius all the kindness of a father. It is probable, then, that this was in the year 363, when Julian was in the East, and we may suppose the edict less rigidly enforced. Proaeresius was then in his 87th year. Eunapius remained at Athens for five years, and states that his friend and teacher died not many days after his departure. Proaeresius had married Amphicleia of Tralles, and by her he had several daughters, all of whom died in the bloom of youth, and on whom Milesius wrote him consolatory verses. His rival Diophantus pronounced his funeral oration (Eunap. *ibid.* p. 94), and his epitaph, written by his pupil Gregory Nazianzen, is given by Fabricius (*Bibl. Graec.* vol. vi. p. 137).

From the account given of him by Eunapius, who had the best means of information, we learn that he was of gigantic stature (Casaubon and Wyttenbach, *ad Eunap.* vol. ii. p. 285, conjecture that he was nine feet high !), and of stately bearing, so vigorous in his old age, that it was impossible to suppose him other than in the prime of life. His constitution was of iron strength (σιδηρέον), braving the winter colds of Gaul without shoes, and in light clothing, and drinking unwarmed the water of the Rhine when almost frozen. His style of eloquence seems to have been flowing, and graced with allusions to classic times. He had great powers of extemporaneous speaking, and a

prodigious memory. He has no great credit, so far as style is concerned, in his pupil Eunapius, but the names of Basil the Great and Gregory Nazianzen (Sozomen, *H. E.* vi. 17), fully bear out his high reputation as a teacher of rhetoric. (Compare Suidas, *s. v.*; Clinton, *Fast. Rom.* pp. 401, 405, 449, 469; Westermann, *Geschichte der Griech. Beredt.* p. 237.) [W. M. G.]

PROBA, FALCO'NIA. [FALCONIA.]

PROBUS, M. AURE'LIUS, Roman emperor A. D. 276—282, was a native of Sirmium in Pannonia. His mother is said to have been of more noble extraction than his father Maximus, who after having served as a centurion with good reputation was raised to the rank of tribune, and died in Egypt, bequeathing a very moderate fortune to his widow and two children, a son and a daughter. Young Probus, at an early age, attracted the attention, and gained the favour of Valerian, from whom, in violation of the ordinary rules of military service, he received while almost a boy the commission of tribune. Letters have been preserved by Vopiscus, addressed by the prince to Gallienus, and to the praetorian prefect, in which he announces the promotion of the youth, whom he praises warmly, and recommends to their notice. Nor did he prove unworthy of this patronage. He conducted himself so gallantly in the war against the Sarmatians beyond the Danube, that he was forthwith entrusted with the command of a distinguished legion, and was presented in a public assembly with various military rewards, among others with the highest and most prized of all decorations, a civic crown, which he had earned by rescuing a noble youth, Valerius Flaccus, a kinsman of the emperor, from the hands of the Quadi. His subsequent exploits in Africa, Egypt, Arabia, Scythia, Persia, Germany, and Gaul, gained for him the esteem and admiration of Gallienus, Aurelian, and the second Claudius, all of whom expressed their feelings in the most earnest language, while his gentle though firm discipline, the minute care which he evinced in providing for the wants and comforts of the soldiers, and his liberality in dividing spoils, secured the zealous attachment of the troops. By Tacitus he was named governor of the whole East, and declared to be the firmest pillar of the Roman power, and, upon the death of that sovereign, the purple was forced upon his acceptance by the armies of Syria. The downfal of Florianus speedily removed his only rival, and he was enthusiastically hailed by the united voice of the senate, the people, and the legions.

The whole reign of Probus, which lasted for about six years, presents a series of the most brilliant achievements. His attention was first turned to Gaul, which had become disturbed upon the overthrow of Postumus, and after the death of Aurelian had been ravaged, occupied, and almost subjugated by the Germans. By a succession of victories the new ruler recovered sixty important cities, destroyed 400,000 of the invaders, and drove the rest across the Rhine. Following up his success, he penetrated into the heart of Germany, compelled the vanquished tribes to restore the whole of the plunder which they had borne away, and to furnish a contingent of 16,000 recruits, which were distributed in small numbers among the different armies of the empire; he established a line of posts stretching far into the interior, and even formed the scheme of disarming the inhabitants and of reducing the whole country to the form of a province. Passing onwards, every foe was swept away from the frontiers of Rhaetia and Noricum, which now enjoyed complete security, the Goths upon the Thracian borders, overawed by his name, tendered submission or were admitted to alliance, the robber hordes of Isauria and the savage Blemmyes of Ethiopia were crushed or dispersed, a treaty was concluded with the Persians at their own eager solicitation, while, in addition to the conquest of foreign foes, the rebellions of Saturninus at Alexandria, of Proculus and Bonosus in Gaul, were promptly suppressed. The emperor on his return to the metropolis celebrated a well-earned triumph, and determined forthwith to devote his whole energies to the regulation of the civil government. The privileges restored by his predecessor to the senate were confirmed, agriculture was promoted by the removal of various pernicious restrictions, large bodies of barbarians were transplanted from the frontiers to more tranquil regions, where they were presented with allotments of land in order that they might learn to dwell in fixed abodes, and to practise the occupations and duties of civilised life, while in every direction protection and encouragement were extended to industry. But the repose purchased by such unremitting exertion proved the cause of ruin to Probus. Fearing that the discipline of the troops might be relaxed by inactivity and ease, he employed them in laborious works of public utility, and was even rash enough to express the hope that the time was fast approaching when soldiers would be no longer necessary. Alarmed by these ill-judged expressions, and irritated by toils which they regarded as at once painful and degrading, a large body of men who were employed under his own inspection in draining the vast swamps which surrounded his native Sirmium, in a sudden transport of rage made an attack upon the emperor, who, having vainly attempted to save himself by taking refuge in a strong tower, was dragged forth and murdered by the infuriated mutineers.

History has unhesitatingly pronounced that the character of Probus stands without a rival in the annals of imperial Rome, combining all the best features of the best princes who adorned the purple, exhibiting at once the daring valour and martial skill of Aurelian, the activity and vast conceptions of Hadrian, the justice, moderation, simple habits, amiable disposition, and cultivated intellect of Trajan, the Antonines, and Alexander. We find no trace upon record of any counterbalancing vices or defects, and we can detect no motive which could have tempted the writers who flourished soon after his decease to employ the language of falsehood or flattery in depicting the career of an obscure Illyrian soldier, unconnected by blood or alliance alike with those who went before him, and with those who succeeded him on the throne.

Our chief authority is the biography, in the Augustan History, of Vopiscus, who complains that even when he wrote, the great achievements of this extraordinary man were rapidly sinking into oblivion, obliterated doubtless by the stirring events and radical changes in the constitution which followed with such rapidity the accession of Diocletian. By the aid, however, of the books and state papers which he had consulted in the Ulpian

and Tiberian libraries, the public acts, the journals of the senate, together with the private diary of a certain Turdulus Gallicanus, he was enabled to compile a loose and ill-connected narrative. We may refer also, but with much less confidence, to Zosimus, i. 64, &c., the concluding portion of the reign being lost; to Zonaras, xii. 29; Aurel. Vict. *de Caes.* xxxvii, *Epit.* xxxvii; Eutrop. ix. 11. [W. R.]

COIN OF PROBUS.

PROBUS, a name borne by several celebrated Roman grammarians, whom it is difficult to distinguish from each other.

1. M. VALERIUS PROBUS, of Berytus, who having served in the army, and having long applied without success for promotion, at length betook himself, in disgust, to literary pursuits. He belongs to the age of Nero, since he stands last in order in the catalogue of Suetonius, immediately after Q. Remmius Palaemon, who flourished in the reigns of Tiberius, Caius, and Claudius; this is fully confirmed by the notice of Jerome in the Eusebian chronicle under Olympiad CCIX. I. (A. D. 56—7): "Probus Berytius eruditissimus grammaticorum Romae agnoscitur." Chance led him to study the more ancient writers, and he occupied himself in illustrating (*emendare ac distinguere et adnotare curavit*) their works. He published a few trifling remarks on some matters of minute controversy (*nimis pauca et exigua de quibusdam minutis quaestiunculis edidit*), and left behind him a considerable body of observations (*silvam*) on the earlier forms of the language. Although not in the habit of giving regular instructions to pupils, he had some admirers (*sectatores*), of whom he would occasionally admit three or four to benefit by his lore. To this Probus we may, with considerable probability, assign those annotations on Terence, from which fragments are quoted in the Scholia on the dramatist. (Sueton. *de illus. Gramm.* 24; Schopfen, *de Terentio et Donato eius interprete*, 8vo. Bonn, 1821, p. 31.)

2. VALERIUS PROBUS, termed by Macrobius "Vir perfectissimus," flourished some years before A. Gellius, and therefore about the beginning of the second century. He was the author of commentaries on Virgil, and possessed a copy of a portion at least of the Georgics, which had been corrected by the hand of the poet himself. These are the commentaries so frequently cited by Servius; but the *Scholia in Bucolica et Georgica*, now extant, under the name of Probus, belong to a much later period. (Gell. i. 15. § 18, iii. 1. § 5, ix. 9. § 12, 15, xiii. 20. § 1, xv. 30. § 5; Macrob. *Sat.* v. 22; Heyne, *de antiq. Virgil. interprett.* subjoined to his notices "De Virgilii editionibus.")

It must not be concealed, that many plausible reasons, founded upon the notices contained in the Noctes Atticae, may be adduced for believing that the Valerius Probus of Gellius is one and the same person with the Probus Berytius of Suetonius and Hieronymus, for although Gellius, who speaks of having conversed with the pupils and friends of Valerius Probus, did not die before A. D. 180, it is by no means impossible, as far as we know to the contrary, that Probus Berytius might have lived on to the beginning of the second century, although the words of Martial (*Ep.* iii. 2, 12) cannot be admitted as evidence of the fact. This view has been adopted and ably supported by Jahn in the Prolegomena to his edition of Persius, 8vo. Lips. 1843 (p. cccxxxvi. &c.). The chief difficulty, however, after all, arises from the chronology. Probus of Berytus is represented by Suetonius as having *long* sought the post of a centurion, and as having not applied himself to literature until he had lost all hopes of success; hence he must have been well advanced in life before he commenced his studies, and consequently, in all probability, must have been an old man in A. D. 57, when he was recognised at Rome as the most learned of grammarians. Moreover, a scholar who in the age of Nero undertook to illustrate Virgil, could scarcely with propriety have been represented as devoting himself to the ancient writers, who had fallen into neglect and almost into oblivion, for such is the meaning we should naturally attach to the words of Suetonius.

3. The life of Persius, commonly ascribed to Suetonius, is found in many of the best MSS. of the Satirist with the title *Vita A. Persii Flacci de Commentario Probi Valerii sublata.* Now since this biography bears evident marks of having been composed by some one who lived at a period not very distant from the events which he relates, we may fairly ascribe it to the commentator on Virgil.

4. The name of the ancient scholiast on Juvenal was, according to Valla, by whom he was first published, *Probus Grammaticus.* (See *In D. Junii Juv. Satt. Comment. vetusti post Pothoei Curas*, ed. D. A. G. Cramer, 8vo. Hamb. 1823, p. 5.)

5. In the "Grammaticae Latinae auctores antiqui," 4to. Hannov. 1605, p. 1386—1494, we find a work upon grammar, in two books, entitled *M. Valerii Probi Grammaticae Institutiones*, with a preface in verse, addressed to a certain Coelestinus. The first book treats briefly of letters, syllables, the parts of speech and the principles of prosody. The second book, termed *Catholica*, comprises general rules for the declension of nouns and verbs, with a few remarks on the arrangement of words and examples of the different species of metrical feet, corresponding throughout so closely with the treatise of M. Claudius Sacerdos [see PLOTIUS MARIUS], that it is evident that one of these writers must have copied from the other, or that both must have derived their materials from a common source. The text of this Probus has lately received important improvements from a collation of the Codex Bobiensis, now at Vienna, and appears under its best form in the "Corpus Grammaticorum Latinorum" of Lindemann, 4to. Lips. 1831, vol. i. pp. 39—148. The lines to Coelestinus are included in the *Anthol. Lat.* of Burmann, vol. i. addend. p. 739, or No. 205, ed. Meyer.

6. In the same collection by Putschius, p. 1496—1541, is contained *M. Valerii Probi Grammatici de Notis Romanorum Interpretandis Libellus*, an explanation of the abbreviations employed in inscriptions and writings of various kinds.

7. Endlicher, in his *Analecta Grammatica*, has published, from a Codex Bobiensis, now at Vienna, a fragment *Valerii Probi de Nomine.*

It is not unlikely that the same individual may be the author of the three pieces last named, but this is a point on which it is vain to speak with confidence. (Osann, *Beiträge zur Griechisch. und Romisch. Literatur-Geschichte*, ii. p. 283 ; Jahn, *l.c.*; Suringar, *Historia Critica Scholiast. Lat.*) [W. R.]

PROBUS, AEMI'LIUS. [NEPOS, CORNELIUS.]

PROCAS, one of the fabulous kings of Alba Longa, succeeded Aventinus, reigned twenty-three years, and was the father of Numitor and Amulius. (Dionys. i. 71 ; Liv. i. 3 ; Appian, *Rom.* i. 1 ; Virg. *Aen.* vi. 767.)

PROCHIRUS, MICHAEL. [MICHAEL, literary, No. 11.]

PRO'CHORUS (Πρόχορος). There is extant in MS. a Greek life of St. John the Evangelist, professedly written by Prochorus, one of the seventy disciples, and also one of the seven deacons. (Luke, x. 1 ; Acts, vi. 5.) The work is professedly spurious, but critics are not determined as to its age. Vossius and others are disposed to identify the work with the *Circuitus Joannis*, mentioned in the *Synopsis S. Scripturae* ascribed to Athanasius. Le Nourry and Ittigius assign to it a later date ; and Tillemont regards it as comparatively recent, a forgery of the Middle Ages. It bears the title Προχόρου τοῦ ἐπὶ ταῖς χρειαῖς τῶν ἑπτὰ κατασταθέντος, ἀνεψιοῦ Στεφάνου τοῦ πρωτομάρτυρος, περὶ Ἰωάννου τοῦ Θεολόγου καὶ εὐαγγελιστοῦ ἱστορία. *Prochori qui fuit unus de septem ministerio praefectis, consobrinus Stephani protomartyris, de Joanne theologo et evangelista historia.* A portion of the Greek text, with a Latin version by Sebastian Castalio, was published in the third edition of the Graeco-Latin version, by Michael Neander, of Luther's Catechism, 8vo, Basel, 1567, p. 526 ; and again in vol. i. of the *Monumenta Orthodoxographa* of Grynaeus, fol. Basel, 1569. A larger portion has been published, but in a Latin version only, in various editions of the *Bibliotheca Patrum* (e. g. vol. ii. ed. Paris, 1575 ; vol. vii. ed. Paris, 1579 and 1654 ; vol. i. ed. Cologn. 1618, and vol. ii. ed. Lyon, 1677) ; also in the *Historia Christian. Veterum Patrum* of René Laurent de la Barre, fol. Paris, 1583. (Cave, *Hist. Litt.* ad ann. 70, vol. i. p. 36, ed. Oxford, 1740—43 ; Fabric. *Cod. Apocryph. N. T.* vol. ii. p. 815 ; *Biblioth. Graec.* vol. x. p. 135 ; Voss. *de Historicis Graec.* ii. 9.) [J. C. M.]

PROCILLA, JU'LIA, the mother of Agricola (Tac. *Agr.* 4).

PROCI'LLIUS. 1. A Roman historian, a contemporary of Cicero. He appears to have written on early Roman history, as Varro quotes his account of the origin of the Curtian lake, and likewise on later Roman history, as Pliny refers to him respecting Pompey's triumph on his return from Africa (Varr. *L. L.* v. 148, comp. v. 154, ed. Müller ; Plin. *H. N.* viii. 2). He was held in high estimation by Atticus, but Cicero writes that Dicaearchus was far superior to him, from which we may infer that Procillius wrote likewise on geographical subjects. (Cic. *ad Att.* ii. 2. § 2.)

2. Tribune of the plebs, B. C. 56, was accused by Clodius in B. C. 54, together with his colleagues, C. Cato and Nonius Sufenas, on account of the violent acts which they had committed in their tribuneship. Cato and Nonius were acquitted, but Procillius was condemned. (Cic. *ad Att.* iv. 15. § 4, 16. § 5, *ad Q. Fr.* ii. 8. § 1 ; Drumann, *Geschichte Roms*, vol. ii. p. 339, vol. iii. p. 100.) This Procillius may have been the same person as the historian.

3. L. PROCILLIUS, whom we know only from coins, a specimen of which is annexed. The obverse represents the head of Juno Sispita, and the reverse Juno in a chariot. We may infer from this coin that the Procillii came from Lanuvium, which was celebrated for its worship of Juno Sispita. (Eckhel, vol. v. p. 289.)

COIN OF L. PROCILLIUS.

PROCILLUS, C. VALE'RIUS, a Gallic chief, whose father C. Valerius Caburnus had received the Roman franchise from C. Valerius Flaccus. Caesar placed great confidence in Procillus, and reckoned him as one of his friends. He employed Procillus as his interpreter in the confidential interview which he had with Divitiacus, and he likewise sent him on a subsequent occasion, along with M. Mettius, as his ambassador to Ariovistus. Procillus was thrown into chains by Ariovistus, but, on the defeat of the latter, was rescued by Caesar in person, a circumstance which, Caesar states, caused him as much pleasure as the victory itself. (Caes. *B. G.* i. 19, 47, 53.)

PROCLEIA (Πρόκλεια), a daughter of Laomedon, and the wife of Cycnus, by whom she became the mother of Tennes and Hemithea. (Paus. x. 14. § 2 ; Tzetz. *ad Lyc.* 232.) [L. S.]

PROCLES (Προκλῆς). 1. One of the twin sons of Aristodemus, who, according to the tradition respecting the Dorian conquest of Peloponnesus, on the death of their father, inherited jointly his share of the conquered territory, and became the ancestor of the two royal families of Sparta. Procles was usually regarded as the younger of the two brothers. The line of kings descended from him was called, after his son or grandson Eurypon, the Eurypontidae. (Herod. viii. 131, vi. 51, &c. ; Paus. iv. 1. § 7.)

2. Tyrant of Epidaurus, the father of Lysis or Melissa, the wife of Periander. Having revealed to the son of the latter the secret of his mother's death [PERIANDER], he incurred the implacable resentment of Periander, who attacked and captured Epidaurus, and took Procles prisoner. (Herod. iii. 50—52 ; Paus. ii. 28. § 8.)

3. The son of Pityreus, was the leader of the Ionians who settled in the island of Samos. He was an Epidaurian by birth, and led with him a considerable number of Epidaurian exiles. Androclus and the Ephesians attacked Procles and his son Leogorus, who shared the royal power with him, and expelled them. (Paus. vii. 4. § 2.)

4. A descendant of Demaratus, king of Sparta, from whom, together with Eurysthenes, who was

apparently his brother, he inherited the dominion of Eliserne and Teuthrania, in Asia Minor. He was among the Greeks who accompanied the younger Cyrus in his expedition against his brother, and is mentioned more than once by Xenophon (*Anab.* ii. 1. § 3, 2. § 1, 7, 8, 10.). He returned safe home; for at the time of the expedition of Thimbron into Asia Minor (B. C. 399) he and Eurysthenes were still governing their little principality, and readily attached themselves to the Lacedaemonian commander. (Xen. *Hellen.* iii. 1. § 6.) [C. P. M.]

PROCLES, a distinguished Greek medallist, whose name appears on the coins of Naxos and of Catana. The name was first discovered on an extremely rare coin of Naxos, where it is engraved on the plinth of a statue of Silenus, which forms the reverse of the coin, in characters so fine as to require a strong lens to decipher them. There remained, however, a possibility of doubt whether the name was that of the engraver of the medal, or that of the maker of the original statue itself. This doubt has been fully set at rest by the discovery of the same name on a splendid medal of Catana, in the collection of the Duc de Luynes. (R. Rochette, *Lettre à M. Schorn*, p. 95, with an engraving at the head of M. Raoul-Rochette's Preface.) [P. S.]

PROCLUS (Πρόκλος), historical. 1. Prefect of the city under Theodosius the Great. He was put to death in the tenth year of his reign. An epigram on the pedestal of an obelisk at Constantinople records his success in setting the obelisk upright. (*Anthol. Graec.* iv. 17.) A Latin translation of the epigram by Hugo Grotius is given by Fabricius (*Bibl. Graec.* vol. ix. p. 368).

2. Surnamed Ὀνειροκρίτης, according to some authorities (Theophanes, p. 140; Cedrenus, p. 298), predicted the death of the emperor Anastasius. It appears to be this Proclus of whom Zonaras (*Annal.* xiv. p. 55) relates that he set on fire the fleet of Vitalianus, who was in arms against Anastasius, by means of mirrors. Other accounts (Chron. Joann. Malalae, vol. ii. p. 126) say that it was by means, not of mirrors, but of sulphur, that he effected this. This story has sometimes been erroneously referred to Proclus Diadochus (Fabric. *Bibl. Graec.* vol. ix. p. 370). [C. P. M.]

PROCLUS (Πρόκλος), literary. 1. EUTYCHIUS PROCLUS, a grammarian who flourished in the 2nd century, born at Sicca in Africa. He was the instructor of M. Antoninus (Jul. Capit. *Vit. Ant.* c. 2.). It is probably this Proclus who is mentioned by Trebellius Pollio (*Aemil. Tyr.*) as the most learned grammarian of his age. He was created consul by Antoninus (Fabric. *Bibl. Graec.* vol. ix. p. 365).

2. Or PROCULEIUS, son of Themison, held the office of hierophant at Laodiceia in Syria. He wrote, according to Suidas, the following works:—1. Θεολογία. 2. Εἰς τὴν παρ' Ἡσιόδῳ τῆς Πανδώρας μῦθον. 3. Εἰς τὰ χρυσᾶ ἔπη. 4. Εἰς τὴν Νικομάχου εἰσαγωγὴν τῆς ἀριθμητικῆς, and some geometrical treatises.

3. Surnamed Μαλλώτης, a Stoic philosopher, a native of Cilicia. He was, according to Suidas (*s. v.*), the author of ὑπόμνημα τῶν Διογένους σοφισμάτων, and a treatise against the Epicureans. It is probably this Proclus who is mentioned by Proclus Diadochus (*in Tim.* p. 166).

4. Or PROCULUS, a follower of Montanus, from whom a sect of heretics were called Procliani, who were deemed bad enough to require rebaptizing if they returned to the church (Fabric. *Bibl. Graec.* ix. p. 366.).

5. A native of Naucratis in Egypt. He was a man of distinction in his native city, but in consequence of the civil commotions there removed, while still young, to Athens. There he placed himself under the instructions of Adrianus, and afterwards himself taught eloquence, and had Philostratus as one of his pupils. He possessed several houses in and near Athens, and imported considerable quantities of merchandise from Egypt, which he disposed of wholesale to the ordinary vendors. After the death of his wife and son he took a concubine, to whom he entirely surrendered the control of his household, and in consequence of her mismanagement, reaped considerable discredit. It was his practice, if any one paid down 100 drachmae at once, to allow him admission to all his lectures. He also had a library, of which he allowed his pupils to make use. In the style of his discourses he imitated Hippias and Gorgias. He was remarkable for the tenacity of his memory, which he retained even in extreme old age. (Philostr. *Vit. Procli*, p. 602, &c. ed. Olearius.)

6. Surnamed Διάδοχος (the successor), from his being regarded as the genuine successor of Plato in doctrine, was one of the most celebrated teachers of the Neoplatonic school. (Marin. c. 10. In some MSS. he is styled διάδοχος Πλατωνικός.) He was of Lycian origin, the son of Patricius and Marcella, who belonged to the city of Xanthus, which Proclus himself regarded as his native place. According, however, to the distinct statement of Marinus (*Vit. Procli*, c. 6) he was born at Byzantium, on the 8th of February, A. D. 412, as is clear from the data furnished by his horoscope, which Marinus has preserved. The earlier period of his life was spent at Xanthus. When still very young, he was distinguished by his remarkable eagerness for study, to which Marinus believes him to have been urged by Athena herself, who appeared to him in a vision. Such watchful care, indeed, did the gods, according to that writer, take of Proclus, that he was preternaturally cured of a dangerous malady in his youth by Apollo, who appeared in his own person for the purpose. Statements like this indicate how large an abatement must be made in the extravagant account which Marinus gives of the precocity and progress of Proclus. From Xanthus he removed, while still young, to Alexandria, where his studies were conducted chiefly under the guidance of the rhetorician Leonas, who received him into his family, and treated him as though he had been his own son. Through him Proclus was introduced to the leading men and the most distinguished scholars of Alexandria, whose friendship he speedily secured by his abilities, character, and manners. He studied grammar under Orion. [ORION.] He also applied himself to learn the Latin language, purposing, after the example of his father, to devote himself to the study of jurisprudence. Leonas having occasion to make a journey to Byzantium, took young Proclus with him, who eagerly embraced the opportunity of continuing his studies. On his return to Alexandria, Proclus abandoned rhetoric and law for the study of philosophy, in which his instructor was Olympiodorus. He also learnt ma-

thematics from Hero. Whether from the confusion of his doctrines, or the indistinctness of his mode of expounding them, Olympiodorus was rarely understood by his disciples. Proclus, by his extraordinary powers of apprehension and memory, was able, after the lectures, to repeat them almost verbatim to his fellow-pupils. He also with great ease, according to Marinus, learnt by heart the philosophical treatises of Aristotle. Olympiodorus was so delighted with him, that he offered him his daughter in marriage. Becoming at last dissatisfied with the instruction to be obtained at Alexandria, Proclus removed to Athens, where he was received by a fellow-countryman of the name of Nicolaus. By Syrianus, with whom he formed an acquaintance, he was introduced to Plutarchus, the son of Nestorius, who was charmed with the aptitude and zeal displayed by so young a man (he was at the time not 20 years of age), so that though very old, he addressed himself to the task of instructing the young aspirant, and read with him Aristotle's treatise *de Anima* and the *Phaedo* of Plato. He even took him to reside with him, and termed him his son. Plutarchus at his death commended Proclus to the care of his successor Syrianus, who in his turn regarded him rather as a helper and ally in his philosophical pursuits, than as a disciple, and took him to cultivate with him the ascetic system of life, which was becoming the practice of the school, and soon selected him as his future successor. After a sufficient foundation had been laid by the study of Aristotle, Proclus was initiated into the philosophy of Plato and the mystic theology of the school. By his intense application and unwearied diligence, he achieved such rapid progress, that by his 28th year he had written his commentary on the Timaeus of Plato, as well as many other treatises. On the death of Syrianus he succeeded him, and inherited from him the house in which he resided and taught. The income which he derived from his school seems to have been considerable. (Phot. p. 337, b. ed. Bekk.) He also found time to take part in public affairs, giving his advice on important occasions, and, by precept and example, endeavouring to guide the conduct of the leading men. Whether it was that his interference in this way provoked hostility, or (as Ritter, vol. iv. p. 658 believes) that his eager attachment to, and diligent observance of heathen practices had drawn down upon him the suspicion of violating the laws of the Christian emperors, Proclus was compelled to quit Athens for a time; he went to Asia, where he had the opportunity of making himself better acquainted with the mystic rites of the East. He himself compiled a collection of the Chaldaean oracles, on which he laboured for five years. After a year's absence, he came back to Athens. After his return he proceeded more circumspectly in his religious observances, concealing them even from his disciples, for which purpose, Marinus tells us, his house was conveniently situated. The profounder secrets of his philosophy he proclaimed only to his most confidential disciples, in meetings with respect to which it appears secrecy was enjoined (*ἄγραφοι συνούσιαι*). Marinus records, with intense admiration, the perfection to which he attained in all virtues. His ascetic temper led him to decline the numerous advantageous matrimonial connections that were offered to him; but towards all his friends he exhibited the greatest urbanity, watching over their welfare with the most sedulous care; if any of them were ill, addressing the most fervent supplications to the gods for their recovery, and himself adopting all the means which he could to restore them. His friendship with Archiadas reached a perfectly Pythagorean perfection. But far beyond these mere social virtues was, in the estimation of Marinus, his devotion to the purifying virtues, that is, to every form of superstition and fanaticism. All the mystic rites of purification, Orphic and Chaldaean, he practised most assiduously. From animal food he almost totally abstained; fasts and vigils, of which he prescribed to himself even more than were customary, he observed with scrupulous exactitude. The reverence with which he honoured the sun and moon would seem to have been unbounded. He celebrated all the important religious festivals of every nation, himself composing hymns in honour not only of Grecian deities, but of those of other nations also. Nor were departed heroes and philosophers excepted from this religious veneration; and he even performed sacred rites in honour of the departed spirits of the entire human race. Indeed, he held that the philosopher should be the hierophant of the whole world. His ordinary labours at the same time seem to have been very great. He delivered five lectures a day, besides holding a species of literary soirées. It was of course not surprising that such a man should be favoured with various apparitions and miraculous interpositions of the gods, in which he seems himself to have believed as devoutly as his encomiast Marinus. At least, he used to tell, with tears in his eyes, how a god had once appeared and proclaimed to him the glory of the city. But the still higher grade of what, in the language of the school, was termed the theurgic virtue, he attained by his profound meditations on the oracles, and the Orphic and Chaldaic mysteries, into the profound secrets of which he was initiated by Asclepigeneia, the daughter of Plutarchus, who alone was in complete possession of the theurgic knowledge and discipline, which had descended to her from the great Nestorius. He profited so much by her instructions, as to be able, if we may believe Marinus, to call down rain in a time of drought, to stop an earthquake, and to procure the immediate intervention of Aesculapius to cure the daughter of his friend Archiadas. It was supernaturally revealed to him in a dream, that he belonged to the *Hermetic chain* (a species of heathen apostolical succession), and that the soul of the Pythagorean Nicomachus dwelt in him.

Proclus died on the 17th of April, A. D. 485, the year after an eclipse of the sun mentioned by Marinus, and determined to have occurred Jan. 13. 484. The seventy-five years which Marinus assigns as the length of his life are of course lunar years. During the last five years of his life he had become superannuated, his strength having been exhausted by his fastings and other ascetic practices. According to Marinus he was endowed with the greatest bodily as well as mental advantages. His senses remained entire till his death. He was possessed of great strength and remarkable personal beauty. He was only twice or thrice in his life attacked with anything like severe illness, though it appears that he was somewhat liable to attacks of the gout. His powers of memory are described as prodigious. He was buried near Lycabettus. In

his will he liberally remembered his slaves. As a philosopher he enjoyed the highest celebrity among his contemporaries and successors. Marinus does not scruple to call him absolutely inspired, and to affirm that when he uttered his profound dogmas his countenance shone with a preternatural light. Besides his other philosophical attainments he was a distinguished mathematician, astronomer and grammarian. Cousin considers that all the philosophic rays which ever emanated from the great thinkers of Greece, Orpheus, Pythagoras, Plato, Aristotle, Zeno, Plotinus, &c. were concentrated in and re-emitted by Proclus (*Praef.* p. xxvi.). Such laudation is extravagant and absurd. Proclus was a fanciful speculator, but nothing more, though the vagueness and incomprehensibility of his system may have led some moderns to imagine that they were interpreting Proclus when they were only giving utterance to their own vague speculations. That Proclus, with all his profundity, was utterly destitute of good sense, may be gathered from what Marinus tells of him, that he used to say that, if he could have his way, he would destroy all the writings that were extant, except the oracles and the Timaeus of Plato; as indeed scarcely any other impression is left by the whole life which Marinus has written of him. That this want of good sense characterised the school generally is clear from the fact that as the successor of Proclus they could tolerate so very silly a person as Marinus.

In the writings of Proclus there is a great effort to give an appearance (and it is nothing more) of strict logical connection to the system developed in them, that form being in his view superior to the methods of symbols and images. He professed that his design was not to bring forward views of his own, but simply to expound Plato, in doing which he proceeded on the idea that everything in Plato must be brought into accordance with the mystical theology of Orpheus. He wrote a separate work on the coincidence of the doctrines of Orpheus, Pythagoras, and Plato. It was in much the same spirit that he attempted to blend together the logical method of Aristotle and the fanciful speculations of Neoplatonic mysticism. Where reasoning fails him, he takes refuge in the πίστις of Plotinus, which is superior to knowledge, conducting us to the operations of theurgy, which transcends all human wisdom, and comprises within itself all the advantages of divinations, purifications, initiations, and all the activities of divine inspiration. Through it we are united with the primeval unity, in which every motion and energy of our souls comes to rest. It is this principle which unites not only men with gods, but the gods with each other, and with the one, — the good, which is of all things the most credible.

Proclus held, in all its leading features, the doctrine of emanations from one ultimate, primeval principle of all things, the absolute unity, towards union with which again all things strive. This union he did not, like Plotinus, conceive to be effected by means of pure reason, as even things destitute of reason and energy participate in it, purely as the result of their subsistence (ὕπαρξις, *Theol. Plat.* i. 25, ii. 1, 4). In some unaccountable way, therefore, he must have conceived the πίστις, by which he represents this union as being effected, as something which did not involve rational or thinking activity. All inferior

existences are connected with the highest only through the intermediate ones, and can return to the higher only through that which is intermediate. Every multitude, in a certain way, partakes of unity, and everything which becomes *one*, becomes so by partaking of the one. (*Inst. Theol.* 3.) Every object is a union of the one and the many: that which unites the one and the many is nothing else than the pure, absolute one — the essential *one*, which makes every thing else partake of unity.

Proclus argued that there is either one principium, or many principia. If the latter, the principia must be either finite or infinite in number. If infinite, what is derived from them must be infinite, so that we should have a double infinite, or else, finite. But the finite can be derived only from the finite, so that the principia must be finite in number. There would then be a definite number of them. But number presupposes unity. Unity is therefore the principium of principia, and the cause of the finite multiplicity and of the being of all things. (*Theol. Plat.* ii. 1.) There is therefore *one* principium which is incorporeal, for the corporeal consists of parts. It is immoveable and unchangeable, for every thing that moves, moves towards some object or end, which it seeks after. If the principium were moveable it must be in want of the good, and there must be something desirable outside it. But this is impossible, for the principium has need of nothing, and is itself the end towards which everything else strives. The principium, or first cause of all things, is superior to all actual being (οὐσία), and separated from it, and cannot even have it as an attribute. (*l. c.*) The absolutely one is not an object of cognition to any existing thing, nor can it be named (*l. c.* p. 95). But in contemplating the emanation of things from the one and their return into it we arrive at two words, the *good*, and the *one*, of which the first is analogical and positive, the latter negative only (*l. c.* p. 96). The absolutely one has produced not only earth and heaven, but all the gods which are above the world and in the world: it is the god of all gods, the unity of all unities (*l. c.* ii. p. 110). Everything which is perfect strives to produce something else, the full seeks to impart its fulness. Still more must this be the case with the absolute good, though in connection with that we must not conceive of any creative power or energy, for that would be to make the One imperfect and not simple, not fruitful through its very perfection (*l. c.* p. 101). Every emanation is less perfect than that from which it emanates (*Inst. Theol.* 7), but has a certain similarity with it, and, so far as this similarity goes, remains in it, departing from it so far as it is unlike, but as far as possible being one with it, and remaining in it (*Inst. Theol.* 31). What is produced from the absolutely one is produced as unity, or of the nature of unity. Thus the first produced things are independent unities (αὐτοτελεῖς ἑνάδες). Of these independent unities some are simple, others more composite. The nearer the unities are to the absolute unity the simpler they are, but the greater is the sphere of their operation and their productive power. Thus out of unity there arises a multitude of things which depart farther and farther from the simplicity of the absolute one; and as the producing power diminishes, it introduces more and more conditions into things, while it diminishes their universality and simpli-

city. His whole system of emanations seems in fact to be a *realization* of the logical subordination of ideas. The simplest ideas which are contained in those which are composite being regarded by him as the principles of *things*.

The emanations of Proclus proceeded in a curious triadic manner. That which precedes all power, and emanates immediately from the primal cause of all things, is limit. The power or force which produces existence is infinitude (*Theol. Plat.* iii. p. 133). From these two principia arises a third, a compound of the two — *substance* (as a sort of genus of all substances), that which in itself is absolutely an existing thing and nothing more (*l. c.* p. 135). Everything, according to Proclus, contains in itself being (*οὐσία*), life (*ζωή*), and intelligence (*νοῦς*). The life is the centre of the thing, for it is both an object of thought and exists. The intelligence is the limit of the thing, for the intellect (*νοῦς*) is in that which is the object of intellect (*νοητόν*), and the latter in the former; but the intellect or thought exists in the thing thought of objectively, and the thing thought of exists in the intellect productively (*νοερῶς*). This accordingly is the first triad, limit, infinitude, and the compound of the two. Of these the first — the limit — is the deity who advances to the extreme verge of the conceivable from the inconceivable, primal deity, measuring and defining all things, and establishes the paternal, concatenating and immaculate race of gods. The infinite is the inexhaustible power of this deity. The "mixed" is the first and highest world of gods, which in a concealed manner comprehends everything within itself.

Out of this first triad springs the second. As the first of the unities produces the highest existing thing, the intermediate unity produces the intermediate existent thing, in which there is something first — unity, divinity, reality; something intermediate — power; and something last — the existence in the second grade, conceivable life (*νοητὴ ζωή*); for there is in everything which is the object of thought, being (*τὸ εἶναι*), life (*τὸ ζῆν*), and thought (*τὸ νοεῖν*). The third of the unities, the "mixed," produces the third triad, in which the intelligence or thinking power (*νοῦς*) attains to its subsistence. This thinking power is the limit and completion of everything which can be the object of thought. The first triad contains the principle of union, — the second of multiplicity and increase by means of continuous motion or life, for motion is a species of life, — the third, the principle of the separation of the manifold, and of formation by means of limit.

In his treatise on Providence and Fate, Proclus seeks to explain the difference between the two, and to show that the second is subordinate to the first in such a manner that freedom is consistent with it. Both providence and fate are causes, the first the cause of all good, the second the cause of all connection (and connection as cause and effect). There are three sorts of things, some whose operation is as eternal as their substance, others whose substance does not exist, but is perpetually coming into existence, and, between these, things whose substance is eternal, but whose operation takes place in time. Proclus names these three kinds *intellectual*, *animal* and *corporeal*. The last alone are subjected to fate, which is identical with nature, and is itself subject to providence, which is nothing else than the deity himself. The corporeal part of man is entirely subject to fate. The soul, as regards its substance, is superior to fate; as regards its operation, sometimes (referring to those operations which require corporeal organs and motions) beneath, sometimes superior to fate, and so forms the bond of connection between intellectual and corporeal existence. The freedom of the soul consists in its living according to virtue, for this alone does not involve servitude. Wickedness on the other hand is want of power, and by it the soul is subjected to fate, and is compelled to serve all that ministers to or hinders the gratification of the desires. Proclus strongly distinguished the soul from that which is material, pointing out its reflective power as a mark of difference; the corporeal not being able to turn back in that way upon itself, owing to its consisting of separable parts. He founded on this also an argument for the immortality of the soul. (*Inst. Theol.* 15.) Some of the topics touched upon in this treatise are carried out still further in the essay On Ten Questions about Providence.

In the treatise on the origin of evil (*περὶ τῆς τῶν κακῶν ὑποστάσεως*), Proclus endeavours to show that evil does not originate with God, or with the daemons, or with matter. Evil is the consequence of a weakness, the absence of some power. As with the total absence of all power activity would be annihilated, there cannot be any total, unmixed evil. The good has one definite, eternal, universally operating cause, namely God. The causes of evil are manifold, indefinite, and not subject to rule. Evil has not an original, but only a derivative existence.

The following works of Proclus are still extant: —1. *Εἰς τὴν Πλάτωνος Θεολογίαν*, in six books. 2. *Στοιχείωσις Θεολογική* (*Institutio Theologica*). This treatise was first published in the Latin translation of Franciscus Patricius. The Greek text, with the translation of Aem. Portus, is appended to the edition of the last-mentioned work, published at Hamburgh in 1618. 3. A commentary on the *First Alcibiades* of Plato. 4. A commentary on the Timaeus of Plato. Of this commentary on the Timaeus five books remain, but they only treat of about a third of the dialogue. It is appended to the first Basle edition of Plato. 5. Various notes on the *Πολιτεία* of Plato, printed in the same edition of Plato as the last-mentioned work. 6. A commentary on the Parmenides of Plato, published in Stallbaum's edition of that dialogue. 7. Portions of a commentary on the Cratylus of Plato, edited by Boissonade, Lips. 1820. 8. A paraphrase of various difficult passages in the *τετράβιβλος σύνταξις* of Ptolemaeus: first published, with a preface, by Melanchthon, at Basle, 1554. 9. A treatise on motion (*περὶ κινήσεως*), a sort of compendium of the last five books of Aristotle's treatise *περὶ φυσικῆς ἀκροάσεως*. 10. *Ὑποτύπωσις τῶν ἀστρονομικῶν ὑποθέσεων* (Basle, 1520). 11. *Σφαῖρα*, frequently appended to the works of the ancient astronomers. There are also several separate editions of it. 12. A commentary on the first book of Euclid's elements (attached to various editions of the text of Euclid). 13. A commentary on the *Ἔργα καὶ ἡμέραι* of Hesiod, in a somewhat mutilated form (*Ὑπόμνημα εἰς τὰ Ἡσιόδου ἔργα καὶ ἡμέρας*), first published at Venice in 1537. A better edition is that by Heinsius (Leyden, 1603). 14. *Χρηστομάθεια γραμματική*, or rather some

portions of it preserved by Photius (cod. 239), treating of poetry and the lives of various celebrated poets. The short life of Homer which passes under the name of Proclus, was probably taken from this work. 15. Ἐπιχειρήματα ιη' κατὰ Χριστιανῶν. The object of this work was to maintain the eternity of the universe against the Christian doctrine on the subject. The work of Proclus has not come down to us in a separate form, but we still possess his arguments in the refutation of them by Joannes Philoponus (*de Aeternitate Mundi*). 16. *De Providentia et Fato*, addressed to Theodorus, a mechanician. 17. *Decem Dubitationes circa Providentiam* (περὶ τῶν δέκα πρὸς τὴν Πρόνοιαν ἀπορημάτων). 18. *De Malorum Subsistentia* (Περὶ τῆς τῶν κακῶν ὑποστάσεως). This and the two preceding treatises only exist in the Latin translation of Gulielmus de Morbeka. They are printed entire by Fabricius, in his *Bibliotheca Graeca*, vol. ix. p. 373, &c. 19. A little astrological treatise on the effect of eclipses, in a Latin translation. 20. A treatise on poetry, also in a Latin translation, printed, together with a treatise by Choeroboscus (Paris, 1615). 21. Five hymns. 22. Some scholia on Homer. There is no complete edition of the extant works of Proclus. The edition of Cousin (Paris, 6 vols. 8vo., 1820—1827) contains the treatises on Providence and Fate, on the Ten Doubts about Providence, and on the Nature of Evil, the commentary on the Alcibiades, and the commentary on the Parmenides. There are English translations of the commentaries on the Timaeus, the six books on the Theology of Plato, the commentaries on the first book of Euclid, and the Theological Elements, and the five Hymns, by Thomas Taylor.

Besides the treatises already mentioned, the following have perished:—1. A commentary on the Philebus of Plato (Procl. *in Tim.* p. 53, 222). 2. A commentary on the Phaedrus of Plato (Procl. *l. c.* p. 329). 3. A defence of the Timaeus of Plato against the ἀντιῤῥήσεις of Aristotle (*l. c.* p. 226. βιβλίον ἰδίᾳ ἐκδεδωκὼς οἶδα τῶν πρὸς τὸν Τίμαιον Ἀριστοτέλους ἀντιῤῥήσεων ἐπισκέψεις ποιουμένων). 4. Καθαρτικὸς τῶν δογμάτων τοῦ Πλάτωνος, against Domninus. (Suid. *s. v.* Δομνῖνος.) 5. A commentary on the Theaetetus of Plato. (Marinus, *l. c.* cap. ult.) 6. Νόμοι, a commentary apparently on the Laws of Plato. (Procl. *in Tim.* p. 178). 7. Notes on the Ἐννεάδες of Plotinus. 8. Μητρωακὴ βίβλος, on the mother of the gods. (Suid. *s. v.* Προκλ.) 9. Εἰς τὴν Ὀρφέως θεολογίαν. (Suid. *l. c.*; Marinus, c. 27.) 10. Περὶ τὰ λόγια, in ten books. (Suid. Marin. c. 26.) 11. A commentary on Homer. (Suid.) 12. Περὶ τῶν παρ' Ὁμήρῳ θεῶν. (Suid.) 13. Συμφωνία Ὀρφέως, Πυθαγόρου καὶ Πλάτωνος. (Suid. Marin. c. 22.) 14. On the three ἑνάδες νοηταί, namely, ἀλήθεια, καλλονή, and συμμετρία. (Procl. *in Polit.* p. 433.) 15. Εἰς τὸν λόγον τῆς Διοτίμας περὶ τῆς τῶν κακῶν ὑποστάσεως. 16. Περὶ ἀγωγῆς, on the theurgic discipline, in two books. (Suid.) 17. Various hymns and epigrams. (Fabric. *Bibl. Graec.* vol. ix. pp. 363—445; Brucker, *Historia Critica Philosophiae*, vol. ii. pp. 319—336; Tennemann, *Geschichte der Philosophie*, vol. vi.; Ritter, *Geschichte der Philosophie*, bk. xiii. c. 3. vol. iv. p. 699, &c.) [C. P. M.]

PROCLUS (SAINT), was at a very early age appointed reader in the church at Constantinople. He was also employed as secretary or amanuensis to St. Chrysostom, and was employed in a similar capacity by Atticus (who succeeded Arsacius as patriarch of Constantinople), by whom he was invested successively with the orders of deacon and presbyter. He was raised to the rank of bishop of Cyzicus by Sisinnius, the successor of Atticus, but did not exercise the functions of his office, the people of Cyzicus choosing another in his place. On the death of Sisinnius (A. D. 427) there was a general expression of feeling in favour of Proclus as his successor, but Nestorius was appointed. Proclus contended zealously against the heresies which the latter strove to introduce into the church, combating them even in a sermon preached before Nestorius himself. On the deposition of Nestorius, Proclus was again proposed as his successor; but his elevation was again opposed, though on what grounds does not appear very clearly ascertained. But on the death of Maximianus, who was appointed instead, Proclus was at last created patriarch. In A. D. 438 Proclus gained a great deal of honour by having the body of St. Chrysostom brought to Constantinople. There is still extant a fragment of a Latin translation of an éloge on St. Chrysostom, by Proclus, delivered probably about this time. It was in the time of Proclus that the custom of chanting the Trisagion was introduced into the church. While in office, Proclus conducted himself with great prudence and mildness. For further details respecting his ecclesiastical career, the reader is referred to Tillemont's *Mémoires Ecclésiastiques* (vol. xiv. pp. 704—718). His extant writings are enumerated by Fabricius (*B. G.* vol. ix. pp. 505—512). One of the most celebrated of his letters (περὶ πίστεως) was written in A. D. 435, when the bishops of Armenia applied to him for his opinion on certain propositions which had been disseminated in their dioceses, and were attributed to Theodorus of Mopsuestia. The discussion that ensued with respect to these propositions made a considerable stir in the East.

Proclus bestowed a great deal of pains upon his style, which is terse and sententious, but is crowded with antitheses and rhetorical points, and betrays a laboured endeavour to reiterate the same sentiment in every possible variety of form. From the quotations of subsequent authors, it appears that several of the writings of Proclus are lost. The *Platonic Theology* of Proclus Diadochus has sometimes been erroneously described as a theological work of St. Proclus. The 24th of October is the day consecrated to the memory of St. Proclus by the Greek church. [C. P. M.]

PROCLUS (Πρόκλος), one of the eminent artists in mosaic who flourished in the Augustan age. His name occurs on two inscriptions found at Perinthus, from one of which we learn that he adorned the temple of Fortune in that city, and that the Alexandrian merchants, who frequented the city, erected a statue in honour of him. The second inscription is the epitaph of a mosaic artist, who is said in it to have left a son, his associate and equal in the art; from which it would seem probable that both father and son were named Proclus. The second inscription, as restored, runs thus:—

Πάσαις ἐν πολίεσσι τέχνην ἤσκησα πρὸ πάντων
ψηφοδέτας, δώροις Παλλάδος εὐράμενος,
νῖα λιπὼν βουλῆς σύνεδρον Πρόκλον ἰσότεχνόν μοι
ὀγδωκοντούτης τοῦδε τάφοιο λαχών.

(Böckh, *Corp. Inscr.* vol. ii. p. 68, n. 2024, 2025;

Welcker, in the *Rhein. Mus.* 1833, vol. i. p. 289 ; R. Rochette, *Lettre à M. Schorn*, p. 393.) [P. S.]

PROCLUS (Πρόκλος), a physician, probably a native of Rhegium*, among the Bruttii in Italy. He belonged to the medical sect of the Methodici (Galen, *De Meth. Med.* i. 7, vol. x. p. 52, *Introd.* c. 4, vol. xiv. p. 684), and must have lived about the end of the first century after Christ, as he was junior to Thessalus, and senior to Galen. He is no doubt the same physician who is called *Proculus* in our present editions of Caelius Aurelianus (*De Morb. Chron.* iii. 8, p. 469), where he is said to have been one of the followers of Themison, and his opinion on the different kinds of dropsy is quoted. He may also be the same person whose remedy for the gout and sciatica is mentioned by Paulus Aegineta (iii. 77, vii. 11, pp. 492, 661) and Joannes Actuarius (*De Meth. Med.* v. 6, p. 265). [W. A. G.]

PROCLUS, LARGI'NUS, a person in Germany, who predicted that Domitian would die on a certain day. He was in consequence sent to Rome, where he was condemned to death ; but as the punishment was deferred, in order that he might be executed after the fatal day had passed, he escaped altogether, as Domitian died on the very day he had named. (Dion Cass. lxviii. 16 ; comp. Suet. *Dom.* 16.)

PROCNE (Πρόκνη), a daughter of king Pandion of Athens, was the wife of Tereus, and was metamorphorsed into a swallow. (Apollod. iii. 14. § 8 ; Thucyd. ii. 29.) [L. S.]

PROCO'PIUS (Προκόπιος), Roman emperor in the East, through rebellion, from A. D. 363 to 366. According to all probability, he was a relation of the emperor Julian through Basilina, the mother of that emperor, and the second wife of Constantius Consul, who was the youngest son of Constantius Chlorus. [See the genealogical table Vol. I. p. 832.] Procopius was a native of Cilicia, where he was born about A. D. 365. Constantius II. made him his secretary, and employed him in the field as tribune. The emperor Julian created him comes, and appointed him commander in Mesopotamia, when he set out against Persia in A. D. 363. It was then said that Julian had advised him to assume the purple, or manifested a wish that he should be his successor in case he should lose his life in the projected expedition, and this saying afterwards found many believers, to the great advantage of Procopius. However, it was Jovian who succeeded Julian, in 363, and by him Procopius was charged with conducting the body of the fallen hero to Tarsus. Aware that Jovian entertained suspicions against him, or, perhaps, in order to carry out schemes which, at that period, nobody expected, Procopius went to Caesareia in Cappadocia, instead of returning to the imperial quarters. This step was sufficient to rouse the suspicions of Jovian, whatever might have been his previous disposition, and some troops were despatched to seize the fugitive, who, however, deceived his pursuers, and escaped with his family to Tauris. Afraid of being betrayed by the barbarians, he soon left that country and returned to Asia Minor ; a dangerous step, which, however, throws some light on his secret plans. During some time he wandered from place to place, and his return having been discovered by Valentinian and Valens, the successors of Jovian (364), he hid himself in the mountains, till at last he found refuge at the house of the senator Strategius, who lived near Chalcedon. Strategius became a confidant of the ambitious schemes of Procopius, who found further adherents among the numerous adversaries of Valens in Constantinople, whither the fugitive general often proceeded on secret visits. The eunuch Eugenius became one of the principal promoters of the plans of Procopius, which were now manifestly those of deposing Valens, and making himself master of the East. The plot broke out in 365, and owing to his numerous partisans and his own artifices, the people of Constantinople proclaimed him emperor on the 28th of September of that year. The emperor Valens was at that period staying at Caesareia in Cappadocia, but was soon informed of the rebellion, and prepared for effective resistance. Meanwhile, Procopius set out for Asia Minor with a well-disciplined army, advanced as far as the Sangarius, and, through a bold stratagem, caused an imperial body, which defended the passage of that river, to desert their master, and join his own army. However, Valens advanced in his turn, and laid siege to Chalcedon, but was defeated under its walls, and obliged to retreat into Phrygia ; Marcellus, a general of Procopius, took the important town of Cyzicus, and Procopius became master of Bithynia ; a series of successes which turned his mind, made him haughty, and caused him more adversaries than adherents. The war was renewed with vigour in the spring of the following year 366, but to the great disadvantage of Procopius, whose army, commanded by the fugitive Persian prince, Hormisdas, was totally defeated by the celebrated general Arbetion. Soon afterwards, on the 27th of May, 366, another battle was fought at Nacolia, in Phrygia, the two rivals commanding their armies in person, and it ended in the rout of the rebels. Procopius fled, accompanied by a few attendants, with whom he wandered some days in the mountains, when they treacherously seized him, and delivered him into the hands of Valens, by whose order he was immediately put to death. Socrates says that Procopius suffered death by being tied to two trees forcibly bent together, which, on snapping asunder, tore the body of the unfortunate man to pieces. The cruel conduct of Valens against the partisans of Procopius belongs to the history of the former. There are gold and silver coins of Procopius extant, the former being extremely rare, according to Eckhel. (Amm. Marc. xxvi. 6; Zosim. lib. iv. ; Themist. *Orat.* 7 ; Socrat. iv. 3, &c. ; Philostorg. ix. 5 ; Eckhel, vol. viii. pp. 156, 157.) [W. P.]

COIN OF PROCOPIUS.

* That is, if in Galen, *De Meth. Med.* i. 7, vol. x. p. 52, we read τοῦ Ῥηγίνου instead of καὶ Ῥηγίνου, an alteration which is not unlikely to be a sound one, as the name of *Rheginus* applied to a physician is probably not to be found elsewhere.

PROCO'PIUS (Προκόπιος), one of the most eminent Byzantine historians, was a native of Caesareia in Palestine, where he was born, at the beginning of the sixth century of the Christian era. He went to Constantinople when still a young man, and there obtained so much distinction as an advocate and a professor of eloquence, that he attracted the attention of Belisarius, who appointed him, in A. D. 527, his ὑπογραφεύς, or secretary. In this quality Procopius accompanied the great hero on his different wars in Asia, Africa, and Italy, being frequently employed in state business of importance, or in conducting military expeditions. In the Gothic war we find him entrusted with the commissariat department, and at the head of the Byzantine navy, a post of vital importance for the success of the campaign. Procopius returned with Belisarius to Constantinople a little before 542. His eminent talents and corresponding merits were appreciated by the emperor Justinian, who conferred upon him the title of illustris, made him a senator, and in 562 created him prefect of Constantinople. Procopius died a little before, or a little after the death of Justinian, that is, about A. D. 565, at the age of sixty and upwards, probably nearer to seventy. Of this great historian Gibbon says, with much truth, that according to the vicissitudes of courage or servitude, of favour or disgrace, he successively composed the history, the panegyric, and the satire of his own times. It is, however, still doubtful whether Procopius actually was the author of that collection of satire and scandal which is attributed to him, under the title of "Historia Arcana" or "Anecdotes." We shall speak of it after first mentioning two other points of doubt regarding our author, the solution of which has occupied the mind and the pen of eminent scholars. First, it has been questioned whether he was a Christian or a Pagan. Space, however, will not allow us to give even the shortest account of the different opinions that have been, or are still, prevalent on that subject, and we consequently merely mention that, while Eichel and La Mothe de Vayer, both quoted below, declared him to be a Pagan, Gerard Vossius, Fabricius, Harles, and others thought that he was a Christian. Indeed, Procopius frequently speaks of faith, either Christian or Pagan, in a manner inconsistent with his own words, so as fully to justify doubts respecting his creed. Assemanni and Cave take a middle course. The latter thinks that he was neither Christian nor Pagan entirely, but being somewhat of a sceptical turn of mind (or perhaps we ought to say, extremely liberal and excessively tolerant in religious matters) he used to despise the superstitions of the Pagans in his conversations with Christians, and would admit, when in company with Pagans, that there was also truth without the sphere of Christianity. We may add that Justinian, who was a bigoted Christian, whether in orthodoxy or heterodoxy, would probably not have permitted a Pagan to discharge the functions of a senator, or a prefect of Constantinople. The other doubtful point alluded to above is of a very strange description. For, since Procopius has given a most graphic description of the plague which devastated Constantinople in 543, rendering his narrative still more lucid and scientifically descriptive, by entering into medical details concerning the symptoms of the disease, &c., it has been thought by some that he was a professional medical man. He thus figures as a physician in several French medical dictionaries. But this is going too far. Procopius betrays, in all his works, a vast deal of miscellaneous knowledge, and while describing the plague, probably derived some additional information from medical friends, which, however, no more makes him a physician, than his work on the Buildings of Justinian constitutes him a professional architect.

As an historian Procopius deserves great praise. Many of his contemporaries, as well as writers who lived a short time after him, speak of him with unreserved esteem. His style is good, formed upon classic models, often elegant, and generally plastic and full of vigour. The general impression of his writings is that of a man who has thought much and seen much, from a position at the highest quarters of information. Procopius is the principal historian for the eventful reign of Justinian.

Among the works of Procopius the most important is:—1. Ἱστορίαι, in 8 books; viz., two *On the Persian War*, containing the period from A. D. 408—553, and treating more fully of the author's own times; two *On the War with the Vandals*, from A. D. 395—545; four *On the Gothic War*, or properly speaking, only three books, the fourth (eighth) being a sort of supplement containing various matters, and going down to the beginning of A. D. 553. It was continued by Agathias till 559. The work is extremely interesting; the descriptions of the habits, &c. of the barbarians are faithful and masterly done. Photius gives an analysis of the first two books, and Agathias, the continuator of Procopius, gives an analysis of all the eight books, in the preface to his History.

2. Κτίσματα, *Libri VI. de Aedificiis conditis vel restoratis auspicio Justiniani.* A work equally interesting and valuable in its kind, though apparently too much seasoned with flattery of the emperor. Gibbon thinks that Procopius was afraid of having offended the pride of Justinian, through too faithful a narrative of glorious events in which the emperor had no personal share, and that he subsequently wrote on the splendid buildings of his master, in order to regain his favour.

3. Ἀνέκδοτα, *Historia Arcana*, a collection of anecdotes, some of them witty and pleasant, but others most indecent, and sometimes absurd, reflecting upon Justinian, the empress Theodora, Belisarius, and other eminent persons. It is a complete *Chronique Scandaleuse* of the court of Constantinople, from A. D. 549 till 562. The authorship of Procopius has been much doubted, partly because his contemporaries do not mention it, and partly because such a production can hardly be reconciled with the character of a grave historian and statesman. However, the first writer who attributed this work to Procopius, namely Suidas (*s. v.* Προκόπιος), does so in a very positive manner, and adds that it had until then not been issued for circulation, which, indeed, it was not fit for. Montesquieu and Gibbon both give credit to the Anecdotes, and do not doubt the authorship of Procopius.

4. *Orationes*, probably extracts from the "History," which is rather overstocked with harangues and speeches.

Editions:—1. *Historia. Latin Versions.* The first of these was published under the title *De Bello Italico adversus Gothos gesto*, lib. iv. Foligno, 1470, fol., Venet. 1471, fol., by Leonardo Aretino, or Leonardo Bruni of Arezzo, who, thinking that he had the only existing MS. of the work, was dis-

honest enough to style himself the author of it. Other versions are :—*De Bello Pers. et Vandal. ex Versione Raphaelis Volaterran.*, Rome, 1509, fol.; by Christopherus Persona, Rome, 1506, fol. ; cum Praefatione Beati Rhenani, Basel, 1531, fol. ; cum Zosimo, ibid. 1576, fol. ; cum Jornande et Agathia, Lyon, 1594, 8vo. ; sub titulo *De Gothorum Origine*, Frankfort, 1606, fol. ; by Hugo Grotius, in his *Historia Gothor. Longobard. et Vandal.*, Amsterdam, 1655, 8vo. ; and others. — *Greek and Greek and Latin :* A portion of the Bellum Gothicum, Graece et Latine, by Petrus Pithoeus, in his *Codex Legum Wisigothorum*, Paris, 1579, fol. ; the 8 books by David Hoeschel, Graece, together with *De Aedificiis*, Augsburg, 1676, fol. ; *Descriptio Ponti Euxini, ex Libr. I. de Bello Gothico*, Graece et Latine, by Bonaventura Vulcanius, in his *Scriptores Rer. Gothicar.*, Leyden, 1597, 1617, 8vo. H. Holcroft published an English translation, London, 1653, fol. There are also French, German, and Italian translations.

2. *De Aedificiis.* The editio princeps, by Joan. Hervagius, Graece, Basel, 1531, fol.; the same, Paris, 1543, and ibid. 1537, 4to., with a Latin translation by Fr. Cranenveld, and notes of Th. Adamaeus ; a Latin version by Arnoldus Vesaliensis, together with the eight books of the History and Zosimus, Basel, 1576, fol. ; by David Hoeschel, Graece, ad calcem "Historiarum," Augsburg, 1607, fol.

3. *Historia Arcana.* Graece et Latine, cum Notis N. Alemanni, Lyon, 1623, fol. ; idem, Cologne, 1669, fol. ; a Joan. Eichelio, Helmstädt, 1654, 4to. ; Excerpta, by Hugo Grotius, in his work quoted above. The famous Christian Thomasius intended to make a new edition, but it did not appear. There is an English translation, 1674, 8vo. ; a German, by Paul Reinhard, Erlangen and Leipzig, 1753, 8vo. ; and there are French and Italian versions.

4. *Orationes*, Basel, 1538, 8vo.

There are two collections of the Works of Procopius, with Latin versions, notes, &c. ; the first by Claude Maltret, Paris, 2 vols. fol. 1662, 1663, which is not very carefully edited, and was badly reprinted at Venice, 1729, fol. ; and the second in the Bonn Collection of the Byzantines, by Dindorf, Bonn, 3 vols. 8vo., 1833—1838 : it contains Alemanni's valuable notes on the Historia Arcana, an index, and a text revised with great care. (Fabric. *Biblioth. Graec.* vol. vii. p. 553, &c. ; Cave, *Hist. Lit.* vol. i. p. 510 ; Hanckius, *Script. Byzant. ;* La Mothe de Vayer, *Jugemens sur les Historiens Grecs*, in the 8th vol. of his *Oeuvres.*) [W. P.]

PROCRIS (Πρόκρις), a daughter of Erechtheus in Athens, was married to Cephalus (Apollod. iii. 15. § 2 ; comp. CEPHALUS). A second Procris was a daughter of Thespius. (Apollod. ii. 7. § 8.) [L. S.]

PROCRUSTES (Προκρούστης), that is, "the Stretcher," is a surname of the famous robber Polypemon or Damastes. He used to force all the strangers that fell into his hands into a bed which was either too small or too large, and in which he had their limbs stretched by force until they died. He was slain by Theseus, on the Cephissus in Attica ; the bed of Procrustes is used proverbially even at the present day. (Plut. *Thes.* 11 ; Paus. i. 38. § 5 ; Ov. *Met.* vii. 438.) [L. S.]

C. PROCULEIUS, a Roman eques, one of the friends of Octavian, was sent by the latter, after the victory at Actium, to Antony and Cleopatra. Antony was just expiring when Proculeius arrived, having previously told Cleopatra to trust Proculeius more than any other of the friends of Octavian. The account of his interview with Cleopatra is related at length by Plutarch, who calls him *Procleius* (Plut. *Ant.* 77—79 ; Dion Cass. li. 11.) It is of this Proculeius that Horace speaks (*Carm.* ii. 2) : —

> "Vivet extento Proculeius aevo,
> Notus in fratres animi paterni :"—

and Porphyrio relates, in his commentary on this passage, that Proculeius divided his property with his brothers Caepio (not Scipio as in some editions) and Murena, who had lost their property in the civil wars. It is also stated by Dion Cassius (liv. 3), that Proculeius was a brother of the Murena, who was condemned, in B. C. 22, on account of his conspiring against Augustus. The nature of this relationship is, however, not clear. The full name of this Murena was A. Terentius Varro Murena, and Drumann conjectures that he was the son of L. Licinius Murena, who was consul B. C. 62, and that he was adopted by A. Terentius Varro. The same writer farther conjectures that Proculeius was the son of C. Licinius Murena, the brother of the consul of B. C. 62, and that he was adopted by some one of the name of Proculeius. In that case Proculeius would have been the cousin of Murena. We know that it was common among the Romans to call cousins by the name of brothers (*frater patruelis* and *frater*). (Drumann, *Geschichte Roms*, vol. iv. pp. 193, 194.)

The great intimacy of Proculeius with Augustus is attested by many writers. (Dion Cass. *l. c. ;* Tac. *Ann.* iv. 40 ; Plin. *H. N.* vii. 45. s. 46, xxxvi. 25. s. 59.) Dion Cassius (*l. c.*) speaks of him and Maecenas as the principal friends of the emperor, and they both interceded, but to no purpose, for the life of their relation, Murena. We also learn from Tacitus (*l. c.*), that he was one of the Romans to whom Augustus had thought of giving his daughter Julia in marriage. Proculeius put an end to his own life by taking gypsum, when suffering from a disease in the stomach. (Plin. *H. N.* xxxvi. 25. s. 59.)

The following coin, which has C. PROCULEI L. F. on the reverse, may have been struck by the abovementioned Proculeius. It is uncertain to whom the head on the obverse refers ; on the reverse we see a *bipennis.* (Eckhel, vol. v. p. 289.)

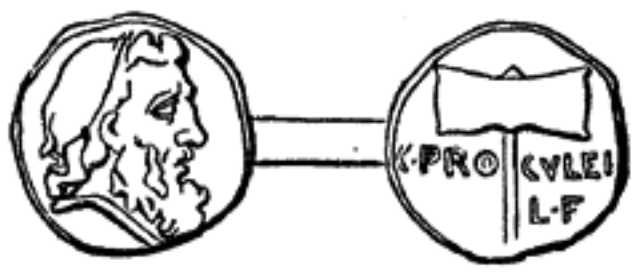

COIN OF C. PROCULEIUS.

PRO'CULUS, a Roman cognomen, was originally a praenomen, like Postumus and Agrippa. The Roman grammarians connected it with *procul*, and explain it in two different ways, as meaning either a person born when his father was at a distance from his native country, or a person born of parents advanced in age. (Paul. Diac. ex Fest. p. 225, ed. Müller.)

PRO'CULUS, the wealthy descendant of a race of robber chiefs, was a native of Albium Ingaunum,

in Liguria. Having entered upon the career of a soldier, he served with great distinction in the Roman legions, and frequently held the command of a tribune. In the year A. D. 280, he was persuaded by a bold ambitious wife to place himself at the head of the discontented inhabitants of Lyons, and to assume the purple. During the brief period of his sway, he achieved a victory over the Alemanni; but having been attacked and routed by Probus, he sought refuge among the Franks, by whom he was delivered up to death. (Vopisc. *Vita Proculi* in *Script. Hist. Aug.*) [W. R.]

PRO'CULUS, the jurist. The fact that Proculus gave his name to the school or sect (Proculiani or Proculeiani, as the name is also written), which was opposed to that of the Sabiniani, shows that he was a jurist of note. He was a contemporary of Nerva the son [NERVA]. Proculus is often cited, and there are 37 extracts from him in the Digest from his eight books of Epistolae. He is the second jurist in order of time who is excerpted in the Digest. Labeo is the first. According to the Florentine Index, he wrote eight books of Epistolae; but he wrote at least eleven books. (Dig. 18. tit. 1. s. 69.) He appears also to have written notes on Labeo.

It is inferred that Proculus was named Sempronius Proculus, from the case put in the Digest (31. s. 47); but in that passage Sempronius Proculus asks the opinion of his grandson (nepos), whose name, as the answer shows, was Proculus. If he was a daughter's son, his name would not necessarily be Sempronius. Proculus is called "non levis juris auctor" by the Divi Fratres (Dig. 37. tit. 14. s. 17.) Some writers suppose that Proculus is the Licinius Proculus, who was Praefectus Praetorio under Otho. (Tacit. *Hist.* i. 46, 82, ii. 39, &c.) Lampridius (*Alex. Severus*, 68) makes Proculus one of the consiliarii of Alexander Severus; but that is not the only mistake which Lampridius commits in that passage. (Zimmern, *Geschichte des Röm. Privatrechts.*) [G. L.]

PRO'CULUS, a physician. [PROCLUS.]

PRO'CULUS, ACERRO'NIUS. [ACERRONIUS.]

PRO'CULUS, C. ARTO'RIUS, a Roman grammarian, who erroneously gave the name of *figurae* to *tropi*. (Quintil. ix. 1, init.) This writer is frequently quoted by Festus, under the simple name of Artorius. (Festus, pp. 225, 352, 364, ed. Müller.)

PRO'CULUS, BA'RBIUS, one of the soldiers whom Otho employed to corrupt the fidelity of Galba's troops, when he was aspiring to the empire. (Tac. *Hist.* i. 25; Plut. *Galb.* 24.)

PRO'CULUS, CERVA'RIUS, was privy to the conspiracy of Piso against Nero, but, in consequence of his turning informer and accusing Fenius Rufus, he obtained his pardon. (Tac. *Ann.* xv. 50, 66, 71.)

PRO'CULUS, CE'STIUS. [CESTIUS, No. 4.]

PRO'CULUS, COCCEIUS, one of the *speculatores* (see *Dict. of Ant.* p. 508, b., 2d ed.) of the emperor Galba. (Tac. *Hist.* i. 24.)

PRO'CULUS, FLA'VIUS, a Roman eques in the reign of the emperor Claudius. (Plin. *H. N.* xxxiii. 2. s. 8.)

PRO'CULUS, JU'LIUS. 1. Is related in the legend of Romulus to have informed the sorrowing Roman people, after the strange departure of their king from the world, that Romulus had descended from heaven and appeared to him, bidding him tell the people to honour him in future as a god under the name of Quirinus. (Liv. i. 16; Ov. *Fast.* ii. 499, &c.; Flor. i. 1; Lactant. i. 15; Dion Cass. lvi. 46.)

2. A friend of Martial. (Mart. i. 71.)

3. Slain by Commodus in Asia. (Lamprid. *Commod.* 7.)

PRO'CULUS, LICI'NIUS, was one of Otho's friends, and was advanced by him to the dignity of praefect of the praetorian cohorts. Otho placed more confidence in him than in any of his other generals, and he maintained his influence with the emperor by calumniating those who had more virtue than himself. His want of experience in war and his evil counsels hastened Otho's fall. He escaped with his life after the defeat at Bedriacum, and obtained his pardon from Vitellius by pleading that he had purposely betrayed his master. (Tac. *Hist.* i. 46, 82, 87, ii. 33, 39, 44, 60.)

PRO'CULUS, C. PLAU'TIUS, consul B. C. 358, with C. Fabius Ambustus, carried on war with the Hernici, whom he conquered, and obtained in consequence the honour of a triumph. Two years afterwards, B. C. 356, he was named magister equitum by the dictator C. Marcius Rutilus. Rutilus was the first plebeian dictator, and Proculus the first plebeian magister equitum. (Liv. vii. 12, 15, 17.)

PRO'CULUS, SCRIBO'NIUS. 1. A senator, who was torn to pieces by the senators in the senate-house, because Protogenes, the instrument of Caligula's cruelties, exclaimed, as Proculus was going to salute him, "Do you, who hate the emperor so much, venture to salute me?" (Dion Cass. lix. 26; comp. Suet. *Cal.* 28.)

2. The brother of Scribonius Rufus. These brothers were distinguished by their wealth and their friendship for one another, and had governed the two Germanies at the same time. Having been summoned by Nero to Greece, they were accused on their arrival, and, as no opportunity was afforded them of clearing themselves of the charges brought against them, they put an end to their own lives (Dion Cass. lxiii. 17). It is of these two brothers, Scribonius Proculus and Scribonius Rufus, that Tacitus speaks, calling them simply "Scribonii fratres." We learn from him that Pactius Africanus was supposed to have denounced them to Nero (Tac. *Ann.* xiii. 48, *Hist.* iv. 41). These brothers were probably the sons of the preceding Scribonius Proculus. (See Reimarus, *ad Dion Cass. l. c.*)

PRO'CULUS, TI'TIUS, put to death in A. D. 48, because he had been privy to the adulteries of Silius and Messalina. (Tac. *Ann.* xi. 35.)

PRO'CULUS, VE'CTIUS, the step-father (*vitricus*) of the wife of the younger Pliny (Plin. *Ep.* ix. 13. § 13). Pliny addresses one of his letters (iii. 15) to a certain Proculus, who may perhaps be the same person as this Vectius Proculus.

PRO'CULUS, VOLU'SIUS, had been one of the instruments employed by Nero in the murder of his mother, and was a commander of one of the ships in the fleet off the Campanian coast, when the conspiracy of Piso against Nero was formed. From a woman of the name of Epicharis, he obtained some information respecting the plot, which he straightway communicated to Nero. (Tac. *Ann.* xv. 51, 57.)

PRO'DICUS (Πρόδικος), was a native of Iulis in the island of Ceos, the birthplace of Simonides

(Plat. *Protag.* p. 316, d.; Suid. *s. v.*), whom he is described as having imitated (Plat. *Prot.* pp. 339, c., 340, e., 341, b.), and with whom he was without doubt acquainted, as the poet did not die till the 79th, or the beginning of the 80th Olympiad. Prodicus came frequently to Athens for the purpose of transacting business on behalf of his native city, and even attracted admiration in the senate as an orator (Plat. *Hipp. Maj.* p. 282, comp. Philos. *Vit. Soph.* i. 12), although his voice was deep and apt to fall (Plat. *Protag.* p. 316, a.; Philost. *l. c.*). Plutarch describes him as slender and weak (Plut. *an seni ger. sit Resp.* c. 15); and Plato also alludes to his weakliness, and a degree of effeminacy which resulted therefrom (*Prot.* p. 315, d.). Philostratus is the first who taxes him with luxury and avarice (*l. c.*, comp. Welcker, *Kleine Schriften*, ii. p. 513, &c.). In the *Protagoras* of Plato, which points to the 87th Olympiad (any more exact determination is disputable) as the time at which the dialogue is supposed to take place, Prodicus is mentioned as having previously arrived in Athens. He had been brought forward in a play of Eupolis, and in the *Clouds* and the *Birds* of Aristophanes (l. 360), which belong to Ol. 89 and Ol. 91, and came frequently to Athens on public business. (Plut. *Hipp. Maj.* p. 282.) Still later, when Isocrates (born Ol. 86. 1) is mentioned as his disciple (see Welcker, *Prodikos von Keos, Vorgänger des Socrates*, published first in the *Rheinisches Museum der Philologie*, von Welcker and Näke, i. 1—39, 533—545, afterwards in F. G. Welcker's *Kleine Schriften*, ii. p. 392—541), and in the year of the death of Socrates, Prodicus was still living. (Plat. *Apol.* p. 19. c.) The dates of his birth and death cannot be determined. The statement of Suidas (*s. v.*, comp. Schol. on Plat. *de Rep.* x. p. 600. c.), that he was condemned to the hemlock cup as a corrupter of the youth in Athens, sounds very suspicious (comp. Welcker, p. 582). According to the statement of Philostratus (p. 483, comp. 496, ed. Olearius), on which little more reliance can be placed, he delivered his lecture on virtue and vice in Thebes and Sparta also. The *Apology* of Plato unites him with Gorgias and Hippias in the statement, that into whatever city they might come, they were competent to instruct the youth. Lucian (*Vit. Herod.* c. 3) mentions him among those who had held lectures at Olympia. In the dialogues of Plato he is mentioned or introduced, not indeed without irony, though, as compared with the other sophists, with a certain degree of esteem. (*Hipp. Maj.* p. 282, *Theaet.* p. 151, b., *Phaedo*, 60, *Protag.* p. 341, a., *Charmid.* p. 163, d., *Meno*, p. 96, *Cratyl.* p. 384. b., *Symp.* p. 177, *Euthyd.* p. 305.) Aristophanes in the *Clouds* (l. 360) deals more indulgently with him than with Socrates; and the Xenophontic Socrates, for the purpose of combating the voluptuousness of Aristippus, borrows from the book of the wise Prodicus (Πρόδ. *ὁ σοφός*) the story of the choice of Hercules (*Memor.* ii. 1. § 21, &c.). This separation of Prodicus from the other sophists has been pointed out by Welcker in the above-quoted treatise (p. 400, &c.). Like Protagoras and others, Prodicus delivered lectures in return for the payment of contributions (*ἐπιδείκνυται* — Xen. *Mem.* ii. 1. § 21, comp. Philostr. p. 482; Diog. Laërt. ix. 50; *ἠρανίζοντο—τιμή*, Plat. *Prot.* 314, b.) of from half a drachma to 50 drachmae, probably according as the hearers limited themselves to a single lecture, or entered into an agreement for a more complete course (*Axioch.* 6; *Cratyl.* p. 384, b.; Arist. *Rhet.* iii. 14. § 9; Suid. *s. v.*; comp. Welcker, p. 414). Prodicus is said to have amassed a great amount of money (*Hipp. Maj.* p. 282, d.; Xen. *Symp.* iv. 62, i. 5; on the practice of paying for instruction and lectures, comp. again Welcker, *l. c.* p. 412, &c.). The assertion that he hunted after rich young men, is only found in Philostratus (p. 496). As Prodicus and others maintained with regard to themselves, that they stood equally on the confines of philosophy and politics (*Euthyd.* p. 305, c.), so Plato represents his instructions as chiefly ethical (*Meno*, p. 96, d.; comp. *de Rep.* x. p. 600, e.), and gives the preference to his distinction of ideas, as of those of courage, rashness, boldness, over similar attempts of other sophists (*Lach.* p. 197, c.). What pertained to this point was probably only contained in individual show-orations (Diog. Laërt., Philost. *ll. cc.*), which he usually declined. (Philost. p. 482.) Though known to Callimachus, they do not appear to have been much longer preserved. (Welcker, p. 465, &c.) In contrast with Gorgias and others, who boasted of possessing the art of making the small appear great, the great small, and of expatiating in long or short speeches, Prodicus required that the speech should be neither long nor short, but of the proper measure (Plat. *Phaed.* p. 267, a.; comp. *Gorg.* p. 449, c., *Prot.* p. 334, e., 335, b., 338, d.; Arist. *Rhet.* iii. 17), and it is only as associated with other sophists that he is charged with endeavouring to make the weaker cause strong by means of his rhetoric. (Cic. *Brut.* c. 8.) He paid especial attention to the correct use of words (Plat. *Euthyd.* p. 187, e., *Cratyl.* p. 384, b., comp. Galen. *in Hippocr. de Articul.* iv. p. 461. 1), and the distinction of expressions related in sense (*Lach.* p. 197, d., *Prot.* p. 340, a., 341, a., *Charmid.* p. 163, d., *Meno*, p. 75, c., comp. Themist. *Orat.* iv. p. 113). As disciples of Prodicus in oratory, we find mentioned the orators Theramenes (Aeschin. *in Athen.* v. p. 220, b.; Schol. *ad Aristoph. Nub.* p. 360), and Isocrates (Dionys. Hal. *Isocr.* 1; Phot. *cod.* 260; comp. Welcker, p. 463, &c.). Thucydides is said to have appropriated from him his accuracy in the use of words (Marcell. *Vit. Thuc.* p. xiii., Bekk.; comp. Schol. ap. Hemsterhus. *Annot. in Lucian.*, App. 3; Maxim. Tyr. *Dissert.* vii. p. 72, Davis.)

The speech on the choice of Hercules (Philost. p. 496; Xenophon, *Mem.* ii. 1. § 21, only quotes the *σύγγραμμα περὶ τοῦ Ἡρακλέους*) was entitled Ὧραι. (Suid. *s. v.* Ὧραι and Πρόδ.; Schol. *ad Aristoph. Nub.* l. 360. Respecting the different explanations of this title, see Welcker, p. 466, &c., who refers it to the youthful bloom of Hercules.) To Hercules, as he was on the point, at his entrance on the age of youth, of deciding for one of the two paths of life, that of virtue and that of vice, there appear two women, the one of dignified beauty, adorned with purity, modesty, and discretion, the other of a voluptuous form, and meretricious look and dress. The latter promises to lead him by the shortest road, without any toil, to the enjoyment of every pleasure. The other, while she reminds him of his progenitors and his noble nature, does not conceal from him that the gods have not granted what is really beautiful and good apart from trouble and careful striving. The

former seeks to deter him from the path of virtue by urging the difficulty of it; the latter calls attention to the unnatural character of enjoyment which anticipates the need of it, its want of the highest joy, that arising from noble deeds, and the consequences of a life of voluptuousness, and how she herself, honoured by gods and men, leads to all noble works, and to true well-being in all circumstances of life. Hercules decides for virtue. This outline in Xenophon probably represents, in a very abbreviated form, and with the omission of all collateral references, the leading ideas of the original, of which no fragments remain (comp. Welcker, p. 469, &c., who also shows that the amplifications in Dio Chysostomus and Themistius belong to these rhetoricians, and are not derived from the *Horae* of Prodicus, p. 488, &c. Respecting the numerous imitations of this narrative in poets, phlosophers, rhetoricians, and in works of art, see, in like manner, Welcker, p. 467, &c.). In another speech, which treated of riches, and the substance of which is reproduced in the dialogue *Eryxias*, Prodicus had undertaken to show that the value of external goods depends simply upon the use which is made of them, and that virtue must be learnt. (Welcker endeavours to point out the coincidence of the former doctrine with that of Socrates and Antisthenes, p. 493, &c.) Similar sentiments were expressed in Prodicus's *Praise of Agriculture* (Themist. *Orat.* 30, p. 349; comp. Welcker, p. 496, &c.). His views respecting the worthlessness of earthly life in different ages and callings, and how we must long after freedom from connection with the body in the heavenly and cognate aether, are found represented in the dialogue *Axiochus*, from a lecture by Prodicus; as also his doctrine that death is not to be feared, as it affects neither the living nor the departed (comp. Stob. *Serm.* xx. 35). Whether the appended arguments for immortality are borrowed from him, as Welcker (p. 500) endeavours to show, is doubtful. The gods he regarded as personifications of the sun, moon, rivers, fountains, and whatever else contributes to the comfort of our life (Sext. Emp. *adv. Math.* i. 52; Cic. *de Nat. Deor.* i. 42), and he is therefore, though hastily, charged with atheism (ib. 55). [Ch. A. B.)

PRODO'RUS, one of the statuaries mentioned by Pliny as of some celebrity, but not distinguished by any of their works. (*H. N.* xxxiv. 8. s. 19. § 25.) [P. S.]

PROETUS (Προῖτος). 1. A son of Abas and Ocaleia, and a twin-brother of Acrisius. In the dispute between the two brothers for the kingdom of Argos, Proetus was defeated and expelled (Paus. ii. 25. § 6). The cause of this quarrel is traced by some to the conduct of Proetus towards Danaë, the daughter of Acrisius (Apollod. ii. 4. § 1), and Ovid (*Met.* v. 238) represents Acrisius as expelled by Proetus, and Perseus, the grandson of Acrisius, avenges his grandfather by changing Proetus into a block of stone, by means of the head of Medusa. But according to the common tradition, Proetus, when expelled from Argos, fled to Jobates or Amphianax in Lycia, and married his daughter Anteia or Stheneboea (Hom. *Il.* vi. 160; Eustath. *ad Hom.* p. 630, &c.; comp. Serv. *ad Virg. Eclog.* vi. 48). Jobates, thereupon, restored Proetus to his kingdom by armed force. Tirynth was taken and fortified by the Cyclopes (Schol. *ad Eurip. Orest.* 953; Paus. ii. 16. § 4), and Acrisius then shared his kingdom with his brother, surrendering to him Tirynth, i. e. the Heraeum, Midea and the coast of Argolis (Paus. ii. 16. § 2). By his wife Proetus became the father of three daughters, Lysippe, Iphinoë, and Iphianassa (Servius, *l. c.*, calls the two last Hipponoë and Cyrianassa, and Aelian, *V. H.* iii. 42, mentions only two daughters, Elege and Celaene). When these daughters arrived at the age of maturity, they were stricken with madness, the cause of which is differently stated by different authors; some say that it was a punishment inflicted upon them by Dionysus, because they had despised his worship (Apollod. *l. c.*; Diod. iv. 68), and according to others, by Hera, because they presumed to consider themselves more handsome than the goddess, or because they had stolen some of the gold of her statue (Serv. *ad Virg. Ecl.* vi. 48). In this state of madness they wandered through Peloponnesus. Melampus promised to cure them, if Proetus would give him one third of his kingdom. As Proetus refused to accept these terms, the madness of his daughters not only increased, but was communicated to the other Argive women also, so that they murdered their own children and ran about in a state of frenzy. Proetus then declared himself willing to listen to the proposal of Melampus; but the latter now also demanded for his brother Bias an equal share of the kingdom of Argos. Proetus consented (Herod. ix. 34; Schol. *ad Pind. Nem.* ix. 30), and Melampus having chosen the most robust among the young men, gave chase to the mad women, amid shouting and dancing, and drove them as far as Sicyon. During this pursuit, Iphinoë, one of the daughters of Proetus, died, but the two others were cured by Melampus by means of purifications, and were then married to Melampus and Bias. There was a tradition that Proetus had founded a sanctuary of Hera, between Sicyon and Titane, and one of Apollo at Sicyon (Paus. ii. 7. § 7, 12. § 1). The place where the cure was effected upon his daughters is not the same in all traditions, some mentioning the well Anigros (Strab. viii. p. 346), others the well Cleitor in Arcadia (Ov. *Met.* xv. 325), or Lusi in Arcadia (Paus. viii. 18. § 3). Some even state that the Proetides were cured by Asclepius. (Pind. *Pyth.* iii. 96.)

Besides these daughters, Proetus had a son, Megapenthes (Apollod. ii. 2. § 2; comp. MEGAPENTHES). When Bellerophontes came to Proetus to be purified of a murder which he had committed, the wife of Proetus fell in love with him, and invited him to come to her: but, as Bellerophontes refused to comply with her desire, she charged him before Proetus with having made improper proposals to her. Proetus then sent Bellerophontes to Jobates in Lycia, with a letter in which Jobates was desired to murder Bellerophontes. (Hom. *Il.* vi. 157, &c.; Apollod. ii. 3. § 1; Tzetz. *ad Lyc.* 17; comp. HIPPONOUS.)

2. A son of Thersander and father of Maera. (Paus. x. 30.; Schol. *ad Od.* xi. 325.) [L. S.]

PROMACHORMA (Προμαχόρμα), i. e. "the protectress of the bay," was a surname of Athena, under which she had a sanctuary on mount Buporthmos near Hermione. (Paus. ii. 34. § 9.) [L. S.]

PRO'MACHUS (Πρόμαχος). 1. One of the Epigoni, was a son of Parthenopaeus. (Apollod. iii. 7. § 2; Paus. x. 10. § 4.)

2. A son of Aeson, was killed by Pelias. (Apollod. i. 9. § 7; comp. PELIAS.)

3. A son of Alegenor, a Boeotian, fought in the Trojan war. (Hom. *Il.* xiv. 475.)

4. A son of Heracles and brother of Echephron. (Paus. viii. 42. § 2; comp. ECHEPHRON.)

5. The name Promachus, that is, "the champion," also occurs as a surname of Heracles at Thebes (Paus. ix. 11. § 2), and of Hermes at Tanagra (ix. 22. § 2). [L. S.]

PROMA'THIDES (Προμαθίδης), of Heracleia, wrote a work entitled Ἡμίαμβοι, which treated of mythological subjects (Athen. vii. p. 296, b.). Besides this work, which must have been in poetry, Promathides also wrote other works in prose, among which was one on the history of his native town. Athenaeus quotes his account of the cup of Nestor (Athen. xi. p. 489, b.; Schol. *ad Apoll. Rhod.* i. 1126, ii. 815, 847, 913, 931; Steph. Byz. *s. v.* Γάλλος). Promathides is placed by Passow a little before the time of Augustus. (Vossius, *de Hist. Graec.* p. 492, ed. Westermann.)

PROMETHEUS (Προμηθεύς), is sometimes called a Titan, though in reality he did not belong to the Titans, but was only a son of the Titan Iapetus (whence he is designated by the patronymic Ἰαπετιονίδης, Hes. *Theog.* 528; Apollon Rhod. iii. 1087), by Clymene, so that he was a brother of Atlas, Menoetius, and Epimetheus (Hes. *Theog.* 507). His name signifies "forethought," as that of his brother Epimetheus denotes "afterthought." Others call Prometheus a son of Themis (Aeschyl. *Prom.* 18), or of Uranus and Clymene, or of the Titan Eurymedon and Hera (Potter, *Comment. ad Lyc. Cass.* 1283; Eustath. *ad Hom.* p. 987). By Pandora, Hesione, or Axiothea, he is said to have been the father of Deucalion (Aesch. *Prom.* 560; Tzetz. *ad Lyc.* 1283; Schol. *ad Apollon. Rhod.* ii. 1086), by Pyrrha or Clymene he begot Hellen (and according to some also Deucalion; Schol. *ad Apollon. l. c.;* Schol. *ad Pind. Ol.* ix. 68), and by Celaeno he was the father of Lycus and Chimareus (Tzetz. *ad. Lyc.* 132, 219), while Herodotus (iv. 45) calls his wife Asia. The following is an outline of the legends related of him by the ancients. Once in the reign of Zeus, when gods and men were disputing with one another at Mecone (afterwards Sicyon, Schol. *ad Pind. Nem.* ix. 123), Prometheus, with a view to deceive Zeus and rival him in prudence, cut up a bull and divided it into two parts: he wrapped up the best parts and the intestines in the skin, and at the top he placed the stomach, which is one of the worst parts, while the second heap consisted of the bones covered with fat. When Zeus pointed out to him how badly he had made the division, Prometheus desired him to choose, but Zeus, in his anger, and seeing through the stratagem of Prometheus, chose the heap of bones covered with the fat. The father of the gods avenged himself by withholding fire from mortals, but Prometheus stole it in a hollow tube (*ferula*, νάρθηξ, Aeschyl. *Prom.* 110). Zeus now, in order to punish men, caused Hephaestus to mould a virgin, Pandora, of earth, whom Athena adorned with all the charms calculated to entice mortals; Prometheus himself was put in chains, and fastened to a pillar, where an eagle sent by Zeus consumed in the daytime his liver, which, in every succeeding night, was restored again. Prometheus was thus exposed to perpetual torture, but Heracles killed the eagle and delivered the sufferer, with the consent of Zeus, who thus had an opportunity of allowing his son to gain immortal fame (Hes. *Theog.* 521, &c., *Op. et Dics*, 47, &c.; Hygin. *Poet. Astr.* ii. 15; Apollod. ii. 5. § 11). Prometheus had cautioned his brother Epimetheus against accepting any present from Zeus, but Epimetheus, disregarding the advice, accepted Pandora, who was sent to him by Zeus, through the mediation of Hermes. Pandora then lifted the lid of the vessel in which the foresight of Prometheus had concealed all the evils which might torment mortals in life. Diseases and sufferings of every kind now issued forth, but deceitful hope alone remained behind (Hes. *Op. et Dies*, 83, &c.; comp. Horat. *Carm.* i. 3. 25, &c.). This is an outline of the legend about Prometheus, as contained in the poems of Hesiod. Aeschylus, in his trilogy *Prometheus*, added various new features to it, for, according to him, Prometheus himself is an immortal god, the friend of the human race, the giver of fire, the inventor of the useful arts, an omniscient seer, an heroic sufferer, who is overcome by the superior power of Zeus, but will not bend his inflexible mind. Although he himself belonged to the Titans, he is nevertheless represented as having assisted Zeus against the Titans (*Prom.* 218), and he is further said to have opened the head of Zeus when the latter gave birth to Athena (Apollod. i. 3. § 6). But when Zeus succeeded to the kingdom of heaven, and wanted to extirpate the whole race of man, the place of which he proposed to give to quite a new race of beings, Prometheus prevented the execution of the scheme, and saved the human race from destruction (*Prom.* 228, 233). He deprived them of their knowledge of the future, and gave them hope instead (248, &c.). He further taught them the use of fire, made them acquainted with architecture, astronomy, mathematics, the art of writing, the treatment of domestic animals, navigation, medicine, the art of prophecy, working in metal, and all the other arts (252, 445, &c., 480, &c.). But, as in all these things he had acted contrary to the will of Zeus, the latter ordered Hephaestus to chain him to a rock in Scythia, which was done in the presence of Cratos and Bia, two ministers of Zeus. In Scythia he was visited by the Oceanides; Io also came to him, and he foretold her the wanderings and sufferings which were yet in store for her, as well as her final relief (703, &c.). Hermes then likewise appears, and desires him to make known a prophecy which was of great importance to Zeus, for Prometheus knew that by a certain woman Zeus would beget a son, who was to dethrone his father, and Zeus wanted to have a more accurate knowledge of this decree of fate. But Prometheus steadfastly refused to reveal the decree of fate, whereupon Zeus, by a thunderbolt, sent Prometheus, together with the rock to which he was chained, into Tartarus (Horat. *Carm.* ii. 18, 35). After the lapse of a long time, Prometheus returned to the upper world, to endure a fresh course of suffering, for he was now fastened to mount Caucasus, and tormented by an eagle, which every day, or every third day, devoured his liver, which was restored again in the night (Apollon. Rhod. ii. 1247, &c. iii. 853; Strab. xv. p. 688; Philostr. *Vit. Apoll.* ii. 3; Hygin. *Poet. Astr.* ii. 15; Aeschyl. *Prom.* 1015, &c.). This state of suffering was to last until some other god, of his own accord, should take his place, and descend into Tartarus for him (*Prom.* 1025). This came to pass when Cheiron, who had been incurably wounded by an arrow of Heracles, desired to go

into Hades; and Zeus allowed him to supply the place of Prometheus (Apollod. ii. 5. § 4; comp. CHEIRON). According to others, however, Zeus himself delivered Prometheus, when at length the Titan was prevailed upon to reveal to Zeus the decree of fate, that, if he should become by Thetis the father of a son, that son should deprive him of the sovereignty. (Serv. *ad Virg. Eclog.* vi. 42; Apollod. iii. 13. § 5; Hygin. *Fab.* 54; comp. Aeschyl. *Prom.* 167, &c. 376.)

There was also an account, stating that Prometheus had created men out of earth and water, at the very beginning of the human race, or after the flood of Deucalion, when Zeus is said to have ordered him and Athena to make men out of the mud, and the winds to breathe life into them (Apollod. i. 7. § 1; Ov. *Met.* i. 81; Etym. Mag. *s. v.* Προμηθεύς). Prometheus is said to have given to men something of all the qualities possessed by the other animals (Horat. *Carm.* i. 16. 13). The kind of earth out of which Prometheus formed men was shown in later times near Panopeus in Phocis (Paus. x. 4. § 3), and it was at his suggestion that Deucalion, when the flood approached, built a ship, and carried into it provisions, that he and Pyrrha might be able to support themselves during the calamity (Apollod. i. 7. § 2). Prometheus, in the legend, often appears in connection with Athena, e. g., he is said to have been punished on mount Caucasus for the criminal love he entertained for her (Schol. *ad Apollon. Rhod.* ii. 1249); and he is further said, with her assistance, to have ascended into heaven, and there secretly to have lighted his torch at the chariot of Helios, in order to bring down the fire to man (Serv. *ad Virg. Eclog.* vi. 42). At Athens Prometheus had a sanctuary in the Academy, from whence a torch-race took place in honour of him (Paus. i. 30. § 2; Schol. *ad Soph. Oed. Col.* 55; Harpocrat. *s. v.* λαμπάς). The mythus of Prometheus is most minutely discussed by Welcker, in his *Aeschylische Trilogie Prometheus*, Darmstadt, 1824; by Völcker, *Mythologie des Iapet. Geschlechtes*, 1824; and with especial reference to the Prometheus of Aeschylus, by Schoemann, *Des Aeschylus Gefesselter Prometheus*, Greifswald, 1844, and by Blackie, in the *Class. Mus.* vol. v. p. 1, &c., which contain a very sound explanation of the mythus, as developed by Aeschylus. [L. S.]

PRONAEA (Προναία), a surname of Athena, under which she had a chapel at Delphi, in front of the temple of Apollo. (Herod. i. 92; Aeschyl. *Eum.* 21; Paus. ix. 10. § 2.) *Pronaus* also occurs as a surname of Hermes. (Paus. *l. c.*) [L. S.]

PRONA'PIDES (Προναπίδης, a various reading is Προνοπίδης), an Athenian, is said to have been the teacher of Homer. (Tzetzes, *Chil.* v. 634.) He is enumerated among those who used the Pelasgic letters, before the introduction of the Phoenician, and is characterised as a graceful composer of song. (Diod. iii. 66.) Tatian (*Orat. ad Graec.* c. 62) mentions, among the early Greek writers, one Prosnautides, an Athenian, whom Worth, in his edition of Tatian, plausibly conjectures to be Pronapides. According to the Scholiast on Theodosius the Grammarian, Pronapides invented the mode of writing from left to right now in use, as contradistinguished from the σπυριδόν, the βουστροφηδόν, and other methods. (Bekker, *Anecd. Graec.* 786. 17; Fabric. *Bibl. Graec.* vol. i. p. 217.) [W. M. G.]

PRONAX (Πρῶναξ), a son of Talaus and Lysimache, and a brother of Adrastus and Eriphyle. He was the father of Lycurgus and Amphithea (Apollod. i. 7. § 13). According to some traditions the Nemean games were instituted in honour of Pronax. (Aelian, *V. H.* iv. 5; comp. Paus. iii. 18. § 7.) [L. S.]

PRONOE (Προνόη), the name of three mythical personages, one a Nereid (Hes. *Theog.* 261), the second a daughter of Phorbas, and mother of Pleuron and Calydon, by Aetolus (Apollod. i. 7. § 7), and the third a Naiad. (Conon, 2.) [L. S.]

PRO'NOMUS (Πρόνομος), of Thebes, the son of Oeniadas, was one of the most distinguished auletic musicians of Greece at the time of the Peloponnesian War (*Epigr. Incert.* 212, Brunck, *Anal.* vol. iii. p. 194). He was the instructor of Alcibiades in flute-playing. (Ath. iv. p. 184, d.) He invented a new sort of flute, the compass of which was such, that melodies could be played upon it in all the three modes of music, the Dorian, the Phrygian, and the Lydian, for each of which, before this invention, a separate flute had been necessary. (Paus. ix. 12. § 4. s. 5, 6; Ath. xiv. p. 631, e.) One very celebrated composition of his was a Delian prosodia (that is, a prelude to be played as the sacred embassy to Delos approached the temple), which he made for the people of Chalcis in Euboea (Paus. *l. c.*). His melodies were brought forward, in competition with those of Sacadas, the Argive, in the musical contests which formed a part of the festivities celebrated at the foundation of Messene by Epaminondas (Paus. iv. 27. § 4. s. 7). Another proof of the high esteem in which he was held by his fellow-citizens was afforded by their erection of his statue near that of Epaminondas, in the temple of Apollo Spodius, at Thebes (Paus. ix. 12. § 4. s. 5, 6). He is mentioned once by Aristophanes (*Eccles.* 102, comp. Schol. and Suid. *s. v.*); but only to hang a jest on his long beard. (Fabric. *Bibl. Graec.* vol. ii. p. 136; Ulrici, *Gesch. d. Hellen. Dichtk.* vol. ii. p. 76; Bode, *Gesch. d. Hellen. Dichtk.* vol. ii. pt. i. pp. 43, n. 3, 207, 314, pt. ii. pp. 192, 236, 351.) [P. S.]

PRONOUS (Πρόνοος). 1. A son of Phegeus, and brother of Agenor in Psophis, slew Alcmaeon. (Apollod. iii. 7. § 6; comp. AGENOR and ALCMAEON; Schol. *ad Thuc.* i. 3.)

2. A Trojan who was slain by Patroclus. (Hom. *Il.* xvi. 399.) [L. S.]

PRONUBA, a surname of Juno among the Romans, describing her as the deity presiding over marriage. (Virg. *Aen.* iv. 166, vii. 319; Ov. *Heroid.* vi. 43.) [L. S.]

PROPE'RTIUS, SEX. AURE'LIUS. (The agnomen, NAUTA, found in some *Codices* and early editions, seems to have been derived from a corrupt reading of ii. 24. 38.) The materials for a life of Propertius are meagre and unsatisfactory, consisting almost entirely of the inferences which may be drawn from hints scattered in his writings. We know neither the precise place nor date of his birth. He tells us that he was a native of Umbria, where it borders on Etruria, but nowhere mentions the exact spot. Conjecture has assigned it, among other towns, to Mevania, Ameria, Hispellum, and Asisium; of which one of the two last seems entitled to the preference. The date of his birth has been variously placed between the years of Rome 697 and 708 (B. C. 57 to 46). Lachmann, however, was the first who placed it so low as B. C. 48 or 47; and the latest date (B. C. 46) is that of Hertzberg, the recent German

editor. The latter's computation proceeds on very strained inferences, which we have not space to discuss; but it may possibly be sufficient to state that one of his results is to place the tenth elegy of the second book, in which Propertius talks about his *extrema aetas* (v. 6) in B. C. 25, when, according to Hertzberg, he was one-and-twenty! For several reasons, too long to be here adduced, it might be shown that the year assigned by Mr. Clinton, namely, B. C. 51, is a much more probable one, and agrees better with the relative ages of Propertius and Ovid. We know that the latter was born in B. C. 43, so that he would have been eight years younger than Propertius: a difference which would entitle him to call Propertius his predecessor, whilst at the same time it would not prevent the two poets from being *sodales* (Ov. *Trist.* iv. 10. 45).

Propertius was not descended from a family of any distinction (ii. 24. 37), nor can the inference that it was equestrian be sustained from the mention of the *aurea bulla* (iv. 1. 131), which was the common ornament of all children who were *ingenui.* (Cic. *in Verr.* ii. 1, 58, with the note of Asconius; Macrob. i. 6.) The paternal estate, however, seems to have been sufficiently ample (Nam tua versarent cum *multi* rura *juvenci*, iv. 1. 129); but of this he was deprived by an agrarian division, probably that in B. C. 36, after the Sicilian war, and thus thrown into comparative poverty (in tenues cogeris ipse Lares, *Ib.* 128). At the time of this misfortune he had not yet assumed the *toga virilis*, and was therefore under sixteen years of age. He had already lost his father, who, it has been conjectured, was one of the victims sacrificed after the taking of Perusia; but this notion does not rest on any satisfactory grounds. The elegy on which it is founded (i. 21) refers to a kinsman named Gallus. We have no account of Propertius's education; but from the elegy before quoted (iv. 1) it would seem that he was destined to be an advocate, but abandoned the profession for that of poetry. That he was carefully instructed appears from the learning displayed in his writings, and which was probably acquired altogether at Rome; the smallness of his means having prevented him from finishing his education at Athens, as was then commonly done by the wealthier Romans. At all events it is plain from the sixth elegy of the first book, written after his connection with Cynthia had begun, that he had not then visited Greece. In the twenty-first elegy of the third book he meditates a journey thither, probably at the time when he had quarrelled with his mistress; but whether he ever carried the design into execution we have no means of knowing.

The history of Propertius's life, so far as it is known to us, is the history of his amours, nor can it be said how much of these is fiction. He was, what has been called in modern times "a man of wit and pleasure about town;" nor in the few particulars of his life which he communicates in the first elegy of the fourth book, does he drop the slightest hint of his ever having been engaged in any serious or useful employment. He began to write poetry at a very early age, and the merit of his productions soon attracted the attention and patronage of Maecenas. This was most probably shortly after the final discomfiture and death of Antony in B. C. 30, when, according to the computation adopted in this notice, Propertius was about one-and-twenty. This inference is drawn from the opening elegy of the second book (v. 17, &c.), from which it appears that Maecenas had requested him to describe the military achievements of Octavianus. At that important epoch it formed part of that minister's policy to engage the most celebrated wits of Rome in singing Caesar's praises; his object being to invest his master's successes with all those charms of popularity which would necessarily prove so conducive to the great object which lay nearest to his heart — the establishment of Caesar's absolute empire. This is also evident from the works of Horace. That poet was a republican; yet, after the battle of Actium, Maecenas succeeded in inducing him to magnify Caesar, with whom there was nobody left to contest the world. These considerations, by the way, lead us also to the conclusion that there must have been at least a difference of eight years, as stated above, in the ages of Ovid and Propertius. The latter poet was already known to fame when it suited the political views, as well as the natural taste, of Maecenas to patronise him. Ovid, on the contrary, was then a mere boy; and his reputation would have been just bursting forth, when the faithful minister of Augustus was dismissed by his ungrateful master. An earlier, and perhaps more disinterested, patron of Propertius was Tullus, the nephew, probably, of L. Volcatius Tullus, the fellow-consul of Octavianus, in B. C. 33. Tullus, however, seems to have been much of the same age as Propertius, as may be inferred from the conclusion of iii. 22; and they may, therefore, be in some degree looked upon as *sodales.*

It was probably in B. C. 32 or 31, that Propertius first became acquainted with his Cynthia. He had previously had an amour with a certain Lycinna, and to which we must assign the space of a year or two. This connection, however, was a merely sensual one, and was not, therefore, of a nature to draw out his poetical powers. In Cynthia, though by no means an obdurate beauty, he found incitement enough, as well as sufficient obstacles to the gratification of his passion, to lend it refinement, and to develope the genius of his muse. The biographers of Propertius make him a successful lover at once. They neither allow time for courtship, nor assign any of his elegies to that period. It is plain, however, from several passages, that his suit must have been for a length of time an unsuccessful one (see especially ii. 14. 15), and several of his pieces were probably written during its progress; as the first of the first book (which Lachmann refers to the time of his quarrel with his mistress), the fifth of the fourth book, and others. Cynthia was a native of Tibur (iv. 7. 85), and her real name was Hostia. (Appuleius, *Apolog.*; Schol. *in Juven.* vi. 7.) As Propertius (iii. 20. 8) alludes to her *doctus avus*, it is probable that she was a grand-daughter of Hostius, who wrote a poem on the Histric war. [HOSTIUS.] She seems to have inherited a considerable portion of the family talent, and was herself a poetess, besides being skilled in music, dancing, and needlework (i. 2. 27, i. 3. 41, ii. 1. 9, ii. 3. 17, &c.). From these accomplishments Paldamus, in the *Ep. Ded.* to his edition of *Propertius*, inferred that she was a woman of rank; and some have even absurdly derived her genealogy from Hostus Hostilius. But

the truth seems to be that she belonged, as Hertzberg thinks, to that higher class of courtezans, or rather kept women, then sufficiently numerous at Rome. We cannot reconcile the whole tenor of the poems with any other supposition. Thus it appears that Propertius succeeded a lover who had gone to Africa for the purpose of gain (iii. 20), perhaps after having been well stripped by Cynthia. Propertius is in turn displaced by a stupid praetor, returning from Illyricum with a well-filled purse, and whom the poet advises his mistress to make the most of (ii. 16). We are led to the same conclusion by the fifth elegy of the fourth book, before alluded to, as written during his courtship, which is addressed to Acanthis, a *lena*, or procuress, who had done all she could to depreciate Propertius and his poems with Cynthia, on account of his want of wealth. Nor can we draw any other inference from the seventh elegy of the second book, which expresses the alarm felt by the lovers lest they should be separated by the *Lex Julia de maritandis ordinibus*, and the joy of Cynthia at its not having been passed. What should have prevented Propertius, then, apparently a bachelor, from marrying his mistress? It was because women who had exercised the profession of a courtezan were forbidden by that law to marry an *ingenuus*. There was no other disqualification, except that *libertinae* were not permitted to marry a man of senatorial dignity. The objection raised might, indeed, be solved if it could be shown that Cynthia was a married woman. But though Broukhusius (*ad* ii. 6. 1) has adopted that opinion, he is by no means borne out in it by the passages he adduces in its support. That she had a husband is nowhere mentioned by Propertius, which could hardly have been the case had such been the fact. The very elegy to which Broukhusius's note is appended, by comparing Cynthia to Laïs, and other celebrated Grecian courtezans, proves the reverse. Nor can the opinion of that critic be supported by the word *nupta* in the twenty-sixth line of the same piece. That term by no means excludes the notion of an illicit connection. Such an arrangement, or *conditio* (ii. 14. 18), as that between Propertius and his mistress, did not take place without some previous stipulations, and even solemnities, which the poet has described in the twentieth elegy of the third book (v. 15, &c.), and which he does not hesitate to call *sacra marita*.

The precise date and duration of this connection cannot be accurately determined. Propertius's first success with his mistress must have been after the battle of Actium, from ii. 15. 37 and 44; and as it was in the summer time (iii. 20. 11, &c.), it should probably be placed in B.C. 30. The seventh elegy of the fourth book seems to show that the lovers were separated only by the death of Cynthia. See especially the fifth and sixth verses: —

> Cum mihi somnus ab exequiis penderet amoris,
> Et quererer lecti frigida regna mei.

That Propertius married, probably after Cynthia's death, and left legitimate issue, may be inferred from the younger Pliny twice mentioning Passienus Paulus, a *splendidus eques Romanus*, as descended from him. (*Ep.* vi. 15, and ix. 22.) This must have been through the female line. The year of Propertius's death is altogether unknown. Masson placed it in B.C. 15 (*Vit. Ovid.* A.U.C. 739), and he has been followed by Barth and other critics. Masson's reasons for fixing on that year are that none of his elegies can be assigned to a later date than B.C. 16; and that Ovid twice mentions him in his *Ars Amatoria* (iii. 333 and 536) in a way that shows him to have been dead. The first of these proves nothing. It does not follow that Propertius ceased to live because he ceased to write; or that he ceased to write because nothing later has been preserved. The latter assertion, too, is not indisputable. There are no means of fixing the dates of several of his pieces; and *El.* iv. 6, which alludes to Caius and Lucius, the grandsons of Augustus (l. 82), was probably written considerably after B.C. 15. (Clinton, *F. H.* B.C. 26.) With regard to Masson's second reason, the passages in the *Ars Am.* by no means show that Propertius was dead; and even if they did, it would be a strange method of proving a man defunct in B.C. 15, because he was so in B.C. 2, Masson's own date for the publication of that poem!

Propertius resided on the Esquiline, near the gardens of Maecenas. He seems to have cultivated the friendship of his brother poets, as Ponticus, Bassus, Ovid, and others. He mentions Virgil (ii. 34. 63) in a way that shows he had heard parts of the Aeneid privately recited. But though he belonged to the circle of Maecenas, he never once mentions Horace. He is equally silent about Tibullus. His not mentioning Ovid is best explained by the difference in their ages; for Ovid alludes more than once to Propertius, and with evident affection.

In 1722, a stone, bearing a head and two inscriptions, one to Propertius, and one to a certain Cominius, was pretended to be discovered at Spello, the ancient Hispellum, in the palace of Theresa Grilli, Princess Pamphila. Though the genuineness of this monument was maintained by Montfaucon and other antiquarians, as well as by several eminent critics, later researches have shown the inscription of Propertius's name to be a forgery. The same stone, discovered in the same place, was known to be extant in the previous century, but bearing only the inscription to Cominius. (See the authorities adduced by Hertzberg, *Quaest. Propert.* vol. i. p. 4.)

As an elegiac poet, a high rank must be awarded to Propertius, and among the ancients it was a moot point whether the preference should be given to him or to Tibullus. (Quint. x. 1. § 93.) His genius, however, did not fit him for the sublimer flights of poetry, and he had the good sense to refrain from attempting them. (iii. 3. 15, &c.) Though he excels Ovid in warmth of passion, he never indulges in the grossness which disfigures some of the latter's compositions. It must, however, be confessed that, to the modern reader, the elegies of Propertius are not nearly so attractive as those of Tibullus. This arises partly from their obscurity, but in a great measure also from a certain want of nature in them. Muretus, in an admirable parallel of Tibullus and Propertius, in the preface to his *Scholia* on the latter, though he does not finally adjudicate the respective claims of the two poets, has very happily expressed the difference between them in the following terms:— "Illum (Tibullum) judices simplicius scripsisse quae cogitaret: hunc (Propertium) diligentius cogitasse quid scriberet. In illo plus naturae, in hoc plus curae atque industriae perspicias." The fault

of Propertius was too pedantic an imitation of the Greeks. His whole ambition was to become the Roman Callimachus (iv. 1. 63), whom, as well as Philetas and other of the Greek elegiac poets, he made his model. He abounds with obscure Greek myths, as well as Greek forms of expression, and the same pedantry infects even his versification. Tibullus generally, and Ovid almost invariably, close their pentameter with a word contained in an iambic foot; Propertius, especially in his first book, frequently ends with a word of three, four, or even five syllables. P. Burmann, and after him Paldamus, have pretended to discover that this termination is favourable to pathos; but Propertius's motive for adopting it may more probably be attributed to his close, not to say servile, imitation of the Greeks.

The obscurity of Propertius, which is such that Jos. Scaliger (*Castigationes in Propertium*, p. 169, Steph. 1577) did not hesitate to say that the second book was almost wholly unintelligible, is not owing solely to his recondite learning, and to the studied brevity and precision of his style, but also to the very corrupt state in which his text has come down to us. Alexander ab Alexandro (*Genial. Dier.* ii. 1) relates, on the authority of Pontanus, that the *Codex Archetypus* was found under some casks in a wine cellar, in a very imperfect and illegible condition, when Pontanus, who was born in 1426, was a mere youth. This story was adopted by Jos. Scaliger (*Ibid.* p. 168), who, assuming as well the recklessness and negligence of the first transcriber, introduced many alterations and transpositions, which were adopted by subsequent critics to the age of Broukhius and Burmann. Van Santen, in the preface to his edition, published at Amsterdam, in 1780, was the first to question the truth of the story related by Alexander (p. x. &c.), chiefly on the grounds that there is extant a MS. of Propertius, with an inscription by Puccius, dated in 1502, in which he mentions having collated it with a codex which had belonged to B. Valla, and which he styles *antiquissimus*; an epithet he could not have applied to any copy of the MS. alluded to by Alexander. That this codex of Valla's was not that found in the wine cellar is shown by an annotation of Ant. Perreius, in a copy of Catullus, Tibullus, and Propertius, dated in the early part of the sixteenth century, in which he distinguishes them. It may be observed that this reasoning allows that there was such a MS. as that mentioned by Alexander, who, however, does not say that it *belonged* to Pontanus. But though Van Santen's arguments do not seem quite conclusive, they have been adopted by most modern critics; and have been further strengthened by the observation that Petrarch, who flourished more than a century before Pontanus, quotes a passage from Propertius (ii. 34. 65) just as it is now read, in his fictitious letters (the 2d to Cicero); and that one at least of the MSS. now extant (the Guelferbytanus or Neapolitan) is undoubtedly as old as the thirteenth century. Whatever may be the merits of this question, it cannot be doubted that the MS. from which our copies are derived was very corrupt; a fact which the followers of Van Santen do not pretend to deny.

The *Editio Princeps* of Propertius was printed in 1472, fol.; it is uncertain at what place. There is another edition of the same date in small 4to. The text was early illustrated and amended by the care of Beroaldus, Jos. Scaliger, Muretus, Passerat, and other critics. The works of Propertius have been often printed with those of Catullus and Tibullus. The following are the best separate editions:—By Broukhusius, Amsterdam, 1702, sm. 4to. By Vulpius, Padua, 1755, 2 vols. 4to. By Barthius, Leipzig, 1778, 8vo. By Burmannus, Utrecht, 1780, 4to. This edition appeared after Burmann's death, edited by Santenius. By Kuinoel, Leipzig, 1804, 2 vols. 8vo. By Lachmann, Leipzig, 1816, 8vo. This edition is chiefly critical. Many conjectures are introduced into the text, and the second book is divided into two, at the tenth elegy, on insufficient grounds. By Paldamus, Halle, 1827, 8vo. By Le Maire, Paris, 1832, 8vo, forming part of the *Bibliotheca Latina*. By Hertzberg, Halle, 1844—5, 4 thin vols. 8vo. The commentary is ample, but prolix, and often fanciful and inconclusive.

Propertius has been translated into French by St. Amand, Bourges et Paris, 1819, with the Latin text; into German by Hertzberg, Stuttgardt, 1838 (Metzler's Collection); into Italian terza rima by Becello, Verona, 1742. There is no complete English translation, but there is a correct, though rugged, version of the first book, accompanied with the Latin text, anonymous, London 1781. [T. D.]

PROPE'RTIUS CELER, a man of praetorian rank in the reign of Tiberius, begged to be allowed to resign his senatorial rank on account of his poverty, but received from the emperor instead a million of sesterces, in order to support his dignity. (Tac. *Ann.* i. 75.)

PROPINQUUS, POMPEIUS, the procurator of the province of Belgica, at the death of Nero, A. D. 68, was slain in the following year, when the troops proclaimed Vitellius emperor (Tac. *Hist.* i. 12, 58).

PRORSA. [POSTVERTA.]

PROSE'RPINA. [PERSEPHONE.]

PROSPER, surnamed *Aquitanus* or *Aquitanicus*, from the country of his birth, flourished during the first half of the fifth century. Regarding his family and education no records have been preserved; but in early life he settled in Provence, and there became intimately associated with a certain Hilarius, who, to avoid confusion, is usually distinguished as *Hilarius Prosperi* or *Prosperianus*. The two friends displayed great zeal in defending the doctrines of Augustin against the attacks of the Semipelagians who were making inroads upon the orthodoxy of Southern Gaul, and having opened a correspondence with the bishop of Hippo, they received in reply the two tracts still extant under the titles *De Praedestinatione Sanctorum*, and *De Dono Perseverantiae*. Finding that, notwithstanding these exertions, their antagonists were still active and successful, they next undertook a journey to Rome, where they submitted the whole controversy to Pope Coelestinus, and induced him by their representations to publish, in A. D. 431, his well-known *Epistola ad Episcopos Gallorum*, in which he denounces the heresy of Cassianus, and warns all the dignitaries of the church to prohibit their presbyters from entertaining and disseminating tenets so dangerous. Armed with this authority, Prosper returned home, and, from the numerous controversial tracts composed by him about this period, appears to have prosecuted his labours with unflagging enthusiasm. Soon after, however, he disappears from history, and we know

nothing certain with regard either to his subsequent career or to the date of his death. In the chronicle of Ado (fl. A. D. 850) he is spoken of as the *Notarius* of Pope Leo, and in some MSS. is styled *Episcopus Rhegiensis* (i. e. Ries in Provence), but ecclesiastical historians agree in believing that Prosper of Aquitaine had no claim to these titles.

The works usually ascribed to this writer may be divided into three classes:—I. Theological. II. Historical. III. Poetical.

I. THEOLOGICAL.—1. *Epistola ad Augustinum de Reliquiis Pelagianae Haereseos in Gallia.* Written between A. D. 427—429, and considered of importance in affording materials for the history of Semipelagianism. 2. *Epistola ad Rufinum de Gratia et Libero Arbitrio.* Written while Augustin was still alive, and therefore not later than the middle of the year A. D. 430. 3. *Pro Augustino Responsiones ad Capitula Objectionum Gallorum calumniantium.* Written about A. D. 431. 4. *Pro Augustini Doctrina Responsiones ad Capitula Objectionum Vincentianarum.* Written, probably, soon after the preceding. 5. *Pro Augustino Responsiones ad Excerpta quae de Genuensi Civitate sunt missa.* Belonging to the same epoch as the two preceding. 6. *De Gratia Dei et Libero Arbitrio Liber.* In reply to the doctrines of Cassianus respecting Free-will, as laid down in the thirteenth of his *Collationes Patrum* [CASSIANUS], whence the piece is frequently entitled *De Gratia Dei adversus Collatorem.* Written about A. D. 432. 7. *Psalmorum a C. usque ad CL. Expositio*, assigned by the Benedictine editors to A. D. 433, but placed by Schoenemann and others before A. D. 424. 8. *Sententiarum ex Operibus S. Augustini delibatarum Liber unus.* Compiled about A. D. 451. The whole of the above will be found in the Benedictine edition of the works of Augustin; the epistle is numbered CCXXV., and is placed immediately before another upon the same subject by Hilarius; the remaining tracts are all included in the Appendix to vol. X.

The authenticity of the following is very doubtful:—1. *Confessio.* Sometimes ascribed to Prosper Aquitanicus, sometimes to Prosper Tiro. It was first published from a Vatican MS. by Sirmond (8vo. Par. 1619), in a volume containing also the Opuscula of Eugenius, bishop of Toledo, together with some poems by Dracontius and others. See also the collected works of Sirmond, Paris, 1696, vol. ii. p. 913. 2. *De Vocatione Gentium Libri duo.* Ascribed in some MSS. to Ambrose. Great diversity of opinion exists with regard to the real author. Erasmus would assign it to Eucherius, bishop of Lyons, Vossius to Hilarius Prosperi, Quesnel to Leo the Great. The whole question is fully discussed by Antelmius, in an essay, of which the title is given at the end of this article, and by the brothers Ballerini in their edition of the works of Leo, vol. ii. p. 662 [LEO]. Those who assign it to Prosper suppose it to have been written about A. D. 440, while the Ballerini bring it down as low as 496. 3. *Ad Sacram Virginem Demetriadem Epistola* s. *De Humilitate Christiana Tractatus*, supposed to have been written about A. D. 440. It is placed among the letters of Ambrose (lxxxiv.) in the earlier editions of that father, claimed for Prosper by Sotellus and Antelmius, chiefly on account of a real or fancied resemblance in style, and given by Quesnel to Leo the Great. See the edition of the works of Leo by the Ballerini, vol. ii. p. 743. 4. *Praeteritorum Sedis Apostolicae Episcoporum Auctoritates de Gratia Dei et Libero Voluntatis Arbitrio.* Believed to have been compiled about A. D. 431. It was first made known by Dionysius Exiguus who subjoined it to the Epistle of Coelestinus addressed to the bishops of Gaul. See the observations of the Ballerini in the edition of Leo, vol. ii. p. 719.

The following, although bearing the name of Prosper, are certainly spurious:—1. *De Vita Contemplativa Libri tres.* Composed, in all probability, as Sirmond has pointed out, by Julianus Pomerius, a Gaulish presbyter, who flourished at the close of the fifth century. (Gennad. *de Viris Ill.* 98; Isidor. *de Script. Eccles.* 12.) 2. *De Promissionibus et Praedictionibus Dei.* Referred to by Cassiodorus as the production of Prosper, but apparently the work of some African divine.

II. HISTORICAL.—Two, perhaps we should say three, chronicles are extant bearing the name of Prosper. It will be convenient to describe them separately according to the titles by which they are usually discriminated.

1. *Chronicon Consulare*, extending from A. D. 379, the date at which the chronicle of Jerome ends, down to A. D. 455, the events being arranged according to the years of the Roman consuls. We find short notices with regard to the Roman emperors, the Roman bishops, and political occurrences in general, but the troubles of the Church are especially dwelt upon, and above all the Pelagian heresy. In the earlier editions this chronicle ended with the year A. D. 444, but appeared in its complete form in the *Historiae Francorum Scriptores Coaetanei* of Andrew Du Chesne, fol. Par. 1636—1649. Rösler infers from internal evidence, that it was originally brought down by Prosper to A. D. 433, and that subsequently two additions were made to it, either by himself or by some other hand, the one reaching to A. D. 444, the other to A. D. 455. We ought to observe also that, as might be expected in a work of this nature, we find it in some MSS. continued still further, while in others it is presented in a compressed and mutilated form.

2. *Chronicon Imperiale*, called also *Chronicon Pithoeanum*, because first made known by Peter Pithou, in 1588. It is comprehended within precisely the same limits as the preceding (A. D. 379—455), but the computations proceed according to the years of the Roman emperors, and not according to the consuls. While it agrees with the Chronicon Consulare in its general plan, it differs from it in many particulars, especially in the very brief allusions to the Pelagian controversy, and in the slight, almost disrespectful notices of Augustine. It is, moreover, much less accurate in its chronology, and is altogether to be regarded as inferior in authority.

The singular coincidence with regard to the period embraced by these two chronicles, a coincidence which, however, in some degree disappears if we adopt the hypothesis of Rösler, would lead us to believe that they proceeded from the same source; but, on the other hand, the difference of arrangement, and the want of harmony in details, would lead to an opposite conclusion. Hence, while the greater number of critics agree in regarding Prosper Aquitanicus as the framer of the first, not a few are inclined to make over the second to Prosper Tiro, who, it is imagined, flourished in the sixth century. It must be remembered, at

the same time, that the existence of this second Prosper as a personage distinct from the antagonist of the Semipelagians, has never been clearly demonstrated, and consequently all statements regarding him must be received with caution and distrust.

3. Labbe, in his *Nova Bibliotheca MSS. Librorum*, fol. Paris, 1657, published the Chronicon Consulare, with another chronicle prefixed, commencing with Adam, and reaching down to the point where the Consulare begins. This was pronounced by Labbe to be the complete work as it issued from the hands of Prosper, the portion previously known having been, upon this supposition, detached from the rest, for the sake of being tacked as a supplement to the chronicle of Jerome. The form and style, however, of the earlier section are so completely different from the remainder, that the opinion of Labbe has found little favour with critics.

For full information with regard to these chronicles, and the various opinions which have been broached as to their origin, we may refer to Roncalli, *Vetust. Lat. Script. Chronicorum*, 4to. Patav. 1787; Rösler, *Chronica Medii Aevi*, Tubing. 1793; Graevius, *Thesaur. Antiq. Rom.* vol. xi.

III. Poetical. Among the works of the Christian poets which form the fifth volume of the "Collectio Pisaurensis" (4to. Pisaur. 1766), the following are attributed to Prosper Aquitanicus, but we must premise that they have been collected from many different sources, that they unquestionably are not all from the same pen, and that it is very difficult to decide whether we are to regard Prosper Aquitanicus and Prosper Tiro, the latter name being prefixed to several of these pieces in the MSS., as the same or as distinct individuals.

1. *Ex sententiis S. Augustini Epigrammatum Liber unus*, a series of one hundred and six epigrams in elegiac verse, on various topics connected with speculative, dogmatical, and practical theology, and with morals. Thus the third is *De Essentia Deitatis*, the thirty-ninth *De Justitia et Gratia*, the twenty-second *De diligendo Deum*, the hundred and fifth *De cohibenda Ira*.

2. *Carmen de Ingratis*, in dactylic hexameters, divided into four parts and forty-five chapters. An introduction is prefixed in five elegiac couplets, of which the first two explain the nature and extent of the poem.

> Unde voluntatis sanctae subsistat origo,
> Unde animis pietas insit, et unde fides.
> Adversum ingratos, falsa et virtute superbos,
> Centenis decies versibus excolui.

3. *In Obtrectatorem S. Augustini Epigramma*, in five elegiac couplets. 4. Another, on the same subject, in six elegiac couplets. 5. *Epitaphium Nestorianae et Pelagianae haereseon*, in eleven elegiac couplets, in which "Nestoriana Haeresis loquitur." Written after the condemnation of the Nestorians by the council of Ephesus in A. D. 431. 6. *Uxorem hortatur ut se totam Deo dedicet*, in fifty-three elegiac couplets, with an introduction in sixteen Iambic Dimeters Catalectic (Anacreontics). Besides the above there is a *Carmen de Providentia divina*, in some editions of Prosper, which is rejected by Antelmius, and made over by some scholars to Hilarius.

The first among the works ascribed to Prosper which issued from the press was the Epigrammata published at Mayence, 4to. 1494, as "Epigrammata Sancti Prosperi episcopi regiensis de Vitiis et Virtutibus ex dictis Augustini," and reprinted by Aldus, 4to. Venet. 1501, along with other Christian poems. Next appeared the treatise *De Gratia Dei*, printed by Schoeffer at Mayence, 4to. 1524, as "S. Prosperi Presbyteri Aquitanici Libellus adversus inimicos Gratiae Dei contra Collatorem," in a volume containing the epistle of Aurelius, bishop of Carthage, the epistle of Pope Coelestinus, and other authorities upon the same subject. Then followed the *Epistola ad Ruffinum* and the *Responsiones ad Excerpta*, &c. 8vo. Venet. 1538, and soon after Gryphius published at Leyden, fol. 1539, the first edition of the collected works, carefully corrected by the collation of MSS. The edition of Olivarius, 8vo. Duaci, 1577, was long regarded as the standard, but far superior to all others is the Benedictine, fol. Paris, 1711, superintended by Le Brun de Marette and D. Mangeaut.

Full information with regard to the interminable controversies arising out of the works of Prosper is contained in the notes and dissertations of the Benedictines, in the dissertations of Quesnel and the Ballerini in their respective editions of the works of Leo the Great, and in a rare volume "De veris Operibus SS. Patrum Leonis Magni et Prosperi Aquitani Dissertationes criticae, &c." 4to. Paris, 1689, by Josephus Antelmius, to which Quesnel put forth a reply in the *Ephemerides Parisienses*, viii. and xv. August, 1689, and Antelmius a duply in two *Epistolae duabus Epistolae P. Quesnelli partibus responsoriae*, 4to. Paris, 1690.

(See the works on the Semipelagian heresy referred to at the end of the articles Cassianus and Pelagius.) [W. R.]

PROSTA'TIUS, a Roman artist in mosaic, of the time of the emperors, whose name is inscribed on a mosaic pavement found at Aventicum (*Avenches*) in Switzerland. (Schmidt, *Antiq. de la Suisse*, pp. 17, 19, 24; R. Rochette, *Lettre à M. Schorn*, p. 394.) [P. S.]

PROTA'GORAS (Πρωταγόρας), was born at Abdera, according to the concurrent testimony of Plato and several other writers. (*Protag.* p. 309, c., *De Rep.* x. p. 606, c.; Heracleides Pont. *ap. Diog. Laërt.* ix. 55; Cicero, *de Nat. Deor.* i. 23, &c.) By the comic poet Eupolis (*ap. Diog. Laërt.* ix. 50), he is called a Teian (Τήϊος), probably with reference to the Teian origin of that city (Herod. i. 168, &c.), just as Hecataeus the Abderite is by Strabo. (See Ed. Geist in a programme of the Paedagogium at Giessen, 1827; comp. Fr. Hermann in the Schulzeitung, 1830, ii. p. 509.) In the manifestly corrupted text of the Pseudo-Galenus (*de Philos. Hist.* c. 8), he is termed an Elean (compare J. Frei, *Quaestiones Protagoreae*, Bonnae, 1845, p. 5). By the one his father is called Artemon, by the others Maeandrius or Maeander (Diog. Laërt. ix. 50, ib. Interp.), whom Philostratus (p. 494), probably confounding him with the father of Democritus, describes as very rich; Diogenes Laërtius (ib. 53) as miserably poor. The well-known story, however, that Protagoras was once a poor porter, and that the skill with which he had fastened together, and poised upon his shoulders, a large bundle of wood, attracted the attention of Democritus, who conceived a liking for him, took him under his care, and instructed him (Epicurus *in Diog. Laërt.* x. 8, ix. 53; Aul.

Gellius, *N. A.* v. 3; comp. Athen. viii. 13, p. 354, c.),—appears to have arisen out of the statement of Aristotle, that Protagoras invented a sort of porter's knot (τύλη) for the more convenient carrying of burdens (Diog. Laërt. ix. 53; comp. Frei, *l. c.* p. 6, &c.). Moreover, whether Protagoras was, as later ancient authorities assumed (Diog. Laërt. ix. 50; Clem. Alex. *Strom.* i. p. 301, d., &c.), a disciple of Democritus, with whom in point of doctrine he had absolutely nothing in common, is very doubtful, and Frei (*l. c.* p. 24, &c.) has undertaken to show that Protagoras was some twenty years older than Democritus. If, in fact, Anaxagoras, as is confirmed in various ways, was born about B. C. 500, and was forty years older than Democritus, according to the latter's own statement (Diog. Laërt. ix. 41; comp. 34), Protagoras must have been older than Democritus, as it is certain that Protagoras was older than Socrates, who was born B. C. 468 (Plat. *Protag.* p. 317, c., 314, b., 361, e.; comp. Diog. Laërt. ix. 42, 56), and died before him at the age of nearly seventy (Plat. *Meno*, p. 91, e.; comp. *Theaet.* p. 171, d., 164, e., *Euthyd.* p. 286, c.; the assumption of others, that he reached the age of ninety years, Diog. Laërt. ix. 55, Schol. in Plat. *de Rep.* x. p. 600, is of no weight), after he had practised the sophistic art for forty years, and had by flight withdrawn himself from the accusation of Pythodorus, one of the Four Hundred, who governed Athens in B. C. 411 (Diog. Laërt. ix. 54; comp. Philostratus, *l. c.* Aristotle mentioned Euathlus, the disciple of Protagoras, as his accuser, Diog. Laërt. *l. c.*). Apollodorus, therefore, might very well assign the 84th Olympiad (B. C. 444) as the period when he flourished (Diog. Laërt. ix. 54, 56). A more accurate determination of the date of his death, and thence of his birth, cannot be extracted from a fragment of the Silli of Timon (in Sext. Emp. *adv. Math.* ix. 57), and a passage of Plato (*Theaet.* p. 171, d.), as the placing together of Protagoras and Socrates in them does not presuppose that their deaths were contemporaneous. Nor are we justified in concluding from the boastful expression of the sophist (Plat. *Prot.* p. 317, c.), that he was twenty years older than Socrates. On the other hand, if Euripides alluded to his death in the Ixion (according to Philochorus in Diog. Laërt. ix. 55), he must have died before B. C. 406 or 407, i. e. before the death of Euripides. With preponderating probability, therefore, Frei places the death of Protagoras in B. C. 411, assuming that Pythodorus accused him during the government of the Four Hundred (*Quaest. Protag.* p. 64), and accordingly assigns about B. C. 480 as the date of his birth.

That Protagoras had already acquired fame during his residence in Abdera cannot be inferred from the doubtful statement, that he was termed by the Abderites λόγος, and Democritus φιλοσοφία or σοφία. (Aelian. *Var. Hist.* iv. 20; comp. Suid. *s. vv.* Πρωταγ. Δημόκρ., &c. Phavorinus, in Diog Laërt. ix. 50, gives to Protagoras the designation of σοφία). He was the first who called himself a sophist, and taught for pay (Plat. *Protag.* p. 349, a.; Diog. Laërt. ix. 52). He must have come to Athens before B. C. 445, since, according to the statement of Heracleides Ponticus (Diog. Laërt. ix. 50), he gave laws to the Thurians, or, what is more probable, adapted for the use of the new colonists, who left Athens for the first time in that year, the laws which had been drawn up at an earlier period by Charondas, for the use of the Chalcidic colonies (for according to Diod. xii. 11. 3, and others, these laws were in force at Thurii likewise). Whether he himself removed to Thurii, we do not learn, but at the time of the plague we find him again in Athens, as he could scarcely have mentioned the strength of mind displayed by Pericles at the death of his sons, in the way he does (in a fragment still extant, Plut. *de Consol. ad Apoll.* c. 33, p. 118, d.), had he not been an eye-witness. He had also, as it appears, returned to Athens after a long absence (Plat. *Prot.* p. 301, c.), at a time when the sons of Pericles were still alive (ibid. p. 314, e., 329, a.) A somewhat intimate relation between Protagoras and Pericles is intimated also elsewhere. (Plut. *Pericl.* c. 36. p. 172, a.) His activity, however, was by no means restricted to Athens. He had spent some time in Sicily, and acquired fame there (Plat. *Hipp. Maj.* p. 282, d.), and brought with him to Athens many admirers out of other Greek cities through which he had passed (Plat. *Prot.* p. 315, a.). The impeachment of Protagoras had been founded on his book on the gods, which began with the statement: "Respecting the gods, I am unable to know whether they exist or do not exist." (Diog. Laërt. ix. 51, &c.) The impeachment was followed by his banishment (Diog. Laërt. ix. 52; Cic. *de Nat. Deor.* i. 23; Euseb. *Praep. Evang.* xiv. 19, &c.), or, as others affirm, only by the burning of his book. (Philost. *Vit. Soph. l. c.*; Joseph. *c. Apion.* ii. 37; Sext. Emp. *adv. Math.* ix. 56; Cic. Diog. Laërt. *ll. cc.*)

From the list of the writings of Protagoras which Diogenes Laërtius (ix. 55) doubtless borrowed from one of his Alexandrine authorities (he describes them as still extant, ἐστὶ τὰ σωζόμενα αὐτοῦ βιβλία ταῦτα; comp. Welcker's account of Prodikos, in his *Kleine Schriften*, ii. p. 447, 465), and which he gives probably with his accustomed negligence, one may see that they comprised very different subjects:—*ethics* (περὶ ἀρετῶν and περὶ τῶν οὐκ ὀρθῶς τοῖς ἀνθρωποις πρασσομένων, περὶ φιλοτιμίας), *politics* (περὶ πολιτείας, περὶ τῆς ἐν ἀρχῇ καταστάσεως; comp. Frei, p. 182, &c.), *rhetoric* (ἀντιλογιῶν δύο, τέχνη ἐριστικῶν), and other subjects of different kinds (προστακτικὸς, περὶ μαθημάτων, περὶ πάλης, περὶ τῶν ἐν Ἅιδου). The works which, in all probability, were the most important of those which Protagoras composed, *Truth* (Ἀλήθεια), and *On the Gods* (Περὶ Θεῶν), are omitted in that list, although in another passage (ix. 51) Diogenes Laërtius refers to them. The first contained the theory refuted by Plato in the Theaetetus (*Theaet.* p. 161, c., 162, a., 166, c., 170, e.), and was probably identical with the work on the Existent (Περὶ τοῦ ὄντος), attributed to Protagoras by Porphyrius (in Euseb. *Praep. Evang.* x. 3, p. 468, Viger). This work was directed against the Eleatics (Πρὸς τοὺς ἓν τὸ ὂν λέγοντας), and was still extant in the time of Porphyrius, who describes the argumentation of the book as similar to that of Plato, though without adding any more exact statements. With the doctrine that was peculiar to Protagoras we obtain the most complete acquaintance from the Theaetetus of Plato, which was designed to refute it, and the fidelity of the quotations in which is confirmed by the much more scanty notices of Sextus Empiricus and others. The sophist started from the fundamental presup-

position of Heracleitus, that every thing is motion, and nothing besides or beyond it, and that out of it every thing comes into existence; that nothing at any time *exists*, but that everything is perpetually *becoming* (Plat. *Theaet.* pp. 156, 152: Sextus Empiricus inaccurately attributes to him matter in a perpetual state of flux, ὕλη ῥευστή, *Pyrrhon. Hyp.* i. 217, 218). He then distinguished two principal kinds of the infinitely manifold motions, an active and a passive; but premised that the motion which in one concurrence manifested itself actively, will in another appear as passive, so that the difference is as it were a fluctuating, not a permanent one (*Theaet.* pp. 156, 157). From the concurrence of two such motions arise sensation or perception, and that which is felt or perceived, according to the different velocity of the motion; and that in such a way that where there is homogeneity in what thus meets, as between seeing and colour, hearing and sound (*ib.* p. 156), the definiteness of the colour and the seeing, of the perception and that which is perceived, is produced by the concurrence of corresponding motions (p. 156, d., comp. 159, c.). Consequently, we can never speak of Being and Becoming in themselves, but only for something (τινί), or of something (τινός), or to something (πρός τι, p. 160, b., 156, c., 152, d.; Arist. *Metaph.* ix. 3; Sext. Emp. *Hyp.* i. 216, 218). Consequently there *is* or exists for each only that of which he has a sensation, and only that which he perceives is true for him (*Theaet.* p. 152, a., comp. *Cratyl.* p. 386; Aristocles, *in Euseb. Praep. Evang.* xiv. 20; Cic. *Acad.* ii. 46; Sext. Emp. *l. c.* and *adv. Math.* vii. 63, 369, 388, &c.); so that as sensation, like its objects, is engaged in a perpetual change of motion (*Theaet.* p. 152, b.; Sext. Emp. *Hyp.* i. p. 217, f.), opposite assertions might exist, according to the difference of the perception respecting each several object (Arist. *Metaph.* iv. 5; Diog. Laërt. ix. 5; Clem. Alex. *Strom.* v. p. 674, a.; Senec. *Epist.* 88). The conclusions hitherto discussed, which he drew from the Heracleitean doctrine of eternal *Becoming*, Protagoras summed up in the well-known proposition: The man is the measure of all things; of the existent that they exist; of the non-existent, that they do not exist (*Theaet.* p. 152, a., 160, d., *Cratyl.* p. 385, e.; Arist. *Metaph.* x. 1, xi. 6; Sext. Emp. *adv. Math.* vii. 60, *Pyrrhon. Hyp.* i. p. 216; Aristocles, *in Euseb. Praep. Evang.* xiv. 20; Diog. Laërt. ix. 51), and understood by the *man*, the perceiving or sensation-receiving subject. He was compelled, therefore, likewise to admit, that confutation was impossible, since every affirmation, if resting upon sensation or perception, is equally justifiable (Plat. *Euthyd.* p. 185, d. &c.; Isocr. *Helenae Enc.* p. 231, Bekk.; Diog. Laërt. ix. 53); but, notwithstanding the equal truth and justifiableness of opposite affirmations, he endeavoured to establish a distinction of better and worse, referring them to the better or worse condition of the percipient subject, and promised to give directions for improving this condition, i. e. for attaining to higher activity (*Theaet.* p. 167; comp. Sext. Emp. *Hyp.* i. p. 218). Already, before Plato and Aristotle (*Metaph.* iv. 4, comp. the previously quoted passages), Democritus had applied himself to the confutation of this sensualism of Protagoras, which annihilated existence, knowledge, and all understanding (Plut. *adv. Colot.* p. 1109, a.; Sext. Emp. *adv. Math.* vii. 389).

When Protagoras, in his book on the Gods, maintained that we are not able to know whether and how they exist (Timon, *in Sext. Emp. adv. Math.* ix. 56, comp. 58; Cic. *de Nat. Deor.* i. 1, 12, 23, 42; Diog. Laërt. ix. 51, &c. To regard the expression, ὁποῖοί τινές εἰσι, *quales sint*, as Frei does, *l. c.* p. 98, as a foreign addition, seems to me to involve difficulties), he probably could only have in mind the mutually opposed statements on the point, and must himself have been disposed to a denial as he could scarcely have been conscious of a corresponding sensation or perception.

It is not every pleasure, but only pleasure in the beautiful, to which Protagoras, in the dialogue which bears his name (p. 351, b.), allows moral worth; and he refers virtue to a certain sense of shame (αἰδώς) implanted in man by nature, and a certain conscious feeling of justice (δίκη), which are to serve the purpose of securing the bonds of connection in private and political life (ibid. p. 322, c. &c.); and, accordingly, explains how they are developed by means of education, instruction, and laws (p. 325, c. &c., comp. 340, c.). He is not able, however, to define more exactly the difference between the beautiful and the pleasant, and at last again contents himself with affirming that pleasure or enjoyment is the proper aim of *the good* (p. 354, &c.). In just as confused a manner does he express himself with respect to the virtues, of which he admits five (holiness, ὁσιότης,—and four others), and with regard to which he maintains that they are distinguished from each other in the same way as the parts of the countenance (ib. p. 349, b., 329, c., &c.). As in these ethical opinions of Protagoras we see a want of scientific perception, so do we perceive in his conception of the Heracleitean doctrine of the eternal flow of all things, and the way in which he carries it out, a sophistical endeavour to establish, freed from the fetters of science, his subjective notions, setting aside the Heracleitean assumption of a higher cognition, and a community of rational activity (ξυνὸς λόγος), by means of rhetorical art. That he was master of this in a high degree, the testimonies of the ancients leave indubitable. His endeavours, moreover, were mainly directed to the communication of this art by means of instruction (Plat. *Prot.* p. 312, c.), to render men capable of acting and speaking with readiness in domestic and political affairs (ib. p. 318, e.). He would teach how to make the weaker cause the stronger (τὸν ἥττω λόγον κρείττω ποιεῖν, Arist. *Rhet.* ii. 24; A. Gellius, *N. A.* v. 3; Eudoxus, *in Steph. Byz. s. v.* Ἄβδηρα; comp. Aristoph. *Nub.* 113, &c. 245, &c. 873, 874, 879, &c.). By way of practice in the art he was accustomed to make his pupils discuss Theses (*communes loci*) on opposite sides (antinomically) (Diog. Laërt. ix. 52, &c.; comp. Suid. *s. v.*; Dionys. Halic. Isocr. Timon in *Diog. Laërt.* ix. 52; Sext. Emp. *adv. Math.* ix. 57; Cic. *Brut.* 12); an exercise which is also recommended by Cicero (*ad Att.* ix. 4), and Quintilian (x. 5. § 10). The method of doing so was probably unfolded in his Art of Dispute (τέχνη ἐριστικῶν, see above). But he also directed his attention to language, endeavoured to explain difficult passages in the poets, though not always with the best success (Plat. *Prot.* p. 388, c. &c.; comp. respecting his and the opposed Platonic exposition of the well-known lines of Simonides, Frei, p. 122, &c.); entered at some length into the threefold gender of names (ἄῤῥενα, θήλεα, and σκεύη, Arist. *Rhet.* iii. 5, *El. Soph.* c. 14; comp. Aristoph. *Nub.*

645, &c.), and the tenses and moods of verbs (Diog. Laërt. ix 52, 53; Quintil. iii. 4. § 10; Frei, *l. c.* p. 133, &c.). Although Protagoras left it to his pupils to fix the amount of his fees in proportion to the profit they considered themselves to have derived from his lessons (Plat. *Prot.* p. 328, b.; Arist. *Eth. Nic.* ix. 1), he—the first who demanded payment for instruction and lectures—nevertheless obtained an amount of wealth which became proverbial. (Plat. *Hipp. Maj.* p. 282, c., *Meno*, p. 91, d., *Theaet.* p. 161, a., 179, a.; Quintil. iii. 1. § 10; Diog. Laërt. ix. 52, 50, &c.) [Ch. A. B.]

PROTAGO'RIDES (Πρωταγορίδης), of Cyzicus, a writer only known to us from Athenaeus, who refers to three of his works:—1. Περὶ Δαφνικῶν ἀγώνων, on the games celebrated at Daphne, a village in the neighbourhood of Antioch (iv. pp. 150, c., 176, a., 183, f.). 2. Κωμικαὶ Ἱστορίαι, a history of Comedy (iii. p. 124, e.). 3. Ἀκροάσεις ἐρωτικαί, love tales (iv. p. 162, c.).

PROTARCHUS (Πρώταρχος), an engraver of precious stones, whose name occurs on a very beautiful gem in the Florentine Museum, which represents Eros charming a lion with the harp. Formerly the artist's name was misread Πλώταρχος. (*Gal. di Firenz. Gemm.* ii. 1; Müller, *Archäol. d. Kunst*, § 391, n. 4.) [P. S.]

PRO'TEAS (Πρωτέας). 1. An Athenian general in the time of the Peloponnesian war, the son of Epicles. He was one of the three commanders of the squadron sent out to assist the Corcyraeans in their contest with the Corinthians. Again, in the first year of the Peloponnesian war (B. C. 431), Proteas was one of the three commanders of the fleet of 100 ships, sent round Peloponnesus (Thuc. i. 45, ii. 23).

2. A Macedonian officer, the son of Andronicus. He was employed by Antipater in collecting a squadron with which to defend the islands and coasts of Greece against the Phoenicians and others in the service of Persia, and succeeded in capturing, at Siphnus, 8 out of a squadron of 10 ships, with which Datames was there stationed. (Arrian, *Anab.* ii. 2. § 7—11.)

3. Son of Lanice, the nurse of Alexander the Great. [LANICE.]

4. Grandson of the former, and, like him, notorious for his propensity to drinking. (Athen. iv. p. 129. a.; Photius, *Cod.* 190. p. 148. a., ed. Bekker.) [C. P. M.]

PROTESILA'US (Πρωτεσίλαος), a son of Iphiclus and Astyoche, and accordingly a brother of Podarces, belonged to Phylace in Thessaly, whence he is called Φυλάκιος (Lucian, *Dial. Mort.* 23. 1; Hom. *Il.* ii. 705; Eustath. *ad Hom.* p. 323), though this name may also be traced to his being a grandson of the Aeolid Phylacus. He led the warriors of several Thessalian places against Troy, and was the first of all the Greeks that was killed by the Trojans, for he was the first who leaped from the ships upon the Trojan coast (Hom. *Il.* ii. 695, &c. xiii. 681, xv. 705; Philostr. *Her.* ii. 15). According to the common tradition Protesilaus was slain by Hector (Lucian, *l. c.*; Tzetz. *ad Lyc.* 245, 528, 530; Hygin. *Fab.* 103; Ov. *Met.* xii. 67), but, according to others, he fell by the hands of Achates (Eustath. *ad Hom.* p. 326), of Aeneas (Dict. Cret. ii. 11), or of Euphorbos (Eustath. *l. c.* p. 325). Protesilaus is most celebrated in ancient story for the strong affection and fidelity existing between him and his wife Laodameia, the daughter of Acastus. When she heard of the death of her husband, she prayed to the infernal gods to be allowed to converse with him only for the space of three hours. The prayer being granted, Hermes conducted Protesilaus for a few hours to the upper world, and when Protesilaus died a second time, Laodameia expired with him (Hygin. *Fab.* 108; Eustath. p. 325). This story, from which the account of Lucian differs only slightly, has been variously modified by the poets, for, according to some, Laodameia, after the second death of her husband, made an image of him, which she worshipped, and when her father Acastus ordered her to burn it, she threw herself with the image into the flames (Hygin. *Fab.* 104). According to others, Protesilaus, on returning from the lower world, found his wife embracing his image, and when he died the second time, he begged of her not to follow too late, whereupon she killed herself with a sword. Others again relate that Laodameia, being compelled by her father to marry another man, spent her nights with the image of Protesilaus (Eustath. *l. c.*); but Conon (*Narrat.* 13), lastly, has quite a different tradition, for according to him, Protesilaus, after the Trojan war, took with him Aethylla, a sister of Priam, who was his prisoner. When, on his homeward voyage, he landed on the Macedonian peninsula of Pallene, between Mende and Scione, and had gone some distance from the coast, to fetch water, Aethylla prevailed upon the other women to set fire to the ships. Protesilaus, accordingly, was obliged to remain there, and built the town of Scione.

His tomb was shown near Eleus, in the Thracian Chersonesus (Strab. xiii. p. 595; Paus. i. 34. § 2; Tzetz. *ad Lyc.* 532). There was a belief that nymphs had planted elm-trees around his grave, and that those of their branches which grew on the Trojan side were sooner green than the others, but that at the same time the foliage faded and died earlier (Philostr. *Her.* ii. 1); or it was said that the trees, when they had grown so high as to see Troy, died away, and that fresh shoots then sprang from their roots (Plin. *H. N.* xvi. 99; Anthol. Palat. vii. 141, 385). A magnificent temple was erected to Protesilaus at Eleus, and a sanctuary, at which funeral games were celebrated, existed in Phylace (Herod. vii. 33, 116, 120; Paus. iii. 4. § 5; Pind. *Isthm.* i. 83, with the Schol.). Protesilaus himself was represented in the Lesche at Delphi. (Paus. x. 30. § 1.) [L. S.]

PROTEUS (Πρωτεύς), the prophetic old man of the sea (ἅλιος γέρων), occurs in the earliest legends as a subject of Poseidon, and is described as seeing through the whole depth of the sea, and tending the flocks (the seals) of Poseidon (Hom. *Od.* iv. 365, 385, 400; Virg. *Georg.* iv. 392; Theocr. ii. 58; Horat. *Carm.* i. 2. 7; Philostr. *Icon.* ii. 17). He resided in the island of Pharos, at the distance of one day's journey from the river Aegyptus (Nile), whence he is also called the Egyptian (Hom. *Od.* iv. 355, 385). Virgil, however, instead of Pharos, mentions the island of Carpathos, between Crete and Rhodes (*Georg.* iv. 387; comp. Hom. *Il.* ii. 676), whereas, according to the same poet, Proteus was born in Thessaly (*Georg.* iv. 390, comp. *Aen.* xi. 262). His life is described as follows. At midday he rises from the flood, and sleeps in the shadow of the rocks of the coast, and around him lie the monsters of the deep (Hom. *Od.*

iv. 400 ; Virg. *Georg.* iv. 395). Any one wishing to compel him to foretell the future, was obliged to catch hold of him at that time ; he, indeed, had the power of assuming every possible shape, in order to escape the necessity of prophesying, but whenever he saw that his endeavours were of no avail, he resumed his usual appearance, and told the truth (Hom. *Od.* iv. 410, &c. 455, &c. ; Ov. *Art. Am.* i. 761, *Fast.* i. 369 ; Philostr. *Vit. Apoll.* i. 4). When he had finished his prophecy he returned into the sea (Hom. *Od.* iv. 570). Homer (*Od.* iv. 365) ascribes to him one daughter, Eidothea, but Strabo (x. p. 472) mentions Cabeiro as a second, and Zenodotus (*ap. Eustath. ad Hom.* p. 1500) mentions Eurynome instead of Eidothea. He is sometimes represented as riding through the sea, in a chariot drawn by Hippocampae. (Virg. *Georg.* iv. 389.)

Another set of traditions describes Proteus as a son of Poseidon, and as a king of Egypt, who had two sons, Telegonus and Polygonus or Tmolus. (Apollod. ii. 5. § 9; Tzetz. *ad Lyc.* 124.) Diodorus however observes (i. 62), that only the Greeks called him Proteus, and that the Egyptians called him Cetes. His wife is called Psamathe (Eurip. *Hel.* 7) or Torone (Tzetz. *ad Lyc.* 115), and, besides the above mentioned sons, Theoclymenus and Theonoë are likewise called his children. (Eurip. *Hel.* 9, 13.) He is said to have hospitably received Dionysus during his wanderings (Apollod. iii. 5. § 1), and Hermes brought to him Helena after her abduction (Eurip. *Hel.* 46), or, according to others, Proteus himself took her from Paris, gave to the lover a phantom, and restored the true Helen to Menelaus after his return from Troy. (Tzetz. *ad Lyc.* 112, 820; Herod. ii. 112, 118.) The story further relates that Proteus was originally an Egyptian, but that he went to Thrace and there married Torone. But as his sons by her used great violence towards strangers, he prayed to his father Poseidon to carry him back to Egypt. Poseidon accordingly opened a chasm in the earth in Pallene, and through a passage passing through the earth under the sea he led him back into Egypt. (Tzetz. *ad Lyc.* 124 ; Eustath. *ad Hom.* p. 686.) A second personage of the name of Proteus is mentioned by Apollodorus (ii. 1. § 5) among the sons of Aegyptus. [L. S.]

PROTHOE'NOR (Προθοήνωρ), a son of Areilycus, was one of the leaders of the Boeotians against Troy, where he was slain by Polydamas. (Hom. *Il.* ii. 495, xiv. 450, &c.) [L. S.]

PROTHOUS (Πρόθοος), a son of Tenthredon, commander of the Magnetes who dwelt about mount Pelion and the river Peneius, was one of the Greek heroes at Troy. (Hom. *Il.* ii. 758.) There are three other mythical personages of this name, one a son of Agrius (Apollod. i. 8. § 6), the second a son of Lycaon (iii. 8. § 1), and a third a son of Thestius and brother of Althaea. (Paus. viii. 45. § 5, who calls him Πρόθους.) [L. S.]

PROTOGENEIA (Πρωτογένεια). 1. A daughter of Deucalion and Pyrrha. (Apollod. i. 7. § 2.) She was married to Locrus, but had no children ; Zeus, however, who carried her off, became by her, on mount Maenalus in Arcadia, the father of Opus. (Schol. *ad Pind. Ol.* ix. 85 ; Schol. *ad Apollon. Rhod.* iv. 1780.) According to others she was not the mother, but a daughter of Opus. (Schol. *ad Pind. l. c.*) Endymion also is called a son of Protogeneia. (Conon, *Narrat.* 14.)

2. A daughter of Calydon and Aeolia. (Apollod. i. 7. § 7.) [L. S.]

PROTO'GENES (Πρωτογένης), the chief instrument of the cruelties of the emperor Caligula, used to carry about him two books, one called *the sword*, and the other *the dagger*, in which were entered the names of the persons destined for death. These books were found, after the emperor's death, in his secret depositaries. They were burnt by order of Claudius, who likewise put Protogenes to death. (Dion Cass. lix. 26, lx. 4 ; Suet. *Cal.* 27 ; Oros. vii. 5.)

PROTO'GENES (Πρωτογένης), artists. 1. One of the most celebrated Greek painters, lived at the period of the greatest perfection of the art, and was contemporary with Apelles, about Ol. 112, B. C. 332. Almost all we know of him is contained in a passage of Pliny, the text of which is very much corrupted, yet not so as to affect any essential point in the history of the artist or his works. (Plin. *H. N.* xxxv. 10. s. 36. § 20.)

Protogenes was a native of Caunus, in Caria, a city subject to the Rhodians.* (Comp. Paus. i. 3. § 4 ; Plut. *Demetr.* 22 : Suidas makes him a native of Xanthus, in Lycia, *s. v.*) He resided at Rhodes almost entirely ; the only other city of Greece which he is said to have visited is Athens, where he executed one of his great works in the Propylaea. He appears to have been one of those men, who, combining the highest genius with modesty and contentment, only obtain by the exertions of generous friends the reputation which they have earned by their own merits. Up to his fiftieth year he is said to have lived in poverty and in comparative obscurity, supporting himself by painting ships, which at that period used to be decorated with elaborate pictorial devices. His fame had, however, reached the ears of Apelles, who, upon visiting Rhodes, made it his first business to seek out Protogenes. The interesting trial of skill, by which the two artists introduced themselves to each other, has been related under APELLES. As the surest way of making the merits of Protogenes known to his fellow-citizens, Apelles offered him, for his finished works, on which Protogenes himself had set a very insignificant price, the enormous sum of fifty talents *apiece* (*quinquagenis talentis*), at the same time spreading the report, that he intended to sell the pictures as his own. The Rhodians were thus roused to an understanding of what an artist they had among them ; and Apelles at once confirmed the impression, and made those who were anxious to retain such valuable works in their country pay for their previous indifference, by refusing to part with them except for an advanced price. (Plin. *l. c.* § 13.)

We possess the record of another interesting scene in the artist's tranquil life. When Demetrius Poliorcetes was using every effort to subdue Rhodes, he refrained from attacking the city at its most vulnerable point, lest he should injure the masterpiece of Protogenes, his Ialysus, which had been placed

* The words of Pliny, *gentis Rhodiis subjectae*, which have given the critics much trouble, are now established as the true reading by the authority of the Bamber MS., confirmed by historical testimonies as to the matter of fact. (See Janus's collation of the Bamberg MS. appended to Sillig's edition of Pliny.)

in that quarter; and he also paid the most flattering attentions to the artist himself. Protogenes, who was residing in his suburban cottage (comp. *l. c.* s. 37: *casula Protogenes contentus est in hortulo suo*) amidst the very camp of Demetrius, when the hostilities commenced, proceeded in his works with his usual steady perseverance, and, on the king's sending for him and asking how he could be so bold as to live and work without the walls, he replied, that he knew that the king was at war with the Rhodians, but not with the arts. His confidence had its reward. Demetrius stationed guards about his house, to preserve him from injury; and, instead of calling him away from his work to play the courtier, he himself withdrew from the military cares on which he was so intent, to visit the artist in his studio, and stood watching his work surrounded by the din of arms and the thunder of the battering engines. In the honourable tranquillity thus secured to him during this year of tumult, Protogenes completed one of his most celebrated works. (Plin. *l. c.*; comp. vii. 38. s. 39.)

This form of the story is not only the most interesting, but at least as credible as any other, since Pliny doubtless copied it from some old Greek writer upon art. According to Plutarch (*Demetr.* 22, *Reg. et Imp. Apophth.* p. 183, b.) the picture on which Protogenes was engaged in his suburban residence, was the Ialysus itself; and the Rhodians, alarmed for the safety of the unfinished work, sent heralds to Demetrius, to entreat him to spare it, to whom Demetrius replied, that he would rather destroy the images of his father than that picture. Aulus Gellius (xv. 3) gives still another, and the least probable version of the story. (See also Suid. *s. v.*)

From this story it appears that Protogenes lived at least down to B. C. 303; and, connecting this with the statement that he was fifty years old before he attained to wealth and high reputation, the conjecture of Meyer (*Gesch. d. bild. Künst*, vol. i. p. 189), that he was born about Ol. 104, is not improbable. Müller gives Ol. 112—120, B. C. 332—300, as the time during which he flourished.

Protogenes belongs to the number of self-taught artists; at least in so far as this, that he owed comparatively nothing of his merits or reputation to whatever instruction he may have received. The name of his teacher was unknown; and the obscurity in which he so long lived is a proof that he had none of the prestige which attaches to the pupils of a celebrated school. His disadvantages in this respect he laboured to counteract by the most unwearied diligence. In characterizing the several painters of the period of the perfection of the art, Quintilian mentions Protogenes as excelling the rest in the care with which he wrought up his pictures (xii. 10. § 6). On his most celebrated picture he is said to have spent seven years, or even, according to another statement, eleven; and to have painted it four times over (Plin. *l. c.*; Aelian, xii. 41; Fronto, 11). In the opinion of Apelles, he carried this elaboration of his works to a fault, as we learn from an interesting story which is told, with some variations, by Pliny, Aelian, and Plutarch, respecting the criticisms of Apelles on the work just referred to, the Ialysus of Protogenes. On first beholding the picture, Apelles stood in silent admiration; and presently he remarked that the work and the artist were alike great, and that Protogenes was in every respect equal to himself or even superior, with the exception of two points, the one, that he did not know when to take his hand off his picture, the other, that he was deficient in that peculiar grace which Apelles always claimed as the one great quality by which he himself excelled all other artists (Plin. *l. c.* § 10; Plut. *Demetr.* 22; Aelian, *l. c.*; comp. Cic. *Orat.* 22). Several passages might be quoted to prove the high esteem in which Protogenes was held by the ancients. That truth to nature, which in various degrees characterised the works of all the great artists of the age, was so conspicuous in his, that Petronius speaks of them as vying in truth with nature herself (*Sat.* 84). Cicero mentions him as one of the painters whose works were perfect in every respect. (*Brut.* 18; see also Varro, *L. L.* ix 12, ed. Müller; Colum. *R. R.* i. praef. § 31.)

The number of the works of Protogenes was comparatively small, as Pliny remarks, on account of the labour he bestowed upon each of them. His master-piece was the picture of Ialysus, the tutelary hero of Rhodes, to which reference has already been made. If we may believe the anecdote preserved by Pliny, the artist lived, during all the years he was engaged on this picture, upon moistened lupines, in order that he might just satisfy the cravings of hunger and thirst, without subjecting himself to any sensation of corporeal pleasure which might interfere with the devotion of his whole faculties to the work. The same writer informs us that Protogenes painted this picture over four several times, as a precaution against damage and decay, so that, if one surface should be removed, another might appear from beneath it. Nearly all modern artists treat this reason as absurd, and explain the fact mentioned by Pliny, supposing it to be correct, simply as an example of the artist's elaborate finish. Very possibly the statement may be a conjecture of Pliny's own, founded upon the appearance presented by some parts of the picture, where the colour had peeled off. Another of Pliny's stories about the picture relates to the accidental production of one of the most effective parts of it, the foam at the mouth of a tired hound. The artist, he tells us, dissatisfied with his repeated attempts to produce the desired effect, at last, in his vexation, dashed the sponge, with which he had repeatedly effaced his work, against the faulty place; and the sponge, charged as it was by repeated use with the necessary colours, left a mark in which the painter recognised the very foam which his art had failed to produce. Amidst all this truly Plinian gossip about the picture, we are left in profound ignorance of its composition: all that is clear is, that the hero was represented either as hunting, or as returning or just returned from the chase. It was, no doubt, dedicated in the temple of Ialysus at Rhodes, where it escaped destruction in the siege by Demetrius, as above related, and where it was seen by Cicero (*Orat.* 2), who again refers to it in a manner which perhaps implies that it had suffered from neglect (*ad Att.* ii. 21: we say *perhaps*, because the sentence is merely hypothetical). He also mentions it in his enumeration of the chief works of art existing in his time (*in Verr.* iv. 60). In the time of Strabo it was still at Rhodes (xiv. p. 652); but, when Pliny wrote, it had been carried to Rome, where

it formed part of the rich collection in the temple of Peace. Suidas (*s. v.*) mentions the picture as a strange and wonderful work, but appears to have mistaken the hero Ialysus for Dionysus (the reading however is doubtful).

His next most famous picture was that which Pliny tells us he painted during the siege of Rhodes, and to which, from that circumstance, a peculiar interest was attached (*Sequiturque tabulam ejus temporis haec fama, quod eam Protogenes sub gladio pinxerit*). Its subject was a satyr resting (*quem Anapauomenon vocant*), and still holding the pipes; a subject strikingly similar to the celebrated Satyr of Praxiteles, though, of course, treated differently in the two different departments of art. This picture was still at Rhodes in the time of Strabo, who mentions it and the Ialysus, and the Colossus, as the most remarkable objects at that place (*l. c.*). The Satyr (Strabo tells us) was leaning against a column, upon which the artist had originally painted a partridge sitting; but the people, who flocked to see the picture, were so struck with the perfectly natural appearance of the bird that they entirely overlooked the principal figure; and, to make matters worse, the bird-keepers brought tame partridges, which were no sooner placed opposite the picture than they began to chirp at the painted bird, thinking it alive, to the unbounded delight of the multitude. On this, Protogenes, feeling that his labour was lost (*ὁρῶν τὸ ἔργον πάρεργον γέγονος*), obtained permission from the keepers of the temple, and obliterated the partridge from the picture.

Another celebrated work of Protogenes was that in the Propylaea of the Acropolis of Athens, which Pliny thus describes: *nobilem Paralum et Ammoniada, quam quidam Nausicaam vocant.* The *Paralus*, as is well known, was one of the two sacred ships of the Athenians, to which, at a later period, three more were added, of which one was the *Ammonias*, that is, the vessel in which offerings were sent to Jupiter Ammon. Thus much is clear; but how these vessels were represented, whether each formed a separate picture, or the two were combined in one composition, and what we are to understand by the phrase, *quam quidam Nausicaam vocant*, that is, what the ship *Ammonias* (or the picture of both ships) had to do with Nausicaa and the island of the Phaeacians,—are questions extremely difficult to solve. Pausanias, indeed, tells us (i. 22. § 6) that one of the paintings in the Propylaea represented Nausicaa and her maidens bathing, with Ulysses near them, as described by Homer (*Od.* vi. *init.*); but he ascribes the picture to Polygnotus, and says not a word of the sacred ships. The only escape yet suggested from this labyrinth of confusion, is by following the clue furnished by the conjecture of Ottfried Müller (*Arch. d. Künst, Nachträge*, p. 707, 2d ed.), that, instead of carrying on the nominative Πολύγνωτος in the passage of Pausanias, we should insert Πρωτογένης after ἔγραψε δὲ καὶ, so as to make him, and not Polygnotus, the painter of the picture which Pausanias describes as that of Nausicaa; and further, that the very subject of the painting was disputed among the ancients themselves, "some," as Pliny says, "taking it for Nausicaa," among whom was Pausanias; and others, of whom Pliny himself was one, regarding it as the representation of some harbour, into which the ships Paralus and Ammonias were sailing. According to this view the group which Pausanias took for Nausicaa and her companions may be explained as a group of maidens celebrating the festival of the god to whom the sacred vessels are bringing their offerings. This painting is also mentioned by Cicero, like the Ialysus, as one of the greatest works in existence, but he does not mention the artist's name (*in Verr. l. c.*). Pliny tells us that Protogenes, in memory of his former circumstances, added to this picture some little ships of war, as additional ornaments or bordering (*parerga*).

Another picture, which Protogenes painted at Athens, was that of the Thesmothetae, in the senate-house of the Five Hundred (Paus. i. 3. § 4).

The other works of Protogenes, in the list of Pliny, are *Cydippe*, *Tlepolemus*, the tragic poet *Philiscus* meditating [PHILISCUS], an *athlete*, king *Antigonus*, and the *mother of Aristotle*. Pliny adds that the great philosopher advised the artist to paint Alexander "*propter aeternitatem rerum*;" but that his own taste and the impulse of his genius carried him to other subjects, so that there was only one of his pictures, and that the last, in which the Macedonian conqueror appeared: this composition is called by Pliny *Alexander and Pan.*

In the enumeration of his works, that celebrated panel must not be forgotten, which, in its three simple lines, presented the memorial of the celebrated contest between Apelles and Protogenes, and excited more admiration than the great works of art near which it was preserved at Rome. To what has been said on this subject under APELLES, it need only be added that the words of Pliny, who had *seen* the picture (and that, no doubt, repeatedly), evidently describe *mere lines* drawn right across the panel (*per tabulam*); and even writers who object to such a display, as not even within the province of painting, and who seek for other ingenious and elaborate interpretations (such as that the three lines were three outlines of figures or limbs), are found to admit, not only that the notion of their being three simple lines is the only one countenanced by the text of Pliny (who, we repeat, *saw* the picture), but also that this feat, though merely manual, was all the greater and more wonderful, on account of their being mere lines of excessive thinness, the one *within* the other, from the extraordinary command of the instrument, and precision of eye and hand which such a feat supposes. Let it be remembered also, how great was the importance which the ancients rightly attached to *accurate drawing*; and, we would add, let those who sneer at the performance attempt to reproduce it.

Protogenes excelled also as a statuary (Plin. *l. c.*), though none of his works are individually specified: Pliny only mentions him among the artists who made, in bronze, *athletas et armatos et venatores sacrificantesque* (*H. N.* xxxiv. 8, 19. § 34).

According to Suidas, Protogenes wrote two works on art, namely, Περὶ γραφικῆς καὶ σχημάτων βιβλία β'.

2. A freedman in the family of Augustus, was an artist in gold and silver. (Bianchini, *Sepolcro de' Servi*, n. 191; R. Rochette, *Lettre à M. Schorn*, p. 394.) [P. S.]

PROTYS, an artist of the Graeco-Roman period, whose name is known by an inscription on the base of a piece of sculpture, representing four figures placed back to back, which was found in Upper

Egypt, and is now in the Museum at Turin. The inscription is :—

ΠΡΩΤΥΤΟC ΤЄΧΝΗ
ЄΡΓΑCΤΗΡΙΑΡΧΟΥ

that is, "the work of Protys, the chief of the artists' workshop." (R. Rochette, *Lettre à M. Schorn*, pp. 394, 395.) [P. S.]

PRO'XENUS (Πρόξενος). 1. A native of Boeotia (according to Diod. xiv. 19, of Thebes). He was a disciple of Gorgias, and a friend of Xenophon. Being connected by the ties of hospitality with the younger Cyrus, the latter engaged him in his service. He came to Sardes at the head of 1500 heavy armed, and 500 light armed soldiers. (Xen. *Anab.* i. 1. § 11, 2. § 3.) It was at his invitation that Xenophon was induced to enter the service of Cyrus (iii. 1. §§ 4, 8). He was one of the four ill-fated generals whom Clearchus persuaded to accompany him to Tissaphernes. He was seized with the rest, and taken to the king of Persia, and afterwards put to death (ii. 5. § 31, &c. 6. § 1). Xenophon speaks of him as a man whose ambition was under the influence of strict probity, and who was especially anxious to secure the affections of his soldiers, so that while the well-disposed readily obeyed him, he failed to inspire the rest with a wholesome fear of his authority (ii. 6. § 17, &c.). He was 30 years of age at the time of his death (B. C. 401). For other occasions on which he is mentioned by Xenophon, see *Anab.* i. 5. § 14, ii. 1. § 10, v. 3. § 5. (Comp. Diog. Laërt. ii. 49.)

2. A brother of Hermocrates of Syracuse. (Xen. *Hellen.* i. 3. § 13.)

3. One of the Tegeates, who was selected to join in founding Megalopolis. (*Paus.* viii. 27. § 2 ; Xen. *Hellen.* vi. 5. § 6.) [C. P. M.]

PRO'XENUS (Πρόξενος), literary. 1. Two persons of this name, one of Posidonia, and the other of Sybaris, are mentioned among the followers of Pythagoras by Iamblichus (*Vit. Pyth.* cap. ult.).

2. A person mentioned in Aristotle's will. (Diog. Laërt. v. 15.) From the directions given regarding his likeness, it is probable that he enjoyed the intimate friendship of the philosopher. [W.M.G.]

PRO'XIMUS, STA'TIUS, a tribune of the praetorian cohorts, joined the conspiracy of Piso against Nero. He was pardoned by the emperor, but put an end to his own life, through the foolish vanity of obtaining renown by dying when he might have lived. (Tac. *Ann.* xv. 50, 71.)

PRUDE'NTIUS, AURE'LIUS CLEMENS. Our acquaintance with the personal history of Prudentius, whom Bentley has designated as "the Horace and Virgil of the Christians," is derived exclusively from a short autobiography in verse, written when the poet was fifty-seven years old, and serving as an introduction to his works, of which it contains a catalogue. From this we gather that he was born during the reign of Constantius II. and Constans, in the consulship of Philippus and Salia, A. D. 348 ; that after acquiring, when a boy, the rudiments of liberal education, he frequented, as a youth, the schools of the rhetoricians, indulging freely in dissipated pleasures ; that having attained to manhood, he practised as a forensic pleader ; that he subsequently discharged the duties of a civil and criminal judge in two important cities ; that he received from the emperor (Theodosius, probably, or Honorius), a high military appointment at court, which placed him in a station next to that of the prince, and that as he advanced in years, he became deeply sensible of the emptiness of worldly honour, and earnest in his devotion to the exercises of religion. Of his career after A. D. 405, or of the epoch of his death, we know nothing, for the praises of Stilicho, who suffered the penalty of his treason in 413, indicate that the piece in which they appear (*C. Symm.* ii.) must have been published before that date, but can lead to no inference with regard to the decease of the author.

The above notices are expressed with so much brevity, and in terms so indefinite, that a wide field has been thrown open to critics for the exercise of ingenious learning in expanding and interpreting them. Every thing, however, beyond what we have stated, rests upon conjecture. We may, indeed, safely conclude that Prudentius was a Spaniard (see especially *Peristeph.* vi. 146) ; but the assertions with regard to the place of his birth, rest upon no sure foundation ; for although he speaks of the inhabitants of Saragossa (*Peristeph.* iv. 1. comp. 97.) as "*noster* populus," he uses elsewhere the self-same phrase with regard to Rome (*C. Symm.* i. 192, comp. 36), and applies the same epithet to Calahorra (*Peristeph.* i. 116, iv. 31), and to Tarragona (*Peristeph.* vi. 143). In like manner the attempts to ascertain the towns in which he discharged his judicial functions, and to determine the nature of the dignity to which he was eventually elevated, have proved entirely abortive. With regard to the latter, Gennadius concludes that he was what was called a *Palatinus miles*, i. e. an officer of the household (Cod. Theod. 6. tit. 37), and certainly it is highly improbable that he ever was employed in active service ; others imagine that he was consul, or praefect of the city — or of the praetorium — or that he was raised to the rank of *patrician* — opinions unsupported by even plausible arguments, and therefore not worth confuting.

The extant poems of Prudentius, of which we now proceed to give a list, are composed in a great variety of metres, and these we shall describe as we go along.

I. *Praefatio*, containing, as we have already remarked, an autobiography and a catalogue of the author's works. It extends to forty-five verses, and is composed in a stanza which would be termed technically *Tricolon Tristrophon*, the first line being a Choriambic Dimeter, the second a Choriambic Trimeter, the third a Choriambic Tetrameter, all acatalectic, and all formed upon the Horatian model.

II. *Cathemerinon* (i. e. καθημερινῶν ὑμνῶν) *Liber*. A series of twelve hymns proper to be repeated or sung by the devout Christian ; the first six at particular periods during each day ; the remainder, with one exception, adapted to special occasions : — 1. *Ad Gallicantum*, 100 lines, Iambic Dim. Acat. 2. *Hymnus Matutinus*, 112 lines, same metre as the preceding. 3. *Hymnus ante cibum*, 205 lines, Pure Dactylic Trim. Hypercat. 4. *Hymnus post cibum*, 102 lines, Phalaecian Hendecasyllabic. 5. *Hymnus ad incensum lucernae*, 164 lines, Choriambic Trim. Acat. 6. *Hymnus ante somnum*, 152 lines, Iambic Dim. Cat. 7. *Hymnus jejunantium*, 220 lines, Iambic Trim. Acat. 8. *Hymnus post jejunium*, 90 lines, Sapphic Stanza. 9. *Hymnus omni hora*, 114 lines, Trochaic Tetram. Cat. 10. *Hymnus in exsequiis defunctorum*, 172 lines, Ana-

paestic Dim. Cat. 11. *Hymnus de natali Domini*, 116 lines, Iambic Dim. Acat. 12. *Hymnus Epiphaniae*, 208 lines, same metre as the preceding.

III. *Apotheosis.* On the divinity of Christ and his relation to the Father. The orthodox doctrine of the Trinity is here defended against the Sabellians, the Jews, the Ebionites, the Manichaeans, and other heretics, while various discussions are intermingled on the Nature of the Soul, on Original Sin, and on the Resurrection. We have first a *Praefatio* of 56 lines in Iambic Trim. Acat. and Iambic Dim. Acat., placed alternately as in the first and second Epodes of Horace, after which follows the main body of the piece, comprised in 1084 heroic hexameters.

IV. *Hamartigenia* (Ἁμαρτιγένεια). On the origin of evil and of sin, occupied chiefly with a refutation of the heresies of the Marcionites. We have first a *Praefatio* of 63 lines in Iambic Trim. Acat., after which follows the main body of the piece, comprised in 965 heroic hexameters.

V. *Psychomachia.* The conflict and triumph of virtue in the soul of the Christian, especially of Faith, Chastity, Meekness, Humility, Moderation, Liberality, and Concord, against their antagonistic vices. We have first a *Praefatio* of 68 lines in Iambic Trim. Acat., after which follows the main body of the piece, comprised in 915 heroic hexameters.

VI. *Contra Symmachum Liber I.* An exposure of the origin and worthlessness of the heathen Gods, together with an account of the conversion of Rome to Christianity. We have first a *Praefatio* of 89 lines in Choriambic Trim. Acat., after which follows the main body of the piece comprised in 657 heroic hexameters.

VII. *Contra Symmachum Liber II.* A refutation of the statements and arguments in the celebrated petition presented by Symmachus [SYMMACHUS] to the emperor Valentinian, praying for the restoration of the altar and statue of Victory, cast down by Gratian. We have a second preface of 66 lines in Choriambic Dim. Acat., followed by 1132 heroic hexameters.

VIII. *Peristephanon Liber* (Περὶ στεφάνων), a series of fourteen poems in honour of various saints, many of them Spanish, who had worn the crown of martyrdom. 1. *Passio Emeterii et Chelidonii Calaguritanorum Martyrum*, 120 lines, Trochaic Tetram. Cat. 2. *Passio Laurentii Martyris*, 584 lines, Iambic Dim. Acat. 3. *In Honorem Eulaliae Virginis*, 215 lines, Dactylic Trim. Hypercat. 4. *Passio XVIII. Martyrum Caesaraugustanorum*, 200 lines, in the Sapphic Stanza. 5. *Passio Vincentii*, 575 lines, Iambic Dim. Acat. 6. *In honorem B. Fructuosi episcopi Tarraconensis et Augurii et Eulogii Diaconorum*, 162 lines, Phalaecian hendecasyllabics. 7. *Passio Quirini episcopi ecclesiae Siscianae*, 90 lines, Choriambic Dim. Acat. 8. *De loco quo Martyres passi sunt, nunc Baptisterium Calaguri*, 18 lines in the Elegiac distich. 9. *Passio Cassiani*, 106 lines, consisting of the heroic hexameter and Iambic Trim. Acat., placed alternately as in Hor. Epod. xvi. 10. *Romani Martyris Supplicium*, 1140 lines, Iambic Trim. Acat. 11. *Passio Hippolyti Martyris*, 246 lines in the Elegiac distich. 12. *Passio Petri et Pauli Apostolorum*, 66 lines, in a distich consisting of a logaoedic verse placed alternately with the Iambic Trim. Cat., being the same measure as that employed by Horace. C. i. 4. 13. *Passio Cypriani Martyris*, 106 lines, a system of the logaoedic verses employed in the preceding. 14. *Passio Agnetis Virginis*, a system of 133 Alcaic Hendecasyllabic verses, the same with those which form the first two lines of the Alcaic stanza in Horace.

IX. *Diptychon* (or *Dittochaeon*). Forty-eight tetrastichs in heroic hexameters relating to remarkable events and characters in Bible history, twenty-four being appropriated to those connected with the Old and twenty-four to those belonging to the New Testament. A keen controversy has arisen with regard to the authenticity of these summaries. They are not mentioned by Prudentius in his autobiography, when enumerating the rest of his productions, and they have been considered of an inferior stamp. Moreover, although found in all the best MSS., they are frequently placed, as it were apart, after the *Epilogus* mentioned below, thus indicating some suspicion in regard to the authorship, and in one codex they are ascribed to *Amaenus*, which some suppose to be merely a complimentary epithet, while others, contending that it is a proper name, have called into existence an independent *Prudentius Amaenus* unheard of elsewhere. With regard to the title, we read in Gennadius that "Prudentius, vir seculari literatura eruditus, composuit Διττοχαΐον de toto Veteri et Novo Testamento personis exceptis." Now, this Διττοχαΐον, which has been interpreted to signify *cibum duplicem* (i. e. the Old and New Testaments), appears under the varying shapes *Dittochaeon*, *Ditrochaeon*, *Dirochaeon*, *Diptychon*, as the designation prefixed to the tetrastichs in the MSS., and we can scarcely doubt that *Diptychon* (Δίπτυχον) is the true form, and that the rest are corruptions. On the whole, notwithstanding the formidable array of arguments in support of the opposite view of the question, there does not seem sufficient grounds for rejecting these little narratives as spurious, or for regarding them, as some have done, in the light of abridgements by a later hand, of a more voluminous original. The circumstance, that Prudentius does not include them in his list proves nothing, since they may have been written at a later period; and that something of the kind actually was written seems clear from the passage in Gennadius, obscure though it be.

X. *Epilogus*, from which we may, perhaps, infer that the preceding pieces had been composed after Prudentius had withdrawn from public life; thirty-four lines, Trochaic Dim. Cat. and Iambic Trim. Cat. placed alternately.

The *Hexaemeron* and the *Invitatio* (or *Invitatorium*) *ad Martyrium*, placed by Gennadius among the works of Prudentius, are no longer extant, and many doubt whether they ever existed. The clause in which the latter is named is so confused as to be almost unintelligible.

Although considerable diversity of opinion has always prevailed with regard to the merits of Prudentius, it is hard to understand how he ever acquired that amount of reputation which he has undoubtedly enjoyed among many eminent modern scholars. We are not at all surprised by the admiration with which he was viewed in the middle ages; and we may not feel, perhaps, much astonished by the panegyrics even of Fabricius, Barth and Tillemont; but how one so acute as Bentley, a critic little addicted to hyperbolical commendation, could have employed the phrase

quoted at the beginning of this article is quite incomprehensible. If he intended simply to affirm that Prudentius stands first among Christian versifiers, we may perhaps, though not without hesitation, acquiesce in the decision, but the expression seems to imply high positive praise; and to this it is impossible to subscribe. His Latinity is not formed, like that of Juvencus and Victorinus, upon the best ancient models, but is confessedly impure, abounding both in words altogether barbarous, and in classical words employed in a barbarous sense, with here and there obsolete forms from Lucretius and the comedians, affectedly interspersed; he is totally ignorant or regardless of the common laws of prosody; the very nature of his theme in the Apotheosis and Hamartigenia, which are in fact treatises on the most abstruse questions of dogmatic and controversial theology, presents a complete barrier to creative efforts or to a play of fancy; and those effusions which afforded more latitude for a display of poetical talent are in no way remarkable. The hymns are not, as they ought to be, songs of praise and prayer and thanksgiving, but are didactic essays, loaded with moral precepts and doctrinal subtleties, while the sufferings of the martyrs, which form the subject of the Peristephanon, are for the most part detailed with heavy spiritless prolixity. His powers appear to greater advantage in the books against Symmachus than in any other portion of his works, and the dirge "In Exsequiis defunctorum" (Cathem. x.) is perhaps the best specimen of his lyric style.

The earliest edition of Prudentius bearing a date is that printed at Deventer in 1472, and this is generally accounted the Princeps. By far the most complete and splendid is that of Faustinus Arevalus, 2 vols. 4to. Rom. 1788 and 1789, but for all ordinary purposes that of Obbarius (8vo. Tubing. 1845), whose Prolegomena embrace a large amount of information condensed into a small compass, will be found satisfactory. The edition of Weitzius (8vo. Hann. 1613) contains a complete collection of the earlier commentaries, and those of Chamillard, 4to. Paris, 1687 (in usum Delph.), of Cellarius, 8vo. Hal. 1703, 1739, and of Teolius (2 vols. 4to. Parm. 1788), are considered valuable. These poems will be found also in the *Bibliotheca Patrum Max.* fol. Lug. Bat. 1677, vol. v. p. 990, and in the collections of Fabricius and Maittaire. (Gennad. *de Viris Ill.* 13; J. P. Ludwig, *Dissert. de Vita A. Prudentii*, Viteb. 4to. 1642; J. Le Clerque, *Vie de Prudence*, Amst. 1689; H. Middeldorpf, *Comment. de Prudentio et Theologia Prudentiana*, pt. i. 4to. Vratisl. 1823, pt. ii. 4to. Vratisl. 1827.) [W. R.]

PRU'SIAS (Προυσίας). 1. From a passage of Strabo (xii. p. 564) it would appear that there was a Prusias, king of Bithynia, as early as the time of Croesus, who was the founder of the city of Prusa, at the foot of Mount Olympus, but the reading, though confirmed by Stephanus Byzantinus (*s. v.* Προῦσα) is probably corrupt. (See Groskurd, *ad Strab. l. c.*; Forbiger, *Hand. d. alt. Geogr.* p. 386; Droysen, *Hellenism.* vol. ii. p. 655.)

2. A son of Prusias II., surnamed Μονόδους, because all the teeth in his upper jaw were united into one solid mass. He probably died early, as nothing more is known of him. (Liv. *Epit.* l.; Val. Max. i. 8. ext. 12; Plin. *H. N.* vii. 16; Tzetz. *Chil.* iii. 953, has confounded him with his father.) [E. H. B.]

PRU'SIAS I. (Προυσίας), king of Bithynia, was the son of Zielas, whom he succeeded on the throne, and grandson of NICOMEDES I. The date of his accession is unknown, but it appears that it preceded the death of Antiochus Hierax, and may therefore be placed at least as early as B. C. 228. (Trog. Pomp. Prol. xxvii.; Clinton, *F. H.* vol. iii. pp. 413, 414; Niebuhr, *Kl. Schrift.* p. 287.) The first event of his reign, which is recorded to us, is a war with the Byzantines, in which we find him engaging in B. C. 220, in conjunction with the Rhodians. The latter were at first supported by Attalus, king of Pergamus, as well as by Achaeus, who had lately assumed the sovereignty of Asia Minor, and they endeavoured also to set up Tiboetes, the uncle of Prusias, as a competitor for the throne of Bithynia. Their efforts were, however, unsuccessful: Prusias conquered all the possessions of the Byzantines in Asia, while the Thracians pressed them closely on the European side, and they were soon compelled to submit to a peace on disadvantageous terms. (Polyb. iv. 47—52.) Shortly after this, in B. C. 217, Prusias is mentioned among the princes who sent costly presents to the Rhodians after the great calamity they had suffered by an earthquake: and the following year (216) he obtained great distinction by defeating and cutting to pieces a formidable army of Gauls, who had been invited into Asia by Attalus, and had become the terror of the adjoining countries. (Id. v. 90, 111.) On the breaking out of the war between the Romans and Philip, king of Macedon, Prusias lent his assistance to the latter; and besides supplying him with an auxiliary squadron of ships, rendered him a more important service by invading the territories of his own neighbour and rival Attalus, whom he thus recalled from Greece to the defence of his own kingdom, B. C. 207. (Liv. xxvii. 30, xxviii. 7.) The name of the Bithynian monarch was, in consequence, included in the treaty of peace between Philip and the Romans in B. C. 205 (Liv. xxix. 12), and we subsequently find the two kings uniting their forces to besiege Cius in Bithynia, which, after it had fallen into their hands, was sacked by order of Philip, the inhabitants sold as slaves, and the city itself given up to Prusias. (Polyb. xv. 21, xvii. 5; Liv. xxxii. 34; Strab. xii. p. 563.)

It does not appear that the latter, though he was connected by marriage with the Macedonian king, took any part in the decisive struggle of Philip with the Roman power (B. C. 200—196): but in B. C. 190, when Antiochus was, in his turn, preparing to contend with the republic, he made repeated attempts to obtain the alliance of Prusias, who was at first disposed to listen to his overtures, but yielded to the arguments of the two Scipios, and concluded an alliance with Rome, though he appears to have, in fact, taken no part in the war that followed. (Polyb. xxi. 9; Liv. xxxvii. 25; Appian. *Syr.* 23.) After the termination of that war, however, Prusias became involved in hostilities with Eumenes, king of Pergamus, by which he gave umbrage to the Romans, and he soon after greatly increased this offence by affording a shelter to their implacable enemy, the fugitive Hannibal. The exiled general rendered important services to the king in his contest with Eumenes, but, notwithstanding these obligations, Prusias was unwilling to brave the anger of Rome, and when Flamininus was deputed by the senate to demand

the surrender of Hannibal, the king basely gave his consent, and the Carthaginian general only escaped falling into the hands of his enemies by a voluntary death. (Polyb. xxiii. 18, xxiv. 1; Liv. xxxix. 51; Justin, xxxii. 4; Plut. *Flamin.* 20; Corn. Nep. *Hann.* 10—12; App. *Syr.* 11; Eutrop. iv. 5; Oros. iv. 20; Strab. xii. p. 563.)

This is the last circumstance which can be referred with certainty to the elder Prusias: the period of his death, and of the accession of his son, is not mentioned by any ancient writer, but Mr. Clinton regards the Prusias mentioned in the treaty of B. C. 179, between Eumenes and Pharnaces, as the second king of this name: and this supposition, though not admitting of proof, appears at least a very probable one. (Clinton, *F. H.* vol. ii. p. 417.) In this case we must place his death between 183 and 179 B. C. It was apparently during the latter part of his reign that Prusias, who had already made himself master of Cierus, Tieios, and other dependencies of Heracleia, laid siege to that city itself; but while pressing the attack with vigour, he himself received a severe wound from a stone, which not only compelled him for a time to abandon the enterprise, but left him with a lameness for the remainder of his life. On this account he is sometimes distinguished by the epithet of the Lame (ὁ χωλός) (Memnon. c. 27, ed. Orell.)

Prusias appears to have been a monarch of vigour and ability, and raised his kingdom of Bithynia to a much higher pitch of power and prosperity than it had previously attained. Like many of his contemporary princes, he sought distinction by the foundation or new settlement of cities, among the most conspicuous of which were Cius and Myrleia on the Propontis, which he repeopled and restored after their ruin by Philip, bestowing on the one his own name, while he called the other after his wife, Apameia. In addition to this, he gave the name of Prusias also to the small city of Cierus, which he had wrested from the Heracleians. (Strab. xii. p. 563; Steph. Byz. *s. v.* Προῦσα and Ἀπάμεια, Memnon. c. 41, 47.) The foundation of Prusa, at the foot of Mount Olympus, is also ascribed to him by some authors. (Plin. v. 43. See on this point Droysen, *Hellenism.* vol. ii. p. 655.) Before the close of his reign, however, his power received a severe blow by the loss of the Hellespontine Phrygia, which he was compelled to cede to the kings of Pergamus; probably by the treaty which terminated the war already alluded to. (Strab. *l. c.*) [E. H. B.]

PRU'SIAS II. (Προυσίας), king of Bithynia, was the son and successor of the preceding. No mention is found in any extant author of the period of his accession, and we only know that it must have been subsequent to B. C. 183, as Strabo distinctly tells us (xii. p. 563), that the Prusias who received Hannibal at his court, was the son of Zielas. In B. C. 179, we find the name of Prusias associated with Eumenes in the treaty concluded by that monarch with Pharnaces, king of Pontus (Polyb. xxvi. 6), and this is supposed by Clinton to be the younger Prusias. It is certain, at least, that he was already on the throne before the breaking out of the war between the Romans and Perseus, B. C. 171. Prusias had previously sued for and obtained in marriage a sister of the Macedonian king, but notwithstanding this alliance he determined to keep aloof from the impending contest, and await the result with a view to make his peace with whichever party should prove victorious. (Liv. xlii. 12, 29; Appian, *Mithr.* 2.) In B. C. 169, however, he ventured to send an embassy to Rome, to interpose his good offices in favour of Perseus, and endeavour to prevail upon the senate to grant him a peace upon favourable terms. His intervention, however, was haughtily rejected, and fortune having the next year decided in favour of the Romans, Prusias sought to avert any offence he might have given by this ill-judged step, by the most abject and sordid flatteries. He received the Roman deputies who were sent to his court, in the garb which was characteristic of an emancipated slave, and styled himself the freedman of the Roman people: and the following year, B. C. 167, he himself repaired to Rome, where he sought to conciliate the favour of the senate by similar acts of slavish adulation. By this meanness he disarmed the resentment of the Romans, and obtained a renewal of the league between him and the republic, accompanied even with an extension of territory. (Polyb. xxx. 16; Liv. xlv. 44; Diod. xxxi. Exc. Vat. p. 83, Exc. Legat. p. 565; Appian. *Mithr.* 2; Eutrop. iv. 8; Zonar. ix. 24.)

From this time we find Prusias repeatedly sending embassies to Rome to prefer complaints against Eumenes, which, however, led to no results (Polyb. xxxi. 6, 9, xxxii. 3, 5), until, at length, in B. C. 156, after the death of Eumenes, the disputes between his successor Attalus and the Bithynian king broke out into open hostilities. In these Prusias was at first successful, defeated Attalus in a great battle, and compelled him to take refuge in Pergamus, to which he laid siege, but without effect. Meanwhile, Attalus had sent to Rome to complain of the aggression of the Bithynian king, and an embassy was sent by the senate, to order Prusias to desist: but he treated this command with contempt, and attacking Attalus a second time, again drove him within the walls of Pergamus. But the following year the arms of Attalus were more successful, and a fresh embassy from the senate at length compelled Prusias to make peace, B. C. 154. (Polyb. xxxii. 25, 26, xxxiii. 1, 10, 11; Appian. *Mithr.* 3; Diod. xxxi. Exc. Vales. p. 589.) Meanwhile, the Bithynian monarch had alienated the minds of his subjects by his vices and cruelties, and his son Nicomedes had become the object of the popular favour and admiration. This aroused the jealousy and suspicion of the old king, who, in order to remove his son from the eyes of his countrymen, sent him to Rome: and subsequently, as his apprehensions still increased, gave secret instructions to his ambassador Menas to remove the young prince by assassination. Menas, however, finding how high Nicomedes stood in the favour of the Roman senate, attached himself to the cause of the prince, and united with Andronicus the ambassador of Attalus in an attempt to establish Nicomedes on the throne of Bithynia. Prusias was unable to make head against the disaffection of his own subjects, supported by the arms of Attalus, and after an ineffectual appeal to the intervention of the Romans, who secretly favoured Nicomedes, shut himself up within the walls of Nicomedia. The gates were, however, opened by the inhabitants, and Prusias himself was slain in a temple, to which he had fled for refuge. His death took place in B. C. 149. (Ap-

pian. *Mithr.* 4—7; Justin. xxxiv. 4; Liv. *Epit.* l.; Diod. xxxii. Exc. Phot. p. 523; Zonar. ix. 28.)

Prusias II. is described to us as a man in whom personal deformity was combined with a character the most vicious and degraded, and all ancient authors concur in representing him as the slave of every vice that was contemptible in a man, or odious in a king. His passion for the chase is attested by the epithet of the "Huntsman" (Κυνηγός), by which he is sometimes designated. (Polyb. xxx. 16, xxxvii. 2; Diod. xxxii. Exc. Vales. p. 591; Appian. *Mithr.* 2, 4; Liv. *Epit.* l.; Athen. xi. p. 496. d.)

The chronology of the reigns of the two kings who bore the name of Prusias is very obscure: the earlier writers, such as Reinerus and Sigonius, even confounded the two, and supposed that there was only one king of Bithynia of this name. Valesius (*ad Polyb.* xxxvii. 2) was the first to point out this error: and the subject has since been fully investigated by Mr. Clinton (*F. H.* vol. iii. pp. 413, 418.) If we adopt the view of the last author, we may assign to the elder Prusias a reign of about 48 years (B. C. 228—180), and of 31 years to the younger (180—149). But of these dates the only one that can be fixed with certainty is that of the death of Prusias II. [E. H. B.]

COIN OF PRUSIAS II.

PRY'TANIS (Πρύτανις). 1. A king of Sparta, of the Proclid line, who, according to Pausanias, was the son of Eurypon, and fourth king of that race. The same author ascribes to his reign the commencement of the wars between Sparta and Argos. Diodorus allots a period of forty-nine years to his reign, but omits all notice of the two kings between him and Procles. It is needless to remark, that the chronology, and even the genealogy, of the kings of Sparta before Lycurgus, is probably apocryphal. (Paus. iii. 7. § 2; Diod. *ap. Euseb. Arm.* p. 150.)

2. One of the sons of PARISADES I., king of Bosporus. He appears to have submitted without opposition to the authority of his elder brother Satyrus, who ascended the throne on the death of Parisades, B. C. 311, and was left by him in charge of his capital city of Panticapaeum, during the campaign in which he engaged against their remaining brother Eumelus. Satyrus himself having fallen on this expedition, Prytanis assumed the sovereign power, but was defeated by Eumelus, and compelled to conclude a treaty, by which he resigned the crown to his brother. Notwithstanding this, he made a second attempt to recover it, but was again defeated, and put to death by order of Eumelus. His wife and children shared the same fate. (Diod. xx. 22—24.) [E. H. B.]

PSAMATOSIRIS. [ARSACIDAE, p. 363, a.]

PSAMMENITUS (Ψαμμήνιτος), king of Egypt, succeeded his father Amasis in B. C. 526, and reigned only six months. He was conquered by Cambyses in B. C. 525, and his country made a province of the Persian empire. His life was spared by Cambyses, but as he was detected shortly afterwards in endeavouring to excite a revolt among the Egyptians, he was compelled to put an end to his life by drinking bull's blood. (Herod. iii. 10, 13—15.)

PSAMMIS (Ψάμμις), king of Egypt, succeeded his father Necho in B. C. 601, and reigned six years. He carried on war against Ethiopia, and died immediately after his return from the latter country. He was succeeded by his son Apries in B. C. 596 or 595. (Herod. ii. 159—161.) In consequence of the shortness of his reign and his war with the Ethiopians, his name does not occur in the writers of the Old Testament, like those of his father and son. Herodotus is the only writer who calls him Psammis. Manetho calls him *Psammúthis*, and Rosellini and Wilkinson make him *Psametik* II. (Bunsen, *Aegpytens Stelle in der Weltgeschichte*, vol. iii. p. 130.)

PSAMMI'TICHUS or PSAMME'TICHUS (Ψαμμίτιχος or Ψαμμήτιχος), the Greek form of the Egyptian PSAMETIK. 1. A king of Egypt, and founder of the Saitic dynasty, reigned 54 years, according to Herodotus, that is, from B. C. 671 to 617.* (Herod. ii. 157.) The reign of this monarch forms an important epoch in Egyptian history. It was during his time that the Greeks were first introduced into Egypt; and accordingly the Greek writers were no longer exclusively dependent on the accounts of the Egyptian priests for the history of the country. Psammitichus was the son of Necho, and after his father had been put to death by Sabacon, the Aethiopian usurper of the Egyptian throne, he fled to Syria, and was restored to Egypt by the inhabitants of the Saitic district, of which he was a native, when Sabacon abandoned Egypt in consequence of a dream. (Herod. ii. 152.) The manner in which Psammitichus obtained possession of the kingdom is related at length by Herodotus. After the death of Setho, the king and priest of Hephaestos, the dominion of Egypt was divided among twelve kings, of whom Psammitichus was one.

This period is usually called the *Dodecarchia*. The twelve kings probably obtained their independent sovereignty in the confusion which followed the death of Setho, of which Diodorus speaks (i. 66), and to which Isaiah probably alludes, when he says (Is. xix. 2), "they fought every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom." The Dodecarchia is not mentioned by Manetho, but he makes three kings of the Saitic dynasty intervene between the last of the Ethiopians and Psammitichus. This, however, need occasion us no surprise, because, as Bunsen remarks, lists of dynasties know nothing of anarchies or dodecarchies; and, in the chronological tables of a monarchy, the name of a prince has the dynastic right of occupying the period, which the historian must represent as an anarchy or a divided sovereignty. Thus Louis XVIII. did not enter France as king till the eighteenth year of his reign, and Louis XVII. is never even mentioned in French history.

But to return to the narrative of Herodotus. These

* Böckh places his accession in B. C. 654. (*Manetho und die Hundstern-Periode*, p. 342, &c.)

twelve kings reigned for a time in perfect harmony, and executed some great works in common, among which was the wonderful labyrinth near the lake Moeris. But an oracle had predicted, that whoever should pour a libation out of a brazen helmet in the temple of Hephaestus should become king of Egypt. Now it came to pass, that as the twelve kings were assembled on one occasion in the temple of Hephaestus, the priest, by accident, brought out only eleven golden goblets, and Psammitichus, who happened to be standing last, took off his brazen helmet, and used it as a substitute. The other kings, thinking that the oracle had been fulfilled by Psammitichus, stript him of his power, and drove him into the marshes. In these difficulties he sent to consult the oracle of Leto at Buto, and was told, "that vengeance would come by brazen men appearing from the sea." This answer staggered his faith, but no long time afterwards word was brought to him, that brazen men had landed from the sea, and were plundering the country. These were Ionian and Carian pirates, who were dressed in an entire suit of brazen armour, which appears to have been unknown in Egypt. Believing that these were the men whom the oracle had foretold, he took them into his service, and with their aid conquered the other eleven kings, and became sole ruler of Egypt. (Herod. ii. 149—152.) The account of Herodotus, as Mr. Grote remarks, bears evident marks of being the genuine tale which he heard from the priests of Hephaestus, however little satisfactory it may be in an historical point of view. Diodorus (i. 66, 67) makes a more plausible historical narrative, which, however, is probably a corruption, by the later Greeks, of the genuine story. According to him, Psammitichus was king of Sais, and by his possession of the sea-coast, was enabled to carry on a profitable commerce with the Phoenicians and Greeks, by which he acquired so much wealth that his colleagues became jealous of him, and conspired against him. Psammitichus raised an army of mercenaries from Arabia, Caria, and Ionia, and defeated the other kings near Momemphis. Polyaenus (vii. 3) gives another version of the story about the Carian mercenaries.

But whatever may have been the way in which Psammitichus obtained possession of the kingdom, there can be no doubt that Greek mercenaries rendered him most important assistance, and that he relied mainly upon them for preserving the power which he had gained by force. He accordingly provided for them a settlement on the Pelusiac or eastern branch of the Nile, a little below Bubastis, the Ionians on one side of the river, and the Carians on the other; and as the place, where they were stationed, was fortified, it was called *Stratopeda*, or the Camps. In order to facilitate intercourse between the Greeks and his other subjects, Psammitichus ordered a number of Egyptian children to live with them, that they might learn the Greek language; and from them sprung the class of interpreters (Herod. ii. 154). Strabo tells us (xvii. p. 801) that it was in the reign of Psammitichus that the Milesians, with a fleet of thirty ships, sailed up the Canopic or western branch of the Nile, and founded the city of Naucratis, which became one of the great emporia for commerce. It is certainly untrue that the Milesians *founded* Naucratis, as the city was of Egyptian origin; and it appears to have been the opinion of Herodotus that the Greeks first settled at Naucratis in the reign of Amasis. Still there are several circumstances which lead us to conclude that the Greeks had settled at Naucratis before the reign of the latter monarch, and it is therefore very probable that the western branch was opened in the reign of Psammitichus, for purposes of commerce. It appears, likewise, from the writers of the Old Testament, that many Jews settled in Egypt about this time. (Is. xix. 18; Jer. xliv. 1.)

The employment of foreign mercenaries by Psammitichus appears to have given great offence to the military caste in Egypt, and the king, relying on his Greek troops, did not consult the feelings and *wishes of the native soldiery*. It had been the previous practice to station the Egyptian troops on actual service at three different places: at Daphne, near Pelusium, on the eastern frontier, at Marea on the north-western frontier, and at Elephantine on the southern or Ethiopian frontier. As Psammitichus had no need of their services on the eastern frontier, which was guarded by his Greek mercenaries, he stationed a greater number than usual at the two other posts, and let them remain there unrelieved for the space of three years. Indignant at this treatment, and also because they were assigned a less honourable place in the line of battle than the Greek mercenaries, they emigrated in a body of 240,000 men, into Ethiopia, where settlements were assigned to them by the Ethiopian king (Herod. ii. 30; Diod. i. 67). It must, therefore, have been chiefly with his Ionian and Carian troops that Psammitichus carried on his wars against Syria and Phoenicia, with the hope of bringing those rich and fertile countries under his dominion, an object which was followed up by his son and successor Neco. It is related of Psammitichus that he laid siege to the city of Azotus (the Ashod of Scripture) for twenty-nine years, till he took it (Herod. ii. 157); and he was in Syria, when the Scythians were advancing against Egypt, and induced them by large presents to abandon their undertaking. (Herod. i. 105.)

As Psammitichus had displeased a large portion of his subjects by the introduction of foreigners, he seems to have paid especial court to the priesthood. He built the southern propylaea of the temple of Hephaestus at Memphis, and a splendid aula, with a portico round it, for the habitation of Apis, in front of the temple (Herod. ii. 153). (On the reign of Psammitichus, see Heeren, *African Nations*, vol. ii. p. 385, &c.; Bunsen, *Aegyptens Stelle in der Weltgeschichte*, vol. iii. p. 130, &c.; Böckh, *Manetho und die Hundstern-Periode*, p. 341, &c.; Grote, *Hist. of Greece*, vol. iii. p. 429, &c.)

2. The father of Inaros, who defeated and slew Achaemenes, the son of Dareius Hystaspis. (Herod. vii. 7.) [INAROS.]

PSAON (Ψαών), of Plataeae, a Greek writer, who continued the history of Diyllus in 30 books. (Diod. xxi. 5, p. 490, ed. Wesseling; Dionys. *Comp. Verb.* c. 4.) [DIYLLUS.]

PSELLUS (Ψέλλος). There are several Greek writers of this name, concerning whom Leo Allatius wrote a valuable dissertation, which was appended by Fabricius to the fifth volume of his *Bibliotheca Graeca*, and is repeated by Harless in an abridged form, but with additions and corrections, in the second edition (vol. x. pp. 41, &c.).

1. Simon, surnamed Psellus, though a Hebrew,

and not himself a writer, deserves mention here, as he was the grandfather of Josephus (*Jos. Vit.* 1).

2. Michael Psellus, the elder, of Andros, flourished in the 9th century A. D. He was extremely learned in ancient literature and philosophy, and endeavoured to resist the torrent of ignorance and barbarism which was coming upon the Christian world. He was also an *eager student* of the Alexandrian philosophy. By these pursuits he incurred the suspicion of one of his own pupils, named Constantine, who attacked him in some elegiac verses, as if he had renounced Christianity. Upon this, Psellus placed himself under the tuition of the celebrated Photius; and having thus improved his knowledge of theology, he replied to his adversary in a long iambic poem, which is not now extant. Cave places him at A. D. 870 (*Hist. Litt. s. a.* vol. ii. p. 55); Baronius and others at A. D. 859 (Saxe, *Onomast.*). Some writers have stated that he was the tutor of the emperor Leo VI., surnamed Sapiens; but this arises from a confusion of the emperor Leo, who was a pupil of Photius, with Leo Byzantinus, surnamed Philosophus, the grandson of John the patriarch: it was the latter who was the pupil of Psellus. Except the poem already referred to, we have no mention of any writings of the elder Psellus; but it is suspected by Cave, Allatius, and others, that he was the real author of some of the works which are ascribed to the younger Psellus, especially of the *Dialogue on the Operations of Daemons*, an unedited tract *On Daemons*, and a small work *On Stones*. The reasons for ascribing these works to the elder Psellus are their inferiority in style to the writings of the younger, and the traces they exhibit of the Alexandrian philosophy; but it is confessed that these reasons are indecisive. The Paraphrase to several Books of Aristotle, which is generally ascribed to Michael of Ephesus, is also thought by these scholars to be the work of the elder Psellus. (Compare Brucker, *Hist. Crit. Philos.* vol. iii. p. 538.)

3. Michael Constantinus Psellus the younger, a far more celebrated person, flourished in the 11th century of our era. He was born at Constantinople, of a consular and patrician family, A. D. 1020. When five years old he was placed in the hands of a tutor, to whom, however, he is said to have been far less indebted than to his own prodigious industry and talent. He afterwards studied at Athens, and excelled in all the learning of the age; so that he was a proficient at once in theology, jurisprudence, physics, mathematics, philosophy, and history. He taught philosophy, rhetoric, and dialectics, at Constantinople, where he stood forth as almost the last upholder of the falling cause of learning. The emperors honoured him with the title of Prince of the Philosophers (*φιλοσόφων ὕπατος*), and did not disdain to use his counsels, and in effecting their elevation he even had a share. The period during which he thus flourished at Constantinople extends over the reigns of Constantinus Monomachus (A. D. 1042—1054), his empress Theodora (to A. D. 1056), and Michael Stratonicus, who succeeded Theodora, and who entrusted Psellus with a conciliatory mission to Isaac Comnenus, whom the soldiers had saluted emperor in A. D. 1057. He still remained in favour with both these emperors, and with Constantinus Ducas, who succeeded Comnenus in A. D. 1060, and also with his successor Eudocia, and her three sons. When Romanus Diogenes, whom Eudocia had married, was also declared emperor (A. D. 1068), Psellus was one of his counsellors; but three years afterwards he was the chief adviser, among the senators, of the measure by which Diogenes was deposed, and Michael VII. Ducas, the son of Constantinus Ducas, elected in his place, A. D. 1071. Michael was the pupil of Psellus himself, by whom he had been so thoroughly imbued with the love of letters, that, in spite of the remonstrances of Psellus, he devoted himself to study and writing poetry, to the neglect of his imperial duties. To this folly Michael added the ingratitude of permitting his tutor to be supplanted in his favour by Joannes Italus, a man of far less talent, but an eloquent sophist, and a great favourite with the nobles, in discussions with whom the emperor spent his time. The deposition of Michael Ducas (A. D. 1078) was followed by the fall of Psellus, who was compelled by the new emperor, Nicephorus Botanias, to retire into a monastery; and in his dishonoured old age he witnessed the elevation of his rival to the title of Prince of the Philosophers, which he himself had so long held, and which the next emperor, Alexius Comnenus, conferred upon Joannes, in A. D. 1081. Psellus appears to have lived at least till A. D. 1105; some suppose that he was still alive in 1110, the thirtieth year of Alexius Comnenus.

He was not only the most accomplished scholar, but also the most voluminous writer of his age. His works are both in prose and poetry, on a vast variety of subjects, and distinguished by an eloquence and taste which are worthy of a better period.

A great number of the works of Psellus are still unedited. Of those which have been printed there is no complete collection. In 1532 a work was printed at Venice, in 8vo., and reprinted at Paris in 1541, in 12mo., entitled *Pselli Introductio in sex Philosophiae Modus: Synopsis quinque vocum et decem Categoriarum*, together with similar works by Blemmidas and Georgius Pachymerius. With this exception, all his works have been published singly, as follows: — 1. *Περὶ ἐνεργείας δαιμόνων διάλογος, de Operatione Daemonum Dialogus*, Gr. ed. G. Gualminus, Par. 1615, 8vo.; carelessly reprinted, Kilon. 1688, 12mo. 2. *De Lapidum Virtutibus*, Gr. Lat. ed. Phil. Jac. Maussacus, Tolos. 1615, 8vo.; re-edited by Jo. Steph. Bernardus, Lugd. Bat. 1745, 8vo. (It has been already stated that some scholars attribute these works to the elder Psellus.) 3. *Synopsis Organi Aristotelici*, Gr. Lat. ed. a Elia Ehingero F., Aug. Vind. 1597, 8vo. 4. Mathematical Works, namely, (1) complete; *Pselli Opus in quatuor Mathematicas Disciplinas, Arithmeticam, Musicam, Geometriam, et Astronomiam*, ed. Arsenio, Archiepisc. Monembas. Gr. Venet. 1532, 8vo.; reprinted, Paris. 1545, 12mo.; re-edited by G. Xylander, Basil. 1556, 8vo.; (2) separate portions; *Geometria*, stud. M. C. Meureri, Lips. 1589, 8vo.; *περὶ ἀριθμητικῆς σύνοψις, Arithmetices Compendium*, Gr. Paris. in off. Wechel. 1538, 4to.; reprinted, with a Latin version, Paris. 1545, 8vo.; *Σύνοψις μουσικῆς, Compendium Musices*, Gr. Paris. ap. A. Wechel. 1556, 4to. 5. *Synopsis Legum, versibus iambis et politicis*, containing the *Carmina politica de Dogmate, Carmina de Nomocanone*, and *Tractatus de septem sacris synodis oecumenicis*, Gr. Lat. per Fr. Bosquetum, Paris. 1632, 8vo.; re-

edited, with the omission of the last of the three works, by Corn. Sibenius, in the *Novus Thesaurus Juris civilis et canonici* of Ger. Meermannus, vol. i. pp. 37, &c., 1571, fol.; again re-edited by L. H. Zeucherus, Lips. 1789, 8vo.; reprinted in the *Auctores Graeci Minores*, vol. ii. Lips. 1796. 6. Διδασκαλία παντοδαπή, *sive de omnifaria doctrina capita et quaestiones ac responsiones CXCIII. ad Michaelem Ducam Imp. Const.* Gr. Lat. in the old edition of Fabric. *Biblioth. Graec.* vol. v. pp. 1, &c., Hamb. 1705, 4to. 7. Εἰς τὰς ἁγίας ἑπτὰ συνόδους, *de Septem Synodis*, Gr., with the epigrams of Cyrus Theodorus Prodromus, Basil. 1536, 8vo. 8. *Paraphrasis in Cantica Canticorum*, first edited, with the similar works of Eusebius, Polychronius, and others, by J. Meursius, Lugd. Bat. 1617, 4to.; reprinted in the works of Meursius, vol. viii. pp. 289, &c., Florent. 1746, fol.; also in the Paris *Bibliotheca Patrum*, vol. xiii. pp. 681, foll. 9. *Capita XI. de S. Trinitate et persona Christi*, Gr. Lat., edited by J. Wegelinus, with the *Argumenta contra Nestorianos* of Cyril of Alexandria and John of Damascus, Aug. Vind. 1611, 8vo.; another edition, 1698, fol. 10. *Celebres Opiniones de Anima*, Gr. Lat. with Origen's *Philocalia*, Paris, 1624, 4to. 11. *De Vitiis et Virtutibus, et Allegoriae*, in iambic verse, Gr., stud. Arsenii, in the *Praeclara dicta philosophorum*, Romae (no date), 8vo.; reprinted, with the *Allegories* of Heracleides Ponticus, Basil. 1544, 8vo. 12. *Encomium in Metaphrastem Dominum Symeonem*, Gr. Lat., in the *De Symeonum Scriptis Diatriba* of Leo Allatius, Paris, 1664, 4to. 13. *Judicium de Heliodori et Achillis Tatii fabulis amatoriis*, Gr., edited by D'Orville, in the *Miscellan. Observ. Crit. in Auctores veteres et recentiores*, vol. vii. tom. iii. pp. 366, &c. Paris, 1743, 8vo. 14. *Carmen Iambicum in depositionem Joh. Chrysostomi*, in the *Excerpta Graecorum et Rhetorum* of Leo Allatius, Romae, 1641, 8vo. 15. *Patria, seu Origines Urbis Constantinopolitanae, i. e. de Antiquitatibus Constantinopolitanis Libri IV.* Gr. Lat., edited by Anselmus Bandurius, in his *Imperium Orientale*, Paris, 1711, repr. Venet. 1729, folio. 16. *Scholia in Zoroastrem*, printed with various editions of the *Oracula Magica* of Zoroaster, 1599, &c. 17. *Annotationes in Gregorium*, printed with some editions of Gregory Nazianzen, 1609, 1690. 18. Παράφρασις εἰς τὸ περὶ ἑρμηνίας, *De Interpretatione*, in the Aldine *Editio Princeps* of Ammonius Hermeas, 1503, folio. (Hoffmann, *Lexicon Bibliogr. Script. Graecor. s. v.*) For a list of the numerous unedited works of Psellus, see Fabricius and Cave.

The Greek Anthology contains one epigram ascribed to Psellus, which, in the absence of any further information, may be ascribed to the younger Michael Psellus, as the most celebrated person of the name. (Brunck, *Anal.* vol. iii. p. 127; Jacobs, *Anth. Graec.* vol. iv. p. 97, vol. xiii. p. 918.)

4. Joannes Psellus, a Byzantine writer, whose time is unknown, and to whom are ascribed three poems. Constantinus Psellus, and some other writers of the same name, scarcely deserve mention. Very little is known of them, and in the statements which are made respecting them they are perpetually confounded with the younger Michael Psellus. (See Fabric. *Bibl. Graec.* vol. x. p. 97.) [P. S.]

PSIAX, an Athenian vase-painter, whose name is found inscribed on a *lecythus* made by Hilinos, in the following form, ΦΣΙΑΧΣ ΕΛΡΑΦΣΕΝ. (R. Rochette, *Lettre à M. Schorn*, pp. 53, 54; comp. pp. 47, 48.) [P. S.]

PSILAS (Ψιλᾶς), *i. e.* "the giver of wings," or "the unbearded," a surname of Dionysus, under which he was worshipped at Amyclae. (Paus. iii. 19. § 6; Lobeck *ad Phrynich.* p. 435.) [L. S.]

PSOPHIS (Ψωφίς), the founder of the town of Psophis in Arcadia, was, according to some, a son of Arrhon, but, according to others, Psophis was a woman, a daughter of Xanthus or of Eryx. (Paus. viii. 24. § 1.) [L. S.]

PSYCHE (Ψυχή), that is, "breath" or "the soul," occurs in the later times of antiquity, as a personification of the human soul, and Apuleius (*Met.* iv. 28, &c.) relates about her the following beautiful allegoric story. Psyche was the youngest of the three daughters of some king, and excited by her beauty the jealousy and envy of Venus. In order to avenge herself, the goddess ordered Amor to inspire Psyche with a love for the most contemptible of all men: but Amor was so stricken with her beauty that he himself fell in love with her. He accordingly conveyed her to some charming place, where he, unseen and unknown, visited her every night, and left her as soon as the day began to dawn. Psyche might have continued to have enjoyed without interruption this state of happiness, if she had attended to the advice of her beloved, never to give way to her curiosity, or to inquire who he was. But her jealous sisters made her believe that in the darkness of night she was embracing some hideous monster, and accordingly once, while Amor was asleep, she approached him with a lamp, and, to her amazement, she beheld the most handsome and lovely of the gods. In her excitement of joy and fear, a drop of hot oil fell from her lamp upon his shoulder. This awoke Amor, who censured her for her mistrust, and escaped. Psyche's peace was now gone all at once, and after having attempted in vain to throw herself into a river, she wandered about from temple to temple, inquiring after her beloved, and at length came to the palace of Venus. There her real sufferings began, for Venus retained her, treated her as a slave, and imposed upon her the hardest and most humiliating labours. Psyche would have perished under the weight of her sufferings, had not Amor, who still loved her in secret, invisibly comforted and assisted her in her labours. With his aid she at last succeeded in overcoming the jealousy and hatred of Venus; she became immortal, and was united with him for ever. It is not difficult to recognise in this lovely story the idea of which it is merely the mythical embodiment, for Psyche is evidently the human soul, which is purified by passions and misfortunes, and is thus prepared for the enjoyment of true and pure happiness. (Comp. Manso, *Versuche*, p. 346, &c.) In works of art Psyche is represented as a maiden with the wings of a butterfly, along with Amor in the different situations described in the allegoric story. (Hirt, *Mythol. Bilderb.* p. 222, Tafel. 32.) [L. S.]

PSYCHRISTUS, JACOBUS. [JACOBUS, No. 1.]

PTERAS (Πτέρας), of Delphi, a mythical artist, who was said to have built the second temple of Apollo at Delphi. The tradition was that the first temple was made of branches of the wild laurel from Tempe; and that the second was made by bees, of wax and bees' wings. The name

of Pteras shows that the story of his building the temple is only a rationalistic interpretation of this fable. Another story about Pteras was that the Apteraei in Crete took their name from him. (Paus. x. 5. § 5. s. 9, 10.) [P. S.]

PTOLEMAEUS (Πτολεμαῖος), the name of two mythical personages, one a son of Peiraeas, who accompanied Agamemnon as charioteer to Troy (Hom. *Il.* iv. 228), and the other a son of Damasichthon, king of Thebes. (Paus. ix. 5. § 8.) [L. S.]

PTOLEMAEUS (Πτολεμαῖος), minor historical persons. (Several persons of this name, which appears to have been one in its origin exclusively Macedonian, occur among the officers and generals of Alexander the Great, whom it is not always easy to distinguish from one another.)

1. Son of Lagus. [PTOLEMAEUS I. king of EGYPT.]

2. Son of Philip, an officer who commanded the leading squadron of Macedonian cavalry at the passage of the Granicus. (Arr. *Anab.* i. 14.) It is supposed by Gronovius (*ad Arr. l. c.*) and by Droysen, that he is the same who was afterwards left by Alexander with a force of 3000 foot and 200 horse to defend the province of Caria, and who subsequently, together with Asander the governor of Lydia, defeated the Persian general Orontobates, B. C. 332. (Arr. ib. i. 23, ii. 5.)

3. One of the select officers called Somatophylaces, or guards of the king's person, who was killed at the siege of Halicarnassus, B. C. 334. (Arr. *Anab.* i. 22.) Freinsheim, in his supplement to Curtius (ii. 10. § 13), has assumed this to be the son of Philip, but it is more probable, as already pointed out, that the latter was the governor of Caria.

4. Son of Seleucus, another of the Somatophylaces, who combined with that distinguished post the command of one of the divisions of the phalanx. He was lately married when he accompanied Alexander on his expedition to Asia, B. C. 334, on which account he was selected by the king to command the body of Macedonians, who were allowed to return home for the winter at the end of the first campaign. In the following spring he rejoined Alexander at Gordium, with the troops under his command, accompanied by fresh reinforcements. At the battle of Issus (B. C. 332) his division of the phalanx was one of those opposed to the Greek mercenaries under Dareius, and upon which the real brunt of the action consequently devolved; and he himself fell in the conflict, after displaying the utmost valour. (Arr. *Anab.* i. 24, 29, ii. 8, 10; Curt. iii. 9. § 7.)

5. An officer who commanded a force of Thracian mercenaries, with which he joined Alexander in Bactria, B. C. 329. (Arr. *Anab.* iv. 7; Curt. vii. 10. § 11.)

6. Son of Ptolemy, an officer appointed by Antipater in B. C. 321, to be one of the Somatophylaces of the titular king, Philip Arrhidaeus. (Arr. *ap. Phot.* p. 72, a.) Nothing more is known of him, but Droysen conjectures that he was a son of No. 4. (*Hellenism.* vol. i. p. 154.)

7. Nephew of Antigonus, the general of Alexander, who afterwards became king of Asia. His name is first mentioned as present with his uncle at the siege of Nora in B. C. 320, when he was given up to Eumenes as a hostage for the safety of the latter during a conference with Antigonus. (Plut. *Eum.* 10.) At a later period we find him entrusted by his uncle with commands of importance. Thus in B. C. 315, when Antigonus was preparing to make head against the formidable coalition organized against him, he placed Ptolemy at the head of the army which was destined to carry on operations in Asia Minor against the generals of Cassander. This object the young general successfully carried out—relieved Amisus, which was besieged by Asclepiodorus, and recovered the whole satrapy of Cappadocia; after which he advanced into Bithynia, of which he compelled the king Zipoetes to join his alliance, and then occupied Ionia, from whence Seleucus withdrew on his approach. (Diod. xix. 57, 60.) He next threatened Caria, which was however for a time defended by Myrmidon, the Egyptian general; but the following year Ptolemy was able to strike a decisive blow in that quarter against Eupolemus, the general of Cassander, whom he surprised and totally defeated. (Id. ib. 62, 68.) The next summer (B. C. 313) the arrival of Antigonus himself gave a decided preponderance to his arms in Asia Minor, and Ptolemy, after rendering active assistance in the sieges of Caunus and Iasus, was sent with a considerable army to Greece to carry on the war there against Cassander. His successes were at first rapid: he drove out the garrisons of his adversary from Chalcis and Oropus, invaded Attica, where he compelled Demetrius of Phalerus to make overtures of submission, and then carried his arms triumphantly through Boeotia, Phocis, and Locris. Wherever he went he expelled the Macedonian garrisons, and proclaimed the liberty and independence of the several cities. After this he directed his march to the Peloponnese, where the authority of Antigonus had been endangered by the recent defection of his general Telesphorus. (Id. ib. 75, 77, 78, 87.) Here he appears to have remained till the peace of 311 suspended hostilities in that quarter. But he considered that his services had not met with their due reward from Antigonus; and when, therefore, in B. C. 310 the kings of Macedonia and Egypt were preparing to renew the war, Ptolemy suddenly abandoned the cause of his uncle and concluded a treaty with Cassander and the son of Lagus. Probably his object was to establish himself in the chief command in the Peloponnese: but the reconciliation of Polysperchon with Cassander must have frustrated this object: and on the arrival of the Egyptian king with a fleet at Cos, Ptolemy repaired from Chalcis to join him. He was received at first with the utmost favour, but soon gave offence to his new patron by his intrigues and ambitious demonstrations, and was in consequence thrown into prison and compelled to put an end to his life by poison, B. C. 309. (Id. xx. 19, 27.) Schlosser has represented this general as an enthusiast in the cause of the liberty of Greece, but there seems no reason to suppose that his professions to that effect were more earnest or sincere than those of his contemporaries.

8. Son of Lysimachus, king of Thrace. He was the eldest of the three sons of that monarch by his last wife Arsinoë, and the only one who escaped falling into the hands of Ptolemy Ceraunus. Having in vain urged his mother not to trust to the friendly professions of the usurper, he himself appears to have made his escape and taken refuge with Monunius, king of the Dardanians, whom he per-

suaded to take up arms in his cause, but we know nothing of the events of the war. (Justin. xxiv. 2; Trog. Pomp. Prol. xxiv.) It is probable, however, that the Ptolemy who is mentioned as establishing, or asserting, a transient claim to the throne of Macedonia, during the period of anarchy which followed the death of Ptolemy Ceraunus (B. C. 280—277), is no other than the one in question. (Porphyr. *ap. Euseb. Arm.* p. 157; Dexippus, *ap. Syncell.* p. 267.)

9. Son of Pyrrhus, king of Epeirus, by his wife Antigone, the step-daughter of Ptolemy Lagi. When only fifteen years of age he was left by his father in charge of his hereditary dominions, when Pyrrhus himself set out on his expedition to Italy, B. C. 280. (Justin. xviii. 1.) Of his proceedings during his father's absence we know nothing: but immediately after the return of Pyrrhus, B. C. 274, we find Ptolemy actively co-operating with him, reducing Corcyra with a small force: and after the defeat of Antigonus Gonatas, repulsing him in an attempt to recover his lost kingdom, and inflicting on him a second defeat. He afterwards accompanied Pyrrhus on his expedition to the Peloponnese, B. C. 272, and took a prominent part in the attack on Sparta, but in the march from thence towards Argos, Areus having occupied the mountain passes, a severe combat ensued, in which Ptolemy, who commanded the advanced guard of his father's army, was slain. Young as he was, he had given the most striking proofs of daring courage and personal prowess, and, had his life been spared, would probably have rivalled the renown of his father. (Justin. xxv. 3, 4; Plut. *Pyrrh.* 28, 30.)

10. Son of Alexander II. king of Epeirus. [PTOLEMAEUS, king of EPEIRUS.]

11. An illegitimate son of Ptolemy Philadelphus, king of Egypt, who was appointed by his father to command at Ephesus, when that important city fell into his hands during the war with Antiochus II. Ptolemy was subsequently induced to revolt from his father, in conjunction with Timarchus, tyrant of Miletus, and attempted to establish his own power at Ephesus, but was compelled by a mutiny of his Thracian mercenaries to take refuge in the temple of Diana, where he was slain together with his mistress Eirene. (Trog. Pomp. Prol. xxvi.; Athen. xiii. p. 593, a.; Niebuhr, *Kl. Schrift.* p. 268—271.)

12. Son of Chrysermus, an officer high in the confidence of Ptolemy Philopator. He had been for some time on friendly terms with Cleomenes, whom he visited during his confinement; but accidentally betrayed to the latter the true intentions of the king of Egypt in regard to him, and thus gave rise to his attempted insurrection. On the first breaking out of the tumult Ptolemy, having issued forth from the palace, was instantly attacked and put to death by three of the friends of Cleomenes, B. C. 220. (Plut. *Cleom.* 36, 37.)

13. Another person of the same name was governor of the city of Alexandria at the time of the outbreak of Cleomenes, and having fallen in with the little band of Spartans, was dragged from his chariot and put to death. (Polyb. v. 39; Plut. *Cleom.* 37.)

14. A Macedonian officer of high rank in the army of Philip V. during the Social War, who joined with Leontius and Megaleas in promoting the treasonable designs of Apelles, and was in consequence put to death by Philip, B. C. 218. (Polyb. v. 25, 26, 29.)

15. Son of Thraseas, a leader of Greek mercenaries in the service of Ptolemy Philopator, who was appointed, together with Andromachus, to command the phalanx in the war against Antiochus, B. C. 217. (Polyb. v. 65.)

16. Son of Aëropus, an officer in the service of Antiochus the Great at the battle of Panium, B. C. 198. (Id. xvi. 18.)

17. Son of Eumenes, an officer in the service of Ptolemy Epiphanes king of Egypt, who was charged with the duty of arresting Scopas, and bringing him to trial. [SCOPAS.] (Polyb. xviii. 36.)

18. Son of Sosibius, the minister of Ptolemy Philopator. He was naturally of a haughty and ambitious character, and these qualities were increased by a visit he paid to the Macedonian court during the minority of Ptolemy Epiphanes. Hence, on his return to Egypt, he made common cause with his brother Sosibius, and took a prominent part against Tlepolemus who held the chief direction of affairs. Their intrigues were however defeated, and the party of Tlepolemus prevailed. (Polyb. xvi. 22.)

19. Surnamed MACRON, an Egyptian officer, who was appointed to the government of Cyprus during the minority of Ptolemy Philometor; an office which he discharged with zeal and ability. By prudent economy in the administration of the island, he amassed a large sum of money which he sent to Philometor, on his attaining his majority, and thus secured the favour of the young king (Polyb. xxvii. 12, and Vales. *ad loc.**). What led to the change in his policy we know not, but we subsequently find him betraying his trust, and giving over the island of Cyprus to Antiochus Epiphanes. (2 Macc. x. 12.)

20. A rhetorician of Alexandria, who was employed as ambassador by Ptolemy Euergetes II. to Antiochus Epiphanes when the latter was besieging Alexandria, B. C. 170 (Polyb. xxviii. 16). He is perhaps the same person with the brother of Comanus, whom we find accompanying that minister on his embassy to Rome in B. C. 162. (Id. xxxi. 27.)

21. An Egyptian, surnamed SYMPETESIS, who was appointed by Ptolemy Euergetes II. to govern Cyrene during his absence, when he went to Rome in B. C. 162, to prefer his complaints in person against his brother Philometor. He subsequently joined in the revolt of the Cyrenaeans against Euergetes, and appears to have commanded the army with which they defeated him near the Catabathmus. (Polyb. xxxi. 26.)

22. Surnamed Caesarion, a son of C. Julius Caesar and Cleopatra. [CAESARION.]

23. Surnamed PHILADELPHUS, a son of M. Antony, the Triumvir, by Cleopatra. He was the youngest of their three children, and could therefore hardly have been born before B. C. 39. (Dion Cass. xlix. 32.) In B. C. 34, he was proclaimed by his father king of Syria, including Cilicia, and all the provinces west of the Euphrates (Dion Cass. xlix. 41; Plut. *Ant.* 54). After the death of Antony, and the subjugation of Egypt, B. C. 30, his life was spared by Augustus, at the intercession of Juba and Cleopatra, and he was brought up by Octavia with

* This passage is referred by Schweighäuser to Ptolemy son of Agesarchus, to whom it is certainly not applicable.

her own children, but we hear nothing more of him. (Dion Cass. li. 15 ; Plut. *Ant.* 87.) [E. H. B.]

PTOLEMAEUS (Πτολεμαῖος), literary. The celebrated astronomer and geographer of this name is spoken of below under PTOLEMAEUS, CLAUDIUS.

I. HISTORIANS. 1. Of Megalopolis, the son of Agesarchus, wrote a history of king Ptolemy IV. Philopator, which is quoted by Athenaeus (vi. p. 246, c., x. p. 425, e., xiii. p. 577, f.), Clemens Alexandrinus (*Protrep.* p. 13), and Arnobius (vi. 4). From these passages it is clear that the historian lived at the court of Ptolemy, who reigned from B. C. 222 to B. C. 204. (Vossius, *de Hist. Graec.* p. 157, ed. Westermann ; Fabric. *Bibl. Graec.* vol. v. p. 295). Schweighäuser supposes that the Ptolemy, who was governor of Cyprus during the regency of Ptolemy Philometor, is the same as Ptolemy of Megalopolis (Polyb. xxvii. 12) ; but the governor of Cyprus was a different person. [See above, No. 19.]

2. An Egyptian priest, of Mendes, who wrote on the ancient history of Egypt (*τὰ Αἰγυπτίων ἀνέκαθεν ἱστορῶν*, Syncell, p. 64). He related the acts of the Egyptian kings in three books, as we learn from Clemens Alexandrinus (*Strom.* i. p. 138), who immediately before quotes from Ptolemy *ἐν τοῖς χρόνοις*, by which it appears doubtful whether we are to understand another distinct work, or a set of chronological tables connected with his great work on Egyptian history. Tatian also (*adv. Graec.* 59) mentions him as a distinguished chronologer, and presently afterwards refers to his *χρόνοι*. A scholiast on Homer also quotes from Ptolemy, *ἐν τῷ πρώτῳ χρόνῳ* (*Schol. Buttm. in Od.* iv. 228). He is also referred to by Justin (*Exhort. ad Graec.* p. 10), Eusebius (*Praep. Evang.* x. 12), Tertullian (*Apol.* 19), and Cyril (*c. Julian.* i. p. 15).

He probably lived under the first Roman emperors ; for, since his work on Egypt was quoted by Apion (Clem. Alex. *l. c.*), it could not have been written later than the time of Tiberius ; and, on the other hand, the absence of any allusion to it in Strabo, or any earlier writer, affords some presumption that it could not have been written earlier than the time of Augustus. This conclusion would become certain, if we were to adopt the opinion of Meursius and Vossius, that this Ptolemy was the author of a work upon King Herod, which is quoted by Ammonius (*de Verb. Diff. s. v. Ἰδουμαῖοι*) ; but it is at least as probable that the author there cited is Ptolemy of Ascalon, of whose authority Ammonius makes use in other articles. (Vossius, *de Hist. Graec.* pp. 225, 226, ed. Westermann ; Fabric. *Bibl. Graec.* vol. v. p. 296.)

II. PHILOSOPHERS AND SOPHISTS. 3, 4. Of Alexandria, two disciples of Epicurus, of whom the only further information we possess is, that they were distinguished as *ὁ μέλας* and *ὁ λευκός* (Diog. Laërt. x. 25).

5. Of Cyrene, a sceptic, was the disciple of Eubulus, the disciple of Euphranor, the disciple of Timon. Diogenes tells us, that Timon had no successor until his school was restored by Ptolemy (ix. 115, 116).

6. Of Naucratis, a sophist, surnamed Marathon, was a hearer of Herodes Atticus, but an imitator of Polemon ; and an opponent of Heracleides Lycius. The particulars of his life, which are not of sufficient importance to be mentioned here, may be read in Philostratus. (*Vit. Sophist.* ii. pp. 591, &c. 608).

7. A sophist and Peripatetic philosopher, of the beginning of the third century of our era, whom Longinus mentions that he had seen in his youth. We also learn from Longinus that Ptolemy left no writings except poems and declamations. (*Praef. ad Lib. περὶ τέλους, ap.* Porphyr. *Vit. Plotin.* p. 127 ; comp. Harless, *ad Fabric. Bibl. Graec.* vol. iii. p. 504, n. *rr.*)

8. A Platonic philosopher, of whom nothing is known, except that he lived before Proclus, who quotes him in his work on the Timaeus of Plato (i. p. 7, b).

III. GRAMMARIANS. 9. Of Alexandria, surnamed Pindarion, was the son of Oroandrus, and the disciple of Aristarchus (Suid. *s. v.*). Suidas mentions the following as his works : — *Ὁμηρικῶν ὑποδειγμάτων βιβλία γ', περὶ τοῦ Ὁμηρικοῦ χαρακτῆρος, πρὸς Νεοθαλίδην περὶ λέξεως, περὶ τοῦ παρ Ὁμήρῳ Οὔτιδος, περὶ Ἀστεροπαίου τοῦ παρ' Ὁμήρῳ μνημονευομένου*, and others. (Fabric. *Bibl. Graec.* vol. i. p. 520, vol. vi. p. 378).

10. Another disciple of Aristarchus, on account of his close adherence to whom he was called *Ἐπίθετος* or *Ἐπιθέτης*. He was also a hearer of the grammarian Hellanicus. He wrote upon the *Wounds* mentioned by Homer (*περὶ τῶν παρ' Ὁμήρῳ πληγῶν*), and a Commentary on the Odyssey (Suid. *s. v.* ; Fabric. *Bibl. Graec. ll. cc.*).

11. The father of the grammarian Aristonicus, was himself also a grammarian. Both father and son were distinguished as teachers at Rome. The following were his works : — *τὰ ὁμοίως εἰρημένα τοῖς τραγικοῖς, εἰς Ὅμηρον βιβλία ν', τὰ παρὰ τῷ ποιητῇ ξένως ἱστορημένα, τὰ περὶ Μουσῶν καὶ Νηρηίδων* (Suid. *s. v.* ; Fabric. *ll. cc.*).

12. Of Ascalon, taught at Rome. His works were, *προσῳδία Ὁμηρική, περὶ Ἑλληνισμοῦ ἤτοι ὀρθοεπίας βιβλία ιε', περὶ μέτρων, περὶ τῆς ἐν Ὀδυσσείᾳ Ἀριστάρχου διορθώσεως, περὶ διαφορᾶς λέξεων*, and other grammatical works. The most important of these works was that *περὶ διαφορᾶς λέξεων*, which formed the foundation of the similar work of Ammonius. It is still extant, and it is printed in the *Bibliotheca Graeca* of Fabricius (vol. vi. pp. 156—163, comp. vol. i. p. 52).

13. Of Alexandria, surnamed Chennus, flourished under Trajan and Hadrian. His works were, *περὶ παραδόξου ἱστορίας* ; an historical drama, entitled *Σφίγξ* ; an epic poem, in twenty-four rhapsodies, entitled *Ἀνθόμηρος*, and some others. (Suid. *s. v.*) We still possess in the *Bibliotheca* of Photius (Cod. 190) an epitome of the work of Ptolemy, *περὶ τῆς εἰς πολυμαθίαν καινῆς ἱστορίας*, in seven books, which there can be little doubt is the same work as that which Suidas mentions by the title *περὶ παραδόξου ἱστορίας*. Photius commends the work as containing in a small space information which a whole life might be spent in collecting from other books ; but he adds, that it contains many things which are marvellous and absurd, and badly put together. It is in fact a farrago of the most heterogeneous materials. It is addressed to a certain learned lady named Tertulla.

Suidas and Photius speak of Ptolemy as *ὁ Ἡφαιστίωνος*, which is naturally interpreted the *son* of Hephaestion ; but there is some doubt whether it ought not rather to be understood as meaning the *father* or *teacher* of Hephaestion (see Ionsius, *de Script. Hist. Philos.* i. 2. § 5, and Villoison, *Proleg. ad Apollon. Lex. Hom.* p. iv.). Tzetzes calls him Ptolemy Hephaestion.

Suidas mentions a Ptolemy of Cythera, an epic poet, who wrote a poem about the virtues of the plant called *psalacantha;* but this statement is perhaps the result of some confusion, since the work of Ptolemy Chennus contains various marvellous statements respecting that very plant.

The work of Ptolemy has been edited, with commentaries, by And. Schottus and Dav. Hoeschelius in Gale's *Historiae Poeticae Scriptores*, p. 303, &c. Paris, 1675, 8vo., with a dissertation upon Ptolemy; by L. H. Teucher, with Conon and Parthenius, Lips. 1794, 8vo.; and by Westermann, in his *Mythographi*, p. 182, &c. Brunsv. 1843, 8vo. (Vossius, *de Hist. Graec.* p. 256, ed. Westermann; Fabric. *Bibl. Graec.* vol. v. pp. 295, 296, vol. vi. pp. 377, 378).

13. A heretic, of the sect of the Valentinians (Iren. *adv. Haeres.* Praef.). His *Letter to Flora* is preserved by Epiphanius (xxx. 7), and printed in Grabe's *Spicilegium Patrum* (Dodwell, *Dissert. ad Iren.* pp. 318, foll.; Fabric. *Bibl. Graec.* vol. v. p. 296). [P. S.]

PTOLEMAEUS (Πτολεμαῖος), a surgeon, one of whose medical formulae is quoted by Celsus (*De Med.* vi. 7. 2, p. 126), and who must, therefore, have lived in or before the first century after Christ. He is perhaps the same person whose opinion on the cause of dropsy is quoted by Caelius Aurelianus (*De Morb. Chron.* iii. 8. p. 479), and who is called by him a follower of Erasistratus. Perhaps also he is the physician whose medical formulae are quoted by Asclepiades Pharmacion (ap. Galen. *De Compos. Medicam. sec. Loc.* ii. 2, vol. xii. p. 584; see also *ibid.* iv. 7. p. 789, *De Compos. Medicam. sec. Gen.* v. 14, vol. xiii. pp. 849, 853.) [W. A. G.]

PTOLEMAEUS (Πτολεμαῖος) of ALORUS, regent, or according to some authors king of Macedonia. The circumstances connected with his elevation, and the revolutions in which he took part, are very variously related. Diodorus (xv. 71) calls him a son of Amyntas II.; but this seems to be certainly a mistake, and Dexippus (*ap. Syncell.* p. 263, b.) says that he was a stranger to the royal family. During the short reign of Alexander II., the eldest son of Amyntas, we find Ptolemy engaged in war with that prince, and apparently disputing the throne with him. Their differences were terminated for a time by the intervention of Pelopidas, but the reconciliation was a hollow one, and Ptolemy soon took an opportunity to remove the young king by assassination, B. C. 367. (Plut. *Pelop.* 26, 27; Diod. xv. 71; Marsyas *ap. Athen.* xiv. p. 629, d.) It seems probable that this murder was perpetrated with the connivance, if not at the instigation, of the queen-mother Eurydice [EURYDICE, No. 1.]; and Ptolemy in consequence obtained possession of the supreme power without opposition. But the appearance of a new pretender to the throne, Pausanias, soon reduced him to great difficulties, from which he was rescued by the intervention of the Athenian general Iphicrates, who established the brother of Alexander, Perdiccas III., upon the throne, while Ptolemy exercised the virtual sovereignty under the name of regent. (Aesch. *de F. Leg.* pp. 31, 32; Corn. Nep. *Iphicr.* 3.) It was probably after this that the partisans of the late king invoked the assistance of Pelopidas, who invaded Macedonia with a mercenary force, but was met by Ptolemy, who disarmed his resentment by protestations of submission, and obtained the confirmation of his authority as regent, giving hostages for his friendly disposition towards the Thebans. (Plut. *Pelop.* 27.) To this new alliance it may be ascribed that Ptolemy abandoned his friendly relations with the Athenians, notwithstanding the benefits he had received from Iphicrates. (Aesch. *l. c.* p. 32.) He continued to administer the sovereign power for a period of three years, when he was, in his turn, assassinated by the young king Perdiccas III., B. C. 364. (Diod. xv. 77.) Diodorus gives Ptolemy the title of king, and his name is included by the chronographers among the Macedonian kings (Dexippus *ap. Syncell. l. c.;* Euseb. Arm. pp. 153, 154), but it seems more probable that he assumed the regal authority without its designation. (Compare, in regard to the above facts, Thirlwall's *Greece*, vol. v. p. 162—165; Flathe, *Gesch. Macedoniens*, vol. i. p. 38—40; and Abel, *Makedonien vor König Philipp.* p. 217—223.) [E. H. B.]

PTOLEMAEUS (Πτολεμαῖος), surnamed APION (Ἀπίων) king of Cyrene, was an illegitimate son of Ptolemy Physcon, king of Egypt, by his mistress Eirene. His father left him by his will the kingdom of the Cyrenaïca, to which he appears to have succeeded without opposition, on the death of Physcon, B. C. 117. We know nothing of the events of his reign, but at his death in B. C. 96, he bequeathed his kingdom by his will to the Roman people. The senate, however, refused to accept the legacy, and declared the cities of the Cyrenaïca free. They were not reduced to the condition of a province till near thirty years afterwards; a circumstance which has given rise to much confusion, some of the later Roman writers having considered this latter date to be that of the death of Apion, and the accompanying bequest. Hence Sextus Rufus, Ammianus, and Hieronymus were led to suppose that there were two kings of the name of Apion, an error in which they have been followed by Scaliger, Freinshemius, and other modern writers. The subject has been satisfactorily examined by Valesius in his notes to Ammianus, and by Clinton. (Justin. xxxix. 5; Liv. *Epit.* lxx.; Jul. Obsequens, c. 109; Eutrop. vi. 11; Sex. Ruf. c. 13; Amm. Marc. xxii. 16. § 24; and Vales. *ad loc.;* Hieronym. *in Euseb. Chron.* Ol. 171. 1, and Ol. 178. 3; Clinton, *F. H.* vol. iii. p. 389, note.) [E. H. B.]

PTOLEMAEUS (Πτολεμαῖος), surnamed CERAUNUS, king of Macedonia, was the son of Ptolemy I. king of Egypt, by his second wife Eurydice. The period of his birth is not mentioned; but if Droysen is right in assigning the marriage of Eurydice with Ptolemy to the year B. C. 321 (see *Hellenism.* vol. i. p. 154), their son cannot have been born till B. C. 320. He must, at all events, have been above thirty years old in B. C. 285, when the aged king of Egypt came to the resolution of setting aside his claim to the throne, and appointing his younger son, Ptolemy Philadelphus, his successor. (Appian. *Syr.* 62; Justin. xvi. 2.) To this step we are told that the old king was led not only by his warm attachment to his wife Berenice and her son Philadelphus, but by apprehensions of the violent and passionate character of his eldest son, which subsequent events proved to be but too well founded. Ptolemy Ceraunus quitted the court of Egypt in disgust, and repaired to that of Lysimachus, where his sister Lysandra was married to Agathocles, the heir to the Thracian crown. On the other hand,

Arsinoë, the sister of Ptolemy Philadelphus, was the wife of Lysimachus himself, and exercised great influence over the mind of the old king. But instead of this being employed against her half-brother Ceraunus, she appears soon to have made common cause with him; and he not only assisted her in her intrigues against Agathocles, but is even said to have assassinated that unhappy prince with his own hand. (Memnon. c. 8; Justin. xvii. 1.) The conduct of Ptolemy in the war that followed between Lysimachus and Seleucus is differently reported: Pausanias (i. 16. § 2) represents him as quitting the court of Lysimachus, and taking refuge with his rival, while Memnon (c. 12) states, with more probability, that he adhered to Lysimachus to the last, but after his death made his peace with Seleucus. It is certain, however, that he was received by the latter in the most friendly manner, and treated with all the distinction due to his royal birth. Seleucus, we are told, even held out hopes to him of establishing him on the throne of Egypt, when Ptolemy, probably deeming the crown of Macedonia to be more easily within his grasp, basely assassinated his new patron at Lysimachia, B. C. 280, and immediately assumed the diadem himself. (Appian. *Syr.* 62; Memnon. c. 12; Justin. xvii. 2; Paus. i. 16. § 2; Euseb. Arm. p. 157.)

His authority appears to have been acknowledged without opposition by the army, and this enabled him to make himself master, with little difficulty, of the European dominions of Lysimachus. Antiochus, the son of Seleucus, was sufficiently occupied with maintaining his Asiatic and hereditary possessions, and Ptolemy Philadelphus was well contented to see his half-brother established on another throne, which led him to abandon all projects concerning that of Egypt. The usurper had the address to gain over Pyrrhus king of Epeirus, who might have proved his most dangerous rival, by a promise of assisting him with an auxiliary force in his expedition to Italy. Thus his only remaining opponent was Antigonus, the son of Demetrius, who now attempted to recover the throne of his father, and for him Ptolemy was more than a match. His fleet, supported by an auxiliary squadron of the Heracleans, totally defeated that of Antigonus, and compelled the latter to withdraw into Boeotia, while Ptolemy established himself, without farther opposition, on the throne of Macedonia. (Memnon. c. 13; Justin. xvii. 2, xxiv. 1.)

He was now able to fortify himself in his new position by a treaty with Antiochus, who acknowledged him as sovereign of Macedonia. But his jealousy and apprehensions were still excited by Arsinoë, the widow of Lysimachus, who had taken refuge at Cassandreia with her two sons, Lysimachus and Philip; and he endeavoured to decoy them into his power by offering to marry Arsinoë, and share the kingdom with her children. The queen, notwithstanding her previous experience of his character, gave credit to his oaths and protestations and received him at Cassandreia, but Ptolemy took the opportunity, during the nuptial festivities, to seize on the fortress, and immediately caused the two young princes to be assassinated. (Justin. xxiv. 1—3.) Their elder brother Ptolemy had, it appears, made his escape, and taken refuge with Monunius, king of the Dardanians, who for a time espoused his cause, and waged war, though without effect, against the Macedonian king. (Trog. Pomp. Prol. xxiv.)

Ptolemy, however, was not destined long to enjoy the throne which he had obtained by so many crimes. Before the close of the year which had witnessed the death of Seleucus, he was alarmed by the approach of a new and formidable enemy, the Gauls, who now, for the first time, appeared on the frontiers of Macedonia. Their chief, Belgius, sent overtures for a treaty to Ptolemy, but the Macedonian king haughtily refused them, and rejecting the proffered assistance of Monunius, hastened to meet and give battle to the barbarian host. The result was most disastrous; the Macedonian army was totally routed, and the king, having been thrown from the elephant on which he was riding, fell alive into the hands of the enemy, by whom he was put to death in the most barbarous manner, and his head carried about on the point of a spear, in token of victory. (Justin. xxiv. 3—5; Paus. x. 19. § 7; Memnon. c. 14; Diod. xxii. Exc. Hoeschel. p. 495, Exc. Vales. p. 592; Dexippus *ap. Syncell.* p. 266; Polyb. ix. 35. § 4.)

Concerning the chronology of these events, see Clinton (*F. H.* vol. ii. pp. 237, 238). It seems certain that the death of Ptolemy must have taken place before the end of B. C. 280, and that the period of seventeen months assigned to his reign by Dexippus (*l. c.*) must be reckoned from the death of Lysimachus, and not from that of Seleucus. [E. H. B.]

PTOLEMAEUS (Πτολεμαῖος), tetrarch of CHALCIS in Syria, the son of Mennaeus. He appears to have held the cities of Heliopolis and Chalcis as well as the mountain district of Ituraea, from whence he was in the habit of infesting Damascus and the more wealthy parts of Coele-Syria with predatory incursions. These Alexandra, queen of Judaea, endeavoured to repress by sending against him her son Aristobulus with an army, but without much success. Subsequently, when Pompey came into Syria, B. C. 64, Ptolemy was summoned to answer for his misdeeds, but was able to purchase impunity from the conqueror with a sum of a thousand talents. In B. C. 49, when Alexander, the son of Aristobulus, was put to death at Antioch by the partisans of Pompey, Ptolemy afforded shelter and protection to the brothers and sisters of the deceased prince, and his son Philippion at first married one of the fugitive princesses, Alexandra: but, afterwards, Ptolemy becoming enamoured of her himself, put Philippion to death, and made Alexandra his own wife.

After the battle of Pharsalia Ptolemy was confirmed by Caesar in the possession of his dominions, over which he continued to rule till his death in B. C. 40, when he was succeeded by his son Lysanias. The only occasion on which we meet with his name during this interval is in B. C. 42, when he united with Marion, prince of Tyre, in an attempt to restore Antigonus, the son of Aristobulus, to the throne of Judaea. They were, however, both defeated by Herod. (Strab. xvi. p. 753; Joseph. *Ant.* xiii. 16. § 3, xiv. 3. § 2, 7. § 4, *B. J.* i. 9. § 2, 13. § 1.) We learn from his coins that he assumed the title of tetrarch. (Eckhel, vol. iii. p. 264.) [E. H. B.]

PTOLEMAEUS, CLAU'DIUS (Πτολεμαῖος Κλαύδιος). A few words will be necessary on

the plan we intend to adopt in this article. Ptolemy stands before us in two distinct points of view: as a mathematician and astronomer; and as a geographer. There must of course be a separate treatment of these two characters. As an astronomer, it must be said that the history of the science, for a long train of centuries, presents nothing but comments on his writings: to treat the history of the latter would be so far to write that of astronomy itself. We shall, therefore, confine ourselves to the account of these writings, their principal contents, and the chief points of their bibliographical annals, without reference to commentators, or to the effect of the writings themselves, on the progress of science. And, though obliged to do this by the necessity of selection which our limits impose, we are also of opinion that the plan is otherwise the most advantageous. For, owing to that very close connection of Ptolemy's name with the history of astronomy of which we have spoken, the accessible articles on the subject are so discursive, that the reader may lose sight of the distinction between Ptolemy and his followers. The two other great leaders, Aristotle and Euclid, are precisely in the same predicament.

Of Ptolemy himself we know absolutely nothing but his date, which an astronomer always leaves in his works. He certainly observed in A. D. 139, at Alexandria; and Suidas and others call him *Alexandrinus*. If the canon presently mentioned be genuine (and it is not doubted), he survived Antoninus, and therefore was alive A. D. 161. Old manuscripts of his works call him Pelusiensis and Pheludiensis. But Theodorus, surnamed Meliteniota (Fabric. *Bibl. Graec.* vol. x. p. 411), in the thirteenth century, describes him as of Ptolemais in the Thebaid, called Hermeius. Accordingly, our personal knowledge of one of the most illustrious men that ever lived, both in merits and fame, and who resided and wrote in what might well be called the sister university to Athens, is limited to two accounts of one circumstance, between the uncertainties of which it is impossible to decide, and which give his birth to opposite sides of the Nile. Weidler (*Hist. Astron.* p. 177) cites some description of his personal appearance from an Arabic writer, who does not state his source of information. Some writers call him *king* Ptolemy, probably misled by the name, which is nevertheless known to have been borne by private persons, besides the astronomer. On this, and some other gossip not worth citing, because no way Greek, see Halma's preface, p. lxi. Ptolemy is then, to us, the author of certain works; and appears in the character of promulgator of his own researches, and deliverer and extender of those of Hipparchus. In this last character there is some difficulty about his writings. It is not easy to distinguish him from his illustrious predecessor. It is on this account that we have deferred specific mention of HIPPARCHUS, as an astronomer, to the present article.

The writings of Ptolemy (independently of the work on geography, which will be noted apart) are as follows:—

1. Μεγάλη Σύνταξις τῆς Ἀστρονομίας, as Fabricius has it, and as it is very commonly called: but the Greek, both in Grynoeus and Halma, begins with μαθηματικῆς συντάξεως βιβλίον πρῶτον. But the Tetrabiblus presently mentioned, the work on astrology, is also σύνταξις, in Fabricius μαθηματική σύνταξις: and the heading *Mathematica Syntaxis*, in several places of Schweiger, Hoffmann*, &c., would rather puzzle a beginner. To distinguish the two, the Arabs probably called the greater work μεγάλη, and afterwards μεγίστη: the title *Almagest* is a compound of this last adjective and the Arabic article, and must be considered as the European as well as the Arabic vernacular title. To this name we shall adhere; for though *Syntaxis* be more Greek, yet, as there are two syntaxes of Ptolemy, and others of other writers, we prefer a well-known and widely-spread word, adopted by all middle Latin writers, and clothed with numerous historical associations. It reminds us, too, of those who preserved and communicated the work in question; and but for whose just appreciation it would have probably been lost.

On the manuscripts of the Almagest, see Fabricius (*Bibl. Graec.* vol. v. p. 281) and Halma's preface, p. xlv. &c. Doppelmayer (we copy Halma) says the manuscript used by Grynoeus, the first therefore printed from, was given to the Nuremberg library by Regiomontanus, to whom it was given (probably as a legacy) by Cardinal Bessarion. De Murr could not find this manuscript at Nuremberg, but only that of Theon's commentary, given by Regiomontanus, as described: but Montignot testifies to having caused it to be consulted for his version of the catalogue. Halma somewhat hastily concludes that there are difficulties in the way of supposing this manuscript to have been used: but public libraries do sometimes lose their manuscripts. This Basle edition may count as one manuscript unknown. Halma corrected its text by various others, in the Royal Library at Paris, principally five, as follows:—First, a *Paris* manuscript (No. 2389) nearly perfect, cited by some who have used it as of the sixth century, but pretty certainly not later than the eighth. It bears a presentation inscription to John Lascaris, of the imperial family, who is known to have been sent by Lorenzo di Medicis twice to Constantinople, after its occupation by the Turks, to procure manuscripts. Secondly, a *Florence* manuscript of the twelfth century, marked 2390. Thirdly, a Venice manuscript, marked 313, supposed to be of the eleventh century. Fourthly, two Vatican manuscripts, marked 560 and 184, of about the twelfth century. These Florence, Venice, and Vatican manuscripts were probably returned to their original owners at the peace of 1815. The seizures made by the French in Italy have procured us the only two editions of Euclid and Ptolemy which give various readings.

The first appearance of the Almagest in print is in the epitome left by Regiomontanus, and edited by Grossch and Roemer, Venice, 1496, folio, headed "Epytoma Joannis de monte regio in almagestum Ptolomei." The dedication to Cardinal Bessarion calls it the epitome of Purbach, who commenced it, and his pupil Regiomontanus, who finished it. It is a full epitome, omitting, in parti-

* So far was this appropriation of the word *Syntaxis* carried, that it was applied to various *astrological* works having nothing to do with Ptolemy. Hoffman has two works in his list which he supposes to be English translations of the astrological syntaxis, because they bear as titles "the *Compost* of Phtolomeus." We have one of them; which is a common astrological almanack, having just as much relation to Ptolemy as the current number of Moore, namely, a folly in common with him.

cular, the catalogue of stars. It was reprinted (Lalande) Basle, 1543, folio; Nuremberg, 1550, folio; and, apparently in the same year, another title was put to it (Halma, preface, p. xliii.). The first complete edition is the Latin version of Peter Liechtenstein, "Almagestum Claudii Ptolemei, Pheludiensis Alexandrini...," Venice, 1515, folio (Lalande and Baily). It is scarce, but there is a copy in the Royal Society's library. Baily says that it bears internal marks of having been made from the Arabic (as was indeed generally admitted), and throws great light on the subsequent Greek editions and versions. Next comes the version of George of Trebizond, "Ptolemaei Almagestum, ex Versione Latinâ Georgii Trapezuntii," Venice, 1525, folio. (Fabricius, who is in doubt as to whether it were not 1527, and confounds it with the former version.) From all we can collect, however, no one asserts himself to have *seen* an earlier edition of the version of Trapezuntius than that of Venice, 1528, folio (with a red lily in the title page); and Hoffman sets down none earlier. Its title (from a copy before us) is "Claudii Ptolemaei Pheludiensis Alexandrini Almagestum.... latina donatum lingua ab Georgio Trapezuntio.... anno salutis MDXXVIII. labente." This version is stated in the preface to have been made from the Greek*: the editor was Lucas Gauricus. The nine books of astronomy by the Arab Geber, edited by Peter Apian, Nuremberg, 1534, folio, and often set down as a commentary on, almost an edition of, the Almagest, have no right whatever to either name, as we say from examination. Halma, observing in the epitome of Purbach and Regiomontanus strong marks of Arabic origin, and taking Geber to be in fact Ptolemy, concludes that the epitome was made from Geber, and reproves them for not naming their original. Halma must have taken Geber's work to be actually the Almagest, for, with the above censure, he admits that the two epitomists have caught the meaning and spirit of Ptolemy. It is worth while, therefore, to state, from examination of Geber (whom Halma had not seen), and comparison of it with the epitome in question, that neither is Geber a commentary on the Almagest, nor the epitome formed from Geber.

The first Greek text of the Almagest (as well as that of Euclid) was published by Symon Grynoeus, Basle, 1538, folio: "Κλ. Πτολεμαιου μεγάλης συνταξέως βιβλ. ιγ'...." It is Greek only, and contains the Almagest, and the commentary of Theon [PAPPUS]. Basle, 1541, folio. Jerome Gemusaeus published "... omnia quae extant opera (Geographia excepta)...." This edition contains the *Almagest*, *Tetrabiblon*, *Centiloquium*, and *Inerrantium Stellarum Significationes* of Ptolemy, and the *Hypotyposes* of Proclus. Except as containing the first professed collection of the works, it is not of note. As to its Almagest, it is Trapezuntius as given by Gauricus. The publisher, H. Petrus, seems to have found reason† to know that he had been mistaken in his editor. In 1551 (Basle, folio) he republished it as "... omnia quae extant opera, praeter Geographiam, quam non dissimili forma [double column] nuperrimè ædidimus: summa cura et diligentia castigata ab Erasmo Oswaldo Schrekhenfuchsio...." The contents are the same as in the former edition, with notes added by the new editor. Erasmus Reinbold published the first book only (Gr. Lat. with Scholia), Wittenberg, 1549, 8vo. (Lalande, who gives also 1560), and also 1569 (Halma). S. Gracilis (Legrêle) published the second book in Latin, Paris, 1556, 8vo. (Lal. Halm.). J. B. Porta gave the first book in Latin, with Theon, Naples, 1588, 4to. (Lal.), and the first and second books in the same way, Naples, 1605, 4to. (Lal. Halm.).

From the time of Galileo, at which we are now arrived, we cannot find that any complete version of the Almagest (Greek edition there certainly was none) was published until that of Halma, to which we now come. We shall not attempt to describe the dissertations by Delambre, Ideler, &c., contained in this splendid collection, but shall simply note the contents of the first four volumes: for the rest see THEON. Of the manuscripts we have already spoken. The descriptions are—Paris, 1813, 1816, 1819, 1820, quarto. The first two volumes contain the Almagest, in Greek and French, with the various readings. The third contains the *κανὼν βασιλείων* and the *φάσεις τῶν ἀπλανῶν* of Ptolemy, and the works of GEMINUS. The fourth contains the *ὑποθέσεις τῶν πλανωμένων* and the *ἀρχαὶ καὶ ὑποθέσεις μαθηματικαὶ* of Ptolemy, and the *ὑποτύπωσεις* of Proclus.

The part of the Almagest which really concerns the modern astronomer, as part of the effective records of his science, is the catalogue of stars in the seventh and eighth books. Of this catalogue there have been several distinct editions. The earliest (according to Lalande, not mentioned by Halma) is a Latin version by John Noviomagus, from Trapezuntius, "... Phaenomena stellarum 1022 fixarum ad hanc aetatem reducta...," Cologne, 1537, folio, with forty-eight drawings of the constellations by Albert Durer. The next (Baily) is a Greek edition (stated to be furnished by Halley), at the end of the third of the four volumes of Hudson's "Geographiae veteris Scriptores Graeci minores," Oxford, 1698—1712, 8vo. The next (Halma) is a French version by Montignot, Nancy, 1786, and Strasburg, 1787, 4to., translated into German by Bode, Berlin and Stettin, 1795, 8vo. The last, and by far the best, is that given (in Greek) by the late Francis Baily, in his collection of the catalogues of Ptolemy, Ulugh Beigh, Tycho Brahé, Halley, and Hevelius, which forms volume xiii. of the Memoirs of the Royal Astronomical Society, London, 1843, 4to. This edition of the

* It is a slight matter, but it is difficult to say how small an error is not worth correcting when great names support it. Halma, followed by Baily, says that Trapezuntius got his Greek manuscript from a copy of one in the Vatican, made by order of the abbot Bartolini. But what Gauricus says is "Georg. Trap. magnum hunc Astronomum.... e Graeca in Latinam transtulit linguam. Quem Laurentius Bartolinus.... e Vaticano exemplari.... transcribendum curavit." The *quem* seems to refer to Trapezuntius, who had long been dead: Gauricus explains how he came by a copy. Andrew Trapezuntius, in *his* preface to his father's work (which follows that of Gauricus), though dedicating to the pope, does not hint at the manuscript from the pope's library, nor at any manuscript in particular.

† Mr. Baily, who closely examined all his editions, as will presently be noted, does not even give the name of this one, though to our knowledge it was one of those he tried to make use of.

catalogue is the one which should be cited. It gives the readings of the Florence and Paris manuscripts (from Halma), of the Greek of Grynoeus and Halma, and of the Latin of Liechtenstein and Trapezuntius, with corrections from our present astronomical knowledge very sparingly, and we believe very judiciously, introduced. The astronomer might easily make Ptolemy's catalogue what it ought to have been; the scholar, from criticism alone, would certainly place many stars where it is impossible Ptolemy could have recorded them as being. From frequent conversation with Mr. Baily during the progress of his task, we can confidently say that he had no bias in favour of making his text astronomically correct at the expense of critical evidence; but that he was as fully impressed with the necessity of producing Ptolemy's errors as his truths.

Mr. Baily remarks, as to the catalogue, and the same appears as to other parts of the Almagest, that Halma often gives in the text he has chosen readings different from those of *all* his principal subjects of collation. This means that he has, in a considerable number of cases, either amended his text conjecturally, or preferred the reading of some minor manuscript, without particular mention. This is no great harm, since, as the readings of all his great sources are always given, it amounts to having one more choice from an unnamed quarter. But it is important that the critical reader of the edition should have notice of it; and the more so, inasmuch as the readings are at the end of each volume, without* text-reference from the places in which they occur.

On the preceding summary of the bibliographical history of the Almagest, we shall remark that the reader is not to measure the currency of it by the number of its editions. It was the gold which lay in the Bank, while paper circulated on its authority. All the European books on astronomy were fashioned upon it, and it was only the more learned astronomers who went to the common original. Euclid was actually read, and accordingly, as we have seen, the presses were crowded with editions of the Elements. But Ptolemy, in his own words, was better known by his astrology than by his astronomy. We now come to his other writings, on which we have less to say.

2. Τετράβιβλος σύνταξις, generally called *Tetrabiblon*, or *Quadripartitum de Apotelesmatibus et Judiciis Astrorum.* With this goes another small work, called καρπὸς, or *Fructus Librorum Suorum*, often called *Centiloquium*, from its containing a hundred aphorisms. Both of these works are astrological, and it has been doubted by some whether they be genuine. But the doubt merely arises from the feeling that the contents are unworthy of Ptolemy. The Tetrabiblon itself is, like the Almagest and other writings, dedicated to his brother Syrus: it refers, in the introduction, to another work on the mathematical theory. Both works have been twice printed in Greek, and together; first, by John Camerarius (Gr. Lat.), Nuremberg, 1535, 4to.; secondly, with new Latin version and preface, by Philip Melancthon, Basle, 1553, 8vo. (Fabricius, Hoffmann). Among the Latin editions, over and above those already noted as accompanying editions of the Almagest, Hain mentions two (of both works) of the fifteenth century; one by Ratdolt, Venice, 1484, 4to.; another by Bonetus (with other astrological tracts), Venice, 1493, fol. There is another, translated by Gogava, Louvain, 1548, 4to. (Hoffmann, Lalande); and there is another attached to the collection made by Hervagius (which begins with Julius Firmicus, and ends with Manilius), Basle, 1533, folio; and all except the Firmicus and Manilius seem to have been printed before, Venice, 1519, folio (Lalande). There is mention of two other editions, of Basle and Venice, 1551 and 1597, including both Firmicus and Manilius (Lalande). The *Centiloquium* has been sometimes attributed to Hermes Trismegistus: but this last-named author had a *Centiloquium* of his own, which is printed in the edition just described, and is certainly not in matter the same as Ptolemy's. Fabricius, mentioning the *Centiloquium*, says that Ptolemy *de Electionibus*, appeared (Lat.), Venice, 1509,——. Perhaps this is the same work as the one of the same title, afterwards published as that of the Arab Zahel. The English translation (1701) purporting to be from "Ptolemy's Quadripartite" (Hoffmann), must be from the paraphrase by Proclus, as appears from its title-page containing the name of Leo Allatius, who edited the latter. The usual Latin of the *Centiloquium* is by Jovius Pontanus: whether the *Commentaries* attributed to him, printed, Basle, 1531, 4to. (Lalande), &c., are any thing more than the *version*, we must leave to the professedly astrological bibliographer. It was printed without the *Quadripartitum* several times, as at Cologne, 1544, 8vo.: and this is said to be with the *comment* of Trapezuntius, meaning probably the version. The commentaries or introductions, two in number, attributed to Proclus and Porphyry, were printed (Gr. Lat.) Basle, 1559, folio (Lalande).

3. Κανὼν Βασιλέων. This is a catalogue of Assyrian, Persian, Greek, and Roman sovereigns, with the length of their reigns, several times referred to by Syncellus, and found, with continuation, in Theon. It is considered an undoubted work of Ptolemy. It is a scrap which has been printed by Scaliger, Calvisius (who valued it highly), Petavius and Dodwell; but most formally by Bainbridge (in the work presently cited), and by Halma, as above noticed.

4. Φάσεις ἀπλανῶν ἀστέρων καὶ συναγωγὴ ἐπισημασειῶν, *De Apparentiis et Significationibus inerrantium.* This annual list of sidereal phaenomena has been printed three times in Greek: by Petavius, in his *Uranologion*, Paris, 1630, folio; partially in Fabricius, but deferred by Harless to a supplementary volume which did not appear; and by Halma, as above noticed. There are three other works of the same name or character, which have been attributed to Ptolemy, and all three are given, with the genuine one, by Petavius, as above. Two of them are Roman calendars, not worth notice. The third was published, in Latin, from a Greek manuscript, by Nic. Leonicus, Venice, 1516, 8vo. (Fabricius): and this is reprinted in the collection beginning with Julius Firmicus, above noticed. We have

* If editors will put the various readings at the end of their volumes, instead of at the bottom of the pages, we should wish, when there are more volumes than one, that the readings for one volume should be inserted at the end of another. It would then be practicable to have the text and its variations open before the reader at one and the same moment, which, when two or three instances come close together, is very desirable.

mentioned the versions of the genuine work which are found with those of the Almagest.

5, 6. *De Analemmate* and *Planisphaerium*. These works are obtained from the Arabic. Fabricius, who had not seen them, conjectures that they are the same, which is not correct. The *Analemma* is a collection of graphical processes for facilitating the construction of sun-dials, grounded on what we now call the orthographic projection of the sphere, a perspective in which, mathematically speaking, the eye is at an infinite distance. The *Planisphere* is a description of the stereographic projection, in which the eye is at the pole of the circle on which the sphere is projected. Delambre seems to think, from the former work, that Ptolemy knew the *gnomonic* projection, in which the eye is at the centre of the sphere: but, though he uses some propositions which are closely connected with the theory of that projection, we cannot find any thing which indicates distinct knowledge of it. There is but one edition of the work *De Analemmate*, edited by Commandine, Rome, 1562, 4to. (Lalande says there is a Venetian title of the same date. He also mentions another edition, Rome, 1572, 4to., perhaps an error of copying). Nothing is told about the Arabic original, or the translator. The *Planisphaerium* first appeared in print in the edition of the Geography, Rome (?), 1507, fol. (Hoffmann); next in Valder's collection, entitled "Sphaerae atque Astrorum Coelestium Ratio ....," Basle (? no place is named), 1536, 4to. With this is joined the *Planisphaerium* of Jordanus. There is also an edition of Toulouse, 1544, fol. (Hoffmann). But the best edition is that of Commandine, Venice, 1558, 4to. Lalande says it was reprinted in 1588. Suidas records that Ptolemy wrote *ἅπλωσις ἐπιφανείας σφαίρας*, which is commonly taken to be the work on the planisphere. Both the works are addressed to Syrus.

7. *Περὶ ὑποθέσεων τῶν πλανωμένων*, *De Planetarum Hypothesibus*. This is a brief statement of the principal hypotheses employed in the Almagest (to which it refers in a preliminary address to Syrus) for the explanation of the heavenly motions. Simplicius refers to two books of hypotheses, of which we may suppose this is one. It was first printed (Gr. Lat.) by Bainbridge, with the Sphere of Proclus and the canon above noted, London, 1620, 4to., with a page of Bainbridge's corrections at the end; afterwards by Halma, as already described.

8. *Ἁρμονικῶν βιβλία γ'*. This treatise on the theory of the musical scale was first published (Gr. Lat.) in the collection of Greek musicians, by Gogavinus. Venice, 1562, 4to. (Fabricius). Next by Wallis (Gr. Lat.), Oxford, 1682, 4to., with various readings and copious notes. This last edition was reprinted (with Porphyry's commentary, then first published) in the third volume of Wallis's works, Oxford, 1699, folio.

9. *Περὶ κριτηρίου καὶ ἡγεμονικοῦ*, *De Judicandi Facultate et Animi Principatu*, a metaphysical work, attributed to Ptolemy. It was edited by Bouillaud (Gr. Lat.), Paris, 1663, 4to., and the edition had a new title page (and nothing more) in 1681.

In Lalande we find attributed to Ptolemy, "Regulae Artis Mathematicae" (Gr. Lat.),—1569, 8vo., with explanations by Erasmus Reinhold.

The collection made by Fabricius of the lost works of Ptolemy is as follows:—From Simplicius, *Περὶ μετρησέως μονόβιβλος*, to prove that there can be only three dimensions of space; *Περὶ ῥοπῶν βιβλίον*, mentioned also by Eutocius; *Στοιχεῖα*, *two* books of hypotheses. From Suidas, three books *Μηχανικῶν*. From Heliodorus and Simplicius, *Ὀπτικὴ πραγματεία*. From Tzetzes, *Περιήγησις*; and from Stephen of Byzantium, *Περίπλους*. There have been many modern forgeries in Ptolemy's name, mostly astrological.

It must rest an unsettled question whether the work written by Ptolemy on optics be lost or not. The matter now stands thus: Alhazen, the principal Arab writer on optics, does not mention Ptolemy, nor indeed, any one else. Some passages from Roger Bacon, taken to be opinions passed on a manuscript purporting to be that of Ptolemy, led Montucla to speak highly of Ptolemy as an optical writer. This mention probably led Laplace to examine a Latin version from the Arabic, existing in the Royal Library at Paris, and purporting to be Ptolemy's treatise. The consequence was Laplace's assertion that Ptolemy had given a detailed account of the phenomenon of astronomical refraction. This remark of Laplace led Humboldt to examine the manuscript, and to call the attention of Delambre to it. Delambre accordingly gave a full account of the work in his *Histoire de l'Astronomie Ancienne*, vol. ii. pp. 411—431. The manuscript is headed *Incipit Liber Ptholemaei de Opticis sive Aspectibus translatus ab Ammiraco* [or *Ammirato*] *Eugenio Siculo*. It consists of five books, of which the first is lost and the others somewhat defaced. It is said there is in the Bodleian a manuscript with the whole of five books of a similar title. The first three books left give such a theory of vision as might be expected from a writer who had the work attributed to Euclid in his mind. But the fifth book does actually give an account of refraction, with experimental tables upon glass, water, and air, and an account of the reason and quantity of astronomical refraction, in all respects better than those of Alhazen and Tycho Brahé, or of any one before Cassini. With regard to the genuineness of the book, on the one hand there is its worthiness of Ptolemy on the point of refraction, and the attribution of it to him. On the other hand, there is the absence of allusion, either to the Almagest in the book on optics, or to the subject of refraction in the Almagest. Delambre, who appears convinced of the genuineness, supposes that it was written after the Almagest. But on this supposition, it must be supposed that Ptolemy, who does not unfrequently refer to the Almagest in his other writings, has omitted to do so in this one, and that upon points which are taken from the Almagest, as the assertion that the moon has a colour of its own, seen in eclipses. But what weighs most with us is the account which Delambre gives of the geometry of the author. Ptolemy was in geometry, perspicuous, elegant, profound, and powerful; the author of the optics could not even succeed in being clear on the very points in which Euclid (or another, if it be not Euclid) had been clear before him. Delambre observes, in two passages, "La démonstration de Ptolémée est fort embrouillée; celle d'Euclide est et plus courte et plus claire,".... "Euclide avait prouvé proposition 21 et 22, que les objets paraissent diminués dans les miroirs convexes. On entrevoit que Ptolémée a voulu aussi démontrer les mêmes propositions." Again, the refraction apart,

Delambre remarks of Alhazen that he is "plus riche, plus savant, et plus géométre que Ptolémée." Taking all this with confidence, for Delambre, though severe, was an excellent judge of relative merit, we think the reader of the Almagest will pause before he believes that the man who *had written* this last work (which supposition is absolutely necessary) became a poor geometer, on the authority of one manuscript headed with his name. The subject wants further investigation from such sources as still exist: it is not unlikely that the Arabic original may be found. Were we speaking for Ptolemy, we should urge that a little diminution of his fame as a mathematician would be well compensated by so splendid an addition to his experimental character as the credit of a true theory of refraction. But the question is, how stands the fact? and for our own parts, we cannot but suspend our opinion.

We now come to speak of Ptolemy as an astronomer, and of the contents of the Almagest. And with his name we must couple that of his great predecessor, Hipparchus. The latter was alive at B. C. 150, and the former at A. D. 150, which is of easy remembrance. From the latter labours of Hipparchus to the earlier ones of Ptolemy, it is from 250 to 260 years. Between the two there is nothing to fill the gap: we cannot construct an intermediate school out of the names of Geminus, Poseidonius, Theodosius, Sosigenes, Hyginus, Manilius, Seneca, Menelaus, Cleomedes, &c.: and we have no others. We must, therefore, regard Ptolemy as the first who appreciated Hipparchus, and followed in his steps. This is no small merit in itself.

What Hipparchus did is to be collected mostly from the writings of Ptolemy himself, who has evidently intended that his predecessor should lose no fame in his hands. The historian who has taken most pains to discriminate, and to separate what is due to Hipparchus, is Delambre. If he should be held rather too partial to the predecessor of Ptolemy, those who think so will be obliged to admit that he gives his verdict upon the evidence, and not upon any prepossession gained before trial. He is too much given, it may be, to try an old astronomer by what he has done for *us*, but this does not often disturb his estimate of the *relative* merit of the ancients. And it is no small testimony that an historian so deeply versed in modern practice, so conversant with ancient writings, so niggard of his praise, and so apt to deny it altogether to any thing which has since been surpassed, cannot get through his task without making it evident that Hipparchus has become a chief favourite. The summing up on the merits of the *true father of astronomy*, as the historian calls him, is the best enumeration of his services which we can make, and will save the citation of authorities. The following is translated from the preliminary discourse (which, it is important to remember, means the last part written) of the *Histoire de l'Astronomie Ancienne*.

"Let no one be astonished at the errors of half a degree with which we charge Hipparchus, perhaps with an air of reproach. We must bear in mind that his astrolabe was only an armillary sphere; that its diameter was but moderate, the subdivisions of a degree hardly sensible; and that he had neither telescope, vernier, nor micrometer. What could we do even now, if we were deprived of these helps, if we were ignorant of refraction and of the true altitude of the pole, as to which, even at Alexandria, and in spite of armillary circles of every kind, an error of a quarter of a degree was committed. In our day we dispute about the fraction of a second; in that of Hipparchus they could not answer for the fraction of a degree; they might mistake* by as much as the diameter of the sun or moon. Let us rather turn our attention to the essential services rendered by Hipparchus to astronomy, of which he is the real founder. He is the first who gave and demonstrated the means of solving all triangles, rectilinear and spherical, both. He constructed a table of chords, of which he made the same sort of use as we make of our sines. He made more observations than his predecessors, and understood them better. He established the theory of the sun in such a manner that Ptolemy, 263 years afterwards, found nothing to change for the better. It is true that he was mistaken in the amount of the sun's inequality; but I have shown that this arose from a mistake of half a day in the time of the solstice. He himself admits that his result may be wrong by a quarter of a day; and we may always, without scruple, double the error supposed by any author, without doubting his good faith, but only attributing self-delusion. He determined the first inequality of the moon, and Ptolemy changed nothing in it; he gave the motion of the moon, of her apogee and of her nodes, and Ptolemy's corrections are but slight and of more than doubtful goodness. He had a glimpse (*il a entrevu*) of the second inequality; he made all the observations necessary for a discovery the honour of which was reserved for Ptolemy; a discovery which perhaps he had not time to finish, but for which he had prepared every thing. He showed that all the hypotheses of his predecessors were insufficient to explain the double inequality of the planets; he predicted that nothing would do except the combination of the two hypotheses of the excentric and epicycle. Observations were wanting to him, because these demand intervals of time exceeding the duration of the longest life: he prepared them for his successors. We owe to his catalogue the important knowledge of the retrograde motion of the equinoctial points. We could, it is true, obtain this knowledge from much better observations, made during the last hundred years: but such observations would not give proof that the motion is sensibly uniform for a long succession of centuries; and the observations of Hipparchus, by their number and their antiquity, in spite of the errors which we cannot help finding in them, give us this important confirmation of one of the fundamental points of Astronomy. He was here the first discoverer. He invented the planisphere, or the mode of representing the starry heavens upon a plane, and of producing the solutions of problems of spherical astronomy, in a manner often as exact as, and more commodious than, the use of the globe itself. He is also the father of true geography, by his happy idea of marking the position of spots on

* The reader must not think that Delambre says the diameter of the sun is a degree, or near it. By not answering for the fraction of a degree, he means that they could be sure of no more than the *nearest* degree, which leaves them open to any error under half a degree, which is about the diameter of the sun or moon.

the earth, as was done with the stars, by circles drawn from the pole perpendicularly to the equator, that is, by latitudes and longitudes. His method of eclipses was long the only one by which difference of meridians could be determined ; and it is by the projection of his invention that to this day we construct our maps of the world and our best geographical charts."

We shall now proceed to give a short synopsis of the subjects treated in the Almagest: the reader will find a longer and better one in the second volume of the work of Delambre just cited.

The first book opens with some remarks on theory and practice, on the division of the sciences, and the certainty of mathematical knowledge: this preamble concludes with an announcement of the author's intention to avail himself of his predecessors, to run over all that has been sufficiently explained, and to dwell upon what has not been done completely and well. It then describes as the intention of the work to treat in order: — the relations of the earth and heaven ; the effect of position upon the earth ; the theory of the sun and moon, without which that of the stars cannot be undertaken ; the sphere of the fixed stars, and those of the five stars called *planets*. Arguments are then produced for the spherical form and motion of the heavens, for the sensibly spherical form of the earth, for the earth being in the centre of the heavens, for its being but a point in comparison with the distances of the stars, and its having no motion of translation. Some, it is said, admitting these reasons, nevertheless think that the earth may have a motion of rotation, which causes the (then) only apparent motion of the heavens. Admiring the simplicity of this solution, Ptolemy then gives his reasons why it cannot be. With these, as well as his preceding arguments, our readers are familiar. Two circular celestial motions are then admitted: one which all the stars have in common, another which several of them have of their own. From several expressions here used, various writers have imagined that Ptolemy held the opinion maintained by many of his followers, namely, that the celestial spheres are solid. Delambre inclines to the contrary, and we follow him. It seems to us that, though, as was natural, Ptolemy was led into the phraseology of the solid-orb system, it is only in the convenient mode which is common enough in all systems. When a modern astronomer speaks of the variation of the eccentricity of the moon's orbit as producing a certain effect upon, say her longitude, any one might suppose that this orbit was a solid transparent tube, within which the moon is materially restrained to move. Had it not been for the notion of his successors, no one would have attributed the same to Ptolemy: and if the literal meaning of phrases have weight, Copernicus is at least as much open to a like conclusion as Ptolemy.

Then follows the geometrical exposition of the mode of obtaining a table of chords, and the table itself to half degrees for the whole of the semicircle, with differences for minutes, after the manner of recent modern tables. This morsel of geometry is one of the most beautiful in the Greek writers: some propositions from it are added to many editions of Euclid. Delambre, who thinks as meanly as he can of Ptolemy on all occasions, mentions it with a doubt as to whether it is his own, or collected from his predecessors. In this, as in many other instances, he shows no attempt to judge a mathematical argument by any thing except its result: had it been otherwise, the unity and power of this chapter would have established a strong presumption in favour of its originality. Though Hipparchus constructed chords, it is to be remembered we know nothing of his manner as a mathematician ; nothing, indeed, except some results. The next chapter is on the obliquity of the ecliptic as determined by observation. It is followed by spherical geometry and trigonometry enough for the determination of the connection between the sun's right ascension, declination, and longitude, and for the formation of a table of declinations to each degree of longitude. Delambre says he found both this and the table of chords very exact.

The second book is one of deduction from the general doctrine of the sphere, on the effect of position on the earth, the longest days, the determination of latitude, the points at which the sun is vertical, the equinoctial and solsticial shadows of the gnomon, and other things which change with the spectator's position. Also on the arcs of the ecliptic and equator which pass the horizon simultaneously, with tables for different *climates*, or parallels of latitude having longest days of given durations. This is followed by the consideration of oblique spherical problems, for the purpose of calculating angles made by the ecliptic with the vertical, of which he gives tables.

The third book is on the length of the year, and on the theory of the solar motion. Ptolemy informs us of the manner in which Hipparchus made the discovery of the precession of the equinoxes, by observation of the revolution from one equinox to the same again being somewhat shorter than the actual revolution in the heavens. He discusses the reasons which induced his predecessor to think there was a small inequality in the length of the year, decides that he was wrong, and produces the comparison of his own observations with those of Hipparchus, to show that the latter had the true and constant value (one three-hundredth of a day less than $365\frac{1}{4}$ days). As this is more than six minutes too great, and as the error, in the whole interval between the two, amounted to more than a day and a quarter, Delambre is surprised, and with reason, that Ptolemy should not have detected it. He hints that Ptolemy's observations may have been *calculated* from their required result ; on which we shall presently speak. It must be remembered that Delambre watches every process of Ptolemy with the eye of a lynx, to claim it for Hipparchus, if he can ; and when it is certain that the latter did not attain it, then he might have attained it, or would if he had lived, or at the least it is to be matter of astonishment that he did not.

Ptolemy then begins to explain his mode of applying the celebrated theory of *excentrics*, or revolutions in a circle which has the spectator out of its centre ; of *epicycles*, or circles, the centres of which revolve on other circles, &c. As we cannot here give mathematical explanations, we shall refer the reader to the general notion which he probably has on this subject, to Narrien's *History of Astronomy*, or to Delambre himself. As to the solar theory, it may be sufficient to say that Ptolemy explains the one inequality then known, as Hipparchus did before him, by the supposition that the circle of the sun is an excentric; and that he does not

appear to have added to his predecessor at all, in discovery at least.

On this theory of epicycles, we may say a word once for all. The common notion is that it was a cumbrous and useless apparatus, thrown away by the moderns, and originating in the Ptolemaic, or rather Platonic, notion, that all celestial motions *must* either be circular and uniform motions, or compounded of them. But on the contrary, it was an elegant and most efficient mathematical instrument, which enabled Hipparchus and Ptolemy to represent and predict much better than their predecessors had done; and it was probably at least as good a theory as their instruments and capabilities of observation required or deserved. And many readers will be surprised to hear that the modern astronomer to this day resolves the same motions into epicyclic ones. When the latter expresses a result by series of sines and cosines (especially when the angle is a mean motion or a multiple of it) he uses epicycles; and for one which Ptolemy scribbled on the heavens, to use Milton's phrase, he scribbles twenty. The difference is, that the ancient believed in the necessity of these instruments, the modern only in their convenience; the former used those which do not sufficiently represent actual phenomena, the latter knows how to choose better; the former taking the instruments to be the actual contrivances of nature, was obliged to make one set explain every thing, the latter will adapt one set to latitude, another to longitude, another to distance. Difference enough, no doubt; but not the sort of difference which the common notion supposes.

The fourth and fifth books are on the theory of the moon, and the sixth is on eclipses. As to the moon, Ptolemy explains the first inequality of the moon's motion, which answers to that of the sun, and by virtue of which (to use a mode of expression very common in astronomy, by which a word properly representative of a phenomenon is put for its cause) the motions of the sun and moon are below the average at their greatest distances from the earth, and above it at their least. This inequality was well known, and also the motion of the lunar apogee, as it is called; that is, the gradual change of the position of the point in the heavens at which the moon appears when her distance is greatest. Ptolemy, probably more assisted by records of the observations of Hipparchus than by his own, detected that the single inequality above mentioned was not sufficient, but that the lunar motions, as then known, could not be explained without supposition of another inequality, which has since been named the *evection*. Its effect, at the new and full moon, is to make the effect of the preceding inequality appear different at different times; and it depends not only on the position of the sun and moon, but on that of the moon's apogee. The disentanglement of this inequality, the magnitude of which depends upon three angles, and the adaptation of an epicyclic hypothesis to its explanation, is the greatest triumph of ancient astronomy.

The seventh and eighth books are devoted to the stars. The celebrated catalogue (of which we have before spoken) gives the longitudes and latitudes of 1022 stars, described by their positions in the constellations. It seems not unlikely that in the main this catalogue is really that of Hipparchus, altered to Ptolemy's own time by assuming the value of the precession of the equinoxes given by Hipparchus as the least which could be; some changes having also been made by Ptolemy's own observations. This catalogue is pretty well shown by Delambre (who is mostly successful when he attacks Ptolemy as an *observer*) to represent the heaven of Hipparchus, altered by a wrong precession, better than the heaven of the time at which the catalogue was made. And it is observed that though Ptolemy observed at Alexandria, where certain stars are visible which are not visible at Rhodes (where Hipparchus observed), none of those stars are in Ptolemy's catalogue. But it may also be noticed, on the other hand, that one original mistake (in the equinox) would have the effect of making all the longitudes wrong by the same quantity; and this one mistake might have occurred, whether from observation or calculation, or both, in such a manner as to give the suspicious appearances.

The remainder of the thirteen books are devoted to the planets, on which Hipparchus could do little, except observe, for want of long series of observations. Whatever we may gather from scattered hints, as to something having been done by Hipparchus himself, by Apollonius, or by any others, towards an explanation of the great features of planetary motion, there can be no doubt that the theory presented by Ptolemy is his own.

These are the main points of the Almagest, so far as they are of general interest. Ptolemy appears in it a splendid mathematician, and an (at least) indifferent observer. It seems to us most likely that he knew his own deficiency, and that, as has often happened in similar cases, there was on his mind a consciousness of the superiority of Hipparchus which biassed him to interpret all his own results of observation into agreement with the predecessor from whom he feared, perhaps a great deal more than he knew of, to differ. But nothing can prevent his being placed as a fourth geometer with Euclid, Apollonius, and Archimedes. Delambre has used him, perhaps, harshly; being, certainly in one sense, perhaps in two, an *indifferent* judge of the higher kinds of mathematical merit.

As a literary work, the Almagest is entitled to a praise which is rarely given; and its author has shown abundant proofs of his conscientious fairness and nice sense of honour. It is pretty clear that the writings of Hipparchus had never been public property: the astronomical works which intervene between Hipparchus and Ptolemy are so poor as to make it evident that the spirit of the former had not infused itself into such a number of men as would justify us in saying astronomy had a scientific school of followers. Under these circumstances, it was open to Ptolemy, had it pleased him, most materially to underrate, if not entirely to suppress, the labours of Hipparchus; and without the fear of detection. Instead of this, it is from the former alone that we now chiefly know the latter, who is constantly cited as the authority, and spoken of as the master. Such a spirit, shown by Ptolemy, entitles us to infer that had he really used the catalogue of Hipparchus in the manner hinted at by Delambre, he would have avowed what he had done; still, under the circumstances of agreement noted above, we are not at liberty to reject the suspicion. We imagine, then, that Ptolemy was strongly biassed towards those methods both of observation and interpretation, which

would place him in agreement, or what he took for agreement, with the authority whom in his own mind he could not disbelieve. (Halma and Delambre, *opp. citt.*; Weidler, *Hist. Astron.*; Lalande, *Bibliogr. Astron.*; Hoffman, *Lexic. Bibliogr.*; the editions named, except when otherwise stated; Fabric. *Bibl. Graec.*, &c.) [A. De M.]

THE GEOGRAPHICAL SYSTEM OF PTOLEMY.

The Γεωγραφικὴ Ὑφήγησις of Ptolemy, in eight books, may be regarded as an exhibition of the final state of geographical knowledge among the ancients, in so far as geography is the science of determining the positions of places on the earth's surface; for of the other branch of the science, the description of the objects of interest connected with different countries and places, in which the work of Strabo is so rich, that of Ptolemy contains comparatively nothing. With the exception of the introductory matter in the first book, and the latter part of the work, it is a mere catalogue of the names of places, with their longitudes and latitudes, and with a few incidental references to objects of interest. It is clear that Ptolemy made a diligent use of all the information that he had access to; and the materials thus collected he arranged according to the principles of mathematical geography. His work was the last attempt made by the ancients to form a complete geographical system; it was accepted as the text-book of the science; and it maintained that position during the middle ages, and until the fifteenth century, when the rapid progress of maritime discovery caused it to be superseded.

The treatise of Ptolemy was based on an earlier work by Marinus of Tyre, of which we derive almost our whole knowledge from Ptolemy himself (i. 6, &c.). He tells us that Marinus was a diligent inquirer, and well acquainted with all the facts of the science, which had been collected before his time; but that his system required correction, both as to the method of delineating the sphere on a plane surface, and as to the computation of distances: he also informs us that the data followed by Marinus had been, in many cases, superseded by the more accurate accounts of recent travellers. It is, in fact, as the corrector of those points in the work of Marinus which were erroneous or defective, that Ptolemy introduces himself to his readers; and his discussion of the necessary corrections occupies fifteen chapters of his first book (cc. 6—20). The most important of the errors which he ascribes to Marinus, is that he assigned to the known part of the world too small a length from east to west, and too small a breadth from north to south. He himself has fallen into the opposite error.

Before giving an account of the system of Ptolemy, it is necessary to notice the theory of Brehmer, in his *Entdeckungen im Alterthum*, that the work of Marinus of Tyre was based upon ancient charts and other records of the geographical researches of the Phoenicians. This theory finds now but few defenders. It rests almost entirely on the presumption that the widely extended commerce of the Phoenicians would give birth to various geographical documents, to which Marinus, living at Tyre, would have access. But against this may be set the still stronger presumption, that a scientific Greek writer, whether at Tyre or elsewhere, would avail himself of the rich materials collected by Greek investigators, especially from the time of Alexander; and this presumption is converted into a certainty by the information which Ptolemy gives us respecting the Greek itineraries and peripluses which Marinus had used as authorities. The whole question is thoroughly discussed by Heeren, in his *Commentatio de Fontibus Geographicorum Ptolemaei, Tabularumque iis annexarum*, Gotting. 1827, which is appended to the English translation of his *Ideen* (*Asiatic Nations*, vol. iii. Append. C.). He shows that Brehmer has greatly overrated the geographical knowledge of the Phoenicians, and that his hypothesis is altogether groundless.

In examining the geographical system of Ptolemy, it is convenient to speak separately of its mathematical and historical portions; that is, of his notions respecting the figure of the earth, and the mode of determining positions on its surface, and his knowledge, derived from positive information, of the form and extent of the different countries, and the actual positions and distances of the various places in the then known world.

1. *The Mathematical Geography of Ptolemy.*—Firstly, as to the figure of the earth. Ptolemy assumes, what in his mathematical works he undertakes to prove, that the earth is neither a plane surface, nor fan-shaped, nor quadrangular, nor pyramidal, but spherical. It does not belong to the present subject to follow him through the detail of his proofs.

The mode of laying down positions on the surface of this sphere, by imagining great circles passing through the poles, and called meridians, because it is mid-day at the same time to all places through which each of them passes; and other circles, one of which was the great circle equidistant from the poles (the equinoctial line or the equator), and the other small circles parallel to that one; and the method of fixing the positions of these several circles, by dividing each great circle of the sphere into 360 equal parts (now called *degrees*, but by the Greeks "parts of a great circle"), and imagining a meridian to be drawn through each division of the equator, and a parallel through each division of any meridian;—all this had been settled from the time of Eratosthenes. What we owe to Ptolemy or to Marinus (for it cannot be said with certainty to which) is the introduction of the terms *longitude* (μῆκος) and *latitude* (πλάτος), the former to describe the position of any place with reference to the *length* of the known world, that is, its distance, in degrees, from a fixed meridian, measured along its own parallel; and the latter to describe the position of a place with reference to the *breadth* of the known world, that is, its distance, in degrees, from the equator, measured along its own meridian. Having introduced these terms, Marinus and Ptolemy designated the positions of the places they mentioned, by stating the numbers which represent the longitudes and latitudes of each. The subdivision of the degree adopted by Ptolemy is into twelfths.

Connected with these fixed lines, is the subject of *climates*, by which the ancients understood belts of the earth's surface, divided by lines parallel to the equator, those lines being determined according to the different lengths of the day (the longest day was the standard) at different places, or, which is the same thing, by the different lengths, at different

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places, of the shadow cast by a gnomon of the same altitude at noon of the same day. This system of climates was, in fact, an imperfect development of the more complete system of parallels of latitude. It was, however, retained for convenience of reference. For a further explanation of it, and for an account of the climates of Ptolemy, see the *Dictionary of Antiquities*, art. *Clima*, 2nd ed.

Next, as to the size of the earth. Various attempts had been made, long before the time of Ptolemy, to calculate the circumference of a great circle of the earth by measuring the length of an arc of a meridian, containing a known number of degrees. Thus Eratosthenes, who was the first to attempt any complete computation of this sort from his own observations, assuming Syene and Alexandria to lie under the same meridian*, and to be 5000 stadia apart, and the arc between them to be 1-50th of the circumference of a great circle, obtained 250,000 stadia for the whole circumference, and 694⅔ stadia for the length of a degree; but, in order to make this a convenient whole number, he called it 700 stadia, and so got 252,000 stadia for the circumference of a great circle of the earth (Cleomed. *Cyc. Theor.* i. 8; Ukert, *Geogr. d. Griech. u. Römer*, vol. i. pt. 2, pp. 42—45). The most important of the other computations of this sort were those of Poseidonius, (for he made two,) which were founded on different estimates of the distance between Rhodes and Alexandria: the one gave, like the computation of Eratosthenes, 252,000 stadia for the circumference of a great circle, and 700 stadia for the length of a degree; and the other gave 180,000 stadia for the circumference of a great circle, and 500 stadia for the length of a degree (Cleomed. i. 10; Strab. ii. pp. 86, 93, 95, 125; Ukert, *l. c.* p. 48). The truth lies just between the two; for, taking the Roman mile of 8 stadia as 1-75th of a degree, we have (75 × 8 =) 600 stadia for the length of a degree.†

Ptolemy followed the second computation of Poseidonius, namely, that which made the earth 180,000 stadia in circumference, and the degree 500 stadia in length; but it should be observed that he, as well as all the ancient geographers, speaks of his computation as confessedly only an approximation to the truth. He describes, in bk. i. c. 3, the method of finding, from the direct distance in stadia of two places, even though they be not under the same meridian, the circumference of the whole earth, and conversely. There having been found, by means of an astronomical instrument, two fixed stars distant one degree from each other, the places on the earth were sought to which those stars were in the zenith, and the distance between those places being ascertained, this distance was, of course (excluding errors), the length of a degree of the great circle passing through those places, whether that circle were a meridian or not.

The next point to be determined was the mode of representing the surface of the earth with its meridians of longitude and parallels of latitude, on a sphere, and on a plane surface. This subject is discussed by Ptolemy in the last seven chapters of his first book (18—24), in which he points out the imperfections of the system of delineation adopted by Marinus, and expounds his own. Of the two kinds of delineation, he observes, that on a sphere is the easier to make, as it involves no method of projection, but is a direct representation; but, on the other hand, it is inconvenient to use, as only a small portion of the surface can be seen at once: while the converse is true of a map on a plane surface. The earliest geographers had no guide for their maps but reported distances and general notions of the figures of the masses of land and water. Eratosthenes was the first who called in the aid of astronomy, but he did not attempt any complete projection of the sphere (see ERATOSTHENES, and Ukert, vol. i. pt. 2, pp. 192, 193, and plate ii., in which Ukert attempts a restoration of the map of Eratosthenes). Hipparchus, in his work against Eratosthenes, insisted much more fully on the necessary connection between geography and astronomy, and was the first who attempted to lay down the exact positions of places according to their latitudes and longitudes. In the science of projection, however, he went no further than the method of representing the meridians and parallels by parallel straight lines, the one set intersecting the other at right angles. Other systems of projection were attempted, so that at the time of Marinus there were several methods in use, all of which he rejected, and devised a new system, which is described in the following manner by Ptolemy (i. 20, 24, 25). On account of the importance of the countries round the Mediterranean, he kept as his datum line the old standard line of Eratosthenes and his successors, namely the parallel through Rhodes, or the 36th degree of latitude. He then calculated, from the length of a degree on the equator, the length of a degree on this parallel; taking the former at 500 stadia, he reckoned the latter at 400. Having divided this parallel into degrees, he drew perpendiculars through the points of division for the meridians; and his parallels of latitude were straight lines parallel to that through Rhodes. The result, of course, was, as Ptolemy observes, that the parts of the earth north of the parallel of Rhodes were represented much too long, and those south of that line much too short; and further that, when Marinus came to lay down the positions of places according to their reported distances, those north of the line were too near, and those south of it too far apart, as compared with the surface of his map. Moreover, Ptolemy observes, the projection is an incorrect representation, inasmuch as the parallels of latitude ought to be circular arcs, and not straight lines.

Ptolemy then proceeds to describe his own method, which does not admit of an abridged statement, and cannot be understood without a figure. The reader is therefore referred for it to Ptolemy's own work (i. 24), and to the accounts given by Ukert (*l. c.* pp. 195, &c.), Mannert (vol. i. pp. 127, &c.), and other geographers. All that can be said of it here is that Ptolemy represents the parallels of latitude as arcs of concentric circles (their centre representing the North Pole), the chief of which are those passing through Thule, Rhodes, and Meroë, the Equator, and the one through Prasum. The meridians of longitude are represented by

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* As we are not dealing here with the *facts* of geography, but only with the opinions of the ancient geographers, we do not stay to correct the errors in the data of these computations.

† It will be observed that we recognise no other stadium than the Olympic, of 600 Greek feet, or 1-8th of a Roman mile. The reasons for this are stated in the *Dictionary of Antiquities*, art. *Stadium*.

straight lines which converge, north of the equator, towards the common centre of the arcs which represents the parallels of latitude; and, south of it, towards a corresponding point, representing the South Pole. Having laid down these lines, he proceeds to show how to give to them a curved form, so as to make them a truer representation of the meridians on the globe itself. The portion of the surface of the earth thus delineated is, in length, a whole hemisphere, and, in breadth, the part which lies between 63° of north latitude and $16\frac{3}{12}$° of south latitude.

2. *The Historical or Positive Geography of Ptolemy.*—The limits just mentioned, as those within which Ptolemy's projection of the sphere was contained, were also those which he assigned to the known world. His own account of its extent and divisions is given in the fifth chapter of his seventh book. The boundaries which he there mentions are, on the east, the unknown land adjacent to the eastern nations of Asia, namely, the Sinae and the people of Serica; on the south, the unknown land which encloses the Indian Sea, and that adjacent to the district of Aethiopia called Agisymba, on the south of Libya; on the west, the unknown land which surrounds the Aethiopic gulf of Libya, and the Western Ocean; and on the north, the continuation of the ocean, which surrounds the British islands and the northern parts of Europe, and the unknown land adjacent to the northern regions of Asia, namely Sarmatia, Scythia, and Serica.

He also defines the boundaries by meridians and parallels, as follows. The *southern* limit is the parallel of $16\frac{3}{12}$° S. lat., which passes through a point as far south of the equator, as Meroë is north of it, and which he elsewhere describes as the parallel through Prasum, a promontory of Aethiopia: and the *northern* limit is the parallel of 63° N. lat., which passes through the island of Thule: so that the whole extent from north to south is $79\frac{3}{12}$°, or in round numbers, 80°; that is, as nearly as possible, 40,000 stadia. The *eastern* limit is the meridian which passes through the metropolis of the Sinae, which is $119\frac{1}{2}$° east of Alexandria, or just about eight hours: and the *western* limit is the meridian drawn through the Insulae Fortunatae (the Canaries) which is $60\frac{1}{2}$°, or four hours, west of Alexandria, and therefore 180°, or twelve hours, west of the easternmost meridian. The various lengths of the earth, in itinerary measure, he reckons at 90,000 stadia along the equator (500 stadia to a degree), 40,000 stadia along the northernmost parallel ($222\frac{2}{9}$ stadia to a degree), and 72,000 stadia along the parallel through Rhodes (400 stadia to a degree), along which parallel most of the measurements had been reckoned.

In comparing these computations with the actual distances, it is not necessary to determine the true position of such doubtful localities as Thule and the metropolis of the Sinae; for there are many other indications in Ptolemy's work, from which we can ascertain nearly enough what limits he intends. We cannot be far wrong in placing his northern boundary at about the parallel of the Zetland Isles, and his eastern boundary at about the eastern coast of Cochin China, in fact just at the meridian of 110° E. long. (from Greenwich), or perhaps at the opposite side of the Chinese Sea, namely, at the Philippine Islands at the meridian of 120°. It will then be seen that he is not far wrong in his dimensions from north to south; a circumstance natural enough, since the methods of taking latitudes with tolerable precision had long been known, and he was very careful to avail himself of every recorded observation which he could discover. But his longitudes are very wide of the truth, his length of the known world, from east to west, being much too great. The westernmost of the Canaries is in a little more than 18° W. long., so that Ptolemy's easternmost meridian (which, as just stated, is in 110° or 120° E. long.) ought to have been that of 128° or 138°, or in round numbers 130° or 140°, instead of 180°; a difference of 50° or 40°, that is, from 1-7th to 1-9th of the earth's circumference.

It is well worthy, however, of remark in passing, that the modern world owes much to this error; for it tended to encourage that belief in the practicability of a western passage to the Indies, which occasioned the discovery of America by Columbus.

There has been much speculation and discussion as to the cause of Ptolemy's great error in this matter; but, after making due allowance for the uncertainties attending the computations of distance on which he proceeded, it seems to us that the chief cause of the error is to be found in the fact already stated, that he took the length of a degree exactly one sixth too small, namely, 500 stadia instead of 600. As we have already stated, on his own authority, he was extremely careful to make use of every trustworthy observation of latitude and longitude which he could find; but he himself complains of the paucity of such observations; and it is manifest that those of longitude must have been fewer and less accurate than those of latitude, both for other reasons, and chiefly on account of the greater difficulty of taking them. He had, therefore, to depend for his longitudes chiefly on the process of turning into degrees the distances computed in stadia; and hence, supposing the distances to be tolerably correct, his error as to the longitudes followed inevitably from the error in his scale. Taking Ptolemy's own computation in stadia, and turning it into degrees of 600 stadia each, we get the following results. The length of the known world, measured along the equator, is 90,000 stadia; and hence its length in degrees is $\frac{90,000}{600} = 150°$; the error being thus reduced from 50° or 40° to 20° or 10°. But a still fairer method is to take the measurement along the parallel of Rhodes, namely 72,000 stadia. Now the true length of a degree of latitude in that parallel is about $47' = \frac{47}{60}$ of a degree of a great circle $= \frac{47}{60} \times 600$ stadia $= 470$ stadia, instead of 400; and the 72,000 stadia give a little over 153 degrees, a result almost identical with the former. The remaining error of 20° at the most, or 10° at the least, is, we think, sufficiently accounted for by the errors in the itinerary measures, which experience shows to be almost always on the side of making distances too great, and which, in this case, would of course go on increasing, the further the process was continued eastward. Of this source of error Ptolemy was himself aware; and accordingly he tells us that, among the various computations of a distance, he always chose the least; but, for the reason just stated, that least one was probably still too great.

The method pursued by Ptolemy in laying down the actual positions of places has already been incidentally mentioned in the foregoing discussion. He fixed as many positions as possible by their

longitudes and latitudes, and from these positions he determined the others by converting their distances in stadia into degrees. For further details the reader is referred to his own work.

His general ideas of the form of the known world were in some points more correct, in others less so, than those of Strabo. The elongation of the whole of course led to a corresponding distortion of the shapes of the several countries. He knew the southern part of the Baltic, but was not aware of its being an inland sea. He makes the Palus Maeotis far too large and extends it far too much to the north. The Caspian he correctly makes an inland sea (instead of a gulf of the Northern Ocean), but he errs greatly as to its size and form, making its length from E. to W. more than twice that from N. to S. In the southern and south-eastern parts of Asia, he altogether fails to represent the projection of Hindostan, while, on the other hand, he gives to Ceylon (Taprobane) more than four times its proper dimensions, probably through confounding it with the mainland of India itself, and brings down the southern part of it below the equator. He shows an acquaintance with the Malay peninsula (his Aurea Chersonesus) and the coast of Cochin China; but, probably through mistaking the eastern Archipelago for continuous land, he brings round the land which encloses his Sinus Magnus and the gulf of the Sinae (probably either the gulf of Siam and the Chinese Sea, or both confounded together) so as to make it enclose the whole of the Indian Ocean on the south. At the opposite extremity of the known world, his idea of the western coast of Africa is very erroneous. He makes it trend almost due south from the pillars of Hercules to the Hespera Keras in $8\frac{5}{12}$ N. lat., where a slight bend to the eastward indicates the Gulf of Guinea; but almost immediately afterwards the coast turns again to the S.S.W.; and from the expression already quoted, which Ptolemy uses to describe the boundary of the known world on this side, it would seem as if he believed that the land of Africa extended here considerably to the west. Concerning the interior of Africa he knew considerably more than his predecessors. Several modern geographers have drawn maps to represent the views of Ptolemy; one of the latest and best of which is that of Ukert (*Geogr. d. Griech. u. Römer*, vol. i. pl. 3).

Such are the principal features of Ptolemy's geographical system. It only remains to give a brief outline of the contents of his work, and to mention the principal editions of it. Enough has already been said respecting the first, or introductory book. The next six books and a half (ii.—vii. 4) are occupied with the description of the known world, beginning with the West of Europe, the description of which is contained in book ii.; next comes the East of Europe, in book iii.; then Africa, in book iv.; then Western or Lesser Asia, in book v.; then the Greater Asia, in book vi.; then India, the Chersonesus Aurea, Serica, the Sinae, and Taprobane, in book vii. cc. 1—4. The form in which the description is given is that of lists of places with their longitudes and latitudes, arranged under the heads, first, of the three continents, and then of the several countries and tribes. Prefixed to each section is a brief general description of the boundaries and divisions of the part about to be described; and remarks of a miscellaneous character are interspersed among the lists, to which, however, they bear but a small proportion.

The remaining part of the seventh, and the whole of the eighth book, are occupied with a description of a set of maps of the known world, which is introduced by a remark at the end of the 4th chapter of the 7th book, which clearly proves that Ptolemy's work had originally a set of maps appended to it. In c. 5 he describes the general map of the world. In cc. 6, 7, he takes up the subject of spherical delineation, and describes the armillary sphere, and its connection with the sphere of the earth. In the first two chapters of book viii., he explains the method of dividing the world into maps, and the mode of constructing each map; and he then proceeds (cc. 3—28) to the description of the maps themselves, in number twenty-six, namely, ten of Europe, four of Libya, and twelve of Asia. The 29th chapter contains a list of the maps, and the countries represented in each; and the 30th an account of the lengths and breadths of the portions of the earth contained in the respective maps. These maps are still extant, and an account of them is given under AGATHODAEMON, who was either the original designer of them, under Ptolemy's direction, or the constructor of a new edition of them.

Enough has been already said to show the great value of Ptolemy's work, but its perfect integrity is another question. It is impossible but that a work, which was for twelve or thirteen centuries the text-book in geography, should have suffered corruptions and interpolations; and one writer has contended that the changes made in it during the middle ages were so great, that we can no longer recognise in it the work of Ptolemy (Schlözer, *Nord. Gesch.* in the *Allgem. Welthistorie*, vol. xxxi. pp. 148, 176). Mannert has successfully defended the genuineness of the work, and has shown to what an extent the eighth book may be made the means of detecting the corruptions in the body of the work. (vol. i. p. 174.)

The *Geographia* of Ptolemy was printed in Latin, with the Maps, at Rome, 1462, 1475, 1478, 1482, 1486, 1490, all in folio: of these editions, those of 1482 and 1490 are the best: numerous other Latin editions appeared during the sixteenth century, the most important of which is that by Michael Servetus, Lugd. 1541, folio. The Editio Princeps of the Greek text is that edited by Erasmus, Basil. 1533, 4to.; reprinted at Paris, 1546, 4to. The text of Erasmus was reprinted, but with a new Latin Version, Notes, and Indices, edited by Petrus Montanus, and with the Maps restored by Mercator, Amst. 1605, folio; and a still more valuable edition was brought out by Petrus Bertius, printed by Elzevir, with the maps coloured, and with the addition of the Peutingerian Tables, and other important illustrative matter, Lugd. Bat. 1619, folio; reprinted Antwerp, 1624, folio. The work also forms a part of the edition of Ptolemy's works, undertaken by the Abbé Halmer, but left unfinished at his death, Paris, 1813—1823, 4to.; this edition contains a French translation of the work. For an account of the less important editions, the editions of separate parts, the versions, and the works illustrating Ptolemy's Geography, see Hoffmann, *Lex. Bibliog. Script. Graec.* A useful little edition of the Greek text is contained in three volumes of the Tauchnitz classics, Lips. 1843, 32mo. [P. S.]

PTOLEMAEUS (Πτολεμαῖος), king of CYPRUS, was the younger brother of Ptolemy Auletes, king of Egypt, being like him an illegitimate son of Ptolemy Lathyrus. Notwithstanding this defect of birth he appears to have been acknowledged as king of Cyprus at the same time that his brother Auletes obtained possession of the throne of Egypt, B. C. 80. But he unfortunately neglected the precaution of making interest at Rome to obtain the confirmation of his sovereignty, and had the farther imprudence to give personal offence to P. Clodius, by neglecting to ransom him when he had fallen into the hands of the Cilician pirates (Strab. xiv. p. 684 ; Appian, *B. C.* ii. 23). He paid dearly for his niggardliness on this occasion, for when Clodius became tribune (B. C. 58), he brought forward a law to deprive Ptolemy of his kingdom, and reduce Cyprus to a Roman province. Cato, who was entrusted with the charge of carrying into execution this nefarious decree, sent to Ptolemy, advising him to submit, and offering him his personal safety, with the office of high-priest at Paphos, and a liberal maintenance. But the unhappy king, though he was wholly unprepared for resistance to the Roman power, had the spirit to refuse these offers, and put an end to his own life, B. C. 57. (Strab. *l. c.;* Dion Cass. xxxviii. 30, xxxix. 22 ; Liv. *Epit.* civ. ; Plut. *Cat. Min.* 34—36 ; Appian, *B. C.* ii. 23 ; Vell. Pat. ii. 45 ; Cic. *pro Sext.* 26—28 ; Val. Max. ix. 4, ext. § 1.)

We are told that Ptolemy had disgraced himself by every species of vice (Vell. Pat. *l. c.*), but it appears certain that it was the vast treasures that he possessed, which, by attracting the cupidity of the Romans, became the cause of his destruction, of which his vices were afterwards made the pretext. [E. H. B.]

PTOLEMAEUS, king of CYRENE. [PTOLEMAEUS APION.]

PTOLEMAEUS I. (Πτολεμαῖος), king of EGYPT, surnamed SOTER (the Preserver), but perhaps more commonly known as the son of Lagus. His father was a Macedonian of ignoble birth [LAGUS], but his mother Arsinoë had been a concubine of Philip of Macedon, on which account it seems to have been generally believed that Ptolemy was in reality the offspring of that monarch (Curt. ix. 8. § 22 ; Paus. i. 6. § 2.) This could, indeed, hardly have been the case if Lucian's statement be correct (*Macrob.* 12), that Ptolemy was eighty-four years of age at the time of his death, as in that case he must have been born in B. C. 367, when Philip was not sixteen years old. But the authority of Lucian on this point can hardly outweigh the distinct assertions of other authors as to the existence of such a belief, and we must therefore probably assign his birth to a later period. Whatever truth there may have been in this report, it is certain that Ptolemy early enjoyed a distinction at the Macedonian court to which his father's obscurity would scarcely have entitled him, and we find him mentioned before the death of Philip among the friends and confidential advisers of the young Alexander. The part which he took in promoting the intrigue for the marriage of the prince with the daughter of Pixodarus, king of Caria, gave great offence to Philip, and Ptolemy was banished, together with all the other persons concerned. (Plut. *Alex.* 10 ; Arrian, *Anab.* iii. 6.) On the accession of Alexander, however, B. C. 336, he was immediately recalled from exile, and treated with the utmost distinction. It is remarkable that we do not find him holding any special command, or acting any important part during the first few years of the expedition to Asia, though it is clear that he accompanied the king throughout this period. Indeed, his name is only twice mentioned previous to the year B. C. 330, when he obtained the honourable post of Somatophylax in the place of Demetrius, who had been implicated in the conspiracy of Philotas. (Arr. *ib.* ii. 11, iii. 18, 27.) But from this period we find him continually employed on the most important occasions, and rendering the most valuable services.

In the following campaign (329), after the army had crossed the Oxus, Ptolemy was sent forward with a strong detachment, to apprehend the traitor Bessus, whom he seized and brought before Alexander. Again, in the reduction of the revolted province of Sogdiana, and in the attack on the rock-fortress of Chorienes, he is mentioned as taking a conspicuous part, and commanding one of the chief divisions of the army. (Arr. *Anab.* iii. 29, 30, iv. 16, 21.) But it was especially during the campaigns in India that the services of Ptolemy shone the most conspicuous ; and we find him displaying on numerous occasions all the qualities of an able and judicious general, in command of separate detachments, or of one of the divisions of the main army. In the conquest of the Aspasians and Assacenians, in the reduction of the fortress of Aornos, at the passage of the Hydaspes and the siege of Sangala, as well as in many minor operations, the name of Ptolemy is still among the most prominent. Nor was his personal valour less remarkable than his abilities as a general ; and we find him on one occasion slaying with his own hand the chief of one of the Indian tribes in single combat. Some writers also ascribed to him a share in the glory of saving the life of Alexander among the Malli [LEONNATUS], but it appears from his own testimony, as reported by Arrian and Curtius, that he was absent at the time on a separate command. (Arr. *Anab.* iv. 24, 25, 29, v. 13, 23, 24, vi. 5, 11 ; Curt. viii. 10. § 21, 13. § 18—27, 14. § 15, ix. 5. § 21.)

Numerous evidences occur during the same period of the high favour and personal consideration with which he was regarded by Alexander: we find him constantly in close attendance upon the king's person ; and on occasion of the conspiracy of the pages it was he who, by discovering and revealing their treasonable designs, probably became the means of saving the life of his sovereign (Arr. iv. 8, 13 ; Curt. viii. 1. §§ 45, 48, 6. § 22, ix. 6. § 15 ; Chares ap. Athen. iv. p. 171, c.). According to a marvellous tale related by several writers Alexander was soon after able to return the obligation and save the life of his friend and follower when wounded by a poisoned arrow, by applying a remedy suggested to him in a dream. (Curt. ix. 8. § 22—27 ; Diod. xvii. 103 ; Strab. xv. p. 723 ; Justin. xii. 10 ; Cic. *de Divin.* ii. 66.) During the toilsome march through Gedrosia, Ptolemy once more commanded one of the three principal divisions of the army ; and in the festivities at Susa was honoured with a crown of gold, while he obtained in marriage Artacama, a sister of Barsinë. (Curt. ix. 10. § 6 ; Diod. xvii. 104 ; Arr. *Anab.* vii. 4 ; Plut. *Eum.* 1.) He is again mentioned as accompanying Alexander on his last military

enterprize, the winter campaign against the Cossaeans, B.C. 324. (Arr. *ib.* vii. 15.)

From all these facts it is clear that at the death of Alexander few among his friends and generals occupied so prominent a place as the son of Lagus, and Perdiccas appears to have looked upon him from the first as one of his most formidable rivals. But Ptolemy was too prudent to allow his ambition to lead him into any premature demonstrations of enmity. In the first assembly of the generals he had indeed proposed that the government should be administered by a council of officers; but this suggestion being rejected, he attached himself to the party of Perdiccas during the subsequent transactions. But he was far from losing sight of his own interests. It is said to have been by his advice that the different provinces and satrapies were portioned out among the generals, and he took care to secure for himself in the distribution the important government of Egypt, at once the most wealthy and the most secure from foreign invasion. (Curt. x. 6. §§ 13, 16, 7. § 16; Justin. xiii. 2, 4; Arrian *ap. Phot.* p. 69, a; Dexippus, *ibid.* p. 64, a; Paus. i. 6. § 2.) Thither he appears to have hastened as speedily as possible: and one of his first acts on arriving in his new government was to put to death Cleomenes, who had administered the province under Alexander with the title of receiver-general of tributes, and had been expressly appointed by the council of generals to continue as hyparch under Ptolemy. Cleomenes had amassed vast treasures by extortion and rapine, and his execution thus tended to conciliate the minds of the Egyptians at the same time that it removed out of the way of Ptolemy a partisan of Perdiccas, and put him in possession of this accumulated treasure. (Paus. i. 6. § 3; Arrian, *l. c.*; Dexippus, *l. c.*)

All his efforts were now directed to strengthen himself in his new position: he attached his subjects by the mildness of his rule at the same time that he raised large forces, and concluded a secret league with Antipater against their common enemy, the regent Perdiccas. A still more overt act of disobedience was his persuading Arrhidaeus, who had been entrusted with the funeral of Alexander, to allow his body to be transported to Egypt, instead of conducting it, as originally agreed, to Aegae in Macedonia. (Diod. xviii. 14, 26, 28; Paus. i. 6. § 3; Arrian, *ap. Phot.* p. 70, b.) About the same time (B.C. 322) he took advantage of the civil dissensions at Cyrene to annex that important city and province to his dominions. (Diod. xviii. 21; Arrian, *ap. Phot.* p. 70, a.)

It was not till the beginning of the year B.C. 321 that hostilities actually commenced between Perdiccas and his adversaries. The regent, justly deeming Ptolemy the most formidable of his antagonists, determined to leave Eumenes to make head against his enemies in Asia, while he himself marched against Egypt. The result of his expedition has been already given under PERDICCAS [p. 187]. The personal popularity of Ptolemy with the Macedonian army, which had contributed essentially to his success, secured him a welcome reception by the royal forces immediately after the death of Perdiccas, but he wisely declined the office of regent, which was bestowed, by his advice, on Arrhidaeus and Pithon. In the new arrangements at Triparadeisus, he naturally retained possession of Egypt and Cyrene; and it was probably at this period that he strengthened his union with the new regent Antipater, by marrying his daughter Eurydice. (Droysen, *Hellenism.* vol. i. p. 154.) But the very next year (B.C. 320) we find him venturing on a bold step, in direct contravention of the arrangements then made, by seizing on the important satrapy of Phoenicia and Coele-Syria, which had been assigned to Laomedon, whom he did not scruple to dispossess by force of arms. (Diod. xviii. 39, 43; Appian. *Syr.* 52; Arrian, *ap. Phot.* p. 71, b.) It was probably during this expedition that he made himself master of Jerusalem, by attacking the city on the Sabbath day. (Josephus, *Ant.* xii. 1, *adv. Apion.* i. 22.)

The death of Antipater (B.C. 319) produced a great change in the relative situations of the different leaders, and Ptolemy was now induced to contract an alliance with Cassander and Antigonus against Polysperchon and Eumenes. He at first fitted out a fleet, with which he repaired to the coasts of Cilicia, and commenced operations against Eumenes, who in his turn threatened Phoenicia (Diod. xviii. 62, 73); but the war was eventually drawn off to the upper provinces of Asia, and Ptolemy remained a passive spectator of the contest. At length the decisive victory of Antigonus over Eumenes raised the former to a height of power which rendered him scarcely less formidable to his allies than his enemies, and his treatment of Pithon and Peucestes sufficiently betrayed his ambitious designs. Seleucus, who had himself with difficulty escaped from his hands, fled for refuge to Egypt, and by his representations of the character and projects of Antigonus awakened Ptolemy to a sense of the danger, and induced him to enter into an alliance with Cassander and Lysimachus against their common enemy, B.C. 316. (Id. xix. 56; Paus. i. 6. § 4.)

The next spring (315), after ineffectual attempts at negotiation, Antigonus commenced hostilities by the invasion of Syria, quickly recovered most of the cities in Phoenicia which had fallen under the yoke of Ptolemy, and laid siege to Tyre, the most important of all, and the strength of which for a long time defied all his efforts. While he was engaged in this siege, and in the equipment of a fleet, and his nephew Ptolemy was carrying on the war in Asia Minor with great success, the king of Egypt was undisputed master of the sea, of which he availed himself to establish a footing in Cyprus, where he either gained over or subdued almost all the petty princes among whom the island was divided. At the same time he did not neglect the affairs of Greece, whither he despatched a strong fleet under his admiral Polycleitus, and endeavoured to gain over the Greek cities by idle proclamations of liberty. Polycleitus, on his return, defeated Theodotus, one of Antigonus's admirals, at Aphrodisias in Cilicia, and took his whole fleet. But the next year (314) Tyre at length fell into the hands of Antigonus, who now found himself undisputed master of Syria and Phoenicia, and was, consequently, able to turn his own attention towards Asia Minor, leaving his son Demetrius to protect the newly-acquired provinces. The youth of Demetrius would have induced Ptolemy to attempt their recovery, but his attention was occupied during the year 313 by a revolt in Cyrene, and the defection of several of the princes of Cyprus. The former he succeeded in putting down through the

agency of his general Agis, while he deemed it necessary to repair in person to Cyprus, with a large force, with which he quickly reduced the revolted cities, and placed the whole island under the command of Nicocreon of Salamis, on whose fidelity he had full reliance. After this he laid waste with his fleet the adjoining coasts of the main land, took the towns of Posideum in Syria, and Mallus in Cilicia, and withdrew again to Cyprus before Demetrius, who hastened to oppose him, could arrive on the spot. But the following spring (B. C. 312) he determined, at the instigation of Seleucus, to oppose Demetrius in the field, and invaded Palestine with a large army. He was met by the young general at Gaza, and a pitched battle ensued, in which Ptolemy and Seleucus were completely victorious, and Demetrius was compelled to evacuate Syria, leaving the whole country open to the Egyptian kings, who recovered almost without opposition all the cities of Phoenicia. After this he sent Seleucus at his own request with a small force against Babylon, where that general succeeded in establishing a permanent footing. [SELEUCUS.] Meanwhile, Demetrius partly retrieved his disaster by defeating Ptolemy's general Cilles, and soon after Antigonus himself advanced into Syria, to support his son. Ptolemy gave way before them, and withdrew into Egypt, where he prepared for defence; but Antigonus did not attempt to follow him, and spent his time in operations in Asia. The next year (B. C. 311) hostilities were suspended by a general peace. (Diod. xix. 57—62, 64, 69, 79—86, 90, 93, 105; Plut. *Demetr.* 5, 6; Paus. i. 6. § 5; Justin. xv. 1; Appian, *Syr.* 54.)

Of the motives which led to this treaty we have no information, but the probability is that all parties regarded it as little more than a truce. Ptolemy appears to have been the first to recommence hostilities, and, under pretence that Antigonus had not, pursuant to the treaty, withdrawn his garrisons from the Greek cities in Asia, he sent a fleet to Cilicia under Leonidas, who reduced many towns on the coast, but was again compelled to withdraw by the arrival of Demetrius. The next year (B. C. 309) Ptolemy in person sailed with a large fleet to Lycia, took the important city of Xanthus, as well as Caunus and other places in Caria, and laid siege to Halicarnassus, which was, however, relieved by the sudden arrival of Demetrius. Ptolemy now withdrew to Myndus where he wintered, and the next spring (308) repaired in person to the Peloponnese, where he announced himself as the liberator of Greece, but effected little, beyond the taking possession of the two strongholds of Corinth and Sicyon, which were yielded to him by Cratesipolis; and having placed garrisons in these he returned to Egypt. (Diod. xx. 19, 27, 37; Plut. *Demetr.* 7.) This year was, however, marked by a more important advantage in the recovery of Cyrene, which had for some years past shaken off the Egyptian yoke, but was now, after the death of Ophellas, reduced once more under the subjection of Ptolemy by the arms of his brother Magas. [MAGAS.]

The next season (B. C. 307) Demetrius succeeded in establishing his authority over great part of Greece, and drove Demetrius the Phalerean out of Athens, who took refuge at the court of Egypt. Ptolemy appears to have remained inactive during these events, but it is probable that his military and naval preparations at Cyprus gave umbrage to Antigonus, who in consequence recalled Demetrius from Greece, and determined to make a grand effort to wrest that important island from the hands of his rival. It was occupied by Ptolemy's brother Menelaus with a powerful fleet and army, but he was unable to resist the forces of Demetrius, was defeated, and besieged in the city of Salamis, the capital of the island. Ptolemy himself now hastened to his relief with a fleet of 140 ships, and a sea-fight ensued between him and Demetrius — one of the most memorable in ancient history — which terminated, after an obstinate contest, in the total defeat of the Egyptian fleet. Ptolemy was now compelled to withdraw to Egypt, while his brother Menelaus, with his fleet and army and the whole island of Cyprus, fell into the hands of the conqueror. Antigonus was so much elated by this victory as to assume the title of king, an example which Ptolemy, notwithstanding his defeat, immediately followed, B. C. 306. (Diod. xx. 45—53; Plut. *Demetr.* 15—18; Paus. i. 6. § 6; Justin. xv. 2; Appian, *Syr.* 54.)

But the defeat at Salamis not only entailed upon the Egyptian king the loss of Cyprus, but left his rival for a time the undisputed master of the sea, an advantage of which Antigonus now determined to avail himself to strike a decisive blow against Egypt itself. For this purpose he himself advanced by land through Syria with a powerful army, while Demetrius supported him with his fleet. Ptolemy did not attempt to meet him in the field or oppose him on the frontiers of Egypt, but contented himself with fortifying and guarding the passages of the Nile, as he had done against Perdiccas: a manoeuvre which proved equally successful on the present occasion. The fleet of Demetrius suffered severely from storm, and his efforts to effect a landing in Lower Egypt were frustrated, while Antigonus himself was unable to force the passage of the river: his troops began to suffer from hunger: many of them deserted to Ptolemy, whose emissaries were active with bribes and promises: and the old king at length found himself compelled to abandon the enterprise and retire into Syria. (Diod. xx. 73—76; Plut. *Demetr.* 19; Paus. i. 6. § 6.) Ptolemy was well contented to have escaped from so great a danger, and doubtless occupied in recruiting his forces, but we do not learn that he ventured to resume the offensive. The next year however (B. C. 305), Demetrius having turned his arms against the Rhodians, Ptolemy assisted the latter with repeated supplies both of troops and provisions. So important, indeed, were his succours on this occasion, that when Demetrius had been at length compelled to raise the siege (304), the Rhodians paid divine honours to the Egyptian monarch as their saviour and preserver (Σωτήρ), a title which appears to have been now bestowed upon Ptolemy for the first time. (Diod. xx. 81—88, 96, 98—100; Paus. i. 6. § 6, 8. § 6; Athen. xv. p. 696, f.)

During the next two years the king of Egypt seems to have been a nearly passive spectator of the contest in Greece, though in the course of it Corinth and Sicyon were wrested from his power by Demetrius: but at length in B. C. 302 the arrogant pretensions of Antigonus once more united Ptolemy and Seleucus with Cassander and Lysimachus in a league against their common foe. Still, however, Ptolemy took comparatively little part in the contest, which led to the decisive

battle of Ipsus, and after advancing into Coele-Syria, and making himself master of part of that country and of Phoenicia, he was alarmed by a false report of the victory of Antigonus, and withdrew into Egypt. (Diod. xx. 106, 113; Justin. xv. 2, 4.)

The defeat and death of Antigonus (B. C. 301) altogether altered the relations of the allied monarchs. Seleucus was now become almost as formidable as Antigonus had been, and the possession of Coele-Syria and Phoenicia, which were claimed by Ptolemy as the price of his adhesion to the coalition, and by Seleucus as part of the allotted reward of his victory, was near producing an immediate breach between the two. Seleucus appears to have waived his pretensions for a time, but ultimately obtained possession (in what manner we know not) of the disputed provinces. (Diod. xxi. Exc. Vat. pp. 42, 43; Polyb. v. 67.) Meanwhile, their mutual jealousy led them to form new alliances with the other monarchs; and while Seleucus married Stratonice, the daughter of Demetrius, Ptolemy sought to strengthen his connection with Lysimachus, by giving that monarch his daughter Arsinoë in marriage. At the same time he did not refuse to be reconciled, in appearance at least, to Demetrius, to whom he even gave Ptolemaïs, another of his daughters, for a wife. An alliance was at the same time concluded between them, and Pyrrhus, the fugitive heir to the throne of Epeirus, was placed at the Egyptian court by Demetrius, as a hostage for his fidelity.

The young prince quickly rose to a high place in the favour of Ptolemy, who gave him his step-daughter Antigone in marriage, and conceived the design of raising him up as a rival to Demetrius. His nominal alliance with the latter did not prevent him from furnishing all the support in his power to the Greek cities which were opposed to him, on occasion of the expedition of Demetrius to Greece in B. C. 297: and the following year he took the opportunity to create a formidable diversion by sending Pyrrhus, at the head of a small force, to Epeirus, where the young prince quickly established himself upon the throne. (Plut. *Demetr.* 32, 33, *Pyrrh.* 4, 5; Paus. i. 6. § 8.)

The next year (B. C. 295) he took advantage of Demetrius being still engaged in the affairs of Greece, to recover the important island of Cyprus. This he quickly reduced, with the exception of Salamis, where Phila, the wife of Demetrius, held out for a long time, but her husband's attention being now wholly engrossed by the prospects which had opened to him in Macedonia [DEMETRIUS], he was unable to render her any assistance, and she was ultimately compelled to surrender to Ptolemy. The whole island thus fell into the power of the king, and became from henceforth an integral portion of the Egyptian monarchy. (Plut. *Demetr.* 35, 38.)

It is not till after the lapse of a considerable interval that we again find Ptolemy engaging actively in foreign war. But he could not remain an indifferent spectator of the events which placed his old enemy Demetrius on the throne of Macedonia: and in B. C. 287 we find him once more joining in a league with Lysimachus and Seleucus against the object of their common enmity. The part taken by Ptolemy in the war that followed was, however, limited to the sending a fleet to the Aegaean: and the defeat and captivity of Demetrius soon removed all cause of apprehension. (Plut. *Demetr.* 44, *Pyrrh.* 10, 11; Justin. xvi. 2.) It is probable that the latter years of his reign were devoted almost entirely to the arts of peace, and to promoting the internal prosperity of his dominions. But his advancing age now warned him of the necessity of providing for the succession to his throne.

Ptolemy was at this time the father of three legitimate sons, of whom the two eldest, Ptolemy surnamed Ceraunus, and Meleager, were the offspring of Eurydice, the daughter of Antipater, while the youngest, also named Ptolemy (afterwards surnamed Philadelphus) was the child of his latest and most beloved wife, Berenice. His attachment to Berenice, as well as the favourable opinion he had formed of the character of the young man himself, now led him to conceive the project of bestowing the crown upon the last of these three princes, to the exclusion of his elder brothers. Such a design met with vehement opposition from Demetrius the Phalerian, who now held a high place in the counsels and favour of Ptolemy: but the king, nevertheless, determined to carry it into execution, and even resolved to secure the throne to his favourite son by establishing him on it in his own lifetime. In the year B. C. 285 accordingly, he himself announced to the assembled people of Alexandria that he had ceased to reign, and transferred the sovereign authority to his youngest son, whom he presented to them as their king. His choice was received, we are told, with the utmost favour, and the accession of the new monarch was celebrated with festivities and processions on a scale of unparalleled magnificence, during which the aged monarch himself appeared among the officers and attendants of his son. (Justin. xvi. 2; Athen. v. p. 196, 203.) Nothing occurred to interrupt the harmony which subsisted between them from this time till the death of the elder Ptolemy, which took place about two years after, B. C. 283. His reign is variously estimated at thirty-eight or forty years, according as we include or not these two years which followed his abdication. (Porphyr. *ap. Euseb. Arm.* pp. 113, 114; Joseph. *Ant.* xii. 2.) He was not only honoured by his son with a splendid funeral; but his body was deposited in the magnificent edifice which had been erected as the mausoleum of Alexander; and divine honours were paid to him in common with the great conqueror. (Theocr. *Idyll.* xvii. 16—19; Strab. xvii. p. 794.)

The character of Ptolemy has been generally represented in a very favourable light by historians, and there is no doubt that if we compare him with his contemporary and rival potentates he appears to deserve the praises bestowed upon his mildness and moderation. But it is only with this important qualification that they can be admitted: for there are many evidences, such as the barbarous murder of Nicocles [NICOCLES], and the execution of Ptolemy, the nephew of Antigonus [see above, p. 565, No. 7], that he did not shrink from any measure that he deemed requisite in order to carry out the objects of his ambition. But the long-sighted prudence, by which he seems to have been pre-eminently distinguished among his contemporaries, led him to confine that ambition within more rational bounds than most of his rivals. He appears to have been the only one among the generals of Alexander who foresaw from the first that the empire of that conqueror must in-

evitably be broken up, and who wisely directed his endeavours to secure for himself the possession of an important and valuable portion, instead of wasting his strength in idle attempts to grasp the whole.

But whatever were the faults of Ptolemy as an individual, as a ruler he certainly deserves the highest praise. By his able and vigorous administration he laid the foundations of the wealth and prosperity which Egypt enjoyed for a long period, and which even many successive generations of misrule were afterwards insufficient to destroy. He restored order to the finances of the country, encouraged commerce and industry, and introduced a system of administration which appears to have been well suited to the peculiar state of society which had so long existed in Egypt, and to the religious and social prejudices of the nation. (See on this subject Droysen, *Hellenismus*, vol. ii. pp. 34—52.) Under his fostering care Alexandria quickly rose to the place designed for it by its founder, that of the greatest commercial city of the world. Among other measures for the prosperity of his new capital we find Ptolemy establishing there a numerous colony of Jews, who frequently acted an important part during the reigns of his successors. (Joseph. *Ant.* xii. 1.) With this exception, the policy of the king was mainly directed to the prosperity of his Greek subjects, while the native Egyptians, though no longer subjected to the oppressions they had suffered under former rulers, were kept in comparative obscurity. Nor do we find that the first Ptolemy showed any especial marks of favour to their religion, though to him is ascribed the first introduction of the foreign worship of Serapis, and the foundation of the celebrated temple dedicated to that divinity at Alexandria. (Tac. *Hist.* iv. 84; Plut. *de Isid. et Osirid.* 28.) [SERAPIS.]

Not less eminent or conspicuous were the services rendered by Ptolemy to the advancement of literature and science. In this department indeed it is not always easy to distinguish the portion of credit due to the father from that of his son: but it seems certain that to the elder monarch belongs the merit of having originated those literary institutions which assumed a more definite and regular form, as well as a more prominent place, under his successor. Such appears to have been the case with the two most celebrated of all, the Library and the Museum of Alexandria. (See Droysen, *Hellenism.* vol. ii. p. 43; Geier, *de Ptolemaei Lagidae Vita*, p. 61; Parthey, *Das Alexandrinische Museum*, pp. 36—49; Ritschl. *Die Alexandr. Bibliothek.* pp. 14—16.)

The first suggestion of these important foundations is ascribed by some writers to Demetrius of Phalerus, who spent all the latter years of his life at the court of Ptolemy, and became one of his most confidential friends and advisers. But many other men of literary eminence were also gathered around the Egyptian king: among whom may be especially noticed the great geometer Euclid, the philosophers Stilpo of Megara, Theodorus of Cyrene, and Diodorus surnamed Cronus; as well as the elegiac poet Philetas of Cos, and the grammarian Zenodotus. (Diog. Laërt. ii. 102, 111, 115, v. 37, 78; Plut. *de Exil.* 7, *Apophth. Reg.* p. 189, d; Suid. *s. v.* Φιλητᾶς and Ζηνόδοτος.) To the two last we are told Ptolemy confided the literary education of his son Philadelphus. Many anecdotes sufficiently attest the free intercourse which subsisted between the king and the men of letters by whom he was surrounded, and prove that the easy familiarity of his manners corresponded with his simple and unostentatious habits of life. We also find him maintaining a correspondence with Menander, whom he in vain endeavoured to attract to his court, and sending overtures probably of a similar nature to Theophrastus. (Suid. *s. v.* Μένανδρος; Diog. Laërt. v. 37.) Nor were the fine arts neglected: the rival painters Antiphilus and Apelles both exercised their talents at Alexandria, where some of their most celebrated pictures were produced. (Plin. *H. N.* xxxv. 36; Lucian. *de Calumn.* 2.)

But Ptolemy was not content with the praise of an enlightened patron and friend of literature; he sought for himself also the fame of an author, and composed an historical narrative of the wars of Alexander, which is frequently cited by later writers, and is one of the chief authorities which Arrian made the groundwork of his own history. That author repeatedly praises Ptolemy for the fidelity of his narrative and the absence of all fables and exaggerations, and justly pays the greatest deference to his authority, on account of his personal acquaintance with the events which he relates. No notice of his style has been preserved to us, from which we may probably infer that his work was not so much distinguished in this respect as for its historical value. Arrian expressly tells us that it was composed by him after he was established on the throne of Egypt, and probably during the latter years of his life. (Arr. *Anab.* i. *prooem.* The other passages in which his authority is cited are collected, and all the information relating to his history brought together by Geier, *de Ptolemaei Lagidae Vita et Scriptis*, pp. 72—77; and in his *Scriptores Historiae Alex. Magni*, pp. 1—26. The fragments are also given in the edition of Arrian published by Didot, at Paris, 1846.) It appears also that the letters of Ptolemy to Seleucus were extant at a later period, and were collected by one Dionysodorus, of whom nothing more is known. (Lucian. *Pro Laps. in Salut.* 10.)

Ptolemy had been three times married: 1. to the Persian princess Artacama [see above, p. 581], by whom he appears to have had no children; 2. to Eurydice, the daughter of Antipater, who had borne him three sons—Ptolemy Ceraunus, Meleager, and one whose name is not mentioned (Paus. i. 7. § 1.), and two daughters, Lysandra and Ptolemaïs; 3. to Berenice, who became the mother of Ptolemy Philadelphus as well as of Arsinoë, the wife of Lysimachus. For further information concerning his children by these marriages, see the articles ARSINOE and BERENICE. But besides these, he became the father of a numerous progeny by various concubines, of whom

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the most conspicuous was Thaïs, the celebrated Athenian hetaera. By her he had two sons, named Leontiscus and Lagus, and a daughter, Eirene, who was married to Eunostus, one of the petty princes of Cyprus. (Athen. xiii. p. 576, e.; Paus. i. 6. § 8.) Another son of Ptolemy, named Argaeus, is also mentioned, who was probably illegitimate, but his mother is unknown. (Paus. i. 7. § 1.) [E. H. B.]

PTOLEMAEUS II. (Πτολεμαῖος), king of EGYPT, surnamed PHILADELPHUS, was the son of Ptolemy I. by his wife Berenice. He was born in the island of Cos, whither his mother had accompanied her husband during the naval campaign of B. C. 309. (Theocr. Idyll. xvii. 58; et Schol. *ad loc.*; Callim. *H. ad Del.* 165—190; Droysen, *Hellenism.* vol. i. p. 418.) We have scarcely any information concerning the period of his boyhood or youth, though we learn that he received a careful education; and Philetas, the elegiac poet of Cos, and Zenodotus the grammarian, are mentioned as his literary preceptors (Suid. *s. v.* Φιλητᾶς and Ζηνόδοτος). But it is probable that his own promising character and disposition combined with the partiality of his father for Berenice, to induce the aged monarch to set aside the offspring of his former marriage in favour of Philadelphus. In order to carry this project into execution, and secure the succession to this his favourite son, the king at length resolved to abdicate the sovereign power, and establish Philadelphus (at this time 24 years of age) upon the throne during his own lifetime. The young prince appears to have been personally popular with the Alexandrians, who, we are told, welcomed the announcement with the utmost joy, and the accession of the new monarch (Nov. B. C. 285) was celebrated with festivities and processions of the utmost magnificence. (Justin. xvi. 2; Athen. v. pp. 196—203; Porphyr. ap. Euseb. Arm. p. 113.)

It is probable that the virtual authority of king still remained in the hands of Ptolemy Soter, during the two years that he survived this event; but no attempt was made to disturb his arrangement of the succession. Ptolemy Ceraunus and Meleager quitted Egypt, and Philadelphus found himself at his father's death (B. C. 283) the undisputed master of his wealthy and powerful kingdom. His long reign was marked by few events of a striking character, while his attention was mainly directed to the internal administration of his kingdom, and the patronage of literature and science; his foreign policy was essentially pacific, and the few external wars by which his reign was troubled, were not of a nature to affect deeply the prosperity of his dominions. Unfortunately, our historical information concerning his reign is so scanty, that we have the greatest difficulty in arranging and connecting the few notices that have been transmitted to us. Its tranquillity appears to have been first disturbed by hostilities with his half brother Magas, who had governed Cyrene as viceroy under Ptolemy Soter, but on the death of that monarch threw off the yoke, and asserted his independence. Not content with maintaining himself in the possession of the Cyrenaïca, Magas even attempted to invade Egypt, and had advanced as far as Paraetonium, when he was recalled to his own dominions by a revolt of the Marmaridae. A formidable mutiny among his Gaulish mercenaries prevented Ptolemy from pursuing him (Paus. i. 7. §§ 1, 2; Schol. *ad Callim. H. in Del.* 170—190). Magas, however, subsequently induced Antiochus II., king of Syria, to make common cause with him against the Egyptian monarch, aud himself undertook a second expedition against Egypt, in which he again advanced to the frontier, and took the fortress of Paraetonium; but the efforts of Antiochus were paralysed by the address of Ptolemy, and he was able to effect nothing on the side of Syria. At length the war was terminated by a treaty, which left Magas in undisputed possession of the Cyrenaïca, while his infant daughter Berenice was betrothed to Ptolemy, the son of Philadelphus. (Paus. i. 7. § 3; Polyaen. ii. 28; Justin. xxvi. 3; Droysen, *Hellenism.* vol. ii. pp. 244—250.)

It was probably during the continuance of this war that we find Ptolemy also taking an active part in the affairs of Greece, by sending a fleet under Patroclus to the assistance of the Athenians against Antigonus Gonatas [PATROCLUS]. Nor was he inattentive to the events that were passing in more distant countries. After the defeat of Pyrrhus by the Romans, he had hastened to conclude a treaty with the rising republic, and during the subsequent war between Rome and Carthage, he continued faithful to his new allies, and refused to assist the Carthaginians. (Liv. *Epit.* xiv.; Dion Cass. fr. 146; Zonar. viii. 6; Justin. xviii. 2; Val. Max. iv. 3. § 9; Appian. *Sic.* 1.)

Of the subsequent relations between Egypt and Syria, we know only in general terms that hostilities between them were frequently interrupted or suspended, and as often renewed; but the wars appear to have been marked by no events of a striking character. It must have been towards the close of the reign of Philadelphus that the long protracted contest was terminated by a treaty of peace, by which Ptolemy gave his daughter Berenice in marriage to Antiochus II. The other stipulations of the peace are unknown to us, but it is certain that Phoenicia and Coele-Syria—the never-failing cause of dispute between the two monarchies—remained in the hands of Ptolemy (Hieron. *ad Daniel.* xi. 6; Droysen, vol. ii. p. 316.) In Greece Ptolemy appears to have continued throughout his reign on unfriendly if not directly hostile terms with Macedonia, and lost no opportunity of assisting the party opposed to that power; but it was not until a few years defore his death that the successes of Aratus and the rise of the Achaean league opened out to his policy fresh prospects in that quarter. He hastened to support Aratus with considerable sums of money, and received him in the most friendly manner when he visited Alexandria in person. (Plut. *Arat.* 11, 12.)

But while Ptolemy was thus attentive to the events that were passing among the neighbouring potentates, his chief care was directed to the internal administration of his kingdom, and to the encouragement and extension of its foreign commerce. One of the first measures of his reign was to take effectual steps for clearing Upper Egypt from the robbers and banditti by which it was infested (Theocr. Idyll. xv. 46—49, and Schol. *ad loc.*), and he afterwards carried his arms far into Ethiopia, and established friendly relations with the barbarian tribes of that country. He was also the first to derive from those regions a supply of elephants for war, which had been previously pro-

cured solely from India, and so important did he deem this resource that he founded a city or fortress named Ptolemaïs on the confines of Ethiopia, solely with a view to this object (Agatharchides ap. Phot. p. 441, b, 453, a ; Hieronym. *ad Dan.* xi. 5 ; Plin. *H. N.* vi. 34; Diod. iii. 36). With Ergamenes, the Greek king of Meroë, he appears to have maintained friendly relations. In order to command the important navigation and commerce of the Red Sea, he founded the city of Arsinoë at the head of the gulf (on the site of the modern Suez), and that of Berenice on the coast almost under the tropic. The former he connected with the Nile by renewing and clearing out the canal which had previously been constructed by Necho, while he opened a high road from Berenice to Coptos on the Nile, which continued for ages to be the route by which all the merchandise of India, Arabia, and Aethiopia was conveyed to Alexandria. Not contented with this, we find him sending Satyrus on a voyage of discovery along the western coast of the Red Sea, and founding another city of Berenice as far south as the latitude of Meroë (Strab. xvii. pp. 770, 804, 815 ; Plin. *H. N.* vi. 34 ; Diod. i. 33 ; Droysen, *Hellenism.* vol. ii. p. 735—738 ; Letronne, *Rec. des Inscr.* p. 180—188). It was doubtless also with a view to the extension of his commerce with India that we find him sending an ambassador of the name of Dionysius to the native princes of that country. (Plin. *H. N.* vi. 21.)

But it is more especially as the patron and promoter of literature and science that the name of Philadelphus is justly celebrated. The institutions of which the foundations had been laid by his father quickly rose under his fostering care to the highest prosperity. The Museum of Alexandria became the resort and abode of all the most distinguished men of letters of the day, and in the library attached to it were accumulated all the treasures of ancient learning. The first person who filled the office of librarian appears to have been Zenodotus of Ephesus, who had previously been the preceptor of Ptolemy: his successor was the poet Callimachus. (Suid. *s. v.* Ζηνόδοτος ; Parthey, *das Alex. Museum*, p. 71 ; Ritschl, *die Alex. Bibliothek*, p. 19.) Among the other illustrious names which adorned the court and reign of Ptolemy, may be mentioned those of the poets Philetas and Theocritus (the last of whom has left us a laboured panegyric upon the Egyptian monarch, which is of some importance in an historical point of view), the philosophers Hegesias and Theodorus, the mathematician Euclid, and the astronomers Timocharis, Aristarchus of Samos, and Aratus. It was not merely by his munificence, or the honours which he bestowed upon these eminent men that Ptolemy was able to attract them to his court: he had himself received a learned education, and appears to have possessed a genuine love of literature, while many anecdotes attest to us the friendly and familiar terms upon which he associated with the distinguished strangers whom he had gathered around him. Nor was his patronage confined to the ordinary cycle of Hellenic literature. By his interest in natural history he gave a stimulus to the pursuit of that science, which gave birth to many important works, while he himself formed collections of rare animals within the precincts of the royal palace. It was during his reign also, and perhaps at his desire, that Manetho gave to the world in a Greek form the historical records of the Egyptians ; and according to a well-known tradition,—which, disguised as it has been by fables, may not be without an historical foundation,—it was by his express command that the Holy Scriptures of the Jews were translated into Greek (Joseph. xii. 2. For the fuller investigation of this subject, see ARISTEAS). Whatever truth there may be in this tale, it is certain that he treated the Jewish colonists, many of whom had already settled at Alexandria under Ptolemy Soter, with much favour, and not only allowed them perfect toleration for their religion, but appears to have placed them in many respects on a par with his Greek subjects. (Joseph. *l. c.*)

The fine arts met with scarcely less encouragement under Ptolemy than literature and science, but his patronage does not appear to have given rise to any school of painting or sculpture of real merit ; and we are told that Aratus gained his favour by presents of pictures of the Sicyonic school. (Plut. *Arat.* 12.) His architectural works, on the contrary, were of a superior order, and many of the most splendid buildings at Alexandria were erected or completed under his reign, especially the museum, the lighthouse on the island of Pharos, and the royal burial place or sepulchre, to which he removed the body of Alexander from Memphis, while he deposited there the remains of his father and mother (Paus. i. 7. § 1 ; Strab. xvii. p. 791). As a farther proof of his filial piety he raised a temple to the memory of Ptolemy and Berenice, in which their statues were consecrated as tutelary deities of Egypt (Theocr. Id. xvii. 123). The new cities or colonies founded by Philadelphus in different parts of his dominions were extremely numerous. On the Red Sea alone we find at least two bearing the name of Arsinoë, one called after another of his sisters Philotera, and two cities named in honour of his mother Berenice. The same names occur also in Cilicia and Syria: and in the latter country he founded the important fortress of Ptolemaïs in Palestine. (Concerning these various foundations, see Droysen, *Hellenism.* vol. ii. pp. 678, 699, 721, 731, &c.; Letronne, *Recueil des Inscr.* pp. 180—188.)

All authorities concur in attesting the great power and wealth, to which the Egyptian monarchy was raised under Philadelphus. We are told that he possessed at the close of his reign a standing army of 200,000 foot and 40,000 horse, besides war-chariots and elephants ; a fleet of 1500 ships, among which were many vessels of stupendous size ; and a sum of 740,000 talents in his treasury ; while he derived from Egypt alone an annual revenue of 14,800 talents (Appian. praef. 10 ; Hieronym. *ad Daniel.* xi. 5). His dominions comprised, besides Egypt itself, and portions of Ethiopia, Arabia, and Libya, the important provinces of Phoenicia and Coele-Syria, together with Cyprus, Lycia, Caria, and the Cyclades : and during a great part at least of his reign, Cilicia and Pamphylia also (Theocrit. *Idyll.* xvii. 86—90 ; Droysen, *l. c.* p. 316). Before his death Cyrene was reunited to the monarchy by the marriage of his son Ptolemy with Berenice, the daughter of Magas.

The private life and relations of Philadelphus are far from displaying his character in as favourable a light as we might have inferred from the splendour of his administration. Almost immediately on his accession he had banished Demetrius Phalereus,

the friend and counsellor of his father, who was believed to have advised the latter against altering the succession in favour of his younger son ; and it was probably not long afterwards that he put to death his brother Argaeus, who was accused of conspiring against his life. Another of his brothers, who had attempted to excite a revolt in Cyprus, subsequently shared the same fate ; and his first wife Arsinoë, the daughter of Lysimachus, was banished to Coptos in Upper Egypt on a similar charge (Paus. i. 7. § 1 ; Diog. Laërt. v. 78 ; Schol. *ad Theocr. Id.* xvii. 128). After her removal Ptolemy took the strange resolution of marrying his own sister Arsinoë, the widow of Lysimachus ; a flagrant violation of the religious notions of the Greeks, and which gave rise to severe animadversions. Though she must have been many years older than himself, he appears to have continued tenderly attached to her throughout her life, and evinced his affection not only by bestowing her name upon many of his newly-founded colonies, but by assuming himself the surname of Philadelphus, a title which some writers referred in derision to his unnatural treatment of his two brothers. After her death he erected a temple to Arsinoë, and caused divine honours to be paid to her memory. (Paus. i. 7. §§ 1, 3 ; Theocrit. *Idyll.* xvii. 130, and Schol. *ad loc.* ; Athen. xiv. p. 621.) By this second marriage Ptolemy had no issue : but his first wife had borne him two sons—Ptolemy, who succeeded him on the throne, and Lysimachus ; and a daughter, Berenice, whose marriage to Antiochus II., king of Syria, has been already mentioned.

Philadelphus died a natural death before the close of the year B. C. 247 ; having reigned thirty-eight years from his first accession, and thirty-six from the death of his father (Euseb. Arm. p. 114 ; Clinton, *F. H.* vol. iii. p. 379). He had been always of a feeble and sickly constitution, which prevented him from ever taking the command of his armies in person ; and he led the life of a refined voluptuary, combining sensual and dissolute pleasures with the more elevated gratifications of the taste and understanding. (Strab. xvii. p. 789 ; Athen. xiii. p. 576.) The great defects of his character as an individual have been already adverted to, but there can be no doubt that his dominions enjoyed the utmost prosperity under his mild and pacific rule, and his skilful policy added as much to the greatness and strength of his empire as could the arms of a more warlike monarch.

The coins of Ptolemy Philadelphus are only to be distinguished from those of his father by the character of the countenance, and in some instances by their dates ; none of them bearing the epithet of Philadelphus. [E. H. B.]

COIN OF PTOLEMAEUS II., KING OF EGYPT.

PTOLEMAEUS III. (Πτολεμαῖος), king of EGYPT, surnamed EUERGETES, was the eldest son and successor of Ptolemy II., Philadelphus. When a mere child he was betrothed to Berenice, the daughter of Magas ; but it was not till after the death of Magas, and the assassination of Demetrius the Handsome, who had made himself master of Cyrene [BERENICE, p. 483], that their nuptials were solemnised. The date of these events is uncertain ; but the marriage cannot have long preceded the death of Philadelphus. B. C. 247. On that event Ptolemy succeeded quietly to the extensive dominions of his father ; to which he now reunited Cyrene in right of his wife. But a still wider field was soon opened to his ambition. On learning the death of Philadelphus, Antiochus II. king of Syria, put aside his wife Berenice, the daughter of the Egyptian king, and recalled his former wife, Laodice, who soon sacrificed to her resentment both her faithless husband and her rival, Berenice, with her infant son. Ptolemy appears to have taken up arms on receiving the first news of the danger of his sister ; but finding that he was too late to save her, he determined at least to avenge her fate, and invaded Syria in person at the head of a numerous army. The cruelties of Laodice, and the unhappy fate of Berenice, had already excited general disaffection ; many cities voluntarily joined Ptolemy, and neither the youthful Seleucus nor his mother were able to oppose the progress of the Egyptian king, who advanced apparently without opposition as far as Antioch, and made himself master of the whole country south of Mount Taurus. But instead of crossing that ridge, and pursuing Seleucus himself, he turned his arms eastward, crossed the Euphrates, advanced as far as Babylon and Susa, and after reducing all Mesopotamia, Babylonia, and Susiana, received the submission of all the upper provinces of Asia as far as the confines of Bactria and India. From this career of conquest he was recalled by the news of seditions in Egypt, and returned to that country, carrying with him an immense booty, comprising, among other objects, all the statues of the Egyptian deities which had been carried off by Cambyses to Babylon or Persia. These he restored to their respective temples, an act by which he earned the greatest popularity with his native Egyptian subjects, who bestowed on him in consequence the title of Euergetes (the Benefactor), by which he is generally known. While the arms of the king himself were thus successful in the East, his fleets reduced the maritime provinces of Asia, including Cilicia, Pamphylia, and Ionia, as far as the Hellespont, together with Lysimachia and other important places on the coast of Thrace which continued for a long period subject to the Egyptian rule. (Monum. Adulitan. *ap. Clinton. F. H.* vol. iii. p. 382 ; Hieronym. *ad Daniel.* xi. 7 ; Justin, xxvii. 1 ; Appian. *Syr.* 65 ; Polyb. v. 58.) Concerning the events which followed the return of Euergetes to his own dominions (probably in B. C. 243) we are almost wholly in the dark ; but it appears that the greater part of the eastern provinces speedily fell again into the hands of Seleucus, while Ptolemy retained possession of the maritime regions and a great part of Syria itself. He soon obtained a valuable ally in the person of Antiochus Hierax, the younger brother of Seleucus, whom he uniformly supported in his wars against his elder brother, and by this diversion effectually prevented Seleucus from prosecuting active hostilities against Egypt. The war

was at length terminated, or rather suspended by a truce for ten years; but the contest between the two brothers soon broke out afresh, and continued until the total defeat of Antiochus compelled him to take refuge in Egypt. Here, however, he was received rather as a captive than an ally; probably because it did not suit Ptolemy to renew hostilities with Syria. (Justin. xxvii. 2, 3.)

In regard to the remainder of the reign of Euergetes we have scarcely any information. It appears, however, that in his foreign policy he followed the same line as his father. We find him generally unfriendly to Macedonia, and on one occasion at least in open hostility with that power, as we are told that he defeated Antigonus (Gonatas) in a great sea-fight off Andros (Trog. Pomp. Prol. xxvii.); but the date and circumstances of this action are wholly uncertain. (See on this subject, Niebuhr, *Kl. Schrift.* p. 297; Droysen, vol. ii. p. 364.) With the same views he continued to support Aratus and the Achaean league, until the sudden change of policy of the former, and his unnatural alliance with Macedonia, led to a corresponding change on the part of Ptolemy, who thenceforth threw all the weight of his influence in favour of Cleomenes, to whom he afforded an honourable retreat after his decisive defeat at Sellasia, B. C. 222. (Plut. *Arat.* 24, 41, *Cleom.* 22, 32; Paus. ii. 8. § 5.) We find him also maintaining the same friendly relations as his father with Rome, though he declined the offers of assistance made him by that powerful republic during his war with Syria. (Eutrop. iii. 1.) During the latter years of his reign Euergetes took advantage of the state of peace in which he found himself with his neighbours to turn his arms against the Ethiopian tribes on his southern frontier, whom he effectually reduced to submission, and advanced as far as Adule, a port on the Red Sea, where he established an emporium, and set up an inscription commemorating the exploits of his reign. To a copy of this, accidentally preserved to us by an Egyptian monk, COSMAS INDICOPLEUSTES, we are indebted for much of the scanty information we possess concerning his reign. (See Buttmann's *Museum f. Alterthumswissenschaft*, vol. ii. pp. 105—166; the inscription itself is also given by Chishull, *Antiq. Asiaticae*, p. 76, and by Salt in his *Travels in Abyssinia* (1814), p. 453, as well as by Clinton, *F. H.* vol. iii. p. 382, note.)

Ptolemy Euergetes is scarcely less celebrated than his father for his patronage of literature and science: he added so largely to the library at Alexandria that he has been sometimes erroneously deemed its founder, and the well-known anecdote of the stratagem by which he possessed himself of the original manuscripts of Aeschylus, Sophocles, and Euripides, sufficiently attests the zeal with which he pursued this object. (Galen, *Comm. ad Hippocr.* lib. iii. Epidem. p. 411; Parthey, *Das Alex. Mus.* p. 88.) Among the distinguished men of letters who flourished at Alexandria during his reign, the names of Eratosthenes, Apollonius Rhodius, and Aristophanes, the grammarian, are alone sufficient to prove that the literature and learning of the Alexandrian school still retained their former eminence.

The reign of Euergetes may undoubtedly be looked upon as the most flourishing period of the Egyptian kingdom. (See Polyb. v. 34.) His brilliant military successes in the first years after his accession not only threw a lustre over his reign, but added some important and valuable acquisitions to his territories; while his subjects continued to enjoy the same internal tranquillity as under his predecessors. He appears also to have shown more favour than the two former monarchs towards the native-born Egyptians; and he evinced a desire to encourage their religious feelings, not only by bringing back the statues of their gods out of Asia, but by various architectural works. Thus we find him making large additions to the great temple at Thebes, erecting a new one at Esne, and dedicating a temple at Canopus to Osiris in the names of himself and his queen Berenice. (Wilkinson's *Thebes*, p. 425; Letronne, *Recueil*, pp. 2—6.) On the other hand, his foundations of new cities and colonies were much less numerous than those of his father, though that of Berenice in the Cyrenaïca may in all probability be ascribed to him. (See Droysen, vol. ii. pp. 723—726.) Among the last events of his reign may be mentioned the magnificent presents with which he assisted the Rhodians after their city had been overthown by an earthquake; the amount of which is in itself a sufficient proof of the wealth and power which he possessed. (Polyb. v. 89.)

The death of Euergetes must have taken place before the end of B. C. 222: it is clearly ascribed by Polybius (ii. 71) to natural causes; though a rumour followed by Justin (xxix. 1) asserted that he was poisoned by his son, a suspicion to which the character and subsequent conduct of the young man lent sufficient countenance. He had reigned twenty-five years in uninterrupted prosperity. By his wife Berenice, who survived him, he left three children: 1. Ptolemy, his successor; 2. Magas; and 3. Arsinoë, afterwards married to her brother Ptolemy Philopator.

Trogus Pompeius twice designates Ptolemy Euergetes by the epithet of Tryphon (Prol. xxvii. and xxx.), an appellation which is also found in Eusebius (p. 165, ed. Arm.). Neither this nor the title of Euergetes appears on his coins, which can only be distinguished from those of his two predecessors by the difference of physiognomy. [E.H.B.]

COIN OF PTOLEMAEUS III., KING OF EGYPT.

PTOLEMAEUS IV. (Πτολεμαῖος), king of EGYPT, surnamed PHILOPATOR, was the eldest son and successor of Ptolemy Euergetes. He was very far from inheriting the virtues or abilities of his father: and his reign was the commencement of the decline of the Egyptian kingdom, which had been raised to such a height of power and prosperity by his three predecessors. Its first beginning was stained with crimes of the darkest kind. Among his earliest acts, on assuming the sovereign power (B. C. 222), was to put to death his mother, Berenice, and his brother, Magas, of whose influence and popularity with the army he was jealous, as well as his uncle

Lysimachus, the brother of Ptolemy Euergetes. In all these murders his minister Sosibius was his ready and dextrous instrument, and probably the first to advise their perpetration. Cleomenes, the exiled king of Sparta, of whose influence with the mercenary troops Sosibius had skilfully availed himself, soon became in his turn an object of suspicion, and was placed in confinement, from which he sought to escape by raising a revolt in Alexandria, and failing in this put an end to his own life. (Polyb. v. 34—39 ; Plut. *Cleom.* 33—37.)

Having thus, as he conceived, secured himself from all danger from domestic enemies, Ptolemy gave himself up without restraint to a life of indolence and luxury, and to every kind of sensual indulgence, while he abandoned to his minister Sosibius the care of all political affairs. The latter seems to have been as incapable as his master: the discipline of the army was neglected, and the kingdom was allowed to fall into a state of the utmost disorder, of which Antiochus the Great, king of Syria, was not slow to avail himself. The defection of Theodotus, the governor of Coele-Syria under Ptolemy [THEODOTUS], afforded the first opening to the ambitious designs of the Syrian king, who turned his arms in the first instance against Seleucia in Pieria ; and after reducing that important fortress (which had been held by the kings of Egypt since the invasion of Syria by Euergetes) advanced into Phoenicia, where the two strong fortresses of Tyre and Ptolemaïs were betrayed into his hands by Theodotus. These tidings at length aroused Ptolemy and his ministers from their apathy, and while they sought to amuse Antiochus with pretended negotiations they began to assemble Greek mercenaries, as well as to arm and train Egyptian troops after the Macedonian fashion. With the approach of spring (B. C. 218) they were able to oppose an army under Nicolaus and a fleet under Perigenes to the arms of Antiochus ; but Nicolaus was defeated near Porphyreon, and the Syrian king made himself master, with little difficulty, of great part of Coele-Syria and Palestine. But the next year (B. C. 217) Ptolemy in person took the command of his forces, and set out from Alexandria at the head of an army of 70,000 foot and 5000 horse. He was met by Antiochus with a nearly equal force at Raphia, on the borders of the desert, and a pitched battle ensued, in which the Egyptian army was completely victorious, and Antiochus lost more than 14,000 men. This decisive success was followed by the immediate submission of the whole of Coele-Syria ; and Antiochus, apprehensive of farther defections, hastened to sue for peace, which was readily granted by the indolent Ptolemy, who was anxious to return to his life of ease and luxury at home. (Polyb. v. 40, 58—71, 79—87; Justin. xxx. 1.)

It was on his return from this expedition that he visited Jerusalem ; on which occasion the refusal of the high priest to admit him to the sanctuary of the temple, is said to have excited in his mind an implacable animosity against the Jewish nation, which led him on his return to Alexandria not only to withdraw from the Jews of that city the privileges they had enjoyed under his predecessors, but to subject them to the most cruel persecutions. (iii. Macc.) The tranquillity of Egypt was further disturbed at the same period by a revolt of the native Egyptians — the first that had occurred under their Greek rulers — which appears to have lasted a considerable time, and not to have been suppressed without much bloodshed. (Polyb. v. 107, xiv. 12.)

Meanwhile, the king, after his return from his Syrian expedition, gave himself up more and more to every species of vice and debauchery. His mistress Agathoclea, and her brother Agathocles, became not only the abandoned ministers of his pleasures, but were admitted to a large share in the direction of affairs, and divided with Sosibius the patronage and distribution of all places of honour or profit. The latter minister, however, continued till near the close of the reign of Ptolemy to preside over the chief administration of the state ; and as he had been the instrument of Ptolemy in the murders which disgraced the early part of his reign, so he again lent him his assistance in putting to death his queen Arsinoë, who had become obnoxious to her profligate husband. (Polyb. xiv. 11, 12, xv. 25, 33 ; Justin. xxx. 1, 2.) After her death Ptolemy gave himself up without restraint to the career of vice which probably contributed to shorten his life. He died in B. C. 205, after a reign of seventeen years, leaving only one son, a child of five years old. (Euseb. Arm. p. 114 ; Justin. xxx. 2.)

The character of Ptolemy Philopator — feeble, effeminate, and vicious — is sufficiently attested by ancient authorities; and from his reign may be dated the commencement of the decline of the kingdom of Egypt, which thenceforth proceeded by rapid strides. Externally, however, its decay was not yet visible: it still retained all its former possessions and commanded the respect of foreign powers. We find Ptolemy, during the earlier years of his reign, still following up the policy of his predecessors ; in Greece, cultivating the friendship of the Athenians, and interposing his mediation to bring about a peace between Philip and the Aetolians. (Polyb. v. 100, 106.) He continued also stedfastly attached to the alliance of the Romans, to whom he furnished large supplies of corn during their struggle with Carthage. (Polyb. ix. 44 ; Liv. xxvii. 4.) Philopator is also mentioned as striving to display his wealth and power by the construction of ships of the most gigantic and unwieldy size, one of which is said to have had forty banks of oars. (Athen. v. pp. 203—206.)

Plunged as he was in vice and debauchery, Philopator appears to have still inherited something of the love of letters for which his predecessors were so conspicuous. Not only did the literary schools and institutions of Alexandria continue to flourish under his reign, but we find him associating on familiar terms with philosophers and men of letters, and especially patronising the distinguished grammarian Aristarchus. (Diog. Laërt. vii. 177; Suid.

COIN OF PTOLEMAEUS IV., KING OF EGYPT.

s. v. Ἀρίσταρχος.) He even carried his admiration for Homer so far as to dedicate a temple to him as a divinity. (Ael. *V. H.* xiii. 22.) [E. H. B.]

PTOLEMAEUS V. (Πτολεμαῖος), king of EGYPT, surnamed EPIPHANES, was the son and successor of Ptolemy IV. He was a child of between four and five years old at the death of his father, B. C. 205; and the reins of government were immediately assumed in his name by the favourite and minister of the late monarch, Agathocles. The death of Philopator was even kept a secret for some time by the favourite, in order that he and his sister Agathoclea might possess themselves of the treasures in the palace, and concert measures for defending their power. Tlepolemus, their chief adversary, was absent from Alexandria, but notwithstanding this advantage, they were unable to face the indignation of the populace, and a violent sedition arose, in which Agathocles, his mother and sister, and all their chief supporters, were put to death [AGATHOCLEA]. After this Sosibius (son of the late minister of that name) obtained possession of the young king's person and the custody of his signet ring: but he was soon after compelled to yield them both to Tlepolemus, who assumed the chief administration of affairs. The new minister, however, though popular with the Alexandrians, and having the qualities of a brave soldier, was wholly incompetent for the position in which he was thus placed, and the affairs of the kingdom fell into the utmost disorder (Polyb. xv. 25—33, xvi. 21, 22; Justin. xxx. 2). Meanwhile the two monarchs, Philip king of Macedonia and Antiochus III. of Syria, had determined to take advantage of the minority of Ptolemy, and entered into a league to dispossess him of the crown, and divide his dominions between them. In pursuance of this arrangement Antiochus invaded Coele-Syria, while Philip reduced the Cyclades and the cities in Thrace which had still remained subject to Egypt. In this emergency the Egyptian ministers had recourse to the powerful intervention of Rome, and sent an embassy to place the young king and his dominions under the protection of the republic. The senate readily accepted the overture, and sent ambassadors to Egypt, one of whom, M. Lepidus, appears to have even assumed the title of guardian of Ptolemy [LEPIDUS, No. 7], while they commanded both Philip and Antiochus to desist from aggression, and restore the cities they had already conquered. The successes of the Syrian king had, in the meantime, been rapid and important. He defeated Scopas, the general of Ptolemy, in a decisive action at Panium, and shut him up within the walls of Sidon, where he was at length compelled by famine to surrender; and this advantage was followed up by the reduction of Jerusalem and the conquest of all Coele-Syria, Phoenicia, and Judea. While Antiochus himself was thus wresting from the crown of Egypt the possessions it had so long held in Syria, his generals reduced all the cities in Cilicia and Lycia which had hitherto been subject to the Egyptian monarchy. But his career of conquest was now checked by the Roman embassy, which commanded him to refrain from further hostilities, and restore all the conquered cities. In order to evade this demand without openly opposing the power of Rome, he concluded a treaty with Egypt, by which it was agreed that the young king should marry Cleopatra, the daughter of Antiochus, and receive back the Syrian provinces as her dower. (Polyb. iii. 2, xv. 20, xvi. 39, xviii. 33, 34, xxviii. 17; Justin, xxx. 2, 3, xxxi. 1; Liv. xxxi. 2, 9; Appian, *Syr.* 1—3, *Mac.* 3; Hieronym. *ad Daniel.* xi. 14—17; Joseph. *Ant.* xii. 4. § 1.)

This treaty took place in B. C. 199, but the marriage was not actually solemnised until six years after. During this interval the peace between Egypt and Syria continued unbroken, while the administration of the former kingdom was placed in the hands of Aristomenes, a man who was every way worthy of the charge. We are told that, under his wise and vigorous government, the taxes were reduced, order restored, and the country recovered, in great measure, from the disorders of the reign of Philopator. Yet the period of his administration was not unmarked by civil troubles: a formidable revolt broke out in Lower Egypt, and it was not till after a long and arduous siege that Lycopolis, where the rebels had established their head-quarters, was taken, and the insurrection suppressed (Inscr. Rosett. pp. 3, 23, ed. Letronne; Polyb. xv. 31; Diod. Exc. Vales. p. 574). At a subsequent period Scopas, the general who had opposed Antiochus, appears to have attempted to follow the example of Cleomenes, and excite a revolt in Alexandria itself, but his designs were discovered, and he was immediately put to death (Polyb. xviii. 36, 37). It was in consequence of this last attempt that the guardians or ministers of the young king determined to declare him of full age, and the ceremony of his Anacleteria, or coronation, was solemnised with great magnificence, B. C. 196. It was on this occasion that the decree was issued which has been preserved to us in the celebrated inscription known as the Rosetta stone, a monument of great interest in regard to the internal history of Egypt under the Ptolemies, independent of its importance as having afforded the key to the discovery of hieroglyphics. (Polyb. xviii. 38; Inscr. Rosett. ed. Letronne, Paris, 1841, published with the *Fragmenta Historicorum Graecorum*, by Didot.)

Three years afterwards (in the winter of B. C. 193—192) the marriage of Ptolemy with the Syrian princess Cleopatra was solemnised at Raphia. (Hieronym. *ad Daniel.* xi. 17; Liv. xxxv. 13.) The war between Antiochus and the Romans was at this time on the eve of breaking out, and the former had doubtless hoped to attach the Egyptian king to his cause. But Cleopatra regarded the interests of her husband more than those of her father; and Ptolemy continued steadfast in his alliance with Rome. On the outbreak of the war he sent an embassy to the senate, with a large present of money and offers of assistance, both of which were, however, declined: and again in the following year (B. C. 190) we find him sending a fresh embassy to congratulate the Romans on their victory over Antiochus (Liv. xxxvi. 4, xxxvii. 3). But though the encroachments of the Syrian king upon his Egyptian neighbour had been one of the pretexts of the war, Ptolemy derived no advantage from the treaty which concluded it, and Antiochus, in defiance of his promise, still retained possession of Coele-Syria and Phoenicia.

We know very little of the reign of Ptolemy Epiphanes from the time that he himself assumed the government: but we are told that as long as he continued under the guidance and influence of Aristomenes, his administration was equitable and

popular. Gradually, however, he became estranged from his able and virtuous minister, and threw himself more and more into the power of flatterers and vicious companions, until at length he was induced to rid himself of Aristomenes, who was compelled to take poison. Polycrates, who appears to have enjoyed great influence with the king after this period, shared in his vices and encouraged him in his effeminacy, studiously keeping him aloof from all part in military affairs. The only event which is recorded to us of this period is a second revolt in Lower Egypt, which was successfully put down by Polycrates, and the leaders of the insurrection (who from their names must have been native Egyptians) were barbarously put to death by Ptolemy himself, B. C. 185. (Diod. Exc. Vales. p. 574 ; Polyb. xxiii. 16 ; and see Letronne, *ad Inscr. Rosett.* p. 23.)

Towards the close of his reign Ptolemy appears to have conceived the project of recovering Coele-Syria from Seleucus, the successor of Antiochus, and had assembled a large mercenary force for that purpose: but having, by an unguarded expression excited the apprehensions of some of his friends, he was cut off by poison in the 24th year of his reign and the 29th of his age, B. C. 181. (Hieronym. *ad Daniel.* xi. 20 ; Diod. Exc. Vat. p. 71 ; Porphyr. *ap. Euseb. Arm.* p. 114 ; Joseph. *Ant.* xii. 4. § 11.)

He left two sons, both named Ptolemy, who subsequently ascended the throne, under the names of Ptolemy Philometor and Euergetes II., and a daughter, who bore her mother's name of Cleopatra.

The auspicious beginning of his rule and his subsequent degeneracy have been already noticed. His reign was marked by the rapid decline of the Egyptian monarchy, for the provinces and cities wrested from it during his minority by Antiochus and Philip were never recovered, and at his death Cyprus and the Cyrenaïca were almost the only foreign possessions still attached to the crown of Egypt. But he had not yet abandoned the part assumed by his predecessors in the affairs of Greece, and we find him still maintaining a close alliance with the Achaeans, and sending just before his death, to offer them the assistance of an Egyptian squadron. (Polyb. xxiii. 1, 7, xxv. 7.) [E. H. B.]

COIN OF PTOLEMAEUS V., KING OF EGYPT.

PTOLEMAEUS VI. (Πτολεμαῖος), king of Egypt, surnamed Philometor, was the eldest son and successor of Ptolemy V. He was a mere child at the death of his father in B. C. 181, and the regency was assumed during his minority by his mother Cleopatra, who, by her able administration, maintained the kingdom in a state of tranquillity, and preserved the peace with Antiochus. But after her death, in B. C. 173, the chief power fell into the hands of Eulaeus and Lenaeus, ministers as corrupt as they were incapable ; who had the rashness to engage in war with Antiochus Epiphanes, king of Syria, in the vain hope of recovering the provinces of Coele-Syria and Phoenicia, which had been wrested by his father from the Egyptian monarchy. But their presumption met with a speedy punishment ; their army was totally defeated by Antiochus, near Pelusium, and this victory laid open to him the whole of Lower Egypt, so that he was able to advance without opposition as far as Memphis, B. C. 170. The young king himself fell into his hands, but was treated with kindness and distinction, as Antiochus hoped by his means to make himself master of Egypt. To this design Philometor appears to have lent himself a willing instrument ; but on learning the captivity of his brother, the younger Ptolemy, who was then at Alexandria with his sister Cleopatra, immediately assumed the title of king, under the name of Euergetes II., and prepared to defend the capital to the utmost. Antiochus hereupon advanced to Alexandria, to which he laid vigorous siege ; but was unable to make much progress, and the intervention of deputies from the Roman senate soon after induced him to retire from before the walls. He established the young Philometor as king at Memphis, while he himself withdrew into Syria, retaining, however, in his hands the frontier fortress of Pelusium. This last circumstance, together with the ravages committed by the Syrian troops, awakened Philometor, who had hitherto been a mere puppet in the hands of the Syrian king, to a sense of his true position, and he hastened to make overtures of peace to his brother and sister at Alexandria. It was agreed that the two brothers should reign together, and that Philometor should marry his sister Cleopatra. But this arrangement did not suit the views of Antiochus, who immediately renewed hostilities, and while he sent a large fleet to reduce Cyprus, advanced in person against Egypt. The two brothers were unable to offer any effectual opposition, and he had advanced a second time to the walls of Alexandria, when he was met by a Roman embassy, headed by M. Popillius Laenas, who haughtily commanded him instantly to desist from hostilities. The arrogance of the Roman deputy produced its effect ; the capital of Egypt was saved, and Antiochus withdrew to his own dominions, B. C. 168. (Porphyr. *ap. Euseb. Arm.* p. 114 ; Hieronym. *ad Daniel.* xi. 21—30 ; Polyb. xxvii. 17, xxviii. 1, 16, 17, 19, xxix. 8, 11 ; Diod. Exc. Vales. p. 579, 580, Exc. Legat. p. 624, Exc. Vat. pp. 75, 76 ; Liv. xlii. 29, xliv. 19, xlv. 11—13 ; Justin. xxxiv. 2, 3 ; Appian. *Syr.* 66 ; Clinton, *F. H.* vol. iii. p. 318—320, 386.)

Shortly after these events we find the two brothers sending a joint embassy to Rome to express their gratitude to the senate for their deliverance (Liv. xlv. 13 ; Polyb. xxx. 11). But this concord did not last long: dissensions broke out between them, and Euergetes, who at first obtained the advantage, expelled his brother from Alexandria. Hereupon Philometor repaired in person to Rome, B. C. 164, where he was received by the senate with the utmost honour, and deputies were appointed to accompany him to Egypt, and reinstate him in the sovereign power. This they appear to have effected with little opposition ; and Euergetes, whose tyrannical government had already alienated the minds of the Alexandrians, was dethroned, and fell into the power of his elder brother. Philometor,

however, had the magnanimity to pardon him, and it was arranged by the Roman deputies that the two brothers should divide the monarchy; Euergetes obtaining Cyrene as a separate kingdom, while Philometor retained Egypt itself. The former, however, could not long remain contented with the portion allotted him: he repaired to Rome in person, and succeeded in persuading the senate, in contravention of their own arrangement, to add Cyprus to his share. Three Roman ambassadors accompanied Euergetes to enforce these new terms, but they prevented that monarch from asserting his claim to Cyprus by arms, and sent him to Cyrene to await the result of their negotiations with Philometor. The latter, however, contrived to amuse the deputies with fair words, and detained them at Alexandria a considerable time without making any concessions. Euergetes meanwhile had assembled an army, and advanced to the confines of Egypt, but an insurrection at Cyrene itself, which nearly cost him both his throne and his life, prevented him from prosecuting his cause by arms. The next year both brothers again sent ambassadors to Rome, but those of Philometor were unfavourably received and ordered to quit the city without delay. Still no effectual support was given to Euergetes, and his own efforts having failed to put him in possession of Cyprus, he again repaired to Rome in B.C. 154, to invoke the assistance of the senate. They now proceeded to send with him five legates charged to establish him in Cyprus, but without supporting him with any Roman force. Philometor meanwhile anticipated him, and occupied Cyprus in person with a powerful fleet and army, so that when his brother at length landed in the island at the head of a mercenary force, he was quickly defeated and shut up in the city of Lapethus, where he was soon compelled to surrender. Philometor not only a second time spared his life, but treated him with the utmost kindness, and sent him back to Cyrene on condition that he should thenceforth content himself with that kingdom. Nor did the Romans again interfere to disturb the arrangement thus concluded. (Polyb. xxxi. 18, 25—27, xxxii. 1, xxxiii. 5, x. 112; Diod. Exc. Vales. pp. 584. 588, Exc. Vat. p. 84, Exc. Legat. p. 626; Liv. *Epit.* xlvi. xlvii.; Porphyrius, *ap. Euseb. Arm.* pp. 114, 115.)

The attention of Philometor appears to have been, from this time, principally directed to the side of Syria. Demetrius Soter, who was then established on the throne of that country, had sought during the dissensions between the two brothers to make himself master of Cyprus; and in return for this act of hostility Ptolemy now lent his support to the pretensions of Alexander Balas, and when the latter had established himself on the throne of Syria, bestowed on him his daughter Cleopatra in marriage, B.C. 150. But the usurper repaid this favour with the blackest ingratitude. For Demetrius, the son of the dethroned monarch, having landed in Syria to assert his claim to the crown, Ptolemy immediately assembled a large fleet and army, with which he advanced to the support of his son-in-law; but on arriving at Ptolemaïs, he was near falling a victim to an attempt on his life, made by Ammonius, the favourite and minister of Alexander, and there is little doubt that the king himself was a partner in the design. At all events, by protecting his favourite, and refusing to punish him, he justly alienated the mind of Ptolemy, who hastened to conclude a peace with Demetrius, and give him the support of the very forces which he had brought to oppose him. Having taken away his daughter Cleopatra from her faithless husband, he now bestowed her hand on his new ally Demetrius. The disaffection of the Syrians towards Alexander quickly enabled Ptolemy to subdue the whole country, and he entered Antioch without opposition; where he was himself declared, by the acclamations of the people, king of Syria as well as Egypt. But his natural moderation concurred with policy in leading him to decline the proffered honour, and establish Demetrius on the throne. Meanwhile Alexander, having assembled an army in Cilicia, again invaded Syria. He was met by the combined forces of Demetrius and Ptolemy, and totally defeated; but Philometor himself was thrown from his horse during the battle, and fractured his skull so severely, that he died a few days after, B.C. 146. (Polyb. xl. 12; Justin. xxxv. 1, 2; Joseph. xiii. 4; Liv. *Epit.* lii.; Appian. *Syr.* 67; Euseb. Arm. p. 166.) He had reigned 35 years from the period of his first accession, and 18 from his restoration by the Romans. (Porphyr. *ap. Euseb. Arm.* p. 115.)

During the reign of Philometor the number of Jews in Egypt received a large augmentation by the emigration of a numerous body who were driven out of Judaea by the opposite faction, and established themselves at Heliopolis with the permission and under the protection of the Egyptian king. (Joseph. *Ant.* xiii. 3, *B. J.* i. 1. § 1.) We learn also that Philometor followed the example of his predecessors in dedicating new temples, or repairing and augmenting the old ones to the Egyptian divinities. (Letronne, *Rec. des Inscr.* pp. 10, 24; Wilkinson's *Thebes*, p. 82.)

Philometor is praised for the mildness and humanity of his disposition, qualities which distinguish him not only by comparison with his brother, but even beyond most of his predecessors. Polybius even tells us that not a single citizen of Alexandria was put to death by him for any political or private offence. In the earlier years of his reign he allowed himself to fall into weakness and indolence, but his subsequent conduct in the wars of Cyprus and Syria shows that he was by no means deficient in occasional energy. On the whole, if not one of the greatest, he was at least one of the best of the race of the Ptolemies. (Polyb. xl. 12; Diod. Exc. Vales. p. 594.)

He left three children: 1. A son, Ptolemy, who was proclaimed king after his father's death, under the name of Ptolemy Eupator, but was put to death almost immediately after by his uncle Euergetes. 2. A daughter, Cleopatra, married first to Alexander Bala, then to Demetrius II. king of Syria; and

COIN OF PTOLEMAEUS VI., KING OF EGYPT.

3. Another daughter, also named Cleopatra, who was afterwards married to her uncle Ptolemy Euergetes. [E. H. B.]

PTOLEMAEUS VII. (Πτολεμαῖος) king of EGYPT, bore the surname of EUERGETES, whence he is styled EUERGETES II., to distinguish him from Ptolemy III., but he is more commonly known by the name of PHYSCON (Φύσκων), an appellation bestowed on him by the Alexandrians on account of his bloated and unwieldy appearance. He was the second son of Ptolemy Epiphanes, and continued in a private station during the regency of his mother Cleopatra and the first years of the reign of his brother Philometor. But when the latter had fallen into the hands of Antiochus Epiphanes, the Alexandrians declared the younger brother king, and he assumed the title of Euergetes, together with the royal diadem, B. C. 170. The subsequent events — the repulse of Antiochus, the reconciliation of the two brothers, their joint reign, and their subsequent dissensions — have been already related in the preceding article. From the time of his last defeat in Cyprus, B. C. 154, Ptolemy Physcon appears to have acquiesced in the arrangement then concluded, and remained quiet in the government of Cyrene until the death of his brother Philometor, B. C. 146. On that event Cleopatra, the sister and widow of the late king, proclaimed her infant son king of Egypt, by the title of Ptolemy Eupator, and assumed the reins of government in his name. But her brother immediately assembled an army, and marched against Alexandria. Hostilities were, however, prevented by the intervention of Roman deputies, and it was agreed that Euergetes should obtain the crown of Egypt, and marry his sister Cleopatra. Their nuptials were solemnized accordingly, and on the very day of their celebration the king caused his unfortunate nephew to be put to death. (Justin. xxxviii. 8.)

A reign thus commenced in blood was continued in a similar spirit. Already during his former brief rule at Alexandria, as well as in his separate kingdom of Cyrene, Euergetes had given abundant proofs of his tyrannical and cruel disposition, which had alienated the minds of his subjects, and led them to term him in derision Kakergetes. But when he found himself established on the throne of Egypt, he gave free scope to his sanguinary disposition. Many of the leading citizens of Alexandria, who had taken part against him on the death of his brother, were put to death without mercy, while the populace were given up without restraint to the cruelties of his mercenary troops, and the streets of the city were repeatedly deluged with blood. Thousands of the inhabitants fled from the scene of such horrors, and the population of Alexandria was so greatly thinned that the king found himself compelled to invite foreign settlers from all quarters to re-people his deserted capital. At the same time that he thus incurred the hatred of his subjects by his cruelties, he rendered himself an object of their aversion and contempt by abandoning himself to the most degrading vices. In consequence of these, he had become bloated and deformed in person, and so enormously corpulent, that he could scarcely walk. (Justin. *l. c.* ; Diod. xxxiii. Exc. Vales. p. 594 ; Athen. iv. p. 184, c., vi. p. 252, e., xii. p. 549. d.)

His union with Cleopatra was not of long duration. At first, indeed, he appears to have lived on good terms with her, and she bore him a son, to whom he gave the name of Memphitis. But he afterwards became enamoured of his niece Cleopatra (the offspring of his wife by her former marriage with Philometor), and he did not hesitate to divorce the mother, and receive her daughter instead, as his wife and queen. By this proceeding he alienated still more the minds of his Greek subjects ; but the abilities and vigour of his general Hierax enabled him for a time to defy the popular discontent. Meanwhile he was careful still to court the alliance of Rome, and received Scipio Africanus and his colleagues, when they visited Egypt, with every demonstration of respect. (Justin. xxxviii. 8 ; Diod. Exc. Vales. xxxiii. pp. 593—595, 598, xxxiv. 602, Exc. Leg. p. 630; Liv. *Epit.* lix. ; Oros. v. 10 ; Athen. xii. p. 549, d.)

At length, however, his vices and cruelties became too much for his subjects to bear. His palace was burnt in a popular tumult, and he deemed it expedient to give way to the fury of the people, and make his escape secretly to Cyprus, B. C. 130. On this the Alexandrians declared his sister Cleopatra queen. Irritated at this, but unable to assail her by open force, Euergetes had recourse to the barbarous expedient of putting to death Memphitis, his son by Cleopatra, and sending his head and hands to Alexandria, where they were presented to his unhappy mother on her birthday. This atrocious act excited the most violent indignation among the Alexandrians, who took up arms for Cleopatra ; but that princess had the indiscretion to apply for assistance to Demetrius II., king of Syria, and by so doing alienated the minds of her subjects to such a degree that she was soon after compelled in her turn to fly from Alexandria, and Ptolemy found himself unexpectedly reinstated on the Egyptian throne, B. C. 127. (Liv. *Epit.* lix. ; Justin. xxxviii. 8, 9 ; Diod. xxxiv. Exc. Vales. pp. 602, 603 ; Val. Max. ix. 2, ext. § 5.)

From this time he appears to have adopted a milder and more moderate system of government. His first act of clemency was to pardon Marsyas, who had been the general of the revolted Alexandrians (Diod. Exc. Vales. p. 603) ; and though we have little information concerning the remaining events of his reign, we do not find that it was again disturbed by any civil disorders. His attention was principally directed to the affairs of Syria, where Demetrius had espoused the cause of Cleopatra, and advanced as far as Pelusium to her support, but was compelled, by the disaffection of his own troops, to retire without effecting anything. In order to revenge himself for this attempt, Ptolemy now set up against him a new pretender in the person of a youth named Zabinas or Zebina, who assumed the title of Alexander II., and with the forces furnished him by the Egyptian king, was able to establish himself for a time on the throne of Syria. But inflated with this success, the usurper forgot his obligations to Ptolemy, and behaved with such haughtiness to his benefactor, that the latter suddenly changed his policy, became reconciled to his sister Cleopatra, whom he permitted to return to Egypt, and gave his daughter Tryphaena in marriage to Antiochus Grypus, the son of Demetrius, whom he also supported with a large auxiliary force. Antiochus was thus enabled to recover possession of the throne of his forefathers, B. C. 125, and from this time the friendly relations between Syria and Egypt continued

uninterrupted until the death of Ptolemy. (Justin. xxxix. 1, 2 ; Joseph. *Ant.* xiii. 9 ; Euseb. Arm. pp. 167, 168.) This took place in the year B. C. 117, ten years after his restoration to the throne, and twenty-nine after the death of his brother Philometor. But he himself reckoned the years of his reign from the date of his first assumption of the regal title at Alexandria, in B. C. 170, and according to this mode of computation, his death took place in the fifty-fourth year of his reign. (Porphyr. *ap. Euseb. Arm.* p. 115 ; Clinton. *F. H.* vol. iii. p. 386.)

The character of Ptolemy Physcon has sufficiently appeared from the foregoing narrative. But stained as he was at once by the most infamous and degrading vices, and by the most sanguinary and unsparing cruelty, he still retained in a great degree that love of letters which appears to have been hereditary in the whole race of the Ptolemies. He had in his youth been a pupil of Aristarchus, and not only courted the society of learned men, but was himself the author of a work called Ὑπομνήματα, or memoirs, which extended to twenty-four books. It is repeatedly cited by Athenaeus (ii. p. 43, e., 71, b., ix. p. 387, x. p. 438, xiv. p. 654, &c.), but the quotations refer to minute and miscellaneous points from which it is impossible to judge of the general character of the work. It would seem, however, to have been a sort of general natural history, rather than an historical narration of events. But even in his patronage of literature Ptolemy displayed his capricious and tyrannical character: and during the first years of his sole reign his cruelties appear to have produced a general consternation among the philosophers and men of letters at Alexandria, many of whom fled from Egypt, and took refuge in other countries, where they opened schools, and thus introduced the learning and science of Alexandria (Athen. iv. p. 184). Ptolemy endeavoured in the later years of his reign to repair the mischief he had thus caused, and again draw together an extensive literary society in his capital. To him also is ascribed, with some probability, the prohibition of the export of papyrus, a measure which was dictated by jealousy of the growing literary riches of the kings of Pergamus, and led, as is well known, to the invention of parchment (Plin. *H. N.* xiii. 11 (21)). Some writers, however, refer this statement to Euergetes I. (See Parthey, *Das Alex. Museum*, p. 48.)

Euergetes II. left two sons ; Ptolemy, afterwards known as Soter II., and Alexander, both of whom subsequently ascended the throne of Egypt ; and three daughters: 1. Cleopatra, already married to her brother Ptolemy ; 2. Tryphaena, the wife of Antiochus Grypus, king of Syria ; and 3. Selene, who was still unmarried at her father's death. To his natural son Ptolemy surnamed Apion, he bequeathed by his will the separate kingdom of Cyrene [PTOLEMAEUS APION]. [E. H. B.]

COIN OF PTOLEMAEUS VII., KING OF EGYPT.

PTOLEMAEUS VIII. (Πτολεμαῖος), king of EGYPT, surnamed SOTER II., and also PHILOMETOR, both of which titles he bears on inscriptions, but more often distinguished by historians by the appellation of LATHYRUS or LATHURUS (Λάθουρος). He was the eldest son of Ptolemy Physcon, by his niece Cleopatra, and was already of full age at the time of his father's death, B. C. 117. Cleopatra, however, who had been appointed by the will of her late husband to succeed him on the throne, was desirous to associate with herself her younger son, Ptolemy Alexander, to the exclusion of his brother. But the latter was popular with the Alexandrians, and the queen was obliged to give way. She accordingly sent Alexander to Cyprus, while she declared Lathyrus king, with the titles of Soter and Philometor. But, in order to retain her influence over him undivided, she compelled him to repudiate his sister Cleopatra, to whom he had been previously married and was tenderly attached, and marry his younger sister Selene in her stead (Justin. xxxix. 3 ; Paus. i. 9. § 1). This arrangement seems to have in some degree produced its intended effect ; at least the mother and son were able to rule conjointly for near ten years before they came to any open rupture. But they were on many occasions opposed to one another, in their foreign as well as domestic policy, and we find Ptolemy sending assistance to Antiochus Cyzicenus in his wars against the Jews, in direct opposition to the will of his mother, who had uniformly favoured the latter, and had placed two officers of that nation at the head of her army. But Cleopatra could ill brook such resistance to her authority : and by accusing Ptolemy of a design against her life, she excited such an insurrection in Alexandria that the king was forced to seek safety in flight, B. C. 107. (Justin. xxxix. 4 ; Paus. i. 9. § 2 ; Joseph. *Ant.* xiii. 10. §§ 2, 4 ; Porphyr. *ap. Euseb. Arm.* p. 115.)

His brother Alexander now assumed the sovereignty of Egypt, in conjunction with his mother-while Lathyrus was able to establish himself in the possession of Cyprus. Cleopatra indeed attempted to dispossess him of that island also, but without success, and Ptolemy held it as an independent kingdom for the eighteen years during which Cleopatra and Alexander reigned in Egypt. His wars in Syria are the only events which have been recorded to us of this period. In B. C. 103 he landed in Syria with a large army, in order to support the citizens of Ptolemaïs and Gaza against Alexander Jannaeus, king of the Jews, defeated that monarch in a great battle on the banks of the Jordan, and made himself master of Ptolemaïs, Gaza, and other cities. Hereupon Cleopatra hastened with an army to oppose him, and reduced Phoenicia and Ptolemaïs, while Lathyrus, after an unsuccessful attempt to march upon Egypt itself, retired to Gaza, and the following spring withdrew to Cyprus, B. C. 101 (Joseph. *Ant.* xiii. 12, 13). In the subsequent disputes of the Syrian princes he and his mother, as was to be expected, took opposite sides, Ptolemy being in close alliance with Antiochus Cyzicenus, while Cleopatra supported his brother Antiochus Grypus (Justin. xxxix. 4). At a later period (in B. C. 94) we find Ptolemy again taking part in the civil wars which followed

the death of Antiochus Grypus, and setting up Demetrius Eucaerus, the youngest son of that monarch, as a claimant to the throne. (Joseph. *Ant.* xiii. 13. § 4.)

After the death of Cleopatra and the expulsion of Alexander in B. C. 89 [PTOLEMAEUS IX.], Ptolemy Lathyrus was recalled by the Alexandrians and established anew on the throne of Egypt, which he occupied thenceforth without interruption till his death in B. C. 81 (Justin. xxxix. 5 ; Porphyr. *l. c.* p. 116). The most important event of this period was the revolt of the once mighty city of Thebes, in Upper Egypt, which was still powerful enough to hold out for nearly three years against the arms of Ptolemy, but at the end of that time was taken and reduced to the state of ruin in which it has ever since remained (Paus. i. 9. § 3). With this exception the eight years of the second reign of Ptolemy Lathyrus appear to have been a period of internal tranquillity, while his prudent policy regained for him in some degree that consideration abroad which Egypt had nearly lost. We find the Athenians, in return for some benefits which he had conferred upon them, erecting statues to him and his daughter Berenice (Paus. *l. c.*) ; and during the Mithridatic war, B. C. 87, Lucullus was sent by Sulla to request from him the assistance of the Egyptian fleet. But Lathyrus was desirous to remain neuter during that contest, and, while he received Lucullus with every demonstration of honour he declined to furnish the required assistance. (Plut. *Lucull.* 2, 3.)

The character of Lathyrus appears to have been mild and amiable, even to a degree bordering upon weakness: but it shows in a favourable light when contrasted with those of his mother and brother, and he appears to have been free from the vices which degraded so many of the Egyptian kings. He reigned in all thirty-five years and a half ; ten in conjunction with his mother (B. C. 117—107), eighteen in Cyprus (107—89), and seven and a half as sole ruler of Egypt (Porphyr. *ap. Euseb. Arm.* p. 116). After his restoration in B. C. 89 he appears to have assumed the additional title of Philadelphus, whence he is sometimes distinguished as PTOLEMY PHILADELPHUS II. (Letronne, *Rec. des Inscr.* pp. 64—66 ; Clinton, *F. H.* vol. iii. p. 393.) He left only one daughter Berenice, called also Cleopatra, who succeeded him on the throne: and two sons, both named Ptolemy, who, though illegitimate, became severally kings of Egypt and Cyprus. [E. H. B.]

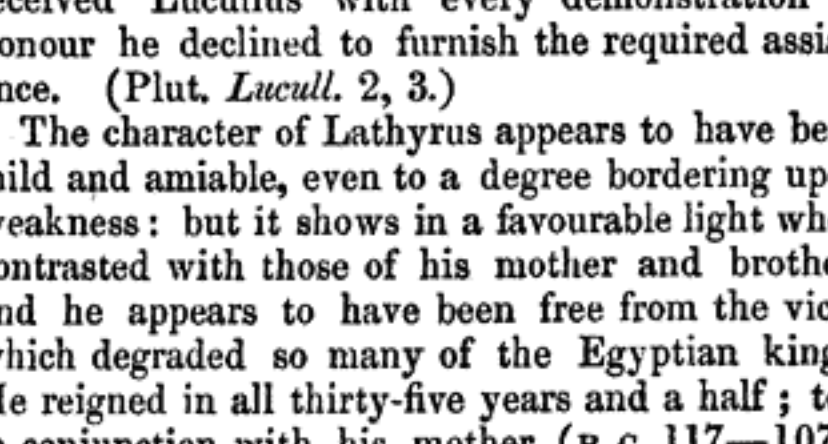

COIN OF PTOLEMAEUS VIII., KING OF EGYPT.

PTOLEMAEUS IX. (Πτολεμαῖος), king of EGYPT, surnamed ALEXANDER, whence he is generally distinguished as ALEXANDER I., was the youngest son of Ptolemy VII. by his niece Cleopatra. His mother's partiality led her to desire to place him on the throne in conjunction with herself, on the death of Euergetes, B. C. 117, in preference to his elder brother. But the will of the Alexandrians having compelled her to assume Lathyrus as her colleague, she sent Alexander to Cyprus with the title of general or governor of that island. Three years later, however (B. C. 114), he assumed the title of king, on what pretext we know not, and reckoned the years of his reign from this date (Porphyr. *ap. Euseb. Arm.* p. 116). But he appears to have remained content with the possession of Cyprus till B. C. 107, when Cleopatra, having expelled Ptolemy Lathyrus, recalled her favourite son to occupy the vacant throne of Egypt. Alexander reigned conjointly with his mother from this time till B. C. 90: but it is probable that her haughty and imperious character left him little real part in the administration of affairs. The only occasion on which we meet with his name in this interval is in B. C. 102, when he commanded the Egyptian fleet which attacked Phoenicia by sea, while Cleopatra with the army marched against Palestine (Joseph. *Ant.* xiii. 13. § 1). But at length the violence and cruelties of his mother terrified Alexander to such a degree that he determined to free himself from her power, and made his escape secretly from Alexandria. Hereupon Cleopatra, fearing lest her sons should make common cause against her, sent an embassy to Alexander to entreat his return. With this request he was induced to comply ; but soon found reason to suspect that she was forming designs against his life, and immediately determined to anticipate them by causing her to be assassinated, B. C. 90. But he did not long enjoy the fruits of this crime. Cleopatra had been popular with the army, and the soldiers in consequence hated Alexander, who had not reigned alone a year, when he was compelled by a general sedition of the populace and military to quit Alexandria. He however raised fresh troops, and attempted to overcome the insurgent soldiery, but was totally defeated in a sea-fight by the rebels under Tyrrhus, and fled for refuge to Myra in Lycia, B. C. 89. His brother Lathyrus was now recalled by the Alexandrians to Egypt, a circumstance which led Alexander to hope that he might make himself master of Cyprus, and he accordingly assembled some forces, and invaded that island, but was defeated in a naval action by Chaereas, and fell in the battle. (Justin. xxxix. 4, 5 ; Porphyr. *ap. Euseb. Arm.* p. 116.)

He left two children: a son, Alexander, who afterwards ascended the throne of Egypt, and a daughter, of whom nothing more is known. (Porphyr. *l. c.*) [E. H. B.]

COIN OF PTOLEMAEUS IX., KING OF EGYPT.

PTOLEMAEUS X. (Πτολεμαῖος), king of EGYPT, son of the preceding, bore his father's name of Alexander, whence he is styled PTOLEMAEUS ALEXANDER II. When a mere child, he was sent by his grandmother Cleopatra for safety to the

island of Cos, probably as early as B. C. 102 (see Joseph. *Ant.* xiii. 13. § 1), where he remained till the year B. C. 88, when that island was taken by Mithridates the Great. On this occasion Alexander fell into the hands of the conqueror, who treated him with the utmost distinction, and retained him at his own court. But the young prince soon after found an opportunity to escape, and took refuge with Sulla, whom he accompanied on his return to Rome. Here he remained till B. C. 81, when the death of Ptolemy Lathyrus without male issue having left the throne of Egypt vacant, Sulla, who was then dictator, nominated the young Alexander (who had obtained a high place in his favour) king of Egypt, and sent him to take possession of the crown. It was, however, agreed, in deference to the claims of Cleopatra Berenice, the daughter of Lathyrus, whom the Alexandrians had already placed on the throne, that Alexander should marry her, and admit her to share the sovereign power. He complied with the letter of this treaty by marrying Cleopatra immediately on his arrival in Egypt, but only nineteen days afterwards caused her to be assassinated: an act of cruelty which aroused the indignation of the Alexandrians, who in consequence rose against their new monarch, dragged him to the gymnasium, and there put him to death, B. C. 80. (Porphyr. *ap. Euseb. Arm.* p. 117; Appian. *Mithr.* 23, *B. C.* i. 102; Cic. *Frag. Or. de rege Alexandr.* p. 352, ed. Orell.; Trog. Pomp. Prolog. xxxix.)

Much difficulty and perplexity have arisen in regard to an Alexander king of Egypt, who is alluded to in more than one passage by Cicero, as having bequeathed his dominions by will to the Roman people (Cic. *de Leg. agrar.* i. 1, ii. 16, 17; *Fr. de reg. Alexandrino*, p. 350). It appears that the fact of this bequest was by no means very certain, and that it never was acted upon by the Roman senate. But authors are not at all agreed which of the two Alexanders is here meant; and some writers have even deemed it necessary to admit the existence of a third king of the name of Alexander, who died about B. C. 65. The silence of the chronographers seems, however, conclusive against this hypothesis. Niebuhr, on the contrary, conceives Ptolemy Alexander I. to have lived on in exile till the year 65, and to have been the author of this testament: but this is opposed to the direct testimony of Porphyry as to his death. Other writers suppose Alexander II. to be the person designed, and adopt the statement of Trogus Pompeius that he was only expelled by the Alexandrians, in opposition to the authority of Porphyry and Appian, confirmed as they are by a passage in Cicero, in regard to his death. (See on this subject Clinton, *F. H.* vol. iii. p. 392; Champollion-Figeac, *Annales des Lagides*, vol. ii. p. 247; Visconti, *Iconographie Grecque*, vol. iii. p. 251; Niebuhr, *Kl. Schriften*, p. 302; Orelli, *Onomast. Tullian.* p. 30.) The fragmentary and imperfect nature of our authorities for this period of Egyptian history renders it scarcely possible to arrive at a satisfactory solution of this question. [E. H. B.]

PTOLEMAEUS XI. (Πτολεμαῖος), king of EGYPT, assumed the surnames or titles of NEUS DIONYSUS (Νέος Διόνυσος), but is more commonly known by the appellation of AULETES (the flute-player). He was an illegitimate son of Ptolemy Lathyrus, and, on account of his spurious birth, his pretensions to the throne appear to have been altogether passed over at his father's death: but when the assassination of Berenice and the death of Alexander II. had completed the extinction of the legitimate race of the Lagidae (B. C. 80), Ptolemy was proclaimed king by the Alexandrians (Porphyr. *ap. Euseb. Arm.* p. 117). So imperfect is our history of this period that we know nothing concerning the first twenty years of his reign. But of his character in general we are told that he was given up to every kind of vice and debauchery, and his name is associated with those of Philopator and Physcon, as one of the worst rulers of the whole race of the Ptolemies (Strab. xvii. p. 796). He appears to have assumed the name of Dionysus as a sort of authority for his orgies, and is said to have been on the point of putting to death the Platonic philosopher Demetrius, for refusing to join in his drunken revels (Lucian, *de Calumn.* 16). His passion for playing on the flute, to which he owed his popular appellation, led him to institute musical contests, in which he himself condescended to appear as a competitor. (Strab. *l. c.*; Plut. *de Adul. et Amic.* 12.)

But it was not his vices alone which served to disgust and alienate the minds of his subjects. It had been a natural object of his desire to obtain the countenance and protection of the Roman senate; but, for some reason or other, it was long before he could obtain their ratification of his title to the crown, and it was not till the consulship of Caesar that he was able to purchase by vast bribes the desired privileges (Suet. *Caes.* 54). But he had expended immense sums in the pursuit of this object, which he was compelled to raise by the imposition of fresh taxes, and the discontent thus excited combining with the contempt entertained for his character, led to his expulsion by the Alexandrians, in B. C. 58. On this he determined to proceed in person to Rome to procure from the senate his restoration. On his way thither he had an interview at Rhodes with Cato, who endeavoured, but in vain, to dissuade him from his purpose (Plut. *Cat. Min.* 35). His first reception was promising, and by a lavish distribution of bribes, combined with the influential support of Cicero, who pronounced an oration in his favour (*Pro Rege Alexandrino*), he procured a decree from the senate, commanding his restoration, and entrusting the charge of effecting it to P. Lentulus Spinther, then proconsul of Cilicia. Meanwhile, the Alexandrians sent an embassy of a hundred of their leading citizens to plead their cause with the Roman senate: but Ptolemy had the audacity to cause the deputies, on their arrival in Italy, to be waylaid, and the greater part of them murdered, while the rest were prevented, either by threats or bribes, from coming forward against him. The indignation excited at Rome by this proceeding, however, produced a reaction: the tribunes took up the matter against the nobility, while a party in the senate strove to get the commission transferred from Lentulus to Pompey, and an oracle was produced from the Sibylline books, forbidding the restoration of the king by an armed force. The intrigues and disputes thus raised were protracted throughout the year 56, and at length Ptolemy, despairing of a favourable result, quitted Rome in disgust, and withdrew to Ephesus. (Dion Cass. xxxix. 12—16; Cic. *ad Fam.* i. 1—7, *ad Q. Fr.* ii. 2, 3, *pro Rabir.* 2, 3, *pro Cael.* 10; Porphyr. *ap. Euseb. Arm.* pp. 117, 118; Plut. *Pomp.* 49.)

Some years afterwards, however, he obtained from private individuals what he had failed in inducing the senate to accomplish: and in B. C. 55 A. Gabinius, who was proconsul in Syria, was induced, by the influence of Pompey, aided by the enormous bribe of ten thousand talents from Ptolemy himself, to undertake his restoration. The Alexandrians had in the meantime placed on the throne of Egypt, Berenice, the eldest daughter of Ptolemy, who had married Archelaus, the son of the general of Mithridates [ARCHELAUS, No. 2]; and they opposed Gabinius with an army on the confines of the kingdom. They were, however, defeated in three successive battles, Archelaus slain, and Ptolemy once more established on the throne, B. C. 55. One of his first acts was to put to death his daughter Berenice, and many of the leading citizens of Alexandria. (Dion Cass. xxxix. 55—58; Liv. *Epit.* cv.; Plut. *Ant.* 3; Strab. xvii. p. 796; Cic. *in Pison.* 21, *pro Rabir. Post.* 8; Porphyr. *l. c.*)

He survived his restoration only three years and a half (Porphyr. *ib.*); of the events of which period we have no information; but as Ptolemy was now supported by a large body of Roman soldiers who had been left behind by Gabinius for his protection, he was safe from any outbreak of popular discontent. On the other hand seditions and tumults of the soldiery themselves became frequent, and the king was repeatedly compelled to give way to their demands (Caes. *B. C.* iii. 103, 110; Dion Cass. xlii. 5). The immense sum exacted from him by Gabinius had also involved him in pecuniary embarrassments, and he was compelled to surrender the whole finances of his kingdom into the hands of Rabirius Postumus. (Cic. *pro Rabir.* 10.)

His death took place in May B. C. 51 (see Cic. *ad Fam.* viii. 4), after a reign of twenty-nine years from the date of his first accession. He left two sons, both named Ptolemy, and two daughters, Cleopatra and Arsinoë. Two other daughters, Tryphaena and Berenice, had died before him (Porphyr. *l. c.* p. 118). Besides the titles already mentioned, Ptolemy Auletes bears, in inscriptions, both Greek and hieroglyphic, those of Philopator and Philadelphus. None of these, however, appear on his coins. [E. H. B.]

COIN OF PTOLEMAEUS XI., KING OF EGYPT.

PTOLEMAEUS XII. (Πτολεμαῖος), king of EGYPT, was the eldest son of Ptolemy XI. Auletes. He is commonly said to have borne the surname of Dionysus, in imitation of his father, but there appears to be no authority for this assertion. By his father's will the sovereign power was left to himself and his sister Cleopatra jointly, and this arrangement was carried into effect without opposition, B. C. 51. Auletes had also referred the execution of his will to the Roman senate, and the latter accepted the office, confirmed its provisions and bestowed on Pompey the title of guardian of the young king (Caes. *B. C.* iii. 108; Eutrop. vi. 21). But the approach of the civil war prevented them from taking any active part, and the administration of affairs fell into the hands of an eunuch named Pothinus. It was not long before dissensions broke out between the latter and Cleopatra, which ended in the expulsion of the princess, after she had reigned in conjunction with her brother about three years, B. C. 48. Hereupon she took refuge in Syria, and assembled an army with which she invaded Egypt. The young king, accompanied by his guardians, met her at Pelusium, and it was while the two armies were here encamped opposite to one another, that Pompey landed in Egypt, to throw himself as a suppliant on the protection of Ptolemy; but was assassinated by the orders of Pothinus and Achillas before he could obtain an interview with the king himself. (Caes. *B. C.* iii. 103, 104; Dion Cass. xlii. 3, 4; Plut. *Pomp.* 77—79; Appian, *B. C.* ii. 84, 85; Strab. xvii. p. 797.) Shortly after, Caesar arrived in Egypt, and took upon himself to regulate the affairs of that kingdom, and settle the dispute between Ptolemy and his sister. But Cleopatra, who now hastened to return to Alexandria, soon obtained so powerful a hold over the conqueror by the influence of her personal attractions, that it was evident the latter would decide the controversy in her favour. Hereupon Pothinus determined to excite an insurrection against Caesar, and secretly summoned the army from Pelusium under Achillas. Caesar was taken by surprise, and had to maintain his ground with very inadequate forces in a part of the city where he was vehemently assailed both by the army and the populace. Ptolemy himself was at this time in the power of the conqueror, but after the contest had continued for some time, he obtained permission to repair to the camp of the insurgents, under pretence of exercising his authority to reduce them to submission; instead of which he immediately put himself at their head. Caesar, however, still defied all their efforts; and, meanwhile, Mithridates of Pergamus had assembled an army in Syria, with which he advanced to the relief of the dictator. Ptolemy now turned his arms against this new enemy, and took up a strong position on the banks of the Nile to prevent Mithridates from crossing that river. Caesar himself, however, quickly arrived from Alexandria, landed near the mouth of the Nile, attacked and defeated the forces of the young king, and followed up his advantage by storming his camp. Ptolemy himself endeavoured to escape by the river, but was drowned in the attempt. His death occurred either before the close of B. C. 48, or early in the following year. (Caes. *B. C.* iii. 106—112; Hirt. *B. Alex.* 1—31; Dion Cass. xlii. 7—9, 34—43; Plut. *Caes.* 48, 49; Liv. *Epit.* cxii.; Appian, *B. C.* ii. 89, 90; Porphyr. *ap. Euseb. Arm.* p. 118.) [E. H. B.]

COIN OF PTOLEMAEUS XII., KING OF EGYPT.

PTOLEMAEUS XIII. (Πτολεμαῖος), king of EGYPT, was the youngest son of Ptolemy Auletes. He was declared king by Caesar in conjunction with Cleopatra, after the death of his elder brother Ptolemy XII., B. C. 47: and although he was a mere boy, it was decreed that he should marry his sister, with whom he was thus to share the power. Both his marriage and regal title were, of course, purely nominal: in B. C. 45, Cleopatra took him with her to Rome, but shortly after the death of Caesar she put the poor boy to death, after he had enjoyed his titular sovereignty a little more than three years, B. C. 43. (Porphyr. *ap. Euseb. Arm.* p. 118; Hirt. *B. Alex.* 33; Dion Cass. xlii. 44, xliii. 27; Strab. xvii. p. 797; Suet. *Caes.* 35.)

Concerning the history of the Ptolemies in general, see Vaillant, *Historia Ptolemaeorum Regum Aegypti*, fol. Amstel. 1701; Champollion-Figeac, *Annales des Lagides*, 2 vols. 8vo. Paris, 1815; Letronne, *Recherches pour servir à l'histoire d'Egypte*, 8vo. Paris, 1823, and *Recueil des Inscriptions Grecques en Egypte*, 4to. Paris, 1842; Clinton, *F. H.* vol. iii. Appendix, ch. 5. Much light has been thrown upon the history of the earlier Ptolemies by Niebuhr, *Kleine Schriften*, pp. 179—305, and by Droysen, *Hellenismus*, vol. ii., but a good history of this dynasty is still a desideratum.

Of the coins of the Ptolemies it may be observed, that most of them can only be assigned to the several monarchs of the name by conjecture; very few of them bearing any title but those of ΠΤΟΛΕΜΑΙΟΥ ΒΑΣΙΛΕΩΣ. Hence they are of little or no historical value. (See on this subject Eckhel, vol. iv. pp. 4—25; Visconti, *Iconographie Grecque*, vol. iii. chap. 18.) [E. H. B.]

PTOLEMAEUS (Πτολεμαῖος), king of EPEIRUS, was the second son of Alexander II., king of Epeirus, and Olympias, and grandson of the great Pyrrhus. He succeeded to the throne on the death of his elder brother, Pyrrhus II., but reigned only a very short time, having set out on a military expedition, during the course of which he fell sick and died. (Justin. xxviii. 1, 3; Paus. iv. 35. § 3.) The date of his reign cannot be fixed with certainty, but as he was contemporary with Demetrius II. king of Macedonia, it may be placed between 239—229, B. C. [E. H. B.]

COIN OF PTOLEMAEUS, KING OF EPEIRUS.

PTOLEMAEUS, kings of MACEDONIA. [PTOLEMAEUS of ALORUS, and PTOLEMAEUS CERAUNUS.]

PTOLEMAEUS (Πτολεμαῖος), king of MAURITANIA, was the son and successor of Juba II. By his mother Cleopatra he was descended from the kings of Egypt, whose name he bore. The period of his accession and the death of his father cannot be determined with certainty, but we know that Ptolemy was already on the throne when Strabo wrote, about 18 or 19, A. D. (Strab. xvii. pp. 828, 840; Clinton. *F. H.* vol. iii. p. 203.) He was at this time very young, and the administration of affairs fell in consequence, in great measure, into the hands of his freedmen. Great disorders ensued, and many of the Mauritanians joined the standard of the Numidian Tacfarinas, who carried on a predatory warfare against the Romans. But in A. D. 24 Tacfarinas himself was defeated and killed by P. Dolabella, and Ptolemy himself rendered such efficient assistance to the Roman general in his campaign, that an embassy was sent to reward him, after the ancient fashion, with the presents of a *toga picta* and sceptre, as a sign of the friendship of the Roman people. (Tac. *Ann.* iv. 23—26.) He continued to reign without interruption till A. D. 40, when he was summoned to Rome by Caligula, and shortly after put to death, his great riches having excited the cupidity of the emperor. (Dion Cass. lix. 25; Suet. *Cal.* 26; Senec. *de Tranquil.* 11.) We learn nothing from history of his character; but from the circumstance that a statue was erected in his honour by the Athenians (Stuart's *Antiq. of Athens*, vol. iii. p. 55; Visconti, *Iconographie Grecque*, vol. iii. p. 275), we may probably infer that he inherited something of his father's taste for literature. The annexed coin belongs to this Ptolemy; the curule chair and sceptre, on the reverse, probably refer to the honours decreed him by the Roman senate, as already mentioned.

[E. H. B.]

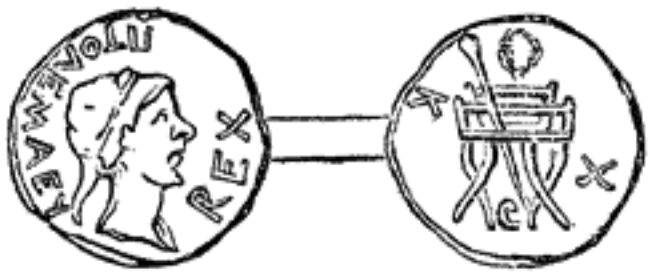

COIN OF PTOLEMAEUS, KING OF MAURITANIA.

PTOLEMAEUS, son of MENNAEUS. [PTOLEMAEUS, tetrarch of CHALCIS.]

PTO'LICHUS (Πτόλιχος), statuaries. 1. Of Aegina, the son and pupil of Synnoön, flourished from about Ol. 75 to about Ol. 82, B. C. 480—448. [ARISTOCLES]. The only works of his, which are mentioned, are the statues of two Olympic victors, Theognetus of Aegina, and Epicradius of Mantineia (Paus. vi. 9. § 1, 10. § 2).

2. Of Corcyra, the pupil of Critios of Athens (Paus. vi. 3. § 2. s. 5). Pausanias does not mention any work of his, but merely gives his name as one of the following artistic genealogy of teachers and pupils: Critios of Athens, Ptolichus, Amphion, Pison of Calauria, Damocritus of Sicyon. As Critios flourished chiefly about Ol. 75, B. C. 477, we may place Ptolichus about Ol. 83, B. C. 448. He was therefore a contemporary of Pheidias. [P. S.]

PTOUS (Πτῷος), a son of Athamas and Themisto, from whom mount Ptoum and the sanctuary of Apollo, which was situated upon it, were believed to have derived their name. (Paus. ii. 23. § 3; Apollod. i. 9. § 2.) Ptous also occurs as a surname of Apollo. (Paus. iv. 32. § 5, ix. 23. § 3.) [L. S.]

PUBLI'CIA. 1. The wife of L. Postumius Albinus, consul B. C. 154, was accused of murdering her husband. She gave bail to the praetor for her appearance, but was put to death by order of her relations, consequently by a *judicium domesticum*. (Val. Max. vi. 3. § 8; Liv. *Epit.* 48; Rein,

Criminalrecht der Römer, p. 407.) [Comp. LICINIA, No. 1.]

2. The wife of Lentulus, the flamen Martialis. (Macrob. *Sat.* ii. 9.)

PUBLI'CIA GENS, plebeian. The ancient form of the name was *Publicius*, which we find on coins and in the Fasti Capitolini. This gens rose into importance in the time between the first and second Punic wars, and the first member of it who obtained the consulship was M. Publicius Malleolus, in B. C. 232. During the republic it was divided into two families, that of MALLEOLUS, which was the most important, and that of BIBULUS, which has been accidentally omitted under that head, and is therefore given below. Besides these names, there are a few cognomens of freedmen and of persons in the imperial period, which are likewise given below. The cognomen *Malleolus* is the only one that appears on coins of this gens, and there are also other coins which bear no surname. Of the latter we subjoin a specimen. The obverse represents a female head covered with a helmet, the reverse Hercules strangling a lion, with the legend C. POBLICI C. F. It is not known who this C. Poblicius was. (Eckhel, vol. v. p. 279.)

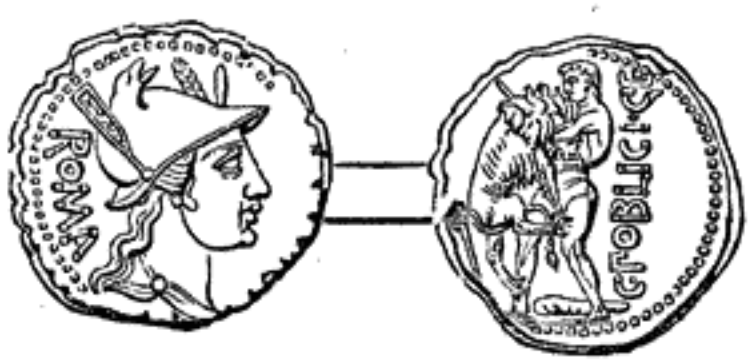

COIN OF PUBLICIA GENS.

PUBLI'CIUS. 1. PUBLICIUS, an Italian seer, is mentioned twice by Cicero along with the Marcii. (Cic. *de Div.* i. 50, ii. 55.) [See Vol. II. p. 944, b.]

2. L. PUBLICIUS BIBULUS, tribunus militum of the second legion, B. C. 216. (Liv. xxii. 53.)

3. C. PUBLICIUS BIBULUS, tribune of the plebs B. C. 209, distinguished himself by his hostility to M. Claudius Marcellus, whom he endeavoured to deprive of his imperium ; but Marcellus made such a triumphant reply to the accusations of Publicius, that not only was the bill for taking away his imperium rejected, but he was elected consul on the next day. (Liv. xxvii. 20, 21.)

4. C. PUBLICIUS, whose saying respecting P. Mummius is mentioned by Cicero (*de Orat.* ii. 67), on the authority of Cato. He may have been the same person as No. 3, as Glandorp has conjectured.

5. L. PUBLICIUS, an intimate friend of Sex. Naevius, and a slave-dealer, mentioned by Cicero in B. C. 81. (Cic. *pro Quint.* 6.)

6. PUBLICIUS, a Roman eques, celebrated for conducting bribery at the elections at Rome, about B. C. 70. (Pseudo-Ascon. *in Verr.* p. 135.)

7. Q. PUBLICIUS, praetor B. C. 69, before whom Cicero defended D. Matrinius. (Cic. *pro Cluent.* 45.)

8. PUBLICIUS, one of Catiline's crew, B. C. 63. (Cic. *in Cat.* ii. 2.)

9. PUBLICIUS, a tribune of the plebs, of uncertain date, brought forward a law that presents of wax-candles (*cerei*) at the Saturnalia should be made to the patrons only by those clients who were in good circumstances, as the making of these presents had become a very burdensome obligation to many clients. (Macrob. *Sat.* i. 7.)

PUBLI'CIUS CELSUS. [CELSUS.]

PUBLI'CIUS CERTUS, was the accuser of the younger Helvidius, who was slain by Domitian. As a reward for this service he was nominated praefectus aerarii and was promised the consulship ; but after the death of the tyrant, he was accused by the younger Pliny in the senate, A. D. 96, of the part he had taken in the condemnation of Helvidius. The emperor Nerva did not allow the senate to proceed to the trial of Publicius ; but Pliny obtained the object he had in view, for Publicius was deprived of his office of praefectus aerarii, and thus lost all hope of the consulship. The account of his impeachment, which was afterwards published, is related by Pliny in a letter to Quadratus (*Ep.* ix. 13). Publicius died a few days after the proceedings in the senate, and it was supposed by some that his death was hastened by fear.

PUBLI'CIUS GE'LLIUS. [GELLIUS.]

CN. PUBLI'CIUS MENANDER, a freedman mentioned by Cicero, in his oration for Balbus (c. 11).

PUBLI'COLA, or POPLI'CULA, or POPLI'COLA, a Roman cognomen, signified "one who courts the people" (from *populus* and *colo*), and thus "a friend of the people." The form *Poplicula* or *Poplicola* was the most ancient. *Poplicola* generally occurs in inscriptions, but we also find *Poplicula* (Orelli, *Inscr.* No. 547). *Publicola* was the more modern form, and seems to have been the one usually employed by the Romans in later times. We find it in the best manuscripts of Livy, and in the palimpsest manuscript of Cicero's *De Republica*.

PUBLI'COLA, GE'LLIUS. 1. L. GELLIUS PUBLICOLA, was the contubernalis of the consul C. Papirius Carbo, B. C. 120 (Cic. *Brut.* 27). None of his family had held any of the higher offices of the state before him, and we do not know how he rose into distinction. He must, at all events, have been far advanced in years when he attained the consulship. The year of his praetorship is not mentioned ; but after his praetorship he received the province of Achaia, with the title of proconsul ; and during his government he offered, in mockery, his mediation to the rival philosophers of Athens, to reconcile their disputes (Cic. *de Leg.* i. 20). In B. C. 74 he defended the cause of M. Octavius Ligur, whose adversary was unjustly favoured by the praetor Verres (Cic. *Verr.* i. 48). In B. C. 72 Gellius was consul with Cn. Cornelius Lentulus Clodianus. The two consuls carried on war against Spartacus. Gellius at first defeated Crixus, one of the principal generals of Spartacus, near mount Garganus in Apulia, and Crixus lost his life in the battle. The two consuls then marched against Spartacus, who was attempting to escape across the Alps into Gaul. But they were no match for the leader of the gladiators. Spartacus attacked each of them separately, in the Apennines, and conquered them in succession. The two consuls then united their forces, but were again defeated in Picenum, by their indefatigable adversary. It was about this time that Pompey had brought the war in Spain to a conclusion ; and as he had conferred the Roman citizenship upon many persons in that country, the consuls brought forward a law to ratify his acts (Cic. *pro Balb.* 8, 14). The consuls also proposed in the senate, that no one in the provinces should be accused of capital crimes in their absence. This was directed against Verres. (Cic. *Verr.* ii. 39).

Two years afterwards, B. C. 70, Gellius was censor with Lentulus, his former colleague in the consulship. They exercised their office with great severity, and expelled many persons from the senate, among whom was C. Antonius. It was during their censorship that Pompey, who was then consul, appeared as an ordinary eques at the solemn muster of the equites, and, amid the applause of the spectators, led his horse by the curule chair of the censors, and answered the ordinary questions. In B. C. 67 and 66 Gellius served as one of Pompey's legates in the war against the pirates, and had the charge of the Tuscan sea. In the first conspiracy of Catiline an attempt was made to obtain possession of his fleet, and, though the mutiny was put down, Gellius had a narrow escape of his life. In consequence of the personal danger he had previously incurred, he was one of the warmest supporters of Cicero in his suppression of the second conspiracy, and accordingly proposed that Cicero should be rewarded with a civic crown. From this time he appears as a steady friend of Cicero and the aristocratical party. In B. C. 59 he opposed the agrarian law of Caesar, and in B. C. 57 he spoke in favour of Cicero's recall from exile. He was alive in B. C. 55, when Cicero delivered his speech against Piso, but probably died soon afterwards. He was married twice. (Appian, *B. C.* i. 117; Plut. *Crass.* 9; Oros. v. 24; Flor. iii. 20. § 10; Eutrop. vi. 7; Liv. *Epit.* 96, 98; Plut. *Pomp.* 22; Cic. *pro Cluent.* 42; Ascon. *in Tog. Cand.* p. 84, ed. Orelli; Appian, *Mithr.* 95; Flor. iii. 6. § 8; Cic. *post Red. ad Quir.* 7; Gell. v. 6; Cic. *ad Att.* xii. 21; Plut. *Cic.* 26; Cic. *in Pis.* 3; Val. Max. v. 9. § 1.) Orelli, in his *Onomasticon Tullianum* (vol. ii. p. 269), makes the L. Gellius, the contubernalis of Carbo, a different person from the consul of B. C. 72; but this is clearly an error, for Cicero speaks of the contubernalis of Carbo as his friend (*Brut.* 27), and that he reached a great age is evident from many passages. (Cic. *Brut.* 47; Plut. *Cic.* 26.)

2. L. GELLIUS PUBLICOLA, the son of the preceding by his first wife. He was accused of committing incest with his step-mother, and of conspiring against his father's life; but although the latter was nearly convinced of his guilt, he allowed him to plead his cause before a large number of senators, and, in consequence of their opinion, declared him innocent (Val. Max. v. 9. § 1). After the death of Caesar in B. C. 44, Gellius espoused the republican party, and went with M. Brutus to Asia. Here he was detected in plotting against the life of Brutus but was pardoned at the intercession of his brother, M. Valerius Messalla. Shortly afterwards he entered into a conspiracy to take away the life of Cassius, but again escaped unpunished, through the intercession of his mother Polla. It would hence appear that Polla had been divorced from her first husband Gellius, and had subsequently married Messalla. Gellius, however, showed no gratitude for the leniency which had been shown him, but deserted to the triumvirs, Octavian and Antony; and while in their service he had coins struck, on which he appears with the title of *Q. P.*, that is, *Quaestor Propraetore* (Eckhel, vol. v. p. 223). He was rewarded for his treachery by the consulship in B. C. 36. In the war between Octavian and Antony, he espoused the side of the latter, and commanded the right wing of Antony's fleet at the battle of Actium. As he is not mentioned again, he probably perished in the action. (Dion Cass. xlvii. 24; Liv. *Epit.* 122; Dion Cass. xlix. 24; Plut. *Ant.* 65, 66; Vell. Pat. ii. 85.)

3. GELLIUS PUBLICOLA, probably a brother of No. 1, is called a step-son of L. Marcius Philippus, consul B. C. 91, and a brother of L. Marcius Philippus, consul B. C. 56. According to Cicero's account he was a profligate and a spendthrift, and having dissipated his property, united himself to P. Clodius. As an intimate friend of the latter, he of course incurs the bitterest enmity of Cicero, whose statements with respect to him must, therefore, be received with caution. (Cic. *pro Sext.* 51, 52, *in Vatin.* 2, *de Harusp. Resp.* 27, *ad Att.* iv. 3. § 2, *ad Q. Fr.* ii. 1. § 1; Schol. Bob. *pro Sext.* p. 304, ed. Orelli.)

4. GELLIUS PUBLICOLA, had been the quaestor of Junius Silanus in Asia, in the reign of Tiberius, and was subsequently one of his accusers in A. D. 22. (Tac. *Ann.* iii. 67.)

5. L. GELLIUS PUBLICOLA, one of the consules suffecti in the reign of Caligula, A. D. 40 (Fasti). (For an account of the Gellii see Drumann, *Geschichte Roms*, vol. ii. pp. 64—67.)

PUBLI'COLA, VALE'RIUS. 1. P. VALERIUS VOLUSI F. PUBLICOLA, the colleague of Brutus in the consulship in the first year of the republic. The account given of him in Livy, Plutarch, and Dionysius cannot be regarded as a real history. The history of the expulsion of the Tarquins and of the infancy of the republic has evidently received so many poetical embellishments, and has been so altered by successive traditions, that probably we are not warranted in asserting any thing more respecting Publicola than that he took a prominent part in the government of the state during the first few years of the republic. The common story, however, runs as follows. P. Valerius, the son of Volusus, belonged to one of the noblest Roman houses, and was a descendant of the Sabine Volusus, who settled at Rome with Tatius, the king of the Sabines. [VALERIA GENS.] When Lucretia summoned her father from the camp, after Sextus Tarquinius had wrought the deed of shame, P. Valerius accompanied Lucretius to his daughter, and was by her side when she disclosed the villany of Sextus and stabbed herself to the heart. Valerius, in common with all the others who were present, swore to avenge her death, which they forthwith accomplished by expelling the Tarquins from the city. Junius Brutus and Tarquinius Collatinus were first elected consuls, B. C. 509; but as the very name of Tarquinius made Collatinus an object of suspicion to the people, he was obliged to resign his office and leave the city, and Valerius was chosen in his stead. Shortly afterwards the people of Veii and Tarquinii espoused the cause of the Tarquins, and marched with them against Rome, at the head of a large army. The two consuls advanced to meet them with the Roman forces. A bloody battle was fought, in which Brutus fell; and both parties claimed the victory, till a voice was heard in the dead of the night proclaiming that the Romans had conquered, as the Etruscans had lost one man more. Alarmed at this, the Etruscans fled, and Valerius entered Rome in triumph. Valerius was now left without a colleague; and as he began at the same time to build a house on the top of the hill Velia, which looked down upon the forum, the people feared that he was aiming at kingly power. As soon as Valerius became aware

of these suspicions, he stopt the building ; and the people, ashamed of their conduct, granted him a piece of ground at the foot of the Velia, with the privilege of having the door of his house open back into the street. When Valerius appeared before the people he ordered the lictors to lower the fasces before them, as an acknowledgment that their power was superior to his. Not content with this mark of submission, he brought forward laws in defence of the republic and in support of the liberties of the people. One law enacted that whoever attempted to make himself a king should be devoted to the gods, and that any one who liked might kill him ; and another law declared, that every citizen who was condemned by a magistrate should have the right of appeal to the people. Now as the patricians possessed this right under the kings, it is probable that the law of Valerius conferred the same privilege upon the plebeians. By these laws, as well as by the lowering of his fasces before the people, Valerius became so great a favourite, that he received the surname of *Publicola*, or "the people's friend," by which name he is more usually known. As soon as these laws had been passed, Publicola held the comitia for the election of a successor to Brutus ; and Sp. Lucretius Tricipitinus was appointed as his colleague. Lucretius, however, did not live many days, and accordingly M. Horatius Pulvillus was elected consul in his place. Each of the consuls was anxious to dedicate the temple on the Capitol, which Tarquin had left unfinished when he was driven from the throne ; but the lot gave the honour to Horatius, to the great mortification of Publicola and his friends. [PULVILLUS.] Some writers, however, place the dedication of the temple two years later, B. C. 507, in the third consulship of Publicola, and the second of Horatius Pulvillus. (Dionys. v. 21 ; Tac. *Hist.* iii. 72.)

Next year, which was the second year of the republic, B. C. 508, Publicola was elected consul again with T. Lucretius Tricipitinus. In this year most of the annalists placed the expedition of Porsena against Rome, of which an account has been given elsewhere [PORSENA]. In the following year, B. C. 507, Publicola was elected consul a third time with M. Horatius Pulvillus, who had been his colleague in his first consulship, or according to other accounts, with P. Lucretius ; but no event of importance is recorded under this year. He was again consul a fourth time in B. C. 504 with T. Lucretius Tricipitinus, his colleague in his second consulship. In this year he defeated the Sabines and entered Rome a second time in triumph. His death is placed in the following year (B. C. 503) by the annalists (Liv. ii. 16), probably, as Niebuhr has remarked, simply because his name does not occur again in the Fasti. Niebuhr supposes that the ancient lays made him perish at the lake Regillus, at which two of his sons were said to have been killed (Dionys. vi. 12), and at which so many heroes of the infant commonwealth met their death. He was buried at the public expense, and the matrons mourned for him ten months, as they had done for Brutus. (Liv. i. 58, 59, ii. 2, 6—8, 11, 15, 16 ; Dionys. iv. 67, v. 12, &c. 20, 21, 40, &c. ; Plut. *Public.* passim ; Cic. *de Rep.* ii. 31 ; Niebuhr, *Hist. of Rome*, vol. i. pp. 498, &c. 525, 529, &c. 558, 559.)

2. P. VALERIUS P. F. VOLUSI N. PUBLICOLA, son of the preceding, was consul for the first time B. C. 475, with C. Nautius Rutilus, conquered the Veientines and Sabines, and obtained a triumph in consequence. He was interrex in B. C. 462, and consul a second time in 460, with C. Claudius Sabinus Regillensis. In the latter year Publicola was killed in recovering the Capitol, which had been seized by Herdonius. The history of this event is related under HERDONIUS. (Liv. ii. 52, 53, 15—19 ; Dionys. ix. 28, x. 14—17.)

3. P. VALERIUS PUBLICOLA POTITUS, consul B. C. 449, is represented by many writers as the son of the preceding, and the grandson of No. 1. The improbability of this account is pointed out under POTITUS, No. 2, to which family he probably belongs.

4. L. VALERIUS PUBLICOLA, was consular tribune five times, namely, in B. C. 394, 389, 387, 383, 380. (Liv. v. 26, vi. 1, 5, 21, 27.)

5. P. VALERIUS POTITUS PUBLICOLA, who was consular tribune six times, belongs to the family of the Potiti. [POTITUS, No. 5.]

6. M. VALERIUS PUBLICOLA, magister equitum to the dictator C. Sulpicius Peticus in B. C. 358, and twice consul, namely, in B. C. 355, with C. Sulpicius Peticus, and in 353, with the same colleague. On the history of the three years abovementioned see PETICUS. (Liv. vii. 12, 17—19.)

7. P. VALERIUS PUBLICOLA, consul B. C. 352, with C. Marcius Rutilus, and praetor two years afterwards, B. C. 350, in which year he had the command of the army of reserve in the war against the Gauls. In B. C. 344 he was appointed dictator, for the purpose of celebrating games in consequence of the appearance of prodigies. (Liv. vii. 21, 23, 28.)

8. P. VALERIUS PUBLICOLA, magister equitum to the dictator M. Papirius Crassus, in B. C. 332. (Liv. viii. 17.)

PUBLI'COLA, L. VIPSTA'NUS, consul A. D. 48, with A. Vitellius. (Tac. *Ann.* xi. 23.)

PUBLI'LIA, the second wife of M. Tullius Cicero, whom he married in B. C. 46. As Cicero was then sixty years of age, and Publilia quite young, the marriage occasioned great scandal. It appears that Cicero was at the time in great pecuniary embarrassments ; and after the divorce of Terentia, he was anxious to contract a new marriage for the purpose of obtaining money to pay his debts. Publilia had a large fortune, which had been left her by her father, but, in order to evade the Voconia lex, which limited the amount that a woman could receive by will, the property had been left to Cicero in trust for her. The marriage proved an unhappy one, as might have been expected ; and after the death of his daughter Tullia in B. C. 45, Cicero was able to plead his sorrow as an excuse for going into the country alone. While there he writes to Atticus that Publilia had sent him a letter, requesting to be allowed to visit him, and that he had written back to her that he wished to remain alone ; but he begged Atticus to let him know how long he might remain without being surprised by a visit from her. At length Cicero became so tired of his young wife, and so annoyed by her mother and brother, that he was glad to divorce her in the course of the year 45. It was said by some that she had expressed joy at the death of Tullia ; this may have served Cicero as an excuse for his conduct. Cicero had now to repay the dowry, and consequently had incurred all the reproach and inconvenience of such a marriage without reaping from it any advantage. He found

no small difficulty in raising the money to pay this dowry; and his letters to Atticus frequently allude to his negotiations on this subject with Publilius, the brother of his late wife. (Cic. *ad Fam.* iv. 14, *ad Att.* xii. 32, xiii. 34, 47, xiv. 19, xvi. 2, 6; Dion Cass. xlvi. 18; Plut. *Cic.* 41; Quintil. vi. 3. § 75.) Dion Cassius states (lvii. 15) that Vibius Rufus, in the reign of Tiberius, married Cicero's widow, by whom we are probably to understand Publilia, and not Terentia, as many have done. (Drumann, *Geschichte Roms*, vol. vi. pp. 694—696.)

PUBLI'LIA GENS, plebeian. The ancient form of the name was *Poblilius*, which we find in the Capitoline Fasti. In many manuscripts and editions of the ancient writers we find the name of Publilius corrupted into *Publius*; and Glandorp, in his *Onomasticon*, has fallen into the mistake of giving most of the Publilii under the head of Publii (pp. 727, 728). The Publilii were first brought into notice as early as B. C. 472, by the celebrated tribune Volero Publilius, and they subsequently obtained the highest dignities of the state. The only family of this gens that bore a separate cognomen was that of PHILO; and it was one of this family, Q. Publilius Philo, who obtained the consulship in B. C. 339. The greatness of the gens became extinct with this Philo; and after his death we do not read of any persons of the name who attained to importance in the state. *Volscus* was an agnomen of the Philones. [PHILO, No. 1.]

PUBLI'LIUS. 1. VOLERO PUBLILIUS, the author of an important change in the Roman constitution. He had served with distinction as a first centurion, and, accordingly, when he was called upon to enlist as a common soldier at the levy in B. C. 473, he refused to obey. The consuls ordered the lictors to seize him and scourge him. He appealed to the tribunes, but as they took no notice of the outrage, he resisted the lictors, and was supported by the people. The consuls were driven out of the forum, and the senate was obliged to bow before the storm. Publilius had acquired so much popularity by his courageous conduct, that he was elected tribune of the plebs for the following year, B. C. 472. He did not, however, bring the consuls of the previous year to trial, as had been expected, but, sacrificing his private wrongs to the public welfare, he brought forward a measure to secure the plebeians greater freedom in the election of the tribunes. They had been previously elected in the comitia centuriata, where the patricians had a great number of votes; and Publilius accordingly proposed that they should be elected in future by the comitia tributa. This measure was undoubtedly proposed to the comitia tributa, but the patricians, by their violent opposition, prevented the tribes from coming to any vote respecting it this year. In the following year, B. C. 471, Publilius was re-elected tribune, and together with him C. Laetorius, a man of still greater resolution. He now brought forward fresh measures. He proposed that the aediles, as well as the tribunes, should be elected by the tribes, and, what was still more important, that the tribes should have the power of deliberating and determining in all matters affecting the whole nation, and not such only as might concern the plebs. These measures were still more violently resisted by the patricians; but though the consul Ap. Claudius had recourse to force he could not prevent the tribes from passing them. Some said that the number of the tribunes was now for the first time raised to five, having been only two previously. (Liv. ii. 55—58; Dionys. ix. 41, &c.; Zonar. vii. 17; Niebuhr, *Hist. of Rome*, vol. ii. p. 211, &c.)

2. Q. PUBLILIUS, tribune of the plebs B. C. 384, in which year, in conjunction with his colleague, M. Maenius or Menenius, he accused Manlius. (Liv. vi. 19, 20.)

3. Q. PUBLILIUS, was appointed one of the triumviri mensarii in B. C. 352. (Liv. vii. 21.)

4. C. PUBLILIUS, a youth who had given himself up to slavery (as a *nexus*), in order to pay the debts of his father, and whose cruel treatment by the usurer, L. Papirius, so roused the indignation of the people, as to lead to the enactment, in B. C. 326, of the Lex Poetelia Papiria, which abolished imprisonment for debt in the case of the nexi (Liv. viii. 28). Valerius Maximus (vi. 1. § 9) calls this youth T. Veturius.

5. T. PUBLILIUS, one of the first plebeian augurs created on the passing of the Ogulnia lex, in B. C. 300. (Liv. x. 9.)

6. PUBLILIUS, the brother of Cicero's second wife, with whom Cicero had considerable negotiation respecting the repayment of Publilia's dowry, after he had divorced her in B. C. 45. (Cic. *ad Att.* xiii. 34, 47, xiv. 19, xvi. 2, 6.)

7. PUBLILIUS, a Roman comic poet, only known by the quotation of a single line by Nonius (*s. v. latibulet*), from one of his comedies entitled *Putatores*. As he is not mentioned elsewhere, it has been supposed that we ought to read *Publius* (that is, Publius Syrus) in this passage of Nonius.

PU'BLIUS, a Roman praenomen, is found in many manuscripts and editions instead of Publilius. [PUBLILIA GENS.]

PU'BLIUS, is placed in the lists of artists as a Roman painter of animals, on the strength of an epigram of Martial (i. 109), in which the poet celebrates the beauty of an Issian bitch, and of its portrait; but whether Publius was the owner or the painter of the animal, or both, is not perfectly clear. [P. S.]

PU'BLIUS, a physician who is quoted by Andromachus (ap. Galen. *De Compos. Medicam. sec. Loc.* ix. 4, *De Compos. Medicam. sec. Gen.* ii. 15, v. 13, vol. xiii. pp. 281, 533, 842), and who must therefore have lived in or before the first century after Christ. He is by some persons supposed to have been one of Galen's tutors, but this is undoubtedly a mistake; as, besides the chronological difficulty, it is probable that in the passage which has given rise to this opinion (*De Compos. Medicam. sec. Gen.* v. 14, vol. xiii. p. 852) Galen is quoting the words of Asclepiades Pharmacion, and not speaking in his own person; and also that the term *ὁ καθηγητής* is used merely as a sort of honorary title [comp. LUCIUS, p. 827]. He is quoted also by Marcellus Empiricus, *De Medicam.* c. 29, p. 378. [W. A. G.]

PU'BLIUS SYRUS. [SYRUS.]

PUDENS, L. A'RRIUS, consul A. D. 165, with M. Gavius Orfitus (Fasti).

PUDENS, MAE'VIUS, was employed by Otho, to corrupt the soldiers of Galba. (Tac. *Hist.* i. 24.)

PUDENS, Q. SERVI'LIUS, consul A. D. 166, with L. Fufidius Pollio. (Lamprid. *Commod.* 11; Fasti.)

PUDICI'TIA (*Αἰδώς*), a personification of modesty, was worshipped both in Greece and at

Rome. At Athens an altar was dedicated to her. (Paus. i. 17. § 1.) At Rome two sanctuaries were dedicated to her, one under the name of *Pudicitia patricia*, and the other under that of *Pudicitia plebeia*. The former was in the forum Boarium near the temple of Hercules. When the patrician Virginia was driven from this sanctuary by the other patrician women, because she had married the plebeian consul L. Volumnius, she built a separate sanctuary to *Pudicitia plebeia* in the Vicus Longus. (Liv. x. 23; Fest. p. 242, ed. Müller.) No woman who had married twice was allowed to touch her statue; and Pudicitia, moreover, was considered by some to be the same as Fortuna Muliebris. She is represented in works of art as a matron in modest attire. (Hirt, *Mythol. Bilderb.* p. 114. tab. 13.) [L. S.]

PULCHELLUS, a diminutive of Pulcher, is used by Cicero (*ad Att.* ii. 1. § 4), to indicate his great enemy, P. Clodius Pulcher.

PULCHER, a cognomen of the Claudia Gens. The persons with this surname are given under CLAUDIUS.

PULCHE'RIA (Πουλχερία), co-empress and empress of the East, A. D. 414—453, was the eldest daughter of the emperor Arcadius, who died in A. D. 414, and was succeeded by his son Theodosius the Younger. But as this prince was then only fourteen years old, Pulcheria took the reins of government in his stead, although she too had scarcely passed the limits of childhood, being born in A. D. 399. She was created Augusta on the 4th of July, 414, and henceforth reigned in the name of her weak brother with the consent and to the satisfaction of the senate and the people. The historical and political part of her reign is, however, more properly told in the life of THEODOSIUS II., and we shall consequently only relate such facts as are more particularly connected with the person and character of this extraordinary woman. Immediately after her accession she took the veil, together with her younger sisters Arcadia and Marina, the latter probably against their will, but Pulcheria decidedly from political motives, although the ceremony took place with a religious solemnity, as if she had parted for ever with earthly affairs. She probably intended to bar every ambitious scheme upon her and her sisters' hand, lest she should lose her power, or the empire become an object of contest between three brothers-in-law. But although she lived separated from the world, she did not remain strange to its interests, and her long and peaceful reign, at least in Asia, give evidence of her eminent abilities. In her personal intercourse she was extremely mild and amiable, her superior education giving additional charms to it: she spoke and wrote Latin and Greek with equal facility and elegance, and was well versed in arts, literature, and science. Her piety was sincere, and although she gave millions to the poor and the distressed, and likewise for the building and embellishment of churches and convents, she was bountiful without ostentation. To her brother Theodosius she was a guardian angel, instilling into his mind the most virtuous principles, and watching his education; and if she could not make an energetic man of him, it was not her fault but that of his original mental and intellectual constitution. He trusted her with the utmost confidence, and was happier in seeing the administration in her hands, than he would have been had the cares of it devolved upon him. Pulcheria brought about the marriage between her brother and the beautiful and virtuous Athenais (Eudoxia), and she performed her task in so charming a manner that many a modern chaperone would do well to take her for a model (A. D. 421). Theodosius died in 450, and, leaving only a daughter, was succeeded by her husband Valentinian III., who also was unfit for the throne. Pulcheria consequently remained at the head of affairs, and began her second reign by inflicting the punishment of death upon the dangerous and rapacious eunuch Chrysaphius. Fearing lest the ambition of that haughty intriguer should be imitated by others, she resolved to marry, and of course was released from her vows of chastity. The object of her choice was the excellent Marcian, with whom she continued to reign in common till her death, which took place on the 18th of February, 453, at the age of 54 years and one month. She was lamented by every body, and was afterwards canonised; her feast is still celebrated in the Greek church. There is a story told by Suidas that Pulcheria had a lover, Paulinus, and that she had lived in incestuous intercourse with her brother; but we doubt the first, and do not believe the second, because it is not to be reconciled with the well-known character and principles of both Pulcheria and Theodosius. (For authorities see those quoted in the lives of MARCIANUS; THEODOSIUS II.; and VALENTINIANUS III.) [W. P.]

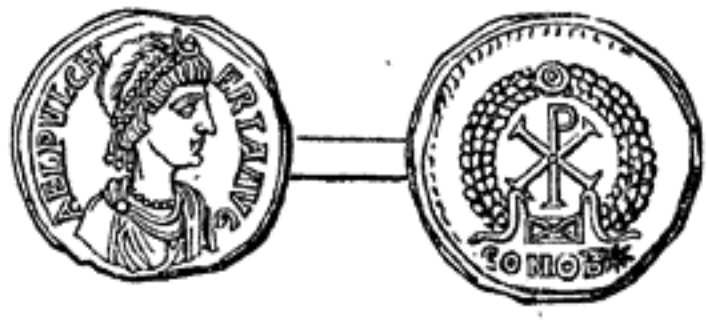

COIN OF PULCHERIA.

PULEX, a surname of M. Servilius Geminus. [GEMINUS, SERVILIUS, No. 3.]

T. PU'LFIO, a centurion in Caesar's army in Gaul, distinguished himself, along with L. Varenus, by a daring act of bravery, when the camp of Q. Cicero was besieged by the Nervii in B. C. 54. In the civil war he deserted his old commander, betrayed the army of C. Antonius, one of Caesar's legates, and fought on the side of the Pompeians. (Caes. *B. G.* v. 44, *B. C.* iii. 67.)

PULLUS, L. JU'NIUS, C. F. C. N., consul B. C. 249, with P. Claudius Pulcher, in the first Punic war. His fleet was entirely destroyed by a storm, on account, as it was said, of his neglecting the auspices, and in despair he put an end to his own life. (Polyb. i. 52—55; Diod. *Fragm.* xxiv. 1; Eutrop. ii. 15. s. 26, Oros. iv. 10; Val. Max. i. 4. § 3; Cic. *de Div.* i. 16, ii. 8, 33, *de Nat. Deor.* ii. 3; Censorin. *de Die Nat.* 17.)

PULLUS, NUMITO'RIUS. [NUMITORIUS, No. 3.]

PULVILLUS, the name of a distinguished family of the Horatia gens.

1. M. HORATIUS M. F. PULVILLUS, according to Dionysius, played a distinguished part in the expulsion of the Tarquins, and according to all authorities was one of the consuls elected in the first year of the republic, B. C. 509. Most ancient writers state that Horatius was appointed consul in the place of Sp. Lucretius Tricipitinus, who suc-

ceeded L. Junius Brutus, but who died a few days after his appointment. (Liv. ii. 8 ; Dionys. v. 19 ; Plut. *Publ.* 12.) Some of the annalists, however, stated that Horatius was the immediate successor of Brutus (Liv. ii. 8), while Polybius (iii. 22) mentions Brutus and Horatius together as the first consuls. There is a difference between Dionysius and Livy respecting another point. Dionysius (v. 21) makes Horatius consul a second time with P. Valerius Publicola, in the third year of the republic, B. C. 507, but Livy (ii. 15) speaks of P. Lucretius as the colleague of Publicola in that year, and makes no mention of a second consulship of Horatius. The account of Dionysius is supported by Tacitus (*Hist.* iii. 72), who speaks of the second consulship of Horatius. The name of Horatius Pulvillus is chiefly celebrated by his dedication of the temple in the Capitol, which was consecrated by him in his second consulship, according to Dionysius and Tacitus. The story runs, that it had been decided by lot that Horatius should have this honour, and that as he was on the point of pronouncing the solemn words of dedication, M. Valerius, the brother of his colleague, came to him with the false news that his son was dead, hoping that Horatius would utter some sound of lamentation, which would have interrupted the ceremony, and thus secured the dedication for Publicola. But Horatius did not allow himself to be disturbed by the dreadful tidings, and only replying "Carry out the dead," calmly proceeded to finish the dedication. (Liv. ii. 8, vii. 3 ; Plut. *Publ.* 14 ; Dionys. v. 35 ; Cic. *pro Dom.* 54 ; Tac. *Hist.* iii. 72.)

2. C. HORATIUS M. F. M. N. PULVILLUS, said to be a son of No. 1, was consul, B. C. 477, with T. Menenius Lanatus. He was sent to carry on the war against the Volsci, but was recalled to oppose the Etruscans, who had taken possession of the Janiculum and crossed the Tiber, after gaining two victories, first over the Fabii at the Cremera, and subsequently over the consul Menenius. In the first battle, which Horatius fought with the Etruscans near the temple of Hope, neither party gained any advantage ; but in the second, which took place at the Colline gate, the Romans were slightly the superior. (Liv. ii. 51 ; Dionys. ix. 18, &c. ; Diod. xi. 53 ; Gell. xvii. 21, where he is erroneously called *Marcus* instead of *Caius*.) Horatius was consul a second time twenty years afterwards, in B. C. 457, with Q. Minucius Esquilinus Augurinus. He carried on war against the Aequi, whom he defeated, and destroyed Corbio. He died B. C. 453, of the pestilence, which carried off many distinguished men in that year. He was one of the college of augurs. (Liv. iii. 30, 32 ; Dionys. x. 26, &c.)

3. L. HORATIUS PULVILLUS, consular tribune, B. C. 386. (Liv. vi. 6.)

4. M. HORATIUS PULVILLUS, perhaps a brother of the preceding, was consular tribune, B. C. 378. (Liv. vi. 31.)

PU'PIA GENS, plebeian, never attained any importance, and it was only by the adoption of a member of the noble family of Piso, that its name became enrolled in the consular Fasti. The Piso adopted by one of this gens is usually called M. Pupius Piso, and obtained the consulship in B. C. 61. We find on Greek coins the cognomen of RUFUS, which is the only surname that occurs in the gens.

PUPIE'NUS MA'XIMUS, M. CLO'DIUS, was elected emperor with Balbinus, in A. D. 238 when the senate received intelligence of the death of the two Gordians in Africa. For particulars, see BALBINUS.

COIN OF CLODIUS PUPIENUS MAXIMUS.

PUPILLUS, ORBI'LIUS. [ORBILIUS.]

PU'PIUS. 1. P. PUPIUS, was one of the first plebeian quaestors, elected B. C. 409. (Liv. iv. 54.)

2. CN. PUPIUS, and K. Quintius Flamininus, were appointed duumviri in B. C. 216, for building the temple of Concord. (Liv. xxii. 33.)

3. L. PUPIUS, aedile B. C. 185, and praetor B. C. 183, when he obtained by lot the charge of Apulia. (Liv. xxxix. 39, 45.)

4. M. PUPIUS, was an old man when he adopted Piso [No. 5]. (Cic. *pro Dom.* 13.)

5. M. PUPIUS PISO, consul B. C. 61, is spoken of under PISO [No. 18].

6. CN. PUPIUS, an agent of the company that farmed the Bithynian revenues, is recommended by Cicero to Crassipes (*ad Fam.* xiii. 9).

7. L. PUPIUS, a centurio primi pili, fell into Caesar's hands, when he entered Italy at the beginning of B. C. 49, but was dismissed by him uninjured. (Caes. *B. C.* i. 13.)

PU'PIUS, a Roman dramatist, whose compositions are characterised by Horace, whether ironically or not we cannot tell, as the "lacrymosa poemata Pupi." The sum total of our information regarding this personage is derived from the scholiast on the passage in question (*Ep.* i. 1. 67) : "Pupius, Tragoediographus, ita affectus spectantium movit ut eos flere compelleret. Inde istum versum fecit :

> Flebunt amici et bene noti mortem meam,
> Nam populus in me vivo lacrymatu' est satis."

(Burmann, *Anthol. Lat.* ii. 213, or No. 79, ed. Meyer ; comp. Weichert, *Poet. Lat. Reliq.* p. 276.) [W. R.]

PURPU'REO, L. FU'RIUS, was tribune of the soldiers B. C. 210 under the consul Marcellus, and praetor B. C. 200, in which year he obtained Cisalpine Gaul as his province. He gained a brilliant victory over the Gauls, who had laid siege to Cremona under the command of the Carthaginian Hamilcar. More than 35,000 Gauls were killed or taken prisoners, and Hamilcar and three noble Gallic chiefs also fell in the battle. The senate voted a thanksgiving of three days in consequence of the victory, and the honour of a triumph was granted to Purpureo, though not without some opposition. He was consul B. C. 196 with M. Claudius Marcellus, and with his colleague defeated the Boii. Purpureo vowed three temples to Jupiter, two in the Gallic war during his praetorship, and the other during his consulship : one of these was consecrated in B. C. 194, and the other two in B. C. 192. After the conquest of Antiochus by Scipio, Purpureo was one of the ten commissioners sent by the senate to settle the affairs of Asia. He is mentioned again in B. C. 187, as one of the vehement opponents of the

triumph of Cn. Manlius Vulso [VULSO]. He was one of the candidates for the censorship in B. C. 134, when L. Valerius Flaccus and M. Porcius Cato were elected. In the following year, B. C. 133, he was sent, with two other senators, as ambassador to Transalpine Gaul; and this is the last time that his name occurs. (Liv. xxvii. 2, xxxi. 4, 6, 10, 21, 47—49, xxxiii. 24, 37, xxxiv. 53, xxxv. 41, xxxvii. 55, xxxviii. 44, 45, 54, xxxix. 40, 54.)

PU'SIO, C. FLA'VIUS, is mentioned by Cicero (*pro Cluent.* 56) as one of the Roman equites, who opposed the tribune M. Drusus.

PUTON. [PLUTION.]

PYGMAEUS (Πυγμαῖος), a being whose length is a πυγμή, that is, from the elbow to the hand. (Eustath. *ad Hom.* p. 372.) The Pygmaei, in the plural, is the name of a fabulous nation of dwarfs, the Liliputians of antiquity, who, according to Homer, had every spring to sustain a war against the cranes on the banks of Oceanus. (Hom. *Il.* iii. 5, &c.) They were believed to have been descended from Pygmaeus, a son of Dorus and grandson of Epaphus. (Steph. Byz. *s. v.* Πυγμαῖοι.) Later writers usually place them near the sources of the Nile, whither the cranes are said to have migrated every year to take possession of the fields of the pygmies. (Eustath. p. 372; Aristot. *Hist. Animal.* viii. 12; Strab. i. p. 42, xvii. p. 821.) The reports of them have been embellished in a variety of ways by the ancients. Hecataeus, for example, related that they cut down every corn ear with an axe, for they were conceived to be an agricultural people. When Heracles came into their country, they climbed with ladders to the edge of his goblet to drink from it; and when they attacked the hero, a whole army of them made an assault upon his left hand, while two others made the attack on his right hand. (Philostr. *Icon.* ii. 21.) Aristotle did not believe that the accounts of the Pygmies were altogether fabulous, but thought that they were a tribe in Upper Egypt, who had exceedingly small horses, and lived in caves. (*Hist. Animal.* viii. 14.) In later times we also hear of northern Pygmies, who lived in the neighbourhood of Thule; they are described as very shortlived, small, and armed with spears like needles. (Eustath. *ad Hom.* p. 372.) Lastly, we also have mention of Indian pygmies, who lived under the earth on the east of the river Ganges. (Ctesias, *Ind.* ii. pp. 250, 294; Philostr. *Vit. Apollon.* iii. 47; Plin. *H. N.* vi. 22.) Various attempts have been made to account for the singular belief in the existence of such a dwarfish nation, but it seems to have its origin in the love of the marvellous, and the desire to imagine human beings, in different climes and in different ages, to be either much greater or much smaller than ourselves. (Comp. Ov. *Fast.* vi. 176, *Met.* vi. 90; Aelian, *Hist. An.* xv. 29.) [L. S.]

PYGMA'LION (Πυγμαλίων). 1. A king of Cyprus and father of Metharme. (Apollod. iii. 14. § 3.) He is said to have fallen in love with the ivory image of a maiden which he himself had made, and therefore to have prayed to Aphrodite to breathe life into it. When the request was granted, Pygmalion married his beloved, and became by her the father of Paphus. (Ov. *Met.* x. 243, &c.)

2. A son of Belus and brother of Dido. (Virg. *Aen.* i. 347; Ov. *Fast.* iii. 574.) [L. S.]

PYGMON (Πύγμων), the engraver of a gem in the Florentine Museum, the inscription on which has been variously read ΠΕΙΓΜΟ, ΠΕΡΓΑΜΟΥ, and ΠΥΓΜΩΝ, but the latter appears to be the true form. There is another gem on which the name of *Pergamus* is found distinctly inscribed. (R. Rochette, *Lettre à M. Schorn*, p. 149, 2d ed.; comp. PERGAMUS.) [P. S.]

PY'LADES (Πυλάδης), a son of Strophius and Anaxibia, Cydragora or Astyochea. (Paus. ii. 29. § 4; Schol. *ad Eurip. Orest.* 33, 753; Hygin. *Fab.* 117.) He was a friend of Orestes, who was received by him in Phocis in a brotherly manner. (Pind. *Pyth.* xi. 23.) He afterwards married Electra, the sister of Orestes, and became by her the father of Hellanicus, Medon, and Strophius. (Paus. ii. 16. § 5; ORESTES, ELECTRA.) [L. S.]

PY'LADES, the pantomime dancer in the reign of Augustus, is spoken of under BATHYLLUS. He was banished on one occasion by Augustus, but afterwards restored to the city (Dion Cass. liv. 17; Suet. *Aug.* 45.)

PY'LADES (Πυλάδης), the engraver of a beautiful gem in the Museum of the King of the Netherlands, representing an eagle, carrying a crown in its beak. It is described by Jonghe (*Catal. Mus. Batav.* p. 167, n. 4), and more minutely by Visconti (Op. Var. vol. ii. p. 162, n. 21), who, without assigning any reason for his opinion, supposes the inscription ΠΥΛΑΔΟΥ to denote the owner rather than the artist. It has been engraved by Venuti (*Collectan. Antiq. Roman.* tab. lxxiv. Rom. 1736, folio), and in the work of the Count de Thoms, pl. xiii. n. 5. (Compare R. Rochette, *Lettre à M. Schorn*, p. 150, 2nd ed.) [P. S.]

PYLAE'MENES (Πυλαιμένης), a king of the Paphlagonians and an ally of Priam in the Trojan war. (Hom. *Il.* ii. 851; Strab. xii. pp. 541, 543.) [L. S.]

PYLAE'MENES (Πυλαιμένης), appears to have been the name of many kings of Paphlagonia, so as to have become a kind of hereditary appellation, like that of Ptolemy in Egypt, and Arsaces in Parthia. The only ones concerning whom we have any definite information are the following:—

1. A king of Paphlagonia, who in B. C. 131 assisted the Romans in the war against Aristonicus, the pretender to the throne of Pergamus. (Eutrop. iv. 20). At his death the race of the ancient kings of Paphlagonia appears to have become extinct, and it was asserted that he had by his testament bequeathed his kingdom to Mithridates V., king of Pontus. (Justin. xxxviii. 5.)

2. A son of Nicomedes II., king of Bithynia, who was placed by his father on the throne of Paphlagonia, and made to assume the name of Pylaemenes, in order that he might appear to belong to the rightful line of the kings of that country. (Justin. xxxvii. 4.) He was afterwards expelled by Mithridates the Great, in B. C. 90 (Eutrop. v. 5), and it does not appear that he himself ever recovered his throne: but after the final overthrow of Mithridates, the sons of Pylaemenes were reinstated by Pompey in the possession of some part of their father's dominions with the title of king. (Strab. xii. p. 541.)

There are extant coins bearing the titles ΒΑΣΙΛΕΩΣ ΠΥΛΑΙΜΕΝΟΥ ΕΥΕΡΓΕΤΟΥ, which may probably be ascribed to one of the two pre-

ceding kings, but it is impossible to say to which they belong. (Eckhel, vol. ii. p. 394.) [E. H. B.]

COIN OF PYLAEMENES.

PYLAS (Πύλας), a son of Cteson, and king of Megara, who, after having slain Bias, his own father's brother, founded the town of Pylos in Peloponnesus, and gave Megara to Pandion who had married his daughter Pylia, and accordingly was his son-in-law. (Apollod. iii. 15. § 5; Paus. i. 39. § 6, where he is called Pylos, and vi. 22. § 3, where he is called Pylon.) [L. S.]

PYRAECHMES (Πυραίχμης), an ally of the Trojans and commander of the Paeonians, was slain by Patroclus. (Hom. *Il.* ii. 848, xvi. 287; Dict. Cret. iii. 4; comp. Paus. v. 4. § 2; Strab. viii. p. 357.) [L. S.]

PYRAMUS. [THISBE.]

PYRANDER (Πύρανδος), wrote a work on the history of the Peloponnesus. (Plut. *Parall. Min.* c. 37; Schol. *ad Lycophr.* 1439.)

PYREICUS, a Greek painter, who probably lived about or soon after the time of Alexander the Great, since Pliny mentions him immediately after the great painters of that age, but as an artist of a totally different style. He devoted himself entirely to the production of small pictures of low and mean subjects; "*tonstrinas sutrinasque pinxit et asellos et obsonia et similia*," says Pliny; where we take the first two words to mean, not that he decorated the walls of the barbers' and shoemakers' shops with his pictures, but that he made pictures of them. It may also be taken for granted that these were treated in a quaint, or even a grotesque manner. His paintings were a source of great delight (*consummatae voluptatis*), and commanded higher prices than the greatest works of many painters. (Plin. *H. N.* xxxv. 10. s. 37.)

The ancients gave a name to this kind of painting, respecting the true form of which there is a difference of opinion. Pliny says that Pyreicus was called, on account of the subjects of his pictures, *Rhyparographos* (the reading of all the MSS.), instead of which Salmasius proposed to read *Rhopographos*, as better suited to the sense, and Welcker adopts the correction (*ad Philostr.* 396), while Sillig and others are satisfied with the former reading. The difference is hardly important enough to be discussed here. (See Sillig, *Cat. Artif. s. v.*; Döderlein, *Lat. Synon.* vol. ii. p. 38; and the Greek Lexicons, *s. vv.*)

There is a line of Propertius (iii. 9. 12. s. 7. 12, Burmann) in which Burmann reads, on the authority of two MSS.,—

Pyreicus parva vindicat arte locum,

where the great majority of the MSS. have *Parrhasius*, a reading which would easily be inserted by a transcriber ignorant of the less known name of Pyreicus. In connection with Pyreicus the phrase *parva arte* has a clear meaning; whereas it is difficult to explain it as referring to Parrhasius It is, however, uncertain which is right. Hertzberg keeps to the common reading. (See Sillig, *Cat. Art. s. v.*; and Hertzberg, *Comment. ad loc.*) [P. S.]

PYRES (Πύρης), of Miletus, a writer of that lascivious species of poetry denominated *Ionic*, and in which Sotades of Maroneia, who lived after Pyres, was principally conspicuous. As Sotades lived in the time of Ptolemy Philadelphus, Pyres must have lived previous to B. C. 285. (Athen. xiv. p. 620, e.) Suidas (*s. v.* Σωτάδης) erroneously calls him Πύῤῥος. [W. M. G.]

PYRGENSIS, M. POSTU'MIUS, one of the farmers of the public taxes in the second Punic war, was brought to trial in B. C. 212, for his peculations and fraud; and was condemned by the people, though not without great opposition, as he was supported by the rest of the publicani and one of the tribunes. Postumius went into exile before his condemnation. (Liv. xxv. 3, 4.)

PY'RGION (Πυργίων), wrote a work on the laws and institutions of the Cretans, of which the third book is quoted by Athenaeus (iv. p. 143, e.).

PYRGO'TELES (Πυργοτέλης), one of the most celebrated gem-engravers of ancient Greece, lived in the latter half of the fourth century B. C. The esteem in which he was held may be inferred from that edict of Alexander, which placed him on a level with Apelles and Lysippus, by naming him as the only artist who was permitted to engrave seal-rings for the king. (Plin. *H. N.* vii. 37. s. 38, xxxvii. 1. s. 4.) Unfortunately, however, beyond this one fact, every thing else respecting the artist is involved in that obscurity, to which the neglect of ancient writers and the impudence of ancient as well as modern forgers have conspired to doom one of the most interesting branches of Greek art. Several works are extant under the name of Pyrgoteles, but of these the best known have been demonstrated by Winckelmann to be forgeries, and very few of the others have any pretensions to authenticity. For the full discussion of the genuineness or spuriousness of the several gems ascribed to Pyrgoteles, the reader is referred to Winckelmann (*Werke*, vol. vi. pp. 107, &c.), and Raoul-Rochette (*Lettre à M. Schorn*, pp. 150—152, 2d ed.). [P. S.]

PYRILAMPES (Πυριλάμπης), a statuary of Messene, of whom nothing more is known than that he was the maker of the statues of three Olympic victors, namely, Pyrilampes of Ephesus, Xenon of Lepreon, and Asamon. (Paus. vi. 3. § 5. s. 12, 15. § 1, 16. § 4. s. 5.) [P. S.]

PYRIPHLE'GETHON (Πυριφλεγέθων), flaming with fire, is the name of one of the rivers in the lower world. (Hom. *Od.* x. 513; Strab. v. p. 244.) [L. S.]

PYRO'MACHUS, artists. This name has been the occasion of much confusion, owing to its occurring in four different forms, namely, *Phyromachus*, *Phylomachus*, *Philomachus*, and *Pyromachus*, and owing also to the fact that there were two artists, who bore one or other of these three names.

1. We have already noticed the Athenian sculptor, who executed the bas-reliefs on the frieze of the temple of Athena Polias, about Ol. 91, B. C. 415, and the true form of whose name was Phyromachus. [PHYROMACHUS.] This artist is evidently the same whom Pliny mentions, in his list of statuaries, as the maker of a group representing

Alcibiades driving a four-horse chariot. (*Pyromachi quadriga regitur ab Alcibiade*, Plin. *H. N.* xxxiv. 8. s. 19. § 20: the reading of all the MSS. is *Pyromachi*, a fact easily accounted for by a natural confusion between this artist and the other Pyromachus, who is mentioned twice in the same section). Hence we see that this Phyromachus was an Athenian artist of the age immediately succeeding that of Pheidias, and that he was highly distinguished both as a sculptor in marble, and as a statuary in bronze.

2. Another artist, necessarily different from the former, is placed in Pliny's list, among the statuaries who flourished in Ol. 121, B. C. 295. (Plin. *H. N.* xxxiv. 8. s. 19). A little further on (§ 24), Pliny mentions him as one of those statuaries who represented the battles of Attalus and Eumenes against the Gauls. Of these battles the most celebrated was that which obtained for Attalus I. the title of king, about B. C. 241 (Polyb. xviii. 24; Liv. xxxiii. 21; Strab. xiii. p. 624; Clinton, *F. H.* vol. iii. pp. 401, 402). The artist, therefore, flourished at least as late as Ol. 135, B. C. 240. Perhaps Pliny has placed him a little too early, in order to include him in the epoch preceding the decline of the art. The painter Mydon of Soli was his disciple, whence we may infer that Pyromachus was also a painter. [MYDON].

It is supposed by the best writers on ancient art that the celebrated statue of a dying combatant, popularly called the Dying Gladiator, is a copy from one of the bronze statues in the works mentioned by Pliny. It is evidently the statue of a Celt.

There are two other statues mentioned by various writers, which must be referred to one or other of these two artists.

One of these was a very celebrated statue of Asclepius, at Pergamus, whence it was carried off by Prusias; as is related by Polybius (*Excerpt. Vales.* xxxii. 25), and Diodorus (Frag. xxxi. 35; *Excerpt. de Virt. et Vit.* p. 588, ed. Wess.); of whom the former gives the artist's name as *Phylomachus*, the latter as *Phyromachus*, while Suidas converts it into *Philomachus* (*s. v.* Προυσίας). For whatever reason Raoul-Rochette has ascribed this work to the elder Phyromachus, and on what ground he asserts that its execution must be placed between Ol. 88 and 98 (*Lettre à M. Schorn*, p. 387, 2nd ed.) we are at a loss to conjecture, unless it be that he has not examined attentively enough *all three* of the passages of Pliny (comp. *l. c.* p. 388, n. 4). Wesseling already referred the work to Phyromachus II. (*ad Diod. l. c.*, a note to which R. Rochette refers); and the statements of Pliny, instead of opposing this view, rather confirm it; for, as we have seen that his *Pyromachus*, in one of the three passages, represents the Greek Φυρόμαχος, there is nothing strange in its representing the same form in the other two. We infer, therefore, that the true name of this younger artist was *Phyromachus*, and that he flourished under Eumenes I. and Attalus I., or Attalus I. and Eumenes II., at Pergamus, where he made the statue of Aesculapius now referred to, and (in conjunction with other artists) the battle groups mentioned by Pliny.

The statue of Asclepius appears to have been one of the chief types of the god. The type is probably that which is seen on the coins of Pergamus, and in several existing statues, as for example, that in the Florentine Gallery, No. 27. (Müller, *Arch d. Kunst*, §§ 157*, 394*.)

The other of the two statues referred to is a kneeling Priapus, described in an epigram of Apollonidas of Smyrna, where the old reading Φυλόμαχος is altered by Brunck to Φυρόμαχος. (No. 9, Brunck, *Anal.* vol. ii. p. 134, *Anth. Planud.* iv. 239, Jacobs, *Append. Anth. Pal.* vol. ii. p. 698.) Here again, R. Rochette (p. 388, n. 2) attacks Wesseling and Brunck (*ad loc.*) for identifying the maker of this statue with the *Phyromachus* of Diodorus; but he gives no reason for his own identification of him with Phyromachus I. His reason is probably the assumption that Anaxagoras, who is mentioned in the epigram as dedicating the statue, is the great philosopher; which is altogether uncertain. On the other hand, the work itself, as described in the epigram, seems to belong to a late period of the art. We think it doubtful, in this case, to which of the two artists the work should be referred. [P. S.]

PYRRHA. [DEUCALION.]

PY'RRHIAS (Πυρρίας), an Aetolian, who was sent by his countrymen during the Social War (B. C. 218), to take the command in Elis. Here he took advantage of the absence of Philip, and the incapacity of Eperatus the Achaean praetor, to make frequent incursions into the Achaean territories, and having established a fortified post on Mount Panachaïcum, laid waste the whole country as far as Rhium and Aegium. The next year (B. C. 217) he concerted a plan with Lycurgus king of Sparta for the invasion of Messenia, but failed in the execution of his part of the scheme, being repulsed by the Cyparissians before he could effect a junction with Lycurgus. He in consequence returned to Elis, but the Eleans being dissatisfied with his conduct, he was shortly after recalled by the Aetolians, and succeeded by Euripidas. (Polyb. v. 30, 91, 92, 94.) At a later period he obtained the office of praetor, or chief magistrate of the Aetolians, in the same year that the honorary title of that office was bestowed upon Attalus, king of Pergamus, B. C. 208. In the spring of that year he advanced with an army to Lamia to oppose the passage of Philip towards the Peloponnese, but though supported with an auxiliary force both by Attalus and the Roman praetor Sulpicius, he was defeated by Philip in two successive battles, and forced to retire within the walls of Lamia. (Liv. xxvii. 30.) It is not improbable that *Sipyrrhicas*, who appears in Livy (xxxi. 46) as chief of the Aetolian deputation, which met Attalus at Heracleia, is only a false reading for Pyrrhias. (Brandstäter, *Gesch. des Aetolischen Bundes*, p. 412.) [E. H. B.]

PYRRHON (Πύρρων), a celebrated Greek philosopher, a native of Elis. He was the son of Pleistarchus (Diog. Laërt. ix. 61), or Pistocrates (Paus. vi. 24, § 5), and is said to have been poor, and to have followed, at first, the profession of a painter. His contemporary and biographer, Antigonus of Carystus (Aristocles, ap. Euseb. *Praep. Ev.* xiv. 18, p. 763), mentioned some torch-bearers, tolerably well executed, painted by him in the gymnasium of his native town (Diog. Laërt. ix. 62, comp. 61; Aristocl. *l. c.*; Lucian, *bis Accus.* 25). He is then said to have been attracted to philosophy by the books of Democritus (Aristocl. *l. c.*; comp. Diog. Laërt. ix. 69), to have attended the lectures of Bryson, a disciple of Stilpon, to

have attached himself closely to Anaxarchus, a disciple of the Democritean Metrodorus, and with him to have joined the expedition of Alexander the Great (Diog. Laërt. *ll. cc.* ix. 63 ; Suid. *s. v.* Aristocles describes Anaxarchus as his teacher, *l. c.*), and on the expedition to have become acquainted with the Magians and the Indian gymnosophists. That his sceptical theories originated in his intercourse with them was asserted by Ascanius of Abdera (a writer with whom we are otherwise unacquainted), probably without any reason (Diog. Laërt. ix. 61). It is more likely that he derived from them his endeavours after imperturbable equanimity, and entire independence of all external circumstances, and the resistance of that mobility which is said to have been natural to him (*ib.* 62, 63, comp. 66, 68 ; Timon, *ibid.* c. 65). It is manifest, however, that his biographer Antigonus had already invented fables about him. (Diog. Laërt. *l. c.* ; Aristocl. ap. Euseb. p. 763 ; Plut. *de Prof. in Virt.* c. 9.) A half insane man, such as he depicts him, the Eleans assuredly would never have chosen as high priest (Diog. Laërt. ix. 64 ; comp. Hesych. Miles. p. 50, ed. Orell.) ; and Aenesidemus, to confute such stories, had already maintained that Pyrrhon had indeed in philosophising refrained from decision, but that in action he by no means blindly abandoned himself to be the sport of circumstances. (Diog. Laërt. ix. 64.) The young Nausiphanes (probably a later contemporary of Epicurus) Pyrrhon won over, not indeed to his doctrine, but to his disposition (*διάθεσις*), to which Epicurus also could not refuse a lively recognition. (Diog. Laërt. ix. 64.) Pyrrhon's disciple Timon, who, in his Python, had detailed long conversations which he had with Pyrrhon (Aristocl. *l. c.* p. 761 ; comp. Diog. Laërt. ix. 67), extolled with admiration his divine repose of soul, his independence of all the shackles of external relations, and of all deception and sophistical obscurity. He compared him to the imperturbable sun-god, who hangs aloft over the earth (ib. 65, comp. 67 ; Sext. Emp. *adv. Math.* i. 305 ; Aristocl. ap. Euseb. *l. c.* p. 761, &c.). What progress he had made in laying a scientific foundation for his scepsis cannot be determined with accuracy, but it is probable that Timon, who, as it appears, was more a poet than a philosopher [TIMON], was indebted to him for the essential features of the reasons for doubt which were developed by him. Just as later sceptics saw the beginnings of their doctrines in the expressions of the poets and most ancient philosophers on the insufficiency of human knowledge and the uncertainty of life, so Pyrrhon also interpreted lines of his favourite poet Homer in the sceptical sense. (Diog. Laërt. ix. 67 ; comp. Sext. Emp. *adv. Math.* i. 272, 281.) That dogmatic convictions lay at the foundation of the scepticism of Pyrrhon, was maintained only by Numenius. (Diog. Laërt. ix. 68.) Still more groundless, without doubt, is the statement of the Abderite Ascanius, that Pyrrhon would recognise neither Beautiful nor Ugly, Right nor Wrong, and maintained that as nothing is according to truth, so the actions of men are determined only by law and custom. (Diog. Laërt. ix. 61 ; comp. Aristocl. ap. Euseb. *l. c.* p. 761.) That, on the contrary, he left the validity of moral requirements unassailed, and directed his endeavours to the production of a moral state of disposition, is attested not only by individual, well-authenticated traits of character (Diog. Laërt. ix. 66, after Erato-sthenes, comp. c. 64) and expressions (ib. 64), but also by the way in which Timon expressed himself with respect to the *moral* (Sext. Emp. *adv. Math.* x. 1), and by the respect which the Pyrrhonians cherished for Socrates (ib. 2 ; comp. Cic. *de Orat.* iii. 17). The conjecture is not improbable that Pyrrhon regarded the great Athenians as his pattern. The statement that the Athenians conferred upon Pyrrhon the rights of citizenship sounds suspicious on account of the reason which is appended, for according to the unanimous testimony of the ancients, Python, the disciple of Plato, had slain the Thracian Cotus (Diog. Laërt. ix. 65, ib. Menage) ; it probably rests upon some gloss.

No books written by Pyrrhon are quoted (comp. Aristocl. *l. c.* p. 763, c.), except a poem addressed to Alexander, which was rewarded by the latter in so royal a manner (Sext. Emp. *adv. Math.* i. 282 ; Plut. *de Alex. Fortuna*, i. 10), that the statements respecting the poverty of the philosopher's mode of life are not easily reconcilable with it. We have no mention of the year either of the birth or of the death of Pyrrhon, but only that he reached the age of 90 years (Diog. Laërt. ix. 62) ; nor do we learn how old he was when he took part in Alexander's expedition. But Arcesilas, who in his turn was late enough to be quoted by Timon, is said to have been one of his associates (*ὡμιληκὼς Πύῤῥωνι.* Numen. in Euseb. *Praep. Evang.* xii. 6). Among the disciples of Pyrrhon, besides those already mentioned, were also Eurylochus, Philo the Athenian, and Hecataeus of Abdera. (Diog. Laërt. ix. 68, 69 ; comp. Lucian, *Vib. Auct.* 27.) The Eleans honoured the memory of their philosophical countryman even after his death. Pausanias saw his likeness (a bust or statue) in a stoa by the agora of Elis, and a monument dedicated to him outside the city (vi. 24, § 5). [Ch. A. B.]

PYRRHON, artists. Besides the celebrated philosopher of Elis, who was also distinguished as a painter, there was an Ephesian sculptor, the son of Hecatoleos, whose name occurs on an inscription as the maker of a statue of honour, of the Roman age. (Böckh, *Corp. Inscr.*, No. 2987 ; R. Rochette, *Lettre à M. Schorn*, p. 395, 2d edit.) [P. S.]

PYRRHUS, mythological. [NEOPTOLEMUS.]

PYRRHUS, artists. 1. An architect, of unknown age, who, with his sons Lacrates and Hermon, built the treasury of the Epidamnians at Olympia. (Paus. vi. 19. § 5. s. 8.)

2. A statuary, who is mentioned in the list of Pliny as the maker of bronze statues of Hygia and Minerva. (*H. N.* xxxiv. 8. s. 19. § 20.) Pliny tells us nothing more of the artist ; but, in the year 1840, a base was found in the Acropolis at Athens, bearing the following inscription —

ΑΘΕΝΑΙΟΙΤΕΙΑΘΕΝΑΙΑΙΤΕΙΥΓΙΕΙΑΙ
ΓΥΡΡΟΣΕΓΟΙΗΣΕΝΑΘΕΝΑΙΟΣ,

and near it were the remains of another base. It can scarcely be doubted that these bases belonged to the statues of Hygieia, the daughter of Asclepius, and of Athena surnamed Hygieia, which Pausanias mentions (i. 24. § 4. s. 5) as among the most remarkable works of art in the Acropolis, and as standing in the very place where these bases were found ; and further, that the statues are the same as those referred to by Pliny ; and that his Pyrrhus is the same as Pyrrhus the Athenian, who is mentioned in the above inscription as the maker of the statue of Athena Hygieia, which was de-

dicated by the Athenians. The letters of the inscription evidently belong to about the period of the Peloponnesian war. (Ross, in the *Kunstblatt*, 1840, No. 37; Schöll, *Archäol. Mittheil. aus Griechenland*, p. 126; R. Rochette, *Lettre à M. Schorn*, pp. 396, 397, 2d ed.) Raoul-Rochette makes the very ingenious suggestion that the statue of Athena Hygieia by Pyrrhus should be identified with that statue which was dedicated by Pericles to the goddess in gratitude for the recovery of his favourite Mnesicles from the injuries received by a fall during the building of the Propylaea. [MNESICLES.] Be this as it may, it is clear that Pyrrhus was an eminent artist of the Athenian school at the middle of the fifth century, B. C.

3. Agathobulus F. L. Pyrrhus, a Greek freedman of the Roman era, whose name occurs in an inscription found at Pesaro, as *Figulus Sigillator*, that is, a maker of the small terra-cotta images called *sigilla*. (Orelli, *Inscr. Lat. Select.* No. 4191; R. Rochette, *Lettre à M. Schorn*, pp. 397, 398, 2d ed.) [P. S.]

PYRRHUS (Πύρρος), king of Epeirus, born about the year B. C. 318, was the son of Aeacides and Phthia, the daughter of Menon of Pharsalus, a distinguished leader in the struggle between Macedonia and Greece after the death of Alexander, usually called the Lamian war. The ancestors of Pyrrhus claimed descent from Pyrrhus, the son of Achilles, who was said to have settled in Epeirus after the Trojan war, and to have become the founder of the race of Molossian kings. His father had succeeded to the throne on the death of his cousin Alexander, who was slain in Italy in B. C. 326. Alexander was the brother of Olympias, the wife of Philip and the mother of Alexander the Great; and it was this connection with the royal family of Macedonia, which brought misfortune upon the early years of Pyrrhus. His father Aeacides had taken part with his relative Olympias, and had marched into Macedonia to support her against Cassander; but when the latter proved victorious, and Aeacides and Olympias were obliged to take to flight, the Epeirots, who disliked their king and were unwilling to be any longer involved in war with Cassander, met in a general assembly, and deprived Aeacides of the throne. Aeacides himself was out of the way; but many of his friends were put to death, and Pyrrhus, who was then a child of only two years old, was with difficulty saved from destruction by the faithful adherents of the king. They escaped with the child to Glaucias, the king of the Taulantians, an Illyrian people, who afforded him protection, and nobly refused to surrender him to Cassander. Aeacides died soon afterwards in battle, and Pyrrhus was brought up by Glaucias along with his own children. About ten years afterwards, when Demetrius had shaken the power of Cassander in Greece, Glaucias restored Pyrrhus to the throne; but as he was then only twelve years old, the kingdom was governed by guardians. But Pyrrhus did not long remain in possession of his hereditary dominions. Demetrius was obliged to abandon Greece, in order to cross over to Asia to the assistance of his father, Antigonus, who was menaced by the united forces of Cassander, Ptolemy, Seleucus, and Lysimachus; and as Cassander had now regained his supremacy in Greece, he prevailed upon the Epeirots to expel their young king a second time. Pyrrhus, who was still only seventeen years of age, joined Demetrius, who had married his sister Deïdameia, accompanied him to Asia, and was present at the battle of Ipsus, B. C. 301, in which he gained great renown for his valour. Though so young, he bore down for a time every thing before him with that impetuous courage, which always distinguished him in his subsequent engagements. But his efforts could not restore the day, and he was obliged to fly from the field. Antigonus fell in the battle, and Demetrius became a fugitive; but Pyrrhus did not desert his brother-in-law in his misfortunes, and shortly afterwards went for him as a hostage into Egypt, when Demetrius concluded a peace with Ptolemy. Here Pyrrhus was fortunate enough to win the favour of Berenice, the wife of Ptolemy, and received in marriage Antigone, her daughter by her first husband. Ptolemy now supplied him with a fleet and men, and he was thus once more able to return to Epeirus. Neoptolemus, probably the son of Alexander who died in Italy, had reigned from the time that Pyrrhus had been driven from the kingdom; but as he had made himself unpopular by his harsh and tyrannical rule, Pyrrhus found many partisans. The two rivals consented to a compromise and agreed to share the sovereignty between them. But such an arrangement could not last long; and Pyrrhus anticipated his own destruction by putting his rival to death. This appears to have happened in B. C. 295, in which year Pyrrhus is said to have begun to reign (Vell. Pat. i. 14. § 6); and as Cassander did not die till the end of B. C. 297, the joint sovereignty of Pyrrhus and Neoptolemus could have lasted only a short time, as it is improbable that Pyrrhus ventured to return to his native country during the life-time of his great enemy Cassander.

Pyrrhus was twenty-three years of age when he was firmly established on the throne of Epeirus (B. C. 295), and he soon became one of the most popular princes of his age. His daring courage made him a favourite with his troops, and his affability and generosity secured the love of his people. His character resembled in many respects that of his great kinsman, the conqueror of Persia; and he seems at an early age to have made Alexander his model, and to have been fired with the ambition of imitating his exploits and treading in his footsteps. His eyes were first directed to the conquest of Macedonia. Master of that country, he might hope to obtain the sovereignty of Greece; and with the whole of Greece under his sway, there was a boundless prospect for his ambition, terminating on the one side with the conquest of Italy, Sicily, and Carthage, and on the other with the dominions of the Greek monarchs in the East. The unsettled state of Macedonia after the death of Cassander soon placed the first object of his ambition within his grasp. Antipater and Alexander, the sons of Cassander, quarrelled for the inheritance of their father; and Alexander, unable to maintain his ground, applied to Pyrrhus for assistance. This was granted on condition of Alexander's ceding to Pyrrhus the whole of the Macedonian dominions on the western side of Greece. These were Acarnania, Amphilochia, and Ambracia, and likewise the districts of Tymphaea and Parauaea, which formed part of Macedonia itself. (Plut. *Pyrrh.* 6, with the emendation of Niebuhr, *Hist. of Rome*, vol. iii. note 811, Παραναίαν instead of Παραλίαν.) Pyrrhus fulfilled his engagements to Alexander

and drove his brother Antipater out of Macedonia, B. C. 294, though it appears that the latter was subsequently allowed to retain a small portion of the country. (Thirlwall's *Greece*, vol. viii. p. 16.)

Pyrrhus had greatly increased his power by the large accession of territory which he had thus gained, and he still further strengthened himself by forming an alliance with the Aetolians; but the rest of Macedonia unexpectedly fell into the hands of a powerful neighbour. Alexander had applied to Demetrius for assistance at the same time as he sent to Pyrrhus for the same purpose; but as the latter was the nearest at hand, he had restored Alexander to his kingdom before Demetrius could arrive at the scene of action. Demetrius, however, was unwilling to lose such an opportunity of aggrandizement; he accordingly left Athens, and reached Macedonia towards the end of the year B. C. 294. He had not been there many days before he put Alexander to death, and thus became king of Macedonia. Between two such powerful neighbours and such restless spirits, as Demetrius and Pyrrhus, jealousies and contentions were sure to arise. Each was anxious for the dominions of the other, and the two former friends soon became the most deadly enemies. Deïdameia, who might have acted as a mediator between her husband and her brother, was now dead. The jealousies between the two rivals at length broke out into open war in B. C. 291. It was during this year that Thebes revolted a second time against Demetrius, probably at the instigation of Pyrrhus; and while the Macedonian monarch proceeded in person to chastise the rebellious inhabitants, Pyrrhus effected a diversion in their favour by invading Thessaly, but was compelled to retire into Epeirus before the superior forces of Demetrius. In B. C. 290 Thebes surrendered, and Demetrius was thus at liberty to take vengeance on Pyrrhus and his Aetolian allies. Accordingly, he invaded Aetolia in the spring of B.C. 289, and after overrunning and ravaging the country almost without opposition, he marched into Epeirus, leaving Pantauchus with a strong body of his troops to keep the Aetolians in subjection. Pyrrhus advanced to meet him; but as the two armies took different roads, Demetrius entered Epeirus and Pyrrhus Aetolia almost at the same time. Pantauchus immediately offered him battle, in the midst of which he challenged the king to single combat. This was immediately accepted by the youthful monarch; and in the conflict which ensued, Pyrrhus bore his enemy to the ground, and would have killed him on the spot, had he not been rescued by his friends. The Macedonians, dismayed by the fall of their leader, took to flight and left Pyrrhus master of the field. This victory, however, was attended with more important advantages than its immediate fruits. The impetuous movements and daring valour of the Epeirot king reminded the veterans in the Macedonian army of the great Alexander, and thus paved for Pyrrhus his accession to the Macedonian throne. Demetrius meantime had found no one to resist him in Epeirus, and during his expedition into this country he also obtained possession of Corcyra. After the death of Antigone, Pyrrhus, in accordance with the custom of the monarchs of his age, had married three wives, in order to strengthen his power by a close connection with foreign princes. Of these wives one was a Paeonian princess, another an Illyrian, and a third Lanassa, the daughter of Agathocles of Syracuse, who brought him the island of Corcyra as a dowry But Lanassa, offended with the attention which Pyrrhus paid to his barbarian wives, had withdrawn to her principality of Corcyra, which she now bestowed upon Demetrius together with her hand. Pyrrhus accordingly returned to Epeirus more incensed than ever against Demetrius. The latter had previously withdrawn into Macedonia.

At the beginning of the following year, B. C. 288, Pyrrhus took advantage of a dangerous illness of Demetrius to invade Macedonia. He advanced as far as Edessa without meeting with any opposition; but when Demetrius was able to put himself at the head of his troops, he drove his rival out of the country without difficulty. But as he had now formed the vast design of recovering the whole of his father's dominions in Asia, he hastened to conclude a peace with Pyrrhus, in order to continue his preparations undisturbed. His old enemies, Seleucus, Ptolemy, and Lysimachus, once more entered into a league against him, and resolved to crush him in Europe before he had time to cross over into Asia. They easily persuaded Pyrrhus to break his recent treaty with Demetrius, and join the coalition against him. Accordingly, in the spring of B. C. 287, while Ptolemy appeared with a powerful fleet off the coasts of Greece, Lysimachus invaded the upper and Pyrrhus the lower provinces of Macedonia at the same time. Demetrius first marched against Lysimachus, but alarmed at the growing disaffection of his troops, and fearing that they might go over to Lysimachus, who had been one of the veteran generals and companions of Alexander, he suddenly retraced his steps and proceeded against Pyrrhus, who had already advanced as far as Beroea and had taken up his quarters in that city. But Pyrrhus proved a rival as formidable as Lysimachus. The kindness with which he had treated his prisoners, and his condescension and affability to the inhabitants of Beroea, had won all hearts; and accordingly, when Demetrius drew near, his troops deserted him in a body and transferred their allegiance to Pyrrhus. Demetrius was obliged to fly in disguise, and leave the kingdom to his rival. Pyrrhus, however, was unable to obtain possession of the whole of Macedonia: Lysimachus claimed his share of the spoil, and the kingdom was divided between them. But Pyrrhus did not long retain his portion; the Macedonians preferred the rule of their old general Lysimachus; and Pyrrhus was accordingly driven out of his newly acquired kingdom; thus leaving Lysimachus master of the entire country. It is doubtful how long Pyrrhus reigned in Macedonia. Dexippus and Porphyry (*apud Euseb. Arm.* p. 329, ed. Aucher; *apud Syncell.* p. 266, a.) state that it was only seven months, which would place the expulsion of Pyrrhus at the end of B. C. 287, or the beginning of 286; but as other writers relate (Plut. *Pyrr.* 12; Paus. i. 10. § 2) that this happened after the defeat of Demetrius in Syria, which did not take place till the middle of 286, the reign of Pyrrhus in Macedonia was probably somewhat longer. (Comp. Niebuhr, *Hist. of Rome*, vol. iii. note 813.)

For the next few years Pyrrhus appears to have reigned quietly in Epeirus without embarking in any new enterprize. But a life of inactivity was insupportable to him, and he pined for fresh scenes of action in which he might gain glory and acquire dominion. At length, in B. C. 281, the long

wished for opportunity presented itself. The Tarentines, against whom the Romans had declared war, sent an embassy to Pyrrhus in the summer of this year, begging him in the name of all the Italian Greeks to cross over to Italy in order to conduct the war against the Romans. They told him that they only wanted a general, and that they would supply him with an army of 350,000 foot, and 20,000 horse, as all the nations of southern Italy would flock to his standard. This was too tempting an offer to be resisted. It realized one of the earliest dreams of his ambition. The conquest of Rome would naturally lead to the sovereignty of Sicily and Africa; and he would then be able to return to Greece with the united forces of Italy, Sicily, and Carthage, to overcome his rivals in Greece, and reign as master of the world. He therefore eagerly promised the Tarentines to come to their assistance, notwithstanding the remonstrances of his wise and faithful counsellor Cineas; but as he would not trust the success of his enterprize to the valour and fidelity of Italian troops, he began to make preparations to carry over a powerful army with him. These preparations occupied him during the remainder of this year and the beginning of the next. The Greek princes did every thing to favour his views, as they were glad to get rid of so powerful and dangerous a neighbour. Antigonus supplied him with ships, Antiochus with money, and Ptolemy Ceraunus with troops. He left as guardian of his kingdom his son Ptolemy by his first wife Antigone, who was then only a youth of fifteen years of age. (Justin. xvii. 2, xviii. 1.)

Pyrrhus crossed over to Italy early in B. C. 280, in the thirty-eighth year of his age. He took with him 20,000 foot, 3000 horse, 2000 archers, 500 slingers, and either 50 or 20 elephants, having previously sent Milo, one of his generals, with a detachment of 3000 men. (Plut. *Pyrrh.* 15; Justin. xvii. 2.) Such was his impatience to arrive at Tarentum in time to enter upon military operations early in the spring, that he set sail before the stormy season of the year had passed; and he had scarcely put out to sea before a violent tempest arose, which dispersed his fleet. He himself hardly escaped with his life, and arrived at Tarentum with only a small part of his army. After a time the scattered ships gradually made their appearance; and after collecting his troops, he began to make preparations to carry on the war with activity. The inhabitants of Tarentum were a giddy and licentious people, unaccustomed to the toils of war, and unwilling to endure its hardships. They accordingly attempted to evade entering the ranks of the army, and began to make complaints in the public assemblies respecting the demands of Pyrrhus and the conduct of his troops; but Pyrrhus forthwith treated them as their master rather than as their ally, shut up the theatre and all other public places, and compelled their young men to serve in his ranks. Notwithstanding all the activity of Pyrrhus the Romans were the first in the field. The consul M. Valerius Laevinus marched into Lucania; but as the army of Pyrrhus was inferior to that of the Romans, he attempted to gain time by negotiation, in order that he might be joined by his Italian allies. He accordingly wrote to the consul, offering to arbitrate between Rome and his Italian allies; but Laevinus bluntly told him to mind his own business and retire to Epeirus. Fearing to remain inactive any longer, although he was not yet joined by his allies, Pyrrhus marched out against the Romans with his own troops and the Tarentines. He took up his position between the towns of Pandosia and Heracleia, on the left or northern bank of the river Siris. The Romans were encamped on the southern bank of the river, and they were the first to begin the battle. They crossed the river and were immediately attacked by the cavalry of Pyrrhus, who led them to the charge in person, and distinguished himself as usual by the most daring acts of valour. The Romans, however, bravely sustained the attack; and Pyrrhus, finding that his cavalry could not decide the day, ordered his infantry to advance. The battle was still contested most furiously; seven times did both armies advance and retreat; and it was not till Pyrrhus brought forward his elephants, which bore down every thing before them, that the Romans took to flight. The Thessalian cavalry completed the rout. The Romans fled in the utmost confusion across the river Siris, leaving their camp to the conqueror. The battle had lasted all day, and it was probably the fall of night alone which saved the Roman army from complete destruction. Those who escaped took refuge in an Apulian town, which Niebuhr conjectures to have been Venusia. The number of the slain in either army is differently stated; but the loss of Pyrrhus, though inferior to that of the Romans, was still very considerable, and a large proportion of his officers and best troops had fallen. He is reported to have said, as he viewed the field of battle, "Another such victory, and I must return to Epeirus alone." He acted with generosity after the battle, burying the dead bodies of the Romans like those of his own troops, and treating his prisoners with kindness.

This victory was followed by important results. The allies of Pyrrhus, who had hitherto kept aloof, joined him now; and even many of the subjects of Rome espoused his cause. But Pyrrhus had bought his victory dearly, and must have learnt by the experience of the late battle the difficulty he would have to encounter in conquering Rome. He therefore sent his minister Cineas to Rome with proposals of peace, while he himself collected the forces of the allies and marched slowly towards Central Italy. The terms which he offered were those of a conqueror. He proposed that the Romans should recognise the independence of the Greeks in Italy, should restore to the Samnites, Lucanians, Apulians, and Bruttians, all the possessions which they had lost in war, and should make peace with himself and the Tarentines. As soon as peace was concluded on these terms, he promised to return all the Roman prisoners without ransom. Cineas, whose persuasive eloquence was said to have won more towns for Pyrrhus than his arms, neglected no means to secure the favour of the Romans for his master, and to induce them to accept the peace. The prospects of the republic seemed so dark and threatening that many members of the senate thought that it would be more prudent to comply with his demands; and this party would probably have carried the day, had it not been for the patriotic speech of the aged Ap. Claudius Caecus, who denounced the idea of a peace with a victorious foe with such effect, that the senate resolved to decline the proposals of

Pyrrhus, and commanded Cineas to quit Rome on the same day.

Cineas returned to Pyrrhus, and told him he must hope for nothing from negotiation. The king accordingly resolved to prosecute the war with vigour. He advanced by rapid marches towards Rome, plundering the country of the Roman allies as he went along. He was followed by the consul Laevinus, whose army had been reinforced by two legions, which had been levied in the city while the senate was considering the king's proposals of peace. Laevinus, however, did not venture to attack the superior forces of the enemy, but contented himself with harassing their march and delaying their advance by petty skirmishes. Pyrrhus, therefore, continued to advance steadily without meeting with any serious opposition, and at length arrived at Praeneste, which fell into his hands. He was now only twenty-four miles from Rome, and his outposts advanced six miles further. Another march would have brought him under the walls of the city; but here his progress was stopped. At this moment he was informed that peace was concluded with the Etruscans, and that the other consul, Ti. Coruncanius, had returned with his army to Rome. All hope was now gone of compelling the Romans to accept the peace, and he therefore resolved to retreat. He retired slowly into Campania, and from thence withdrew into winter-quarters to Tarentum. No other battle was fought this year.

As soon as the armies were quartered for the winter, the Romans sent an embassy to Pyrrhus, to endeavour to obtain the ransom of the Roman prisoners or their exchange for an equal number of the Tarentines or their allies. The ambassadors were received by Pyrrhus in the most distinguished manner; and his interviews with C. Fabricius Luscinus, who was at the head of the embassy, form one of the most celebrated stories in Roman history, and have been briefly related elsewhere. [Vol. II. p. 842, a.] He refused, however, to comply with the request of the Romans; but at the same time to show them his trust in their honour, and his admiration of their character, he allowed them to go to Rome in order to celebrate the Saturnalia, stipulating that they were to return to Tarentum if the senate would not accept the terms which he had previously offered them through Cineas. The senate remained firm in their resolve, and all the prisoners returned to Pyrrhus, the punishment of death having been denounced against those who should remain in the city. This is the account in Appian (*Samn.* x. 4, 5), and Plutarch (*Pyrrh.* 20); but other writers state with less probability that the prisoners were set free by Pyrrhus unconditionally and without ransom. (Liv. *Epit.* 13; Zonar. viii. 4; Flor. i. 18; Eutrop. ii. 7; Aurel. Vict. *de Vir. Ill.* 35.)

Of the campaign of the following year, B. C. 279, we know but little. The consuls were P. Decius Mus and P. Sulpicius Saverrio. Apulia was the field of operations, and the great battle of the campaign was fought near Asculum. The first encounter took place near the banks of a river, where the uneven nature of the ground was ill adapted for the movements of the phalanx, and the Romans accordingly gained the advantage. But Pyrrhus manoeuvred so as to bring the enemy into the open plain, where the Romans were defeated, and fled to their camp. This was so near to the field of battle, that not more than 6000 of the Romans fell, while Pyrrhus, according to his own statement in his commentaries, lost 3505 men. This was the account of Hieronymus, which is preserved by Plutarch, and is doubtless correct in the main. The Roman annalists, on the contrary, either represented it as a drawn battle, or claimed the victory for their own nation (Liv. *Epit.* 13; Zonar. viii. 5; Eutrop. ii. 13; Oros. iv. 1; Flor. i. 18. § 9; comp. Mus, Decius, No. 3.) The victory however yielded Pyrrhus no advantage, and he was obliged to retire to Tarentum for the winter without effecting any thing more during the campaign. In the last battle, as well as in the first, the brunt of the action had fallen almost exclusively on the Greek troops of the king; and the state of Greece, which was overrun by the Gauls in this year, made it hopeless for him to obtain any reinforcements from Epeirus. He was therefore unwilling to hazard his surviving Greeks by another campaign with the Romans, and accordingly lent a ready ear to the invitations of the Greeks in Sicily, who begged him to come to their assistance against the Carthaginians. This seemed an easier enterprise than the one he was already engaged in, and it had moreover the charm of novelty, which always had great attractions for Pyrrhus. It was necessary, however, first to suspend hostilities with the Romans, who were likewise anxious to get rid of so formidable an opponent that they might complete the subjugation of southern Italy without further interruption. When both parties had the same wishes, it was not difficult to find a fair pretext for bringing the war to a conclusion. This was afforded at the beginning of the following year, B. C. 278, by one of the servants of Pyrrhus deserting to the Romans and proposing to the consuls to poison his master. The consuls Fabricius and Aemilius sent back the deserter to the king, stating that they abhorred a victory gained by treason. Thereupon Pyrrhus, to show his gratitude, sent Cineas to Rome with all the Roman prisoners without ransom and without conditions; and the Romans appear to have granted him a truce, though not a formal peace, as he had not consented to evacuate Italy.

Pyrrhus was now at liberty to cross over into Sicily, which he did immediately afterwards, leaving Milo with part of his troops in possession of Tarentum, and his son Alexander with another garrison at Locri (Justin, xviii. 2; Zonar. viii. 5.) The Tarentines had demanded that his troops should be withdrawn, if he would not assist them in the field; but Pyrrhus paid no heed to their remonstrances, and retained possession of their town, as well as of Locri, in hopes of being soon able to return to Italy at the head of the Greeks of Sicily, of which island his warm imagination had already pictured him as the sovereign.

Pyrrhus remained in Sicily upwards of two years, namely from the middle of B. C. 478, to the latter end of B. C. 476. At first he met with brilliant success in Sicily. He drove the Carthaginians before him, and took the strongly fortified city of Eryx, in the assault of which he was the first to mount the scaling ladders, and distinguished himself as usual by his daring and impetuous valour. The Carthaginians became so alarmed at his success, that they offered him both ships and money on condition of his forming an alliance with them, although they had only a

short time before made a treaty with the Romans. Pyrrhus was foolish enough to reject this offer, which would have afforded him immense advantages for the prosecution of the war with Rome; and at the instigation of the Sicilian Greeks he refused to come to any terms with the Carthaginians unless they would evacuate Sicily altogether. Shortly after Pyrrhus received a severe repulse in an attempt which he made upon the impregnable town of Lilybaeum. The prestige of success was now gone. The Greeks, who had invited him to the island, were desirous to see him depart, and began to form cabals and plots against him. This led to retaliation on the part of Pyrrhus, and to acts which were deemed both cruel and tyrannical by the Greeks. He was involved in plots and insurrections of all kinds, and soon became as anxious to abandon the island as he had been before to leave Italy. Accordingly, when his Italian allies again begged him to come to their assistance, he readily complied with their request.

Pyrrhus returned to Italy in the autumn of B. C. 276. He was attacked by a Carthaginian fleet on his passage, and lost seventy of his ships of war, which he had obtained in Sicily; and when he landed, he had to fight his way through the Mamertines, who had crossed over from Sicily to dispute his passage. He defeated them after a sharp struggle, and eventually reached Tarentum in safety. His troops were now almost the same in number as when he first landed in Italy, but very different in quality. His faithful Epeirots had for the most part fallen, and his present soldiers consisted chiefly of mercenaries, whom he had levied in Italy, and on whose fidelity he could only rely so long as he led them to victory, and supplied them with pay and plunder. Pyrrhus did not remain inactive at Tarentum, but forthwith commenced operations, although the season seems to have been far advanced. He recovered Locri, which had revolted to the Romans; and as he here found himself in great difficulties for want of money to pay his troops, and could obtain none from his allies, he was induced at the advice of some Epicureans to take possession of the treasures of the temple of Proserpine in that town. The ships in which the money was to be embarked to be carried to Tarentum, were driven back by a storm to Locri. This circumstance deeply affected the mind of Pyrrhus; he ordered the treasures to be restored to the temple, and put to death the unfortunate men who had advised him to commit the sacrilegious act; and from this time he became haunted by the idea, as he himself related in his memoirs, that the wrath of Proserpine was pursuing him and dragging him down to ruin. (Dionys. xix. 9, 10; Appian, *Samn.* xii.)

The following year, B. C. 274, closed the career of Pyrrhus in Italy. The consuls were Curius Dentatus and Servilius Merenda; of whom the former marched into Samnium and the latter into Lucania. Pyrrhus advanced against Curius, who was encamped in the neighbourhood of Beneventum, and resolved to attack him before he was joined by his colleague. As Curius, however, did not wish to risk a battle with his own army alone, Pyrrhus planned an attack upon his camp by night. But he miscalculated the time and the distance; the torches burnt out, the men missed their way, and it was already broad day-light when he reached the heights above the Roman camp. Still their arrival was quite unexpected; but as a battle was now inevitable, Curius led out his men. The troops of Pyrrhus, exhausted by fatigue, were easily put to the rout; two elephants were killed and eight more taken. Encouraged by this success, Curius no longer hesitated to meet the king in the open plain. One wing of the Romans was victorious. The other was driven back by the phalanx and the elephants to their camp, but their retreat was covered by a shower of missiles from the ramparts of the camp, which so annoyed the elephants that they turned round and trod down all before them. The Romans now returned to the charge, and easily drove back the enemy which had been thus thrown into disorder. The rout was complete, and Pyrrhus arrived at Tarentum with only a few horsemen. It was now impossible to continue the war any longer without a fresh supply of troops, and he therefore applied to the kings of Macedonia and Syria for assistance; but as they turned a deaf ear to his request, he had no alternative but to quit Italy. He crossed over to Greece towards the end of the year, leaving Milo with a garrison at Tarentum, as if he still clung to the idea of returning to Italy at some future time.

Pyrrhus arrived in Epeirus at the end of B. C. 274, after an absence of six years. He brought back with him only 8000 foot and 500 horse, and had not money to maintain even these without undertaking new wars. Accordingly, at the beginning of the following year, B. C. 273, he invaded Macedonia, of which Antigonus Gonatas, the son of Demetrius, was at that time king. His army had been reinforced by a body of Gallic mercenaries, and his only object at first seems to have been plunder. But his success far exceeded his expectations. He obtained possession of several towns without resistance; and when at length Antigonus advanced to meet him, the Macedonian monarch was deserted by his own troops, who welcomed Pyrrhus as their king. Pyrrhus thus became king of Macedonia a second time, but had scarcely obtained possession of the kingdom before his restless spirit drove him into new enterprises. Cleonymus had many years before been excluded from the Spartan throne; and he had recently received a new insult from the family which was reigning in his place. Acrotatus, the son of the Spartan king Areus, had seduced Chelidonis, the young wife of Cleonymus, and the latter, now burning for revenge, repaired to the court of Pyrrhus, and persuaded him to make war upon Sparta. This invitation was readily complied with: and Pyrrhus accordingly marched into Laconia in the following year, B. C. 272, with an army of 25,000 foot, 2000 horse, and 24 elephants. Such a force seemed irresistible; no preparations had been made for defence, and king Areus himself was absent in Crete. As soon as Pyrrhus arrived, Cleonymus urged him to attack the city forthwith. But as the day was far spent, Pyrrhus resolved to defer the attack till next day, fearing that his soldiers would pillage the city, if it were taken in the night. But during the night the Spartans were not idle. All the inhabitants, old and young, men and women, laboured incessantly in digging a deep ditch opposite the enemy's camp, and at the end of each ditch formed a strong barricade of waggons. The next day Pyrrhus advanced to the assault, but was repulsed by the Spartans, who fought under their youthful leader Acrotatus in a manner worthy of their ancient courage. The assault was again re-

newed on the next day, but with no better success; and the arrival of Areus with 2000 Cretans, as well as of other auxiliary forces, at length compelled Pyrrhus to abandon all hopes of taking the city. He did not, however, relinquish his enterprise altogether, but resolved to winter in Peloponnesus, that he might be ready to renew operations at the commencement of the spring. But while making preparations for this object, he received an invitation from Aristeas, one of the leading citizens at Argos, to assist him against his rival Aristippus, whose cause was espoused by Antigonus. Pyrrhus forthwith commenced his march from the neighbourhood of Sparta, but did not reach Argos without some sharp fighting, as the Spartans under Areus both molested his march and occupied some of the passes through which his road lay. In one of these encounters his eldest son Ptolemy fell, greatly to the grief of his father, who avenged his death by killing with his own hand the leader of the Lacedaemonian detachment which had destroyed his son. On arriving in the neighbourhood of Argos, he found Antigonus encamped on one of the heights near the city, but he could not induce him to risk a battle. There was a party at Argos, which did not belong to either of the contending factions, and which was anxious to get rid both of Pyrrhus and Antigonus. They accordingly sent an embassy to the two kings, begging them to withdraw from the city. Antigonus promised compliance, and sent his son as a hostage; but though Pyrrhus did not refuse, he would not give any hostage. In the night-time Aristeas admitted Pyrrhus into the city, who marched into the market-place with part of his troops, leaving his son Helenus with the main body of his army on the outside. But the alarm having been given, the citadel was seized by the Argives of the opposite faction. Areus with his Spartans, who had followed close upon Pyrrhus, was admitted within the walls, and Antigonus also sent a portion of his troops into the city, under the command of his son Halcyoneus, while he himself remained without with the bulk of his forces. On the dawn of day Pyrrhus saw that all the strong places were in the possession of the enemy, and that it would be necessary for him to retreat. He accordingly sent orders to his son Helenus to break down part of the walls, in order that his troops might retire with more ease; but in consequence of some mistake in the delivery of the message, Helenus attempted to enter the city by the same gateway through which Pyrrhus was retreating. The two tides encountered one another, and to add to the confusion one of the elephants fell down in the narrow gateway, while another becoming wild and ungovernable, trod down every one before him. Pyrrhus was in the rear, in a more open part of the city, attempting to keep off the enemy. While thus engaged, he was slightly wounded through the breast-plate with a javelin; and, as he turned to take vengeance on the Argive who had attacked him, the mother of the man, seeing the danger of her son, hurled down from the house-roof where she was standing a ponderous tile, which struck Pyrrhus on the back of his neck. He fell from his horse stunned with the blow, and being recognised by some of the soldiers of Antigonus, was quickly despatched. His head was cut off and given to Halcyoneus, who carried the bloody trophy with exultation to his father Antigonus. But the latter turned away from the sight, and ordered the body to be interred with becoming honours. His remains were deposited by the Argives in the temple of Demeter. (Paus. i. 13. § 8.)

Pyrrhus perished in B. C. 272, in the forty-sixth year of his age, and in the twenty-third of his reign. He was the greatest warrior and one of the best princes of his time. If judged by a righteous standard of public morality, he will appear as a monarch intent only upon his personal aggrandisement, and ready to sacrifice the rights of other nations to the advancement of his glory and the gratification of his ambition. But if judged by the morality of the profligate times in which he lived, when every Greek prince thought he had a right to whatever dominions his sword could win, we shall see more to admire than to censure in his conduct. His government of his native dominions seems to have been just and lenient, for his Epeirots always remained faithful to him even during his long absence in Italy and Sicily. His foreign wars were carried on with no unnecessary cruelty and oppression, and he is accused of fewer crimes than any of his contemporaries. The greatest testimony to the excellence of his private life is, that in an age of treachery and corruption he ever retained the affection of his personal attendants; and hence, with the solitary exception of the physician who offered to poison him, we read of no instance in which he was deserted or betrayed by any of his officers or friends. With his daring courage, his military skill, his affable deportment, and his kingly bearing, he might have become the most powerful monarch of his day, if he had steadily and perseveringly pursued the immediate object before him. But he never rested satisfied with any acquisition, and was ever grasping at some fresh object: hence Antigonus compared him to a gambler, who made many good throws with the dice, but was unable to make the proper use of the game. Pyrrhus was regarded in subsequent times as one of the greatest generals that had ever lived. Procles, the Carthaginian, thought him superior even to Alexander in the military art (Paus. iv. 35. § 4); and Hannibal said that of all generals Pyrrhus was the first, Scipio the second, and himself the third (Plut. *Pyrrh.* 8), or, according to another version of the story, Alexander was the first, Pyrrhus the second, and himself the third (Plut. *Flamin.* 21). Pyrrhus wrote a work on the art of war, which was read in the time of Cicero (*ad Fam.* ix. 25, comp. Fabric. *Bibl. Graec.* vol. iv. p. 343); and his commentaries are quoted both by Dionysius and Plutarch.

Pyrrhus married four wives. 1. Antigone, the daughter of Berenice. 2. A daughter of Audoleon, king of the Paeonians. 3. Bircenna, a daughter of Bardylis, king of the Illyrians. 4. Lanassa, a daughter of Agathocles of Syracuse. His children were:—1. Ptolemy, born B. C. 295; killed in battle, B. C. 272. [Vol. III. p. 566, No. 9.] 2. Alexander, who succeeded his father as king of Epeirus. [Vol. I. p. 116.] 3. Helenus. [HELENUS, No. 1.] 4. Nereis, who married Gelon of Syracuse. [NEREIS.] 5. Olympias, who married her own brother Alexander. [OLYMPIAS, No. 2.] 6. Deidameia or Laodameia.

(Plutarch's biography is the principal ancient authority for the Life of Pyrrhus; and the subject has been ably-treated by the following modern writers: — Droysen, *Geschichte des Hellenismus*, vol. i. pp. 249, 496, 535, 554—626, vol. ii. pp. 89,

110—163, 183—200; Thirlwall, *Hist. of Greece*, vol. vii. pp. 288, 353, 362—364, vol. viii. pp. 4, 5, 15, 16, 26—40, 67—76; Niebuhr, *Hist. of Rome*, pp. 450—465, 474—522; Arnold, *Hist. of Rome*, vol. iii. pp. 439—445, 481—520.)

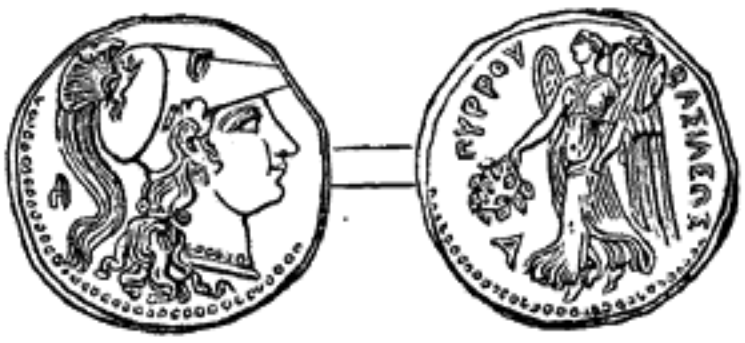

COIN OF PYRRHUS.

PYRRHUS (Πύρρος), a Greek poet mentioned by Theocritus, is said by the Scholiast to have been a melic poet, and a native of Erythrae or Lesbos. (Theocr. iv. 31; Schol. *ad loc. et ad* iv. 20.)

PYTHAE'NETUS (Πυθαίνετος), wrote a work on Aegina. (Athen. xiii. p. 589, f; Schol. *ad Apoll. Rhod.* iv. 1712; Schol. *ad Pind. Ol.* ix. 107, *ad Nem.* v. 81, vi. 53; Schol. *ad Lycophr.* 175.)

PYTHA'GORAS (Πυθαγόρας). The authenticated facts in the history of Pythagoras are so few, and the sources from which the greater part of our information respecting him is derived are of so late a date, and so untrustworthy, that it is impossible to lay down more than an outline of his personal history with any approximation to certainty. The total absence of written memorials proceeding from Pythagoras himself, and the paucity of the notices of him by contemporaries, coupled with the secrecy which was thrown around the constitution and actions of the Pythagorean brotherhood, held out strong temptations for invention to supply the place of facts, and the stories which thus originated were eagerly caught up by the Neo-Platonic writers who furnish most of the details respecting Pythagoras, and with whom it was a recognised canon, that nothing should be accounted incredible which related to the gods or what was divine. (Iambl. *Adhort. ad Philos.* p. 324, ed. Kiessling.) In this way a multitude of the most absurd fictions took their rise — such as that Apollo was his father; that his person gleamed with a supernatural brightness; that he exhibited a golden thigh; that Abaris came flying to him on a golden arrow; that he was seen in different places at one and the same time. (Comp. Herod. iv. 94, &c.) With the exception of some scanty notices by Xenophanes, Heracleitus, Herodotus, Plato, Aristotle, and Isocrates, we are mainly dependent on Diogenes Laërtius, Porphyrius, and Iamblichus for the materials out of which to form a biography of Pythagoras. Aristotle had written a separate work on the Pythagoreans, which is unfortunately not extant. (He alludes to it himself, *Met.* i. 5. p. 986. 12, ed. Bekker.) His disciples Dicaearchus, Aristoxenus, and Heracleides Ponticus had written on the same subject. These writers, late as they are, are among the best from whom Porphyrius and Iamblichus drew: their chief sources besides being legends and their own invention. Hence we are reduced to admit or reject their statements mainly from a consideration of their inherent probability, and even in that point of

view it is not enough to look at each separately, for if all the separately credible narratives respecting Pythagoras were supposed true, they would extend the sphere and amount of his activity to an utterly impossible extent. (Krische, *de Societatis a Pythagora conditae Scopo politico.* Praef.; Brandis, *Geschichte des Griech. Röm. Philosophie*, p. 440; Grote, *Hist. of Greece*, vol. iv. p. 540.)

That Pythagoras was the son of Mnesarchus, who was either a merchant, or, according to others, an engraver of signets (Diog. Laërt. viii. 1), may be safely affirmed on the authority of Herodotus (iv. 95); that Samos was his birth-place, on that of Isocrates (*Busir.* p. 227, ed. Steph.). Others called him a Tyrrhenian or Phliasian, and gave Marmacus, or Demaratus, as the name of his father (Diog. Laërt. *l. c.*; Porph. *Vit. Pyth.* 1, 2; Justin, xx. 4; Paus. ii. 13.) It is quite possible that though born in Samos, he may have been connected in race with those Tyrrhenian Pelasgians who were scattered over various parts of the Aegean Sea. There are but few chronological data, and those for the most part indistinct, for fixing the date of the birth of Pythagoras. Antilochus (ap. Clem. Alex. *Strom.* i. p. 309) reckoned 312 years from the ἡλικία of Pythagoras to B. C. 270. This would place the date of his birth at the close of the seventh century B. C. (B. C. 608.) Nearly the same date results from the account of Eratosthenes (ap. Diog. Laërt. viii. 47), and this is the date adopted by Bentley among others. On the other hand, according to Aristoxenus (Porph. *l. c.* c. 9), Pythagoras quitted Samos in the reign of Polycrates, at the age of 40. According to Iamblichus he was 57 years of age in B. C. 513. This would give B. C. 570 as the date of his birth, and this date coincides better with other statements. All authorities agree that he flourished in the times of Polycrates and Tarquinius Superbus (B. C. 540—510. See Clinton, *Fasti Hellen. s. a.* B. C. 539, 533, 531, 510). The war between Sybaris and Crotona might furnish some data bearing upon the point, if the connection of Pythagoras with it were matter of certainty.

It was natural that men should be eager to know, or ready to conjecture the sources whence Pythagoras derived the materials which were worked up into his remarkable system. And as, in such cases, in the absence of authentic information, the conjectures of one become the belief of another, the result is, that it would be difficult to find a philosopher to whom such a variety of teachers is assigned as to Pythagoras. Some make his training almost entirely Grecian, others exclusively Egyptian and Oriental. We find mentioned as his instructors Creophilus (Iambl. *Vit. Pyth.* 9), Hermodamas (Porph. 2., Diog. Laërt. viii. 2), Bias (Iambl. *l. c.*), Thales (*ibid.*), Anaximander (*ibid.* Porph. *l. c.*), and Pherecydes of Syros (Aristoxenus and others in Diog. Laërt. i. 118, 119; Cic. *de Div.* i. 49). The Egyptians are said to have taught him geometry, the Phoenicians arithmetic, the Chaldeans astronomy, the Magians the formulae of religion and practical maxims for the conduct of life (Porph. *l. c.* 6). Of the statements regarding his Greek instructors, that about Pherecydes comes to us with the most respectable amount of attestation.

It was the current belief in antiquity, that Pythagoras had undertaken extensive travels, and had visited not only Egypt, but Arabia, Phoenicia,

Judaea, Babylon, and even India, for the purpose of collecting all the scientific knowledge that was attainable, and especially of deriving from the fountain-heads instruction respecting the less public or mystic cultus of the gods. (Diog. Laërt. viii. 2; Porph. *l. c.* 11, 12; Iambl. *l. c.* 14, &c.) The journey to Babylon is possible, and not very unlikely. That Pythagoras visited Egypt, may be regarded as more than probable. Enough of Egypt was known to attract the curiosity of an inquiring Greek, and the intercourse of Samos as well as other parts of Greece with that country is mentioned. (Herod. ii. 134, 135, iii. 39.) The authorities also on the point are numerous (Antiphon. *ap. Porph.* 7; Isocr. *Busir.* p. 227; Cic. *de Fin.* v. 27; Strabo, xiv. p. 638.) The passages in Herodotus, ii. 81, 123, which have been thought to assert or imply the visit of Pythagoras to Egypt, do not, on a more accurate examination, appear to involve any such inference. (Krische, *l. c.* p. 5; Ritter, *Gesch. der Pythagorischen Philosophie*, p. 27.) According to one account, of no great authority, and mixed up with much that is absurd and incredible, Polycrates gave Pythagoras a letter of introduction to Amasis. (Diog. Laërt. viii. 3.) Still it is not easy to determine how far Pythagoras was indebted to the Egyptian priests, or, indeed, whether he learnt any thing at all from them. That he was initiated into their profoundest mysteries is in the highest degree improbable. Geometry in Egypt seems to have been chiefly of a practical kind, and the propositions which Pythagoras is said to have discovered are such as to show that the science of geometry was still in its infancy. There was nothing in the symbolical mode of representation which the Pythagoreans adopted, which bore the distinct traces of an Egyptian origin. The secret religious usages of the Pythagoreans exhibited nothing (so far as can be traced with any degree of probability) but what might have been adopted, quite in the spirit of the Greek religion, by those who knew nothing of Egyptian mysteries; and what was peculiar to Pythagoras in this respect admits of being referred with greater likelihood to the cultus of the Tyrrhenian Pelasgians, with whom Pythagoras is said to have been connected. (Ritter, *Gesch. der Philos.* vol. i. p. 363.) Even the doctrine of metempsychosis involves nothing which compels us to look to Egypt or the East for its origin. It is rather one of the most obvious sensualistic modes in which the continued existence of the soul could be conceived. Pythagoras might have derived it quite as easily from Pherecydes as from the Egyptians. Greater stress might be laid upon some external observances, such as the refraining from eating beans and fish, were it not that doubt exists even with regard to these. (Aristoxenus denied the fact of the interdiction of beans; see Gellius, *N. A.* iv. 11.) Nor, in any case, would initiation by the Egyptian priests be necessary to account for it. In short, no foreign influence can be traced, which in any way illustrates or accounts for either the philosophy or the institutions of Pythagoras. These exhibit only what might easily have been developed by a Greek mind exposed to the ordinary influences of the age. Even the ancient authorities point to a similar result in connecting the religious and ascetic peculiarities of Pythagoras with the Orphic or Cretan mysteries (Iambl. c. 25; Porph. c. 17; Diog. Laërt. viii. 3), or the Delphic oracle (Ariston. ap. Diog. Laërt. viii. 8, 21; Porph. 41).

Neither as to the kind and amount of knowledge which Pythagoras acquired, nor as to his definite philosophical views, have we much trustworthy *direct* evidence. Every thing of the kind mentioned by Plato and Aristotle is attributed not to Pythagoras, but to the Pythagoreans. We have, however, the testimony of Heracleitus (Diog. Laërt. viii. 6, ix. 1, comp. Herod. i. 29, ii. 49, iv. 95), that he was a man of extensive acquirements; and that of Xenophanes, that he believed in the transmigration of souls. (Diog. Laërt. viii. 36, comp. Arist. *de Anima*, i. 3; Herod. ii. 123. Xenophanes mentions the story of his interceding on behalf of a dog that was being beaten, professing to recognise in its cries the voice of a departed friend, comp. Grote, *l. c.* vol. iv. p. 528, note.) Pythagoras is said to have pretended that he had been Euphorbus, the son of Panthus, in the Trojan war, as well as various other characters, a tradesman, a courtezan, &c. (Porph. 26; Paus. ii. 17; Diog. Laërt. viii. 5; Horace, *Od.* i. 28, l. 10). He is said to have discovered the propositions that the triangle inscribed in a semi-circle is right-angled (Diog. Laërt. i. 25), that the square on the hypotenuse of a right-angled triangle is equal to the sum of the squares on the sides (Diog. Laërt. viii. 12; Plut. *Non posse suav. vivi sec. Ep.* p. 1094). There is a celebrated story of his having discovered the arithmetical relations of the musical scale by observing accidentally the various sounds produced by hammers of different weights striking upon an anvil, and suspending by strings weights equal to those of the different hammers (Porph. *in Ptol. Harm.* p. 213; Diog. Laërt. viii. 12; Nicom. *Harm.* i. 2, p. 10, Meib.). The retailers of the story of course never took the trouble to verify the experiment, or they would have discovered that different hammers do not produce different sounds from the same anvil, any more than different clappers do from the same bell. Discoveries in astronomy are also attributed to Pythagoras (Diog. Laërt. viii. 14; Plin. *H. N.* ii. 8). There can be little doubt that he paid great attention to arithmetic, and its application to weights, measures, and the theory of music; medicine also is mentioned as included in the range of his studies (Diog. Laërt. viii. 12, 14, 32). Apart from all direct testimony, however, it might safely have been affirmed, that the very remarkable influence exerted by Pythagoras, and even the fact that he was made the hero of so many marvellous stories, prove him to have been a man both of singular capabilities and of great acquirements. The general tendency of the speculations of the Pythagorean school is evidence that the statements with regard to his mathematical researches are well founded. But whatever weight there may be in the conjecture of Ritter, that through his descent from the Tyrrhenian Pelasgians Pythagoras derived by tradition a peculiar and secret cultus, which he needed not so much to alter, as to develop so as to suit his peculiar aims, there can be little doubt that the above-named author is correct in viewing the religious element as the predominant one in his character, and a religious ascendancy in connection with a certain mystic religious system as that which it was his immediate and chief object to secure. And it was this religious element which made the profoundest impression upon his contemporaries. That they regarded him as standing in a peculiarly close connection with the gods is certain. The Crotoniates even identified him

with the Hyperborean Apollo. (Porph. *l. c.* 20; Iambl. *l. c.* 31, 140; Aelian, *V. H.* ii. 26; Diog. Laërt. viii. 36.) And without viewing him as an impostor, we may easily believe that he himself to some extent shared the same views. He is said to have pretended to divination and prophecy. (Cic. *de Divin.* i. 3, 46; Porph. *l. c.* 29.) "In his prominent vocation, analogous to that of Epimenides, Orpheus, or Melampus, he appears as the revealer of a mode of life calculated to raise his disciples above the level of mankind, and to recommend them to the favour of the gods." (Grote, vol. iv. p. 529.)

No certainty can be arrived at as to the length of time spent by Pythagoras in Egypt or the East, or as to his residence and efforts in Samos or other Grecian cities, before his removal to Italy. Ritter is inclined to believe from the expressions of Herodotus that the secret cultus or orgies of Pythagoras had gained some footing in Greece or Ionia, even before Crotona became the focus of his influence (*Gesch. der Phil.* vol. i. p. 364, *Gesch. der Pyth. Phil.* p. 31). In the visits to various places in Greece—Delos, Sparta, Phlius, Crete, &c. which are ascribed to him, he appears commonly either in his religious or priestly character, or else as a lawgiver (Iambl. *l. c.* 25; Porph. *l. c.* 17; Diog. Laërt. viii. 3, 13; Cic. *Tusc. Qu.* v. 3).

It is in the highest degree probable that the reason why Pythagoras removed to Crotona is to be found in the unfavourable condition of his native country, while under the tyranny of Polycrates, for the realisation of his schemes. Later admirers were content to believe that, from the high estimation in which he was held by his fellow-citizens, he was so overburdened with public duties, as to have no time to bestow upon philosophy, and so withdrew from Samos (Iambl. 28; Porph. 9). The reason why he selected Crotona as the sphere of his operations, it is impossible to ascertain from any existing evidence. All that is adduced on this head by K. O. Müller (*Dorians*, iii. 9. § 17, vol. ii. p. 189, &c.) is mere conjecture, and is of the most unsatisfactory kind. Grote (vol. iv. p. 538) supposes that the celebrity of Crotona for the cultivation of the art of medicine may possibly have had some influence with him. That on his arrival there he speedily attained extensive influence, and gained over great numbers to enter into his views, is all that can safely be affirmed in the midst of the marvellous stories told by later biographers of the effects of his eloquent discourses in leading the Crotoniates to abandon their luxurious and corrupting manner of life and devote themselves to that purer system which he came to introduce. (Porph. 18; Iambl. 37, &c.) His adherents were chiefly of the noble and wealthy classes. Three hundred of these were formed into a select brotherhood or club, bound by a sort of vow to Pythagoras and each other, for the purpose of cultivating the religious and ascetic observances enjoined by their master, and of studying his religious and philosophical theories. The statement that they threw all their property into a common stock has not sufficient evidence to support it, and was perhaps in the first instance only an inference from certain Pythagorean maxims and practices (comp. Cic. *de Leg.* i. 12, *de Off.* i. 7; Diog. Laërt. viii. 10; Krische, *l. c.* p. 27, &c.; Ritter, *l. c.* p. 39). That there were several women among the adherents of Pythagoras is pretty certain. That any were members of the club of 300 is not so probable. Krische (*l. c.* p. 45) considers that these female Pythagoreans were only the wives and relations of members of the brotherhood, who were instructed in some of the Pythagorean doctrines. These would doubtless be mainly those connected with the religious part of his system. (Comp. Menage, *Hist. de Mul. Philos.*)

With respect to the internal arrangements and discipline of this brotherhood only a few leading features seem to rest upon a basis of evidence and probability sufficient to warrant our bestowing any attention upon them. All accounts agree that what was done and taught among the members was kept a profound secret towards all without its pale. But we are also told that there were gradations among the members themselves. It was an old Pythagorean maxim, that every thing was not to be told to every body (Diog. Laërt. viii. 15; Arist. *ap. Iamb.* 31, ἐν τοῖς πάνυ ἀπορρήτοις). The division of classes is usually described as one into ἐσωτερικοί and ἐξωτερικοί, though these terms themselves are probably of later origin. Other names given to corresponding divisions are, Πυθαγόρειοι and Πυθαγορισταί (Iambl. 80). Other accounts, again, speak of a division into three classes, Πυθαγορικοί, Πυθαγόρειοι, and Πυθαγορισταί, according to the degree of intimacy which they enjoyed with Pythagoras; the first class being those who held the closest communion with him; or into σεβαστικοί, πολιτικοί, and μαθηματικοί, according as the subject of their studies related mainly to religion, to politics, or to mathematical and physical science (Phot. *Cod.* 249). Other authorities speak of ἀκουσματικοί and μαθηματικοί (Iambl. *l. c.*), or Acustici, Mathematici, and Physici (Gell. *N. A.* i. 9). Most of these divisions, however, presuppose a more marked separation between the different branches of human knowledge, or between philosophical training and political activity, than existed at that time. In the admission of candidates Pythagoras is said to have placed great reliance on his physiognomical discernment (Gell. *l. c.*). If admitted, they had to pass through a period of probation, in which their powers of maintaining silence (ἐχεμυθία) were especially tested, as well as their general temper, disposition, and mental capacity (Ariston. *ap. Iambl.* 94). That they had to maintain silence for five years, and during the whole of that period were never allowed to behold the face of Pythagoras, while they were from time to time exposed to various severe ordeals (Iambl. 68), are doubtless the exaggerations of a later age. There is more probability in the statement (Taurus, *ap. Gell.* i. 9) that the period of noviciate varied according to the aptitude which the candidates manifested for the Pythagorean discipline. As regards the nature of the esoteric instruction to which only the most approved members of the fraternity were admitted, some (e. g. Meiners, *Gesch. der Wissenschaften*) have supposed that it had reference to the political views of Pythagoras. Ritter (*l. c.* p. 47, &c.), with greater probability, holds that it had reference mainly to the *orgies*, or secret religious doctrines and usages, which undoubtedly formed a prominent feature in the Pythagorean system, and were peculiarly connected with the worship of Apollo (Aelian, *V. H.* ii. 26; Diog. Laërt. viii. 13; Iambl. 8. 91, 141; comp. Krische, *l. c.* p. 37; Brandis, *l. c.* p. 432; Müller, *Dorians*, iii. 9. § 17). The admission of women to

a knowledge of these (if indeed they were members of the club) is far more intelligible than their initiation into political secrets. And the αὐτὸς ἔφα of the master connects itself most easily with the priestly character of Pythagoras, and the belief which his disciples, and probably he himself also, entertained, that he enjoyed a closer and more direct intercourse with the gods than other men. It is possible enough, however, that some of the more recondite speculations of the philosopher were connected with these religious views, while the ordinary scientific studies—mathematics, music, astronomy, &c.—were open to all the disciples. That there were some outward peculiarities of an ascetic kind (many of which had, perhaps, a symbolical meaning) in the mode of life to which the members of the brotherhood were subjected, seems pretty certain (comp. Porph. 32 ; Iambl. 96, &c.). Some represent him as forbidding all animal food (as Empedocles did afterwards, Arist. *Rhet.* i. 14. § 2 ; Sext. Emp. ix. 127. This was also one of the Orphic precepts, Aristoph. *Ran.* 1032). This, if to any extent the case, may have had reference to the doctrine of metempsychosis (comp. Plut. *de Esu Carn.* pp. 993, 996, 997). It is, however, pointed out by Grote (vol. iv. p. 533), that all the members cannot have been subjected to this prohibition ; Milo, for instance, could not possibly have dispensed with animal food. The best authorities contradict the statement. According to Ariston (ap. Diog. Laërt. viii. 20) he allowed the use of all kinds of animal food except the flesh of oxen used for ploughing, and rams (comp. Porph. 7 ; Iambl. 85, 108). There is a similar discrepancy as to the prohibition of fish and beans (Diog. Laërt. viii. 19, 34 ; Gell. iv. 11 ; Porph. 34, *de Abst.* i. 26 ; Iambl. 98). But temperance of all kinds seems to have been strictly enjoined. It is also stated that they had common meals, resembling the Spartan syssitia, at which they met in companies of ten (Iambl. 98 ; Strabo, vi. p. 263). Considerable importance seems to have been attached to music and gymnastics in the daily exercises of the disciples. Their whole discipline is represented as tending to produce a lofty serenity and self-possession, regarding the exhibition of which various anecdotes were current in antiquity (Athen. xiv. p. 623 ; Aelian, *V. H.* xiv. 18 ; Iambl. 197 ; comp. Krische, *l. c.* p. 42). Iamblichus (96—101, apparently on the authority of Aristoxenus) gives a long description of the daily routine of the members, which suggests many points of comparison with the ordinary life of Spartan citizens. It is not unlikely that many of the regulations of Pythagoras were suggested by what he saw in Crete and Sparta. Among the best ascertained features of the brotherhood are the devoted attachment of the members to each other, and their sovereign contempt for those who did not belong to their ranks (Ariston. *ap. Iambl.* 94, 101, &c., 229, &c. ; comp. the story of Damon and Phintias ; Porph. 60 ; Iambl. 233, &c.). It appears that they had some secret conventional symbols, by which members of the fraternity could recognise each other, even if they had never met before (Schol. *ad Arist. Nub.* 611 ; Iambl. 237, 238 ; Krische, pp. 43, 44). Clubs similar to that at Crotona were established at Sybaris, Metapontum, Tarentum, and other cities of Magna Graecia.

The institutions of Pythagoras were certainly not intended to withdraw those who adopted them from active exertion and social and political connections, that they might devote themselves exclusively to religious and philosophical contemplations. Rather he aimed at the production of a calm bearing and elevated tone of character, through which those trained in the discipline of the Pythagorean life should exhibit in their personal and social capacities a reflection of the order and harmony of the universe. But the question whether he had any distinct political designs in the foundation of his brotherhood, has been variously answered. It was perfectly natural, even without any express design on his part, that a club such as the Three Hundred of Crotona should gradually come to mingle political with other objects, and by the facilities afforded by their secret and compact organisation should speedily gain extensive political influence, which, moreover, the political condition of Crotona, where the aristocracy was with difficulty holding its ground, rendered more than usually easy. That this influence should be decisively on the side of aristocracy or oligarchy, resulted naturally both from the nature of the Pythagorean institutions, and from the rank and social position of the members of the brotherhood. Through them, of course, Pythagoras himself exercised a large amount of indirect influence over the affairs both of Crotona and of other Italian cities. It does not appear however that he ever held any official rank, though we are told that the senate urged him to accept the office of Prytanis. But we have no evidence that the objects of Pythagoras were (as Krische, Müller, and others believe) from the first predominantly political, or even that he had any definite political designs at all in the formation of his club. That he intended to exhibit in Crotona the model of a pure Dorian aristocracy (Müller, *Dorians*, iii. 9. § 16), is a mere fancy (comp. Grote, vol. iv. p. 545, note). It is true that the club was in practice at once "a philosophical school, a religious brotherhood, and a political association" (Thirlwall, *Hist. of Greece*, vol. ii. p. 148), but there is nothing to show that "all these characters appear to have been inseparably united in the founder's mind." Mr. Grote, more in accordance with the earliest and best authority on the subject (Plato, *de Rep.* x. p. 600, comp. *de Leg.* vi. p. 782, who contrasts Pythagoras, as the institutor of a peculiar mode of private life, with those who exercised a direct influence upon public life), remarks, "We cannot construe the scheme of Pythagoras as going farther than the formation of a private, select order of brethren, embracing his religious fancies, ethical tone, and germs of scientific idea, and manifesting adhesion by those observances which Herodotus and Plato call the Pythagorean orgies and mode of life. And his private order became politically powerful because he was skilful or fortunate enough to enlist a sufficient number of wealthy Crotoniates, possessing individual influence, which they strengthened immensely by thus regimenting themselves in intimate union" (*Hist. of Greece*, vol. iv. p. 544). The notion of Müller and Niebuhr, that the 300 Pythagoreans constituted a kind of smaller senate at Crotona, is totally without foundation. On the other hand, it seems quite as unfounded to infer from the account that Pythagoras was the first to apply to himself the epithet φιλόσοφος (Cic. *Tusc.* v. 3 ; Diog. Laërt. i. 12), that philosophical contemplation was the sole end that he had in view. Respecting the Pythagorean *life*, and its analogy

with the Orphic life, see Lobeck, *Aglaophamus*, *Orphica*, lib. ii. pp. 247, 698, 900. The resemblance in many respects of the Pythagorean brotherhood or order to that founded by Loyola has been more than once pointed out.

It is easy to understand how this aristocratical and exclusive club would excite the jealousy and hostility not only of the democratical party in Crotona, but also of a considerable number of the opposite faction. The hatred which they had excited speedily led to their destruction. The circumstances attending this event are, however, involved in some uncertainty. In the hostilities which broke out between Sybaris and Crotona on the occasion of the refusal of the Crotoniates (to which, it is said, they had been urged by Pythagoras) to surrender some exiles of Sybaris, the forces of Crotona were headed by the Pythagorean Milo [MILO] ; and the other members of the brotherhood doubtless took a prominent part. The decisive victory of the Crotoniates seems to have elated the Pythagoreans beyond measure. A proposal (occasioned, according to the statement in Iamblichus, c. 255, by a refusal on the part of the senate to distribute among the people the newly conquered territory of Sybaris ; though this account involves considerable difficulty ; see Grote, *l. c.* p. 549) for establishing a more democratical constitution, was unsuccessfully resisted by the Pythagoreans. Their enemies, headed by Cylon and Ninon, the former of whom is said to have been irritated by his exclusion from the brotherhood, excited the populace against them. An attack was made upon them while assembled either in the house of Milo, or in some other place of meeting. The building was set on fire, and many of the assembled members perished ; only the younger and more active escaping (Iambl. 255—259 ; Porph. 54—57 ; Diog. Laërt. viii. 39 ; Diod. x. fragm. vol. iv. p. 56, ed. Wess. ; comp. Plut. *de Gen. Socr.* p. 583). Similar commotions ensued in the other cities of Magna Graecia in which Pythagorean clubs had been formed, and kept them for a considerable time in a state of great disquietude, which was at length pacified by the mediation of the Peloponnesian Achaeans (Polyb. ii. 39). As an active and organised brotherhood the Pythagorean order was everywhere suppressed, and did not again revive, though it was probably a long time before it was put down in all the Italian cities [LYSIS ; PHILOLAUS]. Still the Pythagoreans continued to exist as a sect, the members of which kept up among themselves their religious observances and scientific pursuits, while individuals, as in the case of Archytas, acquired now and then great political influence. Respecting the fate of Pythagoras himself, the accounts varied. Some say that he perished in the temple with his disciples (Arnob. *adv. Gentes*, i. p. 23), others that he fled first to Tarentum, and that, being driven thence, he escaped to Metapontum, and there starved himself to death (Diog. Laërt. viii. 39, 40 ; Porph. 56 ; Iambl. 249 ; Plut. *de Stoic. Rep.* 37). His tomb was shown at Metapontum in the time of Cicero (Cic. *de Fin.* v. 2). According to some accounts Pythagoras married Theano, a lady of Crotona, and had a daughter Damo, and a son Telauges ; others say two daughters, Damo and Myia ; but other notices seem to imply that he had a wife and a daughter grown up, when he came to Crotona. (Diog. Laërt. viii. 42 ; Fabric. *Bibl. Graec.* vol. i. p. 772.)

For a considerable time after the breaking up of the clubs at Crotona and elsewhere great obscurity hangs over the history of the Pythagoreans. No reliance can be placed on the lists of them which later writers have given, as they have been amplified, partly through mere invention, partly through a confusion between Pythagoreans and Italian philosophers generally. The writings, or fragments of writings, which have come down to us under the names of Archytas, Timaeus, Ocellus, Brontinus, &c., have been shown to be spurious. Pythagorism seems to have established itself by degrees more and more in different parts of Greece. About the time of Socrates, and a little later, we get some trustworthy notices of Philolaus, Lysis, Cleinias, Eurytus, and Archytas. These men, and others who applied themselves to the development of the Pythagorean philosophy, were widely different from the so-called Pythagoreans of a later age (from the time of Cicero onwards), who were characterised by little except an exaggeration of the religious and ascetic fanaticism of the Pythagorean system [APOLLONIUS OF TYANA]. This Neo-Pythagorism was gradually merged in the kindred mysticism of the Neo-Platonists.

When we come to inquire what were the philosophical or religious opinions held by Pythagoras himself, we are met at the outset by the difficulty that even the authors from whom we have to draw possessed no authentic records bearing upon the subject of the age of Pythagoras himself. If Pythagoras ever wrote any thing, his writings perished with him, or not long after. The probability is that he wrote nothing. (Comp. Plut. *de Alex. fort.* p. 329 ; Porph. *l. c.* 57 ; Galen, *de Hipp. et Plat. Plac.* v. 6.) The statements to the contrary prove worthless on examination. Every thing current under his name in antiquity was spurious. (See Fabric. *Bibl. Graec.* vol. i. pp. 779—805 ; Ritter, *Gesch. der Pyth. Phil.* p. 56.) It is all but certain that Philolaus was the first who *published* the Pythagorean doctrines, at any rate in a written form [PHILOLAUS]. Still there was so marked a peculiarity running through the Pythagorean philosophy, by whomsoever of its adherents it was developed, and so much of uniformity can be traced at the basis even of the diversities which present themselves here and there in the views expressed by different Pythagoreans, as they have come down to us from authentic sources, that there can be little question as to the germs of the system at any rate having been derived from Pythagoras himself. (Brandis, *l. c.* p. 442.) The Pythagoreans seem to have striven in the main to keep their doctrine uncorrupted. We even hear of members being expelled from the brotherhood for philosophical or other heterodoxy ; and a distinction was already drawn in antiquity between genuine and spurious Pythagorism (*Iambl.* 81 ; Villois. *Anecd.* ii. p. 216 ; Syrian. *in Arist. Met.* xii. fol. 71, b., 85, b. ; Simplic. *in Arist. Phys.* fol. 104, b. ; Stob. *Ecl. Phys.* i. pp. 308, 448, 496). Aristotle manifestly regarded the Pythagorean philosophy as something which in its leading features characterised the school generally. He found it, however, after it had passed through a considerable period of development, in the hands of adherents of varying tendencies. It was to be expected therefore that varieties should make their appearance (comp. Arist. *de Caelo*, iii. 1, at the end, with *Met.* i. 6). Nearly every thing that can be in any degree de-

pended on seems to have been derived from the writings of Philolaus and Archytas, especially the former (Ritter, *l. c.* p. 62, &c.). On the philosophy of Archytas Aristotle had composed a treatise in three books, which has unfortunately perished, and had instituted a comparison between his doctrines and those of the Timaeus of Plato (Athen. xii. 12; Diog. Laërt. v. 25).

Pythagoras resembled greatly the philosophers of what is termed the Ionic school, who undertook to solve by means of a single primordial principle the vague problem of the origin and constitution of the universe as a whole. But, like Anaximander, he abandoned the physical hypotheses of Thales and Anaximenes, and passed from the province of physics to that of metaphysics, and his predilection for mathematical studies led him to trace the origin of all things to *number*, this theory being suggested, or at all events confirmed, by the observation of various numerical relations, or analogies to them, in the phenomena of the universe. "Since of all things numbers are by nature the first, in numbers they (the Pythagoreans) thought they perceived many analogies to things that exist and are produced, more than in fire, and earth, and water; as that a certain affection of numbers was justice; a certain other affection, soul and intellect; another, opportunity; and of the rest, so to say, each in like manner; and moreover, seeing the affections and ratios of what pertains to harmony to consist in numbers, since other things seemed in their entire nature to be formed in the likeness of numbers, and in all nature numbers are the first, they supposed the elements of numbers to be the elements of all things" (Arist. *Met.* i. 5, comp. especially *Met.* xiii. 3). Brandis, who traces in the notices that remain more than one system, developed by different Pythagoreans, according as they recognised in numbers the inherent basis of things, or only the patterns of them, considers that all started from the common conviction that it was in numbers and their relations that they were to find the absolutely certain principles of knowledge (comp. Philolaus, ap. Stob. *Ecl. Phys.* i. p. 458; Böckh, *Philolaos*, p. 62; Stob. *l. c.* i. p. 10; Böckh, *l. c.* p. 145, *ψεῦδος οὐδαμῶς ἐς ἀριθμὸν ἐπιπνεῖ —— ἁ δ' ἀλάθεια οἰκεῖον καὶ σύμφυτον τᾷ τῶ ἀριθμῶ γενεᾷ*), and of the objects of it, and accordingly regarded the principles of numbers as the absolute principles of things; keeping true to the common maxim of the ancient philosophy, that like takes cognisance of like (*καθάπερ ἔλεγε καὶ ὁ Φιλόλαος, θεωρητικόν τε ὄντα (τὸν λόγον τὸν ἀπὸ τῶν μαθημάτων περιγενόμενον) τῆς τῶν ὅλων φύσεως ἔχειν τινὰ συγγένειαν πρὸς ταύτην, ἐπείπερ ὑπὸ τοῦ ὁμοίου τὸ ὅμοιον καταλαμβάνεσθαι.* Sext. Emp. *adv. Math.* vii. 92; Brandis, *l. c.* p. 442). Aristotle states the fundamental maxim of the Pythagoreans in various forms, as, *φαίνονται δὴ καὶ οὗτοι τὸν ἀριθμὸν νομίζοντες ἀρχὴν εἶναι καὶ ὡς ὕλην τοῖς οὖσι καὶ ὡς πάθη τε καὶ ἕξεις* (*Met.* i. 5); or, *τὸν ἀριθμὸν εἶναι τὴν οὐσίαν ἁπάντων* (ibid. p. 987. 19, ed. Bekker); or, *τοὺς ἀριθμοὺς αἰτίους εἶναι τοῖς ἄλλοις τῆς οὐσίας* (*Met.* i. 6. p. 987. 24); nay, even that numbers are things themselves (Ibid. p. 987. 28). According to Philolaus (Syrian. *in Arist. Met.* xii. 6. p. 1080, b. 16), number is the "dominant and self-produced bond of the eternal continuance of things." But number has two forms (as Philolaus terms them, ap. Stob. *l. c.* p. 456; Böckh, *l. c.* p. 58), or elements (Arist. *Met.* i. 5), the even and the odd, and a third, resulting from the mixture of the two, the even-odd (*ἀρτιοπέρισσον*, Philol. *l. c.*). This third species is *one* itself, for it is both even and odd (Arist. *l. c.* Another explanation of the *ἀρτιοπέρισσον*, which accords better with other notices, is that it was an even number composed of two uneven numbers. Brandis, *l. c.* p. 465, &c.). *One*, or unity, is the essence of number, or absolute number, and so comprises these two opposite species. As absolute number it is the origin of all numbers, and so of all things. (Arist. *Met.* xiii. 4. *ἓν ἀρχὰ πάντων*; Philol. ap. Böckh, § 19. According to another passage of Aristotle, *Met.* xii. 6. p. 1080, b. 7. number is produced *ἐκ τούτου — τοῦ ἑνός — καὶ ἄλλου τινος.*) This original unity they also termed God (Ritter, *Gesch. der Phil.* vol. i. p. 389). These propositions, however, would, taken alone, give but a very partial idea of the Pythagorean system. A most important part is played in it by the ideas of *limit*, and *the unlimited*. They are, in fact, the fundamental ideas of the whole. One of the first declarations in the work of Philolaus [PHILOLAUS] was, that all things in the universe result from a combination of the unlimited and the limiting (*φύσις δὲ ἐν τῷ κόσμῳ ἁρμόχθη ἐξ ἀπείρων τε καὶ περαινόντων, καὶ ὅλος κόσμος καὶ τὰ ἐν αὐτῷ πάντα.* Diog. Laërt. viii. 85; Böckh, p. 45); for if all things had been unlimited, nothing could have been the object of cognizance (Phil. *l. c.*; Böckh, p. 49). From the unlimited were deduced immediately time, space, and motion (Stob. *Ecl. Phys.* p. 380; Simplic. *in Arist. Phys.* f. 98, b.; Brandis, *l. c.* p. 451). Then again, in some extraordinary manner they connected the ideas of odd and even with the contrasted notions of the limited and the unlimited, the odd being limited, the even unlimited (Arist. *Met.* i. 5, p. 986, a. 18, Bekker, comp. *Phys. Ausc.* iii. 4, p. 203. 10, Bekker). They called the even unlimited, because in itself it is divisible into equal halves ad infinitum, and is only limited by the odd, which, when added to the even, prevents the division (Simpl. *ad Arist. Phys. Ausc.* iii. 4, f. 105; Brandis, p. 450, note). Limit, or the limiting elements, they considered as more akin to the primary unity (Syrian. *in Arist. Met.* xiii. 1). In place of the plural expression of Philolaus (*τὰ περαίνοντα*) Aristotle sometimes uses the singular *πέρας*, which, in like manner, he connects with the unlimited (*τὸ ἄπειρον. Met.* i. 8, p. 990, l. 8, xiii. 3. p. 1091, l. 18, ed. Bekk.).

But musical principles played almost as important a part in the Pythagorean system as mathematical or numerical ideas. The opposite principia of the unlimited and the limiting are, as Philolaus expresses it (Stob. *l. c.* p. 458; Böckh, *l. c.* p. 62), "neither alike, nor of the same race, and so it would have been impossible for them to unite, had not harmony stepped in." This harmony, again, was, in the conception of Philolaus, neither more nor less than the octave (Brandis, *l. c.* p. 456). On the investigation of the various harmonical relations of the octave, and their connection with weight, as the measure of tension, Philolaus bestowed considerable attention, and some important fragments of his on this subject have been preserved, which Böckh has carefully examined (*l. c.* p. 65—89, comp. Brandis, *l. c.* p. 457, &c.). We find running through the entire Pythagorean system the idea that order, or harmony of relation, is the

regulating principle of the whole universe. Some of the Pythagoreans (but by no means all, as it appears) drew out a list of ten pairs of opposites, which they termed the *elements* of the universe. (Arist. *Met.* i. 5. Elsewhere he speaks as if the Pythagoreans generally did the same, *Eth. Nic.* i. 4, ii. 5.) These pairs were —

Limit and the Unlimited.
Odd and Even.
One and Multitude.
Right and Left.
Male and Female.
Stationary and Moved.
Straight and Curved.
Light and Darkness.
Good and Bad.
Square and Oblong.

The first column was that of the good elements (Arist. *Eth. Nic.* i. 4); the second, the row of the bad. Those in the second series were also regarded as having the character of negation (Arist. *Phys.* iii. 2). These, however, are hardly to be looked upon as ten pairs of *distinct* principles. They are rather various modes of conceiving one and the same opposition. One, Limit and the Odd, are spoken of as though they were synonymous (comp. Arist. *Met.* i. 5, 7, xiii. 4, *Phys.* iii. 5).

To explain the production of material objects out of the union of the unlimited and the limiting, Ritter (*Gesch. der Pyth. Phil.* and *Gesch. der Phil.* vol. i. p. 403, &c.) has propounded a theory which has great plausibility, and is undoubtedly much the same as the view held by later Pythagorizing mathematicians; namely, that the ἄπειρον is neither more nor less than void space, and the περαίνοντα points in space which bound or define it (which points he affirms the Pythagoreans called monads or units, appealing to Arist. *de Caelo*, iii. 1; comp. Alexand. Aphrod. quoted below), the point being the ἀρχή or principium of the line, the line of the surface, the surface of the solid. Points, or monads, therefore are the source of material existence; and as points are monads, and monads numbers, it follows that numbers are at the base of material existence. (This is the view of the matter set forth by Alexander Aphrodisiensis *in Arist. de prim. Phil.* i. fol. 10, b.; Ritter, *l. c.* p. 404, note 3.) Ecphantus of Syracuse was the first who made the Pythagorean monads to be corporeal, and set down indivisible particles and void space as the principia of material existence. (See Stob. *Ecl. Phys.* p. 308.) Two geometrical points in themselves would have no magnitude; it is only when they are combined with the intervening space that a line can be produced. The union of space and lines makes surfaces; the union of surfaces and space makes solids. Of course this does not explain very well how *corporeal substance* is formed, and Ritter thinks that the Pythagoreans perceived that this was the weak point of their system, and so spoke of the ἄπειρον, as mere void space, as little as they could help, and strove to represent it as something positive, or almost substantial.

But however plausible this view of the matter may be, we cannot understand how any one who compares the very numerous passages in which Aristotle speaks of the Pythagoreans, can suppose that his notices have reference to any such system. The theory which Ritter sets down as that of the Pythagoreans is one which Aristotle mentions several times, and shows to be inadequate to account for the physical existence of the world, but he nowhere speaks of it as the doctrine of the Pythagoreans. Some of the passages, where Ritter tries to make this out to be the case, go to prove the very reverse. For instance, in *De Caelo*, iii. 1, after an elaborate discussion of the theory in question, Aristotle concludes by remarking that the number-theory of the Pythagoreans will no more account for the production of corporeal magnitude, than the point-line-and-space-theory which he has just described, for no addition of units can produce either body or weight (comp. *Met.* xiii. 3). Aristotle nowhere identifies the Pythagorean monads with mathematical points; on the contrary, he affirms that in the Pythagorean system, the monads, in some way or other which they could not explain, got magnitude and extension (*Met.* xii. 6, p. 1080, ed. Bekker). The κενόν again, which Aristotle mentions as recognised by the Pythagoreans, is never spoken of as synonymous with their ἄπειρον; on the contrary we find (Stob. *Ecl. Phys.* i. p. 380) that from the ἄπειρον they deduced time, breath, and void space. The frequent use of the term πέρας, too, by Aristotle, instead of περαίνοντα, hardly comports with Ritter's theory.

There can be little doubt that the Pythagorean system should be viewed in connection with that of Anaximander, with whose doctrines Pythagoras was doubtless conversant. Anaximander, in his attempt to solve the problem of the universe, passed from the region of physics to that of metaphysics. He supposed "a primaeval principle without any actual determining qualities whatever; but including all qualities potentially, and manifesting them in an infinite variety from its continually self-changing nature; a principle which was nothing in itself, yet had the capacity of producing any and all manifestations, however contrary to each other—a primaeval something, whose essence it was to be eternally productive of different phaenomena" (Grote, *l. c.* p. 518; comp. Brandis, *l. c.* p. 123, &c.). This he termed the ἄπειρον; and he was also the first to introduce the term ἀρχή (Simplic. in Arist. *Phys.* fol. 6, 32). Both these terms hold a prominent position in the Pythagorean system, and we think there can be but little doubt as to their parentage. The Pythagorean ἄπειρον seems to have been very nearly the same as that of Anaximander, an undefined and infinite *something*. Only instead of investing it with the property of spontaneously developing itself in the various forms of actual material existence, they regarded all its definite manifestations as the determination of its indefiniteness by the definiteness of *number*, which thus became the *cause* of all actual and positive existence (τοὺς ἀριθμοὺς αἰτίους εἶναι τοῖς ἄλλοις τῆς οὐσίας, Arist. *Met.* i. 6). It is by numbers alone, in their view, that the objective becomes cognisable to the subject; by numbers that extension is originated, and attains to that definiteness by which it becomes a concrete body. As the ground of all quantitative and qualitative definiteness in existing things, therefore, number is represented as their inherent element, or even as the matter (ὕλη), as well as the passive and active condition of things (Arist. *Met.* i. 5). But both the περαίνοντα and the ἄπειρον are referred to a higher unity, the absolute or divine

unity. And in this aspect of the matter Aristotle speaks of unity as the principium and essence and element of all things (*Met.* xii. 6, i. 6, p. 987, b. 22); the *divine* unity being the first principle and cause, and *one*, as the first of the limiting numbers and the element of all, being the basis of positive existence, and when itself become possessed of extension (*Met.* xii. 3, p. 1091, a. 15) the element of all that possesses extension (comp. Brandis, *l. c.* p. 511, &c.). In its development, however, the Pythagorean system seems to have taken a twofold direction, one school of Pythagoreans regarding numbers as the inherent, fundamental elements of things (Arist. *de Caelo*, iii. 1); another section, of which Hippasus seems to have been the head, regarding numbers as the patterns merely, but not as entering into the essence of things (Arist. *Met.* i. 6. Though Aristotle speaks of the Pythagoreans generally here, there can be no doubt that the assertion, in which the Greek commentators found a difficulty, should be restricted to a section of the Pythagoreans. Comp. Iambl. *in Nicom. Arithm.* p. 11; Syrian. *in Arist. Met.* xii. p. 1080, b. 18; Simplic. *in Phys.* f. 104, b.; Iambl. *Pyth.* 81; Stob. *Ecl. Phys.* p. 302; Brandis, *l. c.* p. 444).

As in the octave and its different harmonical relations, the Pythagoreans found the ground of connection between the opposed primary elements, and the mutual relations of existing things, so in the properties of particular numbers, and their relation to the principia, did they attempt to find the explanation of the particular properties of different things, and therefore addressed themselves to the investigation of the properties of numbers, dividing them into various species. Thus they had three kinds of *even*, according as the number was a power of two (ἀρτιάκις ἄρτιον), or a multiple of two, or of some power of two, not itself a power of two (περισσάρτιον), or the sum of an odd and an even number (ἀρτιοπέριττον—a word which seems to have been used in more than one sense. Nicom. *Arithm.* i. 7, 8). In like manner they had three kinds of *odd*. It was probably the use of the decimal system of notation which led to the number *ten* being supposed to be possessed of extraordinary powers. "One must contemplate the works and essential nature of number according to the power which is in the number ten; for it is great, and perfect, and all-working, and the first principle (ἀρχά) and guide of divine and heavenly and human life." (Philolaus ap. Stob. *Ecl. Phys.* p. 8; Böckh, p. 139.) This, doubtless, had to do with the formation of the list of *ten* pairs of opposite principles, which was drawn out by some Pythagoreans (Arist. *Met.* i. 5). In like manner the *tetractys* (possibly the sum of the first four numbers, or 10) was described as containing the source and root of ever-flowing nature (*Carm. Aur.* l. 48). The number *three* was spoken of as defining or limiting the universe and all things, having end, middle, and beginning, and so being the number of the *whole* (Arist. *de Caelo*, i. 1). This part of their system they seem to have helped out by considerations as to the connection of numbers with lines, surfaces, and solids, especially the regular geometrical figures (*Theolog. Arithm.* 10, p. 61, &c.), and to have connected the relations of things with various geometrical relations, among which angles played an important part. Thus, according to Philolaus, the angle of a triangle was consecrated to four deities, Kronos, Hades, Pan, and Dionysus; the angle of a square to Rhea, Demeter, and Hestia; the angle of a dodecagon to Zeus; apparently to shadow forth the sphere of their operations (Procl. *in Euclid. Elem.* i. p. 36; Böckh, *l. c.* p. 152, &c.). As we learn that he connected solid extension with the number *four* (*Theol. Arithm.* p. 56), it is not unlikely that, as others did (Nicom. *Arithm.* ii. 6), he connected the number *one* with a point, *two* with a line, *three* with a surface (χροιά). To the number *five* he appropriated quality and colour; to *six* life; to *seven* intelligence, health, and light; to *eight* love, friendship, understanding, insight (*Theol. Arithm. l. c.*). Others connected marriage, justice, &c. with different numbers (Alex. *in Arist. Met.* i. 5, 13). Guided by similar fanciful analogies they assumed the existence of *five* elements, connected with geometrical figures, the cube being earth; the pyramid, fire; the octaedron, air; the eikosaedron, water; the dodecaedron, the fifth element, to which Philolaus gives the curious appellation of ἁ τᾶς σφαίρας ὁλκάς (Stob. *l. c.* i. p. 10; Böckh, *l. c.* p. 161; comp. Plut. *de Plac. Phil.* ii. 6).

In the Pythagorean system the element *fire* was the most dignified and important. It accordingly occupied the most honourable position in the universe—the extreme (πέρας), rather than intermediate positions; and by *extreme* they understood both the centre and the remotest region (τὸ δ' ἔσχατον καὶ τὸ μέσον πέρας, Arist. *de Caelo*, ii. 13). The central fire Philolaus terms the hearth of the universe, the house or watch-tower of Zeus, the mother of the gods, the altar and bond and measure of nature (Stob. *l. c.* p. 488; Böckh, *l. c.* p. 94, &c.). It was the enlivening principle of the universe. By this fire they probably understood something purer and more ethereal than the common element fire (Brandis, *l. c.* p. 491). Round this central fire the heavenly bodies performed their circling *dance* (χορεύειν is the expression of Philolaus);—farthest off, the sphere of the fixed stars; then, in order, the five planets, the sun, the moon, the earth and the *counter-earth* (ἀντίχθων)—a sort of other half of the earth, a distinct body from it, but always moving parallel to it, which they seem to have introduced merely to make up the number ten. The most distant region, which was at the same time the purest, was termed Olympus (Brandis, *l. c.* p. 476). The space between the heaven of the fixed stars and the moon was termed κόσμος; the space between the moon and the earth οὐρανός (Stob. *l. c.*). Philolaus assumed a daily revolution of the earth round the central fire, but not round its own axis. The revolution of the earth round its axis was taught (after Hicetas of Syracuse; see Cic. *Acad.* iv. 39) by the Pythagorean Ecphantus and Heracleides Ponticus (Plut. *Plac.* iii. 13; Procl. *in Tim.* p. 281): a combined motion round the central fire and round its own axis, by Aristarchus of Samos (Plut. *de Fac. Lun.* p. 933). The infinite (ἄπειρον) beyond the mundane sphere was, at least according to Archytas (Simpl. *in Phys.* f. 108), not void space, but corporeal. The physical existence of the universe, which in the view of the Pythagoreans was a huge sphere (Stob. *l. c.* p. 452, 468), was represented as a sort of vital process, time, space, and breath (πνοή) being, as it were, *inhaled* out of the ἄπειρον (ἐπεισάγεσθαι δ' ἐκ τοῦ ἀπείρου χρόνον τε καὶ πνοὴν καὶ τὸ κενόν, Stob. *l. c.* p. 380; see espe-

cially Arist. *Phys. Ausc.* iv. 6 ; Brandis, *l. c.* p. 476).

The intervals between the heavenly bodies were supposed to be determined according to the laws and relations of musical harmony (Nicom. *Harm.* i. p. 6, ii. 33 ; Plin. *H. N.* ii. 20 ; Simpl. in Arist. *de Caelo Schol.* p. 496, b. 9, 497. 11). Hence arose the celebrated doctrine of the harmony of the spheres ; for the heavenly bodies in their motion could not but occasion a certain sound or note, depending on their distances and velocities ; and as these were determined by the laws of harmonical intervals, the notes altogether formed a regular musical scale or harmony. This harmony, however, we do not hear, either because we have been accustomed to it from the first, and have never had an opportunity of contrasting it with stillness, or because the sound is so powerful as to exceed our capacities for hearing (Arist. *de Caelo*, ii. 9 ; Porph. *in Harm. Ptol.* 4. p. 257). With all this fanciful hypothesis, however, they do not seem to have neglected the observation of astronomical phaenomena (Brandis, *l. c.* p. 481).

Perfection they seemed to have considered to exist in direct ratio to the distance from the central fire. Thus the moon was supposed to be inhabited by more perfect and beautiful beings than the earth (Plut. *de Plac. Phil.* ii. 30 ; Stob. *l. c.* i. p. 562 ; Böckh, *l. c.* p. 131). Similarly imperfect virtue belongs to the region of the earth, perfect wisdom to the *κόσμος* ; the bond or symbol of connection again being certain numerical relations (comp. Arist. *Met.* i. 8 ; Alex. Aphrod. *in Arist. Met.* i. 7, fol. 14, a.). The light and heat of the central fire are received by us mediately through the sun (which, according to Philolaus, is of a glassy nature, acting as a kind of lens, or sieve, as he terms it, Böckh, *l. c.* p. 124 ; Stob. *l. c.* i. 26 ; Euseb. *Praep. Evang.* xv. 23), and the other heavenly bodies. All things partake of life, of which Philolaus distinguishes four grades, united in man and connected with successive parts of the body, — the life of mere seminal production, which is common to all things ; vegetable life ; animal life ; and intellect or reason (*Theol. Arithm.* 4, p. 22 ; Böckh, p. 159.) It was only in reference to the principia, and not absolutely in point of time, that the universe is a *production ;* the development of its existence, which was perhaps regarded as an unintermitting process, commencing from the centre (Phil. ap. Stob. *l. c.* p. 360 ; Böckh, p. 90, &c. ; Brandis, p. 483) ; for the universe is "imperishable and unwearied ; it subsists for ever ; from eternity did it exist and to eternity does it last, one, controlled by one akin to it, the mightiest and the highest." (Phil. ap. Stob. *Ecl. Phys.* p. 418, &c. ; Böckh, p. 164, &c.) This Deity Philolaus elsewhere also speaks of as one, eternal, abiding, unmoved, like himself (Böckh, p. 151). He is described as having established both limit and the infinite, and was often spoken of as the absolute unity ; always represented as pervading, though distinct from, and presiding over the universe : not therefore a mere germ of vital development, or a principium of which the universe was itself a manifestation or development ; sometimes termed the absolute *good* (Arist. *Met.* xiii. 4, p. 1091, b. 13, Bekker), while, according to others, good could belong only to concrete existences (*Met.* xi. 7, p. 1072, b. 31). The origin of evil was to be looked for not in the deity, but in matter, which prevented the deity from conducting every thing to the best end (Theophr. *Met.* 9. p. 322, 14). With the popular superstition they do not seem to have interfered, except in so far as they may have reduced the objects of it, as well as all other existing beings, to numerical elements. (Plut. *de Is. et Os.* 10 ; Arist. *Met.* xiii. 5.) It is not clear whether the all-pervading soul of the universe, which they spoke of, was regarded as identical with the Deity or not (Cic. *de Nat. Deor.* i. 11). It was perhaps nothing more than the ever-working energy of the Deity (Stob. p. 422 ; Brandis, p. 487, note *n*). It was from it that human souls were derived (Cic. *de Nat. Deor.* i. 11, *de Sen.* 21). The soul was also frequently described as a number or harmony (Plut. *de Plac.* iv. 2 ; Stob. *Ecl. Phys.* p. 862 ; Arist. *de An.* i. 2, 4) ; hardly, however, in the same sense as that unfolded by Simmias, who had heard Philolaus, in the Phaedo of Plato (p. 85, &c.), with which the doctrine of metempsychosis would have been totally inconsistent. Some held the curious idea, that the particles floating as motes in the sunbeams were souls (Arist. *de An.* i. 2). In so far as the soul was a principle of life, it was supposed to partake of the nature of the central fire (Diog. Laërt. viii. 27, &c.). There is, however, some want of uniformity in separating or identifying the soul and the principle of life, as also in the division of the faculties of the soul itself. Philolaus distinguished soul (*ψυχά*) from spirit or reason (*νοῦς*, *Theol. Arith.* p. 22 ; Böckh, p. 149 ; Diog. Laërt. viii. 30, where *φρένες* is the term applied to that which distinguishes men from animals, *νοῦς* and *θυμός* residing in the latter likewise). The division of the soul into two elements, a rational and an irrational one (Cic. *Tusc.* iv. 5), comes to much the same point. Even animals, however, have a germ of reason, only the defective organisation of their body, and their want of language, prevents its development (Plut. *de Plac.* v. 20). The Pythagoreans connected the five senses with their five elements (*Theol. Arith.* p. 27 ; Stob. *l. c.* p. 1104). In the senses the soul found the necessary instruments for its activity ; though the certainty of knowledge was derived exclusively from number and its relations. (Stob. p. 8 ; Sext. Emp. *adv. Math.* vii. 92.)

The ethics of the Pythagoreans consisted more in ascetic practice, and maxims for the restraint of the passions, especially of anger, and the cultivation of the power of endurance, than in scientific theory. What of the latter they had was, as might be expected, intimately connected with their number-theory (Arist. *Eth. Magn.* i. 1, *Eth. Nic.* i. 4, ii. 5). The contemplation of what belonged to the pure and elevated region termed *κόσμος*, was *wisdom*, which was superior to *virtue*, the latter having to do only with the inferior, sublunary region (Philol. ap. Stob. *Ecl. Phys.* pp. 490, 488). Happiness consisted in the science of the perfection of the virtues of the soul, or in the perfect science of numbers (Clem. Alex. *Strom.* ii. p. 417 ; Theodoret. *Serm.* xi. p. 165). Likeness to the Deity was to be the object of all our endeavours (Stob. *Ecl. Eth.* p. 64), man becoming better as he approaches the gods, who are the guardians and guides of men (Plut. *de Def. Or.* p. 413 ; Plat. *Phaed.* p. 62, with Heindorf's note), exercising a direct influence upon them, guiding the mind or reason, as well as influencing external circumstances (*γενέσθαι γὰρ ἐπίπνοιάν τινα παρὰ τοῦ δαιμονίου,*

Stob. *Ecl. Phys.* p. 206 ; ὥστε καὶ διάνοιαί τινες καὶ πάθη οὐκ ἐφ' ἡμῖν εἰσιν, Arist. *Eth. Eud.* ii. 8) ; man's soul being a possession of the gods, confined at present, by way of chastisement, in the body, as a species of prison, from which he has no right to free himself by suicide (Plat. *Phaed.* p. 61 ; Cic. *de Sen.* 20). With the idea of divine influence was closely connected that of the influence of daemons and heroes (Diog. Laërt. viii. 32). Great importance was attached to the influence of music in controlling the force of the passions (Plut. *de Is. et Os.* p. 384 ; Porph. *Vit. Pyth.* 30 ; Iambl. 64). Self-examination was strongly insisted on (Cic. *de Sen.* 11). Virtue was regarded as a kind of harmony or health of the soul (Diog. Laërt. viii. 33). Precepts for the practice of virtue were expressed in various obscure, symbolical forms, many of which, though with the admixture of much that is of later origin, have come down to us in the so-called Ἔπη χρυσᾶ and elsewhere (Brandis, *l. c.* p. 498, note 9). The transmigration of souls was viewed apparently in the light of a process of purification. Souls under the dominion of sensuality either passed into the bodies of animals, or, if incurable, were thrust down into Tartarus, to meet with expiation, or condign punishment. The pure were exalted to higher modes of life, and at last attained to incorporeal existence (Arist. *de An.* i. 2, 3 ; Herod. ii. 123 ; Diog. Laërt. viii. 31 ; Lobeck, *Aglaoph.* p. 893. What we find in Plato, *Phaedr.* p. 248, b., and in Pindar, *Thren.* fr. 4, *Olymp.* ii. 68, is probably in the main Pythagorean). As regards the fruits of this system of training or belief, it is interesting to remark, that wherever we have notices of distinguished Pythagoreans, we usually hear of them as men of great uprightness, conscientiousness, and self-restraint, and as capable of devoted and enduring friendship. [See ARCHYTAS ; CLEINIAS ; DAMON ; PHINTIAS.]

For some account of the very extensive literature connected with Pythagoras, &c., the reader is referred to Fabric. *Bibl. Graec.* vol. i. pp. 750—804. The best of the modern authorities have been already repeatedly referred to.

Besides a Samian pugilist of the name of Pythagoras, who gained a victory in Ol. 48, and who has been frequently identified with the philosopher, Fabricius (*l. c.* p. 776, &c.) enumerates about twenty more individuals of the same name, who are, however, not worth inserting. [C. P. M.]

PYTHA'GORAS (Πυθαγόρας), artists. 1. Of Rhegium, one of the most celebrated statuaries of Greece. Pausanias, who calls him "excellent in the plastic art, if any other was so," gives the following as his artistic genealogy (vi. 4. § 2. s. 4) —

Syadras and Chartas of Sparta.
|
Eucheirus of Corinth.
|
Clearchus of Rhegium.
|
Pythagoras of Rhegium.

His precise date is difficult to fix. In Pliny's list he is placed at Ol. 87 (B. C. 432) with Ageladas, Callon, Polycletus, Myron, Scopas, and others. (*H. N.* xxxiv. 8. s. 19.) How little dependence is to be placed on Pliny's chronological groups of artists, we have had occasion more than once to notice, and the very names now mentioned furnish a sufficient proof. It is indeed possible, as Sillig proposes, to apply the statement of Pliny to Pythagoras of Samos ; but, as Pliny does not say which of the two artists he refers to, it is natural to suppose that he means the more distinguished one. We are inclined to believe that Pliny's reason for placing Pythagoras at this date was the circumstance which he afterwards mentions (*l. c.* § 4), that Pythagoras was in part contemporary with Myron, whose true date was Ol. 87. The genealogy quoted above from Pausanias affords us no assistance, as the dates of the other artists in it depend on that of Pythagoras.

Most of the modern writers on ancient art attempt to determine the date of Pythagoras by his statues of Olympic victors. This test is, however, not a certain one ; for there are several instances of such statues not having been made until a considerable time after the victory. Still, at a period when art was flourishing, and when the making of these statues formed one of its most important branches, the presumption is that an Olympic victor would not be allowed to remain long without the honour of a statue ; and therefore the date of the victory may be taken as a guide to that of the artist, where there is no decisive evidence to the contrary. Now, in the case of Pythagoras, one of his most celebrated works was the statue of the Olympic victor Astylus of Croton, who conquered in the single and double foot-race in three successive Olympiads, and on the last two of these occasions he caused himself to be proclaimed as a Syracusan, in order to gratify Hiero. (Paus. vi. 13. § 1.) Now, supposing (as is natural) that this was during the time that Hiero was king (B. C. 478—467, Ol. 75. 3—78. 2), the last victory of Astylus must have been either in Ol. 77, or Ol. 78 ; or, even if we admit that Hiero was not yet king, and place the last victory of Astylus in Ol. 75 (Müller, *Dorier*, Chron. tab.), the earliest date at which we should be compelled to place Pythagoras would be about B. C. 480, and, comparing this with Pliny's date, we should have B. C. 480—430 as the time during which he flourished. This result agrees very well with the indications furnished by his other statues of Olympic victors, by his contest with Myron, and by the statements respecting the character of his art.

According to Diogenes Laërtius (viii. 47), Pythagoras was the first who paid special attention to order and proportion in his art ; and Pliny states that he was the first who expressed with care and accuracy the muscles and veins and hair (Plin. *l. c.* § 4). Hence it would seem that he was the chief representative of that school of improved development in statuary, which preceded the schools of perfect art which were established at Athens and at Argos respectively by Pheidias and Polycleitus ; and that, while Ageladas was preparing the way for this perfection of art in Greece Proper, another school was growing up in Magna Graecia, which attained to its highest fame in Pythagoras ; who, in his statues of athletes, practised those very principles of art, as applied to the *human* figure, which Polycleitus brought to perfection ; and who lived long enough to gain a victory over one of the most celebrated masters of the new Attic school, namely Myron.

The most important works of Pythagoras, as has just been intimated, appear to have been his statues of athletes. Unfortunately, the passage in

which Pliny describes his works is extremely corrupt, but it can be pretty well corrected by the help of Pausanias. (Respecting the correction of the text, see Sillig, *Cat. Art. s. v.*, and edition of Pliny, with Janus's supplement; and Thiersch, *Epochen*, pp. 216, 217). Besides the statue of Astylus already mentioned, and the pancratiast at Delphi by which he gained his victory over Myron, he also made the statues of Leontiscus of Messana, an Olympic victor in wrestling (Paus. vi. 4. § 2), of Protolaus of Mantineia (vi. 6. § 1), of Euthymus, a very beautiful work of art (ib. § 2. s. 6), of Dromeus of Stymphalus (vi. 7. § 3. s. 10), of Mnaseas of Cyrene, who was known by the surname of Libys, and of his son Cratisthenes, who was represented in a chariot, with a Victory by his side (vi. 13. § 4. s. 7, 18. § 1). His other works, mentioned by Pliny, are, a naked figure carrying apples, perhaps Hercules with the golden apples of the Hesperides; a lame figure, at Syracuse, called *Claudicans*, "the pain of whose wound even the spectator seems to feel," a description which almost certainly indicates a Philoctetes; two statues of Apollo, the one slaying the serpent Python with his arrows, the other playing the harp, of which two statues the latter was known by the surname of *Dicaeus*, from a story that, when Thebes was taken by Alexander, a fugitive hid his money in the bosom of the statue, and found it afterwards in safety. There are still other works of Pythagoras, mentioned by other authors, namely, a winged Perseus (Dion Chrysost. *Orat.* 37, vol. ii. p. 106, ed. Reiske); Europa sitting on the bull (Tatian, *adv. Graec.* 53, p. 116, ed. Worth; Varro, *L. L.* v. 6. § 31); Eteocles and Polyneices dying by their mutual fratricide (ibid. 54, p. 118); and a statue of Dionysus, mentioned in an epigram by Proclus, in which, though the name of Pythagoras does not occur, we can hardly be wrong in applying to him the epithet Ῥηγίνου (Brunck, *Anal.* vol. ii. p. 446, No. 5; Jacobs, *Append. Anth. Pal.* vol. ii. p. 782, No. 69).

There are still extant various medals, gems, and bas-reliefs, on which there is a figure of Philoctetes, which some antiquaries believe to be after the type of the statue by Pythagoras, but the matter is quite uncertain.

Pliny tells us that Pythagoras had for a pupil his sister's son, Sostratus (*l. c.* § 5).

2. Of Samos, a statuary, whom Pliny (*l. c.* § 5) expressly distinguishes from the former, to whom, however, he says, the Samian bore a remarkable personal likeness. He was at first a painter, and was celebrated as the maker of seven naked statues, and one of an old man, which, in Pliny's time, stood near the temple of Fortune, which Catulus had erected out of the spoils of the Cimbri. (This is the meaning of Pliny's expression, *hujusce die.*) There is no indication of his date, unless we were to accept the opinion of Sillig, already noticed, that Pliny's date of Ol. 87 ought to be referred to this artist rather than to Pythagoras of Rhegium. [P. S.]

PYTHA'NGELUS (Πυθάγγελος), an Athenian tragic poet at the close of the fifth century B. C., who is only known by one passage in Aristophanes (*Ran.* 87), which is, however, quite enough to show the sort of estimation in which he was held. Aristophanes places him at the very foot of the anti-climax of tragedians who were still living, and the question of Hercules, whether he is likely to supply the void left by the death of Euripides, does not even obtain an answer, except by a jest of Xanthias. [P. S.]

PY'THEAS (Πυθέας), historical. 1. The son of Lampon, of Aegina, was a conqueror in the Nemean games, and his victory is celebrated in one of Pindar's odes (*Nem.* v). He is in all probability the same as the Pytheas who distinguished himself in the Persian wars [No. 2], since we know that the latter had a son of the name of Lampon.

2. Or PYTHES, the son of Ischenous, of Aegina, was in one of the three Greek guard-ships stationed off the island of Sciathus, which were taken by the Persians shortly before the battle of Thermopylae. Pytheas distinguished himself by his bravery in the engagement, and was in consequence treated by the Persians with distinguished honour. At the battle of Salamis the Sidonian ship, in which he was kept as a prisoner, was taken by an Aeginetan vessel, and he thus recovered his liberty. Lampon, the son of this Pytheas, was present at the battle of Plataea, and urged Pausanias, after the engagement, to avenge the death of Leonidas by insulting and mutilating the corpse of Mardonius. (Herod. vii. 181, viii. 92, ix. 78; Paus. iii. 4. § 10.)

3. Or PYTHES, of Abdera, the father of Nymphodorus. (Herod. vii. 137.) [NYMPHODORUS.]

4. An Athenian orator, distinguished by his unceasing animosity against Demosthenes. He was self-educated, and, on account of the harshness and inelegance of his style, was not reckoned among the Attic orators by the grammarians. (Suidas, *s. v.*; Syrian. *ad Hermog.* 16; comp. Phil. *Phoc.* 21.) His private character was bad. and he had no political principles, but changed sides as often as suited his convenience or his interest. He made no pretensions to honesty. On being reproached on one occasion as a rascal, he frankly admitted the charge, but urged that he had been so for a shorter time than any of his contemporaries who took part in public affairs. (Aelian, *V. H.* xiv. 28.) Suidas relates (*s. v.*) that having been imprisoned on account of a debt, probably a fine incurred in a law-suit (διὰ ὄφλημα), he made his escape from prison and fled to Macedonia, and that after remaining there for a time, he returned to Athens. The statement that he was unable to pay his debts is confirmed by the account of the author of the Letters which go under the name of Demosthenes (*Ep.* 3. p. 1481, ed. Reiske), where it is related that Pytheas had acquired such a large fortune by dishonest means that he could at that time pay five talents with more ease than five drachmas formerly. We learn from the same authority that he obtained the highest honours at Athens, and was in particular entrusted with the distinguished duty of offering the sacrifices at Delphi for the Athenians. He was accused by Deinarchus of ξενία (Dionys. *Deinarch.*; Harpocrat. *s. v.* δώρων γραφή; Steph. Byz. *s. v.* Αἴγιναι), probably on account of his long residence at Macedonia. Of the part that he took in political affairs only two or three facts are recorded. He opposed the honours which the Athenians proposed to confer upon Alexander (Plut. *Praec. gerend. Reip.* p. 804, b, *An Seni ger. resp.* p. 784, c), but he afterwards espoused the interests of the Macedonian party. He accused Demosthenes of having received bribes from Harpalus. (Dem. *Ep. l. c.*; Plut. *Vit. X. Orat.* p. 846, c; Phot. *Bibl.* Cod. 265; Dionys. *Isaeus*, 4.) In the Lamian

war, B. C. 322, he joined Antipater (Plut. *Dem.* 27), and had thus the satisfaction of surviving his great enemy Demosthenes. His hostility to Demosthenes is frequently mentioned by the ancient writers, who have preserved many of his jests against the great orator. He is said to have been the author of the well-known saying, that the orations of Demosthenes smelt of the lamp. (Aelian, *V. H.* vii. 7; Plut. *Dem.* 8; comp. Athen. ii. p. 44, f.) The titles of two of the orations of Pytheas are preserved by Harpocration, Πρὸς τὴν ἔνδειξιν ἀπολογία (*s. v.* ἀγραφίου), and Κατ' Ἀδείμαντος (*s. v.* ὀξυθυμία). Two short extracts from his orations are given in Latin by Rutilius Lupus (i. 11, 14). (Comp. Ruhnken, *ad Rutil. Lup.* i. 11; Westermann, *Geschichte der Griech. Beredtsamkeit*, § 54.)

5. Boeotarch of Thebes, was, next to Critolaus, the chief instigator of the Achaeans to undertake the fatal war against the Romans, which destroyed for ever the liberties of Greece. He was put to death by Metellus at the beginning of B. C. 146. (Polyb. xl. 1, 3; Paus. vii. 14. § 6, vii. 15. § 10.)

PY'THEAS (Πυθέας), of Massilia, in Gaul, a celebrated Greek navigator, who sailed to the western and northern parts of Europe, and wrote a work containing the results of his discoveries. We know nothing of his personal history, with the exception of the statement of Polybius that he was a poor man (*ap. Strab.* ii. p. 104). The time at which he lived cannot be determined with accuracy. Bougainville (*Mém. de l'Acad. des Inscr.* vol. xix p. 143) maintained that he lived before Aristotle, but the passage on which he relied (Arist. *Met.* ii. 5.) is not sufficient to warrant this conclusion. Vossius (*de Historicis Graecis*, p. 125, ed. Westermann) places him in the time of Ptolemy Philadelphus, but this is certainly too late a date. As he is quoted by Dicaearchus, a pupil of Aristotle (Strab. ii. p. 104) and by Timaeus (Plin. *H. N.* xxxvii. 11), he probably lived in the time of Alexander the Great, or shortly afterwards.

The works of Pytheas are frequently referred to by the ancient writers. One appears to have borne the title Περὶ τοῦ Ὠκεανοῦ (ἐν τοῖς περὶ τοῦ Ὠκεανοῦ, Geminus, *Elem. Astron.* in Petav. *Uranol.* p. 22), and the other to have been called a Περίπλους (Marcianus, in *Geogr. Min.* vol. i. p. 63, ed. Husdon), or as it is termed by the Scholiast on Apollonius Rhodius (iv. 761), Γῆς περίοδος. That he gave an account of the north-western coasts of Europe is evident from Strabo, who refers to his statements respecting Iberia, Gaul, and other countries (Strab. i. p. 64, ii. p. 75, iii. p. 158, iv. p. 195). It would appear from Pytheas' own statement, as related by Polybius (*ap. Strab.* ii. p. 104), that he undertook two voyages, one in which he visited Britain and Thule, and of which he probably gave an account in his work *On the Ocean*; and a second, undertaken after his return from his first voyage, in which he coasted along the whole of Europe from Gadeira (Cadiz) to the Tanais, and the description of which probably formed the subject of his *Periplus*. Some modern writers, however, maintain that the passage in Strabo may be interpreted to mean that Pytheas undertook only one voyage; but we think that the words are scarcely susceptible of such an interpretation.

The following are the principal particulars which ancient writers have preserved from the works of Pytheas. 1. He related that at the extreme west of the inhabited world was a promontory of the Ostidamnii, called Calbion, and that islands lay to the west of it, the furthest of which named Uxisama was a three days' sail (Strab. i. p. 64). Strabo treats all this as the pure invention of Pytheas. 2. He further related that he visited Britain, and travelled over the whole of the island as far as it was accessible; and he said that it was 40,000 stadia in circumference. As to Thule and those distant parts he stated that there was neither earth, sea, nor air, but a sort of mixture of all these, like to the mollusca, in which the earth and the sea and every thing else are suspended, and which could not be penetrated either by land or by sea. The substance like the mollusca Pytheas had seen himself, but the other part of the account he gave from hearsay (Polyb. *ap. Strab.* ii p. 104). Pytheas made Thule a six days' sail from Britain; he said that the day and the night were each six months long in Thule (Strab. i. p. 63; Plin. *H. N.* ii. 77). 3. He spoke of a people called Guttones, bordering upon Germany, and dwelling upon a gulf of the sea called Mentonomon, in a space of 6000 stadia. He added that at the distance of a day's sail there was an island named Abalus, to which amber was brought by the waves in spring; that the inhabitants used it instead of firewood, and sold it to the neighbouring Teutoni. Timaeus gave credit to this account, but called the island Basilia. (Plin. *H. N.* xxxvii. 11.)

The credibility of the statements of Pytheas was differently estimated by the ancient writers. Eratosthenes and Hipparchus refer to them as worthy of belief; but other writers, especially Polybius and Strabo, regard them as of no value at all. Polybius says that it is incredible that a private man, and one who was also poor, could have undertaken such long voyages and journeys (*ap. Strab.* ii. p. 104); and Strabo, on more than one occasion, calls him a great liar, and regards his statements as mere fables, only deserving to be classed with those of Euhemerus and Antiphanes (Strab. i. p. 63, ii. p. 102, iii. pp. 148, 157, 158). Most modern writers, however, have been disposed to set more value upon the narrative of Pytheas. In reply to the objection of Polybius it has been urged that he may have been sent on a voyage of discovery by the Massilians, at the public expence, in order to become acquainted with the country from which the Carthaginians procured amber. There seems no reason to doubt that he did go on a voyage to the northern parts of Europe; but the reasons for his undertaking it must be left in uncertainty. It would appear from the extracts which have been preserved from his works, that he did not give simply the results of his own observations, but added all the reports which reached him respecting distant countries, without always drawing a distinction between what he saw himself and what was told him by others. His statements, therefore, must be received with caution and some mistrust. It is equally uncertain how far he penetrated. Some modern writers have regarded it as certain that he must have reached Iceland in consequence of his remark that the day was six months long at Thule, while others have supposed that he advanced as far as the Shetland Islands. But either supposition is very improbable, and neither is necessary; for reports of the great length of the day and night in the northern parts of Europe had already reached the Greeks. before the time of Pytheas. There has been like-

wise much dispute as to what river we are to understand by the Tanais. Without stating the various opinions which have been advanced, we may remark that the supposition of Ukert appears to us the most probable, namely, that the country which Pytheas describes as the one from which amber came may have been the Cimbrian peninsula (Denmark, &c.), and that when he reached the Elbe, he concluded that he had arrived at the Tanais, which separated Europe from Asia.

Pytheas cultivated science. He appears to have been the first person who determined the latitude of a place from the shadow of the sun; and it is expressly stated that he determined the position of Massilia by observing the shadow of the sun by the gnomon (Strab. ii. pp. 71, 115). He also paid considerable attention to the phaenomena of the tides, and was well aware of the influence of the moon upon them. (Fuhr, *De Pythea*, p. 19.)

The voyages of Pytheas have been discussed by a large number of modern writers: we can only refer to the most important works on the subject: — Bougainville, *Sur l'Origine et sur les Voyages de Pythéas*, in *Mém. de l'Acad. des Inscr.* vol. xix. pp. 146—165; D'Anville, *Sur la Navigation de Pythéas à Thule*, ibid. vol. xxxvii. pp. 436—442; Ukert, *Bemerkungen über Pytheas*, in his *Geographie der Griechen und Römer*, vol. i. part i. pp. 298—309; Arvedson, *Pytheae Massiliensis Fragmenta*, Upsalae, 1824; Fuhr, *De Pythea Massiliensi*, Darmstadt, 1835; Straszewick, *Pythéas de Marseille et la Géographie de son Temps*, Paris, 1836, translated into German by Hoffmann, Leipzig, 1838.

PY'THEAS, artists. 1. A silver-chaser, who flourished at Rome in the age immediately following that of Pompey, and whose productions commanded a remarkably high price. (Plin. *H. N.* xxxv. 12. s. 55: Pliny states the precise value of every two ounces of silver plate engraved by him, but the number is differently given in the MSS. as 10,000 or 20,000 sesterces, see Sillig's edition.) A very celebrated work by him was a cup, on which Ulysses and Diomedes were represented carrying off the Palladium, in that sort of chasing which was called *emblema*. According to the opinion of Thiersch, the greatest gem engravers of that and the succeeding age did not disdain to copy from the design of Pytheas, whose figure of Diomed is still to be seen on gems by Dioscurides, Gnaeus, Calpurnius Severus, and Solon: the grounds of this opinion, however, are not stated by the author. (Thiersch, *Epochen*, pp. 296—299.)

The suggestion of Meyer appears more probable, that the designs of both the vase of Pytheas and the gems referred to were copied from some more ancient work of art. (Meyer, *Gesch. d. bild. Kunst*, vol. iii. pp. 172, 173; comp. Levezow, *Ueber den Raub des Palladium.*)

Pytheas also chased small drinking vessels with grotesque subjects, of the most elaborate and delicate workmanship, which are thus described by Pliny: — *Fecit idem et cocos magiriscia appellatos, parvulis potoriis, sed e quibus ne exemplaria quidem licet exprimere, tam opportuna injuriae subtilitas erat.*

2. A painter, of Bura in Achaia, whose painting on a wall at Pergamus, representing an elephant, is mentioned by Stephanus Byzantinus (*s. v.* Βοῦρα). [P. S.]

PYTHEN (Πυθήν), a Corinthian general, who commanded the detachment of ships sent with Gylippus for the relief of Syracuse. His name occurs now and then in the account of the operations which followed. (*Thuc.* vi. 104, vii. 1, 70.) [C. P. M.]

PYTHERMON and PYTHERMUS are two rather obscure names in the history of Greek music. Pythermus of Miletus is a person to whom some ancient writers ascribed the invention of the Ionian mode (Heraclid. *ap. Ath.* xiv. p. 625, c. d.; Böckh, *de Metr. Pind.* p. 235); and Pythermon is mentioned as the author of a scolion. (*Paroemiogr. Vat.* iii. 15). [P. S.]

PYTHES. [PYTHEAS and PYTHIUS.]

PYTHEUS, architect. [PHILEUS.]

PY'THIAS (Πυθιάς). 1. The sister or adopted daughter of Hermias, became the wife of Aristotle. [ARISTOTELES, p. 318.]

2. Daughter of Aristotle and Pythias. She was married three times: her first husband being Nicanor of Stagira, a relative of Aristotle; her second Procles, a descendant of Demaratus, king of Sparta; and her third Metrodorus, the physician (Sext. Emp. *adv. Math.* i. 12, p. 657, ed. Bekker).

3. A slave of Octavia Augusta, the wife of Nero. She became noted for the constancy with which she endured the tortures to which she was put by Tigellinus, without informing against her mistress (Dion Cass. lxii. 13). [C. P. M.]

PY'THIAS is mentioned by Pliny (*H. N.* xxxiv. 8. s. 19), according to the common reading, as one of the statuaries who flourished about the time of the revival of the art. The MSS. vary much as to the form of the name; and, taking also into account the very loose way in which some of these names are inserted by Pliny (comp. POLYCLES), it is by no means impossible that he may be one and the same person with the silver-chaser PYTHEAS. (See Sillig, edition of Pliny, *ad loc.*) [P. S.]

PYTHIONI'CE. [HARPALUS, No. 1.]

PYTHIS, a sculptor, who made the marble *quadriga*, by which the celebrated Mausoleum was surmounted. (Plin. *H. N.* xxxvi. 5. s. 4. § 9). Considering the close resemblance of this sculptor's name, in Pliny, to some of the readings of the name of the architect of the Mausoleum, in Vitruvius, it seems not improbable that they may have been the same person. [PHILEUS.] [P. S.]

PY'THIUS (Πύθιος), the Pythian, from Pytho, the ancient name of Delphi, often occurs as a surname of Apollo, whose oracle was at Delphi. (Hom. *Hymn. in Apoll.* 373; Aeschyl. *Agam.* 521; Horat. *Carm.* i. 16. 6; Tac. *Hist.* iv. 83.) [L. S.]

PY'THIUS (Πύθιος: called Πύθης by Plutarch, vol. ii. p. 262, d., and some others), a Lydian, the son of Atys, who lived in the time of the Persian invasion of Greece. He was a man of enormous wealth, which he derived from his gold mines in the neighbourhood of Celaenae in Phrygia, of which place he seems to have made himself governor. So eagerly did he prosecute his search for gold, that his subjects were almost all withdrawn from agriculture. Plutarch (*l. c.*) tells an amusing story of the device adopted by his wife to point out to him the absurdity of the course he was pursuing. She had a quantity of gold wrought into representations of various kinds of food, and set nothing but these before him one day for dinner. When Xerxes arrived at Celaenae, Pythius

banqueted him and his whole army. He had previously sent a golden plane tree and vine as a present to Dareius. He informed Xerxes that, intending to offer him a quantity of money to defray the expenses of his expedition, he had reckoned up his wealth and found it to consist of 2000 talents of silver coin and 4,000,000, all but 7000, darics of gold coin. The whole of this he offered to Xerxes, who however did not accept it; but made him a present of the odd 7000 darics, and granted him the rights of hospitality. His five sons accompanied Xerxes. Pythius, alarmed by an eclipse of the sun which happened, came to Xerxes, and begged that the eldest might be left behind. This request so enraged the king that he had the young man immediately killed and cut in two, and the two portions of his body placed on either side of the road, and then ordered the army to march between them. His other sons perished in different battles. Pythius, overwhelmed with grief, passed the rest of his days in solitude (Herod. vii. 27—29, 38, 39; Plin. *H. N.* xxxiii. 10; Plut. *l. c.*). [C. P. M.]

PY'THIUS, architect. [PHILEUS].

PYTHOCLEIDES (Πυθοκλείδης), a celebrated musician of the time of Pericles, was a native of Ceos (Plat. *Protag.* 316, e.), and flourished at Athens, under the patronage of Pericles, whom he instructed in his art. (Plut. *Per.* 4; Pseudo-Plat. *Alcib.* i. p. 118, c.). The Scholiast on the passage last cited states that Pythocleides was also a Pythagorean philosopher, and that Agathocles was his disciple. Pythocleides was one of those musicians to whom some writers ascribed the invention of the Mixolydian mode of music. (Plut. *de Mus.* 16, p. 1136, d.). [P. S.]

PYTHOCLES (Πυθοκλῆς). 1. An Athenian orator, who belonged to the Macedonian party, and was put to death with Phocion in B. C. 317. (Dem. *de Cor.* p. 320; Plut. *Phoc.* 35.)

2. Of Samos, a Greek writer of uncertain date, wrote:—1. Ἰταλικά (Plut. *Parall. min.* c. 14; Clem. Alex. *Strom.* i. p. 144). 2. Γεωργικά (Plut. *Parall. min.* c. 41). 3. Περὶ ὁμονοίας (Clem. *Protr.* p. 12.)

PY'THOCLES, a statuary, of whom nothing is known, beyond the mention of his name by Pliny among those artists whom he places at the revival of the art in Ol. 156, and whom he characterizes as *longe quidem infra praedictos, probati tamen.* (Plin. *H. N.* xxxiv. 8. s. 19.) [P. S.]

PYTHO'CRITUS (Πυθόκριτος), of Sicyon, a flute-player, exceedingly distinguished for his victories in the musical contests which were instituted by the Amphictyons at the Pythian games (B. C. 590). Pausanias tells us that the first victor in these contests was the Argive Sacadas, after whom Pythocritus carried off the prize at six Pythian festivals in succession, and that he had also the honour of acting six times as musician during the pentathlon at Olympia. In reward of these services a pillar was erected as a monument to him at Olympia, with the following inscription, Πυθοκρίτου τοῦ Καλλινίκου μνᾶμα τἀυλητᾶ τόδε. (Paus. vi. 14. § 4. s. 9, 10). [P. S.]

PYTHO'CRITUS, a statuary, who is mentioned by Pliny as one of those who made *athletas et armatos et venatores sacrificantesque*, but of whom nothing more is known. (Plin. *H. N.* xxxiv. 8. s. 19. § 34). [P. S.]

PYTHODA'MUS, a medallist, whose name occurs on a coin of Aptera in Crete. (Nagler, *Allgem. Künstler-Lexicon, s. v.*) [P. S.]

PYTHO'DICUS, one of the statuaries, who are mentioned by Pliny as *aequalitate celebrati sed nullis operum suorum praecipui.* (*H. N.* xxxiv. 8. s. 19. § 25.) [P. S.]

PYTHODO'RIS (Πυθοδωρίς), queen of Pontus. She was the daughter of Pythodorus of Tralles, the friend of Pompey: and became the wife of Polemon I. king of Pontus, and the Bosporus. After the death of Polemon she retained possession of Colchis as well as of Pontus itself, though the kingdom of Bosporus was wrested from her power. She subsequently married Archelaus, king of Cappadocia, but after his death (A. D. 17) returned to her own kingdom, of which she continued to administer the affairs herself until her decease, which probably did not take place until A. D. 38. She is said by her contemporary Strabo to have been a woman of virtuous character, and of great capacity for business, so that her dominions flourished much under her rule. Of her two sons, the one, Zenon, became king of Armenia, while the other, Polemon, after assisting her in the administration of her kingdom during her life, succeeded her on the throne of Pontus. (Strab. xi. p. 499, xii. pp. 555, 556, 557, 560, xiv. p. 649; Eckhel, vol. ii. p. 370.) [E. H. B.]

PYTHODO'RUS (Πυθόδωρος), artists. 1. A Theban sculptor, of the archaic period, who made the statue of Hera (ἄγαλμα ἀρχαῖον) in her temple at Coroneia. The goddess was represented as holding the Sirens in her hand. (Paus. ix. 34. § 2. s. 3; comp. Müller, *Archäol. d. Kunst*, § 352, n. 4.)

2, 3. Two sculptors, who flourished under the early Roman emperors, and are mentioned by Pliny among those who "filled the palace of the Caesars on the Palatine with most approved works." (Plin. *H. N.* xxxvi. 5. s. 4. § 11; comp. Thiersch, *Epochen*, pp. 300, 325, foll.) [P. S.]

PYTHON (Πύθων), the famous dragon who guarded the oracle of Delphi, is described as a son of Gaea. He lived in the caves of mount Parnassus, but was killed by Apollo, who then took possession of the oracle. (Apollod. i. 4. § 1; Strab. ix. p. 422.) [L. S.]

PYTHON (Πύθων), historical. Concerning the frequent confusion between this name and those of Peithon and Pithon, see PITHON.

1. Son of Agenor. [PITHON.]

2. Son of Crateuas. [PITHON.]

3. One of the leading citizens of Abdera, who betrayed that city into the hands of Eumenes II., king of Pergamus; an act of treachery which afterwards caused him so much remorse, as to be the occasion of his death. (Diod. xxx. Exc. Vales. p. 578.)

4. The chief of the embassy sent by Prusias, king of Bithynia, to Rome, in B. C. 164, to lay before the senate his complaints against Eumenes, king of Pergamus. (Polyb. xxxi. 6.)

5. A citizen of Enna, in Sicily, who was put to death by Eunus (whose master he had been), in the great servile insurrection in B. C. 130. [EUNUS.] (Diod. Exc. Phot. p. 528.) [E. H. B.]

PYTHON (Πύθων), literary. 1. Of Catana, a dramatic poet of the time of Alexander, whom he accompanied into Asia, and whose army he entertained with a satyric drama, when they were celebrating the Dionysia on the banks of the Hy-

daspes. The drama was in ridicule of Harpalus and the Athenians. It is twice mentioned by Athenaeus, who has preserved nearly twenty lines of it. (Ath. xiii. p. 586, d., p. 595, e. f., p. 596, a.) In the second of these passages, Athenaeus mentions the poet as either of Catana or of Byzantium; and it seems very doubtful whether he was confounded with the Byzantine rhetorician of the same name, who makes some figure in the history of Philip and Alexander, or whether he was really the same person. Some writers ascribed the drama to Alexander, but no doubt erroneously. Respecting the meaning of the title of the play, Ἀγήν, there are various conjectures, all of them very uncertain. (Casaub. *de Poes. Sat. Graec.* pp. 150, 151, with Rambach's Note; Fabric. *Bibl. Graec.* vol. ii. pp. 319, 320; Wagner, F. G., *Poetarum Trag. Graec. Fragmenta*, pp. 134—136, in Didot's *Bibl. Script. Graec.* Paris, 1846.)

2. Of Aenus, in Thrace, a Peripatetic philosopher, who, with his brother Heracleides, put to death the tyrant Cotys. [COTYS, HERACLEIDES.]

3. A Peripatetic philosopher, mentioned in the will of Lycon. (Diog. Laërt. v. 70.) [P. S.]

PYTHON, artist. This name occurs twice on painted vases; in the first instance, on a cylix-shaped vase, of the best style of the art, found at Vulci, with the inscription ΠΥΘΟΝ ΕΠΟΙΕϚΕΝ, and with the name of Epictetus as the painter; in the other case, on a Lucanian vase, of the period of the decline of the art, with the inscription ΠΥΘΩΝ ΕΓΡΑΦΕ. On comparing these vases, and the inscriptions on them, although there are examples of the same person being both a maker and painter of vases, it can hardly be doubted that, in this case, the artists were two different persons, at different periods, and probably living in different parts of Italy. (R. Rochette, *Lettre à M. Schorn*, pp. 58, 59, 2d ed.) [P. S.]

PYTHONI'CUS (Πυθόνικος), of Athens, a writer mentioned by Athenaeus (v. p. 220, f.) among those who wrote systematically on allurements to love. [W. M. G.]

Q.

QUADRATILLA, UMMI'DIA, a wealthy Roman lady, who died in the reign of Trajan within a little of eighty years of age, leaving two-thirds (*ex besse*) of her fortune to her grandson and the other third to her granddaughter (Plin. *Ep.* vii. 24). Her grandson was an intimate friend of Pliny. [QUADRATUS, No. 2.] Quadratilla was probably a sister of Ummidius Quadratus, the governor of Syria, who died in A. D. 60, and appears to be the same as the Quadratilla mentioned in the following inscription, discovered at Casinum in Campania:— *Ummidia C. F. Quadratilla amphitheatrum et templum Casinatibus sua pecunia fecit.* (Orelli, *Inscr.* No. 781.) It seems that the Ummidii came originally from Casinum. [UMMIDIA GENS.]

QUADRA'TUS (Κοδράτος, Euseb. *H. E.*, Syncellus, and the Greek *Menaea;* or Κουαδρᾶτος, Euseb. *Chron.* p. 211, ed. Scaliger, 1658), one of the Apostolic Fathers and an early apologist for the Christian religion. The name of Quadratus occurs repeatedly in Eusebius (*H. E.* iii. 37, iv. 3, 23, v. 17, *Chron.* lib. ii.), but it is questioned whether that father speaks of one person or of two. Valesius, and others (including Tillemont) after him, contend for the existence of two Quadrati, one the disciple of the Apostles and the Apologist, the other, bishop of Athens and contemporary with Dionysius of Corinth [DIONYSIUS, literary, No. 22], who was of somewhat later date than the Apologist. But Jerome, among the ancients, and Cave, Grabe, Le Clerc, and Fabricius, among the moderns, refer the different notices, and we think correctly, to one person.

Quadratus is said by Eusebius (*Chron. l. c.*), Jerome (*De Viris Illustr.* c. 19, and *Ad Magnum*, c. 4, *Epistol.* 84, edit. vet., 83, ed. Benedictin., 70, ed. Vallars.), and Orosius (*Hist.* vii. 13), to have been a hearer or disciple "of the Apostles," an expression which Cave would limit by referring the term "Apostles" to the Apostle John alone, or by understanding it of men of the apostolic age, who had been familiar with the Apostles. But we see no reason for so limiting or explaining the term. Quadratus himself, in his Apology (apud Euseb. *H. E.* iv. 3), speaks of those who had been cured or raised from the dead by Jesus Christ, as having lived to his own days (εἰς τοὺς ἡμετέρους χρόνους, "ad tempora nostra"), thus carrying back his own recollections to the apostolic age. And as Eusebius, in a passage in which he ascribes to him the gift of prophecy, seems to connect him with the daughters of the Apostle Philip, we may rather suppose him to have been a disciple of that Apostle than of John. Cave conjectures that he was an Athenian by birth; but the manner in which an anonymous writer cited by Eusebius (*H. E.* v. 17) mentions him, in connection with Ammias of Philadelphia and with the daughters of Philip, would lead us to place him in early life in the central districts of Asia Minor. He afterwards (assuming that Eusebius speaks of one Quadratus, not two) became bishop of the Church at Athens, but at what time we have no means of ascertaining. We learn that he succeeded the martyr Publius; but, as the time of Publius' martyrdom is unknown, that circumstance throws no light on the chronology of his life. Quadratus presented his Apology to Hadrian, in the tenth year of his reign (A. D. 126), according to the *Chronicon* of Eusebius, but we know not whether he had yet attained the episcopate. As Eusebius does not give him in this place the title of bishop, the probable inference is that he had not; but, as the passage seems to intimate that he and the Athenian Aristeides presented their respective Apologies simultaneously, it is likely that Quadratus was already connected with the Athenian Church. The *Menaea* of the Greeks (a. d. Sept. 21) commemorate the martyrdom under the emperor Hadrian of the "ancient and learned" Quadratus, who had preached the gospel at Magnesia and Athens, and being driven away from his flock at Athens, obtained at length the martyr's crown; and the *Menologium* of the emperor Basil commemorates (a. d. 21 Sept.) the martyrdom of a Quadratus, bishop of Magnesia, in the persecution under Decius. That our Quadratus was a martyr is, we think, from the silence of Eusebius and Jerome to such a circumstance, very questionable; and that he was martyred under Hadrian, is inconsistent with the statement of those writers (Euseb. *Chron.*; Hieronym. *Ad Magnum*, c. 4), that the Apologies of Quadratus and Aristeides led that emperor to put a stop to the persecution. We think it not an improbable

conjecture that Publius fell a victim during the brief persecution thus stopped, and that Quadratus having been appointed to succeed him, made those exertions which Dionysius of Corinth, in his letter to the Athenians (apud Euseb. iv. 23), commemorates, to rally the dispersed members of the Church, and to revive their faith. Many of the Athenians, however, had apostatized; and the Church continued in a feeble state till the time when Dionysius wrote. Nothing further is known of Quadratus: the few and doubtful particulars recorded of him have, however, been expanded by Halloix (*Illustr. Eccles. Oriental. Sariptor. Vitae*) into a biography of seven chapters. (Comp. *Acta Sanctorum, Maii*, a. d. xxvi. vol. vi. p. 357.)

The Apology of Quadratus is described by Eusebius as generally read in his time, and as affording clear evidence of the soundness of the writer's judgment and the orthodoxy of his belief. It has been long lost, with the exception of a brief fragment preserved by Eusebius (*H. E.* iv. 3), and given by Grabe, in his *Spicilegium SS. Patrum, Saec.* ii. p. 125; by Galland, in the first volume of his *Bibliotheca Patrum;* and by Routh, in his *Reliquiae Sacrae*, vol. i. p. 73. (Cave, *Hist. Litt.* ad ann. 108, vol. i. p. 52; Tillemont, *Mémoires*, vol. ii. pp. 232, &c., 588, &c.; Grabe, *l. c.*; Galland, *Bibl. Patrum*, vol. i. Proleg. c. 13; Fabric. *Bibl. Graec.* vol. vii. p. 154; Lardner, *Credib.* part ii. book i. c. 28. § 1.) [J. C. M.]

QUADRA'TUS, C. A'NTIUS AULUS JU'LIUS, consul A. D. 105, with Ti. Julius Candidus, in the reign of Trajan (Fasti). Spartianus (*Hadr.* 3) mentions these consuls under the names of Candidus and Quadratus.

QUADRA'TUS, ASI'NIUS, the author of a single epigram in the Greek Anthology (Brunck, *Anal.* vol. ii. p. 299; Jacobs, *Anth. Graec.* vol. iii. p. 13), which is described in the Planudean Anthology (p. 203, Steph., p. 206, Wechel.) as of uncertain authorship, but in the Palatine MS. is headed Ἀσιννίου Κουαδράτου, with the further superscription, εἰς τοὺς ἀναιρεθέντας ὑπὸ τοῦ τῶν Ῥωμαίων ὑπάτου Σύλα, according to which it would be inferred that the writer of the epigram was contemporary with Sulla. (*Anth. Pal.* vii. 312.) But this lemma can scarcely be regarded as anything more than the conjecture of a grammarian, on the truth of which the epigram itself does not furnish sufficient evidence to decide. It is the epitaph of some enemies of the Romans (apparently foreign enemies), who had fallen by a secret and treacherous death, after fighting most bravely. There is nothing in it to support the conjecture of Salmasius, that it refers to the death of Catiline and his associates. Jacobs, following the lemma of the Palatine MS., suggests that it may refer to the slaughter of many of the Athenians, after the taking of Athens by Sulla. (*Animadv. in Anth. Graec.* vol. ii. pt. ii. p. 366.) To these another conjecture might be added, namely, that the epigram refers to some event which occurred in the later wars of Rome, and that its author is no other than the Roman historian of the time of Philippus. See below. [P. S.]

QUADRA'TUS, ASI'NIUS, lived in the times of Philippus I. and II., emperors of Rome (A. D. 244—249), and wrote two historical works in the Greek language. 1. A history of Rome, in fifteen books, in the Ionic dialect, called Χιλιετηρίς, because it related the history of the city, from its foundation to the thousandth year of its nativity (A. D. 248), when the Ludi Saeculares were performed with extraordinary pomp. It probably passed over with brevity the times of the republic, and dwelt at greater length upon the imperial period. Suidas says that the work came down to Alexander, the son of Mamaea; but this is a mistake, as Alexander died fifteen years before the thousandth year of Rome. (Suidas, *s. v.* Κοδράτος; Steph. Byz. *s. vv.* Ἄνθιον, Θαψίπολις, Ὀξύθιοι; Dion Cass. lxx. 3; Zosim. v. 27; Vulcat. Gall. *Avid. Cass.* 1; Agathias, i. p. 17, c.) 2. A history of Parthia, which is frequently quoted by Stephanus Byzantinus under the title of Παρθικὰ or Παρθυηνικά. (*Quadratus belli Parthici scriptor*, Capitol. *Ver.* 8; Steph. Byz. *s. vv.* Γηλύς, Ταρσός, et alibi; comp. Vossius, *De Hist. Graecis*, pp. 286, 287, ed. Westermann; Clinton, *Fasti Rom.* p. 265.)

QUADRA'TUS, FA'NNIUS, a contemporary of Horace, who speaks of him with contempt as a parasite of Tigellius Hermogenes. He was one of those envious Roman poets who tried to depreciate Horace, because his writings threw their own into the shade. (Hor. *Sat.* i. 4. 21, i. 10. 80, with the Schol.; Weichert, *Poetarum Latin. Reliquiae*, p. 290, &c.)

QUADRA'TUS, L. NI'NNIUS, tribune of the plebs B. C. 58, distinguished himself by his opposition to the measures of his colleague P. Clodius against Cicero. After Cicero had withdrawn from the city, he proposed that the senate and the people should put on mourning for the orator, and as early as the first of June he brought forward a motion in the senate for his recall from banishment. In the course of the same year he dedicated the property of Clodius to Ceres (Dion Cass. xxxviii. 14, 16, 30; Cic. *pro Sest.* 31, *post Red. in Sen.* 2, *pro Dom.* 48). Two years afterwards Quadratus is mentioned along with Favonius, as one of the opponents of the Lex Trebonia, which prolonged the government of the provinces to Caesar, Pompey, and Crassus (Dion Cass. xxxix. 35). The last time that his name occurs is in B. C. 49, when he was in Cicero's neighbourhood in Campania (Cic. *ad Att.* x. 16. § 4). In many editions of Cicero, as also in the Annales of Pighius, he is erroneously called *Mummius*. Glandorp, in his Onomasticon, calls him *Numius*.

QUADRA'TUS, NUMI'DIUS. [QUADRATUS, UMMIDIUS.]

QUADRA'TUS, L. STA'TIUS, consul A. D. 142, with C. Cuspius Rufinus (Fasti).

QUADRA'TUS, UMMI'DIUS, the name of several persons under the early Roman emperors. There is considerable discrepancy in the orthography of the name. Josephus writes it Numidius, which is the form that Glandorp (*Onomast.* p. 631) has adopted; while in the different editions of Tacitus, Pliny, and the Scriptores Historiae Augustae, we find it written variously *Numidius*, *Vinidius*, and *Ummidius*. The latter, which occurs in some of the best manuscripts, is supported by the authority of inscriptions, and is evidently the correct form. In the passage of Horace (*Sat.* i. 1. 95) where the present reading is *Ummidius*, there is the same variation in the manuscripts, but Bentley has shown that the true reading is Ummidius.

1. UMMIDIUS QUADRATUS, was governor of Syria during the latter end of the reign of Claudius, and the commencement of the reign of Nero. He succeeded Cassius Longinus in the province

about A. D. 51, and continued to govern it till his death in A. D. 60. Only three circumstances are mentioned in connection with his administration. In A. D. 52 he allowed Rhadamistus to dethrone and put to death Mithridates, the king of Armenia, whom Tiberius had placed upon the throne, and whom the Romans had hitherto supported. In the same year he marched into Judaea, and put down the disturbances which prevailed in that country. He is said to have condemned, or, according to other accounts, to have sent to the emperor Claudius for trial, Ventidius Cumanus, one of the procuratores, but to have protected Antonius Felix, the other procurator. [Comp. FELIX, p. 143, a.] The other circumstance is his disagreement with Domitius Corbulo, who had been sent into the East to conduct the war against the Parthians. His name occurs on one of the coins of Antioch. (Joseph. *Ant.* xx. 5. § 2, *B. J.* ii. 12. §§ 5, 6; Tac. *Ann.* xii. 45, &c., 54, xiii. 8, 9, xiv. 26; Eckhel, vol. iii. p. 280.) In the editions of Tacitus the praenomen of Quadratus is *Titus*, but it appears from an inscription that this is a mistake, and that his real praenomen was *Caius*. (Orelli, *Inscr.* 3665.) We learn from the same inscription that his full name was C. Ummidius Durmius Quadratus, and that he had been previously the legatus of Caligula in Lusitania. The Ummidia Quadratilla, whose death in the reign of Trajan is mentioned by Pliny [QUADRATILLA], was in all probability a sister of the above. She could hardly have been a daughter, as some modern writers have supposed, since she had a grandson of the age of twenty-four and upwards at the time of her death [see below, No. 2], and it is not probable that Ummidius, who died in A. D. 60, could have had a great-grandson of that age about A. D. 100.

2. UMMIDIUS QUADRATUS, a friend and admirer of the younger Pliny, whom he took as his model in oratory. Pliny speaks of him in the highest terms, and praises both his abilities and his excellent moral character. He was the grandson of the wealthy Ummidia Quadratilla, and inherited two-thirds of her property. [QUADRATILLA.] In the estate thus bequeathed to him was the house formerly inhabited by the celebrated jurist Cassius Longinus. He married at the age of twenty-four, in the life-time of his grandmother, but lost his wife soon after their marriage. (Plin. *Ep.* vi. 11, vii. 24.) Two of Pliny's letters are addressed to him (*Ep.* vi. 29, ix. 13), in the latter of which Pliny gives an account of the celebrated attack which he made upon Publicius Certus in the senate, in the reign of Nerva, A. D. 96.

3. UMMIDIUS QUADRATUS, is mentioned as one of the persons whom Hadrian persecuted. (Spartian. *Hadr.* 15.) He may have been a son of No. 2, who probably married again after the time that Pliny's letter was written. It seems to have been this Quadratus who married the sister of Antoninus Pius.

4. M. UMMIDIUS QUADRATUS, the son of No. 3, was the nephew of Antoninus Pius, being his sister's son. Antoninus Pius gave his maternal property to this Quadratus. (Capitol. *M. Aurel.* 7, where he is in some editions erroneously called Mummius Quadratus.) He was consul in A. D. 167, with M. Aurelius Verus.

5. UMMIDIUS QUADRATUS, the son of No. 4, was induced by Lucilla to enter into a conspiracy against her brother Commodus, by whom he was put to death, A. D. 183. (Herodian. i. 8; Lamprid. *Commod.* 4; Dion Cass. lxxii. 4.)

QUADRA'TUS, C. VOLUSE'NUS, a tribune of the soldiers in Caesar's army in Gaul, is described as "vir et consilii magni et virtutis." He held the rank of Praefectus equitum under his old commander in the campaign against Pompey in Greece, in B. C. 48. (Caes. *B. G.* iii. 5, viii. 23, *B. C.* iii. 60.) He was tribune of the plebs, B. C. 43, and one of the supporters of Antony. (Cic. *Phil.* xiv. 7. § 21, where the correct reading is *idem Ventidium, cum alii praetorem, tribunum Volusenum, ego semper hostem.*)

QUADRIFRONS, a surname of Janus. It is said that after the conquest of the Faliscans an image of Janus was found with four foreheads. Hence afterwards a temple of Janus quadrifrons was built in the Forum transitorium, which had four gates. The fact of the god being represented with four heads is considered by the ancients to be an indication of his being the divinity presiding over the year with its four seasons. (Serv. *ad Aen.* vii. 607; Isid. *Orig.* viii. 11; August. *De Civ. Dei*, vii. 4.) [L. S.]

QUADRIGA'RIUS, Q. CLAU'DIUS, a Roman historian who flourished about B. C. 100 (Vell. Pat. ii. 9). His work, which is generally quoted under the title *Annales* (Gell. ix. 13. § 6), sometimes as *Historiae* (Priscian. p. 697, ed. Putsch.) and sometimes as *Rerum Romanarum Libri* (Non. *s. v. pristis*), commenced immediately after the destruction of Rome by the Gauls, and must in all probability have extended down to the death of Sulla, since there were at least twenty-three books (Gell. x. 13), and the seventh consulship of Marius was commemorated in the nineteenth.

The first book embraced the events comprised in the period from B. C. 390 down to the subjugation of the Samnites. The struggle with Pyrrhus was the chief subject of the second and third; the first Punic war commenced in the third, and was continued through the fourth; the second Punic war commenced in the fifth, which contained the battle of Cannae; the siege of Capua was included in the sixth; the hostilities with the Achaean league and Numantia in the eighth, and the seventh consulship of Marius in the nineteenth, as was remarked above.

By Livy he is uniformly referred to simply as *Claudius* or *Clodius*, and is thus distinguished from Clodius Licinius (Liv. xxix. 22), and from "Claudius qui Annales Acilianos ex Graeco in Latinum sermonem vertit." (Liv. xxv. 39. Comp. xxxv. 14.) By other authors he is cited as *Quintus* (Priscian. p. 960, ed. Putsch), as *Claudius* (Non. Marcell. *s. v. Reticulum*), as *Q. Claudius* (Gell. ix. 13. § 6; Priscian. p. 797, ed. Putsch.), as *Claudius Quadrigarius* (Non. Marcell. *s. v. Torquem;* Gell. ii. 19. § 7), or as *Quadrigarius* (Non. Marcell. *s. v. Possetur;* Gell. i. 25. § 6.)

The fragments still extant enable us to conclude that he was very minute in many of his details, for several particulars recorded by him were omitted by Livy (e. g. Gell. v. 17; Macrob. *Sat.* i. 16; comp. Liv. viii. 19, xxxviii. 41.); while from the caution evinced by the latter in making use of him as an authority (Liv. vi. 42, viii. 19, ix. 5, x. 37, xxxiii. 10, 30, 36, xxxviii. 23, 41, xliv. 15; comp. Oros. iv. 20), especially in matters relating to numbers, it would appear that he was disposed to indulge, although in a less degree, in those exag-

gerations which disfigured the productions of his contemporary Valerius Antias. It is somewhat remarkable that he is nowhere noticed by Cicero. By A. Gellius, on the other hand, he is quoted repeatedly, and praised in the warmest terms (ix. 13. § 14. xiii. 28. § 2. xv. 1. § 4, xvii. 2; Krause, *Vitae et Fragm. Historic. Rom.* p. 243; Giesebrecht, *Ueber Claudius Quadrigarius*, attached to a programme of the Gymnasium of Prenzlau, 4to, 1831; Lachmann, *De Fontibus Historiarum T. Livii*, *Commentat.* i. § 19, p. 34, 4to, Gotting. 1822, *Commentat.* ii. § 12, p. 22, 4to, Gotting. 1828.) [W. R.]

QUARTI'NUS, a friend of the emperor Alexander Severus, who, after the murder of that prince, was dismissed from the camp by his successor, and having been encountered by some soldiers of Osrhoene deeply attached to the memory of their late sovereign, was forced by them to place himself at their head, and reluctantly assumed the purple. Soon after, while sleeping in his tent, he was assassinated by a certain Macedo, who had formerly commanded this body of foreign troops, and had been the chief instigator of the insurrection, but who now sought to ingratiate himself with Maximinus by presenting him with the head of his rival. He received the reward which he merited. Maximinus accepted the offering with joy, and then issued a command that the double traitor should himself be put to death, as the original author of the revolt. (Herodian. viii. 3, 4.) This Quartinus seems to be the same person with the TYCUS mentioned by Capitolinus (*Maxim.* c. 11), and with the TITUS of Trebellius Pollio (*Trig. Tyrann.* xxxix.). [W. R.]

QUERQUETULA'NAE, or *Querquetulanae virae*, nymphs presiding over the green oak forests, near the porta querquetularia, or querquetulana, were believed to be possessed of prophetic powers. (Festus, p. 261, ed. Müller; Plin. *H. N.* xvi. 10, 15. § 37.) It should be observed that the word *vira* is the ancient feminine of *vir*, and signifies women. Hence *virago* or *virgo*. [L. S.]

QUIES, the personification of tranquillity, was worshipped as a divinity by the Romans. A chapel dedicated to her stood on the via Lavicana, probably a pleasant resting-place for the weary traveller; another sanctuary of her was outside the porta Collina. (Liv. iv. 41; August. *De Civ. Dei*, iv. 16, 21.) [L. S.]

QUIE'TUS, AVI'DIUS, a contemporary of the younger Pliny, had been a friend of Paetus Thrasea, and used to relate to Pliny many things concerning that distinguished man. He supported Pliny when the latter accused Publicius Certus in the senate, in A. D. 96, on account of the share he had had in the condemnation of Helvidius by Domitian. (Plin. *Ep.* vi. 29, ix. 13. § 15.)

QUIE'TUS, CLUVIDIE'NUS, was implicated in Piso's conspiracy against Nero, and was banished to one of the islands in the Aegaean Sea. (Tac. *Ann.* xv. 71.)

QUIE'TUS, C. FU'LVIUS, included in the list of thirty tyrants enumerated by Trebellius Pollio [see AUREOLUS], was one of the two sons of that Marianus who assumed the purple after the capture of Valerian. Having been associated with his father and brother in the empire, he was entrusted with the government of the East when they marched upon Italy. Upon receiving intelligence of their defeat and death, he took refuge in Emesa where he was besieged, captured and slain by Odenathus in A. D. 262 (Trebell. Poll. *Trig. Tyrann.*). He is called *Quintus* by Zonaras (xii. 24). [W. R.]

COIN OF QUIETUS.

QUIE'TUS, Q. LU'SIUS, was an independent Moorish chief, not belonging to the Roman province of Mauritania. He served, however, with a body of Moorish cavalry in the Roman army, but in consequence of some offence which he had committed, he was dismissed from the service with disgrace. At a later time, A. D. 101, when Trajan was going to carry on war against the Dacians, and was in want of Moorish cavalry, Quietus offered his services again of his own accord, and was received with welcome by the emperor. In this war, and still more in the Parthian war, which began in A. D. 114, Quietus gained great distinction, and became one of the favourite generals of Trajan. He took the towns of Nisibis and Edessa, and subdued the Jews, against whom he had been sent. Trajan made him governor of Judaea, and rewarded him still further by raising him to the consulship in A. D. 116 or 117. His name does not appear in the Fasti, and he must, therefore, have been only one of the consules suffecti for the year. The honours conferred upon him by Trajan excited much envy; but so great a favourite was he with the emperor, that there was a report, if we may believe Themistius, that Trajan destined him as his successor. Quietus is represented on Trajan's column at the head of his Moors. After Trajan's death he returned to his native country, but he was suspected by Hadrian of fomenting the disturbances which then prevailed in Mauritania. He was first deprived of the tribes whom he governed, and was then summoned to Rome. There he was accused of entering into a conspiracy against Hadrian's life, and was murdered on a journey, probably while travelling from Mauritania to Rome. (Dion Cass. lxviii. 8, 22, 30, 32, lxix. 2; Themistius, *Orat.* xvi. p. 205, ed. Petavius, Paris, 1684; Euseb. *H. E.* iv. 2, with the note of Valesius; Spartian. *Hadr.* 5, 7; Amm. Marc. xxix. 5.)

QUI'NTIA GENS, originally patrician, but subsequently plebeian also. The ancient and more correct form of the name is *Quinctius*, which occurs on coins and the Fasti Capitolini. The Quintia gens was one of the Alban houses removed to Rome by Tullus Hostilius, and enrolled by him among the patricians (Liv. i. 30). It was consequently one of the *minores gentes*. (Niebuhr, *Hist. of Rome*, vol. ii. pp. 291, 292.) Its members often held throughout the whole history of the republic the highest offices of the state, and it produced some men of importance even during the imperial period. For nearly the first forty years after the expulsion of the kings the Quintii are not mentioned, and the first of the gens, who obtained the consulship, was T. Quintius Capitolinus

Barbatus in B. C. 471; but from that year their name constantly appears in the Fasti. The three great patrician families of the Quintia Gens were those of CAPITOLINUS, CINCINNATUS, and FLAMININUS. Besides these we find Quintii with the following surnames: ATTA, CLAUDUS, CRISPINUS, HIRPINUS, SCAPULA, TROGUS. A few persons, who bear no cognomens, are given under QUINTIUS. The only surname that occurs on coins is that of *Crispinus Sulpicianus*, which is found on coins struck in the time of Augustus. (Eckhel, vol. v. p. 291.) It is related that it was the custom in the Quintia gens for even the women not to wear any ornaments of gold. (Plin. *H. N.* xxxiii. 1. s. 6.)

COIN OF QUINTIA GENS.

QUINTIA'NUS, AFRA'NIUS, a senator of dissolute life, had been ridiculed by Nero in a poem, and in revenge took part in Piso's conspiracy against that emperor. On the detection of the conspiracy he had to put an end to his life, which he did, says Tacitus, "non ex priore vitae mollitia." (Tac. *Ann.* xv. 49, 56, 70.)

QUINTI'LIA, or QUINCTI'LIA GENS, patrician. This name occurs in the earliest legends of Roman history, for the followers of Romulus among the shepherds are said to have been called Quintilii, just as those of his brother Remus were named Fabii. The Luperci, who were among the most ancient priests of Rome, were divided into two classes, one called Quintilii or Quintiliani, and the other Fabii or Fabiani. (Festus, *s. vv. Quinctiliani Luperci*, and *Fabiani*; Ovid. *Fast.* ii. 378). Hence it has been conjectured with much probability that this priesthood was originally confined to these gentes. (Comp. *Dict. of Ant. s. v. Luperci.*) But although the gens was so ancient, it never attained any historical importance, and its name is best known from the unfortunate Quintilius Varus, who was destroyed with his whole army by the Germans in the reign of Augustus. The Quintilii obtained only one consulship and one dictatorship during the whole of the republican period, the former in B. C. 453, and the latter in B. C. 331. During the republic VARUS is the only family-name that occurs in the gens; but in the times of the empire we find one or two other cognomens, which are given below.

QUINTILIA'NUS, M. FA'BIUS, the most celebrated of Roman rhetoricians, was a native of Calagurris (Calahorra), in the upper valley of the Ebro. He was born about A. D. 40, and if not reared at Rome, must at least have completed his education there, for he himself informs us (v. 7. § 7) that, while yet a very young man, he attended the lectures of Domitius Afer, at that time far advanced in life, and that he witnessed the decline of his powers (v. 7. § 7, x. 1. §§ 11, 24, 36, xii. 11. § 3). Now we know from other sources that Domitius Afer died in A. D. 59 (Tac. *Ann.* xiv. 19; Frontin. *de Aquaed.* 102). Having revisited Spain, he returned from thence (A. D. 68) in the train of Galba, and forthwith began to practise at the bar (vii. 2), where he acquired considerable reputation. But he was chiefly distinguished as a teacher of eloquence, bearing away the palm in this department from all his rivals, and associating his name even to a proverb, with pre-eminence in the art. Among his pupils were numbered Pliny the younger (Plin. *Ep.* ii. 14, vi. 6) and the two grand-nephews of Domitian. By this prince he was invested with the insignia and title of consul (*consularia ornamenta*), and is, moreover, celebrated as the first public instructor, who, in virtue of the endowment by Vespasian (Suet. *Vesp.* 18), received a regular salary from the imperial exchequer. After having devoted twenty years, commencing probably with A. D. 69, to the laborious duties of his profession, he retired into private life, and is supposed to have died about A. D. 118.

Martial, himself from the neighbourhood of Calagurris (*Ep.* i. 62), and fond of commemorating the literary glories of his own land, although he pays a tribute to the fame of Quintilian (xi. 90),

"Quintiliane, vagae moderator summe juventae,
Gloria Romanae, Quintiliane, togae,"—

nowhere claims him as a countryman, and hence it has been concluded that he was not by birth a Spaniard, but this negative evidence cannot be allowed to outweigh the direct testimony of Ausonius (*Prof.* i. 7), confirmed by Hieronymus (*Chron. Euseb.* Olymp. ccxi. ccxvii.) and Cassiodorus (*Chron.* sub Domitian. ann. viii.).

It is frequently affirmed in histories of Roman literature that the father of Quintilian was a pleader, and that his grandfather was Quintilian the declaimer spoken of by Seneca, but the passages referred to in proof of these assertions will be found not to warrant any such inferences (ix. 3. § 73; Senec. *Controv.* v. praef. and 33).

Doubts have been expressed with regard to the emperor to whom Quintilian was indebted for the honours alluded to above, and it has been confidently maintained that Hadrian, not Domitian, was his patron. In the prooemium to the fourth book of the Institutions the author records with grateful pride that Domitianus Augustus had committed to his care the grandsons of his sister,—that is, the sons of Flavius Clemens and Domitilla the younger (see Sueton. *Dom.* 15; Dion Cass. p. 1112, ed. Reimar). Again, Ausonius, in his *Gratiarum Actio ad Gratianum*, remarks "Quintilianus consularia per Clementem ornamenta sortitus honestamenta nominis potius videtur quam insignia potestatis habuisse." It would be false scepticism to doubt that the Clemens here named is the Flavius Clemens to whose children Quintilian acted as preceptor, and if this be admitted, the question seems to be set at rest. To this distinction doubtless the satirist alludes, when he sarcastically declares

"Si Fortuna volet fies de rhetore consul."

The pecuniary circumstances, also, of Quintilian, have afforded a theme for considerable discussion, in consequence of the (apparently) contradictory statements of Juvenal and Pliny. The former, after inveighing against the unsparing profusion of the rich in all luxurious indulgences connected with the pleasures of the table, as contrasted with the paltry remuneration which they offered to the most distinguished teachers of youth, exclaims (vii. 186),

"Hos inter sumtus sestertia Quintiliano
Ut multum duo sufficient ; res nulla minoris
Constabit patri quam filius. Unde igitur tot
Quintilianus habet saltus,"

and then proceeds to ascribe his singular prosperity to the influence of good luck. On the other hand, Pliny, in a letter inscribed "Quintiliano suo" (vi. 32, comp. 6), makes him a present of 50,000 sesterces, about 400*l.* sterling, as a contribution towards the outfit of a daughter about to be married, assigning as a reason for his liberality "Te porro, animo beatissimum, *modicum facultatibus*, scio." Passing over the untenable supposition that Pliny may have been addressing some Quintilian different from the rhetorician, or that the estates indicated above may have been acquired at a later period, we must observe that Juvenal here employs a tone of declamatory exaggeration, and that he speaks with evident, though suppressed bitterness of the good fortune of Quintilian, probably in consequence of the flattery lavished by the latter on the hated Domitian (e. g. prooem. lib. iv.) ; we must bear in mind also, that although the means of Quintilian may not have been so ample as to render an act of generosity on the part of a rich and powerful pupil in any way unacceptable, still the handsome income which he enjoyed (100,000 sesterces = 800*l.*, Suet. *Vesp.* 18) must have appeared boundless wealth when compared with the indigence of the troops of half-starved grammarians who thronged the metropolis, and whose miseries are so forcibly depicted in the piece where the above lines are found.

The epistle of Pliny has suggested another difficulty. Quintilian, in the preface to his sixth book, laments in very touching language the death of his only son, whose improvement had been one of his chief inducements to undertake the work. He is thus led on to enter into details regarding his family bereavements: first of all he lost his wife, at the age of nineteen, who left behind her two boys ; the younger died when five years old, the elder at ten ; but there is no allusion to a daughter, and indeed his words clearly imply that two children only had been born to him, both of whom he had lost. Hence we are driven to the supposition that he must have married a second time, that the lady was the daughter of a certain Tutilius (Plin. *l. c.*), and that the offspring of this union was the girl whose approaching marriage with Nonius Celer called forth the gift of Pliny. It will be seen too that Quintilian, at the lowest computation, must have been nearly fifty when he was left childless, consequently he must have been so far advanced in life when his daughter became marriageable, that it is impossible to believe that he amassed a fortune subsequent to that event.

The great work of Quintilian is a complete system of rhetoric in twelve books, entitled *De Institutione Oratoria Libri XII.*, or sometimes, *Institutiones Oratoriae*, dedicated to his friend Marcellus Victorius, himself a celebrated orator, and a favourite at court. (Stat. *Silv.* iv. 4.) It was written during the reign of Domitian, while the author was discharging his duties as preceptor to the sons of the emperor's niece (Prooem. lib. iv. x. 1. § 9). In a short preface to his bookseller Trypho, he acquaints us that he commenced this undertaking after he had retired from his labours as a public instructor (probably in A. D. 89), and that he finished his task in little more than two years. This period appears, at first sight, short for the completion of a performance so comprehensive and so elaborate, but we may reasonably believe that his professional career had rendered him so familiar with the subject, and that in his capacity as a lecturer he must have so frequently enlarged upon all its different branches, that little would be necessary except to digest and arrange the materials already accumulated. Indeed, it appears that two books upon rhetoric had been already published under his name, but without his sanction ; being, in fact, notes taken down by some of his pupils, of conversations which he had held with them.

In an introductory chapter addressed to Marcellus, he briefly indicates the plan which he had followed, and the distribution of the different parts. The first book contains a dissertation on the preliminary training requisite before a youth can enter directly upon the studies necessary to mould an accomplished orator (*ea quae sunt ante officium rhetoris*), and presents us with a carefully sketched outline of the method to be pursued in educating children, from the time they leave the cradle until they pass from the hands of the grammarian. In the second book we find an exposition of the first principles of rhetoric, together with an investigation into the nature or essence of the art (*prima apud rhetorem elementa et quae de ipsa rhetoricae substantia quaeruntur*). The five following are devoted to invention and arrangement (*inventio*, *dispositio*) ; the eighth, ninth, tenth and eleventh to composition (including the proper use of the figures of speech) and delivery, comprised under the general term *elocutio*, and the last is occupied with what the author considers by far the most important portion of his project (*partem operis destinati longe gravissimam*), an inquiry, namely, into various circumstances not included in a course of scholastic discipline, but essential to the formation of a perfect public speaker ; such as his manners — his moral character, — the principles by which he must be guided in undertaking, in preparing, and in conducting causes, — the peculiar style of eloquence which he may adopt with greatest advantage — the collateral studies to be pursued — the age at which it is most suitable to commence pleading — the necessity of retiring before the powers begin to fail — and various other kindred topics.

This production bears throughout the impress of a clear, sound judgment, keen discrimination, and pure taste, improved by extensive reading, deep reflection, and long practice. The diction is highly polished, and very graceful. The fastidious critic may, indeed, detect here and there an obscure, affected phrase, or a word employed in a sense not authorised by the purest models of Latinity, but these blemishes, although significant of the age to which the treatise belongs, are by no means so numerous or so glaring as seriously to injure its general beauty. In copiousness, perspicuity, and technical accuracy, it is unquestionably superior to the essay on the same subject ascribed to Cicero, although each possesses its peculiar merits, which are fully expounded in the laborious comparison instituted by Campanus. The sections which possess the greatest interest for general readers are those chapters in the first book which relate to elementary education, and the commencement of the tenth book, which furnishes us with a com-

pressed but spirited history of Greek and Roman literature, in which the merits and defects of the great masters, in so far as they bear upon the object in view, are seized upon, and exhibited with great precision, force and truth.

One hundred and sixty-four declamations are extant under the name of Quintilian, nineteen of considerable length; the remaining one hundred and forty-five, which form the concluding portion only of a collection which originally extended to three hundred and eighty-eight pieces, are mere skeletons or fragments. No one believes these to be the genuine productions of Quintilian, although some of them were unquestionably received as such by Lactantius and Jerome, and few suppose that they proceeded from any one individual. They apparently belong not only to different persons, but to different periods, and neither in style nor in substance do they offer any thing which is either attractive or useful. The conjecture, founded on a sentence in Trebellius Pollio (*Trig. Tyran.* iv.), that they ought to be ascribed to the younger Postumus, does not admit of proof or refutation.

At the end of the eighth book of the Institutions, we read "Sed de hoc satis, quia eundem locum plenius in eo libro quo *causas corruptae eloquentiae* reddebamus, tractavimus." These words have very naturally led some scholars to conclude that the well-known anonymous *Dialogus de Oratoribus*, written in the sixth year of Vespasian (see c. 17), and which often, although upon no good authority, bears the second title *Sive de Causis Corruptae Eloquentiae*, ought to be assigned to Quintilian. This hypothesis, for many reasons, cannot be maintained, but the authorship of the tract may with greater propriety be discussed under TACITUS, among whose works it is now generally printed.

The first MS. of Quintilian was discovered in the monastery of St. Gall by Poggio the Florentine, when he was attending the council of Constance, and is probably the same with the Codex Laurentianus, now preserved at Florence.

The Editio Princeps of the Institutions was printed at Rome by Phil. de Lignamine, fol. 1470, with a letter prefixed from J. A. Campanus to Cardinal F. Piccolomini, and a second edition was printed at the same place in the same year, by Sweynheim and Pannartz, with an address from Andrew Bishop of Aleria to Pope Paul the Second. These were followed by the edition of Jenson, fol. Venet. 1471, and at least eight more appeared before the end of the fifteenth century. The nineteen larger Declamations and The Institutions were first published together at Treviso, fol. 1482.

One hundred and thirty-six of the shorter declamations were first published at Parma by Tadeus Ugoletus in 1494, were reprinted at Paris in 1509, and again at the same place with the notes and emendations of Petrus Aerodius in 1563. The remaining nine were added from an ancient MS. by Petrus Pithoeus (Paris, 8vo. 1580), who appended to them fifty-one pieces of a similar description bearing the title "Ex Calpurnio Flacco Excerptae X. Rhetorum Minorum."

The most important editions of Quintilian are, that of Burmann, 2 vols. 4to., Lug. Bat. 1720; that of Gesner, 4to. Gott. 1738; and best of all, that begun by Spalding and finished by Zumpt, 6 vols. 8vo. Lips. 1798—1829. The first of the above contains both the Institutions and the whole of the Declamations, the two others the Institutions only.

The Institutions have been translated into English by Guthrie, 2 vols. 8vo. London, 1756, 1805, and by Patsall, 2 vols. 8vo. Lond. 1774; into French by M. de Pure, 2 vols. 4to. Paris, 1663; by the Abbé Gedoyn, 4to. Paris, 1718, 12mo. 1752, 1770, 1810, 1812, 1820; and by C. V. Ouizille, 8vo. Paris, 1829; into Italian by Orazio Toscanella, 4to. Venez. 1568, 1584; and by Garilli, Vercelli, 1780; into German by H. P. C. Henke, 3 vols. 8vo. Helmstaedt, 1775—1777; republished with corrections and additions, by J. Billerbeck, 3 vols. 8vo. Helmstaedt, 1825.

The Declamations have been translated into English by Warr, 8vo. Lond. 1686 (published anonymously); into French by Du Teil, 4to. Paris, 1658 (the larger declamations only); into Italian by Orazio Toscanella, 4to. Venez. 1586; and into German by J. H. Steffens, 8vo. Zelle, 1767 (a selection only). [W. R.]

QUINTILIA'NUS, NO'NIUS. 1. SEX. NONIUS L. F. L. N. QUINTILIANUS, was consul A. D. 8 with M. Furius Camillus (Fasti Capit.; Dion Cass. lv. 33). It appears from coins that he was also triumvir of the mint under Augustus (Eckhel, vol. v. p. 262).

2. SEX. NONIUS QUINTILIANUS, probably a son of the preceding, was consul suffectus in the reign of Caligula, A. D. 40 (Fasti).

QUINTI'LIUS CONDIA'NUS. [CONDIANUS.]

QUINTI'LIUS MAXIMUS. [CONDIANUS.]

QUINTI'LIUS, a gem-engraver, of unknown time. Two of his works are extant; the one representing Neptune drawn by two sea-horses, cut in beryl (Stosch, No. 57; Bracci, pl. 100); the other a naked Mercury (*Spilsbury Gems*, No. 27). [P. S.]

QUINTILLUS, M. AURE'LIUS, the brother of the emperor M. Aurelius Claudius Gothicus, was elevated to the throne by the troops whom he commanded at Aquileia, in A. D. 270. But as the army at Sirmium, where Claudius died, had proclaimed Aurelian emperor, Quintillus put an end to his own life, seeing himself deserted by his own soldiers, to whom the rigour of his discipline had given offence. Most of the ancient writers say that he reigned only seventeen days; but since we find a great number of his coins, it is probable that he enjoyed the imperial dignity for a few months, as Zosimus states. He had two children. His character is said to have been unblemished, and his praises are sounded in the same lofty strain as those of his brother. [See Vol. I. p. 777.] (Trebell. Poll. *Claud.* 10, 12, 13; Eutrop. ix. 12; Vict. *Epit.* 34; Zosim. i. 47; Eckhel, vol. vii. pp. 477, 478.)

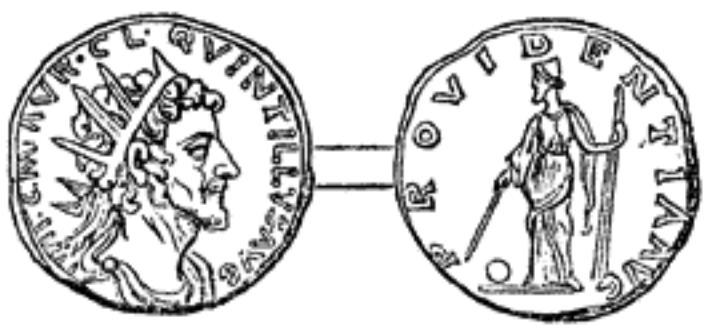

COIN OF QUINTILLUS.

QUINTILLUS, PLAU'TIUS. 1. Consul in A. D. 159 with Statius Priscus (Fasti).

2. M., consul with Commodus in A. D. 177 (Fasti).

QUI'NTIUS. 1. D. QUINTIUS, a man of obscure birth, but of great military reputation, commanded the Roman fleet at Tarentum in B. C. 210, and was slain in a naval engagement in that year. (Liv. xxvi. 39.)

2. P. QUINTIUS, the person whom Cicero defended in B. C. 81. The oration in his behalf is still extant.

3. L. QUINTIUS, tribune of the plebs, B. C. 74, is characterised by Cicero as a man well fitted to speak in public assemblies (Cic. *Brut.* 62). He distinguished himself by his violent opposition to the constitution of Sulla, and endeavoured to regain for the tribunes the power of which they had been deprived. The unpopularity excited against the judices by the general belief that they had been bribed by Cluentius to condemn Oppianicus, was of service to Quintius in attacking another of Sulla's measures, by which the judices were taken exclusively from the senatorial order. Quintius warmly espoused the cause of Oppianicus, constantly asserted his innocence, and raised the flame of popular indignation to such a height, that Junius, who had presided at the trial, was obliged to retire from public life. L. Quintius, however, was not strong enough to obtain the repeal of any of Sulla's laws. The consul Lucullus opposed him vigorously in public, and induced him, by persuasion in private, says Plutarch, to abandon his attempts. It is not improbable that the aristocracy made use of the powerful persuasion of money to keep him quiet. (Plut. *Lucull.* 5 ; Sallust, *Hist.* p. 173, ed. Orelli ; Pseudo-Ascon. *in Div. in Cuecil.* p. 103, *in Act.* i. *in Verr.* pp. 127, 141, ed. Orelli ; Cic. *pro Cluent.* 27—29, 37, 39.)

In B. C. 67 Quintius was praetor, in which year he took his revenge upon his old enemy Lucullus, by inducing the senate to send him a successor in his province, although he had, according to a statement of Sallust, received money from Lucullus to prevent the appointment of a successor. (Plut. *Lucull.* 33, where he is erroneously called *L. Quintus ;* Sall. *ap. Schol. in Cic. de Leg. Man.* p. 441, ed. Orelli.)

QUINTUS, an eminent physician at Rome, in the former half of the second century after Christ. He was a *pupil* of Marinus (Galen, *Comment. in Hippocr.* "*De Nat. Hom.*" ii. 6, vol. xv. p. 136), and not his *tutor*, as some modern writers assert. He was tutor to Lycus (id. *ibid.*) and Satyrus (id. *ibid.*, *De Anatom. Admin.* i. 1, 2, vol. ii. pp. 217, 225, *De Antid.* i. 14, vol. xiv. p. 71), and Iphicianus (id. *Comment. in Hippocr.* "*Epid. III.*" i. 29, vol. xvii. pt. i. p. 575). Some persons say he was also one of the tutors of Galen himself, but this is probably an error. He was so much superior to his medical colleagues that they grew jealous of his eminence, and formed a sort of coalition against him, and forced him to quit the city by charging him with killing his patients (id. *De Praenot. ad Epig.* c. 1, vol. xiv. p. 602). He died about the year 148 (id. *De Anat. Admin.* i. 2, vol. ii. p. 225). He was particularly celebrated for his knowledge of anatomy (id. *De Libris Propriis*, c. 2, vol. xix. p. 22), but wrote nothing himself, either on this or any other medical subject (id. *Comment. in Hippocr.* "*De Nat. Hom.*" i. 25, ii. 6, vol. xv. pp. 68, 136) ; his pupil Lycus professing to deliver his master's opinions (id. *Comment. in Hippocr.* "*Aphor.*" iii. praef. vol. xvii. pt. ii. p. 562). He appears to have commented on the "Aphorisms" and the "Epidemics" of Hippocrates, but Galen says that his explanations were not always sound (*Comment. in Hippocr.* "*Epid. I.*" i. praef. vol. xvii. pt. i. p. 6, *De Ord. Libror. suor.* vol. xix. p. 57). Several of his sayings have been preserved, which show more rudeness than wit, and (as Galen says) are more suitable to a jester than a physician (*De Sanit. Tu.* iii. 13, vol. vi. p. 228, *Comment. in Hippocr.* "*Epid. VI.*" iv. 9, vol. xvii. pt. ii. p. 151 ; Pallad. *Comment. in Hippocr.* "*Epid. VI.*" ap. Dietz, *Schol. in Hippocr. et Gal.* vol. ii. p. 113). He is mentioned in several other passages of Galen's writings, and also by Aëtius (i. 1, p. 39) ; and he is probably the physician quoted by Oribasius (*Synops. ad Eustath.* iii. p. 56). [W. A. G.]

QUINTUS, a gem-engraver, and his brother Aulus, flourished probably in the time of Augustus. There are several works of Aulus extant, but only a fragment of one by Quintus. From the manner in which their names appear on their works, ΑΥΛΟΣ ΑΛΕΞΑ ΕΠ., ΚΟΙΝΤΟΣ ΑΛΕΞ ΕΠΟΙΕΙ, Winckelmann and Sillig conclude that their father's name was Alexander ; but Osann endeavours to prove that the second word stands for the genitive, not of Ἀλέξανδρος, but of Ἀλεξᾶς. (Bracci, fol. 8 ; Sillig, *Cat. Art. s. v. ;* Osann, in the *Kunstblatt*, 1830, p. 336.) [P. S.]

QUINTUS CURTIUS. [CURTIUS.]

QUINTUS SMYRNAEUS (Κόϊντος Σμυρναῖος), commonly called QUINTUS CALABER, from the circumstance that the first copy through which his poem became known was found in a convent at Otranto in Calabria, was the author of a poem in 14 books, entitled τὰ μεθ' Ὅμηρον, or παραλειπόμενα Ὁμήρῳ. Scarcely any thing is known of his personal history ; but from the metrical and poetic characteristics of his poem, as compared with the school of Nonnus, it appears most probable that he lived towards the end of the fourth century after Christ. From a passage in his poem (xii. 308—313), it would seem that even in early youth he made trial of his poetic powers, while engaged in tending sheep near a temple of Artemis in the territory of Smyrna. The matters treated of in his poem are the events of the Trojan war from the death of Hector to the return of the Greeks. It begins rather abruptly with a description of the grief and consternation at the death of Hector which reigned among the Trojans, and then introduces Penthesileia, queen of the Amazons, who comes to their aid. In the second book we have the arrival, exploits, and death of Memnon ; in the third, the death of Achilles. The fourth and fifth books describe the funeral games in honour of Achilles, the contest about his arms, and the death of Ajax. In the sixth book, Neoptolemus is sent for by the Greeks, and Eurypylus comes to the help of the Trojans. The seventh and eighth books describe the arrival and exploits of Neoptolemus ; the ninth contains the exploits of Deiphobus, and the sending for Philoctetes by the Greeks. The tenth, the death of Paris and the suicide of Oenone, who had refused to heal him. The eleventh book narrates the last unsuccessful attempt of the Greeks to carry Ilium by storm ; the twelfth and thirteenth describe the capture of the city by means of the wooden horse ; the fourteenth, the rejoicing of the Greeks,—the

reconciliation of Menelaus and Helena, — the sacrifice of Polyxena at the tomb of Achilles, — the embarkation of the Greeks, — the scattering of their ships, and the death of Ajax.

In phraseology, similes, and other technicalities, Quintus closely copied Homer. The materials for his poem he found in the works of the earlier poets of the epic cycle. But not a single poetical idea of his own seems ever to have inspired him. He was incapable of understanding or appropriating any thing except the majestic flow of the language of the ancient epos. His gods and heroes are alike devoid of all character: every thing like pathos or moral interest was quite beyond his powers. Of similes (not very original in their character) he makes copious use. With respect to chronology his poem is as punctual as a diary. But his style is clear, and marked on the whole by purity and good taste, without any bombast or exaggeration. There can be little doubt that the work of Quintus Smyrnaeus is nothing more than an amplification or remodelling of the poems of Arctinus and Lesches. It is clear that he had access to the same sources as Virgil, though there is nothing from which it would appear that he had the Roman poet before his eyes. He appears, however, to have made diligent use of Apollonius.

The first edition of Quintus was published by Aldus Manutius in 1504 or 1505, from a very faulty MS. Laur. Rhodomannus, who spent thirty years upon the correction and explanation of the text of Quintus, published an improved edition in 1604. But the standard edition, founded on a collation of all the extant manuscripts, is that of Tychsen, Strasburg, 1807. It is also printed along with Hesiod, Apollonius, &c., in Didot's edition, Paris, 1840. A smaller poem on the Twelve Labours of Hercules, ascribed to Quintus Smyrnaeus, is extant in MS. (Bernhardy, *Grundriss der Griech. Litteratur*, vol. ii. p. 246, &c.; Tychsen, *Comment. de Quinti Smyrnaei Paralip.*, Göttingen, 1783; the materials of which are also contained in his edition.) [C. P. M.]

QUIRINA'LIS, CLO'DIUS, praefectus of the rowers at Ravenna, anticipated his condemnation by taking poison, A. D. 56. (Tac. *Ann.* xiii. 30.)

QUIRI'NUS, according to Dionysius of Halicarnassus (ii. 48), a Sabine word, and perhaps to be derived from *quiris*, a lance or spear. It occurs first of all as the name of Romulus, after he had been raised to the rank of a divinity, and the festival celebrated in his honour bore the name of Quirinalia (Virg. *Aen.* i. 292; Cic. *De Nat. Deor.* ii. 24; Ov. *Am.* iii. 8. 51, *Fast.* iv. 56, 808, vi. 375, *Met.* xv. 862.) Owing to the probable meaning of the word it is also used as a surname of Mars, Janus, and even of Augustus. (Ov. *Fast.* ii. 477; Serv. *ad Aen.* vii. 610; Sueton. *Aug.* 22; Macrob. *Sat.* i. 9; Virg. *Georg.* iii. 27; Lydus, *De Mens.* p. 144; comp. ROMULUS.) [L. S.]

QUIRI'NUS, P. SULPI'CIUS. 1. Censor B. C. 42 with L. Antonius Pietas, and consul suffectus B. C. 36 in the place of M. Cocceius Nerva (Fasti).

2. Consul B. C. 12 with M. Valerius Messalla. It would appear from his name that he was the son of the preceding; but the language of Tacitus (*Ann.* iii. 48) implies that he was of obscure origin. This historian relates that he was a native of Lanuvium, and had no connection with the ancient Sulpicia gens; and that it was owing to his military abilities and active services that he gained the consulship under Augustus. He was subsequently sent into Cilicia, where he subdued the Homonadenses, a fierce people dwelling in Mount Taurus; and in consequence of this success, he received the honour of the triumphal ornaments. In B. C. 1, or a year or two afterwards, Augustus appointed him to direct the counsels of his grandson C. Caesar, then in Armenia; and on his way to the East he paid a visit to Tiberius, who was at that time living at Rhodes. Some years afterwards, but not before A. D. 5, he was appointed governor of Syria, and while in this office he took a census of the Jewish people. This is the statement of Josephus, and appears to be at variance with that of Luke, who speaks as if the census or enrolment of Cyrenius was made at the time of the birth of Christ. This discrepancy has given rise to much discussion and various explanations, of which the reader will find an able account in Winer's *Biblisches Realwörterbuch, s. v. Quirinius.*

Quirinus had been married to Aemilia Lepida, whom he divorced; but in A. D. 20, twenty years after the divorce, he brought an accusation against her, because she pretended to have had a son by him. She was at the same time accused of other crimes; but the conduct of Quirinus met with general disapprobation as harsh and revengeful. Tiberius, notwithstanding his dissimulation, was evidently in favour of the prosecution, as he was anxious to conciliate Quirinus, who had no children, and might therefore be expected to leave his property to the emperor. Quirinus died in A. D. 21, and was honoured with a public funeral, which Tiberius requested of the senate. (Dion Cass. liv. 28; Tac. *Ann.* ii. 30, iii. 22, 48; Suet. *Tib.* 49; Strab. xii. p. 569; Joseph. *Antiq.* xviii. 1. § 1; St. Luke, ii. 1; comp. Acts of Apost. v. 37.)

R.

C. RABI'RIUS, defended by Cicero in the year of his consulship, B. C. 63, in a speech still extant. In B. C. 100 L. Appuleius Saturninus, the tribune of the plebs, had been declared an outlaw by the senate, besieged in the Capitol, and put to death with his accomplices, when he had been obliged to surrender through want of water. This had happened in the consulship of Marius, who had been compelled to conduct the attack, and had been supported by the leading men in the state. Among the few survivors of the actors in that scene, was the senator C. Rabirius, who had since lived in retirement, and had now attained a great age. As nearly forty years had elapsed, it would have appeared that he could have had no danger to apprehend on account of the part he had taken in the affray; and he would doubtless have been allowed to continue undisturbed, had not Caesar judged it necessary to deter the senate from resorting to arms against the popular party, and to frighten every one in future from injuring the sacred person of a tribune, even in obedience to the senate's decree. Caesar, therefore, resolved to make an example of Rabirius, and accordingly induced the tribune, T. Labienus, whose uncle had perished among the followers of Saturninus, to accuse Rabirius of having murdered the tribune. To make the warning still more striking, Labienus did not proceed against him on the charge of *majestas*, but re-

vived the old accusation of *perduellio*, which had been discontinued for some centuries, since persons found guilty of the latter crime were given over to the public executioner and hanged on the accursed tree. In accusations of perduellio, the criminal was brought to trial before the *Duumviri Perduellionis*, who were specially appointed for the occasion, and who had in former times been nominated by the comitia, first of the curiae and afterwards of the centuries. On the present occasion, however, but on what ground we are not told, the duumviri were appointed by the praetor. They were C. Caesar himself and his relative L. Caesar. With such judges the result could not be doubtful; Rabirius was forthwith condemned; and the sentence of death would have been carried into effect, had he not availed himself of his right of appeal to the people in the comitia of the centuries. The case excited the greatest interest; since it was not simply the life or death of Rabirius, but the power and authority of the senate, which were at stake. The aristocracy made every effort to save the accused; while the popular leaders, on the other hand, used every means to excite the multitude against him, and thus secure his condemnation. On the day of the trial Labienus placed the bust of Saturninus in the Campus Martius, who thus appeared, as it were, to call for vengeance on his murderers. Cicero and Hortensius appeared on behalf of Rabirius; but that they might not have much opportunity for moving the people by their eloquence, Labienus limited the defence to half an hour. Cicero did all he could for his client. He admitted that Rabirius had taken up arms against Saturninus; but denied that he had killed the tribune, who had perished by the hands of a slave of the name of Sceva. The former act he justified by the example of Marius, the great hero of the people, as well as of all the other distinguished men of the time. But the eloquence of the advocate was all in vain; the people demanded vengeance for the fallen tribune. They were on the point of voting, and would infallibly have ratified the decision of the duumvirs, had not the meeting been broken up by the praetor, Q. Metellus Celer, who removed the military flag which floated on the Janiculum. This was in accordance with an ancient custom, which was intended to prevent the Campus Martius from being surprised by an enemy, when the territory of Rome scarcely extended beyond the boundaries of the city; and the practice was still maintained, though it had lost all its significance, from that love of preserving the form at least of all ancient institutions, which so particularly distinguishes the Romans. Rabirius thus escaped, and was not brought to trial again; since Caesar could have had no wish to take the old man's life, and he had already taught the senate an important lesson. (Dion Cass. xxxvii. 26—28; Suet. *Jul.* 12; Cic. *pro C. Rabir.* passim, *in Pis.* 2, *Orat.* 29.)

The previous account has been taken from Dion Cassius, who relates the whole affair with great minuteness. Niebuhr, however, in his preface to Cicero's oration for Rabirius, has questioned the accuracy of the account in Dion Cassius; urging that Cicero speaks (c. 3) of the infliction of a fine by Labienus, which could have nothing to do with a trial of perduellio; and also that Labienus complained of Cicero's having done away with the trial for perduellio ("nam de perduellionis judicio, quod a me sublatum esse criminari soles, meum crimen est, non Rabirii," c. 3). Niebuhr, therefore, thinks that the decision of the duumviri was quashed by the consul and the senate, on the ground that the duumviri were appointed by the praetor, contrary to law; and that the speech of Cicero, which is extant, was delivered before the people, not in defence of Rabirius on an accusation of perduellio, but to save him from the payment of a heavy fine, in which Labienus attempted to condemn him, despairing of a more severe punishment. But, in the first place, the strong language which Cicero employs throughout this speech would be almost ridiculous, if the question only related to the imposition of a fine; and in the second place the objections which Niebuhr makes to the account of Dion Cassius, from the language of Cicero, can hardly be sustained. With respect to the former of the two objections, it will be seen by a reference to the oration (c. 3), that Labienus proposed to inflict two punishments on Rabirius, a fine on account of the offences he had committed in his private life, and death on account of the crime of perduellio in murdering Saturninus: to render the vengeance more complete, he wished to confiscate his property as well as take away his life. Cicero most clearly distinguishes between the two. As to the latter objection, that Labienus said that Cicero had done away with trials for perduellio, it is probable that these words only refer to the resolution of Cicero to defend Rabirius, and to certain assertions which he may have made in the senate respecting the illegality or inexpediency of renewing such an antiquated form of accusation. (Comp. Drumann, *Geschichte Roms*, vol. iii. p. 163; Mérimée, *E'tudes sur l'Histoire Romaine*, vol. ii. p. 99, &c.)

C. Rabirius had no children of his own, and adopted the son of his sister, who accordingly took his name. As the latter was born after the death of his father, he is called C. Rabirius Postumus. This Rabirius, whom Cicero also defended, in B. C. 54, is spoken of under POSTUMUS.

RABI'RIUS. Velleius Paterculus, after enumerating the distinguished literary characters who lived in the last years of the republic, in passing on to those who approached more nearly to his own age, uses the words "interque (sc. *ingenia*) proximi nostri aevi eminent princeps carminum Virgilius, Rabiriusque," where some critics have unjustifiably sought to substitute "Variusque" or "Horatiusque" for "Rabiriusque." Ovid also pays a tribute to the genius of the same individual when he terms him "magnique Rabirius oris" (*Ep. ex Pont.* iv. 16. 5), but Quintilian speaks more coolly, "Rabirius ac Pedo non indigni cognitione, si vacet" (x. 1. § 90). From Seneca (*De Benef.* vi. 3), who quotes with praise an expression placed in the mouth of Antonius, *Hoc habeo quodcunque dedi!* we are led to conclude that the work of Rabirius belonged to the epic class, and that the subject was connected with the Civil Wars.

No portion of this piece was known to exist until among the charred rolls found at Herculaneum a fragment was decyphered which many believe to be a part of the poem of Rabirius. It was first printed in the *Volumina Herculanensia* (vol. ii. p. 13, fol. Neap. 1809), and subsequently, in a separate form, in a volume edited by Kreyssig under the title "Carminis Latini de bello Actiaco s. Alexandrino fragmenta," 4to. Schneeberg, 1814. A translation into Italian appeared at Forli, 4to. 1830, styled "Frammenti di Rabirio poeta tra-

dotti da G. Montanari"; and in 1835 Kreyssig published "Commentatio de C. Sallustii Crispi Historiarum Libr. III. fragmentis, &c. atque Carminis Latini de Bello Actiaco sive Alexandrino fragmenta" (8vo. Misen. 1835), which contains a condensed view of the discussions to which these morsels have given rise.

Fulgentius Planciades in his exposition of the word *Abstemius* quotes a line from "Rabirius in Satyra," where some MSS. give *Rubrius*, a name entirely unknown. Admitting that the common reading is correct, it is impossible, in the absence of all further information, to determine whether the Rabirius referred to is the same Rabirius who is noticed by Velleius, Ovid, Seneca, and Quintilian, or a different person, and there seems to be scarcely standing-room for controversy. A good deal, notwithstanding, has been written upon the question, as may be seen by consulting Casaubon, *de Satyric. Poes.* ii. 3; Ruperti, *Proleg. ad Juvenal.*; Wernsdorf, *Poet. Lat. Min.* vol. iii. p. 19; Weichert, *de Lucio Vario Poeta*, Excurs. iv., *de Pedone et Rabirio Poetis*; Haupt, *Rhein. Mus.* Neue Folge, vol. iii. 2, p. 308. [W. R.]

RABI'RIUS, a Roman architect of the time of Domitian, who is highly praised by Martial for his skill as an artist and his virtues as a man (vii. 56, x. 71). The erection of Domitian's palace on the Palatine is ascribed to him by modern writers, but on what authority we have been unable to discover. (Hirt, *Geschichte der Baukunst*, vol. ii. p. 350; Müller, *Archäologie der Kunst*, § 190, n. 3.) [P. S.]

L. RABO'NIUS, was one of the sufferers from the unrighteous decisions of Verres, in his praetorship, B. C. 74. (Cic. *Verr.* i. 50, 51.)

RABULEIUS. 1. C. RABULEIUS, tribune of the plebs, B. C. 486, attempted to mediate between the consuls in the disputes occasioned between them by the agrarian law proposed by the consul Sp. Cassius in that year. (Dionys. viii. 72.)

2. M'. RABULEIUS, a member of the second decemvirate, B. C. 450 (Liv. iii. 35; Dionys. x. 58, xi. 23). Dionysius (x. 58) calls him a patrician, whereas he speaks of the other Rabuleius [No. 1] as a plebeian. As no other persons of this name are mentioned by ancient writers, we have no means for determining whether the gens was patrician or plebeian.

RACI'LIA, the wife of L. Quintius Cincinnatus. (Liv. iii. 26.)

L. RACI'LIUS, tribune of the plebs, B. C. 56, was a warm friend of Cicero and of Lentulus Spinther. Cicero had returned from exile in the preceding year, and Racilius had then distinguished himself by his exertions to obtain the recall of the orator. In his tribuneship he attacked Clodius in the senate, with the utmost severity; and he allowed Cicero to publish, under his name, an edict against his great enemy. This document, which is cited by an ancient scholiast under the name of *Edictum L. Racilii Tribuni Plebi*, is now lost (Cic. *pro Planc.* 32, *ad Q. Fr.* ii. 1. § 2, ii. 6. § 5, *ad Fam.* i. 7. § 2; Schol. Bob. *pro Planc.* p. 268, ed. Orelli). In the civil war Racilius espoused Caesar's party, and was with his army in Spain in B. C. 48. There he entered into the conspiracy formed against the life of Q. Cassius Longinus, the governor of that province, and was put to death with the other conspirators, by Longinus. [LONGINUS, No. 15.] (Hirt. *B. Alex.* 52, 55.)

RA'CIUS CONSTANS, governor of Sardinia, under Septimius Severus, by whom he was put to death. (Dion Cass. lxxv. 16.)

RADAGAISUS (Ῥοδογάϊσος, according to Zosimus), invaded Italy at the head of a formidable host of barbarians, in the reign of the emperor Honorius. The swarm of barbarians collected by him beyond the Rhine and the Danube amounted to 200,000, or perhaps to 400,000 men, but it matters little how many there were. This formidable host was composed of Germanic tribes, as Suevians, Burgundians, and Vandals, and also of Celtic tribes. Jornandes calls Radagaïsus a Scythian; whence we may infer that he belonged to one of those Germanic tribes which, at the beginning of the fifth century, arrived in Germany from their original dwellings north of the Euxine, especially as he is sometimes called a king of the Goths. In A. D. 406 Radagaïsus invaded Italy, destroyed many cities, and laid siege to Florence, then a young but flourishing city. The safety of Italy had been entrusted to Stilicho, who had been observing his movements with a small army, consisting of picked soldiers, and reinforced by a contingent of Huns and Goths, commanded by their chiefs Huldin and Sarus. Stilicho now approached to save Florence if possible, and to do his utmost for the preservation of Rome. The barbarians were entrenched on the hills of Faesulae in a strong position, but Stilicho succeeded in surrounding those barren rocks by an extensive line of circumvallation, till Radagaïsus was compelled, by the failure of food, to issue forth and offer battle. He was driven back within his own lines, and at last capitulated, on condition that his own and his people's lives should be saved. But Stilicho violated the agreement; Radagaïsus was put to death, and his warriors were sold as slaves. This miserable end of the barbarians and the fortunate delivery of Florence was attributed to a miracle. (Zosim. v. p. 331, ed. Oxon. 1679; Jornand. *De Regn. Success.* p. 56, ed. Lindenbrog; Oros. vii. 37; Augustin. *de Civ. Dei*, v. 23; Marcellin. and Prosper, *Chronic.*) [W. P.]

M. RAE'CIUS. 1. Was sent as ambassador into Gaul, with Sex. Antistius, in B. C. 208, to make inquiries respecting the apprehended march of Hasdrubal into Italy. (Liv. xxvii. 36.)

2. Praetor B. C. 170. (Liv. xliii. 11.)

RAGO'NIUS. 1. RAGONIUS CELSUS, governed the Gauls under the emperor Severus, who addressed a letter to him, which is preserved by Spartianus. (Spartian. *Pesc. Niger*, 3.)

2. RAGONIUS CLARUS, praefectus of Illyricum and the Gauls under the emperor Valerian, who addressed a letter to him, which is likewise preserved. (Trebell. Poll. *Trig. Tyr.* 18.)

3. L. RAGONIUS QUINTIANUS, consul with M. Macrius Bassus, in the reign of Diocletian, A. D. 289 (Fasti).

RALLA, the name of a plebeian family of the Marcia gens.

1. M. MARCIUS RALLA, praetor urbanus B. C. 204. He accompanied Scipio to Africa, and was one of the legates whom Scipio sent to Rome in B. C. 202, with the Carthaginian ambassadors, when the latter sued for peace. (Liv. xxix. 11, 13, xxx. 38.)

2. Q. MARCIUS RALLA, was created duumvir in B. C. 194, for dedicating a temple, and again in B. C. 192, for the same purpose. (Liv. xxxiv. 53, xxxv. 41.)

L. RA'MMIUS, a leading man at Brundusium, was accustomed to entertain the Roman generals and foreign ambassadors. It was said that Perseus, king of Macedonia, endeavoured to persuade him to poison such Roman generals as he might indicate, but that Rammius disclosed the treacherous offer first to the legate C. Valerius, and then to the Roman senate. Perseus, however, in an embassy which he sent to the senate, strongly denied the truth of the charge, which he maintained was a pure invention of Rammius. (Liv. xlii. 17, 41; Appian, *Mac.* 9. § 4, who calls him Erennius.)

RAMNUS, a freedman of M. Antonius, whom he accompanied in the Parthian war. (Plut. *Anton.* 48.)

RAMSES, the name of many kings of Egypt of the eighteenth, nineteenth, and twentieth dynasties. It was during this era that most of the great monuments of Egypt were erected, and the name is consequently of frequent occurrence on these monuments, where it appears under the form of *Ramessu.* In Julius Africanus and Eusebius it is written *Ramses*, *Rameses*, or *Ramesses.* The most celebrated of the kings of this name is, however, usually called Sesostris by the Greek writers. [SESOSTRIS.]

RA'NIUS, a name of rare occurrence. Cicero (*ad Att.* xii. 21) speaks of a Ranius, who may have been a slave or a freedman of Brutus. There was a L. Ranius Acontius Optatus, who was consul in the reign of Constantine, A. D. 334 (Fasti).

RAVILLA, an agnomen of L. Cassius Longinus, consul B. C. 127. [LONGINUS, No. 4.]

RE'BILUS, the name of a family of the plebeian Caninia gens.

1. C. CANINIUS REBILUS, praetor B. C. 171, obtained Sicily as his province. (Liv. xlii. 28, 31.)

2. M. CANINIUS REBILUS, probably a brother of the preceding, was sent by the senate into Macedonia, in B. C. 170, along with M. Fulvius Flaccus, in order to investigate the reason of the want of success of the Roman arms in the war against Perseus. In B. C. 167 he was one of the three ambassadors appointed by the senate to conduct the Thracian hostages back to Cotys. (Liv. xliii. 11, xlv. 42.)

3. C. CANINIUS REBILUS, was one of Caesar's legates in Gaul in B. C. 52 and 51, and accompanied him in his march into Italy in B. C. 49. Caesar sent him, together with Scribonius Libo, with overtures of peace to Pompey, when the latter was on the point of leaving Italy. In the same year he crossed over to Africa with C. Curio, and was one of the few who escaped with their lives when Curio was defeated and slain by Juba. In B. C. 46 he again fought in Africa, but with more success, for he was now under the command of Caesar himself. After the defeat of Scipio he took the town of Thapsus, on which occasion Hirtius calls him proconsul. In the following year, B. C. 45, during the war in Spain, there was a report that he had perished in a shipwreck (Cic. *ad Att.* xii. 37. § 4, 44. § 4); but this was false, for he was then in command of the garrison at Hispalis. On the last day of December in this year, on the sudden death of the consul Q. Fabius Maximus, Caesar made Rebilus consul for the few remaining hours of the day. Cicero made himself merry at this appointment, remarking that no one had died in this consulship; that the consul was so wonderfully vigilant that he had never slept during his term of office; and that it might be asked under what consuls he had been consul. (Caes. *B. G.* vii. 83, 90, viii. 24, &c., *B. C.* i. 26, ii. 24; Hirt. *B. Afr.* 86, 93, *B. Hisp.* 35; Dion Cass. xliii. 46; Cic. *ad Fam.* vii. 30; Suet. *Caes.* 76, *Ner.* 15; Plin. *H. N.* vii. 53. s. 54; Tac. *Hist.* iii. 37; Plut. *Caes.* 58; Macrob. *Sat.* ii. 3.)

4. (CANINIUS) REBILUS, probably a brother of No. 3, was proscribed by the triumvirs in B. C. 43, but escaped to Sex. Pompey in Sicily. (Appian, *B. C.* iv. 48.)

5. C. CANINIUS REBILUS, probably a son of No. 3, was consul suffectus in B. C. 12 (Joseph. *Antiq.* xiv. 10. § 20). In the Fasti Capitolini he is said to have died in his year of office, and could not therefore have been the man of consular rank mentioned by Seneca (*de Benef.* ii. 21), according to the supposition of Drumann.

6. (CANINIUS) REBILUS, a man of consular rank, and of great wealth but bad character, sent a large sum of money as a present to Julius Graecinus, who refused to accept it on account of the character of the donor (Sen. *de Benef.* ii. 21). The name of this Rebilus does not occur in the Fasti, and he must, therefore, have been one of the consules suffecti. As Julius Graecinus was put to death in the reign of Caligula, it is very probable that the Rebilus mentioned above is the same as the *C. Aminius Rebius*, who put an end to his own life in the reign of Nero. Tacitus describes him as a person of great wealth and bad character, and also states that he was then an old man (*Ann.* xiii. 30). As the name of *C. Aminius Rebius* is evidently corrupt, there can be little doubt that we should change it, as Lipsius proposed, into Caninius Rebilus. (Respecting the Caninii Rebili in general, see Drumann, *Geschichte Roms*, vol. ii. pp. 107—109.)

RE'BIUS, C. AMI'NIUS. [REBILUS, No. 6.]

RECARANUS, also called *Garanus*, a fabulous Italian shepherd of gigantic bodily strength and courage. It is related of him that Cacus, a wicked robber, once stole eight oxen of the herd of Recaranus, which had strayed in the valley of the Circus Maximus, and which the robber carried into his den in Mount Aventine. He dragged the animals along by their tails, and Recaranus would not have discovered them, had not their hiding-place been betrayed by their lowing. Recaranus accordingly entered the cave and slew the robber, notwithstanding his great strength. Hereupon he dedicated to Jupiter the ara maxima, at the foot of the Aventine, and sacrificed to the god the tenth part of the booty. The name Recaranus seems to be connected with *gerere* or *creare*, and to signify "the recoverer." The fact of his being a gigantic shepherd who recovered the oxen stolen from him, led the Romans at an early time to consider him as identical with the Greek Heracles, who was said to have made an expedition to the west of Europe; but the whole story of Recaranus is a genuine Italian legend, without any connection with that about Heracles, although the belief in the identity of the two heroes was so general among the later Romans, that Recaranus was entirely thrown into the back ground. (Serv. *ad Aen.* viii. 203, 275; Macrob. *Sat.* iii. 12; Aurel. Vict. *Orig. Gent. Rom.* 6; comp. Hartung, *Die Relig. der Röm.* vol. ii. p. 21, &c.) [L. S.]

RECEPTUS, NO'NIUS. [NONIUS, No. 9.]

RECTUS, AEMI'LIUS, governor of Egypt during the reign of Tiberius, sent to the emperor

upon one occasion a larger sum of money than was ordered, whereupon Tiberius wrote back to him that he wished him to shear, not shave his sheep. (Dion Cass. lvii. 10 ; comp. Suet. *Tib.* 10 ; Oros. vii. 4.)

REDICULUS, a Roman divinity, who had a temple near the Porta Capena, and who was believed to have received his name from having induced Hannibal, when he was near the gates of the city, to return (*redire*) southward (Fest. p. 282, ed. Müller). A place on the Appian road, near the second mile-stone from the city, was called Campus Rediculi (Plin. *H. N.* xliii. 60. § 122 ; Propert. iii. 3, 11). This divinity was probably one of the Lares of the city of Rome, for, in a fragment of Varro (*ap. Non.* p. 47), he calls himself *Tutanus*, i. e., the god who keeps safe. [L. S.]

REDUX, i. e., "the divinity who leads the traveller back to his home in safety," occurs as a surname of Fortuna. (Martial, viii. 85 ; Claudian, *de Consol. Hon.* vi. 1.) [L. S.]

REGALIA'NUS, P. C., as the name appears on medals ; REGALLIANUS, as he is called by Victor (*de Caes.*) ; or REGILLIANUS, according to Victor, in his Epitome, and Trebellius Pollio, who ranks him among the thirty tyrants [see AUREOLUS], was a Dacian by descent, allied, it is said, to Decebalus, distinguished himself by his military achievements on the Illyrian frontier, was commended in the warmest terms by Claudius, at that time in a private station, and promoted to a high command by Valerian. The Moesians, terrified by the cruelties inflicted by Gallienus on those who had taken part in the rebellion of Ingenuus, suddenly proclaimed Regalianus emperor, and quickly, with the consent of the soldiers, in a new fit of alarm, put him to death. These events took place A. D. 263. (Aurel. Vict. *de Caes.* xxxiii. *Epit.* xxxii.; Trebell. Poll. *Trig. Tyrann.* ix.) [W. R.]

REGILLA, the wife of Herodes Atticus. (Philostr. *Vit. Soph.* ii. 1. §§ 5, 8.) [ATTICUS, HERODES.]

REGILLENSIS, an agnomen of the Claudii [CLAUDIUS], and of the Albini, a family of the Postumia gens [ALBINUS].

REGILLUS, the name of a family of the patrician Aemilia gens.

1. M. AEMILIUS REGILLUS, had been declared consul, with T. Otacilius, for B. C. 214, by the centuria praerogativa, and would undoubtedly have been elected, had not Q. Fabius Maximus, who presided at the comitia, pointed out that there was need of generals of more experience to cope with Hannibal, and urged in addition, that Regillus, in consequence of his being Flamen Quirinalis, ought not to leave the city. Regillus and Otacilius were therefore disappointed in their expectations, and Fabius Maximus himself was elected, with M. Claudius Marcellus, in their stead. Regillus died in B. C. 205, at which time he is spoken of as Flamen Martialis. (Liv. xxiv. 7, 8, 9, xxix. 11.)

2. L. AEMILIUS REGILLUS, probably son of the preceding, was praetor B. C. 190, in the war against Antiochus. He received as his province the command of the fleet, and carried on the naval operations with vigour and success. Supported by the Rhodians, he defeated the fleet of Antiochus, commanded by Polyxenidas, near Myonnesus, a small island off the Ionian coast, and afterwards took the town of Phocaea [POLYXENIDAS]. He obtained a triumph on his return to Rome in the following year. (Liv. xxxvi. 45, xxxvii. 2, 4, 14—32, 58 ; Appian, *Syr.* 26, 27.)

3. M. AEMILIUS (REGILLUS), a brother of No. 2, whom he accompanied in the war against Antiochus: he died at Samos in the course of the year, B. C. 190. (Liv. xxxvii. 22.)

It would appear that this family became extinct soon afterwards. We learn from a letter of Cicero (*ad Att.* xii. 24. § 2) that Lepidus, probably M. Aemilius Lepidus, consul B. C. 78, had a son named *Regillus*, who was dead at the time that Cicero wrote. It is probable that Lepidus wished to revive the cognomen of Regillus in the Aemilia gens, just as he did that of Paulus, which he gave as a surname to his eldest son. [See Vol. II. p. 765, b.]

L. REGI'NUS, tribune of the plebs, B. C. 95, is cited by Valerius Maximus (iv. 7. § 3) as a striking instance of a true friend. He was not only content with liberating from prison his friend Q. Servilius Caepio, who had been condemned in that year on account of the destruction of his army by the Cimbri, but he also accompanied him in his exile.

REGI'NUS, C. ANTI'STIUS, one of Caesar's legates in Gaul (Caes. *B. G.* vi. 1, vii. 83, 90). This Reginus appears to be the same person as the one whom Cicero mentions as his friend in B. C. 49 (*ad Att.* x. 12), and who had then the command of the coast of the Lower Sea. He is also in all probability the same as the C. Antistius Reginus, whose name appears as a triumvir of the mint on the coins of Augustus. On the coin annexed the obverse represents the head of Augustus, and the reverse various instruments used by the pontiffs. (Eckhel, vol. v. p. 137.)

COIN OF C. ANTISTIUS REGINUS.

REGI'NUS, T. POMPEIUS, lived in Further Gaul, and was passed over by his brother in his testament. (Val. Max. vii. 8. § 4 ; Varr. *R. R.* iii. 12.)

RE'GULUS, M. AQUI'LIUS, was one of the delatores or informers in the time of Nero, and thus rose from poverty to great wealth. He was accused in the senate at the commencement of the reign of Vespasian, on which occasion he was defended by L. Vipstanus Messalla, who is described as his *frater*, whether his brother or cousin is uncertain (Tac. *Hist.* iv. 42). Under Domitian he resumed his old trade, and became one of the instruments of that tyrant's cruelty. He survived Domitian, and is frequently spoken of by Pliny with the greatest detestation and contempt (*Ep.* i. 5, ii. 10, iv. 2, vi. 2). Martial, on the contrary, who flattered all the creatures of Domitian, can scarcely find language strong enough to celebrate the virtues, the wisdom, and the eloquence of Regulus. (*Ep.* i. 13, 83, 112, iv. 16.)

RE'GULUS, ATI'LIUS. 1. M. ATILIUS REGULUS, consul B. C. 335, with M. Valerius Corvus, marched with his colleague against the Sidicini (Liv. viii. 16.)

2. M. ATILIUS REGULUS, probably son of No. 1., was consul B. C. 294, with L. Postumius Megellus, and carried on war with his colleague against the Samnites. The events of this year were related very differently by the annalists. According to the account which Livy followed, Regulus was first defeated with great loss near Luceria, but on the following day he gained a brilliant victory over the Samnites, of whom 7200 were sent under the yoke. Livy says that Regulus was refused a triumph, but this is contradicted by the Fasti Capitolini, according to which he triumphed *de Volsonibus et Samnitibus*. The name of the Volsones does not occur elsewhere. Niebuhr conjectures that they may be the same as the Volcentes, who are mentioned along with the Hirpini and Lucani (Liv. xxvii. 15), or perhaps even the same as the Volsinii or Volsinienses. (Liv. x. 32—37; Zonar. viii. 1; Niebuhr, *Hist. of Rome*, vol. iii. pp. 389, 390.)

3. M. ATILIUS, M. F. L. N. REGULUS, was consul for the first time in B. C. 267, with L. Julius Libo, conquered the Sallentini, took the town of Brundusium, and obtained in consequence the honour of a triumph. (Eutrop. ii. 17; Flor. i. 20; Zonar. viii. 7; comp. Liv. *Epit.* 15.) Eleven years afterwards, B. C. 256, he was consul a second time with L. Manlius Vulso Longus, and was elected in the place of Q. Caedicius, who had died soon after he came into office. This was the ninth year of the first Punic war. The Romans had resolved to make a strenuous effort to bring the contest to a conclusion, and had accordingly determined to invade Africa with a great force. The two consuls set sail with 330 ships, took the legions on board in Sicily, and then put out to sea from Ecnomus in order to cross over to Africa. The Carthaginian fleet, however, was waiting for them under the command of Hamilcar and Hanno at Heraclea Minoa, and immediately sailed out to meet them. In the battle which followed, the Romans were victorious; they lost only twenty-four ships, while they destroyed thirty of the enemy's vessels, and took sixty-four with all their crews. The passage to Africa was now clear; and the Carthaginian fleet hastened home to defend the capital. The Romans, however, did not sail straight to Carthage, but landed their forces near the town of Clypea or Aspis, which they took, and there established their head quarters. From thence they devastated the Carthaginian territory with fire and sword, and collected an immense booty from the defenceless country. On the approach of winter, Manlius, one of the consuls, returned to Rome with half of the army, by order of the senate; while Regulus remained with the other half to prosecute the war. He carried on operations with the utmost vigour, and was greatly assisted by the incompetency of the Carthaginian generals. The enemy had collected a considerable force, which they intrusted to three commanders, Hasdrubal, Bostar, and Hamilcar; but these generals avoided the plains, where their cavalry and elephants would have given them an advantage over the Roman army, and withdrew into the mountains. There they were attacked by Regulus, and utterly defeated with great loss; 15,000 men are said to have been killed in battle, and 5000 men with eighteen elephants to have been taken. The Carthaginian troops retired within the walls of the city, and Regulus now overran the country without opposition. Numerous towns fell into the power of the Romans, and among others Tunis, at the distance of only 20 miles from the capital. To add to the distress of the Carthaginians, the Numidians took the opportunity of recovering their independence, and their roving bands completed the devastation of the country. The Carthaginians in despair sent a herald to Regulus to solicit peace. But the Roman general, who was intoxicated with success, would only grant it on such intolerable terms that the Carthaginians resolved to continue the war, and hold out to the last. In the midst of their distress and alarm, success came to them from an unexpected quarter. Among the Greek mercenaries who had lately arrived at Carthage, was a Lacedaemonian of the name of Xanthippus, who appears to have already acquired no small military reputation, though his name is not mentioned previously. He pointed out to the Carthaginians that their defeat was owing to the incompetency of their generals, and not to the superiority of the Roman arms; and he inspired such confidence in the people, that he was forthwith placed at the head of their troops. Relying on his 4000 cavalry and 100 elephants, Xanthippus boldly marched into the open country to meet the enemy, though his forces were very inferior in number to the Romans. Regulus was neither able nor willing to refuse the battle thus offered; but it ended in his total overthrow. Thirty thousand of his men were slain; scarcely two thousand escaped to Clypea; and Regulus himself was taken prisoner with five hundred more. This was in the year B. C. 255. (Polyb. i. 26—34; Liv. *Epit.* 17, 18; Eutrop. ii. 21, 22; Oros. iv. 8; Zonar. viii. 12, 13; Aurel. Vict. *de Vir. Ill.* 40.)

Regulus remained in captivity for the next five years, till B. C. 250, when the Carthaginians, after their defeat by the proconsul Metellus, sent an embassy to Rome to solicit peace, or at least an exchange of prisoners. They allowed Regulus to accompany the ambassadors on the promise that he would return to Rome if their proposals were declined, thinking that he would persuade his countrymen to agree to an exchange of prisoners in order to obtain his own liberty. This embassy of Regulus is one of the most celebrated stories in Roman history. The orators and poets related how Regulus at first refused to enter the city as a slave of the Carthaginians; how afterwards he would not give his opinion in the senate, as he had ceased by his captivity to be a member of that illustrious body: how, at length, when he was allowed by his countrymen to speak, he endeavoured to dissuade the senate from assenting to a peace, or even to an exchange of prisoners, and when he saw them wavering, from their desire of redeeming him from captivity, how he told them that the Carthaginians had given him a slow poison, which would soon terminate his life; and how, finally, when the senate through his influence refused the offers of the Carthaginians, he firmly resisted all the persuasions of his friends to remain in Rome, and returned to Carthage, where a martyr's death awaited him. On his arrival at Carthage he is said to have been put to death with the most excruciating tortures. It was related that he was placed in a chest covered over in the inside with iron nails, and thus perished; and other writers stated in addition, that after his eyelids had been cut off, he was first thrown into a dark dun-

geon, and then suddenly exposed to the full rays of a burning sun. When the news of the barbarous death of Regulus reached Rome, the senate is said to have given Hamilcar and Bostar, two of the noblest Carthaginian prisoners, to the family of Regulus, who revenged themselves by putting them to death with cruel torments. (Liv. *Epit.* 18; Gell. vi. 4; Diod. xxiv. p. 566, ed. Wesseling; Appian, *Sic.* 2, *Pun.* 4; Dion Cass. *Fragm.* p. 62, ed. Reimarus, p. 541, ed. Maii; Zonar. viii. 15; Val. Max. i. 1. § 14, ix. 2. ext. 1; Aurel. Vict. *de Vir. Ill.* 40; Flor. ii. 2; Cic. *de Off.* iii. 26, *pro Sext.* 59, *Cat.* 20, *in Pison.* 19, *de Fin.* v. 27, 29, et alibi; Hor. *Carm.* iii. 5; Sil. Ital. vi. 299, &c.)

This celebrated tale, however, has not been allowed to pass without question in modern times. Even as early as the sixteenth century Palmerius declared it to be a fable, and supposed that it was invented in order to excuse the cruelties perpetrated by the family of Regulus on the Carthaginian prisoners committed to their custody. (See the remarks of Palmerius, in Schweighäuser's Appian, vol. iii. p. 394.) This opinion has been adopted by many modern writers; but their chief argument is the silence of Polybius respecting it. Niebuhr believes (*Hist. of Rome*, vol. iii. p. 599) that Regulus died a natural death; but since all the ancient authorities agree in stating that he was put to death by the Carthaginians, we see no reason for disbelieving this fact, though the account of his barbarous treatment is probably only one of those calumnies which the Romans constantly indulged in against their hated rivals. The pride and arrogance with which he treated the Carthaginians in the hour of his success must have deeply exasperated the people against him; and it is therefore not surprising that he fell a victim to their vengeance when nothing was any longer to be gained from his life. The question of the death of Regulus is discussed at length by Halthaus (*Geschichte Roms im Zeitalter der Punischen Kriege*, Leipzig, 1846, pp. 356—369), who maintains the truth of the common account.

Regulus was one of the favourite characters of early Roman story. Not only was he celebrated on account of his heroism in giving the senate advice which secured him a martyr's death, but also on account of his frugality and simplicity of life. Like Fabricius and Curius he lived on his hereditary farm which he cultivated with his own hands; and subsequent ages loved to tell how he petitioned the senate for his recall from Africa when he was in the full career of victory, as his farm was going to ruin in his absence, and his family was suffering from want. (Comp. Liv. *Epit.* 18; Val. Max. iv. 4. § 6.)

4. C. Atilius M. f. M. n. Regulus Serranus, was consul for the first time in B. C. 257, with Cn. Cornelius Blasio, and prosecuted the war against the Carthaginians. He defeated the Carthaginian fleet off the Liparaean islands, though not without considerable loss; obtained possession of the islands of Lipara and Melite, which he laid waste with fire and sword, and received the honour of a naval triumph on his return to Rome (Polyb. i. 25; Zonar. viii. 12; Oros. iv. 8; Fasti Capitol.). Regulus was consul a second time in B. C. 250, with L. Manlius Vulso. In this year the Romans gained a brilliant victory at Panormus, under the proconsul Metellus, and thinking that the time had now come to bring the war to a conclusion, they sent the consuls to Sicily with an army of four legions and two hundred ships. Regulus and his colleague undertook the siege of Lilybaeum, the most important possession of the Carthaginians in Sicily; but they were foiled in their attempts to carry the place by storm, and after losing a great number of men, were obliged to turn the siege into a blockade. (Polyb. i. 39, 41—48; Zonar. viii. 15; Oros. iv. 10; Diod. *Fragm.* xxiv.)

This Regulus is the first Atilius who bears the surname *Serranus*, which afterwards became the name of a distinct family in the gens. The origin of this name is spoken of under Serranus.

5. M. Atilius M. f. M. n. Regulus, son of the Regulus who perished in Africa [No. 3], was consul for the first time in B. C. 227, with P. Valerius Flaccus, in which year no event of importance is recorded (Fasti; Gell. iv. 3). He was elected consul a second time in B. C. 217, to supply the place of C. Flaminius, who had fallen in the battle of the Trasimene lake. He carried on the war against Hannibal together with his colleague Servilius Geminus, on the principles of the dictator Fabius. At the end of their year of office their imperium was prolonged, as the new consuls had not yet been elected; but when Aemilius Paulus and Terentius Varro were at length appointed, and took the field, Regulus was allowed to return to Rome on account of his age, and his colleague Servilius remained with the army (Liv. xxii. 25, 32, 34, 40). Polybius, on the contrary, says (iii. 114, 116) that Regulus remained with the new consuls, and fell at the battle of Cannae, where he commanded, with Servilius, the centre of the line. This statement, however, is erroneous, and we must for once follow Livy in preference to Polybius, since it is certain that the same Regulus was censor two years after the battle of Cannae. (Comp. Perizonius, *Animadv. Hist.* c. 1, sub fin.; and Schweighäuser, *ad Polyb.* iii. 114.)

After the battle of Cannae, B. C. 216, Regulus was one of the triumviri mensarii, who were appointed on account of the scarcity of money. In B. C. 214 he was censor with P. Furius Philus. These censors punished with severity all persons who had failed in their duty to the state during the great calamities which Rome had lately experienced. All those who had formed the project of leaving Italy after the battle of Cannae, and all those who had been taken prisoners by Hannibal, and when sent as ambassadors to Rome on the promise of returning to the Carthaginian camp, had not redeemed their word, were reduced to the condition of aerarians. The same punishment was inflicted on all the citizens who had neglected to serve in the army for four years without having a valid ground of excuse. Towards the end of the year, when the new tribunes of the people entered upon their duties, one of their number, Metellus, who had been reduced to the condition of an aerarian by the censors, attempted to bring these magistrates to trial before the people, but was prevented by the other tribunes from prosecuting such an unprecedented course [Metellus, No. 2]. As Furius Philus died at the beginning of the following year, before the solemn purification (*lustrum*) of the people had been performed, Regulus, as was usual in such cases, resigned his office. (Liv. xxiii. 21, xxiv. 11, 18, 43; Val. Max. ii. 9. § 8.)

6. C. Atilius M. f. M. n. Regulus, probably a brother of No. 5, consul B. C. 225, with L.

Aemilius Papus, was sent against the inhabitants of Sardinia, who had revolted, and whom he quickly brought to subjection again. On his return to Italy he fought against the Gauls who were returning from Etruria, and fell in the battle. (Polyb. ii. 23, 27, 28; Zonar. viii. 20; Oros. iv. 13; Eutrop. iii. 5; Plin. *H. N.* iii. 20.)

RE'GULUS, LICI'NIUS, was one of the senators who did not obtain a place in the senate when that body was reorganised by Augustus. (Dion Cass. liv. 14.)

RE'GULUS, LIVINEIUS. 1, 2. M. LIVINEIUS REGULUS and L. LIVINEIUS REGULUS, two brothers, who were friends of Cicero, and displayed their zeal in his cause when he was banished, B. C. 58. Cicero does not mention their gentile name; but as he speaks of Livineius as a freedman of M. Regulus, and L. Livineius Trypho as a freedman of L. Regulus, there can be no doubt that their gentile name was Livineius (Cic. *ad Att.* iii. 17, *ad Fam.* xiii. 60). One of these brothers, probably Lucius, fought under Caesar in the African war, B. C. 46 (Hirt. *B. Afr.* 89), and he is apparently the same as the L. LIVINEIUS REGULUS, whose name occurs on a great number of coins struck in the time of Julius Caesar and Augustus. Specimens of the most important of these are given below. The head on the obverse of the first four is the same, and is probably intended to represent some ancestor of the Reguli. On the obverse of the first we have the legend L. REGVLVS PR., and on the reverse REGVLVS F. PRAEF. (VR.) The PR. on the obverse signifies praetor, and REGVLVS F. on the reverse signifies REGULUS FILIUS. It would, therefore, appear that the coins were struck by Regulus, the son of L. Regulus the praetor; and from the addition of PRAEF. VR., that is, Praefectus Urbi, it would further seem that he was one of the praefecti urbi, who were left by Caesar in charge of the city, when he marched against the sons of Pompey in Spain in B. C. 45. (Dion Cass. xliii. 28.) These praefects had the right of the fasces and the sella curulis, as appears from the reverse of the first two coins. The combats of wild beasts on the reverse of the third coin probably refer to the splendid games exhibited by Julius Caesar. The fifth coin was struck at a later time by Regulus, when he was triumvir of the mint under Augustus. On the obverse is the head of Augustus with C. CAESAR III. VIR R. P. C. (i. e. *triumvir reipublicae constituendae*), and on the reverse a figure of Victory. (Eckhel, vol. v. pp. 235, 237.)

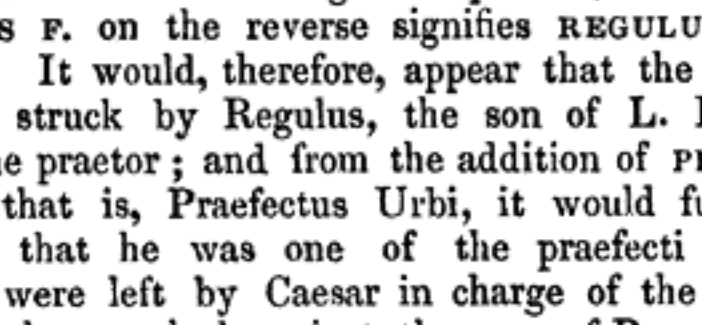

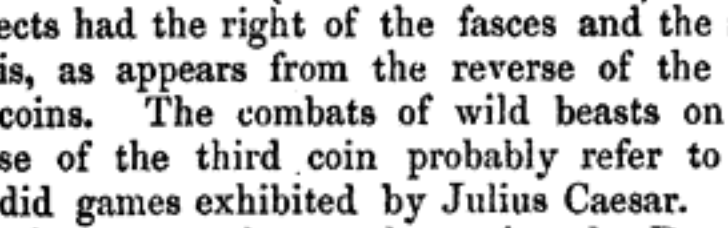

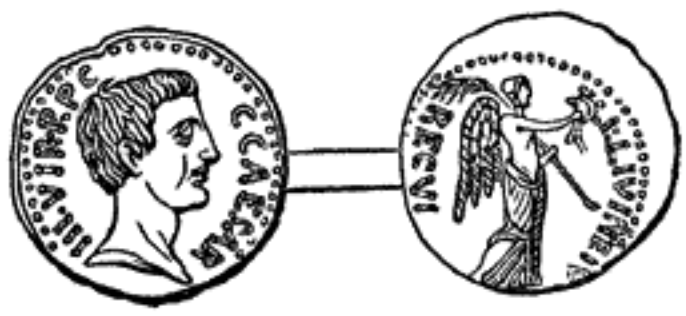

COINS OF C. LIVINEIUS REGULUS.

3. LIVINEIUS REGULUS, a senator in the reign of Tiberius, who defended Cn. Piso in A. D. 20, when many of his other friends declined the unpopular office. [PISO, No. 23.] He was afterwards expelled from the senate, though on what occasion is not mentioned; and at a still later time, in the reign of Nero, A. D. 59, he was banished on account of certain disturbances which took place at a show of gladiators which he gave. (Tac. *Ann.* iii. 11, xiv. 17.)

RE'GULUS, ME'MMIUS. [MEMMIUS, Nos. 11 and 12.]

RE'GULUS, M. METI'LIUS, consul A. D. 157, with M. Civica Barbarus (Fasti).

RE'GULUS, RO'SCIUS, was consul suffectus in the place of Caecina, for a single day in A. D. 69. (Tac. *Hist.* iii. 37.)

REMMIUS PALAEMON. [PALAEMON.]

REMUS, the twin brother of Romulus. [See ROMULUS.]

RE'NIA GENS, known to us only from coins, a specimen of which is annexed. On the obverse is the head of Pallas, and on the reverse a chariot drawn by two goats, with C. RENI, and underneath ROMA. To what circumstance these goats allude, it is quite impossible to say. (Eckhel, vol. v. pp. 291, 292.)

COIN OF RENIA GENS.

REPENTI'NUS, CALPURNIUS, a centurion in the army in Germany, was put to death on account of his fidelity to the emperor Galba, A. D. 69. (Tac. *Hist.* i. 56, 59.)

REPENTI'NUS, FA'BIUS, praefectus praetorio, with Cornelius Victorinus, under the emperor Antoninus Pius. (Capitol. *Anton. Pius*, 8.)

REPOSIA'NUS, the name prefixed to a poem, first published by Burmann, extending to 182 hexameter lines, and entitled, "Concubitus Martis et Veneris." With regard to the author nothing is known. Unless we attribute some inaccuracies in metre and some peculiarities in phraseology to a corrupt text, we must conclude that he belongs to a late epoch, but the piece is throughout replete with grace and spirit, and presents a series of brilliant pictures. Wernsdorf imagines, that for *Reposianus* we ought to read *Nepotianus*, merely because the former designation does not elsewhere occur; but this conjecture being altogether unsupported by evidence, will be received with favour by but few. The verses are to be found in Burmann, *Anthol. Lat.* i. 72, or No. 559, ed. Meyer; see also Wernsdorf, *Poët. Lat. Min.* vol. iv. par. i. pp. 52, 319, vol. v. par. iii. pp. 1470, 1477. [W. R.]

RE'STIO, A'NTIUS. 1. The author of a sumptuary law, which, besides limiting the expence of entertainments, enacted that no magistrate or magistrate elect should dine abroad anywhere except at the houses of certain persons. This law, however, was little observed; and we are told that Antius never dined out afterwards, that he might not see his own law violated. We do not know in what year this law was passed; but it was subsequent to the sumptuary law of the consul Aemilius Lepidus, B. C. 78, and before the one of Caesar (Gell. ii. 24; Macrob. *Sat.* ii. 13).

2. Probably a son of the preceding, was proscribed by the triumvirs in B. C. 43, but was preserved by the fidelity of a slave, and by his means escaped to Sex. Pompeius in Sicily. (Val. Max. vi. 8. § 7; Appian, *B. C.* iv. 43; Macrob. *Sat.* i. 11.)

The name of C. Antius Restio occurs on several coins, a specimen of which is annexed. On the obverse is the head of a man, and on the reverse Hercules, holding in one hand a club, and in the other a trophy, with the skin of a lion thrown across his arm. It is conjectured that the head on the obverse is that of the proposer of the sumptuary law mentioned above [No. 1], and that the coin was struck by his son [No. 2]. (Eckhel, vol. v. p. 139.)

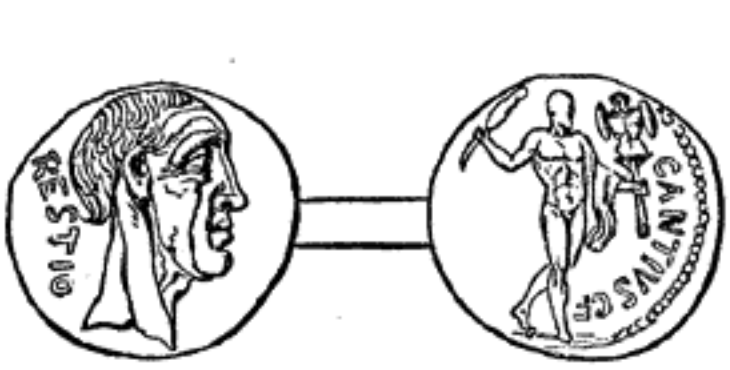

COIN OF C. ANTIUS RESTIO.

RESTITU'TUS, CLAU'DIUS, an orator of considerable reputation in the reign of Trajan, was a friend of the younger Pliny, and is likewise celebrated by Martial in an epigram on the anniversary of his birth-day. (Plin. *Ep.* iii. 9. § 16, vi. 17, vii. 1; Martial, x. 87.)

REX, MA'RCIUS. 1. Q. MARCIUS REX, tribune of the plebs B. C. 196, proposed to the people to make peace with Philip. (Liv. xxxiii. 25.)

2. P. MARCIUS REX, was sent by the senate with two colleagues on a mission to the consul C. Cassius Longinus, in B. C. 171. (Liv. xliii. 1.)

3. Q. MARCIUS REX, praetor B. C. 144, was commissioned by the senate to build an aqueduct, and in order that he might complete it, his imperium was prolonged for another year. This aqueduct, known by the name of *Aqua Marcia*, was one of the most important, and is spoken of at length in the *Dictionary of Antiquities* (p. 110, 2d ed.). (Frontin. *de Aquaed.* 12; Plin. *H. N.* xxxi. 3. s. 24; Plut. *Coriol.* 1.)

4. Q. MARCIUS Q. F. Q. N. REX, consul B. C. 118, with M. Porcius Cato. The colony of Narbo Martius in Gaul was founded in this year. Marcius carried on war against the Stoeni, a Ligurian people at the foot of the Alps, and obtained a triumph in the following year on account of his victories over them. Marcius lost during his consulship his only son, a youth of great promise, but had such mastery over his feelings as to meet the senate on the day of his son's burial, and perform his regular official duties (Plin. *H. N.* ii. 31; Gell. xiii. 19; Liv. *Epit.* 62; Oros. v. 14; Fasti Capit.; Val. Max. v. 10. § 3). The sister of this Marcius Rex married C. Julius Caesar, the grandfather of the dictator. [MARCIA, No. 2.]

5. Q. MARCIUS Q. F. REX, probably a grandson of No. 4, was consul B. C. 68, with L. Caecilius Metellus. His colleague died at the commencement of his year of office, and as no consul was elected in his place, we find the name of Marcius Rex in the Fasti with the remark, *solus consulatum gessit.* He was proconsul in Cilicia in the following year, and there refused assistance to Lucullus, at the instigation of his brother-in-law, the celebrated P. Clodius, whom Lucullus had offended. In B. C. 66, Marcius had to surrender his province and army to Pompeius in compliance with the Lex Manilia. On his return to Rome he sued for a triumph, but as obstacles were thrown in the way by certain parties, he remained outside the city to prosecute his claims, and was still there when the Catilinarian conspiracy broke out in B. C. 63. The senate sent him to Faesulae, to watch the movements of C. Mallius or Manlius, Catiline's general. Mallius sent proposals of peace to Marcius, but the latter refused to listen to his terms unless he consented first to lay down his arms (Dion Cass. xxxv. 4, 14, 15, 17, xxxvi. 26, 31; Cic. *in Pison.* 4; Sall. *Hist.* 5, *Cat.* 30, 32—34). Marcius Rex married the eldest sister of P. Clodius [CLAUDIA, No. 7]. He died before B. C. 61, without leaving his brother-in-law the inheritance he had expected (Cic. *ad Att.* i. 16. § 10).

REX, RU'BRIUS, probably a false reading in Appian (*B. C.* ii. 113) for Rubrius Ruga. [RUGA.]

RHADAMANTHUS (Ῥαδάμανθος), a son of Zeus and Europa, and brother of king Minos of Crete (Hom. *Il.* xiv. 322), or, according to others, a son of Hephaestus (Paus. viii. 53. § 2). From fear of his brother he fled to Ocaleia in Boeotia, and there married Alcmene. In consequence of his justice throughout life, he became, after his death, one of the judges in the lower world, and took up his abode in Elysium. (Apollod. iii. 1. § 2, ii. 4. § 11; Hom. *Od.* iv. 564, vii. 323; Pind. *Ol.* ii. 137; comp. GORTYS.) [L. S.]

RHADAMISTUS. [ARSACIDAE, p. 362, b.]

RHAMNU'SIA (Ῥαμνουσία), a surname of Nemesis, who had a celebrated temple at Rhamnus in Attica. (Paus. i. 33. § 2, vii. 5. § 3; Strab. ix. p. 396, &c.; Steph. Byz. *s. v.*) [L. S.]

RHA'MPHIAS (Ῥαμφίας), a Lacedaemonian, father of Clearchus (Thuc. viii. 8, 39 ; Xen. *Hell.* i. 1. § 35), was one of the three ambassadors who were sent to Athens in B. C. 432, with the final demand of Sparta for the independence of all the Greek states. The demand was refused, and the Peloponnesian war ensued. (Thuc. i. 139, &c.) In B. C. 422 Rhamphias, with two colleagues, commanded a force of 900 men, intended for the strengthening of Brasidas in Thrace ; but their passage through Thessaly was opposed by the Thessalians, and, hearing also of the battle of Amphipolis and the death of Brasidas, they returned to Sparta. (Thuc. v. 12, 13.) [E. E.]

RHAMPSINITUS (Ῥαμψίνιτος), called *Rhemphis* by Diodorus, one of the ancient kings of Egypt, is said to have succeeded Proteus, and to have been himself succeeded by Cheops. This king is said to have possessed immense wealth, and in order to keep it safe he had a treasury built of stone, respecting the robbery of which Herodotus relates a romantic story, which bears a great resemblance to the one told by Pausanias (ix. 37. § 4) respecting the treasury built by the two brothers Agamedes and Trophonius of Orchomenus [AGAMEDES]. Rhampsinitus is said to have built the western propylaea of the temple of Hephaestus, and to have placed in front of it two large statues, each of the size of twenty-five cubits, which the Egyptians called Summer and Winter. It is further stated that this king descended to Hades and played a game at dice with Demeter, and on his return to the earth a festival was instituted in honour of the goddess (Herod. ii. 121, 122 ; Diod. i. 62). Rhampsinitus belongs to the twentieth dynasty according to Bunsen, and is known on inscriptions by the name of *Ramessu Neter-kek-pen* (Bunsen, *Aegyptens Stelle in der Weltgeschichte*, vol. iii. pp. 119, 120).

RHAMSES, another form of the name Ramses. [RAMSES.]

RHA'RIAS (Ῥαριάς), a surname of Demeter, which she derived from the Rharian plain in the neighbourhood of Eleusis, the principal seat of her worship. (Paus. i. 38. § 6 ; Steph. Byz. and Suid. *s. v.*) [L. S.]

RHARUS (Ῥάρος), the father of Triptolemus at Eleusis (Paus. i. 14. § 2). It is worthy of remark, that according to the scholiast (on *Il.* i. 56), the P in this name had the spiritus lenis. [L. S.]

RHASCU'PORIS (Ῥασκούπορις). 1. Brother of Rhascus, and with him chieftain of a Thracian clan, whose territories extended from the northern shores of the Propontis to the Hebrus and the neighbourhood of Philippi. Whether the clan were that of the Sapaei or the Korpalli, or comprised both races, is uncertain. But it occupied both the mountain ridge that skirts the Propontis and the southern plains which lie between the base of Mount Rhodope and the sea (comp. Appian, *B. C.* iv. 87, 105 ; Tac. *Ann.* ii. 64 ; Plin. *H. N.* iv. 11 (18)). We can only thus explain the seeming inconsistency in Appian's account of these chieftains ; for he describes their territory as a lofty, cold, and woody region, and yet assigns to them a powerful body of cavalry. In the civil war, B. C. 49—48, Rhascuporis joined Cn. Pompey, with 200 horse, at Dyrrachium ; and in the war that followed Caesar's death, he aided Cassius with 3000, while his brother Rhascus, at the head of an equal number of cavalry, embraced the cause of the triumvirs. According to Appian this was a politic and provident device for mutual security ; and it was agreed beforehand that the brother whose party was triumphant, should obtain the pardon of the brother whose party was vanquished. And so, after the victory at Philippi, Rhascuporis owed his life to the intercession of Rhascus. Each brother rendered good service to his respective party. When the road from Asia into Macedonia, by Aenos and Maroneia, had been preoccupied by the triumviral legions, Rhascuporis, in whose dominions the passes were, led the armies of Brutus and Cassius by a road through the forest, known only to himself and Rhascus. And Rhascus, on the other hand, by his local knowledge, detected the march of the enemy, and saved his allies from being cut off in the rear. (Caes. *B. C.* iii. 4 ; Appian. *B. C.* iv. 87, 103—106, 136 ; Lucan. *Pharsal.* v. 55 ; Dion Cass. xlvii. 25.) For the varieties in the orthography of Rhascuporis, e. g., Rhascypolis, Rascyporis, Thrascypolis, &c., see Fabricius, *ad Dion Cass.* xlvii. 25 ; Adrian, Turneb. *Adversar.* xiv. 17. On the coins we meet with Βασίλεος Ῥασκουπόριδος (Cary, *Hist. des Rois de Thrace*, pl. 2), and Ῥαισκουπόριδος (Eckhel, vol. ii. p. 59). Lucan (*l. c.*, ed. Oudendorp) calls him "gelidae dominum *Rhascupolin* orae."

2. Brother of Rhoemetalces, king of Thrace, and jointly with him defeated, A. D. 6, the Dalmatians and Breucians in Macedonia [BATO, No. 2]. On the death of Rhoemetalces, Rhascuporis received from Augustus a portion of his dominions, the remainder being awarded to his nephew Cotys, son of the deceased [COTYS, No. 5]. Rhascuporis was discontented, either with his share of Thrace — the barren mountainous district had been assigned him, — or with divided power ; but so long as Augustus lived he did not dare to disturb the apportionment. On the emperor's decease, however, he invaded his nephew's kingdom, and hardly desisted at Tiberius' command. Next, on pretence of an amicable adjustment, Rhascuporis invited his nephew to a conference, seized his person, and threw him into prison ; and finally, thinking a completed crime safer than an imperfect one, put him to death. To Tiberius Rhascuporis alleged the excuse of self-defence, and that the arrest and murder of his nephew merely prevented his own assassination. The emperor, however, summoned the usurper to Rome, that the matter might be investigated, and Rhascuporis, on pretext of war with the Scythian Bastarnae, began to collect an army. But he was enticed into the Roman camp by Pomponius Flaccus [No. 2], propraetor of Mysia, sent to Rome, condemned, and relegated to Alexandria, where an excuse was presently found for putting him to death, A. D. 19. He left a son, Rhoemetalces, who succeeded to his father's moiety of Thrace. (Tac. *Ann.* ii. 64—67, iii. 38 ; Vell. Pat. ii. 129 ; Suet. *Tib.* 37 ; Dion Cass. lv. 30.)

3. Son of Cotys (probably No. 4), was defeated and slain in battle by Vologaeses, chief of the Thracian Bessi, and leader of the general revolt of Thrace against the Romans in B. C. 13. (Dion Cass. liv. 34 ; comp. Vell. Pat. ii. 98.) [W. B. D.]

RHASCUS (Ῥάσκος), was one of the two chieftains of a Thracian clan. In the civil wars of Rome, B. C. 43, 42, he espoused the party of Augustus and M. Antony, while his brother Rhascuporis embraced that of Brutus and Cassius. After the victory of the triumvirs at Philippi, Rhascus

obtained from the conquerors his brother's pardon. (Appian, *B. C.* iv. 87, 104, 136.) [W. B. D.]

RHATHINES (Ῥαθίνης), a Persian, was one of the commanders sent by Pharnabazus to aid the Bithynians in opposing the passage of the Cyrean Greeks under Xenophon through Bithynia, B. C. 400. The satrap's forces were completely defeated (Xen. *Anab.* vi. 5. §§ 7, &c). We hear again of Rhathines, in B. C. 396, as one of the commanders for Pharnabazus of a body of cavalry, which worsted that of Agesilaus, in a skirmish near Dascylium. (Xen. *Hell.* iii. 4. § 13; Plut. *Ages.* 9.) [E. E.]

RHAZES (Ῥαζῆς), the author of a Greek medical treatise Περὶ Λοιμικῆς, which was published at the end of Alexander Trallianus, 1548, fol. Lutet. Paris. ex offic. Rob. Stephani. His real name is ابو بكر محمد بن زكريا الرازي *Abú Becr Mohammed Ibn Zacaríyá Ar-Razi*, who was born (as his name implies) at Rai, a town in the north of 'Irák 'Ajemí, near Chorásán, probably about the middle of the ninth century after Christ; and died either A. H. 311 (A. D. 923, 924), or perhaps, more probably A. H. 320 (A. D. 932). The treatise in question is in fact no other than his well known work, في جدري والحصبة *Fí Jadarí wal-Hashah*, "On the Small Pox and Measles," which was translated from the original Arabic into Syriac, and from that language into Greek. Neither the date nor the author of either of these versions is known; but the Greek translation (as we learn from the preface) was made at the command of one of the emperors of Constantinople, perhaps, as Fabricius (*Bibl. Gr.* vol. xii. p. 692, ed. vet.) conjectures, Constantine Ducas, who reigned from 1059 to 1067. In one of the Greek MSS. at Paris, however (§ 2228, *Catal.* vol. ii. p. 465), it is attributed to Joannes Actuarius [ACTUARIUS]; and, if this be correct, the emperor alluded to will more probably be Andronicus II. Paleologus, A. D. 1281—1328. It was from this Greek translation (which appears to have been executed either very carelessly, or from an imperfect MS.), and from Latin versions made from it, that the work was first known in Europe, the earliest Latin translation made directly from the original Arabic being that which was published by Dr. Mead, in 1747, 8vo. Lond., at the end of his work "De Variolis et Morbillis." The Arabic text was published for the first time by John Channing, in 1766, 8vo. Lond., together with a new Latin version by himself, which has been reprinted separately, and which continues to be the best up to the present time. Altogether the work has been published, in various languages, about five and thirty times, in about three hundred and fifty years, —a greater number of editions than has fallen to the lot of almost any other ancient medical treatise. The only English translation made directly from the original Arabic is that by Dr. Greenhill, 1847, 8vo., London, printed for the Sydenham Society; from which work the preceding account is taken. It may be added that the particular interest which the work has excited, arises from the fact of its being the earliest extant medical treatise in which the Small Pox is certainly mentioned; and accordingly the Greek translator has used the word λοιμικὴ to express this disease, there being in the old Greek language no word that bears this signification. [W. A. G.]

RHEA (Ῥεία, Ῥέα, Ῥείη, or Ῥέη). The name as well as the nature of this divinity is one of the most difficult points in ancient mythology. Some consider Ῥέα to be merely another form of ἔρα, the earth, while others connect it with ῥέω, I flow (Plat. *Cratyl.* p. 401, &c.); but thus much seems undeniable, that Rhea, like Demeter, was a goddess of the earth. According to the Hesiodic Theogony (133; comp. Apollod. i. 1. § 3), Rhea was a daughter of Uranus and Ge, and accordingly a sister of Oceanus, Coeus, Hyperion, Crius, Iapetus, Theia, Themis, and Mnemosyne. She became by Cronos the mother of Hestia, Demeter, Hera, Aides, Poseidon, and Zeus. According to some accounts Cronos and Rhea were preceded in their sovereignty over the world by Ophion and Eurynome; but Ophion was overpowered by Cronos, and Rhea cast Eurynome into Tartarus. Cronos is said to have devoured all his children by Rhea, but when she was on the point of giving birth to Zeus, she, by the advice of her parents, went to Lyctus in Crete. When Zeus was born she gave to Cronos a stone wrapped up like an infant, and the god swallowed it as he had swallowed his other children. (Hes. *Theog.* 446, &c.; Apollod. i. 1. § 5, &c.; Diod. v. 70.) Homer (*Il.* xv. 187) makes only a passing allusion to Rhea, and the passage of Hesiod, which accordingly must be regarded as the most ancient Greek legend about Rhea, seems to suggest that the mystic priests of Crete had already formed connections with the more northern parts of Greece. In this manner, it would seem, the mother of Zeus became known to the Thracians, with whom she became a divinity of far greater importance than she had been before in the south (Orph. *Hymn.* 13, 25, 26), for she was connected with the Thracian goddess Bendis or Cotys (Hecate), and identified with Demeter. (Strab. x. p. 470.)

The Thracians, in the mean time, conceived the chief divinity of the Samothracian and Lemnian mysteries as Rhea-Hecate, while some of them who had settled in Asia Minor, became there acquainted with still stranger beings, and one especially who was worshipped with wild and enthusiastic solemnities, was found to resemble Rhea. In like manner the Greeks who afterwards settled in Asia identified the Asiatic goddess with Rhea, with whose worship they had long been familiar (Strab. x. p. 471; Hom. *Hymn.* 13, 31). In Phrygia, where Rhea became identified with Cybele, she is said to have purified Dionysus, and to have taught him the mysteries (Apollod. iii. 5. § 1), and thus a Dionysiac element became amalgamated with the worship of Rhea. Demeter, moreover, the daughter of Rhea, is sometimes mentioned with all the attributes belonging to Rhea. (Eurip. *Helen.* 1304.) The confusion then became so great that the worship of the Cretan Rhea was confounded with that of the Phrygian mother of the gods, and that the orgies of Dionysus became interwoven with those of Cybele. Strangers from Asia, who must be looked upon as jugglers, introduced a variety of novel rites, which were fondly received, especially by the populace (Strab. *l. c.*; Athen. xii. p. 553; Demosth. *de Coron.* p. 313). Both the name and the connection of Rhea with Demeter suggest that she was in early times revered as goddess of the earth.

Crete was undoubtedly the earliest seat of the worship of Rhea; Diodorus (v. 66) saw the site where her temple had once stood, in the neighbourhood of Cnossus, and it would seem that at one time she was worshipped in that island even under the name of Cybele (Euseb. *Chron.* p. 56; Syncell. *Chronogr.* p. 125). The common tradition, further, was that Zeus was born in Crete, either on Mount Dicte or Mount Ida. At Delphi there was a stone of not very large dimensions, which was every day anointed with oil, and on solemn occasions was wrapped up in white wool; and this stone was believed to have been the one which Cronos swallowed when he thought he was devouring Zeus (Paus. x. 24. § 5). Such local traditions implying that Rhea gave birth to Zeus in this or that place of Greece itself occur in various other localities. Some expressly stated that he was born at Thebes (Tzetz. *ad Lyc.* 1194). The temple of the Dindymenian mother had been built by Pindarus (Paus. ix. 25. § 3; Philostr. *Icon.* ii. 12). Another legend stated that Rhea gave birth at Chaeroneia in Boeotia (Paus. ix. 41. § 3), and in a temple of Zeus at Plataeae Rhea was represented in the act of handing the stone covered in cloth to Cronos (Paus. ix. 2. § 5). At Athens there was a temple of Rhea in the peribolos of the Olympieium (Paus. i. 18. § 7), and the Athenians are even said to have been the first among the Greeks who adopted the worship of the mother of the gods (Julian, *Orat.* 5). Her temple there was called the Metroum. The Arcadians also related that Zeus was born in their country, on Mount Lycaon, the principal seat of Arcadian religion (Paus. viii. 36. § 2, 41. § 2; comp. Callim. *Hymn. in Jov.* 10, 16, &c.). Similar traces are found in Messenia (Paus. iv. 33. § 2), Laconia (iii. 22. § 4), in Mysia (Strab. xiii. p. 589), at Cyzicus (i. p. 45, xii. p. 575). Under the name of Cybele, we find her worship on Mount Sipylus (Paus. v. 13. § 4), Mount Coddinus (iii. 22. § 4), in Phrygia, which had received its colonists from Thrace, and where she was regarded as the mother of Sabazius. There her worship was quite universal, for there is scarcely a town in Phrygia on the coins of which she does not appear. In Galatia she was chiefly worshipped at Pessinus, where her sacred image was believed to have fallen from heaven (Herodian, i. 35). King Midas I. built a temple to her, and introduced festive solemnities, and subsequently a more magnificent one was erected by one of the Attali. Her name at Pessinus was Agdistis (Strab. xii. p. 567). Her priests at Pessinus seem from the earliest times to have been, in some respects, the rulers of the place, and to have derived the greatest possible advantages from their priestly functions. Even after the image of the goddess was carried from Pessinus to Rome, Pessinus still continued to be looked upon as the metropolis of the great goddess, and as the principal seat of her worship. Under different names we might trace the worship of Rhea even much further east, as far as the Euphrates and even Bactriana. She was, in fact, the great goddess of the Eastern world, and we find her worshipped there in a variety of forms and under a variety of names. As regards the Romans, they had from the earliest times worshipped Jupiter and his mother Ops, the wife of Saturn. When, therefore, we read (Liv. xxix. 11, 14) that, during the Hannibalian war, they fetched the image of the mother of the gods from Pessinus, we must understand that the worship then introduced was quite foreign to them, and either maintained itself as distinct from the worship of Ops, or became united with it. A temple was built to her on the Palatine, and the Roman matrons honoured her with the festival of the Megalesia. The manner in which she was represented in works of art was the same as in Greece, and her castrated priests were called Galli.

The various names by which we find Rhea designated, are, "the great mother," "the mother of the gods," Cybele, Cybebe, Agdistis, Berecyntia, Brimo, Dindymene, "the great Idaean mother of the gods." Her children by Cronos are enumerated by Hesiod: under the name of Cybele she is also called the mother of Alce, of the Phrygian king Midas, and of Nicaea (Diod. iii. 57; Phot. Cod. 224). In all European countries Rhea was conceived to be accompanied by the Curetes, who are inseparably connected with the birth and bringing up of Zeus in Crete, and in Phrygia by the Corybantes, Atys, and Agdistis. The Corybantes were her enthusiastic priests, who with drums, cymbals, horns, and in full armour, performed their orgiastic dances in the forests and on the mountains of Phrygia. The lion was sacred to the mother of the gods, because she was the divinity of the earth, and because the lion is the strongest and most important of all animals on earth, in addition to which it was believed that the countries in which the goddess was worshipped, abounded in lions (comp. Ov. *Met.* x. 682). In Greece the oak was sacred to Rhea (Schol. *ad Apollon. Rhod.* i. 1124). The highest ideal of Rhea in works of art was produced by Pheidias; she was seldom represented in a standing posture, but generally seated on a throne, adorned with the mural crown, from which a veil hangs down. Lions usually appear crouching on the right and left of her throne, and sometimes she is seen riding in a chariot drawn by lions. (Comp. CURETES; ZEUS; CRONOS.) [L. S.]

RHEA SI'LVIA. [ROMULUS.]

RHEGI'NUS. [REGINUS.]

RHEGI'NUS, physician. [PROCLUS.]

RHE'GIO, which Sillig inserts in his catalogue as the name of a gem-engraver, is merely a false reading for ΓΝΑΙΟΥ. (R. Rochette, *Lettre à M. Schorn*, p. 152, 2d ed.) [P. S.]

RHE'MNIUS, FA'NNIUS. [PRISCIANUS, p. 525, a.]

RHEOMITHRES (Ῥεομίθρης), a Persian who joined in the general revolt of the western provinces from Artaxerxes Mnemon, in B. C. 362, and was employed by his confederates to go to Tachos, king of Egypt, for aid. Having returned to Asia, with 500 talents and 50 ships of war, he sent for a number of the rebel chiefs to receive the subsidy, and, on their arrival, he arrested them, and despatched them in chains to Artaxerxes, thus making his own peace at court. It was perhaps the same Rheomithres, whom we find in command of a body of 2000 cavalry, for Dareius III., at the battle of the Granicus, in B. C. 334, and who fell in the next year at the battle of Issus. (Xen. *Cyrop.* viii. 8; Diod. xv. 92, xvii. 19, 34; Arr. *Anab.* i. 12, ii. 11; Curt. iii. 8; comp. Wess. *ad Diod.* xvii. 19; Freinsh. *ad Curt. l. c.*) [E. E.]

RHESCU'PORIS (Ῥησκούπορις), the name of several kings of Bosporus under the Roman empire, who are known to us almost exclusively from coins. The first king of this name may have been of Thracian origin, for the name is undoubtedly

Thracian. The name of the Thracian kings appears under the form of Rhascuporis, both on coins and in the best writers, while on the coins of the kings of Bosporus we always have the form Rhescuporis. (Eckhel, vol. ii. pp. 375—377.)

RHESCUPORIS I., was king in the reign of Tiberius, as is evident from the annexed coin, by which we learn that he assumed the name of Tiberius Julius. He continued king at the accession of Caligula, as both the name and head of that emperor appears on his coins; but he must have died or been driven out of his kingdom soon afterwards, as Caligula made Polemon king both of Pontus and Bosporus in A. D. 39. [POLEMON, p. 434, b.]

COIN OF RHESCUPORIS I.

RHESCUPORIS II., a contemporary of Domitian, whose head appears on the annexed coin.

COIN OF RHESCUPORIS II.

RHESCUPORIS III., a contemporary of Caracalla and Alexander Severus, whose heads appear on his coins.

COIN OF RHESCOPORIS III.

There was also a Rhescuporis IV., who was a contemporary of Valerian, and a Rhescuporis V., a contemporary of Constantine the Great.

RHESUS (Ῥῆσος). 1. A river-god in Bithynia, one of the sons of Oceanus and Thetys. (Hes. *Theog.* 340; Hom. *Il.* xii. 21; comp. Strab. xiii. p. 590.)

2. A son of king Eïoneus in Thrace, and an ally of the Trojans in their war with the Greeks. He possessed horses white as snow and swift as the wind, which were carried off by night by Odysseus and Diomedes, the latter of whom murdered Rhesus himself in his sleep. (Hom. *Il.* x. 435, 495, &c.; Virg. *Aen.* i. 469, with Serv. note). In later writers Rhesus is described as a son of Strymon and Euterpe, or Calliope, or Terpsichore. (Apollod. i. 3. § 4; Conon, *Narrat.* 4; Eustath. *ad Hom.* p. 817; Eurip. *Rhesus.*) [L. S.]

RHEXE'NOR (Ῥηξήνωρ), two mythical personages, one the father of Chalciope, and the second a son of Nausithous the king of the Phaeacians, and accordingly a brother of Alcinous. (Apollod. iii. 15. § 6; Hom. *Od.* vii. 64, &c.) [L. S.]

RHIA'NUS (Ῥιανός), of Crete, was a distinguished Alexandrian poet and grammarian, in the latter part of the third century B. C. According to Suidas (*s. v.*), he was a native of Bene, or, as some said, of Ceraea, two obscure cities in Crete, while others made him a native of Ithome in Messenia, a statement easily explained by the supposition that Rhianus spent some time at Ithome, while collecting materials for his poem on the Messenian Wars. He was at first, as Suidas further tells us, a slave and keeper of the palaestra; but afterwards, having been instructed, he became a grammarian. The statement of Suidas, that he was contemporary with Eratosthenes, not only indicates the time at which he lived, but suggests the probability that he lived at Alexandria in personal and literary connection with Eratosthenes. On the ground of this statement, Clinton fixes the age of Rhianus at B. C. 222.

He wrote, according to the common text of Suidas, ἔμμετρα ποιήματα, Ἡρακλειάδα ἐν βιβλίοις δ', where there can be little doubt that we should read ἑξάμετρα ποιήματα, since the epic poems of Rhianus were certainly those of his works to which he chiefly owed his fame. Thus Athenaeus expressly designates him ἐποποιός (xi. p. 499 d.). His poems are mentioned by Suetonius (*Tib.* 70), as among those productions of the Alexandrian school, which the emperor Tiberius admired and imitated.

The subject of the epic poems of Rhianus were taken either from the old mythology, or from the annals of particular states and countries. Of the former class were his Ἡράκλεια (not Ἡρακλείας, as Suidas has it), and of the latter his Ἀχαϊκά, Ἠλιακά, Θεσσαλικά, and Μεσσηνιακά. It is quite uncertain what was the subject of his poem entitled Φήμη, which is only known to us by a single line quoted by Stephanus of Byzantium (*s. v.* Ἀράκυνθος). For a full account of the extant fragments of these poems, and for a discussion of their subjects, the reader is referred to Meineke's essay on Rhianus, in his *Analecta Alexandrina.* (See also Fabric. *Bibl. Graec.* vol. i. pp. 734, 735; Clinton, *F. H.* vol iii. pp. 512, 513.)

Like most of the Alexandrian poets, Rhianus was also a writer of epigrams. Ten of his epigrams are preserved in the Palatine Anthology, and one by Athenaeus. They treat of amatory subjects with much freedom; but they all excel in elegance of language, cleverness of invention, and simplicity of expression. He had a place in the *Garland* of Meleager. (Brunck, *Anal.* vol. i. p. 479, ii. p. 526; Jacob's *Anth. Graec.* vol. i. p. 229, vol. xiii. pp. 945—947; Meineke, pp. 206—212.)

Respecting the grammatical works of Rhianus, we only know that he is frequently quoted in the *Scholia* on Homer, as one of the commentators on the poet.

The fragments of Rhianus have been printed in most of the old collections of the Greek poets (see

Hoffmann, *Lex. Bibl. Script. Graec. s. vv. Poetae, Rhianus*), and in Gaisford's *Poetae Minores Graeci;* and separately edited by Nic. Saal, in an excellent monograph, Bonn, 1831, 8vo. (comp. Schneidewin's Review in Jahn's *Jahrbücher* for 1833, vol. ix. pp. 129, &c.), and, as already mentioned, in Meineke's *Analecta Alexandrina*, Berol. 1843, 8vo. There are also Essays on Rhianus by Jacobs (*Ephem. litt. Schol. Univ.* 1833, Sect. ii. pp. 109, &c.), Meineke (*Abhandl. d. Berlin. Acad.* 1834), and Siebelis, in a monograph, Budissae, 1829, 4to. [P. S.]

RHINTHON (Ῥίνθων), of Syracuse or Tarentum, a dramatic poet, of that species of burlesque tragedy, which was called φλυακογραφία or ἱλαροτραγῳδία, flourished in the reign of Ptolemy I. king of Egypt (Suid. *s. v.*). When he is placed by Suidas and others at the head of the composers of this burlesque drama, we are not to suppose that he actually invented it, but that he was the first to develope in a written form, and to introduce into Greek literature, a species of dramatic composition, which had already long existed as a popular amusement among the Greeks of southern Italy and Sicily, and especially at Tarentum. He was followed by other writers, such as SOPATER, SCIRAS, and BLAESUS.

The species of drama which Rhinthon cultivated may be described as an exhibition of the subjects of tragedy, in the spirit and style of comedy. It is plain, from the fragments of Rhinthon, that the comic licence extended to the metres, which are sometimes even more irregular than in the Attic comedians (Hephaest. p. 9, Gaisf.). A poet of this description was called φλύαξ. This name, and that of the drama itself, φλυακογραφία, seem to have been the genuine terms used at Tarentum.

Of the personal history of Rhinthon we know nothing beyond the statement of Suidas, that he was the son of a potter. He is said to have written thirty-eight dramas (Suid. *s. v.*; Steph. Byz. *s. v.* Τάρας), of which we still possess the following titles: Ἀμφιτρύων, Ἡρακλῆς, Ἰφιγένεια ἡ ἐν Αὐλίδι, Ἰφιγένεια ἡ ἐν Ταύροις, Ὀρέστης, Τήλεφος. He is several times quoted by Athenaeus, Hesychius, and other Greek writers, and by Cicero (*ad Att.* i. 20), and Varro (*R. R.* iii. 3. § 9).

One of the Greek grammarians tells us that Rhinthon was the first who wrote comedy in hexameter verse; the meaning of which probably is, that in his dramas the dactylic hexameter was largely used, as well as the iambic trimeter (Io. Lydus, *de Magistr. R.* i. 41). The same writer further asserts that the satire of Lucilius sprung from an imitation of the comedy of Rhinthon, just as that of the subsequent Roman satirists was derived from the Attic comedians; but to this statement little credit can be attached.

The Greek anthology (Brunck, *Anal.* vol. i. p. 196, No. 12.) contains an epigram upon Rhinthon by Nossis. (Müller, *Dorier*, b. iv. c. 7. § 6); Osann, *Anal. Crit.* pp. 69, &c.; Reuvens, *Collectan. Litt.* pp. 69, &c.; Jacobs, *Animadv. in Anth. Graec.* vol. i. pt. i. p. 421; Fabric. *Bibl. Graec.* vol. ii. p. 320; Clinton, *F. H.* vol. iii. p. 486.) [P. S.]

RHODE (Ῥόδη), a daughter of Poseidon by Amphitrite, was married to Helios, and became by him the mother of Phaeton and his sisters (Apollod. i. 4. § 4). It should be observed that the names Rhodos and Rhode are often confounded (Diod. v. 55; comp. RHODOS). A second person bearing the name of Rhode, was one of the Danaids. (Apollod. ii. 1. § 5.) [L. S.]

RHODEIA (Ῥόδεια), a daughter of Oceanus and Thetys, was one of the playmates of Persephone. (Hes. *Theog.* 351; Hom. *Hymn. in Cer.* 451.) [L. S.]

RHODOGU'NE. [ARSACES VI. p. 355, a.]

RHODON (Ῥόδων), called, in the *Haeresium Indiculus*, extant under the name of Jerome, CORODON, a Christian writer of the second century. He was a native of Proconsular Asia, but appears to have removed to Rome, where he was instructed (μαθητευθείς), perhaps converted to Christianity, by Tatian [TATIANUS]. Nothing more is known of his history than that he took an active part against the heretics of his day; being certainly engaged against the Marcionites, with one of whom, Apelles [APELLES], he had a personal discussion; and probably against the Montanists. Jerome places him in the time of Commodus and Severus, i. e. A. D. 180—211.

He wrote:—1. *Adversus Marcionem Opus.* From this work Eusebius, in his account of Rhodon, has given one or two brief citations. It was addressed to one Callistion, and contained Rhodon's account of his conference with Apelles, which is extracted by Eusebius. According to this account Rhodon silenced his antagonist, and held him up to ridicule. Certainly he appears to have possessed too much of that self-confidence and fondness for reviling which has characterized polemical writers. Marcion is termed by him "the Pontic Wolf." The fragments of this work of Rhodon are valuable as showing the diversity of opinions which prevailed among the Marcionites. 2. Εἰς τὴν ἑξαήμερον ὑπόμνημα, *Commentarius in Hexaëmeron*, which Jerome characterizes as consisting of "elegantes tractatus." 3. *Adversum Phrygas* (sc. *Cataphrygas* s. *Montanistas*) *insigne Opus.* Jerome thus characterizes a production of Rhodon, perhaps ascribing to him (as some have judged, from a comparison of cc. 37 and 39 of his *de Vir. Ill.*) the work against the Montanists in three books, addressed to Abercius or Abircius Marcellus, from which Eusebius has given a long citation (*H. E.* v. 16). The work is, however, ascribed by Rufinus and Nicephorus Callisti, among the older writers, and by Baronius, Baluze, and Le Quien, among the moderns, to Claudius Apollinaris of Hierapolis [APOLLINARIS, No. 1]; by others to the Apollonius [APOLLONIUS, literary, No. 13] mentioned and cited by Eusebius (*H. E.* v. 18), and to whom Tertullian [TERTULLIANUS] replied in his lost work *de Ecstasi;* and by Valesius (*Not. ad Euseb. H. E.* v. 16), Tillemont, Ceillier, and others, to Asterius Urbanus [URBANUS]. The claims of any of these writers to the authorship of the work cited by Eusebius are, we think, feeble. Eusebius, according to some MSS. (for the text is corrupt), cites the author simply as τις, "a certain writer;" and it is quite unaccountable that he should have omitted to mention his name if he had known it; or that he should have omitted all notice of the work in his account of Rhodon just before, if he had believed it to be his. That Jerome ascribed the work to Rhodon is only an inference: he says, in speaking of Miltiades (*de Vir. Illustr.* c. 39), that he is mentioned by Rhodon; and as a notice of Miltiades occurs in the anonymous citation given by Eusebius, it is supposed that Jerome refers to that citation, and that he therefore supposed it to be from Rhodon.

But it is surely not unlikely that a writer of consideration like Miltiades, who had been engaged in the Montanist controversy, would be mentioned both by the anonymous writer and by Rhodon, in writing on the same side of the dispute. At any rate, if Jerome identified the anonymous writer with Rhodon, it does not appear that such identification was more than a conjecture, which weighs little against the silence of the earlier, and probably better informed Eusebius.

The fragments of the work against Marcion are given in the second volume of Galland's *Bibliotheca Patrum*, p. 144, and in Routh's *Reliquiae Sacrae*, vol. i. p. 349, &c.; those from the work against the Montanists in the third volume of Galland, p. 273, under the name of Asterius Urbanus, to whom the editor ascribes them; and in the second volume of Routh, p. 73, &c., anonymously. Rhodon, in his work against the Marcionites, had promised to prepare a work in elucidation of the obscure passages of Scripture, the design of which had been formed by his instructor Tatian: but we have no evidence that Rhodon ever carried his purpose into effect. (Euseb. *H. E.* v. 16, 17; Hieron. *de Viris Illustr.* cc. 37, 39, 40; Cave, *Hist. Litt.* ad ann. 188, 189, *s. v. Asterius Urbanus* and *Rhodon*, vol. i. p. 85, ed. Oxon. 1740—1743; Fabric. *Bibl. Graec.* vol. vii. pp. 161, 168; Tillemont, *Mémoires*, vol. iii. p. 64; Ceillier, *Auteurs Sacrés*, vol. ii. p. 133; Lardner, *Credib.* part ii. book i. c. 28. § 14; Galland, *Biblioth. Patrum*, vol. ii. proleg. c. 5, vol. iii. proleg. c. 2.) [J. C. M.]

RHO'DOPE (Ῥοδόπη), the nymph of a Thracian well, was the wife of Haemus and mother of Hebrus, and is mentioned among the playmates of Persephone. (Hom. *Hymn. in Cer.* 423; Lucian, *de Saltat.* 51.) [L. S.]

RHO'DOPHON (Ῥοδοφῶν), a Rhodian, was one of those who, when hostilities broke out between Perseus and the Romans, in B. C. 171, strove successfully to retain their countrymen in their alliance with Rome, and continued throughout the war to adhere firmly to the Roman cause. In B. C. 167, when the anger of the senate against the Rhodians had been with difficulty appeased by Astymedes and his fellow-ambassadors [comp. PHILOPHRON and POLYARATUS], Rhodophon and Theaetetus were appointed to convey to Rome the present of a golden crown. (Polyb. xxvii. 6, xxviii. 2, xxx. 5; comp. Liv. xlv. 20, &c.) [E. E.]

RHODO'PIS (Ῥοδῶπις), a celebrated Greek courtezan, was of Thracian origin. She was a fellow-slave with the poet Aesop, both of them belonging to the Samian Iadmon. She afterwards became the property of Xanthes, another Samian, who carried her to Naucratis in Egypt, in the reign of Amasis, and at this great sea-port, the Alexandria of ancient times, she carried on the trade of an hetaera for the benefit of her master. While thus employed, Charaxus, the brother of the poetess Sappho, who had come to Naucratis in pursuit of gain as a merchant, fell desperately in love with the fair courtezan, and ransomed her from slavery for a large sum of money. She was in consequence attacked by Sappho in a poem, who accused her of robbing her brother of his property. She continued to live at Naucratis after her liberation from slavery, and with the tenth part of her gains she dedicated at Delphi ten iron spits, which were seen by Herodotus. She is called Rhodopis by Herodotus, but it appears clear that Sappho in her poem spoke of her under the name of Doricha. It is therefore very probable that Doricha was her real name, and that she received that of Rhodopis, which signifies the "rosy-cheeked," on account of her beauty. (Herod. ii. 134, 135; Athen. xiii. p. 596, b; Suid. *s. v.* Ῥοδώπιδος ἀνάθημα; Strab. xvii. p. 808; comp. Ov. *Her.* xv. 63.)

There was a tale current in Greece that Rhodopis built the third pyramid. Herodotus takes great pains (*l. c.*) to show the absurdity of the story, but it still kept its ground, and is related by later writers as an unquestionable fact. (Plin. *H. N.* xxxvi. 12. § 17; comp. Strab. *l. c.*) The origin of this tale, which is unquestionably false, has been explained with great probability by Zoega and Bunsen. In consequence of the name Rhodopis, the "rosy-cheeked," she was confounded with Nitocris, the beautiful Egyptian queen, and the heroine of many an Egyptian legend, who is said by Julius Africanus and Eusebius to have built the third pyramid. [Comp. NITOCRIS, No. 2.] Another tale about Rhodopis related by Strabo (*l. c.*) and Aelian (*V. H.* xiii. 33), makes her a queen of Egypt, and thus renders the supposition of her being the same as Nitocris still more probable. It is said that as Rhodopis was one day bathing at Naucratis, an eagle took up one of her sandals, flew away with it, and dropt it in the lap of the Egyptian king, as he was administering justice at Memphis. Struck by the strange occurrence and the beauty of the sandal, he did not rest till he had found out the fair owner of the beautiful sandal, and as soon as he had discovered her made her his queen. Aelian calls the king Psammitichus; but this deserves no attention, since Strabo relates the tale of the Rhodopis, who was loved by Charaxus, and Aelian probably inserted the name of Psammitichus, simply because no name was given in Strabo or the writer from whom he copied. (Comp. Bunsen, *Aegyptens Stelle in der Weltgeschichte*, vol. iii. pp. 236—238.)

RHODOS (Ῥόδος), was, according to Diodorus (v. 55), a daughter of Poseidon and Halia, and sometimes called Rhode. The island of Rhodes was believed to have derived its name from her. According to others, she was a daughter of Helios and Amphitrite, or of Poseidon and Aphrodite, or lastly of Oceanus (Pind. *Olymp.* vii. 24; Tzetz. *ad Lycoph.* 923). She was a sea-nymph, of whom the following legend is related. When the gods distributed among themselves the various countries of the earth, the island of Rhodes was yet covered by the waves of the sea. Helios was absent at the time; and as no one drew a lot for him, he was not to have any share in the distribution of the earth. But at that moment the island of Rhodes rose out of the sea, and with the consent of Zeus he took possession of it, and by the nymph of the isle he then became the father of seven sons. (Pind. *Ol.* vii. 100, &c.; Ov. *Met.* iv. 204.) [L. S.]

RHOECUS (Ῥοῖκος), a centaur who, conjointly with Hylaeus, pursued Atalanta in Arcadia, but was killed by her with an arrow (Apollod. iii. 9. § 2; Callim. *Hymn. in Dian.* 221; Aelian, *V. H.* xiii. 1). This centaur is perhaps the same as the one who is called Rhoetus by Latin poets. (RHOETUS.) [L. S.]

RHOECUS (Ῥοῖκος), the son of Phileas or Philaeus, of Samos, an architect and statuary, be-

longing to the earliest period in the history of Greek art, is mentioned as the head of a family of Samian artists, the accounts respecting whom present considerable difficulties, the discussion of which belongs more properly to the articles TELECLES and THEODORUS. It is enough, in this place, to give as the most probable result of the inquiry, the genealogy by which Müller (*Arch. d. Kunst.* § 60) exhibits the succession and dates of these artists.

Rhoecus, about Ol. 35, B. C. 640.

Theodorus and Telecles, about Ol. 45, B. C. 600.

Theodorus, about Ol. 55, B. C. 560.

Respecting Rhoecus himself we are informed that he was the first architect of the great temple of Hera at Samos (Herod. iii. 60), which Theodorus completed; and also, in conjunction with Smilis and Theodorus, of the labyrinth at Lemnos (Plin. *H. N.* xxxvi. 13, s. 19. § 3); that he, and the members of his family who succeeded him, invented the art of casting statues in bronze and iron (Paus. viii. 14. § 5, s. 8; Plin. *H. N.* xxxv. 12, s. 43), and that there still existed, at the time of Pausanias, in the temple of Artemis at Ephesus, a bronze statue of rude antique workmanship, which was said to represent night, and to have been the work of Rhoecus. (Paus. x. 38. § 3, s. 6.) [P. S.]

RHOEMETALCES I., (Ῥοιμητάλκης), king of Thrace, was the brother of Cotys [No. 4], of Rhascuporis [No. 2], and uncle and guardian of Rhascuporis [No. 3]. On his nephew's death, B. C. 13, Rhoemetalces was expelled from Thrace, and driven into the Chersonesus, by Vologaeses, chief of the Thracian Bessi. About two years afterwards L. Piso, praetor of Pamphylia, drove the Bessi from the Chersonesus, and Rhoemetalces received from Augustus his nephew's dominions, with some additions, since Tacitus calls him king of all Thrace. On his death Augustus divided his kingdom between his son Cotys [No. 5], and his brother Rhascuporis [No. 2]. (Tac. *Ann.* ii. 64; Dion Cass. liv. 20, 34; comp. Vell. Pat. ii. 98.) On the obverse of the annexed coin is the head of Augustus, and on the reverse that of Rhoemetalces and his wife. [W. B. D.]

COIN OF RHOEMETALCES I., KING OF THRACE.

RHOEMETALCES II. (Ῥοιμητάλκης), king of Thrace, was the son of Rhascuporis [No. 2] and nephew of the preceding. On the deposition of his father, whose ambitious projects he had opposed, Rhoemetalces shared with the sons of Cotys [No. 5] the kingdom of Thrace. He remained faithful to Rome, and aided in putting down the Thracian malcontents in A. D. 26. Caligula, in A. D. 38, assigned the whole of Thrace to Rhoemetalces, and gave Armenia Minor to the son of Cotys. [COTYS, No. 6.] (Dion Cass. lix. 12; Tac. *Ann.* ii. 67, iii. 38, iv. 5, 47, xi. 9.) On the obverse of the annexed coin is the head of Caligula, and on the reverse that of Rhoemetalces. [W. B. D.]

COIN OF RHOEMETALCES II., KING OF THRACE.

RHOEMETALCES, king of Bosporus, in the reigns of Hadrian and Antoninus Pius, since the heads of both of these emperors appear on his coins. He is mentioned by Capitolinus in his life of Antoninus Pius (c. 9). It is the head of the same emperor which is on the obverse of the annexed coin. (Eckhel, vol. ii. p. 378.)

COIN OF RHOEMETALCES, KING OF BOSPORUS.

RHOEO (Ῥοιώ). 1. A daughter of Staphylus and Chrysothemis, was beloved by Apollo. When her father discovered that she was with child, he put her in a chest, and exposed her to the waves of the sea. The chest floated to the coast of Euboea (or Delos), where Rhoeo gave birth to Anius (Diod. v. 62; Tzetz. *ad Lycoph.* 570). Subsequently she was married to Zarex. (Tzetz. *ad Lycoph.* 580.)

2. A daughter of the river-god Scamander, became by Laomedon the mother of Tithonus. (Tzetz. *ad Lycoph.* 18.) [L. S.]

RHOETEIA (Ῥοιτεία), a daughter of the Thracian king Sithon and Achiroe, a daughter of Neilos. She was a sister of Pallene, and the Trojan promontory of Rhoeteium was believed to have derived its name from her. (Tzetz. *ad Lycoph.* 583, 1161; Steph. Byz. *s. v.*) [L. S.]

RHOETUS. 1. A centaur, probably the same whom Greek poets call Rhoecus. At the wedding of Peirithous he was wounded by Dryas and took to flight. (Ov. *Met.* xii. 300; comp. Virg. *Georg.* ii. 456.)

2. One of the giants who was slain by Bacchus (Horat. *Carm.* ii. 19, 23); he is usually called Eurytus. (Apollod. i. 6. § 2; comp. Virg. *l. c.*)

3. A companion of Phineas, was slain by Perseus. (Ov. *Met.* v. 38.)

4. A mythical king of the Marrubians in Italy, who married a second wife Casperia, with whom his son Anchemolus committed incest. In order to escape from his father's vengeance, Anchemolus fled to king Daunus. (Serv. *ad Aen.* x. 388.) [L. S.]

RHO'PALUS (Ῥόπαλος), a son of Heracles and father of Phaestus (Ptolem. Heph. 3; E

ad Hom. p. 237). A second mythical personage of this name is mentioned by Pausanias (ii. 6. § 4.) [L. S.]

RI'CIMER, one of the most extraordinary characters in later Roman history, and worthy of being called the Roman "King-Maker," was the son of a Suevian chief who had married the daughter of Wallia, king of the West Goths. He spent his youth at the court of the emperor Valentinian, served with distinction under Aëtius, and was raised to the dignity of comes. His rare talents, boundless ambition, and daring courage urged him on to still higher eminence, and his treacherous disposition and systematic selfishness assisted him greatly in attaining his object. In A. D. 456, Ricimer gained a decisive naval victory off Corsica over a fleet of the Vandals, then at war with Avitus, and he defeated the land-forces of the Vandals near Agrigentum in Sicily. These victories made his name so popular that he resolved upon carrying out a scheme which he seems to have formed some time previously, namely, to depose Avitus, who had, ever since his accession, ceased to display his former great qualities, and had incurred the hatred and contempt of his subjects. After his return to Italy, Ricimer kindled a rebellion at Ravenna, gained the assistance of the Roman senate, and then set out to encounter Avitus, who approached from Gaul. A bloody battle was fought at Placentia, on the 16th (17th) October, 456, in which Avitus lost his crown and liberty. Ricimer made him bishop of Placentia, but soon afterwards contrived his death. Marcian, and after him Leo, emperors of the East, now assumed the title of Western emperors also; but the power was with Ricimer, who might have seized the diadem, in spite of the law that no barbarian should be Roman emperor, but preferred to give it to Majorian. He had previously obtained the title of patrician from Leo, who also gave consent to the nomination of Majorian (475). A proof that the real power remained in Ricimer is given by Majorian himself, who in a letter to the senate, preserved in the Codex Theodosianus, says that he and "his father Ricimer" would take proper care of military affairs. Majorian having displayed uncommon energy, and, to Ricimer, most unexpected wisdom, the latter was filled with jealousy, and contrived the sudden and famous plot, in consequence of which Majorian lost his life by Ricimer's order (461). Ricimer put Vibius Severus Serpentinus on the throne in his stead. The accession of the new emperor was not approved of by Leo, and was contested by Aegidius, in Gaul, a province where Ricimer had not succeeded in obtaining more than nominal power. The revolt of Aegidius, however, was absorbed by other intestine troubles in Gaul, and caused no danger to Italy. Severus died in 465, perhaps poisoned by Ricimer, and during eighteen months the empire was without an emperor, though not without a head, for that was always Ricimer's. The Romans, however, were displeased with his despotism, and requested Leo to give them an emperor. Anthemius was accordingly proposed and accepted, not only by the people, but also by Ricimer, who showed great diplomatic skill in this transaction: he made a sort of bargain with the successful candidate, and promised to lend him his assistance on condition that Anthemius should give him his daughter in marriage. This was accordingly complied with, and for some time the two supreme chiefs ruled peacefully together. Soon, however, their harmony was disturbed by jealousy, and Ricimer withdrew to Milan, ready to declare war against his father-in-law. St. Epiphanius reconciled them, and matters went on to their mutual satisfaction till 472, when Leo got rid of his overbearing minister, Aspar. This event made Ricimer reflect upon his own safety, for he justly apprehended that the western emperor would follow the example set by his colleague in the East. He therefore forthwith sallied out from Milan with a picked and devoted army, and laid siege to Rome. Even before the city was taken, Ricimer offered the diadem to Olybrius, whom Leo had sent thither to negotiate a peace between the rivals. Anthemius was massacred some days after Rome had been taken by Ricimer and plundered by his warriors. Olybrius now reigned as emperor as far as was possible under the over-hanging sword of the King-Maker; but only forty days after the sack of Rome, Ricimer died of a malignant fever (18th August 472), after having made and unmade five Roman emperors. (The authorities quoted in the lives of ANTHEMIUS, AVITUS, MAJORIANUS, OLYBRIUS, and SEVERUS.) [W. P.]

ROBI'GUS (or fem. ROBI'GO) is described by some Latin writers as a divinity worshipped for the purpose of averting blight or too great heat from the young cornfields. The festival of the Robigalia was celebrated on the 25th of April, and was said to have been instituted by Numa (Varro, *de Lang. Lat.* vi. 16; Serv. *ad Virg. Georg.* i. 151; Gellius, v. 12; Ov. *Fast.* iv. 907, 911). But considering the uncertainty of the ancients themselves as to whether the divinity was masculine or feminine, and that the Romans did not pay divine honours to any evil demon, it is highly probable that the divinity Robigus, or Robigo, is only an abstraction of the later Romans from the festival of the Robigalia. (Comp. Varro, *de Re Rust.* i. 2.) [L. S.]

ROCUS, Q. CREPEREIUS. [CREPEREIUS.]

ROCUS, ROMI'LIUS. [ROMILIUS.]

ROLES, a king of some tribes of the Getae, fought under Crassus, the proconsul of Macedonia, B. C. 29, against the neighbouring barbarians, and was recognised by Augustus as a friend and ally. According to Leunclavius, the name is the same as the Norman *Rollo*, and the German Rodolph. (Dion Cass. li. 24, 26.)

ROMA (Ῥώμη). 1. The personification of the city of Rome, and as such called Dea Roma. Temples were erected to her, not only at Rome, but in other cities of the empire, such as Smyrna (Tac. *Ann.* iv. 56; Spartian. *Hadr.* 19). She was represented clad in a long robe, and with a helmet, in a sitting posture, strongly resembling the figures of the Greek Athena. She was in reality the genius of the city of Rome, and was worshipped as such from early times; but it seems that previous to the time of Augustus, there was no temple dedicated to her in the city; but afterwards their number increased in all parts of the empire (Liv. xliii. 5; Tac. *Ann.* iv. 37; Dion Cass. li. p. 458; P. Vict. *Reg. Urb.* iv.). As Roma (ῥῶμη) also signified "strength," it is not impossible that the ode of Erinna, addressed to Roma, may be an ode to the personification of strength.

2. A Trojan captive, who advised her fellow-captives on the coast of Italy to set fire to the fleet

of the Greeks. (Plut. *Romul.* 1; Tzetz. *ad Lycoph.* 921.)

3. A daughter of Italus and Lucania, or a daughter of Telephus. In some traditions she was said to have been the wife of Aeneas or Ascanius, and to have given her name to the city of Rome. (Plut. *Romul.* 2.) [L. S.]

ROMA'NUS, a friend of the younger Pliny, to whom several of his letters are addressed (*Ep.* iv. 29, vi. 15, 33, viii. 8, ix. 7). Pliny had two friends of this name, *Romanus Firmus* and *Voconius Romanus*, and it is probable that some of the above letters are addressed to one of these persons, but it is impossible to say to which.

ROMA'NUS, FIRMUS, a friend and municeps of the younger Pliny, with whom the latter had been brought up, and to whom he addresses one of his letters, in which he offers to give him a sufficient sum of money to raise him to the equestrian rank. (*Ep.* i. 19.)

ROMA'NUS, FA'BIUS, one of the friends of the poet Lucan, accused Mela, the father of the poet, after the death of the latter, because Nero was anxious to obtain his property. (Tac. *Ann.* xvi. 17.)

ROMA'NUS HISPO, a Roman rhetorician, who earned an infamous character by undertaking prosecutions to please the early emperors. He is first mentioned at the commencement of the reign of Tiberius, when he supported the accusation of Caepio Crispinus against Granius Marcellus. In A. D. 62, he accused Seneca as one of the associates of C. Piso, but the accusation was retorted upon him by Seneca (Tac. *Ann.* i. 74, xvi. 17). Romanus Hispo constantly occurs as one of the declaimers in the *Controversiae* of the elder Seneca.

ROMA'NUS, JU'LIUS, a Roman poet, whose name is prefixed to an epigram on Petronius Arbiter in the Latin Anthology (ii. 235, ed. Burmann, No. 1544, ed. Meyer). This Julius, however, as Niebuhr points out (*Kleine Schriften*, p. 347), is not an ancient writer, but Julius Sabinus, otherwise called Julius Pomponius Laetus, who died in the year 1497. (Comp. Meyer, *Annot. ad Anthol. Lat.* vol. ii. p. 122.)

ROMA'NUS, VOCO'NIUS, a fellow-student and an intimate friend of the younger Pliny, was the son of an illustrious Roman eques, and his mother belonged to one of the most distinguished families in Nearer Spain (Plin. *Ep.* ii. 13). If we may trust the testimony of his friend, Voconius was a distinguished orator, and possessed great skill in composition. Several of Pliny's letters are addressed to him. (*Ep.* i. 5, ii. 1, ix. 28.)

ROMA'NUS I., LECAPE'NUS (Ῥωμανὸς ὁ Λακαπηνός), Byzantine emperor from A. D. 919—944, was the son of Theophylactus Abastactus, a brave warrior, who had once saved the life of the emperor Basil. Romanus served in the imperial fleet, distinguished himself on many occasions, and enjoyed the esteem of his fellow-soldiers on account of his rare bravery. One of his men having been attacked by a lion, Romanus, who was near, rushed to his assistance and killed the monster in single combat. When the young Constantine VII. Porphyrogenitus, ascended the throne, Romanus was high admiral, and commanded the fleet on the Danube in the war with the Bulgarians, but as he suddenly withdrew with his ship and made sail for Constantinople, he was accused of treachery by Leo Phocas. It must, however, be understood that both the accused and the accuser aimed at supreme power, and Romanus left the theatre of the war, probably for the purpose of being within reach of the throne, as well as of the man who wanted to place himself thereon. A civil war was on the point of breaking out, when Romanus, patronised and perhaps loved by the dowager empress, seized upon the chamberlain Constantine, one of the most influential adherents of Phocas, who avenged the captivity of his friend by taking up arms. Romanus, who had been appointed Magnus Hetaeriarcha, or commander in chief of the foreign body-guard of the emperor, worsted Phocas, and in reward was made Caesar in September, and crowned as Augustus and emperor on the 17th December, 919. He had previously given his daughter Helena in marriage to the young emperor Constantine, and shortly after his accession he conferred the rank of Augustus and Augusta upon his son Christopher and his wife Theodora. Romanus was now the legitimate colleague of Constantine VII., over whom he exercised such authority as to cause many plots against his life, and sometimes open rebellions, which he succeeded in quelling.

The following are the principal events of his reign. The great schism of the church, which had lasted ever since the deposition of the patriarch Euthymius and the famous fourth wedlock of the emperor Leo VI., was at last healed, in 920, through the intervention of Pope John X.; and by an edict of Constantine VII. of the same year, a fourth marriage was declared anti-canonical, and made punishable. In 921 another of those interminable wars with the Bulgarians, or perhaps only a fresh and formidable invasion, drew the attention of Romanus towards the Danube, but the Bulgarians saved him the trouble of going so far away from Constantinople by advancing thither with all their force, and ravaging the country. This war became still more formidable when Simeon, the king of the Bulgarians concluded, in 923, an alliance with the Arabs. But we purposely refrain from giving the details of these barbarous wars, presenting little more than an uninterrupted series of bloodshed and devastations without profit to either party. A remarkable interview between Romanus and Simeon, which took place in 926, under the walls of Constantinople, put a temporary end to these troubles. In the previous year the patrician John Radinus worsted and destroyed the fleet of the famous pirate chief Leo, of Tripolis, who had sacked Thessalonica twenty-two years previously. In 927 King Simeon died, after having ruined Bulgaria through his very victories, and was succeeded by his son Peter, who was less warlike, though not less courageous than his father; for he entered the Byzantine territory at the head of a strong army, proposing to the emperor to choose between war and peace, on condition of his giving him his grand-daughter in marriage, a proposition which Romanus the more eagerly accepted, as he wanted all his forces to check the progress of the Arabs. His possessions in Italy also required protection against the petty Lombard princes. In 901 Christopher died, the eldest son of Romanus and husband of Sophia, the daughter of Nicetas magister palatii, who a short time previously had been sent into a convent for a conspiracy against the emperor.

Romanus, so wise in many respects, compromised himself extremely in 933, by making his son Theophylactus, a lad of sixteen, patriarch of Constantinople, after first obtaining the approbation of Pope John XI. Theophylactus proved a very miserable prelate. From 934 to 940 the empire enjoyed an almost universal peace, Italy excepted, where the petty warfare with the Lombard princes went on as before. But in 941 Constantinople was in terror at the sudden appearance of a Russian fleet of 10,000 boats, commanded by Prince Ingor, who cast anchor at the very entrance of the Bosporus, and whose troops ravaged the neighbouring country. Romanus, however, equipped in all haste a small number of galleys (15?) lying in the Golden Horn, with which Theophanes boldly attacked the Russians, destroyed a great number of their boats, and compelled Ingor to fly. Theophanes soon afterwards obtained a second victory over the rest of the fleet on the coast of Thrace, and of this formidable armada very little came back to Russia. Ingor died soon afterwards, and in 945 his wife Olga came to Constantinople to receive baptism: she was christened Helena, and is held in the utmost veneration in the Russian church.

Down to this period Constantine Porphyrogenitus, although the legitimate emperor by descent, had only enjoyed the title of his rank, and he now resolved upon having the power also. To this effect he excited the ambition of the two surviving sons of Romanus, Stephanus and Constantine, both Augusti, who in their turn were tired of the autocracy of their aged father. A conspiracy was set on foot, headed by Stephanus, who had the assistance of several energetic and distinguished men. Sure of success, he suddenly seized upon the person of his father, and with secret despatch had him carried to the island of Protea, at the entrance of the Propontis, where Romanus was thrown into a convent and had his head shaved forthwith, as he was thus rendered incompetent to reign (20th of December, 944). The sons of Romanus, however, did not reap the fruits of their treachery, for Constantine VII. was proclaimed sole emperor, after the unnatural children of the deposed emperor had enjoyed the title of co-emperors during the short space of five weeks. They were then arrested and sent to Protea, where a touching interview took place between them and their unfortunate father. Stephanus died nineteen years afterwards in exile, and Constantine survived his captivity only two years, when he was massacred in an attempt at making his escape. Romanus lived a quiet monkish life in his convent, and died a natural death on the 15th of June, 948. (Cedren. p. 614, &c.; Leo. Diacon. p. 492, &c.; Manass. p. 111, &c.; Zonaras, vol. ii. p. 186, &c.; Glycas, p. 300, &c. all in the Paris editions.) [W. P.]

ROMA'NUS II., or the Younger, Byzantine emperor from A. D. 959—963, the son and successor of Constantine VII. Porphyrogenitus, was born in 939, and succeeded his father on the fifteenth of November 959. His short reign offers a few events of note. Endowed with great personal beauty and bodily strength, he preferred gymnastics, hunting, and other pleasures to the duties of an emperor, which he left to his minister Bringas. His wretched wife Theophano, who had persuaded him to poison his father, was no sooner independent than she excited Romanus against his own family; his five sisters were compelled to leave the palace, and confined in the same convent where Sophia, the widow of Christophorus Augustus had then been during thirty years; but the empress dowager, Helena, possessed too much energy to yield to her daughter-in-law, and she accordingly remained in the palace, but she died soon afterwards of a broken heart. Although Romanus never showed himself in the field, he had two renowned generals by whom some glorious deeds were done, namely, the two brothers Nicephorus and Leo Phocas. Nicephorus recovered the flourishing island of Creta, after a long siege of its capital Candia, and after the Arabs had ruled there during 150 years (961); and Leo was successful against the Arabs in Asia. After the fall of Candia, and the splendid triumph of Nicephorus in Constantinople, the two brothers joined their forces against the Arabs, and obtained most signal victories over them. A rumour having spread of the death of Romanus, Nicephorus approached the capital through fear of Bringas; but the rumour was false, and Nicephorus remained in Asia, observing Constantinople. Events showed the prudence of this step; for Romanus, already exhausted by his mode of life, was despatched by poison administered to him by his own wife Theophano. He died on the 15th of March, 963, at the age of twenty-four. Ambition, and perhaps the secret advice of the eunuch Bringas, urged Theophano to commit the foul deed. Romanus married first Bertha, afterwards called Eudoxia, the natural daughter of Hugo, king of Italy, who died a child before the marriage was consummated. By his second wife Anastasia, afterwards called Theophano, a woman of base extraction, he left two sons, Basil II. and Constantine VIII., who followed him on the throne, and two daughters, Theophano, who married Otho II. emperor of Germany, an excellent woman, who became the ancestress of most of the reigning houses in Europe, and Anna Posthuma, who married Wladimir, first Christian prince of Russia. (Cedren. p. 642, &c.; Zonar. vol. ii. p. 196, &c.; Manass. p. 115, Glyc. p. 304; Leo Diacon. p. 500, &c. in the Paris editions.) [W. P.]

ROMA'NUS III., ARGYRUS or ARGYROPU'LUS (Ῥωμανὸς ὁ Ἀργυρὸς or ὁ Ἀργυρόπουλος), Byzantine emperor from A. D. 1028—1034, was the son of Leo Argyrus Dux, and belonged to a distinguished family. Romanus obtained such military glory in the reign of Constantine VIII., that this prince appointed him his successor, and offered him the hand of one of his daughters, a few days before he died. Romanus was married to Helena, a virtuous woman, whom he tenderly loved, and declined both the crown and the bride. Constantine, however, left him the choice between his offer, or the loss of his eyes. Even then Romanus did not yield to the temptation, and would have declined it again but for the prayers of his own wife, who implored him to accept both, and rather sacrifice her than the empire. Their marriage was accordingly dissolved; and Romanus, now married to the princess Zoë, succeeded Constantine on the 12th of November, 1028. He was a brave, well-instructed man, perhaps learned; but he over-valued himself, and thought himself the best general and the best scholar of his time. Numerous acts of liberality

and clemency gained him the hearts of his new subjects at the very beginning of his reign, but did not prevent some court conspiracies. At the same time his arms met with disgrace in Sicily and Syria, nor did he retrieve his fortune when he took the field in person. The Arabs worsted him near Azar in Syria, and he only escaped captivity by shutting himself up in Antioch (1030), whence he hastened to Constantinople. His lieutenants Nicetas and Simeon, and especially Theoctistes, however, soon restored the honour of the Greek armies. Their success so mortified Argyrus that he became the prey of a deep melancholy, and only occupied himself with building churches and convents, his wife Zoë seizing the reins of the empire. Meanwhile the war with the Arabs was carried on with varying success, till at last the Greeks obtained great advantages in a decisive naval engagement, and by the conquest of Edessa, which was obliged to surrender in 1033. But the plague ravaged the provinces, and in the North the Patzinegues and other barbarians made destructive inroads. These disasters roused Romanus from his indolence. But it was too late: he had made himself unpopular for ever, and his own family had become strangers to him. The more his generals were successful against the Arabs, the more the nation became convinced that without him still greater advantages might be obtained. Hence arose a criminal intrigue betweeen Zoë, an ambitious and voluptuous wife, though past fifty, and the general Michael, surnamed Paphlago. Zoë administered a slow poison to her husband, in consequence of which he died a lingering death (1034), which was accelerated by the cruel deed of Zoë's assistants, who held the enfeebled emperor, who was taking a bath, under water till life was nearly gone. Half dead, he was taken out and placed on a bed, when his wife despatched him by a dose of active poison. Romanus died at the age of sixty-six, and was succeeded by Michael IV. the Paphlagonian, who married Zoë. It is certain that Romanus left no issue by Zoë, and it is doubtful whether he had any by Helena; but his family continued to flourish in Constantinople down to its capture by the Turks, and more than 150 years afterwards. (Cedren. p. 722, &c.; Zonar. vol. ii. p. 229, &c.; Manass. p. 123; Glyc. p. 311, &c.) [W. P.]

ROMA'NUS IV. DIO'GENES (*Ρωμανὸς ὁ Διογένης*), Byzantine emperor from A. D. 1067—1071, was the son of one Constantine Diogenes, a rather extravagant character, who conspired against the emperor Romanus Argyrus, but escaped pursuit by leaping out of a high window. Romanus Diogenes was the grand-nephew of Romanus Argyrus, through his mother; and enjoying the patronage of the court notwithstanding his father's conduct, soon rose to the dignities of patrician and duke of Sardica or Triaditza. In the reign of Constantine X. Ducas, he solicited the place of Magnus Vestiarius, and having received the answer: "Deserve it through your merits," forthwith returned to Sardica, sallied out with the garrison, and routed a party of Patzinegue marauders, of whose heads he sent a collection to Constantinople. The emperor returned the compliment by granting him the desired appointment, adding: "You owe your preferment not to me, but to your sword." This piqued Romanus; and from that time he entertained schemes of rebellion and of raising himself to the throne. After the death of Constantine, and during the reign of his widow Eudoxia, he became bolder; but his manoeuvres were seen through, and he was arrested, tried, and sentenced to death. Previous to execution he was presented to the empress; and as he had obtained great military renown, and was besides a remarkably handsome man, he made such a visible impression upon Eudoxia, that his judges thought it convenient to annul their sentence, in consequence of which he was sent into nominal exile in his native country Cappadocia. Two days after his departure he was joined by some messengers of the empress, who ordered him to return to Constantinople. At his arrival there he was immediately appointed commander-in-chief of the army. The end of this farce was his marriage with the empress, and his proclamation as emperor three days after their marriage. Constantine X., however, had left three sons, who considered themselves prejudiced through the accession of Romanus, and entered into a dangerous plot against his life; but their mother succeeded in pacifying them, and submitting them to her authority. There remained, however, a strong party of malcontents at the court, composed of eminent and high-born men. Romanus, active and energetic, not only counteracted their plans, but introduced measures of radical reform into the corrupted administration, and freed himself from the authority of his wife, by leaving Constantinople and keeping his court on the Asiatic side of the Bosporus.

To these domestic quarrels the Turks put a sudden end. Their sultan, Alp-Arslán, approached by rapid marches from the shores of the Caspian and the highlands of northern Persia, while one of his lieutenants attacked Syria. Romanus took the field against them with his usual energy and promptitude. His intention was to cover Syria, and he was already on its frontiers when he was informed of the progress of the Turkish arms in the North. He consequently left Syria to his generals, and marched to Pontus with such rapidity, that he surprised and routed several Turkish bodies stationed on its frontier. This was sufficient to keep the main body of the Turks within Persia. Romanus therefore hastened back to Syria. He made a successful campaign down to Antioch and up again along the Euphrates, and wherever he carried his arms the enemy was worsted. One of his generals, less fortunate, or less skilful, was surprised by the Turks, and lost the day and half of his army. Romanus flew to his support; and in a nocturnal engagement, took the camp of the Turks and routed them with great slaughter (20th of November, 1068). He then marched again up the Euphrates as far as Ara, constantly annoyed by the light troops of the enemy; but he placed his troops in good and safe winter-quarters, and returned to the capital. Eudoxia, reconciled to her husband, had meanwhile governed the state with wisdom; and, in acknowledgment of the victories of the emperor, presented him with a sort of miscellaneous work, entitled "Ionia," which she had just finished. The campaign was renewed in 1069, and the imperial arms were again successful, though not uniformly so, as the Turks succeeded in taking and pillaging Iconium. The third campaign, in 1070, was carried on under the command in-chief of Manuel Comnenus, the emperor requiring repose after so many fatigues. Ere long, news

reached the court that Manuel had been defeated and taken prisoner. The emperor was artfully persuaded by some false friends to refrain from taking the command once more, and matters would have taken a bad turn, but for the rare shrewdness of Manuel. It happened that Chrysoscul, the victorious Turkish general, pretended to have a better right to the sultanship than Alp-Arslán, and Manuel was no sooner aware of it than, a real Comnene as he was, he persuaded him to desert the sultan, and fly with him to Constantinople, promising him the assistance of the emperor for the recovery of his rights. The vanquished thus led his victor to Constantinople, to the utmost astonishment of the court. Romanus took as much advantage of this strange incident as circumstances would allow; and, in 1071, again set out in person against Alp-Arslán. But little acquainted with human baseness, he left many of his real friends at home, and took with him many a secret enemy invested with high power. He penetrated as far as the Araxes, not without a manly resistance from the Turks and many a partial defeat of his generals. His position in those wild regions became dangerous, but he stoutly refused the peace offered to him by the sultan. Upon this a pitched battle was fought at Manzicert on the Araxes (26th of August, 1071); and owing to the treachery of some of his officers, no less than to the valour of Alp-Arslán, Romanus lost the day and his liberty. It has been said that the noble sultan ill-treated his captive, but this is not true, on the contrary he received him well, and discoursed with him as a friend. "What would you have done with me," asked the sultan, "if I had been your prisoner?" "Beaten you to death," was the Byzantine's answer. "I will treat you differently," replied the barbarian infidel, "and according to the precepts of your own religion, which commands humanity and forgiveness of injuries." Alp-Arslán accordingly gave him 10,000 pieces of gold, and all those prisoners whom the emperor chose to pick out. Upon this a peace was concluded on equitable terms, except a ransom of 1,500,000, and an annual tribute of 360,000 pieces of gold. Romanus shed tears when he took leave of his noble victor, who allowed him to return to Constantinople before the conditions of the treaty of peace were fulfilled. The news of this disaster caused a complete revolution in the capital, so that when Romanus appeared at its gates, he was refused admittance. Michael Parapinaces had been raised to the imperial dignity, but Romanus did his utmost to crush him and recover his throne. He was not successful. Twice defeated in pitched battles, he at last surrendered, and was put to death by order of Michael. Romanus left three sons, of whom Nicephorus made himself conspicuous in after years. The reign of Romanus Diogenes, though short, is full of highly interesting events, especially of military adventures, such as those of the noble Scot Ursel or Russell Baliol; but space forbids us to enter upon these details. (Zonar. vol. ii. p. 277, &c.; Glycas, p. 326, &c.; Manass. p. 131; Bryenn. p. 112, &c., in the Paris editions.) [W. P.]

T. ROMI'LIUS ROCUS VATICA'NUS, was consul B. C. 455, with C. Veturius Geminus Cicurinus, and was a member of the first decemvirate, B. C. 451 (Liv. iii. 31, 33; Dionys. x. 33, &c.; 56). Respecting the events in the year of his consulship, see CICURINUS, No. 4. He was condemned along with his colleague, and sentenced to pay a heavy fine.

ROMI'LIUS MARCELLUS, one of the centurions of the army in Germany, who espoused the cause of Galba, and was in consequence put to death. (Tac. *Hist.* i. 56, 59.)

ROMI'LIUS PO'LLIO. [POLLIO.]

ROMU'LIUS DENTER, is said to have been appointed praefectus urbi by Romulus. (Tac. *Ann.* vi. 11.)

RO'MULUS, the founder of the city of Rome. It is unnecessary in the present work to prove that all the stories about Romulus are mythical, and merely represent the traditional belief of the Roman people respecting their origin. Romulus, which is only a lengthened form of Romus, is simply the Roman people represented as an individual, and must be placed in the same category as Aeolus, Dorus, and Ion, the reputed ancestors of the Aeolians, Dorians, and Ionians, owing to the universal practice of antiquity to represent nations as springing from eponymous ancestors. But although none of the tales about Romulus can be received as an historical fact, yet it is of importance to know the general belief of the Roman people respecting the life of the founder of their city. It is, however, very difficult to ascertain the original form of the legend; since poets, on the one hand, embellished it with the creations of their own fancy, and historians, on the other hand, omitted many of its most marvellous incidents, in order to reduce it to the form of a probable history. The various tales related respecting the foundation of Rome may be reduced to two classes, one of Greek and the other of native origin. The former bring Romulus into close connection with Aeneas. A few Greek writers make Aeneas the founder of Rome, and speak of his wife under the name of Roma; others represent Romulus as his son or a remote descendant; but the greater part make him his grandson by his daughter Ilia. In most of these accounts the twin brothers are spoken of, but they appear under the names of Romulus and Romus, not Remus (comp. Dionys. i. 72, 73; Plut. *Rom.* 2, 3; Serv. *ad Virg. Aen.* i. 274; Festus, *s. v. Roma*). These accounts, however, scarcely deserve the name of traditions, as Niebuhr has remarked; they are for the most part the inventions of Greek writers, who were ignorant of the native legend, but having heard of the fame of Rome, wished to assign to it an origin.

The old Roman legend was of a very different kind. It was preserved in popular poems, which were handed down from generation to generation, and some of which were in existence in the time of Dionysius (i. 79); and it seems to have been recorded in prose in its most genuine form by the annalist Q. Fabius Pictor, who lived during the second Punic War. This legend probably ran nearly as follows:—At Alba Longa there reigned a succession of kings, descended from Iulus, the son of Aeneas. One of the last of these kings left two sons, Numitor and Amulius. The latter, who was the younger, deprived Numitor of the kingdom, but allowed him to live in the enjoyment of his private fortune. Fearful, however, lest the heirs of Numitor might not submit so quietly to his usurpation, he caused his only son to be murdered, and made his daughter* Silvia

* Many writers call her Rhea or Rea Silvia. Nie-

one of the Vestal virgins. As Silvia one day went into the sacred grove, to draw water for the service of the goddess, a wolf met her, and she fled into a cave for safety; there, while a total eclipse obscured the sun, Mars himself overpowered her, and then consoled her with the promise that she should be the mother of heroic children (Serv. *ad Virg. Aen.* i. 274; Dionys. ii. 56; Plut. *Rom.* 27). When her time came, she brought forth twins. Amulius doomed the guilty Vestal and her babes to be drowned in the river. In the Anio Silvia exchanged her earthly life for that of a goddess, and became the wife of the river-god. The stream carried the cradle in which the children were lying into the Tiber, which had overflowed its banks far and wide. It was stranded at the foot of the Palatine, and overturned on the root of a wild fig-tree, which, under the name of the Ficus Ruminalis, was preserved and held sacred for many ages after. A she-wolf, which had come to drink of the stream, carried them into her den hard by, and suckled them; and there, when they wanted other food, the woodpecker, a bird sacred to Mars, brought it to them (Ov. *Fast.* iii. 54). At length this marvellous spectacle was seen by Faustulus, the king's shepherd, who took the children to his own house, and gave them to the care of his wife, Acca Larentia. They were called Romulus and Remus, and grew up along with the twelve sons of their foster-parents, on the Palatine hill (Massurius Sabinus, *ap. Gell.* vi. 7). They were, however, distinguished from their comrades by the beauty of their person and the bravery of their deeds, and became the acknowledged leaders of the other shepherd youths, with whom they fought boldly against wild beasts and robbers. The followers of Romulus were called Quintilii; those of Remus, Fabii. A quarrel arose between them and the herdsmen of Numitor, who stalled their cattle on the neighbouring hill of the Aventine. Remus was taken by a stratagem, during the absence of his brother, and carried off to Numitor. His age and noble bearing made Numitor think of his grandsons; and his suspicions were confirmed by the tale of the marvellous nurture of the twin brothers. Meanwhile Romulus hastened with his foster-father to Numitor; suspicion was changed into certainty, and the old man recognised them as his grandsons. They now resolved to avenge the wrongs which their family had suffered. With the help of their faithful comrades, who had flocked to Alba to rescue Remus, they slew Amulius, and placed Numitor on the throne.

Romulus and Remus loved their old abode, and therefore left Alba to found a city on the banks of the Tiber. They were accompanied only by their old comrades, the shepherds. The story which makes them joined by the Alban nobles, is no part of the old legend; since the Julii and similar families do not appear till after the destruction of Alba. As the brothers possessed equal authority and power, a strife arose between them where the city should be built, who should be its founder, and after whose name it should be called. Romulus wished to build it on the Palatine, Remus on the Aventine, or, according to another tradition, on another hill three or four miles lower down the river, called Remuria or Remoria, which Niebuhr supposes to be the hill beyond S. Paolo (comp. Dionys. i. 85; Plut. *Rom.* 9).* It was agreed that the question should be decided by augury; and each took his station on the top of his chosen hill. The night passed away, and as the day was dawning Remus saw six vultures; but at sun-rise, when these tidings were brought to Romulus, twelve vultures flew by him. Each claimed the augury in his own favour; but most of the shepherds decided for Romulus, and Remus was therefore obliged to yield. Romulus now proceeded to mark out the *pomoerium* of his city (see *Dict. of Ant. s. v.*). He yoked a bullock and a heifer to a plough with a copper ploughshare, and drew a deep furrow round the foot of the Palatine, so as to include a considerable compass below the hill; and men followed after who turned every clod to the inward side. Where the gates were to be made, the plough was carried over the space; since otherwise nothing unclean could have entered the city, as the track of the plough was holy. In the comitium a vault was built under ground, which was filled with the first-fruits of all the natural productions that support human life, and with earth which each of the settlers had brought with him from his home. This place was called *Mundus*, and was believed to be the entrance to the lower world (Festus, *s. v. Mundus*; Plut. *Rom.* 11). Rome is said to have been founded on the 21st of April, and this day was celebrated as a yearly festival down to the latest times of Roman history. It was the Palilia, or festival of Pales, the divinity of the shepherds, and was, therefore, a day well fitted for the foundation of a city by shepherds (see *Dict. of Ant. s. v. Palilia*). On the line of the pomoerium Romulus began to raise a wall. Remus, who still resented the wrong he had suffered, leapt over it in scorn, whereupon Romulus slew him, saying, "So die whosoever hereafter shall leap over my walls;" though, according to another account, he was killed by Celer, who had the charge of the building. Remorse now seized Romulus, and he rejected all food and comfort, till at length he appeased the shade of Remus by instituting the festival of the Lemuria for the souls of the departed (Ov. *Fast.* v. 461, &c.). Afterwards an empty throne was set by the side of Romulus, with a sceptre and crown, that his brother might seem to reign with him (Serv. *ad Virg. Aen.* i. 276). Thus in the earliest legends we find the supreme power divided between two persons; but it is not impossible that the belief in the double kingdom of Romulus and Remus, as well as subsequently in

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buhr remarks that *Rhea* is a corruption introduced by the editors, apparently from thinking of the goddess Rhea; whereas *Rea* seems to have signified nothing more than the *culprit*, reminding us of the expression *Rea femina*, which often occurs in Boccaccio. Niebuhr also calls attention to the remark of Perizonius, that when the mother of Romulus is represented as the daughter of Aeneas, she is always called *Ilia*, and that Rea is never prefixed to the latter name. (*Hist. of Rome*, vol. i. p. 211.)

* In his Lectures on Roman history (pp. 39, 40, ed. Schmitz, 1848) Niebuhr brings forward many reasons to prove what he had hinted at in his History (vol. i. note 618), that the latter hill was the one mentioned in the ancient tradition, and that the story relating to it was afterwards transferred to the Aventine, since this hill was the special abode of the plebeians, and there existed between it and the Palatine a perpetual feud.

that of Romulus and Titus Tatius, may have arisen simply from the circumstance of there being two magistrates at the head of the state in later times.

Romulus now found his people too few in numbers. He therefore set apart, on the Capitoline hill, an asylum, or a sanctuary, in which homicides and runaway slaves might take refuge. The city thus became filled with men, but they wanted women. Romulus, therefore, tried to form treaties with the neighbouring tribes, in order to obtain *connubium*, or the right of legal marriage with their citizens; but his offers were treated with disdain, and he accordingly resolved to obtain by force what he could not gain by entreaty. In the fourth month after the foundation of the city, he proclaimed that games were to be celebrated in honour of the god Consus, and invited his neighbours, the Latins and Sabines, to the festival. Suspecting no treachery, they came in numbers, with their wives and children. But the Roman youths rushed upon their guests, and carried off the virgins. The old legend related that thirty Sabine virgins were thus seized, and became the wives of their ravishers; but the smallness of the number seemed so incredible to a later age, which looked upon the legend as a genuine history, that it was increased to some hundreds by such writers as Valerius Antias and Juba (Plut. *Rom.* 14; comp. Liv. i. 13). The parents of the virgins returned home and prepared for vengeance. The inhabitants of three of the Latin towns, Caenina, Antemnae, and Crustumerium, took up arms one after the other, and were successively defeated by the Romans. Romulus slew with his own hand Acron, king of Caenina, and dedicated his arms and armour, as spolia opima, to Jupiter. At last the Sabine king, Titus Tatius, advanced with a powerful army, against Rome. His forces were so great that Romulus, unable to resist him in the field, was obliged to retire into the city. He had previously fortified and garrisoned the top of the Saturnian hill, afterwards called the Capitoline, which was divided from the city on the Palatine, by a swampy valley, the site of the forum. But Tarpeia, the daughter of the commander of the fortress, dazzled by the golden bracelets of the Sabines, promised to betray the hill to them, if they would give her the ornaments which they wore on their left arms. Her offer was accepted; in the night time she opened a gate and let in the enemy; but when she claimed her reward, they threw upon her the shields which they carried on their left arms, and thus crushed her to death. Her tomb was shown on the hill in later times, and her memory was preserved by the name of the Tarpeian rock, from which traitors were afterwards hurled down. On the next day the Romans endeavoured to recover the hill. A long and desperate battle was fought in the valley between the Palatine and the Capitoline. At one time the Romans were driven before the enemy, and the day seemed utterly lost, when Romulus vowed a temple to Jupiter Stator, the Stayer of Flight; whereupon the Romans took courage, and returned again to the combat. At length, when both parties were exhausted with the struggle, the Sabine women rushed in between them, and prayed their husbands and fathers to be reconciled. Their prayer was heard; the two people not only made peace, but agreed to form only one nation. The Romans continued to dwell on the Palatine under their king Romulus; the Sabines built a new town on the Capitoline and Quirinal hills, where they lived under their king Titus Tatius. The two kings and their senates met for deliberation in the valley between the Palatine and Capitoline hills, which was hence called *comitium*, or the place of meeting. But this union did not last long. Titus Tatius was slain at a festival at Lavinium, by some Laurentines to whom he had refused satisfaction for outrages which had been committed by his kinsmen. Henceforward Romulus ruled alone over both Romans and Sabines; but, as he neglected to pursue the murderers, both his people and those of Laurentum were visited by a pestilence, which did not cease until the murderers on both sides were given up.

After the death of Tatius the old legend appears to have passed on at once to the departure of Romulus from the world. Of the long period which intervened few particulars are recorded, and these Niebuhr supposes, with some justice, to be the inventions of a later age. Romulus is said to have attacked Fidenae, and to have taken the city; and likewise to have carried on a successful war against the powerful city of Veii, which purchased a truce of a hundred years, on a surrender of a third of its territory. At length, after a reign of thirty-seven years, when the city had become strong and powerful, and Romulus had performed all his mortal works, the hour of his departure arrived. One day as he was reviewing his people in the Campus Martius, near the Goat's Pool, the sun was suddenly eclipsed, darkness overspread the earth, and a dreadful storm dispersed the people. When daylight returned, Romulus had disappeared, for his father Mars had carried him up to heaven in a fiery chariot ("Quirinus Martis equis Acheronta fugit," Hor. *Carm.* iii. 3; "Rex patriis astra petebat equis," Ov. *Fast.* ii. 496). The people mourned for their beloved king; but their mourning gave way to religious reverence, when he appeared again in more than mortal beauty to Proculus Julius, and bade him tell the Romans that they should become the lords of the world, and that he would watch over them as their guardian god Quirinus. The Romans therefore worshipped him under this name. The festival of the Quirinalia was celebrated in his honour on the 17th of February; but the Nones of Quintilis, or the seventh of July, was the day on which, according to tradition, he departed from the earth.

Such was the glorified end of Romulus in the genuine legend. But as it staggered the faith of a later age, a tale was invented to account for his mysterious disappearance. It was related that the senators, discontented with the tyrannical rule of their king, murdered him during the gloom of a tempest, cut up his body, and carried home the mangled pieces under their robes. But the forgers of this tale forgot that Romulus is nowhere represented in the ancient legend as a tyrant, but as a mild and merciful monarch, whose rule became still more gentle after the death of Tatius, whom it branded as a tyrant.

The genuine features of the old legend about Romulus may still be seen in the accounts of Livy (i. 3—16), Dionysius (i. 76—ii. 56), and Plutarch (*Romul.*), notwithstanding the numerous falsifications and interpolations by which it is obscured, especially in the two latter writers. It is given in its most perfect form in the Roman His-

tories of Niebuhr (vol. i. p. 220, &c.) and Malden (p. 6, &c.).

As Romulus was regarded as the founder of Rome, its most ancient political institutions and the organisation of the people were ascribed to him by the popular belief. Thus he is said to have divided the people into three tribes, which bore the names Ramnes, Tities, and Luceres. The Ramnes were supposed to have derived their name from Romulus, the Tities from Titus Tatius the Sabine king, and the Luceres from Lucumo, an Etruscan chief who had assisted Romulus in the war against the Sabines. Each tribe contained ten curiae, which received their names from the thirty Sabine women who had brought about the peace between the Romans and their own people. Further, each curia contained ten gentes, and each gens a hundred men. Thus the people, according to the general belief, were divided originally into three tribes, thirty curiae, and three hundred gentes, which mustered 3000 men, who fought on foot, and were called a legion. Besides those there were three hundred horsemen, called celeres, the same body as the equites of a later time; but the legend neglects to tell us from what quarter these horsemen came. To assist him in the government of the people Romulus is said to have selected a number of the aged men in the state, who were called patres, or senatores. The council itself, which was called the senatus, originally consisted of one hundred members; but this number was increased to two hundred when the Sabines were incorporated in the state. In addition to the senate, there was another assembly, consisting of the members of the gentes, which bore the name of comitia curiata, because they voted in it according to their division into curiae. To this assembly was committed the election of the kings in subsequent times.

That part of the legend of Romulus which relates to the political institutions which he is said to have founded, represents undoubted historical facts. For we have certain evidence of the existence of such institutions in the earliest times, and many traces endured to the imperial period: and the popular belief only attempted to explain the origin of existing phenomena by ascribing their first establishment to the heroic founder of the state. Thus, while no competent scholar would attempt in the present day to give a *history* of Romulus; because, even on the supposition that the legend still retained some real facts, we have no criteria to separate what is true from what is false; yet, on the other hand, it is no presumption to endeavour to form a conception of the political organisation of Rome in the earliest times, because we can take our start from actually existing institutions, and trace them back, in many cases step by step, to remote times. We are thus able to prove that the legend is for the most part only an explanation of facts which had a real existence. It would be out of place here to attempt an explanation of the early Roman constitution, but a few remarks are necessary in explanation of the legendary account of the constitution which has been given above.

The original site of Rome was on the Palatine hill. On this there was a Latin colony established at the earliest times, which formed an independent state. On the neighbouring hills there appear to have been also settlements of Sabines and Etruscans, the former probably on the Quirinal and Capitoline hills, and the latter on the Caelian. In course of time these Sabine and Etruscan settlements coalesced with the Latin colony on the Palatine, and the three peoples became united into one state. At what time this union took place it is of course impossible to say; the legend referred it to the age of Romulus. There appears, however, sufficient evidence to prove that the Latins and Sabines were united first, and that it was probably long afterwards that the Etruscans became amalgamated with them. Of this we may mention, as one proof, the number of the senate, which is said to have been doubled on the union of the Sabines, but which remained two hundred till the reign of Tarquinius Priscus, who is reported to have increased it to three hundred (Liv. i. 35; Dionys. iii. 67). These three peoples, after their amalgamation, became three tribes; the Latins were called Ramnes or Ramnenses; the Sabines, Tities or Titienses; the Etruscans, Luceres or Lucerenses. The name of Ramnes undoubtedly comes from the same root as that of Romus or Romulus, and in like manner that of Tities is connected with Titus Tatius. The origin of the third name is more doubtful, and was a disputed point even in antiquity. Most ancient writers derived it from Lucumo, which etymology best agrees with the Etruscan origin of the tribe, as Lucumo was a title of honour common to the Etruscan chiefs. Others suppose it to come from Lucerus, a king of Ardea (Paul. Diac. *s. v. Lucereses*, p. 119, ed. Müller), a statement on which Niebuhr principally relies for the proof of the Latin origin of the third tribe; but we think with the majority of the best modern writers, that the Luceres were of Etruscan, and not of Latin, descent. Each of these tribes was divided into ten curiae, as the legend states; but that they derived their names from the thirty Sabine women is of course fabulous. In like manner each curia was divided into ten gentes, which must be regarded as smaller political bodies, rather than as combinations of persons of the same kindred. For further information the reader is referred to the several articles on these subjects in the *Dictionary of Antiquities*.

RO'MULUS AUGU'STULUS. [AUGUSTULUS.]

RO'MULUS SI'LVIUS. [SILVIUS.]

RO'MULUS son of the emperor Maxentius. He was nominated colleague, in the consulship, to his father, whom he predeceased, as we learn from medals of consecration still extant, upon which he is represented as a boy. [See below.] The coin which bears the legend M. AUR. ROMULUS. NOBILIS. CAES. is probably spurious. (Eckhel, vol. viii. p. 59.) [W. R.]

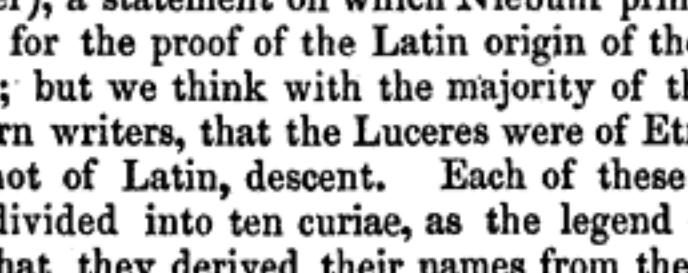

COIN OF ROMULUS, SON OF MAXENTIUS.

RO'MULUS, artists. 1. A sculptor of sarcophagi, whose name is found inscribed on one side of a splendid sarcophagus in the Villa Medici. (Guattani, *Monum. Ined.* vol. i. p. lvii.; R. Rochette, *Lettre à M. Schorn*, p. 398, 2d ed.)

2. Potitius, one of those artists of Roman Gaul, whose names have become known to us by means of the inscriptions preserved in the Museum at Lyons. This artist is designated in the inscription ARTIS ARG EXCLUSSOR, which, there is little doubt, means a maker of silver vases, as R. Rochette has shown, following the Abbé Greppo, from the use of the word *exclusores* in this sense, in a passage of Augustine. (*Ad Psalm.* lxvii. 31; Du Cange, *s. v. Exclusor*; R. Rochette, *Lettre à M. Schorn*, pp. 441, 442. 2d ed.) [P. S.]

ROMUS (Ῥῶμος). 1. A son of Odysseus and Circe. (Steph. Byz. *s. v.* Ἄντεια.)

2. The brother of Romulus, who is commonly called Remus. (Aelian, *V. H.* vii. 16.)

3. A son of Emathion. (Plut. *Romul.* 2; comp. ROMULUS.) [L. S.]

RO'SCIA GENS, plebeian, was of considerable antiquity, as we read of a L. Roscius as early as B. C. 438 [see ROSCIUS, No. 1]; but the name does not occur again till the last century of the republic. None of its members obtained the consulship during the republic; but in the imperial period three persons of this name received this honour. The only surnames of the Roman Roscii under the republic are FABATUS and OTHO: the Roscii at Ameria are distinguished by one or two other surnames, which are given below. [ROSCIUS, No. 2.]

ROSCILLUS, a chief of the Allobroges, who deserted from Caesar to Pompey, along with Aegus, another chief of the same people. He is spoken of under AEGUS.

RO'SCIUS. 1. L. ROSCIUS, a Roman ambassador sent to Fidenae in B. C. 438. He and his three colleagues were killed by the inhabitants of Fidenae, at the instigation of Lar Tolumnius, king of the Veientes. The statues of all four were erected in the Rostra at Rome. (Liv. iv. 17; Cic. *Phil.* ix. 2; Plin. *H. N.* xxxiv. 6. s. 11.)

2. SEX. ROSCIUS, of Ameria, a town in Umbria, now Amelia, was accused of the murder of his father in B. C. 80, and was defended by Cicero in an oration which is still extant, and which was the first that the orator delivered in a criminal cause. The following are the circumstances under which the prosecution arose. Sex. Roscius had a father of the same name, who was one of the most wealthy citizens of Ameria. The father bore an unblemished character, but had for certain reasons incurred the enmity of two of his relations and fellow-townsmen, T. Roscius Magnus and T. Roscius Capito, who not only hated the person, but coveted the wealth of their neighbour. Sextus frequently visited Rome, where he lived on terms of intimacy with Metellus, Servilius, and other Roman nobles. On one of these visits to the capital he was assassinated near the Palatine baths, as he was returning in the evening from a banquet. His enemy, Magnus, who was at Rome at the time, and who had doubtless hired the assassins, immediately despatched a messenger with the news to Capito at Ameria, but without informing the younger Sextus, who was likewise at Ameria, of the death of his father. Four days afterwards Chrysogonus, the freedman and favourite of Sulla, who was at Volaterrae in Etruria, was likewise acquainted with the event. He learnt that the property which Roscius had left behind him was considerable, consisting of not less than thirteen farms, lying for the most part on the Tiber, as well as of ready money and other valuables. Forthwith a bargain was struck between Chrysogonus and the two Roscii; and the name of Sextus was placed on the proscription list, notwithstanding an edict of Sulla, that none of the proscribed should be pursued after the first of June, B. C. 81. But as the name of Sextus was now on the list, his property was confiscated; Capito obtained three of the farms, and the remaining ten were purchased by Chrysogonus for 2000 denarii, though they were worth in reality 250 talents; and Magnus was likewise well rewarded for his share in the business. Such a barefaced act of villany excited the utmost indignation at Ameria. The decuriones of the town accordingly sent ten of the principal citizens to Sulla to acquaint him with the real state of the case, and to beg that the name of Roscius might be erased from the proscription list, in order that his son might thus regain possession of his hereditary property. Alarmed at the turn that matters were taking, Chrysogonus had an interview with the deputation, and pledged his word that their request should be complied with; and they, probably more than half-afraid of facing the dictator, were contented to receive the promise, and returned home without seeing Sulla. These half-measures, however, only exposed the younger Roscius to still greater peril. The robbers saw that they had no security for their property as long as he was alive. They therefore laid snares for his life, and he only escaped the fate of his father by flying to Rome and taking refuge in the house of Caecilia, the daughter of Metellus Balearicus. Here he was quite safe from private assassination. Disappointed of getting rid of him secretly, his enemies resolved to murder him judicially. They accordingly hired a certain C. Erucius to accuse him of the murder of his father, and they paid a sufficient number of witnesses to swear to the fact. They felt sure of a verdict against the accused, as they did not believe that any person of influence would undertake his defence; and even if he could obtain an advocate, they were convinced that his counsel would not dare, by speaking of the sale of the property, to bring any accusation against the powerful freedman of Sulla. In this, however, they were disappointed. Cicero, who was burning for distinction, saw that this was a most favourable opportunity for gaining glory, and readily undertook the defence. He did not hesitate to attack Chrysogonus with the utmost severity, and so evident was the guilt of the accusers, and so clear the innocence of the accused, that the judices had no alternative left but the acquittal of Roscius. It was the first trial for murder that had come before the judices since the judicia had been taken from the equites and restored to the senators by Sulla, and they were unwilling to give to the popular party such a handle against them as the condemnation of Roscius would have supplied. Besides which Sulla allowed the court to exercise an unbiassed judgment, and did not interfere for the sake of gratifying the wishes of his favourite. Cicero's speech was greatly admired at the time, and though at a later period he found fault with it himself, as bearing marks of youthful exaggeration, it displays abundant evidence of his great oratorical powers. (Comp. Cic. *Orat.* 30, *de Off.* ii. 14; Plut. *Cic.* 3; Drumann, *Geschichte Roms*, vol. v. pp. 234—244.)

3. Q. ROSCIUS, the most celebrated comic actor

at Rome, was a native of Solonium, a small place in the neighbourhood of Lanuvium. His sister was married to Quintius, whom Cicero defended in B. C. 81. (Cic. *pro Quint.* 24, 25.) A tale was told, that in his infancy he was found in the folds of a serpent, and that this foreshadowed his future eminence. His extraordinary skill in acting procured him the favour of many of the most distinguished Roman nobles, and, among others, of the dictator Sulla, who presented him with a gold ring, the symbol of equestrian rank. Like his celebrated contemporary, the tragic actor Aesopus, Roscius enjoyed the friendship of Cicero, who constantly speaks of him in terms both of admiration and affection, and on one occasion calls him his *amores et deliciae.* Roscius paid the greatest attention to his art, and obtained excellence in it by the most careful and elaborate study. It is to this that Horace alludes, when he says (*Ep.* ii. 1. 82):

"Quae gravis Aesopus, quae *doctus* Roscius egit."

So careful and assiduous was he in his preparations, that even in the height of his reputation, he did not venture upon a single gesture in public which he had not previously well considered and practised at home. But notwithstanding all this study, no mannerism or affectation appeared in his acting; every thing he did was perfectly natural to the character he represented; and he himself used to say that *decere* was the highest excellence of the art. He was considered by the Romans to have reached such perfection in his own profession, that it became the fashion to call every one who became particularly distinguished in his own art, by the name of Roscius. In his younger years Cicero received instruction from Roscius; and at a later time he and Roscius often used to try which of them could express a thought with the greatest effect, the orator by his eloquence, or the actor by his gestures. Macrobius, who relates this anecdote, goes on to say that these exercises gave Roscius so high an opinion of his art, that he wrote a work in which he compared eloquence and acting. Like Aesopus, Roscius realized an immense fortune by his profession. Macrobius says that he made a thousand denarii a day, and Pliny relates that his yearly profits were fifty millions of sesterces. He died in B. C. 62, as Cicero, in his oration for Archias (c. 8), which was delivered in that year, speaks of his death as a recent event. (Cic. *de Div.* i. 36, ii. 31, *de Orat.* i. 27—29, 59, 60, ii. 57, 59, iii. 26, 59, *de Leg.* i. 4, *Brut.* 84; Plut. *Cic.* 5; Macrob. *Sat.* ii. 10; Val. Max. viii. 7. § 7; Plin. *H. N.* vii. 39. s. 40.) A scholiast on Cicero gives the cognomen Gallus to Q. Roscius, but it does not occur elsewhere, as far as we know. (Schol. Bob. *pro Arch.* p. 357, ed. Orelli.)

In B. C. 68 Cicero pleaded the cause of his friend in a civil suit before the judex C. Piso. It appears that a certain C. Fannius Chaerea had a slave of the name of Panurgus, whom he éntrusted to Roscius for instruction in his art, on the agreement that whatever profits the slave might acquire should be divided between them. Panurgus was murdered by one Q. Flavius of Tarquinii, and accordingly an action was brought against him for damages, by Fannius and Roscius. Before the case came on for trial, Roscius received from Flavius a farm, which Fannius valued at 100,000 sesterces: Roscius maintained that this farm was simply a compensation for his own loss; but Fannius asserted that Roscius had no right to make terms for himself alone, and that according to the original agreement he was entitled to half of the compensation. The dispute was referred for arbitration to C. Piso, who did not give any formal decision, but at his recommendation Roscius consented to pay Fannius a certain sum of money for the trouble he had had, and Fannius, on the other hand, promised to give Roscius the half of whatever he might receive from Flavius. Fannius now sued Flavius; the case came on before the judex C. Cluvius, a Roman eques, who sentenced Flavius to pay 100,000 sesterces. According to the statement of Roscius he himself never received any part of this sum although he was entitled to half of it. Some years afterwards, when Flavius was dead, Fannius sued Roscius for 50,000 sesterces, as the half of the value of the estate given to Roscius on the death of Panurgus, and appealed to the agreement made before C. Piso, in support of his claim. The case came on for trial before the same C. Piso, who now acted as judex, and Cicero defended his friend in an oration, which has come down to us, though with the loss of the opening part. The date of the oration is doubtful; we have adopted the one given by Drumann, who discusses the matter at length (*Geschichte Roms*, vol. v. pp. 346—348). The subject of the oration has afforded matter for considerable discussion to modern jurists and scholars. (See Unterholzner, *Ueber die Rede des Cicero für den Schauspieler Q. Roscius*, in Savigny's *Zeitschrift*, vol. i. p. 248, &c.; München, *Oratio M. T. C. pro Q. R. C. juridice exposita*, Coloniae, 1829; and Schmidt, in his edition of the oration, Lipsiae, 1839.)

4, 5. Roscii, two brothers, who accompanied Crassus on his Parthian expedition. (Plut. *Crass.* 31.)

6. Roscius, a legate of Q. Cornificius in Africa, perished along with his commander, in B. C. 43. (Appian, *B. C.* iv. 56.) [Cornificius, No. 3.]

RO'SCIUS, L. AELIA'NUS. 1. Consul suffectus A. D. 100 (Fasti).

2. Consul A. D. 223, with L. Marius Maximus, in the reign of the emperor Severus (Fasti).

RO'SCIUS, CAE'LIUS, the legatus of the twentieth legion, which was stationed in Britain at the time of Nero's death, A. D. 68. (Tac. *Hist.* i. 60.)

RO'SCIUS RE'GULUS. [Regulus.]

ROSIA'NUS GE'MINUS, quaestor of the younger Pliny in his consulship, A. D. 100, is recommended by the latter in one of his letters to Trajan (*Ep.* x. 11. s. 16).

ROXA'NA (Ῥωξάνη), a daughter of Oxyartes the Bactrian. According to Arrian, she fell into the hands of Alexander on his capture of the hill-fort in Sogdiana, named "the rock," where the wife and daughters of Oxyartes had been placed for security; and the conqueror was so captivated by the charms of Roxana (who appeared to the Macedonians the most beautiful of all the Asiatic women they had seen, except the wife of Dareius), that he resolved to marry her—a design which induced Oxyartes, when he heard of it, to come and submit himself to Alexander, B. C. 327 (Arr. *Anab.* iv. 18—20). The statements of Curtius (viii. 4), and of Plutarch (*Alex.* 47), differ in some points from the above account; but see Droysen, *Alexander*, p. 346. At the time of Alexander's death, in B. C. 323, Roxana was far ad-

vanced in pregnancy, and within a few months she was delivered of a son (Alexander Aegus), who was admitted to share the nominal sovereignty with Arrhidaeus, under the regency of Perdiccas. Some time before the boy's birth she had, with the knowledge and concurrence of the regent, drawn Stateira, or Barsine, and her sister Drypetis to Babylon by a friendly letter, and then caused them to be murdered [BARSINE, No. 2]. In B. C. 321, Roxana and her infant son accompanied Perdiccas in his expedition against Egypt; and on his death in the same year, she became subject to the guardianship of Pithon and Arrhidaeus. [ARRHIDAEUS, No. 2.] In B. C. 320, she was removed over to Macedonia by Antipater. In B. C. 318, fearing probably the hostility of Eurydice, she fled with her son to Aeacides, king of Epeirus, by whom they were restored to Macedonia, together with Olympias, in the following year. It was not long, however, before Olympias, hard pressed by Cassander, was obliged to throw herself into Pydna, whither Roxana and the young prince accompanied her; and, when Pydna was taken, and Olympias put to death by Cassander, early in B. C. 316, they were placed by him in Amphipolis, with a command that they should no longer be treated as royal persons. Here they were detained under the charge of Glaucias till B. C. 311, in which year, soon after the general peace then concluded, they were murdered by their keeper, and their bodies were secretly disposed of, in accordance with orders from Cassander. (Plut. *Alex.* 77, *de Alex. Fort.* ii. 6; Arr. *Anab.* vii. 27; Curt. x. 3, 6; Diod. xviii. 3, 39, xix. 11, 52, 105; Strab. xi. p. 517, xvii. p. 794; Just. xii. 15, xiii. 2, xiv 5, 6, xv. 2; Paus. i. 6, 11, ix. 7.) [E. E.]

RUBE'LLIUS BLANDUS. [BLANDUS.]

RUBE'LLIUS GE'MINUS. [GEMINUS.]

RUBE'LLIUS PLAUTUS. [PLAUTUS.]

RUBRE'NUS LAPPA, a tragic poet and a contemporary of Juvenal, was compelled by poverty to pledge his cloak, while writing a tragedy on Atreus. (Juv. *Sat.* vii. 71—73.)

RU'BRIA. 1. The wife of one Carbo, a friend of Cicero. (Cic. *ad Fam.* ix. 21. § 3.)

2. A woman of Mediolanum in the time of Augustus, of whom Valerius Maximus (ix. 15. ext. 1) relates a story.

3. A Vestal virgin, with whom Nero committed incest. (Suet. *Ner.* 28.)

RU'BRIA GENS, plebeian, is mentioned for the first time in the tribunate of C. Gracchus, but it never attained much importance during the republic. In the imperial period the Rubrii became more distinguished; and one of them, namely C. Rubrius Gallus, obtained the consulship in A. D. 101. The surnames of the Rubrii in the time of the republic are *Ruga*, *Varro*, and *Dossenus*, the latter of which occurs only on coins [DOSSENUS]. Under the empire we meet with a few more surnames, which are given below.

RU'BRIUS. 1. RUBRIUS, tribune of the plebs along with C. Gracchus, proposed the law for founding the colony at Carthage, which was carried into effect. (Plut. *C. Gracch.* 10; comp. Appian, *B. C.* i. 12.)

2. Q. RUBRIUS VARRO, who was declared a public enemy along with Marius in B. C. 88, is mentioned by Cicero (*Brut.* 45) as an energetic and passionate accuser.

3. RUBRIUS, one of the companions of C. Verres in his iniquities (Cic. *Verr.* i. 25). He seems to have been a different person from Q. Rubrius, who is also mentioned in connection with Verres. (*Verr.* iii. 80.)

4. L. RUBRIUS, a Roman eques at Syracuse, when Verres was governor of Sicily. (Cic. *Verr.* iii. 57.)

5. RUBRIUS, was propraetor in Macedonia about B. C. 67, in which year M. Cato served under him as tribune of the soldiers. (Plut. *Cat. min.* 9.)

6. L. RUBRIUS, a senator, was taken prisoner by Caesar at the capture of Corfinium, at the beginning of B. C. 49, and was dismissed by him uninjured. (Caes. *B. C.* i. 23.)

7. M. RUBRIUS, was with M. Cato in Utica at the time of his death. (Plut. *Cat. min.* 62, 63.)

8. RUBRIUS RUGA, was one of Caesar's assassins, B. C. 44. (Appian, *B. C.* i. 113, with the note of Schweighäuser.) He may have been the same as either No. 6 or 7, both of whom belonged to the Pompeian party.

9. L. RUBRIUS, of Casinum, made M. Antonius his heir. (Cic. *Phil.* ii. 16.)

10. RUBRIUS, a Roman eques, accused at the beginning of the reign of Tiberius. (Tac. *Ann.* i. 73.)

RU'BRIUS, a physician at Rome, who lived probably about the beginning or middle of the first century after Christ, and is mentioned by Pliny (*H. N.* xxix. 5) as having gained by his practice the annual income of two hundred and fifty thousand sesterces (about 1953*l.* 2*s.* 6*d.*). As this is considered by Pliny to be a very large sum, it may give us some notion of the fortunes made by physicians at Rome about the beginning of the empire. [W. A. G.]

RU'BRIUS FABA'TUS, was apprehended in attempting to fly to the Parthians in A. D. 32, but escaped punishment from the forgetfulness rather than the mercy of Tiberius. (Tac. *Ann.* vi. 14.)

RU'BRIUS GALLUS. [GALLUS.]

RU'BRIUS PO'LLIO. [POLLIO.]

RUFILLA, A'NNIA, spoken of in the reign of Tiberius, A. D. 21. (Tac. *Ann.* iii. 36.)

RUFILLUS, a person ridiculed by Horace on account of the perfumes he carried about his person. (Hor. *Sat.* i. 2. 27, i. 4. 92.)

RUFI'NA, POMPO'NIA. [POMPONIA.]

RUFINIA'NUS, JU'LIUS, a Latin rhetorician of uncertain date, the author of a treatise *De Figuris Sententiarum et Elocutionis*, first published, along with several other pieces of a similar description, by Beatus Rhenanus, 4to. Basel, 1521. It will be found in the "Rhetores Antiqui Latini" of Pithoeus, 4to. Paris, 1599, p. 24, in the collection of Capperonerius, 4to. Argent. 1756, p. 29, and is generally included in the editions of the work by Rutilius Lupus [LUPUS], which bears the same title. [W. R.]

RUFI'NUS, prime minister of Theodosius the Great, one of the most able, but also most intriguing, treacherous, and dangerous men of his time. Suidas calls him *βαθυγνώμος ἄνθρωπος καὶ κρύψινους*. He was a native of Elusium, the capital of Novempopulania, a portion of Aquitania, in Gaul, now Eause in Gascony. Although of low birth, he succeeded in working his way up to the imperial court, and early attached himself to the fortune of Theodosius, with whom he became a great favourite. He employed his ascendancy over the emperor to abuse his confidence, and Theo-

dosius seemed to have been struck with a blindness which prevented him from seeing the odious vices and public crimes of this dangerous man. At the time of the great troubles at Thessalonica, in A. D. 390, Rufinus held the important post of magister officiorum, and having great influence in the imperial cabinet, excited the vindictive Theodosius to those cruel measures which brought ruin upon that flourishing city. In 392 Rufinus was consul, and raised himself to the dignity of praefectus praetorio by deposing the then prefect Tatianus, sending him into exile, and putting to death his son Proculus, the praefect of Constantinople. In consequence of these proceedings, and his boundless rapacity through which the eastern provinces were nearly ruined, Rufinus incurred the general hatred; and the empire was surprised when, after the death of Theodosius in the same year, 392, he continued his former influence over the weak Arcadius. There were, however, men in the empire able to cope with him, and little dreading his power. Among these Stilicho and Eutropius were the principal, and they consequently became objects of fear and hatred to Rufinus. In order to divert the attention of these powerful men from his own person, and prevent them from joining in Constantinople for his destruction, Rufinus persuaded the Huns and the Goths to make an inroad into the empire. The former came from Scythia by sea, landed in Asia Minor, and carried destruction as far as Antioch, where their farther progress was arrested. The Goths were met by the brave Stilicho who, owing to the machinations of Rufinus, sustained more defeats than he obtained victories, and was unable to chastise the barbarians as they deserved. They retreated, however, and now Stilicho entered with Gainas, the Gothic ally of Arcadius, into a plan for ruining Rufinus. Gainas soon gained the assistance of his officers, and approached Constantinople under the pretext of having his troops reviewed by the emperor. Rufinus had meanwhile prevailed upon Arcadius to make him co-emperor, and they set out from Constantinople to meet the returning army, and have the proclamation made in presence of Gainas and his men, whom they thought devoted to the all-powerful minister. Rufinus was so sure of his nomination, that he had already money coined with his effigy, destined to be distributed among the soldiers. Arcadius and Rufinus arrived in the camp of Gainas on the 27th of November 395, and the solemnity was on the point of taking place, when suddenly one of Gainas' men rushed upon Rufinus, who stood close to the emperor, and plunged his sword in his breast. Others soon followed his example, and in a moment Rufinus fell a victim to their fury. His head was cut off, stuck upon a spear, and paraded through the camp. His right hand was likewise cut off, and a soldier carried it about among his comrades, crying in mockery, "Charity, charity to the hand that could never get enough!" Arcadius fled in consternation from the scene of murder, but his fears were soon removed, and he agreed to confiscate the immense property of Rufinus. Of this Eutropius, who was secretly privy to the murder, got the lion's share. Others, who had been robbed by Rufinus, tried to obtain an indemnity by seizing whatever they could find belonging to him, till at last Arcadius issued an edict, at the instigation of Eutropius, by which the whole residue of the property of Rufinus was declared to be imperial, or more properly speaking Eutropian, property. The wife and daughter of Rufinus were exiled to Jerusalem, and there died in peace many years after. Rufinus was the brother of Saint Sylvia. (Claudian. *Rufinus*; Suidas, *s. v.* Ῥουφῖνος; Sozom. vii. 24, &c.; Zosim. lib. iv. v.; Theodoret. v. 17, &c.; Philostorg. xi. 1, &c.) [W. P.]

RUFI'NUS, M. ANTO'NIUS, consul A. D. 131, with Ser. Octavius Laenas Pontianus. (Fasti.)

RUFI'NUS, CAECI'LIUS, a man of quaestorian rank, was expelled by Domitian, when censor, from the senate because he danced. (Dion Cass. lxvii. 13; Suet. *Dom.* 8.)

RUFI'NUS, CORNE'LIUS. Rufinus was the name of an ancient family of the Cornelia gens, from which family the dictator Sulla was descended.

1. P. CORNELIUS RUFINUS, dictator B. C. 334, was obliged to lay down his office on account of a fault in the auspices at his election. (Liv. viii. 17.)

2. P. CORNELIUS P. F. RUFINUS, probably son of the preceding, was twice consul and once dictator. He was consul for the first time in B. C. 290, with M'. Curius Dentatus, and in conjunction with his colleague brought the Samnite war to a conclusion, and obtained a triumph in consequence. [DENTATUS.] He was consul a second time in B. C. 277, with C. Junius Brutus Bubulcus, and carried on the war against the Samnites and the Greeks in Southern Italy, who were now deprived of the powerful protection of Pyrrhus. The chief event of his second consulship was the capture of the important town of Croton. Rufinus bore a bad character on account of his avarice and dishonesty, but he was at the same time one of the most distinguished generals of his time; and accordingly C. Fabricius, his personal enemy, is said to have supported his application for his second consulship in B. C. 277, because the Romans stood in need of a general of experience and skill on account of their war with Pyrrhus. But as Pyrrhus had left Italy in the middle of the preceding year, Niebuhr remarks (*Hist. of Rome*, vol. iii. note 903) that the support of Fabricius must refer to his first consulship, or perhaps with even more probability to his dictatorship, the year of which is not mentioned, but which Niebuhr refers to B. C. 280, after the defeat of the Romans at the Siris. In B. C. 275, Rufinus was expelled from the senate by the censors C. Fabricius and Q. Aemilius Papus, on account of his possessing ten pounds of silver plate. (Liv. *Epit.* 11; Eutrop. ii. 9; Cic. *de Orat.* ii. 66; Quintil. xii. 1. § 43; Gell. iv. 8; Dion Cass. *Fragm.* 37; Vell. Pat. ii. 17; Frontin. *Strat.* iii. 6. § 4; Zonar. viii. 6; Liv. *Epit.* 14; Gell. xvii. 21; Val. Max. ii. 9. § 4; Macrob. *Sat.* i. 17; Plut. *Sull.* 1.) Rufinus is said to have lost his sight in sleep, while dreaming of this misfortune. (Plin. *H. N.* vii. 50, s. 51.) His grandson was the first of the family who assumed the surname of Sulla. [SULLA.]

RUFI'NUS, C. CU'SPIUS, consul A. D. 142, with L. Statius Quadratus. (Fasti.)

RUFI'NUS, JU'NIUS. 1. A. JUNIUS RUFINUS, consul A. D. 153 with C. Bruttius Praesens. (Fasti.)

2. M. JUNIUS RUFINUS SABINIANUS, consul A. D. 155 with C. Julius Severus. (Fasti.)

RUFI'NUS, LICI'NIUS, a jurist, who lived

under Alexander Severus, which appears from his consulting Paulus (Dig. 40. tit. 13. s. 4). There are in the Digest seventeen excerpts from twelve books of *Regulae* by Rufinus, according to the Florentine Index; but one excerpt (Dig. 42. tit. 1. s. 34) is superscribed *Lib. XIII.*, which, however, proves nothing, as error easily occurs in such a numeral. The name of Licinius Rufinus appears in the Geneva edition of the *Collatio Legum Mosaicarum et Romanarum*, as the compiler; but this Rufinus cannot be the contemporary of Paulus, for the Collatio was compiled after the publication of the Code of Theodosius; not to mention other arguments. (Zimmern, *Geschichte des Röm. Privatrechts*, vol. i.) [G. L.]

RUFI'NUS, ME'NNIUS, one of the generals of Vitellius, A. D. 69. (Tac. *Hist.* iii. 12.)

RUFI'NUS, TREBO'NIUS, a friend of the younger Pliny, had been decemvir, or one of the chief magistrates, of the Roman colony of Vienna in Gaul. (Plin. *Ep.* iv. 22.) He is probably the same person as the Rufinus to whom one of Pliny's letters is addressed. (*Ep.* viii. 18.)

RUFI'NUS, TRIA'RIUS, consul in A. D. 210 with M'. Acilius Faustinus. (Fasti.)

RUFI'NUS, C. VI'BIUS, consul suffectus in A. D. 22. (Fasti.)

RUFI'NUS, literary. 1. TYRANNIUS or TURRANIUS, or TORANUS, as the name is variously written, must have been born about the middle of the fourth century, but neither the precise date nor the place of his nativity can be determined with certainty, although some of his biographers have confidently fixed upon A. D. 345, for the former, and Concordia, near the head of the Adriatic, as the latter. After he had attained to manhood he became an inmate of the monastery at Aquileia, where, upon acquiring a knowledge of the principles and rites of Christianity, he received the sacrament of baptism, in 371 or 372, from the hands of the presbyter Chromatius. At this epoch also he formed that close intimacy with Hieronymus which was long maintained with great mutual warmth, but eventually most rudely dissolved. Having conceived an eager desire to visit Palestine, Rufinus set out, almost immediately after his admission into the Church, for Syria, in the train of Melania, a noble, wealthy, and devout Roman matron, and remained in the East for about twenty-six years, passing a portion of his time at Alexandria, where he enjoyed the instructions of Didymus and other learned fathers; and the rest at Jerusalem, where he took up his abode with the monks on the Mount of Olives, making frequent excursions, however, in different directions, in company with Melania, to whom he seems to have acted as spiritual adviser and almoner. During the earlier part of the above period he maintained a most affectionate correspondence with Jerome, who had retired to the desert between Antioch and the Euphrates, and although they met once only (in 385), their friendship continued uninterrupted up to 393, when bitter strife arose. Both had been warm admirers of Origen, and this admiration had been expressed in the most emphatic terms by Jerome, in the preface to his translation of the Homilies upon the Song of Solomon. But when the doubtful tendency of many of the theories involved in the imaginative orientalisms of Origen began by degrees to be more clearly discerned, and when the cry of heresy, first raised by Theophilus, became loud and strong, Jerome, eager to escape all suspicion of adherence to such errors, vehemently supported Epiphanius, bishop of Salamis, in his attack upon John of Jerusalem, by whom Rufinus had been ordained a presbyter, and to whom he was warmly attached. The seeds of enmity planted by this controversy were cherished into vigour by the characteristic heat of Jerome, whose denunciations of his former companion became, by quick degrees, more and more fierce and unsparing; but before the quarrel had ripened into inextinguishable hatred, its progress was checked by the interposition and explanations of honest friends, and a solemn reconciliation took place at Jerusalem, on Easter day, A. D. 397.

In the autumn of the same year Rufinus embarked for Italy, along with Melania, and having been hospitably entertained by Paulinus [PAULINUS], at Nola, betook himself from thence, without visiting the metropolis, to the monastery of Pinetum. Hither multitudes flocked for the purpose of making inquiries with regard to the ceremonies and liturgies of the sister Churches of the East, the rules of the most celebrated coenobitical fraternities, the Greek ecclesiastical writers, and various other points upon which one who had been so long resident in Asia and Egypt would be capable of imparting information. The intelligence thus obtained proved so interesting, that the learned traveller was earnestly solicited to gratify curiosity still further, by translating into Latin some of those productions to which he had been in the habit of referring most frequently. With this request, not foreseeing the storm he was about to excite, he willingly complied, and accordingly published translations of the Apology for Origen by Pamphilus, and of the books of Origen Περὶ ἀρχῶν, together with an original tract *De Adulteratione Librorum Origenis*, while in the preface to the *De Principiis*, either from a wish to avoid any misconception of his own views, or from some feeling of lurking malice, he quoted the panegyric pronounced by Jerome upon Origen, of which we have made mention above. The appearance of these works produced a violent ferment. Pammachius and Oceanus represented the transaction in the most unfavourable light to Jerome, whose wrath blazed forth more hotly than ever; all attempts to bring about a better understanding served only, from the bad faith of the negotiators, to feed the flame; a bitter correspondence followed, which was crowned by the *Apologia* of the one *adversus Hieronymum*, and the *Apologia* of the other *adversus Rufinum*.

Soon after the commencement of the dispute Rufinus retired to Aquileia, and during the life of Siricius, was steadily supported by the pontifical court. But, upon the elevation of Anastasius, he was summoned by the new pope to repair to Rome, for the purpose of answering the charges preferred against his orthodoxy: this mandate, however, he evaded, and, instead of appearing in person, transmitted an *Apologia*, in which he explains his real views, and altogether disavows any participation in the dangerous doctrines imputed to him by his enemies. Anastasius replied by an epistle, in which he condemned, most unequivocally, the tenets of Origen, and censured indirectly the rashness of his translator, without, however, seeking further to disturb him in his retreat. After the death of Anastasius in 402, the flames which had raged furiously for upwards of three years, gradually became more faint, and at length expired altogether, Rufi-

nus remaining at Aquileia, under the protection of Chromatius, busily employed in literary labours, until A. D. 408, when he returned to Pinetum. From thence, upon the invasion of Italy by Alaric, he fled to Sicily, where he died soon after, in 410. In allusion to the place of his decease, his great adversary, whose hostility endured beyond the grave, composed the following epitaph :— "Scorpius inter Enceladum et Porphyrium Trinacriae humo ponitur."

The extant works of Rufinus must be separated into two classes :— A. Original Compositions, and, B. Translations from the Greek, those belonging to the latter division being the more voluminous.

A. Original Compositions. — I. *De Adulteratione Librorum Origenis ;* a sort of *Epilogus* or supplement to the translation of the Apology for Origen by Pamphilus. It is dedicated to a monk Macarius, at whose urgent request that translation was undertaken, and is intended to prove that many of the false doctrines ascribed to Origen did not in reality proceed from that father, but were deductions from corruptions and interpolations of his genuine text. This tract will be found appended to the Apology in the fifth volume of the Benedictine edition of Jerome.

II. *De Benedictionibus XII. Patriarcharum Libri II.*, an attempt to interpret the prophecy of Jacob regarding the destinies of his sons, contained in the forty-ninth chapter of Genesis. This piece will be found under its best form in the edition of Rufinus commenced by *Vallarsi*, but not continued beyond the first volume, which appeared at Verona, fol. 1745.

III. *Apologia pro Fide sua ad Anastasium Pontificem.* IV. *Apologia* s. *Invectivarum in Hieronymum Libri II.* In these two polemical pieces Rufinus seeks, in the first place, to establish his own orthodoxy beyond suspicion, and in the second place, to rebut and retort the injurious statements of his opponents, especially of Jerome, whom he imitates too closely in violence and want of charity. Both will be found in the Benedictine edition of Hieronymus, and in that of Vallarsi.

V. *Historia Eremitica*, s. *Vitae Patrum*, the biographies of thirty-three holy men, who passed a life of sanctity and solitude in the desert of Nitria. The collection was long ascribed to Jerome, and when, from the words of Jerome himself, this was proved to be impossible, it was assigned to various authors by different critics : but, from a passage in the *Historia Ecclesiastica* (xi. 4, see below), it is evident that Rufinus must be regarded either as the compiler of the lives, or as the translator from some Greek original. The best edition is that by *Rosweyd*, fol. Antv. 1615, reprinted fol. Lugdun. 1617, and fol. Antv. 1628.

VI. *Expositio Symboli.* An explanation of the Apostles' Creed. It is contained in the first volume of the edition of Rufinus commenced by Vallarsi, fol. Veron. 1745.

VII. *Historiae Ecclesiasticae Libri XI.* This work belongs partly to the first and partly to the second of the two divisions laid down above, since the first nine books are a loose translation of the ten books of the Ecclesiastical History of Eusebius, while the tenth and eleventh are a continuation by Rufinus himself, embracing a history of the Church, from the commencement of the Arian heresy down to the death of Theodosius. The best edition is that by *Cacciari*, 2 vols. 4to. Rom. 1740.

B. Translations from the Greek.—I. *Basilii Magni Regula*, inserted in the *Codex Regularum*, &c. of Holstenius, 4to. Rom. 1661, reprinted at Vienna, fol. 1759.

II. *Basilii Magni Homiliae VIII.* These will be found in the edition of St. Basil, published at Paris by Garnier, in 1722, vol. ii. p. 713.

III. *Pamphili Apologia pro Origene*, to be found in all the best editions of Origen and Jerome.

IV. *Origenis de Principiis Libri IV.* V. *Origenis Homiliae, XVII. in Genesim., XIII. in Exodum, XVI. in Leviticum, XXVIII. in Numeros, XXVI. in Josue, IX. in Judices, I. in I. Librum Regum, IV. in Cantica Canticorum, X. Libri in Epistolam Pauli ad Romanos.* The whole of the above translations will be found in all the editions of Origen.

VI. *Gregorii Nazianzeni Opuscula X.*, first published by *Johannes Adelphus*, at Strasburg, 4to., 1508, and included in the Latin translation of the whole works of Gregory, by Mosellanus and Pirckheimerus, printed at Leipzig, 8vo. 1522.

VII. *Sixti Sententiae* s. *Enchiridium* s. *Annulus*, a series of moral Apophthegms, the author of which was altogether uncertain, even in the age of Rufinus, since by some they were supposed to be the production of Sextius the Stoic, named by Seneca, by others of a Pythagorean, by others of Sixtus II., who was bishop of Rome, and suffered martyrdom in A. D. 258. A collection of this nature is peculiarly open to interpolation, and hence it is little surprising that the MSS. should present variations quite irreconcileable. It is not improbable that the reflections of some heathen philosopher may have formed the groundwork, that these were modified and adapted to Christianity by Rufinus and others, and that transcribers from time to time made such alterations and additions as suited their own views and tastes. The best edition is that of Urbanus Godofredus Siberus, 4to. Lips. 1725.

VIII. *Evagrii Sententiae ad Monachos, Evagrii Sententiae de Apathia, Evagrii Liber ad Virgines.* These three tracts, which will be found in the appendix to the *Codex Regularum*, &c., of Holstenius, 4to. Rom. 1661, are generally believed to be the "Opuscula" of Evagrius which Jerome, in his letter to Ctesiphon, mentions as having been translated by Rufinus, and to which Gennadius also makes allusions (cc. xi. and xvii.), although doubtfully and indistinctly.

IX. *Clementis Romani Recognitiones*, of which the original was attributed to Clemens Romanus. [Clemens Romanus.]

X. *Anatolii Alexandrini Canon Paschalis*, first published, from a MS., by Aegidius Bucherius, in his *De Doctrina Temporum*, fol. Antv. 1634.

The following translations from Origen frequently ascribed to Rufinus, are of doubtful authenticity : — *Homiliae VII. in Matthaeum ; Homilia in Johannem ; De Maria Magdalena ; De Epiphania Domini.*

The following works have been erroneously ascribed to Rufinus :— *Versio Origenis Homiliarum in Lucam*, which belongs to Jerome ; *Versio Josephi Operum*, which belongs to Ambrose ; *Commentarii in LXXV. priores Davidis Psalmos ; in Oseam, Johelem, Amos ; Vita S. Eugeniae ; Libellus de Fide brevior ; Libellus de Fide fusior.*

The following works by Rufinus have been lost : *Epistola ad Hieronymum*, in reply to the first part of Jerome's Apologia ; *Epistolae ad Aniciam*

Falconiam Probam; some translations from Latin into Greek.

The style of Rufinus is remarkably perspicuous, and, although tinged with the corruptions of his age, is far removed from barbarism. His original works do not indicate commanding genius, nor indeed are the subjects such as to admit of much display, while his merits as a translator rank very low, since all his efforts in this department are characterised by extreme inaccuracy. Indeed his object seems to have been rather to convey a general idea of the meaning of an author than faithfully to represent his words, and he does not hesitate to expand, condense, correct, or omit such passages as seemed to him obscure, diffuse, inaccurate or unnecessary, although we cannot with justice accuse him of wilful distortion or suppression. Into the merits of the controversy with Jerome, to which perhaps he owes his chief celebrity, it is unnecessary to enter. It redounded to the praise of neither party, but the latter was undoubtedly the aggressor, the motives of the attack were probably unworthy, and the coarse invective in which it was couched excites no feeling except disgust, especially when contrasted with the hyperbolical praises lavished by him not long before upon the same individual.

No complete impression of the works of Rufinus having ever been published, we have noticed the best edition of each piece separately.

(The events connected with the life of Rufinus have been investigated, with great industry and learning, by Giusto Fontanini, archbiship of Ancyra, in his *Historia Literaria Aquileiensis*, 4to. Rom. 1742, and by J. F. B. Maria de Rubeis, in his *Dissertationes Duae*, 4to., Venet. 1745; to which we may add the notices prefixed to the edition by Cacciari of the *Historia Ecclesiastica*, and the recent dissertation by J. H. Marzuttini, entitled *De Turanii Rufini Presbyteri Aquileiensis Fide et Religione*, 8vo. Patav. 1835; see also Schröck, *Kirchengeschichte*, vol. x. p. 121; Schönemann, *Bibl. Patrum Latt.* vol. i. § 27; Bähr, *Geschichte der Röm. Litterat.* suppl. Band. 2te Abtheil. §§ 95—98.)

2. RUFINUS, the name attached to a little poem in twenty-two lines, *Pasiphaes Fabula ex omnibus Metris Horatianis*, which, as the name imports, contains an example of each of the different metres employed by Horace. It was first published by Cruquius (1579), by whom it was found in the Blandini MSS. attached to an ancient exposition of the Horatian metres. It has been printed by Burmann, in his *Anthol. Lat.* iii. 232, or No. 997, ed. Meyer, by Wernsdorf, *Poet. Lat. Min.* vol. iii. p. 393, comp. p. 339, and is usually appended to the larger editions of Horace. The author is altogether unknown, and even the name is uncertain, but he may be the same person with

3. RUFINUS, a grammarian of Antioch, whose treatise *De Metris Comicis*, or rather extracts from it, composed partly in prose and partly in verse, is contained in the "Grammaticae Latinae Auctores Antiqui" of Putschius, 4to., Hannov. 1605, pp. 2706—2727. He was probably not earlier than Theodosius, since he quotes Firmianus, Victorinus, Albinus, and Donatus. [W. R.]

4. RUFINUS, the author of thirty-eight epigrams in the Greek Anthology, and probably of one more, which is ascribed in the Planudean Anthology to an otherwise unknown *Rufus Domesticus*, but is headed in the Palatine MS. Ῥουφίνου δομεστικοῦ. (Concerning the meaning of this title, see Du Cange, *Gloss. Med. et Inf. Graec.*) There can be no doubt that the author was a Byzantine, and his verses are of the same light amatory character as those of Agathias, Paulus, Macedonius, and others; but beyond this there is no other indication of his age. Jacobs rejects the supposition of Reiske, that he should be identified with the author of the Pasiphaë. (Brunck, *Anal.* vol. ii. pp. 390, 490; Jacobs, *Anth. Graec.* vol. iii. pp. 98, 193, vol. xiii. pp. 947, 948; Fabric. *Bibl. Graec.* vol. iv. p. 494.)

There were also two or three sophists and rhetoricians of this name, for whom a bare mention will suffice, namely, Rufinus of Cyprus, a peripatetic philosopher, mentioned as a contemporary by Lucian (*Demonact.* 54. vol. ii. p. 393); Rufinus, of Naucratis, an illegitimate son of Apollonius of Naucratis (Philost. *Vit. Sophist.* ii. 19, p. 599); Rufinus, praetor of Smyrna under Severus and Caracalla, and perhaps some others. (See Olearius, *ad Philost.* ii. 25, p. 608; Fabric. *Bibl. Graec.* vol. vi. p. 137.) [P. S.]

RU'FIO. 1. A friend of Cicero, of whom nothing is known. (Cic. *ad Att.* v. 2. § 2.) Ernesti supposes that Sempronius Rufus is intended (comp. *ad Att.* vi. 2. § 10, *ad Fam.* viii. 7), Rufio being the diminutive of Rufus; but it is quite uncertain.

2. A friend of Trebatius. (*Ad Fam.* vii. 20.) It appears from an inscription in Gruter (p. 195, 13), that his gentile name was also Trebatius, since we there read of a C. Trebatius Rufio.

3. The son of a freedman of Julius Caesar, was left by him in command of three legions at Alexandria. (Suet. *Caes.* 76.)

4. RUFIO VESTORIANUS, whom Cicero expected that M. Antonius would restore to his rights as a citizen, B. C. 44. (Cic. *ad Att.* xiv. 14. § 2.)

RU'FIUS, a modeller of small terra-cotta figures (*sigilla*), whose name is found inscribed on the base of one of these figures, found at Perugia in 1775, in the following form, C. RUFIUS. S. FINXIT, where the S, no doubt, stands for Sigillarius. Some read the name *Rupius*. (Orelli, *Inscr. Lat. Sel.* No. 4281; R. Rochette, *Lettre à M. Schorn*, pp. 398, 399.) [P. S.]

RU'FIUS CRISPI'NUS. [CRISPINUS.]

RUFO, a friend of the younger Pliny, who addresses one of his letters to him. (*Ep.* ix. 19.)

RUFUS, artists. 1. A painter, of whom nothing is known beyond the mention of his name in the Greek Anthology (*Anth. Pal.* xi. 233, vol. ii. p. 386, ed. Jacobs).

2. A gem-engraver, whose name occurs on one stone in the form ΡΟΥΦΟC (Raspe, No. 9823), and on a very beautiful cameo, in the Orleans cabinet, representing Aurora with the horses of the Sun, in the form ΡΟΥΦΟC ΕΠΟΙΕΙ. (*Pierres gravées d'Orleans*, vol. i. pl. 45, pp. 195, 196; R. Rochette, *Lettre à M. Schorn*, pp. 152, 153, 2d ed.) [P. S.]

RUFUS (Ῥοῦφος), the name of probably two physicians who have been sometimes confounded together, and whom it is not in every case easy to distinguish with certainty.

1. MENIUS RUFUS* (Μήνιος Ῥοῦφος), must

* It is not quite certain that Menius Rufus was a physician at all, as Asclepiades does not say that

have lived some time in or before the first century after Christ, as he is mentioned by Asclepiades Pharmacion (ap. Gal. *De Compos. Medicam. sec. Gen.* vii. 12, vol. xiii. p. 1010). He is perhaps the same person who is quoted by Andromachus (ap. Gal. *De Compos. Medicam. sec. Loc.* vii. 5, vol. xiii. p. 92) simply as *Rufus*. Perhaps also, if the date commonly assigned to Rufus Ephesius be correct, he is the physician quoted with approbation by Servilius Damocrates (ap. Gal. *De Antid.* ii. 2, vol. xiv. p. 119).

2. Rufus Ephesius, so called from the place of his birth, is said by Abú-l-faraj (*Hist. Dynast.* p. 59) to have lived in the time of Plato; and called by John Tzetzes (*Chil.* vi. *Hist.* 44, 300, p. 104) physician to Cleopatra. Suidas places him in the reign of Trajan, A. D. 98—117, which date is adopted by most modern authors, and is probably correct, as Rufus quotes Zeuxis (ap. Gal. *Comment. in Hippocr.* "*Prorrhet. I.*" ii. 58. vol. xvi. p. 636) and Dioscorides (ap. Mai, *Class. Auct. e Vatic. Codic. editi*, vol. iv. p. 11), and is himself quoted by Galen. He wrote several medical works, some of which are still extant. The principal of these is entitled Περὶ Ὀνομασίας τῶν τοῦ Ἀνθρώπου Μορίων, "*De Appellationibus Partium Corporis Humani*," which consists of two unequal parts, viz. the original treatise, and an extract from it: but whether both parts belong to Rufus, is doubtful. The first and fourth books together form the original work; and the second and third books, the extract, by help of which several passages might be corrected. They are generally reckoned as only *three* books, as the second is merely the *alter primus*. The work itself is chiefly interesting for the information it contains concerning the state of anatomical science at Alexandria, and before the time of Galen. Rufus considers the spleen to be absolutely useless (p. 59, ed. Clinch). He intimates that the nerves now called *recurrent*, were then recently discovered. "The ancients," says he (p. 42), "called the arteries of the neck καρωτίδες or καρωτικοί, because they believed, that, when they were pressed hard, the animal became sleepy and lost its voice; but in our age it has been discovered that this accident does not proceed from pressing upon these arteries, but upon the nerves contiguous to them." He shows that the nerves proceed from the brain, and he divides them into two classes, those of sensibility and those of motion (p. 36). He considers the heart to be the seat of life, and notices that the left ventricle is smaller and thicker than the right (p. 37). This work was first published in a Latin translation by J. P. Crassus, together with Aretaeus, Venet. 1552, 4to.

The other extant works of Rufus are: an incomplete treatise, Περὶ τῶν ἐν Νέφροις καὶ Κύστει Παθῶν, "*De Renum et Vesicae Morbis;*" and A fragment, Περὶ τῶν Φαρμάκων Καθαρτικῶν, "*De Medicamentis Purgantibus.*" These three works were first published in Greek by J. Goupyl, Paris, 8vo. 1554; and there is an edition (which is not of much critical value,) by J. Clinch, Greek and Latin, Lond. 1726, 4to. The last two were published in Greek, by C. F. de Matthaei, Mosq. 1806, 8vo., who supplied, from a MS. at Moscow, several passages that had never before been published: this edition is now become excessively scarce. The Latin translation by J. P. Crassus of these three works is inserted in the "Medicae Artis Principes," by H. Stephens, 1567, fol. Paris.

Besides these three works, an old Latin version of a treatise on the Gout, consisting of thirty-seven short chapters, has lately been published under the name of Rufus from a MS. in the Royal Library at Paris by M. E. Littré, in the "Révue de Phiilologie," vol. i. (1845). The work appears to be quite genuine, as it contains two chapters (30, 31) which agree very closely with a passage attributed to Rufus by Aëtius (iii. 4. 24, p. 593). A short treatise on the Pulse, Σύνοψις περὶ Σφυγμῶν, has been lately published in Greek, with a French translation, by M. Ch. Daremberg, 1846, 8vo. Paris, from a MS. in the Royal Library, which attributes it to Rufus, but probably without sufficient reason. It seems to be the same work which has appeared in an old Latin translation, among Galen's writings, and is called "Compendium Pulsuum Galeno adscriptum" [Galen, p. 214. § 69], and which Ackermann attributes to one of the *Arabistae* (*Hist. Liter. Gal.* p. clxvi.). The real author's name is unknown, and with respect to his date it can only be stated that he lived certainly after Herophilus, and probably before Galen (see M. Daremberg's *Introd.*).

Some Greek fragments of the lost works of Rufus are to be found in Angelo Mai's collection of "Classici Auctores e Vaticanis Codicibus editi" (vol. iv. Rom. 1831), one of the most interesting of which is a passage respecting the plague, which appears to prove, beyond all doubt, that the glandular (or *true*) plague was known to the ancients some centuries earlier than was commonly supposed (see Littré, *Oeuvres d'Hippocr.* vol. iii. p. 4). There are also several fragments of his lost works preserved by Galen, Oribasius, Aëtius, Rhazes, Ibn Baitar, &c. There is a dissertation by C. G. Kühn, containing "Rufi Ephesii, *De Medicamentis Purgantibus Fragmentum e Codice Parisiensi descriptum*," 1831, 4to. Lips.; and another by F. Osann, *De Loco Rufi Ephesii Medici apud Oribasium servato, sive de Peste Libyca*, 1833, 4to. Giess. A new and improved edition of (it is believed) all the extant works of Rufus, is at this present time (1848) being prepared by Dr. C. Daremberg of Paris.

Haller is inclined (*Biblioth. Botan.* vol. i. p. 108) to attribute to Rufus an anonymous fragment of one hundred and ninety Greek hexameter verses, Περὶ Βοτανῶν, *De Viribus Herbarum*, which was first published in the Aldine edition of Dioscorides, Venet. 1518, 4to. p. 231, &c., and which is inserted by Fabricius in his *Bibliotheca Graeca* (vol. ii. p. 629, ed. vet.), with Greek scholia, and a Latin translation and notes by J. Rentorf. Fabricius and others have been of the same opinion. Hermann (*Orphica*, Lips. 1805, 8vo. pp. 717, 750, 761, &c.), on metrical grounds, determines the writer to have lived some time between Manetho, the author of the Ἀποτελεσματικά, and Nonnus, the author of the *Dionysiaca*; a date sufficiently indeterminate. Rufus certainly wrote a Greek hexameter poem, in four books, Περὶ Βοτανῶν, which is mentioned by Galen (*De Simplic. Medicam. Temper. ac Facult.* vi. praef. vol. xi. p. 796), who quotes a few verses (*De Compos. Medicam. sec. Loc.* i. 1, vol. xii. p. 425); but this is supposed by Choulant to have been quite a different work from the fragment in question, chiefly on the ground that so scientific and sensible a physician as

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he was the *author* of the medical prescription which he quotes, but that he *made use* of it.

Rufus would not have written any thing so full of popular superstitions and absurdities. The fragment treats of thirteen different plants, in as many chapters, in which, says Haller, "Medicarum virium adest farrago verarum et falsarum."

The names of several of his lost works have been preserved by Galen, Suidas, and especially by the Arabic writers, who appear to have been well acquainted with his books, and to have translated almost all of them into their language (see Wenrich, *De Auctor. Graecor. Version. Arab. Syriac. Armen.* &c. p. 221, &c.). Of these were five books Περὶ Διαίτης, *De Victus Ratione*, quoted by Oribasius, Suidas, and Ibn Baitar (vol. i. pp. 366, 378, 533, ii. 390); Θεραπευτικά, *De Methodo Medendi* (Galen, *De Simplic. Medicam. Temper. ac Facult.* vi. praef. vol. xi. p. 796), from which work probably the fragments preserved by Aëtius are taken; Περὶ Μελαγχολίας, *De Melancholia* (Galen, *De Atra Bile*, c. i. vol. v. p. 105; Ibn Baitar, vol. i. p. 89); Περὶ Διαίτης Πλεόντων, *De Victu Navigantium* (Suid.; or *De Viatorum Vivendi Ratione*, Wenrich); Περὶ Τραυματικῶν Φαρμάκων, *De Medicamentis Vulnerum* (Suid.; or *De Vulneribus*, Wenrich); Περὶ Σύκων, *De Ficubus** (Suid.; Oribas. *Coll. Medic.* i. 40, p. 213; or *De Mariscis*, Wenrich); Περὶ Ἀρχαίας Ἰατρικῆς, *De Vetere Medicina* (Suid.); Περὶ Γάλακτος, *De Lacte*; Περὶ Οἴνου, *De Vino*; Περὶ Μέλιτος, *De Melle* (Suid.; Oribas. *Coll. Medic.* ii. 61, v. 7, pp. 232, 266; Ibn Baitar, ii. p. 420, &c. Perhaps these three formed part of his work on Diet); *De Morbis qui Articulis contingunt* (Oribas. *Coll. Medic.* viii. 47, p. 362).

The titles of twenty or thirty other treatises are enumerated in Wenrich, but many of them (as indeed some of those mentioned above,) appear to have been only the different chapters of some extensive work. Rufus was also one of those who commented on some of the works of Hippocrates, and he is said by Galen (*Comment. in Hippocr.* "*Epid. VI.*" i. 10. vol. xvii. pt. i. p. 849) to have been a diligent student of them, and to have always endeavoured to preserve the ancient readings of the text (*Comment. in Hippocr.* "*Prorrhet. I.*" ii. 58, vol. xvi. p. 636). Further information respecting Rufus and his writings may be found in Fabricius, *Bibl. Graec.* vol. iii. p. 102, xiii. 385, ed. vet.; Haller's *Bibl. Botan., Anatom., & Medic. Pract.*; Sprengel's *Hist. de la Méd.*; Choulant's *Handb. der Bücherkunde für die Aeltere Medicin*; and the *Penny Cyclopaedia*, from which some of the preceding remarks are taken. [W. A. G.]

RUFUS. 1. A lyric poet, and a contemporary of Ovid. [RUFUS, ANTONIUS.]

2. A friend of Pliny the younger, who addresses two letters to him (*Ep.* v. 21, vii. 25). His gentile name is not mentioned by Pliny. There were four other correspondents of Pliny who bear the cognomen of Rufus; namely, Calvisius, Caninius, Octavius, and Sempronius, all of whom are mentioned below in alphabetical order.

3. Of Perinthus, a Greek sophist, was a pupil of Herodes Atticus. An account of him is given by Philostratus. (*Vit. Soph.* ii. 17, pp. 597, 598, ed. Olearius; comp. Westermann, *Gesch. d. Griech. Beredtsamkeit*, § 92, n. 5.)

4. A Greek writer, the author of a work on Music, in three books, in which he treated of the origin of tragedy and comedy. Sopater availed himself to a considerable extent of this work of Rufus. (Phot. *Cod.* 161; Fabric. *Bibl. Graec.* vol. ii. p. 320.)

5. The author of a short treatise on rhetoric, published for the first time along with a work of Tiberius on the same subject, by Boissonade, London, 1815. (Westermann, *Gesch. d. Griech. Beredtsamkeit*, § 104, n. 2.)

RUFUS, ACI'LIUS, a contemporary of the younger Pliny, was consul designatus in A. D. 102, in which year he spoke in the senate respecting the accusation of Varenus Rufus by the Bithynians. (Plin. *Ep.* v. 20. § 6, vi. 13.)

RUFUS, AEMI'LIUS, served as praefectus of the cavalry under Domitius Corbulo in Armenia, and, on account of his misconduct, was degraded and punished by Corbulo. (Frontin. *Strat.* iv. 1. § 28.)

RUFUS, AN'NIUS LUSCUS. [LUSCUS, ANNIUS, No. 3.]

RUFUS, A'NNIUS, procurator of Judaea at the death of the emperor Augustus, A. D. 14 (Joseph. *Ant.* xviii. 2. § 2). He was succeeded in the government by Valerius Gratus. [GRATUS.]

RUFUS, ANTO'NIUS, the name of a Latin grammarian, quoted by Quintilian (i. 5. § 43) and Velius Longus (p. 2237, ed. Putsch.). The Scholiast Cruquianus (ad Hor. *Ar. Poët.* 238) speaks of an Antonius Rufus who wrote plays both praetextatae and togatae, but whether he is the same as the grammarian, must be left uncertain. Glandorp, in his *Onomasticon* (p. 99), states on the authority of Acron that Antonius Rufus translated both Homer and Pindar, but there is no passage in Acron in which the name of Antonius Rufus occurs. Glandorp probably had in his mind the statement of the Scholiast on Horace already referred to, and connected it with a line in Ovid (*ex Pont.* iv. 16. 28), in which Rufus is spoken of as a lyric poet; but who this Rufus was, whether the same as Antonius Rufus or not, cannot be determined. (Wernsdorf, *Poetae Latini Minores*, vol. iii. p. 30, vol. iv. p. 585.)

RUFUS, ASI'NIUS, a friend of Tacitus and the younger Pliny, the latter of whom recommends Asinius Bassus, the son of Rufus, to Fundanus. (Plin. *Ep.* iv. 15.)

RUFUS, ATE'RIUS, a Roman eques, was murdered in the theatre, as had been foreshown him in a dream during the preceding night. (Val. Max. i. 7. § 8.)

RUFUS, ATI'LIUS, a man of consular rank, was governor of Syria during the reign of Domitian, and died just before the return of Agricola from Britain, A. D. 84. (Tac. *Agric.* 40.)

RUFUS, A'TIUS, one of the officers in Pompey's army in Greece, in B. C. 48, accused Afranius of treachery on account of his defeat in Spain in the preceding year. (Caes. *B. C.* iii. 83.)

RUFUS, AUFIDIE'NUS, praefectus of the camp at Nauportus, when the formidable insurrection of the Pannonian legions broke out on the death of Augustus, was an especial object of the wrath of the soldiers. (Tac. *Ann.* i. 20.)

RUFUS, AURE'LIUS, a name which occurs only on coins, of which a specimen is annexed. It has on the obverse the head of Pallas, and on the reverse Jupiter driving a quadriga, with the legend AV. RVF. (Eckhel, vol. v. p. 148.)

* Probably wrongly rendered by Fabricius, "De Ficosis Tumoribus sive Excrescentiis."

COIN OF AURELIUS RUFUS.

RUFUS, BASSAEUS, praefectus praetorii under the emperor M. Aurelius, was raised to this dignity on account of his virtues, though he had received no education in consequence of his rustic origin. (Dion Cass. lxxi. 5.) He is alluded to in a letter of Avidius Cassius, preserved by Vulcatius Gallicanus ("audisti praefectum praetorii nostri philosophi, ante triduum quam fieret, mendicum et pauperem, sed subito divitem factum," c. 14). The name of Bassaeus Rufus occurs in inscriptions. (See Reimarus, *ad* Dion. Cass. lxxi. 3. § 25, p. 1179.)

RUFUS, CA'DIUS, was condemned on the charge of repetundae, at the accusation of the Bithynians in A. D. 49, but was restored by Otho in A. D. 69 to his rank as senator. (Tac. *Ann.* xii. 22, *Hist.* i. 77.)

RUFUS, CAECI'LIUS. 1. L. CAECILIUS RUFUS, the brother of P. Sulla by the same mother, but not by the same father, was tribune of the plebs, B. C. 63, and proposed soon after he had entered upon the office that his brother P. Sulla and Autronius Paetus, both of whom had been condemned on account of bribery in the consular comitia of B. C. 66, should be allowed to become candidates again for the higher offices of the state, but dropt the proposal at the suggestion of his brother. In the course of his tribunate he rendered warm support to Cicero and the aristocratical party, and in particular opposed the agrarian law of Servilius Rullus. In his praetorship, B. C. 57, he joined most of the other magistrates in proposing the recall of Cicero from banishment, and incurred in consequence the hostility of P. Clodius, whose hired mob attacked his house in the course of the same year. In B. C. 54, he supported the accusation against Gabinius. (Cic. *pro Sull.* 22, 23; comp. Dion Cass. xxxvii. 25; Cic. *post Red. in Sen.* 9, *pro Mil.* 14; Ascon. *in Mil.* p. 48, ed. Orelli; Cic. *ad Q. Fr.* iii. 3. § 2.)

2. C. CAECILIUS RUFUS, consul A. D. 17, with L. Pomponius Flaccus. (Tac. *Ann.* ii. 41; Dion Cass. lvii. 17.)

RUFUS, M. CAE'LIUS, was the son of a wealthy Roman eques of the same name, who appears to have obtained his property as a negotiator in Africa. He was accused of parsimony, especially in reference to his son, but the extravagant habits of the latter required some degree of restraint. He was alive at the trial of his son in B. C. 56 (Cic. *pro Cael.* 2, 15, 30, 32.) The younger Caelius was born at Puteoli on the 28th of May, B. C. 82, on the same day and the same year as the orator C. Licinius Calvus, in conjunction with whom his name frequently occurs (Plin. *H. N.* vii. 49. s. 50; Quintil. x. 1. § 115, x. 2. § 25, xii. 10. § 11). His father was enabled to procure him introductions to M. Crassus and Cicero, who gave him the advantage of their advice in the prosecution of his studies, especially in the cultivation of oratory. During Cicero's praetorship (B. C. 66), and the two following years, Caelius was almost always at his side; but in the consulship of the great orator (B. C. 63), he became intimate with Catiline, whose society had such extraordinary fascinations for all the wealthy Roman youths; although he took no part in the conspiracy, if we may trust Cicero's positive assurance. In B. C. 61, he accompanied the proconsul Q. Pompeius Rufus to Africa, partly to become acquainted with the mode of administering a province, but probably still more in order to look after his father's property in that country. On his return to Rome he accused in B. C. 59 C. Antonius, Cicero's colleague in the consulship, of having been one of Catiline's conspirators; and notwithstanding Cicero spoke in his behalf, Antonius was condemned. The oration which Caelius delivered against Antonius possessed considerable merit, and was read in the time of Quintilian (Quintil. iv. 2. § 123, ix. 3. § 58). Not long afterwards he obtained the quaestorship, and was charged with having purchased the votes at his election, an accusation from which Cicero endeavoured to clear him when he defended him in B. C. 56.

In B. C. 57, Caelius accused L. Sempronius Atratinus of bribery, and when the latter, who was defended by Cicero, was acquitted, he accused him again of the same crime in B. C. 56. But while the second suit was in progress, and had not yet come on for trial, Caelius himself was accused of *vis* by Sempronius Atratinus the younger. Caelius had for some time been living in the house of P. Clodius on the Aventine, and was one of the avowed paramours of his notorious sister Clodia Quadrantaria. He had, however, lately deserted her; and she, in revenge, induced Sempronius Atratinus to bring him to trial. The two most important charges in the accusation arose from Clodia's own statements; she charged him in the first place with having borrowed money from her in order to murder Dion, the head of the embassy sent by Ptolemy Auletes to Rome; and declared, in the second place, that he had made an attempt to carry her off by poison. Caelius spoke on his own behalf, and was also defended by M. Crassus and Cicero: the speech of the latter is still extant. Caelius had done great damage to his character, not only by his intrigue with Clodia, but still more by the open part he had taken both at Baiae as well as at Rome in the extravagant debaucheries of herself and her friends; and Cicero therefore exerts himself to show that the reports respecting the character of his client were unfounded, or at least grossly exaggerated; that he was not the extravagant spendthrift and luxurious debauchee that he had been represented, but had devoted much of his time to serious occupations, especially to the study of oratory. The judges acquitted him; and a second accusation, which the Claudii brought against him two years afterwards (Cic. *ad Q. Fr.* ii. 13), appears likewise to have failed.

In B. C. 52, Caelius was tribune of the plebs. He warmly supported Milo, who murdered P. Clodius at the beginning of this year, and he opposed the measures brought forward by Pompey. But his efforts were all in vain, and Milo was condemned. (Comp. Cic. *pro Mil.* 33.) In the same year he proposed a bill in conjunction with his nine colleagues to allow Caesar to become a candidate for a second consulship in his absence. To this measure no serious opposition was offered

as Pompey did not venture to refuse to it his sanction. No sooner had his year of office expired than he accused his late colleague Q. Pompeius Rufus of *vis* under the provisions of the very law which the latter had taken so active a part in passing. The triumvir, who had no further occasion for his services, rendered him but faint support. He was condemned, and retired to Bauli in Campania, where he was in great pecuniary difficulties, till Caelius generously compelled Cornelia, the mother of Pompeius, to surrender to him his paternal property. (Val. Max. iv. 2. § 7.)

In B. C. 51, Cicero went to Cilicia as proconsul, much against his will, and before leaving Italy he requested Caelius, who accompanied him on his journey as far as Cumae, to send him from time to time a detailed account of all the news of the city. Caelius readily complied with his request, and his correspondence with his friend is still preserved in the collection of Cicero's letters. In the same year Caelius became a candidate for the curule aedileship, which he gained along with Octavius. As he was anxious to exhibit the games with becoming splendour, he applied to Cicero for money and for panthers, as his command of an Asiatic province would enable him to obtain a large supply of both without much difficulty. Cicero, with all his faults, did not plunder the provincials. He therefore refused the money at once; and does not seem to have put himself to much trouble to procure the panthers, although Caelius reminds him of them in almost every letter. During his aedileship in the following year (B. C. 50), Caelius still carried on his correspondence with Cicero; and his letters contain some interesting accounts of the proceedings of the different parties at Rome immediately before the breaking out of the civil war. In the same year he became involved in a personal quarrel with the censor Ap. Claudius Pulcher, and with L. Domitius Ahenobarbus, who had been the colleague of Claudius in the consulship; but we must refer the reader for particulars to his correspondence with Cicero (*ad Fam.* viii. 12, 14). Having thus become a personal enemy of two of the most distinguished leaders of the aristocracy, his connection with this party, of which he had hitherto been a warm supporter, was naturally weakened. He felt no confidence in Pompey and the senate in the impending civil war; he saw that Caesar was the stronger; and avowing the principle that the more powerful party is to be joined when the struggle in a state comes to arms, he resolved to espouse the side of Caesar.

In the discussions in the senate at the beginning of January, B. C. 49, Caelius supported the opinion of M. Calidius that Pompey ought to betake himself to his Spanish provinces in order to remove every pretext for war. By this declaration he openly broke with the aristocratical party, and in a few days afterwards he fled from Rome with M. Antonius, Q. Cassius, and C. Curio to Caesar's camp at Ravenna (Caes. *B. C.* i. 2; Dion Cass. xli. 2, 3). Caesar sent him into Liguria to suppress an insurrection at Intemelium (*ad Fam.* viii. 15); and in April he accompanied Caesar in his campaign in Spain (*ad Fam.* viii. 16. § 4, 17. § 1). It is supposed by some modern writers that he also served under Curio in Africa in the course of the same year, as we read of a M. Rufus who was the quaestor of Curio in Africa (Caes. *B. C.* ii. 43); but this M. Rufus must in all probability have been a different person.

He was rewarded for his services by the praetorship, which he held in B. C. 48. But various causes had already alienated the mind of Caelius from his new patron, and these at length led him to engage in desperate enterprises which ended in his ruin and death. He was mortified that Caesar had entrusted the honourable duties of the city praetorship to C. Trebonius rather than to himself, a distinction, however, to which Trebonius had much greater claims, as he had in his tribuneship in B. C. 55 proposed the law for prolonging the proconsular government of Caesar. But his chief dissatisfaction with the existing state of things arose from his enormous debts. It seems that he had looked forward to a proscription for the payment of his creditors; but as Caesar's generous conduct towards his opponents deprived him of this resource, he saw no remedy for his ruined fortunes but a general commotion. Accordingly, when Trebonius was, in the exercise of his judicial duties, carrying into execution the law which had been lately passed by Caesar for the settlement of debts, Caelius set up his tribunal by the side of his colleague and promised his assistance to all who might appeal to him against the decision of the latter. But as no one availed himself of his proffered aid, he brought forward a law according to which debts were to be paid without interest in six instalments, probably at the interval of six months from one another.* When this measure was opposed by Servilius Isauricus, Caesar's colleague in the consulship, and by the other magistrates, he dropt it and brought forward two others in its place, which were in fact equivalent to a general confiscation of property. By one of these new laws the proprietors of houses had to give up a year's rent to their tenants, and by another creditors were to forgive debtors all their debts. After such sweeping measures as these, the decisions of Trebonius, however lenient, would seem harsh towards debtors. A mob attacked him as he was administering justice; several persons were wounded, and Trebonius himself driven from his tribunal. Thereupon the senate resolved to deprive Caelius of his office, and Servilius carried the decree into execution by breaking himself the curule seat of the praetor. Caelius saw that he could effect nothing more at Rome, and accordingly left the city, giving out that he intended to repair to Caesar. But his real intention was to join Milo in Campania, whom he had secretly sent for from Massilia, and along with him to raise an insurrection in favour of Pompey. Milo, however, was killed in an attack upon an obscure fort near Thurii before Caelius could join him [MILO]; and Caelius himself was put to death shortly afterwards at Thurii by some Spanish and Gallic horsemen whom he was endeavouring to bribe to surrender the place. (Caes. *B. C.* iii. 20—22; Dion Cass. xlii. 22—25; Appian, *B. C.* ii. 22; Liv. *Epit.* 111; Vell. Pat. ii. 68; Oros. vi. 15; Quintil. vi. 3. § 25.)

* The passage in Caesar (*B. C.* iii. 20), from which the statement in the text is taken, is corrupt:—"legem promulgavit, ut *sexies seni dies* sine usuris creditae pecuniae solvantur." Niebuhr conjectures *sexies semestri die* (*Kleine Schriften*, vol. ii. pp. 253, 254.)

Caelius had paid considerable attention to literature, and with no small success. He was an elegant writer and an eloquent speaker; he possessed an excitable temperament, and a lively imagination; the speeches in which he accused others were considered his master-pieces (Cic. *Brut.* 79; *orator iracundissimus*, Senec. *de Ira*, iii. 8). He was a friend of Catullus, who has addressed two of his poems to him (*Carm.* lviii. c.), and he also lived, as has appeared from the above account, on the most intimate terms with Cicero. It was the latter circumstance apparently that led Niebuhr to extenuate the faults of Caelius, and to ascribe to him virtues that he never possessed; but Cicero's intimacy with the young profligate speaks rather to the prejudice of his own character than in favour of his friend's morals. All the ancient writers, with the exception of Cicero, who have occasion to mention Caelius, agree in an unfavourable estimate of his character; and independent of their testimony, his letters to Cicero, and the speech of the latter on his behalf, in which he attempts to clear his friend of the charges brought against him, are sufficient of themselves to convince any attentive reader of the worthlessness of his moral character. (Niebuhr, *Kleine Schriften*, vol. ii. p. 252; Meyer, *Oratorum Romanorum Fragmenta*, p. 458, &c., 2d ed.; Drumann, *Geschichte Roms*, vol. ii. p. 411, &c.; and especially Suringar, *M. Caelii Rufi et M. Tullii Ciceronis Epistolae mutuae*, Lugd. Batav. 1846, in which all the authorities for the life of Caelius, both ancient and modern, are printed at length.)

RUFUS, CAESE'TIUS, proscribed by Antony in B. C. 43, and killed. He owed his fate to a beautiful insula or detached mansion which he had in the city, and which had taken the fancy of Fulvia, the wife of Antony. When his head was brought to Antony, he sent it to his wife, saying that it did not belong to him. (Appian, *B. C.* iv. 29; Val. Max. ix. 5. § 4.)

RUFUS, C. CALVI'SIUS, an intimate friend of the younger Pliny (Plin. *Ep.* i. 12. § 12, iv. 4), who has addressed several of his letters to him. (*Ep.* ii. 20, iii. 1, 19, v. 7, viii. 2, ix. 6.)

RUFUS, CAMO'NIUS, of Bononia, a friend of Martial, died at an early age in Cappadocia. (Mart. vi. 85.)

RUFUS CANI'NIUS, a native of Comum, and a friend and neighbour of the younger Pliny, was well versed in literature, and especially poetry. He appears also to have possessed some talent for the composition of poetry, and meditated writing a poem on the Dacian war (Plin. *Ep.* viii. 4). But as most of his time was taken up in the personal management of his estates, Pliny begs him to leave them to his bailiffs, and to devote his own time to the prosecution of his studies (Plin. *Ep.* i. 3). There are also several other letters of Pliny addressed to him, which all more or less urge him to prosecute his literary pursuits, and undertake the composition of some poetical work. (*Ep.* ii. 8, iii. 7, vi. 21, vii. 18, viii. 4, ix. 33.)

RUFUS, CA'NIUS, a Roman poet, to whom Martial has addressed one of his epigrams. (*Ep.* iii. 20.)

RUFUS, CLAU'DIUS CRASSUS. [CLAUDIUS, No. 12?]

RUFUS, CLU'VIUS. [CLUVIUS, No. 7.]

RUFUS, M'. CO'RDIUS, a name known to us only from coins, of which a specimen is annexed. It has on the obverse the head of the Dioscuri with RVFVS III VIR (that is, of the mint), and on the reverse a female figure with MAN. CORD.VS. (Eckhel, vol. v. p. 178.)

COIN OF M'. CORDIUS RUFUS.

RUFUS, CORE'LLIUS, a friend of the younger Pliny, whom he looked up to as a father, and of whom he always speaks with the highest veneration and respect. Corellius had been a martyr to hereditary gout for 33 years; and at length, in order to escape from the incessant pain which he suffered, he put an end to his life by voluntary starvation at the age of 67, at the commencement of Trajan's reign. His virtues and his death form the subject of one of the letters of Pliny (*Ep.* i. 12), who also mentions him on many other occasions. (*Ep.* iv. 17. § 4, v. 1. § 5, vii. 11. § 3, ix. 13. § 6.)

RUFUS, CU'RTIUS, said to have been the son of a gladiator by some, followed in the train of one of the quaestors to Africa for the purpose of gain, and, while at Adrumetum, is reported to have seen a female of superhuman size, who prophesied to him that he would one day visit Africa as proconsul. Urged on by this vision, he repaired to Rome and obtained the quaestorship and praetorship in the reign of Tiberius, at a later period the consular imperium and triumphal ornaments, and at length the government of Africa, as had been predicted (Tac. *Ann.* xi. 20, 21; Plin. *Ep.* vii. 27). Some modern writers suppose that this Curtius Rufus was the father of Q. Curtius Rufus, the historian.

RUFUS, Q. CU'RTIUS, the historian. [CURTIUS.]

RUFUS DOME'STICUS. [RUFINUS, literary, No. 4.]

RUFUS, EGNA'TIUS. 1. L. EGNATIUS RUFUS, a friend of Cicero, was a Roman eques, who appears to have carried on an extensive business in the provinces as a money-lender, and a farmer of the taxes. Cicero frequently recommends him to the governors of the provinces; as, for instance, to Q. Philippus (*ad Fam.* xiii. 73, 74), to Quintius Gallius (*ad Fam.* xiii. 43, 44), to Appuleius (*ad Fam.* xiii. 45), and to Silius (*ad Fam.* xiii. 47). Both Cicero and his brother Quintus had pecuniary dealings with him (*ad Att.* vii. 18. § 4, x. 15. § 4, xi. 3. § 3, xii. 18. § 3).

2. M. EGNATIUS RUFUS, probably son of the preceding, was aedile in B. C. 20, and gained so much popularity in this office, principally through extinguishing the fires by means of his own servants, that he obtained the praetorship for the following year in opposition to the laws, which enacted that a certain time should intervene between the offices of aedile and praetor. Encouraged by this success, he endeavoured to secure the consulship for the following year, B. C. 18; but as the consul C. Sentius Saturninus refused to receive his name as one of the candidates, he entered into a plot with persons who were, like him-

self, bankrupts in character and fortune, to murder Augustus. Being detected in these treasonable designs, he was thrown into prison and executed. (Vell. Pat. ii. 91—93; Dion Cass. liii. 24; Suet. *Aug.* 19.)

RUFUS EPHE'SIUS. [RUFUS, physicians, No. 2, p. 669.]

RUFUS, FAE'NIUS or FE'NIUS, was appointed by Nero praefectus annonae in A. D. 55, and gained the favour of the people by his discharging the duties of this office without any view to private emolument. He was in consequence appointed praefect of the praetorian cohorts along with Sofonius Tigellinus, in A. D. 62, as Nero wished, by the elevation of Rufus, to counterbalance the unpopularity of the latter appointment. But Rufus never obtained much influence with the emperor, and all the real power was in the hands of his colleague Tigellinus, whose depraved mind was more akin to Nero's own. In addition to this, his friendship with Agrippina had rendered him an object of suspicion to Nero; and he was therefore the more easily induced to take part in the conspiracy of Piso, A. D. 65. On the detection of the conspiracy he was compelled to put an end to his own life, which he did not do with the same firmness as most of his accomplices. His friends shared in his fall, and one was banished simply on account of his intimacy with him. (Tac. *Ann.* xiii. 22, xiv. 51, 57, xv. 50, 53, 61, 66, 68, xvi. 12; Dion Cass. lxii. 24.)

RUFUS FESTUS AVIE'NUS. [AVIENUS.]

RUFUS, GEMI'NIUS, was accused of the crime of majestas towards the end of A. D. 32, in consequence of his intimacy with Sejanus. He put an end to his own life, and his wife Publia Prisca followed his example. (Dion Cass. lviii. 4; Tac. *Ann.* vi. 14.)

RUFUS, HE'LVIUS, a common soldier, saved the life of a Roman citizen in the war with Tacfarinas in Africa in A. D. 20. (Tac. *Ann.* iii. 21.)

RUFUS, JULIA'NUS, consul A. D. 178 with Gavius Orfitus. (Lamprid. *Commod.* 12.)

RUFUS, JU'LIUS. 1. Consul A. D. 67 with L. Fonteius Capito. He died of a carbuncle, as is related by the elder Pliny. (*H. N.* xxvi. 1. s. 4.)

2. A contemporary of Martial, was apparently a writer of satires. (Mart. x. 99.)

3. One of the Roman nobles slain by the emperor Severus. (Spartian. *Sever.* 13.)

RUFUS, M. LUCI'LIUS, known to us only from coins, a specimen of which is annexed. The obverse represents the head of Pallas; the reverse Victory driving a biga, with M. LVCILL. RVF. (Eckhel, vol. v. p. 239.)

COIN OF M. LUCILIUS RUFUS.

RUFUS, MA'RCIUS, one of the legates of Crassus in the Servile war. (Frontin. *Strat.* ii. 4. § 7.)

RUFUS, ME'NIUS. [RUFUS, physicians, No. 1, p. 668.]

RUFUS, L. MESCI'NIUS, Cicero's quaestor in Cilicia, B. C. 51, of whose official conduct Cicero complains to Atticus in the strongest terms (*ad Att.* vi. 3, 4). On his departure from the province Cicero left Tiro at Laodiceia to settle his accounts with him; and in consequence of the difficulties and misunderstandings which arose out of this settlement, Cicero wrote to him a long letter which is extant (*ad Fam.* v. 20). But though Cicero had found so much fault with Rufus in his letter to Atticus, he bestows the highest praises upon him in a letter in which he urges him to join the side of Pompey on the breaking out of the civil war (*ad Fam.* v. 19). At a later time, B. C. 46, Cicero writes Rufus a letter of consolation, as he seems to have been discontented with his position (*ad Fam.* v. 21). In the same year Cicero recommended him to Serv. Sulpicius, the governor of Achaia, in which province Rufus had some business which required his presence (*ad Fam.* xiii. 26, 28). After the death of Caesar he joined the republican party, and served under Cassius Longinus, by whom he was sent against Tarsus. (Dion Cass. xlvii. 31.)

The name of L. Mescinius Rufus frequently occurs on coins as triumvir of the mint under Augustus; and it appears from these coins that he must have held this office in the years B. C. 17 and 16. The following is an interesting specimen of one of these coins. On the obverse is a cippus with IMP. CAES. AVGV. COMM. CONS., that is, *Imperator Caesar Augustus communi consensu*, and round the cippus L. MESCINIVS RVFVS III VIR: on the reverse we have inclosed in a chaplet of oak, I. O. M. S. P. Q. R. V. S. PR. S. IMP. CAES. QVOD PER EV. R. P. IN AMP. ATQ. TRAN. S. E., that is, *Iovi Optimo Maximo S. P. Q. R. votum susceptum pro salute Imperatoris Caesaris, quod per eum res publica in ampliore atque tranquilliore statu est.* This interpretation is confirmed by the fact that, after the defeat of Varus some years afterwards, we read that games were vowed by Augustus to Jupiter Optimus Maximus, *si respublica in meliorem statum vertisset* (Suet. *Aug.* 23). (Eckhel, vol. v. p. 252, vol. vi. pp. 102—105.)

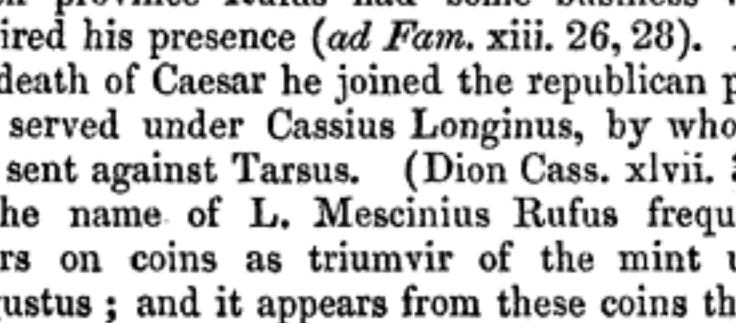

COIN OF L. MESCINIUS RUFUS.

RUFUS, MINU'CIUS. 1. M. MINUCIUS RUFUS, was consul B. C. 221, with P. Cornelius Scipio Asina, and carried on war, in conjunction with his colleague, against the Istrians, whom he subdued (Eutrop. iii. 7; Oros. iv. 13; Zonar. viii. 20). In B. C. 217 Rufus was appointed magister equitum to the dictator Q. Fabius Maximus, who had been called to this office after the disastrous defeat of the Romans at the battle of the lake Trasimenus. The cautious policy of Fabius displeased the impetuous temper of Rufus, who excited the discontent of the soldiers and the people against the slow and defensive system of the dictator. Certain religious rites called Fabius to Rome, but before his departure he charged Rufus on no account

to risk a battle. But his orders were disregarded. The master of the horse straightway commenced an offensive system, and was fortunate enough to obtain a victory over a considerable division of Hannibal's troops. This success gained Rufus such popularity at Rome, that a bill was passed, on the proposition of the tribune Metilius, giving the master of the horse equal military power with the dictator. In consequence of this the Roman army was divided, and each portion encamped separately under its own general. Anxious for distinction, Rufus eagerly accepted a battle which was offered him by Hannibal, but was defeated, and his troops were only saved from total destruction by the timely arrival of Fabius, with all his forces. Thereupon Rufus generously acknowledged his error, gave up his separate command, and placed himself again under the authority of the dictator. He fell at the battle of Cannae in the following year. (Polyb. iii. 87, 89, 94, 101—105; Liv. xxii. 8, 12—30, 49; Plut. *Fab. Max.* 4—13; Appian, *Bell. Hannib.* 12, &c.; Val. Max. v. 2. § 4.)

2. Q. Minucius C. f. C. n. Rufus, plebeian aedile B. C. 201, and praetor B. C. 200, obtained in the latter year Bruttii as his province. Here he carried on an investigation respecting the robbery of the temple of Proserpine at Locri, and likewise discovered a conspiracy that had been formed in that part of Italy; and as he had not completed his inquiries at the end of the year, his imperium was prolonged for another year. In B. C. 197 he was consul with C. Cornelius Cethegus, and carried on war against the Boii with success; but as the senate refused him the honour of a triumph, he celebrated one on the Alban Mount. In B. C. 189 he was one of the ten commissioners sent into Asia after the conquest of Antiochus the Great; and his name occurs in the Senatusconsultum de Bacchanalibus (B. C. 186), as one of the senators present at the time it was written out. In B. C. 183 he was one of the three ambassadors sent into Gaul, and this is the last time that his name is mentioned. (Liv. xxxi. 4, 6, 12, 13, xxxii. 1, 27—31, xxxiii. 22, 23; Zonar. ix. 16; Cic. *Brut.* 18; Liv. xxxvii. 55, xxxix. 54.)

3. M. Minucius Rufus, praetor B. C. 197, obtained the peregrina jurisdictio. At the end of B. C. 194 he was one of the three commissioners appointed, with an imperium for three years, for the purpose of founding a Latin colony at Vibo, among the Bruttii. This colony was not founded till B. C. 192; and in the previous year, B. C. 193, Rufus was one of the ambassadors sent to Carthage. (Liv. xxxii. 27, 28, xxxiv. 53, xxxv. 40, xxxiv. 62.)

3. T. Minucius Rufus, served in the campaign against Perseus, king of Macedonia, in B. C. 171. (Liv. xlii. 54.)

4. M. Minucius Q. f. Rufus, tribune of the plebs, B. C. 121, brought forward a bill to repeal the laws of C. Gracchus. This bill was opposed by C. Gracchus, in a speech which was extant in later times, and is quoted by Festus, under the title of *De Lege Minucia* (Flor. iii. 15; Aurel. Vict. *de Vir. Ill.* 65; Festus, *s. v. Osi sunt*, p. 201, ed. Müller; Meyer, *Fragm. Orat. Rom.* p. 244, 2nd ed.). This Marcus Rufus and his brother Quintus are mentioned as arbiters between the inhabitants of Genua and the Viturii, in a very interesting inscription, which was discovered in the year 1506, about ten miles from the modern city of Genoa. This inscription has been frequently printed. It is given by Orelli (*Inscr.* No. 3121), and has been also published by Rudorff, with important elucidations, under the title of "Q. et M. Minuciorum Sententia inter Genuates et Viturios dicta, ed. et illustr. A. A. F. Rudorff," Berol. 1842, 4to.

5. Q. Minucius Q. f. Rufus, consul B. C. 110, with Sp. Postumius Albinus, obtained Macedonia as his province. He carried on war with success against the barbarians in Thrace, and on his return to Rome in the following year, obtained a triumph for his victories over the Scordisci and Triballi (Sall. *Jug.* 35, where his praenomen is Marcus; Liv. *Epit.* 65; Eutrop. iv. 27; Flor. iii. 4. § 5; Frontin. *Strat.* ii. 4. § 3; Vell. Pat. ii. 8). He perpetuated the memory of his triumph by building the Porticus Minucia, near the Circus Flaminius. In the Notitia we have mention of a *Minucia Vetus et Frumentaria*, whence it is doubtful whether two different porticus or only one is intended. It appears that the tesserae, or tickets, which entitled persons to a share in the public distributions of corn, were given to the citizens in the Portus Minucia. Hence it has been conjectured that the Porticus built by the consul originally served for that purpose, but that afterwards a new Porticus Frumentaria was erected, and that accordingly the name of Vetus was given to the other one. In an inscription we read of a *Procurator Minuciae.* (Vell. Pat. *l. c.*; Cic. *Phil.* ii. 34; Lamprid. *Commod.* 16; Appul. *de Mund.* p. 74. 14, Elm.; Gruter, ccccii. 4; Becker, *Römisch. Alterth.* vol. i. p. 621.)

6. Minucius Rufus, one of the commanders of the Roman fleet in the war against Mithridates. (Appian, *Mithr.* 17.)

7. Q. Minucius Rufus, a Roman eques of high character, who lived at Syracuse, and, on more than one occasion, offered opposition to Verres. At the trial of the latter he appeared as one of the witnesses against him. (Cic. *Verr.* ii. 28, 30, 33, iii. 64, iv. 27, 31.)

8. Minucius Rufus, espoused the side of Pompey in the civil war, and commanded, along with Lucretius Vespillo, a squadron of eighteen ships, at Oricum, in B. C. 48 (Caes. *B. C.* iii. 7; Appian, *B. C.* ii. 54). He is probably the same as the Minucius who was at Tarentum in B. C. 49, and of whom Cicero speaks (*ad Att.* xi. 14, 15, *ad Q. Fr.* iii. 1. § 6). He may also be the same as the Minucius who was praetor in B. C. 43, and was one of the victims of the proscription in that year. (Appian, *B. C.* iv. 17.)

9. Q. Minucius Rufus, whose name occurs on the following coin, cannot be identified with certainty with any of the above-mentioned persons. He may perhaps be the same as No. 2. On the obverse is the head of Pallas, with RVF, on the reverse the Dioscuri, with Q. MINV., and underneath ROMA. (Eckhel, vol. v. p. 225.)

COIN OF Q. MINUCIUS RUFUS.

10. L. MINUCIUS RUFUS, consul A. D. 88, with the emperor Domitian (Fast.).

RUFUS, MUNA'TIUS, one of the most intimate friends of the younger Cato, wrote a work on his friend, which is referred to by Plutarch. In B. C. 58 Rufus accompanied Cato to Cyprus, who was charged with the task of uniting the island to the Roman dominion; but he quarrelled with his friend, and returned to Italy in disgust, because Cato would not allow him any opportunity of enriching himself. Rufus, however, in his work on Cato, gave a different account of their quarrel. They were afterwards reconciled by the intervention of Marcia, Cato's wife. (Plut. *Cat. Min.* 9, 30, 36, 37; Val. Max. iv. 3. § 2.)

RUFUS, C. MUSO'NIUS, a celebrated Stoic philosopher in the first century of the Christian era, was the son of a Roman eques of the name of Capito, and was born at Volsinii in Etruria, either at the end of the reign of Augustus, or the beginning of that of Tiberius. In consequence of his practising and inculcating the principles of the Porch, he became an object of suspicion and dislike at Nero's court, and was accordingly banished to the island of Gyaros, in A. D. 66, under the pretext of his having been privy to the conspiracy of Piso. The statement of Suidas (*s. v.*), that he was put to death by Nero, is unquestionably erroneous. He returned from exile on the accession of Galba, and when Antonius Primus, the general of Vespasian, was marching upon Rome, he joined the ambassadors that were sent by Vitellius to the victorious general, and going among the soldiers of the latter, descanted upon the blessings of peace and the dangers of war, but was soon compelled to put an end to his unseasonable eloquence. When the party of Vitellius gained the upper hand, Musonius distinguished himself by accusing Publius Celer, by whose means Barea Soranus had been condemned, and he obtained the conviction of Publius. Musonius seems to have been held in high estimation by Vespasian, as he was allowed to remain at Rome when the other philosophers were banished from the city. The time of his death is not mentioned, but he was not alive in the reign of Trajan, when Pliny speaks of his son-in-law Artemidorus. (Tac. *Ann.* xiv. 59, xv. 71, *Hist.* iii. 81, iv. 10, 40; Dion Cass. lxii. 27, lxvi. 13; Plin. *Ep.* iii. 11; Philostr. *Vit. Apoll.* iv. 35, 46, vii. 16; Themist. *Orat.* xiii. p. 173, ed. Hard.) The poet Rufus Festus Avienus was probably a descendant of Musonius. [See Vol. I. p. 433, a.]

Musonius wrote various philosophical works, which are spoken of by Suidas as *λόγοι διάφοροι φιλοσοφίας ἐχόμενοι*. Besides these Suidas mentions letters of his to Apollonius Tyanaeus, which were spurious. His opinions on philosophical subjects were also given in a work entitled, *Ἀπομνημονεύματα Μουσωνίου τοῦ φιλοσόφου*, which Suidas attributes to Asinius Pollio of Tralles (*s. v.* *Πωλίων*), but which must have been the work of a later writer of this name, as Asinius Pollio was a contemporary of Pompey. [See Vol. III. p. 439, b.] The work of Pollio seems to have been an imitation of the Memorabilia of Xenophon, and it was probably this work that Stobaeus (*Floril.* xxix. 78, lvi. 18), A. Gellius (v. 1, ix. 2, xvi. 1), Arrian, and other writers made use of, when they quote the opinions of Musonius. All the extant fragments of his writings and opinions are carefully collected by Peerlkamp, in the work referred to below. (Fabric. *Bibl. Graec.* vol. iii. pp. 566, 567; Ritter and Preller, *Historia Philosophiae*, pp. 438—441; Niewland, *Dissert. Philos. Crit. de Musonio Rufo*, Amstelod. 1783, which is reprinted by Peerlkamp, in his *C. Musonii Rufi Reliquiae et Apophthegmata*, Harlemi, 1822.)

RUFUS, NASIDIE'NUS. [NASIDIENUS.]

RUFUS, Q. NUME'RIUS, tribune of the plebs B. C. 57, opposed Cicero's return from banishment, and is said to have been bought by the enemies of the orator. Cicero says that Numerius was in ridicule called Gracchus, and that in one of the tumults of that year he was very nearly put to death by his own party, that they might bring the odium of the deed upon the friends of Cicero. (Cic. *pro Sest.* 33, 38; Ascon. *in Pis.* p. 11, ed. Orelli; Schol. Bob. *pro Sext.* p. 303, ed. Orelli.)

RUFUS, NUMI'SIUS, a Roman legate, assisted Mummius Lupercus in the defence of Vetera Castra against Civilis, A. D. 69—70 [LUPERCUS], but before that camp was taken he had left it, and joined Vocula at Novesium, where he was made prisoner by Classicus and Tutor [CLASSICUS; VOCULA], and taken to Treviri, where he was afterwards put to death by Valentinus and Tutor [VALENTINUS]. (Tac. *Hist.* iv. 22, 55, 70, 77.)

RUFUS, OCTA'VIUS, quaestor about B. C. 230. [OCTAVIUS, No. 1.]

RUFUS, OCTA'VIUS, a contemporary of the younger Pliny and a poet, to whom Pliny addresses two of his letters (*Ep.* i. 7, ii. 10).

RUFUS, PASSIE'NUS, consul B. C. 4, with C. Calvisius Sabinus (Monum. Ancyr.), is probably the same as the Passienus who obtained the honour of the triumphal ornaments on account of his victories in Africa. (Vell. Pat. ii. 116.)

RUFUS, PETI'LIUS. 1. One of the accusers of Titius Sabinus in A. D. 28, because the latter had been a friend of Germanicus. Petilius had already been praetor, and he undertook that accusation in hopes of gaining the consulship (Tac. *Ann.* vi. 68). The modern editions of Tacitus have Petitius, but we prefer the reading Petilius, as there was a consul of the name of Petilius Rufus in the reign of Domitian [No. 2].

2. Consul A. D. 83, with the emperor Domitian (Fasti).

RUFUS, PINA'RIUS MAMERCI'NUS. [MAMERCINUS.]

RUFUS, PLAU'TIUS, one of the conspirators against Augustus (Suet. *Aug.* 19). He is perhaps the same as the C. Plotius Rufus whose name occurs on the coins of Augustus as one of the triumvirs of the mint. (Eckhel, vol. v. p. 278.)

COIN OF C. PLOTIUS RUFUS.

RUFUS, POMPEIUS. [POMPEIUS, Nos. 6. 8, 9, 13.]

RUFUS, M. POMPO'NIUS, one of the consular tribunes B. C. 399. (Liv. v. 13; Fasti Capit.)

RUFUS, POMPO'NIUS, mentioned by Pliny (*Ep.* iv. 9. § 3), as Pomponius Rufus Varenus. [VARENUS.]

RUFUS, A. PU'PIUS, occurs on the coins of Cyrene, with the legend TAMIAC, from which it appears that he was quaestor in the province. Most of the coins have on them ΡΟΥΦΟC, as well as ΠΟΥΠΙΟC, but the former name is omitted in the specimen annexed. (Eckhel, vol. iv. p. 126.)

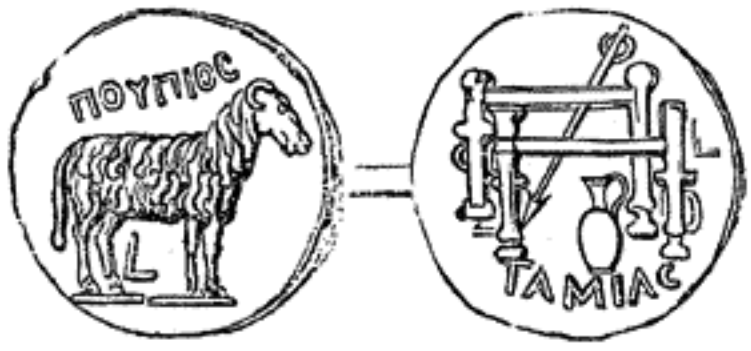

COIN OF A. PUPIUS RUFUS.

RUFUS, RUTI'LIUS. [RUTILIUS.]

RUFUS, SALVIDIE'NUS. [SALVIDIENUS.]

RUFUS, SA'TRIUS, a Roman orator, and a contemporary of the younger Pliny. (Plin. *Ep.* i. 5. § 11, ix. 13. § 17.)

RUFUS, SCRIBO'NIUS. [PROCULUS, SCRIBONIUS, No. 2.)

RUFUS, SEMPRO'NIUS. 1. C. SEMPRONIUS RUFUS, a friend of Cicero, was accused by M. Tuccius in B. C. 51. Shortly before Caesar's death he had received some injury from Q. Cornificius, in consequence of which Rufus proposed a senatusconsultum after Caesar's death, which contained certain things to the prejudice of Cornificius. (Caelius, *ad Fam.* viii. 8; Cic. *ad Att.* vi. 2. § 10, *ad Fam.* xii. 22, 25, 29.) [Comp. RUFIO.]

2. A friend of the younger Pliny, who addresses one of his letters to him. (*Ep.* iv. 22.)

3. An eunuch, and a Spaniard by birth, had been guilty of various crimes, but possessed unbounded influence with the emperor Caracalla. (Dion Cass. lxxvii. 17.)

RUFUS, L. SE'RVIUS, a name which occurs only on coins, a specimen of which is annexed.

COIN OF L. SERVIUS RUFUS.

RUFUS, SEXTI'LIUS. 1. P., succeeded to the property of Q. Fadius Gallus in a dishonourable manner. (Cic. *de Fin.* ii. 17.)

2. C., was quaestor in Cyprus in B. C. 47, at which time Cicero wrote a letter to him, which is extant (*ad Fam.* xiii. 48). In the wars which followed the death of Caesar, Rufus joined the republican party and commanded the fleet of C. Cassius (*ad Fam.* xii. 13. § 4).

RUFUS, SEXTUS. [SEXTUS RUFUS.]

RUFUS, P. SUI'LLIUS, had been formerly the quaestor of Germanicus, and having been convicted, in the reign of Tiberius, of receiving bribes in the discharge of his judicial duties, was sentenced by that emperor to be banished to an island. He was subsequently allowed to return to Rome, and gained great influence with the emperor Claudius, by whom he was promoted to the consulship in A. D. 46. But he prostituted his power and talents to base and unworthy purposes. He possessed considerable powers of oratory, but these were employed in bringing accusations against his wealthy contemporaries; and his services were only to be obtained by large sums of money. In the reign of Nero, A. D. 58, he was accused of various crimes, was condemned, and was banished to the Balearic islands (Tac. *Ann.* iv. 31, xi. 1, 4, 5, xiii. 42, 43). Suillius married the daughter of Ovid's third wife; and one of the poet's letters from Pontus is addressed to Suillius, in which he begs the latter to reconcile Germanicus to him (*ex Pont.* iv. 8). Suillius was also the half-brother of Domitius Corbulo, the celebrated general in the reign of Nero; the name of their mother was Vestilia. (Plin. *H. N.* vii. 4. s. 5.)

RUFUS, SULPI'CIUS. [SULPICIUS.]

RUFUS, TA'RIUS, was appointed, in A. D. 23, to succeed Ateius Capito, in the important office of "curator aquarum publicarum," but was himself succeeded, in the following year, by M. Cocceius Nerva, the grandfather of the emperor (Frontin. *de Aquaed.* 102). He is probably the same as the L. Tarius Rufus who was consul suffectus in B. C. 16.

RUFUS, TI'TIUS, was put to death in the reign of Caligula, for saying that the senate thought differently from what it said. (Dion Cass. lix. 18.)

RUFUS, TREBELLIE'NUS, who had previously been praetor, was appointed by Tiberius, in A. D. 19, to govern Thrace on behalf of the children of Cotys. He put an end to his own life in A. D. 35. (Tac. *Ann.* ii. 67, iii. 38, vi. 39.)

RUFUS, VA'LGIUS. [VALGIUS.]

RUFUS, VERGI'NIUS, was consul for the first time in A. D. 63, with C. Memmius Regulus, and received afterwards the government of Germany. He commanded in this country in the last year of Nero's reign (A. D. 68), when Julius Vindex, the propraetor of Gaul, revolted from Nero, and offered the sovereignty to Galba, who was then in Spain. The soldiers of Rufus wished their own commander to assume the supreme power, but he steadily refused it himself, and would not allow any one else to obtain it, except the person upon whom it might be conferred by the senate. He accordingly marched against Vindex, who was defeated by him in a bloody battle, and put an end to his life. When the news of this disaster reached Galba, he was so alarmed that he was also on the point of destroying himself. The soldiers of Rufus were now more anxious than ever to raise him to the imperial dignity, and as he would not yield to their entreaties they proceeded to use threats, which he equally disregarded. Soon afterwards Nero perished, and Galba was recognised as emperor by the senate. The new emperor, afraid of the intentions of Rufus, eagerly solicited him to accompany him to Rome; and Rufus, who had no wish for the sovereignty, complied with his request. Galba, however, still jealous of his fame with the German troops, conferred no mark of favour upon him; and this neglect of their former general gave no small umbrage to the soldiers who had served under him. On the death of Galba, Otho, anxious to conciliate the

favour of the soldiers, raised Rufus to the consulship for the second time. Otho perished by his own hand soon afterwards, and the soldiers determined that Rufus should now, at all events, accept the empire. He remained, however, firm in his resolution ; and when the soldiers blockaded him in his house, he escaped from them by a backdoor. But this continued opposition to their desires almost proved his ruin. Thinking themselves insulted by him, they began to hate him as much as they had formerly loved him ; and accordingly when he was accused of taking part in a conspiracy against Vitellius, they flocked to the emperor, and eagerly demanded the death of their former favourite. But Rufus escaped this peril, and lived for many years afterwards, honoured and beloved by all classes in the city. At length, in A. D. 97, when he was eighty-three years of age, the emperor Nerva made him consul for the third time, along with himself. During his consulship he broke his leg, and this accident occasioned his death. He was honoured with a public funeral, and the panegyric over him was pronounced by Cornelius Tacitus, who was then consul. His praises were also celebrated by the younger Pliny, of whom he had formerly been the tutor or guardian, and who has preserved the epitaph which Rufus composed for his own tomb:

" Hic situs est Rufus pulso qui Vindice quondam
Imperium adseruit non sibi sed patriae."

(Dion Cass. lxiii. 24, 25, 27, lxiv. 4, lxviii. 2 ; Plut. *Galb.* 4, 6, 10 ; Tac. *Hist.* i. 8, 9, 77, ii. 49, 51, 68 ; Plin. *Ep.* ii. 1, v. 3. § 5, vi. 10, ix. 19.) The praenomen of Virginius Rufus is doubtful, as we find in inscriptions, in which his different consulships are recorded, both *Lucius* and *Titus*. But since he is expressly stated to have been three times consul (Plin. *Ep.* ii. 1), it is more likely that there is an error in one of the inscriptions than that they refer to different persons. Some modern writers, indeed, assign a fourth consulship to him, but this opinion is untenable. (See Tillemont, *Histoire des Empereurs*, vol. ii. p. 208, ed. Bruxelles.)

RUFUS, VI'BIUS, lived in the reign of Tiberius, and prided himself on two things ; namely, that he possessed the curule chair which the dictator Caesar was accustomed to use, and that he had married the widow of Cicero. But his boasting gave no offence, and he was raised by Tiberius to the consulship. His name, however, does not appear in the Fasti (Dion Cass. lvii. 15). The widow of Cicero has been usually supposed to be Terentia, but Drumann has remarked, with justice, that it was far more likely Publilia, the second wife of Cicero (*Geschichte Roms*, vol. vi. p. 696). Vibius Rufus frequently appears as one of the declaimers in the *Controversiae* of the elder Seneca. (*Contr.* 2, 4, 5, 7—9, et alibi.)

RUGA, ICI'LIUS. [ICILIUS, No. 2.]

RUGA, RU'BRIUS. [RUBRIUS, No 8.]

RULLIA'NUS, or RULLUS, a surname of Q. Fabius Maximus. [MAXIMUS, FABIUS, No. 1.]

RULLUS, P. SERVI'LIUS, tribune of the plebs, B. C. 63, proposed an agrarian law, which Cicero attacked in three orations which have come down to us. We know scarcely any thing of the family or the life of Rullus. Pliny relates that his father was the first Roman who brought a boar whole upon the table (*H. N.* viii. 51. s. 78), and Cicero describes the son as a debauchee (*c. Rull.* i. 1). This agrarian law, called as usual after the name of its proposer the *Servilia Lex*, was the most extensive that had ever been brought forward. The execution of it was entrusted to ten commissioners (*decemviri*), whose election was to be conducted in the same manner as that of the pontifex maximus. Seventeen of the tribes were to be selected by lot, and nine of these were to give their votes in favour of each candidate. The ten commissioners thus elected were to have extraordinary powers. Their office was to last five years, and the imperium was to be conferred upon them by a lex curiata. They were authorised to sell all the lands out of Italy, which had become part of the public domain since the consulship of Sulla and Q. Pompeius (B. C. 88), with the exception of those which had been guaranteed by treaty to the Roman allies; and likewise all the public domains in Italy, with the exception of the Campanian and Stellatian districts, and of the lands which had been assigned by the state, or had had a possessor since the consulship of Carbo and the younger Marius (B. C. 82). The object of the latter enactment was to avert any opposition that might be made by the numerous persons who had received grants of public lands from Sulla. Further, all the proconsuls and other magistrates in the provinces, who had not yet paid into the treasury the monies which they had obtained from the booty of the enemy or in any other way, were commanded to give the whole of such monies to the decemvirs ; but an exception was made in favour of Pompey, whom it was thought prudent to exempt from the operation of the law. All the sums thus received by the decemvirs, both from the sale of the public lands and from the Roman generals, were to be devoted by them to the purchase of lands in Italy, which were then to be assigned to the poor Roman citizens as their property. They were to settle a colony of 5000 citizens on the rich public lands in the Campanian and Stellatian districts, each of the colonists receiving ten jugera in the former and twelve in the latter district. These were the chief objects of the Servilia Lex, but it contained besides many other provisions relating to the public land. Thus for instance the decemvirs were authorised to decide in all cases, whether the land belonged to the public domains or to a private person, and also to impose taxes on all the public lands which still remained in the hands of the possessors.

It is impossible to believe that Rullus would have ventured to bring forward this law without the sanction and approval of Caesar, who was then the leader of the popular party; but it is equally impossible to believe that Caesar could have desired or thought that it was practicable to carry such an unconstitutional and extravagant measure. It is not, however, difficult to divine the probable motives which actuated him in rendering it his support. Any opposition, however just, to an agrarian law, was always unpopular among the lower classes at Rome. The aristocratical party, by resisting and defeating the proposition of Rullus, would be looked upon by the people with greater dislike than ever; and their disappointment in not obtaining the grants they had anticipated would render still more welcome an agrarian law proposed by Caesar himself. Besides this consideration, Caesar was probably anxious to unmask Cicero, who had risen to the consulship by the

favour of the people, but who now exhibited unequivocal signs of having deserted his former friends and united himself to the aristocracy. The latter would expect their new champion, as consul, to show the sincerity of his conversion by opposing the popular measure with all the powers of his oratory; and thus he would of necessity lose much of the influence which he still possessed with the people.

Rullus entered upon his office with the other tribunes on the 10th of December, B. C. 64, and immediately brought forward his agrarian law, in order that the people might vote upon it in the following January. Cicero, who entered upon his consulship on the 1st of January, B. C. 63, lost no time in showing his zeal for his new party, and accordingly on the first day of the year opposed the law in the senate in the first of the orations which have come down to us. But as his eloquence did not deter Rullus from persevering in his design, Cicero addressed the people a few days afterwards in the second of the speeches which are extant. Rullus did not venture upon a public reply, but he spread the report that Cicero only opposed the law in order to gratify those who had received grants of land from Sulla. To justify himself from this aspersion, Cicero again called the people together, and delivered the third oration which we have, in which he retorts the charge upon Rullus, and shows that his law, far from depriving the Sullan colonists of their lands, expressly confirmed them in their possessions. Meantime the aristocracy had gained the tribune L. Caecilius Rufus to put his veto upon the rogation, if it should be put to the vote; but there was no occasion for this last resort; for Rullus, probably on the advice of Caesar, thought it more prudent to withdraw the measure altogether. (Drumann, *Geschichte Roms*, vol. iii. pp. 147—159.)

From this time the name of Rullus does not occur again till B. C. 41, in which year we read of L. Servilius Rullus as one of the generals of Octavian in the Perusinian war (Dion Cass. xlviii. 28; Appian, *B. C.* v. 58.) He may have been the same person as the tribune mentioned above, but was more probably his son.

RUMI'LIA, RUMI'NA, or RU'MIA, are all connected with the old Latin word *ruma*, the breast, and are names for a divinity worshipped by the Romans as the protectress of infants (Varro. *ap. Nonium*, p. 167; Donat. *ad Terent. Phorm.* i. 1. 14; Plut. *Romul.* 4). The sacrifices offered to her and Cunina consisted of libations of milk, and not of wine. Ruminus, "the nourishing," was also a surname of Jupiter. (August. *de Civ. Dei*, vii. 11.) [L. S.]

RUMINA. [CUBA.]

RUNCINA was probably only a surname of Ops, by which he was invoked by the people of Italy, to prevent the growth of weeds among the corn, and promote the harvest. (August. *de Civ. Dei*, iv. 8; Arnob. iv. 7.) [L. S.]

RUPA, a freedman of C. Curio (Cic. *ad Fam.* ii. 3).

RUPI'LIA GENS, plebeian, is rarely mentioned. It produced only one person of importance, namely, P. Rupilius, consul B. C. 132. None of the Rupilii bear any surnames, and the name does not occur on coins. Instead of Rupilius, we frequently find the better known name of Rutilius in many editions of the ancient writers. Accordingly Glandorp, in his *Onomasticon*, does not admit the Rupilii at all, but inserts all the persons of the name under Rutilius.

RUPI'LIUS. 1. P. RUPILIUS, P. F. P. N., was consul B. C. 132 with C. Popillius Laenas, the year after the murder of Tib. Gracchus. In conjunction with his colleague, he prosecuted with the utmost cruelty all the adherents and friends of the fallen tribune. In the same year he was sent into Sicily against the slaves, and brought the servile war to a conclusion, for which he obtained a triumph on his return to Rome. He remained in the island as proconsul in the following year, B. C. 131; and, with ten commissioners appointed by the senate, he made various regulations for the government of the province, which were known by the name of Lex Rupilia, though it was not a lex proper. (Vell. Pat. ii. 7; Cic. *Lael.* 11; Liv. *Epit.* 59; Oros. v. 9; Val. Max. ii. 7. § 3, vi. 9. § 8, ix. 12. § 1; Cic. *Verr.* iii. 54, iv. 50, *ad Ati.* xiii. 32, *Verr.* ii. 13, 15, 16.) Rupilius was condemned, along with his colleague in the tribunate of C. Gracchus, B. C. 123, on account of his illegal and cruel acts in the prosecution of the friends of Tib. Gracchus (Vell. Pat. *l. c.*). He was an intimate friend of Scipio Africanus the younger, who obtained the consulship for him, but who failed in gaining the same honour for his brother Lucius. He is said to have taken his brother's failure so much to heart as to have died in consequence; but as it probably happened about the same time as his own condemnation, the latter indignity may have had more share in causing his death. (Cic. *Lael.* 19, 20, 27, *Tusc.* iv. 17.)

2. L. RUPILIUS, the brother of the preceding, already spoken of.

3. RUPILIUS, an actor whom Cicero had seen in his boyhood (*de Off.* i. 31).

4. A. RUPILIUS, a physician employed by Oppianicus (Cic. *pro Cluent.* 63).

5. P. RUPILIUS MENENIA, a Roman eques, the magister of the company of the publicani, who farmed the public revenues in Bithynia (Cic. *ad Fam.* xiii. 9).

C. RUPI'LIUS, an artist in silver (*argentarius*) whose name occurs in a Latin inscription. (Reines. cl. xi. No. lxxxv. p. 639; R. Rochette, *Lettre à M. Schorn*, p. 399, 2d ed.) [P. S.]

RU'PIUS. [RUFIUS.]

RUS, M. AUFI'DIUS, occurs only on coins, a specimen of which is annexed. On the obverse is a head of Pallas, and on the reverse Jupiter in a quadriga. *Rus* does not occur elsewhere as a cognomen, and it may therefore probably be a contraction of *Rusticus*. (Eckhel, vol. v. p. 147.)

COIN OF AUFIDIUS RUS.

RUSCA, PINA'RIUS. [POSCA.]

RU'SCIUS CAE'PIO, a contemporary of Domitian (Suet. *Dom.* 9).

C. RU'SIUS, an accuser mentioned by Cicero (*Brut.* 74).

RUSO, ABU'DIUS, condemned and banished from Rome in the reign of Tiberius, A. D. 34 (Tac. *Ann.* vi. 30).

RUSO, CREMU'TIUS, a friend of the younger Pliny (*Ep.* vi. 23).

RUSOR, a Roman divinity, was worshipped as one of the companions of Tellumo (Tellus), though the name was probably nothing but an attribute of Tellumo, by which was personified the power of nature (the earth) of bringing forth to light the seeds entrusted to her (Varro, *ap. August. de Civ. Dei*, vii. 23). *Rusor* seems to be a contraction for *rursor* or *reversor*. [L. S.]

RUSTIA'NUS, PLAETO'RIUS. [PLAETORIUS, No. 7.]

C. RUSTICE'LLIUS FELIX, an African, and a maker of small figures, is known by his epitaph, which was found at Rieti, according to Fabretti (*Inscr.* p. 243, No. 669), or at Borghetto, near Otricoli, according to Gruter, who also gives the artist's name in a different form, *Tudicellius* (Gruter, p. mxxxv. No. 3; Orelli, *Inscr. Lat. Sel.* No. 4279). It is remarkable that the inscription describes the artist as *Sigillariarius*, which R. Rochette explains as derived from *Sigillare*, a word synonymous with *sigillum*; but perhaps it is only a mistake of the stone-cutter. (R. Rochette, *Lettre à M. Schorn*, p. 399, 2d ed.) [P. S.]

C. RUSTICELLUS, of Bononia, an orator of considerable skill mentioned by Cicero (*Brut.* 46).

RU'STICUS, a Roman architect of unknown age, who was a freedman of the imperial family, since he is designated AUG. L. on the sepulchral monument by which his name is known. (Spon, *Miscellan.* p. 225; R. Rochette, *Lettre à M. Schorn*, p. 400, 2d ed.) [P. S.]

RU'STICUS, to whom Pliny addresses one of his letters (*Ep.* ix. 29), is supposed by many commentators to be the son of the Antistius Rusticus mentioned below, but this is quite uncertain.

RU'STICUS, ANTI'STIUS, perished in Cappadocia. The piety of his wife Nigrina is celebrated by Martial (ix. 31).

RU'STICUS ARULE'NUS. [RUSTICUS, JUNIUS, No. 2.]

RU'STICUS, FA'BIUS, a Roman historian, quoted on several occasions by Tacitus, who couples his name with that of Livy ("Livius veterum, Fabius Rusticus recentium eloquentissimi auctores," *Agr.* 10). He was a contemporary of Claudius and Nero, but we know nothing of the extent of his work, except that it related at all events the history of the latter emperor. (Comp. Tac. *Ann.* xiii. 20, xiv. 2, xv. 61.)

RU'STICUS, JU'NIUS. 1. JUNIUS RUSTICUS, appointed in the reign of Tiberius, A. D. 29, to draw up the acta of the senate (Tac. *Ann.* v. 4).

2. L. JUNIUS ARULENUS RUSTICUS, more usually called Arulenus Rusticus, but sometimes also Junius Rusticus. Lipsius, however, has shown that his full name was L. Junius Arulenus Rusticus (*ad Tac. Agr.* 45). Rusticus was a friend and pupil of Paetus Thrasea, and, like the latter, an ardent admirer of the Stoic philosophy. He was tribune of the plebs B. C. 66, in which year Thrasea was condemned to death by the senate; and he would have placed his veto upon the senatusconsultum, had not Thrasea prevented him, as he would only have brought certain destruction upon himself without saving the life of his master. He was praetor in the civil wars after the death of Nero, A. D. 69, and was subsequently put to death by Domitian, because he wrote a panegyric upon Thrasea. Suetonius attributes to him a panegyric upon Helvidius Priscus likewise; but the latter work was composed by Herennius Senecio, as we learn both from Tacitus and Pliny [SENECIO]. (Tac. *Ann.* xvi. 25, *Hist.* iii. 80, *Agr.* 2; Suet. *Dom.* 10; Dion Cass. lxvii. 13; Plin. *Ep.* i. 5, 14, iii. 11; Plut. *de Curios.* p. 522, d.)

3. Q. JUNIUS RUSTICUS, probably a son of No. 2, was consul A. D. 119 with the emperor Hadrian (Fasti). He is supposed by many commentators to be the consul Junius, of whom Juvenal speaks (Juv. xv. 27).

4. Q. JUNIUS RUSTICUS, probably a son of No. 3, and grandson of No. 2, was one of the teachers of the emperor M. Aurelius, and the most distinguished Stoic philosopher of his time. He received the greatest marks of honour from Aurelius, who constantly consulted him on all public and private matters, raised him twice to the consulship, and obtained from the senate after his death the erection of statues to his honour. His name, however, appears only once in the consular Fasti, namely, in A. D. 162. (Dion Cass. lxxi. 35; Capitol. *M. Antonin. Phil.* 3; Antonin. i. 7, with the note of Gataker.)

L. RU'STIUS, occurs on coins, a specimen of which is annexed. On the obverse is the head of Mars, and on the reverse a ram. The name of Q. Rustius is also found on coins (Eckhel, vol. v. pp. 297, 298). Rustius occurs in Plutarch as the name of one of the Roman officers who accompanied Crassus in his expedition against the Parthians (Plut. *Crass.* 32); and there is no occasion to change it into Ruscius or any other name, as modern editors have proposed, since we have the decisive evidence of coins that Rustius was a Roman name. On the contrary, we are inclined, on the authority of these coins, to change *Rusius* in Cicero (*Brut.* 74), and *Ruscius* in Suetonius (*Dom.* 8), into *Rustius*. We also find a T. *Rustius* Nummius Gallus, one of the consules suffecti in A. D. 26.

COIN OF L. RUSTIUS.

RUTI'LIA, the mother of C. Cotta, the orator, accompanied her son into exile in B. C. 91, and remained with him abroad till his return some years afterwards. [COTTA, No. 9.] She bore his death with the heroism of a genuine Roman matron. (Sen. *Consol. ad Helv.* 16; comp. Cic. *ad Att.* xii. 20, 22.)

RUTI'LIA GENS, plebeian. No persons of this name are mentioned till the second century before the Christian aera; for instead of Sp. *Rutilius* Crassus, who occurs in many editions of Livy (iv. 47) as one of the tribunes of the plebs in B. C. 417, we ought undoubtedly to read Sp. *Veturius* Crassus. (See Alschefski, *ad Liv. l. c.*) The first member of the gens who obtained the consulship was P. Rutilius Lupus, who perished during his

consulship, B. C. 90, in the Social war. Under the republic the Rutilii appear with the cognomens CALVUS, LUPUS, and RUFUS; but in the imperial period we find several other surnames, of which a list is given below. The persons of this name who are mentioned without a cognomen are spoken of under RUTILIUS, under which head the Rutilii with the cognomens of Calvus and Rufus are also given. The only coins of this gens extant bear on them the cognomen FLACCUS, which does not occur in writers. [FLACCUS, p. 157, a.]

RUTI'LIUS 1. P. RUTILIUS, tribune of the plebs, B. C. 169, opposed the censors of that year in the execution of one of their orders, and was in consequence removed by them from his tribe, and reduced to the condition of an aerarian. (Liv. xliii. 16, xliv. 16.)

2. P. RUTILIUS CALVUS, praetor B.C. 166. (Liv. xlv. 44.)

3. P. RUTILIUS, tribune of the plebs, B. C. 136, commanded Hostilius Mancinus to leave the senate, on the ground that he had lost his citizenship by having been surrendered to the Numantines. (Cic. *de Or.* i. 40.) [Comp. MANCINUS, No. 3.]

4. P. RUTILIUS RUFUS, consul B. C. 105, celebrated as an orator and an historian. See below.

5. C. RUTILIUS RUFUS, probably a brother of the preceding, undersigned the accusation of P. Lentulus against M'. Aquillius, about B. C. 128. This C. Rufus was, like Publius, a friend of Scaevola. (Cic. *Div. in Caecil.* 21, *Brut.* 40.)

6. RUTILIUS, an officer in the army of Sulla in Asia, was sent by the latter to Fimbria, when he solicited an interview in B. C. 84. (Appian, *Mithr.* 60.) [FIMBRIA, No. 1.]

7. C. RUTILIUS, accused by C. Rucius and defended by Sisenna. (Cic. *Brut.* 74.)

8. P. RUTILIUS, a witness in the case of Caecina. (Cic. *pro Caecin.* 10.)

9. P. RUTILIUS, employed by Caesar in assigning grants of land to his veterans, B. C. 45. (Cic. *ad Fam.* xiii. 8.)

RUTI'LIUS GA'LLICUS, praefectus urbi under Domitian. (Juv. xiii. 157; Stat. *Silv.* i. 4.)

RUTI'LIUS GE'MINUS, a Latin writer of uncertain age, was the author of a tragedy called "Astyanax," and of "Libri Pontificales," according to the suspicious testimony of the grammarian Fulgentius Planciades. (Bothe, *Poet. Lat. Scen. Fragm.* p. 270.)

RUTI'LIUS LUPUS. [LUPUS.]

RUTI'LIUS MA'XIMUS. [MAXIMUS.]

RUTI'LIUS NUMATIA'NUS, CLAU'DIUS, a Roman poet, and a native of Gaul, lived at the beginning of the fifth century of the Christian aera. He resided at Rome a considerable time, where he attained the high dignity of praefectus urbi, probably about A. D. 413 or 414. He returned, however, to his native country after it had been laid waste by the barbarians of the north, and appears to have passed there the remainder of his life in peace. His return to Gaul he described in an elegiac poem, which bears the title of *Itinerarium*, or *De Reditu*, but which Wernsdorf thinks may have been entitled originally *Rutilii de Reditu suo Itinerarium*. Of this poem the first book, consisting of 644 lines, and a small portion of the second, have come down to us. It appears from internal evidence (i. 133) that it was composed in A. D. 417, in the reign of Honorius. It is superior both in poetical colouring and purity of language to most of the productions of the age; and the passage in which he celebrates the praises of Rome is not unworthy of the pen of Claudian. Rutilius was a heathen, and attacks the Jews and monks with no small severity.

The editio princeps of the poem was printed at Bologna (Bononia) in 1520, 4to., with a dedication to Leo X. The work has since been frequently reprinted, and it appears in its best form in the edition of A. W. Zumpt, Berlin, 1840. The other editions most worthy of mention are by Kappius, Erlan. 1786; by Gruber, Nürnberg, 1804; and in the *Poetae Latini Minores*, edited by Burmann, vol. ii.; and by Wernsdorf, vol. v. pt. 1. The latter writer, in his *Prolegomena*, discusses at great length every point respecting the life and poem of Rutilius.

RUTI'LIUS, PALLA'DIUS, or, with his full name, Palladius Rutilius Taurus Aemilianus, the writer on agriculture, is spoken of under PALLADIUS.

P. RUTI'LIUS RUFUS, a Roman statesman and orator. He was a military tribune under Scipio in the Numantine war, was praetor B. C. 111, was consul B. C. 105, having been defeated when he first stood for the office in B. C. 107, and in B. C. 95 was legatus under Q. Mucius Scaevola, proconsul of Asia. While acting in this capacity he displayed so much honesty and firmness in repressing the extortions of the publicani, that he became an object of fear and hatred to the whole body. Accordingly, on his return to Rome, he was impeached, by a certain Apicius, of malversation (*de repetundis*), found guilty, and compelled to withdraw into banishment B. C. 92. Cicero (*pro Font.* 13, *Brut.* 30), Livy (*Epit.* lib. lxx.), Velleius (ii. 13), and Valerius Maximus (ii. 10. § 5), agree in asserting that Rutilius was a man of the most spotless integrity, and in representing his condemnation as the result of a foul and unprincipled conspiracy on the part of the equestrian order, who not only farmed the public revenues, but at that period enjoyed also the exclusive privilege of acting as judices upon criminal trials. He retired first to Mytilene, and from thence to Smyrna, where he fixed his abode, and passed the remainder of his days in tranquillity, having refused to return to Rome, although recalled by Sulla. (Senec. *de Benef.* vi. 37; comp. Cic. *Brut.* 22, *pro Balb.* 11; Ov. *ex Ponto*, i. 3. 63; Sueton. *de Ill. Gramm.* 6; Oros. v. 17.)

The orations of Rutilius were of a stern, harsh caste (*tristi ac severo genere*), containing much valuable matter upon civil law, but dry and meagre (*jejunae*) in form, and imbued with the keen but cold character of the Stoical philosophy, in which their author was deeply versed. He is classed in the *Brutus* (c. 29) along with Scaurus, both being described as men of much industry, extensive practice, and good abilities, but destitute of oratorical talent of a high order. They were twice fairly pitted against each other, for Rutilius, when defeated in his suit for the consulship, impeached Scaurus, his successful competitor, of bribery, and Scaurus, being acquitted, in turn charged his accuser with the same offence. We are acquainted with the titles of seven speeches by Rutilius, but of these scarcely a word has been preserved.

1. *Adversus Scaurum.* 2. *Pro se contra Scaurum.* Both delivered B. C. 107 (Cic. *Brut.* 30,

de Orat. ii. 69). 3. *Pro lege sua de tribunis militum*, delivered when consul, B. C. 105. (See Fest. *s. v. Rufuli tribuni.*) 4. *De modo aedificiorum.* On setting bounds to the extravagance displayed in rearing sumptuous dwellings. Probably delivered in his consulship. (Suet. *Aug.* 89.) 5. *Pro L. Caerucio ad populum.* Time and subject unknown. 6. *Pro se contra publicanos.* Delivered B. C. 93 or 92. 7. *Oratio ficta ad Mithridatem regem* (Plut. *Pomp.* 37). He wrote also an autobiography in five books at least (Tac. *Agric.* 1), quoted by Charisius (pp. 96, 100, 105, 112, 119, 176, ed. Putsch.), by Diomedes (pp. 371, 372), and by Isidorus (*Orig.* xxii. 11); and a History of Rome in Greek, which contained an account of the Numantine war, in which he had served; but we know not what period it embraced. (In addition to the authorities quoted above see likewise Athen. iv. p. 168, vi. p. 274, xii. p. 543; Plut. *Mar.* 28; Liv. xxxix. 52; Macrob. *Sat.* i. 16; Plin. *H. N.* vii. 30; Gell. vii. 14, § 10; Lactant. xv. 17; Appian. *B. H.* 88; Suidas *s. v.* Ῥουτίλιος; Meyer, *Oratorum Roman. Fragmenta*, p. 265, 2d ed.; Krause, *Vitae Historic. Roman.* p. 227.) With regard to the question whether Rufus was ever tribune of the plebs, see Clinton, sub B. C. 88, and Cic. *pro Planc.* 21. [W. R.]

RU'TILUS, CORNE'LIUS COSSUS. [Cossus, No. 7.]

RU'TILUS, HOSTI'LIUS, praefect of the camp in the army of Drusus in Germany, B. C. 11. (Obsequ. 132.)

RU'TILUS, C. MA'RCIUS, L. F. C. N., one of the distinguished plebeians, who obtained the highest offices of the state soon after the enactment of the Licinian laws. He was consul for the first time in B. C. 357 with Cn. Manlius Capitolinus, and carried on the war against the inhabitants of Privernum. He took the town, and obtained a triumph in consequence. In the following year, B. C. 356, he was appointed dictator in order to carry on the war against the Etruscans. This was the first time that a plebeian had attained this dignity; and the patricians were so indignant at what they chose to regard as a desecration of the office, that, notwithstanding the public danger, they threw every obstacle in the way of the preparations for the war. The people, however, eagerly supplied Rutilus with every thing that was needed, and enabled him to take the field with a well appointed army. Their expectations of success were fully realised. The plebeian dictator defeated the Etruscans with great slaughter; but as the senate refused him a triumph, notwithstanding his brilliant victory, he celebrated one by command of the people. In B. C. 352 he obtained the consulship a second time with P. Valerius Publicola; and in the following year, B. C. 351, he was the first plebeian censor. He was consul for the third time in B. C. 344 with T. Manlius Torquatus, and for the fourth time in B. C. 342 with Q. Servilius Ahala. In the latter year, which was the second of the Samnite war, Rutilus was stationed in Campania, and there discovered a formidable conspiracy among the Roman troops, which he quelled before it broke out by his wise and prudent measures. (Liv. vii. 16, 17, 21, 22, 28, 38, 39.) The son of this Rutilus took the surname of Censorinus, which in the next generation entirely supplanted that of Rutilus, and became the name of the family. [CENSORINUS.]

RU'TILUS, NAU'TIUS. 1. SP. NAUTIUS RUTILUS, is first mentioned by Dionysius in B. C. 493, as one of the most distinguished of the younger patricians at the time of the secession of the plebeians to the Sacred Mount. He was consul in B. C. 488 with Sex. Furius Medullinus Fusus, in which year Coriolanus marched against Rome. (Dionys. vi. 69, viii. 16, &c.; Liv. ii. 39.)

2. C. NAUTILUS SP. F. SP. N. RUTILUS, probably brother of No. 1., was consul for the first time B. C. 475, with P. Valerius Publicola, and laid waste the territory of the Volscians, but was unable to bring them to a battle. He was consul a second time in B. C. 458, with L. Minucius Augurinus. While Rutilus carried on the war with success against the Sabines, his colleague Minucius was defeated by the Aequians; and Rutilus had to return to Rome to appoint L. Quintius Cincinnatus dictator. (Liv. ii. 52, iii. 25, 26, 29; Dionys. ix. 28, 35, x. 22, 23, 25.)

3. SP. NAUTILUS RUTILUS, consular tribune, B. C. 424. (Liv. iv. 35.)

4. SP. NAUTILUS SP. F. SP. N. RUTILUS, three times consular tribune, namely in B. C. 419, 416, 404. Livy says that Rutilus held the office a second time in 404, but the Capitoline Fasti make it a third time; and this is more consistent with Livy's own account, who had mentioned previously two tribunates of Rutilus. (Liv. iv. 44, 47, 61; Fasti Capit.)

5. C. NAUTIUS RUTILUS, consul B. C. 411, with M. Papirius Mugillanus. (Liv. iv. 52.)

6. SP. NAUTIUS SP. F. SP. N. RUTILUS, consul B. C. 316 with M. Popillius Laenas. (Liv. ix. 21; Fasti Capit.)

7. SP. NAUTIUS (RUTILUS), an officer in the army of the consul L. Papirius Cursor, B. C. 293, distinguished himself greatly in the battle against the Samnites, and was rewarded in consequence by the consul. (Liv. x. 41, 44.)

8. C. NAUTIUS RUTILUS, consul B. C. 287 with M. Claudius Marcellus. (Fasti.)

RU'TILUS SEMPRO'NIUS. 1. C. SEMPRONIUS RUTILUS, tribune of the plebs B. C. 189, joined his colleague P. Sempronius Gracchus in a public prosecution of M'. Acilius Glabrio. (Liv. xxxvii. 57.)

2. SEMPRONIUS RUTILUS, one of Caesar's legates in Gaul. (Caes. *B. G.* vii. 90.)

RU'TILUS, VIRGI NIUS TRICOSTUS. [TRICOSTUS.]

S.

SABA or SABAS (Σάβας), a celebrated Greek ecclesiastic of the fifth century. He was a native of Mutalasca, a village in Cappadocia, where he was born, as his biographer, Cyril of Scythopolis, records, in the seventeenth consulship of the emperor Theodosius II., A. D. 439. His parents, named Joannes and Sophia, were Christians, and persons of rank. His father being engaged in military service at Alexandria, he was left at Mutalasca, under the care of Hermias, his maternal uncle; but the depraved character of his uncle's wife led to his removal and his being placed under the care of another uncle, Gregorius, his father's brother, who resided in the village of Scandus, in the same neighbourhood. His two uncles having a dispute about the guardianship of the

boy, and the management of his absent father's property, he was placed in a monastery, called Flavianae, about twenty miles from Mutalasca, where he was trained up in the strictness of monastic observance, to which he so heartily devoted himself, that when, upon his uncles' reconciliation, he was invited to leave the monastery and take the charge of his father's property, he refused, quoting the declaration of Jesus Christ, that "no man putting his hand to the plough, and looking back, is fit for the Kingdom of Heaven." His biographer Cyril represents his removal to his uncle Gregory's house, and afterwards to the monastery, as his own acts, which, from his tender age (he being only five years old at his father's departure), is hardly probable, though it may have been the consequence of his own wish. In the monastery of Flavianae he spent ten years.

When in his eighteenth year Saba was seized with the desire of visiting Jerusalem, and of leading a solitary life in the wilderness near that city; and having obtained permission, though with difficulty, from his archimandrite or abbot, he set out and reached Jerusalem in A. D. 457, toward the close of the reign of the Eastern emperor Marcianus. After rejecting the invitations of several monastic communities to settle among them, he withdrew to the wilderness east of the city, and would have placed himself in the monastery of which Euthymius, the most eminent of the monks of Palestine, was the abbot; but Euthymius rejected him, as too young, and recommended him to the care of another abbot, Theoctistus, to be by him further trained in monastic severities. While under the care of Theoctistus, he was allowed to accompany one of the monks who had private business at Alexandria; and in that city he was recognised by his parents. who appear to have been strangely ignorant, if not regardless of their child. They would have had him engage in military service, in which his father, who had assumed the name of Conon, had risen to an important command. Saba, as might have been expected, refused to comply with their wishes, and returned to his monastery. After a time he accompanied Euthymius into the wilderness of Ruba, near the Jordan, and then into the wilderness south of the Dead Sea, and appears to have been present with him at his death, in or about A. D. 573.

After the death of this eminent person, Saba withdrew altogether from his monastery into the wilderness near the Jordan; and from thence removed to a cave near "the brook that flows from the fountain of Siloam," where in his forty-fifth year (A. D. 483 or 484) he began to form a community from those who now resorted to him, and founded the "Laura" or monastery, known afterwards as Magna Laura, the inmates of which soon amounted to a hundred and fifty. In his fifty-third year, A. D. 491 or 492 (Cyrill. Scythop. *Sabae Vita*, c. 19), not his forty-fifth, as Cave affirms, he received ordination as presbyter. He was the founder of some other monastic societies beside that of Magna Laura; and was appointed by the Patriarch of Jerusalem archimandrite of the anchorets of Palestine. But the peace of these solitaries was disturbed by the seditious proceedings of some of them, and by the disputes occasioned by the revival and progress of Origenistic and other opinions [ORIGENES] regarded by Saba as heretical. In his seventy-third year (A. D. 512) Saba was sent, with some other heads of the anchorets of Palestine, by Elias I., patriarch of Jerusalem, to avert the displeasure of the Eastern emperor Anastasius, who, in consequence of the great monophysite schism, was at variance with the patriarch. The great reputation of Saba secured for him a gracious reception at court, and several gifts and favours from the emperor: the gold he distributed among the monasteries of which he was the founder or the virtual superior. His interposition, however, did not divert the imperial patronage from the Monophysites, or prevent the ultimate deposition (A. D. 513) of the patriarch Elias, who strenuously opposed them. Saba, who supported the same party (that of the Council of Chalcedon) as Elias, in conjunction with Theodosius, another eminent archimandrite of Palestine, superior of the Coenobites, persuaded Joannes, the successor of Elias, to break the engagement to support the Monophysite party, which had been the condition of his elevation: they also supported him in defying the imperial mandate. For this contumacy, Joannes, Saba, and Theodosius, would probably all have suffered banishment, had not the troubles excited by Vitalianus the Goth (A. D. 514) diverted the emperor's attention. [ANASTASIUS I.] In A. D. 518, Saba, now in his eightieth year, visited the ex-patriarch Elias, in his place of exile, Aila, the modern Akaba, at the head of the gulf of Akaba, an arm of the Red Sea. Soon after this, the accession of Justinus I. to the empire having overthrown the ascendancy of the Monophysites, Saba was sent by the patriarch Joannes, to publish in the cities of Palestine the imperial letter, recognizing the Council of Chalcedon. In his ninety-first year (A. D. 529 or 530) he undertook another journey to Constantinople, where he obtained from Justinianus I., now emperor [JUSTINIANUS I.], a remission of taxes for Palestine, in consideration of the ravages occasioned by a revolt of the Samaritans, an incident worthy of notice, as furnishing one of the few links in the obscure history of that remarkable people. He received also many gifts for his monasteries. Saba died in his monastery, the Magna Laura (A. D. 532), in his ninety-fourth year.

Saba was a man of great energy. He acted an important part in that turbid period of ecclesiastical history, and fearlessly threw himself into the agitation arising from the great Monophysite schism; nor does age seem either to have diminished his ardour or restricted his exertions.

Early in the seventeenth century (A. D. 1603, also in 1613 and 1643) there was printed at Venice, in folio, an office book, or Liturgy of the Greek Church, entitled, Τυπικὸν σὺν Θεῷ ἁγίῳ παρεῖχον πᾶσαν τὴν διάταξιν τῆς ἐκκλησιαστικῆς ἀκολουθίας τοῦ χρόνου ὅλου, *Typicum, favente Deo, continens Integrum Officii Ecclesiastici Ordinem per totum Annum*. It is a compilation, the first work in which is described by Cave as, "*Typicon τῆς ἐκκλησιαστικῆς ἀκολουθίας, Sanctae Laurae in Hierosolymis, quod et in aliis Monasteriis Hierosolymitanis aliisque Ecclesiis obtinet ex Praescripto S. Sabae Capita lix. complexum*" (*Hist. Litt. Dissert. Secunda de Libris Eccles. Graecor.*). This *Typicon* he elsewhere describes as written by S. Saba, and used in all the monasteries of Jerusalem; and states that having been corrupted and almost lost in the various invasions and disturbances of Palestine, it was restored by Joannes Damascenus. But Oudin considers that the work is at any rate much interpolated, and that it probably is not the work of Saba

at all; but has received his name, because conformed to the usage of his monastery. His supposition that the *Typicon* was a forgery of Marcus, surnamed Hamartolus (Peccator, the Sinner), is improbable [MARCUS, No. 16]. The title of the work in Greek, as given in a Vienna MS. cited by Oudin, Τυπικὸν τῆς ἐκκλησιαστικῆς ἀκολουθίας τῆς ἐν Ἱεροσολύμοις ἁγίας Λαύρας τοῦ ὁσίου καὶ θεοφόρου πατρὸς ἡμῶν Σάββα, *Typicon*, s. *Ordo Officii Ecclesiastici Monasterii Hieroslymitani Sancti Patris nostri Sabae*, indicates, not that the work was written by S. Saba, but only that it is conformed to the practice of his monastery. (Cyrillus Scythopol. *S. Sabae Vita*, apud Coteler. *Eccles. Graec. Monumenta*, vol. iii.; Cave, *Hist. Litt.* ad ann. 484, vol. i. p. 457, and vol. ii. *Dissert. Secunda*, p. 38, &c., ed. Oxon. 1740—1743; Fabric. *Bibl. Gr.* vol. x. p. 319; Oudin, *Commentar. de Scriptorib. Eccles.* vol. i. col. 1394; Tillemont, *Mém.* vol. xvi.)

There were some other persons of the name of Saba (Phot. *Biblioth.* cod. 52; Fabric. *l. c.*), but they do not require notice. [J. C. M.]

SABACES (Σαβάκης), a Persian, was satrap of Egypt under Dareius III., and was slain at the battle of Issus, in B. C. 333 (Arr. *Anab.* ii. 11; Curt. iii. 8, iv. 1). The name is otherwise written Sataces and Sathaces, and it occurs as Tasiaces in Diod. xvii. 34, according to the common reading. (Wess. *ad loc.*; Freinsh. *ad Curt. ll. cc.*) [E. E.]

SABACON (Σαβακῶν), a king of Ethiopia, who invaded Egypt in the reign of the blind king Anysis, whom he dethroned and drove into the marshes. The Ethiopian conqueror then reigned over Egypt for 50 years, but at length quitted the country in consequence of a dream, whereupon Anysis regained his kingdom. This is the account which Herodotus received from the priests (ii. 137—140; comp. Diod. i. 65); but it appears from Manetho, that there were three Ethiopian kings who reigned over Egypt, named *Sabacon*, *Sebichus*, and *Taracus*, and who form the twenty-fifth dynasty of that writer. According to his account Sabacon reigned eight years, Sebichus fourteen, and Taracus eighteen; or, according to the conjecture of Bunsen, twenty-eight; their collective reigns being thus 40 or 50 years. The account of Manetho, which is in itself more probable than that of Herodotus, is also confirmed by the fact that Taracus is mentioned by Isaiah (xxxvii. 9), under the name of Tirhakah. The time at which this dynasty of Ethiopian kings governed Egypt has occasioned some dispute, in consequence of the statement of Herodotus (ii. 140), that it was more than 700 years from the time of Anysis to that of Amyrtaeus. Now as Amyrtaeus reigned over Egypt about B. C. 455, it would follow from this account that the invasion of the Ethiopians took place about B. C. 1150. But this high date is not only in opposition to the statements of all other writers, but is at variance with the narrative of Herodotus himself, who says that Psammitichus fled into Syria when his father Necho was put to death by Sabacon (ii. 152), and who represents Sabacon as followed in close succession by Sethon, Sethon by the Dodecarchia and Psammitichus, the latter of whom began to reign about B. C. 671. There is, therefore, probably some corruption in the numbers in the passage of Herodotus. There can be little doubt that the Ethiopian dynasty reigned over Egypt in the latter half of the eighth century before the Christian era. They are mentioned in the Jewish records. The *So*, king of Egypt, with whom Hosea, king of Israel, made an alliance about B. C. 722 (2 Kings, xvii. 4), was in all probability the same as the second king of the dynasty, Sebichus*; and the Tirhakah, king of the Ethiopians, who was preparing to make war against Sennacherib, in B. C. 711 (Is. xxxvii. 9), is evidently the same as the Taracus of Manetho, as has been already remarked. Herodotus speaks of Sethon as king of Egypt at the time of Sennacherib's invasion [SETHON]; but it is evident that the Ethiopian dynasty must have ruled at least over Upper Egypt at this time, for we can hardly refer the statement of Isaiah to an Ethiopian king at Meroe.

The name of Sabacon is not found on monuments, as Lepsius has shown, though the contrary is stated by most modern writers. We find, however, on monuments, the name of *Shebek* and *Tehrak*. Shebek is the Sebichus of Manetho, and Bunsen has conjectured, with some probability, that the two first kings of the dynasty both bore this name, and that Manetho only gave the name of Sabacon to the first, as it was so well known through the history of Herodotus. Sabacon and Sebichus, however, bear so great a resemblance to one another, that they are probably merely different forms of the same name. (Bunsen, *Aegyptens Stelle in der Weltgeschichte*, vol. iii. pp. 137, 138.)

SABA'ZIUS (Σαβάζιος), a Phrygian divinity, commonly described as a son of Rhea or Cybele; but in later times he was identified with the mystic Dionysus, who hence is sometimes called Dionysus Sabazius. (Aristoph. *Av.* 873; Hesych. *s. v.*) For the same reason Sabazius is called a son of Zeus by Persephone, and is said to have been reared by a nymph Nyssa; though others, by philosophical speculations, were led to consider him a son of Cabeirus, Dionysus, or Cronos. He was torn by the Titans into seven pieces. (Joan. Lydus, *De Mens.* p. 82; Orph. *Fragm.* viii. 46, p. 469, ed. Herm., *Hymn.* 47; Cic. *de Nat. Deor.* iii. 23.) The connection of Sabazius with the Phrygian mother of the gods accounts for the fact that he was identified, to a certain extent, with Zeus himself, who is mentioned as Zeus Sabazius, both Zeus and Dionysus having been brought up by Cybele or Rhea. (Val. Max. i. 3. § 4.) His worship and festivals (Sabazia) were also introduced into Greece; but, at least in the time of Demosthenes, it was not thought reputable to take part in them, for they were celebrated at night by both sexes with purifications, initiations, and immoralities. (Diod. iv. 4; Demosth. *de Coron.* p. 313; Strab. x. p. 471; Aristoph. *Vesp.* 9, *Lysistr.* 389.) Serpents, which were sacred to him, acted a prominent part at the Sabazia and in the processions (Clemens Alex. *Protrept.* p. 6; Theophrast. *Char.* 16): the god himself was represented with horns, because, it is said, he was the first that yoked oxen to the plough for agriculture. (Diod. iv. 4.] [L. S.]

SABBA (Σάββη), a daughter of Berosus and Erymanthe, is mentioned among the Sibyls; but it is uncertain as to whether she was the Babylonian, Egyptian, Chaldaean, or Jewish Sibyl.

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* *So* is in Hebrew סוא, which may have been pronounced originally *Sova* or *Seva*, and which would then bear a still stronger resemblance to *Sebichus*.

(Paus. x. 12. § 5; Aelian, *V. H.* xii. 35, with Perizonius' note.) [L. S.]

L. SABE'LLIUS, accused by L. Caesulenus. (Cic. *Brut.* 34.)

SABE'LLIUS, an heresiarch of the third century. Of this man, who has given name to one of the most enduring modifications of belief in the Christian Church, hardly anything is known. Philastrius (*De Haeres.* c. 26) and Asterius of Amaseia (apud Phot. *Bibl.* cod. 271), call him a Libyan, and Theodoret repeats the statement, with the addition that he was a native of the Libyan Pentapolis (*Haeretic. Fabul. Compend.* lib. ii. 9). Dionysius of Alexandria (apud Euseb. *H. E.* vii. 6) speaks of the Sabellian doctrine as originating in the Pentapolitan Ptolemais, of which town, therefore, we may conclude that Sabellius was a resident, if not a native. Timotheus, the presbyter of Constantinople, in his work *De Triplici Receptione Haereticorum* (apud Coteler. *Eccles. Graec. Monum.* vol. iii. p. 385), distinguishes Sabellius the Libyan from Sabellius of the Pentapolis, but without reason: and his inaccuracy in this respect throws doubt on his unsupported assertion that Sabellius was bishop of the Pentapolis. Abulpharagius (*Hist. Dynastiar.* p. 81, vers. Pocock) calls him a presbyter of Byzantium, and places him in the reign of Gallus and Volusianus, A. D. 252, 253. That he was of Byzantium is contradicted by all other accounts; but the date assigned is sufficiently in accordance with other authorities to be received. Philastrius (*ibid.*) calls him a disciple of Noetus, but it does not appear that this means anything more than that he embraced views similar to those of Noetus, who was of Asia Minor; either of Smyrna (Theodoret. *ibid.* iii. 3) or of Ephesus (Epiphan. *Haeres.* lvii.), and flourished about the middle of the third century. When Sabellius broached his doctrines they excited great commotions among the Christians of the Pentapolis; and both parties appealed to Dionysius of Alexandria, and endeavoured to secure him to their side. Dionysius wrote letters to them, which are not extant. There can be no doubt that he embraced the side of the opponents of Sabellianism, which he brands as "an impious and very blasphemous dogma:" but it does not appear that he wrote to Sabellius himself, nor do we even know whether Sabellius was then living (Euseb. *H. E.* vii. 6). From the manner in which Athanasius (*Epistol. de Sententia Dionysii*, c. 5) relates the matter, Dionysius was not engaged in controversy with Sabellius himself, but with some bishops of his party; from which it is not improbable that Sabellius was already dead. The intervention of Dionysius is placed by Tillemont in A. D. 257, and by the Benedictine editors of Athanasius (*l. c.*) in A. D. 263. Indeed it is probable, from the scanty notices we have of Sabellius, that his heresy was not broached till just before his death. His opinions were widely diffused, and Epiphanius (*Haeres.* lxii.) found many who held them both in the East and West, in the plains of Mesopotamia, and in the busy population of Rome.

The characteristic dogma of Sabellius related to the Divine Nature, in which he conceived that there was only one hypostasis or person, identifying with each other the Father, the Son, and the Spirit, "so that in one *hypostasis* there are three *designations*," *ὡς εἶναι ἐν μίᾳ ὑποστάσει τρεῖς ὀνομασίας* (Epiphan. *Haeres.* lxii. 1). Epiphanius further illustrates the Sabellian hypothesis by comparing it to the union of body, soul, and spirit, in man, "so that the Father, so to speak, was the body, the Son the soul, and the Spirit the spirit, of man." He appears not to give this as an illustration of his own, but as one employed by the Sabellians themselves, who also compared the Deity to the Sun, "which is one hypostasis, but has three operations (*ἐνεργείας*):—that of imparting light (*τὸ φωστικόν*), which they compared to the Son; of imparting warmth (*τὸ θάλπον*), which they compared to the Spirit; and its orbicular form, the form of its whole substance (*τὸ εἶδος πάσης τῆς ὑποστάσεως*), which they compared to the Father. And that the Son having been once on a time (*καιρῷ ποτε*) sent forth as a ray, and having wrought in the world all things needful to the Gospel economy and the salvation of men, had been received up again into heaven, like a ray emitted from the sun, and returning again to the sun. And that the Holy Spirit is sent into the world successively and severally to each one who is worthy (*καὶ καθεξῆς καὶ καθ' ἕκαστα εἰς ἕκαστον τῶν καταξιουμένων*), to impart to such a one new birth and fervour (*ἀναζωογονεῖν δὲ τὸν τοιοῦτον καὶ ἀναζέειν*), and to cherish and warm him, so to speak, by the power and co-operation (*συμβάσεως*) of the Holy Spirit" (*ibid.*). According to Basil (*Ep.* 214), Sabellius spoke of persons in God, but apparently only in the sense of characters or representations—"that God was one in hypostasis, but was represented in Scripture under different persons:" *ἕνα μὲν εἶναι τῇ ὑποστάσει τὸν Θεὸν, προσωποποιεῖσθαι δὲ ὑπὸ τῆς γραφῆς διαφόρως.* Epiphanius charges them with deriving their opinions from Apocryphal writings, and especially from the spurious Gospel of the Egyptians; and Neander (*Church Hist.* by Rose, vol. ii. p. 276) thinks this statement is by no means to be rejected. However this may be (and we think the authority of Epiphanius in such a case of little moment), their main reliance in argument was upon passages in the Canonical Scriptures, especially on that in *Deut.* vi. 4, "Hear O Israel, the Lord thy God is one Lord," and on *Ex.* xx. 3, *Is.* xliv. 6, *John*, x. 30, 38, and xiv. 10. They dwelt also on the obvious difficulties in the popular view of the Godhead, asking the simpler and less-informed believers, "What shall we say then, have we one God or three?" And thus, says Epiphanius, they led the perturbed Christian "unconsciously to deny God, that is, unconsciously to deny the existence of the Son and the Holy Spirit." It is evident, however, that this denial was only the denial of their existence as distinct hypostases from the Father. The heresy of Sabellius approximated very nearly to that of Noëtus, so that Augustin wonders that Epiphanius should have distinguished the Sabellian heresy from the Noëtian: but Sabellius did not affirm that the Father suffered, though the name of Patripassions was given to his followers (Athanas. *De Synodis*, c. 7; Augustin, *De Haeres.* xli.): and Mosheim has well observed that Sabellius did not, like Noëtus, hold that the divine hypostasis was absolutely one, and that it assumed and united to itself the human nature of Christ; but contended that "a certain energy (vim) emitted from the Father of all, or, if you choose, a part of the person and nature of the Father, was united to the man Christ." (Basil, *Epistol.* 210, 214, ed. Benedictin, 64, 349, editt. prior.; comp. Epiphan. *l. c.*; Augustin, *De Haeres.*

xli.; Philastrius, *De Haeres. post Christi Passionem*, xxvi.; Athanas. *Contra Arianos Oratio III.* iv., *IV.* cxxv., *De Synodis*, c. vii.; Dionys. Romanus, apud Athanas. *Epistola de Sententia Dionysii*, cxxvi.; Theodoret, *Haeret. Fabul. Compend.* ii. 9.)

From the manner in which Athanasius argues against the Sabellians (*Orat. contra Arianos*, c. 11, 25), it appears that they considered the emission of the divine energy, the Son, to have been antecedent to creation, and needful to effect it: "That we might be created the Word proceeded forth, and from his proceeding forth we exist" (*ἵνα ἡμεῖς κτισθῶμεν προῆλθεν ὁ λόγος καὶ προελθόντος αὐτοῦ ἐσμεν*), is the form in which Athanasius (c. 25) states the doctrine of the Sabellians. The return of the Son into the Father appears also to have been regarded as subsequent to the consummation of all things (comp. Greg. Thaumaturgi *Fides*, apud Mai, *Scriptor. Vet. Nova Collectio*, vol. vii. p. 171), and therefore as yet to come. Neander (*l. c.*) says that Sabellius considered "human souls to be a revelation or partial out-beaming of the divine Logos," but gives no authority for the statement.

(The ancient authorities for this article have been already cited. There are notices of Sabellius and his doctrine in the following modern writers: Tillemont, *Mémoires*, vol. iv. p. 237, &c.; Lardner, *Credibility, &c.*, pt. ii. bk. i. c. xliii. § 7; Mosheim, *De Rebus Christianor. ante Constantin. Magnum*, Saec. iii. § xxxiii.; Neander, *l. c.*; Milman, *Hist. of Christianity*, vol. ii. p. 429.) [J. C. M.]

SABELLUS, a contemporary of Martial, was the author of some obscene poems. (Mart. xii. 43.)

SABI'DIUS, a friend of C. Antonius, Cicero's colleague in the consulship (Q. Cic. *de Pet. Cons.* 2. § 8). The name occurs in inscriptions, but is not found in writers.

SABICTAS. [ABISTAMENES.]

SABI'NA, the wife of the emperor Hadrian was the grand-niece of Trajan, being the daughter of Matidia, who was the daughter of Marciana, the sister of Trajan. Sabina was married to Hadrian about A. D. 100 through the influence of Plotina, the wife of Trajan, but not with the full approbation of the latter. The marriage did not prove a happy one. Hadrian complained of his wife's temper, and said that he would have divorced her if he had been in a private station; while she used to boast that she had taken care not to propagate the race of such a tyrant. But, although Hadrian treated her almost like a slave, he would not allow others to fail in their respect towards the empress; aud, accordingly, when Septicius Clarus, the praefect of the praetorian cohorts, Suetonius Tranquillus, and many other high officers at the court behaved rudely to her during the expedition into Britain, Hadrian dismissed them all from their employments. Worn out by his ill-treatment Sabina at length put an end to her life. There was a report that she had even been poisoned by her husband. Spartianus speaks as if she had died about two years before Hadrian, and it appears from a coin of Amisus, that she was alive in A. D. 136. Tillemont supposes that she did not die till after the adoption of Antoninus, since the latter calls her his mother in an inscription. This, however, is scarcely sufficient evidence. Antoninus was adopted in February, A. D. 138, and Hadrian died in July in the same year. (Spartian, *Hadr.* 1, 2, 11, 23; Aurel. Vict. *Epit.* 14.) Sabina was honoured with the title of *Augusta*, as appears from her medals. She received her title at the same time as Hadrian was called *Pater Patriae*. (Oros. vii. 13.) Orosius supposes that this took place at the beginning of the reign of Hadrian, but Eckhel has shown that it must be referred to A. D. 128. Sabina was enrolled among the gods after her death, as we see from medals which bear *Divae Sabinae*. She is frequently called *Julia* Sabina by modern writers: but the name of Julia is found only on the forged coins of Goltzius. (Eckhel, vol. vi. pp. 519—523.)

COIN OF SABINA, THE WIFE OF HADRIAN.

SABI'NA, POPPAEA, first the mistress and afterwards the wife of Nero, belonged to a noble family at Rome, and was one of the most beautiful women of her age. Her father was T. Ollius, who perished at the fall of his patron Sejanus; and her maternal grandfather was Poppaeus Sabinus, who had been consul in A. D. 9, and whose name she assumed as more illustrious than that of her father. Poppaea herself, says Tacitus, possessed every thing except a virtuous mind. From her mother she inherited surpassing beauty; her fortune was sufficient to support the splendour of her birth; her conversation was distinguished by sprightliness and vivacity; and her modest appearance only gave a greater zest to her favours. She rarely appeared in public; and whenever she did so, her face was partially concealed by a veil. She was careless of her reputation; but in her amours she always consulted her interest, and did not gratify blindly either her own passions or those of others. She had been originally married to Rufius Crispinus, praefect of the praetorian troops under Claudius, by whom she had a son, but she afterwards became the mistress of Otho, who was one of the boon companions of Nero, and by whose means she hoped to attract the notice of the emperor. Having obtained a divorce from Rufius, she married Otho. Her husband extolled her charms with such rapture to the emperor, that he soon became anxious to see the lovely wife of his friend. Poppaea, who was a perfect coquette, first employed all her blandishments to win the prince, and when she saw that she had secured her prize she affected modesty, and pleaded that respect for her husband would not allow her to yield to the emperor's wishes. Such conduct had the desired effect. Nero became more ardent in his passion, and to remove Otho out of the way sent him to govern the province of Lusitania. This was in A. D. 58. (Tac. *Ann.* xiii. 45, 46.) Other writers give rather a different account of Poppaea's first acquaintance with Nero. They relate that Otho married Poppaea at the request of Nero, who was anxious to conceal the intrigue from his mother, and that the two friends enjoyed her together, till the emperor became jealous of Otho and sent him into Lusitania. This was the account which Tacitus appears to have received when he was composing his Histories (*Hist.* i. 13); but as he relates the circumstances at greater length in his

Annals, which were written subsequently, he had no doubt obtained satisfactory authority for the account which he there gives.

Poppaea now became the acknowledged mistress of Nero, but this did not satisfy her ambition. She was anxious to be his wife. But as long as Agrippina, the mother of Nero, was alive, she could scarcely hope to obtain this honour. She therefore employed all her influence with Nero to excite his resentment against his mother; and by her arts, seconded as they were by the numerous enemies of Agrippina, Nero was induced to put his mother to death in A. D. 59. Still she did not immediately obtain the great object of her desires; for although Nero hated his wife Octavia, he yielded for a time to the advice of his best counsellors, not to divorce the woman who had brought him the empire. At length, however, Poppaea, who still continued to exercise a complete sway over the emperor, induced him to put away Octavia, in A. D. 62, on the plea of barrenness, and to marry her a few days afterwards. But Poppaea did not feel secure as long as Octavia was alive, and by working alternately upon the fears and passions of her husband, she prevailed upon him to put the unhappy girl to death in the course of the same year. [OCTAVIA, No. 3.] Thus two of the greatest crimes of Nero's life, the murder of his mother and of his wife, were committed at the instigation of Poppaea.

In the following year, A. D. 63, Poppaea was delivered of a daughter at Antium. This event caused Nero the most extravagant joy, and was celebrated with public games and other rejoicings. Poppaea received on the occasion the title of Augusta. The infant, however, died at the age of four months, and was enrolled among the gods. In A. D. 65 Poppaea was pregnant again, but was killed by a kick from her brutal husband in a fit of passion. It was reported by some that he had poisoned her; but Tacitus gave no credit to this account, since Nero was desirous of offspring, and continued to the last enamoured of his wife. Her body was not burnt, according to the Roman custom, but embalmed, and was deposited in the sepulchre of the Julii. She received the honour of a public funeral, and her funeral oration was pronounced by Nero himself. She was enrolled among the gods, and a magnificent temple was dedicated to her by Nero, which bore the inscription *Sabinae deae Veneri matronae fecerunt.* Nero continued to cherish her memory, and subsequently married a youth of the name of Sporus, on account of his likeness to Poppaea. [SPORUS.] But though the emperor lamented her death, the people rejoiced at it on account of her cruelty and licentiousness; and the only class in the empire who regretted her may have been the Jews, whose cause she had defended. It is rather curious to find Josephus (*Ant.* xx. 8. § 11) calling this adulteress and murderess a pious woman. Poppaea was inordinately fond of luxury and pomp, and took immense pains to preserve the beauty of her person. Thus we are told that all her mules were shod with gold, and that five hundred asses were daily milked to supply her with a bath.

(Tac. *Ann.* xiii. 45, 46, xiv. 1, 60, 61, xv. 23, xvi. 6, 7, 21; Suet. *Ner.* 35, *Oth.* 3; Plut. *Galb.* 19; Dion Cass. lxi. 11, 12, lxii. 13, 27, 28, lxiii. 26; Plin. *H. N.* xi. 42. s. 96, xii. 18. s. 41, xxviii. 12. s. 50, xxxiii. 11. s. 49, xxxvii. 3. s. 12; comp. Eckhel, vol. vi. p. 286.)

COIN OF POPPAEA SABINA, THE WIFE OF NERO.

SABI'NIA, FU'RIA, or SABI'NA TRANQUILLI'NA, daughter of Misitheus [MISITHEUS], and wife of the third Gordian. From numbers exhibited upon coins of Alexandria and of Cappadocian Caesareia numismatologists have concluded that the marriage took place, A. D. 241, but it is not known whether they had any progeny, nor have any indications been preserved of her fate after the death of her father and her husband, A. D. 241. (Capitolin. *Gordian. tres*, 23; Eutrop. ix. 2; Eckhel, vol. vii. p. 318.) [W. R.]

SABINIA'NUS, a friend of the younger Pliny who addressed two letters to him (*Ep.* ix. 21, 24).

SABINIA'NUS, a Roman general in the reign of Constans, who appointed him in A. D. 359 to supersede the brave Ursicinus in the command of the army employed against the Persian king Sapor or Shapur. The choice was a very bad one, for Sabinianus was not only an incompetent general, though he had seen many campaigns, but was a traitor and a coward. He had scarcely taken the command, when Ursicinus was ordered to serve under him, that he might do the work, while Sabinianus enjoyed the honour. But Sabinianus could not even secure to himself the anticipated success. Through his cowardice Amida, the bulwark of the empire in Mesopotamia, was lost, and its garrison massacred. Among the few who escaped the fury of the Persians was Ammianus Marcellinus, who served in the staff of Ursicinus. The reason why Sabinianus did not relieve Amida as he was urged to do by Ursicinus, was a secret order of the court eunuch, to cause as much disgrace to Ursicinus as possible, in order to prevent him from regaining his former influence and power. In this they succeeded completely, for after his return to Constantinople in 360, Ursicinus was banished from the court and ended his days in obscurity. A similar though better-deserved fate was destined for Sabinianus, for on the accession of Julian, he shrunk back from public life, and was no longer heard of. There was another Roman general, Sabinianus, a worthy man and distinguished captain, who was worsted by Theodoric the Great, in the decisive battle of Margas. (Amm. Marc. xviii. 4, &c., xix. 1, &c.; Zonar. vol. ii. p. 20, &c. ed. Paris.) [W. P.]

SABI'NUS. 1. A contemporary poet and a friend of Ovid, known to us only from two passages of the works of the latter. From one of these (*Am.* ii. 18. 27—34) we learn that Sabinus had written answers to six of the *Epistolae Heroidum* of Ovid. Three answers enumerated by Ovid in this passage are printed in many editions of the poet's works as the genuine poems of Sabinus. It is remarked in the life of Ovid [Vol. III. p. 72, a.] that their genuineness is doubtful; but we may go

further, and assert with certainty that they were written by a modern scholar, Angelus Sabinus, about the year 1467. The other passage of Ovid, in which Sabinus is mentioned (*ex Pont.* iv. 16. 13—16) alludes to one of the answers already spoken of, and likewise informs us of the titles of two other works of Sabinus:—

"Quique suam *Troezena*, imperfectumque *dierum*
Deseruit celeri morte Sabinus *opus*."

It has been conjectured by Gläser that the *Troezen* here spoken of was an epic poem, containing a history of the birth and adventures of Theseus till his arrival at his father's court at Athens, so called from Troezen being the birth-place of Theseus, and that the *Dierum Opus* was a continuation of Ovid's Fasti. As the letter from Pontus in which the death of Sabinus is mentioned was written in A. D. 15, he probably died shortly before this year. For further discussion respecting this poet, see an essay by Gläser, entitled *Der Dichter Sabinus* in the *Rheinisches Museum* for 1842, p. 437, &c.

2. P. SABINUS, was appointed by Vitellius, on his accession to the empire in A. D. 69, praefect of the praetorian troops, although he was at the time only praefect of a cohort. (Tac. *Hist.* ii. 92, iii. 36.) He must not be confounded with his contemporary Flavius Sabinus, the praefect of the city [SABINUS, FLAVIUS].

SABI'NUS, a consularis under Antoninus Heliogabalus, on whose writings Ulpianus commented according to Aelius Lampridius (*Anton. Heliogab.* c. 16). Heliogabalus, in a low tone of voice, ordered a centurion to put Sabinus to death for staying in the city; but the centurion, who was rather deaf, thought that the order was to drive him out of Rome, which he did, and thus saved the life of Sabinus. The statement of Ulpianus commenting on a work of this Sabinus, is apparently a blunder of Lampridius. In his life of Alexander Severus (c. 68) Lampridius mentions among the consiliarii of Alexander, Fabius Sabinus, a son of Sabinus, an illustrious man, the Cato of his time. Fabius may have been a jurist, but nothing is known of him. There is no reason for calling Sabinus one, for Lampridius is no authority, and there is no other. (Grotius, *Vitae Jurisconsultorum*, p. 189.) [G. L.]

SABI'NUS, a consularis and praefect of the city, under Maximinus I., was slain while endeavouring to quell the insurrection which burst forth when intelligence arrived of the elevation of the Gordians in Africa. (Capitolin. *Maximin. duo*, 14, *Gordian. tres*, 13; Herodian. vii. 15.) [W. R.]

SABI'NUS (Σαβῖνος), Greek, literary. 1. A sophist and rhetorician, who flourished under Hadrian, and wrote a work in four books, entitled Εἰσαγωγὴ καὶ ὑποθέσεις μελετητικῆς ὕλης, and also Commentaries on Thucydides, Acusilaus, and some other authors, as well as other exegetical works. (Suid. *s. v.*) He seems to have been a native of Zeugma, as Suidas tells us that Sergius of Zeugma wrote an epitaph for his brother, Sabinus the sophist. (Suid. *s. v.* Σέργιος.)

2. The author of a single epigram in the Greek Anthology, in imitation of Leonidas of Tarentum. It is not known with certainty whether he was the same person as the sophist. (Brunck, *Anal.* vol. ii. p. 304; Jacobs, *Anth. Graec.* vol. iii. p. 18, vol. xiii. p. 948; Fabric. *Bibl. Graec.* vol. iv. p. 494.)

3. A bishop of Heracleia in Thrace, and a follower of the heresy of Macedonius, was one of the earliest writers on ecclesiastical councils. His work, entitled Συναγωγὴ τῶν Συνοδῶν, is frequently quoted by Socrates and other ecclesiastical historians. (Soc. *H. E.* i. 5, ii. 11, 13, 16; Sozom. *H. E.* Praef.; Niceph. Call. ix.; Epiphan. *Haer.* ii. 8, 9, 17.) He appears to have lived about the end of the reign of Theodosius II., who reigned from A. D. 424 to 450. (Vossius, *de Hist. Graec.* pp. 307, 314, 494; Fabric. *Bibl. Graec.* vol. xii. pp. 182, 183.) [P.S.]

SABI'NUS (Σαβῖνος), a physician, and one of the most eminent of the ancient commentators on Hippocrates, who lived before Julianus (Galen, *Adv. Julian.* c. 3. vol. xviii. pt. i. p. 255), and was tutor to Metrodorus (id. *Comment. in Hippocr.* "*Epid. III.*" i. 4. vol. xvii. pt. i. p. 507, 8), and Stratonicus (id. *de Atra Bile*, c. 4. vol. v. p. 119), and must therefore have lived about the end of the first century after Christ. Galen frequently quotes him, and controverts some of his opinions, but at the same time allows that he and Rufus Ephesius (who is commonly mentioned in conjunction with him) comprehended the meaning of Hippocrates better than most of the other commentators (Galen, *de Ord. Libror. suor.* vol. xix. p. 58: comp. *Comment. in Hippocr.* "*Epid. VI.*" ii. 10. vol. xvii. pt. i. p. 849.) It is not known whether Sabinus commented on the whole of the Hippocratic Collection; the quotations, &c. in Galen only relate to the *Aphorisms*, *Epidemics*, *de Natura Hominis*, and *de Humoribus*; and Aulus Gellius has preserved a fragment of his commentary on the treatise *de Alimento* (iii. 16). See Littré's *Oeuvres d'Hippocr.* vol. i. p. 101, &c. [W. A. G.]

SABI'NUS, ALBIUS, was a coheres with Cicero. It is in reference to him that Cicero speaks of the *Albianum negotium*. (Cic. *ad Att.* xiii. 14, xiv. 18, 20.)

SABI'NUS, ASE'LLIUS, received a magnificent reward from Tiberius for a dialogue, in which he had introduced a contest between a mushroom, a fidecula, an oyster, and a thrush. (Suet. *Tib.* 42.)

SABI'NUS, ASI'DIUS, a rhetorician mentioned by the elder Seneca (*Suas.* 2).

SABI'NUS, M. CAE'LIUS, a Roman jurist, who succeeded Cassius Longinus. He was not the Sabinus from whom the Sabiniani took their name. Caelius Sabinus was named consul by Otho; and Vitellius, on his accession to power, did not rescind the appointment. His consulship belonged to A. D. 69, in which year Vitellius was succeeded by Vespasianus. He wrote a work, *Ad Edictum Aedilium Curulium* (Gell. iv. 2, vii. 4). In the first of these two passages Gellius mentions the work of Caelius (*in libro quem de Edicto Aedilium Curulium composuit*); and Caelius here quotes Labeo. Nearly the same words are given by Ulpian (*De Aedilicio Edicto*, Dig. 21. tit. 1. s. 1. § 7), but he quotes only Sabinus, and omits Labeo's name. In the second passage Gellius quotes the words of Caelius as to the practice of slaves being sold with the pileus on the head, when the vendor would not warrant them; and though the work on the Edict is not quoted there, it seems certain that this extract must be from this book of Caelius. It appears that Caelius must also have written other works. (Dig. 35. tit. 1. s. 72. § 7.) There are no extracts from Caelius in the Digest, but he is

often cited, sometimes as Caelius Sabinus, sometimes by the name of Sabinus only. [G. L.]

SABI'NUS, CALA'VIUS, commanded the twelfth legion under Caesennius Paetus in his unfortunate campaign in Armenia, A. D. 62. (Tac. *Ann.* xv. 7.)

SABI'NUS, CALVI'SIUS. 1. C. CALVISIUS SABINUS, one of the legates of Caesar in the civil war, was sent by him into Aetolia in B. C. 48, and obtained possession of the whole of the country. (Caes. *B. C.* iii. 34, 35.) It is related by Appian (*B. C.* ii. 60) that he was defeated by Metellus Scipio in Macedonia, but this statement is hardly consistent with Caesar's account. In B. C. 45 he received the province of Africa from Caesar. Having been elected praetor in B. C. 44, he obtained from Antony the province of Africa again. It was pretended that the lot had assigned him this province; on which Cicero remarks that nothing could be more lucky, seeing that he had just come from Africa, leaving two legates behind him in Utica, as if he had divined that he should soon return. He did not, however, return to Africa, as the senate, after the departure of Antony for Mutina, conferred it upon Q. Cornificius (Cic. *Phil.* iii. 10, *ad Fam.* xii. 25). Sabinus was consul B. C. 39 with L. Marcius Censorinus, and in the following year he commanded the fleet of Octavian in the war with Sex. Pompey. In conjunction with Menas, who had deserted Pompey, he fought against Menecrates, Pompey's admiral, and sustained a defeat off Cumae. When Menas went over to Pompey again, just before the breaking out of hostilities in B. C. 36, Sabinus was deprived of the command of the fleet, because he had not kept a sufficient watch over the renegade. This, at least, is the reason assigned by Appian; but Octavian had for other reasons determined to entrust the conduct of the war to Agrippa. It is evident moreover that Sabinus was not looked upon with suspicion by Octavian, for at the close of the war the latter gave him the task of clearing Italy of robbers. He is mentioned too at a later time, shortly before the battle of Actium, as one of the friends of Octavian. (Dion Cass. xlviii. 34, 46; Appian, *B. C.* v. 81, 96, 132; Plut. *Ant.* 58.)

2. C. CALVISIUS SABINUS, probably son of No. 1, was consul B. C. 4 with L. Passienus Rufus (Monum. Ancyr.).

3. C. CALVISIUS SABINUS, probably son of No 2. and grandson of No. 1, was consul under Tiberius in A. D. 26 with Cn. Cornelius Lentulus Gaetulicus. In A. D. 32 he was accused of majestas, but was saved by Celsus, tribune of a city cohort, who was one of the informers. He was governor of Pannonia under Caligula, and was accused with his wife Cornelia; but as their condemnation was certain, they put an end to their own lives before the trial came on. (Tac. *Ann.* iv. 46, vi. 9, *Hist.* i. 48; Dion Cass. lix. 18.)

4. CALVISIUS SABINUS, a wealthy contemporary of Seneca, was of servile origin, and, though ignorant, affected to be a man of learning (Sen. *Ep.* 27).

SABI'NUS, CA'TIUS, was consul under Caracalla in A. D. 216 with Cornelius Anulinus. This was the second consulship of Sabinus; but his first does not occur in the Fasti. (Cod. Just. 2. tit. 19. s. 7; 9. tit. 32. s. 3, et alibi.)

SABI NUS, CLAU'DIUS. [CLAUDIUS, Nos. 1, 2, 3.]

SABI'NUS, CORNE'LIUS, a tribune of the praetorian troops, was, after Cassius Chaerea, the principal conspirator against Caligula, and gave him one of the fatal blows. Upon the execution of Chaerea by Claudius, Sabinus voluntarily put an end to his own life, disdaining to survive the associate of his glorious deed (Dion Cass. lix. 29, lx. 3; Suet. *Calig.* 58; Joseph. *Ant.* xix. 1, 4).

SABI'NUS, DOMI'TIUS, is mentioned as one of the principal centurions (*primipilares*) in Galba's army at Rome in A. D. 69 (Tac. *Hist.* i. 31). We find mention of a Domitius Sabinus, a tribune of the soldiers, who served under Vespasian and Titus in the Jewish war. (Joseph. *B. J.* iii. 7. § 34, v. 8. § 1.)

SABI' NUS, FA'BIUS. [See above, SABINUS, consularis, p. 688, a.]

SABI'NUS, FLA'VIUS. 1. T. FLAVIUS SABINUS, the father of the emperor Vespasian, was himself the son of T. Flavius Petro, who had served as a centurion in the army of Pompey at Pharsalia. Sabinus had been one of the farmers of the tax of the quadragesima in Asia, which he collected with so much fairness that many cities erected statues to his honour with the inscription *καλῶς τελωνήσαντι*. He afterwards carried on business as a money-lender among the Helvetians, and died in their country, leaving two sons, Sabinus and Vespasian, afterwards emperor. (Suet. *Vesp.* 1.)

2. FLAVIUS SABINUS, the elder son of the preceding, and the brother of the emperor Vespasian. He is first mentioned in the reign of Claudius, A. D. 45, when he served under Plautius in Britain, along with his brother Vespasian (Dion Cass. lx. 20). He afterwards governed Moesia for seven years, and held the important office of praefectus urbis during the last eleven years of Nero's reign. He was removed from this office by Galba, but was replaced in it on the accession of Otho, who was anxious to conciliate Vespasian, who commanded the Roman legions in the East. He continued to retain the dignity under Vitellius, and made the soldiers in the city swear allegiance to the new emperor. But when Vespasian was proclaimed general by the legions in the East, and Antonius Primus and his other generals in the West, after the defeat of the troops of Vitellius, were marching upon Rome, Vitellius, despairing of success, offered to surrender the empire, and to place the supreme power in the hands of Sabinus till the arrival of his brother. The German soldiers of Vitellius, however, refused submission to this arrangement, and resolved to support their sovereign by arms. Sabinus had now gone too far to retreat; and, as he had not sufficient forces to oppose the troops of Vitellius, he took refuge in the Capitol. In the following night he caused his own children and Domitian, his brother's son, to be brought into the Capitol, and despatched a messenger to Vespasian's generals, begging for immediate assistance. On the following day the soldiers of Vitellius advanced to attack the Capitol. In the assault the houses next the Capitol were set on fire, whether by the besiegers or the besieged, is uncertain. The flames spread to the Capitol, which was eventually burnt to the ground (December, A. D. 69). Sabinus, who was worn out by old age, and who had lost his presence of mind in the danger, was taken prisoner, and dragged before Vitellius, who in vain endeavoured to save him from the fury of the soldiers. While Vitellius was standing before the steps of the palace, they

stabbed Sabinus, mangled his body, cut off his head, and dragged his remains to the place where the corpses of malefactors were thrown (*in Gemonias*). His children and his nephew Domitian made their escape. When the generals of Vespasian obtained possession of the city, the remains of Sabinus were interred with the honour of a censor's funeral. Sabinus was a man of distinguished reputation, and of unspotted character. He had been engaged in military service for thirty-five years, and was equally illustrious in peace and in war. During the seven years that he had governed Moesia, and the twelve years he had held the praefecture of the city, the only charge ever brought against him was a too great copiousness of speech. It was universally agreed, that before Vespasian became emperor, the dignity of the family centred in Sabinus. He left two sons, Flavius Sabinus [No. 4], and Flavius Clemens [CLEMENS.] (Plut. *Oth.* 5; Tac. *Hist.* i. 46, ii. 55, iii. 64—74, iv. 47; Dion Cass. lxv. 17; Suet. *Vesp.* 1, *Vitell.* 15; Joseph. *B. J.* iv. 10. § 3, iv. 11. § 4; Eutrop. vii. 12; Aurel. Vict. *Caes.* 8.)

3. T. FLAVIUS SABINUS, was consul suffectus with M. Caelius Sabinus in May and June, A. D. 69. He was one of the generals appointed by Otho to oppose the forces of Vitellius, but after the victory of the latter he made his submission to the conqueror (Tac. *Hist.* i. 77, ii. 36, 51). We have followed Tillemont (*Histoire des Empereurs*, "Note 1 sur Othon") in making this T. Flavius Sabinus a different person from the praefect of the city mentioned above. Tacitus nowhere speaks of them as the same person, and it is moreover unlikely that the praefect of the city would have been sent away from Rome. Besides which, we find that after the death of Otho, the consul Flavius Sabinus caused his troops in the north of Italy to submit to the generals of Vitellius (Tac. *Hist.* ii. 51), while the praefect of the city at the same time made the city cohorts at Rome swear allegiance to Vitellius (Tac. *Hist.* ii. 55). In addition to which we learn from inscriptions that the praenomen of the consul was *Titus*. The praenomen of the praefect of the city is not mentioned by Tacitus, but it could not have been Titus, as that was the praenomen of Vespasian. A difficulty, however, still remains, namely, why the younger brother Vespasian bore the surname of his father contrary to the general usage. But to this we reply, that it may have happened in this case, as in others, that there was a brother older than the other two, named Titus, who died after the birth of the future praefect of the city, but before the birth of Vespasian, and that the praenomen of the father was then given to the child born next.

4. FLAVIUS SABINUS, the son of the praefect of the city [No. 2], was besieged with his father in the Capitol, but escaped when it was burnt down. He married Julia, the daughter of his cousin Titus. He was consul A. D. 82, with his cousin Domitian, but was afterwards slain by the emperor, on the frivolous pretext that the herald in proclaiming his consulship had called him Imperator instead of consul. Domitian's love for his wife was perhaps the real reason of his death. (Dion Cass. lxv. 17; Philostr. *Apollon. Tyan.* vii. 3; Suet. *Dom.* 10.)

SABI'NUS, JU'LIUS, a Lingon, joined in the revolt of Classicus, A. D. 70, his ambition being excited not only by his natural vanity, but by a false idea that he was descended from Julius Caesar. He ordered his followers to salute him as *Caesar;* and with a large irregular body of Lingons he attacked the Sequani, and was defeated. He fled to a villa belonging to him, which he burnt, that he might be supposed to have perished in the flames, and hid himself in some subterranean chambers, where he was kept concealed for nine years by his friends and his wife Epponina, or Peponila. He was at length captured, taken to Rome, and there put to death by order of Vespasian. (Tac. *Hist.* iv. 55, 67; Dion Cass. lxvi. 3, 16; Plut. *Erot.* 25, pp. 770, 771; CLASSICUS.) [P. S.]

SABI'NUS, MASSU'RIUS, a hearer of Ateius Capito, was a distinguished jurist in the time of Tiberius, and he lived under Nero also, for the passage in Gaius (ii. 218) must certainly refer to this Sabinus, and not to Caelius. This is the Sabinus from whom the school of the Sabiniani took its name. [CAPITO.] Massurius was nearly fifty years of age before he was admitted into the Equestris Ordo, and he is said to have been poor enough to require pecuniary assistance from his hearers. He obtained under Tiberius the Jus Respondendi, which is a proof of his reputation as a jurist; and it is further evidence of this, that the Sabiniani took their name not from Capito, but from his more distinguished pupil. There is no direct excerpt from Sabinus in the Digest, but he is often cited by other jurists, who commented upon his *Libri tres Juris Civilis*. Pomponius wrote at least thirty-six *Libri ad Sabinum*, Ulpianus at least fifty-one, and Paulus at least forty-seven books. This fact in itself shows that the work of Massurius must have been considered to be a great authority. It is conjectured, but it is pure conjecture, that the arrangement was the same as that of the *Libri XVIII. Juris Civilis* of Q. Mucius Scaevola.

A passage from Massurius is quoted by Gellius (x. 15), who, in another passage (iii. 16), quotes a passage of Plinius (*H. N.* vii. 5), in which Plinius quotes Massurius for a case in which a woman declared that she had gone thirteen months with child. Gellius (iv. 1, 2) quotes the second book of Massurius on the *Jus Civile*. In another passage (v. 13) Gellius quotes the third book of the same work. In the fourteenth book (c. 2) he alludes to the same work, under the name of *Commentarii*. It is conjectured that Persius means to refer to the same work (*Sat.* v. 90), when he says —

"Excepto si quid Masuri rubrica vetavit."

On which see the note of Heinrich. Massurius is also mentioned by Arrian (*Epist.* iv. 3, Μασσουρίου νόμους). If Athenaeus (i. p. 1, c.) means this Massurius, his chronology is in great confusion.

Numerous other works of Massurius are cited by name in the Digest: *Commentarii de indigenis*, *Libri Memoralium*, *Fasti* in two books at least (Macrob. *Sat.* i. 4), at least two books of *Responsa* (Dig. 14. tit. 2. s. 4), apparently a commentary *Ad Edictum* (Dig. 38. tit. 1. s. 18), and *Libri ad Vitellium*. The fragments of the *Libri Memorialium* and of the *Fasti* are collected in Frotscher's Sallust. (Grotius, *Vitae Jurisconsult.*; Zimmern, *Geschichte des Röm. Privatrechts*, i. § 84; Puchta, *Instit.* i. § 99, and § 116, on the *Jus Respondendi.*) [G.L.]

SABI'NUS, M. MINA'TIUS, a legate of Cn. Pompeius the younger, whose name appears on coins. [See Vol. III. p. 489.]

SABI'NUS, NYMPHI'DIUS. [NYMPHIDIUS.]

SABI'NUS, OBULTRO'NIUS. [OBULTRONIUS.]

SABI'NUS, O'PPIUS. [OPPIUS, No. 18.]

SABI'NUS, OSTO'RIUS, a Roman eques, accused Barea Soranus and his daughter Servilia in A. D. 66, and was rewarded by Nero with a large sum of money, and the insignia of the quaestorship. (Tac. *Ann.* xvi. 23, 30, 33.) [BAREA SORANUS.]

SABI'NUS, L. PLO'TIUS, a Roman artist, who is only known by an inscription, in which he is described as a carver in ivory, EBORARIUS. (Reines. cl. xi. No. cxxii. ; R. Rochette, *Lettre à M. Schorn*, p. 400, 2d ed.) [P. S.]

SABI'NUS, POMPO'NIUS, or with his full name JULIUS POMPONIUS SABINUS, is sometimes quoted as an ancient grammarian, but is the same as Pomponius Laetus, who lived at the revival of learning.

SABI'NUS, POPPAEUS, consul in A. D. 9, with Q. Sulpicius Camerinus. He was appointed in the life-time of Augustus, governor of Moesia ; and Tiberius in the year after his accession, A. D. 15, not only confirmed him in his government of Moesia, but gave him in addition the provinces of Achaia and Macedonia. He continued to hold these provinces till his death in A. D. 35, having ruled over Moesia for twenty-four years. In A. D. 26, he obtained the triumphal ornaments on account of a victory which he had gained over some Thracian tribes. He did not belong to a distinguished family, and was indebted for his long continuance in his government to his possessing respectable, but not striking abilities. He was the maternal grandfather of Poppaea Sabina, the mistress, and afterwards the wife of Nero. (Dion Cass. Index, lib. lvi. ; Suet. *Vesp.* 2 ; Tac. *Ann.* i. 80, iv. 46, v. 10, vi. 39, xiii. 45 ; Dion Cass. lviii. 25.)

SABI'NUS, T. SICI'NIUS, consul B. C. 487, with C. Aquillius Tuscus, carried on war against the Volsci, and obtained a triumph, as we learn from the Capitoline Fasti and Dionysius, though Livy says "cum Volscis aequo Marte discessum est." Dionysius calls him T. Siccius. (Fasti Capit. ; Dionys. viii. 64, 67 ; Liv. ii. 40.) Sicinius served afterwards, as legatus, under the consul M. Fabius Vibulanus in B. C. 480. (Dionys. ix. 12, 13.)

SABI'NUS, TI'TIUS, a distinguished Roman eques, was a friend of Germanicus, and was consequently hated by Sejanus. To please this powerful favourite, Latinius Latiaris, who was a friend of Sabinus, induced the latter to speak in unguarded terms both of Sejanus and Tiberius, and then betrayed his confidence. Sabinus was executed in prison, and his body thrown out upon the Gemonian steps, and cast into the Tiber. The ancient writers mention the fidelity of the dog of Sabinus, which would not desert his master, and which tried to bear up his corpse when thrown into the Tiber. (Tac. *Ann.* iv. 18, 19, 68, 70, vi. 4 ; Dion Cass. lviii. 1 ; Plin. *H. N.* viii. 40. s. 61.)

SABI'NUS, Q. TITU'RIUS, one of Caesar's legates in Gaul, is first mentioned in Caesar's campaign against the Remi, in B. C. 57. In the following year, B. C. 56, he was sent by Caesar with three legions against the Unelli, Curiosolitae, and Lexovii (in Normandy), who were led by Viridovix. He gained a great victory over the forces of Viridovix, and all the insurgent states submitted to his authority. In B. C. 54 Q. Titurius Sabinus and L. Aurunculeius Cotta were stationed for the winter in the territory of the Eburones with a legion and five cohorts. They had not been more than fifteen days in the country before they were attacked by Ambiorix and Cativolcus. On this occasion Sabinus did not show the same resolution as Cotta, and it was owing to his fatal resolution to trust himself to the safe conduct of Ambiorix that the Roman troops, as well as Sabinus and Cotta, were destroyed, as is related more fully in the life of Cotta. [Vol. I. p. 869.] (Caes. *B. G.* ii. 5, iii. 11, 17—19, v. 24—37 ; Dion Cass. xxxix. 45, xl. 5, 6 ; Suet. *Caes.* 25 ; Liv. *Epit.* 106 ; Flor. iii. 10 ; Oros. vi. 10 ; Eutrop. vi. 14.)

The annexed coin was struck by a Titurius Sabinus, but it is uncertain who he was.

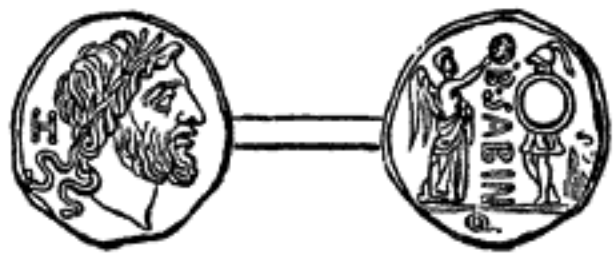

COIN OF TITURIUS SABINUS.

SABI'NUS TYRO, the author of a treatise on horticulture, which he dedicated to Maecenas. All that we know with regard to this writer and his work is to be found in the notice of Pliny (*H. N.* xix. 10). "Ferroque non expedire tangi rutam, cunilam, mentam, ocimum, auctor est Sabinus (al. *Sabinius*) Tyro in libro *Cepuricôn* quem Maecenati dicavit." [W. R.]

SABI'NUS, VEC'TIUS, of the Ulpian family, was the senator upon whose motion, according to Capitolinus, Balbinus and Maximus were nominated joint emperors. Upon their elevation he was appointed Praefectus Urbi. (Capitolin. *Max. et Balb.* 2, 4.) [W. R.]

SA'BULA, L. COSSU'TIUS, mentioned only on coins, a specimen of which is annexed. The obverse represents the head of Medusa, with SABVLA, the reverse Bellerophon riding on Pegasus with L. COSSVTI. C. F. (Eckhel, vol. v. p. 197.)

COIN OF L. COSSUTIUS SABULA.

SABURA or SABURRA, the commander of Juba's forces in Africa, defeated C. Curio, Caesar's general, in B. C. 49. He was destroyed with all his forces in B. C. 46 by P. Sittius. (Caes. *B. C.* ii. 38, &c. ; Hirt. *B. Afr.* 48, 93 ; Appian, *B. C.* ii. 45, iv. 54.)

SABUS. [SANCHUS.]

SA'CADAS (Σακάδας), of Argos, one of the

most eminent of the ancient Greek musicians, is mentioned by Plutarch (*de Mus.* 9, p. 1134, b.) as one of the masters who established at Sparta the second great school or style (κατάστασις) of music, of which Thaletas was the founder, as Terpander had been of the first. His age is marked and his eminence is attested by the statement of Pausanias (x. 7. § 3), that he gained the prize for flute-playing at the first of the musical contests which the Amphictyons established in connection with the Pythian games (Ol. 47. 3, B. C. 590), and also at the next two festivals in succession (Ol. 48. 3, 49. 3, B. C. 586, 582). From the manner, however, in which his name is connected with those of Polymnestus and Alcman, in several passages, and perhaps too from the cessation of his Pythian victories, we may infer that these victories were among the latest events of his life. Pausanias elsewhere (ii. 22. § 9) speaks of these Pythian victories as having appeased the anger against the music of the flute, which Apollo had conceived on account of his contest with Silenus (comp. MARSYAS). Plutarch, relating the same fact, adds that Sacadas was the author of a new nome, in which the three modes of music were combined; the first strophe sung by the chorus being in the Dorian mode, the second in the Phrygian, and the third in the Lydian, whence the nome was called the *tripartite* (τριμερής); but that another authority ascribed its invention to Clonas. (Plut. *de Mus.* 8, p. 1134, a.) Pollux (iv. 79) speaks expressly of a Pythian nome as the composition of Sacadas. Plutarch also informs us that, in his rhythms, Sacadas, like Polymnestus, adhered to the pure and beautiful style which had been introduced by Terpander. (*Ib.* 12, p. 1135, c.)

In the time of Sacadas most of the musicians were poets also, though the connection between the two arts had not become so close as it was afterwards. The kind of poetry which these masters cultivated was chiefly, if not exclusively, the elegy. Accordingly we find Sacadas mentioned as *a good poet*, and a composer of elegies (Plut. *l. c.*). It was, however, in the music of the flute alone, unaccompanied by the voice, that he gained his Pythian victories. At the same games there was another and a different prize for elegies sung to the music of the flute; and this was gained by Echembrotus of Arcadia. The music of Sacadas was *auletic*, that of Echembrotus *aulodic*. Pausanias names the contest in which Sacadas gained his victories, *αὔλημα τὸ πυθικόν* (ii. 22. § 9). From the same passage we learn that a monument was erected to Sacadas in his native city. His statue also had a place among those of the poets and musicians on Mount Helicon; and, from a statement made by Pausanias in connection with this statue, we learn that Pindar composed a proëm in praise of Sacadas and his flute-playing. (Paus. ix. 30. § 2.) Plutarch (*de Mus.* 8, p. 1134, a.) also refers to the mention of him by Pindar. Athenaeus (xiii. p. 610, c.) ascribes to Sacadas a poem on the taking of Troy (Ἰλίου πέρσις), at least if the emendation of Schweighäuser on the various corrupt forms of the name in that passage be correct, which is not universally admitted. If Sacadas really composed such a poem, it must have resembled the epico-lyric poems of Stesichorus; but the account given of it by Athenaeus can hardly be understood as applying to the work of a flute-player and elegiac poet. (Müller, *Gesch. d. Griech. Lit.* vol. i. pp. 291, 292; Ulrici, *Gesch. d. Hellen. Dichtk.* vol. ii. pp. 431—433.) [P. S.]

SACCUS, an agnomen of L. Titinius Pansa. [PANSA]

SACERDOS, CARSI'DIUS, was accused in A. D. 23 of having assisted Tacfarinas with corn, but was acquitted. He was condemned in A. D. 37 to *deportatio in insulam.* as one of the accomplices of the adulteries of Albucilla, at which time he is spoken of as a man of praetorian rank. His name occurs in some editions of Tacitus, under the form of Grasidius. (Tac. *Ann.* iv. 13, vi. 48.)

SACERDOS, TI. CLAU'DIUS, one of the consules suffecti in A. D. 100. (Fasti.)

SACERDOS, JU'LIUS, slain by Caligula. (Dion Cass. lix. 22.)

SACERDOS, C. LICI'NIUS. 1. A Roman eques. When he appeared with his horse before the censors in B. C. 142, Scipio Africanus the younger, who was one of the censors, said that he knew that Sacerdos had committed perjury, but as no one came forward to accuse him, Scipio allowed him to pass on, as he would not act as accuser, witness, and judge. (Cic. *pro Cluent.* 48; Val. Max. iv. 1. § 10.)

2. The grandson of the preceding, bore an unblemished character. He was praetor B. C. 75, and in the following year had the government of Sicily, in which he was succeeded by Verres. He subsequently served as legate under Q. Metellus in Crete, and was a candidate for the consulship at the same comitia in which Cicero and Antonius were elected. Cicero frequently mentions him in his orations against Verres, and contrasts his upright administration of Sicily with the corrupt and unjust proceedings of his successor. (Cic. *Verr.* i. 10, 46, 50, ii. 28, iii. 50, 92, *pro Planc.* 11; Ascon. *in Tog. Cand.* p. 82, ed. Orelli.)

SACERDOS, MA'RIUS PLO'TIUS. [PLOTIUS.]

SACERDOS, TINEIUS. 1. C., consul under Antoninus Pius in A. D. 158 with Sex. Sulpicius Tertullus. (Fasti.)

2. Q., consul in A. D. 219 with the emperor Elagabalus. (Fasti.)

M. SACRATIVIR, of Capua, a Roman eques, who fell fighting on Caesar's side at the battle of Dyrrhachium, B. C. 48. (Caes. *B. C.* iii. 71.)

SACROVIR, JU'LIUS, and JU'LIUS FLORUS, two Gauls, the former an Aeduan and the latter a Treviran, were both of noble family, and had received the Roman citizenship on account of their services. These chiefs in the reign of Tiberius, A. D. 21, determined to excite an insurrection of the Gauls, who were burdened with debts, and ripe for revolt. Florus, who had undertaken to stir up the Belgae, collected a force consisting of debtors and clients, and was making for the wood Arduenna, when he was surrounded by the Roman legions, and seeing no way of escape, put an end to his own life. Sacrovir was at first more successful; he collected a large army among the Aedui and the surrounding people, but was defeated by the Roman legate Silius, in the neighbourhood of Augustodunum (Autun), and thereupon he likewise destroyed himself. (Tac. *Ann.* iii. 40—46, iv. 18, *Hist.* iv. 57.)

SADALES, the son of Cotys, king of Thrace, was sent by his father to the assistance of Pompey, and fought on his side against Caesar, in B. C. 48. In conjunction with Scipio, he defeated L.

Cassius Longinus, one of Caesar's legates. He was pardoned by Caesar after the battle of Pharsalia, and appears to have succeeded his father in the sovereignty about this time. He died in B. C. 42, leaving his dominions to the Romans (Caes: *B. C.* iii. 4 ; Lucan, v. 54 ; Dion Cass. xli. 51, 63, xlvii. 25). Cicero, in his orations against Verres, B. C. 70, speaks of a king Sadala (*Verr.* Act. i. 24). This Sadala was in all probability the father of Cotys, and the grandfather of the Sadales mentioned above.

SA'DOCUS (Σάδοκος), son of Sitalces, king of Thrace, was made a citizen of Athens, in B. C. 431, when the Athenians formed an alliance with his father. In the following year, the Athenian envoys at the court of Sitalces persuaded Sadocus to deliver up to them Aristeus and the other ambassadors, who were passing through Thrace on their way to Asia, to ask the aid of the Persian king against Athens (Thucyd. ii. 29, 67 ; comp. Herod. vii. 137 ; Arist. *Ach.* 145, &c.). The name occurs as Σάδωκος in the Scholiast on Aristophanes (*l. c.*). [E. E.]

SADYATTES (Σαδυάττης), a king of Lydia, succeeded his father Ardys, and reigned from B. C. 630 to 618. He carried on war with the Milesians for six years, and at his death bequeathed the war to his son and successor, Alyattes. [ALYATTES.] (Herod. i. 16, 18). Nicolaus Damascenus relates (p. 52, ed. Orelli) a tale of this king, calling him by mistake a son of Alyattes.

L. SAE'NIUS, a senator at the time of the Catilinarian conspiracy, B. C. 63 (Sall. *Cat.* 30). We find in the Fasti one of the consules suffecti for B. C. 30, with the name of L. Saenius, who was probably the same person as the senator. Appian says (*B. C.* iv. 50), that a certain Balbinus was consul in B. C. 30, in which year the conspiracy of the younger Lepidus was detected by Maecenas. Now as the Fasti do not mention a consul of the name of Balbinus, it has been conjectured with much probability that Balbinus was the cognomen of L. Saenius. Appian further states (*l. c.*) that Balbinus was proscribed by the triumvirs in B. C. 43, and restored with Sex. Pompey. The senatus consultum, by which Augustus made a number of persons patricians, is called *Lex Saenia* by Tacitus (*Ann.* xi. 25). Dion Cassius (lii. 42) speaks of the addition to the patricians as taking place in B. C. 29, but the name of the *Lex Saenia* shows that the authority of the senate was obtained at the latter end of the preceding year in the consulship of Saenius.

SAE'VIUS NICA'NOR. [NICANOR.]

SAFI'NIUS ATELLA, a person for whom Staienus bribed the judices, as he subsequently did in the case of Cluentius. (Cic. *pro Cluent.* 25, 36.)

SAGARI'TIS, a nymph in whose embraces Attis became faithless to Cybele ; the goddess avenged the wrong done to her by causing the tree with which the nymph's life was connected, to be cut down. (Ov. *Fast.* iv. 229.) [L. S.]

SAGITTA, CLAU'DIUS, praefectus of an ala, hurried to L. Piso in Africa, at the beginning of A. D. 70, to inform him that his death was resolved upon. (Tac. *Hist.* iv. 49.) [PISO, No. 26.]

SAGITTA, OCTA'VIUS, tribune of the plebs, A. D. 58, murdered his mistress, Pontia Postumia, because she had refused to marry him after promising to do so. He was accused by the father of Pontia, and condemned to *deportatio in insulam*. In the civil wars which followed Nero's death he returned to Rome, but was again condemned by the senate to his former punishment, A. D. 70. (Tac. *Ann.* xiii. 44, *Hist.* iv. 44.)

SAITIS (Σαΐτις), a surname of Athena, under which she had a sanctuary on Mount Pontinus, near Lerna in Argolis. (Paus. ii. 36 in fin. ; comp. Herod. ii. 175 ; Tzetz. *ad Lycoph.* 111.) The name was traced by the Greeks to the Egyptians, among whom Athena was said to have been called Saïs. [L. S.]

SALA'CIA, the female divinity of the sea among the Romans, and the wife of Neptune. (Varro, *De Ling. Lat.* v. 72 ; *ap. August. De Civ. Dei*, vii. 22 ; Serv. *ad Aen.* i. 144, x. 76.) The name is evidently connected with *sal* (ἅλς), and accordingly denotes the wide, open sea. Servius (*ad Aen.* i. 720) declares the name Salacia to be only a surname of Venus, while in another passage (*ad Georg.* i. 31) he observes, that Cicero, in his Timaeus, applied the name to the Greek Tethys, which we cannot wonder at, since the natural tendency was to identify Salacia with some Greek marine divinity. (Comp. Cic. *de Univers.* 11 ; Gellius, xiii. 22 ; August. *l. c.* iv. 10.) [L. S.]

SALACON, a name given by Cicero to Tigellius. It is not a proper name, as some editors think, but the Greek word σαλάκων, a swaggerer.

SALAETHUS (Σάλαιθος), a Lacedaemonian, who, early in B. C. 427, when Mytilene had revolted from Athens, and had been received into the Spartan alliance, was sent thither to give promise of aid, and contrived to make his way into the city through the Athenian lines, where they were interrupted by the bed of a torrent. The expected succour, however, was so long in coming, that Salaethus himself at last despaired of it ; and in order to increase the effective force of the besieged, he ventured to entrust the commons with the full armour of the regular infantry. The consequence was that they broke out into insurrection, and the oligarchical party, fearing lest they should capitulate apart for themselves, saw no resource but in the surrender of the city to the Athenians. Salaethus concealed himself, but was taken ; and, together with the chief instigators of the revolt, was sent to Athens. Here he tried to save his life by making great offers, engaging in particular to prevail on the Lacedaemonians to abandon the siege of Plataea. The people, however, paid no regard to his promises, and sentenced him to immediate execution. (Thucyd. iii. 25, 27, 28, 35, 36.) [E. E.]

SA'LAMIS (Σαλαμίς), a daughter of Asopis, and by Poseidon the mother of Cenchreus or Cychreus. (Paus. i. 35. § 2 ; Apollod. iii. 12. § 7 ; Diod. iv. 72.) From her the island of Salamis was believed by the ancients to have received its name. [L. S.]

Q. SALASSUS, a frater of the P. Curtius who was put to death in Spain, in B. C. 45, by order of Cn. Pompeius, the son of Magnus. [CURTIUS, No. 4.] (Cic. *ad Fam.* vi. 18). He is probably the same person as the Vettius Salassus, who was proscribed by the triumvirs in B. C. 43, and threw himself headlong from the roof of a house, when he saw his own wife conducting the assassins to him. (Appian, *B. C.* iv. 24 ; Val. Max. ix. 11. § 7.)

SALEIUS BASSUS. [BASSUS.]

SALGANEUS (Σαλγανεύς), a surname of

Apollo, derived from the town of Salganeus in Boeotia. (Steph. Byz. *s. v.*; comp. Strab. ix. p. 403.) [L. S.]

SA'LIA, FLA'VIUS, consul under Constantius II., in A. D. 348, with Flavius Philippus. The poet Prudentius was born in their consulship, as we learn from the introduction to his works.

T. SALIE'NUS, a centurion in Caesar's army in Africa, in B. C. 46, induced the two Titii to surrender their ship to C. Virgilius, the Pompeian leader. He was subsequently dismissed from the army by Caesar with disgrace. (Hirt. *B. Afr.* 28, 54.)

SALIE'NUS CLEMENS, a senator in the reign of Nero. (Tac. *Ann.* xv. 73.)

SALINA'TOR, TI. CLAUDIUS FUSCUS. [FUSCUS, p. 191, b.]

SALINA'TOR, LI'VIUS. 1. M. LIVIUS M. F. M. N. SALINATOR, was consul B. C. 219, with L. Aemilius Paulus. Both consuls were sent against the Illyrians, who had risen in arms under Demetrius of the island of Pharos in the Adriatic. The consuls soon brought the war to an end, subdued the strongholds of Demetrius, and compelled the latter to fly for refuge to Philip, king of Macedonia. Polybius attributes these exploits to Paulus alone, but we learn from other writers that Livius carried on the war together with his colleague, though it is probable that he took only a subordinate part in the campaign. He triumphed, however, with Paulus on his return to Rome; but immediately afterwards both consuls were brought to trial on the charge of having unfairly divided the booty among the soldiers. Paulus escaped with difficulty, but Livius was condemned by all the thirty-five tribes, with the exception of the Maecian. The sentence seems to have been an unjust one, and Livius took his disgrace so much to heart that he left the city and retired to his estate in the country, where he lived some years without taking any part in public affairs. (Polyb. iii. 19; Zonar. viii. 20; Appian, *Illyr.* 8; Aurel. Vict. *de Vir. Ill.* 50; Liv. xxii. 35, xxvii. 34, xxix. 37.) But the disasters which Rome experienced during the next few years would not allow her to dispense with the services of any of her citizens, and accordingly the consuls brought him back to the city in B. C. 210, after he had been absent nearly eight years. He had, however, neither forgotten nor forgiven his unjust sentence; he returned to the city in a manner which showed that his disgrace still rankled in his breast; his garments were mean, and his hair and beard long and uncombed; but the censors compelled him to lay aside his *squalor*, and resume his seat in the senate. Even then he would not speak, and he remained silent for two years, till the attacks made upon his kinsman, M. Livius Macatus, induced him, in B. C. 208, to open his lips in his defence. In the same year the exigencies of the republic led to his election to the consulship for the following year, B. C. 207, with C. Claudius Nero.

The apprehended invasion of Northern Italy by Hasdrubal, made it more necessary than ever to have generals of experience at the head of the Roman legions. One of the consuls was obliged to be a plebeian; and the deaths of Gracchus, Flaminius, and Marcellus, left Livius almost the only plebeian general to whom the republic dared to commit its fortunes. But at first Livius sternly refused to be chosen. His misanthropy increased rather than diminished. "If they considered him a good man, why had they condemned him as a bad man? if they had condemned him justly, why did they deem him worthy of a second consulship?" At length he yielded to the entreaties of the senate, and allowed himself to be elected consul. But a difficulty still remained. Livius was a personal enemy of Nero; and, as it was of the first importance that the two consuls should act with unanimity, the senate endeavoured to reconcile them. "To what purpose?" said Livius: "we shall act with all the more vigour, if we are each afraid of giving one another an opportunity of obtaining renown by our disasters?" The authority of the senate, however, again prevailed, and Livius consented with difficulty to be reconciled to his colleague. Still he went forth to the war with bitter feelings against his countrymen. When Fabius urged him not to fight till he had become well acquainted with the forces of the enemy, the consul replied, that he should fight as soon as possible, in order that he might gain glory from the victory, or have the satisfaction of seeing the defeat of his countrymen. His conduct, however, was not as rash as his words. The lot decided that he should oppose Hasdrubal in Northern Italy, and that Nero should fight against Hannibal in the south. Hasdrubal made his appearance in Northern Italy sooner than was expected either by friends or foes. His great object was to effect a junction with Hannibal, but some horsemen, whom he had sent to his brother, to carry intelligence of his movements and to propose their meeting in Umbria, were intercepted by Nero. The latter instantly set out with a light detachment of 7000 men, and succeeded in joining Livius in his camp at Sena. The two consuls resolved upon an immediate battle; but Hasdrubal, perceiving the arrival of the other consul with his forces, declined the combat, and retreated towards Ariminum. The Romans pursued him, and compelled him to fight on the Metaurus. The Carthaginian army was completely defeated, and Hasdrubal himself fell in the combat. Further details of this battle, which was decisive of the fate of Italy, are given in the life of Hasdrubal [HASDRUBAL, No. 6]. The consuls entered the city in triumph at the end of the summer, Livius in the triumphal car and Nero riding by his side, the greater distinction being granted to the former, as the battle had been fought in his province and he had had the auspices on the day of the engagement, though the general voice ascribed the honour of the victory to Nero (Liv. xxvii. 34, 35, 40, 46—49, xxviii. 9; Polyb. xi. 1—3; Zonar. ix. 9; Appian, *Annib.* 52, 53; Oros. iv. 18; Eutrop. iii. 18; Val. Max. iv. 2. § 2, vii. 2. § 6, vii. 4. § 4, ix. 3. § 1). In the battle Livius vowed a temple to Juventas, which was dedicated sixteen years afterwards. (Cic. *Brut.* 18; Liv. xxxvi. 36.)

In the same year, B. C. 207, Livius was appointed dictator for the purpose of holding the consular comitia. Next year, B. C. 206, he was stationed in Etruria, as proconsul, with an army of two legions of volones, and his imperium was prolonged for two successive years. Towards the end of B. C. 205 he advanced from Etruria into Cisalpine Gaul, in order to support the praetor Sp. Lucretius, who had to oppose Mago, who had landed in Liguria. They succeeded in shutting Mago up in Liguria, where he remained for two or three years [MAGO, No. 7]. (Liv. xxviii. 10, 46, xxix. 5, 13.) In B. C. 204 Livius was censor with his old enemy

and former colleague in the consulship, C. Claudius Nero. The long-smothered resentments of these proud and haughty men burst forth again in their censorship, and occasioned no small scandal in the state. Nero appears, however, to have been the aggressor. It so happened that both censors possessed a public horse (*equus publicus*) ; and accordingly, in the muster of the equites, which was one part of the censors' duties, when the herald came to the Tribus Pollia to which Livius belonged, and hesitated to summon the censor, Nero called out "Summon M. Livius," and thereupon ordered his colleague to sell his horse, because he had been condemned by the people. Livius, in retaliation, deprived Nero likewise of his horse. At the close of the census, when the censors had to take the customary oaths and deposit the records of their office in the aerarium, each left the name of his colleague among the aerarians, and Livius, besides, left as aerarians the citizens of all the tribes, with the exception of the Maecian, because they had condemned him, and had after his condemnation elected him to the consulship and censorship. The indignation of the people at the proceedings of the censors led Cn. Baebius, the tribune of the plebs, to bring an accusation against them both ; but the prosecution was dropt through the influence of the senate, who thought it more advisable to uphold the principle of the irresponsibility of the censorship than to inflict upon the delinquents the punishment they deserved. Livius, in his censorship, imposed a tax upon salt, in consequence of which he received the surname of *Salinator*, which seems to have been given him in derision, but which became, notwithstanding, hereditary in his family. (Liv. xxix. 37 ; Aurel. Vict. *de Vir. Ill.* 50 ; Val. Max. ii. 9. § 6, vii. 2. § 6.)

2. C. Livius Salinator, curule aedile B. C. 203, and praetor B. C. 202, in which year he obtained Bruttii as his province. In B. C. 193 he fought under the consul against the Boii, and in the same year was an unsuccessful candidate for the consulship (Liv. xxix. 38, xxx. 26, 27, xxxv. 5, 10). He was elected pontifex in B. C. 211, in the place of M'. Pomponius Matho, and died in B. C. 170. (Liv. xxvi. 23, xliii. 11.)

3. C. Livius Salinator, was praetor B. C. 191, and had the command of the fleet in the war against Antiochus. He defeated Polyxenidas, the king's admiral, off Corycus, and in the following year prosecuted the war with activity till he was succeeded by L. Aemilius Regillus [Polyxenidas]. He was not, however, left unemployed, for in the same year, B. C. 190, he was sent to Lycia, and also to Prusias, king of Bithynia. He was consul B. C. 188, with M. Valerius Messalla, and obtained Gaul as his province, but performed nothing worthy of note. (Liv. xxxv. 24, xxxvi. 2, 42—44, xxxvii. 9—14, 16, 25, xxxviii. 35 ; Appian, *Syr.* 22—25.)

SALINA'TOR, O'PPIUS. [Oppius, No. 6.]

SALLU'STIUS or SALU'STIUS, the name of two or three persons mentioned in Cicero's correspondence.

1. Cn. Sallustius, whose name frequently occurs, appears to have been a client of Cicero, and was a person of considerable literary attainments (Cic. *ad Att.* i. 3, 11, xi. 11, 17, *ad Fam.* xiv. 4. § 6, xiv. 11, *ad Q. Fr.* iii. 4. § 2, iii. 5. § 1).

2. Caninius Sallustius, the quaestor of Bibulus, proconsul of Syria, to whom one of Cicero's letters is addressed (*ad Fam.* ii. 17). The name seems to be corrupt. It has been conjectured that we ought to read *C. Annius Sallustianus* or *Cn. Sallustius.*

3. P. Sallustius. (Cic. *ad Att.* xi. 11.)

SALLU'STIUS, or SALU'STIUS (Σαλούστιος). 1. Praefectus Praetorio (according to Suidas *s. v.* Σαλούστιος) under the emperor Julianus. It is probably the same Sallustius who was consul in A. D. 363. Sallustius was a heathen, but, according to the testimony of Theodoretus, dissuaded the emperor from persecuting the Christians. He appears to have been on terms of friendship with the emperor Julianus, who dedicated to him his fourth oration. Himerius also dedicated one of his treatises to him (Phot. Cod. clxv. p. 108, a, 29, ed. Bekker). It was in all probability this Sallustius who was the author of a treatise Περὶ θεῶν καὶ κόσμου, which is still extant. If so, he was attached to the doctrines of the Neo-Platonists.

There are various editions of the above-mentioned treatise. It is incorporated in Gale's *Opuscula Mythologica.* There is also an edition by Orellius, with the version of Leo Allatius, the notes of Lucas Holstenius and Gale, with some by the editor himself (Turici, 1821). There are translations of the work in German by J. C. Arnold and G. Schulthess ; in French by Formey, in his edition of the work (Berlin, A. D. 1748) ; and in English by Thomas Taylor. (Schöll, *Gesch. der Griech. Litteratur*, vol. iii. p. 357.)

2. A Cynic philosopher of some note, who lived in the latter part of the fifth century after Christ. His father Basilides was a Syrian ; his mother Theoclea a native of Emesa, where probably Sallustius was born, and where he lived during the earlier part of his life. He applied himself first to the study of jurisprudence, and cultivated the art of oratory with considerable diligence under the tuition of Eunoius at Emesa. He subsequently abandoned his forensic studies, and took up the profession of a sophist. He directed his attention especially to the Attic orators, and learnt all the orations of Demosthenes by heart. His own compositions were deemed not unworthy of the great models whom he imitated. Finding the instructions of Eunoius no longer of service to him, Sallustius betook himself to Alexandria, and studied under the best masters of eloquence that the city afforded. Here too he probably imbibed a taste for philosophy ; and, attracted by the fame of the Athenian school, removed to Athens, and attended the lectures of Proclus. He soon left the Neo-Platonists however, and took up with the doctrines of the Cynics, which he maintained thenceforward with great ardour. Some curious stories are told of the experiments which he made upon himself to display or increase his power of enduring pain, and his disregard of the ordinary enjoyments of life (Suidas *s. v.* χυτρόπους ; Simplic. *in Epict.* p. m. 63). He assailed the philosophers of his time with considerable vehemence, to which his powers of ridicule gave additional effect. He pronounced philosophy to be an impossibility, and dissuaded the young men from resorting to the teachers of it (Suidas, *l. c. s. v.* Ἀθηνόδωρος). Leaving Athens he returned to Alexandria, where he employed his eloquence and wit in attacking the follies or vices of his contemporaries. According to Photius (Cod. ccxlii. p. 342, ed. Bekker), he pretended to a sort of divination or fortune-telling, professing to be able to tell from the appearance of a person's eyes

what kind of death he would die. Sallustius was suspected of holding somewhat impious opinions regarding the gods. He seems at least to have been unsparing in his attacks upon the fanatical theology of the Neo-Platonists. The treatise Περὶ θεῶν καὶ κόσμου has sometimes, without sufficient reason, been attributed to this Sallustius. (Suidas, *l. c.*; Phot. *l. c.*; Brucker, *Hist. Crit. Philosoph.* vol. ii. p. 528, &c.) [C. P. M.]

C. SALLU'STIUS CRISPUS, or SALU'STIUS, belonged to a plebeian family, and was born B. C. 86, the year in which C. Marius died, at Amiternum, in the country of the Sabini. About the age of twenty-seven, as some say, though the time is uncertain, he obtained the quaestorship, and in B. C. 52 he was elected tribunus plebis, in the year in which Clodius was killed by Milo in a brawl. In B. C. 50 the censors Appius Claudius Pulcher and L. Calpurnius Piso ejected Sallustius from the senate (Dion Cass. xl. 63, and the note of Reimarus), on the ground, as some say, of his having been caught in the act of adultery with Fausta, the daughter of the dictator Sulla, and the wife of T. Annius Milo. It is said that the husband soundly whipped Sallustius, and only let him off on payment of a sum of money (Varro, quoted by Gellius, xvii. 18). Sallustius belonged to the faction of Caesar, and party spirit may have had some effect with the censors, for the imputation of an adulterous commerce, even if true, would hardly have been a sufficient ground at that time for a Nota Censoria. Sallustius, in his tribunate, made a violent attack upon Milo as to the affair of Clodius, but there may have been other grounds for his enmity, besides the supposed thrashing that he had received from Milo. The adulterous act, of course, was committed before B. C. 52; and Sallustius was elected a tribune after the affair. However this may be, upon his ejection from the senate, we hear no more of him for some time. The unknown author of the Declamatio in Sallustium (c. 5, 6) merely hints that he may have gone to Caesar, who was then in Gallia; but such a hint from an unknown person is worth nothing.

In B. C. 47 Sallustius was praetor elect, and was thus restored to his rank. (Dion. Cass. xlii. 52.) He nearly lost his life in a mutiny of some of Caesar's troops in Campania, who had been led thither to pass over into Africa. (Appian, *Bell. Civ.* ii. 92.) Sallustius carried the news of the uproar to Caesar at Rome, and was followed thither by the mutinous soldiers, whom Caesar pacified. Sallustius accompanied Caesar in his African war, B. C. 46 (*Bell. Afric.* c. 8, 34), and he was sent to the island Cercina (the Karkenna islands, on the coast of Tunis), to get supplies for Caesar, which he accomplished. Caesar left him in Africa as the governor of Numidia, in which capacity he is charged with having oppressed the people, and enriched himself by unjust means (Dion Cass. xliii. 9, and the note of Reimarus.) He was accused of maladministration before Caesar, but it does not appear that he was brought to trial. The charge is somewhat confirmed by the fact of his becoming immensely rich, as was shown by the expensive gardens which he formed (horti Sallustiani) on the Quirinalis. It is conjectured that the abusive attack of Lenaeus, a freedman of Pompeius Magnus, is the authority for the scandalous tales against Sallustius (Sueton. *De Illust. Grammat.* 15); but it is not the only authority. Sallustius retired into privacy after he returned from Africa, and he passed quietly through the troublesome period after Caesar's death. He died B. C. 34, about four years before the battle of Actium. The story of his marrying Cicero's wife, Terentia, is improbable. (Drumann, *Geschichte Roms*, vol. vi. p. 693.)

The character of Sallustius has been the subject of much discussion among scholars, some of whom attempt to clear him of the scandalous imputations upon his memory. That a partizan, like Sallustius, and a rich man too, must have had many enemies, is agreeable to all experience; and of course he may have had detractors. But to attempt to decide on the real merits of his character, or the degree of his demerits, with such evidence as we have, is puerile industry. It is enough to remark that Dion Cassius always makes a man as bad as he can. That he devoted himself so busily to literature in his retirement is an argument in favour of the latter part of his life at least.

It was probably not till after his return from Africa that Sallustius wrote his historical works. The *Catilina*, or *Bellum Catilinarium*, is a history of the conspiracy of Catilina during the consulship of Cicero, B. C. 63. The introduction to this history, which some critics admire, is only a feeble and rhetorical attempt to act the philosopher and moralist. The history, however, is valuable; and the charge that the historian has underrated the services of Cicero, is not maintainable. He would have damaged Cicero more in the opinion of the admirers of Cicero, at least, by not writing the history at all. Sallustius was a living spectator of the events which he describes, and considering that he was not a friend of Cicero, and was a partizan of Caesar, he wrote with fairness. The speeches which he has inserted in his history are certainly his own composition; but we may assume that Caesar's speech was extant, and that he gave the substance of it. If he wrote the history after Caesar's death, which is probable, that may explain why he had the bad taste to put his own composition in the place of Caesar's genuine oration. Cato's speech on the same occasion was taken down by short-hand writers (Plut. *Cato Minor*, c. 23); and Sallustius of course had it in his hands; but still he wrote one himself (Drumann, *Geschichte Roms*, vol. iii. p. 174). He showed his ignorance of the true value of history, and his vanity too in not recording a speech of Cato. Constantius Felicius Durantinus, in his *Historia Conjurationis Catilinariae*, has stated the facts which Sallustius either purposely or carelessly omitted in his history.

The *Jugurtha*, or *Bellum Jugurthinum*, contains the history of the war of the Romans against Jugurtha, king of Numidia, which began B. C. 111, and continued until B. C. 106. It is likely enough that Sallustius was led to write this work from having resided in Africa, and that he collected some materials there. He cites the Punic Books of King Hiempsal, as authority for his general geographical description (*Jug.* c. 17). The Jugurthine war has a philosophical introduction of the same stamp as that to the *Catilina*. As a history of the campaign, the Jugurthine war is of no value: there is a total neglect of geographical precision, and apparently not a very strict regard

to chronology. There is an oration in the Jugurthine war (c. 30) of C. Memmius, tribunus plebis, against L. Calpurnius Bestia, which Sallustius declares to be the genuine speech of Memmius; and it is, in fact, very different from those which he composed himself.

Sallustius, also, is said to have written *Historiarum Libri Quinque*, which were dedicated to Lucullus, a son of L. Licinius Lucullus. The work is supposed to have comprised the period from the consulship of M. Aemilius Lepidus and Q. Lutatius Catulus, B. C. 78, the year of Sulla's death, to the consulship of L. Vulcatius Tullus and M. Aemilius Lepidus, B C. 66, the year in which Cicero was praetor. If this is so, Sallust began his history where that of Sisenna on the *Civil Wars of Sulla* ended. This work is lost, with the exception of fragments which have been collected and arranged. The fragments contain, among other things, several orations and letters. Some fragments belonging to the third book, and relating to the war with Spartacus, have been published from a Vatican MS. in the present century. (*C. Sallustii Cr. Histor.* lib. iii. *Fragmenta e Cod. Vat. ed. ab Angelo Maio; edit. auctior et emendatior, curante* J. Th. Kreysig, Misen. 1830, 8vo.)

The ground for stating that the history of Sallustius began with B. C. 78, is the authority of the fragment in Donatus. (*Res Populi Romani, &c*). But Ausonius (Id. iv. *ad Nepotem*), seems to speak of some historical work which, as Le Clerc supposes, comprised a period of twelve years *before* the Tumultus Lepidi in B. C. 78. The commencement of such a work would coincide with B. C. 90, or the outbreak of the Social War, but the twelve years may be referred with equal probability to the period from B. C. 78 to B. C. 66. However, Sallust seems to have treated of the period of Sulla (Plutarch, *Comparison of Sulla and Lysander*, c. 3); though it is possible that this was done only by way of introduction to his historical work. The opusculum of Julius Exsuperantius may, with great probability, be assumed to be an epitome from the works of Sallustius. It commences with speaking of Metellus, the proconsul, taking C. Marius with him to the Jugurthine war; and it terminates with the capture of Calagurris in Spain (Calahorra) by Pompeius, the erection of his trophies on the Pyrenees, and his return to Rome from Spain, B. C. 72. It does not, therefore, comprise the whole of the period comprehended in the historical works of Sallustius; but Exsuperantius certainly followed some work which treated of the wars of Marius and Sulla.

It is, then, a probable conjecture that Sallustius treated the following subjects in their chronological order, which may not have been the order in which they were written: — the war of Jugurtha; the period from the commencement of the Marsic war, B. C. 90, to the death of Sulla, B. C. 78; the tumults caused by the consul M. Aemilius Lepidus upon the death of Sulla; the war of Sertorius, which ended B. C. 72; the Mithridatic war, which ended B. C. 63; and the conspiracy of Catiline. It was the fashion of Sallust to choose striking periods and events, and to write in piecemeal. Some grammarian probably arranged into the form of a history the works which comprised the period from B. C. 90 to B. C. 66, and this arrangement may have been made at a very early period. Plutarch (*Lucullus*, 10, 33) twice refers to Sallustius in his history of the campaigns of Lucullus in Asia. A passage in the *Pompeius* of Plutarch (c. 2) is apparently founded on a fragment, which is arranged in the third book. The fragments themselves are too meagre to allow the plan of the supposed history of Sallust to be reconstructed, though this has been attempted several times. But the more probable conclusion is that he did not write one history, but wrote several histories, all of which, except the *Catilina* and *Jugurtha*, were arranged either by himself or others, under the title of Histories. Gellius frequently quotes the Histories of Sallustius.

Duae Epistolae de Re Publica ordinanda, which appear to be addressed to Caesar at the time when he was engaged in his Spanish campaign (B. C. 49) against Petreius and Afranius, and are attributed to Sallustius; but the opinions of critics on their authenticity are divided. The rhetorical character of them is in itself no ground for supposing that they are not by Sallustius.

The *Declamatio in Sallustium*, which is attributed to Cicero, is generally admitted to be the work of some rhetorician, the matter of which is the well-known hostility between the orator and the historian. The same opinion is generally maintained as to the *Declamatio in Ciceronem*, which is attributed to Sallustius; but Quintilianus (*Inst. Or.* iv. 1. 68) quotes the very words of the commencement of this declamatio; and (ix. 3, 89) the words "O Romule Arpinas." (*Declam. in Cic.* c. 4.)

Some of the Roman writers considered that Sallustius imitated the style of Thucydides. (Vell. Pat. ii. 36.) His language is generally concise and perspicuous: perhaps his love of brevity may have caused the ambiguity that is sometimes found in his sentences. He also affected archaic words. Though he has considerable merit as a writer, his art is always apparent. The terms in which some critics speak of him as a writer seem to be very extravagant. Sallustius had no pretensions to great research or precision about facts; and probably the grammarian Atteius Philologus (Sueton. *de Illust. Gram.* 10) may have helped his indolence by collecting materials for him. His reflections have often something of the same artificial and constrained character as his expressions. One may judge that his object was to obtain distinction as a writer; that style was what he thought of more than matter. We have no means of judging how far Sallustius was superior as a writer to Sulla, L. Lucullus, and Sisenna; but he has probably the merit of being the first Roman who wrote what is usually called history. He was not above his contemporaries as a politician: he was a party man, and there are no indications of any comprehensive views, which had a whole nation for their object. He hated the nobility, as a man may do, without loving the people.

The editions of Sallustius are very numerous. The Editio Princeps was that of Rome, 1470, fol. The edition of G. Corte, Leipzig, 1724, 4to; of Haverkamp, Haag, 1742, 4to, and of F. D. Gerlach, Basel, 1823—1831, 3 vols. 4to.; and of Kritz, Leipzig, 1828—1834, 2 vols. 8vo., are the principal. An edition of the text was published by Orelli, Zürich, 1840. The translations are very numerous. The Italian version of Alfieri is as close and compact as the original. There are many

English versions. The oldest is Barclay's translation of the *Jugurtha*. The latest are by H. Stewart, London, 1806, 2 vols. 4to. and by Arthur Murphy, London, 1807. The Index Editionum Sallustii and Index Versionum, prefixed to Frotscher's edition, show the prodigious labour that has been expended on the works of Sallustius. [G. L.]

C. SALLU'STIUS CRISPUS, the grandson of the sister of the historian, was adopted by the latter, and inherited his great wealth. In imitation of Maecenas, he preferred remaining a Roman eques ; and without the dignity of a senator, he possessed more influence in the state than those who had been distinguished by consulships and triumphs. Though given to luxury, and affecting to care only for his personal enjoyments, he possessed great vigour of mind, and capacity for public business. For many years he was second only to Maecenas in the confidence of Augustus, and on the fall of that favourite he became the principal adviser of the emperor. He enjoyed the same distinction at first under Tiberius, and having been privy to the murder of Agrippa Postumus, he recommended Livia, when the matter was mentioned in the senate, not to allow the imperial secrets to be discussed in that body. In A. D. 16 he was employed by Tiberius to apprehend the false Agrippa. He died in A. D. 20, at an advanced age, having lost the real confidence of the emperor some time previously, though he continued nominally to be one of his friends (Tac. *Ann.* i. 6, ii. 40, iii. 30 ; Senec. *de Clem.* 10). He possessed valuable copper mines in the Alpine country of the Centrones (Plin. *H. N.* xxxiv. 2). The Sallustius, whom Horace attacked in one of his Satires (*Sat.* i. 2. 48), is probably the same person as the preceding ; but at a later period, when the poet became acquainted with the imperial court, he addressed one of his odes to him. (*Carm.* ii. 2.)

SALLU'STIUS LUCULLUS, legatus of Britain under Domitian, was slain by that emperor because he had called some lances of a new shape *Luculleae*, after his own name. (Suet. *Dom.* 10.)

SALMO'NEUS (Σαλμωνεύς), a son of Aeolus by Enarete, and a brother of Sisyphus. (Apollod. i. 7. § 3 ; Schol. *ad Pind. Pyth.* iv. 252.) He was first married to Alcidice and afterwards to Sidero ; by the former wife he was the father of Tyro. (Hom. *Od.* xi. 235 ; Apollod. i. 9. § 8 ; Diod. iv. 68.) He originally lived in Thessaly, but emigrated to Elis, where he built the town of Salmone. (Strab. viii. p. 356.) He there went so far in his presumption and arrogance, that he deemed himself equal to Zeus, and ordered sacrifices to be offered to himself ; nay, he even imitated the thunder and lightning of Zeus, but the father of the gods killed the presumptuous man with his thunderbolt, destroyed his town, and punished him in the lower world. (Apollod. i. 9. § 7 ; Lucian, *Tim.* 2 ; Virg. *Aen.* vi. 585, &c. ; Hygin. *Fab.* 60, 61, 250 ; Claudian, in *Rufin.* 514.) [L. S.]

SALO'ME (Σαλώμη). 1. Also called Alexandra, was the wife of Aristobulus I., king of the Jews, on whose death, in B. C. 106, she released his brothers, who had been thrown by him into prison, and advanced the eldest of them (Alexander Jannaeus) to the throne (Joseph. *Ant.* xiii. 12. § 1, *Bell. Jud.* i. 4. § 1). By some she has been identified with Alexandra, the wife of Alexander Jannaeus, who, according to this hypothesis, married her, in obedience to the Jewish law, to raise up seed to his brother. Such a conjecture, however, is disproved by the fact, that Hyrcanus II., son of Alexander Jannaeus and Alexandra, was past 80 when he died, in B. C. 30, and therefore must have been born several years before the death of Aristobulus I. (See Joseph. *Ant.* xv. 6. § 3.)

2. Daughter of Antipater, the Idumaean, by his wife Cypros, and sister to Herod the Great. Salome and her mother conceived the bitterest hatred against Herod's wife Mariamne, who, proud of her Asmonaean blood, had overbearingly and imprudently contrasted it with theirs ; and accordingly, in B. C. 34, on the return of Herod from Laodiceia, whither he had been summoned by Antony to answer for the murder of his brother-in-law, the young Aristobulus [ARISTOBULUS, No. 3.], they accused Mariamne of adultery with Josephus (the uncle and husband of Salome), to whose care Herod had committed his wife on his departure, and who consequently fell a victim to the jealousy of the king. Nor did many years elapse before, in B. C. 29, the life of Mariamne herself also was sacrificed to the anger of Herod, instigated by the calumnious representations of Salome and Cypros [MARIAMNE, No. 1.] On the death of Josephus, Salome married Costobarus, a noble Idumaean, whom Herod had made governor of Idumaea and Gaza. Soon after his marriage, Costobarus was detected in a treasonable negotiation with Cleopatra, queen of Egypt, to whom he offered to transfer his allegiance, if she could prevail on Antony to add Idumaea to her dominions ; and it was only by the entreaties of Cypros and Salome that Herod was induced to spare his life. It was not long, however, before dissensions arose between Salome and her husband, whereupon she divorced him, in defiance of the Jewish law, which gave no such power to the wife, and effected his death by representing to her brother that she had repudiated him because she had discovered that he had abused the royal clemency, and was still guilty of treasonable practices. This occurred in B. C. 26.

Against the sons of Mariamne, Alexander and Aristobulus [ARISTOBULUS, No. 4.], Salome continued to cherish the same hatred with which she had persecuted their mother to her fate ; and with this feeling she also strove successfully to infect her own daughter, BERENICE, whom Aristobulus, about B. C. 16, had received in marriage from Herod. The hostility was cordially reciprocated by the princes, who, however, were no match for the arts of Salome, aided too as she was by her brother Pheroras, and her nephew Antipater, and who only played into the hands of their enemies by their indiscreet violence of language. Salome did indeed herself incur for a time the displeasure of Herod, who suspected her, with good reason, of having calumniated him to his son Alexander, as harbouring evil designs towards Glaphyra, the wife of the latter, while his anger against her was further provoked by her undisguised passion for Syllaeus, the minister of Obodas, king of the Nabathaeans, and his ambassador at the Jewish court. Again, when Herod, lending a ready ear to the calumnies against his son Alexander, had thrown him into prison, the young man retaliated with charges of treason against Pheroras and Salome,

whereby the king's perplexity and tormenting suspicion were greatly increased. At length, however, the machinations of Salome and her accomplices prevailed against the princes, and succeeded in effecting their death, in B. C. 6. Nor was the favour of Herod ever afterwards withdrawn from his sister, who was prudent enough, indeed, to cultivate it assiduously. Thus, listening to the advice of the empress Livia, she obeyed her brother in marrying Alexas, his confidant, though sorely against her will; and she detected and put him on his guard against the treasonable designs of ANTIPATER and Pheroras. It was to her accordingly, and to her husband Alexas, as those upon whom he could best depend, that Herod, on his death-bed at Jericho, gave the atrocious order, that the Jewish nobles, whom he had sent for and shut up in the Hippodrome, should all be murdered there as soon as he breathed his last, so that his death might excite at any rate lamentations of some kind. This command, however, they did not obey. On the decease of Herod, Salome received as a bequest from him the towns of Jamnia, Azotus, and Phasaelis, besides a large quantity of money, to which Augustus added a palace at Ascalon; and Josephus tells us that her annual income amounted altogether to 60 talents. She died during the time that M. Ambivius was procurator of Judea; i. e. between 10 and 13 A. D., leaving the bulk of her possessions to the empress Livia. (Strab. xvi. p. 765; Joseph. *Ant.* xiv. 7, xv. 3, 7, xvi. 1, 3, 4, 7—11, xvii. 1, 2—9, 11, xviii. 2, *Bell. Jud.* i. 8, 22—25, 28, 29, 32, 33, ii. 6, 9; Euseb. *Hist. Eccl.* i. 8.)

3. A daughter of Herod the Great by Elpis. In addition to what her father bequeathed to her, Augustus gave her a considerable dowry, and married her to one of the sons of Pheroras, Herod's brother. (Joseph. *Ant.* xvii. 1. § 3, 8. § 1, 11. § 5, *Bell. Jud.* i. 28. § 4, 29. § 1, ii. 6. § 3.)

4. Daughter of Herodias by Herod Philip, son of Herod the Great, was the maiden who pleased Herod Antipas by her dancing, and obtained from him the execution of John the Baptist. She was twice married—1st to her uncle Philip, the tetrarch of Ituraea and Trachonitis, who died childless; and 2d, to her cousin Aristobulus, son of Herod king of Chalcis [ARISTOBULUS, No. 6.], by whom she had three sons (Matt. xiv. 3—12; Mark, vi. 17—29; Joseph. *Ant.* xviii. 5. §§ 2, 4). The legendary account of her death, as given by Nicephorus in his *Ecclesiastical History* (i. 20), is a very clumsy invention. [E. E.]

SALO NIA, the second wife of Cato the Censor, was the daughter of a scribe, and client of the latter, and bore the vigorous old man a son when he had completed his eightieth year. This son, who was called M. Cato Salonianus, was the grandfather of Cato Uticensis. (Plut. *Cat. Maj.* 24; Gell. xiii. 19.) It is stated in Hieronymus (*in Jovian.* vol. iv. p. 190, ed. Paris) that the name of Cato's second wife was Actoria Paula, but the name is probably a mistake of the copyist for Aemilia Paula, who was the wife of the Censor's eldest son. (Drumann, *Geschichte Roms*, vol. v. p. 148, &c.).

SALONI'NA, the wife of Caecina, the general of Vitellius. (Tac. *Hist.* ii. 20.)

SALONI'NA, CORNE'LIA, Augusta, the wife of Gallienus and mother of Saloninus. Since her son perished at the age of seventeen [SALONINUS], upon the capture of Colonia Agrippina by Postumus, in A. D. 259, she must have been married before A. D. 242, that is, upwards of ten years before the elevation of Valerian. Zonaras asserts that she witnessed with her own eyes the death of her husband before the walls of Milan, in A. D. 268, a statement fully confirmed, as far as dates are concerned, by the numerals found on Alexandrian medals. Hence it is evident that Gibbon is mistaken in supposing that Pipara or Pipa, the daughter of the Suevic Attalus, had any claim to be regarded as the lawful spouse of Gallienus.

The Roman medals of Salonina, which are very common, exhibit those names only which are placed at the head of this article, but on the productions of the Greek mint we find also the appellations *Julia* (ΙΟΥ. ΚΟΡ. CΑΛΩΝΙΝΑ), *Publia Licinia* (ΠΟ. ΛΙΚ. ΚΟΡ. CΑΛΩΝΙΝΑ), and *Chrysogone* (CΑΛΩΝ. ΧΡΥCΟΓΟΝΗ. CΕΒ.). From the last some have concluded that she was of Grecian origin, but of her family we know nothing. (For authorities see GALLIENUS; SALONINUS; VALERIANUS.) [W. R.]

COIN OF SALONINA.

SALONI'NUS, was given by Asinius Pollio, as an agnomen to his son C. Asinius Gallus [GALLUS, ASINIUS, No. 2]. Asinius Gallus seems not to have employed the name himself, but he gave it as a cognomen to one of his sons by Vipsania, the former wife of the emperor Tiberius. This son, Asinius Saloninus, died in A. D. 28. (Tac. *Ann.* iii. 75.)

SALONI'NUS, P. *LICI'NIUS* CORNE'LIUS VALERIA'NUS, son of Gallienus and Salonina, grandson of the emperor Valerian. When his father and grandfather assumed the title of Augustus, in A. D. 253, the youth received the designation of Caesar. Some years afterwards he was left in Gaul, under the charge of Silvanus, at the period when Gallienus was hastily summoned to encounter the rebel Ingenuus, in Pannonia. The insurrection headed by Postumus soon after broke out, and Saloninus was driven to take refuge in Colonia Agrippina, where he was put to death by the conqueror, upon the capture of the city in A. D. 259 [see POSTUMUS], being at that time about seventeen years old. In addition to the names placed at the head of this article, we find *Gallienus* upon a coin of Perinthus (see also Zonaras, xii. 24), and *Egnatius* upon one of Samos. The appellations *Cornelius Saloninus* appear to have been inherited from his mother, the remainder from his paternal ancestors. Great embarrassment has been caused to historians and archaeologists by the circumstance that, upon many of the numerous medals, both Greek and Roman, struck in his honour, while he was yet alive, he is styled *Augustus*; while on those which commemorate his apotheosis, he appears as *Caesar* only. Among the various explanations proposed of this anomaly,

the most plausible is founded upon the supposition that, when left alone in Gaul, he was invested for the time being with the rank of Augustus, in order that he might command more respect during the absence of his father, but that the rank thus conferred being intended to serve a temporary purpose only, was extinguished by his death. Zonaras (xii. 24), when speaking of Gallienus, remarks, in passing, that his son, who was besieged by Postumus, bore the same name with his father, was regarded as heir to the empire, and was a comely and talented youth. (Trebell. Poll. *Salonin. Gallien.*; Zosim. i. 38; Gruter, *Corp. Insc.* cclxxv. 5; Brequigny, in the *Mémoires de l'Academie de Sciences et Belles Lettres*, vol. xxxii. p. 262; Eckhel, vol. vii. p. 421.) [W. R.]

COIN OF SALONINUS.

SALO'NIUS. 1. P. SALONIUS, had been tribune of the soldiers, and first centurion for several alternate years, and was hated by the soldiers because he had been opposed to their mutinous projects in B. C. 342. (Liv. vii. 41.)

2. C. SALONIUS, one of the triumvirs who founded the colony at Tempsa in B. C. 194. He was appointed in B. C. 173 one of the decemvirs for dividing certain lands in Liguria and Cisalpine Gaul among the Roman citizens and the Latins. (Liv. xxxiv. 45, xlii. 4.)

3. Q. SALONIUS SARRA, praetor B. C. 192, obtained Sicily as his province. (Liv. xxxv. 10, 20.)

4. M. SALONIUS, the father of the second wife of Cato the Censor. [SALONIA.]

SALO'NIUS, bishop of Genoa about the middle of the fifth century, was the son of Eucherius, bishop of Lyons, and the pupil of Salvianus [SALVIANUS], who dedicated to him his two works, *De Avaritia* and *De Providentia*. He is supposed to have died before A. D. 475, because in the acts of the Council of Arles, held during that year, a certain Theophlastus is spoken of as presiding over the see of Genoa.

There is still extant a work by Salonius, *Expositio Mystica in Parabolas Salomonis et Ecclesiasten*, otherwise entitled *In Parabolas Salomonis Dialogi II.*, or *In Parabolas et Ecclesiasten Salomonis Dialogi*, in the form of a conversation between himself and his brother, Veranus. We have also an *Epistola*, written in his own name, in that of his brother, and of Ceretus, addressed to Leo the Great.

The Expositio was first printed at Haguenau (*Hagenoae*), 4to. 1532. It will be found in the *Orthodoxographa* of Heroldus, Basel, 1550; in the similar collection of Grynaeus, Basel, 1569; and in the *Bibliotheca Patrum Maxima*, vol. viii. p. 401, fol. Lugd. 1677.

The letter to Leo is included in the editions of that pontiff's works by Quesnell, and by the brothers Ballerini, being numbered lxxvi. in the former, and lxviii. in the latter. (Schönemann, *Bibl. Patrum Lat.* vol. ii. § 53.) [W. R.]

SA'LPION, an Athenian sculptor, of unknown date, whose name is inscribed upon a large vase of Parian marble, beautifully sculptured with figures in high relief, representing Hermes giving the infant Dionysus to the Nymphs to educate. This vase was found at Cormia, on the Gulf of Gaeta, and was applied to use as a font in the cathedral of Gaeta, but was afterwards removed to the Neapolitan Museum, where it now is. (Gruter, *Thes. Inscr.* p. lxxvii. No. 7; Spon, *Miscellan.* vol. ii. 1, p. 25; *Mus. Borbon.*; Nagler, *Künstler-Lexicon*, *s. v.*) [P. S.]

SA'LTIUS, SEX., conducted with L. Considius a colony to Capua, B. C. 83 (Cic. *de Leg. Agr.* ii. 34). For details see CONSIDIUS, No. 3.

SA'LVIA GENS, was properly speaking no Roman gens. A few insignificant persons of this name are mentioned towards the end of the republic, but the name became of importance in the imperial period from the emperor, M. Salvius Otho, who was descended from an ancient and noble family of the town of Ferentinum in Etruria.

SA'LVIA TITISCE'NIA, a Roman female mentioned by M. Antonius in a letter to Octavian. (Suet. *Aug.* 69.)

SALVIA'NUS, an accomplished ecclesiastical writer of the fifth century, who, although never raised to the episcopal dignity, is styled by Gennadius, "the master of bishops." He was born somewhere in the vicinity of Trèves, a city with which he was evidently well acquainted. It is uncertain whether he was educated in the true faith, but he certainly was a Christian at the period of his marriage with Palladia, a pagan lady of Cologne, the daughter of Hypatius and Quieta; for he not only speedily convinced his wife of her errors, but after the birth of a daughter, Auspiciola, persuaded her to adopt some of the leading observances of a monastic life. Having, in consequence of this step, incurred the displeasure of his father-in-law, whom, however, after a lapse of seven years, he succeeded in appeasing, and eventually in converting, he removed to the south of France, and became a presbyter of the Church at Marseilles. Here he passed the remainder of his life, enjoying the friendship of the most distinguished among the holy men of that country, among others of Eucherius, bishop of Lyons, to whose sons, Salonius and Veranus, he acted as preceptor. The period of his death is uncertain, but he was still alive when Gennadius compiled his biographies, that is, about A. D. 490.

The following works by this author are still extant:—

I. *Adversus Avaritiam Libri IV. ad Ecclesiam Catholicam*, published under the name of Timotheus, about A. D. 440. It was first printed in the *Antidotum contra diversas omnium fere Saeculorum Haereses* of Io. Sichardus, fol. Basel, 1528, under the title *Timothei Episcopi ad Ecclesiam Catholicam toto Orbe diffusam et Salviani Episcopi Massiliensis in Librum Timothei ad Salonium Episcopum praefatio.*

II. *De Providentia* s. *De Gubernatione Dei et de Justo Dei praesentique Judicio Libri.* Written during the inroads by the barbarians upon the Roman empire, A. D. 451—455. It was first printed by Frobenius, Basel, fol. 1530, with the title *D. Salviani Massyliensis Episcopi de vero Judicio et Providentia Dei ad S. Salonium Episco-*

pum Viennensem Libri VIII. cura Io. Alexandri Brassicani Jureconsulti editi ac eruditis et cum primis Utilibus Scholiis illustrati. To this volume is appended a tract by some unknown person, attributed erroneously to Salvianus: "Anticimenon (i. e. *ἀντικειμένων*) Libri III. in quibus Quaestiones Veteris ac Novi Testamenti de Locis in Speciem pugnantibus.

III. *Epistolae IX.*; addressed to friends upon familiar topics. These were first printed in the edition of the collected works published by P. Pithoeus, 8vo. Paris, 1580.

Besides the above, the following, now lost, are mentioned by Gennadius:—

1. *De Virginitatis bono ad Marcellum Libri III.* 2. *De eorum Praemio satisfaciendo.* A title evidently corrupt, which no critic has yet been able to restore by a satisfactory conjecture. 3. *Ad Salonium Episcopum Liber I.* 4. *Expositionis extremae Partis Libri Ecclesiastis ad Claudianum Episcopum Viennensem Liber I.* 5. *De Principio Genesis usque ad Conditionem Hominis Liber I.*, in verse. 6. *De Sacramentis Liber I.* 7. Several Homilies.

The best editions of the collected works of Salvianus are those of P. Pithoeus, 8vo. Paris, 1580, frequently reprinted; of Rittershusius, 8vo. Altorf. 1611; and, much superior to either, that of Baluzius, 8vo. Paris, 1663, 1669, 1684; of which the last may be regarded as the standard. The different pieces will be found also in the *Bibliotheca Patrum Maxima*, vol. viii. p. 339, fol. Lugd. 1677; and in the *Bibliotheca Patrum* of Galland, vol. x. p. 1, fol. Venet. 1774. (Gennadius, *de Viris Illust.* 67; Schönemann, *Bibliothec. Patrum Lat.* vol. ii. § 39; Bähr, *Geschichte der Röm. Litterat.* suppl. Band. 2te Abtheil. § 39; see also Heyne, *Opuscula Academica*, vol. vi.) [W. R.]

SALVIA'NUS, CALPU'RNIUS, accused Sex. Marius in A. D. 25, but having been rebuked by Tiberius for bringing forward the accusation, he was banished by the senate. (Tac. *Ann.* iv. 36.)

SALVIDIE'NUS ORFITUS. [ORFITUS, Nos. 2, 4, 6.]

Q. SALVIDIENUS RUFUS, of equestrian rank, was of humble origin, and owed his elevation to the favour of Octavian, which he repaid with the basest ingratitude. He was with Octavian at Apollonia, and is mentioned along with Agrippa as one of his confidential advisers on the assassination of Julius Caesar in B. C. 44 (Vell. Pat. ii. 59). He was soon employed by Octavian in the wars in which the latter forthwith became engaged. In B. C. 42 he commanded the fleet of Octavian against Sex. Pompeius, whose rising naval power had excited the apprehensions of the triumvirs. He succeeded in protecting the coasts of Italy from the ravages of Pompey's fleet, but in a battle fought off Brundusium under the eyes of Octavian he was obliged to retire with loss. On Octavian's return from Greece after the defeat of Brutus and Cassius, Salvidienus was sent into Spain, but before he had crossed the Alps he was summoned back to Italy to oppose L. Antonius and Fulvia, who had taken up arms against Octavian. In the struggle which ensued (B. C. 41—40), usually known by the name of the Perusinian war, Salvidienus took an active part as one of Octavian's legates. At the conclusion of the war he was sent into Gallia Narbonensis. Notwithstanding the marks of confidence he had received from Octavian, who had even promised him the consulship, he wrote to M. Antonius, offering to induce the troops in his province to desert from Octavian. His proposal came too late. Antonius, who had just been reconciled to Octavian, betrayed the treachery of Salvidienus. The latter was forthwith summoned to Rome on some pretext, and on his arrival was accused by Augustus in the senate, and condemned to death, B. C. 40. Livy relates that he put an end to his own life. (Appian, *B. C.* iv. 85, v. 20, 24, 27, 31—35, 66; Dion Cass. xlviii. 13, 18, 33; Liv. *Epit.* 123, 127; Vell. Pat. ii. 76; Suet. *Oct.* 66.)

The annexed coin was probably struck by Salvidienus. It bears on the obverse the head of Octavianus, with C. CAESAR III. VIR. R. P. C., and on the reverse Q. SALVIVS IMP. COS. DESIG. The only difficulty in referring it to the preceding person is that he is here called Q. Salvius, while in the writers his name is always Q. Salvidienus. But, on the other hand, there is no Q. Salvius mentioned by any ancient writer to whom it can belong, while the *consul designatus* applies to Q. Salvidienus, as well as the time at which the coin was struck, namely, while Octavianus was triumvir. (Eckhel, vol. v. p. 299.)

COIN OF Q. SALVIDIENUS RUFUS.

SA'LVIUS. 1. A literary slave of Atticus, is frequently mentioned in Cicero's correspondence. (Cic. *ad Att.* ix. 7, xiii. 44. § 3, xvi. 2. § 6, *ad Fam.* ix. 10, *ad Q. Fr.* iii. 1. § 6, iii. 2.)

2. A freedman, who corrupted the son of Hortensius. (Cic. *ad Att.* x. 18.)

3. Tribune of the plebs, B. C. 43, first put his veto upon the decree of the senate, which declared M. Antonius a public enemy, but was afterwards induced not only to withdraw his opposition, but to become a warm supporter of all the measures of Cicero. He was, in consequence, proscribed by the triumvirs towards the close of the year, and was put to death while he was entertaining some friends at a banquet. (Appian, *B. C.* iii. 50, &c., iv. 17.)

SA'LVIUS, the leader of the revolted slaves in Sicily, is better known by the name of Tryphon, which he assumed. [TRYPHON.]

SA'LVIUS, artists. 1. A statuary, whose name is inscribed on the edge of the colossal bronze pine-apple, 16 Roman palms high, which stands in the great niche erected by Bramante, in the gardens of the Vatican, and which was found at the foot of the Mausoleum of Hadrian, when the foundations of the church of S. Maria della Transpontina were being prepared. Hence it is inferred, with great probability, that this pine-apple formed originally the ornamental apex of the Mausoleum of Hadrian. If this conjecture be true, we have of course the date of the artist. The inscription is, P. CINCIUS. P. L. SALVIVS, which shows that the artist was a freedman. (Gruter, vol. i. p. clxxxvii.

No. 6; Visconti, *Mus. Pio-Clem.* vol. vii. pl. xliii. p. 75; Winckelmann, *Gesch. d. Kunst*, b. ii. c. 2. § 18, with the notes of Fea and Meyer; Welcker, *Kunstblatt*, 1827, No. 83; R. Rochette, *Lettre à M. Schorn*, p. 400, 2d ed.)

2. C. JULIUS, an artist, who is described on a Latin inscription at Florence as *structor parietum*, which has been supposed to mean one who decorated walls with mosaics; but the correctness of this explanation is very doubtful. (*Inscr. Ant. Etrur.* vol. i. p. 154, No. 80; R. Rochette, *Lettre à M. Schorn*, p. 400, 2d ed.) [P. S.]

SA'LVIUS COCCEIA'NUS. [COCCEIANUS.]

SA'LVIUS JULIA'NUS. [JULIANUS.]

SA'LVIUS LIBERA'LIS. [LIBERALIS.]

SA'LVIUS OTHO. [OTHO.]

SA'LVIUS POLE'MIUS. [POLEMIUS.]

SA'LVIUS TITIA'NUS, as he is usually called, but his full name was Salvius Otho Titianus. [OTHO, No. 3.]

SA LVIUS VALENS. [VALENS.]

SALUS, the personification of health, prosperity, and the public welfare, among the Romans. In the first of these three senses she answers very closely to the Greek Hygieia, and was accordingly represented in works of art with the same attributes as the Greek goddess. In the second sense she represents prosperity in general. (Plaut. *Cist.* iv. 2. 76; Terent. *Adelph.* iv. 7, in fin.; Cic. *pro Font.* 6), and was invoked by the husbandmen at seed-time. (Ov. *Fast.* iii. 880; Macrob. *Sat.* i. 16.) In the third sense Salus is the goddess of the public welfare (*Salus publica* or *Romana*). In this capacity a temple had been vowed to her in the year B. C. 307, by the censor C. Junius Bubulcus on the Quirinal hill (Liv. ix. 43, x. 1), which was afterwards decorated with paintings by C. Fabius Pictor. (Val. Max. viii. 14. § 6; Plin. *H. N.* xxxv. 4; Tacit. *Ann.* xv. 74.) She was worshipped publicly on the 30th of April, in conjunction with Pax, Concordia, and Janus. (Ov. *Fast.* iii. 881; Zonar. x. 34.) It had been customary at Rome every year, about the time when the consuls entered upon their office, for the augurs and other high-priests to observe the signs for the purpose of ascertaining the fortunes of the republic during the coming year; this observation of the signs was called *augurium Salutis*. In the time of Cicero, this ceremony had become a mere matter of form, and neglected; but Augustus restored it, and the custom afterwards remained as long as paganism was the religion of the state. (Sueton. *Aug.* 31; Tacit. *Ann.* xii. 23; Lydus, *de Mens.* iv. 10; comp. Cic. *de Leg.* ii. 8.) This solemnity was conducted with prayers and vows for the good of the people, and the success of the generals and magistrates, and took place on some day on which there was no disturbance, discord, or any thing else which, as a bad omen, might have interfered with the prayers. (Cic. *de Div.* i. 47; Dion Cass. xxxvii. 24; Fest. *s. v. Maximum praetorem.*) Hence it was regarded as a favourable sign when the people were cheerful and joyous, even to excess, and for this reason the magistrates even allowed themselves to be ridiculed by the people. (Lydus, *l. c.*) Salus was represented, like Fortuna, with a rudder, a globe at her feet, and sometimes in a sitting posture, pouring from a patera a libation upon an altar, around which a serpent is winding itself. (Hirt, *Mythol. Bilderb.* p. 109.) [L. S.]

SALU'STIUS. [SALLUSTIUS.]

SALY'NTHIUS (Σαλύνθιος), a king of the Agraeans, gave a hospitable reception to the Peloponnesians, who, after the battle of Olpae (B. C. 426), had abandoned their Ambraciot allies and secured their own safety by a secret agreement with Demosthenes, the Athenian general. In B. C. 424, Demosthenes invaded the territory of Salynthius, and reduced him to subjection. (Thuc. iii. 111, iv. 77.) [E. E.]

SA'MIA (Σαμία), a daughter of the river-god Maeander, and wife of Ancaeus, by whom she became the mother of Samos. (Paus. vii. 4. § 2.) Samia also occurs as a surname of Hera, which is derived from her temple and worship in the island of Samos. (Herod. iii. 60; Paus. vii. 4. § 4; Tacit. *Ann.* iv. 14; comp. HERA.) There was also a tradition that Hera was born or at least brought up in Samos. (Paus. *l. c.*; Schol. *ad Apollon. Rhod.* i. 187.) [L. S.]

SA'MIUS (Σάμιος), a surname of Poseidon, derived from his temples in Samos and Samicon in Elis. (Strab. xiv. p. 637; comp. viii. pp. 343, 347; Paus. vi. 25. § 5.) [L. S.]

SA'MIUS, a Roman eques in the reign of Claudius, put an end to his own life, A. D. 47. (Tac. *Ann.* xi. 5.)

SA'MIUS, or SAMUS (Σάμιος, Σάμος), a lyric and epigrammatic poet, was a Macedonian, and was brought up with Philip V., the son of Demetrius, by whom also he was put to death, but for what reason we are not informed. (Polyb. v. 9, xxiv. 8.) He therefore flourished at the end of the third century, B. C. Polybius (v. 9) has preserved one of his iambic lines; and two epigrams by him are contained in the Greek Anthology, both on the subject of Philip's exploit in killing the wild bull on Mount Orbelus, on which we have also an epigram by Antipater of Sidon. (Brunck, *Anal.* vol. ii. p. 10, No. 18.) The name is written in both the above ways, and in the Planudean Anthology both epigrams are ascribed to *Simmias*, doubtless by the common error of substituting a well-known name for one less known. (Brunck, *Anal.* vol. i. p. 485; Jacobs, *Anth. Graec.* vol. i. p. 236, vol. xiii. pp. 948, 949.) [P. S.]

SAMMONICUS SERE'NUS. [SERENUS.]

SA'MOLAS (Σάμολας), an Achaean, was one of the three commissioners who were sent by the Cyrean Greeks from Cotyora to Sinope, in B. C. 400, for ships to convey the army to Heracleia. (Xen. *Anab.* v. 6. § 14, vi. 1. § 14.) Not long after, when the Greeks were at Calpe, we find Samolas commanding a division of the reserve in the successful engagement with the allied troops of the Bithynians and Pharnabazus. (Xen. *Anab.* vi. 5. § 11.) [E. E.]

SA'MOLAS (Σαμόλας), an Arcadian, was one of the statuaries who made the bronze figures which the people of Tegea dedicated as a votive offering at Delphi, out of the booty taken in war from the Lacedaemonians, about B. C. 400, as we know from the dates of the artists who executed other portions of this group. The statues made by Samolas were those of Triphylus and Azan. (Paus. x. 9. § 3. s. 6; ANTIPHANES.) [P. S.]

SAMPSICERAMUS, the name of a petty prince of Emesa in Syria, is a nickname given by Cicero to Cn. Pompeius. (Strab. xvi. p. 753; Cic. *ad Att.* ii. 14, 16, 17, 23.)

SAMPSON (Σαμψών), St., surnamed *ὁ ξενοδό-*

χος, or "Hospitum Exceptor," was born at Rome of a rich and noble family in the fifth century after Christ. He studied medicine, not as a profession, but as a means of being useful to the poor, whom he attended gratuitously and with great success. While still young he removed to Constantinople, where he continued his charitable ministrations by converting his house into a hospital for the sick poor; and where he was ordained priest at about the age of thirty. Here he became acquainted with the emperor Justinian, whom he cured of a painful and obstinate disease; and whom he persuaded to build a hospital instead of conferring any reward upon himself. Sampson did not live long after this event, but died about the year 530 or 531. Numerous miracles are said to have been wrought by him after his death, on account of which he has been canonized by the Romish and Greek churches. His hospital, which was near the church of St. Sophia, was twice destroyed by fire, but was rebuilt, and existed in full usefulness long after his death. His memory is celebrated on June 27. There is a long and interesting life of St. Sampson by Simeon Metaphrastes, which is inserted in the "Acta Sanctorum" (June, vol. v. p. 261, &c.). See also *Menolog. Graec.* June 27, vol. iii. p. 144; Bzovius, *Nomenclator Sanctor. Professione Medicor.* An account of St. Sampson's hospital may be found in Du Cange's *CPolis Christiana*, iv. 9. 9. [W. A. G.]

SANACHARIBUS. [SETHON.]

SANATROCES, a king of Parthia. [ARSACES XI.]

SANATRUCES, a king of Armenia. [ARSACIDAE, p. 363, a.]

SANCHUNIATHON (Σαγχουνιάθων), an ancient Phoenician writer, whose works were translated into Greek by Philon Byblius, who lived in the latter half of the first century of the Christian aera. A considerable fragment of the translation of Philon is preserved by Eusebius in the first book of his *Praeparatio Evangelica*. The most opposite opinions have been held by the learned respecting the authenticity and value of the writings of Sanchuniathon. The scholars of the seventeenth century, Scaliger, Grotius, Bochart, Selden, and others, regarded them as genuine remains of the most remote antiquity, and expended, or rather wasted, no small amount of learning in attempting to reconcile them with the statements in the old Testament. Their views were carried out to the fullest extent by Richard Cumberland, bishop of Peterborough, who translated into English the extracts in Eusebius (London, 1720), with historical and chronological remarks, in which he asserts that all the antediluvian patriarchs of the Old Testament are to be found in Sanchuniathon! Modern scholars, however, take a very different view of Sanchuniathon and his writings; but before we state their opinions, it will be advisable to see what the ancient writers themselves say respecting him. The first author who mentions him is Athenaeus, who speaks (iii. p. 126) of Suniaethon (of which variation in the name more will be said presently), and Mochus, as writers on Phoenician matters (Φοινικικά). The next writer who mentions him is Porphyrius (*de Abstin.* ii. 56, p. 94, ed. Holsten.), who says that Sanchuniathon wrote a Phoenician history (Φοινικικὴ ἱστορία) in the Phoenician language, which was translated into Greek in eight books by Philon Byblius. We likewise learn from Eusebius that Porphyrius had made great use of the writings of Sanchuniathon (of course the translation by Philon) in his work against the Christians, which has not come down to us. In that work he called Sanchuniathon a native of Berytus (Euseb. *Praep. Ev.* i. 6, x. 11). Next comes Eusebius himself, whose attention seems to have been first drawn to Sanchuniathon by the quotations in Porphyrius. It is evident from the language of Eusebius that he had consulted the translation of Philon himself, and that his acquaintance with the writer was not confined to the extracts in Porphyrius, as some modern scholars have asserted. Eusebius also calls Sanchuniathon a native of Berytus, but he says that his Phoenician history was divided into nine (not eight) books by Philon. This is all the independent testimony we possess respecting Sanchuniathon and the Greek translation by Philon, for it is pretty clear that subsequent writers who speak of both borrow their accounts either from Porphyrius or Eusebius. The most important later testimonies are those of Theodoretus and Suidas. The former writer says (*de Cur. Graec. Affect.* Serm. ii.): "Sanchuniathon, of Berytus, wrote the *Theologia* (Θεολογία) of the Phoenicians, which was translated into Greek by Philon, not the Hebrew but the Byblian." Theodoretus calls the work of Sanchuniathon a *Theologia*, on account of the nature of its contents. Suidas (*s. v.*) describes Sanchuniathon as a Tyrian philosopher, who lived at the time of the Trojan war, and gives the following list of his works: Περὶ τοῦ Ἑρμοῦ φυσιολογίας, ἥτις μεταφράσθη (namely, by Philon). Πάτρια Τυρίων τῇ Φοινίκων διαλέκτῳ, Αἰγυπτιακὴν Θεολογίαν καὶ ἄλλα τινά. But such an enumeration of different works is of little value from an inaccurate compiler like Suidas. They are probably only different titles of the same work.

Now it is quite clear from the preceding account that we have no evidence even for the existence of Sanchuniathon except the testimony of Philon Byblius himself. He is not mentioned by any writer before Philon Byblius, not even by Josephus or by Philon Judaeus, who might have been expected to have heard at least of his name. This is suspicious at first sight. The discovery of old books written by an author, of whom no one has ever heard, and in a language which few can read, is a kind of imposture known to modern as well as ancient times. The genuineness and authenticity of the work must rest entirely on the nature of its contents; and even a superficial perusal of the extracts in Eusebius will convince almost every scholar of the present day that the work was a forgery of Philon. Nor is it difficult to see with what object the forgery was executed. Philon was evidently one of the many adherents of the doctrine of Euhemerus, that all the gods were originally men, who had distinguished themselves in their lives as kings, warriors, or benefactors of man, and became worshipped as divinities after their death. This doctrine Philon applied to the religious system of the Oriental nations, and especially of the Phoenicians; and in order to gain more credit for his statements, he pretended that they were taken from an ancient Phoenician writer. This writer he says was a native of Berytus, lived in the time of Semiramis, and dedicated his work to Abibalus, king of Berytus. Having

thus invented a high antiquity for his Phoenician authority, he pretended that his writer had taken the greatest pains to obtain information, that he had received some of his accounts from Hierombalus, the priest of the god Jevo, and had collected others from inscriptions in the temples and the public records preserved in each city. This is all pure invention, to impose more effectually upon the public. The general nature of the work is in itself sufficient to prove it to be a forgery; but in addition to this we find an evident attempt to show that the Greek religion and mythology were derived from the Phoenician, and a confusion between the Phoenician and Hebrew religions, which are of themselves sufficient to convince any one that the work was not of genuine Phoenician origin. But though the work is thus clearly a forgery, the question still remains, whether the name Sanchuniathon was a pure invention of Philon or not. Movers, who has discussed the whole subject with ability, thinks that Philon availed himself of a name already in use, though it was not the name of a person. He supposes that Sanchoniathon was the name of the sacred books of the Phoenicians, and that its original form was *San-Chon-iâth*, which might be represented in the Hebrew characters by סן כון יחת, that is "the entire law of Chon," Chon being the same as Bel, or, as the Greeks called him, the philosopher Heracles, or the Tyrian Heracles. Movers further supposes that *Suniaethon* (Σουνιαίθων), which occurs in the passage of Athenaeus already referred to, is a shortened form of the name, and signifies *the whole law*, the *Chon* being omitted. But on these etymologies we offer no opinion.

The fragments of the so-called Sanchuniathon which have come down to us have been published in a useful edition by J. C. Orelli, under the title of "Sanchoniathonis Berytii, quae feruntur, Fragmenta de Cosmogonia et Theologia Phoenicum, Graece versa a Philone Byblio, servata ab Eusebio Caesariensi, Praeparationis Evangelicae Libro I. cap. VI. et VII., &c.," Lips. 1826, 8vo. Besides these extracts from the first book of the Praepa ratio Evangelica, there is another short passage in Eusebius (*de Laud. Constant.* c. 3), and two in Joannes Lydus (*de Mensibus*, p. 116 *de Magistr.* p. 130), which are evidently taken from the pretended translation of Philon Byblius.

Philon Byblius himself has also been made the subject of a forgery. In 1835 a manuscript, purporting to be the entire translation of Philon Byblius, was discovered in a convent in Portugal. Many German scholars, and among others Grotefend, regarded it as the genuine work of Philon. It was first published in a German translation by Fr. Wagenfeld, under the title of "Urgeschichte der Phönizier, in einem Auszuge aus der wieder aufgefundenen Handschrift von Philo's vollstan. Uebersetzung. Mit einem Vorworte von G. F. Grotefend," Hannover, 1836. In the following year the Greek text appeared under the title of "Sanchuniathonis Historiarum Phoeniciae Libros novem Graece versos a Philone Byblio, edidit Latinaque versione donavit F. Wagenfeld," Bremae, 1837. It is now, however, so universally agreed that this work is the forgery of a later age that it is unnecessary to make any further remarks upon it. (Fabric. *Bibl. Graec.* vol. i. p. 222, &c.; and especially Movers, *Die Phönizier*, p. 99, &c. p. 116, &c.)

SANCUS, SANGUS or SEMO SANCUS, a Roman divinity, is said to have been originally a Sabine god, and identical with Hercules and Dius Fidius. (Lactant. i. 15; Ov. *Fast.* vi. 216; Propert. iv. 9, 74; Sil. Ital. viii. 421.) The name which is etymologically the same as *Sanctus*, and connected with *Sancire*, seems to justify this belief, and characterises Sancus as a divinity presiding over oaths. Sancus also had a temple at Rome, on the Quirinal, opposite that of Quirinus, and close by the gate which derived from him the name of *Sanqualis porta*. This sanctuary was the same as that of Dius Fidius, which had been consecrated in the year B. C. 465 by Sp. Postumius, but was said to have been founded by Tarquinius Superbus (Liv. viii. 20, xxxii. 1; Dionys. ix. 60; Ov. *Fast.* vi. 213, &c.), and the ancients thoroughly identified their Dius Fidius with Sancus. He is accordingly regarded as the protector of the marriage oath, of the law of nations, and the law of hospitality. (Dionys. iv. 58; Varro, *De Ling. Lat.* v. 66.) Sancus is said to have been the father of the Sabine hero Sabus. (Dionys. ii. 49; August. *de Civ. Dei*, xviii. 19; Lactant. *l. c.*) [L. S.]

SANCTUS, St., is said by C. B. Carpzovius (*De Medicis ab Eccles. pro Sanctis habitis*), who copies Bzovius (*Nomenclator Sanctor. Professione Medicor.*), to have been a physician, and a native of Otriculum (or *Ocriculum*), a city of central Italy, who was put to death with cruel torments in the reign of M. Aurelius Antoninus, and whose memory is celebrated on June 26. Both these writers quote as their authority for this statement, "Monimenta Ecclesiae Otriculanae in Sabinis." It seems probable that there is some error or confusion in this account, which the writer is not able at present to clear up quite satisfactorily. In the *Menologium Graecum* (vol. iii. p. 182) St. Sanctus (Σάγκτος) is called a native of Ravenna, and is said to have suffered martyrdom under M. Antoninus. His memory is celebrated on July 26, and he is not stated to have been a physician. In Ughelli, *Italia Sacra* (vol. x. p. 151), no mention is made of St. Sanctus, but St. Medicus is said to have been one of the patron saints of Ocriculum. And in the *Acta Sanctorum* no mention is made of St. Sanctus under June 26 or July 26; but St. Medicus, a native of Otriculum, but not a physician, whose history is not unlike that of St. Sanctus in Bzovius and the *Menologium Graecum*, is commemorated under the date of June 25. [W. A. G.]

SA'NDACUS (Σάνδακος), a son of Astynous, and a grandson of Phaethon. He is said to have migrated from Syria to Cilicia, to have founded the town of Celenderis, and to have become the father of Cinyras by Pharnace. (Apollod. iii. 14. § 3.) [L. S.]

SANDO'CES (Σανδώκης), a Persian, son of Thamasius, was one of the royal judges under Dareius Hystaspis, and, having given an unjust sentence under the influence of a bribe, was condemned by the king to crucifixion. But after he had been placed on the cross, Dareius called to mind that his services outweighed his offences, and he was accordingly taken down and pardoned. In B. C. 480, he was viceroy of Cume in Aeolis, and, in the invasion of Greece by Xerxes in that year, commanded a squadron of 15 ships, which were detained behind when the main body left Sepias,

and, sailing on afterwards to the south by themselves, were captured by the Greeks off Artemisium. (Herod. vii. 194.) [E. E.]

SANDROCOTTUS (Σανδρόκοττος), an Indian king at the time of Seleucus Nicator, ruled over the powerful nation of the Gangaridae and Prasii on the banks of the Ganges. The Gangaridae, also written Gandaridae, and the Prasii, are probably the same people; the former name signifying the people in the neighbourhood of the Ganges, and the latter being of Hindu origin, and the same as the *Prachi*, the eastern country of Sanscrit writers. The capital of Sandrocottus was Palibothra, called by the Sanscrit writers Pataliputra, probably in the neighbourhood of the modern Patna. The Greek writers relate that the father of Sandrocottus was a man of low origin, being the son of a barber, whom the queen had married after putting her husband the king to death. He is called by Diodorus Siculus (xvi. 93, 94) *Xandrames*, and by Q. Curtius (ix. 2) *Aggrammes*, the latter name being probably only a corruption of the former. This king sent his son Sandrocottus to Alexander the Great, who was then at the Hyphasis, and he is reported to have said that Alexander might easily have conquered the eastern parts of India, since the king was hated on account of his wickedness and the meanness of his birth. Justin likewise relates, that Sandrocottus saw Alexander, and that having offended him, he was ordered to be put to death, and escaped only by flight. Justin says nothing about his being the king's son, but simply relates that he was of obscure origin, and that after he escaped from Alexander he became the leader of a band of robbers, and finally obtained the supreme power. So much seems certain, that in the troubles which followed the death of Alexander, Sandrocottus or his father extended his dominions over the greater part of northern India, and conquered the Macedonians, who had been left by Alexander in the Panjab. After the general peace between the successors of Alexander in B. C. 311, Seleucus was left for ten years in the undisturbed possession of his dominions, and at some period during this time he made an effort to recover the Indian conquests of Alexander. The year in which he undertook the expedition is not stated, but from the account of Justin it would appear to have been only a short time before the war with Antigonus, that is, B.C. 302. It is unknown how far Seleucus penetrated in India; according to some accounts he advanced as far as Palibothra. At all events, he did not succeed in the object of his expedition; for, in the peace concluded between the two monarchs, Seleucus ceded to Sandrocottus not only his conquests in the Panjab, but also the country of the Paropamisus. Seleucus in return received five hundred war elephants, which had then become an object of so much importance as perhaps to be almost an equivalent for the loss of the dominions which he sustained. The peace was cemented by a matrimonial alliance between the Syrian and Indian kings. Megasthenes subsequently resided for many years at the court of Sandrocottus as the ambassador of Seleucus; and to the work which Megasthenes wrote on India, later writers were chiefly indebted for their accounts of the country. [MEGASTHENES.] The name of Sandrocottus is written both by Plutarch and Appian *Androcottus* without the sibilant, and Athenaeus gives us the form *Sandrocuptus* (Σανδρόκυπτος), which bears a much greater resemblance to the Hindu name than the common orthography. (Plut. *Alex.* 62; Justin, xv. 4; Appian, *Syr.* 55; Strab. xv. pp. 702, 709, 724; Athen. i. p. 18, e.; Arrian, *Anab.* v. 6. § 2; Plin. *H. N.* vi. 17.)

Sandrocottus has excited considerable interest among modern scholars, as he appears to be the same as the *Chandragupta* of the Sanscrit writers. Not only does the great resemblance of name point to an identity of the two, but the circumstances related by the Sanscrit writers respecting the history of Chandragupta bear so great a similarity to those recorded by the Greek authors respecting Sandrocottus, that it is impossible to doubt that they are the same person. The differences between the Greek and Sanscrit writers rather enhance the value of both sets of testimonies, since a perfect agreement would have been suspicious. The Hindu narrative was as follows. At Pataliputra reigned a king named *Nanda*, who was the son of a woman of the Sudra caste, and was hence, according to the Hindu law, regarded as a Sudra himself. He was a powerful prince, but cruel and avaricious; and hence, as well as by the inferiority of his birth, he provoked the animosity of the Brahmans. He had by one wife eight sons, who with their father were known as the nine Nandas; and, according to the popular tradition, he had by a wife of low extraction another son, called Chandragupta. The last circumstance, however, is not stated in the Puranas, and may therefore be questioned; but it appears certain that Chandragupta was of low origin, and that he was of the same family as Nanda, if he was not his son. But whatever was the origin of Chandragupta, he appears to have been made the instrument of the rebellious projects of the Brahmans, who raised him while a youth to the throne, after effecting the destruction of Nanda and his eight sons. In this they were aided by a prince in the north of India, to whom an accession of territory was offered as the price of his assistance; but after they had gained their object, the Brahmans not only refused to fulfil their engagement, but appear to have got rid of him by assassination. To revenge his father's death, his son Malayaketu marched with a large army against Chandragupta, and among his forces were *Yavanas*, whom we may regard as Greeks. Malayaketu was obliged to return to his own country without inflicting his meditated vengeance. Chandragupta reigned twenty-four years, and left the kingdom to his son. The expedition of Malayaketu may perhaps be the same as that of Seleucus, who probably availed himself of the distracted state of the kingdom for the purpose of extending the Greek dominions in India.

The history of Chandragupta is the subject of a Hindu drama, entitled *Mudra Rakshasa*, which has been translated from the Sanscrit by Professor Wilson, and published in his "Select Specimens of the Theatre of the Hindus," London, 1835, vol. ii. p. 127, &c. In the preface to the translation, Mr. Wilson has examined at length the question of the identity of Sandrocottus and Chandragupta, and thus sums up the result of his inquiries: — "It thus appears that the Greek and Hindu writers concur in the name, in the private history, in the political elevation, and in the nation and capital of an Indian king, nearly, if not exactly, contem-

porary with Alexander, to a degree of approximation that cannot possibly be the work of accident." (See also Sir W. Jones, in *Asiatic Researches*, vol. iv. p. 11 ; Schlegel, *Indische Bibliothek*, vol. i. p. 245, &c. ; Lassen, *De Pentapotamia*, p. 61 ; Droysen, *Hellenismus*, vol. i. p. 519, &c., vol. ii. p. 68.)

SANGA, Q. FA'BIUS, the patronus of the Allobroges, was the person to whom the ambassadors of the Allobroges disclosed the treasonable designs of the Catilinarian conspirators. Sanga communicated the intelligence to Cicero, who was thus enabled to obtain the evidence which led to the apprehension and execution of Lentulus and his associates, B. C. 63. Q. Sanga is mentioned as one of the friends of Cicero who besought the consul L. Piso, in B. C. 58, not to support Clodius in his measures against Cicero. (Sall. *Cat.* 41 ; Appian, *B. C.* ii. 4 ; Cic. *in Pis.* 31.)

SANGA'RIUS (Σαγγάριος), a river-god, is described as the son of Oceanus and Tethys, and as the husband of Metope, by whom he became the father of Hecabe. (Hes. *Theog.* 344 ; Apollod. iii. 12. § 5.) The river Sangarius (in Phrygia) itself is said to have derived its name from one Sangas, who had offended Rhea, and was punished by her by being changed into water. (Schol. *ad Apollon. Rhod.* ii. 722.) [L. S.]

SA'NNIO, a name of the buffoon in the mimes (Cic. *de Orat.* ii. 61, *ad Fam.* ix. 16. § 10), is derived by Diodorus (Excerpta Vat. p. 129, ed. Dindorf) from a Latin who bore this name. This, however, is inadmissible: it comes from *sanna* (Juv. vi. 306 ; Pers. i. 62, v. 91). The Italian *Zanni* (hence our *Zany*) probably comes from *Sannio*.

SANNY'RION (Σαννυρίων), an Athenian comic poet, belonging to the latter years of the Old Comedy, and the beginning of the Middle. He was contemporary with Diocles and Philyllius (Suid. *s. v.* Διοκλῆς). Since he ridiculed the pronunciation of Hegelochus, the actor of the *Orestes* of Euripides, which was brought out in B. C. 408, he must have been exhibiting comedies soon after that year (Schol. *ad Eurip. Orest.* 279 ; Schol. *ad Aristoph. Ran.* 305 ; Clinton, *F. H.* vol. ii. *s. a.* 407, and Preface, p. xxix.). On the other hand, if the comedy entitled *Io*, which is mentioned in the didascalic monument (Böckh, *Corp. Inscr.* vol. i. p. 353) be the *Io* of Sannyrion, his age would be brought down to B. C. 374.

We know nothing of his personal history, except that his excessive leanness was ridiculed by Strattis in his *Cinesias* and *Psychastae* (Pollux, x. 189 ; Ath. xii. p. 551, c. ; for explanations of the passages, see Meineke, *Frag. Com. Graec.* vol. ii. pp. 769, 785) ; and also by Aristophanes in the *Gerytades*, where he and Meletus and Cinesias are chosen as ambassadors from the poets to the shades below, because, being shades themselves, they were frequent visitants of that region (ᾄδοφοῖται, Ath. *l. c.* a ; comp. the editions of the Fragments by Bekker, Dindorf, and Bergk *ap.* Meineke). It is a proof of how lightly and goodhumouredly such jests were thrown about by the comic poets, that Sannyrion himself ridiculed Meletus on precisely the same ground in his Τέλως, calling him τὸν ἀπὸ Ληναίου νεκρόν (Ath. *l. c.*). He also returned the compliment to Aristophanes, by ridiculing him for spending his life in working for others ; referring doubtless to his habit of bringing out his comedies in other persons' names. (Schol. *ad Plat.* p. 331, ed. Bekker ; comp. PHILONIDES.)

The following are mentioned as his dramas by Suidas (*s. v.*) :—Τέλως, Δανάη, Ἰώ, Ψυχασταί ; but the reference which Suidas proceeds to make to Athenaeus, as his authority, proves that he has got the last title by a careless reading of the passage above quoted, in which Athenaeus says that Sannyrion was ridiculed in the *Psychastae* of Strattis. Eudocia (p. 382) omits the Δανάη, and adds the Ἰνώ and Σαρδανάπαλλος, of which there is no other mention made. A few scattered lines are preserved from the Τέλως, and a fragment of five lines from the Δανάη, in which he ridicules, as Aristophanes also does in the *Frogs* (305), Hegelochus's pronunciation of the word γάλην', in a line of the *Orestes* of Euripides (Schol. *ad Eurip. et Aristoph. ll. cc.*). There are a few words from the *Io* in Athenaeus (vi. p. 261, f.). The *Danaë* and *Io* evidently belong, in subject, to the Middle Comedy, although, from the circumstance just mentioned, the date of the former cannot be placed much lower than B. C. 407. (Meineke, *Frag. Com. Graec.* vol. i. pp. 263, 264, vol. ii. pp. 873—875 ; Bergk, *Reliq. Comoed. Att. Ant.* p. 430 ; Bode, *Gesch. d. Hellen. Dichtkunst*, vol. iii. pt. 2, p. 387.) [P. S.]

M. SANQUI'NIUS, a triumvir of the mint under Augustus, whose name occurs only on coins, a specimen of which is annexed. The head on the obverse with a star over it is supposed to be Julius Caesar's, though it does not bear much resemblance to the heads of Caesar on other coins. The head of Augustus is on the reverse. This Sanquinius was probably the father or grandfather of the Sanquinius Maximus, who is mentioned in the reigns of Tiberius, Caligula, and Claudius. [MAXIMUS, SANQUINIUS.] (Eckhel, vol. v. p. 299.)

COIN OF M. SANQUINIUS.

SANTRA, a Roman grammarian, of whom nothing is known, but whose opinions are frequently cited by later grammarians, especially by Festus and his epitomist Paulus. The title of one of Santra's works was, *De Verborum Antiquitate.* (Charisius, p. 112 ; Scaurus, p. 2256 ; Festus, pp. 68, 170, 173, 194, 254, 277, 333, ed. Müller.)

SAOCONDA'RIUS, the son-in-law of Deiotarus. (Cic. *pro Deiot.* 11). [DEIOTARUS, No. 1.]

SAON (Σάων), a mythical lawgiver of Samothrace, is said to have been a son of Zeus by a nymph, or of Hermes by Rhene ; he united the scattered inhabitants of Samothrace into one state, which he regulated by laws. (Diod. v. 48.) Another mythical personage of the same name is mentioned by Pausanias (ix. 40. § 2) as the discoverer of the oracle of Trophonius. [L. S.]

SAOTERUS, of Nicomedeia, chamberlain to Commodus, and at one time so great a favourite, that he entered Rome sharing the triumphal chariot with the emperor. He was eventually put to death through the machinations of Cleander [CLEANDER].

(Dion Cass. lxxii. 12; Lamprid. *Commod.* 3, where the name *Auterus* is probably, as Salmasius has pointed out, a corruption of Saoterus.) [W. R.]

SAPOR. [SASSANIDAE.]

SA'PIENS, LAE'LIUS. [LAELIUS.]

SAPPHO (Σαπφώ, or, in her own Aeolic dialect, Ψάπφα), one of the two great leaders of the Aeolian school of lyric poetry (Alcaeus being the other), was a native of Mytilene, or, as some said, of Eresos, in Lesbos. Different authorities gave several different names as that of her father, Simon, Eunomius, Erigyius, Ecrytus, Semus, Scamon, Etarchus, and Scamandronymus (Suid. *s. v.*). The last is probably the correct form of the name (Herod. ii. 135; Aelian, *V. H.* xii. 19; Schol. *ad Plat. Phaedr.* p. 312, Bekker). If we may believe Ovid, she lost her father when she was only six years old. (Ovid. *Heroïd.* xv. 61: this celebrated epistle on the supposed love of Sappho for Phaon, contains allusions to most of the few known events of Sappho's life.) Cleis (Κλεῖς) is mentioned as her mother's name, but only by late writers (Suid. *s. v.*; Eudoc. p. 382). She herself addresses her mother as living (Fr. 32*). She had a daughter named Cleis, whom she herself mentions with the greatest affection (Fr. 76, comp. 28). Her husband's name was Cercolas or Cercylas (Κερκώλας, Κερκύλας), of Andros (Suid.). She had three brothers, Charaxus, Larichus, and Eurigius, according to Suidas, but only the two former are mentioned by writers of authority. Of Larichus we only know that in his youth he held a distinguished place among the Mytilenaeans, for Sappho praised the grace with which he acted as cup-bearer in the prytaneium, an honourable office, which was assigned to beautiful youths of noble birth [LARICHUS]. Charaxus is mentioned in his sister's poetry in a different manner. Having arrived at Naucratis in Egypt, in pursuit of his occupation as a merchant, he became so enamoured of the courtezan Rhodopis, that he ransomed her from slavery at an immense price; but on his return to Mytilene he was violently upbraided by Sappho in a poem (Herod. ii. 135; Strab. xvii. p. 808; Ath. xiii. p. 596, b.). According to Suidas (*s. vv.* Ἄϊσωπος, Ἰάδμων), Charaxus married Rhodopis and had children by her; but Herodotus says that she remained in Egypt. Athenaeus charges Herodotus with a mistake, for that the courtezan's name was Doricha (comp. Strab., Suid. *ll. cc.* and Phot. *s. v.* Ῥωδώπιδος ἀνάθημα). Both may be right, the true name being Doricha, and Rhodopis an appellation of endearment. (See Neue, p. 2.)

The period at which Sappho flourished is determined by the concurrent statements of various writers, and by allusions in the fragments of her own works. Athenaeus (xiii. p. 599, c.) places her in the time of the Lydian king Alyattes, who reigned from Ol. 38. 1 to Ol. 52. 2, B. C. 628—570; Eusebius (*Chron.*) mentions her at Ol. 44, B. C. 604; and Suidas (*s. v.*) makes her contemporary with Alcaeus, Stesichorus, and Pittacus in Ol. 42, B. C. 611 (comp. Strab. xiii. p. 617). That she was not only contemporary, but lived in friendly intercourse, with Alcaeus, is shown by existing fragments of the poetry of both. Alcaeus addresses her "Violet-crowned, pure, sweetly-smiling Sappho, I wish to tell thee something, but shame prevents me" (Fr. 54, Bergk; 41, 42, Matthiae); and Sappho in reply, with modest indignation, taking up his words, upbraids him for the want of honourable directness (Fr. 61). Passages may also be quoted from the works of the Athenian comic poets, in which Sappho appears to be contemporary with Anacreon and other lyric poets, but, as will presently be seen, such passages have nothing to do with her date. It is not known how long she lived. The story about her brother Charaxus and Rhodopis would bring her down to at least Ol. 52. 1, B. C. 572, the year of the accession of Amasis, king of Egypt, for, according to Herodotus, it was under this king that Rhodopis flourished. It is always, however, unsafe to draw very strict inferences from such combinations. Aelian (*V. H.* xiii. 33) assigns the adventures of Rhodopis to the reign of Psammitichus; and perhaps the only safe conclusion as to the date of those events is that so much of them as may be true happened soon after the establishment of commercial intercourse between Greece and Egypt. That Sappho did not die young, is pretty clear from the general tenor of the statements respecting her, and from her application to herself of the epithet γεραιτέρα. (Fr. 20.)

Of the events of her life we have no other information than an obscure allusion in the Parian Marble (Ep. 36) and in Ovid (*Her.* xv. 51), to her flight from Mytilene to Sicily, to escape some unknown danger, between Ol. 44. 1 and 47. 2, B. C. 604 and 592; but it is not difficult to come to a conclusion respecting the position she occupied and the life she led at Mytilene; a subject interesting in itself, and on account of the gross perversions of the truth respecting it which have been current both in ancient and modern times.

Like all the early lyric poets, Sappho sang the praises of Eros and of Hymen. She sang them with primitive simplicity, with virtuous directness, and with a fervour in which poetic inspiration was blended with the warmth of the Aeolic temperament. Not only is there in her fragments no line which, rightly understood, can cast a cloud upon her fair fame, but they contain passages in which, as in the one already referred to concerning Alcaeus, she repels with dignity the least transgression of those bounds of social intercourse, which, among the Aeolian Greeks, were much wider than in the states of Ionian origin. And this last point is just that to which we are doubtless to look for the main source of the calumnies against the poetess. In the Dorian and Aeolian states of Greece, Asia Minor, and Magna Graecia, women were not, as among the Ionians, kept in rigid seclusion, as the property and toys of their lords and masters. They had their place not only in society, but in philosophy and literature; and they were at full liberty to express their feelings as well as their opinions. This state of things the Attic comic poets could not understand, any more than they could understand the simplicity with which emotions were recorded at a period when, as Müller well observes, "that complete separation between sensual and sentimental love had not yet taken place, which we find in the writings of later times." Nor indeed could it well be expected, considering the history of Greek morals in the intervening period, and the social state of Athens at the end of the fifth century, that those writers should be able to distin-

* The numbers of the fragments referred to throughout this article are all, unless otherwise expressed, those of Neue's edition.

guish between the fervour of Sappho and the voluptuousness of Anacreon, or even that they should refrain from bringing down all poets who ever wrote on love to one level, and from estimating them by their own debased standard. Accordingly we find that Sappho became, in the hands of the Attic comic poets, a sort of stock character in their licentious dramas, in short a mere courtezan. Her name appears as the title of plays by Ameipsias, Amphis, Antiphanes, Diphilus, Ephippus, and Timocles, in which, as well as in the *Phaon* of Plato, and other works of other comedians, not only was the fable of her passion for Phaon dramatised, but love passages were freely introduced between her and the distinguished poets, not only of her own, but of other periods and countries; such, for example, as Archilochus, Hipponax, and Anacreon (respecting these comedies, see Meineke, *Frag. Com. Graec.*). The writers of later times found the calumny so congenial to their moral tastes, or its refutation so much above their critical skill, that they readily adopted it; except that one or two of the grammarians resort to their vulgar critical expedient of multiplying persons of the same name, and distinguish between Sappho, the poetess of Mytilene, and Sappho, a courtezan of Eresos, the latter being evidently a creature of their own imagination (Ath. xiii. p. 596, e.; Aelian, *V. H.* xii. 19; Suid. *s. v.* Φάων; Phot. *s. v.* Λευκάτης and Φάων; Apostol. *Proverb.* xx. 15). It is not surprising that the early Christian writers against heathenism should have accepted a misrepresentation which the Greeks themselves had invented (Tatian. *adv. Graec.* 52, 53, pp. 113, 114, ed. Worth). It was reserved for a distinguished living scholar to give a final and complete refutation to the calumny (Welcker, *Sappho von einem herrschenden Vorurtheil befreyt*, Göttingen, 1816, in his *Kleine Schriften*, vol. ii. p. 80; comp. Müller, *Lit. of Anc. Greece*, pp. 172, &c.). The well-known fable of Sappho's love for Phaon, and her despairing leap from the Leucadian rock, vanishes at the first approach of criticism. The name of Phaon does not occur in one of Sappho's fragments, and there is no evidence that it was once mentioned in her poems. It first appears in the Attic comedies, and is probably derived from the story of the love of Aphrodite for Adonis, who in the Greek version of the myth was called Phaethon or Phaon. How this name came to be connected with that of Sappho, it is now impossible to trace. There are passages in her poems referring to her love for a beautiful youth, whom she endeavoured to conciliate by her poetry; and these passages may perhaps be the foundation of the legend. As for the leap from the Leucadian rock, it is a mere metaphor, which is taken from an expiatory rite connected with the worship of Apollo, which seems to have been a frequent poetical image: it occurs in Stesichorus and Anacreon, and may have been used by Sappho, though it is not to be found in any of her extant fragments. A remarkable confirmation of the unreal nature of the whole legend is the fact that none of the writers who tell it go so far as positively to assert that Sappho died in consequence of her frantic leap. (See Welcker, Müller, Neue, Ulrici, Bode, and other writers on Greek literature.)

Another matter of great interest is concerning the relations of Sappho to those of her own sex. She appears to have been the centre of a female literary society, most of the members of which were her pupils in the technical portion of her art. For the Greeks were never guilty of the enormous error of confounding genius with its instruments, or of supposing that, because they cannot of themselves produce its fruit, therefore it can perform its work equally well without them. The female companions and pupils of Sappho, her ἑταῖραι and μαθήτριαι, are mentioned by various ancient writers (Suid. *s. v.*; and especially Max. Tyr. *Diss.* xxiv.); and she herself refers to her household as devoted to the service of the Muses (μουσοπόλῳ οἰκίαν, Fr. 28). This subject cannot be pursued further here, but much interesting information about similar female societies will be found in Müller's *Dorians* (b. iv. c. 4. § 8, c. 5. § 2).

She had also, however, rivals of her own sex, the heads, probably, of other associations of the same kind. Among these Gorgo and Andromeda, especially, were often mentioned in her poems (Max. Tyr. *l. c.*). She is found indulging in personal sarcasm against the latter (Fr. 23), and upbraiding a pupil for resorting to her (Fr. 37). In some instances she reproached her companions for faults of conduct or of temper (Fr. 42), and satirized those who preferred the enjoyment of worldly fortune to the service of the Muses (Fr. 19). Among the women mentioned as her companions, are Anactoria of Miletus, Gongyla of Colophon, Eunica of Salamis, Gyrinna, Atthis, and Mnasidica. Those of them who obtained the highest celebrity for their own poetical works were, Damophila the Pamphylian, and Erinna of Telos.

It is almost superfluous to refer to the numerous passages in which the ancient writers have expressed their unbounded admiration of the poetry of Sappho. In true poetical genius, unfettered by the conventionalities and littlenesses of later times, she appears to have been equal to Alcaeus; and superior to him in grace and sweetness. Of course we are not to look in her productions for the fierce strains of patriotism which her great countryman poured forth; for they would have been little becoming in a woman; but they find their counterpart in those addresses to Aphrodite, in which the contest of passion in the female heart is most vividly portrayed. Certainly to no one but Alcaeus, not even to Pindar himself, can we assign the honour of disputing the lyric throne with Sappho. Already in her own age, if we may believe an interesting tradition, the recitation of one of her poems so affected Solon, that he expressed an earnest desire to learn it before he died (ἵνα μαθὼν αὐτὸ ἀποθάνω, Aelian. *ap. Stob. Serm.* xxix. 58). Strabo speaks of her as θαυμαστόν τι χρῆμα (xiii. p. 617), and the praises and imitations of her by Horace and Catullus are too well known to require mention.

It may safely be affirmed that the loss of Sappho's poems is the greatest over which we have to mourn in the whole range of Greek literature, at least of the imaginative species. The fragments that survive, though some of them are exquisite, barely furnish a sample of the surpassing beauty of the whole. They are chiefly of an erotic character; and at the head of this class must be placed that splendid ode to Aphrodite, of which we perhaps possess the whole (Fr. 1), and which, as well as the shorter ode which follows it (Fr. 2), should be read with the remarks of Müller (*Lit. of Anc. Greece*, pp. 175, 178). She appears also to have composed a large number of hymeneals, from which we possess some fragments

of great beauty, and of one of which the celebrated Epithalamium of Catullus,

"Vesper adest, juvenes consurgite,"

is doubtless an imitation. In that imitation, as well as in several of Sappho's own fragments, we perceive the exquisite taste with which she employed images drawn from nature, the best example of which is perhaps the often quoted line (Fr. 68),

Ἕσπερε, πάντα φέρεις, ὅσα φαίνολις ἐσκέδασ' αὔως·

in comparison with which even Byron's beautiful imitation,

"O Hesperus, thou bringest all things,"

not only sounds tame, but fails to express the latter, and perhaps the better, portion of the image. Those of her poems, which are addressed to her female friends are so fervid, that they ought almost to be classed with her erotic poems.

Her hymns invoking the gods (*οἱ κλητικοὶ ὕμνοι*) are mentioned by the rhetorician Menander (*Encom.* i. 2), who tells us that among them were many to Artemis, and to Aphrodite, in which the various localities of their worship were referred to. A hymn of hers to Artemis was imitated by Damophila (Philostr. *Vit. Soph.* i. 30). According to Suidas, her lyric poems formed nine books, which were probably arranged merely according to the metres of the poems. (See Neue, p. 11, fol.) The same compiler ascribes to her epigrams, elegies, iambs, and monodies. The last of these terms designates poems which were intended to be sung, not by a chorus, but by a single voice, a distinction which is simply a characteristic of the greater portion of the lyric poetry of the Aeolians; that of the Dorians, on the contrary, was chiefly choral. As to the iambs mentioned by Suidas, it is true that iambic lines are introduced into her strophes, but the species of poetry called iambic, such as that of Archilochus, is altogether alien to her genius. With respect to the elegies and epigrams, she had a place in the Meleager's *Garland*, which contained, he tells us, "few flowers of Sappho, but those roses" (v. 6); but it does not follow that these pieces were in elegiac verse. The Greek Anthology contains three epigrams under her name, the genuineness of which is doubtful. Jacobs accepts them, as "*priscam simplicitatem redolentia.*" (Brunck, *Anal.* vol. i. p. 55; Jacobs, *Anth. Graec.* vol. i. p. 49, vol. xiii. p. 949). Her poems were all in her native Aeolic dialect, and form with those of Alcaeus the standard of the Aeolic dialect of Lesbos. (Ahrens, *de Graecae Linguae Dialectis*, vol. i.). Dionysius (v. 23) selects her diction as the best example of polished and flowery composition (*γλαφυρᾶς καὶ ἀνθηρᾶς συνθέσεως*). Among the grammarians who wrote upon Sappho and her works were Chamaeleon (Ath. xiii. p. 599, c.) and Callias, who was also a commentator on Alcaeus. (Strab. xiii. p. 618). Draco of Stratonica wrote on her metres (Suid. *s. v.* Δράκων); and Alexander the Sophist lectured on her poetry (Aristid. *Epitaph.* p. 85). There were also some anonymous *ὑπομνήματα*. Portions of her eighth book were transferred by a certain Sopater into his *Eclogae*. (Phot. *Bibl.* Cod. 161.)

It remains to speak of the musical and rhythmical forms, in which the poetry of Sappho was embodied. Herodotus (*l. c.*) calls her generically *μουσοποιός*: Suidas uses the specific terms *λυρική* and *ψάλτρια*. Her instrument was the harp, which she seems to have used both in the form of the Aeolian *barbiton* and the Lydian *pectis*. The invention of the latter was ascribed to her by some of the ancients (Ath. xiv. p. 635, b. c.); and it is probably by a confusion of terms that Suidas assigns to her the invention of the *plectrum*, which instrument was only used for striking the old lyre (*φόρμιγξ*), and not for the *pectis*, which was played with the fingers only. (See Neue, p. 11). Her chief mode of music was the Mixolydian, the tender and plaintive character of which was admirably adapted to her amatory poems, and the invention of which was ascribed to her by Aristoxenus, although others assigned it to Pythocleides, and others to Terpander. (Plut. *de Mus.* 16, 28, pp. 1136, e. 1140, f.)

Of the metres of Sappho, the most important is that which bears her name, and which only differs from the Alcaic by the position of a short syllable, which ends the Sapphic and begins the Alcaic verse, for example

Vī|Grāndĭnīs mīsīt pătĕr ēt rŭbēn|tĕ.
dēs ŭt āltā stēt nĭvĕ cāndĭdūm.

From the resemblance between the two forms, and from the frequent occurrence of each of them in the fragments of Sappho and Alcaeus, and in the Odes of Horace and Catullus, we may fairly conclude that in these two verses we have the most characteristic rhythm of the Aeolian lyric poetry. A thorough discussion of this Sapphic verse would involve the examination of the whole subject of the early Greek metres. Some investigation of it is, however, necessary, both on account of the importance of the metre in itself, and of the prevailing errors with regard to its structure and rhythm. The gross and absurd blunder of what we believe is still the ordinary mode of reading the Sapphic verses in Horace, has been of late exposed and corrected more than once, especially by Professor Key (*Journal of Education*, vol. iv. p. 356; *Penny Cyclopaedia*, art. *Arsis*). The true accentuation* is: —

– ⏑ ´ ⏑ – ⏑ ⏑ ´ ⏑ – ⏑

as is clearly seen even in Latin Alcaic verse, and without the possibility of a doubt in the genuine Greek Sapphic and Alcaic. There is, however, we think, still some doubt which of the accented syllables ought to have the stronger accent and which the weaker.

With regard to the division of the feet, we assume (not having the space here to prove) that the fundamental element of the greater part of the earlier Greek metrical systems, epic as well as lyric, was the Choriambus – ⏑ ⏑ ´ used either alone or doubled – ⏑ ⏑ ´ ⏑ ⏑ – (as in the so-called Pentameter), and either with or without an unaccented introductory or terminal syllable,

* As a mere matter of convenience the word *accent* is used in its English sense, designating the *stress* of the voice on a syllable, and not in its proper sense, which it has when used in Greek grammars, namely the *musical pitch* of a syllable.

or both ⏑ – ◡ ◡ – ⏑, or, when doubled, ⏑ – ◡ ◡ – ◡ ◡ – ◡. Associated with the choriambus, as its equivalents in time, we have the double iamb and the double trochee, either complete, or catalectic; and in the latter case the time is made up either by a rest, or by reckoning the beginning and the ending of the verse together. Thus, in the Sapphic line, we have the time of three of the elementary parts, or metres, the choriambus occupying the middle place, with a double trochee for an introduction (or *base*) and a double iamb for a termination, but this last metre wants one syllable, the time of which is made up by the pause at the end of the line

– ◡ – ⏑ | – ◡ ◡ – | ◡ – ⏑ ⌐

Or the line might be divided so as to make the middle and principal part a choriambus with its catalexis (identical, in fact, with the short final verse), and the termination a single trochee

– ◡ – ⏑ ‖ – ◡ ◡ – ◡ ‖ – ⏑

In the Alcaic, we have precisely the same time; only the line, instead of beginning with an accented syllable and ending with an unaccented one, begins with an unaccented syllable and ends with an accented one, the difference being effected by prefixing an unaccented syllable to the base and taking it away from the termination; and then the base and termination taken together, allowance being made for the rest at the end of the line, fill up the time of two metres,

⏑ | – ◡ – ⏑ | – ◡ ◡ – | ◡ – ⌐

The difference is precisely analogous to that between the trochaic and iambic metres.

The Sapphic strophe or stanza is composed of three Sapphic verses, of which the third is prolonged by the addition of another metre, which must be a pure choriambus, to which is appended a final unaccented syllable – ◡ ◡ – ◡. This is commonly treated as a separate line, and is called by the grammarians the *Versus Adonius*, but how essentially it is a prolongation of the third line is evident from the fact that a word often runs over from the one into the other, for example,

ἰσδάνει καὶ πλάσιον ᾅδυ φωνεί-
σας ὐπακούει,

and, in Horace,

Labitur ripa Jove non probante uxorius amnis.

This remark, however, applies only to the genuine original structure, for in Horace sometimes the short verse is separated from its own stanza, either by an hiatus in the prosody or by a full stop in the sense, and is read as continuous with the next stanza, as (*Carm.* i. 2. 47):—

Neve te nostris vitiis iniquum
Ocior aura
Tollat.

(Comp. i. 12. 7, 31, 22. 15.) But this is never found in Sappho, nor even in Catullus.

The whole system of the Sapphic stanza then runs thus:—

– ◡ – ⏑ | – ◡ ◡ – | ◡ – ◡ ⌐|
– ◡ – ◡ | – ◡ ◡ – | ◡ – ◡ ⌐|
– ◡ – ◡ | – ◡ ◡ – | ◡ – ◡ – ◡ ◡ – ◡

where we have not indicated the division of the feet in the latter part of the third line, for the following reason: the completion of the double iamb (which is not here catalectic, because the line does not really end here like the first two) and the commencement of the additional metre overlap one another, or, in other words, the long syllable is common to both.

It still remains to notice the *caesura*, an element of metrical poetry quite as important as time and accent. By *caesura* we mean, not precisely what the grammarians define it, namely, the division of a foot between two words, because, among other objections to this definition, it requires the previous settlement of the question, what the feet of the verse really are; but what we call *caesura* is a pause *in a verse*, dividing the verse into parts, just as the stronger pause *at the end of the verse*, divides a poem or strophe into verses. Nothing is more common in lyric poetry than for the principal caesura in a verse to fall at the end of a foot, as in

Māecēnās ătăvīs ‖ ēdĭtĕ rēgĭbūs,

or

Nūllām | Vārĕ săcrā ‖ vītĕ prĭūs ‖ sēvĕrĭs ārbŏrēm.

Now, in the Sapphic line, there are no less than six modes of introducing the caesural pause:—

(1.) In the middle of the choriambus, as

ἄ̣ρμ' ὑπαζεύξαισα· ‖ κάλοι δέ σ' ἄγον.

(2.) After its first syllable, as

τὰς ἔμας αὔδως ‖ ἀΐοισα πήλυι,

(3.) After the ditrochaic base, as

Ποικιλόθρον', ‖ ἀθάνατ' Ἀφρόδιτα:

(4.) After the third syllable of the base, as

παῖ Δίος, ‖ δολόπλοκε, λίσσομαί σε.

(5.) Before the diiambic termination, as

ἔκλυες, πάτρος δὲ δόμον ‖ λίποισα.

(6.) Before the last syllable of the choriambus, as

ἀλλὰ τυιδ' ἔλθ', αἴ ποτα ‖ κἀτέρωτα.

Now, it will be seen, by a glance at these examples, that several of the verses have two, or even more, of these caesural pauses. In fact, in the last four of the six, this is almost demanded by the first principles of rhythm, on account of the inequality which the division would otherwise give. We must, therefore, regard, not only the caesurae, but their combinations; and it will then be seen that the Sapphic verse is divided by its caesural pauses sometimes into two members, and sometimes into three; and since the verse contains six accented syllables (counting as one of them the pause at the end, which, if filled up, *as it was in the music*,

would be accented), these two chief modes of division give respectively two members, each containing three accented syllables, and three members, each containing two. In the first case, there are two subdivisions (Nos. 1 and 2, above), the difference being merely that between the feminine and masculine caesura, and its effect simply the use of a single or a double unaccented syllable as an introduction to the second half of the verse. In the second mode of division, we get various subdivisions, resulting from the various combinations of the caesurae in the examples (3), (4), (5), and (6). When (3) and (5) are combined, the result is a line divided into three parts perfectly equal in time, and which are in fact the three primary elements of the verse, as,

μειδιάσαισ' || ἀθανάτῳ || προσώπῳ.

When (4) and (5) are combined, the line only differs from the above by having the last syllable of the base converted into an introductory syllable for the centre, as in the example in No. 5. Verses of this form generally have also the principal central caesura, which must be regarded as overpowering the others; as in the example. When (3) and (6) are combined, the effect is that the line consists, *rhythmically*, of a ditrochaic base and a ditrochaic termination, the central member being imperfect; as in both the examples (3) and (6). The combination of (4) and (6) produces a verse evidently almost the same as the last; as in the example (4).

The several effects produced by the caesurae in the third prolonged line of the stanza, are too varied to be discussed further: the reader who has entered into what has been already said, can easily deduce them for himself. Enough has been said to show the true structure of the verse, and the immense variety of rhythm of which it is susceptible. How skilfully Sappho avails herself of these varieties is evident from the mere fact, that all the above examples are taken from her first fragment, which only contains seven stanzas. The subject of Latin Sapphics cannot be entered upon here: it must suffice to lay down the principle, that their laws must be deduced from those of the Greek metre; and to state the fact, that Horace confines himself almost entirely to the forms (1) and (2), as in

Mĕ̄rcŭrī̆ fă̄cū̄ndĕ̆ || nĕ̄pŏ̄s Ă̆tlā̄ntĭ̆s

Quī̄ fĕ̄rŏ̄s cūltū̄s || hŏ̄mĭ̆nū̄m rĕ̄cĕ̄ntūm,

using the former very sparingly indeed in his earlier odes, but more frequently in his later ones; his taste, it may be presumed, having been improved by practice. The other metres used by Sappho are fully discussed by Neue, pp. 12, &c.

The first edition of any part of Sappho's fragments was that of the hymn to Aphrodite, by H. Stephanus, in his edition of Anacreon, 1554, 4to. The subsequent editions of Anacreon, in 1556, 1660, 1680, 1681, 1684, 1690, 1699, 1700, 1710, 1712, 1716, 1733, 1735, 1740, 1742, 1744, 1751, 1754, &c., contained also the fragments of Sappho in a form more or less complete. (See Hoffmann, *Lex. Bibliog. Script. Graec.* art. *Anacreon.*) They were also contained in the *Carmina Novem Illustrium Foeminarum, Sapphus*, &c., with the *Scholia* of Fulvius Ursinus, Antverp. 1568, 8vo., and in the Cologne collection of the Greek poets, 1614, fol. Is. Vossius published an amended text of the two principal fragments in his edition of Catullus, pp. 113, &c. Lond. 1684, 4to. Jo. Chr. Wolf edited the fragments, with notes, indices, and a life of Sappho, separately in 1733, 4to. Hamb., and again in his *Novem Illustrium Foeminarum, Sapphus*, &c., *Fragmenta et Elogia, Gr. et Lat.* Hamb. 1735, 4to. They again appeared in Brunck's *Analecta*, vol. i. pp. 54, &c., vol. iii. p. 8, &c., 1772, 8vo. The two chief odes were inserted by G. C. Harless, in his *Anthol. Poet. Graec.* 1792, 8vo; and the whole fragments by A. Schneider, in his Μουσῶν Ἄνθη, Giesae, 1802, 8vo. Since that period there have been numerous collections and critical editions of the fragments, of which those of the greatest pretensions are the two following: — *Sapphus Lesbiae Carmina et Fragmenta recensuit, commentario illustravit, schemata musica adjecit et indices confecit H. F. Magnus Volger*, Lips. 1810, 8vo.; and *Sapphonis Mytilenaeae Fragmenta, Specimen Operae in omnibus Artis Graecorum Lyricae Reliquiis, excepto Pindaro, collocandae, proposuit D. Christianus Fridericus Neue*, Berol, 1827, 4to. Of these two editions, that of Volger stands at the head of the modern editions in point of date and of cumbrous elaboration; that of Neue is by far the first in point of excellence. An important supplement to the edition of Neue is Welcker's review of it in Jahn's *Jahrbücher* for 1828, and in Welcker's *Kleine Schriften*, vol. i. p. 110. The fragments of Sappho have also been edited by Bp. Blomfield, in the *Museum Criticum*, vol. i.; by Gaisford, in his *Poëtae Minores Graeci;* by Schneidewin, in his *Delectus Poëseos Graecorum;* by Bergk, in his *Poëtae Lyrici Graeciae;* by Ahrens, in his treatise *de Graecae Linguae Dialectis*, vol. i.; and also separately by A. L. Moebius, in Greek and German, Hannov. 1815, 8vo.; not to mention some other editions of the two chief fragments. There are numerous translations both of these two fragments, and of the whole, into English, German, French, Italian, and Spanish. (See Hoffmann, *Lex. Bibl. Scr. Graec.*)

Some of the principal modern works upon Sappho have been incidentally referred to in the course of this article. To these should be added Plehn's *Lesbiaca*, Bode and Ulrici, *Gesch. d. Hellen. Dichtk.*, and Bernhardy, *Gesch. d. Griech. Litt.* vol. ii. pp. 483—490. [P. S.]

SARAPIS. [SERAPIS.]

SARAS, a freedman of Cleopatra. (Cic. *ad Att.* xv. 15, comp. xv. 17, *a Siregiro*, q^y *a Sara regio.*)

SARANTE'NUS, MA'NUEL. [MANUEL, literary, No. 4.]

SARDANAPA'LUS (Σαρδανάπαλος), the last king of the Assyrian empire of Ninus or Nineveh, according to Ctesias. This writer related that the Assyrian empire lasted 1306 years*; that the first king was Ninus, who was succeeded by his wife Semiramis, and she by her son Ninyas, and that he was followed by thirty kings, son succeeding father in uninterrupted order. All these kings, from Ninyas downwards, were sunk in luxury and

* In the present copies of Diodorus (ii. 21) we have 1360 years, but it appears that Syncellus (p. 359, c.) and Agathias (ii. 25, p. 120) read 1306, and this number is confirmed by Augustine (*de Civ. Dei*, xviii. 21), who has 1305 years. (See Clinton, *F. H.* vol. i. p. 263, note d.)

sloth, till their degradation reached its deepest point in the person of their last king Sardanapalus, who passed his time in his palace unseen by any of his subjects, dressed in female apparel, surrounded by concubines, and indulging in every species of licentiousness and effeminacy. At length Arbaces, satrap of Media, was admitted into the presence of the sovereign, and was so disgusted with what he saw, that he resolved to throw off his allegiance to such a worthless monarch. Supported by Belesys, the noblest of the Chaldaean priests, Arbaces advanced at the head of a formidable army against Sardanapalus. But all of a sudden the effeminate prince threw off his luxurious habits, and appeared an undaunted warrior. Placing himself at the head of his troops, he twice defeated the rebels, but was at length worsted and obliged to shut himself up in Nineveh. Here he sustained a siege for two years, till at length, finding it impossible to hold out any longer, he collected all his treasures, wives, and concubines, and placing them on an immense pile which he had constructed, set it on fire, and thus destroyed both himself and them. The enemies then obtained possession of the city. The account of Ctesias has been given at some length in Diodorus Siculus (ii. 23—27), and his statements respecting the Assyrian monarchy were followed by most subsequent writers and chronologists. (Comp. Justin, i. 1—3 ; Athen. xii. pp. 529, 530.) Justin places the death of Sardanapalus in the first half of the ninth century before the Christian aera, and according to his chronology Ninus therefore falls in the twenty-second century. Clinton gives B. C. 2182 for the commencement, and B. C. 876 for the close of the Assyrian empire.

Owing to the detailed accounts in Diodorus, many modern writers have repeated his history with full confidence, though they have been not a little puzzled to reconcile it with the conflicting statements of other authorities. But the whole narrative of Ctesias is purely mythical, and cannot for one moment be received as a genuine history. Ctesias, it must be recollected, is the only authority on which the whole rests, and as he lived at the beginning of the fourth century before the Christian aera, that is, nearly 500 years after the events which he professes to describe, his account will not appear of much value to those who are acquainted with the laws of historical evidence. The fact of thirty effeminate kings reigning in succession, from father to son, for such an immense period of time, is of itself sufficient to prove the fabulous nature of the account ; and the legend of Sardanapalus, who so strangely appears at one time sunk in the lowest effeminacy, and immediately afterwards an heroic warrior, has probably arisen from his being the same with the god Sandon, who was worshipped extensively in Asia, both as an heroic and a female divinity. The identity between the god Sandon and the king Sardanapalus was first asserted by K. O. Müller, in a very ingenious essay (*Sandon und Sardanapal* in *Rheinisches Museum* for 1829, pp. 22—39, reprinted in *Kleine Schriften*, vol. ii. pp. 100—113), and has been supported with further arguments by Movers (*Die Phönizier*, p. 458, &c.).

The account of Ctesias, besides its inherent improbability, is in direct contradiction to Herodotus and the writers of the Old Testament. We have seen that Ctesias makes the Assyrian empire to have lasted 1306 years ; but Herodotus says (i. 95) that the Assyrians had ruled over Upper Asia for 520 years, when the Medes revolted from them. This statement is in accordance with that in the Armenian translation of Eusebius, in which it is recorded that Assyrian kings ruled over Babylon for 526 years. Herodotus says, in the passage already referred to, that other nations imitated the example of the Medes, and revolted from the Assyrians, and among these other nations we are doubtless to understand the Babylonians. This revolt of the Medes occurred in the latter half of the eighth century, probably about B. C. 710. According to Herodotus, however, an Assyrian kingdom, of which Nineveh was the capital, still continued to exist, and was not destroyed till the capture of Nineveh by the Median king Cyaxares, about B. C. 606, that is, nearly three hundred years after the date assigned to its overthrow by Ctesias (Herod. i. 106 ; Clinton, *F. H.* vol. i. p. 218). Further, the writers of the Old Testament represent the Assyrian empire in its glory in the eighth century before the Christian aera. It was during this period that Pul, Tiglath-pileser, Shalmaneser, and Sennacherib, appear as powerful kings of Assyria, who, not contented with their previous dominions, subdued Israel, Phoenicia, and the surrounding countries. In order to reconcile these statements with those of Ctesias, modern writers have invented two Assyrian kingdoms at Nineveh, one which was destroyed on the death of Sardanapalus, and another which was established after that event, and fell on the capture of Nineveh by Cyaxares. But this is a purely gratuitous assumption, unsupported by any evidence. We have only records of one Assyrian empire, and of one destruction of Nineveh. On this point some good remarks are made by Loebell, *Weltgeschichte*, vol. i. pp. 152, 555—558.

SARDO (Σαρδώ), a daughter of Sthenelus, from whom the city of Sardes was said to have derived its name. (Hygin. *Fab.* 275.) [L. S.]

SARDUS (Σάρδος), a son of Maceris, and leader of a colony from Libya to Sardinia, which was believed to have derived its name from him. (Paus. x. 17. § 1.) [L. S.]

SA'RNACUS, a Greek architect, who wrote on the orders of architecture, *praecepta symmetriarum*. (Vitruv. vii. Praef. § 14.) [P. S.]

SARON (Σάρων), a mythical king of Troezene, who built a sanctuary of Artemis Saronia on the sea-coast. Once while chasing a stag into the sea he was drowned, and his body, which was washed on shore in the grove of Artemis, was buried there, and the gulf between Attica and Argolis was, from this circumstance, called the Saronic Gulf. (Paus. ii. 30. § 7.) Near Troezene there was a little town called Saron (Steph. Byz. *s. v.*), and Troezene itself is said at one time to have been called Saronia. (Eustath. *ad Hom.* p. 287 ; comp. Schol. *ad Eurip. Hipp.* 1190.) [L. S.]

SARO'NIS (Σαρωνίς), a surname of Artemis at Troezene, where an annual festival was celebrated in honour of her under the name of Saronia. (Paus. ii. 30. § 7, 32. § 9 ; SARON.) [L. S.]

SARPE'DON (Σαρπήδων) 1. A son of Zeus by Europa, and a brother of Minos and Rhadamanthys. Being involved in a quarrel with Minos about Miletus, he took refuge with Cilix, whom he assisted against the Lycians ; and afterwards he became king of the Lycians, and Zeus

granted him the privilege of living three generations. (Herod. i. 173; Apollod. iii. 1. § 2; Paus. vii. 3. § 4; Strab. xii. p. 573; comp. MILETUS, ATYMNIUS.)

2. A son of Zeus by Laodameia, or according to others of Evander by Deïdameia, and a brother of Clarus and Themon. (Hom. *Il.* vi. 199; Apollod. iii. 1. § 1; Diod. v. 79; Virg. *Aen.* x. 125.) He was a Lycian prince, and a grandson of No. 1. In the Trojan war he was an ally of the Trojans, and distinguished himself by his valour. (Hom. *Il.* ii. 876, v. 479, &c., 629, &c., xii. 292, &c., 397, xvi. 550, &c., xvii. 152, &c.; comp. Philostr. *Her.* 14; Ov. *Met.* xiii. 255.) He was slain at Troy by Patroclus. (*Il.* xvi. 480, &c.) Apollo, by the command of Zeus, cleaned Sarpedon's body from blood and dust, anointed it with ambrosia, and wrapped it up in an ambrosian garment. Sleep and Death then carried it into Lycia, to be honourably buried. (*Il.* xvi. 667, &c.; comp. Virg. *Aen.* i. 100.) Eustathius (*ad Hom.* p. 894) gives the following tradition to account for Sarpedon being king of the Lycians, since Glaucus, being the son of Hippolochus, and grandson of Bellerophontes, ought to have been king: when the two brothers Isandrus and Hippolochus were disputing about the government, it was proposed that they should shoot through a ring placed on the breast of a child, and Laodameia, the sister of the two rivals, gave up her own son Sarpedon for this purpose, who was thereupon honoured by his uncles with the kingdom, to show their gratitude to their sister for her generosity. This Sarpedon is sometimes confounded with No. 1, as in Eurip. *Rhes.* 29, comp. Eustath. *ad Hom.* pp. 369, 636, &c. There was a sanctuary of Sarpedon (probably the one we are here speaking of) at Xanthus in Lycia. (Appian, *B. C.* iv. 78.)

3. A son of Poseidon, and a brother of Poltys in Thrace, was slain by Heracles. (Apollod. ii. 5. § 9.) [L. S.]

SARPEDO'NIA (Σαρπηδόνια), a surname of Artemis, derived from cape Sarpedon in Cilicia, where she had a temple with an oracle. (Strab. xiv, p. 676.) The masculine Sarpedonius occurs as a surname of Apollo in Cilicia. (Zosim. i. 57.) [L. S.]

SARRA, SALO'NIUS. [SALONIUS, No. 3.]

SARUS (Σάρος), a Gothic commander in the Roman army, in the time of Arcadius and Honorius. He enjoyed great popularity among the soldiers on account of his bodily strength and his undaunted courage, and in higher quarters he was esteemed as a general of skill and determination, whose assistance in time of danger was considered to be of great moment. During several years Sarus stood in close connection with Stilicho, but rose against him when the latter wavered in the hour of danger preceding his fall in A. D. 408. Sarus along with other generals was so indignant against Stilicho for his timid conduct, that he resolved upon taking him dead or alive. He therefore, with a body of Goths, surprised the camp of Stilicho, routed his Hunnic warriors, and, penetrating to the camp of the commander, would have seized or killed him, but for his timely flight. Stilicho fled to Ravenna, and there perished in the manner related in his life. Sarus was henceforth a favourite at the court of Ravenna, was made magister militum, and consequently caused great jealousy to Alaric and Ataulphus or Adolphus, the Gothic king of the house of the Balti, whose hereditary enemy he was. When Alaric approached Ravenna with hostile intentions, the reckless Sarus sallied out with a body of only three hundred warriors, cut many of the enemy to pieces, and, on his return within the walls of the capital, had Alaric proclaimed, by a herald, as a traitor to the emperor and the Roman nation. Infuriated at this public insult, Alaric marched upon Rome, and took revenge by sacking it in 410. Sarus left the service of Honorius soon afterwards, and joined the usurper Jovinus in Gaul. Ataulphus followed him thither, still meditating revenge, and having been informed that Sarus scoured the country with only a few followers, surprised him with a superior body, and slew him after an heroic resistance. (Zosim. v. p. 337, &c. ed. Oxon. 1679; Olympiodor. apud Photium, p. 177; Philostorg. xii. 3. Fragm.; Sozom. ix. 4.) [W. P.]

SASERNA. 1, 2. The name of two writers, father and son, on agriculture, who lived in the time between Cato and Varro. (Plin. *H. N.* xvii. 21. s. 35. § 22; Varr. *R. R.* i. 2. § 22, i. 16. § 5, i. 18. § 2; Colum. i. 1. § 12.)

3, 4. C. SASERNA and P. SASERNA, the name of two brothers who served under Julius Caesar in the African war, B. C. 46, and one of whom is mentioned by Cicero as a friend of Antonius and Octavianus after the death of Caesar. (Hirt. *B. Afr.* 9, 10, 57; Cic. *Philipp.* xiii. 13, *ad Att.* xv. 2. § 3.)

The gentile name of the preceding Sasernae is not mentioned, but they probably belonged to the Hostilia gens, since we find on coins the name of

5. L. HOSTILIUS SASERNA. Eckhel conjectures that this L. Hostilius Saserna is the same as the C. Saserna previously mentioned, overlooking the passage of Hirtius (*B. Afr.* 57), in which his praenomen Caius occurs. The following are the most important coins belonging to L. Hostilius Saserna. On the obverse of the first is the head of Pallor, and on the reverse a standing figure of Diana in a foreign dress, holding in the right

COINS OF L. HOSTILIUS SASERNA.

hand a stag by its horns, and in the left a spear. The obverse of the second represents the head of Pavor, and the reverse a biga, which one man drives at full speed, while the other is fighting from behind. On the obverse of the third is the head of Venus, and on the reverse Victory. The heads of Pallor and Pavor are introduced, because the Hostilii claimed descent from Tullus Hostilius, the third king of Rome, who is said to have vowed temples to Pallor and Pavor in his battle with the Veientes (Liv. i. 27). Hence Lactantius says (i. 20) that this king was the first who figured Pallor and Pavor, and introduced their worship. (Eckhel, vol. v. p. 226.)

SASSANIDAE, the name of a dynasty which reigned in Persia from A. D. 226 to A. D. 651.

1. ARDISHIR or ARDSHIR, the ARTAXERXES (Ἀρταξέρξης) of the Romans and Greeks, the founder of the dynasty of the Sassanidae, reigned from A. D. 226—240. He was a son of one Babek, an inferior officer, who was the son of Sassan, perhaps a person of some consequence, since his royal descendants chose to call themselves after him. The Persian Zínut-al-Tuarikh makes Sassan a descendant from Bahman, who was in his turn descended from one Isfendear, who lived many centuries before Ardishir; but these statements cannot be regarded as historical. Some assign a very low origin to Ardishir, but it seems that his family was rather above than below the middle classes. They were natives of, and settled in the province of Fars, or Persia Proper, and they professed the ancient faith of Zoroaster and his priests, the Magi. These circumstances are of great importance in the life of Ardishir, as will be seen hereafter. Ardishir served with distinction in the army of Artabanus, the king of Parthia, was rewarded with ingratitude, and took revenge in revolt. He obtained assistance from several grandees, and having met with success, claimed the throne on the plea of being descended from the ancient kings of Persia, the progeny of the great Cyrus. His lofty scheme became popular, and deserved to be so. During the long rule of the Arsacidae, and in consequence of their intimate connections with the West, Greek customs, principles, arts, literature, and fashions, in short a Greek civilisation had gradually spread over the Persian, or, as it was then called from the ruling tribe, the Parthian empire. This new spirit introduced itself even into the religion, for although the Arsacidae of Parthia publicly confessed the creed of Zoroaster, their faith, and that of the court party was mixed up with the principles of the Greek religion and philosophy. The people, however, were still firm adherents of the faith, the laws, and the customs of their forefathers, and the new spirit which came from the West was looked upon by them with the same dislike and hatred as, in modern times, European civilisation is detested and despised by the modern Orientals. Ardishir appealed to the sympathy of the people, and he gained his great object. It seems that he spent many years in warlike efforts against Artabanus, till at last his progress became so alarming that the king took the field against him with all his forces. In A. D. 226 Artabanus was defeated, in a decisive battle, in the plain of Hormuz, not far from the Persian Gulf; and Ardishir thereupon assumed the pompous, but national title of Shahinshah, or "King of Kings." That year is consequently considered as the beginning of the new Sassanian dynasty. Defeated in two other battles, Artabanus surrendered to his rival, and was put to death; whereupon the authority of Ardishir was acknowledged throughout the whole extent of the Parthian, now again the Persian, empire. One of his first legislative acts was the restoration of the pure religion of Zoroaster and the worship of fire, in consequence of which the numerous Christians in Persia had to suffer many vexations, but the real persecutions against them began only at a later period. The reigning branch of the Parthian Arsacidae was exterminated, but some collateral branches were suffered to live and to enjoy the privileges of Persian grandees, who, along with the Magi, formed a sort of senate; and the Arsacidae who ruled in Bactria and Armenia remained for some time in the undisturbed possession of their sovereign power. Ardishir having thus succeeded in establishing his authority at home, turned his views abroad, and began with a display of overbearing insolence almost unparalleled in history. He sent a menacing embassy to Constantinople, demanding from the emperor Alexander Severus the immediate cession of all those portions of the Roman empire that had belonged to Persia in the time of Cyrus and Xerxes, that is, the whole of the Roman possessions in Asia, as well as Egypt. Modesty, perhaps, prevented him from claiming the plain of Marathon and the sea of Salamis also. This absurd demand is remarkable, in so far as it showed the national pride of the Persians, and the power of their historical recollections. An immediate war between the two empires was the direct consequence. As the leading events of this war are related in the life of Alexander Severus [SEVERUS] we need only mention here that, notwithstanding an army composed, in addition to infantry, of 170,000 horsemen, clad in armour, 700 elephants, with towers and archers, and 1800 war-chariots, bristling with scythes, the great king was unable to subdue the Romans; nor could Alexander Severus do more than preserve his own dominions. After a severe contest and much bloodshed and devastation, peace was restored, shortly after the murder of Alexander in 237, each nation retaining the possessions which they held before the breaking out of the war. However, the war against king Chosroes of Armenia, the ally of the Romans, was carried on as before, till the death of Ardishir in 240. Eastern and Western writers coincide in stating that Ardishir was an extraordinary man, and much could be said of his wisdom and kingly qualities, were it consistent with the plan of this work to give more than condensed sketches of the lives of the Persian kings. His reign, however, offers so many subjects for reflection, and is so startling an event in the history of Roman and Greek influence in the East, as to deserve the particular attention of the student, who must henceforth be prepared to witness the decline of that refined and beautiful spirit whose progress beyond the Euphrates he has followed with delight ever since the conquest of Alexander the Great. To sum up the leading facts of this decline, the writer quotes the observations which he has made in another work. (*Biograph. Diction. of the U K. S. s. v. Arsaces*, xxviii.)

"The accession of Artaxerxes forms a new aera in the history of Persia. During the long reign of the Arsacidae the influence of Greek civilisation which was introduced by Alexander and his suc-

Sassan.

Babek.

Shapúr. | 1. Ardishír Babigán or Artaxerxes, A. D. 226—240.

2. Shapúr or Sapor I., A. D. 240—273.

3. Hórmuz or Hormisdas, A. D. 273—274.

4. Bahram or Varanes I., A. D. 274—277.

5. Bahram or Varanes II., A. D. 277—294.

6. Bahram or Varanes III., A. D. 294. | 7. Narsi or Narses, A. D. 294—303.

8. Hormuz or Hormisdas II., A. D. 303—310.

9. Shapúr or Sapor II., Postumus, A. D. 310—381.
Issue doubtful. See Nos. 11 and 12.

10. Ardíshir or Artaxerxes, prince of royal blood, A. D. 381—385.

Shapúr Zulaktaf, prince of royal blood.

11. Shapúr or Sapor III., perhaps, with his brother Bahram, sons of Sapor II., A. D. 385—390. | 12. Bahram or Varanes IV. Kermanshah, A. D. 390—404.

13. Yezdijird I. Ulathim (the Sinner), or Yezdigerd, son or brother of Bahram IV., A. D. 404—420.

14. Bahram or Varanes V., surnamed Gour, or the Wild Ass, A. D, 420—448.

15. Yezdijird or Yezdigerd II., A. D. 448—458.

16. Hormúz or Hormisdas III., A. D. 458. | 17. Firose or Peroses, A. D. 458—484.

18. Pallas or Palash (Valens or Vologeses), A. D. 484—488. | 19. Kobad or Cobades, A. D. 488—498, then dethroned, and restored A. D. 502—531. | 20. Jamaspes or Zames, usurps the throne, and loses it again, A. D. 498—502.

21. Khosrew or Chosroes I., surnamed Nushírwán, A. D. 531—579.

22. Hormúz or Hormisdas IV., A. D. 579—590, murdered.

23. Bahram or Varanes VI., a prince of royal blood, usurps the throne, A. D. 590—591.

24. Khosrew or Chosroes II., Purwíz, son of Hormúz IV., A. D. 591—628.

25. Shirweh, or Siroes, reigned 8 months, A. D. 628. | Merdaza. | 27. Purán-Dokht, queen. | 29. Arzem-Dokht, queen.

26. Ardishír, an infant, put to death a few days after his accession; last of the Sassanidae.

28. Shah-Shenendeh, cousin and lover of Purán-Dokht, reigns one month.

30. Kesra, said to be a Sassanid, put to death.
31. Ferokhzád, said to be a son of Chosroes Purwíz, put to death.
32. Yezdijird or Yesdegerd, murdered A. D. 651, last of the dynasty, but neither he nor Nos. 29. and 30. were Sassanidae in the male line.

cessors, became conspicuous among the Parthians and those kindred nations which they had subdued, and at the court as well as among the nobles, the Greek language seems to have been cultivated with success, and became, in some degree, the official language of the country. The fact of so many Parthian princes and nobles having been educated, or having lived for a long time among the Greeks and at Rome, where Greek was cultivated by all educated men, likewise contributed to the introduction of Greek civilisation in Parthia during the reign of the Arsacidae. The Parthian coins of the Arsacidae have all Greek inscriptions with nailed letters, and the design is evidently after Greek models. With the accession of the first Sassanid the Greek influence was stopped; the new dynasty was in every respect a national dynasty. The Sassanian coins are a proof of this great change: the Greek inscriptions disappear and give place to Persian inscriptions in Arianian characters, as Wilson calls them; the design also becomes gradually more barbarous, and the costume of the kings is different from that on the coins of the Arsacidae. The change of the alphabet, however, which was used for the inscription, was not sudden. Some coins which have portraits of a Sassanian character have names and titles in Nagari letters; some have bilingual inscriptions. Great numbers of Sassanian coins of different periods, though very few only of the earliest period, have been, and are still found, at Kabul and at other places in Afghanistan."

2. SHAPUR or SAPOR I. (Σαπώρης or Σαβώρης), the son and successor of Ardishir I., reigned from A. D. 240—273. Soon after his succession a war broke out with the Romans, which was occasioned by the hostile conduct of Shapur against Armenia. The Romans, commanded by the emperor Gordian, were at first successful, but afterwards suffered some defeats, and the murder of Gordian, in 244, put a check to their further progress. On the other hand the Persians were unable to subdue Armenia, which was nobly defended by king Chosroes, who, however, was assassinated after a resistance of nearly thirty years. Shapur had contrived this murder. His son, Tiridates, being an infant, the Armenians implored the assistance of the emperor Valerian; but before the Romans appeared in the field, Armenia was subdued, and Shapur conquered Mesopotamia (258). Upon this Valerian put himself at the head of his army. He met Sapor near Edessa, on the Euphrates, and a pitched battle was fought, in which, owing to the perfidy or incapacity of the Roman minister Macrianus, the Persians carried the day. Valerian sought refuge within his fortified camp, but was finally obliged to surrender with his army, Shapur having refused to accept the enormous ransom offered to him (260). The conduct of Shapur against Valerian, who died in captivity, is not to be discussed here; but his political conduct offers a bold stroke of policy. He caused one Cyriades, a miserable fugitive of Antioch, to be proclaimed Roman emperor, and acknowledged him as such, for the purpose, as it seems, of having a proper person to sign a treaty of peace, through which he hoped to gain legal possession of the provinces beyond the Taurus. He consequently pushed on to obtain possession of them, destroyed Antioch, conquered Syria, and having made himself master of the passes in the Taurus, laid Tarsus in ashes, and took Caesareia in Cappadocia through the treachery of a physician, and after a long and gallant resistance from its commander, the brave Demosthenes, who succeeded in cutting his way through the enemy. But Shapur did not keep his conquests long. A hero and a heroine, Odenathus and Zenobia, arose in the very desert, drove the king back beyond the Euphrates, and founded a new empire, over which they ruled at Palmyra. Rome was thus saved; and the last years of the reign of Shapur offer nothing of importance for Roman history. An event, however, took place in Persia at this period which must not be passed over in silence here. We allude to the new doctrine of the celebrated Mani, who, endeavouring to amalgamate the Christian and Zoroastrian religions, gave rise to the famous sect of the Manichaeans, who spread over the whole East, exposing themselves to most sanguinary persecutions from both Christians and fire-worshippers. Shapur I. died in 273.

3. HORMUZ or HORMISDAS I. (Ὁρμίσδας or Ὁρμίσδης), the son of the preceding, an excellent man, reigned only one year, and died in A. D. 274.

4. BAHRAM or BAHARAM, VARANES or VARARANES I. (Οὐαράνης or Οὐραράνης), the son of Hormuz I., reigned from A. D. 274—277. He carried on unprofitable wars against Zenobia, and, after her captivity, was involved in a contest with the victorious emperor Aurelian, which, however, was not attended with any serious results on account of the sudden death of Aurelian in 275. Under him the celebrated Mani (who, be it said here, was also a distinguished painter) was put to death, and both Manichaeans and Christians were cruelly persecuted. He was succeeded by his son

5. BAHRAM or VARANES II., who reigned A. D. 277—294. Bahram was engaged in a war with his turbulent neighbours in the north-east, towards the sources of the Indus, when he was called to the west by a formidable invasion of the emperor Carus. It was near the river Euphrates that the old hero received a Persian embassy, to whom he gave audience whilst sitting on the turf and dressed in the garb of a common soldier. His language, however, soon convinced the luxurious Orientals that this mean-looking person, who was making his dinner upon some pease and a piece of bacon, was a monarch of no less power than their own Shahinshah. He told them that if the king did not recognise the superiority of the Roman empire, he would make Persia as naked of trees as his own head was destitute of hair; and the Persians being little inclined to make peace on such conditions, he began in earnest to show the goodness of his word. Seleucia and Ctesiphon both yielded to him, and Bahram being compelled to keep most of his troops on the Indian frontier was only saved by the sudden death of Carus (283). The sons and successors of Carus, Carinus and Numerianus, retreated in consternation, and Diocletian, who soon wrested the power from them, was too busily engaged in the north to follow up the success of Carus. Bahram II. died in 294.

6. BAHRAM or VARANES III., the elder son and successor of the preceding, died after a reign of eight months only, A. D. 294, and was succeeded by his younger brother.

7. NARSI or NARSES (Νάρσης), who reigned from A. D. 294—303. He carried on a formidable war against the emperor Diocletian, which arose out of the state of Armenian affairs. As early as

286, in the reign of Bahram II., Diocletian had put Tiridates, the fugitive son of King Chosroes, of Armenia, on the throne of his forefathers, and kept him there by his assistance, although not without an obstinate resistance on the part of the Persians. Narses succeeded in expelling Tiridates, and re-united his kingdom with Persia. This led to an immediate war with Diocletian, who took proper measures to put a final check on Persian ambition in that quarter. Galerius Caesar commanded the Roman army. In the first campaign in 296, he sustained most signal defeats in Mesopotamia, and fled in disgrace to Antioch. In the second campaign Narses was the loser, and among the trophies of Galerius was the harem of the Persian king, a triumph which the Western arms had perhaps not obtained over the Persians since the victory of Alexander over Darius at Issus. In his conduct to his female captives, Galerius acted as nobly as Alexander. At Nisibis Diocletian and Galerius received Apharban, the ambassador of Narses, who sued for peace with a dignity becoming the representative of a great, though vanquished monarch, and the Romans sent Sicorius Probus to the camp of Narses with power to conclude a final peace, of which they dictated the conditions. Probus was not immediately admitted to the presence of Narses, who obliged the ambassador to follow him on various excursions, and caused a considerable delay to the negotiations for the evident purpose of collecting his dispersed forces, and either avoiding the peace altogether, or obtaining more favourable conditions. At last, however, that famous treaty was made in which Narses ceded to Diocletian Mesopotamia (the northern and north-western portions as far down as Circesium at the junction of the Chaboras and Euphrates), five small provinces beyond the Tigris on the Persian side, the kingdom of Armenia, and some adjacent Median districts, over which Tiridates was re-established as king, and lastly, the supremacy over Iberia, the kings of which were henceforth under the protection of Rome. Narses, disabled from thinking of further conquests west of the Tigris, seems to have occupied himself during the last year of his reign with domestic affairs, and in 303 he abdicated in favour of his son. It is a strange coincidence of circumstances that both Narses and Diocletian, the vanquished and the victor, were, through quite opposite causes, filled with disgust at absolute power, and retreated into private life. Narses, who, notwithstanding his defeats and the inglorious peace of 297, was a man of no common means and character, died soon after his abdication in the same year, 303.

8. HORMUZ or HORMISDAS II., the son of Narses, reigned from A. D. 303—310. During his reign nothing of importance happened regarding Rome. His successor was his son

9. SHAPUR or SAPOR II. POSTUMUS, who reigned from A. D. 310—381, and was crowned in his mother's womb. His father dying without issue, but leaving his queen pregnant, the princes of the collateral branches of the royal house were elated with hopes of the succession. The Magi, however, discovered by means only known to them, that the queen was pregnant with a male child, and they prevailed upon the grandees to acknowledge the unborn child as their lawful sovereign, and the diadem destined to adorn the future king was placed with great solemnity upon the body of his mother. This is a strange story, yet we cannot but admit it as an historical fact. Agathias, the only Western historian who mentions it (iv. p. 135, ed. Paris), took it from Eastern sources; and those Persian historians who are known to us, relate the story with all its details (see Malcolm, quoted below). Zosimus (ii. p. 100, &c. ed. Oxon, 1679) does not mention the coronation of an unborn child, but only of a younger son of Hormuz, the elder, who bore his father's name Hormuz, or Hormisdas, having been excluded from the succession. Now this Hormuz is again a well-known historical person, but we must presume that he was a prince of royal blood, and not the elder brother of the infant Shapur. Hormisdas was one of the causes of the great struggle that took place afterwards between Sapor and the emperor Constantius, and the matter came to pass in the following way. Zosimus is here a valuable source, and he is corroborated by the Persian historians. Once, long before the birth of Sapor, and during the reign of Hormisdas II., Prince Hormisdas, then heir-apparent as it seems, spoke of some grandees in a very contemptuous manner, menacing them with the fate of Marsyas when he should be their king. Unacquainted with Greek mythology, the nobles inquired who Marsyas was, and were greatly alarmed when they heard that they might expect to be flayed alive, a punishment which was sometimes inflicted in the administration of the criminal law in Persia. This explains the election of an unborn baby, and also the fate of Prince Hormisdas, who was thrown into a dungeon as soon as King Hormisdas was dead. After a captivity of many years, he gained his liberty through a stratagem of his wife, who sent him a fish in which she had hidden a file, the most welcome present to any prisoner who finds nothing between himself and liberty but a couple of iron bars. Hormisdas accordingly escaped and fled to the court of the emperor Constans, whither young Sapor generously sent his wife after him. Constans received him well, and he afterwards appears as an important person on the stage of events. (Suidas, *s. v.* Μαρσύας, relates the same story, and speaks of it as a well-known fact: ἡ ἱστορία δήλη.) The minority of Sapor passed without any remarkable event regarding Rome. We must presume that the Persian aristocracy employed their time well in augmenting their power during that minority. In this time also falls the pretended conquest of Ctesiphon by Thair, an Arabic or Himyaritic king of Yemen; and the minister of Sapor issued cruel edicts against the Christians, who, tired of the state of oppression in which they lived, sought for an amelioration of their condition by addressing themselves to Constantius. For this step they were punished by Sapor, who, however, contented himself with imposing a heavy tax upon them. Symeon, bishop of Seleucia, complained of this additional burthen in so haughty and offensive a manner as to arouse the king's anger, and orders were accordingly given to shut up the Christian churches, confiscate the ecclesiastical property, and put the priest to death. Some years afterwards, in 344, the choice was left to the Christians between fire worship and death, and during fifty years the cross lay prostrate in blood and ashes till it was once more erected by the Nestorians. After the death of King Tiridates and the conquest of his kingdom by Sapor in 342, the same cruelties

were perpetrated against the Christians in that country also; and the hostility which had existed between Rome and Persia ever since the death of Constantine, was now changed into a war of extermination. An account of these wars has been given in the lives of the emperors Constantius II. and his successors. We shall therefore only mention a few additional facts. Prince Hormisdas mentioned above was in the Roman army, and fought valiantly against his countrymen, whence we may conclude that, had Constantius reaped laurels instead of thistles in this war, he would have put the fugitive prince on the throne of Persia. Sapor, although victorious in the open field, could do nothing against the strong bulwarks of Nisibis and other fortresses, and consequently derived no advantages from his victories. The conquest of Armenia was his only trophy; in his bloody zeal against the Christians in that country, he went so far as to order all Armenian and Greek books to be burnt, but even the barbarous murder of his (only?) son, who had accidentally been made a prisoner by the Romans, and was put to death by order of Constantius, could not justify the still more savage conduct of Sapor against so many innocent and defenceless Christians.

In 358, Constantius sued for peace, but was startled when the Persian ambassador, Narses, delivered in Constantinople the conditions of Sapor, who demanded only Mesopotamia, Armenia, and the five provinces beyond the Tigris, although as the legitimate successor of Cyrus, he said that he had a right to all Asia and Europe as far as the river Strymon in Macedonia. Constantius endeavoured to obtain better terms; but the negotiations of his ambassadors in Persia were frustrated through intrigue and perfidy; and the war was continued as before, and with the same disadvantage to the Romans. In 359, Sapor took Amida by storm, and Singara, Berabde, and other places yielded to him in the following year. The death of Constantius and the accession of Julian made no change. The fate of Julian is known. He might have avoided it by accepting the proposals of peace which Sapor made him immediately after his accession, but he nobly rejected them, and caused his ruin although he did not deserve it. Jovian, to secure his own accession, made that famous treaty with Sapor for which he has been blamed so much, and ceded to him the five provinces beyond the Tigris, and the fortresses of Nisibis, Singara, &c. Iberia and Armenia were left to their fate; and were completely reduced by Sapor in 365, and the following year. A war with the Caucasian nations, occasioned through the subjugation of Armenia, and another with the Arsacidae in distant Bactria, which might have had its cause in the same circumstance, filled the latter years of the reign of Sapor, who died in 381. Sapor has been surnamed the Great, and no Persian king had ever caused such terror to Rome as this monarch.

10. ARDISHIR or ARTAXERXES II., the successor of Sapor the Great, reigned from A. D. 381—385. He was a prince of royal blood, but his descent is doubtful, and he was decidedly no son of Sapor. The peace of 363 being strictly kept by the Romans, he had no pretext for making war upon them, if he felt inclined to do so, and we pass on to

11. SHAPUR or SAPOR III., who reigned from A. D. 385—390. According to Agathias (iv. p. 136, ed. Paris) he was the son of Sapor the Great; but according to the Persian historians, who, in matters of genealogy, deserve full credit, he was the son of one Shapur Zulaktaf, a royal prince. Shapur was anxious to be on good terms with the emperor Theodosius the Great, and sent a solemn embassy with splendid presents to him at Constantinople, which was returned by a Greek embassy headed by Stilicho going to Persia. Owing to these diplomatic transactions, an arrangement was made in 384, according to which Armenia and Iberia recovered their independence.

12. BAHRAM or VARANES IV., reigned from A. D. 390—404, or perhaps not so long. He was the brother of Sapor III., and founded Kermanshah, still a flourishing town. This is recorded in an inscription on a monument near Kermanshah, which has been copied by European travellers, and translated by Silvestre de Sacy.

13. YEZDIJIRD, or JESDIGERD I. (Ἰσδιγέρδης), surnamed ULATHIM, or the SINNER, the son or brother of the preceding, reigned from A. D. 404, or earlier, to 420 or 421. He is commonly called Yesdigerd. He stood on friendly terms with the emperor Arcadius, who, it is said, appointed him the guardian of his infant son and successor, Theodosius the Younger. We refer to the life of Arcadius for more information respecting this strange story. Yesdigerd is described by the Eastern writers as a cruel and extravagant man, whose death was hailed by his subjects as a blessing, but the Western writers speak of him as a model of wisdom and moderation. If the latter are right, they had perhaps in view the peace of a hundred years, which, through the instrumentality of the empress Pulcheria, Arcadius is said to have concluded with him. But if we admit the correctness of the former opinion, we are at a loss to explain it, unless we presume that the Persian fireworshippers cast disgrace upon the name of their sovereign because he showed himself cruel against the Christians, and this we can hardly admit. It is more probable that he was represented as a tyrant, in consequence of having dealt severely with the powerful aristocratic party. As to the Christians, he was for several years their decided friend, till Abdas, bishop of Susa, wantonly destroyed a fire-temple, and haughtily refused to rebuild it when the king ordered him to do so. His punishment was death, and one or two (Sozom. ix. 4) persecutions ensued against the Christians.

14. BAHRAM or VARANES V., surnamed GOUR, or the "WILD ASS," on account of his passion for the chase of that animal, reigned from A. D. 420 or 421 till 440. He was the eldest son of Yesdigerd I., and inherited from him the hatred of the aristocracy, who tried, but in vain, to fix the diadem on the head of Chosroes or Khosrew, a royal prince. In their civil contest Bahram was victorious. The persecutions against the Christians were continued by him to such an extent, that thousands of his subjects took refuge within the Roman dominions. He showed the same intolerant and fanatical spirit towards the Arsacid Ardishir or Artaxerxes, whom he had put on the throne of Armenia, and whom he endeavoured to convert by compulsion. Seeing his dominions depopulated by a constant tide of emigration, he claimed his fugitive subjects back from Constantinople, a demand which Theodosius nobly declined to comply with. The consequence was a war, which broke out in 421, or at least shortly after

the accession of Bahram. In the province of Arzarene the Persian army under Narses was completely routed, and the courier (Palladius) brought the joyful tidings in three (?) days from the Tigris to the Bosporus. The Greeks, however, failed in the siege of Nisibis, and the Persians in their turn were driven back from the walls of Amida, whose bishop, Acacius, set a generous example to the patriotism of its inhabitants. The chief source for the history of this war is an ecclesiastical writer, Socrates, whence we naturally find it mixed up with a great number of wonders and marvellous tales, so that we at once proceed to its termination, by the famous peace of one hundred years, which lasted till the twelfth year of the reign of the emperor Anastasius. This peace was negotiated by Maximinus and Procopius on the part of the Greeks, and Bahram bound himself to molest the Christians no further, but his promise was not strictly kept by his successors. During his reign Armenia was divided between the Romans and the Persians, whose portion received the name of Persarmenia. The latter years of the reign of this king were occupied by great wars against the Huns, Turks, and Indians, in which Bahram is said to have achieved those valorous deeds for which he has ever since continued to be a favourite hero in Persian poetry. The Eastern writers relate several stories of him, some of which are contained in Malcolm's work quoted below, to whom we refer the student, for they are well worth reading. Bahram was accidentally drowned in a deep well together with his horse, and neither man nor beast ever rose again from the fathomless pit. This is historical, and the well was visited by Sir John Malcolm, and proved fatal to a soldier of his retinue.

15. YEZDIJIRD II., the son of the preceding, reigned from A. D. 448 till 458. He was surnamed "SIPAHDOST," or "The Soldier's Friend." The persecutions against the Christians were renewed by him with unheard of cruelty, especially in Persarmenia, where 700 Magi discharged the duties of missionaries with sword in hand. The Armenians nevertheless resisted bravely, and Christianity, though persecuted, was never rooted out. His relations with Rome were peaceful.

16. HORMUZ, or HORMISDAS III., and 17. FIROES, or PEROSES (Περόξης, Περόσης, or Περοσίτης), sons of the preceding, claimed the succession, and rose in arms against each other. Peroses gained the throne by the assistance of the White Huns, against whom he turned his sword in after years. He perished in a great battle with them in 484, or as late as 488, together with all of his sons except Kobad, or, perhaps, only some of them. Peroses was accompanied on this expedition by an ambassador of the emperor Zeno. (Procop. *Bell. Pers.* i. 3—6.)

18. PALASH or PALLAS (Πάλλας), who reigned from A. D. 484 till 488, was, according to the Eastern writers, a son of Peroses, and had to contest the throne with Cobades, who was a son of Peroses, according to both Eastern and Western sources. Terrible internal revolutions took place during his short reign. The Christians were no longer persecuted because they were not fire-worshippers. However, the Nestorians only were protected, and the other Christians were compelled to become Nestorians if they would live in peace. Pallas perished in a battle with his brother Cobades in 488.

19. KOBAD, or COBADES (Κοβάδης), reigned from A. D. 488 to 498, and again from 501 or 502 till 531. The years from 498 till 502 were filled up by the short reign of, 20. JAMASPES or ZAMES. According to the Eastern authorities, he was the brother of Cobades, whom he dethroned, and compelled to fly to the Huns, with whose assistance Cobades recovered his throne about 502. Cobades divided his kingdom in four great divisions: an eastern, a western, a northern, and a southern, and made many wise regulations. Under him rose the religio-political sect of the Mazdakites, so named from Mazdar, their founder, and whom we may compare to the modern Communists, or Socialists. Their principles were democratical, and their rise may be considered as a re-action against the overwhelming influence of the aristocracy. Cobades was for some time an adherent of Mazdak, but he afterwards turned against him, in order to gain the aristocratical party. The Mazdakites accordingly rose in arms, and offered the diadem to Phtasurus, a son of Cobades, but the king seized their leaders by a stratagem, and great numbers of the sectarians were massacred. Procopius (*Bell. Pers.* i. 11) says, that Cobades entreated the emperor Justin to adopt his son Khosrew or Chosroes, afterwards Nushirwan, in order thus to secure the succession to him through the assistance of the Romans. But this smacks very much of the tale of Arcadius having appointed king Yesdigerd the guardian of his son Theodosius. The same author relates that Cobades had four sons, Cuases, Zames, Chosroes, and Phtasurus, whence it would seem as if the above Jamaspes or Zames had rebelled against his father, and not against his brother. But as Cobades reigned forty-three years, it seems incredible that he should have had an adult son at the beginning of his reign, and this is an additional reason to put greater confidence in the Eastern writers in matters of genealogy. We now proceed to the great war between Cobades and the emperor Anastasius. It appears that according to the terms of the peace of one hundred years concluded between Theodosius the Younger and Bahram V., the Romans were obliged to pay annually a certain sum of money to the Persian king, and Cobades having sent in his request for the purpose, was answered by Anastasius, that he would lend him money, but would not pay any. Cobades declared war, and his arms were victorious. The Roman generals Hypacius and Patricius Phrygius were defeated, the fortified towns in Mesopotamia were conquered by the Persians, and even the great fortress of Amida was carried by storm, its inhabitants becoming the victims to the fury of the besiegers. Arabic and Hunnic hordes served under the Persian banner. The Huns, however, turned against Cobades, and made so powerful a diversion in the North, that he listened to the proposals of Anastasius, to whom he granted peace in 505, on receiving 11,000 pounds of gold as an indemnity. He also restored Mesopotamia and his other conquests to the Romans, being unable to maintain his authority there on account of the protracted war with the Huns. About this time the Romans constructed the fortress of Dara, the strongest bulwark against Persia, and situated in the very face of Ctesiphon, on the spot where the traveller descends from the mountainous portion of Mesopotamia into the plains of the South. Cobades, in

his turn, seized upon the great defiles of the Caucasus and fortified them, although less as a precaution against the Romans than the Huns and other northern barbarians. These are the celebrated Iberian and Albanian gates, the latter of which are now called Demir Kapu, "the Iron Gates," or the gates of Derbend. The war with Constantinople was renewed in 521, in the reign of the emperor Justin I., and success was rather on the side of the Persians, till Narses and his brothers, all of whom were among the most distinguished generals of Cobades, deserted their master for political motives which it is not the place here to discuss, and joined the army of Justin. The great Belisarius appears in these wars as a skilful and successful general. Cobades left several sons, but bequeathed his empire to his favourite son Chosroës.

21. KHOSRU, or KHOSREW I., called CHOSROES I. (*Χοσρόης*) by the Greeks, surnamed ANUSHIRWAN (Nushirwan), or "the generous mind," one of the greatest monarchs of Persia, reigned from A. D. 531 till 579. He inherited the war against the Greeks. We have spoken above of the strange story that Khosrew was to be adopted by Justin. He was already on his way to Constantinople, when he was informed that the quaestor Proclus had raised objections of so grave a nature against the adoption that the ceremony could not take place. Khosrew consequently returned, and it is said that he felt the insult so deeply as to seek revenge in carrying destruction over the Roman empire. The first war was finished in 532 or 533, Justinian having purchased peace by an annual tribute of 440,000 pieces of gold. One of the conditions of Khosrew was, that seven Greek, but Pagan, sages or philosophers who had stayed some time at the Persian court, should be allowed to live in the Roman empire without being subject to the imperial laws against Pagans. This reflects great credit upon the king. The conquests of Belisarius excited the jealousy of Khosrew, and although he received a considerable portion of the treasures which the Greek found at Carthage, he thought it prudent to draw the Greek arms into a field where laurels were not so easily gained as in Africa. To this effect he roused the Arab Almondar, king of Hira, to make an inroad into the empire, and as he supported him, hostilities soon broke out between Constantinople and Ctesiphon also. The details of this war, which lasted from 540 to 561, have been given in the life of Justinian I. The emperor promised an annual tribute of 40,000 pieces of gold, and received the cession of the Persian claims upon Colchis and Lazica. The third war arose out of the conquest of Yemen and other parts of Arabia, from which country the Persians drove out an Abyssinian usurper, and placed a king of the ancient royal family on the Homeritic throne, who remained consequently a vassal of Khosrew. The power of the Persian king was already sufficiently great to inspire fear to the emperor Justin II., and as the conquest of Arabia afforded Khosrew an opportunity of continually annoying Syria and Mesopotamia by means of the roving tribes on the northern borders of Arabia, the emperor resolved upon war. Turks of Central Asia, and Abyssinians from the sources of the Nile, were his allies. At the same time (569) the Persarmenians drove their Persian governors out, and put themselves under the authority of the emperor, so that Khosrew also had a fair pretext for war. This war, of which Khosrew did not see the end, broke out in 571, and as its details are given in the lives of the emperors Justin II., Tiberius II., Mauritius, and of Justinian, the second son of Germanus, we shall not dwell further upon these topics.

We must consider Khosrew as one of the greatest kings of Persia. In his protracted wars with the Romans he disputed the field with the conquerors of Africa and Italy, and with those very generals, Tiberius and Mauritius, who brought Persia to the brink of ruin but a few years after his death. His empire extended from the Indus to the Red Sea, and large tracts in Central Asia, perhaps a portion of eastern Europe, recognised him for a time as their sovereign. He received embassies and presents from the remotest kings of Asia and Africa. His internal government was despotic and cruel, but of that firm description which pleases Orientals, so that he still lives in the memory of the Persians as a model of justice. The communist Mazdak was put to death by his order, after his doctrines had caused a dangerous revolution in the habits and minds of the people, as is shown by the fact that his doctrine of community of women, so utterly adverse to the views of the Oriental nations, had taken a firm root among the Persians. His heart bled when Nushirad, his son by a Christian woman, and a Christian himself, rose in arms against him, but he quelled the rebellion vigorously, and Nushirad perished.

The administration of Khosrew provided for all the wants of his subjects; and agriculture, trade, and learning were equally protected by him. He bestowed the greatest care upon re-populating ravaged provinces, and rebuilding destroyed cities and villages; so that every body could be happy in Persia, provided he obeyed the king's will without opposition. At Gondi Sapor, near Susa, he founded an academy apparently on the model of the Greek schools at Athens, Alexandria, &c. He caused the best Greek, Latin, and Indian works to be translated into Persian; and had he been an Arsacid instead of a Sassanid, Persia might have become under him an Eastern Greece.

22. HORMUZ or HORMISDAS IV., the son of Khosrew, reigned from A. D. 579 till 590. He carried on his father's war with the Greeks, to the disadvantage, though not to the disgrace, of Persia. Some time before Khosrew died, the general Justinian had advanced as far as the Caspian, which he explored by means of a Greek navy, the first that was seen on those waters since the time of Seleucus Nicator and Antiochus I. Soter, kings of Syria, whose admiral Patrocles first displayed the Greek flag on the Caspian. Seventy thousand prisoners were sent by Justinian to Cyprus, where they settled. Upon this Justinian penetrated into Assyria. In consequence of a defeat sustained by the Persian Tamchosroes, Justinian was recalled, and replaced by Mauritius, who soon retrieved the fortune of the Greek arms, and in the very year when Chosroes died (579) he took up his winter-quarters in Mesopotamia, from whence, in the following year, he penetrated into lower Mesopotamia and routed a Persian army. He gained another victory in 581, and Tamchosroes perished in the battle. But Maurice having succeeded the emperor Tiberius in that year, his general in the East,

Mystacon, was twice worsted, and the armies of Hormisdas were victorious till 586, when Philippus destroyed the Persian host at Solacon near Dara. His successor Heraclius was still more successful. In the great battle of Sisarbene, in 588, the Persians were annihilated, and their camp was taken. Hormuz now concluded an alliance with the Turks, who, however, turned suddenly against him, after having been admitted into Media, and Persia would have been lost but for the splendid achievements of Bahram, who drove the barbarians back into their steppes, and compelled them to pay themselves the tribute which they had demanded from Persia. Bahram was rewarded with ingratitude, and being supported by the aristocracy turned against the king, who now reaped the fruits of his former conduct against the grandees. While Bahram advanced upon the royal residence, Hormuz was seized by Bindoes, a royal prince; and a nation that knew no other form of government than the most absolute despotism, now beheld the anomalous sight of their king being tried by the grandees, sentenced to lose his throne, to be deprived of his sight, and to end his days in captivity. Hormuz persuaded the grandees to place the diadem on his second son, but he was too much detested to meet with compliance, and his eldest son Chosroes was chosen in his stead. Bahram protested against this election with sword in hand, and Chosroes, unable to cope with him, fled to the camp of the emperor. During these troubles the blinded Hormuz was murdered by Bindoes (590). The events have been more fully related in the life of the emperor Mauricius. King Hormuz would have met with a better fate had his father's excellent minister, Abu-zurg-a-mihir, commonly called Buzurg, continued to live at his court, from which old age obliged him to retire soon after the accession of Hormuz. According to some writers, Buzurg had been minister to king Cobades (502—531); but we can hardly believe that he discharged his eminent functions during so long a period as sixty years. However, the thing is possible. This Buzurg still lives in the memory of the people as one of the greatest sages. He introduced the study of Indian literature into Persia, and thence also he imported the most noble of games, chess.

23. BAHRAM or VARANES VI. SHUBIN, a royal prince, reigned from A. D. 590 till 591. This is the great general mentioned in the preceding article. Unable to maintain the throne against Khosrew, who was supported by the emperor Mauricius, he fled to the Turks, once his enemies, by whom he was well received and raised to the highest dignities. It is said that he was poisoned (by the Persian king?). Bahram was one of the greatest heroes of Persia, and his life is very interesting.

24. KHOSREW or CHOSROES II. PURWIZ, reigned from A. D. 590 or 591 till 628, and was the son of HORMUZ IV. It has been related in the preceding article how he ascended the throne, lost it against Bahram, and recovered it with the assistance of the emperor Mauricius. In this expedition the Greek army was commanded by Narses, a general scarcely less eminent than the great eunuch, and who destroyed the hopes of the usurper Bahram in two great battles on the river Zab. The adherents of Bahram were severely punished by Chosroes, who continued to live in peace with Constantinople as long as Mauricius lived, and even kept a Greek body guard, so that Persia was entirely under Greek influence. But when the murderer and successor of Mauricius, the tyrant Phocas, announced his accession to Chosroes by Lilius, the same person who had spilt the blood of Mauricius, the Persian king, threw the ambassador into a dungeon and declared war to avenge the death of his benefactor (603). Owing to the prowess of the Persians, and the bad choice Phocas made of his generals after he had removed Narses from the command, the arms of Chosroes met with extraordinary success. He conquered Mesopotamia and its great bulwarks Dara, Amida, Edessa, and overran all Asia Minor, making the inhabitants of Constantinople tremble for their safety. Nor was his progress checked through the accession of Heraclius, in 610, who sued in vain for peace. Syria yielded to Chosroes in 611, Palestine in 614, Egypt in 616, and in the same year Asia Minor was completely conquered, a Persian camp being pitched at Chalcedon, opposite Constantinople, where the Persians maintained themselves during ten years. It was not before 621 that Heraclius showed himself that extraordinary man he really was, and saved the Eastern empire from the brink of ruin. The history of his splendid campaigns has been given in his life with sufficient details to make its repetition here superfluous. Borne down by a series of unparalleled misfortunes, and worn out by age and fatigue, Chosroes resolved, in 628, to abdicate in favour of his son Merdaza, but Shirweh, or Siroes, his eldest, anticipated his design, and at the head of a band of noble conspirators seized upon the person of his father, deposed him on the 25th of February, 628, and put him to death on the 28th following.

The Orientals say that Chosroes reigned six years too long; and it is rather remarkable that his great antagonist Heraclius also outlived his glory. No Persian king lived in such splendour as Chosroes; and however fabulous the Eastern accounts respecting his magnificence may be, they are true in the main, as is attested by the Western writers. Chosroes was summoned by Mohammed to embrace the new doctrine, but replied with contempt to the messenger of a "lizard eater," as the Persians used to call the wandering tribes of the Arabs. His successors held a different language.

25. SHIRWEH or SIROES (*Σιρόης*), reigned only eight months, and died probably an unnatural death, after having murdered Merdaza and several others of his brothers. In the month of March, 628, he concluded peace with the emperor Heraclius. The numerous captives were restored on both sides, and hundreds of thousands of Greek subjects were thus given back to their families and their country. Siroes also restored the holy cross which had been taken at the conquest of Jerusalem.

26. ARDISHIR or ARTAXERXES, the infant son of Siroes. was murdered a few days after the death of his father. He was the last male Sassanid. After him the throne was disputed by a host of candidates of both sexes and doubtful descent, who had no sooner ascended the throne than they were hurried from it into death or captivity. They were, according to the Eastern sources—

27. PURAN-DOKHT, a daughter of Khosrew Purwiz, and a sister of Siroes.

28. SHAH-SHENANDAH, her cousin and lover.

29. ARZEM-DOKHT, a daughter of Khosrew Purwiz.

30. KESRA, said to be a royal prince, put to death.

31. FEROKHZAD, said to be a son of Khosrew Purwiz, put to death.

32. YESDIJIRD or JESDIGERD III., the last king, and said to be a grandson of Chosroes, reigned from A. D. 632 till 651. Having declined to adopt the Mohammedan religion, as he was summoned to do by the khalif Abu-Bekr, his kingdom was invaded by the Arabic general Kaleb. In the battle of Cadesia (636), and other engagements, the Persians were worsted; their fortified towns and royal cities were taken one after the other; and, in 651, Jesdigerd was an abandoned fugitive in the tract watered by the Oxus and the Jaxartes, whence he solicited and, perhaps, obtained the assistance of Tait-Song, emperor of China. He was thus enabled to raise an army of Turks, with whom he marched against the Arabs; but he was betrayed by his allies, by whom he was cut to pieces on his flight from them to the north. He left a son, Firuz, or Peroses, who entered the service of the Chinese emperor; and his son, the last of the Sassanidae, was raised by the same to the rank of a vassal king of Bokhara. A daughter of Jesdigerd married Hassan, the son of Ali; and another married Mohammed, the son of Abu-Bekr; important events for the later history of Persia, which was henceforth a Mohammedan country.

We observe here that the Persian historians are respectable sources for the history of the Sassanidae, and that their chronology differs but little from that of the Western writers.

(The Greek and Roman writers, who speak of the Sassanidae, are referred to in the lives of the contemporary emperors; comp. Malcom, *History of Persia*, vol. i.; Richter, *Hist. kritischer Versuch über die Arsaciden und Sassaniden-Dynastie*, Leipzig, 1804.) [W. P.]

SA'SSIA, the mother of the younger Cluentius, married after the death of her husband her own son-in-law, A. Aurius Melinus, and subsequently Oppianicus. Cicero describes her as a monster of guilt. (Cic. pro *Cluent.* 5, 9, 62, 63, 70.) [CLUENTIUS.]

SATACES or SATHACES. [SABACES.]

SATASPES (Σατάσπης), a Persian and an Achaemenid, son of Teaspes. Having offered violence to a daughter of Zopyrus, the son of Megabyzus, he was condemned by Xerxes to be impaled; but at the request of his mother, the king's aunt, this punishment was remitted on condition of his effecting the circumnavigation of Africa. He set sail accordingly from Egypt, passed through the Straits of Gibraltar, and continued his voyage towards the south for a considerable distance, but at length turned back again, being discouraged apparently by adverse winds and currents. Xerxes, however, did not accept his excuses, and inflicted on him the penalty to which he had been originally sentenced. (Herod. iv. 43.) [E. E.]

SATIBARZA'NES (Σατιβαρζάνης), a Persian, was satrap of Aria under Dareius III. In B. C. 330, Alexander the Great, marching through the borders of Aria on his way from Hyrcania against the Parthians, was met at a city named Susia by Satibarzanes, who made submission to him, and was rewarded for it by the restoration of his satrapy. Alexander also, in order to prevent the commission of any hostilities against the Arians by the Macedonian troops which were following from the west, left behind with Satibarzanes forty horse-dartmen, under the command of Anaxippus. These, however, together with their commander, were soon after murdered by the satrap, who excited the Arians to rebellion, and gathered his forces together at the city of Arctoana. Hence, on the approach of Alexander, he fled to join the traitor Bessus; and the city, after a short siege, was captured by the Macedonians. Towards the end of the same year (B. C. 330), Alexander, hearing that Satibarzanes had again entered Aria with 2000 horse, supplied by Bessus, and had excited the Arians to another revolt, sent a force against him under Artabazus, Erigyius, and Caranus, according to Arrian. In a battle which ensued, and of which the issue was yet doubtful, Satibarzanes came forward and defied any one of the enemy's generals to single combat. The challenge was accepted by Erigyius, and Satibarzanes was slain. (Arr. *Anab.* iii. 25, 28; Diod. xvii. 78, 81, 83; Curt. vi. 6, vii. 3, 4.) [E. E.]

P. SATRIE'NUS, a name which occurs only on coins, probably derived from Satrius, like Nasidienus from Nasidius, &c. It is disputed whether the head on the obverse of the annexed coin is that of Pallas or of Mars: the features are in favour of its being Pallas, but the she-wolf on the reverse points rather to Mars. (Eckhel, vol. v. p. 300.)

COIN OF P. SATRIENUS.

SA'TRIUS. 1. M. SATRIUS, the son of the sister of L. Minucius Basilus, was adopted by the latter, whose name he assumed (Cic. *de Off.* iii. 18). He is spoken of under BASILIUS, No. 5.

2. A. CANINIUS SATRIUS, is mentioned by Cicero in B. C. 65 (*ad Att.* i. 1. § 3).

3. SATRIUS, a legate of Trebonius, B. C. 43. (Pseudo-Brut. *ad Cic.* i. 6.)

SA'TRIUS RUFUS. [RUFUS.]

SA'TRIUS SECUNDUS. [SECUNDUS.]

SATURE'IUS (Σατυρήϊος), an artist, whose portrait of Arsinoë in glass is highly praised by Diodorus, in an epigram in the Greek Anthology. (Brunck, *Anal.* vol. ii. p. 185, No. 3; *Anth. Pal.* ix. 776, vol. ii. p. 261, ed. Jacobs). The artist's age is determined by the subject; but there is a difficulty respecting the form of his work. It has been commonly supposed that it was in relief, like the Portland vase, and this is the interpretation given in the lemma prefixed to the epigram in the Palatine Codex, εἰς κρύσταλλον γεγλυμμένον, but the use of the word γράψας (not γλύψας) in the epigram itself, and the comparison of the work to one of Zeuxis, for *colour* and grace, would seem to show that it was nothing but a painting on glass. (Jacobs, *Animadv. in Anth. Graec.* vol. ii. pt. 2. p. 78.) Some writers on art mention the name under the form *Satyrius*. (Winckelmann, *Gesch. d. Kunst*, b. x. c. 2. § 24.) [P. S.]

P. SATU'RIUS, is mentioned by Cicero in terms of great respect as one of the judices in

the case of Cluentius (*pro Cluentio*, 38, 65). He pleaded for Chaerea against Cicero's client, Q. Roscius, the comic actor (*pro Rosc. Com.* 1, 6, 8).

SATU'RNIA, that is, a daughter of Saturnus, and accordingly used as a surname of Juno and Vesta. (Virg. *Aen.* i. 23, xii. 156; Ov. *Fast.* i. 265, vi. 383.) [L. S.]

SATURNI'NUS, artists. 1. One of the great gem-engravers of the age of Augustus. There is a beautiful cameo by him, engraved with the portrait of the younger Antonia, the wife of Drusus, and inscribed with the word CATOPNEINOY, in very fine characters. The gem formerly belonged to the Arcieri family at Rome, and afterwards to the late queen of Naples, Caroline Murat. (R. Rochette, *Lettre à M. Schorn*, p. 153, 2d ed.).

2. Among the artists of the age of the Antonines, Müller mentions, on the authority of Appuleïus (*de Magia*, p. 66, ed. Bipont.), a skilful wood-carver, named Saturninus, of Oea, in Africa. (Müller, *Archäol. d. Kunst*, § 204, n. 5.)

3. P. Lucretius, a silver-chaser, only known by a Roman inscription. (Doni, *Inscript.* p. 319, No. 12; R. Rochette, *Lettre à M. Schorn*, p. 401, 2d ed.) [P. S.]

SATURNI'NUS I., one of the thirty tyrants enumerated by Trebellius Pollio [see AUREOLUS], by whom we are told that he was the best of all the generals of his day, and much beloved by Valerian, that disgusted by the debauchery of Gallienus, he accepted from the soldiers the title of emperor, and that, after having displayed much energy during the period of his sway, he was put to death by the troops, who could not endure the sternness of his discipline. Not one word, however, is said of the country in which these events took place. (Trebell. Poll. *Trig. Tyr.* 22.) [W. R.]

SATURNI'NUS II., a native of Gaul, whose biography has been written by Vopiscus, distinguished himself so highly by military achievements in his native country, in Spain and Africa, that he was regarded as one of the most able officers in the empire, and was appointed by Aurelian commander of the Eastern frontier, with express orders that he should never visit Egypt, for it was feared that the presence of an active and ambitious Gaul among a population notorious for turbulence and violence might lead to disorder or insurrection. The far-seeing sagacity of this injunction was fully proved, for when, at a later period, during the reign of Probus, Saturninus entered Alexandria, the crowd at once saluted him as Augustus. Flying from such a dangerous compliment, he returned to Syria; but concluding, upon reflection, that his safety was already compromised, with great reluctance he permitted himself to be invested with a purple robe stripped from a statue of Venus, and in that attire, surrounded by his troops, received the adoration of the crowd. He was eventually slain by the soldiers of Probus, although the emperor would willingly have spared his life. (Vopiscus, *Saturn.*) [W. R.]

SATURNI'NUS III. A medal in third brass has been described by Banduri, which, if genuine, cannot, according to the most skilful numismatologists, be ascribed to an epoch earlier than the age of the sons of Constantine, and must therefore commemorate the usurpation of some pretender with regard to whom history is altogether silent. The piece in question exhibits on the obverse a rayed head with the words IMP. CAE. SATVRNINVS AV.; on the reverse a soldier stabbing an enemy who has fallen from his horse, with FEL. TEM. REPARATIO, a legend which appears for the first time on the coins of Constans and Constantius. (Eckhel, vol. viii. pp. 111—113.) [W. R.]

SATURNI'NUS, AE'LIUS, composed some poems disrespectful to the emperor Tiberius, and was in consequence condemned by the senate, and hurled down from the Capitol. (Dion Cass. lvii. 22.)

SATURNI'NUS, AEMI'LIUS, praefectus praetorio under Septimius Severus, was slain by Plautianus, the all-powerful favourite of the emperor. (Dion Cass. lxxv. 14.)

SATURNI'NUS, A'NNIUS, mentioned in a letter of Cicero (*ad Att.* v. 1. § 2).

SATURNI'NUS, L. ANTO'NIUS, governor of Upper Germany in the reign of Domitian, raised a rebellion against that emperor from motives of personal hatred, A. D. 91. A sudden inundation of the Rhine prevented Saturninus from receiving the assistance of the barbarians which had been promised him, and he was in consequence conquered without difficulty by L. Appius Maximus, the general of Domitian. Maximus burnt all the letters of Antonius, that others might not be implicated in the revolt; but Domitian did not imitate the magnanimity of his general, for he seized the pretext to put various persons to death along with Saturninus, and sent their heads to be exposed on the Rostra at Rome. It is related that the victory over Antonius was announced at Rome on the same day on which it was fought. As to the variations in the name of L. Appius Maximus in the different writers see MAXIMUS, p. 986, b. (Dion Cass. lxvii. 11; Suet. *Dom.* 6, 7; Aurel. Vict. *Epit.* 11; Mart. iv. 11, ix. 85; Plut. *Aemil. Paul.* 25.)

SATURNI'NUS, APO'NIUS, the governor of Moesia at the death of Nero, repulsed the Sarmatians, who had invaded the province, and was in consequence rewarded by a triumphal statue at the commencement of Otho's reign. In the struggle between Vitellius and Vespasian for the empire, he first espoused the cause of the former, but afterwards declared himself in favour of the latter, and crossed the Alps to join Antonius Primus in northern Italy. But Primus, who was anxious to obtain the supreme command, excited a mutiny of the soldiers against Saturninus, and compelled him to fly from the camp. Tacitus calls him a consular, which we might infer from his being Legatus of Moesia, but his name does not occur in the Fasti. (Tac. *Hist.* i. 79, ii. 85, 96, iii. 5, 9, 11.)

SATURNI'NUS, APPULEIUS. 1. C. APPULEIUS SATURNINUS, was one of the commissioners sent by the senate in B. C. 168 to inquire into and settle the disputes between the Pisani and Lunenses. (Liv. xlv. 13.)

2. APPULEIUS SATURNINUS, praetor B. C. 166, is probably the same person as the L. Appuleius who was appointed in B. C. 173 one of the commissioners for dividing certain lands in Liguria and Gaul among the citizens and Latins. (Liv. xlv. 44, comp. xlii. 4.)

3. L. APPULEIUS SATURNINUS, the celebrated

demagogue, was probably a grandson of the preceding. He possessed considerable powers of oratory, but was of a loose and dissolute character; and he might probably have passed through life much like most other Roman nobles, had he not received an insult from the senate at the commencement of his public career, which rankled in his breast and made him a furious opponent of the aristocratical party. In his quaestorship, B. C. 104, he was stationed at Ostia, and as Rome was suffering at that time from a scarcity of corn, and the senate thought that Saturninus did not make sufficient exertions to supply the city, they superseded him and entrusted the provisioning of the capital to M. Scaurus (Diod. *Exc.* xxxvi. p. 608, ed. Wess.; Cic. *pro Sext.* 17, *de Harusp. Resp.* 20). Saturninus forthwith threw himself into the foremost ranks of the democratical party, and entered into a close alliance with Marius and his friends. He soon acquired great popularity, and was elected tribune of the plebs for the year B. C. 102. We have scarcely any accounts of his conduct in his first tribunate; but he did enough to earn the hatred of the aristocracy, and accordingly Metellus Numidicus, who was at that time censor, endeavoured to expel him from the senate on the ground of immorality, but was prevented from carrying his purpose into execution by the opposition of his colleague. Saturninus vowed vengeance against Metellus, which he was soon able to gratify by the assistance of Marius, who was also a personal enemy of Metellus. He resolved to become a candidate for the tribunate for the year B. C. 100. At the same time Glaucia, who next to Saturninus was the greatest demagogue of the day, offered himself as a candidate for the praetorship, and Marius for the consulship. If they all three carried their elections, the power of the state, they thought, would be in their hands; they might easily ruin Metellus, and crush the aristocracy. But in the midst of these projects Saturninus was nearly ruined by a skilful movement of his enemies. In the course of B. C. 101, and before the comitia for the election of the magistrates for the ensuing year were held, the ambassadors of Mithridates appeared at Rome, bringing with them large sums of money for the purpose of bribing the leading senators. As soon as this became known to Saturninus, he not only attacked the senators with the utmost vehemence, but heaped the greatest insults upon the ambassadors. Upon the latter complaining of this violation of the law of nations, the senate eagerly availed themselves of the opportunity, and brought Saturninus to trial for the offence he had committed. As the judices at that time consisted exclusively of senators, his condemnation appeared certain. Saturninus in the utmost alarm put on the dress of a suppliant, and endeavoured by his appearance, as well as by his words, to excite the commiseration of the people. In this he completely succeeded; the people regarded him as a martyr to their cause, and on the day of his trial assembled in such crowds around the court, that the judices were overawed, and contrary to general expectation pronounced a verdict of acquittal (Diod. *Exc.* p. 631, ed. Wess). In the comitia which soon followed, Marius was elected consul and Glaucia praetor, but Saturninus was not equally successful. He lost his election chiefly through the exertions of A. Nonius, who distinguished himself by his vehement attacks upon Glaucia and Saturninus, and was chosen in his stead. But Nonius paid dearly for his honour, for in the same evening he was murdered by the emissaries of Glaucia and Saturninus; and early the following morning before the forum was full, Saturninus was chosen to fill up the vacancy. As soon as he had entered upon his tribunate (B. C. 100), he brought forward an agrarian law for dividing the lands in Gaul, which had been lately occupied by the Cimbri, and added to the law a clause, that, if it was enacted by the people, the senate should swear obedience to it within five days, and that whoever refused to do so should be expelled from the senate, and pay a fine of twenty talents. This clause was specially aimed at Metellus, who, it was well known, would refuse to obey the requisition. But in order to make sure of a refusal on the part of Metellus, Marius rose in the senate and declared that he would never take the oath, and Metellus made the same declaration; but when the law had been passed, and Saturninus summoned the senators to the rostra to comply with the demands of the law, Marius, to the astonishment of all, immediately took the oath, and advised the senate to follow his example. Metellus alone refused compliance; and on the following day Saturninus sent his viator to drag the ex-censor out of the senate-house. Not content with his victory, he brought forward a bill to punish him with exile. The friends of Metellus were ready to take up arms in his defence; but Metellus declined their assistance, and withdrew privately from the city. Saturninus brought forward other popular measures, of which our information is very scanty. He proposed a Lex Frumentaria, by which the state was to sell corn to the people at 5-6ths of an as for the modius (Auctor, *ad Herenn.* i. 12), and also a law for founding new colonies in Sicily, Achaia, and Macedonia (Aurel. Vict. *de Vir. Ill.* 73; comp. Cic. *pro Balb.* 21). In the comitia for the election of the magistrates for the following year, Saturninus obtained the tribunate for the third time, and along with him there was chosen a certain Equitius, a runaway slave, who pretended to be a son of Tib. Gracchus. Glaucia was at the same time a candidate for the consulship; the two other candidates were M. Antonius and C. Memmius. The election of Antonius was certain, and the struggle lay between Glaucia and Memmius. As the latter seemed likely to carry his election, Saturninus and Glaucia hired some ruffians who murdered him openly in the comitia. All sensible people had previously become alarmed at the mad conduct of Saturninus and his associates; and this last act produced a complete reaction against him. The senate felt themselves now sufficiently strong to declare them public enemies, and ordered the consuls to put them down by force. Marius was unwilling to act against his associates, but he had no alternative, and his backwardness was compensated by the zeal of others. Driven out of the forum, Saturninus, Glaucia, and the quaestor Saufeius took refuge in the Capitol, but the partisans of the senate cut off the pipes which supplied the Capitol with water, before Marius began to move against them. Unable to hold out any longer, they surrendered to Marius. The latter did all he could to save their lives: as soon as they descended from the Capitol, he placed them for security in the Curia Hostilia, but the mob pulled off the tiles of the senate-house, and pelted them with the tiles

till they died. The senate gave their sanction to these proceedings by rewarding with the citizenship a slave of the name of Scaeva, who claimed the honour of having killed Saturninus. Nearly forty years after these events, the tribune T. Labienus, accused an aged senator Rabirius, of having been the murderer of Saturninus. An account of this trial is given elsewhere. [RABIRIUS.] (Appian, *B. C.* i. 28—32; Plut. *Mar.* 28—30; Liv. *Epit.* 69; Oros. v. 17; Flor. iii. 16; Vell. Pat. ii. 12; Val. Max. ix. 7. § 3; Cic. *Brut.* 62, *pro Sest.* 47, *pro C. Rabir.* passim).

4. L. APPULEIUS SATURNINUS, was propraetor of Macedonia in B. C. 58, when Cicero visited the province after his banishment from Rome. Although a friend of Cicero, he did not venture to show him any marks of attention for fear of displeasing the ruling party at Rome. It was only his quaestor Plancius who openly espoused the cause of the exile. This Saturninus was a native of Atina, and was the first native of that praefectura who had obtained a curule office. (Cic. *pro Planc.* 8, 11, 41.)

5. CN. APPULEIUS SATURNINUS, the son of No. 4, was present at the trial of Cn. Plancius, in B. C. 54. During Cicero's absence in Cilicia, B. C. 50, he was accused by Cn. Domitius, as Caelius writes to Cicero (Cic. *pro Planc.* 8, 12, *ad Fam.* viii. 14). He is also mentioned by Cicero in B. C. 43, as the heres of Q. Turius (*ad Fam.* xii. 26). This Saturninus is probably the same as the one of whom Valerius Maximus tells a scandalous tale (ix. 1. § 8).

SATURNI'NUS, CLAU'DIUS, a jurist from whose *Liber Singularis de Poenis Paganorum* there is a single excerpt in the Digest (50. tit. 19. s. 16). In the Florentine Index the work is attributed to Venuleius Saturninus, an error which, as it has been observed, has manifestly originated in the title to the fifteenth excerpt of lib. 50. tit. 19. Two rescripts of Antoninus Pius are addressed to Claudius Saturninus (Dig. 20. tit. 3. s. 1. § 2, 50. tit. 7. s. 4). Saturninus was praetor under the Divi Fratres (Dig. 17. tit. 1. s. 6. § 7). A rescript of Hadrian on the excusatio of a minor annis XXV. who had been appointed (datus) tutor to an adfinis, is addressed to Claudius Saturninus, legatus Belgicae; and there is no chronological impossibility in assuming him to be the jurist.

Grotius maintains that the Q. Saturninus who wrote, at least, ten books *Ad Edictum* (Dig. 34. tit. 2. s. 19. § 7), is a different person from the author of the treatise *De Poenis Paganorum*. A Saturninus is again mentioned in an excerpt from Ulpian (Dig. 12. tit. 2. s. 13. § 5). But this Quintus may be Venuleius Saturninus. (Zimmern, *Geschichte des Röm. Privatrechts*, i. p. 354.) [G. L.]

SATURNI'NUS, FA'NNIUS, the paedagogus, who corrupted the daughter of Pontius Aufidianus. (Val. Max. vi. 1. § 3.)

SATURNI'NUS, FU'RIUS, a rhetorician mentioned in the *Controversiae* of the elder Seneca. (*Controv.* 21.)

SATURNI'NUS, JU'NIUS, a Roman historian of the Augustan age, quoted by Suetonius. (*Aug.* 27.)

SATURNI'NUS, LU'SIUS, ruined in the reign of Claudius through means of Suillius, as the enemies of the latter asserted. (Tac. *Ann.* xiii. 43.)

SATURNI'NUS, POMPEIUS, a contemporary of the younger Pliny, is praised by the latter as a distinguished orator, historian, and poet (Plin. *Ep.* i. 8). Several of Pliny's letters are addressed to him. (*Ep.* i. 8, v. 9, vii. 7, 15, ix. 38.)

SATURNI'NUS, SE'NTIUS. 1. C. SENTIUS (SATURNINUS), was propractor of Macedonia during the Social war, and probably for some time afterwards. He defeated the Thracians, who had invaded his province with a large force, under their king Sothimus (Oros. v. 18, *Sull.* 11; Cic. *Verr.* iii. 93, *in Pison.* 34). The exact time during which he governed Macedonia is uncertain. If the reading is correct in the Epitome of Livy (*Epit.* 70), he could not have been appointed later than B. C. 92, as none of the events recorded in the seventieth book were later than that year. It is said in the Epitome that he fought unsuccessfully against the Thracians, but this is probably an error. It is, at all events, clear from Plutarch (*l. c.*) that he was still governor of Macedonia in B. C. 88, when Sulla was in Greece. Modern writers give him the cognomen Saturninus, as it was borne by most of the other Sentii, but it does not occur in any of the ancient writers, as far as we are aware.

2. C. SENTIUS SATURNINUS, was one of the persons of distinguished rank who deserted Sex. Pompeius in B. C. 35, and passed over to Octavian (Vell. Pat. ii. 77; Appian, *B. C.* v. 139, comp. v. 52). He is no doubt the same as the Sentius Saturninus Vetulio, who was proscribed by the triumvirs in B. C. 43, and escaped to Pompeius in Sicily (Val. Max. vii. 3. § 9). The circumstances, however, which Valerius Maximus relates respecting his escape, are told by Appian (*B. C.* iv. 45), with reference to one Pomponius. [POMPONIUS, No. 14.] Saturninus was rewarded for his desertion of Pompeius by the consulship, which he held in B. C. 19, with Q. Lucretius Vespillo. Velleius Paterculus celebrates his praises for the manner in which he carried on the government during his consulship, and for his opposition to the seditious schemes of Egnatius Rufus. [RUFUS, EGNATIUS, No. 2.] After his consulship he was appointed to the government of Syria, in connection with which he is frequently mentioned by Josephus. He was succeeded in the government by Quintilius Varus (Dion Cass. liv. 10; Frontin. *de Aquaed.* 10; Vell. Pat. ii. 92; Joseph. *Ant.* xvi. 10. § 8, xvi. 11. § 3, xvii. 1. § 1, xvii. 3. § 2, xvii. 5. § 2, *B. J.* i. 27. § 2). Josephus (*Ant.* xvi. 11. § 3) speaks of three sons of Saturninus, who accompanied him as legati to Syria, and who were present with their father at the trial of Herod's sons at Berytus in B. C. 6.

3. C. SENTIUS C. F. C. N. SATURNINUS, the son of No. 2. was consul A. D. 4, in which year the Lex. Aelia Sentia was passed. He was appointed by Augustus governor of Germany, and served with distinction under Tiberius, in his campaign against the Germans. He was, in consequence, rewarded by Augustus with the triumphal ornaments in A. D. 6. (Vell. Pat. ii. 103, 105, 109; Dion Cass. lv. 28.)

4. CN. SENTIUS SATURNINUS, consul suffectus A. D. 4, was probably likewise a son of No. 2. since the latter had, as we have already seen, three sons in Syria, who were old enough to serve as his legati. He was appointed in A. D. 19, governor of Syria, and compelled Cn. Piso by

force of arms to surrender the province to him. [Piso, No. 23.] Tacitus calls the governor of Syria simply Cn. Sentius, but there can be little doubt that he is the same as the consul suffectus of A. D. 4. (Tac. *Ann.* ii. 74, 79, 81, iii. 7.)

5. Cn. Sentius Saturninus, son of No. 4, was consul A. D. 41, with the emperor Caligula, who was slain in this year. After the death of Caligula, Saturninus made a long speech in the senate against tyranny, if we may trust the account in Josephus. (Joseph. *Ant.* xix. 2, *B. J.* ii. 11.)

6. L. Sentius Saturninus, occurs on coins of the republican period, but it is uncertain who he was. (Eckhel, vol. v. p. 305.)

COIN OF L. SENTIUS SATURNINUS.

SATURNI'NUS, VENULE'IUS, is said by Lampridius (*Alex. Severus*, c. 68) to have been a pupil of Papinianus, and a consiliarius of Alexander Severus. There is a rescript of Alexander to Venuleius (Cod. 7. tit. 1. s. 1), and one of Antoninus (Caracalla) addressed to Saturninus in the year A. D. 213 (Cod. 5. tit. 65. s. 1); both of which may have been addressed to Venuleius Saturninus. His writings, as they are stated in the Florentine Index and appear from the excerpts in the Digest, were:—*Decem Libri Actionum*, *Sex Interdictorum Quatuor de Officio Proconsulis*, *Tres Publicorum* or *De Publicis Judiciis*, and *Novemdecem Stipulationum*. The title *Venul. Libri Septem Disp.* (Dig. 46. tit. 7. s. 18) is manifestly erroneous, as appears from the titles of the two following extracts; and we must either read *Stipulationum* in place of *Disputationum*, or we must read Ulp. in place of Venul. The work *De Poenis Paganorum* is erroneously attributed to Venuleius in the Florentine Index.

There are seventy-one excerpts from Venuleius in the Digest. (Zimmern, *Geschichte des Röm. Privatrechts*, i. p. 379.) [G. L]

SATURNI'NUS, VITE'LLIUS, praefectus of a legion under Otho. (Tac. *Hist.* i. 82.)

SATURNI'NUS, VOLU'SIUS. 1. L. Volusius Saturninus, consul suffectus in B. C. 12, was descended from an ancient family, none of the members of which, however, had previously obtained any higher office in the state than the praetorship. This Saturninus first accumulated the enormous wealth for which his family afterwards became so celebrated. He died in A. D. 20. (Tac. *Ann.* iii. 30.)

2. L. Volusius Saturninus, son of the preceding, was consul suffectus, A. D. 3. He died in the reign of Nero, A. D. 56, at the age of ninety-three, having survived all the persons who were members of the senate during his consulship. It appears from Pliny that he was praefect of the city at the time of his death. The great wealth which he had inherited from his father he still further increased by economy. (Tac. *Ann.* xiii. 30, xiv. 56; Plin. *H. N.* vii. 12. s. 14, vii. 48. s. 49, xi. 38. s. 90.)

3. Q. Volusius Saturninus, son of the preceding, was consul in A. D. 56, with P. Cornelius Scipio. His father was upwards of sixty-two years of age when he was born: his mother was a Cornelia of the family of the Scipios. He was one of three commissioners who took the census of the Gauls, in A. D. 61. (Plin. *H. N.* vii. 12. s. 14; Tac. *Ann.* xiii. 25, xiv. 46.)

4. A. Volusius Saturninus, consul A. D. 87, with the emperor Domitian. (Fasti.)

5. Q. Volusius Saturninus, consul A. D. 92, with the emperor Domitian. (Fasti.)

SATU'RNIUS, that is, a son of Saturnus, and accordingly used as a surname of Jupiter and Neptune. (Virg. *Aen.* iv. 372, v. 799.) [L. S.]

SATURNUS, a mythical king of Italy to whom was ascribed the introduction of agriculture and the habits of civilised life in general. The name is, notwithstanding the different quantity, connected with the verb *sero*, *sevi*, *satum*, and although the ancients themselves invariably identify Saturnus with the Greek Cronos, there is no resemblance whatever between the attributes of the two deities, except that both were regarded as the most ancient divinities in their respective countries. The resemblance is much stronger between Demeter and Saturn, for all that the Greeks ascribe to their Demeter is ascribed by the Italians to Saturn, who in the very earliest times came to Italy in the reign of Janus. (Virg. *Aen.* viii. 314, &c.; Macrob. *Sat.* i. 10; P. Vict. *De Orig. Gent. Rom.* 1, &c.) Saturnus, then, deriving his name from sowing, is justly called the introducer of civilisation and social order, both of which are inseparably connected with agriculture. His reign is, moreover, conceived for the same reason to nave been the golden age of Italy, and more especially of the Aborigines, his subjects. As agricultural industry is the source of wealth and plenty, his wife was Ops, the representative of plenty. The story related of the god, is that in the reign of Janus he came to Italy, was hospitably received by Janus, and formed a settlement on the Capitoline hill, which was hence called the Saturnian hill. At the foot of that hill, on the road leading up the Capitol, there stood in aftertimes the temple of Saturn. (Dionys. vi. 1; Liv. xli. 27; Vict. *l. c.* 3, *Reg. Urb.* viii.) Saturn then made the people acquainted with agriculture, suppressed their savage mode of life, and led them to order, peaceful occupations, and morality. The result was that the whole country was called Saturnia or the land of plenty. (Virg. *Aen.* viii. 358; Justin, xliii. 1; Macrob. *Sat.* i. 7; Varro, *De Ling. Lat.* v. 42; Fest. *s. v. Saturnia;* Victor, *l. c.*) Saturn, like many other mythical kings, suddenly disappeared, being removed from earth to the abodes of the gods, and immediately after Janus is said to have erected an altar to Saturn in the forum. (Macrob. *l. c.*; Arnob. iv. 24; Ov. *Fast.* i. 238.) It is further related that Latium received its name (from *lateo*) from this disappearance of Saturn, who for the same reason was regarded by some as a divinity of the nether world. (Plut. *Quaest. Rom.* 24.)

Respecting the festival solemnized by the Romans in honour of Saturn, see *Dict. of Antiq. s. v. Saturnalia.*

The statue of Saturnus was hollow and filled with oil, probably to denote the fertility of Latium in olives (Plin. *H. N.* xv. 7. 7); in his hand he held a crooked pruning knife, and his feet were

surrounded with a woollen riband. (Virg. *Aen.* vii. 179; Arnob. vi. 12; Macrob. *l. c.*; Martial, xi. 6. 1.) In the pediment of the temple of Saturn were seen two figures resembling Tritons, with horns, and whose lower extremities grew out of the ground (Macrob. *Sat.* i. 8); the temple itself contained the public treasury, and many laws also were deposited in it. (Serv. *ad Aen.* viii. 319.) It must be remarked in conclusion that Saturn and Ops were not only the protectors of agriculture, but all vegetation was under their care, as well as every thing which promoted their growth. (Macrob. *Sat.* i. 7, 10; comp. Hartung, *Die Religion der Römer*, vol. ii. p. 122, &c.) [L. S.]

SATY'RION or SA'TYRON (Σατυρίων, Σατύρων), a Socratic philosopher, of whom nothing is known, beyond the bare mention of his name by M. Antoninus (x. 31). [P. S.]

SATY'RIUS, artist. [SATUREIUS.]

SATY'RIUS, literary. [SATYRUS.]

SA'TYRUS (Σάτυρος), the name of a class of beings in Greek mythology, who are inseparably connected with the worship of Dionysus, and represent the luxuriant vital powers of nature. In their appearance they somewhat resembled goats or rams, whence many ancients believed that the word σάτυρος was identical with τίτυρος, a ram. (Schol. *ad Theocrit.* iii. 2, vii. 72; Aelian, *V. H.* iii. 40; comp. Eustath. *ad Hom.* p. 1157; Hesych. *s. v.*; and Strab. x. p. 466.) Homer does not mention any Satyr, while Hesiod (*Fragm.* 94, ed. Göttling) speaks of them in the plural and describes them as a race good for nothing and unfit for work, and in a passage quoted by Strabo (x. p. 471) he states that the Satyrs, Nymphs and Curetes were the children of the five daughters of Hecataeus and the daughter of Phoroneus. The more common statement is that the Satyrs were the sons of Hermes and Iphthima (Nonn. *Dionys.* xiv. 113), or of the Naiads (Xenoph. *Sympos.* v. 7); Silen also calls them his own sons. (Eurip. *Cycl.* 13, 82, 269.)

The appearance of the Satyrs is described by later writers as robust, and rough, though with various modifications, but their general features are as follows: the hair is bristly, the nose round and somewhat turned upwards, the ears pointed at the top like those of animals (whence they are sometimes called θῆρες, Eurip. *Cycl.* 624); they generally have little horns, or at least two hornlike protuberances (φήρεα), and at or near the end of the back there appears a little tail like that of a horse or a goat. In works of art they were represented at different stages of life; the older ones, commonly called Seilens or Silens (Paus. i. 23. § 6), usually have bald heads and beards, and the younger ones are termed Satyrisci (Σατυρίσκοι, Theocrit. iv. 62, xxvii. 48). All kinds of satyrs belong to the retinue of Dionysus (Apollod. iii. 5. § 1; Strab. x. p. 468; Ov. *Fast.* iii. 737, *Ars Am.* i. 542, iii. 157), and are always described as fond of wine, whence they often appear either with a cup or a thyrsus in their hand (Athen. xi. p. 484), and of every kind of sensual pleasure, whence they are seen sleeping, playing musical instruments or engaged in voluptuous dances with nymphs. (Apollod. ii. 1. § 4; Horat. *Carm.* ii. 19. 3, i. 1. 30; Ov. *Met.* i. 692, xiv. 637; Philostr. *Vit. Apoll.* vi. 27; Nonn. *Dionys.* xii. 82.) Like all the gods dwelling in forests and fields, they were greatly dreaded by mortals. (Virg. *Eclog.* vi. 13; Theocrit. xiii. 44; Ov. *Her.* iv. 49.)

Later writers, especially the Roman poets, confound the Satyrs with the Pans and the Italian Fauns, and accordingly represent them with larger horns and goats' feet (Horat. *Carm.* ii. 19. 4; Propert. iii. 15. 34; Ov. *Met.* i. 193, vi. 392, xiv 637), although originally they were quite distinct kinds of beings, and in works of art, too, they are kept quite distinct. Satyrs usually appear with flutes, the thyrsus, syrinx, the shepherd staff, cups or bags filled with wine; they are dressed with the skins of animals, and wear wreaths of vine, ivy or fir. Representations of them are still very numerous, but the most celebrated in antiquity was the Satyr of Praxiteles at Athens (Paus. i. 20. § 1; Plin. *H. N.* xxxiv. 8, s. 19; comp. Heyne, *Antiquar. Aufsätze*, ii. p. 53, &c.; Voss, *Mythol. Briefe*, ii. p. 284, &c.; C. O. Müller, *Ancient Art and its Remains*, § 385, Eng. Transl.; and the article PRAXITELES, p. 521.) [L. S.]

SA'TYRUS (Σάτυρος), historical.

1. An officer who was sent out by Ptolemy Philadelphus, king of Egypt, on an expedition to explore the western coasts of the Red Sea, where he founded the city of Philotera. (Strab. xvii. p. 769.)

2. An ambassador of the Ilienses, who was sent to Rome in B. C. 187, to intercede with the senate in favour of the Lycians. (Polyb. xxiii. 3.)

3. The chief of the embassy sent by the Rhodians to Rome in B. C. 172, on which occasion he gave great offence by his intemperate attacks upon Eumenes, king of Pergamus. (Liv. xlii. 14.)

4. One of the ambassadors sent by the Achaeans to Rome in B. C. 164, to intercede with the senate for the liberation of the Achaean citizens who had been sent to Rome at the instigation of Callicrates, or, at least, that they should be brought to a fair trial. The embassy was dismissed with a haughty refusal. (Polyb. xxxi. 6, 8.)

5. A leader of insurgent slaves in Sicily, during the second servile war in that island. After the defeat and death of Athenion, B. C. 101 [ATHENION], Satyrus, with the remains of the insurgents, shut himself up in a strong fortress, but was closely blockaded by the consul M'. Aquillius, and at length compelled by famine to surrender, with about 1000 of his followers. They were all carried to Rome, and condemned to fight with wild beasts in the amphitheatre, but preferred dying by one another's hands, and Satyrus put an end to his own life. (Diod. xxxvi. Exc. Phot. pp. 536, 537.) [E. H. B.]

SA'TYRUS (Σάτυρος), kings of Bosporus.

1. SATYRUS I. was a son of Spartacus I., king of Bosporus. According to the statement of Diodorus (xiv. 93), that he reigned fourteen years, we must assign his accession to the year B. C. 407 or 406: but as the same authority allots only four years to the reign of Seleucus, there is a gap in the chronology of twenty years, which are unaccounted for. There is little doubt that there is an error in the numbers of Diodorus, but in which of the two reigns it is impossible to say. M. de Boze, on the other hand, supposes (*Mém. de l'Acad. des Inscr.* vol. vi. p. 555) this interval to have been filled by another Spartacus, and that it was this second king, and not Spartacus I., who was the father of Satyrus: but this seems a very forced and unnecessary hypothesis. Our knowledge of the events of his reign is confined to the fact that he encouraged those friendly and commercial re-

lations with Athens, which he appears to have already found in existence, and which were still farther extended by his son Leucon [LEUCON]. His conduct in this respect, as related by Isocrates, would lead us to form a favourable estimate of his character (Isocrat. *Trapezit.* pp. 359, 360, 370; Lysias *pro Mantith.* p. 145; Demosth. *c. Lept.* p. 467). He was slain at the siege of Theudosia in B. C. 393, and was succeeded by his son, Leucon. (Diod. xiv. 93; Harpocration. v. Θευδοσίαν.)

2. SATYRUS II. was the eldest of the three sons of Paerisades I., and was in consequence appointed by his father to succeed him in the sovereign power. But on the death of Paerisades (B. C. 311), his second son Eumelus contested the crown with his brother, and had recourse to the assistance of Aripharnes, king of one of the neighbouring Scythian tribes, who supported him with a large army. Satyrus, however, defeated their combined forces, and followed up his advantage by laying siege to the capital of Aripharnes; but, while pressing the assault with vigour, he was himself mortally wounded, and died immediately after, having reigned hardly nine months from his father's death. (Diod. xx. 22, 23, 26.)

It is probable that the Satyrus who is mentioned by Deinarchus (*in Demosth.* p. 95), among the tyrants of Bosporus as early as B. C. 324, is the same with the preceding, who may have been admitted by his father to a share of the sovereign power during his own lifetime.

3. There is a king of Bosporus of the name of Satyrus, mentioned by Polyaenus (viii. 55), as waging unsuccessful wars with Tirgatao, a queen of the Ixomatae, who is probably distinct from either of the preceding, as that author represents him as dying of grief for his ill success, and being succeeded by his son Gorgippus. But nothing is known of the period to which these events are to be referred. [E. H. B.]

SA'TYRUS (Σάτυρος), literary. 1. A celebrated musician of Thebes, father of the flute-player ANTIGENIDAS (Suid. *s. v.* Ἀντιγενίδας). Since his son was the flute-player of Philoxenus, Satyrus himself must have flourished about the latter period of the Peloponnesian War. [PHILOXENUS, No. 1.]

2. The son of Theognis, of Marathon, a distinguished comic actor at Athens, and a contemporary of Demosthenes, is said to have given instructions to the young orator in the art of giving full effect to his speeches by appropriate action. (Plut. *Dem.* 7.) The same orator relates an honourable anecdote of him, that having once been at a festival given by Philip king of Macedon, after the capture of Olynthus (B. C. 347), when the king was making large presents to all the other artists, Satyrus begged, as his reward, the liberation of two of the Olynthian captives, daughters of an old friend of his, to whom he afterwards gave marriage portions at his own cost. (Dem. *de fals. Leg.* pp. 401, 402; Diod. xvi. 55.) He is also mentioned incidentally by Plutarch (*De se ips. c. inv. laud.* p. 545, f.).

Athenaeus (xiii. p. 591, e.) quotes a statement respecting Phryne from the *Pamphila* of "Satyrus, the actor, of Olynthus," from which it would seem that Satyrus not only acted comedies, but also wrote some. Either Athenaeus may have called him an Olynthian carelessly, from the scene of the anecdote in Demosthenes being at Olynthus, or he may have settled at Olynthus.

3. Another flute-player, perhaps a descendant of No. 1, of whom Aelian (*V. H.* xxxiii. 13) tells us that, having often heard the lectures of the Stoic philosopher ARISTON of Chios, he became so attached to the study of philosophy as often to be tempted to devote his flutes to the fate with which Pandarus in Homer (*Il.* v. 215) threatens his bow and arrows.

3. A distinguished Peripatetic philosopher and historian, who lived in the time of Ptolemy Philopator, if not later. He wrote a collection of biographies, among which were lives of Philip and Demosthenes, and which is frequently cited by ancient writers. He also wrote on the population of Alexandria; and a work Περὶ χαρακτήρων. (Vossius, *de Hist. Graec.* p. 495, ed. Westermann; Fabric. *Bibl. Graec.* vol. iii. pp. 51, 504.)

4. An epigrammatic poet, who is mentioned in the titles to his epigrams in the Palatine and Planudean Anthologies by the various names of *Satyrius*, *Satyrus*, *Satyrus Thyïllus*, and *Thyïllus* or *Thyïlus* alone. Jacobs supposes the epigrams to be by two different persons, the one named Satyrus and the other Thyïllus. (Brunck, *Anal.* vol. ii. p. 276; Jacobs, *Anth. Graec.* vol. ii. p. 252, xiii. pp. 949, 950.) [P. S.]

SA'TYRUS, artists. 1. One of the architects of the celebrated Mausoleum, of which also he wrote a description. (Vitruv. vii. Praef. § 12; PHILEUS; for an account of the building see the art. *Mausoleum* in the *Dict. of Antiq.* 2d ed.)

2. An architect who lived in Egypt under Ptolemy Philadelphus, and to whom some ascribed the transport to its site and the erection of one of the great obelisks. (Plin. *H. N.* xxxvi. 9. s. 14.) [P. S.]

SA'TYRUS (Σάτυρος), a physician in the second century after Christ, a pupil of Quintus (Galen, *De Anatom. Admin.* i. 1, 2, vol. ii. pp. 217, 225; *De Antid.* i. 14, vol. xiv. p. 71; *Comment. in Hippocr.* "*De Nat. Hom.*" ii. 6, vol. xv. p. 136; *Comment. in Hippocr.* "*Praedict. I.*" i. 5, vol. xvi. p. 524; *Comment. in Hippocr.* "*Epid. III.*" i. 29, vol. xvii. pt. i. p. 575), whose opinions he accurately preserved and transmitted to his own pupils without addition or omission (id. *De Ord. Libror. Suor.* vol. xix. p. 58). He passed some years at Pergamus (id. vol. ii. p. 224), where he was one of Galen's earliest tutors, about the year 149 (id. vol. ii. p. 217, xiv. 69, xv. 136, xvi. 484, 524, xvii. A. 575, xix. 57). He wrote some anatomical works (id. vol. xv. p. 136), and a commentary on part (if not the whole) of the Hippocratic Collection (id. vol. xvi. pp. 484, 524); but none of his writings are now extant. [W. A. G.]

SAVE'RRIO, the name of a patrician family of the Sulpicia Gens.

1. P. SULPICIUS SAVERRIO, consul B. C. 304, with P. Sempronius Sophus. According to the Triumphal Fasti, Saverrio triumphed in this year over the Samnites; but this appears to be an error, since Livy relates that, though Saverrio remained in Samnium with a small army, all hostilities were suspended, while negotiations were carried on for a peace. Towards the end of the year the peace was concluded. Livy says that the ancient alliance was restored to the Samnites; but Niebuhr points out that this is a mistake, and directs attention to the statement of Dionysius, that, in the treaty

which was made, the Samnites acknowledged the supremacy of Rome. In B. C. 229 Saverrio was censor with Sempronius Sophus, his former colleague in the consulship. In their censorship two new tribes were formed, the Aniensis and Terentina. (Liv. ix. 49, x. 9 ; Dionys. *Exc. Legat.* p. 2331, ed. Reiske ; Niebuhr, *Hist. of Rome*, vol. iii. pp. 258, 259.)

2. P. SULPICIUS P. F. SER. N. SAVERRIO, son of the preceding, was consul B. C. 279, with P. Decius Mus, and commanded, with his colleague, against Pyrrhus. The history of this campaign is given under MUS, No. 3, where the authorities are also cited.

SAUFEIUS. 1. C. SAUFEIUS, quaestor in B. C. 100, was one of the partisans of Saturninus, took refuge with him in the capitol, and was slain along with his leader, when they were obliged to surrender to Marius. (Cic. *pro C. Rabir.* 7 ; Appian, *B. C.* i. 32.) [SATURNINUS, p. 724.]

2. M. SAUFEIUS, was a companion of Milo, and had taken the principal share in the murder of Clodius, B. C. 52. After the condemnation of Milo, he was accused under the lex Pompeia *de Vi*, and escaped punishment by only a single vote. He was accused a few days afterwards under the lex Plautia, but was again acquitted. He was on each occasion defended by Cicero. (Ascon. *in Mil.* p. 54, ed. Orelli.)

3. L. SAUFEIUS, a Roman eques, was an intimate friend of Atticus, and, like the latter, a warm admirer of the Epicurean philosophy. He had very valuable property in Italy, which was confiscated by the triumvirs ; but Atticus exerted himself on behalf of his friend with so much success, that the latter received intelligence, at the same time, of the confiscation and restitution of his property. (Cic. *ad Att.* i. 3, ii. 8, iv. 6, vi. 9, vii. 1, xiv. 18, xv. 4 ; Corn. Nep. *Att.* 12.)

4, 5. APP. SAUFEIUS, and D. SAUFEIUS, a scriba, are mentioned by Pliny, as two instances of sudden death (*H. N.* vii. 53. s. 54).

6. SAUFEIUS TROGUS was put to death in A. D. 48, because he had been privy to the marriage of Messalina with Silius (Tac. *Ann.* xi. 35). Some editions of Tacitus have Saufellus.

7. L. SAUFEIUS occurs on coins of the republican period, but cannot be referred with certainty to any of the persons above mentioned. (Eckhel, vol. v. p. 301.)

COIN OF L. SAUFEIUS.

SAURAS or SAURUS, sculptor. [BATRACHUS.]

SAU'RIAS (Σαυρίας), a very ancient artist of Samos, to whom some ascribed the invention of that first step in the art of drawing, which was called σκιαγραφία, that is, tracing the outline of a shadow. The statement, however, deserves little credit, as it rests on the sole authority of Athenagoras (Athenag. *Legat. pro Christ.* 14, p. 59, ed. Dechair). [P. S.]

SAUROMATES (Σαυρομάτης) is the name of several kings of Bosporus, who are for the most part known only from their coins. These bear most commonly the head of the reigning Roman emperor on the one side, and that of the king of Bosporus on the other, in token of the dependent condition of the latter monarchs. From this circumstance we are fortunately enabled to determine, approximately, the period at which the several kings of the name respectively reigned in Bosporus ; but, besides this, many of their coins bear dates which have been ascertained to be computed from an era corresponding with the year B. C. 296, thus enabling us to fix still more accurately their chronology. (See Eckhel. vol. ii. p. 382.)

1. SAUROMATES I. was contemporary with Augustus and Tiberius : and assumed, in compliment to the latter emperor, the names of Tiberius Julius, which appear on some of his coins. The date on the one annexed, incorrectly copied in the engraving, is ΘϘΣ, or 299, which corresponds with A. D. 3 : others bear dates as late as the year 310 of the Bosporan era, or A. D. 14. None of those with the titles of Ti. Julius have any dates, and Mionnet considers (apparently without sufficient reason) that these belong to a second king of the name of Sauromates.

According to Eckhel (Ib. p. 375), Pepaepiris was the wife of this Sauromates [PEPAEPIRIS] ; but later numismatists consider her as the queen of Mithridates king of Bosporus. It appears probable, also, that the true form of her name is Gepaepiris. (Dumersan, *Médailles d'Allier*, pp. 64, 66 ; Mionnet. *Suppl.* iv. pp. 482, 496.)

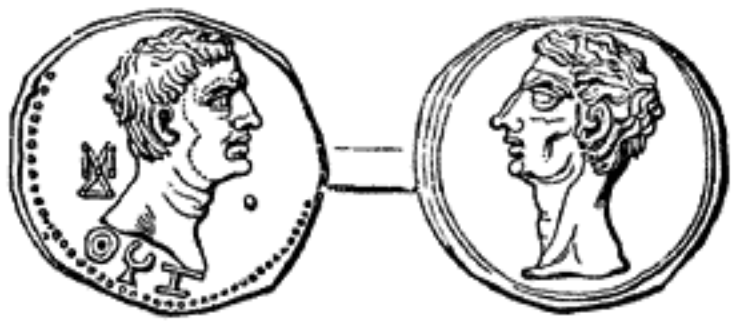

COIN OF SAUROMATES I.

2. SAUROMATES II. was a contemporary of the emperors Trajan and Hadrian, and is incidentally mentioned by the younger Pliny as having sent an embassy to the former emperor (Plin. *Epp.* x. 13, 14, 15). From his coins we learn that he ascended the throne as early as A. D. 94, before the death of Domitian, and that he still occupied it in A. D. 124. The annexed coin, which bears on the obverse the head of Hadrian and the date 413 (A. D. 117), belongs to this Sauromates.

COIN OF SAUROMATES II.

3. SAUROMATES III. was the successor of EUPATOR, and must have become king of Bosporus before the death of M. Aurelius. His earliest extant coin bears the head of that emperor, with the date of 474 (A. D. 178). Others have the

heads of Commodus, Severus, and Caracalla, the latest date being A. D. 210. His reign must thus have comprised a period of more than thirty-two years. He was succeeded by RHESCUPORIS III. The annexed coin has the head of Commodus, with the date 475 (A. D. 180).*

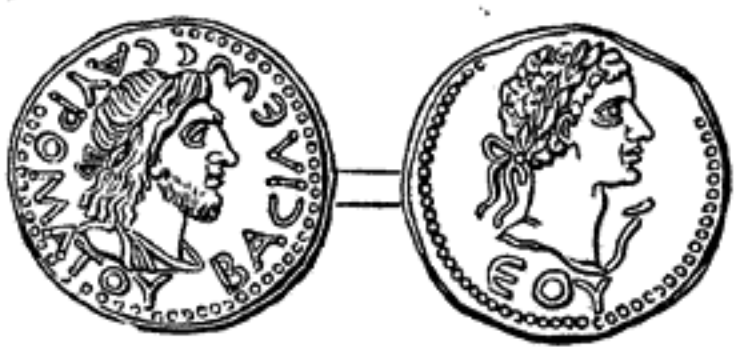

COIN OF SAUROMATES III.

4. SAUROMATES IV. was a contemporary of Alexander Severus. His coins bear dates from A. D. 230 to 232. The one annexed has the head of Alexander Severus, and the date 527, or A. D. 231; and it thus appears that his short reign must have intervened between those of Rhescuporis III. and Cotys IV.

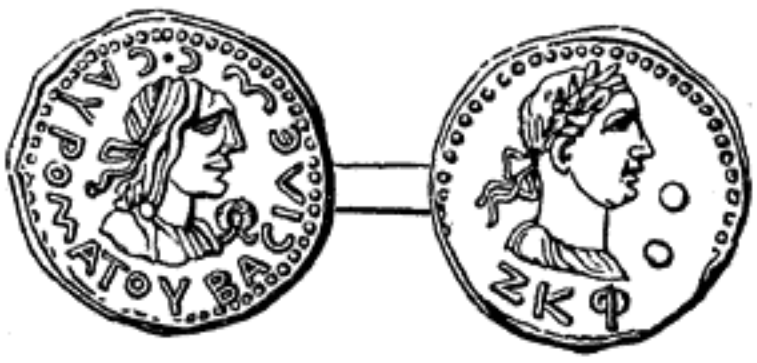

COIN OF SAUROMATES IV.

5. SAUROMATES V. was a contemporary of the emperor Probus, as we learn from a coin bearing the date of 572 (A. D. 276). He is very probably identical with the following, though Mionnet considers him to be distinct.

6. SAUROMATES VI., a contemporary of the emperor Diocletian. No coins are extant of this prince, and our knowledge of his reign is derived solely from Constantine Porphyrogenitus, who informs us that he took advantage of the weakness of the Roman empire to raise a large army among the Sarmatian tribes, with which he invaded Colchis, ravaged that country and the whole of Pontus, and advanced as far as the river Halys. Here, however, he was met by the Roman general Constantius, who held him in check, while Chrestus, king of Cherson, at the instigation of Diocletian, invaded the kingdom of Bosporus, and actually made himself master of its capital city. Sauromates in consequence found himself obliged to purchase peace and the restitution of his capital, by giving up all his prisoners, as well as abandoning his conquests. This expedition appears to have taken place in A. D. 291. (Const. Porphyrog. *de Administ. Imper.* c. 53, pp. 244—249, ed. Bonn.)

7. SAUROMATES VII., a grandson of the preceding, ascended the throne after the accession of Constantine the Great. Being desirous to obliterate the disgrace incurred by the failure of his grandfather in the above expedition, he assembled an army, and invaded the territory of the Chersonites, but was defeated, and compelled to conclude a treaty, by which he ceded a part of his own dominions. (Const. Porphyrog. *l. c.* pp. 252, 253.)

8. SAUROMATES VIII. was the last king of Bosporus. His connection with the preceding is not mentioned. But we learn that he renewed the war with the Chersonites, and the two armies met at a place called Caphae. Here it was agreed to refer the issue of the contest to a single combat between Sauromates and Pharnaces, king of Cherson, in which Sauromates, though greatly superior in strength and stature, was vanquished and slain by his antagonist. From this time the kingdom of Bosporus became subject to the rulers of Cherson. The date of these events is unfortunately unknown to us. (Const. Porphyrog. *l. c.* pp. 253, 255.)

There are no coins extant of any of these three last princes. Concerning the kings of Bosporus, and their coins in general, see Cary, *Hist. des Rois du Bosphore Cimmerien*, 4to. Paris, 1752; Eckhel, vol. ii. pp. 373—382; Dumersan, *Descr. des Médailles du Cabinet de M. Allier de Hauteroche*, 4to. Paris, 1829, pp. 63—66; Mionnet, *Suppl.* vol. iv. p. 479, &c. [E. H. B.]

SAXA, DECI'DIUS. 1. A native of Celtiberia, was one of Caesar's soldiers, who rose from the ranks to offices of importance and trust. According to Cicero, he was originally a land-surveyor, who marked out the ground for the camp, and was not even a Roman citizen (Cic. *Phil.* xi. 5, xiii. 13). He served under Caesar in Spain, against the legates of Pompey, in B. C. 49, and appears to have remained in that country till the conclusion of the war against the sons of Pompey in B. C. 45, when he came to Rome with Caesar, and was made by the latter tribune of the plebs for the following year. In the troubles following Caesar's death, Saxa took an active part in supporting the friends of his murdered patron. He attached himself to M. Antonius, and served under him as centurion in the siege of Mutina. In B. C. 42, Saxa and Norbanus were sent by Antonius and Octavianus to Macedonia, with eight legions. They took possession of the mountain-passes beyond Philippi, in order to stop the march of Brutus and Cassius, but the latter changed their route and arrived safely at Philippi. Saxa and Norbanus now fell back upon Amphipolis, and confined themselves to the defensive, as the forces of the enemy far outnumbered their own. After the defeat of Brutus and Cassius Saxa accompanied Antony to the East, and was made by the latter governor of Syria. Soon after his appointment the younger Labienus invaded Syria (B. C. 40), at the head of a powerful Parthian army, and defeated Saxa, who fled from his camp in the course of the same night, fearing that his soldiers would go over to Labienus. He had intended to take refuge in Antioch; but hearing that the important town of Apameia had fallen into the hands of Labienus, he did not venture to go to Antioch, but continued his flight towards Cilicia. He was, however, overtaken by the troops of Labienus, and put to death by them. One account states that he killed himself to avoid falling into their power. (Caes. *B. C.* i. 66; Cic. *Phil.* viii. 3, ix. 26, x. 10, xi. 5, xii. 8, xiii. 13, xiv. 4; Dion

* It must be observed that the years reckoned from the Bosporan era, began in the summer, so that the same date would correspond to two calendar years. As Commodus did not reign alone before the spring of A. D. 180, the above coin cannot have been struck previous to that date.

Cass. xlvii. 35, 36, xlviii. 24, 25 ; Appian, *B. C.* iv. 87, v. 102—107, *Syr.* 51 ; Vell. Pat. ii. 78 ; Liv. *Epit.* 127 ; Flor. iv. 9.)

2. The brother of the preceding, served under him as quaestor, in Syria, and had the command, as it appears, of the town of Apameia, which he continued to keep while all the surrounding garrisons surrendered to Labienus, till he heard a report of the death of his brother, when he likewise surrendered Antioch. (Dion Cass. xlviii. 25.)

SAXA, Q. VOCO'NIUS, tribune of the plebs, B. C. 169, proposed the Voconia lex, which was supported by the elder Cato, who spoke in its favour, when he was sixty-five years of age (Liv. *Epit.* 41 ; Cic. *de Senect.* 5, *pro Balb.* 8, *Verr.* Act. i. 48). Respecting the contents of this important lex, see *Dict. of Ant. s. v.*

SA'XULA, CLU'VIUS. [CLUVIUS, No. 1.]

SCAEA (Σκαία), a daughter of Danaus (Apollod. ii. 1. § 5), was married to Archander, who, with his brother Architeles, emigrated from Phthiotis in Thessaly to Argos. (Paus. vii. 1. § 3 ; compare AUTOMATE.) [L. S.]

SCAEVA, a slave of Q. Croton, was rewarded with his liberty on account of his killing Saturninus, the tribune of the plebs, in B. C. 100. (Cic. *pro C. Rabir.* 11.)

SCAEVA, CA'SSIUS, a centurion in Caesar's army at the battle of Dyrrhachium, distinguished himself by his extraordinary feats of valour in that engagement. He maintained possession of the post with which he was intrusted, although he lost an eye, was pierced through both his shoulder and thigh, and his shield was transfixed in a hundred and twenty places (Caes. *B. C.* iii. 53 ; Suet. *Caes.* 68 ; Flor. iv. 2. § 40 ; Val. Max. iii. 2. § 23, who calls him M. Cassius Scaeva ; Appian, *B. C.* ii. 60, whose account is inaccurate, and must be corrected from the preceding authorities). Scaeva survived his wounds, and is mentioned by Cicero as one of the partisans of Caesar, just before and after the death of the latter. (Cic. *ad Att.* xiii. 23, xiv. 10.)

SCAEVA, DI'DIUS, one of the generals of the Vitellian troops, slain at the taking of the Capitol in A. D. 79. (Tac. *Hist.* iii. 73.)

SCAEVA, JU'NIUS BRUTUS. [BRUTUS, Nos. 5 and 6.]

SCAEVI'NUS, FLA'VIUS, a senator of dissolute life, took part in the conspiracy of Piso against Nero. It was through Milichus, the freedman of Scaevinus that the conspiracy was discovered by Nero. Milichus was liberally rewarded by the emperor, and Scaevinus put to death. (Tac. *Ann.* xv. 49, 54, 55, 70.)

P. SCAE'VIUS, a soldier who served under Caesar in Spain in B. C. 60, when the latter governed that province after his praetorship. (Dion Cass. xxxvii. 53.)

SCAE'VOLA, Q. CERVI'DIUS, a Roman jurist, appears to have been giving Responsa in the time of Antoninus Pius (Dig. 34. tit. 1. s. 13. § 1). Scaevola speaks of constitutions of Verus and Marcus Antoninus, in such terms as imply that they were then living (Dig. 2. tit. 15. s. 3, 50. tit. 1. s. 24) ; and he was employed by Marcus as a legal adviser (Jul. Capitol. *Marc.* c. 11, *usus est Scaevola praecipue juris perito*) ; and Scaevola himself, as quoted by Ulpian, reports a judgment of Marcus in his auditorium (*ad Sct. Trebell.* Dig. 36. tit. 1. s. 22). Whether Scaevola survived Marcus is uncertain. As to the passage in the Digest, 32. s. 39, in which the expression "Imperator noster Divus Marcus" occurs, see the note in Zimmern (*Geschichte des Röm. Privatrechts*, vol. i. p. 360, No. 7).

Septimius Severus, afterwards emperor, and the jurist Papinian, were the hearers of Scaevola (Spartian. *Caracalla*, 8). He appears to have been living when Septimius was emperor and Paulus was active as a jurist (Dig. 28. tit. 2. s. 19) ; and in one passage (Dig. 44. tit. 3. s. 14) he speaks of a rule of law being confirmed by a rescript of Severus and Caracalla.

Some of his Responsa are given in a single word. His style is compressed, and hence has been sometimes considered obscure, but he left an illustrious name, which he earned well. In the Theodosian Code Cervidius Scaevola is called "Prudentissimus omnium Jurisconsultorum." His writings which are excerpted in the Digest were : — *Digestorum Libri quadraginta*, which often contain the same matter that is given more briefly in his *Responsorum Libri sex* (Bluhme, *Zeitschrift*, &c. vol. iv. p. 325, *Die Ordnung der Fragmente in den Pandectentiteln*) ; *Viginti Libri Quaestionum ; Libri quatuor Regularum ;* and a *Liber singularis Quaestionum publice* (that is judicially) *tractarum.* There are 307 excerpts from Scaevola in the Digest. The Florentine Index also mentions a *Liber Singularis de Quaestione Familiae.* He made notes on Julianus and Marcellus, which are merely cited in the Digest. The *Liber Singularis ὅρων* must be attributed to Q. Mucius Scaevola the pontifex. Claudius Tryphoninus and Paulus made notes on Scaevola. He is often cited by these and other jurists.

Puchta (*Inst.* i. § 100) does not adopt the opinion of Bluhme above referred to, which is in fact the opinion of Conradi. He observes, that "in the collection of Responsa the facts are stated with the necessary completeness, but the opinions generally in few words and without a statement of the grounds ; the Quaestiones were appropriated to the complete examination and justification of the opinions ; the Digests also contain Responsa, sometimes with a short notice of the opinion, sometimes, as in the Responsa, with an indication of the reasons."

Grotius (*Vitae Jurisconsultorum*) has some remarks on the method of Scaevola. See Cujacius, *Cervidii Scaevolae Responsa*, vol. vi. ed. Naples, 1758. [G. L.]

SCAE'VOLA, MU'CIUS. 1. C. MUCIUS SCAEVOLA. When King Porsenna was blockading Rome, C. Mucius, a young man of the patrician class, went out of the city with the approbation of the senate, after telling them that he was not going for plunder, but, with the aid of the gods, to perform some nobler deed. With a dagger hid beneath his dress, he approached the place where Porsenna was sitting, with a secretary (scriba) by his side, dressed nearly in the same style as the king himself. Mistaking the secretary for the king, Mucius killed him on the spot. He was seized by the king's guards, and brought before the royal seat, when he declared his name, and his design to kill the king himself, and told him that there were many more Romans ready to attempt his life. The king in his passion and alarm ordered him to be burnt alive, unless he explained more clearly what he meant by his vague threats, upon which Mucius thrust his right hand

into a fire which was already lighted for a sacrifice, and held it there without flinching. The king, who was amazed at his firmness, ordered him to be removed from the altar, and bade him go away, free and uninjured. To make some return to the king for his generous behaviour, Mucius told him that there were three hundred of the first youths of Rome who had agreed with one another to kill the king, that the lot fell on him to make the first attempt, and that the rest would do the same when their turn came.

Mucius received the name of Scaevola, or left-handed, from the circumstance of the loss of his right hand. Porsenna being alarmed for his life, which he could not secure against so many desperate men, made proposals of peace to the Romans, and evacuated the territory. The patricians or the senate, for it is impossible to say which body Livy means (ii. 13, comp. ii. 12), gave Mucius a tract of land beyond the Tiber, which was thenceforward called *Mucia Prata*. Such is the substance of Livy's story. Dionysius tells it with tedious prolixity, as usual; but he omits all mention of the king's threat to burn Mucius, and of Mucius burning his right hand. (See Niebuhr's Remarks on the story of C. Mucius Scaevola, *Lectures*, "*Earliest Times to the First Punic War*," 1848; and Niebuhr, *Roman Hist.* vol. i., "*The War with Porsenna.*"

The Mucius of this story is called a patrician; and the Mucii of the historical period were plebeians. This is urged as an objection to assuming the descent of the historical Mucii from the Mucius of B. C. 509. But independent of this minor difficulty, we do not concern ourselves about the descent of the illustrious Mucii of the later Republic from the half-fabulous man with the left hand who assisted at its birth.

According to Varro (*de Ling. Lat.* vi. 5) the surname of the Mucii (*scaevola*) signified an amulet. The word scaevola is a diminutive. (See Facciol. *Lex. s. v. Scaeva.*)

The following appear to be the only Mucii of whom any thing worth knowing is recorded.

2. Q. Mucius Scaevola, the son of Publius, was praetor in B. C. 215, in the consulship of C. Postumius Albinus III. and T. Sempronius Gracchus: he had Sardinia for his province (Liv. xxiii. 24, 30), where he fell sick (c. 34, 40). His command in Sardinia was prolonged for the two following years (Liv. xxiv. 9, 44), and again for another year (Liv. xxv. 3): nothing is recorded of his operations. This appears to be the Mucius who is mentioned by Pomponius (Dig. 1. tit. 2. s. 2. § 37), if Mucius is the right reading there (comp. Liv. xxi. 18; Gellius, x. 27; Florus, ii. 6). Quintus was decemvir sacrorum, and died in B. C. 209. (Liv. xxvii. 8.)

3. Q. Mucius Scaevola, probably the son of No. 2, was praetor in B. C. 179, and had Sicily for his province (Liv. xl. 44). He was consul in B. C. 174, with Sp. Postumius Albinus for his colleague. Scaevola accompanied the consul P. Licinius Crassus, as tribunus militum, in B. C. 171, when the consul went against Perseus, king of Macedonia. (Liv. xlii. 49, and 67.)

4. P. Mucius Scaevola, the son of Quintus, was elected a praetor, with his brother Quintus, B. C. 179. (Liv. xl. 44). Publius had the urbana provincia, and the quaestio de veneficiis in the city, and within ten miles of the city. He was consul in B. C. 175, with Aemilius Lepidus II. Publius had the Ligures for his province (Liv. xli. 19). He fought a battle with some tribes which had ravaged Luna and Pisae, gained a victory, and was honoured with a triumph, which is recorded in a fragment of the Capitoline marbles, where he is named [P. Mu] Q. F. P. N. (Clinton, *Fasti*, B. C. 175.)

5. P. Mucius Scaevola, was probably the son of P. Mucius Scaevola [No. 3]. Publius Mucius, Manilius, and Brutus, are called by Pomponius (Dig. 1. tit. 2. s. 2. § 9) the founders of the *Jus Civile.* Publius was tribunus plebis, B. C. 141, in which year he brought L. Hostilius Tubulus to trial for mal-administration as praetor (Rein, *Criminalrecht der Römer*, p. 602): he was praetor urbanus in B. C. 136. In B. C. 133, Publius was consul with L. Calpurnius Piso Frugi, the year in which Tib. Gracchus lost his life. In B. C. 131, he succeeded his brother Mucianus [Mucianus] as Pontifex Maximus. Plutarch (*Tib. Gracchus*, c. 9) says, that Tib. Gracchus consulted P. Scaevola about the provisions of his Agrarian Law. When Tiberius was a candidate for a second tribuneship, and the opposite faction had resolved to put him down, Scipio Nasica in the senate "entreated the consul (Mucius) to protect the state, and put down the tyrant. The consul, however, answered mildly, that he would not be the first to use violence, and that he would not take any citizen's life without a regular trial: if, however, he said, the people should come to an illegal vote at the instigation of Tiberius, or from compulsion, he would not respect any such decision." The colleague of Mucius was absent in Sicily, where he was conducting the war against the slaves. After the death of Tib. Gracchus, Scaevola is said to have approved of the conduct of Scipio Nasica, who was the chief mover in the affray in which Tiberius lost his life (Cic. *pro Cn. Plancio*, c. 36); and even to have declared his approbation by moving or drawing up various Senatusconsulta (Cic. *pro Dom.* c. 34). Scaevola must have lived till after the death of C. Gracchus, B. C. 121, for he gave his opinion that as the res dotales of Licinia, the wife of C. Gracchus, had been lost in the disturbance caused by her husband, they ought to be made good to her. (Dig. 24. tit. 3. s. 66.)

Cicero (*de Or.* ii. 12) states that from the earliest period of Roman history to the time of P. Mucius Pontifex Maximus, it was the custom for the Pontifex Maximus to put in writing on a tablet all the events of each year, and to expose it at his house for public inspection: these, he says, are now called the Annales Maximi. Mucius was distinguished for his knowledge of the *Jus Pontificium;* and he was also famed for his skill in playing at ball, as well as at the game called Duodecim Scripta. (Cic. *de Or.* i. 50; see *Scriptum*, *Facciolati, Lex.*) The passage of Cicero shows that Valerius Maximus (viii. 8, 2) means P. Mucius Scaevola, the Pontifex Maximus, when he is speaking of the relaxations of Scaevola from his severe labours. Quintilian (*Inst. Or.* xi. 2) in speaking of the same thing, gives an anecdote of the strong memory of Scaevola.

He expressed (Cic. *Brut.* c. 28) hmself well but rather diffuseiy. His fame as a lawyer is recorded by Cicero in several passages (*de Or.* i. 56); and Cicero twice quotes his words (*Top.* c. 4, 6). The latter of the two passages in the

Topica contains Scaevola's definition of *Gentilis*. According to Pomponius he wrote ten books (*libelli*) on some legal subject. There is no excerpt from the writings of Scaevola in the Digest, but he is cited several times by the jurists whose works were used for that compilation (Dig. 24. tit. 3. s. 66 ; 50. tit. 7. s. 17 ; and 49. tit. 15. s. 4.) It is conjectured that the Scaevola mentioned in the Digest (47. tit. 4. s. 1. § 15) is this Publius, because Cicero (*ad Fam.* vii. 22) cites his name in connection with the same question that is put in the Digest ; but this is only conjecture.

Most of the ancient authorities that relate to Scaevola are cited by Zimmern, *Geschichte des Röm. Privatrechts*, vol. i. p. 277. As to P. Licinius Crassus Mucianus, the brother of P. Mucius Scaevola, see MUCIANUS.

6. Q. MUCIUS SCAEVOLA, called the AUGUR, was the son of Q. Mucius SCAEVOLA, consul B. C. 174. He married the daughter of C. Laelius, the friend of Scipio Africanus the younger (Cic. *Lael.* 8, *Brut.* c. 26). He was tribunus plebis B. C. 128, plebeian aedile B. C. 125, and as praetor was governor of the province of Asia in B. C. 121, the year in which C. Gracchus lost his life. He was prosecuted after his return from his province for the offence of Repetundae, in B. C. 120, by T. Albucius, probably on mere personal grounds ; but he was acquitted (Cic. *de Fin.* i. 3, *Brutus*, 26, 35, *de Or.* i. 17, ii. 70). Scaevola was consul B. C. 117, with L. Caecilius Metellus. It appears from the *Laelius* of Cicero (c. 1), that he lived at least to the tribunate of P. Sulpicius Rufus, B. C. 88. Cicero, who was born B. C. 106, informs us, that after he had put on the toga virilis, his father took him to Scaevola, who was then an old man, and that he kept as close to him as he could, in order to profit by his remarks (*Lael.* c. 1). It does not appear how long the Augur survived B. C. 88, the year in which the quarrel of Marius and Sulla began. After his death Cicero became a hearer of Q. Mucius Scaevola, the pontifex. The Augur was distinguished for his knowledge of the law, and his activity was continued to the latest period of his life. Cicero (*Philipp.* viii. 10) says, that during the Marsic war (B. C. 90), though he was a very old man, and in bad health, he was ready to give his opinion to those who wished to hear it as soon it was light, and during that time no one ever saw him in bed, and he was the first man to come to the curia. Valerius Maximus (iii. 8) records, that when L. Cornelius Sulla, after driving Marius out of the city (B. C. 88), proposed that the senate should declare him an enemy, Scaevola affirmed that he would never consent to declare him an enemy who had saved Rome. Probably all the following passages in Valerius Maximus (iv. 1. § 11, iv. 5. § 4, viii. 12. § 1) may refer to this Scaevola, but Valerius has not always distinguished the two pontifices and the Augur. The Augur showed his modesty, his good sense, and his confidence in his own knowledge, by not hesitating to refer his clients to others who knew certain branches of law better than himself (Val. Max. viii. 12. § 1). That this passage of Valerius refers to the Augur, is proved by the passage of Cicero (*Pro Balbo.* c. 20), which may have been the authority of Valerius. No writings of the Augur are recorded, nor is he mentioned by Pomponius. (Dig. 1. tit. 2. s. 2.)

Mucia, the Augur's daughter, married L. Licinius Crassus, the orator, who was consul B. C. 95, with Q. Mucius Scaevola, the pontifex maximus (Valer. Max. viii. 8 ; Cic. *de Orat.* 1. 7) ; whence it appears that the Q. Mucius who is one of the speakers in the treatise *de Oratore*, is not the pontifex and the colleague of Crassus, but the Augur, the father-in-law of Crassus. He is also one of the speakers in the *Laelius sive de Amicitia* (c. 1), and in the *de Republica* (i. 12).

7. Q. MUCIUS SCAEVOLA, was the son of Publius, consul, B. C. 133, and pontifex maximus (Cic. *Off.* i. 32, iii. 15), and an example whom Cicero quotes, of a son who aimed at excellence in that which had given his father distinction. He was tribunus plebis in B. C. 106, the year in which Cicero was born, aedilis curulis in B. C. 104, and consul in B. C. 95, with L. Licinius Crassus, the orator, as his colleague. In their consulate was enacted the *Lex Mucia Licinia de Civitate* (Cic. *Off.* iii. 11), a measure which appears to have contributed to bring on the Marsic or Social War. After his consulship Scaevola was the governor (proconsul) of the province Asia, in which capacity he gained the esteem of the people who were under his government ; and, to show their gratitude, the Greeks of Asia instituted a festival day (*dies Mucia*) to commemorate the virtues of their governor (comp. Valer. Max. viii. 15). Subsequently he was made pontifex maximus, by which title he is often distinguished from Quintus Mucius the Augur. He lost his life in the consulship of C. Marius the younger and Cn. Papirius Carbo (B. C. 82), having been proscribed by the Marian party, from which we may conclude that he was of the faction of Sulla, or considered to be, though so upright a man could not be the blind partisan of any faction. (Vell. Pat. ii. 26.) The pontifex in vain fled for refuge to the Vestal altars and the ever-burning fires ; he was killed in the presence of the goddess, and her statue was drenched with his blood (Florus, iii. 21 ; Cic. *de Or.* iii. 3 ; Vell. Pat. ii. 26 ; Lucan, ii. 126). His body was thrown into the Tiber (Appian, *Bell. Civ.* i. 88). The story in Valerius Maximus (ix. 11) of an attempt by C. Fimbria to murder Scaevola at the funeral of C. Marius (B. C. 86), does not refer to the death of Scaevola in B. C. 82, as some commentators have supposed. The facts of this attempt to assassinate Scaevola are recorded by Cicero (*pro S. Rosc. Amer.* 12). The assassin was C. Flavius Fimbria, who afterwards met with the fate that he deserved in Asia. (Plut. *Sulla*, c. 25.)

The virtues of Scaevola are recorded by Cicero, who, after the death of the Augur, became an attendant (auditor) of the pontifex. His political opinions probably attached him to the party of the nobiles, but he was a man of moderation, and averse to all violence. The purity of his moral character, his exalted notions of equity and fair dealing (Cic. *Off.* iii. 15, gives a rare instance), his abilities as an administrator, an orator, and a jurist place him among the first of the illustrious men of all ages and countries. He was, says Cicero (*de Or.* i. 39), the most eloquent of jurists, and the most learned jurist among orators. According to Cicero's expression (*Brutus*, 89), he did not offer himself as an instructor to any one, yet by allowing persons to be present when he gave his *Responsa*, he did in fact instruct those who made it their business to attend him (consulentibus respondendo studiosos audiendi docebat). Cicero mentions an important case (causa curiana)

in which Scaevola was opposed to L. Licinius Crassus, his former colleague (*de Or.* i. 39, *Brutus*, 39, 52; CRASSUS, No. 23).

Q. Scaevola the pontifex is the first Roman to whom we can attribute a scientific and systematic handling of the Jus Civile, which he accomplished in a work in eighteen books (*Jus civile primus constituit generatim in libros decem et octo redigendo;* Pomponius). This work had doubtless a great effect both on his contemporaries and on the writings of subsequent jurists, who frequently cited it, and probably followed it as a model. Another work of his is also mentioned by Pomponius, *Liber Singularis*, *περὶ ὅρων*, a work on Definitions, or perhaps rather, short rules of law, from which there are four excerpts in the Digest (Dig. 41. tit. 1. s. 64; 43. tit. 20. s. 8; 50. tit. 16. s. 241; and tit. 17. s. 73). This is the oldest work from which there are any excerpts in the Digest, and even these may have been taken at second-hand. The work on the Jus Civile was commented on by Servius Sulpicius, Laelius Felix (Gell. xv. 27), Pomponius, and Modestinus.

The chief hearer (auditor) of Scaevola was C. Aquilius Gallus, the colleague of Cicero in the praetorship (B. C. 64). Cicero himself, a diligent attendant on Scaevola, was not, and did not profess to be a jurist. As pontifex maximus Scaevola must also have been skilled in the Jus Pontificium, and Cicero refers to him as his authority on these matters (*de Leg.* ii. 20). The *Cautio Muciana*, which is mentioned in the Digest, was devised by this Scaevola. It was a cautio, or security, originally applied to the case of certain conditional legacies; but afterwards to cases when a heres was instituted sub conditione. (Dig. 35. tit. 1. s. 7, 77, 79, &c.)

Scaevola is one of those illustrious men whose fame is not preserved by his writings, but in the more enduring monument of the memory of all nations to whom the language of Rome is known. [G. L.]

SCAE'VOLA, P. SEPTI'MIUS, a Roman senator, condemned in the praetorship of Hortensius, B. C. 72, on a charge of repetundae, but in reality because he had been one of the judices who were bribed by Cluentius, in B. C. 74, to condemn Oppianicus. (Cic. *Verr.* Act. i. 13, *pro Cluent.* 41.)

SCAEUS (*Σκαῖος*), one of the sons of Hippocoon. (Paus. iii. 14. § 7; Herod. v. 60; Apollod. iii. 10. § 5; comp. HIPPOCOON.) [L. S.]

SCAMANDER (*Σκάμανδρος*), the god of the river Scamander, in Troas, was called by the gods Xanthus. Being insulted by Achilles, he entered into a contest with the Greek hero; but Hera sent out Hephaestus to assist Achilles, and the god of fire dried up the waters of Scamander, and frightened Scamander, until Hera ordered Hephaestus to spare the river-god. (Hom. *Il.* xx. 74, xxi. 136, &c.; Hes. *Theog.* 345.) [L. S.]

SCAMANDER, the freedman of C. Fabricius, was accused, in B. C. 74, of having attempted to administer poison to Cluentius. He was defended by Cicero in a speech which is lost, but was condemned. (Cic. *pro Cluent.* 16—20.)

SCAMA'NDRIUS (*Σκαμάνδριος*). 1. The son of Hector and Andromache, whom the people of Troy called Astyanax, because his father was the protector of the city of Troy. (Hom. *Il.* vi. 402; Plat. *Cratyl.* p. 392; Strab. xiii. p. 607.)

2. A Trojan, a son of Strophius. (Hom. *Il.* v. 49.) [L. S.]

SCAMON (*Σκάμων*), of Mytilene, wrote a work on inventions (*Περὶ Εὑρημάτων*), of which the first book is quotod by Athenaeus (xiv. pp. 630, b, 637, b; see also Clem. Alex. *Strom.* i. p. 132; Euseb. *Praep. Ev.* x. 7; Vossius, *de Hist. Graec.* p. 495, ed. Westermann).

P. SCANDI'LIUS, a Roman eques, oppressed by Verres at Syracuse. (Cic. *Verr.* iii. 58—61.)

SCA'NTIA. 1. A woman whom Clodius threatened with death, unless she surrendered her gardens to him. (Cic. *pro Mil.* 27.)

2. A Vestal Virgin, in the reign of Tiberius. (Tac. *Ann.* iv. 16.)

SCANTILLA, MA'NLIA, the wife of the emperor Didius Julianus. She received and enjoyed the title of *Augusta* during the brief period of her husband's elevation. [JULIANUS.] [W. R.]

COIN OF SCANTILLA.

SCANTI'NIUS. 1. C. SCANTINIUS CAPITOLINUS, aedile about B. C. 226, was accused by M. Claudius Marcellus, his colleague in the aedileship, of having made infamous proposals to his son Marcus, and was condemned to the payment of a heavy fine. This is the account of Plutarch, which seems preferable to that of Valerius Maximus, who makes Scantinius tribune of the people at the time of his condemnation. (Plut. *Marc.* 2; Val. Max. vi. 1. § 7.)

2. P. SCANTINIUS, a pontifex, who died in B. C. 216. (Liv. xxiii. 21.)

3. SCANTINIUS, a tribune, but in what year is unknown, proposed a law to suppress unnatural crimes. Some persons suppose that this law derived its name from Scantinius Capitolinus spoken of above [No. 1]; but such a way of naming a lex would be contrary to Roman usage, though it is a curious coincidence that the person condemned on account of this crime should bear the same name as the lex. It was under this lex that M. Caelius Rufus brought an accusation against App. Claudius the censor (Cael. *ad Fam.* viii. 12, 14). This lex is mentioned by other writers. (Juv. ii. 44; Suet. *Dom.* 8; Auson. *Epigr.* 88; Tertullian. *de Monogam.* 12.)

SCA'NTIUS, a learned man cited by Varro in one of his lost works. (Varr. *Fragm.* p. 275, ed. Bip.)

SCA'PTIUS. 1. P. SCAPTIUS. It is related that the inhabitants of Aricia and Ardea having a dispute about certain land, made the Roman people the arbiters; and that the latter, upon the testimony and advice of P. Scaptius, adjudged that the land belonged to neither of these people, but to themselves, B. C. 466 (Liv. iii. 71, 72; Dionys. xi. 52). But as the district in question lay in the region of the Scaptian tribe, Niebuhr observes that it is very doubtful whether such a person as Scaptius ever existed. He also makes some other remarks upon the tale which are worth reading. (*Hist. of Rome*, vol. ii. p. 449, note 985.)

2. P. SCAPTIUS, a Roman citizen, who carried on the trade of a negotiator, or money-lender, in the province of Cilicia. The town of Salamis in Cyprus owed him a sum of money; and in order to obtain from the Salaminians what was due to him, as well as the usurious interest which he chose to charge, App. Claudius, the predecessor of Cicero in the government of Cilicia, had made Scaptius praefectus in the town, and had also placed some troops of cavalry at his disposal, for the purpose of enforcing his claims. When Cicero succeeded Claudius in the province, M. Brutus, who was a friend of Scaptius, warmly recommended his interests to Cicero; but the latter very properly declined to be a party to such infamous proceedings, recalled the cavalry from Cyprus, and refused the praefecture to Scaptius, on the ground that such an appointment ought not to be given to any negotiator. Scaptius is mentioned at a subsequent period in Cicero's correspondence. (Cic. *ad Att.* v. 21, vi. 1—3, xv. 13, Pseudo-Cic. *ad Brut.* i. 18.)

P. SCA'PULA, a usurer, to whom C. Quintius owed money, B. C. 81. (Cic. *pro Quint.* 4.)

SCA'PULA, OSTO'RIUS. 1. P. SCAPULA OSTORIUS, succeeded A. Plautius as governor of Britain, about A. D. 50, with the title of propraetor. He had previously held the consulship, and his name is inserted in some of the Fasti as consul suffectus in A. D. 46. He is characterised by Tacitus as *bello egregius*, and carried on the war with success against several of the British tribes. Among others, he defeated the powerful tribe of the Silures, took prisoner their king Caractacus, and sent him in chains to Rome [CARACTACUS]. In consequence of this success he received the insignia of a triumph, but died soon afterwards in the province, worn out by the toils and anxieties of war. (Tac. *Ann.* xii. 31—39, *Agr.* 14.)

2. P. OSTORIUS SCAPULA, the son of the preceding, fought under his father in Britain, in A. D. 50; and received the reward of a corona civica, for saving the life of a Roman citizen in battle. In A. D. 62, he appeared as a witness in favour of Antistius Sosianus, who was accused of having recited in his house some libellous verses against the emperor Nero; but his services were repaid with ingratitude; for, in A. D. 64, the same Sosianus accused him to the emperor. He was condemned to death, and put an end to his own life. (Tac. *Ann.* xii. 31, xiv. 48, xvi. 14, 15.)

SCA'PULA, QUI'NTIUS. 1. T. QUINTIUS SCAPULA, a zealous partisan of the Pompeians, passed over into Spain with Cn. Pompeius the elder, son of the triumvir, and took the most active part in organising the revolt against Caesar in that province. The soldiers elected him and Q. Aponius as their leaders; but on the arrival of Sex. Pompeius, who fled to Spain after the defeat of his party at the battle of Thapsus in Africa, Scapula surrendered the command to him. After the defeat of the Pompeians at Munda, in B. C. 45, Scapula, seeing that all was lost, fled to Corduba, and there burnt himself to death on a pyre which he had erected for the purpose, after partaking of a splendid banquet. (Appian, *B. C.* ii. 87, 105; Dion Cass. xliii. 29, 30; Cic. *ad Fam.* ix. 13; Auctor, *B. Hisp.* 33.)

2. P. QUINTIUS SCAPULA, mentioned by Pliny as an instance of sudden death. (Plin. *H. N.* vii. 53. s. 54.)

SCARPUS, L. PINA'RIUS, was placed by Antonius over Cyrene and the neighbouring country with four legions, shortly before the battle of Actium. After the loss of this battle, Antonius sailed to Libya; but Scarpus, who saw that the affairs of his former patron were desperate, refused to receive him, put to death the messengers he had sent to him, and handed over his troops to Cornelius Gallus, the lieutenant of Augustus (Dion Cass. li. 5, 9; comp. Plut. *Ant.* 69; Oros. vi. 19). There are several coins of this Scarpus extant, some of them bearing the name of Antonius, and others that of Caesar (Octavianus). From the latter circumstance we may infer that he was reappointed by Octavianus to the command of Libya, when Cornelius Gallus was placed over Egypt shortly afterwards. The following coin of Scarpus was struck when he served under Octavian. (Eckhel, vol. v. p. 272.)

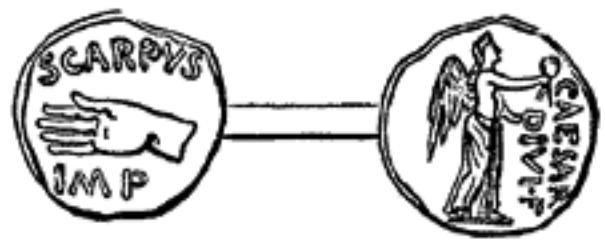

COIN OF L. PINARIUS SCARPUS.

SCATO or CATO, VE'TTIUS, one of the Italian generals in the Marsic war, B. C. 90. He defeated the consul L. Julius Caesar, and then advanced against Aesernia, which was obliged to surrender through failure of provisions. He also defeated the other consul, P. Rutilius Lupus, who fell in the battle (Appian, *B. C.* i. 40, 41, 43). Cicero speaks of an interview at which he was present, between Vettius and Cn. Pompey (*Phil.* xii. 11); and it is therefore not improbable that the P. Ventidius, who is said by Appian to have been one of the Italian generals that defeated the army of Cn. Pompey, is the same person as the subject of this article. (Appian, *B. C.* i. 47, with the note of Schweigh.) We learn from Seneca (*de Benef.* iii. 23), that Vettius was taken prisoner, and was stabbed to death by his own slave as he was being dragged before the Roman general, and that he was thus delivered from the ignominy and punishment that awaited him.

There is some difficulty respecting the orthography of the cognomen of Vettius. Appian calls him *Cato*, and the Insteius Cato, mentioned by Velleius Paterculus (ii. 16) as one of the Italian generals in this war, is probably the same as this Vettius. In the best MSS. of Cicero (*l. c.*), however, we find *Scato*, which is probably the correct form, since *Scato* occurs as a Marsic cognomen in the oration "Pro Domo" (c. 44), and it was natural enough that the obscure name of Scato should be changed into the celebrated one of Cato. The praenomen of Vettius is also given differently. In Cicero (*l. c.*) it is *Publius;* in Eutropius (v. 3), *Titus;* in Seneca (*l. c.*), *Caius:* the first of these is probably the most correct.

SCAURI'NUS, a celebrated grammarian, was the instructor of the emperor Alexander Severus. (Lamprid. *Alex. Sev.* 3.)

SCAURUS signified a person who had a defect in his ankles or feet (*Scaurum, pravis fultum male talis*, Hor. *Sat.* i. 3. 47), and was used, like many other words of a similar kind, as a cognomen in several Roman gentes.

SCAURUS, AEMI'LIUS. The Scauri were a patrician family of the ancient Aemilia gens, but remained in obscurity to a very late period. The first person of the name who is mentioned is,

1. L. Aemilius Scaurus, who served as one of the officers in the Roman fleet, in the war against Antiochus, B. C. 190. (Liv. xxxvii. 31.)

2. M. Aemilius Scaurus raised his family from obscurity to the highest rank among the Roman nobles. He was born in B. C. 163. His father, notwithstanding his patrician descent, had been obliged, through poverty, to carry on the trade of a coal-merchant, and left his son a very slender patrimony. The latter had thought at first of carrying on the trade of a money-lender; but he finally resolved to devote himself to the study of eloquence, with the hope of rising to the honours of the state. He likewise served in the army, where he appears to have gained some distinction. His first campaign was in Spain, probably in the war against Numantia. He next served under the consul L. Aurelius Orestes, in Sardinia, B. C. 126. He was curule aedile in B. C. 123, but was prevented by his poverty from giving the games with much splendour. Though we have only scanty accounts of his early career, it appears that he had already obtained great influence in the state; and he is mentioned by Sallust as one of the leading men at Rome, when Adherbal came to the city, about B. C. 117, to solicit assistance against Jugurtha. He was one of the few Roman nobles who abstained on that occasion from receiving the bribes of Jugurtha, but more through fear of the odium that was likely to accrue from such an act, than from any abhorrence of the thing itself. He was an unsuccessful candidate for the consulship for B. C. 116, but obtained it for the year B. C. 115, when he had M. Caecilius Metellus as his colleague. In his consulship he brought forward a sumptuary law, and another respecting the manner in which the libertini were to vote in the comitia. He likewise carried on war with success against several of the Alpine tribes, and obtained a triumph for his victories over them. Aurelius Victor says that he triumphed over the Ligures and Gantisci, the Capitoline Fasti make him triumph over the Galli and the Carni. In B. C. 112, he was sent at the head of an embassy to Jugurtha, who had forcibly deprived Adherbal of the dominions which the commissioners of the senate had assigned to him, and was now besieging him in Cirta. But Jugurtha, though he waited upon Scaurus with great respect, did not raise the siege of Cirta, and put Adherbal to death when he obtained possession of the town, towards the end of the year. [Jugurtha.] Upon this the Romans declared war against Jugurtha, and intrusted the conduct of it to L. Calpurnius Bestia, one of the consuls of the following year (B. C. 111). Bestia chose Scaurus as one of his legates; and upon both of them receiving large sums of money from Jugurtha, the consul granted the king most favourable terms of peace. This disgraceful transaction excited the greatest indignation at Rome; and such was the excitement of the people, that the senate dared not resist the bill of the tribune, C. Mamilius, B. C. 110, by which an inquiry was to be instituted against all those who had received bribes from Jugurtha, or had in any way favoured his designs. Although Scaurus had been one of the most guilty, such was his influence in the state that he contrived to be appointed one of the three quaesitores, who were elected under the bill, for the purpose of prosecuting the criminals. But though he thus secured himself, he was unable to save any of his accomplices. Bestia and many others were condemned.

In B. C. 109, Scaurus was censor with M. Livius Drusus. In his censorship he restored the Milvian bridge, and constructed the Aemilian road, which ran by Pisae and Luna as far as Dertona. His colleague Drusus having died, Scaurus ought, according to custom, to have resigned his office immediately; but he continued to retain it till the tribunes compelled him to abdicate by threat of imprisonment. In B. C. 107, he was elected consul a second time, in place of L. Cassius Longinus, who had fallen in battle against the Tigurini. P. Rutilius Rufus, who was a candidate for the office at the same time, accused Scaurus of having gained the election by bribery; but he was acquitted by the judices, and thereupon straightway accused Rutilius of the same offence. In the struggles between the aristocratical and popular parties, he was always a warm supporter of the former. He accordingly took up arms against Saturninus in B. C. 100, whose enmity he had previously incurred by having been appointed by the senate, in B. C. 104, to supersede him in the duty of supplying the city with corn. [Saturninus, Appuleius.] He was several times accused of different offences, chiefly by his private enemies; but such was his influence in the state, that he was always acquitted. Thus, in consequence of his having refused to elect Cn. Domitius Ahenobarbus into the college of augurs, of which he was a member, Ahenobarbus accused him of majestas, in B. C. 104, on the ground that the sacra publica at Lavinium had, through his fault, not been properly observed; but thirty-three tribes out of the thirty-five voted for his acquittal. In B. C. 91, he was accused of repetundae by Q. Servilius Caepio, who alleged that he had appropriated to his own use some public money, during an embassy to Asia; but he secured himself by bringing a counter-accusation against Caepio. The latter, out of revenge, induced Q. Varius, the tribune of the people, to accuse Scaurus in the following year, B. C. 90, of having excited the Italian allies to revolt. Scaurus boldly met the charge; and going into the forum, put it to the people whether they would give credence to Q. Varius, the Spaniard, or M. Scaurus, the princeps senatus; whereupon there was such an unequivocal demonstration of popular feeling in his favour, that the tribune himself withdrew the accusation. Scaurus was then seventy-two years of age, and died soon afterwards; since, in B. C. 88, his widow Caecilia was married to Sulla. [Caecilia, No. 5.] By his wife Caecilia Scaurus had three children, two sons [see below, Nos. 2 and 3], and a daughter Aemilia, first married to M'. Glabrio, and next to Cn. Pompeius, subsequently the triumvir.

Scaurus is frequently praised in the highest terms by Cicero and others, in consequence of his being such a strong supporter of the aristocratical party. But though he distinguished himself throughout the whole of his public life by opposing the popular leaders from the Gracchi downwards, he appears to have been always regarded with some degree of favour by the people, as his

frequent acquittals would show. There was a gravity and earnestness in his character which commanded their respect; and he carefully concealed from public view his vices, especially his avarice and acts of rapine. Sallust characterizes him as "homo nobilis, impiger, factiosus, avidus potentiae, honoris, divitiarum; ceterum vitia sua callide occultans" (*Jug.* 15). Some deductions ought, perhaps, to be made from this estimate of his character, in consequence of the well-known hatred of the historian to the aristocracy; but when it is recollected that Scaurus was a poor man when he commenced public life, it is evident that the immense wealth which he left to his son could not have been acquired by honest means; and the bribes which he received from Jugurtha, may fairly be regarded as only a specimen of the way in which his property was obtained. The speeches of Scaurus were impressive and weighty, but were deficient in imagination and fire. "They were more adapted," says Cicero (*Brut.* 29), "for the senate than the courts." Cicero accordingly classes him among the Stoic orators. Scaurus also wrote a work in three books on his own life, which is sometimes referred to by the grammarians, but which no one was accustomed to read in the time of Cicero. (Aurel. Vict. *de Ill. Vir.* 72; Val. Max. iv. 4. § 11; Sall. *Jug.* 15, 25, 28, 29, 40; Plut. *Quaest. Rom.* c. 50; Ascon. *in Scaur.* pp. 21, 22; Cic. *Brut.* 29, 30, 35, *de Orat.* i. 49, *pro Mur.* 17, and the other passages quoted in Orelli's *Onomasticon Tullianum;* Meyer, *Orator. Roman. Fragm.* pp. 253—261, 2nd ed.; Krause, *Vitae et Fragm. Hist. Roman.* pp. 223—227.)

3. M. Aemilius Scaurus, the eldest son of the preceding, and stepson of the dictator Sulla, whom his mother Caecilia married after the death of his father, as has been already remarked. In the third Mithridatic war he served under Pompey as quaestor. The latter sent to him to Damascus with an army, and from thence he marched into Judaea, to settle the disputes between the brothers Hyrcanus and Aristobulus. Both of them offered him large sums of money; but he decided for Aristobulus, probably because he bid the highest, B. C. 64. After driving Hyrcanus out of Judaea, Scaurus returned to Damascus. Upon Pompey's arrival at this city in the following year, an accusation was brought against Scaurus of having been bribed by Aristobulus; but though Pompey reversed his decision, and placed Hyrcanus upon the throne, he took no notice of the charges, and left Scaurus in the command of Syria with two legions. Scaurus remained in Syria till B. C. 59, when he was succeeded by L. Marcius Philippus. During his government of Syria he made a predatory incursion into Arabia Petraea, but withdrew on the payment of 300 talents by Aretas, the king of the country.

On his return to Rome he became a candidate for the curule aedileship, which he held in B. C. 58, the year in which P. Clodius was tribune. The extraordinary splendour with which he celebrated the public games surpassed every thing of the kind that had been previously witnessed in Rome, and it is by them that his name has been chiefly handed down to posterity. The temporary theatre which he built accommodated 80,000 spectators, and was adorned in the most magnificent manner. Three hundred and sixty pillars decorated the stage, arranged in three stories, of which the lowest was made of white marble, the middle one of glass, and the highest of gilt wood. Between the pillars there were three thousand statues, besides paintings and other ornaments. The combats of wild beasts were equally astonishing. A hundred and fifty panthers were exhibited in the circus, and five crocodiles and a hippopotamus were seen for the first time at Rome. But Scaurus purchased the favour of the people in these shows rather too dearly. So costly were they that they not only absorbed all the property which his father had left him, and the treasures which he had accumulated in the East, but compelled him to borrow money of the usurers in order to defray the expenses.

In B. C. 56 Scaurus was praetor, during which year he presided in the court in which P. Sestius was accused, who was defended by Cicero. In the following year he governed the province of Sardinia, which he plundered without mercy, as he wanted money both to pay his debts and to purchase the consulship. On his return to Rome in B. C. 54, he became a candidate for the consulship; but before the consular elections took place, his competitors, at the beginning of July, got P. Valerius Triarius and three others to accuse him of repetundae in Sardinia, thus hoping to get rid of a formidable opponent. His guilt was certain; there were numerous witnesses against him; and M. Cato, who presided as praetor, was not to be corrupted, and was favourable to Triarius. Still Scaurus did not despair. He was defended by Cicero and Hortensius, as well as by four other orators. Many of the most distinguished men at Rome, and among them nine persons of consular rank, pleaded on his behalf; while the tears of Scaurus himself, and his appeals to the splendour of his aedileship, produced a powerful effect upon the judices. Thus, notwithstanding his guilt, he was acquitted on the 2nd of September, almost unanimously. Soon afterwards, and in the course of the same year, he was again accused by Triarius, on a charge of ambitus (Cic. *ad Att.* iv. 16. §§ 7, 8, iv. 17. § 2, *ad Q. Fr.* iii. 2. § 3). Drumann says that he was condemned in this year, and went into exile. But this appears to be a mistake; for although it is evident from the preceding passages in Cicero's letters, that Scaurus was accused of ambitus in B. C. 54, it is equally clear from the testimony of Appian (*B. C.* ii. 24), that he was condemned in the third consulship of Pompey, B. C. 52. Hence it is probable that Scaurus was acquitted in B. C. 54, and accused again in B. C. 52, under Pompey's new law against ambitus. From this time the name of Scaurus does not occur again. He married Mucia, who had been previously the wife of Pompey [Mucia, No. 2], and by her he had one son [No. 5]. (Joseph. *Ant.* xiv. 3—5, *B. J.* i. 7; Appian, *Syr.* 51; Cic. *pro Sest.* 54, *de Off.* ii. 16; Plin. *H. N.* xxxvi. 2, xxxvi. 15. s. 24, et alibi; Val. Max. ii. 4. § 6; Cic. *ad Q. Fr.* ii. 15. § 4, ii. 16. § 3, iii. 1. §§ 4, 5, iii. 2. § 3, *ad Att.* iv. 15. §§ 7, 9, iv. 16. §§ 7, 8, iv. 17. § 2, *de Off.* i. 39; Ascon. *Argum. in Scaur.;* and the Fragments of Cicero's Oration for Scaurus.)

The following coin was struck in the curule aedileship of Scaurus and his colleague, P. Plautius Hypsaeus. The subject of the obverse relates to Hypsaeus, and that of the reverse to Scaurus. The former represents Jupiter in a quadriga, with P. HYPSAEVS. AED. CVR. C. HVPSAE. COS. PREIVER. CAPTV.; the latter part of the legend referring to

the conquest of Privernum by C. Plautius Hypsaeus, in B. C. 341. On the obverse is a camel, with Aretas kneeling by the side of the animal, and holding an olive branch in his hand. The subject refers to the conquest of Aretas by Scaurus mentioned above. The legend is M. SCAVR. AED. CVR. EX. S. C., and below REX ARETAS. (Eckhel, vol. v. pp. 131, 275.)

COIN OF M. AEMILIUS SCAURUS.

4. AEMILIUS SCAURUS, the younger son of No. 2, fought under the proconsul, Q. Catulus, against the Cimbri at the Athesis, and having fled from the field, was indignantly commanded by his father not to come into his presence; whereupon the youth put an end to his life. (Val. Max. v. 8. § 4; Frontin. *Strat.* iv. 1. § 3.)

5. M. AEMILIUS SCAURUS, the son of No. 3, and Mucia, the former wife of Pompey the triumvir, and consequently the half-brother of Sex. Pompey. He accompanied the latter into Asia, after the defeat of his fleet in Sicily, but betrayed him into the hands of the generals of M. Antonius, in B. C. 35. After the battle of Actium, he fell into the power of Octavian, and escaped death, to which he had been sentenced, only through the intercession of his mother, Mucia. (Appian, *B. C.* v. 142; Dion Cass. li. 2, lvi. 38.)

6. MAMERCUS AEMILIUS SCAURUS, the son of No. 5, was a distinguished orator and poet, but of a dissolute character. He was a member of the senate at the time of the accession of Tiberius, A. D. 14, when he offended this suspicious emperor by some remarks which he made in the senate. He is mentioned as one of the accusers of Domitius Corbulo in A. D. 21, and likewise as one of the accusers of Silanus, in A. D. 22. He was himself accused of majestas in A. D. 32, but Tiberius stopped the proceedings against him. He was, however, again accused of the same crime in A. D. 34, by Servilius and Cornelius Tuscus, who charged him with magic, and with having had adultery with Livia; but his real ground of offence was his tragedy of Atreus, in which his enemy Macro had interpolated some verses reflecting upon the emperor. He put an end to his own life at the suggestion of his wife Sextia, who killed herself at the same time (Tac. *Ann.* i. 13, iii. 31, 36, vi. 9, 29; Dion Cass. lviii. 24; Senec. *Suas.* 2, *de Benef.* iv. 31; Meyer, *Orat. Rom. Fragm.* pp. 558, 559, 2d ed.). Both Tacitus (*Ann.* iii. 66) and Seneca (*de Benef.* iv. 31) call him a consular, but the year of his consulship is not known. Besides Sextia, who was his wife at the time of his death, he had also been married to Lepida, by whom he had a daughter, and who was condemned in A. D. 20 (Tac. *Ann.* iii. 23). In the following year he is called the paternal uncle (*patruus*) and stepfather (*vitricus*) of Sulla (Tac. *Ann.* iii. 31), and therefore it would appear that, after the death of Lepida, he had married his brother's widow. Seneca says (*Suas.* 2) that this Scaurus was the last of his family.

All the ancient authorities respecting the Aemilii Scauri are given by Drumann. (*Geschichte Roms*, vol. i. pp. 25—33.)

SCAURUS, ATTI'LIUS, a friend of the younger Pliny (Plin. *Ep.* vi. 25), to whom one of his letters is addressed. (*Ep.* v. 13.)

SCAURUS, AURE'LIUS. 1. C. AURELIUS SCAURUS, praetor B. C. 186, obtained Sardinia as his province. (Liv. xxxix. 6, 8.)

2. M. AURELIUS SCAURUS, was consul suffectus in B. C. 108. Three years afterwards, B. C. 105, he was consular legate in Gaul, where he was defeated by the Cimbri, and taken prisoner. When he was brought before the leaders of the Cimbri, he warned them not to cross the Alps, as they would find it impossible to subdue the Romans, and was thereupon killed on the spot by Boiorix, one of the chiefs. He is erroneously called by Velleius Paterculus *consul*, instead of *consularis* (Liv. *Epit.* 67; Oros. v. 16; Vell. Pat. ii. 12; Tac. *Germ.* 37.) This M. *Aurelius* Scaurus is erroneously called M. *Aemilius* Scaurus by many modern writers.

3. M. AURELIUS SCAURUS, the quaestor mentioned by Cicero (*Verr.* i. 33), was probably a son of the preceding.

4. M. AURELIUS SCAURUS, whose name occurs on coins, of which a specimen is annexed. On the obverse is the head of Pallas, and on the reverse Mars driving a chariot. From the legend L. LIC. and CN. DOM. on the reverse, it is supposed that Scaurus was one of the triumvirs of the mint at the time that L. Licinius and Cn. Domitius held one of the higher magistracies. There are several other coins of the same kind. [See Vol. I. p. 863, b, and more especially Vol. II. p. 785, a.]

COIN OF M. AURELIUS SCAURUS.

SCAURUS, MA'XIMUS, a centurion in the praetorian troops, was one of the parties privy to Piso's conspiracy against the emperor Nero. (Tac. *Ann.* xv. 50.)

SCAURUS, Q. TERE'NTIUS, a celebrated grammarian who flourished under the emperor Hadrian (*divi Hadriani temporibus grammaticus vel nobilissimus*), and whose son was one of the preceptors of the emperor Verus (Gell. xi. 15. § 3; comp. Auson. *Epist.* xviii. 27; Capitolin. *Verus*, 2). He was the author of an *Ars Grammatica* and of commentaries upon Plautus, Virgil, and the *Ars Poëtica* of Horace, which are known to us from a few scattered notices only, for the tract entitled *Q. Terentii Scauri de Orthographia ad Theseum* included in the "Grammaticae Latinae Auctores Antiqui" of Putschius (4to. Hannov. 1605, pp. 2250—2264), but originally published at Basle (8vo. 1527), is not believed to be a genuine production of this Scaurus at least. (Charisius, pp. 107, 110, 182, 187, 188; Diomedes, pp. 275, 305, 415, 439, 444, 450; Priscian. p. 910; Rufinus, *de Metris Comicis*, pp. 2711, 2713, all in the ed. of Putschius; Serv. *ad Virg.*

Aen. iii. 484, xii. 120, who in the latter passage quotes from "Scaurus de Vita sua;" Ritschl, *de vet. Plauti interpret.* in his *Parergon Plautin.* vol. i. p. 357, &c.) [W. R.]

SCEPHRUS (Σκέφρος), a son of Tegeates and Maera, and brother of Leimon. When Apollo and Artemis took vengeance upon those who had ill-treated Latona, while she was wandering about in her pregnancy; and when they came into the country of the Tegeatans, Apollo had a secret conversation with Scephrus. Leimon, suspecting that Scephrus was plotting against him, slew his brother, and Artemis punished the murderer by sudden death. Tegeates and Maera immediately offered up sacrifices to Apollo and Artemis; but the country was nevertheless visited by a famine, and the god of Delphi ordered that Scephrus should be honoured with funereal solemnities. From that time, it is said, a part of the solemnities at the festival of Apollo Agyieus at Tegea, was performed in honour of Scephrus, and the priestess of Artemis pursued a man as Artemis had pursued Leimon. (Paus. viii. 53. § 1.) [L. S.]

SCERDILAIDAS, or SCERDILAEDUS. Σκερδιλαΐδας or Σκερδίλαιδος. Concerning the various forms of the name see Schweighäuser, *ad Polyb.* ii. 5. § 6. Bekker, in his recent edition of Polybius, retains the form Σκερδίλαιδος.)

1. A king of Illyria, who was in all probability son of Pleuratus, and younger brother of Agron, both of them kings of that country (see Schweighäuser, *l. c.*). He is first mentioned shortly after the death of Agron, as commanding a force sent by Teuta, the widow of that monarch, against Epeirus, B. C. 230. He advanced through the passes of Atintania, defeated an army which the Epeirots opposed to him, and penetrated as far as Phoenice, when he was recalled by Teuta to oppose the Dardanians (Polyb. ii. 5, 6). At this time he was clearly in a private station, and the period at which he assumed the sovereignty is uncertain; but it seems probable that, after the defeat and abdication of Teuta (B. C. 229), Scerdilaïdas succeeded to a portion of her dominions, though at first without the title of king, which he probably did not assume till after the death of his nephew Pinnes, on whom the Romans had bestowed the sovereignty, under the guardianship of Demetrius of Pharos (see Schweighäuser, *ad Polyb. l. c.*). In B. C. 220 we find him joining with Demetrius in a predatory expedition against the Achaeans, and concluding a treaty with the Aetolians against that people: but he quickly became dissatisfied with the conduct of his new allies, and was, in consequence, induced by Philip to change sides, and conclude an alliance with the Macedonian monarch (Polyb. iv. 16, 29). In the spring of 218 he sent a small squadron to the support of Philip, but he appears to have rendered him little efficient assistance, either on that or any subsequent occasion during the war. Notwithstanding this he claimed from the Macedonian king his promised share of the booty, and conceiving himself aggrieved in this respect, in the following year (B. C. 217) he turned his arms against Philip, captured by treachery some of his ships, and made an inroad into Macedonia itself, where he made himself master of some of the frontier towns. Philip, who was at this time in the Peloponnese, hastened to the relief of his own dominions, and having quickly recovered the places he had lost, occupied himself during the winter in the equipment of a powerful fleet, to carry on operations against the Illyrian king. Scerdilaïdas, alarmed at these tidings, applied for assistance to the Romans, who were favourably disposed towards him from jealousy of Philip, but were too hard pressed at home to furnish him any effectual succour. They, however, in the summer of B. C. 216, sent a squadron of ten ships to his support, and the very name of a Roman fleet struck such a terror into Philip that he abandoned the Adriatic, and retired, with his whole fleet, to Cephallenia (Polyb. v. 3, 95, 101, 108, 110). But during the following years his Roman allies were able to give little assistance to the Illyrian king, and Philip wrested from him the important fortress of Lissus, as well as a considerable part of his dominions. In B. C. 211 Scerdilaïdas joined the alliance of the Aetolians with the Romans, but his part in the war which followed appears to have been confined to threatening and infesting the Macedonian frontiers by occasional predatory incursions (Liv. xxvi. 24, xxvii. 30, xxviii. 5; Polyb. x. 41). It would appear that he must have died before the peace of 204, as his name, which is coupled with that of his son Pleuratus, during the negotiations in B. C. 208, does not appear in the treaty concluded by P. Sempronius with the Macedonian king (see Liv. xxvii. 30, xxix. 12). He left a son, PLEURATUS, who succeeded him on the throne.

2. A son of Gentius, king of Illyria, who was taken prisoner and carried captive to Rome, together with his father and his brother Pleuratus. (Liv. xliv. 32.) [E. H. B.]

SCEVI'NUS, FLA'VIUS. [SCAEVINUS.]

SCHE'DIUS (Σχέδιος). 1. A son of Iphitus by Hippolyte, commanded the Phocians in the war against Troy, along with his brother Epistrophus. (Hom. *Il.* ii. 517, &c.) Apollodorus (iii. 10. § 8) calls Epistrophus the father of Schedius. He was slain by Hector (*Il.* xvii. 306, &c.; Paus. x. 4. § 1), and his remains were carried from Troy to Anticyra in Phocis. He was represented in the Lesche at Delphi. (Paus. x. 30. § 2, 36, in fin.)

2. A son of Perimedes, likewise a Phocian who was killed at Troy by Hector. (Hom. *Il.* xv. 515; comp. Strab. ix. p. 424.) [L. S.]

SCHOENEUS (Σχοινεύς), a son of Athamas and Themisto, was king in Boeotia and father of Atalante and Clymenus (*Apollod.* i. 8. § 2, 9. § 2, iii. 9. § 2). The town of Schoenus is said to have derived its name from him. (Paus. viii. 35. § 8; Steph. Byz. *s. v.*) Another personage of this name occurs in Anton. Lib. 10. [L. S.]

SCI'PIO, the name of an illustrious patrician family of the Cornelia gens. This name, which signifies a stick or staff, is said to have been originally given to a Cornelius, because he served as a staff in directing his blind father (*patrem pro baculo regebat*), and to have been handed down by him as a family name to his descendants (Macrob. *Sat.* i. 6). This family produced some of the greatest men in Rome, and to them she was more indebted than to any others for the empire of the world. The Scipios, like many other Roman families, possessed a burial-place in which all the members of the family were interred (Cic. *Tusc.* i. 7). This family-tomb, which was near the Porta Capena, was discovered in 1780, and is one of the most interesting remains of the republican period. It was discovered on the left of the Appia Via, about 400 paces within the modern Porta S Se-

STEMMA SCIPIONUM.

1. P. Cornelius Scipio, tr. mil. B. C. 395, 394.
2. P. Scipio, cur. aed. B. C. 366.
3. L. Scipio, cos. B. C. 350.
4. P. Scipio Barbatus, cos. B. C. 328, dict. B. C. 306.
5. L. Scipio Barbatus, cos. B. C. 298.

6. Cn. Scipio Asina, cos. B. C. 260, 254.

7. L. Scipio, cos. B. C. 259.

8. P. Scipio Asina, cos. B. C. 221.

9. P. Scipio, cos. B. C. 218, killed in Spain, B. C. 211.

10. Cn. Scipio Calvus, cos. B. C. 222, killed in Spain, B. C. 211.

11. L. Scipio.

12. P. Scipio Africanus major, cos. B. C. 205, 194, married Aemilia.

13. L. Scipio Asiaticus, cos. B. C. 190.

22. P. Scipio Nasica, cos. B. C. 191.

27. Cn. Scipio Hispallus, cos. B. C. 171.

14. P. Scipio Africanus.

15. L. or Cn. Scipio Africanus.

16. Cornelia, m. P. Scipio Nasica Corculum [No. 23].

17. Cornelia, m. Tib. Gracchus.

18. L. Scipio Asiaticus, quaest. B. C. 167.

23. P. Scipio Nasica Corculum, cos. B. C. 162, 155, cens. B. C. 159, pontif. max. B. C. 150.

28. Cn. Scipio Hispallus, praet. B. C. 139.

21. P. Scipio Aemilianus Africanus minor (son of L. Aemilius Paulus and adopted by No. 14), cos. B. C. 147, 134, married Sempronia, the sister of the Gracchi.

Tib. Gracchus, trib. pl.

C. Gracchus, trib. pl.

Sempronia, m. P. Scipio Africanus minor.

19. L. Scipio Asiaticus.

24. P. Scipio Nasica Serapio, cos. B. C. 138, pontif. max., occisor Tib. Gracchi.

29. Cn. Scipio Hispallus.

20. L. Scipio Asiaticus, cos. B. C. 83.

25. P. Scipio Nasica, cos. B. C. 111.

26. P. Scipio Nasica, praet. B. C. 94, m. Licinia.

L. Licinius Crassus Scipio, adopted by his maternal grandfather. [CRASSUS, No. 26.]

Q. Caecilius Metellus Pius Scipio, adopted by Q. Metellus Pius, fell in Africa, B. C. 46. [METELLUS, No. 22.]

30. Scipio Salutio, B. C. 46.

31. P. Scipio, m. Scribonia, afterwards the wife of Augustus.

32. P. Scipio, cos. B. C. 16.

33. Cornelia, m. Paulus Aemilius Lepidus, cens. B. C. 22.

bastiano. The inscriptions and other curiosities are deposited in the Museo Pio-Clementino, at Rome. A full account of this tomb is given by Visconti, *Monumenti degli Scipioni*, Roma, 1785, fol. The inscriptions are also given by Orelli, *Inscript.* Nos. 550—559. (See also Becker, *Handbuch der Römischen Alterthümer*, vol. i. p. 518.)

1. P. Cornelius Scipio, magister equitum, in B. C. 396, to the dictator M. Furius Camillus. The Capitoline Fasti, however, make P. Cornelius Maluginensis the magister equitum in this year. Scipio was consular tribune in B. C. 395, and again in 394. He was also twice interrex, once in B. C. 391, and again in 389. (Liv. v. 19, 24, 26, 31, vi. 1.)

2. P. Cornelius Scipio, probably son of the preceding, was one of the first curule aediles, who were appointed in B. C. 366, when one place in the consulship was thrown open to the plebeians. He is apparently the same as the L. Scipio who was magister equitum to the dictator Camillus, in B. C. 350. (Liv. vii. 1, 24.)

3. L. Cornelius Scipio, was interrex in B. C. 352, and consul in 350, with M. Popillius Laenas. (Liv. vii. 21, 23.)

4. P. Cornelius Scipio Barbatus, was consul B. C. 328, with C. Plautius, according to the Fasti. Livy (viii. 22), however, calls him P. Cornelius Scapula. In B. C. 306 he was appointed dictator, for the purpose of holding the consular comitia, and in the following year he is spoken of as the pontifex maximus. (Liv. ix. 44, 46.)

5. L. Cornelius Scipio Barbatus, the son of Cnaeus, as we learn from his epitaph. He was consul B. C. 298, with Cn. Fulvius Maximus Centumalus, carried on war against the Etruscans, and defeated them near Volaterrae. In the following year, B. C. 297, he served as legate under the consul Q. Fabius Maximus, against the Samnites (comp. Frontin. ii. 4. § 2). In B. C. 295 he again served under the consuls Fabius Maximus and Decius Mus, with the title of propraetor, in the great campaign of that year against the Gauls, Etruscans, and Samnites. In B. C. 293 he again fought, under L. Papirius Cursor, in the campaign which brought the Samnite war to a close (Liv. x. 11, 12, 14, 25, 26, 40, 41). This is the narrative of Livy, but we have a very different account of his exploits in the epitaph on his tomb, which says nothing of his victory in Etruria, but speaks of his conquests in Samnium and Apulia.* Niebuhr supposes that his conquests in Samnium and Apulia were made in B. C. 297, when he was the legate of Fabius Maximus (Niebuhr, *Hist. of Rome*, vol. iii. pp. 363—366, 378). This Scipio was the great-grandfather of the conqueror of Hannibal. The genealogy of the family can be traced with more certainty from this time.

6. Cn. Cornelius Scipio Asina, the son of No. 5. The reason of his cognomen Asina is related by Macrobius (*Sat.* i. 6). He was consul in B. C. 260, with C. Duillius, in the fifth year of the first Punic war, and received the command of the fleet which the Romans had recently built. In an attempt upon the Liparaean islands, he was taken prisoner with seventeen ships; but the details of his capture are related somewhat differently (Polyb. i. 21, 22; Liv. *Ep.* 17; Oros. iv. 7; Eutrop. ii. 20; Flor. ii. 2; Zonar. viii. 10; Val. Max. vi. 6. § 2; Polyaen. vi. 16. § 5). He probably recovered his liberty when Regulus invaded Africa; for he was consul a second time in B. C. 254, with A. Atilius Calatinus. In this year he was more successful. He and his colleague crossed over into Sicily, and took the important town of Panormus. The services of Scipio were rewarded by a triumph. (Polyb. i. 38; Zonar. viii. 14; Val. Max. vi. 9. § 11; Fasti Capit.)

7. L. Cornelius Scipio, also son of No. 5, was consul in B. C. 259, with C. Aquillius Florus. He drove the Carthaginians out of Sardinia and Corsica, defeating Hanno, the Carthaginian commander, and obtained a triumph in consequence. The epitaph on his tomb records that "he took Corsica and the city of Aleria." In the Fasti he appears as censor in B. C. 258, with C. Duilius, and his epitaph calls him "Consul, Censor, Aedilis." (Liv. *Ep.* 17; Oros. iv. 7; Eutrop. ii. 20; Flor. ii. 2; Zonar. viii. 11; Val. Max. v. 1. § 2; Orelli, *Inscr.* No. 552.)

8. P. Cornelius Scipio Asina, son of No. 6, was consul B. C. 221, with M. Minucius Rufus, and carried on war, with his colleague, against the Istri, who annoyed the Romans by their piracy. The Istri were completely subdued, and Scipio obtained the honour of a triumph. In B. C. 217 he was appointed interrex, for the purpose of holding the consular elections. He is mentioned again in B. C. 211, when he showed so little of the spirit of a Scipio as to recommend that the senate should recall all the generals and armies from Italy for the defence of the capital, because Hannibal was marching upon the city. (Eutrop. iii. 7; Oros. iv. 13; Zonar. viii. 20; Liv. xxii. 34, xxvi. 8.)

9. P. Cornelius Scipio, the son of No. 7, was consul, with Ti. Sempronius Longus, in the first year of the Punic War, B. C. 218. Scipio, having received Spain as his province, set sail with his army from Pisae to Massilia. On his arrival at the latter place, he found that Hannibal had already crossed the Pyrenees, and was advancing towards the Rhone; but as his men had suffered much from sea-sickness, he allowed them a few days' rest, thinking that he had abundance of time to prevent Hannibal's crossing the Rhone. But the rapidity of Hannibal's movements were greater than the consul had anticipated. The Carthaginian army crossed the Rhone in safety, while the Romans were at the mouth of the river; and when Scipio marched up the left bank of the river, he found that Hannibal had advanced into the interior of Gaul, and had already got the start of him by a three days' march. Despairing, therefore, of over-

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* The epitaph on the tomb of this Scipio is the first contemporary record of a Roman which has reached our times. We subjoin a copy of it taken from Orelli (Inscr. No. 550):

CORNELIVS LVCIVS SCIPIO BARBATVS GNAIVOD PATRE ‖ PROGNATVS FORTIS VIR SAPIENSQVE QVOIVS FORMA VIRTVTEI PARISVMA ‖ FVIT CONSOL CENSOR AIDILIS QVEI FVIT APVD VOS TAVRASIA CISAVNA ‖ SAMNIO CEPIT SVBIGIT OMNE LOVCANA OPSIDESQVE ABDOVCIT.

In more modern Latin this inscription might thus be written:—"Cornelius Lucius Scipio Barbatus, Cnaeo patre prognatus, fortis vir sapiensque, cujus forma virtuti parissuma fuit, Consul, Censor, Aedilis, qui fuit apud vos, Taurasiam, Cisaunam (in) Samnio cepit, subigit omnem Lucaniam, obsidesque abducit."

taking him, he resolved to sail back to Italy, and await his arrival in Cisalpine Gaul. But as the Romans had an army of 25,000 men in Cisalpine Gaul, under the command of the two praetors, Scipio resolved to send into Spain the army which he had brought with him, under the command of his brother and legate, Cn. Scipio, and to take back with him only a small portion of his forces to Italy. This wise resolution of Scipio probably saved Rome; for if the Carthaginians had maintained the undisputed command of Spain, they would have been able to have concentrated all their efforts to support Hannibal in Italy, and might have sent him such strong reinforcements after the battle of Cannae as would have compelled Rome to submit.

After Scipio had landed at Pisae, he took the command of the praetor's army, and forthwith hastened to meet Hannibal, before he might be able to collect reinforcements among the Cisalpine Gauls. He crossed the Po at Placentia, and then advanced along the left bank of the river in search of Hannibal. Soon after crossing the Ticinus, over which he had thrown a bridge, his cavalry and light-armed troops, which he was leading in person in advance of the rest of his forces, fell in with the cavalry of the Carthaginians, also commanded by Hannibal himself. An engagement took place, in which the Romans were defeated. The consul himself received a severe wound, and was only saved from death by the courage of his young son, Publius, the future conqueror of Hannibal; though, according to other accounts, he owed his life to a Ligurian slave (Liv. xxi. 46; Polyb. x. 3). Scipio now retreated across the Ticinus, breaking the bridge behind him. He then crossed the Po also, and took up his quarters at Placentia. Here Hannibal, who had likewise crossed the Po, offered him battle, which was declined by Scipio, whose wound prevented him from taking the command of his army, and who had moreover determined to wait the arrival of his colleague, Sempronius Longus, who had been summoned from Sicily to join him. Upon the arrival of Sempronius, Scipio was encamped upon the banks of the Trebia, having abandoned his former position at Placentia. As Scipio still continued disabled by his wound, the command of the army devolved upon Sempronius. The latter, who was anxious to obtain the glory of conquering Hannibal, resolved upon a battle, in opposition to the advice of his colleague. The result was the complete defeat of the Roman army, which was obliged to take refuge within the walls of Placentia. [HANNIBAL, p. 335, b.]

In the following year, B. C. 217, Scipio, whose imperium had been prolonged, crossed over into Spain with a fleet of twenty ships and eight thousand foot-soldiers. Scipio and his brother Cneius continued in Spain till their death in B. C. 211; but the history of their campaigns, though important in their results, is full of such confusions and contradictions, that a brief description of them is quite sufficient. Livy found great discrepancies in his authorities, which are in themselves not worthy of much confidence. It is even impossible to state with certainty the years in which most of the events occurred (Niebuhr, *Lectures on Roman History*, vol. i. pp. 206, 207). Upon the arrival of Publius in Spain, he found that his brother Cneius had already obtained a firm footing in the country. Soon after Cneius had landed at Emporium in the preceding year, B. C. 218, most of the chiefs on the sea-coast joined him, attracted by his affability and kindness, which formed a striking contrast with the severity and harshness of the Carthaginian commanders. In the course of the same year he gained a victory near the town of Scissis or Cissa, in which Hanno, the Carthaginian general, was taken prisoner, and which made him master of nearly the whole of northern Spain from the Pyrenees to the Iberus. Hasdrubal advanced by rapid marches from the north of Spain to retrieve the Carthaginian cause in the north, but arrived too late in the year to accomplish any thing of importance, and accordingly recrossed the Iberus, after burning part of the Roman fleet. Scipio wintered at Tarraco. In the following year, B. C. 217, he defeated the Carthaginian fleet at the mouth of the Iberus, and thus obtained for the Romans the command of the sea. Publius arrived shortly afterwards in the middle of the summer, and the two brothers now advanced against Saguntum, where Hannibal had deposited the hostages, whom he had obtained from the various Spanish tribes. The treachery of a Spaniard of the name of Abelux or Abilyx surrendered them to the Scipios, who restored them to their own people, and thus gained the support of a large number of the Spanish tribes.

In the course of the next two or three years Livy gives a description of several brilliant victories gained by the Scipios, but as these were evidently followed by no results, there is clearly great exaggeration in his account. Thus, they are said to have defeated Hasdrubal in B. C. 216 with such loss, near the passage of the Iberus, that he escaped from the field with only a few followers. This victory was gained after the battle of Cannae, when Hasdrubal was attempting to march into Italy to support his victorious brother Hannibal. In the following year, B. C. 215, Hasdrubal, having received reinforcements from Carthage, under the command of his brother Mago, laid siege to the town of Illiturgi; but their united forces were defeated by the two Scipios, who are also said to have gained another decisive victory over them in the course of the same year near Intibili. Next year, B. C. 214, another Carthaginian army arrived under Hasdrubal, the son of Gisco. The Roman accounts again speak of two successive victories gained by Cn. Scipio, but followed as usual by no results. About this time Hasdrubal, Hannibal's brother, was recalled to Africa to oppose Syphax, one of the Numidian kings, who was carrying on war against Carthage. The Scipios availed themselves of his absence to strengthen their power; they gained over new tribes to the Roman cause, took 20,000 Celtiberians into their pay, and felt themselves so strong by the beginning of B. C. 212 or 211, that they resolved to cross the Iberus, and to make a vigorous effort to drive the Carthaginians out of Spain. They accordingly divided their forces. P. Scipio was to attack Mago and Hasdrubal, the son of Gisco, who were supported by Masinissa and the Spanish chief Indibilis, while his brother Cneius was to attack Hasdrubal the son of Barca, who had already returned from Africa, after bringing the war against Syphax to a successful termination. But the result was fatal. Publius was destroyed, with the greater part of his forces, and Mago and Hasdrubal, son of Gisco, now joined

Hasdrubal, son of Barca, to crush Cneius. Meantime Cneius had been at once paralysed by the defection of the 20,000 Celtiberians, who had been gained over by the Carthaginian general; and being now surrounded by the united forces of the three generals, his camp was taken, and he himself fell, twenty-nine days after the death of his brother. The remains of his army were collected by L. Marcius Septimus, a Roman eques. [HASDRUBAL, No. 6.] The year in which the Scipios perished is rather doubtful. Livy says (xxv. 36) that it was in the eighth year after Cn. Scipio had come into Spain; but Becker (*Vorarbeiten zu einer Geschichte des zweiten Punisches Krieges* in Dahlman's *Forschungen*, vol. ii. pt. ii. p. 113) brings forward several reasons, which make it probable that they did not fall till the spring of B. C. 211. (Liv. libb. xxi.—xxv.; Polyb. lib. iii.; Appian, *Annib.* 5—8, *Hisp.* 14—16.)

10. CN. CORNELIUS SCIPIO CALVUS, son of No. 7, and brother of No. 9, was consul B. C. 222 with M. Claudius Marcellus. In conjunction with his colleague he carried on war against the Insubrians. The details of this war are given under Marcellus. [Vol. II. pp. 927, 928.] (Polyb. ii. 34; Plut. *Marcell.* 6, 7; and the other authorities quoted in the life of Marcellus). In B. C. 218 Cneius served as legate of his brother Publius, under whom he carried on war for eight years in Spain, as has been related above.

11. L. CORNELIUS SCIPIO, son of No. 7, and brother of the two Scipios who fell in Spain, is only known as the father of No. 27.

12. P. CORNELIUS SCIPIO AFRICANUS MAJOR, the son of P. Scipio, who fell in Spain [No. 9], was the greatest man of his age, and perhaps the greatest man of Rome, with the exception of Julius Caesar. He appears to have been born in B. C. 234, since he was twenty-four years of age when he was appointed to the command in Spain in B. C. 210 (Liv. xxvi. 18; Val. Max. iii. 7. § 1; Oros. iv. 18). Polybius, it is true, says (x. 6) that he was then twenty-seven, which would place his birth in B. C. 237; and his authority would outweigh that of Livy, and the writers who follow him, if he had not stated elsewhere (x. 3) that Scipio was seventeen at the battle of the Ticinus (B. C. 218), which would make him twenty-four when he went to Spain, according to the statement of Livy. In his early years Scipio acquired, to an extraordinary extent, the confidence and admiration of his countrymen. His enthusiastic mind had led him to believe that he was a special favourite of the gods; and from the time he had put on the toga virilis, he had never engaged in any public or private business without first going to the Capitol, where he sat some time alone, enjoying communication from the gods. For all he proposed or executed he alleged the divine approval; and the Roman people, who had not yet lost all faith in the powers of an unseen world, gave credit to his assertions, and regarded him as a being almost superior to the common race of men (Liv. xxvi. 19). Polybius, who did not possess a particle of enthusiasm in his nature, and who was moreover a decided rationalist, denies (x. 2, 5) that Scipio had or believed that he had any communication with gods, and that his pretences to such intercourse were only a wise and politic means for obtaining a mastery over the minds of the vulgar. But such a supposition is quite at variance with all that is recorded of Scipio's character. He was, like Mohammed and Cromwell, a hero, and not an impostor; he believed himself in the divine revelations, which he asserted to have been vouchsafed to him, and the extraordinary success which attended all his enterprises must have deepened this belief, while such a belief, on the other hand, imparted to him a confidence in his own powers which made him irresistible.

P. Scipio is first mentioned in B. C. 218 at the battle of the Ticinus, where he is reported to have saved the life of his father, though he was then only seventeen years of age. He fought at Cannae two years afterward (B. C. 216), when he was already a tribune of the soldiers, and was one of the few Roman officers who survived that fatal day. He was chosen along with Appius Claudius to command the remains of the army, which had taken refuge at Canusium; and it was owing to his youthful heroism and presence of mind, that the Roman nobles, who had thought of leaving Italy in despair, were prevented from carrying their rash project into effect (Liv. xxii. 53; Val. Max. v. 6. § 7). He had already gained the favour of the people to such an extent, that he was unanimously elected aedile in B. C. 212. On this occasion he gave indications of the proud spirit, and of the disregard of all the forms of the law, which distinguished him throughout life; for when the tribunes objected to the election, because he was not of the legal age, he haughtily replied, "If all the Quirites wish to make me aedile, I am old enough." In the spring of B. C. 211, his father and uncle fell in Spain, and C. Nero was sent out as propraetor to supply their place; but in the following year (B. C. 210), the Romans resolved to increase their army in Spain, and to place it under the command of a proconsul. But when the people assembled to elect a proconsul, none of the generals of experience ventured to sue for so dangerous a command. At length Scipio, who was then barely twenty-four, offered himself as a candidate, to the surprise of the whole people. The confidence he felt in himself he communicated to the people, and he was accordingly chosen with enthusiasm to take the command. Livy places his election in B. C. 211, but it could not have been earlier than B. C. 210.

Upon his arrival in Spain in the summer of B. C. 210 Scipio found the whole country south of the Iberus in the power of the enemy. The three Carthaginian generals, Hasdrubal son of Barca, Hasdrubal son of Gisco, and Mago, were not, however, on good terms with one another, and were at the time engaged in separate enterprises in distant parts of the peninsula, leaving the Carthaginian province almost without defence. Instead of attacking any one of them in detail, Scipio formed the project of striking a deadly blow at the Carthaginian power by a sudden and unexpected attack upon New Carthage. He gave the command of the fleet to his intimate friend Laelius, to whom alone he entrusted the secret of the expedition, while he himself led the land-forces by inconceivably rapid marches against the town. The project was crowned with complete success; the Carthaginian garrison did not amount to more than a thousand men, and before any succour could arrive the town was taken by assault. The hostages, who had been given by the various Spanish tribes to the Carthaginians,

had been placed for security in this town, and these now fell into the hands of Scipio, who treated them with generosity and kindness; and the hostages of those people, who declared themselves in favour of the Romans, were restored without ransom. Scipio also found in New Carthage magazines of arms, corn, and other necessaries, for the Carthaginians had deposited in this city their principal stores. The inactivity of the Carthaginian generals, meantime, is not explained by any of the ancient authorities. Scipio was allowed to return to Tarraco without molestation, where he remained quietly during the remainder of the year, as his forces were not sufficiently numerous to face the enemy in the field, and he was anxious to strengthen himself by alliances with the Spanish chiefs. In this he was more successful than he could have anticipated. The capture of Carthage, as well as his personal popularity, caused many of the Spanish tribes to desert the Carthaginian cause; and when he took the field in the following year, B. C. 209, Mandonius and Indibilis, two of the most powerful and hitherto the most faithful supporters of Carthage, quitted the camp of Hasdrubal, and awaited the arrival of Scipio. Hasdrubal was encamped in a strong position near the town of Baecula, in the upper valley of the Guadalquiver, where he was engaged in collecting money from the silver mines in the neighbourhood. As he had now fully resolved to march to the assistance of his brother in Italy, he did not wish to risk the lives of his soldiers, and therefore avoided a battle; but Scipio attacked his camp, and gained a brilliant victory over him, taking, it is said, 22,000 prisoners, and killing 8000 of his men. The victory, however, cannot have been so complete as the Roman writers represent, since Hasdrubal was able to take with him his treasures and elephants in safety, and to retire unmolested into northern Spain. Here he collected fresh troops, with which he eventually crossed the Pyrenees, and marched into Italy to the assistance of his brother Hannibal; while the other Carthaginian generals, Hasdrubal, the son of Gisco, and Mago, advanced against Scipio, and prevented him from pursuing their colleague. Scipio therefore remained in southern Spain during the remainder of that year. In the following year, B. C. 208, the propraetor Silanus defeated Mago in Celtiberia [MAGO, p. 903], whereupon the latter marched into the south of the country and joined Hasdrubal, son of Gisco, in Baetica. Scipio advanced against them; but as the Carthaginian generals would not risk a battle, and distributed their army in the fortified towns, he was unable to accomplish anything of importance, and was obliged to content himself with the capture of the town of Oringis, which was taken by his brother Lucius. Next year, B. C. 207, Scipio gained possession of nearly the whole of Spain, by a decisive victory near a place variously called Silpia, Elinga, or Carmo, but the position of which is quite uncertain. Hasdrubal, son of Gisco, and Mago took refuge within the walls of Gades, which was almost the only place that still belonged to the Carthaginians; and all the native chiefs now hastened to acknowledge the supremacy of Rome. But the victories of Scipio had had only a small share in winning Spain. His personal influence had won far more people than his arms had conquered; he had gained such an ascendancy over the Spaniards by his humanity and courage, his courtesy and energy, that they were ready to lay down their lives for him, and wished to make him their king.

The subjugation of Spain was regarded by Scipio as only a means to an end. He seems for some time past to have formed in his own mind the project of transferring the war to Africa, and thus compelling the Carthaginians to recall Hannibal from Italy. He therefore resolved, before returning to Rome, to cross over into Africa, and secure, if possible, the friendship and co-operation of some of the native princes. His personal influence had already secured the attachment of Masinissa, who was serving in the Carthaginian army in Spain, but whose defection from his ancient allies was for the present to remain a secret; and he trusted that the same personal ascendancy might gain the still more powerful support of Syphax, the king of the Massaesylian tribe of Numidians. With only two quinqueremes he ventured to leave his province, and repair to the court of Syphax. There he met his old adversary, Hasdrubal, son of Gisco, who had crossed over from Gades for the same purpose; and the two generals spent several days together in friendly intercourse. Laelius, who accompanied his friend, related to Polybius that Scipio made a great impression upon Syphax, and that the latter even concluded a treaty of alliance with the Roman proconsul; but the truth seems to be that the Carthaginian general was more successful than the Roman; a success, however, which was in great part owing to the charms of his daughter Sophonisba, whom he gave in marriage to the Numidian king. Scipio did not remain long in Africa, and on his return to Spain was surprised to find that a formidable insurrection against the Roman power had broken out among many of the Spanish people. The causes are not mentioned; but it is probable that as soon as Scipio's personal influence had been withdrawn, Mago, who was still at Gades, had not found it difficult to instigate the revolt. The insurrection, however, was soon put down; and terrible vengeance was inflicted upon the town of Illiturgi, which had taken the principal share in the revolt. Scarcely had this danger passed away, when Scipio was seized with a dangerous illness. Eight thousand of the Roman soldiers, discontented at not having received their usual pay, and at being prevented from plundering the people, availed themselves of this opportunity to break out into open mutiny; but Scipio recovered in time to put it down; and in this difficult and delicate transaction, which is related at length by Livy, he showed his usual prudence and presence of mind. He now crushed the last remains of the insurrection in Spain; and to crown his other successes, Gades at last deserted the Carthaginians, and went over to the Romans. Mago had quitted Spain and crossed over into Liguria to effect a diversion in favour of his brother Hannibal, and there was therefore now no longer any enemy left in Spain. Scipio accordingly surrendered the Roman army, in B. C. 206, to the proconsuls L. Lentulus and L. Manlius Acidinus, who had been appointed as his successors, and returned to Rome in the same year.

Scipio now became a candidate for the consulship, and was elected for the following year (B. C. 205) by the unanimous votes of all the centuries, although he had not yet filled the office of praetor, and was only thirty years of age. His colleague was P. Licinius Crassus, who was pon-

tifex maximus, and could not, therefore, leave Italy. Consequently if the war was to be carried on abroad, the conduct of it must of necessity devolve upon Scipio. The latter was anxious to cross over at once to Africa, and bring the contest to an end at the gates of Carthage; but the oldest members of the senate, and among them Q. Fabius Maximus, opposed his project, partly through timidity and partly through jealousy of the youthful conqueror. All that Scipio could obtain was the province of Sicily, with permission to cross over to Africa, if he should think it for the advantage of the republic; but the senate resolutely refused him an army, thus making the permission reluctantly granted of no practical use. But the allies had a truer view of the interests of Italy than the Roman senate: what the latter, blinded by their fears and their jealousy, refused, the Italian allies generously granted; and from all the towns of Italy volunteers flocked to join the standard of the youthful hero, and to enable him to subdue Carthage without the aid of the Roman government. The senate could not refuse to allow him to enlist volunteers; and such was the enthusiasm in his favour, that he was able to cross over to Sicily with an army and a fleet contrary to the expectations and even the wishes of the senate. While busy with his preparations in Sicily he sent over Laelius to Africa with a small fleet to concert a plan of co-operation with Masinissa, and to convince his opponents that the invasion of Africa was not such a mad and impracticable project as they supposed. But meanwhile his enemies at Rome had nearly succeeded in depriving him of his command. Although he had no command in Lower Italy, he had assisted in the reduction of Locri, and after the conquest of the town had left his legate, Q. Pleminius, in command of the place. The latter had been guilty of such acts of excesses against the inhabitants, that they sent an embassy to the Roman senate to complain of his conduct. In the course of the investigation it was alleged that Scipio had allowed Pleminius to continue in the command after he had been fully informed of the misconduct of his lieutenant; and thereupon Q. Fabius Maximus and his other enemies eagerly availed themselves of the opportunity to inveigh in general against the conduct of Scipio, and to press for his immediate recall. Scipio's magnificent style of living, and his love for Greek literature and art, were denounced as dangerous innovations upon old Roman manners and frugality; and they asserted that the time which ought to be given to the exercise and the training of his troops was wasted in the Greek gymnasia or in literary pursuits. Though the senate lent a willing ear to these attacks, they did not venture upon his immediate recall, but sent a commission into Sicily to inquire into the state of the army; and if the charges against him were well founded, to order him to return to Rome. The commissioners arrived in Sicily at the beginning of B. C. 204. During the winter Scipio had been busy in completing his preparations; and by this time he had collected all his stores, and brought his army and navy into the most efficient state. The commissioners were astonished at what they saw. Instead of ordering him to return to Rome, they bade him cross over to Africa as soon as possible.

Accordingly in B. C. 204, Scipio, who was now proconsul, sailed from Lilybaeum and landed in Africa, not far from Utica. The force which he brought with him is stated so differently that it is impossible to determine what its numbers were, some accounts making it as low as 12,200, others as high as 35,000 men. As soon as Scipio landed he was joined by Masinissa, who rendered him the most important services in the war. With his assistance he obtained some advantages over the enemy [see HANNO, No. 23], but was unable to obtain possession of Utica, where he was anxious to establish his quarters for the winter. He was therefore obliged to pass the winter on a projecting headland, which he fortified. Meantime the Carthaginians had collected a powerful army which they placed under the command of Hasdrubal, son of Gisco, Scipio's old opponent in Spain, and Syphax came to their assistance with a great force. Towards the close of the winter, in the early part of B. C. 203, Hasdrubal and Syphax meditated a general attack upon the land and sea forces of Scipio; but the latter, who was informed of their plan by some Numidians, anticipated them by an attack upon their two encampments in the night. With the assistance of Masinissa, his enterprise was crowned with success; the two camps were burnt to the ground, and only a few of the enemy escaped the fire and the sword. Among these, however, were both Hasdrubal and Syphax; the former fled to Carthage, where he persuaded the senate to raise another army, and the latter retreated to his native dominions, where he likewise collected fresh troops. But their united forces were again defeated by Scipio. Hasdrubal did not venture to make his appearance again in Carthage; and Syphax once more fled into Numidia. Scipio, however, did not give the Numidian prince any repose; he was pursued by Laelius and Masinissa, and finally taken prisoner. Among the captives who fell into their hands was Sophonisba, the wife of Syphax, whom Masinissa had long loved, and had expected to marry when she was given to his rival. He now hastened to marry her; but the well-known story of the tragical termination of these nuptials is related elsewhere. [SOPHONISBA.]

These repeated disasters so alarmed the Carthaginians that they resolved to recall Hannibal and Mago from Italy. At the same time they opened negotiations with Scipio for a peace. The terms which Scipio offered were not objected to by the Carthaginians, and a suspension of arms for forty-five days was agreed to, while a Carthaginian embassy went to Rome. It would appear, however, that the great mass of the Carthaginian people were not in reality anxious for peace, and only wanted to gain time till Hannibal's arrival in Africa. Before the time had expired, a Carthaginian mob plundered some ships which were bringing provisions for Scipio's army, and then insulted the ambassadors whom he had sent to demand restitution. As soon as Hannibal arrived, hostilities were re-commenced against the Romans. The Carthaginian army was numerically superior to the Romans, but inferior in discipline and skill. Still the presence of Hannibal gave the nation confidence, and they looked forward to a favourable termination of the war. Hannibal, however, formed a truer estimate of the real state of affairs; he saw that the loss of a battle would be the ruin of Carthage, and was therefore anxious to conclude a peace before it was too late. Scipio, who was anxious to have the glory of bringing the war to a

close, and who feared lest his enemies in the senate might appoint him a successor, was equally desirous of a peace. The terms, however, which the Roman general proposed seemed intolerable to the Carthaginians; and as Hannibal at a personal interview with Scipio could not obtain any abatement of the hard conditions, he was forced, against his will, to continue the war. Into the details of the campaign, which are related very differently, our limits will not permit us to enter. The decisive battle was at length fought on the 19th of October, B. C. 202, at a place called Naragra on the Bagradas, not far from the city of Zama. Scipio's victory was complete; the greater part of the Carthaginian army was cut to pieces; and Hannibal, upon his arrival at Carthage, was the first to admit the magnitude of the disaster, and to point out the impossibility of a further prosecution of the war. The terms, however, now imposed by Scipio were much severer than before. Carthage had no alternative but submission; but the negotiations were continued for some time, and the final treaty was not concluded till the following year, B. C. 201.

Scipio returned to Italy in B. C. 201, and entered Rome in triumph. He was received with universal enthusiasm; the surname of Africanus was conferred upon him, and the people in their gratitude were anxious to bestow upon him the most extraordinary marks of honour. It is related that they wished to make him consul and dictator for life, and to erect his statue in the comitia, the rostra, the curia, and even in the Capitol; but that he prudently declined all these invidious distinctions (Liv. xxxviii. 56; Val. Max. iv. 1. § 6). As he did not choose to usurp the supreme power, which it seems he might have done with ease, and as he was an object of suspicion and dislike to the majority of the senate, he took no prominent part in public affairs during the next few years. He was censor in B. C. 199 with P. Aelius Paetus, and consul a second time in 194 with Ti. Sempronius Longus. At the same time the censors conferred upon him the title of princeps senatus, a distinction which he had received from the former censors, and which was again bestowed upon him in B. C. 190. In B. C. 193, he was one of the three commissioners who were sent to Africa to mediate between Masinissa and the Carthaginians; and in the same year, according to a story related by Q. Claudius Quadrigarius, he was one of the ambassadors sent to Antiochus at Ephesus, at whose court Hannibal was then residing. The tale runs that he there had an interview with the great Carthaginian, who declared him the greatest general that ever lived. The compliment was paid in a manner the most flattering to Scipio. The latter had asked, "Who was the greatest general?" "Alexander the Great," was Hannibal's reply. "Who was the second?" "Pyrrhus." "Who the third?" "Myself," replied the Carthaginian. "What would you have said, then, if you had conquered me?" asked Scipio, in astonishment. "I should then have placed myself before Alexander, before Pyrrhus, and before all other generals." (Liv. xxxv. 14.) Whether the story be true or not, there can be no doubt that Scipio towered above all the Romans as a general, and was only second to Hannibal himself. Each of these great men possessing true nobility of soul, could appreciate the other's merits; and Scipio was the only member of the senate who opposed the unworthy persecution which the Romans chose to employ against their once formidable opponent. (Liv. xxxiii. 47.)

In B. C. 190 L. Scipio, the brother of Africanus, and C. Laelius were consuls. Each of the consuls was anxious to obtain from the senate the province of Greece, in order to have the honour of carrying on the war against Antiochus. In order to secure it for his brother Lucius, Africanus offered to serve under him as legatus; and the senate thereupon granted Lucius the province which he desired. In the war against Antiochus, the young son of Africanus, who accompanied his father, fell into the hands of the Syrian king. The latter offered to restore his captive without ransom, if Africanus would obtain for him a favourable peace; but although the father rejected his proposal, Antiochus sent him back his son while he was absent from the army in consequence of illness. Africanus out of gratitude advised Antiochus not to fight till he himself had rejoined the army. The object which he had in giving this advice it is impossible to say; it is quite inconceivable that Scipio meditated any treachery towards his own country; it is more probable that he hoped to induce Antiochus to consent to a peace before a defeat should expose him to harder and more humiliating terms. Antiochus, however, did not listen to his advice; and the decisive battle was shortly afterwards fought near Mount Sipylus, in which the Syrian king was totally defeated. Antiochus now applied again to Africanus, who used his influence in the king's favour with his brother Lucius and his council of war. The terms of peace were severe, but they did not appear sufficiently severe to the Roman senate, who imposed much harder conditions upon the conquered monarch in the treaty which was finally made.

Africanus returned to Rome with his brother Lucius after the completion of the war in B. C. 189, but his remaining years were embittered by the attacks of his old enemies. Shortly after his return, he and his brother Lucius were accused of having received bribes from Antiochus to let the monarch off too leniently, and of having appropriated to their own use part of the money which had been paid by Antiochus to the Roman state. The glory of his African victory had already grown dim; and his enemies availed themselves of the opportunity to crush their proud antagonist. The accusation was set on foot by M. Porcius Cato, but the details of it are related with such discrepancies by the ancient authorities, that it is impossible to determine with certainty the true history of the affair, or the year in which it occurred. It appears, however, that there were two distinct prosecutions, and the following is perhaps the most probable history of the transaction. In B. C. 187, two tribunes of the people of the name of Petillii, instigated by Cato and the other enemies of the Scipios, required L. Scipio to render an account of all the sums of money which he had received from Antiochus. L. Scipio accordingly prepared his accounts, but as he was in the act of delivering them up, the proud conqueror of Hannibal indignantly snatched them out of his hands, and tore them up in pieces before the senate. But this haughty conduct appears to have produced an unfavourable impression, and his brother, when brought to trial in the course of the same year, was declared guilty, and sentenced to pay a heavy fine,

The tribune C. Minucius Augurinus ordered him to be dragged to prison and there detained till the money was paid; whereupon Africanus, still more enraged at this fresh insult to his family, and setting himself above the laws, rescued his brother from the hands of the tribune's officer. The contest would probably have been attended with fatal results had not Tib. Gracchus, the father of the celebrated tribune, and then tribune himself, had the prudence, although he disapproved of the violent conduct of Africanus, to release his brother Lucius from the sentence of imprisonment. The property, however, of Lucius was confiscated; and, as it was not sufficient to pay the fine, his clients and friends generously contributed not only a sufficient amount to supply the deficiency, but so large a sum that he would have been richer even than before; but he would only receive sufficient to defray his most pressing wants. The successful issue of the prosecution of Lucius, emboldened his enemies to bring the great Africanus himself before the people. His accuser was M. Naevius, the tribune of the people, and if the date of his tribunate is correctly stated by Livy (xxxix. 52) the accusation was not brought till the end of B. C. 185. When the trial came on, Scipio did not condescend to say a single word in refutation of the charges that had been brought against him, but descanted long and eloquently upon the signal services he had rendered to the commonwealth. Having spoken till night-fall, the trial was adjourned till the following day. Early next morning, when the tribunes had taken their seats on the rostra, and Africanus was summoned, he proudly reminded the people that this was the anniversary of the day on which he had defeated Hannibal at Zama, and called upon them to neglect all disputes and law-suits, and follow him to the Capitol, and there return thanks to the immortal gods, and pray that they would grant the Roman state other citizens like himself. Scipio struck a chord which vibrated on every heart; their veneration of the hero returned again; aud he was followed with such crowds to the Capitol, that the tribunes were left alone in the rostra. Having thus set all the laws at defiance, Scipio immediately quitted Rome, and retired to his country seat at Liternum. The tribunes wished to renew the prosecution, but Gracchus wisely persuaded them to let it drop. (Liv. xxxviii. 50—60; Gell. iv. 18, vii. 19; Val. Max. iii. 7. § 1; Meyer, *Orat. Roman. Fragm.* pp. 6—8, 2d ed.) Scipio never returned to Rome. He would neither submit to the laws nor aspire to the sovereignty of the state; and he therefore resolved to expatriate himself for ever. He passed his remaining days in the cultivation of his estate at Liternum (Senec. *Ep.* 86); and at his death is said to have requested that his body might be buried there, and not in his ungrateful country. His request was complied with, and his tomb existed at Liternum in the time of Livy. This appears to have been the more general account; but others related that he died at Rome, and was buried in the family sepulchre outside of the porta Capena, where a statue of him was erected alongside of the statues of his brother Lucius and the poet Ennius (Liv. xxxviii. 56). The year of his death is equally uncertain. Polybius and Rutilius related that he died in the same year as Hannibal and Philopoemen, that is, in B. C. 183. Livy and Cicero placed his death in B. C. 185, and Valerius of Antium as early as B. C. 187 (Liv. xxxix. 52; Cic. *Cat. maj.* 6). The date of Polybius is most probably the correct one.

Scipio married Aemilia, the daughter of L. Aemilius Paulus, who fell at the battle of Cannae [AEMILIA, No. 2], and by her he had four children, two sons [Nos. 14 and 15], and two daughters, the elder of whom married P. Scipio Nasica Corculum [No. 23], and the younger Tib. Gracchus, and thus became the mother of the two celebrated tribunes [CORNELIA, Nos. 4, 5]. (It is unnecessary to cite the numerous passages in Polybius and Livy relating to Scipio; those in Cicero in which he is mentioned are given by Orelli, in his *Onomast. Tull.* vol. ii. p. 186; there are some interesting remarks on his character and the state of parties in Rome at his time, by Gerlach, in his treatise entitled *P. Cornelius Scipio und M. Porcius Cato*, in the *Schweizer. Museum* for 1837.)

13. L. CORNELIUS SCIPIO ASIATICUS, also called ASIAGENES or ASIAGENUS, was the son of No. 9, and the brother of the great Africanus [No. 12]. He served under his brother in Spain, where he took the town of Oringis in B. C. 208; and on the completion of the war was sent by his brother to Rome, with the joyful news. He was praetor in B. C. 193, when he obtained the province of Sicily, and consul in B. C. 190, with C. Laelius. The senate had not much confidence in his abilities (Cic. *Phil.* xi. 7), and it was only through the offer of his brother Africanus to accompany him as a legate that he obtained the province of Greece and the conduct of the war against Antiochus (Liv. xxviii. 3, 4, 17, xxxiv. 54, 55, xxxvi. 45, xxxvii. 1). He defeated Antiochus at Mount Sipylus, in B. C. 190, entered Rome in triumph in the following year, and assumed the surname of Asiaticus. The history of his accusation and condemnation, and of the confiscation of his property, has been already related in the life of his brother. But notwithstanding the poverty to which he is said to have been reduced (Liv. xxxviii. 60), he celebrated with great splendour, in B. C. 185, the games which he had vowed in his war with Antiochus. Valerius of Antium related that he obtained the necessary money during an embassy on which he was sent after his condemnation, to settle the disputes between the kings Antiochus and Eumenes. He was a candidate for the censorship in B. C. 184, but was defeated by the old enemy of his family, M. Porcius Cato, who gave another proof of his hatred to the family by depriving Asiaticus of his horse at the review of the equites (Liv. xxxix. 22, 40, 44). It appears, therefore, that even as late as this time an eques did not forfeit his horse by becoming a senator.

The name of Scipio Asiaticus occurs on coins, and he is the only one of the family of whom coins are extant. On the obverse is a head crowned with laurel, and on the reverse Jupiter

COIN OF L. SCIPIO ASIATICUS.

driving a quadriga, with L. SCIP. ASIAG. i. e. *Asiagenes* or *Asiagenus*. Though Livy usually calls him Asiaticus, he gives Asiagenes as his surname in one passage (xxxix. 44): in the epitaph on his tomb he is called Asiagenus.

14. P. CORNELIUS SCIPIO AFRICANUS, the elder son of the great Africanus [No. 12], was prevented by his weak health from taking any part in public affairs. Cicero praises his oratiunculae and his Greek history, and remarks that, with the greatness of his father's mind he possessed a larger amount of learning. He had no son of his own, but adopted the son of L. Aemilius Paulus [see below, No. 21]. (Cic. *Brut.* 19, *Cat. Maj.* 11, *de Off.* i. 33; Vell. Pat. i. 10). He was elected augur in B. C. 180 (Liv. xl. 42), and was also Flamen Dialis, as we see from the inscription on his tomb. This inscription runs as follows:—"Quei apicem, insigne Dialis flaminis, gessistei, mors perfecit tua, ut essent omnia brevia, honos fama virtusque, gloria atque ingenium. Quibus sei in longa licuisset tibe utier vita, facile superas(s)es gloriam majorem. Quare lubens te in gremiu(m), Scipio, recipit terra, Publi, prognatum Publio, Corneli." (Orelli, *Inscript.* No. 558).

15. L. or CN. CORNELIUS SCIPIO AFRICANUS, the younger son of the great Africanus [No. 12]. He accompanied his father into Asia in B. C. 190, and was taken prisoner by Antiochus, as has already been related in the life of his father. Appian, in relating this circumstance (*Syr.* 29), confounds him with the celebrated Africanus minor. This Scipio was a degenerate son of so illustrious a sire, and only obtained the praetorship, in B. C. 174, through Cicereius, who had been a scriba of his father, giving way to him. In the same year he was expelled from the senate by the censors. (Liv. xli. 27; Val. Max. iii. 5. § 1, iv. 5. § 3.)

16. CORNELIA, the elder daughter of the great Africanus [No. 12], married P. Scipio Nasica Corculum, No. 23. [CORNELIA, No. 4.]

17. CORNELIA, the younger daughter of the great Africanus [No. 12], married Tib. Sempronius Gracchus, and became by him the mother of the two celebrated tribunes. [CORNELIA, No. 5.]

18. L. CORNELIUS SCIPIO ASIATICUS, the son of the conqueror of Antiochus [No. 13]. The following is the inscription on his tomb: "L. Corneli L. F. P. N. Scipio quaist. tr. mil. annos gnatus XXXIII. mortuos. Pater regem Antioco(m) subegit" (Orelli, *Inscr.* No. 556). As he is here called quaestor, he is probably the same as the L. Cornelius Scipio, the quaestor, who was sent to meet Prusias and conduct him to Rome, when this monarch visited Italy in B. C. 167 (Liv. xlv. 44).

19. L. CORNELIUS SCIPIO ASIATICUS, is only known from the Fasti Capitolini, as the son of No. 18, and father of No. 20.

20. L. CORNELIUS SCIPIO ASIATICUS, is first mentioned in B. C. 100, when he took up arms with the other members of the senate against Saturninus (Cic. *pro Rabir. Perd.* 7). In the Social War he was stationed with L. Acilius in the town of Aesernia, from which they escaped on the approach of Vettius Scato in the dress of slaves (Appian, *B. C.* i. 41). He belonged to the Marian party in the civil wars, and was appointed consul in B. C. 83 with C. Norbanus. In this year Sulla returned to Italy, and advanced against the consuls. He defeated Norbanus in Italy, but seduced the troops of Scipio to desert their general, who was taken prisoner in his camp along with his son Lucius, but was dismissed by Sulla uninjured. He was, however, included in the proscription in the following year, B. C. 82, whereupon he fled to Massilia, and passed there the remainder of his life. His daughter was married to P. Sestius (Appian, *B. C.* i. 82, 85, 86; Plut. *Sull.* 28, *Sertor.* 6; Liv. *Epit.* 85; Flor. iii. 21; Oros. v. 21; Cic. *Phil.* xii. 11, xiii. 1; Cic. *pro Sest.* 3; Schol. Bob. *in Sest.* p. 293, ed. Orelli). Cicero speaks favourably of the oratorical powers of this Scipio (*dicebat non imperite*, Cic. *Brut.* 47).

21. P. CORNELIUS SCIPIO AEMILIANUS AFRICANUS MINOR, was the younger son of L. Aemilius Paulus, the conqueror of Macedonia, and was adopted by P. Scipio, the son of the conqueror of Hannibal [No. 14], whose mother was a sister of L. Aemilius Paulus. He was born about B. C. 185. In his seventeenth year he accompanied his father Paulus to Greece, and fought under him at the battle of Pydna, in B. C. 168 (Liv. xliv. 44; Plut. *Aemil. Paul.* 22). While in Greece he probably became acquainted with the historian Polybius; and when the latter was sent to Rome, along with the other Achaean exiles, in the following year, B. C. 167, Scipio afforded him the patronage and protection of his powerful family, and formed with him that close and intimate friendship which continued unbroken throughout his life. Scipio appears from his earliest years to have devoted himself with ardour to the study of literature; and he eagerly availed himself of the superior knowledge of Polybius to direct him in his literary pursuits. He was accompanied by the Greek historian in almost all his campaigns, and in the midst of his most active military duties, lost no opportunity of enlarging his knowledge of Greek literature and philosophy, by constant intercourse with his friend. At a later period he also cultivated the acquaintance of the philosopher Panaetius; nor did he neglect the literature of his own country, for the poets Lucilius and Terence were, as is well known, admitted to his intimacy. His friendship with Laelius, whose tastes and pursuits were so congenial to his own, was as remarkable as that of the elder Africanus with the elder Laelius, and has been immortalised by Cicero's celebrated treatise entitled "Laelius sive de Amicitia." In his younger years it was feared by Scipio's friends that he would not uphold the honour of his house, an apprehension probably only founded on his literary habits and pursuits; but in him the love of Greek refinement and Greek literature did not emasculate his mind, or incapacitate him for taking a distinguished part in public affairs. On the contrary he is said to have cultivated the virtues which distinguished the older Romans, and to have made Cato the model of his conduct. If we may believe his panegyrists, Polybius and Cicero, he possessed all the simple virtues of an old Roman, mellowed by the refining influences of Greek civilisation.

Scipio first attracted public notice in B. C. 151. The repeated disasters which the Roman arms had sustained in Spain had inspired such dread of that war, that when the consuls attempted to levy troops in B. C. 151, no one was willing to enlist as a soldier, or to take the offices of tribune or legate. Scipio inspired confidence by coming forward, and offering to serve in Spain in any

capacity in which the consuls might choose to employ him. He was appointed military tribune, and accompanied the consul L. Lucullus to Spain. Here he distinguished himself by his personal courage. On one occasion he slew, in single combat, a gigantic Spanish chieftain; and at another time he was the first to mount the walls at the storming of the city of Intercatia. Such daring deeds gained for him the admiration of the barbarians, while his integrity and other virtues conciliated their regard and esteem. He quite threw into the shade his avaricious and cruel commander, and revived among the Spaniards the recollection of his grandfather, the elder Africanus. In the following year, B. C. 150, he was sent by Lucullus to Africa to obtain from Masinissa a supply of elephants. His name secured him a most honourable reception from the aged Numidian monarch. He arrived in the midst of the war between Masinissa and the Carthaginians, and was requested by the latter to act as mediator between them; but he was unable to accomplish any thing, and returned to Spain with the elephants.

On the breaking out of the third Punic war in B. C. 149, Scipio again went to Africa, but still only with the rank of military tribune. Here Scipio gained still more renown. By his personal bravery and military skill he repaired, to a great extent, the mistakes, and made up for the incapacity of the consul Manilius, whose army on one occasion he saved from destruction. His abilities gained him the complete confidence of Masinissa and the Roman troops, while his integrity and fidelity to his word were so highly prized by the enemy, that to his promise only would they trust. Accordingly, the commissioners, who had been sent by the senate to inspect the state of affairs in the Roman camp, made the most favourable report of his abilities and conduct. When L. Calpurnius Piso took the command of the army in the following year, B. C. 148, Scipio left Africa, and returned to Rome, accompanied by the wishes of the soldiers that he would soon return to be their commander. Many of them wrote to their friends at Rome, saying that Scipio alone could conquer Carthage, and the opinion became general at Rome that the conduct of the war ought to be entrusted to him. Even the aged Cato, who was always more ready to blame than to praise, praised Scipio in the Homeric words (*Od.* x. 495), "He alone has wisdom, the rest are empty shadows" (Plut. *Cat. Maj.* 27). The prepossession in favour of Scipio was still further increased by the want of success which attended the operations of Piso; and, accordingly, when he became a candidate for the aedileship for B. C. 147 he was elected consul, although he was only thirty-seven, and had not therefore attained the legal age. The senate, of course, assigned to him Africa as his province, to which he forthwith sailed, accompanied by his friends Polybius and Laelius. The details of the war, which ended in the capture of Carthage, are given by Appian (*Pun.* 113—131), and would take up too much space to be repeated here. The Carthaginians defended themselves with the courage of despair. They were able to maintain possession of their city till the spring of the following year, B. C. 146, when the Roman legions at length forced their way into the devoted town. The inhabitants fought from street to street, and from house to house, and the work of destruction and butchery went on for days. The fate of this once magnificent city moved Scipio to tears, and anticipating that a similar catastrophe might one day befall Rome, he is said to have repeated the lines of the Iliad (vi. 448) over the flames of Carthage,

ἔσσεται ἦμαρ, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρή,
καὶ Πρίαμος καὶ λαὸς ἐϋμμελίω Πριάμοιο.

After completing the arrangements for reducing Africa to the form of a Roman province, he returned to Rome in the same year, and celebrated a splendid triumph on account of his victory. The surname of Africanus, which he had inherited by adoption from the conqueror of Hannibal, had been now acquired by him by his own exploits.

In B. C. 142 Scipio was censor with L. Mummius. Scipio, in the administration of the duties of his office, followed in the footsteps of Cato, and attempted by severity to repress the growing luxury and immorality of his contemporaries. He exhorted the people to uphold and maintain the customs of their ancestors in a speech which was preserved in later times. His efforts, however, to preserve the old Roman habits were thwarted by his colleague Mummius, who had himself acquired a love for Greek and Asiatic luxuries, and was disposed to be more indulgent to the people (Gell. iv. 20, v. 19; Val. Max. vi. 4. § 2). In the solemn prayer offered at the conclusion of the lustrum, Scipio changed the supplication for the extension of the commonwealth into one for the preservation of its actual possessions (Val. Max. iv. 1. § 10*). He vainly wished to check the appetite for foreign conquests, which had been still further excited by the capture of Carthage.

In B. C. 139 Scipio was brought to trial before the people by Ti. Claudius Asellus, the tribune of the plebs. He seems to have been accused of majestas; but Asellus attacked him out of private animosity, because he had been deprived of his horse, and reduced to the condition of an aerarian by Scipio in his censorship. Scipio was acquitted, and the speeches which he delivered on the occasion obtained great celebrity, and were held in high esteem in a later age (Gell. ii. 20, iii. 4, vii. 11; Cic. *de Orat.* ii. 64, 66; for further particulars see Vol. I. p. 385, a.). It appears to have been after this event that Scipio was sent on an embassy to Egypt and Asia to attend to the Roman interests in those countries (Cic. *de Rep.* vi. 11). To show his contempt of the pomp and luxury in which his contemporaries indulged, he took with him only five slaves on this mission. (Athen. vi. p. 273.)

The long continuance of the war in Spain, and the repeated disasters which the Roman arms experienced in that country, again called Scipio to the consulship. He was appointed consul in his absence, along with C. Fulvius Flaccus, and had the province of Spain assigned to him, B. C. 134. His first efforts were directed to the restoration of discipline in the army, which had become almost disorganised by sensual indulgences. After bringing the troops into an efficient condition by his

* Valerius Maximus, however, appears to be mistaken in stating that Scipio held the lustrum, since Cicero says (*de Orat.* ii. 66), that it was held by his colleague Mummius.

severe and energetic measures, he laid siege to Numantia, which was defended by its inhabitants with the same courage and perseverance which has pre-eminently distinguished the Spaniards in all ages in defence of their walled towns. It was not till they had suffered the most dreadful extremities of famine that they surrendered the place in the following year, B. C. 133. Fifty of the principal inhabitants were selected to adorn Scipio's triumph, the rest were sold as slaves, and the town was levelled to the ground. He now received the surname of Numantinus in addition to that of Africanus. While Scipio was employed in the reduction of Numantia, Rome was convulsed by the disturbances consequent upon the measures proposed by Tib. Gracchus in his tribunate, and which ended in the murder of the latter. Although Scipio was married to Sempronia, the sister of the fallen tribune, he had no sympathy with his reforms, and no sorrow for his fate; and upon receiving intelligence of his death at Numantia, he is said to have exclaimed in the verse of Homer. (*Od.* i. 47): —

"So perish all who do the like again."

Upon his return to Rome in B. C. 132, he did not disguise his sentiments, and when asked in the assembly of the tribes by C. Papirius Carbo, the tribune, who entered upon his office at the end of this year, what he thought of the death of Tib. Gracchus, he boldly replied that he was justly slain (*jure caesum*). The people, who had probably expected a different answer from their favourite general and from the brother-in-law of their martyred defender, loudly expressed their disapprobation; whereupon Scipio, with true aristocratic contempt for the mob, exclaimed "Taceant quibus Italia noverca est." (Val. Max. vi. 2. § 3; Aurel. Vict. *de Vir. Ill.* 58; Plut. *Tib. Gracch.* 21; Cic. *Lael.* 25.) The people did not forget this insult, and from this time Scipio lost much of his influence over them. Still there was a prestige attaching to his name which the people could not divest themselves of, and it was mainly owing to his influence and authority that the aristocratical party were able to defeat the bill of the tribune Carbo, by which the same persons were to be allowed to be elected tribunes as often as the people pleased (Liv. *Epit.* 59; Cic. *Lael.* 25). Scipio was now regarded as the acknowledged leader of the aristocracy, and the latter resolved to avail themselves of his powerful aid to prevent the agrarian law of Tib. Gracchus from being carried into effect. The socii had become already alarmed at the prospect of losing some of their lands, and Scipio skilfully availed himself of the circumstance to propose in the senate, in B. C. 129, that all disputes respecting the lands of the allies should be taken out of the hands of the commissioners, who were appointed under the agrarian law of Tib. Gracchus, and that the decision respecting them should be committed to other persons. This would have been, in effect, equivalent to an abrogation of the law; and accordingly Fulvius Flaccus, Papirius Carbo and C. Gracchus, the three commissioners, offered the most vehement opposition to his proposal. In the forum he was accused by Carbo with the bitterest invectives as the enemy of the people, and upon his again expressing his approval of the death of Tib. Gracchus, the people shouted out "Down with the tyrant." In the evening he went home accompanied by the senate and a great number of the allies, and then retired quietly to his sleeping-room with the intention of composing a speech for the following day. In the following morning Rome was thrown into consternation by the news that Scipio was found dead in his room. The most contradictory rumours were circulated respecting his death, but it was the general opinion that he was murdered. Some thought that he died a natural death, and others that he put an end to his own life, despairing of being able to carry his proposal through the assembly on the following day; but the fact, which is admitted by all writers, that there was no inquiry into the cause of his death, corroborates the popular opinion that he was murdered. Suspicion fell upon various persons; his wife Sempronia and her mother Cornelia were suspected by some; Carbo, Fulvius, and C. Gracchus by others (Appian, *B. C.* i. 19, 20; Vell. Pat. ii. 4; Plut. *C. Gracch.* 10; Schol. Bob. *in Mil.* p. 283, ed. Orelli). Of all these Papirius Carbo was most generally believed to have been guilty, and is expressly mentioned as the murderer by Cicero. (Cic. *de Or.* ii. 40, *ad Fam.* ix. 21. § 3, *ad Q. Fr.* ii. 3. § 3.)

The character of Scipio is thus described by Niebuhr: — "Scipio is one of those characters who have a great reputation in history, which, however, in my opinion, is not altogether well deserved. He was, it is true, a very eminent general, and a great man; he did many a just and praiseworthy thing; but he made a show of his great qualities, and Polybius, his friend and instructor in military matters, who in other respects loves him very much, shows in his narrative quite clearly that the virtues of Scipio were ostentatious. Things which every other good and honest man does quietly, Scipio boasts of, because they are not common among his own countrymen. What distinguishes him is an unflinching political character: he belonged to those who wished by all means to maintain the state of things such as it actually was. Every thing which existed had in his eyes an indisputable right to exist, and he never asked whether it was right or wrong in its origin, or how detrimental its injustice was to the republic itself." (*Lectures on Roman History*, vol. i. p. 293, ed. Schmitz.) Some deductions, however, should be made from this estimate of his political character. It is true that after his return from Numantia, he opposed with the utmost energy the measures of the popular party; but previous to that time he had recognised the necessity of some concessions to the popular feeling, and had incurred the serious displeasure of his own party by supporting in B. C. 139 the Lex Tabellaria of the tribune L. Cassius Longinus (Cic. *Brut.* 25, *de Leg.* iii. 16). Some even went so far as to class him among the men of the people (Cic. *Acad.* ii. 5). With respect to the literary attainments of Scipio, there was but one opinion in antiquity. He was better acquainted with Greek literature and philosophy than any of his contemporaries, unless it were his friend Laelius. He spoke his own language with purity and elegance (*omnium aetatis suae purissime locutum*, Gell. ii. 20), of which we have a striking confirmation in the report, whether true or false, of his having assisted Terence in the composition of his comedies. He was one of the most distinguished orators of his day (Cic. *Brut.* 21, *de*

Orat. i. 49; Vell. Pat. ii. 9; Quintil. xii. 10. § 10); and his speeches were admired, as we have seen above, down to a late period. The few fragments of them, which have been preserved by A. Gellius and others, are given by Meyer (*Orat. Roman. Fragm.* pp. 176—193, 2d ed.). The general opinion entertained by the Romans of a subsequent age respecting Scipio is given in the most pleasing colours by Cicero in his work on the Republic, in which Scipio is introduced as the principal speaker. (The life and character of Scipio are delineated with ability by Nitzsch, in his treatise *Polybius*, Kiel, 1842, and also in his work *Die Gracchen und ihre nächsten Vorgänger*, Berlin, 1847; on the death of Scipio, see Scheu, *De Morte Africani minoris ejusque auctoribus*, in Beier's edition of Cicero's *Laelius*, Leipzig, 1828; Gerlach, *Der Tod des P. Cornelius Scipio Aemilianus*, in his *Historische Studien*, p. 254, &c., Hamburgh, 1841; Zimmermann, *Zeitschrift für die Alterthumswissenschaft*, 1841, No. 52.)

22. P. Cornelius Scipio Nasica, that is, "Scipio with the pointed nose," was the son of Cn. Scipio Calvus, who fell in Spain in B. C. 211. [No. 10.] He is first mentioned by Livy in B. C. 204 as a young man who was not yet of sufficient age to obtain the quaestorship, but was nevertheless judged by the senate to be the best citizen in the state, and was therefore sent to Ostia along with the Roman matrons to receive the statue of the Idaean Mother, which had been brought from Pessinus. In B. C. 200 he was one of the triumvirs, for the purpose of settling new colonists at Venusia; he was curule aedile in B. C. 196, praetor in 194, and in this year as well as in the following fought with great success in Further Spain, which was assigned to him as his province. But, notwithstanding these victories, and the powerful support of his cousin, the great Africanus, he was an unsuccessful candidate for the consulship for B. C. 192, and did not obtain it till the following year, when he was elected with M'. Acilius Glabrio. In his consulship, B. C. 191, he fought against the Boii, defeated them in battle, and triumphed over them on his return to Rome. He defended his cousin, L. Scipio Asiaticus, when he was accused in B. C. 187, after his conquest of Antiochus. He was one of the many distinguished men, who sued for the censorship in B. C. 184, but was defeated by M. Porcius Cato. Hence Pliny speaks of him (*H. N.* vii. 34), as *bis repulsa notatus a populo.* In B. C. 183 and 182 he was engaged as one of the triumviri in settling a Latin colony at Aquileia. The last time he is mentioned is in B. C. 171, when he was one of the advocates appointed by the Spanish deputies to bring to trial the Roman governors who had oppressed them. Scipio Nasica is mentioned both by Cicero and Pomponius as a celebrated jurist, aud the latter writer adds, that a house was given to him by the state in the Via Sacra, in order that he might be more easily consulted (Liv. xxix. 14. xxxi. 49, xxxiii. 25, xxxiv. 42, 43, xxxv. 1, 10, 24, xxxvi. 1, 2, 37, &c., xxxviii. 58, xxxix. 40, 55, xl. 34, xliii. 2; Diod. *Excerpta*, p. 605, ed. Wess.; Val. Max. vii. 5. § 2; Cic. *de Fin.* v. 22, *de Harusp. Resp.* 13, *de Orat.* ii. 68, iii. 33; Pomponius, *de Origine Juris* in Dig. 1. tit. 2. s. 2. § 37, where he is erroneously called Caius; Zimmern, *Geschichte des Römischen Privatrechts*, vol. i. p. 273.)

23. P. Cornelius Scipio Nasica Corculum, the son of No. 22, was twice consul, censor and pontifex maximus. He inherited from his father a love for jurisprudence, and became so celebrated for his discernment and for his knowledge of the pontifical and civil law, that he received the surname of Corculum (*corculum a corde dicebant antiqui solertem et acutum*, Festus, *s. v.*). He married a daughter of Scipio Africanus the elder. He is first mentioned in B. C. 168, when he served with distinction under L. Aemilius Paulus in Macedonia. He was consul for the first time in B. C. 162 with C. Marcius Figulus, but abdicated, together with his colleague, almost immediately after they had entered upon their office, on account of some fault in the auspices. He was censor B. C. 159 with M. Popillius Laenas, when he enacted, together with his colleague, that no statues of public men should be allowed to be erected in the forum without the express sanction of the senate or the people. In his censorship the clepsydra was for the first time introduced at Rome. He was consul a second time in B. C. 155 with M. Claudius Marcellus, and subdued the Dalmatians. He was a firm upholder of the old Roman habits and manners, and a strong opponent of all innovations, of which he gave a striking instance in his second consulship, by inducing the senate to order the demolition of a theatre, which was near completion, as injurious to public morals. When Cato repeatedly expressed his desire for the destruction of Carthage, Scipio, on the other hand, declared that he wished for its preservation, since the existence of such a rival would prove a useful check upon the licentiousness of the multitude. He was elected pontifex maximus in B. C. 150. The reputation of Scipio Corculum as a jurist has been already alluded to; his oratory is likewise praised by Cicero; and he is described by Aurelius Victor as a man "eloquentia primus, juris scientia consultissimus, ingenio sapientissimus." (Aurel. Vict. *de Vir. Ill.* 44, who confounds him with his father; Liv. xliv. 35, 36, 46, *Epit.* 47—49; Polyb. xxix. 6; Plin. *H. N.* xxxiv. 14; Cic. *de Nat. Deor.* ii. 4, *de Div.* ii. 35, *Brut.* 20, 58, *Cat.* 14, *Tusc.* i. 9; Plut. *Cat. Maj.* 27; Appian, *Pun.* 69, *B. C.* i. 28, but there is an anachronism in the last cited passage of Appian.)

24. P. Cornelius Scipio Nasica Serapio, the son of No. 23, was a fierce and stiff-necked aristocrat, and is chiefly known by the repeated mention of him in Cicero's writings, as the leader of the senate in the murder of Tib. Gracchus. He is first mentioned in B. C. 149, when he was sent along with Cn. Scipio Hispallus [No. 28], to demand from the Carthaginians the surrender of their arms (Appian, *Pun.* 80). He was unsuccessful in his application for the aedileship, but was consul in B. C. 138, with D. Junius Brutus. In consequence of the severity with which he and his colleague conducted the levy of troops, they were thrown into prison by C. Curiatius, the tribune of the plebs. It was this Curiatius who gave Nasica the nick-name of Serapio, from his resemblance to a dealer in sacrificial animals, or some other person of low rank, who was called by this name; but though given him in derision, it afterwards became his distinguishing surname (Liv. *Epit.* 55; Val. Max. ix. 14. § 3; Plin. *H. N.* vii. 10). In B. C. 133, when the tribes met to re-elect Tib. Gracchus to the tribunate, and the utmost confusion prevailed

in the forum, Nasica called upon the consuls to save the republic; but as they refused to have recourse to violence, he exclaimed, "As the consul betrays the state, do you who wish to obey the laws follow me," and so saying rushed forth from the temple of Fides, where the senate was sitting, followed by the greater number of the senators. The people gave way before them, and Gracchus was assassinated as he attempted to escape (Appian, *B. C.* i. 16; Plut. *Tib. Gracch.* 19; for further particulars see Vol. II. p. 293). In consequence of his conduct on this occasion Nasica became an object of such detestation to the people, that the senate found it advisable to send him on a pretended mission to Asia, although he was pontifex maximus, and ought not, therefore, to have quitted Italy. He did not venture to return to Rome, and after wandering about from place to place, died soon afterwards at Pergamum. (Plut. *Tib. Gracch.* 21; Cic. *pro Flacc.* 21; and the other passages of Cicero in Orelli's *Onomast. Tull.* vol. ii. p. 191.)

25. P. Cornelius Scipio Nasica, son of No. 24, was consul B. C. 111, with L. Calpurnius Bestia, and remained in Italy, while his colleague had the conduct of the war against Jugurtha. He died during his consulship. He is described by Diodorus as a man who was inaccessible to bribery throughout his life, though he lived in an age of general corruption. Cicero speaks with praise of the affability of his address, in which his father was deficient; and although he spoke neither much nor often in public, he was equal to any of his contemporaries in the purity of his Latin, and surpassed them in wit and humour. (Sall. *Jug.* 27; Diod. *Excerpt.* p. 606, ed. Wess.; Cic. *de Off.* i. 30, *Brut.* 34, *pro Planc.* 34, and Schol. Bob. p. 259, ed. Orelli.)

26. P. Cornelius Scipio Nasica, son of No. 25, praetor B. C. 94, is mentioned by Cicero as one of the advocates of Sex. Roscius of Ameria. He married Licinia, the second daughter of L. Crassus, the orator. (Cic. *pro Sex. Rosc.* 28, *Brut.* 58.) He had two sons, both of whom were adopted, one by his maternal grandfather L. Crassus in his testament, and is therefore called L. Licinius Crassus Scipio [Crassus, No. 26]; and the other by Q. Caecilius Metellus Pius, consul B. C. 80, and is therefore called Q. Caecilius Metellus Pius Scipio. This Scipio became the father-in-law of Cn. Pompey the triumvir, and fell in Africa in B. C. 46. His life is given elsewhere. [Metellus, No. 22.]

27. Cn. Cornelius Scipio Hispallus, a son of L. Scipio [No. 11], who was a brother of the two Scipios who fell in Spain. Hispallus was praetor B. C. 179, and consul B. C. 171, with Q. Petillius Spurinus. He was struck with paralysis during his consulship, and died at Cumae in the course of the year. (Liv. xl. 44, xli. 14, 16.)

28. Cn. Cornelius Scipio Hispallus, son of No. 27, was sent along with Scipio Nasica Serapio [No. 24], in B. C. 149, to demand from the Carthaginians the surrender of their arms (Appian, *Pun.* 80). He was praetor, B. C. 139, when he published an edict that all Chaldaeans (i. e. astrologers) should leave Rome and Italy within ten days (Val. Max. i. 3. § 2). Valerius Maximus (*l. c.*) calls him Caius; whence Pighius makes him the brother of the Hispallus mentioned by Appian, but it is far more probable that there should be a mistake in Valerius Maximus of *C.* for *Cn.* than that he should have borne a praenomen which does not occur elsewhere in the family of the Scipios.

29. Cn. Cornelius Scipio Hispallus, the son of No. 28, is mentioned only by Valerius Maximus, who relates (vi. 3. § 3), that he had obtained the province of Spain by lot, but was prevented by the senate from going thither on account of the disgraceful life he had previously led.

30. Cornelius Scipio Salutio, an obscure person, whom Caesar is said to have carried with him in his African campaign, B. C. 46, and to have placed in front of the army, because it was believed that a Scipio would always conquer in Africa, and he had to fight against Metellus Scipio, the general of the Pompeian troops. Others, however, thought that he did it as a kind of joke, to show his contempt of Metellus Scipio. Pliny relates that he was called Salutio from his resemblance to a mimus of this name. Dion Cassius calls him Salatton. (Suet. *Caes.* 59; Plut. *Caes.* 52; Dion Cass. xlii. 58; Plin. *H. N.* vii. 12, xxx. 2.)

31. P. Cornelius Scipio, married Scribonia, who was afterwards the wife of Augustus, and by whom he had two children [Nos. 32 and 33]. His descent is uncertain, and we have no particulars of his life. Suetonius says (*Octav.* 62) that both the husbands of Scribonia, before she was married to Augustus, were men of consular rank; but this statement makes the matter still more uncertain, since the last Scipio who obtained the consulship was L. Scipio Asiaticus in B. C. 83. [No. 20.]

32. P. Cornelius Scipio, son of No. 31 and Scribonia, afterwards the wife of Augustus, was consul B. C. 16 with L. Domitius Ahenobarbus. (Dion Cass. liv. 19; Propert. iv. 11. 67.)

33. Cornelia, daughter of No. 31 and Scribonia, married Paulus Aemilius Lepidus, censor B. C. 22. [Lepidus, No. 19.]

34. Cornelius Scipio, legatus of Junius Blaesus, proconsul of Africa, under whom he served in the campaign against Tacfarinus in A. D. 22 (Tac. *Ann.* iii. 74). He may, perhaps, have been the son of No. 32.

35. Cornelia, who married L. Volusius Saturninus, consul suffectus A. D. 3, and who was the mother of Q. Volusius Saturninus, consul A. D. 56 (Plin. *H. N.* vii. 12. s. 14), may have been the sister of No. 34. [Saturninus, Volusius, Nos. 2 and 3.]

36. P. Cornelius Scipio, perhaps the son of 34, was the husband of Poppaea Sabina, who was put to death by Messalina, the wife of the emperor Claudius. He did not venture to express any disapprobation of the deed, and showed his subserviency at a later period by proposing in the senate that thanks should be returned to Pallas, the freedman of Claudius, because he allowed himself to be regarded as one of the servants of the emperor, although he was descended from the kings of Arcadia. He was consul under Nero in A. D. 56, with L. Volusius Saturninus, who was probably his first cousin. (Tac. *Ann.* xi. 2, 4, xii. 53, xiii. 25; Plin. *H. N.* vii. 12. s. 14.)

The lives of the Scipios are given with accuracy by Haakh in the *Real-Encyclopädie der classichen Alterthumswissenschaft*, to which we have been much indebted in drawing up the previous account.

SCIRAS or SCLE'RIAS (Σκίρας, Σκληρίας), of Tarentum, was one of the followers of Rhinthon in that peculiar sort of comedy, or rather burlesque tragedy, which was cultivated by the Dorians of Magna Graecia, and especially at Tarentum. [RHINTHON.] His *Meleager* is quoted by Athenaeus, who describes the species of composition now referred, to by the phrase τῆς Ἰταλικῆς καλουμένης Κωμῳδίας (ix. p. 402, b.). He is also quoted by other writers. The true form of his name is doubtful, but in the greater number of the few passages in which he is quoted he is called Sclerias. The genuineness of some of the fragments is also doubtful. (Fabric. *Bibl. Graec.* vol. ii. p. 491 ; Müller, *Dor.* iv. 7. § 6.) [P. S.]

SCIRAS (Σκιράς), a surname of Athena, under which she had a temple in the Attic port of Phaleron, and in the island of Salamis (Paus. i. 1. § 4 ; Herod. viii. 94). In the month of Scirophorion a festival was celebrated at Athens in honour of her, which was called σκιραφόρια (Harpocr. *s. v.* Σκίρον). The foundation of the temple at Phaleron is ascribed by Pausanias to a soothsayer, Scirus of Dodona, who is said to have come to Attica at the time when the Eleusinians were at war with king Erechtheus. (Paus. i. 36. § 3 ; comp. Strab. ix. p. 393 ; Steph. Byz. *s. v.* Σκίρος.) [L. S.]

SCIRON (Σκίρων or Σκείρων). 1. A famous robber who haunted the frontier between Attica and Megaris, and not only robbed the travellers who passed through the country, but compelled them, on the Scironian rock to wash his feet, during which operation he kicked them with his foot into the sea. At the foot of the rock there was a tortoise, which devoured the bodies of the robber's victims. He was slain by Theseus, in the same manner in which he had killed others (Plut. *Thes.* 10 ; Diod. iv. 59 ; Strab. ix. p. 391 ; Paus. i. 44. § 12 ; Schol. *ad Eurip. Hipp.* 976 ; Ov. *Met.* vii. 445). In the pediment of the royal Stoa at Athens, there was a group of figures of burnt clay, representing Theseus in the act of throwing Sciron into the sea. (Paus. i. 3. § 1.)

2. A son of Pylas and grandson of Lelex. He was married to the daughter of Pandion, and disputed with her brother Nisus the government of Megara ; but Aeacus, who was chosen umpire, decided that Nisus should have the government of Megara, and Sciron the command in war (Paus. i. 39. § 5). Other traditions called this Sciron the husband of Chariclo, and father of Endeis. (Plut. *Thes.* 10.) [L. S.]

SCIRON or SCYRON (Σκίρων or Σκύρων), a Messenian who enjoyed a high estimation among his countrymen, and held the office of Ephor at the time of the unprincipled aggression of the Aetolian Dorimachus [DORIMACHUS]. He strongly urged his countrymen to exact reparation from the Aetolians, and, by his conduct in the assembly on this occasion, incurred the mortal enmity of Dorimachus. (Polyb. iv. 4.) [E. H. B.]

SCIRO'NIDES (Σκιρωνίδης), an Athenian, was joined with Phrynichus and Onomacles in the command of an Athenian and Argive force, which was sent out to the coast of Asia Minor in B. C. 412. After a successful engagement with the Milesians, they prepared to besiege Miletus ; but, on the arrival of a Peloponnesian and Sicilian fleet, they sailed away to Samos, by the advice of Phrynichus, without risking a battle In the same year Scironides was one of the generals left at Samos, while Strombichides, with two colleagues, proceeded to act against Chios : but, in B. C. 411, Peisander induced the Athenians to recall Phrynichus and Scironides, and to transfer the command at Samos to Leon and Diomedon. (Thuc. viii. 25—27, 30, 54.) [E. E.]

SCIRUS (Σκίρος), a soothsayer of Dodona, who, in the reign of Erechtheus, came to Salamis, and was afterwards honoured in the island with heroic honours. Salamis is further said to have been called after him, Sciras. (Paus. i. 36. § 3 ; Strab. ix. p. 393 ; Steph. Byz. *s. v.*) [L. S.]

SCLE'RIAS. [SCIRAS.]

SCOPAS (Σκόπας), an Aetolian, who held a leading position among his countrymen at the period of the outbreak of the Social War, B. C. 220. He was a kinsman of Ariston, who at this time held the office of praetor, or general of the Aetolian league, and the latter confided to him the chief conduct of affairs. On this account it was to Scopas that Dorimachus applied for assistance after the ill success of his predatory expedition against Messenia [DORIMACHUS], and although no pretext had been given for involving the Aetolian nation in war, these two chiefs were bold enough to undertake the enterprise on their own account. In the spring of B. C. 220 accordingly they led an expedition against the Messenians, and not only ravaged the territories of the latter, but when Aratus himself at the head of the Achaean army had come to their support, totally defeated him at Caphyae, and effected their retreat unmolested (Polyb. iv. 5, 6, 9, 10—13.) This daring outrage having naturally led to a public declaration of war by the Achaeans and their ally Philip king of Macedonia against the Aetolians, the latter chose Scopas for their Strategus during the ensuing year, and entrusted to him the conduct of the war which he had himself brought upon them. In the spring of 219 he invaded Macedonia with a large force, laid waste the open country of Pieria without opposition, and having made himself master of Dium, not only destroyed the town, but even plundered and burnt the celebrated temple which gave name to the city. Meanwhile, however, he neglected the defence of Aetolia itself, and left it open to Philip to obtain important advantages on the side of Acarnania (Id. iv. 27, 62, v. 11). The next year (218) he was sent by Dorimachus (who had succeeded him in the supreme command) with a mercenary force to the assistance of the Eleans (Id. v. 3), but we have no farther account of his operations in that year, or during the remainder of the Social War. His name does not again occur until the year B. C. 211, when we find him again holding the office of general, and in that capacity presiding in the assembly of the Aetolians, which concluded the alliance with the Roman praetor, M. Valerius Laevinus. The conquest of Acarnania was the bait held out to allure the Aetolians into this league, and Scopas immediately assembled his forces for the invasion of that country. But the determined resistance of the Acarnanians themselves, and the advance of Philip to their relief, rendered his efforts abortive. The next year (B. C. 210) we find him co-operating with Laevinus in the siege of Anticyra, which, after its capture, was given up to the Aetolians (Liv. xxvi. 24—26). After the close of the war with Philip, we are told that the Aetolians were distracted

with civil dissensions, and in order to appease these disorders, and provide some remedy against the burden of debts with which the chief persons in the country were oppressed, Scopas and Dorimachus were appointed to reform the constitution, B. C. 204. They were certainly not well qualified for legislators, and Scopas had only undertaken the charge from motives of personal ambition; on finding himself disappointed in which, he withdrew to Alexandria. Here he was received with the utmost favour by the ministers who ruled during the minority of the young king, Ptolemy V., and appointed to the chief command of the army in Coele-Syria, where he had to make head against the ambitious designs of Antiochus the Great. At first he was completely successful, and reduced the whole province of Judaea into subjection to Ptolemy, but was afterwards defeated by Antiochus at Panium, and reduced to shut himself up within the walls of Sidon, where (after an ineffectual attempt by Ptolemy to relieve him) he was ultimately compelled by famine to surrender (Polyb. xiii. 1, 2, xvi. 18, 19, 39; Joseph. *Ant.* xii. 3. § 3; Hieronym. *ad Daniel.* xi. 15, 16). Notwithstanding this ill success he appears to have continued in high favour at the Egyptian court, and in B. C. 200 he was sent to Greece with a large sum of money to raise a mercenary force for the service of Ptolemy, a task which he performed so successfully as to carry back with him to Alexandria a body of above 6000 of the flower of the Aetolian youth (Liv. xxxi. 43). His confidence in the support of so large a force, united to his own abilities, and the vast wealth which he had accumulated in the service of the Egyptian king, appears to have inflamed his ambition, and led him to conceive the design of seizing by force on the chief administration of the kingdom. But his projects were discovered before they were ripe for execution, and a force was sent by Aristomenes, the chief minister of Ptolemy, to arrest him. Scopas was taken by surprise, and unable to offer any resistance. He was at once led before the council of the young king, condemned to death, and executed in prison the next night, B. C. 296. According to Polybius he had well deserved his fate by the reckless and insatiable rapacity which he had displayed during the whole period of his residence in Egypt. (Polyb. xviii. 36—38). [E. H. B.]

SCOPAS (Σκόπας), one of the most distinguished sculptors of the later Attic school, was a native of Paros, which was then subject to Athens (Strab. xiii. p. 604; Paus. viii. 45. § 4); and he appears to have belonged to a family of artists in that island. There is an inscription of a much later period (probably the first century B. C.), in which a certain Aristander, the son of Scopas of Paros, is mentioned as the restorer of a statue of C. Billienus, by Agasias, the son of Menophilus of Ephesus; and we also know that there was a sculptor, Aristander of Paros, who lived during the latter part of the Peloponnesian War [ARISTANDER]. These facts, taken in connection with one another, and with the well-known alternate succession of names in a Greek family, make the inference extremely probable that the father of Scopas was that very Aristander who flourished about B. C. 405, and that his family continued to flourish as artists in their native island, almost or quite down to the Christian era (Böckh, *C. I.* No. 2285, b., vol. ii. pp. 236, 237). Scopas flourished during the first half of the fourth century B. C. Pliny, indeed, places him, with Polycleitus, Phradmon, Myron, Pythagoras, and Perelius, at Ol. 90, B. C. 420 (*H. N.* xxxiv. 8. s. 19, Sillig's edition; the common editions place these artists with those of the preceding period, Ol. 87). It will be seen presently that this cannot possibly be true. The source of Pliny's error here, as in other such cases, is no doubt in the manner in which he constructed his lists of artists, arranging the groups according to some particular epoch, and placing in each group artists who were in part contemporary with each other, although the earliest may have lived quite before, and the latest quite after the date specified. Other explanations of the difficulty have been attempted, of which it can only be said here that that of Sillig (*Cat. Art. s. v.*) is too far-fetched, and that the more usual plan of imagining a second artist of the name, a native of Elis, of whom nothing is known from any other source, is a vulgar uncritical expedient, which we have several times had occasion to condemn.

The indications which we possess of the true time of Scopas, in the dates of some of his works, and in the period at which the school of art he belonged to flourished, are sufficiently definite. He was engaged in the rebuilding of the temple of Athena in Arcadia, which must have been commenced soon after Ol. 96. 2, B. C. 394, the year in which the former temple was burnt (Paus. viii. 45. § 1). The part ascribed to him in the temple of Artemis at Ephesus, on the authority of Pliny (*H. N.* xxxvi. 14. s. 21), is a matter of some doubt; but the period to which this testimony would extend his career is established by the undoubted evidence of his share in the sculptures of the Mausoleum in Ol. 107, about B. C. 350, or even a little later. The date cannot be assigned with exactness to a year; but, as Mausolus died in Ol. 106. 4, B. C. 352, and the edifice seems to have been commenced almost immediately, and, upon the death of Artemisia, two years after that of her husband, the artists engaged on the work continued their labours voluntarily, it would follow that they were working at the sculptures both before and after B. C. 350 (Plin. *H. N.* xxxvi. 5. s. 4. § 9; Vitruv. vii. praef. § 12). On these grounds the period of Scopas may be assigned as from B. C. 395 to B. C. 350, and perhaps a little earlier and later. He was probably somewhat older than PRAXITELES, with whom he stands at the head of that second period of perfected art which is called the later Attic school (in contradistinction to the earlier Attic school of Pheidias), and which arose at Athens after the Peloponnesian War. The distinctive character of this school is described under PRAXITELES, p. 519, b.

Like most of the other great artists of antiquity, Scopas is hardly known to us except by the very scanty and obscure notices which Pliny and other writers give us of his works. Happily, however, we possess remains of those works of the highest excellence, though, unfortunately, not altogether of undoubted genuineness; we refer especially to the Niobe group, to various other statues, and the Budrum Marbles. We proceed to enumerate the works which he executed as an architect, a sculptor, and a statuary.

I. *His architectural works.* 1. He was the architect of the temple of Athena Alea, at Tegea, in Arcadia, the date of which has already been re-

ferred to (Paus. viii. 45. §§ 3, 4. s. 4—7). This temple was the largest and most magnificent in the Peloponnesus, and is remarkable for the arrangement of its columns, which were of the Ionic order on the outside of the temple, and in the inside of the Doric and Corinthian orders, the latter above the former. From the way in which Pausanias speaks of the sculptures in the pediments, it appears evident that the sculptural decorations of the temple, as well as the building itself, were executed under the direction of Scopas; the sculptures were probably by his own hand, since Pausanias mentions no other artist as having wrought upon them. The subject represented in the pediment of the front portico was the chase of the Calydonian boar, and, from the description of Pausanias, this must have been a most animated composition. In the centre was the wild beast himself, pursued on the one side by Atalante, Meleager, Theseus, Telamon, Peleus, Pollux, Iolaüs, Prothous, and Cometes; on the other side, Ancaeus was seen mortally wounded, having dropped his axe, and supported in the arms of Epochus, while standing by him were Castor, Amphiaraüs, Hippothous, and Peirithous. The subject of the hinder pediment was the battle of Telephus with Achilles, in the plain of Caïcus, the details of which Pausanias does not describe. Only some insignificant ruins of the temple now remain. (Dodwell, *Tour*, vol. ii. p. 419; Klenze, *Aphorist. Bemerk. auf einer Reise nach Griechenland*, p. 647; Müller, *Archäol. d. Kunst*, § 109, n. ii. 13.)

In his account of this temple, Pausanias takes occasion to mention that Scopas made statues in many places of Greece Proper (*τῆς ἀρχαίας Ἑλλάδος*), besides those in Ionia and Caria; an important testimony to the extent of the sphere of the artist's labours.

2. Pliny, in describing the temple of Artemis at Ephesus (*H. N.* xxxvi. 14. s. 21), says that thirty-six of its sixty columns were sculptured (*caelatae;* perhaps Caryatids), and then adds words which, according to the common editions, affirm that one of these columns was sculptured by Scopas; rather a curious circumstance, that just one of the thirty-six should be ascribed to so great an artist, and nothing be said of the makers of the other thirty-five; and rather surprising, also, that Scopas should have been engaged on what was more properly the work of a stone-mason. The fact is, that in the common reading—*ex iis XXXVI. caelatae, una a Scopa; operi praefuit Chersiphron, &c.*—the *a* is a conjectural insertion of Salmasius (who, however, with greater consistency, also changes *una* into *uno*), and it is wanting in all the MSS. The case is one of those in which we can hardly hope to clear up the difficulty quite satisfactorily, but we are inclined to accept as the most probable solution that proposed by Sillig (*Cat. Art. s. v.*), namely, to follow the reading of the MSS., pointing it thus:—*ex iis XXXVI. caelatae. Una Scopa operi praefuit Chersiphron architectus*, i. e. "Together with Scopas, Chersiphron the architect superintended the work;" for *una*, like *simul*, may be used as a preposition with an ablative. It is known that Chersiphron was the architect, not of this temple, but of its predecessor, which was burnt by Herostratus [CHERSIPHRON]. But it is clear enough from Pliny's whole description, that he confounded the two temples; and therefore we may infer that, finding, in his Greek authorities, Chersiphron mentioned as the architect of the one, and Scopas as the architect of the other, he confused the two together. In no other passage is Scopas mentioned as the architect of this temple: it is generally ascribed to DEINOCRATES: but the variations in the name of the architect warrant the conclusion, which might be drawn *à priori* from the magnitude of the work, that more than one architect superintended its erection. The idea that Scopas may have been one of these architects, receives some confirmation from the reference of Pausanias, already quoted, to his works in Ionia and Caria; and the fact of his share in the temple not being referred to by any other writer, may be explained by his architectural labours having been eclipsed by his greater fame as a sculptor, and by the renown of Deinocrates as an architect, especially if the latter finished the work. The absence of any mention of Deinocrates by Pliny is another reason for retaining the name of Scopas in the passage. It is to be hoped that some critic may be able to cast some further light on a question which is so interesting as connected with the character of Scopas as an architect.

3. The part which Scopas took in the decoration of the Mausoleum has been already referred to. It is now scarcely possible to doubt, either that, by the sculptures mentioned by Pliny and Vitruvius, on the four faces of the edifice, we are to understand the bas-reliefs of the frieze of the peristyle which surrounded it, or that the slabs brought from *Budrum* (the ancient Halicarnassus), and now deposited in the British Museum, are portions of that frieze (see *Dict. of Ant.* 2nd ed. art. *Mausoleum*). These slabs are thought, by competent judges, to show traces of different hands, and unfortunately we have no means whatever of determining which of them, or whether any of them, were the work of Scopas; since, of the whole frieze we possess only enough to make up a quarter, or one side of the peristyle, and these pieces are not all continuous, nor were they found in their places in the building, but in the walls of the citadel of Budrum, into which they had been built by the knights of Rhodes. In consequence of an opinion that the reliefs are hardly worthy of the fame of Scopas, it has been suggested that the slabs which we possess may have been all the productions of the other three artists; but a supposition so perfectly gratuitous cannot be admitted until some proof of it shall be furnished; nor do we think it required by the case itself. A bas-relief on the frieze of a building must not be compared with such statues as those of the Niobe group. The artist was somewhat fettered by the nature of the work, and still more by the character of his subject, the battle of the Amazons, which belongs to a class from which, as may be seen in the Phigaleian frieze, and even in the metopes of the Parthenon, the conventionalities of the archaic style were never entirely banished. These remarks, however, are only intended to apply to the comparison between these marbles and the separate statues, upon which the artist, free from all restraint, lavished his utmost skill; for in truth, considered by themselves, they do not seem to us to need any apology. Allowance being made for the great corrosion of the surface in most parts, they are beautiful works of art, and they exhibit exactly the characteristics of the later Attic school, as described

ly ancient writers, and as still visible in a very similar and nearly contemporaneous work of the very same school, the frieze of the choragic monument of Lysicrates, which is also preserved in the adjoining room (the Elgin Room*) in the British Museum. The decided inferiority of both these works to the Panathenaic frieze of the Parthenon only proves the inferiority of the later Attic artists to those of the school of Pheidias; an inferiority which was not likely to be properly appreciated by judges who, in the kindred art of dramatic poetry, preferred Euripides to Sophocles. The part of the frieze of the Mausoleum executed by Scopas was that of the eastern front; the sculptors of the other three sides were Bryaxis, Leochares, and Timotheus (or, as others said, Praxiteles), all of them Athenians; and Pliny tells us that the works were in his time considered to vie in excellence with each other:—*hodieque certant manus* (*H. N.* xxxvi. 5. s. 4. § 9).

II. Having thus noticed the works of Scopas in architecture and architectural sculpture, we proceed to the single statues and groups which are ascribed to him, classifying them according to their connection with the Greek mythology. The kinds of mythological subjects, which Scopas and the other artists of his school naturally chose, have already been mentioned under PRAXITELES, p. 519, b.

Nearly all these works were in marble, the usual material employed by the school to which Scopas belonged, and that also which, as a native of Paros, he may be supposed to have preferred and to have been most familiar with. Only one bronze statue of his is mentioned; and some critics would erase his name from Pliny's list of statuaries in bronze (*H. N.* xxxiv. 8. s. 19).

1. *Subjects from the Mythology of Aphrodite.*—Pliny (*H. N.* xxxvi. 5. s. 4. § 7), after mentioning Scopas as a rival of Praxiteles and Cephisodotus, tells us of his statues of Venus, Pothos (Desire), and Phaëthon, which were worshipped with most solemn rites at Samothrace. (Respecting the true reading of the passage, and the mythological connection of Phaëthon with Aphrodite, see Sillig's edition of Pliny; Hesiod. *Theog.* 986—991; and Welcker, in the *Kunstblatt*, 1827, p. 326).

A little further on, Pliny mentions a naked statue of Venus, in the temple of Brutus Callaicus, at Rome, as *Praxiteliam illam antecedens*, which most critics suppose to mean *preceding it in order of time;* but Pliny appears really to mean *surpassing it in excellence.* It would, he adds, confer renown on any other city, but at Rome the immense number of works of art, and the bustle of daily life in a great city, distracted the attention of men; and for this reason also, there was a doubt respecting the artist of another statue of Venus, which was dedicated by Vespasian in the Temple of Peace, and which was worthy of the fame of the ancient artists. Another work mentioned by Pliny as doubtful, is the Cupid holding a thunderbolt, in the Curia of Octavia. Pausanias (vi. 25 § 2) mentions a bronze group by Scopas, of Aphrodite Pandemos, sitting on a goat, which stood at Elis, in the same temple with Pheidias's chryselephantine statue of Aphrodite Urania. The juxtaposition of these works of the two Attic schools must have furnished an interesting comparison. In the temple of Aphrodite at Megara was Scopas's group of marble statues of Eros, Himeros, and Pothos, in which he showed the perfection of his art by the distinct and characteristic personified expression of ideas so nearly the same (Paus. i. 43. § 6). The celebrated statue of Aphrodite as victorious (*Venus Victrix*), in the Museum at Paris, known as the *Venus of Milo* (Melos), is ascribed, by Waagen and others, to Scopas, and is quite worthy of his chisel. It is one of the most beautiful remains of ancient art. (Waagen, *Kunstwerke u. Künstler in Paris;* Nagler, *Künstler-Lexicon;* Müller, *Denkmäler d. alten Kunst*, vol. ii. pl. xxv. No. 270.)

2. *Subjects from the Mythology of Dionysus.*—Müller thinks that Scopas was one of the first who ventured to attempt in sculpture a free unfettered display of Bacchic enthusiasm (*Archaöl. d. Kunst*, § 125). His statue of Dionysus is mentioned by Pliny (*H. N.* xxxvi. 5. s. 4. § 5); and his Maenad, with flowing hair, as χιμαιροφόνος, is celebrated by several writers (Callist. *Imag.* 2; Glaucus, *Ep.* 3, ap. Brunck. *Anal.* vol. ii. p. 347, *Anth. Pal.* ix. 774; Simonides, *Ep.* 81, ap. Brunck. *Anal.* vol. i. p. 142, *Anth. Planud.* iv. 60, *Append. in Anth. Pal.* vol. ii. p. 642, Jacobs). There are several reliefs which are supposed to be copied from the work of Scopas; one of them in the British Museum. (Müller, *Arch. l. c.* n. 2, *Denkmäler*, vol. i. pl. xxxii. No. 140; *Townley Gallery*, vol. ii. p. 103.) Respecting his *Paniscus*, see Cicero (*de Div.* i. 13).

3. *Subjects from the Mythology of Apollo and Artemis.*—Scopas embodied the ideal of the Pythian Apollo playing on the lyre in a statue, which Augustus placed in the temple which he built to Apollo on the Palatine, in thanksgiving for his victory at Actium; whence it is called by Pliny *Apollo Palatinus*, and on various Roman coins *Apollo Actius* or *Palatinus* (Eckhel, *Doct. Num.* vol. vi. pp. 94, 107, vol. vii. p. 124; comp. Tac. *Ann.* xiv. 14; Suet. *Nero.* 25). Propertius describes the statue in the following lines (ii. 31, 10—14):—

> "Deinde inter matrem deus ipse interque sororem
> Pythius in longa carmina veste sonat.
> Hic equidem Phoebo visus mihi pulchrior ipso
> Marmoreus tacita carmen hiare lyra."

These lines, and the representations of the statue on the coins, enable us easily to recognise a copy of it in the splendid statue in the Vatican, which was found in the villa of Cassius (*Mus. Pio-Clem.* vol. i. pl. 16; *Musée Franç.* vol. i. pl. 5; Müller, *Archäol.* § 125, n. 4, *Denkmäler*, vol. i. pl. xxxii. No. 141). There was also a statue of Apollo Smintheus by him, at Chrysa in the Troad (Strab. xiii. p. 604; Eustath. *ad Il.* i. 39). Two statues of Artemis are ascribed to Scopas; the one by Pausanias (ix. 17. § 1), the other by Lucian (*Lexiph.* 12, vol. ii. p. 339).

But of all his works in this department, by far the most interesting is the celebrated group, or rather series, of figures, representing the destruction of the sons and daughters of Niobe. In Pliny's time the statues stood in the temple of Apollo Sosianus, at Rome, and it was a disputed point whether they were the work of Scopas or of Praxiteles. The remaining statues of this group, or copies of them, are all in the Florence Gallery, with the exception of the so-called Ilioneus, at Munich, which some suppose to have belonged to

* The Budrum Marbles are in the Phigaleian Room, perhaps only temporarily.

the group. There is a head of Niobe in the collection of Lord Yarborough, which has some claim to be considered as the original. Our space forbids our entering on the various questions which have been raised respecting this group, such as the genuineness or originality of the figures, the manner of grouping them, and the aesthetic character of the whole composition: on these matters the reader is referred to the works now quoted. (Müller, *Archäol. d. Kunst*, § 126, ed. Welcker, 1848, and the authorities there quoted; *Denkmäler*, vol. ii. pl. xxxiii. xxxiv.; Thiersch, *Epochen*, pp. 368—371; *Penny Cyclopaedia*, art. *Niobe*.)

4. *Statues of other Divinities.*—Pliny (*H. N.* xxxvi. 5. s. 4. § 10) ascribes to Scopas a much-admired sitting statue of Vesta in the Servilian gardens (respecting the corrupt words which follow, see Sillig's Pliny), a sitting Colossus of Mars in the temple of Brutus Callaicus, and a Minerva at Cnidus (*ib.* § 5); and the following works are mentioned by other writers:—a statue of Hermes (*Anth. Planud.* iv. 192; Brunck. *Anal.* vol. iii. p. 197; Jacobs, *Append. Anth. Pal.* vol. ii. p. 684): a marble Heracles, at Sicyon (Paus. ii. 10. § 1): a beardless Aesculapius and a Hygieia, at Gortyna in Arcadia (Paus. viii. 28. § 1): a statue of Athena, which stood on one side of the entrance of the temple of Apollo Ismenius, outside the gates of Thebes; on the other side of the entrance was a Hermes by Pheidias; and the two statues were called Πρόναοι (Paus. ix. 10. § 2): a Hecate at Argos (Paus. ii. 22. § 8): and two Furies at Athens. (Clem. Alex. *Protrept.* p. 30, ed. Sylburg; Sillig. *Cat. Art. s. v. Calus.*)

5. But the most esteemed of all the works of Scopas, according to Pliny, was his group which stood in the shrine of Cn. Domitius in the Flaminian circus, representing Achilles conducted to the island of Leuce by the divinities of the sea. It consisted of figures of Neptune, Thetis, and Achilles, surrounded by Nereids sitting on dolphins and huge fishes (κήτη) and hippocampi, and attended by Tritons, and by an assemblage of sea monsters, which Pliny describes by the phrase *Chorus Phorci et pistrices et multa alia marina.* All these figures, he adds, were by the hand of Scopas himself, and would have been enough to immortalize the artist, even if they had cost the labour of his whole life. Müller thinks it probable that Scopas infused into this marine group something of the spirit of those Bacchic revellers upon the land whom he was so successful in pourtraying, making the Tritons to resemble Satyrs, and the Nereids Maenads. There is still extant a beautiful statue of a Nereid on a hippocamp, both in the Florentine Gallery and the Museum at Naples (*Tafeln zu Meyer's Kunstgeschichte*, pl. 10, A), besides other statues of sea gods and monsters, but none of them can be assigned with certainty to the group of Scopas. (Müller, *Archäol.* §§ 125, 126, 402.)

The above list contains, we believe, all the known works of Scopas, except a Canephoros mentioned by Pliny, which was in the collection of Asinius Pollio. There is also a hopelessly corrupt passage of Pliny (xxxiv. 8. s. 19. § 33), in which Scopas *appears* to be mentioned as the maker of bronze statues of philosophers; but perhaps the name ought to be altogether banished from the passage (see Sillig, *Cat. Art.*, and edition of Pliny, and Janus, *Cod. Bamb.* app. to Sillig's Pliny). If this passage be rejected, there is no mention by Pliny of any work in bronze by Scopas, although his name appears in the chronological list of statuaries at the beginning of the chapter. But even that passage is, as has been seen, involved in difficulty, and one proposed emendation, that of Thiersch, would banish the name of *Scopas* from it altogether, substituting *Onatas.* The only work in bronze expressly ascribed to Scopas is the Aphrodite Pandemus at Elis, mentioned, as above stated, by Pausanias.

Raoul-Rochette enumerates, among the ancient engravers, a *Scopas*, whom he considers to be a Greek artist, of the Roman period (*Lettre à M. Schorn*, pp. 153, 154). It is not improbable that among the Parian artists descended from Scopas, one of the same name may have practised this branch of the art at the period in question; and if the antiquaries be correct in supposing the subject of one of the gems bearing his name to be the head of Sextus Pompeius, this evidence would be sufficient. Visconti, however, doubts the genuineness of the inscription on that gem; and besides, there is no positive evidence that the portrait is that of Sextus Pompeius. With regard to the other two gems bearing the inscription ΣΚΟΠΑ, it is pretty evident that on the one, which represents an *Apollo Citharoedus*, the inscription merely indicates that the subject is copied from the celebrated Apollo of Scopas; and it seems by no means improbable that the case is similar with respect to the other, which represents a naked female coming out of the bath. [P. S.]

SCO'PASIS (Σκώπασις, Σκόπασις), a king of the Scythians, commanded one of the three divisions of his countrymen, when Scythia was invaded by Dareius Hystaspis. It was the body under the command of Scopasis, which, arriving at the Danube before Dareius reached it in his retreat, endeavoured, though without success, to prevail on the Ionians to destroy the bridge of boats over the river, and thus ensure the destruction of the Persians. (Herod. iv. 120, 128, 136; Just. ii. 5.) [E. E.]

SCOPELIA'NUS (Σκοπελιανός), a sophist, rhetorician, and poet, of Clazomenae, was the disciple of Nicetes of Smyrna, and flourished under Domitian and Nerva, a little before Polemon and Herodes Atticus. He taught at Smyrna, and had Herodes among his pupils. He devoted himself to poetry, and especially to tragedy. His life is related at great length by Philostratus (*Vit. Sophist.* i. 21), who speaks of him with very high respect. (Welcker, *die Griech. Trag.* p. 1323; Clinton, *Fast. Rom.* A. D. 93.) [P. S.]

SCORPIA'NUS, AE'LIUS, consul A. D. 276, when Probus was proclaimed emperor. (Vopisc. *Prob.* 11.)

SCRIBO'NIA. The wife of Octavianus, afterwards the emperor Augustus, had been previously married to two men of consular rank, according to Suetonius (*Aug.* 62). This writer, however, does not mention their names; and we know the name of only one of them, namely P. Cornelius Scipio, of whose consulship, however, there is no record. [SCIPIO, No. 31.] By him she had two children, P. Cornelius Scipio, who was consul, B. C. 16, and a daughter, Cornelia, who was married to Paulus Aemilius Lepidus, censor B. C. 22. [LEPIDUS, No. 19.] Scribonia was the sister of L. Scribonius Libo, who was the father-in-law of Sex. Pompey, the son of Pompey the Great. [LIBO, No. 4.]

After the Perusinian war, B. C. 40, Octavian feared that Sex. Pompey would form an alliance with Antony to crush him; and, accordingly, on the advice of Maecenas, he married Scribonia, in order to gain the favour of Pompey, and of his father-in-law Libo. Scribonia was much older than Octavian, and he never had any affection for her; and, accordingly, he did not hesitate to divorce her in the following year, B. C. 39, on the very day in which she had borne him a daughter, Julia, in order to marry Livia, more especially as he was now on good terms with Antony, and hoped to drive Pompey out of Sicily. Octavian said that he divorced her on account of her loose morals; but Antony maintained that it was because she had taken offence at her husband's intercourse with Livia: the real reason, however, was undoubtedly his love of Livia. Scribonia long survived her separation from Octavian, for in A. D. 2 she accompanied, of her own accord, her daughter Julia into exile, to the island of Pandateria. (Suet. *Aug.* 62, 69; Appian, *B. C.* v. 53; Dion Cass. xlviii. 34, lv. 10; Vell. Pat. ii. 100; Tac. *Ann.* ii. 27.)

2. The mother of Piso Licinianus, who was adopted by the emperor Galba (Tac. *Hist.* i. 14). [PISO, No. 31.]

SCRIBO'NIA GENS, plebeian, is first mentioned at the time of the second Punic war, but the first member of it who obtained the consulship was C. Scribonius Curio in B. C. 76. The principal families in the gens are those of CURIO and LIBO; and besides these we meet with one or two other surnames in the imperial period, which are given below. On coins Libo is the only cognomen which is found.

SCRIBONIA'NUS, CAMERI'NUS. [CAMERINUS.]

SCRIBONIA'NUS, FU'RIUS CAMILLUS. [CAMILLUS, No. 7.]

SCRIBONIA'NUS, LICI'NIUS CRASSUS, the son of M. Licinius Crassus and of Scribonia, the granddaughter of Sex. Pompey, and a brother of Piso Licinianus, who was adopted by the emperor Galba. [PISO, No. 31.] Scribonianus was offered the empire by Antonius Primus, but refused to accept it. (Tac. *Hist.* i. 47, iv. 39.)

SCRIBO'NIUS, a person who pretended to be a descendant of Mithridates, usurped the kingdom of Bosporus on the death of Asander, about B. C. 16. According to Lucian the troops of Asander deserted to Scribonius in the life-time of the former, who thereupon put an end to his life by voluntary starvation. But Scribonius had scarcely mounted the throne before the Bosporans discovered the deception that had been practised upon them, and accordingly put the usurper to death. The kingdom was thereupon given to Polemon [POLEMON I.] (Dion Cass. liv. 24; Lucian, *Macrob.* 17.)

SCRIBO'NIUS APHRODI'SIUS. [APHRODISIUS.]

SCRIBO'NIUS LARGUS. [LARGUS.]

SCRIBO'NIUS PROCULUS and RUFUS. [PROCULUS.]

SCROFA, literally "a sow that has had pigs," was the name of a family of the Tremellia gens.

1. L. TREMELLIUS SCROFA, quaestor of A. Licinius Nerva, who governed Macedonia as propraetor in B. C. 142. During the absence of Nerva, he defeated a Pseudo-Perseus or a Pseudo-Philippus, for there is some uncertainty about the name, and a body of 16,000 men. When attacked by the enemy, he said that he would scatter them straightway like a sow does her pigs ("dixit celeriter se illos, ut *scrofa* porcos, disjecturum"); and from this saying he obtained the cognomen of Scrofa, which became hereditary in his family. His grandson told Varro that this was the origin of their family name; but Macrobius relates another tale respecting its introduction. (Liv. *Epit.* 53; Eutrop. iv. 15; Varr. *R. R.* ii. 4; Macrob. *Sat.* i. 6.)

2. (TREMELLIUS) SCROFA, was quaestor of Crassus in the war against Spartacus, B. C. 71, and was wounded while pursuing the latter. (Plut. *Crass.* 11.)

3. CN. TREMELLIUS SCROFA, the grandson of No. 1, was a friend of M. Varro, and a writer on agriculture. He is probably the same as the Cn. Tremellius, who was one of the judices at the trial of Verres in B. C. 70, and had been appointed military tribune for the following year (Cic. *Verr.* Act. i. 10). Scrofa was one of the twenty commissioners for dividing the Campanian land under the agrarian law of Julius Caesar, B. C. 59, and he must afterwards have served under Julius Caesar in Gaul, as he is said to have commanded an army near the Rhine. He is introduced as one of the speakers in Varro's treatise *De Re Rustica*, where his knowledge of agriculture is praised in the highest terms. He there speaks of himself as *praetorius*, but in what year he was praetor is unknown (Varr. *R. R.* i. 2. § 10, i. 7. § 8, ii. 4; Plin. *H. N.* xvii. 21. s. 35. § 22). He is mentioned in Cicero's correspondence as one of the friends of Atticus. (Cic. *ad Att.* v. 4. § 2, vi. 1. § 13, vii. 1. § 8.)

4. (TREMELLIUS) SCROFA, the son apparently of the preceding, spoken of by Cicero in B. C. 45. (Cic. *ad Att.* xiii. 21. § 7.)

SCUTARIOTA, THEODO'RUS. [THEODORUS.]

SCYLAX (Σκύλαξ). 1. Of Caryanda in Caria, was sent by Dareius Hystaspis on a voyage of discovery down the Indus. Setting out from the city of Caspatyrus and the Pactyican district, Scylax and his companions sailed down the river to the east and the rising of the sun, till they reached the sea; from whence they sailed westward through the Indian Ocean to the Red Sea, performing the whole voyage in thirty months. (Herod. iv. 44.)

2. Of Halicarnassus, a friend of Panaetius, distinguished for his knowledge of the stars, and for his political influence in his own state. (Cic. *de Div.* ii. 42.)

Suidas (*s. v.*), in his usual blundering manner, makes these two persons into one, and ascribes to Scylax the following works:—Περίπλουν τῶν ἐκτὸς τῶν Ἡρακλέους στηλῶν—τὰ κατὰ τὸν Ἡρακλείδην τὸν Μυλασσῶν βασιλέα—γῆς περίοδον—ἀντιγραφὴν πρὸς τὴν Πολυβίου ἱστορίαν.

We have still extant a brief description of certain countries in Europe, Asia, and Africa, which bears the name of Scylax of Caryanda, and is entitled, Περίπλους τῆς θαλάσσης οἰκουμένης Εὐρώπης καὶ Ἀσίας καὶ Λιβύης. This little work was supposed by Lucas Holstenius, Fabricius, Sainte-Croix, and others, to have been written by the Scylax mentioned by Herodotus. Other writers, on the contrary, such as G. I. Vossius, Is. Vossius, and Dodwell, regarded the author as the contemporary of Panaetius and Polybius; but most modern scholars are disposed

to follow the opinion of Niebuhr, who supposes the writer to have lived in the first half of the reign of Philip of Macedonia, the father of Alexander the Great (Philip began to reign B. C. 360). Niebuhr shows from internal evidence that the Periplus must have been composed long after the time of Herodotus; whilst, from its omitting to mention any of the cities founded by Alexander, such as Alexandria in Egypt, as well as from other circumstances, we may conclude that it was drawn up before the reign of Alexander. It is probable, however, that the author, whoever he was, may not have borne the name of Scylax himself, but prefixed to his work that of Scylax of Caryanda, on account of the celebrity of the navigator in the time of Dareius Hystaspis. Aristotle is the first writer who refers to Scylax (*Pol.* iii. 14); but it is evident, from his reference, as well as from the quotations from Scylax in other ancient writers (Philostr. *Apollon.* iii. 47; Harpocrat. p. 174, ed. Gronov.; Tzetz. *Chil.* vii. 144), which refer to matters not contained in the *Periplus* come down to us, that we possess only an abridgment of the original work.

The *Periplus* of Scylax was first published by Hoeschel, with other minor Greek geographers, Augsburg, 1600, 8vo.; next by Is. Vossius, Amsterdam, 1639, 4to.; subsequently by Hudson, in his "Geographi Graeci Minores," and in the reprint of the same work by Gail, Paris, 1826; and last of all by R. H. Klausen, attached to his fragments of Hecataeus, Berlin, 1831.

(Fabric. *Bibl. Graec.* vol. iv. p. 606, &c.; Vossius, *de Hist. Graecis*, p. 166, ed. Westermann; Sainte-Croix, in *Mém. de l'Acad. des Inscriptions*, vol. xlii. p. 350; Niebuhr, *Ueber das Alter des Küstenbeschreibers Skylax von Karyanda*, in his *Kleine Schriften*, vol. i. p. 105, &c., translated in the *Philological Museum*, vol. i. p. 245, &c.; Ukert, *Geographie der Griechen und Römer*, vol. i. pt. ii. p. 285, &c.; the dissertations prefixed to Hudson's and Klausen's editions.)

SCYLAX (Σκύλαξ), an engraver of precious stones, whose time is unknown, but from whose hand we still possess some beautiful gems. (Stosch, 58, 59; Bracci, 101, 102, 103). [P. S.]

SCYLES (Σκύλης), son and successor of Ariapeithes, king of the Scythians in the time of Herodotus. His mother was a Greek of Istria, who taught him her own language, and imbued him with an attachment to Greek customs and modes of life. The tastes thus acquired he used to gratify at Olbia, a Milesian colony (as its inhabitants professed), at the mouth of the Borysthenes, where he passed a great part of his time, having built a house there, and married a woman of the place. Here he was detected by some of his countrymen in the celebration of the Bacchic mysteries, whereupon they withdrew their allegiance from him, and set up his brother, Octamasades, as king. Scyles, upon this, fled to Sitalces, king of Thrace; but the latter, on the invasion of his kingdom by a Scythian army, surrendered him to Octamasades, who caused him to be beheaded. (Herod. iv. 78—80.) [E. E.]

SCYLITZES or SCYLITZA, JOANNES, a Byzantine historian, of the later period of the empire, surnamed, from his office, CUROPALATES (Ἰωάννης Κουροπαλάτης ὁ Σκυλίτζης); probably also called (apud Cedren. *Compend.* sub init.) JOANNES THRACESIUS, and, from his office, PROTOVESTIARIUS (ὁ πρωτοβεστιάριος Ἰωάννης ὁ Θρᾳκήσιος τὸ ἐπώνυμον). According to the account given by Fabricius and Cave, and which is now generally received, he was a native of the Thracesian Thema (which nearly corresponded to the Roman proconsular Asia), and attained successively at the Byzantine court, the dignities of protovestiarius (high chamberlain), magnus drungarius vigiliarum (captain of the guards), and curopalates. He flourished as late as A. D. 1081, if not later. While he was protovestiarius he published the first edition of his great historical work, which came down to A. D. 1057; and in or after A. D. 1081, when he was curopalates, he published either a supplement, or a second and enlarged edition, bringing the work down to about A. D. 1080. Several parts of this account are, however, very questionable, as we shall take occasion to show. It has been already observed [CEDRENUS, GEORGIUS] that the portion of the history of Cedrenus which extends from the death of the emperor Nicephorus I. (A. D. 811) to the close of the work (A. D. 1057), is found almost verbatim in the history of Joannes Scylitzes, which commences from the death of Nicephorus I. (A. D. 811), and extends, in the printed copies, to the reign of Nicephorus Botaniotes (A. D. 1078—1081). From this circumstance two questions arise. Did Cedrenus borrow from Scylitzes, or Scylitzes from Cedrenus? and, did Scylitzes publish two editions of his history, or only one? The former question is the more important.

As the history of Scylitzes, in its present form, extends to a period more than twenty years after that at which Cedrenus closes his work, the natural inference, if we judged from this circumstance alone, would be that Scylitzes was the later writer. And this was the opinion of Fabrot, the Parisian editor of Cedrenus; and of Henschenius. (*Acta Sanctorum Februar.* a. d. xi. *Comment. de Imperatrice Theodora*, § 90, 97.) As, however, the dates indicate that they were nearly contemporary, such an extensive incorporation as must have been practised by one or the other could hardly have been practised without its being known; and, if known, there could be no reason why the borrower should not avow the obligation. The question then turns upon this point, has either of the two mentioned or referred to the other? Scylitzes, in his *Prooemium*, which is given in the original Greek by Montfaucon (*Biblioth. Coislin.* p. 207, &c.), from a MS. apparently of the twelfth century, mentions Georgius Syncellus [GEORGIUS, lit. and eccles. No. 46] and Theophanes [THEOPHANES], as the only writers who, since the time of the ancients, had successfully written history; and says that, after them, no one had devoted himself to the production of similar works; that those who had attempted to write history had either given mere catalogues of sovereigns, or had been influenced by the desire of panegyrising or vituperating some prince or patriarch or personal friend; by which we suppose he means that they had written biography, and that partially, instead of history. He enumerates many writers of this class, as Theodorus Daphnopates [THEODORUS], Nicetas Paphlago [NICETAS, Byzantine writers, No. 9], Joseph Genesius [GENESIUS], &c. But in neither class does he notice Cedrenus, whom, as the author of a recent work of such extent, and to the merit of which, had he transcribed it, he would thereby have borne a virtual testimony, he could hardly have overlooked. His silence, therefore, furnishes a strong,

if not a decisive argument against the priority and originality of Cedrenus. The title of the work from which this *Pröoemium* is taken is thus given by Montfaucon, from the MS., Σύνοψις ἱστοριῶν συγγραφεῖσα παρὰ Ἰωάννου κουροπαλάτου καὶ μεγάλου δρουγγαρίου τῆς Βίγλας τοῦ Σκυλίτζη, *Synopsis Historiarum Scripta a Joanne Scylitze Curopalata et Magno Drungario Vigiliae.* On the other hand Cedrenus is a professed compiler: his work, which is also called Σύνοψις ἱστοριῶν, *Synopsis Historiarum*, is avowedly described in the title as συλλεγεῖσα ἐκ διαφόρων βιβλίων, "*ex diversis Libris collecta.*" The *Pröoemium* is so far identical with that of Scylitzes as to show that one has been taken from the other, and adapted to the borrower's purpose. In a passage, however, peculiar to Cedrenus, he quotes as one of his chief authorities, a certain Joannes Protovestiarius, surnamed Thracesius, whose manner of writing he describes in the very terms in which Scylitzes, in his *Pröoemium*, had laid down his own principles of composition. The point at which Cedrenus describes the history of this Joannes Thracesius as commencing, is precisely that at which the history of Scylitzes begins. There can, therefore, we think, be no reasonable doubt that Joannes Thracesius and Joannes Scylitzes are the same person; and their identity is further established by a short piece in the *Jus Graeco-Romanum* of Leunclavius, mentioned below, in the title of which Joannes Thracesius is called Curopolata and Magnus Drungarius Vigiliarum. It is clear also that he wrote before Cedrenus; and that the latter borrowed from him; and this is now the general conclusion of competent judges, including Vossius, Hankius, Pontunus, Goar, Labbe, Lambecius, and Fabricius. It may be observed, however, that no other discredit than that of being a mere compiler justly attaches to Cedrenus from this circumstance: he did not profess to be more than a compiler, and has fairly owned his obligations both to Scylitzes, assuming the latter to be identical with Joannes Thracesius, and to other writers from whom he borrowed. Had Scylitzes, who does not mention Cedrenus, borrowed as largely from the latter and concealed his obligation, he would have justly incurred the reproach of endeavouring to deck himself out with stolen plumage.

The question whether Scylitzes published two editions of his history, though less important, deserves notice. Vossius, Hankius, and other critics contend that he did. Their opinion appears to rest on these circumstances: that, in the Latin translation of Scylitzes by Gabius (of which presently), the history is said in the title-page to extend to the reign of Isaac Comnenus, "ad imperium Isaaci Comneni:" that Cedrenus, who, in the latter part of his work, transcribes Scylitzes, brings down his work only to A. D. 1057, and that, in speaking of Joannes Thracesius, he gives him the title of Protovestiarius, while in the MSS. of Scylitzes' own work he has the titles of Curopalata and Magnus Drungarius Vigiliarum; and the work itself comes down to about 1080. From these premises it is inferred that Scylitzes first held the office of Protovestiarius, and during that time published a first edition of his work, coming down to A. D. 1057; and that afterwards he attained the dignities of Curopalata and Drungarius, and then published a second edition brought down to a later period. But this reasoning is not satisfactory. The title of Gabius's version is a manifest error, for the version itself comes down, as does the printed Greek text, to the reign of Nicephorus Botaniotes. Gabius apparently translated the title of the MS. which he used; and the name of Isaac Comnenus is probably an error (either of the transcriber of the MS. or of the translator) for Alexius Comnenus, Botaniotes' successor, to whose accession, as we shall presently see, the history extended in the author's purpose, if not in his performance. The earlier cessation of Cedrenus narrative may be otherwise accounted for. It may be questioned whether he ever finished his work; or whether, if he did, his work is extant in its entire form (comp. Vossius, *de Historicis Graec.* lib. ii. c. xxvi. ubi de Cedren.): the actual conclusion is abrupt; and the point at which it terminates partakes not of the character of an historical epoch. To this it may be added that the extant work of Scylitzes, which is assumed to be the second edition, does not make any reference to a former edition, or bear any mark of a continuation having been appended at the place where the supposed first edition concluded. Another consideration which weighs with us is this; that the title of Protovestiarius was, in the scale of Byzantine rank, above those of Curopalata and Drungarius; and was, therefore, it is reasonable to suppose, the last attained (comp. Codinus, *de Official. Palat. CPolit.* c. ii.). We see no reason, then, to suppose that there was more than one edition.

It remains to be considered at what date the history of Scylitzes was written, and to how late a period it extended. The abruptness of the termination of the work, as printed, in the middle of the short reign of Nicephorus Botaniotes, shows that we have it in an incomplete form, whether so left by the author or derived from an imperfect copy. A MS. in the Imperial Library at Vienna, fully described by Kollar (*Supplement ad Lambecii Commentar.* lib. i. p. 613, &c.), contains a variety of chronological and other tables, probably compiled by Scylitzes (and which we shall presently notice), and a copy of his *Synopsis Historiarum*, written, as Kollar judges, early in the twelfth century. This MS. is mutilated at the end of Scylitzes' *Synopsis*, so as to prevent our ascertaining at what point the history concluded. But a list of Byzantine sovereigns of both sexes, bearing the inscription *οἱ ἐν τῇδε τῇ βίβλῳ ἀναγεγραμμένοι βασιλεῖς εἰσιν οὗτοι*, *Imperatores quorum Res in hoc Libro sunt conscriptae, sunt hi*, ends with Ἀλέξιος ὁ Κομνηνὸς, ἔτη λζ' μῆνας δ' ἡμέρας ιδ', ἡ γυνὴ αὐτοῦ Εἰρήνη, *Alexius Comnenus, annis septem et triginta, mensibus quatuor, diebus quatuordecim. Uxor ejus Irene.* From this passage Kollar inferred that the history included the whole reign of Alexius, and that the author must have written after its close in A. D. 1118. But this inference, so far as it respects the close of the history, is contradicted by the title of the history itself, which describes it as τελευτῶσα ἐς τὴν ἀναγόρευσιν Ἀλεξίου τοῦ Κομνηνοῦ, *In Alexii Comneni Coronatione desinens.* The history then included, or was intended to include, not the whole reign of Alexius, but only its commencement; though the extant, at least the published copies do not reach even this point, thus evidencing their incompleteness. The writer, therefore, must have lived after the commencement; and, if he was the author of the table of sovereigns, after the close of the reign of Alexius: but it may be doubted whether that table was not added, or the length of

each sovereign's reign inserted, by a subsequent transcriber. All that can with certainty be concluded is, that the printed editions and the known MSS. of the history do not complete the work, according to the description given in its title; and that the author filled the offices ascribed to him by Cedrenus and in the title of his own work. Whether he lived after A. D. 1118; whether he held his several offices successively or simultaneously, and if successively, in what order, is quite uncertain. The theory of a double edition of his work, and the succession of his offices deduced from that theory, rests, as we have shown, on no sufficient foundation. Even the assertion that he was a native of the Thracesian Thema is doubtful; for Cedrenus, who calls him ὁ Θρακήσιος, "Thracesius," does not add τὸ γένος, "by birth," but τὸ ἐπώνυμον, "by surname," as if to guard against the otherwise obvious inference as to his birth-place. Possibly, like Georgius Trapezuntius (George of Trebizond), he derived his surname from the original seat of his family. [GEORGIUS, literary and ecclesiastical, No. 48.]

The work of Scylitzes, one of the most important of the Byzantine histories, has been singularly neglected. The unfounded opinion of Fabrot, the Parisian editor of Cedrenus, that Scylitzes was merely the "Cedreni simia," led to the publication of only that part of Scylitzes which Cedrenus did not transcribe, viz., the part extending from 1057 to 1080, and which those who suppose that there were two editions of the work regard as having been added in the second edition. It constitutes about a seventh part of the whole work. The Paris edition of Cedrenus appeared in two vols. fol. 1647. The *Excerpta ex Breviario Historico Joannis Scylitzae Curopalatae, excipientia ubi Cedrenus desinit* are in the second volume, and are illustrated with a Latin version (slightly altered from Gabius's) and a few notes, by Goar. The Venice edition, fol. 1729, is a mere reprint of the foregoing; though in the interim Montfaucon had published (*Biblioth. Coislin.* p. 207) the Prooemium, which, in an abridged or mutilated form, Cedrenus had adopted as his own, and prefixed to his own work. In the Bonn edition of Byzantine historians, it might have been expected that the entire work of Scylitzes would have appeared, even if the transcript of it in Cedrenus had been suppressed: but Bekker, the editor of Cedrenus, has been content to repeat the *Excerpta* of Fabrot, with the mere addition in the margin of such supplements, both to Cedrenus, in the part transcribed from Scylitzes, and to the *Excerpta*, as could be obtained from MSS., including the Coislin MS. examined by Montfaucon, but apparently not including the Vienna MS. The greater part of the Greek text of one of the most valuable of the Byzantine writers is yet, therefore, unpublished in its original and proper form.

A Latin version of the whole work (with the exception of some lacunae), by Joannes Baptista Gabius (Giovanni Battista Gabio), Greek professor at Rome, was published, fol. Venice, 1570. A part of this version accompanies the Greek text of the *Excerpta* in the above editions. Gabio writes his author's name Scillizza or Scyllizzes.

The tables prefixed to the work of Scylitzes in the Vienna MS. were conjectured by Kollar to have been collected or compiled by Scylitzes as introductory to his work. This is not unlikely; and whenever the whole of the text of Scylitzes shall appear, it may be hoped these tables will be published also. They are: — 1. Σύνοψις τῶν χρόνων ἀπὸ τῆς κτίσεως κόσμου, *Synopsis annorum a creatione mundi.* It is little else than a list of names, with their respective dates, beginning with Adam, and ending with the Roman emperors Diocletian and Maximian. 2. Ὅσοι ἐν Βυζαντίῳ ἐβασίλευσαν Χριστιανοί, *Quot Byzantii imperium obtinuerunt Christiani*, beginning with Constantine the Great, and ending with Nicephorus Botaniotes: the length of each emperor's reign is given. 3. Certain historical epochs; beginning Εἰσὶ οὖν ἀπὸ Ἀδὰμ ἕως τοῦ κατακλυσμοῦ κ. τ. λ., *Ab Adamo igitur usque ad Diluvium fluxerunt anni.* 4. A list of the Kings of the Ten Tribes of Israel. 5. A list of the High Priests of Israel, beginning with Aaron. 6. A list of the Patriarchs of Jerusalem. 7. A list of the Bishops of Rome, ending with Boniface II., A. D. 530. 8. A list of the Bishops or Patriarchs of Byzantium, to Stephen, A. D. 886—893. 9. A list of the Patriarchs of Alexandria. 10. A list of the Patriarchs of Antioch, ending with the second patriarchate of Anastasius I., A. D. 593. 11, 12. The Canonical Books of the Old and New Testaments. 13. Controverted Books of the Old Testament, chiefly the Books of our Apocrypha. 14. Controverted Books of the New Testament, including the *Apocalypsis Joannis*, and some others not included in our canon, viz., the *Apocalypsis Petri*, *Barnabae Epistola*, and the *Evangelium secundum Hebraeos.* 15. Spurious Books of the Old Testament. 16. Spurious Books of the New Testament, among which are classed the Writings of Clement of Rome, Ignatius, Polycarp, and Hermas. 17. The Genealogy of the Roman Emperor Valentinian I. Lambecius, and, after him, Fabricius, doubted if all these tables were to be attributed to Scylitzes: but Lambecius (according to Kollar) subsequently changed his opinion, and thought they were his. (Kollar, *Supplement*, p. 618.)

The *Jus Graeco-Romanum* of Leunclavius (vol. i. p. 132, &c.) contains, Ὑπόμνησις τοῦ κουροπαλάτου καὶ μεγάλου δρουγγαρίου τῆς βίγλης Ἰωάννου τοῦ Θρακησίου μετὰ τὴν περὶ μνηστείας νεαρὰν γενομένη πρὸς τὸν αὐτὸν βασιλέα κύριον Ἀλέξιον περι τινος ἀμφιβολίας ἐπὶ ταύτῃ ἀναφυείσης, *Suggestio Curopalatae, Magnique Drungarii Vigiliarum, Domini Joannis Thracesii post promulgatam de Sponsalibus Novellam oblata eidem Principi, Domino Alexio, de ambiguitate quadam super haec enata.* According to Possevino (*Apparatus Sacer. Catalog.* ad fin. tom. iii. p. 42), there were extant in MS. in the library of a convent of the monks of St. Basil, in the isle of Patmos, some other works of Scylitzes: — *Joannis Scylitzae Varii Sermones Philosophici et Theologici*, of which the first was, Περὶ κόσμου καὶ τῆς κατ' αὐτὸν φύσεως, *De Mundo et ejus Natura:* also *Ejusdem quaedam Epistolae.* The dissertations would be curious, as Scylitzes appears to have had little respect for the property, whatever he may have had for the doctrines of the Church. He vindicates in his history (p. 808, ed. Paris, p. 642, ed. Bonn) the conduct of Isaac Comnenus, in seizing the superfluous wealth of the monasteries, and wishes that he had been able to treat the whole Church in a similar way. (See, however, Montfaucon, *Bibl. Coisl.* p. 206.) Possibly, however, the Patmos MSS. may contain the works of a younger Joannes Scylitzes, different from the historian, who is mentioned by Nic. Comnenus Papadopoli, but whose writings Fabricius had

not seen. (Vossius, *De Historicis Graecis*, lib. ii. c. xxvi.; Hankius, *De Byzantin. rerum Scriptoribus*, pars. i. c. xxvii.; Lambecius, *Comment. de Biblioth. Caesaraea*, vol. ii. p. 232, &c. ed. Kollar; Kollar, *Supplement. ad Lambec. l. c.*; Cave, *Hist. Litt.* vol. ii. p. 155, ed. Oxford, 1740—1743; Montfaucon, *Bibl. Coislin*, p. 206, &c.; Goar, *Notae Posteriores in Cedrenum*, sub init.; Oudin, *De Scriptoribus Ecclesiasticis*, vol. ii. col. 745, &c.; Fabric. *Bibl. Graec.* vol. vii. pp. 464, &c., 722, &c., vol. xi. pp. 644, 651; Allatius, *Diatriba de Georgiis*, apud Fabric. vol. xii. p. 33; Labbe, *Catalog. Scriptor. Hist. Byzant.* Nos. ix. x.; *Appar. Hist. Byzantin.* pars ii. prefixed to the Paris edition of the Byzantine writers.) [J. C. M.]

SCYLLA (Σκύλλα) and Charybdis, the names of two rocks between Italy and Sicily, and only a short distance from one another. In the midst of the one of these rocks which was nearest to Italy, there dwelt, according to Homer, Scylla, a daughter of Crataeis, a fearful monster, barking like a dog, with twelve feet, six long necks and mouths, each of which contained three rows of sharp teeth. The opposite rock, which was much lower, contained an immense fig-tree, under which there dwelt Charybdis, who thrice every day swallowed down the waters of the sea, and thrice threw them up again: both were formidable to the ships which had to pass between them (Hom. *Od.* xii. 73, &c., 235, &c.). Later traditions represent Scylla as a daughter of Phorcys or Phorbas, by Hecate Crataeis (Apollon. Rhod. iv. 828, &c., with the Scholiast), or by Lamia; while others make her a daughter of Triton, or Poseidon and Crataeis (Eustath. *ad Hom.* p. 1714), or of Typhon and Echidna (Hygin. *Fab.* praef.). Some, again, describe her as a monster with six heads of different animals, or with only three heads (Tzetz. *ad Lycoph.* 650; Eustath. *l. c.*). One tradition relates that Scylla originally was a beautiful maiden, who often played with the nymphs of the sea, and was beloved by the marine god Glaucus. He applied to Circe for means to make Scylla return his love; but Circe, jealous of the fair maiden, threw magic herbs into the well in which Scylla was wont to bathe, and by these herbs the maiden was metamorphosed in such a manner, that the upper part of her body remained that of a woman, while the lower part was changed into the tail of a fish or serpent, surrounded by dogs (Ov. *Met.* xiii. 732, &c., 905, xiv. 40, &c.; Tibull. iii. 4. 89). Another tradition related that Scylla was beloved by Poseidon, and that Amphitrite, from jealousy, metamorphosed her into a monster (Tzetz. *ad Lycoph.* 45; Serv. *ad Aen.* iii. 420). Heracles is said to have killed her, because she had stolen some of the oxen of Geryon; but Phorcys is said to have restored her to life (Eustath., Tzetz., Hygin., *l. c.*). Virgil (*Aen.* vi. 286) speaks of several Scyllae, and places them in the lower world (comp. Lucret. v. 893). Charybdis is described as a daughter of Poseidon and Gaea, and as a voracious woman, who stole oxen from Heracles, and was hurled by the thunderbolt of Zeus into the sea, where she retained her voracious nature. (Serv. *ad Aen.* iii. 420.)

2. A daughter of King Nisus of Megara, who, in consequence of her love of Minos, cut off the golden hair from her father's head, and thereby caused his death (Apollod. iii. 15. § 8). She has sometimes been confounded with the monster Scylla. [L. S.]

SCYLLIS. [DIPOENUS.]

SCYMNUS (Σκύμνος), of Chios, wrote a *Periegesis*, or description of the earth, which is referred to in a few passages of Stephanus and other later writers (Steph. Byz. *s. vv.* Πάρος, Ἑρμώνασσα, Ἀγάθη, Ἄρεως νῆσος; Schol. *ad Apollon. Rhod.* iv. 284; Apollon. *Hist. Mirab.* 15, where we should read Σκύμνος instead of Σκυτίνος). A brief Periegesis, written in Iambic metre, and consisting of nearly one thousand lines, has come down to us. This poem, as appears from the author's own statement, was written in imitation of a similar work in iambic verses, composed by the Athenian Apollodorus [see Vol. I. p. 234, b.], and is dedicated to king Nicomedes, whom some modern writers suppose to be the same as Nicomedes III., king of Bithynia, who died B. C. 74; but this is quite uncertain. A portion of this poem was first published by Hoeschel, under the name of Marcianus Heracleotes, along with other Greek geographers, Augsburg, 1600, 8vo.; and again by Morell, also under the name of Marcianus, Paris, 1606, 8vo. But Lucas Holstenius and Is. Vossius maintained that this poem was written by Scymnus Chius, and is the work referred to in the passages of the ancient writers quoted above. Their opinion was adopted by Dodwell, in his dissertation *De Scymno Chio*, § 7, and the poem was accordingly printed under the name of Scymnus, by Hudson and by Gail, in the *Geographi Graeci Minores*, as well as by B. Fabricius, in his recent edition of the work, Leipzig, 1846. Meineke, however, has shown, most satisfactorily, in his edition of the poem published shortly after that of Fabricius (Berlin, 1846), that the Periegesis of Scymnus Chius quoted by the ancient writers was written in prose, and was an entirely different work from the extant poem, the author of which is quite unknown.

SCYMNUS, artists. 1. A statuary and silver-chaser, of high celebrity, but none of whose works were known in Pliny's time. He was the pupil of Critios, and must therefore have flourished about Ol. 83, B. C. 448. (Plin. *H. N.* xxxiv. 8. s. 19. § 25.)

2. An engraver of precious stones, one beautiful specimen of whose work is extant. It is not known whether or not he was the same person as the preceding. (R. Rochette, *Lettre à M. Schorn*, p. 154, 2d ed.)

3. A painter, whose picture of a female slave is mentioned by Hippocrates. He appears to have flourished about Ol. 110, B. C. 340. (Nagler, *Künstler Lexicon*, *s. v.*) [P. S.]

SCYTHES (Σκύθης). 1. Tyrant or ruler of Zancle in Sicily, about 494 B. C. The Zanclaeans had sent to Ionia to invite colonists to join them in founding a new city on the Καλὴ Ἀκτή, or north shore of Sicily, and the offer had been accepted by a large body of Samians, together with some fugitives from Miletus; but when they arrived at Locri, Scythes, at the head of the Zanclaeans, was engaged in hostilities against the Sicels, and the Samians were persuaded by Anaxilas of Rhegium to take advantage of his absence, and occupy the city of Zancle itself. Hereupon Scythes called in the assistance of his ally, Hippocrates, tyrant of Gela, but the latter proved no less perfidious than the Samians, and immediately on his arrival threw Scythes himself and his brother Pythogenes into chains, and sent them prisoners to Inycus, while he betrayed his allies the Zanclaeans

into the hands of the Samians. Scythes, however, contrived to make his escape to Himera, and from thence repaired to Asia, to the court of Dareius, king of Persia, where he was received with much distinction, and rose to a high place in the king's favour. He afterwards revisited his native city, but again returned to the Persian court, where he died at an advanced age, and in the possession of great wealth, while he enjoyed general esteem for the probity of his character (Herod. vi. 23, 24; Aelian. *V. H.* viii. 17). It is remarkable that Herodotus, while he designates Anaxilas and Hippocrates as tyrants (*τύραννοι*) of their respective cities, styles Scythes king (*βασιλεύς*) or monarch (*μούναρχος*) of the Zanclaeans.

2. The father of Cadmus, tyrant of Cos, mentioned by Herodotus (vii. 163), is supposed by K. O. Müller (*Dorians*, vol. i. p. 193, note) to be identical with the preceding [CADMUS]. The subsequent removal of Cadmus to Zancle certainly gives much probability to the conjecture. Valckenaer and Larcher, however (*ad Herod.* vi. 23, vii. 163) consider him to have been another person of the same family. [E. H. B.]

SCYTHIA'NUS (*Σκυθιανός*), a Manichaean heretic, who, according to Epiphanius, supported his opinions by the philosophy of Pythagoras. (Epiphan. *Haer.* lxvi. 2; Fabric. *Bibl. Graec.* vol. i. p. 866.) [P. S.]

SCYTHI'NUS (*Σκυθῖνος*), of Teos, an iambic poet, mentioned by Stephanus of Byzantium (*s. v.* *Τέως*). He turned into verse the great work of the philosopher Heracleitus (Diog. Laërt. ix. 16; see Menag. *ad loc.*). A considerable fragment, apparently from this work, is preserved by Stobaeus (*Eclog. Phys.* i. 9. § 43, p. 264). He is also mentioned by Athenaeus (xi. p. 461), and twice by Plutarch, who quotes from him some verses respecting the lyre (*Op. Mor.* pp. 402, 705). Two of his epigrams are preserved in the Greek Anthology. (Brunck, *Anal.* vol. ii. p. 104; Jacobs, *Anth. Graec.* vol. ii. p. 91, vol. xiii. p. 950; Fabric. *Bibl. Graec.* vol. i. p. 866, vol. ii. pp. 142, 625, vol. iv. p. 494.) [P. S.]

SEBO'SUS, STA'TIUS, a writer on geography, cited by Pliny (*H. N.* vi. 29. s. 35, vi. 31. s. 36, ix. 15. s. 17; Solin. 52). He is perhaps the same as Sebosus, the friend of Catulus. (Cic. *ad Att.* ii. 14, 15.)

SEBRUS (*Σέβρος*), a son of Hippocoon, was worshipped as a hero at Sparta, where he had an heroum called Sebrium. (Paus. iii. 15. § 1; comp. DORCEUS.) [L. S.]

SECUNDI'NUS, a Manichaean, known to us only as the author of a letter addressed to Augustine, in which he gently upbraids him for having deserted the sect to which he was once attached, and urges him in the most earnest and flattering language to return. This *Epistola ad Augustinum*, which is totally destitute of merit, together with the reply *Contra Secundinum Manichaeum*, is given in the works of the bishop of Hippo, in the eighth volume of the Benedictine edition. [W. R.]

SECUNDI'NUS, NICOLA'US, a learned Greek of the island of Euboea, who acted as interpreter at the council of Florence in A. D. 1438, and the following years. He translated several Greek works into Latin: but his life does not fall within the limits of the present work. (Fabric. *Bibl. Graec.* vol. xi. p. 294.)

SECUNDUS (*Σεκοῦνδος*), Greek literary. 1. Of Athens, a distinguished sophist of the time of Hadrian, and one of the teachers of Herodes Atticus, who quarrelled with him, and wrote a sarcastic verse upon him; but, after his death, Herodes pronounced his funeral oration, and shed tears over him. He was the son of a carpenter, whence he obtained the nickname of *ἐπίουρος*. According to Philostratus, he was exceedingly learned, but very inferior as a critic. (Philostr. *Vit. Soph.* i. 26, pp. 544, 545; Suid. *s. v.*, who appears to have confounded him with Pliny! though the reading is doubtful.)

Of his works very little is known with certainty. Suidas tells us that he wrote *μελέτας ῥητορικάς*, and we have in Philostratus the theme and heads of his most celebrated rhetorical exercise. There is a collection of *Sententiae* ascribed to him, of doubtful authenticity, and not of sufficient importance to require further notice here. The whole question respecting them is discussed, and an account of their MSS. and editions given, in Fabricius, *Bibl. Graec.* vol. i. pp. 866—870.

2. Of Tarentum, an epigrammatic poet, three of whose epigrams are preserved in the Greek Anthology. His verses were included in the collection of Philip of Thessalonica, about whose time he seems to have lived. (Brunck, *Anal.* vol. iii. p. 5; Jacobs, *Anth. Graec.* vol. iii. p. 226, vol. xiii. pp. 950, 951.) [P. S.]

SECUNDUS, M. A'RRIUS, known only from coins, a specimen of which is annexed. It has been supposed by some that the head on the obverse is that of Augustus; by others that of Arrius himself: but it is impossible to obtain any certainty on the point. (Eckhel, vol. v. p. 143.)

COIN OF M. ARRIUS SECUNDUS.

SECUNDUS, ATA'NIUS, vowed during an illness of Caligula to fight in the gladiatorial games, if the emperor recovered, expecting to be rewarded for his devotion. But when Caligula got well, and Secundus was unwilling to fulfil his vow, the emperor compelled him to fight. (Dion Cass. lix. 8; comp. Suet. *Calig.* 27.)

SECUNDUS CARI'NAS. [CARINAS, No. 4.]

SECUNDUS, JU'LIUS, a Roman orator and a friend of Quintilian, is one of the speakers in the *Dialogus de Oratoribus*, usually ascribed to Tacitus. Quintilian praises his *elegantia*, and says that if he had lived longer, he would have obtained with posterity the reputation of an illustrious orator. (Auctor, *Dial. de Orat.* 2, &c.; Quintil. x. 1. § 120, xii. 10. § 11.)

SECUNDUS, MA'RIUS, was governor of Phoenicia, under Macrinus, and took a share in the administration of Egypt also. He was slain in the tumult which arose when intelligence was first received of the victory achieved by Elagabalus. (Dion Cass. lxxviii. 35.) [W. R.]

SECUNDUS, PEDA'NIUS. [PEDANIUS, No. 3.]

SECUNDUS, PETRO'NIUS, praefectus praetorio along with Norbanus in the reign of Domitian, and one of the parties privy to the murder of the emperor. (Dion Cass. lxvii. 15; Eutrop. viii. 1.)

SECUNDUS, PLI'NIUS. [PLINIUS.]

SECUNDUS, POMPO'NIUS. 1. A distinguished poet in the reigns of Tiberius, Caligula, and Claudius. He was one of the friends of Sejanus, and on the fall of that minister in A. D. 31 was thrown into prison, where he remained till the accession of Caligula in A. D. 37, by whom he was released, and who raised him to the consulship in A. D. 41. Dion Cassius says (lix. 6), that he had been consul seven years before the accession of Caligula; but his name does not occur in the Fasti. In the reign of Claudius he was appointed the emperor's legatus in Germany, and in A. D. 50 defeated the Chatti, and obtained the honour of the triumphal ornaments. Secundus was an intimate friend of the elder Pliny, who showed his affection for him by writing his life in two books. Tacitus speaks of him (*Ann.* v. 8) as a man "multa morum elegantia et ingenio illustri." It was by his tragedies that Secundus obtained the most celebrity. They are spoken of in the highest terms by Tacitus, Quintilian, and the younger Pliny, and were read even in a much later age, as one of them is quoted by the grammarian Charisius (Tac. *Ann.* v. 8, vi. 18; Dion Cass. lix. 6, 29; Tac. *Ann.* xi. 13, xii. 27, 28; *Dial. de Orat.* 13; Quintil. x. 1. § 98; Plin. *H. N.* vii. 19, xiii. 12. s. 26, xiv. 4. s. 6; Plin. *Ep.* iii. 5, vii. 17; Charisius, *ap.* Bothe, *Poet. Scen. Lat. Fragm.* vol. ii. p. 279). The praenomen of Pomponius Secundus is doubtful. In one passage Tacitus calls him *Publius* (*Ann.* xi. 13), and in another *Lucius* (*Ann.* xii. 27), while Dion Cassius (lix. 6) names him *Quintus*. Tacitus, however, call his brother Quintus. [No. 2.]

2. Q. POMPONIUS SECUNDUS, the brother of the preceding, a man of abandoned character, accused Sancia and others towards the end of the reign of Tiberius, under the pretext of warding off dangers from his brother by acquiring the favour of the emperor. He subsequently revolted against the emperor Claudius. (Tac. *Ann.* vi. 18, xiii. 43.)

POPPAEUS, Q. SECUNDUS, consul suffectus A. D. 9, with M. Papius Mutilus. These consuls gave their names to the celebrated Papia Poppaea lex, frequently called Julia et Papia Poppaea. (Dion Cass. lvi. 10; *Dict. of Antiq.* p. 691, 2d ed.)

SECUNDUS, SA'TRIUS, a dependant of Sejanus, accused Cremutius Cordus in A. D. 25. He afterwards betrayed his master, and gave information to Tiberius of the conspiracy which Sejanus had formed against him. Josephus relates (*Ant.* xviii. 6) that Antonia informed Tiberius of the conspiracy of Sejanus; and hence it has been conjectured that Secundus, unwilling or unable to have an interview with the emperor, had acquainted Antonia with the plot. Secundus was married to the notorious Albucilla. (Tac. *Ann.* iv. 34, vi. 8, 47; Senec. *Consol. ad Marciam*, 22.)

SECUNDUS, VI'BIUS, a Roman eques, was accused of malversation (*repetundae*) in Mauritania, and condemned, A. D. 60. He was banished from Italy, and escaped a heavier punishment through the influence of his brother Vibius Crispus. (Tac. *Ann.* xiv. 28.)

SECUNDUS, VITRU'VIUS, secretary to Commodus, was put to death along with Paternus and Julianus upon the discovery of the conspiracy against the emperor in A. D. 183. (Lamprid. *Commod.* 4.) [W. R.]

SEDI'GITUS, VOLCA'TIUS, is described by Pliny (*H. N.* xi. 43) as "illustrem in Poëtica." A. Gellius (xv. 24) has preserved from his work *de Poëtis*, which appears to have been a sort of metrical Didascalia, thirteen Iambic senarians, in which the principal Latin comic dramatists are enumerated in the order of merit. In this "Canon," as it has been termed, the first place is assigned to Caecilius Statius, the second to Plautus, the third to Naevius, the fourth to Licinius, the fifth to Attilius, the sixth to Terentius, the seventh to Turpilius, the eighth to Trabea, the ninth to Luscius, the tenth, "causa antiquitatis," to Ennius. In addition to these verses, two fragments, probably from the same piece with the above, one a single line, the other extending to three, and both referring to Terence, are quoted in the life of that writer ascribed to Suetonius. (Burmann, *Anthol. Lat* ii. 223, or No. 140, ed. Meyer; Osann, *Anal. Crit.* p. 3; Ludewig, *Ueber den Canon des Vulcatius Sedigitus*, Programm zu Neustrelitz, 4to. 1842; Klussmann, *de Naevio poëta.*) [W. R.]

SEDU'LIUS, COE'LIUS, a Christian poet, who is termed a presbyter by Isidorus of Seville (*de Script. Eccles.* c. 7), and by Honorius of Autun (*de S. E.* iii. 7). By the writer known as Anonymus Mellicensis (c. 35, in the *Bibl. Eccles.* of Fabricius) he is called an *Antistes*, a title confirmed by two acrostic panegyrics to be found in the edition of Cellarius, while by Sigebertus of Gembloux (*de S. E.* 6), and by Trithemius (*de S. E.* 142) he is designated as a bishop—to which *antistes* is frequently equivalent—but no one has pretended to discover the see over which he presided. We cannot determine with absolute precision the date either of his birth or of his death, but the period when he flourished may be defined within narrow limits. He refers (*Epist. ad Maced.*) to the commentaries of Jerome, who died A. D. 420, and is himself praised by Cassiodorus (*de Instit. div. let.* 27; comp. Venant. Fortunat. *Carm.* viii. 1; *Vit. S. Martin.* i. 15), who was born A. D. 468, and by Pope Gelasius, who presided over the Roman Church from A. D. 492 to A. D. 496. Moreover, his works were collected after his death and published by Asterius, as we learn from a short introductory epigram, to which is added, in some MSS., the note "Hoc opus Sedulius inter chartulas dispersum reliquit: quod recollectum adornatumque ad omnem elegantiam divulgatum est a Turcio Rufio Asterio V. C. consule ordinario atque patricio." Upon turning to the Fasti we discover that an Asterius was consul along with Protogenes in A. D. 449, and that Turcius Rufus Apronianus Asterius was consul along with Praesidius in A. D. 496. Combining these facts little doubt can be entertained that the latter is the person indicated above, and that we may fix the epoch of Sedulius about A. D. 450. Of his personal history we know nothing whatsoever. By Trithemius (*l. c.*) indeed he is said to have been a Scot, the disciple of archbishop Hildebert; but this and similar statements arose, it would appear, from confounding three different persons, all ecclesiastics, who bore the same name:—1. Sedulius, the poet, who belongs, as we have proved, to the fifth century.

2. Sedulius, who, in attaching his signature to the Acts of the Council of Rome, held in A. D. 721, describes himself as "Episcopus Britanniae de genere Scotorum." 3. Sedulius, an Irish Scot, who lived some hundred years later, and compiled from the works of Origen, Eusebius, Jerome, and other celebrated fathers, a commentary upon St. Paul still extant under the title "Sedulii Scoti Hiberniensis in omnes epistolas Pauli Collectaneum."

The following pieces by the first of these individuals have descended to us.

I. *Paschale Carmen* s. *Mirabilium Divinorum Libri V.*, in heroic measure; to which is prefixed in some MSS. a "Praefatio," in eight elegiac couplets, addressed to the reader, and a "Dedicatio ad Theodosium Augustum," in fifteen hexameters. If the inscription of the latter be genuine, it could not have been written after A. D. 450, for in that year the younger Theodosius died. There is also an introductory epistle addressed to the Abbot Macedonius, at whose request Sedulius had executed a prose version of the above poem. This prose version has been preserved and was published at Paris in 1585 by F. Juret, from a MS. the property of P. Pithou. Sigebertus (*l. c.*) maintains that the work was first composed in prose and afterwards versified. But this account is directly at variance with the words of the letter. There is some doubt as to the number of books into which the *Paschale Carmen* ought to be divided. Although the MSS. vary, all the best distribute it into five: the Anonymus Mellicensis (*l. c.*) states that it consists of two; Isidorus and Honorius (*ll. cc.*) agree that there are three, one being devoted to the signs and wonders commemorated in the Old Testament, two to the Sacraments and Miracles of Christ. Trithemius (*l. c.*) expressly names four, and this seems to have been the arrangement contemplated by the author, who thus (*Epist. ad Maced.*) explains the nature, object, and extent of his undertaking: "Quatuor mirabilium divinorum libellos, quos, et pluribus pauca complexus, usque ad Passionem et Resurrectionem Ascensionemque Domini Nostri Jesu Christi, quatuor Evangelistarum dicta congregans, ordinavi, contra omnes aemulos tuae defensioni commendo. Huic autem operi, favente Deo, *Paschalis Carminis* nomen imposui quia Pascha nostrum immolatus est Christus." The most easy solution of the difficulty is to be found in the supposition which assigns the disposition of the parts, as they are now exhibited, to the first editor Asterius, who would probably give that form to the scattered papers of the deceased which to him appeared most appropriate, while transcribers, following their own judgment, may have thought fit to introduce changes, and thus have caused the discrepancies and contradictions which we meet with in the historians of ecclesiastical literature. It is not improbable that Sedulius may, at one time, have intended the Miracles of the Old Testament to constitute a separate work, and it may even be urged that the words quoted above apply to the New Testament exclusively.

II. *Veteris et Novi Testamenti Collatio*, a sort of hymn containing a collection of texts from the Old and New Testaments, arranged in such a manner as to enable the reader to compare the two dispensations. The metre employed is the elegiac distich and the expressions are arranged with laborious ingenuity in such a way that the first penthemimer of the hexameter, in each couplet, recurs as the last penthemimer of the pentameter: thus

Primus ad ima ruit magna de luce superbus;
Sic homo cum tumuit *primus ad ima ruit;*

a device to which grammarians have given the name of ἐπανάληψις.

III. *Hymnus de Christo*, a succinct account of the life and miracles of Christ, from the Incarnation to the Ascension, in Iambic dimeters. The first line begins with the letter A, the fifth line with the letter B, the ninth with C, the thirteenth with D, and so on at intervals of four lines until a complete alphabet has been finished, the whole being wound up by a sort of epilogue in two elegiac distichs.

IV. *De Verbi Incarnatione*, a Cento Virgilianus, first published in the collection of Martene and Durand from a MS. belonging to the monastery of Corvey on the Weser.

V. The authenticity of the epigram entitled "De tabula orbis terrarum jussu Theodosii Junioris Imperatoris facta" is more than doubtful. It is to be found in Burmann's *Anthologia Latina*, v. 115, or No. 274, ed. Meyer; comp. Wernsdorf, *Poët. Lat. Min.* vol. iv. p. 499.

The merits of Sedulius are altogether of a negative character. Every one admits that he was not destitute of talent. With the exception of several mistakes in quantity, his verse is by no means rough nor inharmonious, and his language, formed upon the model of Virgil, is not devoid of a certain degree of elegance, and cannot be pronounced impure; his descriptions are not coarse nor exaggerated. His prose, however, presents a singular contrast, the style being in the highest degree harsh and affected, the phraseology and syntax alike barbarous. Such inconsistencies are by no means uncommon among the writers of that epoch, and admit of easy explanation. In verse composition they confined themselves exclusively to the words and expressions which had been stamped by the authority of the poets in the Augustan age, according to the system pursued in the school exercises of modern times, while their prose represented the ordinary language of their own day.

We have already observed that Sedulius was commended by Pope Gelasius, who couched his praise in the following terms (*Distinct.* xv. 3. § 25): "Venerabilis viri Sedulii Paschale Opus, quod heroicis descripsit versibus, insigni laude proferimus." In transcribing the document the word *haereticis* was accidentally substituted for *heroicis*, and the error passed undetected in some of the authorised collections of Canons. Hence it came to pass that, for a considerable period, zealous churchmen, and among them Pope Paulus II. and Pope Hadrianus VI., moved by the authority of one so holy, were in the habit of anathematising poets in general, and of declaring that all who meddled with verse, even although the theme might relate to holy things, were heretics and accursed.

The Editio Princeps of Sedulius is a quarto volume, printed at Paris by Badius Ascensius, but without a date; the second edition was published along with Juvencus and others by Aldus, 4to. Venet. 1502. The most elaborate editions are those of Cellarius, 8vo. Hal. 1704 and 1739; of Arntzenius, 4to Leovard. 1761; and of Arevalus, 4to. Rom. 1794. The different pieces will be found in "Poëtarum veterum ecclesiastico. Opera

Christiana" of G. Fabricius, fol. Basil. 1564; in the *Bibliotheca Patrum Max.* fol. Lugd. 1677, vol. vi. p. 458; in the *Corpus Poëtarum Lat.* of Mattaire, vol. ii. p. 1060; and in the fifth volume of the *Collectio Pisaurensis.* [W. R.]

SEGESTA (Σεγέστη). The Trojan Phoenodamas (others call him Hippotes, Ippoteus or Ipsostratus) had three daughters. When he was to be compelled by Laomedon to expose one of them to the marine monster which was ravaging the country, he called the people together and induced them to compel Laomedon, whose guilt had brought the monster into the country, to expose his own daughter Hesione. Laomedon then took vengeance by causing some sailors to convey the three daughters of Phoenodamas to a desert part of the coast of Sicily (some say Libya). One of these maidens was Segesta or Egesta, with whom the river god Crimissus, in the shape of a bear or a dog, begot Aegestus, Egestus or Acestes, by whom Egesta in Sicily was built. (Tzetz. *ad Lycoph.* 471, 953; Serv. *ad Aen.* i. 550, v. 30; Dionys. i. 52.) [L. S.]

SEGESTES, a Cheruscan chieftain, the opponent of Arminius. He was alternately the conqueror and the captive of his great rival. Private injuries embittered their political feud, for Arminius carried off and forcibly married the daughter of Segestes. In A. D. 9 Segestes warned Quintilius Varus of the conspiracy of Arminius, Sigimer and other Cheruscan chiefs against him, and counselled him to arrest them ere the revolt broke out. His warning was disregarded, and Varus perished. In A. D. 14 Segestes was forced by his tribesmen into a war with Rome; but he still corresponded with the enemy, and sent to Germanicus information of the plans and movements of the Cheruscans. His treachery was probably discovered, since the Cheruscans attacked Segestes in his own house, and he was rescued with difficulty by a detachment sent by Germanicus. Segestes was accompanied to the Roman camp by his children, his slaves, and clients. He extenuated his part in the war by pleading his services to Augustus, who had granted him the Roman franchise, and he offered to negotiate peace with the insurgent Germans. Germanicus assigned Segestes a secure dwelling-place in Narbonne, and pardoned his son Sigimundus, who had revolted. The daughter of Segestes, although clinging rather to the cause of her husband, Arminius, than to her father's, was sent with her infant son to Ravenna. (Tac. *Ann.* i. 55—59; Vell. Pat. ii. 118; Flor. iv. 12.) [W. B. D.]

SEGE'TIA, a Roman divinity, who, together with Setia or Seja and Semonia, was invoked by the early Italians at seed time, for Segetia, like the two other names, is connected with *sero* and *seges.* (Plin. *H. N.* xviii. 2. 2; Macrob. Sat. i. 16; August. *De Civ. Dei*, iv. 8; comp. Tertull. *De Spect.* 8.) [L. S.]

SEGIME'RUS ("the Conqueror"), brother of Segestes, was one of the leaders of the Cheruscans in the revolt of Lower Germany, in A. D. 9. He was present with Arminius in the camp of Varus, and lured him on to his defeat and death [ARMINIUS]. In A. D. 15 Segimerus surrendered himself and his son Sesithaces to Stertinius, a lieutenant of Germanicus. He was banished to Cologne. His son's pardon was obtained with more difficulty, since Sesithaces was accused by the survivors of Varus's legions of having treated with contumely their leader's remains. (Tac. *Ann.* i. 71; Strab. vii. p. 293; Dion Cass. lvi. 19.) [W. B. D.]

SEGIMUNDUS, the son of Segestes, was appointed priest of an altar in the neighbourhood of Cologne, probably the altar raised to Augustus Caesar. He afterwards rejoined his tribe, the Cheruscans. In A. D. 14 Sigimundus was one of the envoys whom Segestes sent to Germanicus, when the Cheruscans were besieging him in his own house. Germanicus pardoned the previous defection of Sigimundus, and allowed him to share his father's exile in Narbonne. [SEGESTES.] (Tac. *Ann.* i. 57, 58; Strab. vii. p. 291.) [W. B. D.]

SEGONAX, one of the kings of Cantium in Britain, who joined Cassivellaunus to oppose Caesar. (Caes. *B. G.* v. 22.)

SEGU'LIUS, an artist in gold (*aurufex*, sic), whose name is found in a Latin inscription (Gruter, p. dcxxxix. 1), in which his full name is *D. Segulius Alexsa* (sic). The last word, in this case, as in the names of *Aulus* and *Quintus Alexa* [QUINTUS], is commonly supposed to be an abbreviation of the genitive *Alexandri* or of *Alexas;* but Raoul-Rochette thinks that it is a distinct cognomen. (*Lettre à M. Schorn*, pp. 125, 401, 2d ed.) [P. S.]

SEGU'LIUS LA'BEO, a friend of Octavianus, B. C. 43, is called by Cicero, "homo nequissimus." (Cic. *ad Fam.* xi. 20, 21.)

SEJA'NUS, AE'LIUS. Dion Cassius says that his praenomen was Lucius. Tacitus (*Ann.* iv. 1, &c.) is our chief authority for the history of this infamous instrument of Tiberius. Sejanus was born at Vulsinii, in Etruria: he was the son of Seius Strabo, a Roman eques, who was commander of the praetorian troops at the close of the reign of Augustus and the commencement of that of Tiberius. Velleius Paterculus (ii. 127) says that he was of illustrious descent on the maternal side; and Lipsius conjectures that his mother was of the Junia Gens, because Junius Blaesus, proconsul of Africa, was the maternal uncle of Sejanus (Tacit. *Ann.* iii. 72). Rumour accused him of selling himself, when a young man, to the lust of Apicius, a rich debauchee (Dion Cass. lvii. 19). Sejanus ultimately gained such influence over Tiberius, that this suspicious man, who was close and reserved to all mankind, opened his bosom to Sejanus, and made him his confidant. Sejanus had a body capable of enduring fatigue, and a mind capable of the boldest designs: he concealed his own thoughts, and was a calumniator of others; he could fawn and crouch to power, though he was insolent to those below him; to the world he put on the appearance of moderation, but his greediness had no bounds; and to accomplish his purposes he could be magnificent and profuse, as well as laborious and vigilant. Such was the character of the man who for many years governed Tiberius.

In the year in which Augustus died, A. D. 14, Sejanus was made the colleague of his father in the command of the Praetorian bands, and was sent by Tiberius to accompany his son Drusus, in his visit to the mutinous legions in Pannonia (Tacit. *Ann.* i. 24). Upon his father being sent as governor to Egypt, Sejanus had the sole command of the Praetorian cohorts. When Agrippina, the wife of Germanicus, by her heroic resolution, had prevented the bridge over the Rhine from being destroyed, and thus secured to the Roman legions their retreat from the east bank of the river, the suspicious temper of Tiberius, who was afraid of a

woman of such a stamp, was still further irritated by the insinuations of Sejanus, who sowed the seeds of hatred in the mind of Tiberius, to the end that they might ripen in due time. The ambitious designs of Sejanus began to be suspected by the Romans when Tiberius betrothed the daughter of Sejanus to Drusus, the son of Claudius, who was afterwards emperor. The marriage was prevented by the untimely death of the youth (Sueton. *Claud.* 27). In A. D. 22 the theatre of Pompeius was burnt (Tacit. *Ann.* iii. 72), on which occasion Sejanus received the thanks of Tiberius, for preventing the conflagration from spreading further. Seneca (*Ad Marciam*, 22) states, that when a statue of Sejanus was decreed to be placed in the building which Tiberius restored, Cremutius Cordus exclaimed that the theatre was now really ruined.

Sejanus was the person who advised that the Praetorian cohorts, which had hitherto been disposed in various parts of the city, should be stationed in one camp (Tacit. *Ann.* iv. 2), a measure which was entirely opposed to the system of Augustus (Sueton. *Aug.* 49). He urged that the troops would be less manageable if they were scattered; that they would be more efficient for all emergencies if they were in one place; and would be more removed from the dissipation of the city. But they were not removed from the city; they were stationed close to it; and they afterwards controlled Rome, as masters, whenever the occasion came. The object of Sejanus was to make himself popular with the soldiers. He appointed the centurions and tribunes: he gave posts of honour and emolument to his creatures and favourites; and Tiberius, the most suspicious of men, had such confidence in the praefect, that he called him his associate in the labours of administration, and allowed his busts to stand in the theatres and fora, and even to be placed in the principia of the legions. The cunning tyrant was completely infatuated with a man whose object was to destroy his master.

There were many obstacles between Sejanus and the imperial power, but he set about removing them. Drusus, the son of Tiberius, who was of a hasty temper, had given Sejanus a blow, in a dispute with him; for this version of the story is more probable than that which makes Sejanus give the blow (Tacit. *Ann.* iv. 3, and the note of Lipsius). Sejanus revenged himself by debauching Livia or Livilla, the sister of Germanicus, and the wife of Drusus; and he encouraged her to the murder of her husband, by promising her marriage and a participation in the imperial power to which he aspired. To show that he was in earnest, Sejanus divorced his wife Apicata. The crime was delayed until there was a fitting opportunity, and Drusus was poisoned by Sejanus (Tacit. *Ann.* iv. 8, 10, A. D. 23). Sejanus asked the permission of Tiberius to marry Livia, but the emperor rejected his petition, though in studied language, and in terms that did not take away all hope. Sejanus saw that it was time to act with caution; he persuaded Tiberius to retire from Rome into privacy, hoping that he should thus gradually centre all the administration in himself. Agrippina, the wife of Germanicus, was now a widow; and Sejanus, who feared and hated her, instilled into Tiberius suspicions that she had a party at Rome. Agrippina, being weary of her widowed state, asked Tiberius to allow her to marry again; but the emperor gave no answer to her urgent entreaties. Sejanus seized the occasion to make Agrippina suspicious of the designs of Tiberius, and his agents persuaded her that the emperor designed to take her off by poison. Agrippina, who was not a woman to conceal her thoughts, plainly showed Tiberius, at a banquet, that she suspected his designs; and the emperor uttered words which imported that if he were suspected of wishing to poison her, it could not be surprising if he let her feel his resentment. An accident increased the credit of Sejanus, and confirmed the confidence of Tiberius. The emperor, with Sejanus and others, was feasting in a natural cave, between Amyclae, which was on the sea coast, and the hills of Fundi. The entrance of the cave suddenly fell in, and crushed some of the slaves; and all the guests, in alarm, tried to make their escape. Sejanus, resting his knees on the couch of Tiberius, and placing his shoulders under the falling rock, protected his master, and was discovered in this posture by the soldiers who came to their relief. After Tiberius had shut himself up in the island of Capreae, Sejanus had full scope for his machinations, and the death of Livia, the mother of Tiberius (A. D. 29), was followed by the banishment of Agrippina and her sons Nero and Drusus.

Tiberius at last began to suspect the designs of Sejanus; perhaps he had suspected them for some time, but he had duplicity enough to conceal his suspicions. Josephus states that Antonia, his sister-in-law, informed him by letter of the ambitious views of Sejanus. Tiberius felt that it was time to rid himself of a man who was almost more than a rival. To cover his schemes and remove Sejanus from about him, Tiberius made him joint consul with himself, in A. D. 31; and gave a pontificate to him and his son. Still he would not let Sejanus come to him in his retreat, and while he still amused him with the hopes of Livia's marriage, he was plotting his ruin. In the mean time Tiberius strengthened himself by making Caligula a pontifex Augusti and intimating that he was to be his successor. Sejanus saw the danger coming, but he was unable to prevent it. Tiberius, acting with his usual duplicity, gave Sejanus reason to believe that he was going to associate him with himself in the tribunitian authority; but at the same time he sent Sertorius Macro to Rome, with a commission to take the command of the praetorian cohorts. Macro, after assuring himself of the troops, and depriving Sejanus of his usual guard, produced a letter from Tiberius to the senate. Tiberius expressed himself in his usual perplexed way, when he wished his meaning to be inferred without being declared in explicit terms. The meaning was clear enough; he was afraid of Sejanus, and wished to be secured against him. Sejanus, who was present, had received the usual fawning submission of the servile senate, so long as they thought that the letter of Tiberius was going to announce new honours for him. When it was read, there was not a man among them to give him a word of consolation or show him a sign of respect. The consul Regulus conducted him to prison, and the people, who would have declared him emperor, if the word had been given to them, loaded him with insult and outrage. His statues were pulled down before his face. The senate on the same day decreed his death, and he was immediately executed. His body was dragged about the streets, and finally thrown into the Tiber; or rather, says Seneca

(*De Tranquillitate*, c. 11), there scarcely remained a fragment of it for the executioner to drag to the river.

Many of the friends of Sejanus perished at the same time, among whom was probably his uncle Junius Blaesus. His surviving son and a daughter shared his fate. The daughter was probably the child who had been betrothed to Drusus, the son of Claudius. The girl was so ignorant of what was going on that she frequently asked why they were dragging her along, that she would never do so any more, and would consent to a whipping. The writers of the time stated that it was a thing unheard of for a virgin to be capitally punished by the triumviri, and accordingly she was ravished by the executioner before she was put to death. (Tacit. *Ann.* v. 9.)

Apicata, the divorced wife of Sejanus, after having informed Tiberius by letter that his son Drusus had been poisoned by Sejanus and Livia, killed herself. This disclosure brought about more executions. It is said that Tiberius would have pardoned Livia, but that her mother Antonia would not pardon her, and compelled her to die by starvation. The property of Sejanus was taken from the aerarium into the fiscus. (Tacit. *Ann.* vi. 2.)

In addition to the Annals of Tacitus, the chief authorities for the history of Sejanus are Suetonius, *Tiberius*, and Dion Cassius, lvii. lviii. All the authorities are referred to by Tillemont, *Histoire des Empereurs*, vol. i. Velleius Paterculus is a panegyrist of Sejanus; and if Tacitus has told the truth of Sejanus, Paterculus was a vile flatterer. The fact that he dedicated his work to M. Vinicius, who was consul A. D. 30, shows the latest period at which he was writing. He may have perished with Sejanus. [PATERCULUS.] [G. L.]

SEJA'NUS, L., was praetor A. D. 32. Though a friend of Aelius Sejanus, and probably a kinsman, he was spared by Tiberius. This Sejanus, at the celebration of the Floralia, employed only bald-headed persons to perform the ceremonies, which were prolonged to the evening, and the spectators were lighted out of the theatre by five thousand children, with torches in their hands and their heads shaved. This was done to ridicule Tiberius, who was bald at the top of his head. The emperor affected to know nothing of this insult. It became a fashion, in consequence of this affair, to call bald persons Sejani. (Dion Cassius, lviii. 19.) [G. L.]

SEILENUS. [SILENUS.]

SEIUS. 1. M. SEIUS L. F., distinguished himself by his largesses to the people in his curule aedileship, although he had been previously condemned to the payment of so great a fine that he had no longer sufficient property to entitle him to a place in the equestrian census. We do not know the year in which he was aedile; but Cicero says that he was elected in preference to M. Pupius Piso, who was consul in B. C. 61 (Plin. *H. N.* xv. 1; Cic. *de Off.* ii. 17, *pro Planc.* 5). In B. C. 52 he accused M. Saufeius, who was defended by Cicero [SAUFEIUS, No. 2]. In the following year, B. C. 51, he was involved in the condemnation of Plaetorius (*incendio Plaetoriano ambustus*, Cic. *ad Att.* v. 20. § 8). [PLAETORIUS, No. 5.] He was a friend of Atticus and Cicero, and the latter laments his death in B. C. 45. (Ascon. *in Milon.* p. 55, ed. Orelli; Varr. *R. R.* iii. 2. § 7, iii. 10. § 1; Cic. *ad Fam.* ix. 7, *ad Att.* v. 13, xii. 11.)

2. M. SEIUS, probably the son of the preceding, was a friend, and apparently legatus, of D. Brutus, in B. C. 44. (Cic. *ad Fam.* xi. 7.)

3. SEIUS, was a partisan of M. Antonius, after the death of Caesar, and is therefore abused by Cicero (*Phil.* xii. 6). The person called Viseius in another passage of Cicero (*Phil.* xiii. 12), is probably a false reading for Seius.

4. CN. SEIUS, had the finest horse of his age, which was fated to bring destruction to whoever possessed it. Seius was condemned and put to death by M. Antonius, afterwards the triumvir, apparently during the civil war between Caesar and the Pompeians. This horse then passed into the hands of Dolabella, and afterwards into those of Cassius, both of whom perished by a violent death. Hence arose the proverb concerning an unfortunate man: *ille homo habet equum Sejanum.* (Gell. iii. 9.)

SEIUS PO'STUMUS. [POSTUMUS.]

SEIUS QUADRA'TUS, condemned A. D. 32. (Tac. *Ann.* vi. 7.)

SEIUS STRABO. [STRABO.]

SEIUS TU'BERO. [TUBERO.]

SEIREN. [SIREN.]

SELE'NE (Σελήνη), also called Mene, or Latin Luna, was the goddess of the moon, or the moon personified into a divine being. She is called a daughter of Hyperion and Theia, and accordingly a sister of Helios and Eos (Hes. *Theog.* 371, &c.; Apollod. i. 2. § 2; Schol. *ad Pind. Isthm.* v. 1, *ad Apollon. Rhod.* iv. 55); but others speak of her as a daughter of Hyperion by Euryphaessa (Hom. *Hymn.* 31. 5), or of Pallas (Hom. *Hymn. in Merc.* 99, &c.), or of Zeus and Latona (Schol. *ad Eurip. Phoen.* 175), or lastly of Helios (Eurip. *l. c.*; comp. Hygin. *Praef.* p. 10, ed. Muncker). She is also called Phoebe, as the sister of Phoebus, the god of the sun. By Endymion, whom she loved, and whom she sent to sleep in order to kiss him, she became the mother of fifty daughters (Apollod. i. 7. § 5; Cic. *Tusc.* i. 38; Catull. 66. 5; Paus. v. 1. § 2); by Zeus she became the mother of Pandeia, Ersa, and Nemea (Hom. *Hymn.* 32. 14; Plut. *Sympos.* iii. in fin.; Schol. *ad Pind. Nem.* Hypoth. p. 425, ed. Böckh). Pan also is said to have had connexion with her in the shape of a white ram (Virg. *Georg.* iii. 391). Selene is described as a very beautiful goddess, with long wings and a golden diadem (Hom. *Hymn.* 32. 1, 7), and Aeschylus (*Sept.* 390) calls her the eye of night. She rode, like her brother Helios, across the heavens in a chariot drawn by two white horses, cows, or mules (Ov. *Fast.* iv. 374, iii. 110, *Rem. Am.* 258; Auson. *Ep.* v. 3; Claudian, *Rapt. Proserp.* iii. 403; Nonn. *Dionys.* vii. 244). She was represented on the pedestal of the throne of Zeus at Olympia, riding on a horse or a mule (Paus. v. 11. § 3); and at Elis there was a statue of her with two horns (Paus. vi. 24. § 5). In later times Selene was identified with Artemis, and the worship of the two became amalgamated (Callim. *Hymn. in Dian.* 114, 141; Soph. *Oed. Tyr.* 207; Plut. *Sympos. l. c.*; Catull. 34. 16; Serv. *ad Aen.* iv. 511, vi. 118). In works of art, however, the two divinities are usually distinguished; the face of Selene being more full and round, her figure less tall, and always clothed in a long robe; her veil forms an arch above her head, and above it there is the crescent. (Hirt, *Mythol. Bilderb.* p. 38.)

At Rome Luna had a temple on the Aventine. (Liv. xl. 2; Ov. *Fast.* iii. 884.) [L. S.]

SELE'NE. [CLEOPATRA, No. 8.]

SELEUCIDAE, kings of Syria, so called from their progenitor Seleucus I., the founder of the monarchy. The following Table exhibits their genealogy. [E. H. B].

STEMMA SELEUCIDARUM.

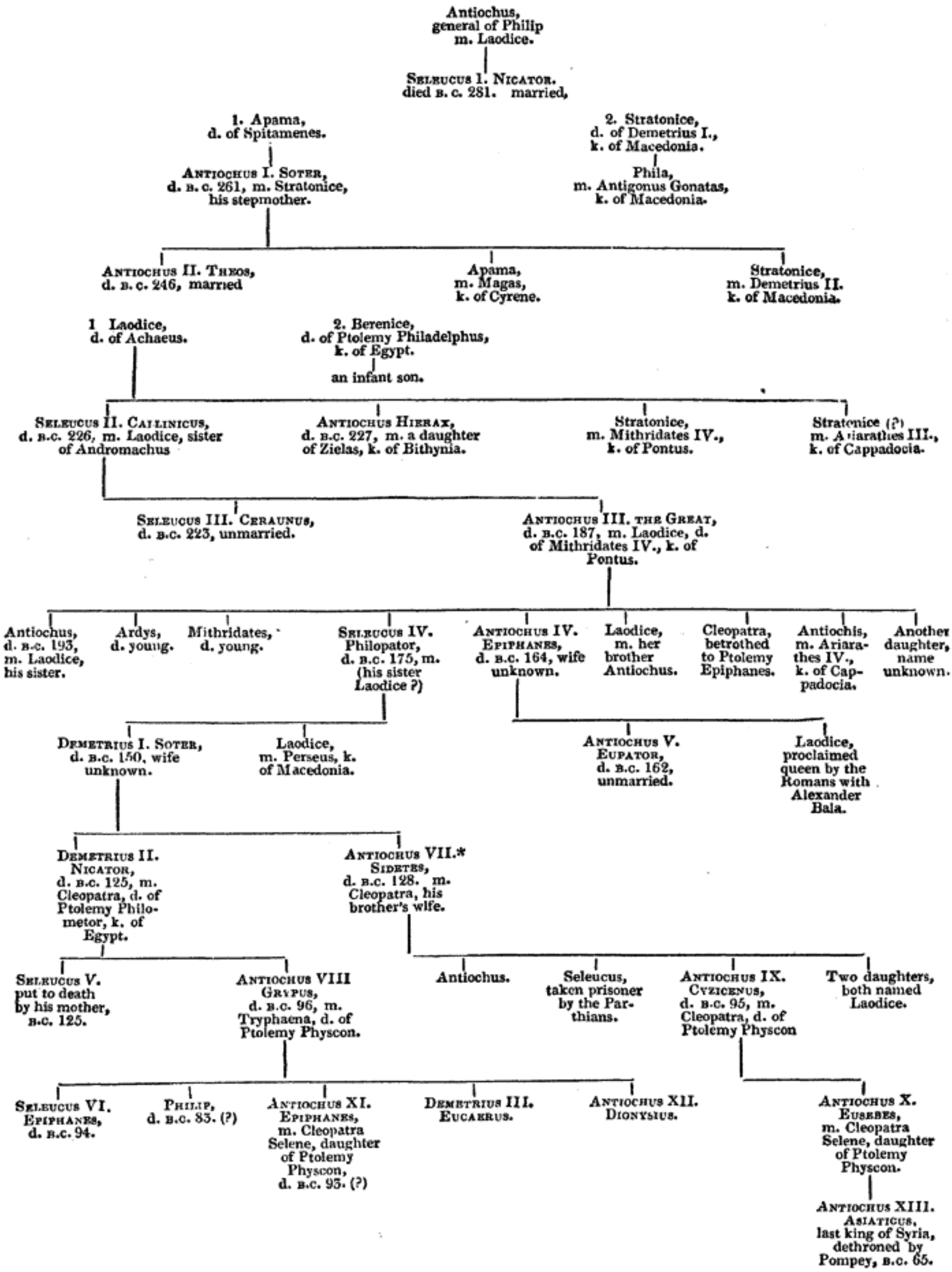

* Antiochus VI. had no connection with the race of the Seleucidae, and is consequently omitted in this table, as well as his father Alexander Bala, and Alexander Zebina, both of whom were mere pretenders.

SELEUCUS (Σέλευκος), historical. 1. A king of Bosporus, of whom we know only that he ascended the throne in B. C. 433, on the death of Spartacus I., and reigned four years. (Diod. xii. 36.)

2. A Macedonian, father of Ptolemy, the Somatophylax of Alexander the Great, who was killed at the battle of Issus. [PTOLEMAEUS, No. 4.]

3. The second son of Antiochus VII. Sidetes, and elder brother of Antiochus Cyzicenus. In the battle against the Parthians, in which Antiochus Sidetes was slain, B. C. 128, Seleucus was taken prisoner: he was kindly received by the Parthian monarch, and treated with royal magnificence; but it does not appear that he ever regained his liberty (Euseb. *Arm.* p. 167). A passage of Posidonius (*ap. Athen.* iv. p. 153), which had been referred by Froelich and other writers to SELEUCUS CALLINICUS, evidently relates to the captivity of this Seleucus, though Athenaeus inadvertently gives him the title of king. (Niebuhr, *Kl. Schrift.* p. 300.)

4. Surnamed CYBIOSACTES (Κυβιοσάκτης, the packer of salt fish), a name given him in derision by the Alexandrians, was in reality a man of ignoble birth and a low condition, but who pretended to be descended from the royal race of the Seleucidae. On this account he was chosen by the Alexandrians in B. C. 58, when they had expelled their king Ptolemy Auletes, and established his daughter Berenice on the throne, to be the husband of their young queen. He was accordingly sent for from Syria, and the marriage actually solemnized; but Berenice was so disgusted with his mean and sordid character, that she caused him to be strangled only a few days after their nuptials (Dion Cass. xxxix. 57; Strab. xvii. p. 796; Suet. *Vesp.* 19). Vaillant (*Hist. Reg. Syr.* p. 397) and Froelich suppose him to have been a younger brother of Antiochus Asiaticus, and the same who accompanied him to Rome about B. C. 73 (see Cic. *Verr.* iv. 27); but both Dion Cassius and Strabo clearly imply that he was a mere pretender. But, from his being selected by the Alexandrians, it is not improbable that he *claimed* to be a son of Antiochus X. and Cleopatra Selene, which would give him an apparent connection with the royal family of Egypt also. [E. H. B.]

SELEUCUS I. (Σέλευκος) surnamed NICATOR, king of SYRIA, and the founder of the Syrian monarchy. He was the son of Antiochus, a Macedonian of distinction among the officers of Philip II., but fabulous stories were in circulation (evidently fabricated after he had attained to greatness), which represented him as the offspring of a miraculous intercourse of his mother Laodice with Apollo. (Justin. xv. 4.) From the statements concerning his age at his death, his birth may be probably assigned to about B. C. 358, and he would thus be about twenty-four years old when he accompanied Alexander on his expedition to Asia, as one of the officers of the ἑταῖροι, or horse-guards. He was early distinguished for his great personal strength, as well as courage, of which he is said to have afforded a proof by overcoming a savage bull, unarmed and single-handed. (Appian. *Syr.* 57; Ael. *V. H.* xii. 16.) Of his services as an officer we hear nothing during the early campaigns of Alexander in Asia; but it is evident that he must have earned the confidence of that monarch, as at the passage of the Hydaspes, in B. C 327, we find him selected by the king, together with Ptolemy, Perdiccas, and Lysimachus, to accompany him with the body of troops which were to cross the river in the first instance. In the subsequent battle against Porus, also, he bore an important part. (Arr. *Anab.* v. 13, 16.) But that these services were only a small portion of those actually rendered by him, during the Indian campaigns, may be inferred from the circumstance that, after the return of Alexander to Susa, Seleucus was one of the officers upon whom the king bestowed, as a reward, the hand of an Asiatic princess. His bride was Apama, the daughter, according to Arrian, of the Bactrian chief Spitamenes, though Strabo calls her father, probably erroneously, Artabazus. (Arr. *Anab.* vii. 4; Strab. xii. p. 578.)

Seleucus was in close attendance upon Alexander during his last illness, and is mentioned as one of the officers who consulted the oracle of Serapis in regard to his recovery (Arr. *Anab.* vii. 26). During the dissensions which followed the death of the great king, he took part with Perdiccas and the other leaders of the cavalry, and was rewarded for his attachment to their cause by obtaining, in the arrangements ultimately adopted, the important post of chiliarch of the ἑταῖροι, one of the most honourable appointments in the army, and which had previously been held by Perdiccas himself. (Arrian. *ap. Phot.* p. 69, a; Diod. xviii. 3; Appian. *Syr.* 57; Justin. xiii. 4, who inaccurately terms it "castrorum tribunatus.") The regent, doubtless, thought that he could reckon with security on the fidelity of Seleucus; but the latter, though he adhered to him until the expedition against Egypt, and accompanied him on that occasion, was one of the first to join in the discontents which broke out on the disasters sustained at the passage of the Nile [PERDICCAS], and even put himself at the head of the mutineers who broke into the regent's tent, and transfixed him on their spears. (Corn. Nep. *Eum.* 5; Diod. xviii. 36.) During the troubles that followed, we find him interposing his influence and authority with the army, in favour of Antipater, when assailed by the invectives of Eurydice; and, in the second partition of the provinces (at Triparadeisus, B. C. 321), he obtained for his portion the wealthy and important satrapy of Babylonia, of which he hastened to take possession. (Arr. *ap. Phot.* p. 71, b; Diod. xviii. 39, xix. 12; App. *Syr.* 57.)

The ambitious designs of Pithon having involved that general in war with the neighbouring satraps, and ultimately led to his expulsion from his own government [PITHON], Seleucus afforded him a refuge in Babylonia, and was preparing to support him by arms, when the approach of Eumenes attracted the attention of both the contending parties in another direction. Seleucus and Pithon immediately declared in favour of Antigonus, and endeavoured, though without success, to prevent Eumenes from crossing the Tigris and effecting a junction with the forces assembled under Peucestes and his brother satraps. Seleucus, however, remained in possession of Babylon, and sent to Antigonus to hasten his march. On the arrival of the latter, he joined him with all his forces, and they advanced together into Susiana, which was annexed by Antigonus to the satrapy of Seleucus, and the latter was appointed to carry on the siege of Susa, while Antigonus himself advanced into Upper Asia against Eumenes. Before the close of

the campaigns in Media, which terminated in the defeat of Eumenes, Seleucus had made himself master of Susa, and returned to Babylon, where he received Antigonus in the most splendid manner, on his return from the upper provinces. But the victory of that general had entirely altered his position in relation to his former allies, and the fate of Pithon might well serve as a warning to his brother satraps. Nor was it long before these apprehensions were confirmed: Antigonus first took occasion to find fault with some exercise of authority on the part of Seleucus, and at length went so far as to call him to account for the administration of the revenues of his satrapy, an assumption of superiority to which he altogether refused to submit. But Seleucus was unable to cope with the power of his adversary, and consequently determined to escape the fate which awaited him, by timely flight, and secretly quitted Babylon with only fifty horsemen. Antigonus in vain issued orders for his pursuit and apprehension, and he made his way, in safety, through Mesopotamia and Syria, into Egypt, B. C. 316. (Diod. xviii. 73, xix. 12—14, 18, 48, 55; App. *Syr.* 53.)

Here he immediately endeavoured to arouse Ptolemy to a sense of the danger impending from the power and ambition of Antigonus, and succeeded in inducing him to unite with Lysimachus and Cassander in a league against their common enemy. (Diod. xix. 56; App. *Syr.* 53.) In the war that followed (for the events of which see PTOLEMAEUS, p. 582) Seleucus took an active part. He was at first appointed to command the fleet of Ptolemy, with which we find him carrying on operations on the coast of Syria during the siege of Tyre by Antigonus, as well as subsequently in Ionia and the islands of the Aegaean, and rendering important assistance to Menelaus in the conquest of Cyprus. At length, in B. C. 312, he induced Ptolemy to take the field in person in Coele-Syria, against the youthful Demetrius, and bore an important part in the decisive battle of Gaza. That victory laid open once more the route to Babylon and the East, and he now prevailed upon Ptolemy to send him, with a small force, to regain possession of his former satrapy. On this daring enterprise he set out with only 800 foot and 200 horse, but was joined by reinforcements on his march through Mesopotamia; and so great was his popularity, that all the inhabitants of Babylonia declared in his favour. He entered the city without opposition, and speedily reduced the garrison, which had taken refuge in the citadel. It is from the recovery of Babylon by Seleucus at this period, that the Syrian monarchy is commonly reckoned to commence, and we find the coins of the Syrian kings, as well as many later writers, calculating the years from this epoch. This era of the Seleucidae, as it is termed, has been determined by chronologers to the 1st of October, B. C. 312. (Diod. xix. 58, 60, 62, 68, 80, 83, 84, 90, 91; Appian. *Syr.* 54; Euseb. Arm. p. 163; Froelich, *Annales Regum Syriae*, p. 9; Ideler, *Handb. d. Chronologie*, vol. i. pp. 445—451; Clinton, *F. H.* vol. ii. p. 172; Eckhel, vol. iii. pp. 210, 221.)

Meanwhile Nicanor, the satrap of Media, had assembled a large force, with which he advanced to oppose Seleucus; but the latter hastened to meet him in the field, totally defeated him at the passage of the Tigris, and followed up his victory by the conquest of Susiana, Media, and some adjacent districts. But while he was thus engaged in the upper provinces, Demetrius, who had been detached by his father Antigonus, from Syria, had regained possession of Babylon, which Patrocles (who had been left there by Seleucus) was unable to hold against him. The invader was, however, foiled in the attempt to reduce one of the citadels attached to the capital; and soon after, by his hasty return to Syria left it open to Seleucus to recover possession of Babylonia, which the latter probably effected with little difficulty. (Diod. xix. 100; Plut. *Demetr.* 7.)

From this period we are left almost wholly in the dark, as to the subsequent operations of Seleucus, during an interval of nearly ten years. It is not a little singular that his name is not even mentioned in the treaty of peace concluded in B. C. 311, by his confederates Ptolemy, Lysimachus, and Cassander, with Antigonus, in which the latter was acknowledged as ruler of Asia. (Diod. xix. 105.) But though thus apparently abandoned by his allies, he had, in fact, little to fear from Antigonus, who was too much occupied with the affairs of Western Asia to find leisure for another expedition against the East*, and Seleucus appears to have been left to pursue, without interruption, his career of conquest in the upper provinces. All details, however, concerning his operations in these quarters, are lost to us; and we know only the general fact, that by a series of successive campaigns he gradually extended his power over all the eastern provinces which had formed part of the empire of Alexander, from the Euphrates to the banks of the Oxus and the Indus. One of the most memorable of his wars was that with Sandracottus, an Indian king of the regions on the banks of the Ganges, who had availed himself of the disorders which followed the death of Eumenes, to establish his power over the Macedonian satrapies east of the Indus. [SANDRACOTTUS.] Both the date and the circumstances of this war are unfortunately lost; but it was terminated by a treaty by which Seleucus contracted a matrimonial alliance with the Indian monarch, to whom he ceded all the provinces beyond the Indus, and even that of Paropamisus, in exchange for the gift of 500 elephants, an immense addition to his military resources. (Justin. xv. 4; Appian. *Syr.* 55; Strab. xv. p. 724.)

Seleucus had followed the example of Antigonus and Ptolemy, by formally assuming, in B. C. 306, the regal title and diadem, which he had already previously adopted in his intercourse with the barbarian nations by whom he was surrounded (Diod. xx. 53; Plut. *Demetr.* 18): and he was probably inferior to none of the rival monarchs in power when he was induced, in B. C. 302, to accede to the league formed for the second time by Ptolemy, Lysimachus, and Cassander, against their common enemy Antigonus. The army which he brought into the field, considerably exceeded those of his allies; and he arrived in Cappadocia before the close of the autumn, with 20,000 foot, 12,000 horse, and the overwhelming force of 480 elephants. (Diod. xx. 106, 113.) The events of the cam-

* Droysen, indeed, supposes him to have made such an expedition; but there is no authority for this, and it seems impossible to suppose that an event of such importance would have been omitted by Diodorus.

paign which followed (B. C. 301), are very imperfectly known ; but it seems certain that the decisive victory of the confederates at Ipsus [LYSIMACHUS] was mainly owing to the cavalry and elephants of Seleucus, as well as to the skill with which he himself took advantage of the errors of Demetrius. (Plut. *Demetr.* 29.)

The removal of their common antagonist quickly brought about a change in the dispositions of the confederates towards each other. In the division of the spoil, Seleucus certainly obtained the largest share, being rewarded for his services with a great part of Asia Minor (which was divided between him and Lysimachus) as well as the whole of Syria, from the Euphrates to the Mediterranean. Ptolemy, however, laid claim to Phoenicia and Coele-Syria, and the possession of these provinces, so fruitful a subject of dissension between their successors, was near producing an immediate breach between the two kings of Syria and Egypt. Seleucus, indeed, waived his pretensions for the time ; but the jealousy thus excited, was increased by the close alliance soon after concluded between Ptolemy and Lysimachus, and Seleucus sought to strengthen himself in his turn, by forming a matrimonial connection with Demetrius. His overtures to that prince were joyfully welcomed, the two rivals met on the most friendly terms, and the nuptials of Seleucus and Stratonice were celebrated, with great magnificence, at Rhosus, on the Syrian coast. But even before the two princes separated, the seeds of new disputes were sown between them, by the refusal of Demetrius to yield to his son-in-law the important fortresses of Sidon and Tyre. (Plut. *Demetr.* 31—33 ; Diod. xxi. Exc. Vat. pp. 42, 43.) A few years afterwards, Seleucus appears to have taken advantage of the wars which kept Demetrius continually occupied in Greece, to wrest from him the possession, not only of these fortresses, but that of Cilicia also. (Droysen, vol. i. p. 572.)

The empire of Seleucus was now by far the most extensive and powerful of those which had been formed out of the dominions of Alexander. It comprised the whole of Asia, from the remote provinces of Bactria and Sogdiana to the coasts of Phoenicia, and from the Paropamisus to the central plains of Phrygia, where the boundary which separated him from Lysimachus is not clearly defined. These extensive dominions were subdivided into seventy-two satrapies ; an arrangement evidently adopted with a view of breaking down the excessive power previously possessed by the several governors: but notwithstanding this precaution, Seleucus appears to have felt the difficulty of exercising a vigilant control over so extensive an empire, and accordingly, in B. C. 293, consigned the government of all the provinces beyond the Euphrates to his son Antiochus, upon whom he bestowed the title of king, as well as the hand of his own youthful wife, Stratonice, for whom the prince had conceived a violent attachment. (Appian, *Syr.* 55, 59—62 ; Plut. *Demetr.* 38.)

In B. C. 288, the ambitious designs of Demetrius (now become king of Macedonia) once more aroused the common jealousy of his old adversaries, and led Seleucus again to unite in a league with Ptolemy and Lysimachus against him. But he appears to have taken little part in the hostilities which followed, even when Demetrius, driven from his kingdom by Lysimachus, transported the seat of war into Asia Minor ; nor was it until the fugitive monarch, hemmed in on all sides, threw himself into Cilicia, that Seleucus thought fit to take the field in person. Even then he readily entered into negotiations with Demetrius, and even allowed him to take up his winter quarters, during a truce of two months, in Cataonia ; but his apprehensions were soon again roused, he fortified all the mountain passes so as effectually to surround Demetrius, and the latter was at length, after various vicissitudes of fortune, compelled to surrender to the Syrian king, B. C. 286. Seleucus had the generosity to treat his captive in a friendly and liberal manner ; but at the same time took care to provide for his safe custody in the city of Apamea, on the Orontes. (Plut. *Demetr.* 44, 47—50 ; Polyaen. iv. 9. §§ 2, 3, 5.) Lysimachus in vain represented to him the danger of allowing so formidable an enemy any hope of escape, and urged him to put Demetrius at once to death : Seleucus indignantly refused to listen to his proposals ; and it is even said that he was really designing to set his illustrious prisoner altogether at liberty, when the death of Demetrius himself, in the third year of his captivity, prevented the execution of the plan. (Plut. *Demetr.* 51, 52 ; Diod. xxi. Exc. Vales. p. 561.)

It is probable that Seleucus was influenced as much by policy as by generosity in his conduct on this occasion : increasing jealousies between him and Lysimachus had long threatened to lead to an open rupture, and it was not long after the death of Demetrius before the domestic dissensions in the family of the Thracian king [AGATHOCLES ; LYSIMACHUS] brought on the long-impending crisis. After the death of the unhappy Agathocles, his widow Lysandra and her children fled for refuge to the court of Seleucus, who received them in the most friendly manner. The general discontent excited in the dominions of Lysimachus by this event, and the defection of many of his principal officers, encouraged the Syrian king to commence hostilities against him, and he accordingly assembled a large army with which he invaded the dominions of his rival in person. Lysimachus, on his side, was not slow to meet him, and a decisive action ensued at Corupedion, B. C. 281, which terminated in the defeat and death of the Thracian monarch. (Memnon, c. 8 ; Justin. xvii. 1, 2 ; Appian. *Syr.* 62.) This victory appears to have been followed by the speedy submission of all the Asiatic provinces as far as the Hellespont ; but not contented with this, Seleucus was desirous to occupy the throne of Macedonia, which had been left vacant by the death of Lysimachus ; and after spending a few months in arranging the affairs of Asia, the government of which he now consigned wholly to his son Antiochus, he himself crossed the Hellespont at the head of an army. But he had advanced no farther than Lysimachia, when he was assassinated by Ptolemy Ceraunus, to whom, as the son of his old friend and ally, he had extended a friendly protection. His body was redeemed by Philetaerus, the governor of Pergamus, who, after paying him due funeral honours, sent his remains to Antiochus, by whom they were deposited at Seleuceia on the Orontes, in a temple dedicated to his memory. His death took place in the beginning of B. C. 280, only seven months after that of Lysimachus, and in the thirty-second

year of his reign. According to Justin, he was at this time more than seventy-seven years old, but Appian makes him only seventy-three. (Appian, *Syr.* 62, 63; Justin. xvii. 1, 2; Memnon. c. 11, 12; Paus. i. 16. § 2; Oros. iii. 23; Euseb. Arm. p. 163.)

We have little information concerning the personal character of Seleucus, but he is pronounced by Pausanias (i. 16. § 3) to have been the most upright among the successors of Alexander, and it is certain that his memory is stained with none of those crimes which are a reproach to the names of Lysimachus, Cassander, and even Ptolemy. Of his consummate abilities as a general no doubt can be entertained; and the little we know of his administration of the vast empire which he had united under his sceptre, gives an equally favourable impression of his political talents. He appears to have carried out, with great energy and perseverance, the projects originally formed by Alexander himself, for the *Hellenisation* of his Asiatic empire; and we find him founding, in almost every province, Greek or Macedonian colonies, which became so many centres of civilisation and refinement. Of these no less than sixteen are mentioned as bearing the name of Antiochia after his father; five that of Laodicea, from his mother; seven were called after himself Seleucia, three from the name of his first wife, Apamea; and one Stratoniceia, from his second wife, the daughter of Demetrius. Of these the most conspicuous were — Seleucia on the Tigris, which in great measure supplanted the mighty Babylon, and became the metropolis of the eastern provinces, under the Syrian dynasty; the city of the same name, near the mouth of the Orontes; and Antiochia, on the latter river, which quickly rose to be the capital of Syria, and continued, for near a thousand years, to be one of the most populous and wealthy cities of the world. Numerous other cities, whose names attest their Macedonian origin — Beroea, Edessa, Pella, &c. — likewise owed their first foundation to the son of Antiochus. (Appian, *Syr.* 57; Strab. xvi. pp. 738, 749, 750; Steph. Byz. *s. v.* Ἀπάμεια, &c.; Paus. i. 16. § 3; Amm. Marc. xiv. 8. § 5. For a full review and examination of these foundations see Droysen, *Hellenism.* vol. ii. pp. 651, 680—720.)

Nothing is known with certainty of any children of Seleucus, except his son and successor Antiochus; but it seems probable that by his second wife, Stratonice, he had a daughter Phila, afterwards married to Antigonus Gonatas. [PHILA, No. 4.] [E. H. B.]

COIN OF SELEUCUS I.

SELEUCUS II. (Σέλευκος), surnamed CALLINICUS, king of SYRIA, was the eldest son of Antiochus II. by his first wife Laodice. (Appian. *Syr.* 66; Justin, xxvii. 1.) When his father Antiochus fell a victim to the jealousy or revenge of his wife [LAODICE], the latter for a time artfully concealed his death until she had taken all necessary measures for establishing Seleucus on the throne, which he ascended without opposition, B. C. 246. The first measure of his administration, or rather that of his mother, was to put to death his stepmother Berenice, together with her infant son. [BERENICE, No. 2.] But this act of cruelty produced the most disastrous effects, by alienating all his Syrian subjects, while it aroused Ptolemy Euergetes, king of Egypt, to avenge the fate of his unhappy sister. Seleucus was unable to offer any resistance to the Egyptian monarch, and withdrew beyond Mount Taurus, while Ptolemy not only made himself master of Antioch and the whole of Syria, but carried his arms unopposed beyond the Euphrates and the Tigris. [PTOLEMAEUS III.] During these operations Seleucus kept wholly aloof; but when Ptolemy had been recalled to his own dominions by domestic disturbances, he appears to have easily recovered possession of the greater part of the provinces which he had lost. All farther details of the revolution which replaced him in the possession of his father's empire, are lost to us; but it seems certain that as early as B. C. 242, he had again extended his power to the Euphrates, where he founded the city of Callinicum. (Droysen, *Hellenism.* vol. ii. p. 351; Clinton, *F. H.* vol. iii. p. 313.) A naval expedition which he undertook in order to subdue the maritime cities that had revolted, was less fortunate: his fleet was shattered by a storm, and he himself narrowly escaped with his life. Still, he soon after found himself strong enough to commence offensive operations against Ptolemy, but was totally defeated and his army dispersed. In this emergency he had recourse to his younger brother Antiochus Hierax, who appears to have been already established (probably by Ptolemy) in an independent position, and offered him the sovereignty of all Asia Minor as the price of his support. But Antiochus, deeming the opportunity a favourable one for making himself master of the whole Syrian kingdom, instead of supporting his brother, turned his arms against him, and Seleucus found himself engaged in war at once with the king of Egypt and his own brother. (Justin. xxvii. 2.)

The events of the succeeding years are very imperfectly known to us, and it is scarcely possible to derive any connected historical results from the confused and fragmentary notices which have been transmitted to us. But it seems certain that Seleucus concluded (probably in B. C. 239) a truce for ten years with the king of Egypt, and thus found himself at leisure to turn his arms against his brother. He at first obtained decisive successes, and defeated Antiochus in a great battle in Lydia, which was followed by the reduction of all that province, except Sardis and Ephesus; but in a second battle, at Ancyra in Galatia, Antiochus, supported by Mithridates king of Pontus and a large force of Gaulish mercenaries, was completely victorious. Seleucus lost no less than 20,000 men, and himself escaped with such difficulty that he was generally reported to have perished in the flight (Justin. xxvii. 2; Trog. Pomp. *Prol.* xxvii.; Euseb. Arm. pp. 164, 165; Athen. xiii. p. 593; Plut. *de Frat. Amor.* p. 489, a.; Polyaen. viii. 61). The defection of his Gaulish soldiers must have prevented Antiochus from deriving much advantage from this victory; and whether or not any formal

truce was concluded by the two brothers (as supposed by Droysen), there appears to have been in fact a suspension of hostilities between them. (For the history of these wars in particular, as well as for the reign of Seleucus II. in general, see Niebuhr, *Kl. Schrift.* vol. i. pp. 276—286; and Droysen, vol. ii. p. 337—359, 410—429.)

It must have been during this interval that Seleucus undertook an expedition to the East, with the view of reducing the revolted provinces of Parthia and Bactria, which had availed themselves of the disordered state of the Syrian empire to throw off its yoke. He was, however, defeated by Arsaces, king of Parthia, in a great battle which was long after celebrated by the Parthians as the foundation of their independence (Justin. xli. 4), and was soon after recalled from these remote regions by fresh troubles which had arisen in his western provinces. Froelich (*Ann. Syr.* pp. 30, 31) and Clinton (*F. H.* vol. iii. p. 313) have represented him as himself falling a captive into the hands of the Parthians: but it appears, from the Armenian version of Eusebius (p. 167, fol. edit.), that the passage of Posidonius (*ap. Athen.* iv. p. 153) on which they rely as their authority, refers in fact to Seleucus the son of Antiochus Sidetes (see Niebuhr, *Kl. Schrift.* p. 300). It was probably during the same period of partial tranquillity that Seleucus found time to enlarge his capital of Antioch, by the construction of a new quarter of the city. (Strab. xvi. p. 750.)

Whether hostilities with Egypt were ever actually renewed, or the truce between the two countries at once passed into a durable peace, we know not; but it seems certain that such a peace was concluded before the death of Seleucus (Nieb. *l. c.* p. 287). On the other hand, the war between the two brothers broke out with fresh violence. We have, however, little information of its events; and we only know that it was terminated by a decisive victory of Seleucus in Mesopotamia, which compelled Antiochus to take refuge with Ariamnes, king of Cappadocia. From thence he made his escape to the court of Ptolemy; but that monarch being now desirous to maintain friendly relations with Syria, detained him in close custody, from which he only escaped to perish by the hands of robbers. Meanwhile Attalus, king of Pergamus, had extended his dominions over the greater part of Asia Minor, from which he had expelled Antiochus; and Seleucus appears to have been engaged in an expedition for the recovery of these provinces, when he was accidentally killed by a fall from his horse, in the twenty-first year of his reign, B. C. 226. (Justin. xxvii. 3; Trog. Pomp. *Prol.* xxvii.; Euseb. Arm. p. 165; Droysen, vol. ii. p. 426.)

One of the last acts of his reign was to send a magnificent present of corn, timber, and other supplies, as well as ten quinqueremes fully equipped, to the Rhodians, whose city had suffered severely by an earthquake (Polyb. v. 89). Seleucus had married Laodice, the sister of Andromachus, by whom he left two sons, who successively ascended the throne, Seleucus Ceraunus and Antiochus, afterwards surnamed the Great (Appian, *Syr.* 66; Polyb. ii. 71). His own surname of Callinicus, which was probably assumed after his recovery of the provinces that had been overrun by Ptolemy, is not found on his coins, which, as they bear no dates, cannot be distinguished with certainty from those of his son. [E. H. B.]

COIN OF SELEUCUS II.

SELEUCUS III. (Σέλευκος), surnamed CERAUNUS, king of SYRIA, was the eldest son and successor of Seleucus II. His real name was Alexander, but on his father's death he assumed that of Seleucus; the surname of Ceraunus was given him by the soldiery, apparently in derision, as he appears to have been feebel both in mind and body. He, however, followed up his father's plans, by assembling an army, with which he passed Mount Taurus, for the purpose of dispossessing Attalus of his newly acquired dominions in Asia Minor. He was accompanied by his cousin Achaeus, a man of energy and ability, but the war was notwithstanding feebly conducted: discontents broke out in the army; and at length Seleucus himself was assassinated by one of his own officers, named Nicanor, and a Gaul of the name of Apaturius. He could have been little more than twenty years old at the time of his death, of which he had reigned nearly three years. (Polyb. iv. 48, v. 40; Appian, *Syr.* 66; Hieronym. *ad Daniel.* xi. 10; Euseb. Arm. p. 165.)

From an inscription found at Seleuceia, on the Orontes (Pococke, *Inscr. Ant.* p. 4, No. 18; Droysen, vol. ii. p. 520), it appears that the official title or surname assumed by Seleucus, was that of Soter; but neither this, nor that of Ceraunus by which he is known in history, is found on any of his coins. The latter, indeed, can only be assigned to him conjecturally. Droysen (*Ib.* p. 521) has inferred, from the same inscription, that Seleucus must have left an infant son of the name of Antiochus, whose claims were passed over in favour of his uncle, Antiochus III.; but no other mention is found of this fact. [E. H. B.]

COIN OF SELEUCUS III.

SELEUCUS IV. (Σέλευκος), king of SYRIA, surnamed PHILOPATOR, was the son and successor of Antiochus the Great. The date of his birth is not mentioned; but he must have already attained to manhood in B. C. 196, when he was left by his father in command of his forces at Lysimachia, in the Chersonese, with orders to rebuild that city, which Antiochus designed, or affected to design, as a royal residence for Seleucus himself (Liv. xxxiii.

41, xxxv. 15, xxxvi. 7 ; Polyb. xviii. 34 ; Appian, *Syr.* 3). Again, in B. C. 190, we find him stationed in Aeolis with an army, to keep in check the maritime cities. Here he succeeded in reducing Cyme and other places, by voluntary submission, while he regained Phocaea by the treachery of the garrison. Shortly after he took advantage of the absence of Eumenes to invade his dominions, and even proceeded to lay siege to Pergamus itself ;,but the daring and repeated sallies of Diophanes, a leader of Achaean mercenaries, who had thrown himself into the place, compelled him to raise the siege and retire (Liv. xxxvii. 8, 11, 18, 20, 21 ; Polyb. xxi. 4 ; App. *Syr.* 26). In the great battle against the Romans near Magnesia, in the same year, Seleucus was entrusted by his father with the command of the left wing of his army, but was totally defeated by Attalus, to whom he was opposed, and fled from the field of battle to Apamea in Phrygia (Liv. xxxvii. 40, 43 ; App. *Syr.* 33, 36). In the following year (B. C. 189), after the conclusion of peace with Rome, he was sent by Antiochus to the support of the consul Cn. Manlius, and not only furnished him with abundant supplies of corn, but rendered him active assistance on more than one occasion during his expedition against the Galatians. (Liv. xxxviii. 13, 15.)

On the death of Antiochus III. in B. C. 187, Seleucus ascended the throne without opposition. But the defeat of his father by the Romans, and the ignominious peace which followed it, had greatly diminished the power of the Syrian monarchy, and the reign of Seleucus was, in consequence, feeble and inglorious, and was marked by no striking events. In B. C. 185, we find him sending an embassy to the Achaeans, to renew the friendship and alliance previously existing between them and Antiochus (Polyb. xxiii. 4, 9 ; Diod. xxix. Exc. Legat. p. 622) ; and shortly afterwards (probably in B. C. 181) assembling a considerable army, to assist Pharnaces, king of Pontus, against Eumenes ; but he became alarmed lest his passing Mount Taurus for this purpose should be construed by the Romans into an act of hostility ; and, in consequence, abandoned the design and dismissed his forces (Diod. Exc. Vales. p. 576). Yet he did not hesitate to conclude a treaty of alliance with Perseus, whose unfriendly disposition towards the Romans could no longer be a secret, and even to give him his own daughter, Laodice, in marriage, probably in B. C. 173 (Polyb. xxvi. 7 ; Liv. xlii. 12 ; Inscr. Del. *ap. Marm. Arundel.* No. 41). But he was still studious to conciliate the favour of the Roman senate, and not long before his death sent his son Demetrius to Rome, to replace his brother Antiochus as a hostage for his fidelity (App. *Syr.* 45 ; Polyb. xxxi. 12). With Egypt he appears for the most part to have maintained friendly relations ; but Ptolemy Epiphanes is said to have been preparing for the invasion of Coele-Syria, when his plans were frustrated by his own death (Hieronym. *ad Daniel.* xi. 20). Towards the Jews the conduct of Seleucus seems to have been, for the most part at least, liberal and favourable : concerning his alleged attempt to plunder the treasury of Jerusalem see HELIODORUS.

After a tranquil and inactive reign of twelve years, Seleucus was assassinated, in B. C. 175, by one of his own ministers, named Heliodorus, who had conceived the design of possessing himself of the sovereign power. The statement of Eusebius that he was sixty years old, is clearly erroneous, as his elder brother Antiochus was not born till B. C. 221. He left two children: Demetrius, who subsequently ascended the throne ; and Laodice, married, as already mentioned, to Perseus, king of Macedonia. The name of his wife is unknown ; but Froelich supposes him to have married his sister Laodice, the widow of his brother Antiochus. (Appian, *Syr.* 45, 66 ; Euseb. Arm. pp. 165, 166 ; Froelich, *Ann. Syr.* p. 42 ; Clinton, *F. H.* vol. iii. p. 317.) [E. H. B.]

COIN OF SELEUCUS IV.

SELEUCUS V. (Σέλευκος), king of SYRIA, was the eldest son of Demetrius II., and assumed the royal diadem immediately on learning the death of his father, B. C. 125 ; but his mother Cleopatra, who had herself put Demetrius to death, was indignant at hearing that her son had ventured to take such a step without her authority, and caused Seleucus also to be assassinated. His death appears to have followed almost immediately after that of his father, though some of the chronologers erroneously ascribe the duration of a year to his reign. (Appian, *Syr.* 68, 69 ; Justin, xxxix. 1 ; Liv. *Epit.* lx. ; Euseb. Arm. p. 168 ; Porphyr. *ap Euseb. l. c.*) [E. H. B.]

SELEUCUS VI. (Σέλευκος), king of SYRIA, surnamed EPIPHANES, and also NICATOR, was the eldest of the five sons of Antiochus VIII. Grypus. On the death of his father, in B. C. 96, he immediately assumed the sovereignty, and raised an army, with which he reduced several cities of Syria. His claims were, however, resisted by his uncle Antiochus Cyzicenus, who marched from Antioch against him. A decisive battle ensued, in which Antiochus was totally defeated, and himself perished (B. C. 95) ; and the result of this victory enabled Seleucus to make himself master of Antioch. He was now for a short time undisputed ruler of Syria ; but Antiochus Eusebes, the son of Cyzicenus, having escaped from the designs of Seleucus, who sought to put him to death, raised the standard of revolt against him, defeated him in a pitched battle, and expelled him from Syria. Seleucus took refuge in Cilicia, where he established himself in the city of Mopsuestia ; but he alienated

COIN OF SELEUCUS VI.

the inhabitants by his violent and tyrannical character, and at length, by his oppressive exactions of money, excited such a sedition among them that they set fire to the gymnasium in which he had taken refuge, and he perished in the flames, or, according to another account, put an end to his own life, in order to avoid a more cruel fate (Joseph. *Ant.* xiii. 13. § 4 ; Appian, *Syr.* 69 ; Porphyr. *ap. Euseb. Arm.* p. 169). The death of Seleucus may probably be assigned to the year B. C. 94.

His coins, like those of all the later Seleucidan kings, bear his titles at full length. [E. H. B.]

SELEUCUS (Σέλευκος), literary. 1. A poet, the son of the historian Mnesiptolemus, who flourished under Antiochus the Great. A paederastic scolion of his is preserved by Athenaeus (who calls him τὸν τῶν ἱλαρῶν ᾀσμάτων ποίητην), and also in the Greek Anthology. (Athen. xv. p. 697, d. ; Brunck, *Anal.* vol. ii. p. 291 ; Jacobs, *Anth. Graec.* vol. iii. p. 5, vol. xiii. p. 951.)

2. A grammarian of Emesa, who composed two books of Parthian history, a commentary on the lyric poets, and a poem on fishing (ἁλιευτικά), in four books (Suid. *s. v.*). Athenaeus, however, quotes the latter as the work of Seleucus of Tarsus (vii. p. 320, a.).

3. A distinguished grammarian of Alexandria, who also taught at Rome. He was surnamed *Homericus*, and, in addition to commentaries on pretty well all the poets, wrote a number of grammatical and miscellaneous works, the titles of which are given by Suidas (*s. v.*). There are some other insignificant persons of this name. (See Vossius, *de Hist. Graec.* p. 496, ed. Westermann ; Fabric. *Bibl. Graec.* vol. i. pp. 86, 184, n., 522, vol. ii. p. 27, vol. iv. p. 166, vol. v. p. 107, vol. vi. p. 378.) [P. S.]

SELEUCUS, an engraver of precious stones, of unknown date, one of whose gems is extant ; it is a carnelian, engraved with a small head of Silenus. (Bracci, 104 ; Stosch, 60.) [P. S.]

SELI'CIUS, an usurer, and a friend of P. Lentulus Spinther (Cic. *ad Att.* i. 12, iv. 18. § 3, *ad Fam.* i. 5, a.). Orelli thinks (*Onom. Tull. s. v.*) that Selicius may perhaps be the same name as the *Secilius* (Σηκίλιος) mentioned in Dion Cassius (xxxv. 3), but this *Secilius* is called *Sextilius* in Plutarch. (*Lucull.* 25.)

SELINUS (Σελινοῦς), a son of Poseidon, was king of Aegialos and father of Helice. (Paus. vii. 1. § 2 ; Eustath. *ad Hom.* p. 292.) [L. S.]

SE'LIUS. 1, 2. P. and C. SELII, two learned men, friends of L. Lucullus, who had heard Philon at Rome. (Cic. *Acad.* ii. 4.)

3. SELIUS, a bad orator mentioned by Cicero about B. C. 51 (*ad Fam.* vii. 32).

A. SE'LLIUS, elected tribune of the plebs in his absence in B. C. 422. (Liv. iv. 42.)

SE'MELE (Σεμέλη), a daughter of Cadmus and Harmonia, at Thebes, and accordingly a sister of Ino, Agave, Autonoë, and Polydorus. She was beloved by Zeus (Hom. *Il.* xiv. 323, *Hymn. in Bacch.* 6, 57 ; Schol. *ad Pind. Ol.* ii. 40), and Hera, stimulated by jealousy, appeared to her in the form of her aged nurse Beroë, and induced her to pray Zeus to visit her in the same splendour and majesty with which he appeared to Hera. Zeus, who had promised that he would grant her every request, did as she desired. He appeared to her as the god of thunder, and Semele was consumed by the fire of lightning ; but Zeus saved her child Dionysus, with whom she was pregnant (Apollod. iii. 4. § 3 ; Ov. *Met.* iii. 260, &c. ; Hygin. *Fab.* 179). Pausanias (ix. 2. § 3) relates that Actaeon was in love with her, and that Artemis caused him to be torn to pieces by his dogs, to prevent his marrying her. The inhabitants of Brasiae, in Laconia, related that Semele, after having given birth to Dionysus, was thrown by her father Cadmus in a boat upon the sea, and that her body was driven to the coast of Brasiae, where it was buried ; whereas Dionysus, whose life was saved, was brought up at Brasiae (Paus. iii. 24. § 3). After her death, the common account continues, she was led by her son out of the lower world, and carried up to Olympus as Thyone (Pind. *Ol.* ii. 44, *Pyth.* xi. 1 ; Paus. ii. 31. § 2, 37. § 5 ; Apollod. iii. 5. § 3). A statue of her and her tomb were shown at Thebes. (Paus. ix. 12. § 3, 16. § 4.) [L. S.]

SEMI'RAMIS (Σεμίραμις) and NINUS (Νῖνος), the mythical founders of the Assyrian empire of Ninus or Nineveh. Their history is related at length by Diodorus (ii. 1—20), who borrows his account from Ctesias. According to this narrative, Ninus was a great warrior, who built the town of Ninus or Nineveh, about B. C. 2182 [see above, p. 712, a.], and subdued the greater part of Asia. Semiramis was the daughter of the fish-goddess Derceto of Ascalon in Syria, and was the fruit of her love with a Syrian youth ; but being ashamed of her frailty, she made away with the youth, and exposed her infant daughter. But the child was miraculously preserved by doves, who fed her till she was discovered by the shepherds of the neighbourhood. She was then brought up by the chief shepherd of the royal herds, whose name was Simmas, and from whom she derived the name of Semiramis. Her surpassing beauty attracted the notice of Onnes, one of the king's friends and generals, who married her. He subsequently sent for his wife to the army, where the Assyrians were engaged in the siege of Bactra, which they had long endeavoured in vain to take. Upon her arrival in the camp, she planned an attack upon the citadel of the town, mounted the walls with a few brave followers, and obtained possession of the place. Ninus was so charmed by her bravery and beauty, that he resolved to make her his wife, whereupon her unfortunate husband put an end to his life. By Ninus Semiramis had a son, Ninyas, and on the death of Ninus she succeeded him on the throne. According to another account, Semiramis had obtained from her husband permission to rule over Asia for five days, and availed herself of this opportunity to cast the king into a dungeon, or, as is also related, to put him to death, and thus obtained the sovereign power. (Diod. ii. 20 ; Aelian, *V. H.* vii. 1.) Her fame threw into the shade that of Ninus ; and later ages loved to tell of her marvellous deeds and her heroic achievements. She built numerous cities, and erected many wonderful buildings ; and several of the most extraordinary works in the East, which were extant in a later age, and the authors of which were unknown, were ascribed by popular tradition to this queen. In Nineveh she erected a tomb for her husband, nine stadia high, and ten wide ; she built the city of Babylon* with all its wonders,

* Herodotus only once mentions Semiramis (i. 184), where he states that she was a queen of Babylon, who lived five generations before Nitocris,

as well as many other towns on the Euphrates and the Tigris, and she constructed the hanging gardens in Media, of which later writers give us such strange accounts. Besides conquering many nations of Asia, she subdued Egypt and a great part of Ethiopia, but was unsuccessful in an attack which she made upon India. After a reign of forty-two years she resigned the sovereignty to her son Ninyas, and disappeared from the earth, taking her flight to heaven in the form of a dove.

Such is a brief abstract of the account in Diodorus, the fabulous nature of which is still more apparent in the details of his narrative. We have already pointed out, in the article SARDANAPALUS, the mythical character of the whole of the Assyrian history of Ctesias, and it is therefore unnecessary to dwell further upon the subject in the present place. A recent writer has brought forward many reasons for believing that Semiramis was originally a Syrian goddess, probably the same who was worshipped at Ascalon under the name of Astarte, or the Heavenly Aphrodite, to whom the dove was sacred (Lucian, *de Syria Dea*, 14, 33, 39). Hence the stories of her voluptuousness (Diod. ii. 13), which were current even in the time of Augustus (Ov. *Am.* i. 5. 11) (Comp. Movers, *Die Phönizier*, p. 631).

SEMO SANCUS. [SANCUS.]

SEMON, an engraver of precious stones, belonging to an early period, as is clear from the only work of his which is extant, namely, a stone in the form of a scarabaeus, engraved with the name ΣΗΜΟΝΟΣ, but in the reverse order, and in archaic characters. It is very rare to find an old Greek gem inscribed with the name of the engraver, although this was the usual practice in the Roman period. (R. Rochette, *Lettre à M. Schorn*, p. 153, 2d ed.) [P. S.]

SEMPRO'NIA. 1. The daughter of Tib. Gracchus, censor B. C. 169, and the sister of the two celebrated tribunes, married Scipio Africanus minor. We know nothing of her private life or character. On the sudden death of her husband, she and her mother Cornelia were suspected by some persons of having murdered him, since Scipio did not like her on account of her want of beauty and her sterility, and she likewise had no affection for him. But there is no evidence against her; and if Scipio was really murdered, Papirius Carbo was most probably the guilty party. [SCIPIO, No. 21, p. 750.] (Appian, *B. C.* i. 20; Liv. *Epit.* 59; Schol. Bob. *pro Mil.* p. 283.)

2. The wife of D. Junius Brutus, consul B. C. 77, was a woman of great personal attractions and literary accomplishments, but of a profligate character. She took part in Catiline's conspiracy, though her husband was not privy to it (Sall. *Cat.* 25, 40). Asconius speaks of a Sempronia, the daughter of Tuditanus, and the mother of P. Clodius, who gave her testimony at the trial of Milo, in B. C. 52 (Ascon. *in Milon.* p. 41, ed. Orelli). Orelli supposes that she may be the same as the wife of Brutus mentioned above.

SEMPRO'NIA GENS, patrician and plebeian. This gens was of great antiquity, and one of its members, A. Sempronius Atratinus, obtained the consulship as early as B. C. 497, twelve years after the foundation of the republic. The Sempronii were divided into many families, of which the ATRATINI were undoubtedly patrician, but all the others appear to have been plebeian: their names are ASELLIO, BLAESUS, DENSUS, GRACCHUS, LONGUS, MUSCA, PITIO, RUFUS, RUTILUS, SOPHUS, TUDITANUS. Of these, *Atratinus*, *Gracchus*, and *Pitio* alone occur on coins. The glory of the Sempronia gens is confined to the republican period. Very few persons of this name, and none of them of any importance, are mentioned under the empire.

SEMUS (Σῆμος), a Greek grammarian of uncertain date, wrote, according to Suidas (*s. v.*), eight books on Delos, two books of περίοδοι, one on Paros, one on Pergamus, and a work on Paeans. Suidas calls him an Elean, but it appears from Athenaeus (iii. p. 123, d.) that this is a mistake, and that he was a native of Delos. His work on Delos (Δηλιακά or Δηλιάς) was the most important, and is frequently referred to by Athenaeus, and once or twice by other writers (Athen. iii. p. 109, f., iv. p. 173, e., viii. pp. 331, f., 335, a., xi. p. 469, c., xiv. pp. 614, a., 637, b., 645, b., xv. p. 676, f.; Steph. Byz. *s. v.* Τέγυρα; Etym. Magn. *s. v.* Βίβλινος). Athenaeus also quotes (xiv. pp. 618, d., 622, a—d.) his work on Paeans (περὶ παιάνων). We likewise find in Athenaeus (iii. p. 123, d.), a reference to a work of Semus on Islands (Νησιάς), but it has been suggested with much probability that this is a false reading for Δηλιάς. (Vossius, *De Histor. Graecis*, p. 497, ed. Westermann.)

SE'NECA, M. ANNAEUS, was a native of Corduba (Cordova) in Spain. The time of his birth is uncertain; but it may be approximated to. He says (*Contr. Praef.* i. p. 67) that he considered that he had heard all the great orators, except Cicero; and that he might have heard Cicero, if the Civil Wars, by which he means the wars between Pompeius and Caesar, had not kept him at home (intra coloniam meam). Seneca appears to allude in this passage to some of Cicero's letters (*ad Fam.* vii. 33, ix. 16), in which Cicero speaks of Hirtius and Dolabella being his "dicendi discipuli" (B. C. 46). It is conjectured that as Seneca might be fifteen in B. C. 46, he may have been born on or about B. C. 61 (Clinton, *Fasti*), the year before C. Julius Caesar was praetor in Spain. Seneca was at Rome in the early period of the power of Augustus, for he says that he had seen Ovid declaiming before Arellius Fuscus (*Contr.* x. p. 172). Ovid was born B. C. 43. Seneca was an intimate friend of the rhetorician M. Porcius Latro, who was one of Ovid's masters. He also mentions the rhetorician Marillius, as the master of himself and of Latro. He afterwards returned to Spain, and married Helvia, by whom he had three sons, L. Annaeus Seneca, L. Annaeus Mela or Mella, the father of the poet Lucan, and Marcus Novatus. Novatus was the eldest son, and took the name of Junius Gallio, upon being adopted by Junius Gallio. Seneca was rich, and he belonged to the equestrian class. The time of his death is uncertain; but he

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and dammed up the Euphrates. As Nitocris probably lived about B. C. 600, it has been maintained that this Semiramis must be a different person from the Semiramis of Ctesias. But there is no occasion to suppose two different queens of the name; the Semiramis of Herodotus is probably as fabulous as that of Ctesias, and merely arose from the practice we have noticed above, of assigning the great works in the East of unknown authorship to a queen of this name.

probably lived till near the end of the reign of Tiberius, and died at Rome or in Italy. It appears that he was at Rome early in life, from what has been stated as to Ovid ; and he must have returned to Spain, because his son Lucius was brought to Rome from Spain when he was an infant. (L. Seneca, *Consol. ad Helviam.*)

Seneca was gifted with a prodigious memory. He was a man of letters, after the fashion of his time, when rhetoric or false eloquence was most in vogue. His *Controversiarum Libri decem*, which he addressed to his three sons, were written when he was an old man. The first, second, seventh, eighth, and tenth books only, are extant, and these are somewhat mutilated: of the other books only fragments remain. These Controversiae are rhetorical exercises on imaginary cases, filled with common-places, such as a man of large verbal memory and great reading carries about with him as his ready money. Another work of the same class, attributed to Seneca, and written after the Controversiae, is the *Suasoriarum Liber*, which is probably not complete. We may collect, from its contents, what the subjects were on which the rhetoricians of that age exercised their wits: one of them is, "Shall Cicero apologise to Marcus Antonius? Shall he agree to burn his Philippics, if Antonius requires it?" Another is, "Shall Alexander embark on the ocean?" If there are some good ideas and apt expressions in these puerile declamations, they have no value where they stand; and probably most of them are borrowed. No merit of form can compensate for worthlessness of matter. The eloquence of the Roman orators, which was derived from their political institutions, was silenced after the Civil Wars ; and the puerilities of the rhetoricians were the signs of declining taste.

The *Controversiae* and *Suasoriarum Liber* have often been published with the works of Seneca the son. The edition of A. Schottus appeared at Heidelberg, 1603 and 1604, Paris, 1607 and 1613. The Elzivir print of 1672, 8vo., contains the notes of N. Faber, A. Schottus, J. F. Gronovius, and others.

The confusion between Seneca, the father, and Seneca, the philosopher, is fully cleared up by Lipsius, *Electorum Lib. I.* cap. 1, *Opera*, vol. i. p. 631, ed. 1675. [G. L.]

SENECA, L. ANNAEUS, the son of M. Annaeus Seneca, was born at Corduba, probably about a few years B. C., and brought to Rome by his parents when he was a child. Though he was naturally of a weak body, he was a hard student from his youth, and he devoted himself with great ardour to rhetoric and philosophy. He also soon gained distinction as a pleader of causes, and he excited the jealousy and hatred of Caligula by the ability with which he conducted a case in the senate before the emperor. He was spared, it is said, because Caligula was assured by one of his mistresses that Seneca would soon die of disease. The emperor also affected to despise the eloquence of Seneca: he said that it was sand without lime (Sueton. *Calig.* 53). Seneca obtained the quaestorship, but the time is uncertain. In the first year of the reign of Claudius (A. D. 41), the successor of Caligula, Seneca was banished to Corsica. Claudius had recalled to Rome his nieces Agrippina and Julia, whom their brother Caligula had exiled to the island of Pontia (Ponza). It seems probable that Messalina, the wife of Claudius, was jealous of the influence of Julia with Claudius, and hated her for her haughty behaviour. Julia was again exiled, and Seneca's intimacy with her was a pretext for making him share her disgrace. What the facts really were is unknown ; and the innocence of Seneca and Julia is at least as probable as their guilt, when Messalina was the accuser.

In his exile in Corsica Seneca had the opportunity of practising the philosophy of the Stoics, to which he had attached himself. His *Consolatio ad Helviam*, or consolatory letter to his mother, was written during his residence in the island. If the *Consolatio ad Polybium*, which was also written during his exile, is the work of Seneca, it does him no credit. Polybius was the powerful freedman of Claudius, and the *Consolatio* is intended to comfort him on the occasion of the loss of his brother. But it also contains adulation of the emperor, and many expressions unworthy of a true Stoic, or of an honest man. The object of the address to Polybius was to have his sentence of exile recalled, even at the cost of his character.

After eight years' residence in Corsica Seneca was recalled A. D. 49, by the influence of Agrippina (Tac. *Ann.* xii. 8), who had just married her uncle the emperor Claudius. From this time the life of Seneca is closely connected with that of Nero, and Tacitus is the chief authority for both. On his return he obtained a praetorship, and was made the tutor of the young Domitius, afterwards the emperor Nero, who was the son of Agrippina by a former husband. Agrippina relied on the reputation of Seneca and his advice as a means of securing the succession to her son; and she trusted to his gratitude to herself as a guarantee for his fidelity to her interests, and to his hatred of Claudius for the wrongs that he had suffered from him.

It was unfortunate that the philosopher had so bad a pupil, but we cannot blame him for all that Nero learned and all that he did not learn. The youth had a taste for what was showy and superficial: he had no capacity for the studies which befit a man who has to govern a state. If Seneca had made a rhetorician of him after his own taste, that would have been something, but Domitius had not even the low ability to distinguish himself as a talker. There is no evidence to justify the imputation that Seneca encouraged his vicious propensities ; and if Nero had followed the advice contained in Seneca's treatise, *De Clementia ad Neronem Caesarem*, written in the second year of Nero's reign, the young emperor might have been happy, and his administration beneficent. That Seneca would look upon his connection with Nero as a means of improving his fortunes and enjoying power, is just what most other men would have done, and would do now in the same circumstances ; and that a man with such views would not be very rigid towards an unruly pupil is a reasonable inference. We know that he did not make Nero a wise man or a good man ; we do not know that he helped to make him worse than he would have been ; and in the absence of positive evidence of his corrupting the youth, and with the positive evidence of his own writings in his favour, it is a fair and just conclusion that he did as much with Nero as a man could who had accepted, and chose to retain a post in which his character could not possibly escape some impu-

tation. He who consents to be the tutor of a vicious youth of high station, whom he cannot control, must be content to take the advantages of his post, with the risk of being blamed for his pupil's vices.

Claudius was poisoned by his niece and wife Agrippina A. D. 54, and Nero succeeded to the Imperial power. Tacitus (*Ann.* xiii. 2, &c.) states that both Burrus and Seneca attempted to check the young emperor's vicious propensities; and both combined to resist his mother's arrogant pretensions. A woman assuming the direct exercise of political power was a thing that the Romans had not yet seen, and it was inconsistent with all their notions. The opposition of Burrus and Seneca to the emperor's mother was the duty of good citizens.

Nero pronounced the funeral oration in memory of Claudius. The panegyric on the deceased emperor was listened to with decency and patience till Nero came to that part of his discourse in which he spoke of the foresight and wisdom of Claudius, when there was a general laugh. The speech, which Nero delivered, was written by Seneca in a florid style, suited to the taste of the age, with little regard to truth, and none for his own character, for he afterwards wrote a satire (*Apocolocyntosis*) to ridicule the Apotheosis of the man whom he had despised and praised.

In the first year of his reign Nero affected mildness and clemency, and such was the tone of his orationes to the senate; but these professions were the words of Seneca, uttered by the mouth of Nero; the object of Seneca was, as Tacitus says, either to give public evidence of the integrity of his counsels to the emperor, or to display his abilities. There might be something of both in his motives; but it is consistent with a fair judgment and the character of Seneca's writings to believe that he did attempt to keep Nero within the limits of decency and humanity. A somewhat ambiguous passage of Tacitus (*Ann.* xiii. 13), seems to affirm that he endeavoured to veil Nero's amour with Acte under a decent covering; and Cluvius (Tacit. *Ann.* xiv. 2) states that the amour with Acte was encouraged to prevent a detestable crime. "What a part for a Stoic to play," says one of Seneca's biographers, "whose duty it was to recall his disciple to the arms of his wife, the virtuous Octavia." The Stoic probably did the best that he could under the circumstances.

The murder of Britannicus A. D. 55 was followed by large gifts from Nero to his friends; and "there were not wanting persons to affirm, that men who claimed a character for sober seriousness, divided among themselves houses and villae at that time, as if it were so much booty." (Tacit. *Ann.* xiii. 18.) The allusion is supposed to be to Seneca and Burrus; but the passage of Tacitus contains no distinct charge against either of them. It was unlucky for Seneca's reputation that he was rich; for a man in power cannot grow rich, even by honest means, without having dishonesty imputed to him.

The struggle for dominion between Nero and his mother could only be decided by the ruin of one of them; and if Seneca wished to enjoy credit with Nero, it was necessary that he should get rid of this imperious woman. Fabius Rusticus says that Seneca maintained Burrus in his post of Praefectus Praetorio, when Nero intended to remove him on the ground of his supposed adherence to the cause of Agrippina (Tacit. *Ann.* xiii. 20). But Plinius and Cluvius Rufus said that Nero never doubted the fidelity of Burrus, and that in his alarm and his impatience to get rid of his mother, he could not be pacified till Burrus promised that she should be put to death, if she should be convicted of the designs which were imputed to her. Burrus and Seneca paid Agrippina a visit, with some freedmen, to be witnesses of what took place. Burrus charged her with treasonable designs, to which Agrippina replied with indignant eloquence. A reconciliation with Nero followed, her accusers were punished, and her friends rewarded; neither Burrus nor Seneca was under any imputation of having prejudiced Nero against her.

The affair of P. Suilius (A. D. 58) brought some discredit on Seneca. Suilius had been a formidable instrument of tyranny under Claudius, and was justly hated. He was charged under a Senatusconsultum, which had amended the Lex Cincia, with receiving money for pleading causes; a feeble pretext for crushing an odious man. The defence of Suilius was an attack on Seneca: he charged him with debauching Julia, the daughter of Germanicus, and hinted at his commerce with women of the imperial family, probably meaning Agrippina; and he asked by what wisdom, by what precepts of philosophy he had, during a four-years' intimacy with an emperor, amassed a fortune of three hundred million sestertii: at Rome he was a hunter after testamentary gifts, an ensnarer of those who were childless; Italy and the provinces were drained by his exorbitant usury. His own profits, Suilius said, were moderate, and earned with toil; and he would endure any thing rather than humble himself before an upstart favourite. We must assume that Suilius supposed that Seneca had moved against him in this matter: his words were reported to Seneca, and perhaps aggravated. A charge was got up against him, it is not said by whom, as to his infamous delations under Claudius, and he was banished to the Balearic Islands. The words of such a man are no proof of Seneca's guilt; but the enormous wealth of Seneca gave a colour of truth to any thing that was said against him. (Tacit. *Ann.* xiii. 42.)

Nero's passion for Poppaea brought the contest between him and his mother to a crisis (Tacit. *Ann.* xiv. 1. A. D. 59). Poppaea burned to become the wife of Nero, but she saw that it was impossible while Agrippina lived. She plied Nero with her blandishments, her tears, and even her sarcasms; and at last he resolved to kill his mother, and the only question was as to the way of doing it. After an unsuccessful attempt to drown her, Nero, terrified at the failure of his plan, sent for Burrus and Seneca. Whether they were previously acquainted with the design against Agrippina's life is uncertain (Tacit. *Ann.* xiv. 7). Dion Cassius (lxi. 12), with his usual malignity, accuses Seneca of instigating Nero to the crime. Burrus and Seneca were long silent in the presence of Nero; either they thought that it would be useless to dissuade the emperor from his purpose, or, what is more probable, they saw that either the mother or the son must perish. Seneca broke the silence by asking Burrus if orders should be given to the soldiers to put Agrippina to death. Burrus replied that the soldiers were devoted to the family of Germanicus, and would not shed the blood of his

children; but Anicetus, he added, would finish what he had begun. Anicetus performed his promise, and Agrippina died by the hand of assassins, A.D. 60.

The imperial murderer fled as if he could leave his conscience behind him, to the city of Naples, whence he addressed a letter to the senate upon the death of his mother: he charged her with a conspiracy against himself, on the failure of which she had committed suicide. The author of the letter was Seneca (Tacit. *Ann.* xiv. 11): it is not extant, but a few words from it are quoted by Quintilian (*Inst. Orat.* viii. 5). This letter is Seneca's great condemnation: he had consented to Agrippina being assassinated, and he added to this crime the despicable subterfuge of a lie which nobody could believe. From this time Nero felt more free, and Seneca in due time had his reward.

In A.D. 63 Burrus died, and he may have been poisoned. Nero appointed two commanders of the Praetorians in place of Burrus, Fennius Rufus and Sofonius Tigellinus, whose infamy has been perpetuated with that of his master. The death of Burrus broke the power of Seneca: it diminished his influence towards good, and Nero was now in the hands of persons who were exactly suited to his taste. Tigellinus and Rufus began an attack on Seneca. His enormous wealth, a never-failing matter of charge against Seneca, his gardens and villae, more magnificent than those of the emperor, his exclusive claims to eloquence, and his disparagement of Nero's skill in driving and singing, were all urged against him; and it was time, they said, for Nero to get rid of a teacher. Seneca heard of the charges against him: he was rich, and he knew that Nero wanted money. He obtained an interview in which he addressed the emperor in a studied speech (Tacit. *Ann.* xiv. 53). He asked for permission to retire, and offered to surrender all that he had. Nero affected to be grateful for his past services, refused the proffered gift, and sent him away with perfidious assurances of his respect and affection. Seneca now altered his mode of life, saw little company, and seldom visited the city, on the ground of feeble health, or being occupied with his philosophical studies.

When Nero, after plundering Italy and the provinces, began, like the Eighth Henry of England, the pillage of the temples and of things dedicated to religion, in order to meet his extravagant expenditure, Seneca, who feared that he might be involved in the odium of the sacrilege, though it is not said why he feared (Tacit. *Ann.* xv. 45), prayed for leave to retire into the country; and when it was refused, he kept his chamber on the pretence of sickness. A story was current that Nero tried to poison him, but the attempt failed. The conspiracy of Piso gave the emperor a pretext for a more direct attack on his teacher's life, though there was not complete evidence of Seneca being a party to the conspiracy (Tacit. *Ann.* xv. 60). Certain words of Seneca to Antonius Natalis, which were of a suspicious character, were repeated to Nero; and Granius Sylvanus, a tribune of a Praetorian cohort, was sent by the emperor to Seneca to demand the meaning of them. It happened that Seneca was returning from Campania, and had rested at a villa four miles from the city. In the evening the tribune with a band of soldiers surrounded the house where Seneca was supping with his wife Pompeia Paullina and two friends. Seneca explained the words that he had used to Natalis, and the tribune carried them to the emperor. Nero was in close council with the two great ministers of his cruelty, his wife Poppaea and Tigellinus. Nero asked if Seneca was preparing to die voluntarily; and on the tribune replying that he saw no signs of fear, no gloomy indication in his words or countenance, he was ordered to go back and give him notice to die. The tribune, himself a party to the conspiracy of Piso, did not show himself again to Seneca, but he sent in a centurion with the order of death. Without showing any sign of alarm, Seneca asked for his testament, apparently with the intention of adding some legacies, but the centurion refused to allow this, on which Seneca told his friends that since he was forbidden to reward their services, his last testamentary bequest must be the portraiture of his life, which, if they kept in their memory, they would have the reputation of an honest life and of a constant friendship. He cheered his weeping friends by reminding them of the lessons of philosophy, and that he who had murdered a brother and a mother could not be expected to spare his teacher. Embracing his wife, he prayed her to moderate her grief, and to console herself for the loss of her husband by the reflection that he had lived an honourable life. But as Paullina protested that she would die with him, Seneca consented, and the same blow opened the veins in the arms of both. Seneca's body was attenuated by age and meagre diet; the blood would not flow easily, and he opened the veins in his legs. His torture was excessive; and to save himself and his wife the pain of seeing one another suffer, he bade her retire to her chamber. His last words were taken down in writing by persons who were called in for the purpose, and were afterwards published. Tacitus for some reason has not given the words, and he did not think proper to give the substance of them. The soldiers, at the entreaty of the slaves and freedmen of Seneca, stopped the wounds of Paullina, and she lived a few years longer; but her pallid face showed that the stream of life was largely drawn from her. Scandal, as usual, said that when she found that Nero did not wish her death, she was easily prevailed upon to submit to live. Seneca's torments being still prolonged, he took hemlock from his friend and physician, Statius Annaeus, but it had no effect. At last he entered a warm bath, and as he sprinkled some of the water on the slaves nearest to him, he said, that he made a libation to Jupiter the Liberator. He was then taken into a vapour stove, where he was quickly suffocated, A.D. 65. The body was burnt without ceremony, according to the instructions in a codicil to his will, which was made when he was in the full enjoyment of power and wealth. Seneca died, as was the fashion among the Romans, with the courage of a stoic; but with somewhat of a theatrical affectation which detracts from the dignity of the scene. Tacitus has not strongly censured Seneca in any passage; but Dion Cassius collected from among the contradictory memoirs of the time every thing that was most unfavourable to his character. Seneca's great misfortune was to have known Nero; and though we cannot say that he was a truly great or a truly good man, his character will not lose by comparison with that of many others who have been placed in equally difficult circumstances. Whether he was privy to

Piso's conspiracy or not, is a matter which has been warmly discussed, but cannot be determined; nor if we suppose that he was in the conspiracy, would that circumstance be an additional blot on the life of a man who had aided the tyrant in killing his mother. Seneca's fame rests on his numerous writings, which, with many faults, have also great merits.

The following are Seneca's works: —

1. *De Ira*, in three books, addressed to Novatus. Opinions vary as to the time when it was written. Lipsius concludes from book iii. c. 18, that it was written in the time of Caligula, in which case it would be the earliest of Seneca's works. But this conclusion is by no means certain; and it is unlikely that he wrote so freely of Caligula while the "beast" was alive. The author has exhausted the subject. In the first book he combats what Aristotle says of Anger in his Ethic.

2. *De Consolatione ad Helviam Matrem Liber*, which has been already mentioned. It is one of Seneca's best treatises. The conclusion from c. 17, that Seneca had been in Egypt, is by no means sure.

3. *De Consolatione ad Polybium Liber*, which has also been already mentioned: it was written in the third year of Seneca's Corsican exile. It is sometimes placed after the treatise *De Brevitate Vitae*. Diderot and others maintain that it is not the composition of Seneca, because it is not worthy of him, and contains sentiments inconsistent with the *Consolatio ad Helviam* and *ad Marciam*. But this internal evidence is not supported by any external evidence; and an unprejudiced criticism will vindicate the work as Seneca's, though it disgraces him. It contains (c. 26) a humiliating picture of the Roman world crouching before an enfranchised slave and a stupid master (Schlosser, *Univ. Hist. Uebersicht*, vol. iii. pt. 1. pp. 221, 410.)

4. *Liber de Consolatione ad Marciam*, written after his return from exile, was designed to console Marcia for the loss of her son. Marcia was the daughter of A. Cremutius Cordus. (Tacit. *Ann.* iv. 34; and the *Consol. ad Marciam*, c. 22.)

5. *De Providentia Liber*, or *Quare bonis viris mala accidant cum sit Providentia*, is addressed to the younger Lucilius, procurator of Sicily. The question that is here discussed often engaged the ancient philosophers: the stoical solution of the difficulty is that suicide is the remedy when misfortune has become intolerable. Lipsius calls this a Golden Book. In this discourse Seneca says that he intends to prove "that Providence hath a power over all things, and that God is always present with us." (c. 1.)

6. *De Animi Tranquillitate*, addressed to Serenus, probably written soon after Seneca's return from exile. It is in the form of a letter rather than a treatise: the object is to discover the means by which tranquillity of mind can be obtained. This work may be compared with the treatise of Plutarch *περὶ εὐθυμίας*. This treatise was written soon after Seneca's return from exile (c. 1), when he was elevated to the praetorship, and had become Nero's tutor. He speaks as one who felt himself ill at ease in the splendour of the palace after living a solitary and frugal life.

7. *De Constantia Sapientis seu quod in sapientem non cadit injuria*, also addressed to Serenus, is founded on the stoical doctrine of the impassiveness of the wise man. "This book," saith Lipsius, "betokeneth a great mind, as great a wit, and much eloquence; in one word, it is one of his best."

8. *De Clementia ad Neronem Caesarem Libri duo*, which has been already mentioned. There is too much of the flatterer in this; but the advice is good. The second book is incomplete. It is in the first chapter of this second book that the anecdote is told of Nero's unwillingness to sign a sentence of execution, and his exclamation, "I would I could neither read nor write." The work was written at the beginning of Nero's reign.

9. *De Brevitate Vitae ad Paulinum Liber*, recommends the proper employment of time and the getting of wisdom as the chief purpose of life. Life is not really short, but we make it so.

10. *De Vita Beata ad Gallionem*, addressed to his brother, L. Junius Gallio, is probably one of the later works of Seneca, in which he maintains the stoical doctrine that there is no happiness without virtue; but he does not deny that other things, as health and riches, have their value. "No man hath condemned wisdom to perpetual poverty." The conclusion of the treatise is lost.

11. *De Otio aut Secessu Sapientis*, is sometimes joined to No. 10.

12. *De Beneficiis Libri septem*, addressed to Aebucius Liberalis, is an excellent discussion of the way of conferring a favour, and of the duties of the giver and of the receiver. The handling is not very methodical, but it is very complete. It is a treatise which all persons might read with profit. The seventh chapter of the fourth book contains the striking passage on Nature and God: — "What else is Nature but God, and a divine being and reason which by his searching assistance resideth in the world and all the parts thereof?" &c.

13. *Epistolae ad Lucilium*, one hundred and twenty-four in number, are not the correspondence of daily life, like that of Cicero, but a collection of moral maxims and remarks without any systematic order. They contain much good matter, and have been favourite reading with many distinguished men. Montaigne was a great admirer of them, and thought them the best of Seneca's writings (*Essay of Books*). It is possible that these letters, and indeed many of Seneca's moral treatises, were written in the latter part of his life, and probably after he had lost the favour of Nero. That Seneca sought consolation and tranquillity of mind in literary occupation, is manifest. The thoughts which engaged him and the maxims which he inculcated on others were consolatory to himself at least, while he was busied with putting them into form; and that is as much as most philosophers get from their speculations in the way of comfort. Seneca was old when he wrote these epistles. (*Ep.* 12.)

14. *Apocolocyntosis*, is a satire against the emperor Claudius. The word is a play on the term Apotheosis or deification, and is equivalent in meaning to Pumpkinification, or the reception of Claudius among the pumpkins. The subject was well enough, but the treatment has no great merit; and Seneca probably had no other object than to gratify his spite against the emperor. If such a work was published in the lifetime of Seneca, he must have well known that it would not displease either Agrippina or Nero; and it leads to the probable inference, that the poisoning of Claudius was not a matter which he would complain of. In fact, the manner of the death of Claudius was a subject

for the wits of that day to sport with. (Dion Cass. lx. 35, and the notes of Reimarus.)

15. *Quaestionum Naturalium Libri septem*, addressed to Lucilius Junior, is one of the few Roman works in which physical matters are treated of. It is not a systematic work, but a collection of natural facts from various writers, Greek and Roman, many of which are curious. The first book treats of meteors, the second of thunder and lightning, the third of water, the fourth of hail, snow, and ice, the fifth of winds, the sixth of earthquakes and the sources of the Nile, and the seventh of comets. Moral remarks are scattered through the work; and indeed the design of the whole appears to be to find a foundation for ethic, the chief part of philosophy, in the knowledge of nature (*Physic*). He says (book vii. c. 30),—"How many things are there besides comets that pass in secret, and never discover themselves to men's eyes? For God hath not made all things subject to human sight. How little see we of that which is enclosed in so great an orb? Even he who manageth these things, who hath created them, who hath founded the world, and hath inclosed it about himself, and is the greater and better part of this his work, is not subject to our eyes, but is to be visited by our thoughts." This is the man whom some have called an Atheist.

The judgments on Seneca's writings have been as various as the opinions about his character; and both in extremes. It has been said of him that he looks best in quotations; but this is an admission that there is something worth quoting, which cannot be said of all writers. That Seneca possessed great mental powers cannot be doubted. He had seen much of human life, and he knew well what man was. His philosophy, so far as he adopted a system, was the stoical, but it was rather an eclecticism of stoicism than pure stoicism. His style is antithetical, and apparently laboured; and when there is much labour, there is generally affectation. Yet his language is clear and forcible; it is not mere words: there is thought always. It would not be easy to name any modern writer who has treated on morality, and has said so much that is practically good and true, or has treated the matter in so attractive a way.

People will judge of Seneca, as they do of most moral writers, by the measure of their own opinions. The less a man cares for the practical, the real, the less will he value Seneca. The more a man envelops himself in words and ideas without exact meaning, the less will he comprehend a writer who does not merely deal in words, but has ideas with something to correspond to them. Montaigne (*Defence of Seneca and Plutarch*) says: "the familiarity I have had with these two authors, and the assistance they have lent to my age and to my book, which is wholly compiled of what I have borrowed from them, obliges me to stand up for their honour." In another place (*Essay of Books*) he compares Seneca and Plutarch in his usual lively way: his opinion of the philosophical works of Cicero is not so favourable as of Seneca's; and herein many people will agree with him. The judgment of Ritter (*Geschichte der Philosophie*, vol. iv. p. 189) is a curious specimen of criticism. If Diderot is extravagant in his praise of Seneca, Ritter and others are equally extravagant in their censure. Ritter finds contradictions in Seneca; and such we may expect in a man who lived the life that he did. We cannot suppose that his conscience always approved of his acts. A practical philosopher, who has lived in the world, must often have done that which he would wish undone; and the contradiction which appears between a man's acts and his principles will appear in his writings. Ritter remarks that he has treated of the doctrines of Seneca at some length, because they show how little talent the Romans had for philosophy. Perhaps the historian of Philosophy may provoke a like remark by his criticisms. Seneca applied himself chiefly to Ethic, which in its wide sense is the art of living happily, without which philosophy has no value. To Physic he paid some attention, and he does not undervalue it as an instrument towards an end. Of the other division of philosophy, Logic, he knew little and cared nothing; and it is of no value except so far as it may be an aid to Physic and Ethic. Ritter says: "his zeal to establish a science which shall be simple and merely adapted for the practical purpose of purity of morals, carries him so far, that he declares even the liberal sciences and philosophical Physic to be useless, so far as they are not capable of application to Ethic. This zeal leads him to expressions which are scarcely reconcileable with a philosophical style of thinking. To wish to know no more than is necessary is a kind of intemperance; such a knowledge makes us only proud: he considers it as a sample of the prevailing luxury." The passages to which Ritter refers are in the *Epistolae* (*Ep.* 88, 106). The latter contains the striking passage: "sed nos ut caetera in supervacuum diffundimus, ita philosophiam ipsam. Quemadmodum omnium rerum, sic litterarum quoque intemperantia laboramus; *non vitae, sed scholae* discimus." Which is the wiser, Seneca or his critic, let every man judge for himself. There is enough in Ethic, or the practical application of knowledge to life, to employ us all. Those who have no taste for Ethic, as thus understood, may indulge, if they have money and leisure, in the "intemperantia litterarum," of which kind of intemperance a large part of all literature is an example.

Seneca, like other educated Romans, rejected the superstition of his country: he looked upon the ceremonials of religion as a matter of custom and fashion, and nothing more. His religion is simple Deism: the Deity acts in man and in all things; which is the same thing that Paul said when he addressed the Athenians, "for in him (God) we live and move and have our being" (*Acts*, xvii. 28). Indeed there have been persons who, with the help of an active imagination, have made Seneca a Christian, and to have been acquainted with Paul, which is a possible thing, but cannot be proved. The resemblance between many passages in Seneca and passages in the New Testament is merely an accidental circumstance. Similar resemblances occur in the Meditations of the Emperor Marcus Antoninus. The fourteen letters of Seneca to Paul, which are printed in the old editions of Seneca, are apocryphal.

Seneca wrote other works which are no longer extant, though the titles of some of them are known. Quintilian (*Inst. Or.* x. 1. § 128) says, "he treated also on almost every subject of study; for both orations of his, and poems, and epistles, and dialogues, are extant." The fragments of the lost works are contained in the complete editions of Seneca. Niebuhr discovered the fragment of a

work on Friendship in the Vatican, and the beginning of another "De Vita Patris."

Besides the works which have been enumerated there are extant ten tragedies, which are attributed to Seneca: Quintilian (*Inst. Or.* ix. 2. § 9) and other Latin writers quote these plays as the works of Seneca. The plays are entitled *Hercules Furens*, *Thyestes*, *Thebais* or *Phoenissae*, *Hippolytus* or *Phaedra*, *Oedipus*, *Troades* or *Hecuba*, *Medea*, *Agamemnon*, *Hercules Oetaeus*, and *Octavia*. After all the discussion that there has been about the authorship of these tragedies, there seems no other person to whom we can assign them than Seneca, the teacher of Nero. The titles themselves, with the exception of the *Octavia*, indicate sufficiently what the tragedies are, Greek mythological subjects treated in a peculiar fashion. They are written in Iambic senarii, interspersed with choral parts, in anapaestic and other metres. The subject of the *Octavia* is Nero's ill-treatment of his wife, his passion for Poppaea, and the exile of Octavia. Seneca himself is one of the personages of the drama, and he is introduced in the second act, deploring the vices of the age and his own unhappiness in his elevated station. There seems no reason why this tragedy should not be attributed to the same author as the other nine, except the fact that it is not contained in the oldest Florentine MS. of the tragedies; nor is there such difference between this and the other tragedies, in character and expression, as to make it a probable conclusion that it is not by the same hand. If it is a work of Seneca, it must have been written after the exile of Octavia, A. D. 62. [OCTAVIA.]

These tragedies are not adapted, and certainly were never intended for the stage. They were designed for reading or for recitation after the Roman fashion, and they bear the stamp of a rhetorical age. The Greek tragedies themselves, of which these Latin tragedies are an imitation in form only, are overloaded with declamation, especially those of Euripides. The tragedies of Seneca contain many striking passages, and have some merit as poems. Moral sentiments and maxims abound, and the style and character of Seneca are as conspicuous here as in his prose works. But there is a wonderful difference between the Latin tragic writer and the Greek dramatists. A comparison of the *Medea* of Euripides and of Seneca is instructive: the dullest understanding will feel that the Greek play is intended and is suited for acting, and that the Roman play was not intended for the stage, and could not be acted. These Roman tragedies are, in fact, little more than dramas in name and in form: the form, indeed, is precisely Greek, but there is no substance under the form. The *Octavia*, which some critics violently condemn, is perhaps the best of them, viewed as a drama. There is something to move the affections: there is a tragical situation of an unhappy woman suffering from a brutal husband and a rival favourite, and a catastrophe in the wretched fate of Octavia. The study of the tragedies of Seneca has had some influence on the French drama.

The editio princeps of Seneca is that of Naples, 1475, folio. The subsequent editions of the whole works of Seneca and of particular treatises are numerous. The edition of J. F. Gronovius, Leiden, 1649—1658, is in 4 vols. 12mo.: that of Ruhkopf, Leipzig, 1797—1811, 5 vols. 8vo.; Bipont edition, Strassburg, 1809, 5 vols. 8vo. There are three complete French translations of the works of Seneca, of which that of Lagrange is the last, and is said to be the best. The last edition of Lagrange's version is that of Paris, 1819, 13 vols. 12mo.: the life of Seneca makes the fourteenth volume. The French translations of particular treatises are very numerous.

A list of the English translations of Seneca, or of separate treatises, is contained in Brüggemann's work. The first edition of "The Workes of L. Annaeus Seneca, both Morall and Naturall, translated by Thos. Lodge, D. in Physicke," was published in London in 1614, with a Latin dedication to Chancellor Ellesmere; and "The Life of L. Annaeus Seneca described by Justus Lipsius." This translation contains all the works of Seneca except the *Apocolocyntosis*, and the *Epistles to Paul*. The translation has considerable merit, and was a great thing for a man to do who also translated Josephus, and in other respects contributed to the literature of England.

One of the best editions of the tragedies of Seneca is that by Schröder, Delft, 1728, 4to. There is an edition by F. H. Bothe, Leipzig, 1819, 2 vols. 8vo. There are two French translations of the tragedies, the latter of which is by M. Levée in his Théâtre des Latins, Paris, 3 vols. 8vo. 1822. An English translation of the tragedies by several hands appeared in 1581.

Bähr, *Geschichte der Römischen Literatur*, vol. i. contains very copious references to all the literature that belongs to the works of Seneca. [G. L.]

SENE'CIO, CLAU'DIUS, a favourite of Nero at the commencement of his reign, was the son of a freedman of the emperor. (Tac. *Ann.* xiii. 12.)

SENE'CIO, HERE'NNIUS, was a native of Baetica in Spain, where he served as quaestor. He was put to death by Domitian on the accusation of Metius Carus, who charged him with having been a candidate for no public office after the quaestorship, and with having written the life of Helvidius Priscus. He wrote the latter work at the request of Fannia, the wife of Helvidius. (Dion Cass. lxvii. 13; Tac. *Agr.* 2, 45; Plin. *Ep.* i. 5, iv. 7, 11, vii. 19, 33.)

SENE'CIO, C. SO'SIUS, consul suffectus, A. D. 98, and consul A. D. 99, 102, 107, is probably the same person who was a friend of the younger Pliny (*Ep.* i. 13), and whom Plutarch addresses in several of his lives. (*Theseus*, 1, *Demosth.* 1, *Brut.* 1.)

SENE'CIO, TU'LLIUS, a friend of Nero, nevertheless took part in Piso's conspiracy against the emperor, and on its detection was obliged to put an end to his life. (Tac. *Ann.* xv. 50, 56, 70.)

SE'NTIA GENS, plebeian, is not mentioned till towards the close of the republic. We find in it the cognomens AUGURINUS and SATURNINUS; and the first member of it who obtained the consulship was C. Sentius Saturninus, in B. C. 19.

COIN OF THE SENTIA GENS.

Some coins of the gens bear the cognomen *Saturninus*, and others occur without any surname. Of the latter we give a specimen: on the obverse is the head of Pallas with ARG. PVB, and on the reverse Jupiter in a quadriga with (L.) SENTI C. F. (Eckhel, vol. v. p. 305.)

SE'PPIUS LE'SIUS, held the office of meddix tuticus at Capua, in B. C. 211, being the last of the Campanians who obtained this dignity. (Liv. xxvi. 6, 13.)

SEPTI'CIUS CLARUS. [CLARUS.]

SEPTI'MIA, apparently the wife of Sicca. (Cic. *ad Att.* xvi. 11.)

SEPTI'MIA GENS, plebeian. The Septimii are not mentioned till towards the close of the republic, and none of them obtained any celebrity till the imperial period, when they were raised to importance by Septimus Severus being elevated to the empire.

SEPTIMIA'NUS, FA'BIUS CILO. [CILO.]

SEPTI'MIUS. 1. P. SEPTIMIUS SCAEVOLA, B. C. 72. [SCAEVOLA, p. 734, a.]

2. SEPTIMIUS, one of Catiline's conspirators, was sent by him in B. C. 63 into the Ager Picenus. (Sall. *Cat.* 27.)

3. T. SEPTIMIUS SABINUS, curule aedile, apparently after the consulship of L. Lucullus, the conqueror of Mithridates. (Plin. *H. N.* xxxiv. 8. s. 19. § 35.)

4. C. SEPTIMIUS, a scriba of the consul Bibulus, B. C. 59. (Cic. *ad Att.* ii. 24.)

5. P. SEPTIMIUS, one of the witnesses against L. Valerius Flaccus in B. C. 59 [FLACCUS, VALERIUS, No. 15]. (Cic. *pro Flacc.* 4, 35.)

6. C. SEPTIMIUS, praetor B. C. 57, supported Cicero's recall from banishment. Cicero speaks of him as augur in B. C. 45. (Cic. *post Red. in Sen.* 9, *ad Att.* xii. 13, 14.)

7. P. SEPTIMIUS, the quaestor of M. Terentius Varro, who sent to him three books *De Lingua Latina* (Varr. *L. L.* v. 1, vii. 109, ed. Müller). He is probably the same as the P. Septimius, who wrote two books on architecture, as his name is mentioned by Vitruvius in conjunction with Varro's. (Vitruv. vii. Praef. p. 194, ed. Bip.)

8. L. SEPTIMIUS, had served as a centurion under Cn. Pompey, in the war against the pirates, and afterwards under Gabinius, when he restored Ptolemy Auletes to the throne. Gabinius left him behind in Egypt with a considerable force, to protect the king, and he was still in the country, with the rank of tribunus militum, when Pompey fled there after the battle of Pharsalia, in B. C. 48. In conjunction with Achillas, he slew his old commander, as he was landing in Egypt. Appian erroneously calls him Sempronius. (Dion Cass. xlii. 3, 4, 38; Caes. *B. C.* iii. 104; Plut. *Pomp.* 78; Appian, *B. C.* ii. 84.)

9. SEPTIMIUS, was proscribed by the triumvirs in B. C. 43, and betrayed by his wife to the assassins. (Appian, *B. C.* iv. 23).

10. SEPTIMIUS, a friend of Horace, who dedicates to him one of his odes (*Carm.* ii. 6, *Epist.* i. 9). He is also called by Augustus *Septimius noster*, in a letter addressed by the emperor to Horace. (Suet. *Hor.*)

11. SEPTIMIUS, a centurion, slain by the soldiers in Germany, where they broke out into revolt at the commencement of the reign of Tiberius. (Tac. *Ann.* i. 32.)

12. SEPTIMIUS, wrote the life of Alexander Severus, and is referred to by Lampridius as an authority. (Lamprid. *Alex. Sever.* 17, 48.)

13. Q. SEPTIMIUS, the translator of the work on the Trojan war, bearing the name of Dictys Cretensis. [Vol. I. p. 1003, a.]

SEPTI'MIUS GETA. [GETA.]

SEPTI'MIUS SERE'NUS. [SERENUS.]

SEPTI'MIUS SEVE'RUS. [SEVERUS.]

SEPTI'MIUS, TI'TIUS. Horace, in an epistle (i. 3. 9—14) to Julius Florus, at that time in the East along with Tiberius Nero, makes inquiries with regard to the welfare and occupations of a certain *Titius*, whom in a tone of serious eulogy or covert ridicule,—for here and elsewhere in these pieces it is difficult to determine whether words of apparent praise do not hide a lurking sneer,—he represents as having boldly ventured to quaff a draught from the Pindaric spring, and as having, moreover, been ambitious to achieve distinction in the impassioned and grandiloquent outpourings of the tragic muse. Acro and Porphyrio agree in declaring that Horace is here laughing at Titius, a poet of no merit; although the latter commentator admits that the expressions might reasonably admit of an opposite interpretation. They add that this personage had attempted to translate Pindar into Latin, and that he had composed lyrics and tragedies, explanations which after all amount to little more than an echo of the text. The Scholiast published by Cruquius states, in like manner, "lyrica carmina et tragoedias scripsit, Augusti tempore," but calls him *Titius Septimius*, adding that his works were no longer extant, but that a conspicuous tomb had been reared to his memory below Aricia. In consequence of this note *Titius* is believed by many modern commentators to be the same individual with the *Septimius* who is addressed in the sixth ode of the second book, and who is introduced in the ninth epistle of the first book. [SEPTIMIUS, No. 10.] Much learning and ingenuity have been displayed in attacking and defending this position, as may be seen from the dissertation "De Titio Septimio poëta," in the "Poëtarum Latinorum Reliquiae" of Weichert, 8vo. Lips. 1830, pp. 365—390; see also the remarks of Obbarius on Hor. *Ep.* i. 3. 9. [W. R.]

L. SEPTIMULEIUS, of Anagnia, although a friend of C. Gracchus, carried the head of the latter to the consul Opimius, and obtained for it its weight in gold, in accordance with a proclamation which had been made at the beginning of the contest. It is related that Septimuleius took out the brain, and put melted lead in its stead, or, according to another version of the story, filled the mouth with lead. (Plut. *C. Gracch.* 17; Val. Max. ix. 4. § 3; Plin. *H. N.* xxxiii. 14; Cic. *de Orat.* ii. 67.)

SE'PTIMUS, L. MA'RCIUS (Liv. xxxii. 2), usually called by Livy simply L. Marcius, was a Roman eques, and served for many years under Cn. Scipio in Spain. On the defeat and death of the two Scipios in Spain, in B. C. 211, L. Marcius, who had already gained great distinction by his military abilities, was called by the soldiers to take the command of the surviving troops, and by his prudence and energy preserved them from total destruction. He appears indeed to have gained some advantage over the Carthaginian army commanded by Hasdrubal, son of Gisco, which the Roman annalists magnified into a brilliant victory. The details of the history of the Roman war in Spain are not

deserving of much credit, as has been already remarked [Vol. III. p. 742, a.]; and on this particular occasion the authorities which Livy followed appear to have indulged in more than their usual mendacity. A memorial of his victory was preserved in the Capitol, under the name of the Marcian shield, containing a likeness of the Carthaginian general Hasdrubal. But notwithstanding his services he gave great offence at Rome, by assuming the title of propraetor in his despatch to the senate announcing his victory. (Liv. xxv. 37—39, xxvi. 2; Plin. *H. N.* xxxv. 3. s. 4; Frontin. *Strat.* ii. 6. § 2, ii. 10. § 2; Val. Max. i. 6. § 2, ii. 7. § 15, viii. 15. § 11; Appian, *Hisp.* 17, where he is confounded with Marcellus.)

On the arrival of P. Scipio in Spain in B. C. 210, Marcius was treated by the new general with great distinction. After the capture of New Carthage, Scipio sent him with a third of the army to lay siege to the important town of Castulo, which afterwards surrendered, when Scipio advanced against it in person. Marcius was next despatched against Astapa, which he laid in ruins. During the dangerous illness of Scipio in B. C. 206, the command of the troops devolved upon Marcius. In the same year he marched against Gades with a land force, while Laelius attacked the town by sea; but it is unnecessary to enter further into a detail of his exploits. He and the propraetor M. Junius Silanus were the two chief officers of Scipio throughout the whole of the war; and Marcius in particular gained so much of the approbation of his general, that the latter said that Marcius wanted nothing to make him equal to the most celebrated commanders except "nobilitas ac justi honores." (Liv. xxviii. 19, 22, 34—36, 42, xxxii. 2; Polyb. xi. 23; Appian, *Hisp.* 26, 31—34.)

Q. SEPTI'TIUS, a Roman eques oppressed by Verres. (Cic. *Verr.* iii. 14.)

SEPU'LLIUS BASSUS. [BASSUS.]

SEPU'LLIUS MACER. [MACER.]

SEQUESTER, VI'BIUS, is the name attached to a glossary which professes to give an account of the geographical names contained in the Roman poets. Prefixed is an introductory letter, addressed by Vibius to his son Virgilianus, in which the nature and object of the works are briefly explained. The tract is divided into seven sections: — 1. *Flumina.* 2. *Fontes.* 3. *Lacus.* 4. *Nemora.* 5. *Paludes.* 6. *Montes.* 7. *Gentes.* To which in some MSS. an eighth is added, containing a list of the seven wonders of the world. In each division the objects are arranged alphabetically, and the descriptions are extremely short, indicating, for the most part, merely the country in which the river, spring, lake, grove, swamp, hill, or nation, is to be found, and even when some farther notices are annexed they are expressed in very succinct terms.

Concerning the author personally we know absolutely nothing, nor are we able to determine, even approximately, the epoch to which he belongs. We cannot state positively that he refers to writers later than Lucan and Statius; but he appears to have been indebted to scholiasts for any little information which he records, and from more than one passage it would seem highly probable that he copied Servius (e. g. Montes *s. v. Catillus*). If this be true he must be referred to some period not earlier than the middle of the fifth century; but the evidence is after all so meagre, that we cannot venture to speak with certainty.

Several names appear in this piece which are to be found in no other ancient writer. Some of these have arisen from misapprehension on the part of the compiler himself, others are palpable corruptions, while a few are doubtless derived from sources to which we have no access. The general merits of Sequester have been very fairly estimated by Hesselius, "Scriptor est, nisi multis in locis interpolatus sit incredibilem in modum, non magni judicii magnaeve facultatis, nec tamen scit nihil. Sed non est inutilis."

The Editio Princeps was printed at Rome by Joannes de Besicken, 4to. 1505. The first edition, in which the text appeared in tolerable purity, was that of Hesselius, 8vo. Rotterod. 1711; the most recent, and the best, is that of Oberlinus, 8vo. Argent. 1778, which contains a large body of very learned and useful notes. [W. R.]

SERAMBUS (Σήραμβος), an Aeginetan statuary of unknown date, made the bronze statue of the Olympic victor Agiadas. (Paus. vi. 10. § 2.) [P. S.]

SERA'PIA. [FELIX, LAELIUS.]

SERA'PIO, a surname of P. Cornelius Scipio Nasica, consul B. C. 138. [SCIPIO, No. 24.]

SERA'PION (Σεραπίων) or SARA'PION, literary. 1. Of Antioch, a writer on Geography, whom Pliny mentions among his chief authorities. (*Elench. Lib.* ii. iv. v.) He seems to be the same as the Serapion who is twice mentioned by Cicero as very unintelligible, and as a severe critic of Eratosthenes. (*Ad Att.* ii. 4, 6.)

2. Aelius Serapion, of Alexandria, a distinguished sophist and rhetorician, in the time of Hadrian. (Suid. *s. v.*) The following works of his are enumerated by Suidas: Περὶ τῶν ἐν ταῖς μελέταις ἁμαρτανομένων, Ἀκροάσεων βιβλία ζ', Παν ηγυρικὸς ἐπ' Ἀδριανῷ τῷ βασιλεῖ, Βουλευτικὸς Ἀλεξανδρεῦσιν, Εἰ δικαίως Πλάτων Ὅμηρον ἀπέπεμψε τῆς πολιτείας, Τέχνη ῥητορική, and many other works. There is also a little work on astrology ascribed to him. (Lambec. vii. p. 256.) The Greek Anthology contains an epigram of his. (Brunck. *Anal.* vol. ii. p. 291; Jacobs, *Anth. Graec.* vol. iii. p. 5, vol. xiii. p. 951.)

3. A younger Serapion, of Alexandria, is mentioned by Porphyry as a pupil of Plotinus. (*Vit. Plot.* 7.)

4. A philosopher of Hierapolis (Steph. Byz. *s. v.* Ἱεράπολις), probably the same as the following.

5. A philosopher who flourished at Rome under the early emperors, and who is censured for his false eloquence by Seneca. (*Epist.* 40; comp. Muret. *Adv.*)

6. A philosopher of a later period, the friend of Isidore, of whom Suidas (*s. v.*) gives a long eulogistic notice, extracted from the Life of Isidore by Damascius, but containing scarcely any facts of general interest. His library is said to have consisted of three volumes, one of which was the Orphic poems.

7. Of Ascalon, wrote on the interpretation of dreams. (Fulgent. *Myth.* i. 13; Tertullian. *de Anima*, 46.)

8. There was at least one poet of this name, perhaps more. A Serapion of Athens, who, from the context, was evidently an epic poet, is introduced by Plutarch as a speaker in his dialogue on the reason of the Pythia's no longer giving oracles in verse (p. 396). Another of the interlocutors compares Serapion's poems to those of Homer and Hesiod, for their force, and grace, and the style of

their language. It is, therefore, scarcely to be doubted that this Serapion is the same poet from whose ἔπη Clemens Alexandrinus quotes certain statements respecting the Sibylline oracles. (*Strom.* vol. i. p. 304.) Stobaeus, again, quotes two iambic verses from a certain Serapion. (*Serm.* 10.)

9. There are also some Christian writers of this name, but not of sufficient importance to require particular notice. What is known of them, as well as of the other Serapions, will be found in Fabricius. (*Bibl. Graec.* vol. ix. pp. 154—158, and the other passages there referred to). [P. S.]

SERA'PION (Σεραπίων), a physician of Alexandria (Galen, *Introd.* c. 4. vol. xiv. p. 683), who lived in the third century B. C., after Herophilus, Erasistratus, and Philinus, and before Apollonius Empiricus, Glaucias, Heraclides of Tarentum, Menodotus, Sextus Empiricus (Gal. *l. c.*; Celsus, *De Med.* i. praef. p. 5), and Crito (Galen, *De Compos. Medicam. sec. Gen.* vi. 4. vol. xiii. p. 883). He belonged to the sect of the Empirici, and so much extended and improved the system of Philinus, that the invention of it is by some authors attributed to him (Cels. *l. c.*). Dr. Mead, in his "Dissert. de Numis quibusdam a Smyrnaeis in Medicorum Honorem cusis" (Lond. 1724, 4to. p. 51), tries to prove that he was a follower of Erasistratus, because his name appears upon a medal discovered at Smyrna, where it is known that the school of Erasistratus flourished; but it is not at all certain that the physician is the person in whose honour the coin was struck. Serapion wrote against Hippocrates with much vehemence (Galen, *De Subfig. Empir.* c. 13, vol. ii. p. 346, ed. Chart.), but neither this, nor any of his other works, are now extant. He is several times mentioned and quoted by Celsus (v. 28. 17, p. 115), Galen (*De Meth. Med.* ii. 7, vol. x. pp. 136, 143; *De Compos. Medicam. sec. Loc.* x. 2, *De Compos. Medicam. sec. Gen.* ii. 9, vi. 4, vol. xiii. pp. 343, 509, 883; *De Remed. Parab.* ii. 17, vol. xiv. p. 450), Caelius Aurelianus (*De Morb. Acut.* ii. 6, iii. 4, 8, 17, 21, *De Morb. Chron.* i. 4. pp. 84, 195, 212, 246, 263, 322), Aëtius (ii. 2. 96, iv. 3. 11, 17, pp. 296, 747, 767), Paulus Aegineta (iii. 64, iv. 25, vii. 17, pp. 484, 515, 678), and Nicolaus Myrepsus (*De Compos. Medicam.* i. 66, x. 149, pp. 374, 580), who have preserved some of his medical formulae, which are not of much value. (See Sprengel's *Gesch. der Arzneik.* vol. i. ed. 1846.)

It may be useful to remark that this Serapion must not be confounded with either of the two Arabic physicians of the same name. (See *Penny Cyclop.*) [W. A. G.]

SERA'PION, a highly celebrated scene-painter, who failed, however, in his attempts to depict the human figure. We have no better clue to the time at which he flourished than the following obscure passage in Pliny:—*Maeniana, inquit Varro, omnia operiebat Serapionis tabula sub Veteribus* (Plin. *H. N.* xxxv. 10. s. 37). The invention of scene-painting is ascribed to Sophocles. (Aristot. *Poët.* 4.) [P. S.]

SERA'PIS or SARA'PIS (Σάραπις), an Egyptian divinity, the worship of which was introduced into Greece in the time of the Ptolemies. Apollodorus (ii. 1. § 1) states that Serapis was the name given to Apis after his death and deification. (Comp. Callim. *Ep.* 39, and Isis.) [L. S.]

SERE'NA, niece of Theodosius the Great, foster-mother of the emperor Honorius, and wife of Stilicho. [Honorius; Stilicho.] [W. P.]

SERENIA'NUS, AE'LIUS, a member of the consilium of the emperor Alexander Severus, is called by Lampridius "omnium vir sanctissimus." (*Alex. Sever.* 68.)

SERE'NUS, AE'LIUS, an Athenian grammarian of uncertain date, wrote an epitome of the work of Philo on Cities and their illustrious men, in three books, and an epitome of the commentary of Philoxenus on Homer, in one book (Suidas, *s. v.* Σερῆνος; comp. Etym. M. *s. vv.* Ἀρσινόη and Βουκέρας). Serenus also wrote Ἀπομνημονεύματα, from which Stobaeus makes numerous extracts (Stobaeus, *Floril.* xi. 15, et passim). Photius makes mention (*Bibl.* Cod. 279, p. 536, a., ed. Bekker) of dramas, written in different metres, by the grammarian Serenus, who is probably the same person as the preceding. (Vossius, *De Hist. Graecis*, p. 498, ed. Westermann.)

SERE'NUS, AMU'LIUS, one of the principal centurions (*primipilares*) in Galba's army in Rome in A. D. 69. (Tac. *Hist.* i. 31.)

SERE'NUS, ANNAEUS, one of the most intimate friends of the philosopher Seneca, who dedicated to him his work *De Tranquillitate.* He was praefectus vigilum under Nero, and died in consequence of eating a poisonous kind of fungus. (Senec. *Ep.* 63; Tac. *Ann.* xiii. 13; Plin. *H. N.* xxii. 23. s. 47.)

SERE'NUS, GRA'NIUS, legatus of the emperor Hadrian in Asia, wrote to the latter, remonstrating with him upon the injustice of condemning Christians to death without any definite charge being brought against them. In consequence of this letter Hadrian ordered Minucius Fundanus, the successor of Serenus in Asia, to condemn no Christian unless convicted of some crime. (Oros. vii. 13; Euseb. *H. E.* iv. 8, 9.)

SERE'NUS, Q. SAMMONICUS (or *Samonicus*), enjoyed a high reputation at Rome, in the early part of the third century, as a man of taste and varied knowledge. He lived upon terms of intimacy with the court, and must have been possessed of great wealth, since he accumulated a library amounting, it is said, to 62,000 volumes (Capitolin. *Gordian.* 18). As the friend of Geta, by whom his compositions were studied with great pleasure, he was murdered while at supper, by command of Caracalla, in the year A. D. 212 (Spartian. *Caracall.* 4, *Get.* 5), leaving behind him many learned works (*cuius Libri plurimi ad doctrinam exstant*, Spartian. *l. c.*). Sidonius Apollinaris (*Carm.* xiii. 21) celebrates his mathematical lore, and that he turned his attention to antiquarian pursuits may be gathered from Arnobius (*adv. Gentes*, vi. 17) and Macrobius (*Sat.* ii. 13), of whom the latter quotes some remarks by Sammonicus upon the sumptuary Lex Fannia, while in another place (*Sat.* iii. 9), he extracts at full length from the fifth book of his *Res Reconditae*, the ancient forms by which the gods of a beleaguered town were summoned forth by the besiegers, and the place itself devoted to the destroying powers. In the Saturnalia also (ii. 12), is preserved a letter by Sammonicus addressed to the emperor Septimius Severus, on the honours rendered at solemn banquets to the sturgeon. According to Lampridius he must have been either an orator or a poet, or perhaps both, for it is recorded by the Augustan historian in his life of

Alexander Severus (c. 30) that this prince was wont to read "et oratores et poëtas, in queis Serenum Sammonicum, quem ipse noverat et dilexerat, et Horatium." His son, who bore the same name, was the preceptor of the younger Gordian, and bequeathed to his pupil the magnificent library which he had inherited from his sire. (Capitolin. *Gordian.* 18.)

A medical poem, extending to 115 hexameter lines, divided into 65 chapters or sections, and ending abruptly, has descended to us under the title *Q. Sereni Sammonici de Medicina praecepta saluberrima*, or, *Praecepta de Medicina parvo pretio parabili*, which is usually ascribed to the elder Sammonicus. It contains a considerable amount of information, extracted from the best authorities, on natural history and the healing art, mixed up with a number of puerile superstitions, such as the efficacy of the Abracadabra as an amulet in ague, the whole expressed in plain, unambitious, and almost prosaic language. The text is very corrupt, probably in consequence of the estimation in which the treatise was held during the middle ages. The most useful edition is that of Burmann, included in his *Poëtae Latini Minores* (4to. Leid. 1731, vol. ii. pp. 187—388), containing the best notes and the Prolegomena of Keuchen. For an account of some recent contributions towards the improvement of the text, see Reuss, *Lectiones Sammonicae*, p. i. 4to. Wirceb. 1837. [W. R.]

SERE'NUS, A. SEPTI'MIUS, a Roman lyric poet (Terent. Maur. p. 2427, ed. Putsch.; Serv. *ad Virg. Aen.* ii. 15; Hieron. *Epist. ad Paulin.* 7), who exercised his muse chiefly, it would appear, in depicting the charms of the country, and the delight of rural pursuits. With the exception of one or two incidental notices in Sidonius Apollinaris (*Epist. ad Polem. Carm.* ix. *ad Fel.*), and the passage in St. Jerome referred to above, he is known to us from the grammarians alone, unless, indeed, we adopt the conjecture of Gronovius that in the Ode of Statius (*Silv.* iv. 5) addressed to Septimius Severus, we ought to substitute *Serenus* for *Severus*. The age in which he flourished is uncertain, since it depends upon the epoch which we assign to Terentianus Maurus, with whom he seems to have been nearly contemporary. (Terent. Maur. pp. 2424, 2427, ed. Putsch.)

His chief work, at least that which is most frequently mentioned, is quoted by Nonius (c. v. n. 35) under the title of *Opuscula Ruralia*, by Terentianus Maurus (p. 2427, ed. Putsch.), as *Opuscula Ruris*, by others simply as *Opuscula*, and must have been divided into two or more books (Non. c. xiv. 5). Another piece, unless indeed it was included in the Opuscula, was named *Falisca*, from containing a description of a farm which he possessed in the country of the Falisci, and from this the author is designated as *Poëta Faliscus* (Terent. Maur. p. 2423, ed. Putsch.). It was composed in a peculiar measure invented by himself, consisting of three dactyls and a pyrrhichius, which is hence termed *Metrum Faliscum* by Servius (*Centimetr.* p. 1824, ed. Putsch.) and Victorinus (p. 2578 ed. Putsch.). Of this we have a specimen in the lines:—

> Quando flagella jugas, ita juga,
> Vitis et ulmus uti simul eant,
> Nam nisi sint paribus fruticibus,
> Umbra necat teneras Amineas.

Wernsdorf has endeavoured to prove that the *Moretum*, found among the *Catalecta Virgiliana*, belongs in reality to Serenus, but the hypothesis rests upon no sure nor even plausible evidence.

The scanty remains of Serenus, of which the longest fragment, the commencement of a sort of hymn to Janus, extends to five lines only, afford examples of several uncommon metres, and will be found collected in Wernsdorf, *Poët. Lat. Min.* vol. ii. p. 279. The dissertation commencing in p. 247 of the same volume contains every thing that has been ascertained or conjectured with regard to his name, his history, and his writings. See also Burmann, *Anthol. Lat.* i. 27, iii. 57, or No. 191, 192, ed. Meyer. [W. R.]

SERE'NUS, VI'BIUS, proconsul of Further Spain, was condemned of *Vis publica* in A. D. 23, and exiled (*deportatus*) to the little island of Amorgus, near Naxos. The real reason of his punishment was his being an enemy of the all-powerful Sejanus, as we learn from Dion Cassius (lviii. 8), who relates the circumstance, but without mentioning the name of Serenus. In the following year he was brought back to Rome, because he was accused by his own son, in the senate, of a plot against the emperor. The younger Serenus became one of the most infamous accusers in the reign of Tiberius, and was therefore held in all the higher honour by the emperor. (Tac. *Ann.* iv. 13, 28, 36.)

SE'RGIA. 1. One of the noble women at Rome who were accused of poisoning the leading men of the state in B. C. 331. The details and authorities are given under CORNELIA, No. 1.

2. The sister of Catiline, was married to Q. Caecilius, a Roman eques, who was slain by his brother-in-law during the proscription of Sulla. Sergia, like her brother, bore a bad character (Q. Cic. *de Pet. Cons.* 2; Ascon. *in Tog. Cand.* p. 84, ed. Orelli).

SE'RGIA GENS, patrician. The Sergii, like many other ancient Roman gentes, traced their descent from the Trojans. They regarded Sergestus as their ancestor (Virg. *Aen.* v. 121):—

> "Sergestusque, domus tenet a quo Sergia nomen."

The Sergii were distinguished in the early history of the republic, but obtained an unenviable notoriety at a later age by Catiline belonging to them. The first member of the gens who obtained the consulship was L. Sergius Fidenas, in B. C. 437. The Sergii bore the cognomens of CATILINA, ESQUILINUS, FIDENAS, ORATA, PAULUS, PLANCUS (accidentally omitted under Plancus, and given below), and SILUS. *Silus* is the only cognomen which occurs on coins. A few persons of the gens are mentioned without any surname: these are given below.

SE'RGIUS. 1. M. SERGIUS, tribune of the soldiers, was sent by P. Scipio to Rhegium, and was there slain shortly afterwards by the soldiers of Pleminius, B. C. 205. (Liv. xxix. 6, 9.)

2. L. SERGIUS, one of the three ambassadors sent by P. Scipio to Carthage, in B. C. 203. (Liv. xxx. 25.)

3. C. SERGIUS PLANCUS, praetor urbanus B. C. 200. His imperium was prolonged for the following year, that he might assign lands to the soldiers who had served for many years in Spain, Sicily, and Sardinia. (Liv. xxxi. 4, 6, xxxii. 1.)

4. Q. SERGIUS, a senator, condemned *inter si*

carios, is mentioned by Cicero as alive at the time of the Social War, B. C. 90. (Cic. *pro Cluent.* 7.)

5. L. SERGIUS, a scriba of Cicero, when he was quaestor in Sicily, B. C. 75. (Cic. *Verr.* iii. 78.)

6. L. SERGIUS, the armiger of Catiline, and subsequently one of Clodius's mob. (Cic. *pro Dom.* 5, 33.)

7. SERGIUS, proscribed by the triumvirs in B. C. 43, lay concealed in the house of Antony, till the latter obtained his pardon. (Appian, *B. C.* iv. 45.)

SE'RGIUS (Σέργιος), of Zeugma, a town in Syria, the son of Aphthonius, was, according to Suidas (*s. v.*), praefectus praetorio, a consularis and a patrician. He wrote an epitaphium on his brother Sabinus, and a work against Aelius Aristeides.

SE'RGIUS, a grammarian of uncertain date, but later than the fourth century, the author of two tracts; the first entitled *In primam Donati Editionem Commentarium* [see DONATUS]; the second, *In secundam Donati Editionem Commentaria*, which were first published in the collection of minor grammarians, printed at Milan, fol. 1504, and which will both be found in the "Grammaticae Latinae auctores antiqui" of Putschius (4to. Hannov. 1605, pp. 1816—1838). The former appears under its best form in the "Analecta Grammatica" of Endlicher, who has also printed from a Bobbio MS., now at Vienna, a fragment of Sergius, *de Arte Grammatica*. By some scholars this Sergius is supposed to be the same person with Servius Maurus Honoratus, the celebrated commentator on Virgil; but there is still extant (pp. 1779—1799, ed. Putsch.) a commentary by Servius upon the second edition of Donatus altogether different from that which bears the name of Sergius. [W. R.]

SERMO, M. MA'RCIUS, tribune of the plebs B. C. 172, in conjunction with his colleague Q. Marcius Scylla, compelled the consuls of that year to go into their provinces, and also proposed the rogatio Marcia de Liguribus. (Liv. xlii. 21.)

SERRA'NUS, was originally an agnomen of C. Atilius Regulus, consul B. C. 257, but afterwards became the name of a distinct family of the Atilia gens. The origin of the name is uncertain. Most of the ancient writers derive it from *serere*, and relate that Regulus received the surname of Serranus, because he was engaged in sowing when the news was brought him of his elevation to the consulship ("Serentem invenerunt dati honores Serranum, unde cognomen," Plin. *H. N.* xviii. 3. s. 4; "te sulco, Serrane, serentem, Virg. *Aen.* vi. 845; Cic. *pro Sex. Rosc.* 18; Val. Max. iv. 4. § 5.) It appears, however, from coins, that *Saranus* is the proper form of the name, and Perizonius (*Animadv. Hist.* c. 1) thinks that it is derived from Saranum, a town of Umbria.

1. C. ATILIUS REGULUS SERRANUS, consul B. C. 257. [REGULUS, No. 4.]

2. C. ATILIUS SERRANUS, probably son of the preceding, was praetor B. C. 218, the first year of the second Punic War, and was sent into northern Italy, to strengthen the army of the other praetor, L. Manlius, who was attacked by the Boii. At a later period of the year, he and his colleague resigned their command to the consul P. Scipio, who returned from the Rhone to oppose Hannibal in Italy. He was an unsuccessful candidate for the consulship for B. C. 216. (Liv. xxi. 26, 39, 62; Appian, *Annib.* 5; Polyb. iii. 40; Liv. xxii. 35.)

3. C. ATILIUS SERRANUS, probably the eldest son of No. 2, curule aedile B. C. 193, with L. Scribonius Libo. They were the first aediles who exhibited the Megalesia as ludi scenici; and it was in their aedileship that the senators had seats assigned them in the theatre, distinct from the rest of the people. He did not obtain the praetorship till B. C. 185. (Liv. xxxiv. 54; Val. Max. ii. 4. § 3; Ascon. *in Tog. Cand.* p. 69, ed. Orelli; Liv. xxxix. 23.)

4. A. ATILIUS SERRANUS, probably the second son of No. 2, was praetor B. C. 192, and obtained, as his province, Macedonia and the command of the fleet, under the pretext of carrying on hostilities against the Lacedaemonian tyrant Nabis, but in reality that he might be ready to act in the threatening war against Antiochus the Great, king of Syria. In the following year he retained the command of the fleet till the arrival of his successor, C. Livius Salinator; and as the war had been already declared against Antiochus, he captured in the Aegean a large fleet of transports carrying provisions to the king, and brought the ships into the Peiraeeus. He was praetor a second time in B. C. 173, and obtained the jurisdictio urbana. He was ordered in the same year to renew with Antiochus Epiphanes the treaty which had been concluded with his father. In B. C. 171 he was sent, with Q. Marcius Philippus and others, as ambassador into Greece, to counteract the designs and influence of Perseus. An account of this embassy, and of the way in which he and Philippus deceived the Macedonian monarch, is given in the life of Philippus [Vol. III. p. 286, a.]. In the following year, B. C. 170, he was consul with A. Hostilius Mancinus, and obtained Italy as his province, while his colleague had the conduct of the war against Perseus. (Liv. xxxv. 10, 20, 22, xxxvi. 20; Appian, *Syr.* 22; Liv. xli. 28, xlii. 1, 6, 37, 38, 44, 47; Polyb. xxvii. 2; Liv. xliii. 9.)

5. M. ATILIUS SERRANUS, probably the third son of No. 2, was one of the triumvirs appointed in B. C. 190, for settling new colonists at Placentia and Cremona. He is probably the same as the M. Atilius who was praetor in B. C. 174, and obtained the province of Sardinia. (Liv. xxxvii. 46, xli. 21.)

6. M. ATILIUS SERRANUS, praetor B. C. 152, in Further Spain, defeated the Lusitani, and took their principal city, Oxthracae. (Appian, *Hisp.* 53.)

7. SEX. ATILIUS SERRANUS, consul B. C. 136, with P. Furius Philus. (Obsequ. 84; Cic. *de Off.* iii. 30, *ad Att.* xii. 5.)

8. C. ATILIUS SERRANUS, consul B. C. 106 with Q. Servilius Caepio, the year in which Cicero and Pompey were born. Although a "stultissimus homo," according to Cicero, he was elected in preference to Q. Catulus (Obsequ. 101; Gell. xv. 28; Vell. Pat. ii. 53; Cic. *pro Planc.* 5). He was one of the senators who took up arms against Saturninus in B. C. 100. (Cic. *pro C. Rabir.* 7.)

9. ATILIUS SERRANUS, one of the distinguished men slain by order of Marius and Cinna, when they entered Rome at the close of B. C. 87. (Appian, *B. C.* i. 72.)

10. SEX. ATILIUS SERRANUS GAVIANUS, originally belonged to the Gavia gens, but was adopted by one of the Atilii. He was quaestor in B. C. 63 in the consulship of Cicero, who treated him with distinguished favour; but in his tribunate of the plebs, B. C. 57, he notwithstanding allowed himself to be purchased by Cicero's ene-

nies in order to prevent his recal from banishment, and in conjunction with his colleague, Q. Numerius Rufus, offered the most vigorous resistance to Cicero's friends. When the consul Lentulus proposed in the senate on the 1st of January the recal of Cicero, Serranus begged that the question might be adjourned, in order that he might have a night to consider it: this time he employed in securing for himself increase of the pay which he had already received. After Cicero's return to Rome, Serranus put his veto upon the decree of the senate restoring to Cicero the site on which his house had stood, but he found it advisable to withdraw his opposition. (Cic. *pro Sest.* 33, 34, 39, 43, *post Red. ad Quir.* 5, *ad Att.* iv. 2 § 4, *de Harusp. Resp.* 15 ; Ascon. *in Pison.* p. 11, ed. Orelli.)

11. (ATTILIUS?) SERRANUS DOMESTICUS, the funeral of whose son B. C. 54, is spoken of by Cicero (*ad Q. Fr.* iii. 8. § 5.)

It is uncertain to which member of the family the annexed coin refers. It bears on the obverse the head of Pallas, with SARAN., and on the reverse the Dioscuri, with M. ATIL., and below ROMA. (Eckhel, vol. v. p. 146.)

COIN OF M. ATILIUS SERRANUS.

SERRA'NUS, a Roman poet mentioned by Juvenal (vii. 80), to whom Sarpe assigns the Eclogues which have come down to us under the name of Calpurnius Siculus [CALPURNIUS]. (Sarpe, *Quaest. Philol.* Rostoch, 1819.)

Q. SERTO'RIUS, was the son of a reputable father, of Nursia, a Sabine village. His father died young, and he owed a good education to the care of a mother, to whom he was most affectionately attached. (Plut. *Sertor.* 2, 22.) Sertorius had no ancestral dignity, and he left no children to perpetuate his name. He had acquired some reputation as a speaker even before he became a soldier. Cicero, who was acquainted with him, commends his facile speech and the sharpness of his judgment. (*Brutus*, 48.) Bodily strength, endurance of fatigue, sagacity and fertility of resources, qualified him for the life of adventure which it was his lot to have. The ancient writers have amused themselves with comparing him with other remarkable men. Plutarch has instituted a parallel between Sertorius and Eumenes, which is not inappropriate. The comparison with Hannibal, Philippus, and Antigonus, is mainly a classification of one-eyed men ; for Sertorius also had lost an eye.

His military career commenced in Gaul. He was in the bloody battle on the Rhone (B. C. 105), in which the proconsul, Q. Servilius Caepio, was defeated by the Germans ; and though wounded, Sertorius saved his life by swimming across the river in his armour. He was with Marius, B. C. 102, at Aix (Aquae Sextiae), and before the battle he entered the camp of the Teutones in disguise as a spy, for which hazardous undertaking his intrepid character and some knowledge of the Gallic language well qualified him. He served as tribunus militum in Spain under T. Didius (B. C. 97). During his residence in winter quarters at Castulo, which was probably on the Guadalquivr, he was expelled by the inhabitants on account of the oppressive conduct of the Roman garrison ; but as the Spaniards left their gate unguarded, Sertorius made his way into the town again, and massacred all who were capable of bearing arms. He then distributed the dresses and armour of the barbarians who had been killed among his men, and under this guise obtained admission into a town which had sent men to aid the people of Castulo in ejecting the Roman soldiers ; most of the persons in the town were killed, and the rest were sold.

On his return to Rome he obtained the quaestorship in Gaul upon the Po, and he held this office at a critical time (B. C. 91), for the Marsic war was impending. He actively exerted himself in raising troops and procuring arms, and probably he held some command during the war ; but the Roman annalists did not care to record the heroic acts of a man of unknown family. The marks of honour which he bore were, as he said, his scars, and the loss of an eye. Sertorius was well received in Rome ; the people acknowledged his merit by clapping of hands when he entered the theatre ; but L. Cornelius Sulla and his party successfully opposed him when he was a candidate for the tribuneship. On the outbreak of the civil war, B. C. 88, he declared himself against the party of the nobles, though he was by no means an admirer of his old commander, C. Marius, whose character he well understood.

When Marius fled from Rome before Sulla, Sertorius remained ; and while Sulla was engaged in the war against Mithridates, Sertorius sided with L. Cornelius Cinna, the consul, against the other consul Octavius. The two consuls fought a battle in the Forum, which ended in the victory of Octavius, and the flight of Cinna and Sertorius. Cinna, however, soon rallied his party, and got a force together which made him a match for Octavius. In B. C. 87, Marius returned to Italy from Africa, and proposed to join Cinna. Sertorius was against receiving the proposals of Marius, "a man who could endure no partner in power, and who was devoid of good faith." Cinna did not follow the advice of Sertorius, and Marius was allowed to join them. Sertorius commanded one of the four armies that presented themselves before Rome ; and he, in conjunction with Cinna, fought the battle against Pompeius Strabo before the Colline gate. (Appian, *Bell. Civ.* i. 67 ; Orosius, v. 19.)

Sertorius is not charged with the guilt of the bloody massacre which ensued after Marius and Cinna entered Rome. The slaves whom Marius had invited to his standard, and now kept as guards, committed worse excesses than Marius himself ; they butchered their masters, lay with their masters' wives, and violated their children. Sertorius was at last roused, and either alone or with the concurrence of Cinna, he fell upon these scoundrels in their camp, and speared four thousand of them. (Plut. *Sertor.* 5, *Mar.* 44.)

In B. C. 83 Sertorius was praetor. Sulla was now returning home after reducing Mithridates to terms, and the party of Sertorius made prepara-

tions to oppose him. But their means and measures were ineffectual against so wily an enemy. The consul Norbanus was defeated; and the army of the other consul, L. Scipio, being gained over by Sulla, though Q. Sertorius had warned Scipio of the danger of a negotiation with Sulla, he withdrew into Etruria. His remonstrances also had no effect in B. C. 82 with the consuls Carbo and the younger Marius, and in order to get rid of him, they suggested that he should undertake the administration of the province of Further Spain. Julius Exsuperantius (c. 8) is the sole authority for this fact, though he does not state the whole affair correctly. Appian (*Bell. Civ.* i. 86, 108) makes Sertorius go to Spain in B. C. 83, before the consulship of Carbo and the younger Marius.

With few men and little money, Sertorius made his way through Gaul, and bought a free passage over the Pyrenees from the barbarians (Plut. *Sertor.* 6). In Spain he set about forming an army of Roman settlers and Spaniards, providing munitions of war and building ships. Sulla sent C. Annius Luscus into Spain to oppose Sertorius, with the title of proconsul, who was followed by his quaestors, L. Fabius and Q. Tarquitius. They found the passages of the Pyrenees occupied by Julius Salinator, the legate of Sertorius, and they could not make any way until Salinator was treacherously murdered. The road into Spain being opened, the troops of Luscus advanced without meeting with resistance, and Sertorius embarking at Carthago Nova (Cartagena) set sail for Mauritania. Here he was attacked by the barbarians, and after some loss he put to sea again, and being joined by some Cilician pirates, he drove the Roman garrison from the Pityussae Islands (Yvica and Formontera). His light ships were now attacked by the fleet of Luscus; and harassed by stormy weather, he sailed for the Straits of Gibraltar, and finally landed at the mouth of the Guadalquivr. Here he met with some seamen who had visited the Atlantic Islands (Madeira and Porto Santo, or, as some suppose, the Canaries), and from their description of this happy region he "was seized with a strong desire to dwell in the islands, and to live in quiet, free from tyranny and never-ending wars." But the Cilician pirates left him; and, to satisfy his men and keep them employed, he went over again to Mauritania, to help the people against their king, whom he defeated. He also defeated Paccianus, whom Sulla had sent against him; and he took Tingis (Tangier), in which the Moorish king was. This African campaign of Sertorius was in the north-west part of Marocco.

Being strengthened by the addition of the forces of Paccianus, and having acquired some fame by his success in Africa, Sertorius was invited by the Lusitani, who were exposed to the invasion of the Romans, to become their leader. He crossed over to the peninsula at the call with about two thousand six hundred men, of whom about one third were Libyans; and he soon got together an army, which for some years successfully opposed all the power of Rome.

Plutarch says that he also availed himself of the superstitious character of the people among whom he was, to strengthen his authority over them. A fawn was brought to him by one of the natives as a present, which soon became so tame as to accompany him in his walks, and attend him on all occasions. Plutarch's life of Sertorius is written something in the style of a romance; but his story of the fawn, and of the use which Sertorius made of it, contains nothing improbable, if we consider the character of the man and his circumstances. The story of the fawn is also supported by the testimony of Frontinus (*Stratag.* i. 11. § 13).

His first exploit was the defeat of Cotta, the legate of Luscus, in a sea-fight in or near the Straits of Gibraltar (Plut. *Sertor.* 12). In B. C. 80, Sulla sent L. Domitius Ahenobarbus to take the command against Sertorius in Nearer Spain, and Fufidius in Further Spain. Fufidius was defeated by Sertorius with great loss on the banks of the Guadalquivr. Sertorius was now strengthened by the accession of many Romans who had been proscribed by Sulla; and this not only added to his consideration, but brought him many good officers. The dictator Sulla appointed, as governor of Spain for the following year, B. C. 79, his colleague in the consulship, Q. Metellus Pius, the son of Numidicus. Metellus was about fifty years of age, inactive and fond of ease, and no match for a younger soldier, who was never weary and never off his guard.

The kind of warfare which Metellus had to carry on was new to his men and to himself. He could not bring the enemy to any decisive battle, and yet the enemy let him have no rest. In a country without roads, which was so well known to Sertorius, he could not move with safety, and he never knew when he might not expect an attack. In the meantime, Domitius and his legate Thorius had pushed forward to the banks of the Guadiana; but in their attempt to cross the river they were routed by L. Hirtuleius, the quaestor of Sertorius, and both the generals were killed. (Florus, iii. 22.)

Two Roman armies were defeated by the generals of Sertorius in the north-east of Spain; L. Valerius Praeconinus was routed on the Segre (Sicoris) in Catalonia, and L. Manilius, the proconsul of Gallia Narbonensis, was routed, and with difficulty escaped to Lerida (Ilerda) on the Segre with the loss of his baggage (Caesar, *Bell. Gall.* iii. 20; Orosius, v. 23.) Metellus was still harassed by the guerilla warfare of Sertorius (Plut. *Sertor.* 13): he also received a challenge to a single combat from Sertorius, which, as Plutarch observes, he wisely declined. Metellus made an attempt to take the town of the Langobritae (Langobriga or Lacobriga, a place of uncertain position), which had only one well of water within the walls. He expected to take the town in two days; but Sertorius supplied the place with water by means of skins, which were carried into the town by Spanish and Moorish volunteers. C. Aquinius, who was sent by Metellus to forage, fell into an ambuscade, and Metellus at last was compelled to retire.

In the year B. C. 77 Sertorius was joined by M. Perperna, one of the legates of M. Lepidus. Perperna fled before the generals of Sulla, and came to Spain with some troops and several senators and nobles. His men compelled Perperna to take the command under Sertorius; Plutarch says that Perperna had fifty-three cohorts with him. (*Sertor.* 15.) To give some show of form to his formidable power, Sertorius established a senate of three hundred, into which no provincial was admitted; but to soothe the more distinguished Spaniards, and

to have some security for their fidelity, he established a school at Huesca (Osca), in Aragon, for the education of their children in Greek and Roman learning. The position chosen for his school shows that the north-east of Spain was under the authority of Sertorius, and probably his power was acknowledged in every part of the peninsula which had ever felt the Roman arms.

Some time in B.C. 77 Pompeius was appointed by the senate to command in Spain. Pompeius was only an eques; but in reply to the question in the senate if an eques should be sent as proconsul, L. Philippus wittily replied, not "pro consule," but "pro consulibus." Pompeius was entrusted with equal authority with Metellus, an unwise measure, which bred jealousy between the commanders. Pompeius left Italy in B.C. 76, with thirty thousand infantry and a thousand cavalry, and he crossed the Alps between the sources of the Po and the Rhone, as Appian states (*Bell. Civ.* i. 109). He entered Spain, and advanced to the Ebro (Iberus) without meeting resistance. (*Ep. Pomp. Frag. Sallust.* lib. iii.) He probably marched near the coast, and advanced into Valencia to relieve Lauro, on the Xucar (Sucro) which Sertorius was besieging. But Pompeius was out-manœuvred by his opponent, and compelled to retire with the loss of a legion. Frontinus (*Stratag.* ii. 5), following the authority of Livius, makes the loss of Pompeius much larger. Appian (i. 109) gives an instance of the severity of Sertorius on this occasion: he put to death a whole Roman cohort of his own troops, on the ground of the men being addicted to unnatural practices. Pompeius wintered north of the Ebro, a fact which shows the advantage that Sertorius had gained. The winter camp of Sertorius was also not far from the Iberus at Aelia Castra. Appian says that both Metellus and Pompeius wintered near the Pyrenees, and Sertorius and Perperna in Lusitania. (Compare Drumann, *Pompeius*, p. 364.)

In the spring of B.C. 75 Perperna was sent by Sertorius, with a large force, to the mouth of the Iberus, to watch Pompeius. In Baetica, or Further Spain, L. Hirtuleius had to observe the movements of Metellus. Sertorius ascended the Ebro, and laid waste the country as far as Calahorra (Calaguris Nassica). Contrebia was the place at which M. Insteius, who was ordered to reinforce the cavalry, and the rest of the commanders, were to meet him.

Hirtuleius, contrary to the instructions of Sertorius, fought a battle with Metellus at Italica near Seville, in which he was totally defeated. After the victory Metellus advanced northwards against Sertorius. Hirtuleius rallied his troops, and followed Metellus; but in a second battle near Segovia he was again defeated, and lost his life. Pompeius, though he had received no reinforcements from Rome, marched southward to oppose Herennius and Perperna, who had joined their forces; and he gave them a signal defeat near Valencia on the Guadavial (Turia): Herennius lost his life, and according to Plutarch (*Pompeius*, 18), ten thousand men fell on that side.

To prevent the junction of Pompeius and Metellus, Sertorius advanced to the river Xucar; but Pompeius had no wish to join Metellus: he aspired to the glory of finishing the war himself. Sertorius met his enemy on the river, and, with his usual sagacity, deferred the combat till the evening, because whether Pompeius was conquered or victorious, his movements after the battle during the dark, and in an unknown country, must be impeded. The loss was great on both sides: the camp of Sertorius was plundered; and Pompeius, who was wounded, only escaped by quitting his costly-caparisoned horse, the capture of which amused the Moors who were in pursuit of him. It may have been in this battle that Sertorius stabbed the man who brought him news of the defeat of Hirtuleius (Frontinus, *Stratag.* ii. 7), to prevent his soldiers being discouraged by the intelligence. On the following day Sertorius was ready to fight again; but observing that Metellus was near, he broke up his order of battle, and marched off, saying, "If that old woman had not come up, I would have given this boy a good drubbing, by way of lesson, and have sent him back to Rome." (Plut. *Sertor.* 19.)

The fawn of Sertorius had been lost in the confusion, but he got it again by offering a great reward to the finder. His men were encouraged by the reappearance of this animal, which was supposed to be a favourable omen, and Sertorius led them against the united forces of Metellus and Pompeius, which were encamped at Murviedro, on the site of Saguntum. Pompeius was compelled to retreat with the loss of six thousand men; Sertorius lost three thousand. The division of Metellus defeated that of Perperna, which lost above five thousand men. (Appian, i. 110.)

The winter was now coming on. Sertorius, according to his fashion, gave the greater part of his troops leave to disperse, and appointed, as their rendezvous, Clunia, a town among the Arevaci, not far from the Douro. (Drumann, p. 369.) Metellus and Pompeius separated. Metellus wintered between the Ebro and the Pyrenees; Plutarch (*Sertor.* 21) says that he wintered in Gallia, which is probably a mistake. Pompeius wintered among the Vaccaei. If the position of Clunia is well fixed, Pompeius must have wintered to the rear of Sertorius, which is very improbable. Owing to the want of precision, in Plutarch's narrative, and the defective state of other authorities, the movements of the hostile armies cannot be ascertained.

Pompeius wrote to the senate, in urgent terms, for men and supplies. He said, that if they did not come, he and his army must leave Spain, and Sertorius would come after them. (*Frag. Hist. Sallust.* lib. iii.) The letter reached Rome before the end of the year B.C. 75, but nothing was done upon it until the following year.

The last battle had procured Metellus the title of Imperator, and he was as proud of it as any silly child would have been. He was received in Nearer Spain with flattering entertainments, and all the pomp of rejoicings after victory. Pompeius was better employed in looking after his troops. In B.C. 74 he received from Italy money and two legions, for which he was indebted as much to the jealousy of his enemies at Rome as to his friends. The consul L. Lucullus was afraid that if Pompeius returned from Spain, he would get the command in the war against Mithridates, king of Pontus. Mithridates now sent proposals to Sertorius to form an alliance, and they were accepted with some modifications. The terms are stated by Plutarch (*Sertor.* 24): Metellus had already offered a great reward for the head of Sertorius, a

measure which would appear to be in some degree justified by Roman notions, if it followed the treaty with Mithridates. Plutarch (*Sertor.* 22) mentions this fact before he mentions the treaty; but his chronology cannot be trusted.

Jealousy among the party of Sertorius was the immediate cause of his ruin. Many Roman nobles who served under him, envied the man who was their superior, and Perperna, for his own ambitious purposes, increased the disaffection. Pompeius, who was in the north of Spain, was now besieging Palencia (Palantia) in Leon, but he retreated on the approach of Sertorius, and joined Metellus. The two generals advanced against Calahorra on the Ebro, but here they were attacked by Sertorius, and sustained great loss. Metellus spent the winter in Nearer Spain, and Pompeius was compelled, by want of supplies, to spend the winter in Gallia, in the province of M. Fonteius (Cic. *pro Font.* 3). Sertorius was actively employed in visiting the south-east coast of Spain and inspecting his fleet, which was employed in intercepting any supplies to the enemy.

The events of the campaigns B. C. 73 and 72 are merely hinted at by the ancient authorities. Sertorius lost many towns; but there was no decisive battle. He began to abate his activity, to indulge in wine and women, and to become cruel and suspicious. (Appian, i. 113). There was, indeed, good reason for his suspicions; but as to the rest, Appian's testimony is doubtful. He had taken Spaniards for his guard, because he distrusted his own countrymen. The Spaniards of higher rank were dissatisfied with not having the same distinctions as the Romans; and many were made indifferent to the cause of Sertorius by the success of Pompeius and Metellus. Many of the Romans "secretly damaged all his measures, and they oppressed the barbarians by severe treatment and exactions, on the pretext that it was by the order of Sertorius. This caused revolts and disturbances in the cities; and those who were sent to settle and pacify these outbreaks, returned after causing more wars and increasing the existing insubordination; so that Sertorius, contrary to his former moderation and mildness, did a grievous wrong to the sons of the Iberians (Spaniards) who were educating at Osca, by putting some to death and selling others as slaves" (Plut. *Sertor.* 25). But the conspirators against the life of Sertorius were all Romans, and only ten in number. They sent to Sertorius a forged letter, which announced a victory gained by one of his generals. Sertorius offered a sacrifice for the happy tidings, and Perperna, after much entreaty, prevailed on him to accept an invitation to a banquet. The conspirators were afraid to do the deed that they had planned: they tried to provoke the anger of Sertorius by obscene language, which they knew that he hated, and by indecent behaviour under the assumed guise of drunkenness. Sertorius changed his posture on the couch by throwing himself on his back and pretending not to listen to them. But on Perperna taking a cup of wine, and, in the midst of the draught, throwing it away, which was the signal agreed on, Manius Antonius struck him with his sword. Sertorius attempted to rise, but Antonius threw himself upon him, and held his hands while the rest of the conspirators despatched him. Thus ended the war of Sertorius B. C. 72. The termination brought no glory to Metellus and Pompeius, for the hands of assassins, and not their skill or courage, concluded the contest. The loss of all complete and authentic materials for the war of Sertorius is ill supplied by the life in Plutarch. Drumann (*Pompeii*) has collected and arranged the scattered fragments of the history, and he has done it with care and ability. A certain amount of conjecture or inference is, however, necessary to fill up even the scantiest outline of the war. Plutarch's Life of Sertorius, translated by G. Long, contains a few notes. Corneille has made Sertorius the subject of a tragedy; and a modern writer, of a novel or romance, "The Fawn of Sertorius," London, 1846. [G. L.]

Q. SERVAEUS, was appointed to the government of Commagene in the reign of Tiberius, A. D. 18, having been previously praetor. He was a friend of Germanicus, and after the death of the latter was one of the accusers of Cn. Piso, in A. D. 20 [PISO, No. 23.] He was involved in the fall of Sejanus, was accused and condemned, but saved himself by turning informer, A. D. 32. (Tac. *Ann.* ii. 56, iii. 13, vi. 7.)

SERVIA'NUS, JU'LIUS, whose full name, as we learn from an inscription, was C. JULIUS SERVILIUS URSUS SERVIANUS, was the brother-in-law of Hadrian, having married his sister Domitia Paulina. This marriage took place before the accession of Trajan to the empire; and Servianus was so jealous of the favour of his brother-in-law with Trajan, that he attempted to stop him when he was hastening to Trajan in Germany to announce the death of Nerva in A. D. 96. Servianus afterwards became reconciled to Hadrian, and appears to have lived on good terms with him during the reign of Trajan. By this emperor he was twice raised to the consulship, as we see from inscriptions, once in A. D. 107, and again in 111. It was also during the reign of Trajan that he married his daughter to Fuscus Salinator, on which occasion Pliny wrote him a letter of congratulation. (Plin. *Ep.* vi. 26.) Hadrian, on his accession in A. D. 117, appeared to have quite forgotten and forgiven the former enmity of Servianus, for he treated him with distinguished honour, raised him to the consulship for the third time in A. D. 134, and gave him hopes of succeeding to the empire. But when he resolved to appoint L. Commodus Verus his successor, and made him Caesar in A. D. 136, he put Servianus and his grandson Fuscus to death, fearing that they might aspire to the throne. Servianus was then in his ninetieth year. (Spart. *Hadr.* 1, 2, 8, 15, 23, 25; Plin. *Ep.* iii. 17, vi. 26; Dion Cass. lix. 2, 17, comp. lxxvi. 7.)

SERVI'LIA. 1. The wife of Q. Lutatius Catulus, consul, B. C. 102. Their daughter Lutatia married the orator Q. Hortensius, whence Cicero calls Servilia the *socrus* of Hortensius (Cic. *Verr.* ii. 8.)

2. The mother of M. Junius Brutus, the murderer of Caesar. She was the daughter of Livia, the sister of the celebrated M. Livius Drusus, tribune of the plebs, B. C. 91. Her mother Livia was married twice; first to M. Cato, by whom she had M. Cato Uticensis, and next to Q. Servilius Caepio, by whom she became the mother of this Servilia, and of her sister spoken of below. Servilia herself was married twice; first to M. Junius Brutus [BRUTUS, No. 20], by whom she became the mother of the murderer of Caesar, and secondly to D. Junius Silanus, consul B. C. 62. This

Servilia was the favourite mistress of the dictator Caesar, and seems to have fascinated him more by her genius than her personal charms. Caesar's love for her is mentioned as early as B. C. 63 (Plut. *Cat.* 24, *Brut.* 5), and continued, apparently unabated, to the time of his death, nearly twenty years afterwards. The scandal-mongers at Rome related various tales about her, which we may safely disbelieve. Thus she is said to have introduced her own daughter, Junia Tertia, to Caesar's embraces, when her own charms were growing faded; and it was further currently reported that Brutus was Servilia's son by Caesar. The latter tale, at least, we can prove to be false, as Caesar was only fifteen years older than Brutus, the former having been born in B. C. 100, and the latter in B. C. 85. Caesar made Servilia a present of several confiscated estates after the civil wars. She survived both her lover and her son. After the battle of Philippi Antony sent her the ashes of her son. The triumvirs left her unmolested, and Atticus assisted and consoled her in her troubles. (Suet. *Caes.* 50; Plut. *Cat.* 24, *Brut.* 2, 5, 53; Appian, *B. C.* ii. 112, iv. 135; Cic. *ad Fam.* xii. 7, *ad Att.* xiv. 21, xv. 11, 12; Corn. Nep. *Att.* 11; Drumann, *Geschichte Roms*, vol. iv. p. 15, &c.)

3. The sister of No. 2, was the second wife of L. Lucullus, consul B. C. 74, who married her on his return from the Mithridatic War, after he had divorced his first wife, Clodia. She bore Lucullus a son, but, like her sister, she was faithless to her husband; and the latter, after putting up with her conduct for some time from regard to M. Cato Uticensis, her half-brother, at length divorced her. On the breaking out of the civil war in B. C. 49, she accompanied M. Cato, with her child, to Sicily, and from thence to Asia, where Cato left her behind in Rhodes, while he went to join Pompey. (Plut. *Lucull.* 38, *Cat.* 24, 54; Drumann, *Geschichte Roms*, vol. iv. p. 174.)

4. The daughter of Barea Soranus, accused and condemned with her father in A. D. 66. [BAREA.]

SERVI'LIA GENS, originally patrician, but subsequently plebeian also. The Servilia gens was one of the Alban houses removed to Rome by Tullus Hostilius, and enrolled by him among the patricians (Liv. i. 30.) It was, consequently, one of the *minores gentes.* Like other Roman gentes, the Servilii of course had their own sacra; and they are said to have worshipped a triens, or copper coin, which is reported to have increased or diminished in size at various times, thus indicating the increase or diminution of the honours of the gens (Plin. *H. N.* xxxiv. 13. s. 38). The Servilia gens was very celebrated during the early ages of the republic, and the names of few gentes appear more frequently at this period in the consular Fasti. It continued to produce men of influence in the state down to the latest times of the republic, and even in the imperial period. The first member of the gens who obtained the consulship was P. Servilius Priscus Structus, in B. C. 495, and the last of the name who appears in the consular Fasti is Q. Servilius Silanus, in A. D. 189, thus occupying a prominent position in the Roman state for nearly seven hundred years. The Servilii were divided into numerous families; of these the names in the republican period are:—AHALA, AXILLA, CAEPIO, CASCA, GEMINUS, GLAUCIA, GLOBULUS, PRISCUS (with the agnomen *Fidenas*), RULLUS, STRUCTUS, TUCCA, VATIA (with the agnomen *Isauricus*). The cognomens of the Servilii under the empire are given below. A few persons of the name are mentioned without any cognomen: they are spoken of under SERVILIUS. The only surnames found on coins are those of *Ahala*, *Caepio*, *Casca*, *Rullus*. There are likewise several coins of the Servilia gens, which bear no surname upon them: of these two specimens are annexed, but it is quite impossible to determine to whom they refer. (Eckhel, vol. v. p. 308, &c.)

COINS OF SERVILIA GENS.

SERVILIA'NUS, an agnomen of Q. Fabius Maximus, consul B. C. 142, because he originally belonged to the Servilia Gens. [MAXIMUS FABIUS, No. 11.]

SERVI'LIUS. 1. C. SERVILIUS, P. F., was one of the triumvirs for settling the colonies of Placentia and Cremona, and was taken prisoner by the Boii in the first year of the second Punic war, B. C. 218. He remained in captivity for fifteen years, and was eventually released by his own son, the consul C. Servilius, in B. C. 203. (Liv. xxi. 25, xxx. 19.)

2. C. SERVILIUS, C. F. P. N., son of the preceding, is first mentioned in B. C. 212, when he was sent into Etruria to purchase corn for the use of the Roman garrison in the citadel of Tarentum, which was then besieged by Hannibal. He succeeded in forcing his way into the harbour, and supplying the garrison with the corn. In B. C. 210 he was elected pontifex in the place of T. Otacilius Crassus, in B. C. 209 plebeian aedile, and in B. C. 208 curule aedile. In the last year, while holding the office of curule aedile, he was appointed magister equitum by the dictator T. Manlius Torquatus. He was praetor B. C. 206, when he obtained Sicily as his province, and consul B. C. 203 with Cn. Servilius Caepio. Livy, in speaking of his consulship (xxix. 38, xxx. 1), as well as subsequently, calls him C. Servilius *Geminus;* but in the Capitoline Fasti his name is given C. SERVILIUS C. F. P. NEPOS. It is therefore probable that his cognomen Geminus is a mistake. C. Servilius obtained Etruria as his province, and from thence marched into Cisalpine Gaul, where he released his father from captivity, as has been already related. Livy mentions that a rogatio was proposed to the people to release Servilius from the consequences (*ne C. Servilio fraudi esset*) of having acted contrary to the laws in having been tribune of the plebs and aedile of the plebs, while his

father was alive, who had sat in the curule chair, inasmuch as he was ignorant of the existence of his father (Liv. xxx. 19, comp. xxvii. 1). No other ancient writer mentions any law which forbade such an election: the conjectures of modern writers on the point are given at length in Duker's note on the passage of Livy (xxx. 19). In B. C. 202, Servilius was appointed dictator by the consul M. Servilius Geminus for the purpose of holding the comitia, being the last person who was named dictator till the usurpation of the office by Sulla. In B. C. 201, he was one of the decemviri for distributing lands to the veterans who had fought in Africa under P. Scipio, and in B. C. 183 he was elected pontifex maximus in the place of P. Licinius Crassus. He died in B. C. 180. (Liv. xxv. 15, xxvii. 6, 21, 33, 36, xxviii. 10, 46, xxix. 38, xxx. 1, 19, 39, xxxi. 4, xxxix. 46, xl. 37, 42.)

3. Q. SERVILIUS, proconsul, was slain by the inhabitants of Asculum on the breaking out of the Social War, in B. C. 90. He is erroneously called Servius by some writers. (Appian, *B. C.* i. 38; Liv. *Epit.* 72; Vell. Pat. ii. 15; Oros. v. 18.)

4. P. SERVILIUS, a Roman eques, the magister of one of the companies that farmed the taxes in Sicily during the administration of Verres. (Cic. *Verr.* iii. 71.)

5. C. SERVILIUS, a Roman citizen in Sicily, publicly scourged by Verres. (Cic. *Verr.* v. 54.)

6. M. SERVILIUS, accused of repetundae in B. C. 51. (Cael. *ad Fam.* viii. 8. § 3; Cic. *ad Att.* vi. 3. § 10.)

7. M. SERVILIUS, tribune of the plebs, B. C. 44, is praised by Cicero as *vir fortissimus*. (Cic. *ad Fam.* xii. 7, *Philipp.* iv. 6.)

SERVI'LIUS BA'REA SORA'NUS. [BAREA.]

SERVI'LIUS DAMO'CRATES. [DAMOCRATES.]

SERVI'LIUS NONIA'NUS. [NONIANUS.]

SERVI'LIUS PUDENS. [PUDENS.]

SERVI'LIUS SILA'NUS. [SILANUS.]

SE'RVIUS, a common Roman praenomen, also occurs as the gentile name of a few persons, though even in the case of these persons the gentile name may have been dropped, and Servius be simply a praenomen.

SE'RVIUS. A tract, divided into eleven sections, entitled *Servii Ars Grammatica*, or more fully, *Expositio Magistri Servii super Partes Minores*, was published, for the first time, from a Berlin MS., by Lindemann, and annexed to his edition of "Pompeii Commentum Artis Donati," 8vo. Lips. 1820. The author is altogether unknown. [W. R.]

SE'RVIUS MAURUS HONORA'TUS, or SE'RVIUS MA'RIUS HONORA'TUS, as the name is variously written, the arrangement of its constituent parts being, moreover, varied in every possible way, was a celebrated Latin grammarian, contemporary with Macrobius, for we cannot reasonably doubt that he is the Servius introduced among the dramatis personae of the Saturnalia, and who is frequently mentioned with the greatest respect in that work, a warm tribute being paid not only to his learning and his talents, but also to his amiable disposition and unaffected modesty. His most celebrated production was an elaborate commentary upon Virgil, compiled from the labours of a multitude of earlier annotators. This is, nominally, at least, still extant; but from the widely different forms which it assumes in different MSS., it is clear that it must have been changed and interpolated to such an extent by the transcribers of the middle ages, that it is impossible to determine how much belongs to Servius and how much to the later hands by whom his performance has been overlaid. Even in its present condition, however, it contains so many quotations from lost works, and so much curious information on abstruse points connected with history, antiquities, and mythology, that it is deservedly regarded as the most important and valuable of all the Latin Scholia. It is attached to many of the earlier impressions of the poet, and by comparing a few of these the discrepancies alluded to above will be at once perceived. Much was done to improve and purify the text by R. Stephens (Paris, fol. 1532), and by Masvicius (*Virgilii Opera*, 4to. Leovard. 1717), but it will be found under its best form in the celebrated edition of Virgil by Burmann. The recension by Lion (2 vols. 8vo. Gotting. 1825) is not of any particular value.

We possess also the following treatises which bear the name of Servius Maurus Honoratus.

2. *In secundam Donati Editionem Interpretatio*, printed by Jo. Theodoricus Bellovacus, in his "Grammatici illustres XII." fol. Paris, 1516; by Adamus Petri, in his collection, 8vo. Basel, 1527, and included by Putschius in his "Grammaticae Latinae Auctores Antiqui," 4to. Hannov. 1605, pp. 1779—1799. Some additions will be found in Endlicher, *Analecta Grammatica*, p. 512.

3. *De Ratione ultimarum Syllabarum ad Aquilinum Liber*, first printed along with the *Centimetrum* (see below) by Robertus de Fano and Bernardinus de Bergomo, 4to. Call. 1476, and contained in Putschius, p. 1799—1815. See also Endlicher, p. 491, where we have the title *de Finalibus*.

4. *Ars de centum Metris* s. *Centimetrum*, addressed to Albinus, first printed in the "de Schemate et Tropo" of Beda, 4to. Mediol. 1473, contained in Putschius, pp. 1815—1826, and to be found under its best form in Gaisford's "Scriptores Latini Rei Metricae," 8vo. Oxon. 1837, p. 363. (Macrob. *Sat.* i. 2, 24, vi. 6, 7, vii. 11; Heyne, *de Antiq. Virg. Interpr.* Burmann, *Praef.*) [W. R.]

SE'RVIUS POLA. [POLA.]

SE'RVIUS RUFUS. [RUFUS.]

SE'RVIUS TU'LLIUS. [TULLIUS.]

SESOSTRIS (Σέσωστρις), or, as Diodorus calls him, SESOOSIS (Σεσόωσις), was the name given by the Greeks to the great king of Egypt, who is called in Manetho and on the monuments Ramses or Ramesses. Not only do Manetho and the monuments prove that Sesostris is the same as Ramses, but it is evident from Tacitus (*Ann.* ii. 59) that the Egyptian priests themselves identified Ramses with Sesostris in the account which they gave to Germanicus of the victories of their great monarch. Ramses is a name common to several kings of the eighteenth, nineteenth, and twentieth dynasties; but Sesostris must be identified with Ramses, the third king of the nineteenth dynasty, the son of Seti, and the father of Menephthah, according to the restoration of the lists of Manetho by Bunsen. This king is frequently called Ramses II., or Ramses the Great, to distinguish him from Ramses, the first king of the nineteenth dynasty. It was under the kings of the eighteenth and nineteenth

dynasties that Egypt obtained her greatest splendour, and of these monarchs Ramses-Sesostris obtained the most celebrity. Herodotus relates that sailing with his fleet from the Arabian gulph, or Red Sea, Sesostris subdued the people dwelling on the coasts of the Erythraean Sea, until he came to a sea which was no longer navigable on account of the shallows. On his return to Egypt he levied a mighty army, with which he made an expedition by land, subduing all the nations that came in his way, till at length he crossed from Asia into Europe, where he conquered the Thracians and Scythians. In all the countries which he subdued he erected *stelae*, on which he inscribed his own name and those of his country, and how he had conquered the people by his might. The history of Sesostris is related more at length by Diodorus. According to his account the father of Sesostris ordered all the male children who were born on the same day as his son to be educated along with him and trained in martial exercises, that they might prove brave warriors and faithful companions to him in his future conquest of the world. As soon as they were grown up the monarch sent them, along with his son, with an army into Arabia, which they conquered, and next into the western parts of Africa, which they also subdued. As soon as Sesostris had ascended the throne, he divided all Egypt into thirty-six nomes or provinces, and appointed a governor over each, and then began to make preparations for the conquest of the world. He is said to have raised an army of 600,000 foot, 24,000 horse, and 27,000 war-chariots, and likewise to have caused a fleet of 400 ships to be built and equipped on the Red Sea. After first subduing Ethiopia, he conquered all Asia, even beyond the Ganges, and extended his conquests further than those of Alexander the Great: he then crossed over into Europe, where he subdued the Thracians; and eventually returned to Egypt, after an absence of nine years. On arriving at Pelusium he was nearly destroyed by the treachery of his brother Armais, whom he had left regent in his absence, and who attempted to burn him with his wife and children. The countless captives whom he brought back with him he employed in public works, many of which are specified both by Diodorus and Herodotus. Thus he is said to have surrounded many of his cities with high mounds, to protect them from the inundations of the Nile, traces of which are still visible; and also to have dug numerous canals to irrigate the country. He further erected splendid monuments in different parts of Egypt, in token of gratitude to the gods for the victories he had gained. Many of the great works of Egypt, the authors of which were unknown, are ascribed to this king. Thus he was said by the Egyptian priests to have built a wall on the east side of Egypt, from Pelusium to Heliopolis, according to Diodorus (i. 57), but which appears to have been continued as far as Syene, and many traces of which may still be seen. Sesostris is said by Manetho to have reigned sixty-six years, and we find on monuments the sixty-second year of his reign. He is reported to have put an end to his own life in consequence of becoming blind. (Herod. ii. 102—111; Diod. i. 53—59; Strab. xv. p. 686, xvi. pp. 769, 790; Joseph. *c. Apion.* i. 15; Tac. *Ann.* ii. 59; Plin. *H. N.* vi. 29. s. 33, 34, xxxiii. 15, xxxvi. 9. s. 14.)

Although the Egyptian priests evidently exaggerated the exploits of Ramses-Sesostris, and probably attributed to him the achievements of many successive monarchs, yet it is evident, from the numerous monuments bearing his name still extant in Egypt, that he was a great warrior, and had extended his conquests far beyond the boundaries of Egypt. His conquest of Ethiopia is attested by his numerous monuments found in that country, and memorials of him still exist throughout the whole of Egypt, from the mouth of the Nile to the south of Nubia. In the remains of his palace-temple at Thebes we see his victories and conquests represented on the walls, and we can still trace there some of the nations of Africa and Asia whom he subdued. We have, moreover, another striking corroboration of the Asiatic conquests of this monarch, as well as of the trustworthiness of that prince of travellers, Herodotus. The latter writer relates that most of the stelae which Sesostris set up in the countries he conquered, were no longer extant in his time, but that he had himself seen those in Palestine of Syria, with the inscriptions upon them. He also adds that he had seen in Ionia two figures (*τύποι*) of the same king, cut in the rock; one on the road from Ephesus to Phocaea, and another on the road from Sardis to Smyrna. Now it so happens that one of the stelae which Herodotus saw in Syria has been discovered in modern times on the side of the road leading to Beirut (the ancient Berytus), near the mouth of the river Lycus; and though the hieroglyphics are much effaced, we can still decipher the name of Ramses. The monument, too, which Herodotus saw on the road from Sardis to Smyrna, has likewise been discovered near Nymphi, the ancient Nymphaeum; and although some modern critics maintain that the latter is a Scythian monument, we can hardly believe that Herodotus could have been mistaken in the point. (Wilkinson, *Manners and Customs of the Ancient Egyptians*, vol. i. p. 98; Lepsius, in *Anal. dell. Instit. di Corrisp. Archeol.* vol. x. p. 12; *Classical Museum*, vol. i. pp. 82, 231, where a drawing is given of the monument near Nymphi.)

The name of Sesostris is not found on monuments, and it was probably a popular surname given to the great hero of the nineteenth dynasty, and borrowed from Sesostris, one of the renowned kings of the twelfth dynasty, or perhaps from Sesorthus, a king of the third dynasty. It appears from Manetho, that Ramses-Sesostris was also called *Sethosis*, which Bunsen maintains ought to be read *Se-sothis*, and that its meaning is the son of Sethos or Seti. (Bunsen, *Aegyptens Stelle in der Weltgeschichte*, vol. iii. pp. 97—114.)

SE'STIA GENS, originally patrician, afterwards plebeian also. This name is frequently confounded with that of Sextius, and the two names may originally have been the same; but the ancient writers evidently regard them as two distinct names, and they are accordingly so given in this work [SEXTIA GENS]. The only member of the gens who obtained the consulship under the republic, was P. Sestius Capitolinus Vaticanus in B. C. 452, who was also decemvir in the next year; and no other person of this name appears on the consular Fasti except L. Sestius, who was consul suffectus in B. C. 23. Coins of the Sestia gens are extant, of which some specimens are given below.

SE'STIUS. 1. P. SESTIUS CAPITOLINUS VA-

TICANUS, consul B. C. 452, is spoken of under CAPITOLINUS [Vol. I. p. 606, a.], where he is erroneously called Sextius.

2. P. SESTIUS, called by Livy a man of a patrician gens, but a different person from the preceding, was accused by C. Julius Julus, one of the decemvirs, in B. C. 451 (Liv. iii. 33; for further particulars, see JULUS, No. 2.)

3. P. SESTIUS, quaestor B. C. 414. (Liv. iv. 50.)

4. L. SESTIUS, the father of No. 5, did not obtain any higher dignity than that of tribune of the plebs. (Cic. *pro Sest.* 3.)

5. P. SESTIUS, also written P. SEXTIUS in many MSS. and editions of Cicero, the son of No. 4, was defended by Cicero in B. C. 56, in an oration which is extant. Although the ancestors of Sestius had not gained any distinction in the state, he formed matrimonial alliances with two of the noblest families at Rome. His first wife was Postumia, the daughter of C. Postumius Albinus, by whom he had two children, a daughter and a son. On the death of Postumia he married a second time Cornelia, the daughter of L. Scipio Asiaticus, who was consul in B. C. 83, when his troops deserted to Sulla. He lived in exile at Massilia, where his daughter and Sestius paid him a visit. Sestius began public life in B. C. 63 as quaestor to C. Antonius, Cicero's colleague in the consulship. He warmly co-operated with Cicero in the suppression of the Catilinarian conspiracy. He defeated at Capua the attempts of the conspirators, and from thence hastened to Rome at Cicero's summons, who feared fresh commotions when the new tribunes entered upon their office on the 10th of December. But when this danger passed away, Sestius followed C. Antonius into Etruria, and it was chiefly owing to him and M. Petreius that Catiline's army was defeated. On the conclusion of the war, he accompanied Antonius to Macedonia as proquaestor, and there distinguished himself, according to Cicero, by his upright administration. In B. C. 57, he was tribune, and took an active part in obtaining Cicero's recal from banishment. Like Milo, he kept a band of armed retainers to oppose P. Clodius and his partizans; and he was wounded in one of the many affrays which were then of daily occurrence in the streets of Rome. Cicero, on his return to Rome in the autumn of this year, returned him thanks in the senate and also before the people for his exertions on his behalf. Still Cicero felt himself aggrieved by the way in which Sestius had proposed his recal, and still more because the latter had not taken sufficient care to indemnify him for the loss of his property, which Clodius had confiscated. A coolness thus arose between Cicero and Sestius. Still this did not affect the relation in which Sestius and Clodius stood to one another. Sestius was anxious to bring Clodius to trial before he was elected to the aedileship; but he did not succeed in this: Clodius became aedile in B. C. 56, and caused two accusations to be brought against his enemy. Cn. Nerius accused him of bribery at the elections, and M. Tullius Albinovanus of *Vis* during his tribunate. The former accusation appears to have been dropt; but he was brought to trial for vis before the court presided over by the praetor M. Aemilius Scaurus. He was defended by M. Crassus and Hortensius, as well as by Cicero, the latter of whom came forward on his behalf contrary to the expectation of many; but although Cicero thought he had grounds of offence against Sestius, he did not like to incur the reproach of ingratitude which would have been brought against him, if he had refused to assist the tribune who had proposed his recal from banishment; and as Pompey was still at enmity with Clodius, he required Cicero to undertake the defence of the accused. Cicero could not deny the fact that Sestius had broken the public peace; but he maintained that his client deserved praise and not punishment, because he had taken up arms in defence of himself, the saviour of the Roman state, and consequently in defence of the state itself. Sestius was unanimously acquitted on the 14th of March, chiefly, no doubt, in consequence of the powerful influence of Pompey. (Cic. *pro P. Sestio*, passim; Cic. *in Cat.* i. 8, *ad Fam.* v. 6, *ad Att.* iii. 19, 20, 23, *ad Q. Fr.* i. 4, *ad Att.* iv. 3, *pro Mil.* 14, *post Red. in Sen.* 8, *post Red. ad Quir.* 6, *ad Q. Fr.* ii. 3, 4; Drumann, *Geschichte Roms*, vol. v. p. 664, &c.)

In B. C. 53, Sestius was praetor, and it appears from a passage of Cicero, in which he speaks (*ad Fam.* v. 20. § 5) of Sestius having taken some money which L. Mescinius Rufus, Cicero's quaestor in Cilicia, had deposited in a temple, that Sestius afterwards obtained the province of Cilicia as propraetor. On the breaking out of the civil war in B. C. 49, Sestius was with Pompey in Italy, and wrote Pompey's reply to the propositions of Caesar, at which Cicero expresses great vexation on account of the miserable style in which Sestius was accustomed to write, and declares that he never read any thing *σησταιωδέστερον* than the document which went forth in Pompey's name (Cic. *ad Att.* vii. 17, comp. *ad Fam.* vii. 32, "omnia omnium dicta, in his etiam *Sestiana*, in me conferri ais"). He subsequently deserted the Pompeian party and joined Caesar, who sent him, in B. C. 48, into Cappadocia, where it appears that he remained some time. He was alive in B. C. 43, as appears from Cicero's correspondence. (Hirt. *B. Alex.* 34; Cic. *ad Att.* xiii. 2, 7, xv. 17, 27 xvi. 4, *ad Fam.* xiii. 8.)

6. L. SESTIUS, the son of No. 5, by his first wife, Postumia (Cic. *ad Fam.* xiii. 8). He is probably the same as the L. Sestius who served under M. Brutus in Macedonia, and distinguished himself by his devotion to the leader of the republican party. After the death of the latter, he preserved his images and cultivated his memory with pious care; but far from giving offence to Augustus by this conduct, the emperor admired his fidelity to his friend, and gave him a public token of his approval by making him consul suffectus in his own place in B. C. 23 (Dion Cass. liii. 32). Appian (*B. C.* iv. 51) erroneously calls him *Publius*. One of Horace's odes is addressed to this L. Sestius (*Carm.* i. 4). The only difficulty in supposing this L. Sestius to be the son of No. 5, arises from the circumstance of his being described in the Capitoline Fasti, as L. SESTIUS P. F. VIBI. N., whereas we know from Cicero that P. Sestius [No. 5] was the son of L. Sestius. It is, however, not impossible that the consul wished, like many other of the Roman nobles in the age of Augustus, to connect himself with the old Roman families, and therefore called himself the grandson of Vibius, because that was a praenomen in the old Sestia gens, as we see from the Capitoline Fasti, in

which P. Sestius Capitolinus Vaticanus, consul in B. C. 452, is described as P. F. VIBI. N.

The annexed coins refer apparently to this L. Sestius, as they were struck by a person of the same name who was the proquaestor of Brutus The obverse of the first represents a woman's head with L. SESTI PRO Q., and the reverse a tripod with a secespita on one side, and a simpuvium on the other, and the legend Q. CAEPIO BRVTVS PRO COS. The obverse of the second is nearly the same as the reverse of the first: the reverse contains a seat with a spear, in allusion to his being quaestor, and the legend L. SESTI PRO Q. (Eckhel, vol. v. p. 312.)

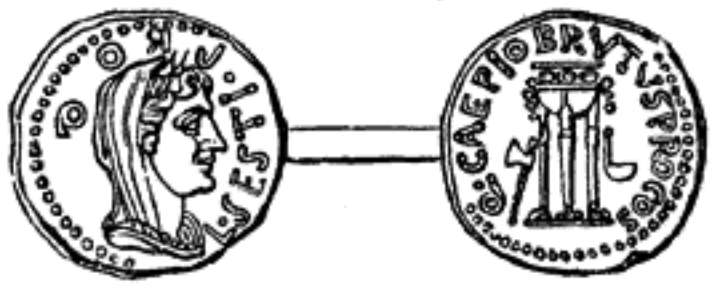

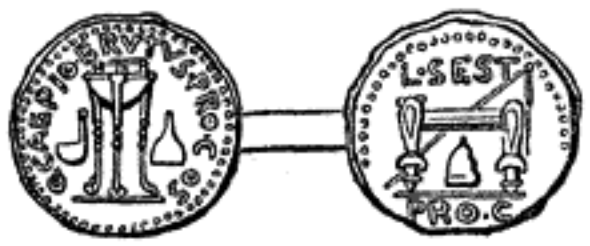

COINS OF L. SESTIUS.

7. P. SESTIUS P. F., to whom one of Cicero's letters (*ad Fam.* v. 17) is addressed, was a different person from P. Sestius L. F. [No. 5.] It appears from this letter, which was probably written in B. C. 53, that P. Sestius P. F. had been condemned on account of some offence.

8. L. SESTIUS PANSA. [PANSA.]

9. T. SESTIUS GALLUS, on whose estate P. Clodius was killed by Milo, in B. C. 52. (Cic. *pro Mil.* 31.)

SETHON (Σεθών), a priest of Hephaestus, is said by Herodotus to have made himself master of Egypt after the expulsion of Sabacon, king of the Ethiopians, and to have been succeeded by the Dodecarchia, or government of the twelve chiefs, which ended in the sole sovereignty of Psammitichus. Herodotus further relates that in his reign Sanacharibus, king of the Arabians and Assyrians, advanced against Egypt, at which Sethon was in great alarm, as he had insulted the warrior class, and deprived them of their lands, and they now refused to follow him to the war. In his perplexity he shut himself up in the temple of Hephaestus, where the god comforted him by a vision. Relying, therefore, on the assistance of the god, he collected an army of retail-dealers and artizans, and marched out boldly to Pelusium to meet the enemy. The god did not forget his promised aid; for while the two armies were encamped there, the field-mice in the night gnawed to pieces the bow-strings, the quivers, and the shield-handles of the Assyrians, who fled on the following day with great loss. The recollection of this miracle was perpetuated by a statue of the king in the temple of Hephaestus, holding a mouse in his hand, and saying, "Let every one look at me and be pious" (Herod. ii. 141). This Sanacharibus is the Sennacherib * of the Scriptures, and the destruction of the Assyrians at Pelusium is evidently only another version of the miraculous destruction of the Assyrians by the angel of the Lord, when they had advanced against Jerusalem in the reign of Hezekiah (2 Kings, xviii. xix. and particularly xix. 35; 2 Chronicles, xxxii.; Isaiah, xxxvi. xxxvii). According to the Jewish records, this event happened in B. C. 711.

Herodotus speaks as if Sethon were king of all Egypt at this time; but we have shown in the article SABACON, that Upper Egypt at least was governed by the Ethiopian Taracus or Tirhakah, who, as we learn from Isaiah, was ready to march against Sennacherib. The name of Sethon does not occur in Manetho, and it is probable that he only reigned over a part of Lower Egypt.

SEVE'RA, JU'LIA AQUI'LIA. [AQUILIA.]

SEVE'RA, MARCIA, T. F., a Roman artist in gold and precious stones (*Auraria et Margaritaria*), who lived in the Via Sacra (Doni, p. 319, No. 13; Muratori, *Thes.* vol. ii. p. cmlxiv. No. 1; Orelli, *Inscr. Lat. Sel.* No. 4148). Her name is of some interest, on account of the small number of women who appear in the lists of ancient artists. (R. Rochette, *Lettre à M. Schorn*, p. 401, 2d ed.) [P. S.]

SEVERIA'NUS, son of the emperor Flavius Valerius Severus, was put to death by Licinius A. D. 313. (Auct. *de Mort. Persec.* 50.) [W. R.]

SEVERIA'NUS, JU'LIUS, a rhetorician who flourished under Hadrian, the author of a treatise *Syntomata* s. *Praecepta Artis Rhetoricae*, which will be found in the "Antiqui Rhetores Latini" of F. Pithou 4to. Paris, 1599, p. 302—312), and of Capperonerius (4to. Argent. 1746). This piece was published at Cologne in 1569 by Sextus Pompa, as *Auli Cornelii Celsi de Arte dicendi Libellus*, a title retained in the edition of Heumann, contained in the first volume of his *Poecile* (8vo. Hal. 1722, lib. iii. p. 378), and in that printed at Lunaeberg (12mo. 1745). There seems to be no doubt, however, that in the best MSS. the work is ascribed to *Severianus*, and their testimony seems to be confirmed by Sidonius Apollinaris (*Ep.* ix. 11, 15, *Carm.* ix. 312). Funccius conjectures that the real name of the writer may have been *Julius Celsus Severianus*, who in this manner became confounded with *Aulus Cornelius Celsus*. (Funccius, *de Veget. L. L. senect.* cap. v. § 2.) [W. R.]

SEVERIA'NUS VERUS, an artist in silver (*Argentarius*), mentioned in an inscription found in Dauphiné. (Gruter, p. dcxxxix. 6; R. Rochette, *Lettre à M. Schorn*, p. 401, 2d ed.) [P.S.]

SEVERI'NA, U'LPIA, the wife of the emperor Aurelian, well known from medals, and from

COIN OF SEVERINA.

* *Sennacherib*, which is the form familiar to us from the English version, comes from the Septuagint (Σενναχηρίβ). The Hebrew is *Sancherib* (סַנְחֵרִיב). In Josephus it is Σεναχήριβος, in Herodotus Σαναχάριβος.

an inscription preserved by Muratori, ULPIAE. SEVERINAE. AUG. COIUGI. D. N. INVICT. AURELIANI. AUG. No details regarding her history have been transmitted to us, but we learn from some Alexandrian coins that she survived her husband. (Eckhel, vol. vii. p. 487.) [W. R.]

SEVE'RUS (Σευῆρος). Greeks, literary and ecclesiastical. The name of Severus, though of pure Latin original, passed into the East, and was borne by various writers, whose works, chiefly in Arabic, are still extant in MSS. Only three persons of the name, however, require notice here, the two haeresiarchs (Severus the Encratite and Severus of Antioch) and Severus the rhetorician. For the others the reader is referred to Assemani, *Bibliotheca Orientalis;* Cave, *Hist. Litt.* vol. ii. p. 106, ed. Oxford, 1740–43; and Fabric. *Bibl. Graec.* vol. x. p. 623, &c.

1. ACEPHALORUM PRINCEPS [No. 2.].

2. OF ANTIOCH. An eminent leader of the Monophysites in the earlier part of the sixth century, whence he is designated HAERESIARCHA and ACEPHALUS (the Acephali, Ἀκέφαλοι, "the headless," were the stricter Monophysites, and were so called because they renounced the communion of Peter Mongus, the trimming head of their party), not to enumerate the other reproachful epithets heaped upon him by the members of the orthodox Greek and Latin churches. As a compensation for all this abuse, it may be observed that he enjoys, to this day, the highest reputation among the Jacobites of Syria and other parts of the East. He was born at Sozopolis, a town of Pisidia, in Asia Minor; and was in early life a pleader at Berytus in Syria, being at that time a heathen. He is charged by his adversaries with having practised magic (Evagrius, *H. E.* iii. 33; *Epistola Orthodoxor. Episcop. Orientalium*, and *Libellus Monachor. ad Mennam* apud *Concil.* vol. v. col. 40, 120, 121, ed. Labbe). Having, however, embraced Christianity and been baptized in the church of St. Leontius, the Martyr, at Tripolis in Syria, he quitted the bar and devoted himself to a monastic life, in a monastery of Palestine, between Gaza and its port Maiuma. He appears to have embraced the Monophysite doctrine almost immediately after his conversion; for he is charged (*Libellus Monachor. l. c.*) with renouncing, before the days of his baptism were complete, the church into which he had been baptized; "calling the holy temples of God receptacles of heresy and impiety" (ibid.). It is probable, and indeed Theophanes distinctly asserts it (*Chronog.* p. 241, ed. Bonn.), that the monastery to which he withdrew, was a monastery of the Monophysites; and it was there that he met with Peter the Iberian, bishop of Gaza, a strenuous Monophysite and a follower of Timotheus Aelurus [TIMOTHEUS], whose banishment he had shared. Severus was so earnest a Monophysite that he rejected the Henoticon of the emperor Zeno [ZENO], and anathematized Peter Mongus, the more moderate Monophysite patriarch of Alexandria [PETRUS, literary and ecclesiastical, No. 22.], because he received the Henoticon (Liberat. *Breviar.* c. 19). Severus ridiculed the emperor's edict in his writings, calling it not the "Henoticon" (ἑνωτικόν, "edict of union"), but Kenoticon (κενωτικόν, "edict of vanity"), and Diaereticon (διαιρετικόν, "edict of disunion"). From his monastery in Palestine, Severus appears to have removed to another monastery in Egypt, of which Nephalius was abbot. Possibly his ultra opinions had rendered him a dangerous or a disagreeable inmate of his Palestinian monastery, and he hoped to find a more cordial welcome or a securer shelter with Nephalius. In this hope he was disappointed: Nephalius embraced the side of Council of Chalcedon, and Severus and others were expelled from the monastery (Evagr. *l. c.*). Hereupon he fled to Constantinople, to plead his own cause and that of his fellow-sufferers; and in this way became known to the emperor Anastasius, who had (A. D. 491) succeeded Zeno. Severus is charged (*Libellus Monachor. l. c.*) with exciting troubles in the city of Alexandria, and occasioning the burning of many houses and the slaughter of many citizens, though the city had afforded him a shelter "in his adversity:" but it is difficult to fix the time to which these charges refer. If he was in Alexandria after leaving the monastery in Palestine, and before entering that of Nephalius, the expression "in his adversity" intimates that he had been diven from his monastery in Palestine: but it is not unlikely that the disturbances at Alexandria may have been consequent on his expulsion and that of his fellow-monks by Nephalius; and the term "his adversity" may be understood as referring to that expulsion.

In what year Severus went to Constantinople, or how long he abode there, is not clear. Tillemont places his arrival in A. D. 510; but he probably relied on a passage in Theophanes (*Chronog. ad* A. M. 6002) which is ambiguous. The fellow-monks for whom Severus came to plead, were partisans of Peter Mongus [PETRUS, No. 22.]; and Severus, because he had formerly anathematized Peter, was reproached with inconsistency in taking their part (Liberat. *l. c.*). He appears to have been at Constantinople, A. D. 512; when, in consequence of the disturbances, excited on account of Flavian, patriarch of Antioch [FLAVIANUS, Ecclesiastics, No. 2.], that prelate was deposed and banished to Petra in Idumaea (Evagr. *H. E.* iii. 32), and Anastasius eagerly seized the opportunity afforded by this vacancy to procure the appointment of Severus to the patriarchate. The appointment was most offensive to the orthodox party. Whether Anastasius or Severus took any steps to abate its offensiveness is not clear. A letter of Epiphanius, archbishop of Tyre, and some other prelates to the synod of Constantinople states it as a matter of common report, yet with a cautious expression of doubt as to its truth, that Severus, before his consecration as patriarch, renounced the ordination to the office of presbyter, which he had received when among the Monophysites. This renunciation, if it really took place, implies that he was re-ordained to the priesthood by some orthodox prelate. Theodore Anagnostes or Lector (*Hist. Eccles.* ii. 31) states, on the authority of Joannes Diacrinomenus, or John the Dissenter [comp. JOANNES, literary and ecclesiastical, No. 2.], that Anastasius obliged Severus to swear that he would not anathematize the Council of Chalcedon (comp. *Synodicon*, apud Fabric. *Biblioth. Graec.* vol. xii. p. 401, and apud *Concilia*, vol. iv. col. 1414); but that Severus on the very day of his consecration, which appears to have taken place at Antioch, yielded to the urgent solicitations of his Monophysite friends, and, ascending the pulpit, publicly anathematized the Council, and afterwards (A. D. 413) obtained the confirmation of the anathema by a council which he assembled at Antioch (*Sy-*

nodicon, l. c.). He anathematized Macedonius, the deposed patriarch of Constantinople [MACEDONIUS, No. 4.], and his own predecessor at Antioch, Flavianus. But he accepted the Henoticon of Zeno, and declared himself to be in communion with Timotheus and Joannes, or John III., the patriarchs of Constantinople and Alexandria; and restored to the diptychs the name of Peter Mongus [PETRUS, No. 22.], whom he had once anathematized. At the same time he received into communion Peter the Iberian, his old comrade in the monastery in Palestine, who had retained the more rigid Monophysite views which had marked the early years of Severus himself, and continued out of communion with the more moderate Monophysites of Alexandria who had received the Henoticon. In fact, from the time of his going to Constantinople, Severus's policy appears to have been to unite all the Monophysites, whether moderates or ultras, into one great body, and to resist the orthodox or supporters of the Council of Chalcedon, by whom his appointment was not recognized, and against whom, if the representations of his opponents may be believed, he directed a fierce persecution with atrocious cruelty (*Relatio Archimandritarum Syriae* apud *Concil.* vol. iv. coll. 1461, 1462; *Libell. Monachor. l. c.*; *Supplicatio Clericor. Antioch.* and *Epistola Epiphanii Tyrii*, apud *Concilia*, vol. v. col. 157, 194, &c.). He is especially charged, in conjunction with Peter of Apameia, with having engaged a "band of Jewish robbers," and placing them in ambush for a company of three hundred and fifty of the orthodox, who were all slain, and their limbs left unburied and scattered about the road. Many of the bishops of Severus's patriarchate fled from their sees, others were banished, and others apparently were compelled to conceal their real sentiments. Elias I., patriarch of Jerusalem [ELIAS, No. 1.], was deposed, and the Monophysite party became triumphant in most parts of the East. Their triumph indeed was not complete, nor of long duration. Some bishops of Severus's own patriarchate renounced communion with him: two of them, Cosmas of Epiphaneia, and Severianus of Arethusa, had the audacity to send to him a document declaring him deposed; and so strongly were they supported by the people of their dioceses, that the emperor, who had sentenced them to banishment for their contumacy, was obliged to leave them in possession of their sees, finding he could not remove them without bloodshed (Evagr. *H. E.* iii. 34). The patriarch of Jerusalem who succeeded Elias, prompted by the Anachorets Saba [SABA] and Theodosius, adhered to the orthodox faith, which was also supported by the pope and the Roman Church. Still, notwithstanding this opposition, the Monophysites having men of their own party in the patriarchal sees of Alexandria, Antioch, and Constantinople, possessed a decided superiority. But the accession of Justin I., who adhered to the Council of Chalcedon [JUSTINUS I.], occasioned their overthrow; for in the balanced state of parties, and the servility or timidity of the ecclesiastics and people, the predominance of one side or the other depended on the individual filling the imperial throne. While the heretical Anastasius survived, heresy was in the ascendant; it succumbed to orthodoxy, on the accession of the orthodox Justin. Another circumstance which, perhaps, conduced to the overthrow of the Monophysites, was the re-action occasioned in many minds by their abuse of their pre-eminence. Among those who were thus led to return to the orthodox faith was Mamas, abbot of the convent near Gaza, under whom Severus had passed the earlier part of his monastic life. Early in the reign of Justin I. [JUSTINUS I.], that emperor, at the instigation perhaps of Vitalian, commanded that Severus should be deposed and apprehended: according to some accounts he ordered his tongue to be cut out, and he was anathematized in a council held at Constantinople (A. D. 518). Severus, however, eluded the emperor's severity; and taking ship at Seleuceia, the port of Antioch, fled with Julian bishop of Halicarnassus, to Alexandria (A. D. 518 or 519). Paul was chosen patriarch of Antioch in his room (Evagrius, *H. E.* iv. 4): and the change was followed by the secession from the church of the followers of the deposed patriarch, and by the pronouncing, in various ecclesiastical councils, of anathemas upon him (*Concilia*, vol. iv. col. 1673; Liberat. *Breviar.* c. 19). Meanwhile Severus remained at Alexandria, protected by the patriarch Timotheus: and, as if it was his destiny to be the troubler of the Church, he and his fellow-exile Julian started the controversy on the corruptibility of Christ's human body before the resurrection, Severus affirming, and Julian denying, that it was corruptible; the patriarch Timotheus rather inclined to the side of Severus. After the death of Justin, and the accession of Justinian I., the prospects of Severus became more favourable; for although the new emperor himself [JUSTINIANUS I.] supported the Council of Chalcedon, his empress Theodora favoured the Monophysite party, and by her influence Severus obtained the emperor's permission to return to Constantinople (Evagrius, *l. c.*). On his arrival, Severus found that Anthimus, who had just obtained the patriarchate of Constantinople, A. D. 535, was a Monophysite, and he prevailed on him to avow his sentiments. Timotheus of Alexandria was a Monophysite also, and the avowal of that obnoxious heresy by the heads of the church, naturally excited the alarm of the orthodox party. Anthimus and Timotheus were both deposed; and in the councils of Constantinople and Jerusalem (A. D. 536), and in an imperial edict, Severus was again anathematized; his writings also were ordered to be burned. These decisive measures secured the predominance of the orthodox: and Evagrius boasts that the church remained from thenceforth united and pure. But this result was obtained by the separation of Monophysites, and the formation of the great Jacobite schismatical churches of Egypt and the East, by whom Severus has been ever regarded as, to his death, legitimate patriarch of Antioch. Some authorities state that Severus was compelled through the interference of Pope Agapetus (A. D. 535, 536) to leave Constantinople and return to Alexandria. The date of his death is uncertain: Joannes, bishop of Tela, his contemporary, in his *Liber Directionum* (apud Assemani, *Biblioth. Orient.* vol. ii. p. 54) places it in the year of the Greeks, *i. e.* the Seleucidae, 849 = A. D. 538; the *Chronicon* of Gregorius Bar Hebraeus, or Abulpharagius (apud eundem, p. 321), in the year of the Greeks 850 = A. D. 539; and Assemani himself (ibid. note), in A. D. 542. It is said to have taken place at Alexandria, where he lurked in the disguise of a monk. The Jacobites recognize Sergius as his successor in the patriarchate. (Marcellinus, *Chronicon*; Victor

Tunnunensis, *Chronicon*; Theophanes, *Chronog.* pp. 130—142, ed. Paris, pp. 104—113, ed. Venice, pp. 233—255, ed. Bonn; Evagrius, *H. E. ll. cc.*; *Concilia, ll. cc.*; Liberatus, *Breviarium Caussae Nestorianorum et Eutychianorum*, c. 19; Nicephorus Callisti, *H. E.* lib. xvi. 29—32, 34, 45, xvii. 2, 8, 9, xviii. 45, 49, 50; Cave, *Hist. Litt.* ad ann. 513, vol. i. p. 499; Tillemont *Mémoires*, xvi. pp. 682, &c. 709, &c.; Le Quien, *Oriens Christianus*, vol. ii. col. 730; Abulpharagius, *Hist. Dynastiarum*, pp. 93, 94 of Pococke's Latin Version, 4to. Oxon, 1663; *L'Art de vérifier les Dates*, 8vo. Paris, 1818, vol. iv. p. 16, &c.)

That Severus was a man of indomitable courage and perseverance is obvious from his history. He was, in fact, the leader of the Monophysite party, and may be regarded as the principal author of the great Jacobite schism. His career was consistent, and, to all appearance, guided by integrity: and if he largely partook of the bitter and uncharitable temper which the religious struggles of his day had generated, the general prevalence of his fault may be pleaded as extenuating the guilt of the individual. To which it must be added, that we know him almost entirely from the representations of his opponents. His life was written by a contemporary; but the work is lost, and is known to us only in the citations and references of Evagrius (*H. E.* iii. 33), and Liberatus (*Breviar.* c. 19). A life of Severus in Syriac was noticed by Assemani among the MSS. of the Syriac convent of St. Mary, at Scete in the desert of Nitria, in Egypt, but it is not certain if it was the life of Severus of Antioch. (Assemani, *Bibl. Orient.* vol. iii. part 1, p. 19). Some statements of very doubtful credit, made by the Nestorians respecting him, are given by Assemani (ibid. p. 384, &c.).

Of the numerous works of Severus only fragments remain. There are citations from him in various *Catenae in Genesim, in Jobum, in Esaiam, in Matthaeum, in Lucam, in Joannem, in Acta Apostolorum et Catholicas Epistolas* (Fabric. *Bibl. Graec.* vol. viii. pp. 646, 664, 676, 679, 684, 695, 696, vol. x. p. 616); and on the ground, apparently, of these citations, Fabricius (vol. x. p. 616) ascribes to him, 1. *Commentarii* on these various books of Scripture, though the extracts may be from his *Sermones*, or some of his other works. A Commentary on the Psalms is indeed mentioned by Gregorius Bar Hebraeus or Abulpharagius (Cave, *Hist. Litt.* p. 501), and a work, probably a Commentary, on St. Luke's Gospel, is cited in a Coislin MS. (Montfauc. *Bibl. Coislin.* p. 54). Montfaucon published (*Biblioth. Coislin.* p. 68), under the name of Severus, and under the impression that it had never before been printed, a fragment, which he entitled *Severi Archiepiscopi Antiocheni Concordantia Evangelistarum circa ea quae in Sepulcro Domini contigerunt: item de Sabbatis et de Varietate Exemplarium S. Marci Evangelistae:* but the fragment has been identified with a piece previously published among the works of Gregory of Nyssa, ed. Paris, A. D. 1615 and 1638 [GREGORIUS NYSSENUS], to whom, however, it does not belong; and A. D. 1648, again in the *Auctarium Novum* of Combéfis, by whom it was more correctly ascribed to Hesychius of Jerusalem [HESYCHIUS, No. 7]. How the piece came to be ascribed to Severus is discussed by Galland in the *Prolegomena* (c. 3) to vol. xi. of his *Bibliotheca Patrum*, in which the piece is reprinted. An extract from a work of Severus is given under the title of Ἀπόκρισις, *Responsum*, to the question, Πῶς νοητέον τὴν τοῦ Κυρίου τριήμερον ταφὴν καὶ ἀνάστασιν; *Quomodo sit intelligenda triduana Domini sepultura et resurrectio?* was given in the *Quaestiones* (*Qu.* lii) of Anastasius Sinaita [ANASTASIUS SINAITA, No. 3]; and was published by Gretser in his edition of that work. Fabricius has inaccurately confounded this extract with the fragment published by Montfaucon. 2. Severus wrote a vast number of Λόγοι, *Sermones.* Λόγος ρξ', *Sermo CLX.*, is cited in a MS. *Catena in Prophetas Majores et Minores*, in the King's Library at Paris (Montfaucon, *l. c.* p. 53), and there may have been many more than that number. Many of these *Sermones* are extant in MS. in a Syriac version, by Jacobus of Edessa [JACOBUS, No. 8] and others (Assemani, *Biblioth. Oriental.* vol. i. p. 494). Of the Λόγοι of Severus some were designated Ἐνθρονιαστικοί, *Inaugurales*; and a fragment of one of these was published by Le Quien, in his edition of the works of Joannes Damascenus (vol. i. p. 504), by whom it was cited in the Appendix to his Letter or Tract Περὶ τῶν ἁγίων νηστειῶν, *De Sanctis Jejuniis* [DAMASCENUS, JOANNES]. Another citation from a discourse of Severus, entitled *Homilia de Epithronio*, appears in the Latin version by Masius of the *Paradisus* of Moyses Bar Cepha (Assemani, *Biblioth. Orient.* vol. ii. p. 129), published first at Antwerp, A. D. 1569, and reprinted in various editions of the *Bibliotheca Patrum* (vol. vi. ed. Paris, 1575, vol. i. ed. Paris, 1589 and 1654, vol. x. ed. Cologne, 1618, and vol. xvii. ed. Lyons, 1677). The polemical works of Severus, as might be expected from his character and position, were numerous. Citations are extant in MS. from his writings. 3. Κατὰ τοῦ Γραμματικοῦ, *Contra Grammaticum*, or Κατὰ Ἰωάννου τοῦ γραμματικοῦ τοῦ Καισαρέως, *Contra Joannem Caesareensem Grammaticum*, in three books at least, written while in exile at Alexandria, after his deposition (Anast. Sinait. *Hodegus*, s. *Viae Dux*, c. 6.). 4. Κατὰ Φιλικισσίμου, *Contra Felicissimum*, in four books at least. 5. Πρὸς Ἰουλιανὸν Ἁλικαρνασέα, *Contra Julianum Halicarnassensem*, in several books, or more probably several successive works; from this work a short passage is quoted by Photius (*Bibl.* Cod. 225). 6. Κατὰ Ἀλεξάνδρου, *Contra Alexandrum*; or Κατὰ κωδικίλλων Ἀλεξάνδρου, *Contra Codicillos Alexandri*, in several books. 7. Κατὰ τῆς διαθήκης Λαμπετίου, *Contra Testamentum Lampetii*, i. e. the work of Lampetius the Massalian, entitled Διαθήκη, which, as well as the reply of Severus, is noticed by Photius (*Biblioth.* Cod. 52). Severus wrote this work before his elevation to the Patriarchate. Severus wrote also two works against the Council of Chalcedon: one, 8. Τὰ Φιλαλήθη, or rather Ὁ Φιλαλήθης, *Philalethes* s. *Amator Veri* (comp. Anastas. Sinait. *l. c.*); the other, 9, in defence of the former, under the title of Ἀπολογία τοῦ Φιλαλήθους, *Philalethae Apologia.* Perhaps the Φιλαλήθης is only another title for No. 3. 10. Fabricius mentions a work of Severus in eight books, if not more, Περὶ τῶν δύο φυσέων, *De duabus Naturis*, but does not cite his authority. Of the other works of Severus the principal were, 11. his Ἐπιστολαί, *Epistolae*, of which Montfaucon enumerates nearly sixty, without including those to the Emperor Justinian and the Empress Theodora, and to the patriarch Theodosius of

Alexandria, cited by Evagrius (*H. E.* iv. 10) and Nicephorus Callisti (*H. E.* xvii. 8), the Σύνοδικά, *Synodica*, or Ἐπιστολαὶ συνοδικαί, *Epistolae Synodicae*, or Ἐπιστολαὶ ἐνθρονιστικαί, *Epistolae Inaugurales*, issued by him on his promotion to the patriarchate, in which he anathematized the council of Chalcedon, and all who supported the doctrine of the two natures of Christ. (Evagr. *H. E.* iii. 33, 34; Niceph. Callist. *H. E.* xvii. 2.) Of his other works the following are cited in various MSS.: 12. Ὑπακοὴ εἰς τοὺς μάρτυρας, *Hypacöe in Martyres*, or simply Ὑπακοή, *Hypacöe*. 13. Πρὸς Ἀναστάσιον διάλογος, *Dialogus ad* (s. *Contra*) *Anastasium*. 14. Πρὸς Εὐπράξιον κουβικουλάριον ἀποκρίσεις, *Responsiones ad Eupraxium Cubicularium*. 15. Εἰς τὸ "ἅγιος ὁ Θεὸς," σύνταγμα, *Syntagma in illud*, "*Sanctus Deus*;" and, 16. Βίβλος τῶν ὑποσημειωθέντων ἰδιοχείρως διαφόρων κεφαλαίων, *Liber capitum variorum manu propria subsignatorum*, of which Joannes Damascenus cites a passage in the *Appendix* to his *De Jejuniis* (Le Quien's ed. *l. c.*). Several citations of the works of Severus are given in the *Hodegus* s. *Dux Viae* of Anastasius Sinaita, and by Photius (*Biblioth.* Cod. 230) and in the *Concilia*; but they are chiefly, if not wholly, from his *Sermones* and *Epistolae*. A work, *Liber de Ritibus Baptismi et Sacrae Synaxis apud Syros receptis*, published in Syriac, with a Latin version, 4to. Antwerp, 1572, under the name of Severus, patriarch of Alexandria*, is ascribed in some MSS. to our Severus; and Cave inclines to assign it to him. Dionysius Bar Salibi, a Syriac writer, cites a work of "Severus patriarcha oecumenicus," which he entitles *Canticum Crucis* (Assemani, *Bibl. Orient.* vol. ii. p. 205). The works of Severus are enumerated imperfectly by Cave (*Hist. Litt.* ad ann. 513, vol. i. p. 499, and more fully by Montfaucon (*Biblioth. Coislin.* p. 53, &c.), and Fabricius (*Biblioth. Graec.* vol. x. p. 616, &c.).

3. Encratita. There were two Severi eminent as leaders of bodies accounted heretical. The earlier was a leader of one of the divisions of the Gnostic body; the latter, and far more celebrated was the Monophysite Patriarch of Antioch [See No. 2.] We speak here of the former, who appears to have lived in the latter part of the second century. Little is known of his personal history. Eusebius (*H. E.* iv. 29), speaking of the sect of the Encratitae and their founder Tatian [Tatianus], says that a certain person named Severus having strengthened the sect, gave occcasion to their being called, after his own name, Severiani. Theodoret also makes Severus posterior to Tatian (*Haeret. Fabul. Comp.* i. 21). Epiphanius, on the other hand, makes Severus anterior to Tatian. But the silence of Irenaeus, who mentions Tatian, but not Severus, makes it probable that Tatian was the earlier. Our account of the opinions of the Severiani is very obscure. According to Eusebius they admitted the Law and the Prophets (Euseb. *H. E.* iv. 29), while according to Augustin they rejected them (*De Haeres.* c. xxiv.). It is not improbable that they admitted them as an authentic record of the Old or Mosaic Dispensation, promulgated by the Demiurgos, and as such may have used them, and argued from them; but yet denied their authority as binding upon themselves, who had embraced the New Dispensation, which rested not on the authority of the Demiurgos, but on the higher and opposite authority of the Supreme and All-merciful God. This explanation of two apparently opposite statements is at any rate consistent with the leading principles of Gnosticism. The curious opinions of Severus, at least of the Severiani, as to the genealogy of the Devil, and the origin of the vine, and of the formation of woman and man, are noticed elsewhere [Tatianus]. Severus denied the apostolic office of Paul, and consequently the authority of his writings; going in these respects beyond Tatian. His followers also denied, according to Augustin, the resurrection of the body, which is likely enough. It is not impossible that these differences may have led to the temporary division of the sect of the Encratitae to which Severus and Tatian both belonged, and to the formation of separate bodies under the respective names of Tatiani and Severiani, who afterwards reunited under the old and generic name of Encratitae. The ascetic features, abstinence from marriage and from the use of animal food and wine, appear to have been common to the whole body, whether designated Tatiani, Severiani, or Encratitae. [Tatianus]. (Euseb. *l. c.*; Epiphan. *Haeres.* xlv.; Augustin. *l. c.*; Theodoret. *l. c.*; Ittigius, *De Haeresiarchis*, sect. ii. c. xii. § xv.; Tillemont, *Mémoires*, vol. ii. p. 414; Neander, *Church History* (by Rose), vol. ii. p. 111; and (by Torrey) vol. ii. p. 167, note 3.)

4. Haeresiarcha. [Nos. 2, 3.]

5. Monophysita. [No. 2.]

6. Rhetor. Of this writer nothing certain is known. Fabricius is disposed to identify him with the Σεβῆρος σοφιστὴς Ῥωμαῖος, Severus Sophista Romanus, mentioned by Suidas (*s. v.*) and by Photius, in his abstract of the life of Isidorus by Damascius (*Biblioth.* Cod. 242). The Severus of Photius resided at Alexandria in the latter part of the fifth century, in the enjoyment of an ample library, and of literary leisure, and was a great patron and encourager of learned men, circumstances which bespeak him to have been a man of fortune. The prospect of the revival of the Western Empire during the brief reign of the Emperor Anthemius [Anthemius], led him to visit Rome, where he obtained the honour of the consulship (A. D. 470), which honour, according to Damascius, was portended by the circumstance, deemed a prodigy, that his horse, when rubbed down, emitted from his skin an abundance of sparks. Severus, the rhetorician, wrote the following works: — I. Ἠθοποιΐαι, *Ethopoeiae*, a series of fictitious speeches, supposed to be uttered by various historical or poetical personages at particular conjunctures. There are extant eight of these *Ethopoeiae*. Some of them were first printed, with a Latin version, by Fed. Morel, 8vo. Paris, 1616: viz., 1. *Herculis, Periclymeno in certamine sese commutante.* 2. *Menelai, rapta a Paride Helena.* 3. (but in an imperfect form) *Heetoris, quum comperisset Priamum apud inferos cum Achille convivatum:* and, 4. with title merely of *Fragmentum alterius Ethopoeiae*, a fragment of a fourth, which was afterwards given in a complete form by Allatius; viz. *Pictoris, depictae*

* The Severus of Alexandria, to whom this Liturgy is ascribed, is apparently Severus surnamed Bar Maschi, who lived in the tenth century after the Saracen conquest had superseded both the Greek government and the Greek language in Egypt; so that he comes not within the limits of our work.

a se puellae amore correpti. Morel himself published it complete, under the name of the sophist Aristides; 5. *Achillis, apud inferos edocti captam a Pyrrho Trojam esse.* The foregoing, but in a more ample form and in a different order, were included, with a new Latin version, in the *Excerpta varia Graecorum Sophistarum ac Rhetorum* of Allatius, 8vo. Paris, 1641. Gale included those already published, with these additional ones, 6. *Aeschinis, cum deprehenderet Philippi imaginem apud Demosthenem,* 7. *Ejusdem, in exilium abeuntis, cum ei Demosthenes viaticum daret.* 8. *Briseïs, cum Praecones eam abducerent;* in his *Rhetores Selecti*, 8vo. Oxford, 1676. No. 7 had been published in the collection of Allatius, but under the name of Theodorus Cynopolites. Gale added a new Latin version of his own, and gave a revised, at least a different, text. The whole eight are included in the *Rhetores Graeci* of Walz, vol. i. p. 539, 8vo. Stuttgard and Tubingen, 1832. II. Διηγήματα, *Narrationes.* 1. *De Viola*; 2. *De Hyacintho*; 3. *De Narcisso*; 4. *De Arione*; 5. *De Icaro*; 6. *De Oto et Ephialte.* These were first published by Iriarte. (*Regiae Biblioth. Matritensis Codd. Graeci MSti*, vol. i. p. 462, fol. Madrid, 1769), and are reprinted by Walz in the collection just cited, p. 357. They are very short. (Fabric. *Bibl. Graec.* vol. vi. p. 53.) [J. C. M.]

SEVE'RUS, bishop of Mileum in Numidia, the friend and ardent admirer of St. Augustine, composed in the fervour of overflowing affection a panegyrical epistle still extant, inscribed *Venerabili ac desiderabili et toto sinu charitatis amplectendo episcopo Augustino.* It will be found among the correspondence of the bishop of Hippo, n. cix. ed. Bened. From Ep. cx. of the same collection it appears that Severus died before the object of his love and reverence. [W. R.]

SEVE'RUS, was bishop of Minorca in the early part of the fifth century, at a time when a great number of the Jews settled in that island were suddenly converted to Christianity. This happy change was ascribed by the prelate to the presence of the relics of St. Stephen, the protomartyr, which had been deposited in the church at Mago (*Mahon*) by Orosius, upon his return from the East [OROSIUS], and the event was solemnly announced to all ecclesiastics throughout the world in a circular letter written A. D. 218, and inscribed *Epistola ad omnes orbis terrarum Episcopos, Presbyteros, et Diaconos.* This piece was first brought to light from among the MSS. in the Vatican by Baronius, who published it in his annals, and it will be found also in the Appendix to the seventh volume of the Benedictine edition of St. Augustine, under the title of *Severi Epistola ad omnem Ecclesiam de Virtutibus in Minoricensi insula factis per reliquias Sancti Stephani Martyris.* [W. R.]

SEVE'RUS (Σεβῆρος or Σευῆρος), the name of two physicians, who have been supposed to be the same person by Bandini, in his excellent catalogue of the Library at Florence (see the *Index*), and one of whom (probably the former) is mentioned in a list of those who were most eminent in medical science. (Cramer's *Anecd. Graeca Paris.* vol. iv.)

1. A physician who is mentioned by Archigenes (ap. Gal. *De Compos. Medicam. sec. Loc.* iii. 1. vol. xii. p. 623), and in terms which seem to imply that he was dead when Archigenes wrote. The name occurs several times in Aëtius, who has preserved some rather large extracts from the writings of Severus. These may possibly belong to the other Severus; but upon the whole it seems better to attribute them to this one, and to suppose that those passages where mention is made of Archigenes (iii. 1. 34, pp. 480, 481), Oribasius (ii. 3. 102, iii. 1. 34. pp. 348, 481), and Severus (ii. 3. 43, 98, 102, pp. 319, 341, 342, 347), were written by Aëtius himself. If the places where Antonius Musa (ii. 3. 30. p. 312), Apollonius (ibid. and ii. 3. 43, p. 319), and Asclepiades Pharmacion (ii. 3. 85, p. 334), are quoted, belong to Severus, he must have lived towards the end of the first century after Christ. One of his medical formulae is quoted by Alexander Trallianus (ii. 5, p. 174.). Fabricius mentions (*Bibl. Gr.* vol. xiii. p. 394, ed. vet.) a physician named *Severianus*, as quoted by Aëtius; but this is probably a mistake either in the Greek text or in the Latin translation. He also mentions a physician named *Theodosius Severus*; but "Theodotium" is only the title given by Severus to one of his medicines. (See *Bibl. Gr.* vol. viii. p. 329.)

2. The author of a short Greek treatise Περὶ Ἐνετήρων ἤτοι Κλυστήρων, *De Clysteribus*, which was first published by F. R. Dietz, 8vo. Regim. Pruss. 1836. He is called by the title of *Iatrosophista*, and from some of the words he uses (e. g. ἀσκληπιασμός) may be supposed to have lived in the sixth or seventh century after Christ. There is nothing in the work itself that deserves particular notice here. [W. A. G.]

SEVE'RUS, the architect, with Celer, of Nero's golden house. (Tac. *Ann.* xv. 42; Suet. *Ner.* 31; CELER.) [P. S.]

SEVE'RUS, ACI'LIUS, consul A. D. 323, with Vettius Rufinus, in the reign of Constantius. (Fasti.)

SEVE'RUS, T. ALLE'DIUS, a Roman eques, married his own niece to please Agrippina, because she married her uncle the emperor Claudius. (Tac. *Ann.* xii. 7; comp. Suet. *Claud.* 26.)

SEVE'RUS, A'NNIUS, father of Fabia Orestilla, who was great grand-daughter of Antoninus, and wife of the elder Gordian. (Capitolin. *Gordian. tres*, c. 6.) [W. R.]

SEVE'RUS, AQUILLIUS, a Spaniard, lived under Valentian, and wrote a work, partly in prose and partly in poetry, which is thus described by Hieronymus (*de Vir. Ill.* c. 3): "volumen, quasi Ὁδοιπορικόν, totius suae vitae statum continens, tam prosa, quam versibus, quod vocavit καταστροφὴν, sive Πεῖραν." (Wernsdorf, *Poëtae Latini Minores*, vol. v. p. 1491.)

SEVE'RUS, M. AURE'LIUS ALEXANDER, usually called ALEXANDER SEVERUS, Roman emperor, A. D. 222—235, the son of Gessius Marcianus and Julia Mamaea, and first cousin of Elagabalus [see genealogy under CARACALLA], was born at Arce, in Phoenicia, in the temple of Alexander the Great, to which his parents had repaired for the celebration of a festival. There is some doubt as to the year and day of his birth; but the 1st of October, A. D. 205, is probably the correct date, although Herodian places the event so low as A. D. 208. His original name appears to have been *Alexianus Bassianus*, the latter appellation having been derived from his maternal grandfather. Upon the elevation of Elagabalus, he accompanied his mother and the court to Rome, a report having been spread abroad, and having

gained credit, that he also, as well as the emperor, was the son of Caracalla. This connection was afterwards recognised by himself, for he publicly spoke of the divine Antoninus as his sire; and the same fact is asserted by the genealogy recorded on ancient monuments. In A. D. 221 he was adopted by Elagabalus and created Caesar, pontiff, consul elect, and princeps juventutis, at the instigation of the acute and politic Julia Maesa, who, foreseeing the inevitable destruction of one grandson, resolved to provide beforehand for the quiet succession of the other. The names *Alexianus* and *Bassianus* were now laid aside, and those of *M. Aurelius Alexander* substituted; *M. Aurelius* in virtue of his adoption; *Alexander* in consequence, as was asserted, of a direct revelation on the part of the Syrian god. Elagabalus speedily repented of his choice, and made many efforts to remove one upon whom he now looked with jealousy as a dangerous rival; but his repeated efforts, open as well as secret, being frustrated by the vigilance of Mamaea and the affection of the soldiers, eventually led to his own death, as has been related elsewhere. [ELAGABALUS; MAESA; MAMAEA.]

Alexander was forthwith acknowledged emperor by the praetorians, and their choice was upon the same day confirmed by the senate, who voted all the customary distinctions; and thus he ascended the throne, on the 11th of March, A. D. 222, in his seventeenth year, adding *Severus* to his other designations, in order to mark more explicitly the descent which he claimed from the father of Caracalla.

For the space of nine years the sway of the new monarch was unmarked by any great event; but a gradual reformation was effected in the various abuses which had so long preyed upon the state; men of learning and virtue were promoted to the chief dignities, while the city and the empire at large began to recover a healthier tone in religion, morals, and politics. But during the period of tranquillity in Italy, a great revolution had taken place in the East, whose effects were soon felt in the Roman provinces, and gave rise to a series of convulsions which shook the world for centuries. The Persians, after having submitted to the sway of Alexander the Great, of the Seleucidae, and of the Parthians in turn, had made a desperate effort to regain their independence: after a protracted and sanguinary struggle, their chief, Artaxerxes, overcame the warlike Artabanus, and the sovereignty of Central Asia passed for ever from the hands of the Arsacidae. The conquerors, flushed with victory, now began to form more ample schemes, and fondly hoped that the time had now arrived when they might thrust forth the Western tyrants from the regions they had so long usurped, and, recovering the vast dominion once swayed by their ancestors, again rule supreme over all Asia, from the Indus to the Aegaean. Accordingly, as early as A. D. 229, Mesopotamia and Syria were threatened by the victorious hordes; and Alexander, finding that peace could no longer be maintained, set forth from Rome in A. D. 231 to assume in person the command of the Roman legions. The opposing hosts met in the level plain beyond the Euphrates, in A. D. 232. Artaxerxes was overthrown in a great battle, and driven across the Tigris; but the emperor did not prosecute his advantage, for intelligence having reached him of a great movement among the German tribes, he hurried back to the city, where he celebrated a triumph in the autumn of A. D. 233.

Such is the account given of the result of this campaign by all ancient writers, with the exception of Herodian, who draws a frightful picture of the losses sustained by the sword and by disease, and represents Severus as having been obliged to retreat ingloriously into Syria, with the mere skeleton of an army. But the well known hostility of this historian to Severus would, in itself, throw discredit upon these statements, unless corroborated by more impartial testimony; and the character of the prince forbids us to suppose that he would have deliberately planned and executed a fraud which could have imposed upon no one, and would have commemorated by speeches to the senate and people, by medals, by inscriptions, and finally by a gorgeous triumph, that which in reality was a shameful and most disastrous defeat. Although little doubt, therefore, can be entertained with regard to the main facts of the expedition, the determination of the dates is a matter of considerable difficulty, and has given rise to much controversy among chronologers; for the evidence is both complicated and uncertain. On the whole, the opinion of Eckhel (vol. vii. p. 274) seems the most probable. He concludes that Severus left the city for the Persian war, at the end of A. D. 230, or the beginning of A. D. 231; that the battle with Artaxerxes was fought in A. D. 232; and that the triumph was celebrated towards the end of A. D. 233.

Meanwhile, the Germans having crossed the Rhine, were now devastating Gaul. Severus quitted the metropolis with an army, in the course of A. D. 234; but before he had made any progress in the campaign, he was waylaid by a small band of mutinous soldiers, instigated, it is said, by Maximinus, and slain, along with his mother, in the early part of A. D. 235, in the 30th year of his age, and the 14th of his reign.

All ranks were plunged in the deepest grief by the intelligence of his death, and their sorrow was rendered more poignant by the well-known coarseness and brutality of his successor [MAXIMINUS]. Never did a sovereign better merit the regrets of his people. His noble and graceful presence, the gentleness and courtesy of his manners, and the ready access granted to persons of every grade, produced, at an early period, an impression in his favour, which became deeply engraven on the hearts of all by the justice, wisdom, and clemency which he uniformly displayed in all public transactions, and by the simplicity and purity which distinguished his private life. The formation of his character must, in a great measure, be ascribed to the high principles instilled by his mother, who not only guarded his life with watchful care against the treachery of Elagabalus, but was not less vigilant in preserving his morals from the contamination of the double-dyed profligacy with which he was surrounded. The son deeply felt the obligations which he owed to such a parent, and repaid them by the most respectful tenderness and dutiful submission to her will. The implicit reliance which he reposed on her judgment, is said to have led to his untimely end; for Mamaea inculcated excessive and ill-timed parsimony, which conjoined with the strict discipline enforced, at length alienated the affections of the troops, who were at one time deeply attached to his person. So sensible was he of this fatal error, that he is said to have reproached his mother, with his dying breath, as the cause of the catastrophe. (Herodian. v. 5, 17—23, vi.

1—18; Dion Cass. lxxx. frag.; Lamprid. *Alex. Sever.*, comp. *Antonin. Elagab.*, Victor, *de Caes.* xxiv., *Epit.* xxiv.; Eutrop. viii. 14; Zosim. i. 11—13.) [W. R.]

COIN OF ALEXANDER SEVERUS.

SEVE'RUS, A. CAECI'NA. [CAECINA, No. 4.]

SEVE'RUS, CA'SSIUS, a celebrated orator and satirical writer, in the time of Augustus and Tiberius, is supposed by Weichert to have been born about B. C. 50. He is called in the Index of Authors to the thirty-fifth book of Pliny *Longulanus*, that is, a native of Longula, a town of Latium. He was a man of low origin and dissolute character, but was much feared by the severity of his attacks upon the Roman nobles. He must have commenced his career as a public slanderer very early, if he is the person against whom the sixth epode of Horace is directed, as is supposed by many ancient and modern commentators. He attracted particular attention by accusing of poisoning, in B. C. 9, Nonius Asprenas, the friend of Augustus, who was defended by Asinius Pollio (Suet. *Aug.* 56; Plin. *H. N.* xxxv. 12. s. 46; Quintil. x. 1. § 23; Dion Cass. lv. 4). Towards the latter end of the reign of Augustus, Severus was banished by Augustus to the island of Crete on account of his libellous verses against the distinguished men and women at Rome; but as he still continued to write libels, he was deprived of his property in the reign of Tiberius, A. D. 24, and removed to the desert island of Seriphos, where he died in great poverty in the twenty-fifth year of his exile. Hieronymus places his death in A. D. 33, and if this be correct he was banished in A. D. 8. Cassius Severus introduced a new style of oratory, and is said, by the author of the Dialogue on Orators (cc. 19, 26), to have been the first who deserted the style of the ancient orators; and accordingly Meyer observes, that dividing the history of Roman oratory into three epochs, Cato would be the chief of the older school, Cicero of the middle period, and Severus of the later. The works of Severus were proscribed, but were permitted by Caligula to be read again. (Tac. *Ann.* i. 72, iv. 21, *de Orat.* 19, 26; Senec. *Controv.* iii. init.; Quintil. x. 1. § 116; Suet. *Calig.* 16, *Vitell.* 2; Plin. *H. N.* vii. 10. s. 12; Macrob. *Sat.* ii. 4; Hieron. *in Euseb. Chron.* 2048; Weichert, *De Lucii Varii et Cassii Parmensis Vita*, Grimae, 1836, pp. 190—212, where the reader will find every thing that is known about Cassius Severus; Drumann, *Geschichte Roms*, vol. ii. p. 161; Meyer, *Oratorum Romanorum Fragmenta*, pp. 545—551, 2d ed.)

SEVE'RUS, CATI'LIUS. 1. Consul in A. D. 120, was made by Hadrian governor of Syria, and subsequently praefectus urbi, but was removed from the latter post in A. D. 138, because he expressed disapprobation at the adoption of Antoninus Pius, in consequence of his being anxious to gain the empire for himself. He was the maternal great-grandfather of the emperor M. Aurelius [see Vol. I. p. 439]. Severus was a friend of the younger Pliny, several of whose letters are addressed to him. (Capitolin. *Spart.* 5, 15, 24, *M. Anton.* 1; Plin. *Ep.* i. 22, iii. 6, v. 1, et alibi.)

2. A relation of the emperor Alexander Severus, and a member of his consilium, is described as *vir omnium doctissimus.* (Lamprid. *Alex. Sever.* 68.)

SEVE'RUS, CE'STIUS. [CESTIUS, No. 5.]

SEVE'RUS, CI'NCIUS, slain by the emperor Septimius Severus (Spartian. *Sever.* 13), is probably the same as the pontifex Cingius Severus, who is mentioned in connection with the burial of Commodus. (Lamprid. *Commod.* 20.)

SEVE'RUS, CLAU'DIUS. 1. The leader of the Helvetii, A. D. 69. (Tac. *Hist.* i. 68.)

2. CN. CLAUDIUS SEVERUS, consul with Sex. Erucius Clarus, in A. D. 146, in which year the emperor Severus was born. (Spartian. *Sever.* 1; Cod. Just. 6. tit. 26. s. 1.)

3. TI. CLAUDIUS SEVERUS, consul A. D. 200, with C. Aufidius Victorinus. (Cod. Just. 8. tit. 45. s. 1, et alibi.)

SEVE'RUS, CORNE'LIUS, according to the criticism of Quintilian, more distinguished as a verse-maker than as a poet, was contemporary with Ovid, by whom he is addressed in one of the Epistles written from Pontus. He was the author of a poem entitled *Bellum Siculum*, which he was prevented by death from completing. Seneca has preserved (*Suasor.* vii.) a fragment by Severus, on the death of Cicero; and in one of his Epistles he speaks of him as having written upon Aetna; but whether this was an independent piece or was included in the Sicilian War, we cannot tell. [See LUCILIUS JUNIOR.]

The above-mentioned fragments, and a few inconsiderable scraps, collected chiefly from the grammarians, will be found in Wernsdorf, *Poët. Lat. Min.* vol. iv. pt. i. pp. 217, 225, comp. vol. iv. pt. i. p. 33, vol. v. pt. iii. p. 1469. (Ovid, *Ep. ex Pont.* iv. 2. 2; Senec. *Suasor.* vii. *Epist.* lxxix.; Quintil. x. 1. § 89.) [W. R.]

SEVE'RUS, CU'RTIUS, a Roman officer in Syria, in A. D. 52. (Tac. *Ann.* xii. 55.)

SEVE'RUS, FLA'VIUS VALE'RIUS, Roman emperor, A. D. 306—307. After the abdication of Diocletian and Maximian, followed by the elevation of Galerius with Constantius Chlorus to the rank of Augusti, it became necessary, in order to maintain the scheme of the empire, to appoint new Caesars [DIOCLETIANUS]. The right of nomination was conceded to Galerius, who selected two creatures of his own, devoted, as he believed, to his interests, Maximinus Daza and Severus. The latter, an obscure Illyrian adventurer, altogether unknown, save as the dissolute, although faithful, adherent of his patron, was invested with the insignia of his new dignity at Milan, on the 1st of May, A. D. 305, by Herculius in person, and obtained Italy, and probably Africa and Upper Pannonia also, as his provinces. But as soon as intelligence was received of the death of Constantius Chlorus, which happened at York, in July, A. D. 306, Severus was forthwith proclaimed Augustus in his stead, by Galerius, and soon after was instructed to quell the disturbances excited by the usurpation of Maxentius. The details of this disastrous campaign, the advance of Severus upon the capital, the defection

of his troops, his hasty retreat, and his surrender at Ravenna to Herculius, upon the most solemn assurances of ample protection, have been related in a former article [MAXENTIUS]. In spite, however, of all the promises of the conqueror, the vanquished prince was conveyed as a prisoner of war to the vicinity of Rome, and detained in captivity at Tres Tabernae, on the Appian road, where, upon receiving intimation that he might choose the manner of his death, he opened his veins, and was entombed in the sepulchre of Gallienus, A. D. 307. (Panegr. Vet. i. v.; Auct. *De Mort. Persec.* 18, 19, 20, 25, 26; Victor, *de Caes.* 40, *Epit.* 40; Eutrop. x. 2; Excerpta Valesian. 5—10; Zosim. ii. 8, 10.) [W. R.]

COIN OF FLAVIUS VALERIUS SEVERUS.

SEVE'RUS, HERE'NNIUS, a friend of the younger Pliny, who speaks of him as "vir doctissimus." (Plin. *Ep.* iv. 28.)

SEVE'RUS, JU'LIUS, a legatus of Hadrian, was first governor of Britain, from which he was summoned by the emperor to take the command of the war against the Jews. After the conclusion of this war he was placed over Bithynia, which he governed with great wisdom and justice. He must not be confounded with the Severus, whom Pliny addresses in several of his letters, as Glandorp has done in his Onomasticon; for the friend of Pliny was Catilius Severus, as has been shown above. (Dion Cass. lxix. 13, 14.)

SEVE'RUS, JU'LIUS, a Roman grammarian, of whom nothing is known, is the author of a small treatise entitled *De Pedibus Expositio*, which was first published by Heusinger, together with the work of Flavius Mallius Theodorus on the same subject, Guelf. 1755, and Lugd. Bat. 1766. It is also included in Gaisford's *Script. Lat. Rei Metric.* Oxon. 1837.

SEVE'RUS, LI'BIUS, Roman emperor from A. D. 461—465. He was a Lucanian by birth, and owed his accession to Ricimer, who placed him on the throne of Rome after the assassination of Majorian. His proclamation took place at Ravenna, on the 19th or 20th of November, 461, and the Roman senate confirmed the election soon afterwards. He was an obscure man, and his name is not mentioned previous to the murder of Majorian, of which he was one of the principal agents. No acts of his reign are recorded but one, namely his condemnation of Agrippinus, and the subsequent pardon which he granted to him in 462. Leo, the Eastern emperor, declined to acknowledge him, but afterwards complied with the wishes of the powerful Ricimer, to whom we refer for the political events of the time. Severus died in Rome on the 15th of August, 465, or perhaps some weeks later. (Idatius, *Chronicon*; *Chronicon Alexandr.*; Evagr. ii. 7; Theoph. p. 97; Jornand. *De Reb. Goth.* c. 45.) [W. P.]

COIN OF LIBIUS SEVERUS.

SEVE'RUS SANCTUS, the writer of an amoebaean pastoral of considerable merit, extending to 132 lines, in choriambic metre, first published by P. Pithou in his "Veterum aliquot Galliae Theologorum Scripta" (4to. Paris, 1586) as, *Severi Rhetoris et Poetae Christiani Carmen Bucolicum.* The subject relates to a murrain among cattle, which, after sweeping over Pannonia, Illyria, and Belgica, was devastating the pastures of the country where the scene is laid; that is, probably Gaul (see v. 22). The speakers who open the dialogue are Buculus and Aegon, both pagans; and these are afterwards joined by Tityrus, a Christian. Buculus recounts, with deep grief, the disease and death by which his oxen had been visited. While Aegon is condoling with him, and marvelling that, although many of their neighbours had been afflicted by this calamity, some had remained altogether uninjured, Tityrus, one of those who had escaped, comes up, and, on being questioned, declares that he attributed the preservation of his property to the sign of the cross impressed upon the foreheads of his flocks, and to the worship of Jesus, which he himself practised, at the same time recommending his friends to adopt the faith which he professed, as the only sure safeguard and remedy. Buculus, convinced by his arguments, and hoping to avert the pestilence from his herds, agrees to become a convert, Aegon also expresses his willingness to receive the truth, and both, conducted by Tityrus, proceeded to the city, for the purpose of offering homage at the shrine of Christ.

With regard to the author little, or rather nothing, is known; for every particular recorded with regard to him, resolves itself into a vague conjecture. Ausonius mentions a *Flavius Sanctus* as his kinsman (*Parental.* xviii. xix), and Sidonius Apollinaris (*Ep.* viii. 11) speaks of his friend *Sanctus*, who had been bishop of Bordeaux; but the composer of the eclogue now under consideration, is commonly supposed to be the same with *Sanctus*, a friend of Paulinus Nolanus, to whom that prelate addresses his twenty-sixth epistle, while Pithou proceeds a step farther, and maintains that he is also the rhetorician Endeilichius, whom Paulinus names in a letter to Sulpicius Severus (*Ep.* ix. comp. Sirmond, *ad Sidon. Apoll. Ep.* iv. 8). Accordingly, he published the second edition of the pastoral in his "Epigrammata et Poemata Vett.," &c. (Paris, 1590), as *Carmen Severi Sancti, id est, Endeilichi Rhetoris, de Mortibus Boum*; and, since that period, scholars, according to their conviction, have adopted one or other, or both of these titles.

From the internal evidence afforded by the piece itself, we are led to conclude that it belongs to the

beginning of the fifth century; and that the pestilence to which it refers, is the same as that which entered Italy along with Alaric, in A. D. 409. Beyond this we can hardly venture to advance.

The first two editions we have already named. It will be found also in the *Bibliotheca Patrum Max.*, fol. Lugd. 1677, vol. vi. p. 366; in the *Bibliotheca Patrum* of Galland, fol. Venet. 1788, vol. viii. p. 207, and in Wernsdorf's *P. L. M.*, vol. ii. p. 217. It has been published separately by Weitzius, 8vo. Francf. 1612; with the notes of Weitzius and Seberus, 8vo. Lug. Bat. 1715 and 1745; by Richter, 4to. Hamb. 1747; and by Piper, 8vo. Gott. 1835. A dissertation on Severus Sanctus is contained in Wernsdorf, *Poët. Lat. Min.* vol. ii. p. 53, seqq., comp. vol. iv. pt. 2. pp. 806, 812, vol. v. pt. 3. p. 1449; and in the edition of Piper. [W. R.]

SEVE'RUS, L. SEPTI'MIUS, Roman emperor A. D. 193—211, was born on the 11th of April, A. D. 146, near Leptis in Africa, and it has been remarked, that he was the only Roman emperor who was a native of that continent. His family was of equestrian rank; the name of his father was Geta, of his mother Fulvia Pia, and from the correspondence of appellation and country we may fairly conjecture that he was a descendant of the Septimius Severus of Leptis to whom Statius addresses a graceful poem. He devoted himself eagerly when a boy to the study of Greek and Latin literature, and became a proficient in these languages. Having removed to Rome he entered upon a public career, and at the age of thirty-two was made praetor elect by M. Aurelius, his ambitious views having been effectually promoted by the influence of his kinsman Septimius Severus, who had been raised to the consulship. From this time forward the progress of Severus was steady and rapid. He successively commanded the fourth legion then stationed near Marseilles — governed, with high reputation for impartiality and integrity, the province of Gallia Lugdunensis — was legate of Pannonia, proconsul of Sicily, and consul suffectus in A. D. 185, along with Apuleius Rufinus, being one of the twenty-five who in that year purchased the office from Cleander [CLEANDER]. He was subsequently commander-in-chief of the army in Pannonia and Illyria, and upon the death of Commodus tendered his allegiance to Pertinax, but after the murder of the latter, and the shameful elevation of Julianus, which excited universal indignation throughout the provinces, he was himself proclaimed emperor by the troops at Carnutum. Although he consented with reluctance to receive this honour, yet, when his decision was once made he acted with the greatest promptitude and energy. While Pescennius Niger, who had been saluted as Augustus by the eastern legions, was loiteriug at Antioch, Severus marched straight upon Rome, and disregarding the threats, the assassins, and the peaceful overtures of Julianus, as well as the resolutions of the senate, in terms of which he had been declared a public enemy, he pressed onwards with great rapidity, announcing himself every where as the avenger of Pertinax, whose name he assumed, and from that time forward constantly retained among his titles. His arrival before the city on the 1st or 2d of June, A. D. 193, was the signal for the death of Julianus [JULIANUS], and the praetorians having submitted, his first exercise of power was to take vengeance on the actual murderers of Pertinax. He then collected the rest of the guards, surrounded them with his legions, compelled them to lay down their arms, and banished them from Rome, forbidding them upon pain of death to approach within a hundred miles of the metropolis. This act of justice and of policy being performed, he proceeded to enter the city, where all orders in the state now vied with each other in welcoming him with joyful homage. He declared Clodius Albinus, whose rivalry he dreaded, Caesar, — celebrated the obsequies of Pertinax with the utmost splendor, — distributed an enormous donative to his soldiers, amounting we are told to 30,000 sesterces for each man, and having arranged all matters connected with the internal government of the state, quitted Rome within thirty days after his triumphal entry, and hurried to the East in order to prosecute the war against Niger. While he marched direct towards Syria at the head of a portion of his forces, he despatched some legions into Africa, lest the enemy passing through Egypt, or along the coast, might gain possession of the great granary of the empire and starve the metropolis. So eagerly did he watch over this department of the public service in after life, that when he died the storehouses of Rome were found to contain a stock of corn sufficient for the consumption of seven years, and as much oil as would have supplied the wants of all Italy for five.

The progress of the campaign, which was terminated by the capture of Niger after the battle of Issus, A. D. 194, need not be recapitulated [NIGER, PESCENNIUS]. But Severus was not yet satisfied. Some of the border tribes still refusing to acknowledge his authority, he crossed the Euphrates in the following year (A. D. 195), wasted their lands, captured their cities, forced all whom he encountered to submit, and won for himself the titles of *Adiabenicus*, *Arabicus*, and *Parthicus*. In A. D. 196 Byzantium, after an obstinate resistance, protracted for nearly three years, was taken, to the great joy of the emperor, who treated the vanquished with little moderation. Its famous walls were levelled with the earth, its soldiers and magistrates were put to death, the property of the citizens was confiscated, and the town itself, deprived of all its political privileges, made over to the Perinthians. Meanwhile Clodius Albinus, who, although created Caesar, found that after the destruction of Niger he was treated with little consideration, had accepted the imperial dignity proffered by the troops in Gaul. Severus being thus compelled to return to Europe, endeavoured, in the first instance, to remove his antagonist by treachery, but his schemes having been baffled, he procured a decree of the Senate, pronouncing him a public enemy, and then hastened on to Gaul to prosecute the war. On the nineteenth of February, A. D. 197, the contending hosts encountered near Lyons, the rivals commanding in person, each at the head of 150,000 men. The battle was fiercely contested, and for a time fortune seemed to waver. Severus, when rallying his men, lost his horse and narrowly escaped being slain; but eventually his superior skill and experience prevailed. The loss upon both sides was terrible. The whole plain was covered with the dead and wounded, and streams of blood mingled with the waters of the Rhone. Albinus took refuge in a house near the

river; but finding himself hotly pursued and his retreat cut off, perished by his own hand. The conqueror, after feasting upon the spectacle of his enemy's corpse, ordered the head to be cut off and despatched to Rome, whither he quickly followed, and put to death many senators suspected of having been in correspondence with the foe. Games were exhibited, and largesses bestowed on the people; but as soon as the first excitement of success had passed away Severus, still thirsting for military renown, resolved to return to Asia, and again assail the Parthians, who, taking advantage of the civil strife in the West, had spread over Mesopotamia. Accordingly he set forth accompanied by his sons Caracalla and Geta, crossed the Euphrates early in the year A. D. 198, and commenced a series of operations which were attended with the most brilliant results. Seleucia and Babylon were evacuated by the enemy; and Ctesiphon, at that time their royal city, was taken and plundered after a short siege. The campaign against the Arabs, who had espoused the cause of Niger, was less glorious. The emperor twice assailed their chief town Atra, and twice was compelled to retire with great loss.

The next three years were spent in the East. Severus entered upon his third consulship in Syria (A. D. 202), Caracalla being his colleague; visited Arabia, Palestine, and Egypt; and having made all the necessary arrangements in these countries, returned to Rome in the same year, in order to offer the decennial vows, and to celebrate the marriage of his eldest son with Plautilla. The shows in honour of the return of the prince, of the completion of the tenth year of his reign, of his victories, and of the royal nuptials, were unparalleled in magnificence; that is to say, the bloodshed and butchery of men and animals were greater than ever. On one occasion, four hundred wild beasts were let loose in the amphitheatre at one moment, and seven hundred, at the rate of a hundred for each day, were slaughtered during the course of the games. At this time, also, each citizen whose poverty entitled him to obtain corn from the public store, and each of the praetorians received ten aurei; a largess which consumed about sixteen millions and a half sterling, the greatest sum which had ever been bestowed in such a manner on any one occasion.

For seven years Septimius remained tranquilly at Rome; but in A. D. 207, either because a rebellion in northern Britain had assumed an aspect so serious that his presence was deemed requisite, or for the purpose of giving active employment to his sons, who were leading a life of profligacy, and to the legions, whose discipline had become relaxed, he determined again to take the field. Accordingly, passing through Gaul, he reached his destination, early in A. D. 208. Marching at once to the disturbed districts, he entered Caledonia, and penetrated, we are told, to the very extremity of the island, the inhabitants offering no steady or formidable opposition, but rather luring the invaders onward, in the expectation that they might be destroyed in detail, by want and misery. Nor do these anticipations appear to have been altogether disappointed: after having endured excessive toil in transporting supplies over barren pathless mountains, in raising causeways across swampy plains, and in throwing bridges over unfordable rivers, the troops retraced their steps, worn out with hardships of every description, without having accomplished any great object, or secured any permanent advantage. In this expedition incalculable misery was inflicted; the prince lost fifty thousand men, and gained the title of *Britannicus*. That no moral impression even was made is evident from the fact that, scarcely had the legions withdrawn towards the south, and commenced the famous wall which still bears the name of their commander, when a fresh insurrection broke out among the Meatae and the Caledonians. Enraged by this audacity, Severus declared his resolution to exterminate the whole race, and instantly began to make preparations for a new campaign. But his designs were cut short by death. He was attacked by a violent disease in the joints, and expired at York, on the 4th of February, A. D. 211, in the sixty-fifth year of his age, and the eighteenth of his reign. His ashes were conveyed to Rome, and deposited in the tomb of M. Aurelius. As a matter of course, his apotheosis was decreed by the senate, and Herodian has preserved a detailed account of the ceremonies performed.

Although the character of Severus appears in a most favourable light when viewed in contrast with those rulers who immediately preceded and followed him, there is in it not much to admire, and nothing to love. He was, it must be admitted, a stranger to their brutal vices; he was free from all capricious tyranny; under ordinary circumstances he governed the state with integrity, and did all that might best promote the interests of the community at large. He devoted himself with great zeal to the administration of justice, and to the reform of public abuses: he was, moreover, an admirable general; and the strict discipline maintained by him among the troops, effectually repressed, for a season, military insolence and excess. Nor can we refuse to acknowledge that he possessed a large, keen, and vigorous intellect, such as might well befit the ruler of such an empire in such unhappy times. But he was utterly devoid of all high moral principle, totally destitute of gentleness and generosity of temper. When he had once resolved to gain an object, he entertained no scruples with regard to the means by which his purpose was to be accomplished; and although not naturally cruel, was perfectly indifferent to human suffering and life. Nor did success soften this hardness of heart, or qualify the bitter resentment which he cherished against all who in any way opposed or thwarted his designs. Not content with victory, he ever sought to glut his vengeance on his fallen foes, and was always most odious in the hour of triumph. In private life it is said that he was a warm friend, simple and domestic in his habits, and fond of literary pursuits.

Although undoubtedly possessed of a masculine tone of mind, we find one singular trait of weakness, so much at variance with his shrewdness, sagacity, and strong sense in other matters, that we must regard it as a most remarkable example of the paralysing influence of vanity. He endeavoured to establish a connection between himself and his predecessors in the purple, and most preposterously announced that he was the adopted son of M. Aurelius, fifteen years after the death of that prince. In this manner he set up a claim to a long line of imperial ancestors, which he formally and

pompously enunciated in many inscriptions still extant, where he is styled son of M. Aurelius, brother of Commodus, and, mounting up through Pius, Hadrian, and Trajan, great-great-great-grandson of Nerva. (Dion Cass. lxxiv. lxxv. lxxvi.; Herodian; Spartian. *Sever.*; Eutrop. viii. 10; Aurel. Vict. *Caes.* xx; Oros. vii. 17.) [W. R.]

COIN OF SEPTIMIUS SEVERUS.

SEVE'RUS, T. STATI'LIUS, consul A. D. 171 with L. Alfidius Herennianus. (Fasti.)

SEVE'RUS, SULPI'CIUS, chiefly celebrated as an ecclesiastical historian, was a native of Aquitaine (*Dialog.* i. 20), and flourished towards the close of the fourth century under Arcadius and Honorius, being a few years younger than his friend Paulinus of Nola, to whose letters, of which fourteen are addressed to Severus, we are principally indebted for any information we possess regarding his career. Descended from a noble family he was carefully trained in all the learning of the age and country to which he belonged, distinguished himself as an orator at the bar, and married early in life a high-born and very wealthy bride. The untimely death of this lady produced so deep an impression on his mind that, while yet in the flower of his years, he resolved to abandon the pursuit of worldly pleasures and honours, and in company with a few pious friends, to seek tranquillity in seclusion and holy exercises. To this determination he steadfastly adhered notwithstanding the opposition of his father, by whom he was in consequence disinherited, a misfortune compensated, however, to a great extent by the liberality of his mother-in-law Bassula. He eventually became a presbyter of the church, and attached himself closely to St. Martin of Tours, whom he ever cultivated with peculiar reverence, imbibing from him many wild and fantastic notions respecting dreams, visions, miraculous manifestations, and the millennium, which in some measure sullied the brightness of his orthodoxy. Gennadius, in a passage, whose authenticity has been somewhat unreasonably disputed, positively asserts that Severus, towards the close of his life, was tainted with the Pelagian heresy, but that having become sensible of his error, and feeling convinced that he had been betrayed by a too great love of speaking, maintained silence ever afterwards as an appropriate atonement for his sin. The precise date of his birth and of his death are alike unknown. The former has been referred to A. D. 363, the latter variously to A. D. 410, 420, 422, 432, an argument in favour of the earliest of these epochs being derived from the fact that he is never mentioned by Paulinus subsequent to that year. His retirement from the world took place about A. D. 392. We must carefully avoid confounding this Sulpicius Severus with another ecclesiastical writer. Sulpicius Severus, surnamed *Pius*, who was the twenty-seventh bishop of Bourges, in the middle of the seventh century, and contemporary with Gregory of Tours, who dedicated to him his tract on the Seven Sleepers.

The extant works of Severus are,

I. *Vita S. Martini Turonensis*, drawn up towards the end of A. D. 400, soon after the death of the holy man, whose virtues and miracles it commemorates.

II. *Tres Epistolae.* These three letters are immediately connected with the preceding biography, being severally entitled, 1. *Ad Eusebium Presbyterum contra aemulos virtutum beati Martini.* 2. *Ad Aurelium Diaconum de obitu et apparitione ejusdem.* 3. *Ad Bassulam socrum suam de transitu illius* (sc. B. Martini) *ex hac vita ad immortalem.*

III. *Historia Sacra.* An epitome of sacred history, extending from the creation of the world to the consulship of Stilicho and Aurelianus, A. D. 400. It was concluded about A. D. 403.

IV. *Dialogi duo*, generally divided into three, although that termed the second forms in reality a portion of the first. They contain a temperate review of the bitter discussions and dissensions which had arisen among ecclesiastics in the East regarding the tendency of the works of Origen. Composed about A. D. 405.

V. *Epistolae Sex.* 1. *Ad Claudiam Sororem* — on the last judgment. 2. *Ad eandem* — on virginity. 3. *Ad Paulinum Episcopum.* 4. To the magistrates (*decuriones*) of a town which he does not name. 5. *Ad Salvium.* 6. A note, without address, extending to a few lines only.

Several letters to Paulinus and others have been lost, as we gather from the words of Gennadius.

A letter addressed to Paulinus, and published along with those of Severus in the collection of Dacherius is by some other hand.

Sulpicius Severus was greatly admired by his contemporaries, and his fame stood high with all classes of readers in the middle ages. Their estimate of his merits was far too favourable, for none of his productions exhibit much strength of mind or critical sagacity, nor do they furnish matter possessing any particular interest. His history, moreover, abounds with chronological errors and blunders of all kinds, copied from the old chronicles, whose mistakes he adopted with unsuspecting confidence. But, notwithstanding these grave defects, the polished terseness of his style, and the general purity of his language, have served to maintain his reputation even in modern times. From the general characteristics of his phraseology he has been termed the *Christian Sallust*, and the resemblance is unquestionable. He has, however, judiciously avoided the obscurity and affectation which so often deform the pages of his model, while on the other hand he not unfrequently permits himself to employ the ordinary jargon of ecclesiastical Latinity, instead of seeking for more graceful and classical forms of expression.

The life of St. Martin, the three epistles connected with it, and the Dialogues, were first printed at Milan about 1480 by Boninus Mombritius in the second volume of his *Vitae Sanctorum*, from whence they were transferred into the collection of Christian poets published by Aldus Manutius, 4to. Venet. 1502, and reprinted at Paris in 1511. But so completely had these tracts been overlooked and forgotten, that when

found by Wolfgang Lazius, in a MS. belonging to the Imperial Library at Vienna, he gave them to the world as a new discovery in his collection, *Diversorum auctorum apocryphorum de vita Christi et Apostolorum* (fol.. Basil. 1551), and his mistake was not discovered for two centuries.

The *Historia Sacra* was first printed at Basle (8vo. 1556) by Matthaeus Flaccius. Among the numerous editions which have appeared from time to time the most notable are those with the commentary of Sigonius (8vo. Bonon. 1561, 1581), and with that of Drusius. (8vo. Arnhem. 1607.)

The *Epistolae* were collected from various sources at different times. Two were first printed in the *Lectiones Antiquae* of Canisius, vol. v. p. 540, 4to. Ingolds. 1604; two, with others of doubtful authenticity in the *Spicilegium Veterum Scriptorum* of Dacherius, vol. v. p. 532, 4to. Paris, 1661, and the two to Claudia in the *Miscellanea* of Baluzius, fol. Paris. 1678.

The collected works were first printed at Basle (16mo. 1563), but the first impression with any pretensions to critical accuracy was that of Victor Giselinus, 8vo. Ant. 1574, accompanied by notes, and an elaborate life of Sulpicius. Considerable improvements were introduced by Hornius, 8vo. Lug. Bat. 1647; by Vorstius, 12mo. Berol. 1668; and Lips. 1703, by Mercierus, 8vo. Paris, 1675; by far the most complete and satisfactory edition is that of Hieronymus de Prato, 4to. 2 vols. Veron. 1741—1754, which has always, since its appearance, been regarded as the standard, although not absolutely complete, since the six epistles are omitted. It was reprinted, with the addition of the epistles, by Galland, in his *Bibliotheca Patrum*, vol. viii. fol. Venet. 1772. (Gennad. *de Viris Illust.* 19; Honorius Augustod. *de Script. Eccles.* iii. 19; Trithemius, *de Script. Eccles.* 113; Gregor. Turon. *de Mirac. S. Mart.* i.; *Histor. Franc.* x. 31; Paulin. Nol. *Ep.* v. 1, xi. 5, xxiii. 3, &c.; Hieronym. *Comment. in Ezech.* 36; Augustin. *Ep.* 205.) [W. R.]

SEVE'RUS, VERULA'NUS, a legatus of Corbulo, under whom he served in the East, in A. D. 60—62 (Tac. *Ann.* xiv. 26, xv. 3). The L. Verulanus Severus, who was consul suffectus under Trajan in A. D. 108, was perhaps a son of the preceding.

SEUTHES (Σεύθης). 1. A king of the Thracian tribe of the Odrysians, was a son of Sparadocus or Spardacus, and nephew of Sitalces, king of the Odrysians, whom he accompanied on his great expedition into Macedonia, B. C. 429. On that occasion he was gained over by Perdiccas, king of Macedonia, who promised him his sister Stratonice in marriage; and in consequence exerted all his influence with Sitalces to induce him to withdraw his army from Macedonia. His efforts were successful, and after his return to Thrace, he was married to Stratonice according to the agreement (Thuc. ii. 101). In B. C. 424 he succeeded Sitalces on the throne, and during a long reign raised his kingdom to a height of power and prosperity which it had never previously attained, so that his regular revenues amounted to the annual sum of 400 talents, in addition to contributions of gold and silver in the form of presents to a nearly equal amount (Thuc. ii. 97, iv. 101.). From a passage in the letter of Philip to the Athenian people (*ap. Demosth.* p. 161, ed. Reiske) it would appear that Seuthes was accused of having had some hand in the death of Sitalces; but this is wholly at variance with the account given by Thucydides [SITALCES]. From the same passage we learn that he maintained friendly relations with the Athenian people, by whom he was admitted to the privileges of citizenship.

2. Another Odrysian prince, a son of Maesades, who had reigned over the tribes of the Melanditae, Thyni, and Tranipsae, but had been expelled from his kingdom before his death, on which account Seuthes was brought up at the court of Medocus, or Amadocus, king of the Odrysians (Xen. *Anab.* vii. 2. § 32). He was, however, admitted to a certain amount of independent power, and we find him in B. C. 405 joining with Amadocus, in promising his support to Alcibiades, to carry on the war against the Lacedaemonians (Diod. xiii. 105). In B. C. 400, when Xenophon with the remains of the ten thousand Greeks that had accompanied Cyrus, arrived at Chrysopolis, Seuthes applied to him for the assistance of the force under his command to reinstate him in his dominions. His proposals were at first rejected; but he renewed them again when the Greeks had been expelled from Byzantium, and found themselves at Perinthus without the means of crossing into Asia; and they were now induced, principally by Xenophon himself, to accept the offers of the Thracian prince. By the assistance of these new auxiliaries, Seuthes obtained an easy victory over the mountain tribes, and recovered the whole of his father's dominions. But when it came to the question of paying the services of the Greeks, great disputes arose, and Seuthes, at the instigation of Heracleides, endeavoured by every subterfuge to elude his obligations. He was at length, however, compelled to pay the stipulated sum, and the Greeks thereupon crossed into Asia (Xen. *Anab.* vii. 1. § 5, 2—7). Not long afterwards, B. C. 399, we find him sending an auxiliary force to the Spartan general, Dercyllidas, in Bithynia (Id. *Hellen.* iii. 2. § 2). At a subsequent period (B. C. 393), he was engaged in hostilities with his former patron Amadocus; but the quarrel between them was terminated by the intervention of Thrasybulus; and Seuthes, at the suggestion of that general, concluded an alliance with Athens. (Ibid. iv. 8. § 26; Diod. xiv. 94.)

3. A king of Thrace, or more properly of the Odrysians, contemporary with Alexander the Great, to whom he was tributary. But in B. C. 325, Zopyrion, who had been left by the Macedonian king as governor in Thrace, having fallen in an expedition against the Getae, Seuthes raised the standard of revolt (Curt. x. 1. § 45). He appears to have been for the time repressed by Antipater; but after the death of Alexander (B. C. 323), we find him again in arms, and opposing Lysimachus, the new governor of Thrace, with an army of 20,000 foot and 8000 horse. An obstinate struggle ensued, without any decisive result; and both parties withdrew, we are told, to prepare for a renewal of the contest. (Diod. xviii. 14.) No further account of this has been transmitted to us, but it is clear that Seuthes was ultimately compelled to acknowledge the authority of Lysimachus. In B. C. 313, however, he took advantage of the war between the Thracian king and Antigonus to declare in favour of the latter, and occupied the passes of Mount Haemus with an army, but was once more defeated by Lysimachus, and finally reduced to submission. (Id. xix. 73.) [E. H. B.]

SE'XTIA. 1. The wife of Mamercus Aemilius Scaurus, who killed herself, along with her husband, in A. D. 34. (Tac. *Ann.* vi. 29). [Vol. III. p. 733, a.]

2. The mother-in-law of L. Antistius Vetus, along with whom she was put to death by Nero in A. D. 65 (Tac. *Ann.* xvi. 10, 11).

SE'XTIA GENS, plebeian. This name is frequently confounded with that of Sestius. [SESTIA GENS.] On coins we find only Sestius, never Sextius. The first member of the Sextia gens who obtained the consulship was L. Sextius Sextinus Lateranus in B. C. 366, who was the first plebeian that obtained this honour, after one place in the consulship was secured for the plebeian order, by the Licinian laws [LATERANUS]. The only other person in the gens who was consul under the republic was C. Sextius Calvinus, in B. C. 124 [CALVINUS] ; but the names of a few Sextii appear on the consular Fasti in the imperial period. Most of the Sextii are mentioned without any cognomen : they are given below. [SEXTIUS.]

SEXTI'LIA. 1. A Vestal virgin, was condemned of incest, and buried alive in B. C. 273. (Liv. *Epit.* 14).

2. The mother of the emperor Vitellius, was a virtuous Roman matron of the old school. She lived to see her son emperor, but died a few days before his fall. (Tac. *Hist.* ii. 64, 89, iii. 67 ; Suet. *Vitell.* 3.)

SEXTI'LIA GENS, plebeian, is first mentioned in B. C. 379, when one of its members was consular tribune. The gens, however, never obtained much distinction, and their name does not once occur on the Consular Fasti. Towards the end of the republic, and under the empire, we meet with a few Sextilii, with cognomens, which are given below ; but the gens was not divided into families with distinctive surnames.

SEXTI'LIUS. 1. C. SEXTILIUS, consular tribune B. C. 379, in which year an equal number of patricians and plebeians were elected to the office. (Liv. vi. 30.)

2. L. SEXTILIUS, one of the triumviri nocturni, was accused by the tribunes of the plebs, and condemned, with his two colleagues, because they had come too late to put out a fire in the Via Sacra. (Val. Max. viii. 1. damn. 5).

3. M. SEXTILIUS, of Fregellae, assured the consuls in the second Punic war, B. C. 209, that eighteen of the Roman colonies were ready to furnish the state with soldiers, when twelve had refused to do so. (Liv. xxvii. 9, 10).

4. SEXTILIUS, governor of the province of Africa in B. C. 88, forbade Marius to land in the country. (Plut. *Mar.* 40 ; Appian, *B. C.* i. 62, where he is called *Sertius*).

5. SEXTILIUS, an Etruscan, betrayed C. Julius Caesar Strabo to the assassins of Marius and Cinna, in B. C. 87, although he had been previously defended by Caesar, when accused of a very grave offence. (Val. Max. v. 3. § 3 ; Cic. *de Orat.* iii. 3).

6. SEXTILIUS, a legatus of L. Lucullus, in the Mithridatic war, was sent to attack Tigranocerta. (Appian, *Mithr.* 84.)

7. SEXTILIUS, a praetor carried off by the pirates, shortly before Pompey was appointed to the command of the war against them. (Plut. *Pomp.* 24 ; comp. Appian, *Mithr.* 92 ; Cic. *pro Leg. Manil.* 12.)

8. A. SEXTILIUS, spoken of in Cicero's oration for Flaccus (c. 15) as "homo improbus," appears to have been a negotiator or money-lender in Acmonia, a town in the Greater Phrygia.

9. C. SEXTILIUS, the son of the sister of M. Lurco, a man "et pudens et constans et gravis." (Cic. *pro Flacc.* 36.) He may perhaps be the same as the praetor Sextilius mentioned by Varro (*R. R.* i. 1. § 10).

10. P. SEXTILIUS, quaestor B. C. 61. (Cic. *pro Flacc.* 13.)

11. Q. SEXTILIUS, a friend of Milo. (Cic. *ad Q. Fr.* ii. 1. § 3.)

12. SEXTILIUS ANDRO, of Pergamum. (Cic. *pro Flacc.* 34.)

SEXTI'LIUS HENA, of Corduba in Spain, a Roman poet of no great merit, wrote a poem on the death of Cicero, of which the first line is quoted by M. Seneca. (*Suas.* 6, pp. 45, 46, ed. Bip.)

SEXTI'LIUS FELIX. [FELIX.]

SEXTI'LIUS RUFUS. (RUFUS.]

SE'XTIUS. Some persons whose names occur under this form in several editions of the ancient writers, are given under SESTIUS.

1. SEXTIUS, tribune of the plebs B. C. 414, proposed that a colony should be sent to Bolae. (Liv. iv. 49.)

2. M. SEXTIUS SABINUS, plebeian aedile B. C. 203, and praetor in the following year, B. C. 202, when he obtained Gaul as his province. (Liv. xxx. 26, 27.)

3. SEXTIUS, quaestor of the consul L. Calpurnius Bestia, in Numidia, B. C. 111. (Sall. *Jug.* 29.)

4. P. SEXTIUS, praetor designatus B. C. 100, was accused of bribery by T. Junius, and condemned. (Cic. *Brut.* 48.)

5. SEXTIUS, the proximus lictor of C. Verres, in Sicily, and his favourite executioner. (Cic. *Verr.* iii. 67, v. 45, 54.)

6. P. SEXTIUS BACULUS, a primipili centurio in Caesar's army in Gaul, distinguished himself on many occasions by his great bravery. (Caes. *B. G.* ii. 25, iii. 5, vi. 38.)

7. T. SEXTIUS, one of Caesar's legates in Gaul, took an active part in the campaign against Vercingetorix in B. C. 52, and was stationed for winter-quarters, with one legion, among the Bituriges (Caes. *B. G.* vi. 1, vii. 49, 90). On the death of Julius Caesar in B. C. 44, Sextius was in possession of the province of Numidia, or New Africa, while Q. Cornificius held that of Old Africa. The two governors became involved in war with one another, the causes and details of which are related differently by Appian and Dion Cassius. The latter writer represents Sextius as governing New Africa for Antony, and Cornificius Old Africa for Octavian ; and Appian at one time speaks of Sextius as holding his province for one triumvir, and at another time for the other. But the real fact seems to have been that Sextius availed himself of the troubles in Italy to extend his own power in Africa, and, accordingly, in the name of the triumvirs, required Cornificius, who was a partizan of the senate, to evacuate his province. Upon the refusal of the latter, Sextius marched against him. He was at first unsuccessful, but eventually defeated and slew Cornificius, and thus obtained possession of both provinces (Dion Cass. xlviii. 21 ; Appian, *B. C.* iii. 85, iv. 53—56 ; Liv. *Epit.* 123). In the new division of the Roman provinces after the battle of Philippi, B. C. 42, Octavian obtained New Africa ; and Sextius was therefore ordered by L. Antonius to hand over this province to C. Fango,

the legate of Octavian. He obeyed, but still remained in Old Africa, hoping that the present harmony between Octavian and Antony would not be of long continuance. He had not to wait long; for on the breaking out of the Perusinian war, soon afterwards, Fulvia and L. Antonius urged him to take possession of New Africa. He accordingly marched against Fango, whom he defeated and drove into the hills, where he put an end to his life [FANGO]. Thus Sextius again obtained the command of both provinces, but he was unable to keep them long; since Lepidus, after the conclusion of the Perusinian war, received both Old and New Africa as his share of the Roman world, and landed in the country with an army of six legions. Sextius could not resist this force, and accordingly resigned the government to the triumvir. (Dion Cass. xlviii. 22—24; Appian, *B. C.* v. 12, 26, 75.)

8. SEXTIUS NASO, B. C. 44. [NASO.]

9. Q. SEXTIUS, one of the conspirators against Q. Cassius Longinus, quaestor of Further Spain, in B. C. 48. On the suppression of the conspiracy, he purchased his life from Longinus, by giving him a sum of money (Hirt. *B. Alex.* 55). He is called M. Silius by Valerius Maximus (ix. 4. § 2).

10. Q. SEXTIUS, a contemporary of Julius Caesar, and a Stoic philosopher, whose praises are frequently celebrated by Seneca. The latter particularly admired one of his works (Senec. *Ep.* 64). For further information respecting him see Senec. *Ep.* 73, 98, *de Ira*, iii. 36, and SEXTUS, No. 11.

SE'XTIUS PACONIA'NUS. [PACONIANUS.]

SEXTUS (Σέξτος), Greek writers. 1. AFRICANUS or LIBYCUS (Λίβυς), a philosopher mentioned by Suidas and Eudocia (*s. v.*), who ascribe to him Σκεπτικὰ ἐν βιβλίοις ι', *Sceptica in Libris decem*, καὶ Πυῤῥώνεια, *Pyrrhonia*, thus evidently confounding him with Sextus Empiricus; or, which is more probable, speaking altogether of Empiricus, but under an unusual and probably inaccurate name. [SEXTUS EMPIRICUS.]

2. AFRICANUS. [AFRICANUS, SEXTUS JULIUS.]

3. Of Chaeroneia, a Stoic philosopher, nephew of Plutarch, and one of the instructors of the emperor Marcus Aurelius (Jul. Capitolin. *Vita M. Antonin. Philos.*; Suid. *s. v.* Μάρκος; comp. Antonin. *De Rebus suis*, i. 9). According to Suidas it was during the reign, and indeed in the latter part of the reign of Marcus, and when Sextus was teaching at Rome, that the emperor attended his instructions. He is perhaps the "Sextus the Philosopher," mentioned by Syncellus as flourishing under the reign of Hadrian. Suidas (*s. v.* Σέξτος Χαιρωνεὺς) confounds the nephew of Plutarch with a contemporary or nearly contemporary philosopher, Sextus Empiricus [SEXTUS EMPIRICUS]: and this confusion, into which several modern critics have also fallen, makes it difficult to determine to which of the two the particulars mentioned by him in the article are to be referred. When he states that Sextus was the disciple of Herodotus of Philadelphia, and was so high in the favour of the emperor Marcus Aurelius, that he was invited to share with him the judgment-seat, it is probable that our Sextus is spoken of. To him also we may suppose the account to refer, that an impostor, who resembled him in features, attempted to personate him, and thus to obtain possession of his honours and property. The impostor is said to have been discovered, through his ignorance of Greek learning, by the emperor Pertinax. Suidas ascribes to our Sextus two works, Ἠθικά, *Ethica*, and Ἐπισκεπτικά, βιβλία δέκα, *Episceptica* (for which some propose to read Σκεπτικά, *Sceptica*, or ἔτι Σκεπτικά), *Libris decem*. Menage (vid. Kuster, *Not. in Suid.*) suspects that the mention of the second work has been inserted by some transcriber, who confounded the two Sexti above mentioned; but the mistake (if such it be) is probably to be attributed to Suidas himself or the authority from whom he took it, for we find it also in the *Ionia* of the empress Eudocia. But it is not impossible that one, perhaps both of these titles, were intended to apply to certain Διαλέξεις, *Dissertationes*, written in the Doric dialect, and which Fabricius describes as *Dissertationes Antiscepticae*. They are five in number, and very short. The subjects are:—1. Περὶ ἀγαθοῦ καὶ κακοῦ, *De Bono et Malo*. 2. Περὶ καλοῦ καὶ αἰσχροῦ, *De Honesto et Turpi*. 3. Περὶ δικαίου καὶ ἀδικοῦ, *De Justo et Injusto*. 4. Περὶ ἀληθείας καὶ ψεύδους, *De Veritate et Falsitate*. 5. *An Virtus et Sapientia doceri possint*. These were published by Hen. Stephanus (Henri Etienne), among the *Fragmenta Pythagoraeorum*, without an author's name; and appeared, still anonymously, but with a Latin version and notes, by John North, in the *Opuscula Mythologica, Physica, Ethica*, of Gale, 8vo. Cambridge, 1670, and Amst. 1688. John North, in his first note, asserts that the author's name was Mimas, founding his assertion on a passage in the fourth *Dissertatio*, of which the reading has since been corrected. They were again printed, with North's version, but without his notes, by Fabricius (*Biblioth. Graec.* vol. xii. p. 617, ed. vet.). These dissertations, it has been conjectured, were written by Sextus of Chaeroneia: but whether the conjecture is well founded, and if so, whether they are the Ἠθικά or the Ἐπισκέπτικά of Suidas, is altogether uncertain. (Fabric. *Bibl. Graec.* vol. v. p. 528, note b., ed. Harles; Idem, *Notae in Testimonia praefixa Operibus Sex. Empirici.*)

4. CHRISTIANUS, a CHRISTIAN writer of the reign of Severus who wrote a work Περὶ ἀναστάσεως, *De Resurrectione*, which has long been lost. (Euseb. *H. E.* v. 27; Hieron. *De Viris Illustrib.* c. 50; Fabric. *Bibl. Graec.* vol. vi. p. 746, ed. Harles, and vol. xii. p. 615, ed. vet.)

5. EMPIRICUS. [See below, SEXTUS EMPIRICUS.]

6. GRAMMATICUS, a Greek grammarian, otherwise unknown, cited by the scholiast on Homer, *Il.* λ. 155, p. 270, ed. Villoison.

7. JULIUS AFRICANUS. [AFRICANUS, SEX. JULIUS.]

8. LIBYCUS. [No. 1; and SEXTUS EMPIRICUS, below.]

9. MEDICUS. [See below, SEXTUS EMPIRICUS.]

10. PLATONICUS. [PLACITUS.]

11. PYTHAGORAEUS; otherwise SEXTIUS, SIXTUS, or XYSTUS. There is extant a little book of moral and religious aphorisms, translated by Rufinus into Latin, and probably interpolated by the translator, who is known to have been sufficiently unscrupulous in such matters, and who has admitted, in his preface to the work, that he had made certain additions from the advice of a religious father to his son, "electa quaedam religiosi parentis ad filium." The author is called by Rufinus in the preface, Sixtus; and Rufinus adds that he was identified by some persons with Sixtus, bishop of

Rome and martyr; but it is to be observed that Rufinus does not express any opinion of his own as to their identity. Whether he meant Sixtus I., who was bishop early in the second century, and whose martyrdom is doubtful, or Sixtus II., who lived about the middle of the third century, and was certainly a martyr, is not clear. Origen, however, twice (*Contra Celsum*, lib. viii. c. 30, and *In Matt.* tom. xv. 3, vol. i. p. 763, vol. iii. p. 654, ed. Delarue) cites the *Gnomae* s. *Sententiae* of Sextus (Γνῶμαι Σέξτου), as a work well known among Christians; but he does not mention either the episcopal rank or the martyrdom of the writer, whom, therefore, we can hardly identify with Sixtus I. And as Origen makes no reference to his being a contemporary writer, and speaks of his book as already in extensive circulation, it is difficult to suppose him to have been Sixtus II., whose elevation to the episcopate and martyrdom were a few years subsequent to Origen's own death. It is not clear whether Origen regarded Sextus as a Christian. Jerome cites the *Sententiae* of Xystus (as he writes the name, *Adv. Jovinian.* lib. i. c. 49, and *In Ezekiel.* c. xviii. vs. 5, 6, seq.), enumerating him in one place among writers, all the rest of whom are heathens, and in the other place he expressly calls him a Pythagorean. In two other places he charges Rufinus with prefixing the name of a martyr and bishop to the productions of "a Christ-less and heathenish" (absque Christo et ethnici), and in another place, a "most heathenish" (gentilissimi) man (Hieron. *In Jerem.* c. xxii. vs. 24, 25, &c., and *Ad Ctesiphont.* c. 3, *Epist.* 43, ed. Benedict., 133, ed. Vallars.). Augustin, who had at first admitted the identity of the author of the *Sententiae* with one of the Sixti, bishops of Rome, afterwards retracted his opinion (comp. *De Natura et Gratia*, c. 77, and *Retractat.* lib. ii. c. 42). Pelagius (apud August. *Retractat. l. c.*) appears to have admitted the identity, and a Syriac version, perhaps made from the Latin of Rufinus, which appears to have been extant in the time of Ebed-Jesu, A.D. 1300 (Assemani, *Bibl. Orient.* vol. i. p. 429), still bears the name of "Mar Xystus Episcopus Romae." Maximus the Confessor, in the seventh century (*Schol. ad Dionys. Areop. Mysticam Theologiam*, cap. 5, apud *Opp. Dionys.* vol. ii. p. 55, ed. Antwerp, 1634), applies to our Sextus the epithet ἐκκλησιαστικὸς φιλόσοφος, "Ecclesiasticus Philosophus;" and Damascenus, in the eighth century (*Sacra Parallela*, *Opera*, vol. ii. p. 362, ed. Lequien), calls him Ζέξτου Ῥωμ., Zestus of Rome. Gennadius (*De Viris Illustrib.* c. 17) merely calls the work "*Xysti Sententiae.*" In the *Decretum* ascribed to Pope Gelasius the work is mentioned as reputed to be by Saint Xystus, but is declared to be spurious, and to have been written by heretics. In the anonymous Appendix to the *De Scriptorib. Ecclesiasticis* of Ildefonsus of Toledo, it is ascribed to Sixtus of Rome without hesitation. The testimony of the ancients as to the authorship is thus doubtful. An opinion mentioned by, and therefore older than, Rufinus (who was unjustly charged with fraud in the matter by his bitter enemy Jerome, and the charge has been repeated from age to age), ascribed it to Pope Sixtus, and the opinion was held by some persons, perhaps by most, in subsequent ages. Jerome appears to have first ascribed it to a heathen author; and Jerome's opinion, which would have had more weight but for his eagerness to fasten a charge of fraud upon Rufinus, was taken, perhaps without examination, by Augustin. Modern critics have been divided; some (e. g. Siberus) retain the opinion which identifies the author with Pope Sixtus II.; others (e. g. Lequien, *Not. ad Damascen. l. c.*) regard the author as at any rate a Christian: but Gale, Mosheim, Brucker (*Hist. Philos.* period ii. pars i. lib. i. cap. ii. sect. ii. § 34), Fontanini (*Hist. Litt. Aquileiensis*, p. 302, &c.), to whom we have been much indebted, and Fabricius, identify the author with the elder Quintus Sextius (Quinti Sextii Patris), a Roman philosopher, mentioned with great encomiums by Seneca (*Epistol.* 64, c. 2). Seneca delighted much in a work of this Sextius, the title of which he does not give, but which he praises as written with great power. "Quantus in illo, Dii boni, vigor est, quantum animi! Hoc non in omnibus philosophis invenies. Quorumdam scripta clarum habent tantum nomen, caetera exsanguia sunt. Instituunt, disputant, cavillantur, non faciunt animum quia non habent. Quum legeris Sextium dices, Vivit, viget, liber est, supra hominem est; dimittit me plenum ingentis fiduciae. In quacunque positione mentis sim, quum hunc lego, fatebor tibi, libet omnes casus provocare, libet exclamare, Quid cessas, Fortuna? congredere! paratum vides" (ibid.). It is observable that Seneca speaks of Sextius as a Stoic in reality but not in name. From other Epistles of Seneca (lix. 6, lxiii. 11, 13, xcviii. 13, cviii. 17, and from his *De Ira*, ii. 36, iii. 36) we learn that Sextius, though born of an illustrious family, had declined the dignity of senator when offered him by Julius Caesar; that he abstained from animal food, though for different reasons than those ascribed to Pythagoras; that he subjected himself to a scrupulous self-examination at the close of each day; and that his philosophy, though expressed in the Greek language, was of Roman severity:—"Sextium ecce ... virum acrem, Graecis verbis, Romanis moribus, philosophantem." It appears that Sextius attempted, but in vain, to found a school of philosophy combining some features of the Pythagoreans with others of the Stoics; and which was consequently classed sometimes with one, and sometimes with the other of those sects. Seneca (*Natur. Quaest.* vii. 32) says, "Sextiorum nova et Romani roboris secta, inter initia sua, quum magno impetu coepisset, exstincta est." "Xystus Pythagoricus philosophus" is recorded in Jerome's version of the *Chronicon* of Eusebius as flourishing at the time of Christ's birth. He is also mentioned by Plutarch (*De Profect. Virtut. Sentent. Opp.* vol. vi. p. 288, ed. Reiske), and by the elder Pliny (*H. Nat.* xviii. 68, alibi).

The contents of the *Sententiae* harmonize, on the whole, sufficiently well with this supposition of their authorship; the portions which seem to approximate most closely to the morality of the Christian religion, may perhaps have been interpolated or altered by Rufinus. The question of authorship, however, cannot be regarded as settled. There is difficulty in believing that a work once established in reputation as the work of a heathen writer, could have come to be so generally regarded as of Christian origin; though perhaps the difficulty would be somewhat diminished by the suggestion, that the work in its present form is not an original work of Sextius, but a selection of apophthegms culled from his writings, and that possibly by a Christian. The MSS. of the work vary very much both in the number and order of the aphorisms.

The first edition of the *Sententiae* is that of Sym-

phorianus Champerius, 4to. Lyon, 1507, under the title of *Enchiridion Sixti Philosophi Pythagorici.* The volume contains various pieces, of which the first is the work of Champerius, *de Quadruplici Vita.* This edition is incorrectly described by Fabricius as entitled *Sixti* s. *Xysti Annulus.* The title *Annulus* was given to the work by Rufinus, as equivalent to the Greek *Enchiridion* (*Hand-book*), because it should be always "in manibus," in (or on) the hands. The text of Champerius is said by Fontanini to be from one of the best MSS. The *Sententiae* were again printed at Wittenberg, 4to. 1514, with the *Aurea Carmina* of Pythagoras ; and again with various other pieces, by Beatus Rhenanus, 4to. Basil. 1516, under the title of *Xysti Pythagorici Sententiae.* Various editions followed, but they omitted Rufinus's *Prologue.* The work was also comprehended in the various editions of De la Bigne's *Bibliotheca Patrum*, where it appears as the work of Pope Sixtus, down to the Lyon edition of 1677. It was included, still without the *Prologue*, in the *Opuscula Mythologica, Ethica, et Physica* of Gale, 12mo. Cambridge, 1670, 8vo. Amsterdam, 1688. The text of Rhenanus was reprinted, with *Observationes*, designed to vindicate the title of Pope Sixtus II. to the authorship, by Urbanus Godofredus Siberus, 4to. Lipsiae, 1725. The original Greek of some of the *Sententiae* has been traced in Origen, Nilus, Maximus, in the *Sententiae* of Demophilus and Democrates, and in Stobaeus. An edition of the Latin text with a French version was published, 12mo. Paris, 1843, by Le Comte C. P. de Lastayrie, with the view of showing that as pure and elevated morality was to be found elsewhere as in the Christian Scriptures: the editor seems to have forgotten that the unsettled authorship of the work, and the interpolations of Rufinus rendered the work unsuitable for his purpose. (Fabricius, *Bibl. Graec.* vol. i. p. 870, &c. ; Fontanini, Brucker, *ll. cc. ;* Gale, *Praefat. ad Opusc. Mythologica, &c.*) [J. C. M.]

SEXTUS EMPI'RICUS, was a physician, and received his name Empiricus from belonging to the school of Empirici. He was a pupil of Herodotus of Tarsus (Diog. Laërt. ix. ; Timon), who was a physician, and apparently a contemporary of Galen. Sextus may, therefore, have lived in the first half of the third century of the Christian aera. Nothing is known of his life. He belonged to the Sceptici.

Two works of Sextus are extant. The Πυῤῥώνιαι Ὑποτύπωσεις ἢ σκεπτικὰ ὑπομνήματα, contains the doctrines of the Sceptici, in three books. The second work, entitled, Πρὸς τοὺς μαθηματικοὺς ἀντιῤῥητικοί, against the Mathematici, in eleven books, is an attack upon all positive philosophy. The first six books are a refutation of the six sciences of grammatic, rhetoric, geometry, arithmetic, astrology, and music. The remaining five books are directed against logicians, physical philosophers, and ethical writers, and form, in fact, a distinct work, which may be viewed as belonging to the Ὑποτυπώσεις. The two works are a great repository of doubts ; the language is as clear and perspicuous as the subject will allow.

H. Stephens published the first Latin translation of the *Hypotyposes*, in 1562, 8vo. The first Latin translation of the work against the Mathematici is by G. Hervet, Antwerp and Paris, 1569, 1601, fol. The first edition of the Greek text of both works was that of Paris, 1621, fol. ; but Geneva is often stated to be the place of publication: it is probable that some copies were printed with Paris on the title page, and others with Geneva. The second edition was that of J. A. Fabricius, Leipzig, 1718, fol. which contains the Latin version and some emendations ; but the text has not yet been revised with sufficient care. The edition of J. G. Mund is a reprint of the text of Fabricius, with a commentary ; but only one part has appeared, which contains the text of the *Hypotyposes*, Halle, 1796, 4to. Buhle translated the *Hypotyposes*, Lemgo, 1801, 8vo. There is a French translation of the *Hypotyposes*, in 1725, 12mo., which was probably published at Amsterdam. The anonymous translator is said to be the Sieur Huart, a teacher of mathematics ; but the translation is not highly spoken of.

None of the medical works of Sextus are extant, though it appears from his own writings that he did write on medical subjects.

Sextus is the only Greek sceptic whose complete works we possess ; and we may probably assume that he has collected all that could be said against the Dogmatici, and all that the Sceptici had to say for themselves. He does not present what he says as his own, but as the exposition of the sceptical school. Ritter (*Gesch. der Philosophie*, vol. iv. p. 299. &c.) has a long dissertation on Sextus, which as usual is not favourable. His philosophy of negations is certainly not satisfactory, nor is Ritter's judgment on Sextus. Much that he finds fault with, is precisely that which some thinkers will set a value on. The chief objection that Ritter makes against him is, that he does not keep his exposition of Scepticism free from such assertions as destroy Scepticism itself. He "denies that there is any general moral rule of life which can be prescribed (*Adv. Math.* xi. 208), because every man must order his life according to chance and circumstances, whereas, however, this general rule of life is excepted, that a man must direct himself according to circumstances." But it seems no contradiction to say that there is no general rule to guide us in all circumstances, and yet to say that we must do as well as we can without such a rule. Sextus maintains that scepticism alone can make a man happy, because it teaches that nothing is naturally (φύσει) good or bad (*Adv. Math.* xi. 208). The meaning of the proposition depends on the meaning that is to be given to Nature, that much abused word. Nature is nothing more than the constitution of all things by the will of God ; and the notion of good and bad, which is a notion of limited practical application, is not applicable to the general constitution of all things. Such contradictions as these, however, though in truth they do not necessarily involve contradictions, Ritter observes, are only in part to be attributed to the unskilfulness of Sextus: the greater part are to be attributed to the direction that Greek scepticism in general took, or to its tendency particularly among the later Sceptici.

Ritter considers that the old sceptical objections were mainly designed to oppose the reasons founded on the intellect to the purely sensuous view of things. But the objections of the Sceptici, as they appear in Sextus, are solely directed against philosophical systems: the Sceptici are disposed to consider phaenomena as true for practical purposes, but to reject all scientific investigation of them as idle inquiries. Accordingly, they assume a kind of prac-

tical art, which is based on experience; and admit that a useful art of life may be derived from the observation of many particular cases. (*Adv. Math.* viii. 8.)

It is an exemplification of the nature of the sceptical doctrines, as exhibited by Sextus, that the objections to mathematical science are not directed against reckoning by number and against mensuration, but against the scientific form of mathematics, and mainly against its fundamental notions; against the admissibility of proof, and against axioms, against the notion of body, divisibility into equal parts, and the like. The object of the modern scepticism thus appears to be to stop all progress in science which has not utility for its object, and to treat it as a pestilent luxury; in which view there is both wisdom and folly; wisdom, inasmuch as some purpose of utility is the end of all science, and folly, inasmuch as utility is not always best attained by proceeding directly towards it. The Sceptici did not go so far as to deny that much useful knowledge was traditional, and might be communicated by speech and writing; for no man's sole experience is sufficient to give him all useful knowledge.

Ritter admits that the Sceptici have urged many things that are well worthy of consideration, both against the form and the matter of the sciences; and this is true. Their notion of the relation of cause and effect was connected with their notion of the being of God, whom they acknowledged to be the supreme activity (Pyrrh. *Hyp.* iii. 2, δραστικώτατον αἴτιον). They showed clearly the contradictions which existed in all attempts to define the nature of God after the measure of human notions: that passions and motives are attributed to him, which passions and motives imply some change in the patient, and this is inconsistent with the nature of God. Even the attributing of particular virtuous qualities to God is an inconsistency, inasmuch as God, a perfect being, cannot be said to exercise virtues which in themselves imply the possibility of vice. The sum of their objections, properly viewed, is this, that God is incomprehensible.

It is difficult to form a just estimate of the value of what Sextus has collected. A good translation and a careful analysis of the work would be worth a man's labour. The sceptical arguments were directed against proof; but there is evidence which is not demonstration, and yet is sufficient, not only for practical purposes, but for a philosophical conviction. All conviction is not and cannot be founded on demonstration. The ultimate truths do not, in their nature, admit of demonstration, for there is nothing from which the demonstration can proceed. If a man, then, cannot have a conviction of these ultimate truths, he must reject them, or live in doubt. [G. L.]

SEXTUS RUFUS. Onuphrius Panvinius published at Frankfort in 1558, along with his work on the Roman Republic, a tract bearing the name of *Sextus Rufus*, and entitled *De Regionibus Urbis Romae*, which he professed to have found in an ancient MS. It corresponds closely with the catalogue of Publius Victor [VICTOR], but is less complete, and is much mutilated. The MS. of Panvinius has disappeared, and no codex containing either of these productions is known to exist of a date earlier than the fifteenth century. They are believed by the best topographers to have been compiled at a late period, are not regarded as documents of authority, and have even been stigmatised as modern forgeries. Biondo Flavio, in his *Roma Instaurata* (Veron. 1482), quotes from an old description of Rome by *Sextus Ruffus Vir Consularis*, a copy of which he had seen in the library attached to the monastery of Monte Casino. There can be little doubt that the piece thus described is the same with that printed by Panvinius; but there are no grounds whatever for establishing a connection between this personage, whoever he may have been, and Sextus Rufus the historian.

The *De Regionibus* will be found in Graevius, *Thesaurus Antiquitatum Romanarum*, vol. iii. p. 25, and was published separately with notes by Münnich, 8vo. Hannov. 1815.

(See the remarks on the *Regionarii* appended to Mr. Bunbury's paper on the Topography of Rome, in the tenth number of the Classical Museum, p. 373.) [W. R.]

SEXTUS RUFUS. The name prefixed to an abridgment of Roman History, entitled *Sexti Rufi Breviarium de Victoriis et Provinciis Populi Romani*, executed by command of the emperor Valens, to whom it is dedicated. The prince had instructed the author to be brief (*brevem fieri Clementia tua praecepit*), and the injunction was most scrupulously obeyed, for the events of more than eleven hundred years, from the foundation of the city until the death of Jovianus, are compressed within the limits of twenty-eight short chapters, couched in plain and unpretending language. A more lofty exposition, however, of contemporary achievements is promised in the concluding sentence, "Quam magno deinceps ore tua, O princeps invicte, facta inclita sunt personanda? quibus me, licet imparem dicendi nisu, et aevo gravior, praeparabo;" but whether this project was ever carried into effect we have no means of discovering, since nothing is known with regard to the personal history of the writer.

The *Breviarium* was first printed by Sixtus Ruesinger at Rome, about 1470, and many editions appeared before the close of the fifteenth century. The text was established upon a satisfactory basis by Cuspinianus, who collated many MSS. and published it with annotations in his *Commentaria de consulibus Romanis*, fol. Francf. 1601. Since that time it has generally been included in the larger editions of Eutropius, and of the minor Roman historians. A new recension, by Raffaello Mecenate, from the Vatican and other MSS., was published at Rome, 8vo. 1819. [W. R.]

SIBU'RIUS, a physician of Burdigala (*Bourdeaux*) in the fourth century after Christ, mentioned, along with Ausonius and Eutropius, by Marcellus Empiricus (*De Medicam.* praef. p. 242), as being one of his fellow-citizens and immediate predecessors. He wrote a pharmaceutical work, which is noticed by Marcellus, but is not now extant. Fabricius (*Bibl. Gr.* vol. xiii. p. 423, ed. vet.) conjectures that in the passage referred to we should read *Scribonius* idstead of *Siburius:* but this is certainly an oversight; as 1. Scribonius is mentioned (by the name *Designatianus*) as a different person in a former clause of the same sentence; 2. he lived in the first century, not in the fourth; and 3. there is no reason for believing that he was a native of Bourdeaux. [W. A. G.]

SIBYLLA (Σίβυλλα) is the name by which several prophetic women are designated who occur

in various countries and at different times in antiquity. The name is said to be formed from Διὸς and βουλή, so that it would signify the counsel of Zeus (Plut. *Phaedr.* p. 244; Serv. *ad Aen.* iii. 445). The first Sibyl, from whom all the rest are said to have derived their name, is said to have been a daughter of Dardanus and Neso. Some authors mention only four Sibyls, the Erythraean, the Samian, the Egyptian and the Sardian (Aelian, *V. H.* xii. 35); but it was more commonly believed that there were ten, namely the Babylonian, the Libyan, the Delphian (an elder Delphian, who was a daughter of Zeus and Lamia, and a younger one, Paus. x. 12. § 1), the Cimmerian, the Erythraean. (here too we find an elder and a younger one, who is called Herophile, Strab. xiv. p. 645), the Samian, the Cumaean (who is sometimes identified with the Erythraean, Aristot. *Mirab.* 97), the Hellespontian or Trojan (comp. Tibull. ii. 5. 19), the Phrygian and the Tiburtine (Paus. x. 12; Lactant. *Instit.* i. 6). The most celebrated of these Sibyls is the Cumaean, who is mentioned under the names of Herophile, Demo, Phemonoë, Deiphobe, Demophile, and Amalthea (Paus. *l. c.*; Serv. *ad Aen.* iii. 445, vi. 72; Tibull. ii. 5. 67; Suidas, *s. v.*). She was consulted by Aeneas before he descended into the lower world (Ov. *Met.* xiv. 104, &c., xv. 712; Virg. *Aen.* vi. 10). She is said to have come to Italy from the East (Liv. i. 7), and she is the one who, according to tradition, appeared before king Tarquinius, offering him the Sibylline books for sale (Plin. *H. N.* xiii. 28; Gell. i. 19). Pausanias also mentions a Hebrew Sibyl of the name of Sabbe, who is called a daughter of Berosus and Erymanthe. [L. S.]

SIBY'NTIUS (Σιβύντιος), a reader and a slave of the orator Theodectes of Phaselis, who died before B. C. 333, was the first slave who professed the art of oratory. He wrote some works on rhetoric, which are mentioned by Suidas (*s. v.*) (Comp. Westermann, *Geschichte der Griech. Beredtsamkeit*, § 50, n. 6.)

SIBY'RTIUS (Σιβύρτιος), a Macedonian officer in the service of Alexander the Great, who was appointed by him, on his return from India (B. C. 326), governor of the province of Carmania. This post he shortly after exchanged for the more important satrapy of Arachosia and Gedrosia, to which he succeeded on the death of Thoas (Arrian, *Anab.* vi. 27; Curt. ix. 10. § 20). At the death of Alexander, Sibyrtius, in common with most of the other governors of the remote eastern provinces, retained possession of his satrapy, which was again confirmed to him in the second partition at Triparadeisus, B. C. 321 (Diod. xviii. 3; Justin, xiii. 4; Arrian, *ap. Phot.* p. 71, b.; Dexippus, *ibid.* p. 64, b.). In the subsequent divisions which arose among the eastern satraps, Sibyrtius was one of those who supported Peucestes against Python and Seleucus, and afterwards accompanied that leader when he joined Eumenes in Susiana, B. C. 317. His attachment was, however, to Peucestes, and not to Eumenes, and in the intrigues of the former against his commander-in-chief, Sibyrtius supported him so strongly that he incurred the especial resentment of Eumenes, who threatened to bring him to trial; a fate from which he only escaped by a hasty flight. But this open rupture with Eumenes had the advantage of securing him the favour of Antigonus, who, after the defeat of his rival, confirmed Sibyrtius in his satrapy, and placed under his command a large part of the select body of troops termed Argyraspids; a measure adopted with the ostensible object of guarding these provinces against the neighbouring barbarians, but in reality with a view to the gradual destruction of the troops in question, whose turbulent and disaffected spirit was well known. (Diod. xix. 14, 23, 48; Polyaen. iv. 6. § 18.) No further mention is found of Sibyrtius. [E. H. B.]

SICA'NUS (Σικανός), son of Execestus, was one of the three generals of the Syracusans (Hermocrates being another), who were appointed at the time of the Athenian invasion, B. C. 415. In B. C. 413, after the repulse of the Athenians from Epipolae, he was sent with 13 ships to Agrigentum, to endeavour to obtain assistance; but, before he could reach the city, the party there, which was favourable to the Syracusans, was defeated and driven out. In the sea-fight of the same year, in which the Athenians were conquered and Eurymedon was slain, Sicanus, according to Diodorus, was the author of the plan for setting fire to the enemy's ships, which had been driven into the shallow water near the shore; and shortly after we find him commanding one wing of the Syracusan fleet in the last and decisive defeat of the Athenians in the great harbour of Syracuse. (Thuc. vi. 73, vii. 46, 50, 53, 70; Diod. xiii. 13.) [E. E.]

SICCA, a friend of Cicero, who took refuge at his estate at Vibo, in the country of the Bruttii, when he left Rome in B. C. 58. Here he received intelligence of his banishment, and forthwith set out for Brundisium, where he expected to meet Sicca, but was disappointed, as Sicca had left Brundisium before he arrived there. (Cic. *ad Att.* iii. 2, 4, *ad Fam.* xiv. 4. § 6). Plutarch (*Cic.* 32) appears to refer to the same person, but calls him Οὐίβιος Σικελὸς ἀνήρ, "Vibius, a Sicilian," as if he had mistaken the name *Sicca;* but he relates that this Vibius refused Cicero hospitality at Vibo. Sicca is next mentioned at the breaking out of the civil war in B. C. 49, when L. Domitius sent him with a letter and orders to Pompey. In B. C. 44 Cicero again took refuge in Sicca's house at Vibo. (Cic. *ad Att.* viii. 12, c. xii. 23, xiv. 19, xvi. 6, 11.)

SI'CCIUS, a name oftentimes confused with *Sicinius.* [See SICINIUS, Nos. 2, 3.]

SICHAEUS. [SYCHAEUS.]

SICI'NIA GENS, patrician and plebeian. The only patrician member of the gens was T. Sicinius Sabinus, who was consul B. C. 487. [SABINUS, p. 691, a.] All the other Sicinii mentioned in history were plebeians; and although none of them obtained the consulship, they gained great celebrity by their advocacy of the rights of the plebeians in the struggles between the two orders. One or two of the plebeian Sicinii bore cognomens, which are given below. There are a few coins of this gens,

COIN OF THE SICINIA GENS.

of which a specimen is given on the preceding page. On the obverse is a female head, with "FORT. P. R." i. e. *Fortuna Populi Romani*, and on the reverse a caduceus and a palm branch, with "Q. SICINIVS IIIVIR." This Q. Sicinius is not mentioned by any ancient writer. (Eckhel, vol. v. p. 313.)

SICI'NIUS. 1. L. SICINIUS BELLUTUS, the leader of the plebeians in their secession to the Sacred Mount in B. C. 494, which led to the institution of the office of tribune of the plebs. Sicinius was chosen one of the first tribunes, the original number of whom is variously stated in the ancient authorities (Liv. ii. 32, 33, iii. 54; Dionys. vi. 45, 70, &c., 89; Ascon. *in Cornel.* p. 76, ed. Orelli; Niebuhr, *Hist. of Rome*, vol. i. p. 617.) Dionysius further relates (vii. 14) that Sicinius was plebeian aedile in B.C. 492, when he joined the tribune Sp. Icilius in attacking the senate on account of the dearness of provisions, and that he was elected tribune a second time in B.C. 491, on account of his vehement hostility to the patricians. The proceedings of his second tribunate are related at length by Dionysius (vii. 33—39).

2. C. SICINIUS, tribune of the plebs, B. C. 470, when the tribunes are said to have been for the first time elected in the comitia tributa. He and his colleague M. Duilius accused Ap. Claudius before the people, on account of his opposing the agrarian law. In many editions of Livy he is called Siccius, and Alschefski, the last editor of Livy, reads *Cn. Siccius*. (Liv. ii. 58, 61.)

3. L. SICINIUS DENTATUS, also named *Siccius* in the manuscripts and editions of several ancient authors, is called by A. Gellius and others the Roman Achilles. He is said to have fought in a hundred and twenty battles, to have slain eight of the enemy in single combat, to have received forty-five wounds on the front of his body, the scars of which remained, to have earned honorary rewards innumerable, and to have accompanied the triumphs of nine generals, whose victories were principally owing to his valour. He was tribune of the plebs in B. C. 454, in which year he brought to trial before the people T. Romilius, the consul of the preceding year, and procured his condemnation. After the defeat of the Romans in the campaign against the Sabines, in the second decemvirate, B. C. 450, since the troops were discontented with the government, and therefore did not fight with their usual valour, Sicinius endeavoured to persuade them to secede to the Sacred Mount, as their forefathers had done. His death was accordingly resolved upon by the decemvirs, and Q. Fabius, who commanded the army, sent him along with a band of assassins to view the country. In a lonely spot they fell upon him and slew him, but not until he had destroyed most of the traitors. His comrades, who were told that he had fallen in an ambush of the enemy, discovered the foul treachery that had been practised upon him, by seeing him surrounded by Roman soldiers, who had evidently fallen by his hand. The decemvirs endeavoured to pacify the soldiers by burying Sicinius with great pomp, and they succeeded to some extent; but men did not forget or forgive the treacherous deed. (Dionys. x. 48—52, xi. 25—27; Liv. iii. 43; Gell. ii. 11; Plin. *H. N.* vii. 27; Val. Max. ii. 3. § 24; Niebuhr, *Hist. of Rome*, vol. ii. p. 346.)

4. C. SICINIUS, was elected tribune of the plebs after the secession of the plebeians to the Aventine, and the abolition of the decemvirate, in B. C. 449. He is called by Livy a descendant of the Sicinius who was first created tribune on the Sacred Mount [No. 1]. (Liv. iii. 54.)

5. T. SICINIUS, tribune of the plebs B. C. 395, brought forward a bill for removing part of the Roman people to Veii, and thus making, as it were, two capitals of the republic. (Liv. v. 24.)

6. L. SICINIUS, tribune of the plebs B. C. 387, brought before the people an agrarian law respecting the ager Pomptinus. (Liv. vi. 6.)

7. CN. SICINIUS, was aedile in B. C. 185, and was an unsuccessful candidate for the praetorship in the following year, to supply the place of C. Decimius, who had died while in office. He was, however, successful in B. C. 183, in which year he was elected praetor, and obtained Sardinia as his province. (Liv. xxxix. 39, 45.)

8. CN. SICINIUS, one of the triumvirs for founding a colony at Luna in B. C. 177, is probably the same person either as No. 7 or No. 9. (Liv. xli. 13.)

9. CN. SICINIUS, praetor B. C. 172, was sent into Apulia, when praetor designatus, to destroy the locusts which had alighted in Apulia in enormous crowds. On the division of the provinces among the praetors he obtained the jurisdictio inter peregrinos. On the breaking out of the war with Perseus, at the beginning of the next year, his imperium was continued, and Macedonia was assigned to him as his province, where he was to remain till his successor arrived. (Liv. xlii. 9, 10, 27.)

10. C. SICINIUS, sent as ambassador, with two colleagues, to the Gauls, in B. C. 170. (Liv. xliii. 5.)

11. C. SICINIUS, the grandson of Q. Pompeius, censor B. C. 131, by his daughter, died before he had held any higher office in the state than the quaestorship, but obtained a place in Cicero's *Brutus* (c. 76), as one of the Roman orators.

12. CN. or L. SICINIUS, tribune of the plebs B. C. 76, was the first magistrate who ventured to attack the law of Sulla, which deprived the tribunes of their former power. He abused the leaders of the aristocracy very freely, and especially C. Curio. His only qualification as an orator, says Cicero, was being able to make people laugh. It has been erroneously inferred, from a passage in Sallust, that he was murdered by the ruling party. (Cic. *Brut.* 60; Pseudo-Ascon. *in Divin.* p. 103, ed. Orelli; Quintil. xi. 3. § 129; Plut. *Crass.* 7; Sall. *Hist.* iii. 22; Drumann, *Geschichte Roms*, vol. iv. p. 385.)

13. SICINIUS, mentioned by Cicero in B. C. 51. (Cic. *ad Att.* v. 4. § 3.)

SICINNUS or SICINUS (Σίκιννος, Σίκινος), a Persian, according to Plutarch, was a slave of Themistocles and παιδαγωγὸς to his children. In B. C. 480, he was employed by his master to convey to Xerxes the intelligence of the intended flight of the Greeks from Salamis. Soon after, the Greeks, victorious at Salamis, pursued the Persian fleet as far as Andros, but then came to the resolution to continue the chase no further, lest they should inspire the enemy with the courage of despair. Hereupon Themistocles, according to Herodotus, again sent Sicinnus, with others on whom he could depend, to Xerxes, to claim merit with him for having dissuaded the Greeks from intercepting his flight. As a reward for his services, Themistocles afterwards enriched Sicinnus, and obtained for him the citizenship of Thespiae.

Some have identified the subject of the present article with the Sicinnus who is mentioned by Athenaeus as the reputed inventor of the dance named Σίκιννις. Athenaeus tells us that, according to some, he was a barbarian, according to others, a Cretan (Herod. viii. 75, 110; Plut. *Them.* 12, 16; Ath. i. 20, e, xiv. 630, b; Casaub. *ad Ath. l. c.*) [E. E.]

SI'CINUS (Σίκινος), a son of Thoas and a Naiad, from which the small island of Sicinus, near Euboea, was believed to have derived its name. (Schol. *ad Apollon. Rhod.* i. 624; comp. Strab. x. p. 484.) [L. S.]

SI'CULUS, CALPU'RNIUS. [CALPURNIUS.]

SI'CULUS, CLOE'LIUS, the name of a patrician family of high rank in the early history of the republic.

1. Q. CLOELIUS SICULUS, consul B. C. 498, with T. Larcius. According to Dionysius, Cloelius appointed his colleague Larcius dictator, and fought under him in the battle against the Latins; but Livy and other authorities make Larcius dictator three years earlier, namely in B. C. 501. (Liv. ii. 21; Dionys. v. 59, 71, 72, 75, 76.)

2. T. CLOELIUS SICULUS, one of the first consular tribunes elected in B. C. 444. The manuscripts of Livy have Caecilius; but as Dionysius has Τίτον Κλούλιον Σικελόν, and the Caecilii were plebeians, Sigonius changed Caecilius into Cloelius, which alteration Alschefski retains in the text. In B. C. 442 Cloelius was one of the triumvirs for founding a colony at Ardea. (Dionys. xi. 61, 62; Liv. iv. 7, 11.)

3. P. CLOELIUS SICULUS, one of the consular tribunes B. C. 378. (Liv. vi. 31.)

4. Q. CLOELIUS SICULUS, censor B. C. 378, with Sp. Servilius Priscus. (Liv. vi. 31.)

5. P. CLOELIUS SICULUS, was consecrated rex sacrificus in B. C. 180. (Liv. xl. 42.)

SI'CULUS FLACCUS. [FLACCUS.]

SI'CYON (Σικυών), a son of Marathon, Metion, Erechtheus or Pelops, was the husband of Zeuxippe and the father of Chthonophyle. The town of Sicyon, which before him was called Mecone or Aegialoe, was said to have received its subsequent name from him. (Paus. ii. 1. § 1, vi. 2. § 3; Strab. viii. p. 382.) [L. S.]

SIDA (Σίδη). 1. The wife of Orion, who was sent by Hera into Hades, because she pretended to be more beautiful than the goddess. (Apollod. i. 4. § 3.)

2. A daughter of Danaus, from whom a town of Laconia was believed to have derived its name. (Paus. iii. 22. § 9.) [L. S.]

SIDE'RO (Σιδηρώ), the wife of Salmoneus, and step-mother of Tyro, was killed by Pelias at the altar of Hera. (Apollod. i. 9. § 8; Soph. *Fragm.* 573; comp. PELIAS.) [L. S.]

SIDO'NIUS (Σιδώνιος), a grammarian quoted in the Etymologicum Magnum (p. 124), and by the scholiasts on Homer and Pindar (Fabric. *Bibl. Graec.* vol. vi. p. 379). There was an Athenian sophist of this name, a contemporary of Demonax. (Lucian, *Demon.* 14.)

SIDO'NIUS, C. SO'LLIUS APOLLINA'RIS, to whom some authorities give the additional appellation of *Modestus*, was born, in all probability, at Lyons, about the year A. D. 431. His father and grandfather both bore the name *Apollinaris*, and both filled the office of praetorian prefect in the Gaulish provinces. Gifted by nature with great quickness, Sidonius devoted himself with ardour to literary pursuits, and by assiduous application rapidly acquired such high fame, that while still very young he was ranked among the most learned and eloquent of his contemporaries. At an early age he married Papianilla, the child of Flavius Avitus, and upon the elevation of his father-in-law to the imperial dignity (A. D. 456), accompanied him to Rome, and celebrated his consulship in a poetical effusion still extant. The grateful prince raised the husband of his daughter to the rank of a senator, nominated him prefect of the city, and caused his statue to be placed among the effigies which graced the library of Trajan. The downfal of Avitus threw a cloud over the fortunes of the courtly bard, who having been shut up in Lyons, and having endured the hardships and perils of the siege, resolved, after the capture of the city by Egidius, to purchase pardon for the past and security for the future by a complimentary address to the victorious Majorian, whose exploits and virtues were extolled in strains still more hyperbolical than those inscribed to his predecessor. The propitiatory offering was graciously accepted; the author was not only forgiven, but was rewarded with a laurelled bust, and with the title of count. After having passed some years in retirement during the reign of Severus, Sidonius was despatched to Rome (A. D. 467) in the character of ambassador from the Arverni to Anthemius, and on this occasion delivered a third panegyric in honour of a third prince, which proved not less successful than his former efforts, for he was now raised to the rank of a patrician, again appointed prefect of the city, and once more honoured with a statue. But a still more remarkable tribute was soon afterwards rendered to his talents; for although in no way connected with the clerical profession, the vacant see of Clermont in Auvergne was forced upon his reluctant acceptance (A. D. 472) at the death of the bishop Eparchius. The task at first undertaken unwillingly, was faithfully performed. During the remainder of his life he devoted himself conscientiously to the duties of his sacred office, and especially resisted with energy the progress of Arianism, which was rapidly extending its influence. Although generally respected and beloved, his career was by no means tranquil; for when the Goths became masters of his diocese, he was compelled to withdraw for a season, and at a subsequent period, after his restoration, in consequence of the calumnious representations of two factious priests, he was for a time suspended from the exercise of his episcopal functions. The malice of his enemies, however, having been speedily exposed, he was triumphantly reinstated, and died not long afterwards on the 21st of August, A. D. 482, or, according to others, A. D. 484.

The works of Sidonius transmitted to modern times consist of Poems and Letters.

I. *Carmina.* Twenty-four pieces, composed in various measures upon various subjects. Of these the most important are:—1. *Panegyricus Avito Augusto socero dictus*, extending to 602 hexameters with a prologue (*praefatio*) in eighteen and an epilogue (*editio*) in eight elegiac couplets. Delivered A. D. 456. 2. *Panegyricus Julio Valerio Maioriano Augusto dictus*, extending to 603 hexameters, with a prologue in nine elegiac couplets. Delivered A. D. 458. 3. *Panegyricus dictus Anthemio*

Augusto bis consuli, extending to 548 hexameters, with a prologue in fifteen and an epilogue in five elegiac couplets. Delivered A. D. 468. The plan in each of these complimentary harangues is precisely the same. Each contains an account of the ancestors of the personage whom it celebrates, of his education and early career, of the feats which he had performed, and of the honours which he had won. Besides the above, we have two *Epithalamia;* a description in 235 hexameters of the town of *Burgus* (Bourg sur mer), situated on the Dronne, near its confluence with the Garonne; 512 hendecasyllabics in praise of *Narbo* (Narbonne); *Excusatorium ad V. C. Felicem* in 350 hendecasyllabics; *Eucharisticum ad Faustum Reiensem episcopum* in 128 hexameters; *Propempticon ad Libellum* in 101 hendecasyllabics, and several short epigrams.

II. *Epistolarum Libri IX.*, containing 147 letters, many of them interspersed with pieces of poetry. They are addressed to a wide circle of relatives and friends upon topics connected with politics, literature, and domestic occurrences, but seldom touch upon ecclesiastical matters.

The writings of Sidonius are characterised by great subtlety of thought, expressed in phraseology abounding with harsh and violent metaphors. Hence he is generally obscure, and not unfrequently unintelligible; but his works throughout bear the impress of an acute, vigorous, and highly cultivated intellect. In poetry Claudian appears to have been the object of his imitation, but he is immeasurably inferior to his model, while in his epistles he avowedly strove to tread in the footsteps of the younger Pliny and Symmachus. In so far as Latinity is concerned, his verse, although deformed by numerous metrical solecisms, is far superior to his prose, which probably approached much more nearly to the language of ordinary life, and abounds in barbarisms. On the other hand, his frigid poems are totally destitute of interest, except in so far as the panegyrics afford some data for the historical events of an epoch regarding which trustworthy sources of information are singularly deficient, while his letters are frequently very amusing and instructive from the glimpses which they afford of domestic usages and social habits in the fifth century among persons in the upper ranks of life.

The editio Princeps of Sidonius was published at Milan fol. 1498, with notes by Joannes Baptista Pius; the best edition is that of Sirmond, 4to. Paris, 1652. See also the collected works of Sirmond, vol. i. p. 464, ed. Venet.; the *Bibliotheca Patrum Max. Lugdun.* fol. 1677, vol. vi. p. 1075, and the *Bibliotheca Patrum* of Galland, fol. Venet. 1788, tom. x. p. 463.

(The materials for the life of Sidonius are derived chiefly from his own writings. In consequence of the ambiguous nature of the expressions employed, some of the minor details are doubtful. See Gregor. Turonensis, *Histor. Franc.* ii. 21; Gennad. *de Viris Illustr.* c. 92; Trithem. *de Script. Eccles.* c. 179; Alex. Germain, *Essai littéraire et historique sur Apollinaire Sidoine*, 8vo. Montpell. 1840.) [W. R.]

SIDONIUS CITE'RIUS. [CITERIUS.]

SIGOVE'SUS. [AMBIGATUS.]

SILA'NA, JU'NIA, the husband of C. Silius, whom the latter was obliged to put away in A. D. 47, when Messalina fell in love with him. Silana is described by Tacitus as distinguished by her birth, her beauty, and her wantonness. She had formerly been an intimate friend of Agrippina, but afterwards quarrelled with her, because Agrippina had prevented Sextius Africanus from marrying her. Accordingly when Agrippina displeased her son Nero in A. D. 55, Silana endeavoured to have her revenge by accusing Agrippina of having intended to marry Rubellius Plautus, and then to raise him to the throne in the place of Nero. But Agrippina had not yet lost all her influence over her son; and Silana, in consequence of her accusation, was driven into exile. She returned to Italy when the power of Agrippina was declining, but died at Tarentum before the murder of the latter in A. D. 59 (Tac. *Ann.* xi. 12, xiii. 19, 22, xiv. 12). Tacitus does not mention the father of this Junia Silana. She may, however, have been the daughter of M. Silanus, consul A. D. 19 [SILANUS, JUNIUS, No. 8], and the sister of Junia Claudilla, who married the emperor Caligula.

SILA'NION (Σιλανίων), a distinguished Greek statuary in bronze, is mentioned by Pliny among the contemporaries of Lysippus at Ol. 114, B. C. 324 (*H. N.* xxxiv. 8. s. 19). He probably belonged, however, not to the school of Lysippus, but to the later Attic school; for we learn from Pausanias (vi. 4. § 3) that he was an Athenian. The passage of Pliny, as commonly understood, represents Silanion as a wonderful instance of a self-taught artist; but perhaps the words "*in hoc mirabile, quod nullo doctore nobilis fuit*," may be referred to Lysippus, rather than to Silanion. So, also, in the next clause, "*ipse discipulum habuit Zeuxiadem*," there is a doubt left, whether Zeuxiades was the disciple of Silanion or of Lysippus. It should here be observed that the word *Zeuxiadem*, which is the reading of all the best MSS., is corrupted, in the inferior MSS. and the common editions, into *Zeuxin et Iadem.* (See Sillig, *Cat. Artif. s. v.* and edition of Pliny: the reading *Zeusiadem*, which some of the best MSS. give, is the same thing, for it is extremely common to find *s* for the Greek ξ.)

The statues of Silanion belong to two classes, ideal and actual portraits; the former again including heroes and men. Of these the most celebrated was his dying Jocasta, in which a deadly paleness was given to the face by the mixture of silver with the bronze; a remarkable example of the technical refinement, and of the principle of actual imitation which characterised the art of this period. We cannot conceive of Pheidias or Polycleitus descending to such an artifice (Plut. *de Aud. Poet.* 3, *Quaest. Conv.* v. 1; comp. *de Pyth. Or.* 2; respecting the general subject of the colouring of bronze statues, see Müller, *Archäol. d. Kunst*, § 306. n. 3, ed. Welcker). He also made a fine statue of Achilles (Plin. *l. c.* § 21), and one of Theseus (Plut. *Thes.* 4). Tatian ascribes to him statues of the lyric poetesses Sappho and Corinna (Tatian. *ad Graec.* 52, pp. 113, 114, ed. Worth; where by Σαπφὼ τὴν ἑταίραν Tatian undoubtedly means the poetess and not, as some fancy, another person, a courtezan of Eresos, of whose existence there is no proof; see SAPPHO, p. 708, a.). His statue of Sappho stood in the *prytaneium* at Syracuse in the time of Verres, who carried it off; and Cicero alludes to it in terms of the highest praise (*Verr.* iv. 57).

Silanion also made a statue of Plato, which

Mithridates, the son of Rhodobatus, set up in the Academy. (Diog. Laërt. iii. 2.)

Among the actual portraits of Silanion, the most celebrated appears to have been that of the statuary Apollodorus, who was so habitually dissatisfied with his own works, that he frequently broke them in pieces. The vexation of the disappointed artist was so vividly expressed in Silanion's statue, that Pliny says "*nec hominem ex aere fecit, sed iracundiam*" (*l. c.* § 21). Pliny also mentions his statue of a superintendent of the palaestra exercising the athletes. He made also three statues of Olympic victors; namely Satyrus of Elis, and Telestes and Demaratus of Messene. (Paus. vi. 4. § 3, 14. §§ 1, 3.)

Probably this Silanion was the same as the one whom Vitruvius (vii. praef. § 14) mentions among those who wrote *praecepta symmetriarum;* for, although that phrase no doubt refers especially to the proportions of the architectural orders, yet it must also be understood as including the wider subject of proportion in art generally, as is evident both from the mention of Euphranor in the list, and also from the manner in which Vitruvius discusses the subject of architectural proportions in connection with the laws of proportion derived from the human figure (i. 2, iii. 1). [P. S.]

SILA'NUS (Σιλανός), an Ambracian soothsayer, who accompanied Cyrus the Younger in his expedition against his brother Artaxerxes, in B. C. 401. For a successful prediction Cyrus rewarded him with 3000 darics, or 10 talents. This money Silanus carefully preserved throughout the campaign and subsequent retreat, and was very anxious to return with it to his country. Accordingly, when Xenophon consulted him at Cotyora, on the plan which he had formed of founding a Greek colony on the coast of the Euxine, he revealed the project to the Cyreans, and did all in his power to thwart it. On this Xenophon publicly professed to have abandoned the design, and proposed that no one should be permitted to remain behind the rest of the army, or to sail away before it. The latter part of this proposition was most disagreeable to Silanus, who loudly remonstrated against it, but to no purpose, the soldiers threatening to punish him, should they catch him in any attempt to depart by himself. Not long after, however, he contrived to make his escape in a ship which he hired at Heracleia. (Xen. *Anab.* i. 7. § 18, v. 6. §§ 16, 18, 29, 34, vi. 4. § 13.) [E. E.]

SILA'NUS, the name of several Roman families, appears to be merely a lengthened form of Silus, which occurs as a cognomen in the Sergia and Terentia gentes [SILUS], and is not connected with the Greek name Silanus. Instead of the Roman name Silanus we frequently find in manuscripts Syllanus and Sillanus.

SILA'NUS, A'PPIUS. [SILANUS, JUNIUS, No. 11.]

SILA'NUS, CA'SSIUS, the avunculus of Germanicus Caesar (Plin. *H. N.* xxxiv. 7. s. 18).

SILA'NUS, CRE'TICUS, as he is called by Tacitus, is mentioned as governor of Syria in A. D. 16, but was removed from the government by Tiberius in the following year on account of the connection of his family with Germanicus, inasmuch as a daughter of Silanus had been betrothed to Nero, the eldest of the children of Germanicus (Tac. *Ann.* ii. 4, 43). From his names Creticus Silanus it has been conjectured that he originally belonged to the Junia gens, but was adopted into the Caecilia gens. It has been further supposed that he is the same person as the consul of A. D. 9 (Dion Cass. lv. 30). [METELLUS, No. 29.] In that case his full name would have been Q. Caecilius Metellus Creticus Silanus.

SILA'NUS, JU'NIUS. 1. M. JUNIUS SILANUS, took the command of Neapolis, at the wish of the inhabitants, in the second Punic war, B. C. 216, in order to defend it against Hannibal. In B. C. 212 he was praetor, and obtained Etruria as his province, where he was chiefly employed in purchasing corn. In B. C. 210 he accompanied P. Scipio to Spain, and served under him with great distinction during the whole of the war in that country. His most brilliant exploit was the defeat of Hanno and Mago in Celtiberia in B. C. 207. When Scipio quitted Spain in the following year, he left Silanus in command of the army till the arrival of his successor. In B. C. 196 Silanus fell in battle against the Boii, where he fought under the consul M. Marcellus. (Liv. xxiii. 15, xxv. 2, 3, xxvi. 1, 19, xxviii. 1, 2; Polyb. x. 6, xi, 20, 23, 26, 33; Appian, *Hisp.* 28, 32).

2. D. JUNIUS SILANUS, was commissioned by the senate about B. C. 146, in consequence of his knowledge of the Punic language, to translate into Latin the twenty-eight books of Mago on Agriculture. (Plin. *H. N.* xviii. 3. s. 5.)

3. D. JUNIUS SILANUS MANLIANUS, a son of the jurist T. Manlius Torquatus, consul B. C. 165, but adopted by a D. Junius Silanus. He was praetor B. C. 142, and obtained Macedonia as his province, where he was guilty of so many acts of robbery and oppression, that the inhabitants accused him before the senate on his return to Rome in B. C. 140. The senate referred the investigation of the charges to his own father Torquatus at the request of the latter. Torquatus condemned his son, and banished him from his presence; and when Silanus hanged himself in grief, his father would not attend his funeral. (Cic. *de Fin.* i. 7; Liv. *Epit.* 54; Val. Max. v. 8. § 3.)

4. M. JUNIUS SILANUS, consul B. C. 109, with M. Caecilius Metellus, fought in this year against the Cimbri in Transalpine Gaul, and was defeated. He was accused in B. C. 104, by the tribune Cn. Domitius Ahenobarbus, out of revenge, because he had injured an hereditary friend of Ahenobarbus. The latter charged him with having fought without any commission from the people (*injussu populi*), and with having thus been the principal cause of the calamities which the Romans had experienced in this war; but he was acquitted almost unanimously, as only two tribes out of the thirty-five voted for his condemnation. Cicero (*Brut.* 35) praises his oratorical powers. (Liv. *Ep.* 65; Sall. *Jug.* 43; Eutrop. iv. 11. s. 27; Flor. iii. 3. § 4; Cic. *Div. in Caecil.* 20, *Verr.* ii. 47; Ascon. *in Cornel.* pp. 68, 80, ed. Orelli.)

5. D. JUNIUS SILANUS, probably a younger son of No. 4, was the step-father of M. Brutus, the murderer of Caesar, having married his mother Servilia. He was aedile about B. C. 70, when he exhibited very magnificent games, and notwithstanding was unsuccessful in his application for the consulship for the year B. C. 64. He was elected consul in the comitia held in the summer of B. C. 63, and in consequence of his being consul designatus was first asked for his opinion by Cicero in the debate in the senate on the

STEMMA JUNIORUM SILANORUM.

1. M. Junius Silanus, pr. B. C. 212.
2. D. Silanus, about B. C. 146.
3. D. Silanus Manlianus. pr. B. C. 142.
4. M. Silanus, cos. B. C. 109.

5. D. Silanus, cos. B. C. 62, m. Servilia.

C. Silanus?

6. M. Silanus, cos. B. C. 25.

Junia, m. Lepidus, IIIvir.

Junia, m. C. Cassius.

7. C. Silanus, cos. B. C. 19

8. M. Silanus, cos. A. D. 19.

9. D. Silanus.

Claudia or Junia Claudilla, m. the emperor Caligula.

Junia Silana, m. C. Silius, A. D. 47. [SILANA.]

10. C. Silanus, cos. A. D. 10.

11. Ap. Silanus, cos. A. D. 28, m. Aemilia Lepida, the proneptis Augusti.

12. M. Silanus, abnepos Augusti, cos. A. D. 46.

13. L. Silanus, abnepos Augusti, m. Octavia, the dr. of the emperor Claudius, killed A.D. 49.

14. D. Torquatus Silanus, abnepos Augusti, cos. A. D. 53.

Julia Calvina, abneptis Augusti, m. Vitellius. [CALVINA.]

Junia Lepida, abneptis Augusti, m. Cassius the jurist.

15. L. Torquatus Silanus, atnepos Augusti, killed A. D. 65.

16. C. Silanus, cos. suff. A. D. 92.
17. Silanus, cos. A. D. 189.
18. Silanus. cos. A. D. 237.

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punishment of the Catilinarian conspirators. He declared himself in favour of inflicting the extreme punishment upon the conspirators; but after the speech of Caesar, he said that he should vote in favour of the proposition of Tib. Nero, who had recommended that they should be kept in prison till Catiline was conquered, affirming that he had not recommended that they should be put to death, but that they should be imprisoned, as this was the extreme of punishment to a Roman senator. (Cic. *de Off.* ii. 16, *ad Att.* i. 1; Sall. *Cat.* 50; Cic. *in Cat.* iv. 4, *ad Att.* xii. 21. § 7; Appian, *B. C.* ii. 5; Suet. *Caes.* 14; Plut. *Cic.* 20, 21, *Cat.* 22). Silanus was consul B. C. 62, with L. Licinius Murena, along with whom he proposed the Lex Licinia Junia, which enacted that a rogatio must be promulgated three nundines before the people voted upon it. It confirmed the Lex Caecilia Didia (Cic. *pro Sest.* 64, *in Vatin.* 14, *Phil.* v. 3, *ad Att.* ii. 9, iv. 16). Pliny (*H. N.* ii. 35) speaks of Silanus as proconsul. As an orator Silanus owed more to nature than to study. (Cic. *Brut.* 68.)

6. M. JUNIUS SILANUS, son of No. 5 and of Servilia, served in Gaul as Caesar's legatus in B. C. 53, but does not appear to have been employed in any undertaking of importance. After Caesar's murder in B. C. 44, he accompanied his brother-in-law M. Lepidus over the Alps; and in the following year Lepidus sent him with a detachment of troops into Cisalpine Gaul, as the senate had urgently pressed Lepidus to assist the consuls Hirtius and Pansa, who were advancing against Antony to compel him to raise the siege of Mutina. Lepidus, however, gave Silanus no precise instructions as to his line of conduct; and the latter guessing the real wishes of his general, espoused the side of Antony. After the defeat of Antony Silanus recrossed the Alps and returned to Lepidus, who affected to be displeased with his conduct, and would not at first allow him to come into his presence. Silanus afterwards became obnoxious to the triumvirs, though the reason is not mentioned, and fled to Sex. Pompey in Sicily. At the peace of Misenum, in B. C. 39, he returned to Rome, and eventually won the favour of Octavian so completely that he raised him to the consulship in B. C. 25. (Caes. *B. G.* vi. 1; Dion Cass. xlvi. 38, 51; Cic. *ad Fam.* x. 30, 34; Vell. Pat. ii. 77; Dion Cass. liii. 25.) Silanus had two sisters, one married to M. Lepidus, the triumvir, and the other to C. Cassius, one of Caesar's murderers. [JUNIA, Nos. 2 and 3.]

7. C. JUNIUS C. F. SILANUS, consul B. C. 19 with C. Furnius, may perhaps have been a cousin of No. 6. (Dion Cass. liv. 18.)

8. M. JUNIUS M. F. SILANUS, son of No. 6, consul under Tiberius, A. D. 19, with L. Norbanus Balbus.

These consuls gave their name to the Lex Junia Norbana, which enacted that slaves manumitted without the requisite formalities should, in certain cases, have the status of Latini: such persons were called Latini Juniani (see *Dict. of Antiq.* p. 693, a, 2d ed.). Tacitus speaks of Silanus as pre-eminently distinguished by his high nobility and eloquence. In A. D. 20 he obtained from Tiberius the recal of his brother [No. 9] from exile. Like the other senators he endeavoured to gain the favour of the emperor by flattery. He proposed in A. D. 22 that all public and private documents should not bear in future the names of the consuls, but the names of those who possessed the tribunician power, that is, of the emperors. In A. D. 33 his daughter Claudia, or Junia Claudilla, as she is called by Suetonius (*Cal.* 12), was married to C. Caesar, afterwards the emperor Caligula. Silanus was governor of Africa in the reign of Caligula; but the suspicious tyrant feared his father-in-law, and accordingly first deprived him of all power in the province by compelling him to share the government with an imperial legatus, and afterwards compelled him to put an end to his life. Julius Graecinus, the father of Agricola, had been ordered by Caligula to accuse Silanus, but he declined the odious task. (Tac. *Ann.* ii. 59, iii. 24, 57, vi. 20, *Hist.* iv. 48, *Agr.* 4; Dion Cass. lvii. 18, lix. 8; Suet. *Cal.* 12, 23.)

9. D. JUNIUS SILANUS, a brother of No. 8, was one of the paramours of Julia, the granddaughter of Augustus, and voluntarily withdrew into exile when the adulteries of Julia were discovered. Tiberius allowed him to return to Rome in A. D. 20 on the intercession of his brother Marcus, but did not advance him to any of the honours of the state. (Tac. *Ann.* iii. 24.)

10. C. JUNIUS SILANUS, described as Flamen Martialis in the Capitoline Fasti, was consul A. D. 10, with P. Cornelius Dolabella. Judging from his praenomen we may suppose him to have been a son of No. 7; but this is opposed to the Capitoline Fasti, in which he is described as C. F. M. N. Silanus was afterwards proconsul of Asia, and in A. D 22 was accused of malversation by the provincials. To this crime his accusers in the senate added that of treason (*majestas*), and it was proposed to banish him to the island of Gyaros; but Tiberius changed the place of his exile to the less inhospitable island of Cynthus, which his sister Torquata had begged might be the place of his punishment. (Tac. *Ann.* iii. 66—69, iv. 15.)

11. APP. JUNIUS SILANUS, was consul A. D. 28 with P. Silius Nerva. He was accused of majestas in A. D. 32, but was saved by Celsus, one of the informers. Claudius soon after his accession recalled Silanus from Spain, of which he was at that time governor, gave him in marriage Domitia Lepida, the mother of his wife Messalina, and treated him otherwise with the greatest distinction. But shortly afterwards, having refused the embraces of Messalina, he was put to death by Claudius on the accusations of Messalina and Narcissus, both of whom said that they had in their dreams seen Silanus attempting to murder the emperor. (Tac. *Ann.* iv. 68, vi. 9, xi. 29; Suet. *Claud.* 29, 37; Dion Cass. lx. 14, who calls him *Caius Appius Silanus.*) One of the sons of Appius is called by Tacitus (xiii. 1) the *abnepos* or great-great-grandson of Augustus. It would therefore appear that App. Silanus married Aemilia Lepida, the proneptis or great-granddaughter of Augustus. The genealogy would therefore stand thus: —

1. Augustus.
2. Julia, filia,
   m. M. Agrippa.
3. Julia, neptis,
   m. L. Aemilius Paulus.
4. Lepida, proneptis,
   m. App. Junius Silanus.

Aemilia Lepida, the wife of App. Silanus, was at an early age betrothed to the emperor Claudius long before his accession to the throne, but was divorced soon afterwards [LEPIDA, No. 3, where her subsequent marriage to App. Silanus ought to have been stated]. By his second wife Domitia Lepida, the mother of Messalina, App. Silanus of course had no children. Suetonius (*Claud.* 29) calls App. Silanus the *consocer* of Claudius, because his son L. Silanus was betrothed to Octavia, the daughter of Claudius.

12. M. JUNIUS SILANUS, a son of No. 11, was consul under Claudius A. D. 46 with Valerius Asiaticus. He was born in the same year in which Augustus died, A. D. 14, and it is mentioned by Pliny as a singular fact that Augustus lived to see his great-great-grandson. Silanus was proconsul of Asia at the succession of Nero in A. D. 54, and was poisoned by command of Agrippina, who feared that he might avenge the death of his brother [No. 13], and that his descent from Augustus might lead him to be preferred to the youthful Nero (Dion Cass. lx. 27; Plin. *H. N.* vii. 11; Tac. *Ann.* xiii. 4). Tacitus relates (*l. c.*) that Silanus was so far from being ambitious, that Caligula used to call him his "pecus aurea," but Dion Cassius (lix. 8) with more probability refers this epithet to the father in-law of Caligula [No. 8].

13. L. JUNIUS SILANUS, likewise a son of No. 11, was betrothed to Octavia, the daughter of the emperor Claudius, in A. D. 41. The emperor conferred upon him the triumphal ornaments when he was still a boy, and exhibited in his name magnificent gladiatorial games. But as Agrippina had resolved to marry Octavia to her own son Domitius, afterwards the emperor Nero, it was necessary to put Silanus out of the way. It was easy to persuade the foolish emperor of any thing, and he therefore readily believed the charges brought against Silanus. Accordingly in A. D. 48 Silanus, who was then praetor, though he had not yet attained the legal age for the office, was expelled from the senate by Vitellius, as censor, on the ground of incest with his sister Julia Calvina [CALVINA]; and he was further compelled by Claudius to resign the office of praetor. At the same time the marriage between him and Octavia was dissolved. At the beginning of the following year Octavia was married to Nero; and Silanus, who knew that he would not be allowed to live much longer, put an end to his life on the day of their marriage. (Tac. *Ann.* xii. 3, 4, 8; Suet. *Claud.* 24, 29; Dion Cass. lx. 5, 31.)

14. D. JUNIUS TORQUATUS SILANUS, probably also a son of No. 11, was consul under Claudius A. D. 53 with Q. Haterius Antoninus. He was compelled by Nero in A. D. 64 to put an end to his life, because he had boasted of being descended from Augustus. Tacitus says that he had boasted of Augustus being his *atavus*; but if he was really

the abnepos of Augustus, the latter was his *abavus*, and not his *atavus*. (Tac. *Ann.* xii. 58, xv. 35 ; Dion Cass. lxii. 27.)

15. L. JUNIUS TORQUATUS SILANUS, the son of No. 12, and consequently the *atnepos*, or great-great-great grandson of Augustus. In consequence of the early death of his father, he was brought up in the house of the jurist Cassius, who had married his aunt Lepida ; but his descent from Augustus, as well as his virtues, rendered him an object of suspicion to Nero. He was accordingly accused in A. D. 65, along with Cassius and his aunt Lepida. The crimes laid to the charge of Silanus were that he was aspiring to the empire, and that he had committed incest with his aunt Lepida. Silanus was sentenced to banishment, and was removed to Ostia, as if for the purpose of being carried over to Naxus ; but from Ostia he was conveyed to Barium, a municipium of Apulia, and was there shortly afterwards put to death. The name of the month of Junius was now changed into that of Germanicus, because the two Torquati had by their crimes rendered this name inauspicious (Tac. *Ann.* xv. 52, xvi. 7—9, 12). This L. Silanus is probably the same as the L. Silanus whose statue was erected in the forum in the time of the younger Pliny (*Ep.* i. 17). This Silanus appears to have been the last descendant of Julia, the granddaughter of Augustus.

16. C. JUNIUS SILANUS, consul suffectus under Domitian in A. D. 92 (Fasti).

17. JUNIUS SILANUS, consul under Commodus in A. D. 189 with Q. Servilius Silanus (Fasti).

18. JUNIUS SILANUS, consul suffectus under Maximinus in A. D. 237 (Fasti).

There are several coins of the Junia Gens with the name of Silanus upon them. We annex two specimens. On the obverse of the first is the head of Salus, and on the obverse of the second the head of a barbarian with a torquis round the coin. The torquis was inserted in order to mark the connection of the Silani with the Manlii Torquati. We have already seen that the son of the jurist T. Manlius Torquatus was adopted by a D. Junius Silanus. [See above, No. 3.] In consequence of this connection between the Silani and Torquati, we find the name of Torquatus assumed by several of the Silani. [See above, Nos. 14, 15.] Who the D. Silanus is, referred to on these coins, cannot be determined ; the two coins probably refer to two different persons of the name.

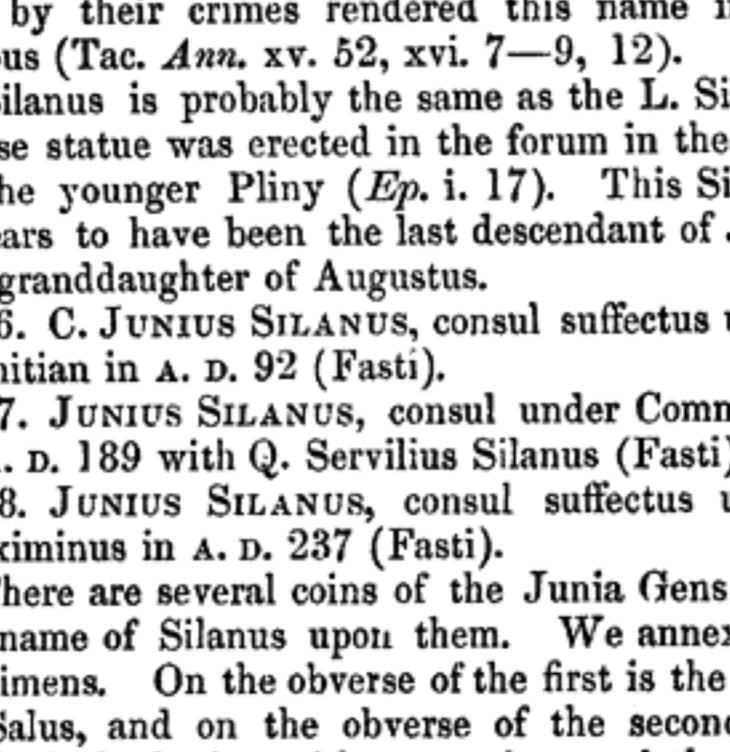

COINS OF D. JUNIUS SILANUS.

SILA'NUS, LICI'NIUS, consul B. C. 20, is a false reading in Dion Cassius (lv. 30) for Silianus. The full name of this consul was A. Licinius Nerva Silianus [NERVA, LICINIUS, No. 7].

SILA'NUS, SERVI'LIUS, the name of two consuls under Commodus, namely, M. Servilius Silanus in A. D. 188, and Q. Servilius Silanus in A. D. 189 (Fasti).

SILA'NUS, T. TURPI'LIUS, was appointed by Metellus in B. C. 108 commander of the town of Vaga or Vacca, in Numidia ; but the inhabitants, urged on by Jugurtha, treacherously massacred all the Roman garrison, with the exception of Turpilius Silanus, who escaped to the main body of the Roman army. The conduct and escape of Turpilius were suspicious ; he was brought to trial before Metellus, and condemned ; and, as he was a Latin and not a Roman citizen, was scourged and put to death. Plutarch relates that the innocence of Turpilius was afterwards established ; and that Marius, who was present at the trial as an assessor, had strongly urged Metellus to put him to death, in order thus to bring upon his commander the odium of having condemned an innocent man (Sall. *Jug.* 66—69 ; Plut. *Mar.* 8).

SILENTIA'RIUS, PAULUS [PAULUS, literary, No. 18].

SILE'NUS or SEILE'NUS (Σειληνός). It is remarked in the article Satyrus, that the older Satyrs were generally termed Sileni (comp. Schol. *ad Nicand. Alex.* 31), but one of these Sileni is commonly *the* Silenus, who always acts a prominent part in the retinue of Dionysus, from whom he is inseparable, and whom he is said to have brought up and instructed. (Diod. iv. 14; Orph. *Hymn.* 53. 1.) Like the other Satyrs he is called a son of Hermes (Serv. *ad Virg. Eclog.* vi. 13), but others call him a son of Pan by a nymph, or of Gaea (Nonn. *Dionys.* xiv. 97, xxix. 262; Aelian, *V. H.* iii. 18 ; comp. Porphyr. *Vit. Pythag.* 16; Clemens, *Cohort. ad Gent.* p. 24.) Being the constant companion of Dionysus, he is, like the god, said to have been born at Nysa (Catull. 64, 253), and Diodorus (iii. 72) even represents him as king of Nysa ; he moreover took part in the contest with the Gigantes, and slew Enceladus, putting the others to flight by the braying of his ass. (Eurip. *Cycl.*) He is described as a jovial old man, with a bald head, a puck nose, fat and round like his wine bag, which he always carried with him, and generally as intoxicated. As therefore he cannot trust to his own legs, he is generally riding on an ass (Ov. *Fast.* i. 399, iii. 749), or he is supported by other Satyrs and Satyrisci. (Virg. *Eclog.* vi. 13 ; Lucian, *Deor. Conc.* 4.) In every other respect he is described as resembling his brethren in the fondness for sleep, wine and music. He is mentioned along with Marsyas and Olympus as the inventor of the flute which he is often seen playing (Strab. x. p. 470), and a special kind of dance was called after him Silenus, while he himself is designated as the dancer. (Anacr. 38. 11; Paus. iii. 25. § 2 ; Lucian, *Icarom.* 27.) But it is a peculiar feature in his character that he was conceived also as an inspired prophet, who knew all the past and the most distant future (Aelian, *V. H.* iii. 18 ; Virg. *Eclog.* vi, 31, &c.), and as a sage who despised all the gifts of fortune (Cic. *Tuscul.* i. 48) ; so that he becomes the representative of that wisdom which conceals itself behind a rough and uncouth external appearance, whence

he is likened to Socrates. (Plat. *Sympos.* 32; Xenoph. *Sympos.* 5. § 7.) When he was drunk and asleep, he was in the power of mortals who might compel him to prophesy and sing by surrounding him with chains of flowers. (Aelian, *V. H.* iii. 18; Philostr. *Imag.* i. 22, *Vit. Apoll.* vi. 27; Ov. *Met.* xi. 91.) Silenus had a temple at Elis, where Methe (Drunkenness) stood by his side handing him a cup of wine. (Hirt, *Mythol. Bilderb.* p. 164, &c.; C. O. Müller, *Ancient Art and its Remains*, § 386.) [L. S.]

SILE'NUS (Σειληνός or Σιληνός), literary. 1. A native of Calatia (Σειληνὸς ὁ Καλατιανός), an historical writer. Athenaeus (xii. p. 542, a), quotes from the third book of a work by him, entitled Σικελικά. The same work is probably referred to by Diogenes Laërtius (ii. 3, 11). He also wrote upon Roman history, and is mentioned by Dionysius of Halicarnassus (*Ant. Rom.* i. 6), who charges him with a want of care and accuracy, and by Livy (xxvi. 49) when speaking of the operations of Scipio Africanus the elder, in Spain. This Silenus is, doubtless, identical with Σιλανὸς ὁ συγγραφεύς, mentioned by Strabo (iii. p. 172), who remarks that he, as well as Artemidorus, was ignorant of the reason why the fountain in the temple of Hercules at Gades rose when the tide fell, and fell when the tide rose. It is probably this writer also who is quoted by Stephanus (*s. v.* Παλική), and by Pliny (*H. N.* iv. 22). Photius also (*s. v.* Σαρδόνιος γέλως), mentions what Silenus says ἐν β' τῶν περὶ Συρακόσσας. Cicero (*de Div.* i. 24) quotes from Silenus (of whom he remarks: *is autem diligentissime res Hannibalis persecutus est*) an account of a dream that Hannibal had after the capture of Saguntum. (Comp. Corn. Nep. *Hannib.* extr.)

2. It was probably a different writer from the last who is quoted several times by Athenaeus and others as the author of a work on foreign words (γλῶσσαι). Athenaeus mentions him frequently along with Cleitarchus. (Athen. xi. pp. 468, a. 475, d. 478, e. 482, f. xiv. p. 644, f., &c.; comp. Schol. *ad Apoll. Rhod.* i. 1299; Eustath. *ad Od.* vii. 102, p. 1571.) Silenus also compiled a collection of fabulous histories. (Tzetzes *in Lycophr.* 786; Schol. Hom. *Od.* i. 75, where he is called a Chian, as he is also by Eustathius, *ad Od.* xix. 407, p. 1871, and Eudocia, pp. 43, 312, 394; Vossius, *de Hist. Graecis*, p. 498, ed. Westermann.) [C. P. M.]

SILE'NUS, an architect who wrote a work on the Doric order, *de Symmetriis Doricorum.* He was apparently of an early age and a little later than the scene painter Agatharchus, who was contemporary with Aeschylus. (Vitruv. vii. praef. § 12.) [P. S.]

P. SILI'CIUS, as he is called by Plutarch, or SILICIUS CORONAS, as Dion Cassius names him, a Roman senator, and one of the judices appointed to try the conspirators against the life of Caesar in B. C. 43, in accordance with the Lex Pedia. [PEDIUS, No. 1.] Although Octavianus was present with his army, Silicius ventured to vote for the acquittal of M. Brutus, in consequence of which he was afterwards proscribed by the triumvirs, and put to death. Appian erroneously calls him Icilius (Dion Cass. xlvi. 49; Plut. *Brut.* 27; Appian, *B. C.* iv. 27).

SI'LIA GENS, plebeian, did not attain much importance till quite the latter end of the republic, although a person of this name is mentioned as early as B. C. 409. The first member of the gens who obtained the consulship was P. Silius Nerva, in B. C. 20. The different cognomens of the Silii are given below in alphabetical order. *Nerva* is the only cognomen that occurs on coins of the gens.

SI'LIO, UMBO'NIUS, governor of Baetica under Claudius, was recalled from his province, and expelled from the senate because he had offended some of the emperor's freedmen, though accused, for the sake of form, of another crime (Dion Cass. lx. 24).

SI'LIUS. 1. Q. SILIUS, one of the quaestors elected for the first time from the plebs in B. C. 409 (Liv. iv. 54).

2. T. SILIUS, served under Caesar in Gaul, and was sent by him against the Veneti in B. C. 56 (Caes. *B. G.* iii. 7).

3. A. SILIUS, a friend of Cicero, is frequently mentioned by him in his correspondence with Atticus in B. C. 45. (Cic. *ad Att.* x. 13, xii. 18, 22, 24, 25, xiii. 50.)

4. P. SILIUS, governed Bithynia and Pontus as propraetor in B. C. 51, at the same time as Cicero governed Cilicia as proconsul, Bibulus Syria, and Thermus Asia. Silius was a friend of Atticus (Cic. *ad Att.* vi. 1. § 13, vii. 1. § 8). Several of Cicero's letters are addressed to this Silius. He consulted Cicero on a legal point in B. C. 44, the explanation of which has exercised the ingenuity of modern jurists. (Cic. *ad Fam.* vii. 21, *ad Att.* xv. 23, 24; P. E. Huschke, *De Causa Siliana*, Rostochii, 1824, and also in his *Studien*, Breslau, 1830, vol. i.) This Silius was probably the father of P. Silius Nerva, consul in B. C. 20. [SILIUS NERVA.]

5. C. SILIUS P. F. P. N., was consul A. D. 13, with L. Munatius Plancus (Dion Cass. lvi. 28; Suet. *Aug.* 101; Frontin. *de Aquaed.* 102; Fasti Capitol.). He was appointed at the end of his year of office legatus of Upper Germany, where he was at the death of Augustus, in the month of August in the following year. He served under Germanicus in his campaigns in Germany, and on account of his success obtained the triumphal ornaments in A. D. 15. Germanicus sent him against the Chatti in the following year, but the result of that expedition is not mentioned by Tacitus. In A. D. 21 he defeated Julius Sacrovir, who, in conjunction with Julius Florus, had excited an insurrection in Gaul, and had collected a formidable army among the Aedui and the surrounding people [SACROVIR]. But his friendship with Germanicus caused his ruin. He had also excited the suspicions of the jealous emperor by the successes he had obtained, by the long continuance of his command, and by the boastful manner in which he had spoken of his services. He was accordingly accused of repetundae and majestas in A. D. 24, and anticipated his condemnation by a voluntary death. His wife Sosia Galla was involved in the accusations brought against him, and was sentenced to banishment. [GALLA, SOSIA.] (Tac. *Ann.* i. 31, ii. 6, 7, 25, iii. 42—45, iv. 18, 19; Dion Cass. lx. 31.)

6. C. SILIUS, son of No. 5, the most beautiful of the Roman youths, was passionately loved by Messalina, the wife of the emperor Claudius. She made no secret of her affection for him, and visited his house openly, with a large retinue. She com-

pelled him to divorce his wife Junia Silana, and made him consul designatus in A. D. 48. At length her effrontery reached so mad a pitch, that she married him with all the forms and ceremonies of a legal marriage, during the absence of her stupid husband at Ostia. The latter would no doubt have remained ignorant of the whole affair, had not his freedman Narcissus resolved upon the destruction both of Silius and Messalina. By means of two favourite concubines of Claudius, Narcissus acquainted the emperor with the outrage that had been committed against him. Silius was put to death and many others with him. (Tac. *Ann.* xi. 5, 12, 26—35 ; Dion Cass. lx. 31 ; Suet. *Claud.* 26 ; Juv. x. 331, &c.) [MESSALINA, p. 1054, a.]

SI'LIUS BASSUS. [BASSUS.]

C. SI'LIUS ITA'LICUS, the most voluminous among the Roman writers of heroic verse, was born about A. D. 25. From his early years he devoted himself to oratory and poetry, taking Cicero as his model in the former, and Virgil in the latter. He acquired great reputation as a pleader at the bar, and acted for some time as a member of that body of judicial umpires who were known as the Centumvirs. His life, in so far as we can trace it, presents a course of unbroken prosperity. He was elevated to the consulship in A. D. 68, the year in which Nero perished ; he was admitted to familiar intercourse with Vitellius, and subsequently discharged the duties of proconsul of Asia with high renown. After enjoying for a lengthened period the dignities of political and literary fame without incurring the envy which is for the most part the lot of distinguished statesmen and authors, he determined to retire from the busy world, and to pass his old age among his numerous villas, which were abundantly furnished with books and works of art. His two favourite residences were a mansion near Puteoli, formerly the Academy of Cicero, and the house in the vicinity of Naples once occupied by Virgil ; and so enamoured did he become of seclusion, that upon the accession of Trajan he refused to repair to Rome, and pay homage to the new prince. In these happy retreats he passed his time in tranquillity until he had completed his 75th year, when, in consequence of the pain caused by an incurable tubercle (*insanabilis clavus*) of some kind, he starved himself to death ; and it was remarked that as he was the last consul nominated by Nero, so he survived all those who had held that office in the same reign. The only stain upon his character arises from the imputation that he pandered to the cruelties of the tyrant, by acting as a voluntary accuser ; but if this charge was true, his guilt was in a great measure expiated by the blamelessness of his subsequent career. He had two sons, one of whom died when young ; the other attained to the consulship before his father's death.

Much discussion has taken place with regard to the import of the word *Italicus*, which no one has as yet explained in a satisfactory manner. According to the opinion most generally adopted, it was derived from the place of his birth which is imagined to have been either Italica near Hispalis in Baetica, or Corfinium, in the country of the Peligni. Neither of these suppositions will bear investigation. It is extremely improbable that he was a Spaniard, for Martial, who repeatedly celebrates his praises, nowhere claims him as a countryman, although he frequently alludes with pride to the men of genius whom his native province had produced. On the other hand, although there is no doubt that the allies in the Social War gave the name of Italica to Corfinium, because they intended to make it the metropolis of their league, there is no reason to believe that it retained this title after the conclusion of the struggle. There is also a grammatical objection of some weight ; for according both to analogy and to the authority of inscriptions, the local adjective derived from *Italica* near Hispalis would not be *Italicus*, but *Italicensis*. (See also Gell. xvi. 13.) This however in itself would not be conclusive. (Hispanus, Hispanensis.)

It has been erroneously inferred from a line in Martial (viii. 66),

" Felix purpura tertiusque consul,"

that Silius had been thrice consul, but the words imply merely that there had been three consuls in the family — Silius himself, his son, to celebrate whose accession to office the epigram was written, and a third person, perhaps that C. Silius who was consul A. D. 13 (Sueton. *Octav.* 101), and who may have been the father of the poet : but this is a mere conjecture. Our authorities for this biography are sundry epigrams in Martial (especially vii. 62, viii. 66, xi. 51), and an epistle of the younger Pliny (iii. 7, or iii. 5, ed. Titze). See also Tacit. *Hist.* iii. 65.

The great work of Silius Italicus was an heroic poem in seventeen books, entitled *Punica*, which has descended to us entire. It contains a narrative of the events of the second Punic War, from the capture of Saguntum to the triumph of Scipio Africanus, together with various episodes relating to the more remarkable achievements in the first contest with Carthage, and to the exploits of champions in still earlier ages, such as Scaevola, Camillus, and the three hundred Fabii. Just as Virgil did not think that he degraded the majesty of the epic by making it a vehicle for flattering the Julian line, so his imitator has interwoven with his verses a panegyric upon the Flavian dynasty. The materials are derived almost entirely from Livy and Polybius. With regard to the merits of the piece, those few persons who have perused it from beginning to end will scarcely think the criticism too severe which pronounces it to be the least attractive poem within the range of classical antiquity ; and this judgment is by no means incompatible with the praises awarded by Cellarius. We may freely admit that many passages may be adduced which throw light upon the historical events of that remarkable epoch, upon the origin, fortunes, and geographical position of different nations in Italy, Sicily, Spain, and Africa, and upon various points connected with mythology and ancient usages. But these are not the commendations we bestow on a great poet ; the information which, after all, might be compressed within a very limited compass is certainly not destitute of value, but it is conveyed through the medium of the coldest, heaviest, and most lifeless composition that ever was misnamed an heroic poem. Notwithstanding the eulogistic apostrophe of Martial (*Sili, Castalidum decus sororum*), dictated perhaps by personal friendship, or more probably by the desire of fawning upon one who possessed so much power at court, the merits of Silius seem to have been fairly appreciated by his contemporaries, as we perceive from the words of Pliny " *Scribebat carmina majori*

cura quam industria;" and soon after death he appears to have fallen into complete oblivion, for he is neither quoted nor named by any writer, not even by the grammarians, until the time of Apollinaris. (*Excusator. ad Felic.* 260.)

The work of Silius Italicus was first brought to light after the revival of letters by Poggio the Florentine, having been discovered by him while attending the council of Constance.

The Editio Princeps was printed at Rome by Sweynheym and Pannartz under the inspection of Andrew, bishop of Aleria, fol. 1471, and again at the same place, fol. 1471, 1474, 1480. The best editions are those of Cellarius, 8vo. Lips. 1695, and Drakenborch, 4to. Traj. ad Rhen. 1717, especially the latter. That by Ruperti, 2 vols. 8vo. Goetting. 1795, contains a considerable quantity of useful matter, but displays little scholarship or judgment.

There is a complete translation into English verse, bearing the title "The Second Punik War between Hannibal and the Romanes: the whole xvii. books Englished from the Latine of Silius Italicus, with a continuation from the triumphe of Scipio to the death of Hannibal, by Tho. Ross." Fol. London, 1661; and reprinted fol. Lond. 1672.

The commencement was translated into French verse by Mich. de Marolles, and was appended to his "Considérations sur une Critique de l'Eneide," 4to. Paris (no date), and to his translation of the Achilleis of Statius, 4to. Paris, 1678. Select passages have been rendered into German by K. P. Kretschmann, to be found in the collection called "Meissner's Apollo," 1797, Heft. 5. There is also a version into Italian by Buzio, which is contained in the *Raccolta di tutti gli antichi poeti Latini*, 4to. Milan 1765, vol. 34—35. [W. R.]

SI'LIUS MESSALLA. [MESSALLA, p. 1053.]

SI'LIUS NERVA. 1. P. SILIUS NERVA, was consul under Augustus B. C. 20, with M. Appuleius, and afterwards subdued the Cammunii and Venii (*al.* Venones), Gallic tribes. (Dion Cass. liv. 7, 20.)

2. P. SILIUS NERVA, consul under Tiberius A. D. 28, with Ap. Junius Silanus. (Tac. *Ann.* iv. 68; Plin. *H. N.* viii. 40.)

3. SILIUS NERVA, consul under Nero in A. D. 65, with Vestinus Atticus (Tac. *Ann.* xv. 48). He is described in the Fasti as A. Licinius Nerva Silianus; whence it would appear that he was adopted by A. Licinius. He was probably the son of No. 2.

There are several coins bearing on the reverse P. NERVA, which are referred by modern numismatologists to the Silia gens, and not to the Licinia gens, as older writers had done. A specimen of these coins is annexed. The reverse represents the septa of the comitia: one citizen is placing his tabella in the ballot-box, while another is receiving his tabella from the officer. (Eckhel, vol. v. p. 313.)

COIN OF P. SILIUS NERVA.

SILLAX (Σίλλαξ), a painter, of Rhegium, flourished about B. C. 500, since he was mentioned by Simonides and Epicharmus. He adorned with his paintings the Polemarchian portico (*τὴν πολεμάρχειον στοάν*) at Phlius. (Polemo, *ap. Ath.* v. p. 210, b.; Simon, *Fr.* ccxxii. Schneidewin.) [P. S.]

SILO, ABRO'NIUS. [ABRONIUS.]

SILO, GA'VIUS. [GAVIUS, No. 3.]

SILO, POMPEIUS, constantly mentioned by M. Seneca among the illustrious rhetoricians of his age. (Sen. *Suas.* 1, 2, &c.)

SILO, Q. POMPAE'DIUS, the leader of the Marsi in the Social War, and the soul of the whole undertaking, at first endeavoured to obtain for the Socii the Roman franchise, by means of M. Livius Drusus, the celebrated tribune of the plebs in B. C. 91. He came to Rome to concoct his plans with Drusus, and remained in his house several days; and it is related by Diodorus that he subsequently marched upon Rome at the head of 10,000 men, with weapons concealed beneath their clothes, in order to extort the franchise by force, but that he was persuaded by Domitius, perhaps the censor of the preceding year, to give up his enterprise (Plut. *Cat. Min.* 2; Diod. xxxvii. p. 612, ed. Wess.). With the death of Drusus the allies lost all hope of obtaining their demands peaceably, and forthwith took up arms. The history of the war which ensued is given in too confused and fragmentary a manner to enable us to follow the operations of Pompaedius Silo step by step; but all accounts agree in representing him as the most distinguished of the Italian generals. His most brilliant exploit seems to have been the defeat of Q. Caepio, whom he decoyed into an ambush; but he was unable, either by his stratagems or his sarcasms, to force Marius to an engagement (Plut. *Mar.* 33). After most of the allies had laid down their arms and submitted to the Romans, Pompaedius still continued the struggle. He regained Bovianum, which had been taken by Sulla, and entered this capital of Samnium in triumph (Obsequ. 116). But this was his last success. He was first defeated by Mam. Aemilius, and subsequently by Q. Metellus Pius. In the latter battle he perished, and with his death the war came to an end, B. C. 88 (Appian, *B. C.* i. 40, 44, 53; Diod. xxxvii. p. 539, ed. Wess.; Liv. *Epit.* 76; Flor. iii. 18; Oros. v. 18; Vell. Pat. ii. 16). Several writers have *Popedius*, and others give *Sylo* or *Sillo* as the cognomen, but *Pompaedius Silo* is the correct orthography.

SILO, POMPAE'DIUS, fought under Ventidius, the legatus of Antony, in his campaign against the Parthians in B. C. 39 (Dion Cass. xlviii. 41). The proceedings of Silo in Judaea are related at length by Josephus (*Antiq.* xiv. 15, *B. J.* i. 15).

SILVA'NUS, a Latin divinity of the fields and forests, to whom in the very earliest times the Tyrrhenian Pelasgians are said to have dedicated a grove and a festival (Virg. *Aen.* viii. 600). He is described as a god watching over the fields and husbandmen, and is also called the protector of the boundaries of fields (Horat. *Epod.* ii. 22). Hyginus (*De Limit. Const.* Praef.) tells us that Silvanus was the first to set up stones to mark the limits of fields, and that every estate had three Silvani, a *Silvanus domesticus* (in inscriptions called Silvanus Larum and Silvanus sanctus sacer Larum), *Silvanus agrestis* (also called salutaris), who was worshipped by shepherds, and *Silvanus*

orientalis; that is, the god presiding over the point at which an estate begins. Hence Silvani are often spoken of in the plural. In connection with woods (sylvestris deus), he especially presided over plantations, and delighted in trees growing wild (Tibull. ii. 5. 30; Lucan, *Phars.* iii. 402; Plin. *H. N.* xii. 2; Ov. *Met.* i. 193); whence he is represented as carrying the trunk of a cypress (δενδροφόρος, Virg. *Georg.* i. 20). Respecting the cypress, however, the following story is told. Silvanus, or according to others, Apollo (Serv. *ad Aen.* iii. 680; Ov. *Met.* x. 106, &c.), was in love with the youth Cyparissus, and once by accident killed a hind belonging to Cyparissus. The latter died of grief, and was metamorphosed into a cypress (Serv. *ad Virg. Georg.* i. 20, *Eclog.* x. 26, *Aen.* iii. 680). He is further described as the divinity protecting the flocks of cattle, warding off wolves, and promoting their fertility (Virg. *Aen.* viii. 601; Tibull. i. 5. 27; Cato, *De Re Rust.* 83; Nonn. ii. 324). Being the god of woods and flocks, he is also described as fond of music; the syrinx was sacred to him (Tibull. ii. 5. 30), and he is mentioned along with the Pans and Nymphs (Virg. *Georg.* i. 21; Lucan, *l. c.*). Later speculators even identified Silvanus with Pan, Faunus, Inuus and Aegipan (Plut. *Parall. Min.* 22). Cato (*l. c.*) calls him Mars Silvanus, from which it is clear that he must have been connected with the Italian Mars, and it is further stated that his connection with agriculture referred only to the labour performed by men, and that females were excluded from his worship (Schol. *ad Juven.* vi. 446). In the Latin poets, as well as in works of art, he always appears as an old man, but as cheerful and in love with Pomona (Virg. *Georg.* ii. 494; Horat. *Epod.* ii. 21, *Carm.* iii. 8; Ov. *Met.* xiv. 639). The sacrifices offered to him consisted of grapes, corn-ears, milk, meat, wine and pigs. (Horat. *Epod.* ii. 22, *Epist.* ii. 1. 143; Tibull. i. 5. 27; Juven. vi. 446; comp. Voss. *Mythol. Briefe*, ii. 68; Hartung, *Die Relig. der Röm.* vol. ii. p. 170, &c.) [L. S.]

SILVA'NUS, a general of infantry in Gaul, where he completely succeeded in quelling a formidable insurrection of the barbarians during the reign of Constantius (A. D. 355), to whom he had rendered an important service upon a former occasion by deserting, with a large body of cavalry, from Magnentius, immediately before the great battle of Mursa. Having been falsely accused of treason by an informer who produced forged documents in support of the charge, he was urged by despair to commit the crime of which he had been so villanously impeached, and assumed the purple at Cologne, about the end of July A. D. 355, almost at the very moment when his innocence had been triumphantly established before the imperial tribune at Milan. Ursicinus having been despatched with a few followers to crush this rebellion as best he might, effected by treachery the destruction of Silvanus, who was murdered twenty-eight days after he had been proclaimed Augustus. He is represented by a contemporary historian as an officer of great experience and skill, not less remarkable for his gentle temper and amiable manners, than for his warlike prowess. It is not improbable that he may be the Silvanus named in the Codex Theodosianus (Chron. A. D. 349) as a commander of infantry and cavalry under Constans. (The details with regard to the unfortunate usurpation of Silvanus are given with animated minuteness by Ammianus Marcellinus, xv. 5, 6, who accompanied Ursicinus upon his hazardous mission. See also Julian. *Orat.* i. ii.; Mamertin. *Panegyr.* ii.; Aurel. Vict. *de Caes.* 42, *Epit.* 42; Eutrop. x. 7; Zonar. xiii. 9.) [W. R.]

SILVA'NUS, M. CEIO'NIUS, consul under Antoninus A. D. 156, with C. Serius Augurinus (Fasti).

SILVA'NUS, GRA'NIUS, tribune of a praetorian cohort under Nero, was commissioned by the emperor, on the detection of the conspiracy of Piso, A. D. 65, to demand from the philosopher Seneca an explanation of certain suspicious words which he was charged with having spoken to Antonius Natalis. Silvanus himself was involved in the conspiracy; and though he was acquitted, he put an end to his own life (Tac. *Ann.* xv. 60, and 50, 71). Orelli, in his edition of Tacitus, reads *Gavius* Silvanus instead of *Granius* Silvanus.

SILVA'NUS, PLAU'TIUS. 1. M. PLAUTIUS SILVANUS, tribune of the plebs, B. C. 89, proposed a law that fifteen persons should be annually elected by each tribe, out of its own body, to be placed in the Album Judicum (Ascon. *in Cornel.* p. 79, ed. Orelli). In conjunction with his colleague, C. Papirius Carbo, he also proposed a law conferring the Roman franchise upon the citizens of the foederatae civitates. (Cic. *pro Arch.* 4; comp. *Dict. of Antiq.* p. 293, a, 2d ed.)

2. M. PLAUTIUS M. F. A. N. SILVANUS, was consul B. C. 2. He afterwards served with great distinction under Tiberius in the Pannonian and Illyrican wars, and obtained in consequence, as we learn from an inscription, the triumphal ornaments (Vell. Pat. ii. 112; Dion Cass. lv. 34, lvi. 12; Gruter, p. 452. 6).

3. PLAUTIUS SILVANUS, praetor A. D. 24, threw his wife Apronia out of the window, and having been accused of the crime, anticipated his condemnation by a voluntary death. (Tac. *Ann.* iv. 22).

4. TI. PLAUTIUS SILVANUS AELIANUS, offered up the prayer as pontifex when the first stone of the Capitol was laid, in A. D. 70 (Tac. *Hist.* iv. 53). We learn from an inscription (Gruter, p. 453; Orelli, n. 750) that he held many important military commands, and that he was twice consul. The date of these consulships, in both of which he was consul suffectus, is uncertain. Baiter, in his Fasti Consulares, places the first in the reign of Claudius, A. D. 47, and the second in the reign of Vespasian, A. D. 76.

5. M. PLAUTIUS SILVANUS, consul suffectus in A. D. 68 (Fasti).

SILVA'NUS, POMPEIUS, consul suffectus under Claudius, A. D. 45 (Fasti), is perhaps the same as the Pompeius or Poppaeus Silvanus, a man of consular rank, who governed Dalmatia at the death of Nero, and is described by Tacitus as rich and aged. He espoused the side of Vespasian, but prosecuted the war with little vigour. He entered Rome along with the other generals of Vespasian, and was appointed by the senate to superintend the loan of money which the state was to obtain from private persons. (*Hist.* ii. 86, iii. 50, iv. 47.)

SILVA'NUS, POMPO'NIUS, was proconsul of Africa, and was accused by the provincials in the reign of Nero, A. D. 58, but he was acquitted in consequence of his being an old man possessing

great wealth and no children (Tac. *Ann.* xiii. 52). This Pomponius Silvanus is perhaps the same as the Pompeius or Poppaeus Silvanus mentioned above, as the names are frequently confounded, and the latter is described by Tacitus (*Hist.* ii. 86) as rich and aged.

SILVA'NUS, POPPAEUS. [SILVANUS, POMPEIUS.]

SI'LVIUS, the son of Ascanius, is said to have been so called because he was born in a wood. All the succeeding kings of Alba bore the cognomen Silvius. The series of these mythical kings is given somewhat differently by Livy, Ovid, and Dionysius, as the following list will show (Liv. i. 3; Ov. *Met.* xiv. 609, &c.; Dionys. i. 70, 71).

Livy.	*Ovid.*	*Dionysius.*
1. Aeneas.	Aeneas.	Aeneas.
2. Ascanius.	Ascanius.	Ascanius.
3. Silvius.	Silvius.	Silvius.
4. Aeneas Silvius.		Aeneas Silvius.
5. Latinus Silvius.	Latinus.	Latinus Silvius.
6. Alba.	Alba.	Alba.
7. Atys.	Epytus.	Capetus.
8. Capys.	Capys.	Capys Silvius.
9. Capetus.	Capetus.	Calpetus.
10. Tiberinus.	Tiberinus.	Tiberinus.
11. Agrippa.	Remulus.	Agrippa.
12. Romulus Silvius.	Acrota.	Alladius.
13. Aventinus.	Aventinus.	Aventinus.
14. Proca.	Palatinus.	Procas.
15. Amulius.	Amulius.	Amulius.

SILUS, a Roman cognomen, properly signified a person whose nose turned up (Festus, *s. v.*; Cic. *de Nat. Deor.* i. 29). The names Silo, Silius, and Silanus appear to be all connected with this name.

SILUS, C. ALBU'CIUS, a Roman rhetorician, a native of Novaria, in the north of Italy, was aedile in his native town. He quitted Novaria in consequence of being dragged down from his tribunal on one occasion while administering justice, and repaired to Rome in the time of Augustus, where he obtained great renown by his oratory in the school of Plancus. He afterwards pleaded in the courts with considerable success, but having failed in one of his causes he left Rome and settled at Mediolanum, where he continued to exercise his profession as an advocate. He at length retired to his native town, and there put an end to his own life. (Suet. *de Clar. Rhetor.* 6; Senec. *Controv.* iii. proem.; Westermann, *Geschichte der Römischen Beredtsamkeit*, § 86.)

SILUS, DOMI'TIUS, the former husband of Arria Galla, whom he quietly surrendered to Piso. (Tac. *Ann.* xv. 59.)

SILUS, SE'RGIUS. 1. M. SERGIUS SILUS, the great-grandfather of Catiline, distinguished himself by his extraordinary bravery in the second Punic war. Although he had lost his right hand, and received twenty-three wounds in two campaigns, he continued in the army, and fought four times against the Carthaginians with his left hand alone. He was praetor urbanus in B. C. 197, in which year six praetors were elected for the first time (Plin. *H. N.* vii. 28. s. 29; Liv. xxxii. 27, 28, 31, xxxiii. 21). The annexed coin of the Sergia gens was probably struck in honour of this Sergius Silus by his son. The reverse represents a horseman in full gallop, holding in his left hand the head of a foe. (Eckhel, vol. v. p. 306.)

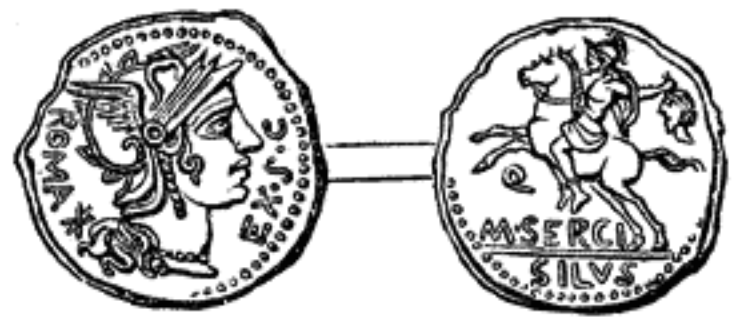

COIN OF M. SERGIUS SILUS.

2. M. SERGIUS SILUS, son of the preceding, and grandfather of Catiline, was legatus of Aemilius Paulus in the war with Perseus in B. C. 168. (Liv. xliv. 40.)

3. SERGIUS SILUS, son of No. 2, and father of Catiline. He does not appear to have held any of the public offices, and we do not even know his praenomen. He left his son no property. (Q. Cic. *de Pet. Cons.* 2; Sall. *Cat.* 5.)

4. CN. SERGIUS SILUS, was condemned on the accusation of Metellus Celer, because he had promised money to a materfamilias for the enjoyment of her person. (Val. Max. vi. 2. § 8.)

SIMARISTUS (Σιμάριστος), a grammatical, or lexicographical writer, mentioned several times by Athenaeus. Whether he was the author of more than one work, does not appear; but Athenaeus quotes frequently from one entitled Ὁμώνυμα (iii. p. 99, d., ix. p. 395, f., xi. p. 478, c.). [C. P. M.]

SIMENUS, a statuary in bronze, mentioned by Pliny among those who made *athletas et armatos et venatores sacrificantesque* (*H. N.* xxxiv. 8. s. 19. § 34). There is no other mention of this artist; and even the form of the name occurs nowhere else. [P. S.]

SIMEON. [SYMEON.]

SI'MILIS, was a centurion under Trajan, and praefectus praetorio under Hadrian, who erected a statue to his honour. Dion Cassius says that Similis received the praefecture against his will, and that he with difficulty prevailed upon Hadrian to let him resign it; but Spartianus on the contrary states, that Hadrian removed Similis from his office, although he was partly indebted to him for the empire, and appointed Septicius Clarus his successor. (Dion Cass. lxix. 18, 19; Spart. *Hadr.* 9.)

SI'MMIAS (Σιμμίας), historical. 1. A Macedonian, father of Polysperchon, the general of Alexander. (Arr. *Anab.* ii. 12.)

2. A Macedonian, son of Andromenes, and brother of Attalus and Amyntas, the officers of Alexander. He probably served in the division of the phalanx, commanded by his brother Amyntas, as we find him taking the command of it at the battle of Arbela during his brother's absence. On this occasion his division was one of those which bore the chief brunt of the battle. (Arr. *Anab.* iii. 11, 14.) In B. C. 330 he was accused, together with his brothers, of having been concerned in the conspiracy of Philotas; but the vigorous defence of Amyntas before the Macedonian army procured their joint acquittal. (Arr. iii. 27; Curt. vii. 1. § 10, 2. § 1—10.)

3. An officer in the service of Ptolemy III. (Euergetes), king of Egypt, who was sent by him to explore the shores of the Red Sea and the coasts of Ethiopia. Much of the information recorded by Agatharchides was derived from his authority. (Diod. iii. 18.) [E. H. B.]

SI'MMIAS (Σιμμίας, or, in the MSS. of Diog. Laërt., Σιμίας) literary. 1. Of Thebes, first *the*

disciple of the Pythagorean philosopher Philolaüs, and afterwards the friend and disciple of Socrates, at whose death he was present, having come from Thebes, with his brother Cebes, bringing with him a large sum of money, to assist in Criton's plan for the liberation of Socrates (Plat. *Crit.* p. 45, b., *Phaed.* pp. 59, c., 92, a., et passim ; comp. Ael. *V. H.* i. 16). At this time he and Cebes were both young men (*Phaed.* p. 89, a.). The two brothers are the principal speakers, besides Socrates himself, in the *Phaedon;* and the skill with which they argue, and the respect and affection with which Socrates treats them, prove the high place they held among his disciples, not only in the judgment of Plato, but in the general opinion. In the *Phaedrus* (p. 242, a., b.) also, Socrates is made to refer to Simmias as one of the most powerful reasoners of his day.

According to Plutarch, who introduces Simmias as a speaker in his dialogue *de Genio Socratis* (p. 578, a., &c.), he studied much in Egypt, and became conversant with the mystical religious philosophy of that country.

There is a very brief account of him in Diogenes Laërtius (ii. 124), who states that there was a collection of twenty-three dialogues by him, in one volume. The titles of these dialogues are also given, with a slight variation, by Suidas (*s. v.*) ; they embrace a large range of philosophical subjects, but are chiefly ethical.

Two epitaphs on Sophocles, in the Greek Anthology, are ascribed to Simmias of Thebes in the Palatine Codex (Brunck, *Anal.* vol. i. p. 168 ; Jacobs, *Anth. Graec.* vol. i. p. 100, *Anth. Pal.* vii. 21, 22, vol. i. p. 312). There is also an epitaph on Aristocles, among the epigrams of Simmias of Rhodes, which Brunck would refer to Simmias of Thebes ; *probabilis conjectura*, says Jacobs. (Brunck, *Anal.* vol. i. p. 204, No. 2 ; Jacobs, *Animadv.* vol. i. pt. ii. p. 4.)

2. Of Syracuse, is mentioned by Diogenes Laërtius (ii. 113, 114) as a hearer, first of Aristotle the Cyrenaean, and afterwards of Stilpon, the Megaric philosopher, but nothing further is known of him.

3. Of Rhodes, a poet and grammarian of the Alexandrian school, which flourished under the early Ptolemies. He was earlier than the tragic poet Philiscus, whose time is about Ol. 120, B. C. 300, at least if we accept the assertion of Hephaestion (p. 31), that the choriambic hexameter, of which Philiscus claimed the invention, had been previously used by Simmias. Suidas (*s. v.*) tells us that he wrote three books of γλῶσσαι, and four books of miscellaneous poems (ποιήματα διάφορα : the latter part of the article in Suidas is obviously misplaced, and belongs to the life of Simonides of Amorgus). Of his grammatical works nothing more is known ; but his poems are frequently referred to, and some of them seem to have been epic. His Γοργώ is quoted by Athenaeus (xi. p. 491) ; his Μῆνες and Ἀπόλλων by Stephanus Byzantinus (*s. vv.* Ἀμυκλαί, Ἡμικύνες) ; and a fragment of thirteen lines from the latter poem is preserved by Tzetzes (*Chil.* vii. 144), and has been edited by Brunck (*Anal.* vol. ii. p. 525, comp. *Lect.* vol. iii. p. 235).

As an epigrammatist, Simmias had a place in the *Garland* of Meleager, and the Greek Anthology contains six epigrams ascribed to him, besides three short poems of that fantastic species called *gripki* or *carmina figurata*, that is, pieces in which the lines are so arranged as to make the whole poem resemble the form of some object ; those of Simmias are entitled, from their forms, the *Wings* (πτέρυγες), the *Egg* (ᾠόν), and the *Hatchet* (πέλεκυς). There are several other poems of the same species in the Anthology, such as the *Pan-pipes* (σύριγξ) of Theocritus, the *Altar* of Dosiadas, and the *Egg* and *Hatchet* of Besantinus. (Brunck, *Anal.* vol. i. pp. 205—210 ; Jacobs, *Anth. Graec.* vol. i. pp. 139—143, vol. xiii. pp. 951, 952 ; *Anth. Pal.* xv. 21—27, vol. ii. pp. 603—609, ed. Jacobs ; Fabric. *Bibl. Graec.* vol. iii. p. 808, vol. iv. pp. 494, 495.) [P. S.]

SI'MMIAS, artist. [SIMON.]

SIMO'IS (Σιμόεις), the god of the river Simois, which flows from mount Ida, and in the plain of Troy joins the Xanthus or Scamander (Hom. *Il.* v. 774, xii. 22 ; Virg. *Aen.* v. 261). He is described as a son of Oceanus and Tethys (Hes. *Theog.* 342), and as the father of Astyoche and Hieromneme. (Apollod. iii. 12. § 2.) [L. S.]

SIMON (Σίμων), a Thracian prince, was connected by marriage with Amadocus, who appears to have been a son of Cotys [No. 2], and brother to Cersobleptes and Berisades. On the death of the latter, when Cersobleptes wished, with the aid of Charidemus, to seize all the dominions of Cotys, and to exclude Amadocus and the children of Berisades from their inheritance, Simon was prepared to assist Amadocus against the intended usurpation ; and, according to Demosthenes, the remarkable decree of Aristocrates in favour of Charidemus (B. C. 352) was framed with the view of disarming this opposition, especially as Simon had been honoured with the Athenian franchise. (Dem. c. *Aristocr.* pp. 624, 625, 680, 683.) [CERSOBLEPTES ; CHARIDEMUS.] [E. E.]

SIMON (Σίμων), literary and ecclesiastical. 1. APOLLONIDES. By a misunderstanding of a passage in Diogenes Laërtius (ix. 109), founded on an erroneous reading of the text, that author has been supposed to cite a Simon Apollonides of Nicaea when his citation is from Apollonides of Nicaea [APOLLONIDES, No. 5]. The name Simon is in other and more correct MSS. Timon (Τίμων), and is not a part of the text, but the title of the section the subject of which is Timon of Phlius [TIMON]. (Allatius, *De Simeon. Scriptis*, p. 203.)

2. Of ATHENS. [No. 10.]

3. Of ATHENS, one of the disciples of Socrates, and by trade a leather-cutter (σκυτοτόμος), which is usually Latinised CORIARIUS. Socrates was accustomed to visit his shop, and converse with him on various subjects. These conversations Simon afterwards committed to writing, as far as he could remember them ; and he is said to have been the first who recorded, in the form of conversations, the words of Socrates. His philosophical turn attracted the notice of Pericles, who offered to provide for his maintenance, if he would come and reside with him ; but Simon refused, on the ground that he did not wish to surrender his independence. The favourable notice of such a man as Pericles may be considered as overbalancing the unfavourable or sneering judgment of those who characterised his *Dialogues* as "leathern." He reported thirty-three conversations, Διάλογοι, *Dialogi*, which were contained in one volume. Diogenes Laërtius (ii. 122, 123), from whom we derive our knowledge of Simon, enumerates the subjects, the variety of which shows the activity and versatility of Simon's mind. The twelfth of the so-called *Socratis et*

Socraticorum Epistolae is written in the name of Simon, and professes to be addressed to Aristippus, Σίμων Ἀριστίππῳ, *Simon Aristippo.* [ARISTIPPUS.] The concluding passage of it is cited by Stobaeus, in his Ἀνθολόγιον, *Florilegium*, xvii. Περὶ ἐγκρατείας, *De Continentia*, § 11. A translation of this letter is given in Stanley's *Hist. of Philosophy*, part iii. p. 119, ed. 1655—1660, p. 125, ed. 1743. (Allatius, *De Simeonum Scriptis*, p. 197; Fabric. *Bibl. Graec.* vol. i. p. 693, vol. ii. p. 719, ed. Harles.)

4. CANANITES, CANANAEUS, or ZELOTES (Καναν*ί*της, Καναναῖος, s. Ζηλωτής), one of the twelve Apostles. There are extant in MSS. under his name certain Κανόνες ἐκκλησιαστικοί, *Canones Ecclesiastici.* (Lambec. *Comment. de Biblioth. Caesaraea*, vol. viii. p. 906, ed. Kollar; Bandini, *Catalog. Codd. MStorum Medic. Laurent.* vol. i. pp. 396, 468.)

5. CONSTANTINOPOLITANUS. [No. 22.]

6. CORIARIUS. [No. 3.]

7. CRETENSIS. [No. 22.]

8. GYRACII EPISCOPUS. [No. 22.]

9. HIEROMONACHUS. [No. 22.]

10. HIPPIATRICUS s. DE ARTE VETERINARIA SCRIPTOR. Several ancient authors refer to or quote from Simon, a writer on horses, and, in most cases, in terms which show that his thorough acquaintance with the subject had rendered him quite an authority on such matters. He is first mentioned by Xenophon (*De Re Equestri*, c. i. 1, 3, c. xi. 6), according to whom he dedicated the brazen statue of a horse, in the Eleusinium at Athens; and had engraved his own works (τὰ ἑαυτοῦ ἔργα) on the base. This statue is also noticed by Hierocles, the veterinarian [HIEROCLES], whose description of the sculpture on the base does not agree with that of Xenophon (*Artis Veterinariae Libri duo*, ed. Basil. 1537, p. 3). It is probable that Simon was an Athenian, from the place in which his offering was deposited; and by Suidas, who has quoted Simon (*s. v.* Τρίλλη), he is expressly called an Athenian. According to Suidas (*l. c.*) Simon wrote, Ἱππϊατρικόν, *De Arte Veterinaria;* and if, which is probable, he is also mentioned by Suidas in two other places (*s. vv.* Ἄψυρτος and Κίμων), where, however, the present reading is Κίμων (Cimon), he also wrote Ἱπποσκοπικόν, *De Equorum Inspectione.* It may be doubted whether these were distinct works, or merely chapters or divisions of a more general treatise, Περὶ ἱππικῆς, the title by which the works of Simon are cited by Xenophon. According to Suidas, in one of the above places (*s. v.* Κίμων), he was banished from Athens, by ostracism, on account of his having committed incest. Of the age of Simon we can only form an approximate estimate. He was not earlier than the painter Micon, who lived about B. C. 460 [MICON, artists, 1], for he criticised the works of that artist (Pollux, *Onomasticon*, lib. ii. § 69); and he wrote, as we have seen, earlier than Xenophon, but how much earlier we have no means of knowing, except that his treatise had already acquired a good reputation.

11. IACUMAEUS or IATUMAEUS. [No. 22.]

12. MACCABAEUS. Of this eminent Jew an account is given elsewhere [MACCABAEI, No. 3]. He is introduced here merely on account of an unfounded opinion of Michael de Medina, that he was the writer of the second book of the Maccabees. (Allat. *De Simeonum Script.* p. 200.)

13. Of MAGNESIA. [SIMUS.]

14. MAGUS. In the various accounts of this remarkable man, who has been very commonly regarded as the earliest of the heretics that troubled the Christian church, fable is so largely intermingled, that it is difficult to tell what truth there is in any thing reported of him, beyond the brief notice in the New Testament (*Acts*, viii. 9—13, 18—24). According to Justin Martyr (*Apolog. Prima*, c. 26, p. 190, ed. Hefele), the next authority in point of time, and, from his being also a Samaritan by birth, probably the next also in point of trustworthiness, Simon was a Samaritan, born in the village of Gitti or Gitthi; Γίττων or Γιττῶν in the Genitive, as Justin and Eusebius (*H. E.* ii. 13) write it, Γιτθῶν, as Theodoret (*Haeret. Fabul. Compend.* i. 1) writes it. If, as some think, he is the Simon mentioned by Josephus (*Ant. Jud.* xx. 7. § 2), he was, according to that writer, a Jew by religion and a Cyprian by birth. The discrepancy between this statement and that already cited it has been proposed to reconcile, by the supposition that Justin's statement originated in the substitution or mistake of Γιττιεύς for Κιττιεύς, and consequently that Simon was really a native of Cittium in Cyprus. But we are disposed to prefer the statement of Justin as it now stands, and to think that either Josephus was mistaken, or, which is more likely, that the Simon mentioned by him was a different person altogether. According to the account in the *Recognitiones* and the *Clementina* of the pseudo Clemens [CLEMENS ROMANUS], which account is professedly given by Aquila, who had been a friend and disciple of Simon, the latter was the son of Antonius and Rachel, and was a native of the "vicus Gythorum," in the district of Samaria. He is described as well versed in Greek literature and in magic; and as being vainglorious and boastful to an extraordinary degree. According to the same very dubious authorities, he had professed himself a follower of Dositheus, an heretical teacher who first promulgated his doctrines about the time of John the Baptist's death, and who was accompanied by a female, whom he designated Luna, "the Moon," and by a chosen band of disciples, whose number, thirty, corresponded to the number of days in a lunar month. Into this chosen number, on a vacancy occurring, Simon obtained admission. According to the *Clementina* Simon had studied at Alexandria, and both he and Dositheus had been disciples of John the Baptist. In the same work we find also many fabulous tales about Simon; but it is likely that the representation, which we find in this work, that Simon was first the disciple and afterwards the successor of Dositheus, as the leader of a sect, is founded on truth (comp. Origen, *In Matthaeum Commentar.* c. 33. s. ut alii, tract. xxvii., *Contra Celsum*, lib. i. c. 57, lib. vi. c. 11, *Periarchon*, s. *De Principiis*, lib. iv. c. 17, ed. Delarue; Euseb. *H. E.* iv. 22). In the *Constitutiones Apostolicae* (lib. vi. c. 8) Simon is represented as a disciple of Dositheus, and as having, with the aid of a fellow-disciple, Cleobius, deprived him of his leadership.

These notices furnish nearly all that is reported of Simon previous to the time at which the deacon Philip met him at a Samaritan city, of which the name is not given, and those transactions occurred which are noticed in the New Testament (*l. c.*), and which need not be repeated here. The latter part of Simon's career appears to have

been passed at Rome. Here, according to Justin Martyr (*l. c.* and c. 56), he arrived in the time of Claudius, and obtained such high credit, both with senate and people, as to have been accounted a god, and to have had a statue erected to him ἐν τῷ Τίβερι ποταμῷ, "in the river Tiber" (usually interpreted to mean, in the island formed by the division of the channel of the river), "between the two bridges," with the inscription in Latin, SIMONI DEO SANCTO. The minuteness of Justin's description, and his distinct appeal (c. 56) that the statue might be removed, render it difficult to dispute his statement; yet the fact that an inscription existed in the island of the Tiber (where it was seen and read, A. D. 1662 by Marquardus Gudius), SEMONI SANCO DEO FIDIO SACRUM, has given reason to suspect that Justin inadvertently mistook a statue of the Sabine deity, Semo Sancus or Sangus [SANCUS SEMO], to whom several inscriptions have been found, for one of Simon the Samaritan (Gruter, *Inscriptiones*, vol. i. p. xcvi. No. 5, comp. 6, 7, 8, ed. Graev.). Irenaeus, who says it was reported that Claudius Caesar had erected a statue to Simon (*Adv. Haeres.* lib. i. c. 20), Tertullian (*Apologet.* c. 13), and the other fathers, who repeat the statement, can be regarded only as re-echoing the account of Justin (see, however, Burton, *Bampton Lectures*, note 42). Whether Simon ever encountered Peter after their interview in the Samaritan city, cannot be determined: it is not impossible that they may have met, and that some conference or discussion may have taken place between them. The *Recognitiones* (lib. ii. &c.) and the *Clementina* (Hom. iii.) give a long report of disputations between the two; but the scene is laid at Caesaraea Palaestinae (*Recog.* i. 12; *Clem.* Hom. i. 15). The *Constitutiones Apostolicae* (lib. vi. c. 9) also place the conference at Caesaraea. According to the *Clementina* (Homil. iv. &c.), Simon, being overcome by Peter, fled from the Apostle, who, eager to renew the contest, followed his flying opponent from town to town along the Phoenician coast. According to an account which may be traced from Arnobius (*Adv. Gentes*, ii. 7), through the *Constitutiones Apostolicae* (ibid. and lib. ii. c. 14), Cyril of Jerusalem (*l. c.*), and later writers, Simon came to his death through another encounter with Peter; for, having at Rome raised himself into the air, by the aid of evil spirits, he was, at the prayer of Peter and Paul, who were then at Rome, precipitated from a great height, and died from the consequences of his fall. Whether this legend has any foundation in fact it is hard to say. Dr. Burton (*Bampton Lectures*, lect. iv. p. 94, and note) attempts to get some truth out of the indubitably fabulous circumstances with which the death of Simon has been interwoven. The ancient authorities for the history of Simon have been cited in the course of this article. Among modern writers Tillemont (*Mémoires*, vol. ii. p. 35. &c), Ittigius (*De Haeresiarchis*, sect. i. c. ii), Mosheim (*De Rebus Christian. ante Constantinum*, saec. i. §§ lxvi. lxvii), Burton (*Bampton Lectures*, lect. iv.), Milman (*Hist. of Christ.* vol. ii. p. 96, &c.).

Simon is usually reckoned the first heresiarch: but the representation is not correct, if heresy be understood, in its modern acceptation, to mean a corrupted form of Christianity; for Simon was not a Christian at all, except for a very short period, and his doctrines did not include any recognition of the claims of Jesus Christ, of whom Simon was not the disciple, but the rival. Origen is clear on this point; for, in reply to Celsus, who had confounded the Simonians with the Christians, he says (*Contra Cels.* v. 62), "Celsus is not aware that the Simonians by no means acknowledge Jesus to be the son of God; but they say that Simon is the power of God." The representation has become erroneous, from the change in the meaning of the word αἵρεσις, *haeresis*, which anciently meant "sect;" and was applied (e. g. by Epiphanius) to the religious sects of the Jews, and the philosophical sects of the heathens, as well as to the bodies which split off from the so-called Catholic Church. (Comp. Burton, *Bampton Lectures*, lect. iv.)

Simon appears to have written some works, the titles of which are unknown. The author of the *Constitutiones Apostolicae*, lib. vi. c. 16, says that Simon and Cleobius, with their followers, forged and circulated books in the name of Christ and his disciples. Jerome (*Comment. in Matt.* xxiv. ad vs. 5) gives a brief citation, and Moses Bar Cepha, a Syriac writer of the tenth century, quotes several passages from Simon. The *Praefatio Arabica ad Concilium Nicaenum* (*Concilia*, vol. ii. col. 386, ed. Labbe) speaks of a spurious Gospel of the Simonians, or perhaps a corrupted copy of the Canonical Gospels, divided into four parts, and named after the four cardinal points of the compass. (Grabe, *Spicilegium Patrum*, vol. i. p. 305, &c.; Fabric. *Codex Apocryph. N. T.* vol. i. pp. 140, 377, ed. Hamb. 1719.)

15. OF NICAEA. [No. 1.]

16. PETRUS OR PETER. [PETRUS, No. 6.]

17. EX PRAEDICATORUM ORDINE. [No. 22.]

18. DE RHETORICA ARTE SCRIPTOR. Diogenes Laërtius (ii. 123) mentions Simon as a writer on Rhetoric (ῥητορικὰς τέχνας γεγραφώς), but gives no clue to his age or country.

19. OF SAMARIA. [No. 14.]

20. SOPHISTA. Aristophanes (*Nubes*, 350) has adverted to Simon as guilty of robbing the public treasury, but without mentioning of what city. According to Eupolis (*Apud Scholiast. in Aristophan. l. c.*) he robbed the treasury of the city of Heraclaea. The rapacity thus held up by two of the great comic dramatists of Athens passed into a proverb, Σίμωνος ἁρπακτικώτερος. Suidas, who gives the proverb (*s. v.* Σίμων) adds the information that Simon was a sophist, and the Scholiast on Aristophanes (*Nubes*, *l. c.*) adds that he was one of the persons then conspicuous in political affairs (τῶν ἐν πολιτείᾳ διαπρεπόντων τότε), we may presume at Athens. Aristophanes also brands Simon, apparently the same person, as guilty of perjury (*Nubes*, 398). (Allatius, *De Simeonibus*, pp. 196, 197; Fabric. *Bibl. Graec.* vol. xi. p. 301.)

21. TACUMAEUS. [No. 22.]

22. OF THEBES. Allatius (*De Simeon.* p. 202) speaks of Simon Constantinopolitanus, or Simon of Constantinople, an ecclesiastic of the order of preachers, as having, in three treatises, strenuously maintained the doctrine of the Western Church of the procession of the Holy Spirit from the Son as well as from the Father, in opposition to the divines of the Greek church. The treatises were inscribed respectively, 1. To Manuel Holobelus, or Holobolus, a different person from Manuel Holobolus mentioned elsewhere. [MANUEL, literary and ecclesiastical, No. 8.] 2. To Sophonias. 3. To Joannes Nomophylax. From the last of these treatises Allatius has given long extracts (*Adv. Hottinger.* p. 334 and 502; *De Octava Synodo Pho-*

tiana, p. 453.) Allatius identifies the writer with the "Simon Hieromonachus ex ordine Praedicatorum," mentioned by Georgius Trapezuntius, or George of Trebizond [GEORGIUS, literary and ecclesiastical, No. 48], as being a native of Crete, ardent for the divine doctrines (sc. those of the Western Church), who went to Rome, and obtained of the Pope the office of Inquisitor and Judge of Heretics in Crete (Georg. Trapezunt. *ad Cretenses Epistola*, apud Allat. *Graecia Orthodoxa*, vol. i. p. 537). Allatius supposes that he got his name Constantinopolitanus from the circumstance of his family having belonged to that city, just as Georgius, who mentions him, was called Trapezuntius, for a similar reason. Allatius (*De Simeon.* p. 202) further identifies him with the Simon Iatumaeus (Possevino, in his *Apparatus Sacer*, misquotes the name as Iacumaeus, and Allatius (*l. c.*) further misquotes it as Tacumaeus) mentioned by Sixtus of Sena (*Biblioth. Sancta*, lib. iv.), as having been first bishop of Gyracium, and afterwards archbishop of Thebes, and as having flourished about A. D. 1400. It is to be observed that Sixtus says Simon Iatumaeus was born at Constantinople; but perhaps Sixtus was misled by the epithet Constantinopolitanus. He speaks of him as versed in Latin, Greek, and Hebrew literature, and as an assiduous student of the Bible: and states that he prepared a revision of the Greek text of the New Testament; translated it most faithfully, word for word (verbum de verbo) into Hebrew and into Latin; and formed a triglott Testament, by arranging the Greek text and the two versions in three parallel columns on the same page, so that line corresponded to line, and word to word. (Sixtus Senens. *l. c.*) Allatius (*l. c.* p. 203) says he had read some poems addressed to Joannes Cantacuzenus, with the inscription Σίμωνος ἀρχιεπισκόπου Θηβῶν, "Simonis Archiepiscopi Thebarum." Of these poems he quotes a few lines: from which they appear to have been addressed to Cantacuzenus about the time of his abdication, in the middle of the fourteenth century. If, therefore, Simon flourished, as Sixtus of Sena states, in A. D. 1400, he must have attained a considerable age. Cave inclines to the opinion that the Simon who wrote the three treatises on the Holy Spirit was a distinct person from the Simon Jacumaeus (he adds 'alias Sacumaeus'), of Sixtus of Sena. He thinks that if they were the same, the date given by Sixtus, A. D. 1400, is incorrect. (Allatius, *l. c.*; Fabricius, *Bibl. Graec.* vol. xi. pp. 301, 334; Cave, *Hist. Litt.* ad ann. 1276 and 1400, vol. ii. p. 322; and *Appendix*, p. 87, ed. Oxford, 1740—1743.)

23. THRENI SCRIPTOR. Harpocration (*Lexicon*, *s. v.* Ταμήναι), mentions Simon as the author of a poem entitled or described as Εἰς Λυσίμαχον τὸν Ἐρετριέα Θρῆνος, *In Lysimachum Eretriensem Threnus*. It is probable that Simon is a mistake for Simonides. [SIMONIDES.] (Allat. *De Simeon. Scriptis*, p. 200.) [J. C. M.]

SIMON (Σίμων), a physician of Magnesia, who is mentioned by Herophilus (ap. Soran. *De Arte Obstetr.* p. 100), and who lived, therefore, in or before the fourth century B. C. He is probably the same person who is mentioned by Diogenes Laërtius (ii. 123), and said by him to have lived in the time of Seleucus Nicanor. [W. A. G.]

SIMON (Σίμων), of Aegina, a celebrated statuary in bronze, who flourished about Ol. 76, B. C. 475, and made one of the horses and one of the charioteers, in the group which was dedicated at Olympia by Phormis, the contemporary of Gelon and Hieron; the other horse and charioteer were made by DIONYSIUS of Argos (Paus. v. 27. § 1). Pliny states that he made a dog and an archer in bronze. (*H. N.* xxxiv. 8. s. 19. § 33.) He is also mentioned by Diogenes Laërtius (ii. 123).

To these passages should probably be added two others, in which the name of Simon is concealed by erroneous readings. Clemens Alexandrinus (*Protrept.* p. 31, Sylburg) mentions, on the authority of Polemon, a statue of Dionysus Morychus, at Athens, made of the soft stone called φελλεύς, as the work of *Sicon, the son of Eupalamus;* and the same statue is ascribed by Zenobius (v. 13) to *Simmias, the son of Eupalamus.* We know nothing either of Sicon or of Simmias; but in the former passage nothing can be simpler than the correction of Σίκωνος into Σίμωνος, and in the latter it is obvious how easily the two names may have been confounded, each beginning with the syllable Σιμ, especially if, as is frequently the case in old MSS, that syllable only was written as an abbreviation for Σίμωνος. These corrections are supported by the authority of Müller (*Aegin.* 104) and Thiersch (*Epochen*, p. 127), and no sound critic will hesitate to prefer them to Sillig's method of correcting the passage of Clement from that of Zenobius, and reading Σιμμίου in both.

Thiersch supposes Simon, the son of Eupalamus, to have lived at an earlier period than Simon of Aegina, and to have been one of the Attic Daedalids. This is possible, but by no means necessary; for although the manner in which the statue of Dionysus is mentioned, and the significant name *Eupalamus* concur to place Simon with the so-called *Daedalian*, or archaic period of art, yet that period comes down so far as to include the age immediately before that of Pheidias, and Onatas, the contemporary of Simon of Aegina, is expressly mentioned as belonging to it. [DAEDALUS. ONATAS.] [P. S.]

SIMO'NIDES (Σιμωνίδης), literary. 1. Of Samos, or, as he is more usually designated, of Amorgos, was the second, both in time and in reputation, of the three principal iambic poets of the early period of Greek literature, namely, Archilochus, Simonides, and Hipponax (Proclus, *Chrestom.* 7; Lucian. *Pseudol.* 2). The chief information which we have respecting him is contained in two articles of Suidas (*s. vv.* Σιμωνίδης, Σιμμίας; the greater part of the latter article is obviously misplaced, and really refers to Simonides); from which we learn that his father's name was Crines, and that he was originally a native of Samos, whence, by a curious parallel to the history of Archilochus, he led a colony to the neighbouring island of Amorgos, one of the Cyclades or Sporades, where he founded three cities, Minoa, Aegialus, and Arcesine, in the first of which he fixed his own abode. (Comp. Strab. x. p. 487; Steph. Byz. *s. v.* Ἀμοργός; Tzetz. *Chil.* xii. 52.) He is generally said to have been contemporary with Archilochus; and the date assigned to him by the chronographers is Ol. 29. 1 or 3, B. C. $66\frac{5}{4}$ or $66\frac{2}{1}$ (Syncell. p. 213; Hieronym. *ap.* A. Maium, *Script. Vet.* vol. viii. p. 333; Clem. Alex. *Strom.* vol. i. p. 333; Cyril. *c. Julian.* vol. i. p. 12). The statement of Suidas that he flourished 490 years after the Trojan War, would, according to

the vulgar era, the epoch of Eratosthenes, place him at (1183 — 490=) B. C. 693 ; or, according to the era of Democritus, at (1150 — 490=) B. C. 660, which agrees with the chronographers. (See Clinton, *F. H.* vol. i. *s. aa.* 712, 665, 662 ; and Welcker, as cited below.)

The works of Simonides, according to Suidas (*s. v.*), consisted of an elegy in two books, and iambic poems ; or, according to the other notice in Suidas (*s. v.* Σιμμίας), iambic and other miscellaneous poems, and an *Archaeology of the Samians* (ἀρχαιολογίαν τῶν Σαμίων). From the comparison of these two passages, Welcker thinks that the elegiac poem mentioned in the first is the ἀρχαιολογία τῶν Σαμίων of the second, and not, as others have thought, a gnomic poem, at least not chiefly such. The gnomic poetry of that early period was so highly esteemed and so often quoted, that it is scarcely credible that if so celebrated a poet as Simonides had written elegiac verses of that species, not one of them should have been preserved. All his gnomic poetry is iambic. On the other hand, it was not uncommon for the early poets to write metrical histories of their native countries or cities, and such a history of Samos, chiefly of a genealogical character, had been composed in hexameter verse, long before the time of Simonides, by Asius, the son of Amphiptolemus. It is therefore quite natural, Welcker contends, that when the elegiac metre had been established, Simonides should have applied it to the same subject, intermixing perhaps in his narrations counsels and opinions on public affairs, and thus forming a poem akin to the *Eunomia* of Tyrtaeus or the *Ionia* of Bias. The existing fragments of his iambic poems have a decidedly gnomic character, and afford evidence that he was reckoned among the sages who preceded the Seven Wise Men. To confirm this view by parallel examples, Welcker quotes the poems of Xenophanes, of Colophon, on his native city and on the colonization of Elea, and other similar works of other poets.

It was, however, the iambic poems of Simonides that made his reputation. These were of two species, gnomic and satirical. His verses of the latter class were very similar to those of Archilochus, inasmuch as his sarcasms were directed at a particular person, named Orodoecides, who has thus obtained a celebrity like that conferred upon Lycambes by Archilochus, and upon Bupalus by Hipponax (Lucian. *l. c.*) ; although the unlucky reputation of Orodoecides was by no means so extensive as that of Lycambes and Bupalus, who became a pair of proverbial victims, just as their persecutors, Archilochus and Hipponax, are spoken of together as great satirists ; whence Welcker infers that, in this department of iambic poetry, the fame of Simonides was by no means equal to that of Archilochus and Hipponax.

But, whatever defect there may have been in the pungency of his satire, it was amply compensated by the wisdom and force of his gnomic poetry, in which he embodied sentiments and precepts, referring to human character and the affairs of human life, in language, in which antique simplicity was combined with fitness and fulness of expression, intermixed occasionally with that quiet irony or satire, in which he seems to have succeeded better than in personal sarcasm. This part of his poetry Welcker considers to have formed, without doubt, a continuous series of verses, in the shape of precepts addressed to youths in general, or to any individual youth, not, like the precepts of Hesiod, to some particular one. A great part of the poem referred, as in Hesiod, Theognis, and Phocylides, to the relations of men to the other sex, and the characteristics of women are described in that satirical vein, which prevails in these and other poets, but the spirit of which was, perhaps, not so much to disparage the whole sex as to exalt the standard by which they should be judged, especially with regard to industry, economy, and the other household virtues. "For this purpose he makes use of a contrivance which, at a later time, also occurs in the gnomes of Phocylides ; that is, he derives the various, though generally bad, qualities of women from the variety of their origin ; by which fiction he gives a much livelier image of female characters, than he could have done by a mere enumeration of their qualities. The uncleanly woman is formed from the swine ; the cunning woman, equally versed in good and evil, from the fox ; the talkative woman, from the dog ; the lazy woman, from the earth ; the unequal and changeable, from the sea ; the woman who takes pleasure only in eating and in sensual delights, from the ass ; the perverse woman from the weasel ; the woman fond of dress, from the horse ; the ugly and malicious woman, from the ape ; there is only one race created for the benefit of men, the woman sprung from the bee, who is fond of her work, and keeps faithful watch over her house." (Müller, *Hist. of the Lit. of Anc. Greece*, vol. i. p. 140.) The greater number, however, of the passages relating to women in the fragments of Simonides seem to belong to his satiric, rather than his gnomic iambics. It is doubtful whether he wrote at all in choliambic verse. One line of that metre is preserved, but an easy alteration of the last word converts it into an ordinary iambic verse ; and there is only one other fragment which has any appearance of being choliambic (See Meineke, *Choliamb. Poës. Graec.* pp. 134, 135.) Like the other early iambic poets, Simonides also used the trochaic metre, which is most closely connected in rhythm with the iambic. (Grammat. *ap.* Censorin. c. 9.) Besides their poetical interest, the fragments of Simonides are very valuable for the numerous forms of the old Ionic dialect which they preserve : the principal examples are collected by Welcker.

Great confusion has been made by modern scholars, as well as ancient grammarians, between Simonides of Amorgos and his more celebrated namesake of Ceos. The only safe rule for distinguishing them is to ascribe all the iambic and satiric fragments to the former, and all the lyric remains to the latter, except some few which belong perhaps to a younger Simonides of Ceos. (See below, No. 3.) As to the numerous elegiac and epigrammatic remains, which we possess under the name of Simonides, there is no good reason for assigning any of them to Simonides of Amorgos, although, as we have seen, he is said to have written an elegy.

The fragments of Simonides of Amorgos have been edited, intermixed with those of Simonides of Ceos, and almost without an attempt to distinguish them, in the chief collections of the Greek poets ; in Brunck's *Analecta*, vol. i. pp. 120, foll. ; and in Jacobs's *Anth. Graec.* vol. i. pp. 57, foll.

There is an edition of the fragment on women, by G. D. Koeler, with a prefatory epistle by Heyne, Gotting. 1781, 8vo. But the first complete edition was that of Welcker, published in the *Rheinisches Museum* for 1835, 2nd series, vol. iii. pp. 353, foll., and also separately, under the title of *Simonidis Amorgini Iambi quae supersunt*, Bonn. 1835, 8vo. The text of the fragments is also contained in Schneidewin's *Delectus Poesis Graecorum*, pp. 196, foll., in Bergk's *Poetae Lyrici Graeci*, pp. 500, foll., and the *Poetae Gnomici*, in the Tauchnitz classics. (Welcker, *l. c.;* Schneidewin, in Zimmermann's *Zeitschrift für Alterth.* 1836, pp. 365, foll.; Müller, *Hist. Lit. l. c.*; Ulrici, *Gesch. d. Hell. Dichtk.* vol. ii. pp. 304—307; Bode, vol. ii. p. 1, pp. 318—327; Bernhardy's *Grundriss d. Griech. Litt.* vol. ii. pp. 339—341.)

2. Simonides, of Ceos, one of the most celebrated lyric poets of Greece, was the perfecter of the Elegy and Epigram, and the rival of Lasus and Pindar in the Dithyramb and the Epinician Ode. He lived at the close of that period of two centuries, during which lyric poetry advanced from the earliest musical improvements of Terpander, to that high stage of development which it attained in his own works, and in the odes of Pindar and the choruses of Aeschylus; in which the form could be no further improved without injuring the true spirit of poetry; and from which, after a brief rest at the point of perfection in the choruses of Sophocles, it rapidly degenerated in the hands of Euripides and of the Athenian dithyrambic poets, whom Aristophanes so severely satirized. His genius must have received, also, no small impulse from the political circumstances of his age. When young, he formed a part of the brilliant literary circle which Hipparchus collected at his court. In advanced life, he enjoyed the personal friendship of Themistocles and Pausanias, and celebrated their exploits; and in his extreme old age, he found an honoured retreat at the court of Syracuse. His life extended from about the first usurpation of Peisistratus to the end of the Persian wars, from Ol. 56. 1, to Ol. 78. 1, B.C. 556—467. The chief authorities for his life, besides the ancient writers, and the historians of Greek literature (Müller, Ulrici, Bode, Bernhardy, &c.) are the two works of Schneidewin (*Simonidis Cei Carminis Reliquiae*, Brunsv. 1835, 8vo.) and Richter (*Simonides der aelt. von Keos, nach seinem Leben beschrieben und in seinem poetischen Ueberresten übersetzt*, Schleusingen, 1836, 4to), in which the ancient authorities are so fully collected and discussed, that it is unnecessary to refer to any except the most important of them.

Simonides was born at Julis, in the island of Ceos, in Ol. 56. 1, B.C. 556, as we learn from one of his own epigrams (No. 203*), in which he celebrates a victory which he gained at Athens, at the age of 80 years, in the archonship of Adeimantus, that is, in Ol. 75. 4, B.C. 476; and this date is confirmed by other authorities, and by the date of his death, which took place at the age of 89 (Suid.) or 90 (*Mar. Par.*), in Ol. 78. 1, B.C. 467; Lucian (*Macrob.* 26) extends his life beyond 90 years. (Schn. pp. iii. iv.; Clinton, *F. H. s. aa.* 556, 476, 467.)

His father was named Leoprepes, and his grandfather Hyllichus; but this must have been his maternal grandfather, if, as there is reason to believe, his paternal grandfather was also named Simonides, and was also a poet. (*Marm. Par.* Ep. 49; Böckh, *C. I.* vol. ii. p. 312.) The poet Bacchylides was his nephew; and another Simonides, distinguished by the epithet of *Genealogus*, was his grandson. (See below, No. 3.) The following is the whole genealogy.

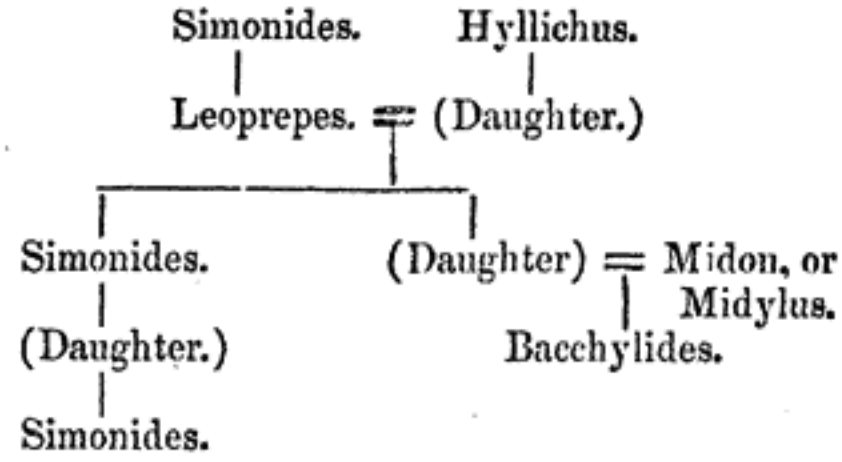

It seems, from a story related by Chamaeleon (Ath. x. p. 456, c.), that the family of Simonides held some hereditary office in connection with the worship of Dionysus, and that the poet himself officiated, when a boy, in the service of the god at whose festivals he afterwards gained so many victories. He appears also to have been brought up to music and poetry as a profession. The preceding genealogy furnishes strong presumption that the art, according to the then common custom, was hereditary in his family; and it is stated that he instructed the choruses who celebrated the worship of Apollo at Carthaea, where, as also in the rest of his native island, that god was especially honoured. (Chamael. *l. c.*) Pindar, who was a bitter rival of Simonides, makes this early poetic discipline a subject of reproach, designating him and Bacchylides as *τοὺς μάθοντας*, as if they had been poets merely by instruction, and not by inspiration. (See further, Schneidewin, pp. vi.—viii.)

From his native island Simonides proceeded to Athens, probably on the invitation of Hipparchus, who attached him to his society by great rewards (Plat. *Hipparch.* p. 228, c.; Aelian, *V. H.* viii. 2). The reign of Hipparchus was from B.C. 528 to 514, so that Simonides probably spent the best years of his life at the tyrant's court. Anacreon lived at the court of Hipparchus at the same time, but we have no evidence of any intimate relations between the two poets, except an epitaph upon Anacreon, which is ascribed to Simonides (Fr. 171, Schn.; Brunck, *Anal.* vol. i. p. 136, No. 49. s. 55). Another of the great poets then at the court of Hipparchus was the dithyrambic poet LASUS, Pindar's teacher, who engaged in poetical contests with Simonides; and the rivalry between them appears to have been carried on in no friendly spirit. (Aristoph. *Vesp.* 1410, c. Schol.)

We have no positive information respecting the poet's life between the murder of Hipparchus and the battle of Marathon. It appears not improbable that he remained at Athens after the expulsion of Hippias, of whom he speaks as

Ἀνδρὸς ἀριστεύσαντος ἐν Ἑλλάδι τῶν ἐφ' ἑαυτοῦ,

in his epitaph on the tyrant's daughter Archedice (No. 170), which bears, however, internal evidence (vv. 3, 4) of having been written after the expulsion of the Peisistratids. But the favours he had received from the Peisistratids, and especially from Hipparchus, did not prevent him from speaking of the death of his patron as "a great light

* The numbers of the fragments quoted in this article are those of Schneidewin's edition.

arising upon the Athenians," in an epigram (No. 187), which we may suppose to have been inscribed upon the base of the statues set up to Harmodius and Aristogeiton after the expulsion of Hippias, B. C. 510. (Paus. i. 8. § 5.)

It was probably the next period of his life which Simonides spent in Thessaly, under the patronage of the Aleuads and Scopads, whose names, according to Theocritus (*Id.* xvi. 34) were only preserved from oblivion by the beautiful poems in which the great Ceian bard celebrated the victories gained by their swift horses in the sacred games. Of these poems we still possess a considerable portion of the celebrated Epinician Ode, on the victory of Scopas with the four-horsed chariot (No. 13), which is preserved and commented upon by Plato in the *Protagoras;* and fragments of the Threnes on the general destruction of the Scopads (No. 46), and on the Aleuad Antiochus (No. 48); and it is not improbable that the magnificent *Lament of Danaë* (No. 50) was a Threne composed for one of the Aleuads. If we may believe Plutarch, the poet was obliged to confess that the charms of his song failed to humanise the rugged spirits of the Thessalians, Ἀμαθέστεροι γάρ εἰσιν, ἢ ὡς ὑπ' ἐμοῦ ἐξαπταᾶσθαι (Plut. *de Aud. Poet.* p. 15, c.). Even the tyrants whom he celebrated are said to have grudged him his just reward. (Sozom. *H. E.* p. 4.)

Respecting these relations of the poet to the tyrants of Thessaly, a most interesting story is told by several of the ancient writers. The best form of it is probably that which Cicero gives, on the authority of Callimachus (*de Orat.* ii. 86). At a banquet given by Scopas, when Simonides had sung a poem which he had composed in honour of his patron, and in which, according to the custom of the poets (in their Epinician Odes), he had adorned his composition by devoting a great part of it to the praises of Castor and Pollux, the tyrant had the meanness to say that he would give the poet only half of the stipulated payment for his Ode, and that he might apply for the remainder, if he chose, to his Tyndarids, to whom he had given an equal share of the praise. It was not long before a message was brought to Simonides, that two young men were standing at the door, and earnestly demanding to see him. He rose from his seat, went out, and found no one; but, during his absence, the building he had just left fell down upon the banqueters, and crushed to death Scopas and all his friends, whom we may suppose to have laughed heartily at his barbarous jest. And so the Dioscuri paid the poet their half of the reward for the Ode. Callimachus, in a fragment which we still possess, puts into the poet's mouth some beautiful elegiac verses in celebration of the event (Fr. 71, Bentley). It is not worth while to discuss the variations upon the story as related by other writers, and especially by Quintilian (xi. 2. § 11; comp. Val. Max. i. 8; Aristeid. *Orat.* iv. p. 584; Phaed. *Fab.* iv. 24; Ovid. *Ib.* 513, 514, &c.; see Schneidewin, pp. xi. foll.). It appears that the Ode believed to have been sung on this occasion was that same Epinician Ode to which allusion has been already made, and of which we possess the half relating to Scopas himself, though we have lost the other half, which referred to the Dioscuri.

That the story is altogether fabulous can by no means be maintained; although, in the form in which it has now come down to us, it must be classed with those legends which embodied the prevailing sentiment, that the poet was the beloved servant of the gods, who would interpose to preserve him from injury, or to avenge his wrongs; as in the cases of Arion, saved by the dolphin, and Ibycus, avenged by the cranes. That some overwhelming and general calamity, amounting to an almost total extinction, befell the family of the Scopads about this time, is evident from the threne composed for them by Simonides (No. 46), and from the absence of any mention of them in those events connected with the Persian invasion, in which the Aleuads took so prominent a part (Herod. vii. 6); not to mention the testimony of Phavorinus (ap. Stob. *Serm.* c. cv. 62) and other writers, which is perhaps derived only from the threne itself (Schn. p. xiii.). Schneidewin suggests an ingenious explanation of the story, but conceived in too rationalistic a spirit to be hastily admitted; namely, that Scopas, whose tyrannical character is shown, both by the story itself and by the apologetic tone in which Simonides speaks of him in his Ode, was so odious to the people, that they plotted his destruction by undermining the building in which he was about to hold the festival in commemoration of his victory at the games; but that they saved Simonides, by a timely warning, on account of his sacred character as a poet. Schneidewin quotes, in confirmation of this view of the case, the testimony of Phanias of Eresos (ap. Ath. x. p. 438, e.), who placed the death of Scopas under the head of the Destruction of Tyrants through Revenge. (Schn. p. xv.)

Whether in consequence of this calamity, or on account of the impending Persian invasion, or for some other reason, Simonides returned to Athens, and soon had the noblest opportunity of employing his poetic powers in the celebration of the great events of the Persian wars. At the request of Miltiades, he composed an epigram for the statue of Pan, which the Athenians dedicated after the battle of Marathon (No. 188). In the following year, in the archonship of Aristeides, B. C. 489, he conquered Aeschylus in the contest for the prize which the Athenians offered for an elegy on those who fell at Marathon (Fr. 58, Epig. 149). Ten years later, he composed, at the request of the Amphictyons, the epigrams which were inscribed upon the tomb of the Spartans who fell at Thermopylae, as well as an encomium on the same heroes (Epig. 150—155, Fr. 9); and he also celebrated the battles of Artemisium and Salamis, and the great men who commanded in them (Fr. 2—8, Epig. 157—160, 190—194). He lived upon intimate terms with Themistocles, and a good story is told of the skill with which the statesman rebuked the immoderate demands of the poet (Plut. *Them.* 5; *Praecept. Polit.* p. 807, a.; *Reg. et Imp. Apophth.* p. 185, c.; for another story see Cic. *Fin.* ii. 32). One of his epigrams (No. 197) was written on the occasion of the restoration of the sanctuary of the Lycomidae by Themistocles. Respecting the enmity between Simonides and the poet Timocreon of Rhodes, see Schneidewin, p. xviii.

The battle of Plataeae (B. C. 479) furnished Simonides with another subject for an elegy (Fr. 59; comp. Epig. 199), and gave occasion for the celebrated epigram (No. 198), which he composed for Pausanias, who inscribed it on the tripod dedicated by the Greeks at Delphi out of the Persian spoils; but which, on account of its arrogant ascription of all the honour of the victory to Pau-

sanias himself, was erased by the Lacedaemonians, who substituted for it the names of the states which had taken part in the battle (Thuc. i. 132; Paus. iii. 8. § 1). Various stories are told respecting the poet's intimacy with Pausanias; and, among them, that, the king having called upon the poet for some wise saying, Simonides replied, "Remember that thou art a man." Pausanias made light of the warning, until he was shut up in the brazen house, when he was heard to exclaim, Ὦ ξένε Κεῖε, μέγα τι ἄρα χρῆμα ἦν ὁ λόγος σου, ἐγὼ δὲ ὑπ' ἀνοίας οὐδὲν αὐτὸν ᾤμην εἶναι (Plutarch, *Consol. ad Apollon.* p. 105, a; Aelian, *V. H.* ix. 41). The story certainly bears a very suspicious likeness to the well-known tale of Croesus and Solon.

Simonides had completed his eightieth year, when his long poetical career at Athens was crowned by the victory which he gained with the dithyrambic chorus, in the archonship of Adeimantus, two years later than the battle of Plataeae (Ol. 75. ¾, B. C. 477), being the fifty-sixth prize which he had carried off (Epig. 203, 204).

It must have been shortly after this that he was invited to Syracuse by Hiero, at whose court he lived till his death in B. C. 467. On his way to Sicily he appears to have visited Magna Graecia, and at Tarentum he is said to have been a second time miraculously preserved from destruction as the reward of his piety (Liban. vol. iv. p. 1101, Reiske; Epig. 183, 184). He served Hiero by his wisdom as well as by his art, for, immediately after his arrival in Sicily, he became the mediator of a peace between Hiero and Theron of Agrigentum (*Schol. ad Pind. Ol.* ii. 29). There are several allusions to the wise discourses of the poet at the court of the tyrant (Plat. *Epist.* ii.); and Xenophon has put his Dialogue on the Evils and Excellencies of Tyranny (the *Hiero*) into the mouths of Hiero and Simonides. The celebrated evasion of the question respecting the nature of God is ascribed by Cicero (*de Nat. Deor.* i. 22) to Simonides, as an answer to Hiero. He lived on similar terms of philosophic intercourse with the wife of Hiero.

Of all the poets whom Hiero attracted to his court, among whom were Pindar, Bacchylides, and Aeschylus, Simonides appears to have been his favourite. He provided so munificently for his wants, that the poet, who always displayed a strong taste for substantial rewards, was able to sell a large portion of the daily supplies sent him by the king; and, upon being reproached for trading in his patron's bounty, he assigned as his motive the desire to display at once the munificence of Hiero and his own moderation. He still continued, when at Syracuse, to employ his muse occasionally in the service of other Grecian states. Thus, as Cicero remarks (*Cat. Maj.* 7), he continued his poetical activity to extreme old age; and Jerome mentions him among those swan-like poets, who sang more sweetly at the approach of death (*Epist.* 34). His remains were honoured with a splendid funeral, and the following epitaph, probably of his own composition, was inscribed upon his tomb (Tzetz. *Chil.* i. 24):

Ἑξ ἐπὶ πεντήκοντα, Σιμωνίδη, ἤραο νίκας
Καὶ τρίποδας· θνήσκεις δ' ἐν Σικελῷ πεδίῳ.
Κείῳ δὲ μνήμην λείπεις, Ἕλλησι δ' ἔπαινον
Εὐξυνέτου ψυχῆς σῆς ἐπιγειομένοις.

His sepulchre is said by Suidas (*s. v.*) to have been ruthlessly destroyed by Phoenix, a general of the Agrigentines, who used its materials for the construction of a tower, when he was besieging Syracuse.

Little space is left to describe the personal and poetical character of Simonides, and this has already been done so well by Ottfried Müller, that it is hardly necessary to say very much. (*Hist. Lit. Anc. Greece*, vol. i. pp. 208, foll.) Belonging to a people eminent for their orderly and virtuous character (Plat. *Protag.* p. 341, e., see Stallbaum's note), Simonides himself became proverbial for that virtue which the Greeks called σωφροσύνη, temperance, order, and self-command in one's own conduct, and moderation in one's opinions and desires and views of human life; and this spirit breathes through all his poetry. (Schn. p. xxxiii.) His reverence for religion is shown in his treatment of the ancient myths. His political and moral wisdom has already been referred to; it often assumed a polemic character; and he appears to have been especially anxious to emulate the fame of the Seven Wise Men, both for their wisdom itself, and for their brief sententious form of expressing it; and some ancient writers even reckoned him in the number of those sages. (Plat. *Protag.* p. 343, c.; comp. Schn. p. xxxvi. foll.) The leading principle of his philosophy appears to have been the calm enjoyment of the pleasures of the present life, both intellectual and material, the making as light as possible of its cares, patience in bearing its evils, and moderation in the standard by which human character should be judged. He appears to have taken no pleasure in the higher regions of speculative philosophy. (See especially, Plat. *l. c.* and foll.; Schn. pp. xxxiv. xxxv.) Of the numerous witty sayings ascribed to him, the following may serve as an example: to a person who preserved a dead silence during a banquet, he said, "My friend, if you are a fool, you are doing a wise thing; but if you are wise, a foolish one." (Plutarch, *Conv.* iii. Prooem.)

Though he was moderate and indulgent in his views of human life, yet the moral sentiments embodied in his poems were so generally sound, that, in his own age, he obtained the approval of the race of men who fought at Marathon and Salamis, and in the succeeding period of moral and poetical decline his gnomic poetry was extolled by the admirers of that earlier age, in contrast to the licentious strains of Gnesippus, and his scolia still continued to be sung at banquets, though the "young generation" affected to despise them. (Aristoph. *Nub.* 1355—1362; Ath. xiv. p. 638, e.; Schol. *ad Aristoph. Vesp.* 1217.) Even the philosophers were indebted to Simonides and the other gnomic poets for their most admired conceptions; thus Prodicus, in his celebrated *Choice of Hercules*, followed an Epinician Ode of Simonides, which again was a paraphrase of the well-known lines of Hesiod (*Op. et Di.* 265), τῆς ἀρετῆς ἱδρῶτα, &c. (See Schn. p. xxxix. and Fr. 32.)

Simonides is said to have been the inventor of the mnemonic art and of the long vowels and double letters in the Greek alphabet. The latter statement cannot be accepted literally, but this is not the place to discuss it.

The other side of the picture may be described almost in one word: Simonides made literature a profession, and sought for its pecuniary rewards in

a spirit somewhat inconsistent with his proverbial moderation. He is said to have been the first who took money for his poems; and the reproach of avarice is too often brought against him by his contemporary and rival, Pindar, as well as by subsequent writers, to be altogether discredited. (Schn. pp. xxiv.—xxxii.) The feelings of the poet himself upon the subject can be gathered from his own expressions, if we may believe the stories related of him. His sense of the emptiness of mere fame, his conviction that he deserved all he obtained, mingled with the bitter consciousness to which he sarcastically gave utterance, that mind was at the command of money, may be illustrated by the following anecdotes. In the height of his prosperity, he used to say that he had two coffers, the one for thanks, the other for money; the former always empty, and the latter always full. (Plut. *de Ser. Num. Vind.* p. 555, f.; Schol. *ad Aristoph. Pac.* 681; the latter writer tells the story with a prudent reserve as to its truth.) On one occasion (if the details of the story be correct, it must have been near the commencement of his career), he had wandered about in Asia, seeking to relieve his poverty by his art, and had collected a considerable sum, with which he was returning home, when the ship was wrecked on the coast of Asia Minor. Simonides remained unconcerned, while all his fellow-voyagers were collecting their goods, and, being asked the reason, he replied, "I carry all my property about me." When the ship broke up, many, encumbered with their burthens, perished in the waves, the rest were plundered by robbers as soon as they reached the shore, and had to go a-begging; while the poet at once obtained shelter, clothing, and money, in the neighbouring city of Clazomenae (Phaedr. *Fab.* iv.). On being asked, by the wife of Hiero, which was the more powerful, the wealthy or the wise man, he replied, "The wealthy; for the wise may always be seen hanging about the doors of the rich." (Aristot. *Rhet.* ii. 6.) These and similar stories may not be literally true, but they embody the feelings natural to the man who makes a traffic of his genius too well to be lightly passed over.

That the system of patronage under which the poet lived damaged the independence of his spirit and the uprightness of his conduct, is plain, not only from the nature of the case, and from various anecdotes, but also from the express and important statement of Plato, who makes Socrates say that "Simonides was often induced to praise a tyrant, or some other of such persons, and to write encomiums upon them, not willingly, but by compulsion," as in the case, already referred to, of Scopas, the son of Creon. (*Protag.* p. 346, b. Our space does not permit us to discuss the criticism of Socrates on that Epinician Ode; our conviction is, after repeatedly studying it, in its connection both with the whole dialogue and with the life of Simonides, that it is meant for a *bona fide* exposition, and not a mere sophistical darkening of a poem already obscure, for the purpose of perplexing or confounding Protagoras; the latter end had already been sufficiently attained.) It is also clear that the bitter enmities between Simonides and Pindar were chiefly the fruit of their unworthy competition for the favour of Hiero. (See Schneidewin, p. xxx.)

The chief characteristics of the poetry of Simonides were sweetness (whence his surname of *Melicertes*) and elaborate finish, combined with the truest poetic conception and perfect power of expression; though in originality and fervour he was far inferior, not only to the early lyric poetics, such as Sappho and Alcaeus, but also to his contemporary Pindar. He was probably both the most prolific and the most generally popular of all the Grecian lyric poets. The following is a list of those of his compositions of which we posses either the titles or fragments: — 1. A Poem, the precise form of which is unknown, on "The Empire of Cambyses and Dareius" (ἡ Καμβύσου καὶ Δαρείου βασιλεία). 2, 3. Elegies on the battles of Artemisium and Salamis (ἡ ἐν Ἀρτεμισίῳ ναυμαχία· ἡ ἐν Σαλαμῖνι ναυμαχία). 4. Eulogistic Poems in various metres (ἐγκώμια). 5. Epinician Odes (ἐπίνικοι ᾠδαί). 6. Hymns or Prayers (ὕμνοι, κατευχαί). 7. Paeans (παιᾶνες). 8. Dithyrambs (διθύραμβοι, also called τραγῳδίαι, see Schmidt, *Diatribe in Dithyramb.* p. 131). 9. Drinking songs (σκόλια). 10. Parthenia (παρθένια). 11. Hyporchemes (ὑπορχήματα). 12. Laments (θρῆνοι). 13. Elegies (ἐλεγεῖαι). 14. Epigrams (ἐπιγράμματα, ἀποσχεδιάσματα). The most remarkable of these poems were his Epinician Odes and Threnes, respecting the character of which see Müller (pp. 211, 212). The fragment of his *Lament of Danaë* is one of the finest remains of Greek lyric poetry that we possess.

The general character of the dialect of Simonides is, like that of Pindar, the Epic, mingled with Doric and Aeolic forms. Respecting the minute peculiarities of his language and of his metres, see Schneidewin, pp. xlvi.—liii.

Of the ancient commentaries on his life and writings, by far the most important was that of Chamaeleon, notices from which are preserved by Athenaeus (x. p. 456, c., xiii. p. 611, a., xiv. p. 656, c.). The Egyptian or Athenian grammarian Palaephatus wrote ὑποθέσεις εἰς Σιμωνίδην.

His fragments are contained in the chief collections of the Greek poets, in Brunck's *Analecta*, vol. i. pp. 120—147, who gives with them those which belong to the other poets of the same name, in Jacobs's *Anthologia Graeca*, vol. i. pp. 57—80, in Schneidewin's standard edition, and in his *Delectus Poësis Graecorum*, pp. 376—426, and in Bergk's *Poëtae Lyrici Graeci*, pp. 744—806. (For the editions of portions see Hoffman, *Lexicon Bibl. Script. Graec.*).

3. The younger Simonides of Ceos is said by Suidas to have been, according to some, the son of the daughter of the former, to have flourished before the Peloponnesian War, and to have written a Γενεαλογία in three books, and Εὑρήματα in three books.

4. A Magnesian epic poet of the time of Antiochus the Great, whose exploits, and especially his battle with the Gauls, he celebrated in a poem. (Suid. *s. v.*; Vossius, *Hist. Graec.* p. 161, ed. Westermann.).

5. Of Carystus or Eretria, an epic poet, only mentioned by Suidas (*s. v.*), who gives a most confused account of his works.

6. An historian, contemporary with the philosopher Speusippus, to whom he wrote an account of the acts of Dion and Bion (Diog. Laërt. iv. 5). He must therefore have flourished in the latter half of the fourth century B. C. He also wrote a work upon Sicily, which is quoted in the *Scholia* to Theocritus (i. 65).

7. A distinguished philosopher, who flourished in the reign of Jovian (Suid. *s. v.*).

Respecting the question, to which of these writers we should assign the several epigrams which are found in the Greek Anthology with those of the great Simonides, see Jacobs, *Anthol. Graec.* vol. xiii. pp. 954, 955. [P. S.]

SIMO'NIDES, a Greek painter, of whom we know nothing except the statement of Pliny, "*Simonides* (*pinxit*) *Agatharcum et Mnemosynen*" (*H. N.* xxxv. 11. s. 40. § 38). [P. S.]

SIMPLEX, CAECI'LIUS, was raised to the consulship by Vitellius, and was consul suffectus along with C. Quintius Atticus from the 1st of November, A. D. 69. (Tac. *Hist.* ii. 60, iii. 68; Dion Cass. lxv. 17.)

SIMPLI'CIUS (Σιμπλίκιος), a native of Cilicia (Agathias, ii. 30; Suid. *s. v.* πρέσβεις — it is inaccurately that Suid. *s. v. Damascius* calls him a countryman of Eulamius the Phrygian), was a disciple of Ammonius (Simpl. *in Phys. Ausc.* f. 42, 43, &c.), and of Damascius (*ibid.* 150, a. b., 183, b., 186, &c.), and was consequently one of the last members of the Neo-Platonic school. Since this school had found its head-quarters in Athens, it had, under the guidance of Plutarchus the son of Nestorius, of Syrianus, Proclus, Marinus, Isidorus and Damascius (from about A. D. 400 to 529), become the centre of the last efforts to maintain the ancient Hellenic mythology against the victorious encroachments of Christianity, and was therefore first attacked by the imperial edicts promulgated in the fifth century against the heathen cultus. Athens had preserved temples and images longer than other cities; yet Proclus, who had rejoiced in dwelling between the temples of Aesculapius and Bacchus, lived long enough to be compelled to witness the removal of the consecrated statue of Minerva from the Parthenon. (Marinus, *Vita Procli*, c. 29.) Proclus died in A. D. 485. The promise of the goddess, who had appeared to him in a dream, that she would thenceforth inhabit his house, served to console him (*ibid.* c. 30). Against personal maltreatment the followers of the ancient faith found legal protection (Cod. Theod. 16. tit. 10), until, under the emperor Justinianus, they had to endure great persecutions. In the year 528 many were displaced from the posts which they held, robbed of their property, some put to death, and in case they did not within three months come over to the true faith, they were to be banished from the empire. In addition, it was forbidden any longer to teach philosophy and jurisprudence in Athens (A. D. 529; Malalas, xviii. p. 449. 51, ed. Bonn; comp. Theophanes, i. 276, ej. ed.). Probably also the property of the Platonic school, which in the time of Proclus was valued at more than 1000 gold pieces (Damasc. ap. Phot. p. 346, ed. Bekk.), was confiscated; at least, Justinian deprived the physicians and teachers of the liberal arts of the provision-money (σιτήσεις), which had been assigned to them by previous emperors, and confiscated funds which the citizens had provided for spectacles and other civic purposes (Procop. *Arcan.* c. 26). Accordingly, seven philosophers, among whom were Simplicius, Eulamius, Priscianus, and others, with Damascius, the last president of the Platonic school in Athens at their head, resolved to seek protection at the court of the famous Persian king Kosroës, who had succeeded to the throne in A. D. 531. But, disappointed in their hopes, they returned home, after Kosroës, in a treaty of peace concluded with Justinian, probably in A. D. 533, had stipulated that the above-mentioned philosophers should be allowed to return without risk, and to practise the rites of their paternal faith (Agathias ii. 30; comp. C. G. Zumpt, *Ueber den Bestand der philosophischen Schulen in Athen*, in the *Schriften der Berl. Akademie*, 1843). Of the subsequent fortunes of the seven philosophers we learn nothing. As little do we know where Simplicius lived and taught. That he not only wrote, but taught, is proved by the address to his hearers in the commentary on the *Physica Auscultatio* of Aristotle (f. 173), as well as by the title of his commentary on the *Categories*. He had received his training partly in Alexandria, under Ammonius (see especially Simplicius *in ll. de Caelo*, f. 113), partly in Athens, as a disciple of Damascius; and it was probably in one of these two cities that he subsequently took up his abode; for, with the exception of these cities and Constantinople, it would have been difficult to find a town which possessed the collections of books requisite for the composition of his commentaries, and he could hardly have had any occasion to betake himself to Constantinople. As to his personal history, especially his migration to Persia, no definite allusions are to be found in the writings of Simplicius. Only at the end of his explanation of the treatise of Epictetus (p. 331, ed. Heins.) Simplicius mentions, with gratitude, the consolation which he had found under tyrannical oppression in such ethical contemplations; from which it may be concluded, though certainly with but a small amount of probability, that it was composed during, or immediately after, the above-mentioned persecutions. Of the commentaries on Aristotle, that on the books *de Caelo* was written before that on the *Physica Auscultatio*, and probably not in Alexandria, since he mentions in it an astronomical observation made during his stay in that city by Ammonius (*l. c.* f. 113; Brandis, *Scholia in Arist.* p. 496. 28). Simplicius wrote his commentary on the *Physica Auscultatio* after the death of Damascius, and therefore after his return from Persia (*in Arist. Phys. Ausc.* f. 184, &c.). After the *Phys. Ausc.* Simplicius seems to have applied himself to the *Metaphysica*, and then to the books on the soul (*de Anima*). In the commentary on the latter he refers to his explanations on the *Physica Auscultatio* and on the *Metaphysica* (*in Arist. de Anima*, 55, b., 7, 61). When it was that he wrote his explanations of the Categories, whether before or after those on the above-mentioned Aristotelian treatises, it is impossible to ascertain.

Simplicius, in his mode of explaining and understanding his author, attaches himself to the Neo-Platonists; like them, he endeavours, frequently by forced interpretations, to show that Aristotle agrees with Plato even on those points which he controverts, and controverts them only that, by setting aside superficial interpretations, he may lead the way to their deeper, hidden meaning. In his view not only Plotinus, but also Syrianus, Proclus, and even Ammonius, are great philosophers, who have penetrated into the depths of the wisdom of Plato. Many of the more ancient Greek philosophemata also he brings into much too close a connection with Platonism. He is,

however, advantageously distinguished from his predecessors, whom he so extravagantly admires, partly in confounding and jumbling things together much less than they do, especially in making very much less frequent application of spurious Orphic, Hermetic, Chaldaic, and other *Theologumena* of the East, and in not giving himself up to a belief in the magical theurgic superstition; partly in proceeding much more carefully and modestly in the explanation and criticism of particular points, and in striving with unwearied diligence to draw from the original sources a thorough knowledge of the older Greek philosophy. His commentaries may, therefore, without hesitation, be regarded as the richest in their contents of any that have come down to us bearing on the explanation of Aristotle. But for them, we should be without the most important fragments of the writings of the Eleatics, of Empedocles, Anaxagoras, Diogenes of Apollonia, and others, which were at that time already very scarce (*in Phys. Ausc.* f. 31), as well as without many extracts from the lost books of Aristotle, Theophrastus and Eudemus: but for them we should hardly be able to unriddle the doctrine of the Categories, so important for the system of the Stoics. It is true he himself complains that in his time both the school and the writings of the followers of Zeno had perished (*in Arist. de Caelo*, 79, b). But where he cannot draw immediately from the original sources, he looks round for guides whom he can depend upon, who had made use of those sources. In addition, we have to thank him for such copious quotations from the Greek commentaries from the time of Andronicus Rhodius down to Ammonius and Damascius, that, for the Categories and the Physics, the outlines of a history of the interpretation and criticism of those books may be composed (comp. Ch. A. Brandis, *über die Reihenfolge der Bücher des Aristotelischen Organons und ihre Griechischen Ausleger*, in the *Schriften der Berliner Akademie*, 1833). With a correct idea of their importance, Simplicius has made the most diligent use of the commentaries of Alexander Aphrodisiensis and Porphyrius; and although he often enough combats the views of the former, he knew how to value, as it deserved, his (in the main) sound critical exegetical sense. He has also preserved for us intelligence of several more ancient readings, which now, in part, have vanished from the manuscripts without leaving any trace, and in the paraphrastic sections of his interpretations furnishes us here and there with valuable contributions for correcting or settling the text of Aristotle. Not less valuable are the contributions towards a knowledge of the ancient astronomical systems for which we have to thank him in his commentary on the books *de Caelo*. We even find in his writings some traces of a disposition for the observation of nature. (*Comm. in Phys. Ausc.* 173, 176; *de Anima*, 35, b. 36.)

That Simplicius continued averse to Christianity cannot be doubted, although he abstains from assailing peculiarly Christian doctrines, even when he combats expressly and with bitterness the work of his contemporary, Johannes Grammation or Philoponus, directed against the Aristotelian doctrine of the eternity of the universe (*in Arist. de Caelo*, 6, b, &c., 72; *in Phys. Ausc.* 257, 262, &c., 312, &c., 320); whether it was that he feared the church, which had now attained to unrestricted dominion, or that he no longer felt himself firmly enough rooted in the heathen faith. In Ethics he seems to have abandoned the mystical pantheistic purification-theory of the Neo-Platonists, and to have found full satisfaction in the ethical system of the later stoics, which approximated to that of Christianity, however little he was disposed towards their logical and physical doctrines, which indeed were almost given up by Epictetus.

Of the commentaries of Simplicius on Aristotle which have come down to us, that on the books *de Anima* is palpably inferior to the rest in the copiousness of its information respecting the doctrines of earlier philosophers, as well as in the care shown in making use of preceding interpreters, though there is no reason for considering it spurious. Besides these commentaries of Simplicius which have been preserved, he himself mentions explanations on the metaphysical books (see above), and an epitome of the *Physica* of Theophrastus. (Simplicius, *in Arist. de Anima*, 38.)

Editions.—Simplicius's commentary on the Categories was the first that was published (by Zacharias Calliergus, Venet. 1499, fol.), under the title, *Σιμπλικίου διδασκάλου τοῦ μεγάλου σχόλια ἀπὸ φωνῆς αὐτοῦ εἰς τὰς Ἀριστοτέλους κατηγορίας.* A second edition was published at Basle, in 1551, by Michael Isingrin. A Latin translation of this work, by Guil. Dorotheus, was published at Venice, 1541, by Hieron. Scotus. An anonymous translation was published in the same place in 1550 and 1567. Fabricius mentions two other translations, published at Venice in 1500 and 1516. The earlier translation of Guil. de Moërbeka appears to be still unprinted. Then, in 1526, Franciscus Asulanus, the heir of the Aldi, published the commentary on the *Physica Auscultatio*, and, in the same year, the commentary on the books *de Caelo* (Venet. fol.). The Latin translation of the former by Lucilius Philaltheus was published at Venice, by Hieron Scotus, in 1543, 1565, 1567, and 1587, and at Paris in 1545, fol.; the translation of the latter by Guil. de Moërbeka was published at Venice in 1540, fol., that by Guil. Dorotheus at the same place in 1544, and, without the name of the translator, at the same place, in 1548, 1555, 1563, and 1584, fol. That the printed Greek text of the commentary on the books *de Caelo* is probably a re-translation from the Latin version of Moërbeka, was first suggested by Amad. Peyron, who at the same time gave specimens of the genuine Greek text, in the fragments of Empedocles and Parmenides (*Empedoclis et Parmenidis fragmenta ex codice Taurinensis Bibliothecae restituta et illustrata*, ab A. Peyron, Lips. 1810.) Extracts from this commentary, according to the genuine text, which exists in a number of manuscripts, may be found in the *Scholia in Aristotelem*, ed. Ch. A. Brandis, Berol. 1836, pp. 468—518. A complete and amended edition of the commentaries of Simplicius on the *Physica Auscultatio* and the treatise *de Caelo*, is being prepared by C. Gabr. Cobet, in conjunction with Simon Karsten. The commentary on the books *de Anima* was published, together with the explanations of Alexander Aphrodisiensis on the book *de Sensu et Sensibili*, and the paraphrase of Michael Ephesius on the so-called *Parva Naturalia*, in Greek, also by Asulanus, Venet. 1527. The Latin translation by Joh. Faseolus was published at Venice in 1543, fol., and another by Evangel. Lungus, in 1564 and 1587. The intro-

duction (prooemium), which is wanting in the Greek edition, is printed separately in Iriarte, *Catalog. Bibl. Matrit.* p. 182. The "Interpretation of the Enchiridion of Epictetus" (ἐξήγησις εἰς τὸ Ἐπικτήτου ἐγχειρίδιον) was first published in Greek, at Venice, in 1528, 4to., and in a Latin translation, at Venice, in 1546, 1560, fol., and at Basle in 1560 and 1568. It was next published by Dan. Heinsius (Lugd. Batav. 1611); and lastly by Joh. Schweighäuser, in *Epicteteae Philosophiae Monumenta*, vol. iv. The notes on it in vol. iv. pp. 175—496. [Ch. A. B.]

SIMUS (Σῖμος), or Simon, of Magnesia, a lyric poet, to whom is ascribed the invention of that sportive and licentious species of poetry, which was called from its character ἱλαρῳδία, and from its author Σιμῳδία. The time at which he lived is not stated. The chief followers of Simus in this description of poetry were Lysis and Magus; and they had many imitators, who were called Σιμῳδοί, Λυσιῳδοί, and Μαγῳδοί. (Strab. xiv. p. 648, a.; Ath. xiv. p. 620, d.; Fabric. *Bibl. Graec.* vol. ii. p. 151; Bode, *Gesch. d. Hellen. Dichtk.* vol. ii. pt. ii. p. 469.) [P. S.]

SIMUS, artists. 1. A painter, of second-rate merit, to whom Pliny ascribes the following works: a youth resting in a fuller's workshop; a person celebrating the festival called *Quinquatrus;* and an excellent picture of Nemesis. (Plin. *H. N.* xxxv. 11. s. 40. § 39).

2. A statuary of Salamis, the son of Themistocrates, whose name is known to us by two extant inscriptions. The one of these is upon a base in the Louvre, brought from Thera, which, from the marks upon it, evidently supported a bronze statue; and we learn from the inscription that the statue, which was probably that of some private person, was dedicated to Dionysus; not, as Sillig states, *a statue of Dionysus.* (Clarac, No. 686; Osann, *Sylloge*, p. 365, No. xxvi.; Böckh, *C. I.* No. 2465; R. Rochette, *Lettre à M. Schorn*, p. 402.) The other inscription, in which this artist is mentioned, is published by R. Rochette (p. 403), from a copy furnished by Ross in a letter from Athens, dated Dec. 23, 1843. It is on a base found in Rhodes, which supported the statue of a certain Hippomachus, the son of Stratippus, who had discharged the offices of *agonothetes* and *choragus;* the statue was dedicated to the gods by Smicythus of Athens. From the nature of this monument and the form of both inscriptions, R. Rochette infers that Simus belonged to the Alexandrian period, which was marked by the erection of such honorific statues. [P. S.]

SI'MYLUS (Σίμυλος). 1. An Athenian comic poet of the middle comedy, who is known by an extant inscription to have exhibited a play in the archonship of Diotimus, Ol. 106. 2, B. C. 354. (Böckh, *C. I.* vol. i. p. 353). Of the title of the play in the inscription, only the last three letters, σια, remain; Böckh conjectures that it was Ἐφεσία. His Μεγαρική is cited by Pollux (x. 42), and there are a few other references to him. (Meineke, *Frag. Com. Graec.* vol. i. pp. 424, 425; Editio Minor, *Addenda ad* p. 794, p. xviii.)

2. An inferior tragic actor in the time of Demosthenes, who charges Aeschines with having hired himself to Simylus and Socrates, as their tritagonist. (Demosth. *de Coron.* p. 314, comp. Anon. *Vit. Aesch.;* Harpocrat. and Suid. *s. v.*). The old editions of Demosthenes have Σιμμύκᾳ, but Maussacus (*ad Harpoc. l. c.*) has clearly shown that Σιμύλῳ is the true reading, and the editors, from Reiske downwards, have adopted it. Athenaeus (viii. p. 348) quotes from Theophrastus a curious witticism aimed at Simylus by the musician Stratonicus, the point of which can hardly be given in English. (See Maussacus, *l. c.*). The tragic actor has been confounded with the comic poet; but Meineke observes (*l. c.*) that such a combination of professions is very improbable both in itself, and on account of the express testimony of Plato, that the same persons were never both tragic and comic actors. [P. S.]

SINATRUCES or SINTRICUS, a king of Parthia. [Arsaces XI.]

SINIS or SINNIS (Σίνις or Σίννις), a son of Polypemon, Pemon or Poseidon by Sylea, the daughter of Corinthus. He was surnamed according to some Pityocamptes, and according to others Procrustes. He dwelt on the isthmus of Corinth as a robber, destroying the travellers whom he had conquered, by fastening them to the top of a fir-tree, which he curbed, and then let spring up again. He himself was killed in this manner by Theseus (Apollod. iii. 16. § 2; Plut. *Thes.* 8; Paus. ii. 1. § 3, &c.; Diod. iv. 59; Eurip. *Hippol.* 977; Ov. *Met.* vii. 440, &c.; Hygin. *Fab.* 38; Schol. *Pind. Hypoth. Isthm.*). When Theseus had accomplished this, he caused himself to be purified by Phytalus at the altar of Zeus Meilichios, because Theseus himself was related to Sinis (Paus. i. 37. § 3), or according to others, he propitiated the spirit of Sinis by instituting in his honour the Isthmian games (Schol. *Pind. l. c.*; Plut. *Thes.* 25; Welcker, *Nachtrag*, p. 133). The name is connected with σίνομαι, expressing the manner in which he tore his victims to pieces. [L. S.]

SINNACES, one of the leading nobles in Parthia, dissatisfied with the reigning monarch, Artabanus III. (Arsaces XIX.), sent an embassy to Rome in A. D. 35, in conjunction with the eunuch Abdus, praying Tiberius to send to Parthia one of the sons of Phraates IV. to become their king. Sinnaces subsequently took an active part in the wars against Artabanus. (Tac. *Ann.* vi. 31, 32, 36, 37.) [Arsaces XIX.]

SINOE (Σινόη), an Arcadian nymph, brought up the god Pan, who derived from her the surname Sinoeis. (Paus. viii. 30. § 2.) [L. S.]

SINON (Σίνων), a son of Aesimus, or according to Virgil (*Aen.* ii. 79) of Sisyphus, and a grandson of Autolycus, was a relation of Odysseus, and is described in later poems as having accompanied his kinsman to Troy (Tzetz. *ad Lycoph.* 344; Heyne, *Excurs.* iv. *ad Virg. Aen.* ii.). According to these traditions, he allowed himself to be taken prisoner by the Trojans, after he had mutilated himself in such a manner as to make them believe that he had been ill-treated by the Greeks. He told the Trojans that he was hated by Odysseus, and had been selected by him to be sacrificed, because Apollo had ordered a human sacrifice to be offered, that the Greeks might safely depart from the coast of Troy, and added that he had escaped death by flight. When he was asked what was the purport of the wooden horse, he told them that it had been constructed as an atonement for the Palladium which had been carried off, and that if the Trojans ventured to destroy it, their kingdom should fall, but that

if they would draw it with their own hands into their own city, Asia would gain the supremacy over Greece (Virg. *Aen.* ii. 57, &c.; Tzetz. *Post-hom.* 680, &c.). The Trojans took his advice, and when the horse was drawn into the city, he gave the preconcerted signal, opened the door of the horse, and the Greeks rushing out took possession of Troy (Virg. *Aen.* ii. 259; Dict. Cret. v. 12; Hygin. *Fab.* 108). Quintus Smyrnaeus and Tryphiodorus have somewhat modified this tradition, respecting which see Heyne, *l. c.* In the Lesche at Delphi he was represented as a companion of Odysseus. (Paus. x. 27.) [L. S.]

SINO'PE (Σινώπη), a daughter of Asopus by Metope, or of Ares by Aegina or Parnassa. Apollo carried her off from Boeotia, and conveyed her to Paphlagonia on the Euxine, where she gave birth to Syrus, and where the town of Sinope was named after her. (Diod. iv. 72; Schol. *ad Apollon. Rhod.* ii. 946.) [L. S.]

SI'PYLUS (Σίπυλος), one of the sons of Amphion and Niobe. (Apollod. iii. 5. § 6; Ov. *Met.* vi. 231; comp. NIOBE.) [L. S.]

SIPYRRHICAS. [PYRRHIAS.]

SIRE'NES or SEIRE'NES (Σειρῆνες), mythical beings who were believed to have the power of enchanting and charming, by their song, any one who heard them. When Odysseus, in his wanderings through the Mediterranean, came near the island on the lovely beach of which the Sirens were sitting, and endeavouring to allure him and his companions, he, on the advice of Circe, stuffed the ears of his companions with wax, and tied himself to the mast of his vessel, until he was so far off that he could no longer hear their song (Hom. *Od.* xii. 39, &c., 166, &c.). According to Homer, the island of the Sirens was situated between Aeaea and the rock of Scylla, near the south-western coast of Italy. Homer says nothing of their number, but later writers mention both their names and number; some state that they were two, Aglaopheme and Thelxiepeia (Eustath. *ad Hom.* p. 1709); and others, that there were three, Peisinoë, Aglaope, and Thelxiepeia (Tzetz. *ad Lycoph.* 712), or Parthenope, Ligeia, and Leucosia (Eustath. *l. c.*; Strab. v. pp. 246, 252; Serv. *ad Virg. Georg.* iv. 562). They are called daughters of Phorcus (Plut. *Sympos.* ix. 14), of Achelous and Sterope (Apollod. i. 7. § 10), of Terpsichore (Apollon. Rhod. iv. 893), of Melpomene (Apollod. i. 3. § 4), of Calliope (Serv. *ad Aen.* v. 364), or of Gaea (Eurip. *Hel.* 168). Their place of abode is likewise different in the different traditions, for some place them on cape Pelorum others in the island of Anthemusa, and others again in the Sirenusian islands near Paestum, or in Capreae (Strab. i. p. 22; Eustath. *ad Hom.* p. 1709; Serv. *l. c.*). The Sirens are also connected with the legends about the Argonauts and the rape of Persephone. When the Argonauts, it is said, passed by the Sirens, the latter began to sing, but in vain, for Orpheus rivalled and surpassed them; and as it had been decreed that they should live only till some one hearing their song should pass by unmoved, they threw themselves into the sea, and were metamorphosed into rocks. Some writers connected the self-destruction of the Sirens with the story of Orpheus and the Argonauts, and others with that of Odysseus (Strab. v. p. 252; Orph. *Arg.* 1284; Apollod. i. 9. § 25; Hygin. *Fab.* 141). Late poets represent them as provided with wings, which they are said to have received at their own request, in order to be able to search after Persephone (Ov. *Met.* v. 552), or as a punishment from Demeter for not having assisted Persephone (Hygin. *l. c.*), or from Aphrodite, because they wished to remain virgins (Eustath. *l. c.*; Aelian, *H. A.* xvii. 23; Apollon. Rhod. iv. 896). Once, however, they allowed themselves to be prevailed upon by Hera to enter into a contest with the Muses, and being defeated, they were deprived of their wings (Paus. ix. 34. § 2; Eustath. *ad Hom.* p. 85). There was a temple of the Sirens near Surrentum, and the tomb of Parthenope was believed to be near Neapolis. (Strab. i. p. 23, v. p. 246.) [L. S.]

SIRI'CIUS. Upon the death of Damasus in A. D. 384, Siricius, a Roman presbyter, was nominated his successor by the united suffrages of all classes of the community, and his conduct throughout the fourteen years during which he occupied the papal chair proved the wisdom of the choice. Of simple habits and gentle disposition, he laboured incessantly to preserve the purity and unity of the Church over which he presided, his efforts being chiefly directed against the growing heresy of the Priscillianists, who had made great progress in Gaul, against Jovinian and his followers, and against the usurpation of the see of Antioch by the perjured Flavianus, with whom, however, he was eventually reconciled, through the mediation of Chrysostom. His death happened towards the close of the year A. D. 398.

Six epistles by this prelate have been preserved, being, as Du Pin observes, the first decretals which truly belong to the pope whose name they bear.

I. *Ad Himerium Tarraconensem Episcopum*, written A. D. 385, in reply to several questions which had been proposed to Damasus, in reference to the re-admission of Arians; to the period at which baptism ought to be administered; to the forgiveness of contrite apostates; to the lawfulness of marrying a woman already promised to another; to the treatment of penitents who had relapsed into sin; to the necessity of celibacy in the clergy; to the conduct to be observed by those ecclesiastics who were married before they entered the priesthood; to the ordination of monks; and to penance among the clergy. There is one instructive passage, in which the education and progress of those trained for the ministry is distinctly defined; although the rules here laid down were probably never strictly observed. A youth, we are told, intended for Holy Orders, ought to be baptized when very young, and placed among the readers; at the age of thirty, if he has conducted himself with propriety, he may become an acolyte and sub-deacon, provided always he does not marry more than once, and does not marry a widow; five years afterwards he may be ordained deacon, when he must bind himself to celibacy; after another period of five years has elapsed he may be admitted to the priesthood, that is, he may become a presbyter; and in ten years more may be made a bishop.

II. *Ad Anysium Thessalonicensem Episcopum*, of uncertain date, but belonging probably to A. D. 385, requesting information with regard to the state of the Churches in Illyria.

III. *Ad Episcopos Africae*, written on the 6th of January, A. D. 386. It has always been regarded with suspicion and almost proved to be a forgery by the researches of Quesnel (*Append. ad Leonis Magni Opera Diss.* XV.), although its au-

thenticity has found a warm advocate in Baluze. (See his *Dissertatio de Concilio Teleptensi.*)

IV. *Ad diversos Episcopos.* The original title is lost. Written, probably, about A. D. 386, exhorting the prelates to whom it is addressed to observe closely the rules laid down by the Council of Nice regarding the choice and ordination of bishops.

V. *Ad diversos Episcopos contra Jovinianum*, written about the commencement of A. D. 389, announcing to the Church at Milan the condemnation of Jovinian by the unanimous voice of the whole Roman clergy assembled in judgment (*omnium nostrum tam Presbyterorum et Diaconorum, quam etiam totius Cleri una sententia*). The reply of Ambrose is still extant.

VI. *Ad Anysium Thessalonicensem Episcopum et alios Illyrici Episcopos de Bonoso.* Written at the very end of A. D. 391, or in the early part of A. D. 392, in reply to the application of the Illyrian bishops, who had requested his advice with regard to Bonosus, charged with having maintained that the Virgin Mary had borne children after the birth of our Lord. A reference is here made to the deliberations upon this very question at the Council of Capua, held in November, A. D. 391. This letter was ascribed at one time to Ambrose, and by some, most ignorantly, to Damasus, but has been fully proved by Justellus, in his Code of Canons (8vo. Par. 1610, 1615, 1660, *Not. ad Canon.* 48, *Cod. Eccl. Afric.*), and by others to be the production of Siricius.

Several epistles have been lost, such as:—*Ad Maximum Imperatorem*, A. D. 385, praying for the discouragement of the Priscillianists; *De Ithacianorum Causa*, A. D. 386; *Ad Theodosium Imperatorem*, against Flavianus; *Ad Rufinum*, A. D. 398, an account of which, as well as of those falsely attributed to Siricius, will be found in Coustant.

The six epistles are contained in the *Epistolae Pontificum Romanorum* of Coustant, fol. Paris, 1721, vol. i. p. 622; and under their best form in the *Bibliotheca Patrum* of Galland, vol. vii. (fol. Venet. 1770), p. 533.

(Consult the notes of Coustant, and the *Prolegomena* of Galland to vol. vii. cap. xiii. p. xviii.; Dupin, *Ecclesiastical History of the Fourth Century;* Schönemann, *Bibliotheca Patrum Lat.* vol. i. cap. I. § 23.) [W. R.]

SISAMNES. [OTANES, No. 2.]

SISENNA, P. CORNE'LIUS, praetor urbanus in B. C. 183. (Liv. xxxix. 45.)

SISENNA, CN. CORNE'LIUS occurs only on coins, a specimen of which is annexed. The obverse represents the head of Pallas with SISENA and ROMA, the reverse Jupiter in a quadriga hurling his thunderbolt at the prostrate giants. The sun, the moon, and a star are also seen on the reverse; the legend is CN. CORNEL. L. F.

COIN OF CN. CORNELIUS SISENNA.

SISENNA, L. CORNE'LIUS, a Roman annalist whom Cicero pronounces far superior to any of his predecessors, and whose name Varro prefixed to his own work upon history, is said by Velleius to have been a young man (*juvenis*) at the period of the Numantine war, the contemporary of Rutilius Rufus, Claudius Quadrigarius, and Valerius Antias. The date thus indicated will by no means agree with the statements contained in Cicero's *Brutus* (64, 68), that he was intermediate between Hortensius and Sulpicius, of whom the former was born in B. C. 114, the latter in B. C. 124. The account here given is confirmed by the fact, which seems to be clearly established, that he was praetor in the year when Sulla died (B. C. 78), for supposing him to have obtained the office "suo anno," his birth would thus be fixed to B. C. 118 or 119. He probably obtained Sicily for his province, in B. C. 77, and from the local knowledge thus acquired was enabled to render good service to Verres, whose cause he espoused (Cic. *Verr.* ii. 45, iv. 20). During the piratical war (B. C. 67) he acted as the legatus of Pompeius, and having been despatched to Crete in command of an army, died in that island at the age of about fifty-two.

His great work, entitled *Historiae*, extended to at least twelve or fourteen books, but we cannot speak with confidence of a greater number, for although in certain editions of Nonius (*s. v. refragabunt*) we find a reference to book xxiii., some MSS., instead of xxiii., have xxii., and some xiv. Many quotations are to be found in the grammarians, especially in Nonius, but they are not of such a description as to convey any information with regard to the events which the author was describing, being very brief, and for the most part merely examples of uncommon words with which he delighted, in the character of an improver of the ordinary language of the day, to overload his phraseology ("Sisenna quasi emendator sermonis usitati cum esse vellet ne a C. Rusio quidem accusatore deterreri potuit quominus inusitatis verbis uteretur," Cic. *Brut.* 76). He seems to have commenced his literary labours in early years with a narrative of the Marsic war, and when further advanced in life, entered in his sixth book on the civil strife of Marius and Sulla, a subject which, according to Sallust, he treated with great skill and research, although somewhat reserved in the expression of his own opinions ("L. Sisenna optume et diligentissime omnium qui Sullae res dixere persecutus parum mihi libero ore locutus videtur," Sall. *Jug.* 95).

While Cicero, as we have noticed above, awards to him the palm over all previous and contemporary historians, he at the same time qualifies this praise by observing that however great his merits might be when compared with those of others, yet the distance by which he was removed from a high standard of excellence afforded a clear indication of how much this species of composition had been neglected by his countrymen. When characterising his oratorical powers, he represents him as well educated, speaking with purity, witty, and conversant with state affairs, but not laborious, little practised in pleading, and by no means distinguished for eloquence.

In addition to his *Historiae*, Sisenna, as we learn from Ovid, translated the Milesian fables of Aristides, and he also composed a commentary upon Plautus, of which a few scraps have been

preserved. (Cic. *Brut.* 64, 88, *de Leg.* i. 2; Gell. xvi. 9; Inscrip. Graec. *ap. Brisson. de Formulis*, p. 224; comp. Gruter, *C. I.* diii.; Appian, *Mithrid.* 95; Dion Cass. xxxvi. 2; Ovid. *Trist.* ii. 443; Ritschl, *de veteribus Plauti interpret.* § 8, in his *Parergon Plautin.* 8vo. Lips. 1845, p. 376; Krause, *Vitae et Fragmenta Historicorum Rom.* 8vo. Berol. 1833, p. 299; C. L. Roth, *L. Cornelii Sisennae hist. Rom. Vita*, Basil. 1834.) [W. R.]

SISENNA, A. GABI'NIUS. [GABINIUS, No. 6.]

SISENNA, NU'MMIUS, consul under Hadrian, A.D. 133, with M. Antonius Hiberus (Fasti).

SISENNA TAURUS, STATI'LIUS. [TAURUS.]

SISINES (Σισίνης), a Persian, who, according to Curtius (iii. 4), was sent on an embassy to Philip of Macedon by the satrap of Egypt, and was induced to remain in the Macedonian service. He accompanied Alexander the Great on his expedition into Asia; and, while the army was in Cilicia, in B.C. 333, he received a letter from Nabarzanes, a Persian officer, urging upon him the assassination of Alexander. The letter, however, had previously fallen into the king's hands, who had re-sealed it, and caused it to be delivered to Sisines, with the view of testing his fidelity. Sisines intended to acquaint Alexander with its contents, but several days elapsed without his finding an opportunity of doing so, and Alexander, therefore, feeling sure of his treachery, ordered him to be put to death.

The name Sisines appears to be only another form of Asisines. (See Arr. *Anab.* i. 25.) [E. E.]

SISINNA was, according to Appian (*B. C.* v. 7), the name of the son of Glaphyra, to whom Antony gave the kingdom of Cappadocia. Other writers, however, call him Archelaus, under which head an account of him is given. [ARCHELAUS, No. 4.]

SISPES. [SOSPES.]

SISYGAMBIS (Σισύγαμβις), mother of Dareius Codomannus, king of Persia, appears to have been a daughter of Ostanes, a younger brother of Artaxerxes Mnemon, though some writers consider her as a daughter of Artaxerxes himself. (See Wesseling ad Diod. xvii. 5.) She was married to her brother (or cousin) Arsames, and bore seven children, of whom Dareius was the only one that grew up to manhood. (Curt. x. 5. § 23.) After the accession of her son, Sisygambis was treated with the utmost reverence and honour, according to the Persian custom, and accompanied Dareius on his campaign against Alexander in B.C. 333, which terminated in the disastrous battle of Issus. After that defeat she fell, together with the wife and daughters of Dareius, into the hands of the conqueror, who treated them with the greatest generosity and kindness, and displayed towards Sisygambis, in particular, a reverence and delicacy of conduct, which is one of the brightest ornaments of his character. (Arrian. *Anab.* ii. 11, 12; Plut. *Alex.* 21; Diod. xvii. 37, 38; Curt. iii. 3. § 22, 11. § 21—26, 12; Justin. xi. 9.) So great, indeed, was the influence which she continued to enjoy, that she ventured, on one occasion, to intercede in favour of Madates, a Persian, who had especially incurred the wrath of Alexander, and her prayer was immediately granted. (Curt. v. 3. § 12.) It is probable that the generous and magnanimous character of Sisygambis herself,—of which she afforded a striking proof by refusing to avail herself of the confusion during the battle of Arbela to make her escape,—contributed much to maintain the respect and affection with which Alexander appears to have regarded her, and which he displayed on various occasions by the most delicate and deferential attentions. (Curt. iv. 10. § 20, 15. § 10, v. 2. § 17—21; Diod. xvii. 59.) On her part, the captive queen had conceived so strong an attachment for her conqueror, that she felt his death as a blow not less severe than that of her own son; and overcome by this long succession of misfortunes, put an end to her own life by voluntary starvation. (Diod. xvii. 118; Curt. x. 5. § 19—24; Justin. xiii. 1.) [E. H. B.]

SI'SYPHUS (Σίσυφος), a son of Aeolus and Enarete, whence he is called Aeolides (Hom. *Il.* vi. 154; Horat. *Carm.* ii. 14. 20). He was accordingly a brother of Cretheus, Athamas, Salmoneus, Deïon, Magnes, Perieres, Canace, Alcyone, Peisidice, Calyce and Perimede (Apollod. i. 7. § 3; Paus. x. 31. § 2). He was married to Merope, a daughter of Atlas or a Pleiad (Apollod. i. 9. § 3; Ov. *Fast.* iv. 175; comp. MEROPE), and became by her the father of Glaucus, Ornytion (or Porphyrion, Schol. *ad Apollon. Rhod.* iii. 1094), Thersandrus, and Halmus (Paus. ii. 4. § 3, ix. 34. § 5). In later accounts he is also called a son of Autolycus, and the father of Sinon (Serv. *ad Aen.* ii. 79) and Odysseus, who is hence called Sisyphides (Ov. *Met.* xiii. 31; Serv. *ad Aen.* vi. 529; Tzetz. *ad Lycoph.* 344; Eustath. *ad Hom.* p. 1701). He is said to have built the town of Ephyra, afterwards Corinth (Hom. *Il.* vi. 153; Apollod. i. 9. § 3), though, according to another tradition, Medea, on leaving Corinth, gave him the government of that city (Paus. ii. 3, in fin.). As king of Corinth he promoted navigation and commerce, but was fraudulent, avaricious, and altogether of bad character, and his whole house was in as bad repute as he himself (Hom. *Il.* vi. 153; Theogn. 703, 712; Schol. *ad Aristoph. Acharn.* 390, *ad Soph. Aj.* 190; Eustath. *ad Hom.* p. 1701; Tzetz. *ad Lycoph.* 980; Ov. *Her.* xii. 204; Horat. *Sat.* ii. 17. 12). He is said to have found the body of Melicertes on the coast of Corinth, to have buried it on the isthmus, and to have founded the Isthmian games in honour of him (Ino and Palaemon, Paus. ii. 1. § 3; Apollod. iii. 4. § 3; Schol. *ad Apollon. Rhod.* iii. 1240; Tzetz. *ad Lycoph.* 107, 229). His wickedness during life was severely punished in the lower world, where he had to roll up hill a huge marble block, which as soon as it reached the top always rolled down again (Cic. *Tusc.* i. 5; Virg. *Georg.* iii. 39; Ov. *Met.* iv. 459, *Ib.* 175; Lucret. iii. 1013). The special reasons for this punishment are not the same in all authors; some say that it was because he had betrayed the designs of the gods (Serv. *ad Aen.* vi. 616; Schol. *ad Hom. Il.* i. 180, vi. 153), others because he attacked travellers, and killed them with a huge block of stone. He was slain, according to some, by Theseus (Schol. *ad Stat. Theb.* ii. 380), while other traditions relate that Sisyphus lived in enmity with his brother Salmoneus, and consulted the oracle how he might get rid of him. Apollo answered, that if he begot sons by Tyro, the wife of his brother, they would avenge him. Sisyphus indeed became the father of two sons by Tyro, but the mother killed them immediately after their birth. Sisyphus took cruel vengeance on her, and was punished for it

in the lower world (Hygin. *Fab.* 60). Another tradition states that when Zeus had carried off Aegina, the daughter of Asopus, from Phlius, Sisyphus betrayed the matter to Asopus, and was rewarded by him with a well on Acrocorinthus, but Zeus punished him in the lower world. (Apollod. i. 9. § 3, iii. 12. § 6; Paus. ii. 5. § 1; Tzetz. *ad Lycoph.* 176.) Others, again, say that Zeus, to avenge his treachery, sent Death to Sisyphus, who, however, succeeded in putting Death into chains, so that no man died until Ares delivered Death, whereupon Sisyphus himself also expired (Eustath. *ad Hom.* pp. 631, 1702). Before he died he desired his wife not to bury him. She having complied with his request, Sisyphus in the lower world complained of his being neglected, and desired Pluto, or Persephone, to allow him to return to the upper world to punish his wife. When this request was granted, he refused to return to the lower world, until Hermes carried him off by force; and this piece of treachery is said to be the cause of his punishment (Eustath. *l. c.*; Theogn. 700, &c.; Schol. *ad Pind. Isthm.* i. 97, *ad Soph. Aj.* 625; Horat. *Carm.* ii. 14. 20). His punishment was represented by Polygnotus in the Lesche at Delphi (Paus. x. 31. § 2). He was believed to have been buried on the isthmus, but very few even among his contemporaries knew the exact place. (Paus. ii. 2. § 2; comp. Völcker, *Mythol. des Iapet. Geschl.* p. 241.) [L. S.]

SITALCES (Σιτάλκης), king of Thrace, or rather of the powerful Thracian tribe of the Odrysians, was a son of Teres, whom he succeeded on the throne. His father had already transmitted to him a powerful and extensive monarchy [TERES], but he himself increased it still farther by successful wars, so that his dominions ultimately comprised the whole territory from Abdera to the mouths of the Danube, and from Byzantium to the sources of the Strymon (Thuc. ii. 29, 97; Diod. xii. 50). The date of his accession is unknown, but it seems certain that Diodorus (*l. c.*) is in error in representing it as immediately preceding the Peloponnesian War: and Sitalces must at that period have been long seated on the throne, as he had already raised his power to the height of greatness at which we then find it. It was in the first year of that war (B. C. 431) that he was persuaded by Nymphodorus the son of Pythes, a citizen of Abdera, whose sister he had married, to enter into an alliance with Athens (Thuc. ii. 29); and in the following year he showed his zeal in support of his new allies, by seizing and giving up to the Athenians the Corinthian and Lacedaemonian ambassadors, who had repaired to his court on their way to Asia to ask assistance of the king of Persia (Herod. vii. 137; Thuc. ii. 67). The Athenians, on their part, appear to have cultivated his friendship by repeated embassies, which were received in the most friendly manner, both by the king himself and his son Sadocus, who had been admitted to the rights of Athenian citizenship (Thuc. *l. c.*; Aristoph. *Acharn.* 134—150, and *Schol. ad loc.*). The great object of the Athenians was to obtain the powerful assistance of Sitalces against Perdiccas, king of Macedonia, with whom the Thracian monarch was already on terms of hostility on account of the support which the latter had afforded or promised to Philip, the brother of Perdiccas. The Macedonian king had for a time bought off the hostility of his powerful neighbour by large promises, but these had never been fulfilled, and Sitalces now determined at once to avenge himself and support his Athenian allies, by invading the dominions of Perdiccas. The army which he assembled for this purpose was the most numerous that had been seen in Greece since the Persian invasion, amounting to not less than 50,000 horse and 100,000 foot. With this mighty host he crossed the passes of Mount Cercine, in the autumn of B. C. 429, and descended to Doberus in Paeonia. Perdiccas was wholly unable to oppose him in the field, and allowed him to ravage the open country, almost without opposition, as far as the river Axius. From thence he advanced through Mygdonia into Chalcidice, laying waste every thing on his passage. But he was disappointed of the expected co-operation of an Athenian fleet, and his vast army began to suffer from want of provisions and the approach of winter, so that he was induced to listen to the representations of his nephew Seuthes (who had been secretly gained over by Perdiccas), and withdrew into his own dominions, after having remained only thirty days in Macedonia. (Thuc. ii. 95—101; Diod. xii. 50, 51.)

Of the remaining events of his reign we have scarcely any information. We learn, indeed, that he was at one time on the eve of a war with the Scythians, in support of Scyles, king of that country, who had taken refuge with him [SCYLES]: but hostilities were prevented by a treaty between Sitalces and Octamasades, who had been chosen king by the Scythians, and who was himself son of a sister of the Thracian monarch. Sitalces consented to give up the fugitive Scyles, in exchange for a brother of his own, who had taken refuge with Octamasades (Herod. iv. 80). But the date of these events is wholly uncertain, and we know not whether they occurred previously or subsequent to the great expedition of Sitalces into Macedonia. The last event of his reign was an expedition against the Triballi, in which he engaged in B. C. 424, but was totally defeated, and himself perished in the battle. (Thuc. iv. 101.)

2. The leader of a body of Thracian light-armed troops, which accompanied Alexander the Great as auxiliaries on his expedition to Asia, and which rendered important services on various occasions, among others, at the battles of Issus and Arbela (Arr. *Anab.* i. 28, ii. 5, 9, iii. 12). He was one of those officers who were left behind in Media under the command of Parmenion, and to whom the mandate for the death of the aged general was afterwards delivered for execution. In this province he remained until after the return of Alexander from India, when he repaired, together with Cleander and Heracon, to meet that monarch in Carmania, B. C. 326. Hither he was followed by many persons from Media, who accused him of numerous acts of rapine, extortion, and cruelty, and on these charges he was put to death by order of Alexander. (Arr. *ib.* iii. 26, vi. 27; Curt. x. 1.) [E. H. B.]

SITHON (Σίθων), a son of Poseidon and Assa, or of Ares and Achiroë, the daughter of Neilus, was married to the nymph Mendeis, by whom he became the father of Pallene and Rhoeteia. He was king of the Hadomantes in Macedonia, or king of Thrace (Tzetz. *ad Lycoph.* 1356). Pallene, on account of her beauty, had numerous suitors, and Sithon, who promised her to the one who should conquer him in single combat, slew many.

At length he allowed Dryas and Cleitus to fight for her, promising to give her to the conqueror. Pallene, who loved Cleitus, caused her own instructor Persyntes to induce the charioteer of Dryas to draw out the nails from the wheels of his master's chariot, so that during the fight he broke down with his chariot, and was killed by Cleitus. Sithon, who was informed of the trick, erected a funeral pile, on which he intended to burn the corpse of Dryas and his own daughter; but when the pile was ready, Aphrodite appeared, a shower of rain extinguished the fire, and Sithon altered his mind, and gave his daughter to Cleitus. (Parthen. *Erot.* 5; Conon, *Narr.* 10; Tzetz. *ad Lycoph.* 583, 1161; comp. CLEITUS.) [L. S.]

SITO (Σιτώ), a surname of Demeter, describing her as the giver of food or corn. (Athen. x. p. 416, iii. p. 109; Aelian, *V. H.* i. 27; Eustath. *ad Hom.* p. 265.) [L. S.]

SI'TTIUS or SI'TIUS. 1. P. SITTIUS, of Nuceria in Campania, was one of the adventurers, bankrupt in character and fortune, but possessing considerable ability, who abounded in Rome during the latter years of the republic. He was connected with Catiline, and went to Spain in B. C. 64, from which country he crossed over into Mauritania in the following year. It was said that P. Sulla had sent him into Spain to excite an insurrection against the Roman government; and Cicero accordingly, when he defended Sulla, in B. C. 62, was obliged also to undertake the defence of his friend Sittius, and to deny the truth of the charges that had been brought against him. The orator represented Sittius as his own friend, and pointed out how his father had remained true to the Romans during the Marsic war. (Cic. *pro Sull.* 20.) Sittius, however, did not return to Rome. His property in Italy was sold to pay his debts, and he continued in Africa, where he fought with great success in the wars of the kings of the country, selling his services first to one prince and then to another. The reputation he had acquired gradually attracted troops to his standard; and at the time that Caesar landed in Africa, in B. C. 46, he was at the head of a considerable force both by land and by sea. Although Sittius had not previously had any connection with Caesar, he resolved to espouse his cause, foreseeing that Caesar would be victorious in Africa as elsewhere, and that he himself would be liberally rewarded for his services. Sittius came to the assistance of Caesar at the time when his aid was most needed, for he had landed in Africa with only a small number of his troops, and ran the risk of being overwhelmed by the superior number of the enemy. Joined by Bocchus, king of Mauritania, Sittius invaded Numidia, took Cirta, the capital of the kingdom, and laid waste the Gaetulian dominions of Juba. The latter monarch, who was advancing with a large army to assist Scipio against Caesar, forthwith returned to the defence of his own dominions, contenting himself with sending thirty elephants to the support of Scipio. This retreat of Juba saved Caesar from destruction, as the latter had no forces sufficient to resist the united armies of Scipio and Juba. Of the operations of Juba against Sittius and Bocchus, we know nothing; but the Numidian king soon afterwards joined Scipio, at the earnest request of the latter, leaving his general Saburra to oppose Sittius and Bocchus. While Caesar defeated Scipio and Juba in the decisive battle of Thapsus, Sittius was equally successful against Saburra, whom he defeated and slew. Shortly afterwards L. Afranius and Faustus Sulla, who had fled from Utica with 1500 cavalry into Mauritania, with the intention of crossing over into Spain, were intercepted by Sittius, who was marching with a small body of troops to join Caesar, were taken prisoners, and sent to Caesar. About the same time the fleet of Sittius, which was stationed at Hippo Regius, captured the ships in which Scipio and other fugitives were endeavouring to quit the country. On leaving Africa, Caesar rewarded the services of Sittius and Bocchus by granting to them the western part of Numidia, which had been previously under the sway of Masinissa, a friend and ally of Juba. Sittius settled down in the portion which had been assigned to him, and distributed the land among his soldiers. After the death of Caesar, Arabio, the son of Masinissa, who had fought in Spain under the sons of Pompey, returned to Africa, drove Bocchus out of his hereditary dominions, and killed Sittius by stratagem. (Cic. *pro Sull.* 20; Sall. *Cat.* 21; Hirt. *B. Afr.* 25, 30, 36, 93, 95, 96; Dion Cass. xliii. 3, 4, 8, 9, 12; Appian, *B. C.* iv. 54; Cic. *ad Att.* xv. 17, "Arabioni de Sitio nihil irascor.")

2. SITTIUS, of Cales in Campania, was proscribed by the triumvirs in B. C. 43, but at the request of his townsmen was allowed to live as an exile at his native place. (Appian, *B. C.* iv. 47.)

SIXTUS, the third of that name who occupied the papal chair, succeeded Coelestinus in A. D. 432, and died A. D. 440. He is known as an author merely from some formal letters possessing no particular interest. They will be found in the *Epistolae Pontificum Romanorum* of Coustant, vol. i. p. 1229. fol. Paris, 1721, and in the *Bibliotheca Patrum* of Galland, vol. ix. p. 518, fol. Venet. 1773. [W. R.]

SLECAS, a gem-engraver, only known by a gem inscribed with the name CΛEKAΣ, which is, however, of a very suspicious form. (Bracci, i. p. 234.) [P. S.]

SMERDIS (Σμέρδις), the son of Cyrus, the founder of the Persian empire, accompanied his elder brother Cambyses to Egypt, but was sent back by the latter to Susa, because he was the only one of all the Persians who was strong enough to bend the bow which the king of the Ethiopians had sent to the Persian monarch. Shortly afterwards Cambyses dreamt that a messenger came to him from Persia, announcing that his brother was seated on the royal throne with his head reaching to the skies. Alarmed at this dream portending his brother's greatness, he sent a confidential servant named Prexaspes to Susa with express orders to put Smerdis to death. Prexaspes fulfilled his commission, murdered Smerdis secretly, and buried him with his own hands. Among the few persons who were privy to the murder was Patizeithes, a Magian, who had been left by Cambyses in charge of his palace and treasures. This person had a brother who bore the same name as the deceased prince, and strongly resembled him in person; and as most of the Persians believed Smerdis to be alive, and were disgusted and alarmed at the frantic tyranny of Cambyses, he resolved to proclaim this brother as king, representing him as the younger son of the great Cyrus. Cambyses heard of the revolt in Syria, but he died of an accidental wound in the thigh, as he was

mounting his horse to march against the usurper. Before his death he assembled the Persians, confessed to them that he had murdered his brother, and conjured them not to submit to a Mede and a Magian. But the words of Cambyses did not meet with much belief; and Prexaspes positively denied that he had put Smerdis to death, as it would not have been safe for him to have admitted that he had murdered one of the sons of Cyrus. The false Smerdis was thus acknowledged as king by the Persians, and, with the assistance of his brother Patizeithes, reigned for seven months without opposition. But the leading Persian nobles seem never to have been quite free from suspicion; and this suspicion was increased by the king never inviting any of them to the palace and never appearing in public, as well as by his wish to conciliate the subject nations by granting them exemption from taxes and military service for three years. Among the nobles who entertained these suspicions was Otanes, whose daughter Phaedima had been one of the wives of Cambyses, and had been transferred together with the rest of the royal harem to his successor. The new king had some years before been deprived of his ears by Cyrus for some offence; and Otanes now persuaded his daughter to ascertain whether her master had really lost his ears. Phaedima undertook the dangerous task, ascertained that the king had no ears, and communicated the decisive information to her father. Otanes thereupon organized a conspiracy to get rid of the pretender, and in conjunction with six other noble Persians, succeeded in forcing his way into the palace, where they slew the false Smerdis and his brother Patizeithes in the eighth month of their reign, B. C. 521. Their death was followed by a general massacre of the Magians. The events which followed, the dissension between the seven conspirators respecting the form of government which should be established in Persia, and the accession of Dareius son of Hystaspes, are related elsewhere. [DARIUS.] (Herod. iii. 30, 61—79.)

The account of Ctesias is very different from that of Herodotus. Ctesias gives the name of Tanyoxarces to the brother of Cambyses, and relates that Cyrus had left him satrap of Bactria and the surrounding countries. He further says, that a Magian of the name of Spendadates accused Tanyoxarces to the king of an intention to revolt, in consequence of which he was secretly put to death, but in order to deceive Amytis, the mother of Cambyses, Spendadates, who bore a striking resemblance to the deceased prince, was ordered to personate him, and governed Bactria for five years as if he were the real brother of Cambyses. The fraud was at length discovered by Amytis, who put an end to her own life by poison, after imprecating curses on Cambyses. The king died soon after of a wound at Babylon, whereupon Spendadates mounted the throne, and reigned for a time under the name of Tanyoxarces. His imposture, however, was at length discovered, and he was put to death in his palace by seven noble Persians, who had conspired against him (Ctesias, *Pers.* cc. 8, 10—14). Xenophon (*Cyrop.* viii. 7. § 11) calls the brother of Cambyses Tanaoxares, which is merely another form of the name in Ctesias, but assigns to him the satrapies of the Medes, Armenians, and Cadusii. On the other hand, the names given to him by Aeschylus (*Prom.* 780), and Justin (i. 9), are merely other forms of Smerdis. The former writer calls him Merdis, the latter Merdis or Mergis.

Both Herodotus and Ctesias, however, agree in the most important part of the history, namely, that the usurper was a Magian. The true nature of the revolution has been pointed out by Heeren and Grote. It was an attempt on the part of the Medes, to whom the Magians belonged, to obtain the supremacy, of which they had been deprived by Cyrus. This appears from the words which Herodotus (iii. 65) puts into the mouth of Cambyses on his death-bed, in which he adjures the Persians not to allow the sovereignty to revert again to the Medes, as well as from the speeches of Gobryas, one of the seven Persian conspirators (Herod. iii. 73), and of Prexaspes (iii. 75). Plato (*de Leg.* iii. p. 695) in like manner, says that Cambyses was deprived of the sovereignty by the Medes. The assassination of the false Smerdis and the accession of Dareius Hystaspis again gave the ascendancy to the Persians; and the anniversary of the day on which the Magians were massacred, was commemorated among the Persians by a solemn festival, called Magophonia, on which no Magian was allowed to show himself in public. The real nature of the transaction is also shown by the revolt of the Medes which followed the accession of Dareius. (Heeren, *Historical Researches*, vol. i. p. 346, Engl. Transl.; Grote, *Hist. of Greece*, vol. iv. pp. 296—304.)

SMERDO'MENES (Σμερδομένης), son of Otanes, was one of the generals who had the supreme command of the land forces of Xerxes in his invasion of Greece (Herod. vii. 82, 121).

SMILIS (Σμῖλις), the son of Eucleides, of Aegina, a sculptor of the legendary period, whose name appears to be derived from σμίλη, *a knife for carving wood*, and afterwards *a sculptor's chisel.* In the accounts respecting this artist, there is a great confusion between the mythical and historical elements; but the only safe conclusion to be drawn from those accounts is that the name is purely mythical, and that Smilis is the legendary head of the Aeginetan school of sculpture, just as Daedalus is the legendary head of the Attic and Cretan schools. Pausanias (vii. 4. § 4) makes Smilis a contemporary of Daedalus, but inferior to him in fame, and states (§ 5. s. 7) that the Eleians and the Samians were the only people to whom he travelled, and that he made for the latter the statue of Hera in her great temple in the island. From this tradition, coupled with another preserved by Clemens Alexandrinus (*Protrept.* 4, p. 40), which referred the statue of Hera to the time of Procles, an attempt has been made to fix the date of Smilis to the period of the Ionian migration, which took place, according to the chronologers, about 100 years after the Trojan War, or about B. C. 1044, er. Eratosth., or 988, er. Callim. (Clinton, *F. H.* vol. i. pp. 119, 140), and in which migration it is assumed that Smilis accompanied the colonists from Epidaurus, under Procles, who settled at Samos (Müller, *Aegin.* p. 98; Thiersch, *Epochen*, pp. 45, 46, 194). Few examples could be better, of the absurdities which result from the attempt to make up chronological history by piecing together different legends. In the first place the statement of Pausanias, that Smilis was contemporary with Daedalus, has to be modified to suit a conclusion for which Pausanias himself is made the chief

authority; and then, when this has been done, another piece of chronological evidence has to be dealt with, totally inconsistent with either of the other accounts; for Pliny tells us that the architects of the labyrinth of Lemnos were Smilis, Rhoecus, and Theodorus (Plin. *H. N.* xxxvi. 13. s. 19; adopting the certainly correct emendation of Heyne, *Smilis*, *Rhoecus*, for *Zmilus*, *Rholus*). Now, although there is much difficulty about the precise date of Rhoecus and Theodorus, yet it is tolerably clear that they were historical personages, and that they lived after the commencement of the Olympiads. How Pliny (or the Greek writer from whom he derived the statement) came to associate Smilis with these artists, whether it was because he found Rhoecus and Theodorus mentioned as the architects of the Heraeum, and Smilis as the maker of the statue in it, or whether their names were already thus associated in some native legend respecting the labyrinth at Lemnos,—it is now hopeless to determine; but, at all events, the historical existence of Smilis cannot be admitted on the authority of this passage; nor can we accept, without some positive evidence, the conjecture of Müller, followed by Thiersch, that the Smilis meant by Pliny was a real person belonging to a family which, like the Daedalids at Athens, pretended to derive its descent from the mythical artist Smilis; much less can we even admit into discussion the miserably uncritical expedient proposed by Sillig. (*Cat. Art. s. v.*), namely, to assume that the Lemnian labyrinth was commenced by Smilis, and finished about 200 years later by Rhoecus and Theodorus!

The true state of the case seems to be something of the following kind. Long before the historical period and even before the state of society contemplated in some of the later legends, the necessities of an idolatrous worship had given rise to the art of carving rude statues of divinities out of wood. This art, according to a general analogy, soon became established at particular spots, among which Athens and Aegina were conspicuous; at such places schools of art grew up, and the art itself made rapid progress; so that the skill of the artists of these schools established their schools more and more firmly at those spots, which soon became centres from which the art was diffused. Now it was in most perfect keeping with the common Greek mode of embodying legends, that a personal representative should be imagined for each school, whose native place is its native home, and whose travels represent the diffusion of the art from that centre. Thus, like Daedalus at Athens, Smilis represents at Aegina the early establishment of a school of sculpture (wood-carving), and his visits to Samos and the Eleians* represent the early employment of the Aeginetan sculptors at two of the chief centres of Grecian worship. But more than this: as the Greeks had the most perfect faith in the reality of their legendary personages, it became the custom to ascribe actually existing works to these mythical artists; and among the works ascribed to them were of course those extremely ancient wooden images (*ξόανα*), which the care of a succession of priests had preserved from a period beyond any historical record, which were regarded with more reverence, as the original symbol of the god, than even the gold and ivory statues of a Pheidias, and the real origin of which was so entirely forgotten that some images of the same character, like that of Artemis at Ephesus, were even believed to have fallen straight from heaven [comp. DAEDALUS]. To this class of works belonged the statue of Hera in her temple at Samos. Pausanias, indeed, (*l. c.*) appears to fall into the error of assuming the contemporaneousness of the temple and the statue; but, in the very same words, he gives us the means of correcting his mistake, for he infers the high antiquity of the temple from the high antiquity of the image; and he goes on to explain what precise degree of antiquity he means, by stating that Smilis was contemporary with Daedalus. A still more decided testimony to the extreme antiquity of the image is furnished by the tradition, referred to by Pausanias just before, that the Argives brought it with them, when they first established at Samos the worship of their own great goddess Hera. The statue is also expressly called a wooden one by Clemens Alexandrinus (*Protrept.* p. 13), and by Callimachus (Fr. 105, Bentley), as quoted by Eusebius (*Praep. Evang.* iii. 8); and from the words used in these passages to describe the image (*ἕδος* and *ξύλινον ἕδος*), it may be inferred that it was a wooden statue in a sitting posture, one of the most ancient types of the statues of divinities. Of the same class were, no doubt, the statues of the Hours sitting upon thrones in the Heraeum at Elis, which were also ascribed to Smilis (Paus. v. 17. § 1, where the common reading *Ἔμιλος* is undoubtedly wrong, and the alteration of it into *Σμῖλις* is supported, besides other arguments, by the statement of Pausanias in the other passage referred to, that Smilis visited the Eleians). [P. S.]

SMINTHEUS (*Σμινθεύς*), a surname of Apollo, which is derived by some from *σμίνθος*, a mouse, and by others from the town of Sminthe in Troas (Hom. *Il.* i. 39; Ov. *Fast.* vi. 425, *Met.* xii. 585; Eustath. *ad Hom.* p. 34). The mouse was regarded by the ancients as inspired by the vapours arising from the earth, and as the symbol of prophetic power. In the temple of Apollo at Chryse there was a statue of the god by Scopas, with a mouse under its foot (Strab. xiii. p. 604, &c.; Eustath. *ad Hom.* p. 34), and on coins Apollo is represented carrying a mouse in his hands (Müller, *Ancient Art and its Rem.* § 361, note 5). Temples of Apollo Smintheus and festivals (Smintheia) existed in several parts of Greece, as at Tenedos, near Hamaxitos in Aeolis, near Parion, at Lindos in Rhodes, near Coressa, and in other places. (Strab. x. p. 486, xiii. pp. 604, 605.) [L. S.]

SMYRNA (*Σμύρνα*), a daughter of Theias and Oreithya, or of Cinyras and Cenchreis: she is also called Myrrhe, and is said to have given the name to the town of Smyrna. (Apollod. iii. 14. § 4; Ov. *Met.* x. 435; Anton. Lib. 34). Strabo (xiv. p. 633) mentions an Amazon who bore the same name. [L. S.]

SOAEMUS or SOHAEMUS. 1. King of Ituraea, received the kingdom from Caligula. On his death, which Tacitus places in A. D. 49, Ituraea was annexed by Claudius to the province of Syria (Dion Cass. lix. 12; Tac. *Ann.* xii. 23.)

2. King of Sophene, a district in Armenia, be-

* When Pausanias says that these were the only places which the artist visited, he can mean nothing else than that they were the only places where works ascribed to him existed.

tween the mountains Masius and Antitaurus, of which he was appointed king by Nero, in A. D. 54. He espoused the cause of Vespasian, when the latter was proclaimed emperor by the legions in Syria, in A. D. 69, and he subsequently served under Titus in the war against the Jews. Josephus calls him king of Emesa. (Tac. *Ann.* xiii. 7, *Hist.* ii. 81, v. 1 ; Joseph. *B. J.* vii. 28.)

3. King of Armenia, was placed on the throne by the Romans in the reign of M. Aurelius. [ARSACIDAE, p. 363, a.]

SOCLES (Σωκλῆς), an Athenian sculptor, of the demus of Alopece, who is mentioned in the celebrated inscription relating to the erection of the temple of Athena Polias, as one of the makers of the bas-reliefs of the frieze of that temple. (Schöll, *Archäologische Mittheilungen aus Griechenland*, p. 125 ; R. Rochette, *Lettre à M. Schorn*, pp. 403, 404, 2d ed.) [P. S.]

SOCRATES (Σωκράτης), historical.

1. An Athenian, son of Antigenes, was one of the three commanders sent out with a fleet in B. C. 431, to ravage the coasts of the Peloponnese. They effected nothing beyond mere predatory landings on the coast, being foiled in an attack on Methone by the opportune arrival of Brasidas. (Thuc. ii. 23, 25.)

2. An Achaean, a leader of mercenary troops, who was one of those that took part in the expedition of the younger Cyrus, B. C. 401. He was already serving in Asia when that prince began to assemble his forces, and hastened to join him at Sardis with a body of five hundred heavy-armed mercenaries. Of these it is clear that he retained the command throughout the expedition, though his name is not again particularly mentioned until after the battle of Cunaxa, when we find him as one of the generals taking part in the council of war held to deliberate on the overtures made by the Persian king through the medium of Phalinus. He was afterwards one of the four leaders who accompanied Clearchus to the tent of Tissaphernes, when all the five were treacherously seized by that satrap, and subsequently put to death by order of Artaxerxes himself. (Xen. *Anab.* i. 1. § 11, 2. § 3, ii. 5. § 31, 6. §§ 1, 30 ; Diod. xiv. 19, 25.)

3. Father of the Athenian orator Deinarchus. He is called by some writers Sostratus. (Phot. *Bibl.* p. 496, b. ed. Bekker ; Suidas *s. v.* Δείναρχος.)

4. A Boeotian, who was one of the officers employed by Sosibius and Agathocles, the ministers of Ptolemy Philopator king of Egypt, to raise and discipline a mercenary force with which to oppose Antiochus the Great. He commanded a body of 2000 peltasts, with which he rendered good service during the campaign in Syria, and at the battle of Raphia, B. C. 217. (Polyb. v. 63, 65, 82.)

5. Surnamed the Good (ὁ χρηστός), was a brother of Nicomedes III. king of Bithynia. On the death of his father, Nicomedes II., he was persuaded, contrary it is said to his own wishes, by Mithridates the Great, to assert his claim to the throne in opposition to his elder brother, and with the assistance of an army furnished him by the king of Pontus, easily expelled Nicomedes, and made himself master of Bithynia. Nicomedes, however, now had recourse to the senate of Rome ; which pronounced in his favour, declared war against Socrates, and reinstated the elder brother on the throne. Socrates fled for refuge to the court of Mithridates, but that monarch was not yet prepared to brave the Roman power, and consequently found it convenient to sacrifice his unfortunate ally, and not only refused to support Socrates, but even put him to death. (Appian. *Mithr.* 10, 13 ; Memnon, c. 30 ; Justin. xxxviii. 5.) He is called by Memnon Nicomedes, which name he probably assumed at the same time with the crown of Bithynia. [E. H. B.]

SO'CRATES (Σωκράτης), the celebrated Athenian philosopher, was the son of a statuary of the name of Sophroniscus. He belonged to the deme Alopece, in the immediate neighbourhood of Athens, and according to the statement of Demetrius Phalereus and Apollodorus, was born in the 4th year of the 77th Olympiad (B. C. 468). The assumption that he was born ten years later (Diog. Laërt. ii. 45) is confuted by his expression in the Apology of Plato, that, though he was more than seventy years old, that was his first appearance before a judicial tribunal, since the date of the conviction that ensued is well established (Ol. 95. 1). Whether in his youth he devoted himself to the art of his father, and himself executed the group of clothed Graces which was shown on the Acropolis as a work of Socrates (Paus. ix. 35, comp. i. 22 ; Diog. Laërt. ii. 19 ; Porph. *ap. Cyrill. cont. Julian.* p. 208, Spanh.), we must leave undecided ; the statements that in his youth he had in turn given himself up to an employment unworthy of a freeman, or even to a licentious life (Aristoxenus, ap. Diog. Laërt. ii. 20, comp. 19 ; Porphyr. ap. Theodoret. *Gr. Affect. Cur.* xii. 174, ed. Sylb. ; comp. Luzac, *Lectt. Att.* p. 240, &c.), we cannot regard as authenticated. Nevertheless it appears that it was not without a struggle that he became master of his naturally impetuous appetites (Cic. *de Fato*, 5 ; Alex. Aphrod. *de Fato*, p. 30, ed. Lond. ; comp. Aristox. *ap. Plut. de Herod. Malign.* p. 856, c.). That he was a disciple of the physiologists Anaxagoras and Archelaus, rests on the evidence of doubtful authorities (Diog. Laërt. ii. 18, &c., 23, i. 14 ; Porph. *ap. Theodoret. l. c.* p. 174 ; Clem. Alex. *Strom.* i. 301 ; Cic. *Tusc. Disp.* v. 4 ; Sext. Emp. *adv. Math.* x. 360, &c. ; comp. C. F. Hermann, *de Socratis Magistris et Disciplina juvenili*, Marb. 1837). Plato and Xenophon know nothing of it ; on the contrary, in the former (*Phaed.* p. 97) Socrates refers his knowledge of the doctrine of Anaxagoras to the book of that philosopher, and in the latter (Xen. *Symp.* i. 5) he designates himself as self-taught. But that, while living in Athens, at that time so rich in the means of mental culture, he remained without any instruction, as the disparaging Aristoxenus maintains (Plut. *l. c.*; comp. Cyrill. *c. Julian.* p. 186 ; Porph. *ap. Theodoret.* i. p. 8), is confuted by the testimony of Xenophon (*Mem.* iv. 7. § 3) and Plato (*Meno*, p. 82, &c.) respecting his mathematical knowledge, and the thankfulness with which he mentions the care of his native city for public education (Plato, *Crito*, p. 50). Although he complains of not having met with the wished for instruction at the hands of those whom he had regarded as wise (Plat. *Apol.* p. 21 ; comp. Xen. *Oecon.* 2. 16), intercourse with the most distinguished men and women of his age could not remain entirely without fruit for one who was continually striving to arrive at an understanding with himself by means of an understanding with others (Plat. *Charm.* p. 166). In this sense he boasts of being a disciple of Prodicus

and Connus, of Aspasia and Diotime (Plat. *Meno*, p. 96, *Cratyl.* p. 384, *Menex.* p. 235, *Symp.* p. 201), and says that the reason why he so seldom went outside the walls of the city was, that it was only within it that he found instruction by means of intercourse (Plat *Phaedr.* p. 230, comp. *Meno*, p. 80, *Crito*, p. 52 ; Diog. Laërt. ii. 22). Devoted as he was to his native city in love and thankfulness (Plat. *Crit.* pp. 50, 51, &c., *Apol.* 29 ; Xen. *Mem.* iii. 3. § 12, 3. § 2, &c., 18, &c.), and faithfully as he fulfilled the duties of a citizen in the field (at Potidaea, Delion, and Amphipolis, Ol. 87. 2 and 89. 1, B. C. 432 and 424) and in the city, he did not seek to exert his influence either as a general or as a statesman ; not that he shunned a contest with unbridled democracy (Plat. *Apol.* p. 31, &c., *Gorg.* pp. 521, 473, *de Rep.* vi. p. 496),—for he thoroughly proved his courage, not only in the above-mentioned expeditions (see especially Plat. *Symp.* p. 219, &c., comp. *Alcib.* p. 194, *Apol.* p. 28, *Charm.* p. 153, *Lach.* p. 181 ; Diog. Laërt. ii. 22, &c., ib. Menage), but also by the resistance which he offered, first, as president of the Prytaneia, to the unjust sentence of death pronounced against the victors of Arginusae, and afterwards to the order of the Thirty Tyrants for the apprehension of Leon the Salaminian (Plat. *Apol.* p. 32 ; Xen. *Mem.* i. 1. § 18, iv. 4. § 2 ; Diog. Laërt. ii. 24 ; comp. Luzac, *l. c.* p. 89, &c., 131) ;—but because he entertained the most lively conviction that he was called by the Deity to strive, by means of his teaching and life, after a revival of moral feeling, and the laying of a scientific foundation for it (Plat. *Apol.* pp. 30, 31, 33, *Euthyph.* p. 2, *Gorg.* p. 521 ; Xen. *Mem.* i. 6. § 15). For this reason an internal divine voice had warned him against participating in political affairs (Plat. *Apol.* pp. 31, 36, *Gorg.* pp. 473, &c., 521), and therefore the skill requisite for such pursuits had remained undeveloped in him (Plat. *Gorg.* p. 474). When it was that he first recognised this vocation, cannot be ascertained ; and probably it was by degrees that, owing to the need which he felt in the intercourse of minds of coming to an understanding with himself, he betook himself to the active duties of a teacher. Since Aristophanes exhibited him as the representative of the witlings and sophists in the "Clouds," which was exhibited for the first time in B. C. 423, he must already have obtained a widespread reputation. But he never opened a school, nor did he, like the sophists of his time, deliver public lectures. Everywhere, in the market-place, in the gymnasia, and in the workshops, he sought and found opportunities for awakening and guiding, in boys, youths, and men, moral consciousness and the impulse after self-knowledge respecting the end and value of our actions. On those whom he had convinced that the care of continually becoming better and more intelligent must take precedence of all other cares, he was sure he had conferred the greatest benefit (Plat. *Apol.* p. 36, comp. pp. 28, 29, 38, 30, 31, 33, *Symp.* p. 216, *Lach.* p. 188 ; Xen. *Mem.* i. 2. § 64). But he only endeavoured to aid them in developing the germs of knowledge which were already present in them, not to communicate to them ready-made knowledge; and he therefore professed to practise a kind of mental midwifery, just as his mother Phaenarete exercised the corresponding corporeal art (Plat. *Theaet.* p. 149, ib. Heindorf.). Unweariedly and inexorably did he fight against all false appearance and conceit of knowledge, in order to pave the way for correct self-cognition, and therewith, at the same time, true knowledge. Consequently to the mentally proud and the mentally idle he appeared an intolerable bore, and often enough experienced their bitter hatred and calumny (Plat. *Apol.* pp. 22, 23, *Symp.* p. 215, *Gorg.* pp. 482, 491, 522, *Meno*, p. 95 ; Xen. *Mem.* iv. 4. § 19 ; Diog. Laërt. ii. 21, ib. Menag.). Such persons might easily be misled by the "Clouds" of Aristophanes into regarding Socrates as the head of the sophists, although he was their victorious opponent. Although the story that it was after entering into a bargain with the accusers of Socrates that the poet held him up to public scorn and ridicule (Aelian, *V. H.* ii. 13 ; comp. Fréret, *Observations sur les Causes et sur quelques Circonstances de la Condamnation de Socrate*, *Mémoires de l'Académie des Inscript.* xlvii. p. 209, &c.), is a palpable invention, since the first exhibition of the "Clouds" (in Ol. 89. 1, B. C. 423) preceded the prosecution and condemnation of Socrates by twenty-four years, still that the comedy produced a lasting unfavourable impression respecting the philosopher, he himself declared in the speech which he made in his own defence on his trial (Plat. *Apol.* pp. 18, 19, 23, 25 ; comp. Xen. *Symp.* 6. § 6). Yet it does not appear that personal enmity against Socrates was the motive for the production of the comedy (Plato exhibits Socrates engagéd in the most confidential conversation with the poet, *Symp.* p. 223). As little can we tax the poet with a calumny proceeding from maliciousness, or with meaningless buffoonery, since almost all his comedies exhibit great moral earnestness and warm love for his country (see especially *Acharn.* 676, &c., *Vesp.* 1071, &c., 1022, *Pac.* 732, &c., *Nub.* 537, &c. ; comp. Schnitzer's German translation of the "Clouds," Stuttgart, 1842, p. 19, &c.). It appears rather to have been from a conviction that the ancient faith and the ancient manners could be regained only by thrusting aside all philosophy that dealt in subtleties, that he represented Socrates, the best known of the philosophers, as the head of that sophistical system which was burying all morals and piety (comp. Süvern, *Ueber die Wolken des Aristophanes*, p. 24, &c. ; Rötscher, *Aristophanes und sein Zeitalter*, p. 268, &c.). In adopting this view we do not venture to decide how far Aristophanes regarded his exhibition as corresponding to the peculiarities of Socrates, or contented himself with portraying in his person the hated tendency.

Attached to none of the prevailing parties, Socrates found in each of them his friends and his enemies. Hated and persecuted by Critias, Charicles, and others among the Thirty Tyrants, who had a special reference to him in the decree which they issued, forbidding the teaching of the art of oratory (Xen. *Mem.* i. 2. §§ 31, 37), he was impeached after their banishment and by their opponents. An orator named Lycon, and a poet (a friend of Thrasybulus) named Melitus, had united in the impeachment with the powerful demagogue Anytus, an embittered antagonist of the sophists and their system (Plat. *Meno*, p. 91), and one of the leaders of the band which, setting out from Phyle, forced their way into the Peiraeeus, and drove out the Thirty Tyrants. The judges also are described as persons who had been banished, and who had returned with Thrasybulus (Plat. *Apol.* p. 21). The chief articles of impeachment

were, that Socrates was guilty of corrupting the youth, and of despising the tutelary deities of the state, putting in their place another new divinity (Plat. *Apol.* pp. 23, 24; Xen. *Mem.* i. 1. § 1; Diog. Laërt. ii. 40, ib. Menag.). At the same time it had been made a matter of accusation against him, that Critias, the most ruthless of the Tyrants, had come forth from his school (Xen. *Mem.* i. 2. § 12; comp. Aeschin. *adv. Tim.* § 173, Bekker). Some expressions of his, in which he had found fault with the democratical mode of electing by lot, had also been brought up against him (Xen. *Mem.* i. 2. § 9, comp. 58); and there can be little doubt that use was made of his friendly relations with Theramenes, one of the most influential of the Thirty, with Plato's uncle Charmides, who fell by the side of Critias in the struggle with the popular party, and with other aristocrats, in order to irritate against him the party which at that time was dominant; though some friends of Socrates, as Chaerephon for example (Plat. *Apol.* pp. 20, 21), were to be found in its ranks. But, greatly as his dislike to unbridled democracy may have nourished the hatred long cherished against him, that political opposition was not, strictly speaking, the ground of the hatred; and the impeachment sought to represent him as a man who in every point of view was dangerous to the state.

In the fullest consciousness of his innocence, Socrates repels the charge raised against him. His constant admonition in reference to the worship of the gods had been, not to deviate from the maxims of the state (Xen. *Mem.* iv. 3. § 15, comp. i. 1. § 22); he had defended faith in oracles and portents (ib. iv. 3. § 12, i. 1. § 6, &c., iv. 7. § 16; Plat. *Apol.* pp. 23, &c., 28, 20, 26, 35, comp. *Phaed.* pp. 60, 118, *Crito*, p. 44); and with this faith that which he placed in his *Daemonium* stood in the closest connection. That he intended to introduce new divinities, or was attached to the atheistical *meteorosophia* of Anaxagoras (Plat. *Apol.* p. 26, comp. 18), his accusers could hardly be in earnest in believing; any more than that he had taught that it was allowable to do anything, even what was disgraceful, for the sake of gain (Xen. *Mem.* i. 2. § 56), or that he had exhorted his disciples to despise their parents and relations (*Mem.* i. 2. § 19, &c.), and to disobey the laws (ib. iv. 4. § 12, 6. § 6), or had sanctioned the maltreatment of the poor by the rich (Xen. *Mem.* i. 2. § 58, &c.). Did then all these accusations take their rise merely in personal hatred and envy? Socrates himself seems to have assumed that such was the case (Plat. *Apol.* pp. 23, 28, comp. *Meno*, p. 94; Plut. *Alcib.* c. 4; Athen. xii. p. 534). Yet the existence of deeper and more general grounds is shown by the widespread dislike towards Socrates, which, five years after his death, Xenophon thought it necessary to oppose by his apologetic writings (comp. Plat. *Apol.* pp. 18, 19, 23). This is also indicated by the antagonism in which we find Aristophanes against the philosopher, an antagonism which, as we have seen, cannot be deduced from personal dislike. Just as the poet was influenced by the conviction that every kind of philosophy, equally with that of the sophists, could tend only to a further relaxation of the ancient morals and the ancient faith, so probably were also a considerable part of the judges of Socrates. They might imagine that it was their duty to endeavour to check, by the condemnation of the philosopher, the too subtle style of examining into morals and laws, and to restore the old hereditary faith in their unrestricted validity; especially at a time, when, after the expulsion of the Thirty, the need may have been felt of returning to the old faith and the old manners. But the assertion with regard to a well-known depreciatory opinion of Cato, that that opinion is the most just that was ever uttered (Forchhammer, *die Athener und Sokrates, die Gesetzlichen und der Revolutionär*, 1838), cannot be maintained without rejecting the best authenticated accounts that we have of Socrates, and entirely misconceiving the circumstances of the time. The demand that the individual, abjuring all private judgment, should let himself be guided simply by the laws and maxims of the state, could no longer be made at the time of the prosecution, when poets, with Aristophanes at their head,—ardently desirous as he was for the old constitution and policy,—ridiculed, often with unbridled freedom, the gods of the state and old maxims; and when it never occurred to any orator to uphold the demand that each should unconditionally submit himself to the existing constitution. If it was brought to bear against Socrates, it could only be through a passionate misconception of his views and intentions. In the case of some few this misconception might rest upon the mistake, that, by doing away with free, thoughtful inquiry, the good old times might be brought back again. With most it probably proceeded from democratical hatred of the political maxims of Socrates, and from personal dislike of his troublesome exhortation to moral self-examination. (Comp. P. van Limburg Brower, *Apologia contra Meliti redivivi Calumniam*, Groningae, 1838; Preller, in the *Haller Allgemeine Literatur Zeitung*, 1838, No. 87, &c., ed. Zeller, *die Philosophie der Griechen*, ii. 73—104. Respecting the form of the trial, see Meier and Schöman, *Attisch. Process*, p. 182.)

While Socrates, in his defence, describes the wisdom which he aimed after as that which, after conscientious self-examination, gets rid of all illusion and obscurity, and only obeys the better, God or man, and God more than man, and esteems virtue above everything else (Plat. *Apol.* p. 28, &c., comp. 35, 36, 38, 39), he repudiates any acquittal that should involve the condition that he was not to inquire and teach any more (ib. p. 29). Condemned by a majority of only six votes, and called upon to speak in mitigation of the sentence, while he defends himself against the accusation of stiff-necked self-conceit, he expresses the conviction that he deserved to be maintained at the public cost in the Prytaneium, and refuses to acquiesce in the adjudication of imprisonment, or a large fine, or banishment. He will assent to nothing more than a fine of thirty minae, on the security of Plato, Crito, and other friends. Condemned to death by the judges, who were incensed by this speech, by a majority of eighty votes, he departs from them with the protestation, that he would rather die after such a defence than live after one in which he should have betaken himself to an endeavour to move their pity; and to those who had voted for him he justifies the openness with which he had exhibited his contempt of death (p. 38, &c.). The sentence of death could not be carried into execution until after the return of the vessel which had been sent to Delos on the periodical Theoric mission. The thirty days which intervened between its re

turn and the condemnation of Socrates were devoted by the latter, in undisturbed repose, to poetic attempts (the first he had made in his life), and to the usual conversation with his friends. One of these conversations, on the duty of obedience to the laws even in the case of an unjust application of them, Plato has reported in the *Crito*, so called after the faithful follower of the condemned man, who bore that name, and who, although he himself had become bail for Socrates, had endeavoured without success to persuade him to make his escape. In another, imitated or worked up by Plato in the *Phaedo*, Socrates immediately before he drank the poison developed the grounds of his immovable conviction of the immortality of the soul. The manner in which the assembled friends, in the alternation of joyful admiration and profound grief, lauded him as one who, by the divine appointment, was going to a place where it must fare well with him, if with any one ;—how he departed from them with the *one* wish, that, in their care for themselves, that is, for their true welfare, they would cherish in their memories his latest and his earlier sayings ;—and how, with his last breath, he designates the transition to the life that lies beyond death as the true recovery from a state of impurity and disease, —all this is set before us with such liveliness, that we gladly accord with the closing words of the dialogue :—"Thus died the man, who of all with whom we were acquainted was in death the noblest, in life the wisest and most just." (Plat. *Phaed.* pp. 58, 59, 115, 118, ib. Interp. ; comp. Xen. *Mem.* iv. 8. § 4, &c.)

To the accusations which were brought against Socrates in his impeachment subsequent enviers and haters added others, of which that impeachment takes no cognizance, and which are destitute of all credibility on other grounds. The accusation that he was addicted to the vice of paederastia (Lucian *de Domo*, c. 4., and in contradiction Maxim. Tyr. *Dissert.* xxv. xxvi. xxvii. ; J. M. Gesner, *Socrates sanctus paederasta*, Traj. ad Rhen. 1769), we do not hesitate, supported by his unambiguous expressions respecting the essence of true, spiritual love in Xenophon (*Symp.* 8. § 2, 19, 32, &c., *Mem.* i. 2. § 29, &c., 3. § 8, &c.) and Plato (*Symp.* p. 222, &c.), to reject as a calumny. Also the account that in consequence of a resolution of the people allowing bigamy, which was passed during the Peloponnesian war, he was married to two women at the same time (Plut. *Aristid.* p. 335 ; Athen. xii. p. 555, &c. ; Diog. Laërt., &c.), is to be set aside as unfounded, since the existence of any such resolution of the people cannot be proved, while the Socratics know of only one wife, Xanthippe, and the account itself is not free from contradictions. J. Luzac, following Bentley and others, completely refutes it (*Lect. Att. de Bigamia Socratis*, Lugd. Bat. 1809).

Whether, and how soon after the death of Socrates, repentance seized the Athenians, and his accusers met with contempt and punishment ; and further whether and when, to expiate the crime, a brazen statue, the work of Lysippus, was dedicated to his memory (Plut. *de Invid. et Odio*, p. 537, &c. ; Diog. Laërt. ii. 43. ib. Menag.), it is not easy to determine with any certainty, in consequence of the indefiniteness of the statements. Five years after his execution, Xenophon found himself obliged to compose the *Memorabilia*, in vindication of Socrates. (Comp. A. Boeckh, *de Simultate quam Plato cum Xenophonte exercuisse fertur*, p. 19.)

II. Among those who attached themselves with more than ordinary intimacy to Socrates, some were attracted mainly by the spiritual power which he exercised over men. To learn this power from him, that they might apply it in the conduct of the affairs of the state, was probably the immediate object of men like Critias (for Alcibiades, who is here named in connection with him — Xen. *Mem.* i. 2. § 14, &c. — was doubtless actuated by a nobler admiration for the whole personal character of the philosopher ; see especially Plat. *Symp.* p. 213, &c.), and such remained attached to him only till ambition hurried them in other directions. Others sought to dive into the teaching and life of Socrates, in order to obtain for themselves and others an enduring rule of morality (comp. Xen. *Mem.* i. 2. § 48). How his image had exhibited itself to them and impressed itself upon them, several among them endeavoured to render manifest by noting down the conversations at which they had been present. Among such Xenophon and Aeschines hold the chief rank, though they could hardly have been the only ones who composed such memorials. Others felt themselves urged to develope still further the outlines of the Socratic doctrine, and, according to their original bent and their different modes of apprehending and developing it, arrived at very different theories. But, persuaded that they were only advancing on the path marked out by Socrates, they referred to him their own peculiar amplifications of his doctrines. Just as in the dialogues of Plato, even in the Timaeus and the Laws, we find Socrates brought forward as leading, or at least introducing the conversations and investigations, so also Eucleides, Antisthenes, and others seem to have endeavoured in their dialogues to glorify him, and to exhibit him as the originator of their doctrines. (Athen. v. p. 216, c. ; A. Gellius, *N. A.* ii. 17 ; comp. Ch. A. Brandis, *Ueber die Grundlinien der Lehre des Socrates*, in the *Rhein. Museum*, 1827, i. p. 120, &c.) In this way arose two essentially different representations of Socrates, and in antiquity it was already disputed whether Plato or Xenophon (Sext. Emp. *adv. Math.* vii. 8), or even whether Plato or Aeschines (Aristid. *Orat. Plat.* ii. p. 367, comp. 474) had sketched the more accurate picture of the man. He himself left either absolutely nothing in a written form (Cic. *de Orat.* iii. 16 ; Plut. *de Alex. fort.* p. 328 ; Diog. Laërt. i. 16), or only a rhythmical version of some of Aesop's fables and the introduction to a hymn to Apollo, which he had composed during his imprisonment, when for the first time in his life he made any attempts in verse (Plat. *Phaed.* p. 61). The quotations that antiquity possessed of it were of doubtful authenticity (Diog. Laërt. ii. 42 ; Themist. *Orat.* xiv. p. 321). What we possess from Aeschines, that is well authenticated, is limited to fragments. We have therefore only to decide for Xenophon, who exhibited considerable mental affinity with Socrates, or for Plato. Now Plato manifestly makes Socrates occupy his own place, and transfers to him the doctrines that were peculiar to himself. Xenophon on the contrary exhibits no other intention than that of communicating information with fidelity, and refrains from mixing up with his representation anything that was peculiar to himself. This was so much the easier for him, as it was

not his purpose to develope the Socratic doctrine, and as he was not capable of penetrating into the peculiarity of a philosophic mode of thinking. But for that very reason his representation, with all its fidelity, is not adapted to give us a sufficient picture of the man whom all antiquity regarded as the originator of a new era in philosophy, and whose life each of his disciples, especially Plato the most distinguished of them, regarded as a model. Moreover it was the object of Xenophon, by way of defence against the accusers of Socrates, merely to paint him as the morally spotless, pious, upright, temperate, clear-sighted, unjustly condemned man, not as the founder of new philosophical inquiry. It may easily be understood therefore that there were various opinions in antiquity as to whether the more satisfactory picture of Socrates was to be found in Plato, in Xenophon, or in Aeschines. Since the time of Brucker however it had become usual to go back to Xenophon, to the exclusion of the other authorities, as the source of the only authentic delineation of the personal characteristics and philosophy of Socrates, or to fill up the gaps left by him by means of the accounts of Plato (Meiners, *Geschichte der Wissenschaften*, ii. p. 420, &c.), till Schleiermacher started the inquiry, "What *can* Socrates have been, besides what Xenophon tells us of him, without contradicting that authority, and what *must* he have been, to have justified Plato in bringing him forward as he does in his dialogues?" (*Ueber den Werth des Sokrates als Philosophen*, in the *Abhandlungen der Berliner Akademie*, iii. p. 50, &c., 1818, reprinted in Schleiermacher's *Werke*, vol. iii. pt. 2, p. 293, &c.; translated in the Philological Museum, vol. ii. p. 538, &c.) Dissen, too, had already pointed out some not inconsiderable contradictions in the doctrines of the Xenophontic Socrates (*de Philosophia morali in Xenophontis de Socrate Commentariis tradita*, Gotting. 1812; reprinted in Dissen's *Kleine Schriften*, p. 87, &c.). Now we know indeed that Socrates, the teacher of human wisdom, who, without concerning himself with the investigation of the secrets of nature, wished to bring philosophy back from heaven to earth (Cic. *Acad.* i. 4, *Tusc.* v. 4; comp. Aristot. *Metaph.* i. 6, *de Part Anim.* i. p. 642. 28), was far from intending to introduce a regularly organised system of philosophy; but that he made no endeavours to go back to the ultimate foundations of his doctrine, or that that doctrine was vacillating and not without contradictions, as Wiggers (in his *Life of Socrates*, p. 184, &c.) and others assume, we cannot possibly regard as a well founded view, unless his almost unexampled influence upon the most distinguished men of his time is to become an inexplicable riddle, and the conviction of a Plato, a Eucleides, and others, that they were indebted to him for the fruits of their own investigations, is to be regarded as a mere illusion. Now we fully admit that in the representation of the personal character of Socrates Plato and Xenophon coincide (see Ed. Zeller's *Philosophie der Griechen*, vol. ii. p. 16, &c.); and further, that Socrates adjusted his treatment of the subject of his conversation according as those with whom he had to do entertained such or such views, were more or less endowed, and had made more or less progress; and therefore did not always say the same on the same subject (*Xenophon*, by F. Delbrück, Bonn, 1829. pp. 64, &c. 132, &c.). But, on the other hand, in Xenophon we miss every thing like a penetrating comprehension of the fundamental ideas of the Socratic doctrine to which he himself makes reference. The representations of Plato and Xenophon however may be very well harmonised with each other, partly by the assumption that Socrates, as the originator of a new era of philosophical development, must have made the first steps in that which was its distinctive direction, and the immediate manifestation of which consisted in bringing into more distinct and prominent relief the idea and form of scientific knowledge (see Schleiermacher in the above quoted treatise); partly by the careful employment of the remarks made by Aristotle respecting the Socratic doctrine and the points of distinction between it and that of Plato (Ch. A. Brandis, in the above-mentioned treatise; comp. *Geschichte der griechisch-römischen Philosophie*, ii. 1. p. 20, &c.). These remarks, though not numerous, are decisive on account of their acuteness and precision, as well as by their referring to the most important points in the philosophy of Socrates.

III. The philosophy of the Greeks before Socrates had sought first (among the Ionians) after the inherent foundation of generated existence and changing phenomena, and then (among the Eleatics) after the idea of absolute existence. Afterwards, when the ideas of *being* and *coming into being* had come into hostile opposition to each other, it had made trial of various insufficient modes of reconciling them; and lastly, raising the inquiry after the absolutely true and certain in our knowledge, had arrived at the assumption that numbers and their relations are not only the *absolutely true and certain*, but the foundation of things. Its efforts, which had been pervaded by a pure appreciation of truth, were then exposed to the attacks of a sophistical system, which concerned itself only about securing an appearance of knowledge, and which in the first instance indeed applied itself to the diametrically opposite theories of eternal, perpetual *coming into existence*, and of unchangeable, absolutely simple and single *existence*, but soon directed its most dangerous weapons against the ethico-religious consciousness, which in the last ten years before the Peloponnesian war had already been so much shaken. Whoever intended to oppose that sophistical system with any success would have, at the same time, at least to lay the foundation for a removal of the contradictions, which, having been left by the earlier philosophy without any tenable mode of reconciling them, had been employed by the sophists with so much skill for their own purposes. In order to establish, in confutation of the sophists, that the human mind sees itself compelled to press on to truth and certainty, not only in the general but also in reference to the rules and laws of our actions, and is capable of doing so, it was necessary first of all that to the inquiries previously dealt with there should be added a new one, that after knowledge, as such. It was a new inquiry, inasmuch as previously the mind, being entirely directed towards the objective universe, had regarded knowledge respecting it as a necessary reflection of it, without paying any closer regard to that element of knowledge which is essentially subjective. Even the Pythagoreans, who came the nearest to that inquiry, had per-

ceived indeed that the existence of something absolutely true and certain must be presupposed, but without investigating further what knowledge is and how it may be developed. It was the awakening of the idea of knowledge, and the first utterances of it, which made the philosophy of Socrates the turning-point of a new period, and gave to it its fructifying power. Before we inquire after the existence of things we must establish in our own minds the *idea* of them (Xen. *Mem.* iv. 6. § 1, 13, iv. 5. § 12; Plat. *Apol.* p. 21, &c.; Arist. *Metaph.* i. 6, *de Part. Anim.* i. 1, p. 642. 28); and for that reason we must come to an understanding with ourselves respecting what belongs to man, before we inquire after the nature of things in general (Xen. *Mem.* i. 1. § 11, comp. 4. § 7; Arist. *Metaph.* i. 6, *de Part. Anim.* i. 1). Socrates accordingly takes up the inquiry respecting knowledge in the first instance, and almost exclusively, in reference to moral action; but he is so penetrated with a sense of the power of knowledge, that he maintains that where it is attained to, there moral action will of necessity be found; or, as he expresses it, all virtue is knowledge (Xen. *Mem.* iii. 9. § 4, iv. 6; Plat. *Protag.* p. 329, &c. 349, &c.; Arist. *Eth. Nic.* vi. 13, iii. 11, *Eth. Eudem.* i. 5, iii. 1, *Magn. Mor.* i. 1, 35); for knowledge is always the strongest, and cannot be overpowered by appetite (Arist. *Eth. Nicom.* vii. 3, *Eudem.* vii. 13; Plat. *Protag.* p. 352, &c.). Therefore no man willingly acts wickedly (Arist. *Magn. Mor.* i. 9, comp. Xen. *Mem.* iii. 9. § 4, iv. 6. § 6, 11; Plat. *Apol.* p. 25, e. &c.); for *will* appeared to him to be inseparably connected with knowledge. But just as knowledge, as such, that is without regard to the diversity of the objects to which it is directed, is something single, so also he could admit only a *single* virtue (Xen. *Mem.* iii. 9. § 2; Arist. *Eth. Nic.* iii. 1, *Eudem.* iii. 1); and as little could he recognise an essential diversity in the directions which virtue took, as in the practice of it by persons of different station and sex (Arist. *Polit.* i. 13). It may easily be conceived, therefore, that he did not venture to separate happiness from virtue, and that he expressly defined the former more accurately as *good conduct* (εὐπραξία) in distinction from *good fortune* (εὐτυχία, Xen. *Mem.* iii. 9. § 14); a distinction in which is expressed the most important diversity in all later treatment of ethics, which sets down either a certain mode of *being* or *acting*, as such, or else the mere enjoyment that results therefrom, as that which is in itself valuable.

But how does knowledge develope itself in us? In this way: the *idea*, obtained by means of induction, as that which is general, out of the individual facts of consciousness, is settled and fixed by means of definition. Those are the two scientific processes, which, according to the most express testimonies of Aristotle and others, Socrates first discovered, or rather first pointed out (Arist. *Met.* xiii. 4; comp. Xen. *Mem.* iv. 6. § 1; Plat. *Apol.* p. 22, &c.); and although he did not attempt to develope a logical theory of them, but rather contented himself with the masterly practice of them, he may with good reason be regarded as the founder of the theory of scientific knowledge. Socrates, however, always setting out from what was immediately admitted (Xen. *Mem.* iv. 6. § 15), exercised this twofold process on the most different subjects, and in doing so was led to obtain an insight into this or that one of them, not so much by the end in view as by the necessity for calling forth self-knowledge and self-understanding. For this end he endeavoured in the first place, and chiefly, to awaken the consciousness of ignorance; and inasmuch as the impulse towards the development of knowledge is already contained in this, he maintains that he had been declared by the Delphic god to be the wisest of men, because he did not delude himself with the idea that he knew what he did not know, and did not arrogate to himself any wisdom (Plat. *Apol.* pp. 21, 25, *Theaet.* p. 150). To call forth distrust in pretended knowledge he used to exercise his peculiar irony, which, directed against himself as against others, lost all offensive poignancy (Plat. *de Rep.* i. p. 337, *Symp.* p. 216, *Theaet.* p. 150, *Meno*, p. 80; Xen. *Mem.* iv. 2). Convinced that he could obtain his object only by leading to the spontaneous search after truth, he throughout made use of the dialogical form (which passed from him to the most different ramifications of his school), and designates the inclination to supply one's deficiencies in one's own investigation by association with others striving towards the same end, as true love (Brandis, *Gesch. der griechisch-römischen Philos.* ii. p. 64). But however deeply Socrates felt the need of advancing in self-development with others, and by means of them, the inclination and the capability for wrapping himself up in the abstraction of solitary meditation and diving into the depths of his own mind, was equally to be found in him (Plat. *Symp.* pp. 174, 220). And again, side by side with his incessant endeavour thoroughly to understand himself there stood the sense of the need of illumination by a higher inspiration. This he was convinced was imparted to him from time to time by the monitions or warnings of an internal voice, which he designated his δαιμόνιον. By this we are not to understand a personal *genius*, as Plutarch (*de Genio Socratis*, c. 20), Apuleius (*de Deo Socrat.* p. 111, &c. ed. Basil.), and others, and probably also the accusers of Socrates, assumed; as little was it the offspring of an enthusiastic phantasy, as moderns have thought, or the production of the Socratic irony, or of cunning political calculation. It was rather the yet indefinitely developed idea of a divine revelation. (See especially Schleiermacher, in his translation of the works of Plato, i. 2, p. 432, &c.) On that account it is always described only as a divine something, or a divine sign, a divine voice (σημεῖον, φωνή, Plat. *Phaedr.* p. 242, *de Rep.* vi. p. 406, *Apol.* p. 31, &c.). This voice had reference to actions the issue of which could not be anticipated by calculation, whether it manifested itself, at least immediately, only in the way of warning against certain actions (Plat. *Apol.* p. 31), or even now and then as urging him to their performance (Xen. *Mem.* i. 4, iv. 3. § 12, &c.). On the other hand this *daemonium* was to be perceived as little in reference to the moral value of actions as in reference to subjects of knowledge. Socrates on the contrary expressly forbids the having recourse to oracles on a level with which he places his daemonium, in reference to that which the gods have enabled men to find by means of reflection. (Xen. *Mem.* i. 1. § 6, &c.)

Thus far the statements of Xenophon and Plato admit of being very well reconciled both with one another and with those of Aristotle. But this is

not the case with reference to the more exact definition and carrying out of the idea of that knowledge which should have moral action as its immediate and necessary consequence. What is comprised in, and what is the source of, this knowledge? Is it to be derived merely from custom and the special ends and interests of the subject which acts? Every thing, according to the Xenophontic Socrates, is good and beautiful merely for that to which it stands in a proper relation (*Mem.* iii. 8. § 3, 7). The good is nothing else than the useful, the beautiful nothing else than the serviceable (*Mem.* iv. 6. § 8, &c., *Symp.* 5. § 3, &c.), and almost throughout, moral precepts are referred to the motives of utility and enjoyment (*Mem.* i. 5, § 6, ii. 1. § 1, iv. 3. § 9, &c.; comp. ii. 1. § 27. &c., i. 6. § 9, iv. 8. § 6); while on the contrary the Platonic Socrates never makes use of an argument founded on the identity of the good and the agreeable. In the passages which have been brought forward to show that he does (*Protag.* pp. 353, &c. 333), he is manifestly arguing *ad hominem* from the point of view of his sophistical antagonist. Now, that the doctrine of Socrates must have been a self-contradictory one, if on the one hand it laid down the above assertions respecting knowledge, and undertook to prove that only good conduct, and not good fortune (εὐπραξία not εὐτυχία), was valuable in itself (Xen. *Mem.* iii. 9. § 11), and yet on the other hand referred the good to the useful and the agreeable, even the defenders of the representation given by Xenophon admit, but suppose that this contradiction was an unavoidable consequence of the abstract and merely formal conception of virtue as knowledge (see especially Zeller, *l. c.* ii. p. 63, &c.). But however little Socrates may have had occasion for, or been capable of, analysing what was comprised in this knowledge, i. e. of establishing a scientifically organised system of ethics (and in fact, according to Aristotle, *Eth. Eudem.* i. 5, he investigated what virtue was, not how and whence it originated), he could not possibly have subordinated knowledge, to which he attributed such unlimited power, and of which he affirmed that opposing desires were powerless against it, to enjoyment and utility. A man who himself so manifestly annulled his own fundamental maxim could not possibly have permanently enchained and inspired minds like those of Alcibiades, Eucleides, Plato, and others. In fact Socrates declared in the most decisive manner that the validity of moral requirements was independent of all reference to welfare, nay even to life and death, and unlimited (Plat. *Apol.* pp. 28, 38, *Crito*, p. 48; comp. Xen. *Mem.* i. 2. § 64, 6. § 9), and in those dialogues of Plato in which the historical Socrates is more particularly exhibited, as in the Protagoras, Charmides, Laches, and Euthyphro, we find him offering the most vigorous resistance to the assumption that the agreeable or useful has any value for us. That Socrates must rather have had in view a higher species of knowledge, inherent in the self-consciousness, as such, or developing itself from it, is shown by the expressions selected by Aristotle (ἐπιστῆμαι, λόγοι, φρονήσεις), which even still make their appearance through the shallow notices of Xenophon (Brandis, *l. c.* ii. p. 43.). But in connection with this, Socrates might, nay must have endeavoured to show how the good is coincident with real utility and real enjoyment; and it is quite conceivable that Xenophon's unphilosophical mind may on the one hand have confounded sensual enjoyment and utility with that of a more exalted and real kind, and on the other comprehended and preserved the externals and introductions of the conversations of Socrates rather than their internal connection and objects. Besides, his purpose was to refute the prejudice that Socrates aspired after a hidden wisdom, and for that very reason he might have found himself still more induced to bring prominently forward every thing by which Socrates appeared altogether to fall in with the ordinary conceptions of the Athenians.

Whether and how Socrates endeavoured to connect the moral with the religious consciousness, and how and how far he had developed his convictions respecting a divine spirit arranging and guiding the universe, respecting the immortality of the soul, the essential nature of love, of the state, &c., we cannot here inquire. [Ch. A. B.]

SO'CRATES, designated in the title of his Ecclesiastical History SCHOLASTICUS, from his following the profession of a scholasticus or pleader, was, according to his own testimony (*Hist. Eccles.* v. 24), born and educated in the city of Constantinople, in which also he chiefly or wholly resided in after life. When quite a boy (κομιδῇ νέος ὤν) he studied (*Hist. Eccles.* v. 16) under the grammarians Ammonius and Helladius, who had been priests at Alexandria, the first of the Egyptian Ape, the second of Jupiter, and had fled from that city on account of the tumults occasioned by the destruction of the heathen temples, which took place, according to the *Chronicon* of Marcellinus, in the consulship of Timasius and Promotus, A. D. 389 [AMMONIUS GRAMMATICUS]. From these data Valesius calculates that Socrates was born about the beginning of the reign of Theodosius the Great (A. D. 379): his calculation is based on the assumption that Socrates was placed under their charge at the usual age of ten years, and that he attended them immediately after their removal from Alexandria to Constantinople; and it is confirmed by the circumstance that Socrates writing of some dissensions among the Macedonians and Eunomians of Constantinople about A. D. 394 (*H. E.* v. 24), mentions as one reason for his particularity in speaking of these, and generally of events which had occurred at Constantinople, that some of them had occurred under his own eyes; a reason which he would hardly have urged in this place had it not applied to the particular events in question; and had he been younger than Valesius' calculation would make him, he would hardly have been old enough to feel interested in such matters; indeed he must, on any calculation, have given attention to them at a comparatively early age. And had he been much older than Valesius makes him, he must have commenced his attendance on his masters after the usual age, and then he would hardly have said that he went to them κομιδῇ νέος ὤν, "when quite young." Valesius suspects from the very high terms in which Socrates speaks of the rhetorician Troilus, and the acquaintance he shows with his affairs, that he studied under him also, which may be true. Beyond this, little seems to be known of the personal history of Socrates, except that he followed the profession of a pleader at Constantinople, and that he survived the seventeenth consulship of the emperor Theodosius the

Younger, A. D. 439, to which period his Ecclesiastical History extends (*H. E.* vii. 48). In fact, he probably survived that date several years, as he published a second edition of his history (*H. E.* ii. 1), and had opportunity between the first and second editions to procure access to several additional documents, to weigh their testimony, and to re-write the first and second books. Photius, in his brief notice of Socrates and his history (*Biblioth.* Cod. 28), and Nicephorus Callisti (*H. E.* i. 1) in a still briefer notice, do not speak of his profession of a scholasticus or pleader; from which some have inferred (e. g. Hamberger, apud Fabric. *Biblioth. Graec.* vol. vii. p. 423, note g.; comp. Ceillier, *Auteurs Sacrés*, vol. xiii. p. 669), that the title of his work is inaccurate in giving him that designation: but we think that no such inference can be justly drawn from the omission of so unimportant a circumstance in notices so brief as those of Photius and Nicephorus. The general impartiality of Socrates may be taken as an indication that he was not an ecclesiastic; while his literary habits and his balancing of evidence (e. g. *H. E.* ii. 1) are in harmony with the forensic pursuits in which the title scholasticus shows him to have been engaged.

Another much disputed point is, what were his religious opinions, or, to state the question more accurately, did he belong to the church claiming to be "Catholic," and which comprehended the bulk of the Homoöusian or orthodox community, or to the smaller and "schismatical" body of the *καθαροί*, "Puritans" or Novatians. From the general accordance of the Novatians with "the Church" in religious belief and ecclesiastical constitution, the only difference between the two bodies being the sterner temper and stricter discipline of the dissenting community [NOVATIANUS], it is difficult to trace any decisive indications in the writings of Socrates to which body he gave his adherence. The testimony of Nicephorus Callisti (*H. E.* i. 1) would be decisive, had it been the testimony of a contemporary, and more impartial in tone. He speaks of him as "Socrates the pure (*καθαρός*, i. e. Puritan) in designation, but not also in principle." To the testimony of Nicephorus we may oppose the silence of earlier writers, as Cassiodorus (*De divinis Lection.* c. 17, and *Praefat. Historiae Tripartitae*), Liberatus (*Breviar.* c. 2), Theodore Anagnostes or Lector (*Epistola Histor. Eccles. praefixa*), Evagrius (*H. E.* i. 1), some one or other of whom would have probably mentioned his being a Novatian, had he really belonged to that sect. (See the *Veterum Testimonia* collected by Valesius, and prefixed to his edition of Socrates.) It is argued that he has carefully recorded the succession of the Novatian bishops of Constantinople; has spoken of these prelates in the highest terms, and has even recorded (*H. E.* vii. 17) a miracle which occurred to Paul, one of them; and that he appears to have taken a peculiar interest in the sect, and to have recorded various incidents respecting them with a particularity which would hardly be expected except from a member of their body. But these things, as Valesius justly contends, may be accounted for by his avowed purpose of recording events occurring in Constantinople more minutely, because he was a native and resident of that city (*H. E.* v. 24), and by sympathy with the stricter morality of the Novatians, or by some family connection or intimate friendship with some of their members (comp. Socrat. *H. E.* i. 13). When, however, Valesius adduces as positive evidence of his adherence to the "Catholic" church, that he repeatedly mentions it without qualification as "the church," and classes the Novatians with other sectaries, he employs arguments as little valid as those which, just before, he had refuted. Socrates, though a Novatian, might speak thus in a conventional sense, just as Protestants of the present day often speak of "Catholics," or "Catholic church," Dissenters of "the church" or "the church of England," and persons of reputedly heterodox views of "Orthodoxy" or "the Orthodox:" such terms, when once custom has determined their application, being used as conventional and convenient without regard to the essential justness and propriety of their application. The question of the Novatianism of Socrates must be regarded as undetermined; but the preponderance of the various arguments is in favour of his connection with the "Catholic church."

The Ἐκκλησιαστὴ ἱστορία, *Historia Ecclesiastica*, of Socrates extends from the reign of Constantine the Great to that of the younger Theodosius, A. D. 439, and comprehends the events of a hundred and forty years, according to the writer's own statement (*H. E.* vii. 48), or more accurately of a hundred and thirty-three years, in one of the most eventful periods of the history of the Church, when the doctrines of orthodoxy were developed and defined in a succession of creeds, each step in the process being occasioned or accompanied and followed by commotions which shook the whole Christian community and rent it into sects, some of which have long since passed away, while others have continued to exist. Three general councils, the first Nicene, the first Constantinopolitan, and the first Ephesian are recorded in the history, and two others, the second Ephesian, ἡ λῃστρική, and the Chalcedonian, were held at no great interval from the period at which it ends. The interest and importance of the period may be further inferred from the fact that we have three histories of it by contemporary writers (Socrates, Sozomen, and Theodoret) which have come down to us in a complete form, and which furnished materials for the *Historia Tripartita* of Cassiodorus [CASSIODORUS; EPIPHANIUS, No. 11], and that we have fragments of another (that of Philostorgius) written about the same period. Of these histories that of Socrates is perhaps the most impartial. In fact he appears to have been a man of less bigotry than most of his contemporaries, and the very difficulty of determining from internal evidence some points of his religious belief, may be considered as arguing his comparative liberality. His history is divided into seven books. Commencing with a brief account of the accession and conversion of Constantine the Great, and the civil war of Constantine and Licinius, the author passes to the history of the Arian controversy, which he traces from its rise to the banishment of Athanasius, the recal and death of Arius, and the death, soon after, of Constantine himself, A. D. 306—337 (Lib. i.). He then carries on the history of the contentions of the Arian or Eusebian and Homöousian parties during the reign of Constantius II. A. D. 337—360 (Lib. ii.). The struggle of heathenism with Christianity under Julian, and the triumph of Christianity under Jovian (A. D. 360—364), then follow (Lib. iii.). The renewed struggle of the Arians and Homöousians under Valens, A. D. 364—378 (Lib. iv.): the triumph

of the Homöousian party over the Arian and Macedonian parties, in the reign of Theodosius the Great A. D. 379—395 (Lib. v.): the contention of John Chrysostom with his opponents, and the other ecclesiastical incidents of the reign of Arcadius A. D. 395—408 (Lib. vi.): and the contentions of Christianity with the expiring remains of heathenism, the Nestorian controversy, and the council of Ephesus, with other events of the reign of the younger Theodosius, A. D. 408 to 439, in which latter year the history closes, occupy the remainder of the work. This division of the work into seven books, according to the reigns of the successive emperors, was made by Socrates himself (Comp. ii. 1). In the first two books he followed, in his first edition, the ecclesiastical history of Rufinus; but this part, as already montioned, he had to write for his second edition. The materials of the remaining books were derived partly from Rufinus, partly from other writers, and partly from the oral account of persons who had been personally cognizant of matters, and who survived to the time of the writer. Socrates has inserted a number of letters from the emperors and from prelates and councils, creeds, and other documents which are of value, both in themselves, and as authenticating his statements. He aimed not at a pompous phraseology, *οὐ φράσεως ὄγκου φροντίζοντες* (Lib. i. 1), but at perspicuity (Lib. iii. 1), and his style, as Photius remarks (*Biblioth.* Cod. 28), presents nothing worthy of notice. The inaccuracy with respect to points of doctrine with which the same critic charges him (*ἀλλὰ καὶ ἐν τοῖς δόγμασιν οὐ λίαν ἐστὶν ἀκριβής*) may be taken as a corroboration of what has been said concerning the comparative liberality of his temper. His diligence and general impartiality are admitted by the best critics, Valesius, Cave, Fabricius, &c. "His impartiality," says Mr. Waddington (*Hist. of the Church*, part ii. c. 7, ad fin.), "is so strikingly displayed as to render his orthodoxy questionable to Baronius, the celebrated Roman Catholic historian; but Valesius, in his life, has clearly shown that there is no reason for such a suspicion. We may mention another principle which he has followed, which, in the mind of Baronius, may have tended to confirm the notion of his heterodoxy—that he is invariably adverse to every form of persecution on account of religious opinions—*διωγμὸν δὲ λέγω τὸ ὁποσοῦν ταράττειν τοὺς ἡσυχάζοντας*—'and I call it persecution to offer any description of molestation to those who are quiet.' Some credulity respecting miraculous stories is his principal failing."

The first printed edition of the Greek text of the *Historia Ecclesiastica* of Socrates was that of Rob. Stephanus (Estienne), fol. Paris 1544. The volume contained also the ecclesiastical histories of the other early Greek writers, Eusebius (with his Life of Constantine), Sozomen, Theodoret, Evagrius, and the fragments of Theodore Anagnostes or Lector. It was again printed with the Latin version of Christopherson, and with the other Greek ecclesiastical historians just mentioned, also accompanied by the version of Christopherson, except in the case of Theodore Lector, of whom Musculus's version was given, fol. Geneva 1612; but the standard edition is that of Hen. Valesius, who published, as part of his series of the ancient Greek ecclesiastical historians, the histories of Socrates and Sozomen, with a new Latin version and valuable notes, fol. Paris 1668. His edition was reprinted at Mentz, fol. 1677, and the Latin version by itself at Paris the same year. The remainder of the Mentz edition was issued with a new title page, Amsterdam, 1695. The text, version, and notes of Valesius were reprinted with some additional Variorum notes, under the care of William Reading, in the second volume of the Greek ecclesiastical historians, fol. Cambridge 1720. This edition of Reading was reprinted at Turin, 3 vols. fol. 1748. There is a reprint of the text of Valesius, but without the version and notes, 8vo. Oxford, 1844. There have been several Latin versions, as those of Musculus, fol. Basil. 1549, 1557, 1594, John Christopherson (Christophorsonus), bishop of Chichester, fol. Paris, 1571, Cologn, 1570, 1581; and (revised by Grynaeus, and with notes by him), fol. Basil. 1570 and 1611; and in the *Bibliotheca Patrum*, vol. v. part 2, fol. Cologn 1618, and vol. vii. fol. Lyon 1677. There are a French translation by Cousin, made from the Latin version of Valesius, 4to. Paris, 1675, and English translations by Meredith Hanmer, with the other Greek ecclesiastical historians, folio, Lond. 1577, 1585, 1650, and by Samuel Parker (with translations of Sozomen and Theodoret), 2 vols. 8vo. 1707. The latter, which is an abridged translation, has been repeatedly reprinted. (Valesius, *De Vita et Scriptis Socratis et Sozomeni*, prefixed to his edition of their histories; Vossius, *De Historicis Graecis*, lib. ii. c. 20; Fabric. *Bibl. Graec.* vol. vii. p. 423, &c.; Cave, *Hist. Litt.* ad ann. 439, vol. i. p. 427, ed. Oxford, 1740—1743; Dupin, *Nouvelle Bibliothèque des Auteurs Eccles.* vol. iv. or vol. iii. part ii. p. 78, ed. Mons. 1691; Ceillier, *Auteurs Sacrés*, vol. xiii. p. 669; Lardner, *Credibility*, &c. part ii. vol. xi. p. 450; Ittigius, *De Biblioth. Patrum;* Watt. *Bibliotheca Britannica;* Waddington, *Hist. of the Church*, *l. c.*) [J. C. M.]

SO'CRATES, minor literary persons.

1. A tragic actor at Athens in the time of Demosthenes. (Dem *de Cor.* p. 314; comp. SIMYLUS.)

2. Of Argos, an historical writer, whose time is unknown. He wrote a *περιήγησις Ἄργους*. (Diog. Laërt. ii. 47, and Menag. *ad loc.;* Schol. *ad Pind. var. loc.;* Schol. *ad Eurip. Phoen.* 45; Fabric. *Bibl. Graec.* vol. ii. p. 689; Vossius, *de Hist. Graec.* p. 499, ed. Westermann.)

3. Of Bithynia, a Peripatetic philosopher. (Diog. *l. c.*)

4. An epigrammatic poet, of whom nothing is known beyond the mention of his name by Diogenes Laërtius (*l. c.*). There is a single epigram in the Greek Anthology, among the Arithmetical Problems, under the name of Socrates. (*Anth. Pal.* xiv. 1; Brunck. *Anal.* vol. ii. p. 477; Jacobs, *Anth. Graec*, vol. iii. p. 181, *Comm.* vol. ii. pt. iii. p. 335.)

5. Of Cos, the author of a work entitled *ἐπικλήσεις θεῶν*. (Diog. Laërt. *l. c.;* Schol. *ad Apoll. Rhod.* i. 966; Ath. iii. p. 111, b.; Schol. *ad Aristoph. Eq.* 959.) He is probably the writer whose treatise *περὶ ὁσίων* is quoted by Plutarch (*de Is. et Osir.* 35, p. 364, f.). The exact meaning of the phrase, *ἐπικλήσεις θεῶν*, is doubtful. Vossius explains it as prayers to the gods, but Menagius contends that it rather means the epithets or surnames which were assigned to the several gods for various reasons. (Fabric. *l. c.;* Vossius, *l. c.;* Menag. *ad Diog. l. c.*)

6. Of Rhodes, an historian, who seems to have lived in the time of Augustus, and who wrote a work on the civil war, from which Athenaeus quotes some particulars respecting Antony and Cleopatra. (Ath. iv. p. 147, e.; Menag. *l. c.*; Vossius, *l. c.* and p. 227.)

7. The author of a work on Thrace, the second book of which is quoted by Plutarch (*Parall.* 18, p. 310, a).

8. A grammarian cited in the *Etymologicum Magnum* (*s. v.* Εὐβοῖς; Vossius, p. 499).

There seem to have been also other persons of the name, but not of sufficient importance to be noticed here. The name is confounded by the ancient writers with Crates, Isocrates, Sosicrates, and Sostratus. (Fabric., Vossius, Menag. *ll. cc.*; Ionsius, *Script. Hist. Philos.* vol. i. c. 2.) [P. S.]

SO'CRATES, artists. 1. Of Thebes, a sculptor, who, in conjunction with his fellow-citizen Aristomedes, made a statue of the "Dindymenian Mother" (Cybele), which was dedicated by Pindar in her temple near Thebes. The artists therefore flourished probably about Ol. 75, B. C. 480. The statue, as well as the throne on which it sat, was of Pentelic marble; and it was preserved with extraordinary reverence. (Paus. ix. 25. § 3.)

2. The celebrated philosopher, was the son of a sculptor, Sophroniscus, and claimed to be of the mythical lineage of the Daedalids, and himself practised the art during part of his life (see the article above). Pausanias ascribes to him the statue of *Hermes Propylaeus*, and the group of the three Graces, which stood in the very entrance of the Acropolis at Athens; and he informs us that the Graces were draped (Paus. i. 22. § 8, ix. 35. § 2. s. 7). Pliny also mentions the Graces of Socrates, as not inferior to the finest works of marble in existence; but he says that some supposed them to be the production of the painter of the same name (Plin. *H. N.* xxxvi. 5. s. 4. § 10). There can, however, be little doubt that the account which Pausanias heard at Athens itself was the correct one.

3. A painter who seems, from the manner in which he is mentioned by Pliny, to have been a disciple of Pausias; and if so, he must have flourished about the latter half of the fourth century B. C., or between B. C. 340—300. His pictures were extremely popular. As examples of them, Pliny mentions Aesculapius and his daughters, Hygia, Aegle, Panacea, and Iaso; and also a slothful fellow, or perhaps a personification of Sloth (*piger qui appellatur Oenos*), making a rope of broom (*spartum*), which an ass gnaws away at the other end as fast as he twists it. (Plin. *H. N.* xxxv. 11. s. 40. § 31.) [P. S.]

SOE'MIS or SOAE'MIAS, JU'LIA, the daughter of Julia Maesa, and the mother of Elagabalus, either by her husband Sextus Varius Marcellus, or, according to the report industriously circulated with her own consent, by Caracalla. Of her early history we know nothing, but it is manifest that she must have been living at the Roman court under the protection of her aunt Julia Domna, about A. D. 204, otherwise the story with regard to the origin of her son, who was born in the following year, would have been palpably impossible. In the battle which transferred the empire from Macrinus to Elagabalus, she is said to have decided the fortune of the day, having succeeded in rallying the flying soldiers by prayers and entreaties, and by placing her boy in their path. Being forthwith created *Augusta*, she became the chosen counsellor of the youthful prince, and seems to have encouraged and shared his follies and enormities. She took a place in the senate, which then, for the first time, witnessed the intrusion of a woman, and was herself the president of a sort of female parliament, which held its sittings in the Quirinal, and published edicts for the regulation of all matters connected with the morals, dress, etiquette, and equipage of the matrons. She was slain by the praetorians, in the arms of her son, on the 11th of March, A. D. 222, and her body, after having been subjected to every indignity, was cast into a common sewer. [See CARACALLA; ELAGABALUS; JULIA DOMNA; MACRINUS.] (Lamprid. *Elagab.* 2; Dion Cass. lxxviii. 30, 38; Herodian v. 5, &c.; Scaliger, *in Chronic. Euseb.* p. 232; Eckhel, vol. vii. p. 264.) Her name, according to Herodian and Dion Cassius, ought to be written SOEMIS; on all Roman and most Greek medals it appears as *Soaemias*. In the text of the Augustan historians, Capitolinus and Lampridius, we find the corrupt form *Semiamira*. In Greek inscriptions she is styled *Bassiana*, from her grandfather, the founder of the family. With regard to the title JULIA, see JULIA DOMNA. [W. R.]

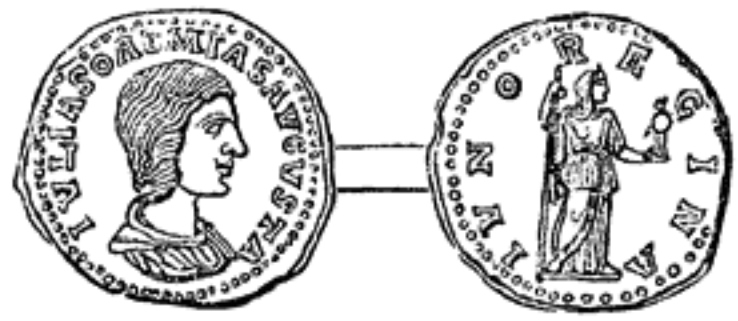

COIN OF SOEMIS OR SOAEMIAS.

SOFO'NIUS TIGELLI'NUS. [TIGELLINUS.]

SOGDIA'NUS (Σογδιανός), or SECUNDIA'NUS (Σεκυνδιανός), as he is called by Ctesias, was one of the illegitimate sons of Artaxerxes I. Longimanus. The latter on his death in B. C. 425 was succeeded by his legitimate son Xerxes II., but this monarch after a reign of only two months was murdered by Sogdianus, who now became king. Sogdianus, however, was murdered in his turn after a reign of seven months, by his brother Ochus, as is related in the life of the latter. Ochus reigned under the name of Dareius II. [DAREIUS II.] (Diod. xii. 71; Ctesias, *Pers.* c. 44.)

SOHAEMIAS. [SOEMIS.]

SOIDAS, artist. [MENAECHMUS].

SOL. [HELIOS.]

SOLI'NUS, C. JU'LIUS, the author of a geographical compendium, divided into fifty-seven chapters, containing a brief sketch of the world as known to the ancients, diversified by historical notices, remarks on the origin, habits, religious rites and social condition of various nations enumerated, together with details regarding the remarkable productions of each region, whether animal, vegetable or mineral. The arrangement, materials, and frequently the very words, are derived almost exclusively from the Natural History of Pliny, but little knowledge, care, or judgment, are displayed in the selection, and the writer nowhere indicates the source from whence he has drawn so largely contenting himself with assuring his friend Ad

ventus, to whom the book is dedicated, that he had followed the most trustworthy authorities.

We possess no information with regard to the personal history of Solinus, nor have we any evidence, internal or external, to determine the country to which he belonged. The epithet *Grammaticus*, attached to his name in the best MSS., seems to point out the profession which he followed, while the affectation, obscurity, and stiffness which characterise his style would lead us to infer that Latin was not his native tongue. The era at which he flourished is in like manner doubtful, but it is clear that he wrote before the seat of empire was transferred to Constantinople, since when speaking of Byzantium he could not have passed over an event so remarkable. He is quoted by St. Jerome, St. Ambrose, St. Augustine, and seems to have been frequently consulted by Ammianus Marcellinus, all of whom belong to the latter end of the fourth century. Forty years afterwards he is referred to as an established authority by Priscian; he is named by Servius, and we find traces of his productions in the Saturnalia of Macrobius. Some lovers of paradox have endeavoured to maintain that he lived in the Augustan age, a supposition at once overturned by the fact that he speaks of the emperors Caius, Claudius and Vespasian, of Suetonius Paulinus, and of the destruction of Jerusalem (c. 35); the kindred hypothesis that he is the original, and Pliny the plagiarist, can be overturned with equal facility, for several passages have been adduced by Salmasius (*Proleg. ad Solin.*), in some of which the words of Pliny have been misunderstood and misrepresented by his compiler, and in others slightly modified, so as to suit the altered circumstance of a later period. On the whole, it is probable, from the terms which he employs when mentioning the Persian empire, that he must be assigned to an epoch subsequent to the reign of Alexander Severus, under whom the line of the Arsacidae became extinct, and the dominion of Central Asia passed from the hands of the Parthians; and hence the opinion of Dodwell, who makes him contemporary with Censorinus (A. D. 238), is perhaps not far from the truth.

We learn from the first of two prefatory addresses, that an edition of the work had already passed into circulation, in an imperfect state, without the consent or knowledge of the author, under the appellation *Collectanea Rerum Memorabilium*, while on the second, revised, corrected, and published by himself, he bestowed the more ambitious title of *Polyhistor*; and hence we find the treatise designated in several MSS. as *C. Julii Solini Grammatici Polyhistor ab ipso editus et recognitus*. Salmasius assures us that among the different codices which he had examined he could discern unquestionable traces of the influence produced by the first of these, and we know that the citations in Priscian are from "Solinus in Memorabilibus," "Solinus in Collectaneis, "Solinus in Admirabilibus."

In the collection of epigrams, fragments, &c., published by Pithou (Lugd. p. 267) we find twenty-two heroic hexameters in the style of Lucretius, consisting of an invocation to Venus, introductory to a poem on fishes. Salmasius discovered these same verses appended to a very ancient MS. of the Polyhistor belonging to the Royal Library at Paris, with the *Incipit eiusdem Ponticon*, words which of course imply that Solinus was the composer of this piece, and that it was named *Pontica*; and in other MSS. also it is distinguished as *C. Julii Solini Polyhistor Ponticus*. Scriverius and Wernsdorf consider that the lines in question breathe the spirit of a purer age, and have ascribed them to Varro Atacinus; but their arguments have recently been powerfully combated by Wüllner.

Solinus was much studied in the middle ages, and consequently many editions appeared in the infancy of the typographical art. The first which bears a date issued from the press of Jenson (4to. Venet. 1473), and bibliographers have decided that two others, which are without date and without name of place or printer, belong to the same year, and appeared respectively at Rome and at Milan. The most notable edition is that of Salmasius, published at Utrecht in 1689, prefixed to his "Plinianae Exercitationes," the whole forming two large folio volumes, and presenting a wonderful monument of learning and labour.

The fragment of the Pontica is contained in the Anthologia Latina of Burmann, v. 113, or No. 234, ed. Meyer, and in the *Poët. Lat. Min.* of Wernsdorf, vol. i. p. 161, comp. p. 153.

There is an early translation into English, "The excellent and pleasant Worke of Julius Solinus Polyhistor, containing the noble Actions of humaine creatures, the Secretes and Providence of Nature, the description of Countries, the manners of the People, &c., &c. translated out of Latin by *Arthur Golding*, Gent." 4to. Lond. 1587. Reprinted with the additions of Pomponius Mela, 4to. Lond. 1490.

(Ammian. Marcell. *s. v. Ammianus*; see Index to the Plin. Exercit. of Salmas.; Priscian. vol. i. pp. 176, 249, 508, vol. ii. p. 206, ed. Krehl; Serv. *ad Virg. Georg.* ii. 215; Salmas. *Proleg. ad Plin. Exercit.*; Dodwell, *Dissert. Cyprian.* § 15; Wüllner, *Comment. de P. Terentii Varronis Atacini Vita et Scriptis Monaster.* 4to. 1829.) [W. R.]

SOLON (Σόλων), the celebrated Athenian legislator. For our knowledge of the personal history of this distinguished man we are dependent chiefly on the unsatisfactory compilations of Plutarch and Diogenes Laërtius. The former manifestly had valuable and authentic sources of information, which makes it the more to be regretted that his account is not fuller and more distinct.

According to the almost unanimous testimonies of the ancient authorities Solon was the son of Execestides, a man of but moderate wealth and political influence, though he belonged to one of the highest families in Athens, being a descendant of Codrus. [CODRUS.] The mother of Solon was a cousin of the mother of Peisistratus [PEISISTRATUS]. The date of the birth of Solon is not accurately known, but it was probably about B. C. 638. Execestides had seriously crippled his resources by a too prodigal expenditure, which some writers were well pleased to set down to the credit of his generosity. Solon consequently found it either necessary or convenient in his youth to betake himself to the life of a foreign trader. It is likely enough that while necessity compelled him to seek a livelihood in some mode or other, his active and inquiring spirit, which he retained throughout his life (γηράσκω δ' αἰεὶ πολλὰ διδασκόμενος, *Solonis Fragm.* 20, ap. Bergk, *Poetae Lyrici Graeci*), led him to select that pur-

suit which would furnish the amplest means for its gratification. (Plut. *Sol.* 2.) The desire of amassing wealth at any rate does not seem to have been his leading motive. The extant fragments of his poetry (Fr. 12, 15, 16, ap. Bergk, *l. c.* pp. 327, 330) contain various dignified sentiments on the subject of riches, though a sufficient appreciation of their advantages is also perceptible. Solon early distinguished himself by his poetical abilities. His early effusions were in a somewhat light and amatory strain, which afterwards gave way to the more dignified and earnest purpose of inculcating profound reflections or sage advice. So widely indeed did his reputation spread, that he was ranked as one of the famous seven sages, and his name appears in all the lists of the seven. It was doubtless the union of social and political wisdom which marked him in common with the other members of this assemblage and not his poetical abilities, or any philosophical researches, that procured him this honour.

The occasion which first brought Solon prominently forward as an actor on the political stage, was the contest between Athens and Megara respecting the possession of Salamis. The ill success of the attempts of the Athenians to make themselves masters of the island, had led to the enactment of a law forbidding the writing or saying anything to urge the Athenians to renew the contest. Solon, indignant at this dishonourable renunciation of their claims, and seeing that many of the younger and more impetuous citizens were only deterred by the law from proposing a fresh attempt for the recovery of the island, hit upon the device of feigning to be mad, and causing a report of his condition to be spread over the city, whereupon he rushed into the agora, mounted the herald's stone, and there recited a short elegiac poem of 100 lines, which he had composed, calling upon the Athenians to retrieve their disgrace and reconquer the *lovely island*. To judge by the three short fragments that remain, the poem seems to have been a spirited composition. At any rate either by itself, or, as the account runs, backed by the eloquent exhortation of Peisistratus (who however, must have been extremely young at the time), it produced the desired effect. The pusillanimous law was rescinded, war was declared, and Solon himself appointed to conduct it. The expedition which he made was a successful one, though the accounts of its details varied. Certain propitiatory rites seem to have been performed, by the direction of the Delphic oracle, to the guardian heroes of the island. A body of volunteers was landed on the island, and the capture of a Megarian ship enabled the Athenians to take the town of Salamis by stratagem, the ship, filled with Athenian troops, being admitted without suspicion. The Megarians were driven out of the island, but a tedious war ensued, which was finally settled by the arbitration of Sparta. Both parties appealed, in support of their claim, to the evidence of certain local customs and to the authority of Homer (Arist. *Rhet.* i. 16), and it was currently believed in antiquity that Solon had surreptitiously inserted the line (*Il.* ii. 558) which speaks of Ajax as ranging his ships with the Athenians. Some other legendary claims, and the authority of the Delphic oracle, which spoke of Salamis as an Ionian island, were also brought forward. The decision was in favour of the Athenians. Solon himself, probably, was one of those who received grants of land in Salamis, and this may account for his being termed a Salaminian. (Diog. Laërt. i. 45.) The authority of Herodotus (i. 59, comp. Plut. *Sol.* 8) seems decisive as to the fact that Solon was aided in the field as well as in the agora by his kinsman Peisistratus. The latter, however, must have lived to a great age, if he died in B. C. 527, and yet served in the field about B. C. 596, or even earlier.

Soon after these events (about B. C. 595; see Clinton, *Fasti Hellen. s. a.*) Solon took a leading part in promoting hostilities on behalf of Delphi against Cirrha, and was the mover of the decree of the Amphictyons by which war was declared. It does not appear however what active part he took in the war. We would willingly disbelieve the story (which has no better authority than Pausanias, x. 37 § 7. Polyaenus, *Strateg.* vi. 13, makes Eurylochus the author of the stratagem), that Solon hastened the surrender of the town by causing the waters of the Pleistus to be poisoned.

It was about the time of the outbreak of this war when Solon's attention was turned more forcibly than ever to the distracted state of his own country. He had already interfered to put a stop to the dissension between the Alcmaeonidae and the partisans of Cylon [ALCMAEONIDAE; CYLON], and had persuaded the former to abide by the result of a judicial decision. It was very likely also at his recommendation, and certainly with his sanction, that, when the people were suffering from the effects of pestilential disorders and superstitious excitement, and the ordinary religious rites brought no relief, the celebrated Epimenides [EPIMENIDES] was sent for from Crete. (Plut. *Sol.* 12.) But the sources of the civil dissensions by which the country was torn required a more thorough remedy. Geographical as well as political distinctions had separated the inhabitants of Attica into three parties, the Pedieis, or wealthy aristocratical inhabitants of the plain, the Diacrii, or poor inhabitants of the highlands of Attica, and the Parali, or mercantile inhabitants of the coast. These last, in point both of social condition and of political sentiment, held a position intermediate between the other two. It is difficult to say how far we are to trust Plutarch, when he says that the Pedieis and Diacrii differed in being respectively of oligarchical and democratical tendencies. The difficulties arising from these party disputes had in the time of Solon become greatly aggravated by the miserable condition of the poorer population of Attica — the Thetes. The great bulk of these had become sunk in poverty, and reduced to the necessity of borrowing money at exorbitant interest from the wealthy on the security of their estates, persons, or families; and by the rigorous enforcement of the law of debtor and creditor many had been reduced to the condition of slavery, or tilled the lands of the wealthy as dependent tenants. Of the rapacious conduct of the richer portion of the community we have evidence in the fragments of the poems of Solon himself. (Fr. 3, ap. Bergk, *l. c.* p. 321.) Matters had come to such a crisis that the lower class were in a state of mutiny, and it had become impossible to enforce the observance of the laws. Solon was well known as a man of wisdom, firmness, and integrity; and his reputation and influence had already been enhanced by the visit of Epimenides. He was now called upon by all parties to mediate between

them, and alleviate the miseries that prevailed. He was chosen Archon (B. C. 594), and under that legal title was invested with unlimited power for adopting such measures as the exigencies of the state demanded. There were not wanting among the friends of Solon those who urged him to take advantage of the opportunity thus afforded him, and make himself tyrant of Athens. Plutarch (c. 14, comp. Bergk. *l. c. Fr.* 30, 32, p. 333) has preserved some passages of the poems of Solon, referring to the feelings of surprise or contempt with which his refusal was met by those who had suggested the attempt. Indeed there can be no doubt that it would have been successful had it been made. That Solon should have had firmness enough to resist such a temptation, argues the possession on his part of a singular degree of virtue and self-restraint.

In fulfilment of the task entrusted to him, Solon addressed himself to the relief of the existing distress. This he effected with the greatest discretion and success by his celebrated *disburdening ordinance* (σεισάχθεια), a measure consisting of various distinct provisions, calculated to lighten the pressure of those pecuniary obligations by which the Thetes and small proprietors had been reduced to utter helplessness and misery, with as little infringement as possible on the claims of the wealthy creditors. The details of this measure are, however, involved in considerable uncertainty. Plutarch (*Sol.* 15) speaks of it as a total abolition of debts. This is in itself in the highest degree unlikely; and, as is acutely remarked by Mr. Grote (*History of Greece*, vol. iii. p. 137), would have rendered a debasement of the coinage unnecessary and useless. On the other hand it was certainly more than a reduction of the rate of interest, accompanied by a depreciation of the currency (which was the view of Androtion ap. Plut. *l. c.*). The extant fragments of the poems of Solon imply that a much larger amount of relief was afforded than we can conceive likely to be produced by a measure of that kind, even if (as Thirlwall supposes; see *Hist. of Greece*, vol. ii. p. 34) the reduction of interest was made retrospective, which is in fact only another way of saying that certain debts, or portions of debts, were wiped off. We gather from Solon himself (Fragm. 35, ap. Bergk *l. c.* p. 335; Plut. *Sol.* 15), that he cancelled all contracts by which the land, person, or family of a debtor had been pledged as security, so that the mortgage-pillars were removed, slave-debtors released, and those who had been sold into foreign countries restored. But it does not seem necessary to suppose that in every such case the *debt* was cancelled, as well as the *bond*, though such may have been the case with regard to some of the most distressed class. At the same time Solon abolished the law which gave the creditor power to enslave an insolvent debtor, or allowed the debtor to pledge or sell his son, daughter, or unmarried sister, excepting only the case in which either of the latter was convicted of unchastity. (Plut. *Sol.* 23). Most writers (comp. Thirlwall, *l. c.*; Wachsmuth. *Hellen. Alterthumskunde*, § 56, vol. i. p. 472) seem to admit, without any question, the statement that Solon lowered the rate of interest. This, however, rests only on the authority (or conjecture) of Androtion, and as his account is based upon an erroneous view of the whole matter, it may fairly be questioned whether any portion of his statement is to be received, if the essential features of his view of the whole measure be rejected. On the whole we are disposed to deny that Solon did any thing to restrict the rate of interest. We know that Solon's measures introduced a lasting settlement of the law of debtor and creditor at Athens, and so far from there being any evidence that the rate of interest was ever limited, we find that the rate of interest was declared free by a law which was ascribed to Solon himself (Lysias *cont. Theomn.* A. § 5. p. 360, comp. 356). To have introduced a restriction as a temporary measure of relief would have been merely a roundabout mode of wholly or partially cancelling debts, and would have required it to be retrospective, and not prospective. But for this last view of the case there is no authority whatever.

With respect to the depreciation of the coinage, we have the distinct statement that Solon made the mina to contain 100 drachmae instead of 73; that is to say, 73 of the old drachmae produced 100 of the new coinage, in which obligations were to be discharged; so that the debtor saved rather more than a fourth in every payment. (Comp. Böckh, *Metrologische Untersuchungen*, c. xv. p. 276; *Dict. of Antiq.* art. *Seisachtheia.* For the grounds on which Mr. Grote disputes the statement that Solon altered the weights and measures, see *Classical Museum* No. 1.) Respecting the story about the abuse made by three of the friends of Solon of their knowledge of his designs see CALLIAS [Vol. I. p. 566]. The probity of Solon himself was vindicated, as he was a considerable loser by his own measure, having as much as five talents out at interest, which he set the example of giving up.

Though some of those who lost most through the operation of the Seisachtheia were incensed at it, as was natural, its benefits were so great and general that all classes united ere long in a common festival of thanksgiving, which was also termed Seisachtheia. Wachsmuth (*l. c.* § 56, vol. i. p. 472) asserts very confidently that one effect of the Seisachtheia was to transform the serfs, or villein tenants, into landed proprietors. Of this there is no proof. Another measure of relief introduced by Solon was the restoration of all who had been condemned to atimia to their full privileges as citizens, except those who had been condemned by the Ephetae, the Areiopagus, or the Phylo-basileis, for murder, homicide, or treason. (Plut. *Sol.* 19.)

It seems that in the first instance nothing more was contemplated in the investment of Solon with dictatorial power than the relief of the existing distress. But the success of his Seisachtheia procured for him such confidence and popularity that he was further charged with the task of entirely remodelling the constitution. As a preliminary step to his further proceedings he repealed all the laws of Draco except those relating to bloodshed. With our imperfect knowledge of the earlier political constitution of the people of Attica it is impossible to estimate with any certainty the magnitude of the change which Solon effected. Till it can be settled whether the division into four tribes was restricted to the Eupatridae, or included the Geomori and Demiurgi, it is impossible to ascertain in what position the ruling class stood to the unenfranchised *demus*, and consequently how far the latter was affected by the legislation of

Solon. The opinion of Niebuhr (*Hist. of Rome*, vol. i. note 1017, vol. ii. p. 304), which is supported by Mr. Malden (*Library of Useful Knowledge*, *History of Rome*, p. 144), was, that the division into *phylae*, *phratriae*, and *genea*, was restricted to the Eupatridae. All analogy confirms this view, which certainly is not opposed by more numerous or authentic testimonies on the part of ancient writers than are the universally acknowledged views of Niebuhr with respect to the Roman curiae and tribes. If it be the correct one, the demus in Attica must have been destitute of any recognized political organization, and must have profited by the legislation of Solon in very much the same way as the plebs at Rome did by that of Servius Tullius.

The distinguishing feature of the constitution of Solon was the introduction of the timocratic principle. The title of citizens to the honours and offices of the state was regulated (at least in part) not by their nobility of birth, but by their wealth. All the citizens were distributed into four classes. (If the *tribes* included only the Eupatridae, it will be a mistake to speak of these classes as divisions of the citizens of the tribes; they must have been divisions in which the Eupatrid tribes and the demus were blended, just as the patricians and plebeians were in the classes and centuries of Servius Tullius.) The first class consisted of those who had an annual income of at least 500 medimni of dry or liquid produce (equivalent to 500 drachmae, a medimnus being reckoned at a drachma, Plut. *Sol.* 23), and were called Pentacosiomedimni. The second class consisted of those whose incomes ranged between 300 and 500 medimni or drachmae, and were called Hippeis (Ἱππεῖς or Ἱππῆς), from their being able to keep a horse, and bound to perform military service as cavalry. The third class consisted of those whose incomes varied between 200 and 300 medimni or drachmae (see Grote, *l. c.* vol. iii. p. 157, *note*, for reasons for rejecting Böckh's estimate of the lowest pecuniary qualification of the third class at 150 drachmae), and were termed Zeugitae (Ζευγῖται). The fourth class included all whose property fell short of 200 medimni or drachmae. Plutarch (*Sol.* 18) says that this class bore the name of *Thetes*. Grote (*l. c.* p. 158) questions whether that statement is strictly accurate. There is no doubt, however, that the census of the fourth class was called the Thetic census (Θητικὸν τέλος). The first three classes were liable to *direct* taxation, in the form of a graduated income tax. The taxable capital of a member of the first class was estimated at twelve times his yearly income, whatever that was. The taxable capital of a member of the second class was estimated at ten times his yearly income; and that of one of the third class at five times his yearly income. Thus upon any occasion on which it became necessary to levy a direct tax, it was assessed at a certain per centage on the taxable capital of each. It is not correct, however, to say that the taxable property of one of the pentacosiomedimni was estimated at 6000 drachmae. It was at least that, but it might be more. In like manner, the taxable capital of one of the Hippeis might range from 3000 to 5000 drachmae, and so on. (Böckh, *Public Economy of Athens*, b. iv. ch. v.; Grote, *l. c.* p. 156). A *direct* tax, however, was an extraordinary, and not an annual payment. The fourth class were exempt from direct taxes, but of course they, as well as the rest, were liable to *indirect* taxes.

To Solon was ascribed the institution of the βουλή, or deliberative assembly of Four Hundred. Probably he did no more than modify the constitution of an earlier assembly of the same kind (*Dict. of Antiq.* art. *Boule.*) Plutarch (*Sol.* 19) says that the four hundred members of the Boule were elected (ἐπιλεξάμενος *perhaps* implies an election by the popular assembly), one hundred from each of the four tribes. It is worth noting that this is the only direct statement that we have about the Boule of Solon's time. It must be settled whether the the Boule is an ἀρχή, and if it is, whether it is one of the ἀρχαί spoken of by Plutarch (c. 18), and Aristotle (*Pol.* ii. 9. § 2), before it can be affirmed that a member of any of the first three classes might belong to it, but not one of the fourth, or that it was elected by the popular assembly. Plutarch does not say that the members of the Boule were appointed only for a year, or that they must be above thirty years of age. In fact we know nothing about the Boule, but that its members were taken in equal proportions from the four genealogical tribes, and that the popular assembly could only entertain propositions submitted to it by the Boule. Here again we feel greatly the want of more certain knowledge regarding those genealogical tribes, with the internal organisation of which Solon does not seem to have interfered. We are strongly inclined to the opinion that even Mr. Grote represents the Boule of Solon's constitution as a far less aristocratical assembly than it really was, and that in point of fact it was an exclusively Eupatrid body, closely analogous to the Roman senate under the constitution of Servius Tullius. The most authentic and valuable statement that we have respecting the general nature of Solon's constitutional changes is that of Solon himself (ap. Plut. *Sol.* 18, Fragm. 4. ap. Bergk, *l. c.* p. 322), from which it is clear that nothing can be more erroneous than to speak of Solon's institutions as being of a *democratical* character. To the *demus* he gave nothing more than a *defensive* power, sufficient to protect them from any tyrannous abuse on the part of the noble and wealthy classes, with whose prerogatives, in other respects, he did not interfere (Δήμῳ μὲν γὰρ ἔδωκα τόσον κράτος ὅσον ἐπαρκεῖν, τιμῆς οὔτ' ἀφελὼν οὔτ' ἐπορεξάμενος· οἳ δ' εἶχον δύναμιν καὶ χρήμασιν ἦσαν ἀγητοί, καὶ τοῖς ἐφρασάμην μηδὲν ἀεικὲς ἔχειν). According to the view commonly taken of the four tribes, there seems no reason why a large proportion of the Boule might not have been members of the demus, for it is not credible that the Attic demus was entirely included in the lowest class, and if (according to the common view) the Boule was elected by the ecclesia, where the fourth class would be the most numerous, it seems that the result must almost necessarily have been, that the Boule should be little more than the exponent of the feelings and will of the demus. In the most moderate view of the case the constitution and working of such an assembly must have been a large infraction of the previous power and prerogatives of the Eupatrids, and seems equally inconsistent with the passage of Solon quoted above, and with the statement of Plutarch (*Sol.* 19) that the Boule was designed as a check upon the demus. Both these statements, and all that we learn of the

innovations of Cleisthenes, become far more intelligible on the hypothesis that the four Ionian tribes were Eupatrid tribes, and the Boule of Solon an Eupatrid body, whose action, however, was so far controlled by the demus, that its measures required the ratification of the popular assembly to make them valid. Mr. Grote (vol. iii. p. 97) expresses an opinion that before the time of Solon there was but one aristocratical council, the same which was afterwards distinguished from the Council of Four Hundred as the Upper Council, or the Council of Areiopagus. But his remark that the distinctive title of the latter, "Senate of Areiopagus," would not be bestowed until the formation by Solon of the second senate or council, seems at variance with the quotation from one of the laws of Solon himself, by which Plutarch shows that the council of Areiopagus was not instituted by Solon. We incline more to the opinion of Dr. Thirlwall (*Hist. of Greece*, vol. ii. p. 40), that the Boule of Solon was only a modification of a previously existing institution.

There was no doubt a public assembly of some kind before the time of Solon, though probably possessed of but little more power than those which we find described in the Homeric poems. Solon undoubtedly greatly enlarged its functions. He gave it the right of electing the archons and other magistrates, and, what was even more important, made the archons and magistrates accountable directly to it when their year of office was expired. He also gave it what was equivalent to a veto upon any proposed measure of the Boule, though it could not itself originate any measure. Nor does it seem at all likely that, as constituted by Solon, it even had the power of modifying any measure submitted to it. Every member of all the four classes might vote in the popular assembly (*Dict. of Antiq.* art. *Ecclesia*), and all votes seem to have had the same weight, which forms an important point of difference between the Ecclesia of Athens and the Comitia Centuriata of Servius Tullius.

Plutarch (*Sol.* 19) remarks that it was an error to attribute to Solon the establishment of the council of the Areiopagus (*Dict. of Antiq.* art. *Areiopagus*). He does not seem even to have made any change in its constitution, though he enlarged its powers, and entrusted it with the general supervision of the institutions and laws of the state, and the religion and morals of the citizens.

Athenians in the age of unmitigated democracy were extremely fond of speaking of all their institutions either as originated by Solon, or as the natural expansion and application of his principles. Some even carried them back to Theseus. The orators of course were not slow to fall in with this popular prejudice, and various palpable anachronisms in their statements show how little reliance can be placed on any accounts of the institutions of Solon that come from such a source. For instance, the oath of the Heliastic dicasts, which is quoted by Demosthenes and ascribed to Solon (*cont. Timocr.* p. 746), mentions the Cleisthenean senate of *Five* hundred. Several other curious examples of similar anachronisms are collected by Mr. Grote (vol. iii. p. 163, note 1) who has some excellent remarks on the practice of connecting the name of Solon with the whole political and judicial state of Athens, as it existed between the age of Pericles and that of Demosthenes; many of the institutions thus referred to the great legislator, being among the last refinements and elaborations of the democratical mind of Athens. We entirely coincide in his opinion that the whole arrangement of the Heliastic courts and the transference to them of the old judicial powers of the archons bespeaks a state of things utterly inconsistent with the known relations of the age of Solon. "It would be a marvel, such as nothing short of strong direct evidence would justify us in believing, that in an age when even partial democracy was yet untried, Solon should conceive the idea of such institutions: it would be a marvel still greater, that the half-emancipated Thetes and small proprietors for whom he legislated — yet trembling under the rod of the Eupatrid archons, and utterly inexperienced in collective business — should have been found suddenly competent to fulfil these ascendent functions, such as the citizens of conquering Athens in the days of Pericles — full of the sentiment of force, and actively identifying themselves with the dignity of their community — became gradually competent, and not more than competent, to exercise with effect." (p. 165.) The term Heliaea he thinks was in the time of Solon no more than the name of the popular assembly, which is in fact the original meaning of the word. The number of 6000, which was that of the whole body of dicasts in after times, had reference to the Cleisthenean division into 10 tribes. It is to be observed, that Plutarch, who after all is our best authority, says nothing of any such dicastic organisation as that of the later Heliaea. Mr Grote even questions the statement of Plutarch (*Sol.* 18), that Solon allowed an appeal to the ecclesia from the sentence of an archon, considering that Plutarch has been misled by the recollection of the Roman *provocatio* (*l. c.* p. 172).

The idea of the periodical revision of his laws by the Nomothetae being a part of Solon's plan is even in contradiction to the statements of our authorities (Herod. i. 29; Plut. *Sol.* 25). The institution of the Nomothetae was one of the most ultra-democratical that can well be imagined. It was a jury appointed *by lot* out of a body of dicasts who were appointed by lot, with power to rescind any law with which any one could find sufficient fault to induce an assembly of the people to entertain the idea of subjecting it to revision. It is to be observed too that Demosthenes (*cont. Timarch.* p. 706) and Aeschines (*cont. Ctes.* p. 429) mention, in connection with this procedure, as one of the regulations *appointed by Solon* to be observed by the proposer of a new or amended law, that he should post up his proposed law before the Eponymi, that is, the statues of the ten heroes from whom the ten tribes of Cleisthenes derived their names (comp. Grote, *l. c.* p. 163).

Besides the arrangement of the general political relations of the people Solon was the author of a great variety of special laws, which do not seem to have been arranged in any systematic manner. Those relating to debtors and creditors have been already referred to. Several had for their object the encouragement of trade and manufactures. Foreign settlers were not to be naturalized as citizens unless they carried on some industrious pursuit. If a father did not teach his son some trade or profession, the son was not liable to main-

tain his father in his old age. The council of Areiopagus had a general power to punish idleness. Solon forbade the exportation of all produce of the Attic soil except olive oil. The impulse which he gave to the various branches of industry carried on in towns had eventually an important bearing upon the development of the democratic spirit in Athens. (Plut. *Sol.* 22, 24.) Solon was the first who gave to those who died childless the power of disposing of their property by will. He enacted several laws relating to marriage, especially with regard to heiresses (Plut. *Sol.* 20). Other regulations were intended to place restraints upon the female sex with regard to their appearance in public, and especially to repress frantic and excessive manifestations of grief at funerals (*l. c.* 21). An adulterer taken in the act might be killed on the spot, but the violation of a free woman was only punishable by a fine of one hundred drachmae, the seduction of a free woman by a fine of twenty drachmae (*l. c.* 23). Other laws will be found in Plutarch respecting the speaking evil either of the dead or of the living, respecting the use of wells, the planting of trees in conterminous properties, the destruction of noxious animals, &c. (*l. c.* 21, 23, 24. Comp. Diog. Laërt i. 55, &c.). The rewards which he appointed to be given to victors at the Olympic and Isthmian games are for that age unusually large (500 drachmae to the former and 100 to the latter). The law relating to theft, that the thief should restore twice the value of the thing stolen, seems to have been due to Solon. (*Dict. of Ant.* art. *κλοπῆς δίκη*). He also either established or regulated the public dinners at the Prytaneium. (Plut. *Sol.* 24.) One of the most curious of his regulations was that which denounced atimia against any citizen, who, on the outbreak of a sedition, remained neutral. On the design of this enactment to shorten as much as possible any suspension of legal authority, and its connection with the ostracism, the reader will find some ingenious and able remarks in Grote (*l. c.* iii. p. 190, &c.). The laws of Solon were inscribed on wooden rollers (*ἄξονες*) and triangular tablets (*κύρβεις*), in the *βουστροφηδόν* fashion, and were set up at first in the Acropolis, afterwards in the Prytaneium. (Plut. *Sol.* 25; Harpocr. *s. vv. κύρβεις — ὁ κάτωθεν νόμος*; Pollux, viii. § 128; Suidas, *s. vv.*)

The Athenians were also indebted to Solon for some rectification of the calendar. Diogenes Laërtius (i. 59) says that "he made the Athenians regulate their days according to the moon," that is to say, he introduced some division of time agreeing more accurately with the course of the moon. Plutarch (*Sol.* 25) gives the following very confused account of the matter: "Since Solon observed the irregularity of the moon, and saw that its motion does not coincide completely either with the setting or with the rising of the sun, but that it often on the same day both overtakes and passes the sun, he ordained that this day should be called *ἕνη καὶ νέα*, considering that the portion of it which preceded the conjunction belonged to the month that was ending, the rest to that which was beginning. The succeeding day he called *νουμηνία*." According to the scholiast on Aristophanes (*Nub.* 1129) Solon introduced the practice of reckoning the days from the twentieth onwards in the reverse order. Ideler (*Handbuch der Chronologie*, vol. i. p. 266, &c.) gathers from the notices that we have on the subject, that Solon was the first who introduced among the Greeks months of 29 and 30 days alternately. He also thinks that this was accompanied by the introduction of the Trieteris or two-year cycle.

We have more than one statement to the effect that Solon exacted from the government and people of Athens a solemn oath, that they would observe his laws without alteration for a certain space — 10 years according to Herodotus (i. 29), — 100 years according to other accounts (Plut. *Sol.* 25). According to a story told by Plutarch (*Sol.* 15), Solon was himself aware that he had been compelled to leave many imperfections in his system and code. He is said to have spoken of his laws as being not the best, but the best which the Athenians would have received. After he had completed his task, being, we are told, greatly annoyed and troubled by those who came to him with all kinds of complaints, suggestions or criticisms about his laws, in order that he might not himself have to propose any change, he absented himself from Athens for ten years, after he had obtained the oath above referred to. He first visited Egypt, and conversed with two learned Egyptian priests — Psenophis of Heliopolis, and Sonchis of Sais. The stories which they told him about the submerged island of Atlantis, and the war carried on against it by Athens 9000 years before his time, induced him to make it the subject of an epic poem, which, however, he did not complete, and of which nothing now remains. From Egypt he proceeded to Cyprus, and was received with great distinction by Philocyprus, king of the little town of Aepeia. Solon persuaded the king to remove from the old site, which was on an inconvenient and precipitous elevation, and build a new town on the plain. He himself assisted in laying out the plan. The new settlement was called Soli, in honour of the illustrious visitor. A fragment of an elegiac poem addressed by Solon to Philocyprus is preserved by Plutarch (*Sol.* 26; Bergk, *l. c.* p. 325). We learn from Herodotus (v. 113) that in this poem Solon bestowed the greatest praise upon Philocyprus. The statement of the blundering Diogenes Laërtius (i. 51, 62) that Solon founded Soli in Cilicia, and died in Cyprus, may be rejected without hesitation.

It is impossible not to regret that the stern laws of chronology compel us to set down as a fiction the beautiful story so beautifully told by Herodotus (i. 29—45, 86; comp. Plut. *Sol.* 27, 28) of the interview between Solon and Croesus, and the illustration furnished in the history of the latter of the truth of the maxim of the Athenian sage, that worldly prosperity is precarious, and that no man's life can be pronounced happy till he has reached its close without a reverse of fortune [CROESUS]. For though it may be made out that it is just within the limits of possibility that Solon and Croesus may have met a few years before B. C. 560, that could not have been an interview consistent with any of the circumstances mentioned by Herodotus, and without which the story of the interview would be entirely devoid of any interest that could make it worth while attempting to establish its possibility. The whole pith and force of the story would vanish if any interview of an earlier date be substituted for that which the episode in Herodotus requires, namely one taking place when Croesus was king (Mr. Grote, *l. c.* p. 199 shows that it is a mere gratuitous hypothesis to make

Croesus joint king with his father), at the height of his power, when he had a son old enough to be married and command armies, and immediately preceding the turn of his fortunes, not more than seven or eight years before the capture of Sardis. "In my judgment," observes Mr. Grote, "this is an illustrative tale, in which certain real characters —Solon and Croesus,—and certain real facts—the great power and succeeding ruin of the former by the victorious arm of Cyrus, together with certain facts altogether fictitious, such as the two sons of Croesus, the Phrygian Adrastus and his history, the hunting of the mischievous wild boar on Mount Olympus, the ultimate preservation of Croesus, &c. are put together so as to convey an impressive moral lesson."

During the absence of Solon the old oligarchical dissensions were renewed, the Pedieis being headed by Lycurgus, the Parali by Megacles, the Diacrii by Peisistratus. These dissensions were approaching a crisis when Solon returned to Athens, and had proceeded to such a length that he found himself unable to repress them. For an account of the successful machinations of Peisistratus, and the unsuccessful endeavours of Solon to counteract them, the reader is referred to the article PEISISTRATUS. The tyrant, after his usurpation, is said to have paid considerable court to Solon, and on various occasions to have solicited his advice, which Solon did not withhold. We do not know certainly how long Solon survived the overthrow of the constitution. According to Phanias of Lesbos (Plut. *Sol.* 32), he died in less than two years after. There seems nothing to hinder us from accepting the statement that he had reached the age of eighty (Diog. Laërt. i. 62). There was a story current in antiquity that, by his own directions, his ashes were collected and scattered round the island of Salamis. Plutarch discards this story as absurd. He himself remarks, however, that Aristotle, as well as other authors of credit, repeated it. Diogenes Laërtius (i. 62) quotes some lines of Cratinus in which it is alluded to. The singularity of it is rather an argument in its favour.

Of the poems of Solon several fragments remain. They do not indicate any great degree of imaginative power, but the style of them seems to have been vigorous and simple. Those that were called forth by special emergencies appear to have been marked by no small degree of energy. Solon is said to have attempted a metrical version of his laws, and a couple of lines are quoted as the commencement of this composition; but nothing more of it remains. (Plut. *Sol.* 3). Here and there, even in the fragments that remain, sentiments are expressed of a somewhat more jovial kind than the rest. These are probably relics of youthful effusions. Some traced them, as well as Solon's somewhat luxurious style of living, to the bad habits which he had contracted while following the profession of a trader. (Plut. *Sol.* 3.) The fragments of Solon are usually incorporated in the collections of the Greek gnomic poets, as, for example, in those of Sylburg, Brunck, and Boissonade. They are also inserted in Bergk's *Poetae Lyrici Graeci*. There is also a separate edition by Bach (Lugd. Bat. 1825). The select correspondence of Solon with Periander, Peisistratus, Epimenides, and Croesus, with which Diogenes Laërtius has favoured us, is of course spurious.

Respecting the connection of Solon with the arrangement of the Homeric poems, see the article HOMERUS (p. 507).

The story told by Plutarch (*Sol.* 29, comp. Diog. Laërt. i. 59) respecting Solon and Thespis cannot be true, since dramatic entertainments were not introduced into Athens till 20 years (B.C. 535) after Solon's death. It is related that Solon asked Thespis, after witnessing one of his pieces, if he was not ashamed of telling such untruths before so large an audience. Thespis replied, that as it was done for amusement only, there was no harm in saying and doing such things. Which answer incensed Solon so much that he struck the ground vehemently with his staff, and said that if such amusement as that were to be praised and honoured, men would soon begin to regard covenants as nothing more than a joke.

An inscription on a statue set up in honour of Solon spoke of him as born in Salamis (Diog. Laërt. i. 62, *ib.* Menage). This can hardly have been the case, as Salamis was not incorporated with Attica when he was born. The statue was set up a long time after Solon's death, and probably by the Salaminians themselves. (Plut. *Solon.*; Diog. Laërt. i. 45, &c.; K. F. Hermann, *Lehrbuch der griech. Staatsalterth.* §§ 106—109; Grote, *Hist. of Grecce*, vol. iii. c. xi.; Thirlwall, *Hist. of Grecce*, vol. ii. pp. 27—56.) [C. P. M.]

SOLON, a gem engraver, who probably lived under Augustus, at the same time as Dioscorides, with whom he may perhaps be considered to divide the honour of being the founder of the succession of gem engravers, who lived under the early Roman emperors, and whose numerous and beautiful works now fill the cabinets of Europe. There is no mention made of Solon in any ancient writer, but his name occurs on several gems. A complete account of his works, with references to the other writers by whom they have been described, is given in Nagler's *Neues Allgemeines Künstler-Lexicon*, vol. xvii. *s. v.* (See, also, Thiersch, *Epochen*, p. 304; Müller, *Archäol. d. Kunst*, § 200, n. 1.) [P. S.]

SOLON, JU'LIUS, a man of the lowest origin, purchased the rank of senator from Cleander, the favourite of Commodus, by the surrender of all his property. He was afterwards put to death by Septimius Severus at the commencement of his reign, although he had himself drawn up a decree of the senate at the request of the emperor, enacting that no senator should be put to death (Dion Cass. lxxii. 12, lxxiv. 2, and *Excerp. Vatic.* ed. Maii, p. 225).

SOMIS (Σῶμις), the artist who made the bronze statue of Procles the son of Lycastidas, of Andros, an Olympic victor in the boys' wrestling. (Paus. vi. 14. § 5. s. 13.) From the connection in which the passage stands in Pausanias, it may be inferred with probability, though not with certainty, that Somis was contemporary with Stomius about the beginning of the fifth century B. C. (Thiersch, *Epochen*, p. 202; comp. STOMIUS.) [P. S.]

SOMNUS, the personification and god of sleep, the Greek Hypnos, is described by the ancients as a brother of Death (Θάνατος), and as a son of Night (Hes. *Theog.* 211, &c.; Virg. *Aen.* vi. 277). At Sicyon there was a statue of Sleep surnamed ἐπιδώτης, the giver (Paus. ii. 10. § 2). In works of art Sleep and Death are represented alike as two youths sleeping or holding inverted torches in their hands. (Comp. THANATOS.) [L. S.]

SO'PATER (Σώπατρος), historical. 1. One of

the generals elected by the Syracusans on the murder of Hieronymus in B. C. 215 (Liv. xxiv. 23, 25).

2. A general of Philip V., king of Macedonia, crossed over to Africa in B. C. 203, with a body of 4000 troops and some money, in order to assist the Carthaginians. He was taken prisoner by the Romans, together with many of his soldiers, and Philip sent an embassy to Rome to solicit their release. (Liv. xxx. 26, 42.)

3. An Acarnanian, the commander of Philip's garrison at Chalcis, was slain with most of his troops in B. C. 200. (Liv. xxxi. 23.)

4. One of the generals of Perseus, slain in battle with the Romans in B. C. 171. (Liv. xlii. 66.)

5. Two Sicilians of this name are mentioned by Cicero in his orations against Verres. (Cic. *Verr.* ii. 28, iv. 39.)

SO'PATER (Σώπατρος), literary. 1. Of Paphos, a writer of parody and burlesque (φλυακογράφος), who lived in the time of Alexander the Great, and continued to flourish down to the reign of Ptolemy II., as Athenaeus (ii. 71, b.) informs us, on the authority of the poet himself: his period may therefore be regarded as the forty years from B. C. 323 to 283 (Clinton, *F. H.* vol. ii. *s. a.* 283). He is frequently mentioned by Athenaeus, who occasionally calls him Φάκιος, which seems to be a nickname, derived from the word φακῆ (*lentile-porridge*, which appears to have been the title of one of Sopater's plays), and applied to him as a punning variation upon Πάφιος. The following titles of his plays are preserved by Athenaeus and Suidas (*s. v.*; Suidas has made the mistake of distinguishing two Sopaters, the one a comedian and the other a parodist): — Βακχίς, Βακχίδος γάμος, Βακχίδος μνηστῆρες, Γαλάται, Εὐβουλοθεόμβροτος, Ἱππόλυτος, Κνιδία, Μύσται, Μυστάκου Θητίον, Νεκυία, Ορέστης, Πύλαι, Σίλφαι, Φακῆ, Φυσιόλογος. (Fabric. vol. ii. p. 492; Ulrici, *Gesch. d. Hellen. Dichtk.* vol. ii. p. 325.)

2. Of Apamea, a distinguished sophist, the head for some time of the school of Plotinus, was a disciple of Iamblichus, after whose death (before A. D. 330), he went to Constantinople, where he enjoyed the favour and personal friendship of Constantine, who afterwards, however, put him to death, from the motive, as was alleged, of giving a proof of the sincerity of his own conversion to Christianity (Sozom. *H. E.* i. 5; comp. the note of Valesius; Suid. *s. v.*). Eunapius, who gives a fuller account of the matter (*Vit. Aedes.* pp. 36, 37, 41), and Zosimus (ii. 40) ascribe his death to the machinations of Ablabius; and, according to the former writer, the pretext for his condemnation was the charge that he detained by magical arts a fleet laden with corn, of which Constantinople was in the utmost want. The time of his death must have been between A. D. 330 and 337. (Clinton, *Fast. Rom. s. a.* 312, 326, 330.) The only works ascribed to him by Suidas are, one *On Prudence* (Περὶ Προνοίας), and another *On Persons who are undeservedly Fortunate or Unfortunate* (περὶ τῶν παρὰ τὴν ἀξίαν εὐπραγούντων ἢ δυσπραγούντων). There are, however, several other writings, grammatical, and of miscellaneous information, under the name of Sopater, but the best critics ascribe these to a younger Sopater, of Apamea or Alexandria, whom Suidas distinguishes, and, as they suppose, rightly so, from the philosopher of the time of Constantine. Whether this view is correct can hardly be determined with certainty.

3. The younger sophist, of Apamea, or of Alexandria, is supposed to have lived about two hundred years later than the former. Suidas tells us that he wrote epitomes of numerous works, and that some ascribed to him the *Historical Extracts* (ἐκλογὴν τῶν ἱστοριῶν), which, we may therefore infer, others attributed to the elder Sopater. Photius (*Bibl.* Cod. 161) has preserved an abstract of this ἐκλογή, or, as he calls it, ἐκλογαὶ διάφοροι, from which it appears that the work contained a vast variety of facts and figments, collected from a great number of authors. A list of the writers quoted by Sopater is given by Fabricius (*Bibl. Graec.* vol. x. pp. 720—722; comp. vol. ii. p. 321, vol. iii. p. 51, vol. iv. p. 250, and Vossius, *de Hist. Graec.* p. 294, ed. Westermann).

The rhetorical and grammatical works under the name of Sopater are the following:—διαιρέσεις ζητημάτων, a classification and analysis of rhetorical themes, printed in the Aldine collection, Venet. 1508, folio; a commentary on the part περὶ στάσεων of the τεχνὴ ῥητορική of Hermogenes, printed in the same collection; and *Prolegomena* to Aristeides, printed from a MS. in the Bodleian Library in vol. i. of Jebb's edition of Aristeides. All the remains of his rhetorical works are contained in vols. iv., v., and viii. of Walz's *Rhetores Graeci.* (Fabric. *Bibl. Graec.* vol. vi. pp. 18, 73, 102, 138; Westermann, *ad Voss. l. c.*) [P. S.]

SOPHAE'NETUS (Σοφαίνετος), a native of Stymphalus in Arcadia, was a commander of mercenaries in the service of Cyrus the Younger, whom he joined in his expedition against Artaxerxes, in B. C. 401, with 1000 heavy-armed men. In the following year, after the treacherous apprehension of Clearchus and the other principal generals of the Cyreans, Sophaenetus and Cleanor were deputed to meet Ariaeus, and receive his explanation of the transaction. When the main body of the Greeks, after their arrival on the frontier of the western Armenia, marched to dislodge Teribazus from the defile where he meant to intercept them, Sophaenetus remained behind in command of the troops that were left to guard the camp. At Trapezus, Philesius and Sophaenetus, being the oldest of the generals, were placed in command of the ships which were to sail to Cerasus with the men above forty, and the women and children, while the rest of the army proceeded thither by land. Some deficiency being afterwards detected in the cargoes of these ships, an investigation took place at Cotyora, and Philesius, Xanthicles, and Sophaenetus were fined, — the two former for peculation or carelessness in the custody of the goods, and the third for his negligent supervision of them. We find Sophaenetus mentioned again, in the account of the engagement of the Cyreans with the Bithynians and the troops of Pharnabazus, as giving his opinion against the attempt to cross a deep glen which lay on the line of march. (Xen. *Anab.* i. 1. § 11, 2. §§ 3, 9, ii. 5. § 37, iv. 4. § 19, v. 3. § 1, 8. § 1, vi. 5. § 13.) [E. E.]

SOPHAGASE'NUS (Σοφαγασῆνος), a king of India, with whom Antiochus the Great is said to have renewed an alliance, and from whom he obtained some elephants, when he crossed the Indian Caucasus. (Polyb. xi. 34.) This Sophagasenus probably ruled over the same people as the Indian king Sandrocottus, with whom Seleucus Nicator

maintained friendly relations. [SANDROCOTTUS] Schlegel supposes Sophagasenus to signify in Sanscrit "the leader of a fortunate army," and he gives *Subhagasênus* as the Indian form of the name. (*Indische Bibliothek*, vol. i. p. 248.)

SOPHANES (Σωφάνης), an Athenian, of the demus of Deceleia. In the war between Athens and Aegina, just before the Persian invasion of B. C. 490, he slew in single combat Eurybates the Argive, before whose prowess three Athenians had already fallen. At the battle of Plataea, in B. C. 479, Sophanes distinguished himself by his valour above all his countrymen. One account described him as wearing during the engagement an iron anchor, which he had fastened by a chain to the belt of his cuirass, and fixed in the ground to steady himself against the charge of the enemy. According to another statement, he merely bore the device of an anchor on his shield, which he kept perpetually whirling round. In B. C. 465, Sophanes was joined with Leagrus in the command of the 10,000 Athenians who unsuccessfully attempted to colonize Amphipolis, and was slain in battle by the natives. (Herod vi. 92, ix. 73—75; Thuc. i. 100, iv. 102; Paus. i. 29.) [E. E.]

SOPHIA, the widow of Justin II. [JUSTINUS II.; TIBERIUS II.]

SOPHIA'NUS (Σοφιανός). 1. MICHAEL. There is a Latin version by a Michael Sophianus of Aristotle's treatise *De Anima*, which was printed with the *In Libros de Anima Aristotelis Expositio* of St. Thomas Aquinas, Fol. Venice (apud Juntas) 1565. Of the age of the translator nothing appears to be known unless we could identify him with the subject of one or other of the following articles, which cannot be done without supposing that there is some mistake as to his first name. If, as is likely, he is a different person, we may conjecture that he was one of the many Greek refugees who sought refuge in Italy on the capture of Constantinople by the Turks, or a Greek of Corfu, to which island we judge from the following article a branch of the Sophiani belonged. We may perhaps identify him with the Sophianus, a Greek, who translated into Latin, and addressed to Lelio del Valle, a work *De Re Militari et de Militaribus Instrumentis*, which is extant in the MS. in the Medicean library at Florence, or with the author of a work *In Topica Aristotelis*, of *Epistolae in Laudem ipsius*, and of *Epigrammata Sacra*, all in the Ambrosian Library at Milan. (Montfaucon, *Biblioth. Bibliothecar.* vol. i. pp. 331, 502.)

2. NICOLAUS. Raphael Volaterranus (*Commentar. Urban.* Lib. xxi.) mentions among the eminent persons of a then recent period, Sophianus, a Greek, who had taught Greek at Rome, but had not much cultivated an acquaintance with Latin. This notice would rather lead us to identify him with the Michael Sophianus just mentioned. [No. 1.] But Vossius (*De Natura Artium*, lib. ii. seu *De Philologia*, c. xi. § 21; Lib. iii. seu *De Mathesi* seu *De Scientiis Mathematicis*, c. lxviii. § 14) identifies him with Nicolaus Sophianus, a Greek of Corfu, who drew a map of ancient Greece, which was published, and had its value at the time, though partaking considerably of the imperfection of the geographical science of that day. Montfaucon (*l. c.* p. 187) mentions among the MSS. of the Library of Card. Ottoboni at Rome *Nicolai Sophiani Grammatica*, apparently a Greek grammar, and in the Library of St. Mark at Venice there is a treatise in Greek by Sophianus, τοῦ Σοφιανοῦ *De Syntaxi*, cod. ccccxcii. A Greek treatise by Nicolaus Sophianus, *De Praeparatione* (s. *Confectione*) *et Usu Astrolabii*, extant in MS. in various Libraries (Montfaucon, *l. c.* pp. 632, 741, 1289, *Biblioth. Reg. Paris.* Catal. Fol. 1740. Codd. mmcdxcix. and mmdcclxxxii. A.), must be ascribed to a later Sophianus who lived in the sixteenth century, as appears by its dedication to Pope Paul III. The similarity of the subject would lead us to ascribe the map of Greece to this later Sophianus, were it not for the assertion of Vossius.

3. THEODORUS. Josias Simler in his *Epitome Bibliothecae Gesnerianae* (p. 784, ed. Frisii. Fol. Zurich, 1583, comp. Vossius, *De Scientiis Mathematicis*, c. lviii. § 19), speaks of the works of Theodorus Sophianus, which he terms *Astronomica et Musica*. The subjects would lead to the suspicion that he had in view the works of the later Nicolaus Sophianus, and gave him in mistake the name of Theodorus. There was, however, a Theodorus Sophianus in the last period of the Byzantine Empire: he was nephew of the patriarch Gennadius II. of Constantinople [GENNADIUS, No. 2], as appears from the title of the funeral oration which his uncle the patriarch pronounced for him, A. D. 1457—Ἐπιτάφιος τῷ μακαρίῳ Θεοδώρῳ τῷ Σοφιανῷ ἐν τῇ ἱερᾷ μονῇ Βατοπεδίου ταφέντι, ὃν εἶπεν ἐξ ὑπογυίου ὁ Θεῖος αὐτοῦ Γεννάδιος μοναχὸς ἐν τῷ ταφίῳ, σεπτῷ κη, ϛιξέ. *Oratio funebris beati Theodori Sophiani, in Sacro Monasterio Batopedii sepulti, quam extempore pronuntiavit avunculus ejus Gennadius monachus ad sepulcrum. 28 Septembris*, anno 6965. (A. D. 1457.) (Fabric. *Bibl. Graec.* vol. xi. 382). It is perhaps to this Theodorus Sophianus that we may refer the *Sophiani Epistola ad Archiepiscopum Philadelphiensem* in the King's Library at Paris. Cod. mccclx. (*Catalog. Biblioth. Reg.* vol. ii. Fol. Paris 1740). (Vossius, *ll. cc.*; Fabric. *Bibl. Graec.* vol. xi. pp. 295, 714.) [J. C. M.]

SO'PHILUS (Σώφιλος), a comic poet of the middle comedy, was a native of Sicyon or of Thebes, and composed the following dramas (Suid. *s. v.*): Κιθαρῳδός, Φίλαρχος, Τυνδάρεως ἢ Λήδα, Δηλία, Ἐγχειρίδιον (or Χοιρίδιον, but the other reading is more probably correct), and παρακαταθήκη, to which must be added, from Athenaeus, Συντρέχοντες, and Ἀνδροκλῆς. Diogenes Laërtius (ii. 120) refers to a play of Sophilus, entitled Γάμοι, in which Stilpo was attacked; but the reading of the passage is very doubtful, and Meineke has shown reasons for supposing that the play referred to is the Γάμος of Diphilus or of Philemon. Meineke also remarks that Σώφιλος must not be confounded with Σόφιλος or Σόφιλλος, which was a different name: the father of the poet Sophocles was named Σόφιλος. There are very few fragments of Sophilus remaining. The time at which he flourished is supposed by Meineke to have been about Ol. 108, B. C. 348. (Meineke, *Frag. Com. Graec.* vol. i. pp. 424—426, vol. iii. pp. 581—584; Ed. Min., p. 794, &c.) [P. S.]

SO'PHOCLES (Σοφοκλῆς). 1. The celebrated tragic poet.

The ancient authorities for the life of Sophocles are very scanty. Duris of Samos wrote a work Περὶ Εὐριπίδου καὶ Σοφοκλέους (Ath. iv. p. 184, d.); Ister, Aristoxenus, Neanthes, Satyrus, and others are quoted as authorities for his life; and it cannot be doubted that, amidst the vast mass of

Alexandrian literature, there were many treatises respecting him, besides those on the general subject of tragedy; but of these stores of information, the only remnants we possess are the respectable anonymous compilation, Βίος Σοφοκλέους, which is prefixed to the chief editions of the poet's works, and is also contained in Westermann's *Vitarum Scriptores Graeci Minores*, the very brief article of Suidas, and the incidental notices scattered through the works of Plutarch, Athenaeus, and other ancient writers. Of the numerous modern writers who have treated of the life, character, and works of Sophocles, the chief are: — Lessing, whose *Leben des Sophokles* is a masterpiece of aesthetic disquisition, left unfortunately incomplete; Schlegel, in his *Lectures on Dramatic Art and Criticism*, which are now familiar to English readers; F. Schultz, *de Vita Sophoclis*, Berol. 1836, 8vo.; Schöll, *Sophokles, sein Leben und Wirken*, Frankfort, 1842, 8vo., with the elaborate series of reviews by C. F. Hermann, in the *Berliner Jahrbücher*, 1843: to these must be added the standard works on Greek tragedy by Böckh (*Poet. Trag. Graec. Princ.*), Welcker (*die Griechischen Tragödien*), and Kayser (*Hist. Crit. Tragicorum Graec.*), and also the standard histories of Greek Literature in general, and of Greek Poetry in particular, by Müller, Ulrici, Bode, and Bernhardy.

i. *The Life of Sophocles.* — Sophocles was a native of the Attic village of Colonus, which lay a little more than a mile to the north-west of Athens, and the scenery and religious associations of which have been described by the poet, in his last and greatest work, in a manner which shows how powerful an influence his birth-place exercised on the whole current of his genius. The date of his birth, according to his anonymous biographer, was in Ol. 71. 2, B. C. 495; but the Parian Marble places it one year higher, B. C. 496. Most modern writers prefer the former date, on the ground of its more exact agreement with the other passages in which the poet's age is referred to (see Clinton, *F. H. s. a.*; Müller, *Hist. Lit.* p. 337, Eng. trans.). But those passages, when closely examined, will be found hardly sufficient to determine so nice a point as the difference of a few months. With this remark by way of caution, we place the birth of Sophocles at B. C. 495, five years before the battle of Marathon, so that he was about thirty years younger than Aeschylus, and fifteen years older than Euripides. (The anonymous biographer also mentions these differences, but his numbers are obviously corrupt.)

His father's name was Sophilus, or Sophillus, respecting whose condition in life it is clear from the anonymous biography that the grammarians knew nothing for certain. According to Aristoxenus, he was a carpenter or smith; according to Ister, a swordmaker; while the biographer refuses to admit either of these statements, except in the sense that Sophilus had slaves who practised one or other of those handicrafts, because, he argues, it is improbable that the son of a common artificer should have been associated in military command with the first men of the state, such as Pericles and Thucydides, and also because, if he had been low-born, the comic poets would not have failed to attack him on that ground. There is some force in the latter argument.

At all events it is clear that Sophocles received an education not inferior to that of the sons of the most distinguished citizens of Athens. To both of the two leading branches of Greek education, music and gymnastics, he was carefully trained, in company with the boys of his own age, and in both he gained the prize of a garland. He was taught music by the celebrated Lamprus (*Vit. Anon.*). Of the skill which he had attained in music and dancing in his sixteenth year, and of the perfection of his bodily form, we have conclusive evidence in the fact that, when the Athenians were assembled in solemn festival around the trophy which they had set up in Salamis to celebrate their victory over the fleet of Xerxes, Sophocles was chosen to lead, naked and with lyre in hand, the chorus which danced about the trophy, and sang the songs of triumph, B. C. 480. (Ath. i. p. 20, f.; *Vit. Anon.*)

The statement of the anonymous biographer, that Sophocles learnt tragedy from Aeschylus, has been objected to on grounds which are perfectly conclusive, if it be understood as meaning any direct and formal instruction; but, from the connection in which the words stand, they appear to express nothing more than the simple and obvious fact, that Sophocles, having received the art in the form to which it had been advanced by Aeschylus, made in it other improvements of his own.

His first appearance as a dramatist took place in the year B. C. 468, under peculiarly interesting circumstances; not only from the fact that Sophocles, at the age of twenty-seven, came forward as the rival of the veteran Aeschylus, whose supremacy had been maintained during an entire generation, but also from the character of the judges. It was, in short, a contest between the new and the old styles of tragic poetry, in which the competitors were the greatest dramatists, with ONE exception, who ever lived, and the umpires were the first men, in position and education, of a state in which almost every citizen had a nice perception of the beauties of poetry and art. The solemnities of the Great Dionysia were rendered more imposing by the occasion of the return of Cimon from his expedition to Scyros, bringing with him the bones of Theseus. Public expectation was so excited respecting the approaching dramatic contest, and party feeling ran so high, that Apsephion, the Archon Eponymus, whose duty it was to appoint the judges, had not yet ventured to proceed to the final act of drawing the lots for their election, when Cimon, with his nine colleagues in the command, having entered the theatre, and made the customary libations to Dionysus, the Archon detained them at the altar, and administered to them the oath appointed for the judges in the dramatic contests. Their decision was in favour of Sophocles, who received the first prize; the second only being awarded to Aeschylus, who was so mortified at his defeat that he left Athens and retired to Sicily. (Plut. *Cim.* 8; *Marm. Par.* 57.) The drama which Sophocles exhibited on this occasion is supposed, from a chronological computation in Pliny (*H. N.* xviii. 7. s. 12), to have been the *Triptolemus*, respecting the nature of which there has been much disputation: Welcker, who has discussed the question very fully, supposes that the main subject of the drama was the institution of the Eleusinian mysteries, and the establishment of the worship of Demeter at Athens by Triptolemus.

From this epoch there can be no doubt that Sophocles held the supremacy of the Athenian stage

(except in so far as it was shared by Aeschylus during the short period between his return to Athens and his final retirement to Sicily), until a formidable rival arose in the person of Euripides, who gained the first prize for the first time in the year B. C. 441. We possess, however, no particulars of the poet's life during this period of twenty-eight years.

The year B. C. 440 (Ol. 84, 4) is a most important era in the poet's life. In the spring of that year, most probably, he brought out the earliest and one of the best of his extant dramas, the *Antigone*, a play which gave the Athenians such satisfaction, especially on account of the political wisdom it displayed, that they appointed him one of the ten *strategi*, of whom Pericles was the chief, in the war against the aristocratical faction of Samos, which lasted from the summer of B. C. 440 to the spring of B. C. 439. The anonymous biographer states that this expedition took place seven years before the Peloponnesian War, and that Sophocles was 55 years old at the time. A full account of this war will be found in Thirlwall's *History of Greece*, vol. iii. pp. 48, foll. From an anecdote preserved by Athenaeus from the Travels of the poet Ion, it appears that Sophocles was engaged in bringing up the reinforcements from Chios, and that, amidst the occupations of his military command, he preserved his wonted tranquillity of mind, and found leisure to gratify his voluptuous tastes and to delight his comrades with his calm and pleasant conversation at their banquets. From the same narrative it would seem that Sophocles neither obtained nor sought for any military reputation: he is represented as good-humouredly repeating the judgment of Pericles concerning him, that he understood the making of poetry, but not the commanding of an army. (Ath. xiii. pp. 603, 604; *Anon. Vit. Soph.*; Aristoph. Byz. *Arg. in Antig.*; Plut. *Per.* 8; Strab. xiv. p. 446; Schol. *ad Aristoph. Pac.* 696; Suid. *s. v.* Μέλητος; Cic. *Off.* i. 40; Plin. *H. N.* xxxvii. 2; Val. Max. iv. 3.) On another occasion, if we may believe Plutarch (*Nic.* 15), Sophocles was not ashamed to confess that he had no claim to military distinction; for when he was serving with Nicias, upon being asked by that general his opinion first, in a council of war, as being the eldest of the *strategi*, he replied "I indeed am the eldest in years, but you in counsel."* (Ἐγὼ, φάναι, παλαιότατός εἰμι, σὺ δέ πρεσβύτατος).

Mr. Donaldson, in his recent edition of the *Antigone* (Introduction, § 2), has put forward the view, that, at this period of his life, Sophocles was a personal and political friend of Pericles; that the political sentiments expressed in the *Antigone* were intended as a recommendation of the policy of that statesman, just as Aeschylus, in the *Eumenides*, had put forth all his powers in support of the opposite system of the old conservative party of Aristeides; that Pericles himself is circumstantially, though indirectly, referred to in various passages of the play (especially vv. 352, foll.); and that the poet's political connection with Pericles was one chief cause of his being associated with him in the Samian War.

A still more interesting subject connected with this period of the poet's life, is his supposed intimacy with Herodotus, which is also touched upon by Mr. Donaldson (*l. c.*), who has discussed the matter at greater length in the *Transactions of the Philological Society*, vol. i. No. 15. We learn from Plutarch (*An Seni sit Gerend. Respub.* 3, p. 784, b.) that Sophocles composed a poem for Herodotus, commencing with the following inscription: —

> Ὠιδὴν Ἡροδότῳ τεῦξεν Σοφοκλῆς ἐτέων ὢν πεντ' ἐπὶ πεντήκοντα·

where the poet's age, 55 years, carries us to about the period of the Samian War. Upon this foundation Mr. Donaldson constructs the theory that Herodotus was still residing at Samos at the period when Sophocles was engaged in the war, and that a familiar intercourse subsisted between the great poet and historian, for the maintenance of which at other times the frequent visits of Herodotus to Athens would give ample opportunity. The chronological part of the question, though important in its bearing upon the history of Herodotus, is of little consequence with regard to Sophocles: the main fact, that such an intercourse existed between the poet and the historian, is sufficiently established by the passage of Plutarch; and the influence of that intimacy may still be traced in those striking parallelisms in their works, which have generally been referred to an imitation of Herodotus by Sophocles, but which Mr. Donaldson has brought forward strong arguments to account for in the opposite way. (Compare especially Herod. iii. 119, with *Antig.* 924.)

The epoch, which has now been briefly dwelt upon, may be regarded as dividing the public life of Sophocles into two almost equal portions, each extending over the period of about one generation, but the latter rather the longer of the two; namely B. C. 468—439, and B. C. 439—405. The second of these periods, extending from the 56th year of his age to his death, was that of his greatest poetical activity, and to it belong all his extant dramas. Respecting his personal history, however, during this period of forty-four years, we have scarcely any details. The excitement of the Peloponnesian War seems to have had no other influence upon him than to stimulate his literary efforts by the new impulse which it gave to the intellectual activity of the age; until that disastrous period after the Sicilian expedition, when the reaction of unsuccessful war led to anarchy at home. Then we find him, like others of the chief literary men of Athens, joining in the desperate attempt to stay the ruin of their country by means of an aristocratic revolution; although, according to the accounts which have come down to us of the part which Sophocles took in this movement, he only assented to it as a measure of public safety, and not from any love of oligarchy. When the Athenians, on the news of the utter destruction of their Sicilian army (B. C. 413), appointed ten of the elders of the city, as a sort of committee of public salvation, under the title of πρόβουλοι (Thuc. viii. 1), Sophocles was among the ten thus chosen.* As he

* The occasion with which Plutarch connects this anecdote is the Sicilian expedition; but we have no other evidence that Sophocles was engaged in that war, nor is it at all probable; still the anecdote may be true in substance, though its time is misplaced.

* It has, however, been doubted whether this Sophocles was not another person (See below, No. 4).

was then in his eighty-third year, it is not likely that he took any active part in their proceedings, or that he was chosen for any other reason than to obtain the authority of his name. All that we are told of his conduct in this office is that he contented to the establishment of the oligarchical Council of Four Hundred, B. C. 411, though he acknowledged the measure to be an evil one, because, he said, there was no better course (Aristot. *Rhet.* iii. 18, *Pol.* vi. 5). The change of government thus effected released him, no doubt, from all further concern with public affairs.

One thing at least is clear as to his political principles, that he was an ardent lover of his country. The patriotic sentiments, which we still admire in his poems, were illustrated by his own conduct; for, unlike Simonides and Pindar, Aeschylus, Euripides, and Plato, and others of the greatest poets and philosophers of Greece, Sophocles would never condescend to accept the patronage of monarchs, or to leave his country in compliance with their repeated invitations. (*Vit. Anon.*) His affections were fixed upon the land which had produced the heroes of Marathon and Salamis, whose triumphs were associated with his earliest recollections; and his eminently religious spirit loved to dwell upon the sacred city of Athena, and the hallowed groves of his native Colonus. In his later days he filled the office of priest to a native hero, Halon, and the gods were said to have rewarded his devotion by granting him supernatural revelations. (*γέγονε δὲ καὶ θεοφιλὴς ὁ Σοφοκλῆς ὡς οὐκ ἄλλος*, &c. *Vit. Anon.*)

The family dissensions, which troubled his last years, are connected with a well-known and beautiful story, which bears strong marks of authenticity, and which, if true, not only proves that he preserved his mental powers and his wonted calmness to the last, but also leaves us with the satisfactory conviction that his domestic peace was restored before he died. His family consisted of two sons, Iophon, the offspring of Nicostrate, who was a free Athenian woman, and Ariston, his son by Theoris of Sicyon*; and Ariston had a son named Sophocles, for whom his grandfather showed the greatest affection. Iophon, who was by the laws of Athens his father's rightful heir, jealous of his love for the young Sophocles, and apprehending that Sophocles purposed to bestow upon his grandson a large proportion of his property, is said to have summoned his father before the *φράτορες*, who seem to have had a sort of jurisdiction in family affairs, on the charge that his mind was affected by old age. As his only reply, Sophocles exclaimed, "If I am Sophocles, I am not beside myself; and if I am beside myself, I am not Sophocles;" and then he read from his *Oedipus at Colonus*, which was lately written, but not yet brought out, the magnificent *parodos*, beginning —

Εὐίππου, ξένε, τᾶσδε χώρας,

whereupon the judges at once dismissed the case, and rebuked Iophon for his undutiful conduct. (Plut. *An Seni sit Gerend. Respub.* 3. p. 775, b.; *Vit. Anon.*) That Sophocles forgave his son might almost be assumed from his known character; and the ancient grammarians supposed that the reconciliation was referred to in the lines of the *Oedipus at Colonus*, where Antigone pleads with her father to forgive Polyneices, as other fathers had been induced to forgive their bad children (vv. 1192, foll.).

Whether Sophocles died in, or after the completion of, his ninetieth year, cannot be said with absolute certainty. It is clear, from the allusions to him in the *Frogs* of Aristophanes and the *Musae* of Phrynichus, that he was dead before the representation of those dramas at the *Lenaea*, in February, B. C. 405, and hence several writers, ancient as well as modern, have placed his death in the beginning of that year. (Diod. xiii. 103; *Marm. Par.* No. 65; *Arg. III. ad Oed. Col.*; Clinton, *F. H.*, *s. a.*) But, if we make allowance for the time required for the composition and preparation of those dramas, of which the *Frogs*, at least, not only refers to his death, but presupposes that event in the very conception of the comedy, we can hardly place it later than the spring of B. C. 406, and this date is confirmed by the statement of the anonymous biographer, that his death happened at the feast of the *Choës*, which must have been in 406, and not in 405, for the *Choës* took place a month later than the *Lenaea*. Lucian (*Macrob.* 24) certainly exaggerates, when he says that Sophocles lived to the age of 95.

All the various accounts of his death and funeral are of a fictitious and poetical complexion; as are so many of the stories which have come down to us respecting the deaths of the other Greek poets: nay, we often find the very same marvel attending the decease of different individuals, as in the cases of Sophocles and Philemon [PHILEMON, p. 263, b]. According to Ister and Neanthes, he was choked by a grape (*Vit. Anon.*); Satyrus related that in a public recitation of the *Antigone* he sustained his voice so long without a pause that, through the weakness of extreme age, he lost his breath and his life together (*ibid.*); while others ascribed his death to excessive joy at obtaining a victory (*ibid.*). These legends are of course the offspring of a poetical feeling which loved to connect the last moments of the great tragedian with his patron god. In the same spirit it is related that Dionysus twice appeared in vision to Lysander, and commanded him to allow the interment of the poet's remains in the family tomb on the road to Deceleia (*Vit. Anon.*; comp. Paus. i. 21). According to Ister, the Athenians honoured his memory with a yearly sacrifice (*Vit. Anon.*).

No doubt the ancient writers were quite right in thinking that, in the absence of details respecting the matter of fact, the death of Sophocles was a fair subject for a poetical description; but, instead of resorting to trifling and contradictory legends, they might have found descriptions of his decease, at once poetical and true, in the verses of contemporary poets, who laid aside the bitter satire of the Old Comedy to do honour to his memory. Thus Phrynichus, in his Μοῦσαι, which was acted with the *Frogs* of Aristophanes, in which also the memory of Sophocles is treated with profound respect, referred to the poet's death in these beautiful lines: —

Μάκαρ Σοφοκλέης, ὅς πολὺν χρόνον βιούς
ἀπέθανεν, εὐδαίμων ἀνὴρ καὶ δεξίος,
πολλὰς ποιήσας καὶ καλὰς τραγῳδίας·
καλῶς δ' ἐτελεύτησ' οὐδὲν ὑπομείνας κακόν.

(*Arg. III. ad Oed. Col.*; Meincke, *Frag. Com.*

* Suidas mentions three other sons — Leosthenes, Stephanus, and Menecleides — of whom we know nothing.

Graec. vol. ii. p. 592; Editio Minor, p. 233.) And if the last line is not specific enough for those who are curious to know the details of the death of such a man, we venture to say that the want may be supplied by those exquisite verses in which the poet himself relates the decease of Oedipus, when restored by a long expiation to that religious calm in which he himself had always lived — a description so exactly satisfying our idea of what the death of Sophocles must and ought to have been, that we at once perceive, by a sort of instinct, that it was either written in the direct anticipation of his own departure, or perhaps even thrown into its present form by the younger Sophocles, to make it an exact picture of his grandfather's death — where Oedipus, having been summoned by a divine voice from the solemn recesses of the grove of the Eumenides, in terms which might well be used to the poet of ninety years of age (*Oed. Col.* 1627, 1628): —

> ὦ οὗτος, οὗτος, Οἰδίπους, τί μέλλομεν
> χωρεῖν; πάλαι δὴ τἀπὸ σοῦ βραδύνεται,—

having taken leave of his children and retired from the world, and having offered his last prayers to the gods of earth and heaven, departs in peace, by an unknown fate, without disease or pain (1658, foll.): —

> Οὐ γάρ τις αὐτὸν οὔτε πυρφόρος θεοῦ
> κεραυνὸς ἐξέπραξεν, οὔτε ποντία
> θύελλα κινηθεῖσα τῷ τότ' ἐν χρόνῳ,
> ἀλλ' ἤ τις ἐκ θεῶν πομπὸς, ἢ τὸ νερτέρων
> εὔνουν διαστὰν γῆς ἀλάμπετον βάθρον.
> Ἀνὴρ γὰρ οὐ στενακτὸς οὐδὲ σὺν νόσοις
> ἀλγεινὸς ἐξεπέμπετ', ἀλλ' εἴ τις βροτῶν
> θαυμαστός. Εἰ δὲ μὴ δοκῶ φρονῶν λέγειν,
> οὐκ ἂν παρείμην οἷσι μὴ δοκῶ φρονεῖν.

If any reader thinks that the application of these lines to the death of Sophocles himself is too fanciful, let him take the last words of the quotation as our answer; and let us be left still further to indulge the same fancy by imagining, not the applause, but the burst of suppressed feeling, with which an Athenian audience first listened to that description, applying it, as we feel sure they did, to the poet they had lost.

The inscription placed upon his tomb, according to some authorities, celebrated at once the perfection of his art and the graces of his person (*Vit. Anon.*): —

> κρύπτῳ τῷδε τάφῳ Σοφοκλῆν πρωτεῖα λαβόντα
> τῇ τραγικῇ τέχνῃ, σχῆμα τὸ σεμνότατον.

Among the epigrams upon him in the Greek Anthology, there is one ascribed to Simmias of Thebes, which is perhaps one of the most exquisite gems in the whole collection for the beauty and truthfulness of its imagery (Brunck, *Anal.* vol. i. p. 168; Jacobs, *Anth. Graec.* vol. i. p. 100; *Anth. Pal.* vii. 22, vol. i. p. 312, ed. Jacobs): —

> Ἡρέμ' ὑπὲρ τύμβοιο Σοφοκλέος, ἠρέμα, κισσέ,
> ἑρπύζοις, χλοεροὺς ἐκπροκέων πλοκάμους,
> καὶ πεταλὸν πάντῃ θάλλοι ῥόδου, ἥ τε φιλορῥὼξ
> ἄμπελος, ὑγρὰ πέριξ κλήματα χευαμένη,
> εἵνεκεν εὐμαθίης πινυτόφρονος, ἣν ὁ μελιχρὸς
> ἤσκησεν Μουσῶν ἄμμιγα καὶ Χαρίτων.

Among the remains of ancient art, we possess several portraits of Sophocles, which, however, like the other works of the same class, are probably ideal representations, rather than actual likenesses. Philostratus (*Imag.* 13) describes several such portraits by different artists, and an account of those which now exist will be found in Müller's *Archäologie der Kunst*, § 420, n. 5, p. 731, ed. Welcker.

The following chronological summary exhibits the few leading events, of which the date can be fixed, in the life of Sophocles: —

Ol.	B. C.	
71. 2.	495.	Birth of Sophocles.
73. 4.	484.	Aeschylus gains the first prize. Birth of Herodotus.
75. 1.	480.	Battle of Salamis. Sophocles (aet. 15—16) leads the chorus round the trophy. Birth of Euripides.
77. 4.	468.	First tragic victory of Sophocles. Defeat and retirement of Aeschylus. Birth of Socrates.
78. 1.	469.	Death of Simonides.
80. 2.	458.	The Ὀρεστεία of Aeschylus.
81. 1.	456.	Death of Aeschylus.
81. 1.	455.	Euripides begins to exhibit.
84. 3.	441.	Euripides gains the first prize.
84. 4.	440.	Sophocles gains the first prize with his *Antigone*, and is made *strategus* with Pericles in the Samian war.
85. 1.	439.	Probable return of Sophocles to Athens. Death of Pindar?
91. 4.	413.	Sophocles one of the *Probuli*.
92. 1.	411.	Government of the Four Hundred.
92. 3.	409.	The *Philoctetes* of Sophocles. First prize.
93. 2.	406.	Death of Euripides. Death of Sophocles.
94. 3.	401.	The *Oedipus at Colonus* brought out by the younger Sophocles.

The following genealogical table exhibits the family relations of Sophocles, omitting the three sons, of whom we only know the names (see above): —

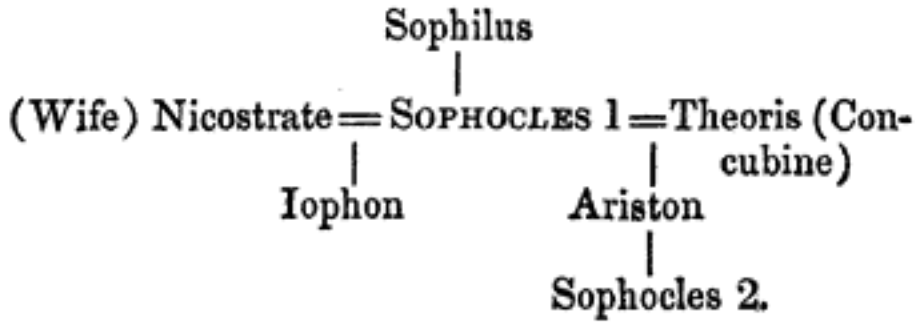

All these descendants of Sophocles seem to have been occupied, to some extent, with tragic poetry. Iophon was of some celebrity as a tragedian [Iophon]. There is some doubt about Ariston; the probability is that he was a tragic poet, but that he generally preferred the reproduction of his father's works to the exhibition of his own dramas. [Ariston, literary, No. 1.] (Comp. Kayser, *Hist. Crit. Trag. Graec.* pp. 74—76.) Respecting the younger Sophocles see below, No. 2.

ii. *The Personal Character of Sophocles.* — In that elaborate piece of dramatic criticism, the purpose of which is undoubtedly serious, though the form is that of the broad mirth and bitter satire of the Old Comedy, we mean the *Frogs*, it is extremely interesting to notice both the respectful reserve with which Sophocles is treated, as if he were almost above criticism, and the particular force of the few passages in which Aristophanes more expressly refers to him. (Aristoph. *Ran.* 76—82, 786—794, 1515—1519). Εὔκολος μὲν ἐνθάδ', εὔκολος δ' ἐκεῖ—"Even tempered alike in

life and death, in the world above and in the world below"—is the brief but expressive phrase in which his personal character is summed up.

Sophocles appears, indeed, to have had every element which, in the judgment of a Greek, would go to make up a perfect character: the greatest beauty and symmetry of form; the highest skill in those arts which were prized above all others, music and gymnastics, of which the latter developed that bodily perfection, which always adorns if it does not actually contribute to intellectual greatness, while the former was not only essential to his art as a dramatist, but was also justly esteemed by the Greeks as one of the chiefest instruments in moulding the character of a man; a constitutional calmness and contentment, which seems hardly ever to have been disturbed, and which was probably the secret of that perfect mastery over the passions of others, which his tragedies exhibit; a cheerful and amiable demeanour, and a ready wit, which won for him the affectionate admiration of those with whom he associated; a spirit of tranquil and meditative piety, in harmony with his natural temperament, and fostered by the scenes in which he spent his childhood, and the subjects to which he devoted his life; a power of intellect, and a spontaneity of genius, of which his extant tragedies are the splendid, though mutilated monument: such are the leading features of a character, which the very harmony of its parts makes it difficult to pourtray with any vividness. The slight physical defect, weakness of voice, which is said to have disqualified him from appearing as an actor, could not have been of great consequence, considering the perfection to which the technical portion of the art had been brought by his own rules, improving upon those of Aeschylus, and the sufficiency of good actors, whom we could easily show to have flourished at Athens in his time. His moral defects, if we may believe the insinuations of the comic poets and the gossip of the scandal-mongering grammarians, are such as he would naturally be exposed to fall into through the perfection of his bodily senses and the easiness of his temper. Aristophanes, who treated him with such respect, as we have seen, after his death, during his life associated him with Simonides in the charge of love of gain (*Pax*, 695—699); and it is too probable that, when advanced in age, and with his taste for luxury confirmed, he might have yielded to that habit of making a gain of genius, which, since the time of Simonides, had been a besetting sin of literary men. The charge of his addiction to sensual pleasures, the vice of his age and country, seems well-founded, but in later life he appears to have overcome such propensities. (Plat. *Repub.* i. p. 329, b. c.; Cic. *Cat. Maj.* 14, *de Offic.* i. 40; Athen. xii. p. 510, xiii. p. 603.)

iii. *The Poetical Character of Sophocles.* — By the universal consent of the best critics, both of ancient and of modern times, the tragedies of Sophocles are not only the perfection of the Greek drama; but they approach as nearly as is conceivable to the perfect ideal model of that species of poetry. Such a point of perfection, in any art, is always the result of a combination of causes, of which the internal impulse of the man's creative genius is but one. The external influences, which determine the direction of that genius, and give the opportunity for its manifestation, must be most carefully considered. Among these influences, none is more powerful than the political and intellectual character of the age. That point in the history of states, — in which the minds of men, newly set free from traditional dogmatic systems, have not yet been given up to the vagaries of unbridled speculation, — in which religious objects and ideas are still looked upon with reverence, but no longer worshipped at a distance, as too solemn and mysterious for a free and rational contemplation, — in which a newly recovered freedom is valued in proportion to the order which forms its rule and sanction, and license has not yet overpowered law, — in which man firmly, but modestly, puts forward his claim to be his own ruler and his own priest, to think and work for himself and for his country, controuled only by those laws which are needful to hold society together, and to subject individual energy to the public welfare, — in which successful war has roused the spirit, quickened the energies, and increased the resources of a people, but prosperity and faction have not yet corrupted the heart, and dissolved the bonds of society, — when the taste, the leisure, and the wealth, which demand and encourage the means of refined pleasure, have not yet been indulged to that degree of exhaustion which requires more exciting and unwholesome stimulants, — such is the period which brings forth the most perfect productions in literature and art; such was the period which gave birth to Sophocles and Pheidias. The poetry of Aeschylus, — revelling in the ancient traditions and in the most unyielding fatalism, exhibiting the gods and heroes of the mythic period in their own exalted and unapproachable sphere, investing itself with an imposing but sometimes unmeaning pomp, and finding utterance in language sublime, but not always comprehensible, — was the true expression of the imperfectly regulated energy, the undefined aspirations, and the simple faith, of the men of Marathon and Salamis: while that of Euripides, — in its seductive beauty, its uncontrouled passion, its sophistical declamation, its familiar scenes and allusions — reflected but too truly the character of the degenerate race, which had been unsettled by the great intestine conflict of the Peloponnesian War, corrupted by the exercise of license at home and of despotism over their allies, perverted by the teaching of the sophists, and enervated by the rapid depravation of their morals. The genius of Aeschylus is religious and superhuman; that of Sophocles, without ceasing to be religious, but presenting religion in quite another aspect, is ethical and, in the best sense, human; that of Euripides is irreligious, unethical, and human in the lowest sense, working upon the passions, and gratifying the weaknesses, of a corrupt generation of mankind.

To these external influences, which affected the spirit of the drama as it appears in Sophocles, must be added the changes in its form and mechanism, which enlarged its sphere and modified its character. Of these changes, the most important was the addition of the τριταγωνιστής, or third actor, by which three persons were allowed to appear on the stage at once, instead of only two. This change vastly enlarged the scope of the dramatic action, and indeed, as Müller justly observes, "it appeared to accomplish all that was necessary to the variety and mobility of action in tragedy, without sacrificing that simplicity and clearness which, in the good ages of antiquity, were always held to be the

most essential qualities." (*Hist. of Gr. Lit.* pp. 304, 305.) By the addition of this third actor, the chief person of the drama was brought under two conflicting influences, by the force of which both sides of his character are at once displayed; as in the scene where Antigone has to contend at the same time with the weakness of Ismene and the tyranny of Creon. Even those scenes in which only two actors appear are made more significant by their relation to the parts of the drama in which the action combines all three, and conversely; thus, the scene of the *Antigone* just referred to derives its force in a great measure from the preceding separate conflicts between Antigone and Ismene, and Antigone and Creon; while the meaning of those two scenes is only brought out fully when they are viewed in their relation to the third. Aeschylus adopted the third actor in his later plays; and indeed it may be laid down, as a general rule, and one which must have contributed greatly to the rapid progress of the art, that every improvement, made by either of the great rival dramatists of the age, was of necessity adopted by the others. In the time of Sophocles and Euripides, the number of three actors was hardly ever exceeded. "It was an object to turn the talents of the few eminent actors to the greatest possible account, and to prevent that injury to the general effect which the interposition of inferior actors, even in subordinate parts, must ever produce; and, in fact, so often nowadays does produce." (Müller, *Hist. Lit.* p. 304.) In only one play of Sophocles, and that not acted during his life, does the interposition of a fourth actor appear necessary, namely, in the *Oedipus at Colonus;* "unless we assume that the part of Theseus in this play was partly acted by the person who represented Antigone, and partly by the person who represented Ismene: it is, however, far more difficult for *two* actors to represent *one* part in the same tone and spirit, than for *one* actor to represent *several* parts with the appropriate modifications." (Müller, p. 305, note.) It would be travelling rather beyond the bounds of this article to describe the manner in which the persons of a Greek drama were distributed among the three actors, who, by changes of dresses and masks, sustained all the *speaking* characters of the play. This subject, though essential to a full comprehension of the works of Sophocles, belongs rather to the general history of the Greek drama: it is discussed very well by Müller, who gives a scheme of the distribution of the parts in the Oresteian trilogy of Aeschylus, and in the *Antigone* and *Oedipus Tyrannus* of Sophocles (pp. 305—307). Mr. Donaldson also discusses at some length the distribution of the parts in the *Antigone.* (*Introduction to the Antigone*, § 4.)

Sophocles also introduced some very important modifications in the choral parts of the drama. According to Suidas (*s. v.*) he raised the number of the *choreutae* from twelve to fifteen; and, although there are some difficulties in the matter, the general fact is undoubted, that Sophocles fixed the number of *choreutae* at fifteen, the establishment of which, as a rule, would necessarily be accompanied with more definite arrangements than had previously been made respecting the evolutions of the Chorus. At the same time the choral odes, which in Aeschylus occupied a large space in the tragedy, and formed a sort of lyric exhibition of the subject interwoven with the dramatic representation, were very considerably curtailed, and their burden was less closely connected with the subject of the play; while the number of the *epeisodia*, or acts, into which they divided the drama, was increased, and the continuity of the action was made closer by the rareness of the absence of all the actors from the stage, whereas in the earlier tragedies the stage was often left vacant, while the Chorus was singing long lyric odes. The mode in which the Chorus is connected with the general subject and progress of the drama is also different. In Aeschylus the Chorus is a deeply interested party, often taking a decided and even vehement share in the action, and generally involved in the catastrophe; but the Chorus of Sophocles has more of the character of a spectator, moderator, and judge, comparatively impartial, but sympathising generally with the chief character of the play, while it explains and harmonizes, as far as possible, the feelings of all the actors. It is less mixed up with the general action than in Aeschylus, but its connexion with each particular part is closer. The Chorus of Sophocles is cited by Aristotle as an example of his definition of the part to be taken by the Chorus:— *καὶ τὸν χορὸν δὲ ἕνα δεῖ ὑπολαβεῖν τῶν ὑποκριτῶν καὶ μόριον εἶναι τοῦ ὅλου καὶ συναγωνίζεσθαι, μὴ ὥσπερ Εὐριπίδης ἀλλ' ὥσπερ Σοφοκλῆς* (*Poët.* 18); where, however, the value of the passage, as a description of the choruses of Sophocles is somewhat diminished by the fact that he is comparing them, not with those of Aeschylus, but with those of Euripides, whose choral odes have generally very little to do with the business of the play.

By these changes Sophocles made the tragedy a *drama* in the proper sense of the word. The interest and progress of the piece centred almost entirely in the actions and speeches of the persons on the stage. A necessary consequence of this alteration, combined with the addition of the third actor, was a much more careful elaboration of the dialogue; and the care bestowed upon this part of the composition is one of the most striking features of the art of Sophocles, whether we regard the energy and point of the conversations which take place upon the stage, or the vivid pictures of actions occurring elsewhere, which are drawn in the speeches of the messengers.

It must not, however, be imagined for a moment that, in bestowing so much care upon the dialogue, and confining the choral parts within their proper limits, Sophocles was careless as to the mode in which he executed the latter. On the contrary, he appears as if determined to use his utmost efforts to compensate in the beauty of his odes for what he had taken away from their length. His early attainments in music,— the period in which his lot was cast, when the great cycle of lyric poetry had been completed, and he could take Simonides and Pindar as the starting points of his efforts,— the majestic choral poetry of his great predecessor and rival, Aeschylus, which he regarded rather as a standard to be surpassed than as a pattern to be imitated,— combined with his own genius and exquisite taste to give birth to those brief but perfect effusions of lyric poetry, the undisturbed enjoyment of which was reckoned by Aristophanes as among the choicest fruits of peace (*Pax*, 523).

Another alteration of the greatest consequence, which, though it was perhaps not originated by Sophocles, he was the first to convert into a general practice, was the abandonment of the trilo-

gistic form, in so far at least as the continuity of subject was concerned. In obedience to the established custom at the Dionysiac festivals, Sophocles appears generally to have brought forward three tragedies and a satyric drama together; but the subjects of these four plays were entirely distinct, and each was complete in itself.*

Among the merely mechanical improvements introduced by Sophocles, the most important is that of *scene-painting*, the invention of which is ascribed to him. (See AGATHARCHUS.)

All these external and formal arrangements had necessarily the most important influence on the whole spirit and character of the tragedies of Sophocles; as, in the works of every-first rate artist, the form is a part of the substance. But it remains to notice the most essential features of the art of the great tragedian, namely, his choice of subjects, and the spirit in which he treated them.

The subjects and style of Aeschylus are essentially heroic; those of Sophocles are human. The former excite terror, pity, and admiration, as we view them at a distance; the latter bring those same feelings home to the heart, with the addition of sympathy and self-application. No individual human being can imagine himself in the position of Prometheus, or derive a personal warning from the crimes and fate of Clytemnestra; but every one can, in feeling, share the self-devotion of Antigone in giving up her life at the call of fraternal piety, and the calmness which comes over the spirit of Oedipus when he is reconciled to the gods. In Aeschylus, the sufferers are the victims of an inexorable destiny; but Sophocles brings more prominently into view those faults of their own, which form one element of the ἄτη of which they are the victims, and is more intent upon inculcating, as the lesson taught by their woes, that wise calmness and moderation, in desires and actions, in prosperity and adversity, which the Greek poets and philosophers celebrate under the name of σωφροσύνη. On the other hand, he never descends to that level to which Euripides brought down the art, the exhibition of human passion and suffering for the mere purpose of exciting emotion in the spectators, apart from a moral end. The great distinction between the two poets is defined by Aristotle, in that passage of the *Poëtic* (6. §§ 12, foll.) which may be called the great text of aesthetic philosophy, and in which, though the names of Sophocles and Euripides are not mentioned, there can be no doubt that the statement that "the tragedies of most of the more recent poets are *unethical*" is meant to apply to Euripides, and that the contrast, which he proceeds to illustrate by a comparison of Polygnotus and Zeuxis in the art of painting, is intended to describe the difference between the two poets, for in another passage of the *Poëtic* (26. § 11) he quotes with approbation the saying of Sophocles, that "he himself represented men as they ought to be, but Euripides exhibited them as they are;" a remark, by the bye, which as coming from the mouth of Sophocles himself, exposes the absurdity of those opponents of aesthetic science, who sneer at it as if it ascribed to the great poets of antiquity moral and artistic purposes of which they themselves never dreamt. It is quite true that the earliest and some of the mightiest efforts of genius are to a great extent (though never, we believe, entirely) unconscious; and even such productions are governed by laws, written in the human mind and instinctively followed by the poet, laws which it is the task and glory of aesthetic science to trace out in the works of those writers who followed them unconsciously; but such productions, however magnificent they may be, are never so *perfect*, in every respect, as the works of the poet who, possessing equal genius, consciously and laboriously works out the great principles of his art. It is in this respect that Sophocles surpasses Aeschylus; his works are perhaps not *greater*, nay, in native sublimity and spontaneous genius they are *perhaps* inferior, but they are more *perfect*; and that for the very reason now stated, and which Sophocles himself explained, when he said, "Aeschylus does what is right, but without knowing it." The faults in Aeschylus, which Sophocles perceived and endeavoured to avoid, are pointed out in a valuable passage preserved by Plutarch (*de Prof. Virt.* p. 79, b.). The limits of this article will not permit us to enlarge any further on the ethical character of Sophocles, which is discussed and illustrated at great length in some of the works referred to above, and also in Schlegel's *Lectures on Dramatic Art and Criticism*, where the reader will find an elaborate comparison between the three great tragic poets (*Lect.* 5). We will only add, in conclusion, that if asked for the most perfect illustration of Aristotle's definition of the end of tragedy as δι' ἐλέου καὶ φόβου περαίνουσα τὴν τῶν τοιούτων παθημάτων κάθαρσιν (*Poët.* 6. § 2), we would point to the *Oedipus at Colonus* of Sophocles, and we would recommend, as one of the most useful exercises in the study of aesthetic criticism, the comparison of that tragedy with the *Eumenides* of Aeschylus and the *Lear of* our own Shakspere.

iv. *The Works of Sophocles.* — The number of plays ascribed to Sophocles was 130, of which, however, according to Aristophanes of Byzantium, seventeen were spurious. He contended not only with Aeschylus and Euripides, but also Choerilus Aristias, Agathon, and other poets, amongst whom was his own son Iophon; and he carried off the first prize twenty or twenty-four times frequently the second, and never the third. (*Vit. Anon.*; Suid. *s. v.*) It is remarkable, as proving his growing activity and success, that, of his 113 dramas, eighty-one were brought out in the second of the two periods into which his career is divided by the exhibition of the *Antigone*, which was his thirty-second play (Aristoph. Byz. *Argum. ad Antig.*); and also that all his extant dramas, which of course in the judgment of the grammarians were his best, belong to the latter of these two periods. By comparing the number of his plays with the sixty-two years over which his career extended, and also the number belonging to each of the two periods, Müller obtains the result that he at first brought out a tetralogy every three or four years, but afterwards every two years at least; and also that in several of the tetralogies the satyric drama must have been lost, or never existed, and that, among those 113 plays there could only have been, at the most, 23 satyric dramas to 90 trage-

* No blunder can be more gross than to speak of the *Oedipus Tyrannus*, the *Oedipus at Colonus*, and the *Antigone* as a *trilogy*. They have no *dramatic* continuity whatever; they were composed at three different and distinct periods, and the last was the first exhibited.

dies (*Hist. Lit.* pp. 339, 340). The attempt has been made to divide the extant plays and titles of Sophocles into trilogies ; but, as might have been expected from what has been said above respecting the nature of his trilogies, it has signally failed. A much more important arrangement has been very elaborately attempted by Welcker (*Griech. Tragöd.*), namely, the classification of the extant plays and fragments according to the poems of the Epic Cycle on which they were founded.

The following is most probably the chronological order in which the seven extant tragedies of Sophocles were brought out: — *Antigone*, *Electra*, *Trachiniae*, *Oedipus Tyrannus*, *Ajax*, *Philoctetes*, *Oedipus at Colonus*. It is unnecessary to attempt an analysis of these plays, partly because every scholar has read or will read them for himself, and partly because they are admirably analysed in works so generally read as Müller's *History of the Literature of Ancient Greece*, and Schlegel's *Lectures*. Neither will our space permit us to yield to the temptation of entering fully into the much disputed question of the object and meaning of the *Antigone ;* respecting which the reader may consult the editions of the *Antigone* by Böckh, Wex, Hermann, and Donaldson ; articles by Mr. Dyer, in the *Classical Museum*, vol. ii. pp. 69, foll., vol. iii. pp. 176, foll.; and articles by G. Wolff, in the *Zeitschrift für Alterthumswissenchaft* for 1846, reviewing the recent works upon the *Antigone*. It must suffice here to remark that we believe both the extreme views to be equally remote from the truth ; that the play is not intended to support exclusively the rights of law in the person of Creon or those of liberty in the person of Antigone, but to exhibit the claims of both, to show them brought into collision when each is forced beyond the bounds of moderation ; or, to speak more properly, the collision is not between law and liberty, but between the two laws of the family and the state, of religious duty and civil obedience. Neither party is entirely in the right or entirely in the wrong. The fault of Creon is in the issuing of a harsh and impious decree, that of Antigone in rashly and obstinately refusing to submit to it ; and therefore each falls a victim to a conflict of the two laws for and against which they strive ; while both, as well as Haemon, are involved by their individual acts in the more general and antecedent ἄτη which rests upon the royal family of Thebes. At the same time, this does not appear to be all that is contained in the drama. The greater fault is on the side of Creon. Antigone would have been perfectly in the right to disobey his edict, if all means of obtaining its repeal had been exhausted, although even then strict law might perhaps have required her martyrdom as the price of her fraternal piety ; and perhaps, on the other hand, the poet meant to teach that there are cases in which law must give way, to avert the fearful consequences arising from its strict enforcement. At all events, it is clear that the sympathy of the poet and of the spectators is with Antigone, though they are constrained to confess that she is not entirely guiltless, nor Creon altogether guilty. But still we think that this sympathy with Antigone is only secondary to the lesson taught by the faults and ruin of both, a lesson which the poet has himself distinctly pointed out in the final words of the chorus,—τὸ φρονεῖν, as opposed to the μεγάλοι λόγοι of self-will, an indulgence in which, even in the cause of piety towards the gods, brings down μεγάλας πληγάς as a retribution.

The titles and fragments of the lost plays of Sophocles will be found collected in the chief editions, and in Welcker's *Griechischen Tragödien*.

In addition to his tragedies, Sophocles is said to have written an elegy, paeans, and other poems, and a prose work on the Chorus, in opposition to Thespis and Choerilus. (Suid. *s. v.*)

v. *Ancient Commentators on Sophocles.* — In the *Scholia*, the commentators are quoted by the general title of οἱ ὑπομνηματισταί, or οἱ ὑπομνηματισάμενοι. Among those cited by name, or to whom commentaries on Sophocles are ascribed by other authorities, are Aristarchus, Praxiphanes, Didymus, Herodian, Horapollon, Androtion, and Aristophanes of Byzantium. The question of the value of the *Scholia* is discussed by Wunder, *de Schol. in Soph. Auctoritate*, Grimae, 1838, 4to., and Wolff, *de Sophoclis Scholiorum Laur. Variis Lectionibus*, Lips. 1843, 8vo.

vi. *Editions of the Plays of Sophocles.* — The *Editio Princeps* is that of Aldus, 1502, 8vo., and there were numerous other editions printed in the 16th century, the best of which are those of H. Stephanus, Paris, 1568, 4to., and of G. Canterus Antwerp, 1579, 12mo., both founded on the text of Turnebus. None of the subsequent editions deserve any particular notice, until we come to those of Brunck, in 4 vols. 8vo., Argentor. 1786—1789, and in 2 vols. 4to., Argentor. 1786 ; both editions containing the Greek text with a Latin version, and the Scholia and Indices. The text of Brunck, which was founded on that of Aldus, has formed the foundation of all the subsequent editions, of which the following are the most important: that of Musgrave, with Scholia, Notes, and Indices, Oxon. 1800, 1801, 2 vols. 8vo., reprinted Oxon. 1809—1810, 3 vols. 8vo. ; that of Erfurdt, with Scholia, Notes, and Indices, Lips. 1802—1825, 7 vols. 8vo. ; (the valuable notes of Erfurdt to all the tragedies, except the *Oedipus at Colonus*, were reprinted in a separate volume, in London, 1824, 8vo.) ; that of Bothe, who re-edited Brunck's edition, but with many rash changes in the text, Lips, 1806, 2 vols. 8vo., last edition, 1827, 1828 ; that of Hermann, who completed a new edition, which Erfurdt commenced, but only lived to publish the first two volumes, Lips. 1809—1825, 7 vols. sm. 8vo. ; Hermann's entirely new revision of Brunck's edition, with additional Notes, &c., Lips. 1823—1825, 7 vols. 8vo. ; the edition of Schneider, with German Notes and a Lexicon, Weimar, 1823—1830, 10 vols. 8vo. ; the London reprint of Brunck's edition, with the Notes of Burney and Schaefer, 1824, 3 vols. 8vo. ; the edition of Elmsley, with the Notes of Brunck and Schaefer, Lexicon Sophocleum, &c. Oxon. 1826, 2 vols. 8vo. ; reprinted, Lips. 1827, 8 vols. 8vo. ; that of the text alone by Dindorf, in the *Poetae Scenici Graeci*, Lips. 1830, 8vo.*, reprinted at Oxford, 1832, with the addition of a volume of Notes, 1836, 8vo. ; that of Ahrens, containing the text, after Dindorf, with a revised Latin version, by L. Benloew, the Fragments after Welcker, and new Indices, in Didot's *Bibliotheca Scriptorum Graecorum*, Paris, 1842—1844, imp. 8vo. ; and lastly, by far the

* An entirely new edition of this invaluable work has been for some time announced as forthcoming.

most useful edition for the ordinary student is that by Wunder, in Jacobs and Rost's *Bibliotheca Graeca*, containing the text, with critical and explanatory notes and introductions, Gothae et Erfurdt, 1831—1846, 2 vols. 8vo. in 7 parts, and with a supplemental part of emendations to the *Trachiniae*, Grimae, 1841, 8vo.

For a list of the editions of separate plays, and of the editions not noticed above, the reader is referred to Hoffmann's *Lexicon Bibliographicum Scriptorum Graecorum.*

Among the numerous translations of Sophocles, very few have been at all successful. There are English versions by Franklin, Lond. 1758; Potter, Lond. 1788; and Dale, 1824. The best German translations are those of Solger, Berlin, 1808, 1824, 2 vols. 8vo., and Fritz, Berlin, 1843, 8vo. Among the translations of separate plays, those of the *Antigone*, by Böckh and Donaldson, interpaged in their respective editions, deserve notice; Böckh, Berlin, 1843, 8vo.; Donaldson, London, 1848, 8vo.

A nearly complete list of the works illustrating Sophocles will be found in Hoffmann's *Lexicon.* They are far too numerous to be mentioned here; but it would be wrong to pass over the one, which is the most useful of them all for understanding the language of the author, namely Ellendt's *Lexicon Sophocleum*, Regimont. Pruss. (Königsberg) 1835, 2 vols. 8vo.

2. The son of Ariston and grandson of the elder Sophocles, was also an Athenian tragic poet. The love of his grandfather towards him has been already mentioned; and it cannot be doubted that one chief way in which Sophocles displayed his affection was by endeavouring to train up his grandson as the inheritor of his own skill in the art of tragedy. We have no definite statement of his age, but he was probably under twenty at the time of his grandfather's death, as he did not begin to exhibit his own dramas till about ten years after that time, namely in B. C. 396. (Diod xiv. 53, where Σοφοκλῆς ὁ Σοφοκλέους must either be corrected by adding υἱωνὸς or υἱδοῦς, or must be understood to mean the *grandson*, and not the *son*).

He had previously, in B. C. 401, brought out the *Oedipus at Colonus* (*Argum. ad Oed. Col.*), and we may safely assume that this was not the only one of his grandfather's dramas which he exhibited. There is much difficulty as to the proper reading of the numbers of plays and victories ascribed to him. According to the different readings, he exhibited 40 or 11 dramas, and gained 12, 11, or 7 prizes. (Suid. *s. v.*; Diod. *l. c.*; comp. Clinton, *F. H.* vol. ii. p. xxxv. e.) All that we know of his tragedies is contained in a passage of Clemens Alexandrinus (*Protrept.* 30, p. 26, Potter), who refers to statements made in three of them respecting the mere humanity of the Dioscuri. It is, however, a very probable conjecture that, since Aristophanes of Byzantium pronounced 27 of the plays which were extant in his time under the name of the great Sophocles to be spurious, some of these may have been the productions of his grandson. Suidas also ascribes elegies to the younger Sophocles. (Welcker, *die Griech. Trag.* p. 979; Kayser, *Hist. Crit. Trag. Graec.* pp. 79—81; Wagner, *Poët. Trag. Graec. Frag.* in Didot's *Bibliotheca*, p. 78.)

3. Suidas also mentions an Athenian tragic and lyric poet of this name, who lived later than the poets of the Tragic Pleiad, and to whom fifteen dramas were ascribed (Suid. *s. v.*) The name also occurs on the Orchomenian inscription.

4. An Athenian orator, whose oration for Euetemon is quoted by Aristotle. (*Rhet.* i. 15.) Ruhnken supposes that it was he, and not the poet, who was one of the *Probuli*, and that he was the same as the Sophocles who is mentioned by Xenophon (*Hellen.* ii. 3. § 2) as one of the Thirty Tyrants. (*Hist. Crit. Orat. Graec.*, No. viii.)

5. A grammarian, who wrote commentaries on the works of Apollonius Rhodius. (Schol. *ad Aristoph. Nub.* 397; Steph. Byz. *s. vv.* Ἄσαφνος and Κάναστρον.)

6. The son of Amphicleides, a native of Sunium, was the author of a decree expelling the philosophers from the Attic territory, or, as others say, forbidding any one, on pain of death, to preside over a school of philosophy, without the consent of the senate and people. After a year the decree was revoked, and Sophocles was fined five talents. (Diog. Laërt. v. 38; Pollux, ix. 42; Ath. xiii. p. 610, e. f.; Alexis, *ap.* Ath. *l. c.*) From the fragment of the Ἱππεύς of Alexis preserved by Athenaeus (*l. c.*) it is evident that the law was passed at end of Ol. 115 or the beginning of Ol. 116, B. C. 316 (Meineke, *Hist. Crit. Com. Graec.* p. 394). [P. S.]

SOPHO'NIAS (Σοφονίας), a Greek monk who wrote commentaries on Aristotle. Fabricius conjectures that he was the same Sophonias to whom one of the epistles of Simon of Constantinople, probably the same with Simon of Thebes [SIMON, No. 22), is addressed. If this conjecture be admitted he must be placed about the end of the fourteenth century. The following works of his are extant in MS.: — 1. *In Aristotelis Categorias de Homonymis, Synonymis, Paronymis, Heteronymis, Polyonymis, &c.* (Labbe, *Nova Biblioth. MStorum Librorum*, p. 115.) 2. Παράφρασις εἰς τὸ περὶ ψυχῆς τοῦ σοφωτάτου κυρίου Σοφονίου, *Paraphrasis sapientissimi Sophoniae in Aristotelis Libros tres de Anima* (Lambec. *Commentar. de Biblioth. Caesaraea*, vol. vii. col. 208, ed. Kollar, fol. Vienna, 1766, &c.; Bandini, *Catal. Codd. Graec. Laurent. Medic.* vol. i. p. 297, vol. iii. coll. 19, 278; Hardt. *Catalog. Codd. MStorum Graec. Biblioth. Reg. Bavar.* vol. iv. p. 242). Morelli (*Biblioth. MSta Graeca et Latina*, vol. i. p. 128, comp. *Graec. D. Marci Biblioth.* p. 116, fol. Venet. 1740) speaks of a MS., *Aristotelis Praedicamentorum Paraphrasis*, in the Library of St. Mark at Venice, which is anonymous, but is, he says, commonly attributed to the monk Sophonias: it is apparently only another MS. of the work No. 1. No. 2 is in a Florentine MS. ascribed, but erroneously, to Simplicius. Beside these works, there is a MS. in the Library of St. Mark, containing, — 3. Τοῦ σοφωτάτου μοναχοῦ κυρίου Σοφονίου μελέτη, Παῦλος ἐν Ἀθήναις δημηγορῶν, *Sophoniae sapientissimi Monachi Declamatio: Paulus in Athenis Concionem habens ad Populum* (*Graeca D. Marci Biblioth.* p. 131). This last work is not mentioned by Fabricius. (Fabric. *Bibl. Graec.* vol. iii. pp. 209, 236, vol. xi. pp. 334, 714.) [J. C. M.]

SOPHONISBA (Σοφόνισβα or Σοφόνιβα, see Schweigh. *ad Appian. Pun.* 27), a daughter of the Carthaginian general, Hasdrubal, the son of Gisco. She had been betrothed by her father, at a very early age, to the Numidian prince Masinissa, but at a subsequent period Hasdrubal being desirous to gain over Syphax, the rival monarch of Numi-

dia, to the Carthaginian alliance, offered him the hand of his daughter in marriage. The beauty and accomplishments of Sophonisba prevailed over the influence of Scipio: Syphax married her (B. C. 206), and from that time became the zealous supporter and ally of Carthage. Sophonisba, on her part, was assiduous in her endeavours to secure his adherence to the cause of her countrymen, and it was almost entirely through her influence that Syphax was induced, even after the destruction of his camp by Scipio [SYPHAX], to assemble a new army, and to try his fortune once more. But when his final defeat by Masinissa led to the capture of his capital city of Cirta, Sophonisba herself fell into the hands of the conqueror, upon whom, however, her beauty exercised so powerful an influence, that he not only promised to spare her from captivity, but, to prevent her falling into the power of the Romans, determined to marry her himself. Their nuptials were accordingly celebrated without delay, but Scipio (who was apprehensive lest she should exercise the same influence over Masinissa which she had previously done over Syphax) refused to ratify this arrangement, and upbraiding Masinissa with his weakness, insisted on the immediate surrender of the princess. Unable to resist this command, the Numidian king spared her the humiliation of captivity, by sending her a bowl of poison, which she drank without hesitation, and thus put an end to her own life. (Liv. xxix. 23, xxx. 3, 7, 12—15; Polyb. xiv. 1, 7; Appian. *Pun.* 10, 27, 28; Diod. xxvii. Exc. Vales. p. 571; Dion Cass. Fr. 61; Zonar. ix. 11, 12, 13.) [E.H.B.]

SOPHRON (Σώφρων), of Syracuse, the son of Agathocles and Damnasyllis, was the principal writer, and in one sense the inventor, of that species of composition called the *Mime* (μῖμος), which was one of the numerous varieties of the Dorian Comedy. For this reason he is sometimes called a comic poet, a denomination which has led Suidas (*s. v.*) and, after him, some modern writers, into the mistake of distinguishing two persons of the name, the one a comic poet, and the other the mimographer.

The time at which Sophron flourished is loosely stated by Suidas as "the times of Xerxes and Euripides;" but we have another evidence for his date in the statement that his son Xenarchus lived at the court of Dionysius I., during the Rhegian War (B. C. 399—387; see Clinton, *F. H. s. a.* 393). All that can be said, therefore, with any certainty, is that Sophron flourished during the middle, and perhaps the latter part of the fifth century B. C., perhaps about B. C. 460—420, rather more than half a century later than Epicharmus.

When Sophron is called the inventor of mimes, the meaning is, as in the case of similar statements respecting the other branches of Dorian Comedy, that he reduced to the form of a literary composition a species of amusement which the Greeks of Sicily, who were pre-eminent for broad humour and merriment, had practised from time immemorial at their public festivals, and the nature of which was very similar to the performances of the Spartan *Deicelistae*. Such mimetic performances prevailed throughout the Dorian states under various names. Thus the δεικηλισταί of Sparta seem to have been represented by the ὀρχησταί of Syracuse; and we meet also with similar exhibitions under the names of θαύματα, θεάματα, &c. (Respecting these various terms, see Grysar, *de Comoed. Dor.* pp. 59, *foll.*) The religious festivals with which these amusements were connected seem to have been, at all events chiefly, those of Dionysus; and hence one species of them was the representation of incidents in the life of that divinity, as in the interesting specimen which Xenophon has preserved of a θέαμα, in which the marriage of Dionysus and Ariadne was represented (*Conviv.* 9). But they also embraced the actions and incidents of every day life; thus the common performance of the *Deicelistae* was the imitation of a foreign physician, or other person, stealing fruit and the remains of meals, and being caught in the act.

Whether the term μῖμος originally included any kind of *imitation without words*, or whether it was, like those just spoken of, a distinct species of that general kind of exhibition, we are not sufficiently informed; but it is clear that the Mimes of Sophron were *ethical*, that is, they exhibited not only incident, but characters. Moreover, as is implied in the very fact of their being a literary composition, words were put into the mouths of the actors, though still quite in subordination to their gestures; and, in proportion as the spoken part of the performance was increased, the *mime* would approach nearer and nearer to a *comedy*. Of all such representations instrumental music appears to have formed an essential part. (See Xenoph. *l. c.*)

One feature of the Mimes of Sophron, which formed a marked distinction between them and comic poetry, was the nature of their rhythm. There is, however, some difficulty in determining whether they were in mere prose, or in mingled poetry and prose, or in prose with a peculiar rhythmical movement but no metrical arrangement. Suidas (*s. v.*) expressly states that they were in prose (καταλογάδην); and the existing fragments confirm the general truth of this assertion, for they defy all attempt at scansion. Nevertheless, they frequently fall into a sort of rhythmical cadence, or swing, which is different from the rhythm of ordinary prose, and answers to the description of an ancient scholiast on Gregory Nazianzen, who says of Sophron, οὗτος γὰρ μόνος ποιητῶν ῥυθμοῖς τισι καὶ κώλοις ἐχρήσατο, ποιητικῆς ἀναλογίας καταφρονήσας (*Bibl. Coislin.* p. 120; Hermann, *ad Aristot. Poet.* i. 8). The short, broken, unconnected sentences, of which the extant passages of Sophron generally consist, containing a large number of short syllables, and mostly ending in trochees like the choliambic verses, produce the effect, described by the scholiast, of a sort of irregular halting rhythm (ῥυθμὸς κῶλος). The following is a fair specimen (*Fr.* 52):—Ἴδε καλᾶν κουρίδων· ἴδε καμμάρων· ἴδε φίλα ὡς ἐρυθραί τ' ἐντὶ καὶ λειοστρακιῶσαι.

This prosaic structure of the mimes of Sophron has given rise to a doubt whether they were ever intended for public exhibition; a doubt which appears to us very unreasonable. Not to insist on the fact that Sophron lived at a period when no works, except of history and philosophy, were composed for private reading, we have before us the certainty that the Mime was, in its very nature, a public exhibition, and, in accordance with the analogy of all similar improvements at that period, we must infer that all the efforts of Sophron were directed, not to withdraw it from its appropriate sphere, but to adapt it to the growing requirements of a more refined age, and to make it acceptable to spectators less easily satisfied than those who had welcomed its ruder forms. Moreover, to suppose

that these mimes were not acted, is to divest them of their essential feature, the exhibition by mimetic gestures, to which the words were entirely subordinate; and it is hardly credible that the Greeks of that age, who lived in public, and who could witness the masterpieces of the old Doric and the new Attic drama in their theatres, would be content to sit down and pore over so dull a jest book as the mimes of Sophron must have been when the action was left out. To these arguments from the nature of the case may be added the express statement of Solinus (*Polyhist.* 5), that in Sicily "*cavillatio mimica in scena stetit.*"

The dialect of Sophron is the old Doric, interspersed with Sicilian peculiarities; and it appears to have been chiefly as a specimen of the Doric dialect that the ancient grammarians made his works a particular object of study. Apollodorus, for example, wrote commentaries on Sophron, consisting of at least four books, the fragments of which are preserved in Heyne's edition. The fragments of Sophron frequently exhibit anomalous forms, which are evidently imitations of vulgar provincialisms or personal peculiarities of speech (see an example in the *Etym. Mag. s. v.* ὑγιής). There are also many words coined in jest, such as *οἰὸς οἰότερον* (*Fr.* 96). Further information on the dialect of Sophron will be found in the work of Ahrens, who has collected the Fragments. (Ahrens, *de Graecae Linguae Dialectis*, lib. ii., *de Dialecto Dorica*, vol. ii. pp. 464, &c.)

With regard to the substance of these compositions, their character, so far as it can be ascertained, appears, as we have said above, to have been *ethical;* that is, the scenes represented were those of ordinary life, and the language employed was intended to bring out more clearly the characters of the persons exhibited in those scenes, not only for the amusement, but also for the instruction of the spectators. There must have been something of sound philosophy in his works to have inspired Plato with that profound admiration for their author which will presently be mentioned; something, probably, of that same sound practical wisdom which, in Aristophanes, produced the same effect on Plato's mind. Unfortunately, however, we know nothing of the philosophical complexion of Sophron's mimes, except that they abounded in the most pithy proverbs, thrown together often two or three at a time, and worked into the composition with an exuberance of fancy and wit which the ancients compared with the spirit of the Attic Comedy. (Demetr. *de Eloc.* 156, 127, 128.) In fact, we think it would not be far wrong to speak of the mimes of Sophron as being, among the Dorians, a closely kindred fruit of the same intellectual impulse which, among the Athenians, produced the Old Comedy; although we do not mean to place the two on any thing like the same footing as to their degrees of excellence.

The serious purpose which was aimed at in the works of Sophron was always, as in the Attic Comedy, clothed under a sportive form; and it can easily be imagined that sometimes the latter element prevailed, even to the extent of obscenity, as the extant fragments and the parallel of the Attic Comedy combine to prove. Hence the division, which the ancients made of these compositions, into *μῖμοι σπουδαῖοι* and *γελοῖοι*, though most of Sophron's works were of the former character (Ulpian. *ad Demosth. Ol.* p. 30) Plutarch distinguishes the mimes which existed in his time into two classes, in a manner which throws an important light both on the character and the form of these compositions. (*Quaest. Conviv.* vii. 8. § 4.) He calls the two classes of mimes *ὑποθέσεις* and *παίγνια*, and considers neither species suitable for performance at a banquet; the former on account of their length and the difficulty of commanding the proper scenic apparatus (*τὸ δυσχορηγήτον*, another proof, by the way, that they were intended for public performance, and not for private reading), the latter on account of their scurrility and obscenity. Although neither here, nor in the description given by Xenophon of a very licentious mime (*l. c.*), is the name of Sophron mentioned, yet it would be too much to assume that his compositions were *all* of the better kind. Lastly, Aristotle ranks Sophron as among those who are to be considered poets, on account of their subject and style, in spite of the absence of metre. (*Poët.* i. 8, and more fully in his *περὶ ποιητῶν*, *ap.* Ath. xi. p. 505, c.)

It has been asserted that Sophron was an imitator of Epicharmus; but there is no proof of the fact, although it can hardly be doubted that the elder poet had some considerable influence on his later fellow-countryman. It is, however, certain that Sophron was closely imitated by Theocritus, and that the Idyls of the latter were, in many respects, developments of the mimes of the former. (*Argum. ad Theocr. Id.* ii. xv.)

The admiration of Plato for Sophron has been already referred to. The philosopher is said to have been the first who made the mimes known at Athens, to have been largely indebted to them in his delineations of character, and to have had them so constantly at hand, that he slept with them under his pillow, and actually had his head resting upon them at the moment of his death (Suid. *s. v.*; Diog. iii. 8; Quintil. i. 10. 17.)

The fragments of Sophron have been collected by Blomfield, in the *Classical Journal* for 1811, No. 8, pp. 380—390, and more fully in the *Museum Criticum*, vol. ii. pp. 340—558, 559, 560, Camb. 1826; and by Ahrens, as above quoted. The titles will also be found in Fabricius. (Fabric. *Bibl. Graec.* vol. ii. pp. 493—495; Müller, *Dorier*, bk. iv. c. 7. § 5; Hermann and Ritter, *ad Aristot. Poet.* i. 8; Grysar, *de Sophrone Mimographo*, Colon. 1838; Bernhardy, *Grundriss d. Griech. Lit.* vol. ii. pp. 908—911.) [P. S.]

SOPHRONISCUS (Σωφρονίσκος), of Athens, the father of the celebrated Socrates, is described by the ancient Greek writers as λιθουργός, λιθοξόος, λιθογλύφος, ἑρμογλύφος, terms which undoubtedly signify a sculptor in marble, and not, as Hemsterhusius and others have supposed, merely a mason. (Diog. Laërt. ii. 18; Lucian, *Somn.* 12, vol. i. p. 18; comp. Hemsterh. *ad loc.*; Schol. *ad Aristoph. Nub.* 773; Val. Max. iii. 4, ext. 1; Thiersch, *Epochen*, p. 125.) He must have flourished about B. C. 470, and have belonged to the old Attic school, which preceded that of Pheidias, and to a family of Athenian artists, for Socrates is frequently represented, both by Xenophon and Plato, as tracing his descent from Daedalus. (Comp. SOCRATES, p. 847, b, p. 856, a; DAEDALUS, p. 928, b.) No works of Sophroniscus are mentioned. [P. S.]

SOPHRO'NIUS (Σωφρόνιος). Among the numerous ecclesiastical writers of this name, treated

of by Fabricius (*Bibl. Graec.* bk. v. c. xvi. § 7), there are only two that require any notice here.

1. A contemporary and friend of St. Jerome, who gives him a section in his treatise *De Viris Illustribus* (c. 134), where he informs us that "Sophronius, a man of distinguished learning, wrote the *Praises of Bethlehem* (*Laudes Bethlehem*) while yet a boy, and lately composed an excellent work, *De Subversione Serapis*;" that is, on the destruction of the temple of Serapis at Rome, in A. D. 389 or 390 (see Clinton, *Fast. Rom. s. a.* 389): "he translated into Greek, in an elegant style, my works, *De Virginitate ad Eustochium* and *Vita Hilarionis monachi*; also the Psalter and the Prophets, which we translated from Hebrew into Latin." Now, since the Catalogue of Jerome was written in A. D. 392, the date of Sophronius is clearly determined by this passage. We have no information respecting his country or condition in life.

In the year 1539, Erasmus published at Basel, from what he calls an ancient and corrected MS., a Greek version of the Catalogue of Jerome, purporting to be made by Sophronius. This publication has ever since been a literary stumbling-block. Soon after its appearance there were not wanting persons who accused Erasmus of fabricating the version from motives of vanity. Isaac Vossius (*ad S. Ignatii Epist. ad Smyrn.* p. 257), while professing to reject this imputation, but solely on the faith of Erasmus's veracity ("*nisi Erasmus haec diceret, multum de ejus fide dubitarem*"), strongly contends, on the ground of the badness of the Greek, and on other internal evidence, that Erasmus had been imposed upon by a modern forgery. Stephanus le Moyne (*ad Var. Sac.* p. 418) replies to the charge against Erasmus by asserting that there are MSS. older than the one used by him, and that the version is quoted by earlier writers; but he does not say where these MSS. and quotations are to be found. Fabricius and Cave defend the genuineness of the version, chiefly on the following ground, which appears decisive, that many articles of Suidas are in the very words of this Greek version. It is true that Suidas does not quote Sophronius by name, any more than he does Jerome; but, if the antiquity of the version be established, there is no reason to ascribe it to any other person than Sophronius. The somewhat remarkable circumstance, that Clinton mentions the translation as the work of Sophronius, without intimating, either in his account of the Catalogue of Jerome, or in his notice of Sophronius, that its genuineness has been questioned, may be taken, we presume, as a proof of its decided genuineness, in the opinion of that great scholar (*Fast. Rom. s. aa.* 392, 393). Besides the separate edition of it by Erasmus, the version of Sophronius is contained in the Paris (1623) and Frankfort (1684) editions of the works of Jerome; and in the *Bibliotheca Ecclesiastica* of Fabricius (Hamb. 1718) it is printed with Jerome's original, and the passages of Eusebius, which were Jerome's chief authorities, in parallel columns.

To this same Sophronius Fabricius and others ascribe the work "in defence of Basil against Eunomius" (ὑπὲρ Βασιλείου κατὰ Εὐνομίου), which is very briefly noticed by Photius (*Bibl.* Cod. v.). There is another small work ascribed to him by Erasmus, which professes to be a Greek version of Jerome's *Epistola ad Paulam et Eustochium de Adsumtione Mariae Virginis*, but it is most probable that both the Latin epistle and the Greek version belong to an age later than that of Jerome and Sophronius. (Fabric. *Bibl. Graec.* vol. ix. pp. 158—161; Cave, *Script. Eccles. Hist. Litt. s. a.*, 390, p. 285, ed. Basil.; Vossius, *de Hist. Graec.* p. 306, ed. Westermann.)

2. Patriarch of Jerusalem, A. D. 629—638, was a native of Damascus, and at first a sophist, afterwards a monk, and in A. D. 629 he succeeded Modestus as patriarch of Jerusalem. He distinguished himself as a defender of orthodoxy; and at the Council of Alexandria, in A. D. 633, he openly charged Cyrus with introducing heresy into the church under pretence of peace, and renounced all communion with him. When Jerusalem was taken by Omar, in A. D. 636, he obtained for the Christians the free exercise of their worship. He died, according to some, in the same year; according to others, two years later, in A. D. 638.

There are extant in MS. numerous epistles, discourses, commentaries, and other treatises, by Sophronius, full lists of which are given by Fabricius and Cave. He also wrote hymns and other poems. An Anacreontic poem by him, on the subject of Simeon taking Christ into his arms, was published by Leo Allatius, in his *Diatriba de Simeonibus*, pp. 5, foll. Three epigrams in the Greek Anthology are ascribed to him. (Fabric. *Bibl. Graec.* vol. ix. pp. 162—169; Cave, *Script. Eccles. Hist. Litt. s. a.* 629, p. 579; Vossius, *de Hist. Graec.* pp. 333, 334, ed. Westermann; Brunck, *Anal.* vol. iii. p. 125; Jacob's, *Anth. Graec.* vol. iv. p. 95. vol. xiii. pp. 619, 954, 955.) [P. S.]

SOPHUS, P. SEMPRO'NIUS, is mentioned by Pomponius (Dig. 1. tit. 2. s. 2. § 37) after App. Claudius Caecus, as one who owed his name o Sophus or Wise to his great merits. He was Tribunus Plebis in B. C. 310, and attempted to compel the censor Appius Claudius to conform to the Lex Aemilia which limited the censor's functions to eighteen months. (Liv. ix. 33.) He was consul B. C. 304 with P. Sulpicius Severus (Liv. ix. 45). The two consuls defeated the Aequi, and had a triumph. He was the first plebeian consul pontifex (Liv. x. 9) B. C. 300, and in the next year a lustrum was celebrated by him and his former colleague, as censors; and two tribes were added. He seems to be the same person who took the praetorship at a time when Rome was alarmed by a rumour of a Gallic war (Livy, x. 21). Pomponius says that no one after him bore the name of Sophus, but a P. Sempronius Sophus was consul in B. C. 268 (Fasti) and censor in B. C. 252 (Liv. *Epit.* 18; Fast. Capitol.), and he is called the son of Publius, who may have been the consul of B. C. 304. There is a story of one P. Sempronius Sophus, who divorced his wife, because she had been bold enough to see the public games without his consent; but those who believe the story of Carvilius divorcing his wife suppose that this Sophus must have lived later than the consul of B. C. 304. [G. L.]

SO'POLIS (Σώπολις), son of Hermodorus, commanded the Amphipolitan cavalry in the army of Alexander the Great, in the battle against the Triballians on the banks of the river Lyginus, B. C. 335. He is mentioned again as commanding a troop of horse, probably the contingent from Amphipolis, at the battle of Arbela in B. C. 331; and we may perhaps identify him with the father of Hermolaus, the youthful conspirator against Alex-

ander's life [HERMOLAUS]. (Arr. *Anab.* i. 2, iii. 11, iv. 13; Curt. viii. 7.) [E. E.]

SO'POLIS, a distinguished painter, who flourished at Rome in the middle of the first century B. C., is mentioned with Dionysius by Pliny, who says, that their works filled the picture galleries. (*H. N.* xxxv. 11. s. 40. § 43.) In some MSS. of this passage the name is written *Sopylus*. From a passage of Cicero (*ad Att.* iv. 16), which has been first pointed out by R. Rochette (*Lettre à M. Schorn*, pp. 315, 404, 2d ed.), we learn that Sopolis was at the head of a school of painters. [P. S.]

SO'POLIS (Σώπολις) a physician who instructed Aëtius (the heretic, not the physician) in medicine, in the former half of the fourth century after Christ. A high character is given him by Philostorgius, who says he was inferior to none of his contemporaries (*Hist. Eccles.* iii. 15, p. 52); St. Gregory of Nyssa, on the other hand, without naming Sopolis, says that Aëtius became servant to a quack doctor (ἀγύρτης), from whom he picked up his knowledge of physic. (*Cont. Eunom.* i. p. 293.) [W. A. G.]

SOPYLUS. [SOPOLIS.]

SORA'NUS, a Sabine divinity of the lower world. Mount Soracte, which probably derived its name from him, was, according to Servius (*ad Aen.* xi. 785), sacred to the infernal gods, especially to Diespiter; and it is related that during a sacrifice offered to Soranus, wolves snatched away the entrails of the victims from the altar, and that the shepherds pursuing the wolves came to a cave, the poisonous vapours of which caused a pestilence among them. An oracle then ordered them to live, like wolves, on prey, and hence those people are called Hirpini, from the Sabine word *hirpus*, a wolf, which was joined to that of Soranus, so that their full name was Hirpini Sorani. It was a custom observed down to a comparatively late period that the Hirpi or Hirpini (probably some ancient Sabine families) at the festival on mount Soracte, walked with bare feet upon the glowing coals of fir-wood, carrying about the entrails of the victims (Serv. *ad Aen.* xi. 784, &c.; Plin. *H. N.* vii. 2; Sil. Ital. v. 174; Strab. v. p. 226). Strabo connects this ceremony with the worship of Feronia, and this circumstance, as well as the proximity of the sanctuary of the two divinities, shows, that Soranus and Feronia probably belonged to the same religion. Roman poets sometimes identified Soranus with the Greek Apollo. (Virg. *Aen.* xi. 786; comp. Müller, *Etrusk.* vol. ii. p. 67, &c.; Hartung, *Die Religion der Römer*, vol. ii. p. 191, &c.) [L. S.]

SORA'NUS (Σωρανὸς), the name of several physicians, whom it is difficult (if not impossible) to distinguish with certainty. The following are enumerated by Fabricius (*Bibl. Gr.* vol. xii. p. 684, ed. vet. See also vol. xiii. p. 426.)

1. A native of Cos, who appears to have written an account of Hippocrates, and is said to have examined the libraries and official records at Cos, in search of materials. His date is unknown, but he may perhaps have lived in the third or second century B.C. He is quoted by Soranus, the author of the Life of Hippocrates. (§ 1.)

2. A native of Mallus in Cilicia*, whose date is unknown, but who is mentioned by Suidas as one of the "more ancient" physicians (πρεσβύτεροι). He appears to have been eminent in his profession; and as he lived after the time of Hippocrates, he may perhaps be placed in the fourth or third century B.C. (Suid. *s. v.* Σωρανός.)

3. A native of Ephesus, whose father's name was Menander, and his mother's Phoebe. He first practised his profession at Alexandria, and afterwards at Rome, in the reigns of Trajan and Hadrian, A. D. 98—138. Suidas (who gives the above account of him) adds that he composed several excellent works.

4. Another native of Ephesus, who lived later, and who (according to Suidas) wrote Γυναικείων βιβλία τέσσαρα, Βίους Ἰατρῶν, καὶ Αἱρέσεις, καὶ Συντάγματα, βιβλία δέκα, and other works.

Now it is quite possible that Suidas may be correct in stating that there were two physicians of the name of Soranus, both of whom were natives of Ephesus; but at any rate those modern writers who have attempted to distinguish them by assigning to each his proper writings, have decidedly failed, as is evident since the publication of the treatise Περὶ Γυναικείων Παθῶν, in 1838. For instance, Fabricius considers that the elder Soranus (No. 3) is the physician belonging to the sect of the Methodici who is frequently quoted by Caelius Aurelianus, and who wrote a work, "De Coenotetis," consisting of at least two books; and he thinks that the younger Soranus (No. 4) is the author who is frequently quoted by Aëtius, to whom belongs the short fragment Περὶ Μήτρας καὶ Γυναικείου Αἰδοίου, which is still extant. It is, however, now quite clear, first, that the fragment in question forms part of the published treatise "De Morbis Mulierum;" 2. that the writer of this work belonged to the sect of the Methodici (see Dietz's Notes at pp. 4, 21); 3. that this is the work frequently quoted by Aëtius; and 4. that the writer of this work was also the author of a work Περὶ Κοινοτήτων, consisting of at least two books. Upon the whole, therefore, it seems more probable that Dietz (note to Sor. p. 23) and Dr. Ermerins (*Observ. Crit. in Sor.* appended to his ed. of Hippocr. *De Vict. Rat. in Morb. Acut.* p. 372) are correct in supposing that the two physicians of the name of Soranus, mentioned by Suidas as being natives of Ephesus, were, in fact, one and the same individual. The only objection to this hypothesis, of which the writer is aware, arises from the fact that in the treatise "De Morbis Mulierum" the names of several physicians occur who lived later than the time of Soranus; and this difficulty would of course be insuperable if the text in these passages were genuine and correct. But the text of the whole treatise is at present in a very unsatisfactory state, and contains many words, &c., that are undoubtedly spurious; so that (until the whole question has been thoroughly examined by some future editor of Soranus) we are quite justified in believing the passages in question to be interpolations. (See Ermerins, *l. c.* p. 371, &c.)

If, therefore, we suppose that there was only one physician of the name of Soranus who was born at Ephesus, the date assigned by Suidas to the son of Menander will agree tolerably well with that which we gather from other sources; he is quoted by Caelius

* Haller seems to consider this Soranus to be the same as one of the following (*Bibl. Medic. Pract.* vol. i. p. 207), but probably without sufficient reason.

Aurelianus rather as a predecessor than as a contemporary; he lived at least as early as Archigenes, who used one of his medicines (ap. Aët. ii. 2. 55, p. 277); he was tutor to Attalus [ATTALUS, Vol. I. p. 412]; and he was dead when Galen wrote his work "De Methodo Medendi," i. e. about A. D. 178. (Gal. *De Meth. Med.* i. 7. vol. x. p. 53.) But, after all, it must be confessed that the exact chronology of Soranus is not quite satisfactorily made out. He belonged to the sect of the Methodici (Pseudo-Gal. *Introd.* c. 4, vol. xiv. p. 684), and was one of the most eminent physicians of that school. Besides the few particulars mentioned above, nothing is known of the events of his life, except that he passed some time in Aquitania for the purpose of treating some skin diseases which were very prevalent there at that time. (Marcell. Empir. *De Medicam.* c. 19, p. 321.) The following medical works are still extant under the name of Soranus: — 1. Περὶ Γυναικείων Παθῶν, *De Arte Obstetricia Morbisque Mulierum;* 2. Περὶ Μήτρας καὶ Γυναικείου Αἰδοίου, *De Utero et Pudendo Muliebri;* 3. Περὶ Σημείων Καταγμάτων, *De Signis Fracturarum;* 4. Περὶ Ἐπιδέσμων, *De Fasciis;* 5. Βίος Ἱπποκράτους, *Vita Hippocratis;* 6. *In Artem Medendi Isagoge.* The treatise Περὶ Γυναικείων Παθῶν was first published in Greek in 1838. Regim. Pruss. 8vo. It was partly prepared for the press by F. R. Dietz, and finished after his death by J. F. Lobeck. It is a valuable and interesting work, consisting of one hundred and twenty-two chapters, with a few lines of the hundred and twenty-third, and the titles of thirty-eight more.* As has been intimated above, the text is at present in a very corrupt state, and contains numerous interpolations. Dr. Ermerins has published some valuable "Observationes Criticae in Sor. Eph. *De Arte Obstetr. Morbisque Mul.*" at the end of his edition of Hippocr. *De Vict. Rat. in Morb. Acut.* Lugd. Bat. 8vo. 1841; and a new edition of the work is at this present time (1848) being prepared by Dr. Bell of Paris. With respect to the medical contents of the work the reader may consult a dissertation by H. Häser, "De Sorano Ephesio, ejusque Περὶ Γυν. Παθῶν Libro nuper reperto," Jenae, 1840, 4to.; another by J. Pinoff, entitled "Artis Obstetriciae Sor. Eph. Doctrina ad ejus Librum Περὶ Γυν. Παθῶν nuper repertum exposita," Vratisl. 1840, 8vo.; and four interesting articles by the same Dr. Pinoff in the first and second volumes of Henschel's "Janus," Breslau, 1846, 1847, 8vo.

The short piece Περὶ Μήτρας καὶ Γυναικείου Αἰδοίου is, in fact, merely an extract from the preceding work (of which it forms the fourth and fifth chapters), containing one of the best anatomical descriptions of the female organs of generation that have come down to us from antiquity. It has been preserved by Oribasius (*Coll. Medic.* xxiv. 31, 32), and is to be found in Greek in Goupyl's edition of Rufus Ephesius, Paris, 1554, 8vo., and in the first volume of Ideler's "Physici et Medici Graeci Minores," Berol. 1841, 8vo. There is a Latin translation in different editions of Oribasius, in that of Theophilus *De Corp. Hum. Fabr.* Paris, 1556, 8vo., and in F. Paulini "Universa Antiquorum Anatome," Venet. 1604. fol.

The fragment Περὶ Σημείων Καταγμάτων was published with a Latin translation by Cocchi in his collection of "Graecorum Chirurgici Libri," Florent. 1754, fol.; and the Greek text is inserted in Ideler's *Phys. et Med. Gr. Min.*

The short piece Περὶ Ἐπιδέσμων is to be found in Greek and Latin in the twelfth volume of Chartier's edition of Hippocrates and Galen, Paris, 1679, fol.

The Βίος Ἱπποκράτους is of little value in itself, but is interesting as being the only ancient account of that great physician that remains, except what is told us by Suidas and John Tzetzes. It may perhaps have formed part of the collection of medical biographies mentioned by Suidas as being written by the younger Soranus. It is published in several editions of the works of Hippocrates; and is inserted also in the old edition of Fabric. *Bibl. Gr.* (vol. xii. p. 675), in Ideler's *Phys. et Med. Gr. Min.*, and in A. Westermann's "Vitarum Scriptores Graeci Minores," Brunsv. 1845, 8vo.

The treatise entitled "In Artem Medendi Isagoge" is extant only in Latin, and is generally considered to be spurious. The author is called "Soranus Ephesius, insignis Peripateticus et vetustissimus Archiater." The only writers quoted in the work are Homer (c. 16), Hippocrates (c. 3, 4, 23), Erasistratus (c. 1), and Galen (c. 13); and it has been supposed to be rather an original Latin treatise than a translation from the Greek (see Cagnati, *Var. Observ.* iv. 2). It is to be found in the collection of medical authors published by Albanus Torinus, Basil. 1528, fol.; and also in the Aldine Collection, Venet. 1547 fol.

Besides these works (if they were all written by the same person), Soranus was the author of several others, of which only the titles and some fragments have been preserved. Galen mentions two works on Pharmacy, from which he quotes some passages (*De Compos. Medicam. sec. Loc.* i. 2, vi. 7, 8, vii. 2. vol. xii. pp. 414, 956, 987, xiii. 42); one, consisting of at least four books, entitled Περὶ Φαρμακείας, and the other Μονόβιβλος Φαρμακευτικός. Caelius Aurelianus quotes "De Adjutoriis," "De Febribus," "Libri Causarum, quos Αἰτιολογουμένους appellavit," and the second book "De Coenotetis" (*De Morb. Acut.* ii. 29, 33; *De Morb. Chron.* i. 3, iv. 1, pp. 143, 153, 289, 494), and says that part of his own work was merely a translation of one by Soranus (*De Morb. Acut.* ii. 1. p. 75). Soranus himself refers to his works entitled Περὶ Σπέρματος (*De Arte Obst.* p. 10), Περὶ Ζωογονίας (p. 11), Περὶ τῶν παρὰ Φύσιν (p. 20), Περὶ Κοινοτήτων (p. 23), Τὸ Ὑγιεινόν (p. 27), Περὶ Νοσημάτων (p. 106), and Περὶ Ὀξέων (p. 106). Tertullian quotes a work by Soranus "De Anima," in four books (*De Anima*, cc. 8, 15, 25, 44), in which he divided the soul into seven parts (*ibid.* c. 14), and denied its immortality (*ibid.* c. 6). He is quoted by Paulus Aegineta (iv. 59), as being one of the earliest Greek medical writers, who had described the species of worm called *Filaria Medinensis*, or *Guinea Worm* (see J. Weihe, *De Filar. Medin. Comment.* Berol. 1832, 8vo.); and he appears to have enjoyed a great reputation among the ancients, as St. Augustine calls him "Medicinae auctor nobilissimus" (*Cont. Julian.* v. 51, vol. x. p. 654, ed Bened.), and Tertullian, "Methodicae Medicinae instructissimus auctor" (*De Anima*, c. 6). See also St. Cyprian, *Epist.* 76, p. 156, ed. Paris, 1726.) [W. A. G.]

* The chapters are not numbered regularly in the Greek text. See Dr. Pinoff in Henschel's "Janus," vol. i. p. 708, foll.

SORA'NUS, SERVI'LIUS BA'REA. [BAREA.]

SORA'NUS, Q. VALE'RIUS, whom Crassus in the *De Oratore* designates as "literatissimum togatorum omnium," is the author of two hexameters, quoted at second-hand from Varro, by St. Augustine (*De Civ. Dei*, vii. 9), and also by the third of the mythographers first published by Mai. The lines in question,

"Juppiter omnipotens, rerum regumque repertor,
Progenitor genitrixque Deum, Deus unus et idem,"

may very possibly, as Meyer conjectures, have been contained in the work spoken of by Pliny (*H. N.* Praef.) as having been entitled Ἐποπτίδων, while the fragment adduced in the treatise of Varro *De Lingua Latina* (vii. 31, comp. 65, x. 70), as an example of the word *adagio*, is probably extracted from a different piece. It is evident, from the passage in Cicero referred to above, that Soranus must have been a contemporary of Antonius the orator, and therefore flourished about B. C. 100. (See *Anthol. Lat.* ed. Meyer. praef. p. x.) The mythographer of Mai calls him *Serranus*, which is clearly a blunder, perhaps due to the copyist, and in no way must he be confounded with the Serranus of Juvenal (*Sat.* vii. 80), who lived under Nero. (Compare Plin. *H. N.* iii. 5; Plut. *Quaest. Rom.* 61; Gerlach's ed. of Lucilius, 8vo. Turic. 1846. p. xxxi.) [W. R.]

SORO'RIA, a surname of Juno, under which an altar is said to have been erected to her in common with Janus Curiatius, when Horatius, on his return home, had slain his sister, and had been purified of the murder. (Liv. i. 26; Fest. p. 297, ed. Müller.) [L. S.]

SOSANDER (Σώσανδρος). 1. A foster-brother of king Attalus. He distinguished himself in the war between the latter and Prusias by his defence of Elaea (*Polyb.* xxxii. 25).

2. A navigator referred to in the epitome of Artemidorus of Ephesus (p. 63), as the author of a work on India. (Vossius, *de Hist. Graecis*, p. 500, ed. Westermann.) [C. P. M].

SOSANDER (Σώσανδρος), the seventeenth in descent from Aesculapius, who lived in the fifth and fourth centuries B. C. He was the son of Heraclides and brother of Hippocrates II., the most famous of that name. (Le Clerc, *Hist. de la Méd.*)

A physician of the same name (who must have lived some time before the first century after Christ, and who may possibly be the same person), is quoted by Asclepiades Pharmacion (ap. Galen, *De Compos. Medicam. sec. Loc.* iv. 7. vol. xii. p. 733), who has preserved one of his medical formulae. See also Aëtius (ii. 3. 78. p. 332.) [W. A. G.]

SO'SIA GALLA. [GALLA.]

SOSIA'NUS, ANTI'STIUS, was tribune of the plebs, A. D. 56, and praetor, A. D. 62. In the latter year he was banished for having written libellous verses against Nero, but was recalled to Rome in A. D. 66, in consequence of his having brought an accusation against Anteius. He was, however, again banished at the commencement of Nero's reign as one of the informers under the tyrant. (Tac. *Ann.* xiii. 28, xiv. 48, xvi. 14, *Hist.* iv. 44.)

SOSIA'NUS, a surname of Apollo at Rome, derived from the quaestor C. Sosius bringing his statue from Seleucia to Rome. (Cic. *ad Att.* viii. 6; Plin. *H. N.* xiii. 5, xxxvi. 4.) [L. S.]

SO'SIAS (Σωσίας), a vase-painter, whose name is inscribed on a beautiful *cylix*, which was discovered at Vulci, in 1828, and is now in the Royal Museum at Berlin (No. 1030). This work is one of the finest extant specimens of Greco-Etruscan vase-painting. Writers on ancient art have compared it to the productions of Polygnotus, on account of the character visible in the figures, or to those of Dionysius on account of its minute and elaborate finish. At all events it belongs to one of the best periods of Grecian art, and from the manner in which the figures are adapted to the shape of the vessel, as well as from the whole style of the composition, it is pronounced by the best judges to be manifestly an original work and not a mere copy from some greater artist. The subject represented on the inner side of the vase is taken from the mythical adventures of Achilles and Patroclus. Achilles, who had been instructed by Cheiron in the healing art, is binding up a wound which Patroclus has received, as is supposed, in the battle against the Mysian Telephus, which was the first great victory gained by the two heroes. The meaning of the composition on the outer side is more doubtful. It consists chiefly of figures of divinities, and has been variously interpreted as the marriage of Peleus and Thetis, or some other marriage subject, or, in connection with the other side of the vase, as a group of divinities assisting as spectators of the exploits of Achilles and his friend. The vase is supposed to have been a bridal present. It is engraved in the *Monumenti Inediti* of the Archaeological Institute of Rome, vol i. pl. 24, and in Gerhard's *Trinkschalen des Kön. Mus.* pl. 6.

Respecting the artist we have no further information, but the critics have of course indulged in sundry conjectures. Raoul-Rochette supposes that he may have been a Sicilian, from the frequency with which names beginning in *Sos* are found among the Greeks of Sicily; a point of some importance in connection with the theory formerly advanced by him, that the painters of Etruscan vases were generally Sicilian Greeks; but that theory he now renounces. Others have seen a connection between the medicinal subject of the inner side of the vase and the root-meaning of the artist's name. (Müller, *Archäol. d. Kunst.* § 143, n. 3; R. Rochette, *Lettre à M. Schorn*, pp. 59, 60, 2d. ed.; Nagler, *Künstler Lexicon*, *s. v.*) [P. S.]

SOSI'BIUS (Σωσίβιος), historical. 1. A Tarentine, one of the captains of the body-guards of Ptolemy Philadelphus. (Joseph. *Ant.* xii. 2. § 2.) It is not improbable he may have been the father of the minister of Ptolemy Philopator.

2. The chief minister of Ptolemy Philopator, king of Egypt. Nothing is known of his origin or parentage, though he may have been a son of No. 1; nor have we any account of the means by which he rose to power; but we find him immediately after the accession of Ptolemy (B. C. 222), exercising the greatest influence over the young king, and virtually holding the chief direction of affairs. He soon proved himself, as he is termed by Polybius, a ready and dexterous instrument of tyranny: it was by his ministration, if not at his instigation, that Ptolemy put to death in succession his uncle Lysimachus, his brother Magas, and his mother Berenice. Not long after, Cleomenes, of whose influence with the mercenary troops Sosibius had at this time dexterously availed himself, shared the

same fate (Polyb. v. 34—39, xv. 25 ; Plut. *Cleom.* 33—35). While the young king gave himself up to luxury and debauchery, the whole administration of the kingdom appears to have been left to Sosibius, who allowed both the finances and military defences to fall into a state of the greatest decay, so that when Antiochus the Great declared war against Ptolemy, and invaded Coele-Syria, it was some time before the Egyptian monarch or his ministers could muster an army to oppose him. Sosibius, however, displayed some dexterity in delaying the progress of Antiochus by negotiation until he had time to organise à mercenary force: and when, in B. C. 218, Ptolemy at length took the field in person, Sosibius acccompanied him, and was present at the decisive battle of Raphia. After the close of the campaign he found a more congenial occupation in negotiating the terms of the treaty of peace, which Ptolemy commissioned him to arrange with Antiochus. (Polyb. v. 63, 65, 66, 83, 87.)

During the remainder of the reign of Ptolemy Sosibius seems to have retained his power, without opposition, though sharing it in some degree with the infamous Agathocles, but we have very little information with regard to the latter years of his rule. We are told, however, that he was once more the minister of Ptolemy in putting to death his wife and sister Arsinoë, as he had previously been in the murder of his other relations (Polyb. xv. 25). But great as was the address of Sosibius in all the arts and intrigues of a courtier, he was no match for his yet baser colleague Agathocles ; and although, after the death of Philopator (B. C. 205), the two ministers at first assumed in conjunction the guardianship of the young king, Ptolemy Epiphanes, Sosibius seems to have been soon supplanted and put to death by his insidious rival. All particulars of these events are, however, lost to us. (Polyb. xv. 25, 34 ; and Schweigh. *ad loc.*)

3. A son of the preceding, who held the office of body-guard (Somatophylax) to the young king, Ptolemy Epiphanes ; a post which Agathocles suffered him to retain (probably on account of his youth) even after the death of his father. In the tumult which led to the destruction of Agathocles, Sosibius took a decisive part, by appealing to the infant monarch himself to give up his hated favourites to the populace ; and it was probably on this account that he subsequently obtained the guardianship of the young king's person, with the custody of the royal signet. These duties he discharged in a manner that gave general satisfaction ; but the intrigues of his more turbulent and ambitious brother, Ptolemy, having involved him in an open rupture with Tlepolemus, who was at the head of the administration, the latter obtained the advantage, and compelled Sosibius to resign his office ; from which time we hear no more of him. (Polyb. xv. 32, xvi. 22.) [E. H. B.]

SOSI'BIUS (Σωσίβιος), literary. 1. A philosopher mentioned by Diogenes Laërtius (ii. 46) as having opposed the opinions of Anaxagoras ; but it does not follow necessarily that he was contemporary with Anaxagoras. Nothing more is known of him.

2. A distinguished Lacedaemonian grammarian, who flourished in the reign of Ptolemy Philadelphus (about B. C. 251), and was contemporary with Callimachus. (Ath. xi. p. 493, f., iv. p. 144, e.) He was one of those writers who employed themselves in solving the difficulties met with in the ancient authors, and who were therefore called λυτικοί or ἐπιλυτικοί, in opposition to the ἐνστατικοί, who employed their ingenuity in proposing problems for others to solve. (Suid. *s. v.* ; Ath. xi. p. 493, f.)

The following works of his are quoted : — 1. Περὶ Αλκμᾶνος (Ath. iii. p. 115, a., xiv. p. 646, a., p. 648, b.) 2. Περὶ τῶν ἐν Λακεδαίμονι θυσιῶν (Ath. xv. p. 674, a., p. 678, b.) 3. Ὁμοιότητες (Ath. xv. p. 690, e.) 4. A Chronography, entitled περὶ χρόνων (Ath. xiv. p. 635, f.) or χρονῶν ἀναγραφή (Clem. Alex. *Strom.* vol. i. p. 327, c.) One of his works, but we are not told which, contained information respecting the ancient Dorian Comedy of the Dicelistae and the Mimes. (Suid. *s. vv.* Σωσίβιος, Δικηλιστῶν ; Ath. xiv. p. 621). Besides the passages now referred to, there are several other quotations from his writings. (Fabric. *Bibl. Graec.* vol. vi. p. 379 ; Vossius, *de Hist. Graec.* pp. 136, 137, ed. Westermann ; Clinton, *F. H.* vol. iii. p. 508.)

3. A grammarian, who lived under Claudius, and was the tutor of Britannicus. (Tacit. *Ann.* xi. 1.)

4. Respecting the supposed tragic poet of this name, see SOSITHEUS. [P. S.]

SOSI'BIUS (Σωσίβιος), an Athenian sculptor, known as the maker of a vase about two feet high, in the Louvre, adorned with eight figures in relief, of which two are those of Artemis and Hermes, and the remaining six represent a sacrifice. The two figures of divinities are in the archaic style, but the others display a freedom and grace, which has led Waagen to suppose it not improbable that the artist lived in the time of Pheidias. The architectural ornaments on the vase are quite in the style of that age. (Clarac, pl. 126, No. 332 ; Bouillon, iii. 79 ; Waagen, *Kunstwerke u. Künstler in Paris*, p. 101 ; Nagler, *Künstler-Lexicon*, *s. v. Sosibius.*) [P. S.]

SOSICLES (Σωσικλῆς), a Corinthian deputy, at that remarkable congress of the allies of Sparta, before which the Spartans laid their proposal for restoring Hippias to the tyranny of Athens. Sosicles remonstrated with indignant vehemence against the measure, and set forth the evils which Corinth had endured under the successive tyrannies of Cypselus and Periander. His appeal was successful with the allies, and the project was abandoned. (Herod. v. 92, 93.) [E. E.]

SO'SICLES (Σωσικλῆς), is mentioned by Fabricius, on the authority of Suidas and Eudocia, as a tragic poet of the time of Philip and Alexander the Great. It appears, however, from the best MSS. of Suidas, that the name is erroneously introduced, owing to the text of Suidas being misread by some of his copyists, as well as by Eudocia. According to the true reading of Suidas, Sosicles is simply mentioned as the father of the tragic poet Sosiphanes. (Suid. *s. v.* Σωσιφάνης, ed. Kuster ; Eudoc. p. 384 ; Westermann, *Vitarum Script. Graec. Min.* p. 152, n. 65 ; Fabric. *Bibl. Graec.* vol. ii. p. 322.) [P. S.]

SO'SICLES (Σωσικλῆς), artists. 1. A sculptor of unknown age and country, whose name is found inscribed on a statue of an Amazon in the Capitoline Museum. (*Mus. Cap.* vol. iii. pl. 46.) The execution of the statue, we are told by Raoul Rochette, is very good, although the form of the letters of the inscription belongs to the later Roman empire.

The inscription is of the following form, CωCIKΛH, Ⓝ where the meaning of the sign Ⓝ below the name has never been satisfactorily explained.

We owe to the same writer the publication of a discovery by which the artist's name again appears. This is a plinth to which adhere the two feet and one leg of the statue of a man, which it once supported. The execution of these remaining portions is said by R. Rochette to correspond to that of the Amazon. The plinth bears the following inscription, in large characters, CωCIKΛ... The fragment was discovered at Tusculum, in 1842, in the course of the excavations undertaken by M. Canina, at the expense of the queen dowager of Sardinia; and it was to form (and now, we suppose, forms) a part of the collection of ancient marbles found at Tusculum, and preserved in the Villa della Rufinella. (R. Rochette, *Lettre à M. Schorn*, p. 403, 2d ed.)

2. Gem engraver. [SOSTHENES.] [P. S.]

SOSI'CRATES (Σωσικράτης), a vice-general of the Achaeans in their war against the Romans (B. C. 147), was the chief mover of the resolution, taken by an assembly held at Corinth, to endeavour to treat with Metellus; for which act, upon the arrival of Diaeus at Corinth, he was condemned to death; and, in the hope of extorting a confession from him, he was subjected to the severest tortures, under which he expired. This cruel deed so disgusted the people, that Diaeus did not venture to carry out his intention of putting to death the ambassadors who had been sent to Metellus. (Polyb. xl. 5; Thirlwall, *Hist. of Greece*, vol. viii. p. 451.) [P. S.]

SOSI'CRATES (Σωσικράτης), literary. 1. A comic poet, whose time is unknown. Pollux quotes twice from his play entitled Παρακαταθήκη (Poll. ix. 57, iv. 173; in both passages the name is corrupted; in the former into Ἱπποκράτης, in the latter into Κράτης; but in the latter passage a manuscript has Σωσικράτης). His Φιλάδελφοι also is cited by Athenaeus (xi. p. 474, a.); and there are some other quotations from unknown plays of his. (Ath. i. p. 31, e.; Stob. *Flor.* xxiii. 2; Maxim. Conf. p. 198, Gesner.) From the titles of his plays, Meineke thinks it more probable that he belonged to the New Comedy than to the Middle. (Meineke, *Frag. Com. Graec.* vol. i. pp. 498, 499, vol. iv. pp. 591, 592; Fabric. *Bibl. Graec.* vol. ii. p. 495.)

2. Of Rhodes, an historical writer, who is quoted by Diogenes Laërtius (ii. 84) as an authority for the statement, that Aristippus wrote nothing. It is therefore inferred, with much probability, that he is the same as the Sosicrates whose work upon the *Succession of the Philosophers* is quoted by Athenaeus (iv. p. 163, f, Σωσικράτης ἐν τρίτῳ φιλοσόφων διαδοχῆς). He also wrote a work on the history of Crete, Κρητικά, which is frequently quoted. (Strab. x. p. 474; Ath. vi. p. 261, e, *et alib.*) He flourished after Hermippus and before Apollodorus, and therefore between B. C. 200 and B. C. 128. (Clinton, *F. H.* vol. iii. p. 565.)

There appear to have been other writers of the name; such as Sosicrates Phanagorites, whose Ἡρῷοι is quoted by Athenaeus (xiii. p. 590, b.); and a certain Sosicrates quoted by Fulgentius Planciades (*s. v. Nefrendes*). The passage of a Sosicrates of Cyzicus, cited by Fulgentius (*Myth.* ii. 13), is evidently copied from a quotation made by Diogenes Laërtius from the *Succession of Philosophers*. The name is sometimes confounded with *Socrates*. (Vossius, *de Hist. Graec.* p. 500, ed. Westermann; Fabric. *Bibl. Graec.* vol. ii. p. 873, vol. vi. p. 138.) [P. S.]

SOSI'GENES (Σωσιγένης). 1. An officer who commanded the Phoenician fleet, which had been assembled by Eumenes to make head against his rivals in B. C. 318. The fleet had arrived at Rhosus, where it was detained by contrary winds, when that of Antigonus suddenly arrived, adorned with garlands and other triumphal ornaments, from its recent victory at the Hellespont. Sosigenes himself was on shore, and was unable to restrain the crews, who immediately declared in favour of Antigonus, and joined the hostile fleet. (Polyaen. iv. 6. § 9.)

2. (Perhaps identical with the preceding.) A friend of Demetrius Poliorcetes, who was one of the few that still remained with him in his retreat and wanderings after his last defeat by Seleucus, B. C. 286. He had preserved 400 pieces of gold, which he now offered to Demetrius as a last resource, and with this supply the king endeavoured to reach the coast, but was intercepted by the detachments of Seleucus, and compelled to surrender at discretion. (Plut. *Demetr.* 49.)

3. A Rhodian by birth, but who appears to have held a magistracy among the Achaeans, whom he persuaded to pass a decree abolishing all the honours which had been paid to Eumenes, king of Pergamus. (Polyb. xxviii. 7; and Schweigh. *ad loc.*) [E. H. B.]

SOSI'GENES (Σωσιγένης), the peripatetic, the astronomer employed by Julius Caesar to superintend the correction of the calendar (B. C. 46), is called an Egyptian, but may be supposed to have been an Alexandrian Greek. With the exception of certain allusions to him by name, which simply confirm the fact that he was considered a skilful astronomer, nothing can be found concerning him. The most definite of them is that of Simplicius, who says he wrote on astronomy. A sentence of Pliny (*H. N.* ii. 8) is interpreted by Weidler as implying that Sosigenes maintained the motion of Mercury round the sun. Riccioli and others represent that he remained at Rome until the time of Augustus, and aided in the final establishment of the calendar according to the intention of Julius. But it must be clear that if Sosigenes had remained at Rome, the Augustan correction never could have been needed: the leap-year would never have been made a triennial intercalation under the eye of the astronomer himself. Nevertheless, Pliny (*H. N.* xviii. 25) mentions the Augustan correction, most probably, as if it had been a correction of the theory of the calendar, arising out of the further investigations of Sosigenes himself: his words are "ea ipsa ratio postea comperto errore correcta est, ita ut duodecim annis continuis non intercalaretur .... et Sosigenes ipse *tribus commentationibus, quanquam diligentior esset ceteris, non cessavit tamen addubitare, ipse semet corrigendo.*" According to our view of this passage the *tres commentationes* are of the three occasions on which, during the time of Augustus, an intercalation had to be omitted: Pliny seems to make each of them a separate interference of Sosigenes (whom he may seem to keep alive at Rome for the purpose) for the correction of his period. And Weidler, in

doing honour to the astronomer for his candour and caution, seems to follow Pliny. (Fabric. *Bibl. Graec.* vol. iv. p. 34; Weidler, *Histor. Astron.* p. 151.) [A. De M.]

SOSI'NUS (Σωσῖνος), of Gortyna, in Crete, an artist or artificer, whose name is known by his sepulchral monument, on which he is designated χαλκόπτης, a term which has been explained in different ways. By comparing what little can be gathered respecting the word itself with the bas-relief on the monument, Böckh and Raoul-Rochette have come to the conclusion, that the word signifies a maker of bronze shields. The monument, which is in the Museum of the Louvre, has been engraved by Bouillon (*Mus. des Antiq.* vol. iii. *Cippes*, i. 3), and the inscription is published by Böckh (*Corp. Inscr.* No. 837). (R. Rochette, *Lettre à Schorn*, pp. 405, 406, 2d ed.; comp. Welcker, *Sylloge*, No. 3, pp. 5—7.) [P. S.]

SOSI'PATER (Σωσίπατρος). 1. An Athenian comic poet, of the New, and perhaps also of the Middle Comedy. He is only mentioned by Athenaeus (ix. p. 378, f.), who quotes a very long passage from his Καταψευδομένος, in which mention is made of the cook Chariades, to whom the comic poet Euphron refers as being dead. (Ath. ix. p. 379, c.) Hence it is inferred that Sosipater flourished shortly before Euphron. (Meineke, *Fragm. Com. Graec.* vol. i. p. 477, vol. iv. pp. 482—485; Fabric. *Bibl. Graec.* vol. ii. p. 495.)

2. Three epigrams are found in the Greek Anthology under the name of Sosipater; but this is merely through an error of Salmasius. The epigrams ought properly to be assigned to Dioscorides. (Fabric. *Bibl. Graec.* vol. iv. p. 495; Brunck, *Anal.* vol. i. p. 504; Jacobs, *Anth. Graec.* vol. i. p. 255, vol. vii. pp. 371 406, vol. xii. p. 451, vol. xiii. p. 955.) [P. S.]

SOSI'PATER and ZENON, of Soli, statuaries, known by an inscription found at Lindos as having made one of the bronze statues of the ἱερατεύσαντες of Athena Lindia and Zeus Polieus. There is some doubt as to the meaning of the term ἱερατεύσαντες. Ross translates it *priests*, R. Rochette understands it as equivalent to the *sacrificantes* of Pliny (*H. N.* xxxiv. 8. s. 19. § 34), and Welcker translates it *ex-priests*. (Ross, *Rhein. Mus.* 1846—1847, vol. iv. p. 168; Welcker, *Rhein. Mus.* 1848—1849, vol. vi. pp. 382, 385.) [P. S.]

SOSI'PHANES (Σωσιφάνης), one of the ambassadors whom Antiochus Epiphanes sent to Rome when he engaged in his war against Egypt for Coele-Syria. (Polyb. xxviii. 1, 18.) [P. S.]

SOSI'PHANES (Σωσιφάνης), the son of Sosicles, of Syracuse, a tragic poet, who, according to Suidas, exhibited seventy-three dramas, and obtained seven victories; was one of the seven tragedians who were called the Tragic Pleiad; was born at the end of the reign of Philip, or, as others said, in that of Alexander; and died in the 121st or 124th Olympiad (adopting Clinton's correction ρκά and ρκδ, for ριά and ριδ,); while others stated that he flourished at one or the other of those dates. (Suid. *s. v.*) Clinton proposes to reduce these statements into a consistent form in the following manner: Sosiphanes was born in the reign of Philip, or in that of Alexander, between B. C. 340 and B. C. 330, and exhibited tragedy in the times of the Pleiad, Ol. 121 (B. C. 296) or Ol. 124 (B. C. 284). He is placed among the poets of the Pleiad by a scholiast on Hephaestion (p. 135), as well as by Suidas; but, in the other three lists, the name of Aeantides appears instead of Sosiphanes. If the latter really belonged to the Tragic Pleiad, he must have been the oldest of the seven poets in it.

Of the seventy-three plays of Sosiphanes, the only remains are one title, Μελέαγρος, and a very few lines from it and other plays. (Fabric. *Bibl. Graec.* vol. ii. pp. 318, 322; Clinton, *F. H.* vol. iii. *s. aa.* 278, 259, pp. 502, 504; Welcker, *Griech. Tragöd.* p. 1266; Wagner, *Frag. Trag. Graec.* in Didot's *Bibliotheca*, p. 157.) [P. S.]

SOSI'POLIS (Σωσίπολις), i. e. the saviour of the state, was the name of a hero among the Eleans, who was represented as a boy wearing a military cloak, and carrying the horn of Amalthea in his hand. He had a sanctuary in common with Eileithyia at the foot of the hill of Cronos at Olympia, and no one was allowed to approach his altar except the priestess, and even she only with her head covered. Oaths in which he was called upon were considered to be particularly solemn and binding. The origin of his worship is thus related:—Once when the Arcadians had invaded Elis and the Eleans had marched out to meet them, there appeared among the Eleans a woman with a boy at her breast and declaring that after she had given birth to the child she had been called upon by a vision in a dream, to offer the child as a champion to the Eleans. The commanders of the Eleans believing the assertion, placed the child naked before their ranks, and when the Arcadians began the attack, the child was metamorphosed into a serpent. Hereupon the Arcadians fled in dismay, and the Eleans pursuing them gained the victory. The Eleans hence called their saviour Sosipolis, and on the spot where he had disappeared in the form of a snake they built a sanctuary to him and his supposed mother Eileithyia. (Paus. vi. 20. § 2, iii. 25. § 4.) [L. S.]

SOSIPPUS (Σώσιππος), a supposed comic poet of the New Comedy, the only mention of whom is in the following passage of Athenaeus (iv. p. 133, f.), Δίφιλος δὲ ἢ Σώσιππος ἐν Ἀπολιπούσῃ, where, since the name of Sosippus does not occur elsewhere, Meineke proposes to read Ποσείδιππος, adding, however, "*quamquam ejusmodi conjecturis nihil incertius.*" *Sosippus* is the title of a comedy of Anaxandrides, which may perhaps account for the mention of the name as that of a comic poet; such mistakes are frequent. (Meineke, *Hist. Crit. Com. Graec.* pp. 373, 453.) [P. S.]

SOSIS (Σῶσις). 1. A Syracusan, who joined the expedition of the younger Cyrus with 300 mercenaries. (Xen. *Anab.* i. 2. § 9).

2. A Syracusan, who endeavoured to excite a popular sedition against Dion during the period when the latter having made himself master of Syracuse was besieging Dionysius in the island citadel. Sosis had purposely wounded himself, and pretended to have received these injuries from emissaries of Dion, but the fraud was discovered, and Sosis, in consequence, was put to death by the indignant populace. (Plut. *Dion.* 34, 35).

3. A Syracusan, originally a man of ignoble birth, and a brazier by trade (Liv. xxvi. 30), was one of the conspirators who assassinated Hieronymus at Leontini, B. C. 215. [HIERONYMUS]. After that event, Sosis and Theodotus (another of the conspirators) hastened immediately to Syracuse, where they roused the people to arms, and made

themselves masters of the city with the exception of the citadel, in which Andranodorus, the governor left there by Hieronymus, had fortified himself. The next day an assembly of the people was held, in which Sosis and Theodotus were among those chosen as generals or praetors, and Andranodorus was soon after induced to surrender the citadel. (Liv. xxiv. 21—23). Shortly after, he was appointed, together with Deinomenes, to command the army sent to the relief of Leontini, but arriving too late to save that city, which had already fallen into the power of Marcellus, they turned their arms against the traitors Hippocrates and Epicydes, who had taken refuge at Herbessus. Their object was, however, again frustrated by the mutiny of their mercenary troops, who declared in favour of the two Carthaginians, and the latter, following up their advantage, quickly made themselves masters of Syracuse itself. (Id. *ib.* 30—32.) Sosis on this occasion escaped the fate of most of his colleagues, and fled for refuge to the camp of Marcellus, with whom he continued throughout the long-protracted siege of his native city. In the course of these operations he rendered important assistance to the Roman general by carrying on negotiations with the Syracusan officers, and by leading the party which effected the surprise of the Epipolae. For these services he was rewarded by a conspicuous place in the ovation of Marcellus, B. C. 211, besides obtaining the privileges of a Roman citizen and an extensive grant of lands in the Syracusan territory. (Id. xxv. 25, xxvi. 21, 30.). [E. H. B.]

SOSIS (Σῶσις), a Sicilian medallist, whose name appears, in the abbreviated form ΣΩΣ, on the front of the diadem of a female head, which is the type of a small Syracusan medallion; and also in full, ΣΩΣΙΣ, on a medal of Gelon II. in the Pembroke cabinet. The admission of this name into the list of ancient artists is, however, a matter of controversy. (R. Rochette, *Lettre à M. Schorn*, pp. 96, 97.) [P. S.]

SOSI'STRATUS (Σωσίστρατος). 1. A Syracusan, who shared with Heracleides in the chief direction of the affairs of his native country, a few years previous to the elevation of Agathocles. The account given by Diodorus of the steps by which they had raised themselves to power is lost, but that author tells us in general terms that they were men accustomed to treachery, bloodshed, and every species of crime. (Diod. xix. 3, and Wesseling, *ad loc.*) We find them both holding the joint command of an expedition sent by the Syracusans to assist the Crotoniats against the Bruttians, as well as of a subsequent armament which laid siege to Rhegium; but Sosistratus appears to have held the first place, and we soon after find him spoken of as having raised himself to the rank of tyrant or absolute ruler of Syracuse. The revolution, by which he effected this, appears to have been connected with a victory of the oligarchical party in the city, but their triumph was of short duration, and Sosistratus himself was soon after expelled from Syracuse together with 600 of the leading men of the aristocratical party. War now arose between the democratic party, who remained in possession of Syracuse, and the exiles, in which the latter, supported by assistance from the Carthaginians, were not only able to maintain their ground, but, after many vicissitudes of fortune, procured their recal to their native city. It is doubtful whether Sosistratus himself was included in the accommodation which appears to have reinstated the oligarchy in the chief power, as his name does not occur in the revolutions which followed, and which ended in the elevation of Agathocles, B. C. 317. (Diod. xix. 3—5.) At a subsequent period however (B. C. 314) we find him mentioned as one of the most active and able of the Syracusan exiles assembled at Agrigentum, who from thence carried on war against Agathocles; and the prominent place which he occupied at this time directed against him the especial enmity of the Spartan Acrotatus, who in consequence contrived to remove him by assassination. (Diod. xix. 71.) It is singular that Polyaenus (v. 37) seems to represent Sosistratus as acquiring the sovereign power *after* Agathocles, instead of before him: but the circumstances related by him are wholly irreconcilable with the narrative of Diodorus. (Compare also Trog. Pomp. Prol. xxi.)

2. A Syracusan who, together with THOENON or THYNION, for a time held the supreme power in his native city, during the interval of confusion which preceded the arrival of Pyrrhus. After the expulsion of Hicetas (about B. C. 279), Thynion alone is mentioned as succeeding him in the chief direction of affairs, but we soon after find Sosistratus dividing with him the power. Our imperfect accounts however give us very little idea of the real state of affairs. It appears that Sosistratus and Thynion both relied upon the support of foreign mercenaries: and were engaged in civil war with one another, in which the former had the advantage, and occupied the city of Syracuse, while Thynion fortified himself in the island citadel. Sosistratus was also master of Agrigentum and not less than thirty other cities, and found himself at the head of a force of 10,000 troops, so that he would probably have crushed his rival, had it not been for the arrival of the Carthaginians, who laid siege to Syracuse both by sea and land. Thus oppressed at once by civil dissensions and external enemies, both parties implored the assistance of Pyrrhus, and on his arrival Sosistratus surrendered the city into his hands, and Thynion the citadel. A reconciliation was now effected between the rivals, who thenceforth supported Pyrrhus with their joint efforts; and Sosistratus placed all the cities and troops at his disposal in the hands of the king, while he assisted him in recovering Agrigentum, which had fallen into the hands of the Carthaginians. For these services however, he met with no gratitude; the arrogance of Pyrrhus having alienated the minds of all the Sicilians and rendered the king in return suspicious of all the leading men among them, he took an opportunity to put Thynion to death, and Sosistratus narrowly escaped sharing the same fate. His name is not again mentioned. (Diod. xxii. *Exc. Hoeschel.* p. 495—497; Dion. Hal. *Exc.* xix. 6—8, pp. 2360—2362, ed Reiske; Plut. *Pyrrh.* 23.)

The name is written Sostratus in many manuscripts and editions, but the form Sosistratus appears to be the more correct. [E. H. B.]

SOSI'THEUS (Σωσίθεος), of Syracuse or Athens, or rather, according to Suidas, of Alexandreia in the Troad, was a distinguished tragic poet, one of the Tragic Pleiad, and the antagonist of the tragic poet Homer: he flourished about Ol. 124 (B. C. 284); and wrote both in poetry and in prose. (Suid. *s. v.*) He is also mentioned among the

poets of the Pleiad in all the lists except that of Tzetzes.

The remains of his works consist of two lines from his Ἄθλιος (Stob. *Serm.* li. 23), and a considerable fragment of twenty-four lines from his Δάφνις or Λιτυέρσας, which appears to have been a drama pastoral in its scene, and in its form and character very similar to the old satyric dramas of the Attic tragedians. (Schol. *ap.* Casaub. *ad Theocr.* c. 12 ; comp. Ath. x. p. 415, b ; Tzetz. *Chil.* ii. 595 ; Schol. *ad Theocr.* x. 41.) By some of the above authorities the name *Sosibius* is wrongly given instead of *Sositheus*. Another error, into which some writers have been led by the character of the Δάφνις of Sositheus, is that of making him a comic poet. (Fabric. *Bibl. Graec.* vol. ii. pp. 322, 323, comp. p. 495 ; Clinton, *F. H.* vol. iii. *s. aa.* 278, 259, pp. 501, 502 ; Welcker, *Griech. Trag.* p. 1052 ; Wagner, *Frag. Trag. Graec.* in Didot's *Bibliotheca*, pp. 149—152.) [P. S.]

SO'SIUS. 1. C. Sosius, was quaestor of M'. Lepidus, consul B. C. 66. He was praetor in B. C. 49, on the breaking out of the civil war, and, like most of the other magistrates of that year, belonged to the Pompeian party. He did not, however, remain with this party long ; for instead of going to Brundusium to cross the sea with Pompey, he returned to Rome with Lupus and openly united himself to Caesar (Cic. *ad Att.* viii. 6, ix. 1). After the death of Caesar he followed the fortunes of Antony, whom he accompanied to the East, and by whom he was appointed in B. C. 38 governor of Syria and Cilicia in the place of Ventidius. Like his predecessor in the government, he carried on the military operations in his province with great success. He was commanded by Antony to give vigorous support to Herod against Antigonus, the representative of the Asmonaean line of princes, who was in possession of Jerusalem, and had hitherto successfully resisted the efforts of Herod to subdue him. Sosius obtained possession of the island and town of Aradus off the coast of Phoenicia, towards the end of B. C. 38. In the following year, B. C. 37, he advanced against Jerusalem along with Herod, and after hard fighting became master of the city, and placed Herod upon the throne. (Dion Cass. xlix. 22 ; Joseph. *Ant.* xiv. 15, 16, *B. J.* i. 17—18 ; Tac. *Hist.* v. 9 ; Plut. *Ant.* 34.) [HERODES.] In return for these services, Antony obtained for Sosius the honour of a triumph in B. C. 34, and the consulship along with Cn. Domitius Ahenobarbus in B. C. 32. In the latter year the quarrels and misunderstandings between Octavian and Antony broke out into open hostilities. Sosius warmly espoused the cause of his patron, and in an assembly of the senate on the 1st of January ventured to attack Octavian, and uphold the cause of Antony. Octavian was absent from Rome at the time, and on his return to the city Sosius found it necessary to quit Italy and betake himself to Antony. In the following year, B. C. 31, he commanded a squadron of Antony's fleet ; and during the absence of Agrippa, who had the supreme command of the fleet of Octavian, he attacked the squadron of L. Arruntius and put it to flight ; but while engaged in the pursuit, he fell in with M. Agrippa, who wrested the victory from him, killed his ally Tarcondimotus, the king of Cilicia, and compelled Sosius himself to seek safety in flight. It is erroneously stated by Dion Cassius (l. 14) that Sosius fell in this engagement. In the decisive battle of Actium, Sosius commanded the left wing. He escaped from the battle and fled to a place of concealment, but was detected and brought to Octavian. The conqueror pardoned him, however, at the intercession of L. Arruntius (Suet. *Aug.* 17 ; Appian, *B. C.* v. 73 ; Dion Cass. xlix. 41, l. 2, 14, li. 2, lvi. 38 ; Vell. Pat. ii. 85, 86). There are several coins of this C. Sosius extant. The specimen annexed has on the obverse the head of Antony, and on the reverse an eagle standing on a thunderbolt, with a caduceus before it, and the legend C. SOSIVS Q. (Eckhel, vol. v. p. 314.)

COIN OF C. SOSIUS.

2. SOSII, the name of two brothers, booksellers at Rome in the time of Horace (*Ep.* i. 20. 2, *Art. Poët.* 345). They were probably freedmen, perhaps of the Sosius mentioned above.

SO'SIUS FALCO. [FALCO.]

SO'SIUS PAPPUS, was honoured with a statue by Trajan, and is mentioned among the friends of Hadrian. (Dion Cass. lxviii. 16 ; Spartian. *Hadr.* 4.)

SO'SIUS SENE'CIO. [SENECIO.]

SOSIUS, an artist, whose name is given by Müller (*Archäol.* § 308, n. 4) on the authority of a passage in Pliny (*H. N.* xiii. 5. s. 11). "*Cedrinus est Romae in delubro Apollo Sosianus, Seleucia advectus* ;" but it cannot be pronounced with certainty, from this passage, whether the artist's name was Sosius, which is only found as a Roman name, or *Sosias*, *Sosis*, or *Sosus*, all three of which are genuine Greek names. (See Pape, *Wörterbuch d. Griech. Eigennamen.*) Nothing is known of the artist's age ; for it by no means follows necessarily from the statue being of wood, that he lived at a very early period. Statues of divinities were frequently made out of the finer and more durable woods, at every period of Greek art. (Siebelis, *ad Paus.* v. 17. § 2 ; *Amalthea*, vol. ii. p. 259.) [P. S.]

SO'SPITA, that is, the "saving goddess," was a surname of Juno at Lanuvium and at Rome, in both of which places she had a temple. Her worship was very ancient in Latium and was transplanted from Lanuvium to Rome. (Cic. *De Nat. Deor.* i. 29, *De Div.* i. 2 ; Liv. viii. 14, xxiv. 10, xxvii. 3, xxix. 14, xxxi. 12, xxxii. 30, xl. 19 ; Ov. *Fast.* ii. 56 ; Sil. Ital. viii. 362, xiii. 346.) The name is connected with the verb σώζειν, but the ancient Romans called her Sispita, and so her name appears in inscriptions, just as Jupiter also is called Sispes instead of Sospes. (Fest. p. 343, ed. Müller.) [L. S.]

SO'STHENES (Σωσθένης), a Macedonian officer of noble birth, but unconnected with the royal family, who obtained the supreme direction of affairs during the period of confusion which followed the invasion of the Gauls. After the death of Ptolemy Ceraunus (B. C. 280), and the short-lived sovereignty of his brother Meleager,

Antipater, a nephew of Cassander, was placed on the throne, but his incapacity became speedily apparent, and the times being such as to require an efficient military leader, he was set aside after a reign of only 45 days, and Sosthenes assumed the command of the army, though without the title of king. His arms were at first crowned with success: he defeated the division of the Gauls under Belgius, and for a time cleared Macedonia of the barbarians, but was in his turn defeated by Brennus, and compelled to shut up his troops within the walls of the fortresses. Brennus, however, now turned his arms against Greece. Macedonia became again free, and Sosthenes retained the administration of affairs during the space of nearly two years. Such at least is the statement of Porphyry, but the chronology of these events is extremely obscure. Sosthenes is included by the chronologers among the kings of Macedonia; but it is very doubtful whether he ever assumed the royal title, which he had at first expressly refused. (Justin. xxiv. 5, 6; Porphyr. *ap. Euseb. Arm.* vol. i. pp. 156, 157, 162.) [E. H. B.]

SO'STHENES (Σωσθένης), of Cnidus, wrote a work on Iberia, of which Plutarch quotes the thirteenth book. (Plut. *de Fluv.* cc. 16, 17; Vossius, *de Hist. Graecis*, p. 500, ed. Westermann.)

SO'STHENES (Σωσθένης), a gem-engraver, for the above form, first suggested by Visconti, seems to be most probably the correct mode of reading the inscription on a celebrated gem, which others have read *Sosicles* or *Sosocles*. This is one of the many examples of the confusion of Greek names beginning in *So*. The Gem is an intaglio, representing a Gorgon's head, in that beautiful style which did not prevail until after the time of Praxiteles. (Stosch, pl. 65; Bracci, pl. 109; *Mus. Borb.* vol. iv. pl. 39; Eckhel, *Pierres grav.* 31; Lippert, *Daktyliothek*, i. ii. 70—77; R. Rochette, *Lettre à M. Schorn*, pp. 154, 155, 2d ed.) [P. S.]

SO'STRATUS (Σώστρατος), a youth beloved by Hercules, to whom funeral sacrifices were offered in Achaia, and whose tomb was shown in the neighbourhood of the town of Dyme. (Paus. vii. 17. § 4.) [L. S.]

SO'STRATUS (Σώστρατος). 1. An Aeginetan, son of Laodamas, is alluded to by Herodotus as having made the greatest profits ever realized by a single commercial voyage, but unfortunately the period and other circumstances of this successful enterprise are wholly unknown to us. (Herod. iv. 152.)

2. A Syracusan. [SOSISTRATUS, No. 2.]

3. Son of Amyntas, a noble Macedonian youth, in the service of Alexander the Great; was one of those implicated in the conspiracy of the pages against that monarch, for which he was put to death together with his friend and associate Hermolaus. [HERMOLAUS.]

4. A citizen of Chalcedon, who became a courtier of the Gaulish king Cavarus, and is accused of having corrupted the naturally good disposition of that chieftain by his flatteries. (Polyb. *ap. Athen.* vi. p. 252, c.)

5. A flute-player and parasite, who enjoyed a high place in the favour of Antiochus II. king of Syria. His sons were admitted by that monarch among his body-guards. (Athen. i. p. 19, a. vi. p. 244, f.)

6. Father of Deinarchus the Athenian orator, called by some writers Socrates. [E. H. B.]

SO'STRATUS, literary. 1. A grammarian who lived in the time of Augustus. He was a native of Nysa, and a son of Aristodemus, who was an old man when Strabo was young (Strabo, xiv. p. 560).

2. A native of Phanagoreia (Steph. Byz. *s. v.* Μυκάλη).

We have no means of deciding whether it is to either of these, or to some different author, that the following works are to be ascribed: — 1. A work on Etruscan history (Τυρρηνικά, Plut. *Parall. Min.* c. 28; Stob. *Floril.* lxiv. 35). 2. A work on animals (Athen. vii. pp. 303, b., 312, e.; Aelian. *Hist. An.* v. 27, vi. 51). 3. A work on legendary history (Μυθικὴ ἀγωγή, Stob. *l. c.* c. 19). 4. A treatise on hunting (κυνηγητικά, Stob. *l. c.* lxiv. 33). 5. A work on Thrace (Θρακικά, Stob. *l. c.* vii. 66). 6. A treatise on rivers (Plut. *de Fluv.* c. 2; Vossius, *de Hist. Graec.* p. 227, ed. Westermann.) [C. P. M.]

SO'STRATUS (Σώστρατος), the name of three members of the family of the Asclepiadae. 1. The third in descent from Aesculapius, the son of Hippolochus I., and the father of Dardanus, who may be supposed to have lived in the eleventh century B. C. (Jo. Tzetzes, *Chil.* vii. Hist. 155, in Fabric. *Bibl. Gr.* vol. xii. p. 680, ed. vet.)

2. The eighth in descent from Aesculapius, the son of Theodorus I., and the father of king Crisamis II., who lived perhaps in the eighth and seventh centuries B. C. (Id. *ibid.*)

3. The twelfth in descent from Aesculapius, the son of Theodorus II., and the father of Nebrus, who lived in the seventh century B. C. (Id. *ibid.*; Poeti *Epist. ad Artax.* ap. Hippocr. *Opera*, vol. iii. p. 770.)

4. A surgeon of Alexandria, mentioned in terms of praise by Celsus (*De Med.* vii. praef. p. 137), who may be conjectured (from the names of his apparent contemporaries) to have lived in the third century B. C. (See also Cels. vii. 4, 14, pp. 139, 151.) Sprengel says he was a celebrated lithotomist, but of this there is no evidence. He appears to have given some attention to the subject of bandages (Galen, *De Fasc.* c. 102, 103, vol. xviii. pt. i. p. 823; Nicetas, cc. 469, 482, 484), and is probably the same person who wrote some zoological works, which are quoted by several ancient authors, but are not now extant. (Aelian, *De Nat. Anim.* v. 27, vi. 51; Schol. Nicand. *Ther.* vv. 565, 747, 760, 764; Schol. Theocr. *Id.* i. 115*; Athen. *Deipn.* vii. 66, 90, pp. 303, 312.) See also Galen, *De Antid.* ii. 14. vol. xiv. p. 184; and Gariopontus, *De Febr.* c. 7. (Sprengel's *Gesch. der Arzneik.* ed. 1846.) [W. A. G.]

SO'STRATUS (Σώστρατος), artists. There are at least four, if not five, Grecian artists mentioned, of this name, who have been frequently confounded with one another, but whom Thiersch has distinguished with much skill and, for the most part, correctly. (*Epochen d. bild. Kunst.*, pp. 278, 282, foll.)

1. A statuary in bronze, the sister's son of Pythagoras of Rhegium, and his disciple, flourished about Ol. 89, B. C. 424. (Plin. *N. H.* xxxiv. 8. s. 19. § 5.) None of his works are mentioned.

2. Of Chios, the instructor of Pantias, and

* In this passage (as Dr. Rosenbaum, the editor of the new edition of Sprengel's History, remarks) for Σώπατρος we should read Σώστρατος.

therefore the sixth in that series of seven artists, of whom Aristocles of Sicyon was the first, and Pantias the last. (Paus. vi. 9. § 1; comp. ARISTOCLES). There is some difficulty in fixing the times of these artists; but, on the whole, the most probable date for Sostratus is that assigned to him by Müller, namely, about Ol. 95, B. C. 400. Pausanias (*l. c.*) only mentions his name, saying nothing of any of his works; but Polybius (iv. 78) informs us that Sostratus, in conjunction with Hecatodorus, made a bronze statue of Athena, which was dedicated at Aliphera in Arcadia. The name of *Hecatodorus* does not occur elsewhere; but Pausanias (viii. 26. § 4. s. 7) mentions this same statue as the work of *Hypatodorus*, an artist who flourished between Ol. 90 and Ol. 102, and whose name might easily be corrupted into *Hecatodorus*. Pausanias does not mention Sostratus in connection with Hypatodorus; and Polybius does not identify him with the teacher of Pantias; but, from a comparison of the two passages with the one first quoted from Pausanias, the inference is at least probable that they refer to the same artist.

3. A statuary in bronze, whom Pliny mentions as a contemporary of Lysippus, at Ol. 114, B. C. 323, the date of Alexander's death. (*H. N.* xxxiv. 8. s. 19). Even if we make all allowance for Pliny's practice of grouping together, at some marked historical epoch, artists who were only partially contemporary, we can hardly suppose this Sostratus to have been the same person as the preceding. But, on the other hand, considering how frequently different branches of art were cultivated by the same person, there is much probability in Thiersch's conjecture, that he was identical with the following.

4. The son of Dexiphanes, of Cnidus, was one of the great architects who flourished during and after the life of Alexander the Great. He built for Ptolemy I., the son of Lagus, at the expense of 800 talents, the celebrated Pharos of Alexandria, in connection with which we have one of the numerous examples recorded of the contrivances to which artists have resorted to obtain their share of the posthumous fame which their patrons desired to monopolize. It is related that Sostratus, not being allowed by Ptolemy to inscribe his own name upon his work, resorted to the artifice of secretly carving his name in deep letters in a stone of the building, which he then covered with a softer material, on which he inscribed the name of the king. In this case, however, the story appears to be an invention; for Pliny expressly mentions it as an instance of the magnanimity of Ptolemy, that he permitted the name of the architect to be inscribed upon the building. (Plin. *H. N.* xxxvi. 12. s. 18; Strab. xvii. p. 791; Suid. and Steph. Byz. *s. v.* *Φάρος*; Lucian. *de Conscrib. Hist.* 62, vol. ii. p. 69). The architect also embellished his native city, Cnidus, with a work which was one of the wonders of ancient architecture, namely, a portico, or colonnade, supporting a terrace, which served as a promenade, and which Pliny (*l. c.*) calls *pensilis ambulatio*. This phrase, taken in connection with Lucian's mention of the work in the plural number (*στοάς*), suggests the idea that the edifice of Sostratus was a continuous series of porticoes surrounding an enclosed space, perhaps the Agora of the city. Pliny further informs us that Sostratus was the first who erected a building of this kind. (Plin. *l. c.*; Lucian. *Amor.* 11, vol. ii. p. 408; Orelli, *ad Philon. Byz. de Sept. Mirac.* 1, p. 73; Hirt, *Gesch. d. Baukunst*, vol. ii. p. 160; R. Rochette, *Lettre à M. Schorn*, p. 406, 2d ed.)

5. An engraver of precious stones, whose name appears on several very beautiful cameos and intaglios, which are enumerated by Raoul-Rochette (*Lettre à M. Schorn*, pp. 155, 156, 2d ed.). The form CΩTPATOC, which occurs on some of these stones, is evidently the same name; but we are not quite prepared to assert, with Raoul-Rochette, that "the reading, which is not Greek, could only proceed from the inadvertence of the artist." It may be so, but it may also be that *Σώτρατος* was a softened pronunciation of the name.

The explanation suggested by Winckelmann, in his account of the gems of Baron Stosch, — that the form *Σώτρατος* occurs only on gems of later workmanship, the engraver of which, it is presumed, wished to pass them off as works of Sostratus, but was careless in the execution of his forgery — appears, according to the testimony of R. Rochette, to be negatived by the existence of works which are evidently of genuine antiquity, and which bear the name in that form.

6. To the above artists, whom various writers notice, must still be added one more, a medallist, whose name appears in full on some coins of Tarentum, and to whom, therefore, Raoul-Rochette appears very likely to be correct in ascribing other medals of Tarentum, and of Thurium, which are inscribed with the abbreviations ΣΩ and ΣΩΣ, although from the frequency of names beginning with this syllable, especially among the Greeks of Southern Italy, it is impossible to be quite sure that he is right. (R. Rochette, *Lettre à M. Schorn*, p. 97.) [P. S.]

SOSUS (*Σῶσος*), artists. 1. Of Pergamus, a worker in mosaic, and, according to Pliny, the most celebrated of all who practised that art. He made the pavement of a room at Pergamus, on which he imitated, by means of little coloured pebbles, the floor of an unswept room after a banquet, whence it was called *ἀσάρωτος οἶκος*. The fragments of the meal, which had fallen to the floor, were exactly represented, and in the centre was a *cantharus*, with a dove drinking out of it, the shadow of whose head was seen on the water in the vessel, and other doves were sunning themselves on the edge of the cantharus. (Plin. *H. N.* xxxvi. 25. s. 60). An imperfect copy of the central part of this mosaic (at first mistaken for the original), was found in Hadrian's Villa at Tivoli, in 1737 (*Mus. Capitol.* iv. 69), and a more perfect copy was found at Naples in 1833. (Müller, *Archäol. d. Kunst*, § 163, n. 6. § 322, n. 4, ed. Welcker.) One or two other mosaics have been supposed by some antiquaries to be copies from works by Sosus, but on grounds entirely conjectural. (See Nagler, *Künstler Lexicon*, *s. v.*)

We have no information respecting the artist's age or country, but it is clear that he must have lived during or after the decline of painting, which followed the Alexandrian period, when the art had degenerated to an ornament of luxury, when homely and even grotesque subjects were greatly admired (comp. PYREICUS), and when the elaborate imitation of minute details was prized above every other quality.

2. A medallist, whose name appears in very fine characters on the prow of the vessel carrying the heroine Histiaea, which is the ordinary type of the

numerous coins of Histiaea in Euboea. Raoul Rochette remarks, that it is very curious to find the artist's name thus engraved on one of a class which are perhaps the most abundant of any of the Greek medals, and that, too, in a part of Greece which had before furnished no other example of such an usage. (R. Rochette, *Lettre à M. Schorn*, p. 97, 2d ed.) [P. S.]

SO'TADES (Σωτάδης). 1. An Athenian comic poet of the Middle Comedy (Suid. *s. v.*), of whose plays we have the two following titles, Ἐγκλειόμεναι or Ἐγκλείομενοι (Ath. vii. p. 293, a.; Antiatt. p. 102), and Παραλυτρούμενος (Ath. ix. p. 368, a.) Both these are erroneously ascribed by Suidas and Eudocia to the more celebrated poet of Maroneia, with whom, indeed, the comic poet was so frequently confounded, even in ancient times, that Athenaeus (vii. p. 293, a.) expressly distinguishes them from one another. (Fabric. *Bibl. Graec.* vol. ii. p. 495; Meineke, *Frag. Com. Graec.* vol. i. p. 426, vol. iii. p. 585.)

2. A native of Maroneia in Thrace (or, according to others, of Crete, but he is generally called Μαρωνείτης), flourished at Alexandria about B. C. 280. He wrote lascivious poems, called φλύακες or κίναιδοι, in the Ionic dialect, whence they were also called Ἰωνικοὶ λόγοι. (Suid. *s. v.*; Ath. xiv. p. 620, e.) They were also called Σωτάδεια ἄσματα. (Socrat. *H. E.* i. 9.) As other examples of this species of composition, Athenaeus and Suidas mention the works of Alexander the Aetolian, Pyres (or Pyrrhus) the Milesian, Alexas, Theodorus, Timocharidas and Xenarchus. Strabo (xiv. p. 648) ascribes the beginning of this species to Sotades, who, as well as his successor, Alexander the Aetolian, wrote in prose, while Lysis and Simus wrote in metre; but there is some error in this statement, for we have express information respecting the kind of metre which Sotades employed. It would seem that Sotades carried his lascivious and abusive satire to the utmost lengths; this appears to be what Suidas means by calling him δαιμονισθείς. The freedoms which he took at last brought him into trouble. According to Plutarch (*Op. Mor.* p. 11, a.) he made a vehement and gross attack on Ptolemy Philadelphus, on the occasion of his marriage with his sister Arsinoë, and the king threw him into prison, where he rotted for a long time. According to Athenaeus (*l. c.*), the poet attacked both Lysimachus and Ptolemy, and, having fled from Alexandria, he was overtaken at Caunus by Ptolemy's general Patroclus, who shut him up in a leaden chest and cast him into the sea.

Of his works, we possess a few lines, and the following titles: —Ἄδωνις (Hephaest. p. 8, ed. Gaisford); Ἀμαζών (Suid.) εἰς ᾅδου κατάβασις (Suid.); εἰς Βελεστίχην (Suid.); Ἰλίας (Hephaest. p. 21); Πρίηπος (Suid.).

The metre which he generally used, and which was called after him the *Sotadean* verse, was Ionic a Majore Tetrameter Brachycatalectic

– – ◡ ◡ | – – ◡ ◡ | – – ◡ ◡ | – –

admitting, however, of several variations. (Hephaest. p. 63; Gaisf. *ad Hephaest.* p. 319).

Athenaeus (xiv. p. 620, e.) refers to commentaries on Sotades and his works by his son Apollonius, and by Carystius of Pergamus. He appears to have had many imitators. Of the Latin poets, Ennius, L. Accius, and others, are said to have composed poems of the same species; and even among Greek churchmen Arius was accused by Athanasius of writing in a style approaching to the "Sotadean poems." (Fabric. *Bibl. Graec.* vol. ii. pp. 495, 496; Clinton, *F. H.* vol. iii. *s. a.* 280, p. 500.)

3. An Athenian philosopher, who wrote a book on the mysteries. (Suid. *s. v.*)

4. A philosopher of Byzantium, of whom we know nothing but his name. (Suid. *s. v.*) [P. S.]

SOTEIRA (Σώτειρα), i. e. "the saving goddess" (Lat. *Sospita*), occurs as a surname of several female divinities in Greece, *e. g.* 1. of Artemis at Pegae in Megaris (Paus. i. 40. § 2, 44. § 7), at Troezene (ii. 31. § 1), at Boeae in Laconia (iii. 22. § 9), near Pellene (vii. 27. § 1); 2. of Persephone in Laconia (iii. 13. § 2), in Arcadia (viii. 31. § 1); 3. of Athena (Schol. *ad Plat.* p. 90, ed. Ruhnken; Aristot. *Rhet.* iii. 18); and 4. of Eunomia (Pind. *Ol.* ix. 25.) [L. S.]

SOTER (Σώτηρ), i. e. "the Saviour" (Lat. *Servator* or *Sospes*), occurs as the surname of several divinities:—1. of Zeus in Argos (Paus. ii. 20. § 5), at Troezene (ii. 31. § 14), in Laconia (iii. 23. § 6), at Messene (iv. 31. § 5), at Mantineia (viii. 9. § 1), at Megalopolis (viii. 30. § 5; comp. Aristoph. *Ran.* 1433; Plin. *H. N.* xxxiv. 8). The sacrifices offered to him were called σωτήρια. (Plut. *Arat.* 53.) 2. Of Helios (Paus. viii. 31. § 4), and 3. of Bacchus. (Lycoph. 206.) [L. S.]

SOTER (Σωτήρ), the Preserver, a surname of Ptolemaeus I. king of Egypt, as well as of several of the other later Greek kings.

SOTER, JULIUS, is supposed, on the authority of an inscription, to have been an artist in the fine species of mosaic, which was practised under the Roman emperors; but the matter is open to controversy. The inscription (Orelli, *Inscr. Lat.* No. 4262), mentions the name of Soter as PICTORIS QUADRIGULARI, which Welcker and others have explained in the above manner; but Raoul-Rochette, with more ingenuity than sound judgment, brings forward various arguments for reading *Pistoris*, and so turning the artist into a baker! (Welcker, *Rhein. Mus.* vol. i. p. 289; Müller, *Archäol. d. Kunst*, § 322, n. 4; R. Rochette, *Lettre à M. Schorn*, pp. 443—445, 2d ed.) [P. S.]

SOTE'RIA (Σωτηρία), i. e., the personification of safety or recovery (Lat. *Salus*) was worshipped as a divinity in Greece, and had a Temple and a statue at Patrae (Paus. vii. 21. § 2, 24. § 2). [L. S.]

SOTE'RICHUS (Σωτήριχος). 1. Of Alexandria, a distinguished musician. (Plut. *de Mus.* 2.)

2. Of the Oasis, an epic poet of the time of Diocletian. Suidas (*s. v.*) mentions, as his works, an Encomium on Diocletian, a poem entitled Βασσαρικὰ ἤτοι Διονυσιακά, in four books, one on Pantheia of Babylon (τὰ κατὰ Πάνθειαν τὴν Βαβυλωνίαν), another on Ariadne (τὰ κατὰ Ἀριάδνην), a life of Apollonius of Tyana, a poetical history of the taking of Thebes by Alexander the Great, entitled Πύθων ἢ Ἀλεξανδριακόν, and others. A scholiast on Lycophron (486) quotes a passage from his Καλυδωνιακά. (Fabric. *Bibl. Graec.* vol. iii. p. 52; Vossius, *de Hist. Graec.* pp. 293, 294, ed. Westermann.) [P. S.]

SOTE'RICUS, MA'RCIUS, a freedman, from whom L. Crassus purchased his Tusculan villa (Cic. *pro Balb.* 25). A. Gellius (xii. 2) makes mention of an inferior workman of the name of Sotericus, who must, however, have been a different person from the preceding.

SOTE'RIDAS (Σωτηρίδας), a grammarian of Epidaurus, the husband of Pamphila, under whose name he published an historical work in three books. He also wrote a work on Orthography (ὀρθογραφίαν), Homeric questions (ζητήσεις Ὁμηρικάς), a Commentary on Menander (ὑπόμνημα εἰς Μένανδρον), on Metres (περὶ μέτρων), on Comedy (περὶ κωμῳδίας), and on Euripides (εἰς Εὐριπίδην).

Suidas has two articles on Soteridas, which so nearly resemble each other, that there can be no doubt of their referring to one and the same person, especially when we bear in mind the constant practice of Suidas to make different articles out of the statements of different writers concerning one person, without troubling himself much about their consistency. The above account is taken from the one of Suidas's articles which appears to be copied from the better authority. In the other (and *s. v.* Παμφίλη) he makes Soteridas the father, instead of the husband, of Pamphila; but the fact of his writing under her name appears more consistent with his being her husband than her father. Also, the Commentary on Menander is called, in the second article, a Commentary on Homer and Menander; a curious conjunction, unless the Homer referred to be the poet of the Tragic Pleiad. These variations are of little consequence in themselves; but they furnish a good example of the sort of materials out of which much of the minor Greek literary history has to be constructed. (Fabric. *Bibl. Graec.* vol. ii. p. 496, vol. vi. p. 379.) [P. S.]

SO'TION (Σωτίων). There appear to have been three or four philosophers of this name. The following alone are worth noticing:—

1. A native of Alexandria, who flourished at the close of the third century B. C. (Clinton, *Fasti Hellen.* vol. iii. p. 526.) Nothing is known of his personal history. He is chiefly remarkable as the author of a work, entitled Διαδοχαί, on the successive teachers in the different philosophical schools. It is quoted very frequently by Diogenes Laërtius (ii. 12, 26. v. 86, &c.), and Athenaeus (iv. p. 162, e., &c.) It consisted of at least 23 books (Diog. Laërt. *prooem.* 1. 7). He was also, apparently, the author of a work, περὶ τῶν Τίμωνος σίλλων (Athen. viii. p. 336, d.), and of a work entitled Διόκλειοι ἔλεγχοι (Diog. Laërt. x. 4).

2. Also a native of Alexandria, who lived in the age of Tiberius. He was the instructor of Seneca, who derived from him his admiration of Pythagoras (Seneca, *Epist.* 108). It was perhaps this Sotion who was the author of a treatise on anger, quoted by Stobaeus (*Floril.* xiv. 10, xx. 53, lxxxiv. 6—8, 17, 18, cviii. 59, cxiii. 15). Plutarch also quotes him (*Alex.* c. 61), as the authority for certain statements respecting towns founded by Alexander the Great in India, which he had heard from his contemporary Potamon the Lesbian. Vossius conjectures that it is the same Sotion who is quoted by Tzetzes (*Chiliad.* vii. 144) as the authority for some other statements relating to India, which he probably drew from the same source.

3. The Peripatetic philosopher, mentioned by A. Gellius (*N. A.* i. 8) as the author of a miscellaneous work entitled Κέρας Ἀμαλθείας, is probably a different person from either of the preceding. (Vossius, *de Hist. Graec.* p. 233, &c.; Schöll, *Gesch. der griech. Lit.* vol. ii. pp. 221, 576, 641; Fabric. *Bibl. Graec.* vol. i. p. 874, vol. iii. pp. 52, 505, 576.) [C. P. M.]

SOZO'MENUS, HERMEIAS, SALAMANES, or SALAMINIUS (Σαλαμάνης Ἑρμείας Σωζόμενος, Phot. *Bibl.* Cod. 30; comp. Sozomen, *H. E.* lib. vi. c. 32: Ἑρμείας Σωζόμενος, ὁ καὶ Σαλαμίνιος, Niceph. Callist. *H. E.* lib. i. c. i.), with the additional epithet SCHOLASTICUS; usually called in English SOZOMEN; a Greek ecclesiastical historian of the fifth century. He was probably a native of Bethelia or Bethel, a populous village in the territory of Gaza in Palestine. His grandfather was the first of his family who embraced the Christian religion, being influenced thereto by the wonderful recovery of Alaphion, a person of property in the same village, and a demoniac, who had been relieved by the prayers of the monk Hilarion, after he had resorted in vain to Jewish and Heathen exorcists. The grandfather of Sozomen, with some of his kindred, fled from Bethelia during the reign of Julian, fearing the violence of the heathen multitude: but they appear to have returned; and the grandfather being a person of some education, and skilled in the exposition of the Scriptures, and especially in solving difficulties, was much esteemed by the Christians of Ascalon, Gaza, and the neighbouring parts (Sozom. *H. E.* lib. v. c. 15). That Sozomen was born and educated at Bethelia is inferred from his familiarity with the locality (ibid.), and from his intimacy, when quite young, with some persons of the family of Alaphion, who were the first to build churches and monasteries near Bethelia, and were pre-eminent in sanctity (ibid.); a description which, as Valesius notices, appears to identify them with the four brothers, Salamanes, Physcon, Malachion or Malchion, and Crispion, mentioned by him in another place (lib. vi. c. 32). Valesius supposes Sozomen to have derived that great admiration of the monastic life which he shows in various parts of his work from his early intercourse with these monks; and it was perhaps from the first-mentioned of them that he derived his own name of Salamanes. That the early life of Sozomen was spent in the neighbourhood of Gaza, appears also from his familiar acquaintance with the deportment of Zeno, the aged bishop of Maiuma, the port of that city (lib. vii. c. 28). The statement of some writers that Sozomen was a native of Cyprus is an error, arising apparently from the corrupt form Σαλαμίνιος, Salaminius, in which Nicephorus has given his name. According to Valesius, whom Cave follows, Sozomen studied civil law at Berytus; but we have not been able to trace any reference to this circumstance in Sozomen's history: he practised at the bar at Constantinople, and was still engaged in his profession when he wrote his history (lib. ii. c. 3). Of his subsequent life nothing appears to be known. As he mentions, in the prefatory epistle to his history, an incident which probably occurred in A. D. 443, he must have survived that year; and Ceillier thinks that, from the manner in which he speaks of Proclus of Constantinople (lib. ix. c. 2, ad fin., Πρόκλου ἐπιτροπεύοντος τὴν Κωνσταντινουπόλεως ἐκκλησίαν, "in the episcopate of Proclus of Constantinople"), he must have written after the death of that prelate in A. D. 446; but we think the words do not necessarily lead to that conclusion.

The only work of Sozomen which has come down to our time is his Ἐκκλησιαστικὴ ἱστορία,

Historia Ecclesiastica. His first design was to comprehend in this work the whole period from the ascension of Christ; but considering that the earlier period, to the overthrow of Licinius by Constantine the Great, A. D. 323, had been already treated of by other writers, among whom he enumerates Clemens (apparently meaning the Pseudo-Clemens, author of the *Recognitiones* or the *Clementina*), Hegesippus, Africanus, and Eusebius, he contracted his plan so far as related to that period, and comprehended it in a separate work, a compendium in two books, which is now lost (*H. E.* lib. i. 1). His longer history is in nine books, but is imperfect; for though he proposed to bring it down to the seventeenth consulship of the younger Theodosius, A. D. 439, the year in which the history of Socrates ends (comp. *Oratio ad Imp. Theodos.* mentioned just below), the work, as now extant, comes down only a little later than the decease of the emperor Honorius, A. D. 423. Whether it was ever finished according to the author's design, or whether some portion of it has been lost, cannot now be ascertained. It breaks off at the end of a sentence, but in the middle of a chapter; for, while the title of the last chapter promises an account of the discovery of the relics of the prophet Zacharias (or Zachariah) and of the Proto-Martyr Stephen, the chapter itself gives an account only of the former. The work was divided by the author into nine books, and has prefixed to it a dedication to the emperor Theodosius II., Λόγος πρὸς τὸν αὐτοκράτορα Θεοδόσιον, *Oratio ad Imperatorem Theodosium.* The first two books contain the events of the reign of Constantine the Great; the first book ending with the Council of Nice, and the second beginning with the discovery of the cross of Christ, and the visit to Jerusalem of Helena, the emperor's mother. The next two books comprehend the reigns of the sons of Constantine; the events which preceded the death of Constans being in the third book, and later events in the fourth. The revolt of Julian, the death of Constantius, and the greater part of the events of the reign of Julian, occupy the fifth book; the invasion of Persia by Julian and the death of that emperor, and the reigns of Jovian, Valentinian, and Valens, are included in the sixth; the reign of Theodosius the Great is given in the seventh, that of Arcadius in the eighth, and that of the younger Theodosius in the ninth, which last book, as already noticed, is imperfect. It may be here observed that Fabricius denies that the work is incomplete, urging that the discovery of the relics of the prophet Zacharias, which is the closing incident of the history, occurred, according to the authority of Marcellinus, in the seventeenth consulship of Theodosius II., A. D. 439, the year to which Sozomen proposed to bring down his history. Even were this statement accurate, the authority of Marcellinus could not be permitted to overbalance that of Sozomen himself, who distinctly places the discovery of the relics among the incidents of the minority of Theodosius, whereas Theodosius, in his seventeenth consulship, was nearly forty years of age. Marcellinus, however, does not mention the finding of the relics either of the prophet Zacharias, which Sozomen has actually related, or of the proto-martyr Stephen, which Sozomen proposed to relate in his last extant chapter. What Marcellinus does mention as an incident of the seventeenth consulship of Theodosius, is the translation of the latter relics from Jerusalem to Constantinople, by the empress Eudocia, the wife of Theodosius (Marcellin. *Chron.*). The discovery, or asserted discovery of the relics, was quite a different event, and took place in A. D. 415 [LUCIANUS, No. 3], long before their removal.

Sozomen is admitted to excel Socrates in style. This was the judgment of Photius, which is confirmed by later critics: but these contend for the superiority of Socrates in soundness of judgment. Valesius says, "In writing history, Sozomen adopted a style neither tame nor turgid, but of a medium character; which style, indeed, is most suitable for a writer on ecclesiastical affairs. And indeed Photius, in his *Bibliotheca*, prefers the style of Sozomen to that of Socrates; an opinion to which we readily subscribe. But Socrates excels Sozomen in judgment as much as he falls short of him in elegance of diction; for Socrates, indeed, judges exceedingly well, both of men and of ecclesiastical events and transactions; nor does his history contain any thing except what is of gravity and importance: there is nothing that you can expunge as superfluous. On the other hand there are in Sozomen things of a trifling and puerile character; such as the digression in the first book (c. 6) on the building of the city of Hemona, and on the Argonauts, who carried the ship Argo on their shoulders for several stadia; also that description of the suburb of Daphne (at Antioch) which is contained in the fifth book (c. 19); also that observation on beauty of person, when speaking of the virgin in whose house Saint Athanasius was for some time concealed (lib. v. c. 6); and lastly, the ninth book contains scarcely any thing else than warlike incidents which have nothing in common with ecclesiastical history." But it may be observed, that however the last remark of Valesius may be intrinsically just, the very fault of which he complains (and the complaint will apply to other parts of the work as well as the ninth book, and, though in a less degree, to Socrates also) makes the work more valuable, as furnishing materials for an interesting but obscure period of Roman history.

As Socrates and Sozomen were contemporaries, it has been a question which of them first published his history. As they commence at the same point, and profess to terminate at the same point (though the work of Sozomen, as we have observed, is incomplete), it is obvious that one borrowed at least his plan from the other; and as they for the most part agree in their statements, it is probable that the later writer made considerable, though unacknowledged use of his predecessor's work. Valesius, on the ground that the inferior writer is likely to be the plagiarist, assigns the priority to Socrates; and he is probably correct. The ancients, in naming the two, generally put Socrates first. Sozomen has given much which Socrates omits; especially he abounds in notices of anchorets and saints, of whom he seems to have been a great admirer. Why Sozomen, supposing him to be the later of the two writers, should have undertaken to write a second history of a period which had just been treated of by another, is not clear. There are no sharp criticisms or other indications of personal feeling; and no marks of important theological difference. Possibly he may have thought Socrates had not sufficiently recorded the virtues of the ascetics, and therefore published his own history with the view of honouring them.

The work of Sozomen is one of those abridged and combined in the *Historia Tripartita* of Cassiodorus. [CASSIODORUS, EPIPHANIUS, No. 11.]

The Greek text of Sozomen appears to have been first published, with that of Socrates and the other Greek ecclesiastical historians, by Rob. Stephanus, fol. Paris, 1544 ; and was again printed, with the Latin version of John Christopherson, bishop of Chichester, fol. Geneva, 1612. It was also included with the work of Socrates, in the edition of Valesius, both in its original publication and in its several reprints ; and in the edition of Reading [SOCRATES, SCHOLASTICUS]. There are Latin versions by Musculus and Christopherson, which have been repeatedly printed with their versions of the other ecclesiastical historians [SOCRATES, SCHOLASTICUS]. The version of Christopherson extended only to the first six books of Sozomen ; the needful supplement of a version of the last three having been made by Petrus Suffridus. The abridged English version of the Greek ecclesiastical historians by Parker includes Sozomen, as does also the French version of Cousin, but not the English translation of Meredith Hanmer [SOCRATES SCHOLASTICUS]. (Valesius, *De Vitis et Scriptis Socratis et Sozomeni*, prefixed to his edition of their works ; Vossius, *De Historicis Graecis*, lib. ii. c. 20 ; Fabric. *Biblioth. Graec.* vol. vii. p. 427 ; Cave, *Hist. Litt.* ad ann. 439, vol. i. p. 427, ed. Oxford, 1740—1743 ; Dupin, *Nouv. Biblioth. des Auteurs Eccles.* vol. iv. or vol. iii. partie ii. p. 80, ed. Mons, 1691 ; Ceillier, *Auteurs Sacrés*, vol. xiii. p. 689 ; Ittigius, *De Bibliothecis Patrum*, passim ; Watt, *Bibliotheca Britannica ;* Lardner, *Credibility*, part ii. vol. xi. p. 453 ; Waddington, *History of the Church*, part ii. ch. vii. ad fin.)

Lambecius has confounded Hermeias Sozomen with Hermeias, the author of the *Irrisio Gentilium Philosophorum* [HERMEIAS, No. 3], but there is no doubt that they are different persons. (Fabric. *l. c.*) [J. C. M.]

SPARGAPISES (Σπαργαπίσης), son of Tomyris, queen of the Massagetae, was surprised and taken prisoner by Cyrus, when, according to the account of Herodotus, he invaded that territory in B. C. 529. The young prince, overwhelmed by his calamity, put an end to his own life (Herod. i. 211—213 ; compare Strab. xi. p. 512 ; Justin, i. 8.) [E. E.]

SPARSUS, a friend of the younger Pliny, to whom he addressed two of his letters (*Ep.* iv. 5, viii. 3), but of whom nothing is known.

SPARSUS, FU'LVIUS, a rhetorician, mentioned both by the elder Seneca (*Controv.* v. *prooëm.* p. 322, *Exc.* i. p. 382), and by Quintilian (vi. 3. § 100).

SPARTA (Σπάρτα), a daughter of Eurotas by Clete, and wife of Lacedaemon, by whom she became the mother of Amyclas and Eurydice. (Apollod. iii. 10. § 3). From her the city of Sparta was believed to have derived its name (Paus. iii. 1. § 3 ; Schol. *Eurip. Orest.* 615). She was represented on a tripod at Amyclae. (Paus. iii. 18. § 5). [L. S.]

SPA'RTACUS, the name of several kings of the Cimmerian Bosporus.

1. Succeeded the dynasty of the Archeanactidae (Wesseling, *ad Diod.* xii. 31) [ARCHEANACTIDAE] in B. C. 438, and reigned until B. C. 431. He was succeeded by his son Seleucus. (Diod. xii. 31, 36.)

2. Began to reign in B. C. 427 and reigned 20 years. He was succeeded in B. C. 407 by his son Satyrus. (Diod. xiv. 93 ; Isocrat. *Trapezit.* p. 370.)

3. Succeeded his father Leucon in B. C. 353, and died, leaving his kingdom to his son Parysades, in B. C. 348. (Diod. xvi. 31, 52.)

4. Son of Eumelus, began to reign in B. C. 304, and reigned 20 years. (Diod. xx. 100 ; see Clinton, *Kings of Bosporus*, in *Fast. Hellen.* vol. ii. pp. 281—285.) [W. B. D.]

SPA'RTACUS, by birth a Thracian, was successively a shepherd, a soldier, and a chief of banditti. On one of his predatory expeditions he was taken prisoner, and sold to a trainer of gladiators. In B. C. 73 he was a member of the company of Cn. Lentulus Batiatus, and was detained in his school at Capua, in readiness for the games at Rome. Among his fellow prisoners, principally Gauls and Thracians, were two Gaulish swordsmen, Crixus and Oenomaus, who joined with Spartacus in urging their comrades rather to die attempting freedom, than to be "butchered for a Roman holiday." Of 200 gladiators about 70 broke out of the school of Lentulus, plundered a cook's-shop of its spits and cleavers, and, thus armed, passed through the gates of Capua. On the high road they met some waggons laden with gladiators' armour, and, seizing it, took refuge in the crater of Vesuvius, where a number of runaway slaves joined them. Spartacus was chosen leader ; Crixus and Oenomaus were his lieutenants ; and their ravages soon excited the alarm of the Capuan people. They were blockaded by C. Claudius Pulcher [No. 36], at the head of 3000 men. A wild vine covered the sides of the old and extinguished crater, and on ladders twisted from its stems, the fugitives descended the least accessible and therefore unguarded side of their place of refuge, attacked their besiegers in the rear, and supplied themselves with better weapons from the slain. Spartacus now proclaimed freedom to slaves, and the numbers that flocked to him proved the impolicy of the Roman land-owners in preferring slave-labour to free, the desolation of Sulla's wars, and the weakness and depopulation of Italy. The eruption of a handful of half-armed men devastated Italy, from the foot of the Alps to the southernmost corner of the peninsula, and was little less dangerous to the empire than the Hannibalic war itself. Spartacus was triumphant for upwards of two years, B. C. 73—71. In 73 he defeated Cossinius, a legatus of the praetor Varinius Glaber ; next Glaber himself repeatedly, capturing in one action his war-horse, lictors, and fasces. From this time forward Spartacus was attended with the accompaniments of a Roman proconsul. He ravaged Campania and sacked Cora, Nuceria, and Nola, and perhaps Compsa, in the territory of the Hirpinians. He was absolute master of Lucania and Bruttium, and placed garrisons and magazines in Thurii and Metapontum. Spartacus was as discreet as he was valiant. In the midst of his successes, and with 40,000 men under his command, he saw that in the end Rome would prevail, and he knew that victory, while it swelled, disorganised his bands. His Gaulish followers were jealous of their Thracian comrades, and Crixus and Oenomaus aspired to separate commands. Spartacus, therefore, proposed to his army to make their way to the north of Italy, and, forcing the passes of the Alps, to disperse severally to their respective homes.

In B. C. 72 his ranks contained 70,000 men. The senate, now awakened to its danger, sent two consular armies against him, and the praetor Q. Arrius co-operated with a third. Crixus had already separated himself from Spartacus, and was routed and slain by Arrius, near Mount Garganus, in Apulia. Oenomaus had fallen previously. Spartacus, bent on escape rather than victory, pressed northward through Picenum. One consular army, however, under Cn. Cornelius Lentulus [LENTULUS CLODIANUS, No. 24], awaited him north of the Po ; another, under Gellius Poplicola, pressed upon his rear. He attacked and defeated both separately, and, with a bitter irony, forced his Roman captives to fight as gladiators at the funeral games which he celebrated to the manes of Crixus. He had now 100,000 men in arms, and meditated an attack on Rome itself. The consuls of 72 sustained a second defeat in the territory of Picenum. But success was in the end fatal to Spartacus. His victorious bands refused to evacuate Italy, and forced him to return to the south. His winter-quarters at Thurii exhibited the spectacle of a great fair, whither merchants resorted to buy the plunder of the peninsula. Spartacus, it is said, interdicted gold and silver from his camp, but purchased brass and iron, and established armouries on a large scale. At the comitia of B. C. 71, there were at first no candidates for the praetorship. To the praetors was assigned the Servile War, and the name of Spartacus intimidated all ranks. M. Licinius Crassus [No. 17] at length offered himself. He was unanimously elected, and numerous volunteers enrolled themselves. Eight legions were sent into the field. But for a while victory remained with Spartacus. In the north, whither he seems to have moved early in the spring of 71, he defeated, near Mutina, the proconsul C. Cassius Longinus [No. 10], and the propraetor Cn. Manlius. In the territory of Picenum he routed Mummius [No. 7], a legatus of Crassus. But this was the term of his unbroken success. The Roman legions had been disheartened and disorganised by defeat. Crassus decimated the soldiers of Mummius, and restored discipline. The slaves again divided themselves, were twice defeated by Crassus, and Spartacus was driven to the extreme point of Bruttium. Crassus drew strong lines of circumvallation around Rhegium, and by his superior numbers prevented the escape of the slaves. The next design of Spartacus was stamped with his usual genius. Sicily had recently been the theatre of a fierce and desolating Servile War. It was suppressed but not extinguished. Had Spartacus once crossed the straits he would have been welcomed by thousands of followers and been master of the granary of Rome. The seas were at that time swept by Cilician pirates, little less formidable than the slaves by land. With them Spartacus negotiated a passage to Sicily, but they impoliticly, as well as treacherously, received their hire and abandoned him. He failed in an attempt to pass over to Sicily on rafts and wicker-boats, and the works of Crassus were daily rendering escape less practicable. To stop the desertion which was beginning to thin his ranks, Spartacus crucified a Roman prisoner as a token of the mercy his followers might expect from the besiegers. In two efforts to force his way out, Spartacus lost 12,000 men ; but he finally succeeded on a tempestuous winter night, in throwing fascines over the Roman trenches, and getting beyond the lines of Crassus. Rome was once more panic-struck, and even Crassus, although eager to finish the war unaided, summoned Cn. Pompey from Spain and L. Licinius Lucullus from Thrace. The jealousy of the slaves themselves terminated the contest. The Gauls severed themselves from Spartacus and chose two of their countrymen for leaders, Granicus and Castus. Apart from their great chief they were powerless. Granicus and Castus, with 30,000 of their followers, were slain in the neighbourhood of Croto, and the disgrace of Rome was in part wiped out by the recovery of its eagles and fasces. Crassus now repented of his application to Pompey and Lucullus, and hastened to bring the war to an end. Near Petelia Spartacus was once more victorious, and defeated L. Quintius and Tremellius Scrofa, the quaestor of Crassus. His followers, instead of hastening to the Alps and escaping to Gaul and Thrace, compelled Spartacus to march southward and engage Crassus. Spartacus offered to negotiate. His terms were contemptuously rejected. He then attempted to seize the shipping in the harbour of Brundisium, but Lucullus had just landed there from Epirus. Near the head of the river Silarus Spartacus encountered the Romans for the last time. A skirmish between the pioneers of Crassus and the slaves, brought on a general engagement. Like Warwick at Barnet, Spartacus slew his warhorse in front of his army, and prepared for death. Long after victory was hopeless he was traced by heaps of slain ; but in the carnage that closed the day, his body was irreparably lost. About 5000 of his men, under one Publipor, made their way into the north of Lucania, where they were met and slain by Cn. Pompey, who boasted that Crassus had routed the slaves, but that he himself had cut up the war by the roots. Six thousand fugitives impaled on each side of the Appian road between Capua and Rome, attested the fears and the cruelty of the conquerors, and contrasted with the humanity of Spartacus, in whose camp at Rhegium were found surviving three thousand Roman prisoners.

The character of Spartacus, like that of Hannibal, has been maligned by the Roman writers. Cicero compares the vilest of his contemporaries to him : Horace (*Carm.* iii. 14. 19) speaks of him as a common robber : none recognise his greatness, but the terror of his name survived to a late period of the empire (Sidon. Apollin. *Carm.* ix. 253 ; Themist. *Or.* ix.). Accident made Spartacus a shepherd, a freebooter, and a gladiator ; nature formed him a hero. The excesses of his followers he could not always repress, and his efforts to restrain them often cost him his popularity. But he was in himself not less mild and just than he was able and valiant. He preferred his Thracian cottage and freedom to the throne of Italy. Of all contemporary characters the mind dwells with most complacency on those of Sertorius and Spartacus. But the one, nobly born and befittingly trained, sullied his name by the murder of the Spanish hostages at Huesca ; the other, a peasant by birth, a slave by compulsion, saved the lives of his captives. The most terrible guerilla chieftain recorded in history was unstained by the vices of his conquerors, and, had circumstances favoured him, would have rivalled the fame of Viriarathus and Wallace. (Plut. *Crass.* 8—12, *Pomp.* 21, *Cat. Min.* 8 ; Liv. *Epit.* xcv. xcvi. xcvii. ; Vell. ii. 30 ; Flor. iii. 20 ; Eutrop. vi. 7 ; Oros. v. 24, 35 ;

Appian, *B. C.* i. 116—121, *B. Mithr.* 109 ; Front. *Strat.* i. 5. §§ 20—23, 7. § 6, ii. 4. § 7, 5. § 34 ; Sall. *Fragm. Hist.* iii. No. 167, p. 254, ed. Gerlach ; Cic. *pro Leg. Man.* 11. § 50, *Verr.* v. 2. § 5, *ad Att.* vi. 2, *Philipp.* iv. 6, *Parad.* iv. 2, *Har. Resp.* 12 ; Varr. *Fragm.* p. 250, Bip. ed. ; Lucan. *Phars.* ii. 554 ; Themist. *Or.* ix. ; Hor. *Carm.* iii. 14. 19, *Epod.* 16. 5 ; Augustin. *C. Dei*, iii. 26 ; Paneg. Vet. ; Sidon. Apollin. *Carm.* ix. 253 ; Plin. *H. N.* xxxiii. 14 ; Diod. xxxviii. 21.) [W. B. D.]

SPARTI (Σπαρτοί), from the verb σπείρω, and accordingly signifies "the sown men ;" it is the name given to the armed men who sprang from the dragon's teeth sown by Cadmus, and were believed to be the ancestors of the five oldest families at Thebes. (Apollod. iii. 4. § 1 ; Paus. ix. 5. § 1, 10. § 1 ; Schol. *ad Apollon. Rhod.* iii. 1179, *ad Pind. Isthm.* i. 41, *ad Eurip. Phoen.* 670, *ad Soph. Antig.* 128 ; Ov. *Met.* iii. 101, &c. ; comp. CADMUS). [L. S.]

SPARTIA'NUS, DE'LIUS, one of the six "Scriptores Historiae Augustae" (see CAPITOLINUS). His name is prefixed to biographies of, 1. Hadrianus and Aelius Verus ; 2. Didius Julianus ; 3. Severus ; 4. Pescennius Niger ; 5. Caracalla ; 6. Geta ; of which the first four are inscribed to Diocletian, the fifth to no one, the sixth to Constantine, and hence the last two are believed by many to be from a different hand. He repeatedly informs us that he had composed the lives of all the emperors down to Hadrian, beginning, as we must infer from his words, with Julius Caesar, and that he intended to continue the work to his own time. The whole of the first portion of his labours has however perished, the collection which bears the title of the Augustan History commencing, as we have pointed out in a former article [CAPITOLINUS], with Hadrianus, and it seems very doubtful if he ever completed his design, since Vopiscus (*Aurelian.* init.) expressly declares that he was acquainted with no work in the Latin language which contained an account of the career of Aurelian. We have already observed [CAPITOLINUS] that there is much difficulty in assigning the pieces which form this series to their proper authors. Salmasius found in the Palatine MS. the whole from Hadrianus to Alexander Severus attributed to Spartianus, and those from the two Maximini to Balbinus under the name of Capitolinus, and hence was led to form the probable conjecture that Spartianus and Lampridius [LAMPRIDIUS] were one and the same person, whose name in full was *Aelius Lampridius Spartianus.* For the editions, translations, &c. of Spartianus see CAPITOLINUS. [W. R.]

SPARTON (Σπάρτων), the name of two mythical personages, the one a son of Phoroneus (Paus. ii. 16. § 3), and the other a son of Tisamenus. (Paus. vii. 6. § 2). [L. S.]

SPEIO (Σπειώ), one of the Nereids. (Hom. *Il.* xviii. 40 ; Hes. *Theog.* 245.) [L. S.]

SPE'NDIUS (Σπένδιος), one of the chief leaders of the Carthaginian mercenaries in their insurrection, after the close of the First Punic War, B. C. 241. He was a Campanian by birth, but had been a slave under the Romans, and having made his escape entered the service of the Carthaginians as a mercenary soldier, where he rose to a distinguished place by his great personal strength and daring. After the close of the war he became apprehensive lest he should be given up to the Romans, and hence exerted himself to the utmost in fomenting the discontents of his brother mercenaries, and preventing them from coming to any agreement with their Carthaginian masters. For this reason, when the troops at length broke out into open mutiny, he was chosen, together with an African of the name of Matho, to be their leader. The proceedings of the two joint commanders during the war which followed, have been already related under MATHO. Spendius was at length taken prisoner by Hamilcar Barca [HAMILCAR, No. 8, p. 329], and crucified by his orders before the walls of Tunis : his body afterwards fell into the power of Matho, who caused the Carthaginian general Hannibal to be suspended in its place upon the same cross. (Polyb. i. 69, &c., 85, 86 ; Diod. xxv. *Exc. Vales.* p. 567, *Exc. Vat.* p. 55.) [E. H. B.]

SPENDON (Σπένδων), of Sparta, one of those early musicians whose paeans were sung by the Spartan youths at the Gymnopaedeia, with those of Thaletas and Alcman. (Plut. *Lyc.* 28.) [P. S.]

SPERA'TUS, JU'LIUS. We possess an elegy, extending to thirteen couplets, in praise of the nightingale, which was first published by Pithou, and afterwards with greater care by Goldastus (*Opuscula Erot. et Amat.* p. 74), who made use of four MSS. Of these, three gave no indication regarding the author, but the fourth, which belonged to the monastery of St. Gall, bore the title *Versus Julii Sperati de Philomela.* We know nothing whatsoever of this personage, nor of the age to which he belongs, except that the piece in question was imitated by Paulus Alvarus of Corduba, a monk of the ninth century. The lines will be found in Wernsdorf, *Poët. Lat. Minor.* vol. vi. part ii. p. 403 ; comp. vol. vi. part i. p. 255, and in Burmann, *Anthol. Lat.* v. 149, or No. 392, ed. Meyer. [W. R.]

SPERCHEIUS (Σπερχειός), a Thessalian river-god, became the father of Menesthius by Polydora, the daughter of Peleus. (Hom. *Il.* xvi. 174, xxiii. 142 ; Apollod. iii. 14. § 4 ; Paus. i. 37. § 2 ; Herod. vii. 198). [L. S.]

SPERTHIAS. [BULIS.]

SPES, the personification of hope, was worshipped at Rome, where she had several temples, the most ancient of which had been built in B. C. 354, by the consul Atilius Calatinus, near the Porta Carmentalis (Liv. ii. 51, xxi. 62, xxiv. 47, xxv. 7, xl. 51 ; Tac. *Ann.* ii. 49). The Greeks also worshipped the personification of hope, Elpis, and they relate the beautiful allegory, that when Epimetheus opened the vessel brought to him by Pandora, from which all manner of evils were scattered over the earth, Hope (Elpis) alone remained behind (Hes. *Op. et D.* 96; Theognis, 1135). Hope was represented in works of art as a youthful figure, lightly walking in full attire, holding in her right hand a flower, and with the left lifting up her garment. (Hirt, *Mythol. Bilderb.* p. 100 ; Müller, *Anc. Art and its Rem.* § 406.) [L. S.]

SPEUSIPPUS (Σπεύσιππος), the distinguished disciple of Plato, was a native of Athens, and the son of Eurymedon and Potone, a sister of Plato (Diog. Laërt. iv. 1 ; Suid. *s. v.*). We hear nothing of his personal history till the time when he accompanied his uncle Plato on his third journey to Syracuse, where he displayed considerable ability and prudence, especially in his amicable relations with Dion (Plut. *Dion*, c. 22. 17). His moral worth is recognised even by the sillographer Timon,

though only that he may heap the more unsparing ridicule on his intellectual endowments (Plut. *Dion.* 17). And indeed he is not comparable either to Plato or to Aristotle, though the latter appears, among all his Academic antagonists, to have deemed Speusippus worthy of the honour of being refuted, and is even said to have purchased his books for three talents (Diog. Laërt. iv. 5; A. Gellius, *Noct. Att.* iii. 17). The report about his sudden fits of anger, his avarice, and his propensity to voluptuousness, are probably derived from a very impure source: Athenaeus (vii. p. 279, e., xii. p. 546, d.) and Diogenes Laërtius (iv. 1, 2; comp. Suid. *s. v.*; Tertullian, *Apolog.* c. 46) can adduce as authority for them scarcely any thing more than some abuse in certain letters of the younger Dionysius, who was banished by Dion, not without the co-operation of Speusippus. Having been selected by Plato as his successor in the office of president of the Academy, he was at the head of the school for only eight years (B. C. 347—339). He died, as it appears, of a lingering paralytic illness (Diog. Laërt. iv. 1, 3, 4). Another account, at variance with this, appears to rest upon a misunderstanding (*l. c.* iv. 4, ib. Interp.). From the list of his numerous dialogues and commentaries Diogenes Laërtius gives us an extract, which contains only titles, which do not always admit of any conclusion as to their contents, and the scanty notices in other writers furnish us with little that can supply the void or throw any light upon them. Speusippus seems to have continued Plato's polemical attacks upon the hedonistic theory of Aristippus (Ἀρίστιππος α′, Περὶ ἡδονῆς α′, Περὶ πλούτου α′), to have developed somewhat further the ideas of *justice* and of *the citizen*, and the fundamental principles of legislation (Περὶ δικαιοσύνης α′, Πολίτης α′, Περὶ νομοθεσίας). He appears also to have discussed the idea of the philosopher, and philosophy, and to have treated of preceding philosophers (φιλόσοφος α′, Περὶ φιλοσοφίας α′, or Περὶ φιλοσόφων, according to Menage's conjecture; at any rate a book of that kind is quoted by Diogenes, in his life of Parmenides, ix. 23).

His efforts, however, were especially directed to the bringing together of those things that were similar as regards their philosophic treatment (Diog. Laërt. *l. c.* **5**, διάλογοι τῶν περὶ τὴν πραγματείαν ὁμοίων α′—ι′, Διαιρέσεις καὶ πρὸς τὰ ὅμοια ὑποθέσεις· comp. Athenaeus, vii. passim), and to the derivation therefrom, and laying down, of the ideas of genera and species (Περὶ γενῶν καὶ εἰδῶν παραδειγμάτων [?]): for in the sciences he had directed his attention especially to what they had in common, and to the mode in which they might be connected (Diodorus, *ap. Diog. Laërt., l. c.* 2; Casaubon is hardly correct in restricting the word μαθήματα to the mathematical sciences). Thus he seems to have endeavoured to carry out still further the threefold division of philosophy into Dialectics, Ethics, and Physics, for which Plato had laid the foundation, without, however, losing sight of the mutual connection of those branches of philosophy. For he maintained that no one could arrive at a complete definition, who did not know all the differences by which that which was to be defined was separated from the rest (Themist. *in Arist. Anal. Post.* vid. Schol. *in Aristot.* ed. Brandis, p. 248, a.). With Plato, moreover, he distinguished between that which is the object of thought, and that which is the object of sensuous perception, between the cognition of the reason and sensuous perception. He endeavoured, however, to show how the latter can be taken up and transformed into knowledge, by the assumption of a perception, which, by participation in rational truth (τῆς κατα τὸν λόγον ἀληθείας), raises itself to the rank of knowledge. By this he seems to have understood an immediate, in the first instance aesthetic, mode of conception; since he appealed, in support of his view, to the consideration that artistic skill has its foundation not in sensuous activity, but in an unerring power of distinguishing between its objects, that is, in a *rational* perception of them (Sext. Emp. *adv. Math.* vii. 145, &c.). The idea of *essence* also he endeavoured to seize more distinctly by separating its kinds, the difference between which he considered would result from the difference between the principia on which they are based. Thus he distinguished essences of numbers, of size, of soul, while Plato had referred them, as separate definitudes, to the ideal numbers (Arist. *Met.* vi. 2, 11, xii. 10, *de Anima*, i. 2; Iamblich. *ap. Stob. Eclog.* i. 862). Nevertheless Speusippus also must have recognised something common in those different kinds of essences, inasmuch as in the first place he set out from absolute unity, and regarded it as a formal principium which they had in common (Arist. *Met.* vi. 2, p. 1028, xiv. 3, xiii. 9; comp. Ravaisson, *Speusippi de Primis Rerum Principiis Placita*, Paris, 1838), and in the next place he appears to have presupposed multitude and multiformity as a common primary element in their composition. But it is only the difficulties which led him to make this and similar deviations from the Platonic doctrine, of which we can get any clear idea, not the mode in which he thought he had obviated those difficulties by distinguishing different kinds of principia. The criticism of Aristotle, directed apparently against Speusippus, shows how little satisfied he was with the modification of the original Platonic doctrine. With this deviation from Plato's doctrine is connected another which takes a wider range. As the ultimate principium, Speusippus would not, with Plato, recognise the *Good*, but, with others, who doubtless were also Platonics, going back to the older Theologi, maintained that the primordium or principia of the universe were to be set down, indeed, as causes of the good and perfect, but were not the good and perfect itself, which must rather be regarded as the result of generated existence, or development, just as the seeds of plants and animals are not the fully formed plants or animals themselves (Arist. *Met.* xiv. 4, 5, xiii. 7, xii. 10, *Eth. Nic.* i. 4; Cic. *de Nat. Deor.* i. 13; Stob. *Ecl.* i. p. 862; Theophrast. *Met.* 9). The ultimate primordium he designated, like Plato, as the absolutely *one*, but would not have it to be regarded as an *existing* entity, since all definitude can only be the result of development (*ib.* xii. 7, ix. 8, xiv. 5; comp. Ravaisson, *l. c.* p. 11, &c.). When, however, with the Pythagoreans, he reckoned the *One* in the series of *good* things (Arist. *Eth. Nic.* i. 4), he probably conceived it only in its opposition to the manifold, and wished to indicate that it was from the *One* and not from the *Manifold*, that the good and perfect is to be derived (comp. Arist. *Met.* xiv. 4, xii. 10; Ravaisson, *l. c.* p. 15, &c.). Nevertheless Speusippus seems to have attributed vital activity to the primordial unity, as inseparably belonging to it (Cic. *de Nat. Deor.* i. 13; comp.

Minuc. Felix *Octav.* 19 ; Arist. *Metaph.* xii. 7 ; Ravaisson, pp. 22, &c.), probably in order to explain how it could grow, by a process of self-development, into the good, spirit, &c. ; for spirit also he distinguished from the *one*, as well as from the good, and the latter again from pleasure and pain (Stob. *Ecl. Phys.* i. 1 ; comp. Arist. *Metaph.* xiv. 4, *Eth. Nic.* vii. 14 ; Ravaisson, p. 20). Less worth notice is the attempt of Speusippus to find a more suitable expression for the material principium, the indefinite duality of Plato (*Metaph.* xiv. 4, 5, comp. 2, 1, xiii. 9), and to connect the ideal numbers of Plato with mathematical numbers (comp. Ravaisson, pp. 29, &c., 35, 38, &c., 44). With his Pythagorizing mode of treating the doctrine of numbers we gain some acquaintance by means of the extracts of his treatise on the Pythagorean numbers. (*Theologumena Arithmetica*, ed. Paris, p. 61.) [Ch. A. B.]

SPHAERUS (Σφαῖρος), the charioteer of Pelops, of whom there was a monument in the island of Sphaeria or Hiera, near Troezene. (Paus. ii. 33. § 1, v. 10. § 2.) [L. S.]

SPHAERUS (Σφαῖρος), called, apparently from the country of his birth, Βοσποριανός by Diogenes Laertius (vii. 177), and Βορυσθενίτης by Plutarch (*Cleom.* c. 2), was a philosopher of the Stoic school. He studied first under Zeno of Citium, and afterwards under Cleanthes. He lived at Alexandria during the reigns of the first two Ptolemies, having gone there apparently at the invitation of Ptolemy Philadelphus. He also taught at Lacedaemon, and was believed to have had considerable influence in moulding the character of Cleomenes. (Plut. *l. c.*) He was in considerable repute among the Stoics for the accuracy of his definitions (Cic. *Tusc.* iv. 24. § 53). Diogenes Laertius (*l. c.*) and Athenaeus (viii. p. 334. e.) tell a story of the dexterous manner in which, on one occasion, by the help of his subtle distinctions, he saved himself from the necessity of admitting that he had been deceived by a trick played upon him by king Ptolemy. He was, according to Diogenes Laertius, the author of the following works and treatises:—1. Περὶ κόσμου. 2. Περὶ στοιχείων σπέρματος. 3. Περὶ τύχης. 4. Περὶ ἐλαχίστων (on the atomic theory). 5. Πρὸς τὰς ἀτόμους καὶ τὰ εἴδωλα. 6. Περὶ αἰσθητηρίων. 7. Περὶ Ἡρακλείτου ἐ διατριβῶν. 8. Περὶ τῆς ἠθικῆς διατάξεως. 9. Περὶ καθήκοντος. 10. Περὶ ὁρμῆς. 11. Περὶ παθῶν, in two books. 12. Διατριβαί. 13. Περὶ βασιλείας. 14. Περὶ Λακωνικῆς πολιτείας. Athenaeus (iv. p. 141 b.) quotes from the third book of this work. 15. Περὶ Λυκούργου καὶ Σωκράτους, in three books. It does not appear whether it is this work or the preceding which is quoted by Plutarch (*Lyc.* 5.) 16. Περὶ νόμου. 17. Περὶ μαντικῆς. 18. Διάλογοι ἐρωτικοί. 19. Περὶ τῶν Ἐρετριακῶν φιλοσόφων. 20. Περὶ ὁμοίων. 21. Περὶ ὅρων. 22. Περὶ ἕξεως. 23. Περὶ τῶν ἀντιλεγομένων. 24. Περὶ λόγου. 25. Περὶ πλούτου. 26. Περὶ δόξης. 27. Περὶ θανάτου. 28. Τέχνη διαλεκτική, in two books. 29. Περὶ κατηγορημάτων. 30. Περὶ ἀμφιβολιῶν. 31. Epistles. None of these are now extant. Diogenes Laërtius (vii. 178), mentions a treatise by Chrysippus against some of the views entertained by Sphaerus. (Fabric. *Bibl. Gr.* vol. iii. p. 576 ; Vossius, *de Hist. Graec.* p. 140 ; Schöll *Gesch. der Griech. Litt.* vol. ii. p. 216.) [C. P. M.]

SPHETTUS (Σφηττός), a son of Troezen, who, with his brother Anaphlystus, emigrated from Troezene to Attica, where two demi were named after him. (Paus. ii. 30. § 8 ; Steph. Byz. *s. v.*) [L. S.]

SPHINX (Σφίγξ*), a monstrous being of Greek mythology, is said to have been a daughter of Orthus and Chimaera, born in the country of the Arimi (Hes. *Theog.* 326), or of Typhon and Echidna (Apollod. iii. 5. § 8 ; Schol. *ad Eurip. Phoen.* 46), or lastly of Typhon and Chimaera (Schol. *ad Hes.* and *Eurip. l. c.*). Some call her a natural daughter of Laius (Paus. ix. 26. § 2). Respecting her stay at Thebes and her connection with the fate of the house of Laius, see Oedipus. The riddle which she there proposed, she is said to have learnt from the Muses (Apollod. iii. 5. § 8), or Laius himself taught her the mysterious oracles which Cadmus had received at Delphi (Paus. ix. 26. § 2). According to some she had been sent into Boeotia by Hera, who was angry with the Thebans for not having punished Laius, who had carried off Chrysippus from Pisa. She is said to have come from the most distant part of Ethiopia (Apollod. *l. c.* ; Schol. *ad Eurip. Phoen.* 1760) ; according to others she was sent by Ares, who wanted to take revenge because Cadmus had slain his son, the dragon (*Argum. ad Eurip. Phoen.*), or by Dionysus (Schol. *ad Hes. Theog.* 326), or by Hades (Eurip. *Phoen.* 810), and some lastly say that she was one of the women who, together with the daughters of Cadmus, were thrown into madness, and was metamorphosed into the monstrous figure. (Schol. *ad Eurip. Phoen.* 45.)

The legend itself clearly indicates from what quarter this being was believed to have been introduced into Greek mythology. The figure which she was conceived to have had is originally Egyptian or Ethiopian ; but after her incorporation with Grecian story, her figure was variously modified. The Egyptian Sphinx is the figure of an unwinged lion in a lying attitude, but the upper part of the body is human. They appear in Egypt to have been set up in avenues forming the approaches to temples. The greatest among the Egyptian representations of Sphinxes is that of Ghizeh, which, with the exception of the paws, is of one block of stone. The Egyptian Sphinxes are often called ἀνδρόσφιγγες (Herod. ii. 175 ; Menandr. *Fragm.* p. 411, ed. Meineke), not describing them as *male* beings, but as lions with the upper part *human*, to distinguish them from those Sphinxes whose upper part was that of a sheep or ram. The common idea of a Greek Sphinx, on the other hand, is that of a winged body of a lion, having the breast and upper part of a woman (Aelian, *H. A.* xii. 7 ; Auson. *Griph.* 40 ; Apollod. iii. 5. § 8 ; Schol. *ad Eurip. Phoen.* 806). Greek Sphinxes, moreover, are not always represented in a lying attitude, but appear in different positions, as it might suit the fancy of the sculptor or poet. Thus they appear with the face of a maiden, the breast, feet, and claws of a lion, the tail of a serpent, and the wings of a bird (Schol. *ad Aristoph. Ran.* 1287 ; Soph. *Oed. Tyr.* 391 ; Athen. vi. p. 253 ; Palaephat. 7) ; or the fore part of the body is that of a lion, and the lower part that of a man, with the claws of a vulture and the wings of an eagle (Tzetz. *ad Lycoph.* 7). Sphinxes were frequently introduced by Greek

* In the Boeotian dialect the name was φίξ (Hes. *Theog.* 326), whence the name of the Boeotian mountain, φίκιον ὄρος. (Hes. *Scut. Herc.* 33.)

artists, as ornaments of architectural and other works. (Paus. iii. 18. § 8, v. 11. § 2; Eurip. *Elect.* 471.) [L. S.]

SPHO'DRIAS (Σφοδρίας), a Spartan, whom Cleombrotus, on his return from the invasion of the Theban territory, in B.C. 378, left behind him as harmost at Thespiae, placing the third part of the allies (their regular contingent) under his command, and entrusting him with all the money he had brought from home, with which he desired him to hire mercenaries. Not long after this, and at a time when his country was at peace with Athens, Sphodrias was induced to take the foolish and unjustifiable step of invading the Athenian territory. According to Diodorus, he was instigated to it by private orders from Cleombrotus, acting without the authority of the Ephors; while from Xenophon and Plutarch we gather that he was tampered with by Pelopidas and Gorgidas, who wished to embroil Athens with Sparta, and whose mingled bribes and flattery Sphodrias, venal at once and vain and weak, was unable to resist. He accordingly led forth his troops from Thespiae, with the professed intention of surprising the Peiraeeus. When the day broke, however, he had advanced no further than the Thriasian plain, where, according to one statement preserved by Plutarch, his soldiers were terrified by a light, which appeared to flash from some temples at Eleusis. Sphodrias of course was obliged to abandon his enterprise; but instead of retreating quietly, he wantonly added to the exasperation of the Athenians, by driving off cattle and plundering houses. The Ephors brought him to trial for his life, and his guilt was so clear, not to speak of the policy of conciliating Athens by his condemnation, that he did not dare to return home and meet the charge in person. He was therefore tried in his absence, and, contrary to all expectation, was acquitted through the influence of Agesilaus, who had weakly yielded to the entreaties of his son Archidamus, an intimate friend of Cleonymus, the son of Sphodrias. At Leuctra Sphodrias was one of the immediate escort of king Cleombrotus, and perished in the battle, B.C. 371. (Xen. *Hell.* v. 4. §§ 15, 20, &c., vi. 4. § 14; Plut. *Ages.* 24, 25, *Pelop.* 14; Diod. xv. 29.) [E. E.]

SPHRAGI'TIDES (Σφραγιτίδες), a surname of a class of prophetic nymphs on mount Cithaeron in Boeotia, where they had a grotto called σφραγίδιον. (Plut. *Aristid.* 9; Paus. ix. 3, in fin.; Plut. *Sympos.* i. 10.) [L. S.]

SPI'NTHARUS (Σπίνθαρος), of Heracleia on the Pontus, a tragic poet, contemporary with Aristophanes, who designates him as a barbarian and a Phrygian (*Av.* 763, comp. *Schol.*). He was also ridiculed by the other comic poets. We know nothing of his plays, except two titles, preserved by Suidas (*s. v.*), περικαίομενος Ἡρακλῆς, and Σεμέλη κεραυνομένη. He appears to be the same person as the Spintharus who, according to Diogenes Laërtius (v. 92, 93; comp. Suid. *s. v.* παραστίχις), attempted to pass off a spurious tragedy, entitled Παρθενοπαῖος, as a work of Sophocles; and so far succeeded as to impose upon Heracleides, who quoted the play as a genuine drama of Sophocles; but the Alexandrian grammarians never give it a place among the works of Sophocles. The forgery was also ascribed to a certain Dionysius Metathemenus. (Fabric. *Bibl. Graec.* vol. ii. pp. 211, 215, 323; Welcker, *die Griech. Tragöd.* p. 1034; Bode, *Gesch. d. Hellen. Dichtkunst*, vol. iii. pt. 1, pp. 48, 562.) Respecting some other insignificant writers of this name, see Menag. *ad Diog. Laërt.* ii. 20. [P. S.]

SPI'NTHARUS (Σπίνθαρος), a Corinthian architect, who commenced the rebuilding of the great temple at Delphi, after its destruction by fire in Ol. 58. 1, B.C. 548. (Paus. x. 5. § 5.) The temple was not, however, finished till Ol. 75, B.C. 480; so that the architect could scarcely have lived to see the completion of the work. [P. S.]

SPINTHER, an agnomen of P. Cornelius Lentulus, consul B.C. 57, and of his son. [LENTULUS, Nos. 20 and 21.]

SPITHRIDA'TES (Σπιθριδάτης.) 1. A Persian, was one of the commanders sent by Pharnabazus to oppose the passage of the Cyrean Greeks through Bithynia, B.C. 400. [RHATHINES.] In B.C. 396 Spithridates, offended with Pharnabazus, who wished to take his daughter as a concubine, was induced by Lysander to revolt from the satrap, bringing with him his children, his treasures, and 200 horse. His defection was most acceptable to Agesilaus, who gained information from him about the affairs of Pharnabazus. (Xen. *Anab.* vi. 5. § 7, *Hell.* iii. 4. § 10, *Ages.* 3. § 3; Plut. *Ages.* 8, *Lys.* 24.)

2. Satrap of Lydia and Ionia under Dareius Codomannus, was one of the Persian commanders at the battle of the Granicus, in B.C. 334, in which engagement, while he was aiming a blow from behind at Alexander, his arm was cut off by Cleitus, son of Dropides (Arr. *Anab.* i. 12, 15, 16). Diodorus calls him Spithrobates, and appears to confound him with Mithridates [MITHRIDATES, No. 5.], the son-in-law of Dareius, whom Alexander slew in the battle with his own hand; while what Arrian records of Spithridates is related by Diodorus of his brother Rhoesaces. (Diod. xvii. 19, 20; Wess. *ad loc.*; Plut. *Alex.* 16, *de Alex. Fort.* i. 2.) [E. E.]

SPITYNCHAS is mentioned by Sillig (*Cat. Artif. s. v.*), as the engraver of a precious stone described by Gori (*Gemm. Etrusc.* ii. pl. 9, No. 1); but we find no other notice of him, nor any other instance in which the name occurs. We have not the opportunity of referring to the work of Gori. [P. S.]

SPO'DIUS (Σπόδιος), a surname of Apollo at Thebes, derived from σποδός, ashes, because his altar consisted of the ashes of the victims which had been sacrificed to him. (Paus. ix. 11. § 5.) [L. S.]

SPO'NGIA, one of the judices who acquitted Clodius for his violation of the mysteries of the Bona Dea, B.C. 61, is probably a fictitious name given to him by Cicero in ridicule. (Cit. *ad Att.* i. 16. § 6.)

SPONSIA'NUS. A few gold coins, of half barbarous workmanship and of much larger size than those usually issued from the Roman imperial mint, are to be found, chiefly in the museums of Austria, which exhibit on the obverse a male beardless head surrounded with rays, and the characters IMP. SPONSIANI, while on the reverse is stamped a device corresponding minutely with the consular denarii of C. Minucius Augurinus, and the letters C. AUG. The name of Sponsianus is totally unknown to history, and no plausible conjecture has yet been proposed in regard to the origin of these pieces. (Eckhel, *Doctrin. Num.* vol. vi. p. 340.) [W. R.]

SPORUS was a beautiful youth of servile origin, who bore a striking resemblance to Poppaea Sabina, the wife of Nero. On the death of Sabina in A. D. 63, Nero became passionately fond of this youth, had him castrated, dressed as a woman, and called by the name of Sabina. He carried this disgusting folly so far as to marry Sporus publicly in Greece, in A. D. 67, with all the forms and ceremonies of a legal marriage. Sporus returned with Nero to Rome in the following year, fled with him from the city when the insurrection broke out against the tyrant, and was present with him at his death. Otho, who had been one of the companions of Nero in his debaucheries, lived on intimate terms with Sporus after his accession to the throne; but Vitellius having commanded Sporus to appear as a girl upon the stage in the most degrading circumstances, he put an end to his life to escape from the indignity (Dion Cass. lxii. 28, lxiii. 12, 13, 27, lxiv. 8, lxv. 10; Suet. *Ner.* 28, 46, 48, 49; Aurel. Vict. *Caes.* 5, *Epit.* 5; Dion Chrysost. *Orat.* xxi; Suidas, *s. v.* Σπόρος). The name of Sporus is familiar to modern readers by Pope's infamous satire upon Lord Hervey.

SPURI'LIA GENS, only known from coins, for the Spurilius, whose name occurs as a tribune in some editions of Livy (iv. 42), is in all the more modern editions Sp. Icilius. The annexed coin has on the obverse the head of Pallas, and on the reverse the Moon driving a biga, with the legend A. SPVRI. and ROMA (Eckhel, vol. v. p. 315.)

COIN OF THE SPURILIA GENS.

SPURINNA, VESTRI'TIUS, the haruspex who warned Caesar to beware of the Ides of March. It is related that, as Caesar was going to the senate-house on the fatal day, he said to Spurinna in jest, "Well, the Ides of March are come," upon which the seer replied, "Yes, they are come, but they are not past." (Val. Max. viii. 11. § 2; Suet. *Caes.* 81; Plut. *Caes.* 63; comp. Cic. *de Div.* i. 52, *ad Fam.* ix. 24.)

SPURINNA, VESTRI'TIUS, a Roman general, who played a distinguished part in the war of succession which followed the death of Nero. Having espoused the cause of Otho, he received, along with Annius Gallus, the command of the forces upon the Po, destined to oppose the invasion of the Vitellians from the North. Upon the approach of Caecina he threw himself into Placentia, which he defended with so much gallantry and resolution, that the besiegers were compelled, after a desperate assault, to retire (Tacit. *Hist.* ii. 11, 18, &c., 36). Even after the hopes of his party had been crushed by the battle of Bedriacum, Spurinna remained steadfast in his loyalty, but we hear little more of him until he re-appears upon the stage in the reign of Trajan, under whom he achieved great fame by a bloodless victory over the savage tribe of the Bructeri, whom he reduced to submission, and was rewarded by the senate, on the motion of the prince himself, with a triumphal effigy in bronze (Plin. *Ep.* ii. 7). His wife was named Cottia, and by her he had a son Cottius, a youth of the highest promise, who died at an early age, and a statue to his memory was decreed at the public expense, partly on account of his own merits, and partly as a tribute to his father, who was at that time absent in Germany (Plin. *Ep. l. c.* iii. 8, comp. v. 17). From the younger Pliny, who lived upon terms of the closest friendship with Spurinna, and ever speaks of him with the warmest respect, we learn that he was alive at the age of 77, in the full enjoyment of his faculties, mental and bodily, and a very interesting letter (Plin. *Ep.* iii. 1, al. 2) is devoted to an account of the happy manner in which the old man was wont to pass his time. Among other occupations we are told, "Scribit . . . . et quidem utraque lingua, lyrica doctissime. Mirabilis dulcedo, mira suavitas, mira hilaritas, cujus gratiam cumulat sanctitas scribentis."

In the year 1613, Caspar Barthius published at the end of his "Venatici et Bucolici poetae Latini" four odes, or rather fragments of odes, in Choriambic measure, extending to nearly 70 lines, which he had found in the leaves of a MS. lying neglected among the rubbish of a library at Marburg. This Codex contained several other pieces copied at different periods, and these he describes. The odes in question were not divided into lines, but were written continuously like prose, the title prefixed being *Incipit Vesprucius Spurinna de contemtu saeculi ad Martium.* Barthius republished them in his *Adversaria* (xiv. 5), and then for the first time declared his belief that they were the work of the Vestritius Spurinna, so well known to the readers of the younger Pliny. The opinions entertained by scholars touching these productions are very various. Some have pronounced them to be forgeries by Barthius, suggested by the epistle from which we have quoted above, and they urge strongly that the words of Pliny do not prove that Spurinna ever published any thing, while the absolute silence of the grammarians, who could scarcely have failed to notice the works of a lyric bard, the number of whom is so small, affords a strong presumption that nothing of the kind was in existence. This hypothesis, however, is by no means probable, for not only does the finder describe most minutely, and in such a manner as to court inquiry, the place where and the circumstances under which he became possessed of these remains as well as the contents of the volume in which they were included, but the verses themselves are so mutilated and confused that no one could expect to derive any credit or any gratification, directly or indirectly, from such a piece of dishonesty. Moreover, Barthius does not appear to have attached any importance to his discovery; he speaks very doubtfully of the merit of the lines, he does not attempt to correct the errors nor to supply the blanks, and professes himself unable to determine the age to which they belong, but infers from the title, *De Contemtu Saeculi*, that they proceeded from a Christian pen. Nor was it until they were published for the second time that he assigned them to an historical personage.

Others have supposed that they were the production of some monk of the middle ages, who desired to place in the mouth of a heathen those

exalted sentiments with regard to a contemplative life which were entertained by the ecclesiastics of that epoch ; but the style of the Latinity, and the number of Grecisms involved, forbid us to adopt this theory. A third party imagine that they may have been fabricated at an early period, and may have embodied scraps or fragments which were actually in circulation as the words of Spurinna, and this is the view to which Barthius' himself inclines.

It is almost impossible in a matter of this sort to form a very decided opinion. Every one who reads will discern that, in their present state, these lines in no way merit the eulogium pronounced by Pliny upon the poetical talents of his friend. Perhaps the most suspicious circumstance is that, notwithstanding the shortness, obscurity, and mutilated condition of the fragments, we are, in studying them, constantly reminded of the observations of Pliny, just as if they had been composed for the purpose of tallying with them. The very fact of the imperfect state in which they appear in the MS. is a proof that at the time when they were copied they must have been ascribed to some author of importance, for had not a fictitious value been attached to them from some such consideration, they would never have been thought worthy of being preserved.

These odes will be found in Wernsdorf, *Poët. Lat. Min.* vol. iii. pp. 351, &c., and a dissertation on the author, pp. 326, &c. See also Bayerus. "De Vestritio Spurinna lyrico et ejus Fragmenta," in the transactions of the Petersburgh Academy for 1750. [W. R.]

SPURI'NUS, Q. PETI'LLIUS, was praetor urbanus in B. C. 181, and was commissioned to levy troops on account of the war with the Ligurians. In his praetorship the books of king Numa Pompilius are said to have been discovered upon the estate of one L. Petillius, though some writers give a different name for the latter person. Spurinus obtained possession of the books, and upon his representation to the senate that they ought not to be read and preserved, the senate ordered them to be burnt (Liv. xl. 18, 26, 29 ; Val. Max. i. 1. § 12 ; Plin. *H. N.* xiii. 14. s. 27 ; Plut. *Num.* 22 ; August. *de Civ. Dei*, vii. 34 ; Lactant. i. 22 ; comp. NUMA, Vol. II. p. 1213). Spurinus was consul in B. C. 176 with Cn. Cornelius Scipio Hispallus, and fell in battle against the Ligurians. (Liv. xli. 14—18 ; Val. Max. i. 5. § 9, ii. 7. § 15 ; Obsequ. 64 ; Fasti Capitol.)

SPU'RIUS, is properly a Roman praenomen, but occurs as the gentile name of one or two persons of no importance. Thus, for instance, we read of a M. Spurius, who was one of the conspirators against Julius Caesar. (Appian, *B. C.* ii. 113.)

SQUILLA GALLICANUS. [GALLICANUS.]

SQUILLUS, L. LICI'NIUS, one of the conspirators against Q. Cassius Longinus in Spain, B. C. 48. [LONGINUS, No. 15.]

L. STABE'RIUS, the governor of Apollonia for the Pompeians in B. C. 48, was obliged to desert the town on the approach of Caesar, in consequence of the inhabitants declaring in favour of the latter (Caes. *B. C.* iii. 12 ; Appian, *B. C.* ii. 54).

STADIEUS (Σταδιεύς), artists. 1. An Athenian statuary, the instructor of Polycles. (Paus. vi. 4. § 3. s. 5.) The determination of his time depends, of course, on that of Polycles : Stadieus probably flourished about Ol. 95, B. C. 400. [POLYCLES.]

2. A painter, the disciple of Nicosthenes, mentioned by Pliny among the artists who were *non ignobiles quidem, sed in transcursu tamen dicendi.* (Plin. *H. N.* xxxv. 11. s. 40. § 42.) [P. S.]

C. STAIE'NUS, called in many editions of Cicero C. STALE'NUS, one of the judices at the trial of Oppianicus in B. C. 74. It was believed that he had at first received money from the accused to acquit him, but afterwards voted for his condemnation, because he had received a still larger sum from the accuser Cluentius. (Cic. *Verr.* ii. 32, with the note of Zumpt.) Cicero, in his oration for Cluentius, in B. C. 66, in which he is anxious to remove from the minds of the judges the bad impressions that existed against his client, dwells at length upon the fact that Oppianicus had bribed Staienus, and also represents the latter as the agent employed by Oppianicus to bribe the other judges. According to Cicero, Staienus was a low-born contemptible rascal, who called himself Aelius Paetus, as if he had been adopted by some member of the Aelia gens, and who had assumed the cognomen Paetus, in preference to that of Ligur, another cognomen of the Aelii, because the latter would have reminded the people that he had sprung from Liguria. His oratory was characterized by vehemence and fury, but was sufficiently popular to have raised him to the honours of the state, had he not been condemned of majestas, in consequence of exciting a mutiny among the troops during his quaestorship. (Cic. *pro Cluent.* 24, 26, 36, *Brut.* 68, *Top.* 20.)

STAIUS MINA'CIUS, a general of the Samnites, B. C. 296, was taken prisoner and carried to Rome. (Liv. x. 20.)

STALLIUS, C. and M., brothers, were Roman architects, who were employed, in conjunction with another architect named Menalippus, to rebuild the Odeion of Pericles at Athens, after it was burnt down by Aristion, in the Mithridatic War, Ol. 173. 3, B. C. 86. (Appian, *Mithridat.* 38.) The new edifice was erected at the cost of Ariobarzanes II. Philopator, king of Cappadocia, between B. C. 65 and B. C. 52. (Vitruv. v. 9. § 1.) The names of the artists are preserved by an Attic inscription on the base of a statue which they erected in honour of their patron, Ariobarzanes. (Böckh, *C. I.* No. 357, vol. i. p. 429 ; R. Rochette, *Lettre à M. Schorn*, p. 407, 2d ed.) [P. S.]

STA'PHYLUS (Στάφυλος), a son of Dionysus and Ariadne (Schol. *ad Apollon. Rhod.* iii. 997), or of Theseus and Ariadne (Plut. *Thes.* 20), was one of the Argonauts (Apollod. i. 9. § 16). By Chrysothemis he became the father of three daughters, Molpadia, Rhoeo, and Parthenos. Rhoeo was beloved by Apollo, and Staphylus, believing that she was with child by some one else, locked her up in a chest and threw her into the sea. The chest was washed on the coast of Delos, where she gave birth to Anius. She placed the child on the altar of Apollo, praying that the god, if he were the father, should save the child. Apollo accordingly concealed the boy, and taught him the art of prophecy. The sisters of Rhoeo were to guard the wine of Staphylus, but while they had fallen asleep the swine spilled and spoiled the wine. The sisters, on discovering the mischief, took to flight and threw themselves down from a rock. But

Apollo, who saved them, transferred Parthenos to Bubastus in the Chersonesus, where a sanctuary was dedicated to her, and Molpadia, under the name of Hemithea, to Castabus in the Chersonesus. There a temple was erected to her also, which no one was allowed to enter who had touched a swine, and where libations were offered to her, consisting of honey and water. Hemithea was worshipped especially as a divinity affording relief to women in child-bed (Diod. v. 52, 63). According to others Hemithea became by Lyrcus the mother of Basileus. (Parthen. *Erot.* 1.) [L. S.]

STA'PHYLUS (Στάφυλος), of Naucratis, in Egypt, a Greek writer quoted by Strabo (x. p. 475), Pliny (*H. N.* v. 31), and Athenaeus (ii. p. 45, c.), as well as by the scholiasts, wrote a work on Thessaly (Schol. *ad Apoll. Rhod.* iv. 816 ; Harpocrat. *s. v.* πενέσται ; Schol. *ad Aristoph. Nub.* 1064), on Aeolia and Attica (Harpocrat. *s. vv.* ἐπίβοιον, προναία), and on Arcadia (Sext. Empir. *adv. Math.* 116).

STASANDER (Στάσανδρος), a native of Cyprus, was an officer in the service of Alexander the Great, and must have attained to considerable distinction, though his name is not mentioned during the lifetime of that monarch ; as only two years after his death, in the second division of the provinces at Triparadeisus (B. C. 321), Stasander obtained the important satrapy of Aria and Drangiana, in which he succeeded Stasanor (Arr. *ap. Phot.* p. 71, b ; Diod. xviii. 39). In the contest between Eumenes and Antigonus, he sided with the former, whom he joined with all the forces he could muster, and we find him particularly mentioned as taking part in the decisive action in Gabiene. Hence, after the final triumph of Antigonus, he was deprived by the conqueror of his satrapy, which was given to Euitus. (Diod. xix. 14, 27, 48.) [E. H. B.]

STASANOR (Στασάνωρ), a native of Soli in Cyprus, who held a distinguished position among the officers of Alexander the Great (Strab. xiv. p. 683). He probably entered the service of that monarch after the conquest of Cyprus in B. C. 333, but the first occasion on which his name is mentioned is during the campaign in Bactria, when he was detached by Alexander with a strong force to reduce Arsames, the revolted satrap of Aria. This service, in conjunction with Phrataphernes, he successfully accomplished, and rejoined Alexander at Zariaspa in the autumn of B. C. 328, bringing with him Arsames himself as a captive, as well as Barzanes, who had been appointed by Bessus satrap of Parthia (Arr. *Anab.* iii. 29, iv. 7). As a reward for this exploit he obtained the satrapy of Aria, which was, however, soon after changed for that of Drangiana, in the command of which he remained during the whole of Alexander's campaign in India. On the king's return, Stasanor was one of those who met him in Carmania with a very opportune supply of camels and other beasts of burthen, but returned to resume the charge of his province when Alexander continued his march towards Persia (Arr. *ib.* iv. 18, vi. 27, 29 ; Curt. viii. 3. § 17). In the first partition of the provinces after the death of Alexander, Stasanor retained his former satrapy of Drangiana, but in the subsequent division at Triparadeisus (B. C. 321), he exchanged it for the more important government of Bactria and Sogdiana (Diod. xviii. 3, 39 ; Dexipp. *ap. Phot.* p. 64, b ; Arrian, *ibid.* p. 71, b ; Justin. xiii. 4). Here he appears to have remained in quiet for some years, taking no open part, so far as we are informed in the contest between Eumenes and Antigonus, though apparently inclined in favour of the former: but he secured the attachment of the native population by the justice and moderation of his rule, and thus established his power so firmly that Antigonus found it prudent to pardon his favourable disposition towards his rival, and left him in the undisturbed possession of his satrapy, B. C. 316. (Diod. xix. 48.) From this time his name does not appear again in history. [E. H. B.]

STASI'CRATES (Στασικράτης), one of the various architects, or one of the various forms of the name of the architect, to whom different writers ascribe the design of the city of Alexandria. (See DEINOCRATES.) [P. S.]

STASI'NUS (Στασῖνος), of Cyprus, an epic poet, to whom some of the ancient writers attributed that one of the poems of the Epic Cycle which was entitled Κύπρια or τὰ ἔπη τὰ Κύπρια. The statements on the subject are, however, so various, and partake so much of conjecture, that no certain conclusion can be drawn from them. In the earliest historical period of Greek literature, and before critical inquiries began, the *Cypria* was accepted without question as a work of Homer. Pindar refers to it as Homer's (Fr. 189, *ap. Aelian, V. H.* ix. 15 ; but there is some doubt as to the genuineness of the quotation) ; and the respect in which it was held by the early tragedians is evident from the number of their dramas which were founded upon it. Herodotus (ii. 117) decidedly controverts the opinion which ascribed it to Homer ; but in a manner which plainly shows that that opinion was still the prevailing one. Plato, on the other hand, quotes as from Homer two verses which, the Scholiast asserts, are from the *Cypria* (*Euthyphr.* p. 12, a.). Aristotle (*Poet.* xxiii. 6) distinguishes the author of the *Cypria* from Homer, but without mentioning the name of the former ; and Pausanias refers to the poem in the same manner (iii. 16. § 1 ; iv. 2. § 7 ; x. 26. § 1 ; x. 31. § 2). It is not till we come down to the times of Athenaeus and the grammarians, that we find any mention of Stasinus ; and even then the poem is ascribed to him in a very hesitating and indefinite manner. Thus Athenaeus in one passage (ii. p. 35, c.), speaks of "the poet of the *Cypria*, whoever he may be ;" in another (viii. p. 334), he mentions the author in the following indefinite way, ὁ τὰ Κύπρια ποιήσας ἔπη, εἴτε Κύπριός τίς ἐστιν ἢ Στασῖνος ἢ ὅστις δήποτε χαίρει ὀνομαζόμενος ; and in a third (xv. p. 682, e.), he quotes the author of the poem as either Hegesias or Stasinus, and adds that Demodamas of Halicarnassus made the author of the *Cypria* a native of Halicarnassus. Lastly, Proclus, who is our chief authority for the history of the epic cycle, not only tells us that the poem was ascribed to Stasinus or Hegesinas or Homer, but what he and others tell us of Stasinus only adds new doubts to those which already beset the subject, and new proofs of the uncertainties of the ancients themselves respecting it. (Procl. *Chrestom.* in Gaisford's *Hephaestion et Proclus*, pp. 471, foll. ; quoted also by Photius, *Bibl.* Cod. ccxxxix. pp. 319, a. foll.). Stasinus was said to be the son-in-law of Homer, who, according to one story, composed the *Cypria* and gave it to Stasinus as

his daughter's marriage portion; manifestly an attempt to reconcile the two different accounts, which ascribed it to Homer and Stasinus (Proc. *l. c.*; Aelian. *V. H.* ix. 15). We are also told that the poem was named from its author's native place; but critical analogies suggest the doubt whether the country of the alleged author was not invented to account for the title. Other passages, which might be quoted from the grammarians and scholiasts, leave the question much in the same state. Even the number of books of which the poem consisted is doubtful; for the only authority for the common statement, that it contained eleven books, is a quotation of Athenaeus from *the eleventh* book (xv. p. 682, e.).

From these statements it may be judged whether there is sufficient foundation for the opinion of Müller and other writers, that the poem may be safely assigned to Stasinus, whose date they fix as about contemporary with Arctinus of Miletus. Considering the immense range of mythological stories which we know the poem to have embraced, there is much probability in the opinion of Bernhardy, that it was a work of many times and many hands. Its title may be explained by the conspicuous part which Aphrodite has in the general action; a circumstance which certainly favours the idea that the author of the general plan of the poem was a Cyprian.

The *Cypria* was the first, in the order of the events contained in it, of the poems of the Epic Cycle relating to the Trojan War. It embraced the period antecedent to the beginning of the Iliad, to which it was evidently designed to form an introduction. From the outline given by Proclus, and from the extant fragments, a good idea may be formed of its structure and contents. The Earth, wearied with the burthen of the degenerate race of man, entreats Zeus to diminish their numbers. He grants her request, and prepares two chief agents to accomplish it, Helen and Achilles, the beauty of the former furnishing the cause of the contest, and the sword of the latter the instrument of extermination. The events succeeding the birth of Helen (or rather, for the form of the myth is varied), her being sent by Zeus to Leda to bring up, and the marriage of Peleus, down to the sailing of the expedition against Troy, were related at great length, and the incidents of the war itself much more briefly, the latter part being apparently occupied chiefly with those previous adventures of the heroes which are referred to in the Iliad. It concluded with the following somewhat clumsy contrivance to connect it with the opening of the Iliad: the war itself is not found to be murderous enough to accomplish the object prayed for by the Earth; and in order to effect it more surely, the fresh contention between Achilles and Agamemnon is stirred up by Zeus. (R. J. F. Henrichsen, *de Carminibus Cypriis*, Havn. 1828, 8vo.; Welcker, in the *Zeitschrift für Alterth.* 1834, Nos. 3, &c.; Müller, *Gesch. d. Griech. Lit.* vol. i. pp. 118—120, pp. 68, 69, Eng. trans.; Bode, *Gesch. d. Hellen. Dichtkunst*, vol. i. pp. 363—378; Bernhardy, *Grundriss d. Griech. Lit.* vol. ii. pp. 150—152; Clinton, *F. H.* vol. i. pp. 353, &c.) [P. S.]

STASIOECUS (Στασίοικος), prince or dynast of Marion in Cyprus, was one of the petty princes among whom that island was divided at the period of its conquest by Ptolemy, king of Egypt. Upon that occasion Stasioecus was one of the first to join Seleucus, the admiral of the Egyptian fleet, and to place himself under the supremacy of Ptolemy: but in B. C. 313 he abandoned the alliance of that monarch, and, in common with several of the other princes of the island, entered into negotiations with Antigonus. Before, however, the latter could lend them any support, Ptolemy himself arrived in Cyprus with a fleet and army, took Stasioecus prisoner, and razed his city to the ground. (Diod. xix. 62, 79.) [E. H. B.]

STASIPPUS (Στάσιππος), a citizen of Tegea, and the leader of the party there which was favourable to Sparta. When Archidamus III. was sent, in B. C. 371, to succour his defeated countrymen at Leuctra, Stasippus and his friends were in the height of their power, and Tegea therefore zealously assisted the Spartan king with reinforcements. In B. C. 370, Stasippus successfully resisted in the assembly the attempt of Callibius and Proxenus to change the existing relations of Tegea to Sparta, and include it in the proposed federative union of all Arcadian towns. His opponents hereupon had recourse to arms, and Stasippus defeated them in battle, but did not make as much of his victory as he might have done, through reluctance to shed the blood of his fellow-citizens. The democratic leaders were less scrupulous, and, having been reinforced from Mantineia, got Stasippus and many of his friends into their power, and murdered them after the mockery of a trial. (Xen. *Hell.* vi. 4. § 18, 5. §§ 6, &c.; Val. Max. iv. 1, Ext. 5.) [CALLIBIUS, No. 2.] [E. E.]

STATA MATER, a Roman divinity, whose image at one time stood in the forum, where fires were lighted every night. Subsequently, when the forum was paved, the fires were kindled in other parts of the town, in order not to spoil the stones (Fest. p. 317, ed. Müller). In inscriptions she is sometimes called Statia Mater, and she is probably identical with Vesta. (Hartung, *Die Relig. d. Röm.* vol. ii. p. 110.) [L. S.]

STATEIRA (Στάτειρα). 1. Wife of Artaxerxes II., king of Persia, was the daughter of a noble Persian named Idernes. She was married to Artaxerxes (then called Arsaces) during the lifetime of his father Ochus, and it was only by the urgent entreaties of her husband that the queen-mother Parysatis was prevailed upon to spare her life, when she put to death all her brothers and sisters on account of the revolt of their eldest brother Terituchmes (Ctesias, *Pers.* §§ 53—56; Plut. *Artax.* 2). The enmity thus originated between Parysatis and Stateira was aggravated by many successive circumstances. Parysatis, while she exercised great influence over Artaxerxes, still preferred her son Cyrus, while Stateira was warmly attached to her husband, who appears to have requited her affection with equal ardour. Hence, when the rebellion of Cyrus became known, B. C. 401, Stateira was one of the loudest in the clamour raised against the queen-mother, who by her ill-timed favour to her younger son had involved the empire in these dangers. Again, after the defeat and death of Cyrus, the cruelty with which Parysatis on the one hand pursued all who had any personal share in his death, and on the other the favour shown by her to Clearchus, and her efforts to induce the king to spare his life, were bitterly reproached her by Stateira, who did not scruple to attribute them to their true motive, and persuaded Artaxerxes to put

Clearchus to death. But though she was successful in this instance, she could not long maintain her ground against the increasing influence of Parysatis: and the latter at length became so confident in her power over the mind of her son, that she determined to remove Stateira by poison, a purpose which she at length effected, notwithstanding the vigilance of the young queen. Artaxerxes, though deeply affected at her death, did not venture to punish his mother, but put to death her maid Gigis, who had been her accomplice in the plot. (Plut. *Artax.* 5, 6, 17—19; Ctesias, *Pers.* §§ 60, 61.)

2. The sister and wife of Dareius Codomannus, celebrated as the most beautiful woman of her time. She accompanied her husband on his march to the battle of Issus (B. C. 333), and was taken prisoner, together with her mother-in-law Sisygambis and her daughters, after that battle. They were all treated with the utmost respect and courtesy by the generous conqueror, but Stateira died shortly before the battle of Arbela, B. C. 331. She was honoured by Alexander with a splendid funeral, and he sent a special envoy to apprise Dareius of her fate. (Curt. iii. 3. § 22, 11. § 24—26, 12. §§ 11, 15, 22, iv. 10. §§ 18—34; Arrian. *Anab.* ii. 11, 12, iv. 19, 20; Plut. *Alex.* 21, 30; Justin. xi. 9, 12.)

3. The eldest daughter of Dareius Codomannus, who was offered by him in marriage to Alexander the Great, before the battle of Arbela, and whom the conqueror actually married at Susa (B. C. 324), is called by Diodorus, Plutarch, Curtius, and Justin, Stateira, but according to Arrian her real name was Barsine (Diod. xvii. 107; Curt. iv. 5. § 1; Plut. *Alex.* 70; Justin. xii. 10; Arrian, *Anab.* vii. 4. § 5.) For her subsequent fortunes, see BARSINE.

4. A sister of Mithridates the Great, who was put to death by his orders at Pharnacia, together with her sister Roxana, and his two wives Berenice and Monima, for fear of their falling as captives into the hands of Lucullus. Stateira met her fate with a dignity and composure worthy of her royal birth. She was about forty years of age, but unmarried. (Plut. *Lucull.* 18.) [E. H. B.]

STA'TIA GENS. This name appears to have been originally Lucanian or Samnite, for the Statii, mentioned before the time of Julius Caesar, all belong to the nations of southern Italy, with the solitary exception of T. Statius who is said to have been tribune of the plebs at Rome in B. C. 475. The Statii first acquired historical importance by the exploits of L. Statius Murcus, the legatus of Caesar, whose name appears on coins [MURCUS], but none of them obtained the consulship during the republican period, and the first person of the name who was raised to this honour was L. Statius Quadratus, in A. D. 142. The Statii bore several cognomens, which are given below.

STATIA'NUS, O'PPIUS. [OPPIUS, No. 17.]

STATIA'NUS, MA'NLIUS, a senator in the reign of Probus, a speech of whose is preserved by Vopiscus. (*Prob.* 12.)

STATI'LIA GENS, was originally a Lucanian family, and not a Roman gens. Towards the end of the republic, however, the Statilii began to take part in public affairs at Rome, and one of them, namely T. Statilius Taurus, obtained the consulship in B. C. 37. All the Statilii of any historical importance bore the cognomen TAURUS. A few literary persons of this name are mentioned with other cognomens, which are given below. On coins we find the surname of Taurus.

STATI'LIA MESSALLI'NA. [MESSALLINA.]

STATI'LIUS. 1. STENIUS STATILIUS, as he is called by Pliny, or STATIUS STATILIUS, according to Valerius Maximus, the leader of the Lucanians, who attacked Thurii. The tribune of the plebs, C. Aelius, brought forward a law at Rome, directed against this Statilius, in consequence of which the inhabitants of Thurii rewarded him with a golden crown. (Plin. *H. N.* xxxiv. 6. s. 15; Val. Max. i. 8. § 6.)

2. MARIUS STATILIUS, a Lucanian, commanded a troop of Lucanian cavalry under the Roman consuls in the campaign against Hannibal, in B.C. 216. (Liv. xxii. 42.)

3. L. STATILIUS, a man of equestrian rank, was one of Catiline's conspirators and was put to death with Lentulus and the others, in the Tullianum. (Sall. *Cat.* 17, 43, 46, 47, 55; Cic. *in Cat.* iii. 3, 6; Appian, *B. C.* ii. 4.)

4. STATILIUS, a very bad actor, mentioned by Cicero in his oration for Roscius the comic actor (c. 10).

5. L. STATILIUS, an augur spoken of by Cicero in B. C. 45. (Cic. *ad Att.* xii. 13, 14.)

6. STATILIUS, a young man and a great admirer of Cato, was with him at Utica at the time of his death, and wished to follow his example, by putting an end to his own life, but was prevented by his friends from so doing. He served in the republican army after the death of Caesar, and fell at Philippi. (Plut. *Cat. min.* 65, 66, 73.)

7. Q. STATILIUS, was prevented by Augustus from holding the tribunate of the plebs, which was intended for him in B. C. 29. (Dion Cass. lii. 42.)

STATI'LIUS CAPELLA. [CAPELLA.]

STATI'LIUS CORVI'NUS. [CORVINUS].

STATI'LIUS FLACCUS. [FLACCUS.]

STATI'LIUS MA'XIMUS, a Roman grammarian, frequently quoted by Charisius, wrote a work *De Singularibus apud Ciceronem*, and Commentaries upon Cato and Sallust. (Charisius, pp. 175, 192, 176, et alibi, ed. Putschius.)

STATI'LIUS SEVE'RUS. [SEVERUS.]

STATI'LIUS TAURUS, at whose expense the first amphitheatre of stone was built at Rome, is wrongly inserted by some writers in the list of ancient artists. (See TAURUS, and *Dict. of Antiq.* art. *Amphitheatrum*, 2d ed.) [P. S.]

STATI'NUS or STATILI'NUS, a Roman divinity, to whom sacrifices were offered at the time when a child began to stand or run alone. (August. *De Civ. Dei*, iv. 21; Tertullian. *De Anim.* 39; Varro, *ap. Non.* p. 528.) [L. S.]

STATI'RA. [STATEIRA.]

STA'TIUS. 1. T. STATIUS, tribune of the Plebs, B. C. 475, in conjunction with his colleague L. Caecidius, brought an accusation against Sp. Servilius Priscus Structus, the consul of the preceding year. (Liv. ii. 52.)

2. STATIUS, a literary slave of Q. Cicero, whom he subsequently manumitted, had given offence to M. Cicero. (Cic. *ad Att.* ii. 18, 19, vi. 2, xii. 5, *ad Q. Fr.* i. 2. § 1, i. 3. § 8, *ad Fam.* xvi. 16.)

3. STATIUS, the Samnite, put to death by the triumvirs in B. C. 43 (Appian, *B. C.* iv. 25), is probably the same as the celebrated C. Papius Mutilus, one of the leaders of the Samnites in the Social war. [MUTILUS.]

4. STATIUS, a tribune of the soldiers in the reign of Nero. (Tac. *Ann.* xv. 60.)

STA'TIUS ACHILLES. [ACHILLES TATIUS.]

STA'TIUS A'LBIUS OPPIA'NICUS. [OPPIANICUS.]

STA'TIUS ANNAEUS, a friend of the philosopher Seneca, and well skilled in the art of medicine, provided Seneca with hemlock in order to hasten his death, when the blood did not flow in sufficient abundance from his veins; but the poison took no effect. (Tac. *Ann.* xv. 64.)

STA'TIUS CAECI'LIUS. [CAECILIUS.]

STA'TIUS, DOMI'TIUS, tribune of the soldiers in the reign of Nero, was deprived of his office on the detection of Piso's conspiracy. (Tac. *Ann.* xv. 71.)

STA'TIUS GE'LLIUS, a general of the Samnites, was defeated by the Romans and taken prisoner in B. C. 305. (Liv. ix. 44.)

STA'TIUS ME'TIUS, held Casilinum for Hannibal in B. C. 214. (Liv. xxiv. 19.)

STA'TIUS MURCUS. [MURCUS.]

STA'TIUS, P. PAPI'NIUS, a distinguished grammarian, who, after having carried off the palm in several public literary contests, opened a school at Naples, about the year A. D. 39, according to the calculations of Dodwell. He subsequently removed to Rome, and at one period acted as the preceptor of Domitian, who held him in high honour, and presented him with various marks of favour. He was the author of many works in prose and verse, of which no trace remains, and died probably in A. D. 86. By his wife Agellina, who survived him, he had a son

P. PAPINIUS STATIUS, the celebrated poet. Our information with regard to his personal history is miserably defective. He is named by no ancient author, except Juvenal, so that any knowledge we possess of his family or career has been gleaned from incidental notices in his own writings, and many of these are couched in very ambiguous language. It appears that under the skilful tuition of his father he speedily rose to fame, and became peculiarly renowned for the brilliancy of his extemporaneous effusions, so that he gained the prize three times in the Alban contests (see Sueton. *Dom.* 4); but having, after a long career of popularity, been vanquished in the quinquennial games (Suet. *Dom. l. c.*) he retired to Naples, the place of his nativity, along with his wife Claudia whom he married in early life, to whom he was tenderly attached, and whose virtues he frequently commemorates. From the well-known lines of Juvenal, s. vii. 82, —

> Curritur ad vocem jucundam et carmen amicae
> Thebaidos, laetam fecit quum Statius Urbem
> Promisitque diem: tanta dulcedine captos
> Afficit ille animos, tantaque libidine vulgi
> Auditur, sed, quum fregit subsellia versu,
> Esurit, intactam Paridi nisi vendat Agavem,—

we should infer that Statius, in his earlier years at least, was forced to struggle with poverty, but he appears to have profited by the patronage of Domitian (*Silv.* iv. 2), whom in common with Martial and other contemporary bards he addresses in strains of the most fulsome adulation. The tale that the emperor, in a fit of passion, stabbed him with a stilus, seems to be as completely destitute of foundation as the notion that he was a Christian. Dodwell fixes upon A. D. 61 and A. D. 96, as the epoch of his birth and of his death, but these conclusions are drawn from very uncertain premises. Those dates, which can be ascertained with precision, will be noted as we review his productions in succession.

The extant works of Statius are: —

I. *Silvarum Libri V.*, a collection of thirty-two occasional poems, many of them of considerable length, divided into five books. To each book is prefixed a dedication in prose, addressed to some friend. The metre chiefly employed is the heroic hexameter, but four of the pieces (i. 6, ii. 7, iv. 3, 9), are in Phalaecian hendecasyllabics, one (iv. 5) in the Alcaic, and one (iv. 7) in the Sapphic stanza. The first book was written about A. D. 90 (i. 4. 91), the third after the commencement of A.D. 94 (iii. 3. 171), the first piece in the fourth book was composed expressly to celebrate the kalends of January, A. D. 95, when Domitian entered upon his 17th consulship, and the fifth book appears to have been brought to a close in the following year.

II. *Thebaidos Libri XII.*, an heroic poem in twelve books, embodying the ancient legends with regard to the expedition of the Seven against Thebes. It occupied the author for twelve years (xii. 811), and was not finished until after the Dacian war, which commenced in A. D. 86 (i. 20), but had been published before the completion of the first book of the Silvae (*Silv.* i. prooem.; comp. iii. 2. 143, iv. 4. 86, &c.).

III. *Achilleidos Libri II.*, an heroic poem breaking off abruptly. According to the original plan, it would have comprised a complete history of the exploits of Achilles, but was probably never finished. It was commenced after the completion of the Thebais (*Achill.* i. 10), and is alluded to in the last book of the Silvae (v. 2. 163, v. 5. 37). In some manuscripts this fragment is comprised within a single book, in others is divided into five.

Statius may justly claim the praise of standing in the foremost rank among the heroic poets of the Silver Age, and when we remember how few of the extant specimens of the Roman muse belong to this department, we do not feel surprised that Dante and Scaliger should have assigned to him a place immediately after Virgil, provided always we regard them as separated by a wide impassable gulph. While by no means deficient in dignity, and not unfrequently essaying lofty flights, he is in a great measure free from extravagance and pompous pretensions; but, on the other hand, in no portion of his works do we find the impress of high natural talent and imposing power. Those passages which have been most frequently quoted, and most generally admired, display a great command of graceful and appropriate language, a liveliness of imagination which occasionally oversteps the limits of correct taste, brilliant imagery, pictures designed with artistic skill, and glowing with the richest colours, a skilful development of character, and a complete knowledge of the mechanism of verse; but they are not vivified and lighted up by a single spark of true inspiration. The rules of art are observed with undeviating accuracy, and the most intricate combinations are formed without the introduction of a disturbing element; but there is a total absence of that simple energy which is the surest mark of true genius.

The pieces which form the Silvae, although

évidently thrown off in haste, and probably regarded by their author as trifles of comparatively little importance, produce a much more pleasing effect than either the Thebaid or the Achilleid, in which the original strength of expression seems to have been worn away by repeated polishing, and the native freedom of the verse to have been shackled and cramped by a laborious process of correction.

The Editio Princeps of the Silvae is a quarto volume, without date and without name of place or printer, not later probably than 1470. The Silvae will be found also in the editions of Catullus, Tibullus, and Propertius, which appeared in 1472, 1475, and 1481, and in the edition of Catullus of 1473. The text was revised and published with a commentary by Domitius Calderinus, in a volume containing also remarks upon Ovid and Propertius, fol. Rom. Arnold Pannartz, 1475. The best editions are those of Markland, whose critical notes evince remarkable sagacity, 4to. Lond. 1728, and of Sillig, 4to. Dresd. 1827, which is a reprint of Markland, with some additional matter.

The Editio Princeps of the Thebais and Achilleis is a folio volume, without date and without name of place or printer, but belonging probably to the year 1470. Besides this there are a considerable number of editions of these poems, either together or separately, printed in the 15th century, a sure indication of the estimation in which they were held.

The Editio Princeps of the collected works is a folio volume, without date, and without name of place or printer. It contains the commentary of Calderinus on the Silvae, and must therefore have been published after the year 1475. No really good edition of Statius has yet appeared. That of Hurd, which was a work of great promise, was never carried beyond the first volume, which contains the Silvae only, 8vo. Leips. 1817. The best for all practical purposes is that which forms one of the series of Latin Classics by Lemaire. 4 vols. 8vo. Paris, 1825—1830.

The first five books of the Thebaid were translated into English verse by Thomas Stephens, 8vo. Lond. 1648, and the whole poem by W. L. Lewis, 2 vols. 8vo. Oxford, 1767 and 1773. The translation of the first book by Pope will be found in all editions of his works.

The Achilleid was translated into English verse by Howard. 8vo. Lond. 1660.

Of translations into other languages, the only one of any note is the version into Italian of the Thebaid by Cardinal Bentivoglio, 4to. Rom. 1729, and 8vo. Milan, 1821. [W. R.]

STA'TIUS PRISCUS. [PRISCUS.]

STA'TIUS PRO'XIMUS. [PROXIMUS.]

STA'TIUS QUADRA'TUS. [QUADRATUS.]

STA'TIUS SEBO'SUS. [SEBOSUS.]

STA'TIUS TRE'BIUS delivered Compsa, a town of the Hirpini, to Hannibal after the battle of Cannae, B. C. 216. (Liv. xxiii. 1.)

STA'TIUS VALENS wrote the life of the emperor Trajan. (Lamprid. *Alex. Sever.* 48.)

STATOR, a Roman surname of Jupiter, describing him as staying the Romans in their flight from an enemy, and generally as preserving the existing order of things. (Liv. i. 12, x. 37; Cic. *Cat.* i. 13; Flor. i. 1; Senec. *De Benef.* iv. 7; Plin. *H. N.* ii. 53; August. *De Civ. Dei*, iii. 13.) [L. S.]

STATO'RIUS, a centurion in the army of P. and Cn. Scipio in Spain, in B. C. 213, was sent by these generals as an ambassador to Syphax, the king of the Numidians, with whom he remained in order to train foot-soldiers in the Roman tactics (Liv. xxiv. 48, xxx. 28). He appears to be the same as the L. Statorius, who afterwards accompanied C. Laelius, when he went on an embassy to Syphax. (Frontin. i. 1. § 3).

STATO'RIUS VICTOR, a rhetorician mentioned by the elder Seneca, was, like him, a native of Corduba (Cordova) in Spain. (Senec. *Suas.* 2.)

STAURA'CIUS (Σταυράκιος), Emperor of Constantinople, son of the Emperor Nicephorus I. [NICEPHORUS I.], first the colleague of his father, and after his death for a short time sole emperor. He was solemnly crowned as emperor in the month of December A. D. 803 in the second year of his father's reign in the ambo or pulpit of the great Church (St. Sophia) at Constantinople, by the hand of the patriarch Tarasius: being altogether unfitted, according to Theophanes, either in personal appearance, bodily strength, or judgment, for such a dignity. Possibly this unfitness arose from his youth, for it was not until Dec. 807, four years after his coronation, that Stauracius was married. His bride was Theophano, an Athenian lady, kinswoman of the late Empress Irene [IRENE], who was selected by Nicephorus for his son after a careful search among the unmarried ladies of the empire, notwithstanding she was already betrothed to a husband, with whom, though not fully married to him, her union had been consummated. The choice of so contaminated a partner dishonoured the unhappy prince to whom she was given as a wife, and the unbridled lust of Nicephorus cast additional contempt on his son by the seduction about the time of the marriage of two young ladies more beautiful than Theophano, and who had been selected as competitors with her for the hand of the young emperor. In May A.D. 811 Stauracius left Constantinople with his father to take the field against the Bulgarians at the head of an army, the number of which struck terror into the heart of the Bulgarian king and induced him to sue for peace, which was refused. The first encounters, which were favourable to the Greeks, appear to have been directed by Stauracius, for his father ascribed them to his skill and good fortune. The Bulgarians again sued for peace and again their suit was rejected. In the following fatal battle, in which Nicephorus was killed and the Greek army almost annihilated, Stauracius received a wound in or near the spine, under the torture of which he escaped with difficulty to Adrianople. Here he was proclaimed autocrator, sole emperor, by the officers who surrounded him, and this announcement was received by those who had escaped with him from the slaughter with a delight which evidenced his personal popularity. Michael the Curopalata, who had married Procopia, daughter of Nicephorus, and who had also escaped from the slaughter, but unwounded, was solicited by some of his friends to assume the purple; but he declined, professedly out of regard to the oaths of fealty which he had taken to Nicephorus and Stauracius, perhaps from a conviction that the attempt would not succeed. Stauracius was conveyed in a litter to Constantinople, where he was exhorted by the patriarch Nicephorus [NICEPHORUS, Byzantine writers,

No. 9] to seek the Divine mercy and to make restitution to those whom his father had oppressed. "Being," says Theophanes "the genuine inheritor of his father's disposition," but perhaps influenced by the exhaustion of the imperial finances through an unfortunate war, he replied, that he could not spare for restitution more than three talents. "This," says the irate historian, "was but a small part of what he (Nicephorus) had wrongfully taken." The painfulness of his wounds, the suggestions of Theophano, who hoped, like Irene, to grasp the sceptre, and probably the intrigues of the parties themselves, alienated Stauracius from his brother-in-law Michaël and several of the great officers of the court, and he is said to have contemplated bequeathing the empire to his wife, or even restoring the ancient forms of the Roman Republic. His courtiers conspired against him, and Stauracius having proposed to put out the eyes of Michael, matters were brought to a crisis; Michael was proclaimed emperor (Oct. 811), and Stauracius having put on the habit of a monk, was deposed, and died soon after his deposition, having reigned only two months and six days after his father's death. His widow Theophano embraced a monastic life, and employed the wealth which the humanity or policy of Michael [MICHAEL I. RHANGABE] allowed her, in converting her palace into a monastery called "Hebraica" (*τὰ Ἑβραϊκὰ*) and by corruption Braca (*τὰ Βραχᾶ*), and at a later period Stauraca (*Σταυρακᾶ*), because in it the body of Stauracius, and afterwards that of Theophano, were buried. According to some writers his body was deposited in (perhaps transferred to) the monastery of Satyrus. The character of Stauracius is drawn in the most unfavourable colours by Theophanes, Zonaras, and others: but it was the misfortune of Nicephorus and his son to come between the two sovereigns, Irene and Michael Rhangabe, whose services to orthodoxy or profusion to the church made them great favourites with the ecclesiastical annalists of the Byzantine empire; and their evanescent dynasty was founded by the deposition of one and overthrown to make way for the elevation of the other of these favourites of the church. It is reasonable therefore to suppose that their characters have been unfairly represented; and, in the case of Stauracius especially, things harmless or unimportant have been described as evidences of the greatest depravity. (Theophanes, *Chronog.* pp. 405—419, ed. Paris; pp. 322—332, ed. Venice; pp. 745—769, ed. Bonn; Leo Grammaticus, *Chronog.* pp. 204—206, ed. Bonn; Cedrenus, *Compend.* pp. 477—482, ed. Paris; vol. ii. pp. 33—43, ed. Bonn; Le Beau, *Bas Empire*, liv. lxvii, ch. x. xxviii—xxxv.; Gibbon, *Decline and Fall*, ch. xlviii.) [J. C. M.]

STELLA, ARRU'NTIUS. 1. The person to whom Nero entrusted the superintendence of the games which he exhibited in A. D. 55. (Tac. *Ann.* xiii. 22.)

2. A poet and a friend of Statius, who dedicated to him the first book of his *Silvae*, the second poem in which celebrates the marriage of Stella and Violantilla. This Stella is also mentioned by Martial (vi. 21).

STE'LLIO, C. AFRA'NIUS. 1. Praetor B. C. 185, and one of the triumviri for founding a colony B. C. 183. (Liv. xxxix. 23, 25).

2. Son of the preceding, served in B. C. 169 against Perseus, king of Macedonia, and was stationed in the Illyrian town of Uscana, which was compelled to surrender to Perseus. (Liv. xliii. 18, 19.)

STE'NIUS or STHE'NIUS, a Campanian and Lucanian name. Stenius was one of the leading men at Capua, who entertained Hannibal in B. C. 216, after the battle of Cannae (Liv. xxiii. 8); and Pliny speaks of a Stenius Statilius as a Lucanian general. [STATILIUS, No. 1.]

STENTOR (*Στέντωρ*), a herald of the Greeks at Troy, whose voice was as loud as that of fifty other men together. His name has become proverbial for any one who screams or shouts with an unusually loud voice. (Hom. *Il.* v. 783; Juven. *Sat.* xiii. 112.) [L. S.]

STENYCLE'RUS (*Στενύκληρος*), a Messenian hero, from whom the Stenyclarian plain was believed to have derived its name. (Paus. iv. 33. § 5.) [L. S.]

STE'PHANUS (*Στέφανος*), historical. 1. One of the two sons of Thucydides, whom Plato mentions among the instances of those sons of great men, whom their fathers, though educating them with the utmost care, have been unable to train to excellence (*Menon*, p. 94, c. d.). He is mentioned by Athenaeus (vi. p. 234, e.) as the scribe of a decree of Alcibiades, engraved on a pillar in the temple of Heracles at Cynosargos.

2. An Athenian orator, son of Menecles of Acharnae, against whom Demosthenes composed two orations, which contain scarcely any particulars of his life deserving notice here. He is also mentioned by Athenaeus (xiii. p. 593, f.).

3. *Ἐροιάδης*, the husband of Neaera, several times mentioned by Demosthenes in his Oration against Neaera. [P. S.]

STE'PHANUS, emperor of Constantinople. [ROMANUS I.; CONSTANTINUS VII.]

STE'PHANUS (*Στέφανος*), literary. 1. An Athenian comic poet of the New Comedy, was probably the son of Antiphanes, some of whose plays he is said to have exhibited. (Anon. *de Com.* p. xxx.; Suid, *s. v.* *Ἀντιφάνης.*) The other statement of Suidas (*s. v.* *Ἀλεξις*), that he was the son of Alexis, seems to arise merely from a confusion of the names of Alexis and Antiphanes. All that remains of his works is a single fragment, quoted by Athenaeus (xi. p. 469, a.), from his *Φιλολάκων*, a play which was evidently intended to ridicule the imitators of Lacedaemonian manners. (Fabric. *Bibl. Graec.* vol. ii. p. 496; Meineke, *Frag. Com. Graec.* vol. i. pp. 304, 376, 485, 486, vol. iv. p. 544.)

2. Of Byzantium, the author of the well-known geographical lexicon, entitled *Ἐθνικά*, of which unfortunately we only possess an epitome. There are few ancient writers of any importance of whom we know so little as of Stephanus. All that can be affirmed of him with certainty is that he was a grammarian at Constantinople, and lived after the time of Arcadius and Honorius, and before that of Justinian II. The ancient writers, often as they quote the *Ἐθνικά*, give us absolutely no information about its author, except his name. We learn from them, however, that the work was reduced to an epitome by a certain Hermolaus, who dedicated his abridgement to the emperor Justinian. [HERMOLAUS.] Hence, in turning to the few incidental pieces of information which the work contains respecting its author, we are met by the question, whether such passages were written by Stephanus

himself, or by the epitomator Hermolaus. The most important of these passages is the following, which occurs in the article Ἀνακτόριον· Καὶ Εὐγένιος δὲ, ὁ πρὸ ἡμῶν τὰς ἐν τῇ βασιλίδι σχολὰς διακοσμήσας, which cannot refer to any other Eugenius than the eminent grammarian of Augustopolis in Phrygia, who, as we learn from Suidas, taught at Constantinople, under the emperor Anastasius, at the end of the fifth century or the beginning of the sixth. (Suid. *s. v.*) This passage was pointed out by Thomas de Pinedo, the translator of Stephanus, as an indication of the author's age; but nearly all the editors of Stephanus, as well as Isaac Vossius and Fabricius, have chosen to regard it as an insertion made by Hermolaus, for the following reason; if Eugenius flourished under Anastasius, who died in A. D. 518, his successor in the presidency of the schools would in all probability be in office under Justinian I., who came to the throne in A. D. 527, which agrees with the statement of Suidas, that Hermolaus dedicated his epitome to Justinian. Plausible as this argument is, it is far from being conclusive. It evidently rests in part, if not chiefly, on the tacit assumption that, when a personal reference is made in an abridged work to the author, without anything to show whether the writer of the passage is the original author or the epitomator, the presumption is, that it has been inserted by the latter. Now we believe that the presumption is just the other way; both on the general principle that, in an abridged work, whatever cannot be proved to be an interpolation should be referred to the original author, and also on account of the well-known habit of compilers and epitomators of the later period of Greek literature to copy their author almost *verbatim*, so far as they follow him at all, and to make their abridgement by the simple omission of whole passages, often in such a manner as even to destroy the grammatical coherence of what is left, as is frequently the case in this very epitome of Stephanus. On this presumption, we think, the question mainly turns. It would be rash to regard it as decided; but it may be safely said that the passage should *probably* be referred to Stephanus, unless some positive and decisive proof be produced that it was inserted by Hermolaus. The chronological argument stated above is not such a proof; for Suidas does not say to which of the two Justinians Hermolaus dedicated his epitome; and, even if it was to Justinian I., there is nothing to prevent our supposing that the work of Stephanus was composed under Justin or in the early part of the reign of Justinian, and that the epitome was made very soon afterwards; but, considering how little Suidas troubles himself about minute distinctions, it is perhaps better to keep to the explanation that the Justinian to whom Hermolaus dedicated his epitome was Justinian II., and that Stephanus himself flourished under Justinian I., in the former part of the sixth century. Westermann argues further, that it is unlikely that a person of so little learning and judgment, as the epitomator of Stephanus appears by his work to have possessed, would have been placed at the head of the imperial schools of Constantinople, or would have written such a work as the Byzantine history quoted in the article Τότθοι, or as the disquisition on the Aethiopians referred to under Αἰθίοψ; but, in these cases also, it appears better to rest on the simple presumption that these passages proceed from the pen of the original author, there being no proof to the contrary. A more important piece of collateral evidence respecting the time of Stephanus, pointed out by Westermann, is his eulogy of Petrus Patricius (*s. v.* Ἀκόναι), who died soon after A. D. 562, and was therefore a contemporary of Stephanus, supposing that the latter flourished at the time above assigned to him.

The literary history of the work of Stephanus is also involved in much obscurity. Even the title has been a subject of dispute. In the Aldine edition it is entitled περὶ πόλεων, which Dindorf has adopted; in the Juntine περὶ πόλεων καὶ δήμων, which Berkelius also places at the head of the text, while on his title-page he has Στεφάνου Βυζαντίου ἐθνικὰ κατ' ἐπιτομήν; and Salmasius prefers the title Στεφάνου Βυζαντίου περὶ ἐθνικῶν καὶ τοπικῶν. All these variations are supported more or less by the authority of the MSS. The numerous references, however, made to the work by ancient writers, especially by Eustathius, make it clear that the proper title of the original work was Ἐθνικά, and that of the epitome ἐκ τῶν ἐθνικῶν Στεφάνου κατ' ἐπιτόμην. The title prefixed to the important fragment of the original work, which is preserved in the *Codex Seguerianus*, deserves notice on account of its full explanation of the design of the work, although it has of course been added by a grammarian:—Στεφάνου γραμματικοῦ Κωνσταντινουπόλεως περὶ πόλεων νήσων τε καὶ ἐθνῶν, δήμων τε καὶ τόπων, καὶ ὁμωνυμίας αὐτῶν καὶ μετωνομασίας καὶ τῶν ἐντεῦθεν παρηγμένων ἐθνικῶν τε καὶ τοπικῶν καὶ κτητικῶν τε ὀνομάτων.

According to the title, the chief object of the work was to specify the gentile names derived from the several names of places and countries in the ancient world. But, while this is done in every article, the amount of information given went far beyond this. Nearly every article in the epitome contains a reference to some ancient writer, as an authority for the name of the place; but in the original, as we see from the extant fragments, there were considerable quotations from the ancient authors, besides a number of very interesting particulars, topographical, historical, mythological, and others. Thus the work was not merely what it professed to be, a lexicon of a special branch of technical grammar, but a valuable dictionary of geography. How great would have been its value to us, if it had come down to us unmutilated, may be seen by any one who compares the extant fragments of the original with the corresponding articles in the epitome. These fragments, however, are unfortunately very scanty. They consist of:—(1) The portion of the work from Δύμη to the end of Δ, contained in a MS. of the Seguerian Library; but, unfortunately, there is a large gap even in this portion; (2) The article Ἰβηρίαι δύο, which is preserved by Constantinus Porphyrogennetus (*de Admin. Imp.* c. 23); (3) An account of Sicily, quoted by the same author from Stephanus (*de Them.* ii. 10). The first two of these fragments are inserted by Westermann in the text, in place of the corresponding articles of the epitome, which he transfers to his preface; the third differs so thoroughly from the article Σικελία in the epitome, that Westermann does not venture to insert it in the text, but prints it in his preface. There are also some other quotations in the ancient writers, which, from their general, but not exact, resemblance to the articles in the epitome, are presumed to be taken from the original.

They are particularized by Westermann in his preface.

From a careful examination of the references, it appears that the author of the *Etymologicum Magnum*, Eustathius, and others of the grammarians, possessed the original work of Stephanus. It also seems probable that the work, as it now exists, is not a fair representation of the epitome of Hermolaus, but that it has been still further abridged by successive copyists. The former part of the work is pretty full; the portion from Πάτραι to the middle of Σ is little more than a list of names; the articles in T and Υ become fuller again; and those from X to Ω appear to be copied, almost without abridgement, from the work of Stephanus.

The work is arranged in alphabetical order; but it was also originally divided into books, the exact number of which cannot be determined; but they were considerably more numerous than the letters of the alphabet.

The following are the chief editions of the Epitome of Stephanus: — (1) the Aldine, Venet. 1502, fol.; (2) the Juntine, Florent. 1521, fol.; (3) the edition of Xylander, with several emendations in the text, and with Indices, Basil. 1568, fol.; (4) that of Thomas de Pinedo, the first with a Latin version, Amst. 1678, fol.; (5) the text corrected by Salmasius, from a collation of MSS.; various readings collected by Gronovius from the Codex Perusinus, with notes; a Latin Version and Commentary by Abr. Berkelius, Lugd. Bat. 1688, fol., reprinted 1694, fol.; (6) that of the Wetsteins, containing the Greek text, the Latin version and notes of Thomas de Pinedo, and the various readings of Gronovius, with Indices, Amst. 1725, fol.; (7) that of Dindorf, with readings from a newly-found MS., and the notes of L. Holstenius, A. Berkelius, and Thomas de Pinedo, Lips. 1825, &c., 4 vols. 8vo.; (8) that of A. Westermann, containing a thoroughly revised text, with a very valuable preface, Lips. 1839, 8vo.: this is by far the most useful edition for ordinary reference. The chief fragment was published separately, by S. Tennulius, Amst. 1669, 4to.; by A. Berkelius, with the *Periplus* of Hanno and the *Monumentum Adulitanum* of Ptolemy Euergetes, Lugd. Bat. 1674, 8vo., reprinted in Montfaucon's *Catalogus Bibliothecae Coislinianae*, pp. 281, &c., Paris. 1715, fol.; by Jac. Gronovius, Lugd. Bat. 1681, 4to., and in the *Thesaurus Antiq. Graec.* vol. vii. pp. 269, &c.; and it is contained in all the editions, from that of Thomas de Pinedo downwards. There is a German translation of the fragment, with an Essay on Stephanus, by S. Ch. Schirlitz, in the *Ephem. Litter. Scholast. Univ.* vol. ii. pp. 385—390, 393—399, 1828, 4to.

(Fabric. *Bibl. Graec.* vol. iv. pp. 621—661; Vossius, *de Hist. Graec.* pp. 324, 325, ed. Westermann; Wellauer, *de Extrema Parte Operis Stephaniani de Urbibus*, in Friedemann and Seebod's *Miscell. Crit.* vol. ii. pt. 4, pp. 692, &c.; Westermann, *Stephani Byzantini Ἐθνικῶν quae supersunt*, Praef.; Hoffmann, *Lex. Bibl. Script. Graec. s. v.*)

There are several other Greek writers of this name, but not of sufficient importance to require notice here. (See Fabric. *Bibl. Graec.* Index.) [P.S.]

STE'PHANUS, artists. 1. A sculptor, who exercised his art at Rome in the first century B. C., was the disciple of Pasiteles and the instructor of Menelaus, as we learn from two inscriptions; the one on the trunk of a naked statue in the Villa Albani, ΣΤΕΦΑΝΟΣ ΠΑΣΙΤΕΛΟΥΣ ΜΑΘΗΤΗΣ ΕΠΟΙΕΙ (Marini, *Inscriz. d. Villa Albani*, p. 174); and the other on the base of the celebrated group in the Villa Ludovisi, ΜΕΝΕΛΑΟΣ ΣΤΕΦΑΝΟΥ ΜΑΘΗΤΗΣ ΕΠΟΙΕΙ. [MENELAUS.] Stephanus is also mentioned by Pliny (*H. N.* xxxvi. 5. s. 4. § 10) as the maker of *Hippiades* in the collection of Asinius Pollio; but what he means by *Hippiades* is not very clear. From the connection, the word would appear to be a feminine plural. (Thiersch, *Epochen*, p. 295.)

2. A freedman of Livia, in whose household he practised the art of a worker in gold, as we learn from a Latin inscription, in which he is designated AURIFEX. (Gori, Nos. 114—122; Bianchini, p. 67, No. 220; Welcker, *Kunstblatt*, 1827, No. 84; Osann, *Kunstblatt*, 1830, No. 84; R. Rochette, *Lettre à M. Schorn*, p. 407, 2d ed.) [P.S.]

STE'PHANUS, was ordained bishop of Rome A. D. 253, in the place of Lucius, and suffered martyrdom four years afterwards. He is known to us solely by the dispute which he maintained with Cyprian upon baptizing heretics, which became so fierce, that Stephanus, not content with refusing audience to the deputies despatched by the African prelate, positively forbad the faithful to exercise towards them the common duties of hospitality. He appears to have published two epistles in connection with this controversy.

1. *Ad Cyprianum.* 2. *Ad Episcopos Orientales contra Helenum et Firmilianum.* Neither of these has been preserved, but a short fragment of the former is to be found in the letter of Cyprian *Ad Pompeium* (lxxiv.), and is printed in the *Epistolae Pontificum Romanorum* of Constant (fol. Paris, 1721, p. 210). [W. R.]

STE'PHANUS (Στέφανος), the name of several physicians: —

1. Probably a native of Tralles in Lydia, as he was the father of Alexander Trallianus. (Alex. Trall. iv. 1, p. 198.) He had four other sons, Anthemius, Dioscorus, Metrodorus, and Olympius, who were all eminent in their several professions. (Agath. *Hist.* v. p. 149.) He lived in the latter half of the fifth century after Christ.

2. A native of Edessa, who was one of the most eminent physicians of his age. He was of great service to Kobádh (or *Cabades*) king of Persia, early in the sixth century after Christ, for which he was richly rewarded. During the siege of Edessa by Cosra (or *Chosroës*) the son of Kobádh, A. D. 544, Stephanus was sent with some of his fellow-citizens to intercede in behalf of the place; and in his address to the king he claims for himself the credit not only of having brought him up, but also of having persuaded his father to nominate him as his succcessor to the throne in place of his elder brother. (Procop. *de Bello Pers.* ii. 26.) His intercession had no effect, but the king was shortly afterwards forced to raise the siege.

3. A native of Alexandria, author of a short Greek treatise on Alchemy, who must have lived in the early part of the seventh century after Christ, as part of his work (p. 243) is addressed to the Emperor Heraclius (A. D. 610—641). It consists of nine πράξεις or *Lectures* (see Fabric. *Bibl. Gr.* vol. xii. p. 694, note, ed. vet.), the first of which is entitled Στεφάνου Ἀλεξανδρέως οἰκουμενικοῦ φιλοσόφου καὶ διδασκάλου τῆς μεγάλης καὶ ἱερᾶς τέχνης περὶ Χρυσοποιΐας πρᾶξις σὺν Θεῷ πρώτη, where it is not quite clear whether Περὶ Χρυσοποιΐας, *De Chrysopoeia*, is meant to be the

title of the whole work, or merely of the first section of it. Reinesius (apud Fabric. *Bibl. Gr.* vol. xii. p. 757) speaks highly of the work, but notices that the author falls into (p. 231) the common error of the Eastern and Greek churches of that age respecting the procession of the Holy Ghost. The writer was evidently a religious man, as appears from the way in which he uses his numerous quotations from the New Testament.* The work was first published in a Latin translation by Dominic Pizimentus, Patav. 1573. 8vo. together with Democritus, Synesius, and other writers on the same subject. The Greek text is to be found in the second volume of Ideler's *Physici et Medici Graeci Minores*, Berol. 8vo. 1842. Fabricius (*l. c.* p. 693) and others think that this Stephanus was the same person as the commentator on Hippocrates and Galen, who may have been called (say they) *Atheniensis* from being born at Athens, and *Alexandrinus* from having settled at Alexandria; but this conjecture seems improbable. (See Fabric. *l. c.*; Lambec. *Biblioth. Vindob.* vol. vi. p. 380, ed. Kollar.)

4. A native of Athens, and a commentator on Hippocrates and Galen, who is said in the titles of some MSS. at Vienna to have been a pupil of Theophilus Protospatharius (Lambec. *Biblioth. Vindob.* vol. vi. p. 198, vol. vii. p. 352). Nothing more is known of his personal history, and his date is somewhat uncertain. Some persons confound him with the chemist of Alexandria, and say that he lived in the seventh century after Christ; but this is probably an error, as Dietz appears to be correct in stating that some of the Greek words to be found in his writings (e. g. Ψυχία ἀφράτα, *Comment. in Hippocr.* "*Prognost.*" p. 87, τζιμβλοί, *ibid.* p. 89, λαγωδάτον κοιμᾶσθαι, p. 94, μάγκυπες, p. 146, ἀκατίδες, p. 154, κλοκίον, p. 159, &c.) indicate a later date. If it is true that Theophilus was his tutor, this does not help to determine the century in which he lived, as the date of the master is as uncertain as that of the pupil. If, however, we suppose Theophilus to have lived in the ninth century [THEOPHILUS PROTOSPATHARIUS], Stephanus may be safely placed in the same. However this may be, he is certainly, in the opinion of Dietz (*Schol. in Hippocr. et Gal.* vol. i. p. xvi.) and M. Littré (*Oeuvres d' Hippocr.* tome i. p. 128), the most important of all the ancient commentators on Hippocrates after Galen, as his notes form a useful supplement to those of that writer, and contain quotations and explanations not to be found elsewhere. His Scholia on the "Prognosticon" of Hippocrates are to be found in the first volume of Dietz's "Scholia in Hippocratem et Galenum," Regim. Pruss. 8vo. 1834. There is also a commentary on the "Aphorisms" of Hippocrates, which in some MSS. bears the name of Stephanus, but in others it is attributed to Meletius or Theophilus; some extracts are inserted in the second volume of Dietz's collection mentioned above. His commentary on Galen's "Ad Glauconem de Methodo Medendi" is said by Fabricius, and others who have repeated the assertion on his authority, to have been published in Greek, Venet. ap. Aldum, 1536, 8vo., but this edition is not mentioned by Renouard (*Annales des Aldes*), and its existence is very doubtful. It was first published in a Latin translation by Augustus Gadaldinus, 1554, 8vo. Venet., which was several times reprinted. The Greek text is inserted in the first volume of Dietz's *Schol. in Hippocr. et Gal.* There is a short Greek work in MS., entitled Βίβλος Διοσκορίδου καὶ Στεφάνου Ἀθηναίου τοῦ φιλοσόφου περιέχουσα φαρμάκων ἐμπειρίας κατὰ ἀλφαβήτον σαφῶς ἐκτεθεῖσα (Lambec. *Biblioth. Vindob.* vol. vi. p. 228), which has been published by Caspar Wolphius, in a Latin translation, 1581, 8vo. [Tiguri], with the title—"Alphabetum Empiricum, sive, Dioscoridis et Stephani Atheniensis Philosophorum et Medicorum, de Remediis Expertis Liber, juxta Alphabeti Ordinem digestus." The treatise on Fevers, which is in some MSS. attributed to Stephanus Atheniensis, is in fact by Palladius. (*Penny Cyclop.*)

5. Besides the above-mentioned physicians the Arabic writers mention at least two persons of the name of أصطفن *Estefan* (or *Stephanus*), who translated various Greek works into Arabic. The most eminent of these was the son of a person named Basil; he lived at Bagdad in the reign of the Chalíf Motawakkel, A. H. 232—247 (A. D. 847—861), and translated Dioscorides and several treatises of Galen, some of which are still extant in MS. in different European libraries. It is, perhaps, his translation of Dioscorides which is quoted by Ibn Baitár (vol. i. p. 265); where Sontheimer, the translator, calls him *Isthafan Ebn Nasl*, by misplacing a single point, and thus confounding نسيل *Nasíl* with بسيل *Basil*. (See Nicoll and Pusey, *Catal. MSS. Arab. Biblioth. Bodl.* p. 587; De Sacy's *Translation of 'Abdallatif*, p. 495; Wenrich, *De Auctor. Graecor. Version. et Comment. Syriac. Arab. Armen. et Pers.* Lips. 1842, pp. xxxvi. 216, &c.) [W. A. G.]

STERCU'LIUS, STERCU'TIUS, or STERQUILI'NUS, a surname of Saturnus, derived from *Stercus*, manure, because he had promoted agriculture by teaching the people the use of manure. This seems to have been the original meaning, though some Romans state that Sterculius was a surname of Picumnus, the son of Faunus, to whom likewise improvements in agriculture are ascribed. (Macrob. *Sat.* i. 7; Serv. *ad Aen.* ix. 4, x. 76; Lactant. i. 20; Plin. *H. N.* xvii. 9; August. *De Civ. Dei*, xviii. 15.) [L. S.]

STE'ROPE (Στερόπη). 1. A Pleiad, the wife of Oenomaus (Apollod. iii. 10. § 1), and according to Pausanias (v. 10. § 5), a daughter of Atlas.

2. A daughter of Pleuron and Xanthippe (Apollod. i. 7. § 7.)

3. A daughter of Cepheus of Tegea. (Apollod. ii. 7. § 3.)

4. A daughter of Acastus. (Apollod. iii. 13. § 3.)

5. A daughter of Porthaon, and mother of the Seirens. (Apollod. i. 7. § 10.) [L. S.]

STE'ROPES (Στερόπης), a son of Uranus and Gaea, was one of the Cyclopes. (Hes. *Theog.* 140; Apollod. i. 1. § 2.) [L. S.]

STERTI'NIUS. 1. L. STERTINIUS, was sent as proconsul into further Spain in B. C. 199, and on his return to Rome three years afterwards (B. C. 196), brought into the public treasury fifty thousand pounds weight of silver, and from the spoils

* He quotes (p. 225) a mystic enigma in six verses from the Sibylline oracles (lib. ii. p. 115, ed. Amstel. 1689), which is wrongly printed as prose, and of which several solutions have been attempted (but with doubtful success) in modern times. See Fabr. *l. c.* p. 696

dedicated two fornices or arches in the forum Boarium, and one in the Circus Maximus, and placed upon them gilded statues. In the same year that he returned, he was appointed one of the ten commissioners, who were sent into Greece to settle the affairs of the country, in conjunction with T. Quintius Flamininus. (Liv. xxxi. 50, xxxiii. 27, 35; Polyb. xviii. 31.)

2. C. STERTINIUS, was praetor B. C. 188, and obtained Sardinia as his province. (Liv. xxxviii. 35.)

3. L. STERTINIUS, quaestor B. C. 168. (Liv. xlv. 14.)

4. STERTINIUS, a Stoic philosopher, whom Horace calls in fun the eighth of the wise men. (Hor. *Sat.* ii. 3. 33, 296, *Epist.* i. 12. 20.)

5. L. STERTINIUS, the legatus of Germanicus, defeated the Bructeri in A. D. 15, and found among their booty the eagle of the nineteenth legion, which had been lost in the defeat of Varus. In the course of the same year he was sent by Germanicus to receive the surrender of Segimerus, the brother of Segestes; and in the next year he was despatched against the Angrivarii, a people dwelling on the banks of the river Visurgis, whom he defeated, and compelled to acknowledge the supremacy of Rome. (Tac. *Ann.* i. 60, 71, ii. 8, 22.)

6. STERTINIUS MAXIMUS, a rhetorician mentioned by the elder Seneca. (*Controv.* 9.)

7. STERTINIUS AVITUS, a person celebrated by Martial at the beginning of the ninth book of his Epigrams. He is apparently the same person as the L. Stertinius Avitus, who was consul suffectus under Domitian in A. D. 92. (Fasti.)

Q. STERTI'NIUS, a physician at Rome in the first century after Christ, who, according to Pliny (*H. N.* xxix. 5), made it a favour that he was content to receive from the emperor five hundred thousand sesterces per annum (or rather more than four thousand four hundred pounds), as he might have made six hundred thousand sesterces (or rather more than five thousand three hundred pounds), by his private practice. He and his brother, who received the same annual income from the emperor Claudius, left between them at their death, notwithstanding large sums that they had spent in beautifying the city of Naples, the sum of thirty millions of sesterces, or rather more than two hundred and sixty-five thousand six hundred pounds. As these sums are considered by Pliny to be very large, they may serve to give us some idea of the fortunes made at Rome by the chief physicians about the beginning of the empire. (*Penny Cyclopaedia.*) [W. A. G.]

STESA'GORAS (Στησαγόρας.) 1. An Athenian, father of Cimon [No. 1.], and grandfather of the great Miltiades. (Herod. vi. 34, 103.)

2. Son of Cimon [No. 1], and grandson of the above. He succeeded his uncle Miltiades I. in the tyranny of the Thracian Chersonese, and continued the war with the people of Lampsacus, which his predecessor had begun. Not long, however, after his accession, he was assassinated by a pretended deserter from the enemy, and, as he died childless, was succeeded by his brother, the great Miltiades. (Herod. vi. 38, 39.) [E. E.]

STESANDER (Στήσανδρος), a musician of Samos, was the first who sang Homeric hymns to the cithara at the Pythian games. (Ath. xiv. p. 638, a.; comp. Sext. Empir. *adv. Math.* vi. 16.) [P. S.]

STESI'CHORUS (Στησίχορος), of Himera in Sicily, a celebrated Greek poet, contemporary with Sappho, Alcaeus, Pittacus, and Phalaris, later than Alcman, and earlier than Simonides, is said to have been born in Ol. 37, B. C. 632, to have flourished about Ol. 43, B. C. 608, and to have died in Ol. 55. 1, B. C. 560, or Ol. 56, B. C. 556—552, at the age of eighty or, according to Lucian, eighty-five. (Suid. *s. vv.* Στησίχορος, Σιμωνίδης, Σαπφώ; Euseb. *Chron.* Ol. 43. 1; Aristot. *Rhet.* ii. 20. § 5; Cyrill. *Julian.* i. p. 12, d.; Lucian. *Macrob.* 26; Clinton, *F. H.* vol. i. *s. a.* 611, vol. ii. *s. aa.* 556, 553.) Various attempts have been made to remove the slight discrepancies in the above numbers; but it appears better to be content with the general result, which they clearly establish, that Stesichorus flourished at the beginning and during the first part of the sixth century B. C.

There appears, at first sight, to be a discrepancy between these testimonies and the statement of the Parian Marble (*Ep.* 51), that Stesichorus the poet came into Greece at the same time at which Aeschylus gained his first tragic victory, in the archonship of Philocrates, Ol. 73. 3, B. C. 475. But this statement refers, no doubt, to a later poet of the same name and family. That it cannot refer to the Stesichorus now under notice is proved, not only by the above testimonies, but also, as Bentley has shown, by the way in which Simonides mentions Stesichorus, in connection with Homer, as an ancient poet (Ath. iv. p. 172, e. f.); whereas, if the statement of the Marble applied to him, he must have been contemporary with Simonides. Still further light is thrown on this matter by another clause of the Parian inscription (*Ep.* 74), which states that "Stesichorus the second, of Himera, conquered at Athens in Ol. 102. 3," B. C. 369. The clear and satisfactory explanation of these statements is, that the poetic art was, as usual, hereditary in the family of Stesichorus, and that two of his descendants, at different times, went to Athens to take part in the dithyrambic contests.

There are different statements respecting the country of Stesichorus. The prevailing account was that he was born at Himera, and he is sometimes called simply "the poet of Himera;" but others made him a native of Mataurus, or Metaurus, in the south of Italy (or, as some say, in Sicily), which was a Locrian colony. (Steph. Byz. *s. v.* Ματαυρός; Suid.) Now, as Himera was only founded just before the poet's birth, it is probable that his parents migrated thither from Mataurus; and here we have, as Kleine and Müller have observed, the explanation of the strange tradition which made Stesichorus a son of Hesiod; for there existed among the Ozolian Locrians, at Oeneon and Naupactus, a race of epic poets, who claimed to be of the lineage of Hesiod; and from this race we may suppose the family of Stesichorus to have descended. The actual connection of the poetry of Stesichorus with the old epic poetry will be explained presently. Besides this mythical statement respecting Hesiod, the following names are mentioned as that of the father of Stesichorus,—Euphorbus, Euphemus, Eucleides, and Hyetes. (Suid. *s. v.*; Eudoc.; Steph. Byz. *l. c.*; Epig. Anon. *ap.* Brunck, *Anal.* vol. iii. p. 24, No. 33.)

According to Suidas, the poet had two brothers, a geometrician named Mamertinus, and a legislator named Halianax. Other statements concerning his family, which rest upon very doubtful authority, will be found in Kleine, pp. 15, 16.

His own name is said to have been at first *Tisias*, which was changed to *Stesichorus*, because he first established a chorus for singing to the harp. (Suid. *s. v.* Ἐκλήθη δὲ Στησιχόρος, ὅτι πρῶτος κιθαρῳδίᾳ χορὸν ἔστησεν, ἐπεί τοι πρότερον Τισίας ἐκαλεῖτο.) The meaning of this statement will be examined presently. Of the events of his life we have only a few obscure accounts. Like other great poets, his birth is fabled to have been attended by an omen; a nightingale sat upon the babe's lips, and sung a sweet strain. (Christod. *Ecphr. ap.* Jacobs, *Anth. Graec.* vol. i. p. 42; Plin *H. N.* x. 29.) He is said to have been carefully educated at Catana, and afterwards to have enjoyed the friendship of Phalaris, the tyrant of Agrigentum. The latter statement rests on no better authority than the spurious letters of Phalaris; but there is nothing to prevent its being true, since it is clear that Phalaris and Stesichorus were contemporaries. Many writers relate the fable of his being miraculously struck with blindness after writing an attack upon Helen, and recovering his sight when he had composed a Palinodia. (Paus. iii. 19. 11, &c.; Kleine, *Dissert.* sect. vii.) The statement that he travelled in Greece appears to be supported by some passages in the fragments of his poems, by the known usage of the early Grecian poets, and by the confused tradition preserved by Suidas, that he came to Catana as an exile from Pallantium in Arcadia. For his connection with Catana, and his burial there, we have several testimonies. Suidas says that he was buried by a gate of the city, which was called after him the Stesichoreian gate, and that a splendid octagonal monument was erected over his tomb, having eight pillars and eight sets of steps and eight angles; whence, according to some was derived the name Στησίχορος ἄριθμος, applied to the throw "all eight" in gaming. (Suid. *s. v.* πάντα δικτώ; Pollux, ix. 7; Eustath. *ad Hom.* pp. 1229, 1397.)

There are extant two ancient epitaphs on Stesichorus, the one in Greek, by Antipater (Jacobs, *Anth. Graec.* vol. i. p. 328), the other in Latin (Ferrett. *Mus. Lapidar.* v. 36, p. 354). The people of Thermae, the town which succeeded Himera, had a bronze statue of the poet, which Cicero describes as *statua senilis, incurva, cum libro, summo ut putant artificio facta* (*Verr.* ii. 35). This or another statue formed afterwards one of the treasures of the gymnasium of Zeuxippus at Byzantium. (Christod. *Ecphr. l. c.*) There is also a bronze medal of Himera, bearing on the reverse a man standing, holding a crown in his right hand and a lyre in his left, which some suppose to have been struck in honour of Stesichorus.

Among the ancient writers who celebrated his praises were Cicero (*l. c.*), Aristeides (*Orat.* vol. i. p. 152, ed. Steph.), Dionysius (*de Comp. Verb.* vol. ii. p. 28, ed. Sylb.), Longinus (xiii. 3), Dio Chrysostom (p. 559, d. ed. Morell.), and Synesius (*Insom.* p. 158, b. ed. Paris. 1612), nearly all of whom compare him to Homer in character and style. Quintilian's testimony is, in general, to the same effect, but he blames the language of Stesichorus as diffuse (x. i. 62). Hermogenes, on the contrary, says that his numerous epithets add sweetness to his style (*de Form. Orat.* ii. p. 409, ed. Laurent.). For other testimonies see Kleine, sect. ix.

Stesichorus was one of the nine chiefs of lyric poetry recognized by the ancients He stands, with Alcman, at the head of one branch of the lyric art, the choral poetry of the Dorians; for, although he lived fifty years later than Alcman, yet the improvements made by the Himeraean poet on the chorus were so distinct from, and so far in advance of, those introduced by the Spartan, that he well deserves to share the honour, which some indeed, as we have seen, ascribed to him exclusively, of being the inventor of choral poetry. He was the first to break the monotony of the strophe and antistrophe by the introduction of the epode, and his metres were much more varied, and the structure of his strophes more elaborate, than those of Alcman. His odes contained all the essential elements of the perfect choral poetry of Pindar and the tragedians. For an analysis of his metres, see Kleine, sect. xi.

The subjects of his poems were chiefly heroic; he transferred the subjects of the old epic poetry to the lyric form, dropping, of course, the continuous narrative, and dwelling on isolated adventures of his heroes. He also composed poems on other subjects. His extant remains are classified by Kleine under the following heads. 1. Mythical Poems, of which we have the following titles: Ἄθλα, Γηρυονίς, Κέρβερος, Κύκνος, Σκύλλα, Συοθῆραι, Εὐρώπεια, Ἰλίου πέρσις, Νόστοι, Ὀρεστεία. 2. Hymns, Encomia, Epithalamia, Paeans: among which were, Παλινῳδία εἰς Ἑλέναν, and Ἐπιθαλάμιον Ἑλένας. 3. Erotic Poems, and Scolia: titles, Καλύκα, Ῥαδινά. 4. A pastoral poem, entitled Δάφνις. 5. Fables: Ἵππος καὶ ἔλαφος, Γεωργὸς καὶ ἀετός, Εἰς Λόκρους παραίνεσις. 6. Elegies.

The dialect of Stesichorus was Dorian, with an intermixture of the epic. His nomes were mostly in the Dorian, but sometimes also in the Phrygian mode.

The fragments of Stesichorus have been printed with the editions of Pindar published in 1560, 1566, 1567, 1586, 1598, 1620, and in the collections of the Greek poets published in 1568 and 1569, and recently in the collections of Schneidewin and Bergk. They have also been edited by Suchfort, Götting. 1771, 4to.; by Blomfield, in the *Museum Criticum*, vol. ii. pp. 256—272, 340—358, 504, 607, and in Gaisford's *Poetae Minores Graeci*; and by Fr. Kleine, Berol. 1828, 8vo. The last mentioned is by far the most useful edition of the fragments, and the authorities respecting the life and writings of the poet are collected and discussed in a dissertation prefixed to the fragments. (Fabric. *Bibl. Graec.* vol. ii. pp. 151—157; Müller, *Hist. of Lit. of Anc. Greece*, pp. 197—203; Bernhardy, *Grundriss d. Griech. Litt.* vol. ii. pp. 471—477; Kleine, as above quoted.) [P. S.]

STESICLEIDES (Στησικλείδης), an Athenian, wrote a catalogue of the archons and victors in the Olympic games. (Diog. Laërt. ii. 56.)

STE'SICLES (Στησικλῆς), an Athenian, was sent in B. C. 373 with a force of some 600 targeteers to aid the democratic party at Corcyra against the Lacedaemonians under Mnasippus. A more effective armament of 60 ships, with Timotheus for commander, was to follow as soon as it could be got ready. Meanwhile, Stesicles, with the assistance of Alcetas I., king of Epeirus, effected an entrance into the town under cover of night. Here he reconciled the dissensions of the democratic party, united them against the common enemy, and conducted that series of successful operations, which ended in the defeat and death of

Mnasippus, and the withdrawal of the Lacedaemonian fleet even before the arrival of Iphicrates, who had superseded Timotheus [MNASIPPUS]. There can be no question as to the identity of the Stesicles of Xenophon with the Ctesicles of Diodorus. But the latter writer tells us that Ctesicles had been sent some time before to Zacynthus, to take the command against the Spartans of the Zacynthian exiles, whom Timotheus had restored. Schneider would reconcile the two authors by supposing that he was ordered to proceed from Zacynthus to Corcyra; nor does this seem so inconsistent with the language of Xenophon as Thirlwall and Rehdantz represent it. (Xen. *Hell.* vi. 2. §§ 10—26; Diod. xv. 46, 47; Schneider, *ad Xen. Hell.* vi. 2. § 10; Wesseling, *ad Diod.* xv. 47; Thirlwall's *Greece*, vol. v. p. 60, note; Rehdantz, *Vitae Iph. Chabr. Timoth.* iv. § 3.) [E. E.]

STESI'MBROTUS (Στησίμβροτος), of Thasos, a rhapsodist and historian in the time of Cimon and Pericles, who is mentioned with praise by Plato and Xenophon, and who wrote a work upon Homer, the title of which is not known. He also wrote some historical works, for he is frequently quoted by Plutarch as an authority. There is also a quotation in the Etymologicum Magnum (*s. v.* Ἰδαῖοι) from a work of his on the mysteries, περὶ τελετῶν. (Plat. *Ion*, p. 550, c.; Xen. *Mem.* iv. 2. § 10, *Sympos.* iii. 5; Plut. *Them.* 2, 24, *Cim.* 4, 14, 16, *Per.* 8, 10, 13, 26, 36; Strab. x. p. 472; Ath. xiii. p. 598, e.; Tatian. *adv. Graec.* 48; Fabric. *Bibl. Graec.* vol. i. pp. 524, 358, 512; Vossius, *de Hist. Graec.* pp. 43, 44, ed. Westermann.) [P. S.]

STHEINO or STHENO (Σθεινώ or Σθενώ), one of the Gorgons. (Hes. *Theog.* 276; Apollod. ii. 4. § 2.) [L. S.]

STHENEBOEA (Σθενέβοια), a daughter of Jobates, or Amphianax or Apheidas, was the wife of Proetus. From love of Bellerophon she made away with herself, whence Bellerophon is called *heros Stheneboeius*. (Apollod. ii. 2. § 1, iii. 9. § 1; comp. PROETUS and HIPPONOUS.) [L. S.]

STHENELA'IDAS (Σθενελαΐδας), a Spartan, who held the office of ephor in B. C. 432, and, in the congress of the Lacedaemonians and their allies at Sparta in that year, vehemently and successfully urged the assembly to decree war with Athens. The speech which Thucydides puts into his mouth on this occasion is strongly marked by the characteristics of Spartan eloquence,—brevity and simplicity. (Thuc. i. 85, 86, viii. 5; Paus. iii. 7.) [E. E.]

STHE'NELAS (Σθενέλας), a son of Crotopus, father of Gelanor and king of Argos. (Paus. ii. 16. § 1, 19. § 2.) [L. S.]

STHE'NELE (Σθένελη), the name of two mythical personages, one a daughter of Danaus (Apollod. ii. 1. § 5), and the other a daughter of Acastus and mother of Patroclus. (iii. 12. § 8.) [L. S.]

STHE'NELUS (Σθένελος). 1. One of the sons of Aegyptus and husband of Sthenele. (Apollod. ii. 1. § 5.)

2. A son of Melas, who was killed by Tydeus. (Apollod. i. 8. § 5; comp. OENEUS.)

3. A son of Perseus and Andromeda, and husband of Nicippe, by whom he became the father of Alcinoë, Medusa, and Eurystheus. (Hom. *Il.* xix. 116; Ov. *Her.* ix. 25, *Met.* ix. 273; Apollod. ii. 4. § 5, &c.) He was slain by Hyllus, the son of Heracles. (Hygin. *Fab.* 244.)

4. A son of Androgeos and grandson of Minos; he accompanied Heracles from Paros on his expedition against the Amazons, and together with his brother Alcaeus he was appointed by Heracles ruler of Thasos. (Apollod. ii. 5. § 9; comp. Apollon. Rhod. ii. 911, who confounds him with No. 5.)

5. A son of Actor, likewise a companion of Heracles in his expedition against the Amazons; but he died and was buried in Paphlagonia, where he afterwards appeared to the Argonauts. (Apollon. Rhod. ii. 911.)

6. A son of Capaneus and Evadne, belonged to the family of the Anaxagoridae in Argos, and was the father of Cylarabes (Hom. *Il.* v. 109; Paus. ii. 18. § 4, 22. § 8, 30. in fin.); but, according to others, his son's name was Cometes. (Tzetz. *ad Lycoph.* 603, 1093; Serv. *ad Aen.* xi. 269.) He was one of the Epigoni, by whom Thebes was taken (Hom. *Il.* iv. 405; Apollod. iii. 7. § 2), and commanded the Argives under Diomedes, in the Trojan war, being the faithful friend and companion of Diomedes. (Hom. *Il.* ii. 564, iv. 367, xxiii. 511; Philostr. *Her.* 4; Hygin. *Fab.* 175.) He was one of the Greeks concealed in the wooden horse (Hygin. *Fab.* 108), and at the distribution of the booty, he was said to have received an image of a three-eyed Zeus, which was in aftertimes shown at Argos. (Paus. ii. 45. § 5, viii. 46. § 2.) His own statue and tomb also were believed to exist at Argos. (ii. 20. § 4, 22. in fin.; comp. Horat. *Carm.* i. 15. 23, iv. 9. 20; Stat. *Achill.* i. 469.)

7. The father of Cycnus, was metamorphosed into a swan. (Ov. *Met.* ii. 368.) [L. S.]

STHE'NELUS (Σθένελος), a tragic poet, contemporary with Aristophanes, who attacked him in the *Gerytades* and the *Wasps*. (Aristoph. *Vesp.* 1312, and the *Schol.*) The scholiast here speaks of him as a tragic actor*, which is evidently a mistake, for Harpocration (*s. v.*) expressly tells us that he was mentioned in the *Didascaliae* as a tragic poet, and there are several references to him as such. He is mentioned by Aristotle (*Poet.* 22) with Cleophon, as an example of those poets whose words are well chosen, but whose diction is not at all elevated. The insipidity of his style is happily ridiculed by Aristophanes in the question, "How shall I eat the words of Sthenelus, dipping them in vinegar or in dry salt?" (*Geryt. ap. Schol. ad Vesp. l. c.*; Ath. ix. p. 367.) The comic poet Plato also, in his *Lacones*, attacked him for plagiarism. (Harpocr. and Phot. *s. v.*) There are no fragments of Sthenelus, except a single verse quoted by Athenaeus (x. p. 428, a.), which, being an hexameter, can hardly belong to a tragedy. Perhaps Sthenelus composed elegies. How long he lived is not known: from his not being mentioned in the *Frogs*, Kayser supposes that he had died before the exhibition of that play in B. C. 406. (Fabric. *Bibl. Graec.* vol. ii. p. 323; Welcker, *die Griech. Tragöd.* p. 1033; Kayser, *Hist. Crit. Trag. Graec.* pp. 323—325; Wagner, *Frag. Trag. Graec.* in Didot's *Bibliotheca*, p. 91.) [P. S.]

STHENIS or STHENNIS (Σθένις, Σθέννις, the former is the form used by the ancient writers, the latter in extant inscriptions), a statuary of Olynthus, is mentioned by Pliny as contemporary with Lysippus and others, at the 114th Olympiad, B. C. 323. (*H. N.* xxxiv. 8. s. 19. The false reading of this passage, in the common editions, makes

* That is, in the common editions. In the best manuscripts the word ὑποκρίτης is omitted.

Sthenis a brother of Lysistratus; whereas Lysistratus was the brother, not of Sthenis, but of Lysippus: the true reading is given in Sillig's edition.) His works, as enumerated by the same writer, were the following: the statues of Ceres, Jupiter, and Minerva, which stood in the Temple of Concord at Rome, and also *flentes matronas, et adorantes, sacrificantesque.* (*Ibid.* § 33.) Other writers mention, as one of the best of his works, the statue of Autolycus, which was carried to Rome by Lucullus, after the taking of Sinope. (Strab. xii. p. 546, a.; Plut. *Lucull.* 23, *Pomp.* 10; Appian. *Mithr.* 83.) He also made two statues of Olympic victors, Pyttalus and Choerilus. (Paus. vi. 16. § 7, 17. § 3.)

In addition to these notices of the artist, important information may be derived from two extant inscriptions. From one of these we learn that he made a statue of the philosopher Bion, the base of which still exists, bearing the words, ΣΘΕΝΝΙΣ ΕΠΟΙΕΙ. (Spon, *Miscell.* p. 126.) The other, which is of far more consequence, is on one of the fragments of a base discovered at Athens, in 1840, on the plateau in front of the western portico of the Parthenon. This base appears to have been a massive structure of masonry, faced with marble plates, and supporting a group of at least five statues. Several of the marble plates were found, bearing the names of the persons whose statues, dedicated by themselves, the base originally supported, and of the artists who made them, or at least some of them. One of these inscriptions is ΣΘΕΝΝΙΣ ΕΠΟΗΣΕΝ, and another ΛΕΩΧΑΡΗΣ ΕΠΟΗΣΕΝ. Hence we learn, not only the true form of the artist's name, but also the important facts, that he exercised his art at Athens, in connection with the most distinguished artists of the later Attic school, and that he was contemporary with Leochares, who flourished about Ol. 102—111, B. C. 370—335. This furnishes another striking example of the looseness with which Pliny groups artists together under certain fixed dates. A curious phenomenon is presented by inscriptions on the other sides of this base, bearing the names of Augustus, Drusus, Germanicus, and Trajan, and showing how ancient statues were appropriated. (Ross, *Kunstblatt*, 1840, No. 32; R. Rochette, *Lettre à M. Schorn*, pp. 407, 408; Nagler, *Künstler-Lexicon*, *s. v.*) [P. S.]

STHE'NIUS (Σθένιος), i. e. "the powerful," or "the strengthening," a surname of Zeus, under which he had an altar in a rock near Hermione, where Aegeus concealed his sword and his shoes, which were found there by Theseus after he had lifted up the rock. (Paus. ii. 32. § 7, 34. § 6.) One of the horses of Poseidon also bore the name Sthenius. (Schol. *ad Hom. Il.* xiii. 23.) [L. S.]

STHE'NIUS. [STENIUS.]

STHE'NIUS, of Thermae (Himerenses) in Sicily, was a friend of C. Marius, and was therefore accused before Cn. Pompey, when the latter was sent to Sicily by Sulla (Cic. *Verr.* ii. 46; comp. Plut. *Pomp.* 10). The unjust proceedings of Verres against this Sthenius are related at length by Cicero. (*Verr.* ii. 34—46, comp. iii. 7, v. 42, 49.)

STHENNIS. [STHENIS].

STI'CHIUS (Στιχίος), a commander of the Athenians in the Trojan war, was slain by Hector. (Hom. *Il.* xiii. 195, xv. 329.) [L. S.]

STILBE (Στίλβη), a daughter of Peneius and Creusa, became by Apollo the mother of Lapithus and Centaurus. (Diod. iv. 69; Schol. *ad. Apollon. Rhod.* i. 40.) [L. S.]

STI'LICHO (Στιλίχων or Στελίχων), the military ruler of the western empire under Honorius, was the son of a Vandal captain of the barbarian auxiliaries of the emperor Valens. Stilicho rose through prowess and great military skill, combined with many other eminent qualities, which made him dear to the army and invaluable to the emperor Theodosius. In. A. D. 384, when magister equitum, he was sent as ambassador to Persia, and through his various accomplishments and agreeable manner of transacting business, so pleased the Persian king, that peace was concluded on terms very advantageous for Rome. On his return, he was made comes domesticus and commander-in-chief of the army; but his greatest reward was the hand of Serena, the niece of Theodosius, whom he married about the same time, from which we may infer the great esteem he enjoyed with his master, and the influence he exercised in the empire. Jealousy soon arose between him and Rufinus, the nefarious minister of Theodosius, which increased after the murder of his friend, the gallant Promotus, who in reward for his victories over the East Goths, was first exiled, and then put out of the way by Rufinus. Jealousy soon waxed to implacable hatred, and a struggle took place between the two rivals, which eventually ended in the destruction of Rufinus.

During the period from Stilicho's return from Persia to the year 394, he distinguished himself by several victories over the barbarians, especially the Bastarnae, and took a prominent part in the government; but the events are not important enough to be mentioned in detail. His influence increased not a little when Theodosius confided to Serena the education of his infant son Honorius, after the death of the empress Flaccilla, and it rose to its acme in 394. In that year Theodosius proclaimed Honorius Augustus and emperor of the West, Stilicho and Serena being appointed his guardians; and after a touching private speech, with which Theodosius concluded the ceremony, they set out for Rome, where Stilicho took the reins of government. He, as well as Serena, were active in abolishing paganism, which had still a strong root in Rome; but it seems that their zeal was not over pure, since several temples were stripped, by their command, of their silver and gold ornaments, which found their way into the governor's treasury, if at least the report is true, for generally speaking Stilicho was a man of remarkable integrity. The Roman emperor had now five heads — one emperor-in-chief, Theodosius, two sub-emperors, Honorius and Arcadius, and two powerful ministers, Stilicho and Rufinus, both animated by boundless ambition and divided by mortal hatred; so that evils of every description would have sprung up, had not Theodosius been the man fit to govern such heterogeneous elements, and make them all conform to his own will. No sooner, however, did his death take place (394), than the struggle for the mastery broke out between Stilicho and Rufinus. The fall of the latter could be foretold. Rufinus, although possessed of eminent qualities, was a downright scoundrel; while with still higher natural gifts, great military experience, and an eminently better character, Stilicho combined a twofold imperial alliance through his

wife Serena and his daughter Maria, who had been betrothed to Honorius in the lifetime of Theodosius, and was married to him soon afterwards. Stilicho began his reign by dividing the imperial treasury in equal shares between Honorius and Arcadius; prevailed upon Honorius to grant the amnesty promised by the late Theodosius to the partisans of the rebel Eugenius; quelled a military outbreak at Milan; and finally set out to make his and the emperor's authority respected in Gaul and Germany, where the barbarians pursued an audacious course of invasions. His march up the Rhine was triumphant, and his force was increased by an alliance with the Suevi and Alemanni. Marcomir, the principal chief of the Franks, fell into his hands, and was sent to Italy, where he ended his days in captivity; the Saxon pirates, the scourge of the northern coast, were severely chastised, and shrunk back into their own seas; and such was the terror caused by the rapid and crushing advance of Stilicho, that the Picts made a sudden retreat from Britain into their native mountains, from mere fear that Stilicho would effect a landing on the British coast, although he never did so. All this was achieved in the course of one summer; and Stilicho had no sooner returned to Milan than he set out again for the purpose of ruining Rufinus in Constantinople. One pretext for this expedition was the invasion of Greece by Alaric; another the conducting back of the eastern legions, which were stationed in Italy, and proved a heavy burden to the country. His success in this bold undertaking, and the death of Rufinus, are related in the life of the latter. [RUFINUS.]

The downfal of his rival enabled Stilicho to turn the full weight of his power against Alaric, who, in 396, had penetrated into the Peloponnesus. With a powerful army raised in Italy, Stilicho hastened to Greece, and Alaric soon found himself blocked up within that peninsula, whence no escape by land was possible but across the isthmus of Corinth, which was guarded by a strong Roman force. Owing to the presumption of Stilicho, however, who seems to have thought he had caught his enemy as if in a trap, or perhaps to the negligence of his lieutenants, who might have indulged in similar hopes, Alaric extricated himself from his dangerous position by a rapid march towards the gulf of Corinth; which he crossed at its narrowest point near Rhium, with his whole army, captives and booty, and was soon safely encamped in Epeirus. Thence he carried on negotiations with the ministers of Arcadius, who were afraid that if Alaric were undone, Stilicho would make himself master of the East also, and ere long (398) Alaric was appointed master general of Eastern Illyricum, which was one of the most important posts in the empire of Arcadius. The presence of Stilicho in Greece was now no longer required, and he returned to Italy with rage and thoughts of revenge against Alaric. A war between the two rivals broke out soon afterwards, for which Stilicho made the most active preparations. Nor was he negligent in increasing his authority in Italy, and the people felt his sway, or worshipped his power so much, that in 398 they caused a splendid statue to be erected to him in Rome; in the same year the marriage between his daughter Maria and Honorius was celebrated at Milan. In 400, Stilicho was consul together with Aurelianus, and the honorary titles of pater and dominus were given to him. The war with Alaric had meanwhile taken its course, and in 402 became extremely dangerous to Italy, where the Gothic chief had already more than once made his appearance. In 403 Alaric made an irresistible push as far as Milan, whence the emperor Honorius fled to Ravenna, after abandoning, at the persuasion of Stilicho, the cowardly plan of transferring the seat of the empire into Gaul. In this crisis Stilicho acted with surprising boldness, energy, and military wisdom. At the approach of the Goths he hastened to Rhaetia, where the main force of the Italian troops was employed against the natives, and after giving the latter a severe chastisement, and compelling them to accept peace, he returned to Milan with the whole of the Rhaetian corps. At the same time most of the Roman troops were withdrawn from Gaul and Germany, and even the Caledonian legion was recalled from the frontiers of Britain. With his army thus augmented, he occupied Milan, where he was besieged, or, as it seems, rather blockaded by Alaric. However, at the close of March (403), he suddenly sallied out, and at Pollentia (not far from Turin) obtained a decisive victory over the Goths. The dispersion of the barbarians, an immense booty, the rich spoil of Greece and Illyricum, and thousands of captives among whom was the wife of Alaric, were the fruit of this great victory. Soon afterwards Alaric suffered another defeat under the walls of Verona, in consequence of which he withdrew from Italy. Stilicho was rewarded with the honour of a triumph on his return to Rome (in 404).

These victories and the subsequent increase of influence and power raised the ambition of Stilicho to so high a pitch, that he aspired to make himself master of the whole Roman empire, Eastern and Western. Honorius had no children, and Arcadius only one son, after whose death or removal both the empires would become the inheritance of Placidia, the daughter of Theodosius and Galla, to whom Stilicho accordingly undertook to marry his own son, Eucherius. This plan, however, could not be executed without the assistance of his mortal foe Alaric; but as ambition prevailed over hatred in both the rivals, Stilicho did not hesitate to make proposals to that effect to the Gothic chief, and Alaric gladly entered into the plan. The concert of their action was for some time interrupted by the invasion of Radagaisus, one of the most dangerous and destructive by which Italy was ever visited, but from which it was delivered by the valour of Stilicho in 406. [RADAGAISUS.] In the following year (407), Gaul was inundated and laid waste by that innumerable host of Suevi, Vandals, Alani, and Burgundians, who caused the downfal of the Roman authority beyond the Alps, and in the same year the legions in Britain proclaimed Constantine emperor in that province and in Gaul. This torrent Stilicho had either no means, or, more probably, no inclination to check, his whole activity being absorbed by his schemes upon Constantinople and his intrigues with Alaric. Already had he thrown the gauntlet to the ministers of Arcadius, by annexing all Illyricum to the Western Empire, whither he sent Jovinus as prefect, and his lofty plans became manifest after Alaric had openly renounced his allegiance to the Eastern court, and entered into that of the Western, upon which Stilicho com-

pelled the subservient senate of Rome to elect Alaric a member of their body. Fortune, however, began to turn her back upon the ever successful master of Italy. Maria, the wife of Honorius, having died, Serena proposed her second daughter Thermantia (Aemilia Materna) to him, when Stilicho opposed the project, as any issue arising out of this new marriage would thwart his plan of obtaining both the empires for his son Eucherius. Serena, however, carried her point, and the marriage took place accordingly. Soon afterwards Arcadius died, and was succeeded by his son Theodosius the younger, for whom his excellent mother Pulcheria reigned with sovereign power. The influence of these events was sensibly felt at the court of Honorius, where dangerous court intrigues sprang up, in which the arbitrary rule of Stilicho found an unforeseen check. It was evident that the emperor secretly followed the advice of other counsellors than his father-in-law, and among those the crafty Olympius soon became conspicuous. Stilicho was not the man to be taken by surprise by such intrigues; and since he was as crafty as he was bold, he coolly informed the emperor that he would at last settle the business in Illyricum, where Jovinus was only nominal prefect, if he was there at all, and go thither with the legions to annex it finally to the Western Empire. For the first time in his life, Honorius firmly opposed the will of Stilicho, on the pretext that he would not rob his nephew of his paternal inheritance. At the same time he declared that he would leave Rome, whither he had been compelled to accompany his father-in-law, and take up his former residence at Ravenna. His eyes had been opened by Olympius, who had seen through the plan of Stilicho's going to Illyricum, and could not but consider it as a means of making war upon both the emperors at once, and of seizing by force of arms what he could not obtain by intrigues and negotiations. Honorius consequently set out for Ravenna. He was received with shouts of acclamation by the troops assembled in the camp of Pavia, who were preparing for a campaign in Gaul, and had been secretly worked upon by Olympius. Honorius addressed the troops in a long and artful speech. Suddenly they rose in uproar against the partizans of Stilicho, and a terrible bloodshed ensued: the prefecti praetorio of Gaul and Italy, a magister equitum, a magister militum, the quaestor Salvius, and his namesake Salvius, the comes domesticus, besides many other high functionaries, fell victims to the fury of the army. Stilicho, full of sinister forebodings, assembled round him his remaining partizans in the camp of Bologna, where he was then staying, but to their surprise and indignation he declined to follow their plan of immediately hastening to Pavia, and putting down Olympius and the whole rebellion. His hesitation in adopting energetic means in such an alternative caused his ruin. His own most faithful friends now turned against him. Sarus was the first to act. [SARUS.] He surprised the camp of Stilicho, and cut his body-guard to pieces in the conflict. Stilicho fled to Ravenna, where he shut himself up after summoning the principal cities of Italy to declare against the barbarian mercenaries of the emperor. The confusion increasing, Stilicho took sanctuary in a church. Heraclianus Comes soon arrived with a chosen body of troops, and a warrant to seize the person of the fallen minister, to whom safety of life was promised. Stilicho trusted to the promise and left the church, but was immediately seized and massacred. He suffered death with the calm stoicism of an ancient Roman. His property was confiscated, and cruel persecutions were instituted against his family; his son Eucherius took to flight, but was seized, dragged from one place to another, and finally put to death. The marriage of Honorius and Thermantia was dissolved, but she was allowed to lead an obscure life with her mother Serena, and died seven years afterwards. The friends of Stilicho were persecuted with cruel rigour, their blood flowed in torrents, and their families were disgraced and robbed of their estates: Olympius had become the successor of Stilicho. (Claudian. *Stilicho, Serena, Rufinus;* Zosim. lib. iv. v.; Sozom. lib. viii.; Socrat. lib. vi.; Philostorg. xi. 3, &c.; Marcellin. *Chron.;* Oros. lib. vii.) [W. P.]

STILO, L. AE'LIUS PRAECONI'NUS, a Roman eques, was one of the earliest grammarians at Rome, and also one of the most celebrated. Cicero describes him as most learned in Greek and Roman literature, and especially well acquainted with ancient Latin works. Aelius gave instruction in grammar to Varro, who speaks of him with the greatest respect, and frequently quotes him; and he was also one of Cicero's teachers in rhetoric. He received the surname of Praeconinus, because his father had been a praeco, and that of Stilo on account of his compositions. He belonged to the aristocratical party in the state, and accompanied Q. Metellus Numidicus into exile in B. C. 100, and, no doubt, returned with him to Rome in the following year. Aelius, however, did not aspire himself to any of the offices of state, and did not speak in public; but he wrote orations for many of his friends, such as Q. Metellus, Q. Caepio, Q. Pompeius Rufus and Cotta, upon which Cicero does not bestow much commendation. It was by his grammatical works that he acquired the most celebrity. He wrote Commentaries on the Songs of the Salii and on the Twelve Tables, a work *De Proloquiis*, &c. He and his son-in-law, Ser. Claudius, may be regarded as the founders of the study of grammar at Rome. Some modern writers suppose that the work on Rhetoric ad C. Herennium, which is printed in the editions of Cicero, is the work of this Aelius, but this is mere conjecture. [Comp. Vol. I. pp. 726, 727.] (Cic. *Brut.* 56, 46, *Acad.* i. 2, *de Leg.* ii. 23, *de Orat.* i. 43; Suet. *de Ill. Gramm.* 2, 3; Quintil. x. 1. § 99; Gell. i. 18, x. 21, xvi. 8,; Varr. *L. L.* v. 18, 21, 25, 66, 101, vi. 7, 59, vii. 2, ed. Müller; Van Heusde, *Dissert. de Aelio Stilone, Ciceronis in Rhetoricis magistro, Rhetoricorum ad Herennium ut videtur auctore. Inserta sunt Aelii Stilonis et Servii Claudii Fragmenta*, Traj. ad Rhen. 1839; Gräfenhan, *Geschichte der Klassichen Philologie im Alterthum*, vol. ii. pp. 251, 252, Bonn, 1844.)

STILPO (Στίλπων), the Greek philosopher, was a native of Megara, the son of Eucleides, or as is more in accordance with the chronological notices to be presently adduced, of Pasicles of Thebes, a disciple of Eucleides. Other authorities mention Thrasymachus of Corinth as his father. (Diog. Laërt. ii. 113, comp. vi. 89, and Suid. *s. v.*) According to one account, he engaged in dialectic encounters with Diodorus Cronus at the court of Ptolemaeus Soter; according to another, he did not comply with the invitation of the king to go

to Alexandria. We are further told that Demetrius, the son of Antigonus, honoured him no less, spared his house at the capture of Megara (Ol. 121, 3), and offered him indemnity for the injury which it had received, which, however, Stilpo declined. (Diog. Laërt. ii. 115. Plut. *Demetr.* c. 9, &c.) Uniting elevated sentiment (*φρόνημα*) with gentleness and patience (*μετριοπαθεία*), he, as Plutarch says (*adv. Colot.* c. 22), was an ornament to his country and friends, and had his acquaintance sought by kings. His original propensity to wine and voluptuousness he is said to have entirely overcome (Cic. *de Fato*, c. 5); in inventive power and dialectic art (*σοφιστεία*) to have surpassed his contemporaries, and to have inspired almost all Hellas with a devotion to the Megarian philosophy. A number of distinguished men too are named, whom he is said to have drawn away from Aristotle, Theophrastus, and others, and attached to himself (Diog. Laërt. ii. 113, comp. 119, 120); among others Crates the Cynic, and Zeno, the founder of the Stoic school. (ib. 114.) Not less commendation is bestowed upon his political wisdom, his simple, straightforward disposition, and the equanimity with which he endured the fate of being the father of a degenerate daughter (ib. 114, comp. Plut. *de tranqu. animi*, c. 6). Of the nine dialogues, which were ascribed to him, and which are described as being of a somewhat frigid kind, we learn only the titles, two of which seem to point to a polemical disquisition on Aristippus and Aristotle. (Diog. Laërt. ii. 120.) In like manner, we obtain exceedingly scanty disclosures respecting his doctrines in the few propositions and sayings of his which are quoted, torn as they are from their connection. Only we can scarcely fail to recognize in them the direction which the Megaric philosophy took, to demonstrate that the phenomenal world is unapproachable to true knowledge. For it is probably in this sense that we are to understand the assertion, that one thing cannot be predicated of another, that is, the essence of things cannot be reached by means of predicates (Plut. *adv. Colot.* 22, 23; comp. Simpl. *in Phys. Ausc.* f. 26); and that the genus, the universal, is not contained in the individual and concrete. (Diog. Laërt. ii. 119.) He seems, however, especially to have made the idea of virtue the object of his consideration (Crates, *ap. Diog. Laërt.* 118), and to have placed in a prominent point of view the self-sufficiency of it. He maintained that the wise man ought not only to overcome every evil, but not even to be affected by any, not even to feel it. (Seneca, *Epist.* 9, comp. Plut. *de Tranqu. animi*, 6, Diog. Laërt. ii. 114), and in that way outbids not only the Stoics, but even the Cynics. Thence too, probably, his collisions with Crates, referred to in the verses of the latter (ap. Diog. Laërt. ii. 118), and in the otherwise very tasteless anecdote repeated by Diogenes Laertius. (ii. 117, &c.) Whether he was in earnest in his antagonism to the popular polytheistic faith, and whether and how the Areiopagus in Athens stepped in, cannot be gathered from the childish statements of such a silly writer as Diogenes. (Diog. Laërt. ii. 116, &c.) [CH. A. B.]

STI'MULA, the name of Semele, according to the pronunciation of the Romans. (Liv. xxxix. 12; Augustin. *De Civ. Dei*, iv. 11, 16; Ov. *Fast.* vi. 503.) Augustin is wrong in deriving the name from *stimulus*. (Müller, *Etrusk.* ii. p. 77.) [L. S.]

STIPAX. [STYPAX].

STOBAEUS, JOANNES (*Ἰωάννης ὁ Στοβαῖος*), derived his surname apparently from being a native of Stobi in Macedonia. Of his personal history we know nothing. Even the age in which he lived cannot be fixed with accuracy. He lived, at all events, later than Hierocles, whom he quotes. Probably he did not live very long after him, as he quotes no writer of a later date. His studious avoidance of all Christian writers seems to render it probable that Stobaeus was a heathen, though his name would rather indicate a Christian, or at least the son of Christian parents. Though Stobaeus is to us little more than a name, we are indebted to him for a very valuable collection of extracts from earlier Greek writers. Stobaeus was a man of extensive reading, in the course of which he noted down the most interesting passages. The materials which he had collected in this way he arranged, in the order of subjects, as a repertory of valuable and instructive sayings, for the use of his son Septimius. This collection of extracts he divided into four books, and published under the title *Ἰωάννου Στοβαίου ἐκλογῶν, ἀποφθεγμάτων, ὑποθηκῶν βιβλία τέσσαρα*. This, however, is not exactly the form in which the work has come down to us. In most of the manuscripts there is a division into three books, forming two distinct works; the first and second books forming one work under the title *Ἐκλογαὶ φυσικαὶ διαλεκτικαὶ καὶ ἠθικαί*, the third book forming another work, called *Ἀνθολόγιον* (*Florilegium* or *Sermones*). Some have supposed in consequence that the fourth book is lost. This, however, is not the case. Photius (*Cod.* 167) has preserved a detailed table of contents of all four books; and on comparing the contents of the Florilegium with the table of the contents of the third and fourth books of the original arrangement, it is perfectly evident that the Florilegium consists of both those books combined in one. It is true that according to Photius the third and fourth books together contained 100 chapters, while the Florilegium contains 126 (ed. Gaisford). This, however, may easily have arisen from a subdivision of some of the longer chapters by the copyists. There seems no sufficient reason for supposing that Stobaeus originally arranged his extracts in two separate works. The table of contents in Photius is sufficiently full to allow of the restoration of the original subdivision of the Florilegium or Sermones into two books, answering precisely to those which were in the edition of Stobaeus used by Photius. The two books of Eclogues consist for the most part of extracts conveying the views of earlier poets and prose writers on points of physics, dialectics, and ethics. The Florilegium, or Sermones, is devoted to subjects of a moral, political, and economical kind, and maxims of practical wisdom. We learn from Photius that the first book of the Eclogues was preceded by a dissertation on the advantages of philosophy, an account of the different schools of philosophy, and a collection of the opinions of ancient writers on geometry, music, and arithmetic. The greater part of this introduction is lost. The close of it only, where arithmetic is spoken of, is still extant. The first book was divided into sixty chapters, the second into forty-six, of which we only possess the first nine. The third book originally consisted of forty-two chapters, and the fourth of fifty-eight. Each chapter of the Eclogae and Sermones is headed by a title de-

scribing its matter. The extracts quoted in illustration begin usually with passages from the poets, after whom come historians, orators, philosophers and physicians. Photius has given an alphabetical list of above 500 Greek writers from whom Stobaeus has taken extracts, arranged according to their different classes, as philosophers, poets, &c. The works of the greater part of these have perished. To Stobaeus we are indebted for a large proportion of the fragments that remain of the lost works of poets. Euripides seems to have been an especial favourite with him. He has quoted above 500 passages from him in the Sermones, 150 from Sophocles, and above 200 from Menander. In extracting from prose writers, Stobaeus sometimes quotes verbatim, sometimes gives only an epitome of the passage. The latter mode is more common in the Eclogae than in the Sermones. With regard to such passages the question has been raised, whether Stobaeus quoted at first hand, or from some collection similar to his own. It is at least clear that he had Plutarch's collection of the opinions of philosophers before him, and that in its complete form. A detailed account of the contents of so miscellaneous a collection as that of Stobaeus would be foreign to the purpose of the present work. For tables of contents the reader may consult Photius (*l. c.*) and Fabricius (*Bibl. Gr.* vol. ix. p. 574, &c.).

The first portion of the work of Stobaeus that was published was the Sermones, edited by Franc. Trincavelli (Venice, 4to. 1536) under the title *Ἰωάννου τοῦ Στοβαίου ἐκλογαὶ ἀποφθεγμάτων.* Three editions of the same portion were published by Conrad Gesner, with the title *Κέρας Ἀμαλθαίας. Ἰωάννου τοῦ Στοβαίου ἐκλογαὶ ἀποφθεγμάτων* (or *ἐκλ. ἀποφθ. καὶ ὑποθηκῶν*), at Zürich in 1543, at Basle in 1549, and at Zürich in 1559, fol. The best edition of the Sermones or Florilegium is that by Gaisford (Oxford, 1822, 4 vols. 8vo.).

The first edition of the Eclogae was that by Canter (Antwerp, 1575, fol.). The best edition is that by A. H. L. Heeren (Gotting. 1792—1801, in 4 vols. 8vo.). The only edition of the whole of Stobaeus together is one published at Geneva in 1609, fol. (Schöll, *Gesch. der griech. Litteratur.* vol. iii. p. 395, &c.) [C. P. M.]

STOLO, C. LICI'NIUS CALVUS. [CALVUS, No. 4.]

STO'MIUS (*Στόμιος*), a statuary, who made the statue of Hieronymus of Andros, to celebrate his victory at Olympia over Tisamenus of Elis, the seer who was afterwards present at the battle of Plataeae. (Paus. vi. 14. § 5.) If the statue was made soon after the victory, the artist's age would of course fall at or just before the beginning of the Persian Wars, B. C. 500 or 490. (Thiersch, *Epochen*, p. 202.) [P. S.]

STRABAX, a sculptor, known by an inscription on a pedestal found on the Acropolis, in front of the western portico of the Parthenon. This pedestal bears two inscriptions; the one is on the front, from which we learn that it supported an honorific statue erected by the Areiopagus; the other is on the top, by the side of the print of two bronze feet, and runs thus: ΣΤΡΑΒΑΞΕΓΟΗΣΕΝ. From the form of the letters, Ross supposes that the artist lived in the middle of the 4th century B. C., that is, in the time of Praxiteles. (Ross, in Gerhard's *Archäologische Zeitung* for 1844, p. 243; R. Rochette, *Lettre à M. Schorn*, pp. 408, 409, 2d. ed.) [P. S.]

STRABO, a cognomen in many Roman gentes, was indicative, like many other Roman surnames, of a bodily defect or peculiarity; such as *Capito*, *Fronto*, *Naso*, *Varus*, &c. It signified a person who squinted, and is accordingly classed with *Paetus*, though the latter word did not indicate such a complete distortion of vision as Strabo. (Plin. *H. N.* xi. 37. s. 55; Hor. *Sat.* i. 3. 45; Cic. *de Nat. Deor.* i. 29.)

STRABO, the geographer. Little is known of Strabo's personal history, and that which is known is collected from short notices in his own work. Strabo was a native of Amasia or Amasea, a town on the Iris, now the Jekil Irmak, and in the kingdom of Pontus: in his geography he has given a description of his native place (lib. xii. p. 561, ed. Casaub.). Of his parentage on his father's side he says nothing. On his mother's side he was descended from a distinguished Greek family, which was closely connected with the Pontic kings, Mithridates, Euergetes, and Mithridates Eupator; and the fortunes of this family of course followed that of all these kings of Pontus. Dorylaeus, a distinguished general (*ταικτικός*) and a friend of Mithridates Euergetes, was the great-grandfather of Strabo's mother (pp. 477, 557). Mithridates Euergetes was murdered in Sinope, while his friend Dorylaeus was in Crete looking for mercenary troops, upon which Dorylaeus gave up all thoughts of returning home, and went to Cnossus, where he was employed as commander in a war against the people of Gortyna, which he quickly brought to a close. This success brought him distinction: he married a Macedonian woman, Sterope, who bore him a daughter and two sons, Lagetas and Stratarchas. Dorylaeus died in Crete. Dorylaeus, the friend of Euergetes, had a brother Philetaerus, who remained in Pontus; and Philetaerus had also a son named Dorylaeus, who rose to high military rank under Mithridates the Great, and served against the Romans. He was also for a time chief-priest at Comana Pontica. At the wish of Mithridates the Great, Lagetas and Stratarchas with their sister returned to Pontus. Strabo saw Stratarchas in his extreme old age. Lagetas had a daughter, who was, says Strabo, "the mother of my mother." The relations of Strabo on his father's side, and on the side of his mother's father, may not have been pure Greek: indeed, there is little doubt that the Greeks of Amasia were intermingled with Cappadocians. The family of Strabo lost its importance with the death of Mithridates the Great; and though some of the members of it had joined the Roman party, as in the case of the father of Strabo's mother, yet he did not even obtain what Lucullus had promised him for his services. The jealousy of Cn. Pompeius, the successor of Lucullus, made him refuse every thing to the friends of Lucullus. Moaphernes, the uncle of Strabo's mother, and probably her father's brother, was governor of Colchis under Mithridates the Great, and his fortunes were ruined with those of the king.

The period of Strabo is generally well known from his own work. He lived during the reign of Augustus, and at least during the first five years of the reign of Tiberius, for he speaks of the great earthquake of Sardis, which happened in the time of Tiberius (p. 626; Tacit. *Ann.* ii. 47). The

year of his birth is not ascertained; but it has been fixed by some writers by a conjecture founded on several passages in the geography, about B. C. 66. In B. C. 29 Strabo was at Gyaros, and on his voyage to Corinth. Octavianus Caesar was then at Corinth, and on his road to Italy to celebrate the triumph of his victory at Actium (p. 485). Strabo was probably on his way to Italy and Rome, where he spent several years. In B. C. 24, Strabo was with his friend Aelius Gallus in Egypt, and travelled as far as Syene (p. 816). It is assumed that he must have been a man of mature years when he first visited Rome, but there is nothing which justifies the conjecture of making him eight and thirty at the time of this visit, in order to establish B. C. 66 as the year of his birth. A passage in which Strabo says (p. 568) that he saw P. Servilius Isauricus, has given rise to some discussion. This Servilius defeated the Isauri, whence he got the name Isauricus, between B. C. 77 and 75; and he died at Rome in B. C. 44, at the age of ninety. If Strabo saw this Isauricus, when did he see him? As the question cannot be satisfactorily answered, it has been assumed that Strabo confounded Isauricus with some other distinguished Roman whom he saw in Asia in his youth, or that he has confounded him with the son P. Servilius Casca, who was also called Isauricus. But it is clear that Strabo means to say that he saw the Isauricus who got his name from the conquest of the Isaurians. The assumed date, B. C. 66, for the birth of Strabo, is too early. He was certainly writing as late as A. D. 18; and perhaps we may with Clinton place his birth not later than B. C. 54. But Strabo was a pupil of Tyrannio the grammarian (p. 548), and Tyrannio was made prisoner by Lucullus in B. C. 71, and carried to Rome, probably not later than B. C. 66, and perhaps earlier. Strabo therefore was a hearer of Tyrannio at Rome.

The name Strabo (squint-eyed) is originally Greek, though it was also used by the Romans, and applied as a cognomen, among others, to the father of Pompeius Magnus. How the geographer got this name we are not informed.

Groskurd infers that Strabo died about A. D 24. Strabo (lib. xii. p. 576) says that Cyzicus was still a free state; but in A. D. 25, Cyzicus lost its privilege as a Libera Civitas (*amisere libertatem*; Tacit. *Ann.* iv. 36; Dion Cass. liv. 7). Accordingly, Groskurd concludes that Strabo was dead in A. D. 25; but this is not a necessary conclusion. We can only conclude that the passage about Cyzicus was written before A. D. 25. In the seventeenth and last book (p. 828, &c.) he mentions the death of Juba II. as a recent occurrence, and he also mentions the fact of Juba being succeeded by his son Ptolemaeus. Juba died in A. D. 21. The conclusion that Strabo died in A. D. 24 is unsupported by any evidence. We only know that he died after A. D. 21. Groskurd's reckoning makes Strabo attain the age of near ninety. In fact he may have lived after A. D. 25, and may have been more than ninety when he died; but as the year of his birth is unknown, we cannot fix the limit of his age.

As to the time at which he wrote his work, we know nothing more than can be collected from particular passages, and we cannot with certainty infer from a particular passage in a book being written after a given time, that the whole book was written after such time; but Groskurd does make such inferences. At the close of the sixth book (p. 288) Strabo speaks of Caesar Germanicus as still living. Germanicus died in Syria in A. D. 20 (19); and Groskurd concludes that the sixth book was written in A. D. 19. The true conclusion is that this passage was written before A. D. 19. It has been shown that Strabo was writing after A. D. 19, and yet the passage at the end of the sixth book stands as he wrote it, though Germanicus was dead when he wrote the passage about Juba II. in the seventeenth book. This shows that the inference from particular passages should be the strict logical inference and no more. A passage in the fourth book (p. 206) certainly was written in A. D. 19, for Strabo there states that the Carni and Taurisci had quietly paid tribute for thirty-three years; and both these tribes were reduced to subjection by Tiberius and Drusus in B. C. 14. Groskurd concludes thus: "if Strabo wrote his fourth book in his eighty-fifth year, and if we allow him two years for the composition of the first three books, he will have commenced his work in the eighty-third year of his age; and since he finished it in his eighty-eighth or ninth year, we may allow for the composition of the whole work six or seven years." This conclusion as to the age when Strabo began his work depends on the date of his birth, which is unknown; and the conclusion as to the times at which he wrote particular books is not certain.

Strabo had a good education. Tyrannio of Amisus in Pontus, a professor of grammatic, is mentioned by Strabo as his teacher (p. 548); but if Tyannio went to Rome soon after the capture of Amisus, Strabo must have heard him at Rome; and if he did not hear him at Rome as a youth, he must have heard him when he was of mature years. This question about Tyrannio is not clear. See Clinton, *Fast. Hellen.* B. C. 58. Strabo also received instruction in grammatic and rhetoric from Aristodemus, at Nysa in Caria (p. 650); and he afterwards studied philosophy under Xenarchus of Seleucia in Cilicia (p. 670), but Strabo does not say that he heard him in Cilicia. Xenarchus finally taught at Rome, where he died. Boethus of Sidon, afterwards a Stoical philosopher, was the companion of Strabo in his Aristotelian studies (p. 757). Strabo seems to have had only moderate mathematical and astronomical knowledge, and certainly he did not possess all the knowledge of his times. He was well acquainted with history and the mythological traditions of his nation; and also with the Greek poets, and particularly with Homer. He must have had competent means to obtain a good education, and as he travelled a great deal and apparently had no professional or other occupation, we may conclude that his father left him some property. It does not appear where he was living while he wrote his work, but wherever it was, he had opportunities of being acquainted with the chief public events that took place in the Roman empire.

The philosophical sect to which Strabo belonged was the Stoical, as appears plainly enough from many passages in his Geography. He wrote an historical work, intitled Ἱστορικὰ Ὑπομνήματα, which he mentions himself, and it is also cited by Plutarch (*Lucullus*, 28, *Sulla*, 26), who calls him Strabo the philosopher. This work, in forty-three

books, began where the history of Polybius ended, and was probably continued to the battle of Actium (Groskurd, *Transl. of Strabo*, i. p. 21).

Strabo was a great traveller, and much of his geographical information is the result of his own observation. In a passage in the second book of his Geography (p. 117) he says, "I shall accordingly describe partly the lands and seas which I have travelled through myself, partly what I have found credible in those who have given me information orally or by writing. Westwards I have travelled from Armenia to the parts of Tyrrhenia adjacent to Sardinia; towards the south from the Euxine to the borders of Ethiopia. And perhaps there is not one among those who have written geographies who has visited more places than I have between these limits; for those who have gone further to the west have not gone so far to the east; and others who have gone further towards the east, have not advanced so far to the west: and the case is the same with the regions between the northern and the southern limits." He expressly mentions in his work having seen the following countries and places: Egypt, Corinth, the island Gyarus; Populonium, near Elba; Comana in Cappadocia; Ephesus; Mylasa, Amasia, Nysa, and Hierapolis in Phrygia. It follows, from this enumeration, that he must have seen a great number of other places. The meagre and incorrect description which he gives of many districts and towns may perhaps be taken as evidence that he derived his knowledge of them only from books; whereas on the contrary, the fulness and accuracy of his description, in other cases, may be good evidence that he had visited them.

It is certain that he saw very little of Greece: he visited Corinth, Argos, Athens, Megara, and the neighbourhood of those places, but this was all. He saw no more of the Peloponnesus than he would see in going to Argos, and he did not know that the remains of Mycenae still existed (p. 372). It seems probable that he merely passed through Greece on his way to Brundusium, by which route he probably reached Rome. Populonium and Luna were the limit of his travels to the north in Italy. It was probably in Rome that he obtained his information about the countries which lie north of the Alps, Gallia, Germany, and also Britain, and Spain. During his visit to Egypt he staid some time in Alexandria, and he went up the river to Syene and Philae, the southern limits of Egypt. That he did not remain in Egypt, we may safely assume; but it is not clear by what route he left it, and the conjectures upon this matter are merely guesses.

The oldest writings of the Greeks, the Homeric poems, contain geographical description blended with history and fable. In the early period of Greek literature, geography was nothing more than local description, and the description was made for other purposes than geography: it was subservient to poetry. The Ionian school may be considered as having made a step towards geographical science by the attention which they paid to celestial phaenomena, but they did nothing directly for geography. The history of Herodotus is the earliest extant work in which geographical description is blended with an historical subject. But Herodotus still retains marks of the characteristic early literature of Greece: his history is an epic poem; his general geography still bears the mythical stamp. That which gives so much real value to his work is his own personal observation, and the truthfulness of his description. He is the first extant writer who has treated on physical geography, and on the causes now in operation by which the earth's surface is continually undergoing change. The connection of geography and history henceforth subsisted, as we see in the extant Greek and Roman historians, and in the Anabasis of Arrian, which is founded on works that are now lost. The first systematic writer on geography was Eratosthenes, who preceded Strabo by about three centuries. The work of Eratosthenes was not confined to political and topographical description: of the three books, into which the work was distributed, it is said that the third only contained particular description, and the first two contained a history of geography, a criticism of the sources of which the author availed himself, and matters pertaining to physical and mathematical geography: the whole was accompanied by a new map of the world. Though this work was severely criticised by Hipparchus, it does not appear that the Greeks had any other systematic treatise on geography before that of Strabo. But the materials for a geographical writer had been greatly increased between the time of Eratosthenes and Strabo, and those materials were partly furnished by historical writers, and adventurers by sea and land: the conquests of the Romans also had opened countries which were almost unknown to the contemporaries of Eratosthenes.

There is no ground for viewing the Geography of Strabo as a new edition of that of Eratosthenes, though it is clear from his own work that the treatise of Eratosthenes furnished the foundation for his new undertaking, and also furnished him with many materials, which however he had to examine, to correct, and to add to. Strabo's work, according to his own expression, was not intended for the use of all persons; and indeed no complete geographical work can be adapted to those who have not the necessary elementary knowledge. His work was intended for all who had a good education, and particularly for those who were engaged in the higher departments of administration; it was designed to be a work which would give such persons that geographical and historical information about each country which a person engaged in matters political cannot do without. Consistently with this view, his plan does not comprehend minute description, except when the place or the object is of great interest or importance; nor is his description limited to the physical characteristics of each country; it comprehends the important political events of which each country has been the theatre, a notice of the chief cities and the great men who have illustrated them; in short, whatever was most characteristic and interesting in every country. His work forms a striking contrast with the geography of Ptolemaeus, and the dry list of names, occasionally relieved by something added to them, in the geographical portion of the Natural History of Plinius. It is in short a book intended for reading, and it may be read; a kind of historical geography.

Strabo's work has a particular value to us of the present day, owing to his method of handling the subject: he has preserved a great number of historical facts for which we have no other evidence than his work. His language is generally clear,

except in those passages where the text has been corrupted ; it is appropriate to the matter, simple and without affectation.

It is objected to Strabo that he has undervalued Herodotus, and puts him on the same footing as Ctesias. The work of Herodotus was perhaps hardly appreciated, as it deserved to be, by any writer of antiquity ; and it is a well grounded complaint against Strabo that he could not or did not choose to discriminate between the stories which Herodotus tells simply as stories which he heard, and that which is the result of the personal observation of Herodotus. There are many parts of the geography of Strabo, particularly his description of Greece, for which he could have derived excellent materials from Herodotus. Strabo has maintained the notion, which had prevailed from the time of Alexander the Great, that the Caspian sea was connected with the northern ocean. Herodotus states it to be a lake, without expressing any doubt on the matter ; but how he got this information, it is impossible to conjecture. Strabo did not consider such a fable worth mentioning. We might reasonably expect him to give some evidence, such as he had, of its supposed connection with the northern ocean. He rejects the evidence of Pytheas of Marseille, as to the northern regions of Europe, and treats him as no better than a liar, a circumstance in some measure due to Strabo's attachment to his own system ; but an unprejudiced critic should have discovered truth even when it is mixed with fable. Strabo's authorities are nearly exclusively Greek. He had a contempt for the Roman writers generally ; and certainly simply as geographers there was not one among them who could be called by that name. But the campaigns of the Romans and their historical writings and memoirs would have furnished him with many valuable geographical facts both for his Asiatic and European Geography. He made some use of Caesar's writings for his description of Gallia, the Alps, and Britain, and he used other materials also, as we see from his brief notice of the voyage of Publius Crassus to the Cassiterides (p. 176). But with this exception, and the writings of Asinius Pollio, Fabius Pictor, and an anonymous chorographer, he drew little from Roman sources. The conjecture that he was imperfectly acquainted with the Latin language, will not sufficiently account for this, even if we suppose that he did not learn it till he visited Rome ; for he might easily have learned Latin enough during his residence in Italy to read a Roman author, and if he did choose to do that, he could have found plenty of Greeks and Romans to help him. That he could not have wanted the means of procuring information, we may safely assume, for Strabo could not have travelled so much if he were a poor man. He certainly did not take pains to make the most of the Roman materials which he might have found in Rome.

The imperfect descriptions in many parts of Strabo's work are probably to be attributed more to system than to want of information. He purposely omitted many things and many places as not being comprehended within his notion of what would be useful for the class of persons for whom he wrote. It was probably also his object to bring his work within a certain compass, so as not to damage its circulation by its magnitude, for as books were to be copied, and as a man wrote in order to have readers, an object which Strabo clearly admits, the reduction of works within reasonable limits was at that time, even more than now, necessary, in order to ensure their circulation.

The use that Strabo has made of Homer, is another objection to his work. Like many other Greeks, Strabo viewed the old national poet as the representative of all knowledge ; and considered with respect to his own time, the Homeric poems are the representation of all that was then known, at least of history and geography. But the way in which Strabo, particularly in his first book, labours to give a meaning to what the poet has said, is highly uncritical. That which Homer darkly knew or half guessed, has no value except as an index of the state of geographical knowledge at that time, and was entirely useless in the age of Strabo. Though the Homeric poems show a great acquaintance with the topography of Greece and the islands of the Archipelago, they could not with any propriety be made the basis of a geographical description of those parts, as Strabo has made them ; and there were many materials, though scattered and incomplete, which Strabo should have used in preference to the Homeric poems, and which he either did not look for or purposely neglected. Thus his description sometimes becomes rather a commentary on Homer than an independent description, based on the actual state of knowledge. In fact he did not conceive his object with that clearness, which is necessary to give to a work a distinctive character ; and though his work is doubtless much more entertaining than that of Eratosthenes was, and more nearly approaches to the character of a true geographical system than the meagre determinations of Ptolemaeus, it does not fulfil all the conditions of a general systematic geography.

It is another defect in Strabo's work that the science of astronomy was not properly applied by him. The determination of the earth's figure, and the determination of position by the measures of latitude and longitude are the essential foundations of geographical description. The physical description of the earth's surface, which is the proper object of geography, requires the determination of position, in order to give it precision. Though Strabo had some mathematical and astronomical knowledge, he undervalued these sciences as helps to geography, and he did not consider the exact division of the earth into climates, in the sense in which Hipparchus used the term, and the statement of the latitudes and longitudes of places, which in many cases were pretty well determined, as essential to his geographical description. He is also frequently very incomplete and unsatisfactory in his notice of the physical character and the natural phaenomena of the countries which he describes, which defects and others in his work are probably in a great measure due to the circumstance that the notion of a geographical description was by no means well settled then ; and indeed the same remark applies in some degree to the works of the present day. The true medium between a pure description of the earth's surface as a natural phaenomenon and the earth's surface as the scene of human activity, both past and present, cannot be determined by any general rule, but must be left to the tact and judgment of a writer who is thoroughly master of his matter, and who sees by a kind of intuition what must be admitted within his work and what may be properly omitted.

The first two books of Strabo are an introduction to his Geography, and much the most difficult part of the work. A good commentary upon them would in fact be a criticism on all ancient geography up to Strabo's time. He began the first book with showing the importance of geographical knowledge and its uses. He then passes to Homer, whom he considers the earliest of geographers, and defends against many of the objections of Eratosthenes. In this book he points out some errors of Eratosthenes, and makes various remarks on the causes which operate to change the earth's surface. He concludes with some corrections of the errors of Eratosthenes, as to the extent and division of the inhabited part of the earth.

The second book is mainly occupied with mathematical geography. It contains a criticism of the map of the world by Eratosthenes, and of his division of the habitable earth into portions (σφραγῖδες); an examination of the doctrines of Posidonius, particularly the division into six zones adopted by him and by Polybius; with remarks on the supposed circumnavigation of Libya by Eudoxus, and on some errors of Polybius. He also gives his own views on the form and magnitude of the earth, and of the extent of the habitable part of it; and remarks upon the delineation of the earth, on spheres and surfaces, and on a map of the world. He also gives a general sketch of the earth's habitable surface, with reference to seas, countries, and nations; and concludes with explaining the doctrine of climates and of the shadows projected by objects in consequence of the sun's varying position with respect to them.

In the third book he begins his description: he devotes eight books to Europe; six to Asia; and the seventeenth and last to Egypt and Libya. The third book comprises the description of Iberia, and Spain and Portugal, for which his principal authorities are Artemidorus, Polybius, and Posidonius, all of whom had visited Iberia. Artemidorus was also an authority for his knowledge of the sea-coast in general, both that of the Mediterranean, and that of the Ocean. At the end of this book he speaks of the Cassiterides.

The fourth book treats of Gallia according to its four-fold division under Augustus, of Britain, the description of which is meagre, of Ierne or Ireland, of Thule, and of the Alps. His principal authorities are the same as for the third book, with the addition of C. Julius Caesar, who is his only authority for Britain, with the exception of some little matter from Pytheas. Polybius is his authority for the description of the Alps. But it is plain that he also obtained matter for his fourth book from oral communications during his residence in Italy.

In the fifth and sixth books Strabo describes Italy and the adjacent islands; and his description begins with North Italy, or Gallia Cisalpina, and the country of the Ligures, for which Polybius is his chief authority, though with respect to this and other parts of Italy he derived much information from his own personal observation. Eratosthenes, Artemidorus, Ephorus, Fabius Pictor, Caecilius, the Sicilian, and an anonymous chorographer are his main written authorities for the description of Italy. The anonymous chorographer is supposed to be a Roman, because he gives distances in Roman miles and not in Greek stadia. Some critics have conjectured that this chorographer is M. Vipsanius Agrippa, but this work of Agrippa, says Groskurd, was not completed and published until after his death, and in B. C. 12, and consequently much too late for Strabo to have made use of it between B. C. 29 and 26, at Rome. The translator here assumes that he has fixed Strabo's residence at Rome during this period, whereas it cannot be proved, and if it could, the argument would not even then be conclusive. It is a better objection to the supposition of this chorographer being Agrippa, "that Strabo made use of this work only for Italy, perhaps also southern Gaul, and for no other country, and yet it extended over the whole Roman empire." The fifth book concludes with a description of Campania, partly from his own knowledge and partly from Antiochus of Syracusae and others.

In the sixth book he describes Southern Italy and Sicily, with the adjacent islands; and adds at the end a short sketch of the extent and actual condition of the Roman Empire.

In the seventh book he treats of the nations of northern and eastern Europe, including those north of the Ister, and, south of the Ister, Illyricum, Pannonia, Dalmatia, the coast of Thrace on the Pontus, and Epirus, with some notices of Macedonia and Thrace. That part of the book which treated of Macedonia and Thrace is lost; and all that we have in place of it is a meagre epitome. Strabo does not state his authorities for what he says of the Germans; but for the other northern nations he had the work of Posidonius. For the tracts south of the Ister he had the lost work of Aristotle on the constitution of states, Polybius, Posidonius, Theopompus, and Ephorus.

The eighth, ninth, and tenth books comprehend the description of Hellas and the Islands, and, as already observed, Homer is the basis of his description. The treatment of the subject in these three books differs considerably from that in the rest of the work: it is chiefly antiquarian and mythological. Heeren maintains that Strabo visited all Hellas and the islands of the Archipelago, but it is not easy to prove this from his work, and the defects of his description are better evidence for the opinion that he saw very little of the Peloponnesus and of Greece north of the Isthmus.

The eleventh book begins with the description of Asia, which is considered as separated from Europe by the Tanais or Don. Strabo follows Eratosthenes in dividing Asia into two large masses, a northern and a southern mass; a natural division determined by the direction of the mountain range of Taurus from west to east. The first or northern division, that on this side Taurus, comprehends four parts, of which the first comprises the country between the Tanais, the Maeotis, the Pontus, and the Caspian; the second comprises the tracts east of the Caspian, and Taurus itself; the third comprises the countries south of the Caucasus, Media, Armenia, and Cappadocia; and the fourth Asia Minor, from the Halys. The first three parts are described in the eleventh book, and the fourth, with Cappadocia and Pontus, in the twelfth, thirteenth, and fourteenth books. For the first part, comprised in the eleventh book, Strabo might, and probably did obtain much oral information in his native country; some little he derived from Herodotus, and still more from Artemidorus, Eratosthenes, and the historians of the Mithridatic wars, among whom was Theophanes, the friend of Pom-

peius Magnus. (Plutarch, *Pompeius*, c. 37, 42.) Metrodorus of Scepsis, Hypsicrates of Amisus, and Clitarchus, were also his authorities. For the second part he had Patrocles, and Aristobulus, who described the campaigns of Alexander, Eratosthenes, Herodotus, and Posidonius ; and for the third the historians of the Mithridatic War.

With the twelfth book begins the description of Asia Minor, and treats of the northern part. Strabo had not seen all this tract himself, and the chief part of his knowledge was derived from oral information and the Greek historians. The description of Asia Minor is continued in the thirteenth book, but is confined to some districts of the north-western coast and the island of Lesbus. He devotes, as we might expect, a large space to the Troad, which he had doubtless visited, and he avails himself of Homer and the researches of Demetrius of Scepsis. This book contains much mythological and historical matter for which there were ample materials in Ephorus, Hellanicus, Charon, Menecrates, and many other Greek writers. His dissertation on the Leleges, Cilicians, and Pelasgi, who once inhabited the coast of Aeolis and of Ionia, is chiefly from Menecrates and Demetrius of Scepsis.

The fourteenth book contains the description of the other parts of Asia Minor, Ionia, Caria, the islands Samos, Chios, Rhodos, the countries Lycia, Pamphylia, and Cilicia, and the island Cyprus. In addition to the authorities which he had for the thirteenth book, he adds for this book also Pherecydes of Syros, for the Milesian colonies Anaximenes of Lampsacus, and Herodotus, Thucydides, Ephorus, Artemidorus, Eratosthenes, and Posidonius.

The fifteenth and sixteenth books contain the description of the second great division of Asia, the southern, or the part on that side of Taurus. The fifteenth book contains the description of India and Persia, which Strabo never visited. His description of India is very imperfect as a geographical description, but it contains much valuable matter, particularly about the people, which he derived from the historians of Alexander and of the campaigns of Seleucus in India. Patrocles, Aristobulus, and Nearchus, the two last of whom we know how to estimate by the aid of Arrian, he judiciously made his chief authorities. He also used Megasthenes, Onesicritus, Deimachus, and Clitarchus, but he did not put confidence in them. For East Persia, or Ariana, Eratosthenes is his chief authority ; for West Persia, or Persia Proper, he had Aristobulus and Polycletus of Larissa, who wrote a history of Alexander ; and he derived something from Herodotus.

In the sixteenth book he treats of Assyria, with Babylonia and Mesopotamia, Syria with Phoenicia and Palestine, the Persian Gulf, the Red Sea, and the coast of Ethiopia, and Arabia. His chief authorities for Assyria, Babylonia, and Mesopotamia, were some of the historians of Alexander, and Eratosthenes, Posidonius, and Herodotus: for the other parts, Eratosthenes, Posidonius, and Artemidorus. His description of Arabia and the adjacent coast of Libya is founded on Eratosthenes and Artemidorus, but Artemidorus derived materials for his description of the Red Sea from Agatharchides of Cnidos. Strabo also obtained oral information about Arabia from his friends Aelius Gallus and the Stoic Athenodorus.

In the seventeenth and last book Strabo describes Egypt, Ethiopia, and the north coast of Libya. He had seen all Egypt as far as the first cataracts, and his description of this country and of its ancient monuments is one of the most complete parts of his work. Besides the information that he could collect in Alexandria, he had Eratosthenes, Eudorus, Aristo, Polybius, and Posidonius. For the Ammonium he had the historians of Alexander, whom Arrian afterwards used ; and for Ethiopia the authority of Petronius, who had carried on war there, and also Agatharchides and Herodotus. As to the country of the Libyans and the tribes Strabo says little that is new ; but he made use of Eratosthenes, Artemidorus, Posidonius, and Iphicrates, who wrote a work on the plants and animals of Libya.

Strabo's historical work is mentioned by Josephus (*Jewish Antiq.* xiv. 7) and by Plutarch. His geographical work is only mentioned by Marcianus of Heraclea, at the commencement of his Periplus, Athenaeus, and by Harpocration, in his Lexicon of the Ten Orators (Λέχαιον, Λευκάς). It was largely used by Stephanus of Byzantium, in the fifth century. It is not quoted by Pausanias, which is not surprising ; but it is somewhat singular that Plinius does not refer to it in his Natural History, a circumstance which justifies the conclusion that he was not acquainted with the work. Copies of the geography were probably dear, which will explain its not being much in circulation, though the expense alone would not have prevented Plinius from getting it. "How much happier are we," exclaims Groskurd, with true Philhellenic enthusiasm, "to whom the old Greek authors are now offered in unlimited abundance and in three-silver-groschen-little-volumes (dreisilbergroschen-bändchen)."

If, then, there were few copies of Strabo, it is something of an accident that the work exists at all ; and it seems probable that the extant MSS. may all owe their origin to some one that existed in the middle ages. This inference appears to follow from the fact of the great corruption of Strabo's text, and the general agreement of all MSS. which have hitherto been collated in their lacunae and errors, for slight discrepancies in MSS. naturally result from copying, especially when the copyist is not a critic. The great lacuna at the end of the seventh book is found in all the MSS. ; but there must have been some MSS. on which was framed the Epitome which occupies the place of the original text, now deficient. The valuable MS. now at Paris (*Cod. Par.* 1393 ; in Falconer's edition, *Par.* 3) was brought from Asia in 1732, by the Abbé Sevin.

An Epitome or Chrestomatheia of Strabo was made by an unknown author, probably about A. D. 980. It is printed in the second volume of Hudson's Minor Geographers, and in the editions of Falconer and Koray. This epitome, which has all the faults inherent in an epitome, and some that are not unavoidable, extends to the whole work, and is of some use, as it has been made from a MS. different from any that exist. Another epitome, still in MS., was made by the monk Maximus Planudes about 1350 ; and excerpts from the first ten books made by Pletho, the teacher of Cardinal Bessarion, are still in MS. The excerpts were collated by Siebenkees, and used in the Siebenkees-Tzschucke edition.

The first edition of Strabo was by Aldus, Venice, 1516; and this text was followed in the editions of Hopper and Heresbach, Basle, 1549, and of Xylander (Holzmann), Basle, 1571, with a new Latin version. The next edition of the text was by Casaubon, who used several MSS., but it is uncertain if they exist. There are two editions of the text by Casaubon, Geneva, 1587, and Paris, 1620, fol., accompanied by a Latin translation and a commentary. Casaubon, who was only twenty-eight years of age when he edited this work, did a great deal for Strabo, though he could have done more, if he had taken more time about it. His commentary is pretty complete for the first books, but it gradually becomes more meagre as he approached the end of his labours. The edition of 1620 does not differ materially from that of 1587, and it is that which is generally referred to by the page. No new edition of Strabo appeared for a long time, and the critics were contented with making occasional corrections of certain passages and incidental remarks. The conjectures of Thomas Tyrwhitt, London, 1783, are valuable.

The reprint of Casaubon's edition by Almeloveen, Amsterdam, 1707, is useful for the collection of the notes of various critics. A new edition of Strabo was commenced by Brequigny, but only three books appeared, Paris, 1763. He left behind him a French translation with notes in Latin, which was used by the French translators of Strabo.

The seventh edition of Strabo, that of Falconer, Oxford, 1807, 2 vols. fol., was begun after the edition of Siebenkees, but finished before it. It is a reprint from Almeloveen, and contains no improvement of the text, though there were means for doing this, in the collection of five MSS. by Villebrune, and in other resources. This edition contains the collation of the Eton MS., that of the Escurial, and two Medicean MSS.; also the conjectures of Tyrwhitt, and some remarks of Villebrune and Falconer. There are seventeen maps intended for the illustration of Strabo.

The eighth edition of Strabo was commenced by Professor J. P. Siebenkees, Leipzig, 1811. He only lived to complete the first six books in 2 vols. 8vo.; and the work was finished by Professor Tzschucke in 1811. Siebenkees did his part very ill; but the edition improved greatly after Tzschucke commenced his labours. He made, however, few corrections, having a religious respect for the readings of the MS., and his text differs little from that of the edition of Casaubon. Friedemann added as a continuation and seventh part of this work the commentary of Casaubon, and a very complete critical apparatus.

The ninth edition of Strabo was by the learned Greek of Chios, Adamantios Koray, which appeared at Paris, 1815—1818, 4 vols. 8vo. This was really the first critical edition of Strabo that was worthy of the name, though he is perhaps justly blamed for being sometimes too bold in substituting the conjectures of others or his own for MSS. readings which ought not to be rejected. The first volume contains a map to illustrate the geographical system of Strabo, by Gosselin.

The tenth edition, which is not yet completed, is by Gustavus Kramer, and is by far the most valuable that has yet appeared. The two volumes which have been published (Berlin, 1844 and 1847) contain books i.—xii. The text of this edition is founded on a new collation of MSS., and is furnished with a critical commentary.

The first Latin translation of Strabo appeared forty-five years before the Greek text of Aldus. Guarini of Verona translated the first ten books, and Gregorio of Tiferno the remainder. The next version, that of Xylander, is much superior, and is printed in both editions of Casaubon, in that of Almeloveen, and in the Siebenkees-Tzschucke edition, with some corrections. Strabo was well translated into Italian from a MS. by Bonaccioli, Venice, 1552 or 1562. A German translation by A. J. Penzel appeared at Lemgo, 1775, &c., 4 vols.; but it is said to have little merit.

A French translation of Strabo appeared at Paris, 1805—1819, in five quarto volumes, with the title "Géographie de Strabon, traduite du Grec en Français," and accompanied by copious critical and other notes. It was translated by La Porte du Theil and Koray, with the exception of Du Theil's share, which was left unfinished by his death in 1815, and which was completed by Letronne, who translated the sixteenth and seventeenth books. Gosselin added the geographical explanations, and five maps to illustrate the systems of Eratosthenes, Hipparchus, Polybius, and Strabo, with respect to the inhabited portion of the earth. The notes of Du Theil are sometimes exceedingly diffuse.

An Italian translation by Ambrosoli was published at Milan, 1828, 4 vols. 8vo. and 4to.

The best translation of Strabo is the new German version by C. J. Groskurd, 3 vols. 8vo., Berlin and Stettin, 1831—1833. The fourth volume, Berlin, 1834, contains a very complete Index, which is adapted to the second edition of Casaubon and all subsequent editions, except the small Tauchnitz edition, the only one that has not the paging of Casaubon's edition in the margin. The translation of Groskurd is made from the corrected text of Strabo, and he has availed himself of the labours of all his predecessors. In addition to this he has bestowed great pains on his version, which is a most valuable addition to the literature of his country: those who occupy themselves with the history of geography, and with ancient geography in particular, may now ascertain the meaning of Strabo, so far as it is possible to ascertain it. The author has added many valuable notes at the bottom of the page. To say that such a work cannot be free from error, is not to disparage it. A comparison of many parts with the original has convinced the writer of this article of the fidelity, diligence, and sound knowledge of the learned translator. The translation is not dedicated to a king or any great person, for we presume that the author had not imperial or royal patronage, like the French translators of Strabo. It is dedicated to nobody, — to the Manes of Strabo. The preface and introduction contain a dissertation on Strabo, his life and writings, which, with Heeren's Essay, "De Fontibus Geographicorum Strabonis," Göttingen 1823, and the Geography of Strabo, is the chief authority for this article. [G. L.]

STRABO, ACI'LIUS, accused by the inhabitants of Cyrene in A. D. 59 (Tac. *Ann.* xiv. 18).

STRABO, FA'NNIUS. 1. C. FANNIUS STRABO, was consul B. C. 161 with M. Valerius Messalla. In their consulship the rhetoricians were expelled from Rome (Gell. xv. 11; Suet. *de Rhet.* 1). Fan-

nius also proposed a lex sumtuaria (Gell. ii. 24; Macrob. *Sat.* ii. 13; Plin. *H. N.* x. 50. s. 71).

2. C. FANNIUS C. F. STRABO, the son of the preceding, was consul B. C. 122 with Cn. Domitius Ahenobarbus. In his tribuneship of the plebs he had followed the guidance and advice of Scipio Africanus senior. Fannius owed his election to the consulship chiefly to the influence of C. Gracchus, who canvassed the people on his behalf, as he was anxious to prevent his enemy Opimius from obtaining the office. But as soon as Fannius entered upon the consulship, he supported the aristocracy, and took an active part in opposing the measures of Gracchus. He published a proclamation commanding all the Italian allies to leave Rome, and he spoke against the proposal of Gracchus, who wished to give the Roman franchise to the Latins. This speech was preserved and was regarded as a master-piece in the time of Cicero. Many persons questioned whether it had been composed by Fannius himself, as he had the reputation of being only a middling orator; but Cicero assigns it to him. It continued to be read by the grammarians (Cic. *Brut.* 26; Plin. *H. N.* ii. 32; Plut. *C. Gracch.* 8, 11, 12; Cic. *de Orat.* iii. 47; Jul. Vict. *de Art. Rhet.* p. 224, ed. Orelli; Meyer, *Orat. Rom. Fragm.* p. 191, &c., 2d ed.)

3. C. FANNIUS M. F. STRABO, the son-in-law of Laelius, is frequently confounded with C. Fannius C. f. [No. 2.] In his youth he served in Africa, under Scipio Africanus, in B. C. 146, and along with Tib. Gracchus, was the first to mount the walls of Carthage on the capture of the city. He afterwards served in Spain with distinction, in B. C. 142, under Fabius Maximus Servilianus. (Plut. *Tib. Gracch.* 4; Appian, *Hisp.* 67.) Fannius is introduced by Cicero as one of the speakers both in his work *De Republica*, and in his treatise *De Amicitia*. At the advice of his father-in-law Laelius, Fannius had attended the lectures of the Stoic philosopher, Panaetius. His style of speaking was harsher than that of his namesake, C. Fannius C. f., and none of his orations are mentioned by Cicero. He owed his celebrity in literature to his History, which was written in Latin, and the style of which is described by Cicero as "neque nimis infans neque perfecte diserta." We have no information respecting the extent of this History; we only know that it treated of contemporary events; and that it possessed some merit appears from the fact of Brutus making an abridgment of it. Sallust likewise praises its truth. (Cic. *de Rep.* i. 12, *Lael.* 1, *Brut.* 26, 31, comp. 21, *de Leg.* i. 2, *ad Att.* xii. 5; Sall. *ap. Victorin.* p. 57, ed. Orelli; Krause, *Vitae et Fragm. Hist. Rom.* p. 171, &c.; Orelli, *Onom. Tull.* pp. 249, 250.)

One of the difficulties respecting this C. Fannius M. f. arises from a letter of Cicero, in which he writes to Atticus to ask him under what consuls C. Fannius M. f. was tribune of the plebs, adding that he believed that it was during the censorship of P. Africanus and L. Mummius, that is, in B. C. 142 (Cic. *ad Att.* xvi. 13, c.). Pighius therefore concluded from this passage, that the C. Fannius M. f. who was tribune of the plebs in B. C. 142, must have been a different person from the son-in-law of Laelius, who was serving that year in Spain, as we have already seen; and he accordingly supposes that there were three contemporaries of the name of C. Fannius, namely, 1. C. Fannius, C. f. consul B. C. 122; 2. C. Fannius, M. f. tribune B. C. 142, and 3. C. Fannius, M. f., the son-in-law of Laelius and the historian. But the creation of another person of the same name in order to get out of a chronological difficulty, is always suspicious; and if there were three C. Fannii, who were contemporaries, Cicero would hardly have omitted to mention them, especially since he speaks of the two C. Fannii in such close connection. Orelli supposes (*Onom. Tull. l. c.*) that C. Fannius, the son-in-law of Laelius, was tribune of the soldiers in Spain in B. C. 142, and that Cicero confounded this tribuneship with the tribuneship of the plebs. But this supposition of Orelli cannot be correct, if Cicero (*de Rep.* i. 12) is right in his statement that the son-in-law of Laelius was only of quaestorian age in B. C. 129, that is, not more than thirty, since in that case he would not have been old enough to have been tribune of the soldiers in B. C. 142. It is much more probable that Cicero confounded C. Fannius, M. f., the son-in-law of Laelius, with C. Fannius, C. f., and that the latter was tribune of the plebs in B. C. 142. It is, however, quite impossible to reconcile all the statements of ancient writers respecting this C. Fannius. According to his own statement, as preserved by Plutarch (*Tib. Gracch.* 4), he was one of the first to mount the walls of Carthage in B. C. 146, but if he was thirty in B. C. 129, he could only have been thirteen in the former year!

STRABO, C. JU'LIUS CAESAR. [CAESAR, No. 10.]

STRABO, M. LAE'NIUS, of Brundisium, a Roman eques and a friend of Varro, was the first person who introduced the use of the aviaries, in which birds of various kinds were kept. (Varr. *R. R.* iii 5. § 8; Plin. *H. N.* x. 50, s. 72, where he is erroneously called M. *Laelius* Strabo.)

STRABO, CN. POMPEIUS. [POMPEIUS, No. 21.]

STRABO, SEIUS, a Roman eques, was commander of the praetorian troops at the latter end of the reign of Augustus and the commencement of that of Tiberius. He was subsequently sent by the latter emperor to govern Egypt, and was then succeeded in the sole command of the praetorian troops by his son, the notorious Sejanus, who had shared with him the command from the first year of the reign of Tiberius. (Tac. *Ann.* i. 7, 24, iv. 1; Dion Cass. lvii. 19.) [SEJANUS.]

STRABO, TI'TIUS. 1. C., belonged to the republican party on the death of Caesar. (Cic. *ad Fam.* xii. 6.)

2. L., a Roman eques, whom Cicero introduced to M. Brutus (*ad Fam.* xiii. 14).

STRABO, L. VOLTEIUS, known only from coins, a specimen of which is annexed. The obverse represents the head of Jupiter, the reverse Europa carried away on the bull. (Eckhel, vol. v. p. 345.)

COIN OF L. VOLTEIUS STRABO.

STRABO, C. PAETILIUS, C. L., the name of a freedman, which appears, with the epithet CAELATOR, on an inscription, respecting the genuineness of which there are strong doubts. There is no other mention of this artist. (Muratori, *Thes.* vol. i. p. lxx. n. 6; Maffei, *Art. Cr. Lapid.* p. 214; Orelli, *Inscr. Lat. Sel.* n. 1614; R. Rochette, *Lettre à M. Schorn*, p. 409.) [P. S.]

STRATEGOPU'LUS, GREGO'RIUS. [MAMMAS.]

STRA'TIUS (Στράτιος.) 1. A son of Nestor and Anaxibia. (Hom. *Od.* iii. 413.)

2. A son of Clymenus. (Paus. ix. 37. § 1.)

3. Stratios, i. e. the warlike, occurs also as a surname of Zeus and Ares. (Strab. xiv. p. 659; Herod. v. 119.) [L. S.]

STRA'TIUS (Στράτιος). 1. An Achaean of Tritaea, was one of the deputies who met to deliberate concerning the course to be pursued at the breaking out of the war between Perseus and the Romans (B. C. 169). Though his sentiments were hostile to Rome, he dissuaded his countrymen from taking any active part against the republic (Polyb. xxviii. 6). He was one of the Achaeans afterwards carried to Rome in B. C. 167, to await the judgment of the senate, and an embassy sent thither by his countrymen in B. C. 160, had for its chief object to obtain the liberation of him and Polybius (Id. xxxii. 7). He was not, however, set free till long after, when he returned to his native country, where we find him thenceforth taking a strong part in support of the Roman influence, and opposing the destructive counsels of Critolaus and Diaeus. (Id. xxxviii. 5, xl. 4.)

2. A physician and friend of Eumenes II., king of Pergamus, who was sent by him to Rome in B. C. 167, to restrain as well as observe the ambitious designs of his brother Attalus. By his prudent admonitions he succeeded in recalling that prince to a sense of duty. (Polyb. xxx. 2; Liv. xlv. 19.) [E. H. B.]

STRATOCLES (Στρατοκλῆς). 1. An Athenian orator, the son of Euthydemus. He was a contemporary of Demosthenes, and a friend of the orator Lycurgus. It was on his motion that a decree was passed investing Lycurgus with the office of manager of the public revenue (Plut. *Vit.* x. *Orat.* p. 852. a.). Stratocles was a virulent opponent of Demosthenes, whom he charged with having accepted bribes from Harpalus (Deinarch. *in Demosth.* pp. 175, a. 177, a. Compare DEMOSTHENES, vol. i. p. 986). He was himself a man of very disreputable character, though a persuasive speaker (Demosth. *adv. Pantaen.* p. 944. c.; Plut. *Demetr.* c. 11. p. 893, e.). Plutarch compares him to Cleon, whom he seems even to have surpassed in impudence. On the occasion of the defeat of Amorgus (B. C. 322) Stratocles, having himself received intelligence some time before the news became generally known, crowned himself with a chaplet, and went through the Cerameicus, proclaiming that the Athenians had been victorious, and bidding the people celebrate a festival of thanksgiving. When the real state of the case became known, and the people indignantly charged him with having deceived them, he asked, with consummate effrontery, what harm he had done, for it was owing to him that they had had three days' enjoyment. Stratocles especially distinguished himself by his extravagant flattery of Demetrius, in whose honour he brought forward in the assembly the most preposterous decrees (Plut. *Demetr.* 11, 12). When on one occasion, he proposed a vote that whatever Demetrius ordered was pious towards the gods and just towards men, a satirical remark of Democharés in reply to some who said that Stratocles must be mad to propose such decrees, led to a quarrel between Democharés and the partizans of Stratocles, and ultimately to the banishment of the former (Plut. *Demetr.* c. 24. Compare DEMOCHARES, vol. i. p. 973). It was to accommodate the celebration of the Eleusinian mysteries to the convenience or caprice of Demetrius, who demanded to be initiated, that Stratocles proposed the outrageously absurd decree, that the people should call the month Munychion Anthesterion, and celebrate the smaller mysteries, and then forthwith change the name again to Boedromion and celebrate the greater mysteries (Plut. *Demetr.* 26). This was in B. C. 302. A fragment of a speech of Stratocles is quoted by Photius (*Cod.* ccl. 4. p. 447, a. ed. Bekker.) from Agatharchides (Ruhnken. *Hist. Crit. Orat. Graec.* Opusc. p. 362, &c.).

We find a Stratocles mentioned as one of the Athenian generals at the battle of Chaeroneia, in B. C. 338. (Polyaen. *Strateg.* iv. 2; comp. Aesch. *adv. Ctes.* c. 45. p. 74.) Droysen (*Gesch. der Nachfolger Alexanders*, p. 498) considers the general and the orator to be identical.

Cicero (*Brutus*, 11) mentions a Stratocles in a connection which seems to point him out as a rhetorician who was the author of some historical work. Ruhnken, however (*l. c.* p. 364) identifies him with the Athenian orator.

2. A celebrated actor at Rome, mentioned by Quintilian (*Inst. Orat.* xi. 3, § 178) and Juvenal (iii. 99).

3. Some others of the same name are met with, the notices of whom are not worth inserting here. [C. P. M.]

STRA'TOLAS (Στρατόλας), a citizen of Elis, and one of the leaders of the oligarchical party there. In B. C. 364 we find him in command of what Xenophon calls the Three Hundred, — perhaps a body organized by the oligarchs out of their own class, in imitation of the Sacred Band of Thebes (see Thirlwall's *Greece*, vol. v. p. 136). Acting in this capacity, he fell in battle at Olympia against the Arcadians, who had invaded Elis, and were attempting to celebrate the Olympic games under the presidency of Pisa. (Xen. *Hell.* vii. 4. §§ 15, 31; comp. Diod. xv. 77, 82.) [E. E.]

STRATON (Στράτων), historical. 1. A Tyrian, who was preserved by the gratitude of his slave, upon occasion of a general servile insurrection, and was subsequently elected by general consent to be king of Tyre, a dignity which he transmitted to his descendants. No clue is given us to the date of this story, which is recorded only by Justin (xviii. 3), and wears a very fabulous aspect.

2. Son of Gerostratus, the king or dynast of Aradus in Phoenicia at the time of its conquest by Alexander. Gerostratus himself was absent with the Persian fleet, but Straton hastened after the battle of Issus (B. C. 333) to meet the conqueror on his advance into Phoenicia with the offering of a crown of gold, and bearing the submission of Aradus and its dependent cities. (Arrian. *Anab.* ii. 13; Curt. iv. 1. § 6.)

3. King or dynast of Sidon, at the same period, was distinguished for his luxury and voluptuousness, in which he sought to vie with his contem-

porary Nicocles, king of Salamis (Athen. xii. p. 531). After the conquest of Phoenicia, he was deposed by Alexander on account of the support he had given to Dareius, and his throne conferred upon Abdalonimus, a man in humble circumstances. (Curt. iv. 1. § 16; Diod. xvii. 47, erroneously represents him as king of Tyre.)

4. A Greek rhetorician, a friend of M. Brutus, who was present with him at the fatal battle of Philippi (B. C. 42), and having fled with him from the field, was induced to render him a last service by dispatching him with his own sword. He was subsequently reconciled with Octavian, who treated him with distinction, and to whom he rendered good service at the battle of Actium. (Plut. *Brut.* 52, 53.) [E. H. B.]

STRATON (Στράτων), literary. 1. An Athenian comic poet of the Middle Comedy, according to Suidas (*s. v.*), who mentions his play entitled Φοίνιξ, which is, no doubt, the same as the Φοινικίδης, from which a considerable fragment is quoted by Athenaeus (ix. p. 382, e.). From the frequency with which the name of the comic poet *Strattis* occurs corrupted into *Straton*, some distinguished scholars have supposed that the fragment in Athenaeus should be ascribed to Strattis, and that the comic poet Straton owes his existence solely to the errors of transcribers, followed by Suidas. It has, however, been shown by Meineke, from the internal evidence of the fragment itself, that it could hardly have been written by Strattis, or by any other poet of the Old Comedy; and therefore there is no reason to reject the testimony of Suidas, although it may be doubted whether he is strictly correct in ascribing Straton to the Middle Comedy. If the Philetas mentioned in the fragment be, as seems very probable, the celebrated poet of Cos, who flourished about Ol. 120, Straton ought rather to be referred to the New than to the Middle Comedy. The first three verses of the fragment and the beginning of the fourth were appropriated by Philemon. (Ath. xiv. p. 659, b.)

Another comic poet of this name is mentioned by Plutarch (*Symp.* v. 1), as a contemporary. (Fabric. *Bibl. Graec.* vol. ii. pp. 496, 497; Meineke, *Frag. Com. Graec.* vol. i. pp. 426—428, vol. iv. pp. 545—548, Editio Minor, pp. 1156—1158.)

2. The son of Arcesilaus, of Lampsacus, was a distinguished peripatetic philosopher, and the tutor of Ptolemy Philadelphus. He succeeded Theophrastus as head of the school in Ol. 123, B. C. 288, and, after presiding over it eighteen years, was succeeded by Lycon. (Diog. Laërt. v. 58.) He devoted himself especially to the study of natural science, whence he obtained, or, as it appears from Cicero, himself assumed the appellation of *Physicus* (φυσικός). Cicero, while speaking highly of his talents, blames him for neglecting the most necessary part of philosophy, that which has respect to virtue and morals, and giving himself up to the investigation of nature. (*Acad. Quaest.* i. 9, *de Fin.* v. 5.) In the long list of his works, given by Diogenes, several of the titles are upon subjects of moral philosophy, but the great majority belong to the department of physical science.

The opinions of Straton have given rise to much interesting controversy; but unfortunately the result has been very unsatisfactory on account of the want of positive information. From the few notices of his tenets, which we find in the ancient writers, he appears to have held a pantheistic system, the specific character of which cannot however, be determined. He seems to have denied the existence of any god out of the material universe, and to have held that every particle of matter has a plastic and seminal power, but without sensation or intelligence; and that life, sensation, and intellect, are but forms, accidents, and affections of matter. Some modern writers have regarded Straton as a forerunner of Spinoza, while others see in his system an anticipation of the hypothesis of monads. He has been charged with atheism by Cudworth, Leibnitz, Bayle, and other distinguished writers, and warmly defended by Schlosser, in his *Spicilegium historico-philosophicum de Stratone Lampsaceno, cognomine Physico, et atheismo vulgo ei tributo*, Vitemberg. 1728, 4to. A good account of the controversy, with references to the writers who have noticed Straton, is given by Harless, in his edition of Fabricius. (*Bibl. Graec.* vol. iii. pp. 506—508; C. Nauwerck, *de Strat. Lamps. Phil. Disquis.* Berol. 1836, 8vo.)

3. Another Peripatetic philosopher of Alexandria. (Diog. Laërt. v. 61.)

4. An historian, who wrote the exploits of Philip and Perseus in their wars with the Romans, and may therefore be supposed to have lived about B. C. 160. (Diog. Laërt. v. 61.)

5. Of Sardis, an epigrammatic poet, and the compiler of an Anthology, which was entitled, from the subject common to all the poems of which it consisted, Μοῦσα παιδική. It is so called in the preface of Constantinus Cephalas to this section of his Anthology. It was composed partly of epigrams compiled from the earlier anthologies of Meleager and Philip, and from other sources, and partly of poems written by Straton himself. Of the poets comprised in the *Garland* of Meleager, Straton received thirteen into his collection, namely, Meleager, Dioscorides, Polystratus, Antipater, Aratus, Mnasalcas, Evenus, Alcaeus of Messene, Phanias, Asclepiades, Rhianus, Callimachus, and Poseidippus: of those in the Anthology of Philip, he only took two, namely, Tullius Laureas and Automedon; and to these he added ten others, namely, Flaccus, Alpheius of Mytilene, Julius Leonidas, Scythinus, Numenius, Dionysius, Fronto, Thymocles, Glaucus, and Diocles. The whole number of poems in the collection is 258, of which 98 are by Straton himself. The work formed the last section of the Anthology of Constantine [PLANUDES], and is printed in Jacobs's edition of the Palatine Anthology, c. xii.

The time of Straton has been disputed, but it is evident that he lived in the second century of our era; since, on the one hand, he compiled from the Anthology of Philip, who flourished at the end of the first century, and, on the other hand, he is mentioned by Diogenes Laërtius (v. 61), who wrote most probably at the beginning of the third century. A further indication of his date is derived by Schneider from his mention of the physician Capito, who flourished under Hadrian.

Some of the epigrams of Straton are elegant and clever; but nothing can redeem the disgrace attaching to the moral character of his compilation. (Brunck, *Anal.* vol. ii. pp. 359, foll.; Jacobs, *Anth. Graec.* vol. iii. pp. 68, foll., vol. vi. Proleg. pp. xlvi.—xlix., vol. xiii. pp. 955, 956.) [P. S.]

STRATON (Στράτων), the name of several physicians: — 1. A physician mentioned by Aris-

totle, who lived probably in the sixth or fifth century B. C., as he is called *ἰατρὸς ἀρχαῖος* (Diog. Laërt. v. 3. § 61).

2. A native of Berytus in Phoenicia, one of whose medical formulae is quoted by Galen (*De Compos. Medicam. sec. Loc.* iv. 8. vol. xii. p. 749). He is probably the same person who appears to be quoted by Andromachus the Younger (ap. Galen. *ibid.* ix. 5. vol. xiii. p. 290) and Asclepiades Pharmacion (*ibid.* p. 303), simply as *ὁ Βηρύτιος*, and who must have lived some time in or before the first century after Christ. Sprengel and others suppose Straton of Berytus to have been the same person as the follower of Erasistratus, which may possibly be true, but cannot be proved; while, on the other hand, it may be plausibly argued that this physician is called *ὁ Βηρύτιος*, in order to distinguish him from his more celebrated namesake.

3. A pupil of Erasistratus in the third century B. C., who appears to have lived on very intimate terms with his tutor. (Diog. Laërt. v. 3. § 61; Galen. *De Ven. Sect. adv. Erasistr. Rom. Deg.* c. 2, vol. xi. p. 197; Oribas. *Coll. Medic.* xlv. 23, p. 60, ed. Mai.) He wrote a work to explain the difficult words found in the writings of Hippocrates, which is mentioned by Erotianus (*Gloss. Hippocr. s. v. ἄμβην*). Like the rest of the followers of Erasistratus, he was averse to blood-letting (Galen. *De Ven. Sect. adv. Erasistr.* c. 2, vol. xi. p. 151), but could not give any very good reasons for his opinion. He is probably the physician quoted by Alexander Trallianus (i. 15, pp. 156, 157), and Aëtius (i. 2, 3, iv. 1, 7, 46, pp. 64, 616, 628). He was *tutor* to Apollonius of Memphis (Galen. *De Diff. Puls.* iv. 17, vol. viii. p. 759), and not his *father*, as some have supposed. [APOLLONIUS*, p. 246.] See Sprengel's *Gesch. der Arzneik.* vol. i. pp. 559, 561, ed. 1846.

4. A slave at Rome in the former half of the first century B. C., who was bought by Sassia, the mother of Cluentius, to prepare poisons for her; and who was afterwards crucified for murder and robbery. (Cic. *pro Cluent.* cc. 63—66). [W. A. G.]

STRATON, a sculptor, who, with Xenophilus, made, for the temple of Asclepius at Argos, the white marble statues of the god, and of his attendant Hygieia; near which were placed the statues of the artists themselves. (Paus. ii. 23. § 4.) [P. S.]

STRATONI'CE (*Στρατονίκη*). 1. One of the daughters of Thespius, and by Heracles the mother of Atromus. (Apollod. ii. 7. § 3.)

2. A daughter of Pleuron and Xanthippe. (Apollod. i. 7. § 7.)

3. The wife of Melaneus and the mother of Eurytus. (Hes. *Fragm.* 48.) [L. S.]

STRATONI'CE (*Στρατονίκη*). 1. A sister of Perdiccas II., king of Macedonia, who was given by him in marriage to the Thracian prince SEUTHES, the nephew of Sitalces, as a reward for the service rendered him by the former in persuading Sitalces to withdraw from Macedonia. (Thuc. ii. 101.)

2. Daughter of Corrhaeus (a Macedonian otherwise unknown), and wife of Antigonus, king of Asia, by whom she became the mother of two sons, Demetrius Poliorcetes and Philippus, who died in B. C. 306 (Plut. *Demetr.* 2). In B. C. 320 she is mentioned as entering into negotiations with Docimus, when that general was shut up with the other adherents of Perdiccas, in a fortress of Phrygia: but having induced him to quit his stronghold, she caused him to be seized and detained as a prisoner (Diod. xix. 16). After the battle of Ipsus she fled from Cilicia (where she had awaited the issue of the campaign) with her son Demetrius to Salamis in Cyprus, B. C. 301. (Id. xxi. Exc. Hoeschel. p. 480.) Here she probably died, as we hear nothing of her when the island fell into the power of Ptolemy some years afterwards.

3. Daughter of Demetrius Poliorcetes and Phila, the daughter of Antipater. In B. C. 300, at which time she could not have been more than seventeen years of age, her hand was solicited by Seleucus, king of Syria, and she was conducted by her father Demetrius to Rhosus, on the Pierian coast, where her nuptials were celebrated with the utmost magnificence (Plut. *Demetr.* 31, 32). Notwithstanding the disparity of their ages, she appears to have lived in perfect harmony with the old king for some years, and had already borne him one child, when it was discovered that her step-son Antiochus was deeply enamoured of her, and Seleucus, in order to save the life of his son, which was endangered by the violence of his passion, gave up Stratonice in marriage to the young prince, whom he at the same time constituted king of the provinces of Upper Asia. (Plut. *Dem.* 38; Appian. *Syr.* 59; and the other authorities cited under ERASISTRATUS, where the well-known circumstances of this story are more fully related.) The union commenced under such strange auspices seems to have been a prosperous one, but we find little subsequent mention of Stratonice. She bore three children to Antiochus: 1. Antiochus II., surnamed Theos; 2. Apama, married to Magas, king of Cyrene; and 3. Stratonice [No. 4.]. The city of Stratoniceia in Caria was named after her, but whether it was founded in her honour by Seleucus or by Antiochus, is uncertain. (Strab. xiv. p. 660; Steph. Byz. *s. v. Στρατονίκεια.*)

4. Daughter of the preceding and of Antiochus I., was married to Demetrius II., king of Macedonia. (Euseb. Arm. i. p. 164.) The period of their marriage is unknown; but she appears to have remained in Macedonia till about B. C. 239, when she quitted Demetrius in disgust, on account of his second marriage with Phthia, the daughter of Olympias, and retired to Syria. Here she in vain incited her nephew Seleucus II. to avenge the insult offered her by declaring war against the Macedonian king. According to another account, she was in hopes to induce Seleucus himself to marry her; but that monarch was wholly occupied with the recovery of Babylonia and the upper provinces of the empire. While he was thus engaged, Stratonice took advantage of his absence to raise a revolt against him at Antioch; but she was easily expelled from that city on the return of Seleucus, and took refuge in Seleucia, where she was besieged, taken prisoner, and put to death. (Justin. xxviii. 1; Agatharchides, *ap. Joseph. c. Apion.* i. 22; Niebuhr, *Kl. Schriften*, p. 254; Droysen, *Hellenism.* vol. ii. p. 414.)

5. A daughter of Antiochus II., king of Syria, married to Ariarathes III., king of Cappadocia.

* Straton is here too positively said to have been *the native of Berytus;* he ought to have been called *the follower of Erasistratus*, who may possibly have been "the native of Berytus," but cannot be proved to have been so.

(Diod. xxxi. Exc. Phot. p. 518; Euseb. Arm. i. p. 164.)

6. One of the numerous wives of Mithridates the Great, was originally a woman of mean birth, the daughter of a harper, but obtained such influence over the king as to become one of his favourite wives; and when he was compelled to undertake his perilous retreat round the Euxine sea, she was left by him in charge of a strong fortress, in which he had deposited a large amount of treasure. She was, however, induced to betray both the fortress and treasures into the hands of Pompey, on condition that he should spare the life of her son Xiphares; but Mithridates, in order to punish her for this treason, put Xiphares to death before her eyes. (Appian, *Mithr.* 107; Plut. *Pomp.* 36; Dion Cass. xxxvii. 7.) [E. H. B.]

STRATONI'CUS (Στρατόνικος), of Athens, a distinguished musician of the time of Alexander the Great, of whom scarcely any thing is recorded, except the sharp and witty rebuke which he administered to Philotas, when the latter boasted of a victory which he had gained over Timotheus. (Strab. xiii. p. 610; Aelian. *N. A.* xiv. 14; Ath. viii. p. 352, b.) [P. S.]

STRATONI'CUS (Στρατόνικος), a physician at Pergamus in Mysia, a pupil of Sabinus, and one of Galen's tutors, about A. D. 148. (Galen. *De Atra Bile*, c. 4, vol. v. p. 119.) It is not certain whether he is the same person whose opinion respecting the generation of male and female children is mentioned by Galen (*De Sem.* ii. 5, vol. iv. p. 629), and who is called by him *ὁ φυσικὸς Στρατόνικος*. [W. A. G.]

STRATONI'CUS, a statuary and silver-chaser, was one of the artists who made bronze statues representing the battles of Attalus and Eumenes against the Gauls. He therefore flourished about B. C. 240 (Plin. *H. N.* xxxiv. 8. s. 19. § 24; PYROMACHUS). He is also mentioned by Pliny, in his list of distinguished silver-chasers (xxxiii. 55) as the engraver of a cup, on which a Satyr, overpowered with wine, was represented so naturally, that the figure appeared to be rather placed upon the vessel than engraved on it. (Comp. *Anth. Pal.* vi. 56; Ath. xi. p. 782, b.) [P. S.]

STRATTIS (Στράττις), tyrant of Chios in the time of Dareius Hystaspis and Xerxes, was one of those whom Dareius, in his Scythian expedition, left in charge of the bridge of boats over the Danube. At the period of the invasion of Greece by Xerxes, seven citizens of Chios conspired against Strattis, but the plot was revealed by one of their number, and the remaining six were obliged to seek safety in flight. They first applied for aid to Sparta, whence they proceeded to the Greek fleet, under the command of Leotychides, at Aegina, B. C. 479, and entreated their countrymen, but for the time without success, to strike a blow for the restoration of independence to Ionia. (Herod. iv. 138, viii. 132.) [E. E.]

STRATTIS (Στράττις or Στράτις, but the former is the more correct orthography), an Athenian comic poet of the Old Comedy, flourished, according to Suidas, a little later than Callias. He must therefore have begun to exhibit about Ol. 92, B. C. 412. He was in part contemporary with Sannyrion and Philyllius, both of whom are attacked in extant quotations from his works (Schol. *Aristoph. Plut.* 1195; Ath. xii. p. 551, c.; Poll. x. 189.) The drama of Strattis in which Philyllius was attacked was the Ποτάμιοι, which, the Scholiast says, was brought out before the *Ecclesiazusae* of Aristophanes, and therefore not later than B. C. 394 or 393 (see Clinton, *F. H.* vol. ii. *s. a.* 394). Again, in his Ἀνθρωποῤῥαίστης he attacked Hegelochus, the actor of the *Orestes* of Euripides; so that this play must have been brought out later than B. C. 408, the year in which the *Orestes* was exhibited (Schol. *Eurip. Orest.* 278; Clinton, *F. H.* vol. ii. *s. a.* 407). Strattis was still exhibiting at the end of the 99th Olympiad, B. C. 380, for we cannot well refer to an earlier period his attack on Isocrates on account of his fondness for Lagisca when he was far advanced in years (Ath. xiii. p. 592, d.; Harpocr. *s. v.* Λαγίσκα). We have little opportunity of forming a judgment on the poetical character of Strattis. His intense admiration of the *Orestes* of Euripides does not say much for his taste (Schol. *Eurip. Orest.* 278). From the epithet *φορτικόν*, applied to one of his plays, it may be inferred that he indulged in that low and insipid buffoonery, with which Aristophanes frequently charges his rivals (Hesych. *s. v.* κολεκάνοι; comp. Aristoph. *Nub.* 524, *Vesp.* 66; Aristot. *Eth. Nicom.* iv. 8; Plut. *Op. Mor.* p. 348, c.)

According to an anonymous writer on Comedy (p. xxxiv.) Strattis composed sixteen dramas. Suidas mentions the following titles of his plays: Ἀνθρωπορέστης, or, as it should be, Ἀνθρωποῤῥαίστης, Ἀταλάντη, Ἀγαθοί ἤτοι Ἀργυρίου ἀφανισμός, Ἰφιγένων, Καλλιπίδης, Κινησίας, Λιμνομέδων, Μακεδόνες, Μήδεια, Τρωΐλος, Φοίνισσαι, Φιλοκτήτης, Χρύσιππος, Παυσανίας, Ψυχασταί, in addition to which, four titles are mentioned by other writers, namely, Ζώπυρος περικαιόμενος, Μυρμιδόνες, Ποτάμιοι, Πύτισος. His name sometimes appears in the corrupted form Στράτων, and some scholars have supposed the comic poets Strattis and Straton to be one and the same person; but this opinion is undoubtedly erroneous. (Meineke, *Frag. Com. Graec.* vol. i. pp. 221—236, 427, vol. ii. pp. 763, foll., Editio Minor, pp. 428, foll.; Bergk, *Reliq. Com. Att. Ant.* pp. 284, 285; Clinton, *F. H.* vol. ii. Introd. p. xliv. note r.) [P. S.]

STROMBI'CHIDES (Στρομβιχίδης), an Athenian, son of Diotimus, was appointed to command the eight ships which the Athenians sent to the coast of Asia, on the news of the revolt of Chios, in B. C. 412. On his arrival at Samos he added a Samian trireme to his squadron, and sailed to Teos to check the spirit of rebellion there. But soon after he was compelled to flee to Samos from a superior Peloponnesian fleet, under Chalcideus and Alcibiades, and Teos forthwith revolted. Not long after this Strombichides seems to have returned to Athens, and later in the same year he was one of three commanders who were sent to the Athenians at Samos with a reinforcement of thirty-five ships, which increased their whole force to 104. This they now divided, retaining the greater part of it at Samos to command the sea, and to carry on the war against Miletus, while Strombichides and two others were despatched to Chios with thirty triremes. On their way they lost three of their vessels in a storm; but with the rest they proceeded to Lesbos, and made preparations for the siege of Chios, to which island they then crossed over, fortified a strong post named Delphinium, and reduced the Chians for a time to great extremities. In B. C. 411, on the revolt of Abydos and Lampsacus, Strombichides sailed from Chios with twenty-

four ships, and recovered Lampsacus, but was unable either to persuade or compel Abydos to return to its allegiance; and accordingly he crossed over to Sestos, and there established a garrison to command the whole of the Hellespont. Hence he was soon after summoned to reinforce the Athenians at Samos, who were unable, before his arrival, to make head against the superior force of the Peloponnesians under Astyochus. In Lysias we read that Strombichides was one of those friends of democracy, who expressed their indignation at the terms of peace with which Theramenes and his fellow-ambassadors returned to Athens from Lacedaemon in B. C. 404. Having thus rendered himself obnoxious to the oligarchs, he was involved with the other prominent men of his party in the accusation brought against them by Agoratus before the council, of a conspiracy to oppose the peace. They were all accordingly thrown into prison, and not long after were put to death with the mockery of a trial under the government of the Thirty (Thuc. viii. 15, 16, 17, 30, 34, 38, 40, 55, 60, 61, 62, 79; Lys. *c. Agor.* pp. 130—133). We may perhaps identify the subject of the present article with the father of Autocles. (Xen. *Hell.* vi. 3. § 2.) [E. E.]

STRONGY'LION (Στρογγυλίων), a distinguished Greek statuary, mentioned by Pausanias and Pliny, and in an important extant inscription. The inscription furnishes sufficient evidence for the true date of the artist, which had previously been determined wrongly on the supposed testimony of the writers referred to.

The inscription referred to was discovered, in 1840, near the entrance of the Acropolis at Athens, between the Propylaea and the Parthenon. It is engraved on two plates of Pentelic marble, and runs thus:—

ΧΑΙΡΕΔΕΜΟϚΕΥΑΛΛΕΛΟ ΕΚΚΟΙΛΕϚΑΝΕΘΕΚΕΝ
ϚΤΡΟΛΛΥΛΙΟΝΕΠΟΕϚΕΝ

that is, Χαιρέδημος Εὐαγγέλου ἐ: Κοίλης ἀνέθηκεν Στρογγυλίων ἐποίησεν.

Now, we read in the *Scholia* on Aristophanes (*Av.* 1128), that there stood in the Acropolis a representation of the Trojan horse (δούριος ἵππος) in bronze, bearing the inscription, Χαιρέδημος Εὐαγγέλου ἐκ Κοίλης ἀνέθηκε, and Pausanias describes this statue as standing at the exact part of the Acropolis where the inscription was found (i. 23. § 10): and though Pausanias does not mention the name of the artist, he does tell us elsewhere that Strongylion excelled in the representation of oxen and horses (ix. 30. § 1). But this is not all. The passage of Aristophanes, which gives occasion for the information furnished by the Scholiast, describes the walls of the city of the Birds as being so broad, that two chariots might race upon them "having horses as large as the Durian (ὁ δούριος)." Now, considering how constantly the comic poets appeal to the senses rather than the imagination of their audience, and how generally their illustrations are drawn from objects, especially novel objects, present before the eyes of the people, there can be little doubt of the soundness of the remark of the Scholiast, that "It is not credible that the poet says this merely in a general sense, but with reference to the bronze statue in the Acropolis." If this reasoning be admitted, the date of Strongylion's colossal bronze horse in the Acropolis will be fixed at a period shortly before the exhibition of the *Birds* in B. C. 414. This date is confirmed by the characters of the inscription, which belong to the style in use before the archonship of Eucleides. For the publication of this inscription and the inferences drawn from it, we are indebted to Ross. (*Journal des Savants*, 1841, pp. 245—247.)

Pausanias (i. 40. § 2) tells us that Strongylion made the bronze statue of Artemis Soteira, in her temple at Megara. Sillig makes Pausanias say that this statue of Artemis was one of the statues of the Twelve Gods, which were ascribed to Praxiteles; and hence he infers, though by what process of reasoning is not very evident, that Strongylion was contemporary with Praxiteles. The fact is, however, that Pausanias expressly distinguishes "the statues of the Twelve Gods, said to be the works of Praxiteles," from that of "Artemis herself," that is, the chief statue of the temple, which, he distinctly affirms, was made by Strongylion; and, so far is the passage from furnishing any evidence that Strongylion was contemporary with Praxiteles, that it affords two arguments to prove that he lived before him; for, in the first place, the statue of the deity, to whom the temple was dedicated, would of course be made earlier than any others that might be placed in it, and, moreover, Pausanias tells us that the temple was built to commemorate a victory gained by the Megarians over a detachment of the army of Mardonius, who had been struck by Artemis with a panic in the night; so that the only sound inference to be drawn from this passage, respecting the artist's date, is that he should be placed as soon after the Persian wars as the other evidence will permit.

In another passage of Pausanias (ix. 30. § 1) we are informed that of the statues composing one of the two groups of the Muses on Mount Helicon, three were made by Cephisodotus, three by Strongylion, and the remaining three by Olympiosthenes; whence it has been inferred that these three artists were contemporaries. This inference is by no means necessarily true, but, on the contrary, while it is quite possible that the three artists may have worked at the same time on the different portions of the group, it is an equally probable conjecture, that the group was left unfinished by one of them, and completed by the others. If so, the order in which the names of the artists stand in Pausanias is not to be taken as the order of time in which they lived; for the preceding clause furnishes an obvious reason for his mentioning the name of Cephisodotus first. Even if we suppose the parts of the group to have been executed at the same time, it is quite possible, as Ross has argued, to bring back the date of Cephisodotus I. high enough to admit of his having been in part contemporary with Strongylion, about the beginning of the fourth century B.C. At all events, it is clear that these passages do not warrant Sillig in placing Strongylion with Cephisodotus I. and Praxiteles at Ol. 103, B.C. 368, but that he flourished about B.C. 415, and probably for some time both before and after that date. Perhaps we might safely assign as his period the last thirty or forty years of the fifth century B.C.

Pliny mentions two other bronze statues by Strongylion (*H. N.* xxxiv. 8. s. 19. § 21); the one of an Amazon, the beauty of whose legs obtained for it the epithet *Eucnemos*, and excited the admiration of Nero to such a degree that he had it carried about with him in his travels; the other of

a boy, of which Brutus was so fond that it was named after him. (Sillig, *Cat. Art. s. v.*; Ross, as above quoted; R. Rochette, *Lettre à M. Schorn*, pp. 409—411, 2d. ed.; Nagler, *Künstler-Lexicon*, *s. v.*) [P. S.]

STRO'PHIUS (Στρόφιος.) 1. The father of Scamandrius. (Hom. *Il.* v. 49.)

2. A son of Crissus and Antiphateia, and husband of Cydragora, Anaxibia or Astyocheia, by whom he became the father of Astydameia and Pylades. (Schol. *ad Eurip. Orest.* 33; Paus. ii. 29. § 4; Pind. *Pyth.* xi. 35.)

3. A son of Pylades and Electra. Paus. ii. 16. in fin.) [L. S.]

STRUCTUS, a cognomen in the Servilia gens, almost always occurs in connection with those of AHALA or of PRISCUS, under which the Structi are given. The only Structus who is mentioned with this cognomen alone, is Sp. Servilus Structus, who was consular tribune in B. C. 368.

STRUTHAS (Στρούθας), a Persian, was sent by ARTAXERXES II. (Mnemon), in B. C. 392, to supersede Tiribazus in the satrapy of Western Asia. Recollecting the successful Asiatic campaigns of Agesilaus, Struthas had a strong conviction of the formidable power of the Spartans, and therefore on his arrival took part warmly with the Athenians. The Lacedaemonian government sent out Thibron to act against him; but this officer suffered himself to be surprised by Struthas, and was slain in an engagement in which his army was defeated by the Persians. Diphridas was then despatched to take the command of the Spartan forces, and was more successful in his operations against Struthas. [DIPHRIDAS.] (Xen. *Hell.* iv. 8. §§ 17—21.) By the year 388 B. C. we find Tiribazus again in possession of his satrapy. (Xen. *Hell.* v. 1. § 6.) [E. E.]

STRYMON (Στρυμών), a son of Oceanus and Tethys, was a river god of Thrace, and is called a king of Thrace. (Hes. *Theog.* 339; Conon, *Narr.* 4; Anton. Lib. 21.) By Euterpe or Calliope, he became the father of Rhesus (Apollod. i. 3. § 4; Eurip. *Rhes.* 347), and by Neaera of Euadne. (Apollod. ii. 1. § 2.) [L. S.]

STUDITA (JOSEPHUS). Under the article JOSEPHUS we gave references to this article from the following Josephi: — No. 5, CONFESSOR; No. 14, of SICILY; No. 15, STUDITA; and No. 16, of THESSALONICA. We were led to do this by the authority of Fabricius (*Bibl. Graec.* vol. xi. p. 79), who has confounded Josephus, the brother of Theodorus Studita, with Josephus Siculus. On further examination we have found that they were distinct persons, and therefore give them here distinctly.

1. JOSEPHUS STUDITA (i. e. monk of the convent of Studium, τῶν Στουδίου, at Constantinople), brother of Theodore Studita is further known by the titles of Joseph the CONFESSOR (ὁ ὁμολογητὴς Ἰωσήφ) and Joseph of THESSALONICA. His parents, Photinus and Theoctista, appear to have been resident at or near Constantinople: and Joseph and his brother Theodore were monks in the convent of Studium (Anonym. *De Monasterio Studii*, apud Pagi, *Critice in Baronii Annales*, ad ann. 814, c. xvi.), of which Theodore was afterwards abbot, and which was then eminent for the reputed sanctity of its inmates. In a eulogistic notice of Joseph in the *Menologium Basilianum* (pars iii. p. 167, fol. Urbin. 1727), Joseph is said to have lived in the time of the emperor Theophilus, and to have been elected archbishop of Thessalonica with unanimous approval, on account of his recognised excellence of character. It appears, however, that his appointment was long antecedent to the reign of Theophilus; and that it was by no means unexceptionable; for when his quarrel with the patriarch Nicephorus had brought him into trouble, he had to defend himself against the charge of having improperly thrust himself into his see; and his defence seems to admit that the objection was not altogether groundless (Baron. *Annales Eccles.* ad ann. 808, xvii. &c.). In what year he became archbishop is not clear; but in A. D. 809, if we adopt the chronology of Baronius who follows Theophanes, he was deposed, exiled, and imprisoned (*ibid.* ad ann. 809, viii. xlvi.; Theophan. *Chronog.* p. 409, ed. Paris, p. 325, ed. Venice, p. 752, ed. Bonn; Cedren. *Compend.* p. 478, ed. Paris, vol. ii. p. 36, ed. Bonn). The occasion of this severe treatment was his refusal to communicate with the patriarch Nicephorus of Constantinople, because the latter had restored to the office of oeconomus or steward of the great church at Constantinople, the presbyter Joseph, who had officiated at the marriage of the emperor Constantine VI. with the harlot Theodote or Theodata, in A. D. 795 [CONSTANTINUS VI.]; but it is probable that the quarrel was embittered by the iconoclastic controversy, and that the ejected prelate was regarded as a confessor for the truth rather than a sufferer in a squabble about an individual.

Soon after the accession of the emperor Michael I. Rhangabe, Joseph recovered his liberty and his see (Theophan. *Chronog.* p. 419, ed. Paris, p. 333, ed. Venice, p. 770, ed. Bonn; Zonaras, *Annales*, lib. xv. c. 17). When the iconoclastic party, under the patronage of Leo V. the Armenian, regained the ascendancy, Joseph was among the champions and sufferers in the cause of images. He was confined in an island, apparently one of those in the Propontis, in one of which he had been before confined in A. D. 809 (Theodor. Studit. *Epistola*, apud Baron. *Annales*, ad ann. 815. xi. 816. xliv. &c.). It is mentioned in the life of St. Nicetas, the Bithynian confessor, that Joseph attended at his funeral, which may be fixed in A. D. 824 (*Acta Sanctor. April*, vol. i. pp. 253, 265, and *Appendix*, p. xxxii.). Nothing seems to be known of him after this, unless we accept as true the statement of the *Menologium Basilianum* (*l. c.*), that he was imprisoned by the emperor Theophilus for refusing to renounce the adoration of images, and died in prison. But the statement is rendered doubtful by the addition that, at the time when he was put in prison, his brother Theodore was banished: for Theodore died in A. D. 826, three years before the accession of Theophilus; so that the account is, at any rate, inaccurate; and whether there is any truth in it can hardly be now ascertained. It is not certain that Joseph lived to the accession of the emperor. He was dead before, and apparently long before 844, in which year the relics of Theodore Studita were transferred with great pomp to the church of the Precursor (sc. John the Baptist), in the monastery of Studium, where those of Joseph were already reposing (*Vita S. Nicolai Studitae*, apud *Acta Sanctorum Februar.* vol. i. p. 547). There are some writings of Joseph extant. Baronius has given (*Annal.* ad ann. 808,

xviii. xix.) a Latin version of an *Epistola ad Simeonem Monachum*, or probably of a part of it; and Gretserus, in his collection *De Cruce*, has given, with a Latin version and notes, Λόγος εἰς τὸν τίμιον καὶ ζωοποιὸν σταυρὸν τοῦ ὁμολογητοῦ Ἰωσήφ ἀρχιεπισκόπου Θεσσαλονίκης, *Oratio in venerandam et vivificam Crucem Confessoris Josephi Archiepiscopi Thessalonicensis* (Gretser. *Opera*, vol. ii. p. 85, &c., fol. Ratisbon, 1734). Joseph of Thessalonica appears to have written several *Canones* or hymns, but it is not easy to distinguish these from the *Canones* of the other Joseph mentioned below (No. 2). (*Acta Sanctorum*, *Aprilis*, vol. i. p. 268, *Julii*, vol. iii. p. 710; Lambec. *Commentarius de Biblioth. Caesaraea*, vol. v. col. 564, 576, 721, ed. Kollar; Oudin, *De Scriptoribus Eccles.* vol. ii. col. 24, &c.; Le Quien, *Oriens Christianus*, vol. ii. col. 43, &c.; Cave, *Hist. Litt.* ad ann. 808, vol. ii. p. 6, ed. Oxford, 1740—1743; Fabric. *Biblioth. Graec.* vol. x. p. 248, vol. xi. p. 79.)

2. Josephus Hymnographus (ὁ Ὑμνογράφος), or Melodus, or Canonum Scriptor (ὁ ποιήτης τῶν κανόνων), or of Sicily. This Josephus lived a little later than the preceding. He was a Sicilian by birth, the son of Plotinus or Plutinus (Πλουτῖνος), and Agatha, persons apparently of some property, and of eminent piety. They were compelled, in consequence of the ravages of the Saracens in Sicily, to flee into the Peloponnesus; and Joseph, fearing lest their altered circumstances would interfere with his desire of leading a monastic life, left them, and, while yet a lad, repaired to Thessalonica, and became an inmate of the convent of Latomus, where he became eminent for his ascetic practices and for the fluency and gracefulness of his utterance; "so that he easily," says his biographer, "threw the fabled sirens into the shade." Having been ordained presbyter, he accompanied to Constantinople Gregory of Decapolis, who there became one of the leaders of the "orthodox" party, in their struggle with the iconoclastic emperor, Leo the Armenian, which began in A. D. 814. From Constantinople Joseph repaired, at the desire of this Gregory, to Rome, to solicit the support of the pope; but falling into the hands of pirates, was by them carried away to Crete. Here he remained till the death of Leo the Armenian (A. D. 820), when he was, as his biographer asserts, miraculously delivered, and conveyed to Constantinople. On his return he found his friend and leader, Gregory, dead, and attached himself to another leader, John, on whose death he procured that his body and that of Gregory should be transferred to the deserted church of St. John Chrysostom, in connection with which he established a monastery. that was soon, by the attractiveness of his eloquence, filled with inmates. After this he was, for his strenuous defence of image worship, banished to Chersonae, apparently by the emperor Theophilus, who reigned from A. D. 829 to 842: but, on the death of the emperor, was recalled from exile by the empress Theodora, and obtained, through the favour of the patriarch Ignatius, the office of sceuophylax, or keeper of the sacred vessels in the great church of Constantinople. Joseph was equally acceptable to Ignatius and to his competitor and successor Photius [Ignatius, No. 3; Photius, No. 3]. He died at an advanced age, in A. D. 883. The chronology of his life has been much perplexed by the interpolation of the notices of him in some MS. of the Greek *Synaxuria*, by which interpolations the emperor Leo the Armenian [Leo V.], in whose reign Joseph attempted to go to Rome, has been confounded with Leo the Isaurian [Leo III.], who reigned nearly a century before. Joseph is chiefly celebrated as a writer of *Canones* or *Hymni*, of which several are extant in MS.; but there is some difficulty in distinguishing his compositions from those of Joseph of Thessalonica [No. 1]. His *Canones in omnia Beatae Virginis Mariae festa*, and his *Theotocia*, hymns in honour of the Virgin, scattered through the ecclesiastical books of the Greeks, were published, with a learned commentary, and a life of Joseph, translated from the Greek of Joannes or John the Deacon, by Ippolito Maracci, under the title of *Mariale S. Josephi Hymnographi*, 8vo. Rome, 1661. The version of the life of Joseph was by Luigi Maracci of Lucca, the brother of Ippolito. Another Latin version of the same life but less exact, by the Jesuit Floritus, was published among the *Vitae Sanctorum Siculorum* of Octavius Cajetanus (Ottavio Gaetano), vol. ii. p. 43, fol. Palermo 1657, and reprinted in the *Acta Sanctorum* (vid. infra).

Some writers have supposed that there was a third Joseph, a writer of hymns, mentioned in the title of a MS. *Typicon* at Rome, as of the Monastery of St. Nicolaus Casularum (τῶν κασούλων): but there seems reason to think that this Joseph was the subject of the present article; and that the Monastery of St. Nicolaus was the one built by him, adjacent to the deserted Church of St. John Chrysostom. (*Vita S. Josephi Hymnographi*, in the *Acta Sanctorum*, *Aprilis*, a. d. iii. vol. i. p. 269, &c., with the *Commentarius Praevius* of Papebroche, and *Appendix*, p. xxxiv.; Fabricius, *Biblioth. Graec.* vol. xi. p. 79, *Menologium Graecorum*, jussu Basilii Imperatoris editum, a. d. iii. Aprilis, fol. Urbino, 1727. [J. C. M.]

STYMPHA'LIDES (Στυμφαλίδες), the celebrated rapacious birds near the Stymphalian lake in Arcadia, whence they were driven by Heracles and compelled to take refuge in the island of Aretias in the Euxine, where they were afterwards found by the Argonauts. They are described in different ways, but most commonly as voracious birds of prey, which attacked even men, and which were armed with brazen wings, from which they could shoot out their feathers like arrows. (Apollod. ii. 5. § 2; Paus. viii. 22. § 4; Hygin. *Fab.* 30; Schol. *ad Apollon. Rhod.* ii. 1053.) They are said to have been brought up by Ares. (Serv. *ad Aen.* viii. 300.) According to Mnaseas (*ap. Schol. ad Apollon. Rhod.* ii. 1054), they were not birds, but women and daughters of Stymphalus and Ornis, and were killed by Heracles because they did not receive him hospitably. In the temple of the Stymphalian Artemis, however, they were represented as birds, and behind the temple there were white marble statues of maidens with birds' feet. (Paus. viii. 22. § 5.) [L. S.]

STY'MPHALUS (Στύμφαλος). 1. A son of Lycaon. (Apollod. iii. 8. § 1.)

2. A son of Elatus and Laodice, a grandson of Arcas, and father of Parthenope, Agamedes, and Gortys. (Apollod. ii. 7. § 3, iii. 9. § 1; Paus. viii. 4. § 3, 22. § 1.) Pelops, who was unable to conquer him in war, murdered him by stratagem, and cut his body in pieces. For this crime Greece was visited with a famine, which however was averted

by the prayer of Aeacus. (Apollod. iii. 12. § 6.) [L. S.]

STYPAX or STIPAX, of Cyprus, a statuary, to whom Pliny ascribes the execution of a celebrated statue called *Splanchnoptes*, because it represented a person roasting the entrails of the victim at a sacrifice, and blowing the fire with his breath. (*H. N.* xxxiv. 8. 19. s. 21.) According to Pliny, the person represented was a slave of Pericles, evidently the same as the one of whom he elsewhere relates the story, that he fell from the summit of the Parthenon, but was healed by the virtue of a herb which Minerva showed to Pericles in a dream (*H. N.* xxii. 17. s. 20), a story which Plutarch tells of the architect MNESICLES. Among the recent discoveries on the Acropolis, fragments have been found which Ross supposes to have belonged to the base of the *Splanchnoptes*, and he has put forth the conjecture that the name *Stipax* in Pliny is only a corruption of STRABAX; but these matters are too doubtful and intricate to be discussed here. (Ross, in the *Kunstblatt*, 1840, No. 37, and in Gerhard's *Archäol. Zeitung*, 1844, p. 243.) [P. S.]

STYX (Στύξ), connected with the verb στυγέω, to hate or abhor, is the name of the principal river in the nether world, around which it flows seven times. (Hom. *Il.* ii. 755, viii. 369, xiv. 271; Virg. *Georg.* iv. 480, *Aen.* vi. 439.) Styx is described as a daughter of Oceanus and Tethys (Hes. *Theog.* 361; Apollod. i. 2. § 2; Callim. *Hymn. in Jov.* 36), and as a nymph she dwelt at the entrance of Hades, in a lofty grotto which was supported by silver columns. (Hes. *Theog.* 778.) As a river Styx is described as a branch of Oceanus, flowing from its tenth source (789), and the river Cocytus again is a branch of the Styx. (Hom. *Od.* x. 511.) By Pallas Styx became the mother of Zelus (zeal), Nice (victory), Bia (strength), and Cratos (power). She was the first of all the immortals that took her children to Zeus, to assist him against the Titans; and, in return for this, her children were allowed for ever to live with Zeus, and Styx herself became the divinity by whom the most solemn oaths were sworn. (Hes. *Theog.* 383; Hom. *Od.* v. 185, xv. 37; Apollod. i. 2. § 5; Apollon. Rhod. ii. 191; Virg. *Aen.* vi. 324, xii. 816; Ov. *Met.* iii. 290; Sil. Ital. xiii. 568.) When one of the gods was to take an oath by Styx, Iris fetched a cup full of water from the Styx, and the god, while taking the oath, poured out the water. (Hes. *Theog* 775.) Zeus became by her the father of Persephone (Apollod. i. 3. § 1), and Peiras the father of Echidna. (Paus. viii. 18. § 1.) [L. S.]

SUADA, the Roman personification of persuasion, the Greek Peitho (Πειθώ). She is also called by the diminutive Suadela. (Horat. *Epist.* i. 6. 38; Cic. *Brut.* 15, *Cat. Maj.* 11.) [L. S.]

SU'BRIUS FLA'VIUS or FLAVUS. [FLAVUS.]

SU'BULO, P. DE'CIUS, was one of the triumvirs for settling new colonists at Aquileia, in B. C. 169; and he is probably the same as the P. Decius, who was sent to Rome in the following year by the praetor L. Anicius, to announce his victory over the Illyrians and his capture of king Gentius. (Liv. xliii. 17, xlv. 3.)

SUE'DIUS CLEMENS, was with two others placed by Otho over the troops who were to attack Gallia Narbonensis. (Tac. *Hist.* i. 87, ii. 12.)

L. SUE'TIUS, one of the witnesses against Verres, when he was accused by Cicero. (Cic. *Verr.* i. 5, ii. 12, v. 47.)

SUETO'NIUS LENIS. [SUETONIUS TRANQUILLUS]

SUETO'NIUS OPTATIA'NUS, wrote the life of the emperor Tacitus. (Vopisc. *Tac.* 11.)

SUETO'NIUS PAULI'NUS. [PAULINUS.]

C. SUETO'NIUS TRANQUILLUS. The little that is known of Suetonius is derived from his lives of the Caesars and the letters of his friend, the younger Plinius.

He states that he was a young man (adolescens) twenty years after the death of Nero (*Nero*, c. 57.), and Nero died A. D. 68. Accordingly he may have been born a few years after Nero's death. In his life of Domitian (c. 12) he speaks of being present at a certain affair, as adolescentulus. It appears from various passages in his work that he might have received oral information about the emperors who lived before he was born, at least Tiberius, Caligula, Claudius, and Nero. His father Suetonius Lenis (*Otho*, c. 10), a tribune of the thirteenth legion, was in the battle of Bebriacum or Bedriacum, in which Otho was defeated by Vitellius. The words Lenis and Tranquillus have the same meaning; but there may be some doubt about the reading Lenis, in the passage in the life of Otho. In the collection of the letters of the younger Plinius there are several to Suetonius Tranquillus, from one of which (i. 18) it appears that Suetonius was then a young man and entering on the career of an advocate. In another letter (i. 24) he speaks of his friend Tranquillus wishing to buy a small estate, such as suited a man of studious habits, enough to amuse him, without occupying him too much. Suetonius does not appear to have been desirous of public employment, for he requested Plinius to transfer to a relation, Caesennius Silvanus, a tribuneship, which Plinius had obtained for Suetonius (iii. 8). In a letter of uncertain date (v. 11) Plinius urges Suetonius to publish his works (scripta), but without giving any intimation what the works were; Plinius says that he had already recommended the works of Suetonius in some hendecasyllabic verses, and jocularly expresses his danger of being called on to produce them by legal process (ne cogantur ad exhibendum formulam accipere). In a letter to Trajanus (x. 95) Plinius commends to the emperor the integrity and learning of Suetonius, who had become his intimate friend, and he says that he liked him the better, the more he knew him: he requested the emperor to grant Suetonius the jus trium liberorum, for though Suetonius was married he had no children, or at least had not the number of three, which was necessary to relieve him from various legal disabilities. The emperor granted the privilege to Suetonius.

Suetonius became Magister Epistolarum to Hadrianus, a situation which would give him the opportunity of seeing many important documents relating to the emperors. In a passage in the life of Augustus (c. 7) Suetonius makes mention of his having given to the Princeps a bronze bust which represented Augustus when a boy. The critics generally assume that the Princeps was Hadrianus; but it is immaterial whether it was Hadrianus or Trajanus, so far as concerns the biography of Suetonius. Hadrianus, who was apparently of a jealous disposition, deprived of their offices at the same time, Septicius Clarus, who was Praefectus

Praetorio, Suetonius Tranquillus, and many others, on the ground of associating with Sabina the emperor's wife, without his permission, and apparently during the emperor's absence in Britain, on terms of more familiarity than was consistent with respect to the imperial household. (Spartian. *Hadrian.* c. 11).

Suetonius wrote many works, a list of which is given in Suidas (*s. v.* Τράγκυλλος), De Ludis Graecorum, lib. i.; De Spectaculis et Certaminibus Romanorum, libri ii.; De Anno Romano, lib. i.; De Notis, on the notae or marks used in writing, which may have been a treatise on the Roman short hand; De Ciceronis Republica; De Nominibus propriis et de Generibus Vestium; De Vocibus mali ominis; De Roma ejusque Institutis et Moribus, libri ii.; Historiae Caesarum, libri Octo; Stemma illustrium Romanorum. He also wrote some other works of which fragments have been discovered: De Regibus, libri iii.; De Institutione Officiorum; De Rebus Variis; and others. There are still extant, and attributed to Suetonius, Vitae Duodecim Caesarum, or the twelve Imperators, of whom the first is C. Julius Caesar and the last is Domitian; Liber de illustribus Grammaticis; and Liber de claris Rhetoribus; neither of which is contained in the list of Suidas; Vita Terentii, Horatii, Persii, Lucani, Juvenalis, Plinii Majoris, which also are not included in the catalogue of Suidas.

The chief work of Suetonius is his lives of the Caesars which, as it appears, were sometimes distributed in eight books, as they are in some manuscripts. The authorities which he followed for the several lives have been diligently examined by Augustus Krause (*De Suetonii Tranquilli Fontibus et Auctoritate*, Berlin, 1841). Krause gives some reasons for supposing that Suetonius consulted the historical writings of Tacitus, and he argues, that as Tacitus did not write his annals before A. D. 117, in which year Hadrian succeeded Trajan, Suetonius did not write the lives of the Caesars before A. D. 120. This is not very satisfactory, though it must be admitted that there are many expressions in Suetonius, which closely resemble the expressions in Tacitus; and Suetonius, a grammarian (grammaticus), was likely enough to copy particular phrases. Indeed Suetonius often quotes Senatusconsulta and other documentary evidence in the very words, which Tacitus as a general rule did not. These lives of Suetonius are not and do not affect to be historical: they are rather anecdotical, and in the nature of Mémoires pour servir. His authorities are the writings of the Roman emperors themselves and those of their freedmen, Epistolae, Orationes, Testaments, and other documents of that kind; public documents, as Senatusconsulta, Fasti, inscriptions, and the Acta of the Senate and the people; also the Greek and Roman writers on Roman history. He also learned much from conversation with those who were older than himself, and he would know something of Titus and Domitian at least, as he was a young man during their reign. Suetonius does not follow the chronological order in his Lives, but he groups together many things of the same kind, as he says himself (*Augustus*, c. 9). His language is very brief and precise, sometimes obscure, without any affectation of ornament. He certainly tells a prodigious number of scandalous anecdotes about the Caesars, but there was plenty to tell about them; and if he did not choose to suppress those anecdotes which he believed to be true, that is no imputation on his veracity. As a great collection of facts of all kinds, the work on the Caesars is invaluable for the historian of this period. His judgment and his honesty have both been attacked by some modern critics; but we are of the same opinion as Krause that on both grounds a careful study of his work will justify him. The friendship of the younger Plinius is evidence in favour of the integrity of Suetonius, and Vopiscus, no great authority, it is true, calls him a most accurate and impartial writer (Flav. Vopisc. *Firmus*, c. 1; compare the Life of Probus, c. 2). Those who attack the credit of Suetonius must conduct the assault with more ability and judgment than H. Heisen in his absurd essay, entitled "Dissertatio de Imperatoria majestate a primis Historiae Augustae conditoribus indignissime habita." (*Symbol. Litt. Bremen.* tom. ii. iii.)

The treatise De Illustribus Grammaticis and that De Claris Rhetoribus are probably only parts of a larger work, for Hieronymus says in a letter to Desiderius, "I have written a treatise on illustrious men from the time of the Apostles to our own age, imitating therein Tranquillus and the Greek Apollonius." (Casaubon's note on the title of the work De Illustribus Grammaticis.) These two treatises contain a few biographical and other notices, that are occasionally useful. It has been conjectured that the few scanty lives of the Latin poets, already enumerated, belonged to a larger work De Poetis. If this conjecture be true, the short notice of the elder Plinius may not be by Suetonius, and Casaubon will not allow it to be his. But the opinion as to the book De Poetis is merely a conjecture. A work entitled De Viris Illustribus, which has been attributed both to Suetonius and the younger Plinius, is now unanimously assigned to Aurelius Victor.

The editions of Suetonius are very numerous. Before A. D. 1500, fifteen editions had appeared, a proof that the Lives of the Caesars were favourite reading. The oldest edition with a date is that of Rome, 1470, folio. The best of the early editions is that of I. Casaubon, Geneva, 1595, and Paris, 1610. A small edition by J. Schild, Leiden, 1647, contains a selection of useful notes. One of the most useful editions is that by P. Burmann, Amsterdam, 1736, 2 vols. 4to., with a selection of notes from the principal commentators, the fragments of Suetonius, inscriptions relating to the Caesars, tables of the coins of the Caesars, and a copious index. One of the latest editions is that of Baumgarten-Crusius, Leipzig, 1816, 3 vols. 8vo., which was again edited by C. B. Hase, Paris, 1828, 2 vols. 8vo.

There is an English translation of the Twelve Caesars by the industrious translator, Philemon Holland, London, 1606, folio. Besides these there are four other English translations, the last of which is by A. Thomson, London, 1796, 8vo., "with annotations and a review of the government and literature of the different periods." There are translations in Italian, French, Spanish, Dutch, German, and Danish.

Bähr's *Geschichte der Römischen Literatur* contains the chief references for the literature of Suetonius. [G. L.]

SUFE'NAS, M. NO'NIUS, was tribune of the plebs in B. C. 56, and in conjunction with his colleagues C. Cato and Procilius, prevented the

consular comitia from being held, in consequence of which an interregnum ensued and thus Pompey and Crassus were elected consuls. On account of their violent conduct in their tribunate Sufenas and his colleagues were brought to trial in B. C. 54; Procilius was condemned, but Sufenas and Cato were acquitted through the influence of Pompey. Sufenas was propraetor in B. C. 51, in one of the provinces in the neighbourhood of Cilicia, and on the breaking out of the civil war two years afterwards, he is mentioned as one of Pompey's generals. (Cic. *ad Att.* iv. 15. § 4, vi. 1. § 13, viii. 15. § 3.) He appears to be the same as the Nonius, who was present at the battle of Pharsalia, and who sought to encourage his party after their defeat by remarking that seven eagles were left in the camp of Pompey; when Cicero replied, "It would be very well if we were fighting with jack-daws." (Plut. *Cic.* 38.)

There are coins of one Sex. Nonius Sufenas, a specimen of which is subjoined. On the obverse is the head of Saturn and on the reverse a woman seated whom Victory is in the act of crowning. On the reverse we read SEX. NONI. PR. L. V. P. F; the latter letters are interpreted either *praetor* or *primus ludos votivos publicos fecit.* (Eckhel, vol. v. pp. 261, 262.)

COIN OF SEX. NONIUS SUFENAS.

SUIDAS (Σουΐδας). A Greek Lexicon is extant under the name of Suidas, but nothing is known of the compiler. A Suidas is mentioned by Strabo (p. 329, ed. Casaub.) as the author of a history of Thessaly, and this work is also cited by the scholiast on Apollonius Rhodius, and by Stephanus of Byzantium (*s. vv.* Ἄμυρος, Δωδώνη, *Frag. Steph.*). It is not likely that this Suidas is the author of the Lexicon; but no certain conclusion as to the age of the compiler can be derived from passages in the work, which undoubtedly were written long after the time of Stephanus of Byzantium, for the work may have received numerous interpolations and additions. Eustathius, who lived about the end of the twelfth century A. D., quotes the Lexicon of Suidas. The article Adam (Ἀδάμ) contains a chronological epitome, which ends with the emperor Joannes Zimisces, who died A. D. 974; and in the article Constantinople (Κωνσταντινούπολις) are mentioned Basisilius the second, and Constantius, who succeeded Joannes Zimisces. A remark under the article Polyeuctus (Πολύευκτος) shows that the writer of that remark was contemporaneous with the Patriarch Polyeuctus (ἐγένετο καὶ καθ' ἡμᾶς πολύευκτος, &c.) who succeeded Theophylactus, A. D. 956 (note of Reinesius); but the date 936 is given by other authorities. This passage which Reinesius assumes to prove the period of the author of the Lexicon, merely proves the period of the writer who made the remark; and he may be either the author of the Lexicon or an interpolator. But there are passages in the Lexicon which refer even to a later date (*s. vv.* Γηώρος; Δέρτρου; Ἡγήτορες), for Michael Psellus is quoted, and Psellus lived at the close of the eleventh century A. D. (See the notes on these words in Gaisford's edition.)

The Lexicon of Suidas is a dictionary of words arranged in alphabetical order, with some few peculiarities of arrangement; but it contains both words which are found in dictionaries of languages, and also names of persons and places, with extracts from ancient Greek writers, grammarians, scholiasts, and lexicographers, and some extracts from later Greek writers. The names of persons comprehend both persons who are mentioned in sacred and in profane history, which shows that if the work is by one hand, it is by a Christian; but there is no inconsistency in supposing that the original of the Lexicon which now goes under the name of Suidas, is a work of earlier date even than the time of Stephanus of Byzantium, and that it received large accessions from some various hands. No well conceived plan has been the basis of this work: it is incomplete as to the number of articles, and exceedingly irregular and unequal in the execution. Some articles are pretty complete, others contain no information at all. As to the biographical notices it has been conjectured that Suidas or the compiler got them all from one source, which, it is further supposed, may be the Onomatologos or Pinax of Hesychius of Miletus; for it is said in Suidas (*s. v.* Ἡσύχιος), "of which this book is an epitome;" but it is an incorrect interpretation to conclude that Suidas means to say that his work is an epitome of the Onomatologos (or πίναξ τῶν ἐν παιδείᾳ ὀνομαστῶν), which would be manifestly false: he means to say that the work in use at the time when he wrote was an epitome of the Onomatologos.

The scholiast on Aristophanes has been freely used in the compilation of this Lexicon. The extracts from ancient Greek writers are very numerous, but the names of the writers are frequently omitted. These extracts have sometimes no reference to the title of the article, and have no application to it; a circumstance probably owing to numerous interpolations made in the manuscript copies of the Lexicon. A want of criticism pervades the whole work, or rather excessive carelessness, as in the case of the name Severus (Σεβῆρος, and Küster's note). The article Alyattes (Ἀλυάττης) is another instance, and there are others of a like kind.

There is prefixed to the editions of Suidas the following notice: —Τὸ μὲν παρὸν βιβλίον Σουΐδα, οἱ δὲ συνταξαμένοι τοῦτο ἄνδρες σόφοι, which is followed by a list of twelve names. As to this title, see the remarks of Harles.

The Lexicon of Suidas, though without merit as to its execution, is valuable both for the literary history of antiquity, for the explanation of words, and for the citations from many ancient writers; and a prodigious amount of critical labour has been bestowed upon it. Many emendations have been made on the text by Toup and others.

The first edition of Suidas was by Demetrius Chalcondylas, Milan, 1499, fol., without a Latin version. The second, by the elder Aldus, Venice, 1514, fol., is also without a Latin version: this edition was reprinted by Froben, Bâle, 1544, fol., with some corrections. The first Latin translation of Suidas was made by Hieron. Wolf, Bâle, 1564, 1581, fol. The first edition, which contained both

the Greek text and a Latin version, was by Aemilius Portus, Geneva, 1619, 2 vols. fol., and 1630, with a new title. The Latin version is said to be better than Wolf's.

The edition of L. Küster appeared at Cambridge, 1705, 3 vols. folio. The basis of this edition is not the Editio Princeps, but that of Portus. Küster corrected the text with the aid of the MSS., added numerous good notes, and improved the version of Portus. But he dealt with the Greek text rather in an arbitrary way, and rejected all that he considered to be interpolated. J. Gronovius made an attack on Küster's edition, to which Küster replied. The preface of Küster contains a dissertation on Suidas.

The edition of Suidas by T. Gaisford, in three handsome volumes folio, appeared at Oxford in 1834. The first two volumes contain the text without a Latin version, and the notes, which are chiefly selected from Küster and others. The third volume contains "Index Kusterianus Rerum et Nominum Propriorum quae extra seriem suam in Suidae Lexico occurrunt;" "Index Glossarum Personarum Verborumque notatu digniorum;" and "Index Scriptorum a Suida citatorum." In his preface Gaisford states, that he used nearly the same MSS. as Küster, but that Küster was careless in noting the readings of the MSS. Gaisford has given the various readings of the best MS., and those of the edition of Chalcondylas. Küster adopted many of the emendations of Portus without acknowledgment, and he is accused generally of borrowing without owning where he got his matter from.

The edition of G. Bernhardy, 4to. Halle, 1834, contains a Latin version. It is founded on the edition of Gaisford, as appears from the title — "Gr. & Lat. ad fidem optimorum librorum exactum, post Th. Gaisford recens. et adnot. critic. instruxit Gdf. Bernhardy."

There are said to be two unpublished extracts from an epitome of Suidas, by Thomas of Crete, and by Macarius Hieromonachus, the brother of Nicephorus Gregoras. As to the Latin translation of Suidas, said to have been made by Robert Grostete, bishop of Lincoln, who died in 1253, see Fabric. *Bibl. Graec.* vol. vi. p. 402. [G. L.]

SUI'LLIUS CAESONI'NUS. [CAESONINUS.]

SUI'LLIUS NERULI'NUS. [NERULINUS.]

SUI'LLIUS RUFUS. [RUFUS.]

SULCA, Q. BAE'BIUS, one of the Roman ambassadors, sent to Ptolemy in Egypt, in B. C. 173. (Liv. xlii. 6.)

SULLA, the name of a patrician family of the Cornelia gens. This family was originally called Rufinus [RUFINUS], and the first member of it who obtained the name of Sulla was P. Cornelius Sulla, who was flamen dialis and praetor in the second Punic war. [See below, No. 1.] This was stated by the dictator Sulla, in the second book of his Commentaries (Gell. i. 12), and is corroborated by Livy and other authorities. Plutarch therefore has made a mistake in saying that the dictator Sulla had this name given to him from a personal peculiarity. (Plut. *Sull.* 2.) The origin of the name is uncertain. Drumann, and most modern writers, suppose that it is a word of the same signification as Rufus or Rufinus, and refers simply to the red colour of the hair or the complexion; and Plutarch appears to have understood the word to have this meaning, since he relates (*l. c.*) that the dictator received the name of Sulla in consequence of his face being spotted with rough red blotches interspersed with the white. Macrobius (*Sat.* i. 17) gives quite a different explanation, and derives the word from Sibylla, which he says was given to P. Cornelius Rufinus, because he was the first to introduce the celebration of the Ludi Apollinares in accordance with the commands of the Sibylline books, and that this surname Sibylla was afterwards shortened into Sylla. This explanation of the word is repeated by Charisius (*Inst. Gram.* i. 20); but, independent of other objections, it must be rejected on the authority of Quintilian (i. 4. § 25), who classes Sulla with other cognomens, which owed their origin to certain bodily peculiarities. Some modern writers, such as Cortius (ad Sall. *Catil.* 5), regard Sulla as a diminutive of Sura, which was a cognomen in several Roman gentes [SURA], and we are disposed to accept this as the most probable explanation of the word. It would be formed from Sura on the same analogy as *puella* from *puera*, and *tenellus* from *tener* (comp. Schneider, *Elementarlehre der lateinischen Sprache*, vol. i. p. 47, &c.). There is no authority for writing the word Sylla, as is done by many modern writers. On coins and inscriptions we always find Sula or Sulla, never Sylla.

1. P. CORNELIUS (RUFINUS) SULLA, the great-grandfather of the dictator Sulla, and the grandson of P. Cornelius Rufinus, who was twice consul in the Samnite wars. [RUFINUS, CORNELIUS, No. 2.] His father is not mentioned. He was, as has been already mentioned, the first of the family who bore the surname of Sulla. He was flamen dialis, and likewise praetor urbanus and peregrinus in B. C. 212. The praetor of the preceding year, M. Attilius, had handed over to him certain sacred verses of the seer Marcius, partly referring to the past and partly to the future, and which commanded the Romans, among other things, to institute an annual festival in honour of Apollo. Upon this the senate ordered the decemviri to consult the Sibylline books, and as these gave the same command, Sulla presided over the first Ludi Apollinares, which were celebrated this year in the circus maximus. (Liv. xxv. 2, 3, 12, 15, 32, 41.)

2. P. CORNELIUS SULLA, the son of No. 1, and the grandfather of the dictator Sulla, was praetor in B. C. 186, when he obtained Sicily as his province. (Liv. xxxix. 6, 8.)

3. SER. CORNELIUS SULLA, the brother of No. 2, was one of the ten commissioners, who was sent by the senate into Macedonia, in B. C. 167, after the conquest of Perseus, in order to arrange the affairs of that country, in conjunction with L. Aemilius Paulus. (Liv. xlv. 17.)

4. L. CORNELIUS SULLA, the son of No. 2, and the father of the dictator Sulla, lived in obscurity, and left his son only a slender fortune. (Plut. *Sull.* 1).

5. L. CORNELIUS SULLA FELIX, the dictator, was born in B. C. 138. Like most other great men, he was the architect of his own fortunes. He possessed neither of the two great advantages which secured for the Roman nobles easy access to the honours of the commonwealth, an illustrious ancestry and hereditary wealth. His father had left him so small a property that he paid for his lodgings very little more than a freedman who lived in the same house with him. But still his means were sufficient to secure for him a good

STEMMA SULLARUM.

1. P. Cornelius (Rufinus) Sulla, pr. B. C. 212.

2. P. Cornelius Sulla, pr. B. C. 186.

3. Ser. Cornelius Sulla, leg. B. C. 167.

4. L. Cornelius Sulla.

5. L. CORNELIUS SULLA FELIX, Dictator.

8. Serv. Cornelius Sulla.

6. Cornelius Sulla.

Cornelia, married Q. Pompeius Rufus. [CORNELIA, No. 8.]

7. Faustus Cornelius Sulla, m. Pompeia.

Fausta, m. 1. C. Memmius. 2. Milo. [FAUSTA.]

Postuma, born after the death of the Dictator.

9. P. Cornelius Sulla, cos. desig. B. C. 66.

10. Serv. Cornelius Sulla.

11. P. Cornelius Sulla.

12. L. Cornelius Sulla, cos. B. C. 5.

13. L. Cornelius Sulla Felix, cos. A. D. 33.

14. L. Cornelius Sulla, cos. suff. A. D. 52.

15. Faustus Cornelius Sulla, cos. A. D. 52.

16. Cornelius Sulla, praef. Cappadociae sub Elagabalo.

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education. He studied the Greek and Roman literature with diligence and success, and appears early to have imbibed that love for literature and art by which he was distinguished throughout his life. At the same time that he was cultivating his mind, he was also indulging his senses. He passed a great part of his time in the company of actors and actresses; he was fond of wine and women; and he continued to pursue his pleasures with as much eagerness as his ambitious schemes down to the time of his death. He possessed all the accomplishments and all the vices which the old Cato had been most accustomed to denounce, and he was one of those patterns of Greek literature and of Greek profligacy who had begun to make their appearance at Rome in Cato's time, and had since become more and more common among the Roman nobles. But Sulla's love of pleasure did not absorb all his time, nor did it emasculate his mind; for no Roman during the latter days of the republic, with the exception of Julius Caesar, had a clearer judgment, a keener discrimination of character, or a firmer will. The truth of this the following history will abundantly prove.

The slender property of Sulla was increased by the liberality of his step-mother and of a courtezan named Nicopolis, both of whom left him all their fortune. His means, though still scanty for a Roman noble, now enabled him to aspire to the honours of the state, and he accordingly became a candidate for the quaestorship, to which he was elected for the year B. C. 107. He was ordered tc carry over the cavalry to the consul C. Marius, who had just taken the command of the Jugurthine war in Africa. Marius was not well pleased that a quaestor had been assigned to him, who was only known for his profligacy, and who had had no experience in war; but the zeal and energy with which Sulla attended to his new duties soon rendered him a useful and skilful officer, and gained for him the unqualified approbation of his commander, notwithstanding his previous prejudices against him. He was equally successful in winning the affections of the soldiers. He always addressed them with the greatest kindness, seized every opportunity of conferring favours upon them, was ever ready to take part in all the jests of the camp, and at the same time never shrunk from sharing in all their labours and dangers. Sulla, doubtless, had already the consulship before his eyes, and thus early did he show that he possessed the great secret of a man's success in a free state, the art of winning the affections of his fellow-men. He distinguished himself at the battle of Cirta, in which Jugurtha and Bocchus were defeated; and when the latter entered into negotiations with Marius, for the purpose of delivering the Numidian

king into the hands of the Romans, the consul sent Sulla to Bocchus to bring the matter to a conclusion. It was chiefly owing to the influence which Sulla had acquired over the mind of Bocchus, that the latter, after much hesitation, was eventually persuaded to sacrifice his ally. Sulla carried Jugurtha in chains to the camp of Marius. [JUGURTHA.] The quaestor shared with the consul the glory of bringing this war to a conclusion; and Sulla himself was so proud of his share in the success, that he had a seal ring engraved, representing the surrender of Jugurtha, which he continued to wear till the day of his death.

Italy was now threatened with an invasion by the vast hordes of the Cimbri and Teutones, who had already destroyed several Roman armies. Marius was accordingly again raised to the consulship, which he held for four years in succession, B. C. 104—101. In the first of these years Sulla served under Marius as legate, and in the second as tribunus militum, and in each year gained great distinction by his military services. But towards the end of B. C. 103, or the beginning of B. C. 102, the good understanding which had hitherto prevailed between Marius and Sulla was interrupted, the former being jealous, says Plutarch, of the rising fame of his officer. Sulla accordingly left Marius in B. C. 102, in order to serve under his colleague Q. Catulus, with whom he had still greater opportunities of gaining distinction, as Catulus was not much of a general, and was therefore willing to entrust the chief management of the war to Sulla. The latter reduced several Alpine tribes to subjection, and took such good care to keep his troops supplied with provisions, that on one occasion he was able to relieve the army of Marius as well as his own, a circumstance which, as Sulla said in his memoirs, greatly annoyed Marius. Sulla fought in the decisive battle, by which the barbarians were destroyed in B. C. 101. [CATULUS, No. 3; MARIUS, p. 956.]

Sulla now returned to Rome, and appears to have lived quietly for some years without taking any part in public affairs. He became a candidate for the praetorship for the year B. C. 94, but failed. According to his own statement he lost his election because the people were disappointed at his not having previously offered himself for the aedileship, since they had been looking forward to a splendid exhibition of African wild beasts in the aedilician games of the friend of Bocchus. In the following year, however, he was more successful. He distributed money among the people with a liberal hand, and thus gained the praetorship for B. C. 93. In this office he gratified the wishes of the people by exhibiting in the Ludi Apollinares a hundred African lions, who were put to death in the circus by archers whom Bocchus had sent for the purpose.

In the following year, B. C. 92, Sulla was sent as propraetor into Cilicia, and was especially commissioned by the senate to restore Ariobarzanes to his kingdom of Cappadocia, from which he had been expelled by Mithridates. Although Sulla had not the command of a large force, he met with complete success. He defeated Gordius, the general of Mithridates in Cappadocia, and placed Ariobarzanes again on the throne. His success attracted the attention of Arsaces, king of Parthia, who accordingly sent an embassy to him to solicit the alliance of the Roman people. Sulla was the first Roman general who had any official intercourse with the Parthians, and he received the ambassadors with the same pride and arrogance as the Roman generals were accustomed to exhibit to the representatives of all foreign powers. Soon after this interview Sulla returned to Rome, where he was threatened in B. C. 91 by C. Censorinus with an impeachment for malversation, but the accusation was dropped.

The enmity between Marius and Sulla now assumed a more deadly form. Sulla's ability and increasing reputation had already led the aristocratical party to look up to him as one of their leaders, and thus political animosity was added to private hatred. In addition to this Marius and Sulla were both anxious to obtain the command of the impending war against Mithridates; and the success which attended Sulla's recent operations in the East had increased his popularity, and pointed him out as the most suitable person for this important command. About this time Bocchus erected in the Capitol gilded figures, representing the surrender of Jugurtha to Sulla, at which Marius was so enraged that he could scarcely be prevented from removing them by force. The exasperation of both parties became so violent that they nearly had recourse to arms against each other; but the breaking out of the Social War, and the immediate danger to which Rome was now exposed, hushed all private quarrels, and made all parties fight alike for their own preservation and that of the republic. Never had Rome greater need of the services of all her generals, and Marius and Sulla both took an active part in the war against the common foe. But Marius was now advanced in years, and did not possess the same activity either of mind or body as his younger rival. He had therefore the deep mortification of finding that his achievements were thrown into the shade by the superior energy of his former quaestor, and that his fortune paled more and more before the rising sun. In B. C. 90 Sulla served as legate under the consul L. Caesar, but his most brilliant exploits were performed in the following year, when he was legate of the consul L. Cato. In this year he destroyed the Campanian town of Stabiae, defeated L. Cluentius near Pompeii, and reduced the Hirpini to submission. He next penetrated into the very heart of Samnium, defeated Papius Mutilus, the leader of the Samnites, and followed up his victory by the capture of Bovianum, the chief town of this people. While he thus earned glory by his enterprises against the enemy, he was equally successful in gaining the affections of his troops. He pardoned their excesses, and connived at their crimes; and even when they put to death Albinus, one of his legates and a man of praetorian rank, he passed over the offence with the remark that his soldiers would fight all the better, and atone for their fault by their courage. As the time for the consular comitia approached Sulla hastened to Rome, where he was elected, almost unanimously, consul for the year B. C. 88, with Q. Pompeius Rufus as his colleague.

The war against Mithridates had now become inevitable, and the Social War was not yet brought to a conclusion. The senate assigned to Sulla the command of the former, and to his colleague Pompeius the conduct of the latter. Marius, however, would not resign without a struggle to his hated rival the distinction which he had so long coveted;

but before he could venture to wrest from Sulla the authority with which he had been entrusted by the senate, he felt it necessary to strengthen the popular party. This he resolved to effect by identifying his interests with those of the Italian allies, who had lately obtained the franchise. He found a ready instrument for his purpose in the tribune P. Sulpicius Rufus, a man of ability and energy, but overwhelmed with debt, and who hoped that the spoils of the Mithridatic war, of which Marius promised him a liberal share, would relieve him from his embarrassments. This tribune accordingly brought forward two rogations, one to recal from exile those persons who had been banished in accordance with the Lex Varia, on account of their having been accessory to the Marsic war, and another, by which the Italians, who had just obtained the franchise, were to be distributed among the thirty-five tribes. The Italians, when they were admitted to the citizenship, were formed into eight or ten new tribes, which were to vote after the thirty-five old ones, and by this arrangement they would rarely be called upon to exercise their newly-acquired rights. On the other hand, the proposal of Sulpicius would place the whole political power in their hands, as they far outnumbered the old Roman citizens, and would thus have an overwhelming majority in each tribe. If this proposition passed into a lex, it was evident that the new citizens out of gratitude would confer upon Marius the command of the Mithridatic war. To prevent the tribune from putting these rogations to the vote, the consuls declared a justitium, during which no business could be legally transacted. But Sulpicius was resolved to carry his point; with an armed band of followers he entered the forum and called upon the consuls to withdraw the justitium; and upon their refusal to comply with his demand, he ordered his satellites to draw their swords and fall upon the consuls. Pompeius escaped, but his son Quintus, who was also the son-in-law of Sulla, was killed. Sulla himself only escaped by taking refuge in the house of Marius, which was close to the forum, and in order to save his life he was obliged to remove the justitium.

Sulla quitted Rome and hastened to his army, which was besieging Nola. The city was now in the hands of Sulpicius and Marius, and the two rogations passed into laws without opposition, as well as a third, conferring upon Marius the command of the Mithridatic war. Marius lost no time in sending some tribunes to assume on his behalf the command of the army at Nola; but the soldiers, who loved Sulla, and who feared that Marius might lead another army to Asia, and thus deprive them of their anticipated plunder, stoned his deputies to death. Sulla found his soldiers ready to respond to his wishes; they called upon him to lead them to Rome, and deliver the city from the tyrants. He was moreover encouraged by favourable omens and dreams, to which he always attached great importance. He therefore hesitated no longer, but at the head of six legions broke up from his encampment at Nola, and marched towards the city. His officers, however, refused to serve against their country, and all quitted him with the exception of one quaestor. This was the first time that a Roman had ever marched at the head of Roman troops against the city. Marius was taken by surprise. Such was the reverence that the Romans entertained for law, that it seems never to have occurred to him or to his party that Sulla would venture to draw his sword against the state. Marius attempted to gain time for preparations by forbidding Sulla in the name of the state to advance any further. But the praetors who carried this command narrowly escaped being murdered by the soldiers; and Marius as a last resort offered liberty to the slaves who would join him. But it was all in vain. Sulla entered the city without much difficulty, and Marius took to flight with his son and a few followers. Sulla used his victory with moderation. He protected the city from plunder, and in order to restrain his troops he passed the night in the streets along with his colleague. Only Marius, Sulpicius, and ten others of his bitterest enemies were declared public enemies by the senate at his command, on the ground of their having disturbed the public peace, taken up arms against the consuls, and excited the slaves to freedom. Sulpicius was betrayed by one of his slaves and put to death; Marius and his son succeeded in escaping to Africa. [MARIUS, p. 957, b.]

Although Sulla had conquered Rome, he had neither the time, nor perhaps the power, to carry into execution any great organic changes in the constitution. His soldiers were impatient for the plunder of Asia; and he probably thought it advisable to attach them still more strongly to his person before he ventured to deprive the people of their power in the commonwealth. He therefore contented himself with repealing the Sulpician laws, and enacting that no matter should in future be brought before the people without the previous sanction of a senatusconsultum; for the statement of Appian (*B. C.* i. 59) that he now abolished the Comitia tributa, and filled up the members of the senate, is evidently erroneous, and refers to a later time. It appears, however, that he attempted at this time to give some relief to debtors by a *lex unciaria*, but the nature of which relief is uncertain from the mutilated condition of the passage in Festus (*s. v.*) who is the only writer that makes mention of this lex. Sulla sent forward his legions to Capua, that they might be ready to embark for Greece, but he himself remained in Rome till the consuls were elected for the following year. He recommended to the people Nonius, his sister's son, and Serv. Sulpicius. His candidates, however, were rejected, and the choice fell on Cn. Octavius, who belonged to the aristocratical party, but was a weak and irresolute man, and on L. Cinna, who was a professed champion of the popular side. Sulla did not attempt to oppose their election; to have recalled his legions to Rome would have been a dangerous experiment when the soldiers were so eager for the spoils of the East; and he therefore professed to be pleased that the people made use of the liberty he had granted them. He, however, took the vain precaution of making Cinna promise that he would make no attempt to disturb the existing order of things; but one of Cinna's first acts was to induce the tribune M. Virgilius to bring an accusation against Sulla as soon as his year of office had expired. Sulla, without paying any attention to this accusation, quitted Rome at the beginning of B. C. 87, and hastened to his troops at Capua, where he embarked for Greece, in order to carry on the war against Mithridates.

For the next four years Sulla was engaged in

the prosecution of this war, the history of which is given under MITHRIDATES VI. and his general ARCHELAUS, and may therefore be dismissed here with a few words. Sulla landed at Dyrrhachium, and forthwith marched against Athens, which had become the head-quarters of the Mithridatic cause in Greece. After a long and obstinate siege, Athens was taken by storm on the 1st of March in the following year, B. C. 86; and in consequence of the insults which Sulla and his wife Metella had received from the tyrant Aristion, the city was given up to rapine and plunder. He next obtained possession of the Peiraeeus, which had been defended by Archelaus. Meantime Mithridates had sent fresh reinforcements to Archelaus, who concentrated all his troops in Boeotia. Sulla advanced against him, and defeated him in the neighbourhood of Chaeroneia with such enormous loss, that out of the 120,000 men with whom Archelaus had opened the campaign, he is said to have assembled only 10,000 at Chalcis in Euboea, where he had taken refuge. But while Sulla was carrying on the war with such success in Greece, his enemies had obtained the upper hand in Italy. The consul Cinna, who had been driven out of Rome by his colleague Octavius, soon after Sulla's departure from Italy, had entered it again with Marius at the close of the year. Both Cinna and Marius were appointed consuls B. C. 86, all the regulations of Sulla were swept away, his friends and adherents murdered, his property confiscated, and he himself declared a public enemy. It has frequently been made a subject of panegyric upon Sulla that he still continued to prosecute the war with Mithridates under these circumstances, and preferred the subjugation of the enemies of Rome to the gratification of his own revenge. But it must be recollected that an immediate peace with Mithridates would have discontented his soldiers; while by bringing the war to an honourable conclusion, he gratified his troops by plunder, attached them more and more to his person, and at the same time collected from the conquered cities vast sums of money for the prosecution of the war against his enemies in Italy. At the same time it is an undoubted proof of his sagacity and forethought that he knew how to bide his time. Most other men in his circumstances would have hurried back to Italy at once to crush their enemies, and thus have ruined themselves. Marius died seventeen days after he had entered upon his consulship, and was succeeded in the office by L. Valerius Flaccus, who was sent into Asia that he might prosecute the war at the same time against Mithridates and Sulla. Flaccus was murdered by his troops at the instigation of Fimbria, who now assumed the command, and who gained several victories over the generals of Mithridates in Asia, in B. C. 85. About the same time the new army, which Mithridates had again sent to Archelaus in Greece, was again defeated by Sulla in the neighbourhood of Orchomenus. These repeated disasters made Mithridates anxious for peace, but it was not granted by Sulla till the following year, B. C. 84, when he had crossed the Hellespont in order to carry on the war in that country. Sulla was now at liberty to turn his arms against Fimbria, who was with his army at Thyateira. The name of Sulla carried victory with it. The troops of Fimbria deserted their general, who put an end to his own life. Sulla now prepared to return to Italy. After exacting enormous sums from the wealthy cities of Asia, he left his legate, L. Licinius Murena, in command of the province of Asia, with two legions, and set sail with his own army to Athens. While preparing for his deadly struggle in Italy, he did not lose his interest in literature. He carried with him from Athens to Rome the valuable library of Apellicon of Teos, which contained most of the works of Aristotle and Theophrastus. [APELLICON.] During his stay at Athens, Sulla had an attack of gout, of which he was cured by the use of the warm springs of Aedepsus in Euboea. As soon as he recovered, he led his army to Dyrrhachium, and from thence crossed over to Brundusium in Italy.

Sulla landed at Brundusium in the spring of B. C. 83, in the consulship of L. Scipio and C. Norbanus. During the preceding year he had written to the senate, recounting the services he had rendered to the commonwealth from the time of the Jugurthine war down to the conquest of Mithridates, complaining of the ingratitude with which he had been treated, announcing his speedy return to Italy, and threatening to take vengeance upon his enemies and those of the republic. The senate, in alarm, sent an embassy to Sulla to endeavour to bring about a reconciliation between him and his enemies, and meantime ordered the consuls Cinna and Carbo to desist from levying troops, and making further preparations for war. Cinna and Carbo gave no heed to this command; they knew that a reconciliation was impossible, and resolved to carry over an army to Dalmatia, in order to oppose Sulla in Greece; but after one detachment of their troops had embarked, the remaining soldiers rose in mutiny, and murdered Cinna. The Marian party had thus lost their leader, but continued nevertheless to make every preparation to oppose Sulla, for they were well aware that he would never forgive them, and that their only choice lay between victory and destruction. Besides this the Italians were ready to support them, as these new citizens feared that Sulla would deprive them of the rights which they had lately obtained after so much bloodshed. The Marian party had every prospect of victory, for their troops far exceeded those of Sulla. According to Velleius Paterculus, they had 200,000 men in arms, while Sulla landed at Brundusium with only 30,000, or at the most 40,000 men. (Vell. Pat. ii. 24; Appian, *B. C.* i. 79.) But on the other hand, the popular party had no one of sufficient influence and military reputation to take the supreme command in the war; their vast forces were scattered about Italy, in different armies, under different generals; the soldiers had no confidence in their commanders, and no enthusiasm in their cause; and the consequence was, that whole hosts of them deserted to Sulla on the first opportunity. Sulla's soldiers, on the contrary, were veterans, who had frequently fought by each other's side, and had acquired that confidence in themselves and in their general which frequent victories always give to soldiers. Still if the Italians had remained faithful to the cause of the Marian party, Sulla would hardly have conquered, and therefore one of his first cares after landing at Brundusium was to detach them from his enemies. For this purpose he would not allow his troops to do any injury to the towns or fields of the Italians in his march from Brundusium through Calabria

and Apulia, and he formed separate treaties with many of the Italian towns, by which he secured to them all the rights and privileges of Roman citizens which they then enjoyed. Among the Italians the Samnites continued to be the most formidable enemies of Sulla. They had not yet received the Roman franchise, because they had continued in arms down to this time, and they now joined the Marian party, not simply with the design of securing the supremacy for the latter, but with the hope of conquering Rome by their means, and then destroying for ever their hated oppressor. Thus this civil war became merely another phase of the Marsic war, and the struggle between Rome and Samnium for the supremacy of the peninsula was renewed after the subjection of the latter for more than two hundred years.

Sulla marched from Apulia into Campania without meeting with any resistance. It was in the latter country that he gained his first victory over the consul Norbanus, who was defeated with great loss, and obliged to take refuge in Capua. His colleague Scipio, who was at no great distance, willingly accepted a truce which Sulla offered him, although Sertorius warned him against entering into any negotiations, and his caution was justified by the event. By means of his emissaries Sulla seduced the troops of Scipio, who at length found himself deserted by all his soldiers, and was taken prisoner in his tent. Sulla, however, dismissed him uninjured. On hearing of this Carbo is said to have observed "that he had to contend in Sulla both with a lion and a fox, but that the fox gave him more trouble." Many distinguished Romans meantime had taken up arms on behalf of Sulla. Cn. Pompey had levied three legions for him in Picenum and the surrounding districts; and Q. Metellus Pius, M. Crassus, M. Lucullus, and several others offered their services as legates. It was not, however, till the following year, B. C. 82, that the struggle was brought to a decisive issue. The consuls of this year were Cn. Papirius Carbo and the younger Marius; the former of whom was entrusted with the protection of Etruria and Umbria, while the latter had to guard Rome and Latium. Sulla appears to have passed the winter at Campania. At the commencement of spring he advanced against the younger Marius, who had concentrated all his forces at Sacriportus, and defeated him with great loss. Marius took refuge in Praeneste, where he had previously deposited his military stores, and a great quantity of gold and silver which he had brought from the Capitol and other temples at Rome. Sulla followed him to Praeneste, and after leaving Q. Lucretius Ofella with a large force to blockade the town and compel it to a surrender by famine, he marched with the main body of his army to Rome. Marius was resolved not to perish unavenged, and accordingly before Sulla could reach Rome, he sent orders to L. Damasippus, the praetor, to put to death all his leading opponents. His orders were faithfully obeyed. Q. Mucius Scaevola, the pontifex maximus and jurist, P. Antistius, L. Domitius, and many other distingished men were butchered and their corpses thrown into the Tiber. Sulla entered the city without opposition; Damasippus and his adherents had previously withdrawn, and repaired to Carbo in Etruria. Sulla marched against Carbo, who had been previously opposed by Pompeius and Metellus. The history of this part of the war is involved in great obscurity. Carbo made two efforts to relieve Praeneste, but failed in each; and after fighting with various fortune against Pompey, Metellus, and Sulla, he at length embarked for Africa, despairing of further success in Italy. [For details see CARBO, No. 7.] Meantime Rome had nearly fallen into the hands of the enemy. The Samnites and Lucanians under Pontius Telesinus and L. Lamponius, after attempting to relieve Praeneste, resolved to march straight upon Rome, which had been left without any army for its protection. Sulla barely arrived in time to save the city. The battle was fought before the Colline gate; it was long and obstinately contested; the contest was not simply for the supremacy of a party; the very existence of Rome was at stake, for Telesinus had declared that he would raze the city to the ground. The left wing where Sulla commanded in person was driven off the field by the vehemence of the enemy's charge; but the success of the right wing, which was commanded by Crassus, enabled Sulla to restore the battle, and at length gain a complete victory. Fifty thousand men are said to have fallen on each side (Appian, *B. C.* i. 93). All the most distinguished leaders of the enemy either perished in the engagement or were taken prisoners and put to death. Among these was the brave Samnite Pontius Telesinus, whose head was cut off and carried under the walls of Praeneste, thereby announcing to the younger Marius that his last hope of succour was gone. To the Samnite prisoners Sulla showed no mercy. He was resolved to root out of the peninsula those heroic enemies of Rome. On the third day after the battle he collected all the Samnite and Lucanian prisoners in the Campus Martius, and ordered his soldiers to cut them down. The dying shrieks of so many victims frightened the senators, who had been assembled at the same time by Sulla in the temple of Bellona; but he bade them attend to what he was saying and not mind what was taking place outside, as he was only chastising some rebels, and he then quietly proceeded to finish his discourse. Praeneste surrendered soon afterwards. The Romans in the town were pardoned; but all the Samnites and Praenestines were massacred without mercy. The younger Marius put an end to his own life [MARIUS, No. 2]. The war in Italy was now virtually at an end, for the few towns which still held out had no prospect of offering any effectual opposition, and were reduced soon afterwards. In other parts of the Roman world the war continued still longer, and Sulla did not live to see its completion. The armies of the Marian party in Sicily and Africa were subdued by Pompey in the course of B. C. 82; but Sertorius in Spain continued to defy all the attempts of the senate to crush him, till his cowardly assassination by Perperna in B. C. 72. [SERTORIUS.]

Sulla was now master of Rome. He had not commenced the civil war, but had been driven to it by the mad ambition of Marius. His enemies had attempted to deprive him of the command in the Mithridatic war which had been legally conferred upon him by the senate; and while he was fighting the battles of the republic they had declared him a public enemy, confiscated his property, and murdered the most distinguished of his friends and adherents. For all these wrongs, Sulla had threatened to take the most ample vengeance; and he more than redeemed his word.

He resolved to extirpate root and branch the popular party. One of his first acts was to draw up a list of his enemies who were to be put to death, which list was exhibited in the forum to public inspection, and called a *Proscriptio*. It was the first instance of the kind in Roman history. All persons in this list were outlaws who might be killed by any one with impunity, even by slaves; their property was confiscated to the state, and was to be sold by public auction; their children and grandchildren lost their votes in the comitia, and were excluded from all public offices. Further, all who killed a proscribed person, or indicated the place of his concealment, received two talents as a reward, and whoever sheltered such a person was punished with death. Terror now reigned, not only at Rome, but throughout Italy. Fresh lists of the proscribed constantly appeared. No one was safe; for Sulla gratified his friends by placing in the fatal lists their personal enemies, or persons whose property was coveted by his adherents. An estate, a house, or even a piece of plate was to many a man, who belonged to no political party, his death warrant; for although the confiscated property belonged to the state, and had to be sold by public auction, the friends and dependents of Sulla purchased it at a nominal price, as no one dared to bid against them. Oftentimes Sulla did not require the purchase-money to be paid at all, and in many cases he gave such property to his favourites without even the formality of a sale. Metella, the wife of the dictator, and Chrysogonus his freedman, P. Sulla, M. Crassus, Vettius, and Sex. Naevius are especially mentioned among those who received such presents; and handsome Roman matrons, as likewise actors and actresses, were favoured in the same manner. The number of persons who perished by the proscriptions is stated differently, but it appears to have amounted to many thousands. At the commencement of these horrors Sulla had been appointed dictator. As both the consuls had perished, he caused the senate to elect Valerius Flaccus interrex, and the latter brought before the people a rogatio, conferring the dictatorship upon Sulla, for the purpose of restoring order to the republic, and for as long a time as he judged to be necessary. Thus the dictatorship was revived after being in abeyance for more than 120 years, and Sulla obtained absolute power over the lives and fortunes of all the citizens. This was towards the close of B. C. 81. Sulla's great object in being invested with the dictatorship was to carry into execution in a legal manner the great reforms which he meditated in the constitution and the administration of justice, by which he hoped to place the government of the republic on a firm and secure basis. He had no intention of abolishing the republic, and consequently he caused consuls to be elected for the following year, B. C. 81, and was elected to the office himself in B. C. 80, while he continued to hold the dictatorship.

At the beginning of the following year, B. C. 81, Sulla celebrated a splendid triumph on account of his victory over Mithridates. In a speech which he delivered to the people at the close of the gorgeous ceremony, he claimed for himself the surname of *Felix*, as he attributed his success in life to the favour of the gods. He believed himself to have been in particular under the protection of Venus, who had granted him victory in battle as well as in love. Hence, in writing to Greeks, he called himself Epaphroditus. All ranks in Rome bowed in awe before their master; and among other marks of distinction which were voted to him by the obsequious senate, a gilt equestrian statue was erected to his honour before the Rostra, bearing the inscription "Cornelio Sullae Imperatori Felici."

During the years B. C. 80 and 79, Sulla carried into execution his various reforms in the constitution, of which an account is given at the close of his life. But at the same time he adopted measures in order to crush his enemies more completely, and to consolidate the power of his party. These measures require a few words of explanation, as they did not form a part of his constitutional reforms, though they were intended for the support of the latter. The first of these measures has been already mentioned, namely the destruction of his enemies by the proscription. He appears to have published his list of victims immediately after the defeat of the Samnites and Lucanians at the Colline gate, without communicating, as Plutarch says (*Sull.* 31), with any magistrate; but when he was dictator he proposed a law in the comitia centuriata, which ratified his proscriptions, and which is usually called *Lex Cornelia de Proscriptione* or *De Proscriptis*. By this law it was enacted that all proscriptions should cease on the 1st of June, B. C. 81. The lex Valeria, which conferred the dictatorship upon Sulla, gave him absolute power over the lives of Roman citizens, and hence Cicero says he does not know whether to call the proscription law a lex Valeria or lex Cornelia. (Cic. *pro Rosc. Am.* 43, 44, *de Leg. Agr.* iii. 2.)

Another of Sulla's measures, and one of still more importance for the support of his power, was the establishment of military colonies throughout Italy. The inhabitants of the Italian towns, which had fought against Sulla, were deprived of the full Roman franchise which had been lately conferred upon them, and were only allowed to retain the commercium: their land was confiscated and given to the soldiers who had fought under him. Twenty-three legions (Appian, *B. C.* i. 100), or, according to another statement (Liv. *Epit.* 89), forty-seven legions received grants of land in various parts of Italy. A great number of these colonies was settled in Etruria, the population of which was thus almost entirely changed. These colonies had the strongest interest in upholding the institutions of Sulla, since any attempt to invalidate the latter would have endangered their newly-acquired possessions. But though they were a support to the power of Sulla, they hastened the fall of the commonwealth; an idle and licentious soldiery supplanted an industrious and agricultural population; and Catiline found nowhere more adherents than among the military colonies of Sulla. While Sulla thus established throughout Italy a population devoted to his interests, he created at Rome a kind of body-guard for his protection by giving the citizenship to a great number of slaves belonging to those who had been proscribed by him. The slaves thus rewarded are said to have been as many as 10,000, and were called Cornelii after him as their patron.

Sulla had completed his reforms by the beginning of B. C. 79, and as he longed for the undisturbed enjoyment of his pleasures, he resolved to resign his dictatorship. Accordingly, to the general surprise he summoned the people, resigned his dictatorship, and declared himself ready to render

an account of his conduct while in office. This voluntary abdication by Sulla of the sovereignty of the Roman world has excited the astonishment and admiration of both ancient and modern writers. But it is evident, as has been already remarked, that Sulla never contemplated, like Julius Caesar, the establishment of a monarchical form of government; and it must be recollected that he could retire into a private station without any fear that attempts would be made against his life or his institutions. The ten thousand Cornelii at Rome and his veterans stationed throughout Italy, as well as the whole strength of the aristocratical party, secured him against all danger. Even in his retirement his will was law, and shortly before his death, he ordered his slaves to strangle a magistrate of one of the towns in Italy, because he was a public defaulter.

After resigning his dictatorship, Sulla retired to his estate at Puteoli, and there surrounded by the beauties of nature and art he passed the remainder of his life in those literary and sensual enjoyments in which he had always taken so much pleasure. His dissolute mode of life hastened his death. A dream warned him of his approaching end. Thereupon he made his testament, in which he left L. Lucullus the guardian of his son. Only two days before his death, he finished the twenty-second book of his memoirs, in which, foreseeing his end, he was able to boast of the prediction of the Chaldaeans, that it was his fate to die after a happy life in the very height of his prosperity. He died in B. C. 78, in the sixtieth year of his age. The immediate cause of his death was the rupture of a blood-vessel, but some time before he had been suffering from the disgusting disease, which is known in modern times by the name of Morbus Pediculosus or Phthiriasis. Appian (*B. C.* i. 105) simply relates that he died of a fever. Zachariae, in his life of Sulla, considers the story of his suffering from phthiriasis as a fabrication of his enemies, and probably of the Athenians whom he had handled so severely; but Appian's statement does not contradict the common account, which is attested by too many ancient writers to be rejected on the slender reasons that Zachariae alleges (Plut. *Sull.* 36; Plin. *H. N.* vii. 43. s. 44, xi. 33. s. 39, xxvi. 13. s. 86; Paus. i. 20. § 7; Aurel. Vict. *de Vir. Ill.* 75). The senate, faithful to Sulla to the last, resolved to give him the honour of a public funeral. This was however opposed by the consul Lepidus, who had resolved to attempt the repeal of Sulla's laws; but Sulla's power continued unshaken even after his death. The veterans were summoned from their colonies, and Q. Catulus, L. Lucullus, and Cn. Pompey, placed themselves at their head. Lepidus was obliged to give way and allowed the funeral to take place without interruption. It was a gorgeous pageant. The magistrates, the senate, the equites, the priests, and the Vestal virgins, as well as the veterans, accompanied the funeral procession to the Campus Martius, where the corpse was burnt according to Sulla's own wish, who feared that his enemies might insult his remains, as he had done those of Marius, which had been taken out of the grave and thrown into the Anio at his command. It had been previously the custom of the Cornelia gens to bury and not burn their dead. A monument was erected to Sulla in the Campus Martius, the inscription on which he is said to have composed himself. It stated that none of his friends ever did him a kindness, and none of his enemies a wrong, without being fully repaid.

Sulla was married five times: — 1. To Ilia, for which name we ought perhaps to read Julia (Plut. *Sull.* 6). She bore Sulla a daughter, who was married to Q. Pompeius Rufus, the son of Sulla's colleague in the consulship in B. C. 88. [POMPEIUS, No. 8.] 2. To Aelia. 3. To Coelia, whom he divorced on the pretext of barrenness, but in reality in order to marry Caecilia Metella. 4. To Caecilia Metella, who bore him a son, who died before Sulla [see below, No. 6], and likewise twins, a son and a daughter. [No. 7.] 5. Valeria, who bore him a daughter after his death. [VALERIA.]

Sulla's love of literature has been repeatedly mentioned in the preceding sketch of his life. He wrote a history of his own life and times, which is called Ὑπομνήματα or Memoirs by Plutarch, who has made great use of it in his life of Sulla, as well as in his biographies of Marius, Sertorius, and Lucullus. It was dedicated to L. Lucullus, and extended to twenty-two books, the last of which was finished by Sulla a few days before his death, as has been already related. This did not however complete the work, which was brought to a conclusion by his freedman Cornelius Epicadus, probably at the request of his son Faustus. (Plut. *Sull.* 6, 37, *Lucull.* 1; Suet. *de Ill. Gramm.* 12.) From the quotations in A. Gellius (i. 12, xx. 6) it appears that Sulla's work was written in Latin, and not in Greek, as Heeren maintains (Heeren, *De Fontibus Plutarchi*, p. 151, &c.; Krause, *Vitae et Fragmenta Hist. Roman.* p. 290, &c.) Sulla also wrote Fabulae Atellanae (Athen. vi. p. 261, c.), and the Greek Anthology contains a short epigram which is ascribed to him. (Brunck, *Lect.* p. 267; Jacobs, *Anth. Gr.* vol. ii. p. 66, *Anth. Pal.* App. 91, vol. ii. p. 788.)

The chief ancient authority for Sulla's life is Plutarch's biography, which has been translated by G. Long, with some useful notes, London, 1844, where the reader will find references to most of the passages in Appian and other ancient writers who speak of Sulla. The passages in Sallust and Cicero, in which Sulla is mentioned, are given by Orelli in his *Onomasticon Tullianum*, pt. ii. p. 192. The two modern writers, who have written Sulla's life with most accuracy, are Zachariae, in his work entitled *L. Cornelius Sulla, genannt der Glückliche, als Ordner des Römischen Freystaates*, Heidelberg, 1834, and Drumann, in his *Geschichte Roms*, vol. ii. p. 429, &c. The latter writer gives the more impartial account of Sulla's life and character; the former falls into the common fault of biographers in attempting to apologise for the vices and crimes of the subject of his biography.

THE LEGISLATION OF SULLA.

All the reforms of Sulla were effected by means of *Leges*, which were proposed by him in the comitia centuriata and enacted by the votes of the people. It is true that the votes of the people were a mere form, but it was a form essential to the preservation of his work, and was maintained by Augustus in his legislation. The laws proposed by Sulla are called by the general name of *Leges Corneliae*, and particular laws are designated by the name of the particular subject to which they relate, as *Lex Cornelia de Falsis*, *Lex Cornelia de Sicariis*, &c.

These laws were all passed during the time that Sulla was dictator, that is, from the end of B. C. 82 to B. C. 79, and most of them in all probability during the years B. C. 81 and 80. It is impossible to determine in what order they were proposed, nor is it material to do so. They may be divided into four classes, laws relating to the constitution, to the ecclesiastical corporations, to the administration of justice, and to the improvement of public morals. Their general object and design was to restore, as far as possible, the ancient Roman constitution, and to give again to the senate and the aristocracy that power of which they had been gradually deprived by the leaders of the popular party. It did not escape the penetration of Sulla that many of the evils under which the Roman state was suffering, arose from the corruption of the morals of the people ; and he therefore attempted in his legislation to check the increase of crime and luxury by stringent enactments. The attempt was a hopeless one, for vice and immorality pervaded alike all classes of Roman citizens, and no laws can restore to a people the moral feelings which they have lost. Sulla has been much blamed by modern writers for giving to the Roman state such an aristocratical constitution ; but under the circumstances in which he was placed he could not well have done otherwise. To have vested the government in the mob of which the Roman people consisted, would have been perfect madness; and as he was not prepared to establish a monarchy, he had no alternative but giving the power to the senate. His constitution did not last, because the aristocracy were thoroughly selfish and corrupt, and exercised the power which Sulla had entrusted to them only for their own aggrandisement and not for the good of their country. Their shameless conduct soon disgusted the provinces as well as the capital ; the people again regained their power, but the consequence was an anarchy and not a government ; and as neither class was fit to rule, they were obliged to submit to the dominion of a single man. Thus the empire became a necessity as well as a blessing to the exhausted Roman world. Sulla's laws respecting criminal jurisprudence were the most lasting and bear the strongest testimony to his greatness as a legislator. He was the first to reduce the criminal law of Rome to a system ; and his laws, together with the Julian laws, formed the basis of the criminal Roman jurisprudence till the downfal of the empire.

In treating of Sulla's laws we shall follow the fourfold division which has been given above.

I. *Laws relating to the Constitution.*—The changes which Sulla introduced in the comitia and the senate, first call for our attention. The Comitia Tributa, or assemblies of the tribes, which originally possessed only the power to make regulations respecting the local affairs of the tribes, had gradually become a sovereign assembly with legislative and judicial authority. Sulla deprived them of their legislative and judicial powers, as well as of their right of electing the priests, which they had also acquired. He did not however do away with them entirely, as might be inferred from the words of Appian (*B. C.* i. 59); but he allowed them to exist with the power of electing the tribunes, aediles, quaestors, and other inferior magistrates. This seems to have been the only purpose for which they were called together ; and all conciones of the tribes, by means of which the tribunes had exercised a powerful influence in the state, were strictly forbidden by Sulla. (Cic. *pro Cluent.* 40.)

The Comitia Centuriata, on the other hand, were allowed to retain their right of legislation unimpaired. He restored however the ancient regulation, which had fallen into desuetude, that no matter should be brought before them without the previous sanction of a senatusconsultum (Appian, *B. C.* i. 59) ; but he did not require the confirmation of the curiae, as the latter had long ceased to have any practical existence. Göttling supposes that the right of provocatio or appeal to the comitia centuriata was done away with by Sulla, but the passage of Cicero (Cic. *Verr.* Act. i. 13), which he quotes in support of this opinion, is not sufficient to prove it.

The Senate had been so much reduced in numbers by the proscriptions of Sulla, that he was obliged to fill up the vacancies by the election of three hundred new members. These however were not appointed by the censors from the persons who had filled the magistracies of the state, but were elected by the people. Appian says (*B. C.* i. 100) that they were elected by the tribes. Most modern writers think that we are not to understand by this the comitia tributa, but the comitia centuriata, which voted also according to tribes at this time ; but Göttling observes that as the senators were regarded by Sulla as public officers, there is no difficulty in supposing that they were elected by the comitia tributa as the inferior magistrates were. However this may be, we know that these three hundred were taken from the equestrian order. (Appian, *l. c.*; Liv. *Epit.* 89.) This election was an extraordinary one, and was not intended to be the regular way of filling up the vacancies in the senate ; for we are expressly told that Sulla increased the number of quaestors to twenty, that there might be a sufficient number for this purpose (Tac. *Ann.* xi. 32.) It was not necessary for Sulla to make any alteration respecting the duties and functions of the senate, as the whole administration of the state was in their hands ; and he gave them the initiative in legislation by requiring a previous senatusconsultum respecting all measures that were to be submitted to the comitia, as is stated above. One of the most important of the senate's duties was the appointment of the governors of the provinces. By the Lex Sempronia of C. Gracchus, the senate had to determine every year before the election of the consuls the two provinces which the consuls should have (Cic. *de Prov. Cons.* 2, 7 ; Sall. *Jug.* 27) ; but as the imperium was conferred only for a year, the governor had to leave the province at the end of that time, unless his imperium was renewed. Sulla in his law respecting the provinces (*de Provinciis ordinandis*) did not make any change in the Sempronian law respecting the distribution of the provinces by the senate ; but he allowed the governor of a province to continue to hold the government till a successor was appointed by the senate, and enacted that he should continue to possess the imperium till he entered the city, without the necessity of its being renewed annually (comp. Cic. *ad Fam.* i. 9. § 12). The time during which the government of a province was to be held, thus depended entirely upon the will of the senate. It was further enacted that as soon as a successor arrived in the province, the former governor must quit it within thirty days (Cic. *ad Fam.* iii. 6) ; and the law also limited the ex-

penses to which the provincials were put in sending embassies to Rome to praise the administration of their governors. (Cic. *ad Fam.* iii. 8, 10.)

With respect to the magistrates, Sulla renewed the old law, that no one should hold the praetorship before he had been quaestor, nor the consulship before he had been praetor (Appian, *B. C.* i. 100; Cic. *Phil.* xi. 5); nor did he allow of any deviation from this law in favour of his own party, for when Q. Lucretius Ofella, who had taken Praeneste, presuming upon his services, offered himself as a candidate for the consulship, without having previously held the offices of quaestor and praetor, he was assassinated in the forum by the order of the dictator. Sulla also re-established the ancient law, that no one should be elected to the same magistracy till after the expiration of ten years. (Appian, *B. C.* i. 101; comp. Liv. vii. 42, x. 31.)

Sulla increased the number of Quaestors from eight to twenty (Tac. *Ann.* xi. 22), and that of the Praetors from six to eight. Pomponius says (*De Orig. Juris*, Dig. 1. tit. 2. s. 32) that Sulla added four new praetors, but this appears to be a mistake, since Julius Caesar was the first who increased their number to ten. (Suet. *Caes.* 41; Dion Cass. xlii. 51.) This increase in the number of the praetors was necessary on account of the new quaestiones, established by Sulla, of which we shall speak below.

One of the most important of Sulla's reforms related to the tribunate. It is stated in general by the ancient writers, that Sulla deprived the tribunes of the plebs of all real power (Vell. Pat. ii. 30; Appian, *B. C.* i. 100; Cic. *de Leg.* iii. 9; Liv. *Epit.* 89); but the exact nature of his alterations is not accurately stated. It appears certain, however, that he deprived the tribunes of the right of proposing a rogation of any kind whatsoever to the tribes (Liv. *Epit.* 89), or of impeaching any person before them, inasmuch as he abolished altogether the legislative and judicial functions of the tribes, as has been previously stated. The tribunes also lost the right of holding conciones (Cic. *pro Cluent.* 40), as has likewise been shown, and thus could not influence the tribes by any speeches. The only right left to them was the Intercessio. It is, however, uncertain to what extent the right of Intercessio extended. It is hardly conceivable that Sulla would have left the tribunes to exercise this the most formidable of all their powers without any limitation; and that he did not do so is clear from the case of Q. Opimius, who was brought to trial, because, when tribune of the plebs, he had used his intercessio in violation of the Lex Cornelia (Cic. *Verr.* i. 60). Cicero says (*de Leg.* iii. 9) that Sulla left the tribunes only the *potestas auxilii ferendi;* and from this we may infer, in connection with the case of Opimius, that the Intercessio was confined to giving their protection to private persons against the unjust decisions of magistrates, as, for instance, in the enlisting of soldiers. Caesar, it is true, states, in general, that Sulla left to the tribunes the right of intercessio, and he leaves it to be inferred in particular that Sulla allowed them to use their intercessio in reference to senatusconsulta (Caes. *B. C.* i. 5, 7); but it is not impossible, as Becker has suggested, that Caesar may have given a false interpretation of the right of intercessio granted by Sulla, in order to justify the course he was himself adopting. (Becker, *Handbuch der Röm. Alterthümer*, vol. ii. pt. ii. p. 290). To degrade the tribunate still lower, Sulla enacted, that whoever had held this office forfeited thereby all right to become a candidate for any of the higher curule offices, in order that all persons of rank, talent, and wealth, might be deterred from holding an office which would be a fatal impediment to rising any higher in the state. (Appian, *B. C.* i. 100; Ascon. *in Cornel.* p. 78, ed. Orelli.) The statement that Sulla required persons to be senators before they could become tribunes (Appian, *l. c.*), is explained by the circumstance that the quaestorship and the aedileship, which usually preceded the tribunate gave admission to the senate; and it would therefore appear that Sulla required all persons to hold the quaestorship before the tribunate.

II. *Laws relating to the Ecclesiastical Corporations.* — Sulla repealed the Lex Domitia, which gave to the comitia tributa the right of electing the members of the great ecclesiastical corporations, and restored to the latter the right of co-optatio or self-election. At the same time he increased the number of pontiffs and augurs to fifteen respectively (Dion Cass. xxxvii. 37; Liv. *Epit.* 89). It is commonly said that Sulla also increased the number of the keepers of the Sibylline books from ten to fifteen; and though we have no express authority for this statement (for the passage of Servius, *ad Virg. Aen.* vi. 73, does not prove it), it is probable that he did, as we read of Quindecemviri in the time of Cicero (*ad Fam.* viii. 4) instead of decemviri as previously.

III. *Laws relating to the Administration of Justice.* — Sulla established permanent courts for the trial of particular offences, in each of which a praetor presided. A precedent for this had been given by the Lex Calpurnia of the tribune L. Calpurnius Piso, in B. C. 149, by which it was enacted that a praetor should preside at all trials for repetundae during his year of office. This was called a *Quaestio Perpetua*, and nine such *Quaestiones Perpetuae* were established by Sulla, namely, De Repetundis, Majestatis, De Sicariis et Veneficis, De Parricidio, Peculatus, Ambitus, De Nummis Adulterinis, De Falsis or Testamentaria, and De Vi Publica. Jurisdiction in civil cases was left to the praetor peregrinus and the praetor urbanus as before, and the other six praetors presided in the Quaestiones; but as the latter were more in number than the praetors, some of the praetors took more than one quaestio, or a judex quaestionis was appointed. The praetors, after their election, had to draw lots for their several jurisdictions. Sulla enacted that the judices should be taken exclusively from the senators, and not from the equites, the latter of whom had possessed this privilege, with a few interruptions, from the law of C. Gracchus, in B. C. 123. This was a great gain for the aristocracy; since the offences for which they were usually brought to trial, such as bribery, malversation, and the like, were so commonly practised by the whole order, that they were, in most cases, nearly certain of acquittal from men who required similar indulgence themselves. (Tac. *Ann.* xi. 22; Vell. Pat. ii. 32; Cic. *Verr.* Act. i. 13, 16; comp. *Dictionary of Antiquities*, art. *Judex.*)

Sulla's reform in the criminal law, the greatest and most enduring part of his legislation, belongs to a history of Roman law, and cannot be given here. For further information on this subject the

reader is referred to the *Dict. of Antiq.* art. *Leges Corneliae.*

IV. *Laws relating to the Improvement of public Morals.*—Of these we have very little information. One of them was a Lex Sumtuaria, which enacted that not more than a certain sum of money should be spent upon entertainments, and also restrained extravagance in funerals. (Gell. ii. 24; Macrob. *Sat.* ii. 13; Plut. *Sull.* 35). There was likewise a law of Sulla respecting marriage (Plut. *l.c.*; comp. *Lyc. c. Sull.* 3), the provisions of which are quite unknown, as it was probably abrogated by the Julian law.

The most important modern works on Sulla's legislation are—Vockestaert, *De L. Cornelio Sulla legislatore*, Lugd. Bat. 1816; Zachariae, *L. Cornelius Sulla*, &c., Heidelb. 1834, 2 vols., the second volume of which treats of the legislation; Wittich, *De Reipublicae Romanae ea forma, qua L. Cornelius Sulla totam rem Romanam commutavit*, Lips. 1834; Ramshorn, *De Reip. Rom. ea forma, qua L. C. S. totam rem Rom. commutavit*, Lips. 1835; Göttling, *Geschichte der Römischen Staatsverfassung*, pp. 459—474; Drumann, *Geschichte Roms*, vol. ii. pp. 478—494.

There are several coins of the dictator Sulla, a few specimens of which are annexed. The first coin contains on the obverse the head of the dictator, and on the reverse that of his colleague in his first consulship, Q. Pompeius Rufus. The coin was probably struck by the son of Q. Pompeius Rufus, who was tribune of the plebs in B. C. 52 [POMPEIUS, No. 9], in honour of his grandfather and father. The second coin was also probably struck by the tribune of B. C. 52. The third and fourth coins were struck in the lifetime of the dictator. The third has on the obverse the head of Pallas, with MANLI. PROQ., and on the reverse Sulla in a quadriga, with L. SULLA IMP., probably with reference to his splendid triumph over Mithridates. The fourth coin has on the obverse the head of Venus, before which Cupid stands holding in his hand the branch of a palm tree, and on the reverse a guttus and a lituus between two trophies, with IMPER. ITERV(M). The head of Venus is placed on the obverse, because Sulla attributed much of his success to the protection of this goddess. Thus we are told by Plutarch (*Sull.* 34) that when he wrote to Greeks he called himself Epaphroditus, or the favourite of Aphrodite or Venus, and also that he inscribed on his trophies the names of Mars and Victory, and *Venus* (*Sull.* 19). (Comp. Eckhel, vol. v. pp. 190, 191.)

COINS OF THE DICTATOR SULLA.

6. CORNELIUS SULLA, a son of the dictator by his fourth wife Caecilia Metella, died in the lifetime of his father. (Senec. *Cons. ad Marc.* 12; Plut. *Sull.* 37.)

7. FAUSTUS CORNELIUS SULLA, a son of the dictator by his fourth wife Caecilia Metella, and a twin brother of Fausta, was born not long before B. C. 88, the year in which his father obtained his first consulship. He and his sister received the names of Faustus and Fausta respectively on account of the good fortune of their father. (Plut. *Sull.* 22, 34, 37.) At the death of his father in B. C. 78, Faustus and his sister were left under the guardianship of L. Lucullus. The enemies of Sulla's constitution constantly threatened Faustus with a prosecution to compel him to restore the public money which his father had received or taken out of the treasury; but the senate always offered a strong opposition to such an investigation. When the attempt was renewed in B. C. 66 by one of the tribunes, Cicero, who was then praetor, spoke against the proposal. (Ascon. *in Cornel.* p. 72, ed. Orelli; Cic. *pro Cluent.* 34, *de Leg. Agr.* i. 4.) Soon after this Faustus accompanied Pompey into Asia, and was the first who mounted the walls of the temple of Jerusalem in B. C. 63, for which exploit he was richly rewarded. (Joseph. *Ant.* xiv. 4. § 4, *B. J.* i. 7. § 4.) In B. C. 60 he exhibited the gladiatorial games which his father in his last will had enjoined upon him, and at the same time he treated the people in the most sumptuous manner. In B. C. 54 he was quaestor, having been elected augur a few years before. In B. C. 52 he received from the senate the commission to rebuild the Curia Hostilia, which had been burnt down in the tumults following the murder of Clodius, and which was henceforward to be called the Curia Cornelia, in honour of Faustus and his father. The breaking out of the civil war prevented him from obtaining any of the higher dignities of the state. As the son of the dictator Sulla, and the son-in-law of Pompey, whose daughter he had married, he joined the aristocratical party. At the beginning of B. C. 49, Pompey wished to send him to Mauritania with the title of propraetor, but was prevented by Philippus, tribune of the plebs. He crossed over to Greece with Pompey, was present at the battle of Pharsalia, and subsequently joined the leaders of his party in Africa. After the battle of Thapsus, in B. C. 46, he attempted to escape into Mauritania, with the intention of sailing to Spain.

but he was intercepted in his journey by P. Sittius, taken prisoner, and carried to Caesar [SITTIUS]. He was accompanied in his flight by his wife Pompeia and his children, as well as by Afranius, and they were all captured along with him. Upon their arrival in Caesar's camp, Faustus and Afranius were murdered by the soldiers in a tumult, probably not without Caesar's connivance; but Pompeia and her children were dismissed uninjured by Caesar. Faustus seems only to have resembled his father in his extravagance. We know from Cicero (*ad Att.* ix. 11) that he was overwhelmed with debt at the breaking out of the civil war. (Dion Cass. xxxvii. 51, xxxix. 17, xl. 50, xlii. 13; Cic. *pro Sull.* 19; Caes. *B. C.* i. 6; Hirt. *B. Afr.* 87, 95; Appian, *B. C.* ii. 100; Flor. iv. 2. § 90; Oros. vi. 16.)

8. SERV. CORNELIUS SULLA, known only as the brother of the dictator, and the father of the two following persons. (Sall. *Cat.* 17; Dion Cass. xxxvi. 27.)

9. P. CORNELIUS SULLA, a son of No. 8, and a nephew of the dictator. He was grown up in the lifetime of his uncle, from whom he received as presents several estates of those who had been proscribed. In the consular comitia of B. C. 66 he was elected consul along with P. Autronius Paetus, but neither he nor his colleague entered upon the office, as they were accused of bribery by L. Torquatus the younger, and were condemned. L. Cotta and L. Torquatus, the father of their accuser, received the consulship in their stead. It was currently believed that Sulla was privy to both of Catiline's conspiracies, and he was accordingly accused of this crime by his former accuser, L. Torquatus, and by C. Cornelius. He was defended by Hortensius and Cicero, and the speech of the latter on his behalf is still extant. He was acquitted; but, independent of the testimony of Sallust (*Cat.* 17), his guilt may almost be inferred from the embarrassment of his advocate. According to A. Gellius (xii. 12) Cicero had borrowed a sum of money from Sulla for the purchase of his house on the Palatine. Cicero afterwards quarrelled with Sulla, because the latter had taken part in the proceedings of Clodius against him during his banishment. (Cic. *ad Att.* iv. 3.) In the civil war Sulla espoused Caesar's cause. He served under him as legate in Greece, and commanded along with Caesar himself the right wing at the battle of Pharsalia, B. C. 48. In the following year he was ordered by Caesar to carry over from Italy to Sicily the legions which were destined for the African war; but the soldiers of the twelfth legion rose in mutiny, and drove him away with a shower of stones, demanding to receive, before they quitted Italy, the rewards which they had been promised in Greece. At the conclusion of the civil war Sulla purchased at a small sum some of the confiscated estates of the Pompeian party, and appears in consequence to have incurred no small degree of obloquy. He died during a journey in B. C. 45; and, according to Cicero (*ad Fam.* ix. 10, xv. 17), people were too glad to hear of his death to trouble themselves about the inquiry whether he had perished by the hands of robbers, or had fallen a victim to excessive indulgence in the pleasures of the table. (Cic. *pro Sulla*, passim; Sall. *Cat.* 17, 18; Dion Cass. xxxvi. 27; Cic. *de Fin.* ii. 19; Caes. *B. C.* iii. 51, 89; Appian, *B. C.* ii. 76; Cic. *ad Att.* xi. 21, 22, *de Off.* ii. 8.) Sulla left behind him a son P. Sulla [No. 11], and also a step-son Memmius. (Cic. *ad Q. Fr.* iii. 3.)

10. SERV. CORNELIUS SULLA, also a son of No. 8, took part in both of Catiline's conspiracies. His guilt was so evident, that no one was willing to defend him; but we do not read that he was put to death along with the other conspirators. (Sall. *Cat.* 17, 47; Cic. *pro Sull.* 2.)

11. P. CORNELIUS SULLA, the son of No. 9. Nothing is recorded respecting him. He was alive at the time of his father's death in B. C. 45. ("P. Sullam *patrem* mortuum habebamus," Cic. *ad Fam.* xv. 17, *pro Sulla*, 31.) Respecting the preceding Sullae see Drumann, *Geschichte Roms*, vol. ii. pp. 425—524.

12. L. CORNELIUS P. F. P. N. SULLA, the son of No. 11, was consul B. C. 5 with Augustus. (Plin. *H. N.* vii. 11. s. 13; Dion Cass. index, lib. lv.)

13. L. CORNELIUS (L. F. P. N.) SULLA FELIX, son of No. 12, was consul in the reign of Tiberius, A. D. 33, with Serv. Sulpicius Galba. (Dion Cass. lviii. 20; Tac. *Ann.* vi. 15.) He is probably the same as the "L. Sulla, nobilis juvenis," mentioned by Tacitus, in A. D. 21 (*Ann.* iii. 31), and as the L. Sulla, whose advanced age in the reign of Claudius is spoken of by Dion Cassius (lx. 12).

14. L. CORNELIUS SULLA, probably son of No. 13, was consul suffectus under Claudius in A. D. 52. (Fasti.)

15. FAUSTUS CORNELIUS SULLA, consul under Claudius, in A. D. 52, with L. Salvius Otho Titianus. He was the son-in-law of Claudius, having married his daughter Antonia. Soon after the accession of Nero, Paetus accused Pallas and Burrus of the design of placing Sulla upon the throne; and although the accusation was declared to be false, Nero became jealous of Sulla. One of the emperor's freedmen accordingly invented a plot which was falsely ascribed to Sulla, who was thereupon ordered by Nero to go into exile to Massilia, A. D. 59. But as Nero feared that Sulla from his proximity to the German legions might induce them to revolt, he was put to death by order of the emperor in A. D. 63. (Suet. *Claud.* 27; Tac. *Ann.* xii. 52, xiii. 23, 47, xiv. 57.)

16. CORNELIUS SULLA, governor of Cappadocia, was put to death by Elagabalus. (Dion Cass. lxxix. 4.)

SULPI'CIA. 1. The mother-in-law (*socrus*) of Sp. Postumius Albinus, by whose instrumentality the latter, in his consulship, B. C. 168, became acquainted with the crimes perpetrated in connection with the worship of Bacchus. (Liv. xxxix. 11—13.)

2. The daughter of Ser. Sulpicius Paterculus, and the wife of Q. Fulvius Flaccus. She was declared to be the chastest woman in Rome, and was therefore selected, in B. C. 113, to dedicate the statue of Venus Verticordia, who was believed to turn the minds of women from vice to virtue. (Val. Max. viii. 15. § 12; Plin. *H. N.* vii. 35.)

3. The wife of Lentulus Cruscellio. Her husband was proscribed by the triumvirs in B. C. 43, and fled to Sex. Pompeius in Sicily, whither Sulpicia followed him, against the wish of her mother Julia. (Val. Max. vi. 7. § 3; Appian, *B. C.* iv. 39.)

4. SULPICIA PRAETEXTATA, the wife of Crassus, is mentioned at the commencement of the reign of Vespasian, A. D. 70. (Tac. *Hist.* iv. 42.)

SULPI'CIA. [TIBULLUS.]

SULPI'CIA, a Roman poetess who flourished

towards the close of the first century, celebrated for sundry gay amatory effusions, addressed to her husband Calenus. Their general character may be gathered from the expressions of Martial, Ausonius, and Sidonius Apollinaris, by all of whom they are noticed. Two lines from one of these productions have been preserved by the scholiast upon Juvenal, *Sat.* vi. 536. (Martial. *Ep.* x. 35—38; Auson. *Epilog. Cent. Nupt.*; Sidon. Apollin. *Carm.* ix. 260; Anthol. Lat. iii. 251, ed. Burmann, or No. 198, ed. Meyer.)

We find in the collected works of Ausonius, as first published by Ugoletus (4to. Parm. 1499, Venet. 1501), a satirical poem, in seventy hexameters, on the edict of Domitian, by which philosophers were banished from Rome and from Italy (Suet. *Dom.* 10; Gell. xv. 11). It has been frequently reprinted, and generally bears the title *Satyricon Carmen* s. *Ecloga de edicto Domitiani*, or *Satyra de corrupto reipublicae statu temporibus Domitiani.* When closely examined it soon appeared manifest that it could not belong to the rhetorician of Bordeaux, but that it must have been written by some one who lived at the period to which the theme refers, that the author was a female (v. 8), and that she had previously composed a multitude of sportive pieces in a great variety of measures. Hence many critics, struck by these coincidences, have not hesitated to ascribe the lines in question to the Sulpicia mentioned above, the contemporary of Martial, and in almost all the more recent collections of the minor Latin poets they bear her name. In a literary point of view they possess little interest, being weak, pointless, and destitute of spirit. (Wernsdorf, *Poet. Lat. Min.* vol. iii. p. lx. and p. 83.) The satire is generally appended to editions of Juvenal and Persius. [W. R.]

SULPI'CIA GENS, originally patrician, and afterwards plebeian likewise. It was one of the most ancient Roman gentes, and produced a succession of distinguished men, from the foundation of the republic to the imperial period. The first member of it who obtained the consulship was Ser. Sulpicius Camerinus Cornutus, in B. C. 500, only nine years after the expulsion of the Tarquins, and the last of the name who appears on the consular Fasti was Sex. Sulpicius Tertullus in A. D. 158. The family names of the Sulpicii during the republican period are — CAMERINUS CORNUTUS, GALBA, GALLUS, LONGUS, PATERCULUS, PETICUS, PRAETEXTATUS, QUIRINUS, RUFUS (given below), SAVERRIO. Besides these cognomens, we meet with some other surnames belonging to freedmen and to other persons under the empire, which are given below. On coins we find the surnames *Galba*, *Platorinus*, *Proclus*, *Rufus*.

SULPICIA'NUS, FLA'VIUS, the father-in-law of the emperor Pertinax, was appointed upon the death of Commodus praefectus urbi. After the murder of his son he became one of the candidates for the vacant throne, when it was exposed for sale by the praetorians. He was outbid by Didius Julianus, who stripped him of his office but spared his life at the request of the soldiers. He was subsequently put to death by Septimius Severus, on the charge of having favoured the pretensions of Clodius Albinus. (Dion Cass. lxxiii. 7, 11, lxxv. 8.) [W. R.]

SULPI'CIUS APOLLINA'RIS, a contemporary of A. Gellius, was a learned grammarian, whom Gellius frequently cites with the greatest respect. He calls him, on one occasion "vir praestanti literarum scientia," and on another, "homo memoriae nostrae doctissimus." (Gell. ii. 16, iv. 17, xiii. 17, xv. 5.) There are two poems in the Latin Anthology, purporting to be written by Sulpicius of Carthage, whom some writers identify with the above-named Sulpicius Apollinaris. One of these poems consists of seventy-two lines, giving the argument of the twelve books of Virgil's Aeneid, six lines being devoted to each book (*Anthol. Lat.* Nos. 222, 223, ed. Meyer; Donatus, *Vita Virgilii*). The contemporary of Gellius is probably the same person as the Sulpicius Apollinaris who taught the emperor Pertinax in his youth. (Capitol. *Pertin.* 1.)

SULPI'CIUS ASPER. [ASPER.]

SULPI'CIUS FLAVUS. [FLAVUS.]

SULPI'CIUS LUPERCUS SERVASTUS, a Latin poet, of whom two poems are extant; an elegy, *De Cupiditate*, in forty-two lines, and a sapphic ode, *De Vetustate*, in twelve lines. Both poems are printed in Wernsdorf's *Poetae Latini Minores*, vol. iii. pp. 235, &c. 408. Nothing is known of the author.

SULPI'CIUS RUFUS. 1. SER. SULPICIUS RUFUS, was consular tribune three times, namely in B. C. 388, 384, and 383. (Liv. vi. 4, 18, 21.)

2. P. SULPICIUS RUFUS, tribune of the plebs, B. C. 88. He was born in B. C. 124, as he was ten years older than Hortensius. (Cic. *Brut.* 88.) He was one of the most distinguished orators of his time. Cicero, who had heard him, frequently speaks of him in terms of the highest admiration. He says that Sulpicius and Cotta were, beyond comparison, the greatest orators of their age. "Sulpicius," he states, "was, of all the orators I ever heard, the most dignified, and, so to speak, the most tragic. His voice was powerful, and at the same time sweet and clear; the gestures and movements of his body were graceful; but he appeared, nevertheless, to have been trained for the forum and not for the stage; his language was rapid and flowing, and yet not redundant or diffuse." (*Brut.* 55.) He commenced public life as a supporter of the aristocratical party, and soon acquired great influence in the state by his splendid talents, while he was still young. He was an intimate friend of M. Livius Drusus, the celebrated tribune of the plebs, and the aristocracy placed great hopes in him. (Cic. *de Orat.* i. 7.) In B. C. 94, he accused of majestas C. Norbanus, the turbulent tribune of the plebs, who was defended by M. Antonius and was acquitted. [NORBANUS, No. 1.] In B. C. 93 he was quaestor, and in B. C. 89 he served as legate of the consul Cn. Pompeius Strabo in the Marsic war. In the following year, B. C. 88, he was elected to the tribunate through the influence of the aristocratical party. The consuls of the year were L. Cornelius Sulla and Q. Pompeius Rufus, the latter of whom was a personal friend of Sulpicius. (Cic. *Lael.* 1.) At first Sulpicius did not disappoint the expectations of his party. In conjunction with his colleague, P. Antistius, he resisted the attempt of C. Julius Caesar to become a candidate for the consulship before he had filled the office of praetor, and he also opposed the return from exile of those who had been banished. (Cic. *Brut.* 63, *de Harusp. Resp.* 20; Ascon. *in Scaur.* p. 20, ed. Orelli; Cic. *ad Herenn.* ii. 28.) But Sulpicius shortly afterwards joined Marius, and placed himself at the head of

the popular party. The causes of this sudden change are not expressly stated by the ancient writers; but we are told that he was overwhelmed with debt; and there can be little doubt that he was bought by Marius, and that the latter promised him great wealth as soon as he obtained the command of the war against Mithridates. The history of the rogations which Sulpicius brought forward in favour of Marius and his party, and against Sulla, is fully related in the lives of those persons. [MARIUS, p. 957; SULLA, p. 936.] It is only necessary to state here, that when the law was passed which conferred upon Marius the command of the Mithridatic war, Sulla, who was then at Nola, marched upon Rome at the head of his army. Marius and Sulpicius had no means of resisting him, and were obliged to fly from the city. They were both declared public enemies by the senate, at the command of Sulla, along with ten others of their party.

Marius succeeded in making his escape to Africa, but Sulpicius was discovered in a villa, and put to death. The slave who betrayed him was rewarded with his freedom, and then hurled down from the Tarpeian rock. (Appian, *B. C.* i. 58, 60; Plut. *Sull.* 10; Cic. *de Orat.* iii. 3, *Brut.* 63; Liv. *Epit.* 77; Vell. Pat. ii. 18.)

Although Sulpicius was such a distinguished orator, he left no orations behind him. Cicero says that he had often heard Sulpicius declare that he was not accustomed, and was unable, to write. It is true there were some speeches extant under his name, but they were written after his death by P. Canutius. (Cic. *Brut.* 56.) [CANUTIUS.] Sulpicius is one of the speakers in Cicero's dialogue, *De Oratore.* (Ahrens, *Die Drei Volkstribunen, Tib. Gracchus, M. Drusus, und P. Sulpicius*, Leipzig, 1836; Meyer, *Oratorum Romanorum Fragmenta*, pp. 343—347, 2d ed.; Drumann, *Geschichte Roms*, vol. ii. pp. 435, 436.)

3. P. SULPICIUS RUFUS, probably a son or grandson of No. 2, was one of Caesar's legates in Gaul. He also served under Caesar as one of his legates in the campaign in Spain against Afranius and Petreius, in B. C. 49; and in the following year, B. C. 48, he was rewarded for his services by the praetorship. In the latter year he commanded Caesar's fleet at Vibo, when it was attacked by C. Cassius. Cicero addresses him in B. C. 45 as imperator. It appears that he was at that time in Illyricum, along with Vatinius. (Caes. *B. G.* iv. 22, *B. C.* i. 74, iii. 101; Cic. *ad Fam.* xiii. 77.)

4. SER. SULPICIUS LEMONIA RUFUS, the celebrated jurist. See below.

5. SER. SULPICIUS RUFUS, the son of No. 4, was one of the subscriptores of his father's accusation against Murena in B. C. 63. (Cic. *pro Mur.* 26, 27.) On the breaking out of the civil war, in B. C. 49, he joined his father in espousing Caesar's side, and is frequently mentioned at that time in Cicero's correspondence. He survived his father, who died in B. C. 43. (Cic. *ad Att.* ix. 18, 19, x. 14, *ad Fam.* iv. 2, *Philipp.* ix. 5.)

6. SULPICIUS RUFUS, who was ludi procurator, that is, the person who had the charge of the public games, was slain by the emperor Claudius because he was privy to the marriage of Silius and Messalina. (Tac. *Ann.* xi. 35.)

SER. SULPI'CIUS LEMO'NIA RUFUS, the son of Quintus, was a contemporary and friend of Cicero, and of about the same age (Cic. *Brut.* 40): Cicero was born B. C. 106. The name Lemonia is the ablative case, and indicates the tribe to which Servius belonged. (Cic. *Philipp.* ix. 7.) According to Cicero, the father of Servius was of the equestrian order. (Cic. *pro Mur.* 7.) Servius first devoted himself to oratory, and he studied his art with Cicero in his youth, and also at Rhodus B. C. 78, for he accompanied Cicero there (*Brut.* 41). It is said that he was induced to study law by a reproof of Q. Mucius Scaevola, the pontifex, whose opinion Servius had asked on a legal question, and as the pontifex saw that Servius did not understand his answer, he said that "it was disgraceful for a patrician and a noble, and one who pleaded causes, to be ignorant of the law with which he had to be engaged." (Dig. 1. tit. 2. s. 2. § 43.) Henceforth jurisprudence became his study, in which he surpassed his teachers, L. Balbus and Aquillius Gallus, and obtained a reputation in no respect inferior to that of the pontifex who reproved him. As an orator he had hardly a superior, unless it were Cicero himself.

Servius was successively quaestor of the district or provincia of Ostia, in B. C. 74 (Cic. *pro Mur.* 8); aedilis curulis, B. C. 69; and during his praetorship, B. C. 65, he had the quaestio peculatus (*pro Mur.* 20). In his first candidateship for the consulship, B. C. 63, Servius was rejected, and Servius and Cato joined in prosecuting L. Murena, who was elected. Murena was defended by Cicero, Hortensius, and M. Crassus (*Oratio pro Murena*). In B. C. 52, as interrex, he named Pompeius Magnus sole consul. In B. C. 51, he was elected consul with M. Claudius Marcellus; and on this occasion Cato was an unsuccessful candidate. (Plut. *Cato*, 49.) There is no mention of any decided part that Servius took in the war between Caesar and Pompeius, but he appears to have been a partizan of Caesar, who, after the battle of Pharsalia, made him proconsul of Achaea, B. C. 46 or 45; and Sulpicius held this office at the time when Cicero addressed to him a letter, which is still extant (*ad Fam.* iv. 3). Marcellus, the former colleague of Servius in the consulship, was murdered at Peiraeeus during the government of Servius, who buried him in the gymnasium of the Academia, where a marble monument to his memory was raised. The death of Marcellus is told in a letter of Servius to Cicero.

In B. C. 43 he was sent by the senate, with L. Philippus and L. Calpurnius Piso, on a mission to M. Antonius, who was besieging Decimus Brutus, in Mutina. Servius, who was in bad health, died in the camp of Antonius. Cicero, in the senate, pronounced a panegyric on his distinguished friend, and on his motion a public funeral was decreed, and a bronze statue was erected to the memory of Servius, and appropriately placed in front of the rostra. The statue was still there when Pomponius wrote. (Cic. *Philipp.* ix. 7; Pomponius, Dig. 1. tit. 2. s. 2. § 43.)

Servius had a wife named Postumia, and he left a son, Servius.

Our chief information about Servius is derived from Cicero, who attributes his great superiority as a lawyer to his study of philosophy, not that philosophy itself made him a distinguished lawyer, but the discipline, to which his mind had been subjected, developed and sharpened his natural talents. In a passage in his *Brutus* (c. 41) Cicero has, in few words and in a masterly manner, shown in what the excellence of Servius consisted. His

speeches and his responsa were free from all obscurity; and this clearness was the result of a careful separation of a thing into all its parts, an exact definition of all that was by implication contained in it, and the removal of all obscurity by just interpretation. As to what was ambiguous, his first care was to ascertain the ambiguity, and then to separate it from every thing else; he applied a correct judgment to the estimate of truth and falsehood, and he deduced his conclusions from his premises with logical precision. To these qualities were added a profound knowledge of the *Jus Civile*, a perfect apprehension of the universal principles of the *Jus Naturale*, and a power of expression in which no man surpassed him. Perhaps of all the men of his age, or of any age, he was, as an orator, a jurist, and an advocate, without an equal or a rival. His friend Cicero has recorded the excellence of his moral character. Servius left about one hundred and eighty treatises, or parts or sections of treatises (*libri*), among which were criticisms on the responsa of Scaevola the pontifex. (Gell. iv. 1; Dig. 17. tit. 2. s. 30.) Several of these treatises were extant in the time of Pomponius, and Servius is often cited by the jurists whose writings are excerpted in the Digest; but there is no excerpt directly from Servius in the Digest. Servius had numerous pupils, the most distinguished of whom were A. Ofilius and Alfenus Varus. From the writings of eight of the pupils of Servius, Aufidius Namusa, who was one of them, compiled a large treatise in 140 parts; and it is to this work that later jurists refer, when they cite "Servii auditores" as a collective term. He was probably the author of a commentary on the Twelve Tables; and he wrote also *Ad Edictum*, and *Notae ad Mucium*, which have been already referred to. He was also the author of a treatise *De Dotibus* (Gell. iv. 3; Dig. 12. tit. 4. s. 8), and of several books *De Sacris Detestandis* (Gell. vi. 121); and there are fragments or short notices of various other works of his (Cic. *Top.* 8; Macrob. *Saturn.* 3), and of his orations. Quintilian speaks of three *Orationes* of Servius as being extant in his time (*Inst. Or.* x. 1 and 7); one of these was his speech against L. Licinius Murena, who was accused of ambitus, B. C. 63; and the other was a speech *Pro Aufidia*, or *Contra Aufidiam*, it is doubtful which, delivered probably in B. C. 44 or 43. (Meyer, *Oratorum Romanorum Frag.* p. 398, 2d ed.)

There are extant in the collection of Cicero's Epistles (*ad Fam.* iv.), two letters from Sulpicius to Cicero, one of which is the well-known letter of consolation on the death of Tullia, the daughter of the orator. The same book contains several letters from Cicero to Sulpicius. He is also said to have written some erotic poetry. (Ovid, *Trist.* ii. l. 141; Plin. *Epist.* v. 3.) [G. L.]

SULPI'CIUS SEVE'RUS. [SEVERUS.]

SULPI'CIUS TERTULLUS. [TERTULLUS.]

SULPI'CIUS VICTOR. [VICTOR.]

SUMMA'NUS, a derivative form from *summus*, the highest, an ancient Roman or Etruscan divinity, who was equal or even of higher rank than Jupiter; in fact, it would seem that as Jupiter was the god of heaven in the bright day, so Summanus was the god of the nocturnal heaven, and lightnings plying in the night were regarded as the work of Summanus (Augustin, *De Civ. Dei*, iv. 23; Plin. *H. N.* ii. 53; Paul Diac. *s. v. Dium*, p. 75; Fest. *s. v. provorsum*, p. 229, ed. Müller.) Varro (*De Ling. Lat.* v. 74) describes the god as of Sabine origin; but the ancients themselves on this as on many other points connected with their earliest religion, were in great uncertainty both in regard to the nature and the origin of Summanus; and some connecting the name with *sub* and *manes* regarded him as a deity of the lower world, an opinion which is totally at variance with the attributes given him by most writers, and there is ample reason for regarding him as the Jupiter of night. He had a temple at Rome near the Circus Maximus (Plin. *H. N.* xxix. 14; Liv. xxxii. 29; Ov. *Fast.* vi. 731). There was a representation of Summanus in the pediment of the Capitoline temple (Cic. *de Div.* i. 10; comp. Müller, *Etrusk.* vol. ii. pp. 60, 167; Hartung, *Die Relig. der Röm.* vol. ii. p. 59, &c.) [L. S.]

SU'PERA, CORNE'LIA. A few medals, both Roman and Greek, are extant bearing the above name, with the addition of *Augusta* or CEBACTH. Antiqurians differ in opinion as to the reign to which they belong, but from the date upon a coin of Aegae in Cilicia, which bears her name, it seems almost certain that she must have been the wife either of Trebonianus Gallus, or of Aemilianus, while other circumstances make it highly probable that the latter was her husband. (Eckhel, vol. vii. p. 374.) [W. R.]

COIN OF CORNELIA SUPERA.

SUPERBUS, TARQUI'NIUS. [TARQUINIUS.]

SUPERIA'NUS (Σουπεριανός), a sophist at Athens, of whom an account is preserved by Suidas (*s. v.*).

SURA, a cognomen in many Roman gentes, signifies "the calf of the leg," and is one of the many cognomens which took their origin from some bodily peculiarity in the person to whom it was first given.

SURA, A'CCIUS, for whom the younger Pliny begs the praetorship from the emperor Trajan. (Plin. *Ep.* x. 7. s. 9.)

SURA, AEMI'LIUS, the author of a work *De Annis Populi Romani*, an extract from which is inserted in the present text of Velleius Paterculus (i. 6), but evidently not by Paterculus himself.

SURA, BRU'TTIUS, legatus of C. Sentius Saturninus, praetor in Macedonia in B. C. 88, was sent against Metrophanes, the general of Mithridates, whom he defeated in a naval engagement, and compelled to take to flight. He followed up his victory by taking the island of Sciathus, where the enemy had deposited their plunder. He next advanced into Boeotia, to oppose Archelaus, with whom he fought for three days in succession. Plutarch relates that he gained a brilliant victory, but Appian says that the two armies parted on equal terms. On the approach of Sulla, who had been appointed

to the command of the Mithridatic war, Sura quitted Boeotia, and returned to his commander in Macedonia. (Appian, *Mithr.* 29; Plut. *Sull.* 11.)

SURA, P. CORNE'LIUS LE'NTULUS. [LENTULUS, No. 18.]

SURA, L. LICI'NIUS, was three times consul under Trajan, first suffectus in A. D. 98, in which year Trajan succeeded to the empire, and twice ordinary consul in A. D. 102 and 107. He was one of the most intimate friends of Trajan, and by his strong recommendation of the latter to Nerva, had a great share in gaining for him the empire. He likewise employed his influence with Trajan to gain for Hadrian more of the emperor's favour, and he may be said thus to have placed two emperors on the throne. Trajan continued to cherish an undiminished regard for Sura as long as he lived. He frequently employed Sura to write his orations; and on the death of the latter he honoured him with a public funeral, and erected baths to perpetuate his memory. Dion Cassius relates that Sura was sent as ambassador to Decebalus in the Dacian war. Two of Pliny's letters are addressed to him. (Dion Cass. lxviii. 9, 15; Aurel. Vict. *Caes.* 13. § 8, *Epit.* 13. § 6; Spartian. *Hadr.* 2, 3; Julian, *Caes.* p. 846, Sylb.; Plin. *Ep.* iv. 30, vii. 27.)

SURA, PALFU'RIUS. [PALFURIUS.]

SURDI'NIUS GALLUS. [GALLUS.]

SURDI'NUS. 1. A person spoken of in the consulship of Mam. Aemilius Lepidus, B. C. 77. (Val. Max. vii. 7. § 6.)

2. A rhetorician and a contemporary of the elder Seneca, elegantly translated some Greek plays into the Latin language. (Senec. *Suas.* 8, *Controv.* 20, 21.)

SURDI'NUS, L. NAE'VIUS, a triumvir of the mint under Augustus, whose name occurs on coins, of which a specimen is annexed. The head of Augustus is on the obverse.

COIN OF L. NAEVIUS SURDINUS.

SURE'NAS, the general of the Parthians, who defeated Crassus in B. C. 54. [CRASSUS, p. 878.]

SUSA'RION (Σουσαρίων), to whom the origin of the Attic Comedy is ascribed, is said to have been the son of Philinus, and a native of Tripodiscus, a village in the Megaric territory, whence he removed into Attica, to the village of Icaria, a place celebrated as a seat of the worship of Dionysus. (Ath. ii. p. 40, b.; Schol. *Il.* xxii. 29.) This account agrees with the claim which the Megarians asserted to the invention of comedy, and which was generally admitted. (Aristot. *Poet.* iii. 5; Aspasius, *ad Aristot. Eth. Nic.* iv. 2; *Dict. of Antiq.* art. *Comoedia*, p. 342, 2d ed.) Before the time of Susarion there was, no doubt, practised, at Icaria and the other Attic villages, that extempore jesting and buffoonery which formed a marked feature of the festivals of Dionysus; but Susarion was the first who so regulated this species of amusement, as to lay the foundation of Comedy, properly so called. The time at which this important step was taken can be determined within pretty close limits. The Megaric comedy appears to have flourished, in its full developement, about Ol. 45 or 46, B. C. 600 and onwards; and it was introduced by Susarion into Attica between Ol. 50 and 54, B. C. 580—564. (Plut. *Sol.* 10; *Marm. Par.* Ep. 39; Meineke, *Hist. Crit. Com. Graec.* pp. 19, 20.)

The Megaric comedy appears to have consisted chiefly in coarse and bitter personal jests, and broad buffoonery, and this character it retained long after its offspring, the Attic comedy, had become more refined. (Meineke, pp. 20—24.) That the comedy of Susarion partook of a like rudeness and buffoonery might reasonably be supposed, even if it were not expressly asserted by ancient writers (Anon. *de Com.* p. xxxii.; Diomed. Gramnat. iii. p. 486); but there can be no doubt that, in his hands, a great and decided advance was made in the character of the composition, which now in fact, for the first time, deserved that name. One change, which he introduced, is alone sufficient to mark the difference between an unregulated exercise of wit and an orderly composition; he was the first who adopted the metrical form of language for comedy (*τῆς ἐμμέτρου κωμῳδίας ἀρχηγὸς ἐγένετο*, Schol. *Dion. Thrac.* p. 748; Tzetzes, *ap.* Cramer. *Anecd.* vol. iii. p. 336; Schol. *Hermog. ap.* Reisk. *Orat. Graec.* vol. viii. p. 959; Bentley, *Phal.*) It is not, however, to be inferred that the comedies of Susarion were written; Bentley has shown that the contrary is probably true. They were brought forward solely through the medium of the chorus, which Susarion, doubtless, subjected to certain rules. (*Marm. Par.* vv. 54, 55, as restored by Böckh, *Corp. Inscr.* vol. ii. p. 301.) It seems most probable that his plays were not acted upon waggons. (Meineke, p. 25.) Of the nature of his subjects we know nothing for certain; but it can hardly be conceived that his comedies were made up entirely of the mere jests which formed the staple of the Megaric comedy; although there could only have been a very imperfect approach to anything like connected argument or plots, for Aristotle expressly tells us that Crates was the first who made *λόγους ἢ μύθους*. (*Poët.* v. 6; CRATES.) The improvements of Susarion, then, on the Megaric comedy, which he introduced into Attica, may be said to have consisted in the substitution of premeditated metrical compositions for irregular extemporaneous effusions, and the regulation of the chorus to some extent. It was long before this new species of composition took firm root in Attica; for we hear nothing more of it until eighty years after the time of Susarion, where the art revived in the hands of Euetes, Euxenides, and Myllus, at the very time when the Dorian comedy was developed by Epicharmus in Sicily. (Meineke, *Hist. Crit. Com. Graec.* pp. 18—26.) [P. S.]

SYADRAS. [CHARTAS.]

SYAGER (Σύαγρος), a Lacedaemonian, was the deputy from his state in the embassy which the Greeks sent to Gelon, to ask his assistance against Xerxes. [GELON.] Syager indignantly rejected, on behalf of Sparta, the condition insisted on by the tyrant, that he should have the supreme command of the allied armament. (Herod. vii. 153, 159.) [E. E.]

SYAGER (Σύαγρος), one of the alleged ante-Homeric poets, is said to have flourished after Orpheus and Musaeus, and to have been the first who sang the Trojan War. (Ael. *V. H.* xiv. 21; Eustath. *ad Il.* vol. i. p. 3.) He is perhaps the same as the Sagaris whom Aristotle mentioned, according to Diogenes Laërtius (ii. 46), as contemporary with Homer. (Fabric. *Bibl. Graec.* vol. i. pp. 6, 291, 562; Bode, *Gesch. d. Hellen. Dichtkunst*, vol. i. p. 247.) [P. S.]

SYCHAEUS or SICHAEUS, a wealthy Phoenician and husband of Dido, whose brother Pygmalion, anxious to secure his treasures, treacherously murdered him. (Virg. *Aen.* i. 347, &c., iv. 20, 502, 532, 632, vi. 474; Justin, xviii. 4, calls him Acerbas, and represents the matter somewhat differently from the account in Virgil.) [L. S.]

SYE'NNESIS (Συέννεσις), appears to have been a common name of the kings of Cilicia. We find the following mentioned in history.

1. A king of Cilicia, who joined with Labynetus (Nebuchadnezzar) in mediating between Cyaxares and Alyattes, the kings respectively of Media and Lydia, probably in B. C. 610. (Herod. i. 74; comp. Grote's *Greece*, vol. iii. pp. 311, 312.)

2. Another, contemporary with Dareius Hystaspis, to whom he was tributary. His daughter was married to Pixodarus. [PIXODARUS, No. 1.] (Herod. iii. 90, v. 118.) He was perhaps the same prince whom Herodotus mentions (vii. 98) as one of the most distinguished of the subordinate commanders in the fleet of Xerxes. (Comp. Aesch. *Pers.* 318, &c.)

3. Contemporary with Artaxerxes II. (Mnemon). When Cyrus the younger, marching against Artaxerxes, in B. C. 401, arrived at the borders of Cilicia, he found the passes guarded by Syennesis, who, however, withdrew his troops, on receiving intelligence that the force sent forward by Cyrus under Menon had already entered Cilicia, and that the combined fleet of the Lacedaemonians and the prince, under Samius and Tamos, was sailing round from Ionia. When Cyrus reached Tarsus, the Cilician capital, he found that Menon's soldiers had sacked the city, and that Syennesis had fled for refuge to a stronghold among the mountains. He was induced, however, by his wife Epyaxa to obey the summons of Cyrus, and to present himself before him at Tarsus. Here he received gifts of honour from the young prince, whom he supplied in his turn with a large sum of money and a considerable body of troops under the command of one of his sons. At the same time, however, he took care to send his other son to Artaxerxes, to represent this step as having been taken on compulsion, while his heart all the time was with the king. From the narrative of Xenophon it appears that Syennesis at this time, though really a vassal of Persia, affected the tone of an independent sovereign. (Xen. *Hell.* iii. 1. § 1, *Anab.* i. 2. §§ 12, 21—27, 4. § 4, vii. 8. § 25; Diod. xiv. 20; Wess. *ad loc.*) [E. E.]

SYE'NNESIS (Συέννεσις), a physician of Cyprus, who must have lived in or before the fourth century B. C., as he is mentioned by Aristotle (*Hist. Anim.* iii. 2. § 3), who quotes from his writings a passage on the origin of the veins. This fragment also forms part of the treatise "De Ossium Natura" in the Hippocratic Collection (vol. i. p. 507), which is in fact composed entirely of passages taken from different ancient writers. (See Littré's *Oeuvres d'Hippocr.* vol. i. p. 419.) [W. A. G.]

SYLLA. [SULLA.]

SYLOSON (Συλοσῶν), the son of Aeaces, assisted his brother Polycrates in making himself master of their native island Samos. For a time Polycrates shared the supreme power with Syloson and his other brother Pantagnotus; but shortly afterwards he put the latter to death, and banished the former. Syloson therefore repaired to Egypt, where Cambyses was at that time with his Persian army. As he was one day walking in Memphis, a scarlet cloak which he wore attracted the notice of Dareius, son of Hystaspes, who was then serving among the guards of the Persian monarch. Dareius offered to buy the cloak; but a divine inspiration, as Herodotus says, prompted Syloson to reply that he would not sell it, but would give it him, if he must have it. Dareius accepted the present, and there the matter ended for the time. But at length Syloson heard, with surprise, that the unknown Persian to whom he had given the cloak, was now the great king. He accordingly hastened to Susa, and found Dareius willing to remunerate him in a manner worthy of the king of Persia. Syloson refused the gold and silver which were offered him, and prayed that the island of Samos might be handed over to him. His request was complied with, and Otanes was sent with an army to place the island in the power of Syloson. Since the death of Polycrates, the supreme power had been in the hands of Maeandrius. The latter was in no condition to resist the Persians, and he capitulated to quit the island with his treasures; but immediately after he had sailed away, his crazy brother Charilaus, whom he had left in command of the Acropolis, fell upon the unsuspecting Persians, and killed many of their officers. [POLYCRATES; MAEANDRIUS; CHARILAUS.] The consequence of this treacherous conduct was a wholesale massacre of the inhabitants by Otanes; and the island was handed over to Syloson, stripped of its male inhabitants. Otanes afterwards repeopled the island, but we are not told from what quarter the new population came. Strabo represents Syloson as a cruel tyrant, who depopulated the island, but continued to rule Samos, as a tributary of Persia, till his death, when he was succeeded in the supreme power by his son Aeaces. (Herod. iii. 39, 139—149, vi. 13; Strab. xiv. p. 638; Grote, *Hist. of Greece*, vol. iv. pp. 332—337.)

SYLVA'NUS. [SILVANUS.]

SY'LVIUS. [SILVIUS.]

SYME (Σύμη), a daughter of Ialysus and Dotis, was carried off by Glaucus to an island near Rhodes, off the coast of Caria, which received its name from her. (Athen. vii. p. 296; Steph. Byz. *s. v.*) [L. S.]

SY'MEON or SI'MEON or SYMEO'NES (Συμεών sometimes Συμεώνης), literary and ecclesiastical. 1. ABBAS [No. 16].

2. ACOEMITENSIS MONACHUS. Symeones, a monk of one of the monasteries of the Acoemitenses at Constantinople, was sent by Cyril, his hegumenus or abbot, to Pope Felix II. or III. at Rome, to stir him up to the more active support of orthodoxy, then seriously threatened in the East by the strength of the Monophysite party and the temporising policy of the Emperor Anastasius, and the patriarch of Constantinople, Acacius. The mission of Symeon determined the Pope to act more de-

cisively and to refuse to recognize Peter the Fuller, who had regained the see of Antioch for the last time, about A. D. 485 [PETRUS, No. 17]; it led also to the deposition, for unfaithfulness and undue favour to the Monophysite party, of the presbyters Misenus and Vitalis, who had been sent by the Pope to Constantinople. (Evagrius, *H. E.* iii. 21.)

3. Of ANTIOCH. [No. 27.]

4. Of CONSTANTINOPLE. [No. 16.]

5. Of CTESIPHON. [No. 26.]

6. Metropolitan of EUCHAITA in Pontus, a writer whose date is not exactly ascertained, but who probably lived towards the end of the ninth century. There are extant in MS. two of his letters, *Epistolae duae ad Joannem Monachum*, from which Allatius has given two or three very brief citations. (Allatius, *De Symeon. Scriptis*, p. 179; Fabric. *Bibl. Graec.* vol. xi. pp. 296, 712; Cave, *Hist. Litt.* vol. ii. Dissert. prima, p. 18. folio, Oxford, 1740—43; Le Quien, *Oriens Christianus*, vol. i. col. 545.)

7. GRAMMATICUS. Daniel de Nessel in his *Catalogus Bibliothecae Caesaraeae*, pars iv. p. 77, fol. Vienna, 1690, describes a Greek MS. in that library as containing *Simeonis Grammatici Etymologicon*: the work is arranged in alphabetical order and has never been published. The MS. which was torn and imperfect, is not noticed, so far as we have been able to trace, by Kollar, in his edition of the *Commentarius* of Lambecius. (Fabric. *Bibl. Graec.* vol. vi. pp. 379, 604.)

8. HAERESIARCHA s. MASSALIANUS. In an appendix to the *Panoplia* of Euthymius Zigabenus [EUTHYMIUS ZIGABENUS] described by Lambecius, who printed some portions of it (*Commentarius de Biblioth. Caesaraea*, lib. s. vol. iii. col. 424, &c.), and published, with a Latin version, by Tollius (*Insignia Itinerarii Italici*, p. 106, &c.), are a string of anathemas against various Massalians or Bogomilans, among whom are given in one group Dadoes, Sabas, Adelpheios, Hermas, and Symeon. These do not belong to the age of Alexius Comnenus, to which Euthymius belonged, and in which the anathemas appear to have been uttered, but to a much earlier period, for in an account of the Council of Side in Pamphylia, held in or about A. D. 381, and which account is preserved by Photius, (*Biblioth.* Cod. 52), Dadoes, Sabas, Adelpheios, and Symeon are mentioned as contemporaries of the council and founders of the Massalian or Euchite sect. Theodoret also (*Haeret. Fabul. Compend.* iv. 11) mentions them. In the older editions of Photius the name of Symeon was written Σημεσώνης, "Semesones," but Bekker in his edition gives it (on the authority of a manuscript in the library of Cardinal Bessarion, now of St. Mark, at Venice) Συμεωνης, Symeones, which is the form used by Theodoret (*l. c.*). Lambecius and Tollius give it as Συμεών, Symeon. The sect of which he was one of the leaders had its rise in the reign of the Emperor Constantius II., apparently in the parts of Mesopotamia and Asia Minor adjacent to the Euphrates. They were a very enthusiastic sect, who placed the whole business of life in prayer and religious exercises, in which they gave themselves up to unwonted and uncontrolled excesses. Their names, Massaliani or Messaliani or Mesaliani (Μασσαλιανοὶ or Μεσσαλιανοὶ, or Μεσαλιανοί), and Euchitae (Εὐχῖται), derived the first from the Syriac, the second from the Greek language, were significant of their characteristic practice; they meant "praying people."

There was another Symeon, an haeresiarch, who was burnt to death with many of his followers for heresy in the time of Justinian II. Photius gives to him the vague and often misapplied epithet of a Manichaean. (Phot. *Narratio in epitome de Manichaeis repullulantibus*, apud Montfauc. *Biblioth. Coislin.* pp. 360, 361.)

9. HIEROMONACHUS. [Nos. 23, 25.]

10. HIEROSOLYMITANUS, or of JERUSALEM (1). Symeon or Simon, son of Cleophas, and, according to general belief, kinsman of Jesus Christ, was, according to the ecclesiastical historians, the second bishop of the Church of Jerusalem, the Apostle James, son of Alpheius, having been the first. Some of the later Greeks represent Symeon as the son of Joseph (husband of the Virgin Mary) by a former wife. The tradition of his appointment is given by Eusebius (*H. E.* iii. 11). After holding his bishopric for many years Symeon was put to death for his faith as a Christian, and because he was descended from David. He was a hundred and twenty years old at the time of his martyrdom, which took place during the persecution in the reign of Trajan, and while Atticus, the consular, was governor of Syria. Eusebius, in his *Chronicon*, places the martyrdom of Symeon in the tenth year of Trajan, the third year of Olympiad 221, in the fourth consulship of Sosius and third of Sura, A. D. 107. Some critics, including Bishop Lloyd of St. Asaph, Dodwell, and Pagi, bring down his death to A. D. 116. Symeon is worshipped as a Saint both by the Latin and Greek Churches, by the former on the 18th of February, by the latter on the 27th of April. He was succeeded in his bishopric by Justus. (Euseb. *H. E.* iii. 11, 32; Hegesippus, *apud Euseb. ll. cc.*; Euseb. *Chronicon*; *Chronicon Paschale*; *Acta Sanctorum Februar.* ad diem xviii. vol. iii. p. 53; Le Quien, *Oriens Christian.* vol. iii. col. 140.)

11. HIEROSOLYMITANUS (2). Toward the close of the eleventh century, the patriarchate of Jerusalem was held by Symeon or Simon II. In the Latin catalogues of the bishops of Jerusalem he is called Simon; but the Latin historians of the crusades generally write his name Symeon or Simeon. He succeeded Euthymius, but in what year is not known: he was already patriarch in A. D. 1094, when he had many conversations with Peter the Hermit, then on a pilgrimage to the Holy Land, on the deplorable state of the Christians in the East; and these conversations were among the means of exciting the compassion and zeal of Peter, and eventually of producing the crusades. On the arrival of the crusaders in Syria, and the formation of the siege of Antioch by them, in A. D. 1098, Symeon, terrified by the threats of the Turks of Jerusalem, fled to the island of Cyprus. From this island he maintained a friendly intercourse with the leaders of the crusaders, sending them presents of fruits, wine, poultry, and such things as he could. He died just about the time of the capture of Jerusalem, and the vacancy caused by his death being filled up by the crusaders with a patriarch of the Latin Church, and by the native Christians with one of the Greek Church, gave occasion to a long continued schism and a succession of rival claimants of the two Churches. An extant treatise *De Azymis adversus Latinos*, from which Allatius (*De Symeon. Scriptis*, p. 180) gives a passage, is ascribed, and apparently with good reason, to our Symeon. Le Quien, indeed, doubts whether

it is correctly ascribed to him, because the author appears "not to have been hostile to the Latins;" but the very courtesy of tone which occasioned Le Quien's doubts, while sufficiently at variance with the usual style of mediaeval polemics, is just such as a man in Symeon's circumstances would be likely to use. (Willermus s. Guillelmus Tyrensis, lib. i. c. 11; Albertus Aquensis, *Historia Hieros.* lib. vi. c. 39; Le Quien, *Oriens Christianus*, vol. iii. col. 498; Allatius, *l. c.*; Montfaucon, *Biblioth. Coislin.* p. 105; Cave, *Hist. Litt.* ad ann. 1090, vol. ii. p. 159.)

12. HUMILIS. [No. 16.]

13. LOGOTHETA. [No. 22.]

14. LOGOTHETA JUNIOR. In the *Bibliotheca Juris Canonici* of Justellus and Voellus (vol. ii. p. 710) is given the Ἐπιτομὴ κανόνων, *Epitome Canonum* s. *Synopsis Canonica* of Symeon Magister and Logotheta. Cave and Oudin distinguish this Symeon from Symeon Metaphrastes [No. 22], who also bore the titles of Magister and Logotheta, by the epithet Junior. The work itself is more ancient than the period (A. D. 1170) in which Cave places this Symeon junior, who could only have selected and arranged it, and possibly (as Beveridge conjectured) made annotations upon it. Christopher Justellus in the *Praefatio* to the second volume of the *Bibliotheca Juris Canonici* supposes the Symeon Logotheta who compiled the *Epitome*, to have been somewhat later than Alexius Aristinus or Aristenus [ALEXIUS ARISTENUS], who belonged to the middle of the twelfth century, and this appears to have led Cave and Oudin to distinguish him from Metaphrastes, who belongs to a much earlier period. But as, according to Cave's own acknowledgment, the *Canones* are really of earlier date, and as in the title the compiler is no otherwise distinguished than by the titles Magister and Logotheta, which were borne by Metaphrastes, we agree with Fabricius in assigning the *Epitome* to Metaphrastes, and regard "Symeon Logotheta Junior" as an imaginary person. In that case the other works which Oudin and Cave ascribe to him must belong to some other Symeon. (Cave, *Hist. Litt.* ad ann. 1170, vol. ii. p. 241; Oudin, *De Scriptoribus Eccles.* vol. ii. col. 1366, &c.; Fabric. *Bibl. Graec.* vol. xi. p. 297.)

15. MAGISTER. [No. 22.]

16. S. MAMANTIS, styled in the MSS. of his works, *νέος θεολόγος, ἡγούμενος μόνης τοῦ ἁγίου Μάμαντος τοῦ ξηροκέρκου*, NOVUS THEOLOGUS (or THEOLOGUS JUNIOR) ET HEGUMENUS (s. ABBAS) MONASTERII S. MAMANTIS IN XEROCERCO, or, as some correct it, *τοῦ ξυλοκέρκου*, IN XYLOCERCO. His title "Theologus" indicates his eminence as a writer on divinity; and the epithet "Novus" or "Junior" was evidently added to distinguish him from some other ecclesiastic, perhaps from Gregory Nazianzen, to whom at a much earlier period the title "Theologus" was given; or more probably to distinguish him from some other Symeon, either Symeon Metaphrastes [No. 22] or Symeon the Pious [No. 24]. The time at which this writer flourished has been much disputed; but the facts of his history enable us to assign him to the latter half of the tenth and the beginning of the eleventh century. He was born about the middle of the tenth century, of wealthy and noble parents, named Basil and Theophano, at a place called Galate in Paphlagonia; and was sent at an early age, for his education, to Constantinople, where his relatives held high stations at the Byzantine court. His precocious attainments inspired the highest hopes of his family, and he was introduced by an uncle to the notice of the imperial brothers Basil II. and Constantine IX., apparently at the time when they were yet in their boyhood, and were emperors in name only, the reins of empire being really held successively by Nicephorus Phocas (A. D. 963—969) and John Tzimisces (A. D. 969—975). After the sudden death of the uncle by whom he had been introduced at court, Symeon determined, though only fourteen years of age, to embrace a monastic life; but the monk Symeon the Pious (Συμεὼν ὁ εὐλαβής), or as Combéfis styles him, "Venerabilis," the Venerable [No. 24], whom he had chosen for his spiritual guide and father, having advised him to defer his purpose, he returned for a time to the house of his deceased uncle. At a somewhat later period he commenced his noviciate in the Monastery of Studium at Constantinople; but was induced by the envy of the abbot and some of the monks, excited by his pre-eminence in monastic practices, to remove to the Monastery of St. Mamas, where he completed his noviciate, and, in course of time, became abbot and was ordained presbyter. This was some time in the patriarchate of Nicolaus Chrysoberges, who was patriarch of Constantinople from A. D. 982 to 996. After some years Symeon, who had experienced trouble and danger from the turbulence of some recusant monks, resigned the abbacy, and devoted himself to the composition of works of piety. His literary labours attracted the approving notice of Sergius II., who held the patriarchate from A. D. 999 to 1019 or 1020: but this must have been quite in the early part of the patriarchate of Sergius, who was soon alienated from Symeon by the instrumentality of his syncellus, Stephanus, archbishop of Nicomedeia, a man of learning and eloquence, who was jealous of Symeon. The charge against Symeon was, that he paid unauthorized honour to the memory of his spiritual father, Symeon the Pious, who was now dead; and to whom our Symeon paid the honours due to a canonized saint. In consequence of this difference Symeon, after six years of persecution, was banished from his monastery, and from Constantinople, by the patriarch and synod. This punishment was remitted, and high honours in the Church offered him, if he would comply with the wishes of the patriarch, but he would not purchase them by sacrificing the memory of his friend. He was enabled by the liberality of his friends to found a monastery in the place where he had taken up his abode during his exile, a deserted chapel of St. Marina, on the Asiatic side of the Propontis; and there he remained till his death. His life has been written at length by one of his disciples, Nicetas Stethatus, who has embellished the narrative with the usual appendages of celestial gifts, divine visions, and miraculous incidents: and from a summary of this given by Combéfis, in his *Auctarium Novissimum*, pars ii. p. 119, &c., and from an abridged translation of it in Romaic or modern Greek, we are indebted for the above particulars. Allatius considers Symeon to have been the precursor of the fanatic quietists, who some centuries after gave occasion to the controversy that so agitated the Greek Church, respecting the uncreated light of Mount Tabor. [PALAMAS.]

The works of Symeon of St. Mamas are numerous, and are divisible into the following classes: —1. Λόγοι, *Orationes.* Allatius (*De Symeon. Scriptis*) gives a catalogue of the subjects and opening sentences of seventy-eight of these, extant in various MSS. in the original Greek; and the list is transcribed by Fabricius (*Biblioth. Graec.* vol. xi. p. 304, &c.). Several of these, and some others of which the original Greek was not known by Allatius to be extant, thirty-three in all, were published in a Latin version by Jac. Pontanus, with a preface and notes by Jac. Gretserus, 4to. Ingolstadt, 1603. The original of these thirty-three, in the order in which Pontanus gave them, together with twenty others, were in a MS. in the Coislin Library. (Montfaucon, *Biblioth. Coislin.* p. 407.) To this version Pontanus subjoined a Lation version of several pieces by different authors. A modern (Romaic) Greek version of the works of Symeon contains ninety-two of these Λόγοι. 2. Κεφάλαια πρακτικὰ καὶ θεολογικά, *Capita Moralia.* The number of these varies in different copies, either from some copies being imperfect, or from a difference of arrangement: in some MSS. they are arranged in three divisions, and amount in all to two hundred and twenty-eight (comp. Allat. *de Symeon.* p. 166); and this is the number in the version of Pontanus published with the *Orationes.* The modern Greek version contains only one hundred and eighty-one; but it contains also other Κεφάλαια, to the number of forty, by Symeon designated "the Pious" (Συμεῶνος τοῦ εὐλαβοῦς). [No. 24.] 3. Θεῖοι ὕμνοι, *Divini Hymni*, or, as Pontanus entitled them in his Latin version, *Sacrae Commentationes.* These are in verse of various kinds, iambic, anacreontic, and of the kind called "versus politici." (This last kind of verses is described in a note to the article PHILIPPUS, literary and ecclesiastical, No. 27, p. 291.) Allatius (p. 161, &c.) and, after him, Fabricius (*Bibl. Graec.* vol. xi. p. 314, &c.), give the titles of fifty-eight of these *Hymni*, thirty-eight of which, according to Allatius, were translated into Latin, and published by Pontanus: but either by the subdivision or alteration of these, or by the addition of others, of which the original is not known, Pontanus, who has destroyed the poetical form of the original, and arranged them in one *Sacrarum Commentationum Liber*, gives forty "capita." The modern Greek version is in verse, and comprehends fifty-one Λόγοι, *Orationes* s. *Libri.* The dissertation Περὶ ἀλλοιώσεων ψυχῆς καὶ σώματος τῶν ἐξ ἀέρων, τῶν ἐκ στοιχείων, τῶν ἐκ βρωμάτων καὶ τῶν ἐκ δαιμόνων ἐπιγενομένων ἡμῖν λόγος, *De Alterationibus Animae et Corporis quae ex Varietate Coeli aut Aeris quaeque ex Elementis, ex Cibis, interdum etiam ex Daemonibus existere in nobis solent Dissertatio*, published, with a Latin version by the Jesuit Possinus, in the notes to his edition of the *S. Nili Epistolae*, 4to. Paris, 1657, is one of the *Orationes* translated by Pontanus. These are all the works of Symeon which have been published, and chiefly in Latin or modern Greek versions. The Latin versions of Pontanus and Possinus are contained in the *Maxima Bibliotheca Patrum*, vol. xxii. ad init. fol. Lyon. 1677. The modern or Romaic Greek version was made by Dionysius Zagoraeus (Διονυσιος Ζαγοραιος), a hermit of the desert islet of Piperi, off the promontory of Athos, and was published 4to., Venice, 1790, with the abridged Romaic version of Nicetas Stethatus's life of Symeon prefixed. Allatius, Oudin, and Harless, in his edition of Fabricius, give the titles of various works of Symeon, extant in MS. in various libraries; but many of them appear to be only duplicates or extracts of those already mentioned, with titles more or less varied. Combéfis ascribes to him a discourse in honour of Symeon the Just, who is mentioned in the New Testament as taking the infant Christ in his arms. The author of this discourse styles himself Συμεὼν ὁ ταπεινὸς, *Symeon Humilis.* Symeon was held in the highest esteem in his own and following generations, and Allatius has quoted several laudatory poetical effusions in his honour. (Allatius, *De Symeon. Scriptis*, p. 151, &c.; Fabric. *Biblioth. Graec.* vol. x. p. 323, note h., vol. xi. p. 302, &c.; Oudin, *De Scriptoribus Eccles.* vol. ii. col. 587, &c.; Cave, *Hist. Litt.* ad ann. 1051, vol. ii. p. 138, ed. Oxford, 1740—1743.)

17. MANDRITA. [No. 31.]
18. MANICHAEUS. [No. 8.]
19. MARTYR. [No. 26.]
20. MASSALIANUS. [No. 8.]
21. Of MESOPOTAMIA. A discourse of which a Latin version under the title of *Sermo de morte semper meditando*, or *Sermo de mente semper complectendo suum cuique discessum*, is given in the *Bibliotheca Patrum* (Appendix ad edit. primam, Paris, 1579; vol. ii. ed. secunda, Paris, 1589; vol. v. pt. ii. ed. Cologne, 1618; vol. ii. col. 73—76, ed. Paris, 1654; vol. vii. p. 1227, ed. Lyon. 1677), where it is ascribed to the elder Symeon the Stylite [No. 31], is in a MS. of the original, in the Imperial Library at Vienna, ascribed to a Symeon of Mesopotamia. Τοῦ ἁγίου καὶ ὁσίου Συμεῶνος Μεσοποταμίας περὶ τοῦ ἀεὶ ἐν νῷ ἔχειν τὴν ἡμέραν τῆς ἐξόδου τοῦ βίου. *Sancti Symeonis Mesopotamitae sermo de eo quod semper in animo habere debeamus diem exitus vitae.* Lambecius shows, by quotations from the *Vitae Patrum* of Rosweydus, and the *Menaea* of the Greeks, that there was a particular monastery, in some locality not defined, apparently in the Syrian or Roman part of Mesopotamia, which was usually described by the name of the country, not of any particular adjacent spot: —"monasterium quod est in Mesopotamia Syriae," μονὴ τοῦ ἁγίου Ἀσκληπιοῦ τοῦ ἐν τῇ Μεσοποταμίᾳ τῆς Συρίας; and thinks it likely that Symeon, the author of the discourse, was abbot of this monastery. The Greek text, from which Lambecius cites some passages, differs materially in parts from the Latin version in the *Bibliotheca Patrum.* (Allat. *De Symeon. Scriptis*, p. 24; Fabric. *Bibl. Graec.* vol. xi. p. 298; Cave, *Hist. Litt.* vol. ii. Dissertat. prima, p. 18; Lambec. *Comment. de Biblioth. Caesaraea*, vol. s. lib. v. col. 198, &c. ed. Kollar.)

22. METAPHRASTES (ὁ Μεταφραστής), known also by the titles of MAGISTER (ὁ Μάγιστρος) and LOGOTHETA (it is doubtful if he was LOGOTHETA CURSUS, ὁ Λογοθέτης τοῦ δρόμου, or MAGNUS LOGOTHETA, ὁ μέγας Λογοθέτης), a celebrated Byzantine writer of the end of the ninth and beginning and middle of the tenth centuries, as Allatius has shown, but about whose date writers have differed very widely, some placing him in the beginning of the third century, and others as late as the fourteenth (see Allatius and Cave, *ubi infrà*). Our chief authority for the life of Symeon is the Ἐγκώμιον εἰς τὸν Μεταφραστὴν κύριον Συμεῶνα. *Encomium in Metaphrastem Dominum Symeonem* of the younger Psellus [PSELLUS, No. 3], and an

Ἀκολουθία, *Officium*, composed by the same author for the day (28th Nov.) on which Symeon is commemorated as a saint in the Greek Church; to which we may add some incidental notices from the writings of Symeon himself.

Symeon was a native of Constantinople, belonged to an illustrious family, possessed great wealth, and was remarkable even from childhood for "the flowers of the understanding," to quote the words of Psellus, which "blossomed in him." He studied rhetoric, and especially philosophy, and became eminent in both. The reputation he acquired recommended him to the notice of the government, and he was employed under the emperors Leo VI. the Philosopher, and Constantine VII. Porphyrogenitus, in public affairs. We should gather from the bombastic expressions of Psellus, that his first office was that of Proto-a-secretis, or chief secretary; but it is unlikely that so important an office should be the first entrusted to him: and the statement of Cedrenus, noticed below, seems more probable. His versatile talents were adapted both to counsel and to action; and he appears to have been engaged in repressing, both by arms and negotiations, the assaults of some enemies on the frontier of the empire, and in reducing others to subjection. He was characterised by magnificence in dress and stateliness of gait, yet tempered by a captivating address and easiness of access. He possessed also a liberal disposition, which his wealth afforded him ample opportunity of indulging. The declamation of Psellus contains neither particulars nor dates. A passage, however, in Symeon's account of St. Theoctista (apud Allat. *De Symeon. Scriptis*, p. 49), informs us that he was engaged in the expedition, under Himerius, against the Saracens of Crete, with whom he was commissioned to negotiate. This expedition, on Symeon's own authority in another place (*Chronog.* s. *Annales. De Leone Basilii Fil.* c. 21. Comp. Theophan. Continuat. lib. vi. *De Leone Basilii Fil.* c. 26), we may fix in the twenty-third year of the reign of Leo VI., A. D. 908. Allatius fixes the date, we believe erroneously, in A.D. 902. This, however, was not the first occasion in which Symeon appears as a prominent person: he was apparently the Symeon, Proto-a-secretis, who negotiated an exchange of prisoners with Leo the renegade, who commanded the Saracen fleet, which in A. D. 904 took Thessalonica (Theoph. Continuat. c. 21; Symeon. c. 14; Cameniata *de Excidio Thessalonicensi*, c. 62, 63; Zonaras, *Annal.* lib. xvi. c. 14; Cedren. *Compend.* p. 600, ed. Paris, vol. ii. p. 263, ed. Bonn.) According to Cedrenus, Symeon received the dignity of Proto-a-secretis as a reward for his service in this business, having previously held a subordinate office. It was when serving under Himerius, in A. D. 908, that Symeon first engaged in composing the lives of the Saints; and he pleaded as an excuse, when urged to undertake this task, the multitude of his engagements, and the cares of his wife and family. (Symeon, *Vitae S. Theoctistae* apud Allatium, p. 55.) The life of St. Theoctista, the first of his religious biographies, was not, however, written till after the death of the emperor Leo.

Symeon is mentioned by Liutprand, ambassador from the western emperor Otho to the Byzantine emperor Nicephorus Phocas, as still Proto-a-secretis in A. D. 968. (Baronii *Annal.* ad ann. 968, c. xxix.; comp. Pagi, *Critice in Baron.* ad ann. eundem, c. xii.; *Liutprandi Legatio*, apud Muratori, *Rerum Italicarum Scriptores*, vol. ii. p. 482.) Symeon is mentioned by Leo Diaconus (*Historia*, x. 7, p. 169, ed. Bonn) as still living when the comet appeared which shortly preceded the death of the emperor Joannes Tzimisces (comp. Cedrenus, p. 683, ed. Paris, vol. ii. p. 414, ed. Bonn), and which may be fixed in the year 975, so that he must have lived very nearly a century, and perhaps more. His death is described by Psellus as joyful and triumphant. (Comp. Allatius, Vossius, Cave, Oudin, Cellier, Saxius, *ubi infra*, and Pagi, *Critice in Baronii Annales*, ad ann. 902, i—xi.; ad ann. 975, c. ix. x.; Bollandus, *Praefat. ad Acta Sanctor.* cap. i. § 3, *Januar.* vol. i.)

The works of Metaphrastes are numerous and of varied character. They may be thus classified:—1. Ἁγίων Βίοι s. Μεταφράσεις, *Sanctorum Vitae s. Metaphrases.* These constitute the largest and most important class of his writings. A few of them were probably original, but by far the greater part were paraphrases (μεταφράσεις) or recastings of more ancient legends, of which the language was too rude, or the narrative too meagre, to suit the vicious taste and boundless credulity of the age in which Symeon lived, and which he seems to have altered *ad libitum.* As many, if not most, of the saints whom he commemorated lived before the rupture between the Eastern and Western Churches, some of the more zealous Roman Catholics, as Aloysius Lipomannus, Gretser, and especially Allatius, contend earnestly for the credit of Metaphrastes. Protestant writers have generally set him down as an author unworthy of credit, with the exception, perhaps, of Cave, who seems to think that he only corrected the arrangement and style of those of the ancient legends which needed such revision, and left those which were better written altogether intact. The more critical Roman Catholics unite with the Protestants in depreciating the authority of Symeon. The number of the lives ascribed to Symeon in the MSS. amounts to between six and seven hundred. Lists of these and other *Sanctorum Vitae* are given by Allatius, ubi infra, and Fabricius (*Bibl. Graec.* vol. x. p. 186, seq.). Cave gives a list of a hundred and twenty-two which, after Allatius, he supposes to be correctly ascribed to Metaphrastes. Of those inaccurately assigned to him, Allatius ascribes four hundred and forty-four to other authors; of ninety-five others the authors are unknown. A great number of the *Vitae*, genuine or spurious, are published in a Latin version by Lipomannus, Surius, and others, in their collections, *De Sanctorum Vitis:* of these Allatius has given a list (p. 76): a few which Allatius also enumerates (p. 78) have been published in various works in the original Greek, with or without a Latin version. Another list of the published lives is given by Hamberger, *Zuverlässige Nachrichten*, vol. iv. p. 143, foll. (On these *Sanctorum Vitae*, the great work of Metaphrastes, see Fabric. *Bibl. Graec.* vol. x. p. 180, &c., besides various incidental notices; and the authors cited at the close of this account.) 2. Συμεὼν μαγίστρου καὶ λογοθέτου χρονογραφία, *Symeonis Magistri et Logothetae Annales.* These extend from the beginning of the reign of Leo V. the Armenian, A. D. 813, where Theophanes concludes, to the reign of Romanus II. the younger, in the midst of which (A. D. 960 or 961) they somewhat abruptly break off. The work was prepared for the press by Combéfis, and is given among Οἱ μετὰ Θεοφάνην, *Scrip-*

tores post Theophanem, in the Paris (fol. 1685), Venice (fol. 1729), and Bonn (8vo. 1838) editions of the *Corpus Historiae Byzantinae*. The Paris edition, from which the others are taken, was published after the death of Combéfis, and from that circumstance is without notes. In these *Annales*, which closely, often verbatim, agree with the anonymous continuator of Theophanes [LEONTIUS, literary, No. 6], and with George the Monk [GEORGIUS, literary and ecclesiastical, No. 33.], Symeon, in the incidental notices of himself already cited, speaks in the third person. 3. *Chronicon* s. *Annales ab orbi condito*. This *Chronicon* has never been published, and seems to be different from the more important work just cited: it was a mere compilation, and was apparently less laboriously prepared than the preceding work; and in many parts agrees with Theophanes. Kollar, however (*Supplement ad Lambec.* p. 737), speaks of the *Annales* mentioned above, as a portion of the *Chronicon*. Different copies of the *Chronicon*, and there are many MSS. which contain it, terminate at different periods: some end with the accession of Leo the Armenian at the point at which the *Annales* commence: others terminate with Constantine Porphyrogenitus, and have prefixed the following iambic couplet. A comparison of these last copies would show whether the *Annales* are an extract from the *Chronicon*, as Kollar supposes, or not.

Ἀρχὴν μὲν Ἀδὰμ ἔσχεν βίβλος, καὶ τέλος,
Τὸ Πορφυρογέννητον εὐσεβὲς κράτος.

One MS. at Venice comes down to the reign of Constantine XI. Ducas, who reigned from A. D. 1059 to 1067, a circumstance which shows either that the *Chronicon* received some additions from a later hand, or that it is incorrectly ascribed to our Symeon, and must have been composed by a later writer. Oudin observes that the *Chronicon* agrees in several places to the letter with the work of Leo Grammaticus; he says it is borrowed from it, and, as he assigns Leo's work to A. D. 1013, he urges this as one argument for the later date assigned by him to Metaphrastes. But we have elsewhere stated that the date assigned by him to Leo's work is inaccurate; the argument built upon it therefore falls. [LEO, Greek writers, No. 15.] Combéfis suspects that Psellus [PSELLUS, No. 3] was the continuator of the *Chronicon*. (Fabric. *Bibl. Graec.* vol. vii. pp. 471, &c., p. 684, &c.) 4. Συμεὼν μαγίστρου καὶ λογοθέτου τοῦ δρόμου ἐπιστολαί, *Symeonis Magistri et Logothetae Cursus Epistolae*. Allatius has given nine of these, with a Latin version, at the end of his *De Symeonum Scriptis*, 4to. Paris, 1664. 5. Λόγοι, *Sermones*. One of these is given by Allatius with a Latin version at the end of his *De Symeon. Scriptis*. Another is given in a Latin version in the *Bibliotheca Concionatoria* of Combéfis, vol. iii. fol. Paris, 1662. Some others had been seen by Allatius in manuscript. (Fabric. *Bibl. Graec.* vol. x. p. 183.) 6. *Carmina*. Some short poems of Symeon have been printed. Τοῦ Μεταφραστοῦ στίχοι εἰς τὴν ἔνσαρκον οἰκονομίαν. κατ' ἐρώτησιν δῆθεν καὶ ἀπόκρισιν, *Metaphrastae de Salutis nostrae Mysterio et suscepti Nominis Sacramento: per interrogationem et responsionem*, was published by Fed. Morel, with a Latin version, 4to. Paris, 1600. Στίχοι Συμεῶνος τοῦ Μεταφραστοῦ, *Simeonis Metaphrastae trimetri iambici*, four very short pieces, were given in the *Poetae Graeci Christiani, una cum Homericis Cantonibus*, 8vo. Paris, 1609, published for the use of the Jesuits schools; and were reprinted in the Ἕλληνες Ποιηταὶ παλαιοὶ, τραγικοὶ κ. τ. λ., *Poetae Graeci veteres, tragici etc.*, vol. ii. p. 753, fol. Geneva, 1614. Four other short poems, two of them having their lines or alternate lines beginning with the successive letters of the alphabet, and bearing each the title Ἀλφάβετον, *Alphabetum;* and the other two addressed, one, Εἰς τὴν ἰδίαν ψυχὴν, *Ad sui ipsius Animam*, the other, Εἰς κύριον Στυλιανὸν πρωτασηκρῆτιν, *Ad Dominum Stylianum e Secretariis Primum*, are given in the *De Symeonum Scriptis* of Allatius (p. 132, &c.). Some other poems of Symeon are extant in manuscript. 7. Ἐπιτομὴ κανόνων, *Synopsis Canonica*, already noticed in speaking of the imaginary Symeon Logotheta Junior. [No. 14.] 8. Κεφάλαια τοῦ ἁγίου Μακαρίου μεταφρασθέντα παρὰ Συμεὼν τοῦ Λογοθέτου, *S. Macarii Aegyptii s. Scetensis* [MACARIUS, No. 1] *Capita Ascetica centum septuaginta, metaphrasi illustrata a Symeone Logotheta*. Either this work or an *Epitome* of it is inserted in the *Thesaurus Asceticus* of Possin. (Comp. the obscure notices in Lambecius, *De Biblioth. Caesaraea*, vol. v. pp. 151, &c., 214, &c., ed. Kollar.) Besides these Κεφάλαια, selected from the works of Macarius and paraphrased, Symeon wrote some original Κεφάλαια γνωμικὰ ρλά, *Gnomicae Sententiae CXXXI.*, extant in manuscript. (Allatius, p. 132.) 9. *Hymni s. Canones et Troparia*, also *Preces*, by Symeon Metaphrastes, were in the time of Allatius, and perhaps are still, in use in the Greek Church (Allatius, p. 131), and are extant in various MSS. 10. *Clementinorum Epitome*, published by Adrian Turnebus, 4to. Paris, 1555, and in a Latin version by Perionius, 4to. Paris, 1555; the version was reprinted in the edition of the works of Clemens Romanus, fol. Cologne, 1569. We know not on what ground this is ascribed to Symeon. (Comp. Fabric. *Bibl. Graec.* vol. vii. p. 31.) 11. Ἐκ τῶν τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Βασιλείου ἀρχιεπισκόπου Καισαρείας τῆς Καππαδοκίας ἠθικοὶ λόγοι κδ' διὰ Συμεὼν τοῦ Μαγίστρου καὶ Λογοθέτου, *Ex Libris D. Basilii Archiepiscopi Caesareae Cappodociae Orationes de Moribus XXIV. Simeone Magistro ac Logotheta auctore*. These Sermones were made up by Symeon of selections from the works of Basil, and were printed 8vo. Paris, 1556. A Latin version of them by Stanislaus Ilovius had appeared, 8vo. Venice, 1554, and has been reprinted several times. Another Latin version, by Simon Mailleus, archbishop of Tours, was published, 8vo. Paris, 1558, and has been reprinted in the editions of the works of Basil, in which the *Orationes* are usually given. (Fabric. vol. ix. p. 58, &c., vol. x. p. 183, &c.) 12. An account of the church of St. Sophia, extant in two MSS. at Vienna (Kollar, *Supplement. ad Lambecium*, comp. pp. 748, 760), is ascribed in one of the MSS. to Symeon Metaphrastes, but with what accuracy is uncertain. The citations from Metaphrastes in the *Catena in Lucam* of Nicetas, and the mention by Theophanes Cerameus of his Εἰς τὸν ἱερὸν Λουκᾶν ὑπόμνημα, *In Lucam Commentarius*, do not show that he wrote commentaries on Luke. The work intended is probably his account of Luke in his *Sanctorum Vitae*. The citations in the *Catena in Matthaeum* of Macarius Chrysocephalus are possibly from his account of Matthew. A single manuscript ascribes to Symeon Metaphrastes, but with very doubtful correctness, a work called *Dioptra* whether the work of Philip the

Solitary [PHILIPPUS, literary and ecclesiastical, No. 27], or a different work, is not ascertained. (Allatius, p. 136 ; Fabric. *Bibl. Graec.* vol. x. p. 62, note *oo*.)

The works of Symeon Metaphrastes are still valued by the Greeks. Three small quarto volumes containing selections from the *Vitae Sanctorum*, translated into the modern Greek tongue by Agapius, a Cretan monk, printed at Venice in the years 1797, 1805, and 1806, and entitled respectively, Παράδεισος, *Paradisus*, Ἐκλόγιον, *Eclogium*, and Νέος Παράδεισος, *Paradisus Novus*, are now before us. (Allatius, *De Symeon. Scriptis*, pp. 24—151 ; Cave, who makes three persons of our Symeon, viz. Symeon Metaphrastes, Symeon Logotheta, and Symeon Logotheta Junior, *Hist. Litt.* ad annos 901, 967, 1170, vol. ii. pp. 88, 104, 241 ; Oudin, *De Scriptoribus Eccl.* vol. ii. col. 1300—1383 ; Vossius, *De Historicis Graecis*, lib. ii. c. xxv. and lib. iv. pars iii ; Fabric. *Bibl. Graec.* vol. vii. pp. 471, 683, vol. viii. p. 29, vol. x. p. 180, &c. alibi ; Ceillier, *Auteurs Sacrés*, vol. xix. p. 565, &c., 592, &c. ; Hankius, *De Byzantinarum Rerum Scriptoribus*, pars i. c. 24 ; Hamberger, *Zuverlässige Nachrichten*, vol. iv. p. 139, &c. ; Saxius, *Onomasticon*, vol. ii. p. 135.)

23. MONACHUS s. HIEROMONACHUS. Various MSS. bear the name of Symeon Hieromonachus or Monachus as their author. (Comp. Fabric. *Biblioth. Graec.* vol. xi. p. 299 ; Cave, *Hist. Litt.* vol. ii. ; Dissertat. Prima, p. 18). A Symeonius Monachus et Presbyter is mentioned by Photius (*Biblioth.* Cod. 231) as flourishing in the reign of Justinian I. (See also Nos. 24, 25.)

24. PIUS, VENERABILIS or STUDITA. Symeon, denominated by his admirers ὁ εὐλαβής, "the Pious," or, as Combéfis renders it, "the Venerable," was a monk of the monastery of Studium at Constantinople, in the latter half of the tenth century. His younger namesake, Symeon of St. Mamas [No. 16], was his disciple, and held him in such reverence as to pay to his memory honours which were deemed unauthorized and excessive, and involved the younger Symeon in difficulties with his ecclesiastical superiors. Symeon the Pious is regarded as the author of a short treatise on the duties of an ascetic life, *Λόγος ἀσκητικὸς πολυμερὴς ἠθικὸς κεφαλαιώδης, Oratio de vitae asceticae officiis summatim scripta*, of which a version in modern or Romaic Greek, by Dionysius Zagoraeus, is published with his version of the works of Symeon of St. Mamas. 4to. Venice, 1790. See the biographical notices of Symeon of St. Mamas, in the *Auctarium Novissimum* of Combéfis and in the version of Zagoraeus, already referred to [No. 16].

25. SCHOLARIUS, styled also HIEROMONACHUS, Συμεὼν ἱερομόναχος ὁ σχολάριος ; a monk of the Byzantine empire, whose date is not known, except that he lived about or after the close of the eighth century. He composed a work entitled Κανόνες, *Syntagma Canonum*, extant in MS. at Vienna, containing the Canons ascribed to the Apostles and to the seven general councils. (Fabric. *Biblioth. Graec.* vol. xi. p. 299 ; Cave, *Hist. Litt.* vol. ii., Appendix prima, p. 18 ; Lambecius, *Commentar. de Bibliotheca Caesaraea*, vol. iv. col. 435, ed. Kollar.)

26. Of SELEUCEIA and CTESIPHON. The increase of the number of Christians in Persia, and their formation into churches with ecclesiastical officers, had excited the apprehensions of the Magi, and also the jealousy of the Jews: these bodies excited the Persian king to commence a severe persecution against the Christians, and Symeon, archbishop of Seleucia and Ctesiphon, was put to death on a charge of favouring the interests of, and treacherously conveying to, the Roman emperor Constantine the Great, or more probably his son Constantius II., intelligence affecting the interests of Persia. Syriac writers call this Symeon Bar-Sabaï or Bar-saböe, *i. e.* "Filius Tinctorum" (Assemani. *Biblioth. Orient.* vol. i. p. 1, 2), and state that he was the disciple of Papas or Phaphas, whom he succeeded in the see of Seleuceia. Papas had been deposed for his arrogance and impiety, and Symeon was appointed in his room (Le Quien, *Oriens Christianus*, vol. iii. col. 1107, &c. ; Assemani, *Biblioth. Orient.* vol. i. p. 186), which led Papas to utter an imprecation against Symeon that his sins might never be forgiven to him. Symeon was born of respectable and pious parents, who carried on the business of silk dyers, and appear to have supplied the Persian kings with their royal robes. The date of Symeon's accession to his see is undetermined. According to some authorities (Le Quien, col. 1106) Symeon was present at the Council of Nice, A. D. 325, as representative of his predecessor Papas, who was then archbishop of Seleuceia ; according to others (Assemani, p. 8, 9) Symeon had already acquired the see, and sent one of his clergy to represent him. The date of his death is also uncertain ; but it was probably during the war between the Persians and the Roman emperor Constantius II. Many other Christians perished with Symeon, and in the bloody persecution which followed his death : among these martyrs was his sister Tarbula. He was buried at Susa. (Assemani, p. 4.) Symeon wrote some letters in Syriac, which are mentioned by Ebed-jesu (Assemani, p. 11) ; but the occasion and subject of them are not stated. Two hymns which are, it would appear, still used by the Christians of the country about Bagdad (in divinis Chaldaeorum officiis) are ascribed to him. (Assemani, *Biblioth. Oriental.* vol. i. p. 1—12 ; Le Quien, *l. c.* ; Sozomen. *H. E.* ii. 8—15 ; Hieronym. *Chronicon* ; Theophan. *Chronog.* p. 19, ed. Paris, p. 15, ed. Venice, p. 36, ed. Bonn ; Cedrenus, *Compend.* p. 298, ed. Paris, vol. i. p. 522, ed. Bonn ; Nicephorus Callisti, *H. E.* viii. 35, 37, 38 ; *Menolog. Basilian.* a. d. April. xiv. pars iii. p. 55, fol. Urbino, 1727 ; Henschen. apud *Acta Sanctorum Aprilis*, vol. ii. p. 846 ; Baronius, *Annales Eccles.* ad ann. 343, xii.—xvii. ; Pagi, *Critice in Baron.* in loc. ; Tillemont, *Mémoires*, vol. vii. pp. 76, &c., 662, &c.)

27. SETH or SETHUS, Σηθ, or SETHI, Σήθι ; or perhaps THE SON of SETHUS or SETH, a Byzantine writer of some importance of the eleventh century. He is known also by the titles which he bore of MAGISTER ET PHILOSOPHUS, Μάγιστρος καὶ Φιλόσοφος, and of PROTOVESTIARIUS ANTIOCHI, Πρωτοβεστάρχης τῶν Ἀντιόχου, *i. e.* Master of the Robes in the palace of Antiochus (Flavius Antiochus the Eunuch, who was consul, A. D. 431) at Constantinople, in which the imperial jewels or costly articles were kept. (Comp. Ducange, *Glossar. Med. et Infim. Graecitat. s. v.* πρωτοβεστάρχης τῶν Ἀντιόχου, inter derivat. voc. Βέστης ; and *Constantinop. Christiana*, lib. ii. sect. xiii. § 5.) By a corruption of his title he has been improperly styled ANTIOCHENUS, Ἀντιοχεύς, and MAGISTER ANTIOCHIAE, Μάγιστρος Ἀντιοχείας, and BESTUS, Βέστος. It is pro-

bable that he is the Symeon Protovestiarius (Συμεὼν πρωτοβεστιάριος) mentioned by Cedrenus (*Compend.* p. 737, ed. Paris, vol. ii. p. 511, ed. Bonn) as having been banished in A. D. 1034, by the Emperor Michael the Paphlagonian [MICHAEL IV. PAPHLAGO] on account of his sympathy with the Patrician Dalassenus. Symeon had been one of the personal attendants of the Emperor Constantine IX. (or VIII. as some reckon, brother and colleague of Basil II.), whose death occurred A. D. 1028. Symeon, on his banishment, retired to a monastery founded by himself near mount Olympus; and appears to have spent the rest of his life in literary pursuits and monastic duties (*Cedren. l. c.*). As one of his works is dedicated to the Emperor Michael Ducas, he must have survived the accession of that prince in A. D. 1071. Nothing beyond this appears to be known of his personal history.

The principal works of Symeon Seth are as follows: — 1. Σύνταγμα κατὰ στοιχεῖον περὶ τροφῶν δυνάμεων, *Syntagma per litterarum ordinem de cibariorum facultate.* This is the work dedicated to Michael Ducas. It is a descriptive catalogue, alphabetically arranged, of the chief articles of human food: the materials are for the most part taken from Symeon's contemporary, Michael Psellus [PSELLUS, No. 3.]. It was published, with a Latin version, by Lilius Gregorius Gyraldus of Ferrara, 12mo. Basel, 1538. The arrangement of the text differs from that of the version: the alphabetical order in the one being of the Greek titles to each article, in the other of their Latin equivalents; but in an edition of the version revised by Dominicus Monthesaurus of Verona, 12mo. Basel, 1561, the Greek titles are prefixed to each article, and the original order is restored. An improved edition of the Greek text, with a new version by Martinus Bogdanus, was published 12mo. Paris, 1658. 2. Σύνοψις καὶ ἀπάνθισμα φυσικῶν τε καὶ φιλοσόφων δογμάτων, *Compendium et flores naturalium et philosophorum placitorum.* Of this work, which is also in great part pillaged from Psellus, Allatius (ubi infrà) has given a short extract, with a Latin version. The first two of the five books of which the work consists are extant in some MSS. under the name of Psellus. They bear the title of Ἐπιλύσεις συντόμοι φυσικῶν ζητημάτων, *Solutiones compendiosae naturalium quaestionum.* 3. *De Medicina* (s. *De Medicamentis*) *ex Animalibus.* A Latin version of two fragments of this appears at the end of Monthesaurus's revised edition of Gyraldus's version of the *Syntagma de cibariorum facultate.* 4. Περὶ ὀσφρήσεως, *De Odoratu*, and 5. Περὶ γεύσεως καὶ ἁφῆς, *De Gustatione et Tactu*, published by Ideler, in his *Physici et Medici Graeci Minores*, vol. ii. p. 283, 8vo. Berlin, 1842.

But the work which has given Symeon Seth the greatest claim to remembrance, is his Greek version of the Indian apologues, now known as the Fables of Bidpai or Pilpay. This version is briefly entitled Στεφανίτης καὶ Ἰχνηλάτης, *Stephanites et Ichnelates*, s. *Coronarius et Vestigator*, and a Latin version of a considerable part of it was subjoined by Possin to his edition of Georgius Pachymeres, fol. Rome, 1666; but it is omitted in the Bonn reprint of that version. The Greek text, not however in a complete form, was published under the title of *Specimen Sapientiae Indorum veterum*, by Seb. Godof. Starkius, 12mo. Berlin, 1697. The introductory chapters, which had been prefixed to Bidpai's work, and had been also translated by Seth but omitted by Starkius, were published under the title of *Prolegomena ad Librum*, Στεφανίτης καὶ Ἰχνηλάτης, by Floderus, Upsala, 1780. From a more prolix title or introduction prefixed to the work we learn that it was brought from India by Περζωὲ, Perzoe, or Barzouyeh, physician to Chosroes or Khosru I. Nushirwan [SASSANIDAE, No. 21], King of Persia, who reigned from A. D. 531 to 579, and that it was presented to that King. It is probable that what Barzouyeh presented to Khosru was a Pehlvi or old Persian version, not the Sanscrit original. It was, according to the title just cited, translated into Arabic, and this Arabic version Symeon Seth translated into Greek. A succinct account of this ancient and curious work is given in the *Penny Cyclopaedia*, s. v. BIDPAI, where are given numerous references to the authorities used. See also Fabric. *Bibl. Graec.* vol. vii. pp. 777—781.

A history of Alexander the Great, replete with fabulous incidents, and falsely bearing the name of Callisthenes [CALLISTHENES, No. 1], which is found in some libraries (comp. *Catal. MStorum Biblioth. Regiae*, vol. ii. p. 388, Cod. mdclxxxv. fol. Paris, 1740), is said by Fabricius (*Biblioth. Graec.* vol. iii. p. 36) and Wharton (*Hist. of Eng. Poetry*, vol. i. p. 129) to have been translated from the Persian by Symeon Seth, but on what authority this assertion rests they do not state: nor does the work seem to bear any internal marks of belonging to Seth. The opening portion of a history of Alexander which some identify with this work, is given by Berckel (in a note to Stephanus Byzant. *De Urbibus*, ad voc. Βουκεφάλεια) and by Fabricius (*Biblioth. Graec.* vol. xiv. p. 148, ed. vet.): it bears the title of Βίος Ἀλεξάνδρου τοῦ Μακέδονος καὶ πράξεις, *Vita et Gesta Alexandri Macedoniae Regis.* A Latin history of Alexander closely resembling this Greek work, and considered by some as a version though it varies much from the original, was printed in black letter, fol. Argentin. 1489 and 1494. These works bear, both of them, considerable resemblance to the work said to have been written in Greek by Aesopus [AESOPUS, p. 48], and translated into Latin by Julius Valerius, whose translation was first published from an imperfect MS. by Angelo Mai, at Milan, 1817, and again more complete in vol. vii. of his *Classici Auctores e Vaticanis Codd. editi*, 8vo. Rom. 1835. It is also given from Mai's first edition as an appendix to the edition of Quintus Curtius in the *Bibliotheca Classica Latina* of Lemaire, 8vo. Paris, 1824. Considerable information respecting these works of the Pseudo Callisthenes, Aesopus or Julius Valerius and others, which have much in common with each other and appear to have had a common origin, may be found in the preface of Mai (reprinted by Lemaire); in the *Journal des Savans* for 1818, pp. 401, &c., 609, &c.; and in the *Bibliothèque Universelle* for the same year, pp. 218, &c., 322, &c. But of these works neither by Mai nor in the periodicals is any one ascribed to Symeon Seth. Some other works of Symeon are extant in MS. (Fabric. *Biblioth. Graec. ll. cc.* vol. vii. p. 472, vol. xi. p. 320; Allat. *De Symeon. Scriptis*, p. 181, &c.; Vossius, *De Historicis Graec.* lib. iv. c. 21.)

28. STUDITA. [Nos. 16 and 24.]

29. STUDITA. Some Τροπάρια, *Cantica*, or hymns, by Symeon, a monk of the Convent of Studium

at Constantinople, were among the MSS. of the monastery of Cryptae Ferratae at Rome. Allatius, who had read them, says that they were worthy to be preserved and published, and to be used in the services of the church. He has given the initial parts of each, from which it appears that they related to the crucifixion, burial, and resurrection of Christ. Of the time and history of this Symeon nothing is known. A Symeon appears among the correspondents of Theodore Studita, who addresses him as his son; but whether this was the writer of the *Cantica* or not is unknown. Allatius judges the writer to be a different person from the Symeon Studita mentioned with such high praise by Symeon of St. Mamas, in his oration *De Poenitentia et Compunctione*, and who is doubtless the Symeon the Pious already mentioned [No. 24]. (Allatius, *De Symeon. Scriptis*, p. 23; Fabric. *Bibl. Graec.* vol. x. p. 444, vol. xi. p. 299; Cave, *Hist. Litt.* vol. ii. Dissert. Prima, p. 18.)

30. STULTUS or SALUS (*ὁ Σαλὸς*), a fanatic of the Eastern Church, apparently born about A. D. 522, in the reign of the emperor Justin I. He was a Syrian, but his birth-place appears to be unknown. In the reign of Justinian he visited Jerusalem with a companion, Joannes, with whom he embraced a monastic life, first in a convent, afterwards in a hermitage on the eastern shore of the Dead Sea. He afterwards visited Jerusalem. He then went to Emesa, where he continued till his death. He lived to, if not after, the reign of the emperor Maurice. The life of this Symeon, written by Leontius of Neapolis [LEONTIUS, No. 20], his contemporary, abounds with absurd stories of his miracles. (Leontius, *Vita S. Simeonis Sali*, apud *Acta Sanctor. Julii.* vol. i. p. 136, &c.; Nicephorus Callisti, *H. E.* lib. xvii. c. 22.)

31. STYLITES (*Συμεών ὁ Στυλίτης*), the PILLAR-SAINT, a celebrated ascetic of the fifth century, who derived his distinguishing epithet from the pillar on which he passed a considerable part of his life. He was the first of a tolerably numerous class of "Pillar-saints" or "Stylites." He was born at the village of Sisan, on the confines of Syria and Cilicia, about A. D. 388, according to Tillemont, whose dates we follow. After leading an ascetic life for many years in various monasteries and solitary places, he resolved to take his stand on a pillar or pedestal, in order to escape from the honour paid him by men, according to the testimony of Theodoret, though it is not so easy to see how so conspicuous a position consisted with the modesty ascribed to him by that writer. This was in A. D. 423. At first his pillar was only six cubits, or nine feet high; it then rose to twelve cubits, then to twenty-two; and when Theodoret wrote, which was in Symeon's lifetime, it was thirty-six cubits, or fifty-four feet high; "for," adds Theodoret, "he desires to touch heaven, and to be released from all communication with earthly things." The circumference of his column is stated by Evagrius to have been two cubits, or three feet, the height forty, which is, perhaps, only a round number for the thirty-six of Theodoret.

This proceeding of the saint, however admired by some, incurred the reprehension of others, to whom Theodoret thought it necessary to reply by referring to certain symbolical actions of the Old Testament prophets. The saint's proceeding was, however, so far in conformity to Oriental sentiments, and appealed so strongly to Oriental feelings, that it led to the conversion of many hundred heathens, Persians, Armenians, and Iberians, who would probably have resisted a more rational mode of argument. Tribes, apparently of Bedouin Arabs, contended for the blessing of the holy man, and were near coming to blows in their jealous rivalry. The gifts of working miracles and of prophesying are claimed for him by Theodoret, who professes to have been an eye and ear witness of their exercise. In this extraordinary manner he passed the last thirty-seven years of his life, attracting the reverence alike of believers and unbelievers.

Symeon died about A. D. 460 according to Tillemont, Theophanes, and Cedrenus. His body was brought to Antioch. The emperor Leo proposed to remove it to Constantinople, but yielded to the entreaties of the people of Antioch that it should remain among them. His relics were held in high esteem.

The abode of Symeon before and after his ascent of the column, was locally called Mandra (whence he sometimes bore the name of Mandrita), and was distant, according to Evagrius, three hundred stadia, nearly thirty-five miles from Antioch. The piety of his admirers subsequently erected a church or monastery on the spot, in the midst of which was a richly ornamented court, open to the sky, and enclosing the column on which he had passed his days. The Western Church commemorates this saint on January 5th, the Greek Church on September 1st.

The history of this extraordinary man is worthy of attention, whether as showing what the human frame may be brought to endure, or as the most remarkable page in the remarkable history of ascetic observance, or as illustrating the religious views and spirit of his age and country. Most writers who touch on the history of the period speak of Symeon. The fullest account is given by Theodoret (*Philotheus s. Religiosa Historia*, c. 26), and Evagrius (*H. E.* i. 13, 14. ii. 9, 10). Something may be gleaned from the fragments of Theodore Lector (*H. E.* i. 12. ii. 42). The three lives, given in a Latin version by Bollandus (*Acta Sanctor. Januar.* vol. i. p. 264, &c.), of which the first and second are ascribed, but we think on very uncertain ground, to Symeon's disciple Antonius, and the third to Symeon Metaphrastes, are of little value. (See also *Chron. Paschal.* p. 321, ed. Paris, p. 256, ed. Venice; vol. i. p. 593, ed. Bonn; Theophan. *Chronog.* ad A. M. 5952, 53, p. 96, ed. Paris, p. 77, ed. Venice, and vol. i. pp. 173, 174, ed. Bonn; Cedren. *Compend.* pp. 340, 341, 347, 348, ed. Paris, and vol. i. pp. 596—598, and 609, ed. Bonn; Nicephorus Callisti, *H. E.* xiv. 51, xv. 13; and, among modern writers, Baronius, *Annal. Eccles.* ad ann. 420, xxviii., 432, xlii. li. lii., 436, xii., 451, cliii., 455, xix., 458, xviii., 460, xvii. xviii., 465, xxxiv., *cum Critice Pagii;* Tillemont, *Mém.* vol. xv. p. 347, &c., and notes, p. 879, &c.; Cave, *Hist. Litt.* ad ann. 448, vol. i. p. 438; Fabricius, *Biblioth. Graec.* vol. x. p. 522, &c., and Allatius, *De Symeon. Scriptis*, p. 6, &c.)

It is known that Symeon wrote several pieces: 1. *Epistola ad Theodosium Imperatorem*, relating to the restitution of the Jewish synagogues; a proof, unhappily, that a clear perception of right and wrong is not to be enumerated among our saint's excellences. (Evag. *H. E.* i. 13; Nicephor. *l. c.*) This letter is not extant. 2. *Ad Eudociam Imperatricem Epistola*, concerning her return to the church. A short extract from this is preserved

by Nicephorus Callisti (*H. E.* xv. 13). 3. Πρὸς Λέοντα τὸν αὐτοκράτορα ἐπιστολή, *Ad Leonem Imperatorem Epistola;* on the election of Timotheus Aelurus, and the authority of the Council of Chalcedon; mentioned by Evagrius (*H. E.* ii. 10. Comp. Phot. *Biblioth.* cod. 229). 4. Πρὸς Βασίλειον ἐπισκοποῦντα τοῦ Ἀντιόχου (sic in Evag.) ἐπιστολή, *Ad Basilium Antiochiae Episcopum Epistola*, on the same subjects, preserved by Evagrius (*ibid.*), and Nicephorus Callisti (*H. E.* xv. 19). 5. Allatius mentions also a *Confessio fidei*, and refers to Eulogius (apud Phot. *l. c.*): but Eulogius evidently speaks of the saint's letter to the emperor Leo. (Allatius, Cave, Fabricius, *ll. cc.*)

The discourse *De morte semper meditando*, printed in a Latin version in the *Bibliotheca Patrum*, under the name of our Symeon, is noticed elsewhere as being more correctly ascribed to Symeon of Mesopotamia [No. 21].

32. Stylites Junior, or Thaumastorites, or A Monte Thaumasto (Τοῦ Θαυμαστοῦ ὄρους), or De Monte Mirabili. The Greek and other Eastern churches reverence the memory of a younger Symeon Stylites, who has, however, no place in the Latin calendar, and is indeed of far less celebrity than the subject of the preceding article. He was born at Antioch of parents in humble life, about A. D. 521, as Conrad. Janninghus calculates. His mother Martha was a woman of great piety. He embraced a monastic life, when yet a child, in a monastery near Seleuceia, the port of Antioch, in which monastery he found an eminent stylite or pillar saint, Joannes; and Symeon, desiring to imitate his example, had a pillar erected opposite John's, on the top of which, within a wooden enclosure, which may perhaps be compared to a circular pulpit, he took up his abode for eight years, being only seven years old when he ascended it. He then removed to a mountain called 'the Wonderful Mountain' (τὸ Θαυμαστὸν ὄρος), from which he derived his epithet Thaumastorites: here he afterwards established a monastery, in which he resided for the rest of his life, having another column erected for his domicile. He was ordained priest by Dionysius, bishop of Seleuceia, but in what year is not known. He died in his seventy-fifth year, and in the forty-fifth of his abode on his second column, probably in or about A. D. 596. The prolix life of him from which we have taken the above particulars, was written by "Nicephorus Magister Antiochiae," a writer of a later but unascertained period, and is full of miracles, visions, and other legendary matters. It is given, with a valuable *Commentarius Praevius* by Conrad Janninghus, in the *Acta Sanctorum Maii*, a. d. xxiv. vol. v. p. 298, &c.

Several writings are ascribed to the younger Symeon the Stylite. They are, 1. Περὶ εἰκόνων, *De Imaginibus*, mentioned by Joannes Damascenus, who cites a passage from it among the passages subjoined to his own third oration on the same subject. It may be doubted, however, whether the title applies to the work from which the citation is made, or merely describes the subject of the cited passage. (Damascenus, *Opera*, vol. i. p. 386, ed. Le Quien.) 2. Ἐπιστολὴ πρὸς τὸν Ἰουστινιανὸν βασιλέα, *Epistola ad Justinianum Imperatorem*, cited by Sophronius of Jerusalem in his Συνοδική, *Epistola Synodica* (apud Phot. *Biblioth.* cod. 231). This letter of Symeon was directed against the Nestorians and Eutychians, and was much prized by Justinian, who called it "a treasure." (Phot. *ibid.*) 3. Πρὸς βασιλέα Ἰουστῖνον τὸν νέον ἐπιστολή, *Ad Imperatorem Justinum Juniorem Epistola*, of two lines only, given in the life of Symeon by Nicephorus (c. xxiv. § 189). 4. Ἐπιστολὴ πέμπτη πρὸς τὸν βασιλέα Ἰουστῖνον τὸν νέον, *Ad Imperatorem Justinum Juniorem Epistola Quinta*, exciting him to punish the Samaritans, given at length in the *Acta Concilii Nicaeni secundi Oecumenici septimi*, Actio V. (see *Concil.* vol. iv. coll. 289, 663, ed. Hardouin). It is uncertain whether the title indicates that this was the fifth in some general collection of the *Epistolae* of Symeon, or the fifth which he had written to the emperor. Its genuineness also has been disputed and is vindicated at some length by Allatius (*De Symeon. Scriptis*, p. 18, &c.). 5. Πρὸς τὸν ἐν τοῖς Ἱεροσολυμοῖς ὁσιώτατον σταυροφύλακα Θωμᾶν ἐπιστολή, *Ad Sanctissimum in Hierosolymis Sanctae Crucis Custodem Thomam Epistola*, given at length in the *Vita S. Marthae matris Symeonis Junioris*, c. vii. § 63, &c. (apud *Acta Sanctorum Maii*, vol. v. p. 426). 6. A letter to Evagrius the ecclesiastical historian, mentioned by him (*H. E.* vi. 23). 6. Devotional compositions, as Τροπάρια, *Troparia* s. *Hymni*, and Εὐχαί, *Preces*, mentioned by Allatius (*ibid.* p. 21) as extant in MS. A short Ὠδή, *Ode* s. *Hymnus* is given in the life of Symeon by Nicephorus, c. xiii. § 109. 7. *Sermones Ascetici XXXVI.*, *Responsiones ad Quaesita XXV.*, and *Sententiae XXXVI.*, are extant in an Arabic version at Rome (Assemani, *Biblioth. Oriental.* vol. ii. p. 510); and the *Sermones* at Oxford also. (*Catalog. MStorum Angliae et Hiberniae*, vol. i. p. 280.)

Beside the life of Symeon, from which our account is chiefly taken, various particulars are recorded by Evagrius (*H. E.* v. 21, vi. 23), the contemporary and countryman of the Saint; by the biographer of St. Martha, the mother of Symeon, apparently a contemporary; by Joannes Damascenus (*l. c.* p. 378), who cites a passage from a lost life of Symeon by Arcadius of Cyprus; in the *Acta Concilii Nicaeni Secundi*, Actio IV. (*Concil.* vol. iv. col. 217 and 632), where two extracts are given from an anonymous life of Symeon, perhaps that by Arcadius; and by Nicephorus Callisti (*H. E.* xviii. 24); Allatius (*De Symeon. Scriptis*, pp. 17—22); Janninghus (apud *Acta Sanctorum*, *l. c.*); Cave (*Hist. Litt.* ad ann. 527, vol. i. p. 508); Fabricius (*Biblioth. Graec.* vol. x. pp. 325, 524, vol. xi. p. 299); and Baronius (*Annales* ad ann. 574. §§ vi. viii. ix).

33. Stylites Tertius, Presbyter et Archimandrita. A third pillar Saint of the name of Symeon is reverenced by the Greek and Coptic, or Egyptian Jacobite, Churches, on the 26th or 27th July. He is mentioned here only to prevent his being confounded with either of the preceding. He is perhaps the same with the Symeon Stylites of Aegae in Cilicia, mentioned by Joannes Moschus (*Pratum Spirituale*, c. 57) as having been killed by lightning; and with "Symeon Monachus Confessor in Sicilia" (perhaps an error for Cilicia), who appears in some ancient Latin *Martyrologia* on the 27th July. (*Acta Sanctorum Julii*, a. d. xxvi. vol. vi. p. 310; Allatius, *De Symeon. Scriptis*, p. 22; Fabric. *Biblioth. Graec.* vol. x. p. 525.)

34. Thaumaturgus. There is a letter noticed by Allatius as extant in MS., which, after having been translated from the original Greek into Syriac, and from Syriac into Arabic, was, under the mistaken im-

pression that the original was lost, retranslated from Arabic into Greek. This letter was written by Symeon Thaumaturgus to another Symeon designated Enclistus, who derived his lineage from one of the emperors or Caesars: Ἐπιστολὴ τοῦ ἁγίου Συμεὼν τοῦ Θαυματουργοῦ ἣν ἀπεστείλε πρός τινα τὸν ἀπὸ γένους Καίσαρος ἔγκλειστον μὲν γεγενημένον, *Epistola S. Symeonis Thaumaturgi quam misit ad quendam Enclistum genus trahentem a Caesare.* There is some reason to conjecture that Symeon Thaumaturgus is identical with the younger Symeon the Stylite [No. 32]. (Allatius, *De Symeon. Scriptis*, p. 179; Fabricius, *Biblioth. Graec.* vol. xi. p. 299.)

35. Theologus Junior s. Novus Theologus (ὁ νέος θεόλογος). [No. 16.]

36. Of Thessalonica. Little is known of the personal history of Symeon, archbishop of Thessalonica, except that he lived in the first half of the fifteenth century, and held his see for between five and six years, dying Sept. A. D. 1429, about six months before Thessalonica was taken by the Turks under Amurath. Joannes Anagnostes, in his *De Thessalonicensi Excidio Narratio* (c. 3), has noticed the death of Symeon, who was generally lamented; and relates a curious dream, by which his decease and the subsequent ruin of the city were supposed to be portended. Symeon was the author of several theological works much esteemed in the Greek Church. They were published under the care of Dositheus, patriarch of Jerusalem, folio, Jassy, 1683. A Romaic version of the whole was published, 4to. Leipsic, 1791. Some of the works have been also published separately. (Allatius, *De Symeon. Scriptis*, pp. 185—194; Fabric. *Biblioth. Graec.* vol. xi. p. 328, &c.; Cave, *Hist. Litt. Appendix* by Wharton and Gery, ad annos 1410, 1418, vol. ii. pp. 113, 114; Le Quien, *Oriens Christianus*, vol. ii. col. 58; Oudin, *Commentarius de Scriptorib. Eccles.* vol. iii. col. 2242, &c.)

37. Venerabilis. [No. 24.]

38. Xylocercinus. [No. 16.] [J. C. M.]

SY'MMACHUS. 1. Symmachus, proconsul of Achaia, to whom two laws of Constantine the Great were sent in A. D. 319 (Cod. Theod. 2. tit. 4. ss. 1, 15), was probably the father of

2. L. Aurelius Avianius Symmachus, who flourished about the middle of the fourth century, and is described by Ammianus Marcellinus (xxvii. 3. § 3), as worthy of being ranked among the brightest models of learning and virtue. From an inscription formerly preserved in the Capitol, and now in the vestibule of the Vatican Library, we learn that he enjoyed at various periods the dignities of praefect of the city (A. D. 364), an office in which he was the successor of Apronianus (Amm. Marc. *l. c.*), of consul (suffect. A. D. 376?), of propraefect of the praetorium at Rome and propraefect of the neighbouring provinces, of praefectus annonae, of pontifex major, and of quindecemvir S. F. In A. D. 360, he was despatched on an embassy to the emperor Constantius, at that time in the East (Amm. Marc. xxi. 12. § 24), and at different periods executed various diplomatic missions, to the entire satisfaction of the nobility. As a tribute to his wisdom, influence, and eloquence, he was usually called upon to deliver his opinion first in deliberations of the senate, and that body, with the consent and approbation of the emperors Valens and Valentinianus, passed a vote that a gilded statue should be erected in honour of him, which was dedicated on the 29th of April A. D. 377 in the consulship of Gratianus Augustus (IV.) and Merobaudes. By his wife, the daughter of Acyndinus, he was the father of

3. Q. Aurelius Symmachus, who flourished towards the close of the fourth century, and stood foremost among his contemporaries as a scholar, a statesman, and an orator. Educated in Gaul (Symmach. *Ep.* ix. 83), apparently at Bourdeaux or Toulouse, in that age the most renowned seminaries in the world, in early life he became devoted to the liberal arts. By his example and authority he, at a subsequent period, inspired for a time new life and vigour into the literature of his country, which had long been wasting by gradual decay, and seemed now to be fast approaching the hour of dissolution. Having discharged the functions of quaestor and praetor, he was afterwards appointed (A. D. 365, Cod. Theod. 8. tit. 5. s. 25) Corrector of Lucania and the Bruttii; in A. D. 373 (Cod. Theod. 12. tit. 1. s. 73; comp. Symmach. *Ep.* viii. 10, x. 3) he was proconsul of Africa, and became, probably about the same time, a member of the pontifical college. His zeal for the ancient faith of Rome, which exercised throughout life a marked influence on his character, checked for a while the prosperous current of his fortunes, and involved him in danger and disgrace. For having been chosen by the senate on account of his surpassing eloquence to remonstrate with Gratian on the removal of the altar of victory (A. D. 382) from their council hall, and on the curtailment of the sums annually allowed for the maintenance of the Vestal Virgins, and for the public celebration of sacred rites, he was ordered by the indignant emperor to quit the presence, and to withdraw himself to a distance of one hundred miles from Rome. Nothing daunted by this repulse, when appointed praefect of the city (A. D. 384) after the death of his persecutor, he addressed an elaborate epistle to Valentinianus again urging the restoration of the pagan deities to their former honours. The application was again unsuccessful, but did not upon this occasion prove personally injurious to the promoter, who was, however, soon exposed to a hazard still more perilous than any which he had previously encountered. In consequence of the hostile feelings which he naturally cherished against Gratian, he had always sympathised with Maximus, by whom that prince had been conquered and slain. When the pretender was threatening (A. D. 387) to invade Italy his cause was openly advocated by Symmachus, who upon the arrival of Theodosius was impeached of treason, and forced to take refuge in a sanctuary. Having been speedily pardoned through the intercession of numerous and powerful friends he expressed his contrition and gratitude in an apologetic address to the conqueror, by whom he was not only freely forgiven, but was received into favour and elevated to the consulship in A. D. 391, and during the remainder of his life he appears to have taken an active part in public affairs. The date of his death is unknown, but one of his letters (vii. 50) was written as late as A. D. 402, and he was certainly alive when the poem of Prudentius, usually assigned to A. D. 404, was published. His personal character seems to have been unimpeachable, as he performed the duties of the high offices which he filled in succession with a degree of mildness, firmness, and integrity, seldom found among statesmen in that corrupt age. The

charge vaguely preferred, and unsupported by any distinct evidence, that he abused his power when chief magistrate of Rome, in order to oppress the Christians, seems totally destitute of foundation. That his leisure hours were devoted exclusively to literary pursuits, seems evident from the numerous allusions in his epistles to the studies in which he was engaged, and his friendship with Ausonius and other distinguished authors of that epoch proves that he delighted in associating and corresponding with the learned. His wealth must have been prodigious, for in addition to his town mansion on the Caelian Hill (*Ep.* iii. 12, 88, vii. 18), and several houses in the city which he lent to his friends, he possessed upwards of a dozen villas in the most delightful parts of Italy, many detached farms, together with estates in Sicily and Mauritania. The following inscription contains a list of his honours and titles as recorded by his son: —

Q. Aur. Symmacho. V. C. Quaest. Praet. Pontifici. Maiori. Correctori. Lucaniae. et. Brittiorum. Comiti. Ordinis. Tertii. Procons. Africae. Praef. Urb. Cos. Ordinario. Oratori. Dissertissimo. Q. Fab. Mem. Symmachus. V. C. Patri. Optimo.

The extant works of Symmachus consist of letters and fragments of speeches.

I. *Epistolarum Libri X.*, published after his death by his son. The last book contains his official correspondence, and is chiefly composed of the letters presented by him when praefect of the city to the emperors under whom he served. The remaining books comprise a multitude of epistles, many of them notes extending to a few lines only, addressed to a wide circle of relations, friends, and acquaintances. They relate for the most part to matters of little moment, and notwithstanding the praises so liberally lavished by Politian and Laetus, are, taken as a whole, uninteresting and destitute of value. The style is elaborated with great and painful diligence. Pliny was the object proposed for imitation, and we are presented with a stiff copy of a stiff model, in which the degenerate taste and decaying Latinity of the fourth century are engrafted on the solemn pedantry and cold affectation of the original. We must, however, make an exception in favour of the most highly finished and important piece in the collection, the celebrated epistle "DDD. Valentiniano, Theodosio et Arcadio semper Auggg.," entreating them to restore the Altar of Victory to its ancient position in the senate house. This document, whether we consider the judicious choice of the arguments employed, the skilful arrangement according to which they succeed and mutually support each other, the art with which they are developed, the pointed energy with which they are enforced, and at the same time the tone of moderation and liberality which pervades the whole, impresses us with deep admiration of the genius, learning, dialectic acuteness, and eloquence of the author, who seems to have lacked nothing but a good cause for the display of his talents. Notwithstanding the folly and falseness of the doctrines which he advocates, this state paper is infinitely superior as a literary composition and a work of art to the well-known reply of St. Ambrosius, which is verbose, abusive, and not always honest.

II. *Novem Orationum Fragmenta.* Although we were told by Socrates (*H. E.* v. 14) and Callixtus (*Hist.* xii. 21) that Symmachus had published many speeches which were greatly admired (ἄγαν ἀρίστους), not a single remnant of these was known to exist until very recently, when Mai discovered in one of the palimpsests of the Ambrosian library, fragments of eight orations, and subsequently in another portion of the same palimpsest, deposited in the Vatican, some additional fragments of these eight and also a portion of a ninth. The titles are, 1. *Laudes in Valentinianum seniorem Augustum I.* We have twenty-three short chapters nearly entire; the beginning and the end of the speech are both wanting. 2. *Laudes in Valentinianum seniorem Augustum II.* Extending to twenty chapters, in which there are several blanks and imperfections; the beginning and the end are wanting. 3. *Laudes in Gratianum Augustum.* Extending to twelve chapters interrupted by two blanks; the beginning and the end are wanting. 4. *Laudes in Patres.* Extending to four chapters; the beginning and the end are wanting. 5. *Oratio pro Patre*, returning thanks for the elevation of his father to the consulship. Ten chapters, interrupted by one blank; the beginning and the end both wanting. 6. *Oratio pro Trygetio*, recommending the son of his friend Trygetius for the praetorship (see *Ep.* i. 44). Four chapters; the beginning and the end both wanting. 7. *Oratio pro Synesio*, recommending the elevation of Synesius, the son of his friend Julianus, to the dignity of a senator (see *Ep.* v. 43). Seven chapters interrupted by a blank, the portion which follows the third chapter having been obtained from the Vatican MS. We have here the commencement of the speech. 8. *Oratio pro Flavio Severo.* Four chapters; the beginning and the end both wanting. 9. *Oratio pro Valerio Fortunato*, on behalf of a high-born but poor individual who was unable to defray the expenses incurred by officers of the state. Five chapters; the beginning and the end are both wanting. It will be seen that the above are all of a panegyrical or complimentary character, and while they exhibit considerable command of language and grace of expression, do not afford an opportunity for the development of oratorical powers of a high order.

We may gather from notices in the epistles and in other writers the arguments of several lost orations, such as *Panegyricus Theodosii senioris* (*Ep.* ii. 13.); *Panegyricus Maximi tyranni* (Socrat. *H. E.* v. 14, comp. *Ep.* ii. 31); *Oratio de abroganda censura* (*Ep.* iv. 29, 45, v. 9); *Oratio de Polybii filio* (*Ep.* iv. 45); *Oratio contra Gildonem*, (*Ep.* iv. 4); *Gratiarum actio* (*Ep.* vii. 50. This, as Mai suggests, was perhaps not an oration but an epistle, comp. *Ep.* ii. 22, iii. 81).

Symmachus composed in verse as well as prose, among other productions a poetic history of Bauli. See the lines in *Ep.* i. 1.

Jornandes (*de Rebus Get.* 15) quotes a long passage from an historical work by Symmachus, but it is extremely doubtful whether this Symmachus is the same person with the Symmachus we have now been discussing.

The editio princeps of the epistles of Symmachus, which contains but a small number of letters, was printed in 4to., by Bartholomaeus Cynischus of Ameria, and although without date or name of place, is known to have been published during the pontificate of Pope Julius II., that is, A. D. 1503—1513. The second edition, 4to. Argentorat. 1510,

is also very imperfect; but in those printed at Basle, 8vo. 1549, Paris, 4to. 1580, and by Vignon and his heirs, 1587, 1598, and 1601, the collection was gradually enlarged from MSS., until it attained to its present magnitude. No really good edition of these letters has yet appeared, but the most useful for general purposes are those of Juretus, 4to. Paris, 1604, and of Scioppius, 4to. Mogunt. 1608.

The fragments of the eight speeches were first published by Angelo Mai, 8vo. Mediolan. 1815, in a volume which was reprinted, page for page, at Frankfort, 8vo. 1816, and they will be found appended to Niebuhr's edition of Fronto, 8vo. 1816. The extended fragments, comprising the additions to the eight speeches, and the remains of the ninth obtained from the Vatican MS., are contained in the "Scriptorum Veterum Nova Collectio e Vaticanis Codicibus edita ab Angelo Maio," 4to. Rom., 1825, vol. i.; see also Meyer, *Orator. Roman. Fragmenta*, pp. 627—636, 2d ed.

4. Q. FABIANUS MEMMIUS SYMMACHUS, son of the preceding, by his wife Rusticiana, daughter of Orfitus. Like his father he held the offices of quaestor, praetor, and proconsul of Africa; the latter in A. D. 415 (Cod. Theod. 11. tit. 30. s. 65). It is uncertain whether he ever attained to the consulship, but Mai seems to have proved that he was city praefect in A. D. 418.

5. Q. AURELIUS SYMMACHUS, who held the consulship along with Aëtius, in A. D. 446, was in all probability the son of the preceding, and therefore the grandson of the orator. He was the father of

6. Q. AURELIUS MEMMIUS SYMMACHUS, who was a Christian and the father-in-law of Boëthius.

(For full information regarding the life and writings of Symmachus, of his ancestors and of his descendants, see the "Commentarii Praevii de Symmacho" by Mai, in the first volume of the "Scriptorum Veterum Nova Collectio" noticed above. In this dissertation references will be found to all those passages in the ancient writers which bear upon the subject.) [W. R.]

SY'MMACHUS, a physician at Rome in the first century after Christ, mentioned by Martial (v. 9, vi. 70, vii. 18). [W. A. G.]

SYMPO'SIUS, CAE'LIUS FIRMIA'NUS. [FIRMIANUS.]

SYNCELLUS, an ecclesiastical title borne by several Byzantine writers. The Syncellus was the chosen and confidential companion, commonly the destined successor, of a patriarch. Among the personages who bore this title were Demetrius Syncellus, metropolitan of Cyzicus [DEMETRIUS, literary, No. 17]; Elias Syncellus [ELIAS, No. 9]; Georgius Syncellus the Chronologist, quoted frequently by his title only, "Syncellus." [GEORGIUS, literary and ecclesiastical, No. 46]; Michael Syncellus of Jerusalem, of whom we subjoin an account, Michael Syncellus of Constantinople, otherwise Michael Monachus [MICHAEL, Byzantine writers, No. 9], and Stephanus Syncellus, Metropolitan of Nicomedia, whose treatise, *De triplici Animae Divisione* was (perhaps is) extant in MS. in the original Greek text in the King's Library at Paris. Codd. mclxii. No. 2, and mdiv. No. 13. (Fabric. *Biblioth. Graec.* vol. xi. p. 715; *Catalog. Codd. MStorum Biblioth. Regiae*, vol. ii. pp. 225, 343. Fol. Paris. 1740.) [J. C. M.]

SYNCELLUS or SYNGELUS (MICHAEL), a Greek writer of the lower empire, several of whose works have been published. From his life of Theodore Studita, and from a letter of Theodore Studita to him (Theodor. Studit. *Epistol.* lib. ii. Ep. 213, apud Sirmond. *Opera Varia*, vol. v. p. 733), we learn that he was a contemporary, apparently a disciple in the monastic life of that busy ecclesiastic (who died A. D. 826), that he was Syncellus of the Greek patriarch of Jerusalem, Μιχαὴλ συγκέλλῳ Ἁγιοπολίτῃ, and that he supported the worship of images in the great controversy on that subject in the ninth century. From the title to his Greek version of a letter of Theodore Abucara (THEODORUS, literary and ecclesiastical, No. 3) we gather that he was Syncellus to Thomas who held the patriarchate of Jerusalem for about twenty years, from A. D. 801, or, according to other accounts, from 807. Michael, however, must have survived both Theodore Studita and the patriarch Thomas, for he suffered a long imprisonment for his defence of image worship in the reign of the iconoclastic emperor Theophilus, which extended from A. D. 829 to 842. (Theophanes Continuat. *De Theophilo*, c. 15. p. 66, edit. Paris, p. 106, ed. Bonn.; Cedrenus, *Compend.* p. 522, ed. Paris, vol. ii. p. 117, ed. Bonn.) Baronius places his imprisonment in A. D. 835. These few facts constitute all that is known of the life of Michael.

His works are, 1. Ἐγκώμιον εἰς τὸν ἅγιον Διονύσιον. *Encomium Dionysii Areopagitae.* A passage from this is quoted by Suidas (*s. v.*). This was first printed in the Latin version of Godefridus Tilmannus, a Carthusian monk of Paris, 8vo. Paris, 1546, and was speedily followed by the Greek text, edited by Tilmannus. 4to. Paris, 1547. The Greek text, and a new Latin version by Basilius Millanus, were given by Corderius in his edition of the *Opera S. Dionysii Areopagitae*, vol. ii. pp. 207, &c. fol. Antwerp, 1634. In all these editions the author's title is given Σύγγελος, Syngelus, as it is also by Suidas. 2. Ἐγκώμιον εἰς τοὺς ἁγίους τοῦ Θεοῦ ἀρχαγγέλους καὶ ἀγγέλους καὶ πάσας τὰς ἐπουρανίους δυνάμεις. *Encomium sanctorum Dei archangelorum et angelorum omniumque coelestium potestatum.* This is given by Combéfis, with a Latin version, in the second volume of his *Auctarium Novum.* Fol. Paris, 1648; and the Latin version of Combéfis is given in the *Maxima Bibliotheca Patrum*, vol. xiv. Fol. Lyon, 1677. 3. A Greek version of the letter of Theodore Abucara, described elsewhere. [THEODORUS, literary and ecclesiastical, No. 3.] 4. Μιχαὴλ συγκέλου Ἱεροσολύμων λίβελλος περὶ τοῦ ὀρθοδόξου πίστεως. *Michaëlis Synceli Hierosolymorum Libellus de Orthodoxa Fide*, s. *Professio Fidei.* This is given by Montfaucon, with a Latin version, in his *Bibliotheca Coislin.* p. 90, &c. 5. Μιχαὴλ πρεσβυτέρου καὶ συγκέλλου τοῦ ἀποστολικοῦ θρόνου τῶν Ἱεροσολύμων μέθοδος περὶ τῆς τοῦ λόγου συντάξεως, σχεδιασθεῖσα ἐν Ἐδέσσῃ τῆς Μεσοποταμίας αἰτήσει Λαζάρου διακόνου φιλοσόφου καὶ λογοθέτου. *Michaëlis Presbyteri et Syncelli Apostolicae Sedis Hierosolymitanae Methodus de Constructione Orationis, extempore composita Edessae Mesopotamiae rogatu Lazari Diaconi, Philosophi, et Logothetae.* We give the title from a MS. in the Medicean library at Florence (Bandini, *Catalog. Codd. MStorum Graec. Biblioth. Medic. Laurent.* vol. ii. col. 206), which we believe gives the author correctly; but the tract has been repeatedly printed under the name of Georgius Lecapenus [GEORGIUS, literary

and ecclesiastical, No. 30], and was printed under the name of the real author, with the grammatical treatise of Alexander Maurocordatos. 8vo. Venice, 1745. 5. Βίος καὶ πολιτεία τοῦ ὁσίου πατρὸς ἡμῶν καὶ ὁμολογήτου τοῦ Θεοδώρου τοῦ τῶν Στουδίων ἡγουμένου συγγραφεὶς πρὸς Μιχαήλου μοναχοῦ. *Vita et Mores S. Patris nostri et Confessoris Theodori Praepositi Studitarum conscripta a Michaele Monacho.* It is with some hesitation that we class this biography, which is given with a Latin version in the fifth volume of the *Opera Varia* of the Jesuit Sirmond, among the works of Michael Syncellus. It is elsewhere [MICHAEL, Byzantine writers, No. 9] given among the works of Michael, monk and Syncellus of Constantinople, who lived somewhat later than our Michael. The authorship is a question on which critics are divided; the work, however, bears marks of being written by a contemporary of Theodore, which our Michael was, but which the other Michael could hardly be. Several other works of Michael Syncellus, including *Carmina varia*, are extant in MS. (Fabric. *Biblioth. Graec.* vol. vi. pp. 133, 298, 333, 345, 382, vol. x. pp. 199, 220, vol. xi. pp. 186, &c. 205; Bandini, *Catalog. Codd. MStorum, &c. l. c.*; Ittigius, *De Biblioth. Patrum*; Cave, *Hist. Litt.* ad ann. 830, vol. ii. p. 19, ed. Oxford, 1740—43; Oudin, *Comment. de Scriptorib. Eccles.* vol. ii. col. 43, &c.) [J. C. M.]

SYNE'SIUS (Συνέσιος), one of the most elegant of the ancient Christian writers, was a native of Cyrene, and traced his descent from the Spartan king Eurysthenes. He devoted himself to the study of all branches of Greek literature, first in his own city, and afterwards at Alexandria, where he heard Hypatia; and became celebrated for his skill in eloquence and poetry, as well as in philosophy, in which he was a follower of Plato. About A. D. 397, he was sent by his fellow-citizens of Cyrene on an embassy to Constantinople, to present the emperor Arcadius with a crown of gold; on which occasion he delivered an oration on the government of a kingdom (περὶ βασιλείας), which is still extant. Soon after this he embraced Christianity, and was baptized by Theophilus, the patriarch of Alexandria, who had such a sense of his merits that, in the year 410, he ordained him as bishop of Ptolemaïs, the chief city of the Libyan Pentapolis, although Synesius was very unwilling to accept the office, and enforced his *nolo episcopari* by declaring that he would not put away his wife, that he disbelieved the resurrection of the body, and that in other respects his studies and opinions and pursuits were of a nature not quite consistent with the notions of the strictly orthodox. Theophilus, however, overruled these objections: Synesius was permitted to retain his wife; and he very soon made a public profession of his belief in the resurrection of the body. He presided over his diocese with energy and success for about twenty years. Among his most remarkable acts were the conversion to Christianity of the philosopher Evagrius, and the humiliation of Andronicus, the tyrannical president of Libya, whom he brought, by the combined effect of the terrors of excommunication, and a complaint to the emperor, to supplicate the pardon of the church. The time of his death is not stated; but he cannot have lived beyond A. D. 430 or 431, since in the latter year his younger brother and successor Euoptius appeared at the council of Ephesus as bishop of

Ptolemaïs. His writings have been objects of admiration both to ancient and modern scholars, and have obtained for him the surname of Philosopher. Those of them still extant are the following:—1. Εἰς τὸν αὐτοκράτορα Ἀρκάδιον περὶ βασιλείας, the oration already referred to. 2. Δίων, ἢ περὶ τῆς καθ' ἑαυτὸν διαγωγῆς, *Dio, sive de suo ipsius Instituto*, a work in which he professes his intention, after the example of Dio Chrysostom, to devote his life to true philosophy. It appears to have been written about A. D. 404, soon after his marriage. 3. Φαλάκρας ἐγκώμιον, *Encomium calvitii*, a sort of exercise of wit, in which he defends the condition of baldness in opposition to the κόμης ἐγκώμιον of Dio Chrysostom. (See Tzetz. *Chil.* xi. 725.) The work of Chrysostom is now lost. 4. Αἰγύπτιος ἢ περὶ προνοίας, *Aegyptius sive de Providentia*, in two books, in which he gives an allegorical description of the evils of the time, under the guise of the fable of Osiris and Typhon. 5. Περὶ ἐνυπνίων, *De Insomniis*, on Dreams, a work which Cave and others have supposed, from internal evidence, to have been written before he became a Christian. 6. Ἐπιστολαί, a collection of 156 (not 155) Letters, which form by far the most interesting portion of his extant works. 7. Ὁμιλία, a short discourse on Psalm lxxv. 8. 8. Ὁμιλία, another short discourse on the Eve of the Nativity of Christ. 9. Κατάστασις ῥηθεῖσα ἐπὶ τῇ μεγίστῃ τῶν βαρβάρων ἐφόδῳ, ἡγεμονεύοντος Γενναδίου καὶ Δουκὸς ὄντος Ἰννοκεντίου, an oration describing the calamities suffered by the Pentapolis from the great incursion of the barbarians in A. D. 412. 10. Κατάστασις, an oration in praise of Aysius, the prefect of Libya. 11. Πρὸς Παιόνιον ὑπὲρ τοῦ δώρου λόγος, *de dono Astrolabii ad Paeonium dissertatio.* 12. Ὕμνοι, ten Hymns; which appear to have been only a small portion of his poetical compositions. The Greek Anthology contains three epigrams ascribed to him, two of which consist each of a single hexameter verse (Brunck, *Anal.* vol. ii. p. 449; Jacobs, *Anth. Graec.* vol. iii. p. 155, vol. xiii. p. 956), and he himself refers to tragedies and comedies of his own composition. (*Dion*, p. 62, c.; Welcker, *die Griech. Tragöd.* p. 1323.)

The *Editio Princeps* of his whole works is that of Turnebus, Paris, 1553, fol.: the next is that of Cl. Morell, with the Latin version of Petavius, Lutet. (Paris), 1612, fol.; much improved and enlarged, Lutet. (Paris), 1633, fol.; reprinted, 1640, fol. There are also numerous editions of the separate works, and of collections of several of them. (Tillemont, *Mém. Eccles.* vol. xii. pp. 499, foll.; Cave, *Hist. Litt. s. a.* 410, vol. i. pp. 389, 390, ed. Basil.; Fabric. *Bibl. Graec.* vol. ix. pp. 190, foll.; Hoffmann, *Lex. Bibl. Script. Graec.*)

A few other writers of this name, none of whom deserve special notice, are mentioned by Fabricius (*l. c.* p. 204). In the Greek Anthology, besides the epigrams of the celebrated Synesius, there is one, on a statue of Hippocrates, ascribed to a certain Synesius Scholasticus, who appears to have flourished shortly before the destruction of Berytus by an earthquake in A. D. 551. (Brunck, *Anal. Graec.* vol. iii. p. 11; Jacobs, *Anth. Graec.* vol. iii. p. 232, vol. xiii. p. 956.) [P. S.]

SYNE'SIUS (Συνέσιος). Under this name a short Greek treatise on Fevers was published in 1749, 8vo. Amstel. et Lugd. Bat., with the title, "Synesius de Febribus, quem nunc primum ex Codice MS. Bibliothecae Lugduno-Batavae edidit,

vertit, Notisque illustravit Jo. Steph. Bernard. Accedit Viatici Constantino Africano interprete lib. vii. pars." The medical contents of this little work do not require any particular notice here. It is probably the earliest Greek medical work containing a distinct account of the Small Pox and Measles (c. 9, p. 288, Περὶ τῆς φλυκταινούσης λοιμικῆς, καὶ τῆς ἑτέρας λεπτῆς καὶ πυκνῆς λοιμικῆς), and the author's description of these diseases and his directions respecting their treatment, agree upon the whole very nearly with those given by Rhazes. [RHAZES.] There are several questions respecting the date and authorship of this work which have never hitherto been completely and satisfactorily settled, and which therefore require to be discussed here. Bernard published the work under the name of *Synesius*, because the author is so called in the Leyden Catalogue (p. 394. § 65), and also at the *back* of the MS. (Bernard's Pref. p. xviii.) ; but, as there appears to be no good authority for attributing it to a physician of this name, we must first try to determine who was the author of this Greek fragment, — for the very first lines show that it is not a complete work in itself. There exists in MS. in several European libraries rather a long Greek medical work, divided into seven books, and entitled, Βίβλος λεγομένη Τὰ Ἐφόδια τοῦ Ἀποδημοῦντος, συντεθειμένη παρὰ Ἔπρου Βγζαφὰρ τοῦ Ἔβη Ἐλζηζὰρ, μεταβληθεῖσα εἰς τὴν Ἑλλάδα γλῶσσαν παρὰ Κωνσταντίνου πρωτασηκρήτου τοῦ Ῥηγίνου, a full account of which may be found in Lambecii *Catal. Biblioth. Vindob.* vi. p. 284 &c. ed. Kollar, and Bandinii *Catal. Biblioth. Laurent.* vol. iii. p. 142. There is a MS. of this work in the Bodleian Library at Oxford (*Laud, Gr.* 59), which the Writer has had an opportunity of examining, and he finds that the printed work corresponds to the commencement of the seventh book of the MS. He has collated the printed book *partially* with the MS. from beginning to end, and finds that two of the chapters are transposed, and that the differences of reading are very numerous ; but that the substance, and in general the words also, are so exactly the same that there can be no doubt about the identity of the two works, unless (which is just possible,) they should turn out to be two different (but very literal) translations of the same original treatise. It is therefore tolerably certain that the Pseudo-Synesius is, in fact, the writer commonly known by the designation of Constantinus Africanus, of whom it is necessary to say a few words here, as he is not mentioned in the first volume of this work, because all his published works are written in the Latin language, and he himself lived later than the date fixed on for the admission of Roman writers. He was a native of Carthage in the eleventh century, who spent nearly forty years in travelling in different parts of Asia, where he acquired a knowledge of many useful sciences, and also of several Eastern languages. Upon his return to Africa he was forced, apparently by the jealousy of his countrymen, to leave once more his native land, and settled in Calabria, where he was taken into the service of the Duke Robert Guiscard, and whence he is sometimes called in Greek MSS. Κωνστ. ὁ Ῥηγῖνος. Hence also his title of Πρωτασηκρῆτις or Πρωτασηκρήτης, that is, *Protosecretarius*, a word whose meaning may be found in the glossaries of Du Cange and Meursius, and which, in the case of Constantinus, has occasioned his being sometimes called (by a curious series of errors) "Asyncritus" and "Asynkitus." (See Lambec. *loco cit.* p. 295.) At last he became a monk in the Monastery of Cassino, A. D. 1072, where he employed part of his time in writing and translating various medical works, and where he died at a great age, A. D. 1087. It is not necessary to mention here all his numerous works, a list of which may be found in Fabricius, *Bibl. Gr.* vol. xiii. p. 124, ed. vet., and in Choulant's *Handb. der Bücherkunde für die Aeltere Medicin.* They were collected and published in 2 vols. fol. Basil. 1536, 1539. The only one of his writings with which we are at present concerned is that which consists of seven books, and is entitled, "De omnium Morborum, qui Homini accidere possunt, Cognitione et Curatione," or in some other editions simply "Viaticum." This work is the same as the Ἐφόδια τοῦ Ἀποδημοῦντος mentioned above, and consequently contains (at the beginning of the seventh book) the Pseudo-Synesius "De Febribus." It appears also that Constantinus is the author of both works, or, in other words, that he translated the original work into both Greek and Latin. The Latin work indeed (at least as we now possess it,) does not profess to be merely a translation, and this circumstance, added to a similar omission in the case of one of his other works, has exposed Constantinus to the charge of plagiarism and dishonesty,—but whether the accusation be altogether well-founded or not, the Writer is unable to decide, as he has never had occasion to examine the other work alluded to with sufficient minuteness to enable him to form an opinion on the subject. (See Russell's *Nat. Hist. of Aleppo*, Append. p. xii. &c.) It only remains to determine the name and author of the original work ; for, even if we had not the title of the Greek MSS. to aid us, it would be sufficiently evident from the inspection of the Pseudo-Synesius that the fragment is translated from the work of some oriental author ; the writer not only making constant mention of the natural productions of Eastern countries, but also having preserved two Arabic words in Greek characters.* The name of the writer so strangely metamorphosed in the titles of the Greek MSS. of Constantinus is

ابو جعفر احمد بن ابرهيم بن ابي خالد

Abú Ja'far Ahmed Ibn Ibrahím Ibn Abí Cháled,

who is also called ابن الجزار *Ibnu-l-Jezzár.* Constantinus never gives his author's complete name, but calls him sometimes *Abú Ja'far Ibnu-l-Jezzár*, sometimes *Ahmed Ibn Ibrahím Ibn Abí Cháled ;* which has led Lambecius and Bandini, in their excellent catalogues, to state that the original work "partim ab Epro filio Zaphar nepote Elgzezar,

* As some difference of opinion has existed respecting one of these words, it may be stated that ἰντεύχε (p. 76) should be written ἴντεχε, that is, انتهاء *Intihá*, as appears from Avicenna, *Canon*, i. 2, 2. § 7 (vol. i. p. 38, l. ult. ed. Arab.). The other word, ἐλμούθελ (p. 120), should of course be written ἐλμούθελλεθ, that is, المثلث, *Al-muthallath ;* see Avicenna, ii. 2. 436 (vol. i. p. 200 l. 41, ed. Arab.)

partim autem ab Achmede filio Abrami, nepote Chaletis medici, primum fuit compositum." Ibnu-l-Jezzár was a pupil of Ishak Ibn Soleiman Al-Isráílí (commonly called *Isaac Judaeus*), and lived at Kairowán in Africa. He died at a great age, A. H. 395 (A. D. 1004). He was a man of considerable eminence, and wrote several works on medicine, metaphysics, history &c., some of which are extant in MS. in different European libraries. The only one of these with which we are here concerned is entitled زاد المسافر, *Zádu-l-Musáfer*, "Viaticum Peregrinantium," and consists of seven books. There is an incomplete Arabic MS. of this work in the Bodleian Library at Oxford (*Hunt.* 302), which the Writer has examined *partially* throughout, more especially the part corresponding with the Pseudo-Synesius; and he finds (as Reiske had done before him,) that it agrees (upon the whole) very exactly with the Greek and Latin translations mentioned above. A more minute examination of the Arabic, Greek, and Latin texts will probably enable some future editor to give some further information respecting the two translations: the Writer can only say of the conjecture that the Latin version was made from the Greek rather than from the original Arabic, that it appears to him to be wholly without foundation, inasmuch as the Latin translation in some places agrees more closely with the Arabic text than with the Greek. Ibnu-l-Jezzár's work was also translated into Hebrew by Rabbi Moshe Ben Tibbon (Uri, *Catal. MSS. Hebr. Bibl. Bodl.* § 413), and thus enjoys the singular honour of having been translated into no less than three languages during the middle ages. (For further information see Bernard's Preface to Synesius; Nicoll and Pusey's *Catal. MSS. Arab. Bibl. Bodl.* p. 587; Wüstenfeld, *Gesch. der Arab. Aerzte und Naturforscher*, § 120; Choulant, *Handb. der Bücherkunde für die Aeltere Medicin*, §§ 46, 70, 90.) [W. A. G.]

SYNNOON (Συννοῶν), statuary. [ARISTOCLES.]

SYNTIPAS, a Persian sage, to whom are attributed two works of which we possess Greek translations, which bear the name of Michael Andreopulus. One of these works is a romance, or collection of stories, very much on the plan of the Thousand and One Nights. By an Arabic author, however, the work is ascribed to one Sendebad, the head of the philosophers of India, who lived somewhere about 100 years before Christ, and wrote a work entitled "The Book of the Seven Counsellors, the Teacher and the Mother of the King." This work was translated into Persian, Arabic, Hebrew, and Syriac, and it is from this last translation that the Greek translation was made. The Greek translation seems to belong to about the eleventh century. It appears not unlikely that this work became known to Europe through the crusades. In the form in which we at present possess it, the work has been accommodated to Christian ideas. The Greek text was published by Boissonade (*De Syntipa et Cyri Filio Andreopuli Narratio*, Paris, 1828).

The other work attributed to Syntipas, and, like the former, translated into Greek from the Syriac, is a collection of fables (παραδειγματικοὶ λόγοι). An edition of this work was published by F. Matthaei at Leipzig, in 1781. (Schöll, *Gesch. der Griech. Litteratur.* vol. iii. p. 429, &c.) [C. P. M.]

SY'NTROPHUS, P. RUTI'LIUS, is designated *Marmorarius* in an extant inscription, found at Cadiz, which records the accomplishment of a vow which he had made to erect in the temple of Minerva a *Theostasis* decorated with marbles, wrought by his own hand (Muratori, *Thes.* vol. i. p. cxxv. 2; Orelli, *Inscrip. Lat. Sel.* No. 2507). It is doubtful whether the word *Marmorarius* signifies a sculptor, or a common worker in marble. Raoul-Rochette quotes a passage from Seneca (*Epist.* 88), in which it appears to have the former sense; and, of course, if such be its meaning in this inscription, the name of Syntrophus must be added to the lists of ancient artists. (R. Rochette, *Lettre à M. Schorn*, pp. 411, 412, 2d ed.) [P. S.]

SYPHAX (Σύφαξ), a Numidian prince, frequently called king of Numidia, but properly, or at least originally, only king of the Massaesylians, the westernmost tribe of the Numidians. (Polyb. xvi. 23; Liv. xxviii. 17.) The period of his accession is unknown, nor do we learn anything of the relations in which he had stood towards the Carthaginians previous to the year B. C. 213, when we find him engaged in hostilities with that people. This circumstance, together with the successes of the Roman arms in Spain at that juncture, induced the two Scipios to enter into friendly relations with him; they accordingly sent three officers as envoys to him, with promises of assistance from Rome if he persevered in his hostility to their common enemy; and one of these legates, Q. Statorius, even remained in Numidia to instruct him in the art of war. Under his direction Syphax levied a regular army, with which he was able to meet the Carthaginians in the field, and defeat them in a pitched battle. Hereupon they recalled Hasdrubal from Spain to take the command against him, at the same time that they concluded an alliance with Gala, king of the Massylians, who sent his whole forces, under the command of his son Masinissa, to the support of the Carthaginians. Syphax was unable to contend with their united strength; he was totally defeated in a great battle (in which 30,000 men are said to have fallen), and compelled to take refuge in Mauritania. Here he soon gathered a fresh force around him, but was pursued and again defeated by Masinissa. (Liv. xxiv. 48, 49; Appian. *Hisp.* 15, 16.) Of his subsequent fortunes we know nothing for some time; but he appears to have concluded a treaty of peace with Carthage, by which he apparently regained possession of his dominions. In B. C. 210, we find him renewing his overtures to the Romans, and recounting his successes over the Carthaginians (Liv. xxvii. 4), with whom he appears to have been at that time again at war; but in B. C. 206 he was once more on peaceful, and even friendly terms with the same people. At that time, however, the successes of the young Scipio in Spain led him to cast his eyes towards Africa also, and he sent his friend Laelius on an embassy to Syphax, in the hope of detaching him from the Carthaginian alliance. The Numidian king lent a favourable ear to his overtures, but refused to treat with any one but the Roman general in person. Hereupon Scipio boldly ventured over to Africa, where he was received by Syphax in the most friendly manner, although he accidentally arrived at the same time with the Carthaginian general Hasdrubal, the son of Gisco. The personal influence of Scipio for a time obtained the ascendancy,

and Syphax was induced to enter into friendly relations with Rome, though it is doubtful whether (as asserted by Livy) he concluded any definite treaty; at least, he appears to have been shortly after gained over by Hasdrubal to the opposite cause. To this result the charms of Sophonisba, the beautiful daughter of Hasdrubal, whom he offered in marriage to the Numidian king, are said to have powerfully contributed; Syphax accepted the proffered alliance, and became from this time a staunch friend to the Carthaginians. (Liv. xxviii. 17, 18, xxix. 23; Polyb. xiv. 1, 7; Appian. *Hisp.* 29, 30, *Pun.* 10; Zonar. ix. 10, 11.)

Meanwhile another opening had presented itself to his ambition. After the death of Gala, the Massylian kingdom had been a prey to civil dissensions, in which, however, Syphax at first took little part; and though he lent some assistance to Lacumaces and his pupil Mezetulus, he did not succeed in preventing his old enemy Masinissa from establishing himself on his father's throne. [MASINISSA.] He was even disposed, we are told, to acquiesce altogether in the elevation of his rival, had not the representations of Hasdrubal warned him of the danger of such a course. But he yielded to the suggestions of the Carthaginian general, and assembled a large army, with which he invaded the territories of Masinissa, defeated him in a pitched battle, and made himself master of his whole kingdom. The Massylian king was thenceforth compelled to restrict himself to a predatory warfare, in the course of which he obtained various advantages, and at one time compelled Syphax himself (in conjunction with his son VERMINA) once more to take the field against him. Though again defeated, he was still able to maintain himself at the head of a small force until the landing of Scipio in Africa, B. C. 204. (Liv. xxix. 29—33; Appian. *Pun.* 10—12.)

On that event Syphax, who had already sent an embassy to Scipio in Sicily to warn him against taking such a step, did not hesitate to support the Carthaginians, and joined Hasdrubal with an army of 50,000 foot and 10,000 horse. But his desire was not so much for the decided victory of either of the two parties, as to become the means of mediating a peace between them, which he hoped to effect on condition of the Romans withdrawing their troops from Africa, in return for the evacuation of Italy by Hannibal. He in consequence took advantage of the long protracted operations of the siege of Utica, during which his own army and that of Hasdrubal were encamped in the immediate neighbourhood of Scipio, to open negotiations with the Roman general. These were protracted throughout great part of the winter; but Scipio, while he pretended to lend a willing ear to the overtures of the Numidian king, secretly entertained wholly different designs, and early in the spring of B. C. 203, having abruptly broken off the treaty, he suddenly attacked the camp of Syphax in the night, and set fire to the straw huts under which his soldiers were sheltered. The Numidians were taken completely by surprise, and their whole army perished in the conflagration, or was put to the sword in the confusion that ensued. The Carthaginian camp shared the same fate. (Polyb. xiv. 1--5; Liv. xxx. 3—7; Appian. *Pun.* 13, 14, 17—22; Zonar. ix. 12.) Syphax himself, with a few fugitives, made his escape to Numidia, where he again began to collect troops; but disheartened at this great disaster, he was unwilling again to take the field, and was with difficulty induced, by the united entreaties of Hasdrubal and Sophonisba, to try his fortune once more. Having at length assembled a fresh army, he again joined his forces with those of Hasdrubal, but they were once more totally defeated by Scipio, and Syphax fled for refuge to his hereditary dominions among the Massaesylians, leaving Laelius and Masinissa to recover, without opposition, the kingdom of the latter. But while his enemies were thus employed, he contrived to assemble for the third time a large army, with which he met the invaders on their advance to Cirta. An obstinate contest ensued, but the army of Syphax was at length totally routed, and the king himself fell into the hands of the Romans, who immediately sent him as a prisoner to Scipio. Meanwhile his capital city of Cirta was occupied by Masinissa. (Polyb. xiv. 6—9; Liv. xxx. 7—9, 11, 12; Appian. *Pun.* 26, 27; Zonar. ix. 13.)

Scipio treated his royal prisoner with distinction, for the purpose of enhancing his own victory, but immediately sent him (together with one of his sons who had been taken prisoner at the same time), under the charge of Laelius, to Rome. Here he was ordered by the senate to be imprisoned at Alba, for safe custody, where he remained until the return of Scipio, after the close of the war. Polybius states expressly that he was one of the captives who adorned the triumph of the conqueror upon that occasion, and that he died in confinement shortly after. Livy, on the contrary, asserts that he was saved from that ignominy by a timely death at Tibur, whither he had been transferred from Alba. (Polyb. xvi. 23; Liv. xxx. 13, 16, 17, 45; App. *Pun.* 27, 28.) The statement of Polybius, as well as the fact that his death occurred at Tibur, are confirmed by an inscription preserved in the Vatican, the authenticity of which is, however, very doubtful. (See Niebuhr's *Lect. on Rom. Hist.* vol. i. p. 218, ed. Schmitz; Burton's *Description of Rome*, vol. ii. p. 312.)

If we may trust the same authority he was 48 years old at the time of his death. [E. H. B.]

SY'RIA DEA (Συρίη θεός), "the Syrian goddess," a name by which the Syrian Astarte or Aphrodite is sometimes designated. This Astarte was a Syrian divinity, resembling in many points the Greek Aphrodite, and it is not improbable that the latter was originally the Syrian Astarte, the opinions concerning whom were modified after her introduction into Greece; for there can be no doubt that the worship of Aphrodite came from the East to Cyprus, and thence was carried into the south of Greece. (Lucian, *De Syria Dea;* Paus. i. 14. § 6; Aeschyl. *Suppl.* 562.). [L. S.]

SYRIACUS, VA'LLIUS, a friend of Asinius Gallus, unjustly slain by Tiberius. He is frequently mentioned by the elder Seneca as a distinguished rhetorician. (Dion Cass. lviii. 3; Senec. *Controv.* i. 9, 14, 21, 27).

SYRIA'NUS (Συριανός), a Greek philosopher of the Neo-Platonic school, was a native of Alexandria, and the son of Philoxenus. We know little of his personal history, but that he came to Athens, and studied with great zeal under Plutarchus, the head of the Neo-Platonic school, who regarded him with great admiration and affection, and appointed him as his successor. The most distinguished of his disciples was Proclus, who regarded him with the greatest veneration, and gave directions that at

his death he should be buried in the same tomb with Syrianus. Suidas attributes to Syrianus the following writings: — 1. Εἰς ὅμηρον ὅλον ὑπόμνημα, in 7 books. 2. Εἰς τὴν Πολιτείαν Πλάτωνος, in 4 books. 3. Εἰς τὴν Ὀρφέως Θεολογίαν, in 2 books. 4. Εἰς τὰ Πρόκλου περὶ τῶν παρ' Ὁμήρῳ Θεῶν. 5. Συμφωνίαν Ὀρφέως Πυθαγόρου καὶ Πλάτωνος. 6. Περὶ τὰ λόγια, in 10 books. 7. Various other works of an exegetical character. There is, however, a good deal of difficulty about this list. The very same series of works is assigned by Suidas himself to Proclus (*s. v.* Προκλ.), and we can hardly suppose that Syrianus wrote a commentary on a work of his successor, as Suidas states. On the other hand, Suidas makes no mention of works which we find Syrianus stated by other authorities to have written, or even of works by him which are still extant. No reliance whatever, therefore, can be placed on the list of Suidas. Syrianus wrote commentaries on various parts of Aristotle's writings. 1. On the books *De Caelo.* (Fabr. *Bibl. Gr.* iii. p. 230.) 2. On the book *De Interpretatione.* (Ib. 213.) 3. A Commentary on the Metaphysics is still extant. The Latin translation of the third, thirteenth, and fourteenth books, by Hieron. Bagolini has been published (Venet. 1558), and various portions of the Greek text are printed in the Scholia on Aristotle, edited by Brandis. From various references in the commentary of Proclus on the Timaeus of Plato, we learn that Syrianus also wrote a commentary on the same book, as well as *συμφωνίας γράμματα*, answering to the work of the same kind mentioned in the list of Suidas.

Theodorus Meliteniotes, in his *Prooemium in Astronomiam* (printed in Fabricius, *Bibl. Gr.* vol. x. pp. 401, &c.), mentions commentaries on the *Magna Syntaxis* of Ptolemaeus, by the philosopher Syrianus (*l. c.* p. 406). There is also extant a treatise by Syrianus on ideas (Συριανοῦ εἰς τὸ περὶ ἰδεῶν) published by Leonh. Spengel (Συναγωγὴ τεχνῶν, pp. 195—206), and a commentary on the Στάσεις of Hermogenes, published in Greek in 1509 by Aldus (*Rhetores*, vol. ii.) and in 1833 by Walz (*Rhetores*, vol. iv.). The most valuable remains that we possess, however, are the commentaries on the Metaphysics of Aristotle. In explaining the propositions of Aristotle, he appends the views held by his school on the subject in hand, and endeavours to establish the latter against the former. One of his fundamental principles is, that it is a proposition of general applicability, that the same cannot be both affirmed and denied at the same time of the same thing; but that in any sense involving the truth of either the affirmation or the denial of a proposition, it applies only to existing things, but not to that which transcends speech and knowledge, for this admits neither of affirmation nor of denial, since every assertion respecting it must be false. (*In Met.* ii. fol. 13, b.) On the whole, the doctrines laid down in this work are those of the Neo-Platonic school generally. (Fabr. *Bibl. Gr.* ix. p. 356, &c.; Ritter, *Gesch. der Philos.* vol. iv. p. 697.) [C. P. M.]

SYRINX, an Arcadian nymph, who being pursued by Pan, fled into the river Ladon, and at her own request was metamorphosed into a reed, of which Pan then made his flute. (Ov. *Met.* i. 690, &c.; comp. Voss. *ad Virg. Ecl.* p. 55.) [L. S.]

SYRMUS (Σύρμος), a king of the Triballians, who, as soon as he was aware of the intention of Alexander the Great to invade his territory, in B. C. 335, sent all the women and children of his nation to an island of the Danube, called Peuce, and afterwards, on the nearer approach of the Macedonians, took refuge there himself, with his personal followers. Alexander, having made an unsuccessful attempt to effect a landing on the island, crossed the river and attacked the Getae, whom he defeated; and on his return Syrmus sent ambassadors to sue for peace, which was granted. Plutarch says that Syrmus was conquered by Alexander in a great battle, a statement which would contradict the account of Arrian, as given above, if we were to understand it of a *personal* defeat (Arr. *Anab.* i. 2—4; Plut. *Alex.* 11; Strab. vii. p. 301). [E. E.]

SYRUS, a slave brought to Rome some years before the downfal of the republic, and designated, according to the usual practice, from the country of his birth. He attracted attention while yet a youth, by his accomplishment and wit, was manumitted, in consequence of his pleasing talents, by his master, who probably belonged to the Clodia gens, assumed the name of *Publius*, from his patron, and soon became highly celebrated as a mimographer. At the splendid games exhibited by Caesar in B. C. 45, he invited all the dramatists of the day to contend with him in extemporaneous effusions upon any given theme, and no one having declined the challenge, the foreign freedman bore away the palm from every competitor, including Laberius himself, who was taunted with this defeat by the dictator:—

"Favente tibi me victus es, Laberi, a Syro."

Publius is frequently mentioned with praise and repeatedly quoted by ancient writers, especially by the Senecas, by A. Gellius, and by Macrobius. Hence we conclude that his mimes must have been committed to writing, and extensively circulated at an early period; and a collection of pithy moral sayings extracted from his works appears to have been used as a school-book in the boyhood of Hieronymus. A compilation of this description, extending to upwards of a thousand lines in Iambic and Trochaic measures, every apophthegm being comprised in a single line, and the whole ranged alphabetically, according to the initial letter of the first word in each, is now extant under the title *Publii Syri Sententiae.* These proverbs, many of which exhibit much grace, both of thought and expression, have been drawn from various sources, and are evidently the work of many different hands; but a considerable number may with considerable confidence be ascribed to Syrus and his contemporaries. In addition, a fragment upon luxury, extending to ten Iambic verses, has been preserved by Petronius (c. 55).

A portion of the *Sententiae* was first published by Erasmus, from a Cambridge MS., in a volume containing also the distichs of Cato, and other opuscula of a like character (4to. Argent. 1516); the number was increased by Fabricius in his Syntagma Sententiarum (8vo. Lips. 1550, 1560), and still further extended in the collections of Gruterus (8vo. 1604), of Velserus (8vo. Ingolst. 1608), and of Havercamp (8vo. Lug. Bat. 1708, 1727). The best editions are those of Orellius (8vo. Lips. 1822) and of Bothe, in his *Poetarum Latin. Scenicorum Fragmenta*, vol. ii. p. 219 (8vo. Lips. 1834), to which we may add a second impression, with

improvements, by Orellius, appended to his Phaedrus (8vo. Turic. 1832).

(Cic. *ad Fam.* xii. 18; Senec. *Controv.* vii. 3; Senec *Ep.* 8, 94, 108, *de Tranquill. An.* 11, *Consolat. ad Marc.* 9; Petron. 55; Plin. *H. N.* viii. 51; Gell. xvii. 14; Macrob. *Sat.* ii. 2, 7; Hieron. *Chron. Euseb. ad Olymp.* clxxxiv. 2, comp. *Ep. ad Laetam;* Johann. Sarisb. viii. 14.) [W. R.]

T.

TA'BALUS (Τάβαλος), a Persian, whom Cyrus, after he had taken Sardis, left there in command of the garrison. Here Tabalus was soon after besieged by the rebel Pactyas, but was delivered by Mazares (Herod. i. 153, &c.) [MAZARES; PACTYAS.] [E. E.]

TABUS (Τάβος), a hero in Lydia, from whom the town of Tabae in Lydia was believed to have derived its name. (Steph. Byz. *s. v.* Τάβαι.) [L.S.]

TACFARINAS, a Numidian, who gave some trouble to the Romans in the reign of Tiberius. He had originally served among the auxiliary troops in the Roman army, but he deserted; and, having collected a body of freebooters, among whom he gradually introduced the Roman discipline, he became at length the acknowledged leader of the Musulamii, a powerful people in the interior of Numidia, bordering on Mauritania. Having been joined by the Mauri under the command of Mazippa, he ventured, in A. D. 18, to measure his strength with Furius Camillus, the proconsul of Africa, but was defeated with considerable loss. In A. D. 20 Tacfarinas again attacked the Roman province. He carried his devastations far and wide, and defeated a Roman cohort which was stationed not far from the river Pagyda (perhaps the modern *Abeadh*), but, after meeting with considerable success, he was defeated in his turn by Apronius, who had succeeded Camillus, and was compelled to retire into the deserts. Nothing daunted by these defeats, Tacfarinas found means to collect a fresh army, and in A. D. 22 had the impudence to send ambassadors to Tiberius, soliciting abodes for himself and his troops, and menacing the emperor, in case of refusal, with perpetual war. Tiberius was indignant at receiving such a message from a deserter and a robber, and gave strict injunctions to Junius Blaesus, who had been appointed governor of Africa, to use every effort to obtain possession of the person of Tacfarinas. In this, however, Blaesus was unable to succeed, for although he defeated Tacfarinas, and took his brother prisoner, Tacfarinas himself succeeded in making his escape. At length, in A. D. 24, the Romans were delivered from this troublesome foe. In this year Tacfarinas, having again collected a large force, attacked the Roman province, but P. Dolabella, more fortunate than his predecessors in the government, not only defeated but slew Tacfarinas in battle. Dolabella was assisted in this campaign by Ptolemaeus, king of Mauritania, the son and successor of Juba II., who was rewarded by Tiberius, after the ancient fashion, with the presents of a toga picta and sceptre, as a sign of the friendship of the Roman people. (Tac. *Ann.* ii. 52, iii. 20, 21, 73, 74, iv. 23—26.)

TACHOS (Ταχώς), king of Egypt, succeeded Acoris, and maintained the independence of his country for a short time during the latter end of the reign of Artaxerxes II. When the formidable revolt of the western satraps was put down in B. C. 362, by the treachery of Orontes, the satrap of Mysia [ORONTES, No. 3], Tachos feared that he might have to resist the whole power of the Persian empire, and he therefore resolved to obtain the aid of Greek mercenaries. He prevailed upon Chabrias, the Athenian, to take the command of his fleet, and sent an embassy to Sparta, soliciting Agesilaus to undertake the supreme command of all his forces. The Spartan government gave their consent, and Agesilaus readily complied with the request; for, although he was now upwards of eighty, his vigour of mind and body remained unimpaired, and he was anxious to escape from the control to which a Spartan king was subject at home. Upon his arrival in Egypt, Agesilaus was greatly disappointed in having only the command of the mercenaries entrusted to him, Tachos reserving to himself the supreme command of all his forces, both by sea and land. Nevertheless he submitted to this affront, and accompanied the Egyptian monarch into Syria, in B. C. 361, along with Chabrias, and, according to Plutarch, endured for some time in patience the insolence and arrogance of Tachos. Meanwhile Nectanabis, probably the nephew of Tachos, and a certain Mendesian, disputed with Tachos for the crown. Agesilaus forthwith espoused the cause of Nectanabis; and Tachos, thus deserted by his own subjects as well as by his mercenaries, took refuge in Sidon, and from thence fled to the Persian monarch, by whom he was favourably received, and at whose court he died. By the help of Agesilaus, Nectanabis defeated the other competitor, who had collected a large army, and became firmly established on the throne. This is the account of Xenophon and Plutarch, and is in accordance with incidental notices in other writers. The statement of Diodorus, that Tachos returned from Persia, and was again placed upon the throne by Agesilaus, is undoubtedly an error. (Diod. xv. 92, 93; Xen. *Ages.* ii. §§ 28—31; Plut. *Ages.* 36—40; Corn. Nep. *Chabr.* 2, 3, *Ages.* 8; Polyaen. ii. 1. § 22; Ath. xiv. p. 616, d. e.; Aelian, *V. H.* v. 1.)

TA'CITA, "the silent," one of the Camenae, whose worship was believed to have been introduced at Rome by Numa. He is, moreover, said to have particularly recommended the worship of Tacita, as the most important among the Camenae. (Plut. *Numa*, 8.) [L. S.]

TA'CITUS, M. CLAU'DIUS, Roman emperor from the 25th September, A. D. 275, until April, A. D. 276. After the death of Aurelian, the army in Thrace, filled with remorse on account of their fatal mistake [AURELIANUS], and eager to testify their penitence, instead of proclaiming a new emperor with tumultuous haste, despatched a submissive letter to the senate, requesting that assembly to nominate out of their own body a successor to the vacant throne, and pledging themselves to ratify the choice. The senate at first received this most unlooked-for communication with mingled surprise and distrust, and, fearing to take advantage of what might prove a very transient ebullition of feeling, courteously declined to accede to the proposal. At the same time, expressing their full confidence in the discretion of the soldiers, they referred the election to the voice of the legions. The troops, however,

again urged the fathers to yield to their wishes; and although again met with the same reply, still persisted in their original solicitation. This extraordinary contest continued for upwards of six months, "an amazing period," says Gibbon, "of tranquil anarchy, during which the Roman world remained without a sovereign, without an usurper, and without sedition."

Such a state of things could not however long endure. The barbarians on the frontiers, who had been quelled and daunted by the skill and daring valour of Aurelian, were not slow to take advantage of the opportunity presented by this strange position of public affairs. The Germans had already crossed the Rhine: Persia, Syria, Africa, Illyria and Egypt were in commotion, when the senate, at length convinced that the soldiers were sincere, joyfully prepared to discharge a duty so unexpectedly devolved upon them. At a meeting convoked on the 25th of September, A. D. 275, by the consul Velius Cornificius Gordianus, all with one voice declared that no one could be found so worthy of the throne as M. Claudius Tacitus, an aged consular, a native of Interamna (Vopisc. *Florian.* 2), who claimed descent from the great historian whose name he bore, who was celebrated for his devotion to literature, for his vast wealth, for his pure and upright character, and who stood first on the roll. The real or feigned earnestness with which he declined the proffered honour, on account of his advanced age and infirmities, was encountered by the reiterated acclamations of his brethren, who overwhelmed him with arguments and precedents, until at length, yielding to their importunate zeal, he consented to proceed to the Campus Martius, and there received the greetings of the people, and the praetorians assembled to do homage to their new ruler. Quitting the city, he repaired to the great army still quartered in Thrace, by whom, on their being promised the arrears of pay and the customary donative, he was favourably received. One of his first acts was to seek out and put to death all who had been concerned in the murder of his predecessor, whose character he held in high honour, commanding statues of gold and silver to be erected to his memory in the most frequented thoroughfares of the metropolis. He likewise directed his attention to the improvement of public morals by the enactment of various sumptuary laws regulating the amusements, luxurious indulgences, and dress of the citizens, he himself setting an example to all around, by the abstemiousness, simplicity, and frugality of his own habits. His great object was to revive the authority of the senate, which now for a brief period asserted and maintained a semblance of its ancient dignity, and the private letters preserved by Vopiscus (*Florian.* 6) exhibit an amusing picture of the sacrifices and banquets by which the senators manifested their exultation at the prospect opening up before them of a complete restoration of their ancient privileges.

The only military achievement of this reign was the defeat and expulsion from Asia Minor of a party of Goths, natives of the shores of the sea of Asof, who having been invited by Aurelian to cooperate in his meditated invasion of the East, and having been disappointed of their promised reward by the death of that prince, had turned their arms against the peaceful provinces on the southern coasts of the Euxine, and had carried their devastations across the peninsula to the confines of Cilicia.

But the advanced years and failing strength of Tacitus were unable any longer to support the cares and toils so suddenly imposed upon him, and his anxieties were still farther increased by the mutinous spirit of the army, which soon ceased to respect a leader whose bodily and mental energies were fast hurrying to decay. After a short struggle, he sunk under the attack of a fever, either at Tarsus or at Tyana, about the 9th of April, A. D. 276; according to Victor, exactly two hundred days after his accession. By one account, he fell a victim to the anger of the soldiers; but the weight of evidence tends to prove that they were not the direct instruments, at least, of his destruction.

Our best authority is the biography of Vopiscus, who, if not actually an eyewitness of what he recounts, had an opportunity of consulting the rich collection of state papers stored up in the Ulpian Library; and from these he gives several remarkable extracts. He refers also to a more complete life of Tacitus by a certain Suetonius Optatianus, but of this no fragment remains. See likewise Eutrop. ix. 10; Aurel. Vict. *de Caes.* xxxvi. *Epit.* xxxvi.; Zonar. xii. 28, who says that he was seventy-five years old, and in Campania, when proclaimed emperor. [W. R.]

COIN OF M. CLAUDIUS TACITUS.

TA'CITUS, C. CORNE'LIUS, the historian. The time and place of the birth of Tacitus are unknown. He was nearly of the same age as the younger Plinius (Plin. *Ep.* vii. 20) who was born about A. D. 61 [C. PLINIUS CAECILIUS SECUNDUS], but a little older. His gentile name is not sufficient evidence that he belonged to the Cornelia Gens; nor is there proof of his having been born at Interamna (Terni), as it is sometimes affirmed. Some facts relative to his biography may be collected from his own writings and from the letters of his friend, the younger Plinius.

Cornelius Tacitus, a Roman eques, is mentioned by Plinius (*H. N.* vii. 16, note, ed. Hardouin) as a procurator in Gallia Belgica. Plinius died A. D. 79, and the procurator cannot have been the historian; but he may have been his father. In an inscription of doubtful authority he is named Cornelius Verus Tacitus. Tacitus was first promoted by the emperor Vespasian (*Hist.* i. 1), and he received other favours from his sons Titus and Domitian. C. Julius Agricola, who was consul A. D. 77, betrothed his daughter to Tacitus in that year, but the marriage did not take place until the following year. In the reign of Domitian, and in A. D. 88, Tacitus was praetor, and he assisted as one of the quindecemviri at the solemnity of the Ludi Seculares which were celebrated in that year,

the fourteenth consulship of Domitian (*Annal.* xi. 11.)

Agricola died at Rome A. D. 93, but neither Tacitus nor the daughter of Agricola was then with him. It is not known where Tacitus was during the last illness of Agricola, for the assumption that he ever visited either Britain or Germany cannot be proved. He appears to say that he was himself a witness of some of the atrocities of Domitian (*Agricola*, c. 45). In the reign of Nerva, A.D. 97, Tacitus was appointed consul suffectus, in the place of T. Virginius Rufus, who had died in that year. Tacitus pronounced the funeral oration of Rufus, "and it was," says Plinius, "the completion of the felicity of Rufus to have his panegyric pronounced by so eloquent a man." (Plin. *Ep.* ii. 1.) Tacitus had attained oratorical distinction when Plinius was commencing his career. He and Tacitus were appointed in the reign of Nerva (A. D. 99) to conduct the prosecution of Marius, proconsul of Africa, who had grossly misconducted himself in his province. Salvius Liberalis, a man of great acuteness and eloquence, was one of the advocates of Marius. Tacitus made a most eloquent and dignified reply to Liberalis.

Tacitus and Plinius were most intimate friends. In the collection of the letters of Plinius, there are eleven letters addressed to Tacitus. In a letter to his friend Maximus (ix. 23), Plinius shows that he considered his friendship with Tacitus a great distinction, and he tells the following anecdote: — On one occasion, when Tacitus was a spectator at the Ludi Circenses, he fell into conversation with a Roman eques, who, after they had discoursed on various literary subjects for some time, asked Tacitus if he was an Italian or a provincial; to which Tacitus replied, "You are acquainted with me, and by my pursuits." "Are you," rejoined the stranger, "Tacitus or Plinius?" The sixteenth letter of the sixth book, in which Plinius describes the great eruption of Vesuvius and the death of his uncle, is addressed to Tacitus; and for the purpose of enabling him to state the facts in his historical writings. Among other contemporaries of Tacitus were Quintilian, Julius Florus, Maternus, M. Aper, and Vipsanius Messala.

The time of the death of Tacitus is unknown, but we may perhaps infer that he survived Trajan, who died A. D. 117. (*Hist.* i. 1.) Nothing is recorded of any children of his, though the emperor Tacitus claimed a descent from the historian, and ordered his works to be placed in all (public) libraries; and ten copies to be made every year at the public expense, and deposited in the Archeia. (Vopiscus, *Tacitus Imp.* c. 10.) Sidonius Apollinaris mentions the historian as an ancestor of Polemius, who was a prefect of Gaul in the fifth century.

The extant works of Tacitus are, the Life of Julius Agricola, a treatise on the Germans, Annals, Histories, and a Dialogue on the Causes of the Decline of Eloquence. It is not certain if Tacitus left any orations: no fragments are extant. (Meyer, *Oratorum Roman. Fragm.* p. 604, 2d ed.)

The life of Agricola was written after the death of Domitian, A. D. 96, as we may probably conclude from the introduction, which was certainly written after Trajan's accession. This life is justly admired as a specimen of biography, though it is sometimes very obscure; but this is partly owing to the corruption of the text. It is a monument to the memory of a good man and an able commander and administrator, by an affectionate son-in-law, who has portrayed in his peculiar manner and with many masterly touches, the virtues of one of the most illustrious of the Romans. To Englishmen this life is peculiarly interesting, as Britain was the scene of Agricola's great exploits, who carried the Roman eagles even to the base of the Grampian mountains. It was during his invasion of Caledonia that Britain was first circumnavigated by a Roman fleet. (*Agricola*, c. 38.) The *Agricola* is not contained in the earliest edition of Tacitus; and it was first edited by Puteolanus.

The *Historiae* were written after the death of Nerva, A. D. 98, and before the *Annales*. They comprehended the period from the second consulship of Galba, A. D. 68, to the death of Domitian, and the author designed to add the reigns of Nerva and Trajan (*Hist.* i. 1). The first four books alone are extant in a complete form, and they comprehend only the events of about one year. The fifth book is imperfect, and goes no further than the commencement of the siege of Jerusalem by Titus, and the war of Civilis in Germany. It is not known how many books of the Histories there were, but it must have been a large work, if it was all written on the same scale as the first five books.

The *Annales* commence with the death of Augustus, A. D. 14, and comprise the period to the death of Nero, A. D. 68, a space of four and fifty years. The greater part of the fifth book is lost; and also the seventh, eighth, ninth, tenth, the beginning of the eleventh, and the end of the sixteenth, which is the last book. These lost parts comprised the whole of Caligula's reign, the first five years of Claudius, and the two last of Nero. The imperfections of the Annals and the Histories are probably owing to the few copies which were made during the later empire; for the care of the emperor Tacitus to have them copied seems to imply that without it these works might have been forgotten. If they had been as popular as some other works, copies would have been multiplied to satisfy the demand. The first five books of the Annals were found, at the beginning of the sixteenth century, in the Abbey of Corvey in Westphalia, and they were first published at Rome, by Philippus Beroaldus, in 1515.

The treatise entitled *De Moribus et Populis Germaniae* treats of the Germanic nations, or of those whom Tacitus comprehended under that name, and whose limits he defines by the Rhine and the Danube on the west and south, the Sarmatae and Daci on the east, and on the north-west and north by the sea. It is of no value as a geographical description; the first few chapters contain as much of the geography of Germany as Tacitus knew. The main matter is the description of the political institutions, the religion, and the habits, of the various tribes included under the denomination of Germani. The sources of the author's information are not stated, but as there is no reason to suppose that he had seen Germany, all that he could know must have been derived from the Roman expeditions east of the Rhine and north of the Danube, and from the accounts of traders, who went at least as far as the Roman eagles, and perhaps farther. The value of the information contained in this treatise has often been discussed, and its credibility attacked; but we may estimate its true character by

observing the precision of the writer as to those Germans who were best known to the Romans from being near the Rhine. That the hearsay accounts of more remote tribes must partake of the defects of all such evidence, is obvious; and we cannot easily tell whether Tacitus embellished that which he heard obscurely told. But to consider the Germany as a fiction, is one of those absurdities which need only be recorded, not refuted. Much has been written as to the special end that Tacitus had in view in writing this work; but this discussion is merely an offshoot of ill-directed labour; a sample of literary intemperance. [SENECA, p. 782.]

The dialogue entitled *De Oratoribus*, if it is the work of Tacitus, and it probably is, must be his earliest work, for it was written in the sixth year of Vespasian (c. 17). The style is more easy than that of the Annals, more diffuse, less condensed; but there is no obvious difference between the style of this Dialogue and the Histories, nothing so striking as to make us contend for a different authorship. Besides this, it is nothing unusual for works of the same author which are written at different times to vary greatly in style, especially if they treat of different matters. The old MSS. attribute this Dialogue to Tacitus. One of the speakers in the dialogue attributes the decline of eloquence at Rome to the neglect of the arduous study of the old Roman orators, to which Cicero has left his testimony; but another speaker, Maternus, has assigned a direct and immediate cause, which was the change in the political constitution. Oratory is not the product of any system of government, except one in which the popular element is strong.

The Annals of Tacitus, the work of a mature age, contain the chief events of the period which they embrace, arranged under their several years (*Annal.* iv. 71). There seems no peculiar propriety in giving the name of *Annales* to this work, simply because the events are arranged in the order of time. The work of Livy may just as well be called Annals. In the Annals of Tacitus the Princeps or Emperor is the centre about which events are grouped, a mode of treating history which cannot be entirely thrown aside in a monarchical system, but which in feeble hands merges the history of a people in the personality of their ruler. Thus in Tacitus, the personal history of Tiberius, Claudius, and Nero, fill up a large space. Yet the most important public events, both in Italy and the provinces, are not omitted, though every thing is treated as subordinate to the exhibition of imperial power. The Histories which were written before the Annals, are in a more diffuse style, and the treatment of the extant part is different from that of the Annals. Tacitus wrote the Histories as a contemporary; the Annals as not a contemporary. They are two distinct works, not parts of one; which is clearly shown by the very different proportions of the two works: the first four books of the Histories comprise about a year, and the first four books of the Annals comprise fourteen years.

It was his purpose in the Annals to show the general condition of the empire of which Rome was the centre, and the emperor the representative: not only to show the course of events, but also their causes (*Hist.* i. 4); for this remark, which is made in the Histories, may be applied also to the Annals. But the history of despotism in any form does not convey the political instruction that is derived from the history of a free people. Tacitus claims the merit of impartiality (*Annal.* i. 1), because he lived after the events that he describes; but a writer who is not a contemporary may have passions or prejudices as well as one who is. In his Histories (i. 1) he states that neither to Galba, nor to Otho, nor to Vitellius, did he owe obligations, nor had he received from them any wrong. From Vespasian and his sons, Titus and Domitian, he had received favours; yet, in the commencement of his life of Agricola, he has recorded the horrors of Domitian's reign; nor can we suppose that in the lost books of the Histories, he allowed the tyrant to escape without merited chastisement.

The history of the empire presents the spectacle of a state without any political organisation, by which the tyranny of a ruler could be checked when it became insupportable. The only means were assassination; and the only power that either the emperor could use to maintain himself, or a conspirator could employ to seize the power or secure it for another, was the soldiery. From this alternate subjection to imperial tyranny and military violence, there were no means of escape, nor does Tacitus ever give even the most distant hint that the restoration of the republic was either possible or desirable; or that there were any means of public security, except in the accident of an able emperor to whom a revolution might give the supreme power. Yet this empire, a prey to the vices of its rulers, and to intestine commotion, had its favourable side. The civilised world obeyed a revolution which was accepted in Rome, and the provinces were at peace with one another under this despotic yoke. France did not invade Italy nor Spain; Greece was not invaded by barbarians from the north; Asia Minor and Syria were protected from the worse than Roman despotism, the despotism of Asia; and Egypt and the north of Africa enjoyed protection against invaders, even though they sometimes felt the rapacity of a governor. The political condition of the Roman empire under the Caesars is a peculiar phase of European history. Tacitus has furnished some materials for it; but his method excluded a large and comprehensive view of the period which is comprised within his Annals. The treatment in the Histories has a wider range. The general review of the condition of the empire at the time of Nero's death is a rapid, but comprehensive sketch (i. 1, &c.).

The moral dignity of Tacitus is impressed upon his works; the consciousness of a love of truth, of the integrity of his purpose. His great power is in the knowledge of the human mind, his insight into the motives of human conduct; and he found materials for this study in the history of the emperors, and particularly Tiberius, the arch-hypocrite, and perhaps half madman. We know men's intellectual powers, because they seek to display them: their moral character is veiled under silence and reserve, which are sometimes diffidence, but more frequently dissimulation. But dissimulation alone is not a sufficient cloke; it merely seeks to hide and cover, and, as the attempt to conceal excites suspicion, it is necessary to divert the vigilance of this active inquisitor. The dissembler, therefore, assumes the garb of goodness; and thus he is hypocrite complete. The hypocrite is a better citizen than the shameless man, because by his hypocrisy he acknowledges the supremacy of goodness, while

the shameless man rebels against it. The hypocritical is the common character, or society could not exist. In the Annals of Tacitus we have all characters; but the hypocritical prevails in a despotic government and a state of loose positive morality. There may be great immorality and also great shamelessness, but then society is near its dissolution. Under the empire there was fear, for the government was despotic; but there was not universal shamelessness, at least under Tiberius: there was an outward respect paid to virtue. The reign of Tiberius was the reign of hypocrisy in all its forms, and the emperor himself was the great adept in the science; affectation in Tiberius of unwillingness to exercise power, a lesson that he learned from Augustus, and a show of regard to decency; flattery and servility on the part of the great, sometimes under the form of freedom of speech. To penetrate such a cloud of deception, we must attend even to the most insignificant external signs; for a man's nature will show itself, be he ever so cautious and cunning. In detecting these slight indications of character lies the great power of Tacitus: he penetrates to the hidden thoughts through the smallest avenue. But the possession of such a power implies something of a suspicious temper, and also cherishes it; and thus Tacitus sometimes discovers a hidden cause, where an open one seems to offer a sufficient explanation. Tacitus employed this power in the history of Tiberius, Caligula, Claudius, and Nero. Suetonius tells us of a man's vices simply and barely; Tacitus discovers what a man tries to conceal. His Annals are filled with dramatic scenes and striking catastrophes. He laboured to produce effect by the exhibition of great personages on the stage; but this is not the business of an historian. The real matter of history is a whole people; and their activity or suffering, mainly as affected by systems of government, is that which the historian has to contemplate. This is not the method of Tacitus in his Annals; his treatment is directly biographical, only indirectly political. His method is inferior to that of Thucydides, and even of Polybius, but it is a method almost necessitated by the existence of political power in the hands of an individual, and modern historians, except within the present century, have generally followed in the same track from the same cause.

Tacitus knew nothing of Christianity, which, says Montaigne, was his misfortune, not his fault. His practical morality was the Stoical, the only one that could give consolation in the age in which he lived. The highest example of Stoical morality among the Romans is the emperor Aurelius, whose golden book is the noblest monument that a Roman has left behind him. Great and good men were not wanting under the worst emperors, and Tacitus has immortalised their names. Germanicus Caesar, a humane man, and his intrepid wife, lived under Tiberius; Corbulo, an honest and able soldier, fell a victim to his fidelity to Nero. The memory of Agricola, and his virtues, greater than his talents, has been perpetuated by the affection of his son-in-law; and his prediction that Agricola will survive to future generations is accomplished. Thrasea Paetus and Helvidius Priscus were models of virtue; and Arria, the wife of Paetus, remembered the virtues of her mother. The jurists of Rome under the empire never forgot the bright example of the Scaevolae of the republic: strange, though true, the great lawyers of Rome were among the best men and the best citizens that she produced. As to the mass of the people we learn little from Tacitus: they have only become matter for history in recent days. The superficial suppose, that when rulers are vicious the people are so too; but the mass of the people in all ages are the most virtuous, if not for other reasons, they are so because labour is the condition of their existence. The Satires of Juvenal touch the wealthy and the great, whose vices are the result of idleness and the command of money.

Tacitus had not the belief in a moral government of the world which Aurelius had; or if he had this belief, he has not expressed it distinctly. He loved virtue, he abhorred vice; but he has not shown that the constitution of things has an order impressed upon it by the law of its existence, which implies a law-giver. His theology looks something like the Epicurean, as exhibited by Lucretius. A belief in existence independent of a corporeal form, of a life after death, is rather a hope with him than a conviction. (Compare *Agricola*, c. 46, *Annals*, iii. 18, vi. 22, and the ambiguous or corrupt passage, *Hist.* i. 4.)

The style of Tacitus is peculiar, though it bears some resemblance to Sallust. In the Annals it is concise, vigorous, and pregnant with meaning; laboured, but elaborated with art, and stripped of every superfluity. A single word sometimes gives effect to a sentence, and if the meaning of the word is missed, the sense of the writer is not reached. He leaves something for the reader to fill up, and does not overpower him with words. The words that he does use are all intended to have a meaning. Such a work is probably the result of many transcriptions by the author; if it was produced at once in its present form, the author must have practised himself till he could write in no other way. Those who have studied Tacitus much, end with admiring a form of expression which at first is harsh and almost repulsive. One might conjecture that Tacitus, when he wrote his Annals, had by much labour acquired the art of writing with difficulty.

The materials which Tacitus had for his historical writings were abundant; public documents; memoirs, as those of Agrippina; histories, as those of Fabius Rusticus and Vipsanius Messala; the Fasti, Orationes Principum, and the Acta of the Senate; the conversation of his friends, and his own experience. It is not his practice to give authorities textually, a method which adds to the value of a history, but impairs its effect simply as a work of art. He who would erect an historical monument to his own fame will follow the method of Tacitus, compress his own researches into a narrow compass, and give them a form which is stamped with the individuality of the author. Time will confer on him the authority which the rigid critic only allows to real evidence. That Tacitus, in his Annals, purposely omitted every thing that could impair the effect of his work as a composition, is evident. The Annals are not longer than an epitome would be of a more diffuse history; but they differ altogether from those worthless literary labours. In the Annals Tacitus is generally brief and rapid in his sketches; but he is sometimes minute, and almost tedious, when he comes to work out a dramatic scene. Nor does he altogether neglect his rhetorical art when he has an

opportunity for displaying it : a Roman historian could never forget that a Roman was an orator. The condensed style of Tacitus sometimes makes him obscure, but it is a kind of obscurity that is dispelled by careful reading. Yet a man must read carefully and often in order to understand him ; and we cannot suppose that Tacitus was ever a popular writer. His real admirers will perhaps always be few : his readers fewer still. Montaigne read the history of Tacitus from the beginning to the end, and he has given an opinion of Tacitus in his peculiar way ; and his opinion is worth more than that of most people. (Montaigne's *Essays*, iii. ch. 8 Of the art of discoursing.) Montaigne justly commends Tacitus for not omitting to state rumours, reports, opinions ; for that which is generally believed at any time is an historical fact, though it may be fact in no other sense.

The first edition of Tacitus, which is very rare, was printed at Venice, 1470, by Vindelin de Spira: it contains only the last six books of the Annals, the Histories, the Germany, and the Dialogue on Oratory. The edition of P. Beroaldus contains all the works of Tacitus. That of Beatus Rhenanus, Basil, 1533, folio, was printed by Froben. Subsequent editions are very numerous ; and for a list of them, such works as Hain's *Repertorium* and Schweigger's *Handbuch der Classischen Biographie*, may be consulted. The edition of Ernesti by Oberlin, Leipzig, 1801, 8vo., is useful, for it contains the notes and excursus of Justus Lipsius. The edition of G. Brotier, Paris, 1771, 4 vols. 4to., has been much praised, and much bought ; but it is a poor edition. There is an edition by I. Bekker, Leipzig, 1831, 2 vols. 8vo. ; and by Orelli, Zürich, 1846 and 1848, 2 vols. 8vo. The *Lexicon Taciteum* of Bötticher, Berlin, 1830, 8vo., is not complete enough, nor exact enough, though it is of some use. The labours of Ruperti on Tacitus are of little value. The modern commentators are in all respects inferior to Lipsius, who did every thing that could be done at the time. Measured by his means, he is infinitely above all other commentators on Tacitus.

There are many editions of the several parts of Tacitus, particularly the *Germania*, the *Agricola*, and the *Dialogue*. The edition of G. L. Walch, Berlin, 1827, 8vo., contains the text and a German translation of the *Agricola*, with notes. J. Grimm published the text of the *Germany*, and all other passages relating to Germany, selected from the other parts of Tacitus, Göttingen, 1835, 8vo. The best and most complete edition of the *Dialogue* is by J. C. Orelli, Zürich, 1830, 8vo.

There are translations of Tacitus, or parts of Tacitus, in almost every European language. The Italian translation of Davanzati is considered to have great merit ; and perhaps the Italian language, in able hands, is one of the best adapted for a translation of Tacitus. The French translations have little merit. D'Alembert translated various passages from Tacitus. There are English versions by Greenway, 1598, of the *Annals* and the *Germany*, and by Henry Savile, 1598, of the *Histories* and the *Agricola ;* also versions by Gordon and by Murphy. Gordon's is a harsh version, but, on the whole, faithful. That of Murphy is excessively diffuse ; perhaps it is only a dilution of Gordon. [G. L.]

TACO'NIDES or SACO'NIDES, a vase-painter, whose name appears on a vase found at Vulci, and published by Gerhard, who gives the name in the first of the above forms. (*Rapport. Vol. cent.* p. 180.) Raoul-Rochette, however, states that he has been informed by Gerhard himself that the true reading of the name is ϽΑΚΟΝΙΔΕϽ. (R. Rochette, *Lettre à M. Schorn*, p. 60, 2d ed.) [P. S.]

TA'DIUS. 1. Appears to have held some property, which was said to belong to a girl who was *in legitima tutela.* Atticus thought that Tadius had a title to it by usucapion, at which Cicero expressed his surprise, as there could be no usucapion in case of a ward. (Cic. *ad Att.* i. 5, 8.)

2. Q. TADIUS, a relation of Verres, bore witness against him when he was impeached by Cicero. (Cic. *Verr.* i. 49, iv. 13.)

3. P. TADIUS, a Roman citizen, carried on the business of a negotiator or money-lender at Athens, and was subsequently a legatus of Verres in Sicily. Notwithstanding the latter connection, he is spoken of by Cicero as a man of honour. (Cic. *Verr.* i. 39, ii. 20, v. 25).

TAE'NARUS (Ταίναρος), a son of Elatus and Erimede, from whom the promontory and town of Taenarum, in Laconia, were believed to have their name. (Schol. *ad Apollon. Rhod.* i. 102 ; comp. Paus. iii. 14. § 2 ; Steph. Byz. *s. v.*) [L. S.]

TAGES, a mysterious Etruscan being, who is described as a boy with the wisdom of an old man. Once when an Etruscan ploughman, of the name of Tarchon, was drawing a deep furrow in the neighbourhood of Tarquinii, there suddenly rose out of the ground Tages, the son of a genius Jovialis, and grandson of Jupiter. When Tages addressed Tarchon, the latter shrieked with fear, whereupon other Etruscans hastened to him, and in a short time all the people of Etruria were assembled around him. Tages now instructed them in the art of the haruspices, and died immediately after. The Etruscans, who had listened attentively to his instructions, afterwards wrote down all he had said, and thus arose the books of Tages, which, according to some, were twelve in number. (Cic. *de Div.* ii. 23 ; Ov. *Met.* xv. 588 ; Festus, *s. v. Tages ;* Isidor. *Orig.* viii. 9 ; Serv. *ad Aen.* vi. 808.) [L.S.]

TALA'SSIUS or TALASSIS. [THALASSIUS.]

TALAUS (Τάλαος), a son of Bias and Pero, and king of Argos. He was married to Lysimache (Eurynome, Hygin. *Fab.* 70, or Lysianassa, Paus. ii. 6. § 3), and was father of Adrastus, Parthenopaeus, Pronax, Mecisteus, Aristomachus, and Eriphyle. (Apollod. i. 9. § 13 ; Pind. *Nem.* ix. 14.) Hyginus (*l. c.*) mentions two other daughters of his. He also occurs among the Argonauts (Apollon. Rhod. i. 118), and his tomb was shown at Argos. (Paus. ii. 21. § 2.) Being a great grandson of Cretheus, Antimachus in a fragment preserved in Pausanias (viii. 25. § 5) calls him Cretheiades. His own sons, Adrastus and Mecisteus, are sometimes called Talaionides, as in Hom. *Il.* ii. 566 ; Pind. *Ol.* vi. 24. [L. S.]

TALEIDES, a maker of painted vases, an interesting work by whom has been found in a tomb at Agrigentum, representing the destruction of the Minotaur, in the stiff archaic style. It is now in the collection of Mr. Hope, and is one of the vases engraved by Moses. (Lanzi, *dei Vasi antichi dipinti*, pl. iii. p. 147 ; Millin, *Peint. de Vas.* vol. ii. pl. lxi.) Another specimen of his workmanship has been more recently discovered at Vulci, namely, a small cup, bearing the inscription

ΤΑΨΕΙΔΕΣ ΕΠΟΙΕΣΕΝ, and now in the Museum at Berlin. (Levezow, *Verzeichniss*, No. 685, p. 136; Gerhard, *Berlin's ant. Bildwerke*, No. 685, p. 223.) It is remarkable that vases by the same maker should be found in Sicily and in Etruria; and also that the two specimens are in quite different styles of workmanship. The first of these facts is taken by R. Rochette as an indication of the early commercial intercourse between Sicily and Etruria, by which the former country obtained the manufactures of the latter. Müller supposes Taleides to have been of the Attic school of art, because the subject of the work found at Agrigentum is exactly repeated on an Attic vase. (R. Rochette, *Lettre à M. Schorn*, pp. 17, 60, 2d ed.; Müller, *Archäol. d. Kunst*, § 99, n. 3, No. 2.) [P. S.]

TALNA, JUVE'NTIUS. [THALNA.]

TA'LIUS GE'MINUS, is mentioned by Tacitus under A. D. 62. The name of Talius is of rare occurrence, and is only found elsewhere in one or two inscriptions. (Tac. *Ann.* xiv. 50.)

TALOS (Τάλως). 1. A son of Perdix, the sister of Daedalus. He himself was a disciple of Daedalus, and is said to have invented several instruments used in the mechanical arts; but Daedalus incensed by envy thrust him down the rock of the Acropolis at Athens. The Athenians worshipped him as a hero. (Apollod. iii. 15. § 9; Diod. iv. 76; Schol. *ad Eurip. Orest.* 1643; Lucian, *Pisc.* 42.) Pausanias (i. 21. § 6, 26. § 5, vii. 4. § 5) calls him Calos, and states that he was buried on the road leading from the theatre to the Acropolis. Hyginus (*Fab.* 39, 274) and Ovid (*Met.* viii. 255; comp. Serv. *ad Virg. Georg.* i. 143, *Aen.* v. 14) call him Perdix, which, according to the common tradition, was the name of his father.

2. A man of brass, the work of Hephaestus. This wonderful being was given to Minos by Zeus or Hephaestus, and watched the island of Crete by walking round the island thrice every day. Whenever he saw strangers approaching, he made himself red-hot in fire, and then embraced the strangers when they landed. He had in his body only one vein, which ran from the head to the ankles, and was closed at the top with a nail. When he attempted to keep the Argonauts from Crete by throwing stones at them, Medeia by her magic powers threw him into a state of madness, or, according to others, under the pretence of making him immortal, she took the nail out of his vein and thus caused him to bleed to death. Others again related that Poeas killed him by wounding him with an arrow in the ankle. (Apollod. i. 9. § 26; Apollon. Rhod. iv. 1638, &c.; Plat. *Min.* p. 320.)

3. A son of Oenopion. (Paus. vii. 4. § 6.)

4. A son of Cres, and father of Hephaestus. (Paus. viii. 53. § 2.) [L. S.]

TALTHY'BIUS (Ταλθύβιος), the herald of Agamemnon at Troy. (Hom. *Il.* i. 320; Ov. *Her.* iii. 9.) He was worshipped as a hero at Sparta and Argos, where sacrifices also were offered to him. (Paus. iii. 12. § 6, vii. 23, in fin.; Herod. vii. 134.) [L. S.]

TAMI'SIUS MUSTE'LA. [MUSTELA.]

TA'MOS (Ταμώς), a native of Memphis in Egypt, was lieutenant-governor of Ionia under Tissaphernes. In B. C. 412, we find him joining Astyochus, the Spartan admiral, in the unsuccessful endeavour to persuade the partizans of Athens at Clazomenae to remove to Daphnus,—a place on the main land, and therefore beyond the reach of the Athenian navy. (Thucyd. viii. 31; Arnold and Göller, *ad loc.*) In B. C. 411, when Tissaphernes went to Aspendus, with the professed intention of bringing to the aid of the Peloponnesians the Phoenician fleet which he had promised, he commissioned Tamos to provide for the maintenance of the Peloponnesian forces during his absence. (Thucyd. viii. 87.) Tamos afterwards attached himself to the service of the younger Cyrus, and, acting as his admiral, in B. C. 401, blockaded Miletus, which had refused to transfer its obedience from Tissaphernes to the prince. When Cyrus marched eastward against his brother, Tamos conducted the fleet along the coast to accompany the movements and second the operations of the army, which he joined at Issus in Cilicia. After the death of Cyrus and the consequent failure of the rebellion, Artaxerxes sent Tissaphernes into Western Asia to take, in addition to his own satrapy, the command of the provinces which had been subject to the prince, whereupon Tamos, in alarm, fled from Ionia with his treasures and all his children but one, and sailed to Egypt, where he hoped to find refuge with Psammetichus, on whom he had conferred an obligation. Psammetichus, however, put him and his children to death, in order to possess himself of his money and ships. (Xen. *Anab.* i. 2. § 21, 4. § 2. ii. 1. § 3, *Hell.* iii. 1. § 1; Diod. xiv. 19. 21. 35.) [E. E.]

TA'MPHILUS or TA'MPILUS, the name of a family of the plebeian Baebia gens. In the Fasti Capitolini we find Tamphilus, but on coins Tampilus.

1. Q. BAEBIUS TAMPHILUS, was sent in B. C. 219, along with P. Valerius Flaccus, by the Roman senate to Hannibal at Saguntum, and afterwards proceeded to Carthage, when Hannibal would not listen to them. Tamphilus was also sent in the following year on another embassy to Carthage. (Liv. xxi. 6, 9, 18; Cic. *Phil.* v. 10.)

2. CN. BAEBIUS TAMPHILUS, tribune of the plebs, B. C. 204, impeached the censors, M. Livius Salinator and C. Claudius Nero, on account of the way in which they had administered the duties of their office; but the senate, although discontented with the conduct of the censors, obliged the tribune to drop the prosecution, as they thought it more advisable to uphold the principle of the irresponsibility of the censors than to inflict upon them the punishment they deserved. In B. C. 199 Tamphilus was praetor, and received the command of the legions of the consul of the preceding year, C. Aurelius Cotta, which were stationed in the neighbourhood of Ariminum, with instructions to await the arrival of the new consul, C. Cornelius Lentulus. But Tamphilus, anxious to obtain glory, made an incursion into the country of the Insubrii, by whom he was defeated with great loss. On the arrival of Lentulus soon afterwards, he was ordered to leave the province, and was sent back to Rome in disgrace. In B. C. 186 Tamphilus was one of the triumviri for founding two colonies, and in B. C. 182 he was consul with L. Aemilius Paulus. In conjunction with his colleague, Tamphilus fought against the Ligurians with success, and remained in the country as proconsul in the following year. (Liv. xxix. 37; Val. Max. vii. 2. § 6; Liv. xxxi. 49, 50, xxxii. 1, 7, xxxix. 23, 56, xl. 1, 16, 25.)

3. M. BAEBIUS TAMPHILUS, brother of No. 2, was one of the triumviri for founding a colony in

B. C. 194. He was praetor in B. C. 192, when he received Bruttii as his province, with two legions, and 1500 foot-soldiers and 500 horse of the allies. In consequence of the threatening war with Antiochus the Great, he was ordered to march with these troops to the neighbourhood of Brundisium and Tarentum, and soon afterwards to cross over with them to Epeirus. He remained in Greece the following year as propraetor, and took an active part in the war against Antiochus. In conjunction with Philip, king of Macedonia, he marched into Thessaly, and as Antiochus retreated before them, Tamphilus obtained possession of many important towns in Thessaly. The consul M'. Acilius Glabrio arrived soon afterwards, and took the command of the troops, but Tamphilus continued in Greece, serving under the consul. (Liv. xxxiv. 45, xxxv. 10, 23, 24, xxxvi. 8, 10, 13, 14, 22.)

In B. C. 186, Tamphilus was one of the three ambassadors sent to settle the disputes between Eumenes and Philip and the Thessalian states. In B. C. 181 he was consul with P. Cornelius Cethegus. Both consuls received Liguria as their province, but they did not engage in any military operations. In the following year, however, when their command was prolonged till the arrival of the new consuls, they marched at the commencement of the spring into the territory of the Apuani Ligures, who, taken unawares, found themselves obliged to surrender. In order to prevent a renewal of the war, the consuls transported 40,000 of these people, with their wives and children, to Samnium. On account of this success, they triumphed on their return to Rome, being the first instance in which this honour had been conferred upon generals who had not carried on a war. (Liv. xxxix. 23, 24, xl. 18, 35, 37, 38.)

4. Cn. Baebius Tamphilus, probably son of No. 2, was praetor urbanus, B. C. 168. In the following year he was one of the five legati sent into Illyricum. (Liv. xliv. 17, xlv. 17).

The following coin of C. Baebius Tamphilus has on the obverse the head of Pallas, and on the reverse Apollo driving a quadriga.

COIN OF C. BAEBIUS TAMPHILUS.

TANAGRA (Τάναγρα), a daughter of Aeolus or Asopus, and wife of Poemander, is said to have given the name to the town of Tanagra in Boeotia. (Paus. ix. 20. § 2; Strab. ix. p. 403.) [L. S.]

TA'NAQUIL. [Tarquinius.]

TA'NTALUS (Τάνταλος). 1. A son of Zeus by Pluto, or according to others (Schol. *ad Eurip. Orest.* 5; Tzetz. *Chil.* v. 444; Apostol. *Cent.* xviii. 7) a son of Tmolus. (Hygin. *Fab.* 82, 154; Anton. Lib. 36.) His wife is called by some Euryanassa (Schol. *ad Eurip. l. c.*; Tzetz. *ad Lycoph.* 52), by others Taygete or Dione (Hygin. *Fab.* 82; Ov. *Met.* vi. 174), and by others Clytia or Eupryto (Schol. *ad Eurip. Or.* 11; Apostol. *l. c.*) He was the father of Pelops, Broteas, and Niobe. (Schol. *ad Eurip. Or.* 5; Diod. iv. 74.) All traditions agree in stating that he was a wealthy king, but while some call him king of Lydia, of Sipylus in Phrygia or Paphlagonia, others describe him as king of Argos or Corinth. (Hygin. *Fab.* 124; Serv. *ad Aen.* vi. 603; Diod. *l. c.*) Tantalus is particularly celebrated in ancient story for the severe punishment inflicted upon him after his death in the lower world, the causes of which are differently stated by the ancient authors. The common account is that Zeus invited him to his table and communicated his divine counsels to him. Tantalus divulged the secrets intrusted to him, and the gods punished him by placing him in the nether world in the midst of a lake, but rendering it impossible for him to drink when he was thirsty, the water always withdrawing when he stooped. Branches laden with fruit, moreover, hung over his head, but when he stretched out his hand to reach the fruit, the branches withdrew. (Hom. *Od.* xi. 582.) Over his head there was suspended a huge rock ever threatening to crush him. (Pind. *Ol.* i. 90, &c., *Isthm.* viii. 21; Eurip. *Or.* 5, &c.; Diod. v. 74; Philostr. *Vit. Apollon.* iii. 25; Hygin. *Fab.* 82; Horat. *Sat.* i. 1. 68; Tibull. i. 3. 77; Ov. *Met.* iv. 457, *Art. Am.* ii. 605; Senec. *Herc. Fur.* 752; Cic. *de Fin.* i. 18, *Tuscul.* iv. 16.) Another tradition relates that he, wanting to try the gods, cut his son Pelops in pieces, boiled them and set them before the gods at a repast. (Hygin. *Fab.* 83; Serv. *ad Aen.* vi. 603, *ad Georg.* iii. 7.) A third account states that Tantalus stole nectar and ambrosia from the table of the gods and gave them to his friends (Pind. *Ol.* i. 98; Tzetz. *Chil.* v. 465); and a fourth lastly relates the following story. Rhea caused the infant Zeus and his nurse to be guarded in Crete by a golden dog, whom subsequently Zeus appointed guardian of his temple in Crete. Pandareus stole this dog, and, carrying him to Mount Sipylus in Lydia, gave him to Tantalus to take care of. But afterwards, when Pandareus demanded the dog back, Tantalus took an oath that he had never received him. Zeus thereupon changed Pandareus into a stone, and threw Tantalus down from Mount Sipylus. (Anton. Lib. 36.) Others again relate that Hermes demanded the dog of Tantalus, and that the perjury was committed before Hermes. (Pind. *Ol.* i. 90.) Zeus buried Tantalus under Mount Sipylus as a punishment. (Schol. *ad Pind. Ol.* 90, 97.) There his tomb was shown in later times. (Paus. ii. 22. § 4, v. 13. § 4.) In the Lesche of Delphi Tantalus was represented by Polygnotus in the situation described in the common tradition: he was standing in water, with a fruit-tree over his head, and threatened by an overhanging rock. (Paus. x. 31. § 2.) The punishment of Tantalus was proverbial in ancient times, and from it the English language has borrowed the verb "to tantalize," that is, to hold out hopes or prospects which cannot be realized. Tzetzes (*ad Lycoph.* 355) mentions that Tantalus was in love with Ganymede, and engaged with Ilus in a contest for the possession of the charming youth.

2. A son of Thyestes, who was killed by Atreus (Hygin. *Fab.* 88, 244, 246; others call him a son of Broteas). He was married to Clytaemnestra before Agamemnon (Paus. ii. 22. § 4), and is said by some to have been killed by Agamemnon. (Paus. ii. 18. § 2, comp. iii. 22. § 4.) His tomb was shown at Argos.

3. A son of Amphion and Niobe. (Apollod. iii. 5. § 6 ; Ov. *Met.* vi. 240.) [L. S.]

TA'NTALUS, the name of the general who succeeded Viriathus and who shortly afterwards submitted to Caepio. He is called Tantamus by Diodorus (Appian, *Hisp.* 75 ; Diod. *Ecl.* xxxii. vol. ii. p. 524, ed. Wess.)

L. TANTA'SIUS, slain by Catiline in the times of Sulla. (Ascon. *in Cic. Tog. Cand.* p. 84, ed. Orelli.)

TANU'SII, people of property proscribed by Sulla. (Q. Cic. *de Pet. Cons.* 2.)

TANU'SIUS GE'MINUS. [GEMINUS.]

TANYOXARCES. [SMERDIS.]

TA'PHIUS (Τάφιος), a son of Poseidon and Hippothoë, was the father of Pterelaus. He led a colony to Taphos, and called the inhabitants Teleboans. (Apollod. ii. 4. § 5.) [L. S.]

TAPPO, VALE'RIUS. 1. L. VALERIUS TAPPO, praetor B. C. 192, obtained Sicily as his province. He was one of the triumvirs in B. C. 190 for settling new colonists at Placentia and Cremona in northern Italy. (Liv. xxxv. 10, 20, xxxvii. 46.)

2. C. VALERIUS TAPPO, tribune of the plebs, B. C. 188, proposed that the suffrage should be given to the Formiani, Fundani and Arpinates. (Liv. xxxviii. 36.)

TA'PPULUS, VI'LLIUS. 1. L. VILLIUS TAPPULUS, plebeian aedile, B. C. 213. (Liv. xxv. 2.)

2. P. VILLIUS TAPPULUS, plebeian aedile, B. C. 204, and praetor B. C. 203, with Sicily as his province. In B. C. 201, he was one of the decemviri for assigning some of the public land in Samnium and Apulia to the soldiers who had served under P. Scipio in Africa, and in B. C. 199 he was consul with L. Cornelius Lentulus. In his consulship he had the conduct of the war against Philip in Macedonia, but he performed nothing of importance. In the following year he served as legatus under his successor T. Quintius Flamininus, and on the conquest of Philip in B. C. 196, he was one of the ten commissioners appointed by the senate to determine with Flamininus upon the conditions of the peace. After concluding the peace with Philip, Tappulus and one of his colleagues went on a mission to Antiochus in Asia. In B. C. 193 he was again sent to Antiochus, and in the following year was also one of the ambassadors sent to Greece. (Liv. xxix. 38, xxx. 1, xxxi. 4, 49, xxxii. 3, 6, 28, xxxiii. 24, 35, 39, 40, xxxiv. 59, xxxv. 13—15, 23, 39.)

3. L. VILLIUS TAPPULUS, praetor B. C. 199, obtained Sardinia as his province. (Liv. xxxi. 49, xxxii. 1.)

TA'RACUS. [SABACON.]

TARANTUS, a nickname bestowed on Caracalla, after his death, from a gladiator of diminutive stature and repulsive aspect. It is first mentioned by Dion Cassius in the ninth chapter of his seventy-eighth book, and in the subsequent portions of his history he uniformly designates the son of Severus by this appellation. [W. R.]

TARAS (Τάρας), a son of Poseidon by a nymph, is said to have traversed the sea from the promontory of Taenarum to the south of Italy, riding on a dolphin, and to have founded Tarentum in Italy (Paus. x. 10. § 4, 13. § 5), where he was worshipped as a hero. (Strab. vi. p. 279.) [L. S.]

TARA'TIA, CAIA, a Vestal Virgin, who is said to have given the campus Tiberinus to the Roman people, and to whom, on that account, a statue was erected. (Plin. *H. N.* xxxiv. 6. s. 11.)

TARAXIPPUS (Ταράξιππος), was the name of a particular spot in the race-course at Olympia, where horses often became shy and frightened. Superstition was not at a loss to account for this phenomenon, for some said that on that spot Olenius or Dameon had been slain by Cteatus, or because it was the burial-place of Myrtilus (who had frightened the horses of Oenomaus), Alcathous, or Pelops. Pausanias, however, considers Taraxippus to be a surname of Poseidon Hippius. On the isthmus of Corinth, Glaucus, the son of Sisyphus, was believed to be a Taraxippus. (Paus. vi. 20. § 8, &c.; comp. x. 37. § 4.) [L. S.]

TARCHE'SIUS, an architectural writer, whom Vitruvius mentions as one of those who maintained that the proportions of the Doric order were unsuitable to temples. He attributes the same opinion to Pytheus and Hermogenes. (Vitruv. iv. 3. § 1). [P. S.]

TARCHE'TIUS (Ταρχήτιος), a mythical king of Alba, who in some traditions is connected with the founders of Rome. Once a phallus was seen rising above one of his flocks. In compliance with an oracle he ordered one of his daughters to approach the phallus ; but she sent one of her maid servants, who became pregnant, and gave birth to the twins Romulus and Remus. Tarchetius caused them to be exposed, but they were suckled by a she-wolf and brought up by a shepherd, and when they had grown up to manhood they dethroned Tarchetius. (Plut. *Romul.* 2.) [L. S.]

TARCHON. [TYRRHENUS.]

TARCONDI'MOTUS (Ταρκονδίμοτος), the king of Cilicia, fought on Pompey's side against Caesar, in B. C. 48, but was pardoned by Caesar, and allowed to retain his dominions. After the death of Caesar he joined C. Cassius, and subsequently espoused the side of Antony against Octavian. He was killed in a sea-fight in B. C. 31, while fighting under Sosius against M. Agrippa. His name is variously written in the ancient authors, but we learn from coins that Tarcondimotus is the correct form (Dion Cass. xli. 63, xlvii. 26, l. 14 ; Strab. xiv. p. 676 ; Cic. *ad Fam.* xv. 1 ; Flor. iv. 2. § 5 ; Plut. *Ant.* 61.) The sons of Tarcondimotus deserted Antony after the battle of Actium, and united themselves to Octavian ; but Philopator, who had succeeded his father, was deprived by Octavian of the part of Cappadocian Pontus, which he held. In B. C. 20, however, Tarcondimotus, one of the sons, received from Octavian all the possessions of his father, with the exception of a few places on the coast. (Dion Cass. li. 2, 7, liv. 9.)

COIN OF TARCONDIMOTUS.

TARGITAUS (Ταργίταος), a son of Zeus by a daughter of Borysthenes, was believed to be the

ancestor of all the Scythians. (Herod. iv. 5.) [L. S.]

TA'RIUS RUFUS. [RUFUS.]

TARPA, SP. MAE'CIUS, was engaged by Pompeius to select the plays that were acted at his games exhibited in B. C. 55 (Cic. *ad Fam.* vii. 1). Tarpa was likewise employed by Augustus as a dramatic censor. (Hor. *Serm.* i. 10. 38, *Ars Poët.* 386; Weichert, *Poët. Lat.* p. 334.)

TARPEIA, the daughter of Sp. Tarpeius, the governor of the Roman citadel on the Saturnian hill, afterwards called the Capitoline, was tempted by the gold on the Sabine bracelets and collars to open a gate of the fortress to T. Tatius and his Sabines. As they entered, they threw upon her their shields, and thus crushed her to death. She was buried on the hill, and her memory was preserved by the name of the Tarpeian rock, which was given to a part of the Capitoline (Liv. i. 11; comp. Dionys. ii. 38, 40). Niebuhr relates that a legend still exists at Rome which relates that the fair Tarpeia ever sits in the heart of the hill, covered with gold and jewels, and bound by a spell (*Hist. of Rome*, vol. i. p. 230). Varro (*L. L.* v. 41, ed. Müller) describes her as a Vestal Virgin; but Plutarch relates (*Num.* 10) that Tarpeia was the name of one of the four Vestals, who were first appointed by Numa.

TARPEIA GENS, occurs only in the kingly and the early republican period. We read of a Sp. Tarpeius, who was the governor of the Roman citadel under Romulus, and whose daughter betrayed it to the Sabines [TARPEIA], and of a Sp. Tarpeius Montanus Capitolinus, who was consul in B. C. 454 with A. Aternius Varus Fontinalis. [CAPITOLINUS.]

TARQUINIA. [TARQUINIUS.]

TARQUI'NIUS, the name of a family in early Roman history, to which the fifth and seventh kings of Rome belonged. The table on the following page represents the genealogy of the family according to Livy.

The legend of the Tarquins ran as follows. The Tarquins were of Greek extraction. Demaratus, their ancestor, belonged to the noble family of the Bacchiadae at Corinth, and fled from his native city when the power of his order was overthrown by Cypselus. He settled at Tarquinii in Etruria, where he had mercantile connections, for commerce had not been considered disreputable among the Corinthian nobles. He brought great wealth with him, and is said to have been accompanied by the painter Cleophantus, and by Eucheir and Eugrammus, masters of the plastic arts, and likewise to have introduced among the Etruscans the knowledge of alphabetical writing. (Plin. *H. N.* xxxv. 5. s. 43; Tac. *Ann.* xi. 14.) He married an Etruscan wife, by whom he had two sons, Lucumo and Aruns. The latter died in the lifetime of his father, leaving his wife pregnant; but as Demaratus was ignorant of this circumstance, he bequeathed all his property to Lucumo, and died himself shortly afterwards.* But, although Lucumo was thus one of the most wealthy persons at Tarquinii, and had married Tanaquil, who belonged to a family of the highest rank, he was excluded, as a stranger, from all power and influence in the state. Discontented with this inferior position, and urged on by his wife, he resolved to leave Tarquinii and remove to Rome, where a new citizen had more chance of obtaining distinction. He accordingly set out for Rome, riding in a chariot with his wife, and accompanied by a large train of followers. When they had reached the Janiculum and were already within sight of Rome, an eagle seized his cap, and after carrying it away to a great height placed it again upon his head. Tanaquil, who was skilled in the Etruscan science of augury, bade her husband hope for the highest honour from this omen. Her predictions were soon verified. The stranger was received with welcome, and he and his followers were admitted to the rights of Roman citizens. He took the name of L. Tarquinius, to which Livy adds Priscus. His wealth, his courage, and his wisdom, gained him the love both of Ancus Marcius and of the people. The former appointed him guardian of his children; and, when he died, the senate and the people unanimously elected Tarquinius to the vacant throne.

The reign of Tarquinius was distinguished by great exploits in war, and by great works in peace. The history of his wars is related very differently by Livy and Dionysius. According to the former writer he waged war with the Latins and Sabines with great success. He first destroyed the wealthy town of Apiolae, which belonged to the Sabines, and subsequently took the Latin towns of Cameria, Crustumerium, Medullia, Ameriola, Ficulnea, Corniculum, and Nomentum. But his most memorable exploit was the defeat of the Sabines, who had advanced up to the very gates of Rome. They were at first driven back after a doubtful struggle, but were subsequently overthrown with great loss upon the Anio, and compelled to sue for peace. They ceded to the Romans the town of Collatia, where Tarquinius placed a strong garrison, the command of which he entrusted to Egerius, the son of his deceased brother Aruns, who, with his family, took the surname of Collatinus. Several traditions are connected with this war. The king's son, a youth of fourteen, slew a foe with his own hand, and received as a reward a golden bulla and a robe bordered with purple; and these remained in after times the ornaments and dress of youths of noble rank. In this war, also, Tarquinius is said to have vowed the building of the Capitol.

Livy says nothing more respecting the wars of this king, but Dionysius relates at great length his wars with the Etruscans. According to the latter writer five of the great Etruscan cities sent assistance to the Latins, which proved ineffectual; and subsequently all the twelve cities united their forces against Rome, but were overcome by Tarquinius, and compelled to submit to his authority. They are further stated to have done homage to him by presenting him with a golden crown, an ivory throne and sceptre, a purple tunic and robe figured with gold, and other badges of kingly power, such as the Etruscans used when their twelve cities chose a common chief in war. (Dionys. iii. 57, 59, 61.) Thus, according to this story, Tarquinius ruled over the Latins, Sabines, and Etruscans, as well as Romans; but no Latin writer mentions this war with the Etruscans, with the exception of Florus (i. 5), and the compiler of the triumphal Fasti. Cicero (*de Rep.* ii. 20) and Strabo (v. p. 231) relate that Tarquinius also subdued the Aequi;

* It is related by Strabo (viii. p. 378) that Demaratus became the ruler of Tarquinii, but this story is opposed to all other traditions, and should certainly be rejected.

STEMMA TARQUINIORUM.

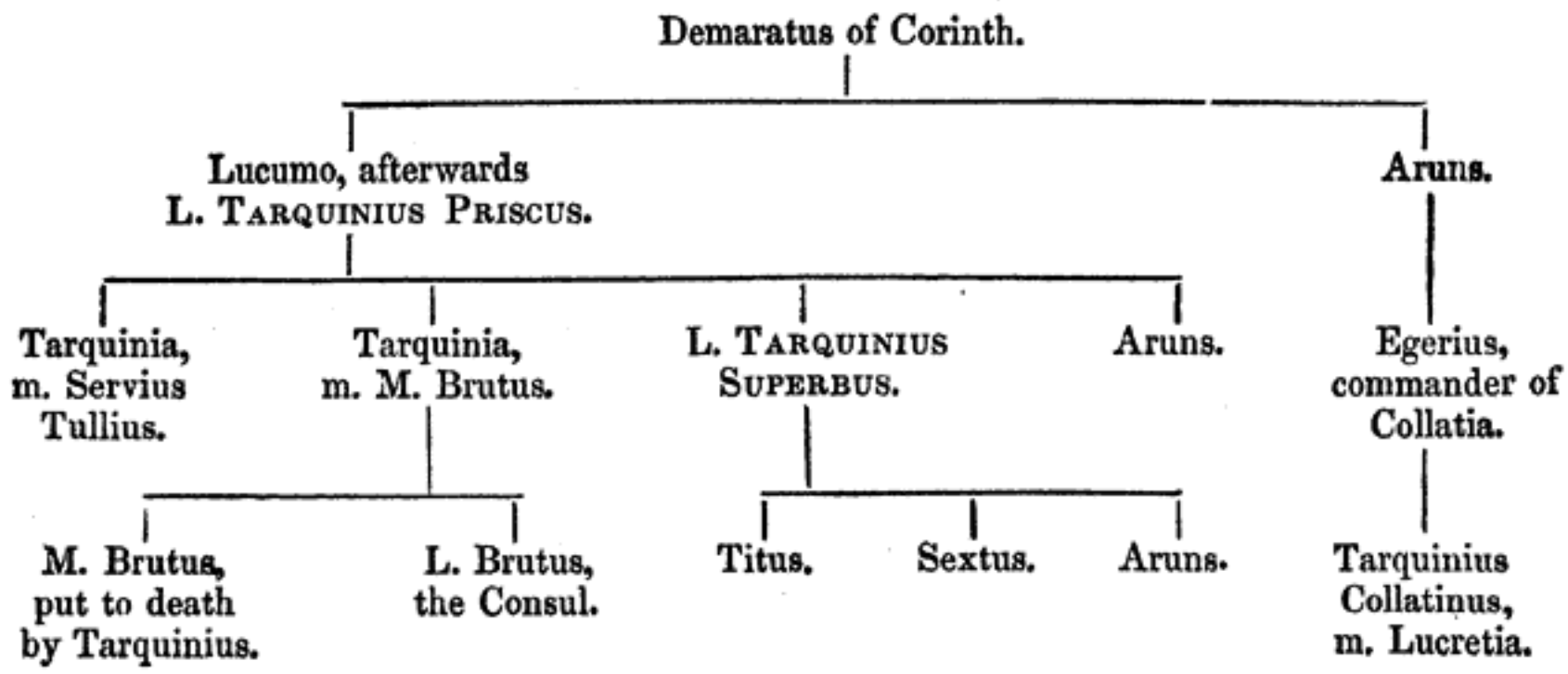

but this war is not mentioned by Dionysius, and is referred by Livy (i. 55) to Tarquinius Superbus.

Although the wars of Tarquinius were of great celebrity, the important works which he executed in peace have made his name still more famous. Many of these works are ascribed in some stories to the second Tarquinius, but almost all traditions agree in assigning to the elder Tarquinius the erection of the vast sewers by which the lower parts of the city were drained, and which still remain, with not a stone displaced, to bear witness to his power and wealth. (See *Dict. of Antiq.* art. *Cloaca.*) The quay by which the Tiber is banked, and through which the sewer opens into it, must clearly have been executed at the same time, and may therefore be safely ascribed to the elder Tarquinius.

The same king is also said in some traditions to have laid out the Circus Maximus in the valley which had been redeemed from water by the sewers, and also to have instituted the Great or Roman Games, which were henceforth performed in the Circus. The Forum, with its porticoes and rows of shops, was also his work, and he likewise began to surround the city with a stone wall, a work which was finished by his successor Servius Tullius. The building of the Capitoline temple is moreover attributed to the elder Tarquinius, though most traditions ascribe this work to his son, and only the vow to the father.

Tarquinius also made some changes in the constitution of the state. He added a hundred new members to the senate, who were called *patres minorum gentium*, to distinguish them from the old senators, who were now called *patres majorum gentium*. He wished to add to the three centuries of equites established by Romulus three new centuries, and to call them after himself and two of his friends. His plan was opposed by the augur Attus Navius, who gave a convincing proof that the gods were opposed to his purpose. [Navius.] Accordingly he gave up his design of establishing new centuries, but to each of the former centuries he associated another under the same name, so that henceforth there were the first and second Ramnes, Tities, and Luceres. He increased the number of Vestal Virgins from four to six.

Tarquinius had reigned thirty-eight years, when he was assassinated by the contrivance of the sons of Ancus Marcius. They had long wished to take vengeance upon him on account of their being deprived of the throne, and now fearing lest he should secure the succession to his son-in-law Servius Tullius, they hired two countrymen, who, feigning to have a quarrel, came before the king to have their dispute decided; and while he was listening to the complaint of one, the other gave him a deadly wound with his axe. But the sons of Marcius did not secure the reward of their crime, for Servius Tullius, with the assistance of Tanaquil, succeeded to the vacant throne. Tarquinius left two sons and two daughters. His two sons, L. Tarquinius and Aruns, were subsequently married to the two daughters of Servius Tullius. One of his daughters was married to Servius Tullius, and the other to M. Brutus, by whom she became the mother of the celebrated L. Brutus, the first consul at Rome. The principal authorities for the life of Tarquinius Priscus are Livy (i. 34—41), Dionysius (iii. 46—73, iv. 1), and Cicero (*de Rep.* iii. 20.).

The life of Servius Tullius is given under Tullius. There it is related how he was murdered, after a reign of forty-four years, by his son-in-law, L. Tarquinius, who had been urged on by his wicked wife to commit the dreadful deed. The Roman writers represent the younger Tarquinius as a cruel and tyrannical monarch, and the fact of his being the last king of Rome has doubtless contributed not a little to blacken his character. The estimation in which he was held by the Romans is shown by his surname of Superbus.

L. Tarquinius Superbus commenced his reign without any of the forms of election. He seized the kingdom as a recovered inheritance, and did not wait to be elected by the senate or the people, or to receive the imperium from the curiae. One of the first acts of his reign was to abolish all the privileges which had been conferred upon the plebeians by Servius, since the patricians had assisted him in obtaining the kingdom. He forbade the meetings of the tribes, and repealed the laws which had conferred civil equality upon the plebeians, and which had abolished the right of

seizing the person of a debtor. He also compelled the poor to work at miserable wages upon his magnificent buildings, and the hardships which they suffered were so great that many put an end to their lives. But he did not confine his oppressions to the poor. All the senators and patricians whom he mistrusted, or whose wealth he coveted, were put to death or driven into exile. The vacant places in the senate were not filled up, and this body was scarcely ever consulted by him. He surrounded himself by a body-guard, by means of which he was enabled to do what he liked. But, although a tyrant at home, he raised the state to great influence and power among the surrounding nations, partly by his alliances and partly by his conquests. He gave his daughter in marriage to Octavius Mamilius of Tusculum, the most powerful of the Latin chiefs, and by his means he acquired great influence in Latium. Under his sway Rome became eventually the acknowledged head of the Latin confederacy. According to Cicero (*de Rep.* ii. 24) he subdued the whole of Latium by force of arms; but Livy and Dionysius represent his supremacy as due to his alliances and intrigues. Any Latin chiefs, like Turnus Herdonius, who attempted to resist him, were treated as traitors and punished with death. At the solemn meeting of the Latins at the Alban Mount, Tarquinius sacrificed the bull on behalf of all the allies, and distributed the flesh to the people of the league. So complete was the union of the Romans and the Latins that the soldiers of the two nations were not kept separate, but each maniple in the army was composed of both Romans and Latins. The Hernici also became members of the league, but their troops were kept apart from the Roman legions.

Strengthened by this Latin alliance, and at the head of a formidable army, Tarquinius turned his arms against the Volscians. He took the wealthy town of Suessa Pometia, with the spoils of which he commenced the erection of the Capitol which his father had vowed; but great as these were, they were scarcely sufficient even for the foundations of this magnificent edifice, and the people were heavily taxed to complete the building. In digging for the foundations, a human head was discovered beneath the earth, undecayed and trickling with blood; and Etruscan soothsayers expounded the prodigy as a sign that Rome was destined to become the head of the world. In the vaults of this temple he deposited the Sibylline books, which the king purchased from a sibyl or prophetess. She had offered to sell him nine books for three hundred pieces of gold. The king refused the offer with scorn. Thereupon she went away, and burned three, and then demanded the same price for the six. The king still refused. She again went away and burnt three more, and still demanded the same price for the remaining three. The king now purchased the three books, and the sibyl disappeared.

In order to secure his Volscian conquests, Tarquinius founded the colonies of Signia and Circeii. He was next engaged in a war with Gabii, one of the Latin cities, which refused to enter into the league. Unable to take the city by force of arms, Tarquinius had recourse to stratagem. His son, Sextus, pretending to be ill-treated by his father, and covered with the bloody marks of stripes, fled to Gabii. The infatuated inhabitants intrusted him with the command of their troops, and when he had obtained the unlimited confidence of the citizens, he sent a messenger to his father to inquire how he should deliver the city into his hands. The king, who was walking in his garden when the messenger arrived, made no reply, but kept striking off the heads of the tallest poppies with his stick. Sextus took the hint. He put to death or banished, on false charges, all the leading men of the place, and then had no difficulty in compelling it to submit to his father.

In the midst of his prosperity, Tarquinius was troubled by a strange portent. A serpent crawled out from the altar in the royal palace, and seized on the entrails of the victim. The king, in fear, sent his two sons, Titus and Aruns, to consult the oracle at Delphi. They were accompanied by their cousin, L. Junius Brutus. One of the sisters of Tarquinius had been married to M. Brutus, a man of great wealth, who died, leaving two sons under age. Of these the elder was killed by Tarquinius, who coveted their possessions; the younger escaped his brother's fate only by feigning idiotcy. On arriving at Delphi, Brutus propitiated the priestess with the gift of a golden stick enclosed in a hollow staff. After executing the king's commission, Titus and Aruns asked the priestess who was to reign at Rome after their father. The priestess replied, whichsoever should first kiss his mother. The princes agreed to keep the matter secret from Sextus, who was at Rome, and to cast lots between themselves. Brutus, who better understood the meaning of the oracle, fell, as if by chance, when they quitted the temple, and kissed the earth, mother of them all. The fall of the king was also foreshadowed by other prodigies, and it came to pass in the following way: —

Tarquinius was besieging Ardea, a city of the Rutulians. The place could not be taken by force, and the Roman army lay encamped beneath the walls. Here as the king's sons, and their cousin, Tarquinius Collatinus, the son of Egerius, were feasting together, a dispute arose about the virtue of their wives. As nothing was doing in the field, they mounted their horses to visit their homes by surprize. They first went to Rome, where they surprized the king's daughters at a splendid banquet. They then hastened to Collatia, and there, though it was late in the night, they found Lucretia, the wife of Collatinus, spinning amid her handmaids. The beauty and virtue of Lucretia had fired the evil passions of Sextus. A few days he returned to Collatia, where he was hospitably received by Lucretia as her husband's kinsman. In the dead of night he entered the chamber with a drawn sword; by threatening to lay a slave with his throat cut beside her, whom he would pretend to have killed in order to avenge her husband's honour, he forced her to yield to his wishes. As soon as Sextus had departed, Lucretia sent for her husband and father. Collatinus came, accompanied by L. Brutus; Lucretius, with P. Valerius, who afterwards gained the surname of Publicola. They found her in an agony of sorrow. She told them what had happened, enjoined them to avenge her dishonour, and then stabbed herself to death. They all swore to avenge her. Brutus threw off his assumed stupidity, and placed himself at their head. They carried the corpse into the market-place of Collatia. There the people took up arms, and resolved to renounce the Tarquins. A number

of young men attended the funeral procession to Rome. Brutus, who was Tribunus Celerum, summoned the people, and related the deed of shame. All classes were inflamed with the same indignation. A decree was passed deposing the king, and banishing him and his family from the city. Brutus now set out for the army at Ardea. Tarquinius meantime had hastened to Rome, but found the gates closed against him. Brutus was received with joy at Ardea; and the army likewise renounced their allegiance to the tyrant. Tarquinius, with his two sons, Titus and Aruns, took refuge at Caere in Etruria. Sextus repaired to Gabii, his own principality, where, according to Livy, he was shortly after murdered by the friends of those whom he had put to death. Tarquinius reigned twenty-five years. His banishment was placed in the year of the city 244, or B. C. 510. (Liv. i. 49—60; Dionys. iv. 41—75; Cic. *de Rep.* ii. 24, 25.)

The remainder of the story may be told with greater brevity. The history of the establishment of the republic and of the attempts of Tarquinius to recover the sovereignty, has already been related in detail in other articles. L. Brutus and Tarquinius Collatinus were the first consuls; but the people so hated the very name and race of the dethroned king, that Collatinus was obliged to resign his office, and retire from Rome. P. Valerius was elected consul in his place. [COLLATINUS.] Meantime ambassadors came to Rome from Tarquinii, to which city Tarquinius had removed from Caere, demanding the restitution of his private property. The demand seemed just to the senate and the people; but while the ambassadors were making preparation for carrying away the property, they found means to organize a conspiracy among the young Roman nobles for the restoration of the royal family. The plot was discovered by means of a slave, and the consul Brutus ordered the execution of his two sons, who were parties to the plot. The agreement to give up the property was made void by this attempt at treason. The royal goods were abandoned to the people to plunder, and their landed estates were divided among the poor, with the exception of the plain between the city and the river, which was reserved for public uses. This plain was consecrated to Mars, and called the Campus Martius.

Tarquinius now endeavoured to recover the throne by force of arms. The people of Tarquinii and Veii espoused his cause, and marched against Rome. The two consuls advanced to meet them. A bloody battle was fought, in which Brutus and Aruns, the son of Tarquinius, slew each other. Both parties claimed the victory, till a voice was heard in the dead of night, proclaiming that the Romans had conquered, as the Etruscans had lost one man more. Alarmed at this, the Etruscans fled, and Valerius, the surviving consul, entered Rome in triumph.

Tarquinius next repaired to Lars Porsena, the powerful king of Clusium, who likewise espoused his cause, and marched against Rome at the head of a vast army. The history of this memorable expedition, which was long preserved in the Roman lays, is related under PORSENA.

After Porsena quitted Rome, Tarquinius took refuge with his son-in-law, Mamilius Octavius of Tusculum. Under the guidance of the latter, the Latin states espoused the cause of the exiled king, and eventually declared war against Rome. The contest was decided by the battle of the lake Regillus, which was long celebrated in song, and the description of which in Livy resembles one of the battles in the Iliad. The Romans were commanded by the dictator, A. Postumius, and by his lieutenant, T. Aebutius, the master of the knights; the Latins were headed by Tarquinius and Octavius Mamilius. The struggle was fierce and bloody, but the Latins at length turned to flight. Almost all the chiefs on either side fell in the conflict, or were grievously wounded. Tarquinius himself was wounded, but escaped with his life; his son Sextus is said to have fallen in this battle, though, according to another tradition, as we have already seen, he is said to have been slain by the inhabitants of Gabii. It was related in the old tradition, that the Romans gained this battle by the assistance of the Dioscuri (Castor and Pollux), who were seen charging the Latins at the head of the Roman cavalry, and who afterwards carried to Rome the intelligence of the defeat of the Latins. A temple was built in the forum on the spot where they appeared, and their festival was celebrated yearly on the Ides of Quintilis (the 15th of July), the day of the battle of Regillus, on which all the knights passed in solemn procession to their temple. According to Livy the battle of the lake Regillus was fought in B. C. 498, but he says that some of the annals placed it in B. C. 496, in which year it is given by Dionysius (vi. 3) and in the Fasti Capitolini.

The Latins were completely humbled by this victory. Tarquinius Superbus had no other state to whom he could apply for assistance. He had already survived all his family; and he now fled to Aristobulus at Cumae, where he died a wretched and childless old man. (Liv. ii. 1—21; Dionys. v. 1—vi. 21.)

In the preceding account we have attempted to give the story of the Tarquins as nearly as possible in the words of the ancient writers. But it is hardly necessary to remark in the present day that this story cannot be received as a real history, or to point out the numerous inconsistencies and impossibilities in the narrative. It may suffice as a sample to remind the reader that the younger Tarquinius who was expelled from Rome in mature age, was the son of the king who ascended the throne 107 years previously in the vigour of life; and that Servius Tullius, who married the daughter of Tarquinius Priscus, shortly before he ascended the throne, immediately after his accession is the father of two daughters whom he marries to the brothers of his own wife. It would be a fruitless task to endeavour to ascertain the real history of the later Roman monarchy; for although the legend has doubtless preserved some facts, yet we have no criteria to determine the true from the false. The story of the Tarquins has evidently been drawn from the works of several popular poets, and there can be little doubt that one at least of the writers must have become acquainted with Greek literature from the Greek colonies in southern Italy. The stratagem by which Tarquinius obtained possession of Gabii is obviously taken from a tale in Herodotus (iii. 154), and similar cases might easily be multiplied. Hence we may account for the Greek origin of the Tarquins. There is, however, one fact in the common tale which it is impossible to disbelieve, although it has been questioned by Niebuhr, we mean the Etruscan origin of the Tarquins. Niebuhr

attempts to establish the Latin origin of Tarquinius by several considerations. He remarks that we read of a Tarquinia gens; that the surname *Priscus* of the elder Tarquinius was a regular Latin surname, which occurs in the family of the Servilii and many others; and lastly, that the wife of the elder Tarquinius was called in one tradition, not Tanaquil, but Caia Caecilia, a name which may be traced to Caeculus, the mythic founder of Praeneste. These arguments, however, have not much weight, and certainly are insufficient to refute the universally received belief of antiquity in the Etruscan origin of the Tarquins, which is, moreover, confirmed by the great architectural works undertaken in the time of the last Roman kings, works to which no Sabine or Latin town could lay claim, and which at that time could have been accomplished by the Etruscans alone. Moreover the tradition which connects Tarquinius with the Luceres, the third ancient Roman tribe, again points to Etruria; for although Niebuhr looks upon the Luceres as Latins, most subsequent scholars have with far more probability supposed the third tribe to have been of Etruscan origin. (Comp. Becker, *Handbuch der Römischen Alterthümer*, vol. ii. part i. p. 30.) The statement of Dionysius that Tarquinius Priscus conquered the whole of Etruria, and was acknowledged by the twelve Etruscan cities as their ruler, to whom they paid homage, must certainly be rejected, when we recollect the small extent of the Roman dominions under the preceding king, and the great power and extensive territory of the Etruscans at that time. It is far more probable that Rome was conquered by the Etruscans, and that the epoch of the Tarquins represents an Etruscan rule at Rome. This is the opinion of K. O. Müller. He supposes that the town of Tarquinii was at this time at the head of Etruria, and that the twelve Etruscan cities did homage to the ruler of Tarquinii. He further supposes that Rome as well as a part of Latium acknowledged the supremacy of Tarquinii; and that as Rome was the most important of the possessions of Tarquinii towards the south, it was fortified and enlarged, and thus became a great and flourishing city. Many Tarquinian nobles would naturally take up their abode at Rome, and one of them might have been entrusted by Tarquinii with the government of the city. Müller however thinks that L. Tarquinius is not the real name of the Etruscan ruler, but that Lucius is the Latinized form of Lucumo, and that Tarquinius merely indicates his origin from Tarquinii. According to Müller the banishment of the Tarquins was not an isolated event confined to Rome, but was connected with the fall of the city of Tarquinii, which lost at that time its supremacy over the other Etruscan cities. (Müller, *Etrusker*, vol. i. p. 118, &c.)

TARQUI'NIUS. 1. P. TARQUINIUS, tribune of the plebs with Livius Drusus, B. C. 91, supported the latter in the laws which he proposed. (J. Obseq. c. 114.)

2. L. TARQUINIUS, one of Catiline's conspirators, turned informer, and accused M. Crassus of being privy to the conspiracy. (Sall. *Cat.* 48.)

TARQUI'TIA GENS, was of patrician rank, and of great antiquity, but only one member of it is mentioned, namely L. Tarquitius Flaccus, who was magister equitum to the dictator Cincinnatus in B. C. 458 [FLACCUS]. The other Tarquitii whose names occur towards the end of the republic, can scarcely be regarded as members of the patrician gens.

TARQUI'TIUS. 1. A Roman writer, who translated from the Etruscan a work entitled *Ostentarium Tuscum*. (Plin. *H. N.* in Catal. Auctor. lib. ii.; Macrob. *Sat.* iii. 7; Serv. *ad Virg. Ecl.* iv. 43; Festus, p. 274, ed. Müller; Müller, *Etrusker*, vol. ii. p. 36.)

2. L. TARQUITIUS, mentioned by Cicero in B. C. 50. (Cic. *ad Att.* vi. 8. § 4.)

3. Q. TARQUITIUS, occurs only on coins, of which a specimen is annexed. The obverse represents a woman's head with C. ANNIVS, and the reverse Victory in a biga, with Q. TARQUITI. A similar coin is figured in Vol. I. p. 180, with the name of L. Fabius on the obverse; and Eckhel supposes that Q. Tarquitius and L. Fabius were the quaestors of C. Annius, who fought in Spain against Sertorius in B. C. 82. (Eckhel, vol. v. pp. 134, 322.)

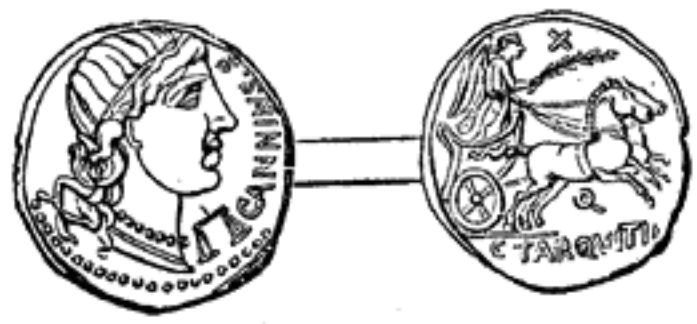

COIN OF Q. TARQUITIUS.

TARQUI'TIUS PRISCUS. [PRISCUS.]

TARRUNTE'NUS PATERNUS. [PATERNUS.]

TA'RTARUS (Τάρταρος), a son of Aether and Ge, and by his mother Ge the father of the Gigantes, Typhoeus and Echidna. (Hygin. *Praef.* p. 3, &c., *Fab.* 152; Hes. *Theog.* 821; Apollod. ii. 1. § 2.) In the Iliad Tartarus is a place far below the earth, as far below Hades as Heaven is above the earth, and closed by iron gates. (Hom. *Il.* viii. 13, &c., 481; comp. Hes. *Theog.* 807.) Later poets describe Tartarus as the place in the lower world in which the spirits of wicked men are punished for their crimes, and sometimes they use the name as synonymous with Hades or the lower world in general; and *pater Tartarus* is used for Pluto. (Val. Flacc. iv. 258.) [L. S.]

TARU'TIUS FIRMIA'NUS. [FIRMIANUS.]

TASGE'TIUS, was of a noble family among the Carnutes, and was made king of his people by Caesar, but was assassinated in the third year of his reign. (Caes. *B. G.* v. 25).

TASIACES. [SABACES.]

TATIA'NUS (Τατιανός), a Christian writer of the second century, was born, according to his own statement (*Orat. ad Graecos*, sub fin.) in Assyria, and was educated in the religion and philosophy of the Greeks. (ibid.) Clement of Alexandria (*Strom.* lib. iii. c. xii. § 81, ed Klotz. Lips. 1831), Epiphanius, in the body of his work (*Haeres.* xlvi.), and Theodoret (*Haeret. Fabul. Compendium*, lib. i. c. 20), call him "the Syrian," or "a Syrian by race;" but Epiphanius, in another place (*adv. Haeres.* Indicul. ad lib. i. vol. iii.), followed by Joannes Damascenus (*De Haeresib.* apud Coteler. *Eccles. Graec. Monum.* vol. i. p. 292), says he was a Mesopotamian; a statement which is adopted by Cave and some other moderns. Tatian's own authority would of course be decisive, were it not for the vagueness with which the names Assyria and

Syria are used by the ancients; however, we think it most probable that by "the land of the Assyrians" (ἐν τῇ τῶν Ἀσσυρίων γῇ) Tatian means the country east of the Tigris; but his mode of expression affords some ground to think that though born in the land of Assyria, he was not of Assyrian race; and his name has some appearance of being Roman. He appears to have followed the profession of a sophist, or teacher of rhetoric; and he was perhaps a teacher of philosophy also (comp. Tatian. *Orat. ad Graec.* c. ii. and lvi.; Euseb. *H. E.* iv. 16; Hieron. *De Viris Illustr.* c. 29; Theodoret. *l. c.*), though Valesius (*Not. in Euseb. l. c.*) contends earnestly against the supposition. He certainly acquired a considerable knowledge of Greek literature. He travelled over many countries, and appears to have been engaged in a variety of pursuits (τέχναις καὶ ἐπινοίαις ἐγκυρήσας πολλαῖς, *Orat. ad Graec.* c. lvi.) until, at last, he came to Rome. He had probably imbibed the doctrines of the Platonic philosophy (comp. *Orat. ad Graec.* c. xix. and Worth's note *in loc.*), but he was dissatisfied with the hollowness of the professions of the philosophers of his day, and disgusted with the cruelty and impurity of the worship both of the Greeks and Romans (*Orat. ad Graec.* cc. xliii—xlvi.); and his mind was anxiously longing for something more ennobling, when he met with the Scriptures of the Old Testament. By the perusal of these, his conversion to Christianity was effected. Whether his connection with Justin Martyr, of whom, according to the testimony of Irenaeus (*Adv. Haeres.* lib. i. c. 31), Epiphanius (*Haeres.* xlvi.), Jerome (*l. c.*), Philastrius (*De Haeres.* c. 48), and Theodoret (*l. c.*), he was the hearer or disciple, was previous to his conversion or subsequent to it, is not clear.

During Justin's life, Tatian remained in connection with the Catholic church; but after Justin's death he embraced views of a Gnostic character, with which probably the notions imbibed during his early residence in the East disposed him to sympathize. Whether he had been previously restrained by the influence of Justin from embracing those views, is not clear, though Irenaeus, Jerome, and Epiphanius seem to intimate that he had. He appears to have remained for a time after Justin's death in communion with the church. Tillemont thinks that after Justin's death many of his disciples, among them Rhodon [RHODON] placed themselves under Tatian's instruction; but though Rhodon himself (apud Euseb. *H. E.* v. 13) states that he was a disciple of Tatian, it does not follow that this was after Justin's death. Like Justin, Tatian engaged in controversies with the philosophers of his day, attacking them on the corruptions of heathenism, and pointing out the superiority of the Jewish and Christian religions. He was involved in a dispute with the Cynic Crescens [CRESCENS], whom he charges with having plotted his death, as well as that of Justin. [JUSTINUS, No. 1.]

His embracing, at least his avowal of his heretical opinions, was apparently not very long after Justin's death, otherwise we cannot account for the general impression that he had been kept from heresy by Justin's influence. He does not appear to have broached his obnoxious sentiments at Rome. According to Epiphanius, he returned into the East, and there imbibed and promulgated them. The statement of Epiphanius (*l. c.*), followed by Josephus [JOSEPHUS, No. 12] in his *Hypomnesticon*, that they were broached in Mesopotamia, leads to the conclusion that Tatian settled in that province; but when he further states that they were embraced by some persons at Antioch, the capital of Syria, and spread from thence into Cilicia and Pisidia, we cannot determine whether this was through the personal exertions and teaching of Tatian, or whether through some of his disciples. We have no further account of him; and neither the time nor place of his death is known. In fact, the chronology of his whole life is uncertain; we only know that he was contemporary with Justin, and was at Rome before and at the time of that martyr's death, the date of which, as we have shown elsewhere [JUSTINUS, No. 1], is by no means determined, but may be probably fixed in or near A. D. 166 or 167.

The followers of Tatian constituted a sect, designated from him Tatiani. (Epiphan. *Haeres.* xlvi.; Augustin. *Haeres.* xxv.) They appear to have been nearly identical with the Encratitae (the name is variously written Ἐγκρατεῖς, Irenaeus, *Adv. Haeres.* lib. i. c. 30, Ἐγκρατῖται, Epiphan. *Haeres.* xlvii.; or Ἐγκρατηταί, Clem. Alex. *Strom.* lib. i. c. 15, *Paedagog.* lib. ii. c. 2) and with the Severiani, who derived their name from Severus, a contemporary of Tatian. [SEVERUS, Greek, literary and ecclesiastical, No. 3.] These sects were also known by the name of Ὑδροπαραστάται, "Hydroparastatae," or "Offerers of water," from their use of water in the Eucharist. From this last peculiarity they were called by some of the Latin fathers (Augustin. *Haeres.* lxiv.; Philastrius, *Haeres.* lxxvii.) "Aquarii." Tillemont has collected a number of other names which he supposes to have been given them. The tenets of the Tatiani and Encratitae and Severiani, whether these names denote one sect, or different, but kindred sects, partook of the usual character of the Gnostic body to which they belonged. Tatian held the doctrine of Aeons, which he is said to have derived from Valentinus or Marcion (Philastrius, *Haeres.* xlviii.), and to have given further development to it. He distinguished the Demiurgus, the Creator of the world and giver of the Mosaic law, from the Supreme and Benignant God, from whom the Gospel came. Epiphanius (a not very trustworthy authority), ascribes to the Severiani the belief that beside the Supreme Being there was "a great ruler of the powers" named Ἰαλδαβαώθ "Ialdabaoth," or Σαβαώθ, "Sabaoth" (an obvious corruption of the "Jehovah-Sabaoth" of the Jewish Scriptures), of whom ὁ Διάβολος, "the devil," was the son; and that the devil, being by the Supreme God cast down to the earth in the form of a serpent, produced the vine, the tendrils of which indicated their origin by their serpent-like form: they ascribed also to the devil the formation of woman, and of the lower part of the man. The "ruler of the powers," Ialdabaoth, is apparently the Demiurgus of Tatian; but how far the other opinions described were held by him is not clear; it is, however, remarkable that he and his followers abstained from wine and animal food, and condemned marriage. But what especially shocked the piety and charity of the Catholics was Tatian's affirming the damnation of Adam, a "blasphemy" which is said to have originated with him, and drew upon him especial odium.

The sects of the Tatiani and Severiani are said by Epiphanius to have been nearly extinct in his

time: but this can hardly mean more than that the names had gone into disuse; for the Encratitae, whom we take to have been substantially the same, were still numerous in Pisidia, the Torrid Phrygia (τῇ Κεκαυμένῃ), and other districts of Asia Minor.

Tatian is said to have rejected some of St. Paul's Epistles (Hieronym. *Proöem. in Comment. in Titum*), but to have received others. He also received, but not without mutilation, the four Gospels. (Irenaeus, *l. c.* and c. 31; Clem. Alex. *l. c.* and *Fragmenta Propheticor. selecta*, c. 38; Origen, *De Oratione*, p. 77, ed. Oxford; Hieronym. *De Viris Illustr.* c. 17, alibi; Epiphanius, Augustin, Philastrius, *ll. cc.*; Tertullian, or rather his anonymous continuator, *De Praescript. Haereticor.* c. 52; Theodoret. *Haeretic. Fabul. Compend.* lib. i. c. 20; *Chron. Paschale*, p. 260, ed. Paris, p. 486, ed. Bonn; comp. Neander, *Church History* (by Rose), vol. ii. p. 109.)

Tatian was a voluminous writer. Eusebius speaks of him in one place (*H. E.* iv. 16) as "leaving many memorials of himself in his writings;" and in another place (*H. E.* iv. 29) he says, "he left a great number of writings, of which the most celebrated is his *Discourse to the Greeks.*" Jerome also states (*De Viris Illustr.* c. 17) that he wrote "a countless number of volumes" (infinita volumina); of which, however, even then, the above-mentioned discourse was the only one extant, at least so far as Jerome was informed. The *Diatessaron* was, however, still in existence, though Jerome does not mention it, either because he did not regard it as an original work, but only an arrangement of the Gospels, or perhaps because its existence was not known to him. The other works of Tatian were probably either such as the early Christians were little interested in, or were so replete with the wild speculations of his later years, as never to have had any circulation in the orthodox portion of the church.

The Πρὸς Ἕλληνας, *Oratio adversus Graecos*, as the title is commonly though incorrectly rendered (we believe it should be *ad Graecos*), is still extant, and is a remonstrance addressed to the Greeks on their repugnance to, and contempt for, the opinions of foreigners. Jerome (*De Viris Illust.* c. 17) and Rufinus translate the title *Contra Gentes*; but the contents of the work show that Ἕλληνας is not used as equivalent to Ἔθνη, "Gentiles" (a usage no doubt sufficiently common), but in its proper signification of "Greeks," as distinguished from Βάρβαροι, "Foreigners." This is clear from the opening sentence of the work, Μὴ πάνυ φιλέχθρως διατίθεσθε πρὸς τοὺς βαρβάρους, ὦ ἄνδρες Ἕλληνες, μηδὲ φθονήσητε τοῖς τούτων δόγμασι. "Be not quite hostile, O Greeks, in your disposition towards foreigners, and do not regard their opinions unfavourably." He then proceeds to show that they (the Greeks) had derived their own usages from the very foreigners whom they despised, borrowing from Telmessus the art of divination from dreams, astrology from the Carians, augury from the flight of birds from the ancient Phrygians and Isaurians, the practice of sacrifice from Cyprus, astronomy from Babylon, magic from Persia, geometry from Egypt, and alphabetic writing from Phoenicia, &c. (c. 1, 2.) He rakes together the current charges of folly against their philosophers, and of wickedness against their heroes. (c. 3—6.) He unfolds his views of the Supreme Being (c. 6, 7), of the Logos (c. 7, 8), the resurrection (c. 9, 10), of the freedom of the will, both of men and angels (c. 10), and of the fall (c. 11). He then exposes the follies and crimes ascribed to the divinities of the Greeks in the popular theology (c. 12—17), and contrasts with them the purer morality, and the more elevated views of the universe and of God, and of the divine administration, which he had received (c. 17, foll.). Throughout the work he pursues a similar strain of argument, examining the metaphysics and theology of his opponents, pointing out the superiority of the religion of the Jewish and Christian Scriptures, and insisting on the superior antiquity of Moses, the oldest Jewish writer, when compared with Homer, the oldest Greek writer. It has been a subject of dispute with the learned, how far this work of Tatian shows indications of those heretical views, the development of which afterwards entailed upon him so much odium. Brucker, in his *Historia Critica Philosophiae*, endeavours to show that Tatian's philosophy, even while he was accounted orthodox, was grievously corrupted by the intermixture of Cabbalistic, Gnostic, and Neo-Platonic notions: on the other hand, Lange (*Historia Dogmatum*, vol. i. p. 223, &c.), Bull (*Defens. Fid. Nicaen.* sect. iii. c. 6), and Ceillier (*Auteurs Sacrés*, vol. iii. p. 127), contend for his orthodoxy. Certainly some of his sentiments are of a very fanciful character, and his speculations very remote from the simplicity of Christian truth, but he was, when he wrote this work, far from holding the characteristic doctrines of Gnosticism, such as the eternity and evil nature of matter, and the alienation or hostility between the Supreme God and the Demiurgos or Creator.

The Greek text of this remarkable work was first published with a Latin version by Conrad Gesner, with the *Sententiae* of Antonius Melissa and Maximus, and the *Ad Autolycum* of Theophilus of Antioch, fol. Zuric. 1546. The Latin version of these works, by Gesner, was published separately, and that of Tatian was frequently reprinted in the successive editions of the *Bibliotheca Patrum* of De la Bigne, Paris, 1575, 1589, 1610, Cologne, 1618, Lyon, 1677, and also in the *Mella Patrum* of Francis Rous, 8vo. London, 1650, pp. 66, &c.; and both the Latin version of Gesner, and the original Greek, but varying from Gesner's text, are given in the *Orthodoxographa* of Heroldus, fol. Basel, 1555 (Cave speaks of a previous edition in A.D. 1551), and in the *Auctarium* of Ducaeus (Fronto Le Duc), fol. Paris, 1624. They were published also with the writings of Justin Martyr, Athenagoras, Theophilus, and Hermeias, Paris, 1615 and 1636, and Cologne (or rather Wittenberg), 1686. The last edition had the notes of Kortholt. Cave speaks of an edition of Tatian in folio, Paris, 1618, but Fabricius does not notice it. But the most valuable edition was that of William Worth, archdeacon of Worcester, 8vo. Oxford, 1700, which contained, besides a revised Greek text of Tatian, and of the *Irrisio Gentilium Philosophorum* of Hermeias, the Latin versions of Tatian by Gesner, and of Hermeias by Seiler, the entire notes of Gesner, Ducaeus, Kortholt, and others, and some valuable *Dissertationes*. The *Oratio ad Graecos* was also given by Prudentius Maran, in his (the Benedictine) edition of Justin Martyr, fol. Paris, 1742, in the first vol. of Galland's *Bibliotheca Patrum*, fol. Venice, 1765, and in the third vol. of the *Sanctorum Patrum Opera Polemica*, 8vo. Wurzburg, 1777.

Of the other works of Tatian only a few fragments

are preserved: indeed we do not know even the names of more than a few of his "infinita volumina." They are as follows. 1. Περὶ τοῦ κατὰ τὸν Σωτῆρα καταρτισμοῦ, *De Perfectione secundum Servatorem.* This is quoted by Clement of Alexandria (*Strom.* lib. iii. c. 12). It was written after he had become heretical, for the passage cited by Clement is in condemnation of matrimony. 2. Προβλημάτων βίβλιον, *Quaestionum Liber*, mentioned by Rhodon (apud Euseb. *H. E.* v. 13), but it is not clear that Tatian ever completed the work, or did more than form the plan: it was to be on the difficulties of the Scriptures. 3. Πρὸς τοὺς ἀποφηναμένους τὰ περὶ Θεοῦ, *Adversus eos qui fidem detrahunt rebus divinis.* This work is mentioned by Tatian himself in his *Oratio ad Graecos*, c. 62, but in terms which render it doubtful whether he had then written the work or only projected it. 4. Περὶ ζώων, *De Animalibus*, mentioned by Tatian as already written by him (ib. c. 24). 5. He wrote also, as he tells us, a work in which he had treated of daemons, and of the state of the soul after death (ib. c. 24), but he does not mention the title of the work. 6. Διὰ τεσσάρων, *Diatessaron.* s. *Harmonia Evangeliorum.* Eusebius mentions the work (*H. E.* iv. 29), but in such a way as to show that he had not seen it: Jerome does not even mention it (*De Vir. Illustr.* c. 17), but Theodoret says it was used not only by Tatian's more immediate followers, but by some other heretics, and even by the orthodox; for Theodoret himself collected above two hundred copies from what he calls "our churches" (ταῖς παρ' ἡμῖν ἐκκλησίαις), apparently the churches of his own diocese, in exchange for which he gave or procured for them copies of the four gospels. According to him, not only the genealogies, but all the parts which recognized the descent of Jesus from David were omitted, so that the compilation was evidently made after Tatian had become heretical, and on a principle consistent with his heretical sentiments. The work has perished. There is extant an *Harmonia Evangelica* in Latin, translated by Victor, bishop of Capua, a writer of the middle of the sixth century, from a Greek manuscript, which did not contain any author's name. Victor sought to discover the author, and after weighing and rejecting the claims of Ammonius of Alexandria to be so considered, ascribed it to Tatian. There is also extant an ancient Tudesque or German version (versio Theotisca) of this *Harmonia.* The Latin version was published under the name of Tatian in the *Orthodoxographa* of Heroldus, fol. Basel, 1555, and of Grynaeus, fol. Basel, 1569, and in successive editions of the *Bibliotheca Patrum* of De la Bigne, fol. Paris, 1575, 1589, 1610, 1654, and Cologne, 1618. But as this *Harmonia*, which is in the words of the sacred writers, contains the genealogies, critics discovered that it had been incorrectly ascribed to Tatian; and in the Lyon edition of the *Bibliotheca Patrum*, fol. 1677, and in the *Bibliotheca Patrum* of Galland, fol. Venice, 1765, &c., it appears under the name of Ammonius, to whom most critics, but not all, now ascribe it. [Ammonius Saccas.] The ancient German version was published, but in an incomplete form, by Palthenius, 4to. Griefswald, 1706, and more fully, but still far from completely, in the *Thesaurus Antiquitatum Teutonicarum* of Schilter, fol. Ulm, 1728, vol. ii. p. 57, &c. Some supplementary portions are given by Hess, in the *Biblioth. der Heil. Geschichte*, part ii. p. 543—570. Another Latin *Harmonia*, so called, but which is in fact a condensed narrative of the History of Jesus Christ, arranged chronologically under the three years to which, as the writer supposed, the public ministry of the Saviour extended, was published in the *Micropresbyticon*, fol. Basel, 1550, in the two editions of the *Orthodoxographa*, and in the successive editions of the *Bibliotheca Patrum* of De la Bigne. In nearly all these it is given under the name of Ammonius, but it appears in the edition of the *Bibliotheca*, Lyon, 1677, under that of Tatian, to whom some critics have been disposed to ascribe it. Even Cave at one time held that opinion, though he afterwards renounced it; and the cautious and judicious Lardner was strongly inclined to it. Yet the work is by no means such as the description of Theodoret implies: and the general opinion of critics is unfavourable to the authorship of Tatian, to whom we can only wonder that any should have ascribed it. Le Nourry, the editor of the Lyon *Bibliotheca*, in his *Dissertatio in Tatianum*, justly rejects the opinion which ascribes it to him.

Rufinus, in his *Historia Ecclesiastica* (vi. 11), ascribes to Tatian a *Chronicon.* This statement is usually considered as erroneous, and is supposed to rest on the misinterpretation of a passage in Eusebius (*H. E.* vi. 13); but it is to be observed that the author of the *Chronicon Paschale* (*l. c.*) and Joannes Malalas, call Tatian "a chronographer," and refer to his notice of the quarrel of Peter and Paul at Antioch. Jerome (*Epist. ad Magnum*, ep. 84, edit. vett.; 83, ed. Benedictin.; 70, ed Vallarsi) says that Tatian had pointed out that various heresies had arisen from the opinions of the heathen philosophers; but he does not say to what work he refers. Eusebius says that some had charged Tatian with corrupting certain passages in the writings of the apostle Paul, under the plea of correcting their inaccuracy of construction; but we know not to what work of Tatian he refers; nor would the charge imply more than that he had paraphrased those passages. The ancient authorities for this article have been referred to in the course of it. We subjoin those of modern date:—Cave, *Hist. Litt.* ad ann. 172, vol. i. p. 75, and ad ann. 220 (*s. v. Ammonius*), p. 109, &c., ed. Oxford, 1740—1743; Fabric. *Bibl. Graec.* vol. vii. p. 87, &c.; Maran, *Praefatio ad Justini Martyris Opera*, fol. Paris, 1742, pars iii. c. 10—12; Le Nourry and Anonym. *Dissertationes*, apud Worth, *Tatiani Opera*; Galland, *Bibl. Patrum*, Prolegom. in voll. i. ii.; Ittigius, *De Haeresiarchis*, sect. ii. c. 12; Tillemont, *Mémoires*, vol. ii. p. 410, &c.; Mosheim, *De Rebus Christianor. ante Constantin. Magnum*, saec. ii. § xxxvii. lxi.; Oudin, *De Scriptorib. Ecclesiast.* vol. i. col. 209, &c.; Ceillier, *Auteurs Sacrés*, vol. ii.; Ittigius, *De Bibliothecis Patrum*, passim; Lardner, *Credibility*, &c. part ii. book i. ch. xiii. xxxvi.; Neander, *Church History*, vol. ii. p. 109, &c. (Rose's translation). [J. C. M.]

T. TA'TIUS, king of the Sabines. [Romulus.]

TAU'REA, JUBE'LLIUS, a Campanian of high rank and distinguished bravery in the second Punic war. He fought with Claudius Asellus in single combat in B. C. 215, and put an end to his own life on the capture of Capua by the Romans in B. C. 211. (Liv. xxiii. 8, 46, 47, xxvi. 15; comp. Cic. *in Pis.* 11.)

TAU'REUS (Ταύρεος), a surname of Poseidon, given to him either because bulls were sacrificed to him, or because he was the divinity that gave green

pasture to bulls on the sea-coast. (Hes. *Scut. Herc.* 104; Hom. *Od.* iii. 6; Schol. *ad Pind. Nem.* vi. 69.) [L. S.]

TAU'RICA (DEA) (ἡ Ταυρική), "the Taurian goddess," commonly called Artemis. Her image was believed to have been carried from Tauris by Orestes and Iphigenia, and to have been conveyed to Brauron, Sparta, or Aricia. The worship of this Taurian goddess, who was identified with Artemis and Iphigenia, was carried on with orgiastic rites and human sacrifices, and seems to have been very ancient in Greece. (Paus. iii. 16. § 6; Herod. iv. 103; comp. ARTEMIS.) [L. S.]

TAURI'NUS, T. CAE'SIUS, a Roman poet, who probably lived in the fourth century of our era, is only known as the author of an extant poem in twenty-three hexameter lines, entitled *Votum Fortunae.* It is usually entitled *Votum Fortunae Praenestinae;* but although it is extant at present at Praeneste in the Palazzo Baronale, it refers to the temple of Fortuna in the Roman forum; and accordingly Meyer has correctly dropt the addition of *Praenestinae* in the title of the poem. It is printed in the Latin Anthology (i. Ep. 80, ed. Burmann and Ep. 622, ed. Meyer), and by Wernsdorf in his *Poëtae Latini Minores* (vol. iv. p. 309, &c.).

TAU'RION (Ταυρίων), a Macedonian officer in the service of Antigonus Doson, king of Macedonia, who had risen to so high a place in the confidence of that monarch that the latter appointed him, by his last will, to command the royal troops in the Peloponnese during the minority of Philip V. (Polyb. iv. 6, 87.) In this position we find him in B. C. 221, assisting the Achaean praetor Timoxenus in reducing the strong post of Clarium, which had been occupied by the Aetolians; and again, in B. C. 220, co-operating with Aratus against the inroads of the Aetolians, which terminated in the battle of Caphyae and the destruction of Cynaetha. (Id. iv. 6, 10, 19.) In B. C. 218, when Philip in person led an army into the Peloponnese, we once more find Taurion mentioned as rendering efficient assistance to his youthful sovereign in the invasion of Elis. So great indeed was the reputation and influence which he now enjoyed, that Apelles deemed it absolutely necessary, for the furtherance of his ambitious designs, to remove Taurion from the important post which he held, an object which he sought to effect under the pretext of attaching him more closely to the king's person. His designs were, however, detected, and Philip gave a fresh proof of his confidence in Taurion by placing under his command the troops whose fidelity had been corrupted by Leontius. (Id. iv. 80, 87, v. 27.) From this time we find him retaining the chief direction of the war in the Peloponnese, as well as rendering other important services: thus, in B. C. 217, we find him sent, together with Aratus, to treat with the Aetolians at Naupactus. He had, however, already displayed some jealousy of the Achaean leader, and appears to have done his best to inflame the growing enmity of Philip towards Aratus, until he at length lent his aid to the young king to remove his former friend and counsellor by means of secret poison, B. C. 214. (Id. v. 92, 95, 103, viii. 14; Plut. *Arat.* 52.) The part taken by Taurion in this transaction, is sufficient evidence of his character; and it is to him, in conjunction with Demetrius the Pharian, that Polybius imputes the blame of perverting and corrupting the naturally good disposition of Philip. (Polyb. ix. 23.) [E. H. B.]

TAURIO'NE, TAURO, TAURO'POLOS, or TAURO'POS (Ταυριώνη, Ταυρώ, Ταυροπόλος, Ταυρωπός), originally a designation of the Taurian goddess, but also used as a surname of Artemis or even Athena, both of whom were identified with the Taurian goddess. (Hesych. *s. v.* ταυροπόλαι.) The name has been explained in different ways, some supposing that it means the goddess worshipped in Tauris, going around (i. e. protecting) the country of Tauris, or the goddess to whom bulls are sacrificed; while others explain it to mean the goddess riding on bulls, drawn by bulls, or killing bulls. Both explanations seem to have one thing in common, namely, that the bull was probably the ancient symbol of the bloody and savage worship of the Taurian divinity. (Schol. *ad Soph. Ajac.* 172; Eurip. *Iphig. Taur.* 1457; Müller, *Orchom.* p. 305, &c. 2d ed.) [L. S.]

TAURISCUS, a Greek grammarian, and a disciple of Crates. (Sextus Empir. *adv. Mathem.* i. 248, p. 268, ed. Fabric.) The Greek actor of this name, spoken of by Theophrastus, must have been a different person. (Cic. *de Orat.* iii. 59.)

TAURISCUS, artists. 1. A sculptor of Tralles, who, with his brother Apollonius, made the celebrated *Toro Farnese.* [APOLLONIUS.] Pliny also mentions his *Hermerotes*, in the collection of Asinius Pollio. (*H. N.* xxxvi. 5. s. 4. § 10).

2. Of Cyzicus, a distinguished silver-chaser (*caelator*) whom Pliny distinguishes from the above artist (*l. c.*) He elsewhere mentions him, in his list of silver-chasers, as flourishing soon after Stratonicus. (xxxiii. 12. s. 55.)

3. A painter, mentioned by Pliny among the artists who were *primis proximi.* His works were a *Discobolus*, *Clytaemnestra*, *Paniscus*, *Polynices regnum repetens* and *Capaneus.* The Polynices and Capaneus, it may be presumed, formed parts of one composition, representing the battle of the Seven Chiefs against Thebes. (Plin. *H. N.* xxxv. 11. s. 40. § 40.) [P. S.]

TAUROCE'PHALUS (Ταυροκέφαλος, also Ταυρόκρανος, Ταυρομέτωπος, &c.), a surname of Dionysus in the Orphic mysteries. (Orph. *Hymn.* 51. 2; comp. TAURUS.) It also occurs as a surname of rivers and the ocean, who were symbolically represented as bulls, to indicate their fertilising effect upon countries. (Eurip. *Iphig. Aul.* 275, *Orest.* 1378; Aelian, *V. H.* ii. 33; Horat. *Carm.* iv. 14, 25.) [L. S.]

TAURO'POLIS (Ταυρόπολις). 1. A daughter of the Megarian Cleson, who was believed, together with her sister Cleso, to have found and buried the body of Ino, which had been washed on the coast of Megara. (Paus. i. 42, in fin.)

2. A son of Dionysus and Ariadne. (Schol. *ad Apollon. Rhod.* iii. 997.) [L. S.]

TAURUS (Ταῦρος), a bull, occurs: 1. as a surname of Dionysus. (Eurip. *Bacch.* 918; Athen. xi. p. 476; Plut. *Quaest. Graec.* 36; Lycoph. *Cass.* 209.)

2. According to some, another name for Talos. (Apollod. i. 9. § 26.)

3. A son of Neleus and Chloris. (Apollod. i. 9. § 9.) [L. S.]

TAURUS, ANTO'NIUS, a tribune of the praetorian cohorts, A. D. 69. (Tac. *Hist.* i. 20.)

TAURUS BERY'TIUS, a Platonic philosopher, who defended the Platonic philosophy

against Aristotle. (Fabric. *Bibl. Graec.* vol. iii. p. 144.)

TAURUS, PACU'VIUS [PACUVIUS, No. 3.]

TAURUS, STATI'LIUS. 1. STATILIUS TAURUS, one of the most distinguished of Octavian's generals. His name appears in the Fasti as consul suffectus in B. C. 37, but he is first mentioned by ancient writers in the following year in the war against Sex. Pompeius, in Sicily. He commanded Antony's fleet, which sailed from Tarentum, and he rendered important services in the war. After the flight of Pompeius from Sicily, Taurus sailed over to Africa, which he secured for Octavian without difficulty. In B. C. 34 he received the honour of a triumph on account of his success in Africa (Fasti Capit.), and in the course of the same year he accompanied Octavian to Dalmatia, and was left in the country in command of the army when Octavian returned to Rome. At the battle of Actium, in B. C. 31, Taurus commanded the land-force of Octavian, which was drawn up on the shore. In B. C. 29 he defeated the Cantabri, Vaccaei, and Astures. He was raised to the consulship in B. C. 26; and in B. C. 16, when the emperor went to Gaul, the government of the city and of Italy was left to Taurus, with the title of praefectus urbi. (Appian, *B. C.* v. 97—99, 103, 105, 109, 118; Dion Cass. xlix. 14, 38; Appian, *Ill.* 27; Dion Cass. l. 13; Plut. *Ant.* 65; Dion Cass. li. 20, liii. 23, liv. 19; Tac. *Ann.* vi. 11; Vell. Pat. ii. 127.) In the fourth consulship of Augustus, B. C. 30, Taurus built an amphitheatre of stone at his own expence, and at its opening exhibited a show of gladiators; and the people in return allowed him to appoint one of the praetors every year. This amphitheatre was burnt down in the great fire at Rome, in the reign of Nero. (Dion Cass. li. 23, lxii. 18; Suet. *Octav.* 29; Tac. *Ann.* iii. 72.)

There was a Statilius Taurus, who was triumvir of the mint under Augustus, as we learn from coins, but whether he was the same person as the preceding cannot be determined. The annexed coin has on the obverse the legend, TAVRVS REGVLVS PVLCHER, and on the reverse, IIIVIR A A A F F (Eckhel, vol. v. p. 316.)

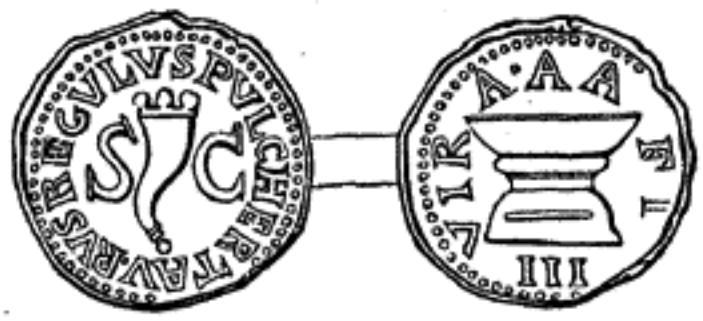

COIN OF STATILIUS TAURUS.

2. T. STATILIUS TAURUS, probably son of No. 1, was consul, A. D. 11, with M. Aemilius Lepidus. (Dion Cass. lvi. 25.)

3. T. STATILIUS SISENNA TAURUS, consul A. D. 16, with L. Scribonius Libo. (Dion Cass. lvii. 15; Tac. *Ann.* ii. 1.)

4. M. STATILIUS TAURUS was consul A. D. 44 with L. Quintius Crispinus Secundus, and afterwards governed Africa as proconsul. He possessed great wealth, which proved his ruin. Agrippina, coveting his gardens, got Tarquitius Priscus, who had been the legate of Taurus in Africa, to accuse the latter of *repetundae* and of magic. Taurus put an end to his own life before the senate pronounced sentence. (Dion Cass. lx. 13; Tac. *Ann.* xii. 59, xiv. 46.)

5. TAURUS STATILIUS CORVINUS, consul A. D. 45. [CORVINUS.]

TA'XILES (Ταξίλης). 1. An Indian prince or king, who reigned over the tract between the Indus and the Hydaspes, at the period of the expedition of Alexander, B. C. 327. His real name was Mophis, or Omphis, and the Greeks appear to have called him Taxiles or Taxilas, from the name of his capital city of Taxila, near the modern Attock. (Diod. xvii. 86; Curt. viii. 12. §§ 4, 14.) He appears to have been on terms of hostility with his neighbour Porus, who held the territories east of the Hydaspes, and it was probably with a view of strengthening himself against this foe, that he sent an embassy to Alexander, while the latter was yet in Sogdiana, with offers of assistance and support. On the approach of the conqueror he hastened to meet him with valuable presents, and placed himself and all his forces at his disposal. Nor were these vain professions: he assisted Hephaestion and Perdiccas in constructing a bridge over the Indus, supplied their troops with provisions, and received Alexander himself, and his whole army, in his capital city of Taxila, with every demonstration of friendship and the most liberal hospitality. (Arr. *Anab.* iv. 22, v. 3, 8; Curt. viii. 12; Diod. xvii. 86; Plut. *Alex.* 59, 65; Strab. xv. p. 698.) On the subsequent advance of the Macedonian king, Taxiles accompanied him with a force of 5000 men, and bore a part in the contest at the passage of the Hydaspes. After that victory he was sent by Alexander in pursuit of Porus, to whom he was charged to offer favourable terms, but narrowly escaped losing his life at the hands of his old enemy. Subsequently, however, the two rivals were reconciled by the personal mediation of Alexander; and Taxiles, after having contributed zealously to the equipment of the fleet on the Hydaspes, was intrusted by the king with the government of the whole territory between that river and the Indus. (Arr. *Anab.* v. 8, 18, 20; Curt. viii. 14. § 35, ix. 3. § 22). A considerable accession of power was granted him after the death of Philip, son of Machatas; and he was allowed to retain his authority at the death of Alexander himself, as well as in the subsequent partition of the provinces at Triparadeisus, B. C. 321. (Arr. *ap. Phot.* p. 72, a.; Dexippus, *ibid.* p. 64, b.; Diod. xviii. 3, 39; Justin. xiii. 4.) But at a subsequent period we find Eudemus, the commander of the Macedonian troops in his province, possessing the sole authority: whether Taxiles had been displaced by force or removed by a natural death, we are not informed.

2. A general in the service of Mithridates the Great, and one of those in whom he reposed the highest confidence. He is first mentioned in B. C. 86, when he was sent by Mithridates, with an army of not less than 110,000 men, to Europe, to make his way, through Thrace and Macedonia, to the assistance of Archelaus in Greece. This task he successfully accomplished, reduced Amphipolis, which had at first defied his arms, and having thus struck terror into the Macedonians, advanced without further opposition, through that country and Thessaly, into Phocis. Here he at first laid siege to Elatea, but was foiled in his attacks, and relinquished the enterprize, in order to form a junction with Archelaus in Boeotia. This object he effected: but though the two generals now found themselves at the head of a formidable host,

their combined forces were defeated by Sulla near Chaeronea, with great slaughter. (Plut. *Sull.* 15, 16, 19; Memnon, 3; Paus. i. 20. § 6, ix. 40. § 7, x. 34, § 2.) From this time we hear no more of Taxiles till B. C. 74, when he commanded (together with Hermocrates) the great army with which Mithridates invaded Paphlagonia and Bithynia, in the autumn of that year. During the subsequent operations at the siege of Cyzicus, he is mentioned as giving the king the most judicious advice. (Appian. *Mithr.* 70, 72.) After the defeat of the king and his retreat into his own territories, we again find Taxiles sharing with Diophantus the actual command of the army which Mithridates opposed to Lucullus near Cabeira, B. C. 72, where their skilful arrangements for a time held the balance of success doubtful, and reduced the Roman general to considerable straits for provisions. At length, however, the campaign was terminated by a total rout, in which the royal camp fell into the hands of the enemy. (Memnon. 4; comp. App. *Mith.* 79—82; Plut. *Lucull.* 15, 17.) Taxiles accompanied his royal master on his flight into Armenia, and we subsequently (B. C. 69) find him mentioned as present with Tigranes at the great battle of Tigranocerta, on which occasion he in vain endeavoured to restrain the overweening confidence of the Armenian monarch. (Plut. *Lucull.* 27.) This is the last time that his name occurs in history.

3. A general who commanded the auxiliary troops from the Lesser Armenia, that joined the army of Pompey before the battle of Pharsalia, B. C. 48. (Appian. *B. C.* ii. 71.) [E. H. B.]

TAY'GETE (Ταϋγέτη), a daughter of Atlas and Pleione, one of the Pleiades. (Apollod. iii. 10. § 1.) By Zeus she became the mother of Lacedaemon (Apollod. iii. 10. § 3; Paus. iii. 1. § 2, 18. § 7, 20. § 2) and of Eurotas. (Steph. Byz. *s. v.* Ταΰγετον.) Mount Taygetus, in Laconia, derived its name from her. (Schol. *ad Eurip. Or.* 615.) According to some traditions, Taygete refused to yield to the embraces of Zeus, and in order to secure her against him, Artemis metamorphosed her into a cow. Taygete showed her gratitude towards Artemis by dedicating to her the Cerynitian hind with golden antlers. (Schol. *ad Pind. Ol.* iii. 53.) Some traditions, moreover, state that by Tantalus she became the mother of Pelops. (Hygin. *Fab.* 82.) [L. S.]

TEBRUS (Τέβρος), a son of Hippocoon, is also called Sebrus. (Apollod. iii. 10. § 5; Paus. iii. 15. § 2; comp. HIPPOCOON; DORCEUS.) [L. S.]

TECTAEUS and ANGE'LION (Τεκταῖος καὶ Ἀγγελίων), early Greek statuaries, who are always mentioned together. They were pupils of Dipoenus and Scyllis, and instructors of Callon of Aegina; and therefore they must have flourished about Ol. 58, B. C. 548. (Paus. ii. 32. § 4; CALLON; DIPOENUS.) They belong to the latter part of the so-called Daedalian period. [DAEDALUS.] The only work of theirs, of which we have any notice, is the celebrated statue of Apollo at Delos, mentioned by Pausanias (ix. 32. § 1. s. 4: where the corrupt word Διονύσου is very difficult to correct: Müller has suggested χρυσοῦ: see Schubart and Walz's note), and more fully described by Plutarch (*de Mus.* 14, p. 1136, a.) The right hand of the statue held a bow, and in the left hand were the Graces, each holding an instrument of music, one the lyre, another the flute, and the third the pan-pipes (σύριγξ). The tradition which ascribed the image to the Meropes in the time of Heracles, if worth anything, must signify that it was, like other works of the early Greek artists, a copy of an older image of unknown antiquity. If so, we may conjecture that it was of wood; and this tallies with Müller's correction of Pausanias, χρυσοῦ, which, if the true reading, must mean that the image was of wood gilt. The statue is also mentioned by Athenagoras, who further ascribes to the artists a statue of Artemis, but this statement cannot be accepted on such authority. (*Legat. pro Christ.* 14. p. 61, Dechair.) There are copies of the Delian Apollo on gems and on Attic coins. (Müller, *Archäol. d. Kunst*, § 86, note.) [P. S.]

TECMESSA (Τέκμησσα), the daughter of the Phrygian king Teleutas, whose territory was ravaged by the Greeks during a predatory excursion from Troy. Tecmessa was made prisoner, and was given to Ajax, the son of Telamon, who lived with her as his wife, and had by her a son, Eurysaces. (Soph. *Ajax*; Schol. *ad Hom. Il.* i. 138.) [L. S.]

TE'DIUS. 1. SEX. TEDIUS, a senator, who carried the corpse of Clodius to Rome, after the murder of the latter by Milo. (Ascon. *in Cic. Mil.* p. 33, ed. Orelli.)

2. TEDIUS AFER, consul designatus under Augustus, put an end to his own life, terrified by the threats of the emperor. (Suet. *Octav.* 27.)

3. Q. TEDIUS, one of the friends of Augustus, notorious for his luxury. (Tacit. *Ann.* i. 10.)

TEGEA'TES (Τεγεάτης), a son of Lycaon, and the reputed founder of Tegea in Arcadia. (Paus. viii. 3. § 1, 45. § 1.) He was married to Maera, by whom he had two sons, Leimon and Scephrus. (Paus. viii. 53. § 1.) His tomb was shown at Tegea. (Paus. viii. 48. § 4.) [L. S.]

TE'GULA, P. LICI'NIUS, the author of a religious poem, which was sung by the Roman virgins in B. C. 200. (Liv. xxxi. 12.) Vossius supposed that he was the same person as the comic poet C. Licinus Imbrex, but this is not probable. [IMBREX.]

TEGYRE'IUS (Τεγυρήιος), a surname of Apollo, derived from the town of Tegyra in Boeotia, where, according to some traditions, the god had been born. (Steph. Byz. *s. v.* Τέγυρα; Plut. *Pelop.* 8.) [L. S.]

TEGY'RIUS (Τεγύριος), a Thracian king who received Eumolpus and his son Ismarus, and gave to the former his kingdom. (Apollod. iii. 15. § 4; comp. EUMOLPUS.) [L. S.]

TEIRE'SIAS or TIRE'SIAS (Τειρησίας), a son of Everes (or Phorbas, Ptolem. *Hephaest.* 1) and Chariclo, whence he is sometimes called Εὐηρείδης. (Callim. *Lav. Pall.* 81; Theocrit. *Id.* xxiv. 70.) He belonged to the ancient family of Udaeus at Thebes, and was one of the most renowned soothsayers in all antiquity. He was blind from his seventh year, but lived to a very old age. The cause of his blindness was believed to have been the fact that he had revealed to men things which, according to the will of the gods, they ought not to know, or that he had seen Athena while she was bathing, on which occasion the goddess is said to have blinded him, by sprinkling water into his face. Chariclo prayed to Athena to restore his sight to him, but as the goddess was unable to do this, she conferred upon him the power to understand the voices of the birds, and gave him a staff, with the help of which he could walk as safely as if he had his eyesight. (Apollod. iii. 6. § 7; Callim. *Lav.*

Pall. 75, &c., with Spanheim's note.) Another tradition accounts for his blindness in the following manner. Once, when on Mount Cythaeron (others say Cyllene), he saw a male and a female serpent together; he struck at them with his staff, and as he happened to kill the female, he himself was metamorphosed into a woman. Seven years later he again saw two serpents, and now killing the male, he again became a man. It was for this reason that Zeus and Hera, when they were disputing as to whether a man or a woman had more enjoyments, referred the matter to Teiresias, who could judge of both, and declared in favour of the assertion of Zeus that women had more enjoyments. Hera, indignant at the answer, blinded him, but Zeus gave him the power of prophecy, and granted him a life which was to last for seven or nine generations. (Apollod. *l. c.*; Hygin. *Fab.* 75; Ov. *Met.* iii. 320, &c.; Tzetz. *ad Lycoph.* 682; Pind. *Nem.* i. 91.) In the war of the Seven against Thebes, he declared that Thebes should be victorious, if Menoeceus would sacrifice himself (Apollod. *l. c.*; Hygin. *Fab.* 68); and during the war of the Epigoni, when the Thebans had been defeated, he advised them to commence negotiations of peace, and to avail themselves of the opportunity that would thus be afforded them, to take to flight. He himself fled with them (or, according to others, he was carried to Delphi as a captive), but on his way he drank from the well of Tilphossa and died. (Apollod. iii. 7. § 3; Paus. ix. 33. § 1; Diod. iv. 66.) His daughter Manto (or Daphne) was sent by the victorious Argives to Delphi, as a present to Apollo. (Diod. *l. c.*; Apollod. iii. 7. § 4.) Another daughter of his is called Historis. (Paus. ix. 11. § 2.) Even in the lower world Teiresias was believed to retain the powers of perception, while the souls of other mortals were mere shades, and there also he continued to use his golden staff. (Hom. *Od.* x. 492, xi. 190, &c.; Lycoph. *Cass.* 682; Cic. *de Div.* i. 40; Paus. ix. 33. § 1.) His tomb was shown in the neighbourhood of the Tilphusian well near Thebes (Paus. ix. 18. § 3, 33. § 1, vii. 3. § 1), but also in Macedonia (Plin. *H. N.* xxxvii. 10); and the place near Thebes where he had observed the birds (*οἰωνοσκόπιον*) was pointed out as a remarkable spot even in later times. (Paus. ix. 16. § 1; Soph. *Oed. Tyr.* 493.) The oracle connected with his tomb lost its power and became silent at the time of the Orchomenian plague. (Plut. *De Orac. Defect.*) He was represented by Polygnotus in the Lesche at Delphi. (Paus. x. 29. § 2.) The blind seer Teiresias acts so prominent a part in the mythical history of Greece that there is scarcely any event with which he is not connected in some way or other, and this introduction of the seer in so many occurrences separated by long intervals of time, was facilitated by the belief in his long life. [L. S.]

TE'LAMON (Τελαμών). 1. A surname of Atlas, describing him as the sufferer or bearer of heaven, from *τλάω*. (Serv. *ad Aen.* i. 741, iv. 246.)

2. A son of Aeacus and Endeïs, and a brother of Peleus. He emigrated from Aegina to Salamis, and was first married to Glauce, a daughter of Cenchreus (Diod. iv. 72), and afterwards to Periboea or Eriboea, a daughter of Alcathous, by whom he became the father of Ajax. (Pind. *Isthm.* vi. 65; Apollod. iii. 12. § 6; comp. AJAX.) He was one of the Calydonian hunters and of the Argonauts. (Apollod. i. 8. § 2, 9. § 16, iii. 12. § 7; Paus. i. 42. § 4; Hygin. *Fab.* 173; Tzetz. *ad Lycoph.* 175.) Miltiades traced his pedigree to Telamon. (Paus. ii. 29 § 4.) After Telamon and Peleus had killed their step-brother Phocus [PHOCUS], they were expelled by Aeacus from Aegina, and Telamon went to Cychreus in Salamis, who bequeathed to him his kingdom. (Apollod. *l. c.*; Paus. ii. 29. §§ 2, 7.) He is said to have been a great friend of Heracles (Schol. *ad Apollon. Rhod.* i. 1289; Theocrit. *Id.* xiii. 38), and to have joined him in his expedition against Laomedon of Troy, which city he was the first to enter. He there erected to Heracles Callinicus or Alexicacus, an altar. Heracles, in return, gave to him Theaneira or Hesione, a daughter of Laomedon, by whom he became the father of Teucer and Trambelus. (Apollod. ii. 6. § 4, iii. 10. § 8, 12. § 7; Tzetz. *ad Lycoph.* 468; Diod. iv. 32.) On this expedition Telamon and Heracles also fought against the Meropes in Cos, on account of Chalciope, the beautiful daughter of Eurypylus, the king of the Meropes, and against the giant Alcioneus, on the isthmus of Corinth. (Pind. *Nem.* iv. 40, &c., with the Schol.) He also accompanied Heracles on his expedition against the Amazons, and slew Melanippe. (Pind. *Nem.* iii. 65, with the Schol.) Respecting his two sons, see AJAX and TEUCER. [L. S.]

TELCHIN (Τελχίν), a son of Europs, and father of Apis, was king of Sicyon (Paus. ii. 5, § 5). According to Apollodorus (ii. 1. § 1, &c.) Telchin, in conjunction with Thelsion, slew Apis, and was killed in consequence by Argus Panoptes. [L. S.]

TELCHI'NES (Τελχῖνες), a family, a class of people, or a tribe, said to have been descended from Thalassa or Poseidon. (Diod. v. 55; Nonn. *Dionys.* xiv. 40.) It is probably owing to this story about their origin, that Eustathius (*ad Hom.* p. 771) describes them as marine beings without feet, the place of the hands being occupied by fins, though in the same page he also states that originally they were the dogs of Actaeon, who were changed into men. The following are mentioned as the names of individual Telchines: — Mylas (Hesych. *s. v.*), Atabyrius (Steph. Byz. *s. v.* Ἀτάβυρον), Antaeus, Megalesius, Hormenus, Lycus, Nicon, Simon (Tzetz. *Chil.* vii. 124, &c., xii. 835; Zenob. *Cent.* 5, *par.* 41), Chryson, Argyron, Chalcon (Eustath. *ad Hom.* p. 772; Diod. v. 55). The accounts of the Telchines are very few and scanty, and in them they appear in three different relations: 1. *As cultivators of the soil and ministers of the gods;* and as such they came from Crete to Cyprus and from thence to Rhodes, or they proceeded from Rhodes to Crete and Boeotia. Rhodes, and in it the three towns of Cameirus, Ialysos, and Lindos (whence the Telchines are called *Ialysii*, Ov. *Met.* vii. 365), which was their principal seat and was named after them Τελχινίς (Sicyon also was called *Telchinia*, Eustath. *ad Hom.* p. 291), was abandoned by them, because they foresaw that the island would be inundated, and thence they scattered in different directions: Lycus went to Lycia, where he built the temple of the Lycian Apollo. This god had been worshipped by them at Lindos (Ἀπόλλων Τελχίνιος), and Hera at Ialysos and Cameiros (Ἥρα τελχινία); and Athena at Teumessus in Boeotia bore the surname of Telchinia. Nymphs also are

called after them Telchiniae. Poseidon was intrusted to them by Rhea, and they in conjunction with Capheira, a daughter of Oceanus, brought him up. (Diod. *l. c.*; Strab. xiv. p. 653; Paus. ix. 19. § 1.) Rhea, Apollo and Zeus, however, are also described as hostile to the Telchines (Schol. *ad Apollon. Rhod.* i. 1141), for Apollo is said to have assumed the shape of a wolf and to have thus destroyed the Telchines (Serv. *ad Aen.* iv. 377; comp. Eustath. *ad Hom.* p. 771), and Zeus is said to have caused their destruction by an inundation (Ov. *Met.* vii. 367). 2. *As sorcerers and envious daemons* (Suid. *s. v.* βάσκανοι καὶ γόητες; Strab. *l. c.*; Eustath. *ad Hom.* pp. 941, 1391.) Their very eyes and aspect are said to have been destructive (Ov. *l. c.*; Tzetz. *Chil.* xii. 814). They had it in their power to bring on hail, rain, and snow, and to assume any form they pleased (Diod. *l. c.*); they further mixed Stygian water with sulphur, in order thereby to destroy animals and plants (Strab. xiv. p. 653). 3. *As artists*, for they are said to have invented useful arts and institutions and to have made images of the gods. They worked in brass and iron, made the sickle of Cronos and the trident of Poseidon. (Diod. and Strab. *l. c.*; Callim. *Hymn. in Del.* 31.) This last feature in the character of the Telchines seems to have been the reason of their being put together with the Idaean Dactyls, and Strabo (x. p. 472) even states that those of the nine Rhodian Telchines who accompanied Rhea to Crete, and there brought up the infant Zeus, were called Curetes. (Comp. Höck, *Creta*, i. p. 345, &c.; Welcker, *Die Aeschyl. Trilogie*, p. 182, &c.; Lobeck, *Aglaopham.* p. 1182, &c.) [L. S.]

TELEBOAS (Τηλεβόας.) 1. A grandson of Lelex, a son of Pterelaus and brother of Taphius. (Eustath. *ad Hom.* p. 1473; Schol. *ad Apollon. Rhod.* i. 747.) His descendants, the Teleboans, were believed to have settled in Acarnania. (Strab. vii. p. 322, x. p. 459.)

2. A son of Lycaon in Arcadia. (Apollod. iii. 8. § 1.)

3. A centaur. (Ov. *Met.* xii. 441.) [L. S.]

TELECLEIDES (Τηλεκλείδης), a distinguished Athenian comic poet of the Old Comedy, flourished about the same time as Crates and Cratinus, and a little earlier than Aristophanes, with whom, however, he may have been partly contemporary, and like whom he was an earnest advocate of peace, and a great admirer of the ancient manners of the age of Themistocles. Six plays are attributed to him (Anon. *de Com.* p. xxxiv.), perhaps including the one which the ancient critics considered spurious (Phryn. *Ecl. Att.* p. 291); for there are only five titles extant, Ἀμφικτύονες, Ἀψευδεῖς, Ἡσίοδοι, Πρυτάνεις, Στερροί. Of these plays we possess some interesting fragments, especially those in which he attacks Pericles and extols Nicias. (Plut. *Per.* 3, 16, *Nic.* 4.) Meineke conjectures that the second of these fragments was written soon after the ostracism of Thucydides and the complete establishment of the power of Pericles, in Ol. 83. 4, B. C. 444. Bergk thinks that the anonymous quotation in Plutarch (*Per.* 7), referring to the subjugation of Euboea by Pericles, after it had revolted (B. C. 445), ought to be assigned to Telecleides, as well as a fragment in Herodian (περὶ μον. λέξ. p. 17, 11) respecting Aegina, which may very probably refer to the expulsion of the Aeginetans in B. C. 431 (Thuc. ii. 27). There are several other chronological allusions in the extant fragments, which are fully discussed by Meineke. (Meineke, *Frag. Com. Graec.* vol. i. pp. 87—90, vol. ii. pp. 361—379, Editio Minor, pp. 130—138; Bergk, *Reliq. Com. Att. Ant.* pp. 327—331.) [P. S.]

TE'LECLES (Τηλεκλῆς), was one of the ambassadors sent by the Achaeans to Rome, in B. C. 160, to solicit the restoration of the remnant of the 1000 exiles, who had been taken by the Romans to Italy, in B. C. 167, after the conquest of Macedonia. Telecles and his colleague Xenon, were especially enjoined to intercede on behalf of Polybius and Stratius, and to use towards the Roman senate no language but that of supplication. Their prayer was refused, and, in B. C. 155, Telecles and Xenon were sent again to Rome on the same mission. On this occasion the senate was more favourable to them, and there would have been a majority for granting their request, had it not been for the manoeuvring of A. Postumius (the praetor who presided) in putting the question. (Polyb. xxxii. 7, xxxiii. 1.) In the latter of these passages Polybius calls Telecles τὸν Αἰγεάτην, but the conjectural substitution of Τεγεάτην is highly plausible. [E. E.]

TE'LECLES (Τηλεκλῆς), artist. [THEODORUS].

TE'LECLUS (Τήλεκλος), king of Sparta, 8th of the Agids, and son of Archelaus. In his reign the Spartans subdued the Achaean towns of Amyclae, Pharis, and Geranthrae. Not long after these successes Teleclus was slain by the Messenians, in a temple of Artemis Limnatis, on the borders. According to the Spartan account, he had gone thither to offer sacrifice, with a company of maidens, and fell in an attempt to rescue them from the violence of the Messenians. The Messenian statement, however, was, that he had treacherously brought with him a body of Spartan youths, disguised as maidens, and with daggers hidden under their dress, for the purpose of murdering a number of the noblest Messenians at the festival, and that the objects of the plot had killed him and his associates in self-defence. (Herod. vii. 204; Aristot. *ap. Schol. ad Pind. Isthm.* vii. 18; Paus. iii. 2, iv. 4; Ephor. *ap. Strab.* vi. p. 279; Clint. *F. H.* vol. i. pp. 129, 250, 337.) [E. E.]

TELE'GONUS (Τηλέγονος). 1. A son of Proteus and brother of Polygonus, was killed, together with his brother, by Heracles, whom they had challenged to a contest in wrestling. (Apollod. ii. 5. § 9; comp. POLYGONUS.)

2. A king of Egypt who married Io, after she had come to rest from her wandering and found her son Epaphus. (Apollod. ii. 1. § 3.) According to the Scholiast on Euripides (*Or.* 920) this Telegonus was a son of Epaphus and a brother of Libya.

3. A son of Odysseus by Circe. At the time when Odysseus had returned to Ithaca, Circe sent out Telegonus in search of his father. A storm cast his ship on the coast of Ithaca, and being pressed by hunger, he began to plunder the fields. Odysseus and Telemachus, on being informed of the ravages caused by the stranger, went out to fight against him; but Telegonus ran Odysseus through with a spear which he had received from his mother. (Comp. Horat. iii. 29. 8; Ov. *Trist.* i. 1, 114.) At the command of Athena, Telegonus, accompanied by Telemachus and Penelope, went to Circe in Aeaea, there buried the body of Odysseus,

and married Penelope, by whom he became the father of Italus. (Hes. *Theog.* 1014; Hygin. *Fab.* 127; Tzetz. *ad Lycoph.* 805; Eustath. *ad Hom.* pp. 1660, 1676; Serv. *ad Aen.* ii. 44; Lucian, *De Salt.* 46; Aristot. *Poet.* 14.) In Italy Telegonus was believed to have been the founder of the towns of Tusculum and Praeneste. (Ov. *Fast.* iii. 92, iv. 71; Horat. *l. c.*; Dionys. Hal. iv. 45; Plut. *Parall. Min.* 41.) In some traditions Telegonus (also called Teledamus) is described as a son of Odysseus by Calypso. (Eustath. *ad Hom.* p. 1796.) [L. S.]

TELE'MACHUS (Τηλέμαχος), the son of Odysseus and Penelope (Hom. *Od.* i. 216). He was still an infant at the time when his father went to Troy, and in his absence of nearly twenty years he grew up to manhood. After the gods in council had determined that Odysseus should return home from the island of Ogygia, Athena, assuming the appearance of Mentes, king of the Taphians, went to Ithaca, and advised Telemachus to eject the troublesome suitors of his mother from his house, and to go to Pylos and Sparta, to gather information concerning his father. Telemachus followed the advice, but the suitors refused to quit his house; and Athena, in the form of Mentes, accompanied Telemachus to Pylos. There they were hospitably received by Nestor, who also sent his own son to conduct Telemachus to Sparta. Menelaus again kindly received him, and communicated to him the prophecy of Proteus concerning Odysseus. (Hom. *Od.* i.—iv.) From Sparta Telemachus returned home; and on his arrival there, he found his father, with the swineherd Eumaeus. But as Athena had metamorphosed him into a beggar, Telemachus did not recognise his father until the latter disclosed to him who he was. Father and son now agreed to punish the suitors; and when they were slain or dispersed, Telemachus accompanied his father to the aged Laertes. (Hom. Od. xv.—xxiv.; comp. ODYSSEUS.) In the Post-Homeric traditions, we read that Palamedes, when endeavouring to persuade Odysseus to join the Greeks against Troy, and the latter feigned idiotcy, placed the infant Telemachus before the plough with which Odysseus was ploughing. (Hygin. *Fab.* 95; Serv. *ad Aen.* ii. 81; Tzetz. *ad Lycoph.* 384; Aelian, *V. H.* xiii. 12.) According to some accounts, Telemachus became the father of Perseptolis either by Polycaste, the daughter of Nestor, or by Nausicaa, the daughter of Alcinous. (Eustath. *ad Hom.* p. 1796; Dict. Cret. vi. 6.) Others relate that he was induced by Athena to marry Circe, and became by her the father of Latinus (Hygin. *Fab.* 127; comp. TELEGONUS), or that he married Cassiphone, a daughter of Circe, but in a quarrel with his mother-in-law he slew her, for which in his turn he was killed by Cassiphone. (Tzetz. *ad Lycoph.* 808.) He is also said to have had a daughter called Roma, who married Aeneas. (Serv. *ad Aen.* i. 273.) One account states that Odysseus, in consequence of a prophecy that his son was dangerous to him, sent him away from Ithaca. Servius (*ad Aen.* x. 167) makes Telemachus the founder of the town of Clusium in Etruria. [L. S.]

TELE'MACHUS, an Asiatic monk and martyr, who is justly renowned for the act of daring self-devotion, by which he caused the gladiatorial combats at Rome to be abolished, and obtained for himself the honours of canonization. In the year A. D. 404, in the midst of the spectacles of the amphitheatre, Telemachus rushed into the arena, and tried to separate the gladiators. The spectators, in the first moment of exasperation, stoned him to death, but the emperor Honorius proclaimed him a martyr, and soon afterwards abolished the gladiatorial combats, a measure which Constantine had in vain attempted, and which Honorius had long hopelessly desired to effect. (Theodoret. *H. E.* v. 26). Some doubt has been thrown upon the story, on account of the absence from the Theodosian Code of any edict of Honorius prohibiting such combats; but there was already such an edict by Constantine in existence, and no evidence can be produced to show that there were any gladiatorial fights after this period, although we know that the combats of wild beasts continued till the fall of the Western Empire. (Schröckh, *Christliche Kirchengeschichte*, vol. vii. p. 254, or 238, 2d ed.; Gibbon, c. 30, vol. v. p. 199, ed. Milman, with Milman's Note.) [P. S.]

TELEMNASTUS (Τηλέμναστος), a Cretan, whom Perseus sent to Antiochus Epiphanes, in B. C. 168, to urge him by every motive of self-interest to side with him against Rome. (Polyb. xxix. 3.) We may perhaps identify this person with the Telemnastus, a Gortynian, who with 500 men effectually aided the Achaeans in their war with Nabis. (Polyb. xxxiii. 15.) [E. E.]

TE'LEMUS (Τήλεμος), a son of Eurymus, and a celebrated soothsayer. (Hom. *Od.* ix. 509; Ov. *Met.* xiii. 731; Theocrit. *Idyll.* vi. 23.) [L. S.]

TELENI'CUS (Τελένικος), of Byzantium, is mentioned by Athenaeus as one of the miserable flute-players of the Athenian dithyramb. (Ath. xiv. p. 638, b.) He appears to have been ridiculed by Cratinus, in his Seriphians, and the worthlessness of his nomes gave rise to the proverbial expressions, Τελενικίσαι and Τελενίκειος ἠχώ (Hesych. *s. v.* Τελενικίσαι; *Etym. Mag. s. v.* p. 751. 5; Phot. *Lex. s. v.* p. 574. 6; Suid. *s. v.* Τελενικῆσαι, which should be Τελενικίσαι; Meineke, *Frag. Com. Graec.* vol. ii. p. 139.) P. S.]

TE'LEON (Τελέων). 1. An Athenian, a son of Ion, the husband of Zeuxippe, and father of the Argonaut Butes. (Apollod. i. 9. § 16; Apollon. Rhod. i. 95.) From him the Teleonites in Attica derived their name. (Eurip. *Ion*, 1579.)

2. The father of the Argonaut Eribotes. (Apollon. Rhod. i. 71.) [L. S.]

TELE'PHANES (Τηλεφάνης), artists. 1. Of Sicyon. [ARDICES].

2. A Phocian statuary, who flourished in Thessaly, where he worked for the Persian kings, and, according to Müller, for the Aleuads; but whatever probability there may be for the latter statement, it is not made by Pliny, who is our only authority for the artist. (Plin. *H. N.* xxxiv. 8. s. 19. § 9; Müller, *Archäol. d. Kunst*, § 112, n. 1, § 247, n. 6.) Pliny tells us that, although little known beyond Thessaly, where his works lay concealed from the notice of the rest of Greece, he was mentioned with great praise by artists who had written upon art, and who placed him on an equality with Polycleitus, Myron, and Pythagoras. His works were, *Larissa*, *Spintharus* a victor in the pentathlon, and *Apollo*. As he worked for Darius and Xerxes, he must have flourished in the early part of the fifth century, B. C. [P. S.]

TELEPHASSA (Τηλέφασσα), the wife of Agenor, and mother of Europa, Cadmus, Phoenix, and Cilix. She, with her sons, went out in search of

Europa, who had been carried off by Zeus; but she died on the expedition, and was buried by Cadmus. (Apollod. iii. 1. § 1.) Moschus (ii. 42) calls her the wife of Phoenix, the son of Agenor, and the Scholiast on Euripides (*Ion*, 5) calls her Telephe. [L. S.]

TE'LEPHUS (Τήλεφος), a son of Heracles and Auge, the daughter of king Aleus of Tegea. He was reared by a hind (ἔλαφος), and educated by king Corythus in Arcadia. (Comp. AUGE.) When Telephus had grown up, he consulted the Delphic oracle as to who his mother was. He was ordered to go to king Teuthras in Mysia. (Paus. i. 4. § 9.) He there found his mother, was kindly received, and married Argiope, the daughter of Teuthras, whom he succeeded on the throne of Mysia. (Apollod. iii. 9. § 1; Diod. iv. 33.) According to a different tradition in Hyginus (*Fab.* 100), king Teuthras being hard pressed by Idas, who wished to deprive him of his kingdom, solicited the aid of Telephus, who, accompanied by Parthenopaeus, had come into his kingdom, and promised him his throne and the hand of his daughter Auge, if he would deliver him from his enemy. Telephus did so, and thus unwittingly married his own mother Auge. She, however, without knowing her son, would hear nothing of the marriage, and resolved to murder her intended husband. A dragon sent by the gods prevented this crime; and as she confessed her intention to Telephus, he resolved to kill her; but as she invoked the aid of Heracles, the relation between them was discovered, and Telephus led his mother back to his own country. According to the common tradition, however, Telephus was king of Mysia at the time when the Greeks went to the Trojan war, and when they invaded Mysia, he repelled them, being of all the sons of Heracles the most like his father. (Pind. *Ol.* ix. 112, &c., *Isthm.* v. 52; Paus. x. 28, in fin.) Dionysus, however, assisted the Greeks, and caused Telephus to stumble over a vine, in consequence of which he was wounded by Achilles. (Pind. *Isthm.* viii. 109; Dict. Cret. ii. 3; Eustath. *ad Hom.* p. 46; Tzetz. *ad Lycoph.* 206, 211; Hygin. *Fab.* 101.) Now it was discovered that Telephus himself was a Greek, and he was requested to join in the war against Priam. But he declined it on the plea that his wife Astyoche was a daughter of Priam. (Dict. Cret. ii. 5.) Other accounts state that Astyoche was a sister of Priam (Eustath. *ad Hom.* p. 1697); Hyginus calls his wife Laodice, and a daughter of Priam; and some, again, call his wife Hiera, by whom he is said to have been the father of Tarchon and Tyrrhenus. (Tzetz. *ad Lycoph.* 1242, 1249; Philostr. *Her.* ii. 18.) The wound which Telephus had received from Achilles could not be cured (hence incurable wounds, proverbially τηλέφεια τραύματα, Paul. Aegin. iv. 46); and when he consulted the oracle he received the answer, that only he could cure him who had wounded him. Telephus, therefore, in a deplorable condition, went to seek Agamemnon; and on the advice of Clytaemnestra he carried off Orestes from his cradle, threatening to kill him unless his father would assist him in getting his wound cured. As the Greeks had received an oracle that without the aid of Telephus they could not reach Troy, a reconciliation was easily brought about, and Achilles cured Telephus by means of the rust of the spear by which the wound had been inflicted; Telephus, in return, pointed out to the Greeks the road which they had to take. (Dict. Cret. ii. 10; Ov. *Met.* xii. 112, *Trist.* v. 2, 15, *Remed. Am.* 47, *Epist. ex Ponto*, ii. 26; Philostr. *Vit. Apoll.* ii. 14, &c.) Telephus was worshipped as a hero at Pergamus (Paus. v. 13. § 2), and on mount Parthenion, in Arcadia (Paus. viii. 34. § 5; Apollod. i. 8. § 6), and on the temple of Athena Alea, in Tegea, he was represented fighting with Achilles. (Paus. viii. 4, 5, in fin.; Müller, *Anc. Art and its Rem.* § 410, 8.) [L. S.]

TE'LEPHUS (Τήλεφος). 1. A Greek grammarian, a native of Pergamus. He lived in the time of Hadrianus, and was one of the instructors of Verus. (Capitol. *Ver.* 2.) He was the author of a considerable number of works, none of which, however, have come down to us. Suidas gives the following list of them:—1. Περὶ τῶν παρ' Ὁμήρῳ σχημάτων ῥητορικῶν, in two books. 2. Περὶ συντάξεως λόγου Ἀττικοῦ, in five books. 3. Περὶ τῆς καθ' Ὅμηρον ῥητορικῆς. 4. Περὶ τοῦ Ὁμήρου καὶ Πλάτωνος συμφωνίας. 5. Ποικίλης φιλομαθίας βιβλία β'. 6. Βίοι τραγικῶν καὶ κωμικῶν. 7. Βιβλιακὴ ἐμπειρία, in three books (containing a list of books worth getting). 8. Ὡς μόνος Ὅμηρος τῶν ἀρχαίων ἑλληνίζει. 9. Περιήγησις Περγάμου. 10. Περὶ τοῦ ἐν Περγάμῳ Σεβαστίου, in two books. 11. Περὶ τῶν Ἀθήνῃσι δικαστηρίων. 12. Περὶ τῶν Ἀθήνῃσι νόμων καὶ ἐθῶν. 13. Περὶ τῶν Περγάμου βασιλέων, in five books. 14. Περὶ χρήσεως, a sort of dictionary, arranged in alphabetical order, of things in common use, words, dress, &c. 15. Περὶ τῆς Ὀδυσσέως πλάνης. 16. Ὠκυτόκιον, in ten books. This quaint title was given to a dictionary of synonymous words, designed to give copiousness and facility in speaking. (Suid. *s. v.*; Vossius, *de Hist. Gr.* p. 264; Fabric. *Bibl. Gr.* vol. i. p. 525, vol. vi. p. 380.)

2. The father of the grammarian Philetas of Cos. He lived much earlier than the preceding, in the time of Philip of Macedon. [C. P. M.]

TELES (Τέλης), a Greek philosopher, who is erroneously ranked by Fabricius (*Bibl. Gr.* i. p. 876) among the Pythagoreans. He should rather be classed with the Socratics; Diogenes, Crates, Bion, Aristippus, Xenophon, and Socrates himself, being the philosophers with whose doctrines he seems chiefly to have concerned himself. He appears to have been a contemporary of Stilpon. (Teles, *de Exilio*, ap. Stob. *Floril.* xl. 8.) Teles was the author of various dialogues, of which some considerable fragments have been preserved by Stobaeus, though they are not printed in the dialogical form. (Welcker, *Kleine Schriften*, vol. ii. p. 495.) Stobaeus has quoted from the following pieces or dialogues:—1. Περὶ αὐταρκείας (v. 67). 2. Μὴ εἶναι τέλος ἡδονὴν (xcviii. 72). 3. Σύγκρισις πλούτου καὶ ἀρετῆς (xci. 33, xciii. 31). 4. Περὶ φυγῆς (xl. 8). 5. Περὶ περιστάσεως (cviii. 82). 6. Περὶ εὐπαθείας (cviii. 83). 7. A couple of epitomized extracts from pieces not named (xcv. 21. xcvii. 31). [C. P. M.]

TELESA'RCHIDES (Τελεσαρχίδης), an Athenian sculptor, who is mentioned by Eustathius (*ad Il.* xxiv. 333, p. 1358. 8), as the maker of a Hermes with four heads (Ἑρμῆς τετρακέφαλος), which stood in the Cerameicus at Athens, and bore the following inscription:

Ἑρμῆ τετρακάρηνε, καλὸν Τελεσαρχίδου ἔργον,
Πανθ' ὁράας.

(Comp. Heyne, *Prisc. Art. Opp. ex Epigr. Illustr.* p. 84.) It is also mentioned in the Lexicon of Photius, in the following terms, Ἑρμῆς τετρακέφαλος: ἐν Κεραμεικῷ Τελεσαρχίδου ἔργον. There are some

grounds for thinking that Raoul-Rochette may be right in his conjecture, that this statue was the celebrated Hermes which stood in the Cerameicus, at the junction of three roads, which is spoken of by the ancient writers both as Ἑρμῆς τετράκεφαλος and as Ἑρμῆς τρικέφαλος, and which is an object of some interest on account of the allusion to it in the Τριφάλης of Aristophanes. It is impossible here to discuss the question at length; those who wish to pursue it may consult the following authorities. (Phot. *l.c.* and *s.v.* Τρικέφαλοι; Harpocrat. *s.v.* Τρικέφαλος Ἑρμῆς, with the note of Valesius; Hesych. *s. v.* Ἑρμῆς τρικέφαλος; *Etym. Mag. s. v.* Τρικέφαλος; Aristoph. *Frag. Triphal.* No. 11, ed. Bergk, *ap.* Meineke, *Frag. Com. Graec.* vol. ii. p. 1168, ed. Dindorf, in Didot's *Bibliotheca*, p. 510; Süvern *on the Clouds of Aristophanes*, p. 87.) This Hermes was set up by Procleides or Patrocleides, the friend of Hipparchus; and therefore, if Raoul-Rochette be right, Telesarchides must have flourished under the Peisistratids, and probably before the murder of Hipparchus in B. C. 514. (R. Rochette, *Lettre à M. Schorn*, pp. 412, 413, 2d ed.) [P. S.]

TELESARCHUS (Τελέσαρχος), a Syro-Macedonian officer, who commanded a force of 500 men sent by Antiochus I. to assist the Greeks in the defence of Thermopylae against the Gauls under Brennus, B. C. 279. On that occasion he displayed the utmost zeal and courage, and rendered important services to the cause of the confederates, but was at length slain while valiantly defending a side pass over Mount Oeta, by which the Gauls sought to force their passage. (Paus. x. 20. § 5, 22. § 1.) [E. H. B.]

TELESARCHUS (Τελέσαρχος), the author of a work on the early history of Argolis. (Sextus Empir. *adv. Math.* i. 12; Schol. *in Eurip. Alc.* 2; Schol. *in Hom. Il.* ii. 690.)

TELE'SIAS (Τελεσίας), a Theban musician, of the time of the later Athenian dithyramb, whose career is adduced by Plutarch as an instance of the force of early education, whether good or bad. (Plut. *de Mus.* 31, p. 1142, b. c.) He relates, on the authority of Aristoxenus, with whom the musician was contemporary, that Telesias had been carefully instructed, when young, in the works of the most distinguished musicians, such as Pindar, Dionysius of Thebes, Lamprus, and Pratinas, and the great lyric poets; and that he had become an excellent flute-player, and thoroughly acquainted with the other branches of his art: but that, in middle life, he was so taken with the dramatic and artificial style of music which then prevailed, that he neglected his old models, and gave himself up to the study of the productions of Philoxenus and Timotheus, of which he chose the most novel and artificial: but, when he set himself to the work of composition, and tried both styles, that of Pindar and that of Philoxenus, he found himself quite unable to imitate the latter successfully, so great was the power of his early training in the better style. [P. S.]

TELE'SIAS, of Athens, a statuary, of unknown time, mentioned only by Clemens Alexandrinus (*Protrept.* p. 18, Sylb.), who states, on the authority of Philochorus, that he made the statues of Poseidon and Amphitrite, nine cubits in height, which were worshipped in the island of Tenos. (Philoch. *Fr.* 185, ed. Müller, *Frag. Hist.* in Didot's *Bibliotheca*, vol. i. p. 414). [P. S.]

TELE'SICLES (Τελεσικλῆς). [ARCHILOCHUS].

TELESILLA (Τελέσιλλα) of Argos, a celebrated lyric poetess and heroine, of the number of those who were called the Nine Lyric Muses (Antip. Thess. in *Anth. Pal.* ix. 26), flourished about Ol. 67, B. C. 510, in the times of Cleomenes I. and Demaratus, kings of Sparta. (Clinton, *F. H. s. a.*, who corrects the errors of Eusebius and Fabricius). Plutarch relates the tradition that she was of noble birth, but was afflicted with a disease, concerning the cure of which she consulted an oracle, and received an answer directing her to serve the Muses. In obedience to the divine command, she applied herself to poetry and music; and was soon rewarded by restoration to health, and by the admiration which the Argive women bestowed upon her poetry. In the war of Argos against Sparta, she obtained the highest renown, not only by her poetry, but her personal valour; for, not content with encouraging her countrymen by her lyre and song, she took up arms at the head of a band of her countrywomen, and greatly contributed to the victory which they gained over the Spartans. (Plut. *de Mul. Virt.* p. 245, d. e.; Paus. ii. 20. § 7; Max. Tyr. *Diss.* xxxvii. 5, vol. ii. p. 209, ed. Reiske, *Diss.* xxi. p. 218, ed Davis; Suid. *s. v.*; comp. Herod. vi. 77). In memory of this exploit, her statue was erected in the temple of Aphrodite at Argos, with the emblems of a poetess and a heroine (Paus. *l. c.*; Tatian. *ad Graec.* 52, p. 114, ed. Worth); and Ares was worshipped in that city as a patron deity of women (Lucian. *Amor.* 30, vol. ii. p. 430); and the prowess of her female associates was commemorated by the annual festival called Ὑβριστικά, in which the women and the men appeared respectively in the attire of the other sex: this festival appears to be the same as the Ἐνδυμάτια. (Plut. *de Mul. Virt. l.c.*; *de Mus.* 9, p. 1134, c.; Clem. Alex. *Strom.* iv. p. 522, Sylburg; Polyaen. *Strat.* viii. 33.) Müller, however, regards this whole story as having a decidedly fabulous complexion: he explains the so-called statue of Telesilla, in the temple of Aphrodite, as being a statue of the goddess, of that well-known type, in which she was represented in the act of arming herself; and he ascribes quite a different origin to the festival of the *Hybristica*. (*Dorier*, bk. i. c. 8. § 6; *Proleg. zu Mythol.* p. 405; see also Grote, *History of Greece*, vol. iv. pp. 432—433.)

Our information respecting the poetry of Telesilla is very scanty. Athenaeus (xiv. p. 619, b.) states that she composed an ode to Apollo, called Φιληλίας, which Bode explains as the Argive name of the Paean, derived from the first words of the strain, ἔξερχ' (or ἔξεχ') ὦ φίλ' ἥλιε. (Pollux, ix. 123; Bode, *Gesch. d. lyr. Dichtkunst*, pt. ii. p. 119.) Pausanias also quotes from her poems in honour of Apollo and Artemis (iii. 35. § 2, ii. 28. § 2), and the statement respecting the children of Niobe, quoted from her by Apollodorus (*Bibl.* iii. 5. § 6), must have been derived from a similar source. A scholiast on Homer (*Od.* xiii. 289) mentions her representation of Virtue as being similar to that of Xenophon in the celebrated fable of Prodicus; and there are two or three grammatical references to single words used by her (Ath. xi. p. 467, f.; Eustath. p. 1207. 14; Poll. ii. 23; Hesych. *s. v.* Βελτιώτας). The only complete verses of her poetry which remain are the following two, which seem to come from a *Parthenion*, composed for a chorus of Argive virgins, on the subject of the love of the river Alpheus for Artemis:

Ἃ δ' Ἄρτεμις, ὦ κόραι,
φεύγοισα τὸν Ἀλφεόν.

The metre is an Ionic a Majore Dimeter Catalectic, the terminal metre being Trochaic.

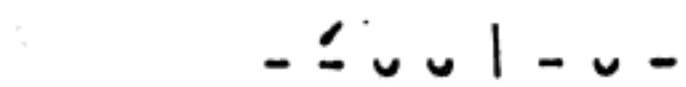

or, as Hephaestion, who quotes the passage, calls it, an Ionic Hephthemimeral (p. 62, ed. Gaisford, comp. p. 26), and it confirms the statement of the writer on music, appended to Censorinus (c. 9), that Telesilla went further than Alcman in breaking up the strophes into short verses. (Fulv. Ursin. *Carm. novem illustr. Femin.* Antwerp, 1568, 8vo. pp. 49, foll.; Wolfius, *Poetriarum Fragmenta*, Hamb. 1734 and 1735, 4to., with the preliminary Dissertation of Olearius; *Telesillae Frag.* in the *Program. Acad. Upsal.* 1826, 8vo.; Schneidewin, *Delect. Poes. Graec.* p. 374; Bergk, *Poet. Lyr. Graec.* pp. 742, 743; Fabric. *Bibl. Graec.* vol. ii. p. 157; Bode, *Gesch. d. Hellen. Dichtkunst*, vol. ii. pt. 2, pp. 118, foll.) [P. S.]

TELESI'NUS, C. LU'CIUS, consul A. D. 66 with Suetonius Paulinus. He is praised by Philostratus as a philosopher, and was, in consequence of his love of philosophy, banished by Domitian. (Tac. *Ann.* xvi. 14; Dion Cass. lxiii. 1; Philostrat. *Vit. Apoll.* iv. 40, vii. 11, viii. 12.)

TELESI'NUS, PON'TIUS. [PONTIUS.]

TELESIPPA (Τελέσιππα), a lyric poetess of Lesbos, and one of the friends of Sappho. (Suid.; comp. SAPPHO, p. 703.) [P. S.

TE'LESIS (Τέλεσις), of Methymna, an epic poet, not mentioned by any of the ancient authors, but referred to on the Borghese tablet as the author of a *Titanomachia* (Weichert, *über Apollon. Rhod.* p. 197; Bode, *Gesch. d. Hellen. Dichtkunst*, vol. i. p. 396). [P. S.]

TELESON and MNASITI'MUS (Τελέσων, Μνασίτιμος), are names belonging to a family of Rhodian artists, with whom we have become acquainted through the inscriptions recently discovered by professor Ross in the Acropolis of Lindos, in Rhodes, from two of which we learn that Mnasitimus, the son of Teleson, made a bronze statue of Onomastus in Lindos, and Mnasitimus and Teleson together made a bronze statue of Callicrates. Ross supposes that the Mnasitimus of both inscriptions was the same person, and that, as the former Teleson was the father, so the latter Teleson was the son, of Mnasitimus, chiefly because, in the second inscription, the name of Mnasitimus is put before that of Teleson. (Ross, *Inschriften von Lindos auf Rhodos*, Nos. 5, 6, in the *Rhein. Mus.* 1846, vol. iv. pp. 171—173.)

From the same source we learn that there was a statuary Mnasitimus, the son of Aristonidas, as Ross, with great probability, completes the name, the inscription giving only . ΝΑΣΙΤΙΜΟΣΑΡΙΣΤΩ . . . . . ; and it is most likely that we have here the very artist whom Pliny mentions only as a painter. (*H. N.* xxxv. 11. s. 40. § 42; Ross, *l. c.* No. 11, pp. 180, 181). [P. S.]

TELE'SPHORUS (Τελεσφόρος), that is, "the completing," is the name of a medical divinity who is mentioned now and then in connection with Asclepius. Pausanias (ii. 11. § 7) says: "In the sanctuary of Asclepius at Titane sacrifices are offered to Enamerion, to whom a statue is there erected; and, if I am not mistaken, this Enamerion is called at Pergamus Telesphorus, and at Epidaurus Ausius." (Comp. Müller, *Anc. Art and its Rem.* § 394.) [L. S.]

TELE'SPHORUS (Τελεσφόρος), a general in the service of Antigonus, the king of Asia, who was sent by him in B. C. 313, with a fleet of fifty ships and a considerable army to the Peloponnese, to oppose the forces of Polysperchon and Cassander. His arms were at first very successful; he drove out the Macedonian garrisons from all the cities of the peninsula, except Sicyon and Corinth, which were held by Polysperchon himself; but having joined with Medius in an attempt to relieve Oreus, to which Cassander had laid siege, they were defeated, with the loss of several ships. (Diod. xix. 74, 75.) The following summer (B. C. 312) Antigonus having conferred the chief direction of the war in the Peloponnese upon his nephew Ptolemy, Telesphorus was so indignant that he shook off his allegiance, and having induced some of his soldiers to follow him, established himself in Elis on his own account, and even plundered the sacred treasures at Olympia. He was, however, soon after, induced to submit to Ptolemy. (Id. *ib.* 87.) [E. H. B.]

TELESTAS or TELESTES (Τελέστας, Τελέστης). 1. A dancer, employed in the tragedies of Aeschylus; of whom Athenaeus (i. p. 22, a.) relates that his skill was so great, that, in the representation of the *Seven against Thebes*, he made the actions manifest by his mimetic dancing, no doubt as leader of the chorus. (Müller, *Hist. Lit. of Greece*, vol. i. p. 314.)

2. Of Selinus, a distinguished poet of the later Athenian dithyramb, is mentioned by Diodorus Siculus (xiv. 46) as flourishing at Ol. 95. 3, B. C. 398, with Philoxenus, Timotheus, and Polyeidus; and this date is confirmed by the Parian Marble (*Ep.* 66), according to which Telestes gained a dithyrambic victory in B. C. 401. (Comp. Clinton, *F. H.* vol. ii. *s. aa.* 401, 398). He is also mentioned by Plutarch (*Alex.* 8), who states that Alexander had the dithyrambs of Telestes and Philoxenus sent to him in Asia. He is also referred to by the comic poet Theopompus, in his *Althaea* (Ath. xi. p. 501, f.; Meineke, *Frag. Com. Graec.* vol. ii. p. 793, where Meineke promises some future remarks upon the poet). Aristoxenus wrote a life of him, which is quoted by Apollonius Dyscolus (*Hist. Mirab.* 40, in Westermann's *Paradoxographi*, p. 113); and Aristratus, the tyrant of Sicyon, erected a monument to his memory, adorned with paintings by Nicomachus. (Plin. *H. N.* xxxv. 10. s. 36. § 22, where the common reading is *Telesti*, not *Telestae*; NICOMACHUS).

The only remains of the poetry of Telestes are some interesting lines preserved by Athenaeus (xiv. pp. 616, foll., 626, a., 637, a), from which we learn that the following were among the titles of his pieces, Ἀργώ, Ἀσκληπιός, Τμέναιος; and also that, in his poetry, he praised the music of the flute, and opposed the poet Melanippides respecting the subject of the rejection of that instrument by Athena. These fragments have been metrically analyzed by Böckh (*de Metr. Pind.* pp. 274, foll.). From the description of Dionysius (*C. V.* 19), his style appears to have been a mixture of bold and lofty with soft and complex rhythms, passing from one to the other by the most abrupt transitions. The statement of Suidas, that he was a comic poet, is a mere blunder. Athenaeus, whom Suidas avowedly copies, does not specify the kind of his poetry, no doubt because every well-informed

person knew that he was a dithyrambic poet; and so Suidas, judging probably from the titles of his pieces, assumed that he was a comic poet. Such blunders are frequent in Suidas, and this specimen would not have required notice, had it not misled several critics. (Fabric. *Bibl. Graec.* vol. ii. pp. 157, 158; Heeren, in the *Bibl. f. alte Litt. u. Kunst*, vol. iv. pp. 54, foll., *Hist. Schrift.* vol. iii. pp. 160, foll.; Müller, *Hist. Lit. Greece*, vol. ii. pp. 59, 60; Bernhardy, *Gesch. d. Griech. Lit.* vol. ii. p. 555; Ulrici, *Gesch. d. Hell. Dichtk.* vol. ii. pp. 610, foll.) [P. S.]

TELESTAS, artists. [ARISTON, Vol. I. p. 311, b.]

TELEU'TIAS (Τελευτίας), a Spartan, was brother on the mother's side to Agesilaus II., by whose influence he was appointed to the command of the fleet, in B. C. 393, in the war of the Lacedaemonians against Corinth and the other states of the hostile league. In this capacity, in the same year, he recovered from the Corinthians the mastery of the Corinthian gulf, and sailed up to Lechaeum, where he co-operated with the land force under Agesilaus, and took the ships and docks of the enemy. In B. C. 390, he was sent to Asia to supersede Ecdicus as admiral [ECDICUS]. On his arrival at Samos he added some vessels to his squadron, sailed on to Cnidus, where he received the fleet from Ecdicus, and then proceeded towards Rhodes. On his voyage he fell in with and captured ten Athenian triremes, which were on their way to Cyprus under the command of Philocrates, to aid Evagoras against the king of Persia [PHILOCRATES, No. 2]. Hereupon the Athenians sent out Thrasybulus, with forty ships, to act against Teleutias, especially in the support of the democratic party at Rhodes; but Thrasybulus, on his arrival at that island, found that his friends there were strong enough to be able to dispense with his assistance, while, on the other hand, he could not hope to effect much against the opposite party, aided as it was by the Lacedaemonians. He therefore proceeded to the Hellespont, and Teleutias meanwhile remained in the south, where we find him, in B. C. 388, bringing effectual assistance to the Aeginetans, whom a body of Athenians, under Pamphilus, were annoying from a fortified post which they had established and occupied in the island while the Athenian fleet was blockading the coast. Teleutias chased away the enemy's ships, but Pamphilus still continued to hold the fort,—and shortly after this Teleutias was superseded by Hierax, having endeared himself to his men during his command, in a very remarkable manner, as they showed by their enthusiastic testimonies of attachment to him on his departure. In B. C. 382 he was appointed general against the Olynthians, and it was chiefly his high reputation and his popular character which induced the allies of Sparta to furnish zealously their contingents for the war. He further obtained the assistance of Amyntas II., king of Macedonia, and of Derdas, prince of Elymia, from the latter of whom, in particular, he received valuable co-operation. He did not, however gain any decided advantage over the enemy in his first campaign, while in the next year (B. C. 381), in the closing scene of his life, he somewhat tarnished the reputation he had acquired as a general. A body of his targeteers having been routed, and their commander slain by the Olynthian cavalry, Teleutias lost his temper, and, ordering his whole force to charge, advanced too close to the walls of the city, and within reach of the enemy's missiles. His men accordingly were thrown into confusion, whereupon the Olynthians made a well-timed sally, in which Teleutias was slain, and the rout of his army then became complete. (Xen. *Hell.* iv. 4. § 19, 8. §§ 11, 23, 24, 25, v. 1. §§ 2—4, 2. §§ 37—43, 3. §§ 3—6, *Ages.* 2. § 17; Plut. *Ages.* 21; Diod. xv. 21.) [E. E.]

TE'LINES (Τηλίνης), an ancestor of Gelon, tyrant of Syracuse. On one occasion, some citizens of Gela having been banished by the opposite faction, Telines, appealing to the religious awe inspired by the infernal deities (Demeter probably and Proserpine), induced their countrymen to receive them back again. For this he was made hierophant of the goddesses mentioned, and transmitted the dignity to his children. Herodotus tells us that tradition spoke of Telines as an effeminate man. (Herod. vii. 153.) [E. E.]

TELLEN or TELLIS (Τέλλην, Τέλλις), a wretched flute-player and lyric poet, in the time of Epaminondas. (Plut. *Reg. et Imp. Apopthteg.* p. 193, f.) His name passed into the proverb, ἄειδε τὰ Τέλληνος, mentioned by Zenobius, who says, however, that the songs of Tellen were well composed and graceful, but jocose and licentious, (Zenob. *Prov.* i. 45, ii. 15; Fabric. *Bibl. Graec.* vol. ii. p. 158). [P. S.]

TE'LLIAS (Τελλίας). 1. Of Elis, a distinguished seer, was one of the commanders of the Phocians in a war against the Thessalians a few years before the invasion of Greece by Xerxes. After the defeat of the Thessalians his statue was erected by the Phocians in the temple at Delphi. (Herod. viii. 27; Paus. x. 1. § 8—11, x. 13. § 7.)

2. One of the generals of the Syracusans, when their city was besieged by the Athenians during the Peloponnesian war. (Thuc. vi. 103.)

3. A citizen of Agrigentum, usually called Gellias. [GELLIAS.]

TELLIS (Τέλλις). 1. The great grandfather of the poet Archilochus, was the reputed founder in conjunction with Cleoboea, of the mysteries of Demeter at Thasos; and was introduced in that character, in the great painting of the world below, by Polygnotus, in the Lesche at Delphi (Paus. x. 28. § 1. s. 3.)

2. Lyric poet and musician. [TELLEN]. [P.S]

TELLUS, another form for *terra*, the name under which the earth was personified among the Romans, as Ge was among the Greeks. She is often mentioned in contrast with Jupiter, the god of heaven, and connected with Dis and the Manes. When an oath was taken by Tellus, or the gods of the nether world, people stretched their hands downward, just as they turned them upwards in swearing by Jupiter. (Varro, *de Re Rust.* i. 1, 15; Macrob. *Sat.* iii. 9; Liv. viii. 9, x. 29.) During the war against the Picentians, an earthquake having been felt during the battle, the consul P. Sempronius Sophus caused a temple of Tellus to be built on the spot where the house of Spurius Cassius had stood, in the street leading to the Carinae. (Liv. ii. 41; Flor. i. 19. § 2; Val. Max. vi. 3. § 1; Dionys. viii. 79; Plin. *H. N.* xxxiv. 6, 14.) A festival was celebrated in honour of Tellus on the 15th of April, which was called Fordicidia or Hordicalia, from *hordus* or *fordus*, a bearing cow. (Ov. *Fast.* iv. 633; Arnob. vii. 22; Horat. *Epist.* ii. 1.

143.) In private life sacrifices were offered to Tellus at the time of sowing and at harvest-time, especially when a member of the family had died without due honours having been paid to him, for it was Tellus that had to receive the departed into her bosom. (Ov. *Fast.* iv. 629, &c.) At the festival of Tellus, and when sacrifices were offered to her, the priests also prayed to a male divinity of the earth, called Tellumo. (Varro, *ap. August. de Civ. Dei*, vii. 23.) [L. S.]

TELMI'SSIUS (Τελμίσσιος), a surname of Apollo derived from the Lycian town of Telmissus or Telmessus. (Cic. *de Div.* i. 41 ; Steph. Byz. *s. v.* γαλεῶται ; Strab. xv. p. 665.) [L. S.]

TELPHU'SA (Τελφοῦσσα or Τέλφουσα). 1. A daughter of Ladon, a nymph from whom the town of Telphusa in Arcadia derived its name. (Steph. Byz. *s. v.*) Telphussaea or Tilphussaea occurs as a surname of Demeter Erinnys, derived from a town Telphussion. (Schol. *ad Soph. Antig.* 117 ; Callim. *Fragm.* 207, ed. Bentley.) [L. S.]

TELYS (Τῆλυς), a citizen of Sybaris, who raised himself to the tyranny by the arts of a demagogue, and persuaded the people to banish 500 of the richest citizens, and to confiscate their property. The exiles having taken refuge at Crotona, Telys sent to demand that they should be given up, but, if we may believe Diodorus, Pythagoras prevailed on the Crotoniats to persevere in protecting them. The consequence was the war between Sybaris and Crotona, in which the former was destroyed, B. C. 510. (Herod. v. 44 ; Diod. xii. 9.) In opposition to the above statement, Heracleides of Pontus (*ap. Athen.* xii. p. 521) represents the tyranny of Telys as overthrown by the Sybarites before the fatal war with Crotona. In this revolution, he tells us, they were guilty of great cruelty, massacring all the adherents of Telys even at the altars, so that the statue of Hera turned aside in horror and anger, and a fountain of blood gushed forth from the earth, which nothing but walls of brass could check. The destruction of their city followed as their punishment. [E. E.]

TEME'NIDAE. [TEMENUS, No. 3.]

TEMENITES (Τεμενίτης), a surname of Apollo, derived from his sacred temenus in the neighbourhood of Syracuse. (Steph. Byz. *s. v.* ; Sueton. *Tib.* 74 ; Thuc. vi. 75, 100.) [L. S.]

TE'MENUS (Τήμενος). 1. A son of Pelasgus, educated Hera at Stymphalus in Arcadia. (Paus. viii. 22. § 2.)

2. A son of Phegeus. (Paus. viii. 24. § 4.)

3. A son of Aristomachus, one of the Heracleidae. He was the father of Ceisus, Cerynes, Phalces, Agraeus, and Hyrnetho. (Paus. ii. 28 ; Apollod. ii. 8. § 2.) He was one of the leaders of the Heracleidae into Peloponnesus, and, after the conquest of the peninsula, he received Argos as his share. (Apollod. ii. 8. § 4, &c. ; Plat. *Min.* p. 683, b. ; Strab. viii. p. 389.) His tomb was shown at Temenion near Lerna. (Paus. ii. 38. § 1.) His descendants, the Temenidae, being expelled from Argos, are said to have founded the kingdom of Macedonia, whence the kings of Macedonia called themselves Temenidae. (Herod .viii. 138 ; Thuc. ii. 99.) [L. S.]

TEMPA'NIUS, SEX., one of the officers of the cavalry under the consul C. Sempronius Atratinus, in the war against the Volscians, B. C. 423. It was chiefly through the exertions of Tempanius that the Roman army was saved from defeat ; and the people out of gratitude elected him tribune of the plebs in the following year. When one of his colleagues L. Hortensius attempted to bring Sempronius to trial for his misconduct in the war, Tempanius generously came forward in defence of his former commander. (Liv. iv. 38—42 ; comp. Val. Max. vi. 5. § 2.)

TEMPSA'NUS, L. POSTU'MIUS, praetor B. C. 185, received Tarentum as his province, and proceeded with great vigour against the shepherds who had been plundering the surrounding country. He condemned as many as 7000 men. He was continued in his post the following year, that he might entirely crush the insurrection of the shepherds, and likewise apprehend those persons who had taken part in the Bacchanalia at Rome, and who had fled for refuge to that part of Italy. (Liv. xxxix. 23, 29, 41.)

TE'NERUS (Τένερος), a soothsayer, a son of Apollo by Melia, and a brother of Ismenius. (Paus. ix. 10. § 5, 26. § 1 ; Strab. ix. p. 413 ; Schol. *ad Pind. Pyth.* xi. 5.) [L. S.]

TENES or TENNES (Τήννης), a son of Cycnus, the king of Colone in Troas, and Procleia, or, according to others, a son of Apollo, and brother of Hemithea. After the death of Procleia, Cycnus married Philonome, a daughter of Craugasus or Traganasus. She fell in love with her stepson ; and as she was unable to win the love of Tenes, she accused him before his father of improper conduct towards her. Cycnus accordingly threw both his son and daughter into a chest, and exposed them on the waves of the sea. But the chest was driven on the coast of the island of Leucophrys, which Tenes, after his own name, called Tenedos, after its inhabitants had chosen him for their king. Cycnus at length heard of the innocence of his son, killed Philonome, and went to his children in Tenedos, where both he and Tenes were slain by Achilles, who, on his voyage to Troy, made a landing on Tenedos. But Tenes was afterwards worshipped as a hero in Tenedos. (Paus. x. 14. § 2 ; Diod. v. 83 ; Tzetz. *ad Lycoph.* 232 ; Strab. xiv. p. 640.) According to Pausanias, Tenes did not allow his father to land in Tenedos, but cut off the rope with which Cycnus had fastened his ship to the coast. (Comp. Steph. Byz. *s. v.* Τένεδος.) The death of Tenes by Achilles also is related differently, for once, it is said, when Achilles was pursuing the sister of Tenes in Tenedos, Tenes, endeavouring to stop him, was slain by Achilles, who did not know that Tenes was a son of Apollo. (Plut. *Quaest. Graec.* 28 ; Tzetz. *l. c.*) In the temple of Tenes in Tenedos, it was not allowed to mention the name of Achilles, nor was any flute-player permitted to enter it, because the flute-player Molpus had borne false witness against Tenes to please his step-mother Philonome. (Plut. and Diod. *l. c.*) [L. S.]

TE'NICHOS or TY'NNICHOS, an artist of unknown time, and perhaps only a mythological name, mentioned on an inscription quoted by Procopius (*Bell. Goth.* iv. 22, p. 355. 4, ed. Hoeschel), as occurring on a monument ascribed by local tradition, and by the inscription itself, to Agamemnon (See Welcker, *Sylloge*, No. 182, p. 226; R. Rochette, *Lettre à M. Schorn*, p. 413, 2d ed.) [P. S.]

TENNES (Τέννης), king of Sidon in the revolt of Phoenicia against Artaxerxes III. He betrayed the town to Artaxerxes, but was notwithstanding put to death by the Persian king,

B. C. 351. The Sidonians, however, resolving not to fall into the power of the king, set the town on fire and perished in the flames. (Diod. xvi. 41—45.)

TERAMBUS (Τέραμβος), a son of Euseirus and Eidothea. Once he was tending his flocks on Mount Othrys in Melis, under the protection of the nymphs whom he delighted with his songs, for he was a distinguished musician, and played both the syrinx and the lyre. Pan advised him to quit Mount Othrys, because a very severe winter was coming on. Terambus, however, did not follow the advice, and went so far in his insolence as to revile even the nymphs, saying that they were not daughters of Zeus. The predicted cold at length came, and, while all his flocks perished, Terambus himself was metamorphosed by the nymphs into a beetle called κεράμβυξ. (Anton. Lib. 22.) Ovid (*Met.* vii. 353) mentions one Cerambus on Mount Othrys, who escaped from the Deucalionian flood by means of wings which he had received from the nymphs. [L. S.]

TERE'NTIA. 1. The wife of M. Cicero. Her parentage is unknown. Her mother must have married twice, for she had a half-sister of the name of Fabia, who was a Vestal Virgin. This Fabia was charged with having had sexual intercourse with Catiline, who was brought to trial for the crime in B. C. 73, but was acquitted. (Ascon. *in Cic. Corn.* p. 93, ed. Orelli ; Plut. *Cat. min.* 19 ; Sall. *Cat.* 15 ; Drumann, *Geschichte Roms*, vol. v. p. 392.) The year of Terentia's marriage with Cicero is not known, but as their daughter Tullia was married in B. C. 63, the marriage of her parents may probably be placed in 80 or 79. Terentia was a woman of sound sense and great resolution ; and her firmness of character was of no small service to her weak and vacillating husband in some important periods of his life. On his banishment in B. C. 58, Tullia by her letters endeavoured to keep up Cicero's fainting spirits, though to little purpose, and she vigorously exerted herself on his behalf among his friends in Italy. Cicero, however, appears to have taken offence at something she had done during his exile, for on his return to Italy in the following year he writes to Atticus praising the sympathy which his brother and his daughter had shown him, without mentioning Terentia (*ad Att.* iv. 2). During the civil war, Cicero bitterly complained that his wife did not furnish him and Tullia with money ; but on his departure for Greece, he had left his affairs in the greatest confusion, and Terentia appears to have done the best she could under the circumstances. Cicero, however, threw all the blame upon his wife, and attributed his embarrassments to her extravagance and want of management. He had returned to Brundisium after the defeat of Pompey, ruined in his prospects, and fearing that he might not obtain forgiveness from Caesar. He was thus disposed to look at every thing in the worst light. When Terentia wrote to him proposing to join him at Brundisium, he replied in a few lines telling her not to come, as the journey was long and the roads unsafe, and she moreover could be of no use to him (Cic. *ad Fam.* xiv. 12). In the following year, B. C. 46, Cicero divorced Terentia, and shortly afterwards married Publilia, a young girl of whose property he had the management. This marriage occasioned great scandal at Rome. Antonius and other enemies of Cicero maintained that he had divorced Terentia in order to marry a young wife ; but this was not the real reason. He hoped to pay off his debts with the fortune of Publilia. [PUBLILIA.] Terentia had a large property of her own, and Cicero now had to repay her dos, which he found great difficulty in doing, and it seems that Terentia never got it back. She was not paid at all events in the summer of B. C. 44 (Cic. *ad Att.* xvi. 15). Terentia could not have been less than 50 at the time of her divorce, and therefore it is not probable that she married again. It is related, indeed, by Jerome (*in Jovin.* i. p. 52, ed. Basil.), that she married Sallust the historian, and the enemy of Cicero, and subsequently Messala Corvinus ; but these marriages are not mentioned by Plutarch or any other writer, and may therefore be rejected. Some modern writers speak even of a fourth marriage ; since Dion Cassius (lvii. 15) says that Vibius Rufus, in the reign of Tiberius, married Cicero's widow ; but if this is a fact, it must refer to Publilia and not to Terentia. Terentia is said to have attained the age of one hundred and three. (Plin. *H. N.* vii. 48. s. 49 ; Val. Max. viii. 13. § 6.) The life of Terentia is given at length by Drumann. (*Geschichte Roms*, vol. vi. pp. 685—694.)

2. Also called TERENTILLA, the wife of Maecenas. Dion Cassius (liv. 3) speaks of her as a sister of Murena and of Proculeius. The full name of this Murena was A. Terentius Varro Murena : he was perhaps the son of L. Licinius Murena, who was consul B. C. 62, and was adopted by A. Terentius Varro. Murena would thus have been the adopted brother of Terentia : Proculeius was probably only the cousin of Murena. [See Vol. III. p. 540, b.]

We know nothing of the early history of Terentia, nor the time of her marriage with Maecenas. She was a very beautiful woman, and as licentious as most of the Roman ladies of her age. She was one of the favourite mistresses of Augustus ; and Dion Cassius relates (liv. 19) that there was a report at Rome that the emperor visited Gaul in B. C. 16, simply to enjoy the society of Terentia unmolested by the lampoons which it gave occasion to at Rome. The intrigue between Augustus and Terentia is said by Dion Cassius to have disturbed the good understanding which subsisted between the emperor and his minister, and finally to have occasioned the disgrace of the latter. Maecenas however had not much right to complain of the conduct of his wife, for his own infidelities were notorious. But notwithstanding his numerous amours, Maecenas continued to his death deeply in love with his fair wife. Their quarrels, which were of frequent occurrence, mainly in consequence of the morose and haughty temper of Terentia, rarely lasted long, for the natural uxoriousness of Maecenas constantly prompted him to seek a reconciliation ; so that Seneca says (*Ep.* 114) he married a wife a thousand times, though he never had more than one. Once indeed they were divorced, but Maecenas tempted her back by presents (Dig. 24. tit. 1. s. 64). Her influence over him was so great, that in spite of his cautious temper, he was on one occasion weak enough to confide to her an important state secret respecting the conspiracy of her brother Murena. (Dion Cass. liv. 3, 19, lv. 7 ; Suet. *Aug.* 66, 69 ; Frandsen, *C. Cilnius Maecenas*, pp. 132—136.)

TERE'NTIA GENS, plebeian. The name was

said by Varro to be derived from the Sabine word *terenus*, which signified "soft" (Macrob. *Sat.* ii. 9.) The Terentii are mentioned as early as B. C. 462, for the C. Terentillus Arsa, who was tribune of the plebs in that year (Liv. iii. 9), must have belonged to the gens; and indeed he is called C. Terentius by Dionysius (x. 1). The first member of the gens who obtained the consulship was C. Terentius Varro, who commanded at the fatal battle of Cannae in B. C. 216; and persons of the name continue to be mentioned under the early emperors. The principal surnames of the Terentii during the republic are CULLEO, LUCANUS, and VARRO: there are a few others of less importance, which are given below under TERENTIUS.

TERENTIA'NUS MAURUS, a Roman poet, probably lived at the end of the first or the beginning of the second century under Nerva and Trajan, and is perhaps the same person as the Terentianus, the governor of Syene in Egypt, whose praises are celebrated by Martial (i. 87; comp. Wernsdorf, *Poëtae Latini Minores*, vol. ii. p. 259). Terentianus was a native of Africa, as we might have inferred from his surname Maurus. There is still extant a poem of Terentianus, intitled *De Literis, Syllabis, Pedibus, Metris*, which treats of prosody and the different kinds of metre with much elegance and skill. The work is printed in the collection of the ancient grammarians by Putschius, pp. 2383—2450, and in a separate form by Santen and Van Lennep, Traj. ad Rhen. 1825, and by Lachmann, Berol. 1836.

TERENTILLA. [TERENTIA, No. 2.]

TERENTILLUS. [TERENTIUS, No. 1.]

TERE'NTIUS. 1. C. TERENTIUS ARSA, called TERENTILLUS by Livy, tribune of the plebs, B. C. 462, proposed that five commissioners should be appointed to draw up a body of laws to define the consular imperium. (Liv. iii. 9; Dionys. x. 1.)

2. Q. TERENTIUS, was sent by the senate, along with M. Antistius, to bring back the consul C. Flaminius to the city, but he refused to obey their summons. (Liv. xxi. 63.)

3. L. TERENTIUS MASSALIOTA, plebeian aedile, B. C. 200, and praetor B. C. 187, when he obtained Sicily as his province. (Liv. xxxi. 50, xxxviii. 42.)

4. L. TERENTIUS, one of the ambassadors sent to king Antiochus in B. C. 196. (Liv. xxxiii. 35.)

5. C. TERENTIUS ISTRA, praetor B. C. 182, obtained Sardinia as his province. In the following year he was one of the triumviri for founding a colony at Graviscae. (Liv. xxxix. 56, xl. 1, 29.)

6. L. TERENTIUS MASSALIOTA, probably a son of No. 3, was tribunus militum in B. C. 180. (Liv. xl. 35.)

7. P. TERENTIUS TUSCIVANUS, one of the ambassadors sent into Illyricum in B. C. 167. (Liv. xlv. 18.)

8. TERENTIUS VESPA, one of whose witticisms is quoted by Cicero in his *De Oratore* (ii. 61).

9. L. TERENTIUS, was the companion and tentmate of Cn. Pompeius, when the latter was serving under his father Strabo in B. C. 87, and was bribed by Cinna to kill Pompeius. (Plut. *Pomp.* 3.)

10. CN. TERENTIUS, a senator, into whose custody Caeparius, one of the Catilinarian conspirators, was given. (Sall. *Cat.* 47.)

11. P. TERENTIUS HISPO, a friend of Cicero, was promagister of the company of publicani, who farmed the taxes in Asia. Cicero recommended him in a letter to P. Silius. (Cic. *ad Att.* xi. 10, *ad Fam.* xiii. 65.)

12. SER. TERENTIUS, was a friend of D. Brutus, whom he pretended to be on the flight from Mutina, B. C. 43, in order to save the life of his friend; but he was recognised by the officer of Antony's cavalry, and preserved from death. (Val. Max. iv. 7. § 6.)

13. M. TERENTIUS, a Roman eques, was accused, in A. D. 32, on account of his having been a friend of Sejanus. He defended himself with great courage, and was acquitted. (Tac. *Ann.* vi. 8, 9.)

14. TERENTIUS LENTINUS, a Roman eques, was privy to the forgery of Valerius Fabianus, and was in consequence condemned in A. D. 61. (Tac. *Ann.* xiv. 40.)

15. TERENTIUS, was said by some persons to have been the murderer of the emperor Galba. (Tac. *Hist.* i. 41; Plut. *Galb.* 27.)

TERE'NTIUS CLEMENS. [CLEMENS.]

TERE'NTIUS SCAURUS. [SCAURUS.]

P. TERE'NTIUS AFER, was the second and the last of the Roman comic poets, of whose works more than fragments are preserved. The few particulars of his life were collected long after his decease, and are of very doubtful authority. It would therefore be to little purpose to repeat them without scrutiny or comment. We shall, in the first place, inquire who were the biographers of Terence, what they relate of him, and the consistency and credibility of their several accounts. We shall next briefly survey the comedies themselves, their reception at the time, their influence on dramatic literature, their translators and imitators, their commentators and bibliography.

Our knowledge of Terence himself is derived principally from the life ascribed to Donatus or Suetonius, and from two scanty memoirs, or collections of Scholia, the one published in the seventeenth century, by Abraham Gronovius, from an Oxford MS., and the other by Angelo Mai, from a MS. in the Vatican. The life of Terence, printed in the Milan edition of Petrarch's works 1476, is merely a comment on Donatus. Of these, the first mentioned is the longest and most particular. It is nevertheless a meagre and incongruous medley, which, for its barrenness, may be ascribed to Donatus, and for its scandal to Suetonius. But it cites still earlier writers, — C. Nepos, Fenestella, Porcius, Santra, Volcatius, and Q. Cosconius. Of these Nepos is the best known, and perhaps the most trustworthy. His contemporaries deemed him a sound antiquarian (Catull. i. 1), and his historical studies had trained him to examine facts and dates. (Gell. xv. 48.) Of Fenestella, more voluminous than accurate, we have already given some account [Vol. II. p. 145]. Q. Cosconius was probably the grammarian cited by Varro (*L. L.* vi. 36, 89), Porcius, the Porcius Licinius, a satirical and seemingly libellous versifier, mentioned by Gellius (xvii. 21, xix. 19), and Volcatius was the Volcatius Sedigitus quoted by the same author (xv. 24). Santra is enumerated by St. Jerome (*Vit. Script. Eccles.*) among the Latin compilers of Memoirs; he wrote also a treatise *De Antiquitate Verborum*, cited frequently by Festus. Such writers are but indifferent vouchers for either facts or dates, whether from their living so long after the poet's age, or from the character of their testimony. In the following account we interweave our comment with their text.

P. Terentius Afer was born at Carthage B. C. 195, since he was in his 35th year at the performance of his last play, the Adelphi, B. C. 160. By birth or purchase, he became the slave of P. Terentius Lucanus, a Roman senator. But if he were "civis Carthaginiensis," as the didascalia of Donatus and the biographers style him, his servile condition is difficult to understand. Fenestella remarked that Terence could not have been a prisoner of war, since Carthage was at peace with Rome from B. C. 201 to 149. But in that interim the Carthaginians were involved in wars with their own mercenaries, with the Numidians, and with the southern Iberians, and at least two Roman embassies visited Carthage. So that, although the truce with Rome was unbroken, Terence or his parents may have been exposed in the Punic slave-markets, and transported to Italy. His cognomen *Afer* rests on as good authority as any other circumstance related of him. Yet it is not conclusive. It may have been merely an inference from a popular rumour of his Punic origin; and it was a cognomen of the Gens Domitia at Rome, where it certainly does not imply African descent. Terence is said to have been of an olive complexion, thin person, and middle height. (Donat.) These are not the physical characteristics of the Punic race, but they accord with those of the Liby-phoenician or Celtiberian perioeci, who were planted as colonists in various parts of the Carthaginian territory; and it is more likely that a perioecus, or the son of a perioecus, should have been enslaved, than that a native Carthaginian should have become the property of a Roman senator, so long as their respective commonwealths were at peace. It is remarkable also that Plautus, an Umbrian, in his comedy of the "Poenulus" should have introduced a Carthaginian among his dramatis personae, and an entire scene in the Punic language, while neither Carthaginian words, names, or allusions, are to be met with in Terence.

We know not at what time Terence came to Rome; but from his proficiency in the language of his masters we infer that he fell early into the hands of Terentius Lucanus, even if he were not a *verna*, or slave born in the house. A handsome person and promising talents recommended Terence to his patron, who afforded him the best education of the age and finally manumitted him. The condition of slaves was not always unfavourable to intellectual development. More than one eminent writer was born in a servile station*, and Tiro, Cicero's freedman, was the associate of his patron's literary labours, and his amanuensis. On his manumission, according to the usual practice, Terence assumed his patron's nomen, Terentius, having been previously called Publius or Publipor. From his cognomen, Lucanus, the patron may have been a native or landholder of southern Italy, and the protégé, like Livius Andronicus, have acquired in one of the cities of Magna Graecia his taste for the Attic drama. The "Andrian" was the first play offered by Terence for representation. The curule aediles, who conducted the theatrical exhibitions, referred the piece to Caecilius, then one of the most popular play-writers at Rome. [CAECILIUS STATIUS.] Unknown and meanly clad, Terence began to read from a low stool his opening scene, so often cited by Cicero as a model of narration. (*Invent.* i. 23, *de Orat.* ii. 40, &c., &c.) A few verses showed the elder poet that no ordinary writer was before him, and the young aspirant, then in his 27th year, was invited to share the couch and supper of his judge. This reading of the Andrian, however, must have preceded its performance nearly two years, for Caecilius died in B. C. 168, and it was not acted till 166. Meanwhile copies were in circulation, envy was awakened, and Luscius Lavinius [Vol. II. p. 842] a veteran, and not very successful play-writer (comp. *Prol. in Terent. Com.*; Gell. xv. 24; Hieron. *in Genes.*), began his unwearied and unrelenting attacks on the dramatic and personal character of the author. The "Andrian" was successful, and, aided by the accomplishments and good address of Terence himself, was the means of introducing him to the most refined and intellectual circles of Rome. In the interval between Plautus and Terence, the great Roman families had more and more assumed the state and character of princely houses. In their town and country seats, the Scipios, the Laelii, the Metelli and the Mucii, formed each a petty court around themselves. Among the patrons or associates of Terence we find the names of L. Furius Philus, of C. Sulpicius Gallus, of Q. Fabius Labeo, and M. Popilius Laenas. But from the comparative youth of the parties, his intercourse with Laelius and the younger Scipio had in it less of dependence on the one side, and more of friendship on the other. Nepos, indeed (Fr. *Chron.* i. 6), calls them aequales. Both Scipio and Laelius, however, were probably about nine years younger than their protégé. Both treated him as an equal, and this intimacy would open to him, as it formerly opened to Ennius, and subsequently to Lucilius, the houses of the Aemilii, Metelli, and Scaevolae. (Cic. *Arch.* 7; Vet. Schol. in Hor. *Serm.* ii. 1. 71.) Nor is it rash to conjecture that Terence may have conversed with Polybius at Alba or Liternum, or made one of the group immortalised by Horace. (*Serm.* ii. 1. 71, foll.; vet. Schol.)

Calumny did not fail to misrepresent their intercourse. His patrons, it was said, assisted Terence in the composition, nay, were the real authors of his plays, made him their playmate and butt, and let him starve. (Porcius, *ap. Donat.*) C. Memmius [No. 5] mentioned the rumour as notorious, in his speech "*Pro Se;*" Valgius wrote in his Actaeon (Bothe, *Poet. Lat. Scen.* v. p. 201), probably in the Prologue,

> "Hae quae vocantur fabulae cujae sunt?
> Non has, qui jura populis end'ibus (endo-tribus?) dabat
> Honore summo affectus, fecit fabulas;"

Cicero gave it credence (*ad Att.* vii. 3), and Nepos (Fr. *Incert.* 6), in the following story, ascribes at least one comedy to Laelius. It was, he says, the 1st of March, the festival of the Matronalia, on which, if on no other day of the year, the Roman ladies were absolute in their households. Laelius was spending the holiday at Puteoli; supper was announced, but he begged not to be interrupted, as

* Bentley (*Praef. in Terent. Cantabr.* 1726) remarks "Hi tres (Terentius, P. Syrus, Phaedrus) *pari conditione liberti et peregrini*, in non ita dissimili argumento, comoediis mimis et apologis, omnia Italorum ingenia facile superaverunt." For the intellectual opportunities of slaves, see also Nepos (*Att.* 13, 14). Before his manumission, Terence was probably *anagnostes* and *librarius* to Lucanus.

he had business in hand. When at length he entered the supper-room, he excused his absence by saying he had been writing verses, and had never written any more to his liking. He then recited the opening lines of the 4th scene in the 4th act of the "Self-Tormentor:"

> "Satis, pol, proterve me Syri promissa huc induxerunt," &c.

The belief that Terence was aided by his friends in composition, if properly limited, has in it nothing improbable. He was a foreigner, and of a race, to which, whether Libyan or Iberian, the Greek and Latin idioms presented no ordinary difficulties. Of the English, who speak and write French, few attain to precision or purity, and the Punic or Basque dialects diverged more from the languages of Athens and Rome than the speech of London from the speech of Paris. From the purity of Terence's diction we might, without these anecdotes, infer his intimacy with the best society in Rome. Of that society, in that age, the Scipios were the leaders; and the Laelii, both male and female, the models of forensic and conversational eloquence. [LAELIA, No. 1.] Nor did Terence deny the charge. He gloried in it, as the test of his proficiency as an artist. (*Prol. in Adelph.*) Our own dramatic literature furnishes parallel cases. Garrick added a scene to the "West Indian," and revised the "Clandestine Marriage." Pope retouched the songs in the "Beggar's Opera," and the "Medea" was submitted to the critics of Leicester House. Yet no one doubts that Cumberland, Colman, Gay, and Glover, were respectively the authors of those productions. The story of Terence's poverty is less easy to refute, but we disbelieve it equally. He owned an estate of a few acres, contiguous to the Appian road, and, after his decease, his daughter married a man of equestrian rank. Neither of these facts accords with the assertion of Porcius Licinius (Donat.), that he was too poor to hire a house or keep a slave. An eques would scarcely wed a portionless maiden, the daughter of a freedman; and even in that age, land lying near the great highway of Italy must have been valuable as pasture, arable, or building ground. Avarice, on the other hand, was not the vice of the Scipios. (Polyb. xxxii. 14.) If they took freely from kings and tetrarchs (Liv. xxxviii. 50), without scrupulously accounting to the treasury, they gave freely to their favourites and dependents. Ennius, though poor (Hieron. *Chron. Ol.* 135), did not starve under their roof, and was buried in their tomb; Polybius and Panaetius lightened the privations of exile in their camp and their villas, and Lucilius, who succeeded Terence in the friendship of Scipio and Laelius, could afford to make literature his profession. But, if by poverty be meant indigence, the tenour of Terence's history contradicts the rumour of his poverty. After the representation of his six comedies, for one of which, *the Eunuch*, he received the unprecedented sum of nearly 60*l.*, he travelled in Greece. Now a journey in Greece could not be performed in those days any more than in our own without cost, even if his patrons lightened his charges by their *tesserae hospitales* (Plaut. *Poen.* v. 1. 25), to their various clients and friends. And Terence resided, as well as travelled in Greece, since while there he translated 108 of Menander's comedies; nor as an alien could he hold a *libera legatio*, or commission to live at the public expense while transacting his private business. These facts, gleaned from his biographers themselves, render the neglect of the patrons and the indigence of the client very doubtful. The hostility to Terence was perhaps owing partly to professional causes, and partly to his popularity with the great. Terence was a foreigner, a freedman, and the adherent of a party. Even Horace was taunted with being *libertino patre natus;* and in Horace's days the long civil wars and the influx of strangers into the senate and the tribes had melted down many of the old Italian prejudices. In Terence's age there were two strongly opposed parties in literature, as well as in politics,—the Latin party, of which Cato and the Fabii were the representatives, and the Greek, or movement-party, of which the Scipios were the leaders and Terence the favourite. Here was plentiful matter for libel. Whether the attacks of Lavinius drove him from Italy, or whether he went to Greece as to a university, is uncertain. Before his departure his detractors had affirmed that from his ignorance of Attic manners and idiom his versions of Menander and Apollodorus were caricatures. (Prol. in *Andr. Heautont. Phorm.*) He never returned, and the accounts of his death are as various as the records of his life. According to one story, after embarking at Brundisium, he was never heard of more; according to others, he died at Stymphalus, in Arcadia (Auson. *Epist.* xviii.), in Leucadia, or at Patrae, in Achaia. One of his biographers said he was drowned, with all the fruits of his sojourn in Greece, on his home-passage. But the prevailing report was, that his translations of Menander were lost at sea, and that grief for their loss caused his death. He died in the 36th year of his age, in B. C. 159, or, according to St. Jerome (*Chron.* Ol. 155, 3), in the year following. He left a daughter, but nothing is known of his family.

Six comedies, all belonging to the *Fabula Palliata*, are all that remain to us; and since in these we can verify the citations from him in the grammarians, they are probably all that Terence produced. His later versions of Menander were, in all likelihood, from their number and the short time in which they were made, merely studies for future dramas of his own, and therefore are not to be ranked as *deperdita*. For Terence's exemption from the neglect or ravages of time various causes may be assigned. His works were few in number, and small in bulk. From their purity of diction, they became the text-books of the grammatical and rhetorical schools; they found favour with St. Jerome, and escaped the censures of the church. They were brought forward at the following seasons and under the following circumstances.

1. ANDRIA, "the Woman of Andros," so called from the birth-place of Glycerium, its heroine, was first represented at the Megalesian Games, on the 4th of April, B. C. 166. It was, according to Donatus, the first in order of time of Terence's plays. This has been disputed by subsequent critics (Petitus, *de Ord. Com. P. Ter.*), but seems warranted by the poet's age — 27 — at his interview with Caecilius (*suprà*), and by the original title, *Andria Terentii*. For in the didascalia it was the custom to put the name of the *play* foremost, if by an author hitherto unknown; whereas *Terentii Andria* would import that it was a *new* piece by a known writer. From the anecdote of Caecilius above re-

lated, it appears that the Andria circulated in manuscript nearly two years before it was acted. For the prologue refers to critical objections to the play, and says that the carpings of a malignant hacknied writer — *malevolus vetus poeta* — compelled the author to bring forward matters personal to himself, instead of confining himself to the argument of his piece The Andria is made up of two of Menander's comedies, the *Andria* and *Perinthia*, and Luscius Lavinius said that Terence had marred two good plays to make one bad one. Terence replies that if he were a compiler, so were Naevius, Plautus, and Ennius before him, and that he would rather err with them than be right with Lavinius. He ends by warning his assailant not to moot the question of piracy again, since his own offences in that way were notorious, and he begs the audience to give his play a patient hearing, for upon its reception would depend whether he wrote others.

The Roman theatre was ill suited to the representation of the Comoedia Palliata. The bustle and buffoons of Plautus required no better appointment than the wooden booths which that age afforded. The masks and the unities encumbered Menander as well as Terence; but the Roman play-writer had to contend with worse obstacles than the common conventionalities of his art. The manners he pourtrayed were exotic: his audience was gross and noisy (Prol. *in Hecyr.*, comp. Prol. *to B. Jonson's* "*The Case is altered*"); and if Valerius Antias be correct in dating the introduction of the *Ludi Scenici* in B. C. 193 or 191, the Comoedia Palliata, or Genteel Comedy, was hardly a quarter of a century old at Rome. We find Terence, in his prologues, continually supplicating the spectators to sit still and be silent, and their rudeness and apathy must have formed a singular contrast to his subtle humour and refined pictures of life. Four of his six comedies, indeed, were played at the Megalesia, which were more decorous and orderly than the games of the circus, and are therefore described by Cicero (*Harusp. Resp.* 12) as *maxime casti, sollemnes, religiosi*. But at best the comedy of Terence was *caviare* to the Romans — an Italian opera performed at Bartholomew fair.

The Andrian has been often translated and imitated. The earliest English version was made in the reign of Edward VI. It is in rhymed stanzas of seven lines each, was probably performed as an exercise at one of the universities, and is in some degree adapted to the manners of the times. Baron, the celebrated French actor, imitated Terence closely in his *Andrienne*. Even the Latin names of the *Dramatis Personae* are retained, and in the third and fourth acts alone has he deviated, and then not for the better, from his original. The Andria has also suggested a portion of Moore's *Foundling*. But the most elaborate copy of this play is Sir Richard Steele's *Conscious Lovers*. The Latin names of the characters, indeed, are not preserved, but their English representatives, as the following list shows, exhibit a close parallelism. Sir John Bevil=Simo; young Bevil=Pamphilus; Indiana=Glycerium; Sealand=Chremes; Myrtle =Charinus; Humphrey=Sosia; Phillis=Mysis; and Tom=Davus, the "currens servus qui fallit senem," the prototype of Molière's Scapin. Steele's underplot is, on the whole, conducted more skilfully than Terence's; but for the management of the principal story, for consistency in the characters, for humour, and elegance of diction, the *Conscious Lovers* will bear no comparison with the Andrian.

2. HECYRA, "the Step-Mother," was produced at the Megalesian Games, in B. C. 165. It was a version of a play, bearing the same name, by Apollodorus (Meineke, *Comic. Graec. Hist.* vol. i. p. 464), and is an ancient specimen of the *comédie larmoyante*. The Hecyra was twice rejected: the first time the spectators hurried out of the theatre to see a boxing match and rope-dancers; the second time, when it was played at the funeral games of Aemilius Paullus, B. C. 160, it was interrupted by a combat of gladiators. It owed its success, on a third trial, to the intercessions of Ambivius Turpio, the manager, with the audience. The Prologue to the Hecyra throws some light on the Roman theatrical system. It appears that the managers of the *grex* or company, in accepting a new piece, incurred no slight responsibility. Their judgment on the MSS. determined the aediles to purchase or refuse it. But if the public, after all, rejected it, the aediles looked to the manager to indemnify them for the outlay. Ambivius, by his appeals to the spectators, had more than once rescued the plays of Caecilius from rejection, and Terence, in his Prologue to the Phormio, acknowledges his exertions on the third representation of the Hecyra. The comedy, however, never was a favourite. It was acted *quinto loco*, fifth on the list, and Volcatius Sedigitus (Gell. xv. 24) pronounces it the worst of the author's plays. The plot, which is single, and which Hurd (*Dial.* ii.) somewhat magisterially calls "the true Greek plot," was too simple for Roman taste, and the long narrations and general paucity of action in this comedy will alone account for its bad reception. "*Tous les genres*," says Voltaire, "*sont bons, hors le genre ennuyeux.*" The Hecyra has never been modernised.

3. HEAUTON-TIMOROUMENOS, "the Self-Tormentor," was performed at the Megalesian Games, B. C. 163. It was borrowed from Menander, and, like the Hecyra, belongs to the *Comédie larmoyante*. (Comp. *Spectator*, No. 502.) Its plot is twofold, and the parts are not better connected than the two stories in Vanbrugh's and Cibber's *Provoked Husband*. From the Prologue it appears that the critics had opened a new battery on Terence; they charged him with being a late learner of his art, and hinted what they afterwards expressed openly (comp. *Prol. in Heaut.* with *Prol. in Adelph.*) that his friends helped him in composition. He retorts upon them the grossness and impropriety of their scenes. Ambivius again pleaded the author's cause, and complained of the spectator's preference for such parts as exhausted the actor — the servus currens, the boisterous old man, and the parasite. The observation or neglect of the unities in the Heauton-timoroumenos was the subject of a fierce controversy among the French critics between 1640 and 1655. The principal combatants were Ménage and Hédelin (l'Abbé d'Aubignac); and Madam Dacier acted as moderator. Of the Terentian diction the Self-tormentor is the most perfect example, and the poet seems anxious to veil the anomalies of his plot beneath the dignity of his apophthegms and the splendour of his language. The part of Menedemus, the self-tormentor, rises to almost tragic earnestness, and reminds the reader occasionally

of Shakspeare's Timon. But as none of Terence's plays are so remote from modern manners, the Heauton-timoroumenos has not retained its ancient reputation. Chapman's *All Fools*, printed in 1605, owes a portion of its plot to the Self-tormentor. (Collier, *Annals of the Stage*, iii. 95.) Colman (*Terence*, p. 160) notices the resemblance between Menedemus and Laërtes in the Odyssey (xv. 354, xvi. 139.) Some of the lines of Menander's Heauton-timoroumenos are preserved. (Meinek. *Hist. Graec. Com.*)

4. EUNUCHUS, "the Eunuch," was at the time the most popular of Terence's comedies. It was played at the Megalesian Games, B. C. 162, and so highly applauded that it was repeated at the same festival, and the poet received from the aediles the unusual sum of 8000 sesterces, a fact so memorable as to be recorded in the Didascalia. It is an adaptation of Menander's Εὐνοῦχος, but Thraso and Gnatho, the swaggering captain and the parasite, are taken from that author's Κόλαξ, "the Flatterer." There was also a "Colax" by Naevius, which Terence's enemies accused him of appropriating, but which he denies having ever seen. Lavinius (*Prol. in Eunuch.*) managed to get sight of the Eunuch before it was acted, and told the aediles they had bought stolen goods. Terence replied, that if stock-characters — currentes servos, bonas matronas, meretrices malas, parasitum edacem, gloriosum militem — were to be prohibited, there was an end of play-writing. He bids his censor mind the blunders in his own "Thesaurus," and remember that his Phasma was all Menander's, except the faults. As the manners of the Self-tormentor are obsolete, so the subject of the Eunuch is unsuitable to modern feelings, yet of all Terence's plays it is the most varied in action and the most vivacious in dialogue, and makes the received censure of his being deficient in *vis comica* scarcely intelligible.

Baif, a poet in the reign of Charles IX., translated the Eunuch into French verse. The modern imitations of it are Aretine's *La Talanta*, La-Fontaine's *L'Eunuque*, which is in fact a translation, retaining the names, scenes, and manners of the original; and Sir Charles Sedley's *Bellamira* 1687. It is also the source of *Le Muet*, by Bruyés and Palaprat, first acted in 1691.

5. PHORMIO, was performed in the same year with the preceding, at the Roman Games on the 1st of October. (Comp. Drakenborch. *ad Liv.* xlv. 1, 6.) This year (161) may therefore be regarded as the "annus mirabilis" of his reputation. It is borrowed from the Ἐπιδικαζόμενος, "Plaintiff" or "Heir-at-Law" of Apollodorus, and is named "Phormio" from the parasite whose devices connect the double-plot. Phormio, however, is not a parasite of the Gnatho stamp, but an accommodating gentleman who reconciles all parties, somewhat after the fashion of Mr. Harmony in Mrs. Inchbald's *Every One has his Fault.* It would seem from the Prologue, that Terence wearied out, if not convinced, by his censors iterating that his plays were "tenui oratione et scripturâ levi," attempted in the present a loftier style, and, as Donatius says, dealt with passions too earnest for mirth. It is therefore the more strange that this comedy should have suggested to Molière one of his most extravagant farces, *Les Fourberies de Scapin.* Molière, however, borrowed from other sources as well.

6. ADELPHI, "the Brothers," was acted for the first time at the funeral games of L. Aemilius Paullus, B. C. 160. The Greek stage possessed no less than seven dramas with this title. (Meineke, *Comic. Graec. Hist.*) But Terence took the greater part of his plot from Menander's Ἀδελφοί. One scene, however (*Prol.*), was borrowed from the Συναποθνήσκοντες of Diphilus, which Plautus had already reproduced under the title of *Commorientes.* A full and lively analysis of this play, to the modern reader the most delightful of all Terence's comedies, is given by Mr. Dunlop (*Hist. of Rom. Lit.* I. pp. 302—317). In its Prologue the charge, implied before (*Prol. in Heautont.*), is expressed of the poet's being not merely helped in composition by his friends, but that the plays themselves were really written by Scipio or Laelius. We have already examined the validity of this accusation. The Prologue shows that the hostility of the critics increased with the success of Terence.

The modern imitations of this comedy are very numerous. Baron copied it in his *Ecole des Pères*, and it furnished Molière with more than hints for his *Ecole des Maris.* It is the original of Fagan's *La Pupile*, and of Garrick's Farce of the *Guardian.* Diderot in his comédie larmoyante *Le Père de Famille*, in his characters of M. d'Orbesson and Le Commandeur had evidently Micio and Demea before him, and Shadwell's *Squire of Alsatia* is from the same source. Manlove and Nightshade in Cumberland's *Choleric Man* are repetitions of Micio and Demea, and Know'ell in *Every Man in his Humour* is Micio. Even so recently as 1826—7 the "Brothers of Terence" in its essential parts of contrast, was brought upon the English stage as the *Rose-Feast.*

The comedies of Terence have been translated into most of the languages of modern Europe, and in conjunction with Plautus were, on the revival of the drama, the models of the most refined, if not the most genial play-writers. In Italy the Terentian Comedy was opposed in the 15th and 16th centuries to the Commédie dell' Arte, and Ariosto, Aretine, Lodovico Dolce, and Battista Porta drew deeply from "this well of" *Latin* "undefiled." The *Pedante* was substituted for the *Currens Servus*, but the swaggering captain and the parasite were retained with little alteration. In Spain Pedro Simon de Abril, about the middle of the 16th century, published a complete translation of Terence, which is still much esteemed. (Bouterwek, *Spanish Lit.* p. 198, Eng. trans. Bogue.) The English versions of Bernard, Hoole, and Echard (see Tytler's *Essay on the Principles of Translat.* p. 244,&c.) have been long superseded by that of Colman, one of the most faithful and spirited translations of an ancient writer. Besides Baif's *Eunuchus* Menage mentions a very old French version of the whole of Terence, partly in prose; but the most accurate and useful of the French translations is the prose version by the Daciers. Politian was the first to divide the scenes into metrical lines, but Erasmus greatly improved upon his arrangement.

The Didascalia preserve the names of the principal actors of Terence's plays, when originally produced. They were Ambivius Turpio, L. Atilius Praenestinus, and Minutius Prothimus; and Flaccus, son of Claudius, furnished the musical accompaniments to all six comedies. The Periochae or summaries in Iambic verse of the plot of each

comedy were drawn up by C. Sulpicius Apollinaris.

In closing this summary of Terence's comedies, we may remark that Terence added no new characters to the *repertoire* of the Attic drama (comp. *Prol. in Heautont.* with Hor. *A. P.* 114), and that, even in Horace's time, in spite of the passion for spectacle and melodrama, his plays attracted crowded audiences, and were as familiarly known to the Roman populace, as the stanzas of Tasso's "Gierusalemme" to the Venetian gondoliers. (Hor. *Ep.* ii. 1. 60.)

An account of the principal ancient commentators on Terence will be found under the names Calliopius, Donatus, Eugraphius, and Evanthius. The earliest treatise on the Terentian metres is that of Rufinus of Antioch. Bentley, in his edition of the poet (Cambridge, 1726, 4to.), was the first to arrange them on a scientific principle: since that time no material improvement has been made either in the text or the metrical system of these comedies. For an account of Bentley's edition, see his Life by Monk (ii. pp. 225—231, 8vo. ed). Mr. Hallam (*Mid. Ages*, ii. p. 342, 8th ed.) has some very ingenious and instructive remarks on the versification of Terence, and there is a satisfactory article on the same subject in the Penny Cyclopaedia (*Terentian Metres*). A selection of *Prolegomena* to Terence is prefixed to the edition of Terence by Mr. Giles, London, 8vo. 1837.

The ancient critics on Terence were very numerous. We cite the principal of them chronologically before offering any remarks of our own.

Nearest in time, Afranius wrote in his *Compitalia* that Terence was *sui generis*, really incomparable,

"Terenti non similem dices quempiam."

Varro (*Parmenio*, Nonius, *s. v. Poscere*) says he was surpassing in the portraiture of character, "in ethesin Terentius poscit palmam." Cicero (*Opt. Gen. Or.* 1. § 3) said that he differed from his brother-artists *in genere*, "unum vero est genus perfecti, a quo qui absunt, *genere differunt*, ut ab Attio Terentius," and in a fragment of his *Limo*, probably a critical miscellany in verse, commends him as the interpreter of Menander,

"Quicquid come loquens, ac omnia dulcia dicens."

Volcatius Sedigitus (*de Poet. Com. ap. Gell.* xv. 24) assigns Terence only the sixth place among the Roman comic poets, an opinion deeply resented by many modern scholars. (Rutger's *Var. Lect.* iv. 19; Francis. Asulanus, *Ep.* &c.) Horace awards him the palm of *art* (*Ep.* ii. 1. 59, "vincere Caecilius gravitate, Terentius *arte*"), and Ovid distinguishes his festive humour (*Trist.* ii. 357),

"Nec liber est ~~iudicium~~ animi; sed honesta voluntas,
Plurima mulcendis auribus apta refert.
Accius esset atrox, *conviva* Terentius esset."

Quintilian (x. 1) depreciates Roman comedy generally, "*in comoedia maxime claudicamus*," and thinks that Terence erred in not adhering to the Senarian measure of his Greek originals; and Servius (*ad Aen.* i. 414) says "sciendum est Terentium, propter *solam proprietatem*, omnibus comicis esse praepositum; quibus est, quantum ad caetera spectat, inferior." We cite Caesar's famous epigram last, both on account of its author and of the verdict he delivers.

"Tu quoque tu in summis, O dimidiate Menander,
Poneris, et merito, puri sermonis amator,
Lenibus atque utinam scriptis adjuncta foret vis
Comica, ut aequato virtus polleret honore
Cum Graecis, neque in hac despectus parte jaceres.
Unum hoc maceror et doleo tibi deesse, Terenti."

The preceding extracts show the ancient critics unanimous in ascribing to Terence immaculate purity and elegance of language, and nearly so in denying him *vis comica*. Their opinion is entitled to the more respect from their having had the entire Menander before them, and from its confirmation by modern censors from Erasmus to Colman. Yet we are not inclined to let their verdict pass unquestioned. In the first place, four of Terence's six plays are more or less *comédies larmoyantes* — sentimental comedies — in which *vis comica* is not a primary element. In the next, Terence is generally contrasted with Plautus, with whom he had so little in common that we might as justly compare Addison with Moliére. Granting to the elder poet the highest genius for exciting laughter, and the eloquence which Aelius Stilo ascribed to him (*Varr. ap. Quinct.* x. 1. § 99), and a natural force — "*virtus*" — which his rival wanted, there will remain to Terence greater consistency of plot and character, closer observation of generic and individual distinctions, deeper pathos, subtler wit, more skill and variety in metre, and in rhythm, and a wider command of the middle region between sport and earnest. It may be objected that Terence's superiority in these points arises from his copying his Greek originals more servilely. But no servile copy is an animated copy, and we have corresponding fragments enough of Menander to prove that Terence retouched and sometimes improved his model. (Zimmerman, *Terenz. u. Menand.* 1842.) He cannot, indeed, be ranked with the dramatic poets who exert a deep or permanent influence on the passions of men or the art of representation — with Sophocles and Aristophanes, with Shakspere or Lope de Vega, with Moliére or Schiller. But we incline to class him with Massinger, Racine, and Alfieri — writers in whom the form is more perfectly elaborated than the matter is genially conceived. Nor in summing up his merits should we omit the praise which has been universally accorded him — that, although a foreigner and a freedman, he divides with Cicero and Caesar the palm of pure Latinity.

The principal editions of Terence are, "princeps," Mediol. 1470, fol.; Mureti, 1555, 1558, 8vo. frequently reprinted; Faerni, Florent. 1565, 8vo.; Lindenbrogii, Paris, 1602, 4to., Francofurt, 1623; Parei et Riccii. Neap. Nemet. 1619, 2 vols. 4to.; Bentleii, an epoch in Terentian text and metres, Cantab. 1726, 4to., Amstel. 1727, 4to., Lips. 1791, 8vo.; Westerhovii. Hagae Com. 1727, 2 vols. 4to.; Stallbaum, Lips. 1830, 8vo. and Zeune, I. K. 1774, which contains nearly every thing good in its predecessors, and ample prolegomena. There are also numerous editions of single plays.

The principal Codices of Terence are, the Vatican Bembinus, written about the fifth century, A.D., and the Cambridge. A second Vatican Codex dates from the ninth century, A.D., and contains drawings of the masks worn by the actors. (Boëttig. *Spec. ed. Terent.* Lips. 1795.) Besides the authorities already cited, see Crinit. *de Poet.* c. 8;

Dunlop, *Hist. Rom. Lit.* vol. i. p. 110, foll.; Dryden's "*Essay on Dramatic Poesie*" (works, vol. xv. p. 263. *Scott. ed.*); Hurd's (Bp.) *Dialogues on* "*Poetical Imitation*," "*Provinces of the Drama*," &c.; Diderot, "*Essai sur la Poesie Dramatique*" (oeuvres); Spectator, No. 502; Colman's "*Terence*," &c. [W. B. D.]

TERES (Τήρης). 1. King of the Odrysae and father of SITALCES, was the founder of the great Odryssian monarchy A daughter of his married Ariapeithes, king of the Scythians. (Herod. iv. 80, vii. 137; Thuc. ii. 29; Xen. *Anab.* vii. 2. § 22, 5. § 1.)

2. King of a portion of Thrace in the time of Philip of Macedon, with whom he was at first allied against the Athenians. Afterwards, however, he joined Cersobleptes in hostilities to Philip, and, together with his confederate, was subdued by the Macedonian king early in B. C. 342. (Phil. *Ep. ad Ath. ap. Demost.* p. 161; comp. Diod. xvi. 71.) [CERSOBLEPTES.] [E. E.]

TEREUS (Τηρεύς), a son of Ares, a king of the Thracians, in Daulis, afterwards Phocis. (Apollod. iii. 14. § 8; Thucyd. ii. 29.) Some traditions place Tereus at Pegae, in Megaris. (Paus. i. 41. § 8.) Pandion, king of Attica, who by his wife Zeuxippe had two daughters, Philomela and Procne, and twin sons, Erechtheus and Butes, called in the assistance of Tereus against some enemy, and gave him his daughter Procne in marriage. Tereus became by her the father of Itys, and then concealed her somewhere in the country, that he might thus be enabled to marry her sister Philomela whom he deceived by saying that Procne was dead. At the same time he deprived Philomela of her tongue. Ovid (*Met.* vi. 565) reverses the story by stating that Tereus told Procne that her sister Philomela was dead. Philomela, however, soon learned the truth, and made it known by a few words which she wove into a peplus. Procne then came to Philomela and killed her own son Itys. Tereus, who had been cautioned by an oracle against such an occurrence, suspected his own brother Dryas and killed him. (Hygin. *Fab.* 45.) Procne took further vengeance by placing the flesh of her own child in a dish before Tereus, and then fled with her sister. Tereus pursued them with an axe, and when the sisters were overtaken they prayed to the gods to change them into birds. Procne, accordingly, became a nightingale, Philomela a swallow, and Tereus a hoopop. (Tzetz. *Chil.* vii. 142, 459; Eustath. *ad Hom.* p. 1875; Serv. *ad Virg. Eclog.* vi. 78; Ov. *Met.* vi. 424—675.) According to some, Procne became a swallow, Philomela a nightingale, and Tereus a hawk. (Hygin. *Fab.* 45.) According to the Megarian tradition, Tereus, being unable to overtake the women, killed himself. The Megarians showed the tomb of Tereus in their own country, and an annual sacrifice was offered to him. Procne and Philomela, moreover, were there believed to have escaped to Attica, and to have wept themselves to death. (Paus. i. 41. § 8.) [L. S.]

TERIDA'TES. [TIRIDATES.]

TERILLUS (Τήριλλος), son of Crinippus, tyrant of Himera, in Sicily. We know nothing of the means by which he rose to power, or of the duration or events of his reign: it is only from subsequent circumstances that we learn that he had sought to fortify his power by giving his daughter Cydippe in marriage to Anaxilas, the ruler of Rhegium, while on the other hand he maintained relations of friendship and hospitality with the Carthaginian general Hamilcar. Hence, when he was expelled from Himera, by Theron, tyrant of Agrigentum, he applied to the Carthaginians for assistance, and his son-in-law Anaxilas not only supported his prayers, but gave his own children as hostages for his sincerity. The Carthaginians accordingly determined to undertake his restoration, or rather, under pretence of doing so, to extend their own power in Sicily, and the expulsion of Terillus thus became the real cause of their great expedition under Hamilcar, which terminated in the memorable battle of Himera, B. C. 480. (Herod. vii. 165.) Of the fate of Terillus himself after the defeat of his allies we know nothing. [E. H. B.]

TE'RMINUS, a Roman divinity presiding over boundaries and frontiers. His worship is said to have been instituted by Numa who ordered that every one should mark the boundaries of his landed property by stones to be consecrated to Jupiter (Ζεὺς ὅριος), and at which every year sacrifices were to be offered at the festival of the Terminalia. (Dionys. ii. 9, 74.) These sacred boundaries existed not only in regard to private property, but also in regard to the state itself, the boundary of which was not to be trangressed by any foreign foe. But in later times the latter must have fallen into oblivion, while the *termini* of private property retained their sacred character even in the days of Dionysius, who states that sacrifices of cakes, meal, and fruit (for it was unlawful to stain the boundary stones with blood), still continued to be offered. The god Terminus himself appears to have been no other than Jupiter himself, in the capacity of the protector of boundaries. (Ov. *Fast.* ii. 639, &c.; Lactant. i. 20, 37.) The Terminus of the Roman state originally stood between the fifth and sixth milestone on the road towards Laurentum, near a place called Festi, and that ancient boundary of the ager Romanus continued to be revered with the same ceremonies as the boundaries of private estates. (Ov. *Fast. l. c.*; Strab. v. p. 230.) Another public Terminus stood in the temple of Jupiter in the Capitol, and above it there was an opening in the roof, because no Terminus was allowed to be under cover. (Fest. p. 368, ed. Müller.) This is another proof that Terminus was only an attribute of Jupiter, although tradition gave a different reason for this circumstance; for when that temple was to be founded, and it was necessary to exaugurate other sanctuaries standing on the same site, all the gods readily gave way to Jupiter and Juno, but the auguries would not allow the sanctuaries of Terminus and Juventas to be removed. This was taken as an omen that the Roman state would remain ever undiminished and young, and the chapels of the two divinities were inclosed within the walls of the new temple. (Serv. *ad Aen.* ii. 575, ix. 448; Ov. *Fast.* ii. 671.) Here we may ask, what had a Terminus to do on the Capitol, unless he was connected or identical with Jupiter? (Comp. Liv. i. 55, v. 54, xliii. 13, xlv. 44; Polyb. iii. 25; Hartung, *Die Relig. der Röm.* ii. p. 50, &c.) [L. S.]

TERPANDER (Τέρπανδρος), of Lesbos, was the father of Greek music, and through it of lyric poetry, although his own poetical compositions were few and in extremely simple rhythms.

Müller, whose account of Terpander is so excellent, that it is necessary to follow him to a great extent, has justly remarked that, setting aside the my-

thological traditions about early minstrels, such as Orpheus, Philammon, Chrysothemis, and others, the history of Greek music begins with Terpander. But Müller, and other scholars, have pointed out the fact, that Terpander may be connected with one of the most interesting and important of those traditions. The beautiful fable, which told how the head and lyre of Orpheus, cast upon the waves by the Thracian Maenads, were borne to Lesbos, and there received with religious honours, was doubtless an allegory, signifying the transference of the art of music to that island from Pieria, which the ancients afterwards confounded with Thrace; a transference which is confirmed by the undoubted tradition, that Lesbos was colonised by the Aeolians of Boeotia, who were of the same race as the Pierians, and who had among them one of the earliest seats of the worship of the Muses, upon Mount Helicon. [ORPHEUS.] Now the very town in Lesbos, at which the grave of Orpheus was shown, and where the nightingales were said to sing most sweetly, Antissa, was the birthplace of Terpander. The presumption that he belonged to one of those families in which, according to the Greek custom, the art was handed down from father to son, is strengthened by the significancy of his name; and this significant name, again, finds numerous parallels in the early history of other arts as well as music [CHEIRISOPHUS, EUCHEIRUS, EUGRAMMUS]. It is not unreasonable to suppose, further, that the race of musicians, from which Terpander was descended, preserved traditions and rules which they had originally derived from the Pierian bards. The tradition which made him a decendant of Hesiod (Suid. *s. v.*) furnishes incidentally a certain degree of confirmation of these views. What Terpander himself effected for the art is thus described by Müller: — "Terpander appears to have been properly the founder of Greek music. He first reduced to rule the different modes of singing which prevailed in different countries, and formed, out of these rude strains, a connected system, from which the Greek music never departed throughout all the improvements and refinements of later ages. Though endowed with an inventive mind, and the commencer of a new era of music, he attempted no more than to systematize the musical styles which existed in the tunes of Greece and Asia Minor." (*Hist. of the Lit. of Anc. Greece*, vol. i. p. 149.)

His father's name is said to have been Derdeneus (*Marm. Par.* Ep. 34), while another account made him the son of Boeus, the son of Phoceus, the son of Homer. (Suid. *s. v.*) There can be no doubt that he was a Lesbian, and that Antissa was his native town. (Pind. *ap.* Ath. xiv. p. 635, d.; *Marm. Par. l. c.*; Plut. *de Mus.* 30, p. 1141, c.; Clem. Alex. *Strom.* vol. i. p. 309; Steph. Byz. *s. v.* Ἄντισσα; Suid. *s. vv.* Τέρπανδρος, Μετὰ Λέσβιον ᾠδόν.) The other accounts, preserved by Suidas (*s. v.*), which made him a native either of Arne in Boeotia, or of Cyme in Aeolis, are easily explained, and are connected with what has been already said in an interesting manner. Both Arne and Cyme were among the Aeolian cities which were said to have sent colonies to Lesbos, and both might therefore have claimed to reckon Terpander among their citizens, on the general principle by which the natives of Grecian colonies were regarded as citizens of the parent state; and, besides this, the tradition connecting him with Arne, one of the oldest cities of Boeotia, is another indication of his descent from the Pierians, while the claim of Cyme is probably connected with the traditions which derived his genealogy from Homer or from Hesiod. (See Plehn, *Lesbiaca*, pp. 140—142.) The statement of Diodorus (vi. 28, *ap.* Tzetz. *Chil.* i. 16) that he was a native of Methymna, must be regarded as simply a mistake.

The age at which Terpander flourished is generally considered one of the best ascertained dates of that remote period of chronology; although the still more important question of his relation, in point of time, to the other early musicians, Olympus and Clonas, and to the earliest iambic and elegiac poets, Archilochus and Callinus, and the lyric poets Tyrtaeus and Alcman, is allowed to present very great difficulties. As to the first point, C. O. Müller says that "it is one of the most certain dates of the more* ancient chronology, that in the 26th Olympiad (B C. 676) musical contests were first introduced at the feast of Apollo Carneius [at Sparta], and at their first celebration Terpander was crowned victor." (*Hist. Lit. Anc. Greece*, vol. i. p. 150, vol. i. p. 268 of the German; comp. *Dor.* b. iv. c. 6. § 1; and Mr. Grote echoes the statement, that "this is one of the best ascertained points among the obscure chronology of the seventh century" (*Hist. of Greece*, vol. iv. p. 102); and in the two great chronological works of Clinton and Fischer (*s. a.* 676), the date is laid down as certain.) The ancient authorities for this statement are Hellanicus (Athen. xiv. p. 635, f., *Fr.* 122, ed. Car. Müller, *Frag. Hist.* vol. i. p. 627, in Didot's *Bibliotheca*), and Sosibius the Lacedaemonian (Ath. *l. c.*, *Fr.* 3, ed. Müller, *ibid.* vol. ii. p. 625); of whom the former gives us only the fact, that Terpander was the first victor at the Carneia, without the date; and the latter gives us only the date of the institution of the Carneia, without mentioning the victory of Terpander: the combination of the two statements, on which the force of the chronological argument rests, is made by Athenaeus, whose only object, however, in making it is to prove that Terpander was older than Anacreon; and who, in the very same sentence, quotes the statement of Hieronymus (*de Poetis*), that Terpander was contemporary with Lycurgus. Mr. Grote says (p. 103, note), "That Terpander was victor at the Spartan festival of the Karneia, in 676, B. C., may well have been derived by Hellanikus from the Spartan registers;" and a similar meaning has been put upon the phrase used by Athenaeus, ὡς Ἑλλάνικος ἱστορεῖ, ἔν τε τοῖς ἐμμέτροις Καρνεονίκαις, κἀν τοῖς καταλογάδην: but, granting this supposition its full force, Hellanicus does not say that Terpander was victor "in 676, B. C.;" but he does give us, in another fragment, a date irreconcileable with this, namely, that Terpander flourished in the time of Midas. (Clem. Alex. *Strom.* vol. i. p. 398, Potter; *Fr.* 123, ed. Müller. *l. c.*) The date 676, B. C., for the institution of the Carneia, therefore, rests alone on the testimony of Sosibius, for it can hardly be doubted that the same date, as given by Africanus (Euseb. *Chron.* pars i. Ol. 26. p. 144, ed. Mai, vol. i. p. 235, ed. Aucher) was copied from the χρόνων ἀναγραφή of Sosibius. Still Sosibius

* *Der ältern Chronologie*, not, as the English translator gives it, *ancient chronology*, as if Müller meant the whole range of ancient chronology.

alone would undoubtedly be a very high authority; but, in addition to the caution which is required in dealing with indirect evidence, and in addition to the testimonies which assign a different date to Terpander, it may be questioned whether the date of Sosibius for the institution of the *Carneia* is to be understood literally, or whether it was not derived from some other epoch by a computation which, on a different chronological system, would have given a different result. There can be little doubt that the records of Sparta, which Sosibius "may well have" followed were kept, not by Olympiads, but by the reigns of the kings, and that, in turning the dates of those early kings into Olympiads, Sosibius computed from the date which he assumed for the Trojan War, namely B. C. 1180; and that, if he had taken a different date for the Trojan War, *e. g.* that of B. C. 1217, he would, by the same computation, have placed the institution of the Carneia at Ol. 16, a date which would agree well enough with that really given by Hellanicus. (See Car. Müller, *Frag. Hist.* vol. ii. p. 626.) On the whole, then, it seems probable that the date of B. C. 676 is not quite so certain as it has been represented.

With respect to the other testimonies, that of Hellanicus, already referred to, is rendered somewhat indefinite by the, at least partly, mythological character of Midas; but, if the date has any historical value at all, it would place Terpander at least as high as Ol. 20, B. C. 700, the date of the death of Midas, according to Eusebius, confirmed by Herodotus (i. 14), who makes Midas a little older than Gyges. To the same effect is the testimony of the Lydian historian Xanthus, who lived before Hellanicus, and who placed Terpander at Ol. 18, B. C. 708 (Clem. Alex. *Strom.* vol. i. p. 398, Potter). Glaucus of Rhegium also, who lived not long after Hellanicus, stated that Terpander was older than Archilochus, and that he came next after those who first composed aulodic music, meaning perhaps Olympus and Clonas; and Plutarch, who quotes this statement (*de Mus.* iv. p. 1132, e.) introduces it with the remark, καὶ τοῖς χρόνοις δὲ σφόδρα παλαιός ἐστι, and presently afterwards (5, p. 1133, a) he adds, as a general historical tradition (παραδίδοται) that Archilochus flourished after Terpander and Clonas. Mr. Grote accepts these testimonies; but draws from them the inference, that Archilochus should be placed lower than he usually is, about B. C. 670 instead of 700. The statement of Hieronymus (Ath. *l. c.*) that Terpander was contemporary with Lycurgus, is perhaps only another form of the tradition that the laws of Lycurgus were aided by the music and poetry of Terpander and Tyrtaeus, which has evidently no chronological significance. On the other hand, Phanias made Terpander later than Archilochus (Clem. Alex. *l. c.*), and the chronologers place his musical reform at Ol. 33, 2, B. C. 647 (Euseb.) or Ol. 34. 1, B. C. 644. (*Marm. Par.* Ep. 34). Lastly, we are told that Terpander was victorious in the musical contest at four successive Pythian festivals; but there is abundance of evidence to prove that these Pythian musical contests were not those established by the Amphictyons in Ol. 48. 3, but some which had existed long before, and which were celebrated, according to Müller, every eight years, a circumstance which throws doubt on the number of Terpander's victories. (See Müller, *Dor.* b. iv. c. 6. § 2; Grote, *Hist. of Greece.* vol. iv. p. 103, note). These discrepancies will show the great uncertainty attending the chronology of so early a period, and the danger of resting even upon an apparently definite date; although in the present case, the general comparison of the testimonies makes it far from improbable that the date first assigned is about the right one. All that can be said, with any approach to certainty, is that Terpander flourished somewhere between B. C. 700 and 650, and that his career may possibly have extended either a little above the higher, or, less probably, a little below the lower, of those dates.

Fortunately, we have clearer information respecting the scene and the nature of his artistic labours. From motives which were variously stated by tradition, he removed from Lesbos to Sparta, and there introduced his new system of music, and established the first musical school or system (κατάστασις) that existed in Greece. (Plut. *de Mus.* 9, p. 1134, c.: the other authorities respecting the migration of Terpander, the powerful effect of his music on the Spartans, and the honour in which they held him, during his life and after his death, are collected by Plehn, *Lesbiaca*, p. 147.)

In order to explain fully the musical improvements introduced by Terpander, it would be necessary to enter into the subject of Greek music at greater length than is consistent with the limits of this article, or the plan of the work. A full account of the subject will be found in the *Dictionary of Antiquities*, art. *Musica*, in Müller's *History of the Literature of Ancient Greece*, c. 12, and in Böckh (*de Metr. Pind.* iii. 7). It will be enough here to state that Terpander enlarged the compass of the lyre from a tetrachord to an octave; but in a peculiar manner. The old lyre had four strings, which were so tuned that the extreme notes had to one another the relation called by the Greeks διὰ τεσσάρων, the *fourth*, and the two intermediate notes were such, according to the most ancient *genus* of music, namely, the *diatonic*, and the prevailing mode, the *Dorian*, that the intervals were (ascending) semitone, tone, tone, that is: —
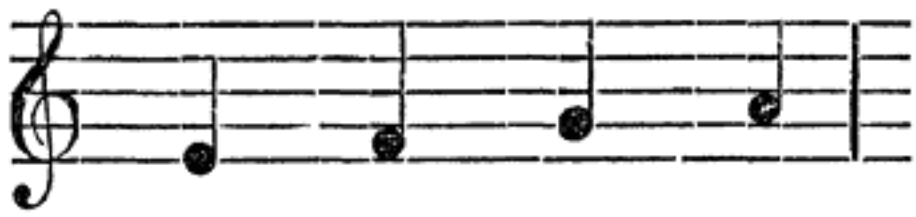
To this tetrachord Terpander added another, the lowest note of which was one tone above the highest of the other, and the intervals of which the same as those of the former, that is: —

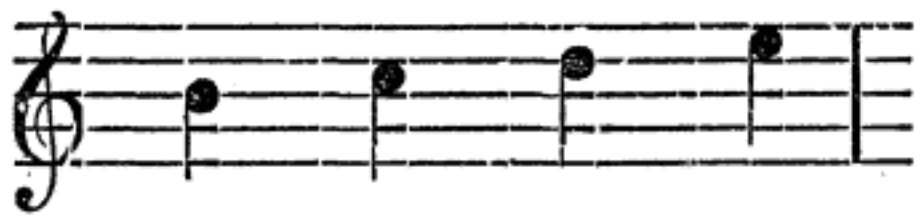

But, in combining these two tetrachords, he omitted the third string, reckoning from the highest, so that the intervals (ascending) were $\frac{1}{2}$, 1, 1, 1, $1\frac{1}{2}$, 1*, that is: —

* In Müller, two of these figures are transposed, p. 152, n. He gives the intervals (*descending*) 1, 1, $1\frac{1}{2}$, 1, 1, $\frac{1}{2}$; they should be 1, $1\frac{1}{2}$, 1, 1, 1, $\frac{1}{2}$. Also in the text, l. 4, the deficient string is said to have been in the *lower* tetrachord; it should be the upper.

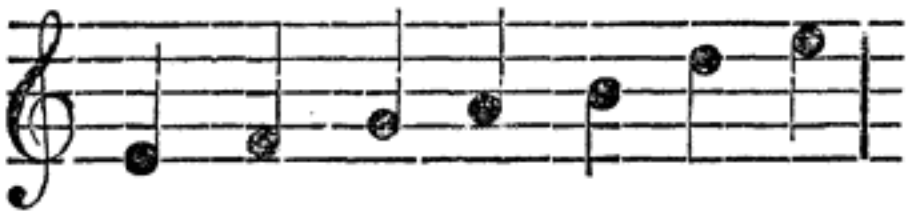

The interval between the extreme notes is an *octave*, or, as the Greeks called it, διὰ πασῶν. Plutarch (*de Mus.* 19) adduces arguments to prove that the omission of the third string was intentional; but whether the reason was, the opinion that it could well be dispensed with, or some theoretical preference for the number 7, we are not informed. It was afterwards restored, so that the lyre had eight strings. The following table (from Plehn) shows the names of the strings, and the intervals between them, in the descending order, for each lyre: —

Heptachord.		Octachord.	
E νήτη		E νήτη	
	1 tone.		1 tone.
D παρανήτη		D παρανήτη	
	1½ „		1 „
C τρίτη		C τρίτη	
			½ „
B τρίτη		B παραμέση	
	1 „		1 „
A μέση		A μέση	
	1 „		1 „
G λιχανός		G λιχανός	
	1 „		1 „
F παρυπάτη		F παρυπάτη	
	½ „		½ „
E ὑπάτη		E ὑπάτη	

The invention of the seven-stringed lyre, or heptachord, is not only ascribed to Terpander by several ancient writers, but it is also referred to in two verses of his own still extant (Eucl. *Introd. Harm.* p. 19; Strab. xiii. p. 618):—

> Σοὶ δ' ἡμεῖς τετράγηρυν ἀποστέρξαντες ἀοιδάν
> ἑπτατόνῳ φόρμιγγι νέους κελαδήσομεν ὕμνους.

It remained in use even as late as the time of Pindar (*Pyth.* ii. 70, *Nem.* v. 22). The invention of the *barbiton* or *magadis*, an instrument of greater compass than an octave, is ascribed to Terpander by Pindar, but probably erroneously (Pind. *ap.* Ath. xiv. p. 635, d.; Plehn, *Lesb.* p. 153). It is impossible here to enter on the question whether the lyre of Terpander could be adapted, by tuning its strings differently, to the different *modes* and *genera* of Greek music; and whether his own compositions were in any other mode than the Dorian. (See *Dict. of Ant.* art. *Musica.*)

While Terpander thus enlarged the compass of the lyre, he appears to have been the first who regularly set poetry to music. (Clem. Alex. *Strom.* vol. i. p. 364, b.) Plutarch (*de Mus.* 3) tells us that he set his own verses and those of Homer to certain citharoedic nomes, and sang them in the musical contests; and that he was the first who gave names to the various citharoedic nomes. These nomes were simple tunes, from which others could be derived by slight variations; and these latter were called μέλη. That the nomes of Terpander were entirely of his own composition, is not very probable, and indeed there is evidence to prove that some of them were derived from old tunes, ascribed to the ancient bards, and others from national melodies. Neither were they all adapted to the rhythm of the heroic hexameter; for among them we find mention made of Trochaic nomes and of Orthian nomes, which consisted in a great extension of certain feet; and there is still extant a fragment of Terpander, which affords a good specimen of those Spondaic hymns which were sung at festivals of peculiar solemnity, and the music of which would of course be in keeping with the gravity of the rhythm and of the meaning (Clem. Alex. *Strom.* vi. p. 784):

> Ζεῦ, πάντων ἀρχά, πάντων ἀγήτωρ,
> Ζεῦ, σοι πέμπω ταύταν ὕμνων ἀρχάν.

The question, whether any of Terpander's nomes were aulodic, cannot be decided with absolute certainty. Nearly all that we know of him is any connection with citharoedic music; and the arguments adduced to prove that he also used the flute are by no means conclusive; while, on the other hand, the improvement of that species of music is expressly ascribed to other composers, as Olympus and Clonas, who stand in much the same relation to aulodic music as Terpander does to that of the lyre. It is also uncertain whether his nomes were embodied in any written system of musical notation, or whether they were handed down by tradition in the school which he founded. Be this as it may, they remained for a very long period the standard melodies used at religious festivals, and the school of Terpander flourished for many generations at Sparta, and in Lesbos, and throughout Greece. At the festival of the Carneia, where Terpander had been the first to obtain a victory, the prize for lyric music was gained in regular succession by members of his school down to PERICLEITUS, about B. C. 550. Respecting the improvements in citharoedic music after the time of Terpander, see THALETAS.

The remains of Terpander's poetry, which no doubt consisted entirely of religious hymns, are comprised in the two fragments already quoted, and in two others, the one of one hexameter verse (Schol. *Arist. Nub.* 591), and the other of one and a half (Plut. *Lyc.* 21), and one reference. (Böckh, Plehn, and Müller, as above quoted; Ulrici, *Gesch. d. Hellen Dichtk.* vol. ii. pp. 341, foll.; Bode, vol. ii. passim; Bergk, *Poet. Lyr. Graec.* pp. 537, 538.) [P. S.]

TERPNUS, was the most celebrated citharoedus of his time, and taught Nero to play and sing to the cithara. The master was wise enough to let his imperial pupil conquer him in the Grecian games. Terpnus continued to enjoy a great reputation under Vespasian. (Suet. *Ner.* 20; Dion Cass. lxiii. 8; Suet. *Vesp.* 19; Philostr. *Vit. Apollon.* v. 7.)

M. TERPO'LIUS, tribune of the plebs, B. C. 77, in the consulship of D. Brutus and M. Lepidus. (Cic. *Cornel. Frag.* 7, p. 453; Ascon. *in Cornel.* p. 81, ed. Orelli.)

TERPSI'CHORA (Τερψιχόρα), one of the nine Muses, presided over choral song and dancing. (Hes. *Theog.* 78; Pind. *Isthm.* ii. 7; Plat. *Phaedr.* p. 259; comp. MUSAE.) [L. S.]

TERPSICLES (Τερψικλῆς), wrote a work, Περὶ Ἀφροδισίων. (Athen. vii. p. 325, d. ix. p. 391, e. f.)

TERPSION (Τερψίων), a Megarian, mentioned by Suidas (*s. v.* Σωκράτης) as one of the disciples of Socrates. Plutarch also refers to him (*de Gen.*

Socr. p. 581, a.). It is doubtless this Terpsion who is introduced by Plato as one of the interlocutors in the Theaetetus.

Another person of this name is mentioned by Athenaeus (viii. p. 337) as the first author of a γαστρολογία, giving direction as to the viands from which it was advisable to abstain. A notable impromptu verse of his is recorded: Ἦ χρὴ χελώνης ἢ φαγεῖν ἢ μὴ φαγεῖν, which actually attained to the distinction of a various reading even in antiquity. [C. P. M.]

TERRA. [TELLUS.]

T. TERRASI'DIUS, one of Caesar's officers in Gaul, was sent to the Unelli to obtain corn in B. C. 57. (Caes. *B. G.* iii. 7.)

TE'RTIA, a female actress, and one of the favourite mistresses of Verres in Sicily. (Cic. *Verr.* iii. 34, v. 12, 16.)

TE'RTIA or TERTULLA, JUNIA. [JUNIA, No. 3.]

TE'RTIA, MU'CIA. [MUCIA, No. 2.]

TE'RTIUS JULIANUS. [TETTIUS, No. 3.]

TERTULLIA'NUS, whose name appears in the best MSS. under the form *Q. Septimius Florens Tertullianus*, is the most ancient of the Latin fathers now extant. Notwithstanding the celebrity which he has always enjoyed, our knowledge of his personal history is extremely limited, and is derived almost exclusively from a succinct notice by St. Jerome.

From this we learn that Tertullian was a native of Carthage, the son of a proconsular centurion (an officer who appears to have acted as a sort of aide-de-camp to provincial governors); that he flourished chiefly during the reigns of Septimius Severus and of Caracalla; that he became a presbyter, and remained orthodox until he had reached the term of middle life, when, in consequence of the envy and ill-treatment which he experienced on the part of the Roman clergy, he went over to the Montanists, and wrote several books in defence of those heretics; that he lived to a great age, and was the author of many works.

Various editors and historians of ecclesiastical literature have endeavoured to extend or illustrate the scanty information conveyed in the above sketch.

1. Since the elevation of Septimius Severus took place in A. D. 193, and since Caracalla was slain in A. D. 217, if we suppose that Tertullian attained to the age of eighty, his birth would fall somewhere about A. D. 160, and his death about A. D. 240. Allix places his birth about 145 or 150, and his death about A. D. 220; but the period thus embraced would scarcely be sufficient to justify the statement of his biographer that he was believed to have attained to extreme old age (*usque ad decrepitam aetatem vixisse fertur*).

2. It has been inferred from certain expressions which occur in different treatises by Tertullian, that he was not born and educated in the true faith. Making every allowance for the rhetorical style to which he is so much addicted, the words in question seem upon the whole to warrant this interpretation, but nothing can be ascertained with regard to the time or the circumstances of his conversion. (*Apolog.* 18, *de Poenit.* 1, *de Spectac.* 19, *de Resurrect. Carn.* 59, *de Fuga in Persec.* 6, *adv. Marc.* iii. 21.)

3. There can be no doubt that he was married, for we find among his tracts an address to his wife, in two books, and it seems probable, from their tenor, that she was considerably younger than himself.

4. Some members of the Roman Church, disturbed by the example of a wedded priest, have maintained that he never was a presbyter, and appeal to two passages in which he certainly assumes the character of a layman (*de Monog.* 12, *de Exhort. Cast.* 7). But we are here again embarrassed by the abrupt transitions and bold personifications so common in this author, and it has been urged, with considerable force, that in the passages referred to he is led naturally, by the course of his argument, to speak as if he actually belonged to that class whose position he describes. It is perfectly true, on the other hand, that we might read through the works of Tertullian without discovering that he had ever been ordained; but neither this negative presumption nor the uncertain conclusions drawn from phrases of doubtful import can outweigh the positive testimony of Jerome, who had ample means of ascertaining the fact which he records, and no conceivable motive for suppressing or perverting the truth.

5. It being admitted that he was a presbyter, another question arises as to the place where he exercised his functions, whether at Carthage or at Rome. Here we shall have much difficulty in forming a positive opinion. We should naturally conclude, in absence of all direct evidence to the contrary, that he remained in his native country, and we know that writers who flourished towards the close of the fourth century designate him as a Carthaginian presbyter (Optat. *adv. Parmen.* i.; Praesdest. *de Haeres.* 26). On the other hand, it being certain that he visited Rome (*de Cult. Femm.* i. 7), his collision with the Roman clergy and the intimate knowledge which he frequently manifests with regard to the state of parties and the ecclesiastical proceedings in the metropolis, seem to indicate a lengthened residence and close personal observation. (Comp. Euseb. *H. E.* ii. 2.)

6. His defection from the Church, caused, according to Jerome, by the harsh and insulting conduct of the Roman clergy, has been ascribed by some persons in modern times to disappointed ambition. They suppose that he had fixed his desires upon the bishopric of Rome or of Carthage, and that upon seeing others preferred to himself he seceded in disgust. It is unnecessary to enter into any lengthened investigation of this subject, for the views thus propounded are purely hypothetical, receiving no support or countenance from any trustworthy authority.

The classification of the works of this father is attended with much difficulty. Some have proposed to arrange them in regular chronological succession, but this scheme has proved altogether abortive; for very few of his writings offer any indications upon which we can even attempt to found a calculation, and in one case only can we determine the date with certainty. Others have thought it expedient to distribute them, according to the nature of the topics discussed, into *Dogmatical*, *Polemical*, and *Moral*, but many of the subjects are treated in such a manner as to render it impossible to assign them to any one of these divisions exclusively, and, when we consider that the opinions entertained by the author underwent material changes as he advanced in life, it is manifest that any arrangement which does not, to a certain extent, trace the gradual development of these new views,

must be imperfect and unsatisfactory. Hence, theologians have now for the most part agreed merely to separate those tracts which were composed while Tertullian was still a member of the Church, from those which were composed after he became a Montanist. But even this plan, simple as it may appear, cannot be completely executed, for the doctrines of Montanus were, upon many points, strictly orthodox, and it was only when speaking of himself and the nature of his own mission that he became subject to the charge of extravagance and heresy. Thus, after we have set aside a few pieces which are stamped with broad and well-defined marks of heterodoxy, we shall find a considerable number in which the characteristics are faint and doubtful, and many more in which they are altogether wanting. Still the attempt ought to be made; and accordingly we shall pursue the method followed by the Bishop of Lincoln, the best, perhaps, which the circumstances of the case permit us to adopt. We shall place together: — I. Works probably written while he was yet a member of the Church. II. Works certainly written after he became a Montanist. III. Works probably written after he became a Montanist. IV. Works respecting which nothing certain can be pronounced.

I. Works probably written while he was yet a Member of the Church. — 1. *De Poenitentia.* Chiefly remarkable because the author here advocates a doctrine which at a subsequent period, after he had embraced the errors of Montanus, he sternly impugned, namely, that those who committed heinous sins after baptism might, notwithstanding their guilt, obtain absolution from the Church, if sincerely penitent. In the first chapter, when defining penitence and pointing out the erroneous ideas entertained by the gentiles, he makes use of an expression which has been regarded as an avowal that he had at one time been a heathen, "Poenitentiam, hoc genus hominum, *quod et ipsi retro fuimus*, caeci sine Domini lumine, natura tenus norunt," &c. Erasmus, in consequence of the elegance by which the style of this tract is distinguished, was led to doubt whether it really belonged to Tertullian, but it is quoted as his by Pacianus, a writer of the fourth century, and is now generally received as genuine.

2. *De Oratione.* Consists of two parts: — *a.* An exposition of the Lord's Prayer, which is represented as containing an epitome of the whole Gospel. *b.* Instructions with respect to certain forms to be observed by Christians in their devotions. The latter portion terminates abruptly in the MSS., but some additional chapters were supplied by Muratori, by whom they were discovered in the Ambrosian library, and published in his *Anecdota.* These are rejected by some critics, but admitted by others, among whom we may specially mention Neander.

3. *De Baptismo.* A certain Quintilla had been propagating at Carthage the heresy that baptism was neither imperative nor beneficial. Tertullian, in confuting this error, takes occasion — *a.* To examine fully into the nature and efficacy of this sacrament. *b.* To discuss certain questions touching the time at which it ought to be administered and the forms to be observed. He calls his opponent a *Cainite;* and if we suppose that he uses the term literally, and not as a mere epithet of reproach, she must have belonged to that wild sect who looked up with peculiar reverence to Cain and those other characters in the Bible who had fallen under the heavy displeasure of the Almighty.

4. *Ad Uxorem Libri II.* Advice to his wife, with regard to her conduct in the event of his predeceasing her. In the first book he earnestly dissuades her from contracting a second marriage, maintaining that all such alliances are wrong in principle and inexpedient in practice. In the second, supposing that, notwithstanding his arguments to the contrary, she may feel inclined again to enter into wedlock, he urges upon her the necessity of uniting herself to a Christian and not to a heathen, pointing out that it was contrary to the express commands of God, and in itself impure, unnatural, and dangerous to form so close a connection with an alien from the faith.

5. *Ad Martyres.* An earnest exhortation to the brethren who were suffering persecution on account of their faith, to remain steadfast, in defiance of imprisonment, torture, or death itself, looking forward with eager anticipations to the glories and privileges reserved for those who won the crown of martyrdom.

6. *De Patientia.* A moral essay on the importance and utility of this virtue, conceived in a truly Christian spirit, and expressed, especially towards the conclusion, in very dignified and picturesque language.

7. *Adversus Judaeos Liber.* A public debate had been held between a Jewish proselyte and a Christian, each supporting the claims of the creed which he professed. The discussion having been carried on irregularly, and frequently interrupted by the clamours of the partizans on either side, Tertullian deemed this a fitting opportunity for presenting in a written form a succinct view of the real merits of the question. He undertakes to demonstrate two propositions — *a.* That the Mosaic dispensation had been abrogated by Christ. *b.* That the Jews themselves had long looked for the arrival of a Messiah, that the Messiah looked for by them had actually arrived, and that Christ was that Messiah. In support of the first he argues that since God had the power to enact, so he had the power to repeal the ritual law, and that it was consonant both with reason and revelation to believe that in the fulness of time he would substitute for it a code applicable, not to one particular people, but to the whole of mankind, thus fulfilling the promise made to our first parents and to Abraham. The second he proves by pointing out how exactly the character and career of Jesus corresponded with the predictions contained in the divinely inspired books of the Old Testament.

Neander has written a dissertation to prove that Tertullian broke off this work at the beginning of the ninth chapter, and that what follows is by a later hand, being taken, with some slight alterations, from the remarks upon the same text of Isaiah, in the third book against Marcion, remarks altogether inapplicable to the debate with the Jew. But the Bishop of Lincoln insists that the argument is with a few changes, strictly applicable, and that the necessary changes have actually been made.

8. *De Praescriptione Hereticorum*, i. e. on the rules to be observed by Catholics in dealing with heretics. The subject is introduced by pointing out that the existence of heresy ought not to prove a source of wonder or of scandal to the orthodox, inasmuch as the appearance of false teachers had

been predicted in the plainest terms by Christ himself, and since false doctrines might be regarded as valuable touchstones to test the purity of true belief. It is then laid down that all disputes or doubts on matters of faith or practice must be decided or solved by the judgment of some one of the churches planted by the Apostles. Thus those who dwelt in Southern Greece might, when difficulties arose, repair to Corinth, those in Macedonia to Philippi or Thessalonica, those in Asia to Ephesus, those in Italy to Rome. And here it is to be observed, that while Rome is represented as singularly happy in having enjoyed the instructions, and witnessed the martyrdom of St. Peter and St. Paul, and in having beheld the tortures inflicted or attempted to be inflicted on St. John the Evangelist, it is neither asserted nor implied that she possessed superior privileges or authority. There is some curious logic in the sections where the orthodox are forbidden to appeal to Scripture not merely in their controversies with the Gnostics, who were charged with mutilating and interpolating the sacred volume in order to force it into conformity with their own tenets, but in their discussions with all heretics whatsoever. Heretics, it is argued (see cc. 37, 38), have no right to make use of the Scriptures, because they are not Christians, and the Scriptures being the property of the Christians, none others can be permitted to employ them. It follows from this that heretics can be proved to be heretics without reference to the Bible at all, in other words that the authority of the Church must be held as superseding all private judgment, and that whomsoever she pronounces unsound must be held as such, without question or inquiry. No provision however is made for settling any difference which might arise between two Churches, both of which were apostolic, and perhaps, indeed, such a contingency was regarded as impossible. The best MSS. give nothing beyond the end of the forty-fifth chapter. What follows is either altogether wanting, or appears as a separate piece, and is generally regarded as the production of a later hand.

II. Works certainly written after he became a Montanist. — 9. *Adversus Marcionem Libri V.* The leading tenet of the Pontic heretic was that there were two great principles or deities, the one perfect, the other imperfect. The latter was the creator of the world, the God of the Jews, the author of the Mosaic dispensation. The former was the father of Christ, whose mission was to destroy the old law. Marcion also maintained that the visible bodily frame, and the passion of our Lord were illusory, that he never really assumed human flesh, and never really suffered on the cross. In the first book of this refutation Tertullian asserts the Unity of God, and proves that the hypothesis of two Gods is directly opposed to reason and to all Scripture; in the second, it is demonstrated that the God of the Jews is the one true God, the author of all good; in the third, that Christ is the son of the Creator of the world, that his coming was predicted in the Law and the Prophets, that he assumed real flesh, and became a man like unto ourselves; in the fourth and fifth, the contradictions between the Old and New Testaments brought forward in the "Antitheses" of Marcion are shown to be only apparent, while in fact the utmost harmony subsists between the different portions of the Bible. The propositions advanced in the fourth are supported chiefly by quotations from the Gospel of St. Luke, which Marcion is accused of having corrupted, but in the fifth book the Epistles of St. Paul are employed for the same purpose. We gather from internal evidence that the first book was written in the fifteenth year of Septimius Severus, that is, in A. D. 207, and that the author was at this time undoubtedly a Montanist. (See cc. 15, 29.)

10. *De Anima.* An inquiry into the nature of the soul; its origin; its excellence; its powers; its immortality; the period at which it enters into combination with the body; its progressive developement; its susceptibility of sin; its condition after death; together with a dissertation on dreams and ecstasies which occupied a prominent position in the system of Montanus. This dissertation possesses peculiar interest from containing a statement and examination of the views entertained by the most distinguished heathen philosophers upon these topics, but some of the views propounded by Tertullian himself would seem to lead directly to materialism.

11. *De Carne Christi.* Marcion, Valentinian, and other heretics, denied that the body of Christ was composed of real human flesh and blood. Tertullian here demonstrates from reason and revelation the double nature of Jesus, who, without ceasing to be God, was a perfect man, born of woman, with limbs formed of flesh in a literal, not in a spiritual or ideal, sense. In order to establish more fully the humanity of the Messiah, it is maintained that the Mother of God ceased to be a virgin in giving birth to the Saviour, a doctrine most vehemently assailed by St. Jerome and the later fathers, and formally repudiated by the third canon of the Lateran Council, held under Pope Martin I. This piece was written after the *De Praescriptione Hereticorum*, which is referred to in chapter second, and after the fourth book against Marcion, which is referred to in chapter seven.

12. *De Resurrectione Carnis.* A confutation of the heresy which denied the resurrection of the body. A. The doctrine does not imply an impossibility, because God is omnipotent, and, having created all things out of nothing, he may either reproduce the flesh from nothing, supposing it to have utterly perished, or he may recall and reunite the scattered elements if they have entered into new combinations: B. The doctrine is not even improbable, if we take into account the high dignity of the flesh, which is established by the following considerations: *a.* It is the work of God. *b.* It was assumed by the Saviour. *c.* It is intimately connected with the soul, which cannot be saved until it has formed this connection. *d.* It is the medium or instrument through which salvation is communicated to the soul in the sacraments and other holy ordinances of the Church. C. The doctrine must be true, because it is most clearly enunciated in many texts of Scripture.

The tract concludes with various speculations as to the manner in which the resurrection will take place, the absence of mutilation, disease, and deformity in the body when raised, and similar topics.

13. *Adversus Praxeam.* Praxeas was a heretic who held that God the Father had been incarnate, had been born of the Virgin, and had been crucified — in other words, that God the Father and

God the Son were identical. In addition, however, to these errors, Praxeas had excited the wrath of Tertullian by stirring up one of the bishops of Rome to persecute the Montanists, the prelate in question having been, we are here assured, previously disposed to regard with favour the views entertained by the members of that sect, and to recognise its founder as a prophet. Neander believes that the pope here alluded to was Eleutherus, — according to Allix it was Victor. In consequence of the close correspondence between this piece and the work of Hippolytus, *Contra Noetum*, Semler has, without success, called in question its authenticity. For an account of this work of Hippolytus, see Vol. II. p. 492, a.

14. *Scorpiace.* This is a Greek word (σκορπιακη) signifying an antidote against the poison of scorpions. The present piece is a defence of martyrdom, intended to neutralise the venom of the Gnostics and Cainites, who denied the necessity and efficacy of such sacrifices, and even accounted them sinful. It was evidently composed during a period of persecution, and later than the second book against Marcion. (See cc. 1, 4, 5; comp. Hieron. *c. Vigilant.* 3.)

15. *De Corona Militis.* On a great public festival chaplets (*coronae*) had been distributed to the troops. A soldier was seen carrying the one which he had received in his hand instead of having placed it on his head, and when his officer demanded the reason of this proceeding, he replied that he was a Christian. He was placed under arrest, and was awaiting in prison the punishment of his insubordination, when, in consequence of a question having arisen among the Christian community with regard to the propriety of the man's conduct, Tertullian composed this tract, in which he eloquently defends, and loudly commends, the deed, declaring that this conscientious believer would receive the glorious crown of a martyr in exchange for the impure crown which he had rejected. Neander imagines that the largess alluded to was bestowed upon the army after the victory of Severus over the Parthians, in which case we may assign this piece to A. D. 204.

16. *De Virginibus velandis.* It was the practice in Africa for married women only to wear veils, while maidens appeared in public uncovered. The latter custom is here denounced as contrary to nature, contrary to the will of God, and contrary to the discipline of the Church as observed in other places. The position thus assumed is supported by eight arguments, which are urged with a degree of vehemence and heat somewhat disproportionate to the importance of the subject. The essay is, however, very interesting to the student of Tertullian's life and opinions, since it contains a more clear exposition of his views with regard to the Paraclete than we find in any other portion of his writings.

17. *De Fuga in Persecutione.* The stern and uncompromising Montanus not only forbade his followers to flee from persecution, but encouraged them to defy the heathens, and brave their wrath by an open and ostentatious profession of their religion. The Catholics, on the other hand, did not consider it unbecoming, under certain circumstances, to dissemble their faith, or to purchase toleration, or, in cases of imminent danger, to seek for safety in flight. We are here presented with an eloquent exposition of the beauty and holiness which graced the one course, and of the renegade cowardice evinced by the other.

18. *De Exhortatione Castitatis Liber.* Three degrees of purity are here distinguished. The first and highest consists in absolute restraint during the whole period of life, the second in continence from the time of baptism, the third and lowest in refraining from contracting a second marriage.

19. *De Monogamia.* May be considered as a supplement to the foregoing. It is declared that second marriages are not only inexpedient, but absolutely sinful, and that the permission to marry at all can only be regarded in the light of a concession to human weakness. There can be no doubt that this essay was composed after Tertullian had embraced the extreme views of Montanus, and it has been thought possible to discover the exact time at which it was written, for we are told in the third chapter that 160 years had elapsed since St. Paul addressed his epistle to the Corinthians. But the precise date of that epistle itself is still open to controversy, and we may moreover conclude that in this, as in similar passages, Tertullian speaks in round numbers.

20. *De Jejuniis.* A defence of certain fasts and ascetic observances, the necessity of which was insisted on by the Montanists, and denied by the Catholics. In the first chapter we find a reference to the *De Monogamia.*

21. *De Pudicitia.* A controversy had arisen between the Montanists and the Catholics as to the powers possessed by the Church to admit to her communion, and grant absolution to those who, after baptism, had been guilty of a flagrant breach of chastity. The rigid followers of the Phrygian closed the gates of forgiveness against even the repentant sinner, the orthodox advocated the milder doctrine. Although Tertullian had formerly supported the latter, to a certain extent at least (see *de Poenit.* 7, comp. *ad Martyr.* 1), he here sternly supports the opinions of his new friends.

III. WORKS PROBABLY WRITTEN AFTER HE BECAME A MONTANIST. — 22. *Adversus Valentinianos.* An attack upon the fantastic mysticism and reveries of Valentinus and his disciples [VALENTINUS]. It has been remarked that there is a very close resemblance, amounting in some cases to an identity of thought, and even of expression, between this work and the first book of Irenaeus on the same subject.

23. *Ad Scapulam* A remonstrance addressed to Scapula, governor of Africa, who was bitterly assailing the Christians, urging upon his attention the injustice and danger of the course which he was pursuing — unjust, because the objects of his attacks were the most harmless and most loyal adherents of the emperor — dangerous, because God had already on many occasions manifested his wrath by punishing in this world those who persecuted his people. In the last section he particularly alludes to a portentous darkening of the sun, which took place during a public assembly at Utica, and this is by some commentators believed to have been the great eclipse of A. D. 210. The capture of Byzantium also is spoken of, which took place in A. D. 196.

24. *De Spectaculis.* Preparations on a great scale were in progress at Carthage for celebrating with all pomp certain public games. This tract is a solemn denunciation, addressed to all true believers, against taking any part in such exhibitions,

which were invented by devils, and were calculated to awaken and cherish feelings and passions altogether inconsistent with the Christian profession. Neander supposes that this and the following piece were called forth by the rejoicings at the termination of the civil war by the death of Niger (A. D. 194) and of Albinus (A. D. 197). Others believe that the preparations referred to were for the Secular Games, which commemorated the completion of the eighth great century of Rome (A. D. 204). This diversity of opinion upon such a point is in itself sufficient to prove that the historical allusions are of a vague and general character.

25. *De Idololatria.* Composed for the purpose of warning Christians that not those only were guilty of idolatry who actually offered sacrifice to false gods, but all who contributed in any way, directly or indirectly, to the support and diffusion of the popular religion by fabricating images, by assisting in the construction and decoration of temples, by consulting soothsayers and astrologers, by being present at heathen solemnities or festivities. In conclusion, it is asserted that no true believer can lawfully accept any public office, nor even serve as a soldier in the armies of the state.

26. *De Cultu Feminarum Libri II.* On the folly and sin displayed by women in devoting much time and anxious care to the decoration of that body which they ought to be willing and eager to sacrifice, at any moment, in the service of Christ.

IV. WORKS CONCERNING WHICH NOTHING CERTAIN CAN BE PRONOUNCED. — 27. *Apologia.* A formal defence of Christianity. Much difference of opinion has been expressed by the earlier ecclesiastical historians as to the time when and the place where this work was composed, as well as with regard to the persons to whom the appeal is made. It is now, however, generally admitted that it was written at Carthage, and that the "Praesides," "Imperii Romani Antistites" ("vobis...in aperto et in ipso vertice civitatis praesidentibus") addressed, must have been the chief magistrates of the African province. The precise epoch at which it was drawn up is still a question open to discussion. We find clearly indicated a period of persecution against the church, of intestine discord in the state, and of attacks upon the dominion of Rome by various barbarous tribes, especially the Parthians, a series of conditions all of which were fulfilled by events which occurred during the reign of Severus; but here, as elsewhere in Tertullian, the historical allusions are couched in such general and vague terms, that it is impossible to fix with confidence on any one known event.

The Christians at the close of the second century were compelled to maintain a perilous struggle both with the government and the populace. By the former their rapidly increasing numbers were viewed with jealous apprehension; for not only did the multitudes who professed the new faith openly avow their contempt and abhorrence of the gods reverenced by the constituted authorities, and refuse to participate in any of their rites, even in the sacrifices offered up for the safety of the emperors, but the close correspondence, union, and organization which existed among all the members of the different churches induced the rulers to suspect that religion was, in this case, merely a convenient cloak employed to hide the intrigues of a widely-spread political combination. By the more ignorant portion of the crowd, on the other hand, their bold repudiation of the popular creed was regarded as an open avowal of absolute atheism, and every species of vice and crime were unhesitatingly ascribed to a class of men who were believed to have cast off all the restraints imposed by a fear of Divine wrath. Even those who did not admit without question the extravagant rumours, fabricated by intolerance and folly, and who knew enough of the real state of the case to feel sensible that the broad accusation of total unbelief could not be supported, still looked upon the Christians as wild fanatics who paid homage to new, foul, unrecognised, and therefore unlawful deities, and who were in consequence amenable to those ancient laws which denounced punishment upon all who introduced foreign superstitions without the sanction of the senate. Hence, the mere fact that a man was notoriously a Christian, was held by many governors to be a cause sufficient to justify the imprisonment or even the death of the individual in the absence of all proof of any specific offence, while the occurrence of any public disaster was considered by the rabble as a demonstration of Divine displeasure, called forth by the blasphemies of the hated infidels, whose instant destruction they clamorously demanded. The object of Tertullian in this, the most elaborate of all his treatises, is to combat and repel these attacks, to point out how unfounded were the fears entertained with respect to the loyalty of the Christians, how false the charges of atheism and immorality, how unreasonable the prejudices of the vulgar. He begins by complaining of the unfairness with which they were treated in courts of justice, since they alone were condemned without a hearing, and without being impeached of any definite crime, the name which they bore being held as a sufficient evidence of guilt, while their enemies were so ignorant, that they frequently mistook the real name, and substituted an appellation altogether different. He then proceeds to demonstrate how utterly absurd were the tales in common circulation, that they practised infanticide, and were guilty of gross debauchery in their holy assemblies; he explains that, far from being atheists, they paid the most solemn adoration to the only true God, rejecting the worship of dead men and of evil spirits, retorting at the same time upon the Gentiles, with great force and effect, the reproaches of cruelty and impurity in celebrating sacred observances, and exposing many of the most prominent follies and abominations, which were mingled with the heathen ceremonies. He next calls attention to the circumstance that, far from being bad subjects, they were bound by their Scriptures to submit themselves to the temporal powers, and that in public and private they joined in fervent prayer for the emperor; that far from cherishing hatred against the human race, forgiveness of enemies was one of the leading principles of their moral code; that their meetings were all of a harmless and devout character occupied entirely with holy ordinances and spiritual communion; that far from being the cause of national misfortunes, it was notorious that the most terrible visitations had often been mitigated by their supplications; and, finally, that the greatest loss and danger would arise to the state should it persist in alienating by persecution such a numerous, inoffensive, virtuous, and well-disposed class of ci-

tizens. He concludes by replying to some assailants who were content to disparage Christianity by representing it as merely a new form of philosophy, whose doctrines were either borrowed from the speculations of others, or, when original, were less brilliant and impressive than those enforced by the older theorists. It is urged against this, in the first place, that the effect produced by Christianity upon the lives and characters of its votaries was of a description very different from and very superior to that which resulted from the discipline of any philosophic sect, and, in the second place, that those who looked upon Christianity in this light were bound, at least, to extend to it the same toleration which they granted to all other schools.

28. *Ad Nationes Libri II.* The apology is addressed specially to the Roman magistrates: these books appear to be intended to prove, in like manner, to the satisfaction of the heathen public in general, that the prejudices cherished towards the Christians were altogether groundless, and that the charges of immorality, vice, and unnatural cruelty, preferred against them by their enemies were absolutely false and calumnious. The second book which is devoted to an exposition of the absurdity of the popular theology, of the gods whom the vulgar worshipped, and of the rites which they celebrated, is from the nature of the subject, and from the number of curious facts which it records, particularly interesting, but is unfortunately in a very mutilated condition. Indeed from the numerous blanks and imperfections which occur throughout, and from the circumstance that many of the arguments employed are identical, both in substance, and frequently in words, with those introduced in the Apology, it has been conjectured that the latter ought to be regarded as the finished performance of which this treatise is merely a rough draught, never intended to form a separate or complete work.

29. *De Testimonio Animae.* A developement of the argument for the unity of God and the reality of a future state, derived from the innate perceptions and feelings of the soul. We find in the fifth chapter a reference to the Apology.

30. *De Pallio.* Tertullian having exchanged the ordinary garment, which he had hitherto worn in common with his fellow-citizens, for the Pallium, and having been ridiculed in consequence, here defends himself, by arguing that there is nothing unnatural nor unprecedented in a change of dress, and that the garb in question was peculiarly convenient and suitable for those who desired to avoid all vain display in the decoration of their person. But to what class of persons the Pallium properly belonged, whether it was the habit assumed by philosophers in general, or by Christians as a body, or by presbyters only, or by those who laid claim to peculiar sanctity and austerity, are questions to which no one has yet been able to make a satisfactory reply. According to the views entertained upon this point the date of the piece has been variously determined. Some would refer it to the time when the author first embraced Christianity, others to the epoch of his ordination as a priest, others to the period of his conversion to Montanism. Neander supposes that he assumed the peculiar dress of the ascetics upon the death of his wife, and imagines that Severus, Caracalla and Geta, are indicated by the words "Praesentis imperii triplex virtus," an expression which has been differently interpreted by others.

31. *Adversus Hermogenem.* Hermogenes was an African, a painter by profession, who at one time had been an orthodox believer, but having fallen away from the faith now maintained, that God had not created the universe out of nothing, and agreed with the Stoics in the dogma that matter had existed from all eternity.

The merits of Tertullian as an author are of a very chequered character. He evidently was deeply imbued with all the learning of the age to which he belonged, and was familiar with the most celebrated poets, historians, jurists, orators, and philosophers of Greece and Rome. Nor, indeed, does he manifest any inclination to dissemble these accomplishments, for he perpetually calls to his aid illustrations and technicalities borrowed from every department of literature and science, dazzling us with a pompous array of opinions and authorities. But while it is impossible to question his erudition, no one can defend his style, which exhibits in a most repulsive form the worst faults of an ill-cultivated taste. It is in the highest degree rough, abrupt, and obscure, abounding in far-fetched metaphors and extravagant hyperboles, while the language is oftentimes uncouth and almost barbarous, so that the most indulgent critic feels inclined to turn away in disgust from pages where he is perpetually shocked, startled, and perplexed. On the other hand, the extreme liveliness and fertility of his imagination, the piercing sharpness of his wit, the trenchant edge of his sarcasm, the impetuous force of his arguments, which bewilder and stun even when they fail to convince, and the torrent flood of brilliant declamation in which his glowing conceptions are poured forth, at once excite, amuse, and overwhelm the reader.

His authority as a theologian has been variously estimated by ecclesiastical writers. While some appeal with confidence to his decision in all matters of controversy, not immediately connected with his peculiar views, others branding him with the title of a perverse heretic reject his testimony, upon all points alike, as altogether worthless. It seems absolutely necessary in this matter, if we would arrive at a fair and practical conclusion, to separate opinions from facts. The opinions of Tertullian, even when expressed at a period when his orthodoxy was beyond suspicion, bear such evident marks of an excitable temperament, and of rash impetuosity, combined with harsh and gloomy asceticism, that they ought to have been received with distrust, even if he had never become the advocate of gross errors; but when we remember the absurdities into which he was, at a subsequent period, actually betrayed, we must consider his judgment as disabled. At the same time, since we have not the slightest reason to suspect that he was ever guilty of wilful deception or misrepresentation, we may accept, without hesitation, the facts which he records. How large a mass of most curious and valuable information on the doctrine and discipline of the church in the second and third centuries may be collected from his works, will be at once seen by consulting the very able and elaborate analysis by the Bishop of Lincoln. The conduct of Cyprian is at once characteristic and instructive. It is recorded that he never allowed a day to pass without reading a portion of Tertullian, and that he was wont frequently to exclaim to his confidential attendants, "give me my master." But although the cautious prelate doubtless derived

great pleasure and profit from these studies, and although his style bears evident marks of this familiar intercourse, on no single occasion does he ever name Tertullian, or give a quotation from his works, a sure indication that although he found him an agreeable companion, he considered him as no safe guide for himself or others, and was by no means desirous to proclaim his intimacy with a personage of such doubtful reputation.

In addition to the list given above Tertullian was the author of several works, some of which had been lost even in the time of Jerome. The titles only of the following have been preserved, and some of them are doubtful. 1. *De Vestibus Aaron.* 2. *Ad Amicum Philosophum.* 3. *De Censu Animae.* 4. *De Spe fidelium.* 5. *De Paradiso.* 6. *De Ecstasi.* 7. *De Animae Summissione.* 8. *De Superstitione Saeculi.* 9. *De Carne et Anima.* 10. *Adversus Apelliacos.* (See *De Carne Christi*, c. 8). 11. *De Incommodis Nuptiarum.* The following have sometimes been erroneously ascribed to Tertullian: 1. *De Trinitate.* 2. *De Cibis Judaicis*, both of which belong to Novatianus. 3. *De Haeresibus*, frequently appended to the tract *De Praescriptione Hereticorum.* 4. *De Definitionibus Fidei*, together with several poems — *Sodoma*; *De Ligno Vitae*; *De Judicio Domini*; *Carmen ad Senatorem*; *Adversus Marcionem Libri V.* &c.

The *Apologia* was printed before any other work by Tertullian, having been published at Venice by Bernardinus Benalius, fol. 1483.

The first edition of the collected works was printed at Basle, by Frobenius, under the editorial inspection of Beatus Rhenanus, fol. 1521, and contained, 1. *De Patientia Liber.* 2. *De Carne Christi.* 3. *De Resurrectione Carnis.* 4. *De Praescriptione Hereticorum.* 5. *Adversus omnes Haereses.* 6. *Adversus Judaeos.* 7. *Adversus Marcionem Libri V.* 8. *Adversus Hermogenem.* 9. *Adversus Valentinianos.* 10. *Adversus Praxeam.* 11. *De Corona Militis.* 12. *Ad Martyres.* 13. *De Poenitentia.* 14. *De Virginibus velandis.* 15. *De Habitu Mulieris.* 16. *De Cultu Feminarum.* 17. *Ad Uxorem Libri II.* 18. *De Fuga in Persecutione.* 19. *Ad Scapulam.* 20. *De Exhortatione Castitatis.* 21. *De Monogamia.* 22. *De Pallio.* 23. *Apologeticus adversus gentes.* Of the above the *Adversus omnes Haereses*, s. *De Haeresibus* is, as we have already remarked, spurious, and the two tracts *De Habitu Muliebri* and *De Cultu Feminarum*, are frequently regarded as a division of the same piece, and both included under the latter title. The edition of Gagnaeus, fol. Paris. 1545, contained eleven additional pieces. 1. *De Trinitate.* 2. *De Animae Testimonio.* 3. *De Anima.* 4. *De Spectaculis.* 5. *De Baptismo.* 6. *Contra Gnosticos Scorpiacum.* 7. *De Idololatria.* 8. *De Pudicitia.* 9. *De Jejunio adversus Psychicos.* 10. *De Cibis Judaicis Epistola.* 11. *De Oratione.* Of these the *De Trinitate*, and *De Cibis Judaicis*, belong to Novatianus, but the collection was now complete with the exception of the two books *Ad Nationes*, which were first published by Jac. Gothofredus (4to. Genev. 1625) from the Codex Agobardi, the most ancient MS. of Tertullian, and the only one which contains this piece.

The best editions are those of Pamelius, fol. Antv. 1579, and, in an improved form, revised by Franciscus Junius, Franeck. 1597; of Rigaltius fol. Lutet. 1634, improved by Priorius, fol. Lutet. 1664, 1675, fol. Venet. 1744; and of Semler, concluded by Schutz, 6 vols. 8vo. Hal. 1770. Of these the most desirable is the Venice edition of 1744, although it unfortunately abounds with typographical errors.

There is an excellent edition of the *De Pallio*, by Salmasius, 8vo. Lutet. 1622, 8vo. Lug. Bat. 1656, and of the *Apologeticus*, by Havercamp, 8vo. Lug. Bat. 1710, reprinted in the Venice ed. of 1744.

(Lactant. v. 1; Euseb. *H. E.* ii. 2; Hieron. *de Viris Il.* 53, *Epist. ad Magn. Orat.*, *Epist. ad Paulin.*; Euseb. *Chron.* s. ann. xii. Severi; Praedestinat. *adv. Haeres.* ed. Sirmond; Augustin. *de Haeres.* 86; Vincent. Lirin. *Commonit.* 24; Vita Tertullian. edit. Pamelian. praemiss.; Allix, *Dissertatio de Tertullian. Vit. et Script.* 8vo. Par. 1680; Schramm, *Analysis Operum SS. Patrum*, &c. vol. iii. pp. 1—636; Nóesselt, *de Aetat. Script. Tertullian. Dissert.* iii. Hal. 1757—59; Schönemann, *Bibliotheca Patrum Lat.* vol. i. cap. 2; Oelrich, *de Scriptorr. Eccles. Lat. sex priorum Seculorum;* Neander, *Antignosticus*, &c. 8vo. Berl. 1825; Münter, *Primordia Eccles. African.* 4to. Hafn. 1829; Bishop of Bristol (now of Lincoln), "The Ecclesiastical History of the Second and Third Centuries, illustrated from the Writings of Tertullian," 2nd ed. Camb. 8vo. 1829.) [W. R.]

TERTULLI'NUS, VOLCA'TIUS, tribune of the plebs at the end of A. D. 69. (Tac. *Hist.* iv. 9.)

TERTULLUS CORNU'TUS. [CORNUTUS.]

TERTULLUS, Q. FLAVIUS, consul suffectus in A. D. 162. (Fasti.)

TERTULLUS, SCA'PULA, consul in A. D. 195, with Tineius Clemens. (Dig. 27. tit. 9. s. 1; Cod. 9. tit. 1. s. 1).

TERTULLUS, SEX. SULPI'CIUS, consul A. D. 158, with C. Tineius Sacerdos. (Fasti.)

TESTA, C. TREBA'TIUS, a contemporary of Cicero and of the scholars of Servius Sulpicius, was a pupil of Q. Cornelius Maximus (Cic. *ad Fam.* vii. 8 and 17; and Dig. 33. tit. 7. s. 16. § 1.) Cicero recommended Testa to C. Julius Caesar (*ad Fam.* vii. 5), during his proconsulship of Gallia, and in his letter to Caesar he spoke of him as an honest man, and as possessing a great knowledge of the Jus Civile. (As to the expression "familiam ducit" in Cicero's Letter to Caesar, see the note of Zimmern, p. 298, n. 7: "quod familiam ducit," means "quod praecipuum est)." Trebatius had little taste for military matters, but still he kept with Caesar, and he wrote to Cicero and received from Cicero various letters while he was in Gaul (Cic. *Ep. ad Fam.* lib. vii.). It appears that Caesar offered him the pay of a tribune without requiring the discharge of the duties, and that Trebatius declined it. He did not accompany Caesar in his second British expedition, but he probably got a little inured to military service at last. Trebatius followed Caesar's party after the civil war broke out; and he wrote to Cicero to tell him that Caesar thought Cicero ought to join Caesar's side, or, if he would not do that, he ought to go to Greece and stay out of the way (Plutarch, *Cicero*, c. 37). Suetonius (*Caesar*, c. 78) tells an anecdote, that when all the senate approached Caesar, who was sitting in front of the temple of Venus Genetrix, with the decrees which conferred extraordinary honours on him, Trebatius advised Caesar to rise up to receive the senate, for which advice Caesar by his countenance showed his displeasure. Cicero dedicated to Trebatius his

book of Topica, which he wrote to explain to him this book of Aristotle. The lawyer had turned it over in Cicero's library at Tusculum, but he found that it was too difficult for him (*Topica*, c. 1, *ad Fam.* vii. 19), and he asked Cicero for an explanation. Trebatius enjoyed considerable reputation under Augustus as a lawyer, and he was one of those whom Augustus consulted as to the giving a legal effect to codicilli. Trebatius advised that these informal testamentary dispositions should be allowed to have legal effect: he said "that it was very useful and necessary for the Roman citizens that this should be so, on account of the long journeys which people often took, during which, if a man could not make his testament, he might yet make codicilli" (*Inst.* 2, tit. 25, *De Codicillis*). Horace addressed to Trebatius the first Satire of the Second Book.

Trebatius was the master of Labeo, who, however, often differs from him in opinion (Dig. 16. tit. 3. s. 1. § 41; 18. tit. 6. s. 1. § 2). In the passage last referred to, the opinion of Labeo is decidedly right, and that of Trebatius as clearly wrong. He wrote some books (*libri*) *De jure Civili*, and nine books *De Religionibus* (Porphyrius, *ad Horat. Sat.* ii. 1); but Macrobius (*Sat.* iii. 3) quotes the tenth book *Religionum*. Trebatius is often cited in the Digest, but there is no direct excerpt from his writings. Pomponius speaks of several works of Trebatius being extant in his time, but he adds that his writings were not in great repute. His grammatical knowledge of his own language was ridiculously defective, for he said that Sacellum was composed of two words, *sacrum* and *cella*, a blunder which Gellius corrects (vi. 6).

The letters of Cicero to Trebatius are contained among those *ad Familiares* (vii. 6—22). (Grotius, *Vitae Jurisconsult.*; Zimmern, *Geschichte des Röm. Privatrechts*, i. p. 297.) [G. L.]

TE'THYS (Τηθύς), a daughter of Uranus and Gaea, and wife of Oceanus, by whom she was conceived to be the mother of the Oceanides and the numerous river-gods. She also educated Hera, who was brought to her by Rhea. (Hes. *Theog.* 136, 337; Apollod. i. 1. § 3; Plat. *Tim.* p. 40; Ov. *Fast.* v. 81; Virg. *Georg.* i. 31.) [L. S.]

TE'TRICUS, C. PESU'VIUS, one of the thirty tyrants enumerated by Trebellius Pollio [AUREOLUS], was the last of the pretenders who ruled Gaul during its temporary separation from the empire under Gallienus and his successor. He was of noble descent, a senator, a consular, and praefect of Aquitania at the period when, after the death of Postumus, of Laelianus, of Victorinus, and of Marius, in rapid succession, the supreme power devolved on the popular Victoria, who, feeling unable or unwilling to undertake a task so onerous and so fraught with danger, persuaded the soldiers to accept of her kinsman Tetricus as their ruler, and he was accordingly invested with the purple at Bordeaux, in A. D. 267. Claudius Gothicus found his attention and resources so fully occupied by the wild tribes on the Danube and the coasts of the Euxine, that he considered it impolitic to commence hostilities against a chief who maintained tranquillity and order throughout the limits of France and Spain, and kept at bay the barbarians on the Rhenish frontier; indeed, we may conclude from medals, that he not merely tolerated, but acknowledged the authority of his rival. Upon the accession of Aurelian, however, Tetricus, if we can believe the concurring testimony of Pollio, Victor, and Eutropius, harassed and alarmed by the insolence and factious spirit of his troops, privately invited the new sovereign to relieve him from a load which he found intolerable, and betrayed his army to defeat at the great battle of Chalons. [AURELIANUS.] It is certain that although Tetricus, along with his son, in the guise of captives, graced the triumph of the conqueror, he was immediately afterwards treated with the greatest distinction, appointed corrector of the whole of Italy, and even addressed by Aurelian as comrade, colleague, and imperator. Retiring subsequently into private life, he died at a very advanced age.

(Every circumstance connected with the history of Tetricus has been collected and arranged, with great industry and learning, by De Boze, in a dissertation contained in the *Mémoires de l'Academie de Sciences et Belles Lettres*, vol. xxvi. p. 504; see Trebell. Poll. *Trig. Tyrann.* xxiii.; Aurel. Vict. *de Caes.* xxxv., *Epit.* xxxv.; Eutrop. ix. 9; Zonar. xii. 27.) [W. R.]

COIN OF TETRICUS SENIOR.

TE'TRICUS, C. PESU'VIUS PIVE'SUS, twenty-fourth on the list of Pollio, son of the preceding, although a child at the time of his father's elevation, was forthwith proclaimed Caesar. Whether he subsequently received the title of Augustus is a matter of doubt, since the evidence afforded by medals, our surest guide in such matters, is in the present instance indistinct and contradictory. He shared the favour displayed towards his father by Aurelian, was treated with distinction by the princes who followed, and passed with credit through all the grades of Senatorian rank, transmitting his patrimony, undiminished, to his heirs. The house of the Tetrici, on the Caelian hill, was still in existence when Pollio wrote, and contained a picture in which Aurelian was represented in the act of investing the father and son with senatorial robes, receiving from them, in return, a sceptre and civic crown.

We have given, above, the names of these two personages as exhibited by Eckhel. The family designation *Pesuvius* or *Pesubius* seems established, beyond a question, by coins and inscriptions, but we cannot so readily admit *Pivesus*, which Eckhel supposes to have been derived by the son from a mother Pivesa. In the first place, Pesuvius and

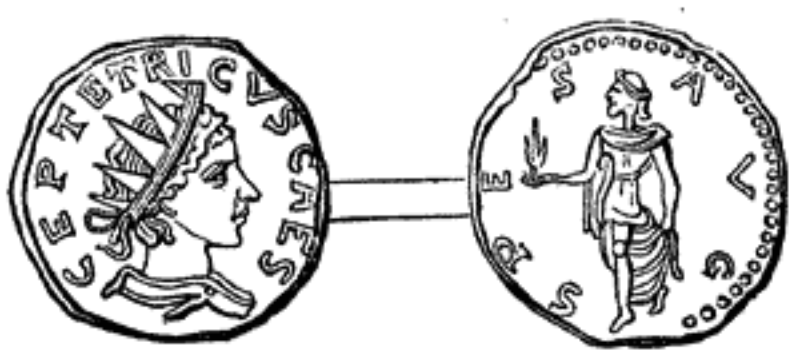

COIN OF TETRICUS JUNIOR.

Pivesus, or their contractions, are never found together upon the same piece. Secondly, PIVESUS, PIVESU, PIVES, and PIV., appear only in the silver and small brass coins, all of which are of rude and inferior workmanship, while the gold, which are executed with care and skill, present uniformly C. PES. TETRICUS. CAES., and hence we are inclined to conclude that Pivesus was a mispronunciation, by barbarous lips, of *Pesuvius*, and had no real existence as a distinct name. [W. R.]

TE'TTIUS. 1. P. TETTIUS, one of the witnesses against Verres. (Cic. *Verr.* i. 28.)

2. TETTIUS DAMIO, in whose house Cicero took refuge in order to avoid the mob of Clodius. (Cic. *ad Att.* iv. 3.)

3. TETTIUS JULIANUS, in some passages of Tacitus is called *Titius*, in others *Tertius*, but Tettius is probably the correct form. (Orelli, *ad Tac. Hist.* ii. 85.) He was the commander of one of the three legions stationed in Moesia, and along with his fellow-commanders received the consular insignia from Otho, in consequence of a victory which they gained over the Rhoxolani, a Sarmatian tribe. Shortly afterwards, Aponius Saturninus, the governor of Moesia, made an attempt upon the life of Tettius, who escaped across Mount Haemus. He took no part in the civil war, although the legion, which he commanded, espoused the cause of Vespasian, and pleaded various delays which prevented him from joining his troops. On the triumph of the party of Vespasian, he was, notwithstanding, appointed one of the praetors; but the senate would not allow him to enter upon the dignity, and conferred his office upon Plotius Griphus, on the 1st of January, A. D. 70. Domitian, however, almost immediately afterwards, restored him to the praetorship. (Tac. *Hist.* i. 79, ii. 85, iv. 39, 40.)

TEUCER (Τεῦκρος). 1. A son of the river-god Scamander by the nymph Idaea, was the first king of Troy, whence the Trojans are sometimes called Τευκροί. (Herod. vii. 122.) Dardanus of Samothrace came to Teucer, received his daughter Bateia or Arisbe in marriage, and afterwards became his successor in the kingdom. (Apollod. iii. 12. § 1; Diod. iv. 75.) According to others, Dardanus was a native prince of Troy, and Scamander and Teucer immigrated into Troas from Crete, bringing with them the worship of Apollo Smintheus. (Strab. xiii. p. 604; Serv. *ad Aen.* iii. 108; Tzetz. *ad Lycoph.* 29, 1302, 1306.)

2. A son of Telamon and Hesione, of Crete, was a step-brother of Ajax, and the best archer among the Greeks at Troy. (Hom. *Il.* viii. 281, &c., xiii. 170.) On his return from the Trojan war, Telamon refused to receive him in Salamis, because he had not avenged the death of his brother Ajax, or because he had not brought with him his remains, Tecmessa, or his son Eurysaces. Teucer, therefore, in consequence of a promise of Apollo, sailed away in search of a new home. This he found in the island of Cyprus, which was given to him by Belus, king of Sidon. (Serv. *ad Aen.* i. 619.) He there married Eune, the daughter of Cyprus, by whom he became the father of Asteria, and founded the town of Salamis. (Tzetz. *ad Lycoph.* 447, 450; Pind. *Nem.* iv. 60; Aeschyl. *Pers.* 896; Eurip. *Helen.* 87, &c., 146, &c.; Paus. ii. 29. § 4; Horat. *Carm.* i. 7. § 21.) [L. S.]

TEUCER, artists. 1. A distinguished silver-chaser, the last in Pliny's list of the *caelatores* who flourished at Rome in the last age of the republic. Pliny mentions him in the following terms, *Habuit et Teucer crustarius famam.* (*H. N.* xxxiii. 12. s. 55.)

2. A gem-engraver, three of whose works are extant, and, by their beautiful execution, are thought to prove that the artist could not have lived later than the time of Augustus. He may therefore, perhaps, be the same as the foregoing. (Sillig, *Cat. Art. s. v.*; R. Rochette, *Lettre à M. Schorn*, p. 156, 2d ed.) [P. S.]

TEUSI'ALES, supposed artist. [ZEUXIADES.]

TEUTA (Τεῦτα), wife of Agron, king of the Illyrians, assumed the sovereign power on the death of her husband, B. C. 231. Elated by the successes recently obtained by the Illyrian arms [AGRON], she gave free scope to the piratical expeditions of her subjects, while she herself fitted out an armament which attacked the coast of Epeirus, while Scerdilaïdas, with an army of 5000 men, invaded that country by land, and reduced the wealthy city of Phoenice. An invasion of the Dardanians soon compelled her to recal her forces: but she had meanwhile provoked a more dangerous enemy. The injuries inflicted by the Illyrian pirates upon the Italian merchants had at length attracted the attention of the Roman senate, who sent two ambassadors, C. and L. Coruncanius, to demand satisfaction. But the haughty language of these deputies gave such offence to the Illyrian queen, that she not only refused to comply with their demands, but caused the younger of the two brothers to be assassinated on his way home. (Polyb. ii. 4, 6, 8; Dion Cass. Fr. 151; Zonar. viii. 19; Plin. *H. N.* xxxiv. 6; Liv. *Epit.* xx.) This flagrant breach of the law of nations led to an immediate declaration of war on the part of the Romans, who sent both the consuls, Cn. Fulvius and A. Postumius, with a fleet and army, to punish the Illyrian queen. Meanwhile Teuta, who was herself engaged in the siege of Issa, had early in the spring (B. C. 229) sent out a large force under Demetrius the Pharian, who made himself master of the island of Corcyra, and laid siege to Epidamnus. On the arrival of the Roman fleet, however, Demetrius treacherously surrendered Corcyra into their hands, and lent every assistance to the further operations of the two consuls. These were so rapid and decisive that the greater part of Illyria quickly fell into their hands, and Teuta herself was compelled to fly for refuge to the strong fortress of Rhizon. From hence she made overtures for peace, which she at length obtained from the Roman consul, A. Postumius, in the spring of B. C. 228, on condition of giving up the greater part of her dominions, and restraining her subjects from all voyages beyond the island of Lissus. By this treaty she appears to have retained the nominal sovereignty of a small territory, while her stepson Pinnes obtained the greater part of her kingdom; but we do not again meet with her name, and it is probable that she soon after abdicated this small remnant of power. (Polyb. ii. 9—12; Dion Cass. Fr. 151; Zonar. viii. 19; Appian. *Illyr.* 7.) [E. H. B.]

TEU'TAMUS (Τεύταμος), a Macedonian officer, who, in B. C. 319, shared with Antigenes the command of the select troops called the Argyraspids. Of the services by which he had earned this distinguished post we know nothing. When Eumenes, after escaping from Nora, joined the

Argyraspids in Cilicia, Antigenes and Teutamus at first, in obedience to the orders of the regent and Olympias, placed themselves under his command, but they secretly regarded him with jealousy, and Teutamus even listened to the overtures of Ptolemy, and would have joined in a plot against the life of Eumenes, had he not been dissuaded by his more prudent colleague. (Diod. xviii. 59, 62; Plut. *Eum.* 13.) But though they continued to follow the guidance of Eumenes, and with the troops under their command, bore an important part in his campaigns against Antigonus, they took every opportunity of displaying their envy and jealousy, which their general in vain tried to allay, by avoiding all appearance of the exercise of authority. [EUMENES, p. 89, a.] During the winter campaign in Gabiene (B. C. 316) the two leaders of the Argyraspids were the prime movers of a plot for the destruction of Eumenes; and after the final action, Teutamus was the first to open negotiations with Antigonus for the recovery of the baggage of the Argyraspids by the betrayal of his rival into his hands. (Plut. *Eum.* 13, 16, 17.) By this act of treachery he probably hoped to secure the favour of Antigonus, as well as to supplant his own colleague or leader, Antigenes; but we find no farther mention of his name, and it is probable that he was sent, with the greater part of the Argyraspids, to perish in Arachosia. (Diod. xix. 48.) [E. H. B.]

TEUTA'MIAS (Τευταμίας), a king of Larissa in Thessaly, and father of the Pelasgian Lethus. (Apollod. ii. 4. § 4; Hom. *Il.* ii. 843; Tzetz. *ad Lycoph.* 838.) [L. S.]

TEU'TARUS (Τεύταρος), the original owner of the bow which was used by Heracles. (Lycoph. *Cass.* 56; Tzetz. *ad Lycoph.* 50, 458.) [L. S.]

TEUTHRAS (Τεύθρας). 1. An ancient king of Mysia, who received Auge, the daughter of Aleus, and brought up her son Telephus. From him the town of Teuthrania in Mysia was believed to have received its name. (Apollod. ii. 7. § 4; Paus. viii. 4; Strab. xii. p. 571.) [TELEPHUS].

2. A Greek of Magnesia, who was slain by Hector at Troy. (Hom. *Il.* v. 705.)

3. An Athenian, who was believed to have founded Teuthrania in Laconia. (Paus. iii. 25. § 3.) [L. S.]

TEUTI'APLUS (Τευτίαπλος), an Elean, was one of the leaders of the Peloponnesian fleet which was sent under Alcidas, the Lacedaemonian, as admiral, to support Mytilene in its revolt from Athens, B. C. 427. The Mytilenaeans, however, had surrendered to Paches before the friendly armament reached the coast of Asia, and Teutiaplus then endeavoured, but without success, to persuade Alcidas to attempt the recovery of the island by a sudden attack. (Thuc. iii. 16, 29, 30.) [E. E.]

TEU'TICUS, an Illyrian noble, whom Gentius sent as ambassador to the Roman praetor, in B. C. 168, to beg for a truce. (Liv. xliv. 31.)

TEUTOBODUS, king of the Teutoni, when they were defeated by Marius at the great battle of Aquae Sextiae, in B. C. 102 [MARIUS, p. 955, b.]. According to some authorities Teutobodus was killed in the battle; according to others, he was taken prisoner and adorned the triumph of Marius. (Oros. v. 16; Eutrop. v. 1; Florus, iii. 3. § 10.)

TEUTOMA'LIUS, king of the Saluvii, took refuge among the Allobroges, after the conquest of his own people by the Romans, in B. C. 122. (Liv. *Epit.* 61.)

THAIS (Θαΐς), a celebrated Athenian Hetaera, who accompanied Alexander the Great on his expedition into Asia, or at least was present on various occasions during that period. Her name is best known from the story of her having stimulated the conqueror during a great festival at Persepolis, to set fire to the palace of the Persian kings: but this anecdote, immortalized as it has been by Dryden's famous ode, appears to rest on the sole authority of Cleitarchus, one of the least trustworthy of the historians of Alexander, and is in all probability a mere fable (Cleitarchus, *ap. Athen.* xiii. p. 576, e; Diod. xvii. 72; Plut. *Alex.* 38; Curt. v. 7. §§ 3—7; Droysen, *Gesch. Alex.* p. 247, note.)

After the death of Alexander, Thaïs attached herself to Ptolemy Lagi, by whom she became the mother of two sons, Leontiscus and Lagus, and of a daughter, Eirene. The statement of Athenaeus that she was actually married to the Egyptian king may be doubted, but he seems to have been warmly attached to her, and brought up their common children in almost princely style. (Athen. xiii. p. 576, e.) Many anecdotes are recorded of her wit and readiness in repartee, for which she seems to have been as distinguished as for her beauty. (Id. *ib.* p. 585.) [E. H. B.]

THA'LAMUS, P. LUCRINIUS, P. L., an artist, whose name appears on a Latin inscription, with the designation A'. CORINTHIS FABER, which Raoul-Rochette explains as *sculptor of Corinthian vases.* (Gruter, p. dcxxxix. 8; Muratori, *Thes.* vol. ii. p. cmlxiii.; Orelli, *Inscr. Lat. Sel.* No. 4181; R. Rochette, *Lettre à M. Schorn*, p. 414, 2d ed.) [P. S.]

THALASSA (Θάλασσα), a personification of the Mediterranean, is described as a daughter of Aether and Hemera. (Hygin. *Fab.* Praef. p. 2; Lucian, *Dial. D. Marin.* 11.) [L. S.]

THALA'SSIUS, TALA'SSIUS, or TALA'SSIO (Τάλασσιος), a Roman senator of the time of Romulus. At the time of the rape of the Sabine women, when a maiden of surpassing beauty was led away for Thalassius, the persons conducting her, in order to protect her against any assaults from others, exclaimed "for Thalassius." Hence, it is said, arose the wedding shout with which a bride at Rome was conducted to the house of her bridegroom. (Liv. i. 9; Serv. *ad Aen.* i. 651; Catull. 61, 134.) Others connect the name with the Greek ταλασία (spinning of wool), expressing the chief occupation of a newly married woman (Fest. p. 351, ed. Müller; Plut. *Quaest. Rom.* 31, *Romul.* 15); or regard it as the name of the god presiding over marriage. (Dionys. ii. 31; Martial, xii. 42. 4, iii. 93. 23.) [L. S.]

THALA'SSIUS. 1. Praefectus Praetorio of the East, under Constantius II., possessed great influence with this emperor. He had previously enjoyed the title of Comes, and as such was sent by Constantius on an embassy to his brother Constans at Petobio in Pannonia, in A. D. 348 (Athanasius, *Apol. ad Constant.* init.). As praefect of the East he did all in his power to excite the bad passions of Gallus, and to inflame Constantius against him. Thalassius died in A. D. 353, and was succeeded by Domitian (Amm. Marc. xiv. 1, 7; Zosim. ii. 48). Godefroy maintains that Thalassius could not have died earlier than A. D. 357,

because he is said to have been at the conference at Sirmium, which is usually placed in this year, and because the name of Thalassius, praefectus praetorio, occurs in a law dated A. D. 357. But Tillemont has shown that the conference at Sirmium ought probably to be referred to the year 351; and as Ammianus expressly places the death of Thalassius in A. D. 353, the Thalassius mentioned in the law may have been praefectus praetorio of Illyricum. The matter is discussed by Tillemont, *Histoire des Empereurs*, vol. iv. note xxix. *sur Constance.*

This Thalassius appears to have written some work on the history of his own times, as Suidas (*s. v.* Θεόφιλος) quotes his testimony respecting his contemporary Theophilus.

2. A monk, lived in the deserts of Libya, about A. D. 662. There are extant four hecatontades of Thalassius addressed to the presbyter Paulus, and entitled Περὶ ἀγαπῆς καὶ ἐγκρατείας καὶ τῆς κατὰ νοῦν πολιτείας, *De caritate, vitae continentia et mentis regimine*, which are printed in all the *Bibliothecae Patrum.* (Fabric. *Bibl. Graec.* vol. xi. pp. 113, 114.)

THALEIA or THALIA (Θάλεια, Θαλία). 1. One of the nine Muses, and, at least in later times, regarded as the Muse of Comedy. (Hes. *Theog.* 77.) She became the mother of the Corybantes by Apollo. (Apollod. i. 3. § 4; Plut. *Sympos.* ix. 14.)

2. A daughter of Nereus and Doris. (Hom. *Il.* xviii. 39; Hes. *Theog.* 248; Virg. *Georg.* iv. 338, *Aen.* v. 826.)

3. A daughter of Hephaestus, and by Zeus, the mother of the Palici. (Serv. *ad Aen.* ix. 584; Steph. Byz. *s. v.* παλική.)

4. One of the Charites. (Hes. *Theog.* 909; Apollod. i. 1. § 3; Paus. ix. 35. § 1.) [L. S.]

THALELAEUS (Θαλέλαιος), a jurist, lived in the time of Justinian, and was a professor of law, and probably at Constantinople, though there is no evidence for that. He is mentioned among the Antecessores, to whom the Constitution *Omnem*, &c. is addressed; but he was not employed with Tribonian and others upon the compilation of any of Justinian's law books. Thalelaeus had a high reputation: he was called the "eye of jurisprudence," (τῆς νομικῆς ὀφθαλμός). His great work was a Greek commentary on the Code of Justinian, which was divided into three parts. The first and most extensive part is a kind of introduction to a knowledge of the text of the Code, which is properly called τὸ πλάτος, a name sometimes given, but perhaps incorrectly, to the whole commentary. The second part consisted of a literal Greek version (κατὰ πόδας) of the constitutions which existed in Latin in the Code, or of an extract only from those which had been copied in Greek into the same collection. The third part consists of observations on the Greek and Latin Constitutions.

The commentary of Thalelaeus is the most important of all that has been written upon the constitutions contained in the Code. He was not satisfied with taking the constitutions as they appear in the Code, but he consulted the texts of the original constitutions; for instance, he gives the constitution I. (Cod. 2. tit. (9) 10, *De Errore Advocat.*) more complete than it is in the Corpus Juris; and upon Constit. I. (Cod. 2. tit. 9. *De Advoc. Fisci*), he quotes a text of Paulus, which is found nowhere else. This commentary was first published in Meerman's Thesaurus, iii. and v., and since by Heimbach, *Basil.* i. 323—424.

It is sometimes said that Thalelaeus wrote a commentary on the Novellae, but this notion is only founded on a mistake of a copyist, who in a scholium of the Basilica on Nov. 115. c. 5. § 1, has written Thalelaeus for Theodorus. There appears also to be no ground for the opinion that Thalelaeus translated the Pandect, or that he wrote a commentary on it. (Mortreuil, *Histoire du Droit Byzantin*, vol. i.) [G. L.]

THALELAEUS (Θαλέλαιος) or THALLELAEUS (Θαλλέλαιος), Saint, a physician, who was born near Mount Lebanon in Phoenicia of Christian parents, and received his medical education from a physician named Macarius, who had attained the dignity of Archiater. He displayed on all occasions great zeal in favour of Christianity, and acquired considerable reputation by his medical skill, so that some of his cures were said to be miraculously performed. He attended on the heathen with as much care as on Christians, and was particularly charitable towards the poor. During the persecution carried on against the Christians in the short reign of the emperors Carinus and Numerianus, Thalelaeus was seized by Tiberius the governor of Edessa in Mesopotamia, from whose hands he is said to have been miraculously delivered. He was afterwards taken before Theodorus, the governor of Aegae in Cilicia, by whom he was exposed to various tortures, and at last put to death, A. D. 284. His constancy and his wonderful deliverances converted several of the bystanders, and among the rest his former tutor Macarius. His memory is celebrated by the Romish Church on May 20. (*Acta Sanctorum*, May 20. vol. v. p. 178*.) [W. A. G.]

THALES (Θαλῆς), the Ionian philosopher, was born at Miletus in the 35th Olympiad, according to Apollodorus (Diog. Laërt. i. 37). He is said (Herod. i. 74) to have predicted the eclipse of the sun, which happened in the reign of the Lydian king Alyattes (according to Oltmann's calculations, in the *Abhandl. der Königl. Akademie der Wissenschaften in Berlin*, 1812, 1813, in the year B. C. 609), and under Croesus to have managed the diversion of the course of the Halys (Herod. i. 75), and later, in order to unite and strengthen the Ionians when threatened by the Persians, to have instituted a federal council in Teos (Ib. 170). These statements, and the mention of Thales in the books of Xenophanes and Heracleitus (Diog. Laërt. i. 33) accord very well with the reckoning of Apollodorus, which may have been founded on the statement of Demetrius Phalereus, that Thales received the appellation of the Sage in the time of the Athenian archon Damasius (Diog. Laërt. i. 22). They confirm at the same time the statements respecting the long duration of his life, which extended to 78, or even 90 years (Diog. Laërt. i. 38). In the different lists of the seven sages his name seems to have stood at the head (Diog. Laërt. i. 41, &c. 22; comp. Cic. *Acad.* ii. 37), and, as his wisdom is said to have shown itself in political sagacity, so also it manifested itself in prudence in acquiring wealth (Arist. *Eth. Nic.* i. 1, comp. Diog. Laërt. i. 26). And, generally speaking, the above honourable designation which was given to those seven men, denoted, not scientific inquirers, but men of sound understanding, and famed for their legislative talents, as

Dicaearchus had already remarked (Diog. Laërt. i. 10; Cic. *Lael.* 2; Plut. *Solon.* 3). Nevertheless Thales is also brought forward as the originator of philosophy and mathematics (ἀρχηγὸς τῆς φιλοσοφίας, Arist. *Metaph.* i. 3 ; Diog. Laërt. i. 28, &c. ; Apul. *Flor.* c. iv. p. 38, Beroald), and with good reason, if he first convinced himself of the necessity of scientific proof, and attempted it in philosophy and mathematics. In the latter science we find attributed to him only proofs of propositions which belong to the first elements of geometry, and could not possibly have put him in a position to calculate the eclipses of the sun, and the course of the heavenly bodies. Nevertheless, that careful inquirer, Eudemus of Rhodes, had attributed to him both these calculations and those proofs (Diog. Laërt. *l. c.;* Procl. *in Euclid.* i. p. x. 17, 19, 44, 67, 79, 92). It is possible that communications from the East, where greater progress had been made in astronomy, came to the help of the Milesian. The Peripatetic Hieronymus had already mentioned his stay in Egypt, which was devoted to mathematical pursuits (Diog. Laërt. i. 27; comp. Plin. *H. N.* xxxvi. 18). Others had attributed to him journeys to Crete and Asia (Diog. Laërt. i. 47. 24. ib. Menag.). In his dogma that water is the origin of things, that is, that it is that out of which every thing arises, and into which every thing resolves itself, Thales may have followed Orphic cosmogonies (Arist. *l. c.*; Justin Mart. *Coh. ad Gr.* p. 7, Paris; Plut. *Placit.* i. 3, &c.; comp. Ch. A. Brandis, *Handbuch der griechisch-römischen Philosophie*, i. p. 65, &c.), while, unlike them, he sought to establish the truth of the assertion. Hence, Aristotle, immediately after he has called him the originator of philosophy, brings forward the reasons which Thales was believed to have adduced in confirmation of that assertion ; for that no written developement of it, or indeed any book by Thales, was extant, is proved by the expressions which Aristotle uses when he brings forward the doctrines and proofs of the Milesian (ἴσως, *l. c.*, *de Anim.* i. 5 ; φασίν, *de Caelo*, ii. 13), nay, even in connection with the above-mentioned story (*Polit.* i. 11 ; comp. Plat. *Theaet.* 174, λέγεται). In other ways, also, it is established that Thales left behind him nothing in a written form (Diog. Laërt. i. 23; Themist. *Orat.* xxvi. 317, Hard. ; Simpl. *in Arist. de An.* f. 8) ; a metrical work on astronomy, attributed to him, was regarded even in antiquity as the production of a Samian of the name of Phocas (Diog. Laërt. i. 23). Verses in which Thaletic doctrines and expressions were embodied (Diog. Laërt. i. 34 ; Plut. *de Pyth. Orat.* p. 402, e) belonged without doubt to a later period, and to attribute commentaries (ἀπομνημονεύματα) to him or his school, is an error into which Joannes Philoponus has been led merely by the words of Aristotle which he explains (ἐξ ὧν ἀπομνημονεύουσιν, *de Anim.* i. 2). Still, we can as little assume that Aristotle attributed the doctrines and their proofs to Thales from mere conjecture ; he attaches much too decided an importance to them for that. Besides, Theophrastus seems to have repeated and somewhat modified them ; and Eudemus had distinctly stated the mathematical propositions, for which Thales adduced proofs. That the fruit and seeds of things are moist, and that warmth is developed out of moistness, are the reasons which Aristotle regards as those which may have led Thales to the assertion that water is the origin of things. Simplicius (*in Arist. Phys.* f. 6) adds, probably after Theophrastus, to whom he refers immediately before and after, that what dies, dries up, and that water is what holds all things together: and further, that water is in the highest degree plastic (εὐτύπωτον). The sayings also attributed by Aristotle to Thales, that every thing is full of gods (*de Anim.* i. 5, p. 411. 70, Berol.), and that the soul is what originates motion, whence also he attributed soul to the magnet (ib. i. 2, p. 405. 19), betray the presupposition that it is by virtue of the indwelling power with which it is pervaded, as with a soul, that water produces the various phenomena. But neither the doctrine of the soul of the universe (Stob. *Ecl. Phys.* i. p. 54, Heeren ; Plut. *Plac.* i. 20), nor that of a Deity forming the universe (Cic. *de Nat. Deor.* i. 10 ; Joh. Philop. *in Arist. de An.* p. 7) which later writers attributed to him, can be inferred therefrom : they have here, as in other cases, defined more precisely, or amplified the cautious statements of Aristotle, and perhaps of Theophrastus (in all probability the only authentic sources which they had for the doctrines of Thales), and so make him teach that the soul is that which is moved eternally and by itself (Plut. *Plac.* iv. 2), and immortal (Diog. Laërt. i. 24), that matter is infinitely divisible (Stob. *Ecl. Phys.* i. p. 319, &c.) and without void space (ib. 378), that out of water first of all the four elements developed themselves (Heracl. Pont. *Alleg. Hom.* c. 22) and so forth, propositions which, as may be shown, Plato, Empedocles, and others were the first to lay down. [Ch. A. B.]

THALES or THALE'TAS (Θαλῆς, Θαλήτας), the celebrated musician and lyric poet. The two forms of the name are mere varieties of the same word: but Θαλῆς seems to be the more genuine ancient form ; for it not only has the authority of Aristotle, Strabo, and Plutarch, but it is also used by Pausanias (i. 14. § 4) in quoting the verses composed in honour of the musician by his contemporary Polymnestus. Nevertheless, it is more convenient to follow the prevailing custom among modern writers, and call him Thaletas.

The position of Thaletas is one of the most interesting, and at the same time most difficult points, in that most interesting and difficult subject, the early history of Greek music and lyric poetry. The most certain fact known of him is, fortunately, that which is also the most important; namely, that he introduced from Crete into Sparta certain principles or elements of music and rhythm, which did not exist in Terpander's system, and thereby founded the second of the musical schools which flourished at Sparta. (Plut. *de Mus.* 9, p. 1135, b.)

He was a native of Crete, and, according to the best writers, of the city of Gortyna. (Polymnestus, *ap.* Paus. *l. c.* ; Plut. *de Mus. l. c.*) Suidas has preserved other traditions, which assigned him to Cnossus or to Elyrus. (Suid. *s. v.*, for the articles Θαλήτας Κρής and Θαλήτας Κνώσσιος refer without doubt to the same individual, and in the former article the words ἢ Ἰλλυρίος ought to be Ἐλύριος : comp. Meursius, *Cret.* i. 9 ; Küster, *ad loc.;* Müller, *Hist. Lit. of Greece*, vol. i. p. 159.)

In compliance, according to tradition, with an invitation which the Spartans sent to him in obedience to an oracle, he removed to Sparta, where, by the sacred character of his paeans, and the humanizing influence of his music, he appeased the wrath of Apollo, who had visited the city with a

plague, and composed the factions of the citizens, who were at enmity with each other. (Paus. *l. c.*; Plut. *Lycurg.* 4; Ephorus, *ap.* Strab. x. pp. 480, 482; Sext. Empir. *adv. Rhet.* ii. p. 292, Fabric.; Aelian. *V. H.* xii. 50.) At Sparta he became the head of a new school (*κατάστασις*) of music, which appears never afterwards to have been supplanted, and the influence of which was maintained also by Xenodamus of Cythera, Xenocritus of Locris, Polymnestus of Colophon, and Sacadas of Argos. (Plut. *de Mus. l. c.*) These matters will be examined more fully presently; but the brief outline just given is necessary for the understanding of the chronological investigation which follows.

In studying the early history of Greek lyric poetry, nothing would be more desirable, if it were possible, than to fix the precise dates of the musicians and poets who contributed to its development; that so we might trace the steps of its progress, in relation to the time they occupied, the social state of the people amongst whom they were made, and the order in which they followed from one another. It must, however, be confessed that, after all the labour which scholars have bestowed on the subject, there is an uncertainty, generally to the extent of half a century, and in some cases more, respecting the dates of the earliest poets, while the more important point of their relative order of succession and their distance from each other in time is beset with great difficulties. These remarks apply most strongly to Thaletas, the various dates assigned to whom, by ancient and modern writers, range over a period from before the time of Homer down to the year B. C. 620.

How uncertain, and even fabulous, were the traditions followed by the generality of the ancient writers respecting the date of Thaletas, is manifest from the statements of Suidas, that he lived before the time of Homer, of Demetrius Magnes (*ap.* Diog. Laërt. i. 38), that he was "very ancient, about the time of Hesiod and Homer and Lycurgus," and of the many other writers, who make him contemporary with Lycurgus, and even an elder contemporary. In nearly all the accounts, above referred to, of the removal of Thaletas to Sparta, he is said to have gone thither at the invitation of Lycurgus, who used his influence to prepare the minds of the people for his own laws; while some even speak of him as if he were a legislator, from whom Lycurgus derived some of his laws. (Sext. Empir. *l. c.*; Arist. *Pol.* ii. 9. § 5, ii. 12.) These accounts, which Aristotle (*l. c.*) condemns as anachronisms, can easily be explained. The influence of music upon character and manners was in the opinion of the ancients so great, that it was quite natural to speak of Terpander and Thaletas as fellow-workers with the great legislator of the Spartans in forming the character of the people; and then such statements were interpreted by later writers in a chronological sense; for similar traditions are recorded of Terpander as well as of Thaletas. [TERPANDER.] Moreover, in the case of Thaletas, the supposed connection with Lycurgus would assume a more probable appearance on account of his coming from Crete, from whence also Lycurgus was supposed to have derived so many of his institutions; and this is, in fact, the specific form which the tradition assumed (Ephor. *ap.* Strab. x. p. 482; Plut. *Lycurg.* 4), namely, that Lycurgus, arriving at Crete in the course of his travels, there met with Thaletas, who was one of the men renowned in the island for wisdom and political abilities (*ἕνα τῶν νομιζομένων ἐκεῖ σοφῶν καὶ πολιτικῶν*), and who, while professing to be a lyric poet, used his art as a pretext, but in fact devoted himself to political science in the same way as the ablest of legislators (*ποιητὴν μὲν δοκοῦντα λυρικῶν μελῶν καὶ πρόσχημα τὴν τέχνην ταύτην πεποιημένον, ἔργῳ δὲ ἅπερ οἱ κράτιστοι τῶν νομοθετῶν διαπραττόμενον*). Add to this the great probability that later writers mistook the sense of the word *νόμοι* in the ancient accounts of Thaletas; and his association with Lycurgus is explained. It is not worth while to discuss the statement of Jerome (*Chron. s. a.* 1266, B. C. 750), who says that Thales *of Miletus* (probably meaning Thales of Crete, for the philosopher's age is well known) lived in the reign of Romulus. Perhaps this may only be another form of the tradition which made him contemporary with Lycurgus.

The strictly historical evidence respecting the date of Thaletas is contained in three testimonies. First, the statement of Glaucus, one of the highest authorities on the subject, that he was later than Archilochus. (Plut. *de Mus.* 10, p. 1134, d. e.) Secondly, the fact recorded by Pausanias (i. 14. § 4), that Polymnestus composed verses in his praise for the Lacedaemonians, whence it is probable that he was an elder contemporary of Polymnestus, and therefore older than Alcman, by whom Polymnestus was mentioned. (Plut. *de Mus.* 5, p. 1133, a.) Thirdly, in his account of the second school or system (*κατάστασις*) of music at Sparta, Plutarch tells us (*de Mus.* 9, p. 1134, c.) that the first system was established by Terpander; but of the second the following had the best claim to be considered as the leaders (*μάλιστα αἰτίαν ἔχουσιν ἡγεμόνες γενέσθαι*), Thaletas, Xenodamus, Xenocritus, Polymnestus, and Sacadas; and that to them was ascribed the origin of the *Gymnopaedia* in Lacedaemon, of the *Apodeixeis* in Arcadia, and of the *Endymatia* in Argos. This important testimony is very probably derived from the work of Glaucus. Lastly, Plutarch (*de Mus.* 10, p. 1134, e.) mentions a vague tradition, which is on the face of it improbable, and which is quite unworthy to be placed by the side of the other three, that Thaletas derived the rhythm called Maron and the Cretic rhythm from the music of the Phrygian flute-player Olympus (*ἐκ γὰρ τῆς Ὀλύμπου αὐλήσεως Θαλήταν φασὶν ἐξειργάσθαι ταῦτα*· the context shows that Plutarch here deserts his guide, Glaucus, and sets up against him the traditions of other writers, we know not whom).

Now, from these testimonies we obtain the results, that Thaletas was younger than Archilochus and Terpander, but older than Polymnestus and Alcman, that he was the first of the poets of the second Spartan school of music, by whose influence the great Dorian festivals which have been mentioned were either established, or, what is the more probable meaning, were systematically arranged in respect of the choruses which were performed at them.

These conditions would all be satisfied by supposing that Thaletas began to flourish early in the seventh century B. C., provided that we accept the argument for an earlier date of Terpander than that usually assigned to him [TERPANDER]. To escape from the difficulty as Clinton does (*F. H.* vol. i. *s. a.* 644), by making Terpander *later* than

Thaletas, is altogether inadmissible ; for, if we reject Plutarch's account of the two musical schools at Sparta, the *first* founded by Terpander, and the second by Thaletas, the whole matter is thrown into hopeless confusion. Such a mistake, made by so eminent a chronologer, through following implicitly Eusebius and the Parian marble, is an excellent example of the danger of trusting to the positive statements of the chronographers in opposition to a connected chain of inference from more detailed testimonies. On the other hand, Müller, while pointing out Clinton's error, appears to us to place Thaletas much too low, in consequence of accepting the tradition recorded by Plutarch respecting Olympus, whom also he places later than Terpander (*Hist. Lit.* vol. i. pp. 158, 159). The fact is that we have no sufficient data for the time of Olympus ; and even if we had, the tradition recorded by Plutarch is much too doubtful to be set up against the evidence derived from the relations of Thaletas to Archilochus and Alcman. When Müller says that Clinton "does not allow sufficient weight to the far more artificial character of the music and rhythms of Thaletas" (i. e. than those of Terpander), he seems to imply that a long time must necessarily have intervened between the two. Not only is there no ground for this idea, but it is opposed to analogy. There is no ground for it ; for it is clear from all accounts that the second system of music was not gradually developed out of the first, by successive improvements, but was formed by the addition of new elements derived from other quarters, of which the first and chief were those introduced by Thaletas from Crete. It is also opposed to analogy, which teaches us that the period of most rapid improvement in any art is that in which it is first brought under the dominion of definite laws, by some great genius, whose first efforts are the signal for the appearance of a host of rivals, imitators, and pupils. Moreover, if there be any truth in the tradition, it would seem probable that Terpander and Thaletas were led to Sparta by very similar causes at no very distant period ; and it seems most improbable that, after music had attained the degree of developement to which Terpander brought it at Sparta, the important additional elements, which existed in the Cretan system, should not have been introduced for a period of forty years, which is the interval placed by Müller between Terpander and Thaletas. Müller's mode of computing backwards the date of Thaletas from that of Sacadas (B. C. 590) is altogether arbitrary ; but if such a method be allowable at all, surely thirty years is far too short a time to assign as the period during which the second school of Spartan music chiefly flourished. On the whole, decidedly as Clinton is wrong as to Terpander, he is probably near the mark in fixing the period of Thaletas at B. C. 690—660 ; though it might be better to say that he seems to have *flourished about* B. C. 670 or 660, and how much before or after those dates cannot be determined. It appears not unlikely that he was already distinguished in Crete, while Terpander flourished at Sparta.

The improvement effected in music by Thaletas appears to have consisted in the introduction into Sparta of that species of music and poetry which was associated with the religious rites of his native country ; in which the calm and solemn worship of Apollo prevailed side by side with the more animated songs and dances of the Curetes, which resembled the Phrygian worship of the Magna Mater (Müller, p. 160). His chief compositions were *paeans* and *hyporchemes*, which belonged respectively to these two kinds of worship. In connection with the paean he introduced the rhythm of the Cretic foot, with its resolutions in the Paeons ; and the Pyrrhic dance, with its several variations of rhythm, is also ascribed to him. He seems to have used both the lyre and the flute. (See Müller, pp. 160, 161.)

Plutarch and other writers speak of him as a lyric *poet*, and Suidas mentions, as his works, *μέλη* and *ποιήματά τινα μυθικά*, and it is pretty certain that the musical compositions of his age and school were often combined with suitable original poems, though sometimes, as we are expressly told of many of the nomes of Terpander, they were adapted to the verses of Homer and others of the older poets. Be this as it may, we have now no remains of the poetry of Thaletas. (Fabric. *Bibl. Graec.* vol. i. pp. 295—297 ; Müller, *Hist. of the Lit. of Anc. Greece*, vol. i. pp. 159—161 ; Ulrici, *Gesch. d. Hellen. Dichtkunst*, vol. ii. pp. 212, foll., a very valuable account of Thaletas ; Bernhardy, *Geschichte der Griech. Lit.* vol. i. pp. 267, 270, vol. ii. pp. 420, 421, 427.) [P. S.]

THALES (Θαλῆς) of Sicyon, a painter who is mentioned with the epithet *μεγαλοφυής* by Diogenes Laërtius (i. 38), on the authority of Demetrius Magnes. In the same passage, Diogenes speaks of another Thales, as mentioned in the work of Duris on painting ; and it may be presumed, therefore, that this Thales was a painter ; but whether the two were different persons, or the same person differently mentioned by Demetrius and by Duris, cannot be determined.

A curious passage respecting an artist of this name has been discovered by Osann, in an oration of Theodorus Hyrtacenus, published in Boissonade's *Anecdota Graeca*, vol. i. p. 156 : —*Ἕλληνες Φειδίαν Θαλῆν τε καὶ Ἀπελλῆν, τὸν μὲν λιθοξοϊκῆς, τὸν δ' αὖ πλαστικῆς, Ἀπελλῆν δὲ γραφικῆς ἕνεκα καὶ τῶν ἐκεῖθεν χαρίτων ἐθαύμαζον.* It is certainly remarkable to find a statuary, otherwise unknown (or, if he be the same person as the painter, little better than unknown), placed by a late Byzantine writer on a level with Pheidias and Apelles. There is probably some error ; but whether it rests with the author or the transcriber, and what is its correction, we have not the means of deciding. Perhaps Osann may have discussed the question, but we have no opportunity of referring to his paper in the *Kunstblatt*, which we mention on the authority of Raoul-Rochette, who only observes that "the difficulty is not serious, as there were many artists who practised at the same time statuary and painting," as if *that* were the difficulty ! (Osann, *Kunstblatt*, 1832, No. 74 ; Rochette, *Lettre à M. Schorn*, p. 415, 2d ed.) [P. S.]

THALE'TAS. [THALES.]

THALE'TIO or THALA'TIO, C. JU'NIUS, a freedman of Maecenas, is mentioned on an extant inscription as FLATURARIUS SIGILLARIARIUS, that is, a maker of small bronze figures. (Gruter, p. dcxxxviii. 6 ; Muratori, *Thes.* vol. ii. p. cmlxi. 4 ; R. Rochette, *Lettre à M. Schorn*, p. 414, 2d ed.) [P. S.]

THALIA. [THALEIA.]

THALLO (Θαλλώ), one of the Attic Horae, who was believed to grant prosperity to the young

shoots of plants, and was also invoked in the political oath which the citizens of Athens had to take. (Paus. ix. 35. § 1; Pollux, *Onom.* viii. 106.) [L. S.]

THALLUS (Θαλλός), of Miletus, an epigrammatic poet, five of whose epigrams are preserved in the Greek Anthology. Of these the first is in honour of the birthday of a Roman emperor, or one of the imperial family (Καῖσαρ), on which account Bovinus supposes the poet to be the same person who is mentioned in an extant inscription as a freedman of Germanicus (*Mém. de l'Acad. des Inscr.* vol. iii. p. 361). The name is given in various forms in the titles to the epigrams; the first is inscribed simply Θάλλου, the second and fourth Θαλοῦ Μιλησίου, the fifth Θαλλοῦ Μιλησίου, and the third Θυηλάου, which is perhaps a corruption of Θυΐλλου. The form Θαλοῦ may be explained by considering Θαλλός and Θαλῆς as mere variations of the same word, as in many similar double forms; or perhaps it may have arisen from a confusion between the poet and the celebrated philosopher, Thales of Miletus; but there is no ground whatever for supposing that the two epigrams are to be ascribed to the philosopher. The name Θαλλός occurs in Athenian inscriptions. (Pape, *Wörterbuch d. Gricch. Eigennamen;* Brunck, *Anal.* vol. ii. p. 164; Jacobs, *Anth. Graec.* vol. ii. p. 150, vol. xiii. p. 956; Fabric. *Bibl. Graec.* vol. iv. p. 496.) [P. S.]

THALLUS, P. CORNE'LIUS, son of an architect of the same name, is designated MAG. QUINQ. *i. e. Magister Quinquennalis*, on a Latin inscription. Hence the father, and perhaps the son too, must be added to the lists of ancient artists. (Gruter, p. xcix. 9; Bracci, *Memor. de' Incisor.* vol. ii. p. 265; R. Rochette, *Lettre à M. Schorn*, p. 415, 2d ed.) [P. S.]

THALNA or TALNA*, JUVE'NTIUS. 1. T. JUVENTIUS THALNA, praetor B. C. 194. He is, perhaps, the same as the T. Juventius who was sent, with two other commissioners, in B. C. 172, to purchase corn in Apulia and Calabria, for the use of the army and fleet in the war against Perseus. (Liv. xxxiv. 42, 43, xlii. 27.)

2. L. JUVENTIUS THALNA, served in Spain in B C. 185, as legatus to the praetor Calpurnius Piso. (Liv. xxxix. 31, 38.)

3. M'. JUVENTIUS L. F. T. N. THALNA, son of No. 2, was tribune of the plebs B. C. 170, when, in conjunction with his colleague Cn. Aufidius, he accused the praetor C. Lucretius, on account of his tyrannical and oppressive conduct in Greece. He was praetor in B. C. 167, and obtained the jurisdictio inter peregrinos; and in this year he proposed to the people, without previously consulting the senate, that war should be declared against the Rhodians, in hopes of obtaining the command himself. His proposition was vehemently opposed by the tribunes M. Antonius and M. Pomponius. He was consul in B. C. 163, with Ti. Sempronius Gracchus, and carried on war against the Corsicans, whom he subdued. The senate in consequence voted him the honour of a thanksgiving; and he was so overcome with joy at the intelligence, which he received as he was offering a sacrifice, that he dropt down dead on the spot. (Liv. xliii. 8, xlv. 16, 21; Fasti Capitol.; Obseq. 73; Titulus Terrent. *Heautont.*; Val. Max. ix. 12. § 3; Plin. *H. N.* vii. 53.)

4. (JUVENTIUS) THALNA, one of the judices at the trial of Clodius, in B. C. 61, was bribed by the latter. (Cic. *ad Att.* i. 16. § 6.)

5. (JUVENTIUS) THALNA, who appears to be a different person from No. 4, is mentioned by Cicero in his correspondence in B. C. 45, and again in B. C. 44. (Cic. *ad Att.* xiii. 29, xvi. 6.)

THA'LPIUS (Θάλπιος), a son of Eurytus, and one of the leaders of the Epeians in the Trojan war. (Hom. *Il.* ii. 620; Paus. v. 3. § 4.) [L. S.]

THA'MYRIS (Θάμυρις), an ancient Thracian bard, was a son of Philammon and the nymph Argiope. He went so far in his conceit as to think that he could surpass the Muses in song; in consequence of which he was deprived of his sight and of the power of singing. (Hom. *Il.* ii. 595, &c.; Apollod. i. 3. § 3; Paus. iv. 33. § 4, x. 7. § 2; Eurip. *Rhes.* 925.) He was represented with a broken lyre in his hand. (Paus. ix. 30. § 2.) [L. S.]

THA'MYRUS or THA'MYRAS (Θάμυρος, Θαμύρας), artists. 1. A gem-engraver, two of whose works are extant, one of which is a fine cameo, in the antique style, representing an infant seated, a subject which, from the numerous repetitions of it on ancient gems, is thought by R. Rochette to be copied from some celebrated work of art. (Stosch, pl. lxix.; Bracci, vol. ii. pl. cxiii.; Caylus, *Recueil*, pl. xlv. n. 2; Eckhel, *Pierr. grav. de Vienne*, pl. xxx.; R. Rochette, *Lettre à M. Schorn*, p. 156.)

2. L. Maelius, L. L., designated *Vascularius*, that is, a maker of vases, on an extant Latin inscription. (Gruter, p. dcxliii.; R. Rochette, *Lettre à M. Schorn*, p. 415, 2d ed.)

A discussion has been raised respecting the true form of this name. Köhler (*Einleitung*, p. 13) blames Visconti for calling the gem-engraver *Thamyrus* instead of *Thamyras*. Of course ΘΑΜΥΡΟΥ, on the gems, might be taken as the genitive of either; but Stosch and R. Rochette decide in favour of *Thamyrus* on the evidence of the inscription. The truth, however, seems to be that *Thamyrus* is merely the Latin form of Θαμύρας, which is the genuine Greek, and which is only a variation of Θάμυρις. (Pape, *Wörterbuch d. Griech. Eigennamen.*) [P. S.]

THA'NATOS (Θάνατος), Latin *Mors*, a personification of Death. In the Homeric poems Death does not appear as a distinct divinity, though he is described as the brother of Sleep, together with whom he carries the body of Sarpedon from the field of battle to the country of the Lycians. (*Il.* xvi. 672, xiv. 231.) In Hesiod (*Theog.* 211, &c. 756) he is a son of Night and a brother of Ker and Sleep, and Death and Sleep reside in the lower world. (Comp. Virg. *Aen.* vi. 277.) In the Alcestis of Euripides, where Death comes upon the stage, he appears as an austere priest of Hades in a dark robe and with the sacrificial sword, with which he cuts off a lock of a dying person, and devotes it to the lower world. (*Alcest.* 75, 843, 845.) On the whole, later poets describe Death as a sad or terrific being (Horat. *Carm.* i. 4. 13, *Sat.* ii. 1. 58), but the best artists of the Greeks, avoiding any thing that might be displeasing, abandoned the ideas suggested to them by the poets, and represented Death under a more pleasing aspect. On the chest of Cypselus, Night was

* *Thalna*, which occurs in the Capitoline Fasti, is the correct form.

represented with two boys, one black and the other white (Paus. v. 18. § 1), and at Sparta there were statues of both Death and Sleep. (iii. 18. § 1.) Both were usually represented as slumbering youths, or as genii with torches turned upside down. There are traces of sacrifices having been offered to Death (Serv. *ad Aen.* xi. 197; Stat. *Theb.* iv. 528; Lucan, vi. 600; Philostr. *Vit. Apoll.* v. 4), but no temples are mentioned anywhere. Comp. the excellent Treatise of Lessing, *Wie die Alten den Tod gebildet.* [L. S.]

THARYPS or THA'RYPAS, (Θάρυψ, Θαρύπας), king of the Molossians, is mentioned by Thucydides (ii. 80) as a minor in B. C. 429. He was the father of ALCETAS I., and is said to have been the first to introduce Hellenic civilization among his subjects. (Paus. i. 11; Plut. *Pyrrh.* 1.) Plutarch (*l. c.*) calls him Tharrhytas. [E. E.]

THASUS (Θάσος), a son of Poseidon, or Cilix or Agenor, was one of those who set out from Phoenicia in search of Europa, and thus founded the town of Thasos. (Herod. ii. 44, vi. 47; Paus. v. 25. § 7; Apollod. iii. 1. § 1.) [L. S.]

THAU'MACUS (Θαύμακος), the father of Poas, from whom the town of Thaumacia in Magnesia was believed to have received its name. (Steph. Byz. *s. v.* Θαυμακία; compare Hom. *Il.* ii. 716.) [L. S.]

THAUMAS (Θαύμας), a son of Pontus and Ge, and by the Oceanide Electra, the father of Iris and the Harpies. (Hes. *Theog.* 237, 265, &c.; Callim. *Hymn. in Del.* 67; Ov. *Met.* iv. 479, xiv. 845.) There is also mention of a Centaur Thaumas. (Ov. *Met.* xii. 304.) [L. S.]

THEAETE'TUS (Θεαίτητος), a Rhodian, who was one of the leaders of the party in his native city favourable to the Roman cause. He is first mentioned as accompanying Philophron on an embassy to the ten Roman deputies, who after the defeat of Antiochus settled the affairs of Asia, B. C. 189. (Polyb. xxiii. 3.) During the war between the Romans and Perseus, his name is again repeatedly associated with that of Philophron: their efforts to oppose all concessions to the Macedonian king and his partisans, have been already related. [PHILOPHRON.] Hence when the defeat of Perseus gave the decided preponderance to the Roman party, the Rhodians hastened to appoint Theaetetus their admiral, an office of the highest rank in that naval republic, and at the same time sent him as their ambassador to Rome, to intercede in favour of his native city. But the advanced age of their deputy frustrated their intentions: Theaetetus, who was above 80 years old, dying at Rome before the senate had come to a decision concerning his countrymen. (Polyb. xxvii. 11, xxviii. 2, 14, xxix. 5, xxx. 5, 19.) [E. H. B.]

THEAETE'TUS (Θεαίτητος), literary. 1. A Pythagorean philosopher, who legislated for the Locrians. (Iamblich. *Vit. Pyth.* 30; Fabric. *Bibl. Graec.* vol. i. p. 876, vol. ii. p. 38.)

2. An Athenian, the son of Euphronius of Sunium, is introduced as one of the speakers in Plato's *Theaetetus* and *Sophistes*, in which dialogues he is spoken of as a noble, courageous, and well-disposed youth; in person somewhat like Socrates; and ardent in the pursuit of knowledge, especially in the study of geometry. (Plat. *Theaet.* pp. 143, 144, et alib.; *Sophist.* passim; *Polit.* pp. 257, 258, p. 266, a.) Diogenes Laërtius (ii. 29) mentions him as an example of the happy effects of the teaching of Socrates. Eusebius (*Chron.*) places "Theaetetus the mathematician" at Ol. 85, B. C. 440, a date which can only be accepted as referring, not to the time when he really flourished, but when, as a mere youth, he became the disciple of Socrates. (Comp. Fabric. *Bibl. Graec.* vol. iii. p. 78, note.)

3. A poet of the Greek Anthology, of whom we only know with certainty that he lived at or after the time of the Academic philosopher Crantor, his epitaph upon whom is preserved by Diogenes Laërtius (iv. 25). Crantor flourished about Ol. 116, B. C. 316. Six epigrams of his are contained in the Greek Anthology (Brunck, *Anal.* vol. ii. p. 251, vol. iii. p. 131, *Lection.* p. 189; Jacobs, *Anth. Graec.* vol. ii. p. 227, vol. xiii. p. 957; Fabric. *Bibl. Graec.* vol. iv. p. 496.)

4. Scholasticus, an epigrammatist of the time of Justinian, as is clearly proved by the references in his epigrams to Domninus, who was prefect of the city under Justin I. (*Ep.* 5), and to Julianus Antecessor (*Ep.* 6). Reiske confounded him with the former epigrammatist of the same name (No. 2). The Medicean library contains a MS. tract περὶ ἀττικῶν ὀνομάτων under the name of Theaetetus Scholasticus (Bandini, *Catal.* vol. ii. p. 368); and Suidas (*s. v.* Οὐδὲν πρὸς τὸν Διόνυσον) mentions a work on Proverbs (περὶ παροιμιῶν) by a certain Theaetetus. (Brunck, *Anal.* vol. ii. p. 514; Jacobs, *Anth. Graec.* vol. iii. p. 214, vol. xiii. p. 957; Fabric. *Bibl. Graec.* vol. iv. p. 496.) [P. S.]

THEA'GENES (Θεαγένης), historical. 1. Tyrant of Megara. He obtained his power probably about B. C. 630, having espoused the part of the commonalty against the nobles. He is said to have gained their confidence by violent aggressions on the wealthy proprietors, whose cattle he destroyed in their pastures. (Arist. *Pol.* v. 4, 5, *Rhet.* i. 2, 7.) Mr. Malden (*Hist. of Rome*, p. 153, "Library of Useful Knowledge,") supposes that these were public lands. By these outrages, and other demagogic arts, he gained the enthusiastic attachment of the commonalty, and by a vote of the people obtained a body of guards, by whose aid he overthrew the oligarchy, and made himself tyrant. He was, however, driven out before his death. He gave his daughter in marriage to Cylon. [CYLON.] Pausanias (i. 40. § 1, i. 41. § 2) mentions some public works which he erected in Megara. Like most of the other tyrants, he, doubtless, found it expedient to foster industry and the arts. But from the picture which some time after Theognis gives of the state of the country, it does not seem that the people generally were permanently benefited by the reign of Theagenes. (Thirlwall, *Hist. of Greece*, vol. i. p. 428; Grote, *Hist. of Greece*, vol. iii. p. 59.)

2. A Thasian, the son of Timosthenes, renowned for his extraordinary strength and swiftness. At the age of nine years he was said to have carried home a brazen statue of a god from the agora. As he grew up he became distinguished in every species of athletic contest, and gained numerous victories at the Olympian, Pythian, Nemean, and Isthmian games. Altogether he was said to have won 1300 crowns. (Paus. vi. 11. § 2, &c.; Plut. *Reip. gerend. Praecept.* p. 811.) He gained one victory at Olympia in the 75th Olympiad, B. C. 480. (Paus. vi. 6. § 5.) The popular story among the Thasians was, that Hercules was his father. A curious story is told by Pausanias (vi. 11. § 6, &c.) about a statue of Theagenes, which a man,

who had a spite against him, scourged by way of revenge, till one night it fell upon, and killed him; upon which the statue was thrown into the sea, but was very fortunately fished up again by some fishermen, for barrenness had come upon the country, and the Delphic oracle had declared that it would not be removed till they restored Theagenes. Pausanias mentions having seen many statues of Theagenes among both the Greeks and the Barbarians. (vi. 11. § 9.)

3. General of the Theban forces at the battle of Chaeroneia (B.C. 338). Deinarchus (*in Dem.* § 75) brands him as a traitor, but according to Plutarch (*Alex.* 12), he fell in the battle.

4. An Athenian, a contemporary of the philosopher Marinus. He was distinguished for his liberality and his enormous wealth, which he employed in helping needy persons and restoring decayed towns. The philosophers and literary men of his day found in him a munificent, though rather imperious patron. (Suid. *s. v.* Θεαγ.; Damasc. *ap. Phot.* p. 346, a. ed. Bekker.) [C. P. M.]

THEA'GENES (Θεαγένης), literary. 1. A native of Rhegium, who was contemporary with Cambyses. (Tatianus, *adv. Graec.* p. 105; Euseb. *Praep. Evang.* x. 11.) He was one of the earliest writers on Homer and his works (*l. c.*; Suid. *s. v.* Θεαγ.; Fabr. *Bibl. Gr.* i. pp. 525, 321).

2. An historical writer, of uncertain date. Stephanus of Byzantium frequently quotes from a work of his, entitled Μακεδονικά (*s. v.* Ἄλτος, Βάλλα, &c), as also from another entitled Καρικά (*s. v.* Κασταλία). It is, perhaps, this same Theagenes, who wrote a work on Aegina, quoted by Tzetzes (*ad Lycoph.* 176; Schol. Pind. *Nem.* iii. 21; Clinton, *Fasti Hellen.* vol. ii. p. 369, note l).

3. A Greek grammarian, a native of Cnidus, who was one of the instructors of Herodes Atticus in criticism. (Philost. *Vit. Soph.* 13, p. 243, ed. Kayser.) [C. P. M.]

THEAGES (Θεάγης). 1. A Pythagorean philosopher, the author of a work on virtue (Περὶ ἀρετῆς), from which Stobaeus (*Serm.* i. 67—69) has preserved some extracts. Fabricius (vol. i. p. 876) identifies him with the Theages mentioned by Iamblichus (*Pyth. Vit.* 257). There is no evidence to decide the question.

2. The son of Demodocus, is introduced by Plato in the dialogue *Theages* which takes its name from him. [C. P. M.]

THEANO (Θεανώ). 1. One of the Danaides. (Apollod. ii. 1. § 5.)

2. A daughter of Cisseus, the wife of Antenor, and priestess of Athena at Ilion. (Hom. *Il.* v. 70, vi. 298, xi. 224; Dict. Cret. v. 8.) She was painted by Polygnotus in the Lesche of Delphi. (Paus. x. 27.)

3. The wife of Metapontus, king of Icaria. (Hygin. *Fab.* 186; comp. Aeolus.) [L. S.]

THEANO (Θεανώ). 1. The most celebrated of the female philosophers of the Pythagorean school, appears to have been the wife of Pythagoras, and the mother by him of Telauges, Mnesarchus, Myia, and Arignote; but the accounts respecting her were various. Some made her a daughter of Pythonax of Crete, others of Brontinus of Croton, while, according to others, she was the wife of Brontinus, and the disciple of Pythagoras. Her traditional fame for wisdom and virtue was of the highest order, and some interesting sayings are ascribed to her by Diogenes Laërtius, and by Clemens Alexandrinus (*Strom.* iv. p. 522). Diogenes also informs us that she left some writings, but he does not mention their titles. Suidas ascribes to her ὑπομνήματα φιλόσοφα καὶ ἀποφθέγματα καὶ ποίημά τι δι' ἐπῶν. Several interesting letters are still extant under her name; and, though it is now universally admitted that they cannot be genuine, they are valuable remains of a period of considerable antiquity. They were first edited in the Aldine collection of Greek Epistles, Venet. 1499, 4to.; then in the similar collection of Cujacius, Aurel. Allob. 1606, fol.; then in Gale's *Opuscula Mythologica*, pp. 84, foll. Cantab. 1671, Amst. 1688; then, far more accurately in Wolf's *Mulierum Graecarum Fragmenta*, pp. 162, foll. 1739, 4to.; and lastly in Io. Conrad Orelli's *Socratis et Socraticorum, Pythagorae et Pythagoreorum, quae feruntur Epistolae*, pp. 55, foll. Lips. 1815, 8vo.; the Greek text is also printed with Wieland's admirable translation of the letters, Leipz. 1791, 8vo. Wieland's translation is reprinted at the end of Orelli's work. (Diog. Laërt. viii. 42, foll.; Suid. *s. v.*; Fabric. *Bibl. Graec.* vol. i. pp. 687, 884; Orelli, *ut sup. cit.* p. 307.)

Suidas mentions another Theano, of Metapontum or Thurium, also a Pythagorean, the wife of Carystus or Croton or Brontinus; who wrote works on Pythagoras, on Virtue addressed to Hippodamus of Thurium, παραινέσεις γυναικείας, and ἀποφθέγματα Πυθαγορείων. It is pretty clear, however, that this is only another account, somewhat more confused, of the celebrated Theano. (Comp. Fabric. vol. i. p. 885.)

3. A Locrian lyric poetess of this name is mentioned by Suidas (*s. v.*) and Eustathius (*ad Il.* ii. p. 327. 10). Ulrici supposes that she lived in the fifth century (*Gesch. d. Hellen. Dichtkunst*, vol. ii. p. 473). [P. S.]

THEA'RIDAS (Θεαρίδας). 1. A citizen of Megalopolis, who was taken prisoner by Cleomenes, when he surprised that city in B.C. 224. He united with Lysandridas, another of the captives, in persuading the conqueror to offer favourable terms to their fellow-citizens who had escaped to Messene, to which Cleomenes had the magnanimity to consent: but the Megalopolitans refused his overtures, and repulsed Lysandridas and Thearidas with indignation as traitors to their country. (Plut. *Cleom.* 24.)

2. An Achaean who was sent by his countrymen as ambassador to Rome in B.C. 159. (Polyb. xxxii. 17.) In B.C. 147, he was again placed at the head of an embassy which was designed to excuse the insult offered to the Roman legate Aurelius Orestes, but having on his way to Italy met with the Roman deputy Sex. Julius Caesar, who was appointed to investigate the subject, he was compelled to return with him to Achaia. (Id. xxxviii. 2.) [E. H. B.]

THEA'RIDES (Θεαρίδης), a Syracusan, son of Hermocrates and brother of Dionysius the elder, tyrant of Syracuse. He is first mentioned in B.C. 390, when he was appointed by Dionysius to succeed his brother Leptines in the command of the fleet. The next year he commanded an expedition to the Liparaean islands, where he captured ten ships belonging to the Rhegians. Again in B.C. 388 he was chosen by his brother to conduct the magnificent procession which Dionysius sent to the Olympic festival. (Diod. xiv 102, 103, 109.) [E. H. B.]

THEBE (Θήβη). 1. A daughter of Prometheus, from whom the Boeotian Thebes was believed to have derived its name. (Steph. Byz. *s. v.*)

2. A daughter of Asopus and Metope, the daughter of Ladon, became by Zeus the mother of Zethus. She, too, is said to have given her name to the city of Thebes. (Apollod. iii. 5. § 6; Paus. ii. 5. § 2, v. 22. § 5; Pind. *Isthm.* viii. 37; Diod. iv. 72.) [L. S.]

THEIA (Θεία). 1. A daughter of Uranus and Ge, one of the female Titans, became by Hyperion the mother of Helios, Eos, and Selene, that is, she was regarded as the deity from which all light proceeded. (Hes. *Theog.* 135, 371; Pind. *Isthm.* v. 1; Apollod. i. 1. § 3, 2. § 2; Catull. 66. 44.)

2. A daughter of Oceanus and mother of the Cercopes. (Eustath. *ad Hom.* p. 1864; Tzetz. *ad Lycoph.* 91.) [L. S.]

THEIAS (Θείας), a king of the Assyrians, and father of Smyrna, the mother of Adonis. (Apollod. iii. 14. § 4; Anton. Lib. 34; Tzetz. *ad Lycoph.* 829; comp. Adonis.) [L. S.]

THEIO'DAMAS (Θειοδάμας), the father of Hylas, and king of the Dryopes. (Apollod. ii. 7. § 7; Apollon. Rhod. i. 1213, and his Schol. on i. 1207; Propert. i. 20. 6: comp. Hylas.) [L. S.]

THEIODAS. [Theudas.]

THEISOA (Θεισόα), one of the nymphs who brought up the infant Zeus, was worshipped at Theisoa in Arcadia. (Paus. viii. 38. §§ 3, 7, 47. § 2.) [L. S.]

THELXION (Θελξίων), in conjunction with Telchin, murdered Apis, when he attempted to subjugate Peloponnesus; but they themselves were slain in return by Argus Panoptes. (Apollod. ii. 1. § 1, &c.) Pausanias (ii. 5. § 5) calls him a son of Apis and the father of Aegyrus. [L. S.]

THEMIS (Θέμις). 1. A daughter of Uranus (others say Helios, Tzetz. *ad Lycoph.* 129) and Ge, was married to Zeus, by whom she became the mother of the Horae, Eunomia, Dice (Astraea), Eirene, and the Moerae. (Hes. *Theog.* 135, 901, &c.; Apollod. i. 3. § 1.) In the Homeric poems, Themis is the personification of the order of things established by law, custom, and equity, whence she is described as reigning in the assemblies of men (*Od.* ii. 68, &c.), and as convening, by the command of Zeus, the assembly of the gods. (*Il.* xx. 4.) She dwells in Olympus, and is on friendly terms with Hera. (xv. 87, &c.) This character of Themis was recognised in the fact that at Thebes she had a sanctuary in common with the Moerae and Zeus Agoraeus (Paus. ix. 25. § 4), and at Olympia in common with the Horae. (Paus. v. 14. § 8, 17. § 1; comp. Diod. v. 67.) Besides this she is also described as an ancient prophetic divinity, and is said to have been in possession of the Delphic oracle as the successor of Ge, and previous to Apollo. (Ov. *Met.* i. 321, iv. 642; Apollon. Rhod. iv. 800; Serv. *ad Aen.* iv. 246; Apollod. i. 4. § 1; Paus. x. 5. § 3; Aeschyl. *Eum.* init.) The worship of Themis was established at Thebes, Olympia, Athens (Paus. i. 22. § 1), at Tanagra (ix. 22. § 1), and at Troezene, where an altar was dedicated to *the Themides*. (ii. 31. § 8.) Nymphs believed to be daughters of Zeus and Themis lived in a cave on the river Eridanus (Apollod. ii. 5. § 11; Schol. *ad Apollon. Rhod.* iv. 1396; Hesych. *s. v.* Θεμιστιάδες), and the Hesperides also are called daughters of Zeus and Themis. (Schol. *ad Eurip. Hippol.* 737.) She is often represented on coins resembling the figure of Athena with a cornucopia and a pair of scales. (Gellius, xiv. 4; Hirt, *Mythol. Bilderb.* p. 112; Müller, *Anc. Art and its Rem.* § 406.)

2. A daughter of Ilus and the wife of Capys, by whom she became the mother of Anchises. (Apollod. iii. 12. § 2.) [L. S.]

THEMIS or THEOMIS, the name of a poet to whom some late Greek writers ascribe the invention of tragedy, is probably nothing more than a corruption of Thespis. (Bode, *Gesch. d. Hellen. Dichtkunst*, vol. iii. pt. 1. p. 34.) [P. S.]

THE'MISON (Θεμίσων). 1. A merchant of the island of Thera, who, according to the Cyrenaean accounts of the foundation of their city, was the instrument made use of by Etearchus, king of Axus, for the destruction of his daughter Phronime. [Etearchus.] Themison, however, evaded the fulfilment of the oath by which he had involuntarily bound himself to drown Phronime, and carried her in safety to Thera. (Herod. iv. 154.)

2. A tyrant of Eretria who in B.C. 366 assisted the exiles of Oropus in recovering possession of their native city. They succeeded in occupying it by surprise, but the Athenians having marched against them with their whole force, Themison was unable to cope with their power, and called in the Thebans to his assistance, who received possession of the city as a deposit, but afterwards refused to give it up. (Diod. xv. 76; Xen. *Hell.* vii. 4. § 1; Dem. *de Cor.* p. 259.)

3. Of Samos, a naval officer in the service of Antigonus, king of Asia. In B.C. 315 we find him joining that chief in Phoenicia, with a fleet of forty ships from the Hellespont, and again in 306 he is mentioned as commanding a part of the fleet of Demetrius, in the great sea-fight off Salamis in Cyprus. (Diod. xix. 62, xx. 50.)

4. A Cyprian, who enjoyed a high place in the favour of Antiochus II. king of Syria, which he had earned by the basest means as the minister and companion of his abandoned pleasures. The king is said to have committed to him and his brother Aristus, the whole administration of affairs, and not only presented Themison to the people on public occasions in the garb of Heracles, but caused sacrifices to be offered to him under that title. (Athen. vii. p. 289, x. p. 438, c; Aelian. *V. H* ii. 41.)

5. An officer in the service of Antiochus the Great, who commanded the cavalry which formed the left wing of his army at the battle of Raphia, B.C. 217. (Polyb. v. 79, 82.) [E. H. B.]

THE'MISON (Θεμίσων), the name of probably three physicians. 1. The founder of the ancient medical sect of the Methodici, and one of the most eminent physicians of his time, was a native of Laodiceia in Syria (Pseudo-Gal. *Introd.* c. 4. vol. xiv. p. 684). He was a pupil of Asclepiades of Bithynia (Pliny, *H. N.* xxix. 5), and must have lived, therefore, in the first century B.C. Augustin, in his *Gesch. der Med. in tabellarischer Form*, says he was born B.C. 123, and died B.C. 43, which may possibly be quite correct, though he has not stated his reasons for giving such exact dates. Nothing more is known of the events of his life, except that he seems to have travelled a good deal; as he mentions Crete and Milan, apparently as an eye-witness (ap. Cael. Aurel. *De Morb. Acut.* iii. 18, p. 252). Neither is it certain whether

he ever visited Rome, though it is perhaps more probable that he did so. He differed from his tutor on several points in his old age, and became the founder of a new sect called the "Methodici," which long exercised an extensive influence on medical science. (Cels. *De Med.* i. praef. p. 5; Galen, *De Meth. Med.* i. 4, 7. vol. x. pp. 35, 52; Cramer's *Anecd. Graeca Paris.* vol. i. p. 395, where he is called by an obvious mistake Μεθήσων). He wrote several medical works, but in what language is not mentioned; of these only the titles and a few fragments remain, preserved principally by Caelius Aurelianus: e. g.—1. "Libri Periodici." 2. "Epistolae," in at least nine* books. 3. "Celeres Passiones," and 4. "Tardae Passiones," each in at least two books. 5. "Liber Salutaris." 6. "De Plantagine." (Plin. *H. N.* xxv. 39; Macer Flor. *De Vir. Herb.* c. 6. v. 265.) To these works Fabricius adds one, "De Elephantiasi" (*Bibl. Gr.* vol. xiii. p. 432, ed. vet.), but this is probably a mistake (see Cael. Aurel. *De Morb. Chron.* iv. 1. p. 493). An account of the doctrines of the Methodici is given in the *Dictionary of Antiquities*, and his medical opinions on different subjects (so far as they can be ascertained) may be found in Haller's *Biblioth. Medic. Pract.* vol. i., or in Sprengel's *Hist. de la Méd.* vol. ii. The only points worth noticing here, are, that he is perhaps the first physician who made use of leeches (Cael. Aurel. *De Morb. Chron.* i. 1. p. 286); and that he is said to have been himself attacked with hydrophobia, and to have recovered (id. *De Morb. Acut.* iii. 16. p. 232; Dioscor. *De Venen. Animal.* c. 1. vol. ii. p. 59). Eudemus and Proculus are said to have been followers ("sectatores") of Themison, but this probably only means that they belonged to the sect of the Methodici (Cael. Aurel. *De Morb. Acut.* ii. 38, *De Morb. Chron.* iii. 8. pp. 171, 469). Besides the passages in ancient authors relating to Themison that are referred to by Haller, Sprengel, and Fabricius (*Bibl. Gr.* vol. xiii. p. 431, ed. vet.), he is also quoted by Soranus (*De Arte Obstetr.* pp. 12, 21, 210, 212, 240, 290.)

2. The physician mentioned by Juvenal in his well-known line

"Quot Themison aegros autumno occiderit uno."
(*Sat.* x. 221.)

is by many commentators (perhaps by *most*) considered to be the same person as the founder of the Methodici. However, it seems hardly probable that Juvenal would have cared for satyrizing a physician who was not a contemporary; and therefore perhaps the old scholiast on Juvenal is right in saying that he was "archiater illius temporis," i. e. in the first century after Christ.

3. A slave of Appuleius, the author of the "Golden Ass," who lived in the second century after Christ. (Appul. *Apol.* pp. 39, 46, 55, ed. 1635.)

Haller mentions in his list of physicians "Themison Macedo, Antiocho carus," and refers to Athen. vii. [§ 35. p. 289], but this appears to be a mistake. [W. A. G.]

THE'MISON (Θεμίσων) the author of a work entitled Παλληνίς, which is cited by Athenaeus (vi. p. 235, a).

THEMISTA (Θεμιστη), of Lampsacus, the wife of a certain Leonteus or Leon, was a contemporary and correspondent of Epicurus, and was celebrated herself as a philosopher. (Diog. Laërt. x. 5, with the note of Menagius; Cic. *in Pison.* 26, *de Fin.* ii. 21; Lactant. iii. 25.)

THEMISTA'GORAS (Θεμισταγόρας), the author of a work entitled the Golden Book (χρυσέη βίβλος), which appears to have been partly of an historical nature. (Athen. xv. p. 681, a; Etym. *s. v.* Ἀστυπαλαία.)

THEMI'STIUS (Θεμίστιος). 1. The distinguished philosopher and rhetorician, surnamed Euphrades on account of his eloquence, was a Paphlagonian, the son of Eugenius, who was also a distinguished philosopher, and who is more than once mentioned in the orations of Themistius. He flourished, first at Constantinople and afterwards at Rome, in the reigns of Constantius, Julian, Jovian, Valens, Gratian, and Theodosius; and he enjoyed the favour of all those emperors, notwithstanding their diversities of character and opinion, and notwithstanding the fact that he himself was not a Christian. Themistius was instructed by his father in philosophy, and devoted himself chiefly to Aristotle, though he also studied the systems of Pythagoras and Plato. While still a youth he wrote commentaries on Aristotle, which were made public without his consent, and obtained for him a high reputation. He passed his youth in Asia Minor and Syria. He first met with Constantius when the emperor visited Ancyra in Galatia in the eleventh year of his reign, B. C. 347, on which occasion Themistius delivered the first of his extant orations, περὶ φιλανθρωπίας. It was not long after that he fixed his residence at Constantinople, where he taught philosophy for twenty years. In A. D. 355 he was made a senator; and the letter is still extant, in which Constantius recommends him to the senate, and speaks in the highest terms both of Themistius himself and of his father. We also possess the oration of thanks which Themistius addressed to the senate of Constantinople early in A.D. 356, in reply to the emperor's letter (*Orat.* ii.). In A. D. 357 he recited in the senate of Constantinople two orations in honour of Constantius, which were intended to have been delivered before the emperor himself, who was then at Rome (*Orat.* iii. iv.). As the reward of his panegyrics, Constantius conferred upon him the honour of a bronze statue; and, in A. D. 361, he was appointed to the praetorian dignity by a decree still extant, in which he is mentioned in the following terms, *Themistius, cujus auget scientia dignitatem* (*Cod. Theodos.* vi. tit. 4. s. 12; comp. Orat. xxxi., in which Themistius says, ἀρκεῖ μοι Κωνστάντιος, ὁ κόσμον τῆς ἑαυτοῦ βασιλείας τὴν ἐμὴν φιλοσοφίαν εἰπὼν πολλάκις, and in which he also recites the compliments paid to him by Julian, Valens, Gratian, and Theodosius). Constantius died in A. D. 361; but Themistius, as a philosopher and a heathen, naturally retained the favour of Julian, who spoke of him as the worthy senator of the whole world, and as the first philosopher of his age. (Themist. *Orat.* xxxi.) Suidas (*s. v.*) states that Julian made Themistius prefect of Constantinople; but this is disproved by the speech delivered by Themistius, when he was really appointed to that office under Theodosius. (See below.) The error of Suidas

* The passage quoted by Paulus Aegineta (iii. 15. p. 426), from *Epist.* lib. x. is quoted by Caelius Aurelianus (*De Morb. Chron.* i. 3. p. 288), from lib. ii.

simply arises from his placing together, with his usual carelessness, two distinct facts in the life of Themistius. Shortly before the death of Julian, A.D. 363, Themistius delivered an oration in honour of him, which is no longer extant, but which is referred to at some length by Libanius, in a letter to Themistius (*Ep.* 1061). In A.D. 364 he went, as one of the deputies from the senate, to meet Jovian at Dadastana, on the confines of Galatia and Bithynia, and to confer the consulate upon him; and on this occasion he delivered an oration, which he afterwards repeated at Constantinople, in which he claims full liberty of conscience both for the Christians and the heathen. (*Orat.* v.; Socrat. *H. E.* iii. 26.) In the same year he delivered an oration at Constantinople, in honour of the accession of Valentinian and Valens, in the presence of the latter. His next oration is addressed to Valens, congratulating him on his victory over Procopius in June 366, and interceding for some of the rebels; it was delivered in A. D. 367. (*Orat.* vii.) In the next year he accompanied Valens to the Danube in the second campaign of the Gothic war, and delivered before the emperor, at Marcianopolis, a congratulatory oration upon his *Quinquennalia*, A.D. 368. (*Orat.* viii.) His next orations are to the young Valentinian upon his consulship, A. D. 369 (*Orat.* ix.), and to the senate of Constantinople, in the presence of Valens, in honour of the peace granted to the Goths, B. C. 370 (*Orat.* x.). On March 28, A. D. 373, he addressed to Valens, who was then in Syria, a congratulatory address upon the emperor's entrance on the tenth year of his reign (*Orat.* xi.). It was also while Valens was in Syria, that Themistius addressed to him an oration by which he persuaded him to cease from his persecution of the Catholic party. (Socrat. *H. E.* iv. 32; Sozom. *H. E.* vi. 36.) It is thought by the best critics that this oration is lost, and that the extant oration to Valens on behalf of religious liberty (*Orat.* xii.) was delivered at some other time, probably soon after the emperor's accession. (Fabric. *Bibl. Graec.* vol. vi. p. 797.) In addition to these numerous orations, which prove that the orator was in high favour with the emperor, we have the testimony of Themistius himself to his influence with Valens. (*Orat.* xxxi. where the words, *ἡττηθεὶς ὑπὸ τῶν ἐμῶν λόγων πολλάκις*, seem to refer to such examples of the orator's power as that mentioned just above.)

In A. D. 377 we find him at Rome, whither he appears to have gone on an embassy to Gratian, to whom he there delivered his oration entitled *Ἐρωτικός* (*Orat.* xiii.). On the association of Theodosius in the empire by Gratian, at Sirmium, in A. D. 379, Themistius delivered an elegant oration, congratulating the new emperor on his elevation (*Orat.* xiv.). Of his remaining orations some are public and some private; but few of them demand special notice as connected with the events of his life. In A. D. 384, about the first of September, he was made prefect of Constantinople (*Orat.* xvii.), an office which had been offered to him, but declined, several times before (*Orat.* xxxiv. 13). He only held the prefecture a few months, as we learn from an oration delivered after he had laid down the office (*Orat.* xxxiv.), in which he mentions, as he had done even six years earlier (*Orat.* xiv.), and more than once in the interval (*Or.* xv. xvi.), his old age and ill-health. From the 34th oration we also learn that he had previously held the offices of *princeps senatus* and *praefectus annonae*, besides his embassy to Rome; in another oration he mentions ten embassies on which he had been sent before his prefecture (*Orat.* xvii.); and in another, composed probably about A. D. 387, he says that he has been engaged for nearly forty years in public business and in embassies (*Orat.* xxi.). So great was the confidence reposed in him by Theodosius, that, though Themistius was a heathen, the emperor, when departing for the West to oppose Maximus, entrusted his son Arcadius to the tutorship of the philosopher, A. D. 387—388. (Socrat. *H. E.* iv. 32; Sozom. *H. E.* vi. 36; Niceph. *H. E.* xi. 46.) We have no particulars of the history of Themistius after this time; and it may therefore be inferred that his life did not extend much, if at all, beyond A. D. 390. Besides the emperors, to whom so many references have been made, he numbered among his friends the chief orators and philosophers of the age, Christian as well as heathen. Not only Libanius, but Gregory of Nazianzus also was his friend and correspondent, and the latter, in an epistle still extant, calls him the "king of arguments" (*βασιλέα λόγων*, Greg. Naz. *Epist.* 140).

The orations (*πολιτικοὶ λόγοι*) of Themistius, extant in the time of Photius, were thirty-six in number (Phot. *Bibl.* Cod. 74), of which thirty-three have come down to us in the original Greek, and one in a Latin version. The other two were supposed to be lost, until one of them was discovered by Cardinal Maio, in the Ambrosian Library at Milan, in 1816. His philosophical works must have been very voluminous; for Photius (*l. c.*) tells us that he wrote commentaries (*ὑπομνήματα*) on all the books of Aristotle, besides useful abstracts (*μεταφράσεις*) of the Analytics, the books on the Soul, and the Physics, and that there were exegetical labours of his on Plato; "and, in a word, he is a lover and eager student of philosophy" (*ἐραστής ἐστι καὶ σπουδαστὴς φιλοσοφίας*). Suidas mentions his Paraphrase of the Physics of Aristotle, in eight books; of the Analytics, in two books; of the Apodeictics, in two books; of the treatise on the Soul, in seven books; and of the Categories in one book. Of these, we have the Paraphrases of the Second Analytics, of the Physics, of the treatise on the Soul, and of the works on Memory and Recollection, on Sleeping and Waking, on Dreams, and on Divination in Sleep. Besides these, which are in the original Greek, we have two other commentaries in Latin, translated from Hebrew versions of the originals, namely, that on the work on Heaven, translated by Moses Alatinus, and that on the twelve books of the Metaphysics, translated by Moses Finzius.

The earliest editions of Themistius contained only the philosophical works, in the Latin version of Hermolaus Barbarus, which was first published at Venice, 1481, fol., and reprinted, Venet. 1502, fol., 1520, fol., 1527, fol., Paris, 1528—1529, fol., Basil. 1530, fol., 1533, 4to., Venet. 1554, fol., 1559, fol., 1570, fol.: the last is the most complete of the old editions. The two commentaries which only exist in Latin were published at Venice in 1574 and 1576 respectively, both in folio.

Of the Greek text the Editio Princeps is that of Aldus, 1534, fol., containing the Paraphrases and eight Orations, together with the treatises of Alexander Aphrodisiensis on the Soul and on Fate. There has been no subsequent edition of the whole works, or of the Paraphrases; but the Orations

have been since published, by H. Stephanus, whose edition contains thirteen of them, Paris, 1562, 8vo. ; by G. Remus, who reprinted, with a Lation version, only the six orations which Stephanus had published for the first time, and a seventh in Latin only, Amberg, 1605, 4to. ; by Petavius, who printed sixteen, in Greek and Latin, fifteen of which had been hitherto ascribed to Synesius, besides a seventeenth, which is only extant in Latin, but of which Petavius gives also a Greek version by himself, Paris, 1613, 8vo. ; by P. Pantinus, who printed a few orations not before edited, 1614, 8vo. ; by Petavius again, who inserted in this second edition all the orations which had as yet appeared, to the number of nineteen, in Greek and Latin, several of the Latin versions being new, with fuller notes than in his first edition, Paris, 1618, 4to. ; and by Harduin, who first published the whole thirty-three orations, with the versions and notes of Petavius and his own, Paris, 1684, fol. Besides these thirty-three orations, another, hitherto unknown, against certain persons who had attacked Themistius for accepting the prefecture of the city, was discovered at Milan by Cardinal Mai, as mentioned above, and published by him, in Greek and Latin, in 1816, 8vo., together with a newly-discovered fragment of the second oration, and two supplements to the nineteenth and twenty-third. Dindorf also founded upon the Milan MS. a new edition, first of two of the orations, Lips. 1830, 8vo., and afterwards of them all, Lips. 1832, 8vo. (Fabric. *Bibl. Graec.* vol. vi. pp. 790, foll. ; Clinton, *Fasti Romani*, under the several dates given in this article ; Hoffmann, *Lexicon Biliograph. Script. Graec. s. v.*)

The Greek Anthology contains one epigram ascribed to Themistius, on the subject, according to the superscription in the Aldine edition, of his own appointment to the prefecture of the city by Julian. It would seem, however, that there is a mistake respecting both the author and the subject of this epigram. In the Palatine MS. it is ascribed to Palladius, and it is quite in his style. The subject is explained by Maio. (Brunck, *Anal.* vol. ii. p. 404 ; Jacobs, *Anth. Graec.* vol. iii. p. 112, vol. x. p. 191, vol. xiii. p. 957 ; Maio, *ad Orat.* xxxiv. p. 458, p. 471, ed. Dindorf.)

2. There was another Greek writer of this name, who lived much later, and was the founder of the sect of the *Agnoetae*, who were so called from their asserting that Christ's knowledge was not perfect. The little that is known of him is not worth mentioning here. (See Fabric. *Bibl. Graec.* vol. vi. p. 794.) [P. S.]

THEMISTO (Θεμιστώ). 1. A daughter of Nereus and Doris. (Hes. *Theog.* 261.)

2. A daughter of the Lapithe Hypseus, and the wife of Athamas. (Apollod. i. 9. § 2 ; Athen. xiii. p. 560 ; comp. ATHAMAS.)

3. The mother of Arcas, who is commonly called Callisto, and by some Megisto. (Steph. Byz. *s. v.* Ἀρκάς ; Eustath. *ad Hom.* p. 300 ; Hygin. *Poet. Astr.* ii. 1.)

4. Of Cyprus, was said by some to be the mother of Homer. (Paus. x. 24. § 3.) [L. S.]

THEMISTOCLEIA. [ARISTOCLEIA.]

THEMI'STOCLES (Θεμιστοκλῆς), was the son of Neocles, not one of the most distinguished among the Athenians, though he was allied to the Lycomedae. The name of his mother was Abrotonon, a Thracian woman, according to some authors, but others call her Euterpe, and say that she was a Carian ; and Neanthes adds that she was of Halicarnassus. As his mother was not an Athenian, Themistocles belonged to the class of nothi. (Plut. *Themist.* 1, compare *Pericl.* c. 37.) Themistocles was born about B. C. 514 as it is conjectured. In his youth he had an impetuous character ; he displayed great intellectual power combined with a lofty ambition and desire of political distinction. In his hours of relaxation he did not join in the ordinary amusements of the boys, but he practised himself in making speeches on imaginary subjects. His master used to say to him " My boy, you will not be any thing little, but certainly something great, good or bad." He had not much taste for the usual branches of learning and for accomplishments, but he showed a decided liking for all studies which strengthened the understanding and had a practical object. There is a story that his father who saw his ambitious turn of mind, wishing to divert him from a political career, pointed out to him some old gallies thrown on the shore and neglected, and he told him that this was the way that " the many" treated popular leaders, when they were no longer of any use. The remark, though true, did not keep Themistocles from his course, nor will it keep others.

The ambition of Themistocles was to be the first man in Athens, and he began his career by setting himself in opposition to those who had most power, among whom Aristides was the chief. We cannot infer from the words of Plutarch (c. 3) whether Themistocles was in the battle of Marathon (B. C. 490) or not ; but if he was born so early as B.C. 514, he must have been old enough for military service in B.C. 490. The fame which Miltiades acquired by his generalship at Marathon made a deep impression on Themistocles ; he became thoughtful, and avoided his usual company ; and in reply to the remarks of his friends on the change in his habits, he said, that the trophy of Miltiades would not let him sleep. Others thought that the victory of Marathon had terminated the Persian war ; but Themistocles foresaw that it was only the beginning of a greater struggle, and it was his policy to prepare Athens for it.

His rival Aristides was ostracized in B. C. 483, to which event Themistocles contributed ; and from this time he was the political leader in Athens. In B. C. 481 he was Archon Eponymus. The chronology of the early part of the life of Themistocles is uncertain. It was perhaps before his archonship, or it may have been in that year that he persuaded the Athenians to employ the produce of the silver mines of Laurium in building ships, instead of distributing it among the Athenian citizens. (Herod. vii. 144 ; Plut. *Themist.* c. 4.) The motive which he suggested was that the fleet of Athens should be made a match for that of Aegina, with which state Athens was then at war ; but his real object was to prepare Athens against a future attack from the Persians. It was the policy of Themistocles to draw the Athenians to the sea, as he was convinced that it was only by their fleet that Athens could repel the Persians and obtain the supremacy in Greece. The number of ships which were built at the suggestion of Themistocles was two hundred, according to Herodotus ; and they were not employed against Aegina, with which state Athens made peace, but against the Persians ; and thus, as Plutarch remarks, the policy

of Themistocles saved Greece. Either at this time or somewhat later he persuaded the Athenians to pass a decree that twenty new ships should be built every year.

When news arrived of the immense armament of Xerxes, the Athenians deliberated about choosing a commander. Themistocles had no rival at Athens except Epicydes, who was strong with his tongue, but weak in spirit. Themistocles, fearing that matters would go ill if this incompetent man was elected commander-in-chief, bought off his opposition and was elected himself (Plut. *Themist.* 6). There can be no doubt that Themistocles was ambitious to have the command, and his ambition was justified by his talents. A body of men was sent by sea to Alus in Achaea, whence they marched to the pass of Tempe, under the command of Themistocles and Euaenetos, a Spartan, to make a stand against the army of Xerxes; but after a few days this force retreated to their ships in alarm before Xerxes had crossed over to Europe from Abydos (Herod. vii. 173; Plut. *Themist.* 7). The Thessalians being thus deserted, joined the Persians, and all Greece as far south as Boeotia also went over to them. Upon this the Greek confederates held a council at the isthmus of Corinth, in which it was resolved to make a stand against the Persians at Thermopylae, and to send the fleet to Artemisium on the north-west coast of Euboea, where it could watch the operations of the forces at Thermopylae. Themistocles showed his magnanimity by offering to serve under Eurybiades, the Spartan, though the Athenians furnished a greater number of ships than the Spartans. The Persian fleet sustained great loss on the coast of Thessaly from bad weather (Herod. vii. 190), but at last it reached Aphetae. Eurybiades being alarmed at the approach of this great force meditated a retreat to Southern Greece (Herod. viii. 4; Plut. *Themist.* 7); but the Euboeans, who were afraid of being deserted at this critical time, before they should be able to put their women and children in a place of safety, gave Themistocles thirty talents, part of which he gave to Eurybiades and to Adimantus, the Corinthian commander, and thus induced them to stay and hazard a battle. The Greeks had the advantage in the naval engagements off Artemisium, and the Persian fleet was damaged by another storm; but the Greek fleet also suffered in the battle, and half of the Athenian ships were disabled (Herod. viii. 18). The fights off Artemisium took place on the same days on which Leonidas and his little band fought with the Persians at Thermopylae. The Greek fleet retired to Salamis opposite the south-western coast of Attica. Before leaving Artemisium Themistocles cut on the rocks and on pieces of stone an address to the Ionians, who were in the fleet of Xerxes, hoping that either the Ionians might be detached from the cause of Xerxes, if what he had written should not become known to the king, or that if the king should be informed of what was written, he might suspect the fidelity of the Ionians and not let them engage in the sea-fights. (Herod. viii. 22.)

It was the plan of the Peloponnesians to retire within the peninsula, and to build a wall across the isthmus, and the fleet had withdrawn to Salamis only at the entreaty of the Athenians to allow them time to remove their women and children from Attica. An answer of the oracle of Delphi had advised the Athenians to defend themselves with wooden walls, and Themistocles, who may have suggested the answer of the oracle, also gave it an interpretation, saying that they must take refuge in their fleet. Accordingly he recommended that Athens should be left to the care of its tutelary deity, and that the women, children, and infirm persons should be removed to Salamis, Aegina, and Troezen, which was done. The people of Troezen received most hospitably the fugitives, and provided for their maintenance at the public expense. The united fleet of the Greeks was now assembled at Salamis, consisting both of ships from Artemisium and the navy which was stationed at Troezen; in all three hundred and seventy-eight ships, besides penteconters (Herod. viii. 48). In the mean time the Persian army advanced through Boeotia, and entered Attica, destroying all before them. Athens also was occupied by them, and the Acropolis was burnt. The Greek confederates assembled at Salamis were alarmed, and many of them were preparing to escape in their vessels. In this emergency Mnesiphilus, a friend of Themistocles, hearing from him that the Greeks had resolved in council to withdraw to the Isthmus, and fight a naval battle there, urged him to prevent so fatal a step, and to induce Eurybiades to stay. Themistocles, who was of the same opinion as Mnesiphilus, prevailed on Eurybiades to hold a fresh council of war, in which Themistocles showed the consequences of the intended movement. Adimantus the Corinthian insolently told Themistocles to be silent, and said that a man who had no city ought not to speak in the council. Themistocles rated him soundly and his countrymen of Corinth too; and added, that the Athenians had a larger country and city than the Corinthians, inasmuch as they had two hundred vessels, and that no Greek state could resist such a force if attacked by it. Then turning to Eurybiades, he told him that if he did not stay there, he would cause the ruin of Greece, for that all the power of the Greeks was in their fleet; and that if they would not fight at Salamis, the Athenians would sail off to Italy, and the Greeks being left alone would then remember what he had said. Eurybiades at last yielded, and it was determined to stay at Salamis.

On the arrival of the huge armament of Xerxes, consisting of twelve hundred vessels, in the Saronic gulf, the fears of the Greeks were renewed, and a fresh council was held, in which it was proposed by the rest of the Greeks to sail off to the Peloponnesus, while the Athenians, Aeginetae, and people of Megaris, still urged that they should keep their position (Herod. viii. 74). Themistocles, however, frustrated the plan of the dissentient Greeks. He sent a faithful slave, named Sicinnus, in a boat to the Persian commanders, with a message to this effect: that the Athenian commander, without the knowledge of the other commanders, inasmuch as he wished success to the king's cause, had sent him to say that the Greeks were alarmed, and intended to make their escape, and that the Persians had now the opportunity of accomplishing a noble enterprise, if they would only cut off the retreat of the Greeks. The Persians believed what they were told, and took their measures accordingly. They landed a large force on Psyttaleia, a little island in the channel which separates Salamis from the Attic coast, and about midnight the Persian fleet occupied the whole of the channel between Salamis and the mainland as far as Munychia,

and thus the Greeks were hemmed in. (Herod. viii. 76.)

The Greek commanders were disputing in council, not yet being aware that their retreat was cut off. Aristides, who was still in exile, crossed over from Aegina to Salamis, and sending for Themistocles out of the council, told him that it was useless to discuss the matter of retreat any longer, for he had seen the enemy's fleet, and the Greeks were completely blockaded. Themistocles communicated to Aristides what he had done to bring this about, and asked him to inform the council of what he had seen. Though Aristides assured the council that retreat was now impossible, and urged them to prepare for battle, many of the commanders would not believe the intelligence until it was confirmed by a Tenian galley which had deserted from the Persians. In the morning the battle took place, in which the Greeks had the advantage of their position over the Persian fleet, which was crowded in too narrow a space. The battle was fought chiefly in the eastern strait. The Greeks gained a signal victory, in which the Aeginetae most distinguished themselves, and next to them the Athenians. Aristides did good service by landing on Psyttaleia with some soldiers from Salamis, and cutting to pieces the Persians who were on this islet. Xerxes, who watched the battle from the shore of the mainland, saw his mighty armament defeated and dispersed in the autumn of B. C. 480. The fleet of the Persians was pursued by the Greeks as far as Andros, and as they did not come up with it there, a council was held, in which Themistocles advised that they should pursue the enemy through the Aegean, and sail to the Hellespont to destroy the bridge of boats by which Xerxes had passed over. Eurybiades more prudently suggested that they should allow the immense army of Xerxes to move off as quick as they could, and should leave the bridge standing; and this advice was approved by the other Peloponnesian commanders. (Herod. viii. 107; compare Plut. *Aristid.* 9, *Themist.* 16.) Themistocles pacified the Athenians, who were most eager to follow the Persians, by urging plausible arguments against the pursuit at present, and saying that in the following spring they might sail to the Hellespont and to Ionia. Herodotus attributes to Themistocles a treacherous motive in the affair, and says that his object was to secure a retreat to Persia, if any thing should befal him at Athens (Herod. viii. 109); and accordingly he sent some confidential persons to Xerxes, and among them the faithful Sicinnus, to tell him that Themistocles had prevented the Greeks from pursuing the Persian fleet, and destroying the bridge over the Hellespont, and he advised the king to move off. Xerxes retreated with his army, and left Mardonius with a large force behind him.

While the Greek fleet was among the islands of the Aegean, Themistocles attempted to levy contributions on the islanders. The people of Andros were called upon to pay money in the name of two powerful deities, Persuasion and Necessity, but they answered, as other people may answer to the collector of imposts, that they possessed two invincible antagonist deities, Poverty and Want of means, whose powerlessness no power could vanquish. Themistocles, however, got money from the Carystians and Parians (Herod. viii. 111, &c.); and probably he filled his own pockets. The victory of Salamis, however, which was due to Themistocles, established his reputation among the Greeks; and it was only jealousy among the commanders which caused him to receive at the Isthmus the second prize of merit instead of the first. (Herod. viii. 123.) But on his visiting Sparta, he was received with extraordinary honours by the Spartans, who gave Eurybiades the palm of bravery, and to Themistocles the palm of wisdom and skill, with a crown of olive, and the best chariot that Sparta possessed. When he returned home, three hundred select Spartan horsemen accompanied him as far as the borders of Tegea. (Herod. viii. 124; Plut. *Themist.* 17.)

In the battle of Plataea, B. C. 479, in which Mardonius was defeated, Aristides, now no longer an exile, commanded the Athenians. (Herod. viii. 28; Plut. *Arist.* 11.) The name of Themistocles is not mentioned on this occasion by Herodotus or by Plutarch; nor on the occasion of the fight at Mycale, which took place on the same day. Neither does it appear clearly what he was doing all this time, except so far as may be collected from Plutarch's vague narrative. (Plut. *Themist.* 18.) It seems probable that his political influence declined very speedily after the affair which raised his reputation to the greatest height; and that his conduct to the Spartans on two several occasions contributed to his final downfal.

The Athenians began to restore their ruined city after the barbarians had left the country, and Themistocles advised them to rebuild the walls, and to make them stronger than before. The Spartans sent an embassy to Athens to dissuade them from fortifying their city, for which we can assign no motive, except a miserable jealousy. Themistocles, according to Theopompus, quoted by Plutarch, got over this opposition by bribing the Ephori, which is probable enough, and not inconsistent with the story told circumstantially by Thucydides of his deceiving the Spartans. He prevailed on the Athenians to dismiss the Spartan ambassadors, and to send him and others to Sparta on the matter of the fortifications. Themistocles went first, after advising the Athenians not to send his colleagues till the walls were far enough advanced to be in a state of defence. In the mean time he amused the Spartans with lies, and pretended that he was waiting for his colleagues in order to be enabled to enter on the business on which he was sent; and when the report of the progress of the walls was confirmed by fresh intelligence, Themistocles told the Spartans to send trusty persons to Athens to inquire, and not to trust to rumours. The Spartans despatched their agents, and Themistocles at the same time sent instructions to Athens, to detain the Spartans until he and his colleagues should return in safety, for his colleagues had now joined him. When he was informed that the walls of Athens were in a fit state for defence, he came before the Spartans, and told them plainly that Athens could now protect herself. The Spartans dissembled their resentment, and the ambassadors respectively returned from Athens and Sparta. (Thucyd. i. 90, &c.) It was also on the advice of Themistocles that the Athenians finished the fortifications of the port of Peiraeeus, which they had commenced during his archonship (Thucyd. i. 93; Diod. xi. 41); the position was exceedingly favourable, possessing three natural harbours, and as the Athenians had been made a

naval power, the improvement of their ports would contribute to the increase of it. For Themistocles was the first who declared that the Athenians must make the sea their element, and he took the first steps towards this object. His policy was not to let the fortune of the Athenians depend on the fate of their city Athens; but if they were ever hard pressed, his advice was that they should leave it for the Peiraeeus, which he designed to make so strong that a few men could defend it, while the rest could embark in the fleet. The building of the walls which connected Athens with Peiraeeus and Phalerum was later, and accomplished about B. C. 456. (Thucyd. i. 107.)

The influence of Themistocles does not appear to have survived the expulsion of the Persians from Greece and the fortification of the ports. He was probably justly accused of enriching himself by unfair means, for he had no scruples about the way of accomplishing an end. A story is told by Plutarch in his Lives of Aristides and Themistocles, that after the retreat of the fleet of Xerxes, when the Greek fleet was wintering at Pagasae, Themistocles told the Athenians in the public assembly that he had a scheme to propose which was beneficial to the state, but could not be expounded to the many. Aristides was named to receive the secret, and to report upon it. His report was that nothing could be more profitable than the scheme of Themistocles, but nothing more unjust; and the Athenians abided by the report of Aristides. His project was to burn the Greek fleet, and thus confirm the naval supremacy of Athens. Themistocles resisted the proposal of the Lacedaemonians to exclude from the Amphictyonic assembly those states which had not aided the Greeks against Xerxes, for such a measure, he argued, would put the whole power of the Amphictyonic federation in the hands of two or three of the chief states. He succeeded in defeating this scheme, and thus incurred the enmity of the Spartans, who supported his rival Cimon. (Plut. *Themist.* 20.) If this affair took place soon after the battle of Salamis, it will help to account for the disappearance of Themistocles from the stage. In B. C. 471 he was ostracised from Athens, and retired to Argos. He had now leisure to think of the old gallies and his father's lessons.

Pausanias, being detected in a treacherous correspondence with the Persian king, lost his life, and the Lacedaemonians sent persons to Athens to accuse Themistocles of being privy to the designs of Pausanias. (Thucyd. i. 135; Plut. *Themist.* 23.) The Athenians, either convinced of his guilt or affecting to be convinced, sent off persons with the Lacedaemonians with instructions to arrest Themistocles wherever they should find him. (B. C. 466.) But Themistocles, hearing of what was designed against him, fled from Argos to Corcyra, the inhabitants of which owed him some obligations; but as the Corcyraeans were afraid to keep him for fear of incurring the hostility of Athens and Sparta, they took Themistocles across to the main land. Being followed by his pursuers, he took refuge in the house of Admetus, king of the Molossi, who happened to be from home. Admetus was no friend to Themistocles, but his wife, at the entreaty of the fugitive, told him that he would be protected if he would take their child in his arms, and sit on the hearth. The king soon came in, and respecting his suppliant attitude, raised him up, and refused to surrender him to the Lacedaemonian and Athenian agents. He also sent him to Pydna on the coast of the Aegean, where Themistocles found a merchant vessel bound for Ionia. The vessel was carried by the weather close to the Athenian armament, which was blockading Naxos, on which Themistocles discovered himself to the master, and told him, that if he did not carry him off safely, he would inform the Athenians that he was aiding him to escape for a sum of money. The master kept his vessel tossing off the island a whole day and night to avoid the risk of landing, and at last safely reached Ephesus. Themistocles, who received money from his friends at Athens, and from Argos, where he had money, rewarded the master for his pains.

Xerxes was now dead (B. C. 465), and Artaxerxes was on the throne. Themistocles went up to visit the king at his royal residence, in company with a Persian, and on his arrival he sent the king a letter, in which he told him that he had done the greatest damage to the cause of the king's father, when out of necessity he fought against him, but that he had done him still greater services, by which he meant his information as to the intended retreat of the Greeks from Salamis, and the not breaking down of the bridge over the Hellespont, the merit of which he falsely claimed: he said that he could do the king good service, and that his life was sought by the Greeks on account of his friendship to the king; he prayed that he might be allowed to wait a year, and then to explain personally what brought him there. Themistocles was too cunning to entrust his business to an interpreter. In a year he made himself master of the Persian language and the Persian usages, and, being presented to the king, he obtained the greatest influence over him, and such as no Greek ever before enjoyed; partly owing to the high reputation and the hopes that he gave to the king of subjecting the Greeks to the Persians. The king gave him a handsome allowance, after the Persian fashion; Magnesia supplied him with bread nominally, but paid him annually fifty talents. Lampsacus supplied wine, and Myus the other provisions. Before he could accomplish anything he died; some say that he poisoned himself, finding that he could not perform his promise to the king. A monument was erected to his memory in the Agora of Magnesia, which place was within his government. It is said that his bones were secretly taken to Attica by his relations, and privately interred there. Themistocles was, according to Plutarch, sixty-five years of age when he died, and if he was born B. C. 514, he died in B. C. 449. He left several sons and daughters. The descendants of Themistocles enjoyed certain honours in Magnesia in Plutarch's time. A tomb called that of Themistocles existed in the Peiraeeus in the time of Pausanias (i. 1): Pausanias mentions also a portrait of Themistocles in the Parthenon: he says, it appears that the sons of Themistocles returned to Athens, and dedicated the painting in the Parthenon in which Themistocles was represented: it was probaby an historical piece, in which Themistocles appeared as an actor. (Compare Paus. i. 26 and 37.)

The great abilities of Themistocles are thus briefly characterised by Thucydides (i. 138):—"Themistocles was the strongest example of the power of natural talent, and in this respect is par-

ticularly worthy of admiration; for by his natural understanding, without any education originally to form it, or afterwards to strengthen it, he had the best judgment in actual circumstances, and he formed his judgment with the least deliberation; and as to future events he made, in the general, the best conjectures; whatever he took in hand, he was also able to expound; and on matters where he had no experience, he was not unable to form a competent judgment; and both of the better and the worse, while it was still in uncertainty, he had a most excellent foresight; and to express all in brief, by the force of his natural capacity, and the quickness of his determination, he was the most efficient of all men in promptly deciding what was to be done." Undoubtedly he possessed great talents as a statesman, great political sagacity, a ready wit, and excellent judgment: but perhaps he was not an honest man; and, like many other clever men with little morality, he ended his career unhappily and ingloriously, an exile and a traitor too. Some of the anecdotes about him deserve little credit; but an examination of them belongs to another kind of work.

There is a life of Themistocles in the collection which goes under the name of Nepos. Plutarch has enlivened his biography with several curious stories about Themistocles, after his arrival in Asia. Diodorus (xi.), always a careless writer, is of little value for the biography of Themistocles. One and twenty letters attributed to Themistocles are spurious. [G. L.]

THEMISTO'GENES (Θεμιστογένης), of Syracuse, is said by Xenophon (*Hell.* iii. 1. § 2) to have written a work on the Anabasis of Cyrus; but most modern writers, following the statement of Plutarch (*de Gloria Athen.* p. 361), suppose that Xenophon really refers to his own work, to which he prefixed the name of Themistogenes. It appears, however, that Themistogenes is not a fictitious name, since Suidas says (*s. v.*) that he wrote other works. (C. Müller, *Fragm. Historic. Graec.* vol. ii. p. 74, Paris, 1848.)

THEMISTUS, the son-in-law of Gelon, was slain along with Andranodorus. (Liv. xxiv. 24, 25.) [ANDRANODORUS.]

THEOCHRESTUS (Θεόχρηστος), of Cyrene, grandfather and grandson, won a victory at the Olympic games in the chariot-race, but in what Olympiad is not stated (Paus. vi. 12. § 7). A person of the same name is quoted by the Scholiast on Apollonius Rhodius (iv. 1750) as the author of a work on Libya; and from the subject of the book we may reasonably infer that he was a native of Africa, and may have been the same as one of the Olympic victors. Pliny also refers to Theochrestus as one of his authorities. (*H. N.* Index, lib. xxxvii. and xxxvii. 2. s. 11. § 1.)

THEOCLEIA. [ARISTOCLEIA.]

THE'OCLES (Θεοκλῆς). 1. A Pythagorean philosopher. (Iamblich. *Vit. Pyth.* 27.)

2. Of Naxos or Eretria, a poet of unknown time, to whom some ascribed the invention of the elegiac metre; but there can be little doubt that the tradition is as untrustworthy, as the etymology, in connection with which it is mentioned, is absurd. (Suid. and Etym. Mag. *s. v.* ἐλεγεῖνειν). His verses appear to have been of a licentious character, and it is most probable that he is the same person as the Theocles from whose *Ithyphallics* Athenaeus (xi. p. 497, c.) quotes three lines. [P. S.]

THE'OCLES (Θεοκλῆς), the son of Hegylus, was a Lacedaemonian statuary, and one of the disciples of Dipoenus and Scyllis. He therefore flourished about B. C. 550. He wrought in wood and in ivory and gold. Two of his works are apparently mentioned by Pausanias; but they were only separate parts of one and the same group, representing Hercules preparing to carry off the golden apples of the Hesperides. This group consisted of a celestial hemisphere (πόλος, see *Dict. of Antiq. s. v.* 2d ed.) upheld by Atlas, with Hercules, and the tree which bore the golden apples of the Hesperides, and the dragon coiled around the tree, all carved out of cedar wood. An inscription on the πόλος stated that the work was executed by Theocles and his son. It stood at Olympia, in the treasury of the Epidamnians; but, in the time of Pausanias, the figures of the Hesperides had been removed from it by the Eleians, and placed in the temple of Hera. (Paus. vi. 19. § 5. s. 8.) In his description of the temple of Hera (v. 17. § 1), Pausanias mentions these statues, five in number, as being of gold and ivory, which is not inconsistent with the other statement, that they were of cedar-wood; for the two accounts can easily be reconciled by supposing that they were of cedar-wood gilt, and the faces, hands, and feet covered with plates of ivory. Possibly the ivory may have been added to the statues when they were transferred to the temple of Hera. [P. S.]

THEO'CLIUS, a Greek writer of the lives of the Caesars, appears to have lived in the time of Aurelian or shortly afterwards. (Vopisc. *Aurel.* 6.)

THEOCLY'MENUS (Θεοκλύμενος). 1. A son of Polypheides of Hyperasia, and a descendant of Melampus, was a soothsayer, who, in consequence of a murder, was obliged to take to flight, and came to Telemachus at the time when the latter quitted Sparta to return to Ithaca. (Hom. *Od.* xv. 256, &c., 507, &c., xvii. 151, &c., xx. 350, &c.)

2. A son of Proteus. (Eurip. *Helen.* 9.) [L. S.]

THEOCOSMUS (Θεόκοσμος), of Megara, a statuary, whose time is accurately defined by two statements in Pausanias. In the temple of Zeus Olympius at Megara, the traveller saw an unfinished chryselephantine statue of the god, which Theocosmus had undertaken to make, with the assistance of Pheidias, but the execution of which was interrupted by the breaking out of the Peloponnesian War, and the consequent incursions of the Athenians into the Megarensian territory. The face alone was of ivory and gold, and the rest of the statue of mud (or plastic clay) and gypsum; and behind the temple there lay some half-wrought logs of wood, which Theocosmus had intended to cover with ivory and gold, and to use in completing the statue. Above the head of the god were the Hours and the Fates (Paus. i. 40. § 3. s. 4).

Theocosmus also made the statue of Lysander's pilot, Hermon, which formed a portion of the great votive offering dedicated by the Lacedaemonians at Delphi, out of the spoils of the battle of Aegospotami (Paus. x. 9. § 4. s. 8). Hence Theocosmus must have flourished from before the beginning till after the end of the Peloponnesian War, that is, in round numbers, about B. C. 435—430. He was the father of CALLICLES I. [P. S.]

THEO'CRATES is given as the name of a physician by Fabricius (*Bibl. Gr.* vol. xiii. p. 432, ed. vet.) and Haller (*Bibl. Medic. Pract.* vol. i.

p. 299, where the reference is defective), on the authority of the Latin Version of Avicenna (v. 2. § 2, vol. ii. p. 320, ed. Venet. 1595). The printed Arabic edition has باوقراطس which is an error. The Latin translator (Gerardus Cremonensis?) appears to have read in his MS. ناوقراطس or ثاوقراطس, which is not a bad conjecture, but which is also wrong. Sontheimer, in his "Zusammengesetzte Heilmittel der Araber" (p. 218), has clumsily confounded the word with بقراط and reads *Hippocrates*. The true reading is probably ناوقراطس *Naucratis*, as appears from Galen, *De Compos. Medicam. sec. Loc.* iv. 8, vol. xii. p. 764, from which work the passage in question (as also many other medical formulae in the same chapter of Avicenna) is taken. Galen attributes the medicine to *ὁ Ναυκρατίτης*, "the native of Naucratis" in Egypt; but who is the individual thus designated, the Writer is at present unable to determine. [W. A. G.]

THEOCRINES (*Θεοκρίνης*), the person against whom Demosthenes spoke in one of his extant orations (p. 1322, foll. ed. Reiske), which is, however, ascribed by Dionysius of Halicarnassus to Deinarchus. (*Dein.* 10.)

THEO'CRITUS, an actor, the dancing-master of Caracalla, under whom he enjoyed high honour and exercised unbounded influence. In the year A. D. 216 he was despatched at the head of an army against the Armenians, and sustained a signal defeat. (Dion Cass. lxxvii. 21.) [W.R.]

THEO'CRITUS (*Θεόκριτος*). 1. Of Chios, an orator, sophist, and perhaps an historian, in the time of Alexander the Great, was the disciple of Metrodorus, who was the disciple of Isocrates. (Suid. *s. v.*) He was contemporary with Ephorus and Theopompus; and the latter was his fellow-citizen and political opponent, Theopompus belonging to the aristocratic and Macedonian, and Theocritus to the democratic and patriotic party. (Strab. xiv. p. 645; Suid.) There is still extant a passage of a letter from Theopompus to Alexander, in which he charges Theocritus with living in the greatest luxury, after having previously been in poverty. (Ath. vi. p. 230, f.; Theop. *Frag.* 276, ed. Müller, *Frag. Hist.* vol. i. p. 325, in Didot's *Bibliotheca*). Theocritus himself, too, is said to have given deep offence to Alexander by the sarcastic wit, which appears to have been the chief cause of his celebrity, and which at last cost him his life. When Alexander was making preparations for a magnificent celebration of his Asiatic victories on his return home, he wrote to the Greek cities of Asia Minor and the islands, to send him a large supply of purple cloth; and when the king's letter was read at Chios, Theocritus exclaimed that he now understood that line of Homer,—

ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταίη.

(Plut. *Op. Mor.* p. 11, a.; Ath. xii. p. 540, a.) It is observed by C. Müller (*loc. inf. cit.*) that Arrian mentions (*Anab.* iv. 13. § 4), among the boys concerned in the conspiracy of Hermolaüs against Alexander, one Anticles, the son of Theocritus; and that, if this was Theocritus the Chian, the fate of his son would account for his enmity against Alexander. A very bitter epigram upon Aristotle, by Theocritus, is preserved, in separate portions, by Diogenes Laërtius (v. 11), Plutarch (*Op. Mor.* p. 303, c.), and Eusebius (*Praep. Ev.* xv. 1), and is contained in the Greek Anthology. (Brunck, *Anal.* vol. i. p. 184; Jacobs, *Anth. Graec.* vol. i. p. 117, comp. vol. xiii. p. 958). Numerous examples of his satirical wit might be quoted from the ancient authors: as a specimen we may mention his description of the speeches of Anaximenes as "a stream of words, but sense drop by drop" (*λέξεων μὲν ποταμὸς, νοῦ δὲ σταλαγμός*, Stob. *Serm.* xxxvi. p. 217, ed. Gesner, comp. Ath. i. p. 21, c.; and, for other examples, see Stob. *Serm.* ii., iv., xxi., xxxviii., lxxxi., cxxiii.; Ath. viii. p. 344, b.; Plut. *Mor.* pp. 534, c., 631, f.). At last he was put to death by Antigonus Gonatas, in revenge for a jest upon the king's single eye, though perhaps he might have escaped, if he had not included the king's cook also in his witticism. That functionary, the story goes, having been despatched by Antigonus, to require the orator's attendance, "I perceive," replied Theocritus, "that you mean to serve me up raw to the Cyclops." "Yes! and without your head," retorted the cook, and repeated the conversation to Antigonus, who at once put Theocritus to death. (Plut. *Mor.* p. 633, c.; Macrob. *Sat.* vii. 3.) This must have happened before B. C. 301, when Antigonus fell in battle.

The works of Theocritus, mentioned by Suidas, are *Χρεῖαι*, *ἱστορία Λιβύης*, and *ἐπιστολαὶ θαυμασίαι*, to which Eudocia (p. 232) adds, *λογοι παν-ηγυρικοί*. The *Χρεῖαι*, that is, clever sayings, were probably, as C. Müller suggests, not a work written by Theocritus himself, but a collection, made by some one else, of the witticisms ascribed to him. By *ἐπιστολαὶ θαυμασίαι* is not meant, as Vossius calls them, *epistolae admirabiles*, but *de rebus mirabilibus*. About the Libyan history there is perhaps some mistake, as the name of Theocritus might easily be confounded with that of Theocrestus, whose Libyan history we know. It is true that Fulgentius quotes a stupid story about the Gorgons and Perseus from "*Theocritus antiquitatum historiographus*" (*Mythol.* i. 26); but the same confusion of names might easily happen here; and, even if the passage be from Theocritus, it would rather seem to belong to the *ἐπιστολαὶ θαυμασίαι* than to the Libyan history. Another case, in which the name of Theocritus has probably been confounded with one like it, is pointed out by C. Müller (Ath. p. 14, e., *Διαβόητοι δὲ ἐπὶ σφαιρικῇ Δημοτέλης ὁ Θεόγνιδος τοῦ Χίου σοφιστοῦ ἀδελφός*. Nothing is known of a sophist named Theognis).

Theocritus of Chios is mentioned by Clemens Alexandrinus (*Protrept.* p. 45), as *ὁ θεῖος σοφιστής*. A life of him by Ambryon, is quoted by Diogenes Laërtius (v. 11). The epigram, prefixed to some editions of the poems of the more celebrated Theocritus of Syracuse, as in Brunck's *Analecta* (*Epig.* 22, ed. Kiessling), is probably not the production of the poet himself, but of some grammarian who wished to mark clearly the distinction between the two persons. It is inscribed to Theocritus in the Palatine MS. and the Codex Politianus, and in the editions of the Anthology by Stephanus and Wechel; but in the Aldine edition it is assigned to Artemidorus, who is also the author of a distich

prefixed to the ancient collection of the bucolic poets. (Brunck, *Anal.* vol. i. p. 263; Jacobs, *Anth. Graec.* vol. i. p. 194, vol. vi. p. 490.) The following is the epigram: —

Αλλος ὁ Χῖος· ἐγὼ δὲ Θεόκριτος. ὃς τάδ' ἔγραψα,
Εἷς ἀπὸ τῶν πολλῶν εἰμὶ Συρηκόσιος,
Υἱὸς Πραξαγόραο περικλειτῆς τε Φιλίννης·
Μοῦσαν δ' ὀθνείην οὔποτ' ἐφελκυσάμην.

(Fabric. *Bibl. Graec.* vol. iii. p. 775; Vossius, *de Hist. Graec.* p. 68, ed. Westermann; Menagius, *ad Diog. Laërt.* v. 11; Clinton, *F. H.* vol. iii. p. 477; Müller, *Frag. Hist. Graec.* vol. ii. pp. 86, 87, in Didot's *Bibliotheca Scriptorum Graecorum*).

2. The celebrated poet, was, according to the epigram just quoted, a native of Syracuse, and the son of Praxagoras and Philinna. This is also the statement of Suidas (*s. v.*), who adds, however, that others made him the son of Simichus, or Simichidas, and also that, by some accounts, he was a native of Cos, and only a *μέτοικος* at Syracuse. The origin of the former variation will be understood by a reference to the brief account of him prefixed to his poems, under the title of *Θεοκρίτου γένος*, and to the *Scholia* on *Idyl.* vii. 21, from which it appears that Simichidas, the person into whose mouth that Idyl is put, was naturally identified by the ancients with the poet himself, whom, therefore, they made a son of Simichus or Simichidas (Schol. *l. c.*, *et ad v.* 41). Theocritus again speaks in the name of Simichidas in the 12th line of his *Syrinx*; but, as the full name there used is *Πάρις Σιμιχίδας*, it would evidently be unsafe to understand the latter word literally as a patronymic. The idea is much more probable, and more in harmony with the spirit of poetry, that Simichidas is an assumed name, like Tityrus in Virgil; and this is the explanation given by some of the ancient grammarians, who couple it, however, with an etymology which is not at all probable. (*Schol. l. c.*; *Θεοκ. γένος.*) The other statement, that Theocritus was a native of Cos, has probably arisen out of his connection with Philetas. In the *Θεοκρίτου γένος* we are told that "he was the disciple of Philetas (of Cos) and Asclepiades (of Samos), whom he mentions," namely, in *Id.* vii. 40: —

οὔτε τὸν ἐσθλὸν
Σικελίδαν νίκημι τὸν ἐκ Σάμω, οὔτε Φιλητᾶν,

the first words of which the ancient commentators are probably right in referring to Asclepiades (*Schol. ad loc.*) Another reference to his connection with Philetas has been discovered by Bekker in a corrupted passage of Choeroboscus. (Bekker, *Annot. in Etym.* p. 705; *Φιλίππας* [i. e. *Φιλήτας*] *διδάσκαλος Θεοκρίτου*). He appears also to have been intimate with the poet Aratus, to whom he addresses his sixth Idyl (v. 2), and whom he mentions three times in the seventh (vv. 98, 102, 122); at least, it was the belief of the ancient commentators that the Aratus mentioned in these passages was the author of the *Phaenomena*. (*Schol. ad ll. cc.*) Now, it may safely be assumed that Theocritus became acquainted with these poets at Alexandria, which had already become, under the first and second Ptolemy, a place of resort for the literary men of Greece, and which it is certain that Theocritus visited at least once in his life. The 14th, 15th, and 17th Idyls bear every mark of having been written at Alexandria, and at all events they prove that the poet had lived there, and enjoyed the patronage of Ptolemy Philadelphus. The 16th, in praise of Hiero, the son of Hierocles, was evidently written at Syracuse, and its date cannot be earlier than B. C. 270, when Hiero was made king. To these indications of the date and residences of Theocritus, must be added the testimony of the author of the *Θεοκρίτου γένος*, that Theocritus flourished under Ptolemy the son of Lagus; that of the Greek argument to the first Idyl, namely, that he was contemporary with Aratus and Callimachus and Nicander, and that he flourished in the time of Ptolemy Philadelphus; and also the important statement, in the argument to the fourth Idyl, that he flourished about Ol. 124, B. C. 284—280. (There can be little doubt the *ρκδ'* is the true reading.) The writer of the argument to the 17th Idyl mentions the statement of Munatus, that Theocritus flourished under Ptolemy Philopator, but only in order to refute it.

In interpreting these testimonies, our chief difficulty arises from a two-fold uncertainty respecting Philetas; first, as to the precise period down to which he lived; and, secondly, whether the accounts of his being the teacher of Theocritus refer to personal intercourse and instruction, or only to the influence of the works of Philetas upon the mind of Theocritus. Without attempting to decide these questions, we would hazard the conjecture, that the date above mentioned, of Ol. 124, B. C. 284—280, marks the period, either when Theocritus first went to Alexandria, or when, after spending some time there in receiving the instruction, or studying the works, of Philetas and Asclepiades, he began to distinguish himself as a poet; that his first efforts obtained for him the patronage of Ptolemy Philadelphus, who was associated in the kingdom with his father, Ptolemy the son of Lagus, in B. C. 285, and in whose praise, therefore, the poet wrote the Idyls above referred to, which bear every mark of having been composed in the early part of Ptolemy's sole reign (from B.C. 283), and of being productions of the poet's younger days. The manner in which Ptolemy, the son of Lagus, is alluded to, in *Id.* xvii. 14, confirms the supposition that Theocritus had lived under that king. From the 16th Idyl it is evident that Theocritus returned to Syracuse, and lived there under Hiero II., but the contents of the poem are not definite enough to determine the precise period of Hiero's reign at which it was composed: from the 76th and 77th lines it may perhaps be inferred that it was written during the first Punic War, after the alliance of Hiero with the Romans in B.C. 263. Be this as it may, the whole tone of the poem indicates that Theocritus was dissatisfied, both with the want of liberality on the part of Hiero in rewarding him for his poems, and with the political state of his native country. It may, therefore, be supposed that he devoted the latter part of his life almost entirely to the contemplation of those scenes of nature and of country life, on his representations of which his fame chiefly rests.

These views are, of course, to some extent, affected by the question respecting the genuineness of some of the Idyls; but the only one of those which furnish our chief evidence, that is generally regarded as spurious, is the 17th. We possess no further information respecting the poet's life, except that another of his intimate friends was the physician Nicias, whom he addresses in terms of the

highest commendation (*Id.* xi. 5, 6, xxviii. 7; comp. *Arg. ad Id.* xi., and Jacobs, *Anth. Graec.* vol. xiii. p. 923).

Theocritus was the creator of bucolic poetry as a branch of Greek, and, through imitators, such as Virgil, of Roman literature. The germ of this species of poetry may be discovered, at a very early period, among the Dorians, both of Laconia and of Sicily, especially at Tyndaris and Syracuse, where the festivals of Artemis were enlivened by songs, in which two shepherds or herdsmen, or two parties of them, contended with one another, and which gradually grew into an art, practised by a class of performers called *Lydiastae* and *Bucolistae*, who flourished extensively in Sicily and the neighbouring districts of Italy. The subjects of their songs were popular mythical stories, and the scenes of country life; the beauty, love, and unhappy end of Daphnis, the ideal of the shepherd, who was introduced by Stesichorus into his poetry, and of Diomus, who was named by Epicharmus; the melancholy complaints of the coy huntsman Menalcas; and other kindred subjects. These songs were still popular in the time of Diodorus; but the only fragment of them which has come down to us consists of the two following lines in the Priapeian metre, prefixed to the works of Theocritus: —

Δέξαι τὰν ἀγαθὰν τύχαν, δέξαι τὰν ὑγίειαν,
Ἄν φέρομεν παρὰ τᾶς θεοῦ, ἂν ἐκαλέσσατο τήνα.

(Welcker, *über den Ursprung des Hirtenlieds, Kleine Schriften*, vol. i. pp. 402—411.)

Theocritus, however, was the first who reduced this species of poetry to such a form as to constitute it a branch of regular literature; and, in so doing, he followed, not merely the impulse of his own genius, but, to a great extent, the examples of Epicharmus and of Sophron, especially the latter. His bucolic idyls are of an essentially dramatic and mimetic character. They are pictures of the ordinary life of the common people of Sicily; whence their name, εἴδη, εἰδύλλια. The pastoral poems and romances of later times are a totally different sort of composition from the bucolics of Theocritus, who knows nothing of the affected sentiment, the pure innocence, the primeval simplicity, or even the worship of nature, which have been ascribed to the imaginary shepherds of a fictitious Arcadia; nothing of the distinction between the country and the town, the description of which has been made a vehicle of bitter satire upon the vices of civilized communities. He merely exhibits simple and faithful pictures of the common life of the Sicilian people, in a thoroughly objective, although truly poetical spirit. He abstains from all the mere artifices of composition, such as fine imagery, high colouring, and pathetic sentiment. He deals but sparingly in descriptions, which he introduces only as episodes, and never attempts any of those allegorical applications of the sentiments and adventures of shepherds, which have made the *Bucolics* of Virgil a signal failure. Dramatic simplicity and truth are impressed upon the pictures exhibited in his poems, into the colouring of which he has thrown much of the natural comedy which is always seen in the common life of a free people. His fifteenth idyl, the *Adoniazusae*, is a masterpiece of the mimetic exhibition of female character, rendered the more admirable by the skill with which he has introduced the praises of Arsinoë and Berenice, without sacrificing anything of its genuine dramatic

spirit. The form of these poems is in perfect keeping with their object. The symmetrical arrangement and the rapid transitions of the lively dialogue, the varied language and the musical rhythms, the combination of the prevailing epic verse and diction with the forms of common speech, all contribute much to the general effect. In short, as Theocritus was the first who developed the powers of bucolic poetry, so he may also be said to have been the last who understood its true spirit, its proper objects, and its natural limits.

The poems of Theocritus, however, are by no means all bucolic. The collection, which has come down to us under his name, consists of thirty poems, called by the general title of *Idyls*, a fragment of a few lines from a poem entitled *Berenice*, and twenty-two epigrams in the Greek Anthology, besides that upon the poet himself, which, as above stated, is probably the production of Artemidorus. Several other works were ascribed to him by the ancient grammarians. Suidas (*s. v.*) tells us that he wrote the poems called Bucolics in the Doric dialect, and that some ascribed to him also the following: — Προιτίδας, Ἐλπίδας, ὕμνους, Ἡρωίνας, ἐπικήδεια μέλη, ἐλεγείας, ἰάμβους, ἐπιγράμματα. The Greek author of a few sentences on the characteristics of the poetry of Theocritus, prefixed to his works, says that all poetry has three characters, the διηγηματικός, the δραματικός, and the μικτικός, and that bucolic poetry is a mixture of every form. Bergk has recently classed the poems of Theocritus under the heads of *Carmina Bucolica*, *mimica*, *lyrica*, *epica*, and *epigrammata* (*Rhein. Mus.* 1838—1839, vol. vi. pp. 16, &c.)

Of the thirty so-called Idyls, the last is a late Anacreontic, of scarcely any poetical merit, and has no claim to be regarded as a work of Theocritus. Of the others, only ten belong strictly to the class of poems which the ancients described by the specific names of βουκολικά, ποιμενικά, αἰπολικά, or by the first of these words used in a generic sense, *Bucolics*, or, as we say, pastoral poems; but, taking the term *Idyl* in the wider sense explained above, we must also include under it several of the poems which are not bucolic, but which are pictures of the life of the common people of Sicily. In this general sense, the *Idyls*, properly so called, are the first eleven, the fourteenth, fifteenth, and twenty-first, the last of which has a special interest, as being the only representation we possess of the life of Grecian fishermen: the second and fifteenth are evidently pretty close imitations of the mimes of Sophron. Several of them are erotic in their character, and allied, in their form, to different species of poetry: thus, the twelfth and twenty-ninth have a decidedly lyrical complexion, while that of the nineteenth is epigrammatic, of the twentieth bucolic, and of the twenty-third tragic: the thirteenth and eighteenth, which are also erotic, have the epic character, both in their subjects and their form; and the twenty-seventh is an erotic poem under the form of a mime. The sixteenth and seventeenth are imitations of another branch of the ancient lyric poetry, the encomium. The twenty-second is an epic hymn to the Dioscuri; the twenty-fourth and twenty-fifth appear to be fragments of an epic poem on the adventures of Hercules, in the learned tone of the Alexandrian epos, but still distinguished by the free and simple style of Theocritus; and the twenty-sixth is also epic, but of very inferior merit, being a fragment of the story

of Pentheus, related in a dry rhetorical manner. Lastly, the twenty-eighth, entitled Ἡλακάτα, is an occasional poem, written in a very pleasing style. This great intermixture of the different species of poetry is quite in accordance with the spirit of the age and of the Alexandrian school, in which the poet was brought up. But, in those of the idyls which are certainly genuine, all these varieties are harmonized by the true poetical genius of Theocritus.

But yet, if we carefully examine the collection as a whole, it will be found to contain incongruities of style and subject, and varieties of merit, too great to allow of the belief that all these twenty-nine idyls (for the thirtieth may be certainly excluded) are the genuine productions of Theocritus. The introduction of spurious poems into the collection can easily be accounted for. As early as B. C. 200 there existed a collection of the works of the bucolic poets, Theocritus, Bion, and Moschus, as we learn from the following epigram of Artemidorus, which is prefixed to the works of Theocritus, and is also contained in the Greek Anthology (Brunck, *Anal.* vol. i. p. 293; Jacobs, *Anth. Graec.* vol. i. p. 194): —

Βουκολικαὶ Μοῖσαι σποράδες ποκά, νῦν δ' ἅμα πᾶσαι
Ἐντὶ μιᾶς μάνδρας, ἐντὶ μιᾶς ἀγέλας.

Into such a collection, made at a time when critical science was in its infancy, every thing would naturally be swept together that had the least traditional or other claim to be regarded as the production of one of these three poets; and, moreover, whatever was of doubtful authority would naturally be ascribed to Theocritus, as the most celebrated of the three. Of this large collection the idyls that have come down to us are merely samples, selected by the grammarians (whence the name of *Eclogae*, which was afterwards applied to bucolic poetry in general); and thus it has happened that, while much of the genuine poetry of Theocritus has been lost, there must be much that is not his in the collection we now possess. To distinguish the genuine from the spurious, we have scarcely any other test than internal evidence; and here the danger arises, into which some critics appear to have fallen, of making the comparative excellence of the poems the sole test of their genuineness. It is impossible here to enter upon the detailed critical arguments for and against the genuineness of the several poems. The whole subject has been discussed by Eichstädt (*de Carm. Theocr. ad sua Genera revocat. &c.*, Lips. 1794, 4to.), by E. Reinhold (*de Genuinis Theocr. Carm. et Suppositiiis*, Jen. 1819), by A. Wissowa (*Theocritus Theocriteus*, Vratislav. 1828, 8vo.), and by Warton, Meineke, and Wüstemann, in their editions of Theocritus. Those idyls, of which the genuineness is the most doubtful, are the 12th, 17th, 18th, 19th, 20th, 26th, 27th, 29th, and 30th.

The Metre chiefly employed in these poems is the heroic hexameter, adapted to the purposes of Theocritus by having a more broken movement substituted for the sustained and stately march of the Homeric verse. In a few cases other metres are employed. The dialect of Theocritus has given the grammarians considerable trouble. The ancient critics regarded it as a modification of the Doric dialect, which they called *νέα Δωρίς*, and some of the modern editors have carried this notion so far as to try to expunge all the epic, Aeolic, and Ionic forms, which the best MSS. present. The fact, however, is, that Theocritus purposely employed a mixed or eclectic dialect, in which the new or softened Doric predominates. (Jacobs, *Praef ad Anth. Pal.* p. xliii.; Wüstemann, *Proleg. ad Theocr.* p. xxxiv.)

Of the other poems which have come down to us, the *Berenice*, of which we only possess five lines and a word, preserved by Athenaeus (vii. p. 284), was an encomium of the celebrated queen, the wife of Ptolemy the son of Lagus, and the mother of Ptolemy Philadelphus. The poem entitled *Syrinx*, contained in the Greek Anthology, is an exercise of ingenuity, consisting in the composition of twenty verses in such a manner that the length of each pair of verses is less than that of the pair before, and thus the whole resembles the ten pipes of the mouth-organ or Pan-pipes (*σύριγξ*). Of the epigrams, two (Nos. 17, 18, Brunck) are supposed by Jacobs to be the productions of Leonidas of Tarentum, while, on the other hand, the Palatine MS. assigns the 10th epigram of Erycius to Theocritus. (Brunck, *Anal.* vol. i. p. 376; Jacobs, *Anth. Graec.* vol. i. p. 194, vol. xiii. p. 958.)

It is unnecessary to say much of the reputation of Theocritus. Both in ancient and in modern times, he has been deservedly placed at the head of the species of poetry which he formed, and in a very high rank among all poets, for the force and truthfulness of his pictures, the beauty of his language, and the simple good taste of his style. The best discussion of his characteristics is that by Finkenstein, in the Introduction and Appendices to *Arethusa, oder d. Bukol. Dichter des Alterthums*, Berl. 1806—1810. The *Eclogues* of Virgil are mere imitations of the *Bucolics* of Theocritus, to which they are immeasurably inferior. [VIRGILIUS.] The Alexandrian grammarians gave Theocritus a place in one of their Pleiads, that, namely, of the seven miscellaneous poets; and commentaries were written upon him by Amerias, Asclepiades of Myrlea, Theon, Theaetetus, Amarantus, Munatus, and others. The existing *Scholia* evidently contain a very small, and probably not the most valuable, portion of those commentaries: they consist chiefly of paraphrastic explanations of the text.

The modern literature of Theocritus is much too voluminous to admit of any attempt to give here a list even of the chief editions and illustrative works. The titles of the whole occupy forty-nine columns of Hoffmann's *Lexicon Bibliographicum Scriptorum Graecorum*. The *Editio Princeps*, in folio, containing the *Works and Days* of Hesiod and the *Idyls* of Theocritus, is without place or date, but is believed to have been printed at Milan about 1481. There is another very early edition, in 8vo., without place or date. The next earliest edition is that of Aldus, containing the *Idyls*, and a vast mass of other matter, Venet. 1495, fol. For a full account of this and the other ancient editions, see Hoffmann. The chief among the more recent editions are those of Reiske, Viennae, 1765, 1766, 2 vols. 4to.; of Warton, Oxon. 1770, 4to.; of Brunck, in the *Analecta*, 1772, 4to.; of Valckenaer, 1779—1781, 8vo.; of Schaefer, 1810, fol.; of Heindorf, 1810, 8vo.; of Gaisford, in his *Poetae Minores*, Oxon. 1816, 1820, 1823, 8vo.; of Kiessling, Lips. 1819, 8vo., reprinted, with Bion and Moschus, Notes, Scholia, Indices, and Portus's *Lexicon Doricum*, Lond. 1829, 2 vols. 8vo.; of Jacobs, Halae, 1824, 8vo., only vol. i. published; of Meineke, Lips. 1825, 12mo.; and, the most useful

of all for ordinary purposes, that of Wüstemann, in Jacobs and Rost's *Bibliotheca Graeca*, Gothae, 1830, 8vo. (a new edition is expected). For an account of the numerous Delectuses, and of the translations of the whole, or separate portions, of the Idyls, and of the works upon Theocritus, the reader is referred to Hoffmann. The chief English versions are those of Creech, Lond. 1681, 1684, 1713, 1721, 12mo.; Fawkes, Lond. 1767, 8vo.; and Polwhele, Lond. 1786, 4to., 1792, 1811, 8vo. (Fabric. *Bibl. Graec.* vol. iii. pp. 764, foll.; Wüstemann's *Prolegomena*; Bernhardy, *Gesch. d. Griech. Lit.* vol. ii. pp. 925, foll.; Ulrici; Bode.) [P. S.]

THEOCY'DES, an architect of little eminence, who wrote on the proportions of the orders of architecture. (*Praecepta Symmetriarum*, Vitruv. vii. Praef. § 14.) [P. S.]

THEODECTES (Θεοδέκτης). 1. The son of Aristander, of Phaselis, a Dorian city of Pamphylia, on the borders of Lycia, was a highly distinguished rhetorician and tragic poet in the time of Philip of Macedon (Suid. *s. v.*; Steph. Byz. *s. v.* *Φασηλίς* (Eustath. *ad Dion. Perieg.* 855). He was a pupil of Isocrates (Pseudo-Plut. *Vit. Isocr.* 10, p. 837, d.); and also, according to Suidas, of Plato and of Aristotle. The greater part of his life was spent at Athens, where he died at the early age of forty-one, while his father was still alive, and was buried by the side of the sacred road to Eleusis (Paus. i. 37. § 3; Pseudo-Plut. *l. c.*). The following epitaph, which was inscribed upon his tomb, is preserved by Stephanus (*l. c.*): —

Ἥδε χθὼν κόλποισι Φασηλίτην Θεοδέκτην
Κρύπτει, ὃν ηὔξησαν Μοῦσαι Ὀλυμπιάδες·
Αὐτὰρ ἐπὶ χθόν' ἐὼν ἱεραῖς τρισὶ καὶ δέχ' ἀμίλλαις*
Ὀκτὼ ἀγηράντους ἀμφεθέμην στεφάνους.

The people of his native city also honoured the memory of Theodectes with a statue in their agora, which Alexander, when he stopped at Phaselis on his march towards Persia, crowned with garlands, to show his respect for the memory of a man who had been associated with himself by means of Aristotle and philosophy (Plut. *Alex.* 17; the words are *τιμὴν ἀποδιδοὺς τῇ γενομένῃ δι' Ἀριστοτέλην καὶ φιλοσοφίαν ὁμιλίᾳ πρὸς τὸν ἄνδρα.*) On this passage the question arises, whether the somewhat vague expressions used by Plutarch are to be understood as meaning simply that Alexander recognized a sort of tie between Theodectes and himself on account of their common connection with Aristotle, or whether the strict sense of the word *ὁμιλίᾳ* is to be so urged as to establish a personal acquaintance between the king and Theodectes; each of these opinions having been maintained by eminent scholars (see Welcker, Kayser, Wagner, and Clinton, as quoted below). We believe the former view to be the right one; but the question is too minute to be discussed here; nor is it of much importance, since the age of Theodectes can be determined on other grounds.

He was one of the orators who contended for the prize proposed by Artemisia for a funeral oration in honour of Mausolus, in B. C. 352 (Suid. *s. v.*; Aul. Gell. x. 18: Suidas, however, gives the date wrongly, Ol. 103, *ργ'*, instead of Ol. 107, *ρζ'*; see Clinton, *F. H.* vol. ii. *s. a.*, and p. 287). Now the visit of Alexander to Phaselis was in Ol. 111. 4, B. C. 333; and, if we assume that the statue of which he took such special notice had been but recently erected, we may suppose that Theodectes died about B. C. 335 or 334, and therefore, according to Suidas's account of the length of his life, that he was born about B. C. 376 or 375. He would then be about 23 or 24 at the time of the funeral of Mausolus; about the same age as Theopompus, his rival on that occasion, and his fellow-pupil under Isocrates; and about ten years younger than Aristotle, a result agreeing with the account which makes him not merely the friend, but the pupil of that philosopher (Suid. *l. c.*; Cic. *Orat.* 51, 57), and also with a story respecting their relation to each other, preserved by Athenaeus (xiii. p. 566, e). It is said that Theodectes was distinguished for his personal beauty (see also Steph. Byz. *l. c.*), which excited the admiration of Aristotle, as much as the beauty of Alcibiades enchanted Socrates. The several passages of Aristotle, in which Theodectes is mentioned, furnish decisive evidence of the strong regard and high esteem in which he was held by the philosopher. (Aristot. *Rhet.* ii. 23. § 13, &c.)

Theodectes devoted himself, during the first part of his life, entirely to rhetoric, and afterwards he turned his attention to tragic poetry, but his dramatic works partook largely of the rhetorical character, so that, while in tragedy he may be regarded as, to some extent, an imitator of Euripides, he must be considered, in his whole literary character, as the disciple of Isocrates, whose style he is said to have followed very closely. (Dionys. *de Is.* 19; Hermipp. *ap.* Ath. x. p. 451, f.; Phot. *Bibl.* Cod. 260, p. 487, a. 1, Bekker; Suid. *l. c.*) Like his master, he was a professional teacher of rhetoric and composer of orations for others, and was in part dependent on this profession for his subsistence, as we learn from a passage of Theopompus, who, while placing himself and Theodectes and Naucrates, with their common master Isocrates, at the head of the oratorical profession (*τῆς ἐν λόγοις παιδείας*) among the Greeks, boasts that he and Naucrates were independent by their fortunes, while Isocrates and Theodectes were compelled by their necessities to teach, and to write orations for pay. (Phot. Cod. 176, p. 120, b. 30, foll.) Such a boast betrays, perhaps, a consciousness that, in real merit and in public esteem, Theodectes stood above the other pupils of Isocrates, and nearest to his master. It appears, however, pretty certain that, on one great occasion, when these four orators were placed in competition with each other, namely, at the funeral of Mausolus, the prize was gained by Theopompus, who in this case also betrayed his jealousy and vanity by the manner in which he boasted of his victory over his master Isocrates. (Euseb. *Praep. Ev.* x. 3.) In the accounts of this transaction an important question arises respecting the share of Theodectes in the contest. Some writers have concluded, from the testimonies on the subject, that, while the other three orators came forward with funeral orations in honour of Mausolus, Theodectes entered the contest with a tragedy on the subject of the king's life, under the title of *Mausolus*. This idea is perhaps sufficiently absurd to carry with it its own refutation; but it is also quite unsupported by the testimonies on which it professes to rest, a careful examination of which will show that Theodectes composed *both an oration and a tragedy* on

* Some critics read *ἐν δὲ χορῶν τραγικῶν.*

the same subject; that, though he was defeated by Theodectes in the competition of oratory, his tragedy gained the prize; and that, while his oration was lost, his tragedy was extant down to the time of Gellius. (Gell. x. 18; Pseudo-Plut. *Vit. Isocr.* p. 838, b.; Suid. *s. vv.* Θεοδέκτης, Ἰσοκράτης). In this, as in so many other cases, we have to thank Suidas for originating the error by confounding the testimonies together; but the truth may be detected even in his confused account. (Suid. *s. v.* Θεοδέκτης· καὶ ἐνίκησε [ὁ Θεοδέκτης] μάλιστα εὐδοκιμήσας ἐν ᾗ εἶπε τραγῳδίᾳ· ἄλλοι δέ φασι Θεόπομπον ἔχειν τὰ πρωτεῖα). There still remains, however, a minor, and not unimportant question; namely, whether the tragedy of Theodectes was brought out in a dramatic contest (or perhaps merely recited) at the funeral of Mausolus, or whether it was afterwards composed for the Athenian stage, and there rewarded with the first prize. It is no sufficient answer to the latter idea, to say that the subject was not one which would interest the Athenians, for, besides that the tragedies of that day derived nearly all their interest from their manner rather than their matter, the Athenians could not be indifferent to a subject which was employing the genius, not only of the greatest rhetoricians, but also of the greatest artists whom they then possessed. (See *Dict. of Antiq. s. v. Mausoleum*, 2d ed.) The only safe conclusion, we believe, is that the evidence is insufficient to determine the question.

For excellence in the art of rhetoric, as it was practised by the school of Isocrates, Theodectes appears to have possessed the highest qualifications. Among these, no mean place must be assigned to that personal beauty which has been already mentioned. His memory was so strong, that he could repeat any number of verses, after they had been read to him only once. (Quintil. xi. 2. § 51; Aelian, *N. A.* vi. 10; Pollux, vi. 108; Cic. *Tusc.* i. 24). Connected with this strength of memory was a power greatly prized by the rhetoricians of the day, and possessed in a high degree by Theodectes, of solving a kind of complicated riddles called γρῖφοι. (Poll. *l. c.*; Athen. p. 451, f.; where two examples are given from his tragedies; Fr. 8, 19, ed. Wagner).

Dionysius places him, with Aristotle, at the head of the writers on the art of rhetoric. (*De Comp. Verb.* 2, *de Vi dic. in Dem.* 48.) His treatise on the subject, entitled τέχνη ῥητορική (Suid. Steph. Eustath. *ll. cc.*), is repeatedly referred to by the ancient writers, from the comic poet Antiphanes, who was his elder contemporary (Ath. iv. p. 134, b.), down to Tzetzes (*Chil.* xii. 573). If we may believe Suidas (*s. v.*) it was in verse. Some appear to have believed the *Rhetoric* of Aristotle to be the work of Theodectes; but this is a manifest error. (Quintil. ii. 15. § 10; with Spalding's Note; comp. Val. Max. viii. 14. § 3.) It seems, however, as might have been expected, that his work had some things in common with Aristotle's views, especially as to the classification of words, and the exclusion of the idea of metrical numbers from prose com position (Dion. *ll. cc.*), and we are told that Aristotle wrote an introduction (εἰσαγωγή) to the work of Theodectes. (Diog. Laërt. v. 24; *Anon. Vit. Aristot.*, where it is called Συναγωγή, and is said to have been in three books.) Cicero quotes certain statements, respecting the alleged occurrence of certain feet in prose, from the work of Theodectes, whom he calls *in primis politus scriptor atque artifex* (*Orat.* 51). The work is now entirely lost, as are also his orations, which are mentioned under the title of λόγοι ῥητορικοί (Steph. Byz. *l. c.*), and which Eustathius (*l. c.*) calls λόγοι ἀγαθοί. All that we know of their subjects is that one of them was a defence of Socrates (Aristot. *Rhet.* ii. 23; Phot. *Frag. Cantab.* p. 671, where he is wrongly called Θεόδεκτος), and that another was entitled Νόμος. (Aristot. *l. c.*) A most valuable account of all that is known of the prose compositions of Theodectes is contained in the work of Märcker, *de Theodectis Phaselitae Vita et Scriptis Comment. I.*, Vratislav. 1835.

We now turn to his dramatic works. It was not till after he had obtained renown in rhetoric, that he turned his attention to tragedy. (Suid. Plut. *Vit. Isocr.*; Phot. Cod. 260, *ll. cc.*). If, therefore, the view above stated be correct, that he brought out his tragedy of *Mausolus* at the funeral of the Carian prince in B. C. 352, it may be assumed that this was about the time when he began to compose tragedies. The number of his dramas is uniformly stated as fifty. (Suid.; Steph.; Eustath.; *ll. cc.*) According to his epitaph, quoted above, he entered the dramatic contests thirteen times, and gained eight victories. Hence the conjecture seems very probable, that he always brought out a tetralogy, and that the fifty dramas ascribed to him are to be taken as a round number, for fifty-two; or it may be said that he brought out eleven tetralogies and two trilogies; but the latter, though a more literal, is a less natural and more arbitrary explanation. We have the titles of ten of these dramas, Αἴας, Ἀλκμαίων, Ἑλένη, Θυέστης, Λυγκεύς, Μαύσωλος, Οἰδίπους, Ὀρέστης, Τυδεύς, Φιλοκτήτης, to which three may be added with great probability, namely, Βελλεροφόντης, Θησεύς, and Μέμνων ἢ Ἀχίλλευς. Popular as his dramas were, on account of their adaptation to the taste of his contemporaries, it is probable, from the fragments which survive, that they would be condemned by a sound aesthetic criticism, as characterised by the lax morality and the sophistical rhetoric of the schools of Euripides and Isocrates. The former censure is meant to apply to the choice of his subjects rather than to the manner in which he treated them; for we find in the fragments sound moral sentiments, lamentations over the growing vice of the poet's times, examples of the heroic virtues, arguments against impiety and atheism, and in favour of divine providence and justice; the last of which subjects appears to have been treated in such a manner as entirely to reject the old doctrine of fate, and consequently to make an essential change in the whole character and spirit of tragedy. His tragedies contained many of the enigmas to which reference has been made above; an ingenious specimen is the attempt of a rustic to describe the letters which compose the name Θησεύς.

A story is related about Theodectes, which, though almost certainly fabulous, ought not to be passed over, namely, that, in one of his tragedies he borrowed, or thought of borrowing, something from the sacred books of the Jews, and was struck blind as a punishment for his profanity; but, on his repenting of the crime, his sight was restored to him. (Aristeas, *de LXX. Interpr.* in Gallandii *Bibl. Patr.* vol. ii. p. 803; Joseph. *Antiq.* xii. 2. § 14; Euseb. *Praep. Ev.* vii.; and other writers cited by Wagner, p. 114, b.) A sufficient proof

of the fabulous character of the story is derived from the non-existence, at that time, of any Greek version of the Old Testament.

Theodectes had a son of the same name (see below), and a domestic slave, who was also his amanuensis (*ἀναγνώστης καὶ οἰκέτης*), named Sibyrtius, who is said to have been the first of his condition who devoted himself to the study of rhetoric. He wrote a treatise on the art, *τέχναι ῥητορικαί*, according to Suidas, who, however, is just as likely as not to have confounded the master and the slave. (Suid. *s. v.* *Σιβύρτιος*.)

2. A son of the former, who followed his father's profession as a rhetorician, and, according to Suidas (*s. v.*), wrote an Encomium on Alexander the Epeirot, historical memoirs (*ἱστορικὰ ὑπομνήματα*), a work on the customs of barbarian nations (*νόμιμα βαρβαρικά*), a treatise on rhetoric in seven books (*τέχνη ῥητορική*), and many other works. (Fabric. *Bibl. Graec.* vol. ii. pp. 323, 324, vol. vi. p. 138; Welcker, *die Griech. Tragöd.* pp. 1069, foll.; Kayser, *Hist. Crit. Trag. Graec.* p. 108, foll.; Wagner, *Fragm. Trag. Graec.* pp. 113, foll., in Didot's *Bibliotheca.*) [P. S.]

THEODEMIR, king of the Ostrogoths, and father of THEODORIC the GREAT. [THEODORICUS the GREAT.]

THEO'DOCUS (*Θεόδοκος*), the name given by Pococke (in his Latin Version of Abú-l-Faraj, *Hist. Dynast.* p. 128), and Wüstenfeld (*Gesch. der Arab. Aerzte*, p. 9) to a Greek physician in the service of Hajáj Ibn Yúsuf, the general of the chalíf 'Abdu-l-Malek Ibn Merwán, in the seventh century after Christ. He is called in Arabic تيادوق *Tíádúk* (though with some slight variations in different MSS.), which Reiske (*Opusc. Med. ex Monim. Arab.* p. 46) renders *Theotychus*, but *Theodocus* is probably nearer the truth. He is said to have had numerous eminent pupils; and is probably the person called *Tiaducus* in the Latin Version of Rhazes (*Cont.* iii. 2, p. 53 ed. 1506,) and *Tiaduk* in Sontheimer's German translation of Ibn Baitár (vol. i. pp. 14, 137, &c.). There is rather a long life of Theodocus in Ibn Abí Osaibi'ah (vii. 5, Arab. MS. in the Bodleian Library), which is chiefly filled with anecdotes of his sayings. [W. A. G.]

THEODO'RA, FLA'VIA MAXIMIA'NA, the daughter of Galeria Valeria Eutropia [EUTROPIA] by her first husband, whose name and station are alike unknown. After the second marriage of Eutropia with Maximianus Herculius, Constantius Chlorus having been elevated (A. D. 292) to the rank of Caesar was required to repudiate his wife Helena [HELENA] and to wed the stepdaughter of his Augustus. By Constantius Theodora had six children, three daughters and three sons. The daughters were, 1. *Flavia Valeria Constantia*, united to the emperor Licinius. 2. *Anastasia*, wife of Bassianus [BASSIANUS]. 3. *Eutropia*, mother of Nepotianus who assumed the purple in A.D. 350 [NEPOTIANUS]; with regard to the names of the sons, see the article HANNIBALLIANUS. (Aurel. Vict. *de Caes.* 39, *Epit.* 39; Eutrop. x. 14; Tillemont, *Histoire des Empereurs*, vol. iv. *Dioclet. Art.* iii.) [W. R.]

THEODO'RA, the wife of the emperor Justinian, was the daughter of Acacius, who had the care of the wild beasts of the Green faction of Constantinople. After the death of her father, she and her sisters earned their living as pantomimic actresses; and Theodora, by the charms of her person and her skill in acting, soon became one of the greatest favourites of the stage. She earned the reputation of being the most beautiful and most licentious courtezan of the city, and Procopius, in his Secret History, has related the most scandalous tales of her amours. After practising her profession in public and in private at Constantinople for some time, she accompanied Ecebolus, who had been appointed to the government of the African Pentapolis. But she was soon deserted by her lover, and returned in indigence to the imperial city. On her arrival at the scene of her former glory and infamy, she assumed a virtuous character, retired from the world, and appeared to support herself by spinning. While living in this retirement she attracted the notice of Justinian, who then governed the empire under his uncle Justin, and she gained such a mastery over the affections and the passions of the youthful prince, that he married the fair courtezan in 525, in spite of the vehement remonstrances of his mother and other relatives. On the death of Justin, and the elevation of Justinian in 527, Theodora was publicly proclaimed empress; and not content with conferring upon her this honour, her uxorious husband declared her to be an equal and independent colleague in the empire, and required all public functionaries to take the oath of allegiance in the joint names of himself and of Theodora. The part which she took in public affairs is related in the life of Justinian. [JUSTINIANUS I.] She died in 548 of a cancer, having retained to the last her hold on the affections of Justinian. She is represented by the historians as proud and tyrannical in the exercise of power; but as none of her enemies have brought any charge against her chastity after her marriage with Justinian, we may safely conclude that she never proved unfaithful to her husband. She bore Justinian only one child, a daughter, whom she buried in her life-time. (Procopius, *Historia Arcana*; the graphic sketch of Gibbon, *Decline and Fall*, c. xl.; and the authorities quoted in the life of Justinian.)

THEODORE'TUS (*Θεοδώρητος*) is mentioned by Fabricius (*Bibl. Gr.* vol. xiii. p. 432, ed. vet.) as a physician quoted by Paulus Aegineta (iii. 46, 50, vii. 11. pp. 470, 475, 659), but in these passages the word is the name of a *medicine*, not of a *man*. [W. A. G.]

THEODORE'TUS (*Θεοδώρητος*), or, as the name is sometimes written, both in ancient MSS. and in modern works, THEODORITUS, — though the former is undoubtedly the more correct orthography, — was one of the most eminent ecclesiastics of the fifth century; confessedly surpassing all his contemporaries in learning, and inferior to none of them in piety; while, in his public conduct, he stands conspicuous and almost alone, as a calm and moderate champion of freedom of opinion in religious matters, in an age when the orthodox and the heretics vied with one another in the bitterest intolerance and rancour. The one blot of moral weakness on the character of Theodoret is by no means so dark as some have represented, and, at all events, may be greatly extenuated, without unfairness. And yet, but for that one fault, his name would have come down to us consigned to the list of heretics, by men, such as Cyril and Dioscorus, to whose spirit, it is no small praise to Theodoret

to say, his conduct displays the most marked contrast.

Theodoret was born at Antioch towards the end of the fourth century of our era. The exact year of his birth is uncertain: from a minute examination of the fragments of evidence, which are supplied chiefly by his own works, Garnier has fixed it at A. D. 386; and Tillemont, with greater probability, at A. D. 393. (See their works, quoted at the end of this article.) Theodoret himself, who was naturally infected with the credulity, which was universal in his age,—for even the sceptics of the time were grossly credulous in some matters,—has related various marvels which attended his birth, as well as subsequent passages of his life. His parents were persons of good condition in life, and of distinguished piety; and his mother, especially, had the most profound respect for the hermits or ascetics, one of whom had healed her of a disease of the eyes by means of the sign of the cross, and had also convinced her of the sinfulness of worldly pomp and luxury. After thirteen years of sterile wedlock, during which the prayers of several of these pious men had been offered on her behalf in vain, one of them named Macedonius at length announced that a son should be granted to her, but upon the condition that he should be consecrated to the service of God. It was not, however, till three years afterwards that the child was born, and named Θεοδώρητος, as being a special gift of God. As the period of his birth approached, the holy man who had predicted it kept continually in his mother's recollection the condition attached to the gift, of which too he frequently reminded Theodoret himself in after years. The record of these circumstances, which are only a specimen of the wonders he relates, is important, on account of the influence which the belief of them exercised on the mind of Theodoret.

He was brought up, and instructed in religion, by his mother, with a care suited to his peculiar position, and which he often mentions with gratitude. At a very early age (scarcely seven years, according to an inference drawn from his 81st epistle) he was sent for his education to a celebrated monastery near Antioch, presided over by Euprepius; and there he remained for twenty years (*Ep.* 81), until he left it to take charge of his diocese. He had for his instructors some of the most eminent ministers of the Eastern Church. He himself names Diodorus of Tarsus and Theodorus of Mopsuestia as his teachers; but, as the former died before the end of the fourth century, he can scarcely have instructed Theodoret, except through his writings. Still less can we take literally the statement of Nicephorus (*H. E.* xiv. 54), that Theodoret was a disciple of Chrysostom, which can only mean (and in this sense it deserves notice) that the writings of Chrysostom were studied by Theodoret as a model for his own exegetical works. Of his actual teachers, it appears that the chief was Theodore of Mopsuestia, whose memory and works he constantly defended from the charge of heterodoxy. The use which Theodoret made of those twenty-five years of study and retirement appears in the fruit which they bore at a later period, in his profoundly learned writings. During his residence in the monastery he was appointed, first a reader, and then a deacon, in the Church of Antioch, by the patriarchs Porphyry and Alexander; and, in the latter office, he seems to have obtained considerable reputation by his sermons against the Arians, Macedonians, and especially the Apollinarists, who were the most formidable, by their numbers, among the heretics in the diocese. This matter is not very certain; but it is clear that he must in some way have obtained a public reputation, to account for his appointment to the episcopate by Theodotus, the successor of Alexander in the see of Antioch.

It was in A. D. 420 or 423, according to different computations from his own writings (*Epist.* 81, 113, 116), that he left his monastery to succeed Isidorus as bishop of Cyrus, or Cyrrhus, a small and poor city near the Euphrates, about two days' journey from Antioch; which was, however, the capital of a district of Syria, called Cyrrhestice, and the diocese of which contained eight hundred parishes (*Epist.* 32, 113). We learn from his own testimony, which there is every reason to believe, that he carried into his new office the quiet spirit of the monastery, and that ecclesiastical domination was never an object of his ambition. He still practised also the greatest moderation in his own mode of life; while he improved the opportunities, presented by his office, of exercising the utmost generosity towards others. The fortune, which he had inherited on the death of his parents, he had at once divided among the poor; and his bishopric brought him no property, neither house, nor even a tomb (*Epist.* 113), and its annual revenues could not have been large. Yet out of these, in addition to his alms to the poor, he expended a large sum in the decoration of the city, in which he built covered porticoes, two large bridges, public baths, and an aqueduct (*Epist.* 79, 81, 138). He also attracted to the city artists and professional men, who were much wanted there, especially physicians; and he interceded, both with the imperial procurator, and with the empress Pulcheria, for an alleviation of the taxes with which the people of his diocese were burthened. In the midst of these acts of his public munificence we see an instance of his generosity to individuals, in the zeal with which he pleads in several letters to his friends, on behalf of Celestiacus of Carthage, who had been stript of his all by the Vandals (*Epist.* 29—36). After an episcopate of five and twenty years he could declare that he had never had anything to do with a court of justice, and had never received the smallest present; and afterwards, in his adversity, he suffered extreme want rather than accept presents which would have enabled him to live in luxury. Not only did he thus conduct himself, but he succeeded, by his example and authority, in inducing his clergy to follow a similar mode of life. (*Epist.* 81.)

At the same time he administered the spiritual affairs of his diocese with great vigour. At that wretched period in the history of the Church, one of the chief occupations of an orthodox bishop was to maintain the contest with the so-called heretics. The diocese of Theodoret was overrun with Arians, Macedonians, and especially Marcionites; but such was his success in converting them, that he speaks of them, in the year 449, as being all reconciled to the Catholic Church, and he declares that he had baptized ten thousand Marcionites. In this contest he ran great personal risks, having been more than once in danger of being stoned to death. Still he never, like many bishops, called in the aid of the temporal power;

but he was assisted by a devoted band of monks, among whom one named Jacob was conspicuous; and his zeal was inflamed by the belief that supernatural powers took part both for and against him. He tells us of devils appearing to him in the night, and demanding why he persecuted Marcion, with other marvels in the spirit of his age.

In these useful labours and clerical duties, and in the composition of his exegetical and other works, Theodoret would, in happier times, have spent a peaceful life. But in that age it was impossible for a man of any eminence to be neutral in the internecine war of the religious parties; and there were various influences at work to draw Theodoret into the vortex of the Nestorian controversy. To understand what follows, the reader not acquainted with the details of the history may read the article NESTORIUS. This part of the life of Theodoret has been grossly misrepresented by Garnier, and the writers who have followed him. If we are to believe them, he first adopted a heresy to gratify a private friendship; and afterwards, from selfish motives, recanted his heresy, and anathematized his friend. It is true that Theodoret had formed an acquaintance with Nestorius in the convent of Euprepius, where they were fellow students; but there is no proof of any great intimacy between them, and none that Theodoret ever adopted the tenets of Nestorius. His share in the contest is more that of an impartial mediator than that of a devoted friend and adherent: he acts, not with Nestorius, but with John of Antioch and the Oriental party; not in order to favour Nestorianism, but to resist the overbearing intolerance of Cyril, and to combat the errors, opposite to those of Nestorius, into which he conceived Cyril, and afterwards Eutyches, to have fallen. The proof of these statements is contained in the numerous writings in which Theodoret explains his views respecting the dispute, in all of which he appears as the champion of religious freedom, and the opponent of those authoritative statements of doctrine, which fetter private opinion without settling any controversy, or ensuring any permanent peace. To enter into the details of this subject would be inconsistent with the nature of this work, as well as impossible within the limits of the present article. We must be content to give a brief sketch of the external history of Theodoret's share in the dispute.

At an early stage of the controversy (A. D. 430), he wrote a letter to the monks of Syria and the neighbouring countries, in reply to the twelve *capitula* of Cyril, the patriarch of Alexandria, in whose representations he detects, of course by inference only, Apollinarianism, Arianism, and other errors at the opposite extreme to those of Nestorius, especially the confusion of the two natures in the person of Christ, by so representing the hypostatical union as to make them only one. At the council of Ephesus (A. D. 431) he arrived earlier than the great body of the Eastern bishops, for whose presence he, with others, in vain urged the assembly to wait before condemning Nestorius; and, upon their arrival, he took part with them in the separate synod which condemned the proceedings of the council, and decreed the deposition of Cyril. The council of Ephesus having thus only widened the breach, it remained for the feeble emperor, Theodosius II., to decide which party he would support. At first he warmly espoused the cause of Nestorius, but soon afterwards, falling under the influence of certain monks of Cyril's party, he summoned the African and Oriental bishops to send seven representatives each, to explain to him the proceedings of the council of Ephesus. Theodoret was one of the seven delegates of the Oriental party. On their arrival at Chalcedon, they were ordered to wait there for an audience with the emperor; and meanwhile Theodoret, being excluded from the Church by the influence of Cyril's party, preached to immense audiences, and celebrated the sacraments, in a large court surrounded by porticoes. On the emperor's arrival, Theodoret pleaded the cause of the Oriental bishops before him with great eloquence and courage; but the mind of Theodosius was already surrendered to the other party, and the ambassadors of the Eastern churches were dismissed to their homes. On his return to Cyrus, Theodoret composed an elaborate work on the Incarnation, in five books (*πενταλόγιον ἐνανθρωπώσεως*), in order fully to explain his own views upon the question, to guard himself against the accusation of sharing in the opinions of Nestorius, and to expose the heretical tendencies of Cyril's tenets, and the unjust conduct of his party at the council of Ephesus. Of this work we only possess a few fragments, and those chiefly from the Latin translation of Marius Mercator, a bigotted adherent of the Cyrillian party, who declares his belief that Theodoret wrote the book at the instigation of the devil. About the same time, also, Theodoret came forward in defence of the memory of his master, Theodore of Mopsuestia, whose works had been denounced by Cyril and his friend Proclus of Constantinople, as the poisonous source of the Nestorian heresy. In a work which is now lost, Theodoret replied in detail to all the arguments advanced by Cyril against the works of Theodore; and attacked Cyril with considerable bitterness, as we see from some fragments of the book, which are preserved in the acts of the fifth oecumenical council. (Hardouin, *Act. Concil.* vol. iii. pp. 106, &c.)

Of the transactions of the following years, until the death of Cyril, it must suffice to say that Theodoret acquiesced in the peace effected by the intercession of the emperor between the parties of Cyril and of John, in so far as its doctrinal basis was concerned; and he even submitted, and urged the friends of Nestorius to submit, to the deposition of Nestorius. But he always protested against that deposition; and, when it became evident that no limits were assigned to the severity with which the Nestorians were to be treated (A. D. 435), he threw aside all pretence of peace, and stood forth as the decided opponent of Cyril, who, on his part, displayed the bitterest enmity against Theodoret. It is alleged that, when Cyril died (A. D. 444), Theodoret so far forgot himself as to express his exultation at the event. Such conduct might be excused on the plea, that his joy was for the deliverance of the Church from a source of bitterness; but the truth is, that the charge rests on passages in two works which it is probable that Theodoret never wrote, while, in other works, which are undoubtedly genuine, he refers to Cyril's death in quite a different spirit.

Dioscorus, the successor of Cyril in the see of Alexandria, pursued his predecessor's line of conduct, with even greater bitterness, and Theodoret soon found himself forced into a more prominent and

disastrous position in the controversy, through the necessity of resisting the renewed diffusion of the opinions of Cyril by the efforts of a party of Syrian monks, and still more by those of the celebrated Eutyches of Constantinople, with whose name the Cyrillian doctrine became identified. [EUTYCHES.] Dioscorus supported the party of Eutyches with all his might; and, besides this ground of opposition, he had a personal motive of dislike to Theodoret, because the latter had signed a synodical epistle of Proclus, the bishop of Constantinople, implying thereby, as Dioscorus maintained, the superiority of that patriarch to those of Alexandria and Antioch. In fact, the conduct of Dioscorus throughout the whole Eutychian controversy betrays at least as much care for the aggrandizement of his own see as for the cause of truth. Through the influence of this prelate at the imperial court, Theodosius, who made no secret of the dislike he bore to Theodoret for his opposition to Cyril, was induced to issue a command to the bishop of Cyrus to confine himself within the limits of his own diocese, A. D. 448. At the same time that he obeyed the mandate, Theodoret addressed letters to some of the principal men of the empire, in vindication of his conduct; and in these letters we find some of the most interesting particulars of his previous life (*Epist.* 79—82). He had already done his best to appease the enmity of Dioscorus by a letter, explaining his opinions, and adducing, as a proof of his orthodoxy, his acceptance of the statement of doctrine agreed upon by John and Cyril. Dioscorus, however, replied in the most violent language, plainly calling Theodoret a Nestorian. As a last attempt to pacify the proud patriarch, Theodoret went so far, in a second letter, as to declare those accursed who said that the Virgin was not the mother of God, or that Christ was a mere man, or who would represent the Only-begotten as if in his person there were two Sons of God; Dioscorus cut short the correspondence, by pronouncing a public anathema upon Theodoret in the church of Alexandria; and soon afterwards, in A. D. 449, he assembled under his own presidency the second Council of Ephesus, justly called the robber-synod, which pronounced the deposition both of Theodoret, and of Flavian, patriarch of Constantinople, Domnus, patriarch of Antioch, and the other bishops who had condemned Eutyches at the synod of Constantinople in the preceding year.

Theodoret had been excluded from the synod which deposed him by the express wish of the emperor, who now commanded him to retire to a monastery at Apamea; his enemies even threatened him with banishment. He bore his fall with dignity and cheerfulness, and preferred rather to suffer want than to accept the presents which were offered to him on every hand. Still neither he nor Flavian felt themselves bound to leave their enemies to enjoy their triumph and to domineer over the Church. They turned to the only remaining quarter in which there was any power to help them, the Roman bishop, Leo the Great, to whom Theodoret wrote a letter (*Epist.* 113), celebrating the renown of the apostolic see, praising the virtues and religious zeal of Leo, defending his own orthodoxy by quotations from his writings, and requesting permission to come to Rome, provided that the emperor should give his consent, to submit the whole case to the judgment of Leo and the Western bishops; at the same time he requested to be advised whether he should submit to his deposition. Leo, who had already pronounced against the Eutychians, accepted Theodoret's confession of faith as satisfactory, and declared him absolved from all ecclesiastical censure: but the proposal for an oecumenical council in Italy was negatived by the emperor.

At this precise juncture, however, the whole state of affairs was suddenly changed by the death of Theodosius II., A. D. 450, and the accession of Pulcheria and Marcianus, who were unfavourable to the Eutychians. Theodoret and the other deposed bishops were recalled from retirement, on the condition that they should be reinstated in their sees by the decision of an oecumenical council; and Theodoret himself joined in the demand for such a council, as necessary to restore peace to the Church. It assembled, first at Nicaea, and afterwards at Chalcedon, in A. D. 451. At its eighth session the petition of Theodoret for restoration to his bishopric was discussed, and he himself appeared to plead his cause. He was most enthusiastically received by his friends, but the party of his enemies was still powerful, at least in clamour. When he attempted to give an account of his opinions, he was interrupted by the cry, "Curse Nestorius, his doctrines, and his adherents!" In vain did he represent that he cared far less for restoration to his see than for permission to clear himself from the misrepresentations to which he had been subjected: the generous answer to his appeal was the renewed cry, "He is a heretic himself: he is a Nestorian: thrust out the heretic!" Yielding at last to the clamour, he exclaimed, "Anathema on Nestorius, and on every one who denies that Mary is the mother of God, and who divides the Only-begotten into two Sons. I have subscribed the confession of faith, and the letter of the bishop Leo; and this is my faith.—Farewell." This declaration was received with the applause of the whole assembly, and their unanimous vote restored Theodoret to his bishopric. (Harduin. *Concil.* vol. ii. pp. 496, foll.)

Whatever weakness Theodoret displayed on this occasion consisted, not in the sacrifice of any religious conviction, but in suffering himself to be deprived of the opportunity of explaining his real opinions. He was no Nestorian; and, though his whole character forbids us to suppose that he was a believer in anathemas, yet he had the misfortune to live in an age when the anathema was esteemed the natural and proper form for a declaration of religious belief, and when no man was deemed sincere in the faith which he professed, until he was also prepared to declare the doctrines from which he differed accursed. Theodoret himself, as we have seen, had already condemned the tenets of Nestorius in nearly the very words which he uttered at the council; and if he hesitated to repeat them then, it was only as a protest against the spirit in which the declaration was sought to be extorted from him; a protest which, we think, is implied in the "farewell," by which he appears to utter his resolution never more to mix in such scenes of strife. That resolution he kept. After sharing in the subsequent proceedings of the council, which compensated to some degree for its conduct towards him by pronouncing the condemnation of Eutyches, Theodoret returned to his home at Cyrus, where he devoted the rest of his life to literary labours, committing the charge of his diocese to Hypatius. He appears to have died

in A. D. 457 or 458. (Gennad. *de Vir. Illustr.* 89.) His remains were deposited in the same urn with those of his stedfast supporter, the monk Jacobus Thaumaturgus, who died shortly after him.

Since his death his memory has met with the same varied fortune that he himself suffered during life. The emperor Justin honoured his statue with a solemn installation in his episcopal throne; but the various Monophysite sects continued their opposition to his writings, and twice procured the condemnation of them by ecclesiastical synods during the reign of Anastasius, in A. D. 499, and 512. Marius Mercator, the bitter opponent of everything connected with Nestorianism, represents Theodoret as one of the worst of heretics; and he is followed by Garnier, the completer of Sirmond's edition of Theodoret, the value of whose very learned and elaborate treatise on the life of Theodoret is seriously diminished by the recklessness with which he not only adopts the calumnies of Mercator, but even falsifies facts in order to support them. Cave has been to some degree misled by these writers; but yet he gives us so warm and just a eulogy of the character of Theodoret as to make one smile at the words with which he introduces it: "Meliori quidem fato, et *molliori censura* dignus erat Theodoritus." Tillemont has refuted many of Garnier's misrepresentations; but he sometimes defends the orthodoxy of Theodoret by arguments which the bishop of Cyrus himself would scarcely have adopted. For the complete vindication of Theodoret's character we are indebted to the German church historians, Schröckh and Neander.

A strong encomium upon his learning and his style will be found in Photius (*Bibl.* Cod. 46), who describes his language as pure and well-chosen, and his composition as clear, rhythmical, and altogether pleasing. In other passages Photius notices several of the works of Theodoret (Cod. 31, 56, 203—205, 273); and an incomplete list of them is given by Nicephorus Callistus (*H. E.* xiv. 54). Many of them are mentioned by Theodoret himself, in his letters (*Epist.* 82, 113, 116, 145). The fullest account of them is contained in Garnier's second Dissertation, *de Libris Theodoreti.*

I. The most important of Theodoret's works are those of an exegetical character, in several of which he adopts the method, not of a continuous commentary, but of proposing and solving those difficulties which he thinks likely to occur to a thoughtful reader; so that these works are essentially apologetic as well as exegetical. This method is pursued, especially in the first of his commentaries, which is upon the first eight books of the Old Testament, that is, the five books of Moses, Joshua, Judges, and Ruth, and is entitled *εἰς τὰ ἄπορα τῆς θείας γραφῆς κατ' ἐκλογήν*, or, *Quaestiones in Octateuchum;* and also in the second of them, upon the books of Kings (i. e. Samuel and Kings) and Chronicles, entitled *Εἰς τὰ ζητούμενα τῶν βασιλειῶν καὶ τῶν παραλειπομένων.* As a specimen of his method, we give two or three of the first questions which he proposes on the book of Genesis. First, "Why did not the writer preface his account of the creation with the doctrine of God" (*θεολογία*); to which he replies, that Moses was sent to a people infected with Egyptian pantheism, and that therefore the very first thing that he had to teach them was the distinction between the creature and the Creator; and in so doing, instead of passing by the general subject of theology, he has laid the foundation on which it all rests, in the doctrine of the independent and eternal existence of the one true God. The second question is, "Why does he not mention the creation of angels?" The third, "Did angels exist before the heaven and the earth, or were they created at the same time with them?" In this and many other questions he grapples with some of the most difficult points of controversy which had occupied the Church from the apostolic age to his own time, especially with the various forms of Gnosticism and Manichaeism. His other commentaries are upon the Psalms (*Ἑρμηνεία εἰς τοὺς ἑκατὸν πεντήκοντα ψαλμούς*), the Canticles (*Ἑρμηνεία εἰς τὸ ᾆσμα τῶν ᾀσμάτων*), Isaiah (*Εἰς τὸν Ἡσαΐαν προφήτην ἑρμηνεία κατ' ἐκλυγήν*), Jeremiah, with Baruch and the Lamentations (*Ἑρμηνεία τῆς προφητείας τοῦ θείου Ἱερεμίου*), Ezekiel (*Ἑρμηνεία τῆς προφητείας τοῦ θείου Ἰεζεκιήλ*), Daniel (*ὑπόμνημα εἰς τὰς ὁράσεις τοῦ προφήτου Δανιήλ*), and the Twelve Minor Prophets (*ὑπόμνημα εἰς τοὺς δώδεκα προφήτας*). With respect to the New Testament, we have commentaries by Theodoret on the fourteen epistles of Paul (*Ἑρμηνεία τῶν ιδ' ἐπιστολῶν τοῦ ἁγίου ἀποστόλου Παύλου*).

II. Theodoret has also left two works of an historical character, but of very different value. (1) His *Ecclesiastical History*, in five books (*Ἐκκλησιαστικῆς ἱστορίας λόγοι πέντε*), is a very valuable work, on account of its learning and general impartiality, though it is occasionally one-sided, and often runs into a theological treatise. It was intended, as he himself tells us in the preface, as a continuation of the History of Eusebius. It begins with the history of Arianism, under Constantine the Great, and ends with the death of Theodore of Mopsuestia in A. D. 429, although it contains an allusion to an isolated fact which occurred as late as A. D. 444. (2) The work entitled *Φιλόθεος Ἱστορία*, or *Religiosa Historia*, contains the lives of thirty celebrated hermits, and displays that weak side of the character of Theodoret, which has already been mentioned as the necessary result of the earliest impressions he received. It is rather the work of a credulous ascetic than of a learned theologian.

III. Of his works against Cyril, the Eutychians, and the heretics in general, the chief are, (1) His censure (*ἀνατροπή*) of the twelve heads of anathematization (*ἀναθεματισμοί*) of Cyril: (2) The great work against the Eutychians, in A. D. 447, the year before the condemnation of Eutyches at Constantinople, entitled *Ἐρανίστης ἤτοι Πολύμορφος* (the Mendicant or Many-shaped), which, as he explains in the preface, was intended to imply that the Eutychians endeavoured to pass off their doctrines, like beggars with their tales of imposture, under many guises, derived from many previous heresies. The work is in the form of a discussion between the Mendicant and the Orthodox (*Ἐρανίστης* and *Ὀρθόδοξος*), and it is divided into three dialogues; the first, entitled *Ἄτρεπτος*, to prove that the Son of God is unchangeable; the second, *Ἀσυγχυτος*, that his divine nature is incapable of being mixt or confounded with the nature of man; the third, *Ἀπαθής*, that the divine nature is insusceptible of suffering; and to these dialogues are appended syllogistic demonstrations (*ἀποδείξεις διὰ συλλογισμῶν*) of the three propo-

sitions maintained in them, namely, first, that God the Word is unchangeable (ὅτι ἄτρεπτος ὁ Θεὸς), secondly, that his union with the human nature is without confusion (ὅτι ἀσύγχυτος ἡ ἕνωσις), and, thirdly, that the divine nature of the Saviour is incapable of suffering (ὅτι ἀπαθὴς ἡ τοῦ Σωτῆρος θεότης). The work displays great learning and power, with a moderation which made it as displeasing to the Nestorians as it was to the Eutychians: (3) A work against heresies in general, entitled Αἱρετικῆς κακομυθίας ἐπιτομή, or, *Haereticarum Fabularum Epitome*, in five books, addressed to Sporacius. In this work, which seems to have been written after the end of the Nestorian and Eutychian disputes, he not only uses, with regard to other heretics, the intolerant language which was common in that age, but he speaks of Nestorius in terms of bitterness which cannot be defended, and which occur again in a special work against Nestorius, addressed to the same Sporacius. The warmest admirers of Theodoret must lament that, after the contest was over, he took such means to set himself right with his former opponents: (4) Twenty-seven books against various propositions of the Eutychians (λόγοι κζ' πρὸς διαφόρους θέσεις), an abstract of which is supplied by Photius. (*Bibl.* Cod. 46.)

IV. The chief of his remaining works are: (1) An apologetic treatise, intended to exhibit the confirmations of the truth of Christianity contained in the Gentile philosophy, under the title of Ἑλληνικῶν θεραπευτικὴ παθημάτων· ἢ εὐαγγελικῆς ἀληθείας ἐξ Ἑλληνικῆς φιλοσοφίας ἐπίγνωσις, *Graecarum Affectionum Curatio; seu, Evangelicae Veritatis ex Gentilium Philosophia Cognitio:* (2) Ten Orations on Providence (περὶ προνοίας λόγοι δέκα): (3) Various Orations, Homilies, and minor treatises: (4) One hundred and eighty-one letters, which are of the greatest importance for the history of Theodoret and his times.

There are only two complete editions of the works of Theodoret. both of very great excellence; but the later having the advantage of containing all that is good, and correcting much that is faulty, in its prodecessor. The first is that edited by the Jesuits Jac. Sirmond and Jo. Garnier, in five volumes folio, Paris, 1642—1684: the first four volumes, by Sirmond, contain the bulk of the works of Theodoret in Greek and Latin; and the fifth, some minor works and fragments omitted by Sirmond, together with Garnier's five dissertations on (1) the History, (2) the Books, (3) the Faith of Theodoret, (4) on the fifth General Council, (5) on the Cause of Theodoret and the Orientals. The faults of these valuable treatises have been already mentioned. The other edition, founded on the former, is that of Lud. Schulze and J. A. Noesselt, Halae Sax. 1769—1774, 5 vols. in 10 parts 8vo. For an account of the editions of separate works, see Hoffmann, *Lexicon Bibliogr. Scriptorum Graecorum.*

(Garnier, *Dissertationes*, in vol. 5 of Schulze's edition; Tillemont, *Mém.* vol. xiv.; Cave, *Hist. Litt. s. a.* 423, pp. 405, foll., ed. Basil.; Fabric. *Bibl. Graec.* vol. vii. pp. 429, foll., vol. viii. pp. 277, foll.; Schulze, *De Vita et Scriptis B. Theodoreti Dissertatio*, prefixed to vol. i. of his edition; Neander, *Geschichte der Christl. Relig. u. Kirche*, vol. ii. passim; Schröckh, *Christliche Kirchengeschichte*, vol. xviii. pp. 355, foll.)

A few insignificant ecclesiastics of the name are mentioned by Fabricius. (*Bibl. Graec.* vol. viii. pp. 307, 308.) [P. S.]

THEODORICUS or THEODERICUS I., king of the Visigoths from A. D. 418* to 451, was the successor of Wallia, but appears to have been the son of the great Alaric. (Gibbon, *Decline and Fall*, c. xxxv. note 10.) Not content with the limits of his dominions, Theodoric broke the peace which existed between the Visigoths and the Romans, took several places in Gaul, and laid siege to Arles in A. D. 425. He was, however, obliged to retire on the approach of Aëtius, with whom he concluded a peace; and he then turned his arms against the Vandals in Spain, upon receiving a sufficient subsidy from the Roman general. Theodoric however was only waiting for a favourable opportunity to attack the Romans again; and accordingly, while the Burgundians invaded the Belgic provinces, Theodoric laid siege to Narbonne in A. D. 436. Aëtius displayed his usual activity; he defeated the Burgundians in battle, and sent Litorius to oppose Theodoric. The inhabitants of Narbonne had resisted many months all the efforts of Theodoric to take the town; but they were reduced to the last extremities of famine, when Litorius, in the following year (A. D. 437) cut his way through the entrenchments of the besiegers. The siege was immediately raised; and Aëtius, who arrived shortly afterwards, defeated Theodoric with great slaughter, and obliged him to retire into his own dominions. The Gothic king was now obliged to act on the defensive; and Aëtius, on his return to Italy, left Litorius at the head of an army, chiefly consisting of Huns, to prosecute the war. Unable to resist the Romans in the field, Theodoric retired to Toulouse, where he was besieged by Litorius in A. D. 439. Despairing of success, Theodoric now endeavoured to obtain a peace by the mediation of his Christian bishops; but Litorius, confident of success, and relying upon the predictions of the pagan augurs, that he should enter the Gothic capital in triumph, refused all the proposals which were repeatedly made him. The presumption of Litorius appears to have made him careless. The Goths availed themselves of a favourable opportunity, sallied out of their city, and, after a long and obstinate battle, defeated the Roman army, made their general prisoner, and conducted him in triumph through the streets of Toulouse. This victory turned the fortune of the war; and the whole of the country as far as the Rhone lay exposed to the ravages of the barbarians. Avitus, who was then praefectus praetorio in Gaul, had no army to resist the Visigoths, and accordingly entered into negotiations with Theodoric, which ended in a peace, the terms of which are not related, but which must have been in favour of the barbarians. This last peace between Theodoric and the Romans does not appear to have been interrupted. Theodoric had sought to strengthen his power by giving one of his daughters in marriage to the eldest son of Genseric, king of the Vandals in Africa; but Genseric, who suspected that his son's wife had conspired to poison him, ignominiously deprived her of her nose and ears, and sent her back in this mutilated condition to her father at Toulouse. To revenge this unpardonable

* His accession was not in A.D. 419, as is stated by Gibbon and most writers. See Clinton, *Fasti Rom.* ad ann. 418.

outrage, Theodoric made formidable preparations for an invasion of Africa; and the Romans, who always encouraged the discords of the barbarians, readily offered to supply him with men and arms. But Genseric averted the threatening danger by persuading Attila to attack both the Romans and the Goths. With an enormous army composed of various nations, Attila crossed the Rhine at Strasburg, and marched into Gaul. Aëtius collected a powerful force to oppose him, and Theodoric, at the head of his Visigoths, and accompanied by his two sons Thorismond and Theodoric, joined the Roman general. On the approach of Aëtius, Attila, who had laid siege to Orleans, retreated to the plains of Champagne. Aëtius followed close upon his rear. The hostile armies at length met in the neighbourhood of Châlons on the Marne, and in a short but most bloody engagement, Attila was defeated with great loss. The victory was mainly owing to the courage of the Visigoths and of the youthful Thorismond; but their king Theodoric fell at the commencement of the engagement, as he was riding along the ranks to animate his troops (A. D. 451). He was succeeded by his son Thorismond. Theodoric was a wise and prudent monarch; and by his courage in war, and his just administration at home, he earned the love of his subjects and the respect of his enemies. He introduced among his subjects a love of Latin literature, and his sons were carefully trained in the study of the writers and the jurisprudence of Rome. (Jornandes, *de Reb. Get.* 34, 36—41; Sidon. Apoll. *Panegyricus Avito;* the Chronicles of Idatius and the two Prospers; Gibbon, *Decline and Fall*, c. XXXV.; Tillemont, *Histoire des Empereurs*, vol. vi.)

THEODORICUS or THEODERICUS II., king of the Visigoths A. D. 452—466, was the second son of Theodoric I. He was present with his father at the battle of Châlons in 451, and succeeded to the throne by the murder of his brother Thorismond at the close of the following year (452). [THORISMOND.] In A. D. 455 Avitus, who had been well acquainted with the elder Theodoric, was sent as ambassador to the court of Toulouse, to renew the alliance between the Visigoths and the Romans. While staying with Theodoric, he received intelligence of the death of Maximus, and of the sack of Rome by the Vandals. His royal host pressed him to mount the vacant throne, and promised him his powerful assistance. Avitus could not resist the temptation, and the senate was obliged to receive a master from the king of the Visigoths. Theodoric soon showed that he was an able and willing ally of the emperor whom he had placed upon the throne. The Suevi, who had settled in Gallicia in Spain, threatened to extinguish the last remains of Roman independence in that country. The inhabitants of Carthagena and Tarragona implored the assistance of Avitus; and when Rechiarius, the king of the Suevi, refused to listen to the proposals of peace and alliance which were made by the emperor, Theodoric, at the head of a formidable army, crossed the Pyrenees. This expedition was followed with the most complete success. The Suevi were defeated with great slaughter about twelve miles from Astorga, their capital Braga fell into the hands of Theodoric, and their unfortunate monarch, who had attempted to escape, was taken prisoner and put to death. These events happened towards the close of 456. Theodoric now carried his victorious arms into Lusitania, and took Merida the capital of the country. But early in the following year (457), before he had time to provide for the security of his conquests, he was obliged to return in haste to his own dominions, probably fearing evil consequences from the fall of Avitus. [AVITUS.] Although Theodoric had professed to invade Spain as the servant of Avitus, he had made a secret stipulation that all the conquests he effected should belong to himself. He was therefore unwilling to relinquish the advantages he had already gained in that country; and accordingly we find that he sent an army into Spain in 458, under the command of Cyrila, and again in the following year (459) fresh troops under Suniericus. In the course of the latter year he had a more formidable enemy to cope with; for the emperor Majorian marched into Gaul, defeated Theodoric in battle, and concluded a peace with him. The death of Majorian in 461, and the conquests of the Vandals in Italy released Theodoric from all fear; he violated his recent treaty with the Romans, and appears to have designed to make himself master of the whole of the Roman dominions in Gaul. He succeeded in uniting the territory of Narbonne to his own; but his victorious career was checked by the defeat and death of his brother Frederic, who was slain in battle near Orleans by Aegidius, the Roman commander in Gaul. A great part of Spain apparently owned the authority of Theodoric; but the Chronicles merely tell us of embassies that constantly passed between the king of the Visigoths and the king of the Suevi, and give us little or no information of the relative power of the two parties. Theodoric lost his crown by the same crime by which he had gained it. He was assassinated in 466 by his brother Euric, who succeeded him on the throne. Theodoric II. was, like his father, a patron of letters and learned men; and the poet Sidonius Apollinaris, who resided for some time at his court, has given us an interesting account, in a letter to a friend (*Ep.* i. 2), of the personal appearance, manners and habits, of the king of the Visigoths. (Jornandes, *de Reb. Get.* 43, 44; Sidon. Apoll. *Panegyr. Avito*; the Chronicles of Idatius, Marius, and Victor; Greg. Tur. ii. 11; Tillemont, *Histoire des Empereurs*, vol. vi.)

THEODORICUS or THEODERICUS (Θευδέριχος), surnamed the GREAT, king of the Ostrogoths, was the son of Theodemir by his favourite concubine Eralieva. He was born in the neighbourhood of Vienna in A. D. 455, two years after the death of Attila. His father, and his father's brothers, Walamir and Widimir, had secured the independence of the Ostrogoths by the defeat of the Huns, and ruled their people as the acknowledged descendants of the royal race of the Amali. In the eighth year of his age Theodoric was sent as a hostage to the emperor Leo, who had purchased the assistance of the Ostrogoths by an annual subsidy. Theodoric received his education at Constantinople, and was restored to his father in 473, when he had reached the age of eighteen, as the emperor hoped to gain the favour of the Ostrogoths by this mark of confidence. During his absence Theodemir had become sole ruler of the nation, since Walamir had fallen in battle, and Widimir, the younger of the brothers, had marched into Italy and Gaul at the head of an army of barbarians. Theodoric had been carefully trained at Constantinople in all martial exercises, and had

not lost, amidst the effeminacy of the Greek court, any of the ferocious valour of his people. Soon after his return he gathered around him a body of volunteers, and, without the knowledge of his father, descended the Danube, and conquered and slew in battle a Sarmatian king. Theodoric afterwards accompanied his father and the Ostrogoths, when they quitted their settlements in order to obtain a more fertile territory at the expense of the Byzantine empire. This was in the last year of the reign of the emperor Leo; and Zeno the Isaurian, who succeeded him in 474, hastened to make peace with the Ostrogoths, ceded to them the southern part of Pannonia and Dacia, and entrusted them with the defence of the lower Danube. They had scarcely time to take possession of their new territory, when the death of Theodemir, in 475, placed Theodoric on the throne of the Ostrogoths.

Theodoric was for some time a faithful ally of Zeno. He was of great assistance to the emperor in restoring him to the throne, when he was expelled in 476 [ZENO]; and he carried on war, on behalf of Zeno, with another Gothic prince, Theodoric, the son of Triarius; but the treachery of Zeno, who neglected to supply him with the provisions and the reinforcements of troops he had promised, led the son of Theodemir to conclude a peace with the son of Triarius. To punish the emperor, and, still more, to satisfy the appetite of his subjects for plunder, Theodoric, the son of Theodemir, now ravaged the Byzantine dominions, and laid waste the whole of Macedonia and Thessaly. At length, in 483, Zeno appeased his resentment by conferring upon him the titles of Patrician and Praefectus militiae, by liberal donatives, by adopting him as his son, by erecting his statue in front of the imperial palace, and, finally, by raising him to the consulship in the following year, 484. But these honours did not long retain Theodoric in his allegiance; the restless spirit of his countrymen would not allow him to remain quiet if he had desired it; and accordingly he again took up arms in 487, and marched upon Constantinople. To save himself and his capital, Zeno gave Theodoric permission to invade Italy, and expel the usurper Odoacer from the country. The proposal was gladly accepted by the king of the Ostrogoths; but the terms on which the conquered country was to be held seem to have been purposely left in ambiguity. The Greeks afterwards asserted that Theodoric had promised to conquer the country for the emperor; while the Ostrogoths, on the other hand, alleged that Zeno had expressly ceded Italy to their king.

Theodoric commenced his march towards Italy in 488. The reputation of the leader, and the wealth and beauty of Italy, attracted to his standard a vast host of Goths. They were accompanied by their wives and children, and they carried with them all their moveable property. It was, in fact, an emigration of the whole nation. After encountering numerous obstacles and dangers, and fighting his way through various tribes of Bulgarians, Gepidae, and Sarmatians, Theodoric at length entered Italy in the summer of 489. Odoacer had collected a powerful army to oppose him, and the first battle was fought on the banks of the Sontius or Isontius, not far from Aquileia (28th of August, 489). Odoacer was defeated with great loss, but he again collected his troops in the neighbourhood of Verona, and offered battle a second time to Theodoric (27th of September, 489). This second battle was still more disastrous than the former one, and Odoacer was compelled to relinquish the open country to the invaders, and to shut himself up within the strong fortifications of Ravenna. In the following year (490) he sallied out of the town, and at first gained some advantages over the troops of Theodoric in the neighbourhood of Pavia; but the Gothic king soon rallied his forces, and defeated Odoacer in a third and decisive victory on the banks of the Adda (August, 490). Odoacer again took refuge in Ravenna, where he sustained a siege of three years, while the generals of Theodoric gradually subdued the whole of Italy. At length, in 493, Odoacer agreed to admit the Ostrogoths into Ravenna, on condition that he and Theodoric should rule jointly over Italy. The treaty was confirmed by an oath, but after a few days Odoacer, in the midst of a banquet, was stabbed by the hands or command of his more fortunate rival (5th of March, 493).

Theodoric was now the undisturbed master of Italy, which he ruled for thirty-three years, till his death in 526. The history of his long and prosperous reign does not fall within the plan of the present work. A few particulars only can be mentioned, and the reader must refer for further information to the glowing description of Gibbon. As soon as Theodoric was firmly seated on the throne, he turned his attention to the improvement of the country, which had sunk into the most miserable condition from the long and devastating wars it had gone through. The third part of the lands, which had been previously seized by Odoacer, were assigned to his Gothic warriors, who were thus scattered over the whole country, and formed the standing army of his kingdom. The Italians were secured in the possession of the remaining two thirds of the lands; they were debarred from the use of arms, but they retained all the other rights and privileges which they had previously enjoyed. Theodoric also gradually introduced among his rude warriors a strict discipline, and taught them to respect the lives and property of their Italian neighbours. Although an Arian himself, the most complete toleration was given to the Catholic religion, and Theodoric rather discouraged than promoted conversion to the Arian faith among his Italian subjects. Under his mild and beneficent rule agriculture and commerce flourished, and Italy again became one of the most prosperous countries in the world. Theodoric's relations with foreign nations were marked by principles of justice and integrity, and he showed no desire to extend his dominions at the expense of his neighbours. Unlike other barbarians, he had sufficient penetration to see that the extension of his dominions would not bring an extension of power, and thus most of the wars in which he engaged were purely defensive. The various Germanic nations looked up to him as their chief, and he cemented his connection with them by intermarriages with most of their royal families. Thus he married his two daughters Theodichusa and Ostrogotha, the former to Alaric II., king of the Visigoths, and the latter to Sigismund, the son of Gundobald, king of the Burgundians; his sister Amalfrida, the widow of a noble Goth, he gave in marriage to Thrasimund, king of the Vandals; and his niece Amalaberga to Hermanfried, the last king

of the Thuringians. So widely extended was Theodoric's name that the most distant nations courted his alliance and his friendship, and embassies from the rude people on the shores of the Baltic came to Ravenna to present to him their gifts. He became ruler of the Visigoths on the death of his son-in-law Alaric II. The only legitimate son of Alaric was a child named Amalaric, whom he had by the daughter of Theodoric; and to protect the rights of his grandson against the Franks, he sent an army into Gaul, by which he established his power in that country.

Theodoric usually resided at Ravenna, but he removed his court to Verona, whenever his kingdom was threatened by the neighbouring barbarians. On one occasion (A. D. 500), he visited Rome, where he convened the senate, and assured them of his intention to govern with justice. Although ignorant of literature himself, Theodoric encouraged learned men; and among his ministers were Cassiodorus and Boëthius, the two last writers who can claim a place in the literature of ancient Rome. Prosperous as had been the reign of Theodoric, his last days were darkened by disputes with the Catholics, and by the condemnation and execution of Boëthius and Symmachus, whom he accused of a conspiracy to overthrow the Gothic dominion in Italy. [BOETHIUS; SYMMACHUS.] Theodoric died in 526. His death is said to have been hastened by remorse. It is related that one evening, when a large fish was served on the table, he fancied that he beheld the head of Symmachus, and was so terrified that he took to his bed, and died three days afterwards. Theodoric was buried at Ravenna, and a monument was erected to his memory by his daughter Amalasuntha. His ashes were deposited in a porphyry vase, which is still to be seen at Ravenna.

Theodoric left no male issue. He bequeathed his dominions to his two grandsons, Athalaric, the son of his daughter Amalasuntha by a prince of the royal race of the Amali, and Amalaric, the son of Alaric II. and Theodichusa. The Rhone was declared to be the boundary of their dominions: Athalaric was to possess Italy and the conquests of the Ostrogoths, while Amalaric was to succeed to the sovereignty of the Visigoths in Gaul and Spain. The great monarch of the Ostrogoths was long celebrated in the old Teutonic songs. He appears in the "Niebelungen-Lied" under the title of Dietrich of Bern, that is, Verona. (Jornandes, *de Reb. Get.*; Procopius, *de Bell. Goth.*; Ennodius, *Panegyricus Theodoric.*; Cassiodorus, *Chron.* and *Variar.*; Cochlaeus, *Vit. Theodoric.*, ed. Peringskjöld, Stockholm, 1699, 4to; Tillemont, *Histoire des Empereurs*, vol. vi.; Gibbon, *Decline and Fall*, c. xxxix.; Manso, *Geschichte des Ost-Gothischen Reiches in Italien*, Breslau, 1824.)

THEODO'RIDAS (Θεοδωρίδας), of Sicyon, was one of the ambassadors sent by the Achaeans in B. C. 187, to renew the alliance with Ptolemy Epiphanes, king of Egypt. (Polyb. xxiii. 1.) He must have been a man of considerable power and influence in his native country, as at a later period (B. C. 168), we find the two Ptolemies (the sons of Epiphanes), who were then joint rulers of Egypt, applying to him to raise for them 1000 mercenaries. (Id. xxix. 8.) [E. H. B.]

THEODO'RIDAS (Θεοδωρίδας), of Syracuse, a lyric and epigrammatic poet, who is supposed to have lived at the same time as Euphorion, that is, about B. C. 235; for, on the one hand, Euphorion is mentioned in one of the epigrams of Theodoridas (*Ep.* ix.), and, on the other hand, Clemens Alexandrinus (*Strom.* v. p. 673) quotes a verse of Euphorion ἐν ταῖς πρὸς Θεωρίδαν ἀντιγραφαῖς, where Schneider suggests the emendation Θεοδωρίδαν. He had a place in the *Garland* of Meleager. In addition to the eighteen epigrams ascribed to him in the Greek Anthology, about the genuineness of some of which there are doubts (Brunck, *Anal.* vol. ii. p. 41; Jacobs, *Anth. Graec.* vol. ii. p. 42, vol. xiii. p. 959), he wrote a lyric poem Εἰς Ἔρωτα, upon which a commentary was written by Dionysius, surnamed ὁ Λεπτός (Ath. xi. p. 475, f.), a dithyramb entitled Κένταυροι (Ath. xv. p. 699; Eustath. *ad Odyss.* p. 1571, 16), licentious verses of the kind called φλύακες (Suid. *s. v.* Σωτάδης, as corrected by Meineke, *Anal. Alex.* p. 246), and some other poems, of which we have a few fragments, but not the titles. The name is more than once confounded with Θεόδωρος and Θεοδώριτος. (Fabric. *Bibl. Graec.* vol. iv. p. 496; Bode, *Gesch. d. Hellen. Dichtkunst*, vol. ii. pt. 2, p. 333; Ulrici, vol. ii. p. 613; Schmidt, *Diatribe in Dithyramb.* pp. 147—150.) [P. S.]

THEODORITUS. [THEODORETUS.]

THEODO'RUS I. LA'SCARIS, Greek emperor of Nicaea, A. D. 1206—1222, was descended from a noble family at Constantinople. While in a private station he married Anna Angela Comnena, the second daughter of the emperor Alexis III. Angelus. He was a man of energy and ability, and exhorted his father-in-law to resist the Latins when they laid siege to Constantinople in 1203; but Alexis in despair abandoned the city and fled to Italy, to Conrad, Marquis of Monteferrato, who had married his sister. In the troubles which followed at Constantinople, the history of which has been related elsewhere [ALEXIS IV. and V.], Theodore continued to support the party that was opposed to the Latins; but after Constantinople had been taken by storm on the 12th of April 1204, and Baldwin, count of Flanders, had been placed on the imperial throne, Theodore fled with his wife to the Asiatic coast. Here he succeeded in raising some troops, by means of which he made himself master of the town of Nicaea, and the greater part of Bithynia. He was, however, soon deprived of his conquests by Louis Count of Blois, who had received Bithynia as his share of the Byzantine dominions; but he recovered them again when Louis was recalled to Constantinople to the assistance of Baldwin, who was hard pressed by the Bulgarians and the revolted Greeks. Theodore had previously governed with the title of Despot, in the name of his father-in-law, the deposed emperor Alexis III.; but as the latter was still retained in captivity by the Marquis of Monteferrato, he now assumed the title of emperor of the Romans, as lawful heir to the crown, in virtue of his marriage with Anna, and was publicly crowned at Nicaea as emperor by Michael Autorianus, the Greek patriarch (1206). His title, however, was disputed by several other Greek princes, who had established for themselves independent principalities in Asia Minor. The most formidable of these rivals was Alexis Comnenus, who reigned as emperor at Trebizond, with whom Theodore carried on a successful war for some years. He also had to contend with Henry, the

Latin emperor at Constantinople, and the successor of Baldwin, over whom he gained several victories; and it is no small proof of his abilities, that although surrounded by so many enemies, he gradually extended his dominions, and increased his power. For the history of his war with the Latins, see HENRICUS. In 1210 a new enemy appeared. In this year his father-in-law, Alexis, who had escaped from captivity, claimed the throne, and was supported in his claims by Gayáth-ed-dín, the powerful sultan of Koniah. As Theodore refused to surrender the crown to his father-in-law, the sultan marched against him at the head of a powerful army, but was defeated and slain in battle. Alexis fell into the hands of Theodore, who kept him in confinement in a monastery, where he died some years afterwards. Theodore spent the latter years of his reign in peace. He died in 1222, a little more than 45 years of age, and in the 18th year of his reign, computing from the time that he first became master of Nicaea, but in the 16th year from the date of his coronation. He left no male offspring, and was succeeded by his son-in-law Joannes Vatatzes, who had married his daughter Irene [JOANNES III.]. Theodore was married thrice. 1. To Anna Comnena, the daughter of Alexis III. 2. To Philippa, an Armenian princess, whom he divorced. 3. To Maria, the daughter of Peter of Courtenay, emperor of Constantinople. (Nicetas, *Alex. Comn.* and *Balduinus*; Acropolita, cc. 6, 14, 15, 18; Du Cange, *Familiae Byzantinae*, p. 219.)

THEODO'RUS II. LA'SCARIS, Greek emperor of Nicaea, A. D. 1255—1259, was the son of Joannes Vatatzes and of Irene, the daughter of Theodorus I. Lascaris, from whom he derived the surname of Lascaris. His short reign presents nothing worthy of record. He died in August, 1259, in the 36th or 37th year of his age, and was succeeded by his son Joannes Lascaris. [JOANNES IV.] (Du Cange, *Familiae Byzantinae*, p. 223.)

THEODO'RUS A'NGELUS, the Greek emperor of Thessalonica, A. D. 1222—1230, was descended from a noble family, being the son of Joannes Angelus, also called Comnenus, and the grandson of Constantinus Angelus. After the overthrow of the Greek empire by the Latins in 1204, Theodore Angelus served for some time under Theodore Lascaris, the emperor of Nicaea, but afterwards passed over to Europe to join his bastard brother Michael, who had established an independent principality in Epeirus. On the death of Michael he succeeded to his dominions, which he greatly enlarged by the conquest of Thessaly, Macedonia, and other surrounding countries. He took Peter of Courtenay prisoner, who had been elected emperor of Constantinople, as he was travelling through Epeirus to the imperial city, and kept him in captivity till his death [PETRUS]. Elated by his numerous successes, Theodore assumed the title of Emperor of the Romans, and was crowned at Thessalonica in 1222, in the same year that Joannes Vatatzes succeeded to the imperial title at Nicaea, and Andronicus at Trebizond. He carried on war with success against the Latins, took Adrianople, and advanced as far as the walls of Constantinople. He was, however, recalled to the defence of his own dominions by an invasion of Asan, king of the Bulgarians, who defeated him in battle, took him prisoner, and deprived him of his eyes, in 1230. During his captivity among the Bulgarians, his brother Manuel had seized his dominions and assumed the title of emperor; but Theodore having obtained his liberty, gained possession of Thessalonica by stratagem, and deposed his brother. In consequence of the loss of his sight, he conferred the title of emperor upon his son Joannes; but the latter was subsequently conquered in the life-time of his father by Joannes Vatatzes, the emperor of Nicaea, who compelled him to renounce the imperial dignity, and to content himself with the rank of despot. [JOANNES III.] (Acropolita, cc. 14, 21, 25, 26, 38, 40, 42; Du Cange, *Familiae Byzantinae*, p. 207.)

THEODO'RUS (Θεόδωρος), literary and ecclesiastical. 1. ABBAS et PHILOSOPHUS, a learned Greek ecclesiastic of the latter part of the sixth or the beginning of the seventh century, from whom it is commonly supposed that Leontius of Byzantium [LEONTIUS, No. 5] derived the materials of his work *De Sectis*. (Cave, *Hist. Litt.* vol. i. p. 538, ed. Oxford, 1740—1743; Fabric. *Bibl. Graec.* vol. viii. p. 310.)

2. ABUCARA (Ἀβουκαρᾶ, an Arabic name signifying "Father (*sc.* bishop) of Cara;" derived from the city of which Theodore was bishop), a Greek ecclesiastical writer. He flourished, at the latest, in the beginning of the ninth century, and is to be carefully distinguished from Theodorus, bishop of Caria in Thrace [No. 20], the contemporary of Photius; from Theodore of Rhaithu [No. 65], and from Theodore of Antioch, otherwise Theodore Hagiopolita [No. 11], with each of whom he appears to have been, by various writers, improperly confounded. Very little is known of him. The time at which he lived is ascertained by the inscription to a piece published among his works, from which it appears that he was contemporary with the patriarch Thomas of Jerusalem, probably Thomas I., whose patriarchate extended from A. D. 807, or earlier, to somewhere between A. D. 821 and 829. (Comp. Le Quien, *Oriens Christianus*, vol. iii. col. 356.) Of what place Abucara was bishop has been much disputed, but it appears probable that it was a village called Cara or Charran in Coele-Syria.

The pieces published under the name of Theodore Abucara are forty-three in number, and are almost entirely on polemical divinity. They are chiefly directed against the Mahometans, and against the Jacobites and Nestorians, the predominant heretical sects of the East. It is to be observed that in the Latin versions of two of his pieces by Turrianus (Nos. 26 and 27 in Gretser), he is called "Theodorus Monachus," and "Theodorus Hagiopolita:" presuming that these designations were found in the originals employed by Turrianus, it would appear, either that Theodore had been a monk at Jerusalem before he was bishop, or that his works have been confounded with those of another Theodore [No. 11]. Many of the pieces are in the form of a dialogue, and it is not impossible, from the great brevity of some, that they may be accounts of actual discussions in which Theodore was engaged, and which were reported by John, a disciple of Theodore, or some other person. The first published were fifteen, in the Latin version of Gilbertus Genebrardus (Nos. 1, 3, 7, 11, 13, 14, 16, 23, 25, 31, 33, in Gretser, whose arrangement differs much from that of Genebrardus). They were given in vol. v. of the *Bibliotheca Patrum* of

De la Bigne, fol. Paris, 1575, and again, in vol. iv. of the second edition, fol. Paris, 1589. In the *Lectiones Antiquae* of Canisius, vol. iv. 4to., Ingolstadt, 1604 (vol. ii. pt. ii. p. 463, ed. Basnage), appeared a Latin version by Franciscus Turrianus, of three others (Nos. 27—29, in Gretser); and very soon after Gretser published, with the *Hodegus* of Anastasius Sinaita (4to. Ingolstadt, 1606), forty-two pieces of Theodore, including all those which had been given in the *Bibliotheca* and by Canisius. They were given in the Greek (except Nos. 18, 25, and 32) and in a Latin version, partly by Gretser himself, but chiefly by Turrianus, and in a very few short pieces by Genebrardus. The Latin version was reprinted in the *Bibliotheca Patrum*, vol. iv. ed. Paris, 1609—1610, vol. ix. p. ii. Cologne, 1618, and vol. xvi. ed. Lyon, 1677: the Greek text and Latin version were both given in the *Auctarium* of Ducaeus to the edit. of Paris, 1624, in vol. xi. of the edit. Paris, 1654, and in the collected edition of Gretser's works, vol. xv. fol. Ratisbon, 1741. The Greek text of No. 18 was published by Le Quien in his edition of Damascenus (vol. i. p. 470, fol. Paris, 1712), with the version of Turrianus, a little altered: the Greek of No. 25 was published by Cotelerius, in a note to the *Constitutiones Apostolicae*, lib. v. c. 7, in his *Patres Apostolici*, fol. Paris, 1672 (vol. i. p. 310, ed. Leclerc, fol. Amsterdam, 1724): the Greek of No. 32 has never been printed. (Cave (who has confounded him with Theodore of Caria [No. 20]), *Hist. Litt.* ad ann. 867, vol. ii. p. 54; Fabric. *Bibl. Graec.* vol. x. p. 364, &c.; Gretser (who also identifies him with Theodore of Caria), *Epistol. Dedicat. Opusculis Abucarae praefixa;* Bayle, *Dictionnaire*, *s. v. Abucaras*; Le Quien, *Opera Damasceni*, and *Oriens Christianus*, *ll. cc.*)

3. Of ALANIA. There is extant in MS. at Vienna, and perhaps elsewhere, a Sermon on the Burial of Christ, *In Jesu Sepulturam*, by Theodore, bishop of Alania, which Cave conjectures to be a city not far from Constantinople. But as the Vienna MS. contains also a discourse or letter addressed by Theodore to the Patriarch of Constantinople, in which are recorded his apostolic labours among the Alani, and his subsequent consecration as bishop of Alania, it is evident that the name Alania designates the country of the Alani, between the Euxine and Caspian seas, north of the Caucasian range. Kollar has given a brief extract from this discourse. The time in which Theodore lived is not clear; but the mention of his apostolic labours among the Alani indicates that he first converted them to the belief of Christianity, which may have been in the time of Justinian, when the neighbouring tribe of the Abasgi were converted. He must, as the Apostle of the Alani, have been a different person from the Theodorus who was bishop of Alania in the thirteenth century. (Kollar, *Supplement. ad Lambecii Commentar. de Biblioth. Caesaraea*, lib. i. col. 254, &c.; Le Quien, *Oriens Christianus*, vol. i. col. 1348; Allatius, *De Symeon. Scriptis*, p. 82; Fabric. *Bibl. Graec.* vol. x. p. 372; Cave, *Hist. Litt.* vol. ii. *Dissert. Prima*, p. 19.)

4. Of ALEXANDRIA (1, 2). There were two patriarchs of Alexandria of the name of Theodore: one surnamed Scribo (Σκρίβων), a Melchite, or of the orthodox Greek Church, who, after a patriarchate of two years, perished apparently in the troubles occasioned by the revolt of Egypt and Africa against the usurper Phocas, A. D. 609; the other, a Jacobite, who was patriarch from A. D. 727 to 738. (Le Quien, *Oriens Christianus*, vol. ii. col. 445, 457.)

5. Of ALEXANDRIA (3). Theodore, a deacon of the church at Alexandria, who at the Council of Chalcedon, A. D. 451, presented a Λίβελλος, *Libellus*, against the patriarch of Alexandria, Dioscorus, charging him with having grievously oppressed him (Theodore), on account of the regard in which he had been held by Cyril, the predecessor of Dioscorus. The document is given in the various editions of the *Concilia* (e. g. vol. iv. col. 395, ed. Labbe, vol. ii. col. 321, ed. Hardouin), in the *Acta Concilii Chalcedonensis*, actio iii. (Cave, *Hist. Litt.* ad ann. 451, vol. i. p. 443; Fabric. *Bibl. Graec.* vol. x. p. 386.)

6. Of ALEXANDRIA (4). A monk who flourished about the commencement of the sixth century. Cave improperly places him in the seventh. He belonged to that branch of the Monophysite body called Theopaschitae, and is known by his controversy with Themistius, another Theopaschite monk, who is charged with having broached the heresy of the Agnoetae, a sect so called from their affirming that Christ knew not the time of the Day of Judgment. Theodore attacked Themistius in a work of which Photius has given an account. As in this controversy Theodore was on the same side as the orthodox Church, it was probably by some other writing that he incurred the condemnation of the emperor Justinian, as mentioned by Facundus. (Phot. *Bibl.* Cod. 108; Facundus Hermian. *Pro Defensione trium Capitulorum*, lib. ii. c. 3; Fabric. *Bibl. Graec.* vol. vi. p. 794, vol. x. pp. 372, 710; Cave, *Hist. Litt.* ad ann. 601, vol. i. p. 573.)

7. Of AMASIA. Possevino (*Apparatus Sacer*, vol. ii. p. 462, ed. Cologne, 1608) mentions two works, *Explicatio ad Ecclesiastem et Canticum Canticorum*, and *Dogmatica Panoplia adversus Judaeos, Armenios et Saracenos*, as written by Theodore, bishop of Amasia in Pontus. Le Quien (*Oriens Christianus*, vol. i. col. 528) notices both works in speaking of Theodore, who was bishop of Amasia at the time of the fifth General Council, A. D. 553, where his signature appears among those of the subscribing prelates; but if, as its title indicates, the *Panoplia* is a defence of orthodox Christianity against Mohammedanism, the work cannot be of so early a date. No other Theodore is known among the bishops of Amasia. (Possevin.; Le Quien, *ll. cc.*)

8. ANAGNOSTES (Ἀναγνώστης) or LECTOR, the READER, an ecclesiastical historian, generally supposed to have written in the reign of the emperor Justin I., or his successor Justinian I. Nothing of his personal history is known, except that he held the subordinate ecclesiastical post of reader at Constantinople, and, as Suidas states, in the great church (Suidas, *s. v.*). Suidas states that he brought down his history to the time of Justinian I.: and though nothing in the extant fragments of his works leads us to a later time than the accession of Justin I., we may not unreasonably admit the correctness of Suidas' statement, so far as to place the composition of the history of Theodore in the reign of Justinian. Theodore is quoted by Joannes Damascenus and by Theophanes, and in the *Acta* of the second Nicene (seventh General Council), all in the eighth century. He was the author of two works on ecclesiastical history, which were sometimes both comprehended

under the general title of Ἐκκλησιαστικὴ Ἱστορία, *Historia Ecclesiastica*, and referred to as constituting one work. They are, in fact, two consecutive works on one subject. 1. Ἐκλογὴ ἐκ τῶν ἐκκλησιαστικῶν ἱστοριῶν, *Selecta ex Historiis Ecclesiasticis*, a compendium of Church history from the time of Constantine the Great, in two books, compiled chiefly from Sozomen, with additions from Socrates and Theodoret. It is probable that Theodore intended that this compendium should comprehend the whole period included in the histories from which he made his extracts: but if so, the work was not completed; for it breaks off at the death of Constantius II. From its incomplete state it was probably the latter of Theodore's two works in the order of composition, and was apparently designed as an introduction to the other. 2. Ἐκκλησιαστικὴ ἱστορία, *Historia Ecclesiastica*. An original work on ecclesiastical history, also in two books, comprehending the period from the reign of Theodosius the younger, where Socrates, Sozomen, and Theodoret end to the reign of Justin I., perhaps of Justinian I. From the circumstance of this work commencing from the point where the earlier ecclesiastical histories cease, it is inferred that the compendium just mentioned was intended to come down to the same point, and consequently that it was never completed. Its incompleteness occasioned a void of seventy years to be left between the close of one, and the commencement of the other of Theodore's works. The compendium is extant in MS., in the library of St. Mark at Venice, though the MS. is mutilated at the beginning. A copy (whether transcribed from the Venetian MS. is not known) was in the possession of Allatius, who intended to publish it, but who never fulfilled his intention; nor has it ever been published. Allatius sent a transcript of some portions to Valesius, who employed it in correcting the text of his edition of the original authors. Theodore's own history is lost, except some extracts ἀπὸ φωνῆς Νικηφόρου Καλλίστου τοῦ Ξανθοπούλου, *ex ore Nicephori Callisti Xanthopuli*. As Nicephorus never in his own *Ecclesiastical History* quotes Theodore, except for statements contained in these extracts, it is fairly inferred by Valesius that the original was not in his hands; and that the extracts were made by some one before his time, and were all the remains of Theodore's work then extant, at least all that he had access to. These extracts (Ἐκλογαί, *Excerpta*) were first published by Robert Stephens, with Eusebius and the other Greek ecclesiastical historians, fol. Paris, 1544; and again, with the Latin version of Christopherson, fol. Geneva, 1612: but the best edition is that of Henri Valois, or Valesius; who published them with the ecclesiastical histories of Theodoret, Evagrius, and Philostorgius, fol. Paris, 1673, reprinted under the care of Reading, fol. Cambridge, 1720, and again at Turin, 1748. Valesius published not only the *Excerpta* of Nicephorus, but some other fragments of Theodore. Combéfis, in his *Originum Rerumque CPolitanarum Manipulus*, and Bandurius in his *Imperium Orientale*, have given an anonymous work Παραστάσεις σύντομοι χρονικαί, *Breves Demonstrationes* s. *Enarrationes Chronographicae*, in which are some citations from a Θεόδωρος, Theodorus, or Θεόδωρος Ἀναγνώστης, Theodorus Lector, or Θεόδωρος Χρονογράφος ἀναβρωσθεὶς ἀναγνώσμασιν, *Theodorus Chronographus Lectionibus clarus* (comp. Combéfis, pp. 11, 12, 19, 33, ed. Paris, 1664; Bandurius, vol. i. p. iii. pp. 88, 89, 93, 102, ed. Paris, 1711). If these references are to one and the same writer, and that writer the subject of this article, as critics generally seem to admit, he must have written on other subjects than ecclesiastical history, and have lived at a considerably later period than is generally supposed. The extracts chiefly or wholly relate to the statues with which Constantinople was adorned; and one of them (p. 11, Combéfis, p. 88, Bandurius) contains a curious incident in the personal history of the writer which shows him to have lived in the reign of the emperor Philippicus (A. D. 711—713), nearly two centuries after the reign of Justin I., in which Theodorus is usually placed. Another extract notices statues of the daughter and niece of the empress Sophia, wife of Justin II., which also implies the writer to have lived long after the time of Justin I. Though there seems no decisive reason for identifying the writer on the statues with the ecclesiastical historian, yet the name and title render their identity not improbable: and it may be observed that Damascenus, the earliest writer who has mentioned Theodore, belongs to a period somewhat later than the reign of Philippicus [Damascenus]. (Vales. *Praefatio ad Theodoretum, &c.*; Cave, *Hist. Litt.* ad ann. 518, vol. i. p. 503; Dupin, *Nouvelle Biblioth. des Auteurs Eccles.* vol. iv. (6me siècle) p. 92, 2d ed. Paris, 1698; Ceillier, *Auteurs Sacrés*, vol. xvi. p. 187, &c.; Fabric. *Biblioth. Graec.* vol. vii. pp. 368, 435, &c., vol. x. p. 398; Schoell, *Hist. de la Litterature Grecque Profane*, vol. vii. p. 26, 2d ed. Paris, 1825.)

9. Of Ancyra. Fabricius in two places (*Bibl. Graec.* vol. viii. p. 696, x. p. 359) mentions a Theodore of Ancyra, as being cited in the *Catenae* of the Fathers on the *Acts of the Apostles* and the *Catholic Epistles*: but the similarity of the names leads us to suspect that the author cited is Theodotus, who was bishop of Ancyra in the first half of the fifth century. The names Theodotus and Theodorus are in MSS. frequently confounded (comp. Fabric. *Bibl. Graec.* vol. x. p. 512). Dr. J. A. Cramer, in the *Catena in Acta SS. Apostolorum*, edited under his care (8vo. Oxford, 1838), has substituted (pp. 33, 227, 427, 438) the name of Theodotus where the MSS. have that of "Theodore of Ancyra," or "Theodore the Monk," or "Theodore the Monk and Presbyter."

10. Of Antida or Andida or more correctly of Sandida, a bishopric of the province of Pamphylia Secunda, of which Perga was the ecclesiastical metropolis (comp. Le Quien, *Oriens Christian.* vol. i. col. 1013, 1030). Allatius in several of his works has cited some passages from an *Expositio Missae* by "Theodorus Antidorum (s. Andidorum) Episcopus:" but gives us no clue to the age of the writer except in one place, and there (*J. H. Hottingerus fraudis, &c. convictus*, p. 12, 8vo. Rom. 1661) we only learn that Theodore was later than Photius, who lived in the ninth century. The citations of Allatius are enumerated by Fabricius (*Bibl. Graec.* vol. x. p. 372).

11. Of Antioch (1—6). There were several patriarchs of Antioch of the name of Theodore. An Arian patriarch in the reign of the emperor Valens is called Dorotheus by Sozomen (*H. E.* vi. 37), but Theodorus by Philostorgius (*H. E.* ix. 14), who identifies him with Theodore of Heracleia (No. 42).

The orthodox Greeks do not recognise him; their lists contain Theodorus I. from A. D. 750 or 751 to 773 or 774, or later; Theodorus II. under the reign of the emperor John Tzimisces; Theodorus III. in the first half of the eleventh century; Theodorus IV. a learned jurist [BALSAMO, THEODORUS] in the twelfth century; and Theodore V. of a more recent date. (Le Quien, *Oriens Christian.* vol. ii.) Theodoretus, successor of Theodorus I., is sometimes erroneously called Theodorus. (Fabric. *Bibl. Graec.* vol. x. p. 396, vol. xii. p. 733.) An extract from a Συνοδικόν, *Synodica Epistola*, of Theodore of Antioch, evidently Theodore I., is cited by Theodore Studita in his *Antirrheticus II.* (Sirmond, *Opera Varia*, vol. v. p. 124.) Two works entitled *Homilia de Sancto Theodoro Orientali*, and *In duodecim Prophetas*, the first in Arabic, the second in Greek, both by a Theodore of Antioch, are extant in MS. (Le Quien, *Oriens Christian.* vol. ii. col. 746; Fabric. *Bibl. Graec.* vol. x. p. 396), but whether they are by the same person, and with which of the Theodores he is to be identified, is not known.

12. ASCIDAS (ὁ Ἀσκιδᾶς), a Cappadocian, first a monk of the convent of Nova Laura in Palestine, and afterwards archbishop of Caesaraeia in Cappadocia in the reign of Justinian I. He was probably appointed to his see in A. D. 536, or soon after, but resided little in his diocese, being much at court, where he enjoyed the favour and confidence of the emperor, and was much employed by him. He was also in favour with the empress Theodora, probably from his secretly holding the opinions of the Acephali. When the revival of the doctrines of Origen [ORIGENES] in the monasteries of Palestine, and especially in that monastery called Nova Laura, began to excite attention, Eustochius, patriarch of Jerusalem, a decided Anti-Origenist expelled from the convent of Nova Laura those of the monks who were known as Origenists, and compelled them, by his persecution, to fly to distant parts. In their dispersion, however, they diffused their views more widely, and their cause was warmly espoused by many persons, of whom Theodore Ascidas was at once the most active and influential. He loudly protested against the conduct of Eustochius as both impious and unjust; so that Eustochius found it needful to send as delegates to Constantinople, to counteract Theodore's influence, several monks of his own party, at the head of whom were Conon of the monastery of St. Saba and Rufus, abbot of the monastery of St. Theodosius. Theodore, with undaunted resolution, maintained the Origenists, but the emperor was persuaded by Pelagius the Deacon, legate of Pope Vigilius, and by Mennas, patriarch of Constantinople, to order the condemnation of certain propositions, extracted by the Palestinian monks from the works of Origen and to anathematize their author. The condemnation of Origen was a severe mortification to Theodore, who, however, availing himself of this example of the anathematizing of the dead, prevailed on the emperor, by holding out to him the prospect of thereby reconciling the Monophysites to the church, to issue a libellus, condemning the three decisions "tria Capitula" of the Council of Chalcedon, which recognised the orthodoxy of Theodoret of Cyrus, of Theodore of Mopsuestia, and of the Epistle of Ibas of Edessa; and to anathematize Theodore of Mopsuestia, a prelate much reverenced by the opposite party. This condemnation of the tria Capitula excited great di turbances in the church; Pope Vigilius resisted the condemnation for a time, and issued an act of deposition and excommunication against Theodore, which was of no effect. The emperor persisted; bribery and persecution were freely employed to obtain ecclesiastical support for the imperial edict; and so great was the confusion that even Theodore himself is said to have publicly acknowledged that both he and his great opponent the deacon Pelagius, the pope's legate, deserved to be burnt alive for the scandals their struggle had occasioned. The disturbance was only ended by the assembling of the fifth general (or second Constantinopolitan) council A. D. 553. That council condemned Origen and his supporters on the one hand; and Theodore of Mopsuestia, Theodoret, and Ibas on the other. Theodore Ascidas subscribed to these several anathemas. He died A. D. 558 at Constantinople; if, as is most likely, he is the bishop of Caesaraeia, whose death is noticed by Joannes Malalas, *Chronographia*, p. 234, ed. Oxford, p. 81, ed. Venice, p. 489, ed. Bonn. (Cyril. Scythopolit. *Sabae Vita*, c. lxxxiii. &c. apud Coteler. *Monumenta Eccles. Graec.* vol. iii. p. 361, &c.; Evagrius, *H. E.* iv. 38; Liberat. *Breviar.* c. xxiii. xxiv.; Malalas, *Chronographia*, p. 234, ed. Oxford, p. 81, ed. Venice, p. 489, ed. Bonn; *Concilia*, vol. iii. pp. 1, &c. ed. Hardouin; Le Quien, *Oriens Christianus*, vol. i. col. 378, &c.) The *Testimonium* of Theodore and of Cethegus the Patrician as to the tergiversation of Vigilius in the matter of the tria Capitula was first published by Baluse in his *Supplementum* to the *Concilia* (Paris, 1683, and again 1707), and is given in the *Concilia* of Harduin, vol. iii. col. 184, and of Mansi, vol. ix. col. 363.

13. ASINAEUS (ὁ Ἀσιναῖος), a Neo-Platonic philosopher, a native of one of the towns which bore the name of Asine, probably of the Laconian Asine, on the coast, near the mouth of the Eurotas. He was a disciple of Porphyry, and one of the most eminent of the later Platonists. Proclus repeatedly mentions him in his commentaries on Plato (see the references in Fabric. *Biblioth. Graec.* vol. ix. p. 443), and frequently adds to his name some laudatory epithet, ὁ μέγας "the great," ὁ θαυμαστός "the admirable," γενναῖος "the noble." He wrote a work on the soul, now lost. It is cited by Nemesius of Emesa [NEMESIUS, No. 1] in his *De Natura Hominis*, cap. ii. *De Anima*, under this title of Ὅτι ἡ ψυχὴ πάντα τὰ εἴδη ἐστί, *Animam esse omnes species.* (Proclus, *Comment.* passim; Damascius, *Vita Isidori*, apud Phot. *Biblioth.* Cod. 242; Brucker, *Hist. Critica Philosoph.* Period ii. Pars i. Lib. i. c. 2. § 4, vol. ii. pp. 232, 249, ed. Leipzig. 1766; Fabric. *Bibl. Graec.* vol. iii. p. 190, vol. ix. p. 443, vol. x. p. 373.)

14. Of ATHENS, father of the orator Isocrates [ISOCRATES] according to Photius. (*Biblioth.* Cod. 260.) Theodorus was of the demos of Erchia, which was also the birth-place of the historian Xenophon.

15. The ATHEIST. [No. 32.]

16. BALSAMO. [BALSAMO.]

17. Of BYZANTIUM (1), a rhetorician or pleader of Byzantium. He is mentioned, but somewhat contemptuously by Plato (*Phaedr.* vol. iii. p. 266, ed. Steph. vol. i. pt. i. p. 81, ed. Bekker, p. 811, ed. Baiter, 4to. Züric. 1839) as "the most excellent tricker-out of a speech," τόν γε βέλτιστον λογοδαίδαλον. He appears to have written a treatise on rhetoric, as Plato, in the passage just cited,

refers to the minute subdivisions of an oration mentioned by Theodore (comp. Rufinus, *De Compositione et Metris Oratorum*). Cicero (*Brut.* c. 12) describes him as excelling rather in the theory than the practice of his art, "in arte subtilior, in orationibus autem jejunior." He was apparently contemporary with Plato. Dionysius of Halicarnassus (*De Antiq. Oratorib.*; *de Isaeo*, c. 19) speaks of him as antiquated, careless and superficial. He is cursorily noticed by Quintilian (*Institut. Orat.* iii. 1) and Diogenes Laërtius (ii. 104). Suidas (*s. v.*) says he wrote Κατὰ Ἀνδοκίδου, *Contra Andocidem*, Κατὰ Θρασυβούλου, *Contra Thrasybulum*, and some other pieces, which are all now lost. (Diogenes Laërtius says (*l. c.*) there was another sophist Theodore, but does not mention whether he was a Byzantine or not. Fabric. *Bibl. Graec.* vol. vi. p. 139, vol. x. p. 382.)

18. Of Byzantium (2), styled Diaconus et Rhetor, a Monothelite of the time of Maximus the Confessor [Maximus Confessor]. He was Synodicarius (or representative in some synod) of Paul, patriarch of Constantinople, an appointment which indicates the esteem in which he was held. He was the author of two brief Ἀπορίαι, *Dubitationes*, which, with the Ἐπιλύσεις, *Solutiones*, of Maximus, are given by Combéfis in his edition of the works of that father. (Vol. ii. p. 116, &c. fol. Paris, 1675.)

19. Of Cara. [No. 2.]

20. Of Caria, one of the supporters of Photius [Photius, No. 3] in his contest with Ignatius [Ignatius, No. 3] for the patriarchate of Constantinople, in the ninth century. He is noticed here only to guard against his being confounded, as he has been by some writers, with Theodore Abucara [No. 2].

21. Of Chios, a Stoic philosopher mentioned by Diogenes Laërtius (ii. 104).

22. Coetonita, a Greek Hymnographer, who wrote *Canon in Joannem Euchaitorum Episcopum cognomento Mauropodem* [Joannes, No. 58], of which Allatius (*Contra Hottinger.* p. 180) makes some extracts. As Joannes lived in the middle of the eleventh century, and the *Canon* of Theodore was written on occasion of his death, we are enabled to fix the time at which Theodore lived.

23. Of Colophon, a Greek poet of unknown age, author of a song entitled ἀλῆτις, "the wandering," because sung at the Athenian festival called ἀλῆτις or αἰῶραι, instituted in commemoration of the wandering of Erigone, in search of her father Icarius. (Pollux iv. 7. § 55.) [Icarius] Aristotle, in his account of the constitution of Colophon (ἐν τῇ Κολοφωνίων πολιτείᾳ, apud Athen. xiv. p. 618) mentions a tradition that Theodore was a self-indulgent, luxurious person, which he thinks is apparent also from his poetry; and states that he perished by violence.

24. The Comedian (ὁ κωμικός), mentioned by Hesychius as being surnamed, or rather nicknamed πελεθόβαψ, "dung-diver." According to some accounts he was a poet. Nothing is known of his time or country. (Hesych. *s. v.* Πελεθόβαψ.)

25. Constantini Porphyrogeniti Paedagogus. Theodore, tutor to the emperor Constantine Porphyrogenitus [Constantinus VII.] enjoyed during the minority of that accomplished but weak prince, considerable influence in the palace. The attempt of Leo Phocas and his brother-in-law, the chamberlain Constantine, to depose the young emperor, and confer the purple on Leo, were defeated by the vigilance of Theodore, who prevailed on the emperor to summon to his assistance Romanus, afterwards colleague of Constantine in the empire; who, probably, from finding Theodore's fidelity an obstacle to his advancement, caused him and his brother Simeon to be banished from Constantinople to their estates in the Opsician thema, on the Asiatic side of the Bosporus. (Leo Grammaticus, *Chronog.* pp. 492—496, ed. Paris; Theoph. Continuat. lib. vi. *De Constant. Porphyrog.* cc. 11—16; Sym. Magist. *De Constant. Porphyrog.* cc. 12—16; Georg. Monach. *De Constant. Porphyrog.* cc. 20—34; Zonaras, *Annales*, xvi. 17; Cedrenus, *Compend.* pp. 614—619, ed. Paris, vol. ii. pp. 289—296, ed. Bonn.) To this Theodore Lambecius ascribes the authorship of five Λόγοι, *Orationes*, extant in MS. in the Imperial Library at Vienna. (Lambec. *Commentar. de Biblioth. Caesaruea*, lib. s. vol. iv. col. 22, &c., ed. Kollar, which he intended to publish. He has given some extracts. (Lambec. vol. iii. p. 147, and *l. c.*; Cave, *Hist. Litt.* ad ann. 920, vol. ii. p. 93; Oudin, *De Script. Eccles.* vol. ii. col. 428; Fabric. *Bibl. Graec.* vol. x. p. 384.)

26. Of Constantinople (1—2). The list of Patriarchs of Constantinople comprehends two Theodores: Theodore I., from A. D. 676 to 678, when he was deposed, on what account is not known. But on the death of George, who had been appointed to succeed him, he recovered his patriarchate, which he held only for a short time, probably from A. D. 683 to 686. Theodore II. was surnamed Irenicus or Copas; he had previously held the office of Summus Philosophorum, Ὕπατος τῶν φιλοσόφων, and Chartophylax of the Great Church at Constantinople; and was patriarch for sixteen months only, A. D. 1213—1215, while Constantinople was in the hands of the Latin invaders. (Le Quien, *Oriens Christianus*, vol. i. col. 232, 233, 277.)

27. Cronus; more correctly Diodorus Cronus. [Diodorus, literary, No. 6.]

28. Cutula (ὁ Κουτάλα), the contemporary and friend of Nicephorus Gregoras, the Byzantine historian [Gregoras, Nicephorus], and writer of a commendatory letter to Nicephorus, which is given by Boivin among the *Elogia* prefixed to his first volume of his edition of the works of that historian, fol. Paris, 1702. It is reprinted in Schopen's edition (2 vols. 8vo. Bonn, 1829-30), vol. i. col. lxxxviii. Comp. Fabric. *Bibl. Graec.* vol. vii. p. 655, vol. x. p. 385.

29. Of Cynopolis, a Greek rhetorician of uncertain date. Allatius published under his name an Ethopoeia (Ἠθοποιΐα). The piece was, however, published by Gale among the *Ethopoeiae* of Severus [Severus], to whom it is also assigned by Walz. (Gale, *Rhetores Selecti*, 8vo. Oxon. 1676, p. 219; Allatius, *Exempla Varia Graecor. Rhetor. ac Sophistarum*, 8vo. Rome, 1641, p. 235; Walz, *Rhetores Graeci*, vol. i. p. 540, Stuttgard, 1832.)

30. Cynulcus (ὁ Κύνουλκος), one of the speakers in the *Deipnosophistae* of Athenaeus (*Epit.* lib. i. p. 1, d., iv. p. 156, a., p. 159, e., p. 160, d., viii. p. 347, d., &c., xv. p. 669, b. e., ed. Casaub.). He is represented as a Cynic philosopher, a native of Megalopolis, and as laying aside his true name of Theodore for the epithet Cynulcus. Whether he was a real or imaginary personage is not known. The epithet Cynulcus, "one

whom the Cynics (κύνες) followed," was borne by other teachers of the Cynic philosophy, e. g. CARNEIUS.

31. Of CYRENE, a Pythagorean philosopher of the age of Pericles. According to Proclus (*In Euclid. Element. Lib. I. Commentarius*, lib. ii. p. 19, ed. Gryn. fol. Basil. 1533), he was a little younger than Anaxagoras [ANAXAGORAS], and was eminent as a mathematician. Apuleius (*De Dogmate Platonis*, lib. i. s. *De Philos. Natural.* haud longe ab init., and Diogenes Laërtius (iii. 6, comp. ii. 103) state that Plato went to Cyrene to study geometry under Theodore the mathematician, apparently the subject of this article. He is one of those enumerated by Iamblichus (*De Pythag. Vita*, c. ult.) in his catalogue of the eminent Pythagoreans. (Fabric. *Bibl. Graec.* vol. i. p. 876, vol. x. p. 385.)

32. CYRENAICUS, a philosopher of the Cyrenaic school [ARISTIPPUS], to one branch of which he gave the name of "Theodorians," Θεοδωρεῖοι. He is usually designated by ancient writers ATHEUS (ὁ ἄθεος), the Atheist, a name for which that of THEUS (Θέος) was afterwards substituted. He was apparently a native of Cyrene (comp. Diog. Laërt. ii. 103), and was a disciple of the younger Aristippus (ib. ii. 86), who was grandson of the elder (Suidas, *s. v.* Ἀρίστιππος) and more celebrated Aristippus, by his daughter Arete [ARISTIPPUS; ARETE]. Theodore belonged to the age of Alexander and his successors, a circumstance which, as well as the opposite character of his opinions, distinguishes him from the subject of the preceding notice. He heard the lectures of a number of philosophers beside Aristippus; as Anniceris [ANNICERIS], and Dionysius the dialectician (Laërt. ii. 98), Zeno of Citium, Bryson, and Pyrrhon (Suidas, *s. v.* Θεόδωρος); but not Crates, as Fabricius (*Bibl. Graec.* vol. iii. p. 189) has from a hasty and inaccurate interpretation of a passage in Diogenes Laërtius (iv. 23) erroneously stated. Nor could he have been, as Suidas states (*s. v.* Σωκράτης), a hearer of Socrates. He was banished from Cyrene, but on what occasion is not stated (Laërt. ii. 103); and it is from the saying recorded of him on this occasion, "Ye men of Cyrene, ye do ill in banishing me from Cyrene to Greece" (ib.), as well as from his being a disciple of Aristippus, that we infer that he was a native of Cyrene. Of his subsequent history we have no connected account; but unconnected anecdotes of him show that he was at Athens, where he narrowly escaped being cited before the court of Areiopagus. The influence, however, of Demetrius Phalereus shielded him (ib. ii. 101); and this incident may therefore probably be placed during Demetrius' ten years' administration at Athens, B.C. 317—307 [DEMETRIUS, literary, No. 28]. As Theodore was banished from Athens, and was afterwards in the service of Ptolemy son of Lagus, first king of the Macedonian dynasty in Egypt, it is not unlikely that he shared the overthrow and exile of Demetrius. The account of Amphicrates cited by Laërtius (ii. 101), that he was condemned to drink hemlock and so died, is doubtless an error. While in the service of Ptolemy, Theodore was sent on an embassy to Lysimachus, whom he offended by the freedom of his remarks. One answer which he made to a threat of crucifixion which Lysimachus had used, has been celebrated by many ancient writers (Cic. *Quaest. Tusc.* i. 43; Senec. *de Tranq. An.* c. 14; Val. Max. vi. 2, extern. 3):—"Employ such threats to those courtiers of yours; for it matters not to Theodore whether he rots on the ground or in the air." From the court or camp of Lysimachus he returned apparently to that of Ptolemy (Diog. Laërt. ii. 102). We read also of his going to Corinth with a number of his disciples (ibid.): but this was perhaps only a transient visit during his residence at Athens. He returned at length to Cyrene, and lived there, says Diogenes Laërtius (ii. 103), with Marius. This Roman name is very questionable; and Grantmesnil (apud Menag. *Obs. in Diog. Laërt. l. c.*) not improbably conjectures that we should read Magas, who was stepson of Ptolemy the son of Lagus, and ruled over Cyrene for fifty years (from B.C. 308 to B.C. 258), either as viceroy or king. The account of Laërtius leads to the inference that Theodore ended his days at Cyrene. Athenaeus (xiii. p. 611, a) states that he died a violent death, but this is probably only a repetition of the erroneous statement of Amphicrates already noticed. Various characteristic anecdotes of Theodore are preserved by the ancients (especially by Laërtius, ii. 97—103, 116; Plutarch, *De Animi Tranquill.* Opp. vol. vii. p. 829, *De Exsilio*, Opp. vol. viii. p. 391, ed. Reiske; Val. Max. *l. c.*; Philo Jud. *Quod omnis probus liber*, c. 18, vol. ii. p. 465, ed. Mangey, p. 884, ed. Pfeiffer. s. Paris, vol. v. p. 295, ed. Richter, Leipsic, 1828; Suidas, *s. v.* Ἥρα), from which he appears to have been a man of keen and ready wit, unrestrained either by fear or a sense of decency.

It has been already noticed that Theodore was the founder of that branch of the Cyrenaic sect which was called after him "Theodorei" (Θεοδώρειοι), "Theodoreans." The general characteristics of the Cyrenaic philosophy are described elsewhere [ARISTIPPUS]. The opinions of Theodore, as we gather them from the perplexed statement of Diogenes Laërtius (ii. 98, foll.) partook of the lax character of the Cyrenaic school. He taught that the great end of human life is to obtain joy and avoid grief, the one the fruit of prudence, the other of folly; that prudence and justice are good, their opposites evil; that pleasure and pain are indifferent. He made light of friendship and patriotism, and affirmed that the world was his country. He taught that there was nothing really disgraceful in theft, adultery, or sacrilege; but that they were branded only by public opinion, which had been formed in order to restrain fools. But the great charge against him was atheism. "He did away with all opinions respecting the Gods," says Laërtius (ib.), but some critics doubt whether he was absolutely an atheist, or simply denied the existence of the deities of popular belief. The charge of atheism is sustained by the popular designation of Theodorus "Atheus," by the authority of Cicero (*de Nat. Deor.* i. 1), Laërtius (*l. c.*), Plutarch (*De Placit. Philos.* i. 7), Sextus Empiricus (*Pyrrhon. Hypotyp.* lib. iii. p. 182, ed. Fabric. 1718, p. 172, ed. Bekker, 1842), and some of the Christian Fathers; while some other authorities (e. g. Clem. Alex. *Protrept. ad Gentes*, p. 7, ed. Sylburg. pp. 20, 21, ed. Pott. vol. i, p. 20, ed. Klotz. Leipsic, 1831) speak of him as only rejecting the popular theology. The question is discussed and the authorities cited by Reimmann (*Hist. Atheismi*, sect. ii. c. xxiv. § 3), and Brucker (*Hist. Crit. Philos.* pars ii. lib. ii. c. iii. § 11)

Theodore wrote a book Περὶ Θεῶν, *De Diis*, which Laërtius who had seen it, says (ii. 97) was not to be contemned; and he adds that it was said to have been the source of many of the statements or arguments of Epicurus. According to Suidas (*s. v.* Θεόδωρος) he wrote many works both on the doctrines of his sect and on other subjects. (Fabric. *Bibl. Graec.* vol. iii. pp. 189, 615, vol. x. pp. 373, 385.)

33. DAPHNOPATES. [DAPHNOPATES.]

34. DECAPOLITA (ὁ Δεκαπολίτης), called also PATRICIUS and QUAESTOR, lived under Constantine VII. Porphyrogenitus, several of whose *Novellae* were drawn up by our Theodore. (Codinus, *De Originibus CPolitanis*, p. 78, ed. Paris, p. 155, ed. Bonn. cum notis Lambecii; Lambec. *De Biblioth. Caesaraea*, vol. vi. pars i. col. 37.)

35. Of EDESSA, was first a monk of that city, and then archdeacon (Cave says archbishop) of the Church there. Possin and Cave place him in the twelfth century; and Cave observes that the capture of Edessa by the Saracens prevents our placing him later. *Ex Capitibus Theodori Edesseni L.* were given in a Latin version subjoined to Pontanus's edition of the works of Symeon of St. Mamas [SYMEON, No. 16], Ingoldstadt, 1603, and were reprinted in the *Bibliotheca Patrum*, vol. xii. pars i. p. 861, fol. Cologne, 1618; in the *Bibliothecae Patrum, Supplementum* of Morel, vol. i. Paris, 1639; and in the *Bibliotheca Patrum*, vol. xxii. p. 752, fol. Lyon, 1677. But they were given more fully, *Capitula CII.*, and in the Greek original as well as in a Latin version, in the *Thesaurus Asceticus* of Possin, p. 345, 4to. Paris, 1684. (Fabric. *Bibl. Graec.* vol. x. p. 387; Cave, *Hist. Litt.* ad ann. 1101, vol. ii. p. 185.)

36. EPIGRAMMATICUS POETA (ποιητὴς ἐπιγραμμάτων), mentioned by Diogenes Laërtius (ii. 104), but without any notice of time or country. Suidas and Eudocia (*s. v.*) mention a Theodore, a poet, author of various pieces, especially one addressed Εἰς Κλεοπάτραν, *Ad Cleopatram*. Pollux also (*Onomasticon*, iv. 7, 2) mentions a Theodore of Colophon, a poet; but whether these writers refer to the same individual is not certain. Two very short *Epigrammata* are assigned to "Theodorus Proconsul," Θεοδώρου ἀνθυπάτου (*Anthol. Graec. Planudea*, pp. 140, 220, ed. Stephan., pp. 203, 320, ed. Weichel.; *Analecta*, Brunck, vol. iii. p. 6, vol. iii. p. 227, ed. Jacobs), but we have no means of knowing whether he is one of those mentioned above. Jacobs identifies him with a Theodorus Illustris, twice proconsul, to whose bust or statue Agathias wrote an *Epigramma* Εἰς εἰκόνα Θεοδώρου Ἰλλουστρίου καὶ δὶς ἀνθυπάτου, *Ad Imaginem Theodori Illustris et bis Proconsul. Anthолog. Graec.* vol. xiii. p. 618, ed. Jacobs), and whom, therefore, Jacobs (vol. xiii. p. 960) assigns to the age of Justinian I. These various Theodori are to be distinguished from Cyrus Theodorus, Κῦρος Θεόδωρος [No. 64], whose *Epigrammata*, in which all the chapters of the Old and New Testaments are enumerated, were published at Basel, A. D. 1636. (Jacobs, *l. c.*)

37. Of GADARA (Θεόδωρος Γαδαρεύς), an eminent rhetorician of the age of Augustus. His surname indicates his birth-place, Gadara, in the country east of the Jordan. (See also Strabo, *Geogr.* lib. xvi. p. 759, Casaub.) He is said to have been originally a slave (Suidas). He appears to have settled at Rhodes, where Tiberius, afterwards emperor, during his retirement (from B. C. 6 to A. D. 2) to that island, was one of his hearers. (Quintil. *Instit. Orat.* lib. iii. c. i. §§ 17, 18; comp. Seneca, *Suasoria*, iii. sub fin.) According to Suidas he was also settled at Rome, where he was the rival of Polemon and Antipater, the rhetoricians (Suidas, *s. v.* Θεόδωρος Γαδαρεύς). Whether his settlement at Rome preceded that at Rhodes is uncertain: it is likely that it did, and that Tiberius received instruction from him in rhetoric in his boyhood, as well as in maturer years, during his retreat at Rhodes. By this supposition we may reconcile the statement given above from Quintilian with the following remarkable passage from Suetonius (*Tiber.* c. 57): — "His (Tiberius's) cruel and sluggish temperament did not escape notice even in his boyhood; Theodore of Gadara, his teacher in rhetoric, seems to have been the first who sagaciously perceived and aptly expressed it by a comparison, calling him from time to time when reproving him (πηλὸν αἵματι πεφυρμένον), 'clay tempered with blood.'" Theodorus was one of the most eminent rhetoricians of his time (comp. Juvenal, *Sat.* vii. 177); and was in fact the founder of a certain school of rhetoricians who were called "Theodorei" (Quintil. *l. c.*; comp. Strab. *Geog.* lib. xiii. p. 625, Casaub.), as distinguished from the "Apollodorei," or followers of Apollodorus of Pergamus, who had been the tutor of Augustus Caesar at Apollonia. [APOLLODORUS, No. 22.] Hermagoras the rhetorician, surnamed Carion [HERMAGORAS, No. 2], was a pupil of Theodore. (Quintilian, *l. c.* § 19.) Theodore wrote many works. (Quintil. *l. c.* c. 18.) Suidas (*s. v.*) and Eudocia (apud Villoison. *Anecdota Graec.* vol. i. p. 230) mention the following: — 1. Περὶ τῶν ἐν φωναῖς ζητουμένων γ', *Libri tres de iis quae vocibus quaeruntur.* 2. Περὶ ἱστορίας α', *De Historia Liber unus.* 3. Περὶ θέσεως ἕν, *De Thesi Liber unus.* 4. Περὶ διαλέκτων ὁμοιότητος καὶ ἀποδείξεως β', *De Dialectorum Similitudine et Demonstratione Libri duo.* 5. Περὶ πολιτείας β', *De Republica Libri duo.* 6. Περὶ Κοίλης Συρίας α', *De Coele-Syria Liber unus.* 7. Περὶ ῥήτορος δυνάμεως α', *De Facultate Oratoris Liber unus.* He adds that he wrote others. The list shows that Theodore was a man of varied attainments. His works are all lost: a few fragments are preserved by Quintilian, whose frequent references to or citations from Theodore (*Institut.* lib. ii. c. xv. § 16, lib. iii. c. vi. §§ 2, 36, 51, c. xi. §§ 3, 26, lib. iv. c. i. § 23, lib. v. c. xiii. § 59) show the reputation he had attained. He is also cited by Longinus (*De Sublim. c.* 2), Theon (*Progymnasmat.* c. xii.), and perhaps by Demetrius, miscalled Phalereus (*De Interpretatione*, c. ccxxxvii.). Antonius, a son of Theodore of Gadara, became a senator in the time of Adrian (Suidas, *l. c.*). (Langbaine, *ad Longin.* c. ii. p. 24, ed. Oxford, 1638; Menag. *ad Diog. Laërt.* ii. 104; Fabric. *Bibl. Graec.* vol. vi. p. 139, vol. x. p. 387.)

38. GAZA. [GAZA.]

39. GRAMMATICUS. Athenaeus repeatedly cites either two works of this Theodore, or the same work under two somewhat different titles, Ἀττικαὶ γλῶσσαι, *Atticae Glossae*, and Ἀττικαὶ φωναί, *Atticae Voces.* (Athen. xi. p. 496, e., xiv. p. 646, c., xv. p. 677, b., p. 678, d., p. 691, c.) Of the age and country of Theodore nothing is known, except that, as he is, in one of the above places (xv. p. 677), cited on the authority of Pamphilus [PAMPHILUS, literary,

No. 4], who is thought to have lived in the first century after Christ, he must be placed in or before that time. (Fabric. *Biblioth. Graec.* vol. x. p. 395.)

40. GRAPTUS. [GRAPTUS.]

41. Afterwards GREGORIUS THAUMATURGUS. [GREGORIUS THAUMATURGUS.]

42. Of HERACLEIA. Theodore, one of the leaders of the Arian party under Constantine the Great and Constantius, was a native of Heracleia (anciently Perinthus), on the Propontis, and bishop of the Church there. He advocated the Arian doctrine while yet a presbyter, and was raised to the episcopate by the favour of the Arian party. (Athanas. *Ad Episcopos Aegypti et Libyae*, c. 7, Opp. vol. i. p. 277, ed. Montfaucon.) He is mentioned by Theodoret (*H. E.* i. 28), as one of those who persuaded Constantine to summon the Council of Caesareia in Palestine, which was, however, countermanded. [ATHANASIUS.] He was probably afterwards present at the Council of Tyre, A. D. 336; for he was one of the delegates sent by that Council into Egypt, to investigate the charges against Athanasius. (Theodoret. *H. E.* i. 30; Athanas. *Apolog. contra Arianos*, c. 13, p. 135.) He was one of those who combined to raise Macedonius to the see of Constantinople. (Socrat. *H. E.* ii. 12.) In A. D. 342 he was one of the delegates sent to convey to the emperor Constans the Confession of Antioch. (Athanas. *De Synod.* c. 25; Socrat. *H. E.* ii. 18.) He was one of the Eastern bishops who, in A. D. 347, withdrew from the Council of Sardica, and formed the rival Council of Philippopolis; and was among those on whom the Council of Sardica passed sentence of condemnation and deposition. (Socrat. *H. E.* ii. 20; Sozomen. *H. E.* iii. 11, &c.; Theodoret. *H. E.* ii. 7, 8; Athanas. *Apolog. contra Arianos*, c. 36, *Historia Arianor.* c. 17; Hilar. Pictav. *Ex Opere Historico Fragment.* iii. 29.) He nevertheless appears to have retained his bishopric, the Council not being able to carry into effect the sentence which they had pronounced. He assisted at the Council of Sirmium and the deposition of Photinus, A. D. 351. (Hilar. Pictav. *ibid.* vi. 7, col. 1337, ed. Benedictin.) He appears to have died about A. D. 355 (Fabric. Tillemont, ubi infrà) or 358 (Cave, ubi infrà). After the development of the different sections of the Arian party Theodore acted with the Eusebians or Semi-Arians. In an ancient life of St. Parthenius of Lampsacus (apud *Acta Sanctorum Februar.* a. d. vii. vol. ii. pp. 41, 42), there is a Latin version of a curious account of the sickness, recovery, and subsequent death of Theodore (who, by an obvious error of the translator, is called Hypatius); in which account he is charged with avarice and extortion; yet, singular to say, no hint of his heresy is given.

Theodore of Heracleia was a man of eminent learning. He wrote, according to Theodoret (*H. E.* ii. 3), an exposition of the Gospels, Τῶν θείων εὐαγγελίων ἑρμηνεία, *Expositio Sanctorum Evangeliorum*, and other writings which Theodoret does not specify. Jerome (*De Viris Illustr.* c. 90) more exactly ascribes to him *Commentarii in Matthaeum et in Joannem et in Apostolum* (i. e. on the Acts and Apostolic Epistles) *et in Psalterium*. Corderius published, with his *Expositio* (s. potius *Catena*) *Patrum Graecorum in Psalmos*, an exposition which he had found ascribed in one MS. to Theodore of Heracleia (Θεοδώρου ἐπισκόπου Ἡρακλείας Θράκης ἑρμηνεία εἰς τοὺς Ψαλμούς, *Theodori Episcopi Heraclcotae Expositio in Psalmos*), and consequently published it as his. Lambecius, Cave, and Fabricius, joined Corderius in ascribing it to Theodore; but the identity of many parts of this commentary with that of Basil of Caesareia led Garnier to doubt whether it was correctly ascribed to Theodore; and, on further examination, it was found to be a compilation from various fathers, from Origen and Didymus downward. (Lambec. *Commentar. de Biblioth. Caesaraea*, vol. iii. col. 56, &c., ed. Kollar, especially Kollar's note on col. 59; Fabric. *Biblioth. Graec.* vol. viii. p. 652, vol. ix. pp. 20, 319, alibi; Cave, *Hist. Litt.* ad ann. 334, vol. i. p. 202; Tillemont, *Mémoires*, vol. vi. passim; Oudin, *Commentarius de Scriptoribus Eccles.* vol. i. col. 319.) [J. C. M.]

43. Of HERMOPOLIS, a Greek jurist. See below.

44. HYMNOGRAPHUS. [STUDITA.]

45. HYRTACENUS, a native probably not of Hyrtacus or Artacina in Crete, but of Artace, near Cyzicus, on the Propontis. He lived in the time of the emperor Andronicus the elder, and occupied at Constantinople the office of superintendent of the public teachers of rhetoric and belles lettres. He was well acquainted with the works of the ancient poets, as is abundantly testified by his extant writings, which are full of quotations from them, though these are not always of the most appropriate kind. The diction of his address to the Virgin is a close imitation of the hymn of Callimachus to Diana; and in his panegyric on Saint Anna he has introduced the fable of Niobe. There are still extant by him ninety-three letters to different persons; a congratulatory address to the emperor Andronicus the elder, on his return to Constantinople; three funeral orations, one on the emperor Michael Palaeologus the younger, who died A. D. 1320, another on the empress Irene, the second wife of Andronicus the elder, and the third on Nicephorus Chumnus, the historical value of which is greatly impaired by their rhetorical style. They contain a plentiful sprinkling of biblical and Homeric passages. His panegyric on the Virgin Mary, his oratorical description of the garden of Saint Anna near Nazareth, and a panegyric on Aninas Thaumaturgus, are still in MS. His letters were published by Laporte du Theil, in the *Notices et Extraits des Manuscrits de la Bibl. du Roi*, vol. v. p. 709, &c., vol. vi. p. 1. The four orations are printed in Boissonade's *Anecdota Graeca*, vol. i. p. 248—292. (Fabric *Bibl. Graec.* vol. x. p. 397; Schöll, *Geschichte der Griech. Lit.* vol. iii. p. 151.)

46. JACOBITA. More than one dignitary of the Jacobite sect or church bore this name. One was created bishop of Irta in A. D. 551. Another, patriarch of the Jacobites, died A. D. 665. (Assemann. *Bibl. Orient.* vol, i. p. 167; Fabric. *Bibl. Graec.* vol. x. p. 398.)

47. Bishop of ICONIUM, a letter by whom, on the martyrdom of St. Cericus and his mother Julitta, was published by Combefisius. (*Lect. Triumph. Martyr. Christi*, Paris, 1660; Fabric. *Bibl. Graec.* vol. x. p. 398; Cave, *Hist. Lit.* vol. i. p. 534.)

48. LECTOR. [No. 8.]

49. MALLIUS or MANLIUS, a contemporary of St. Augustin, who dedicated to him his work *De Vita beata*. He was consul in A. D. 399. A Latin work by him (*De Rerum Natura*) is still extant, though not published. A life of Theodorus, written by Albertus Rubenius, was published by Graevius

(Ultraject. 1694.) Theodorus Manlius has been sometimes confounded with the poet Manilius.

50. MATHEMATICUS. [No. 31.]

51. MECHANICUS, a person of whom nothing more is known than that Proclus addressed to him his treatise *De Providentia et Fato.* There was a younger mechanician of this name who lived in the time of Justinian, and to whom Leontius dedicated his treatise on the sphere. (Fabric. *Bibl. Graec.* vol. x. p. 400.)

52. MELITENIOTA, a native apparently of Melitene in Armenia, filled the offices of Sacellarius Magnus and Chief Teacher (*διδάσκαλος τῶν διδασκάλων*) in the great church at Constantinople towards the close of the twelfth century. He was the author of a work on astronomy, the introduction and first chapter of which were published by Ismael Bulloaldus, appended to his edition of Ptolemaeus, *De judicandi Facultate et Animi Principatu*, Paris, 1663, and reprinted by Fabricius (*Bibl. Graec.* vol. x. p. 401, &c.).

53. METOCHITA. [METOCHITA.]

54. Of MILETUS, a Stoic philosopher mentioned by Diogenes Laërtius (ii. 104).

55. MONOTHELITA. [BYZANTIUS, PHARANITAS.]

56. MOPSUESTENUS, bishop of Mopsuestia, was born at Antioch, of distinguished and wealthy parents. Together with Joannes Chrysostomus he studied rhetoric under Libanius, and afterwards philosophy under Andragathus. At an early age he embraced the monastic life, after the example of his friend Chrysostom, by whom he was strengthened in his purpose of adhering to the monastic discipline, when he was on the point of marrying a lady named Hermione. Two of the letters of Chrysostom, addressed to Theodorus on this subject, are still extant. Theodorus studied sacred literature with great diligence under Flavianus of Antioch, Diodorus of Tarsus, and Craterius. From Antioch he removed to Tarsus, and about the year 394 succeeded Olympius, as bishop of Mopsuestia, in Cilicia. He was present at the council held in A. D. 394 at Constantinople, and subsequently at several others. He died in A. D. 429, after having filled the office of bishop for thirty-six years, and was succeeded by Meletius. For fifty years he had occupied a conspicuous position as a preacher and writer in the Eastern Church, and had distinguished himself as the opponent of the Arians, Apollinarists, and other heretics. His own theological position is a subject which has given rise to a great deal of discussion, into the details of which we cannot here enter. Even during his lifetime he was accused of favouring the heresy of Pelagius, and is said to have found it necessary to establish his reputation for orthodoxy, by a retractation of his suspicious expressions. He, at all events, remained unmolested in the communion of the Church. After his death, however, the Nestorians appealed to his writings in confirmation of their opinions, and at the fifth oecumenical council (A. D. 553) Theodorus and his writings were condemned. He found, however, many warm defenders, especially Facundus. [FACUNDUS.] Among those who most bitterly assailed him and his writings were Leontius, Cyril of Alexandria, Rabulas of Edessa, and others. His works were held in great repute among the Syrian Churches, and many of them were translated into Syriac, Arabic, and Persian. His memory was revered among the Nestorians. Several distinguished ecclesiastics are mentioned as his disciples, as Nestorius, Joannes of Antioch, Andreas of Samosata, Maris the Persian, Theodoretus bishop of Cyrus, Rufinus the Syrian, and Barsumas the Persian. His brother Polychronius was bishop of Apamea.

Theodorus took an active interest in the Augustinian controversy, and wrote a work on the doctrine of original sin, directed especially against Jerome. (Photius, *Cod.* 177.) Though from his antagonism to the theology of Augustine he naturally approximated somewhat to that of Pelagius, his opinions differed from those of the latter in several most important respects, especially with respect to the necessity and effects of Christ's work. This he regarded as intended not so much to restore a ruined nature as to enable a created and imperfect nature to realise the true end of its existence: its new creation consisting in its being raised into a higher sphere, and rendered capable of a development overstepping the limits of finite nature, — a divine life exalted above temptation and change, through union with God. In this purpose he held that all intelligent beings were included, and therefore of course denied the eternity of future punishment, and, if he carried his principles out consistently, his scheme must have admitted of the restoration of the fallen angels. His view of Christ's nature bore an analogy to his conceptions of the destiny of man. He accepted the doctrine of the incarnation of the Divine Word, but looked upon the moral development of the human nature of Christ as progressive; that development being more certain and rapid than in men generally, from the indwelling Divine Word aiding his human will, though not superseding it. But the exaltation of Christ's humanity to divine perfection and immutability, while commencing from his birth, was not complete till his resurrection.

Theodorus was a somewhat voluminous writer. 1. One of his earliest works was that *Περὶ ἐνανθρωπήσεως τοῦ μονογενοῦς*, against the Arians, Eunomians and Apollinarists (Marius Mercator, ii. p. 259). 2. Facundus (iii. 2) quotes from the thirteenth book of a work which he entitles *Mysticus.* 3. Photius (*Cod.* 4. 177) mentions a work *Ὑπὲρ Βασιλείου κατὰ Εὐνομίου*, in twenty-five or twenty-eight books (unless, as some suppose, Photius speaks of two distinct works). 4. *De adsumente et adsumto*, fragments of which are extant (Collect. iv. Synodi v.). The preface is given by Facundus (x. 1). 5. *Περὶ τῆς ἐν Περσίδι μαγικῆς* (Phot. *Cod.* 81), in three books. 6. A work in five books, *Πρὸς τοὺς λέγοντας φύσει καὶ οὐ γνώμῃ πταίειν τοὺς ἀνθρώπους*, in which he especially attacked Jerome, and indirectly at least, Augustine (Photius, *Cod.* 177. From a misunderstanding of the expressions in Photius, Salmasius was led into the error of supposing that Theodorus prepared another Greek version of the Scriptures). 7. Theodorus was especially celebrated as a commentator on the Scriptures. In this department he seems to have begun to exert his powers at a very early age. (Leontius, *lib.* 3. *cont. Nest. et Eut.* p. 696.) In his expositions he aimed at educing the literal sense of passages, avoiding the allegorical interpretations of Origenes and his followers. He appears to have written upon almost all the books of the Bible, though he rejected the canonical authority of several (the Book of Job, the Canticles, the Epistle of James the Second and Third Epistles

of John, and the Epistle of Jude). Fragments of these commentaries are preserved in the *Acta* of the fifth Council and elsewhere. His commentaries on the Twelve Minor Prophets are said to be still extant. Those on Jonah, Obadiah, Nahum, and the prefaces to those on Amos, Zachariah, Haggai and Hosea, were published by Angelo Mai (*Script. veterum nova Collect.* vol. i. sect. ii. p. 41—104). The fragments of the commentary on Luke, preserved in the *Catenae*, were published by Münter (1788). Photius (*Cod.* 381) mentions Theodorus's ἑρμηνεία τῆς κτίσεως, fragments of which are extant. 8. A work on the Nicene creed is quoted in the *Acta* of the fifth council (*Collat.* iv. p. 81). 9. A treatise addressed to candidates for baptism (*Ibid.*). 10. A confession of faith is extant (*Act. VI. Concil. Ephes.* tom. i. p. 1515, ed. Hard.) which is by some ascribed to Theodorus, by others to Nestorius. 11. A work against the allegorical interpretation of Scripture is mentioned by Ebed Jesu and Facundus (iii. 6). 12. Theodorus also compiled a liturgy, which was adopted by the Nestorians. 13. A few other treatises are mentioned by Ebed Jesu. (Fabric. *Bibl. Graec.* vol. x. p. 346, &c.; Neander, *Allgemeine Geschichte der Christlichen Religion und Kirche*, vol. ii. Abt. ii. and iii.)

57. Neocaesariensis. [Gregorius Thaumaturgus.]

58. Son of Theodorus, bishop of Jerusalem, was pope from Nov. 3, A. D. 642, to April 20, A. D. 649. There is still extant a letter addressed by him to Paulus, Patriarch of Constantinople, in the matter of one Pyrrhus, a Monothelite; and likewise a letter addressed to the bishops who consecrated Paulus. (Fabric. *Bibl. Graec.* vol. x. p. 427, vol. xii. p. 707).

59. Patriarcha. [No. 26.]

60. Of Perinthus. [No. 42.]

61. Bishop of Petra in Galilee, flourished in the sixth century, and was the author of a life of the archimandrite Theodosius, whose disciple he was. His *Canonicon* also is quoted by Nic. Comnenus. (Fabric. *Bibl. Graec.* vol. x. pp. 337, 428.)

62. Pharanites, bishop of Pharan, belonged to the Monothelite party. He was one of those condemned by the sixth oecumenical council, held at Constantinople. We find ascribed to him a treatise περὶ οὐσίας καὶ φύσεως, ὑποστάσεώς τε καὶ προσώπου, a λόγος πρὸς Σέργιον, and another εἰς τὰς ἑρμηνείας τῶν πατρικῶν χρήσεων, some fragments of which remain. (Fabric. *Bibl. Graec.* vol. x. p. 428.)

63. Prodromus. There were two of this name. 1. A writer on canonical law, whose ἐξήγησις of the canons of the councils is repeatedly quoted by Nic. Comnenus and others. Nothing is known of his personal history, but that he seems to have lived a long time before Balsamo. (Fabric. *Bibl. Graec.* vol. x. p. 428, vol. xii. p. 206.) There is some confusion in the notices contained in Fabricius. In vol. x. p. 429, and vol. xii. p. 206, he speaks of this Prodromus as τὸν τῶν ἱερῶν κανόνων πρῶτον σαφηνιστήν, and as the author of an exposition of the canones or hymns appropriated to the dominical festivals; while in vol. viii. p. 142, note h, that work is assigned to the following Theodorus Prodromus.

64. Prodromus (2), or, as he is sometimes called in the MSS., Theodorus Ptochoprodromus, a monk who lived in the first half of the twelfth century. On entering upon the monastic life he received the name of Hilarion. He was held in great repute by his contemporaries as a scholar and philosopher, and received the appellation of Κυρός (equivalent to κύριος in the Greek of the Middle Ages). He wrote upon a variety of subjects,—philosophy, grammar, theology, history, and astronomy, and in particular was a somewhat prolific poet. Several of his compositions have come down to us, and some have been published. The following are extant: 1. A metrical romance in nine books, on the loves of Rhodanthe and Dosicles. It is written in iambic metre, and exhibits no great ability. The reader would look in vain for any thing like a natural progress in the action, or unity in the characters. Not only are we introduced at once *in medias res*, but instead of narrating on suitable opportunities what had preceded, Dosicles is made to tell what had gone before, beginning at the end, and interweaving the preceding parts of the narrative into his story. There is only one edition of this poem, by Gilb. Gaulmin. (Paris, 1625.) Poor as the poem is, however, it found an imitator. There is extant an iambic poem, also in nine books, on the loves of Drosilla and Charicles, by Nicetas Eugenianus, which has been erroneously ascribed to Theodorus Prodromus. 2. A poem entitled *Galeomyomachia*, in iambic verse, on "the battle of the mice and cat," in imitation of the Homeric Batrachomyomachia. Victory declares itself on the side of the mice, the cat being killed by the fall of a beam. This piece is often appended to the editions of Aesop and Babrius. It has also been edited by K. D. Ilgen, in connection with the Homeric hymns. (Halle, 1796.) 3. Ἡ ἀπόδημος φιλία, a poem in iambic senarii. Friendship relates how Human Life, to whom she had been married, had repudiated her by the advice of his slave Folly, and given his hand to Enmity. After a long conversation, depicting the operation of Friendship in the world, the upshot is that Friendship marries the stranger to whom her narrative is addressed. This dialogue, with the translation of Conrad Gesner, has frequently been appended to the editions of Stobaeus. A separate edition was published by J. F. Morel. (Paris, 1549.) It is also edited by Honter and Guntius in the collection of the epigrams of Theodorus (Basel, 1536), and by J. Erard, with some other small poems by the same author. (Leipzig, 1598.) 4. A poem of above 1000 lines, divided into two books, in which Theodorus complains to the emperor Manuel Comnenus (who reigned from 1143 to 1180) of his extreme poverty, and begs him to withdraw him from the misery which he had to endure in his convent, while those placed over him indulged in debaucheries. About forty lines at the beginning and end of each book are written in old Greek, the remainder in a dialect resembling the modern Greek. The poem has been published by Koray, in the first volume of the *Atakta* (Paris, 1828). 5. Ἀμάραντος, ἢ γέροντος ἔρωτες, a dialogue in prose, published by Gaulmin, together with No. 1, and also by De la Porte du Theil (*Notices et Extraits*, vol. viii. 1810). 6. A Dissertation on Wisdom, being an invective against the saying ἡ πενία σοφίην ἔλαχεν, published by F. Morell. (Paris, 1608.) 7. *Epigrammata*, described more fully as Τετράστιχα ἰαμβεῖα καὶ ἡρῶα εἰς τὰ κεφαλαιωδῶς ῥηθέντα ἐν τῇ γραφῇ, consisting of poetical summaries of the subject-matter of the

books of the Pentateuch, Joshua, Judges, the four books of Kings, the four Gospels, and the Acts of the Apostles. Published, first, at Basel (1536), and afterwards at Angers (Juliomagi, 1632). 8. Τετράστιχα ἰαμβεῖα καὶ ἡρῶα εἰς τὰ κεφαλαιωδῶς ῥηθέντα ἐν τῷ βίῳ Γρηγορίου τοῦ θεολόγου, τοῦ μεγάλου Βασιλείου καὶ τοῦ ἁγίου Χρυσοστόμου. 9. Προσφωνητικοί, elegiac verses, in which he addresses the Apostle Paul, Gregorius Theologus, Basil, Chrysostom, Gregorius of Nyssa, and Nicolaus. 10. Ἰάμβοι σχετλιαστικοὶ εἰς τὴν πρόνοιαν; a poem on Providence. 11. An iambic poem against a man of the name of Barys, who had attempted to brand him as a heretic. 12. Εἰς εἰκονισμένον τῷ βίῳ (*In imaginem vitae*); some verses of a political kind. 13. Νουθετικοὶ κατὰ φθονούντων (iambi *ad Invidos*). 14. Some iambics without any heading (*in hortum*). The poems numbered 7—12 were published by Honter and Guntius (Basil. 1536) and by Erard (Lips. 1598). 15. Epistles, published in a miscellaneous collection by P. Lazeri (Rome 1754). 16. A piece consisting of 102 senarii κατὰ φιλοπόρνου γραός, erroneously ascribed by Birger Thorlacius to Manuel Philes, and published by him in *Manuelis Philae duo carmina anecdota* (Copenhagen, 1813), and *Opuscula Academica*, vol. iii. p. 65. (ibid. 1815.) 17. Ἐξήγησις, or Exposition of the Canones or Hymns appropriated to the Dominical festivals. 18. An epitome of the commentaries of Theodoretus on the Psalms. 19. *De Processione Spiritus sancti.* 20. A lexicon, a treatise on the grammar of Moschopulus, and some other grammatical notes and treatises (Fabric. *Bibl. Graec.* vi. p. 350). 21. An astronomical poem, addressed to the Sebastocratorissa Irene. 22. A poem of 128 hexameters, addressed to the emperor Joannes Comnenus, on the conquest of Kastamon (Germanicopolis) in Paphlagonia. 23. One hundred and eighteen hexameters, in which he sues for the favour of Anna Comnena (the wife of Nicephorus Bryennius). 24. A poem consisting of 100 lines Κατὰ μακρογενείου δοκοῦντος εἶναι διὰ τοῦτο σοφοῦ. 25. A description of the entry of Joannes Comnenus into Constantinople after the conquest of Kastamon, in 230 heroic verses. 26. A poem of 296 hexameters, addressed to Joannes Comnenus, on the reconquest of Kastamon, and the occupation of Gaugra. 27. A piece consisting of 50 hexameters, in which Theodorus, on his departure from Constantinople, complains of having met with no reward for his labours. (Nos. 20—26 are not mentioned by Fabricius. They exist in MS. at Paris. See La Porte du Theil, *Notices et Extraits des MSS. de la Bibl. &c.* vol. viii. pt. ii.) 28. *In posteriora Analytica Aristotelis*, and Περὶ ἐπιδεικτικῶν. 29. *De pauco et multo, magno et parvo, quod non sint relativa sed contraria.* 30. Various essays on matters of theology and ecclesiastical discipline. (Fabricius, *l. c.*; Schöll, *Geschichte der Griech. Litteratur*, vol. iii. p. 81, &c.)

65. Rhaithuensis, lived in the middle of the seventh century in the monastery of Rhaithu, near Elim, in Palestine. He was the author of a work on the incarnation of Christ, entitled, Προπαρασκευή τις καὶ γυμνασία τῷ βουλομένῳ μαθεῖν τίς ὁ τρόπος τῆς θείας ἐνανθρωπήσεως καὶ οἰκονομίας, καθ' ὃν πέπρακται καὶ τίνα τὰ πρὸς τοὺς ταύτην μὴ ὀρθῶς νοοῦντας λεγόμενα παρὰ τῶν τῆς ἐκκλησίας τροφίμων, the object of which was to defend the orthodox view against the heresies of Manes, Paul of Samosata, Apollinarius, Theodorus of Mopsuestia, Nestorius, and Eutyches. Combéfis considers Theodorus of Rhaithu to be the same with the monk Theodorus, to whose inquiries Maximus the Confessor wrote a reply. (*Maximi opp.* vol. ii. p. 151). It is also doubtful whether Theodorus of Rhaithu was identical or not with the *Theodorus Presbyter*, whose treatise to prove the genuineness of the writings attributed to Dionysius the Areopagite, is mentioned by Photius (*Cod.* 1). The treatise of Theodorus on the Incarnation was first published in the Latin translation of Godfr. Tilmann (Paris, 1566). It was first published in Greek by Theodorus Beza, in 1576. The best edition is that by Carpzov (Helmstad. 1779-80). Three of the smaller works of Theodorus Abucara have by some been erroneously attributed to Theodorus of Rhaithu. (Fabric. *Bibl. Graec.* vol. x. p. 430; Cave, *Hist. Litt. SS. Eccles.* vol. i. p. 587.)

66. Of Samothrace, a writer from whom Ptolemaeus Hephaestion quotes the statement that Jupiter, after his birth, laughed for seven days continuously, and that hence *seven* came to be regarded as a perfect number. It is perhaps this Theodorus who is quoted by the scholiast on Apollonius Rhodius (iv. 264). Comp. Vossius, *de Hist. Gracc.* p. 503.

67. Santabarenus, the contemporary and friend of Photius. For some account of him the reader is referred to the article Photius. [Vol. III. p. 350.] This Theodorus was also noted as a composer of hymns.

68. Bishop of Scythopolis, the author of a treatise against Origenes, presented to the emperor Justinian. This treatise was published by Montfaucon. (*Catal. Bibl. Coislinianae*, p. 94—96. Paris, 1715.)

69. Studita, abbot of the monastery of Studium, was born at Constantinople in A. D. 759. In 781 he entered the monastery of Sacudium, which was presided over by his uncle Plato; and on the resignation of the latter, succeeded him in 794. Theodorus was one of the most vehement opposers of the Iconoclasts, and his zeal procured him considerable reputation, especially with the monks. In 795, when the emperor Constantinus married Theodote, Theodorus took upon himself to anathematize that emperor, and to denounce the patriarch Tarasius, and in the following year was scourged and banished to Thessalonica. On the death of the emperor in 797, Theodorus was brought back to Constantinople with great pomp, and was regarded with great favour by Irene, to whom he offered the most abject flattery. In the following year, in consequence of the incursions of the Saracens, he removed to the monastery of Studium, within the city. In 806, when Nicephorus was made patriarch, and the abbot Josephus, who had sanctioned the marriage of Constantinus, was restored to the communion of the Church by a council held at Constantinople, the wrath of Theodorus was again excited, and he refused all communion with the patriarch. He was joined in his violent proceedings by a large number of monks, and, when reproved by the Pope Leo, replied in an insolent and angry tone. These proceedings led to his being again banished in 809, together with his brother Josephus and the abbot Plato, to an island near Byzantium. In 811, on making his submission to Nicephorus, he was set at liberty

by Michael Rhangabe. Two years afterwards, when the emperor Leo the Armenian issued an edict against the worship of images, Theodorus, backed by a considerable number of monks, set the edict at defiance, openly celebrated processions of images, and incited the people to sedition. He was at first placed in gentle confinement; but as he did not cease to send out encyclical letters against the emperor, he was subsequently removed to various prisons, and at length taken to Smyrna, and there closely confined. In 821 he was set at liberty by the emperor Michael Balbus, and resumed his post at the head of his monastery. His imprisonments had not taught him moderation. His furious zeal for image worship soon broke out again. In 824, indignant that the emperor would not take strong measures against the Iconoclasts, he favoured the machinations of Thomas against the emperor, and when the attempts of Thomas were suppressed, found it necessary to retire from Constantinople. After wandering about in several places, he at length settled in the island Chalcite, where he died in 826, on the 11th of November. Those who wish for detailed information respecting the piety and miracles of Theodorus, may consult Baronius (*Annales*, vol. ix. a. 795—826), who derived his materials from a life of Theodorus by Joannes, or some other Greek writer. In one MS. this life is attributed to a monk of the name of Michaelis, and under his name it is published in the fifth volume of the works of Sirmondus (Paris, 1696), where also will be found the following literary remains of Theodorus.

1. *An oration on behalf of images*, delivered before the emperor Leo. 2. Διαθήκη, a confession of faith, written by Theodorus shortly before his death, and accompanied by various precepts respecting the monastic life, intended for the benefit and guidance of his successor in the office of abbot. 3. Βίβλος δογματική, ἐν ᾗ στερρὸι λόγοι γ' καὶ ἀντιῤῥητικοί. Three discourses against the Iconomachi. 4. Ἔλεγχος καὶ ἀνατροπὴ τῶν ἀσεβῶν ποιημάτων, a refutation of certain iambic acrostichs composed by Joannes, Ignatius, Sergius, and Stephanus against the worship of images. 5. Προβλήματά τινα πρὸς εἰκονομάχους. 6. Κατὰ εἰκονομάχους κεφάλαια ἑπτά. 7. Ἐπιστολὴ πρὸς Πλάτωνα περὶ τῆς προσκυνήσεως τῶν σεπτῶν εἰκόνων. 8. Two books of epistles, comprising altogether 276. Almost twice as many however are extant. In one MS. of the Coislinian library there are 548. These letters form a collection of considerable historical value not only for the life of Theodorus, but with reference to the disputes which agitated the Church in his time. Fabricius (*Bibl. Graec.* vol. x. p. 439, &c.) has given a list of those to whom these letters are addressed, amounting to 284. 9. Ἰάμβοι εἰς διαφόρους ὑποθέσεις, epigrammatic poems in iambic metre on various subjects. The following are not published in the works of Sirmondus: 10. Δογματικὴ περὶ τιμῆς καὶ προσκυνήσεως τῶν ἁγίων εἰκόνων, published in the works of Damascenus (Basil. 1575, fol.). There is a Latin version in the *Bibliotheca Patrum* (Paris, 1589, 1644 and 1654, vol. iii.). 11. Ἐπιτάφιος εἰς Πλάτωνα τὸν ἑαυτοῦ πνευματικὸν πατέρα; published in Greek by Henschen and Papebroche (*Acta Sanctorum*, vol. i. April. p. xlvi., and in Latin, p. 366). Other Latin translations are also found. 12. Λόγος εἰς τὴν προσκύνησιν τοῦ τιμίου καὶ ζωοποιοῦ σταυροῦ ἐν τῇ μεσονηστίμῳ, published in Greek with the translation of J. Gretser, in the work of the latter *De Cruce* (vol. ii. p. 287). There is also a Latin translation in the *Bibliotheca Patrum* (vol. xiv. p. 900). 13. Κανὼν εἰς τὴν σταυροπροσκύνησιν, a hymn on the adoration of the cross, published by Gretser (ibid. vol. iii. p. 487). 14. Κανὼν ψαλλόμενος εἰς τὴν ἀναστήλωσιν τῶν ἁγίων εἰκόνων, published in Greek and Latin by Baronius (*Annal.* a. 842) and in Latin in the *Bibl. Patrum* (Lugd. vol. xiv. p. 898). It is questionable, however, whether this composition is authentic, as it indicates a much more peaceable recognition of the adoration of images than was the case in the time of Theodorus. It has been supposed therefore that it is the composition of a Theodorus of later date. 15. Ἡ μικρὰ λεγομένη Κατήχησις. A Latin version of this will be found in the *Bibl. Patr.* (Colon. vol. ix., Paris, vol. ii., Lugd. vol. xiv. p. 850.) 16. Ἐγκώμιον περὶ τοῦ ἁγίου Βαρθολομαίου. A Latin translation was published by Lucas Dacherius (*Spicilegium*, vol. ii. p. 13, Paris, 1659), and by Combéfis (*Bibl. Concionat.* vol. vii. p. 755). 17. Ἐγκώμιον εἰς τὸν ἅγιον Ἀπόστολον καὶ Εὐαγγελιστὴν Ἰωάννην τὸν Θεολόγον, published in a Latin version by Combéfis (*ibid.*). 18. *Sermo brevis in Dominicam quartam Quadragesimae*, in the version of Joannes Livineius, published together with the Catechesis. 19. *Capitula quattuor de Vita ascetica*, published in Greek and Latin by P. Possinus (*Thesaurus Asceticus*, Paris, 1684). 20. Ἐγκώμιον εἰς τὴν τρίτην εὕρεσιν τῆς τιμίας κεφαλῆς τοῦ ἁγίου προδρόμου, published with the version of Combéfis by Du Fresne (*Traité historique du chef de S. Baptiste*, Paris, 1666). 21. Τροπάρια, κανόνες, &c. published in the various Greek collections of such hymns. 22. Ἡ μεγάλη καλουμένη κατηχητική, divided into three parts, the κατήχησις, μηνολόγιον, and διδασκαλία. This work is yet unpublished. Fabricius (*Bibl. Graec.* vol. x. p. 449, &c.) has a notice of the MSS. in which it is extant, a list of the titles of the 217 discourses of which the work consists, and one of the discourses (the tenth) printed at full length. The reader is also referred to Fabricius (*l. c.* p. 471, &c.) for a list of various other unpublished works of Theodorus. (Baronius, *l. c.*; Cave, *Hist. Litt.* vol. ii. p. 8, &c.; Fabric. *l. c.* p. 434, &c.)

70. Tabennensis, abbot of Tabenna, was born about A. D. 314, at Latopolis in the Thebaid. He belonged to a Christian family of station and wealth. As his mother is frequently mentioned, but not his father, it would appear that she was left a widow while Theodorus was still young. He had two brothers, Macarius and Paphnutius, who were also monks at Tabenna. Macarius was older than Theodorus, and his half-brother. Theodorus appears to have addicted himself to ascetic rules of living at a very early age. When not more than thirteen or fourteen years old, he joined some recluses, and was soon afterwards introduced to Pachomius at Tabenna, by whom he was received with great favour, and under whom he is said to have made rapid advances in all monastic virtues. His example seems to have induced his mother to enter a convent which Pachomius had established. Notwithstanding his youth, Theodorus was employed by Pachomius to supply his place in instructing the other monks, and even the great master himself professed to derive edification from the discourses of his young disciple. He also took him with him, or sent him alone, to visit and

inspect the other monasteries which looked to him as their superintendent. When he was about thirty years of age, Pachomius appointed him to supply his place in the monastery at Tabenna, while he himself retired to another. When his end approached, however, in order, as it is said, to try the humility of Theodorus, he appointed a man of the name of Petronius as his successor. Petronius died not long afterwards, appointing Orsisius as his successor. The latter soon found himself incapable of maintaining the discipline of the monastery with sufficient vigour, and appointed Theodorus in his room. There is extant a letter of Theodorus, translated into Latin by St. Jerome, inviting all the recluses of the order to assemble at a neighbouring monastery to celebrate the festival of Easter. Theodorus on various occasions had epistolary and personal communication with Athanasius, who is said to have manifested great regard for him. Theodorus died April 27, A. D. 367. He is regarded as a saint by the Greek Church; his memory being honoured on the 16th of May, in order to connect him with Pachomius. A large collection of somewhat dull stories about Theodorus will be found in Tillemont (*Hist. Eccles.* vol. vii. pp. 469—499).

71. TARSENSIS. [DIODORUS TARSENSIS, Vol. I. p. 1015.]

72. THEUS. [No. 32.]

A great many more Theodori are met with, especially in ecclesiastical history. As they have not been thought worth inserting here, the reader is referred to the catalogue in Fabricius. (*Bibl. Graec.* vol. x. pp. 346—416, and Index.) A list of twenty of the name is given by Diogenes Laërtius (ii. 104). [C. P. M.]

THEODO'RUS (*Θεόδωρος*), of Hermopolis, was a native of Hermopolis in the Thebaid. He was an advocate (*σχολαστικός*) at Constantinople, where he wrote his commentaries on the Digest, the Code, and the Novellae. In the Breviarium of the Novellae he is named at full length "Theodorus Scholasticus, a Theban of Hermopolis." This Theodorus was living as late as the reign of Mauricius, in whose time, it was affirmed, he composed his Breviarium after the collection of 168 Novellae, in which collection appear three Novellae of Tiberius, which Theodorus has not neglected. If Theodorus of Hermopolis wrote so late, it is hardly within the limits of probability that he was the Theodorus, professor at Constantinople, one of those to whom Justinian addressed his constitution on the course of law studies (Omnem reipublicae nostrae). There is a small number of fragments by Theodorus, which are placed in the Basilica under certain texts of the Digests; but whether he commented on the whole work is doubtful. The commentary on the Code was a Breviarium, consisting of abridgments or summaries of the Constitutions in the Code, with notices of similar passages in the Code or the Novellae. The Breviarium of the Novellae exists complete in a MS. of Mount Athos, the only one at present known. It has been published by Zachariae, *Anecdota* (pp. 1—163). (Mortreuil, *Histoire du Droit Byzantin*, vol. i.) [G. L.]

THEODO'RUS (*Θεόδωρος*), the name of two members of the family of the Asclepiadae, and of several physicians whom it is impossible to distinguish with any tolerable degree of certainty:—

1. The seventh in descent from Aesculapius, the son of Cleomyttades I., and the father of Sostratus II., who may be supposed to have lived in the ninth century B. C. (Jo. Tzetzes, *Chil.* vii. Hist. 155, in Fabric. *Bibl. Gr.* vol. xii. p. 680, ed. vet.)

2. The eleventh in descent from Aesculapius, the son of Cleomyttades II., and the father of Sostratus III., who lived perhaps in the eighth and seventh centuries B. C. (Poeti *Epist. ad Artax.* in Hippocr. *Opera*, vol. iii. p. 770). John Tzetzes (*loco cit.*) makes him to be the son, not of Cleomyttades II., but of King Crisamis II.; and consequently not the eleventh, but the tenth of the family of the Asclepiadae.

3. A physician quoted by Pliny (*H. N.* xx. 40, xxiv. 120), who must therefore have lived in or before the first century after Christ. He may possibly have been the same person as the pupil of Athenaeus, who (if the Athenaeus in question be the founder of the sect of the Pneumatici) must have lived in the first century after Christ. (Diog. Laërt. ii. 8. § 104.)

4. THEODORUS PRISCIANUS. [PRISCIANUS.]

5. THRODORUS MOSCHION, whose fifty-eighth book (?) is quoted by Alexander Trallianus (i. 15. p. 156), must have lived in or before the sixth century after Christ, and is probably the same person whose second book (?) is quoted in the same chapter a few lines above. Fabricius (*Bibl. Lat.* iv. 12, vol. ii. p. 591) supposes him to have been the same person as Theodorus Priscianus; Haller (*Bibl. Med. Pract.* vol. i. p. 183) the same as the physician quoted by Pliny, and also the same person who is quoted by Aëtius (iv. 1. 46. p. 628).

6. The author of a short Latin work, entitled "Diaeta sive de Rebus Salutaribus Liber," which was first published in 1533. fol. Argent., with "Hildegardis Physica," and in a separate form in 1632. 8vo. Hal. ed. G. E. Schreiner. He is generally supposed to be the same as Theodorus Priscianus, which may be correct, but he appears to be called simply *Theodorus* in the MSS. and editions of his work. (Choulant's *Handb. der Bücherkunde für die Aeltere Medicin.*)

7. The name is found in some other ancient authors; for instance in Aëtius in several places, in each of which the same person is probably intended. Now the person quoted by Aëtius (ii. 2. 91. p. 291) is the same who is quoted by Nicolaus Myrepsus (xxxvi. 138. p. 738), and called "Actuarius;" and as the title of "Actuarius" was only in use at the court of Constantinople (see *Dict. of Ant.* p. 748, b. 2d ed.), this Theodorus probably lived in the fifth century after Christ, and cannot therefore be (as Haller supposed) the physician quoted by Pliny.

8. A celebrated Christian physician at Níshápúr in Chorásán, where one of the Persian kings, either Shapúr (or *Sapor*) II. or Bahrám (or *Varanes*) IV., built at his request a Christian church, in the fourth century after Christ. He wrote a work called "Pandectae Medicinae" (Ibn Abí Osaibi'ah, *Fontes Relationum de Class. Medicor.* xi. 1. (MS. Arab. in Bibl. Bodl.); Wüstenfeld, *Gesch. der Arab. Aerzte*, p. 6.)

9. A Jacobite Christian of Antioch, in the thirteenth century after Christ, who was well acquainted with the Syriac and Latin languages, and also with mathematics and other sciences. He went first to the court of 'Aláu-d-Dín, sultán of the Seljuks in the kingdom of Rúm, in order to become his phy-

sician; but not receiving from the prince the welcome he expected, he went on to Armenia, to the court of Constantine the father of King Hátem, and afterwards to one of the Latin emperors of Constantinople. Here he was loaded with riches and honours; but after a time he was seized with a great desire to revisit his friends and native country, and requested permission to return home. This was refused, so Theodorus took an opportunity of leaving the city by stealth, while the emperor was absent, and set sail for Acre. He was, however, compelled by stress of weather to put into a port where the emperor then happened to be, which had such an effect upon Theodorus that he poisoned himself. (Abú-l-Faraj, *Hist. Dynast.* p. 341; D'Herbelot, *Bibl. Orient.*)

Haller by some confusion makes *two* physicians out of this last Theodorus. (*Bibl. Med. Pract.* vol. i. pp. 311, 406.) [W. A. G.]

THEODO'RUS (Θεόδωρος), artists. This name occurs in several passages of the ancient authors, in such a manner as to give rise to great difficulties. There existed, at an early period in the history of Grecian art, a school of Samian artists, to whom various works and inventions are ascribed in architecture, sculpture, and metal-work, and whose names are *Rhoecus*, *Telecles*, and *Theodorus*. The genealogical table of the succession of these artists, according to the views of Müller, given under RHOECUS, may be referred to as a key to the ensuing discussion of the ancient testimonies, which is necessary in order to make the subject at all intelligible.

First of all, a manifest error must be cleared away. Thiersch (*Epochen*, p. 50), following Heyne and Quatremère de Quincy, places this family of artists at the very beginning of the Olympiads, that is, in the eighth century, B. C. The sole authority for this date is a passage of Pliny which, besides being quite vague, contains a decided mistake. (*H. N.* xxxv. 12. s. 43.) He says that "some relate that the first who invented the plastic art (*plasticen*) were Rhoecus and Theodorus, in Samos, *long before the Bacchiadae were expelled from Corinth*," an event which is supposed to have occurred about the 30th Olympiad, B. C. 660; and he then proceeds to relate how, when Demaratus fled from that city into Italy, he was accompanied by the modellers (*fictores*) Eucheir and Eugrammus, and so the art was brought into Italy. Now, in the whole of this passage, Pliny is speaking of *plastice* in the literal sense of the word, *modelling in clay*, not in the secondary sense, which it often has in the Greek writers, of *casting in metal;* but it is quite in accordance with his mode of using his authorities, that he should have understood the statements of those writers who ascribed to Rhoecus and Theodorus the invention of *plastice* in the latter sense, as if they had been meant in the former. Having thus fallen into the mistake of making these artists the inventors of *modelling*, he was compelled to place them considerably earlier than Eucheir and Eugrammus, by whom that art was said to have been brought into Italy. Even if this explanation be doubted, the statement of Pliny cannot be received, inasmuch as it is inconsistent with other and better testimonies, and is entirely unconfirmed; for the passage in which Plato mentions Theodorus in common with Daedalus (*Ion*, p. 533, a.) has no chronological reference at all, but the names of eminent artists are there purposely taken at random. The blundering account of Athenagoras (*Legat. pro Christ.* 14. p. 60, ed. Dechair), that Theodorus *of Miletus*, in conjunction with Daedalus, invented the arts of statuary and modelling (ἀνδριαντοποιητικὴν καὶ πλαστικήν) scarcely deserves to be mentioned, except that it may perhaps be regarded as involving a tradition of some value, because it indicates the coast of Asia Minor as one scene of the artistic activity of Theodorus. We proceed therefore to the positive testimonies respecting these artists.

The most definitely chronological of these testimonies are the passages in which Herodotus mentions Theodorus as the maker of the silver *crater* which Croesus sent to Delphi (i. 51), and of the celebrated ring of Polycrates (iii. 41). Now we learn from Herodotus that the silver crater was already at Delphi when the temple was burnt, in Ol. 58. 1, B. C. 548; and Polycrates was put to death in Ol. 64. 3, B. C. 522. Again, with respect to his identity, for this, as well as his date, is a point to be ascertained; in both passages Herodotus makes Theodorus a Samian, and in the latter he calls him the son of Telecles; in both it is implied that he was an artist of high reputation; and, in the former, Herodotus expressly states that he believed the tradition which ascribed the crater to Theodorus, because the work did not appear to be of a common order (συγτυχόν). Pausanias (viii. 14. § 5. s. 8) also mentions the ring of Polycrates as the work of Theodorus, whom he also calls a Samian and the son of Telecles, and to whom, in conjunction with Rhoecus, the son of Philaeus, he ascribes the first invention of the art of fusing bronze or copper, and casting statues (διέχεαν δὲ χαλκὸν πρῶτοι καὶ ἀγάλματα ἐχωνεύσαντο). There appears here to be a difficulty as to the distinct specific meaning of the two verbs: but the true meaning is, that Rhoecus and Theodorus invented the art of casting figures, and at the same time made improvements in the process of mixing copper and tin to form bronze; as we learn from another passage (x. 38. § 3. s. 6), in which Pausanias states that he has already, in a former part of his work (that is, in the passage just cited) mentioned Rhoecus, the son of Philaeus, and Theodorus, the son of Telecles, as those who invented the process of melting bronze more accurately, and who first cast it (τοὺς εὑρόντας χαλκὸν ἐς τὸ ἀκριβέστερον τῆξαι· καὶ ἐχώνευσαν οὗτοι πρῶτοι). In still another passage (iii. 12. § 8. s. 10) he makes the statement respecting the fusing and casting of metal, but in a slightly different form; namely, that Theodorus of Samos was the first who discovered the art of fusing *iron*, and of making statues of it (ὃς πρῶτος διαχέαι σίδηρον εὗρε καὶ ἀγάλματα ἀπ' αὐτοῦ πλάσαι). Here nothing is said of Rhoecus, nor of Telecles; and it is also worth while to observe that we have here an example of the use of πλάσαι in the sense which we supposed above to have misled Pliny.

There is another set of passages, in which various architectural works are attributed to those artists. Herodotus (iii. 60), speaking of the temple of Hera at Samos as the greatest known in his time, states that its architect was Rhoecus, the son of Phileas, a native of the island; and Vitruvius (vii. Praef. § 12), mentions Theodorus as the author of a work on the same temple. Pliny (*H. N.* xxxvi. 13. s. 19. § 3), in describing the celebrated Lemnian labyrinth, says that its architects were Smilis,

Rhoecus, and Theodorus. (Comp. xxxiv. 8. s. 19. § 22, where the common reading places the labyrinth at Samos; but this is easily corrected by a change in the punctuation, proposed by Müller in his *Aeginetica*, p. 99, and adopted by Sillig, in his edition of Pliny; namely, *Theodorus, qui labyrinthum fecit, Sami ipse ex aere fudit:* it is, however, just as likely that the mistake is Pliny's own, or, that it was made by a copyist; see below). Another architectural work, ascribed to Theodorus, was the old *Scias* at Sparta, as we learn from the same passage in which Pausanias mentions him as the inventor of casting in iron (iii. 12. § 8. s. 10). He is also connected with the erection of the celebrated temple of Artemis at Ephesus by an interesting tradition, recorded by Diogenes Laërtius (ii. 103), that Theodorus advised the laying down of charcoal-cinders beneath the foundation of the temple, as a remedy against the dampness of the site: here he is called a Samian, and the son of Rhoecus.

Lastly, the names of Theodorus and Telecles are connected with the history of the ancient wooden statues in a very curious manner. Diodorus (i. 98), in relating the various claims set up by the Egyptians to be considered the instructors of the Greeks in philosophy, science, and art, tells us that they asserted that the most celebrated of the ancient statuaries, Telecles and Theodorus, the sons of Rhoecus, lived a long time in Egypt; and that they told the following story respecting the wooden statue (*ξόανον*) of the Pythian Apollo, which those artists made for the Samians. Of this statue, Telecles made the one half in Samos, while the other half was made by his brother Theodorus at Ephesus; and, when the two parts were placed together, they agreed as exactly as if the whole body had been made by one person; a result which the Egyptians ascribed to the fact, that their rules of art had been learnt by Telecles and Theodorus. With this tradition we may connect one preserved by Pliny, that Theodorus of Samos was the inventor of certain tools used in working wood, namely, the *norma*, *libella*, *tornus*, and *clavis*. (Plin. *H. N.* vii. 56. s. 57.)

Now, in considering the conclusions which are to be drawn from all this evidence, it is as well first to exclude the assertion of Thiersch, that there were two artists of the name of Telecles, which rests on no other ground than the necessity of lengthening out the genealogy in order to suit the too early date which he has assumed for Rhoecus. He makes Rhoecus, with his sons Telecles and Theodorus, flourish at the beginning of the Olympiads, and then, nearly two centuries later, he comes to another Telecles, with his son Theodorus, the artist who lived in the time of Polycrates.

The real questions to be determined are these, Were Theodorus, the son of Rhoecus, and Theodorus, the son of Telecles, different persons, or the same? If the former, was the one Theodorus, namely, the son of Rhoecus, the same as Theodorus, the brother of Telecles, and was this Telecles the same as the father of the other Theodorus? If these questions be answered in the affirmative, little difficulty remains in adopting the genealogy of Müller, as given under RHOECUS.

If the first of these questions can be satisfactorily answered, the others are easily disposed of. And here, in the first place, the above testimonies can hardly be explained on any other supposition than that there existed distinct traditions respecting two different Samian artists of the name of Theodorus, the one the son of Rhoecus and the brother of Telecles, and the other the son of Telecles. For the former, we have the passages in Diogenes and Diodorus; for the latter, one passage of Herodotus and two of Pausanias; and besides these, there is one passage of Herodotus, one of Plato, one of Pausanias, one of Vitruvius, and four of Pliny, in which Theodorus is mentioned, without his father's name, but, in nearly every instance, as a Samian, and as closely connected with Rhoecus. Of course, the well-known facts, of the alternate succession of names, and the hereditary transmission of art, in Grecian families, must not be left out of the consideration. On the other hand, if we suppose only one Theodorus, we must assume that Diogenes has made one decided mistake, and Diodorus two, namely, in making Telecles and Theodorus sons of Rhoecus; or else we must have recourse to the still more arbitrary and improbable supposition, that this one and only Theodorus was the son of Telecles, and the grandson of Rhoecus. The conclusion adopted by Mr. Grote (*History of Greece*, vol. iv. p. 132), that there was only one Theodorus, namely, the son of Rhoecus, is the least probable of all, as it compels us to reject the positive statements, which make him the son of Telecles, and therefore, "the positive evidence does not enable us to verify" his theory, as he remarks of the genealogies of Müller and Thiersch. A positive argument for distinguishing the two Theodori has been derived from a comparison of the passage in which Pausanias speaks of the bronze statue of Night, ascribed to Rhoecus, as being of the rudest workmanship (x. 38. § 3. s. 6), with that in which Herodotus describes the crater made by Theodorus as a work of no common order (i. 51). Surely, it is argued, there could not be so great a difference in the works of the father and the son, and much less can it be accounted for, if we suppose Rhoecus and Theodorus to have been strictly contemporary. There is perhaps some force in this argument, but it can hardly be considered decisive.

It may also be observed that, in none of the passages, in which the architectural works of Theodorus are referred to, is he called the son of Telecles, while, on the other hand, the names of Rhoecus and Theodorus are closely associated in these works; facts which suggest the hypothesis that, while the elder Theodorus followed chiefly the architectural branch of his father's profession, the younger devoted himself to the development of the art of working in metal. Müller has attempted also to draw a positive conclusion respecting the dates of these artists from the buildings on which they are said to have been engaged. The Heraeum at Samos is referred to by Herodotus in such a way as to imply, not only that it was one of the most ancient of the great temples then existing, but also that it had been, at least in part, erected before the 37th Olympiad; and hence Müller places Rhoecus about Ol. 35, which agrees very well with the time at which his supposed grandson Theodorus flourished, namely, in the reigns of Croesus and Polycrates. This also agrees with the story told by Diogenes of the connection of the first Theodorus, the son of Rhoecus, with the laying of the foundation of the temple of Artemis at Ephesus, which was probably commenced about

B. C. 600. [CHERSIPHON.] The most probable conclusion, then, (for anything like certainty is clearly unattainable,) we think to be this: that the genealogy and dates given under Rhoecus are tolerably correct: that Rhoecus was the inventor of the casting of metals, and that this art was carried on by the family of which he was the head: that Rhoecus and his son Theodorus erected the Heraeum and the Lemnian labyrinth, and that the latter laid the foundation of the temple of Artemis: that the younger Theodorus devoted himself more especially to the task of perfecting the art of casting metals, and that this is the reason why he, rather than other members of the family, is mentioned, with Rhoecus, at the head of that branch of art; and that to this younger Theodorus should be ascribed the silver crater of Croesus and the ring of Polycrates. We are quite aware of some minor objections to this theory, which remain unanswered; but the subject, interesting as it is, both critically and historically, has already been pursued almost beyond the proper limits of this article.

Another question, important in the early history of Greek art, arises out of the statements respecting these Samian artists, namely, how far they were affected by foreign influence. The story told by the Egyptians, and repeated by Diodorus, must be received with great caution; but even those, who contend most strongly for the native origin of Greek art, admit that Telecles and Theodorus may have learnt some mechanical processes from the Egyptians. But the fact is, that the point involved in the story relates not so much to mechanical processes as to rules of proportion; for, in order to accomplish the result stated, the precise proportions of the human figure must have been settled by rule, as well as the precise attitude; and the question is, whether the Greeks, at this early period, had established such rules of proportion independently of the Egyptians. On the other hand, the statements with respect to the invention of metal-casting make it of purely native origin; whereas we know that it existed long before, among the Phoenicians, for the two bronze pillars and various vessels of Solomon's temple are expressly said to have been cast in earthen moulds by Phoenician artists. (1 Kings vii. 46.) Now, when we remember that an extensive commerce was carried on in very early times by the Phoenicians in the Levant and the Aegean, and also that Samos is said to have been the earliest Grecian maritime state in those parts, a strong probability is established, that arts already existing in Egypt and Phoenicia may have been transferred to Samos. The full discussion of these questions belongs to the general history of Greek art: we will here only add that we believe the Egyptian and Phoenician influence on Greece in early times to have been lately as much undervalued as it was formerly exaggerated.

It only remains to explain one or two points connected with the works ascribed to these artists.

Besides the silver crater presented by Croesus to the Delphians, there was a golden one found by Alexander among the treasures of the Persian kings, which was also said to be the work of Theodorus of Samos. (Amynt. *ap.* Ath. xiv. p. 515, a.)

With respect to the ring of Polycrates, it has been much disputed whether the stone in it was engraved or not. The words of Herodotus (iii. 41, *σφρηγὶς ... χρυσόδετος, σμαράγδου μὲν λίθου ἐοῦσα, ἔργον δὲ κ. τ. λ.*) will, we think, bear either meaning. Of course no great weight can be assigned to the statements of later writers, such as Strabo (xiv. p. 638), Pausanias (*l. c.*), Pollux (v. 100), and Clemens (*Protrept.* iii. p. 247, ed. Sylburg), who assert that it was engraved, any more than to that of Pliny, who says that it was not, and that the art of gem-engraving was invented many years later. (*H. N.* xxxvii. 4.) This last statement can be positively contradicted, so far as the East is concerned, by the account of Aaron's breast-plate (*Exod.* xxviii. 17—21), in which not only were the precious stones engraved, but they were "*like the engravings of a signet;*" and other evidence might be adduced to prove the very early use of engraved seal-rings in the East. Some evidence that the art was known in the islands of the Aegean, and particularly in Samos, even before the time of Polycrates, is furnished by the tradition that the father of Pythagoras was an engraver of seal-rings, *δακτυλιογλύφος* (Diog. viii. 1; MNESARCHUS), and there is another tradition which would prove that it had been introduced at Athens in the time of Solon. (Diog. i. 57.) Lastly, with respect to bronze statues by Theodorus, Pausanias expressly says that he knew of none such (x. 38. § 3. s. 6); but Pliny, on the contrary (*H. N.* xxxiv. 8. s. 19. § 22), tells us that the same Theodorus, who made the labyrinth, cast in bronze a statue of himself, which was equally celebrated for the excellence of the likeness and for its minute size. It held a file in the right hand, and a little quadriga in the left, the whole being so small as to be covered by the wings of a fly, which formed a part of the work (*tantae parvitatis ut totam eam currumque et aurigam integeret alis simul facta musca*). It is obvious that a work like this could not belong to the age of Croesus and Polycrates. Such productions of patient ingenuity were made at a later period, as by MYRMECIDES; and, considering how common a name Theodorus was, it seems very probable that there may have been, at some period, an artist of the name, who made such minute works, and that some thoughtless transcriber has introduced the words "*qui labyrinthum fecit.*"

To sum up the whole, it seems probable that there were two ancient Samian artists named Theodorus, namely: —

1. The son of Rhoecus, and brother of Telecles, flourished about B. C. 600, and was an architect, a statuary in bronze, and a sculptor in wood. He wrote a work on the Heraeum at Samos, in the erection of which it may therefore be supposed that he was engaged as well as his father. Or, considering the time which such a building would occupy, the treatise may perhaps be ascribed to the younger Theodorus. He was also engaged, with his father, in the erection of the labyrinth of Lemnos; and he prepared the foundation of the temple of Artemis at Ephesus. We would also ascribe to him the old *Scias* at Sparta. In conjunction with his brother Telecles, he made the wooden statue of Apollo Pythius for the Samians, according to the fixed rules of the hieratic style.

2. The son of Telecles, nephew of the elder Theodorus, and grandson of Rhoecus, flourished about B. C. 560, in the times of Croesus and Polycrates, and obtained such renown as a statuary in bronze, that the invention of that art was ascribed to him, in conjunction with his grandfather. He also practised the arts of engraving metals (*τορευ-*

τική, *caelatura*), and of gem-engraving; his works in those departments being the gold and silver craters mentioned above, and the ring of Polycrates. (For the different views of modern writers respecting these artists, see Sillig, *Cat. Artif. s. vv. Telecles, Theodorus;* Müller, *Archäol. d. Kunst.* §§ 35, n. 1, 55, n., 60, 70, n. 4, 80. n. i. 1, 97, n. 2, 159; Bähr, *ad Herod. ll. cc.*)

There were several later artists of the same name: —

3. An Argive sculptor, the son of Poros, made a statue of Nicis, the son of Andromidas, which was dedicated by the people of Hermione, as we learn from an extant inscription, the character of which as well as the nature of the work, an honorific statue of a private individual, lead to the conclusion that the artist lived at a comparatively late period. (Böckh, *Corp. Inscr.* No. 1197; Welcker, *Kunstblatt*, 1827, No. 83; R. Rochette, *Lettre à M. Schorn*, pp. 415, 416, 2d ed.)

4. A sculptor or modeller, of unknown time, made the celebrated bas-relief, known as the *Tabula Iliaca*, as appears from an inscription on its back, which runs thus, ΘΕΟΔΩΡΗΟϚΗΙΤΕΧΝΗ, that is, Θεοδώρειος ἡ τέχνη. (Lehrs, *Rhein. Mus.* 1843, vol. ii. p. 355; Jahn, in Gerhard's *Archäol. Zeitung*, vol. i. p. 302; R. Rochette, *Lettre à M. Schorn*, p. 416, 2d ed.)

5. A Theban statuary, mentioned by Diogenes Laërtius, in his list of persons of the name (ii. 104). Nothing more is known of him, nor of the three other painters whose names are found in the same list.

6. A painter mentioned by Polemon (Diog. *l. c.*).

7. An Athenian painter, mentioned by Menodotus. (Diog. *l. c.*)

8. An Ephesian painter, mentioned by Theophanes, in his work on painting. (Diog. *l. c.*)

9. A painter, whose name is contained in Pliny's list of those who were *primis proximi* (*H. N.* xxxv. 8. s. 40. § 40), and who may very probably be identical with one of the three mentioned by Diogenes. Pliny ascribed to him the following works: — *Se inungentem*, which appears to mean an athlete anointing himself; the murder of Clytemnestra and Aegisthus by Orestes; the Trojan War, a composition on several panels, preserved at Rome in the portico of Philip; Cassandra, also at Rome, in the temple of Concord (comp. Welcker, *ad Philostr. Imag.* p. 459); *Leontium Epicuri cogitantem*, which ought perhaps to be read like the similar passage a little above (10. s. 36. § 19) *Leontionem pictorem;* and king Demetrius. This last work, if a portrait taken from life, would place the artist's date at, or a little before, B. C. 300.

10. A Samian painter, the disciple of Nicosthenes, mentioned by Pliny in his list of those painters who were *non ignobiles quidem, in transcursu tamen dicendi.* (*H. N.* xxxv. 11. s. 40. § 42.) [P. S.]

THEODO'SIUS. This able general, from whom descended a line of Roman emperors, after having acquired a great military reputation, was sent A. D. 367 by Valentinian I. to drive away the Picts and Scots, who were ravaging Britain. Theodosius crossed the straits from Boulogne with his troops of Heruli, Batavians, Jovii, and Victores, and landed at Sandwich. On his road to London he defeated several hordes of the barbarian invaders; and the citizens of London, who were despairing of their safety, gladly received him within their walls. After establishing order and confidence, he commenced his operations against the invaders, and in two campaigns cleared the province of its savage enemies, and repaired and strengthened the military positions. He drove the Caledonians to the northern part of the island, and formed a province or provincial division of Valentia, or Valentiniana, so named in honour of Valentinian. This tract composed the country between the wall of Severus and the rampart of Antoninus, which Theodosius recovered from the enemy. The history of these campaigns is recorded by Ammianus Marcellinus (xxvii. 8, xxviii. 3). Claudian leads us to infer that Theodosius also pursued the enemies of Rome on the stormy seas of the North; and the Orkneys and Thule were stained with the blood of the Picts and the Saxons. (*In Quart. Cons. Hanor.* 31, &c.)

Theodosius, on his return from Britain A. D. 370, was rewarded for his services with the rank of master-general of the cavalry, and being stationed on the Upper Danube, he defeated the Alemanni. In A. D. 372, Firmus, a Moor, the son of Nabal or Nubal, the most powerful of the Moorish princes who professed obedience to the sovereignty of Rome, revolted against the Roman authority; and the natives, who were exasperated at the tyranny of Count Romanus, the governor of Africa, joined the standard of Firmus. The Moorish chieftain plundered Caesarea, on the site of the modern Algiers, and made himself master of Mauritania and Numidia; and he is said to have assumed the title of king. Romanus being unable to oppose this active enemy, Theodosius was sent to Africa about the close of 372 or the beginning of 373. He sailed from the Rhone and landed at Igilgilis, before the Moorish chief heard of his coming. The first step of Theodosius was to arrest Romanus, whose maladministration was considered to be the cause of the revolt. The campaign against Firmus is recorded by Ammianus (xxix. 5) in a long, most confused, and corrupt chapter, out of which Gibbon has extracted a narrative. Firmus had the cunning and treachery of Jugurtha, and Theodosius displayed all the talents of Metellus, in his negotiations with the Moor, and in pursuit of him through a country which presented unexpected difficulties to regular troops. Firmus at last fled to Igmazen, king of the Isaflenses, a people of whose position Ammianus gives no indication. Igmazen was summoned to surrender Firmus, and after having felt the Roman power, and the consequences of refusal, he determined to give him up. Firmus escaped by a voluntary death. He first made himself drunk, and while his guards were asleep, hanged himself by a rope, which he fixed to a nail in the wall. The dead body was given up to Theodosius, who led his troops back to Sitifis. In the reign of Valens, A. D. 376, Theodosius was beheaded at Carthage. The cause of his execution is unknown. (Gibbon, *Decline and Fall*, vol. iv. c. 25; Tillemont, *Histoire des Empereurs*, vol. v., where all the authorities are referred to.) [G. L.]

THEODO'SIUS I., was the son of Theodosius, who restored Britain to the empire, and was beheaded at Carthage. The family of Theodosius was Spanish, and the future emperor was born in Spain, about A. D. 346, as some say at Italica, the birth-place of Trajan, though other authorities say that he was a native of Cauca in Gallicia. His

panegyrists derive his descent from Trajan, but this lofty lineage seems not to have been discovered until Theodosius was invested with the imperial purple.

Theodosius received a good education; and he learned the art of war under his own father, whom he accompanied in his British campaigns. During his father's life-time he was raised to the rank of Duke (dux) of Moesia, where he defeated the Sarmatians (A. D. 374), and saved the province. On the death of his father (A. D. 376), he retired before court intrigues to his native country, where he cultivated his own lands, which probably lay near his native place between Segovia and Valladolid. At this time he was already married to a Spanish woman, Aelia Flacilla or Placilla, who is sometimes called Placidia, by whom he became the father of Arcadius, Honorius, and a daughter Pulcheria. From this peaceful retirement he was called in the thirty-third year of his age to receive the imperial purple. Valens, the colleague of Gratian, had recently lost his life at Hadrianople (A. D. 378), where the Roman army was completely broken by the Goths, and Gratian, feeling himself unable to sustain the burden of the empire, invited Theodosius to fill the place of Valens. Theodosius was declared Augustus by Gratian at Sirmium in Pannonia, on the 19th of January A. D. 379. He was intrusted with the administration of Thrace, Asia, and Egypt, which had been held by Valens, together with Dacia and Macedonia. The new emperor of the East had the conduct of the war against the Goths.

The history of Ammianus Marcellinus ends with the death of Valens, and the authorities on which the historian of the reign of Theodosius has to rely, are greatly inferior to Ammianus. Their character is well expressed by Gibbon in a few words, and they are referred to by Tillemont (*Histoire des Empereurs*, v.), with his usual diligence and accuracy.

The Romans were disheartened by the bloody defeat which they had sustained on the plains of Hadrianople, and the Goths were insolent in their victory. Theodosius was too prudent to lead dispirited troops against a successful enemy, and he formed his head quarters at Thessalonica, the capital of the diocese or division of Macedonia, from whence he could watch the movements of the Goths. In four years' campaigns (A. D. 379—382), of which the particulars are imperfectly recorded, Theodosius revived the courage of the Roman soldiers, and while he seems to have prudently kept aloof from any general engagement, he took all opportunities of attacking his enemy in detail, and securing for his men the advantage of victory without the danger of defeat. The Goths, who were not held together by any well-constituted authority, and only by the ability of their commander Fritigern, became disorganised by his death, and were split up into numerous bands which went about seizing all that they wanted, and destroying that which they had not the prudence to reserve for another time. Jealousy arose between the Ostrogoths and the Visigoths; and Theodosius by his agents added the inducement of money to those who were discontented. Modares, a chieftain of rank, went over to the Romans, among whom he obtained the rank of master-general, and he earned his reward by surprising and massacring a body of Goths, and carrying off a great number of captives with four thousand waggons (Zosimus, iv. 25). In A. D. 381, Athanaric was compelled to leave his forests, and to cross the Danube; and many of those who had formerly acknowledged Fritigern as their leader, and were weary of anarchy, now yielded obedience to this Gothic judge. Tillemont conjectures that Athanaric was expelled by Fritigern, Alatheus, and Saphrax; but Gibbon's narrative seems to signify (for *seems* is all the meaning that in many cases can be imputed to it) that Fritigern was already dead. However Athanaric was too old and too prudent to carry on war with the new emperor: he listened to proposals of peace, and he even went to Constantinople to visit the emperor. Theodosius left the city to meet him, and received him with the greatest respect. The Goth was struck with amazement at the magnificence of Constantinople, and exclaimed that the Roman emperor was an "earthly God." Athanaric fell ill at Constantinople, and died there. Theodosius gave him a splendid funeral, and erected a monument to his memory. This politic behaviour gained over the whole army of Athanaric; and the adhesion of so large a body of the Visigoths was followed by the submission of the rest. "The general or rather final capitulation of the Goths may be dated four years, one month, and twenty-five days after the defeat and death of the emperor Valens." (Gibbon; comp. Tillemont, *Histoire des Empereurs*, vol. v. p. 216.)

The Ostrogoths, who had retired from the provinces of the Danube about four years ago, returned (A. D. 386) to the lower course of that river recruited by an army of Scythians, whom none of the inhabitants on the banks of the Danube had ever seen before (Zosimus, iv. 38). Promotus, the general on the Thracian frontier, who knew that he was a match for the invaders, thought it prudent to draw them over to the south bank, without letting them wait for their opportunity in the winter; and by his spies he encouraged them to hope that by secretly crossing the river, they might destroy the Roman army. The passage was made on a dark night in numerous canoes; but the Ostrogoths discovered their mistake when they found the south bank of the Danube guarded by a triple row of vessels through which they could not penetrate. At the same time the Roman galleys descending the river, swept before them the frail boats of the Ostrogoths, and Alatheus the king, and his bravest troops, were either drowned in the Danube or destroyed by the sword. Those who escaped sued for mercy to the Romans. It is uncertain whether Theodosius had personally any share in this victory. Zosimus says that after the victory Promotus sent for Theodosius, who was at no great distance. If the historian Zosimus unjustly deprives Theodosius of all merit, the poet Claudian made amends for it by flattery and exaggeration.

A treaty was made with the Goths, the precise date and terms of which do not appear to be known; but they were settled within the limits of the empire, in tracts which were neglected or unoccupied. A colony of Visigoths was established in Thrace, and the remains of the Ostrogoths were planted in Phrygia and Lydia. They were not scattered among the population of Thrace or Asia Minor, but they obtained whole districts in which they still lived as a Gothic people, acknowledging

the emperor as their sovereign, but probably retaining jurisdiction in all disputes among themselves. The chieftains still governed their followers, but there was no kingly dignity. Forty thousand Goths were kept in the service of the Eastern empire, under the title of Foederati, and were distinguished from the other troops by golden collars, better pay, and more licence. But though the Goths were thus converted from enemies into dubious allies, their settlement within the limits of the empire is justly viewed as the immediate cause of the downfal of the western division. In the civil war against Maximus (A. D. 388), some of those barbarians who were in his army listened to the proposals of Maximus, but their treachery being discovered, they fled into the marshes and forests of Macedonia, where they were pursued by Theodosius and cut to pieces.

Maximus, a native of Spain, like Theodosius, was living in Britain in retirement or in exile. When this province revolted against Gratian, Maximus was chosen their leader, and he invaded Gaul with a powerful army. Gratian fled from Paris to Lyon, where he was overtaken by Andragathius, the commander of the cavalry of Maximus and put to death (A. D. 383). Maximus sent an envoy to Theodosius to explain and justify his conduct, to excuse the assassination of Gratian as having been accomplished without his orders, and to offer to the emperor of the East peace or war. A war with the fierce soldiers of the north would perhaps have been an unequal contest for Theodosius, whose dominions had recently suffered from the ravages of the Goths; and reluctantly, as we may conclude, he made a treaty with Maximus, whom he acknowledged emperor of the countries north of the Alps, but he secured to Valentinian the brother of Gratian, Italy, Africa, and western Illyricum. Thus the empire was divided into three parts; one of which, an empire won by usurpation, consisted of three rich countries, — Spain, Gaul, and Britain.

Theodosius was the son of a Christian father, whose ancestors acknowledged the creed of Nicaea; and next to Constantine he became the great glory of the Christian church. The merits of Gratian secured him from the orthodox Christians a rank equivalent to that of a saint; and after his death they found a worthy successor to his orthodoxy in the more vigorous emperor of the East. Theodosius was not baptized until the end of the first year of his reign, when he was admonished by a serious illness no longer to delay this ceremony. In A. D. 380, before he commenced operations against the Goths, he was baptized at Thessalonica by the archbishop Ascolius, in the orthodox faith of the Trinity; and his baptism was immediately followed by a solemn edict which fixed the faith of his subjects (Tillemont, *Histoire des Empereurs*, vol. v. p. 198; Cod. Theod. 16. tit. 1. s. 2), and branded with the name of heretics all who dissented from the imperial creed. The edict declared "according to the discipline of the apostles, and the doctrine of the gospel, let us believe the sole deity of the Father, the Son, and the Holy Ghost, under an equal Majesty and a pious Trinity: we authorise the followers of this doctrine to assume the title of Catholic Christians; and as we judge that all others are extravagant madmen, we brand them with the name of heretics, and declare that their conventicles shall no longer usurp the respectable appellation of churches: besides the condemnation of divine justice, they must expect to suffer the severe penalties which our authority, guided by heavenly wisdom, shall think proper to inflict on them" (Gibbon, vol. v. c. 27). The faith which Theodosius so ardently embraced can hardly be supposed to be the result of a subtle inquiry into the metaphysical distinction between the sameness of substance or strict homoousian doctrine of Athanasius, and the similarity of substance in the Father and the Son, or the homoiousian doctrine in which some of the Arians sought refuge. A singular anecdote is told of Amphilochius, bishop of Iconium and afterwards a saint, who administered to Theodosius a practical lesson on the homoousian doctrine. It was in A. D. 383, just after Theodosius had raised his son Arcadius to the rank of Augustus, and the two emperors were seated on a throne to receive the homage of their subjects. Amphilochius saluted Theodosius with reverence; his son he addressed with the familiarity of an equal. The emperor, indignant at this rudeness, ordered the bishop to be dragged from his presence, when he exclaimed, "Such is the treatment, O emperor, which the King of heaven has prepared for those impious men who affect to worship the Father, but who refuse to acknowledge the equal majesty of his divine Son." Theodosius embraced the bishop, and never forgot the lesson. Arcadius was at this time about six years of age.

Constantinople was the head-quarters of Arianism at the time of the accession of Theodosius; but his baptism in the orthodox faith and his edict gave the Catholics hopes of their supremacy being re-established. The emperor entered Constantinople with his army, and offered Damophilus the Arian prelate the alternative of subscribing to the creed of Nicaea or of resignation. Damophilus resigned his dignities, and retired into exile and poverty. Gregory of Nazianzus, who had laboured hard to restore the Catholic faith at Constantinople, was placed on the archiepiscopal throne which Damophilus had left vacant. Early in A. D. 381, Theodosius declared his intention to expel from all the churches both bishops and clergy who should refuse to profess the creed of Nicaea; and Sapor, his lieutenant, was armed with full powers to effect a change, which was accomplished without disturbance in all the Eastern empire. In the month of May (A. D. 381) a meeting of one hundred and fifty bishops who formed the first general council of Constantinople, and the second of the oecumenical general councils, was assembled to confirm and complete the creed that had been established by the council of Nicaea. The council had to explain some things which were ambiguous, and to dispose of the sect of the Macedonians, who, to the heresy of homoiousianism, added that of a belief that the Holy Ghost was created (κτιστόν).* The council declared the equal divinity of the Holy Ghost, the third person in the Trinity, which doctrine has prevailed in the Eastern church without interruption to the present time. After the death of Meletius, Gregory of Nazianzus presided in this council, and he has left a picture of the turbulent and disorderly proceedings which characterised its close.

Theodosius, after establishing the supremacy of

* Gibbon seems to have misunderstood the nature of this heresy.

the Catholic faith by the council of Constantinople, proceeded to give it effect. In the course of fifteen years (A. D. 380—394) he published fifteen decrees against heretics, or those who were not of his own creed. The penalties were most particularly directed against those who rejected the doctrine of the Trinity; and they extended to ministers, assemblies, and the persons of heretics. It was about the time that the council was sitting that he deprived all persons who apostatised from Christianity to Paganism of the right which every Roman citizen had enjoyed at least from the time of the Twelve Tables, of disposing of his property by testament. In July (A. D. 381) he forbade the Arians and Eunomians to build any church; and the law appears to mean that every place of worship which they already possessed should be taken from them. The various enactments against heretics are contained in the Code of Theodosius (16. tit. 5. s. 6—23; and the commentary of Gothofredus): the Eunomians, whose guilt consisted in denying any resemblance between the two substances, and who were accordingly Anomoeans, were also deprived of the power of testamentary disposition, and of taking by testamentary gift: they seem, in fact, to have been deprived of all the rights of citizens. The Manichaean heresy was punishable with death; and the same penalty threatened the Audians or the Quartodecimans, who celebrated the festival of Easter on the wrong day. To the reign of Theodosius belonged the glory or the infamy of establishing Inquisitors of Faith, who seem to have been specially enjoined to look after the crime of the Quartodecimans. Though Theodosius thus established the principle of persecution, it is said that his rival Maximus was the first Christian prince "who shed the blood of his Christian subjects on account of their religious opinions." It is fortunate for the fame of Theodosius that there is not the same evidence of his giving effect to his own laws as there is for the severity of Maximus, under whose reign Priscillianus and others suffered death for heresy at Treves, A. D. 385.

In A. D. 387 Maximus, not content with the possession of Spain, Gaul, and Britain, aspired to wrest Italy from the feeble hands of Valentinian II., who as an Arian was disliked by his Catholic subjects of Italy, and was opposed in his heretical projects by the zeal of Ambrose, the Catholic archbishop of Milan. Maximus was in sight of Milan, before Valentinian and his mother Justina, who directed the administration, were aware of his hostile intentions; and he entered the city without resistance. Justina and her son embarked from one of the harbours in the north part of the Hadriatic and arrived in safety at Thessalonica. No resistonce was made to Maximus, except by the small town of Aemona, on the border of Italy. Theodosius visited Justina and her son at Thessalonica, and reminded Valentinian that his opposition to the faith of Nicaea was the cause of his own ruin and of the success of Maximus. Valentinian, it is said, acknowledged his errors, and returned to the true faith; and the orthodox emperor promised to restore him to his throne: but perhaps he was influenced by other motives than gratitude to Gratian, and zeal in support of the Catholic faith. Theodosius was a widower; and Valentinian had a sister Galla, young and beautiful. Tillemont would fix the marriage of Theodosius and Galla a year before the visit to Thessalonica at the close of A. D. 386; or he would make a compromise by admitting that Theodosius asked her in marriage in A. D. 386, but did not actually marry her till A. D. 387 (*Histoire, &c.* vol. v. p. 740): his desire was to protect the piety of Theodosius from the scandal of a sensual motive. But Zosimus (iv. 44) states that Justina, a woman of influence, who knew the amorous propensities of Theodosius, prevailed over the irresolution of the emperor by her daughter's tears and beauty. Theodosius saw her and was captivated: he asked her of her mother for his wife, but he only obtained her on condition of restoring Valentinian. Though Gibbon has preferred the authority of Zosimus, there is some evidence opposed to it; and yet the narrative of Zosimus is so precise and circumstantial that it is difficult not to give credit to it. There is nothing improbable in the fact of a passion for a woman determining a political question.

After Theodosius had decided on his course, his operations were rapid and vigorous. He found Maximus encamped near Siscia, in Pannonia, a city situated on the great river Save. Maximus had not talent equal to his ambition, and Theodosius had a force which confounded the soldiers of the usurper by a mode of attack to which they were unaccustomed. His Huns, Alans, and his Goths were mounted archers, who annoyed th heavy troops of Gaul and Germany by the irregularity of a Parthian attack. Maximus, after sustaining one defeat on the banks of the Save, and probably a second, fled across the Alps, and shut himself up in Aquileia, just before Theodosius reached the gates. But in spite of his Moorish guard, he was given up to Theodosius by his own soldiers and the people of Aquileia, with his hands tied behind him. Theodosius, according to his panegyrist Pacatus, was not indisposed to pardon; but his soldiers saved him the difficulty of a decision, by dragging Maximus from his presence and beheading him. Maximus had left his son Victor in Gaul, with the title of Caesar, or perhaps of Augustus. Arbogastes, the active general of Theodosius, seized the youth, and put him to death a short time after his father. Theodosius spent the winter at Milan, and in the following year (June 13th, 389) he entered Rome in triumph, accompanied by Valentinian and his own son Honorius.

Two events in the life of Theodosius may be brought into juxtaposition as evidence of his uncertain character and his savage temper. In A. D. 387, the city of Antioch complained of increased taxation, the necessary consequence of the wars in which the emperor had been engaged; and Antioch, as it had not suffered from an enemy whose ravages had been confined to Europe, was unwilling to bear its share of the expense of the Gothic campaigns. The complaints of the citizens were soon changed into active riot (February): the statues of the emperor, of his father, and of his wife Placilla, were thrown down; but these idle demonstrations were quickly suppressed by an armed force. The governor sent to the emperor at Constantinople an account of these riots, and the citizens of Antioch, in great alarm, despatched Flavian their bishop, and the senator Hilarius, to acknowledge their guilt and to pray for forgiveness. In March the judgment of the emperor was brought

by Hellebicus and Caesarius, two of his officers, who declared that Antioch was degraded from the rank of a city, was stripped of its possessions and privileges, and reduced to the condition of a village dependent on Laodicea. The places of public amusement were shut up, and the usual distribution of corn was stopped, which was equivalent to a sentence of starvation against those who were accustomed to receive this pauper's allowance. A severe investigation was made into the circumstances of the riot, and those who were convicted by the extraordinary commissioners of the emperor lost their property, and were reduced to beggary. Some of the rioters, or of the accused, were put to death. The commissioners, however, suspended the complete execution of the emperor's sentence against the city, and Caesarius went to Constantinople to obtain a final answer from the emperor to the petition of the people and the prayers of the monks and hermits, who left their solitudes, and crowded to Antioch, to intercede for the metropolis of the East. The emperor had already relented at the entreaty of the bishop and the eloquent address of the senator; the senate of Constantinople had interceded for Antioch, and Theodosius pardoned the city, and all who had taken part in the riot. The property of those who had been convicted was restored, the poor got their allowance again, and Antioch resumed its former dignity and jurisdiction. Tillemont has collected all the circumstances of this affair of Antioch (*Histoire, &c.*, vol. v. p. 261, &c.), at great length.

In A. D. 390, Thessalonica, the metropolis of the Illyrian provinces, was disturbed by a riot during the emperor's residence at Milan. Botheric, who commanded the soldiers there, had imprisoned one of the charioteers of the Circus, who had solicited a youth to a shameless intercourse. The populace in vain called for their favourite charioteer during the celebration of the games: the general kept him in the prison which his crime had merited. It seems that the populace was ready for insurrection; a trifling cause was enough to set them in motion, and the garrison was weak. Botheric and his officers were overpowered and assassinated by the people, and their bodies were dragged about the streets. An inquiry into the riot, and the punishment of the guilty, was necessary and just; but Theodosius punished a whole city, guilty and innocent together. It is said that his minister Rufinus prompted the emperor to issue his savage orders, notwithstanding the intercession of the bishops. An army of barbarians was sent to Thessalonica instead of a civil commission supported by a sufficient force. The people were invited to the games of the Circus, and they came without suspicion; but as soon as the place was full, the soldiers received the signal for a massacre. For three hours the spectators were indiscriminately exposed to the fury of the soldiers, and seven thousand of them, or, as some accounts say, more than twice that number, paid the penalty of the insurrection. The soldiers, it is said, were ordered to produce a certain number of heads, an order which aggravates the guilt of Theodosius, who, if not softened by the usual feelings of humanity, might have remembered the city in which he had so often resided. This massacre, unparalleled in history, is a stain on the name of Theodosius, an eternal brand of infamy. Tillemont, who has so minutely recorded the clemency of Theodosius in the affair of Antioch, observes, "that this year (A. D. 390) is celebrated for the cruelties which the order of Theodosius caused to be committed at Thessalonica, and still more celebrated for the penance which Theodosius performed to expiate so great a crime. We only touch, in a few words, on an event so illustrious and important, because we reserve it for the history of St. Ambrosius." The illustrious and important event was the penance, more illustrious and important in the eyes of the pious historian than the unpardonable crime of massacring thousands. It is singular, as Gibbon remarks, that Zosimus, who is certainly not partial to Theodosius, perhaps hardly just, and exposes his faults, does not mention the massacre of Thessalonica; and yet the fact is not doubtful.

Ambrosius, the archbishop of Milan, thought that the civil administration was an affair in which the clergy had an interest; and a riot at Callinicum on the Persian frontier, in which the fanatics of the place, at the instigation of their bishop, had burnt a place of worship of the Valentinians, and the synagogue of the Jews, found an apologist in the archbishop of Milan. The provincial magistrate had condemned the bishop to rebuild the synagogue, or to make good the damage, and the rioters to be punished; and the emperor confirmed this equitable and moderate sentence. But to tolerate difference of opinion was, in the archbishop's judgment, the same as to persecute the orthodox; and Theodosius was compelled, by the archbishop's monitions and lectures, to let the bishop and his turbulent flock go unpunished. "St. Ambrosius," says Tillemont, "thought that a prince who pardoned so many other similar acts, ought not to expose the Christian religion to the insults of its enemies by so rigorous an order." The massacre of Thessalonica was a trial for the firmness of Ambrosius: he who thought that the burning of a Jew synagogue ought not to be punished could hardly overlook the massacre of a Christian city. He retired from the emperor's presence, but he represented his crime to him in a letter, and he told him that penitence alone could efface his guilt. But the archbishop was prudent in his remonstrances, and to protect himself, he called in the aid of a vision, in which he said that he had been warned not to offer the oblation in the name of Theodosius, nor in his presence. When the emperor proceeded to perform his devotions in the usual manner in the great church of Milan, the archbishop stopped him at the door, and demanded a further acknowledgment of his guilt. The conscience-struck Theodosius humbled himself before the church, which has recorded his penance as one of its greatest victories. He laid aside the insignia of imperial power, and in the posture of a suppliant in the church of Milan, entreated pardon for his great sin before all the congregation. After eight months, the emperor was restored to communion with the church, at Christmas, A. D. 390.

Theodosius spent three years in Italy, during which he established Valentinian on the throne of the West, a measure for which his historians may claim the merit of generosity; for he probably would have had no difficulty in keeping the western empire, which he had wrested from the usurpation of Maximus. Theodosius returned to Constantinople early in November A. D. 391.

Valentinian II. did not long maintain his power,

Arbogastes, who had served Gratian with fidelity, and had contributed under Theodosius to the overthrow of Maximus, was appointed master-general of the forces in Gaul. But he aspired to govern a master who had not vigour enough to command obedience, and the emperor's authority gradually declined. In A. D. 392 Valentinian made a last effort to resume his power, and he personally announced to Arbogastes that he was dismissed from all his employments. The general received the announcement with contempt; and in a few days after Valentinian was found dead. It was believed that he had been strangled by order of Arbogastes. The barbarian, who did not think it prudent to assume the imperial purple, set up Eugenius, a rhetorician, and formerly his secretary, as emperor of the West. Theodosius received the ambassadors of Eugenius, who announced his elevation, with dissembled indignation, for he was ill disposed to renew a war in the west, which he had only just ended. But his own pride, and the tears of his wife Galla, the sister of Valentinian, urged him to punish the usurper. Two years were spent in the preparation for this war; but the emperor, with prudent precaution, imitating the example of those who consulted the god of Delphi in the times of heathenism, sent a favourite eunuch to ask the advice of John of Lycopolis, an Egyptian anchorite, whether he should make war on Eugenius, or wait till Eugenius attacked him. John declared that Theodosius would be victorious, but yet not without loss and bloodshed, as in the war with Maximus; that he would die in Italy after his victory, and leave to his son the empire of the west. "Thus Theodosius did not engage in this war any more than in the other, except by the order which God gave to him by his prophet." (Tillemont).

Theodosius prepared himself to fulfil the prophecy by recruiting his legions, with the aid of his two master-generals Stilicho and Timasius. Arbogastes, who commanded for Eugenius, posted himself on the border of Italy, but allowed Theodosius to pass the Julian Alps, and enter the plains which extend to Aquileia. Here he found the formidable army of Arbogastes, consisting of hardy Gauls and Germans. Theodosius attacked the enemy, but he was compelled to retire with great loss, particularly of his Gothic allies. Arbogastes now occupied the passes in his rear, and the emperor's position was most critical. But he was saved by the treachery of the generals of Eugenius, who sent to express their readiness to desert, if the rewards which they asked were granted. Theodosius accepted their conditions, and led his troops to a fresh attack on the camp of the enemy. A tempest, that rose during the battle, and blew full in the face of the troops of Eugenius, contributed to their discomfiture and the victory of Theodosius. The head of Eugenius was separated from his body, while he was suing for mercy at the feet of his conqueror; and Arbogastes, after wandering in the mountains, terminated his fortunes by his own sword. Theodosius received the submission of the west, and, at the intercession of Ambrosius, used his victory with moderation.

Theodosius died on the seventeenth of January A. D. 395, four months after the defeat of Eugenius, whether, as some say, in consequence of the fatigues of war, or, as others, in consequence of intemperate habits, it is not possible to decide. The two sons, Arcadius and Honorius, had already been elevated to the rank of Augusti, and it was arranged that the empire should be divided between them. Honorius was not in the war against Eugenius, but he came to Milan before his father died, and received from him the gift of the empire of the west. The arrival of Honorius was celebrated by the games of the Circus, at which the dying emperor assisted.

The formal destruction of paganism marks the reign of this orthodox emperor. "The ruin of paganism, in the age of Theodosius," says Gibbon, "is perhaps the only example of the total extirpation of any ancient and popular superstition, and may therefore deserve to be considered as a singular event in the history of the human mind." Without admitting the truth of this remark as to the total extirpation of paganism, we must assign to Theodosius the design to extirpate it. His rigorous steps towards the overthrow of the ancient religion are traced by Tillemont with minute diligence (vol. v. p. 229, &c.). In December 381 he prohibited sacrifices, either by day or by night, in the temples or out of the temples; and also he forbade the curious inquisition into futurity by the examination of the viscera of animals. Libanius, in his oration in defence of the temples, written probably about A. D. 384, says, that the laws of Theodosius at that time had not closed the temples, nor prohibited persons from going there, nor the burning of incense, but only the sacrifice of animals. But so long as the temples existed, the old religion would subsist; and therefore to destroy it the temples must be destroyed. Libanius complains that people, clothed in black (no doubt he means monks,) ran in bodies to the temples, overthrew the altars, pulled down the roofs and the walls, and sometimes killed the priests who resisted. He says, however, that soldiers were also employed in this work of demolition, and that in fact no temples were destroyed without the order of the emperor. Some few temples were converted into Christian churches, and thus preserved; "but in almost every province of the Roman world, an army of fanatics, without authority and without discipline, invaded the peaceful inhabitants; and the ruin of the fairest structures of antiquity still displays the ravages of those barbarians, who alone had time and inclination to execute such laborious destruction." (Gibbon.) The lands of the temples were probably given to the Christian churches as a general rule. (Tillemont.) Cynegius, the praetorian prefect of the East, was sent by Theodosius in 386 into Egypt, the seat of all monstrous superstitions, with a commission to prohibit idolatry, and to close the temples. It does not appear that he had any power to destroy them. It was probably not till 389 that the Christians obtained their great triumph over the idolatry of Egypt, by the destruction of the magnificent temple of Serapis at Alexandria. The fall of this great idol shook the popular belief of Egypt to its foundation. The emperor had given his orders to destroy the statue of Serapis; but the heathens believed that the deity would resent the slightest affront to his majesty. A soldier, bolder than the rest, encouraged by the archbishop Theophilus, dealt a blow against the cheek of Serapis with a ponderous axe, and the face of the idol fell to the ground. The deity silently submitted to his fate; the idol was broken in pieces, and dragged through the streets of Alexandria. The overthrow of the old religion, which was still practised, was accomplished

by the last edict of Theodosius in 390 (Cod. Theod. 16. tit. 10. s. 12), which in harsh and intolerant terms, censured by a modern Christian writer, forbade, under severe penalties, in some cases extending to death, "the worship of an inanimate idol by the sacrifice of a guiltless victim." The spirit of the Theodosian edicts was that of the most bitter persecution; and while we commend his wishes to purge society of gross and debasing superstitions, we cannot reconcile the laws of the emperor with the religion which he professed, nor admit that persecution would have been so efficient a cure of idolatry as the inculcation of the doctrines of Christ, and the example of a practice conformable to them. But he who could order the massacre of Thessalonica was ill adapted to teach a faith which was contradicted by his practice.

The reign of Theodosius is one of the most important periods of the later empire. Gibbon has sketched it in a masterly manner, but too favourably for the character of Theodosius; who was probably a voluptuary, a sensualist, certainly a persecutor, cruel and vindictive. That he possessed some great qualities cannot be denied; and his natural temper may have been mild, but it was unequal and uncertain; it wanted sufficient consistency to entitle him to the name of a truly great and good man. Tillemont has, with unwearied industry which allows nothing to escape it, collected, in his dry, annalistic fashion, all the materials for the reign of Theodosius; and Gibbon has largely availed himself of the labours of the learned ecclesiastic. [G. L.]

COIN OF THEODOSIUS I.

THEODO'SIUS II., was the only son of the emperor Arcadius, who died on the first of May, A. D. 408. Theodosius was born early in A. D. 401, and was declared Augustus by his father in January A. D. 402. There is a story that Arcadius, by his testament, made Yezdigerd, king of Persia, the guardian of his son; but it hardly deserves notice, and certainly not refutation. On the death of Arcadius, the government was given to or assumed by the praefect Anthemius, the grandson of Philip, a minister of Constantius, and the grandfather of the emperor Anthemius. In A. D. 405 Anthemius was made consul and praetorian praefect of the East. He faithfully discharged his duty as guardian of the empire and the infant emperor. In the year in which Arcadius died, the Huns and the Scyrri entered Thrace under Uldin, who rejected all terms of accommodation, but, being deserted by some of his officers, he recrossed the Danube, after losing a great number of his Huns. The Scyrri, who loitered in his rear, were either killed or made prisoners, and many of the captives were sent to cultivate the lands in Asia. Anthemius strengthened the Illyrian frontiers, and protected Constantinople, by building what were called the great walls, probably in A. D. 413.

Theodosius had a sister, Pulcheria, born A. D. 399, who, in A. D. 414, became the guardian of her brother and the administrator of the empire, before she was sixteen years of age: she was declared Augusta on the fourth of July, A. D. 414. Pulcheria was undoubtedly a woman of some talent, though of a peculiar kind. She superintended the education of her brother, and directed the government at the same time; nor did her influence cease with the minority of Theodosius. [PULCHERIA.] She educated her brother after her own ascetic notions; and though his literary instruction was not neglected, nor the exercises proper to form his health and strengthen his body, his political education was limited to the observance of the forms and ceremonials of the court. It may be that Pulcheria, with some vigour of understanding, had no knowledge of the more important duties of a man who is at the head of a nation. Pulcheria and her sisters, Arcadia and Marina, had publicly dedicated themselves to the service of God and to a life of chastity; and the whole imperial household was regulated in conformity to this principle. "Pulcheria," says Tillemont, a great admirer of this saint, "accustomed Theodosius to pray incessantly, to visit the churches often, and to make them presents; to respect the bishops and other ministers of the altar, &c." But if the young emperor was carefully protected against the dangers to which a youth in an exalted station is exposed, he was not trained in those studies which befit a man and an emperor. To excel in mechanical occupations, to write a fine hand, which, in a private station, may give amusement, and are at least harmless, imply in a prince a want of taste and of talent for more important things, or an ill-directed education. Theodosius had, in fact, little talent, and his education was not adapted to improve it. He passed a blameless youth, for he was shut up in his palace, except when he went a hunting; and he possessed the negative virtues of a retired and austere life. The ecclesiastics extol him for his piety and his respect to the church; and he prosecuted the work which his grandfather commenced, by demolishing to their foundations the temples of idols, the monuments of the superstition and of the taste of the pagans. It was his ambition not to leave a vestige of the ancient religion behind him.

He published various edicts against heretics, and an edict specially directed against Gamaliel, the last patriarch of the Jews. By an edict of the 16th May, 415, he declared it incest for a widower to marry his wife's sister, and the children of such a marriage were made bastards. Constantius, in A. D. 355, had already enacted the same law, which, though enacted again in our own times, is protested against by the common understanding of mankind.

The great event of the life of an emperor who was a nullity, was his marriage, which was managed by his sister, who managed every thing. The woman whom his sister chose for his wife, and whom Theodosius married (probably in A. D. 421), was the accomplished Athenais, who, after her baptism, for she was a heathen, received the name of Eudocia. Her life from this time is intimately connected with the biography of her husband, and is told at length elsewhere. [EUDOCIA.]

About the close of A. D. 421 war broke out between the emperor of the East and Varanes or Bahram, the successor of Yezdigerd. A Christian bishop had signalized his zeal by burning a temple of the fire-worshippers at Susa, and this excess was followed by a persecution of the Christians by the

Magi. This persecution, begun at the close of the reign of Yezdigerd, was continued under his successor; and some Christian fugitives crossed the frontiers into the Roman territories to seek protection. The Persian king claimed the fugitives, but his demand was refused; and this, added to other causes of dispute, kindled a war between the two empires. Theodosius was not a soldier, and the war was carried on for about two years by his general Ardaburius, with no important results. The defence of Theodosiopolis in Mesopotamia has immortalised the name of its warrior bishop Eunomus. The town had been besieged by the enemy for some time, but the bishop and his flock stoutly held out, and destroyed the wooden towers of the enemy. The obstinate resistance of the place provoked the blasphemy of a Persian prince, who threatened to burn the temple of God when he took the town. The bishop, shocked at his impious threats, pointed at him a balista, which bore the potent name of St. Thomas, and the formidable machine discharged a stone which struck the blasphemer dead. Upon this the king of Persia lost heart, and withdrew his troops. (Tillemont, *Hist. des Empereurs*, vol. vi. c. 13.)

Socrates, the chief authority for the history of the Persian war, says that Theodosius, notwithstanding his success in the war, was the first to propose terms of peace. A truce for one hundred years was concluded between the Persians and the Romans. The kingdom of Armenia, now extinguished, was divided between the Persians and the Romans, an arrangement which gave to the empire of the East a new and extensive province. The division of Armenia probably followed the conclusion of a second Persian war, A. D. 441. In A. D. 423 died Honorius the emperor of the West. Placidia, the sister of Honorius, had been sent away from Italy, with her sons Valentinian and Honorius, by the Western emperor, a short time before his death, and she took refuge at Constantinople. The throne of the West was usurped by Joannes, who declared himself emperor. Theodosius refused to acknowledge the usurper, and sent against him a force commanded by Ardaburius. The usurper was taken in Ravenna, and his head was cut off, A. D. 425. Theodosius was enjoying the games of the Circus at Constantinople when the news came, and he showed his piety, as Tillemont remarks, by stopping the entertainment, and inviting all the people to go to the church with him, to return thanks to God for the death of the tyrant. Whether Theodosius had no ambition to keep the empire of the West, or those who governed him determined his conduct, he resolved to confer it on his youthful cousin Valentinian. Eudocia, the daughter of Theodosius, was betrothed to the young emperor, and she was married to him in A. D. 437.

The reign of the younger Theodosius was not free from the religious troubles which had distracted the reign of his grandfather Theodosius. The great dispute which originated with Nestorius, who was made patriarch of Constantinople in A. D. 428, and ended in the Council of Ephesus, A. D. 431, is described at length under NESTORIUS.

The Huns had ravaged the eastern provinces in the reign of Arcadius, the father of Theodosius; and they were now the formidable neighbours of the empire on the frontier of the Danube. In A. D. 441 the Huns, under Attila and his brother Bleda, crossed the Danube, and took Viminiacum in Moesia; they broke through the Illyrian frontier, the fortresses of which offered only a feeble resistance, destroyed Sirmium, Singidunum (Belgrade), Sardica, and other towns, and extended their ravages into Thrace. Theodosius recalled the troops from Sicily which he had sent against Genseric king of the Vandals, and collected from Asia and Europe all the men that he could muster; but his generals were unable to direct this force efficiently, and after several defeats they retreated towards Constantinople, which alone, of all the cities between the Archipelago and the Euxine, remained for the protection of the emperor. The history of the ravages of Attila comprehends several years, and they were apparently interrupted by intervals of peace, for it was not till A. D. 447, the year of the great earthquake which destroyed part of the walls of Constantinople and threw down fifty-seven towers, that the Huns approached the capital, and peace was finally made. In A. D. 447 or 448 Theodosius concluded a disgraceful peace with the king of the Huns, to whom was given up a territory on the Danube extending from Singidunum to Novae, in the diocese of Thrace, and fifteen days' journey in breadth. The annual subsidy that had hitherto been paid to Attila, was increased from seven hundred pounds of gold to twenty-one hundred, and six thousand pounds of gold were to be paid on the spot. Theodosius had exhausted his treasury by extravagant expenditure, and his unfortunate subjects, who had been pillaged by the Huns, were pillaged again by this unwarlike and feeble emperor, to supply the demands of the barbarian conqueror. Attila also required all the deserters from his camp to be given up, and he claimed back, without any ransom, all his men who had been taken prisoners.

In A. D. 448 or 449 Theodosius sent an embassy to Attila, at the head of which was Maximin. The ambassador was accompanied by the historian Priscus, who has left a most interesting account of the domestic habits of Attila. [PRISCUS.] The proposed object of the embassy was to maintain the good understanding between the emperor of the East and the king of the Huns; but Theodosius had a private object to accomplish, the execution of which was entrusted only to Vigilius, the interpreter; and this was the assassination of Attila. The ambassador passed through Sardica, and crossed the Danube; and in some place north of this river he had his first interview with Attila, whom he was obliged to follow in his progress northwards before he could conclude the business on which he was sent. The narrative of Priscus leads us to infer that the place in which the king of the Huns gave his final reception to the ambassador was in the plains of northern Hungary. The proposal to assassinate Attila had been made at Constantinople by the eunuch Chrysaphius, who then reigned in the name of Theodosius, and made to Edecon, a chieftain of the Scyrri. Vigilius was the medium of communication between Chrysaphius and Edecon, who was to receive for his reward some of the wealth on which he had gazed with admiration at Constantinople. The scheme was communicated to the emperor, who approved of it. The emperor's conduct was rendered more disgraceful by the fact that Maximin, his ambassador, was exposed to all the danger of the discovery of this treachery, and, being kept in ignorance of it, had not even the choice of refusing to conduct the embassy. Edecon

discovered the treachery to Attila, who, more generous than the Christian emperor, disdained to punish Vigilius, though he confessed his guilt; and looking at the affair as a matter of business, the barbarian took two hundred pounds of gold, instead of the life of Vigilius. But he sent two ambassadors to Constantinople, who boldly rebuked the emperor for his guilt, and demanded the head of Chrysaphius. Instead of directly refusing the demand, Theodosius sent a fresh embassy, loaded with presents, to deprecate the wrath of Attila, who preferring gold to vengeance, pardoned the emperor and his guilty associates: he even abandoned all claim to the country south of the Danube; but here his liberality was not great, for he had made it a desert.

In June A. D. 450, Theodosius was thrown from his horse as he was hunting near Constantinople, and received an injury from which he died, in the fiftieth year of his age and the forty-second of his long and inglorious reign. His sister Pulcheria succeeded him, but prudently took for her colleague in the empire the senator Marcian, and made him her husband.

In the reign of Theodosius, and that of Valentinian III., who was emperor of the West from A. D. 425 to 455, was made the compilation called the *Codex Theodosianus*. In A. D. 429 the administration of the Eastern Empire declared that there should be formed a collection of the Constitutions of the Roman emperors from the time of Constantine to that date, after the model of the two collections of Gregorianus and Hermogenianus. The arrangement of the constitutions was to be determined by the matter to which they referred, and those which treated of several matters were to be divided, and each part placed under its appropriate title. Those constitutions which had been altered by subsequent constitutions were not always to be rejected, but the date of each constitution was to be given, and they were to be arranged in the order of time. Eight functionaries (illustres et spectabiles) and an advocate were appointed to compile this code. Nothing was done till A. D. 435, when a new commission was appointed with the same power as the former commission, and the additional power of making changes in the constitutions. The new commissioners were sixteen, part of whom were of the rank of Illustres, and part of the rank of Spectabiles. On the fifteenth of February, A. D. 438, the Code was published, and it was declared to be from the first of January, A. D. 439, the only authority for the "Jus Principale," or that law which was formed by imperial constitutions, from the time of Constantine. In the same year the Code was published at Rome, as law for the Western Empire also, by Valentinian.

The Code consists of sixteen books, which are divided into titles, with appropriate rubricae or headings; and the constitutions belonging to each title are arranged under it in chronological order. The first five books comprise the greater part of the constitution which relates to *Jus Privatum;* the sixth, seventh, and eighth books contain the law that relates to the constitution and administration; the ninth book treats of criminal law; the tenth and eleventh treat of the public revenue and some matters relating to procedure; the twelfth, thirteenth, fourteenth and fifteenth books treat of the constitution and the administration of towns and other corporations; and the sixteenth contains the law relating to ecclesiastical matters.

The Theodosian Code has been preserved in an epitome contained in the *Breviarium* which was made by order of Alaric II., king of the Visigoths, in A. D. 506, but several constitutions and some entire titles are omitted in this epitome. It has also been preserved in the MSS. of the original Code, yet only in an incomplete form, and we have consequently to refer to the *Breviarium* for a considerable part of the Theodosian Code. The constitutions in the Code of Justinian, which belong to the period comprised in the Theodosian Code, are taken from the Code of Theodosius, but have undergone considerable alterations. After the edition of Cujacius, Paris, 1686, fol., the foundation for the text of the last eleven books of the Code was the MSS. of the original Code; but for the first five books and the beginning of the sixth book (tit. 1, and the beginning of title 2) the text of the epitome in the *Breviarium* was the foundation. The best of these editions, after the time of Cujacius, and that which is invaluable for the commentary, is that of J. Gothofredus, which was edited after his death by A. Marville, Lyon, 1665, 6 vols. folio; and afterwards by Ritter, Leipzig, 1736—1745, fol.

Recent discoveries have added to the last eleven books, and furnished considerable and most important additions to the first five books. The first discoveries which furnished materials for the text of the Code, were made by A. Peyron, at Turin, in a palimpsest: these discoveries have enabled us to make considerable additions to the first five books. These additions were published by Peyron in 1823. In 1820 Clossius discovered, in the Ambrosian Library at Milan, a MS. of the *Breviarium*, into which the copyist has transferred various pieces from a MS. of the original Code: they were published by Clossius in 1824. Wenck published in 1825, Leipzig, 8vo., the first five books of the Code, as we now possess them, with critical and explanatory notes.

The last and most complete edition of the text of the Theodosian Code is that by Hänel in the *Corpus Juris Ante-justiniancum*, published at Bonn, 1837.

The Theodosian Code, by its adoption in the Western Empire, established a uniformity of law in the East and the West. But as new laws would occasionally be necessary, and it was desirable to maintain this uniformity, it was agreed between the Eastern and the Western emperors, that future constitutions, which might be published in one part of the empire, should be forwarded to the other, and promulgated there also. The new constitutions were called *Novellae Leges*, or simply *Novellae*. In A. D. 447 Theodosius sent a number of such *Novellae* to Valentinian, who in the following year confirmed and promulgated them in the Western Empire. These *Novellae* form the first collection of *Novellae* which followed the compilation of the

COIN OF THEODOSIUS II.

Theodosian Code. (Gibbon, *Hist.* vol. v. vi. 8vo. ed.; Tillemont, *Histoire des Empereurs*, vol. vi.; and as to the Theodosian Code, Puchta, *Instit.* vol. i.; and Böcking. *Instit.* i. p. 50.) [G. L.]

THEODO'SIUS III., was compelled, perhaps, against his will, to be proclaimed emperor of the East in A. D. 716, by the fleet, which also declared that Anastasius, his predecessor, was unfit to reign. Theodosius filled the unimportant office of a collector of the revenue when he was taken to Constantinople to be crowned Emperor of the East. In January 716, he was proclaimed emperor, and in the following year he prudently abdicated, and left the throne for Leo the Isaurian, who commanded the troops in the East. Theodosius spent the rest of his life in the tranquil retirement of a monastery. [G. L.]

THEODO'SIUS, literary. 1. Of Bithynia, a mathematician, who is referred to by Vitruvius (ix. 9. s. 8. § 1, Schneid.) as the inventor of a universal sun-dial (*horologium πρὸς πᾶν κλῖμα*). Strabo (xii. p. 566) mentions him among the eminent natives of Bithynia, and informs us that his sons were also mathematicians. He must have lived before the time of Augustus, and therefore he cannot be, as some have supposed, the same person as Theodosius of Tripolis, who appears to have flourished later than the reign of Trajan. (See No. 2.)

2. Of Tripolis, a mathematician and astronomer of some distinction, was a philosopher of the sect of the Sceptics, or, to speak more exactly, a follower of Pyrrhon, whose philosophy, Theodosius himself contended, ought not properly to be called sceptical (Diog. Laërt. ix. 70). Among other works of his, Suidas (*s. v.*) mentions a Commentary on the *κεφάλαια* of Theudas, who appears from another passage of Diogenes (ix. 116) to have lived not very long before the time of Sextus Empiricus, and therefore about the reign of Trajan. Suidas also enumerates *σκεπτικὰ κεφάλαια* among the works of Theodosius (*s. v.* and also *s. v.* *Πυῤῥώνιος*), and the same work is mentioned by Diogenes (ix. 70). Of the ancient mathematicians, Ptolemy does not refer to Theodosius, but his works are quoted by Theon, in his Commentary on Ptolemy, by Pappus, in his *συναγωγή*, and by Proclus, in his *Hypotyposis Astronomica*, p. 7.

Suidas mentions the following as his mathematical and astronomical works:—*Σφαιρικὰ ἐν βιβλίοις τρισίν*, *Περὶ ἡμερῶν καὶ νυκτῶν δύο*, *ὑπόμνημα εἰς τὸ Ἀρχιμήδους Ἐφόδιον*, *Διαγραφὰς οἰκιῶν ἐν βιβλίοις γ'*, *Ἀστρολογικά*, *Περὶ οἰκήσεων*. Of these works, some have been printed.

The work on the Sphere, which is a treatise on the properties of the sphere, and of the circles described on its surface, was first published in an ancient Latin version, edited by John Vögelin, Paris, 1529, 4to.; and other Latin versions were published by F. Maurolycus, with the *Sphaerica* of Menelaus, and the work of Autolycus on the Sphere, Messanae, 1558, fol.; by Jos. Auria, with Autolycus, from six MSS. in the Vatican, 1588, 4to.; by Dr. Isaac Barrow, in his edition of Archimedes, Lond. 1675, 4to.; and by And. Celsius, Upsal. 1730, 12mo. The first edition of the Greek text was published by Joannes Pena, the royal mathematician of France, Bellov. 1558, 4to.: many of the demonstrations, which are defective in the work of Theodosius, were supplied by Pena from Euclid's *Elements*, and other geometrical works, both ancient and modern. Another edition, founded on that of Pena, with the further aid of some MSS. at Oxford, from which, however, no readings of consequence were obtained, was published by Joseph Hunt, Oxon. 1707. 8vo. There are also translations of the work into English, by Edward Sherbourne, as an appendix to his version of the *Sphaerica* of Manilius, Lond. 1675, fol., and into German, by E. Nizze, whose notes are of high value, Stralsund, 1826, 8vo.

His work *περὶ ἡμερῶν καὶ νυκτῶν*, *de Diebus et Noctibus*, was published from a MS. in the Vatican, in Latin only, with ancient Scholia, and figures, by Jos. Auria, Romae, 1591, 4to.; the propositions, without demonstrations, having been previously edited by Conrad Dasypodius, Argentorat. 1572, 8vo. Fabricius states that the book *Περὶ οἰκήσεων* was also published in Latin, by Jos. Auria, Romae, 1587, 4to.; but the edition is not mentioned in Hoffmann's *Lexicon Bibliographicum*. In the great collection of the works of the ancient mathematicians, planned by Edward Bernard, after whose death the synopsis of the intended edition was published by Thomas Smith, Lond. 1704, 8vo., the known works of Theodosius were to have had a place in the seventh volume. There are many MSS. of the above three works, in the principal libraries of Europe, in Greek, Latin, and Arabic. The other works of Theodosius appear to be entirely lost. (Fabric. *Bibl. Graec.* vol. iv. pp. 21—23, 213; Menag. *ad Diog. Laërt.* ix. 70.)

3. Another native of Tripolis of this name, is mentioned by Suidas (*s. v.*) as the author of an heroic poem on the Spring, and of various other works (*ἔγραψε δι' ἐπῶν εἰς τὸ ἔαρ, καὶ ἕτερα διάφορα*). Eudocia (p. 229) identifies him with the preceding.

4. A Neo-Platonist, the disciple of Ammonius, and the father-in-law of Zethus, the disciple of Plotinus. (Porphyr. *Vit. Plot.* 7.)

5. Of Alexandria, a grammarian, whose Commentary on the *τέχνη γραμματική* of Dionysius Thrax, as well as a work by him *περὶ ὄρου*, and other grammatical works, and also a Commentary on Theodosius himself, by Georgius Choeroboscus, exist in MS. in various libraries. A full account of these MSS. is given by Fabricius and Harless (*Bibl. Graec.* vol. vi. pp. 301, 308, 350). He is supposed to have lived about the time of Constantine the Great. His chief grammatical work, the commentary on Dionysius, amplified by the additions of later Byzantine grammarians, was published by C. G. Göttling, under the title of *Theodosii Alexandrini Grammatica*, Lips. 1822, 8vo.; the *Prooemium* having been published before in Osann's *Philemonis Grammatici quae supersunt*, Berol. 1821, 8vo., and a portion of the work, under the title of *Theodori Grammatici Alex. Canones de Declinatione Nominum et Conjugatione Verborum*, by Imm. Bekker, in the third volume of his *Anecdota*, Berol. 1821, 8vo. (Hoffman, *Lexicon Bibliograph. Scriptor. Graecorum.*)

6. Respecting Theodosius, surnamed *ὁ μικρός*, a supposed Epitomator of Dion Cassius, but apparently in fact only a copyist, see Harless's additions to the notice of him by Fabricius. (*Bibl. Graec.* vol. v. p. 142.)

7. MELITINUS, a Byzantine historian, a MS. copy of whose *Chronicon* was brought from Constantinople to Tübingen by Stephen Gerlach, a fragment of which, respecting the marriage of the emperor

Theophilus with Theodora of Paphlagonia, in A. D. 830, was appended to the epitome of the *Aethiopica* of Heliodorus, published by Martin Crusius at Frankfort, 1584. The entire work has never been printed. There is also a MS. in the royal library at Munich. (Fabric. *Bibl. Graec.* vol. vii. p. 472; Vossius, *de Hist. Graec.* p. 504, ed. Westermann; Tafel, *de Theodosio Melitino, ineditae Historiae Byzantinae scriptore, ex Codice Tubingensi Notitia Literaria, Prog. Acad.* Tubing. 1828, 4to.)

8. Another writer of the history of the later Roman empire, was a Syracusan monk, in the tenth century of our era. He wrote an account of the taking of Syracuse by the Spanish Arabs, in the form of a letter to Leo Diaconus, a Latin version of which, by the monk Joasaph, or Josaphat, has been published in a more or less complete form in the various collections of works on the history of Italy (Muratori, *Script. Rer. Ital.* vol. i. pt. ii. p. 257, a). The Greek text was first published, with a new Latin version and notes, by C. B. Hase, in his edition of Leo Diaconus, Paris, 1819, fol. (Vossius, *de Hist. Graec.* p. 504, ed. Westermann; Hoffmann, *Lexicon. Bibliograph. Scriptor. Graecorum, s. vv. Theodosius* and *Leo.*)

9. DIACONUS, a third Byzantine historian, who appears to have lived about the same time as the preceding, was the author of five ἀκροάσεις in iambic verse, on the subject of the expedition of Nicephorus Phocas to Crete, in A. D. 961, which was first published in Greek and Latin by Fl. Cornelius, in his *Creta Sacra*, Venet. 1755, 4to.; again, by P. F. Fogginius, in his *Nova Appendix Corporis Historiae Byzantinae*, Romae, 1777, fol.; and lastly, with notes and a vocabulary of words peculiar to the author, by F. Jacobs, in his edition of Leo Diaconus, in the *Corpus Script. Hist. Byzant.* Bonn. 1828, 8vo. (Fabric. *Bibl. Graec.* vol. vii. p. 533; Vossius, *de Hist. Graec. l. c.;* Hoffmann, *Lexicon, ll. cc.*)

10. A monk, the titles of whose answer to the arguments against the resurrection of the body, and another work in refutation of John Philoponus, are given by Photius (*Bibl.* Cod. 22, comp. Cod. 22.) [P. S.]

THEODO'SIUS (Θεοδόσιος), a physician who must have lived in or before the fifth century after Christ, as he is quoted by Aëtius (ii. 2. 54, p. 276). He is perhaps the same person who is quoted by Rhazes. (See Haller's *Bibl. Med. Pract.* vol. i. p. 354.) [THEODOTIUS.] [W. A. G.]

THEO'DOTA (Θεοδότη), an Athenian courtezan, and one of the most celebrated persons of that class in Greece (Liban. vol. i. p. 582), is introduced as a speaker in one of the dialogues in Xenophon's *Memorabilia* (iii. 11), where some information is given respecting her. (Comp. Ath. v. p. 220, f.) She at last attached herself to Alcibiades, and, after his murder, she performed his funeral rites. (Ath. xiii. p. 574, f.; Cobet, *Prosop. Xenoph.* pp. 83, foll.) [P. S.]

THEODO'TIUS (Θεοδότιος), the author of a medical formula, quoted by Alexander Trallianus (xi. 1. p. 310), who is called by him ὁ Φιλόσοφος. He may perhaps be the same person who is called *Theodosius.* The word occurs in several other passages of Alexander Trallianus and of Aëtius, but probably in each it is the name of a medicine, and not of a man. (See Fabric. *Bibl. Gr.* vol. viii. p. 329, xii. 602, xiii. 433, ed. vet.) [SEVERUS, p. 802.] [W. A. G.]

THEO'DOTUS (Θεόδοτος), historical. 1. A Macedonian in the service of Antigonus, king of Asia. In B.C. 315 he commanded a fleet with which he was preparing to join Antigonus, when he was surprised by Polycleitus, the admiral of Ptolemy, on the coast of Lycia, all his ships captured, and he himself mortally wounded. (Diod. xix. 64.)

2. An officer who was entrusted by Lysimachus with the important charge of the citadel of Sardes, in which he for a time defied all the efforts of Seleucus. But that monarch, having at length proclaimed a reward of 100 talents for the head of Theodotus, rendered the latter so suspicious of his own followers, that he himself secretly opened the gates of the fortress to Seleucus. (Polyaen. iv. 9. § 4.)

3. A Rhodian to whose judicious advice in regard to the management of his elephants Antiochus I. king of Syria was mainly indebted for the great victory over the Gauls, to which he owed the security of his throne and kingdom (Lucian, *Zeuxis*, 9, 10; Droysen, *Hellenism.* vol. ii. p. 232.)

4. Surnamed HEMIOLIUS (Ἡμίολιος, probably as suggested by Schweighäuser from his unusual stature), was a general in the service of Antiochus the Great, by whom he was sent in B. C. 222 together with Xenon against Molon, who had raised the standard of revolt in the eastern provinces of the monarchy [MOLON]. The two generals were however unable to cope with the rebel satrap, and withdrew within the walls of the cities, leaving him in possession of the open country. (Polyb. v. 42, 43.) After the final defeat of Molon by Antiochus himself, Theodotus was selected by that monarch to take the command in Coele Syria, while he himself undertook to reduce Seleucia. What Theodotus accomplished at this time we know not, but the next year (B. C. 219) we find him serving under the immediate command of Antiochus himself, and bearing an important share in the action against Nicolaus the general of Ptolemy, near Porphyreon, as well as shortly after at the siege of Rabbatamana. On both these occasions he was associated with Nicarchus, with whom he also shared in the command of the phalanx at the memorable battle of Raphia, B. C. 217. After that great defeat he was chosen by Antiochus as one of the ambassadors whom he sent to Ptolemy to sue for peace. (Id. v. 59, 68, 69, 71, 79, 83, 87.)

5. An Aetolian, who at the accession of Antiochus the Great (B. C. 223) held the command of the important province of Coele Syria for Ptolemy Philopator king of Egypt. He was an able general, and repulsed with ease the first attack made by the king of Syria upon his government, but instead of being rewarded by Ptolemy for his services, he was recalled to Alexandria, where he nearly fell a victim to the intrigues of some of the courtiers and favourites of the king. Disgusted with this treatment, and despising the vices and luxury of Ptolemy, when he was again suffered to resume the command in Coele Syria (B. C. 219) he conceived the design of betraying that province into the hands of Antiochus. His overtures were readily welcomed, and he surrendered the two important fortresses of Tyre and Ptolemaïs to the Syrian monarch, whom he immediately joined with the forces under his command. Nicolaus however prevented his design from taking full effect, and retained a part of the Syrian provinces under the

allegiance of Egypt. (Polyb. v. 40, 46, 61, 62.) From this time Theodotus enjoyed a high place in the favour of the Syrian king. In the campaign of B. C. 217 we find him commanding a body of 10,000 select troops, and just before the battle of Raphia he gave a singular proof of daring by penetrating with only two companions into the heart of the Egyptian camp, in order to assassinate Ptolemy himself. Mistaking the king's tent, he slew his physician instead, but effected his escape in safety, and returned to the Syrian camp. (Id. v. 66, 79, 81.) Again in B. C. 215 we find him exhibiting equal audacity in supporting the daring project of Lagoras to scale the walls of the city of Sardes, the success of which seems to have been in great measure owing to his skill and ability. (Id. vii. 16—18.)

6. A Syracusan who joined in a conspiracy against the life of the tyrant Hieronymus. Being seized and put to the torture, he concealed the names of all his real accomplices, and accused Thrason, the leader of the opposite party, who was put to death in consequence. (Liv. xxiv. 7.) It is difficult to conceive that the life of Theodotus himself would be spared, but we find him (or another person of the same name) mentioned shortly after among the conspirators who assassinated Hieronymus at Leontini, B. C. 214. On that occasion he hastened with Sosis to Syracuse (Id. xxiv. 21), and his name is associated with the latter during the transactions that followed [SOSIS]. His subsequent fate is unknown.

7. A Thessalian of the city of Pherae, who was an exile from his native country and settled at Stratus in Aetolia. He was one of the deputies sent by the Aetolians to Rome in B. C. 198. (Polyb. xvii. 10.)

8. An Epeirot, who during the war between the Romans and Perseus, king of Macedonia, zealously espoused the cause of the latter, and in conjunction with Antinous succeeded in inducing his countrymen the Molossians to abandon the Roman alliance for that of Perseus. In B. C. 170 he conceived the design, which was only frustrated by accident, of intercepting the consul A. Hostilius Mancinus on his passage through Epeirus, and betraying him into the hands of the Macedonian king. After the defeat of Perseus, when the Roman praetor L. Anicius invaded the Molossian territories, Theodotus and Antinous shut themselves up in the fortress of Passaron, but finding the inhabitants disposed to surrender, they sallied forth, attacked the Roman outposts, and perished fighting bravely. (Polyb. xxvii. 14, xxx. 7; Liv. xlv. 26.)

9. A rhetorician of Samos, or, according to others, of Chios, who was the preceptor of the infant king of Egypt, Ptolemy XII. He appears to have exercised much political influence, and when after the battle of Pharsalia (B. C. 48), Pompey sought refuge in Egypt, it was Theodotus who was the first to suggest that the illustrious fugitive should be put to death. By this base advice he hoped to gain the favour of Caesar, and when the conqueror arrived in Egypt, hastened to meet him, bearing the head and signet ring of his rival. But Caesar turned from him with disgust, and would have put him to death, had he not succeeded in making his escape. At a subsequent period he was less fortunate, being apprehended and executed in Asia, by order of M. Brutus in B. C. 43. (Liv. *Epit.* cxiii.; Plut. *Pomp.* 77, 80; Appian. *B. C.* ii. 84, 90). [E. H. B.]

THEO'DOTUS I. and II., kings of Bactria. [DIODOTUS.]

THEO'DOTUS (Θεόδοτος), literary. 1. A disciple of Socrates, who, in his *Defence*, according to Plato, speaks of him as already dead. He was the son of Theosdotides, and the brother of Nicostratus. (Plat. *Apol.* p. 33, e.)

2. A Phoenician historian, who lived before Josephus, and wrote a history of his native country, in the Phoenician tongue, which was translated into Greek by a certain Laetus, if we adopt the correction of Reinesius in the passage of Tatian, where the MSS. give Χαῖτος or Ἄσιτος (Tatian. *adv. Graec.* 58, p. 128, ed. Worth; Joseph. *c. Apion.* i. 23; Euseb. *Praep. Ev.* x. 11; Vossius, *de Hist. Gracc.* p. 504.)

3. A poet, from whose poem upon the Jews (ἐν τῷ περὶ Ἰουδαίων) some verses respecting the city of Sichem are quoted by Eusebius. (*Praep. Ev.* ix. 22.)

According to a scholiast on Ovid (*Ib.* 467) there was a poet of this name who was cruelly put to death by the tyrant Mnesarchus, and to whose fate Ovid alludes (*l. c.*); but this is evidently mere guess-work. (See Fabric. *Bibl. Graec.* vol. ii. p. 324, vol. x. p. 516.)

4. A sophist and rhetorician, who flourished under M. Aurelius Antoninus, by whom he is spoken of as ἀγωνιστὴς τῶν πολιτικῶν λόγων καὶ ῥητορικῆς ὄφελος. He was at first a hearer of Lollianus and Herodes Atticus, and afterwards their rival. He taught at Athens by the express appointment of M. Antoninus, from whom also he received 10,000 drachmae as his remuneration. His life is related by Philostratus. (*Vit. Soph.* ii. 2, pp. 566, foll.)

5. A grammarian, cited in the *Etymologicum Magnum*, s. v. Ὀρίγανον.

6. Of Byzantium, a tanner and heresiarch, in the second century of our era, from whom the sect of the Theodotiani took their name. The heresy of Theodotus related to the person of Christ. For particulars respecting him and his followers, see Fabricius (*Bibl. Graec.* vol. vii. pp. 124, foll., pp. 149, 180, vol. x. p. 515), Cave (*Hist Litt. s. a.* 192, p. 87, ed. Basil.), and the authors quoted by those writers.

7. Bishop of Antioch, from A. D. 423—427, celebrated by Theodoret (*H. E.* v. 38) as "the pearl of self-command," and distinguished in church history for his success in bringing back the majority of the Apollinarists to orthodoxy. He wrote a book against those heretics, entitled κατὰ Συνουσιαστῶν, of which a fragment exists in MS. (Cave, *Hist. Litt. s. a.* 423, p. 405; Fabric. *Bibl. Graec.* vol. ix. p. 281, vol. x. p. 515.)

8. Bishop of Ancyra, in Galatia, an ecclesiastic of some distinction in the fifth century. He was present at the council of Ephesus, in A. D. 431, and vehemently supported Cyril in his attacks upon Nestorius. He was the author of numerous homilies and controversial works, the titles of which it is not worth while to insert here; they are fully given by Fabricius. Of these works some are published in the Acts of the Councils, some exist in MS., and others are wholly lost. Cave praises the ease and clearness of his style, and his controversial powers. (Cave, *Hist. Litt. s. a.* 430, p. 415; Fabric. *Bibl. Gracc.* vol. x. pp. 512, foll.)

The above are the only persons of this name, who appeared of sufficient importance to be noticed here; but there are several others of less consequence, a list of whom is given by Fabricius, *Bibl. Graec.* vol. x. pp. 513, 515. [P. S.]

THEO'DOTUS (Θεόδοτος), the name of an oculist, who must have lived in or before the first century after Christ, as he is quoted by Celsus (vi. 6, p. 119).

2. A physician of Athens in the second century after Christ, mentioned several times as a contemporary by Aristides in his *Sermones Sacri.*

3. A physician, who afterwards succeeded Stephanus as bishop of Laodicea in Syria, in the early part of the fourth century after Christ. He is highly praised by Eusebius (*Hist. Eccles.* vii. 32), who dedicated to him his *Praeparatio Evangelica*; but he appears to have embraced the Arian heresy, and to have been one of the most active of the Arian bishops. He excommunicated Apollinaris, both father and son, on account of their intimacy with the heathen sophist Epiphanius [EPIPHANIUS, § 10, p. 40]; and is said to have been instrumental in deposing Eustathius, bishop of Antioch. [EUSTATHIUS, § 1, p. 119]. He held the see of Laodicea for about thirty years, and was succeeded by Georgius [GEORGIUS, § 29, p. 251]. His name is inserted by some of the Martyrologies under the date of Nov. 2, from which it has been copied by Bzovius (*Nomenclator Sanctor. Professione Medicor.*) and C. B. Carpzov (*De Medicis ab Ecclesia pro Sanctis habitis*); but this appears to be by mistake, and his name will probably be omitted in the "Acta Sanctorum" when the volumes for November appear. For a further account of this matter the reader may consult Usuardi *Martyrol.* ed. Soller.; Valesius, *De Martyrol. Rom.* in his Annotationes in Euseb. *Hist. Eccles.* p. 317; Baronii *Annal. Eccles.* vol. iv.; Tillemont, *Hist. Ecclés.* vol. vi. [W. A. G.]

THEO'DOTUS, artists. 1. A medallist, whose name is found on some very interesting coins of Clazomenae, which have been recently discovered. They are of silver, of a small size, and of extremely beautiful workmanship, bearing a head of Apollo on the obverse, with the words in minute characters, in two lines, by the side of the head, ΘΕΟΔΟΤΟΣ ΕΠΟΙΕΙ. Their discovery was first published by Abeken, in the *Bullet. dell' Instit. Archeol.* for 1839, Nos 8 and 9, pp. 137, 138, and they afterwards came into the possession of the Duc de Luynes, by whom they were again published in the *Nouv. Annal. de l'Instit. Archéol.*, pl. xxxv. Nos. 25, 26. In style and type they are closely similar to the medals of Mausolus II. prince of Caria, and there can be no doubt that they belong to the same age, namely the middle of the fourth century B. C. They are valuable as affording one among other proofs of the fact, which has been contested, that medallists were sometimes permitted to inscribe their names upon coins executed by them. For this reason, and on account of their great beauty, M. Raoul-Rochette pronounces the opinion that they "ought to be ranked among the most precious archaeological discoveries of our age." (R. Rochette, *Lettre à M. Schorn*, pp. 73, 97, 98, 2d edition. An engraving of the best preserved of these medals is given on the title-page of R. Rochette's work, Vignette 3.)

2. A Greek painter, lived at Rome in the time of Naevius, who mentions him in the following lines of his comedy entitled *Tunicularia*, which are preserved by Festus (*s. v. Penem antiqui eodam vocabant*, p. 250, ed. Müller, p. 204, ed. Lindemann): —

"Theodotum appellas, qui aras Compitalibus
Sedens in cella circumtectus tegetibus
Lares ludentes peni pinxit bubulo."

These verses describe a rude picture of the Lares at play, painted on an altar at the meeting of two streets, with a rude instrument, a brush made from the tail of an ox. The painting must, therefore, have resembled the daubs which are seen on the outer walls of the houses in Pompeii and Herculaneum, and those to which Juvenal refers in the line (*Sat.* viii. 157): —

"Eponam et facies olida ad praesepia pictas;"

and the artist may be classed with those painters of vulgar subjects whom the Greeks called ῥυπαρογράφοι or ῥωπογράφοι, or with our sign painters. (See PYREICUS, and *Dict. of Antiq. s. v. Pictura*, p. 912, a. 2d ed.; R. Rochette, *Lettre à M. Schorn*, pp. 416, 417; and, especially, the full discussion of this comparatively unnoticed fragment of Naevius, by Panofka, in the *Rhein. Mus.* for 1846, vol. iv. pp. 133—138: there is no ground for Bothe's alteration of the painter's name to *Theodorus.*) [P. S.]

THEODUNUS, the name given by Pococke (in his Latin Version of Abú-l-Faraj, *Hist. Dynast.* p. 128) to a Greek physician in the service of Hajáj Ibn Yúsuf, the general of the chalíf 'Abdu-l-Malek Ibn Merwán, in the seventh century after Christ. He is called in Arabic ثاودون, which Wüstenfeld renders *Theodun* (*Gesch. der Arab. Aerzte*, p. 9), but neither *Theodun* nor *Theodunus* seems to be a genuine Greek name. He left behind him a sort of medical compendium which he compiled for the use of his son, and which is probably not extant in any European library. One of the anecdotes told by Ibn Abí Osaibi'ah of Theodocus is by Abú-l-Faraj referred to Theodunus. [W. A. G.]

THEO'GENES (Θεογένης). 1. An Athenian, who, in B. C. 425, was appointed together with Cleon to repair to Pylos, and investigate the truth of the tidings, which had been brought thence, as to the difficulties of the blockade of Sphacteria. Cleon, however, prudently persuaded the people to abandon the proposed inquiry. (Thuc. iv. 27) [CLEON.] It is possible that this Theogenes should be identified with the person who is mentioned by Aristophanes (*Vesp.* 1183), and who, the scholiast tells us, was an Acharnian (Arnold, *ad Thuc. l. c.*). A man of the same name is satirized also by Aristophanes (*Pax*, 894) for his swinish propensities. (See also Arist. *Av.* 822, 1127, 1295, *Lys.* 63, with the Scholia.)

2. One of the Athenian ambassadors who set forth on their way to Dareius Nothus, in B. C. 408, under promise of a safe conduct from Pharnabazus. The satrap however detained them in custody at the instance of Cyrus, and he could not obtain leave to release them till after the lapse of three years. (Xen. *Hell.* i. 3. §§ 8, 9, 13, 4. §§ 6, 7; Plut. *Alc.* 31.) [PHARNABAZUS.] Whether this was the same Theogenes who was appointed one of the 30 tyrants in B. C. 404 (Xen. *Hell.* ii. 3. § 2) we have no means of deciding. [E. E.]

THEOGNE'TUS (Θεόγνητος), an athlete of Aegina, who is recorded as having gained the

boys' prize for wrestling at the Olympic games. His statue at Olympia is noticed by Pausanias, (Pind. *Pyth.* viii. 50; Paus. vi. 9.) [E. E.]

THEOGNE'TUS (Θεόγνητος). 1. Of Thessaly, a poet, of unknown date, to whom some of the ancients ascribed the ἱεροὶ λόγοι, which others attributed to Orpheus. (Suid. *s. v.* Ὀρφεύς; Fabric. *Bibl. Graec.* vol. i. p. 161.)

2. An Athenian comic poet of the New Comedy, whose plays, entitled Φάσμα ἢ Φιλάργυρος, Φιλοδέσποτος, and Κένταυρος, are mentioned by Suidas, on the authority of Athenaeus. (Comp. Eudoc. p. 232.) In Athenaeus himself we find no mention of the Κένταυρος, but we have a fragment of ten lines from the Φιλοδέσποτος (Ath. xiv. p. 616, a.), and one of four lines from the Φάσμα ἢ Φιλάργυρος. (Ath. iii. p. 104, b., xv. p. 671, a.) There is some reason to suppose that Plautus borrowed his *Mostellaria* from the latter play. (Fabric. *Bibl. Graec.* vol. ii. p. 500; Meineke, *Frag. Com. Graec.* vol. i. p. 487, vol. iv. p. 549.) [P. S.]

THEOGNIS (Θέογνις). 1. Of Megara, an ancient elegiac and gnomic poet, whose reputed works form the most extensive collection of gnomic poetry, that has come down to us under any one name; but, unfortunately, the form in which these remains exist is altogether unsatisfactory. Most of our information respecting the poet's life is derived from his writings.

He was a native of Megara, the capital of Megaris (Harpocrat. *s. v.*; Suid. *s. v.*), not of Megara Hyblaea, in Sicily; as Harpocration (*l. c.*) justly argues from a line of his poetry (v. 783), in which he speaks of his going to Sicily, evidently as to a country which was not his native land, and as appears also from other passages of his writings. (See especially vv. 773, foll.) Harpocration is, however, in error, when he charges Plato with having fallen into a mistake, in making Theognis a citizen of Megara in Sicily (*Leg.* i. p. 630, a.); for we can have no hesitation in accepting the explanation of the Scholiast on Plato, that Theognis was a native of Megara in Greece, but received also the citizenship as an honour from the people of Megara Hyblaea, whom he is known to have visited, and for whom one of his elegies was composed, as is proved by internal evidence. From his own poems also we learn that, besides Sicily, he visited Euboea and Lacedaemon, and that in all these places he was hospitably received (vv. 783, foll.). The circumstances which led him to wander from his native city will presently appear.

The time at which Theognis flourished is expressly stated by several writers as the 58th or 59th Olympiad, B. C. 548 or 544. (Cyrill. *adv. Julian.* i. p. 13, a., vii. p. 225, c.; Euseb. *Chron.*; Suid. *s. v.*). It is evident, from passages in his poems, that he lived till after the commencement of the Persian wars, B. C. 490. These statements may be reconciled, by supposing that he was about eighty at the latter date, and that he was born about B. C. 570. (Clinton, *F. H. s. a.* 544.) Cyril (*l. c.*) and Suidas (*s. v.* Φωκυλίδης) make him contemporary with Phocylides of Miletus.

Both the life and writings of Theognis, like those of Alcaeus, are inseparably connected with the political events of his time and city. The little state of Megara had been for some time before the poet's birth the scene of great political convulsions. After shaking off the yoke of Corinth, it had remained for a time under the nobles, until about the year B. C. 630, when Theagenes, placing himself at the head of the popular party, acquired the tyranny of the state, from which he was again driven by a counter revolution, about B. C. 600 [THEAGENES]. The popular party, into whose hands the power soon fell again, governed temperately for a time, but afterwards they oppressed the noble and rich, entering their houses, and demanding to eat and drink luxuriously, and enforcing their demand when it was refused; and at last passing a decree that the interest paid on money lent should be refunded (παλιντοκία, Plut. *Quaest. Graec.* 18, p. 295). They also banished many of the chief men of the city; but the exiles returned, and restored the oligarchy. (Arist. *Polit.* v. 4. § 3.) Several such revolutions and counter-revolutions appear to have followed one another; but we are not informed of their dates. (Grote, *Hist. of Greece*, vol. iii. p. 60.) Theognis was born and spent his life in the midst of these convulsions, to which a large portion of his poetry relates, most of that portion having evidently been composed at a time when the oligarchical party was oppressed and in exile. To this party Theognis himself belonged, and in its fates he shared. He was a noble by birth; and all his sympathies were with the nobles. They are, in his poems, the ἀγαθοί and ἐσθλοί, and the commons the κακοί and δειλοί, terms which, in fact, at that period, were regularly used in this political signification, and not in their later ethical meaning.*

It would seem that, in that particular revolution, from which Theognis suffered, there had been a division of the property of the nobles, in which he lost his all, and was cast out as an exile, barely escaping with his life, "like a dog who throws every thing away in order to cross a torrent;" and that he had also to complain of treachery on the part of certain friends in whom he had trusted. In his verses he pours out his indignation upon his enemies, "whose black blood he would even drink." He laments the folly of the bad pilots by whom the vessel of the state had been often wrecked, and speaks of the common people with unmeasured contumely. Amidst all these outbursts of passion, we find some very interesting descriptions of the social change which the revolution had effected. It had rescued the country population from a condition of abject poverty and serfdom, and given them a share in the government. "Cyr-

* For a full illustration of the meanings of these words, see Welcker's *Prolegomena ad Theogn.*, and an excellent note in Grote's *History of Greece*, vol. iii. p. 62:—"The ethical meaning of these words is not absolutely unknown, yet rare, in Theognis: it gradually grew up at Athens, and became popularized by the Socratic school of philosophers as well as by the orators. But the early or political meaning always remained, and the fluctuation between the two has been productive of frequent misunderstanding. Constant attention is necessary, when we read the expressions οἱ ἀγαθοί, ἐσθλοί, βελτιστοί, καλοκἀγαθοί, χρηστοί, &c., or on the other hand, οἱ κακοί, δειλοί, &c., to examine whether the context is such as to give to them the ethical or the political meaning." Mr. Grote also illustrates the similar use of *boni*, *mali*, *optimates* and *optimus quisque*, from Sallust (*Hist. Frag.* i. p. 935, Cort.) and Cicero (*De Rep.* i. 34, *pro Sext.* 45).

nus," he exclaims, "this city is still a city, but the people are others, who formerly knew nothing of courts of justice or of laws, but wore goat-skins about their ribs, and dwelt without this city, like timid deer. And now they are the good (ἀγαθοί); and those who were formerly noble (ἐσθλοί) are now the mean (δειλοί): who can endure to see these things?" (vv. 53—58, ed. Bergk.) The intercourse of common life, and the new distribution of property, were rapidly breaking down the old aristocracy of birth, and raising up in its place an aristocracy of wealth. "They honour riches, and the good marries the daughter of the bad, and the bad the daughter of the good, wealth confounds the race (ἔμιξε γένος). Thus, wonder not that the race of citizens loses its brightness, for good things are confounded with bad." (vv. 189—192.) These complaints of the debasement of the nobles by their intermixture with the commons are embittered by a personal feeling; for he had been rejected by the parents of the girl he loved, and she had been given in marriage to a person of far inferior rank (πολλὸν ἐμοῦ κακίων); but Theognis believes that her affections are still fixed on him (vv. 261—266). He distrusts the stability of the new order of things, and points to a new despotism as either established or just at hand.

Most of these political verses are addressed to a certain Cyrnus, the son of Polypas; for it is now generally admitted that the same Πολυπαΐδης, which has been sometimes supposed to refer to a different person, is to be understood as a patronymic, and as applying to Cyrnus. From the verses themselves, as well as from the statements of the ancient writers, it appears that Cyrnus was a young man towards whom Theognis cherished a firm friendship, and even that tender regard, that pure and honourable παιδεραστία, which often bound together men of different ages in the Dorian states (vv. 253, foll., 655, 820, 1051, foll.; Suid. *s. v.* Θέογνις; Phot. *Lex. s. v.* Κύρνος). From one passage (805, foll.) it appears that Cyrnus was old enough, and of sufficient standing in the city, to be sent to Delphi as a sacred envoy (θεωρός) to bring back an oracle, which the poet exhorts him to preserve faithfully. There is another fragment, also of a political character, but in a different tone, addressed to a certain Simonides; in which the revolution itself is described in guarded language, which indicates the sense of present danger; while in the verses addressed to Cyrnus the change is presupposed, and the poet speaks out his feelings, as one who has nothing more to fear or hope for.

The other fragments of the poetry of Theognis are of a social, most of them of a festive character. They "place us in the midst of a circle of friends, who formed a kind of eating society, like the *philistia* of Sparta, and like the ancient public tables of Megara itself." (Müller, p. 123.) All the members of this society belonged to the class whom the poet calls "the good." He addresses them, like Cyrnus and Simonides, by their names, Onomacritus, Clearistus, Democles, Demonax, and Timagoras, in passages which are probably fragments of distinct elegies, and in which allusion is made to their various characters and adventures; and he refers, as also in his verses addressed to Cyrnus, to the fame conferred upon them by the introduction of their names in his poems, both at other places, where already in his own time his elegies were sung at banquets, and in future ages. A good account of these festive elegies is given in the following passage from Muller:—"The poetry of Theognis is full of allusions to symposia: so that from it a clear conception of the outward accompaniments of the elegy may be formed. When the guests were satisfied with eating, the cups were filled for the solemn libation; and at this ceremony a prayer was offered to the gods, especially to Apollo, which in many districts of Greece was expanded into a paean. Here began the more joyous and noisy part of the banquet, which Theognis (as well as Pindar) calls in general κῶμος, although this word in a narrower sense also signified the tumultuous throng of the guests departing from the feast. Now the Comos was usually accompanied with the flute: hence Theognis speaks in so many places of the accompaniment of the flute-player to the poems sung in the intervals of drinking; while the lyre and cithara (or phorminx) are rarely mentioned, and then chiefly in reference to the song at the libation. And this was the appropriate occasion for the elegy, which was sung by one of the guests to the sound of a flute, being either addressed to the company at large, or (as is always the case in Theognis) to a single guest." (p. 124.) Schneidewin traces a marked distinction in the style and spirit of those portions of the poems of Theognis, which he composed in his youth and prosperity, and those which he wrote in his mature age, and when misfortunes had come upon him.

As to the form in which the poems of Theognis were originally composed, and that in which the fragments of them have come down to us, there is a wide field for speculation. The ancients had a collection of elegiac poetry, under his name, which they sometimes mention as ἐλέγεια, and sometimes as ἔπη, and which they regarded as chiefly, if not entirely, of a gnomic character. (Plat. *Menon.* p. 95, d.) Xenophon says that "this poet discourses of nothing else but respecting the virtue and vice of men, and his poetry is a treatise (σύγγραμμα) concerning men, just as if any one skilled in horsemanship were to write a treatise about horsemanship." (Xenoph. *ap. Stob. Florileg.* lxxxviii.) To the same effect Isocrates mentions Hesiod, Theognis, and Phocylides, as confessedly those who have given the best advice respecting human life (καὶ γὰρ τούτους φασὶ μὲν ἀρίστους γεγενῆσθαι συμβούλους τῷ βίῳ τῷ τῶν ἀνθρώπων); and, from the context, it may be inferred that the works of these poets were used in Greek education (Isocrat. *ad Nicocl.* 42, p. 23, b). Suidas (*s. v.*) enumerates, as his works, an *Elegy* εἰς τοὺς σωθέντας τῶν Συρακουσίων ἐν τῇ πολιορκίᾳ (see Welcker, *Proleg.* p. xv.); *Gnomic Elegies*, to the amount of 2800 verses (γνῶμαι δι' ἐλεγείας εἰς ἔπη βώ); a *Gnomology in elegiac verse, and other hortatory counsels, addressed to Cyrnus* (καὶ πρὸς Κύρνον, τὸν αὐτοῦ ἐρώμενον, Γνωμολογίαν δι' ἐλεγείων καὶ ἑτέρας ὑποθήκας παραινετικάς). Suidas adds, that these poems were all of the epic form (τὰ πάντα ἐπικῶς), a phrase which can only be explained by taking the word *epic* in that wide sense, of which we have several other instances, one of which (Plat. *Men.* p. 95, d.) has been noticed above, as including poems in the elegiac verse; for all the remains of Theognis which we possess are elegiac, and there is no sufficient reason to suppose that he wrote any epic poems, properly so called, or even any gnomic poems in hexameter verse. Had he done so, the fact would surely have been indicated by the occasional appearance of con-

secutive hexameters in the gnomic extracts from his poems. The passage of Plato (*l. c.*), sometimes quoted to show that he wrote epic poetry, seems to us to prove, if anything, the very opposite. The poems, which have come down to us, consist of 1389 elegiac verses, consisting of gnomic sentences and paragraphs, of one or more couplets; which vary greatly in their style and subjects, and which are evidently extracted from a number of separate poems. Even in the confused account of Suidas we trace indications of the fact, that the poetry of Theognis consisted of several distinct elegies. In what state the collection was in the time of Suidas, we have not sufficient evidence to determine; but, comparing his article with his well-known method of putting together the information which he gathered from various sources, we suspect that the work which he calls Γνῶμαι δι' ἐλεγείας εἰς ἔπη βώ, was a collection similar to that which has come down to us, though more extensive, and with which Suidas himself was probably acquainted, and that he copied the other titles from various writers, without caring to inquire whether the poems to which they referred were included in the great collection. Xenophon, in the passage above cited, refers to a collection of the poetry of Theognis; though not, as some have supposed, to a continuous gnomic poem; and it is evident that the collection referred to by Xenophon was different from that which has come down to us, as the lines quoted by him as its commencement are now found in the MSS. as vv. 183—190.

The manner in which the original collection was formed, and the changes by which it has come into its present state, can be explained by a very simple theory, perfectly consistent with all the facts of the case, in the following manner.

Theognis wrote numerous elegies, political, convivial, affectionate, and occasional, addressed to Cyrnus, and to his other friends. In a very short time these poems would naturally be collected, and arranged according to their subjects, and according to the persons to whom they were addressed; but at what precise period this was done we are unable to determine: the collection may have been partly made during the poet's life, and even by himself; but we may be sure that it would not be left undone long after his death.

In this collection, the distinction of the separate poems in each great division would naturally be less and less regarded, on account of the uniformity of the metre, the similarity of the subjects, and—in the case especially of those addressed to Cyrnus—the perpetual recurrence of the same name in the different poems. Thus the collection would gradually be fused into one body, and, first each division of it, and then perhaps the whole, would assume a form but little different from that of a continuous poem. Even before this had happened, however, the decidedly gnomic spirit of the poems, and their popularity on that account (see Isocr. *l. c.*), would give rise to the practice of extracting from them couplets and paragraphs, containing gnomic sentiments; and these, being chosen simply for the sake of the sentiment contained in each individual passage, would be arranged in any order that accident might determine, without reference to the original place and connection of each extract, and without any pains being taken to keep the passages distinct. Thus was formed a single and quasi-continuous body of gnomic poetry, which of course has been subjected to the common fates of such collections; interpolations from the works of other gnomic poets, and omissions of passages which really belonged to Theognis; besides the ordinary corruptions of critics and transcribers. Whatever questions may be raised as to matters of detail, there can be very little doubt that the so-called poems of Theognis have been brought into their present state by some such process as that which has been now described.

In applying this theory to the restoration of the extant fragments of Theognis to something like their ancient arrangement, Welcker, to whom we are indebted for the whole discovery, proceeds in the following manner. First, he rejects all those verses which we have the positive authority of ancient writers for assigning to other poets, such as Tyrtaeus, Mimnermus, Solon, and others; provided, of course, that the evidence in favour of those poets preponderates over that on the ground of which the verses have been assigned to Theognis. Secondly, he rejects all passages which can be proved to be merely parodies of the genuine gnomes of Theognis, a species of corruption which he discusses with great skill (pp. lxxx. foll.). Thirdly, he collects those passages which refer to certain definite persons, places, seasons, and events, like the epigrams of later times; of these he considers some to be the productions of Theognis, but others manifest additions. His next class is formed of the convivial portions of the poetry; in which the discrimination of what is genuine from what is spurious is a matter of extreme difficulty. Fifthly, he separates all those paragraphs which are addressed to Polypaïdes; and here there can be no doubt that he has fallen into an error, through not perceiving the fact above referred to, as clearly established by other writers, that that word is a patronymic, and only another name for Cyrnus. Lastly, he removes from the collection the verses which fall under the denomination of παιδικά, for which Suidas censures the poet; but, if we understand these passages as referring to the sort of intercourse which prevailed among the Dorians, many of them admit of the best interpretation and may safely be assigned to Theognis, though there are others, of a less innocent character, which we must regard as the productions of later and more corrupt ages. The couplets which remain are fragments from the elegies of Theognis, mostly addressed to Cyrnus, and referring to the events of the poet's life and times, and the genuineness of which may, for the most part, be assumed; though, even among these, interpolations may very probably have taken place, and passages actually occur of a meaning so nearly identical, that they can hardly be supposed to have been different passages in the works of the same poet, but they seem rather to have been derived from different authors by some compiler who was struck by their resemblance.

The poetical character of Theognis may be judged of, to a great extent, from what has already been said, and it is only necessary to add that his genuine fragments contain much that is highly poetical in thought, and elegant as well as forcible in expression.

The so-called remains of Theognis were first printed in the Aldine collection, Venet. 1495, fol., mentioned under THEOCRITUS (p. 1034, b.), then in the several collections of the gnomic poets published during the 16th century. (See Hoffmann,

Lex. Bibliogr. s. v.) Of several other old editions, the most important are, that of Jo. Lodov. Tiletanus, Paris, 1537, 4to.: that of El. Vinet. Santo, Paris, 1543, 4to.: that of Joachim Camerarius, who was the first to discover that the collection was not a single work by a single author, and whose edition is still very valuable for its critical and explanatory notes; its full title is, *Libellus scolasticus utilis, et valde bonus, quo continentur, Theognidis praecepta, Pythagorae versus aurei, Phocylidae Praecepta, Solonis, Tyrtaei, Simonidis, et Callimachi quaedam Carmina, collecta et explicata a Joachimo Camerario Pabepergen*, Basil. 1551, 8vo.: that of Melanchthon, with his *Explicatio*, or exposition of the author, delivered in his lectures at the University of Wittemberg, Witeberg, 1560, 8vo.; often reprinted, but without the *Explicatio*: that of Seber, who used three MSS. which had not been collated before, but whose edition is inaccurately printed, Lips. 1603, 8vo.; reprinted more accurately, 1620, 8vo., but this edition is very rare: that of Sylburg, with the other gnomic poets, Ultraject. 1651, 12mo.; reprinted, 1748, 12mo.: that of H. G. Just, Francof. et Lips. 1710, 8vo.: that of Fischern, with a German translation, Altenburg, 1739, 8vo.: that in the edition of Callimachus, the editorship of which is doubtful, Lond. 1741, 8vo. (see *Hoffmann, s. v. Callimachus*): and that of Bandini, with a metrical Italian version, Florent. 1766, 8vo. There are two standard modern editions; that of Imm. Bekker, who has preserved the order of the MSS., Lips. 1815, and 2d ed. 1827, 8vo.; and that of Welcker, who has re-arranged the verses in the manner explained above, Francof. 1826, 8vo.: there is also an edition of the text, with critical notes, by J. Casp. Orellius, Turic. 1840, 4to. The poems are also contained in several of the ancient collections of the Greek poets, besides those of the gnomic poets already referred to (see Hoffmann), and in the following modern collections: Brunck's *Gnomici Poetae Graeci*, Argentorat. 1784, 8vo., reprinted 1817, 8vo.; also reprinted, for the use of colleges and schools, by Schaefer, Lips. 1817, 12mo., and in the Tauchnitz Classics, 1815, 1829, 32mo.; Gaisford's *Poetae Minores Graeci*, Oxon. 1814—1820, Lips. 1823, 8vo.; Boissonade's *Poetae Graeci Gnomici*, Paris, 1823, 32mo.; Schneidewin's *Delectus Poesis Graecorum*, Gotting. 1838, 8vo.; and Bergk's *Poetae Lyrici Graeci*, Lips. 1843, 8vo. (Fabric. *Bibl. Graec.* vol. i. pp. 704, foll.; Welcker, *Prolegomena ad Theognidem*, comp. the Review by Geel, in the *Bibl. Crit. Nov.* vol. iv. pp. 209—245; Schneidewin, *Theogn. Eleg. Prooemium*, in his *Delectus*, pp. 46—56; Müller, *History of the Literature of Ancient Greece*, vol. i. pp. 120—124; Ulrici; Bode; *Theognis Restitutus, The personal history of the poet Theognis deduced from an analysis of his existing Fragments*, Malta, 1842, 4to.; this last work we have not seen; it is favourably mentioned by Schneidewin, who says, "manches ist sehr sinnreich aufgefasst u. anregend," in Mühlmann and Jenicke's *Repertorium d. class. Philologie*, 1844, vol. i. p. 41, in which periodical also will be found references to several recent papers in the German periodicals on matters relating to Theognis: for an account of other illustrative works, see Hoffmann, *Lex. Bibliogr. s. v.*)

2. A tragic poet, contemporary with Aristophanes, who mentions him only in three passages, but they are rich ones. In the first (*Acharn.* 11) Dicaeopolis mentions, as one of his miseries, that, when he was sitting in the theatre, gaping for a tragedy of Aeschylus, the crier shouted, "Theognis, lead in your chorus:" in another, illustrating the connection between the characters of poets and their works, Aristophanes says (*Thesm.* 168),

ὁ δ' αὖ Θέογνις ψυχρὸς ὢν ψυχρῶς ποιεῖ·

and in the third, he describes the frigid character of his compositions by the witticism, that once the whole of Thrace was covered with snow, and the rivers were frozen, at the very time when Theognis was exhibiting a tragedy at Athens (*Acharn.* 138). This joke is no doubt the foundation for the statement of the scholiast that Theognis was so frigid a poet as to obtain the nickname of Χιών (Schol. *ad Acharn.* 11; copied by Suidas, *s. v.*). It would seem from a passage of Suidas (*s. v.* Νικόμαχος) that, on one occasion, Theognis gained the third prize, in competition with Euripides and Nicomachus. It is stated by the scholiast on Aristophanes, by Harpocration (*s. v.*), and by Suidas (*s. v.*), on the authority of Xenophon, in the 2d Book of the Hellenics, that Theognis was one of the Thirty Tyrants; and perhaps, therefore, the name Θεογένης, in the passage of Xenophon referred to (*Hell.* ii. 3. § 2), should be altered to Θέογνις. According to these statements Theognis began to exhibit tragedies before the date of the Acharnians, B. C. 425, and continued his poetical career down to the date of the *Thesmophoriazusae*, B. C. 411, and was still conspicuous in public life in B. C. 404.

Two lines are referred to by some writers, as quoted from a tragedy of Theognis, entitled Θυέστης, by Stobaeus (xcii. 5); but a careful examination of the passage shows that it refers to the *Thyestes* of Euripides. We have, however, one line from Theognis, quoted by Demetrius (*de Eloc.* 85):

Παρατίθεται τὸ τόξον, φόρμιγγ' ἄχορδον.

The metaphor in this line is referred to by Aristotle (*Rhet.* iii. 11), in conjunction with an equally bold one from Timotheus which Aristotle mentions also in other passages (*Rhet.* iii. 4; *Poët.* xxi. 12); whence Tyrwhitt, Hermann, and Ritter (*ad Arist. Poët. l. c.*) have fallen into the error of ascribing the former metaphor also to Timotheus, instead of Theognis. (Fabric. *Bibl. Graec.* vol. ii. p. 324; Welcker, *die Griech. Trag.* pp. 1006, 1007; Kayser, *Hist. Crit. Trag. Graec.* pp. 325, 326; Wagner, *Frag. Trag. Graec.* pp. 92, 93, in Didot's *Bibliotheca Scriptorum Graecorum*).

3. The author of a work περὶ τῶν ἐν Ῥόδῳ θυσιῶν, from the second book of which is a quotation made by Athenaeus (viii. p. 360, b.; Vossius, *de Hist. Graec.* p. 504, ed. Westermann). [P. S.]

THEOGNOSTUS (Θεόγνωστος). 1. A Christian writer, a native of Alexandria, the author of a work entitled τοῦ μακαρίου Θεογνώστου Ἀλεξανδρέως καὶ ἐξηγητοῦ ὑποτυπώσεις. Photius, who speaks in very disrespectful terms of him, gives a brief account of the contents of the work. (*Cod.* 106.) It seems, from what he says, that Theognostus closely followed Origenes. The style is described by Photius as being of a very inferior description. Athanasius, however, speaks in much higher terms of Theognostus. (Fabric. *Bibl. Graec.* vol. x. p. 709.)

2. A Byzantine grammarian, who lived at the

beginning of the ninth century after Christ. He was the author of a work on prosody, which is still extant in manuscript, addressed to the emperor Leo, the Armenian. He also wrote a history of the reign of Michael II., surnamed the Stammerer, the successor of Leo. (Villoison, *Anecd. Graec.* vol. ii. p. 127; Fabric. *Bibl. Graec.* vol. vi. p. 350.) [C. P. M.]

THEO'LYTUS (Θεόλυτος), of Methymna, in Lesbos, an epic poet of an unknown, but certainly not an early period, who is mentioned once by the Scholiast on Apollonius Rhodius, and twice by Athenaeus. The latter author, in one passage (vii. p. 296, a, b.) quotes three lines from his Βακχικὰ ἔπη, that is, an epic poem on the adventures of Dionysus, to whose contest with the sea-god Glaucus, his rival in the love of Ariadne, the lines quoted by Athenaeus refer. The other reference to Theolytus is a quotation from him, ἐν δευτέρῳ Ὥρων (Ath. xi. p. 470, c.), not Ὡρῶν, as the reading was before Schweighäuser, who shows that here, and in other references to similar works, the genitive is not that of ὥρα, but of ὧρος, a word of the same meaning as ὥρα, but used in the plural in the specific sense of *Annals*. (See Liddell and Scott, and Seiler and Jacobitz, *s. v.*) Another correction made by Schweighäuser in this latter passage is the restoration of the true form of the poet's name, which Casaubon had altered to Θεόκλυτος. (Plehn, *Lesbiaca*, p. 201.) [P. S.]

THEO'MEDON (Θεομέδων), a physician who accompanied Eudoxus the astronomer and physician in his first visit to Athens, about the year B. C. 386, and who supported him while he was attending Plato's lectures in that city. (Diog. Laërt. viii. 8. § 86.) [W. A. G.]

THEOMESTOR (Θεομήστωρ), a Samian, son of Androdamas, commanded a vessel in the Persian fleet at Salamis (B. C. 480), and for his services in that battle was made tyrant of Samos by Xerxes. (Herod. viii. 85, ix. 90.) [E. E.]

THEOMNASTUS, one of the instruments of Verres in his oppression of the Sicilians. (Cic. *Verr.* ii. 21, 51, iv. 66.)

THEOMNESTUS (Θεόμνηστος), one of the Greek writers on veterinary surgery, who may perhaps have lived in the fourth or fifth century after Christ. None of his works remain, but some fragments are to be found in the collection of writers on veterinary surgery, first published in Latin by John Ruellius, 1530, fol. Paris, and afterwards in Greek by Simon Grynaeus, 1537, 4to. Basil. [W. A. G.]

THEOMNESTUS (Θεόμνηστος), artists. 1. A statuary of Sardis, of unknown time, who made the statue of the Olympic victor Ageles of Chios. (Paus. vi. 15. § 2.) He may safely be identified with the Theomnestus mentioned by Pliny among those who made *athletas et armatos et venatores sacrificantesque* (*H. N.* xxxiv. 8. s. 19. § 34).

2. A sculptor, the son of Theotimus, flourished in Chios, under the early Roman emperors, as we learn from a Chian inscription, in which his name occurs as the maker, in conjunction with Dionysius, the son of Astius, of the monument erected to the memory of Claudius Asclepiades, a freedman of the emperor, by his wife, Claudia Tertulla. (Murator. vol. ii. p. mxiv. 11; Boeckh, *Corp. Inscr.* No. 2241, vol. ii. p. 210; R. Rochette, *Lettre à M. Schorn*, pp. 417, 418, 2d ed.)

3. A painter, contemporary with Apelles. All that is known of him is contained in the statement of Pliny, that Mnason, the tyrant (of Elateia), gave him one hundred minae apiece for certain pictures, each of which represented a single hero. (Plin. *H. N.* xxxv. 10. s. 36. § 21.) [P. S.]

THEON (Θέων). Of three of this name whose writings yet remain, two are mathematicians who are often confounded together. The first is Theon the elder, of Smyrna, best known as an arithmetician, who lived in the time of Hadrian. The second is Theon the younger, of Alexandria, the father of HYPATIA, best known as an astronomer and geometer, who lived in the time of Theodosius the elder. Both were heathens, a fact which the date of the second makes it desirable to state; and each held the Platonism of his period. The confusion would probably be avoided, if they were named after their leaders in science: they would then be called Theon the Pythagorean, and Theon the Ptolemaist.

The date of "Theon of Smyrna the philosopher," to quote in full the account which Suidas gives of him, depends upon the assumption (which there seems no reason to dispute) that he is the Theon whom Ptolemy and the younger Theon mention as having made astronomical observations in the time of Hadrian. Theon of Smyrna certainly wrote on astronomy. On the assumption just made, Ptolemy has preserved his observations of Mercury and Venus (A. D. 129—133). Bouillaud supposes that it is Theon of Smyrna to whom Proclus alludes as having written on the genealogies of Solon and Plato, and Plutarch as having written on the lunar spots. (See Bouillaud's preface, or the quotations in Fabric. *Bibl. Graec.* vol. iv. p. 35.)

All that we have left is a portion of a work entitled, Τῶν κατὰ μαθηματικὴν χρησίμων εἰς τὴν τοῦ Πλάτωνος ἀνάγνωσιν. The portion which now exists is in two books, one on arithmetic, and one on music: there was a third on astronomy, and a fourth Περὶ τῆς ἐν κόσμῳ ἁρμονίας. The work on arithmetic is of the same character as that of NICOMACHUS; and as both these writers name Thrasyllus, and neither names the other, it may be supposed that the two were nearly contemporary. The book on music is on the simplest application of arithmetic. The two books were published by Bouillaud, from a manuscript in De Thou's library, Paris, 1644, quarto (Gr. Lat.). The book on arithmetic has been recently published, with Bouillaud's Latin, various readings, and new notes, by Professor J. J. de Gelder, Leyden, 1827, 8vo: the preface is the fullest disquisition on Theon which exists. We may refer to it for an account of the bust which was found in Smyrna by Fouquier, with the inscription ΘΕΩΝΑΠΛΑΤΩΝ ΙΚΟΝΦΙΛΟCΟΦΟΝΟΙΕΡΕΥCΘΕΩΝΤΟΝΠΑΤΕΡΑ, now in the museum at Rome. There are scattered notices (for which see De Gelder) by which it seems that Theon had written other works: a manuscript headed Θεολογούμενα is mentioned as attributed to him, which is probably only the work known under that name, with an assumed authorship. Bouillaud mentions an astronomical fragment which he found; and also the assertion of Isaac Vossius, made to him, that an astronomical treatise existed in the Ambrosian library at Milan.

Of the life of Theon of Alexandria, called the younger (described by Suidas as ὁ ἐκ τοῦ μουσείου), nothing is known except the melancholy history of his daughter HYPATIA. We shall now take the

various writings to which his name is attached, in order.

1. Scholia on Aratus. Of these there are at least two sets, the second first printed by Buhle, in his edition, as *emendatiora*. Grotius is of opinion that the first are not the work of Theon, but of several hands: this he infers from their containing repetitions and contradictions, which is not a very safe premise for the conclusion. Kuster (Suidas, *s. v.*) attributes them, without reason given, rather to Theon the sophist. That they are unworthy of the astronomer, is true enough; but rejections made on such a ground are dangerous things. These scholia were printed in the Aldine* edition of Aratus, in that of Valder's collection [PTOLEMAEUS, p. 573], in Morell's edition, Paris, 1559, 4to., in Fell's, Oxford, 1672, 8vo, and also in Buhle's. Halma, in his edition (Gr. Fr.) Paris, 1822, 4to, has given selections, which his critics have asserted to be very ill chosen. (Hoffman, *Lexic. Bibliogr.* vol. i. p. 233).

2. Edition of Euclid. Of the manner in which Theon is asserted to have edited Euclid we have already said enough. [EUCLEIDES, pp. 68, b, 69, b, 70, a.]

3. *Εἰς τὴν τοῦ Πτολεμαίου μεγάλην σύνταξιν ὑπομνημάτων βιβλία ια'.* This is the great work of Theon, the commentary on the *Almagest*, addressed to his son Epiphanius. But the Almagest has thirteen books, while Theon's commentary is marked as having only eleven. The commentary on the third book has not come down to us with the name of Theon, but with that of Nicolas Cabacillas; and those on the tenth and eleventh books are joined together. The commentary on the later books is obviously mutilated by time; for a circumstance connected with that on the fifth book, see PAPPUS. On this commentary, Delambre (who has given a full account of it, *Hist. Astron. Anc.* vol. ii. pp. 550—616) passes the following judgment: "Theon commences by announcing that he will not follow the example of ordinary commentators, who show themselves very learned on passages which offer no difficulty, and are silent upon all which would give trouble to understand or to explain. He has not always kept this promise; I have often referred for information, and I have only found Ptolemy's words faithfully copied or slightly modified. It is a paraphrase which may give some explanation of methods, but which really presents nothing which a little attention would not find in the text, none of those lost traditions, which must then have existed at the Observatory of Alexandria, nothing new upon the instruments or the method of using them. Theon seems to know no one but Ptolemy and to have read nothing but the Syntaxis ..... This commentary is not what could have been made then, nor even what could have been made now."

We have mentioned in the article PTOLEMAEUS all the editions of the commentary which accompany those of the text. The only separate edition (if it be right so to call it) is that of Halma, forming a continuation of the four volumes already mentioned in PTOLEMAEUS. It includes only the commentary on the first and second books (Gr. Fr.) in two volumes, quarto, Paris, 1821 and 1822.

4. Commentary on the *manual tables* of Ptolemy. Knowledge of this work is very recent, and as it involves a work of *Ptolemy himself* which we have not mentioned in its place, a few words of explanation will be necessary. It was long known that certain unpublished *tables* (as they were called) of Theon existed in manuscript: and there is in Fabricius and others a frequent confusion of these tables with the chronological table presently mentioned. Not but what accurate information might have been found. Kuster, speaking of an emendation of Suidas, who attributes to Theon a work *εἰς τὸν Πτολεμαίου πρόχειρον κανόνα*, says that Theon wrote a commentary on the canon of Ptolemy, which canon existed in manuscript in the Imperial library. Delambre found a manuscript in the Royal Library at Paris, which he has described (*Hist. Astr. Anc.* vol. ii. p. 616) under the head *Θέωνος Ἀλεξανδρέως κάνονες πρόχειροι. Tables manuelles de Théon d'Alexandrie.* This work was afterwards published by Halma, but under the title "Commentaire de Théon ... sur les tables manuelles astronomiques de Ptolémée," in three parts, Paris, 1822, 1823, 1825, 4to. Having only very recently seen this last work, we have only as recently known that there is a distinct work of Ptolemy himself, the *κάνονες πρόχειροι*. Ptolemy's part is addressed to Syrus; Theon's to his son Epiphanius. The contents are, prolegomena, tables of latitude and longitude, and a collection of astronomical tables, somewhat more extensive than those in the syntaxis. The prolegomena are separately headed; one set is given to Ptolemy, another to Theon. But the tables themselves are headed *Πτολεμαίου Θέωνος, καὶ Ὑπατίας πρόχειροι κάνονες*. Dodwell had previously printed a fragment of the prolegomena in his "Dissertationes Cyprianae," Oxford, 1684, 8vo.

5. The continuation of the regal canon [PTOLEMAEUS, p. 572] down to his own time is attributed to Theon. In the manual tables it is carried down to the fall of the Eastern empire with the heading *Πτολεμαίου, Θέωνος, κ. τ. λ.* A very full dissertation on this canon is to be found in an anonymous work "Observationes in Theonis Fastos Graecos priores." Amsterdam 1735, quarto.

The list of works attributed to Theon of Alexandria by Suidas is *Μαθηματικά, Ἀριθμητικά, Περὶ σημείων καὶ σκοπῆς ὀρνέων καὶ τῆς τῶν κοράκων φωνῆς, Περὶ τῆς τοῦ κυνὸς ἐπιτολῆς, Περὶ τῆς τοῦ Νείλου ἀναβάσεως, Εἰς τὸν Πτολεμαίου πρόχειρον κανόνα, εἰς τὸν μικρὸν Ἀστρολάβον ὑπόμνημα.* In the last, Fabricius proposes to read *ἀστρολόγον*, taking the work to be a commentary on the collection of minor writers, which went by the name of the lesser Syntaxis. (Fabricius, Halma, Delambre, &c. *opp. citt. edit. citat.*) [A. De M.]

THEON (*Θέων*), literary. 1. A grammarian, who taught at Rome in the reigns of Augustus and Tiberius, and was succeeded by Apion. (Suid. *s. v.* *Ἀπιών.*) He was the author of a Lexicon to the Greek comedians (*Κωμικαὶ λέξεις*), which is quoted by Hesychius in the Prooemium to his Lexicon. (Also, *s. v.* *Σίταλοι*: see Ruhnken, *Praef. ad Hesych.* pp. ix. foll.) It is doubtful whether he was the author of the comic lexicon quoted by the Scholiast to Apollonius Rhodius (iv. pp. 280, 305). He is one of the authors from whose works the

* This Aldine edition, Venice, 1499, folio, is not a separate work, but part of what is frequently catalogued as *Scriptores Astronomici Veteres*, containing Julius Firmicus, Manilius, &c. as well as Aratus.

Scholia to Aristophanes were derived. A Commentary on the Odyssey by a certain Theon is quoted in the *Etymologicum Magnum* (*s. v.* πύελος). In one of the *Scholia* on Aristophanes (*Nub.* 397), the genuineness of which, however, is doubtful (see Dindorf, *Annot. ad loc.*), Theon is mentioned as one of the commentators on Apollonius Rhodius. It is very possible, however, that one or both of these Commentaries on Homer and Apollonius, should be assigned to Aelius Theon, of Alexandria, No. 5, below. (Fabric. *Bibl. Graec.* vol. i. p. 525, vol. ii. p. 500, vol. vi. p. 380.)

2. A later grammarian, the contemporary and friend of Plutarch, in whose *Quaestiones Conviviales* he is often mentioned.

3. Of Alexandria, a Stoic philosopher, who flourished under Augustus, later than Areios, and wrote a Commentary on Apollodorus's Introduction to Physiology, τῆς Ἀπολλοδώρου φυσιολογικῆς εἰσαγωγῆς ὑπόμνημα, and three books on Rhetoric, περὶ τεχνῶν ῥητορικῶν βιβλία γ'. (Suid. *s. v.*)

4. Of Antioch, a Stoic philosopher, wrote a Defence of Socrates, Ἀπολογία Σωκράτους. (Suid. *s. v.*)

5. Aelius Theon, of Alexandria, a sophist and rhetorician, wrote a treatise on Rhetoric (τέχνη), a work περὶ προγυμνασμάτων (or, as some scholars read the text of Suidas, the words τέχνη περὶ προγυμνασμάτων form only one title), Commentaries on Xenophon, Isocrates, and Demosthenes, Rhetorical Themes (ῥητορικαὶ ὑποθέσεις), Questions respecting the Composition of Language (ζητήματα περὶ συντάξεως λόγου), and numerous other works (Suid. *s. v.*; Eudoc. p. 231). The Προγυμνάσματα is still extant. It is an excellent and useful treatise on the proper system of preparation for the profession of an orator, according to the rules laid down by Hermogenes and Aphthonius. It was first printed, in Greek only, by Angelus Barbatus, Romae, 1520, 4to; again, with an amended text and a Latin version, by Joachim Camerarius, Basil. 1541, 8vo; by Dan. Heinsius, from the Elzevir press, Lugd. Bat. 1626, 8vo; by Joan. Schefferus, with the *Progymnasmata* of Aphthonius, Upsal. 1670 or 1680, 8vo.; and recently, with the *Scholia*, Notes, and Indices, by C. E. Finckh, Stuttgard. 1834, 8vo. and also in Walz's *Rhetores Graeci*, vol. i. pp. 137, foll. Küster (*ad Suid. s. v.*) thinks that Aelius Theon was the author of the Commentary on Apollonius, mentioned above (No. 1), and also of the extant *Scholia* on Aratus, which others refer to the father of Hypatia. (Fabric. *Bibl. Graec.* vol. vi. pp. 97, 98; Hoffmann, *Lexicon Bibliogr. Scriptor. Graecorum*, *s. v.*)

6. Valerius Theon, a sophist, who wrote a Commentary on Andocides (Suid. *s. v.*), from which the suspicion arises that he is the same person as the preceding, and that there is some confusion between the names Aelius and Valerius.

7. Of Sidon, a son of the sophist Gymnasius, and himself a sophist, taught in his native city, under Constantine the Great, who conferred upon him the dignities of consul and praefect. (Suid. *s. v.*)

8. A sophist and rhetorician, who was the instructor of Damascius in oratory. (Phot. *Bibl.* Cod. 181, p. 126, b. 40, ed. Bekker.) He must therefore have flourished at the end of the fifth and the beginning of the sixth centuries of our era. Some particulars respecting him are preserved, from Damascius, by Photius (Cod. 242, p. 339, b. 7), and by Suidas (*s. v.*), who tells us that Theon was the descendant of S. Marcella, and the son and pupil of Ecdicius. The passage of Damascius, quoted by Photius, is to the effect that Theon was naturally somewhat obtuse, but so fond of learning and so laborious was he, that he acquired the most perfect knowledge of the ancient poets and orators, and the most thorough technical acquaintance with the art of both; but he was never able, though very desirous, to reduce his knowledge to practice, and to write either poems or orations. His only work known to Suidas was a Treatise on Rhetoric, τέχνη ῥητορική.

A list of some other persons of this name is given by Fabricius. (*Bibl. Graec.* vol. vi. pp. 98, 99). [P. S.]

THEON (Θέων), the name of three physicians: — 1. A native of Alexandria (Galen, *De San. Tu.* iii. 3, vol. vi. p. 182), who was originally an athleta, and afterwards a gymnasta (*ibid.* ii. 4. p. 114); and who wrote two works on the subject of gymnastics, one entitled Περὶ τῶν κατὰ Μέρος Γυμνασίων, *De Particularibus Exercitiis*, the other Περὶ τῶν Γυμναστικῶν, *De Gymnasticis* (*ibid.* iii. 8. pp. 208, 209). These works are several times mentioned by Galen, but are not now extant. With respect to Theon's date, it can only be positively determined that he lived after Hippocrates (*ibid.* ii. 4. p. 105), and before Galen; but, as Galen does not speak of him as having lived shortly before his own time, he may perhaps be placed in the third or second century B. C.

2. A physician who acquired some reputation in Gaul in the latter half of the fourth century after Christ. (Eunap. *Vit. Ionici.*)

3. A physician of Alexandria, who wrote a comprehensive medical work entitled Ἄνθρωπος, "Man," in which he treated of diseases in a systematic order, beginning with the head, and descending to the feet, and also of pharmacy. As Photius calls him (*Biblioth.* § 220) by the title of "Archiater," he must have lived after the beginning of the Christian era; and as Galen does not mention him, he may be supposed to have lived later than the second century. If (as is not improbable) he is the same physician, one of whose medical formulae is quoted by Aëtius (i. 3. 58. p. 127), he must have lived before the sixth century. Haller places him in the reign of Theodosius, that is, in the fourth century (*Bibl. Medic. Pract.* vol. i. p. 287), which may be quite correct, but he does not state the reason for his assigning so precise a date.

Theon, the commentator on Nicander mentioned by Stephanus Byzantinus (*s. v.* Κορώπη), is reckoned as a physician by Fabricius (*Bibl. Gr.* vol. xiii. p. 434) and Haller (*l. c.* p. 133), but it is perhaps more probable that he was a grammarian by profession, as he appears to have written a commentary also on Apollonius Rhodius and on Lycophron. [W. A. G.]

THEON of Samos, is mentioned by Quintilian (xii. 10. § 6) as one of those painters who flourished from the time of Philip to that of the successors of Alexander, the age of Pamphilus and Melanthius, Apelles and Protogenes. The peculiar merit of Theon was his prolific fancy (*concipiendis visionibus, quas φαντασίας vocant*), a characteristic denoting that excessive refinement in which the decline of art was already commencing, and which is still more strongly exhibited in the description given

by Aelian (*V. H.* ii. 44) of Theon's picture of a soldier rushing to the battle. If we may believe Aelian, Theon even transgressed the limits of his own art in his attempt to produce a striking effect; for he never exhibited the picture without first causing a charge to be sounded on trumpets, and when the excitement produced by the music was at its highest, he drew up the curtain, and showed the warrior as if he had suddenly started into the presence of the spectators. Pliny places Theon among the painters who were *primis proximi*, and mentions two of his works, namely, *Orestis insania*, and *Thamyrus citharoedus* (*H. N.* xxxv. 11. s. 40. § 40). The former picture is also mentioned in the treatise of the Pseudo-Plutarch, *de Audiendis Poetis*, p. 18, from which we learn, what might be inferred from Pliny's words, that it represented Orestes slaying his mother. (See further, respecting this picture, R. Rochette, *Monum. Ined.* p. 177.) [P. S.]

THEONDAS, the chief magistrate in Samothrace at the time of the defeat of Perseus, in B. C. 168. (Liv. xlv. 5.)

THEO'NOE (Θεονόη). 1. A daughter of Proteus and Psammathe, who is said to have been in love with Canobus, the helmsman of Menelaus, who died in Egypt, in consequence of the bite of a snake. She is also called Eido or Eidothea. (Eurip. *Helen.* 11; Aristoph. *Thesm.* 897; Plat. *Cratyl.* p. 407; Hom. *Od.* iv. 363.)

2. A daughter of Thestor. [THESTOR.] [L. S.]

THEO'PHANE (Θεοφάνη), a daughter of Bisaltes, who, in consequence of her extraordinary beauty, was beleaguered by lovers, but was carried off by Poseidon to the isle of Crinissa. As the lovers followed her even there, Poseidon metamorphosed the maiden into a sheep and himself into a ram, and all the inhabitants of the island into animals. As the lovers began to slaughter these animals, he changed them into wolves. The god then became by Theophane the father of the ram with the golden fleece, which carried Phrixus to Colchis. (Hygin. *Fab.* 188.) [L. S.]

THEO'PHANES (Θεοφάνης), literary. 1. A writer on painting, mentioned by Diogenes Laërtius (ii. 104).

2. Of Byzantium, one of the writers of the Byzantine history, flourished most probably in the latter part of the sixth century of our era. He wrote, in ten books, the history of the Eastern Empire (ἱστορικῶν λόγοι δέκα), during the Persian war under Justin II., beginning from the second year of Justin, in which the truce made by Justinian with Chosroës was broken, A. D. 567, and going down to the tenth year of the war, which, according to Mr. Clinton, was not A. D. 577, but A. D. 581, because the war did not begin till A. D. 571, although the history of Theophanes may have commenced with A. D. 567.

Photius (*Bibl.* Cod. 64) gives an account of the work of Theophanes, and he repeats the author's statement that, besides adding other books to the ten which formed the original work, he had written another work on the history of Justinian. It well deserves mention that, among the historical statements preserved byPhotius from Theophanes is the discovery, in the reign of Justinian, of the fact that silk was the production of a worm, which had not been before known to the people of the Roman empire. A certain Persian, he tells us, coming from the land of the Seres, brought to Constantinople "the seed" (τὸ σπέρμα, the eggs, of course) of the silk-worm, and these "seeds" being hatched in the spring, and the worms fed with mulberry leaves, they spun their silk, and went through their transformations.

The *Excerpta* of Photius from the ten books of the history of Theophanes were printed in Greek, with a Latin version by Andr. Schottus, and notes by Ph. Labbe, in Valesius's edition of the *Excerpta de Legationibus*, from Dexippus and others, Paris, 1648, fol.; reprinted in the Venetian collection of the Byzantine historians, Venet. 1729, fol.: they are also printed in the volume of Niebuhr's *Corpus Scriptorum Hist. Byzant.*, containing Dexippus, &c., Bonn. 1829, 8vo. (Cave, *Hist. Litt. s. a.* 580, vol. i. p. 537, ed. Basil.; Hankius, *Byz. Rer. Script.* ii. 4, pp. 674, foll.; Fabric. *Bibl. Graec.* vol. vii. pp. 459, 541, 543; Vossius, *de Hist. Graec.* pp. 327, 328, ed. Westermann; Clinton, *Fasti Romani, s. aa.* 567, 568, 571.)

3. ISAURUS, also surnamed Isaacius*, from his father's name, and also Confessor, or Confessor Imaginum, from his sufferings in the cause of image worship, but more celebrated now as the author of a *Chronicon* in continuation of that of Syncellus, lived during the second half of the eighth century of our era, and the first fifteen years of the ninth.

He was of noble birth, his parents being Isaacius, the praefect of the Aegeopelagitae, and Theodota. He was born in A. D. 858, and soon after, by the death of his father, he became a ward of the emperor Constantinus Copronymus. While quite a youth, he was compelled by Leo the patrician to marry his daughter; but, on the wedding-day, Theophanes and his wife agreed that the marriage should not be consummated; and, on the death of Leo, in A. D. 780, his daughter retired into a convent, and her husband Theophanes, who had in the meantime discharged various public offices, entered the monastery of Polychronium, near Singriana, in lesser Mysia. He soon left that place, and went to live in the island of Calonymus, where he converted his paternal estate into a monastery. After a residence of six years there, he returned to the neighbourhood of Singriana, where he purchased an estate, called by the simple name of *Ager* (ἄγρος), and founded another monastery, of which he made himself the abbot. In A. D. 787, he was summoned to the second Council of Nicaea, where he vehemently defended the worship of images. We have no further details of his life until A.D. 813, when he was required by Leo the Armenian to renounce the worship of images, and, upon his refusal, though he was extremely ill, and had been bed-ridden for five years, he was carried to Constantinople, and there, after a further period of resistance to the command of the emperor to renounce his principles, he was cast into prison, at the close of the year 815 or the beginning of 816; and, after two years' imprisonment, he was banished to the island of Samothrace, where he died, only twenty-three days from his arrival. His firmness was rewarded by his party, not only with the title of Confessor, but also with the honours of canonization.

Theophanes was the personal friend of Georgius

* There appears to be no authority for calling him, as Vossius does, *Georgius*. The mistake probably arose from some accidental confusion of his name with that of Georgius Syncellus.

Syncellus, by whose desire he continued the *Chronicon*, which was broken off by the death of Syncellus. The work of Theophanes, which is still extant, begins at the accession of Diocletian, in A. D. 277, and embraces a period of 524 years, down to A. D. 811, that is, almost up to the very period when the career of Theophanes was ended by his imprisonment. It consists, like the *Chronica* of Eusebius and of Syncellus, of two parts, a history arranged according to years, and a chronological table, of which the former is very superior to the latter. We possess the original Greek, and an ancient Latin translation, badly executed, by Anastasius Bibliothecarius. It has been published, with an improved Latin Version, and with the Notes of Goar and Combéfis, in the Parisian and Venetian Collections of the Byzantine writers, Paris, 1655, fol., Venet. 1729, fol., and in Niebuhr's *Corpus Script. Hist. Byz.* Bonn. 2 vols. 8vo. (Fabric. *Bibl. Graec.* vol. vii. pp. 459, foll. ; Cave, *Hist. Litt. s. a.* 792, vol. i. p. 641, ed. Basil. ; Vossius, *de Hist. Graec.* p. 340, ed. Westermann ; Hankius, *Byz. Rer. Script.* i. 11, pp. 200, foll.).

4. CERAMEUS. [CERAMEUS, THEOPHANES.]

Some less important writers and ecclesiastics of this name are noticed by Fabricius, *Bibl. Graec.* vol. xi. pp. 218—222.

There is one epigram in the Greek Anthology, under the name of Theophanes, but its authorship is very uncertain. (See Jacobs, *Bibl. Graec.* vol. xiii. p. 958.) [P. S.]

THEO'PHANES GRAPTUS. [GRAPTUS.]

THEO'PHANES NONNUS. [NONNUS.]

THEO'PHANES, CN. POMPEIUS, of Mytilene in Lesbos, a learned Greek, was one of the most intimate friends of Pompey, whom he accompanied in many of his campaigns, and who frequently followed his advice on public as well as private matters. (Caes. *B. C.* iii. 18 ; Strab. xiii. p. 617.) He was not a freedman of Pompey, as some modern writers have supposed (Burmann, *ad Vell. Pat.* ii. 18) ; but the Roman general appears to have made his acquaintance during the Mithridatic war, and soon became so much attached to him that he presented to the Greek the Roman franchise in the presence of his army, after a speech in which he eulogised his merits. (*Cic. pro Arch.* 10 ; Val. Max. viii. 14. § 3.) This occurred in all probability about B. C. 62, and Theophanes must now have taken the name of Pompeius after his patron. Such was his influence with Pompey, that, in the course of the same year, he obtained for his native city the privileges of a free state, although it had espoused the cause of Mithridates, and had given up the Roman general M'. Aquillius to the king of Pontus. (Plut. *Pomp.* 42.) Theophanes came to Rome with Pompey after the conclusion of his wars in the East. There he adopted, before he had any son, L. Cornelius Balbus, of Gades, a favourite of his patron. (Cic. *pro Balb.* 25 ; Capitol. *Balbin.* 2.) He continued to live with Pompey on the most intimate terms, and we see from Cicero's letters, that his society was courted by many of the Roman nobles, on account of his well-known influence with Pompey. (Cic. *ad Att.* ii. 5, 12, 17, v. 11.) On the breaking out of the civil war he accompanied Pompey to Greece, who appointed him commander of the Fabri, and chiefly consulted him and Lucceius on all important matters in the war, much to the indignation of the Roman nobles. (Plut. *Cic.* 38 ; Caes. *B. C.* iii. 18 ; Cic. *ad Att.* ix. 3, 11.) After the battle of Pharsalia Theophanes fled with Pompey from Greece, and it was owing to his advice that Pompey went to Egypt. (Plut. *Pomp.* 76, 78.) After the death of his friend and patron, Theophanes took refuge in Italy. He was pardoned by Caesar, and was still alive in B. C. 44, as we see from one of Cicero's letters (*ad Att.* xv. 19). After his death the Lesbians paid divine honours to his memory. (Tac. *Ann.* vi. 18.) Theophanes wrote the history of Pompey's campaigns, in which he represented the exploits of his hero in the most favourable light, and did not hesitate, as Plutarch more than hints, to invent a false tale for the purpose of injuring the reputation of an enemy of the Pompeian family. (Plut. *Pomp.* 37, et alibi ; Strab. xi. p. 503, xiii. p. 617 ; Cic. *pro Arch. l. c.* ; Val. Max. *l. c.* ; Capitol. *l. c.*)

Theophanes left behind him a son, M. POMPEIUS THEOPHANES, who was sent to Asia by Augustus, in the capacity of procurator, and was at the time that Strabo wrote one of the friends of Tiberius. The latter emperor, however, put his descendants to death towards the end of his reign, A. D. 33, because their ancestor had been one of Pompey's friends, and had received after his death divine honours from the Lesbians. (Strab. xiii. p. 617 ; Tac. *Ann.* vi. 18 ; comp. Drumann, *Geschichte Roms*, vol. iv. pp. 551—553 ; Vossius, *de Hist. Graec.* pp. 190, 191, ed. Westermann.)

THEOPHILISCUS, a Rhodian, who commanded the fleet sent by his countrymen to the assistance of Attalus, king of Pergamus, against Philip, king of Macedonia, B. C. 201. He bore an important part in the great sea-fight off Chios, which was brought on by his advice, and in which he mainly contributed to the victory, both by his skill and personal valour. But having been led by his ardour too far into the midst of the enemy's fleet, his own ship was assailed on all sides, and he extricated her with great difficulty, having lost almost all his crew, and himself received three wounds, of which he died shortly after. The highest honours were paid to his memory by the Rhodians. (Polyb. xvi. 2, 5, 9.) [E. H. B.]

THEO'PHILUS (Θεόφιλος), emperor of Constantinople A. D. 829—842, was the son and successor of Michael II. Balbus, with whom he was associated in the government as early as 821 (Eckhel, vol. viii. p. 240.) He was engaged in war with the Saracens during the greater part of his reign, but notwithstanding his valour and energy he was generally unsuccessful against these formidable foes, and hence obtained the surname of the Unfortunate. At the end of his fifth campaign he had the mortification of seeing the city of Amorium in Phrygia, which was the birth-place of his father, and which he and his father had adorned with public buildings, levelled to the ground by the caliph Motassem. Like most of the other Byzantine emperors, Theophilus took part in the religious disputes of his age. He was a zealous iconoclast, and persecuted the worshippers of images with the utmost severity ; but notwithstanding his heresy, the ancient writers bestow the highest praise upon his impartial administration of justice. He died in 842, and was succeeded by his infant son Michael III., who was left under the guardianship of his mother, the empress Theodora. [MICHAEL III.] (Zonar. xv. 25—29 ; Cedrenus, pp. 513—533 ; Continuator Theoph. lib. iii. ; Ducange, *Fa-*

miliae Byzantinae, pp. 132, 133 ; Gibbon, *Decline and Fall*, cc. xlviii. and lii.)

THEO'PHILUS (Θεόφιλος), literary. 1. An Athenian comic poet, most probably of the Middle Comedy, as Meineke shows from the extant titles and fragments of his plays. In a passage of Pollux (ix. 15), in which he is represented as one of the poets of the New Comedy, most of the MSS. have the name of Diphilus, instead of Theophilus. The following titles of his plays are preserved by Athenaeus (*passim*) and Suidas (*s. v.*), except the first, which is quoted by the Scholiast to Dionysius Thrax (p. 724. 26): Ἀπόδημοι, Βοιωτία, Ἐπιδαύριος, Ἰατρός, Κιθαρῳδός (Meineke, vol. iii. p. 628, retracts the doubt which he had raised as to this being a true title of a drama), Νεοπτόλεμος, Παγκρατιαστής, Προιτίδες, Φίλαυλος. (Fabric. *Bibl. Graec.* vol. ii. pp. 500, 501 ; Meineke, *Frag. Com. Graec.* vol. i. pp. 434, 435, vol. iii. pp. 626—632 ; Editio Minor, pp. 816—818.)

2. An historian and geographer, if at least the passages about to be quoted refer to one and the same person. He is mentioned by Josephus (*c. Apion.* i. 23) among those writers, who had noticed the Jews. The third book of his work on Italy (Ἰταλικά), and the second of that on the Peloponnesus (Πελοποννησιακά), are quoted by Plutarch (*Parallela Minora*, 13, 32, pp. 309, a., 313, d). Ptolemy (*Geogr.* i. 9. § 3) quotes a statement from some geographical work by Theophilus, the title of which he does not mention, but which is no doubt the same as the Περιήγησις, the eleventh book of which is referred to by Stephanus of Byzantium (*s. v.* Παλική). Plutarch also (*de Fluv.* 24) cites the first book of a work of Theophilus περὶ λίθων. (Vossius, *de Hist. Graec.* p. 504, ed. Westermann.)

3. A writer on agriculture, whom Varro (*R. R.* i. 1. § 9), and Columella (i. 1. § 11) mention in their lists of authorities, but about whom they give us no further information.

4. Bishop of Antioch, in the latter part of the second century of our era, and the author of one of the early apologies for Christianity which have come down to us. The common opinion concerning his time, derived from Eusebius, Jerome, and Nicephorus, has been elaborately canvassed by Dodwell and others, whose arguments are fully examined, and satisfactorily answered by Cave (*Hist. Litt. s. a.* 168), and Harless (*ad Fabric. Bibl. Graec.* vol. vii. p. 102). In the eighth (Hieron. *Chron. s. a.* 2184) or tenth (Euseb. *Chron. s. a.* 2186 ; Syncell. p. 352, d.) year of Marcus Antoninus (A. D. $16\frac{8}{9}$ or $17\frac{9}{1}$), he succeeded Eros in the see of Antioch, of which he was the sixth bishop (Euseb. *H. E.* iv. 20 ; Hieron. *de Vir. Ill.* 25), or, including S. Peter, the seventh (Hieron. *Algas.* vol. iii. p. 318 ; Niceph. *Chron.* p. 417, c.) ; and he held that office for thirteen years, that is, till A. D. 181 or 183 (Niceph. *l. c.*). Having been originally a heathen*, as he tells us himself (*Ad Autolyc.* i. p. 78), he was converted to Christianity by the study of the sacred Scriptures, and, besides other religious works, he wrote an apology for the Christian faith, in the form of a letter to a friend, named Autolycus, who was still a heathen, but a man of extensive reading and great learning, and an earnest lover of truth (Theoph. *ad Autolyc.* i. p. 69, b., iii. pp. 119, a., 127, b., 138, d.). This work must have been written, or, at least, finished, shortly before the death of Theophilus, for there is an allusion towards the close of it, which fixes the composition of that part after the death of Marcus Antoninus, in A. D. 180 ; and, according to the preceding testimonies, Theophilus did not live later than A. D. 183, or perhaps than A. D. 181. The work is cited by various titles, either simply πρὸς Αὐτόλυκον βιβλία γ', or with the addition περὶ τῆς τῶν Χριστιανῶν πίστεως, or, as Eusebius has it (*H. E.* iv. 24), τρία τὰ πρὸς Αὐτόλυκον στοιχειώδη συγγράμματα, implying that the object of the work was to teach Autolycus the elements of Christian truth ; and again, in a MS. in the Paris library, the title is given with an addition which states the object of the work to be, to prove "that the divine oracles in our possession are more ancient and more true than the statements of Egyptian and Grecian and all other historians." It is quoted by Lactantius (ii. 23), by the title of *De Temporibus*, and it is mentioned by Gennadius (33) who erroneously ascribes it to Theophilus of Alexandria. The work shows much learning and more simplicity of mind ; in its general structure, it resembles the works of Justin Martyr and the other early apologists ; but it contains a more detailed examination of the evidence for Christianity derived both from Scripture and from history. Some of the arguments are fanciful, not to say puerile, in the extreme ; for example, he interprets ἐν ἀρχῇ, in Genesis i. 1, as meaning *by Christ*. He indulges much in allegorical interpretations : thus, the three days, preceding the creation of the sun and moon, are typical of the Trinity of God and his Word and his Wisdom ; a passage, by the way, which is believed to contain the earliest instance of the use of the word Trinity in the writings of the Fathers. The work, however, contains much valuable matter ; and its style is clear and good.

The three books of Theophilus to Autolycus were first published in the collection of the monks Antonius and Maximus, entitled *Sententiarum sive Capitum, Theologicorum praecipue, ex sacris et profanis libris, Tomi tres*, and containing, besides the work of Theophilus, the *Centuriae* of Maximus, and the *Oratio ad Graecos* of Tatian, edited by Conrad Gesner, Tiguri, 1546, fol. : again with the Latin version of Conrad Clauser, in the collections of the *Scriptores Sacri*, or *Orthodoxographi*, published in 1555 and 1559, fol. (see Hoffmann, *Lex. Bibliogr.*) : with the editions of Justin Martyr, 1615, 1636, 1686, 1742, 1747, fol. : with notes by Fronto Ducaeus, in the *Auctuar. Biblioth. Patrum*, Paris, 1624, fol. : with a revised text and notes, by John Fell, bishop of Oxford, Oxon. 1684, 12mo. : the most complete edition is that of Jo. Christoph. Wolf, Hamb. 1724, 8vo. It has been translated into English by Joseph Betty, Oxf. 1722, 8vo., and into German by G. C. Hosmann, Hamb, 1729, 8vo.

Theophilus was the author of several other works, which were extant in the times of Eusebius and Jerome (Euseb. *Chron. Arm. l. c.* ; Hieron. *Chron. l. c.* ; Sync. *l. c.*) Among these, were works against the heresies of Marcion and Hermogenes, in the latter of which the Apocalypse was quoted. (Euseb. *H. E.* iv. 24 ; Hieron. *de Vir. Illust.* 25.) Jerome also mentions a Commentary on the Gospels, which seems to have been a sort of harmony, and of which

* Respecting the opinion that he was not a heathen, but a Jew and a Sadducee, see Harless, *l. c.*, p. 101.

he made use in his own Commentaries, but which he thinks not equal in style to the other works of Theophilus. (*V. I. l. c.*; *Praef. in Matt.*; *Algas.* vol. iii. p. 318.) There are still extant, in Latin only, under the name of Theophilus, four books of allegorical commentaries on various passages of the Gospels, which the best critics pronounce to be undoubtedly an original Latin work, of a period much subsequent to the time of Theophilus, although very probably his commentary may have been used in its compilation. This commentary is published in the *Bibliothecae Patrum*, Paris, 1575, 1598, 1609, 1654, Colon. 1618, Ludg. 1677. Eusebius further mentions certain catechetical works by him (καὶ ἕτερα δέ τινα κατηχητικὰ αὐτοῦ βιβλία, *H. E.* iv. 24; *breves elegantesque tractatus ad aedificationem ecclesiae pertinentes*, Hieron. *V. I. l. c.*); and Jerome (*l. c.*) refers to his *Commentaries on the Proverbs*, in connection with his *Commentaries on the Gospels*, and with the same qualification as to their style. (Cave, *Hist. Litt. s. a.* 168, pp. 69—71; Fabric. *Bibl. Graec.* vol. vii. pp. 101—106; Lardner, *Credibility*; Mosheim, *Eccles. Hist.* Murdock's *Note*, vol. i. p. 155, Engl. ed.; Clinton, *Fasti Rom. s. aa.* 171, 131.)

5. A bishop of Caesarea in Palestine, who presided over the council of Caesareia, and signed the letter of that council, which appears to have been drawn up by himself, on the Paschal controversy, A. D. 198. (Euseb. *H. E.* v. 23; Hieron. *V. I.* 43; Cave, *Hist. Litt. s. a.* 198, p. 87; Fabric. *Bibl. Graec.* vol. vii. p. 107, vol. ix. p. 255, vol. xii. p. 363.)

6. Bishop of Alexandria, in the latter part of the fourth and the beginning of the fifth centuries of our era, is distinguished for his persecutions of the Origenists, for his hostility to Chrysostom, and as being altogether one of the most violent and unscrupulous even among the ecclesiastics of the fifth century. His life belongs rather to ecclesiastical than to literary history, and therefore only a very brief account of it is required here. He succeeded Timotheus, as bishop of Alexandria, in A. D. 385 (Socrat. *H. E.* v. 12; not 387, as the date is given by Theophanes, p. 60, b., and Sozomen, *H.E.* vii. 14; see Clinton, *Fasti Rom. s. a.* 387). Soon after his elevation to the episcopal throne, he secured the favour of the emperor by a most characteristic manoeuvre. When the fate of the empire was suspended on the battle which was to decide between Maximus and Theodosius, A. D. 388, he sent his legate, Isidorus, to Rome, provided with letters to both, the one or the other of which he was to deliver, with certain presents, according to the issue of the battle (Sozom. *H. E.* viii. 2). He also emulated the zeal of Theodosius against heathenism; and having in A. D. 391 obtained the emperor's permission to take severe measures with the pagans in his diocese, he proceeded to destroy their temples, and to seize their property, until, after Alexandria had been troubled with insurrections and bloodshed, most of them were driven out of Egypt (Socrat. *H. E.* v. 16). How little this religious zeal proceeded from the dictates of conscience or of calm judgment may be seen by the pains which Theophilus afterwards took to force the bishopric of Cyrene upon Synesius, in spite of his avowed devotion to the heathen Greek philosophy. [SYNESIUS.]

His behaviour to the different sects, into which the Christians of his diocese were divided, was marked by the same unscrupulous inconsistency. He appears to have passed a part of his early life among the monks of Nitria, who were divided among themselves upon the chief controversy of the day, some being Origenists, and others Anthropomorphites. The ignorance of the latter party he must therefore have well known, and he was far too strong-minded to share their prejudices; while, on the other hand, he was quite capable of appreciating the works of Origen, with which it is evident that he was well acquainted. At first, he declared himself decidedly against the Anthropomorphites, and in opposing them he sided openly with the Origenists, and drew his arguments from the works of Origen. When, however, it became evident that the majority of the Egyptian monks were Anthropomorphites, and when that party had shown their strength by the tumults which they stirred up, about A. D. 399, Theophilus went over to their side, condemned the writings of Origen, and commanded all his clergy to condemn them, and commenced a cruel persecution of the monks and others who opposed the Anthropomorphites; and all this, while he himself continued to read the works of Origen with admiration. In A. D. 401, he issued a violent paschal or encyclical letter, in which he condemned the writings of Origen, and threatened his adherents; and in the following year he sent forth another letter of the same character, to the unbounded delight of Jerome, who had been long intimate with Theophilus, and who writes to him on the occasion in terms of exultation and flattery, which are absolutely disgusting (*Epist.* 57, ed. Mait., 86, ed. Vallars.). By these proceedings, and by his general character, Theophilus well earned the name of Ἀμφαλλάξ, which we find applied to him (Pallad. *ap.* Montfauc. vol. xiii. p. 20). The persecuted monks of the Origenist party fled for refuge to Constantinople, where they were kindly received by Chrysostom, against whom Theophilus already had a grudge, because Chrysostom had been made bishop of Constantinople in spite of his opposition. The subsequent events, the call of Theophilus to Constantinople by the empress Eudoxia, and his success in procuring the deposition and banishment of Chrysostom (A. D. 403), are related under CHRYSOSTOMUS [Vol. I. p. 704, a.] During the tumult which followed the deposition of Chrysostom, Theophilus made his escape secretly from Constantinople, and returned to Alexandria, where, in the following year (A. D. 404) he issued a third paschal letter against the Origenists, and where he closed his turbulent career in A. D. 412.

The works of Theophilus mentioned by the ancient writers are:—one against the Origenists, which is quoted by Theodoret (*Dial.* 2, p. 191), under the title of προσφωνητικὸν πρὸς τοὺς φρονοῦντας τὰ Ὠριγένους, and which Gennadius (33) calls *Adversus Origenem unum et grande volumen*; a *Letter to Porphyry, bishop of Antioch*, quoted in the *Acta Concil. Ephes.* pt. i. c. 4; the three Paschal Letters, or episcopal charges, already mentioned, and one more; and some other unimportant orations, letters, and controversial works. The *Paschal Letters* are still extant in a translation by Jerome, and are published in the *Antidot. contra divers. omnium seculorum heresias*, Basil. 1528, fol.; and the whole of his extant remains are contained in Gallandii *Biblioth. Patr.* vol. vii. pp. 603, foll.; Socrat. *H. E.* vi. 7—17; Sozom.

H. E. viii. 11—19; Cave, *Hist. Litt. s. a.* 385, pp. 279, 280; Fabric. *Bibl. Gracc.* vol. vii. pp. 108, foll.; Murdock, note to Mosheim, *Eccl. Hist.* vol. i. p. 444, Engl. ed.; Gieseler, *Eccl. Hist.* vol. i. pp. 364—367, Davidson's transl.; Clinton, *Fast. Rom. s. aa.* 385, 387, 401, 402, 404.)

7. A chronographer, of unknown time, frequently cited by John Malala. (Cave, *Hist. Litt., Dissert.* i. vol. ii. p. 19; Fabric. *Bibl. Graec.* vol. vii. pp. 110, 444; Vossius, *de Hist. Graec.* p. 505, ed. Westermann.)

8. PRESBYTER, the author of a Commentary on the *Oracula de Urbe Constantinopolitana*, of the emperor, Leo Sapiens. (Vossius, *de Hist. Graec.* pp. 504, 505, ed. Westermann; Fabricius, *Bibl. Graec.* vol. vii. p. 111.)

An account of several other less important persons of this name is given in Fabricius. (*Bibl. Graec.* vol. vii. pp. 111—114.) [P. S.]

THEO'PHILUS (Θεόφιλος), was one of the lawyers of Constantinople who were employed by Justinian on his first Code, on the Digest and on the composition of the Institutes (*De Novo Codice faciendo*, § 1, *De Justinianeo Codice conformando*, § 2, *De Confirmatione Digestorum, Tanta, &c*, § 9, *Instit. D. Justiniani Prooemium*, § 3). In A. D. 528 Theophilus was comes sacri consistorii and juris doctor at Constantinople. In A. D. 529 he was ex magistro and juris doctor at Constantinople; and in A. D. 532 he had the titles of Illustris, Magister and Juris peritus at Constantinople. This Theophilus is the author of the Greek translation or paraphrase of the Institutes of Justinian, a fact which is now universally admitted, though some of the older critics supposed that there were two Theophili, one the compiler of the Institutes, and the other the author of the Greek version.

The Greek paraphrase was made perhaps shortly after the promulgation of the Institutes A.D. 533; and it was probably in A.D. 534 that, as professor of law at Constantinople, Theophilus read upon the Latin text of the Institutes, the commentary in Greek entitled "a Greek Paraphrase of the Institutes," and which was intended for the first year's course of legal studies. It may have been about the same time that Theophilus explained to his class the first part, or first four books (πρῶτα), of the Digest, some fragments of which are preserved in the scholia on the Basilica: this explanation completed the first year's course of study. We also infer from the same scholia that, in A. D. 535, Theophilus explained to his class the second part, or the seven books (*De Judiciis*), for the same scholia have preserved passages from his commentary on this part of the Digest. There are also fragments of his commentary on the third division (*De Rebus*). His labours, apparently, did not extend beyond A. D. 535, and he may have died in A. D. 536, as it is conjectured. Thalelaeus, one of his colleagues, in the school of Constantinople, speaks of him as dead; and probably Thalelaeus wrote about A. D. 537.

The title of the paraphrase of Theophilus is Ἰνστιτοῦτα Θεοφίλου Ἀντικένσωρος, *Instituta Theophili Antecensoris*. It became the text for the Institutes in the East, where the Latin language was little known, and entirely displaced the Latin text. It maintained itself as a manual of law until the eighth and tenth centuries, though others were subsequently published by the Greek emperors. This text was employed, as we see, on all occasions where the Institutes were used, even to the time of the Hexabiblos of Harmenopulus, the last Greek jurisconsult. It is conjectured, however, that there was a literal Greek version of the Institutes, for in some of the scholia (Basil. ed. Heimbach, i. p. 611, schol. 2) the text of the Institutes, which is cited several times, is not that of Theophilus. It is also conjectured that Theophilus was not the editor of his own paraphrase, but that it was drawn up by some of his pupils, after the explanation of the professor; and the ground for this opinion is that certain barbarous expressions are found in it, that the variations of the manuscripts are very numerous, and that several passages are repeated. The paraphrase is, however, of great use for the study of the text of the Institutes, many passages in which would be unintelligible without it.

The first edition of the paraphrase was by Viglius Zuichemus, Basle, 1531, fol.; and it was followed by several others, among which that of Fabrot was the best. But the most complete edition is that by G. O. Reitz, Haag, 1751, 2 vols. 4to. There is a German translation by Wüstemann, 1823, 2 vols. 8vo. (Mortreuil, *Histoire du Droit Byzantin, &c.*, Paris, 1843.) [G. L.]

THEO'PHILUS (Θεόφιλος), physicians. 1. Apparently a contemporary of Galen in the second century after Christ, who gives an account of his delirium during an illness. (*De Symptom. Differ.* c. 3, vol. vii. p. 60.)

2. A "Comes Archiatrorum," mentioned by St. Chrysostom in a letter to Olympias (vol. iii. p. 571, ed. Bened.), written about A. D. 407, as having attended on himself. He may possibly be the same person who is quoted by Aëtius (see No. 3).

3. The author of one or two medical formulæ quoted by Aëtius (ii. 3. 41, 42, 110, pp. 318, 319, 356), must have lived some time in or before the sixth century after Christ. It is not known whether he is the same person who is quoted by Rhazes (*Cont.* i. 3, p. 6, ed. 1506), and who appears to have written a work *De Membris Dolentibus* (id. *ibid.* v. 1, p. 100).

4. THEOPHILUS PROTOSPATHARIUS (Πρωτοσπαθάριος), the author of several Greek medical works, which are still extant, and of which it is not quite certain whether some do not belong to Philaretus [PHILARETUS] and Philotheus [PHILOTHEUS]. Every thing connected with his titles, the events of his life, and the time when he lived, is uncertain. He is generally called "Protospatharius," which seems to have been originally a military title given to the colonel of the bodyguards of the emperor of Constantinople (*Spatharii*, or Σωματοφύλακες); but which afterwards became also a high civil dignity, or was at any rate associated with the government of provinces and the functions of a judge. (See Dr. Greenhill's Notes to Theoph., or *Penny Cyclopedia*, art. *Theophilus*, and the references there given.)

With respect to the personal history of Theophilus, if, as is generally done, we trust to the titles of the MSS. of his works, and so endeavour to trace the events of his life, we may conjecture that he lived in the seventh century after Christ; that he was the tutor to Stephanus Atheniensis [STEPHANUS, p. 907]; that he arrived at high professional and political rank; and that at last he embraced the monastic life. All this is, however, quite uncertain; and with respect to his date, it

has been supposed that some of the words which he uses belong to a later period than the seventh century; so that he may possibly be the same person who is addressed by the title "Protospatharius" by Photius (*Epist.* 123, 193, pp. 164, 292, ed. Lond. 1651) in the ninth. He appears to have embraced in some degree the Peripatetic philosophy; but he was certainly a Christian, and expresses himself on all possible occasions like a man of great piety: in his physiological work especially he everywhere points out with admiration the wisdom, power, and goodness of God as displayed in the formation of the human body.

Five works are attributed to him, of which the longest and most interesting is an anatomical and physiological treatise in five books, entitled Περὶ τῆς τοῦ Ἀνθρώπου Κατασκευῆς, *De Corporis Humani Fabrica*. It contains very little original matter, as it is almost entirely abridged from Galen's great work, "De Usu Partium Corporis Humani," from which however Theophilus now and then differs, and which he sometimes appears to have misunderstood. In the fifth book he has inserted large extracts from Hippocrates "De Genitura," and "De Natura Pueri." He recommends in several places the dissection of animals, but he does not appear ever to have examined a human body: in one passage he advises the student to dissect an ape, or else a bear, or, if neither of these animals can be procured, to take whatever he can get, "but by all means," adds he, "let him dissect something." (v. 11. § 3.) The work was first published in a Latin translation by J. P. Crassus, Venet. 1536, 8vo., together with Hippocrates "De Medicamentis Purgantibus." This translation was several times reprinted, and is inserted by H. Stephens in his "Medicae Artis Principes," Paris, 1567, fol. The MS. which Crassus used is probably lost, as none of those which are now known to exist agrees with his translation. The original text was first published by Guil. Morell, without Latin translation, preface, or notes, Paris, 1555, 8vo., from a MS. at Paris, which appears to be more defective than that used by Crassus, though even that was not quite complete Morell's edition is now become scarce, and was inserted by Fabricius in the twelfth vol. of his "Bibliotheca Graeca," together with the Latin translation by Crassus. Two long passages which were missing in the fourth and fifth books were published from a MS. at Venice by Andr. Mustoxydes and Demetr. Schinas in their collection, entitled Συλλογὴ Ἀποσπασμάτων Ἀνεκδότων Ἑλληνικῶν, Venet. 1817. 8vo. The last and most complete edition is that by Dr. Greenhill, Oxon. 1842, 8vo., containing a corrected text, the Latin version by Crassus, various readings, notes, and indices.

II. His treatise Περὶ Οὔρων, *De Urinis*, in like manner contains little or nothing that is original, but is a good compendium of what was known on the subject by the ancients, and was highly esteemed in the Middle Ages. It first appeared in a Latin translation by Pontius (or Ponticus) Virunius (or Virmius) in several early editions of the collection known by the name of the "Articella." It was first published in a separate form in a new Latin translation by Albanus Torinus, Basil. 1533, 8vo., together with the treatise "De Pulsibus," which version was reprinted in 1535, Argent. 8vo., and is inserted by H. Stephens in his "Medicae Artis Principes." The Greek text was first published without the name of Theophilus, under the title of "Iatrosophistae De Urinis Liber Singularis," Paris, 1608, 12mo., with a new Latin translation by Fed. Morell; which edition was inserted entire by Chartier in the eighth vol. of his edition of Hippocrates and Galen. The best edition is that by Thom. Guidot, Lugd. Bat. 1703 (and 1731) 8vo., containing an improved text, a new Latin version by the editor, and copious and learned prolegomena and notes. The Greek text only, from Guidot's edition, is inserted by J. L. Ideler in the first volume of his "Physici et Medici Graeci Minores," Berol. 1841, 8vo.

III. A short treatise Περὶ Διαχωρημάτων, *De Excrementis Alvinis*, was first published by Guidot in Greek with a Latin translation by himself, at the end of his edition of the "De Urinis;" and the Greek text alone is republished by Ideler in his "Phys. et Med. Graeci Min."

IV. A Commentary on the "Aphorisms" of Hippocrates, which is sometimes attributed to a person named *Philotheus*, is noticed under that name, p. 331.

V. A short treatise Περὶ Σφυγμῶν, *De Pulsibus*, was first published by F. Z. Ermerins in his "Anecdota Medica Graeca" (Lugd. Bat. 1840, 8vo.), with a Latin translation by the editor, various readings, and a few notes. It appears to be quite different from the work on the same subject by Philaretus, which has been sometimes attributed to Theophilus [PHILARETUS]. (See *Penny Cyclop.* art. *Theophilus*, and the references there given, from which work the present article has been abridged.) [W. A. G.]

THEO'PHILUS, an artist in metal, was the maker of the celebrated iron helmet of Alexander, which glittered like polished silver, and the neck-chain of which was studded with precious stones. (Plut. *Alex.* 32.) Plutarch does not expressly tell us that the helmet was chased, but it can hardly be supposed that its magnificence consisted only in its polish; and therefore we do not hesitate to place Theophilus among the most distinguished of the Grecian *caelatores*. (Comp. *Dict. of Antiq.* s. v. *Caelatura*, 2d ed.; R. Rochette, *Lettre à M. Schorn*, p. 418, 2d ed.) [P. S.]

THEOPHRASTUS (Θεόφραστος), the Greek philosopher, was a native of Eresus in Lesbos. (Strabo, xiii. p. 618; Diog. Laërt. v. 36, &c.) Before he left his native city the bent of his mind was directed towards philosophy by Leucippus or Alcippus, a man of whom we know nothing further. Leaving Eresus, he betook himself to Athens, where he attached himself at first to Plato, but afterwards to Aristotle. (Diog. Laërt. *l. c.*) The story that the latter changed the name of this, his favourite pupil, from Tyrtamus to Theophrastus (for the purpose, as is stated, of avoiding the cacophony, and of indicating the fluent and graceful address of the young man; Strabo, *l. c.*; Diog. Laërt. v. 38, ib. Menag.), is scarcely credible. Nor can we place more reliance on the accounts that this change of name took place at a later period. (He is already called Theophrastus in Aristotle's will; see Diog. Laërt. v. 12, &c.) The authorities who would lead us to suppose this express themselves very indistinctly. (Cic. *Orat.* 19; *Siquidem et Theophrastus divinitate loquendi nomen invenit*; Quintil. *Inst. Orat.* xi. 1, *in Theophrasto tam est eloquendi nitor ille divinus ut ex eo nomen quoque traxisse dicatur.*) It is much more likely that the

proper name itself, which occurs elsewhere (Steph. *Thesaur. Ling. Graec.* ed. nov. Paris), suggested attempts to connect it with the eloquence which so eminently distinguished the Eresian. To prove the love of Aristotle for Theophrastus we do not need to betake ourselves to the above story, or to the doubtful expression of the former with respect to the latter, that "he needed the rein, not the spur," an expression which Plato is also said to have made use of with respect to Aristotle (Diog. Laërt. v. 39, ib. Menag.); it is proved in a much more indubitable manner by the will of the Stagirite, and by the confidence which led him, when removing to Chalcis, to designate Theophrastus as his successor in the presidency of the Lyceum (Diog. Laërt. v. 36; comp. A. Gell. *Noct. Att.* xiii. 5). It is not unlikely, moreover, that Theophrastus had been the disciple of Aristotle during the residence of the latter in Stageira, while engaged in the education of Alexander: at all events Theophrastus, in his will, mentions an estate that he possessed at Stageira (Diog. Laërt. v. 52), and was on terms of the most intimate friendship with Callisthenes, the fellow-pupil of Alexander (Diog. Laërt. v. 44, ib. Menag.). Two thousand disciples are said to have gathered round Theophrastus, and among them such men as the comic poet Menander. (Diog. Laërt. v. 37, 36.) Highly esteemed by the kings Philippus, Cassander, and Ptolemaeus, he was not the less the object of the regard of the Athenian people, as was decisively shown when Agonis ventured to bring an impeachment against him, on the ground of impiety (*l. c.* 37; comp. Aelian, *V. H.* iv. 19). Nevertheless, when, according to the law of Sophocles (Ol. 118. 3), the philosophers were banished from Athens, Theophrastus also left the city, until Philo, a disciple of Aristotle, in the very next year, brought Sophocles to punishment, and procured the repeal of the law. (Diog. Laërt. v. 38, ib. Menag.; comp. C. G. Zumpt, *Ueber den Bestand der philosophischen Schulen in Athen*, &c., Berlin, 1843, p. 17.) Whether Theophrastus succeeded Aristotle without opposition, and also came into possession of the house and garden where the former taught in the Lyceum (not far from the present royal palace in Athens), is uncertain. In the will of Aristotle no express directions were left on this point. Still there is nothing at variance therewith in the statement that Theophrastus, after the death of Aristotle, with the assistance of Demetrius Phalereus, obtained a garden of his own. (The words of Diogenes Laërtius, v. 39, are very obscure; the καὶ in the words λέγεται δ' αὐτὸν καὶ κῆπον σχεῖν μετὰ τὴν Ἀριστοτέλους τελευτήν, Δημητρίου τοῦ Φαληρέως ....τοῦτο συμπράξαντος, appears rather to refer to a previous possession than to exclude it.) That the executor of the will of Aristotle instituted a sale of the estate, respecting which no directions had been left in the will, and that Demetrius interposed, in order to secure a permanent possession for the head of the school, we cannot, with Zumpt (*l. c.* p. 8), conclude from the above words. The garden, provided with houses, colonnades, walks, &c., whether it was exclusively the private property of Theophrastus, or was, at least, inherited in part by him from Aristotle, is made over by the former in his will to Strato and his other friends, provided they had a mind to philosophize together, as a common and inalienable possession (Diog. Laërt. v. 51, &c.). A similar testamentary disposition of the property was made by Strato and Lycon, the succeeding heads of the school. (Diog. Laërt. v. 61, &c., 70.)

Theophrastus reached an advanced age; whether that of eighty-five years (Diog. Laërt. v. 40) or more (Hieronymus, *Epist. ad Nepotian.* even speaks of 107 years), we leave undecided. But the statement contained in the letter to Polycles, prefixed to his *Characteres*, according to which this book was composed in the ninety-ninth year of the author, although Tzetzes (*Chil.* ix. 941) already read it so, may very well rest on a clerical error (comp. Casaubon. *ad Theophr. Charact. Proleg.* p. 85); and if Theophrastus was the head of the school for thirty-five years (Diog. Laërt. v. 36, 58), he would, even had he only reached his hundredth year, have been older than Aristotle. If he reached the age of eighty-seven, he was ten years younger, and was born Ol. 101. 3. Theophrastus is said to have closed his life, which was devoted to restless activity (Diog. Laërt. v. 36; comp. Suid.), with the complaint respecting the short duration of human existence, that it ended just when the insight into its problems was beginning. (This complaint, expressed in different forms, we read in Cicero, *Tusc.* iii. 28; Hieron. *l. c.*; Diog. Laërt. v. 41.) The whole people took part in his funeral obsequies. (Diog. Laërt. *l. c.*) His faithful affection for Aristotle, which he had transferred to Nicomachus, the son of the latter and his own disciple, expresses itself in the directions contained in his will respecting the preparation and preservation of the statues or busts of the Stagirite and his son (Diog. Laërt. v. 51, 52); and still more in the way in which he exerted himself to carry out the philosophical endeavours of his teacher, to throw light upon the difficulties contained in his books, to fill up the gaps in them, and, with respect to individual dogmas, to amend them.

II. The preceding statement finds its confirmation in the list of the writings of the Eresian given us, though with his usual haste, by Diogenes Laërtius, but probably borrowed from authorities like Hermippus and Andronicus (Schol. at the end of the *Metaphysics* of Theophrastus), and the statements respecting them contained in other writers, which Menage has already, at least in part, collected in his notes. Thus Theophrastus, like Aristotle, had composed a first and second *Analytic* (Diog. Laërt. v. 42, ib. Menag.), and, at least in the case of the former, had connected his treatise with that of his great predecessor, in the manner indicated above (see below, section III.). He had also written books on *Topics* (Diog. Laërt. v. 42, 45, 50), and on the confutation of fallacies (ib. 42, 45); the former again, at all events, with a careful regard to the *Topica* of Aristotle. The work of Theophrastus "On Affirmation and Denial" (περὶ καταφάσεως καὶ ἀποφάσεως, Diog. Laërt. v. 44) seems to have corresponded to that of Aristotle "On Judgment" (περὶ ἑρμηνείας). To the books of Aristotle on the "Principles of Natural Philosophy" (*Physica Auscultatio*), on Heaven, and on Meteorological Phenomena, Theophrastus had had regard in corresponding works. (Diog. Laërt. v. 42, 50, 47.) Further, he had written on the Warm and the Cold (Diog. Laërt. v. 44, ib. Menag.), on Water, Fire (Diog. Laërt. v. 45), the Sea (*ib.*), on Coagulation and Melting (περὶ πήξεως καὶ τήξεως), on various phenomena of organic and spiritual life (Diog. Laërt. v. 45, ib. Menag., 43, 46, 49, 43, 44);

on the Soul and Sensuous Perception (ib. 46), not without regard to the corresponding works of Aristotle, as may at least in part be demonstrated. In like manner we find mention of monographies of Theophrastus on the older Greek physiologians Anaximenes, Anaxagoras, Empedocles, Archelaus (Diog. Laërt. v. 42, 43), Diogenes of Apollonia, Democritus (ib. 43), which were not unfrequently made use of by Simplicius; and also on Xenocrates (ib. 47), against the Academics (49), and a sketch of the political doctrine of Plato (ib. 43), which shows that the Eresian followed his master likewise in the critico-historical department of inquiry. That he also included general history within the circle of his scientific investigation, we see from the quotations in Plutarch's lives of Lycurgus, Solon, Aristides, Pericles, Nicias, Alcibiades, Lysander, Agesilaus, and Demosthenes, which were probably borrowed from the work on Lives (περὶ βίων γ', Diog. Laërt. v. 42). But his principal endeavours were directed to the supplementation and continuation of the labours of Aristotle in the domain of natural history. This is testified not only by a number of treatises on individual subjects of zoology, of which, besides the titles, but few fragments remain, but also by his books on Stones and Metals, and his works on the History, and on the Parts of Plants, which have come down to us entire. In politics, also, he seems to have trodden in the footsteps of Aristotle. Besides his books on the State, we find quoted various treatises on Education (ib. 42, 50), on Royalty (ib. 47, 45), on the Best State, on Political Morals, and particularly his works on the Laws, one of which, containing a recapitulation of the laws of various barbaric as well as Grecian states (Νόμων κατὰ στοιχεῖον κδ', Diog. Laërt. v. 44, ib. Menag.), was intended to form a *pendant* to Aristotle's delineation of Politics, and must have stood in close relation to it. (Cic. *de Fin.* v. 4.)

Of the books of Theophrastus on oratory and poetry, almost all that we know is, that in them also Aristotle was not passed by without reference. (Cic. *de Invent.* i. 35.)

Theophrastus, without doubt, departed farther from his master in his ethical writings (*ib.* 42, 43, 44, 45, 47, 49, 50), as also in his metaphysical investigations respecting motion, the soul, and the Deity. (*Ib.* 47, 48.)

Besides the writings belonging to the above-mentioned branches of science, Theophrastus was the author of others, partly of a miscellaneous kind, as, for instance, several collections of *problems*, out of which some things at least have passed into the *Problems* which have come down to us under the name of Aristotle (Diog. Laërt. v. 45, 47, 48; comp. Plin. *H. N.* xxviii. 6; Arist. *Probl.* xxxiii. 12), and commentaries (Diog. Laërt. v. 48, 49; comp. 43), partly *dialogues* (Basil. Magn. *Epist.* 167), to which probably belonged the Ἐρωτικός (Diog. Laërt. v. 43; Athen. xii. 2, xiii. 2), Megacles (Diog. Laërt. 47), Callisthenes (ἢ περὶ πένθους, Diog. Laërt. v. 44; Cic. *Tusc.* iii. 10; Alex. Aphrod. *de Anima* ii. extr.), and Μεγαρικός (Diog. Laërt. v. 44), and *letters* (Diog. Laërt. v. 46, 50), partly books on mathematical sciences and their history (*ib.* 42, 46, 48, 50).

Besides the two great works on botany (περὶ φυτῶν ἱστορία, in ten books, written about Ol. 118; see Schneider, *Theoph. Opp.* iv. p. 586; and αἴτια φυσικά, in six books), we only possess some more or less ample fragments of works by Theophrastus, or extracts from them, among which the ethical characters, that is, delineations of character, and the treatise on sensuous perception and its objects (περὶ αἰσθήσεως [καὶ αἰσθητῶν]) are the most considerable, the first important as a contribution to the ethical history of that time, the latter for a knowledge of the doctrines of the more ancient Greek philosophers respecting the subject indicated. With the latter class of works we may connect the fragments on smells (περὶ ὀσμῶν), on fatigue (περὶ κόπων), on giddiness (περὶ ἰλίγγων), on sweat (περὶ ἱδρώτων), on swooning (περὶ λειποψυχίας), on palsy (περὶ παραλύσεως), and on honey (περὶ μέλιτος). To physics, in the narrower sense of the word, belong the still extant sections on fire (περὶ πυρός), on the winds (περὶ ἀνέμων), on the signs of waters, winds, and storms (περὶ σημείων ὑδάτων καὶ πνευμάτων καὶ χειμώνων καὶ εὐδιῶν, probably out of the fourth book of the Meteorology of Theophrastus: περὶ μεταρσίων: see Plut. *Quaest. Gr.* vii.; comp. Schneider, iv. p. 719, &c.) To the zoology belong six other sections. Also the treatise on stones (περὶ λίθων, written Ol. 116. 2, see Schneider, *l. c.* iv. p. 585), and on metaphysics (τῶν μετὰ τὰ φυσικά), are only fragments, and there is no reason for assigning the latter to some other author because it is not noticed in Hermippus and Andronicus, especially as Nicolaus (Damascenus) had already mentioned it (see the scholia at the end of the book). But throughout the text of these fragments and extracts is so corrupt that the well-known story of the fate of the books of Aristotle and Theophrastus [ARISTOTELES] might very well admit of application to them. The same is the case with the books on colours, on indivisible lines, and on Xenophanes, Gorgias, and Melissus, which may with greater right be assigned to Theophrastus than to his master, among whose works we now find them. (Respecting the first of these books — περὶ χρωμάτων — see Schneider, *l. c.* iv p. 864; respecting the second, Diog. Laërt. v. 42, *ib.* Menag.) Much superior to the older editions of Theophrastus (*Aldina*, 1498, *Basileensis*, 1541, *Camotiana*, Venet. 1552, that of Daniel Heinsius, 1613, &c.) is that by J. G. Schneider (*Theophrasti Eresii quae supersunt opera*, Lips. 1818–21. 5 vols.), which, however, still needs a careful revision, as the piecemeal manner in which the critical apparatus came to his hands, and his own ill health compelled the editor to append supplements and corrections, twice or thrice, to the text and commentary. Fried. Wimmer has published a new and much improved edition of the history of plants, as the first volume of the entire works of Theophrastus. (*Theophrasti opera quae supersunt omnia emendata edidit cum apparatu critico Fr. Wimmer*, Tomus primus historiam plantarum continens, Vratislaviae, 1842. 8vo.)

For the explanation of the history of plants considerable contributions were made before Schneider by Bodaeus a Stapel (Amstelod. 1644, fol.) and J. Stackhouse. (*Theophr. Eres. de historia plantarum libri X. graece cum syllabo generum et specierum glossario et notis*, curante Joh. Stackhouse, Oxon. 1813. 2 vols. 8vo.)

III. How far Theophrastus attached himself to the Aristotelic doctrines, how he defined them more closely, or conceived them in a different form, and what additional structures of doctrine he formed upon them, can be determined but very partially

owing to the scantiness of the statements which we have, and what belongs to this subject can be merely indicated in this place. In the first place, Theophrastus seems to have carried out still further the grammatical foundation of logic and rhetoric, since in his book on the elements of speech (ἐν τῷ περὶ τοῦ λόγου στοιχείῳ, *l.* ἐν τῷ περὶ τῶν τοῦ λόγου στοιχείων), respecting which again others had written, he distinguished the main parts of speech from the subordinate parts, and again, direct (κυρία λέξις) from metaphorical expressions, and treated of the affections (πάθη) of speech (Simpl. *in Categ.* 8, Basil.), and further distinguished a twofold reference of speech (σχίσις) — to things (πράγματα), and to the hearers, and referred poetry and rhetoric to the latter (Ammon. *de Interpr.* 53; Schol. in Arist. p. 108. 27). In what he taught respecting judgment (ἐν τῷ περὶ καταφάσεως [καὶ ἀποφάσεως] — *de affirmatione et negatione*) he had treated at length on its oneness (Alex. *in Anal. Pr.* f. 128, 124; Schol. in Arist. p. 184. 24. 183, b. 2; Boëth. *de Interpr.* pp. 291, 327), on the different kinds of negation (Ammon. *in Arist. de Interpr.* 128, b. 129, 134; Schol. in Arist. p. 121. 18), and on the difference between unconditioned and conditioned necessity (Alex. *l. c.* f. 12. 6; Schol. in Arist. p. 149. 44). In his doctrine of syllogisms he brought forward the proof for the conversion of universal affirmative judgments, differed from Aristotle here and there in the laying down and arranging the *modi* of the syllogisms (Alex. *l. c.* 14, 72, 73, 82. 22, b, 35; Boëth. *de Syll. categ.* ii. 594. 5, f. 603, 615), partly in the proof of them (Alex. *l. c.* 39, b), partly in the doctrine of *mixture*, i. e. of the influence of the modality of the premises upon the modality of the conclusion (Alex. *l. c.* 39, b. &c. 40, 42, 56, b. 82, 64, b. 51; Joh. Ph. xxxii, b. &c.). Then in two separate works he had treated of the reduction of arguments to the syllogistic form (ἀνηγμένων λόγων εἰς τὰ σχήματα) and on the resolution of them (περὶ ἀναλύσεως συλλογισμῶν. Alex. 115); further, of hypothetical conclusions (Alex. *in Arist. Anal. Pr.* 109, b. &c. 131, b.; Joh. Phil. lx. &c. lxxv.; Boëth. *de Syll. hypoth.* p. 606). For the doctrine of proof, Galenus quotes the *second Analytic* of Theophrastus, in conjunction with that of Aristotle, as the best treatises on that doctrine (*de Hippocr. et Plat. Dogm.* ii. 2. p. 213, Lips. 253, Basil.) In different monographies he seems to have endeavoured to expand it into a general theory of science. To this too may have belonged the proposition quoted from his *Topics*, that the principia of opposites (τῶν ἐναντίων) are themselves opposed, and cannot be deduced from one and the same higher genus. (Simpl. *in Categ.* f. 5; Schol. p. 89. 15; comp. Alex. *in Metaph.* p. 342. 30, Bonitz.) For the rest, some inconsiderable deviations from the Aristotelic definitions are quoted from the *Topica* of Theophrastus. (Alex. *in Top.* 5, 68, 72, 25, 31.) With this treatise, that upon ambiguous words or ideas (περὶ τοῦ ποσαχῶς, π. τ. πολλαχῶς. Alex. ib. 83, 189), which, without doubt, corresponded to the book E of Aristotle's Metaphysics, seems to have been closely connected.

Theophrastus introduced his *Physics* with the proof that all natural existence, being corporeal, that is composite, presupposes principia (Simpl. *in Phys.* f. 1, 6, in Schneider v. 7), and before everything else, motion, as the basis of the changes common to all (ib. 5, 6; Schneid. ib. 6). Denying the subsistence of space, he seems to have been disposed, in opposition to the Aristotelic definition, to regard it as the mere arrangement and position (τάξις and θέσις) of bodies (Simpl. *l. c.* 149, b. 141; Schneid. p. 213, f. 9, 8). Time he designated as an *accident* of motion, without, as it seems, conceiving it, with Aristotle, as the numerical determination of motion. (Simpl. f. 87, b; Joh. 213. 4.) He departed more widely from his master in his doctrine of motion, since on the one hand he extended it over all categories, and did not limit it to those laid down by Aristotle (Simpl. *in Categ.* Schneid. p. 212; comp. Simpl. *in Phys.* 94, 201, 202, l. Schneid. 214. 10); and on the other hand, while he conceived it, with Aristotle, as an activity, not carrying its own end in itself (ἀτελής), of that which only exists potentially (Simpl. *l. c.* and f. 94, l. Schneid. 11), and therefore could not allow that the activity expended itself in motion, he also recognised no activity without motion (Simpl. *in Categ.* Schneid. 212. 2), and so was obliged to refer all activities of the soul to motion, the desires and affections to corporeal motion, judgment (κρίσεις) and contemplation to spiritual motion. (Simpl. *in Phys.* 225; Schneid. 215. 13.) The conceivableness of a spirit entirely independent of organic activity, must therefore have appeared to him very doubtful; yet he appears to have contented himself with developing his doubts and difficulties on the point, without positively rejecting it (Themist. *in Arist. de An.* 89, b. 91, b; Schneid. 215. 15). Other Peripatetics, as Dicaearchus, Aristoxenus, and especially Straton, more unreservedly and unconditionally gave a sensualistic turn to the Aristotelic doctrine. Theophrastus seems, generally speaking, where the investigation overstepped the limits of experience, to have shown more acuteness in the development of difficulties than in the solution of them, as is especially apparent in the fragment of his *metaphysics*. In a penetrating and unbiassed conception of phenomena, in acuteness of reflection and combination respecting them and within their limits, in compass and certainty of experimental knowledge, he may have stood near Aristotle, if he did not come quite up to him: the incessant endeavour of his great master to refer phenomena to their ultimate grounds, his profundity in unfolding the internal connections between the latter, and between them and phenomena, were not possessed by Theophrastus. Hence even in antiquity it was a subject of complaint that Theophrastus had not expressed himself with precision and consistency respecting the Deity, and had understood thereby at one time Heaven, at another an (enlivening) breath (πνεῦμα, Clem. Alex. *Protrept.* p. 44. b; Cic. *de Nat. Deor.* i. 13); that he had not been able to comprehend a happiness resting merely upon virtue (Cic. *Acad.* i. 10, *Tusc.* v. 9), or, consequently, to hold fast by the unconditional value of morality, and, although blameless in his life, had subordinated moral requirements to the advantage at least of a friend. (A. Gell. *N. A.* i. 3. § 23), and had admitted in prosperity the existence of an influence injurious to them. (In particular, fault was found with his expression in the Callisthenes, *vitam regit fortuna non sapientia*, Cic. *Tusc.* iii. 10; comp. Alex. Aphrod. *de Anima*, ii. extr.) That in the definition of pleasure, likewise, he did not coincide with Aristotle, seems to be indicated by the titles of two of his writings, one of which treated of pleasure

generally, the other of pleasure, as Aristotle had defined it (Diog. Laërt. v. 44, *περὶ ἡδονῆς ὡς* Ἀριστοτέλης); and although, like his teacher, he preferred contemplative (theoretic), to active (practical) life (Cic. *ad Att.* ii. 16), he was at the same time disposed to set the latter free from the fetters of family life, &c. in a manner of which the former would not have approved (Hieron. *adv. Jovinian.* i, 189, Bened.) Respecting Theophrastus's treatment of botany in his two chief works, see J. G. Schneider, "de Auctoritate, Integritate, Argumento, Ordine, Methodo et Pretio Librorum, de Historia et Causis Plantarum" (*Theophr. Opp.* v. p. 227—264.) Comp. R. Sprengel, *Geschichte der Botanik*, vol. i. p. 52, &c. [CH. A. B.]

THEOPHYLACTUS (Θεοφυλάκτος). 1. SIMOCATTA (ὁ Σιμοκάττης, Σιμόκαττος, Σιμοκάτης, or Σιμοκάτος, for all these forms of the name are found), was an Egyptian by descent, but a Locrian by birth; and flourished at Constantinople, where he held some public offices (*ἀπὸ ἐπαρχων καὶ ἀντιγραφεύς*, Phot.) under Heraclius, about A. D. 610—629, though it is evident that he was writing before this period, probably in retirement. His chief work was a history of the reign of the emperor Maurice, in eight books, from the death of Tiberius II. and the accession of Maurice, in A. D. 582, down to the murder of Maurice and his children by Phocas in A. D. 602. There are various indications in the work itself, that Theophylact was living and writing in retirement during the reign of Phocas, and it seems probable that he had been personally acquainted with Maurice. Thus, he contrasts the depressed state of literature under Phocas with the favour it enjoyed under Heraclius, in a Dialogue between Philosophy and History, which is prefixed to his work. After the death of Phocas in A. D. 610, he read in public from an elevated position the passage of his history describing the death of Maurice, and the people were moved to tears by the recital. This statement, which we have on the authority of Theophylact himself (viii. 12) proves that his work was partly written during the reign of Phocas; while on the other hand, he mentions in the same chapter the conclusion of the Persian war, by the death of Chosroes II. in A. D. 628, so that the work could not have been completed till that year or the next, in which Theophylact appears to have died. The history of Theophylact, which is known by the Latin title of *Historiae Mauricii Tiberii Imperatoris Libri VIII.*, seems to be the same work which is quoted by Eustathius (*ad Dionys. Perieg.* 730) by the title of *ἱστορία οἰκουμενή*, which seems to refer to the fact, that it was not confined to the affairs of Constantinople, but contained notices of events occurring in all parts of the known world. Besides the work itself, we have an epitome of it by Photius (*Bibl.* Cod. 65), who relates some particulars respecting the author, and characterises his style very minutely, as being not destitute of grace, but often frigid and puerile through the frequent occurrence of figures and allegorical turns of expression, and tiresome from the interruptions of moral reflections inserted out of season. The other works of Theophylact are (2) Eighty-five Letters, consisting of the three classes of *Morales*, twenty-nine in number, *Rusticae*, twenty-eight, and *Amatoriae*, twenty-eight; and (3) Problems in Physics (Ἀπορίαι Φυσικαί, *Quaestiones Physicae*), respecting the nature of animals, and especially of man.

There is no complete edition of Theophylact's works. The edition of A. Schottus, with a Latin Version by Kimedoncius, Antverp. 1598, 1599, 8vo., comprising all his then known works, does not contain the *History*, but only the Epitome of it by Photius. The account of embassies in this edition is no distinct work, but a collection of extracts from the History. The History was first published, from a MS. in the library of Maximilian of Bavaria, with a Latin version, by Jac. Pontanus, Ingolst. 1604, 4to.; revised, and with a Glossary of the low Greek words, by C. Annib. Fabrotti, Paris, 1648, fol.; reprinted in the Venice collection of Byzantine historians, 1729, fol.: it has also been edited by Imm. Bekker, in the *Corpus Script. Hist. Byzant.* Bonn, 1834, 8vo. The *Letters* were published in the *Epistolae Graecae* of Aldus, 1499, 4to. and of Cujacius, 1606, fol., and, in Latin only, by Haller, Cracov. 1509, 4to. The *Quaestiones Physicae* were published, with the similar work of Cassius Iatrosophista, by Rivinus, Lips. 1653, 4to. The Letters and Physical Questions were published together, Lugd. Bat. 1596, 12mo., with the works of Cassius Iatrosophista; again, with the *Quaestiones* of Cassius, and the Letters of Julian, Gallus, Basil, and Gregory of Nazianzus, by Bonaventura Vulcanius, Lugd. Bat. 1597, 12mo.; and, lastly, with the Latin version of Kimedoncius, and critical notes, by Boissonade, Paris, 1835, 8vo. There is a French translation of the *Quaestiones Physicae*, by F. Morel, Paris, 1603, 12mo. (Cave, *Hist. Litt. s. a.* 611, p. 575; Hankius, *de Byzant. Rer. Scriptor.* pt. i. pp. 186—194; Vossius, *de Hist. Graec.* pp. 329, 330, ed. Westermann; Fabric. *Bibl. Graec.* vol. vii. pp. 582—586; Schröckh, *Christliche Kirchengeschichte*, vol. xix. pp. 92—94; Hoffmann, *Lex. Bibliogr. Script. Graec.*)

2. ARCHBISHOP OF BULGARIA, flourished about A.D. 1070 and onwards, and is celebrated for his commentaries on the Scriptures, and some other works. There are scarcely any particulars of his life worth recording. He appears to have been a native of Constantinople, and a deacon in the principal church there, and to have been appointed to the archbishopric of Bulgaria, the chief city of which was Acris, between A. D. 1070 and 1077. Here he suffered much from the uncivilised state of the people of his province, and tried in vain to lay down his office. He appears to have lived down to A. D. 1112, or later.

His Commentaries upon the Gospels, the Acts, the Epistles of Paul, and the Minor Prophets, are founded on the commentaries of Chrysostom, and are of considerable value. He also wrote a treatise on royal education (Παιδεία Βασιλική, *Institutio Regia*) for the use of the prince Constantinus Porphyrogennetus, the son of Michael VII.; seventy-five Letters; some Homilies and Orations, and a few other small treatises. A splendid edition of all his works in Greek and Latin was published by J. F. Bernard Maria de Rubeis, Venet. 1754—1763, 4 vols. folio, with a Preliminary Dissertation, containing all that is known of the life and writings of Theophylact, with an elaborate analysis of his works and his opinions. (See also Cave, *Hist. Litt. s. a.* 1077, p. 153; Fabric. *Bibl. Graec.* vol. vii. pp. 586—598; Schröckh, *Christ. Kirchengeschichte*, vol. xxviii. pp. 313, foll.; for an account of several editions of portions of his works, see Hoffmann, *Lexicon Bibliogr. Script. Graec.*)

A few other unimportant persons of the name

are noticed by Fabricius (*Bibl. Gracc.* vol. vii. p. 586). [P. S.]

THEOPOMPUS (Θεόπομπος), king of Sparta, and 9th of the Eurypontids. His name is connected with two important but obscure events in Spartan history, viz. the establishment of the power of the ephors, and the first Messenian war. With respect to the former, it was about 130 years, according to Plutarch, after the legislation of Lycurgus, that the popular party obtained the ephoralty from Theopompus, as a check on the oligarchy; on which occasion he was reproached by his wife for his tameness in surrendering so large a portion of the royal prerogative, and defended himself by alleging that its limitation would ensure its continuance. (Plut. *Lyc.* 7; Aristot. *Pol.* v. 11, ed. Bekk.) From Plutarch, however, we also learn that Theopompus and his colleague Polydorus gave additional stringency to the Rhetra, which enjoined that the popular assembly should simply accept or reject the measures proposed by the senate and the kings, without introducing any amendment or modification of them; and from the oligarchical character of this act of Theopompus, Müller argues that the extended political power of the ephors could not have originated in his time. More satisfactory, however, is the explanation of Platner and Arnold, that the people obtained the institution of ephors by way of compensation for the Rhetra in question, and that "the king was obliged to confirm those liberties, which he had vainly endeavoured to overthrow." (Plut. *Lyc.* 6, comp. *Cleom.* 10; Müller, *Dor.* iii. 5. § 8, 7. § 2; C. F. Hermann, *Pol. Ant.* ch. 2. § 43; Arnold, *Thuc.* vol. i. App. 2; G. C. Lewis, in the *Philol. Museum*, vol. ii. pp. 51, 52.) As to the first Messenian war, thus much appears from Tyrtaeus, that Theopompus was mainly instrumental in bringing it to a successful issue, though the inference of Pausanias, that he lived to complete the actual subjugation of Messenia, is more than the words of the poet warrant. They are, however, inconsistent with the date which Eusebius assigns to the death of Theopompus, viz. B. C. 740. Clinton gives, for the duration of his reign, about B. C. 770—720. But we can arrive at no certainty in the chronology of this period. According to the Messenian account, Theopompus was slain, not long before the end of the war, by Aristomenes, while the Spartan tradition was, that he was only wounded by him. We are accustomed, indeed, to regard Aristomenes as the hero of the *second* war; but this, after all, is a doubtful point. (Paus. 4, 6, &c.; Plut. *Agis.* 21; Müller, *Dor.* App. ix.; Clint. *F. H.* vol. ii. App. ch. 3; Grote's *Greece* vol. ii. pp. 558, 559.) [E. E.]

THEOPOMPUS (Θεόπομπος), literary. 1. An Athenian comic poet, of the Old, and also of the Middle Comedy, was the son of Theodectes or Theodorus, or Tisamenus. (Suid. *s. v.*; Aelian. *ap.* Suid. *ib.* and *s. vv.* Παρίας λίθον, Φθόη). According to Suidas, he was contemporary with Aristophanes; but the fragments and titles of his plays give evidence that he wrote during the latest period of the Old Comedy, and during the Middle Comedy, as late as B. C. 380. Of his personal history we have no information, except a story, of a fabulous appearance, about his being cured of a disease by Aesculapius, which Suidas (*ll. cc.*) copies from Aelian, with a description of a piece of statuary in Parian marble, which was made in commemoration of the cure, and which represented Theopompus lying on a couch, by the side of which the god stood, handing medicine to the poet; there was also a boy standing by the couch.

The number of dramas exhibited by Theopompus is differently stated at seventeen (Anon. *de Com.* p. xxiv.) and twenty-four (Suid., Eudoc.). We possess twenty titles, namely, Ἄδμητος, Ἀλθαία, Ἀφροδίσια, Βατύλη, Εἰρήνη, Ἡδυχάρης, Θησεύς, Κάλλαισχρος, Καπηλίδες, Μῆδος, Νεμέα, Ὀδυσσεύς, Παῖδες, Παμφίλη, Πανταλέων, Πηνελόπη, Σειρῆνες, Στρατιώτιδες, Τισάμενος, Φινεύς. Three other plays, besides those which are merely variations of the above titles, are erroneously ascribed to Theopompus, namely, Ἐποποιοί, Πόλεις, Τρικάρανος. The extant fragments of Theopompus contain examples of the declining purity of the Attic dialect. (Fabric. *Bibl. Graec.* vol. ii. pp. 501—503; Meineke, *Frag. Com. Graec.* vol. i. pp. 236—244, vol. ii. pp. 792—823; Editio Minor, pp. 441—457; Clinton, *F. H.* vol. ii. Introd. pp. xlvii., xlviii).

2. Of Sinope, the author of a work on earthquakes, quoted by Phlegon (*de Reb. Mirab.* 19).

3. Of Colophon, an epic poet, whose book entitled ἁρμάτιον is quoted by Athenaeus (iv. p. 183, b.; comp. Fulgent. *Mythol.* p. 36; Schol. *ad Apollon. Rhod.* iv. 57; Vossius, *de Hist. Graec.* p. 40, ed. Westermann, in whose note two or three other persons of the name are mentioned). [P. S.]

THEOPOMPUS (Θεόπομπος), of Chios, the historian, was the son of Damasistratus and the brother of Caucalus, the rhetorician. He accompanied his father into banishment, when the latter was exiled on account of his espousing the interests of the Lacedaemonians, but was restored to his native country in the forty-fifth year of his age, after the death of his father, in consequence of the letters of Alexander the Great, in which he exhorted the Chians to recal their exiles (Phot. Cod. 176, p. 120, b. ed. Bekker). But as these letters could not have been written at the earliest till after the battle of Granicus, we may place the restoration of Theopompus in B. C. 333, and his birth in B. C. 378. Suidas assigns a much earlier date to Theopompus, stating that he was born at the same time as Ephorus, during the anarchy at Athens in the 93d Olympiad, that is in B. C. 404; but as we know that Theopompus was alive in B. C. 305, we may safely conclude that Suidas is in error, and that the date in Photius is the correct one. In what year Theopompus quitted Chios with his father, can only be matter of conjecture; and the various suppositions of the learned on the point are not worth repeating here. We know, however, that before he left his native country, he attended the school of rhetoric which Isocrates opened at Chios, and he profited so much by the lessons of his great master, that he was regarded by the ancients as the most distinguished of all his scholars. (Plut. *Vit. dec. Orat.* p. 837, b; Phot. Cod. 260; Dionys. *Ep. ad Cn. Pomp.* c. 6.) Ephorus the historian was a fellow-student with him, but was of a very different character; and Isocrates used to say of them, that Theopompus needed the bit and Ephorus the spur. (Cic. *Brut.* 56, *ad Att.* vi. 1. § 12.) In consequence of the advice of Isocrates, Theopompus did not devote his oratorical powers to the pleading of causes, but gave his chief attention to the study and composition of history. (Cic. *de Orat.* ii. 13, 22.) Like his master Isocrates, however, he composed many

orations of the kind, called *Epideitic* by the Greeks, that is, speeches on set subjects delivered for display, such as eulogiums upon states and individuals, and similar subjects. He himself tells us that there was no important city of Greece, in which he had not remained some time, and where he had not obtained great glory by the public exhibition of his oratorical powers. One instance of the kind is recorded. In B. C. 352 he contended at Halicarnassus with Naucrates and his master Isocrates for the prize of oratory, given by Artemisia in honour of her husband, and gained the victory (Gell. x. 18; Plut. *Vit. dec. Orat.* p. 838, b; Euseb. *Praep. Ev.* x. 3.) The other places which he visited are not mentioned; but it appears from his own account, to which we have already referred, that he spent the greater part of the time of his exile in travelling, and in the acquisition of knowledge. He was able to pursue this mode of life in consequence of his possessing a large fortune, which released him from the necessity of working for his livelihood, like Isocrates, by writing speeches for others, and giving instruction in oratory. (Phot. Cod. 176; Dionys. *Ep. ad Cn. Pomp.* c. 6; Athen. iii. p. 85, b.) On his return to his native country in B. C. 333, Theopompus, from his eloquence, acquirements and wealth, naturally took an important position in the state; but his vehement temper, haughty bearing, and above all his support of the aristocratical party, which he had inherited from his father, soon raised against him a host of enemies. Of these one of the most formidable was the sophist Theocritus, who had also been a pupil of Isocrates, and who likewise attacked Alexander and Aristotle in the bitterest manner. (Strab. xiv. p. 645.) As long as Alexander lived, his enemies dared not take any open proceedings against Theopompus; and even after the death of the Macedonian monarch, he appears to have enjoyed for some years the protection of the royal house. But when he lost this support, he was expelled from Chios as a disturber of the public peace. He fled to Egypt to *king* Ptolemy. (Phot. *l. c.*) Ptolemy did not assume the title of king till B. C. 306, and consequently if the expression of Photius is to be taken literally, we may place the arrival of Theopompus in Egypt in B. C. 305, when he was seventy-five years of age. Photius adds that Ptolemy not only refused to receive Theopompus, but would even have put him to death as a dangerous busybody, had not some of his friends interceded for his life. Of his further fate we have no particulars, but he probably died soon afterwards.

The following is a list of the works of Theopompus, none of which have come down to us.

1. Ἐπιτομὴ τῶν Ἡροδότου ἱστοριῶν, *An Epitome of the History of Herodotus.* This work is mentioned by Suidas, and in a few passages of the grammarians; but it has been questioned by Vossius whether it was really drawn up by Theopompus, on the ground that it is improbable that a writer of his attainments and skill in historical composition would have engaged in such a task. It has therefore been supposed that it was executed by some later writer, who prefixed to it the well-known name of Theopompus. It is, however, not impossible that Theopompus may have made the Epitome at an early period of his life as an exercise in composition.

2. Ἑλληνικαὶ ἱστορίαι or Σύνταξις Ἑλληνικῶν, *A History of Greece*, in twelve books, was a continuation of the history of Thucydides. It commenced in B. C. 411, at the point where the history of Thucydides breaks off, and embraced a period of seventeen years down to the battle of Cnidus in B. C. 394 (Diod. xiii. 42, xiv. 84; Marcellin. *Vit. Thucyd.* 45). Only a few fragments of this work are preserved.

3. Φιλιππικὰ, also called Ἱστορίαι (κατ' ἐξοχὴν), *The History of Philip*, father of Alexander the Great, in fifty-eight books, from the commencement of his reign B. C. 360, to his death B. C. 336. (Diod. xvi. 3; Phot. Cod. 176.) Schweighaeuser supposed that the *Hellenics* and the *Philippics* formed one work, which was called the *History* of Theopompus, but this opinion has been satisfactorily refuted by Clinton. (*Fasti Hell.* vol. ii. pp. 374, 375, 2d ed.) Wherever the *History* of Theopompus is quoted by the ancient writers without any distinguishing name, the *Philippics* are always meant, as this was the more important work; when the Grecian history is meant, it is cited by the title of *Hellenics.* Moreover, as Clinton justly remarks, these two works cannot be said to form one *corpus historicum;* they did not proceed in one unbroken series, for the first work terminated in B. C. 394, and the second began in B. C. 360, thus leaving a space of thirty-four years between them, which did not belong to either. The great length of the *Philippics* was not so much owing to the minute account which it gave of the life and reign of Philip, as to the numerous digressions of all kinds with which it abounded. For as it was the original intention of Theopompus to write a history of the whole of Greece (comp. Polyb. viii. 13), he eagerly availed himself of every opportunity that occurred to give an account of other Greek states. Such a digression sometimes occupied several books, as we learn from Diodorus (xvi. 71), who informs us that the 41st, 42d. and 43d books were devoted to the history of Sicily. Moreover in these digressions Theopompus did not confine himself to contemporaneous events, but frequently ascended to fabulous times. The digressions in fact formed by far the larger part of the work; and Philip V. king of Macedonia, was able, by omitting them and retaining only what belonged to the proper subject, to reduce the work from fifty-eight books to sixteen. (Phot. *l. c.*) Fifty-three of the fifty-eight books of the original work were extant in the ninth century of the Christian aera, and were read by Photius, who has preserved an abstract of the twelfth book. (Phot. *l. c.*) The five books lost in the time of Photius were the 6th, 7th, 9th, 20th, and 30th, and these were, without doubt, the same five books, which were missing as early as the time of Diodorus (xvi. 3). The *Hellenics* probably perished earlier, as they were less celebrated: Photius, at least, appears not to have read them. The two works, the *Hellenics* and *Philippics*, contained together, according to Theopompus's own statement, 150,000 lines (Phot. *l. c.*) The Philippics are constantly quoted by the ancient writers, and many fragments of them are preserved.

4. *Orationes*, which were chiefly Panegyrics, and what the Greeks called Συμβουλευτικοὶ λόγοι. Besides the Panegyric on Mausolus, which has been already alluded to, Theopompus wrote Panegyrics on Philip and Alexander (Theon, *Progymn.* pp. 19, 103; Suidas, *s. v.* Ἔφορος). Of his Συμβουλευτικοὶ λόγοι, one of the most celebrated was addressed to Alexander on the state of Chios, and

is variously cited by the ancients under the titles of Συμβουλαὶ πρὸς Ἀλέξανδρον (Athen. vi. p. 230, f.), Συμβουλευτικὸν πρὸς Ἀλεξάνδρον (Cic. *ad Att.* xii. 40), and Ἐπιστολὴ πρὸς Ἀλέξανδρον (Athen. xiii. p. 595).

5. Κατὰ Πλάτωνος διατριβή (Athen. xi. p. 508, c; Diog. Laërt, iii. 40), was perhaps a digression in his Philippics; and the same appears to have been the case with his work which is cited under the title of

6. Περὶ εὐσεβείας (Schol. *ad Aristoph. Av.* 1354; Porphyr. *de Abstin.* ii. 16).

The work which Anaximenes published under the name of Theopompus, in order to injure his rival, is spoken of in the life of the former. [Vol. I. p. 166, b.]

Theopompus is praised by Dionysius of Halicarnassus (*l. c.*) as well as by other ancient writers for his diligence and accuracy; but he is at the same time blamed by most writers for the extravagance of his praises and censures. He is said, however, to have taken more pleasure in blaming than in commending; and many of his judgments respecting events and characters were expressed with such acrimony and severity that several of the ancient writers speak of his malignity, and call him a reviler (Corn. Nep. *Alcib.* c. 11; Clem. Alex. i. p. 316; Lucian, *Quomodo Histor. conscrib.* c. 59; Plut. *Lysand.* c. 30; Polyb. viii. 12). It would seem that the vehemence of the temper of Theopompus frequently overcame his judgment, and prevented him from expressing himself with the calmness and impartiality of an historian. The ancients also blame Theopompus for introducing innumerable fables into his history (Cic. *de Leg.* i. 1; Aelian, *V. H.* iii. 18).

The style of Theopompus was formed on the model of Isocrates, and possessed the characteristic merits and defects of his master. It was pure, clear, and elegant, but deficient in vigour, loaded with ornament, and in general too artificial. It is praised in high terms by Dionysius of Halicarnassus (*l. c.*), but is spoken of in very different language by other critics. (Longin. *de Subl.* c. 43; Demetr. Phal. περὶ ἑρμην. § 75; Plut. *Praec. ger. Reip.* c. 6, p. 803, b.)

The fragments of Theopompus have been published by Wichers, under the title of *Theopompi Chii Fragmenta, collegit, disposuit et explicavit, &c. R. H. Eyssonius Wichers*, Lugd. Bat. 1829, and by C. and Theod. Müller in the *Fragmenta Historicorum Graecorum*, Paris, 1841. (The life of Theopompus prefixed to the collections of Fragments by Wichers and Müller; Aschbach, *Dissert. de Theopomp.* Francof. 1823; Pflugk, *De Theopomp. Vita et Scriptis*, Berol. 1827; Vossius, *De Historicis Graecis*, p. 59, foll., ed. Westermann; Clinton, *Fasti Hellenici*, vol. ii. p. 374, foll. 2nd ed.)

THEOPOMPUS, artist. [THEOPROPUS.]

THEO'PROPUS (Θεόπροπος), a statuary of Aegina, who made a bronze bull, which was dedicated by the Corcyreans at Delphi, as a tithe of their profits from a shoal of fish, which they discovered by means of a bull, according to the story related by Pausanias (x. 9. § 2. s. 3, 4). The reading of the name is doubtful: the common text has Θεοπρόπου, but other MSS. give Θεοπρεπούς and Θεοπόμπου, the latter of which readings is approved by Schubart and Walz, and adopted by Thiersch. (*Epochen*, p. 197.) [P. S.]

THEOSE'BIA (Θεοσεβία), the writer of an epigram in the Greek Anthology upon the physician Ablabius, was the sister of the philosopher Zosimus of Thebes, who dedicated to her his work on chemistry, and who appears to have lived under Theodosius II., about A. D. 420. (Suid. *s. v.* Ζώσιμος; Fabric. *Bibl. Graec.* vol. iv. p. 497, new ed., and vol. xii. p. 753, old ed.; Brunck, *Anal.* vol. ii. p. 450; Jacobs, *Anth. Graec.* vol. iii. p. 156, vol. xiii. p. 961.) [P. S.]

THEOSTERICTUS, a Greek monk in Bithynia, lived in the reigns of Michael II. Balbus (A. D. 820—829) and of his son Theophilus (A. D. 829—842). He wrote the life of his master Nicetas the Confessor, which is published by Surius, vol. ii. d. 3. April. (Vossius, *de Hist. Graec.* p. 343, ed. Westermann; Fabric. *Bibl. Graec.* vol. xi. p. 719.)

THEOTI'MUS (Θεότιμος), a Greek writer of unknown date, wrote upon Italy (Plut. *Parall. min.* c. 8), Cyrene (Schol. *ad Pind. Pyth.* iv. 61, v. 33), and the Nile (Schol. *ad Pind. Pyth.* vii. 33). Athenaeus (xiii. p. 611, b.) speaks of a stoic philosopher of the name of Theotimus, but in that passage Diotimus ought probably to be substituted. [DIOTIMUS, No. 5.] (Comp. Vossius, *de Hist. Graec.* p. 505, ed. Westermann.)

THEOTYCHUS. [THEODOTUS.]

THEO'XENA (Θεόξενα). 1. The last wife of Agathocles, king of Syracuse, to whom she bore two children. She is called by Justin an Egyptian princess, but her parentage is unknown. Droysen, however, conjectures that she was a daughter of Berenice by her first husband. According to Justin, Agathocles, when he felt his death approaching, sent away Theoxena and her two children to Egypt, but the whole of his narrative is subject to grave difficulties. (Justin. xxiii. 2 Droysen, *Hellenism.* vol. i. pp. 560, 602.)

2. A daughter of Herodicus, a noble Thessalian, who had been put to death by Philip V. king of Macedonia. Many years afterwards, the increasing suspicions and cruelty of that monarch having led him to contemplate the destruction of the children of all those whom he had previously executed, Theoxena sought to make her escape by sea with her husband Poris and her two nephews, whom she had adopted; but the ship being driven back, in order to avoid falling into the hands of the king's emissaries, she slew her nephews with her own hand, and then threw herself with her husband into the sea. (Liv. xl. 4.) [E. H. B.]

THEOXE'NIUS (Θεοξένιος), a surname of Apollo and Hermes. (Paus. vii. 27. § 2; Schol. *ad Pind. Ol.* ix. 146, *Nem.* x. 32.) Respecting the festival of the Theoxenia, see *Dict. of Antiq. s. v.* [L. S.]

THEO'XENUS (Θεόξενος), commanded the Achaean troops, who assisted the Rhodians in B. C. 197. (Liv. xxxiii. 18.)

THEO'XOTUS, the maker of a very beautiful painted vase, found at Vulci, and now in the collection of M. Durand. It is painted black, with decorations in white and violet, and bears the inscription ΘΕΟΞΟΤΟϚ ΜΕΠΟΕϚΕ, that is, Θεόξοτός με ἐποίησε, according to the interpretation of De Witte (*Cab. Durand.* No. 884), and Raoul-Rochette (*Lettre à M. Schorn*, p. 60, 2d ed.); but Panofka prefers to read the name Θεοζότος, or its equivalent Θεόσδοτος, comparing the form with the kindred name Θεοσδοτίδης, which occurs in Plato and Demosthenes. (*Rhein. Mus.* 1846, vol. iv.

pp. 135, 136; Pape, *Wörterbuch d. Griech. Eigennamen.*) [P. S.]

THERA'MENES (Θηραμένης). 1. A Lacedaemonian, was sent in B. C. 412 to conduct to Astyochus (the Spartan admiral on the coast of Asia) a reinforcement of 55 ships from the Peloponnesians and the Sicilian Greeks. This armament by its opportune arrival saved Miletus, which the Athenians were preparing to besiege; and it then assisted Tissaphernes in the reduction of Iasus, and the capture of Amorges. After this it returned to Miletus, where, in the disputes with Tissaphernes about the amount of pay which he was to furnish, Theramenes, as not being admiral, seems to have been far too compliant. A second treaty, however, more stringent than the former, was made with the satrap, after which Theramenes delivered up the fleet to Astyochus, and sailed away in a small vessel; and the language of Thucydides seems to mean that he was drowned on the voyage. (Thuc. viii. 26—29, 31, 36, 38, 43; Arnold, *ad Thuc.* viii. 38; Thirlwall's *Greece*, vol. iv. p. 22, note 1.)

2. An Athenian, son of Hagnon, and of the demus of Steiria in the tribe Pandionis. According, however, to other statements, he was a native of Cos, and Hagnon only adopted him (Plut. *Nic.* 2; Schol. *ad Arist. Ran.* 541, 968; Suid. *s. v.* Δεξιός). It is doubtful also whether the Hagnon in question was the same as the Athenian founder of Amphipolis; but he must have been at any rate a man of high repute, since we find it mentioned (Xen. *Hell.* ii. 3. § 30), that Theramenes first acquired notice and respect from the character of his father. In B. C. 411, he became prominent as an oligarchical revolutionist, and a leading member of the new government of the 400 (Thuc. viii. 68; Xen. *Hell. l. c.*). In this, however, he does not appear to have occupied as eminent a station as he had hoped to fill, while at the same time the declaration of Alcibiades and of the army at Samos against the oligarchy made it evident to him that its days were numbered. Acting accordingly with Aristocrates and others, each of whom, like himself, hoped for the foremost place in a restored democracy, he withdrew from the more violent aristocrats and began to cabal against them; professing however to desire, not the overthrow of the existing constitution, but its full establishment, and demanding therefore that the promised assembly of the 5000 should be no longer a name, but a reality. Of this opposition, in fact, Theramenes was the life. He exclaimed against the fortification by the oligarchs of Eetioneia (the mole at the mouth of the Peiraeeus), as part of a design for admitting the enemy into the harbour; for a confirmation of his suspicions he pointed to the fact that the oligarchical ambassadors who had been sent to negotiate peace with Sparta, had returned without having come to any agreement that could be openly avowed; and he insisted that a Peloponnesian fleet, which made its appearance not long after in the Saronic gulf, professedly on its way to help Euboea, was connected with the plot that he was denouncing. He seems also to have instigated the mutiny of the soldiers, who were employed on the works at Eetioneia, and when charged with this by his colleagues in the council, he stoutly denied it, and offered to go down himself and quell the tumult. On his arrival at the scene of disturbance he affected at first to rebuke the mutineers; but, when they called upon him to declare whether he considered the fortification to be for the public good, he consented to its destruction. In the subsequent deposition of the 400, Theramenes of course took a prominent part, and in particular came forward as the accuser of Antiphon and Archeptolemus, who had been his intimate friends, but whose death he was now the mean and cowardly instrument in procuring (Thuc. viii. 89—98; Lys. *c. Erat.* p. 126; Diod. xiii. 38). In B. C. 410, Theramenes was sent with 30 ships to prevent the construction of the moles and the bridge, which the Eubocans and Boeotians were building over the Euripus, to connect Euboea with the mainland, and so to render it more defensible against the Athenians. He was unable, however, to interrupt this work; and he then proceeded to cruise among the islands, where he exacted contributions, strengthened the democratic factions, and overthrew the oligarchical government at Paros (Diod. xiii. 47; comp. Strab. ix. pp. 400, 403, x. p. 407). In the same year he went with a squadron to aid Archelaus, king of Macedonia, in the reduction of Pydna [ARCHELAUS]; but, the siege lasting a long time, he sailed away to Thrace to join the fleet under Thrasybulus, and they then cruised about and levied money until they were called away by a despatch from the Athenian navy at Cardia. The great battle of Cyzicus followed, in which Theramenes commanded one of the three divisions of the Athenian force, the other two being under Alcibiades and Thrasybulus respectively (Xen. *Hell.* i. 1. §§ 12, &c.; Diod. xiii. 49—51). Theramenes also shared in the further successes of Alcibiades, and early in B. C. 408, in particular, he took a main part in the siege of Chalcedon, and the reduction of Byzantium. (Xen. *Hell.* i. 3. §§ 2, &c.; Diod. xiii. 64, 66, 67.)

At the battle of Arginusae, in B. C. 406, Theramenes held a subordinate command in the right wing of the Athenian fleet, and he was one of those who, after the victory, were commissioned by the generals to repair to the scene of action and save as many as possible of the disabled galleys and their crews. A storm, it is said, rendered the execution of the order impracticable; yet, instead of trusting to this as his ground of defence, Theramenes thought it safer to divert the popular anger from himself to others, and accordingly came prominently forward to accuse the generals of the neglect by which so many lives had been lost; and it appears to have been chiefly through his machinations that those of their number who had returned to Athens, were condemned to death. In his notice of this transaction, Diodorus tells us that the victorious generals endeavoured in the first instance to fix the blame on Theramenes, and thus incurred his enmity; and Theramenes himself, when taxed afterwards by Critias with his base treachery in the matter, is reported by Xenophon to have excused his conduct by a similar allegation. A truly wretched apology at the best; but even the statement on which it rests is contradicted by Xenophon's narrative, and it seems quite possible (according to bishop Thirlwall's suggestion) that, over and above the cowardly motive of self-preservation, Theramenes may have been, throughout the whole affair, the agent of an oligarchical conspiracy to get rid of some of the most eminent and formidable opponents of that faction. (Xen. *Hell.* i. 6. § 35, 7. §§ 4, &c. ii. 3. §§ 32, 35; Diod.

xiii. 98, 101 ; Thirlwall's *Greece*, vol. iv. p. 138.) From this time certainly up to the establishment of the thirty tyrants, we find him the unscrupulous confederate of the oligarchs, and from Lysias (*c. Agor.* p. 130), we learn that the people on one occasion rejected him from the office of general on the ground of his being no friend to the democratic government. This would probably be early in B. C. 405, when three new commanders were appointed (Xen. *Hell.* ii. 1. § 16) as colleagues to Conon, Adeimantus, and Philocles. But during the siege of Athens by Lysander in the same year, and after the failure of the Athenian embassy, which had proposed to capitulate on condition of keeping their walls and the Peiraeeus, Theramenes offered to go himself to Lysander and learn the real intentions of the Lacedaemonians, promising at the same time to obtain peace without the necessity of giving hostages, or demolishing the fortifications, or surrendering the ships ; while he held out vague and mysterious hopes besides of some further favour to be obtained from the enemy by his means. His offer, after some considerable opposition, was accepted, and he set forth on his mission, determined not to return till his countrymen should be so weakened by famine as to be ready to assent to any terms that might be imposed on them. After an absence accordingly of three months in the Lacedaemonian camp, he again presented himself in Athens, and declared that Lysander, having detained him so long, had at length desired him to go to Sparta with his proposals, as he himself had no authority to settle any thing. To Sparta therefore the traitor was sent, with nine colleagues, and the terms which they brought back with them, and which the Athenians had now no alternative but to accept, were such as to lay their country prostrate at the feet of Lacedaemon (Xen. *Hell.* ii. 2. §§ 16, &c.; Lys. *c. Erat.* p. 126, *c. Agor.* pp. 130, 131 ; Plut. *Lys.* 14). In the following year, B. C. 404, Theramenes took the foremost part in obtaining the decree of the assembly for the destruction of the old constitution and the establishment of the Thirty, in the number of whom he was himself included. The measure indeed was not carried without opposition, but this was overborne by the threats of Lysander, whose presence Theramenes had taken care to secure. The whole transaction is grossly misrepresented by Diodorus, who, choosing to be the panegyrist of Theramenes, informs us that he protested against the innovation in the government, but was obliged to give way to the menaces of Lysander, and that the people then elected him one of the Thirty, in the hope that he would check the violence of his colleagues (Xen. *Hell.* ii. 3. §§ 1, 2 ; Lys. *c. Erat.* pp. 126, 127, *c. Agor.* p. 131 ; Plut. *Lys.* 15 ; Diod. xiv. 3, 4). As a matter of fact, indeed, he did endeavour to do so ; for, if not virtuous enough to abhor the reign of terror which they introduced, he had sufficient sagacity to perceive that their volence would be fatal to the permanence of their power. His remonstrances, however, and his opposition to their tyrannical proceedings had no effect in restraining them, but only induced the desire to rid themselves of so troublesome an associate, whose former conduct moreover had shown that no political party could depend on him, and who had earned, by his trimming, the nickname of Κόθορνος,—a boot which might be worn on either foot. He was therefore accused by Critias before the council as a traitor, and an enemy of the oligarchy, and when his nominal judges, favourably impressed by his able defence, exhibited an evident disposition to acquit him, Critias introduced into the chamber a number of men armed with daggers, and declared that, as all who were not included in the privileged Three Thousand might be put to death by the sole authority of the Thirty, he struck the name of Theramenes out of that list, and condemned him with the consent of all his colleagues. Theramenes then rushed to the altar, which stood in the council-chamber, but was dragged from it and carried off to execution. When he had drunk the hemlock, he dashed out the last drops from the cup as if he were playing the game of the Κότταβος, exclaiming, "This to the health of the lovely Critias!" Diodorus tells us that Theramenes was a disciple of Socrates, and that the latter strove to prevent the eleven from dragging him away to death, which seems to be merely a different version of the story in the Pseudo-Plutarch (*Vit. X. Or. Isocr. ad init.*), that *Isocrates*, who was a pupil of Theramenes in rhetoric, was the only person who stood up to help him in his extremity, and desisted only on Theramenes saying that it would increase his distress, should any of his friends involve themselves in his calamity. Both Xenophon and Cicero express their admiration of the equanimity which he displayed in his last hour ; but surely such a feeling is sadly out of place when directed to such a man. (Xen. *Hell.* ii. 3 ; Diod. xiv. 4, 5 ; Cic. *Tusc. Quaest.* i. 40 ; Arist. *Ran.* 541, 965—968 ; Suid. *s. v.* Θηραμένης ; Val. Max. iii. 2. Ext. 6 ; Hinrichs, *de Theram. Crit. et Thrasyb. rebus et ingenio.*) [E. E.]

THERAPNE (Θεράπνη), a daughter of Lelex and Peridia, from which the town of Therapne in Laconia derived its name. (Paus. iii. 19. § 9 ; Schol. ad Eurip. *Orest.* 615.) [L. S.]

THERAS (Θήρας), a son of Autesion, grandson of Tisamenus, who led Lacedaemonians and Minyans of Lemnos (*i. e.* descendants of the Argonauts by Lemnian women) from Sparta to the island of Thera, which had before been called Callisto, but was now named after him Thera. (Herod. iv. 147 ; Paus. iii. 1. § 6, iv. 3. § 3, vii. 2. § 2 ; Apollon. Rhod. iv. 1764 ; Schol. *ad Pind. Pyth.* iv. 88.) [L. S.]

THE'RICLES (Θηρικλῆς) was, according to Athenaeus (xi. pp. 470—472), Lucian (*Lexiph.* 7), Pliny (*H. N.* xvi. 40. s. 76), and the lexicographers (*Etym. Mag.*, Suid., *s. v.* Θηρίκλειον), a Corinthian potter, whose works obtained such celebrity that they became known throughout Greece by the name of Θηρίκλεια (sc. ποτήρια) or κύλικες Θηρικλείαι (or -αι), and these names were applied not only to cups of earthenware, but also to those of wood, glass, gold, and silver. Athenaeus quotes numerous passages from the Athenian comic poets, in which these "Thericleian works" are mentioned ; and these, with the other testimonies on the subject, have been most elaborately discussed by Bentley, in his *Dissertations on Phalaris*, and by Welcker, in the *Rheinisches Museum* for 1839, vol. vi. pp. 404, foll. These two great scholars, however, come to widely different results, the former fixing the date of Thericles at the time of Aristophanes ; the latter denying the existence of Thericles altogether, and contending that the name of these vases is a descriptive one, derived from

the figures of animals (θήρια) with which they were adorned: vases thus decorated are frequently referred to by ancient authors, and numerous specimens of them have been discovered. It is quite impossible, within the limits of this article, to state even the leading arguments on the two sides of the question; and no opinion ought to be expressed upon it without a pretty full statement of the reasons for the conclusions come to. We must, therefore, be content to refer readers, who are curious in such archaeological minutiae, to the treatises above mentioned, only adding an important observation made by another great scholar upon Welcker's arguments — "Welckerus iis usus est argumentis, quae, ut mihi quidem videtur, labefactari possunt tantum non omnia." (Meineke, *Frag. Com. Graec.* vol. iii. p. 221.) [P. S.]

THERI'MACHUS (Θηρίμαχος), was the Spartan harmost at Methymna in Lesbos, when the city was attacked by Thrasybulus, the Athenian, in B. C. 390. Therimachus gave battle to the enemy, and was defeated and slain. These events are placed by Diodorus in B. C. 392. (Xen. *Hell.* v. 8. §§ 28, 29; Diod. xiv. 94.) [E. E.]

THERI'MACHUS, a painter and statuary, flourished at Ol. 107, B. C. 352, with Echion, who also practised both arts. No works of his are mentioned. (Plin. *H. N.* xxxiv. 8. s. 19, xxxv. 10. s. 36. § 9.) [P. S.]

THERMUS, MINU'CIUS. 1. Q. MINUCIUS Q. F. L. N. THERMUS (Fasti Capit.), served under Scipio as tribunus militum in the war against Hannibal in Africa in B. C. 202, was tribune of the plebs B. C. 201, curule aedile B. C. 197, and in the same year was appointed one of the triumviri for founding six colonies on the coast of Italy (Appian, *Pun.* 36, 44; Liv. xxx. 40, xxxii. 27, 29, xxxiv. 45). In the following year, B. C. 196, he was praetor, and received the province of Nearer Spain, where he carried on the war with great success, and received in consequence the honour of a triumph on his return to Rome in B. C. 195 (Liv. xxxiii. 24, 26, 44, xxxiv. 10; Appian, *Hisp.* 39). In B. C. 193 he was consul with L. Cornelius Merula. He obtained Liguria as his province, where a formidable insurrection had just broken out. He made Pisae his head-quarters, and carried on the war with vigour; but in consequence of his inferiority to the enemy in numbers, he was obliged to remain on the defensive and was twice in great peril during the campaign. In the following year B. C. 192, his imperium was prolonged, and he received additional troops, by means of which he was able to assume the offensive, and to gain a decisive victory over the Ligurians. Next year his imperium was again prolonged, and he again gained a victory over the Ligurians, who had made an unexpected attack upon his camp in the night. He returned to Rome in B. C. 190, and sued for a triumph, but it was refused him, chiefly through the influence of M. Cato, who delivered on the occasion his two orations intitled *De decem Hominibus* and *De falsis Pugnis*. Cato accused him of having unjustly put to death ten freemen in his province, and of having in his petition for the triumph invented many false battles, and exaggerated the number of the enemy that had been slain (Liv. xxxiv. 54, 55, xxxv. 3, 11, 20, 21, xxxvi. 38, xxxviii. 46; Gell. x. 3, xiii. 24; Meyer, *Oratorum Romanorum Fragmenta*, pp. 40—44, 2d ed.). There was also an oration of Cato intitled *De suis Virtutibus contra Thermum*, which is cited by Festus (pp. 182, 234), and other grammarians. Meyer (*Ibid.* p. 45, foll.) supposes that Cato accused Thermus in B. C. 189, and that this oration was spoken in this year; but this is improbable, as we know that Thermus served under Scipio Asiaticus in this year in the war against Antiochus. He and his brother Lucius were sent by Scipio to receive the oath of Antiochus to the treaty which was concluded at the end of the war. In the course of the same year he was nominated by the senate one of the ten commissioners to settle the affairs of Asia. He was killed in the following year, B. C. 188, while fighting under Cn. Manlius Vulso against the Thracians. (Appian, *Syr.* 39; Polyb. xxii. 26; Liv. xxxvii. 55, xxxviii. 41, 46.)

2. L. MINUCIUS THERMUS, brother of the preceding, served under Scipio Asiaticus, and along with his brother received the oath of Antiochus to the treaty concluded in B. C. 189. In B. C. 178 he served as legatus under the consul A. Manlius Vulso, in Istria. (Polyb. xxii. 26; Liv. xli. 8.)

3. MINUCIUS THERMUS, accompanied the consul L. Valerius Flaccus into Asia, in B. C. 86, and was there left by him in command of the troops in the following year. He was, however, deprived of the command by Fimbria shortly afterwards. (Appian, *Mithr.* 52; Dion Cass. *Fragm.* 129, p. 52. 31, ed. Reimar.)

4. M. MINUCIUS THERMUS, propraetor in B. C. 81, accompanied L. Murena, Sulla's legate, into Asia. Thermus was engaged in the siege of Mytilene, and it was under him that Julius Caesar served his first campaign, and gained his first laurels (Suet. *Caes.* 2). [CAESAR, p. 539, b.]. This Thermus has frequently been confounded with No. 3; but it must be observed that they were in Asia at different times, and moreover that No. 3 must have been an adherent of Marius, while No. 4 belonged to Sulla's party. (Comp. Drumann, *Geschichte Roms*, vol. iii. p. 132, note 96.)

5. A. MINUCIUS THERMUS, was twice defended by Cicero in B. C. 59, and on each occasion acquitted. It is not stated of what crime he was accused. (Cic. *pro Flacc.* 39; comp. Drumann, *Geschichte Roms*, vol. v. p. 619.) As Cicero says that the acquittal of Thermus caused great joy among the Roman people, we may conclude that he had previously filled some public office, and thus he may be the same as the Thermus who, when curator viae Flaminiae, sued for the consulship in B. C. 65. (Cic. *ad Att.* i. 1.)

6. Q. MINUCIUS THERMUS, was propraetor B. C. 51 and 50 in Asia, where he received many letters from Cicero, who praises his administration of the province (*ad Fam.* xiii. 53—57, comp. *ad Att.* v. 13, 20, 21. § 14, vi. 1. § 13). On the breaking out of the civil war he espoused the side of Pompey, and was sent with five cohorts to occupy Iguvium; but on the approach of Curio with three cohorts, he fled from the town. In B. C. 43 he was sent by M. Lepidus as ambassador to Sex. Pompeius. He appears afterwards to have followed the fortunes of Sex. Pompeius, for he is mentioned among the distinguished adherents of Pompeius, who deserted the latter in B. C. 35, and went over to Antonius. (Caes. *B. C.* i. 12; Cic. *ad Att.* vii. 13, *Phil.* xiii. 6; Appian, *B. C.* v. 139.)

7. MINUCIUS THERMUS, was a friend of Sejanus, and on the fall of the latter was put to

death by Tiberius in A. D. 32. (Tac. *Ann.* vi. 7.)

8. MINUCIUS THERMUS, a man of praetorian rank, was sacrificed by Nero in A. D. 66, to the hatred of Tigellinus. (Tac. *Ann.* xvi. 20.)

The following coin of the Minucia gens has on the obverse a woman's head, and on the reverse two men fighting over a third who has fallen. The legend, which is partly effaced in the specimen figured below, is Q. THERM. M. F. The subject of the reverse evidently refers to the preservation of the life of a Roman citizen in battle; and hence it has been conjectured with some probability that this coin may have been struck by the son of M. Thermus [No. 4], in order to commemorate the youthful exploit of Caesar, who saved the life of a Roman citizen while fighting under Thermus.

COIN OF Q. MINUCIUS THERMUS.

THERO (Θηρώ). 1. The nurse of Ares, from whom he was believed to have received the surname of Thereitas, though Pausanias thinks that this name arose from the fierceness of the god. A sanctuary of Ares Thereitas stood on the road from Sparta to Therapne, with a statue which the Dioscuri were said to have brought from Colchis. (Paus. iii. 19. § 8.)

2. A daughter of Phylas, became by Apollo the mother of Chaeron. (Paus. ix. 40. § 3.) [L. S.]

THERON (Θήρων), tyrant of Agrigentum in Sicily, was the son of Aenesidemus, and descended from one of the most illustrious families in his native city. According to Pindar, they traced their descent from Cadmus, but his more immediate ancestors were Rhodians who had been among the colonists that founded Gela; and his great grandfather Telemachus had distinguished himself as a leader of the revolution which overthrew the power of Phalaris. (Pind. *Ol.* ii. iii.; and Schol. *ad loc.*) It is therefore certain that Theron inherited a leading place among his countrymen of Agrigentum, but of the steps by which he rose to the sovereign power we have no accurate information. Polyaenus indeed tells us (vi. 51), that having been appointed by the state to superintend the erection of some extensive public buildings, he applied the money furnished him for this purpose to his own objects, and raised a body of mercenary guards, by whose assistance he established himself on the throne. Whatever credit be due to this story, we learn that he had assumed the government of his native city as early as B. C. 488, and retained it from that time, without interruption, till his death. (Diod. xi. 53.) It is probably to the early period of his rule that we may refer the attempt of his kinsmen Capys and Hippocrates to overthrow his power, which was frustrated by their defeat at the river Himera. (Schol. ad Pind. *Ol.* ii. 173.) The next event of which we find mention is his expulsion of Terillus from Himera [TERILLUS], which took place probably as early as B. C. 482. (Herod. vii. 165.) While he by this means united Himera to his own dominions, and thus ruled over two of the most powerful cities of Sicily, he was in close alliance with Gelon, ruler of Syracuse and Gela, to whom he had given his daughter Demarete in marriage. (Schol. ad Pind. *Ol. II. init.*) Their combined strength was soon called forth to resist the formidable Carthaginian armament under Hamilcar which landed in Sicily in B. C. 480, with the professed object of restoring Terillus. Theron himself had occupied Himera with a large force, but terrified at the magnitude of the Carthaginian army, he shut himself up within the walls of the city, and sent to Gelon for assistance. In the great victory which followed, the Syracusan king appears to have borne by far the greatest part [GELON]; but Theron derived a large share of its advantages, and was not only left in undisputed possession of Himera, but received so large a number of prisoners as his share of the spoil, that by employing these in public works at Agrigentum, he raised that city to an unprecedented state of grandeur and magnificence. (Diod. xi. 20—25.)

His friendly relations with Syracuse continued unaltered until the death of Gelon, B. C. 478: but on that event the disputes between Hieron and his brother Polyzelus brought about a rupture between the former and Theron. Polyzelus had married Demarete, the widow of Gelon, and thus succeeded to the connection of the latter with the Agrigentine prince: in addition to which it appears that Theron himself was married to a daughter of Polyzelus: hence when the latter was driven into exile by the jealousy and intrigues of Hieron [POLYZELUS], he naturally sought refuge at the court of Theron. That monarch espoused his cause, and raised an army for the purpose of reinstating him, but hostilities were prevented, and a peace concluded between the two sovereigns. According to Timaeus, this was effected by the mediation of Simonides, who prevailed on Theron to give his sister in marriage to Hieron. Diodorus, on the contrary, relates that the citizens of Himera, who were oppressed by the government of Thrasydaeus, the son of Theron, having made overtures for assistance to Hieron, the latter betrayed their application to Theron, and induced him in return for this benefit to abandon the cause of his brother Polyzelus. (Timaeus *ap. Schol. ad Pind.* Ol. ii. 1, 29, 37; Diod. xi. 48.) Theron had been much alarmed at the threatened revolt of Himera, and he now proceeded to establish his power in that city by the greatest severities against the disaffected party, many of whom he put to death, while he drove others into banishment. Having thus gradually thinned the population of the city, he repeopled it with settlers from all quarters, but especially of Dorian origin. (Diod. xi. 48, 49.) From this period Theron appears to have reigned without dispute over both Agrigentum and Himera until his death in B. C. 472: and notwithstanding his cruelties towards the Himeraeans, he is praised for the general mildness and equity of his government. It is certain that Agrigentum enjoyed great prosperity under his rule, and that it was then adorned not only with splendid buildings, but with public works of a more useful character, such as reservoirs and conduits for water on a most stupendous scale. (Diod. xi. 25.) Like his contemporary rulers at Syracuse, he also displayed much favour towards

artists and poets, and the victories he obtained at the Olympic games were immortalised by Pindar. The praises of the poet are confirmed by the more impartial testimony of Diodorus. (Pind. *Ol.* ii. iii.; Diod. xi. 3, x. *Exc. Vales.* p. 558.) A magnificent monument was erected to him in the neighbourhood of Agrigentum, at which heroic honours were paid to his memory. (Diod. *l. c.* and xiii. 86.) [E. H. B.]

THERON (Θήρων), a Boeotian statuary, who made the statue of the Olympic victor, Gorgus the son of Eucletus, a Messenian. (Paus. vi. 14. § 5. s. 11.) [P. S.]

THERSANDER (Θέρσανδρος). 1. A son of Sisyphus, and father of Haliartus and Coronus. (Paus. ix. 34. § 5.)

2. A son of Agamididas, and the father of Lathria and Anaxandra, at Sparta. (Paus. iii. 16. § 5.)

3. A son of Polyneices and Argeia, and one of the Epigoni; he was married to Demonassa, by whom he became the father of Tisamenus. After having been made king of Thebes, he went with Agamemnon to Troy, and was slain in that expedition by Telephus. His tomb was shown at Elaea in Mysia, and sacrifices were offered to him there. (Paus. iii. 15. § 4, vii. 3. § 1, ix. 5. § 7, x. 10. § 2; Schol. *ad Pind. Ol.* ii. 76; Dict. Cret. ii. 2; Herod. iv. 147; Apollod. iii. 7. § 2.) Virgil (*Aen.* ii. 261) enumerates Thersander among the Greeks concealed in the wooden horse. Homer does not mention him. [L. S.]

THERSI'TES (Θερσίτης), a son of Agrius, the most ugly and most impudent talker among the Greeks at Troy. Once, when he had spoken in the assembly in an unbecoming manner against Agamemnon, he was chastised by Odysseus. (Hom. *Il.* ii. 212, &c.; Apollod. i. 8. § 6.) According to the later poets he pulled the eyes out of the dead body of Penthesileia, the queen of the Amazons, who had been killed by Achilles, and also calumniated Achilles, for which, however, the latter slew him. (Tzetz. *ad Lycoph.* 999.) In the Lesche of Delphi he was represented by Polygnotus in the act of playing at dice with Palamedes. (Paus. x. 31. § 1; Soph. *Philoct.* 442.) [L. S.]

THESEUS (Θησεύς), the great legendary hero of Attica, is one of those mythological personages, whose legends it is by no means easy to disentangle, and represent in their original shape. The later belief of the Athenians, adopted and strengthened by writers of authority, represented him as a very much more historical person than he really was; and, in consequence, the rationalistic mythologists took considerable pains to draw up a narrative of his life in which the supernatural should be kept as much as possible in the back ground, and the character in which the Athenians loved to regard him, as the founder of Attic nationality, be exhibited in as prominent a light as the received traditions allowed. This was avowedly the method upon which Plutarch proceeded.

According to the commonly received traditions Theseus was the son of Aegeus, king of Athens, and Aethra, the daughter of Pittheus, king of Troezen [AEGEUS]. Other legends, however, maintained their ground, which represented him as the son of Poseidon by Aethra. (Plut. *Thes.* 6; Diod. iv. 59; Paus. i. 17. § 3; comp. AETHRA.) When he reached maturity, Theseus, by his mother's directions, took the sword and sandals, the tokens which had been left by Aegeus, and proceeded to Athens. Eager to emulate Hercules, he went by land, displaying his prowess by destroying the robbers and monsters that infested the country. Periphetes, Sinis, Phaea the Crommyonian sow, Sciron, Cercyon, and Procrustes fell before the invincible hero. Arrived at Cephisus, he was purified by the Phytalidae. At Athens he was immediately recognised by Medea, who laid a plot for poisoning him at a banquet to which he was invited. By means of the sword which he carried, Theseus was recognised by Aegeus, acknowledged as his son, and declared his successor. The sons of Pallas, thus disappointed in their hopes of succeeding to the throne, attempted to secure the succession by violence, and declared war; but, being betrayed by the herald Leos, were destroyed. The capture of the Marathonian bull was the next exploit of Theseus [comp. HECALE]. It was this same enterprise in which Androgeos, the son of Minos, had perished. When the occasion returned on which the Athenians had to send to Minos their tribute of seven youths and seven maidens, Theseus voluntarily offered himself as one of the youths, with the design of slaying the Minotaur, or perishing in the attempt. When they arrived at Crete, Ariadne, the daughter of Minos, became enamoured of Theseus, and provided him with a sword with which he slew the Minotaur, and a clue of thread by which he found his way out of the labyrinth. Having effected his object, and rescued the band of victims, Theseus set sail, carrying off Ariadne. (For the variations in the story, given by Cleidemus, the reader is referred to Plut. *Thes.* 19.) There were various accounts about Ariadne [ARIADNE], but most of them spoke of Theseus as having either lost or abandoned Ariadne on the island of Naxos. He was generally believed to have had by her two sons, Oenopion and Staphylus. As the vessel in which they sailed approached Attica, they neglected to hoist the white sail, which was to have been the signal that the expedition had had a prosperous issue. The neglect led to the death of Aegeus [AEGEUS]. A vessel was in existence up to the time of Demetrius Phalereus, which it was pretended was the very ship in which Theseus had sailed to Crete. It was this vessel which was sent every year to Delos with the sacred envoys. It is worth noting, that although Homer mentions Ariadne as having been carried off by Theseus from Crete (*Od.* xi. 321), he says nothing about the Minotaur. All that part of the story is probably a later addition. The expedition to Crete was probably, in its original form, only one of the somewhat numerous amatory adventures of Theseus, several of which are noticed by Plutarch (*Thes.* 29). Soon after he landed, Theseus is said to have instituted the festival termed Oschophoria (*Dictionary of Antiquities, s. v. Oschophoria*). The origin of the Pyanepsia, and the reinstitution of the Isthmian games, were also ascribed to Theseus.

One of the most renowned of the adventures of Theseus was his expedition against the Amazons. He is said to have assailed them before they had recovered from the attack of Hercules, and to have carried off their queen Antiope. The Amazons in their turn invaded Attica, and penetrated into Athens itself, the final battle in which Theseus overcame them having been fought in the very midst of the city. Of the literal truth of this fact

Plutarch (*Thes.* 27) finds evidence in the names of the localities and the tombs of the fallen Amazons. Cleidemus pretended even to point out the precise position of the contending forces and the fluctuations of the combat. (Compare the remarkable passage of Aeschylus, *Eumen.* 685.) By Antiope Theseus was said to have had a son named Hippolytus or Demophoon, and after her death to have married Phaedra [HIPPOLYTUS, PHAEDRA]. Theseus figures in almost all the ancient heroic undertakings. He was one of the Argonauts (the anachronism of the attempt of Medea to poison him does not seem to have been noticed); he joined in the Calydonian hunt, and aided Adrastus in recovering the bodies of those slain before Thebes. He contracted a close friendship with Peirithous, and aided him and the Lapithae against the Centaurs. Aided by Peirithous he carried off Helen from Sparta while she was quite a girl, and placed her at Aphidnae under the care of Aethra. In return he assisted Peirithous in his attempt to carry off Persephone from the lower world. Peirithous perished in the enterprise, and Theseus was kept in hard durance until he was delivered by Hercules. Later writers endeavoured to turn this legend into history by making Peirithous attempt to carry off Core, the daughter of Aidoneus, a king of the Molossians. (Plut. c. 31.) Meantime Castor and Pollux invaded Attica, and carried off Helen and Aethra, Academus having informed the brothers where they were to be found [ACADEMUS]. Menestheus also endeavoured to incite the people against Theseus, who on his return found himself unable to re-establish his authority, and retired to Scyros, where he met with a treacherous death at the hands of Lycomedes. The departed hero was believed to have appeared to aid the Athenians at the battle of Marathon. In B. C. 469 a skeleton of large size was found by Cimon in Scyros [CIMON], and brought to Athens. It was believed to be that of Theseus, in whose honour a temple was erected, in which the bones were deposited. A considerable part of this temple still remains, forming one of the most interesting monuments of Athens. A festival in honour of Theseus was celebrated on the eighth day of each month, especially on the eighth of Pyanepsion. Connected with this festival were two others: the Connideia, in memory of Connidas, the guardian of Theseus; and the Cybernesia, having reference to his voyage. (*Dict. of Antiq. s. v. Theseia*)

There can be little question that Theseus is a purely legendary personage, as thoroughly so as his contemporary Hercules. Nevertheless, in later times the Athenians came to regard him as the author of a very important political revolution in Attica. Before his time Attica had been broken up into a number of petty independent states or townships (twelve is the number generally stated) acknowledging no head, and connected only by a federal union. Theseus, partly through persuasion, partly by force, abolished the separate council chambers and governments, did away with all separate political jurisdiction, and erected Athens into the capital of a single commonwealth. The festival of the Synoecia was celebrated in commemoration of this change. The festival which was called Athenaea was now reinstituted and termed the Panathenaea (Thucyd. ii. 15). Theseus is said to have established a constitutional government, retaining in his own hands only certain definite powers and functions. The citizens generally he is said to have distributed into the three classes of Eupatridae, Geomori, and Demiurgi (Plut. *Thes.* 24—26). That this consolidation took place some time or other, there can be no doubt. Whether it was accomplished by Theseus is another question. The authority of Thucydides has usually been allowed to settle the matter. Thucydides, however, did but follow the prevailing opinion of his countrymen; and if his belief raises Theseus to the rank of an historical king, it must also make the Trojan war a matter of history. It is a vain task now to attempt to decide whether there is any historical basis for the accounts of Theseus that were handed down, and still more so to endeavour to separate the historical from the legendary in what has been preserved. The Theseus of the Athenians was a hero who fought the Amazons, and slew the Minotaur, and carried off Helen. A personage who should be nothing more than a wise king, consolidating the Athenian commonwealth, however *possible* his existence might be, would have no *historical* reality. It has been urged that we have no ground for denying the personality of Theseus. In matters of this kind the question is rather "Have we any ground for affirming it?" And for this we find nothing but the belief of the Athenians. The connection of Theseus with Poseidon, the national deity of the Ionic tribes, in various ways (the name Aegeus points to Aegae, the sanctuary of Poseidon), his coming from the Ionic town Troezen, forcing his way through the Isthmus into Attica, and establishing the Isthmia as an Ionic Panegyris, rather suggest that Theseus is, at least in part, the mythological representative of an Ionian immigration into Attica, which, adding perhaps to the strength and importance of Ionian settlers already in the country, might easily have led to that political aggregation of the disjointed elements of the state which is assigned to Theseus. It was probably from the relation in which he stood to the Athenian commonwealth *as a whole*, that his name was not connected with any particular phyle. (Plut. *Theseus;* Diod. *l. c.;* Grote, *Hist. of Greece*, vol. i. p. 281, &c., vol. ii. p. 29, vol. iii. p. 91; Wachsmuth, *Hellenische Alterthumskunde*, § 40. vol. i. p. 351, &c., § 128. vol. ii. p. 488.) [C. P. M.]

THESEUS (Θησεύς), a Greek historian of unknown date, wrote the lives of illustrious men (βίοι ἐνδόξων) in five books, and a work on Corinth (Κορινθιακά) in three books, in which he gave an account of the establishment of the Isthmian games. (Suidas, *s. v.;* Etymol. M. *s. v.* Ἄρνη; Stobaeus, *Floril.* vii. 67, 70; Schol. *ad Lycophr.* 644.)

THESI'MENES. [TLESIMENES.]

THE'SMIA or THESMO'PHOROS (Θεσμία, Θεσμοφόρος), that is, "the law-giver," a surname of Demeter and Persephone, in honour of whom the Thesmophoria were celebrated at Athens in the month of Pyanepsion (Herod. ii. 171, vi. 16; Aristoph. *Thesm.* 303), and to whom sanctuaries were also erected at Megara, Troezene, Pheneos, and other places. (Paus. i. 42. § 7, ii. 32. § 7, viii. 15. § 1, ix. 16. § 3, x. 33, in fin.) [L. S.]

THESPEIA (Θέσπεια), a daughter of Asopus, from whom the town of Thespiae in Boeotia derived its name. (Paus. ix. 26. § 4.) [L. S.]

THESPIS (Θέσπις). 1. The celebrated father of Greek tragedy, has no personal history discon-

nected from the history of his art, and it is therefore considered unnecessary to repeat here what has already been said with sufficient fulness respecting him, under TRAGOEDIA, in the *Dictionary of Antiquities.*

2. Of Thebes, a player of the cithara, whom Lucian mentions as a competitor at one of the musical contests in the Pythian games. There is nothing to determine his time. (Lucian. *adv. Indoct.* 9, vol. iii. p. 108.)

The scholiast on a passage in which Aristophanes mentions Thespis (*Vesp.* 1470, comp. Suid. *s. v.*), states that the Thespis here meant was the citharoedic musician, not the tragic poet; but Bentley maintains that this is an error. (*Second Dissert. on Phalaris*, p. 265, or p. 190, ed. 1777.)

3. A flute-player, at the court of Ptolemy, the son of Lagus, of whom nothing is known except the little anecdote in Lucian. (*Prometh.* 4, vol. i. p. 30.) [P. S.]

THE'SPIUS (Θέσπιος), a son of Erectheus, who, according to some, founded the town of Thespiae in Boeotia. (Paus. ix. 26. § 4; Diod. iv. 29; comp. Schol. *ad Hom. Il.* ii. 948; Apollod. ii. 7. § 8.) His descendants are called Thespiades (Apollod. ii. 4. § 10; Senec. *Herc. Oet.* 369), which name is also given to the Muses. (Ov. *Met.* v. 310.) [L. S.]

THESSALONI'CE (Θεσσαλονίκη), a Macedonian princess, was a daughter of Philip, son of Amyntas, by his wife or concubine, Nicesipolis of Pherae. (Athen. xiii. p. 557, c.; Paus. ix. 7. § 3.)

Thessalonice appears to have been brought up by her stepmother Olympias, to whose fortunes she attached herself when the latter returned to Macedonia in B. C. 317, and with whom she took refuge in the fortress of Pydna, on the advance of Cassander. (Diod. xix. 35; Justin. xiv. 6.) The fall of Pydna threw her into the power of Cassander, who embraced the opportunity to connect himself with the ancient royal house of Macedonia by marrying her; and he appears to have studiously treated her with the respect due to her illustrious birth. This may have been as much owing to policy as to affection: but the marriage appears to have been a prosperous one; she became the mother of three sons, Philip, Antipater, and Alexander; and her husband paid her the honour of conferring her name upon the city of Thessalonice, which he founded on the site of the ancient Therma, and which soon became, as it continues down to the present day, one of the most wealthy and populous cities of Macedonia. (Diod. xix. 52; Paus. viii. 7. § 7; Strab. vii. fr. 24, p. 81, ed. Kramer; Steph. Byz. *s. v.* Θεσσαλονίκη.) After the death of Cassander, Thessalonice appears to have at first retained much influence over her sons, but at length Antipater, becoming jealous of the superior favour which she showed to his younger b other Alexander, barbarously put his mother to death, B. C. 295. (Paus. ix. 7. § 3; Diod. xxi. *Exc. Hoesch.* p. 490.) [E. H. B.]

THE'SSALUS (Θέσσαλος). 1. A son of Haemon, from whom Thessaly was believed to have received its name. (Strab. x. p. 443.)

2. A son of Jason and Medeia, and the ancestor of the Thessalian race. He was educated at Corinth, and afterwards succeeded Acastus on the throne of Iolcus. (Diod. iv. 55.)

3. A son of Heracles and Chalciope, was the father of Pheidippus and Antiphus. (Hom. *Il.* ii. 679; Apollod. ii. 7. § 8.) [L. S.]

THE'SSALUS (Θεσσαλός), a son of Peisistratus by Timonassa. [PEISISTRATUS, pp. 172, b, 174, a.]

THE'SSALUS (Θεσσαλός), an eminent tragic actor, in the time of Alexander the Great, whose especial favour he enjoyed, and whom he served before his accession to the throne, and afterwards accompanied on his expedition into Asia. (Plut. *Alex.* 10, 29; Ath. xii. p. 538; Fabric. *Bibl. Graec.* vol. ii. p. 325.) [P. S.]

THE'SSALUS (Θεσσαλός), the name of two physicians: —

1. A son of Hippocrates, brother of Dracon I., and father of Gorgias*, Hippocrates III. (Jo. Tzetzes, *Chil.* vii., *Hist.* 155, in Fabric. *Bibl. Gr.* vol. xii. p. 682, ed. vet.; Suid. *s. v.* Ἱπποκράτης; Galen. *Comment. in Hippocr.* "*De Humor.*" i. 1, vol. xvi. p. 5), and Dracon II. (Suid. *s. v.* Δράκων) He lived in the fifth and fourth centuries B. C., and passed some of his time at the court of Archelaus, king of Macedonia, who reigned B. C. 413—399. (Galen, *Comment. in Hippocr.* "*De Nat. Hom.*" i. prooem. vol. xv. p. 12.) He was one of the founders of the sect of the Dogmatici (*Dict. of Ant. s. v. Dogmatici*), and is several times highly praised by Galen, who calls him the most eminent of the sons of Hippocrates (*Comment. in Hippocr.* "*Epid. III.*" ii. prooem. vol. xvii. pt. i. p. 579), and says that he did not alter any of his father's doctrines (*Comment. in Hippocr.* "*De Nat. Hom.*" i. prooem. vol. xv. p. 12). It is supposed, however, that in performing the difficult task of preparing some of the writings of Hippocrates for publication after his death he made some additions of his own (Galen, *De Diffic. Respir.* iii. 1, vol. vii. p. 890, *Comment. in Hippocr.* "*De Humor.*" i. prooem. vol. xvi. p. 4; *Comment. in Hippocr.* "*Epid. VI.*" i. prooem. vol. xvii. pt. i. p. 796), which were sometimes not quite worthy of that honour. (Pallad. *Schol. in Hippocr.* "*Epid. VI.*" p. 3, ed. Dietz.) He was also supposed by some of the ancient writers to be the author of several of the works that form part of the Hippocratic Collection, which he might have compiled from notes left by his father; viz. "De Humoribus" (Galen. *Comment. in Hippocr.* "*De Humor.*" i. prooem. vol. xvi. p. 3), "De Officina Medici" (id. *Comment. in Hippocr.* "*De Offic. Med.*" i. 5, vol. xviii. pt. ii. p. 666), the first book of the "Praedictiones" or "Prorrhetica" (id. *Comment. in Hippocr.* "*Praedict. I.*" ii. 54, vol. xvi. p. 625), and the second, fourth, fifth, sixth, and seventh books of the "Epidemia," or "De Morbis Popularibus" (id. *De Diffic. Respir.* ii. 8, vol. vii. p. 855); but this point is considered by modern critics to be very uncertain. Among the Letters, &c. attributed to Hippocrates, there is one which professes to be addressed by him to Thessalus (vol. iii. p. 822), which contains no internal marks of a spurious origin, but which is perhaps hardly likely to be authentic if all the other pieces are apocryphal. There is also an oration, Πρεσβευτικός (vol. iii. p. 831), supposed to be spoken by Thessa-

* So it is stated by Meibomius (*Comment. in Hippocr.* "*Jusjur.*" p. 7) and other modern authors, but the Writer has hitherto been unable to find any ancient author who says that Thessalus had a son named Gorgias.

lus to the Athenians, in which he implores them not to continue the war against Cos, his native country; but this is undoubtedly spurious (see Littré's *Oeuvres d'Hippocr.* vol. i. p. 432). The epitaph of Thessalus is preserved in the Greek Anthology. (vii. 135, ed. Tauchn.) His name occurs in several other passages of Galen's writings, but chiefly in reference to the authorship of the different books "De Morbis Popularibus."

2. A native of Tralles in Lydia, and one of the founders of the medical sect of the Methodici (Galen, *Introd.* c. 4, vol. xiv. p. 684.). He lived at Rome in the reign of the emperor Nero, A. D. 54—68 (Plin. *H. N.* xxix. 5), to whom he addressed one of his works (Galen, *De Meth. Med.* i. 2, vol. x. pp. 7, 8); and here he died and was buried, and his tomb was to be seen in Pliny's time on the Via Appia, with the arrogant title of Ἰατρονίκης, it having been his constant boast during his life that medicine surpassed all other arts, and that he surpassed all other physicians. (Galen, *ibid.* p. 11.) He was the son of a weaver, and followed the same employment himself during his youth. (Galen, *ibid.* p. 10.) This, however, he soon gave up, and, though he had had a very imperfect general education, he embraced the medical profession, by which he acquired for a time a great reputation, and amassed a large fortune. He adopted the principles of the Methodici (*Dict. of Ant. s. v. Methodici*), but modified and developed them so much that he attributed to himself the invention of them, and indeed is always considered as one of the founders of the sect. In fact he appears to have endeavoured on all occasions to exalt himself at the expense of his predecessors (Pliny, *l. c.*); lavishing upon the ancients the most insulting epithets, asserting that none of them had contributed any thing to the advance of medical science (Galen, *ibid.* p. 8), and boasting that he could himself teach the art of healing in six months. (pp. 4, 5.) He is frequently mentioned by Galen, but always in terms of contempt and ridicule (*De Meth. Med.* i. 1, &c., vol. x. p. 4, &c.; *Adv. Julian.* c. 1, &c. vol. xviii. pt. i. p. 247, &c.); probably this was well deserved, as it agrees with what is said of him by Pliny (*l. c.*), but still the gross personal abuse in which Galen indulges goes beyond all bounds, and is quite unworthy of so great a man. An account of the opinions of Thessalus may be found in Le Clerc's *Hist. de la Méd.*, Haller's *Biblioth. Medic. Pract.* vol. i., and Sprengel's *Hist. de la Méd.* vol. ii. Perhaps it need only be noticed here that he was the inventor of what he called μετασύγκρισις (rendered by Caelius Aurelianus, *De Morb. Acut.* ii. 38, p. 173, "recorporatio"), a method which still forms our principal and most essential corporeal means in the treatment of insanity. His object was, in obstinate chronic cases, where other remedies failed, or were not indicated, to effect a thorough commotion in the fundamental constitution of the organism (σύγκρισις). To this end he commenced by the application, both internally and externally, of strong vegetable remedies, to the use of which, together with the strictest regimen and emetics administered at intervals, a period of three days was devoted. This treatment was preparatory to a system of fasting, and concluded with a course of restoratives. (See Feuchtersleben's *Medical Psychology*, chap. 2, p. 38.) He wrote several medical works, of which only the titles and a few sentences remain: 1. Κάνων, "*Canon.*" (Gal. *De Meth. Med.* iv. 4, vol. x. p. 268; *De Simplic. Medicam. Temper. ac Facult.* v. 25, vol. xi. p. 783.) 2. Περὶ τῶν Κοινοτήτων, "*De Communitatibus*" (id. *De Meth. Med.* i. 2, vol. x. p. 7.) 3. Περὶ Χειρουργίας, "*De Chirurgia*," (id. *ibid.* iv. 4. p. 250). 4. Συγκριτικά (id. *ibid.* p. 7), probably the work called "Comparatio" by Caelius Aurelianus. (*De Morb. Acut.* iii. 17, p. 247.) 5. A Letter to the Emperor Nero. (Gal. *l. c.* p. 7.) 6. "De Regulis," which might have been considered to be the same work as the "Canon" mentioned above, but that Caelius Aurelianus quotes it as the book "*De Regulis*, quas Graeci *Diaetas* vocant" (*De Morb. Acut.* iii. 17, p. 247); it is therefore possibly the same work which this author elsewhere quotes as "Liber Diaeteticus" (ibid. i. 1. p. 11) or as "Liber Regularis" (*De Morb. Chron.* praef. p. 268), or perhaps the whole work may have been called "Canon," of which the second book was the "Liber Diaeteticus." (id. *ibid.* ii. 8. p. 387.) The reputation of Thessalus does not seem to have been very lasting, as, with the exception of Galen and Pliny, Caelius Aurelianus and Soranus (*De Arte Obstetr.* pp. 128, 210, 212), both of whom belonged to the sect of the Methodici, are perhaps the only ancient authors who mention him.

Fabricius mentions (*Bibl. Gr.* vol. xiii. p. 436, ed. vet.) a third physician of the name of Thessalus, and refers to Justin, xii. 13; but the true reading in that passage is "*Medius* Thessalus," not *Medicus*; and *Medius*, not *Thessalus*, is the proper name. [MEDIUS, § 2.] [W. A. G.]

THE'STIUS (Θέστιος), a son of Ares and Demonice or Androdice, and, according to others, a son of Agenor and a grandson of Pleuron, the king of Aetolia. He was the father of Iphiclus, Euippus, Plexippus, Eurypylus, Leda, Althaea, and Hypermnestra. His wife is not the same in all traditions, some calling her Lycippe or Laophonte, a daughter of Pleuron, and others Deïdameia. (Apollod. i. 7. §§ 7, 9, 16, iii. 10. § 5; Paus. iii. 13. § 5; Hygin. *Fab.* 14; Schol. *ad Apollon. Rhod.* i. 146, 201.) His daughters Leda and Althaea are sometimes designated by the patronymic Thestias (Eurip. *Iph. Aul.* 49; Aeschyl. *Choeph.* 606), and his son Iphiclus by the name Thestiades. (Apollon.Rhod. i. 261.) [L. S.]

THESTOR (Θέστωρ). 1. A son of Idmon and Laothoë (Schol. *ad Apollon. Rhod.* i. 139), though some ancients declare that Idmon (the knowing) was only a surname of Thestor. He was the father of Calchas, Theoclymenus, Leucippe, and Theonoë. (Hom. *Il.* i. 69; Hygin. *Fab.* 128.) His daughter Theonoë was carried off by pirates, and sold to king Icarus in Caria. Thestor, who went out in search of her, suffered shipwreck, and was taken as a prisoner to Caria. His other daughter Leucippe then consulted the Delphic oracle about her absent father and sister, and was directed to travel through all countries in the attire of a priest of Apollo. In this manner she came to Caria, where her own sister fell in love with her, and as the love was not returned, Theonoë ordered her to be killed. Thestor received the order to kill her, but when he was on the point of executing it, he recognised his children, and with presents from Icarus Thestor with his daughters returned home. (Hygin. *Fab.* 190.)

2. A Trojan, son of Enops, who was slain by Patroclus. (Hom. *Il.* xvi. 401.) [L. S.]

THETIS (Θέτις), one of the daughters of Nereus and Doris, was the wife of Peleus, by whom she became the mother of Achilles. (Hom. *Il.* i. 538, xviii. 35, &c., 52, &c.; Hes. *Theog.* 244.) Later writers describe her as a daughter of Cheiron (Schol. *ad Apollon. Rhod.* i. 558). According to others, Peleus married Philomela, the daughter of Actor, but his friend Cheiron, wishing to render Peleus celebrated, spread the report that he was married to Thetis. (Schol. *ad Apollon. Rhod.* iv. 816.) Being a granddaughter of Poseidon, Catullus (64. 28) calls her *Neptunine*. As a marine divinity, she dwelt like her sisters, the Nereids, in the depth of the sea, with her father Nereus. (Hom. *Il.* i. 358, xviii. 36, xx. 207.) She there received Dionysus on his flight from Lycurgus, and the god, in his gratitude, presented her with a golden urn. (Hom. *Il.* vi. 135, *Od.* xxiv. 75; comp. Tzetz. *ad Lycoph.* 273.) When Hephaestus was thrown down from heaven, he was likewise received by Thetis. She had been brought up by Hera (*Il.* xxiv. 60), and when she reached the age of maturity, Zeus and Hera gave her, against her own will, in marriage to Peleus. Poseidon and Zeus himself are said by some to have sued for her hand (Pind. *Isthm.* viii. 58), but when Themis declared that the son of Thetis would be more illustrious than his father, both suitors desisted. (Pind. *l. c.* viii. 70; Ov. *Met.* xi. 225, xv. 856, xi. 350, &c.; Aeschyl. *Prom.* 767; Hygin. *Fab.* 54; Serv. *ad Virg. Eclog.* vi. 42.) Others state that Thetis rejected the offers of Zeus, because she had been brought up by Hera (Hom. *Il.* xxiv. 60; Apollon. Rhod. iv. 793); and the god, to revenge himself, decreed that she should marry a mortal. Cheiron then informed his friend Peleus how he might gain possession of her, even if she should metamorphose herself; for Thetis, like Proteus, had the power of assuming any form she pleased, and she had recourse to this means of escaping from Peleus, but the latter did not let her go, until she again assumed her proper form. (Apollod. iii. 13. § 5; Pind. *Nem.* iii. 60; Paus. viii. 18. § 1.) Others again relate, that a marine divinity appeared to Peleus on Mount Pelion, and testified her love to him, but without revealing herself to him. Peleus, however, who saw her playing with dolphins, recognised the goddess, and henceforth shunned her presence. But she encouraged him, reminding him of the love of Eos to Tithonus, of Aphrodite to Anchises, &c., and promised to present him with a son who should be more illustrious than any mortal. (Philostr. *Her.* 19. 1.) The wedding of Peleus was honoured with the presence of all the gods. (Hom. *Il.* xxiv. 62.) After she had become the mother of Achilles, she bestowed upon him the tenderest care and love. (Hom. *Il.* i. 359, 500, &c., viii. 370, xviii. 73, 457; comp. Achilles.) Her prayers to Zeus for him were listened to, because at one time, when Zeus was threatened by the other gods, she induced Briareus or Aegaeon to come to his assistance. (Hom. *Il.* i. 396, &c.) Thetis had a temple (Thetideion) between Old and New Pharsalus in Thessaly (Strab. ix. p. 431), and in Sparta and Messenia she was likewise worshipped. (Paus. iii. 14. § 4, 22. § 2.) [L. S.]

THEUDAS or THEIO'DAS or THE'ODAS (Θευδᾶς or Θειώδας or Θεοδᾶς), a physician belonging to the sect of the Empirici (Galen, *De Meth. Med.* ii. 7, vol. x. p. 142), who is perhaps the person mentioned by Diogenes Laërtius (ix. § 116), as being a native of Laodiceia, a pupil of Antiochus of Laodiceia, and a contemporary of Menodotus, about the beginning of the second century after Christ.

2. The physician quoted by Andromachus (ap. Galen. *De Compos. Medicam. sec. Gen.* vi. 14. vol. xiii. p. 925), must be a different person, who lived in the first century after

THIMBRON or THIBRON (Θίμβρων, Θίβρων). 1. A Lacedaemonian, was sent out as harmost in B. C. 400, with an army of about 5000 men, to aid the Ionians against Tissaphernes, who wished to bring them into subjection. On Thimbron's arrival in Asia he collected reinforcements, among which the most important was the mass of the Cyrean Greeks at Pergamus, and he succeeded in gaining over or capturing several cities. But meanwhile he allowed his troops to plunder the country of their allies, and he was therefore superseded by Dercyllidas, and obliged to return to Sparta, where he was brought to trial, and fined. It would appear that he was unable to pay the penalty, and went into exile. But in B. C. 392 (for there is no reason to suppose this a different person) we again find him sent by the Lacedaemonians into Asia to command against Struthas. He seems, however, to have been still, as before, careless of his duties and neglectful of discipline, while he was addicted also to convivial pleasures. One day, accordingly, Struthas purposely sent some Persian cavalry to commit depredations within sight of Thimbron. The latter sallied forth in a disorderly manner to check them, and Struthas suddenly came up with a superior force, by which Thimbron was defeated and slain. (Xen. *Anab.* vii. 6. § 1, 8. § 24, *Hell.* iii. 1. §§ 4—8, iv. 8. §§ 17—19; Diod. xiv. 36—38; Isocr. *Paneg.* p. 70, d; Polyaen. ii. 19.)

2. A Lacedaemonian, was a confidential officer of Harpalus, the Macedonian satrap of Babylon under Alexander the Great. According to one account it was Thimbron who murdered Harpalus in Crete, in B. C. 324. [Harpalus, No. 1.] He then possessed himself of his late master's treasures, fleet, and army, and, ostensibly espousing the cause of some Cyrenaean exiles, sailed to Cyrene with the intention of subjugating it. He defeated the Cyrenaeans in a battle, obtained possession of their harbour, Apollonia, together with the treasures he found there, and compelled them to capitulate on condition of paying him 500 talents, and supplying him with half of their war-chariots for his expeditions. This agreement, however, they were soon induced to repudiate by Mnasicles, one of Thimbron's officers, who had deserted his standard, and gone over to the enemy. Under the able direction of Mnasicles, the Cyrenaeans recovered Apollonia, and, though Thimbron was aided by the Barcaeans and Hesperians, and succeeded in taking the town of Teucheira, yet, on the whole, his fortunes declined, and he met besides with a severe disaster in the loss of a great number of his men, who were slain or captured by the enemy, and in the almost total destruction of his fleet by a storm. Not discouraged, however, he collected reinforcements from the Peloponnesus, defeated the Cyrenaeans (who were now aided by the Libyans and Carthaginians), and closely besieged Cyrene. Pressed by scarcity, the citizens quarrelled among themselves, and the chiefs of the

oligarchical party, being driven out, betook themselves parly to Ptolemy Lagi, king of Egypt, and partly to Thimbron. Ptolemy thereupon sent a large force against Cyrene under Ophellas, to whom the exiles, who had taken refuge with Thimbron, endeavoured to escape, but were detected, and put to death. The Cyrenaean people then made common cause with Thimbron against the new invader; but Ophellas defeated him, and he was obliged to seek safety in flight. He fell, however, into the hands of some Libyans, and was by them delivered up to Epicydes, an Olynthian, whom Ophellas, having taken Teucheira, had made governor of the town. The citizens of Teucheira, with the sanction of Ophellas, sent Thimbron to Apollonia, the scene of much of his violence and extortion, to be crucified, B. C. 322. (Diod. xvii. 108, xviii. 19—21 ; Arr. *ap. Phot.* cod. 92 ; Strab. xvii. p. 837; Just. xiii. 6, 8; Oros. iii. 23.) [E. E.]

THISBE (Θίσβη). 1. A beautiful maiden at Babylon, was beloved by Pyramus. The lovers living in adjoining houses, often secretly conversed with each other through an opening in the wall, as their parents would not sanction their marriage. Once they agreed upon a rendezvous at the tomb of Ninus. Thisbe arrived first, and while she was waiting for Pyramus, she perceived a lioness who had just torn to pieces an ox, and took to flight. While running she lost her garment, which the lioness soiled with blood. In the mean time Pyramus arrived, and finding her garment covered with blood, he imagined that she had been murdered, and made away with himself under a mulberry tree, the fruit of which henceforth was as red as blood. Thisbe, who afterwards found the body of her lover, likewise killed herself. (Ov. *Met.* iv. 55—165 ; comp. Anthol. Lat. i. p. 106, &c. ed. Burm.)

2. A Boeotian nymph, from whom the town of Thisbe derived its name. (Paus. ix. 32. § 2.) [L. S.]

THOANTEA, a surname of the Taurian Artemis, derived from Thoas, king of Tauris. (Val. Flacc. viii. 208 ; Ov. *Ib.* 386.) [L. S.]

THOAS (Θόας). 1. A son of Andraemon and Gorge, was king of Calydon and Pleuron, in Aetolia, and went with forty ships against Troy. (Hom. *Il.* ii. 638, iv. 529, vii. 168, xiii. 216, xv. 281 ; Paus. v. 3. § 5 ; Hygin. *Fab.* 97 ; Tzetz. *ad Lycoph.* 780, 1011 ; comp. Strab. vi. p. 255 ; Paus. x. 38. § 3.)

2. A son of Dionysus and Ariadne. (Schol. *ad Apollon. Rhod.* iii. 997 ; Stat. *Theb.* iv. 769.) He was king of Lemnos and married to Myrina, by whom he became the father of Hypsipyle and Sicinus. (Hom. *Il.* xiv. 230 ; Diod. v. 79 ; Schol. *ad Apollon.* i. 601 ; Hygin. *Fab.* 15, 120 ; Tzetz. *ad Lycoph.* 1374.) When the Lemnian women killed all the men in the island, Hypsipyle saved her father Thoas, and concealed him. (Apollod. i. 9. § 17.) Afterwards, however, he was discovered by the other women, and killed (Apollod. iii. 6. § 4), or he escaped to Tauris (Hygin. *Fab.* 15), or to the island of Oenoe near Euboea, which was henceforth called Sicinus. (Schol. *ad Apollon.* i. 624.)

3. A son of Icarius and Periboea, and a brother of Penelope. (Apollod. iii. 10. § 6.)

4. A son of Borysthenes, and king of Tauris, into whose dominions Iphigenia was carried by Artemis, when she was to have been sacrificed. He was killed by Chryses. (Anton. Lib. 27 ; Hygin. *Fab.* 121 ; Eurip. *Iphig. Taur.*)

5. A son of Ornytus or Ornytion. (Paus. ii. 4. § 3 ; Schol. *ad Eurip. Or.* 1087.)

6. A Trojan who was slain by Menelaus. (Hom. *Il.* xvi. 311.) [L. S.]

THOAS (Θόας), an Aetolian, who was praetor of that nation in B. C. 193, and at a council held at Naupactus, took a prominent part in urging his countrymen to war with Rome, and advised them to send embassies to Philip and Antiochus. These, however, produced no effect for the moment, and the following year (B. C. 192) we find Thoas engaging on his own account in an unsuccessful attempt to reduce the important fortress of Chalcis. But circumstances now caused Antiochus to lend a more favourable ear to his overtures, and having repaired in person to join the king in Asia, he obtained great influence over his mind, and, by his magniloquent promises, was mainly instrumental in persuading him to pass over in person with his army into Greece. Here also he readily induced the Aetolians, who were assembled in council at Lamia, to conclude an alliance with Antiochus, and place themselves under his command. We do not, however, hear any thing of the services which he rendered to the king during the war that followed ; while by the advice which he had given at the commencement, he had prevented Antiochus from availing himself of the important assistance of Hannibal. After the defeat of the Syrian monarch the Romans made the surrender of Thoas one of the conditions of the peace which they granted him : but though this demand was complied with, they were induced to set him at liberty at the intercession of Nicander and Pantaleon. At a subsequent period, however (B. C. 169), having again taken an active part against these last partizans, he fell a victim to the popular indignation, being assailed with stones by the assembly of the people. (Liv. xxxv. 12, 37, 38, 42, 45, xxxvii. 45, xxxviii. 38 ; Polyb. xxi. 14, xxii. 26, xxviii. 4 ; Diod. xxix. *Exc. Legat.* p. 621, *Exc. Vat.* p. 71.) [E. H. B.]

THOMAS (Θωμᾶς). 1. Magister, a rhetorician and grammarian, who flourished about A. D. 1310. He appears to have been a native of Thessalonica, and to have lived at the court of the emperor Andronicus Palaeologus I., and to have held the offices of marshal (*Magister Officiorum*) and keeper of the archives (*Chartophylax*) ; but he afterwards retired to a monastery, where he assumed the name of *Theodulus*, and devoted himself to the study of the ancient Greek authors. His chief work was a *Lexicon of Attic Words* (κατὰ Ἀλφάβητον ὀνομάτων Ἀττικῶν Ἐκλογαί), compiled from the works of the elder grammarians, such as Phrynichus, Ammonius, Herodian, and Moeris ; but with very little judgment. The work has some value on account of its containing much from the elder grammarians, which would otherwise have been lost ; but, when Thomas deserts his guides, he often falls into the most serious errors. He wrote *Scholia* upon Pindar, Euripides, and Aristophanes, the remains of which are merged in the collections of ancient scholia, and also lives of those authors, which are prefixed to some of the editions of their works. His other writings consist of letters and orations, the latter being partly scholastic essays in imitation of the ancient orators, partly encomiums on the great men of former days, such as that upon Gregory of Nazianzus, partly laudatory addresses to his contemporaries, and partly relating to passing events.

His Attic Lexicon was first published by Zach. Caliergus, Rom. 1517, 8vo.; and soon after by Fr. Asulanus, who had not seen the former edition, in the Aldine collection of Greek Lexicographers, entitled *Dictionarium Graecum*, Venet. 1524, fol.; reprinted 1525, fol.; then by Michael Vascosanus, with the Attic Lexicons of Phrynichus and Moschopulus, Lutet. 1532, 8vo.; the next edition was that of Nicolas Blancard, who made many rash changes in the text; a very excellent edition, enriched with a body of notes by Dan. Heinsius, J. Chr. Wolf, and many other scholars, was published by Johan. Steph. Bernard, Lugd. Bat. 1757, 8vo.; and, lastly, the work has been recently re-edited by Ritschl, with valuable *Prolegomena*, under the following title:—*Thomae Magistri sive Theoduli Monachi Ecloga Vocum Atticarum. Ex Recensione et cum Prolegomenis Friderici Ritschelii.* Halis Sax. 1831, 1832, 8vo. An edition of the *Orations and Epistles*, which were then known, was published in Greek and Latin, Upsal. 1693, 4to., by Laurentius Norrmann, who had edited the *Laudatio Gregorii* alone two years before, Upsal. 1691, 4to.; and two other orations, namely that to Andronicus Palaeologus *de Regis Officiis*, and the fellow to it, *de Subditorum erga Regem Officiis*, have been published in the *Nova Collectio Veterum Scriptorum* of Angelo Maio (vol. iii. pp. 145, foll., pp. 173, foll. 1827, 4to.), who gives the titles of several unedited letters and orations of Thomas, which he promises to publish. Some *Excerpta* from Thomas Magister are printed in the *Anecdota* of L. Bachmann, vol. ii. 1828, 8vo.

(Cave, *Hist. Litt. s. a.* 1311, Appendix, p. 15, ed. Basil.; Fabric. *Bibl. Graec.* vol. vi. pp. 181, foll.; Schröckh, *Christl. Kirchengesch.* vol. xxx. p. 298; Schöll, *Gesch. d. Gricch. Litt.* vol. iii. pp. 152, 207; Hoffmann, *Lex. Bibliogr. Script. Graec.*)

2. THOMAS, a monk of Crete, whose selection from the *Lexicon* of Suidas exists in MS. in several libraries, appears to be a different person from Thomas Magister. (Fabric. *Bibl. Gr.* vol. vi. p. 417.)

3. A patrician and marshal of the Byzantine circus (*πατρίκιος καὶ λογοθέτης τοῦ δρόμου*), wrote an epitaph on a certain Anastasius, who had gained many victories in the horse-races; which is preserved in the Anthology of Planudes. (*Anth. Planud.* p. 408, Steph., p. 543, Wechel.; Brunck, *Anal.* vol. iii. p. 124; Jacobs, *Anth. Graec.* vol. iv. p. 94, vol. xiii. p. 961.)

4. The Planudean Anthology also contains an epigram in praise of Demosthenes, Thucydides, and Aristeides, as the three greatest of Greek rhetoricians, by a certain Thomas Scholasticus, the same person, perhaps, as Thomas Magister, with whom Planudes was contemporary. Nay, it is possible that Thomas Patricius (No. 3) may also have been identical with Thomas Magister, who may have held the office in the circus before his retirement to the monastery. (*Anth. Plan.* p. 376, Steph., p. 514, Wechel.; Brunck, *l. c.* p. 125; Jacobs, *l. c.* p. 95; Fabric. *Bibl. Graec.* vol. iv. p. 497.)

A few other insignificant persons of the name are mentioned by Fabricius, *Bibl. Graec.* vol. xi. pp. 719, 720. [P. S.]

THOMAS (*Θωμᾶς*), a physician of the emperor Justinian, who was also a privy counsellor (*ἀσηκρήτοις*, or *a secretis*), and stood high in his favour. He was put to death for the part he took in the riots at Constantinople called Νίκα, A. D. 532. (*Chron. Pasch.* pp. 338, 340.) [W. A. G.]

THOON (*Θόων*). 1. One of the Gigantes, was killed by the Moerae. (Apollod. i. 6. § 2.)

2. A Trojan who was killed by Odysseus. (Hom. *Il.* xi. 422.)

3. A son of Phaenops, who, with his brother Xanthus, was slain by Diomedes. (Hom. *Il.* v. 152.) A Phaeacian of this name occurs in the Odyssey (viii. 113). [L. S.]

THORA'NIUS, or TORA'NIUS. 1. A legate of Q. Metellus Pius in Spain, was defeated and slain by Sertorius about B. C. 77. He is called Thorius by Florus. (Plut. *Sertor.* 12; Flor. iii. 22. § 6.)

2. One of the Pompeian party, who was in exile in B. C. 45, and to whom Cicero addressed two letters of consolation, which are extant (*ad Fam.* vi. 20, 21, where the name is usually written *Toranius* or *Torannius.*)

3. C. THORANIUS or TORANIUS, was the tutor or guardian of Octavianus, and the colleague of his father in the aedileship, but was nevertheless proscribed by the triumvirs in B. C. 43, at the request of his son, who was anxious to obtain possession of his property. His son soon dissipated the inheritance which he had acquired by parricide, was convicted of theft, and died in exile. (Appian, *B. C.* iv. 12, 18; Suet. *Octav.* 27; Val. Max. ix. 11. § 5; Oros. vi. 18.)

4. THORANIUS, tribune of the plebs in B. C. 25, placed his father by his side in the seat assigned to the tribunes in the theatre, although his father was at the time a freedman. (Dion Cass. liii. 27.)

5. THORANIUS, or TORANIUS, a celebrated *mango* or slave-dealer in the time of Antony and Augustus. He is called Toranius Flaccus by Macrobius. (Plin. *H. N.* vii. 10. s. 12; Macrob. *Sat.* ii. 4; Suet. *Octav.* 69.)

THORAX (*Θώραξ*). 1. Of Larissa in Thessaly, and one of the powerful family of the Aleuadae. Thorax and his brothers, wishing to confirm or to increase their power, were among those who urged Xerxes to invade Greece, and promised him their assistance in the enterprise. In the Persian king's retreat, after the battle of Salamis, Thorax formed one of his escort, after which he still continued to show his zeal in the cause of the invaders, and was present with Mardonius at the battle of Plataea, B. C. 479. When the Persians had been finally driven from Greece, Leotychides, king of Sparta, led an army into Thessaly to punish those who had sided with the barbarians, but the Aleuadae purchased his forbearance with bribes. (Herod. vi. 72, vii. 6, ix. 1, 58.) [LEOTYCHIDES, No. 2.]

2. A Lacedaemonian, is mentioned by Diodorus (xiii. 76) as acting under Callicratidas during his operations in Lesbos, in B. C. 405, and as having been commissioned by him, after the capture of Methymna, to conduct the heavy-armed troops to Mytilene. In the following year we again find Thorax in command of the land-force which co-operated with the fleet under Lysander in the storming of Lampsacus (Xen. *Hell.* ii. 1. § 18; Plut. *Lys.* 9); and he was left at Samos as harmost by Lysander, when the latter was on his way to Athens after the battle of Aegospotami. (Diod. xiv. 3.) According to Plutarch, when the satrap Pharnabazus sent to Sparta to complain of ravages committed in his territory by Lysander, the Lacedaemonian government put Thorax to death, as he was a friend and colleague of the accused admiral,

and they had found money in his possession. (Plut. *Lys.* 19.) The date and circumstances of this, however, are very doubtful. (See Thirlwall's *Greece*, vol. iv. App. iv.) [E. E.]

THORISMOND or TORISMOND, king of the Visigoths, A.D. 451—452. He succeeded his father Theodoric I., who fell at the battle of Châlons, in which Attila was defeated. Thorismond was also present at this battle, and distinguished himself greatly by his personal courage. Anxious to revenge the death of his father, and to follow up the advantages the Roman and Gothic army had already gained, Thorismond proposed an attack upon the king of the Huns in his camp; but Aëtius, the Roman general, fearing that the extirpation of the Huns would make the Visigoths the masters of the Roman dominions, dissuaded Thorismond from his purpose, by representing to him the danger of absence from his capital at the commencement of his reign, since he had ambitious brothers who might seize both his treasures and his crown. These arguments easily persuaded the youthful monarch to return to Toulouse. In the following year (A. D. 452), if we may believe Jornandes, he defeated Attila, who had attacked the Alani after his return from Rome; but Gregory of Tours speaks simply of the conquest of the Alani by Thorismond, without making any mention of Attila. At the close of the same year Thorismond was murdered by his brothers Theodoric and Frederic, the former of whom succeeded him on the throne. (Jornandes, *de Reb. Get.* 41—43; Idatius, *Chron.*; Greg. Tur. ii. 7; Sidon. Apoll. *Ep.* vii. 12; Tillemont, *Histoire des Empereurs*, vol. vi.)

THO'RIUS BALBUS. [BALBUS.]

P. THRA'SEA PAETUS*, one of those distinguished Romans in the reign of Nero who were disgusted with the tyranny and corruption of the times in which they lived, and endeavoured to carry into practice the severer virtues of the Stoic philosophy. He was a native of Patavium (Padua), and was probably born soon after the death of Augustus. Nothing is related of his early years, and we only know that he was of a noble family, and inherited considerable wealth from his ancestors. In his youth he devoted himself with ardour to the study of the Stoic philosophy, and he appears at an early period of his life to have made the younger Cato his model, of whose life he wrote an account. (Plut. *Cat. Min.* 25, 37.) At what period he settled at Rome, is uncertain, but there he became acquainted with the best spirits of his age. His house and gardens were the place in which the lovers of liberty and virtue were accustomed to assemble, and he himself became the counsellor and friend of them all, and was regarded by them with the utmost veneration and love. In his marriage he sought a wife of congenial principles. He married Arria, the daughter of the heroic Arria, who showed her husband Caecina how to die [ARRIA]; and his wife was worthy of her mother and her husband. At a later period he gave his own daughter in marriage to Helvidius Priscus, who trod closely in the footsteps of his father-in-law. Thus he was strengthened in his pursuit of high and noble objects by his domestic connections as well as by the friends with whom he constantly associated.

The first time that the name of Thrasea is mentioned in connection with public affairs, is in A. D. 57, when he had already acquired considerable reputation. In that year he gave the most active support to the Cilicians, in their accusation of their late governor Cossutianus Capito, who, in consequence, gave up his intention of defending himself, and was condemned, and who thus became one of Thrasea's bitterest enemies. (Comp. Tac. *Ann.* xiii. 33, with xvi. 21, sub fin.) In the following year (A. D. 58) Thrasea spoke in the senate on a matter trifling in itself, but which is recorded by the historian (*Ann.* xiii. 49) on account of the censure which Thrasea received in consequence from the friends of the court. Shortly after this, in March, A. D. 59, Thrasea acted in a manner far more offensive to the emperor. In this year the tyrant had killed his mother Agrippina, to whom he owed the throne, and sent a letter to the senate, informing them that she had conspired against his life, and had received the punishment that was her due. The obsequious senators forthwith proceeded to vote to the matricide all kinds of honours. This was more than the noble spirit of Thrasea could endure. He had been accustomed to give his assent in silence or with a few words to the former acts of adulation displayed by the senate towards their imperial master; but now, as soon as he had heard the emperor's letter, he rose from his seat and quitted the house without waiting till it came to his turn to give his opinion. Nero took no public notice of the conduct of Thrasea at the time, but he did not forget it, and only waited for a convenient opportunity to gratify his revenge.

In A. D. 62 Thrasea gave another instance of courage in the senate. The praetor Antistius had been accused of writing libellous verses against Nero, and the consul elect, to please the emperor, had proposed that the offender should be put to death. Thrasea, on the contrary, maintained that this punishment was too severe, and proposed in its place confiscation of property and banishment to an island. The freedom of Thrasea broke the spell of slavery. The majority of the senate voted in favour of his proposition; and although Nero expressed his displeasure at the sentence, Thrasea would not yield, and the senate followed his noble example. In the course of the same year Thrasea spoke in the senate on occasion of the trial of Claudius Timarchus, of Crete, with great applause, denouncing some of the causes of the evils of the provincial administration, and pointing out their remedy.

In A. D. 63 Thrasea received a public expression of Nero's hatred. At the beginning of that year the senate went in a body to Antium, to congratulate Nero upon his wife Poppaea having recently given birth to a daughter; but Thrasea alone was forbidden to enter the imperial presence, an intimation of his approaching fate which he received with his usual calmness, for he had often been ac-

* The gentile name of Thrasea is not mentioned by any ancient writer, and has given rise to some dispute. Lipsius (*ad Tac. Ann.* xvi. 21) suspected that it might be Valerius, because we find in an inscription, a L. Valerius Messalla Thrasea, who was consul in A. D. 196, but we have no evidence that this person was a descendant of Thrasea Paetus, and the name of Thrasea occurs in other gentes. It has been conjectured, with more probability, by Haase (in Ersch and Gruber's *Encyklopädie*, art. *Pätus*), that Fannius was the gentile name of our Thrasea, since his daughter was called Fannia, and not Arria, like her mother and grandmother.

customed to say in the language of the Stoic school, "Nero can kill me, but cannot injure me." He did not, however, court his fate. During the next three years he retired almost entirely from public life, and was hardly ever seen in the senate. But Nero could neither forget nor forgive him; and accordingly, after he had put to death so many distinguished men on occasion of Piso's conspiracy, he resolved, to use the words of Tacitus (*Ann.* xvi. 21), to murder Virtue herself, by the execution of Thrasea and his friend Barea Soranus. The accusation, condemnation, and death of Thrasea, are related by Tacitus, with more than his usual power; and we must refer our readers for the details of the tragic scene to the masterly pages of the great historian. The accusation against Thrasea was placed in the hands of his old enemy Cossutianus Capito, and of Eprius Marcellus. One of his friends, Arulenus Rusticus, who was then tribune of the people, offered to put his veto upon the decree of the senate, but Thrasea would not allow him thus to sacrifice his life. On the day of his impeachment the temple of Venus, where the senate assembled, was surrounded by soldiers, and bodies of troops were stationed in all the public buildings and open places of the city. The senators had no alternative but submission or death. They gratified the wishes of the emperor by condemning Thrasea and Barea Soranus to death, and Helvidius Priscus, Thrasea's son-in-law, to banishment. Thrasea was allowed the choice of his own death. It was late in the day when the senate pronounced its sentence; and the consul forthwith sent his quaestor to carry the fatal news to Thrasea. He was in his gardens conversing with his friends, and was at that moment more particularly engaged in conversation with the Cynic philosopher Demetrius; and the subject of their discussion, as far as could be gathered from the few words that were overheard, appeared to be the immortality of the soul. The conversation was interrupted by the arrival of Domitius Caecilianus, one of Thrasea's most intimate friends, who informed him of the senate's decision. Thrasea forthwith dismissed his friends, that they might not be involved in the fate of a condemned person; and when his wife wished to follow the example of her mother, and die with her husband, he entreated her to preserve her life for the sake of their daughter. He then went into a colonnade, where he awaited the arrival of the quaestor. When the latter had delivered to him the decree of the senate, he retired into his chamber with Demetrius and Helvidius Priscus, and there had the veins of both his arms cut. As the blood gushed forth, he said "Let us offer a libation to Jupiter the Deliverer," and then, addressing a few words to the quaestor, he calmly awaited the approach of death. His last words were spoken to Demetrius, but these, unfortunately, are not preserved, as the existing MSS. of the Annals of Tacitus break off at this point. Thrasea perished in A. D. 66, two years before the death of Nero. His panegyric was written by his friend and admirer, Arulenus Rusticus, who was in consequence put to death by Domitian. (Tac. *Ann.* xiii. 49, xiv. 12, 48, 49, xv. 20—22, xvi. 21—35, *Hist.* ii. 91, iv. 5, *Agric.* 2; Dion Cass. lxi. 15, lxii. 26; Suet. *Ner.* 37, *Dom.* 10; Plin. *Ep.* vii. 19, viii. 22; Plut. *Praecep. Reip. Gerend.* c. 14, p. 810, a.; Arrian, *Dissert.* i. 1. § 26; Mart. i. 9; Juv. v. 36.)

THRA'SEA PRISCUS, a man of noble birth and great acquirements, was slain by Caracalla in A. D. 212. (Dion Cass. lxxvii. 5.) We learn from the Fasti that his full name was L. Valerius Messalla Thrasea Priscus, and that he was consul along with C. Domitius Dexter in A. D. 196, under Septimius Severus.

THRA'SIUS (*Θράσιος*). 1. A soothsayer who is also called Phrasius. (Hygin. *Fab.* 56; Ov. *Art. Am.* i. 649; Apollod. ii. 5. § 11.)

2. A Trojan who was killed by Achilles. (Hom. *Il.* xxi. 210.) [L. S.]

THRASON, a statuary, mentioned by Strabo (xiv. p. 641), who saw several of his works in the temple of Artemis at Ephesus, and, among them, statues of Penelope and Eurycleia. *He* is probably the same artist whose name occurs in Pliny's list of those who made *athletas et armatos et venatores sacrificantesque.* (*H. N.* xxxiv. 8. s. 19. § 34.)

There is an extant inscription in which mention is made of a statue dedicated to Artemis, the work of Straton of Pellene. From the form of the letters of the inscription, Böckh supposes its date to be not earlier than the reign of Trajan or of Hadrian, in which case, of course, the artist must have been a different person from the Thrason mentioned by Strabo and Pliny. (Böckh, *C. I.* No. 1823, vol. ii. p. 9; R. Rochette, *Lettre à M. Schorn*, p. 418, 2d. ed.) [P. S.]

THRASO'NIDES (*Θρασονίδης*), a Stoic philosopher, whose conduct on a certain occasion is quoted by Diogenes Laërtius, in illustration of the definition of love given by the Stoics. (Diog. vii. 130; copied by Suidas, *s. v.* *Ἔρως.*) [P. S.]

THRA'SYAS (*Θρασύας*), an eminent herbalist, a native of Mantineia in Arcadia, the tutor of Alexias, who is said to have been able to drink hellebore with impunity. He lived shortly before the time of Theophrastus, and therefore probably about the middle of the fourth century B. C. (Theophrast. *Hist. Plant.* ix. 16. § 8; 17. §§ 1, 2.)

It is uncertain whether he is the same person who was the author of some medical formulae mentioned by Scribonius Largus (*De Compos. Medicam.* c. 208 (78)), and Aëtius (ii. 4. 57, iii. 1. 65, pp. 415, 426). [W. A. G.]

THRASYBU'LUS (*Θρασύβουλος*). 1. Tyrant of Miletus, was a contemporary of Periander and Alyattes, the king of Lydia. We do not learn when he became tyrant, but from the expression of Herodotus (i. 22) it rather seems that he was tyrant during the whole of the eleven years' war carried on by Sadyattes, and Alyattes against Miletus. It was in the twelfth year of that war that the temple of the Assesian Athene was burnt down, after which Alyattes fell sick, and the Delphic oracle, when consulted by him, refused to give a response till the temple was rebuilt. Periander, who was intimately connected with Thrasybulus, got to know the reply that had been given, and sent word to Thrasybulus, who, when the herald of Alyattes came to demand a truce till the temple should be rebuilt, gave directions that the greatest possible ostentation of plenty should be made, to induce the belief that the Milesians had still abundance of provisions. The stratagem produced the desired effect. Alyattes, who had expected to find the people reduced to the last extremity, hastily concluded a peace, B. C. 612. (Herod. i. 20—22.)

According to Herodotus (vi. 92) his intercourse

with Thrasybulus had an injurious effect upon the character and policy of Periander, rendering him cruel and suspicious. For the story of the mode in which Thrasybulus gave his advice to Periander as to the best means of securing his power, the reader is referred to the article PERIANDER [Vol. II. p. 190]. A different version of the story is given by Aristotle (*Pol.* iii. 13, v. 10), according to whom the advice was given by Periander to Thrasybulus.

2. An Athenian, the son of Thraso. He was an enemy of Alcibiades, and after the battle of Notium, went to Athens, for the purpose of laying accusations against Alcibiades, in consequence of which the latter was removed from his command. (Plut. *Alc.* 36.)

3. An Athenian, the son of Lycus, of the deme Steiria. He was zealously attached to the democratic party, and was a warm friend of Alcibiades. The first occasion on which we find him mentioned is in B. C. 411, when he was in command of a galley in the Athenian fleet at Samos, and took an active part in the suppression of the oligarchical conspiracy (Thuc. viii. 73). When the news arrived of the establishment of the Four Hundred at Athens, Thrasybulus and Thrasyllus were among the most active in urging resistance to the oligarchy, and exacted a solemn oath from the Athenians of the fleet that they would maintain the democracy, and persevere in the war with the Peloponnesians. In an assembly held soon after in the camp, some of the suspected generals were removed, and others appointed in their room. Among the latter was Thrasybulus. Through the influence of Thrasybulus a decree was passed by the camp-assembly, by which Alcibiades was pardoned and recalled. Thrasybulus himself sailed to fetch him from the court of Tissaphernes. Shortly afterwards he set out towards the Hellespont with five galleys, when news arrived of the revolt of Eresus. After his junction with Thrasyllus was fought the battle of Cynossema, in which Thrasybulus commanded the right wing, and by a sudden attack upon the Peloponnesians, who had gained a partial success, turned the fortune of the day. (Thuc. viii. 75, 76, 81, 100, 104, &c.) Just before the battle of Cyzicus Thrasybulus joined Alcibiades with twenty galleys, having been despatched on an expedition to collect money from Thasos and other places in that quarter. (Xen. *Hellen.* i. 1. § 12.) In 407 he was sent with a fleet of thirty ships to the coast of Thrace, where he reduced most of the revolted cities to submission. (Xen. *Hellen.* i. 4. § 9; Demosth. *adv. Lept.* p. 474; Diod. xiii. 72.) He was about the same time elected one of the new generals, together with Alcibiades. While engaged in fortifying Phocaea, he received a visit from Alcibiades, who had left his fleet at Notium. (Xen. *l. c.* i. 5. § 6.) After the unfortunate battle of Notium took place, he was involved in the disgrace of Alcibiades, and was superseded in his command, but still continued to serve in the fleet. He was one of the subordinate officers at the battle of Arginusae, and was one of those charged with the duty of taking care of the wrecks. (Xen. i. 6. § 35.) He is said to have had a dream before the battle, which portended the victory and the death of the generals (Diod. xiii. 97). On the establishment of the Thirty Tyrants he was banished, and was living in exile at Thebes when the rulers of Athens were perpetrating their excesses of tyranny. Being aided by the Thebans with arms and money, he collected a small band, and seized the fortress of Phyle, where he was rapidly reinforced, and after repulsing an attack made upon the fortress, he defeated the forces placed to check the incursions of the garrison. Four days afterwards he descended with a body of 1000 men and marched into Peiraeus, taking up a strong position on the hill of Munychia, where he was joined by most of the population of Peiraeus. The forces of the tyrants were immediately despatched against them, but were defeated, though with no great loss. The Ten, who were appointed in place of the Thirty, however, showed no less disposition to overpower Thrasybulus and his party, who strengthened themselves as much as possible, and made foraging excursions every day from Peiraeus. In consequence of the application of the oligarchs Lysander and Libys were sent to blockade Peiraeus. The exiles however were delivered from their perilous position through the machinations of Pausanias. After they had sustained a severe defeat, Pausanias secretly sent to them, directing them to send an embassy to him, and suggesting the kind of language that they should hold. An armistice was concluded with them, and deputies were despatched by them to plead their cause at Sparta. The issue was a general reconciliation, accompanied by an amnesty, and the exiles entered the city in triumph, and offered a sacrifice to Athene on the Acropolis. Soon afterwards the oligarchical exiles at Eleusis, who were preparing to renew the civil war, were overpowered, and a new act of amnesty was passed with respect to them, the credit of which seems to have belonged to Thrasybulus and his friends. (Xen. *Hellen.* ii. 4. §§ 2—43; Diod. xiv. 32, 33; Paus. i. 29. § 3, iii. 5. § 1; Plut. *Lys.* 27.) In B. C. 395 we find Thrasybulus moving the decree for an alliance between Thebes and Athens, when the former was menaced by Sparta, and leading an army to the help of the Thebans (Paus. iii. 5. § 4; Xen. *Hellen.* iii. 5. § 16, &c). In B. C. 390 Thrasybulus was sent with forty ships to aid the democratical Rhodians against Teleutias. Not finding that he could be of any service at Rhodes, he sailed away to Thrace, where he reconciled two Odrysian princes, Amadocus and Seuthes, and brought them to enter into alliance with Athens. Seuthes offered to give him his daughter in marriage. He then proceeded to Byzantium, where by the aid of Archebius and Heracleides he established the democratical party, and restored the Athenian interest. He also brought Chalcedon into alliance with Athens. In the island of Lesbos he reduced Methymna and some other towns. From Lesbos he sailed southwards, and having anchored in the Eurymedon near Aspendus, the inhabitants of this place fell upon him in the night and killed him in his tent. (Diod. xiv. 94, 99; Xen. *Hellen.* iv. 8. § 25, &c.; Demosth. *adv. Lept.* p. 475.) His tomb was on the road leading to the Academy, near those of Pericles, Chabrias, and Phormion. (Paus. i. 29. § 3.)

4. Son of the preceding, had for some offence or other a fine of ten talents inflicted on him. (Demosth. *de fals. Leg.* p. 431.)

5. An Athenian, a native of the deme Colyttus, was one of the companions of Thrasybulus the Steirian at Phyle and Peiraeus. In B. C. 388 he was in command of eight ships off the coast of Thrace. We learn that nevertheless he was twice

condemned and thrown into prison. (Xen. *Hellen.* v. 1. § 26 ; Demosth. *adv. Timocr.* p. 742.)

6. An Elean, the son of Aeneas. He was a soothsayer, in which capacity he foretold to the Mantineans their victory over Agis and the Lacedaemonians, and himself took part in the battle. (Paus. vi. 2. § 4, viii. 10. § 5 ; comp. vi. 13. § 11, vi. 14. § 9.)

7. Brother of Gelon, tyrant of Syracuse. On the death of Hieron, Thrasybulus succeeded him in the government. It does not appear distinctly whether he assumed the tyranny because the son of Gelon was not yet old enough, or, as the language of Aristotle (*Polit.* v. 8) indicates, though called tyrant, and possessing the substance of power, was in fact little more than the minister or favourite of his nephew, whom he is said to have corrupted, that he might afterwards supplant him. Aristotle's version of the matter also represents the resistance offered by the friends of the rightful heir, as leading to the overthrow of the dynasty. It is possible enough, as Dr. Thirlwall suggests (*Hist. of Greece*, vol. iii. p. 224), that Thrasybulus became the guardian of his nephew on the death of Polyzelus, and before the death of Hieron ; and that, having rendered the youth odious and contemptible, he found no difficulty, when Hieron died, in setting him aside, and usurping his authority. This supposition, however, still leaves unexplained Aristotle's statement about the expulsion of the dynasty, which is one of the most important features of his account. Little, therefore, is gained by any endeavour to reconcile the two versions. According to the more detailed narration of Diodorus (xi. 67), Thrasybulus directly succeeded Hieron, and soon provoked a revolt by his rapacity and cruelty. With the aid of foreign mercenaries, and some troops from Aetna and Catana, amounting altogether to 15,000 men, he maintained his ground for some time in Acradina and the Island. The Syracusans entrenched themselves in the quarter called Tyche, and sent for assistance to Gela, Agrigentum, Selinus, Himera, and the inland cities of Sicily. They readily lent their aid, and Thrasybulus was decisively defeated both by sea and by land. He thereupon entered into a negotiation with his revolted subjects, and was allowed to abdicate his authority and retire into exile. He withdrew to Locri, in Italy, and there ended his days. His dynasty ended with him.

8. Son of Xenocrates, and nephew of Theron tyrant of Agrigentum. He is mentioned on more than one occasion by Pindar. (*Pyth.* vi., *Isthm.* ii., *Fragm.* 89. 1.) [C. P. M.]

THRASYBU'LUS (Θρασύβουλος), a friend and contemporary of Galen, in the latter half of the second century after Christ. Galen addressed two of his works to him, viz. *De Optima Secta* (vol. i. p. 106) and *Utrum Medicinae sit an Gymnastices Hygieine* (vol. v. p. 806) ; but it does not seem certain that he was a physician. [W. A. G.]

THRASYDAEUS (Θρασυδαῖος). 1. A citizen of Elis, and leader of the democratic party there. When the Spartans under Agis invaded the Elean territory, in B. C. 400, the oligarchs of Elis, led by Xenias, made an attempt to overpower their political adversaries, and killed, among others, a man, whom, from the likeness between the two, they mistook for Thrasydaeus. The democratic party were hereupon much disheartened, but the mistake was soon discovered, and Thrasydaeus, who, at the beginning of the outbreak, was sunk in sleep from the influence of wine, put himself at the head of the people, and completely conquered the oligarchs. Agis, however, when he retired from Elis, left a Lacedaemonian garrison in Epitalium, and the Eleans were so harassed by the ravages it committed, that Thrasydaeus, in the following year (B. C. 399), was compelled to sue to Sparta for peace, and to purchase it by absolute submission. (Xen. *Hell.* iii. 2. §§ 27—30 ; Paus. iii. 8.) We may perhaps identify with the subject of the present article the *Thrasylaeus* of Elis, who is mentioned as having been persuaded by his friend Lysias, the orator, to supply two talents to the Athenian patriots under Thrasybulus, in aid of their enterprise against the Thirty Tyrants, B. C. 403 (Pseudo-Plut. *Vit. X. Orat. Lys.*)

2. Of Elis, an eunuch, who, instigated by a private injury, murdered Evagoras, king of Salamis in Cyprus, in B. C. 374. (Theopomp. *ap. Phot.* p. 120, a, b ; comp. Arist. *Pol.* v. 10, ed. Bekk. ; Diod. xv. 47 ; Wess. *ad loc.*) [EVAGORAS, No. 1.] [E. E.]

THRASYDAEUS (Θρασυδαῖος), tyrant of Agrigentum, was the son and successor of Theron. Already during his father's lifetime he had been appointed to the government of Himera, where, by his violent and arbitrary conduct, he alienated the minds of the citizens, so that they were on the point of breaking out into revolt. But having applied for support to Hieron of Syracuse, that ruler betrayed their application to Theron, who, in consequence, put to death the leaders of the disaffected party, and effectually re-established his authority. (Diod. xi. 48.) Whether Thrasydaeus retained his position at Himera after this, we know not : but on the death of Theron he succeeded without opposition in the sovereignty of both cities. His tyrannical and violent character soon displayed itself, and rendered him as unpopular at Agrigentum as he had been at Himera. But his first object was to renew the war with Hieron, against whom he had already taken an active part during his father's lifetime. (Schol. *ad Pind. Ol.* ii. 29.) He therefore assembled a large force of mercenaries, besides a general levy from Agrigentum and Himera, and advanced against Hieron, but was defeated after an obstinate and sanguinary struggle ; and the Agrigentines immediately took advantage of this disaster to expel him from their city. He made his escape to Greece, but was arrested at Megara, and publicly executed. (Diod. xi. 53.) Diodorus assigns the whole of these events to the year B. C. 472, in which Theron died, but there are some difficulties in this chronology. (See Böckh, *ad Pind.* vol. iii. p. 209 ; and Brunet de Presle, *Recherches sur les Etablissemens Grecs en Sicile*, p. 145, note.) [E. H. B.]

THRASYLLA ENNIA. [ENNIA.]

THRASYLLUS or THRASYLUS (Θράσυλλος, Θράσυλος). 1. An Argive, was one of the five generals of the commonwealth when Argolis was invaded by the Lacedaemonians under Agis II., in B. C. 418. Agis succeeded in placing a division of his army between the Argive forces and Argos, thus cutting them off from their city, while their flank and rear were threatened by his two other divisions. Thrasyllus perceived the danger of this position, and, together with Alciphron (one

of his fellow-citizens and a proxenus of Lacedaemon), obtained an interview with Agis, and induced him by the hope of a permanent peace to grant them a truce for four months. Thrasyllus and Alciphron, however, had taken this step without being authorized; and the Argives, who imagined that they had been on the point of gaining an easy victory over the Lacedaemonians, shut in as the latter were between them and the city, were highly exasperated, and began to stone Thrasyllus in the military court which was always held just outside the walls of Argos after an expedition. He saved his life only by taking refuge at an altar, and he was punished by the confiscation of his property. (Thuc. v. 59, 60.)

2. An Athenian, was serving as a hoplite in the army at Samos, in B. C. 411, and was one of those who persuaded the soldiers and sailors to aid the Samian people against the expected attempt of the oligarchical conspirators to put down democracy in the island. The consequence was the defeat of the revolutionists. Shortly after, when CHAEREAS had brought to Samos an exaggerated account of the tyranny and violence of the 400 at Athens, Thrasyllus and Thrasybulus bound the army by an oath to be faithful to democracy, zealous in the war with the Peloponnesians, and ever hostile to the revolutionary government at home; and, in the election of new generals which ensued, these two were included in the number. In the same year, B. C. 411, Thrasyllus commanded the left wing of the fleet at the battle of Cynossema, in which the Athenians defeated the Peloponnesians; and somewhat later, after the victory gained by the Athenians over the Lacedaemonian fleet near Abydus, he was despatched to Athens to bear the good news and to ask for supplies. Some time after his arrival, Agis having, in a foray from Deceleia, advanced too near the walls of the city, Thrasyllus led out the Athenians against him and obtained a slight advantage, in consequence of which his countrymen the more readily voted him a reinforcement both of men and ships. With these he sailed early in B. C. 409 to Samos, whence he proceeded to the coast of Asia and attacked the town of Pygela without success. Within a few days, however, Colophon surrendered to him, and he then advanced into Lydia, and having ravaged the country, proceeded by sea against Ephesus, but here he was defeated and driven back to his ships by the forces of the Ephesians, united with those of Tissaphernes and the Syracusans; and after sailing to Notium where he buried his dead, he steered his course for Lesbos. Here, while anchoring at Methymna, he observed the Syracusan squadron sailing by, whereupon he attacked it, captured four ships with their crews, and chased the rest back to Ephesus. He then continued his voyage to Sestus, where he joined the force under Alcibiades, and the whole fleet crossed over together to Lampsacus; but the troops of Alcibiades, who had not sustained any defeat, refused to serve in the same ranks with those of Thrasyllus, conquered as they had been at Ephesus; nor was this feeling removed till their common success in the ensuing winter against Pharnabazus near Abydus. In B. C. 408 Thrasyllus was engaged with Alcibiades in the successful operations at Chalcedon, which induced Pharnabazus to accept terms of accommodation from the Athenians. He probably shared also in the siege and reduction of Byzantium in the same year, and in B. C. 407 he led home to Athens a portion of the triumphant armament. Not long after, he was one of the generals who were appointed to supersede Alcibiades after the battle of Notium, and was present in that capacity at Arginusae in B. C. 406. After the battle it was he who proposed to leave 47 galleys behind to save the men from the wrecks, while the main body of the fleet should sail against the ships of the enemy, which were blockading Mytilene. He was also among the six generals who returned to Athens and were shamefully put to death by the people through the intrigues of Theramenes. It should be observed that Diodorus, in his account of several of the above events, substitutes, by an error, the name of Thrasybulus for that of Thrasyllus. (Thuc. viii. 73, 75, 76, 104, 105; Xen. *Hell.* i. 1. §§ 8, 33, 34, 2. §§ 1—17, 3. §§ 4, &c., 14, &c., 4. § 10, 5. § 16, 6. § 30, 7. §§ 2, 29, 34; Plat. *Theag.* p. 129; Plut. *Alc.* 29—31; Diod. xiii. 64, 66, 74, 101, 102; Palm. and Wess. *ad Diod.* xiii. 74.) [E. E.]

THRASYLLUS (*Θράσυλλος*), a musician of Phlius, is mentioned by Plutarch (*de Mus.* 21, p. 1137, f.), in connection with Tyrtaeus of Mantineia and Andreas of Corinth, as having purposely abstained from many of the artificial refinements which were introduced at an early period into Greek music. From the way in which he is mentioned by Plutarch, he seems to have lived in the early part of the fifth century B. C. [P. S.]

THRASYLLUS, was a celebrated astrologer at Rhodes, with whom Tiberius became acquainted during his residence in that island, and ever afterwards held in the highest honour. It was said that Tiberius had intended to kill him after consulting him respecting his future destinies; but that Thrasyllus, when he had predicted the empire to Tiberius, said that he perceived from the observation of the stars that his own death was near at hand, by which announcement he so convinced Tiberius of the truth of his art, that Tiberius not only gave up his intention of murdering him, but admitted him to his intimate friendship. Thrasyllus accompanied Tiberius to Rome, when he was recalled by Augustus, and appears to have always lived with him. He died in A. D. 36, the year before Tiberius, and is said to have saved the lives of many persons whom Tiberius would otherwise have put to death by falsely predicting for this very purpose that the emperor would live ten years longer. (Tac. *Ann.* vi. 20—22; Dion Cass. lv. 11, lvii. 15, lviii. 27; Suet. *Aug.* 98, *Tib.* 14, 62, *Cal.* 19; Schol. *ad Juv.* vi. 576; Julian. *Ep. ad Themist.* p. 265, Spanh.) The son of this Thrasyllus succeeded to his father's skill, and is said to have predicted the empire to Nero. (Tac. *Ann.* vi. 22, comp. xiv. 9; Dion Cass. lxi. 2.)

THRASY'MACHUS (*Θρασύμαχος*), a native of Chalcedon, was a sophist, and one of the earliest cultivators of the art of rhetoric. He was a contemporary of Gorgias. (Cic. *Orat.* 12, 13, 52; Quintil. iii. 1. § 10.) He is introduced by Plato as one of the interlocutors in the Politeia, and is referred to several times in the Phaedrus. Like Prodicus and Protagoras, he discoursed and wrote on subjects of natural philosophy (Cic. *de Orat.* iii. 32. § 128); Plutarch (*Symp.* p. 616, d.) mentions a work by him on *Illustrious Men* (*Ὑπερβάλλοντες*). Quintilian speaks of him as one of the first who wrote on *common places* (probably in the *ἀφορμαὶ ῥητορικαί* mentioned by

Suid. *s. v.* Θρασ.) He seems to have been particularly fond of making his syllables fall into *pæons* (Quintil. ix. 4. § 87). Suidas, who very stupidly makes him a disciple of Plato and Isocrates, mentions as his works — 1. Orations (*συμβουλευτικοί*). 2. *Τέχνη ῥητορική*. 3. *Παίγνια*. 4. *Αφορμαὶ ῥητορικαί*. Athenaeus (x. p. 416) quotes from one of his introductions. The following epitaph was placed upon his monument at Chalcedon:

Τοὔνομα Θήτα, ρῶ, ἄλφα, σάν, ὖ, μῦ, ἄλφα, χῖ, οὖ, σάν.
Πατρὶς Χαλκηδών· ἡ δὲ τέχνη σοφίη.

(Athen. x. p. 454.) [C. P. M.]

THRASYME'DES (Θρασυμήδης), a son of the Pylian Nestor and Anaxibia, accompanied his father on the expedition against Troy, and returned with him to Pylos. (Hom. *Il.* ix. 81, xiv. 10, xvi. 321, xvii. 378, 705, *Od.* iii. 39, 414, 442, &c.) According to Philostratus (*Her.* iii. 2), he did not go to Troy. He was the father of Sillus, and his tomb was shown at Pylos in Messenia. (Paus. ii. 18. § 7, iv. 36. § 2.) [L. S.]

THRASYME'DES (Θρασυμήδης), the son of Arignotus of Paros, was the maker of the chryselephantine statue of Asclepius, in his temple at Epidaurus. Pausanias (ii. 27. § 2) describes the statue as being about half the size of that of the Olympian Zeus at Athens. The god was seated on a throne, holding a staff in one hand, and with the other hand held over the dragon's head, and with a dog lying by his side. The throne itself was adorned with sculptures, representing the Argive heroes, Bellerophon slaying the Chimaera, and Perseus holding the severed head of Medusa.

From the reference in this passage to the chryselephantine statue of Zeus Olympius at Athens, which was made at the expense of Hadrian (Paus. i. 18. § 6), it has been conjectured that the Epidaurians were indebted for the statue of their patron deity to the munificence of the same emperor, or of Antoninus Pius, who expended large sums on the decoration of that city (Paus. ii. 27. § 7); but it seems improbable that, if this were the case, Pausanias should not have stated the fact in so many words. (Siebelis, *ad loc.*, and Hirt, *Gesch. d. bild. Künste bei den Alten*, p. 190.) [P. S.]

THRIAE (Θριαί), the name of three prophetic nymphs on Mount Parnassus, by whom Apollo was reared, and who were believed to have invented the art of prophecy by means of little stones (ψῆφοι), which were thrown into an urn. (Hom. *Hymn. in Merc.* 552; Schol. *ad Callim. Hymn. in Apoll.* 45; comp. Lobeck, *Aglaoph.* p. 814.) [L. S.]

THU'CLES or THE'OCLES (Θουκλῆς, Θεοκλῆς), a citizen apparently of Chalcis in Euboea, who, having been cast by storms on the coast of Sicily, took notice of the fertility of the soil, and of the probable ease with which it might be won from the Sicel inhabitants. On his return home he made a report of these things, and was commissioned by the Chalcidian state to lead forth a body of colonists, Chalcidian and Naxian. With these he proceeded to Sicily, where he occupied as a strong-hold the hill Taurus, overlooking the sea on the eastern coast — a place remarkable as the spot where Grecian conquest in the island first began, and as the site of the later city of Tauromenium,— and from this eminence, having now obtained possession of the land, he founded in the immediate neighbourhood the town of Naxos, about B. C. 736. (Thuc. vi. 3; Ephor. *ap. Strab.* vi. p. 267; Hellanic. *ap. Steph. Byz. s. v.* Χαλκίς; comp. Grote's *Greece*, vol. iii. pp. 477, 478.) [E. E.]

THUCY'DIDES (Θουκυδίδης), historical. 1. An Athenian, of the demos Alopece, son of Melesias, and related to Cimon, to whom he is said to have been inferior in military talent, though he possessed more skill as a political tactician. After the death of Cimon, in B. C. 449, Thucydides became the leader of the aristocratic party, which he concentrated and more thoroughly organized in opposition to Pericles. With all his ability, however, and all his family influence, he was no match for his great adversary either in eloquence or address; and this he is said to have acknowledged himself, when king Archidamus II. of Sparta asked him whether he or Pericles was the better wrestler. "When I throw Pericles," was the answer, "he always contrives to make the spectators believe that he has had no fall." The line of attack also, which Plutarch represents Thucydides as adopting, does not appear to have been the most judicious, for he inveighed against the profuse expenditure of Pericles in public works, by no means the least popular feature in the great statesman's administration, and not long after this the struggle came to an end by the ostracism of Thucydides in B. C. 444. (Plut. *Per.* 6, 8, 11, 14, 16.) From an allusion in Aristophanes (*Vesp.* 947) we learn that, when he was in danger of this banishment, and rose to make his defence, he utterly broke down and was unable to open his mouth. According to the scholia on the same passage of Aristophanes, the historian Philochorus assigned as the cause of his exile some alleged misconduct during a command which he held in Thrace; while Idomeneus related that he was not ostracised merely, but sentenced to perpetual banishment with confiscation of his property, and that he fled to Artaxerxes, king of Persia. Here, however, the scholiast appears to have confounded Thucydides with Themistocles. [IDOMENEUS.] (Comp. Arist. *Ach.* 668, 673.) That he retired to Sparta is in itself probable enough, and is in some measure confirmed by the anecdote, above related, of his conversation with Archidamus. But the usual term of ostracism, viz. ten years, seems to have been abridged in his case, since we hear of him in B. C. 440 (at least there is good reason to suppose it the same person) as united with Hagnon and Phormion in the command of forty ships, which were sent to reinforce Pericles. then engaged in the siege of Samos. The arrival of these vessels, together with other reinforcements, compelled the Samians to capitulate (Thuc. i. 117; comp. Thirlwall's *Greece*, vol. iii. p. 53, note 1). Aristotle, according to Plutarch (*Nic.* 2) classed Thucydides with Nicias and Theramenes as an excellent citizen and distinguished by an hereditary feeling of good will towards the people. He left two sons, Melesias and Stephanus; and a son of the former of these, named Thucydides after his grand-father, was a pupil of Socrates. (Plat. *Men.* p. 94, *Theag.* p. 130, *Lach.* p. 179; Athen. vi. p. 234, e.)

2. A Pharsalian, was a proxenus of the Athenians and happened to be at Athens in B. C. 411, during the usurpation of the Four Hundred. When the tumult against the government broke out in the Peiraeeus, and Theramenes had gone thither with the promise of quelling it, Thucydides with some difficulty restrained the adherents of the oligarchs

in the city from marching down to attack the rioters, representing the mischief attendant on civil discord while the Lacedaemonians were so close at hand. (Thuc. viii. 92.)

3. A lieutenant of Martius Verus, by whom he was sent to establish Soaemus on the throne of Armenia, in the reign of M. Aurelius Antoninus. Thucydides accomplished his mission. (Suid. *s. v.* Μάρτιος ; see above, Vol. I. p. 363, a.) [E. E.]

THUCY'DIDES (Θουκυδίδης), the historian, belonged to the demos Halimus, and Halimus belonged to the phyle Leontis. He simply calls himself an Athenian (Thuc. i. 1). His father's name was Olorus (iv. 104). Marcellinus, and some other later writers, say that the name was Orolus. The two forms are easily confounded, and we assume the true name to be Olorus. Herodotus (vi. 39) mentions a Thracian king called Olorus, whose daughter Hegesipyle married Miltiades, the conqueror of Marathon, by whom she became the mother of Cimon. The ancient authorities speak of consanguinity between the family of Cimon and that of Thucydides, and the name of the father of Thucydides is some presumption of a connection with this Thracian king. The mother of Thucydides was also named Hegesipyle, though Marcellinus is the only authority for his mother's name. It is conjectured that Hegesipyle may have been a granddaughter of Miltiades and Hegesipyle, but there is no evidence to show who the mother of Thucydides was, nor how his father was connected with the family of Miltiades. It is also said that there was consanguinity between the family of Thucydides and the Peisistratidae; but this also cannot be satisfactorily explained.

A statement by Pamphilus, which is preserved by Gellius (xv. 23), makes Thucydides forty years of age at the commencement of the Peloponnesian war or B. C. 431, and accordingly he was born in B. C. 471. The historian says that he lived to see the end of the war, and the war ended in B. C. 404. Krüger attempts to show, on the authority of Marcellinus, that Thucydides was only about twenty-five years of age at the commencement of the war; but he relies too much on his own interpretation of certain words of Thucydides, which are by no means free from ambiguity (v. 26, *αἰσθανόμενος τῇ ἡλικίᾳ*). There is a story in Lucian's Herodotus or Aetion of Herodotus having read his History at the Olympic games to the assembled Greeks; and Suidas (*s. v.* Θουκυδίδης) adds that Thucydides, then a boy, was present, and shed tears of emulation; a presage of his own future historical distinction. This story was first doubted by Bredow, and has since been critically discussed by others, and most completely by Dahlman (*Herodot, &c.*) who rejects it as a fable. The truth of the story is maintained at great length, and with greater tediousness, by Krüger. It is of little importance what any man thinks of the story: it is enough to remark that the direct evidence in support of it is very weak, and there are many plausible objections to be urged against it. Krüger has collected in his essay on Thucydides all that he could say in support of the story.

Antiphon of Rhamnus, the most distinguished orator of the time, is said to have been the master of Thucydides in the rhetorical art; and as Antiphon was a contemporary of Thucydides and older, there is no internal improbability in the statement. But the evidence for it, as Krüger shows, is really nothing more than this, that Caecilius in his life of Antiphon conjectures that Thucydides must have been a pupil of Antiphon's, because he praises Antiphon. Cicero, in his *Brutus* (c. 12), speaks of the eloquence of Antiphon, and cites Thucydides as evidence, and it seems very unlikely that, if he knew Thucydides to have been a pupil of Antiphon, he would not have mentioned it. Anaxagoras also is named by Marcellinus, on the authority of Antyllus, as one of the teachers of Thucydides, as to which we may observe that it is possible that he was, for Anaxagoras was some time at Athens, and Thucydides might have had the advantage of his instruction.

That Thucydides, an Athenian, of a good family, and living in a city which was the centre of Greek civilisation, must have had the best possible education, may be assumed; that he was a man of great ability and cultivated understanding his work clearly shows. He informs us that he possessed gold mines in that part of Thrace which is opposite to the island of Thasos, and that he was a person of the greatest influence among those in that part of Thrace (iv. 105). This property, according to some accounts, he had from his ancestors: according to other accounts he married a rich woman of Scaptesyle, and received them as a portion with her. Krüger has a conjecture that Cimon, who took these mines from the Thasians, got an interest in them, and gave a part to that branch of his family to which Thucydides belonged.

Suidas says that Thucydides left a son, called Timotheus; and a daughter also is mentioned, who is said to have written the eighth book of the History of Thucydides. Thucydides (ii. 48) was one of those who suffered from the great plague of Athens, and one of the few who recovered.

We have no trustworthy evidence of Thucydides having distinguished himself as an orator, though it is not unlikely that he did, for his oratorical talent is shown by the speeches that he has inserted in his history. He was, however, employed in a military capacity, and he was in command of an Athenian squadron of seven ships, at Thasus, B. C. 424, when Eucles, who commanded in Amphipolis, sent for his assistance against Brasidas, who was before that town with an army. Brasidas, fearing the arrival of a superior force, offered favourable terms to Amphipolis, which were readily accepted, for there were few Athenians in the place, and the rest did not wish to make resistance. Thucydides arrived at Eion, at the mouth of the Strymon, on the evening of the same day on which Amphipolis surrendered; and though he was too late to save Amphipolis, he prevented Eion from falling into the hand of the enemy (iv. 102, &c.).

In consequence of this failure, Thucydides became an exile, probably to avoid a severer punishment, that of death, for such appears to have been the penalty of such a failure as his, though he may have done the best that he could. According to Marcellinus, Cleon, who was at this time in great favour with the Athenians, excited popular suspicion against the unfortunate commander. Thucydides (v. 26) simply says that he lived in exile twenty years after the affair of Amphipolis, but he does not say whether it was a voluntary exile or a punishment. If it was voluntary, we may assume that he did not return to Athens, because he knew what fate awaited him. There are various un-

trustworthy accounts as to his places of residence during his exile; but we may conclude that he could not safely reside in any place which was under Athenian dominion, and as he kept his eye on the events of the war, he must have lived in those parts which belonged to the Spartan alliance. His own words certainly imply that, during his exile, he spent much of his time either in the Peloponnesus or in places which were under Peloponnesian influence (v. 26); and his work was the result of his own experience and observations. His minute description of Syracuse and the neighbourhood leads to the probable conclusion that he was personally acquainted with the localities; and if he visited Sicily, it is probable that he also saw some parts of southern Italy, and an anonymous biographer speaks of Thucydides having been at Sybaris. But it is rather too bold a conjecture to make, as some have done, that Olorus and his son Thucydides went out in the colony to Thurii, B. C. 443, which was joined by Herodotus and the orator Lysias, then a young man. Timaeus, as quoted by Marcellinus, says that Thucydides during his exile lived in Italy; but if he means during all the time of his exile, his statement cannot be accepted, for it would contradict the inference which may be fairly derived from a passage in Thucydides that has been already referred to. Timaeus, and other authorities also, affirmed that Thucydides was buried at Thurii; as to which Krüger ingeniously argues, that if he lived there for some time, there is nothing strange in a story being invented of his having been buried there, especially as he might have had a tomb built with the intention of occupying it.

Thucydides says that he lived twenty years in exile (v. 26), and as his exile commenced in the beginning of B. C. 423, he may have returned to Athens in the beginning of B. C. 403, and therefore at or about the time when Thrasybulus liberated Athens. (Xen. *Hellen.* ii. 4. §§ 22—38.) It may accordingly be conjectured that Thucydides joined Thrasybulus, and in company with him effected his return to his native country. Pausanias indeed (i. 23. § 9) states that Thucydides was recalled by a psephisma proposed by Oenobius, but this account creates some difficulty, because it appeared from a critical enumeration of the authorities cited by Marcellinus, that there was a general permission for all the exiles to return after the conclusion of peace with the Laedaemonians, B. C. 404. Thucydides himself says that he was twenty years in exile, and therefore he did not return till B. C. 403, unless we assume that his "twenty years" was merely a round number used to signify nineteen years and somewhat more; or unless we assume that he did not return as soon as he might have done, but a few months later, so that the full term of twenty years was completed.

There is a general agreement among the ancient authorities that Thucydides came to a violent end; Zopyrus and Didymus, quoted by Marcellinus, affirm this; and Plutarch (*Cimon* 4), and Pausanias (i. 23. § 9) tell the same story. But there is a great diversity of evidence as to the place where he died; and it is doubtful whether it was Thrace or Athens. Plutarch says, it is reported that he was killed in Scaptesyle in Thrace, but that his remains were carried to Athens, and his tomb is pointed out in the burial-place of Cimon, by the side of the tomb of Elpinice, the sister of

Cimon. Pausanias, who was well acquainted with Athens, says that his tomb was then not far from the Pylae Melitides; and that he was assassinated after his return (*ὡς κατῆει*), words which seem to imply that he did not long survive his restoration. Marcellinus, on the authority of Antyllus, quotes the inscription on his tomb at Athens:

Θουκυδίδης Ὀλόρου (Ὀρόλου) Ἀλιμούσιος (ἔνθαδε κεῖται).

We cannot doubt that there was a tomb of Thucydides at Athens, and he probably died there: the testimony of Timaeus that he died in Italy, is of little value.

The question as to the time of the return of Thucydides to Athens, and of the place of his death and interment, is discussed by Krüger with a wearisome minuteness, and with uncertain results. As to the time of the death of Thucydides, he concludes that it could not be later than the end or about the middle of the 94th Olympiad, that is, in any event not later than B. C. 401. His own direct testimony (v. 26) simply shows that he was living after the war was ended (B. C. 404). Dodwell argues that the third eruption of Aetna, which Thucydides (iii. 116) alludes to was the eruption of B. C. 399 or the 95th Olympiad; but Thucydides means to say that the eruption, of which he does not fix the date, was prior to the two eruptions (B. C. 425 and 475) of which he does fix the dates. There is no doubt about the true interpretation of this passage.

The time when he composed his work is another matter of critical inquiry. He was busy in collecting materials all through the war from the beginning to the end (i. 22); but we do not know from his own evidence whether he wrote any portion of the work, as we now have it, during the continuance of the war, though he would certainly have plenty of time during his exile to compose the earlier part of his history. Plutarch says that he wrote the work in Thrace; and his words mean the whole work, as he does not qualify them (*τὸν πόλεμον τῶν Πελοποννησίων καὶ Ἀθηναίων ἐν Θράκῃ περὶ τὴν Σκαπτὴν ὕλην*), and this is consistent with Plutarch's statement that he died in Thrace. Marcellinus says that he gave the work its last polish in Thrace; and that he wrote it under a plane tree: this is very particular, and it is not improbable that he might write under a shady tree in fine weather, but such particularities are very suspicious. The most probable opinion is that he was engaged on the work till the time of his death. In the very beginning of his history (i. 18) he mentions the end of the war in a passage which must have been written after B. C. 404. A passage in the first book (i. 93), when rightly interpreted, shows that it was written after the wall round the Peiraeeus was pulled down (Xen. *Hellen.* ii. 2). In the second book (ii. 65) he speaks of the Sicilian expedition, and the support which Cyrus gave to the Lacedaemonians, and of the final defeat of the Athenians in this war; all which passages consequently were written after the events to which they refer. A passage in the fifth book also (v. 26), mentions the end of the war, the duration of which, he says, was twenty-seven years. Thucydides undoubtedly was collecting his materials all through the war, and of course he would register them as he got them; but the work in the shape in which

we have it, was certainly not finished until after the close of the war.

A question has been raised as to the authorship of the eighth and last book of Thucydides, which breaks off in the middle of the twenty-first year of the war (B. C. 411); and with the remark that, "when the winter which follows this summer shall have ended, the one and twentieth year of the war is completed." It differs from all the other books in containing no speeches, a circumstance which Dionysius remarked, and it has also been supposed to be inferior to the rest as a piece of composition. Accordingly several ancient critics supposed that the eighth book was not by Thucydides: some attributed it to his daughter, and some to Xenophon or Theopompus, because both of them continued the history. The words with which Xenophon's *Hellenica* commence (*μετὰ δὲ ταῦτα*) may chiefly have led to the supposition that he was the author, for his work is made to appear as a continuation of that of Thucydides: but this argument is in itself of little weight; and besides, both the style of the eighth book is different from that of Xenophon, and the manner of treating the subject, for the division of the year into summers and winters, which Thucydides has observed in his first seven books, is continued in the eighth, but is not observed by Xenophon. The rhetorical style of Theopompus, which was the characteristic of his writing, renders it also improbable that he was the author of the eighth book. It seems the simplest supposition to consider Thucydides himself as the author of this book, since he names himself as the author twice (viii. 6, 60). Cratippus, a contemporary of Thucydides, who also collected what Thucydides had omitted, ascribes this book to Thucydides, remarking at the same time that he has introduced no speeches in it. (Dionys. *De Thucyd.* c. 16, ed. Hudson.) Marcellinus and the anonymous author of the life of Thucydides also attribute the last book to him. The statement of Cratippus, that Thucydides omitted the speeches in the last book because they impeded the narrative and were wearisome to his readers, is probably merely a conjecture. If Thucydides, after writing speeches in the first seven books, discovered that this was a bad historical method, we must assume that if he had lived long enough, he would have struck the speeches out of the first seven books. But this is very improbable; a man of his character and judgment would hardly begin his work without a settled plan; and if the speeches were struck out, the work would certainly be defective, and would not present that aspect of political affairs, and that judgment upon them, which undoubtedly it was the design of the author to present. Some reasons why there should be no speeches in the eighth book, in accordance with the general plan of Thucydides, are alleged by Krüger; and the main reason is that they are not wanted. Whatever may be the reason, the only conclusion that a sound critic can come to is, that the eighth book is by Thucydides, but that he may not have had the opportunity of revising it with the same care as the first seven books.

A saying (*λέγεται*) is preserved by Diogenes that Xenophon made the work of Thucydides known (*εἰς δόξαν ἤγαγεν*), which may be true, as he wrote the first two books of his *Hellenica*, or the part which now ends with the second book, for the purpose of completing the history. The statement in Diogenes implies that the work of Thucydides might have been lost or forgotten but for Xenophon's care; and if the statement is true, we may conclude that the manuscript of Thucydides in some way came into his possession, and probably the materials which the author had collected for the completion of his history.

The work of Thucydides, from the commencement of the second book, is chronologically divided into summers and winters, and each summer and winter make a year (ii. 1). His summer comprises the time from the vernal to the autumnal equinox, and the winter comprises the period from the autumnal to the vernal equinox. The division into books and chapters was probably made by the Alexandrine critics. In the second book he says at the beginning of the 47th chapter, "such was the interment during this winter, and after the winter was over, the first year of the war was ended." He then goes on to say:—"now in the commencement of the summer," which is evidently the beginning of a new year, and of a new division, if he made any division in his history. Again, at the end of the eightieth chapter, he mentions the end of the second year of the war; and again in the last chapter of the second book he mentions the conclusion of the third year of the war. The third book begins just in the same manner, "In the following summer," as the eighty-first chapter of the second book. There is, then, nothing in the work itself which gives the least intimation that the division into books was part of the author's design; and in fact, the division into books is made in a very arbitrary and clumsy way. The seventh book ought to end with the sixth chapter of the eighth book; and the seventh chapter of the eighth book ought to be the first. We may conclude from the terms in which Cratippus alludes to the eighth book (*τὰ τελευταῖα τῆς ἱστορίας*) that the division into books was not then made; but it existed in the time of Dionysius (*De Thucyd.* c. 16, 17, &c.), and when Diodorus wrote (xii. 37, xiii. 42).

There was a division of the work also into nine books (Diod. xii. 37); and a still later division into thirteen books. The title of the work, as well as the division into books, is also probably the work of the critics or grammarians. The titles vary in the MSS., but the simple title *Συγγραφή* is that which is most appropriate to the author's own expression, *Θουκυδίδης Ἀθηναῖος ξυνέγραψε τὸν πόλεμον*, &c. (i. 1).

The history of the Peloponnesian war opens the second book of Thucydides, and the first is introductory to the history. He begins his first book by observing that the Peloponnesian war was the most important event in Grecian history, which he shows by a rapid review of the history of the Greeks from the earliest period to the commencement of the war (i. 1—21). His remarks on the remote periods of Grecian history, such as Hellen and his sons, the naval power of Minos, and the war of Troy, do not express any doubt as to the historical character of these events; nor was it necessary for the author to express his scepticism; he has simply stated the main facts of early Grecian history in the way in which they were told and generally received. These early events are utterly unimportant, when we view history, as the author viewed the object of his history, as matter for political instruction (i. 22). He de-

signed his work to be "an eternal possession," and such it has proved to be. After his introductory chapters (i. 1—23) he proceeds to explain the alleged grounds and causes of the war: the real causes were, he says, the Spartan jealousy of the Athenian power. His narrative is interrupted (c. 89—118), after he has come to the time when the Lacedaemonians resolved on war, by a digression (ἐκβολή) on the rise and progress of the power of Athens; a period which had been either omitted by other writers, or treated imperfectly, and with little regard to chronology, as by Hellanicus in his Attic history (c. 97). He resumes his narrative (c. 119) with the negotiations that preceded the war; but this leads to another digression of some length on the treason of Pausanias (c. 128—134), and the exile of Themistocles (c. 135—138). He concludes the book with the speech of Pericles, who advised the Athenians to refuse the demands of the Peloponnesians; and his subject, as already observed, begins with the second book. Mr. Clinton, in his Fasti, has a chapter "On the Summary of Thucydides," or that part of his first book which treats of the period between B. C. 478 and 432. The Peloponnesian war began B. C. 431.

A history which treats of so many events, which took place at remote spots, could only be written, in the time of Thucydides, by a man who took great pains to ascertain facts by personal inquiry. In modern times facts are made known by printing as soon as they occur; and the printed records of the time, newspapers and the like, are often the only evidence of many facts which become history. When we know the careless way in which facts are now reported and recorded by very incompetent persons, often upon very indifferent hearsay testimony, and compare with such records the pains that Thucydides took to ascertain the chief events of a war, with which he was contemporary, in which he took a share as a commander, the opportunities which his means allowed, his great abilities, and serious earnest character, it is a fair conclusion that we have a more exact history of a long eventful period by Thucydides than we have of any period in modern history, equally long and equally eventful. We are deceived as to the value of modern historical evidence, which depends on the eye-sight of witnesses, by the facility with which it is produced and distributed in print. But when we come to examine the real authority for that which is printed, we seldom find that the original witness of an important transaction is a Thucydides; still less seldom do we find a man like him who has devoted seven and twenty years to the critical enumeration of the events of as many years. A large part of the facts in Thucydides were doubtless derived from the testimony of other eye-witnesses, and even in some cases not directly from eye-witnesses; and that is also true of all modern histories, even contemporary histories; but again, how seldom have we a Thucydides to weigh the value of testimony either direct or indirect (i. 22). His whole work shows the most scrupulous care and diligence in ascertaining facts; his strict attention to chronology, and the importance that he attaches to it, are additional proof of his historical accuracy. His narrative is brief and concise: it generally contains bare facts expressed in the fewest possible words, and when we consider what pains it must have cost him to ascertain these facts, we admire the self-denial of a writer who is satisfied with giving facts in their naked brevity without ornament, without any parade of his personal importance, and of the trouble that his matter cost him. A single chapter must sometimes have represented the labour of many days and weeks. Such a principle of historical composition is the evidence of a great and elevated mind. The history of Thucydides only makes an octavo volume of moderate size; many a modern writer would have spun it out to a dozen volumes, and so have spoiled it. A work that is for all ages must contain much in little compass.

He seldom makes reflections in the course of his narrative: occasionally he has a chapter of political and moral observations, animated by the keenest perception of the motives of action, and the moral character of man. Many of his speeches are political essays, or materials for them; they are not mere imaginations of his own for rhetorical effect; they contain the general sense of what was actually delivered as nearly as he could ascertain, and in many instances he had good opportunities of knowing what was said, for he heard some speeches delivered (i. 22). His opportunities, his talents, his character, and his subject all combined to produce a work that stands alone, and in its kind has neither equal nor rival. His pictures are sometimes striking and tragic, an effect produced by severe simplicity and minute particularity. Such is the description of the plague of Athens. Such also is the incomparable history of the Athenian expedition to Sicily, and its melancholy termination.

A man who thinks profoundly will have a form of expression which is stamped with the character of his mind; and the style of Thucydides is accordingly concise, vigorous, energetic. We feel that all the words were intended to have a meaning, and have a meaning: none of them are idle. Yet he is sometimes harsh and obscure; and probably he was so, even to his own countrymen. Some of his sentences are very involved, and the connection and dependence of the parts are often difficult to seize. Cicero, undoubtedly a good Greek scholar, found him difficult (*Orator.* c. 9): he says that the speeches contain so many obscure and impenetrable sentences as to be scarcely intelligible; and this, he adds, is a very great defect in the language of political life (in oratione civili).

The first thing that is requisite in reading Thucydides is to have a good text established on a collation of the MSS., and this we owe to I. Bekker. Those who were accustomed to read Thucydides in such a text as Duker's, can estimate their obligations to Bekker. For the understanding of the text, a sound knowledge of the language and the assistance of the best critics are necessary; and perhaps nearly all has been done in this department that can be done. But after all, a careful and repeated study of the original is necessary in order to understand it. For the illustration of the text a great mass of geographical and historical knowledge is necessary; and here also the critics have not been idle. To derive all the advantage from the work that may be derived for political instruction, we must study it; and here the critics give little help, for Politik is a thing they seldom meddle with, and not often with success. Here a man must be his own commentator; but a great

deal might be done by a competent hand in illustrating Thucydides as a political writer.

The Greek text was first published by Aldus, Venice, 1502 fol., and the Scholia were published in the following year. The first Latin translation, which was by Valla, was printed before 1500, and reprinted at Paris, 1513, fol., and frequently after that date. The first edition of the Greek text accompanied by a Latin version, was that of H. Stephens, 1564, fol.: the Latin version is that of Valla, revised by Stephens. This well printed edition contains the Scholia, the Life of Thucydides by Marcellinus, and an anonymous Life of Thucydides. The edition of I. Bekker, Berlin, 1821, 3 vols. 8vo. forms an epoch in the editions of Thucydides, and, as regards the text, renders it unnecessary to consult any which are of prior date. Among other editions are that of Poppo, Leipzig, 10 vols. 8vo., 1821—1838, of which two volumes are filled with prolegomena; of Haack, with selections from the Greek Scholia and short notes, Leipzig, 1820, 2 vols. 8vo.; of Göller, 2 vols. 8vo., Leipzig, 1826; and of Arnold, 3 vols. 8vo., Oxford, 1830—1835.

The translations into modern languages are numerous. It was translated into French by Claude Seyssel, Paris, 1527, fol. The English version of Thomas Nicolls, London, 1550, fol. was made from the version of Seyssel. The *Biographie Universelle* mentions an anonymous English version, published at London in 1525. The English version of Hobbes appears to be mainly founded on the Latin versions, as a comparison of it with them will show. Hobbes translated it for the political iustruction which it contains. Thucydides was afterwards translated by W. Smith, 1753, whose translation is generally exact; and again by S. T. Bloomfield, London, 1829. The most recent German translation is by H. W. F. Klein, Munich, 1826, 8vo. Thucydides was translated into French by Levesque, Paris, 1795, 4 vols. 8vo.; and by Gail, 1807, &c. Gail published the Greek text of Thucydides, the Scholia, the variations of thirteen manuscripts of the Bibliothèque du Roi, a Latin version corrected, and the French version already mentioned, with notes historical and philological. The French version of Gail has been printed separately, 4 vols. 8vo.

The authorities for the Life of Thucydides have been generally referred to, and they are all mentioned and criticised in the *Untersuchungen über das Leben des Thucydides*, Berlin, 1832, by K.W. Krüger. The "Annales Thucydidei et Xenophontei," &c. of Dodwell, Oxford, 1702, 4to., may also be consulted. The criticism of Dionysius of Halicarnassus on Thucydides has itself been much criticised: most of his censure will not receive the approbation of just criticism. [G. L.]

THUDIPPUS (Θούδιππος), a contemporary of Phocion, of whom Plutarch relates one or two particulars. (*Phoc.* cc. 35, 36.)

THUGE'NIDES (Θουγενίδης), a comic poet of unknown age, whose name is only found in a few passages of the grammarians, in most of which it has been corrupted into *Thucydides*. The remains of his poetry consist of one title, Δικασταί, one complete line, and a few words (Suid. *s. v.* τριαχθῆναι, and perhaps *s. v.* ἀνέσπακεν; Phot. Lex. *s. vv.* μὴ νόμισον, τριαχθῆναι; Pollux, vi. 38; Zonar. *Lex. s. v.* Λειβήθριοι; Antiatt. p. 114. 22; Pierson, *ad Moerin*, p. 334; Porson, *ad Eurip. Hecub.* 1166; Meineke, *Frag. Com. Graec.* vol. i. p. 499, vol. iv. pp. 593, 594; Editio Minor, p. 1183). Fabricius has wrongly made Thugenides a tragic poet. (*Bibl. Graec.* vol. ii. p. 325.) [P. S.]

THURO (Θουρώ), a daughter of Phylas, became by Apollo the mother of Chaeron, the founder of Thurium. (Paus. ix. 40. § 3.) [L. S.]

THYAS (Θυάς), a name of the female followers of Dionysus, is the same as Θυιάς. (Lycoph. *Cass.* 143, 305; Ov. *Fast.* vi. 514; Catull. 64, 392; comp. THYIA.) [L. S.]

THYESTES (Θυέστης), a son of Pelops and Hippodameia, was the brother of Atreus and the father of Aegisthus. (Hom. *Il.* ii. 107; Aeschyl. *Agam.* 1242; Eurip. *Or.* 1008; comp. ATREUS; PELOPS; AGAMEMNON.) [L. S.]

THYIA (Θυία). 1. A daughter of Castalius or Cephisseus, became by Apollo the mother of Delphus. (Paus. x. 6. § 2; Herod. vii. 178.) She is said to have been the first to have sacrificed to Dionysus, and to have celebrated orgies in his honour. Hence the Attic women, who every year went to Mount Parnassus to celebrate the Dionysiac orgies with the Delphian Thyiades, received themselves the name of Thyades or Thyiades. (Paus. *l. c.* x. 4. § 2, 22. § 5; comp. 29. § 2; Lobeck, *Aglaoph.* p. 285.)

2. A daughter of Deucalion, and, by Zeus, the mother of Macedon. (Hes. *Fragm.* 26, ed. Göttling; Steph. Byz. *s. v.* Μακεδονία.) [L. S.]

THYILLUS. [SATYRUS, literary, No. 4.]

THYLACUS. [ONAETHUS.]

THYMBRAEUS (Θυμβραῖος). 1. A surname of Apollo, derived from a place in Troas called Thymbra, where he had a temple in which Achilles was wounded, or from a neighbouring hill of the same name. (Strab. xiii. p. 598; Steph. Byz. *s. v.* Θύμβρα; Eurip. *Rhes.* 224; Serv. *ad Aen.* iii. 85; Hom. *Il.* x. 430.)

2. A Trojan who was slain by Diomedes. (Hom. *Il.* xi. 320.) [L. S.]

THY'MELE, a celebrated mima or female actress in the reign of Domitian, with whom she was a great favourite. She frequently acted along with Latinus. (Juv. i. 35, vi. 66, viii. 197.) [LATINUS.]

THY'MILUS (Θυμίλος), a statuary or sculptor, whose group of Eros and Dionysus standing together was seen by Pausanias in the temple of Dionysus at Athens. (i. 20. § 1.) [P. S.]

THYMO'CHARES or THYMO'CHARIS (Θυμοχάρης, Θυμόχαρις), an Athenian, was placed in command of the squadron which was sent in haste to Euboea to oppose the Peloponnesian fleet under Hegesandridas, the appearance of which off the coast had excited so much alarm at Athens. Thymochares was defeated near Eretria, and the whole of Euboea, except Oreus, revolted to the enemy, B. C. 411. (Thuc. viii. 95.) [HEGESANDRIDAS.] Later in the same year, soon after Hegesandridas had sailed from Euboea to act in concert with Mindarus in the north, Thymochares was sent from Athens in the same direction with a few ships. A battle ensued between the squadron of Hegesandridas and the portion of the Athenian navy to which Thymochares had brought reinforcements, and the Peloponnesians proved victorious. (Xen. *Hell.* i. 1. § 1.) [E. E.]

THY'MOCLES (Θυμοκλῆς), the author of a single epigram in the Greek Anthology, which is

taken from the *Musa Puerilis* of Straton. (Brunck, *Anal.* vol. ii. p. 259; Jacobs, *Anth. Graec.* vol. ii. p. 235, vol. xiii. p. 961.) [P. S.]

THYMOETES (Θυμοίτης). 1. One of the elders of Troy. (Hom. *Il.* iii. 146.) A soothsayer had predicted, that on a certain day a boy should be born, by whom Troy should be destroyed. On that day Paris was born to Priam, and Munippus to Thymoetes. Priam ordered Munippus and his mother Cylla to be killed. Hence Aeneas, in Virgil (*Aen.* ii. 31), says, that it was doubtful whether Thymoetes, in order to revenge himself, advised to draw the wooden horse into the city.

2. An Athenian hero, believed to have been a son of Oxyntas, and king of Attica. One of the Attic demes (Thymoetiadae or Thymaetiadae) derived its name from him. (Suid. *s. v.*; Paus. ii. 18. § 7.)

3. A Trojan and a companion of Aeneas, who was slain by Turnus. (Virg. *Aen.* xii. 364.) [L. S.]

THYMONDAS (Θυμώνδας), a son of MENTOR the Rhodian, and nephew of MEMNON. In B. C. 333, he was sent down into Lycia by king Dareius to commission Pharnabazus to succeed Memnon in the command of the fleet. [PHARNABAZUS, No. 3.] The land-force, consisting apparently of Greek mercenaries, Thymondas was himself to receive from Pharnabazus, and to lead up to Syria to meet the king.

At the battle of Issus, in the same year, Thymondas with his mercenaries occupied the centre of the Persian army, and did good service. After the battle, together with Aristomedes, Amyntas, and Bianor, and a large body of troops, he made his way over the mountains to Tripolis in Phoenicia. Here they found the ships which had conveyed their men over from Lesbos, and, having launched as many as they needed and burnt the rest, they sailed for Cyprus, and thence crossed over to Egypt. Whether Thymondas took part there in the attempt of Amyntas to possess himself of the sovereignty, we have no means of deciding. (Arr. *Anab.* ii. 2, 8—10, 13; Curt. iii. 8, iv. 1.) [AMYNTAS, No. 5.] [E. E.]

THYO'NE (Θυώνη), the name of Semele, under which Dionysus fetched her from Hades, and introduced her among the immortals. (Hom. *Hymn.* v. 21; Apollod. iii. 5. § 3; Cic. *de Nat. Deor.* iii. 23; Pind. *Pyth.* iii. 99; Diod. Sic. iv. 25; Apollon. Rhod. i. 636.) [L. S.]

THYO'NEUS (Θυωνεύς). 1. A surname of Dionysus which has the same meaning as Thyone, both being formed from θύειν, "to be inspired." (Ov. *Met.* iv. 13; Horat. *Carm.* i. 17. 23; Oppian, *Cyneg.* i. 27; Hesych. *s. v.* Θυωνίδης.)

2. A son of Dionysus in Chios, and father of Thoas. (Acron, *ad Horat. Carm.* i. 17. 23.) [L. S.]

THYPHEI'TIDES, the maker of a painted vase discovered at Vulci, and now in the collection of M. Durand, under each handle of which is the inscription, ΕΓΟΙΕϟΕΝ ΘΥΦΕΙΤΙΔΕΣ. (*Cab. Durand.* No. 893; R. Rochette, *Lettre à M. Schorn*, pp. 60, 61, 2d ed.) [P. S.]

THYRSUS (Θύρσος), a freedman of Octavian, whom the latter sent to Cleopatra at Alexandria, after the battle of Actium. Dion Cassius relates that Octavian made love to Cleopatra by means of Thyrsus, to induce her to betray Antony; but Plutarch simply states that Thyrsus, through his frequent interviews with Cleopatra, excited the suspicions of Antony, who seized and whipped him, and sent him back to Octavian. (Dion Cass. li. 8, 9; Plut. *Ant.* 73.)

THYUS or THYS (Θῦος, Θῦς), a prince of Paphlagonia, who rebelled against Artaxerxes II. (Mnemon.) Datames, who was his first cousin, endeavoured to persuade him to return to his allegiance; but this had no effect, and on one occasion, when Datames had sought a friendly conference with him, Thyus laid a plot for his assassination. Datames escaped the danger through a timely warning given him by his mother, and, on his return to his own government, declared war against Thyus, subdued him, and made him a prisoner together with his wife and children. He then arrayed him in all the insignia of his royal rank, dressed himself in hunter's garb, and, having fastened a rope round Thyus, drove him before him with a cudgel, and brought him in this guise into the presence of Artaxerxes, as if he were a wild beast that he had captured. Cornelius Nepos describes Thyus as a man of huge stature and grim aspect, with dark complexion, and long hair and beard. Aelian notices him as notorious for his voracity, while Theopompus related that he was accustomed to have 100 dishes placed on his table at one meal, and that, when he was imprisoned by Artaxerxes, he continued the same course of life, which drew from the king the remark that Thyus was living as if he expected a speedy death. (Corn. Nep. *Datam.* 2, 3; Theop. *ap. Ath.* iv. pp. 144, f., 145, a, x. p. 415, d; Ael. *V. H.* i. 27.) [E. E.]

TIBERI'NUS, one of the mythical kings of Alba, son of Capetus, and father of Agrippa, is said to have been drowned in crossing the river Alba, which was hence called Tiberis after him, and of which he became the guardian god. (Liv. i. 3; Dionys. i. 71; Cic. *de Nat. Deor.* iii. 20.)

TIBE'RIUS I., emperor of Rome, A. D. 14—37. His full name was TIBERIUS CLAUDIUS NERO CAESAR. He was the son of T. Claudius Nero [NERO, No. 7] and of Livia, and was born on the 16th of November, B. C. 42, before his mother married Augustus. Tiberius was tall and strongly made, and his health was very good. His face was handsome, and his eyes were large. He was carefully educated according to the fashion of the day, and became well acquainted with Greek and Latin literature. He possessed talent both as a speaker and writer, but he was fond of employing himself on trivial subjects, such as at that time were comprehended under the term Grammar (grammatica). His master in rhetoric was Theodorus of Gadara. He was a great purist, and affected a wonderful precision about words, to which he often paid more attention than to the matter. Though not without military courage, as his life shows, he had a great timidity of character, and was of a jealous and suspicious temper; and these qualities rendered him cruel after he had acquired power. He had more penetration than decision of character, and he was often irresolute. (Tac. *Ann.* i. 80.) From his youth he was of an unsociable disposition, melancholy and reserved, and this character developed itself more as he grew older. He had no sympathies nor affections, was indifferent about pleasing or giving pain to others: he had all the elements of cruelty; suspicion nourished his implacable temper, and power gave him the opportunity of gratifying his long nourished schemes of vengeance. In the latter years of his life, particularly, he indulged his lustful propensities in every way that

a depraved imagination could suggest: lust and cruelty are not strangers. It is said, too, that he was addicted to excess in wine: he was not originally avaricious, but he became so. He affected a regard to decency and to externals. He was the prince of hypocrites; and the events of his reign are little more than the exhibition of his detestable character. [TACITUS.]

Tiberius was about thirteen years of age when he accompanied Augustus in his triumphal entry into Rome (B. C. 29) after the death of M. Antonius: Tiberius rode on the left of Augustus and Marcellus on his right. Augustus conferred on Tiberius and his brother Drusus titles of dignity, while his grandsons, Caius and Lucius, were still living: but besides Caius and Lucius, Marcellus, the nephew of Augustus, had superior claims to the succession, and the prospect of Tiberius succeeding to the power of his mother's husband seemed at one time very remote. The death of Agrippa made way for Tiberius being employed in public affairs, and Augustus compelled him, much against his will, to divorce his wife Vipsania Agrippina, the daughter of Agrippa, by whom he had one son, and who was then pregnant, and to marry Julia (B. C. 11), the widow of Agrippa, and the emperor's daughter, with whom Tiberius did not long live in harmony. He had one child by Julia, but it did not live.

He was employed on various military services during the lifetime of Augustus. He made his first campaign in the Cantabrian war as Tribunus Militum. In B. C. 20 he was sent by Augustus to restore Tigranes to the throne of Armenia. Artabazus, the occupant of the throne, was murdered before Tiberius reached Armenia, and Tiberius had no difficulty in accomplishing his mission. (Dion Cass. liv. 9.) It was during this campaign that Horace addressed one of his epistles to Julius Florus (i. 12), who was serving under Tiberius. In B. C. 15, Drusus and his brother Tiberius were engaged in warfare with the Rhaeti, who occupied the Alps of Tridentum (Trento), and the exploits of the two brothers were sung by Horace (*Carm.* iv. 4, 14; Dion Cass. liv. 22.) In B. C. 13 Tiberius was consul with P. Quintilius Varus. In B. C. 11, the same year in which he married Julia, and while his brother Drusus was fighting against the Germans, Tiberius left his new wife to conduct, by the order of Augustus, the war against the Dalmatians who had revolted, and against the Pannonians. (Dion Cass. liv. 31.) Drusus died (B. C. 9) owing to a fall from his horse, after a campaign against the Germans between the Weser and the Elbe. On the news of the accident, Tiberius was sent by Augustus, who was then at Pavia, to Drusus, whom he found just alive. (Dion Cass. lv. 2.) He conveyed the body to Rome from the banks of the Rhine, walking all the way before it on foot (Sueton. *Tiber.* 7), and he pronounced a funeral oration over his brother in the forum. Tiberius returned to the war in Germany, and crossed the Rhine. In B. C. 7 he was again in Rome, was made consul a second time, and celebrated his second triumph. (Vell. Pat. ii. 97.)

In B. C. 6 he obtained the tribunitia potestas for five years, but during this year he retired with the emperor's permission to Rhodes, where he spent the next seven years. Tacitus (*Ann.* i. 53) says that his chief reason for leaving Rome was to get away from his wife, who treated him with contempt, and whose licentious life was no secret to her husband: probably, too, he was unwilling to stay at Rome when the grandsons of Augustus were attaining years of maturity, for there was mutual jealousy between them and Tiberius. During his residence at Rhodes, Tiberius, among other things, employed himself on astrology, and he was one of the dupes of this supposed science. His chief master in this art was Thrasyllus, who predicted that he would be emperor. (Tacit. *Ann.* vi. 21.) Augustus had not been very ready to allow Tiberius to retire to Rhodes, and he was not willing to let him come back; but, at the instance of Caius Caesar, Tiberius was allowed to return, A. D. 2. He was relieved from one trouble during his absence, for his wife Julia was banished to the island of Pandataria (B. C. 2), and he never saw her again. (Dion Cass. lv. 10.) Suetonius says that Tiberius, by letter, entreated the emperor to let Julia keep whatever he had given her.

Tiberius was employed in public affairs until the death of L. Caesar (A. D. 2), which was followed by the death of C. Caesar (A. D. 4). Augustus, now being without a successor of his own blood, adopted Tiberius, the son of his wife Livia, with the view of leaving to him the power that he had himself acquired; and at the same time he required Tiberius to adopt Germanicus, the son of his brother Drusus, though Tiberius had a son Drusus by his wife Vipsania. (Sueton. *Tiber.* 15; Vell. Pat. ii. 103.) Augustus was not ignorant of the character of Tiberius, but, like others in power, he left it to a man whom he did not like, and could not esteem, rather than allow it to go out of his family. Augustus had indeed adopted Postumus Agrippa, the brother of C. and L. Caesares, but there was nothing to hope for from him; and Germanicus was too young to be adopted by Augustus with a view to the direct succession.

From the year of his adoption to the death of Augustus, A. D. 14, Tiberius was in command of the Roman armies, though he visited Rome several times. He was sent into Germany A. D. 4, and the historian Velleius Paterculus accompanied him as praefectus equitum. Tiberius reduced all Illyricum to subjection A. D. 9; and in A. D. 12 he had the honour of a triumph at Rome for his German and Dalmatian victories. Tiberius displayed military talent during his transalpine campaigns; he maintained discipline in his army, and took care of the comforts of his soldiers. In A. D. 14 Augustus held his last census, in which he had Tiberius for his colleague.

Tiberius being sent to settle the affairs of Illyricum, Augustus accompanied him as far as Beneventum, but as the emperor was on his way back to Rome he died at Nola, on the 19th of August, A. D. 14. Tiberius was immediately summoned home by his mother Livia, who managed affairs so as to secure the power to her son, so far as such precaution was necessary. If nothing more had been known of Tiberius than his conduct during the lifetime of the emperor, he might have descended to posterity with no worse character than many other Romans. His accession to power developed all the qualities which were not unknown to those who were acquainted with him, but which hitherto had not been allowed their full play. He took the power which nobody was prepared to dispute with him, affecting all the while a great reluctance; and he declined the name of Pater

Patriae, and only took that of Augustus when he wrote to foreign princes. He began his reign by putting Postumus Agrippa to death, and he alleged that it was done pursuant to the command of Augustus (Tacit. *Ann.* i. 6.)

His conduct in other respects was marked by moderation and prudence; he rejected all flattery from the senate; he conferred offices according to merit, and he allowed persons to grow old in them. He endeavoured to relieve the scarcity of bread, a kind of complaint at Rome, which occurred at intervals, notwithstanding, and perhaps, in consequence of, the efforts of the government to secure a supply of food for the city. His mode of life was frugal, and without ostentatious display, and there was little to find fault with in him. (Dion Cass. lvii. 2, &c.) He had got rid of Agrippa, who was the nearest rival, and who, if he had possessed merit, would have seemed to have a better title to the imperial power than Tiberius, for he was the son of Julia. Germanicus was the son of his younger brother, and had a less direct claim than Tiberius; but Tiberius feared the virtues and the popularity of Germanicus, and so long as he felt that Germanicus might be a rival, his conduct was exceedingly circumspect. (Tacit. *Ann.* i. 14, 15.) When he felt himself sure in his place, he began to exercise his craft. He took from the popular assembly the election of the magistrates, and transferred it to the senate, for this is what Tacitus means in the passage of the Annals just referred to: the popular assembly still enacted laws, though the consulta of the senate were the ordinary form of legislation from the time of the accession of Tiberius. The emperor limited himself to the recommendation of four candidates annually to the senate, who of course were elected; and he allowed the senate to choose the rest. He also nominated the consuls.

The news of the death of Augustus roused a mutiny among the legions in Pannonia, which was quelled by Drusus, the son of Tiberius, aided by the terrors of an eclipse which happened very opportunely (27th September, A. D. 14). The armies on the Rhine under Germanicus showed a disposition to reject Tiberius, and a mutinous spirit, and if Germanicus had been inclined to try the fortune of a campaign, he might have had the assistance of the German armies against his uncle. But Germanicus restored discipline to the army by his firmness, and maintained his fidelity to the new emperor. Tiberius, however, was not yet free from his fears, and he looked with suspicion on Germanicus and his high-spirited wife Agrippina, who was also disliked by Livia, the mother of Tiberius. The first year of his reign was marked by the death of Julia, whom Augustus had removed from Pandataria to Rhegium; her husband deprived her of the allowance that she had from her father, and allowed her to pine away in destitution. One of her lovers, Sempronius Gracchus, who was living in exile in a small island on the coast of Africa, was by the order of Tiberius put to death. (Tacit. *Ann.* i. 53.)

Germanicus (A. D. 15) continued the Germanic war, though with no important results, but Agrippina's courage on a trying occasion aroused the emperor's fears, and he had now a man about him, Sejanus, who worked on the emperor's suspicious temper for his own sinister purposes [SEJANUS.] It became common at this time to listen to informations of treason or laesa majestas against the emperor; and persons were accused not of acts only, but words, and even the most indifferent matters were made the ground of such charges. Thus was established a pestilent class of men, under the name of Delatores, who became a terrible means of injustice and oppression (Tacit. *Ann.* i. 73), and enriched themselves at the expense of their victims by encouraging the cruel suspicions of the emperor. In the lifetime of Augustus, Tiberius had urged the emperor to punish those who spoke disrespectfully of the emperor, but his more prudent step-father, content with real power and security, allowed the Romans to indulge their taste for satire and pasquinades. (Sueton. *Aug.* c. 51.) Tiberius followed this wise advice for a time, and made great profession of allowing liberty of speech, but his real temper at last prevailed, and the slightest pretence was sufficient to found a charge of laesa majestas (Sueton. *Tiber.* c. 28). He paid unwillingly and tardily the legacies left by Augustus to the people, and he began his payment with an act of cruelty, which was not the better for being seasoned with humour (Sueton. *Tiber.* c. 57; Dion Cass. lvii. 14, tells the same story).

Vonones, the son of Phraates, once a hostage at Rome, had been invited back to his Parthian kingdom in the time of Augustus, but Artabanus of the royal house of the Arsacidae drove him out (A. D. 16), and he sought refuge in Armenia, which being then without a king accepted Vonones. The new king however was unable to maintain himself against a threatened attack of Artabanus. Tiberius did not wish to get into a quarrel with Artabanus, by giving Vonones aid, and the exiled king took refuge with Creticus Silanus, governor of Syria. (Tacit. *Ann.* ii. 12.) Germanicus was carrying on the war with success in Germany, and Tiberius, who had long been jealous of his rising fame, recalled him to Rome under the pretext of giving him a triumph. It seems somewhat inconsistent that Tiberius who was addicted to astrology and divination should have allowed this class of impostors to be banished from Italy (Tacit. *Ann.* ii. 32); this, however, was one of the events of this year.

Germanicus enjoyed (26th of May A. D. 17) the triumph which had been decreed. Tiberius added to the Roman empire the kingdom of Cappadocia, the last king of which, Archelaus, had been summoned to Rome, and died there, probably of old age and grief combined, after being accused of some frivolous matters before the senate. Tiberius was enabled by the produce of the new province to reduce the tax of one per cent. on auctions to one half per cent. (Tacit. *Ann.* ii. 42.) The state of affairs in the East, where the kingdoms of Commagene and Cilicia were disturbed by civil dissensions and Syria and Judaea were uneasy at the weight of taxation, gave Tiberius an opportunity of removing Germanicus from Rome by conferring on him by a decree of the senate the government of the East. Drusus, the son of Tiberius, was sent into Illyricum. This year is memorable for the great earthquake in Asia, the greatest on record at the time when it happened, and the more destructive from having happened by night. Twelve cities were damaged or destroyed, the earth opened and swallowed up the living, and even southern Italy and Sicily felt the terrific shock. Sardes suffered the most of the twelve cities. The emperor alleviated the calamity by his bounty, and in the

case of Sardes by a remission of all payment to the aerarium or fiscus for five years. It is just to commemorate his refusal to take testamentary bequests, when not made by persons who were on terms of intimacy with him; but the emperor did not want money, nor yet prudence; and it was not prudent to be taking money from every body, even those of no character. In this year died Titus Livius, the historian, and Ovid in his exile at Tomi.

Germanicus restored quiet to Armenia (A. D. 18) by crowning with his own hands Artaxias as king in the city of Artaxata. His administration of the East was prudent and successful, but he died in Syria A. D. 19, and the dislike of Tiberius and the enmity of Cn. Piso, the governor of Syria, gave credibility to the report that Germanicus was poisoned. About this time Maroboduus, king of the Suevi, being driven from his states by Roman intrigues, crossed the Danube, came to Italy and settled at Ravenna. A Thracian king Rhescuporis, who had murdered his nephew Cotys, who was king of part of Thrace, wrote to Tiberius to inform him that Cotys had been punished for his treachery. Tiberius artfully got Rhescuporis into his power, and had him brought to Rome, where he was convicted by the senate, and Thrace was divided between the son of Rhescuporis and the children of Cotys. (Tacit. *Ann.* ii. 64.)

A regard to external decency was one of the characteristics of the reign of Tiberius, and a decree of the senate was made against certain classes of women who professed the occupation of courtezans. (Sueton. *Tiber.* c. 35; Tacit. *Ann.* ii. 85.) But religious tolerance was not one of the merits of the time of Tiberius; a senatus consultum imposed penalties on those who practised the ceremonial of the Egyptian or Jewish worship, though this was not the first example of the kind of intolerance at Rome. (Tacit. *Ann.* ii. 85; compare Seneca, *Ep.* 108.) This year was memorable for the appearance of a new island above the sea near Delos. (Plin. *Hist. Nat.* ii. 87.)

In the spring of A. D. 20 Agrippina landed at Brundisium with the ashes of her husband. The remains of Germanicus received a public interment, but Tiberius and Livia did not show themselves, for which Tacitus assigns a reason, which may be true or false. (*Ann.* iii. 3.) Piso, who came to Rome, was accused before the senate of having taken the life of Germanicus. There was strong suspicion, but little or no proof; yet Piso, seeing that Tiberius gave him no support, released himself by a voluntary death, or was put to death by order of Tiberius. His wife Plancina, who was guilty if her husband was, escaped through the influence of Livia. There is certainly strong reason to believe that in this matter of the death of Germanicus as well as of Piso, Tiberius was guilty (Tacit. *Ann.* iii. 16), though Tacitus does not pronounce a positive opinion. Tiberius gave Julia, the daughter of his son Drusus, in marriage to Nero, the eldest son of Germanicus, which was a popular measure. He also moderated the penalties which the Lex Papia, passed in the time of Augustus, imposed on unmarried persons, with the double purpose of encouraging matrimony and filling the aerarium. (Tacit. *Ann.* iii. 25.)

The year A. D. 21 was the fourth consulship of Tiberius, and the second of his son Drusus Caesar, but it was considered a bad omen for Drusus, because all those who had been his father's colleagues in the consulship had come to a violent death. A great revolt broke out this year headed by Julius Florus, at Trèves on the Mosel, and by Julius Sacrovir, among the Aedui. The alleged grounds of the revolt were the heavy taxation, and the oppression of the Roman governors. Sacrovir mustered forty thousand men at Autun (Augustodunum), eight thousand of whom were furnished with the arms of the legionary soldiers, which had been secretly fabricated, and the rest had staves, knives, and other implements of the huntsman. The rising was not unlike the style of insurrection that has often shown itself in France since 1789. The rebellion was put down; and Florus and Sacrovir only escaped from the Romans by dying by their own hands. (Tacit. *Ann.* iii. 40.)

The principle of treason against the princeps (laesa majestas) was already established under Tiberius in its utmost extent, for C. Lutorius Priscus was condemned by the senate for having written a poem upon the death of Drusus, in anticipation of the event, Drusus being then very ill. The senate seem to have proceeded in the mode of a bill of pains and penalties, for there does not appear to have been any law applicable to such a case. Priscus was executed, and Tiberius, in his usual perplexed mode of expression, blamed the senate; he praised their affectionate zeal in avenging insults to the princeps, but he disapproved of such hasty penalties being inflicted for words only. (Tacit. *Ann.* iii. 49.) It was on this occasion that a senatus consultum was enacted, that no decree of the senate should be carried to the Aerarium before the tenth day, and thus a reprieve of so many days would be allowed to the condemned (Tacit. *Ann.* iii. 51; Dion Cass. lvii. 20). In the year A. D. 22 the senate conferred on Drusus, at the request of Tiberius, the Tribunitia Potestas, the highest title of dignity, and an intimation that Drusus was to be the successor of Tiberius. Though the senate had conferred the honour in terms of great adulation, Drusus, who appears to have been in Campania at the time, did not think it worth while to come to Rome to thank them. (Tacit. *Ann.* iii. 59.) Tacfarinas, an African chieftain, had long troubled the province of Africa, and Junius Blaesas was sent as proconsul, with orders to catch him; but it was no easy thing to take this wandering robber, and Blaesus only seized his brother. Tiberius allowed the soldiers to salute Blaesus with the title of Imperator, and he was the last Roman citizen, except the emperors, who enjoyed this ancient distinction. (Tacit. *Ann.* iii. 74.)

In A. D. 23 Drusus, the son of Tiberius, died, being poisoned by the contrivance of Sejanus [SEJANUS]. His death was no loss to the state, for he gave indications of a character in no respect better than that of his father; yet he had lived on good terms with Germanicus, and after his death he had behaved well to his children, or at least had not displayed any hostility towards them. The emperor either did not feel much sorrow for the death of his son or he concealed it; and when the people of Ilium some time after sent him a message of condolence, he returned the compliment by condoling with them on the death of their fellow-citizen Hector (Sueton. *Tiber.* c. 52). It was remarked that the influence of Sejanus over Tiberius increased after the death of Drusus, and Tiberius began to display the vices of his character more and more. The same was remarked also after the

death of Germanicus, and again when his mother Livia died. Tiberius allowed the cities of Asia to erect a temple to himself and his mother at Smyrna, the first instance of this flattery which he had permitted. But when the province of Hispania Ulterior asked permission to do the same thing, the emperor refused, and stated his reason in an oration to the senate, which is characterised by modesty and good sense. This singular man had a sound judgment, and if we formed our opinion of him from his words only, we should place him among the wisest and best of the Roman emperors. His measures too were often prudent and beneficial; and yet such was his insincerity, that we can hardly know when to give him credit even for a good action.

Tacfarinas, who had given the Romans so much trouble, was at last defeated and killed by the proconsul P. Cornelius Dolabella (A. D. 24); but Dolabella did not obtain the triumphal honours, though with inferior forces he had accomplished that which his predecessors had in vain attempted: this was owing to the influence of Sejanus, who was unwilling that the glories of his uncle Blaesus should be eclipsed by honours conferred on Dolabella. The system of delations was now in full activity, and Rome witnessed the scandalous spectacle of a son accusing his father, Q. Vibius Serenus, of a conspiracy against the emperor, without being able to prove any thing against him. The abject senate condemned Serenus to death, but Tiberius used his tribunitian power to prevent the execution of the capital sentence, and the man against whom nothing could be proved even by putting his slaves to the torture, was banished to the island of Amorgus. Caecilius Cornutus, who had been charged with being an accomplice of Serenus, committed suicide. On this occasion a motion was made in the senate for giving no reward to informers, if the person accused of treason should die by his own hand before sentence was pronounced; but Tiberius, seeing that this would weaken one of his engines of state-craft, in harsh terms, and contrary to his practice, openly maintained the cause of the informers; such a measure as the senate proposed would, he said, render the laws ineffectual and put the state in jeopardy; they had better subvert all law than deprive the law of its guardians. Tiberius, always fearing enemies, thought his safety consisted in encouraging informers; here he spoke out fairly, and revealed one of his secrets of governing. Cremutius Cordus had written Annals, in which he had commended Brutus and Cassius: he was accused, and as he had made up his mind to die, he spoke boldly in his defence. After going out of the senate house he starved himself to death; the senate ordered the aediles to search for his works and burn them, but all the copies were not discovered, and his Annals were extant when Tacitus wrote (*Ann.* iv. 35).

In the year A. D. 26 Tiberius left Rome, and never returned, though he came sometimes close to the walls of the city. He left on the pretext of dedicating temples in Campania, but his real motives were his dislike to Rome, where he heard a great deal that was disagreeable to him, and his wish to indulge his sensual propensities in private. Sejanus may have contributed to this resolution of leaving Rome, as it is said, but Tiberius still continued to reside out of Rome for six years after the death of Sejanus. (Tacit. *Ann.* iv. 57.) A great accident happened at Fidenae in the following year: a man named Atilius built a temporary amphitheatre, for the exhibition of a show of gladiators, but being ill-constructed, it fell down during the games, and twenty thousand people, it is said, were killed (Tacit. *Ann.* iv. 62; compare Sueton. *Tiber.* 40). Atilius was banished. About this time a great conflagration destroyed all the buildings on the Mons Caelius, and the emperor liberally relieved the sufferers in proportion to their losses, a measure which procured him the good-will of the people. His dislike of publicity was shown during his residence in Campania, by an edict which commanded the people not to disturb his retirement, and he prevented all assemblages of people by placing soldiers in various posts. In order, however, to secure the retirement which he loved, he went (A. D. 27) to the island of Capri (Capreae), which is about three miles from the promontory of Surrento. This retreat was further recommended by having an almost inaccessible coast. A poor fisherman, who had caught a large mullet, with difficulty made his way up the rocks to present it to the emperor, who rewarded him by ordering his face to be well rubbed with the fish. (Sueton. *Tiber.* c. 60.)

The new year (A. D. 28) was opened with the death of Titus Sabinus, a friend of Germanicus, whom Latinius Latiaris had inveigled into very strong expressions against Sejanus and Tiberius, while he had placed persons in secret to be witnesses. The villains informed Tiberius of the words of Sabinus, and at the same time of their own treachery. The emperor let the senate know his wishes, and this servile body immediately put Sabinus to death, for which they received the thanks of Tiberius. (Tacit. *Ann.* iv. 68.) In this year Tiberius married Agrippina, a daughter of Germanicus, to Cn. Domitius Ahenobarbus, and the result of this union was the emperor Nero [NERO]. The death of Livia (A. D. 29), the emperor's mother, released Tiberius from one cause of anxiety. He had long been tired of her, because she wished to exercise authority, and one object in leaving Rome was to be out of her way. He did not visit her in her last illness, nor come to the funeral, being, as he said, overwhelmed with public affairs, he who neglected all important affairs, and devoted himself to his solitary pleasures. (Tacit. *Ann.* v. 2; Dion Cass. lviii. 2.) Livia's death gave Sejanus and Tiberius free scope, for Tiberius never entirely released himself from a kind of subjection to his mother, and Sejanus did not venture to attempt the overthrow of Livia's influence. The destruction of Agrippina and her children was now the chief purpose of Sejanus, who had his own ambitious projects to serve, as it is shown in his life [SEJANUS; AGRIPPINA]; he finally got from the tyrant the reward that was his just desert, an ignominious death.

In A. D. 32 Latinius Latiaris, the infamous accuser of Sabinus, was executed. Cotta Messalinus, a notorious scoundrel, was accused before the senate, but Tiberius wrote to them in his favour. This memorable letter (Tacit. *Ann.* iv. 6) began with an admission, the truth of which will not surprise any one; but it is somewhat singular, that so profound a dissembler as Tiberius could not keep to himself the consciousness of his own wretchedness: "What to write to you, P. C., or how to write, I know not; and what not to write at

this time, may all the gods and goddesses torment me more, than I daily feel that I am suffering, if I do know." This artful tyrant knew how to submit to what he could not help: M. Terentius was charged before the senate with being a friend of Sejanus, and he boldly avowed it. His courage saved him from death, his accusers were punished, and Tiberius approved of the acquittal of Terentius (Dion Cass. lviii. 19). The emperor also prudently took no notice of an insult of the praetor L. Sejanus, the object of which was to ridicule the emperor's person. [SEJANUS, L.] Tiberius now left his retreat for Campania, and he came as far as his gardens on the Vatican; but he did not enter the city, and he placed soldiers to prevent any one coming near him. Old age and debauchery had bent his body, and covered his face with ugly blotches, which made him still more unwilling to show himself; and his taste for obscene pleasures, which grew upon him, made him court solitude still more.

One of the consuls of the year A. D. 33 was Serv. Sulpicius Galba, afterwards emperor. A great number of informers in this year pressed for the prosecution of those who had lent money contrary to a law of the dictator Caesar. The Romans never could understand that money must be treated as a commodity, and from the time of the Twelve Tables they had always interfered with the free trade in money, and without success. The law of Caesar was enforced, but as many of the senators had violated it, eighteen months were allowed to persons to settle their affairs, so as to bring them clear of the penalties of the lex. The consequence was great confusion in the money market, as every creditor was pressing for payment, and people were threatened with ruin by a forced sale of their property, to meet their engagements. The emperor relieved this distress by loans of public money, on security of land, and without interest. (Tacit. *Ann.* vi. 17.)

The death of Sex. Marius, once a friend of Tiberius, is given by Dion Cassius (lviii. 22), as an example of the emperor's cruelty. Marius had a handsome daughter, whom he removed to a distance, to save her from the lust of his imperial friend. Upon this he was accused of incestuous commerce with his own daughter, and put to death; and the emperor took possession of his gold mines, though they had been declared public property. The prisons, which were filled with the friends or supposed friends of Sejanus, were emptied by a general massacre of men, women, and children, whose bodies were thrown into the Tiber.

About this time, when the emperor was returning to Capreae, he married Claudia, the daughter of M. Silanus, to C. Caesar, the son of Germanicus, a youth whose early years gave ample promise of what he would be and what he was, as the emperor Caligula. Asinius Gallus, the son of Asinius Pollio, and the husband of Vipsania, the divorced wife of Tiberius, died this year of hunger, either voluntarily or by constraint. Drusus, the son of Germanicus, and his mother Agrippina, also died at this time. The death of Agrippina brought on the death of Plancina, the wife of Cn. Piso, for Livia being dead, who protected her, and Agrippina, who was her enemy, there was now no reason why justice should not have its course; yet it does not appear what evidence there was against her. Plancina escaped a public execution by voluntary death. (Tacit. *Ann.* vi. 26.)

In the year A. D. 33 Jesus Christ suffered under Pontius Pilatus, in Judaea. [PONTIUS PILATUS.]

It became the fashion in the time of Tiberius either for the accused or the accuser to be punished; and there was perhaps justice in it at such a time. Abudius Rufo made it a charge against L. Gaetulicus, under whom he had served, that Gaetulicus had designed to give his daughter to the son of Sejanus, and Abudius was banished from the city. Gaetulicus was at that time in command of the legions in Upper Germany, and he is said to have written a letter to Tiberius, from which the emperor might learn that a general at the head of an army, by whom he was beloved, was not to be treated like a man who was within the walls of Rome.

Artaxias, whom Germanicus had placed on the throne of Armenia, was now dead, and Artabanus, king of the Parthians, had put his eldest son, Arsaces, on the throne. But Artabanus had enemies around him, who sent a secret message to Rome to ask the emperor to send them Phraates for their king, whom his father Phraates had given as a hostage to Augustus. Phraates was sent, but he died in Syria, upon which Tiberius nominated Tiridates, who was of the same family, and he sent L. Vitellius to direct affairs in the East (A. D. 35). It was the policy of Tiberius to give employment to Artabanus by raising up enemies against him at home, rather than by employing the arms of Rome against him. [TIRIDATES; ARTABANUS.]

Rome was still the scene of tragic occurrences. Vibulenus Agrippa, who was accused before the senate, after his accusers had finished their charge against him took poison in the senate-house, and fell down in the agonies of death; yet he was dragged off to prison, and strangled though life was already extinct. Tigranes, once king of Armenia, who was then at Rome, was also accused and put to death. In the same year (A. D. 36) a conflagration at Rome destroyed a part of the Circus contiguous to the Aventine hill, and the houses on the Aventine also; but the emperor paid the owners of property to the full amount of their losses.

Tiberius, now in his seventy-eighth year, had hitherto enjoyed good health; and he was accustomed to laugh at physicians, and to ridicule those who, after reaching the age of thirty, required the advice of a doctor to tell them what was useful or injurious to their health. (Tacit. *Ann.* vi. 46.) But he was now attacked with a slow disease, which seized him at Astura, whence he travelled to Circeii, and thence to Misenum, to end his life in the villa of Lucullus. He concealed his sufferings as much as he could, and went on eating and indulging himself as usual. But Charicles, his physician, took the opportunity of feeling the old man's pulse, and told those about him that he would not last two days. No successor was yet appointed. Tiberius had a grandson, Tiberius Nero Gemellus, who was only seventeen, and too young to direct affairs. Caius, the son of Germanicus, was older and beloved by the people; but Tiberius did not like him. He thought of Claudius, the brother of Germanicus, as a successor, but Claudius was too weak of understanding. Accordingly, says Tacitus, he made no declaration of his will, but left it to fate to determine his successor. Dion Cassius says (lviii. 23) that he named C. Caligula, because he knew his bad disposition; but this

is always Dion's fashion. Suetonius (*Tiber.* c. 76) says that he made a will two years before his death, in which he instituted Caius and Tiberius Gemellus his coheredes, with mutual substitution; and this will might be a disposition of the empire as well as of his private property. Caius had for some time employed all his artifices to win the favour of the emperor, and also that of Macro, who was now all-powerful with the emperor. It seems that Tiberius certainly did not like Caius, and if he had lived longer, he would probably have put him to death, and given the empire to his grandson.

On the sixteenth of March A. D. 37, Tiberius had a fainting fit, and was supposed to be dead, on which Caius came forth and was saluted as emperor; but he was alarmed by the intelligence that Tiberius had recovered and called for something to eat. Caius was so frightened that he did not know what to do, and was every moment expecting to be put to death; but Macro, with more presence of mind, gave orders that a quantity of clothes should be thrown on Tiberius, and that he should be left alone. Thus Tiberius ended his life. Suetonius, quoting Seneca, gives a somewhat different account of his death. Tiberius reigned twenty-two years, six months, and twenty-six days. His body was taken to Rome, and his funeral ceremony was conducted with the usual pomp. His successor Caligula pronounced the oration, but he spoke less of Tiberius than of Augustus, Germanicus, and himself. Tiberius did not receive divine honours, like Augustus. Tacitus (*Ann.* vi. 51) has given, in a few words, his character, the true nature of which was not fully shown till he was released from all restraint. He was probably one of those men who, in a private station, might have been as good as most men are, for it is fortunate for mankind that few have the opportunity and the temptation which unlimited power gives.

In the time of Tiberius lived Valerius Maximus, Velleius Paterculus, Phaedrus, Fenestella, and Strabo; also the jurist Massurius Sabinus, M. Cocceius Nerva, and others.

Tiberius wrote a brief commentary of his own life (Sueton. *Tiber.* c. 61), the only book that the emperor Domitian studied: Suetonius made use of it for his life of Tiberius. Suetonius also made use of various letters of Tiberius to princes and others, and his Orationes to the senate. Tiberius made several public orations, such as that on his father, delivered when he was nine years old, but this we must assume to have been written by somebody else; the funeral oration of Augustus; that on Maroboduus, delivered before the senate A. D. 19, was extant when Tacitus wrote (*Ann.* ii. 63). Tiberius also wrote Greek poems, and a lyric poem on the Death of L. Caesar.

COIN OF TIBERIUS.

(Vell. Pat. ii. 94; Tacitus, *Annales*, i.—vi.; Dion Cassius, lvii. lviii.; Suetonius, *Tiberius*; Tillemont, *Histoire des Empereurs*, vol. i.; *De C. Suetonii Tranquilli Fontibus et Auctoritate*, Scripsit A. Krause, Berlin, 1831; *Oratorum Romanorum Fragmenta*, H. Meyer, 2d ed.) [G. L.]

TIBE'RIUS II., emperor of the East A.D. 578—582. His full name was ANICIUS THRAX, FLAVIUS CONSTANTINUS. He was captain of the guards to the emperor Justinus II., who elevated him to the rank of Caesar or Augustus, A. D. 574. He was a native of Thrace, whence he has the addition of Thrax to his name. He assumed the name of Constantinus after he became emperor. The date of his birth is uncertain. He was brought up at the court of Justinian, and employed by Justinus II., who succeeded Justinian A. D. 565. In A. D. 573 Tiberius commanded the imperial troops against the Avars, in the neighbourhood of the Save and the Danube. He lost one battle against them, but he soon recovered this failure, and secured for the empire the possession of Sirmium, near the junction of the Save and the Danube. Justinus, feeling himself incompetent for the labour of administration, associated Tiberius with him, and it is said that the influence of his wife Sophia, who admired the handsome captain, contributed to determine the emperor's choice. The speech which the emperor addressed to Tiberius on this occasion is preserved by Theophylactus Simocatta, and has been translated by Gibbon: it contained wise advice, and Tiberius followed it. Justinus survived this ceremony four years, during which the weight of administration fell on Tiberius alone.

The Longobards were now in Italy, but a war with Persia prevented Tiberius from directing all his attention to that quarter. Yet he maintained his authority in the exarchate of Ravenna, and in other parts of Italy, and he saved Pelagius II., the pope of Rome, and the Roman citizens, from the Longobards, by a timely supply of provisions, which were forwarded by a fleet. To check the progress of the Longobards in the north of Italy, he concluded an alliance some years later with Chilperic the king of the Franks. The war with Chosroes, king of Persia, demanded all the resources of Tiberius. In A. D. 576, Justinian, who was in command of the armies of the Eastern Empire, crossed the Bosporus with a force of 150,000 men, to relieve Theodosiopolis in Armenia, which was defended by Theodorus, a Byzantine general. This force comprehended a great number of Germans and Slavonians. A battle was fought with Chosroes near Melitene in Armenia, in which the Persians were defeated, and many of them perished in the Euphrates. An immense booty, carried by twenty-four elephants, was brought to Constantinople. Justinian is said to have advanced into the very centre of the Persian empire, and was about concluding a treaty with Chosroes, but it was interrupted by some advantage gained over Justinian by one of the generals of Chosroes. Justinian was recalled, and Mauricius, afterwards the successor of Tiberius, was appointed to command in his place. Mauricius secured himself against sudden attacks by adopting the old Roman plan of never resting, except in an entrenched camp. The winter (A. D. 577—578) Mauricius spent in Mesopotamia.

Justinus died on the fifth of October A. D. 578, and Tiberius was now sole emperor. Sophia, it is said, hoped to become the wife of Tiberius, but when the people in the Hippodrome called for the new empress, Tiberius produced as his wife Ana-

stasia, to whom he had been for some time secretly married. Sophia, though treated with respect by the new emperor, and enjoying an ample allowance, could not forget her disappointment, and she is said to have induced Justinian to conspire with her to overthrow the man whom she had loved. The plot was discovered: Sophia was deprived of all power of doing further mischief, and Justinian, who was pardoned, became a faithful friend of Tiberius.

In A. D. 579 Chosroes, the Persian, was succeeded by Hormisdas, and the war began again. Mauricius defeated the Persians, overran a large part of Persia, and in a bloody contest on the Euphrates, A. D. 580, gave the forces of Hormisdas a most signal defeat; and again in the following year. In Africa, which had long been disturbed by the natives, Gennadius, the exarch of Ravenna, defeated (A. D. 580) Gasmul, king of the Mauritani. Mauricius enjoyed a triumph at Constantinople for his Persian victories, A. D. 581, and in August of that year, Tiberius, whose health was rapidly failing, raised him to the dignity of Caesar, having no sons of his own. He also gave him his daughter Constantina in marriage. Tiberius died on the 14th of August, A. D. 582, and was succeeded by Mauricius.

Tiberius was universally regretted. By an economical administration he diminished the taxation of his subjects, and always had his treasury full.

There were at least six constitutions of the emperor Tiberius; three of which (Nos. 161, 163, 164) form part of the collection of 168 *Novellae*, one is found by itself in the Venice manuscript, the fifth is lost, and the sixth only exists in Latin. The constitution (No. 163, Περὶ κουφισμῶν δημοσίων, "On the Diminution of Taxes," expresses a humane desire to relieve the people from their burdens, combined with a prudent regard to supply the necessary demands of the state. (Gibbon, *Decline and Fall, &c.*, ch. 45, who also gives the references to the authorities for the reign of Tiberius; Mortreuil, *Hist. du Droit Byzantin*, vol. i. p. 81.) [G. L.]

TIBE'RIUS ABSI'MARUS, who held the command of the Cibyratae in the fleet of Leontius II., was proclaimed emperor by the mutinous soldiers and sailors, and, returning to Constantinople, he usurped the throne and put Leontius in prison, A. D. 698. [LEONTIUS II.] The usurper added to his name Absimarus, the respected name of Tiberius. His brother Heraclius, whom he appointed to conduct the war against the Arabs, invaded Syria (A. D. 699—700), and treated the inhabitants with the most inhuman cruelty. The events of this usurper's reign are unimportant. The strangeness of his rise was only equalled by the suddenness of his fall, and by the restoration to the imperial throne of Justinian II. (A. D. 704), who had been expelled by Leontius [JUSTINIANUS II.], as Leontius was expelled by Tiberius. [G. L.]

TIBE'RIUS ALEXANDER. [ALEXANDER.]

TIBE'RIUS, literary. 1. A philosopher and sophist, of unknown time, the author of numerous works on grammar and rhetoric, the titles of which are given by Suidas, and of commentaries on Herodotus, Thucydides, Xenophon, and Demosthenes. One of his works, on the figures in the orations of Demosthenes (περὶ τῶν παρὰ Δημοσθένει σχημάτων), is still extant, and has been published in the *Rhetores Graeci* of Thomas Gale, Oxon, 1676, 8vo., Lips. 1773, 8vo.; and separately by Boissonade, Lond. Valpy, 1815, 8vo. (Fabric. *Bibl. Graec.* vol. vi. p. 118; *Classical Journal*, No. 23, pp. 198—204.)

2. ILLUSTRIUS, the author of two epigrams in the Greek Anthology. Nothing more is known of him. (Brunck, *Anal.* vol. iii. p. 7; Jacobs, *Anth. Graec.* vol. iii. p. 228, vol. xiii. p. 962.) [P. S.]

TIBE'RIUS, a veterinary surgeon, who may perhaps have lived in the fourth or fifth century after Christ. He wrote some works, of which only fragments remain, which are to be found in the collection of writers on veterinary surgery, first published in Latin by J. Ruellius, Paris. 1530. fol., and in Greek by S. Grynaeus, Basil. 1537. 4to. [W. A. G.]

TIBOETES (Τιβοίτης), an uncle of Prusias I., king of Bithynia, was living in Macedonia in the early part of the reign of Prusias, and was sent for by the Byzantines in B. C. 220, as they wished to set him up as a competitor for the throne of Bithynia; but he died on his journey from Macedonia. (Polyb. iv. 50—52.)

TI'BULUS FLACCUS. [FLACCUS.]

TIBULLUS, A'LBIUS (his praenomen is unknown), was of equestrian family. The date of his birth is uncertain: it is assigned by Voss, Passow, and Dissen to B. C. 59, by Lachman and Paldamus to B. C. 54; but he died young (according to the old life by Hieronymus Alexandrinus, in flore juventutis) soon after Virgil (Domitius Marsus in Epigrammate)

> "Te quoque *Virgilii comitem* non aequa, Tibulle,
> Mors *juvenem* campos misit ad Elysios."

But as Virgil died B. C. 19, if Tibullus died the year after, B. C. 18, he would even then have been 36. The later date therefore is more probable. Of the youth and education of Tibullus, absolutely nothing is known. His late editor and biographer, Dissen, has endeavoured to make out from his writings, that according to the law, which compelled the son of an eques to perform a certain period of military service (formerly ten years), Tibullus was forced, strongly against his will, to become a soldier. This notion is founded on the tenth elegy of the first book, in which the poet expresses a most un-Roman aversion to war. He is dragged to war, "Some enemy is already girt with the arms with which he is to be mortally wounded (l. 13). Let others have the fame of valour; he would be content to hear old soldiers recite their campaigns around his hospitable board, and draw their battles on the table with their wine." (l. 29, 32.) But this Elegy is too perfectly finished for a boyish poem; by no means marks its date in any period of the poet's life; and intimates rather that he was, at the time when it was written, quietly settled on his own patrimonial estate.

That estate, belonging to the equestrian ancestors of Tibullus, was at Pedum, between Tibur and Praeneste. This property, like that of the other great poets of the day, Virgil and Horace, had been either entirely or partially confiscated during the civil wars; yet Tibullus retained or recovered part of it, and spent there the better portion of his short, but peaceful and happy life. He describes most gracefully, in his first elegy, his reduced fortunes. "His household gods had once been the guardians of a flourishing, they were now of a poor family (l. 19, 20). A single lamb was now

the sacrifice of that household, which used to offer a calf chosen from among countless heifers. On this estate he had been brought up, as a child he had played before the simple wooden images of the same Lares."

The first elegy shows likewise Tibullus already on intimate terms with his great patron Messala, to whom he may have owed the restoration in part of his paternal estate. But in his love of peace, and the soft enjoyments of peace, he declines to follow Messala to war, though that war was the strife for empire between Octavian and Antony, which closed with the battle of Actium. But when Messala immediately after that victory (in the autumn of B. C. 31), was detached by Caesar to suppress a formidable insurrection which had broken out in Aquitaine, Tibullus overcame his repugnance to arms, and accompanied his friend or patron in the honourable post of contubernalis (a kind of aide-de-camp) into Gaul. Part of the glory of the Aquitanian campaign (described by Appian, *B. C.* iv. 38) for which Messala four years later (B.C. 27) obtained a triumph, and which Tibullus celebrates in language of unwonted loftiness, redounds, according to the poet, to his own fame. He was present at the battle of Atax (Aude in Languedoc), which broke the Aquitanian rebellion. Messala, it is probable, went round the province to receive the submission of all the Gaulish tribes, and was accompanied in his triumphant journey by Tibullus. The poet invokes, as witnesses of his fame, the Pyrenean mountains, the shores of the sea in Xaintonge, the Saone, the Garonne, and the Loire, in the country of the Carnuti (near Orleans) (*Eleg.* i. 7. 9, foll.). In the autumn of the following year (B. C. 30) Messala, having pacified Gaul, was sent into the East to organise that part of the empire under the sole dominion of Octavian. Tibullus set out in his company, but was taken ill, and obliged to remain in Corcyra (*Eleg.* i. 3), from whence he returned to Rome.

So ceased the active life of Tibullus: he retired to the peace for which he had yearned; his life is now the chronicle of his poetry and of those tender passions which were the inspiration of his poetry. The first object of his attachment is celebrated under the poetic name of Delia; it is supposed (Apul. *Apolog.* 106, but the reading is doubtful) that her real name was Plancia or Plautia, or, as has been plausibly conjectured, Plania, of which the Greek Delia was a translation. To Delia are addressed the first six elegies of the first book. She seems to have belonged to that class of females of the middle order, not of good family, but above poverty, which answered to the Greek hetaerae.

The poet's attachment to Delia had begun before he left Rome for Aquitaine. His ambition seems to have been to retire with her, as his mistress, into the country, and pass the rest of his life in quiet enjoyment. But Delia seems to have been faithless during his absence from Rome; and admitted other lovers. On his return from Corcyra, he found her ill, and attended her with affectionate solicitude (*Eleg.* i. 5), and again hoped to induce her to retire with him into the country. But first a richer lover appears to have supplanted him with the inconstant Delia; and afterwards there appears a husband in his way. The second book of Elegies is chiefly devoted to a new mistress named Nemesis. Besides these two mistresses (Christian morals command silence on another point) Tibullus was enamoured (his poems have all the signs of real, not of poetic passion) of a certain Glycera. He wrote elegies to soften that cruel beauty, whom there seems no reason to confound either with Delia, the object of his youthful attachment, or with Nemesis. Glycera, however, is not known to us from the poetry of Tibullus, but from the ode of Horace, which gently reproves him for dwelling so long in his plaintive elegies on the pitiless Glycera. Ovid, on the other hand, writing of the poetry of Tibullus, names only two objects of his passion:

> " Sic Nemesis longum, sic Delia nomen habebunt,
> Altera cura recens, altera primus amor."
>
> *Amor.* iii. 9.

The poetry of his contemporaries shows Tibullus as a gentle and singularly amiable man. He was beautiful in person: Horace on this point confirms the strong language of the old biographers. To Horace especially he was an object of warm attachment. Besides the ode which alludes to his passion for Glycera (Hor. *Carm.* i. 33), the epistle of Horace to Tibullus gives the most full and pleasing view of his poetical retreat, and of his character: it is written by a kindred spirit. Horace does homage to that perfect purity of taste which distinguishes the poetry of Tibullus; he takes pride in the candid but favourable judgment of his own satires. The time of Tibullus he supposes to be shared between the finishing his exquisite small poems, which were to surpass even those of Cassius of Parma, up to that time the models of that kind of composition, and the enjoyment of the country.

Tibullus possessed, according to his friend's notions, all the blessings of life—a competent fortune, favour with the great, fame, health; and seemed to know how to enjoy all those blessings.

The two first books alone of the Elegies, under the name of Tibullus, are of undoubted authenticity. The third is the work of another, a very inferior poet, whether Lygdamus be a real or fictitious name or not. This poet was much younger than Tibullus, for he was born in the year of the battle of Mutina, B. C. 43. The lines which convey this information seem necessary in their place, and cannot be considered as an interpolation. (*Eleg.* iii. 5. 17.) The hexameter poem on Messala, which opens the fourth book, is so bad that, although a successful elegiac poet may have failed when he attempted epic verse, it cannot well be ascribed to a writer of the exquisite taste of Tibullus. The smaller elegies of the fourth book have all the inimitable grace and simplicity of Tibullus. With the exception of the thirteenth (of which some lines are hardly surpassed by Tibullus himself) these poems relate to the love of a certain Sulpicia, a woman of noble birth, for Cerinthus, the real or fictitious name of a beautiful youth. Sulpicia seems to have belonged to the intimate society of Messala (*Eleg.* iv. 8). Nor is there any improbability in supposing that Tibullus may have written elegies in the name or by the desire of Sulpicia. If Sulpicia was herself the poetess, she approached nearer to Tibullus than any other writer of elegies.

The first book of Elegies alone seems to have been published during the author's life, probably soon after the triumph of Messala (B. C. 27). The birthday of that great general gives the poet an occasion for describing all his victories in Gaul and in the East (*Eleg.* i. 7). In the second book he

celebrates the cooptation of Messalinus, the son of Messala, into the college of the Quinqueviri. But this second book no doubt did not appear till after the death of Tibullus. With it, according to our conjecture, may have been published the elegies of his imitator, perhaps his friend and associate in the society of Messala, Lygdamus (if that be a real name), i. e. the third book: and likewise the fourth, made up of poems belonging, as it were, to this intimate society of Messala, the Panegyric by some nameless author, which, feeble as it is, seems to be of that age; the poems in the name of Sulpicia, with the concluding one, the thirteenth, a fragment of Tibullus himself.

I. The first edition of Tibullus, with Catullus, Propertius, and the Silvae of Statius, 4to. maj., was printed at Venice by Vindelin de Spira, 1472.

II. The second, likewise, of these four authors at Venice, by John de Colonia, 1475.

III. The first of Tibullus, with only the Epistle of Ovid from Sappho to Phaon, by Florentius de Argentina, Venice (?) about 1472.

IV. Schweiger mentions two other very early editions.

V. Opus Tibulli Albii cum Commentariis Bernardini Cyllenii Veronensis, Romae, 1475.

Of modern editions, that (VI.) of Vulpius, VII. that of Brookhusius, were surpassed by the VIII. Tibullus à Heyne, 1st ed. Lipsiae, 1755. The second and third improved editions, 1777—1798.

IX. Albius Tibullus et Lygdamus, à J. U. Voss. Heidelberg, 1811.

X. Albii Tibulli Libri IV. ex recensione Caroli Lachmann. Berolini, 1829.

XI. Albii Tibulli Carmina ex recensione Car. Lachmanni passim mutata. Explicuit Ludolphus Dissenus. Göttingen, 1835.

We have selected these last from several other modern editions published in Germany. [H.H.M.]

L. TIBU'RTIUS, a centurion in the civil war B. C. 48. (Caes. *B. C.* iii. 19.)

TICHO'NIUS. [TYCHONIUS.]

L. TI'CIDA, one of Caesar's officers, was taken prisoner along with Q. Cominius in B. C. 46. (Hirt. *B. Afr.* 44, 46.) [COMINIUS, No. 7.]

TI'CIDA, a Roman poet, who wrote epigrams in which he spoke of his mistress under a fictitious name. (Ov. *Trist.* ii. 432; Suet. *Gramm.* 11.)

P. TICI'NIUS MENA, was the first person who introduced barbers into Italy from Sicily in the 454th year after the foundation of the city. (Varr. *R. R.* ii. 11. § 10; Plin. *H. N.* vii. 59.)

TIGELLI'NUS, SOPHO'NIUS, the son of a native of Agrigentum, owed his rise from poverty and obscurity to his handsome person and his unscrupulous character. He was banished to Scyllaceum (*Squillace*) in Bruttii (A. D. 39—40), for an intrigue with Agrippina [AGRIPPINA, No. 2] and Julia Livilla [JULIA, No. 8], sisters of Caligula, and respectively the wives of L. Domitius Ahenobarbus [No. 10] and M. Vinucius, cos. A. D. 30. (Vet. Schol. *in Juv.* i. 155; Dion Cass. lix. 23.)

Tigellinus was probably among the exiles restored by Agrippina, after she became empress, since early in Nero's reign he was again in favour at court, and on the death of Burrus (A.D. 63) was appointed praetorian prefect jointly with Fenius Rufus. (Tac. *Ann.* xiv. 48, 51.) Tigellinus ministered to Nero's worst passions, and of all his favourites was the most obnoxious to the Roman people. He inflamed his jealousy or his avarice against the noblest members of the senate and the most pliant dependants of the court. C. Rubellius Plautus [Vol. II. p. 411], Cornelius Sulla, Minucius Thermus, and C. Petronius, Nero's master of the ceremonies, were successively his victims (Tac. *Ann.* xiv. 57, xvi. 18), and he actively promoted the emperor's divorce from Octavia and his marriage with Poppaea. A. D. 63. (Tac. *Ann.* xiv. 60—64; Dion Cass. lxii. 13.) In A. D. 65, Tigellinus entertained Nero in his Aemilian gardens, with a sumptuous profligacy unsurpassed even in that age, and in the same year shared with him the odium of burning Rome, since the conflagration had broken out on the scene of the banquet. (Tac. *Ann.* xv. 37—40; Dion Cass. lxii. 15.) In the prosecutions that followed the discovery of Piso's conspiracy in the following year, Nero found in Tigellinus an able and merciless agent for his revenge. Tigellinus attached himself to Poppaea's faction, and it was said commonly in Rome, that the imperial privy-council (Tac. *Ann.* xv. 61) contained only three members, the praetorian prefect, Nero and his wife. The cruelty and rapacity of Tigellinus filled all ranks with dismay. "Pone Tigellinum," says Juvenal (i. 155) using his name proverbially, and the stake and faggot will be your portion. Annaeus Mela, the younger brother of Seneca the philosopher, was one only of many persons who bequeathed a large share of his property to Tigellinus and his son-in-law, Cossutianus Capito, that the residue might be secured to the rightful heirs (Tac. *Ann.* xvi. 17; Dion Cass. lxii. 27), and those who escaped from the real or imputed guilt of conspiring with Piso owed their exemption, not to their innocence, but to their bribes. (Dion Cass. *ib.* 28). It was probably about this time that Apollonius of Tyana was brought before Tigellinus on a charge of having traduced the emperor. But the philosopher managed to impress his judge with such a dread of his supernatural powers that he was dismissed unharmed. (Philostr. *Ap. Tyan.* iv. 42—44.) The history of Tigellinus is so inwoven with that of his master, that we may refer to the life of Nero and briefly add, that the minister presided at the emperor's nuptials with Sporus, that he accompanied him to Greece, and distinguished himself every where by his venality, his shamelessness, and his rapacity. (Tac. *Ann.* xv. 59; Dion Cass. lxiii. 11, 12, 13.) He encouraged Nero to degrade the imperial dignity as a public singer on the stage, and contributed to his downfal as much by his own unpopularity as by pampering his master's vices. (Dion Cass. *ib.* 21.) Tigellinus returned to Rome in A. D. 68, and shortly afterwards Nero was dethroned by the indignant legions and the long-suffering senate and people. In his deepest distress (Suet. *Ner.* 48) the emperor retained some faithful adherents, but Tigellinus was not of the number. He joined with Nymphidius Sabinus, who had succeeded Fenius Rufus as praetorian prefect, in transferring the allegiance of the soldiers to Galba. By large bribes to T. Vinius, Galba's freedman, and to Vinius's daughter he purchased a reprieve from the sentence which, on all occasions, the Roman people clamorously demanded, and he even obtained from Galba a decree rebuking the populace for their petition, and informing them that Tigellinus was sinking rapidly under consumption. On the accession of Otho, however, in January, A. D. 70,

his doom was no longer to be eluded. A centurion and his company were despatched to Sinuessa, and Tigellinus, in the lap of luxury, and surrounded by the victims and ministers of his excesses, after a vain attempt to corrupt his executioners, perished by his own hand. (Tac. *Hist.* i. 72; Plut. *Galb.* 2,13, 17, 19, 23, 29, *Oth.* 2; Dion Cass. lxiv. 3; Joseph. *B. J.* iv. 9. § 2; Suet. *Galb.* 15). [W. B. D.]

TIGE'LLIUS HERMO'GENES. [HERMOGENES.]

TIGRA'NES (Τιγράνης), was the name of several kings of Armenia, of whom the first and greatest is also frequently reckoned among the kings of Syria. The Armenian or native form of the name is Dikran.

TIGRANES I.* was a descendant of ARTAXIAS, the founder of the Armenian monarchy. According to Appian (*Syr.* 48) his father's name was Tigranes, but no king of that name preceded his accession, and the native historians represent him as a son of Artaces or Artaxes. [ARSACIDAE, Vol. I. p. 365.] The statement of Plutarch that he had reigned twenty-five years when he received the first embassy of Lucullus in B. C. 71 (Plut. *Lucull.* 21), would fix the date of his accession in B. C. 96, but Appian (*Mithr.* 15), perhaps inadvertently, alludes to him as already on the throne in B. C. 98. Of the early events of his reign we have very imperfect information. But it appears that he successively conquered Arsaces or Artanes, king of Sophene, and several other petty princes, so that he united under his sway not only all Armenia, but several of the neighbouring provinces, and thus raised himself to a degree of power far superior to that enjoyed by any of his predecessors. Towards the commencement of his reign he appears to have been worsted by the Parthians, and was compelled to purchase a peace from those formidable neighbours by the cession of a considerable extent of territory. But at a later period he was not only able to recover possession of these districts, but invaded Parthia in his turn, and carried his arms as far as Ninus and Arbela, while he permanently annexed to his dominions the important provinces of Atropatene and Gordyene. Inflated by these successes, he assumed the pompous title of king of kings, and always appeared in public accompanied by some of his tributary princes as attendants (Strab. xi. p. 532; Plut. *Lucull.* 21; Appian, *Syr.* 48). His power was at the same time greatly strengthened by his alliance with Mithridates the Great, king of Pontus, whose daughter Cleopatra he had married at an early period of his reign. (Appian, *Mithr.* 15; Plut. *Lucull.* 22.)

An additional field was now opened to his ambition by the dissensions which divided the Seleucidan princes of Syria. That country had been so long distracted by civil wars, that a large part of its inhabitants appear to have welcomed, if they did not invite, the foreign invader; Antiochus Eusebes was able to offer little opposition, and Tigranes made himself master without difficulty of the whole Syrian monarchy from the Euphrates to the sea, together with the dependent province of Cilicia, B. C. 83 (App. *Syr.* 48; Justin. xl. 1). He was now at the summit of his power, and continued in the undisputed possession of these extensive dominions for nearly fourteen years. Of the events of this period we have scarcely any information, but he appears to have consigned the government of Syria to a viceroy Magadates, while he himself continued to reside in the upper provinces of his kingdom (Appian, *l. c.*). Here he followed the example of so many other Eastern despots, by founding a new capital which he named after himself, Tigranocerta (Strab. xi. p. 532). It was his connection with Mithridates that, by bringing him into collision with the power of Rome, paved the way for his downfal. When that monarch was preparing to renew the contest with Rome after the death of Sulla (B. C. 76), he was desirous to obtain the support of his son-in-law by involving him in the same quarrel, and in consequence instigated Tigranes to invade Cappadocia. The Armenian king swept that country with a large army, and is said to have carried off into captivity no less than 300,000 of the inhabitants, a large portion of whom he settled in his newly-founded capital of Tigranocerta (Appian, *Mithr.* 67; Strab. xi. p. 532; Memnon, c. 43). But in other respects he appears to have furnished little support to the projects of Mithridates, and left that monarch to carry on the contest with Lucullus single-handed, while he himself turned his attention to his Syrian dominions. And when (in B. C. 71) the vicissitudes of the war at length compelled the king of Pontus to take refuge in the dominions of his son-in-law, Tigranes, though he assigned him a guard of honour, and treated him with all the distinctions of royalty, refused to admit him to a personal interview, and manifested no inclination to espouse his cause. But when Appius Clodius who had been sent by Lucullus to demand the surrender of the fugitive monarch, at length obtained an interview with Tigranes at Antioch, his haughty demeanour as well as the imperious terms in which his message itself was couched, so offended the pride of the Armeniau king that he returned a peremptory refusal, accompanied with an express declaration of war. (Plut. *Lucull.* 21, 22; Memnon, 46.)

There now remained for him no choice but to prepare for the contest which he had so imprudently provoked. But he was quite unable to appreciate the character of the enemy with whom he had to cope, and though he now at length condescended to admit Mithridates to his presence and his councils, he was too much inflated with pride to listen to the advice which his experience prompted; and hastened to assume the offensive by sending a force to invade Lycaonia and Cilicia, before his other preparations were completed. He appears to have been firmly impressed with the idea that Lucullus would await his approach in the Roman provinces, and when that general instead of doing so, boldly crossed the Euphrates and the Tigris, and penetrated into the heart of Armenia itself, Tigranes was completely taken by surprise. He at first refused to believe the intelligence, and when at length convinced of its truth he opposed Mithrobarzanes with a very inadequate force to the advance of the conqueror. The destruction of this detachment aroused him to a sense of his error and he now abandoned his capital of Tigranocerta, and withdrew to the mountains. Murena, who was sent in pursuit of him, succeeded in cutting off all his baggage, and con-

* He is called by some writers Tigranes II., the king of Armenia contemporary with Cyrus [see below, No. 1], being reckoned as Tigranes I.

verting his retreat into a disorderly flight (Plut. *Lucull.* 22—25; Appian, *Mithr.* 84). But notwithstanding this reverse, the mighty host which he was soon able to gather around his standard, inspired him again with the same overweening confidence, and he hastened to attack Lucullus in order to avert the fall of Tigranocerta. The event was decisive; the army of the Armenian king, though amounting according to the most authentic statement, to 55,000 horse and 150,000 regular infantry, besides light-armed troops, was totally routed by the small force under Lucullus; the king himself fled almost unattended from the field, and Tigranocerta was surrendered to the victorious general. (Plut. *Lucull.* 26—28; Appian, *Mithr.* 85, 86; Memnon, 56; Liv. *Epit.* xcviii.; Eutrop. vi. 9; Oros. vi. 3.)

During the ensuing winter, while Lucullus was established in Gordyene, several of the neighbouring princes hastened to throw off the yoke of the Armenian king, and tender their submission to the Roman general. Among others, Antiochus (surnamed Asiaticus), the son of Antiochus Eusebes, presented himself to claim the throne of his fathers, and was reinstated, apparently without opposition, in the possession of the whole of Syria, where the yoke of Tigranes had long been odious to his Greek subjects (App. *Syr.* 49; Strab. xi. p. 532). Meanwhile Tigranes, in concert with Mithridates (with whom his disasters had brought him into closer relations), was using every exertion to assemble a fresh army, while they both endeavoured, though without success, to induce Phraates, king of Parthia, to make common cause with them (App. *Mithr.* 87; Dion Cass. xxxv. 3; Epist. Mithr. *ap. Sall. Hist.* iv. p. 238, ed. Gerlach.). Failing in this they awaited the approach of Lucullus among the bleak highlands of Armenia, where he was not able to penetrate until late in the summer of 68. The two kings met him on the river Arsanias, with an army less numerous, but better disciplined than that of the preceding year, but with equal ill success: they were again totally defeated, and it was only a mutiny among the troops of Lucullus that prevented him from making himself master of Artaxata, the ancient capital of Armenia. But the spirit of disaffection which had by this time pervaded the Roman troops, hampered all the proceedings of their commander; and though in the ensuing winter Lucullus reduced the strong fortress of Nisibis in Mesopotamia, which was held by Guras, the brother of Tigranes, his subsequent movements were completely paralysed by the disobedience of his own soldiers. The two kings took advantage of this respite, and while Mithridates sought to recover his own dominions, Tigranes regained great part of Armenia, and defeated the Roman lieutenant L. Fannius, whose army was only saved by the arrival of Lucullus himself to his relief (Dion Cass. xxxv. 4—8; Plut. *Lucull.* 31—34). In the following year, also (B. C. 67), he was able to pour his troops into the provinces of Armenia Minor and Cappadocia without opposition, and Lucullus was unable to punish his audacity. (Dion Cass. xxxv. 14—15.)

The arrival of Pompey (B. C. 66) soon changed the face of events, and Mithridates, after repeated defeats, was again compelled to seek a refuge in Armenia. Meanwhile, a new enemy had arisen to the Armenian king in his own son Tigranes, who, having engaged in a conspiracy against the life of his father, and finding himself detected, fled for refuge to the Parthian king, Phraates. That monarch, who had recently concluded a treaty of alliance with Pompey, readily lent his support to the fugitive prince, and invaded Armenia with a large army, with which he advanced as far as Artaxata. But he was unable to reduce that city, and as soon as the Parthian king withdrew, Tigranes easily drove out his rebel son. It was at this juncture that Mithridates, after his final defeat by Pompey, once more threw himself upon the support of his son-in-law: but Tigranes, who suspected him of abetting the designs of his son, refused to receive him, and even set a price upon his head, while he himself hastened to make overtures of submission to Pompey. That general had already advanced into the heart of Armenia, and was approaching Artaxata itself, under the guidance of the young Tigranes, when the old king repaired in person to the Roman camp, and presenting himself as a suppliant before Pompey, laid his tiara at his feet. By this act of humiliation he at once conciliated the favour of the conqueror, who treated him in a friendly manner, and left him in possession of Armenia Proper with the title of king, depriving him only of the provinces of Sophene and Gordyene, which he erected into a separate kingdom for his son Tigranes. The elder monarch was so overjoyed at obtaining these unexpectedly favourable terms, that he not only paid the sum of 6000 talents demanded by Pompey, but added a large sum as a donation to his army, and continued ever after the steadfast friend of the Roman general (Dion Cass. xxxvi. 33—36; Plut. *Pomp.* 32, 33; Appian, *Mithr.* 104, 105, *Syr.* 49; Vell. Pat. ii. 37). He soon reaped the advantage of this fidelity, as in B. C. 65 Pompey, on his return from the campaign against Oroeses, finding that the Parthian king Phraates had wrongfully occupied the province of Gordyene, sent his lieutenant Afranius to expel him, and restored the possession of it to Tigranes. (Dion Cass. xxxvii. 5.)

The next year (B. C. 64) we find him again at war with the king of Parthia, but after several engagements with alternations of success, their differences were arranged by the mediation of Pompey, and the two monarchs concluded a treaty of peace (Dion Cass. xxxvii. 6, 7; App. *Mithr.* 106). This is the last event recorded to us of the reign of Tigranes: the exact date of his death is unknown, but we find him incidentally mentioned by Cicero (*pro Sext.* 27) as still alive and reigning in the spring of B. C. 56, while we know that he was succeeded by his son Artavasdes before the expedition of Crassus against the Parthians in B. C. 54 (Dion Cass. xl. 16). His death must therefore have occurred in this interval.

The character of Tigranes seems to have in no respect differed from that of many other Eastern despots. It was marked by the most extravagant pride and overweening confidence in prosperity, as well as by the most abject humiliation in misfortune. He alienated not only his Greek subjects and dependent princes by his violent and arbitrary acts, but extended his cruelties even to his own family. Of his sons by the daughter of Mithridates, he put to death two upon various charges, while the civil wars in which he was engaged with the third have been already mentioned. Yet he seems not to have been altogether without a tincture of Greek cultivation; for we learn that he

afforded protection to the Athenian rhetorician Amphicrates, and had assembled a company of Greek players to celebrate the opening of a theatre in his new capital of Tigranocerta. (Plut. *Lucull.* 21, 22, 29 ; Appian, *Mithr.* 104.)

The coins of Tigranes, which were probably struck in Syria and bear Greek inscriptions, represent him with a tiara in the Oriental fashion, instead of the simple diadem of the Seleucidae.

COIN OF TIGRANES.

TIGRANES II., king of Armenia, was a son of ARTAVASDES I., and grandson of the preceding. He was living an exile at Rome, when a party of his countrymen, discontented with the rule of his elder brother, Artaxias, sent to request that he should be placed on the throne. To this Augustus assented, and Tiberius was charged with the duty of accomplishing it, a task which he effected apparently without opposition, Artaxias being put to death by some of the Armenians themselves. Tiberius placed the crown on the head of Tigranes with his own hand (B. C. 20), and then withdrew from Armenia (Tac. *Ann.* ii. 3 ; Dion Cass. liv. 9 ; Suet. *Tib.* 9 ; Mon. Ancyr. pp. 35, 107, ed. Franz.; Joseph. *Ant.* xv. 4. § 3). No particulars are known of his reign, which was of short duration. (Tac. *l. c.* ; Orell. *ad loc.*)

TIGRANES III., king of Armenia, appears to have been a son of the preceding, and to have succeeded him on the throne for a short time: but the accounts transmitted to us of the revolutions of the Armenian monarchy at this period are very confused and unsatisfactory. (See Visconti, *Iconographie Grecque*, iii. p. 30 ; and Orell. *ad Tac. Ann.* ii. 3.) According to a fragment of Dion Cassius, quoted by Visconti (*l. c.*) he perished in a war against the neighbouring barbarians.

TIGRANES IV. Another king of this name who was placed on the throne by Augustus, after the death of Artavasdes, would seem to have been distinct from the preceding, as Augustus himself only terms him "a certain Tigranes who belonged to the royal family." (Mon. Ancyr. p. 107.) He is not mentioned by any other historian.

For the later kings of Armenia of this name, see ARSACIDAE. [E. H. B.]

TIGRA'NES (Τιγράνης). 1. A son of the Armenian king who was conquered by Cyrus the Elder. According to Xenophon he had been a schoolfellow of Cyrus, and by his intercession with that monarch, procured the pardon of his father, whose fidelity he thenceforth guaranteed. His name is afterwards repeatedly mentioned in the Cyropaedeia among the friends and attendants of the Persian king (Xen. *Cyrop.* iii. 1, 2, v. 1, 3, viii. 3. § 25, 4. § 1.) In the Armenian historians Tigranes assumes a much more conspicuous character, and is represented as bearing an important part in the overthrow of the Median kingdom, and the defeat of Astyages. He appears to have become a sort of national hero, and his exploits are recounted at length by Moses of Chorene (*Hist. Armen.* i. 23—29), but they are in all probability fabulous.

2. A Persian of the royal race of the Achaemenidae, who commanded the Median troops in the army of Xerxes, with which he invaded Greece, B. C. 480. After the defeat of the Persian king, Tigranes was appointed to command the army of 60,000 men, which was destined to maintain possession of Ionia. (Herod. vii. 62, ix. 96.)

3. One of the sons of Tigranes I., king of Armenia. He had at first enjoyed a high place in his father's favour, so that the latter had even bestowed on him the titles and ensigns of royalty. At a later period, however, he was gained over by the party disaffected to the old king, and joined in their intrigues ; but the plot being discovered, he sought safety in flight, and took refuge with Phraates king of Parthia. That monarch readily embraced the opportunity, gave him his daughter in marriage, and invaded Armenia with a large army in order to place him on the throne. But the Parthian king was unable to reduce Artaxata, the capital of Armenia, and after some time returned into his own dominions, leaving a part only of his forces under Tigranes, who was quickly defeated by the superior arms of his father. He now however sought a refuge in the camp of Pompey, who was at this time (B. C. 66) in full advance upon Artaxata, and who welcomed the young prince with open arms. But when the elder Tigranes came in person to humble himself before the conqueror, Pompey was easily moved to clemency, and instead of placing the son upon his father's throne, left the latter in possession of the greater part of his dominions, while he erected the provinces of Sophene and Gordyene into a subordinate kingdom for the younger Tigranes. The prince had the imprudence to display openly his dissatisfaction with this arrangement ; and not only absented himself from the festival which Pompey gave on the occasion, but soon after openly disobeyed the orders of the Roman general in regard to the disposal of his treasures. Hereupon Pompey caused him to be immediately arrested and detained as a prisoner. A few years later we find him among the captive princes who adorned the triumph of the Roman conqueror, B. C. 61. (Appian, *Mithr.* 104, 105, 117 ; Dion Cass. xxxiii. 33—36 ; Plut. *Pomp.* 33, 45.) [E. H. B.]

TI'LLIUS CIMBER. [CIMBER.]

TILPHU'SA (Τιλφοῦσα). 1. The nymph of the well Tilphusa in Boeotia, which was sacred to Apollo. (Hom. *Hymn. in Apoll.* 247 ; Strab. ix. p. 410, &c. ; Apollod. iii. 7. § 3.)

2. A surname of the Erinnys by whom Ares became the father of the dragon which was slain by Cadmus. (Müller, *Orchom.* p. 142, 2d ed.) [L. S.]

TIMAEA (Τιμαία), wife of Agis II., king of Sparta. [AGIS II.]

TIMAE'NETUS (Τιμαίνετος), a painter, whose picture of a wrestler, in the chamber on the left of the propylaea of the Acropolis at Athens, is mentioned by Pausanias (i. 22. §. 7). [P. S.]

TIMAEUS (Τίμαιος). 1. Of TAUROMENIUM in Sicily, the celebrated historian, was the son of Andromachus, who collected the Naxian exiles,

after their city had been destroyed by Dionysius, and settled them in the town of Tauromenium, which had been recently founded, and of which he became the tyrant, or supreme ruler, B. C. 358 (Diod. xvi. 7, comp. xiv. 59, with Wesseling's note). Andromachus received Timoleon at Tauromenium, when he came to Sicily in B. C. 344, and he was almost the only one of the tyrants whom Timoleon left in possession of their power (Plut. *Tim.* 10; Marcellin. *Vit. Thuc.* § 42). We do not know the exact date of the birth or death of Timaeus, but we can make an approximation to it, which cannot be very far from the truth. We know that his history was brought down to B. C. 264 (Polyb. i. 5), and that he attained the age of ninety-six (Lucian, *Macrob.* 22). Now as his father could not have been a very young man between B. C. 358 and 344, during which time he held the tyrannis of Tauromenium, we probably shall not be far wrong in placing the birth of Timaeus in B. C. 352, and his death in B. C. 256. We learn from Suidas that Timaeus received instruction from Philiscus, the Milesian, a disciple of Isocrates; but we have no further particulars of his life, except that he was banished from Sicily by Agathocles, and passed his exile at Athens, where he had lived fifty years when he wrote the thirty-fourth book of his history (Diod. *Exc. ex libr.* xxi. p. 560, Wess.; Polyb. *Exc. Vat.* pp. 389, 393; Plut. *de Exil.* p. 605, c). We are not informed in what year he was banished by Agathocles, but it may have been in the year that the latter crossed over to Africa (B. C. 310), since we are told that the tyrant, fearing an insurrection in his absence, either put to death or drove into exile all the persons whom he suspected to be hostile to his government. (Diod. xx. 4.)

Timaeus wrote the history of Sicily from the earliest times to B. C. 264, in which year Polybius commences the introduction to his work (Polyb. i. 5). This history was one of great extent. Suidas quotes the thirty-eighth book (*s. v.* ᾧ τὸ ἱερὸν πῦρ), and there were probably many books after this. It appears to have been divided into several great sections, which are quoted with separate titles, though they in reality formed a part of one great whole. Thus Suidas speaks of Ἰταλικὰ καὶ Σικελικὰ in eight books, and of Ἑλληνικὰ καὶ Σικελικά. It has been conjectured that the *Italica* and *Sicelica* were the title of the early portion of the work, during which period the history of Sicily was closely connected with that of Italy; and that the second part of the work was called *Sicelica* and *Hellenica*, and comprised the period during which Sicily was brought more into contact with Greece by the Athenian invasions as well as by other events. The last five books contained the history of Agathocles (Diod. p. 561, Wess.). Timaeus wrote the history of Pyrrhus as a separate work (Dionys. i. 6; Cic. *ad Fam.* v. 12); but, as it falls within the time treated of in his general History, it may almost be regarded as an episode of the latter.

The value and authority of Timaeus as an historian have been most vehemently attacked by Polybius in many parts of his work. He maintains that Timaeus was totally deficient in the first qualificatious of an historian, as he possessed no practical knowledge of war or politics, and never attempted to obtain by travelling a personal acquaintance with the places and countries he described; but on the contrary confined his residence to one spot for fifty years, and there gained all his knowledge from books alone. Polybius also remarks that Timaeus had so little power of observation, and so weak a judgment, that he was unable to give a correct account even of the things he had seen, and of the places he had visited; and adds that he was likewise so superstitious, that his work abounded with old traditions and well-known fables, while things of graver importance were entirely omitted (Polyb. lib. xii. with the *Fragmenta Vaticana* of his work). His ignorance of geography and natural history appears to have been very great, and Polybius frequently mentions his errors on these subjects (*e. g.* ii. 16, xii. 3, 5). But Polybius brings still graver charges against Timaeus. He accuses him of frequently stating wilful falsehoods, of indulging in all kinds of calumnies against the most distinguished men, such as Homer, Aristotle, and Theophrastus, and of attacking his personal enemies, such as Agathocles, in the most atrocious manner. These charges are repeated by Diodorus and other ancient writers, among whom Timaeus earned so bad a character by his slanders and calumnies, that he was nick-named *Epitimaeus* (Ἐπιτίμαιος), or the Fault-Finder (Athen. vi. p. 272, b; comp. Diod. v. 1, xiii. 90, *Exc.* xxi. p. 561, Wess.; Strab. xiv. p. 640). Lastly, Polybius censures the speeches in the history of Timaeus, as unsuitable to the speakers, and the times at which they are represented as delivered, and as marked by a scholastic, verbose, and inflated style of oratory.

Most of the charges of Polybius against Timaeus are unquestionably founded upon truth; but from the statements of other writers, and from the fragments which we possess of Timaeus's own work, we are led to conclude that Polybius has greatly exaggerated the defects of Timaeus, and omitted to mention his peculiar excellencies. Nay, several of the very points which Polybius regarded as great blemishes in his work, were, in reality, some of its greatest merits. The rationalizing Polybius quite approved of the manner in which Ephorus and Theopompus dealt with the ancient myths, which they attempted, by stripping them of all their miracles and marvels, to turn into sober history; but it was one of the great merits of Timaeus, for which he is loudly denounced by Polybius, that he attempted to give the myths in their simplest and most genuine form, as related by the most ancient writers. There can be little doubt that if the early portion of the history of Timaeus had been preserved, we should be able to gain a more correct knowledge of many points than from the histories of Theopompus and Ephorus. Timaeus also collected the materials of his history with the greatest diligence and care, a fact which even Polybius is obliged to admit (*Exc. Vat.* p. 402, init.). He likewise paid very great attention to chronology, and was the first writer who introduced the practice of recording events by Olympiads, which was adopted by almost all subsequent writers of Greek history (Diod. v. 1). For this purpose he drew up a list of the Olympic conquerors, which is called by Suidas Ὀλυμπιονῖκαι ἢ χρονικὰ πραξίδια. Cicero formed a very different opinion of the merits of Timaeus from that of Polybius. He says (*de Orat.* ii. 14):—"Timaeus, quantum judicare possim, longe eruditissimus, et rerum copia et sententiarum varietate abundantissimus, et ipsa

compositione verborum non impolitus, magnam eloquentiam ad scribendum attulit, sed nullum usum forensem." (Comp. Cic. *Brut.* 95.)

In addition to the Sicilian history and the *Olympionicae*, Suidas assigns two other works to Timaeus, neither of which is mentioned by any other writer, namely, An Account of Syria, its cities and kings, in three books (περὶ Συρίας καὶ τῶν αὐτῆς πόλεων καὶ βασιλέων βιβλία γ'), and a collection of rhetorical arguments in sixty-eight books (Συλλογὴ ῥητορικῶν ἀφορμῶν), which was more probably written, as Ruhnken has remarked, by Timaeus the sophist.

The fragments of Timaeus have been collected by Göller, in his *De Situ et Origine Syracusarum*, Lips. 1818, pp. 209—306, and by Car. and Theod. Müller, in the *Frogmenta Historicorum Graecorum*, Paris, 1841, pp. 193—233, both of which works also contain dissertations on the life and writings of Timaeus. (Compare Vossius, *De Historicis Graecis*, pp. 117—120, ed. Westermann; Clinton, *Fast. Hell.* vol. iii. pp. 489, 490.)

2. Of Locri, in Italy, a Pythagorean philosopher, is said to have been a teacher of Plato. (Cic. *de Fin.* v. 29, *de Re Publ.* i. 10.) There is an extant work, bearing his name, written in the Doric dialect, and entitled περὶ ψυχᾶς κόσμου καὶ φύσιος; but its genuineness is very doubtful, and it is in all probability nothing more than an abridgment of Plato's dialogue of *Timaeus*. This work was first printed in a Latin translation by Valla, along with several other works, Venice, 1488 and 1498. It was first printed in Greek at Paris, 1555, edited by Nogarola. It is also printed in many editions of Plato, and in Gale's *Opuscula Mythologica, Physica et Ethica*, Cambridge, 1671, and Amsterdam, 1688. The Greek text was published with a French translation by the Marquis d'Argens, Berlin, 1762. The last and best edition is by J. J. de Gelder, Leyden, 1836. (Comp. Fabric. *Bibl. Graec.* vol. iii. p. 93, foll.) Suidas says (*s. v.*) that Timaeus wrote the life of Pythagoras, but as no other writer mentions such a work by the Locrian Timaeus, it is not improbable that this life of Pythagoras was simply a portion of the history of Timaeus of Tauromenium, who must have spoken of the philosopher in that portion of his work which related to the early history of Italy.

3 and 4. Of Crotona and Paros, Pythagorean philosophers. (Iamblich. *Vit. Pyth.* cap. extr.; Clem. Alex. *Strom.* p. 604; Theodoret. ii. *Therap.* p. 36.)

5. Of Cyzicus, a disciple of Plato, endeavoured to seize the supreme power in the state (Athen. xi. p. 509, a.). Diogenes Laërtius (iii. 46) mentions Timolaus of Cyzicus and not Timaeus among the disciples of Plato; and hence it has been conjectured that there is a corruption in the name, either in Athenaeus or Diogenes.

6. The Sophist, wrote a Lexicon to Plato, addressed to a certain Gentianus, which is still extant. The time at which this Timaeus lived is quite uncertain. Ruhnken places him in the third century of the Christian aera, which produced so many ardent admirers of the Platonic philosophy, such as Porphyry, Longinus, Plotinus, &c. The Lexicon is very brief, and bears the title Τιμαίου σοφιστοῦ ἐκ τῶν τοῦ Πλάτωνος λέξεων, from which it might have been inferred that it is an extract from a larger work, had not Photius (Cod. 151), who had read it, described it as a very short work (βραχὺ ποιημάτιον ἐν ἑνὶ λόγῳ). It is evident, however, that the work, as it stands, has received several interpolations, especially in explanations of words occurring in Herodotus. Notwithstanding these interpolations the work is one of great value, and the explanations of words are some of the very best which have come down to us from the ancient grammarians. It was printed for the first time, from a manuscript at Paris, edited by Ruhnken, Leyden, 1754, with a very valuable commentary, and again, with many improvements, Leyden, 1789. There are also two more recent editions by Koch, Leipzig, 1828, and 1833. The work on rhetorical arguments in sixty-eight books (Συλλογὴ ῥητορικῶν ἀφορμῶν) which Suidas assigns to Timaeus of Tauromenium, was more probably written by Timaeus, the author of the Lexicon to Plato, as has been already remarked. (Ruhnken's Preface to his edition of the Lexicon.)

7. The Mathematician, is quoted by Pliny (*H. N.* v. 9, xvi. 22, ii. 8). Suidas says that Timaeus, the Locrian [No. 2] wrote Μαθηματικά, but whether this was really the work of the Locrian or not, cannot be determined. The fragment on the Pleiades, preserved by the Scholiast on the Iliad (xviii. 486), and usually assigned to Timaeus of Tauromenium, is supposed by Göller to belong to the mathematician.

TIMA'GENES (Τιμαγένης). Three persons of this name are mentioned by Suidas. 1. Timagenes, the rhetorician (ῥήτωρ), of Alexandria, the son of the king's banker, was taken prisoner by Gabinius (B. C. 55), and brought to Rome, where he was redeemed from captivity by Faustus, the son of Sulla. He taught rhetoric at Rome in the time of Pompey, and afterwards under Augustus, but losing his school on account of his freedom of speech, he retired to an estate at Tusculum. He died at Dabanum, a town of Osrhoëne in Mesopotamia. He wrote many books, the titles of which are not given by Suidas. 2. Timagenes, the historian, wrote a Periplus of the whole sea, in five books. 3. Timagenes or Timogenes, of Miletus, an historian or an orator, wrote on the Pontic Heracleia and its distinguished men, in five books, and likewise epistles. Besides these three persons, we have mention of a fourth (4), Timagenes, the Syrian, who wrote on the history of the Gauls. (Plut. *de Fluv.* c. 6.) Of these four writers it is probable that the rhetorician, the historian who wrote the Periplus, and the Syrian, are the same. [Nos. 1, 2 and 4.] Of the historian we have an account given us by the two Senecas, which differs from what Suidas says respecting the grammarian, but does not really contradict the statement of the lexicographer. It is related by the Senecas that Timagenes after his captivity first followed the trade of a cook, and afterwards of a litter or sedan bearer (*lecticarius*), but rose from these humble occupations to be the intimate acquaintance of Augustus. He afterwards offended the emperor by some caustic remarks on his wife and family, and was in consequence forbidden the imperial palace. Timagenes in revenge burnt his historical works, in one of which he gave an account of the deeds of Augustus, and which he had probably written at the request of the emperor. Augustus, however, did not punish him any further, but allowed him to retain the protection of the powerful friends he had formerly enjoyed. He found an asylum in the house of Asinius Pollio. (M. Senec.

Controv. 34 ; L. Senec. *de Ira*, iii. 23, *Ep.* 91.) Plutarch also tells us (*De Adulatore et Amico*, c. 27, p. 68, b), that Timagenes lost the friendship of Augustus by an imprudent use of his tongue.

By putting together the accounts of Suidas and the Senecas, we obtain the following particulars respecting the life of Timagenes. He was a native of Alexandria, from which place he was carried as a prisoner to Rome, where he was first employed as a slave in menial offices, but being liberated by Faustus Sulla, the son of the dictator, he opened a school of rhetoric, in which he taught with great reputation and success. (Comp. Hor. *Ep.* i. 19. 15.) His fame gained him the friendship of many distinguished men, and among others of the emperor Augustus, who induced him to write a history of his exploits. But having offended Augustus by sarcastic remarks upon his family, he was forbidden the palace; whereupon he burnt his historical works, gave up his rhetorical school, and retired from Rome to the house of his friend Asinius Pollio at Tusculum. After he had discontinued writing a long while, he resumed his pen (Quintil. x. 1), and composed those historical works upon which his fame was founded. How long he resided at Tusculum we do not know, nor the reason for which he quitted this retreat, but he afterwards went to the East, and died at Dabanum in Mesopotamia. It is probable that it was from the place of his death that he was called the Syrian by the author of the treatise *de Fluviis* (c. 6). The works of Timagenes mentioned by ancient writers are, 1. Περίπλους. (Suidas, *s. v.* Τιμαγένης.) It is probably from this work that Strabo quotes (xv. p. 711). 2. Περὶ βασιλέων, appears to have contained a history of Alexander the Great and his successors. (Steph. Byz. *s. v.* Μιλύαι ; Curt. ix. 5. § 21; Joseph. *c. Apion.* ii. 6 ; Plut. *Pomp.* c. 49). 3. On the Gauls (Plut. *l. c.;* Strab. iv. p. 188 ; Amm. Marc. xv. 9. § 2.) (Bonamy, *Recherches sur l'historien Timagène*, in the *Mém. de l'Academie des Inscr.* vol. xiii. p. 35, foll.; Schwab, *Disputatio de Livio et Timagene, historiarum scriptoribus, aemulis*, Stuttg. 1834 ; Vossius, *De Historicis Graecis*, p. 195, foll., ed. Westermann, who makes the rhetorician, the historian and the Syrian three distinct persons ; Clinton, *Fast. Hellen.* vol. iii. p. 624, who supposes the rhetorician and the historian to be two distinct persons, but makes the Syrian the same as the historian.)

TIMAGE'NIDAS or TIMAGE'NIDES (Τιμαγενίδας, Τιμαγενίδης), a Theban, son of Herpys, was one of the principal adherents of the Persian cause in the invasion of Xerxes. Shortly before the battle of Plataea, Timagenides advised Mardonius to occupy the passes of Cithaeron, and so to intercept the re-inforcements and supplies which were coming in through them to the enemy. The advice was taken, and the Persians succeeded in cutting off a convoy of provisions with 500 beasts of burden. After their victory at Plataea the Greeks advanced against Thebes, and demanded that the chief traitors to the national cause, Timagenides among the number, should be given up to them. The Thebans at first refused in spite of the ravages which their land suffered, but at length they consented at the instigation of Timagenides himself. It appears that the culprits expected to be brought to an open trial, at which they hoped to have recourse effectually to the expedient of bribery. To prevent this, however, Pausanias carried them off to Corinth, and there put them to death without any judicial ceremony. (Herod. ix. 38, 86—88 ; Paus. vii. 10.) [E. E.]

TIMA'GORAS (Τιμαγόρας), historical. 1. A Tegean, was one of the ambassadors who were sent, in B. C. 430, to ask the king of Persia to aid the Peloponnesians against Athens. On their way through Thrace they were seized by SADOCUS at the instigation of the Athenian envoys at the court of Sitalces, and, having been taken to Athens, were there put to death. (Thuc. ii. 67.)

2. A citizen of Cyzicus, and son of Athenagoras. Having been driven into exile by his political opponents of the democratic party, he took refuge at the court of Pharnabazus, the satrap of the Persian provinces near the Hellespont, by whom he was sent to Lacedaemon, in B. C. 412, to urge that a fleet should be despatched to support the Greek cities in his satrapy in their intended revolt from Athens. (Thuc. viii. 6, 39.) [PHARNABAZUS, No. 2.]

3. An Athenian, was the colleague of Leon as ambassador from Athens, in B. C. 367, to the Persian court. [LEON, No. 6.] In this mission he spent four years, and had the address to adapt his conduct to what he perceived to be the king's inclination, separating himself altogether from Leon, and taking part with Pelopidas, the Theban envoy. His supple compliance and his treachery in revealing state-secrets purchased for him the bounty of Artaxerxes, but on his return home he was impeached by Leon, and put to death. (Xen. *Hell.* vii. 1. §§ 33, &c.; Plut. *Artax.* 22, *Pelop.* 30; Demosth. *de Fals. Leg.* pp. 383, 400 ; Ath. ii. p. 48, d, e; Val. Max. vi. 3, ext. 2.) Athenaeus (*l. c.*) speaks of a Cretan, called Timagoras, who also enjoyed the Persian king's favour and was a distinct person from the Athenian of the same name. See, however, Casaub. *ad loc.*

4. A Rhodian, was placed in command of five ships, which his countrymen sent to Chalcis, in B. C. 171, to co-operate with C. Lucretius in the war with Perseus. (Polyb. xxvii. 6.)

5. In the same passage of Polybius it is stated that, while these five ships sailed to Chalcis, one more was sent to Tenedus under a commander also named Timagoras, who fell in with and captured the crew of a ship which was conveying Diophanes on an embassy from Perseus to Antiochus Epiphanes. Diophanes himself escaped. [E. E.]

TIMA'GORAS (Τιμαγόρας), of Chalcis, a painter, contemporary with Panaenus, whom he defeated in a contest for the prize of painting, at the Pythian games. Timagoras afterwards celebrated his victory in a poem. (Plin. *H. N.* xxxv. 9. s. 35.) [P. S.]

TIMANDRA (Τιμάνδρα), a daughter of Tyndareus and Leda, and the wife of Echemus, by whom she became the mother of Euandrus. (Apollod. iii. 10. § 6 ; Paus. viii. 5. § 1 ; Serv. *ad Aen.* viii. 130.) Another mythical personage of this name is mentioned by Antonius Liberalis (5). [L. S.]

TIMANTHES (Τιμάνθης), an athlete of Cleonae. Pausanias relates of him that, when he had ceased to be a competitor at the games, he used still to make daily trial of his strength by bending a huge bow. At length, however, having been absent for some time from his own city, he found on his return that he was no longer able to perform the feat, whereupon he burnt himself to death through mortification. There was a statue of

him at Olympia, the work of Myron. (Paus. vi. 8.) [E. E.]

TIMANTHES (Τιμάνθης), artists. 1. The celebrated Greek painter, contemporary with Zeuxis and Parrhasius (about Ol. 95, B. C. 400; Plin. *H. N.* xxxv. 10. s. 36. § 3), is said by Quintilian (ii. 13) to have been a native of Cythnos, but Eustathius (*ad Il.* xxiv. 163, p. 1343. 60) makes him a Sicyonian: these testimonies may be reconciled by supposing him to have been a native of Cythnos, and to have belonged to the Sicyonian school of painting. Our information respecting his personal history is confined to the facts of his having contended with Parrhasius and Colotes; the works which he painted on those occasions will be mentioned presently. Native genius, power of expression and suggestion, and entire mastery of the resources of his art, seem to have been the chief qualities which characterised Timanthes. (Plin. *l. c.* § 6.) His pictures were distinguished, Pliny tells us, from those of all other painters by suggesting more than they expressed; and, striking as was the art displayed in them, they showed a genius which surpassed that art. (*Atque in unius hujus operibus intelligitur plus semper, quam pingitur: et cum sit ars summa, ingenium tamen ultra artem est*). Only five of his works are mentioned; but they are evidently masterpieces, and one of them involves one of the most interesting questions in the history of art.

(1) The work referred to, and that which appears to have been regarded by the ancients as his masterpiece, is the celebrated picture of the sacrifice of Iphigeneia, which he painted in competition with Colotes of Teos (Quintil. *l. c.*); and the question involved in it is, whether Timanthes displayed consummate skill, or was guilty of a mere trick, in painting Agamemnon with his face hidden in his mantle. It is evident that the ancients regarded this stroke of art with the most unbounded admiration. Pliny tells us that it was "*oratorum laudibus celebrata;*" and it is praised also by Cicero (*Orat.* 22), Quintilian (*l. c.*), and Valerius Maximus (viii. 11. ext. 6). Unfortunately, however, these writers display in this, as in other cases, their ignorance of the true principles of art, by giving an unsound reason for their right judgment of the work. The picture, they tell us, showed Iphigeneia, standing by the altar, surrounded, among the assistants, by Calchas, whose prophetic voice had demanded her sacrifice, and whose hand was about to complete it, Ulysses, who had brought her from her home, and Menelaus, her father's brother, all manifesting different degrees of grief, so that, when the artist had painted the sorrow of Calchas, and the deeper sorrow of Ulysses, and had added all his powers to express the woe of Menelaus, his resources were exhausted, and, unable to give a powerful expression to the agony of the father, he covered his head with a veil. In the present state of aesthetic criticism, it is hardly necessary to point out the absurdity of thus making out Timanthes to be the Epimetheus of painting. The very writers, who have given this false judgment, let fall expressions, borrowed doubtless from their Greek authorities, which intimate the true reason of the manner in which Timanthes painted Agamemnon: "patris ipsius vultum velavit, quem *digne* non poterat ostendere," says Pliny; "non reperiens quo *digno modo* patris vultum posset exprimere," says Quintilian. In one word, it was his knowledge of aesthetic principles, not his want of artistic power, that dictated to Timanthes this mode of representation. His conduct has been most admirably vindicated by Fuseli, in reply to the (in this case) mistaken judgment of Reynolds, and the shallow flippancy of Falconet (Reynolds, *Discourse* viii.; Fuseli, *Lecture* i. vol. ii. pp. 44—58, in Knowles's *Life and Writings of Fuseli*). The whole of Fuseli's remarks should be read; but the following extract will perhaps convey their spirit sufficiently. "The subject of Timanthes was the immolation of Iphigenia; Iphigenia was the principal figure, and her form, her resignation, or her anguish, the painter's principal task; the figure of Agamemnon, however important, is merely accessory, and no more necessary to make the subject a completely tragic one, than that of Clytemnestra the mother, no more than that of Priam, to impress us with sympathy at the death of Polyxena. It is therefore a misnomer of the French critic, to call Agamemnon 'the hero' of the subject.

"Neither the French nor the English critic appears to me to have comprehended the real motive of Timanthes, as contained in the words, '*decere, pro dignitate*, and *digne*,' in the passages of Tully, Quintilian, and Pliny; they ascribe to impotence what was the forbearance of judgment. Timanthes felt like a father: he did not hide the face of Agamemnon, because it was beyond the power of his art, not because it was beyond the possibility, but because it was beyond the dignity of expression, because the inspiring feature of paternal affection at that moment, and the action which of necessity must have accompanied it, would either have destroyed the grandeur of the character, and the solemnity of the scene, or subjected the painter with the majority of his judges to the imputation of insensibility. He must either have represented him in tears, or convulsed at the flash of the raised dagger, forgetting the chief in the father, or shown him absorbed by despair, and in that state of stupefaction, which levels all features and deadens expression; he might indeed have chosen a fourth mode, he might have exhibited him fainting and palsied in the arms of his attendants, and by this confusion of male and female character, merited the applause of every theatre at Paris. But Timanthes had too true a sense of nature to expose a father's feelings, or to tear a passion to rags; nor had the Greeks yet learnt of Rome to steel the face. If he made Agamemnon bear his calamity as a man, he made him also feel it as a man. It became the leader of Greece to sanction the ceremony with his presence, it did not become the father to see his daughter beneath the dagger's point: the same nature that threw a real mantle over the face of Timoleon, when he assisted at the punishment of his brother, taught Timanthes to throw an imaginary one over the face of Agamemnon; neither height nor depth, but propriety of expression was his aim."

The question as to whether Timanthes invented this mode of representation, or whether he borrowed it from Euripides, is altogether beside the mark; and, in raising such a question, Falconet merely showed his ignorance of the true relation between pictorial and poetic invention. It may be worth while, however, to mention that Eustathius supposed the idea to have been suggested to Timanthes by a line of the Iliad (xxiv. 163). An imitation of the picture of Timanthes was found on

the wall of a house at Pompeii. (*Mus. Borb.* iv. 3.; *Pompeii*, vol. ii. p. 165.) (2) With his picture of the contest of Ajax and Ulysses for the arms of Achilles, he gained a victory over Parrhasius, respecting which, and the arrogant remark of Parrhasius on the occasion, see PARRHASIUS, p. 128, b. (3) The picture of the death of Palamedes at Ephesus, mentioned by Photius (*Bibl.* Cod. 190, vol. i. p. 146, b. 27, ed. Bekker) is ascribed to Timanthes by Tzetzes (*Chil.* viii. 198). (4) A picture of his was preserved at Rome, in the temple of Peace, which Pliny describes in the following words: *Pinxit et heroas, absolutissimi operis, arte ipsa complexus vires pingendi.* (5) Lastly, as a striking example of his skill and invention, Pliny mentions his picture of a sleeping Cyclops, of a very small size (*parvula tabula*), in which the magnitude of the figure was indicated by the insertion of some satyrs, measuring his thumb with a thyrsus. Timanthes is mentioned by Cicero (*Brut.* 22) as one of the painters who used only four colours. The sense, in which this is to be understood, is explained in the *Dictionary of Antiquities*, *s. v. Colores.*

2. A painter, contemporary with Aratus. His picture of the battle of Pellene, in which Aratus defeated the Aetolians (Ol. 135. 1, B. C. 240), is praised by Plutarch (*Arat.* 32). [P. S.]

TIMA'RCHIDES, a freedman and an accensus of Verres, was one of the most villainous instruments of the oppressions of Verres. (Cic. *Verr.* ii. 28, 53, 54, iii. 66, v. 45.)

TIMA'RCHIDES and TI'MOCLES (Τιμαρχίδης, Τιμοκλῆς), of Athens, the sons of Polycles, have already been spoken of under POLYCLES, p. 459, a., where their statues of Asclepius and Athena are mentioned, and their date is discussed; for it is, of course, dependent on the date assigned to Polycles. In addition to the remarks in that article, it should be observed that, in the passage of Pliny referred to (*H. N.* xxxvi. 5. s. 4. § 10), not only are Polycles and the sons of Timarchides mentioned as the makers of statues in the portico of Octavia, but also Timarchides himself, as the maker of a statue of Apollo, holding the cithara, in his temple, which formed a part of those buildings. Moreover, it is most probable that the passage, correctly read, contains some further information about "the sons of Timarchides," who are nameless in the ordinary text, as established by Harduin. The old text had "*Item Polycles et Dionysius, Timarchidis filii*," &c.; and, although the first four words are not contained in the MSS. used by Harduin, who therefore rejected them, they are found, with a slight variation, in the Bamberg MS., which gives "*Idem polycles et dionysius timarcidis, fili*," *i. e. filius.* The last word is confirmed by the Munich MS., which has "*machidis filius.*" Hence it would appear to be probable that the true reading is "*Idem Polycles* (who had been mentioned in the preceding sentence) *et Dionysius, Timarchidis filius*," or, as Jan proposes to read it, "*Iidem Polycles et Dionysius* (for the latter also is mentioned in the preceding sentence), *Timarchidis filii.*" (Sillig's edition of Pliny and Jan's Supplement.)

Slight as is the difference between the two readings, they have a very different effect on the succession of this family of artists. According to the former, we have only to add to the genealogy the name of Dionysius, thus:—

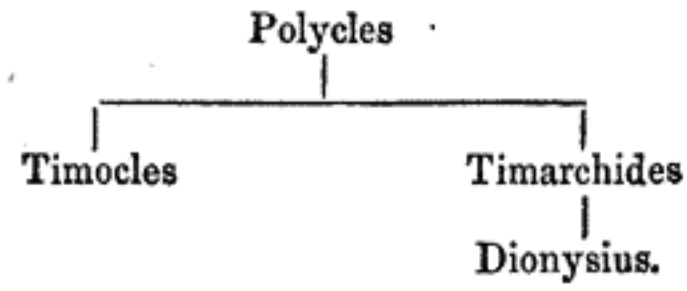

But then we have the somewhat improbable result of a grandfather and grandson working together on the same statue. If, on the other hand, we adopt the reading of Jan, and combine it with the statement of Pausanias, that Timocles and Timarchides were the sons of Polycles, and if we still identify this Polycles with the Polycles of Pliny, the result is the absurdity that "the same Polycles" was both the son and the father of Timarchides. Either, therefore, we must place another Timarchides at the beginning of the genealogy, thus—

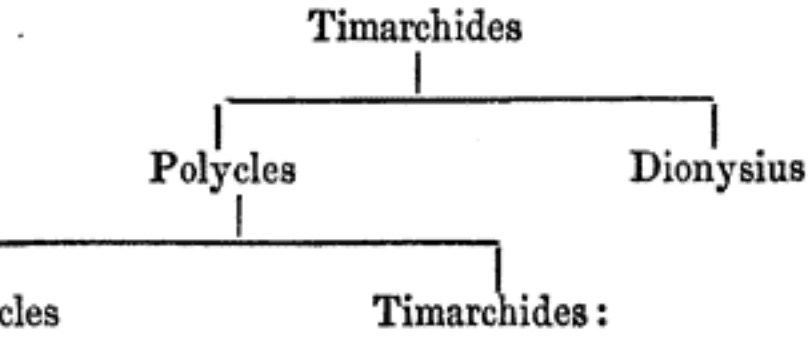

or, we must reject the word *idem* or *iidem* (restoring, perhaps, *item* in its place), and thus obtain another Polycles, the brother of Dionysius: or, lastly, the identification of the Polycles of Pausanias and Pliny may be given up, and it may be supposed that we have two different and somewhat distinct portions of this artistic family, namely,

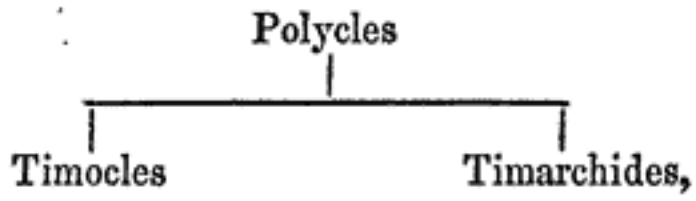

the artists mentioned by Pausanias, and

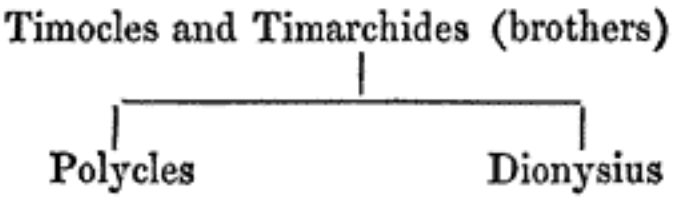

those mentioned by Pliny. In this position the question must be left for the solution of other scholars, and for the instruction of students in the difficulties of criticism. It must, however, be remembered that the text cannot be regarded as fixed by the authority of the Bamberg MS.

The works of Timarchides and Timocles at Rome were in marble. Pausanias does not specify the material of their statues which he mentions. Pliny, however, includes Timarchides in his list of those statuaries in bronze, who made *athletas et armatos et venatores sacrificantesque.* (*H. N.* xxxiv. 8. s. 19. § 34.) [P. S.]

TIMARCHUS (Τίμαρχος), historical. 1. An Athenian general, who, in conjunction with Leotrophides, was sent in command of an expedition against Megara, in B. C. 408. (Diod. xiii. 65.)

2. An Athenian politician, the son of Arizelus, a contemporary of Demosthenes and Aeschines. He was an active orator, and took a conspicuous part in public affairs, being the author of a considerable number of decrees. One of these forbade the exportation of arms or marine stores for the service of Philip of Macedon, under pain of death. Timarchus was, however, a man of the most profligate and abandoned habits. He joined Demosthenes

in impeaching Aeschines, on the score of malversation in the embassy to Philip. Aeschines, however, anticipated him, and brought him to trial under a law of Solon, by which any one who had been guilty of such flagrant excesses as Timarchus, was forbidden to appear before the public assembly. There are different accounts as to the result of this trial. According to some, Timarchus was condemned and disfranchised; according to others, he put an end to his life even before the trial was terminated. (Plut. *Vit. X. Orat. Aesch.*; Prooem. *ad Aesch. adv. Tim.*) Timarchus had previously been impeached by Aristogeiton, and prevented from being entrusted with a public commission. (Suidas *s. v.*; Harpocr. *s. v.* Αὐτοκλείδης and Θέρσανδρος; Tzetzes, *Chiliad.* vi. 47, &c.; Aeschines Κατὰ Τιμάρχου, with Taylor's preface.)

3. A favourite of Antiochus, the son of Antiochus the Great, by whom he was appointed satrap of Babylon. He administered the affairs of his province badly, and having made a stand against Demetrius Soter, was overpowered and put to death by him. (Appian. *Syr.* 45, 47.)

4. A tyrant of Miletus, who was overthrown by Antiochus, the son of Antiochus Soter. The deliverance seems to have been a most welcome one, as the Milesians, in consequence of it, gave to Antiochus the surname Θεός. (Appian. *Syr.* 65.) [C. P. M.]

TIMARCHUS (Τίμαρχος), literary. 1. A friend and disciple of Aristotle, left by him as one of the guardians of Nicanor. (Diog. Laërt. v. 12.)

2. A Greek grammarian, who lived in the reign of Ptolemaeus Euergetes. (Suid. *s. v.* Ἀπολλώνιος.)

3. A Greek grammarian, of uncertain date. Athenaeus (xi. p. 501) quotes from the fourth book of a work by him, περὶ τοῦ Ἐρατοσθένους Ἑρμοῦ. He also wrote upon Homer (Schol. *ad Il.* φ. 122), and on Euripides (Schol. *ad Eurip. Med.* 1). If the reading in Harpocration (*s. v.* Ἀργᾶς), is correct, Timarchus was a native of Rhodes, and was a writer on *glosses*. But as we find elsewhere mention of a Rhodian named Timachidas, who was a glossographer, some critics propose to alter the reading in Harpocration. The reason is not a very convincing one. (Vossius, *de Hist. Gr.* p. 143; Ruhnken, *Opuscula*, p. 205.) [C. P. M.]

TIMARCHUS, artist. [CEPHISODOTUS, No. 2, p. 670.]

TIMARCHUS, CLAU'DIUS, of Crete, was accused in the senate in A. D. 62, on which occasion Paetus Thrasea made a celebrated speech, the substance of which is given by Tacitus (*Ann.* xv. 20).

TIMA'RETE (Τιμαρέτη), a female painter, the daughter of that Micon, whom Pliny distinguishes from the celebrated painter Micon, by the epithet of *minor* (*H. N.* xxxv. 9. s. 35). Pliny also tells us that she painted a panel-picture of Diana, in a very ancient style of the art (*antiquissimae picturae*), which was preserved at Ephesus. (*H. N.* xxxv. 11. s. 40. § 43.) [P. S.]

TIMA'SION (Τιμασίων), a citizen of Dardanus in the Troad, appears to have been a soldier of fortune, and served in Asia under CLEARCHUS and DERCYLLIDAS. He was exiled from his native city,—at what period we do not know,—and was one of those who entered the service of Cyrus the Younger. In the retreat of the 10,000, after the treacherous arrest of the five generals by Tissaphernes, Timasion was chosen commander in the room of Clearchus, and he and Xenophon, as the youngest of the new leaders, were appointed to command the rear-guard. When the Cyreans had reached Cotyora, and were waiting there for the transports which the Sinopian envoys had promised them, Timasion and Thorax, a Boeotian, took advantage of the report of Xenophon's project for the establishment of a Greek colony on the Euxine, to represent to some merchants of Sinope and Heracleia that the only way to prevent it was to furnish pay as well as ships to the army. The two cities in question, on this being reported to them, not only engaged to do what was desired, but even bribed Timasion to persuade the Greeks to accept the terms, and to sail away home. Afterwards, however, when they knew that Xenophon had abandoned his project, they would not fulfil their promise of paying the soldiers, and Timasion accordingly and the other generals, who had been involved in the same intrigues with him, and had ventured to hold out to the men brilliant prospects of abundant funds, tried to persuade Xenophon to resume his design. He refused, however, to bring the question at all before the army, and they then attempted to gain over the officers of their respective divisions, but a report of what they were about spread among the troops, and their indignant opposition defeated the plan. When the Cyreans separated into three divisions at Heracleia, Timasion continued with the one under Xenophon, and when it was advancing to rescue the Arcadians from the Bithynians, whose country they had attempted to plunder, and who had hemmed them round on a hill where they had taken refuge, he was sent forward with the cavalry to reconnoitre; and shortly after we find him again commanding the cavalry in the battle in which the Greeks defeated the forces of Pharnabazus and the Bithynians. On the discovery of the inability of COERATADAS to perform the promises by which he had induced the Cyreans to elect him as their leader, while the army was lying without the walls of Byzantium, Timasion, in opposition to the other generals, wished to cross over again to Asia, in the hope of returning to his native city with the treasures which we find he had collected in his expeditions. He entered with the rest of the army into the service of Seuthes [SEUTHES, No. 2], and took part in the hard winter campaign which reestablished the Thracian prince in his kingdom; and when the disputes arose about the pay, which Seuthes wished to evade, and Heracleides, the instigator of the prince, endeavoured to cause disunion among the generals, Timasion positively refused to act apart from Xenophon. He, no doubt, crossed over to Asia with the army, when it entered into the Spartan service; and perhaps he then took an early opportunity to return home to Dardanus. (Xen. *Anab.* iii. 1. § 47, 2. § 37, v. 6. §§ 19—37, vi. 1. § 32, 3. §§ 14, 22, 5. § 28, vii. 1. § 40, 2. §§ 1, 2, 3. §§ 18, 46, 5. §§ 4, 10.) [E. E.]

TIMASI'THEUS or TIMESI'THEUS (Τιμασίθεος, Τιμησίθεος), a citizen of Trapezus, and a proxenus of the Mossynoeci, between whom and the Cyrean Greeks he acted as interpreter, when the latter wished to make a treaty with the barbarians, and to obtain a passage through their country. (Xen. *Anab.* v. 4. §§ 2, &c.) [E. E.]

TIMASI'THEUS (Τιμασίθεος), an athlete of Delphi, who conquered several times in the pan-

cratium at the Olympic and Pythian games, and was also distinguished as a brave soldier. He was one of the partisans of the Athenian ISAGORAS, when he seized the Acropolis, with the help of Cleomenes. The citadel was besieged by the Athenians, and Timasitheus was one of those who fell into their hands, and were put to death. Pausanias mentions his statue at Olympia, the work of Ageladas, the Argive. (Herod. v. 72; Paus. vi. 8.) [E. E.]

TIMA'SIUS, FL., a distinguished general in the reign of Theodosius I. He was appointed commander of the cavalry in A. D. 386, and of the infantry in 388, and he was made consul along with Promotus in 389. In 391 Timasius served under Theodosius in his campaign against the barbarians in Macedonia, and in 394 he was made commander of the Roman troops in the war against Eugenius. After the death of Theodosius and the accession of Arcadius, Eutropius, who had unbounded influence over the latter, resolved to ruin all persons of influence in the reign of the late emperor. Timasius was one of his first victims. He was accused of aspiring to the empire, and banished to the Oasis in Africa in 396. (Zosim. iv. 45, 57, v. 8, 9; Sozomen, viii. 7; Suidas, *s. v.*; Tillemont, *Histoire des Empereurs*, vol. v., and the authorities there quoted.)

TIME'SIAS (Τιμησίας) or TIME'SIUS (Τιμήσιος, Herod.), of Clazomenae, was the first founder of the colony of Abdera in Thrace. He is praised both by Plutarch and Aelian as a wise and virtuous man. Eusebius places his colony in the 31st Ol., B. C. 656. Timesias was expelled by the Thracians, but he was afterwards worshipped as a hero at Abdera by the Teians, who at a later time founded a second colony in that place. (Herod. i. 168; Plut. *Reip. ger. Praecepta*, p. 812, a; Aelian. *V. H.* xii. 9.)

TIME'SICLES. [MISITHEUS.]

TIMESI'THEUS (Τιμησίθεος), a tragic poet, mentioned only by Suidas (*s. v.*) who gives us the following titles of his plays:—Δαναΐδες β', Ἕκτορος λύτρα, Ἡρακλῆς, Ἰξίων, Καπανεύς, Μέμνων, Μνηστῆρες, Ζηνὸς γοναί, Ἑλένης ἀπαίτησις, Ορέστης [καὶ] Πυλάδης, Κάστωρ καὶ Πολυδεύκης. In the last title but one, the καὶ, which is not in the text of Suidas, should evidently be inserted, for it cannot be supposed that Ὀρέστης and Πυλάδης were two distinct plays, any more than Κάστωρ and Πολυδεύκης. Meineke proposes to unite also two of the other titles, so as to make Ἑλένης μνηστῆρες a single play (*Hist. Crit. Com. Graec.* p. 391), but Welcker judiciously observes that the μνηστῆρες may refer to the suitors of Penelope quite as probably as to those of Helen, and that, in either case, the title is quite sufficient as it stands, without robbing another play in order to improve it. Welcker has also remarked, and probably with as much truth as ingenuity, that some of the above titles seem to be those of satyric dramas; for the Ζηνὸς γοναί cannot possibly be a tragedy, and Ἡρακλῆς, standing alone, without any epithet, indicates a satyric drama rather than a tragedy; and moreover, the Ζηνὸς γοναί and the Ἑλένης ἀπαίτησις both stand out of the alphabetical order. The same scholar shows that there is reason to think that the Δαναΐδες was not founded on the corresponding play of Aeschylus, but contained a different version of the story, which had already been adopted by Archilochus, and according to which Lynceus avenged his brethren by slaying Danaus and his daughters (Jo. Malal. *Chron.* iv. init.; Schol. *Eurip. Hec.* 869, Serv. *ad Virg. Aen.* x. 497). The plan of the Ἑλένης ἀπαίτησις may be conjectured to have been borrowed from Sophocles, and that of the Ἰξίων from Euripides; shortly after whom, so far as any conclusion can be drawn from the titles, Timesitheus appears to have lived (Fabric. *Bibl. Graec.* vol. ii. p. 325; Welcker, *die Griech. Tragöd.* pp. 1046—1048; Kayser, *Hist. Crit. Trag. Graec.* p. 327; Wagner, *Frag. Trag. Graec.* pp. 144, 145, in Didot's *Bibliotheca.*) [P. S.]

TIME'SIUS. [TIMESIAS.]

TIMO (Τιμώ), one of the inferior priestesses in the temple of Demeter at Paros, offered to betray Paros to Miltiades. (Herod. vi. 134.) [MILTIADES.]

TIMO'CHARES, was the author of a work on Antiochus, which is cited by Eusebius (*Praep. Ev.* ix. 35, p. 265). Another writer of the same name is mentioned by the Scholiast on Aratus (*Phaen.* 269).

TIMO'CHARES, physician. [NICIAS, No. 1. p. 1188.]

TIMO'CHARIS (Τιμόχαρις), a statuary of Eleuthernae, in Crete, whose name occurs in an inscription, found at Astypalaea, as the maker of a statue dedicated to Asclepius, by a certain Archimenidus, the son of Arithmius. The style of the letters of the inscription is that of the period of the Roman dominion in Greece. (Böckh, *Corp. Inscrip.* Addend. vol. ii. p. 1098, No. 2491, b.; R. Rochette, *Lettre à M. Schorn*, pp. 445, 446, 2d ed.) His name also occurs in one of the inscriptions found by Ross, at Lindos in Rhodes, as the maker of a statue of Nicasidamus, priest of Athena Lindia (*Rhein. Mus.* 1846, vol. iv. p. 169), and again in another Rhodian inscription, also discovered by Ross, as the maker of a dedicatory statue of a certain Xenophantus. (Ross, *Hellenika*, pt. ii. p. 108.) [P. S.]

TIMOCLEIA (Τιμόκλεια), a woman of Thebes, at the capture of which by Alexander the Great, in B. C. 335, her house was broken into and pillaged by a body of Thracians in the Macedonian service. She was herself violated by their commander, who then asked her whether she had not gold or silver concealed somewhere. Answering in the affirmative, she led him to a well in her garden, where she pretended to have thrown her chief treasures when the city was taken, and, while he was stooping to look, she pushed him in, and killed him. Hereupon she was brought by the Thracians before Alexander, and exhibited so high a spirit and so noble a bearing in the interview, that the king ordered her to be set at liberty with her children. (Plut. *Alex.* 12.) [E. E.]

TIMOCLES (Τιμοκλῆς). 1. A tragic poet of uncertain date, who is distinguished from the comic poet (No. 2) by Athenaeus (ix. p. 407, b.) in the following words, Τιμοκλῆς ὁ τῆς κωμῳδίας ποιητής, ἦν δὲ καὶ τραγῳδίας, which Schweighäuser has unaccountably misunderstood, as if they implied the identity of the comic and the tragic poet, whereas they mean "Timocles the comic poet, but there was also a tragic" (poet of the same name). There is, however, no other mention of this poet; for, although a quotation from Sophocles in Plutarch (*Timol.* 36) is ascribed by some MSS. to Timocles, it is so evident that the latter reading may have

arisen, according to a frequent and well-known error of transcription, out of a confusion with the word Τιμολέοντος just before, that the balance of probability is in favour of the common reading, and accordingly the passage is placed by Dindorf and Ahrens among the fragments of Sophocles (Fabric. *Bibl. Graec.* vol. ii. p. 325 ; Welcker, *die Griech. Tragöd.* p. 1100 ; Meineke, *Hist. Crit. Com. Graec.* p. 430 ; Wagner, *Frag. Com. Graec.* p. 146, in Didot's *Bibliotheca*).

2. A distinguished Athenian comic poet of the Middle Comedy, who lived at a period when the revival of political energy, in consequence of the encroachments of Philip, restored to the Middle Comedy much of the vigour and real aim of the Old, is conspicuous for the freedom with which he discussed public men and measures, as well as for the number of his dramas, and the purity of his style, in which scarcely any departures from the best standards of Attic diction can be detected. His time is indicated by several allusions in his plays, especially to the Attic orators and statesmen. Like Antiphanes, he made sarcastic allusions to the vehement spirit and rhetorical boldness of Demosthenes, whom he also attacked, with Hyperides, and the other orators who had received money from Harpalus. (Pseudo-Plut. *Vit. X. Orat.* p. 845, b. ; Timoc. *Heroës*, *ap.* Ath. vi. p. 224, a., *Delus* or *Delius*, *ap.* Ath. viii. p. 341, e. ; Clinton, *F. H. s. aa.* 343, 336, 324, where, as well as in Meineke, other such personal allusions are mentioned.) Hence the period during which he flourished appears to have extended from about the middle of the fourth century B. C. till after B. C. 324, so that at the beginning of his career he was in part contemporary with Antiphanes, and at the end of it, with Menander. (Comp. Ath. vii. p. 245, c.) There is also an allusion to one of his plays, the *Icarii*, in a fragment of Alexis (Ath. iii. p. 120, a). From these statements it is clear that he is rightly referred to the Middle Comedy, although Pollux (x. 154) reckons him among the poets of the New (τοῖς νεωτέροις), perhaps on account of the late period down to which he flourished. He is the latest of the poets of the Middle Comedy, excepting Xenarchus and Theophilus.

Suidas, who has here fallen into his frequent error of making two persons out of one, assigns to Timocles, in his two articles upon him, nineteen dramas, on the authority of Athenaeus, in whose work are also found some titles not mentioned by Suidas, and a few more are gathered from other sources. The list, when completed and corrected, stands thus : — Αἰγύπτιοι, Βαλανεῖον, Δακτύλιος, Δῆλος or perhaps Δήλιος, Δημοσάτυροι, Διονυσιάζουσαι, Διόνυσος, Δρακόντιον, Ἐπιστολαί, Ἐπιχαιρέκακος, Ἥρωες, Ἰκάριοι σάτυροι. Καύνιοι, Κένταυρος ἢ Δεξαμενός, Κονίσαλος, Λήθη, Μαραθώνιοι, Νέαιρα, Ὀρεσταυτοκλείδης, Πολυπράγμων, Ποντικός, Πορφύρα (but perhaps this belongs to Xenarchus), Πύκτης, Σαπφώ, Συνέριθοι (doubtful), Φιλοδικαστής, Ψευδολῆσται. Some of these titles involve important questions, which are fully discussed by Meineke. (Fabric. *Bibl. Graec.* vol. ii. pp. 503, 504 ; Meineke, *Frag. Com. Graec.* vol. i. pp. 428—433, vol. iii. pp. 590—613 ; Editio Minor, pp. 798—811.)

3. Of Syracuse, a supposed author of one of the pretended works of Orpheus, namely, the Σωτήρια, which was also ascribed to Persinus of Miletus (Suid. *s. v.* Ὀρφεύς ; Eudoc. p. 318). Nothing more is known of him. (Fabric. *Bibl. Graec.* vol. i. p. 158 ; Meineke, vol. i. pp. 430, 431.)

4. There is also an almost unintelligible passage in Photius (*Epist.* 55, p. 111), about a certain mendacious writer of the name of Timocles. (Meineke, *l. c.*) [P. S.]

TIMOCLES, artist. [TIMARCHIDES].

TIMO'CRATES (Τιμοκράτης). 1. A Lacedaemonian, was one of the three counsellors (Brasidas and Lycophron being his colleagues) who were sent to assist Cnemus after his first defeat by Phormion in the Corinthian gulf, in B. C. 429. In the second battle there shortly after, Tímocrates was on board of a Leucadian galley, which was one of the twenty fast-sailing ships appointed to prevent the Athenians from escaping to Naupactus. This vessel, in the pursuit, far outstripped the rest of the squadron, and the hindmost Athenian galley, closely chased by it, wheeled suddenly round a merchant ship which was lying at anchor, struck her pursuer in the centre, and sank her. Timocrates hereupon slew himself, and his body was washed into the harbour of Naupactus (Thuc. ii. 85—92).

2. An Athenian, was one of the commissioners for concluding the fifty years' truce between Athens and Sparta, in B. C. 421, and also the separate treaty between these states in the same year. (Thuc. v. 19, 24.) We may perhaps identify him with the father of the Athenian commander, Aristoteles. (Thuc. iii. 105.)

3. (Unless he is to be identified with No. 2.) An Athenian, who, in B. C. 406, was a member of the Council of Five Hundred, before which the generals who had conquered at Arginusae gave in their account. Having heard it, Timocrates made and carried a proposal that they should all be kept in custody and handed over to the judgment of the people (Xen. *Hell.* i. 7. § 3.)

4. A Rhodian, who was sent into Greece by the satrap Tithraustes in B. C. 395, taking with him fifty talents wherewith to bribe the leading men in the several states to excite a war against Sparta at home, and so to compel the return of Agesilaus from his victorious career in Asia. Plutarch calls him Hermocrates (Xen. *Hell.* iii. 5. § 1; Paus. iii. 9; Plut. *Artax.* 20.)

5. A Lacedaemonian, was one of the ambassadors who were sent to Athens in B. C. 369, to settle the terms of alliance between the Athenians and the Spartans (Xen. *Hell.* vii. § 13.) [CEPHISODOTUS, No. 2.]

6. A Syracusan, who commanded a squadron of twelve galleys, sent by Dionysius the Younger to the aid of Sparta in B. C. 366. The arrival of this force enabled the Spartans to reduce Sellasia, which had revolted from them. (Xen. *Hell.* vii. 4. § 12.)

7. An Athenian, the proposer of a law providing that a public debtor should be exempt from imprisonment on his giving security for payment within a certain time. For this, Timocrates was prosecuted by Diodorus and Euctemon, and for them Demosthenes wrote the oration (κατὰ Τιμοκράτους), which was delivered by Diodorus in B. C. 353 [ANDROTION ; MELANOPUS.] It is a question whether this Timocrates should be identified with a person of the same name, who was the first husband of the sister of Onetor, and who surrendered her to Aphobus. (Dem. *c. Onet.* i. pp. 865, &c.) [E. E.]

TIMO'CREON (Τιμοκρέων), of Rhodes, a lyric

poet, celebrated for the bitter and pugnacious spirit of his works, and especially for his attacks on Themistocles and Simonides. From fragments of his poetry, which are preserved by Plutarch (*Themist.* 21), it appears that he was a native of Ialysus in Rhodes, whence he was banished on the then common charge of an inclination towards Persia (*μηδισμός*); and in this banishment he was left neglected by Themistocles, who had formerly been his friend, and his connection by the ties of hospitality. According to Plutarch, the influence of Themistocles was positively employed to procure the banishment of Timocreon: but from the words of the poet himself, the offence seems to have amounted only to his neglecting to procure Timocreon's recall from exile, when he obtained that favour for other political fugitives. This distinction Timocreon ascribes to pecuniary corruption; and, in another passage quoted by Plutarch (*ibid.*) he insinuates that Themistocles was not free from the guilt of the same political crime for which he himself was suffering. It is to be observed that Timocreon does not deny the charge brought against him, but he even admits it, unless the words

Οὐκ ἄρα Τιμοκρέων μοῦνος ὃς Μήδοισιν ὄρκια τέμνει

are to be construed hypothetically. According to the statement of Thrasymachus (*ap. Ath.* x. p. 416, a.) he was at one time living at the Persian court. Plutarch also tells us that after the exile of Themistocles, Timocreon attacked him still more violently in an ode, the opening lines of which call on the "Muse to confer fame upon this strain throughout Greece, as is fitting and just." Hence it follows that Timocreon was still flourishing after B. C. 471.

The three fragments thus referred to by Plutarch constitute the greater part of the extant remains of Timocreon; and hence it may be conjectured that poetry was not the business of his life, but only the accidental form in which he uttered the violent emotions which political misfortunes and personal wrongs would naturally excite in a man of great vigour of mind as well as body. For that such was his constitution of body appears from the fact that he was an athlete in that combination of the contests which required the greatest strength, namely the pentathlon (Ath. x. p. 415, f.). Thrasymachus (*l. c.*) relates a specimen, which was exhibited at the Persian court, of Timocreon's prodigious strength, and of the voracity by which he sustained it; and hence, as well as from the satyric spirit of his poetry, is derived the point of that epigram which, according to Athenaeus (*l. c.*), was inscribed upon his tomb:—

Πολλὰ πιὼν, καὶ πολλὰ φαγὼν καὶ πολλὰ κάκ' εἰπὼν
ἀνθρώπους, κεῖμαι Τιμοκρέων Ῥόδιος.

If, as modern scholars generally suppose, this epigram was written by Simonides, it does not necessarily follow that Timocreon died before Simonides; for an epitaph, as a vehicle of satire on a living person, is a species of wit of which we have many examples in the history of poetry, both ancient and modern. For the fact of the rivalry between Simonides and Timocreon, we have the testimony of Diogenes Laërtius (ii. 46), and of Suidas; and the Greek Anthology contains an epigram by Timocreon (*Anth. Pal.* xiii. 31),

Κηΐα με προσῆλθε φλυαρία οὐκ ἐθέλοντα.
Οὐκ ἐθέλοντά με προσῆλθε Κηΐα φλυαρία,

which is evidently a parody on the following epigram of Simonides (*Anth Pal.* xiii. 30),

Μοῦσά μοι Ἀλκμήνης καλλισφύρου υἱὸν ἄειδε·
υἱὸν Ἀλκμήνης ἄειδε Μοῦσά μοι καλλισφύρου.

The attacks of Timocreon on his contemporaries have led Suidas, or the writer whom he follows, into the erroneous statement, that he was a comic poet of the Old Comedy, and that he wrote comedies against Themistocles and Simonides; although in the very same article we have another account of these attacks, evidently from a better source, in which the poem against Themistocles is expressly called lyric (*ἐμμελοῦς*). In another passage of Suidas (*s. v. σκόλιον*), he is made an epic poet (*ἐποποιός*); a mistake borrowed from a passage in the *Scholia* on Aristophanes (*Ran.* 1302), where, however, the error is manifest, as the quotation made is from a scolion by Timocreon; and, in another passage of the *Scholia* (*Acharn.* 532), where the same quotation is made, and of which indeed the former passage seems to be merely a transcript, Timocreon is rightly designated *μελοποιός*. The quotation made in these passages consists of two lines from a scolion on the mischiefs caused by riches, in which the poet utters the wish "that blind Plutus had never appeared upon earth, neither upon the sea, nor on the mainland, but had had Tartarus and Acheron for his abode." We have also some lines, which Hephaestion (p. 71) quotes, as an example of the Ionic a Minore Dimeter Catalectic or Timocreontic metre, from the commencement of what appears to have been a Sybaritic apologue, namely

Σικελὸς κομψὸς ἀνὴρ
ποτὶ τὰν μητέρ' ἔφα,

which are also referred to by Plato (*Gorg.* p. 493, a.), where we have an indication of the popularity of Timocreon's poems at Athens, although later writers condemned the moral spirit of his compositions (Aristeid. vol. ii. p. 380, *μηδὲ Τιμοκρέοντος τοῦ σχετλίου πρᾶγμα ποιῶμεν*), and the sober judgment of modern criticism is that he gave proofs of a high degree of talent, which he abused through want of character and repose. The fragments already referred to comprise all his extant remains, except a single pentameter, quoted by Hephaestion (p. 4) from his *Epigrams*, and two references, which Diogenianus (*Praef.* pp. 179, 180, ed. Schneidewin) makes to his works. There is also a chorus in the *Wasps* of Aristophanes (1060, foll.), which, the Scholiast tells us, on the authority of Didymus, is a parody on an ode by Timocreon. (Fabric. *Bibl. Graec.* vol. ii. pp. 144, 159, 504, vol. iv. p. 498, vol. viii. p. 635; Böckh, *Prooem. Aest. Lectt. Berol.* 1833; Bernhardy, *Grundriss d. Griech. Litt.* vol. ii. pp. 542—544; Ulrici; Bode; Brunck, *Anal.* vol. i. p. 148; Jacobs, *Anth. Graec.* vol. i. p. 80, vol. xiii. p. 962; Schneidewin, *Delect. Poës. Graec.* pp. 427—431; Bergk, *Poet. Lyr. Graec.* pp. 807—810; Clinton, *F. H.* vol. ii. *s. a.* 471). [P. S.]

TIMO'CRITUS (*Τιμόκριτος*), of Aegina, a lyric poet, who is mentioned incidentally by Pindar, as if he were a poet of some distinction, but of

whom we know nothing further. (Pind. *Nem.* 22, 145, with Dissen's Note). [P. S.]

TIMOLA'US (Τιμόλαος), historical. 1. A Corinthian, who was bribed by Timocrates, when the latter was sent to Greece by Tithraustes to gain over as many of the Greeks as he could, to take the side of the Persians against Agesilaus. We find him soon after in a congress, held at Corinth, of the states that were leagued against Sparta. A speech of his on the occasion is reported by Xenophon. (Xen. *Hellen.* iii. 5. § 1, iv. 2. § 11; Paus. iii. 9. § 8.)

2. A Theban, who is denounced by Demosthenes (*de Cor.* p. 241, ed. Reiske) as a traitor to his country, because he took the Macedonian side. Polybius (xvii. 14. § 4) defends him from the charge. [C. P. M.]

TIMOLA'US, the son of Odenathus and Zenobia, the brother of Herennianus. Trebellius Pollio gives him a place in the list of the thirty tyrants [AUREOLUS], but has preserved no particulars with regard to his history, except that he displayed extraordinary zeal in the study of Latin literature. (Trebell. Poll. *Trig. Tyrann.* xxvii.; comp. HERENNIANUS; ODENATHUS; ZENOBIA.) [W. R.]

TIMOLA'US (Τιμόλαος), literary. 1. A native of Cyzicus, who is mentioned as one of the disciples of Plato.

2. A Greek writer, a native of Larissa, and a disciple of Anaximenes of Lampsacus. He exercised his ingenuity by producing an Iliad, in which each line of Homer was followed by one of his own; thus: —

Μῆνιν ἄειδε θεὰ Πηληϊάδεω Ἀχιλῆος
ἣν ἔθετο Χρύσου κεχολώμενος εἵνεκα κούρης,
οὐλομένην ἢ μύρι' Ἀχαιοῖς ἄλγε' ἔθηκε
μαρναμένοις ὅτε Τρωσὶν ἄτερ πολέμιζον ἄνακτος,
πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν
Ἕκτορος ἐν παλάμησι δαϊζομένων ὑπὸ δουρί.

(Suidas, *s.v.*; Eustath. *Praef. in Od.* p. 4.) Comp. PIGRES. [C. P. M.]

TIMO'LEON (Τιμολέων), the son of Timodemus or Timaenetus and Demariste, belonged to one of the noblest families at Corinth, and gained at an early age among his fellow-citizens a reputation for ability and courage. Corinth had long exercised great influence over the Greek cities in Sicily as the metropolis or mother-city of Syracuse. After the death of Dion, the most terrible disorders had prevailed throughout Sicily, and several men of enterprize and energy had succeeded in making themselves tyrants or supreme rulers in various places. Dionysius had again recovered his power in Syracuse. Hicetas had established himself as tyrant at Leontini, and Andromachus, the father of the historian Timaeus, at Tauromenium. The friends of Dion had taken refuge either with Hicetas or Andromachus, and the former was making war against Dionysius under the pretext of restoring the exiles, but in reality in hopes of making himself master of Syracuse. Meantime, the Carthaginians prepared to take advantage of the distracted condition of Sicily; and the fears of this invasion, as well as the hopes of restoring tranquillity to the island, led many of the Sicilians, and among them the Syracusan exiles, to send an embassy to Corinth to implore assistance (B. C. 344). The Corinthians immediately resolved to comply with their request, and the unanimous voice of the people selected Timoleon as the person most competent to take the command in the proposed expedition. Such a proposal was, in itself, most acceptable to the bold and enterprising spirit of Timoleon; but there was another reason which had rendered Corinth an unwelcome place of residence to him. His elder brother Timophanes had commanded the Corinthian troops in a war against Argos with great success; and subsequently when the state expected another attack, he had the command of four hundred mercenaries entrusted to him. By their means, and supported by a powerful party in the state, he resolved to obtain the supreme power in Corinth, and make himself *tyrant* of the city. His brother Timoleon, who was a warm lover of liberty, disapproved of his schemes, and endeavoured by argument and persuasion to turn him from his purpose, but when he found Timophanes inflexible, he resolved to kill his brother rather than allow him to destroy the liberty of his state. The manner of Timophanes' death is stated differently by the ancient writers. Diodorus says that Timoleon slew him with his open hand openly in the forum. Plutarch relates that Timoleon introduced the assassins into his brother's house, but turned his back while the deed was done; and Cornelius Nepos states that Timoleon was not even present at the murder, though it was perpetrated at his desire. (Diod. xvi. 65; Plut. *Tim.* 4; Corn. Nep. *Tim.* 1; Aristot. *Pol.* v. 5. § 9.) Plutarch further relates that Timophanes was murdered twenty years before the Sicilian ambassadors arrived at Corinth, during the whole of which time Timoleon lived in solitude, a prey to sorrow and remorse; but as Xenophon in his Greek history makes no mention of the affair, which he would hardly have omitted, if it occurred in B. C. 364, we may follow in preference the narrative of Diodorus, who relates that Timoleon murdered his brother just before the arrival of the Sicilian ambassadors, and that at the very moment of their arrival the Corinthians had not come to any decision respecting Timoleon's act, some denouncing it as a wilful murder which should be punished according to the laws, others as a glorious deed of patriotism, for which he ought to be rewarded. The historian adds that the Corinthian senate avoided the difficulty of a decision by appointing him to the command of the Sicilian expedition, with the singular provision, that if he conducted himself justly in the command, they would regard him as a tyrannicide, and honour him accordingly; but if otherwise, they would punish him as a fratricide.

In whatever manner, and to whatever causes Timoleon owed his appointment, his extraordinary success more than justified the confidence which had been reposed in him. His history in Plutarch reads almost like a romance; and yet of the main facts of the narrative, confirmed as they are by Diodorus and other authorities, we cannot entertain any reasonable doubt. Although the Corinthians had readily assented to the requests of the Sicilians in the appointment of a commander, they were not prepared to make many sacrifices in their favour; and accordingly it was only with ten triremes and seven hundred mercenaries that Timoleon sailed from Corinth to repel the Carthaginians, and restore order to the Sicilian cities. It was not without difficulty that Timoleon could even reach Sicily. Hicetas, the tyrant of Leontini, who had osten

sibly joined the other Greeks in asking assistance from Corinth, dreaded the arrival of Timoleon, and had therefore entered into secret negotiations with Hanno, the Carthaginian general, who had meantime arrived in Sicily. The interference of Corinth with Sicilian affairs could not be pleasing to the Carthaginians; and Hanno accordingly sent a squadron of twenty ships to the coast of Italy, to watch the movements of Timoleon. The latter, however, contrived to outwit the Carthaginian commander at Rhegium, and crossed over in safety to Tauromenium, where he was kindly received by Andromachus, the tyrant of the place, and by the Syracusan exiles. Meanwhile, Hicetas had been prosecuting the war with success against Dionysius. At the head of a considerable force he had attacked Syracuse; and, after defeating Dionysius in a decisive battle, he had made himself master of the whole city, with the exception of the island citadel, where he kept Dionysius closely besieged. Timoleon saw that it was necessary to act with promptitude; for hardly any of the Sicilian Greeks could be expected to join him till he had won their confidence and commanded their respect. Accordingly, although he could collect only twelve hundred men, he marched at once to Adranum, the different parties in which had at the same time implored his assistance and that of Hicetas. The two generals reached the town almost at the same time; and in the battle which immediately ensued, Timoleon put Hicetas to flight, although he had nearly five times the number of men. Timoleon followed up his victory by marching against Syracuse, and before Hicetas could collect his troops, he succeeded in obtaining possession of two quarters of the city, Tyche and Epipolae. Syracuse was now in the hands of the three contending parties, Dionysius keeping the island citadel, Hicetas Neapolis and Achradina, and Timoleon the two other quarters. Such was the state of affairs towards the end of B. C. 344. The ensuing winter was spent in negotiations with the other Greek cities in Sicily, and Timoleon's recent success gained for him the adhesion of several important places, and among others that of Catana, of which Mamercus was tyrant. In the following spring (B. C. 343) Dionysius, despairing of success, surrendered the citadel to the Corinthian leader, on condition of his being allowed to depart in safety to Corinth. Hicetas, finding that he had to contend alone with Timoleon, first attempted to remove his rival by assassination, and, after the failure of this attempt, openly had recourse to the Carthaginians, and introduced Mago with his fleet and army into the port and city of Syracuse. Hicetas now seemed certain of success, for the Carthaginian force is said to have amounted to 50,000 men; but Timoleon did not despair, and showed himself quite equal to the emergency. He contrived to send a seasonable supply of provisions from Catana to the Corinthian garrison in the citadel at Syracuse; and while Mago and Hicetas marched against Catana with the best part of their troops, Leon, the commander of the Corinthian garrison at Syracuse, made a sudden attack upon Achradina, and gained this important quarter of the city. This unexpected success raised the suspicions of Mago, who, fearful of treachery, resolved to quit the island, and sailed away, with all his forces, to Carthage. Notwithstanding the defection of his powerful ally, Hicetas still attempted to retain possession of the part of Syracuse that was still in his power, but he was unable to resist the attack of Timoleon, and was obliged to abandon the city, and return to Leontini.

Timoleon thus became the undisputed master of Syracuse. Although he might easily have made himself tyrant of the city, he resolved to show that neither he nor any other private person should become the irresponsible ruler; and therefore one of his first acts was to call upon the people to destroy the citadel, which had been for so many years the seat and bulwark of the power of the tyrants. His next care was to repeople the city, which had become so deserted that whole streets were left without inhabitants, and grass grew in the market-place in sufficient quantity to feed the horses. He sent ambassadors to Corinth, to invite persons to come and settle at Syracuse, holding out to them as an inducement a division of lands. Corinth collected in Greece ten thousand colonists, who sailed to Syracuse; and such numbers flocked to the city from different parts of Italy and Sicily, that the number of new inhabitants amounted to sixty thousand. Having thus collected a population, he proceeded to enact laws for their government. Of the details of these we are not informed. We only know that they were of a democratical nature, and that he appointed a chief magistrate, to be elected annually, who was called the *Amphipolus* of the Olympian Zeus, and who gave his name to the Syracusan year. The historian adds that this office continued to be in existence in his time, that is, in the reign of Augustus (Diod. xvi. 70). The arrangement of the internal affairs of Syracuse engaged the principal attention of Timoleon for the next two or three years; but during that time he did not neglect the great object to which he had now devoted his life, the expulsion of the tyrants from the cities. He compelled Leptines, who was tyrant of Apollonia and Engyum, to surrender his power, and sent him into exile at Corinth. He was not, however, so successful in an attack upon Leontini (Diod. xvi. 72), although Plutarch represents him as forcing Hicetas to demolish his strongholds, and live among the Leontines as a private person (*Tim.* 24). But as these expeditions did not bring his troops much booty, and it was necessary to find both employment and rewards for his mercenaries, he sent the latter into the Carthaginian dominions in Sicily, where they reaped a rich harvest, and compelled many cities to desert the Carthaginian cause.

The Carthaginians did not need this provocation to engage in war against Timoleon. The rise of a new power at Syracuse, and the union of the Sicilian Greeks, could not but excite jealousy among the Carthaginians. They had been so exasperated against Mago for his cowardly conduct in leaving Sicily, that they would have crucified him if he had not put an end to his own life; and they now resolved to send a force to Sicily sufficiently powerful to subdue the whole island. This formidable armament reached Lilybaeum in B. C. 339. It was under the command of Hasdrubal and Hamilcar, and is said to have consisted of 70,000 foot and 10,000 horse and war-chariots, with a fleet of 200 ships of war, and 1000 other vessels carrying a vast quantity of provisions and military stores. Such an overwhelming force struck the Greeks with consternation and dismay. So great

was their alarm that Timoleon, according to Diodorus (xvi. 78), could only induce twelve thousand men to march with him against the Carthaginians, including in that number his mercenaries, and even of them one thousand deserted him on the march. Timoleon hastened to meet the enemy with this small force, knowing that any delay, in the divided condition in which the Sicilians still were, might prove fatal to him. The Carthaginian commanders were equally anxious to bring matters to a speedy decision, confident of victory from their superior numbers. The Greeks found the Carthaginians encamped on one side of the Crimesus or Crimissus, a river which flows into the Hypsa, on the south-western coast of Sicily. Timoleon drew up his troops on the brow of a hill overlooking the Carthaginian army, who were on the further bank of the river. The Carthaginian commanders, impatient for the victory, began to cross the river in presence of the enemy. This favourable circumstance determined the movements of Timoleon. As soon as the Carthaginian army was divided by the stream, he charged them with all his forces. The Carthaginians resisted bravely, but in the hottest of the fight a dreadful storm came on, attended with lightning, hail, and rain, which beat full in the faces of the Carthaginians. Unable to bear up against the storm, and to hear the commands of their officers amidst the roar of the thunder, and the clattering of the rain and hail upon their arms, the Carthaginians began to retreat and make for the river; but pursued by the Greeks, their retreat soon became a rout; a panic spread through their ranks; and the different nations of which the vast army was composed, ignorant of one another's language, and maddened by fear, used their swords against one another, each eager to gain the stream. Numbers were killed, and still more were drowned in the river. The victory was complete, and justly ranks as one of the greatest gained by Greeks over barbarians. It was fought in the middle of summer, B. C. 339. The booty which Timoleon and his troops gained was prodigious; and some of the richest of the spoils he sent to Corinth and other cities in Greece, thus diffusing the glory of his victory throughout the mother country.

The victory of the Crimesus brought Timoleon such an accession of power and influence, that he now resolved to carry into execution his project of expelling all the tyrants from Sicily. Of these, two of the most powerful, Hicetas of Leontini, and Mamercus of Catana, had recourse to the Carthaginians for assistance, who sent Gisco to Sicily with a fleet of seventy ships and a body of Greek mercenaries. Although Gisco gained a few successes at first, the war was upon the whole favourable to Timoleon, and the Carthaginians were therefore glad to conclude a treaty with the latter in B. C. 338, by which the river Halycus was fixed as the boundary of the Carthaginian and Greek dominions in Sicily. It was during the war with Gisco that Hicetas fell into the hands of Timoleon. He had been completely defeated by Timoleon at the river Damurias, and was taken prisoner a few days afterwards, with his son Eupolemus. They were both slain by Timoleon's order. His wife and daughters were carried to Syracuse; where they were executed by command of the people, as a satisfaction to the manes of Dion, whose wife Arete and sister Aristomache had both been put to death by Hicetas. This is one of the greatest stains upon Timoleon's character, as he might easily have saved these unfortunate women, if he had chosen.

After the death of Hicetas, and the treaty between the Carthaginians and Timoleon, Mamercus, being unable to maintain himself in Catana, fled to Messana, where he took refuge with Hippon, tyrant of that city. Timoleon quickly followed, and besieged Messana so vigorously by sea and land, that Hippon, despairing of holding out, attempted to escape by sea, but was taken and put to death in the public theatre. Mamercus now surrendered, stipulating only for a public trial before the Syracusans, with the condition that Timoleon should not appear as his accuser. But as soon as he was brought into the assembly at Syracuse, the people refused to hear him, and unanimously condemned him to death.

Thus almost all the tyrants were expelled from the Greek cities in Sicily, and a democratical form of government established in their place. Timoleon, however, was in reality the ruler of Sicily, for all the states consulted him on every matter of importance; and the wisdom of his rule is attested by the flourishing condition of the island for several years even after his death. He repeopled the great cities of Agrigentum and Gela, which had been laid desolate by the Carthaginians, and also settled colonies in other cities. He did not, however, assume any title or office, but resided as a private citizen among the Syracusans, to whom he left the administration of their own affairs. Once, when his public conduct was attacked in the popular assembly by a demagogue of the name of Demaenetus, Timoleon is reported to have thanked the gods for answering his prayer that the Syracusans might enjoy freedom of speech; and when Laphystius, another demagogue, demanded that Timoleon should give sureties to answer an indictment that was brought against him, and some of Timoleon's friends began thereupon to raise a clamour, Timoleon himself restrained them by saying, that the great object of all his toils and exertions had been to make the law the same for all the Syracusans. A short time before his death Timoleon became completely blind, but the Syracusan people notwithstanding continued to pay him the same honour as they had done before, and took his advice on all difficult cases. He died, according to Diodorus, in B. C. 337, in the eighth year after his first arrival in Sicily. He was buried at the public expense in the market-place at Syracuse, where his monument was afterwards surrounded with porticoes and a gymnasium, which was called after him the *Timoleonteium*. Annual games were also instituted in his honour. Timoleon certainly deserves to be regarded as one of the greatest men of Greece, and it is not the slightest eulogium paid to him, that Mitford, with all his prejudices against the destroyer of his favourite tyrants, is able to detract so little from the virtues and merits of Timoleon. (Plutarch and Cornelius Nepos, *Life of Timoleon*; Diod. xvi. 65—90; Polyaen. v. 3. § 8; Mitford, *History of Greece*, c. xxxiii.)

TIMO'MACHUS (Τιμόμαχος), an Athenian, of the demus of Acharnae. In B. C. 366, he commanded a body of Athenian troops, which, in conjunction with a Lacedaemonian force, had been appointed to guard the Isthmus of Corinth against

the Thebans. But they neglected to occupy the passes of Oneium, and Epaminondas, who was preparing to invade Achaia, persuaded Peisias, the Argive general, to seize a commanding height of the mountain. The Thebans were thus enabled to make their way through the Isthmus (Xen. *Hell.* vii. i. § 41 ; Diod. xv. 75). Towards the end, apparently, of B. C. 361, Timomachus was sent out to take the command in Thrace, for which he seems to have been utterly unfit, and he failed quite as much at least as his immediate predecessors, Menon and Autocles, in forwarding the Athenian interests in that quarter. Not only were his military arrangements defective, but, according to the statement of Aeschines, it was through his culpable easiness of disposition that Hegesander, his treasurer (*ταμίας*), was enabled to appropriate to his own use no less than 80 minae (more than 300*l.*) of the public money. Timomachus appears to have been superseded by Cephisodotus in B. C. 360, and, on his return to Athens, was impeached by Apollodorus (son of Pasion, the banker), who had been one of his trierarchs. He was condemned, and, according to Demosthenes, was heavily fined ; but his punishment was death, if we may believe the statement of the Scholiast on Aeschines (Aesch. *c. Tim.* p. 8 ; Schol. *ad loc.*; Dem. *de Fals. Leg.* p. 398, *pro Phorm.* p. 960, *c. Polycl.* pp. 1210, &c.; Rehdantz, *Vit. Iph., Chabr., Tim.* cap. v. §§ 7, 8). It was during the command of Timomachus in Thrace that he received a letter from Cotys, who repudiated in it all the promises he had made to the Athenians when he wanted their aid against the rebel Miltocythes. (Dem. *c. Arist.* p. 658.) [COTYS, No. 2.] [E. E.]

TIMO'MACHUS (Τιμόμαχος), a very distinguished painter, of Byzantium. He lived (if the statement of Pliny, as contained in all the editions, be correct) in the time of Julius Caesar, who purchased two of his pictures, the *Ajax* and *Medea*, for the immense sum of eighty Attic talents, and dedicated them in the temple of Venus Genitrix. (Plin. *H. N.* vii. 38. s. 39, xxxv. 4. s. 9, 11. s. 40. § 30.) In the last of these passages, Pliny defines the artist's age in the following very distinct terms: — "Timomachus Byzantius *Caesaris Dictatoris aetate* Ajacem et Medeam *pinxit.*" But here an important and difficult question has been raised. In Cicero's well-known enumeration of the masterpieces of Grecian art, which were to be seen in various cities (*in Verr.* iv. 60), he alludes to the *Ajax* and *Medea* at Cyzicus, but without mentioning the painter's name. (*Quid Cyzicenos* [*arbitramini merere velle*], *ut Ajacem, aut Medeam* [*amittant*] ?) From this passage a presumption is raised, that the two pictures should be referred to a period much earlier than the time of Caesar, namely to the best period of Grecian art, to which most of the other works, in connection with which they are mentioned, are known to have belonged: at all events, as the manner in which they are referred to by Cicero presupposes their being already celebrated throughout the Roman empire, it is not likely that they could have been painted during the life of Caesar, and it is of course impossible that they were painted during his dictatorship. But then, the question comes, whether these were the paintings mentioned by Pliny, and, as will presently be seen, celebrated by other writers. The first impulse of any reader would be to assume this as a matter of course; and it would be strange indeed if, while two such pictures as the *Ajax* and *Medea*, celebrated by Cicero, existed at Cyzicus, two others on the same subjects should have been painted by Timomachus, and should have been admired as we know they were, and that the pictures of *Ajax* and *Medea* should be simply mentioned by Pliny as well known, without any distinction being made between the two pairs of pictures. It is true that, from one of the passages of Pliny above cited (xxxv. 4. s. 9), the inference has been drawn that, besides the *Ajax* and *Medea*, which Caesar dedicated in the temple of Venus, there was another pair of pictures brought to Rome, by Agrippa, who purchased them from the Cyzicenes at a great price, namely, an *Ajax* and *Venus;* but the passage is extremely difficult to understand clearly ; and, even taking the above explanation, any conclusion drawn from it would apply only to the *Ajax*, and not to the *Medea*, which was evidently the more celebrated of the two. On the whole, then, it seems most probable that the pictures at Cyzicus, mentioned by Cicero, were the very pictures of Timomachus, which were purchased by Julius Caesar ; and therefore that the word *aetate* in Pliny must either be rejected, or interpreted with a considerable latitude. In confirmation of this conclusion another passage is cited from Pliny himself (*l. c.* § 41), in which he enumerates, as examples of the last unfinished pictures of the greatest painters, which were more admired than even their finished works, the *Medea* of Timomachus, in connection with the *Iris* of Aristeides, the *Tyndaridae* of Nicomachus, and the *Venus* of Apelles ; whence it has been argued that Timomachus was probably contemporary with the other great painters there mentioned, and moreover that it is incredible that Caesar should have given the large price above mentioned for two pictures of a *living* artist, especially when one of them was unfinished. Still, any positive chronological conclusion from these arguments can only be received with much caution. They seem to prove that Timomachus flourished not later than the early part of the first century B. C., but they do not prove that he is to be carried back to the third century. The associations of works and names, in the passages of Cicero and Pliny, have respect to the order of excellence and not to that of time ; and it must be remembered that a great artist often obtains a reputation even above his merits during his life and soon after his death, and that fashion, as well as fame, will set a high pecuniary value on such an artist's works. On the other hand, a positive argument, to prove that Nicomachus lived later than the time of that flourishing period of the art which is marked by the name of Apelles, may be drawn from the absence of any mention of him by Pliny in his proper chronological order, which indicates the absence of his name from the works of the Greek authors whom Pliny followed, and that he was one of those recent artists who were only known to Pliny by their works which he had seen. Without attempting to arrive at any more precise conclusion with regard to the age of Timomachus, we proceed to state what is known of his works.

(1.) The two pictures already mentioned were the most celebrated of all his works, and the *Medea* appears to have been esteemed his masterpiece. It is referred to, in terms of the highest praise, in several passages of the ancient writers, from which we learn that it represented Medea

meditating the murder of her children, but still hesitating between the impulses of revenge for her own wrongs and of pity for her children. A general notion of the composition is probably preserved in a painting on the same subject found at Pompeii (*Mus. Borb.* v. 33 ; *Pompeii*, vol. ii. p. 190), and the type of Medea is seen in a figure found at Herculaneum (*Antiq. di Ercol.* i. 13 ; *Mus. Borb.* x. 21), and on some gems. (Lippert, *Supplem.* i. 93 ; Panofka, *Annal. d. Inst.* i. p. 243 ; Müller, *Archäol. d. Kunst*, § 208, n. 2.) A minute description of the emotions expressed in the artist's *Medea* is given in the following epigrams from the Greek Anthology. (*Anth. Plan.* iv. 135, 136, p. 317 ; Brunck, *Anal.* vol. iii. p. 214, vol. ii. p. 174 ; Jacobs, *Anth. Pal.* Append. vol. ii. p. 667.) The first is anonymous : —

Τέχνη Τιμομάχου στοργὴν καὶ ζῆλον ἔδειξε
Μηδείης, τέκνων εἰς μόρον ἑλκομένων·
τῇ μὲν γὰρ συνένευσεν ἐπὶ ξίφος, ᾗ δ' ἀνανεύει
σώζειν καὶ κτείνειν βουλομένη τέκεα.

The other is ascribed to Antiphilus : —

Τὰν ὁλοὰν Μήδειαν ὅτ' ἔγραφε Τιμομάχου χείρ,
ζάλῳ καὶ τέκνοις ἀντιμεθελκομέναν,
μυρίον ἄρατο μόχθον, ἵν' ἤθεα δισσὰ χαράξῃ,
ὧν τὸ μὲν εἰς ὀργάν νεῦε, τὸ δ' εἰς ἔλεον.
ἄμφω δ' ἐπλήρωσεν· ὅρα τύπον. ἐν γὰρ ἀπειλᾷ
δάκρυον, ἐν δ' ἐλέῳ θυμὸς ἀναστρέφεται.
Ἀρκεῖ δ' ἃ μέλλησις, ἔφα σοφός· αἷμα δὲ τέκνων
ἔπρεπε Μηδείῃ, κοὐ χερὶ Τιμομάχου.

There is a similar epigram by Ausonius (No. 129). From these descriptions it appears that the great art of Timomachus consisted in the expression of that conflict of emotions which precedes the perpetration of some dreadful act, and in exciting in the minds of the spectators the corresponding emotions of terror and pity, which are the end aimed at by all tragic exhibitions ; and, at the same time, in avoiding the excess of horror, by representing, not the deed itself, but only the conception of it in the mind. Plutarch mentions the painting as an example of one of those works of art, in which unnatural deeds (*πράξεις ἄτοποι*) are represented, and which, while we abhor the deed, we praise on account of the skill shown in representing it in a becoming manner (*τὴν τέχνην, εἰ μεμίμηται προσηκόντως τὸ ὑποκείμενον*, Plut. *de Aud. Poet.* 3, p. 18, b.). There are also two other epigrams upon the picture in the Greek Anthology (Jacobs, *l. c.* Nos. 137, 138), from the former of which we learn that it was painted in encaustic ; and, from the connection in which Timomachus is mentioned by Pliny, it would seem that this was the case with all his works.

(2.) His *Ajax* resembled his *Medea* in the conflict of emotions which it expressed. It represented the hero in his madness, meditating the act of suicide. It is described by Philostratus (*Vit. Apollon.* ii. 10), in an epigram in the Greek Anthology (Jacobs, *l. c.* No. 83, p. 648), and by Ovid (*Trist.* ii. 528).

(3.) His other works are mentioned by Pliny in the following words : — "Timomachi aeque laudantur *Orestes*, *Iphigenia in Tauris*, *Lecythion* agilitatis exercitator, *Cognatio nobilium*, *Palliati*, quos dicturos pinxit, alterum stantem, alterum sedentem ; praecipue tamen ars ei favisse in *Gorgone* visa est." (Plin. *H. N.* xxxv. 11. s. 40. § 30.) [P. S.]

TIMON (Τίμων). 1. The son of Timarchus of Phlius, a philosopher of the sect of the Sceptics, and a celebrated writer of the species of satiric poems called *Silli* (σίλλοι), flourished in the reign of Ptolemy Philadelphus, about B. C. 279, and onwards. A pretty full account of his life is preserved by Diogenes Laërtius, from the first book of a work on the Silli (*ἐν τῷ πρώτῳ τῶν εἰς τοὺς σίλλους ὑπομνημάτων*) by Apollonides of Nicaea ; and some particulars are quoted by Diogenes from Antigonus of Carystus, and from Sotion (Diog. Laërt. ix. c. 12. §§ 109—115). Being left an orphan while still young, he was at first a *chorcutes* in the theatre, but he abandoned this profession for the study of philosophy, and, having removed to Megara, he spent some time with Stilpon, and then he returned home and married. He next went to Elis with his wife, and heard Pyrrhon, whose tenets he adopted, so far at least as his restless genius and satirical scepticism permitted him to follow any master. During his residence at Elis, he had children born to him, the eldest of whom, named Xanthus, he instructed in the art of medicine and trained in his philosophical principles, so that he might be his successor and representative (*καὶ διάδοχον τοῦ βίου κατέλιπε* ; but these words may, however, mean that he left him heir to his property). Driven again from Elis by straitened circumstances, he spent some time on the Hellespont and the Propontis, and taught at Chalcedon as a sophist with such success that he realised a fortune. He then removed to Athens, where he lived until his death, with the exception of a short residence at Thebes. Among the great men, with whom he became personally acquainted in the course of his travels, which probably extended more widely about the Aegean and the Levant than we are informed, were the kings Antigonus and Ptolemy Philadelphus. He is said to have assisted Alexander Aetolus and Homerus in the composition of their tragedies, and to have been the teacher of Aratus (Suid. *s. v.* *Ἄρατος*). "These indications," says Mr. Clinton, "mark his time. He might have heard Stilpo at Megara twenty-five years before the reign of Philadelphus" (*Fast. Hellen.* vol. iii. *s. aa.* 279, 272). He died at the age of almost ninety. Among his pupils were Dioscurides of Cyprus, Nicolochus of Rhodes, Euphranor of Seleuceia, and Praÿlus of the Troad.

Timon appears to have been endowed by nature with a powerful and active mind, and with that quick perception of the follies of men, which betrays its possessor into a spirit of universal distrust both of men and truths, so as to make him a sceptic in philosophy and a satirist in every thing. According to Diogenes, Timon had that physical defect, which some have fancied that they have found often accompanied by such a spirit as his, and which at least must have given greater force to its utterances ; he was a one-eyed man ; and he used even to make a jest of his own defect, calling himself Cyclops. Some other examples of his bitter sarcasms are recorded by Diogenes ; one of which is worth qoting as a maxim in criticism : being asked by Aratus how to obtain the pure text of Homer, he replied, "If we could find the old copies, and not those with modern emendations." He is also said to have been fond of retirement, and of gardening ; but Diogenes introduces this statement and some others in such a way as to suggest a doubt whether they ought to be referred

to our Timon or to Timon the misanthrope, or whether they apply equally to both.

The writings of Timon are represented as very numerous. According to Diogenes, in the order of whose statement there appears to be some confusion, he composed ἔπη, καὶ τραγῳδίας, καὶ σατύρους, καὶ δράματα κωμικὰ τριάκοντα, τραγικὰ δὲ ἑξήκοντα, σίλλους τε καὶ κιναίδους. The double mention of his tragedies raises a suspicion that Diogenes may have combined two different accounts of his writings in this sentence; but perhaps it may be explained by supposing the words τραγικὰ δὲ ἑξήκοντα to be inserted simply in order to put the *number* of his tragedies side by side with that of his comedies. Some may find another difficulty in the passage, on account of the great number and variety of the poetical works ascribed to Timon; but this is nothing surprising in a writer of that age of universal imitative literature; nor, when the early theatrical occupations of Timon are borne in mind, is it at all astonishing that his taste for the drama should have prompted him to the composition of sixty tragedies and thirty comedies, besides satyric dramas. One thing, however, it is important to observe. The composition of tragedies and comedies by the same author is an almost certain indication that his dramas were intended only to be read, and not to be acted. No remains of his dramas have come down to us.

Of his epic poems we know very little; but it may be presumed that they were chiefly ludicrous or satirical poems in the epic form. Possibly his *Python* (Πύθων), which contained a long account of a conversation with Pyrrhon, during a journey to Pytho, may be referred to this class; unless it was in prose (Diog. ix. 64, 105; Euseb. *Praep. Ev.* xiv. p. 761, a.). It appears probable that his Ἀρκεσιλάου περίδειπνον or πρόδειπνον was a satirical poem in epic verse (Diog. ix. 115; Ath. ix. p. 406, e.). Whether he wrote parodies on Homer or whether he merely occasionally, in the course of his writings, parodied passages of the Homeric poems, cannot be determined with certainty from the lines in his extant fragments which are evident parodies of Homer, such, for example, as the verse preserved by Diogenes,

Ἔσπετε νῦν μοι ὅσοι πολυπράγμονές ἐστε σοφισταί,

which is an obvious parody on the Homeric invocation (*Il.* ii. 484),

Ἔσπετε νῦν μοι Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι.

The most celebrated of his poems, however, were the satiric compositions called *Silli* (σίλλοι), a word of somewhat doubtful etymology, but which undoubtedly describes metrical compositions, of a character at once ludicrous and sarcastic. The invention of this species of poetry is ascribed to Xenophanes of Colophon. [XENOPHANES.] The *Silli* of Timon were in three books, in the first of which he spoke in his own person, and the other two are in the form of a dialogue between the author and Xenophanes of Colophon, in which Timon proposed questions, to which Xenophanes replied at length. The subject was a sarcastic account of the tenets of all philosophers, living and dead; an unbounded field for scepticism and satire. They were in hexameter verse, and, from the way in which they are mentioned by the ancient writers, as well as from the few fragments of them which have come down to us, it is evident that they were very admirable productions of their kind. (Diog. *l. c.*; Aristocles *ap.* Euseb. *Praep. Ev.* xiv. p. 763, c.; Suid. *s. vv.* σιλλαίνει, Τίμων; Ath. *passim*; Gell. iii. 17.) Commentaries were written on the *Silli* by Apollonides of Nicaea, as already mentioned, and also by Sotion of Alexandria. (Ath. viii. p. 336, d.) The poem entitled Ἰνδαλμοί, in elegiac verse, appears to have been similar in its subject to the *Silli* (Diog. Laërt. ix. 65). Diogenes also mentions Timon's ἰαμβοί (ix. 110), but perhaps the word is here merely used in the sense of satirical poems in general, without reference to the metre.

He also wrote in prose, to the quantity, Diogenes tells us, of twenty thousand lines. These works were no doubt on philosophical subjects, but all we know of their specific character is contained in the three references made by Diogenes to Timon's works περὶ αἰσθήσεως, περὶ ζητήσεως, and κατὰ σοφίας.

The fragments of his poems have been collected by H. Stephanus, in his *Poësis Philosophica*, 1573, 8vo.; by J. F. Langenrich, at the end of his *Dissertationes III. de Timone Sillographo*, Lips. 1720, 1721, 1723, 4to.; by Brunck, in his *Analecta*, vol. ii. pp. 67, foll.; by F. A. Wölke, in his monograph *De Graecorum Syllis*, Varsav. 1820, 8vo.; and by F. Paul, in his *Dissertatio de Sillis*, Berol. 1821, 8vo. (See also Creuzer and Daub's *Studien*, vol. vi. pp. 302, foll.; Ant. Weland, *Dissert. de praecip. Parodiarum Homericarum Scriptoribus apud Graecos*, pp. 50, foll. Gotting. 1833, 8vo.; Fabric. *Bibl. Graec.* vol. iii. pp. 623—625; Menag. *ad Diog. Laërt. l. c.*; Welcker, *die Griech. Tragöd.* pp. 1268, 1269; Bode, *Gesch. d. Hellen. Dichtk.* vol. ii. pt. i. pp. 345—347; Ulrici, vol. ii. p. 317; Clinton, *F. H.* vol. iii. p. 495).

2. TIMON THE MISANTHROPE (ὁ μισάνθρωπος) is distinguished from Timon of Phlius by Diogenes (ix. 112), but, as has been remarked above, it is not clear how much, or whether any part, of the information Diogenes gives respecting Timon is to be referred to this Timon rather than the former. There was a certain distant resemblance between their characters, which may have led to a confusion of the one with the other. The great distinctions between them are, that Timon the misanthrope wrote nothing, and that he lived about a century and a half earlier than Timon of Phlius, namely, at the time of the Peloponnesian war. The few particulars that are known of Timon the misanthrope are contained in the passages in which he is attacked by Aristophanes (*Lysist.* 809, &c., *Av.* 1548) and the other comic poets in the dialogue of Lucian, which bears his name (*Timon*, c. 7), and in a few other passages of the ancient writers (Plut. *Anton.* 70; Tzetz. *Chil.* vii. 273; Suid. *s. v.*) The comic poets who mention him, besides Aristophanes, are Phrynichus, Plato, and Antiphanes, the last of whom made him the subject of one of his comedies. (See Meineke, *Hist. Crit. Com. Graec.* pp. 327, 328.) He was an Athenian, of the demos of Colyttus, and his father's name was Echecratides. In consequence of the ingratitude he experienced, and the disappointments he sufered, from his early friends and companions, he secluded himself entirely from the world, admitting no one to his society except Alcibiades, in whose reckless and variable disposition he probably found pleasure in tracing and studying an image of the world he had abandoned; and at last he is

said to have died in consequence of refusing to suffer a surgeon to come to him to set a broken limb. His grave is said to have been planted with thorns, and the following epitaph upon him is preserved in the Greek Anthology (Brunck, *Anal.* vol. i. p. 153; Jacobs, *Anth. Graec.* vol. i. p. 86): —

Ἐνθάδ' ἀποῤῥήξας ψυχὴν βαρυδαίμονα κεῖμαι,
Τοὔνομα δ' οὐ πεύσεσθε, κακοὶ δὲ κακῶς ἀπόλοισθε.

The few details recorded of his eccentricities by the authors above cited have no value except as contributing to the study of his whole character, as one type of the diseased human mind, a subject which lies beyond our present limits, but for which the reader will find ample materials in comparing the ancient authorities with Shakspeare's *Timon of Athens*, and in this comparison Mr. Knight's *Introductory Notice* to that tragedy will be found to give valuable assistance. [P. S.]

TIMON, a statuary, of whom nothing is known beyond the mention of him by Pliny as one of those who made *athletas et armatos et venatores sacrificantesque.* (Plin. *H. N.* xxxiv. 8. s. 19. § 34.) [P. S.]

TIMO'NAX (Τιμώναξ), wrote Σικελικά and Περὶ Σκυθῶν. (Schol. *ad Apoll. Rhod.* iii. 1235, iv. 328, 1217.)

TIMO'NIDES (Τιμωνίδης), accompanied Dion into Sicily, and fought on his side. On one occasion, when Dion had been wounded while fighting against the mercenaries of Dionysius, and was obliged to retire from the combat, he appointed Timonides to the command of his troops. The history of Dion's wars in Sicily was related by Timonides in some letters to the philosopher Speusippus, which are quoted by Plutarch and Diogenes Laërtius. (Plut. *Dion*, cc. 22, 30, 31, 35; Diog. Laërt. iv. 5, where Τιμωνίδης must be read instead of Σιμωνίδης; C. Müller, *Fragm. Historic. Graec.* vol. ii. p. 83, Paris, 1848.) The Scholiast on Theocritus (i. 63) quotes a work on Sicily by Simonides, where Timonides is probably likewise the correct reading. In the article SIMONIDES (p. 836, b) an error has been committed, which may be corrected from the preceding account.

TIMO'PHANES (Τιμοφάνης), the brother of Timoleon. [TIMOLEON.]

TIMO'STHENES (Τιμοσθένης), the Rhodian, was the admiral of the fleet of Ptolemy Philadelphus, who reigned from B. C. 285 to 247. He may therefore be placed about B. C. 282. He wrote a work on Harbours (περὶ λιμένων), in ten books, which was copied by Eratosthenes, and which is frequently cited by the ancient writers. Strabo says (ix. p. 421) that Timosthenes also wrote poetry. (Marcian. Heracleot. p. 63; Strab. ii. 92, iii. p. 140, et alibi; Harpocrat. *s. v.* ἐφ' ἱερόν; Schol. *ad Theocr.* xiii. 22; Steph. Byz. *s. vv.* Ἀγάθη, Ἀρτάκη, et alibi; Vossius, *De Hist. Graec.* pp. 147, 148, ed. Westermann; Clinton, *Fast. Hell.* vol. iii. p. 508.)

TIMO'STRATUS (Τιμόστρατος), a comic poet, of unknown time, the author of four dramas, Ἄσωτος, Πάν, Παρακαταθήκη, and Φιλοδεσπότης, of which we have scarcely any remnants, beyond the titles. (Antiatt. pp. 80. 12, 81. 1, 89. 23, 91. 1, 98. 4; Phot *Lex. s. v.* ζάγρα.) He is mentioned by Photius among the poets quoted by Stobaeus (*Bibl.* Cod. 167, p. 374); but no references to him are found in our present copies of Stobaeus. It is probable also that the name of a poet Δημόστρατος, whose Δημοποίητος is quoted by Suidas (*s. v.* χάραξ) is an error for Τιμόστρατος. (Meineke, *Frag. Com. Graec.* vol. i. pp. 499, 500, vol. iv. pp. 595, 596; Editio Minor, p. 1184.) [P. S.]

TIMO'THEUS (Τιμόθεος), historical. 1. Father of Conon, the famous general. (Paus. viii. 52.)

2. Son of Conon, was a native of the demus of Anaphlystus, and, according to a probable conjecture of Boeckh, belonged to the priestly family of the Eumolpidae (*Corp. Inscr.* 393; see Rehdantz, *Vit. Iph. Chabr. Tim.* p. 45). For the statement of Athenaeus (xiii. p. 577, a), that his mother was a Thracian hetaera, there appear to be no good grounds. Inheriting a considerable fortune from his father, he seems in his early years to have indulged in the display of it, as we may gather from an allusion in the *Plutus* of Aristophanes (B. C. 388); and we may therefore well believe the assertion, that it was through his intercourse with Isocrates that his mind was directed to higher views (Lys. *de Arist. Bon.* p. 155; Arist. *Plut.* 180; Schol. *ad loc.*; Dem. *c. Aphob.* i. p. 815, *c. Aphob. de F. T.* p. 862; Pseudo-Dem. *Erot.* p. 1415). In B. C. 378, Timotheus was made general with Chabrias and Callistratus, and it is possible that, while Chabrias was occupied in Boeotia, his colleagues commanded the fleet, and were engaged in bringing over Euboea and other islands to the Athenian confederacy (Xen. *Hell.* v. 4. § 34; Diod. xv. 29, 30; Plut. *de Glor. Ath.* 8; Rehdantz, p. 57). In B. C. 375, Timotheus was sent with sixty ships to cruize round the Peloponnesus, in accordance with the suggestion of the Thebans, that the Spartans might thus be prevented from invading Boeotia. On his voyage he ravaged Laconia, and then proceeded to Corcyra, which he brought over to the Athenian alliance, behaving after his success with great moderation. This conduct, together with his conciliatory disposition and manners, contributed mainly to the prosperous issue of his further negotiations, and he succeeded in gaining the alliance of the Cephallenians and Acarnanians, as well as that of Alcetas I., the king of Epirus. A Spartan fleet under Nicolochus was sent out against him, but he defeated it off Alyzia on the Acarnanian coast, and, being strengthened shortly after by a reinforcement from Corcyra, he entirely commanded the sea, though, having brought with him only thirteen talents from home, he was greatly embarrassed for want of funds (Xen. *Hell.* v. 4. §§ 62—66; Dem. *c. Arist.* p. 686; Isocr. περὶ Ἀντιδ. § 116; Diod. xv. 36; Corn. Nep. *Tim.* 2; Ael. *V. H.* iii. 16; Pseudo-Arist. *Oecon.* ii. 23; Polyaen. iii. 10). In the following year peace was concluded between Athens and Sparta, and Timotheus was recalled. On his way, however, he stopped at Zacynthus, and forcibly restored some democratic exiles who had fled to him for refuge; hereupon the oligarchical party in the island complained to Sparta, and the failure of her application to Athens for redress led to a renewal of the war (Xen. *Hell.* vi. 2. §§ 2, 3; Diod. xv. 45). In B. C. 373, he was appointed to the command of sixty ships destined to act against MNASIPPUS in Corcyra; but he had no means of fully manning his squadron, and he was obliged therefore to cruize about the Aegean for the purpose of collecting men and money. It would appear to have been in the course of this cruize that he formed an intimacy with Amyntas, king of Macedonia, who made him a present of a quantity of timber for a house which

he was building in the Peiraeeus. A considerable time, however, was expended in these preliminary operations, the danger of losing Corcyra was becoming more and more imminent, and Timotheus, being accused by Iphicrates and Callistratus, was deposed from his command, and recalled to Athens to stand his trial. This came on in the autumn of the same year, and he obtained an acquittal principally through the intervention of Jason of Pherae, and Alcetas, king of Epeirus, who had come to Athens to intercede for him. In the oration against him written for Apollodorus, son of Pasion, and ascribed to Demosthenes, there are many statements connected with the circumstances of Timotheus at this period, which we must of course regard with suspicion; but we learn from it certainly that he was now reduced to great pecuniary embarrassments, having probably expended his money in the public service, and was even compelled to borrow from Pasion wherewithal to receive his distinguished guests above mentioned (Xen. *Hell.* vi. 2. §§ 11—13; Diod. xv. 47; Dem. *c. Tim.* pp. 1186—1192, &c.; Corn. Nep. *Tim.* 4). In the following year (B. C. 372) he entered into the service of Artaxerxes II., king of Persia, and went to command against Nectanabis I. in Egypt; but of his operations in this quarter we have no record (Dem. *c. Tim.* pp. 1191, 1192, 1195). It appears to have been about B. C. 367 that he was sent by the Athenians to aid ARIOBARZANES, with an injunction, however, not to abet him in any enterprise against the king, his master; and accordingly, when he found that he was in open revolt from Artaxerxes, he refused to give him any assistance. He did not, however, consider himself precluded from besieging Samos, which was occupied by a Persian garrison under Cyprothemis, and, if he had felt any scruples, the rescript of the king, so favourable to Thebes at the expense of Athens, must have removed them [PELOPIDAS; LEON, No. 6]. The attack on the island was successful, and at the end of eleven months Samos was restored to the Athenian alliance. Timotheus then sailed northward, and took the towns of Sestus and Crithote on the Hellespont, acquisitions which, according to Isocrates, first directed the attention of the Athenians to the recovery of the whole Chersonesus. If we may believe Cornelius Nepos, he was placed in possession of these two places by Ariobarzanes, as a reward for his services to him; but it is not easy to reconcile this statement with the account of Demosthenes, as given above, of his refusal to help the rebel satrap. (Dem. *pro Rhod. Lib.* pp. 192, 193; Isocr. περὶ Ἀντιδ. §§ 118, &c.; Corn. Nep. *Tim.* 1; Pseudo-Arist. *Oec.* ii. 23; Polyaen. iii. 10.)

These successes, coupled probably with their jealousy of Iphicrates as the son-in-law of Cotys, seem to have mainly induced the Athenians to appoint Timotheus instead of him as commander in Macedonia (B. C. 364), where the recovery of Amphipolis was the great object of their wishes. In the interval between the recall of Iphicrates and the arrival of Timotheus, the Athenian forces were commanded by Callisthenes, whose disadvantageous treaty with Perdiccas III. of Macedonia contributed perhaps to hamper the new general, when he came on the scene of action. Timotheus, on taking the command, endeavoured to secure the services of the adventurer Charidemus, but the latter passed over to the service of Cotys, in ships with which the Athenians themselves had furnished him; and it was now perhaps that, despairing of any effectual assault on Amphipolis, Timotheus turned his arms against the Olynthians, from whom, with the help of king Perdiccas, he took Potidaea and Torone; and followed up these successes, if we may believe Isocrates, his friend and panegyrist, with the capture of all the Chalcidian towns. It was in the same year, if we adopt the chronology of Diodorus, that he rejected an application from the nobles of Heracleia on the Euxine to aid them against the people; and in the same year, too, he relieved Cyzicus from a siege in which it was hard pressed, perhaps by the Persian garrison, which the citizens had ejected, perhaps, according to a conjecture of Mitford, by the armament of Epaminondas, who at the time was endeavouring to make Thebes a naval power, and to contest with Athens the sovereignty of the sea. The chronology, however, of the operations of Timotheus at this period is very uncertain; but on the whole it appears probable, following the views of Rehdantz, in preference to those of Thirlwall, that his campaign in the Chersonesus against Cotys was subsequent to his attempt on Amphipolis. The latter turned out an utter failure, the enemy having collected against him with numbers so superior, that he found it necessary to burn his ships on the Strymon, and to make his retreat by land. He was more successful, however, in the war with Cotys, who was probably assisted by the Byzantians (B. C. 363?), and gathered from his territory booty to the value of 1200 talents. (Dem. *Olynth.* ii. p. 22, iii. p. 36; Schol. Aug. *ad loc.*; Dem. *c. Arist.* pp. 669, 670; Aesch. *de Fals. Leg.* p. 32; Isocr. περὶ Ἀντιδ. § 119; Deinarch. *c. Dem.* p. 91, *c. Philocl.* p. 110; Diod. xv. 81; Pseudo-Arist. *Oec. l. c.*; Polyaen. iii. 10; Just. xvi. 4; C. Nep. *Tim.* 1; Mitford's *Greece*, vol. v. p. 220; Thirlwall's *Greece*, vol. v. pp. 189, 193, 206, 217, 218; Rehdantz, pp. 132, &c.) [CHARIDEMUS; CLEARCHUS.]

At this period Timotheus would probably be at the height of his glory and popularity, not only among the Athenians, but with many of the other Greeks, a popularity, however, not unmixed with envy, if we may believe the anecdote related by Aelian, that painters were wont to represent him as sleeping in his tent, while Fortune, standing over his head, drew cities for him into a net. (Dem. *c. Lept.* pp. 482, 483; Isocr. *Ep. ad Myt.* p. 426; Paus. i. 3; Ael. *V. H.* xiii. 43; Plut. *Reg. et Imp. Apoph. Tim.* 1.) It seems most likely also that at this time, about B. C. 360, he increased his political influence by a reconciliation with Iphicrates, to whose son Menestheus he gave his daughter in marriage. [IPHICRATES; MENESTHEUS.] To the suit instituted against him by Apollodorus, the son of Pasion, for sundry sums of money alleged to have been borrowed by him from the latter, it is not possible to assign any exact date; but there is no period at which it can be fixed more satisfactorily than between B. C. 360 and 356. The oration, written for the plaintiff on this occasion, and ascribed to Demosthenes, is still extant. (See Rehdantz, pp. 195, 196.) In B. C. 358, when the Thebans had sent a military force over to Euboea, Timotheus, by an energetic appeal and fervid eloquence, incited the Athenians to raise an armament for the purpose of opposing them there, and saving

their own interests in the island. (Diod. xvi. 7 ; Dem. *Olynth.* i. p. 11, *de Chers.* p. 108, *c. Androt.* p. 597 ; Aesch. *c. Ctes.* p. 65.) In the following year the Social War broke out ; and in the second campaign of it (B. C. 356) Timotheus, Iphicrates, and Menestheus were joined with Chares as commanders of the Athenian fleet. The circumstances which followed are variously related. According to Diodorus, Chares vainly endeavoured to induce his colleagues to engage the enemy in a storm, and, on their refusal, wrote to the people, accusing them of treachery. The account of C. Nepos is that Chares, having risked a battle in spite of the weather, was defeated, and, in order to screen himself, laid the blame on the other generals for not supporting him. Any how they were recalled, and Iphicrates and Menestheus were brought to trial first, the prosecution being conducted by Aristophon the Azenian. They were acquitted ; but Timotheus was nevertheless afterwards arraigned, probably in B. C. 354, and condemned to the crushing fine of 100 talents (more than 24,000*l.*). From Deinarchus we learn that the main charge against him was the having received bribes from the Chians and Rhodians, and the truth of this, if we follow the common reading in the passage (Dein. *c. Dem.* p. 92), he himself confessed. According to Isocrates, his condemnation was caused chiefly by his haughty and unbending demeanour, and by his refusal to pay court to the people and the popular orators. Be that as it may, he was unable to pay the fine, and withdrew to Chalcis in Euboea, where he died shortly after. The Athenians subsequently remitted nine-tenths of the penalty, and allowed his son Conon to expend the remainder on the repair of the walls, which the famous Conon had restored. (Isocr. Περὶ Ἀντιδ. §§ 137, &c. ; Diod. xvi. 21 ; C. Nep. *Tim.* 3, 4 ; Deinarch. *c. Philocl.* p. 110 ; Ael. *V. H.* iii. 47, xiv. 3 ; Perizon. *ad loc.*)

The character of Timotheus was marked by mildness and amiability, even though we should set against this the haughtiness and the somewhat presumptuous self-reliance which his brilliant successes seem to have produced in him. Like his contemporaries Chabrias and Chares, he preferred residing abroad when he could,—a preference which may be ascribed at least as much to the glaring evils of the Athenian democracy as to the luxurious propensities which have been, on no very strong grounds, imputed to him. The eloquence and learning which were united with his military talents, must be traced in a great measure to his intimate friendship with Isocrates, who frequently attended him in his campaigns, and wrote his despatches for him. As a general he possessed some of the highest qualities, and held in contempt that fiery rashness which, as in the case of Chabrias, forgets the special duties of the commander in the mere dashing gallantry of the soldier. (Ael. *V. H.* ii. 10, 18 ; Ath. x. p. 419, c., d., xii. p. 532, b. ; Cic. *Tusc. Quaest.* v. 35, *de Orat.* iii. 34, *de Off.* i. 32 ; Nep. *Chabr.* 3 ; Plut. *Sull.* 6, *Reg. et Imp. Apoph. Tim.* 2.)

3. Son of Clearchus, the tyrant of Heracleia on the Euxine. After the death of his father in B. C. 353, he succeeded to the sovereignty, under the guardianship, at first, of his uncle Satyrus, and held the rule for fifteen years. There is extant a letter addressed to him by Isocrates, in which the rhetorician commends him for his good qualities, gives him some very common-place advice, and recommends to his notice a friend of his, named Autocrator, the bearer of the epistle. (Diod. xvi. 36 ; Wess. *ad loc.* ; Memn. *ap. Phot. Bibl.* 224 ; Isocr. *Ep. ad Tim.*) [CLEARCHUS.]

4. An Athenian, of the priestly family of the Eumolpidae, whom Ptolemy Lagi brought over to Egypt, to preside over and interpret religious rites and ceremonies. He was consulted by the king when, in consequence of a dream, he was contemplating the introduction of the foreign deity Serapis. (Tac. *Hist.* iv. 83 ; Plut. *de Is. et Osir.* 28.) [E. E.]

TIMO'THEUS (Τιμόθεος), literary. 1. An Athenian comic poet of the Middle Comedy, of whose plays we have the following titles, Κυνάριον (Ath. vi. p. 243, d ; Suid.), Πύκτης, Παρακαταθήκη, and Μεταβαλλόμενος or Μεταφερόμενος. The only fragments of his dramas extant are the three lines quoted by Athenaeus from the first of the above plays, and three other lines, without the title of the comedy to which they belong (*Append. Florent. ad Stob.* p. 23. 7, ed. Gaisford). Three of the above titles are identical with those of plays ascribed to other poets ; namely, there is a Πύκτης by Timocles, a Παρακαταθήκη by Aristophon, Sopater, Sophilus, and Timostratus, and a Μεταφερόμενος by Poseidippus. The Κύκλωψ, which Harless adds to the list of the comedies of Timotheus, is evidently the title of a work of the celebrated dithyrambic poet Timotheus. (Fabric. *Bibl. Graec.* vol. ii. p. 505 ; Meineke, *Frag. Com. Graec.* vol. i. p. 428, vol. ii. p. 589 ; Editio Minor, p. 798.)

2. The celebrated musician and poet of the later Athenian dithyramb, was a native of Miletus, and the son of Thersander (Steph. Byz. *s. v.* Μίλητος ; *Marm. Par.* Ep. 77 ; Alex. Aetol. *ap.* Macrob. *Sat.* v. 22 ; Suid. *s. v.*). Suidas calls him a son of Thersander, or Neomysus, or Philopolis ; but, as Schmidt observes, when Suidas mentions several names for a person's father, the first is usually the one which he has obtained from the best authorities ; and the same scholar has suggested that the name Νεομύσου should perhaps be read Νεομούσου, which is very likely to be the invention of a comic poet, in allusion to the innovations made by Timotheus in music. (*Diatribe in Dithyramb.* pp. 96, 97.)

The date of Timotheus is marked by the ancients with tolerable precision. According to the Parian marble, he died in B. C. 357, in the ninetieth year of his age, which would place his birth in B. C. 446 ; but Suidas (*s. v.*) says that he lived ninety-seven years. The period at which he flourished is described by Suidas as about the times of Euripides, and of Philip of Macedon ; and he is placed by Diodorus with Philoxenus, Telestes, and Polyeidus, at Ol. 95, B. C. 398. (Diod. xiv. 46). The absence of any mention of Timotheus by Aristophanes (unless we suppose him to have been one of the many Timothei who, as the Scholiast on the *Plutus*, v. 180, tells us, were attacked by the poet) is a proof that he could not have attained to much eminence before the date mentioned by Diodorus ; but yet it must have been before that year that his innovations in music began to attract public attention ; for we have the testimony not only of Suidas, but also of Plutarch (see below) to the fact of his commencing his career during the life-time of Euripides, and we have also

the decisive evidence of the celebrated passage from the comic poet Pherecrates, in which the musicians of the day are violently attacked as corrupters of the art (Plut. *de Mus.* 30, p. 1141, f.; Meineke, *Frag. Com. Graec.* vol. ii. pp. 326—335). It is evident that this attack was aimed principally at Timotheus, whom the personification of Music mentions last of all, as having inflicted more numerous and more serious injuries upon her than either of his predecessors, Melanippides, Cinesias, or Phrynis. The following are the lines referring to him:—

ὁ δὲ Τιμόθεός μ', ὦ φιλτάτη, κατορώρυχεν
καὶ διακέκναικ' αἴσχιστα. Δ. Ποῖος οὑτοσὶ
Τιμόθεος; Μ. Μιλήσιός τις Πυρρίας *
κακά μοι παρέσχεν· οὗτος ἅπαντας οὓς λέγω
παρελήλυθ', ᾄδων ἐκτραπέλους μυρμηκιάς
ἐξαρμονίους ὑπερβολαίους τ' ἀνοσίους,
καὶ νιγλάρους, ὥσπερ τε τὰς ῥαφάνους ὅλην
κάμπτων με κατεμέστωσε . . . . . .
κἂν ἐντύχῃ πού μοι βαδιζούσῃ μόνῃ,
ἀπέδυσε κἀνέλυσε χορδαῖς δώδεκα.

Respecting the details of his life we have very little information. He is said to have spent some time at the Macedonian court; and reference will presently be made to a visit which he paid to Sparta. He appears to have formed his musical style chiefly on that of Phrynis, who was also a native of Miletus, and over whom he on one occasion gained a victory. He was at first unfortunate in his professional efforts. Even the Athenians, fond as they were of novelty, and accustomed as they were to the modern style of music introduced by Melanippides, Phrynis, and the rest, were offended at the still bolder innovations of Timotheus, and hissed off his performance. On this occasion it is said that Euripides encouraged Timotheus by the prediction that he would soon have the theatres at his feet (Plut. *An seni sit gerend. Respub.* 23, p. 795, c. d.). This prediction appears to have been accomplished in the vast popularity which Timotheus afterwards enjoyed. Plutarch records his exultation at his victory over Phrynis (*De se ipsum laudand.* 1, p. 539, b. c.); and even when, on one occasion, he was conquered by Philotas, a disciple of Polyïdus, he could console himself with the rebuke administered to the boasting master of his successful competitor by the witty Stratonicus, ὅτι αὐτὸς μὲν (*i. e.* Polyïdus) ψηφίσματα ποιεῖ, Τιμόθεος δὲ νόμους. (Ath. viii. p. 352, b.: the point of the saying is in the double meaning of νόμους, *laws* and *musical strains*, and is untranslateable into English.) The Ephesians rewarded him, for his dedicatory hymn to Artemis, with the sum of a thousand pieces of gold (Alex. Aetol. *ap.* Macrob. *Sat.* v. 22): the last accomplishment, by which the education of the Arcadian youth was finished, was learning the nomes of Timotheus and Philoxenus (Polyb. iv. 20; Ath. xiv. p. 626, c.): and there is still extant a decree of the Cnossians, probably of the second century B. C., in which Timotheus and Polyïdus are mentioned with the highest praise, and their names associated with those of the ancient Cretan poets (see POLYIDUS, p. 467, b.). Timotheus died in Macedonia, according to Stephanus of Byzantium (*l. c.*), who has preserved the following epitaph upon him. (Also in Jacobs, *Anth. Pal.* App. No. 295, vol. ii. p. 851.)

Πάτρα Μίλητος τίκτει Μούσαισι ποθεινὸν
Τιμόθεον, κιθάρας δεξιὸν ἡνίοχον.

The general character of the music of Timotheus, and the nature of his innovations, are pretty clearly described in the fragment of Pherecrates above quoted, and in other passages of the ancient writers. He delighted in the most artificial and intricate forms of musical expression, "windings like the passages in ant-hills" (Pherecr. *l. c.*): he used instrumental music, without a vocal accompaniment, to a greater extent than any previous composer (at least if Ulrici is right in his interpretation of the words μόνῃ βαδιζούσῃ in Pherecrates): and, in direct opposition to the ancient practice, he preferred the chromatic to the other *genera* of music, and employed it to such an extent, as to be by some considered its inventor. (Boëth. *de Mus.* i. 1, p. 1372, ed. Basil.) But perhaps the most important of his innovations, as the means of introducing all the others, was his addition to the number of the strings of the *cithara*. Respecting the precise nature of that addition the ancient writers are not agreed; but it is most probable, from the whole evidence, that the lyre of Timotheus had eleven strings. The eight-stringed cithara, formed by the addition of the chord of the octave which was wanting in the heptachord of Terpander, was used in the time of Pindar [TERPANDER]. The ninth string appears to have been added by Phrynis (Plut. *Apophtheg. Lacon.* p. 220, c.). There were already ten strings to the cithara in the time of Ion of Chios, the contemporary of Sophocles (Ion, *Epigr. ap.* Euclid. *Introd. Harmon.* p. 19, ed. Meibom.); and the conjecture appears therefore probable that the tenth was added by Melanippides. There remains, therefore, only the eleventh string to be ascribed to Timotheus, for it is most probable that the mention of a twelve-stringed lyre, in the above passage of Pherecrates, according to the present text, arises from some error, and the word ἕνδεκα may be substituted for δώδεκα in the last verse, without injuring the metre. The positive testimonies for ascribing the eleventh string to Timotheus, are that of Suidas (*s. v.*), who, however, makes him the inventor of the tenth string also, which the testimony of Ion proves to be an error; and the tradition that, when Timotheus visited Sparta, and entered the musical contest at the Carneia, one of the Ephors snatched away his lyre, and cut from it the strings, four in number, by which it exceeded the seven-stringed lyre of Terpander, and, as a memorial of this public vindication of the ancient simplicity of music, and for a warning to future innovators, the Lacedaemonians hung up the mutilated lyre of Timotheus in their Scias. (Paus. iii. 12. § 8; Plut. *Instit. Lacon.* 17, p. 238, c., *Agis*, 10; Artemon. *ap.* Ath. xiv. p. 636, e.; Cic. *de Legg.* ii. 15; the *number* of the additional strings is only stated in the first of these passages, but, besides the agreement of that number with the other evidence, it must be remembered that Pausanias actually saw the lyre hanging in the Scias at Sparta). It is quite a mistake to argue, in the spirit of a pseudo-rationalistic criticism, against the truth of this tradition, from the fact of the very same story being told about the nine-stringed lyre of Phrynis (Plut. *Agis*, 10. *Apophth. Lacon.* p. 220, c.); for the conduct

* The meaning of this epithet is doubtful. See Schmidt, pp. 97, 98, and Lehrs, *Quaest Epic.* pp. 20, 21.

ascribed to the Ephor is so characteristic of the state of Spartan feelings with reference to the ancient music, that we may easily believe such an incident to have occurred every time that the attempt was made to violate that feeling; so that the two stories rather confirm one another; and, moreover, they are mentioned together, as two distinct events, by Plutarch (*Agis*, 10). The tradition is also embodied, with other particulars of the innovations of Timotheus, in the alleged decree of the Spartans, preserved by Boëthius (*de Mus. l. c.*). It has been, however, very clearly proved, that this decree is the forgery of a grammarian of an unknown date. (See especially Müller, *Dor.* b. iv. c. 6. § 3, vol. ii. pp. 316—319, ed. Schneidewin). Still it is of importance, as embodying what the grammarian, who forged it, had collected from the ancient writers respecting the musical innovations of Timotheus. The substance of it is an order to the Ephors to censure Timotheus the Milesian, for that he had dishonoured the ancient music, and had corrupted the ears of the youth by deserting the seven-stringed lyre, and introducing a multiplicity of strings, and a novelty of melodies, in which ignoble and diversified strains took the place of the old simple and sustained movements, and by changing the *genus* from the Enharmonic to the Chromatic as an Antistrophic variation, and also for that, when invited to perform at the festival of the Eleusinian Demeter, he had given an indecent representation of the myth, and had improperly taught the youth the travail of Semele; and, besides this censure, he was to be ordered to cut away the strings of his lyre which exceeded seven.

Suidas (*s. v.*) describes his style in general terms as a softening of the ancient music (*τὴν ἀρχαίαν μουσικὴν ἐπὶ τὸ μαλακώτερον μετήγαγεν*). And Plutarch mentions him, with Crexus and Philoxenus, and the other poets of that age, as *φορτικώτεροι καὶ φιλόκαινοι*, and as especially addicted to the style called *τὸν φιλάνθρωπον καὶ ϑεματικόν* (*de Mus.* 12. p. 1135, d.).

With regard to the subjects of his compositions, and the manner in which he treated them, we have abundant evidence that he even went beyond the other musicians of the period in the liberties which he took with the ancient myths, in the attempt to make his music imitative as well as expressive, and in the confusion of the different subjects and department of lyric poetry; in one word, in the application of that false principle, which also misled his friend Euripides, that pleasure is the end of poetry. Unfortunately the fragments of the poems of Timotheus and the other musicians of the period are insufficient to guide us to a full knowledge of their style; but we can judge of its general character by the choral parts of the tragedies of Euripides, and by the description of Plato (*de Legg.* iii. p. 700, e.), aided by the ancient testimonies, and the few fragments collected by later writers. The subject is well, though briefly, treated by Müller (*Hist. of Lit. of Anc. Greece*, vol. ii. pp. 61, 62), who remarks that in the late dithyramb "there was no unity of thought; no one tone pervading the whole poem, so as to preserve in the minds of the hearers a consistent train of feelings; no subordination of the story to certain ethical ideas; no artificially constructed system of verses regulated by fixed laws; but a loose and wanton play of lyrical sentiments, which were set in motion by the accidental impulses of some mythical story, and took now one direction, now another; preferring, however, to seize on such points as gave room for an immediate imitation in tones, and admitting a mode of description which luxuriated in sensual charms." And a little above (p. 60)—"At the same time the dithyramb assumed a descriptive, or, as Aristotle says, a mimetic character (*μεταβολή*). The natural phenomena which it described were imitated by means of tunes and rhythms and the pantomimic gesticulations of the actors (as in the antiquated Hyporcheme); and this was very much aided by a powerful instrumental accompaniment, which sought to represent with its loud full tones the raging elements, the voices of wild beasts, and other sounds. A parasite wittily observed of one of these storm-dithyrambs of Timotheus, that 'he had seen greater storms than those which Timotheus made in many a kettle of boiling water' (Ath. viii. p. 338, a.)." A striking example of this mimetic and sensuous mode of representation is furnished by the dithyramb of Timotheus, entitled "the Travail of Semele" (*Σεμέλης ὠδίν*), which is censured in the pseudo-Lacedæmonian decree already quoted, and on one passage of which Stratonicus is said to have asked, "If she had been bringing forth a mechanic, and not a god, what sort of cries would she have uttered?" (Ath. viii. p. 352, a.; comp. Dio Chrysost. *Orat.* 77, p. 426, ed. Reiske.)

The language of Timotheus was redundant and luxuriant, as we see by a fragment from his *Cyclops*, preserved by Athenaeus (xi. p. 465, d.). Of the boldness of his metaphors we have a specimen, in his calling a shield *φίαλην Ἄρεος*, for which he was attacked by the comic poet Antiphanes (Ath. x. p. 433, c.), and which Aristotle has noticed no less than three times (*Poet.* xxi. 12, *Rhet.* iii. 4, 11). There is another example of his bold figures in a fragment of Anaxandrides (Ath. x. p. 455, f.). In the celebrated passage of Aristotle respecting the representation of actual and ideal characters, in poetry and painting (*Poet.* 2), reference is made to "the *Persae* and *Cyclopes* of Timotheus and Philoxenus;" but unfortunately there is nothing in the present text to show which of the two poets Aristotle meant to represent as the more ideal.

Like all the dithyrambic poets of the age, Timotheus composed works in every species of lyric poetry, and that in such a manner as to confound the distinctions between the several species, mingling Threnes with Hymns, Paeans with Dithyrambs, and even performing on the lyre the music intended for the flute (Plato, *de Legg. l. c.*). The crowning step in this process appears to have been that which is ascribed to Timotheus alone, namely, the giving a dithyrambic tone and expression to the Nomes, which seem to have been hitherto preserved almost in their original form, and the adapting them to be sung by a chorus, instead of by a single performer (Plut. *de Mus.* 4, p. 1132, d.; Clem. Alex. *Strom.* i. p. 365).

The account which has now been given of the character of Timotheus as a musician and a poet must not be misunderstood. It is one thing to judge an artist by pure aesthetic standards, or by a comparison with the severe simplicity of an early stage of the development of his art; it is quite another thing to form a genial estimate of his character with reference to the prevailing taste of the times in which he lived, or to the impression he

would probably make on the mind of our own age. There was undoubtedly great power and beauty in the compositions of Timotheus, and if they could be restored, even as mere writings, and much more if they could be reproduced as they were publicly performed, they would certainly excite our admiration, whatever might be the judgment of calm criticism. The few fragments which have come down to us afford ample proof of this. Such a line, for instance, as that with which he led off his nome entitled *Persae*,

Κλεινὸν ἐλευθερίας τεύχων μέγαν Ἑλλάδι κόσμον,

bears upon it the impress of the true poet. (Paus. viii. 50. § 3; Plut. *Philopoem.* 11.)

He composed, according to Stephanus of Byzantium (*l. c.*), eighteen books of citharoedic nomes, containing eight thousand verses, and προνόμια αὐλῶν χίλια, according to the correction of Gronovius, αὐλῶν for ἄλλων, and, perhaps too, for προνόμια we should read προοίμια, but even so the meaning is not very clear, for we have no account of any flute-music by Timotheus: possibly there is some confusion between him and the flute-player of the same name, who lived in the time of Alexander the Great. Suidas gives a much fuller account of his works, and ascribes to him nineteen Musical Nomes, thirty-six Prooems, eight *Diasceuae* (διασκευαί, which Meineke supposes to mean compositions by other poets, which Timotheus recast and adapted to his own style of music, *Hist. Crit. Com. Graec.* p. 32), eighteen Dithyrambs, twenty-one Hymns, some Encomiums, and other works; and, besides this general classification of his works, Suidas mentions the following special titles, Ἄρτεμις, Πέρσαι ἢ Ναύπλιος, Φινείδαι, Λαέρτης. Probably, instead of Πέρσαι ἢ Ναύπλιος, we ought to read Πέρσαι, Ναύτιλος, as two distinct titles, for the Ναύτιλος of Timotheus is quoted by Athenaeus (viii. p. 338) and by Eustathius (*ad Od.* v. p. 1538). The Κύκλωψ, which appears to have been one of the most celebrated of his Dithyrambs, has already been referred to. The few extant fragments of these poems are collected by Bergk, *Poetae Lyrici Graeci*, pp. 860—863, and by Kayser, *Diatribe in Dithyrambum*, pp. 96—120. (Fabric. *Bibl. Graec.* vol. i. p. 747, vol. ii. p. 325; Müller, *Hist. of Lit. of Anc. Greece*, vol. ii. pp. 59—62; Ulrici, *Gesch. d. Hellen. Dichtkunst*, vol. ii. pp. 604—610; Bode, vol. ii.; Bernhardy, *Gesch. d. Griech. Litt.* vol. ii. pp. 551—554; Kayser, *l. c.*; Clinton, *Fast. Hellen.* vol. ii. *s. aa.* 398, 357).

3. A very distinguished flute-player of Thebes, concerning whom a few particulars are mentioned in Lucian's dialogue *Harmonides*, in which Timotheus is introduced as discoursing to his disciple Harmonides concerning the means of obtaining success in his art. We learn from Suidas that Timotheus flourished under Alexander the Great, on whom his music made so powerful an impression that once in the midst of a performance by Timotheus, of an Orthian Nome to Athena, he started from his seat, and seized his arms. (Suid. *s. vv.* Ἀλέξανδρος, Ὀρθιασμάτων, Τιμόθεος.) We have a suspicion, notwithstanding the opinions of eminent scholars, that this Timotheus has been invented, through a series of confusions, out of the celebrated Milesian musician; but it is impossible in such a work as this to discuss every complicated question of criticism which may present itself.

4. A philosopher, follower of Patron the Epicurean, is mentioned by Strabo among the distinguished natives of Sinope (xii. p. 546; the words are Τιμόθεον τὸν Πατρίονα).

5. Of Athens, the author of a biographical work, from which Diogenes Laërtius (iii. 5, iv. 3, v. 1, vii. 1) quotes statements respecting Plato, Speusippus, Aristotle, and Zeno. Nothing is known of his age, unless these references be supposed to furnish any guide to it. Vossius is probably right in supposing him to be a different person from the Timotheus whose Ἀργολικά and the eleventh book of whose work on Rivers are quoted by Plutarch (*de Fluv.* 18. 3), and also different from the writer to whom Eustathius (*ad Dion. Perieg.* 421) refers. (Vossius, *de Hist. Graec.* p. 507, ed. Westermann.)

6. A mythological writer, from whom Arnobius (v. 5) quotes some statements respecting the Phrygian worship of the mother of the gods. (Vossius, *de Hist. Graec.* p. 506, ed. Westermann.)

7. Of Gaza, an eminent grammarian, in the time of the emperor Anastasius, whose financial administration he is said to have attacked in a tragedy entitled Χρυσάργυρος, of which no fragments are extant. He flourished therefore at the end of the fifth century of our era. He also wrote a poem in epic verse, and in four books, on the quadrupeds of India, Arabia, Egypt, and Libya, and on foreign and extraordinary birds and serpents. (Suid. *s. v.*; Tzetz. *Chil.* iv. 128.)

8. Bishop of Alexandria towards the close of the fourth century, was distinguished for his opposition to Gregory of Nazianzus. He succeeded his brother Peter in the see of Alexandria in A. D. 379, and was present at the second general council at Constantinople, in the year 381, where he was one of the most active agents in the attack upon Gregory of Nazianzus, which caused the retirement of that great and good man, and in the appointment of his successor Nectarius. He died in A. D. 385. He wrote a work on the lives of the fathers and monks, which is quoted by Sozomen (*H. E.* vi. 25), but is now lost. (Cave, *Hist. Litt. s. a.* 380, p. 274, ed. Basil.; Fabricius, *Bibl. Graec.* vol. x. pp. 138—293; Clinton, *Fast. Rom. s. a.* 381).

Notices of some other ecclesiastics and Christian writers of the name will be found in the works of Cave, Fabricius, and Schröckh. None of them seem to require specific mention, except a chronographer, who is quoted by G. Cedrenus and Jo. Malala. (See Vossius, *de Hist. Graec.* p. 507, ed. Westermann.) [P. S.]

TIMO'THEUS (Τιμόθεος), a statuary and sculptor, whose country is not mentioned, but who evidently belonged to the later Attic school of the time of Scopas and Praxiteles; for he was one of the artists who executed the bas-reliefs which adorned the frieze of the Mausoleum, about Ol. 107, B. C. 352. Timotheus sculptured the southern side of the frieze, the other three sides being wrought by Scopas, Bryaxis, and Leochares. (Plin. *H. N.* xxxvi. 5. s. 4. § 9; Vitruv. vii. Praef. § 12; SCOPAS; *Dict. of Antiq. s. v. Mausoleum*, 2d ed.) This statement also shows the eminence of Timotheus as an artist; for Pliny expressly tells us that it was an undetermined question, which of the four artists had been the most successful (*hodieque certant manus*). It must, however, be mentioned, that the Greek writers on the Mausoleum were not agreed as to the share of Timotheus in its execution, some ascribing to Praxiteles that side of

the frieze which others assigned to our artist. (Vitruv. *l. c.*)

The *Artemis* of Timotheus was esteemed worthy to be placed by the side of the Apollo of Scopas and the Latona of Praxiteles, in the temple which Augustus erected to Apollo on the Palatine (Plin. *l. c.* § 10; the lines of Propertius, describing these statues, are quoted under SCOPAS, p. 756, b.). The head of this statue, however, was only a restoration by Aulanius Evander. (Plin. *l. c.*)

Pausanias (ii. 32. § 3. s. 4) mentions Timotheus as the maker of a statue at Troezen, which the Troezenians themselves believed to represent Hippolytus, but which he considered to be the statue of Asclepius. Pliny also enumerates Timotheus among the artists who made *athletas et armatos et venatores sacrificantesque* (*H. N.* xxxiv. 8. s. 19. § 34). There is no ground for the doubt expressed by Sillig respecting the identity of the Timotheus referred to in all these passages. It is quite true that the artists of the later Attic school of sculpture wrought chiefly in marble; but there is sufficient evidence that they also practised the art of casting in bronze. [P. S.]

TIMO'XENUS (Τιμόξενος). 1. The commander of the troops of Scione, attempted to betray Potidaea to the Persians in B. C. 480, but his treachery was discovered. (Herod. viii. 128; Polyaen. vii. 33. § 1; Aeneas Tact. *Poliorcet.* p. 31.)

2. Son of Timocrates, was one of the commanders of the Corinthian force sent to Acarnania in B. C. 431. (Thuc. ii. 33.)

3. The Achaean, was general of the Achaean League in B. C. 223, in which year he obtained possession of Argos, and successfully resisted the efforts of Cleomenes to recover it. In B. C. 221 he was again general of the League; but in consequence of the want of discipline and practice among the Achaean troops, he was unwilling to undertake the command of the war against the Aetolians; and accordingly a few days before the expiration of the office, he resigned it to Aratus, who was already general elect. He was a candidate for the office again in B. C. 218, and was supported by Aratus, but he was not elected in consequence of the influence of Apelles, the minister of Philip V., who wished to mortify Aratus. He was however general again in B. C. 216, after the termination of the Social War. (Polyb. ii. 53, iv. 6, 7, 82, v. 106; Plut. *Cleom.* 20, *Arat.* 38, 47.)

T. TINCA, of Placentia, was celebrated for his wit, but was no match for Granius. (Cic. *Brut.* 46.) [GRANIUS, No. 1.]

TINEIUS CLEMENS, consul under Septimius Severus, A. D. 195, with Scapula Tertullus. (Dig. 27. tit. 9. s. 1; Cod. 9. tit. 1. s. 1.)

TINEIUS SACERDOS. [SACERDOS.]

TIPHYS (Τῖφυς), a son of Agnius or of Phorbas and Hyrmine, of Siphae or Tiphae in Boeotia, was the helmsman of the ship Argo. (Apollon. Rhod. i. 105; Paus. ix. 32. § 3; Apollod. i. 9. § 22; Hygin. *Fab.* 14; Schol. *ad Apollon. l. c.*) [L. S.]

TIRESIAS. [TEIRESIAS.]

TIRIBAZUS or TERIBAZUS (Τιρίβαζος, Τηρίβαζος), a Persian, high in the favour of Artaxerxes II. (Mnemon), and when he was present, so Xenophon tells us, no one else had the honour of helping the sovereign to mount his horse. At the time of the retreat of the 10,000, in B. C. 401, Tiribazus was satrap of Western Armenia, and, when the Greeks had reached the river Teleboas on the frontier of his territory, he himself rode up to their camp and proposed a truce, on condition that both parties should abstain from molesting each other, the Greeks taking only what they needed while in his country. The terms were accepted, but Tiribazus kept watching the 10,000 at the distance of several stadia with the intent of assailing them in a mountain pass, through which their march necessarily lay. On hearing this, the main body of the Greeks hastened to secure the pass, and, having moreover attacked the camp of Tiribazus, put the barbarians to flight, and captured the tent of the satrap himself (Xen. *Anab.* iv. 4. §§ 4—7, 16—21, 5. § 1, vii. 8. § 25; Diod. xiv. 27.) Tiribazus succeeded Tithraustes as satrap of Western Asia, and in this office we find him in B. C. 393, when Antalcidas was sent to negotiate, through him, a peace for Sparta with the Persian king. The satrap was convinced by Antalcidas that it was expedient for Artaxerxes to support the Lacedaemonians, and he accordingly gave them all the help which he could venture to furnish without express authority from his master. We do not know the cause which led to Tiribazus being superseded by Struthas, in B. C. 392; but by B. C. 388 he had returned to his satrapy. He then co-operated cordially, as before, with Antalcidas, perhaps accompanied him to the Persian court to support his cause there, and, having summoned, on his return, a congress of deputies from Greek states, he promulgated in the king's name the famous decree which laid down the terms of the peace of Antalcidas (Xen. *Hell.* iv. 8. §§ 12, &c., v. 1. §§ 6, 25—31; Diod. xiv. 85). [ANTALCIDAS; CONON; STRUTHAS.] In B. C 386 he was appointed to command the Persian fleet against Evagoras, the land forces being entrusted to Orontes. They defeated Evagoras, and formed the siege of Salamis; but Tiribazus was impeached by Orontes, and was recalled to court to answer for his conduct, B. C. 385. The accounts of what followed, as given by Diodorus and Plutarch, it is not very easy to reconcile. The former seems to intimate that Tiribazus was detained in prison until the return of Artaxerxes from his expedition against the Cadusii; while Plutarch tells us that he accompanied the king in his campaign, and did good service by exciting mutual suspicion against one another in the two Cadusian kings, and so inducing them separately to sue for peace. The language of Plutarch, however, implies that during the expedition in question Tiribazus was in disgrace, and it appears therefore that his trial did not take place until the king's return. It came on before three judges of the highest reputation, whose sense of impartiality would be also quickened by the recollection that some of their predecessors had been recently flayed alive for an unjust sentence, and that the judgment-seat was now covered with their skins. Tiribazus triumphantly disposed of the charges against him, and was honourably acquitted with the full approbation of Artaxerxes, in consideration not only of his innocence in regard to the special charges, but also of the great services he had rendered to his master. (Diod. xv. 8—11; Wess. *ad loc.*; Plut. *Artax.* 24.) [EVAGORAS; GAOS; ORONTES.] He now stood higher than ever in the royal favour, and received a promise of the hand of Amestris, the king's daughter. Artaxerxes, however, broke

faith with him, and married the lady himself; and, the royal word having been again pledged to him, and again broken in the same way, with respect to Atossa, the youngest of the princesses, Tiribazus was beyond measure exasperated, and incited Dareius, the son of Artaxerxes and his heir-elect, to join him in a plot against the king's life. The design was betrayed to Artaxerxes by an eunuch, and the conspirators, when they came to execute their purpose, found themselves foiled. Tiribazus offered a desperate resistance to the guards who endeavoured to arrest him, and was slain at length by a javelin hurled at him from a distance. (Plut. *Artax.* 27—29.) [ASPASIA, No. 2; DAREIUS.] [E. E.]

TIRIDA'TES or TERIDA'TES (Τηριδάτης), a common Eastern name, more particularly among the Parthians.

1. A beautiful eunuch, at whose death Artaxerxes was inconsolable. (Aelian, *V. H.* ii. 1.)

2. The guardian of the royal treasures at Persepolis, wrote to Alexander to inform him that the inhabitants wished to seize the treasures, and to beg him to march with all speed to the city. In consequence of this information Tiridates was left by Alexander in the same post which he had occupied under Dareius. He was afterwards made satrap of the Gedrosii and Arimaspi by Alexander. (Curt. v. 5, 6; Diod. xvii. 69, 81.)

3. The second king of Parthia. [ARSACES II.]

4. One of the royal race of the Arsacidae, was proclaimed king of Parthia in place of Phraates IV. (Arsaces XV.), whose cruelties had produced a rebellion of his subjects and led to his expulsion from his kingdom. Phraates, however, was restored to the throne soon afterwards, and Tiridates fled for refuge to Augustus, who refused to give him up to Phraates. This happened about B. C. 23. (Dion Cass. li. 18, liii. 33; Justin, xlii. 5; Hor. *Carm.* i. 26.) [ARSACES XV.]

5. Probably a grandson of Phraates IV., was set up by Tiberius in A. D. 35 as a claimant to the Parthian throne in opposition to Artabanus III. (Arsaces XIX.) The history of his war with Artabanus III. and of his short reign is related elsewhere. [ARSACES XIX.]

6. TIRIDATES I., king of Armenia, and brother of Vologeses I. (Arsaces XXIII.), king of Parthia. He was made king of Armenia by his brother, but was driven out of the kingdom by Corbulo, the Roman general, and finally received the Armenian crown from Nero at Rome in A. D. 63, as is more fully related in the life of Vologeses I. [ARSACES XXIII.]

7. TIRIDATES II., king of Armenia, was the son of the Armenian king Vologeses. He was in the power of the Romans, from whom he escaped, and fled for refuge to Vologeses V. (Arsaces XXX.), king of Parthia. The Parthians, however, surrendered him to Caracalla, when the latter demanded him in A. D. 215, and backed his demand with an army. Tiridates must, however, have again escaped from captivity, for we find him at a later time on the Armenian throne. Macrinus, who was unwilling to prosecute the war against him, which had been commenced by Caracalla, concluded a peace with him, and sent him the diadem. (Dion Cass. lxxvii. 19, 21, lxxviii. 27, with the notes of Reimarus.)

8. TIRIDATES III., king of Armenia, the son of Chosroes. His father was assassinated by the emissaries of Sapor I., king of Persia, who made Armenia a province of the Persian empire, and placed a certain Artavasdes on the throne, about A. D. 258. Tiridates, who was then an infant, was saved by the fidelity of a servant and carried to the Romans, by whom he was educated with great care. (Moses Choren. ii. 71, 73, 74.*) After he had lived under the protection of the Roman emperors for nearly thirty years, he was restored to the throne of his ancestors at the commencement of the reign of Diocletian. Although Tiridates displayed the greatest energy and courage, he was unable long to retain possession of his kingdom against the overwhelming power of the Persian monarchy. He was expelled from Armenia by Narses, and was obliged to take refuge a second time at the court of the Roman emperors. This led to a war between Rome and Persia, in which Narses was completely defeated and obliged to submit to a humiliating peace, A. D. 298. One of the conditions of this peace was the restoration of Tiridates to the Armenian throne. [SASSANIDAE, p. 717, a.] (Moses Choren. lib. ii.)

M. TIRO, a centurion, expelled from the army by Caesar, B. C. 47. (Hirt. *B. Afr.* 54.)

TIRO, API'NIUS, a man of praetorian rank, placed himself at the head of the fleet when it revolted from Vitellius to Vespasian in A. D. 69 but by the severe contributions which he levied in the municipia he did more harm than good to the cause of Vespasian. (Tac. *Hist.* iii. 57, 76.)

TIRO, CAELE'STRIUS, an intimate friend of the younger Pliny. They had served together as military tribunes, as quaestors and as praetors, and were in the habit of frequently residing in each other's houses. (Plin. *Ep.* vii. 16.) Four of Pliny's letters are addressed to him (*Ep.* i. 12, vi. 1, 22, ix. 5).

TIRO, NUMI'SIUS. [NUMISIUS, No. 5.]

TIRO, M. TU'LLIUS, the freedman and pupil of Cicero, to whom he was an object of the most devoted friendship and tender affection, appears to have been a man of very amiable disposition, and highly cultivated intellect. He was not only the amanuensis of the orator, and his assistant in literary labour, but was himself an author of no mean reputation, and notices of several works from his pen have been preserved by ancient writers. Thus we are told by A. Gellius (xiii. 9, comp. xii. 3) that he composed several books *De Usu atque Ratione Linguae Latinae*, and also *De variis atque promiscuis Quaestionibus.* It is added that on the most important of these he bestowed the Greek designation παυδεκταὶ "tanquam omne rerum atque doctrinarum genus continentes," an interpretation of the title altogether rejected by Lersch, who believes the piece in question to have been a grammatical treatise on the adverb, which was termed παυδέκτης by the stoics (see Charis. p. 175, ed. Putsch.), and supports this view by a quotation from Charisius (p. 186): "*Novissime* Tiro in Pandecte non recte ait dici adiicitque quod suâ coeperit aetate id adverbium." On the other

* Zonaras speaks (xii. 21) of Tiridates as king of Armenia at this time, and says that after he fled to the Romans, his children joined the Persians; but this is clearly a mistake, for the subsequent narrative shows that the account of the Armenian historian is correct. See Gibbon, c. x. note 134.

hand, the passage extracted by Gellius relates entirely to the etymology of the word *Suculae*. Asconius Pedianus (*in Milon.* § 38) refers to the fourth book of a life of Cicero by Tiro, and he was perhaps the compiler of a collection of his jests mentioned by both Quintilian (vi. 3. § 2), and Macrobius (ii. 1). But we owe him a debt of gratitude which never can be adequately acknowledged if it be true, as many believe, that he was the chief agent in bringing together and arranging the works of his illustrious patron, and in preserving his correspondence from being dispersed and lost. (See Cic. *ad Fam.* xvi. 17, *ad Att.* xvi. 5.)

After the death of Cicero, Tiro purchased a farm in the neighbourhood of Puteoli, to which he retired and lived, according to Hieronymus, until he reached his hundredth year.

It is well known that the Romans under the empire were acquainted with a species of short-hand writing so as to be able to take down fully and correctly the words of public speakers, however rapid their enunciation (Martial. *Ep.* xiv. 202; Manil. *Astron.* iv. 197; Senec. *Epist.* 90). From a notice in the Eusebian chronicle, taken in combination with some observations in the *Origines* of Isidorus (i. 21), it has been inferred that Tiro was the inventor of the art, and although the expressions employed certainly do not warrant such a conclusion, yet abbreviations of this description, which are by no means uncommon in MSS. from the sixth century downwards, have very generally been designated by the learned as *Notae Tironianae*. The whole subject is very fully discussed in the *Palaeographia Critica* of Kopp, Pars Prima, 4to. Manh. 1817, p. 18, foll.

(See Cic. *ad Att.* iv. 6, vi. 7, vii. 2, 3, 5, xiii. 7, *ad Fam.* lib. xvi., the whole contents of this book being addressed to Tiro; Plut. *Cic.* 41, 49; Lersch, *die Sprachphilosophie der Alten*, 2te Theil, p. 46; Engelbronner, *Disputatio hist. crit. de M. Tullio Tirone*, 8vo. Amst. 1804; Lion, *Tironiana*, in Seebode's *Archiv. für Philologie*, 1824; Drumann, *Geschichte Roms*, vol. vi. p. 409.) [W.R.]

TIRYNS (Τίρυνς), according to Pausanias (ii. 25. § 7), a son of Argos, from whom the ancient city of Tiryns derived its name; according to Stephanus of Byzantium it derived its name from Tiryns, a daughter of Halus and sister of Amphitryon. [L. S.]

TISA'GORAS (Τισαγόρας), an artist who wrought in iron, and dedicated at Delphi a group made by himself in that material, representing the contest of Hercules with the hydra. Pausanias mentions this group as an admirable specimen of that most difficult kind of statuary in metal, but as to who Tisagoras was, he confesses himself entirely ignorant. (Paus. x. 18. § 5. s. 6.) [P. S.]

TISA'MENUS (Τισαμενός). 1. A son of Orestes and Hermione, was king of Argos, but was deprived of his kingdom when the Heracleidae invaded Peloponnesus. (Apollod. ii. 8. § 2; Paus. ii. 18. § 5, 38. § 1, vii. 6. § 2.) He was slain in a battle against the Heracleidae (Apollod. ii. 8. § 3), and his tomb was afterwards shown at Helice, whence at one time his remains were removed to Sparta by command of an oracle. (Paus. vii. 1. § 3.)

2. A son of Thersander and Demonassa, was king of Thebes, and the father of Autesion. (Paus. iii. 15. § 4, ix. 5. § 8; Herod. iv. 147.) [L. S.]

TISA'MENUS (Τισαμενός). 1. An Elean soothsayer, of the family of the Clytiadae, who seem to have been a branch of the Iamidae, if the received reading in Herodotus (ix. 33) is sound. (Comp. Philostr. *Vit. Apoll.* v. 25; Cic. *de Div.* i. 41.) According to the story told by Herodotus, Tisamenus had been assured by the Delphic oracle that he should be successful in five great conflicts. Supposing this to be a promise of distinction as an athlete, he devoted himself to gymnastic exercises, and on one occasion was very near winning the prize for the pentathlum at Olympia. The Spartans, however, understanding the oracle to refer, not to gymnastic, but to military victories, made great offers to Tisamenus to induce him to take with their kings the joint-command of their armies. This he refused to do on any terms short of receiving the full franchise of their city, whereupon the Spartans at first indignantly broke off the negotiation, but afterwards professed their readiness to yield the point. Tisamenus then rising in his demands, stipulated for the same privilege on behalf of his brother Hegias, and this also was granted him. He was present with the Spartans at the battle of Plataea, in B. C. 379, which, according to Herodotus, was the first of the five conflicts referred to by the oracle. The second was with the Argives and Tegeans at Tegea; the third, with all the Arcadians except the Mantineans, at Dipaea, in the Maenalian territory (both between B. C. 479 and 465); the fourth was the third Messenian War (B. C. 465—455); and the last was the battle of Tanagra, with the Athenians and their allies, in B. C. 457. (Herod. ix. 33—36; Müller, *Dor.* bk. i. ch. 9. §§ 9—11.)

2. A descendant apparently of the above, who took part in the plot of CINADON, and was put to death for it, in B. C. 397. (Xen. *Hell.* iii. 3. § 11.) [E. E.]

TISANDER (Τίσανδρος), a statuary of unknown country, who flourished at the end of the fifth century B. C., and made a large number of the statues in the group which the Lacedaemonians dedicated at Delphi out of the spoils of the victory of Aegospotami. (Paus. x. 9. § 4. s. 9.) [P. S.]

TI'SIAS, a Greek statuary, of whom nothing is known beyond the mention of his name in Pliny's list of those artists who made, in bronze, *athletas et armatos et venatores sacrificantesque*. (Plin. *H. N* xxxiv. 8. s. 19. § 34.) [P. S.]

TISI'CRATES. 1. An eminent Greek statuary, of the school of Lysippus, to whose works those of Tisicrates so nearly approached, that many of them were scarcely to be distinguished from the works of the master. Such were his Theban Old Man, his King Demetrius, and his statue of Peucestes, who saved the life of Alexander the Great. The words added by Pliny to his mention of the last work, *dignus tanta gloria*, show the high estimation in which the artist was held. (Plin. *H. N.* xxxiv. 8. s. 19. § 8.) Pliny introduces the name of Tisicrates in such a way as to cause a doubt, whether he was the disciple of Lysippus himself or of his son Euthycrates; but we think he means the former. The artist's date may be fixed at about Ol. 120, B. C. 300. He appears to have excelled in equestrian groups. Pliny also mentions a *biga* of his, to which the artist Piston added the figure of a woman (*l. c.* § 32). There is another passage of Pliny, in which the name of Tisicrates occurs in the common editions (*l. c.* § 12); where the reading *Tisicratis* rests on no other au-

thority than a conjecture of Gronovius. The more probable conjecture of Sillig, *Amphicratis*, has been rendered certain by the authority of the Bamberg MS. (See AMPHICRATES, and Jan's Supplement to Sillig's Pliny.)

2. A sculptor of the same name, whom M. Raoul-Rochette considers to be undoubtedly a different person, has been made known by a marble found near Albano, with the inscription, ΤΕΙΣΙΚΡΑΤΗΣ ΕΠΟΙΕΙ. (Visconti, *Op. Var.* vol. ii. p. 82; R. Rochette, *Lettre à M. Schorn*, p. 419, 2d ed.) Perhaps, however, the work may be only a marble copy of a bronze statue by the celebrated Tisicrates. The orthography deserves notice: there are other examples of names beginning with the root TI, in both of the derived forms TIM and TIΣ, being spelt with the diphthong EI. (See Pape, *Wörterbuch d. Gricch. Eigennamen.*) [P.S.]

TISIE'NUS GALLUS. [GALLUS.]

TISI'PHONE (Τισιφόνη). 1. The name of one of the Erinnyes (the avenger of murder, Orph. *Arg.* 966 ; comp. ERINNYES).

2. A daughter of Alcmaeon and Manto. (Apollod. iii. 7. § 7.) [L. S.]

TISI'PHONUS (Τισίφονος), the eldest brother of Thebe, the wife of Alexander of Pherae, in whose murder he took part with his sister and his two brothers, Lycophron and Peitholaus. After Alexander's death, according to Conon the grammarian, Thebe virtually governed, while Tisiphonus held the nominal authority. Xenophon simply mentions him as Alexander's successor, and Diodorus tells us that he and Lycophron held the tyranny together, maintaining themselves by cruelty and violence with the aid of a mercenary force. We do not know how long the reign of Tisiphonus lasted ; but he appears to have been dead by B. C. 352, when Philip of Macedon marched into Thessaly to support the Aleuadae against Lycophron. (Xen. *Hell.* vi. 4. § 37 ; Diod. xvi. 14 ; Con. *Narr.* 50 ; Plut. *Pel.* 35 ; Clint. *F. H.* vol. ii. App. ch. 15.) [E. E.]

TISIPPUS (Τίσιππος), an Aetolian, and a partisan of Rome. [BAEBIUS, No. 5 ; LYCISCUS.] [E. E.]

TISSAPHERNES (Τισσαφέρνης), a famous Persian, who in B. C. 414 was commissioned by Dareius II. (Nothus) to quell the rebellion of Pissuthnes, satrap of Lower Asia, and to succeed him in his government. Tissaphernes and his colleagues bribed the Greek mercenaries of Pissuthnes to desert his cause, and then entrapped him into a surrender by a promise, which Dareius broke, that his life should be spared. Amorges, however, the son of Pissuthnes, still continued in revolt, and Tissaphernes was commanded by Dareius to slay or capture him. The king also required from the new satrap the full tribute arising from his government, a considerable portion of which, viz. all which was due from the Greek towns under the protection of Athens, it had been hitherto impossible to collect. These combined motives led Tissaphernes, early in B. C. 412, to despatch an ambassador to Sparta, proposing an alliance, with the promise of payment for any troops that might be sent him, and supporting the prayer of Chios and Erythrae (states within his satrapy) that they might be aided by a Peloponnesian force in their intended revolt from Athens. Through the influence mainly of Alcibiades the Lacedaemonians decided in favour of the application of Tissaphernes, in preference to that of Pharnabazus, and shortly after the first treaty between the Persian king and Lacedaemon was concluded by Tissaphernes and Chalcideus, the characteristic cunning of the former being exhibited in one of its articles, which secured to Dareius whatever territory or cities had been at any time possessed by himself or his ancestors. For a short period after this we find the satrap helping his allies with apparent cordiality, and co-operating with them in particular against the Athenians at Miletus, while they in their turn assisted him in the reduction of Iasus in Caria, and in the capture of Amorges, who was maintaining himself in the place. But disputes soon arose between the parties about the pay for the fleet, the amount of which Tissaphernes had diminished, and it was found necessary to make a new treaty, which specially provided that the king should support all the forces he might send for, so long as they continued in his territory, the article, however, which had virtually acknowledged the sovereignty of Persia over all the states she had ever possessed, being only slightly modified. Accordingly the eleven commissioners, whom the Spartans sent out in the winter of the same year (412) as counsellors to Astyochus, objected strongly to both the treaties, and especially to the sweeping clause in question ; whereupon Tissaphernes, in real or pretended anger, broke off the conference and withdrew. When therefore Alcibiades deemed it expedient to abandon the Peloponnesian cause, and took refuge with the satrap, he found him fully prepared to listen to his suggestions, that the pay to the seamen should be not only reduced, but irregularly supplied, and that it would conduce more to the king's interests to hold the balance between Athens and Sparta, and so to weaken both, than to give a complete triumph to the latter. In this advice, however, the subtle Athenian had over-reached himself ; for the view which it opened was so acceptable to Tissaphernes, and suited so well his crafty temper, that Alcibiades could not persuade him to take any decided part in favour of Athens ; and therefore when PEISANDER and his fellow-ambassadors came to negotiate for his alliance, their mission proved an utter failure. Tissaphernes now sought to connect himself again with the Peloponnesians, and a new treaty between the parties was concluded, which contained a more stringent stipulation on the subject of the pay, while the offensive article as to the king's right over the Asiatic cities was expressed in more vague and ambiguous terms. But Tissaphernes, with all his subscriptions to treaties, and all his promises of bringing up a Phoenician fleet to act against the Athenians, never intended to give any effectual assistance to his nominal allies, who at length (worn out and disgusted with his duplicity, and alarmed too at the apparent good understanding between him and Alcibiades, of which the latter made an ostentatious display) withdrew their whole armament from Miletus, and sailed northward to unite themselves with Pharnabazus (B. C. 411). Annoyed at this step of their's, and alarmed also at the part they had taken in the expulsion from Antandrus of the Persian garrison under Arsaces, his lieutenant, Tissaphernes left Aspendus, whither he had gone under pretence of bringing up the Phoenician fleet, and proceeded towards the Hellespont to remonstrate with the Peloponnesians, and, if possible, to conciliate them. On his way he stopped at Ephesus, and sacrificed there to the

Ephesian Artemis, a circumstance which Thucydides, for some reason unknown to us, has thought it worth while to record, and with which his history abruptly ends. When the satrap arrived at the Hellespont, Alcibiades came with presents to pay his court to him, but Tissaphernes, in the hope of regaining the confidence of his old allies, seized the Athenian and sent him to Sardis, to be there kept in custody. He endeavoured also at the same time to apologise for his breach of promise with respect to the Phoenician ships, by alleging that they were needed to defend the king's dominions from the Arabians and Egyptians; for there can be no doubt that the name of Pharnabazus in Diodorus (xiii. 46) is a blunder of the historian's for Tissaphernes, as it certainly is in other passages of the same author, e. g. xiii. 36, 37, 38, xiv. 22. As however the value of the professions of Tissaphernes was now pretty well known, it is probable that few, if any, believed him; and Alcibiades, when he escaped from prison, after a month's detention, would be likely enough to gain credit for his assertion, that he had been released by the satrap himself. The latter notwithstanding still carried on his intrigues, through his emissaries at Sparta, to win back the confidence which had been transferred to Pharnabazus; but his attempts were defeated by HERMOCRATES, who had repaired thither for the express purpose of setting his character in its true light before the Lacedaemonians, and, a revolution having taken place about the same time at Thasos (B. C. 410), accompanied with the expulsion of Eteonicus, the Spartan harmost, Tissaphernes was suspected of having promoted it. In the following year (B. C. 409), when the Athenians under Thrasyllus had invaded Lydia, and were threatening Ephesus, Tissaphernes sent all round to summon the population "to the defence of the goddess," and, having thus collected a considerable force, baffled the attempt of the enemy.

In B. C. 407 Cyrus the younger was appointed by his father, Dareius, to be viceroy of the whole maritime region of Asia Minor, and, regarding Tissaphernes as his enemy, listened readily to Lysander's complaints against him, and prepared to supply the Lacedaemonians with cordial and effectual assistance; nor could he be diverted from this course by the representations of Tissaphernes, that the true policy for Persia was the one which he himself had hitherto pursued. The mutual distrust and hostility between the prince and the satrap only increased with time; and when Cyrus, in B. C. 405, was summoned to court by his father, he took Tissaphernes with him, under pretence of doing him honour, but really because he was afraid to leave him behind. After the death of Dareius, at the end of the same year, Tissaphernes accused Cyrus of a plot against the life of his brother Artaxerxes, the new king, and it was only through the influence of the queen-mother, Parysatis, that the prince was pardoned. On their return to western Asia, Cyrus and Tissaphernes were engaged in continual disputes about the cities in the satrapy of the latter, over which Cyrus claimed dominion, and all of which indeed transferred their allegiance to him, with the exception of Miletus, where Tissaphernes quenched an intended revolt in blood. The ambitious views of Cyrus towards the throne at length became manifest to the satrap, who lost no time in repairing to the king with information of the danger. At the battle of Cunaxa, in B. C. 401, he was one of the four generals who commanded the army of Artaxerxes, and was stationed with the main body of the cavalry in the left wing, of which his troops were the only portion that was not put to flight by the Greeks. When the 10,000 had begun their retreat, Tissaphernes sought an interview with them, professed his great anxiety to serve them, as being a neighbour of Greece in his satrapy, and declared that he had been using in their favour his influence with the king, who had promised to consider his request, and had sent him in the meantime to ask the reason of their expedition against him. By his advice they gave to this message a moderate and prudent answer, and within three days' time Tissaphernes returned and informed them that he had with much difficulty prevailed on Artaxerxes to allow him to conduct them home in safety. After a delay of more than twenty days, during which he kept them waiting, the march began. In spite, however, of the solemn treaty between the parties, mutual suspicions continued to prevail, and it was in the hope of removing these that Clearchus sought an explanation with Tissaphernes and consented to the interview, at which he himself and four of the other generals were arrested by the treacherous satrap. [CLEARCHUS.] Some time after this, Tissaphernes endeavoured, through his emissary Mithridates, to ascertain the plans of the Greeks, but his attempt was baffled by their resolution to hold no further intercourse with him. He then continued to annoy and harass them in their march, without however seriously impeding it, till they reached the Carduchian Mountains, at which point he gave up the pursuit.

Not long after, and while the 10,000 were yet on their return home, Tissaphernes, as a reward for his great services, was invested by the king, in addition to his own satrapy, with all the authority which Cyrus had enjoyed in western Asia. On his arrival he claimed dominion over the Ionian cities, which, alarmed for their liberty, and fearing, too, the resentment of the satrap, whose rule they had renounced for that of Cyrus, applied to Sparta for aid. Their request was granted, and an army was sent under Thimbron, in B. C. 400, to support them. In the following year Dercyllidas superseded Thimbron, and, taking advantage of the jealousy between Pharnabazus and Tissaphernes, concluded a truce with the latter, who, to save his own territory, unscrupulously abandoned that of his fellow-satrap to the invasion of the enemy. In B. C. 397, however, the Lacedaemonian forces threatened Caria, where the property of Tissaphernes lay. The two satraps now united their forces, but no engagement took place, and the negotiations which ensued ended in a truce, which was to last till the mutual requisitions of the belligerents should be decided on by the Spartan authorities and the Persian king respectively. [DERCYLLIDAS.] In the following year, when Agesilaus invaded Asia with the professed intention of effecting the independence of the Asiatic Greeks, Tissaphernes proposed an armistice, that he might have time to lay the demand of the Lacedaemonians before Artaxerxes, whose answer he pretended to think would be favourable. The truce was solemnly ratified; but Tissaphernes, who of course had no intention of keeping it, immediately sent to the king for reinforcements, and on their arrival arrogantly com-

manded Agesilaus to withdraw from Asia. To this the Spartan king replied that he thanked the satrap for having, by his perjury, made the gods the allies of Greece. Having then induced his wily and selfish enemy to believe that Caria was the object of his attack, and thus induced him to concentrate his forces in that direction, Agesilaus carried the war successfully into the satrapy of Pharnabazus. In the following year, B. C. 395, he declared his intention of invading the richest portion of the enemy's country, and Tissaphernes, imagining that, if this had been his real purpose, he would not have revealed it, and that his operations therefore would now be indeed directed against Caria, again arranged his forces for the defence of that province. Agesilaus then, in accordance with what he had given out, marched into the country about Sardis, ravaged it for three days, and defeated a body of cavalry which Tissaphernes had sent against him. Grievous complaints of selfish neglect and treachery were now made against the satrap by those who had suffered from the Lacedaemonian invasion; and the charges were transmitted to court, where they were backed by all the influence of Parysatis, eager for revenge on the enemy of Cyrus, her favourite son. The result was that Tithraustes was commissioned by the king to put Tissaphernes to death and to succeed him in his government. The disgraced satrap accordingly was surprised and slain in his bath by a minister of execution, and his head was sent to Artaxerxes. (Thucyd. viii.; Xen. *Hell.* i. 1, 2, 5, iii. 1, 2, 4, *Anab.* passim, *Ages.* i.; Plut. *Alc.*, *Art.*, *Ages.*; Diod. *ll. cc.* xiv. 23, 26, 27, 80; Ath. xi. p. 505, a) [E. E.]

TITAN (Τιτάν). 1. This name commonly appears in the plural Τιτᾶνες, from Τιτανίδες, as the name of the sons and daughters of Uranus and Ge, whence they are also called Οὐρανίωνες or Οὐρανίδαι. (Hom. *Il.* v. 898; Apollon. Rhod. ii. 1232.) These Titans are Oceanus, Coeus, Crius, Hyperion, Iapetus, Cronus, Theia, Rheia, Themis, Mnemosyne, Phoebe, and Tethys, to whom Apollodorus (i. 1. § 3) adds Dione. (Hes. *Theog.* 133, &c.) Some writers also add Phorcys and Demeter. (Heyne, *ad Apollod.* i. 1. § 1; Clemens, *Homil.* vi. 2.) Stephanus of Byzantium (*s. v.* Ἄδανα) has the following as the names of the children of Uranus and Ge: Adanus, Ostasus, Andes, Cronus, Rhea, Iapetus, Olymbrus; and Pausanias (viii. 37. § 3) mentions a Titan Anytus, who was believed to have brought up the Arcadian Despoena. Uranus, the first ruler of the world, threw his sons, the Hecatoncheires, Briareus, Cottys, Gyes (Hes. *Theog.* 617), and the Cyclopes, Arges, Steropes, and Brontes, into Tartarus. Gaea, indignant at this, persuaded the Titans to rise against their father, and gave to Cronus an adamantine sickle (ἅρπη). They did as their mother bade them, with the exception of Oceanus. Cronus, with his sickle, unmanned his father, and threw the part into the sea, and out of the drops of his blood there arose the Erinnyes, Alecto, Tisiphone, and Megaera. The Titans then deposed Uranus, liberated their brothers who had been cast into Tartarus, and raised Cronus to the throne. But he again threw the Cyclopes into Tartarus, and married his sister Rhea (Ovid, *Met.* ix. 497, calls her Ops). As, however, he had been foretold by Gaea and Uranus, that he should be dethroned by one of his own children, he, after their birth, swallowed successively his children Hestia, Demeter, Hera, Pluto and Poseidon. Rhea therefore, when she was pregnant with Zeus, went to Crete, gave birth to the child in the Dictaean Cave, and entrusted him to be brought up to the Curetes, and the daughters of Melissus, the nymphs Adrasteia and Ida. The armed Curetes guarded the infant in the cave, and struck their shields with their spears, that Cronus might not hear the voice of the child. Rhea, moreover, deceived Cronus by giving him a stone wrapped up in cloth, which he swallowed, believing it to be his newly-born son. (Apollod. i. §§ 1—5; Ov. *Fast.* iv. 179, &c.) When Zeus had grown up he availed himself of the assistance of Thetis, the daughter of Oceanus, who gave to Cronus a potion which caused him to bring up the stone and the children he had swallowed. United with his brothers and sisters, Zeus now began the contest against Cronus and the ruling Titans. This contest (usually called the Titanomachia), which was carried on in Thessaly, the Titans occupying Mount Othrys, and the sons of Cronus Mount Olympus, lasted for ten years, when at length Gaea promised victory to Zeus, if he would deliver the Cyclopes and Hecatoncheires from Tartarus. Zeus accordingly slew Campe, who guarded the Cyclopes, and the latter furnished him with thunder and lightning, Pluto gave him a helmet, and Poseidon a trident. The Titans then were overcome, and hurled down into a cavity below Tartarus (Hom. *Il.* xiv. 279; Hes. *Theog.* 697, 851; Hom. *Hymn. in Apoll.* 335; Paus. viii. 37. § 3), and the Hecatoncheires were set to guard them. (Hom. *Il.* viii. 479; Hes. *Theog.* 617, &c.; Apollod. i. 2. § 1.) It must be observed that the fight of the Titans is sometimes confounded by ancient writers with the fight of the Gigantes.

2. The name Titans is also given to those divine or semi-divine beings who were descended from the Titans, such as Prometheus, Hecate (Hes. *Theog.* 424; Serv. *ad Aen.* iv. 511), Latona (Ov. *Met.* vi. 346), Pyrrha (i. 395), and especially Helios and Selene (Mene), as the children of Hyperion and Theia, and even the descendants of Helios, such as Circe. (Serv. *ad Aen.* iv. 119, vi. 725; Schol. *ap Apollon. Rhod.* iv. 54; Ov. *Fast.* i. 617, iv. 943, *Met.* iii. 173, xiv. 382; Tibull. iv. 1. 50.)

3. The name Titans, lastly, is given to certain tribes of men from whom all mankind is descended. Thus the ancient city of Cnosos in Crete is said to have originally been inhabited by Titans, who were hostile to Zeus, but were driven away by Pan with the fearful sounds of his shell-trumpet. (Hom. *Hymn. in Apoll.* 336; Diod. iii. 57, v. 66; Orph. *Hymn.* 36. 2; comp. Höck, *Creta*, p. 171, &c.; Lobeck, *Aglaoph.* p. 763; Völcker, *Mythol. des Iapet. Geschl.* p. 280, &c.) [L. S.]

TITARE'SIUS (Τιταρήσιος), a surname of Mopsus, derived, according to some, from the river Titaresius in Thessaly, near which he was born (Hom. *Il.* ii. 751), but according to others, from his grandfather Titaron. (Apollon. Rhod. i. 65 with the Schol.) [L. S.]

TITHO'NUS (Τιθωνός), a son of Laomedon, and brother of Priam (Hom. *Il.* xx. 237), or according to others (Serv. *ad Virg. Georg.* i. 447, iii. 48), a brother of Laomedon. Others, again, call him a son of Cephalus and Eos. (Apollod. iii. 14. § 3.) By the prayers of Eos who loved him he obtained from the immortal gods immortality, but not eternal youth, in consequence of which he completely shrunk together

in his old age, whence an old decrepit man was proverbially called Tithonus. (Hom. *Hymn. in Ven.* 219 ; Hes. *Theog.* 984 ; Apollod. iii. 12. § 4 ; Tzetz. *ad Lyc.* 18 ; Horat. *Carm.* i. 28. 8 ; Ov. *Fast.* i. 461.) [L. S.]

TITHO'REA (Τιθορέα), a nymph of Mount Parnassus, from whom the town of Tithorea, previously called Neon, was believed to have derived its name. (Paus. x. 32. § 6.) [L. S.]

TITHRAUSTES (Τιθραύστης), a Persian, who was commissioned by Artaxerxes II. (Mnemon), in B. C. 395, to put Tissaphernes to death, and to succeed him in his satrapy. On his arrival at Colossae in Phrygia, he caused Tissaphernes to be slain, and sent his head to the king. He then opened negotiations with Agesilaus, representing to him that, as the chief promoter of the war was dead, there was no longer any occasion for the presence of a Spartan army in Asia, and proposing peace on condition that the Asiatic Greeks should be independent, only paying their ancient tribute to Persia. To this Agesilaus would not consent in the absence of instructions from home, and Tithraustes then persuaded him to remove the war from his satrapy into that of Pharnabazus, and even supplied him with money for the expedition. Being soon after convinced that Agesilaus had no intention of leaving Asia, Tithraustes sent Timocrates, the Rhodian, into Greece with fifty talents, which he was ordered to distribute among the leading men in the several states, to induce them to excite a war against Sparta at home (Xen. *Hell.* iii. 4. §§ 25, &c., 5. § 1 ; Diod. xiv. 80 ; Paus. iii. 9 ; Plut. *Art.* 20, *Ages.* 15). Tithraustes had been superseded in his satrapy by B. C. 393, when Antalcidas was sent to negotiate with his successor, Tiribazus. (Xen. *Hell.* iv. 8. § 12.)

It was probably the same Tithraustes whom we find joined with Pharnabazus and Abrocomas in the command of the unsuccessful expedition of the Persians to Egypt, which seems to have occurred between B. C. 392 and 390 [PHARNABAZUS]. We may perhaps identify him also with the Tithraustes who is mentioned as holding the office of Chiliarch (Vizier) at the time of the embassy of Pelopidas and Ismenias to Susa in B. C. 367 (Ael. *V. H.* i. 21 ; see, however, C. Nep. *Con.* 3). We hear, moreover, of a certain Tithraustes, who was sent to act against the rebel Artabazus in B. C. 356, and was defeated by the Athenian general, Chares (Schol. Aug. *ad Dem. Phil.* i. p. 45). [CHARES.] [E. E.]

TI'TIA GENS, plebeian, is rarely mentioned in the republican period, and did not rise out of obscurity till a very late time. None of its members obtained the consulship under the republic; and the first person of the name who held this office was M. Titius in B. C. 31. In the times of the empire, the Titii bore various surnames, a list of which is given below. [TITIUS.]

TITIA'NA, FLA'VIA, the wife of Pertinax and daughter of Flavius Sulpicianus. When her husband assumed the purple, the senate passed a decree conferring the title of *Augusta* upon the empress and of *Caesar* upon her son; but neither was permitted to accept these honours. She survived Pertinax; but the time and the manner of her death are unlike unknown. (Dion Cass. lxxiii. 7.) [W. R.]

TITIA'NUS, T. ATI'LIUS, consul under Hadrian in A. D. 127, with M. Squilla Gallicanus. (Fasti.)

TITIA'NUS, CORNE'LIUS, a friend of the younger Pliny, who has addressed two letters to him. (*Ep.* i. 17, ix. 32.)

TITIA'NUS, T. FA'BIUS, consul under Constantinus in A. D. 337 with Felicianus. (Fasti.)

TITIA'NUS, FLA'VIUS, procurator of Alexandria, was put to death by Theocritus, the favourite of Caracalla. (Dion Cass. lxxvii. 21.)

TITIA'NUS, JU'LIUS, a Roman writer, all whose works are lost, was the father of the rhetorician Titianus, who taught the younger Maximinus. The elder Titianus may therefore be placed in the reigns of Commodus, Pertinax, and Severus. He was called the ape of his age, because he had imitated every thing (Jul. Capitol. *Maximin. Jun.* c. 1). He wrote, 1. A description of the provinces of the Roman empire (Jul. Capitol. *l. c.*), which is perhaps the same work as the *Chorographia*, which is quoted by Servius (*ad Virg. Aen.* iv. 42) as a work of Titianus. 2. *Epistolae*, which were supposed to be written by distinguished women, and in which he imitated the style of Cicero. (Sidon. Apoll. *Ep.* i. 1.) 3. *Rhetorica.* (Isidor. *Orig.* ii. 2.) 4. *Themata*, or subjects for declamation taken from Virgil (Serv. *ad Virg. Aen.* x. 18). Titianus appears to have written other works (comp. Serv. *ad Virg. Aen.* xi. 651), but some of them may belong to his son. It was probably the younger Titianus whose *Apologi* or Fables, translated by Aesop, were sent by Ausonius to Probus, and who is called by the poet "Fandi Titianus artifex" (Auson. *Ep.* xvi. Praef. and line 81). (See Vossius, *De Historicis Latinis*, p. 172, foll.)

TITIA'NUS, JU'NIUS, consul with the emperor Philippus in A. D. 245. (Cod. 6. tit. 39. s. 2, et alibi.)

TITIA'NUS, L. SA'LVIUS OTHO, the elder brother of the emperor Otho. [OTHO, SALVIUS, No. 2.]

TI'TIAS (Τιτίας), one of the Idaean Dactyls, or according to others, a Mariandynian hero, is called a son of Zeus and Mariandynus. (Schol. *ad Apollon. Rhod.* i. 1126.) On his expedition against the Amazons, Heracles assisted the Mariandyni against the Bebryces, and during the struggle, Priolaus, the leader of the Mariandyni, fell. During the funeral games Heracles conquered Titias, who is called the father of Barynus, while others call Priolaus and Mariandynus sons of Titias. (Schol. *ad Apollon. Rhod.* ii. 780, *ad Aeschyl. Pers.* 933 ; Eustath. *ad Dionys. Perieg.* 987 ; comp. Lobeck, *Aglaoph.* p. 1165.) [L. S.]

TITI'DIUS LA'BEO. [LABEO.]

TITI'NIA, the wife of Cotta, was defended by Cicero against Ser. Naevius. (Cic. *Brut.* 60.)

TITI'NIA GENS, plebeian, is mentioned as early as the time of the decemvirs, but it never attained much importance, and none of its members were raised to the consulship. [TITINIUS.]

TITINIA'NUS, PO'NTIUS. [PONTIUS ; TITINIUS, No. 13.]

TITI'NIUS, a Roman dramatist whose productions belonged to the department of the *Comoedia Togata*, is commended by Varro on account of the skill with which he developed the characters of the personages whom he brought upon the stage. "Ἦθη nulli alii servare convenit quam Titinio et Terentio; πάθη vero Trabea et Attilius et Caecilius facile moverant." From the terms in which this criticism is expressed, it has been inferred that Titinius was younger than Caecilius, but older

than Terence, and hence that he must have flourished about B. C. 170. The names of upwards of fourteen plays together with a considerable number of short fragments, the language of which bears an antique stamp, have been preserved by the grammarians, especially Nonius Marcellus. These will be found collected in the *Poetarum Latii Scenicorum Fragmenta* of Bothe, vol. ii. 8vo. Lips. 1834, p. 58, and in the essay of Neukirch, *De Fabula Togata Romanorum.* 8vo. Lips. 1833. p. 97. (See Varr. *L. L.* lib. v. as quoted by Charisius, p. 215, ed. Putsch; Seren. Sammon. *de Re Med.* v. 1044, where, according to one (false) reading, the name of the author would be *Vectius* or *Vettius Titinius.*) [W. R.]

TITI'NIUS. 1. M. TITINIUS, one of the tribunes of the plebs, elected immediately after the abolition of the decemvirate, B. C. 449. (Liv. iii. 54.)

2. SEX. TITINIUS, tribune of the plebs, B. C. 439. (Liv. iv. 16.)

3. L. TITINIUS PANSA SACCUS, consular tribune, B. C. 400 and 396. (Liv. v. 12, 18; Fasti Capit.)

4. M. TITINIUS C. F. C. N., magister equitum to the dictator C. Junius Bubulcus, B. C. 302. (Liv. x. 1; Fasti Capit.)

5. P. TITINIUS, legatus of the praetor in the war against the Gauls B. C. 200. (Liv. xxxi. 21.)

6 and 7. M. and C. TITINII, tribunes of the plebs, B. C. 193. (Liv. xxxv. 8,)

6. M. TITINIUS CURVUS, praetor urbanus B. C. 178. He levied troops at Rome in this year, and gave an audience of the senate to Ti. Sempronius Gracchus and L. Postumius Albinus on their return from Spain. (Liv. xl. 59, xli. 5, 6.)

7. M. TITINIUS, praetor B. C. 178, received the province of Nearer Spain with the title of proconsul, and continued to govern it for four years, till B. C. 174. In B. C. 171 he was accused of malversation in the province, but was acquitted. (Liv. xli. 15, 26, xliii. 2.)

8. C. TITINIUS GADAEUS, one of the leaders of the slaves in Sicily, betrayed an important fort to the praetor Licinius Nerva in B. C. 103. (Diod. xxxvi. Ecl. 1. p. 532, Wess.)

9. M. TITINIUS, a legatus of Nerva in the Servile war in Sicily, was defeated by the slaves. (Diod. *l. c.*)

10. C. TITINIUS, the husband of Fannia, who concealed Marius in B. C. 88. (Val. Max. viii. 2. § 3; Plut. *Mar.* 38, who erroneously calls him Tinnius.) For particulars of the dispute between Titinius and Fannia, see FANNIA.

11. CN. TITINIUS, a distinguished Roman eques, resisted the tribune M. Livius Drusus, B. C. 91. (Cic. *pro Cluent.* 56.)

12. TITINII, are mentioned among the people of property proscribed by Sulla and murdered by Catiline in B. C. 81. (Q. Cic. *de Pet. Cons.* c. 2.)

13. Q. TITINIUS, one of the judices at the trial of Verres, was a brother (by the same mother) of C. Fannius, a Roman eques (Cic. *Verr.* i. 49). This Titinius carried on the business of a money-lender, and as such Cicero had dealings with him. On the breaking out of the civil war in B. C. 49, he espoused the cause of Pompey, but his son, who had been adopted by one Pontius, and who is therefore called Pontius Titinianus, sided with Caesar. (Cic. *ad Att.* ii. 4, v. 21. § 5, vii. 18. § 4, ix. 6. § 6, ix. 9, 18, 19.)

14. TITINIUS, a centurion in the army of Cassius at the battle of Philippi, B. C. 42, was sent by his commander, after his defeat by Antony, to see how Brutus had fared; but as Titinius did not return so soon as was expected, Cassius, supposing all was lost, put an end to his own life. Titinius, on his arrival, killed himself over the body of Cassius, to atone for his involuntary error. (Val. Max. ix. 9. § 2.) The story is told a little differently by Appian (*B. C.* iv. 113) and Plutarch. (*Brut.* 43.)

15. TITINIUS, a legate of Octavianus in his war with Sex. Pompeius. (Appian, *B. C.* v. 111.)

16. C. TITINIUS, whose name occurs on coins, cannot be referred with certainty to any of the preceding persons. On the obverse is the head of Pallas, and on the reverse Victory in a biga with C. TITINI, and underneath ROMA. (Eckhel, vol. v. p. 325.)

COIN OF C. TITINIUS.

TI'TIUS, a Roman sculptor, whose name appears on two inscriptions, the one published by Boissard (*Antiq. Roman.* p. iii. fig. 132), the other in the Museum of the Louvre. From the latter it seems, though there is some doubt as to the true reading of the inscription, that the artist's full name was Titius Gemellus. (Sillig, *Catal. Artif. s. v.*; R. Rochette, *Lettre à M. Schorn*, p. 419.) [P. S.]

TI'TIUS. 1. C. TITIUS, a Roman eques, and an orator of considerable merit, who, according to Cicero, obtained as much excellence as was possible without a knowledge of Greek literature, and without great practice. He left orations behind him, and likewise some tragedies. Cicero makes him a contemporary of Antonius and Crassus, who lived from B. C. 148 to 87; and this agrees with the statement of Macrobius, who calls him *vir aetatis Lucilianae*, for Lucilius was born in B. C. 148, and died in 103. It appears, however, that Titius ought to be placed a little earlier, since Macrobius likewise says that Titius spoke in favour of the Sumtuaria Lex of Fannius, which, we know, was enacted in B. C. 161. It is therefore probable that Titius spoke in favour of this law when he was quite a young man. (Cic *Brut.* 45; Macrob. *Sat.* ii. 9, 12; Meyer, *Oratorum Romanorum Fragmenta*, p. 203, foll., 2d ed.)

2. C. TITIUS, a man who gained his living by pleading causes, but certainly a different person from the preceding, excited a mutiny of the soldiers against the consul L. Porcius Cato in B. C. 89, but nevertheless escaped punishment. (Dion Cass. *Fragm.* 114, p. 46, Reimar.) [CATO, No. 7.]

3. SEX. TITIUS, a seditious tribune of the plebs, B. C. 99, attempted to follow in the steps of Saturninus and Glaucia, who had perished in the preceding year, but was vigorously resisted by the orator M. Antonius, who was then consul. He was afterwards condemned for having a statue of Saturninus in his house. Cicero says (*Brut.* 62) that Titius was fluent, and with a fair measure of acute-

ness, but so extravagant in his gestures, that a dance was called after his name. (Cic. *de Orat.* ii. 11, 66, *pro C. Rabir.* 9.)

4. L. TITIUS, a Roman citizen residing at Agrigentum, was robbed of his ring by Verres. (Cic. *Verr.* iv. 26.)

5. T. TITIUS T. F. one of the legates of Cn. Pompeius, when the latter was intrusted with the superintendence of the corn-market. (Cic. *ad Fam.* xiii. 58.)

6. C. TITIUS L. F. RUFUS, praetor urbanus B. C. 50. (Cic. *ad Fam.* xiii. 58.)

7 and 8. C. TITIUS STRABO and L. TITIUS STRABO. [STRABO.]

9. Q. TITIUS, was sent by Caesar into Epeirus in B. C. 48 to obtain corn for his troops. (Caes. *B. C.* iii. 42.)

10. L. TITIUS, a tribune of the soldiers in the Alexandrine war, B. C. 48. (Hirt. *B. Alex.* 57.)

11. P. TITIUS, tribune of the plebs, B. C. 43, proposed the law for the creation of the triumvirs in that year. Shortly before this he had deprived his colleague P. Servilius Casca of his tribunate, because the latter fled from Rome, fearing the vengeance of Octavianus on account of the part he had taken in the assassination of Caesar. Titius died soon after, during his year of office, thus confirming the superstition, that whoever deprived a colleague of his magistracy, never lived to see the end of his own official year. (Appian, *B. C.* iv. 7; Dion Cass. xlvi. 49; Cic. *ad Fam.* x. 12. § 3, x. 21. § 3.)

12. M. TITIUS, was proscribed by the triumvirs in B. C. 43, and escaped to Sex. Pompeius in Sicily. He married Munatia, the sister of L. Munatius Plancus, the orator, by whom he had a son [No. 13]. (Dion Cass. xlviii. 30; Vell. Pat. ii. 83.)

13. M. TITIUS, the son of the preceding, raised a fleet on his own account during the civil wars which followed the death of Caesar, but was taken prisoner in B. C. 40 off the coast of Gallia Narbonensis by Menas, the admiral of Sex. Pompeius. He was, however, spared by Sex. Pompeius, chiefly for the sake of his father, who was then living with Pompeius in Sicily. By the peace of Misenum, concluded in the following year (B. C. 39) between Pompeius and the triumvirs, Titius returned to Italy (Dion Cass. xlviii. 30). Titius now entered the service of Antonius and served as his quaestor in the campaign against the Parthians, in B. C. 36 (Plut. *Ant.* 42). In the following year (B. C. 35), Titius received the command of some troops from L. Munatius Plancus, the governor of Syria, in order to oppose Sex. Pompeius, who had fled from Sicily to Asia. Pompeius was shortly after taken prisoner and brought to Miletus, where he was murdered by Titius, although the latter owed his life to him. Titius, however, had probably received orders from Plancus or Antonius to put him to death [POMPEIUS, p. 491, a]. (Appian, *B. C.* v. 134, 136, 140, 142, 144; Dion Cass. xlix. 18; Vell. Pat. ii. 79). This, however, was not the only act of ingratitude committed by Titius, for in B. C. 32 he deserted Antonius, and went over to Octavianus along with his uncle Plancus. He was rewarded for his treachery by being made one of the consuls (suffecti) in B. C. 31. He served under Octavianus in the war against his former patron, and, along with Statilius Taurus, had the command of the land forces. Shortly before the battle of Actium he put Antony's cavalry to the rout. (Dion Cass. l. 3, 13; Plut. *Ant.* 58; Vell. Pat. ii. 83.)

14. Q. TITIUS, occurs on coins, but cannot be referred with certainty to any of the preceding persons. Whom the head on the obverse represents is uncertain: on the reverse is Pegasus. (Eckhel, vol. v. p. 325.)

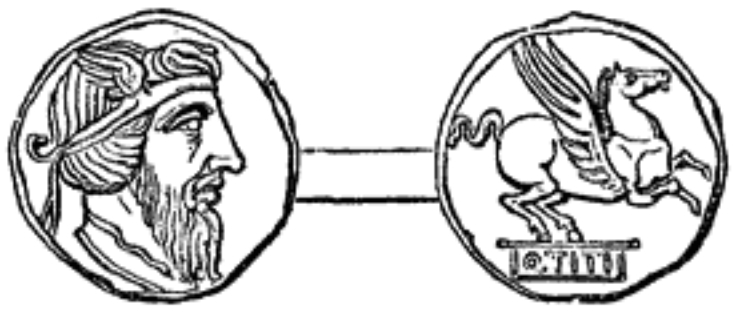

COIN OF Q. TITIUS.

TI'TIUS AQUILI'NUS, consul under Hadrian, A. D 125, with Valerius Asiaticus. (Fasti.)

TI'TIUS JULIA'NUS. [TETTIUS, No. 3.]

TI'TIUS PERPE'TUUS. [PERPETUUS.]

TI'TIUS PRO'CULUS. [PROCULUS.]

TI'TIUS RUFUS. [RUFUS.]

TI'TIUS SABI'NUS. [SABINUS.]

TI'TIUS SEPTI'MIUS. [SEPTIMIUS.]

TITU'RIUS SABI'NUS. [SABINUS.]

M. TITU'RNIUS RUFUS, recommended by Cicero to Acilius B. C. 46 (*ad Fam.* xiii. 39).

TITUS FLA'VIUS SABI'NUS VESPASIA'NUS, Roman emperor, A. D. 79—81, commonly called by his praenomen Titus, was the son of the emperor Vespasianus and his wife Flavia Domitilla. He was born on the 30th of December, A. D. 40, about the time when Caius Caligula was murdered, in a mean house and a small chamber, which were still shown in the time of Suetonius. From his childhood he manifested a good disposition. He was well made, and had an agreeable countenance, but it was remarked that his belly was somewhat large. (Sueton. *Titus*, 3.) Yet he was active, and very expert in all bodily exercises; and he had a great aptitude for learning. He was brought up in the imperial household with Britannicus, the son of Claudius, in the same way and with the same instructors. It is said that he was a guest at Nero's table, when Britannicus was poisoned, and that he also tasted of the same deadly cup. He afterwards erected a gilded statue to the memory of Britannicus, on the Palatium. Titus was an accomplished musician, and a most expert shorthand writer, an art in which the Romans excelled.

When a young man he served as tribunus militum in Britain and in Germany, with great credit; and he afterwards applied himself to the labours of the forum. His first wife was Arricidia, daughter of Tertullus, a Roman eques, and once praefectus praetorio; and, on her death, he married Marcia Furnilla, a woman of high rank, whom he divorced after having a daughter by her, who was called Julia Sabina. After having been quaestor, he had the command of a legion, and served under his father in the Jewish wars. He took the cities of Tarichaea, Gamala, and other places.

When Galba was proclaimed emperor, A. D. 68, Titus was sent by his father to pay his respects to the new emperor, and probably to ask for the promotion to which his merits entitled him; but hearing of the death of Galba at Corinth, he returned to his father in Palestine, who was already think-

ing of the higher destiny to which he was called. Titus managed to reconcile Mucianus the governor of Syria, and his father, and thus he contributed greatly to Vespasian's elevation. [MUCIANUS, LICINIUS.] Vespasian was proclaimed emperor on the 1st of July, A. D. 69, and Titus accompanied him to Alexandria in Egypt. He returned to Palestine to prosecute the siege of Jerusalem, during which he showed the talents of a general with the daring of a soldier. The siege of Jerusalem, one of the most memorable on record, was concluded by the capture of the place, on the 8th of September, A. D. 70, and Titus received from the acclamations of his soldiers the title of Imperator. The most complete account of the siege and capture of Jerusalem is by Josephus. He did not return to Italy for eight months after the capture of Jerusalem, during which time he had an interview with the Parthian ambassadors at Zeugma on the Euphrates, and he paid a visit to Egypt, and assisted at the consecration of the bull Apis at Memphis. (Sueton. *Titus*, c. 5.) On his journey to Italy he had an interview with Apollonius of Tyana, who gave him some very good advice for a youth in his elevated station.

Titus triumphed at Rome with his father. He also received the title of Caesar, and became the associate of Vespasian in the government. They also acted together as Censors. Titus undertook the office of Praefectus Praetorio, which had hitherto only been discharged by Roman equites. His conduct at this time gave no good promise, and the people looked upon him as likely to be another Nero. He was accused of being excessively addicted to the pleasures of the table, of indulging lustful passions in a scandalous way, and of putting suspected persons to death with very little ceremony. A. Caecina, a consular whom he had invited to supper, he ordered to be killed as he was leaving the room; but this was said to be a measure of necessary severity, for Titus had evidence of Caecina being engaged in a conspiracy. His attachment to Berenice also made him unpopular. Berenice was the sister of King Agrippa II., and the daughter of Herodes Agrippa, sometimes called the Great. She was first married to Herodes, king of Chalcis, her uncle, and then to Polemon, king of Cilicia. Titus probably became acquainted with her when he was in Judaea, and after the capture of Jerusalem she followed him to Rome with her brother Agrippa, and both of them lodged in the emperor's residence. It was said that Titus had promised to marry Berenice, but as this intended union gave the Romans great dissatisfaction, he sent her away from Rome after he became emperor, as Suetonius says, but in his father's lifetime according to Dion. The scandalous story of Titus having poisoned his father at a feast (24th June, A. D. 79) is not believed even by Dion, who could believe any thing bad of a man.

The year A. D. 79 was the first year of the sole government of Titus, whose conduct proved an agreeable surprise to those who had anticipated a return of the times of Nero. His brother Domitian, it is said, was dissatisfied at Titus being sole emperor, and formed the design of stirring up the soldiers; but though he made no decided attempt to seize the supreme power, he is accused of having all along entertained designs against his brother. Instead of punishing him, Titus endeavoured to win Domitian's affection, and urged him not to attempt to gain by criminal means that power which he would one day have in a legitimate way. During his whole reign Titus displayed a sincere desire for the happiness of the people, and he did all that he could to relieve them in times of distress. A story is told, that one evening, recollecting that he had given nothing during the day, he said, "My friends, I have lost a day." He assumed the office of Pontifex Maximus after the death of his father, and with the purpose, as he declared, of keeping his hands free from blood; a resolution which he kept. Two patricians who were convicted by the senate of a conspiracy against him, were pardoned and treated with kindness and confidence. He checked all prosecutions for the crime of laesa majestas, which from the time of Tiberius had been a fruitful source of false accusations; and he severely punished all informers. He also removed from about him many young men, whose acquaintance had damaged his reputation, and he associated only with persons of good repute.

At the close of this year Titus repaired one of the Roman aqueducts, and he assumed the title of Imperator on the occasion of the successes of Agricola in Britain. This year is memorable for the great eruption of Vesuvius, which desolated a large part of the adjacent country, and buried with lava and ashes the towns of Herculaneum and Pompeii. Plinius the elder lost his life in this terrible catastrophe; the poet Caesius Bassus is said to have been burnt in his house by the lava, and Agrippa the son of Claudius Felix, once governor of Judaea, perished with his wife. Dion Cassius (lxvi. 21, &c.) has described the horrors of this terrible calamity; and we have also the description of them in a letter addressed to Tacitus by the younger Plinius. [TACITUS.] Titus endeavoured to repair the ravages of this great eruption: he sent two consulars with money to restore the ruined towns, and he applied to this purpose the property of those who had been destroyed, and had left no next of kin. He also went himself to see the ravages which had been caused by the eruption and the earthquakes. During his absence a fire was burning at Rome for three days and three nights A. D. 80: it destroyed the Capitol, the library of Augustus, the theatre of Pompeius, and other public buildings, besides many houses. The emperor declared that he should consider all the loss as his own, and he set about repairing it with great activity: he took even the decorations of the imperial residences. and sold them to raise money. The eruption of Vesuvius was followed by a dreadful pestilence, which called for fresh exertions on the part of the benevolent emperor.

In this year he completed the great amphitheatre, called the Colosseum, which had been commenced by his father; and also the baths called the baths of Titus. The dedication of these two edifices was celebrated by spectacles which lasted one hundred days; by a naval battle in the old naumachia, and fights of gladiators: on one day alone five thousand wild animals are said to have been exhibited, a number which we may reasonably suspect to be exaggerated. He also repaired several aqueducts, and paved the road from Rome to Rimini (Ariminum).

In the year A. D. 81 Agricola was employed in securing his conquests in Scotland south of the

Clyde and the Forth. After presiding at some games, at the close of which he is said to have wept bitterly, though the cause of his sorrow is not stated, Titus went off to the country of the Sabines in very low spirits, owing to some bad omens. He was seized with fever at the first resting-place, and being carried from thence to a villa, in which his father had died, he ended his life there on the 13th of September, after a reign of two years and two months, and twenty days. He was in the forty-first year of his age. There were suspicions that he was poisoned by Domitian. Plutarch says that his health was damaged by the frequent use of the bath. There is a story that Domitian came before Titus was dead, and ordered him to be deserted by those about him: according to another story, he ordered him to be thrown into a vessel full of snow, under the pretext of cooling his fever. It is reported that shortly before his death, Titus lamented that he was dying so soon, and said that he had never done but one thing of which he repented. Nobody knew what this one thing was; but there were various conjectures. Perhaps the difficulty may be best solved by supposing that he never uttered the words, or if he did, that he was in the delirium of his fever. Titus was succeeded by his brother Domitian. His daughter Julia Sabina was married to Flavius Sabinus, his cousin, the son of Flavius Sabinus, the brother of Vespasian.

Titus is said to have written Greek poems and tragedies: he was very familiar with Greek. He also wrote many letters in his father's name during Vespasian's life, and drew up edicta. (Suetonius, *Titus Flavius Vespasianus;* Tacitus, *Hist.*; Dion Cassius, lxvi.; Tillemont, *Histoire des Empereurs*, vol. ii.) [G. L.]

COIN OF TITUS.

TITUS, one of the two supernumerary tyrants added by Trebellius Pollio to his list of the Thirty [see AUREOLUS]. He is said to have maintained his pretensions to the throne for a few days during the reign of Maximinus, and to have been put to death by the very soldiers who had forced the purple on his acceptance. There can be little doubt that he is the same person who is called *Tycus* by Capitolinus (*Maximin. duo*, c. 11), and *Quartinus* by Herodian. [QUARTINUS.] [W. R.]

TI'TYUS (Τιτυός), a son of Gaea, or of Zeus and Elara, the daughter of Orchomenus, was a giant in Euboea, and the father of Europa. (Hom. *Od.* vii. 324; Apollod. i. 4. § 1; Schol. *ad Apollon. Rhod.* i. 181, 761; Pind. *Pyth.* iv. 81.) Instigated by Hera (Hygin. *Fab.* 55), he made an assault upon Leto or Artemis, when she passed through Panopaeus to Pytho, but was killed by the arrows of Artemis or Apollo, or, according to others, Zeus killed him with a flash of lightning. (Hygin. *l. c.;* Schol. *ad Apollon.* i. 181; Paus. iii. 18. § 9; Pind. *Pyth.* iv. 160; Horat. *Carm.* iv. 6. § 2.) He was then cast into Tartarus, and there he lay outstretched on the ground, covering nine acres, and two vultures or snakes devoured his liver. (Hygin. *l. c.*; Schol. *ad Pind. Ol.* i. 97; Hom. *Od.* xi. 576, &c.) His gigantic tomb was shown in aftertimes near Panopeus (Paus. x. 4. § 4), and his fall by the arrows of Artemis and Apollo was represented on the throne of Apollo at Amyclae. (Paus. iii. 18. § 9, x. 11. § 1, 29. § 2; comp. Strab. ix. p. 422; Virg. *Aen.* vi. 595; Ov. *Met.* iv. 457, *Epist. ex Pont.* i. 2. 41.) [L. S.]

TLEPO'LEMUS (Τλημπόλεμος.) 1. A son of Heracles by Astyoche, the daughter of Phylas (Hom. *Il.* ii. 658; Apollod. ii. 7. §§ 6, 8; Philostr. *Her.* ii. 14), or by Astydameia, the daughter of Amyntor, king of the Dolopians in Thessaly. (Pind. *Ol.* vii. 41.) Tlepolemus was king of Argos, but after slaying his uncle Licymnius, he was obliged to take to flight, and in conformity with the command of an oracle, settled in Rhodes, where he built the towns of Lindos, Ialysos and Cameiros, and from whence he joined the Greeks in the Trojan war with nine ships. (Hom. *Il.* ii. 653, &c.; Apollod. ii. 8. § 2.) At Troy he was slain by Sarpedon. (*Il.* v. 627, &c.; Diod. iv. 58, v. 59.) His wife Philozoë instituted funeral games in commemoration of his death. (Tzetz. *ad Lyc.* 911.)

2. A Trojan, a son of Damastor, who was slain by Patroclus. (Hom. *Il.* xvi. 416.) [L. S.]

TLEPO'LEMUS (Τλημπόλεμος), historical. 1. An Athenian general, who brought a reinforcement to Pericles in the Samian war, B. C. 440. (Thuc. i. 117.)

2. The son of Pythophanes, one of the ἑταῖροι, or body-guard of Alexander the Great, was joined in the government of the Parthyaei and Hyrcanii with Amminapes, a Parthyaean, whom Alexander had appointed satrap of those provinces. At a later period Tlepolemus was appointed by Alexander satrap of Caramania, which he retained on the death of Alexander in B. C. 323, and also at the fresh division of the provinces at Triparadisus in B. C. 321. (Arrian, *Anab.* iii. 22, vi. 27; Diod. xviii. 3, 39.)

TLEPO'LEMUS, CORNELIUS, and HIERO, who are called by Cicero the *canes venatici* of Verres, were brothers, natives of Cibyra, whence they fled, under the suspicion of having pillaged the temple of Apollo, and betook themselves to Verres, who was then in Asia. From that time they became his dependants, and during his government of Sicily they performed for him the service of hunting out the works of art which appeared to be worth appropriating. They were both artists, Tlepolemus being a painter, and Hiero a modeller in wax. Some particulars of their mode of proceeding are given by Cicero (*in Verr.* iii. 28, iv. 13).

Respecting another artist of this name, see TLENPOLEMOS. [P. S.]

TLENPOLEMOS (TVENΠOVEMOS), is the form in which the name of a maker of painted vases is inscribed twice on one of the Canino vases (*Mus. Etrusque*, No. 149), and again, in connection with the name of the painter Taconides, on a vase discovered by the MM. Candelori (Gerhard, *Rapport. Volcent.* p. 180), and thirdly on a recently discovered vase, now in the Museum at Berlin. (*Neuerworbene Vasenbilder*, No. 1597.) It has been disputed whether the true reading of the name is *Tlepolemus* or *Tlesipolemus;* but the con-

joint evidence of the three vases is decisive in favour of the form *Tlenpolemos*. (R. Rochette, *Lettre à M. Schorn*, p. 61, 2d ed.) [P. S.]

TLESON, son of Nearchus, a maker of painted vases, whose name is inscribed, in the following manner, on several vases found at Canino, Toscanella, Corneto, and elsewhere:

TVESON HONEAPXO EΓOIESEN.

His vases are all in the form of a patera mounted on a tall foot, and of an antique style of workmanship. Raoul-Rochette regards the addition of the name of the artist's father, on these vases, as a novelty borrowed from the Greek vase-makers, and as one of the proofs that the manufacture was not of Etruscan origin. (R. Rochette, *Lettre à M. Schorn*, pp. 61, 62, 2d ed.) [P. S.]

TMOLUS (Τμῶλος). 1. The god of Mount Tmolus in Lydia, is described as the husband of Pluto (or Omphale) and father of Tantalus, and said to have decided the musical contest between Apollo and Pan. (Apollod. ii. 6. § 3; Schol. *ad Eurip. Or.* 5; Ov. *Met.* xi. 157.)

2. A son of Proteus, was killed by Heracles. (Tzetz. *ad Lyc.* 124.) [L. S.]

TOGO'NIUS GALLUS, a senator, proposed in A. D. 32 that Tiberius should choose twenty senators, who should accompany him as a bodyguard as often as he went into the senate, a proposition which only made Togonius ridiculous, as it was well known that Tiberius intended never to return to Rome. (Tac. *Ann.* vi. 2; Dion Cass. lviii. 17.)

TO'LMIDES (Τολμίδης), an Athenian general, who in B. C. 455 persuaded the people to send him with a fleet to cruize round the Peloponnesus, and ravage the enemy's country. If we may believe Diodorus, 1000 men were voted to him, to be selected by himself; but he first prevailed on 3000 to join him as volunteers, by assuring them that he meant at any rate to name them for the service, and, having thus secured these, he proceeded to act on the vote of the assembly, and chose 1000 more. In his expedition he burnt the Lacedaemonian arsenal at Gythium, took Chalcis, a town of the Corinthians, and disembarking on the Sicyonian territory, defeated the troops that came against him. According to Diodorus, he had previously captured Methone, which, however, by the arrival of Spartan succours, he was soon obliged to relinquish. He also took Naupactus from the Ozolian Locrians, and settled there the Messenians, who had been besieged and recently conquered by the Lacedaemonians at Ithome. After the return of Tolmides to Athens, we hear of his leading Athenian settlers (κληροῦχοι) to Euboea and Naxos; and in B. C. 447, when the Boeotian exiles had returned and seized Chaeroneia and Orchomenus, he proposed that he should be sent at once with a body of volunteers to quell the rising. Pericles objected in vain to the expedition as hasty and ill-timed, and Tolmides, having carried his point, marched into Boeotia with 1000 Athenians and some allied troops, and took Chaeroneia, where he left a garrison. But near Coroneia he fell in with a force consisting of the Boeotian exiles who had gathered together at Orchomenus, some Locrians and Euboean exiles, and others of the same party. A battle ensued, in which the Athenians were utterly defeated, and Tolmides himself was slain. (Thucyd. i. 103, 108, 113; Diod. xi. 84, 85, xii. 6; Aesch. *de Fals. Leg.* p. 38; Paus. i. 27; Plut. *Ages.* 19, *Per.* 16, 18.) [E. E.]

TOLU'MNIUS, LAR, king of the Veientes, to whom Fidenae revolted in B. C. 438, and at whose instigation the inhabitants of Fidenae slew the four Roman ambassadors, who had been sent to Fidenae to inquire into the reasons of their recent conduct. The names of these ambassadors, were C. Fulcinius, Cloelius, or Cluilius Tullus, Sp. Aritius, and L. Roscius; and statues of all four were placed on the Rostra at Rome, where they continued till a late time (Liv. iv. 17; Cic. *Phil.* ix. 2; Plin. *H. N.* xxxiv. 6. s. 11). In the war which followed, Tolumnius was slain in single combat by Cornelius Cossus, who dedicated his spoils in the temple of Jupiter Feretrius, the second of the three instances in which the spolia opima were won. (Liv. iv. 18, 19,) [Cossus, p. 865, b.]

TOLYNUS (Τόλυνος), of Megara, is supposed to have been a comic poet of the Old Comedy, before Cratinus, and about contemporary with Ecphantides, on the authority of a passage in the *Etymologicum Magnum*, which seems to ascribe to him the invention of the metre afterwards called the Cratinean. (*Etym. Mag.* p. 761. 47, Τολύνειον τὸ καλούμενον Κρατίνειον μέτρον, κ. τ. λ.) It appears, however, very probable that Τολύνειον, in this passage, is only a false reading for Τελλήνειον, and that the reference is to the lyric poet and musician Tellen. (Meineke, *Hist. Crit. Com. Graec.* pp. 38, 39.) [P. S.]

TO'MYRIS (Τόμυρις), a queen of the Massagetae. According to Herodotus, when Cyrus the Great was contemplating the reduction of that nation (B. C. 529), Tomyris was a widow, and the Persian king sent an embassy to her with an offer of marriage. This she indignantly rejected, and Cyrus then prepared to cross the river Araxes, and to invade her territory. Tomyris warned him by a herald not to be guilty of such injustice, but added that, if he were bent upon it, she would not dispute with him the passage of the river, but would either advance three days' journey into his territory, or allow him to come as far into her's, that they might decide their quarrel by a fair battle. Cyrus chose the latter alternative, and by a stratagem surprised and captured Spargapises, the son of Tomyris. The queen demanded his restoration, with the threat that Cyrus, as he loved blood, should have plenty of it if he refused her. The Persian would not release his prisoner, who slew himself through grief, and a battle ensued, in which Cyrus was defeated and slain. Tomyris is described by Herodotus as roaming about the field after her victory in search of her enemy's body, on finding which she fastened his head in a leathern bag full of blood, in accordance with her threat. (Herod. i. 205—214.) [E. E.]

TONGI'LIUS. 1. A dissolute youth, was one of Catiline's crew. (Cic. *in Cat.* ii. 2.)

2. A person ridiculed by Juvenal (vii. 130).

TORA'NIUS. [Thoranius.]

TORISMOND. [Thorismond.]

TORQUA'TA, JU'NIA, a Vestal virgin, and the sister of C. Junius Silanus, interceded on behalf of her brother, who was condemned of treason in A. D. 22, and obtained from Tiberius a commutation of his punishment. Her name occurs in inscriptions. (Tac. *Ann.* iii. 70, with the note of Lipsius; Spon, *Miscell.* p. 150.) [Silanus, No. 10.]

TORQUA'TUS, C. BELLI'CIUS, consul under Hadrian in A. D. 143 with Ti. Claudius Atticus Herodes. (Fasti.)

TORQUA'TUS, JU'NIUS. [SILANUS.]

TORQUA'TUS, LUCEIUS, a man of consular rank, slain by Commodus. He must have been one of the consules suffecti, as his name does not occur in the Fasti. (Lamprid. *Commod.* 7.)

TORQUA'TUS, MA'NLIUS. The Torquati were a patrician family of the Manlia Gens. Their descent is given in the following genealogical table, which is to some extent conjectural.

STEMMA MANLIORUM TORQUATORUM.

L. Manlius Capitolinus Imperiosus, dict. B. C. 363.

1. T. Manlius Imperiosus Torquatus, dict. B. C. 353, 349, cos. B. C. 344, 340.

2. T. Manlius Torquatus, slain by his father.

3. T. Torquatus, cos. B. C. 299.

4. L. Torquatus, legatus, B. C. 295.

5. A. Torquatus Atticus, cos. B. C. 244, 241.

6. T. Torquatus, cos. 235, 224, dict. B. C. 208.

7. A. Torquatus.

8. T. Torquatus, cos. B. C. 165.

9. A. Torquatus, cos. B. C. 164.

10. A. Torquatus, propr. B. C. 70.

11. A. Torquatus, pr. B. C. 52.

12. T. Torquatus.

13. T. Torquatus, quaest. B. C. 43.

14. L. Torquatus, cos. B. C. 65.

15. L. Torquatus, pr. B. C. 49, slain B. C. 46.

1. T. MANLIUS L. F. A. N. IMPERIOSUS TORQUATUS, the son of L. Manlius Capitolinus Imperiosus, dictator in B. C. 363, was a favourite hero of Roman story. He possessed the characteristic virtues of the old Romans, being a brave man, an obedient son, and a severe father; and he never allowed the feelings of nature or friendship to interfere with what he deemed his duty to his country. Manlius is said to have been dull of mind in his youth, and was brought up by his father in the closest retirement in the country. The tribune M. Pomponius availed himself of the latter circumstance, when he accused the elder Manlius in B. C. 362, on account of the cruelties he had practised in his dictatorship in the preceding year, to excite an odium against him, by representing him at the same time as a cruel and tyrannical father. As soon as the younger Manlius heard of this, he hurried to Rome, obtained admission to Pomponius early in the morning, and compelled the tribune, by threatening him with instant death if he did not take the oath, to swear that he would drop the accusation against his father. Although the elder Manlius was no favourite with the people, and had received the surname Imperiosus on account of his haughtiness, yet they were so delighted with the filial affection of the younger Manlius, that they not only forgave his violence to the tribune but elected him one of the tribunes of the soldiers in the course of the same year. In the following year, B. C. 361, according to Livy, though other accounts give different years, Manlius served under the dictator T. Quintius Pennus in the war against the Gauls, and in this campaign earned immortal glory by slaying in single combat a gigantic Gaul, who had stepped out of the ranks and challenged a Roman to fight him. From the dead body of the barbarian he took the chain (*torques*) which had adorned him, and placed it around his own neck; his comrades in their rude songs gave him the surname of Torquatus, which he continued ever afterwards to bear, and which he handed down to his descendants. His fame became so great that he was appointed dictator in B. C. 353, before he had held the consulship, in order to carry on the war against the Caerites and the Etruscans. In B. C. 349 he was again raised to the dictatorship for the purpose of holding the comitia. Two years afterwards, B. C. 347, he was consul for the first time with C. Plautius Venno Hypsaeus; during which year nothing of importance occurred, except the enactment of a law *de fenore*. He was consul a second time in B. C. 344 with C. Marcius Rutilus, and a third time in B. C. 340 with P. Decius Mus. In his third consulship Torquatus and his colleague gained the great victory over the Latins at the foot of Vesuvius, which established for ever the supremacy of Rome over Latium. An account of this battle, which was mainly won by the self-sacrifice of Decius Mus, has been given elsewhere. [MUS, No. 1.] The name of Torquatus has become chiefly memorable in connection with this war on account of the execution of his son. Shortly before the battle, when the two armies were encamped opposite to one another, the consuls published a proclamation that no Roman should engage in single combat with a Latin on pain of death. Notwithstanding this proclamation, the young Manlius, the son of the consul, provoked by the insults of a Tusculan noble of the name of Mettius Gemi-

nus, accepted his challenge, slew his adversary, and bore the bloody spoils in triumph to his father. Death was his reward. The consul would not overlook this breach of discipline: and the unhappy youth was executed by the lictor in presence of the assembled army. This severe sentence rendered Torquatus an object of detestation among the Roman youths as long as he lived; and the recollection of his severity was preserved in after ages by the expression *Manliana imperia*. Two writers relate that the young Manlius was executed by his father's orders in a war with the Gauls (Sall. *Cat.* 52; Dionys. viii. 79); but as we do not read of Torquatus having the command in any war against the Gauls, it is probable that he is confounded by these writers with No. 6, as Zonaras has done, who says (ix. 8), that No. 6 caused his son to be executed. Torquatus is not mentioned again by Livy; but according to the Fasti he was dictator for the third time in B. C. 320. (Liv. vii. 4, 5, 10, 19, 26—28, viii. 3—12; Cic. *de Off.* iii. 31, *de Fin.* i. 7, ii. 19, 22, *Tusc.* iv. 22; Val. Max. vi. 9. § 1, i. 7. § 3, ii. 7. § 6; Gell. i. 13; Dion Cass. *Fragm.* 34, p. 16, Reim.; Aurel. Vict. *de Vir. Ill.* 28.)

2. T. MANLIUS TORQUATUS, the son of the preceding, was slain by his father's order, as is related above.

3. T. MANLIUS TORQUATUS, probably a son of No. 2, was consul B. C. 299 with M. Fulvius Paetinus. He was appointed to conduct the war against the Etruscans; but he had scarcely entered Etruria, when he was thrown from his horse, and died in consequence on the third day after. (Liv. x. 9, 11.)

4. L. MANLIUS TORQUATUS, probably a brother of No. 3, legatus of the propraetor Scipio in the great campaign of B. C. 295. (Liv. x. 26.)

5. A. MANLIUS T. F. T. N. TORQUATUS ATTICUS, son of No. 3, was censor B. C. 247 with A. Atilius Calatinus, consul for the first time in 244 with C. Sempronius Blaesus, and for the second time in 241 with Q. Lutatius Cerco. In his second consulship Torquatus defeated the Falisci, who had taken up arms and obtained a triumph in consequence. (Fasti Capit.; Eutrop. ii. 28; Oros. iv. 11; comp. Liv. *Ep.* 19; Polyb. i. 65.) Pliny (*H. N.* vii. 53. s. 54) speaks of the sudden death of a consular A. Manlius Torquatus, who may have been either the subject of this notice or No. 9.

6. T. MANLIUS T. F. T. N. TORQUATUS, son of No. 3 and brother of No. 5, was consul for the first time in B. C. 235 with C. Atilius Bulbus, in which year he conquered the Sardinians, and obtained in consequence a triumph. His first consulship was memorable from the circumstance that the temple of Janus was closed in this year, in consequence of the Romans enjoying universal peace, which is said not to have occurred before since the reign of Numa Pompilius. (Eutrop. iii. 3; Liv. xxiii. 34; Vell. Pat. ii. 38; Oros. iv. 12; Liv. i. 19; Plut. *Num.* 20.) In B. C. 231 Torquatus was elected censor with Q. Fulvius Flaccus, but was obliged to resign through some unfavourable symptom in the auspices. (Fasti Capit.) In B. C. 224 he was consul a second time with Q. Fulvius Flaccus, and along with his colleagues carried on the war with success against the Gauls in the north of Italy. These consuls were the first Roman generals who crossed the Po. (Polyb. ii. 31; Liv. *Epit.* 20; Oros. iv. 13.) This Torquatus possessed the hereditary sternness and severity of his family (*priscae ac nimis durae severitatis*, Liv. xxii. 60). We accordingly find him resolutely opposing in the senate the ransom of those Romans who had been taken prisoners at the fatal battle of Cannae (B. C. 216). In the following year (B. C. 217) he was sent into Sardinia in consequence of the illness of the praetor Q. Mucius, who had the government of the province; and while in the island he carried on the war with success against the Carthaginians and the Sardinians, who had revolted at the instigation of the former people. In B. C. 212 he was a candidate for the dignity of pontifex maximus, but was defeated by P. Licinius Crassus, who was greatly his junior, and was then suing for the curule aedileship. The people wished to choose Torquatus consul for the year 210, but he refused to accept the honour. Two years afterwards (B. C. 208) he was appointed dictator for the purpose of holding the comitia and presiding at the games which had been vowed by the praetor M. Aemilius. (Liv. xxii. 60, xxiii. 34, 40, 41, xxv. 5, xxvi. 22, xxvii. 33.) He died in B. C. 202. (Liv. xxx. 39.)

7. A. MANLIUS TORQUATUS, known only from the Fasti Capitolini as the son of No. 6 and the father of No. 8.

8. T. MANLIUS A. F. T. N. TORQUATUS, the son of No. 7, was consul B. C. 165 with Cn. Octavius. He inherited the severity of his ancestors; of which an instance is related in the condemnation of his son, who had been adopted by D. Junius Silanus, the particulars of which are related elsewhere. [SILANUS, No. 3.] He appears to be the same person as the T. Manlius Torquatus, who was elected pontiff in B. C. 170, and who was sent on an embassy to Egypt about B. C. 164 to mediate between the two Ptolemies, Philometor and Euergetes. On his return Torquatus spoke in the senate in favour of the younger brother, Euergetes. (Liv. xliii. 11; Polyb. xxxi. 18, xxxii. 1.)

9. A. MANLIUS A. F. T. N. TORQUATUS, son of No. 7 and brother of No. 8, was praetor B. C. 167, when he obtained Sardinia, but was unable to go into his province, as he was retained by the senate to investigate some capital offences. He was consul in B. C. 164 with Q. Cassius Longinus (Liv. xlv. 16; Fasti Capit.). Respecting his death, see No. 5.

10. A. MANLIUS TORQUATUS, was propraetor of Africa, perhaps about B. C. 70, where Plancius, whom Cicero defended at a later period, served under him. (Cic. *pro Planc.* 11.)

11. A. MANLIUS TORQUATUS, probably son of No. 10, was praetor in B. C. 52, when he presided at the trial of Milo for bribery. On the breaking out of the civil war he espoused the side of Pompey, and after the defeat of the latter retired to Athens, where he was living in exile in B. C. 45. He was an intimate friend of Cicero, who addressed four letters to him (*ad Fam.* vi. 1—4) while he was in exile. (Ascon. *in Cic. Mil.* pp. 40, 54, ed. Orelli; Cic. *ad Att.* v. 1, 4, 21, vi. 1, vii. 14, ix. 8, *de Fin.* ii. 22.)

12. T. MANLIUS T. F. TORQUATUS, the first cousin (*frater patruelis*) and father-in-law of No. 10, bore witness on behalf of Plancius in B. C. 54. He is spoken of by Cicero as an orator who came from Molo's school. (Cic. *pro Planc.* 11, *Brut.* 70.)

13. T. MANLIUS TORQUATUS, probably a son of No. 12, is spoken of by Cicero in his oration for Deiotarus, B. C. 45, as "optimus adolescens." He appears to be the same person as the Torquatus who is mentioned by Cicero two or three times in his correspondence with Atticus in that year, from which we learn that he was augur. He was quaestor of Pansa in B. C. 43. (Cic. *pro Deiot.* 11, *ad Att.* xiii. 20, 21, xii. 17; Appian, *B. C.* iii. 69, 76; Pseudo-Brut. *ad Cic.* i. 6.)

14. L. MANLIUS L. F. TORQUATUS, was consul B. C. 65 with L. Aurelius Cotta. Torquatus and Cotta obtained the consulship in consequence of the condemnation, on account of bribery, of P. Cornelius Sulla and P. Autronius Paetus, who had been already elected consuls. It is stated by Dion Cassius (xxxvi. 27) that Cotta and his colleague accused the consuls elect; but it appears from Cicero (*de Fin.* ii. 19, *pro Sull.* 17, 18) that this is a mistake, and that it was the younger Torquatus [No. 15] who brought the accusation against Sulla and Paetus. Before Torquatus and Cotta entered upon the consulship, the first Catilinarian conspiracy, as it is called, was formed, in which Sulla and Paetus are said to have united with Catiline for the purpose of assassinating the consuls on the 1st of January. This conspiracy, however, failed. At this time and during his consulship Torquatus was in close connection with Hortensius, and he did not consult Cicero on any matters, although the latter was then praetor, and was very intimate with the younger Torquatus. (Cic. *pro Sull.* 4.) Notwithstanding this attempt upon his life, Torquatus defended Catiline in the course of the same year when he was accused of extortion (*de repetundis*) in his province. After his consulship Torquatus obtained the province of Macedonia, where he performed some exploits; in consequence of which the senate, upon the motion of Cicero, conferred upon him the title of imperator. During Cicero's consulship, B. C. 63, he took an active part in suppressing the Catilinarian conspiracy, although he was then out of health. He also supported Cicero, when he was banished in B. C. 58, and interceded in vain on his behalf with the consul Piso. He is not mentioned again, and probably died soon afterwards. Cicero speaks of him (*Brut.* 68) as "elegans in dicendo, in existimando admodum prudens, toto genere perurbanus;" and as he belonged to the aristocratical party, the orator praises his *gravitas*, *sanctitas*, and *constantia*. (Dion Cass. xxxvi. 27; Sall. *Cat.* 18; Liv. *Epit.* 101; Cic. *de Div.* i. 12, *de Leg. Agr.* ii. 17, *pro Sull.* 4, 10, 12, 29, *ad Att.* xii. 21, *in Pison.* 19, 20, 31.)

15. L. MANLIUS TORQUATUS, son of No. 13, accused of bribery, in B. C. 66, the consuls elect, P. Cornelius Sulla and P. Autronius Paetus, as is related above, and thus secured the consulship for his father. He was closely connected with Cicero during the praetorship (B. C. 65) and consulship (B. C. 63) of the latter. In B. C. 62 he brought a second accusation against P. Sulla, whom he now charged with having been a party to both of Catiline's conspiracies. Sulla was defended by Hortensius and by Cicero in a speech which is still extant, and through the eloquence of his advocates, and the support of the aristocratical party, he obtained a verdict in his favour. In B. C. 54 Torquatus defended Gabinius when he was accused by Sulla. Torquatus, like his father, belonged to the aristocratical party, and accordingly opposed Caesar on the breaking out of the civil war in B. C. 49. He was praetor in that year, and was stationed at Alba with six cohorts; but on the fall of Corfinium he abandoned Alba and his soldiers went over to Caesar. He subsequently joined Pompey in Greece. In the following year (B. C. 48) he had the command of Oricum intrusted to him, but was obliged to surrender both himself and the town to Caesar, who, with his usual magnanimity, dismissed Torquatus uninjured. Torquatus, however, forthwith joined Pompey, and fought under him against Caesar at Dyrrhachium (Oros. v. 15). After the battle of Pharsalia he went to Africa, and upon the defeat of his party in that country, in B. C. 46, he attempted to escape to Spain along with Scipio and others, but was taken prisoner by P. Sittius at Hippo Regius and slain together with his companions. (Cic. *pro Sull.* 1, 8, 10, 12, *ad Att.* iv. 16. § 11, *ad Q. Fr.* iii. 3. § 2, *ad Att.* vii. 12, 23, ix. 8; Caes. *B. C.* i. 24, iii. 11; Hirt. *B. Afr.* 96; Oros. vi. 16, where he is erroneously called *Titus*.) Torquatus was well acquainted with Greek literature, and is praised by Cicero as a man well trained in every kind of learning. Although he expressed himself with elegance and force, he was not much of an orator. He belonged to the Epicurean school of philosophy, of which he was one of the most distinguished disciples at that time at Rome; and he is introduced by Cicero as the advocate of that school in his dialogue *De Finibus*, the first book of which is called *Torquatus* in Cicero's letters to Atticus. (Cic. *Brut.* 76, *de Fin.* i. 5, *ad Att.* xiii. 5, 19, 32.)

16. MANLIUS TORQUATUS, the legatus of Pompey in the war against the pirates in B. C. 67 (Appian, *Mithr.* 95), was probably the same as one of the preceding persons, but we have no means of determining which.

17. TORQUATUS, to whom Horace addresses two of his poems (*Carm.* iv. 7, *Sat.* i. 5), probably did not belong to the Manlia gens, but was the same person as C. Nonius Asprenas. [NONIUS, No. 8.]

There are several coins bearing the name of L. Manlius Torquatus, who was the proquaestor of Sulla, as we learn from one of the coins. The specimen annexed has on the obverse the head of Rome, encircled with a *torques* or chain [see No. 1], and on the reverse a man riding a horse at full gallop, with the legend L. TORQVA. (Q.) EX S. C. (Eckhel, vol. v. p. 244.)

COIN OF L. MANLIUS TORQUATUS.

TORQUA'TUS, NO'NIUS ASPRE'NAS. [NONIUS, No. 8.]

TORQUA'TUS, NOVE'LLIUS, of Mediolanum (Milan), lived in the reign of Claudius, and obtained the surname of *Tricongius* by drinking three congii of wine at once, that is, nearly eighteen English pints! (Plin. *H. N.* xiv. 22. s. 28.)

TORQUA'TUS SILA'NUS. [SILANUS, Nos. 14, 15.]

TOXEUS (Τοξεύς), a son of Oeneus and Althaea, was killed by Meleager. (Apollod. i. 8. § 1; Anton. Lib. 2; comp. OENEUS.) [L. S.]

TOXO'TIUS, a senator, married Junia Fadilla, the proneptis of Antoninus, who had been previously betrothed to the younger Maximinus. Toxotius died after his praetorship, leaving some poems behind him. (Capitol. *Maximin. Jun.* 1.)

Q. TRA'BEA, a Roman comic dramatist who occupies the eighth place in the canon of Volcatius Sedigitus [SEDIGITUS]. Varro, while he assigns the palm to Titinius and Terence in the delineation of character (ἤθη), classes together Trabea, Attilius, and Caecilius as masters in the art of touching the feelings (πάθη). The period when he flourished is uncertain, but he has been placed by Gronovius about B. C. 130. No portion of his works has been preserved with the exception of half a dozen lines quoted by Cicero. (Cic. *Tuscul. Quaest.* iv. 31, *de Fin.* ii. 4, comp. *ad Fam.* ix. 21, where, however, the interpretation is doubtful; Varr. *L. L.* lib. v. ap. Charis. p. 215, ed. Putsch.; Bothe, *Poetarum Latii Scenicorum Fragmenta*, vol. ii. p. 58, 8vo. Lips. 1834.) [W. R.]

TRA'CHALUS, GALE'RIUS, was consul A. D. 68 with Silius Italicus, and a relation of Galeria Fundana, the wife of Vitellius, who protected him on the accession of her husband to the throne. Trachalus is frequently mentioned by his contemporary Quintilian, as one of the most distinguished orators of his age. Tacitus takes notice of a report that Trachalus wrote the orations which the emperor Otho delivered, but the speeches of Otho in the Histories of Tacitus (i. 37, 83) were composed by the historian and not by Trachalus. (Tac. *Hist.* i. 90, ii. 60; Quintil. vi. 3. § 78, viii. 5. § 19, x. 1. § 119, xii. 5 § 5, xii. 10. § 11; Spalding, *ad Quintil.* vi. 3. § 78; Bernardi, *Recherches sur Galerius Trachalus*, in the *Mémoires de l'Institut Royal de France*, vol. vii. p. 119, foll., Paris, 1824; Meyer, *Oratorum Romanorum Fragmenta*, p. 592, foll., 2d ed.)

TRAGISCUS (Τραγίσκος), a Tarentine, assisted Philemenus and Nicon in betraying his native city to Hannibal in B. C. 212. (Polyb. viii. 29, foll.) For details, see NICON, No. 2.

TRAJA'NUS, M. U'LPIUS, Roman emperor A. D. 98—117, was born at Italica (Alcalà del Rio), near Seville, the 18th of September, A. D. 52, according to some authorities. His father, also named Trajanus, had attained, it is said, the dignity of consul, and been elevated to the rank of patrician; but his name does not occur in the Fasti.

The son was trained to arms, and served as tribunus militum. It appears that he was employed near the Euphrates, probably about A. D. 80, when he checked the progress of the Parthians; and it is not unlikely that he was at this time serving under his father. He was raised to the praetorship some time before A. D. 86, and was consul in A. D. 91 with M' Acilius Glabrio. He afterwards returned to Spain, whence he was summoned by Domitian to command the troops in Lower Germany, and he had his head-quarters at Cologne. At the close of A. D. 97, he was adopted by the emperor Nerva, who gave him the rank of Caesar, and the names of Nerva and Germanicus, and shortly after the title of imperator, and the tribunitia potestas. His style and title after his elevation to the imperial dignity were Imperator Caesar Nerva Trajanus Augustus. He was the first emperor who was born out of Italy.

Trajan was a man adapted to command. He was strong and healthy, of a majestic appearance, laborious, and inured to fatigue. Though not a man of letters, he had good sense, a knowledge of the world, and a sound judgment. His mode of living was very simple, and in his campaigns he shared all the sufferings and privations of the soldiers, by whom he was both loved and feared. He was a friend to justice, and he had a sincere desire for the happiness of the people. Yet it is said that he sometimes indulged in wine to excess, and during intoxication was subject to fits of passion. A strong nature, like that of Trajan, may sometimes have required excitement, notwithstanding his habitual temperance. It is difficult to decide between the testimony of his panegyrist Plinius, who commends the chastity of Trajan, and the testimony of Dion Cassius, the universal calumniator, who says that he was addicted to shameful vices. Julian, a severe judge, has not spared him on this point.

Nerva died in January A. D. 98, and was succeeded by Trajan, who was then at Cologne. He did not come to Rome for some months, being employed in settling the frontiers on the Rhine and the Danube. It was apparently about this time that the Chamavi and Angrivarii drove the Bructeri from their lands on the Rhine, and destroyed the greater part of them, the Romans being witnesses of the bloody combat, and seeing with indifference, or even pleasure, the mutual slaughter of their enemies.

In A. D. 99 Trajan did not take the consulship, though it was usual for an emperor to hold this office in the year which followed his elevation. One of the consuls of this year was C. Sosius Senecio, whom Plutarch addresses in the beginning of his life of Romulus, and in several of his moral essays. Trajan entered Rome on foot, amidst the rejoicings of the Romans, accompanied by his wife Pompeia Plotina. This lady is highly commended by Plinius the younger for her modest virtues, and her affection to Marciana, the sister of Trajan. The title of Pater Patriae was accepted by the emperor after his arrival at Rome, and the new designation of Optimus. It seems probable that his wife and sister also had the title of Augustae.

It was usual for a new emperor to bestow a gift of money on each of his soldiers, and it appears from the medals that Trajan made his congiarium in this year. He also showed the same liberality to the Roman citizens, and extended it to children under eleven years of age, who had not been allowed to share in former donations of this kind. The emperor made allowances for the bringing up of the children of poor free persons at Rome, the direct object being to encourage the procreation, or rather the preservation of children, who otherwise would have been allowed to perish. "It is," says Plinius (*Panegyr.* c. 27), "a great inducement to bring up children, to raise them with the hope of receiving sustenance (alimenta), of receiving donations (congiaria)." Plinius commends the emperor for being liberal out of his own means, that is, out of the imperial revenue; but this money came either from taxes, or from the produce of lands which belonged to the fiscus. So long as a bounty is paid for the procreation of children, the state may rest secure that it will not want citizens. This system

was extended to other towns of Italy, where provision was made for supporting the children of the poor. This was the mode in which the Roman policy attempted to meet an evil, which grows up in all large towns, a population without the means of subsistence (see the *Tabula Alimentaria* of Velleia). Trajan also occupied himself with provisioning Rome, a part of Roman policy which had been long established. There are only two ways of feeding a people; one way is to let them feed themselves by removing all obstacles to freedom of trade and freedom of communication; the other is by taking from one to give to another, a system which is more agreeable to him who gains than to him who loses. Trajan punished the odious class of informers, a measure that will always be popular.

There was at Rome a tax of five per cent. (vicesima) on successions, that is, on property which came to a man by the death of another. This mode of raising a revenue contains the principle of the state assuming that a man's title to property ceases with his life, for if the amount of the tax is carried high enough, the whole will go to the state. It is not like a tax annually paid upon the annual produce or value of land, which is only a contribution of a portion of the fruits. Trajan (Plin. *Paneg.* c. 37, &c.) released from this tax on successions those heredes who were not extranei, and also those who succeeded to a small hereditas. Many of the public buildings at Rome were repaired by the emperor in the early part of his reign, and he added accommodation to the Circus for five thousand persons.

In the year A. D. 100, various persons enjoyed for a time the honour of the consulship; Sex. Julius Frontinus, the author of a work on the aqueducts of Rome, Tertullus Cornutus, and C. Caecilius Plinius Secundus. In this year Marius Priscus, proconsul of Africa, was tried by the senate for peculation in his province. Plinius and Cornelius Tacitus, the historian, were appointed by the senate to prosecute. Priscus made no defence, and submitted to be convicted. He was banished, but he still enjoyed himself in his exile (Juv. *Sat.* viii. 120). Caecilius Classicus, proconsul of Baetica, was accused about the same time of pillaging the people whom he had been sent to govern. He died or killed himself before judgment was given (Plin. *Ep.* iii. 9); but the matter was still prosecuted: the property which Classicus had before he was governor was given to his daughter, and the rest was distributed among those whom he had robbed. Some of the accomplices of Classicus were also punished. The Panegyricus on Trajan, which is our authority for many of Trajan's acts up to this time, was pronounced by Plinius in A. D. 100, the year in which he received the consular honour. Some additions were made to the Panegyricus after it was pronounced (Plin. *Ep.* iii. 13, 18). It was perhaps about this time that Hadrian, afterwards emperor, married Sabina, the grand-niece of Trajan; and to this date or somewhere about this time we may refer a letter of Plinius (*Ep.* iii. 20), in which he says that all the senators on the day of electing the magistrates demanded the vote by ballot (tabellas postulaverunt).

In his fourth cousulship, A. D. 101, Trajan left Rome for his campaign against the Daci. Decebalus, king of the Daci, had compelled Domitian to purchase peace by an annual payment of money; and Trajan, either being tired of paying this shameful tribute, or having other grounds of complaint, determined on hostilities. Decebalus was defeated, and one of his sisters was taken prisoner, and many of his strong posts were captured. Trajan advanced as far as Zermizegethusa, probably the chief town of the Dacian king, and Decebalus at last sued for peace at the feet of the Roman emperor; but Trajan required him to send ambassadors to Rome to pray for the ratification of the treaty. The conqueror assumed the name of Dacicus, and entered Rome in triumph.

Plinius (*Ep.* iv. 22) records a curious decision at Rome in the emperor's consilium. Trebonius Rufinus, duumvir of Vienna, had put an end to certain games in that town, which had been established by a testamentary bequest; the ground of not allowing their celebration was, that the games were injurious to the morals of the people of Vienna. The case was carried by appeal to Rome, and the judgment of Rufinus was confirmed. When the members of the consilium were asked their opinion Junius Mauricus said that he wished such exhibitions could be stopped at Rome also. This was the same man who gave Nerva a rebuke [NERVA, p. 1167]. (Plin. *Ep.* iv. 22.)

It was probably some time in A. D. 103, that Trajan made an artificial harbour at Centum Cellae (Cività Vecchia), the form of which is recorded on a medal: the operations of constructing the port are described by Plinius (*Ep.* vi. 31). The port was called Trajanus Portus, but the old name of Centum Cellae afterwards prevailed. In this year or the following Plinius was sent by Trajan as governor of Pontus and Bithynia, with the title of Legatus and Propraetor, and with Consularis Potestas. It was during his residence of about eighteen months in this province that part of his correspondence with Trajan took place, which is preserved in the tenth book of the letters of Plinius. He was particularly commissioned by the emperor to examine the state of the revenue and expenditure of the towns, and to cut off all useless cost. The correspondence of Trajan with his governor shows the good sense and moderation of the Roman emperor, his attention to business, his honest straightforward purpose. As to the treatment of the Christians in Bithynia, see PLINIUS, C. CAECILIUS SECUNDUS.

An embassy from a Sarmatian king (A. D. 104) passed through Nicaea in Bithynia on their way to Trajan (Plin. *Ep.* x. 14). In this year the remains of Nero's golden palace were burnt, and Orosius adds (vii. 12) that it was a visitation upon Trajan for his persecution of the Christians; but as it is not proved to the satisfaction of all persons that Trajan was a persecutor, perhaps the historian may be mistaken in his opinion. Besides, the burning of Nero's palace, who set the first example of persecution, does not seem to have been an appropriate punishment for Trajan, even if he deserved punishment.

In this year Trajan commenced his second Dacian war against Decebalus, who, it is said, had broken the treaty; and when Trajan required him to surrender himself, he refused, and prepared for resistance. The senate declared Decebalus an enemy, and Trajan conducted the campaign in person. The Dacian attempted to rid himself of his formidable enemy by sending two pretended deserters to assassinate him when he was in

Maesia. Longinus, one of the generals of Trajan was surprised by Decebalus in an ambuscade, and the Dacian king offered to restore him, if Trajan would grant peace, restore the country as far as the Danube, and pay the expenses of the war. Trajan, who could not accept such terms as these, gave an evasive answer, and in the mean time Longinus relieved the emperor from his difficulty by poisoning himself. In order to effect a communication with the country north of the Danube, Apollodorus the architect constructed, by Trajan's command, a bridge over the river, which is described by Dion Cassius (lxviii. 13, and the valuable note of Reimarus), though his description is inaccurate, and his measurements exaggerated. "When the water is very low, some of the piles stand two or three feet above it." (Wilkinson's *Wallachia and Moldavia*, p. 5.) The bridge was built at a place called Szernecz. The piers were of enormous size, but the arches were constructed of wood. Trajan crossed the Danube on his new bridge, and entered Dacia. He found great obstacles in this country, where there were no roads, and every thing was almost in a state of nature. Hadrian commanded a legion under the emperor, and greatly distinguished himself in this Dacian campaign. Decebalus being defeated on every side, killed himself, and his head was carried to Rome. Dacia was reduced to the form of a Roman province; strong forts were built in various places, and Roman colonies were planted. It is generally supposed that the column at Rome called the Column of Trajan was erected to commemorate his Dacian victories. On his return Trajan had a triumph, and he exhibited games to the people for one hundred and twenty-three days, a time long enough to satisfy the avidity of the Romans for these spectacles. Eleven thousand animals were slaughtered during these amusements; and an army of gladiators, ten thousand men, gratified the Romans by killing one another. We must assume that there was at least another army as large to prevent the outbreak of so many desperate men. Probably many of these gladiators were prisoners. (A. D. 105.)

About this time Arabia Petraea was subjected to the empire by A. Cornelius Palma, the governor of Syria; and an Indian embassy came to Rome.

Trajan constructed a road across the Pomptine marshes, and built magnificent bridges across the streams. Buildings, probably mansiones, were constructed by the side of this road. He also called in all the old money, and issued a new coinage.

In the autumn of B. C. 106 Trajan left Rome to make war on the Armenians and the Parthians. The pretext for the war was that Exedares, the king of Armenia, had received the diadem from the Parthian king, and he ought to have received it from the Roman emperor, as Tiridates had received it from Nero. When Chosroes, the Parthian king, knew that Trajan was seriously bent on war, he sent ambassadors, who found Trajan at Athens, and, in the name of Chosroes, offered him presents, and informed him that Chosroes had deposed Exedares, and begged him to confer the crown on Parthamasiris. Trajan refused his presents, and said that when he arrived in Syria he would do what was proper. He reached Seleucia in Syria in the month of December, and entered Antioch early in the following January. The evidence for the interview at Antioch between the emperor and Ignatius, which ended in the condemnation of Ignatius, is stated elsewhere [IGNATIUS]. The circumstances, as told, are exceedingly improbable, and sound criticism would lead us to reject the genuineness of the narrative contained in the Martyrdom of Ignatius on the internal evidence alone.

From Antioch Trajan marched to Armenia, by way of Samosata, on the Euphrates, which he took. He thence advanced to Satala, and Elegia, a town in Armenia, where he granted Parthamasiris an interview. Parthamasiris had already written to Trajan, and in his letter he assumed the title of king. Trajan sent no answer, and he wrote again, dropping the title of king, and prayed that M. Junius, governor of Cappadocia, might be sent to him: Trajan sent to him the son of Junius. The Armenian king took the diadem from his head. and placed it at the feet of Trajan, who sat on his tribunal within the Roman camp. He expected that Trajan would give it back to him, but he was told that Armenia was now a Roman province, and he was sent away escorted by some horsemen. The kings of tne countries bordering on Armenia made a form of submission to the Roman emperor; the king of the Iberi, of the Sauromatae, of Colchis, and others.

Trajan returned by way of Edessa, where he was well received by the cautious Abgarus, king of Osrhoene, who now made his apology for not having paid the emperor a visit at Antioch, and through the interest of his son Arbandes, whom Trajan had seen and liked, the king of Osrhoene was excused for his former want of respect. The transactions with some of the petty chieftains of Mesopotamia hardly merit a notice, but military operations in this country are dangerous enough even without a formidable enemy, and the emperor set his soldiers an example of endurance, which may have been an act of prudence as of hardihood. The town of Singar (Sinjar) is one of those which are mentioned as having been taken by the Romans. The history of this campaign of Trajan is lost, and the few scattered notices that remain of it do not enable us to construct even a probable narrative. In fact the period from A. D. 108 to A. D. 115 is nearly a blank; it is even doubful whether Trajan ever returned to Rome. The year A. D. 112 was the sixth and last consulship of Trajan, and there is some slight evidence which renders it probable that he was at Rome in this year.

In the spring of A. D. 115 he left Syria on his Parthian expedition. He had constructed boats of the timber which the forests near Nisibis supplied, and they were conveyed on waggons to the Tigris, for the formation of a bridge of boats. He crossed the river and advanced into the country of Adiabene, an event which is recorded by an extant medal. The whole of this country, in which were situated Gaugamela and Arbela, places memorable in the history of Alexander, was subdued. From Adiabene he marched to Babylon, according to Dion Cassius (lxviii. 26), and he must therefore have recrossed the Tigris. His course was through the desert to the Euphrates, and past the site of Hit (Is), where he saw the springs of bitumen, which was used for cement at Babylon, and which Herodotus has described. Trajan meditated (Dion Cass.) the formation of a canal from the Euphrates to the Tigris, in order that he might convey his boats along it, and construct a bridge over the lower course of the Tigris. We must suppose that the bridge of boats over the upper Tigris in Adia-

bene was intended to remain ; and that Trajan had also sent boats down the Euphrates, which Dion Cassius has not mentioned. Dion Cassius's narrative, which exists only in the epitome of Xiphilinus, is very confused. There were already canals existing, which joined the Euphrates and Tigris, and we must therefore suppose that they required clearing out, and were not in a fit condition for the transit of boats. According to Dion Cassius, Trajan did not cut the intended canal, for fear that the Euphrates might be drained by it of its waters. Accordingly, the boats were taken across by land, the Tigris was bridged, and the Roman emperor entered the Parthian capital of Ctesiphon. This event was commemorated by his assuming the name of Parthicus, though it seems that he had assumed it before. (See the medal at the close of this article.)

Tillemont supposes that Trajan returned to Antioch in the winter of A. D. 115, during which happened the great earthquake, which nearly destroyed Antioch and many other cities ; but Dion Cassius places the earthquake before the capture of Ctesiphon. This terrible calamity, which was as awful in its circumstances as the great earthquake of Lisbon in the last century, destroyed a great number of buildings and many people : Pedo the consul perished, and Trajan escaped through a window, with a slight injury, being led forth by a man of supernatural size.

In the following year Trajan descended the Tigris and entered the Erythraean Sea (the Persian Gulf). The king of the district called Mesene, between the lower course of the Tigris and the Euphrates, submitted to the emperor. Dion Cassius adds that Trajan sailed as far as the Ocean, and seeing a vessel bound for India, said that he would have gone thither, if he were younger. In the mean time he was losing his Eastern conquests as quick as he had gained them ; some of his governors were slaughtered, and others expelled. He sent his generals Lusius and Maximus to restore obedience. Maximus lost his life ; but Lusius was successful, for he recovered Nisibis, and took Edessa by storm and burnt it. Seleucia on the Tigris, near Ctesiphon, was taken and burnt by Erycius Clarus and Julius Alexander. It appears that the whole country east of the Tigris from north to south, had risen against the Romans. Returning to Ctesiphon, Trajan determined to give the Parthians a king. He assembled the Romans and Parthians in a great plain near the city, and ascending a lofty tribunal, he commemorated his own exploits, and concluded by declaring Parthamaspates king of the Parthians, and placing the diadem on his head. The conquest of Arabia is recorded by several medals among the exploits of Trajan, but it is impossible to say which of the several parts of Asia included under that name, was conquered by him. Dion Cassius says : "after this he went into Arabia and attacked the Atreni, who had revolted ; and their city is neither large nor rich." By Arabia he here means northern Mesopotamia, for Atra is Al Hadhr. (*London Geog. Journal*, vol. xi. p. 17.) Trajan was obliged to raise the siege of this town. Tillemont supposes that Trajan entered the Indian Ocean, and penetrated "even to the extremities of Arabia Felix," but it is impossible to adopt his conclusions from the evidence that he produces.

Trajan fell ill after the siege of Atra, and as his complaint grew worse, he set out for Italy, leaving Hadrian in Syria, and Parthia again hostile, for the Parthians had ejected the king whom Trajan gave them. The emperor seems to have had a variety of complaints, both dropsy and paralysis. He lived to reach Selinus in Cilicia, afterwards called Trajanopolis, where he died in the early part of August, A. D. 117, after a reign of nineteen years six months and fifteen days. His ashes were taken to Rome in a golden urn, carried in triumphal procession, and deposited under the column which bears his name. He left no children, and he was succeeded by Hadrian.

Trajan constructed several great roads in the empire ; he built libraries at Rome, one of which, called the *Ulpia Bibliotheca*, is often mentioned ; and a theatre in the Campus Martius. His great work was the Forum Trajanum, the site of which was an elevation which was removed, and the ground was levelled to a plain, in the centre of which was placed the column of Trajan, the height of which marked the height of the earth which had been removed. The inscription on the column fixes the date at the year A. D. 112, the sixth consulship of Trajan. Apollodorus was Trajan's architect. Trajan constructed the port of Ancona, on the ancient mole of which there still stands a triumphal arch, dedicated to Trajan, his wife, and his sister. The inscription on the bridge of Alcantara over the Tagus belonged to the year A. D. 106, but though the inscription was in honour of Trajan, it states that the bridge was made at the common expense of the several towns which are there mentioned.

Under the reign of Trajan lived Sextus Julius Frontinus, C. Cornelius Tacitus, the Younger Plinius, and various others of less note. Plutarch, Suetonius, Epictetus, survived Trajan. The jurists Juventius Celsus, and Neratius Priscus, were living under Trajan.

The authorities for part of the reign of Trajan are very defective. Tillemont, with all his industry, has not been able to construct a narrative of the latter years of his reign, which we can fully accept, and his chronology is open to several objections. Still the life of Trajan in the *Histoire des Empereurs* (vol. ii.) contains all the materials that exist for the reign of this distinguished man, and, with the notes of Reimarus on the sixty-eighth book of Dion Cassius, must be the foundation of any future attempts to give a satisfactory history of this period. There is an essay by H. Francke, *Zur Geschichte Trajans und seiner Zeitgenossen*, &c., 1837, which is well spoken of. [G. L.]

COIN OF TRAJANUS.

TRAJA'NUS, comes, a general of the emperor Valens. In A. D. 373 he conducted the war against the Persians, and defeated Sapor with great slaughter. He spent the winter with Valens at Antioch, and in the following year (374) was sent

into Armenia, with secret orders to put to death Para the king of Armenia, who was an ally of the Romans, but was distrusted by the emperor. On his arrival in Armenia, Trajan invited Para to a banquet, where he was treacherously murdered by the Roman soldiers. [ARSACIDAE, p. 364, a.] In A. D. 377 the Goths rose in arms, and laid waste Thrace and the surrounding countries. Gratian sent Richomir at the head of a large army to stop their ravages, and Valens despatched forces under the command of Trajan and Profuturus. These three generals fought a battle with the Goths, which lasted from the morning to the evening, without any decisive advantage being gained on either side, according to Ammianus Marcellinus. It would appear, however, that the Romans suffered most, and Theodoret even speaks of the defeat of Trajan. In the following year (378) at all events the Goths assumed the offensive. Valens was so displeased with the conduct of Trajan in the late campaign, that he deprived him of his command as general of the infantry, and conferred it upon Sebastianus. The emperor, however, recalled him to the army shortly afterwards, and he fell in the course of the same year at the fatal battle of Adrianople, in which Valens himself perished, August 9th, 378. [VALENS.] Trajan continued firm in the Catholic faith, although he served an Arian master, and accordingly his praises have been celebrated by the ecclesiastical writers. (Amm. Marc. xxix. 1, xxx. 1, xxxi. 7, 13; Theodoret. iv. 30; Basil, *Ep.* 376, 377; Tillemont, *Histoire des Empereurs*, vol. v.)

TRAMBE'LUS (Τράμβηλος), a son of Telamon and Theaneira or Hesione, a king of the Leleges. (Athen. ii. p. 43.) When his mother was with child with him, she fled to Miletus, where she was received by king Arion, who also brought up her son Trambelus. In the time of the Trojan war, when Achilles came to Miletus, he slew Trambelus, but greatly repented when he learnt that he was a son of Telamon. (Tzetz. *ad Lyc.* 467.) Another tradition places Trambelus in the island of Lesbos. (Parthen. *Erot.* 26.) [L. S.]

TRANQUILLI'NA, SABI'NIA. [SABINIA.]

TRANQUILLUS, SUETO'NIUS. [SUETONIUS.]

TRAULUS MONTA'NUS, a Roman eques, and one of the paramours of Messalina, was put to death by Claudius in A. D. 48. (Tac. *Ann.* xi. 36.)

TREBA'NIA GENS, occurs only on coins; a specimen of which is annexed. The obverse represents the head of Pallas, and the reverse Jupiter in a quadriga, with L. TREBAN. and underneath ROMA. (Eckhel, vol. v. p. 326.)

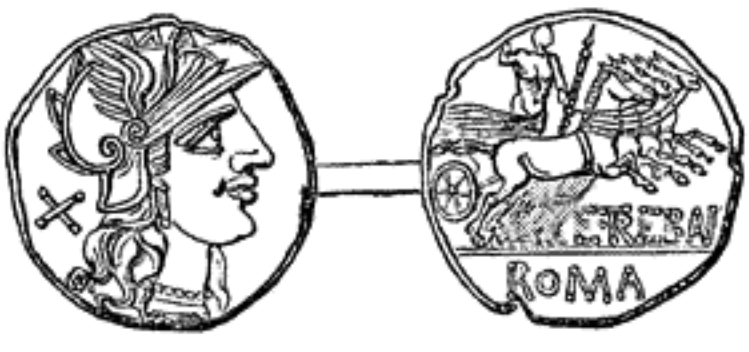

COIN OF TREBANIA GENS.

TREBA'TIUS, mentioned by Appian as the leader of the Samnites in the Social war, B. C. 90—89, is probably a false reading for Egnatius. (Appian, *B. C.* i. 52, with Schweighäuser's note.) [EGNATIUS, No. 2.]

TREBA'TIUS PRISCUS. [PRISCUS.]

TREBA'TIUS TESTA. [TESTA.]

TREBELLIA'NUS, one of the most insignificant and despicable of the herd of thirty tyrants enumerated by Pollio [see AUREOLUS]. He was a Cilician robber, who called his castle in the fastnesses of the Isaurian mountains the Palatium, established a mint, and gave himself the title of emperor. But having been tempted to quit his stronghold and descend into the plain, he was there encountered and slain by Causisoleus, an Egyptian, one of the generals of Gallienus. (Trebell. Poll. *Trig. Tyrann.* XXV.) [W. R.]

TREBELLIE'NUS RUFUS. [RUFUS.]

TREBE'LLIUS. 1. Q. TREBELLIUS, a centurion in the second Punic war, was rewarded by Scipio in B. C. 210 with the corona muralis. (Liv. xxvi. 48.) For details see DIGITIUS, No. 1.

2. M. TREBELLIUS, of Fregellae, served in Illyricum under the legate L. Coelius during the war against Perseus in B. C. 169. (Liv. xliii. 21.)

3. M. TREBELLIUS, a friend of Sex. Naevius, B. C. 81. (Cic. *pro Quint.* 5.)

4. L. TREBELLIUS, tribune of the plebs, B. C. 67, joined his colleague, L. Roscius Otho, in opposing the rogation of Gabinius for conferring upon Pompeius the command of the war against the pirates. Trebellius had promised the senate that he would die before he allowed the proposition to pass into a law; and as neither threats nor entreaties induced him to withdraw his veto, Gabinius proposed to the tribes to deprive him of his office. Seventeen out of thirty-five tribes had already voted for his degradation, when Trebellius gave way. (Ascon. *in Cornel.* p. 71, ed. Orelli; Dion Cass. xxxvi. 7, 13; comp. OTHO, p. 65. a.)

5. L. TREBELLIUS, tribune of the plebs, B. C. 47, resisted his colleague, P. Dolabella, who had proposed a measure for the abolition of debts. Great tumults arose in consequence at Rome, in which Dolabella's party was eventually defeated. [See Vol. I. p. 1059.] Trebellius was as much involved in debt as Dolabella, and he had only opposed the latter in order to please Caesar. Accordingly after the death of the dictator, he attempted, by Antony's assistance, to carry the very measure which he had formerly resisted. He was one of Antony's friends, whom he accompanied in his campaign against D. Brutus in B. C. 43. (Dion Cass. xlii. 29; Plut. *Anton.* 9; Cic. *Phil.* vi. 4, x. 10, xi. 6, xii. 8, xiii. 2, 12; Cic. *ad Fam.* xi. 13. § 4.)

6. A. TREBELLIUS, a Roman eques, deserted from the Pompeian party to Caesar in the Spanish war, B. C. 45. (Auctor, *B. Hisp.* 26.)

7. M. TREBELLIUS, the legatus of Vitellius, the governor of Syria in A. D. 36. (Tac. *Ann.* vi. 41.)

TREBE'LLIUS CALCA, pretended to be Clodius, and actually came before the court of the centumviri, to lay claim to the property of Clodius. (Val. Max. ix. 15. § 4.)

TREBELLIUS MA'XIMUS, was one of the three commissioners appointed in the reign of Nero, A. D. 61, to take the census of the Gauls. He was consul suffectus in the following year (A. D. 62) with L. Annaeus Seneca; and accordingly a Senatusconsultum passed in their consulship is quoted uuder the title of *Senatusconsultum Trebellianum.* (Gaius, ii. 251, 253; Dig. 36. tit. 1.)

Trebellius afterwards succeeded Petronius Turpilianus in the government of Britain, where he was hated by the army on account of his inactivity, pusillanimity, and avarice. In the commotions which followed the death of Nero, Roscius Caelius, the legate of Trebellius, induced the soldiers to rise against their general. Trebellius quitted the island, and fled to Vitellius. The latter, however, did not replace Trebellius in the government, but sent Vettius Bolanus to occupy the vacant post. (Tac. *Ann.* xiv. 46, *Hist.* i. 60, ii. 65, *Agr.* 16.)

TREBE'LLIUS PO'LLIO, one of the six "Scriptores Historiae Augustae" [see CAPITOLINUS]. His name is prefixed to the biographies of, 1. The two Valeriani, father and son; 2. The Gallieni; 3. The thirty tyrants; 4. Claudius; the last-named piece being addressed to Constantine. We learn from Vopiscus that the lives written by Trebellius Pollio commenced with Philippus and extended down to Claudius. Of these, all as far as the Valeriani, regarding whom but a short fragment remains, have been lost, thus accounting for the gap in the series which we noticed under CAPITOLINUS. Vopiscus does not give Pollio a very high character as an historian, for he accuses him (*Aurelian.* c. 2) of having recorded many things meagrely and many things carelessly, but we have no reason to form very high expectations, for he tells us himself, at the close of his book on the Thirty Tyrants, that he did not write but dictated these memoirs, and with such rapidity that he could not draw his breath. He flourished as we have seen above under Constantine, and was anterior to Vopiscus. For editions, translations, &c. see CAPITOLINUS. [W. R.]

M. TRE'BIUS GALLUS, one of Caesar's officers in Gaul in B. C. 58. (Caes. *B. G.* iii. 7.)

TRE'BIUS NIGER. [NIGER.]

TRE'BIUS SERGIA'NUS, consul under Hadrian in A. D. 132, with C. Serius Augurinus (Fasti.)

TRE'BIUS STA'TIUS. [STATIUS.]

TREBO'NIA GENS, plebeian, was of considerable antiquity, and gained distinction as early as B. C. 447, but none of its members obtained the consulship under the republic, during which time likewise we find none of them mentioned with any surname.

TREBONIA'NUS GALLUS, the Roman emperor, is spoken of under GALLUS, but as no coin of his is given under that head, it is inserted here.

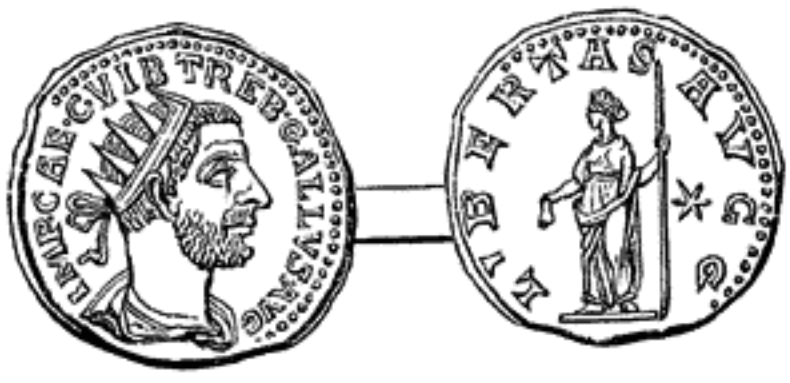

COIN OF TREBONIANUS GALLUS.

TREBO'NIUS. 1. L. TREBONIUS, tribune of the plebs B. C. 447, obtained the surname of Asper on account of his frequent attacks upon the patres. He proposed and carried a plebiscitum, that if the ten tribunes were not chosen before the comitia were dissolved, those who were elected should not fill up the number (*co-optare*), but that the comitia should be continued till the ten were elected. (Liv. iii. 65, v. 10.)

2. CN. TREBONIUS, tribune of the plebs B. C. 401, vigorously resisted the attempts of the patres to undermine the law of his ancestor. (Liv. v. 11.)

3. M. TREBONIUS, consular tribune in B. C. 383. (Liv. vi. 21.)

4. P. TREBONIUS, consular tribune B. C. 379. (Diod. xv. 51.) His name does not occur in Livy (vi. 30) among the consular tribunes of that year.

5. C. TREBONIUS, legatus of the consul L. Papirius Cursor in B. C. 293. (Liv. x. 40.)

6. TREBONIUS, slew C. Lusius, a nephew of C. Marius, for attempting a criminal assault upon him. [LUSIUS.]

7. A. TREBONIUS, proscribed by Sulla. (Cic. *Verr.* i. 47.)

8. P. TREBONIUS, brother of No. 6, attempted to leave his brother some property, but his will was declared void by Verres. (Cic. *l. c.*)

9. A. TREBONIUS, a Roman eques and a *negotiator* or money-lender in the provinces, was recommended by Cicero to the proconsul Lentulus in B. C. 56. (Cic. *ad Fam.* i. 3.)

10. C. TREBONIUS, a distinguished Roman eques, the father of the following. (Cic. *ad Fam.* x. 28, *Phil.* xiii. 10.)

11. C. TREBONIUS, played rather a prominent part in the last days of the republic. He commenced public life as a supporter of the aristocratical party, and in his quaestorship (B. C. 60) he attempted to prevent the adoption of P. Clodius into a plebeian family, contrary to the wish of the triumvirs. (Cic. *ad Fam.* xv. 21.) He changed sides, however, soon afterwards, and in his tribunate of the plebs (B. C. 55) he was the instrument of the triumvirs in proposing that Pompey should have the two Spains, Crassus Syria, and Caesar the Gauls and Illyricum for another period of five years. This proposal received the approbation of the comitia, and is known by the name of the Lex Trebonia. (Dion Cass. xxxix. 33; Cic. *ad Att.* iv. 8. b. § 2.) For this service he was rewarded by being appointed one of Caesar's legates in Gaul, where he remained till the breaking out of the civil war in B. C. 49. In the course of the same year he was intrusted by Caesar with the command of the land forces engaged in the siege of Massilia. (Caes. *B. G.* v. 24, vi. 40, *B. C.* i. 36, ii. 1; Dion Cass. xli. 19; Cic. *ad Att.* viii. 3. § 7.) In B. C. 43 Trebonius was city-praetor, and in the discharge of his duties resisted the seditious attempts of his colleague M. Caelius Rufus to obtain by force the repeal of Caesar's law respecting the payment of debts. The history of these events is related elsewhere. [Vol. III. p. 672, b.] (Caes. *B. C.* iii. 20, 21; Dion Cass. xlii. 22.) Towards the end of B. C. 47, Trebonius, as propraetor, succeeded Q. Cassius Longinus in the government of Further Spain, but was expelled from the province by a mutiny of the soldiers who espoused the Pompeian party. Notwithstanding this want of success, he still continued to enjoy the favour and confidence of Caesar, who raised him to the consulship in the month of October, B. C. 45, and promised him the province of Asia. (Dion Cass. xliii. 29, 46.) In return for all these honours and favours, Trebonius was one of the prime movers in the conspiracy to assassinate his benefactor, and among the many instances of black ingratitude on the fatal Ides of March, his was

one of the blackest. It had been assigned to Trebonius to keep Antonius engaged in conversation outside the senate-house while the other conspirators perpetrated the foul deed. Trebonius did not remain long at Rome after the murder of Caesar, but went as proconsul to the province of Asia. In the following year (B. C. 43) he sent a supply of money to M. Brutus in Macedonia, and to C. Cassius who was attempting to obtain possession of Syria. In the course of the same year, Dolabella, who had received from Antonius the province of Syria, appeared before Smyrna, where Trebonius was then residing, surprised the town in the night-time, and slew Trebonius in his bed. For details see DOLABELLA, p. 1059, b. (Dion Cass. xliv. 14, 19, xlvii. 21, 26, 29; Plut. *Brut.* 19; Appian, *B. C.* ii. 113, 117, iii. 2, 26; Cic. *Phil.* ii. 11, 14, xi. 1, 2, 4, xii. 10, xiii. 10, *ad Fam.* x. 28, *ad Att.* xiv. 10, *ad Fam.* xii. 12, 14, 15.) A few of Cicero's letters are addressed to this Trebonius (*ad Fam.* x. 28, xii. 16, xv. 20, 21). The panegyrics which Cicero pronounces upon this ungrateful wretch in his letters and in the Philippics are most disgusting, and the language which the orator uses on one occasion in reference to the murder of the great man to whom he owed his own life, is positively so loathsome that it deprives us of almost all pity for his own fate. Thus he writes to Trebonius (*ad Fam.* x. 28): — "Quam vellem ad illas pulcherrimas epulas me Idibus Martiis invitasses! reliquiarum nihil haberemus."

12. TREBONIUS, a contemporary of Horace, detected in adultery, is otherwise unknown. (Hor. *Sat.* i. 4. 114.)

TREBO'NIUS GARUCIA'NUS, procurator of Africa at the death of Nero, A. D. 68, put to death Clodius Macer, the governor of the province, by the command of Galba. (Tac. *Hist.* i. 7.)

TREBO'NIUS RUFI'NUS. [RUFINUS.]

TREME'LLIA GENS, plebeian, is first mentioned towards the end of the second Punic war, but never obtained much importance. None of its members held the consulship. They bore the surnames of SCROFA and FLACCUS: the latter cognomen is omitted under FLACCUS, and is therefore given below.

TREME'LLIUS. 1. CN. TREMELLIUS FLACCUS, of quaestorian rank in B. C. 205, was sent on an embassy, in that year, with four colleagues, to king Attalus, and brought back with him the sacred stone, which represented the Mother of the Gods. He was plebeian aedile in B. C. 203 and praetor in 202, when he obtained Sicily as his province. (Liv. xxix. 11, xxx. 26, 27.)

2. CN. TREMELLIUS, one of the decemvirs in B. C. 173 for dividing certain lands in Liguria and Cisalpine Gaul among the Roman citizens and the Latin allies. (Liv. xlii. 4.)

3. CN. TREMELLIUS, tribune of the plebs, B. C. 167. (Liv. xlv. 15.)

4. CN. TREMELLIUS, tribune of the plebs, B. C. 160, was condemned to pay a fine on account of his having insulted the pontifex maximus M. Aemilius Lepidus. (Liv. *Epit.* 47.)

TRE'MULUS, Q. MA'RCIUS, a plebeian, was twice consul with the patrician P. Cornelius Arvina, the first time in B. C. 306, and the second time in B. C. 288. In his first consulship Tremulus carried on wars against the Hernici and Anagnini, whom he conquered with ease, and then marched to the assistance of his colleague in Samnium. On his arrival in the latter country he was unexpectedly attacked by the Samnites, but Cornelius came to his succour, and the two armies gained a brilliant victory over the enemy. Cornelius remained in Samnium, but Tremulus returned to Rome, where he celebrated a triumph over the Hernici and Anagnini, and an equestrian statue was erected to him in the forum before the temple of Castor. (Liv. ix. 42, 43; Fasti Capit.; Cic. *Phil.* vi. 5; Plin. *H. N.* xxxiv. 6.)

TRIA'RIA, the wife of L. Vitellius, the brother of the emperor of that name, was distinguished for her haughtiness and cruelty. (Tac. *Hist.* ii. 63, 64, iii. 77.)

TRIA'RIUS. 1. A rhetorician, frequently mentioned by M. Seneca. (*Suas.* 2, 5, 6, *Controv.* 1, 2, et alibi.)

2. A friend of the younger Pliny, who addresses one letter to him (*Ep.* vi. 23).

TRIA'RIUS, VALE'RIUS. 1. L. VALERIUS TRIARIUS, was quaestor urbanus in B. C. 81 (Cic. *Verr.* i. 14), and subsequently praetor. He was propraetor in Sardinia in B. C. 77, when he repulsed Lepidus who had fled into that island after his unsuccessful attempt to repeal the laws of Sulla. (Ascon. *in Scaur.* p. 19, ed. Orelli.) Triarius served under Lucullus as one of his legates in the war against Mithridates, and at first gained considerable distinction by his zeal and activity. [For details, see LUCULLUS, p. 833.] In B. C. 68 Triarius was despatched to the assistance of Fabius, who had been intrusted with the defence of Pontus, while Lucullus invaded Armenia, and who was now attacked by Mithridates with overwhelming numbers. Triarius compelled Mithridates to assume the defensive, and early in the following year he commenced active operations against the Pontic king. Anxious to gain the victory over Mithridates before the arrival of Lucullus, Triarius allowed himself to be attacked at a disadvantage, and was totally defeated with great slaughter. From the expression of Cicero (*de Leg. Man.* 9) we might conclude that every man in the army perished; but this does not appear to have been the case. Plutarch says that seven thousand Romans fell, among whom were a hundred and fifty centurions and twenty-four tribunes; and that Lucullus, who arrived a few days afterwards, was obliged to secrete Triarius from the fury of his troops. This fatal battle, which was one of the severest blows that the Roman arms had sustained for a long time, was fought near Zela, at the same spot where Caesar afterwards gained a victory over Pharnaces. (Appian, *Mith.* 88, 89, 112, 120; Plut. *Pomp.* 35; Dion Cass. xxxv. 10—12; Cic. *de Leg. Man.* 9; Liv. *Ep.* 98; Plin. *H. N.* vi. 3.) In Livy (*l. c.*) the praenomen of Triarius is erroneously *Caius*.

2. P. VALERIUS TRIARIUS, the son of the preceding, accused M. Aemilius Scaurus, in B. C. 54, first of repetundae and next of ambitus. Scaurus was defended on both occasions by Cicero. (Ascon. *in Scaur.* p. 19; Cic. *pro Scaur.* 1, 2, *ad Att.* iv. 16. § 8, iv. 17. § 2, *ad Q. Fr.* iii. 2. § 3). For details, see SCAURUS, p. 737, b.

3. C. VALERIUS TRIARIUS, perhaps a brother of No. 2, was a friend of Cicero, who introduces him as one of the speakers in his dialogue *De Finibus* (i. 5), and praises his oratory in his *Brutus* (c. 76). His sister Valeria Paula divorced her husband in B. C. 50, and married D. Brutus. (Cael.

ap. Cic. ad Fam. viii. 7.) On the breaking out of the civil war Triarius espoused the cause of Pompey, who appointed him and Laelius in B. C. 48 to the command of the ships which were furnished by the province of Asia. He was present at the battle of Pharsalia, and it is said to have been by his advice that Pompey ordered his troops to stand still and receive the charge of Caesar's soldiers, a mistake in the opinion of his great opponent. Triarius perished in the civil wars, probably in Africa, for Cicero speaks in B. C. 45 of his death, and adds, that Triarius had left him the guardian of his children. (Caes. *B. C.* iii. 5, 92; Cic. *Brut.* 76, *ad Att.* xii. 28. § 3.)

TRIBONIA'NUS was a son of Macedonianus, according to Suidas. There are in Suidas two articles on Tribonianus, both of which have been supposed to refer to the same person. They are a strange medley of confusion. The first article begins by saying that Tribonianus was a Greek and an atheist, and in all respects averse to the faith of the Christians; in fact the latter part of the character is an explanation of what the zealot from whom this fragment is taken meant by an atheist. He is further described as a flatterer and a cheat, and as persuading Justinian that he would not die, but would be translated to heaven in the flesh (Suidas, *s. v.* Τριβωνιανός, ed. Gaisford, and the notes). The foolish compiler seems not to have perceived that a profession of atheism and a promise of heaven to the emperor are hardly consistent things.

He is further said to have had great natural powers, and to have made acquirements inferior to those of no man of his age; but he was wonderfully greedy of money, and he sold justice for lucre; every day he repealed some laws, and made others, selling to each according to his wants. This is taken from Procopius (*Persica*, i. 24). He lived many years in honour, and died a natural death, having suffered no ill from any one, for he was cunning, and pleasant in his manners, and he threw a shade over his avarice by the abundance of his learning. This is the character which we have of the quaestor of Justinian.

The other article appears to be intended by Suidas to refer to another person of the same name, whom he calls a native of Side in Pamphylia, but he also calls him a lawyer or advocate, and a very learned man. He however makes him a contemporary of Justinian, for one of his works was addressed to the emperor. The list of his works given by Suidas is a list of trifles; and no legal work is enumerated among them. It may be safely affirmed that Tribonian the jurist was not the author of any of the works enumerated in this second article of Suidas.

Tribonianus was successively quaestor, consul, and master of the offices to Justinian. In A. D. 531 he was disgraced in consequence of a popular tumult, but he was soon restored, and remained in office until his death in A. D. 545. His name is recorded among those who made the legal compilations of Justinian. In A. D. 528 he was one of the ten commissioners appointed by Justinian to form his first codex: he had at that time the title of "Vir magnificus magisteria dignitate inter agentes decoratus." In A.D. 530 Tribonianus, then quaestor, was commissioned with sixteen others, to compile the Digest or Pandect; and Tribonianus himself, and the four professors (antecessores) Theophilus, Craterus, Dorotheus and Anatolius, were the most active among the commissioners. In December A.D. 533 the Digest was promulgated as law.

During the time that he was employed on the Pandect, Tribonianus and the two professors, Theophilus and Dorotheus, were commissioned to compile an Institutional work. Tribonian had at this time the title of "Vir magnificus, magister, et Exquaestor sacri palatii nostri" (*Instit.* Prooemium), and they took as their basis the Institutional work of Gaius, and produced the four books of the Institutions of Justinian, which were published in November A. D. 533. The revised or second edition of the Codex was also the work of Tribonianus and four other jurists, and it was published in December A. D. 534. (*Constitutio*, Cordi, &c.)

It is hardly possible to form any estimate of the services of Tribonianus as distinct from those of the other commissioners. He had the superintendence of the Digest, and may have taken the chief part in planning the work; and to his activity it was owing, that the large collection of juristical writings was made, from which the compilers selected the materials for the Digest (*Constitutio*, Tanta, &c.). He had a well-stocked library of the old writers on law. As to the compilations made by Tribonian and his associates see the article JUSTINIANUS.

Gibbon (c. 44) has expanded the scanty and scandalous notices of Procopius (*Persica*, i. 23, 24, and *Anecdota*, 13, 20) and Suidas after his peculiar fashion. There is a life of Justinian and Tribonian by J. P. de Ludewig, entitled "Vita Justiniani Magni atque Theodorae nec non Triboniani, Hal. 1731." [G. L.]

TRIBU'NUS (Τριβοῦνος), a very eminent physician, a native of Palestine, and a man of great piety and benevolence. He went to Persia, where he attended on the king, Cosra (or *Chosroës*) I., and returned home laden with magnificent presents, probably A. D. 531. When this king was concluding a treaty of peace with the emperor Justinian in the following year, he made it a special request that Tribunus should be allowed to stay with him for twelve months. This was agreed to, and when at the end of that time Tribunus was about to take leave of the Persian court, the king told him to ask for any favour that he pleased. The noble-minded physician only begged for the liberation of some Roman captives; and the king released not only those whom he particularly named, but three thousand others besides (Procop. *De Bello Goth.* iv. 10; Suid. *s. v.* Τριβοῦνος). This anecdote will bring to the recollection of an English physician the very similar disinterestedness of Mr. Boughton at the court of the Great Mogul about the middle of the seventeenth century, which was the origin of the power of the East India Company in Bengal. [W. A. G.]

TRICCIA'NUS, DE'CIUS, a soldier of humble origin, who rose to the dignity of governor of Pannonia under Macrinus. He is apparently the same person as the Triccianus, who at a subsequent period was put to death by Elagabalus. (Dion Cass. lxxviii. 15, lxxix. 4.) [W. R.]

TRICIPTI'NUS, the name of an ancient patrician family of the Lucretia gens.

1. SP. LUCRETIUS TRICIPTINUS, the father of Lucretia, whose rape by Sex. Tarquinius led to the dethronement of Tarquinius Superbus and the

establishment of the republic. [Vol. III. p. 978, b.] Triciptinus was a member of the senate under Tarquinius, and was appointed Praefectus Urbi by the king, when the latter left the city to prosecute the war against Ardea. After the dethronement of the king, and before the appointment of the consuls, Triciptinus, in virtue of his office of Praefectus Urbi, had the government of the city. He presided at the comitia, in which the first consuls were elected, and for this purpose was probably elected interrex by the patricians, as indeed is expressly stated by Dionysius (v. 11), and might be inferred from analogy.

The two first consuls were L. Junius Brutus and L. Tarquinius Collatinus, B. C. 509; and after the death of Brutus in battle, in the course of the same year, Triciptinus was elected to supply his place; but worn out by age, he died a few days after entering upon the office. (Liv. i. 58, 59, ii. 8; Dionys. iv. 76, 82, 84, v. 11, 19; Tac. *Ann.* vi. 11; Cic. *de Rep.* ii. 31.)

2. T. LUCRETIUS T. F. TRICIPTINUS, consul in B. C. 508 with P. Valerius Publicola, in which year he fought against the Etruscans, who had attacked Rome under Porsena, and he is said by Dionysius to have been wounded in the battle. Dionysius, however, places the invasion of Porsena in the following year, and accordingly represents Triciptinus as one of the generals of the Roman army under the consuls. (Liv. ii. 8, 11; Dionys. v. 20, 22, 23.) Triciptinus was consul a second time in B. C. 504 with P. Valerius Publicola, in which year the consuls carried on the war against the Sabines with success. (Liv. ii. 16; Dionys. v. 40, foll.)

3. LUCRETIUS (TRICIPTINUS), consul in B. C. 507 with P. Valerius Publicola, according to Livy (ii. 15); but in Dionysius (v. 21) and the Fasti M. Horatius Pulvillus is mentioned instead as the colleague of Publicola. [PULVILLUS, No. 1.]

4. L. LUCRETIUS T. F. T. N. TRICIPTINUS, son of No. 2, was consul in B. C. 462 with T. Veturius Geminus Cicurinus. He fell upon the Volscians, when they were returning from an invasion of the Roman territory laden with booty, and nearly annihilated the whole army. He obtained in consequence the honour of a triumph. In the following year he exerted himself warmly to save Kaeso Quintius, who was brought to trial by the tribune Virginius. (Liv. iii. 8, 10, 12; Dionys. ix. 69—71.) Triciptinus is mentioned by Dionysius (xi. 15) as one of the distinguished senators who spoke in favour of the abolition of the decemvirate in B. C. 449.

5. HOSTUS LUCRETIUS L. F. T. N. TRICIPTINUS, son of No. 4, consul in B. C. 429 with L. Sergius Fidenas. (Liv. iv. 30.)

6. P. LUCRETIUS HOSTI F. TRICIPTINUS, son of No. 4, consular tribune in B. C. 419, and a second time in 417. (Liv. iv. 44, 47.)

7. L. LUCRETIUS FLAVUS TRICIPTINUS, consul in B. C. 393 with Ser. Sulpicius Camerinus, in which year he conquered the Aequi. He was consular tribune in 391, when he gained a victory over the Volsinienses; and he held the same office a second time in 388, a third time in 383, and a fourth time in 381. (Liv. v. 29, 32, vi. 4, 21, 22.) Plutarch (*Camill.* 32) represents L. Lucretius as the senator who was usually asked first for his opinion, probably because he was one of the few who had held the rank of consul; and the same writer informs us that Lucretius spoke against the removal to Veii.

TRICOLO'NUS (Τρικόλωνος), two mythical personages, one a son of Lycaon, and founder of Tricoloni in Arcadia (Paus. viii. 3. § 1), and the other one of the suitors of Hippodameia, who was conquered and killed by Oenomaus. (Paus. vi. 21. § 7.) [L. S.]

TRICOSTUS, the name of an ancient family of the Virginia gens. Almost all the members of the Virginia gens belonged to this family, which became so extensive that it was subdivided into other families bearing the names of CAELIOMONTANUS, ESQUILINUS, and RUTILUS. The two former are spoken of under their respective names, and it therefore only remains to treat here of the Tricosti, who had no additional name, and of the Tricosti Rutili.

1. OPITER VIRGINIUS TRICOSTUS, consul B. C. 502 with Sp. Cassius Viscellinus, carried on war against the Aurunci and took Pometia, in consequence of which he and his colleague obtained a triumph. (Liv. ii. 17; Dionys. v. 49.)

2. OPITER VIRGINIUS (TRICOSTUS), consul B. C. 473 with L. Aemilius Mamercus, according to Livy (ii. 54); but other authorities give Vopiscus Julius Julus in place of Virginius. [JULUS, No. 3.]

3. L. VIRGINIUS TRICOSTUS, consul B. C. 435 with C. Julius Julus. (Liv. iv. 21; Diod. xii. 49.) Respecting the events of this year, see JULUS, No. 4. Virginius and Julius were again consuls in the following year, according to Licinius Macer; but other authorities mentioned M. Manlius and Q. Sulpicius as consuls, and others again relate that there were no consuls but consular tribunes this year. (Liv. iv. 23.)

4. L. VIRGINIUS TRICOSTUS, consular tribune B. C. 389, the year after Rome had been taken by the Gauls. (Liv. vi. 1.)

5. PROCULUS VIRGINIUS TRICOSTUS RUTILUS, consul B. C. 486 with Sp. Cassius Viscellinus, marched against the Aequi; but as they would not meet him in the field, he returned to Rome after laying waste their territory. He took an active part in opposing the agrarian law of his colleague. [VISCELLINUS.] (Liv. ii. 41; Dionys. viii. 68, ix. 51.)

6. T. VIRGINIUS T. F. T. N. TRICOSTUS RUTILUS, consul B. C. 479 with K. Fabius Vibulanus, in which year the Fabia gens left Rome to carry on the war alone against Veii. (Liv. ii. 48, 49; Dionys. ix. 14.) This Virginius was augur, and died in 463 in the great pestilence which devastated Rome in that year. (Liv. iii. 7.)

7. A. VIRGINIUS T. F. T. N. TRICOSTUS RUTILUS, brother of No. 6, was consul in B. C. 476 with Sp. Servilius Priscus Structus. (Liv. ii. 51; Dionys. ix. 25.)

TRIGE'MINUS, P. CURIA'TIUS FISTUS, consul B. C. 453, and one of the first decemvirate, is spoken of under FISTUS. The cognomen Trigeminus shows that he pretended to be descended from one of the three Curiatii who fought with the Horatii; and it appears from coins, a specimen of which is annexed, that some of the Curatii in later times laid claim to a similar descent. On the obverse of the coin is the head of Pallas with TRIGE (*i. e. Trigeminus*), and on the reverse a woman driving a quadriga with Victory standing behind her, and the legend C. CVR (*C. Cu-*

riatius), and below ROMA. (Eckhel, vol. v. p. 199, foll.)

COIN OF C. CURIATIUS TRIGEMINUS.

TRIGONEIA or TRITOGENEIA (Τριγόνεια or Τριτογένεια), a daughter of Aeolus, and the wife of Minyas, or according to others, the mother of Minyas by Poseidon. (Tzetz. *ad Lyc.* 873; Schol. *ad Pind. Pyth.* iv. 120.) [L. S.]

TRIO, L. FULCI'NIUS, a notorious informer under Tiberius (*celebre inter accusatores Trionis ingenium*, Tac. *Ann.* ii. 28), and one of the friends and favourites of Tiberius. He is first mentioned in A. D. 16, when he was the chief instrument in procuring the condemnation of the praetor L. Scribonius Libo. In A. D. 20 he accused Piso before the consuls, and in consequence of that service was allowed by Tiberius to become a candidate for the higher honours of the state. In A. D. 31 he was consul with P. Memmius Regulus, in which year Sejanus was put to death. Being a friend of Sejanus, Trio was suspected of favouring his cause, and vehement disputes arose in consequence between the two consuls. By pretending great anxiety to bring the accomplices of Sejanus to justice, the fall of Trio was postponed for a short time; but in A. D. 35, having been accused and thrown into prison, he did not choose to wait till he was formally condemned, and therefore put an end to his own life, after first making his will, in which he attacked in the severest terms Macro and the principal freedmen of Tiberius, as well as the emperor himself. (Tac. *Ann.* ii. 28, 30, iii. 10, 19, v. 11, vi. 4, 38; Dion Cass. lviii. 9, 25.)

TRIO, LUCRE'TIUS, known only from coins, on which we find *Cn. Lucretius Trio* and *L. Lucretius Trio*. The specimen annexed has on the obverse the head of the Sun, and on the reverse the Moon surrounded by the seven Triones, or the constellation of the Great Bear. (See *Dict. of Antiq.* p. 147, 2d ed.) These devices, like many in modern heraldry, are a kind of punning on the name. The Sun and Moon give the greatest light (*luc*-em), and thus have reference to the gentile name *Lucretius*; while the seven *Triones* are an evident allusion to the surname. (Eckhel, vol. v. p. 239.)

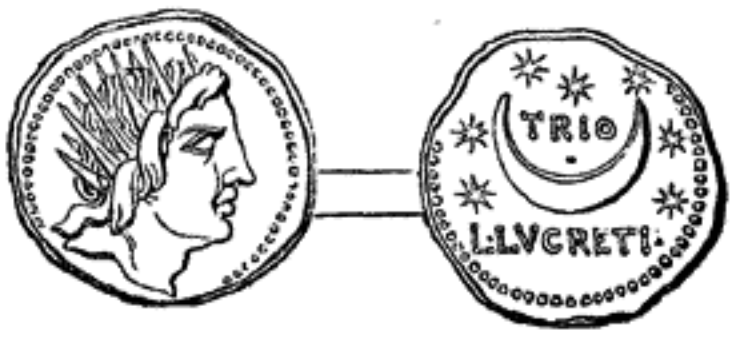

COIN OF L. LUCRETIUS TRIO.

TRI'OPAS (Τριόπας or Τρίοψ). 1. A son of Poseidon and Canace, a daughter of Aeolus (Schol. *ad Callim. Hymn. in Cer.* 100) or of Helios and Rhodos, and the father of Iphimedeia and Erysichthon (Apollod. i. 7. § 4; Diod. v. 56; Steph. Byz. *s. v.* Τριόπιον; Ov. *Met.* viii. 751); he is also called the father of Pelasgus. (Paus. ii. 22. § 2.) He expelled the Pelasgians from the Dotian plain, but was himself obliged to emigrate, and went to Caria, where he founded Cnidus on the Triopian promontory. (Diod. *l. c.*; Herod. i. 174.) His son Erysichthon was punished by Demeter with insatiable hunger, because he had violated her sacred grove (Callim. *Hymn. in Cer.* 25, &c.); but others relate the same of Triopas himself. (Hygin. *Poet. Astr.* ii. 14; comp. Schol. *ad Theocrit.* xvii. 69.) The statue of Triopas with a horse stood at Delphi, being an offering of the Cnidians. (Paus. x. 11. § 1.)

2. A son of Phorbas, an Argive, was the father of Iasus, Agenor and Messene. (Paus. ii. 16. § 1, iv. 1. § 2.) [L. S.]

TRI'PHYLUS (Τρίφυλος), a son of Arcas from whom Tryphylia, a portion of Elis, was believed to have derived its name. (Polyb. iv. 77; Paus. x. 9. § 3.) [L. S.]

TRIPTO'LEMUS (Τριπτόλεμος), a son of Celeus and Metaneira or Polymnia, or according to others, a son of king Eleusis by Cothonea (or Cyntinea, or Hyona, Serv. *ad Virg. Georg.* i. 19; Schol. *ad Stat. Theb.* ii. 382.) Others again describe him as a son of Oceanus and Gaea, as a younger brother or relation of Celeus, as a son of Trochilus by an Eleusinian woman, as a son of Rharus by a daughter of Amphictyon, or lastly, as a son of Dysaules. (Hygin. *Fab.* 147; Apollod. i. 5. § 2; Paus. i. 14. § 2; Hom. *Hymn. in Cer.* 153.) Triptolemus was the favourite of Demeter, and the inventor of the plough and agriculture, and of civilisation, which is the result of it. He was the great hero in the Eleusinian mysteries. (Plin. *H. N.* vii. 56; Callim. *Hymn. in Cer.* 22; Virg. *Georg.* i. 19.) According to Apollodorus, who makes Triptolemus a son of Celeus and Metaneira, Demeter, on her arrival at Eleusis in Attica, undertook as nurse the care of Demophon, a brother of Triptolemus, who had just been born. In order to make the child immortal, Demeter at night put him into a fire, but as Metaneira on discovering the proceeding, screamed out, the child was consumed by the flames. As a compensation for this bereavement, the goddess gave to Triptolemus a chariot with winged dragons and seeds of wheat. According to others Triptolemus first sowed barley in the Rharian plain, and thence spread the cultivation of grain all over the earth; and in later times an altar and threshing floor of Triptolemus were shown there. (Paus. i. 38. § 6.) In the Homeric hymn on Demeter, Triptolemus is described as one of the chief men of the country, who like other nobles is instructed by Demeter in her sacred worship (123, 474, &c.); but no mention is made of any relationship between him and Celeus. In the tradition related by Hyginus, who makes Triptolemus a son of Eleusis, Triptolemus himself was the boy whom the goddess wished to make immortal. Eleusis, who was watching her, was discovered by her and punished with instant death. (Ov. *Trist.* iii. 8. 2.) Triptolemus, after having received the dragon-chariot, rode in it all over the earth, making man acquainted with the blessings of agriculture. (Comp. Paus. vii. 18. § 2, viii. 4. § 1; Ov. *Met.* v. 646, &c.) On his return to Attica, king Celeus wanted to kill him, but by the

command of Demeter he was obliged to give up his country to Triptolemus, which he now called after his father Eleusis. He now established the worship of Demeter, and instituted the Thesmophoria. (Hygin. *Fab.* 147; comp. Dionys. Hal. i. 12; Ov. *Fast.* iv. 507, &c.) He had temples and statues both at Eleusis and Athens (Paus. i. 14. § 1, 38. § 6.) Triptolemus is represented in works of art as a youthful hero, sometimes with the petasus, on a chariot drawn by dragons, and holding in his hand a sceptre and corn ears. (See Müller, *Anc. Art. and its Rem.* § 358.) [L. S.]

TRITAEA (Τρίταια), a daughter of Triton, a priestess of Athena, by whom Ares became the father of Melanippus, who gave to a town in Achaia the name of his mother. Sacrifices were offered there to Ares and Tritaea in the temple of Athena. (Paus. vii. 22. § 5, &c.) [L. S.]

TRITANNUS, a man distinguished for his remarkable strength. (Cic. *de Fin.* i. 3; Plin. *H. N.* vii. 19. s. 20; Solin. c. 4.)

TRITANTAECHMES (Τριταναίχμης). 1. A Persian satrap of Babylon, son of Artabazus. (Herod. i. 192.)

2. A son of Artabanus [No. 1], and a cousin therefore of Xerxes, was one of the commanders of the Persian infantry when the barbarians invaded Greece in B. C. 480. After the battle of Thermopylae, when the Persians had been informed by some Arcadian deserters of the contests at Olympia for no other prize than a simple olive-crown, Tritantaechmes exclaimed that men who thus strove, not for gain, but for glory, could not be attacked with much chance of success, a sentiment which Xerxes ascribed to cowardice. (Herod. vii. 82, 121, viii. 26.) [E. E.]

TRITO or TRITOGENEIA (Τριτώ or Τριτογένεια and Τριτογενής), a surname of Athena (Hom. *Il.* iv. 515, *Od.* iii. 378; Hes. *Theog.* 924), which is explained in different ways. Some derive it from lake Tritonis in Libya, near which she is said to have been born (Eurip. *Ion*, 872; Apollod. i. 3. § 6; comp. Herod. iv. 150, 179); others from the stream Triton near Alalcomenae in Boeotia, where she was worshipped, and where according to some statements she was also born (Paus. ix. 33. § 4; comp. Hom. *Il.* iv. 8); the grammarians, lastly, derive the name from τριτώ which, in the dialect of the Athamanians, is said to signify "head," so that it would be the goddess born out of the head of her father. (Schol. *ad Apollon. Rhod.* iv. 1310; comp. Hom. *Hymn.* 28. 4; Hes. *Theog.* 924.) [L. S.]

TRITON (Τρίτων). 1. A son of Poseidon and Amphitrite (or Celaeno), who dwelt with his father and mother in a golden palace on the bottom of the sea, or according to Homer (*Il.* xiii. 20) at Aegae. (Hes. *Theog.* 930, &c.; Apollod. i. 4. § 6.) Later writers describe this divinity of the Mediterranean as riding over the sea on horses or other sea-monsters. (Ov. *Heroid.* vii. 50; Cic. *de Nat. Deor.* i. 28; Claudian, xxviii. 378.) Sometimes also Tritons are mentioned in the plural, and as serving other marine divinities in riding over the sea. Their appearance is differently described, though they are always conceived as presenting the human figure in the upper part of their bodies, while the lower part is that of a fish. Pausanias (ix. 21. § 1) says: the Tritons have green hair on their head, very fine and hard scales, breathing organs below their ears, a human nose, a broad mouth, with the teeth of animals, sea-green eyes, hands rough like the surface of a shell, and instead of feet, a tail like that of dolphins. (Comp. Orph. *Hymn.* 23. 4; Plin. *H. N.* xxxvi. 4, 7.) The chief characteristic of Tritons in poetry as well as in works of art is a trumpet consisting of a shell (*concha*), which the Tritons blow at the command of Poseidon, to soothe the restless waves of the sea (Ov. *Met.* i. 333), and in the fight of the Gigantes this trumpet served to frighten the enemies. (Hygin. *Poet. Astr.* ii. 23; comp. Paus. viii. 2. § 3; Mosch. ii. 20; Virg. *Aen.* x. 209, &c.; Ov. *Met.* ii. 8; Plin. *H. N.* ix. 5.) Tritons were sometimes represented with two horse's feet instead of arms, and they were then called Centaur-Tritons or Ichthyocentaurs. (Tzetz. *ad Lyc.* 34, 886, 892.) Their figures are frequently mentioned in works of art, as in the sanctuary of Poseidon on the Corinthian isthmus (Paus. ii. 1. § 7), in the temple of Dionysus at Tanagra (ix. 20. § 4; comp. Aelian, *H. A.* xiii. 21), in the pediment of the temple of Saturn at Rome. (Macrob. *Sat.* i. 8; comp. Hirt, *Mythol. Bilderb.* p. 152; Müller, *Anc. Art. and its Rem.* § 402.)

2. The god of lake Tritonis in Libya, is, like Glaucus, a marine divinity connected with the story of the Argonauts. (Apollon. Rhod. iv. 1552, &c.; Orph. *Argon.* 337; Tzetz. *ad Lycoph.* 34, 754; Herod. iv. 179.) [L. S.]

TRITO'NIS (Τριτωνίς). 1. A nymph of lake Tritonis in Libya, who according to an ancient tradition was the mother of Athena by Poseidon. (Herod. iv. 180; Pind. *Pyth.* iv. 20.) By Amphithemis she became the mother of Nasamon and Caphaurus. (Apollon. Rhod. iv. 1495.)

2. A surname of Athena, like Tritogeneia and Tritonia. (Apollon. Rhod. i. 72, 109; Virg. *Aen.* ii. 171.) [L. S.]

TROEZEN (Τροιζήν), a son of Pelops, and founder of the town of Troezen or Troezene. He was the father of Anaphlystus and Sphettus. (Paus. ii. 30. § 8, &c.; Parthen. *Erot.* 31.) [L. S.]

TROGUS, C. MA'RIUS, a triumvir of the mint under Augustus, occurs only on coins, a specimen of which is annexed. On the obverse is the head of Augustus, and on the reverse two men standing, with the legend C. MARIVS C. F. TRO. III. VIR. (Eckhel, vol. v. p. 250.)

COIN OF C. MARIUS TROGUS.

TROGUS POMPEIUS. [JUSTINUS, p. 680, b.]

TROGUS, T. QUI'NTIUS, was accused by the quaestor M. Sergius. (Varr. *L. L.* vi. 90—92, ed. Müller.)

TROGUS, SAUFEIUS. [SAUFEIUS, No. 6.]

TROI'LUS (Τρωΐλος), a son of Priam and Hecabe (Hom. *Il.* xxiv. 257), or according to others a son of Apollo. (Apollod. iii. 12. § 5.) He fell by the hands of Achilles (Virg. *Aen.* i. 474; Horat. *Carm.* ii. 9. 16; Cic. *Tusc.* i. 39); others relate that Achilles ordered Troilus who was made pri-

soner, to be strangled (Dict. Cret. iv. 9), or that Troilus, when fleeing from Achilles, ran into the temple of the Thymbraean Apollo, where Achilles slew him on the same spot where he himself was afterwards killed. (Tzetz. *ad Lyc.* 307.) [L. S.]

TRO'ILUS (Τρώϊλος), a sophist of some distinction, who taught at Constantinople, under Arcadius and Honorius, at the beginning of the fifth century of our era, was a native of Side in Pamphylia. Among his disciples were Eusebius Scholasticus, Ablabius, a Novatian bishop of Nicaea, and Silvanus, bishop of Philippopolis. He wrote, according to Suidas, λόγοι πολιτικοί, and seven books of letters. (Socrat. *H. E.* vi. 6, vii. 1, 27; Suid. *s. v.*; Fabric. *Bibl. Graec.* vol. vi. p. 140; Clinton, *Fast. Rom. s. aa.* 401, 408.) There is an epigram in the Greek Anthology on the athlete Lyron, ascribed to a grammarian Troïlus, whom Schneider and Jacobs identify with the Sophist; though Fabricius supposes the two persons to be different, without stating his reason. (Fabric. *Bibl. Graec.* vol. i. p. 498; Brunck, *Anal.* vol. ii. p. 450; Jacobs, *Anth. Graec.* vol. iii. p. 155, vol. xiii. p. 962.) [P. S.]

TRO'PHILUS (Τρόφιλος), a physician quoted by Stobaeus (*Flor.* cii. 9), who said that *he* was a perfect physician who was able to distinguish what was possible from what was not. He may, perhaps, be the same person who wrote a book entitled Συναγωγὴ Ἀκουσμάτων Θαυμασίων, which is quoted by Stobaeus (*ibid.* c. 22—24). Fabricius says (*Bibl. Graec.* vol. xiii. p. 439, ed. vet.) that Trophilus is also mentioned by Plutarch in his *Salutaria Praecepta*, and if this be so (for the writer has not been able to find the passage) he must have lived some time in or before the first century after Christ. [W. A. G.]

TRO'PHIMUS, a Greek statuary of the Roman period, who made an honorific statue of a Roman magistrate, erected by the college of Pastophori of the town of Industria, of which the artist was a citizen. The following is the inscription:—

T. GRAE. TROPHIMUS IND. FAC.

(Maffei, *Mus. Veron.* p. ccxxx. 1; R. Rochette, *Lettre à M. Schorn*, pp. 419, 420, 2d ed.) [P. S.]

TROPHON or GROPHON, is supposed to have been the maker of the statue of Ecphanto, the daughter of Zeus, the inscription belonging to which we still possess, namely, the well-known Melian inscription. The last word of the inscription is ΤΡΟΠΗΟΝ, where it is not quite clear whether the first letter is T or Γ, but most scholars take it for the latter. The whole inscription runs thus, when the orthography is modernized:

Παῖ Διὸς Ἐκφαντώ, δέξαι τόδ' ἀμεμφὲς ἄγαλμα,
σοὶ γὰρ ἐπευχόμενος τοῦτ' ἐτέλεσσε Γρόφων.

(Welcker, *Rhein. Mus.* 1848, vol. vi. p. 383.) [P. S.]

TROPHO'NIUS (Τροφώνιος), a son of Erginus, king of Orchomenus, or of Apollo. He with his brother Agamedes built the temple at Delphi and the treasury of king Hyrieus in Boeotia. (Hom. *Hymn. in Apoll.* 296; Paus. ix. 37 and 39; Strab. ix. p. 421.) After his death he was worshipped as a hero, and had a celebrated oracle in a cave near Lebadeia in Boeotia. (Herod. i. 46; Strab. ix. p. 414; Eurip. *Ion*, 300; Aristoph. *Nub.* 502; comp. *Dict. of Antiq. s. v. Oraculum.*) [L. S.]

TROS (Τρώς). 1. A son of Erichthonius and Astyoche, and a grandson of Dardanus. He was married to Calirrhoë, by whom he became the father of Ilus, Assaracus and Ganymedes, and was king of Phrygia. (Hom. *Il.* xx. 230.) The country and people of Troy derived their name from him. He gave up his son Ganymedes to Zeus for a present of horses. (Paus. v. 24. § 1; Apollod. iii. 12. § 2; comp. GANYMEDES.)

2. A Trojan, a son of Alastor, who was slain by Achilles. (Hom. *Il.* xx. 462.) [L. S.]

TRYPHAENA (Τρύφαινα). 1. Daughter of Ptolemaeus VII., surnamed Euergetes II., married Antiochus VIII. (Grypus), king of Syria. Her sister Cleopatra was married to Antiochus IX. (Cyzicenus). In the civil wars between Grypus and Cyzicenus, Cleopatra fell into the power of the former, and was murdered by order of her own sister Tryphaena. Shortly afterwards Tryphaena was taken prisoner by Cyzicenus, who put her to death to avenge the murder of his wife. (Justin. xxxix. 3, 4.)

2. Daughter of Ptolemaeus XI. Auletes, died in the life-time of her father. (Porphyr. ap. Euseb. p. 120.)

TRYPHIODO'RUS (Τρυφιόδωρος), a Greek grammarian, was born in Egypt. Nothing more is known of his personal history. All that is known of the time when he lived is that he was later than Nestor of Laranda [NESTOR], whom he imitated. Some place him as late as the fifth century. Of the grammatical labours of Tryphiodorus we have no records. He is known to us only as a versifier. He wrote a poem called Μαραθωνιακά: another entitled Τὰ καθ' Ἱππυδάμειαν; a third called Ὀδύσσεια λειπογράμματος. This was so called, according to Eustathius (*Proleg. ad Odyss.* p. 4), because no word was admitted into it which contained the letter σ. It is difficult however to conceive of the composition of an Odyssey from which the name of Odysseus must have been excluded. The account of the matter given by Hesychius is more probable, that from the first book the letter α was excluded, from the second β, and so on (Hes. *s. v.* Νέστωρ). In any case it must have been a miserable exercise of ingenuity. A fourth work of Tryphiodorus was Παράφρασις τῶν Ὁμήρου παραβολῶν. All these, and others not more distinctly named, have perished. The only effort of the muse of Tryphiodorus which has come down to us is his Ἰλίου ἅλωσις, a poem consisting of 691 lines. From the small dimensions of it, it is necessarily little but a sketch. It is not, like the poem of Quintus Smyrnaeus, a continuation of the Iliad; it is an independent poem. After a brief indication of the subject, there follows a meagre recapitulation of some of the chief events since the death of Hector, given in the clumsiest and most confused manner, without any indication of the mode in which they were connected together. The proper subject of the poem begins with the account of the building of the wooden horse. Tryphiodorus describes minutely the painting and other adornments of the work, and enumerates the heroes who took their places in it; not forgetting to mention the ambrosial food with which Athene provided them. In his account of Sinon Tryphiodorus agrees more with Virgil, not with Quintus, who represents him as mutilated by the Trojans before he would tell them the purpose of the wooden horse. The episode of Laocoon is entirely omitted. After the horse had been brought into the temple

of Athene, Venus, assuming the form of an old Trojan woman, discloses to Helen the trick of the Greeks, and informs her that Menelaus is among the heroes inside. Intending to bring about their detection, she goes to the temple, and within the hearing of the warriors talks of their wives in Greece. Stifled sighs and tears escape from the heroes. Anticlus is on the point of betraying the whole scheme by speaking aloud, but Ulysses claps his hands over his mouth, and holds them so tight that he smothers him. Athene appears and sends Helen home again. This scene is the only part of the poem which has much merit. A somewhat lengthy, though otherwise tolerably good description of the scenes which ensued upon the sack and destruction of the city, is followed by a meagre notice of some of the chief special incidents.

The poem of Tryphiodorus was first published in connection with those of Quintus Smyrnaeus and Coluthus. A separate edition, accompanied by a Latin translation in verse, was published by F. Jamot (Paris, 1557). Frischlin and Rhodomann published a critical edition with Latin versions in prose and metre. (Frankfurt, 1588.) An improved edition of Triphiodorus was published by J. Merrick (Oxford, 1741), in which several omissions were supplied from fresh MSS. Merrick also published an English translation and a treatise on Tryphiodorus (Oxford, 1739). The edition of Bandini, (Florence 1765) contained a collection of the various readings of two new MSS. He did little for the text however. His critical apparatus was applied to that object by Thomas Northmore in his edition of the poet (Cambridge 1791, London, 1804). A splendid folio edition was printed by Bodoni at Parma in 1796. An equally imposing edition, and one more correct, was published by Tauchnitz (Leipzig 1808) under the superintendence of G. H. Schaefer. A critical edition with the notes of Merrick, Schaefer, and others, and some of his own, was published by F. A. Wernicke (Leipzig 1819). Besides the Latin and English translations, there is one in German by B. Thiersch. (Suidas, *s. v.*; Fabric. *Bibl. Graec.* vol. i. p. 526; Schöll, *Gesch. der Griechischen Litteratur*, vol. iii. p. 73, &c.) [C. P. M.]

TRYPHON (Τρύφων), literary. 1. Of Alexandria, the son of Ammonius, a grammarian and poet, lived before and during the reign of Augustus (Suid. *s. v.*). A long list of his works, in almost every department of grammar, is given by Suidas, and an account of several of them, which exist in MS., will be found in Fabricius (*Bibl. Graec.* vol. vi. p. 351, comp. pp. 165, 192, 319, 321, 381, and vol. i. p. 526).

2. The son of Hermes, the author of an epigram in the Greek Anthology, on the sudden death of the harp-player Terpes, who was killed in the Scias of Sparta, by having a fig thrown into his open mouth. There is a passage of Suidas (*s. v.* Γλυκὺ μέλι καὶ πνιξάτω), which makes it all but certain that the Terpes of the epigram is no other than the celebrated Terpander, and that the epigram refers to a traditional account of his death, in which, as in similar stories of the end of other poets, even the manner of his decease was made symbolical of the sweetness of his compositions. Respecting Tryphon himself we have no further information. (Brunck, *Anal.* vol. ii. p. 451; Jacobs, *Anth. Graec.* vol. iii. p. 157, vol. x. p. 296, vol. xiii. p. 963.)

3. See DIODORUS TRYPHON, Vol. I. p. 1017, b.

4. Tryphon the Jew, whose name appears in Justin's well-known dialogue, hardly falls within the limits of this work. All the particulars respecting him which are necessary for understanding Jerome, and they are very few, will be found in the dialogue itself. (See also Fabric. *Bibl. Graec.* vol. vii. p. 62.) [P. S.]

TRYPHON (Τρύφων), artists. 1. An eminent engraver of precious stones, whose beryl, engraved with a figure of the sea-nymph Galene, is mentioned in an epigram by Addaeus (No. 6, Brunck, *Anal.* vol. ii. p. 242), who appears to have lived in the time of Alexander the Great and his successors. There is a very celebrated gem by him in the collection of the Duke of Marlborough, representing the reconciliation of Eros and Psyche (Bracci, ii. 114), of which there are several copies; one of the best of these is in the Museum at Naples (Visconti, *Op. Var.* vol. ii. p. 192, No. 114). There is also a carnelian, engraved with a figure of Eros riding on a lion, bearing the inscription ΤΡΥΦΩΝ, in the Museum of the Hague (De Jonge, *Notice*, p. 148, No. 16); and another gem, mentioned by Raspe (*Catal. de Tassie*, No. 15454), with the inscription ΤΡΥΦΩΝ ΕΠΟΙΕΙ. His name also occurs on another gem, in the Museum of the Hague (De Jonge, p. 151, No. 12; Caylus, *Recueil*, v. pl. liii. No. 5, p. 148); but in this case the inscription is certainly a modern forgery. (R. Rochette, *Lettre à M. Schorn*, pp. 157, 158.)

2. An architect, of Alexandria, who flourished in the time of Demetrius Poliorcetes, and distinguished himself in the defence of Apollonia, by the invention of an ingenious plan of countermining. (Vitruv. x. 22. s. 16. § 10, Schneider.) [P. S.]

TRYPHON (Τρύφων). 1. A surgeon, who lived at Rome shortly before the time of Celsus, that is, probably in the first century B. C. (Cels. *De Med.* vi. 5, vii. 1. pp. 117, 137.) As Celsus calls him "Tryphon *pater*," there would seem to have been another medical man of the same name, who lived somewhat later. This is perhaps also implied by Galen when he speaks of Τρύφων ὁ ἀρχαῖος (*De Compos. Medicam. sec. Loc.* vii. 3. vol. xii. p. 843), who may perhaps be the same person as the "Tryphon *pater*" of Celsus, and who is certainly the surgeon quoted by Scribonius Largus (*De Compos Medicam.* c. 69. § 201. p. 227. Cf. Gal. *De Compos. Medicam. sec. Gen.* iv. 13. vol. xiii. p. 745) and apparently his tutor (*ibid.* c. xliv. § 175. p. 222), and perhaps also the physician mentioned by Caelius Aurelianus (*De Morb. Chron.* i. 4. p. 323). Tryphon, the native of Gortyna in Crete, who is quoted by Galen (*De Compos. Medicam. sec. Loc.* ix. 2. vol. xiii. pp. 246, 253) is also perhaps the same person; but the writer on gymnastics, mentioned by Galen (*Ad Thrasyb. de Medic. et Gymnast.* c. 47. vol. v. p. 898) probably lived earlier.

2. The physician introduced by Plutarch as one of the speakers in his *Symposiaca* (iii. 1. § 2, 3; 2. § 1, 2), if he was a real personage, lived in the first century after Christ. [W. A. G.]

TRYPHON, DIO'DOTUS (Διόδοτος ὁ Τρύφων), a usurper of the throne of Syria during the reign of Demetrius II. Nicator. After the death of Alexander Balas in B. C. 146, Tryphon first set up Antiochus, the infant son of Balas, as a pretender against Demetrius; but in B. C. 142 he murdered Antiochus and reigned as king himself.

Tryphon was defeated and put to death by Antiochus Sidetes, the brother of Demetrius, in B. C. 139, after a reign of three years. For details and authorities, see DEMETRIUS II., p. 967.

COIN OF TRYPHON, KING OF SYRIA.

TRYPHON, SA'LVIUS, one of the leaders of the revolted slaves in Sicily, had been accustomed to play on the flute in the orgies of the women, and was supposed to have a knowledge of divination, for which reason he was elected king by the slaves in B. C. 103. He displayed considerable abilities, and in a short time collected an army of 20,000 foot and 2000 horse, with which he laid siege to Morgantina, a strong city in Sicily. The propraetor P. Licinius Nerva obtained possession of the camp of the slaves by surprise, but was afterwards defeated by Salvius. After this victory Salvius assumed all the pomp of royalty. He administered justice in the toga praetexta, surrounded himself with lictors, and took the surname of Tryphon, probably because it had been borne by Diodotus, the usurper of the Syrian throne. He chose the strong fortress of Triocala as the seat of his new kingdom; and his power was still further strengthened by the submission of Athenion, who had been elected leader of the slaves in the western part of the island. The insurrection had now assumed such a formidable aspect, that the senate sent the propraetor L. Licinius Lucullus into Sicily in the following year (B. C. 102) with a force of 17,000 men, the greater part of which were regular Roman or Italian troops. Tryphon, however, did not hesitate to meet this force in the open field. Athenion, whom he had first thrown into prison through jealousy, but had afterwards released, fought under him with the greatest bravery, and was severely wounded in the battle. The slaves were defeated with great slaughter, and Tryphon was obliged to take refuge in Triocala. But Lucullus, whether from incapacity or treachery, failed in taking the place, and returned to Rome without effecting any thing more. Lucullus was succeeded by C. Servilius; and on the death of Tryphon, about the same time, the kingdom of the slaves devolved upon Athenion, who was not subdued till B. C. 101. (Diod. *Eclog. ex lib. XXXVI.* p. 533, foll. ed. Wess.; Flor. iii. 19.)

TRYPHONI'NUS, CLAU'DIUS, a Roman jurist, wrote under the united reign of Septimius Severus, and his son Antoninus Caracalla (Dig. 48. tit. 19. s. 39); and he survived Severus, who died A. D. 212, for he speaks of "Imperator noster cum Divo Severo patre suo" (Dig. 27. tit. 1. s. 44). There is extant a rescript of Antoninus (A. D. 213) addressed to Claudius Tryphoninus, which declares that a legacy left by Cornelia Salvia to the "universitas" of the Jews in Antioch could not be sued for (Cod. 1. tit. 9. s. 1). It is probable that this rescript was addressed to Tryphoninus in the capacity of Advocatus Fisci. Tryphoninus (Dig. 23. tit. 3. s. 78. § 4) speaks of giving his opinion in the "auditorium," which may be that of Papinian. Tryphoninus appears to have studied Cicero's writings: he quotes the oration Pro Cluentio (Dig. 48. tit. 19. s. 39). Tryphoninus was in the Consilium of Severus at the same time with Messius and Papinian (Dig. 49. tit. 14. s. 50). He was the author of twenty-one Libri Disputationum, from which there are seventy-nine excerpts in the Digest; and he also wrote notes on Cervidius Scaevola. [G. L.]

TU'BERO, AE'LIUS. 1. P. AELIUS TUBERO, was elected plebeian aedile B. C. 202, but resigned his office, together with his colleague L. Laetorius, because there had been some fault in the auspices at their election. He was praetor the following year, B. C. 201, when he obtained Sicily as his province. In B. C. 189 he was one of the ten commissioners sent into Asia after the conquest of Antiochus; and in B. C. 177 he was again elected praetor. (Liv. xxx. 39, 40, xxxvii. 55, xli. 8.)

2. Q. AELIUS TUBERO, tribune of the plebs B. C. 194, proposed a plebiscitum, in accordance with a decree of the senate, for founding two Latin colonies in southern Italy; one among the Bruttii, and the other in the territory of Thurii. He was appointed one of the three commissioners for the foundation of the latter colony. (Liv. xxxiv. 53, xxxv. 9.)

3. Q. AELIUS TUBERO, the son-in-law of L. Aemilius Paulus, served under the latter in his war against Perseus, king of Macedonia. After Perseus had been taken prisoner, he was committed by Aemilius to the custody of Tubero. This Tubero, like the rest of his family, was so poor that he had not an ounce of silver plate, till his father-in-law gave him five pounds of plate from the spoils of the Macedonian monarch. (Liv. xlv. 7, 8; Val. Max. iv. 4. § 9; Plin. *H. N.* xxxiii. 11; Plut. *Aemil. Paul.* 28.)

4. Q. AELIUS TUBERO, the son of No. 3, the jurist. See below TUBERO, jurists, No. 1.

5. L. AELIUS TUBERO, an intimate friend of Cicero. He was a relation and a schoolfellow of the orator, had served with him in the Marsic war, and had afterwards served under his brother Quintus as legate in Asia. It is uncertain in what way he was related to Cicero. The Scholiast on the oration for Ligarius says (pp. 415, 417, ed. Orelli) that Tubero married the *soror* of Cicero. We know that Cicero had not a sister; but the brother of the orator's father may have had a daughter, who was married to Tubero; and hence we may understand *soror* to signify in this passage, as it frequently does, a first cousin, and not a sister. (Drumann, *Geschichte Roms*, vol. vi. p. 273.) On the breaking out of the civil war, Tubero, who had espoused the Pompeian party, received from the senate the province of Africa; but as Atius Varus and Q. Ligarius, who likewise belonged to the aristocratical party, would not surrender it to him, he passed over to Pompey in Greece. He was afterwards pardoned by Caesar and returned with his son Quintus to Rome. (Cic. *pro Lig.* 4, 7, 8, *ad Q. Fr.* i. 1. § 3, *pro Planc.* 41.) Tubero cultivated literature and philosophy. He wrote a history (Cic. *ad Q. Fr. l. c.*), and the philosopher Aenesidemus dedicated to him his work on the sceptical philosophy of Pyrrhon. (Phot. Cod. 212.)

6. Q. Aelius Tubero, the son of No. 5, the jurist. See below, No. 2.

TU'BERO, AE'LIUS, jurists. 1. Q. Aelius Tubero, called the Stoic, was a pupil of Panaetius; and one of the scholars of Panaetius dedicated to Tubero a treatise De Officiis (Cic. *de Off.* iii. 15). He was the son of Q. Aelius Tubero, who was the son-in-law of L. Aemilius Paulus. [See above, No. 3.] Tubero the son had a reputation for talent and legal knowledge. (Cic. *Brut.* 31, *pro Muren.* c. 36; Tac. *Ann.* xvi. 22; Gell. i. 22.) Plutarch (*Lucull.* c. 39) attributes to this Tubero the saying that Lucullus was "Xerxes in a toga;" but this is a mistake, for Tubero the Stoic was a contemporary of the Gracchi and tribunus plebis in B. C. 133, the year in which Tiberius was also tribunus plebis. Lucullus could not play the part of Xerxes in a toga earlier than B. C. 63. In B. C. 129 Tubero failed in his candidateship for the praetorship, but in B C. 123 he was praetor. Pomponius says that he was also consul, but it has been inferred from the passage in the *Brutus* (c. 31) that he never obtained the consulship. He appears however to have been consul suffectus in B. C. 118. He was an opponent of C. Gracchus as well as of Tiberius, and delivered some speeches against him B. C. 123. Tubero is one of the speakers in Cicero's dialogue *de Republica*. The passages in the Pandect in which Tubero is cited do not refer to this Tubero, but to the son of Lucius. (Cic. *Brut.* ed. H. Meyer, c. 31, and the note; H. Meyer, *Oratorum Romanorum Frag.* p. 251, 2d ed.)

2. Q. Aelius Tubero, the son of Lucius [see above, No. 5], was born probably about B. C. 74. When he was a young man, he made a speech (B. C. 46) before C. Julius Caesar against Q. Ligarius, who was defended by Cicero in a speech which is extant (*Pro Q. Ligario*). When L. Tubero, who had been appointed governor of Africa by the senate, attempted to land there, Ligarius, who held Africa in the capacity of legatus, prevented Lucius from landing with his son Quintus, who accompanied him; and this was the main cause of the enmity of Tubero against Ligarius. The oration of Tubero is mentioned by Quintilian (*Instit. Orat.* x. 1. § 23, xi. 1. § 78). After his failure on this occasion Tubero applied to the study of the Jus Civile under Ofilius; and he obtained considerable reputation. He had a great knowledge both of Jus Publicum and Privatum, and he wrote several works on both these divisions of law; but he affected an antiquated mode of expression, which made his writings less agreeable to read (Pomponius, Dig. 1. tit. 2. s. 2. § 46): from this remark of Pomponius we may infer that Tubero's works were extant when he wrote. Tubero married a daughter of Servius Sulpicius, and the daughter of Tubero was the mother of the jurist C. Cassius Longinus. It is uncertain if this Tubero was consul under Augustus B. C. 11, with P. Fabius Maximus, for his consulship is not mentioned by Pomponius, but that omission is not decisive against the evidence of the Fasti Capitolini and Plinius (*H. N.* viii. 17). A work by Tubero, "De Officio Judicis" is mentioned by Gellius (xiv. 2); and another "Ad C. Oppium" is mentioned by Gellius (vii. 19). Like his father Q. Tubero wrote a history (Liv. iv. 23; Suet. *Caes.* 83), but whether the quotations of A. Gellius (vi. 3, 4) are taken from the history of the father or the son cannot be determined. Tubero the jurist, who is often cited in the Digest, is this Tubero; but there is no excerpt from his writings. [G. L.]

TU'BERO, L. SEIUS, a legatus of Germanicus in his campaign in Germany in A. D. 16, was consul with the latter in A. D. 18. Tubero was falsely accused of majestas in A. D. 24. (Tac. *Ann.* ii. 20, iv. 29; Fasti.)

TUBERTUS, the name of an ancient family of the patrician Postumia gens.

1. P. Postumius Q. F. Tubertus, consul B. C. 505 with M. Valerius Volusus in the fifth year of the republic. Both consuls fought against the Sabines, over whom they gained a decisive victory in the neighbourhood of Tibur, and obtained in consequence the honour of a triumph. (Liv. ii. 16; Zonar. v. 37—39; Plut. *Public.* 20; Zonar. vii. 13.) Tubertus was consul again in B. C. 503 with Agrippa Menenius Lanatus. According to Livy he defeated the Aurunci, and on his return triumphed over them; but other authorities relate that he again fought against the Sabines, and at first with bad success, but that he afterwards gained a victory over them, and on his return celebrated the lesser triumph or ovation, which was on this occasion first introduced at Rome. (Dionys. v. 44—47; Zonar. vii. 13; Plin. *H. N.* xv. 29; Fasti Cap.) In B. C. 493 he was one of the ten ambassadors sent by the senate to the people on the Sacred Mountain. (Dionys. vi. 69.) This Tubertus was buried in the city on account of his virtues, a privilege which his posterity retained. (Cic. *de Leg.* ii. 23.)

2. A. Postumius Tubertus, was magister equitum to the dictator Mam. Aemilius Mamercinus in B. C. 433, and was himself dictator in B. C. 431. The latter year was memorable in the Roman annals by the great victory which the dictator gained on Mount Algidus over the united forces of the Aequians and Volscians. This victory, which is related to have been fought on the 18th of June, decided the contest with the Aequians, who from this time forward appear as the subjects of Rome. According to universal tradition the dictator put his son to death in this campaign, because he quitted the post in which his father had placed him, through his desire of fighting with the enemy. This story is rejected by Livy, but on insufficient grounds, as Niebuhr has shown. Tubertus celebrated a triumph on his return to Rome. (Liv. iv. 23, 26—29; Diod. xii. 64; Ov. *Fast.* vi. 721, foll.; Plut. *Camill.* 2; Val. Max. ii. 7. § 6; Gell. xvii. 21; Niebuhr, *Hist. of Rome*, vol. ii. p. 452, foll.)

TUBULUS, the name of a family of the Hostilia gens.

1. C. Hostilius Tubulus, praetor urbanus B. C. 209, was stationed in Etruria in the following year (B. C. 208) as propraetor with the command of two legions. He received orders from the senate to keep an especial watch upon Arretium, which was suspected of an inclination to revolt to Hannibal, and he therefore took away as hostages one hundred and twenty children of the senators of the town. Next year (B. C. 207) Tubulus was sent from Etruria to Tarentum, and in the course of the same year from the latter place to Capua; but while marching to Capua he fell upon Hannibal's army, killed four thousand men, and took nine standards. He continued in the command at Capua till the end of B. C. 203. (Liv. xxvii. 6, 7, 11, 22, 24, 35, 40, xxviii. 10, xxix. 13.)

2. L. HOSTILIUS TUBULUS, praetor B. C. 142, received bribes in such an open manner, when he was presiding at a trial for murder, that in the following year P. Scaevola, the tribune of the plebs, proposed and carried a plebiscitum for an inquiry into his conduct; whereupon Tubulus forthwith went into exile. Cicero more than once speaks of him as one of the vilest of men, and quotes a passage of Lucilius, in which the name of Tubulus occurs as an instance of a sacrilegious wretch. (Cic. *ad Att.* xii. 5. § 3, *de Fin.* ii. 16, iv. 28, v. 22, *de Nat. Deor.* i. 23, iii. 30, *pro Scaur.* 1.) According to Asconius (*in Scaur.* p. 23, ed. Orelli) Tubulus was brought back from exile on account of his numerous crimes, and took poison of his own accord, to escape being put to death in prison.

The following coin was struck by a L. Hostilius Tubulus, but it is doubtful whether by the same person as the preceding. It has on the obverse the head of Pallas, and on the reverse a laurel wreath with the legend L. H. TVB. (i. e. *L. Hostilius Tubulus*), and underneath ROMA. (Eckhel, vol. v. p. 227.)

COIN OF L. HOSTILIUS TUBULUS.

TUCCA, PLO'TIUS, a friend of Horace and Virgil. The latter poet left Tucca one of his heirs, and bequeathed his unfinished writings to him and Varius, who afterwards published the *Aeneid* by order of Augustus. (Hor. *Sat.* i. 5. 40, i. 10. 81; Donat. *Vit. Virgil.* §§ 52, 53, 56; Schol. *ad Pers. Sat.* ii. 42; Weichert, *Poëtarum Latinorum Reliquiae*, p. 217, foll.)

TUCCA, C. SERVI'LIUS, consul B. C. 284 with L. Caecilius Metellus Denter. (Fasti.)

TU'CCIA, a Vestal Virgin, accused of incest, appealed to the goddess to prove her innocence, and had power given to her to carry a sieve full of water from the Tiber to the temple. (Val. Max. viii. 1. absol. 5; Plin. *H. N.* xxviii. 2; Dionys. ii. 69; Augustin. *de Civ. Dei*, x. 16.) This miracle is commemorated on an ancient gem, of which an engraving is given in the *Dict. of Antiq.* p. 1191, a, 2d ed.

TU'CCIUS. 1. M. TUCCIUS, curule aedile B. C. 192, and praetor B. C. 190, with Apulia and Bruttii as his province, where he also remained for the two following years as propraetor. In B. C. 185 he was one of the triumviri appointed for founding colonies at Sipontum and Buxentum. (Liv. xxxv. 41, xxxvi. 45, xxxvii. 2, 50, xxxviii. 36, xxxix. 23.)

2. M. TUCCIUS, accused C. Sempronius Rufus of vis in B. C. 51, and was in his turn accused by Rufus of the same offence. (Cael. *ap. Cic. ad Fam.* viii. 8.)

TUDITA'NUS, the name of a plebeian family of the Sempronia gens. The name was supposed by Ateius the philologist to have been originally given to one of the Sempronii, because he had a head like a *tudes* (*tudit-is*) or mallet. (Festus, p. 352, ed. Müller.)

1. M. SEMPRONIUS C. F. M. N. TUDITANUS, consul B. C. 240 with C. Claudius Centho, and censor B. C. 230 with Q. Fabius Maximus. (Gell. xvii. 21; Cic. *Brut.* 18, *Tusc.* i. 1, *de Senect.* 14; Fasti Capit.)

2. P. SEMPRONIUS TUDITANUS, was a tribune of the soldiers at the battle of Cannae in B. C. 216, and one of the few Roman officers who survived that fatal day. When the smaller of the two Roman camps in which he had taken refuge was besieged by the Carthaginians, he bravely cut his way through the enemy with six hundred men, reached the larger camp, and from thence marched to Canusium, where he arrived in safety. Two years afterwards (B. C. 214) Tuditanus was curule aedile, and in the next year (B. C. 213) praetor, with Ariminum as his province. He took the town of Aternum, and was continued in the same command for the two following years (B. C. 212, 211). He was censor in B. C. 209 with M. Cornelius Cethegus, although neither he nor his colleague had yet held the consulship. In B. C. 205 he was sent into Greece with the title of proconsul, and at the head of a military and naval force, for the purpose of opposing Philip, with whom however he concluded a preliminary treaty, which was readily ratified by the Romans, who were anxious to give their undivided attention to the war in Africa. Tuditanus had, during his absence, been elected consul for the year 204 together with M. Cornelius Cethegus, his colleague in the censorship. He received Bruttii as his province with the conduct of the war against Hannibal. In the neighbourhood of Croton Tuditanus experienced a repulse, with a loss of twelve hundred men; but he shortly afterwards gained a decisive victory over Hannibal, who was obliged in consequence to shut himself up within the walls of Croton. It was in this battle that he vowed a temple to Fortuna Primigenia, if he should succeed in routing the enemy. In B. C. 201 Tuditanus was one of the three ambassadors sent to Ptolemy, king of Egypt. (Liv. xxii. 50, 60; Appian, *Annib.* 26; Liv. xxiv. 43, 44, 47, xxv. 3, xxvi. 1, xxvii. 11, 38, xxix. 11, 12; Cic. *Brut.* 15, *de Senect.* 4; Liv. xxix. 13, 36, xxxi. 2.)

3. M. SEMPRONIUS TUDITANUS, one of the officers of Scipio at the capture of New Carthage in Spain. (Liv. xxvi. 48.)

4. C. SEMPRONIUS TUDITANUS, plebeian aedile B. C. 198 and praetor B. C. 197, when he obtained Nearer Spain as his province. He was defeated by the Spaniards with great loss, and died shortly afterwards in consequence of a wound which he had received in the battle. He was pontifex at the time of his death. (Liv. xxxii. 27, 28, xxxiii. 25, 42; Appian, *Hisp.* 39.)

5. M. SEMPRONIUS M. F. C. N. TUDITANUS, tribune of the plebs B. C. 193, proposed and carried a plebiscitum, which enacted that the law about money lent should be the same for the Socii and the Latini as for the Roman citizens. (*Dict. of Antiq. s. v. Lex Sempronia de Fenore.*) He was praetor B. C. 189, when he obtained Sicily as his province, and consul B. C. 185 with Ap. Claudius Pulcher. In his consulship he carried on war in Liguria, and defeated the Apuani, while his colleague was equally successful against the Ingauni. Tuditanus was an unsuccessful candidate for the consulship in B. C. 184, but was elected one of the pontifices in the following year. He was carried off by the great pestilence which devastated Rome

in B. C. 174. (Liv. xxxv. 7, xxxvii. 47, 50, xxxix. 23, 32, 40, 46, xli. 21.)

6. C. SEMPRONIUS C. F. TUDITANUS, was one of the ten commissioners sent to L. Mummius in B. C. 146 in order to form Southern Greece into a Roman province. He has been confounded by Drumann (*Geschichte Roms*, vol. iii. p. 81) with the following [No. 7], as he had been by Cicero, whose mistake was corrected by Atticus. This Tuditanus was the proavus or great grandfather of the orator Hortensius. (Cic. *ad Att.* xiii. 6. § 4, xiii. 33. § 3.)

7. C. SEMPRONIUS C. F. C. N. TUDITANUS, the son of No. 6, was praetor B. C. 132, fourteen years after his father had been sent as one of the ten commissioners into Greece. (Cic. *ad Att.* xiii. 30. § 3, xiii. 32. § 3.) He was consul in B. C. 129, with M'. Aquilius. On the proposition of Scipio Africanus, the decision of the various disputes, which arose respecting the public land in carrying the agrarian law of Gracchus into effect, was transferred from the triumvirs who had been appointed under the law, to the consul Tuditanus; but the latter, perceiving the difficulty of the cases that were brought before him, avoided giving any decision by pleading that the Illyrian war compelled him to leave the city. In Illyricum he carried on war against the Iapydes, and at first unsuccessfully, but he afterwards gained a victory over them chiefly through the military skill of his legate, D. Junius Brutus, who had previously earned great glory by his conquests in Spain. [BRUTUS, No. 15.] On his return to Rome, Tuditanus was allowed to celebrate a triumph over the Iapydes. (Vell. Pat. ii. 4; Cic. *de Nat. Deor.* ii. 5; Appian, *B. C.* i. 19, *Illyr.* 10; Liv. *Epit.* 59; Fasti Capit.) Tuditanus was an orator and an historian, and in both obtained considerable distinction. Cicero says of him (*Brut.* 25): — "Cum omni vita atque victu excultus atque expolitus, tum ejus elegans est habitum etiam orationis genus." Dionysius (i. 11) classes him with Cato the Censor as among λογιωτάτους τῶν Ῥωμαίων συγγραφέων. His historical work is likewise quoted by some of the other ancient writers. (Ascon. *in Cornel.* p. 76, ed. Orelli; Gell. vi. 4, xiii. 15; Macrob. i. 16; Krause, *Vitae et Frag. Histor. Rom.* p. 178, foll.) This Tuditanus was the maternal grandfather of the orator Hortensius, since his daughter Sempronia married L. Hortensius, the father of the orator.

8. SEMPRONIUS TUDITANUS, was the maternal grandfather of Fulvia, the wife of Antonius the triumvir. He is described by Cicero as a madman, who was accustomed to scatter his money among the people from the Rostra. (Cic. *Phil.* iii. 6, *Acad.* ii. 28; Val. Max. vii. 8. § 1.)

CN. TUDI'CIUS, a senator, who supported Cluentius. (Cic. *pro Cluent.* 70.)

M. TU'GIO, mentioned by Cicero in his oration for Balbus (c. 20) as a person well versed in the law relating to aqueducts.

TU'LLIA, the name of the two daughters of Servius Tullius, the sixth king of Rome. [TULLIUS, SERVIUS.]

TU'LLIA, frequently called by the diminutive TULLIOLA, was the daughter of M. Cicero and Terentia. The year of her birth is not mentioned, but it was probably in B. C. 79 or 78. [TERENTIA, No. 1.] Her birthday was on the 5th of Sextilis or August. She was betrothed as early as B. C. 67 to C. Calpurnius Piso Frugi, whom she married in B. C. 63 during the consulship of her father. At the time of Cicero's exile (B. C. 58), Tullia displayed a warm interest in his fate. She and her husband threw themselves at the feet of the consul Piso to implore his pity on behalf of their father. During Cicero's banishment Tullia lost her first husband: he was alive at the end of B. C. 58, but she was a widow when she welcomed her father at Brundusium on his return from exile, in August of the following year. She was married again in B. C. 56 to Furius Crassipes, a young man of rank and large property; but she did not live with him long, though the time and the reason of her divorce are alike unknown. [CRASSIPES, No. 2.] In B. C. 50 she was married to her third husband, P. Cornelius Dolabella, one of the most profligate young men of a most profligate age. Cicero was well acquainted with the scandalous private life of his future son-in-law, for although the latter was still only twenty, he had been already twice defended by the orator in a court of justice when accused of the most abominable crimes. But the patrician birth, high connections, and personal beauty of Dolabella, covered a multitude of sins as well in Cicero's eyes as in those of his wife and daughter. Dolabella had been previously married and divorced his wife Fabia for the purpose of marrying Tullia. The marriage took place during Cicero's absence in Cilicia. The connection, as might have been anticipated, was not a happy one. On the breaking out of the civil war in B. C. 49, the husband and the father of Tullia espoused opposite sides. While Dolabella fought for Caesar, and Cicero took refuge in the camp of Pompey, Tullia remained in Italy. She was pregnant at the commencement of the war, and on the 19th of May, B. C. 49, was delivered of a seven months' child, which was very weak, and died soon afterwards. After the battle of Pharsalia, Dolabella returned to Rome, but brought no consolation to his wife. He carried on numerous intrigues with various Roman ladies; and the weight of his debts had become so intolerable that he caused himself to be adopted into a plebeian family, in order to obtain the tribuneship of the people, and thus be able to bring forward a measure for the abolition of debts. He was elected tribune at the end of B. C. 48, and forthwith commenced to carry his schemes into execution. But Antony took up arms, and Dolabella was defeated. In the midst of these tumults Tullia, who had been long suffering from ill health, set out to join her father at Brundusium, which place she reached in June, B. C. 47. Cicero, however, was unwilling that even his own daughter should be a witness of his degradation, and he therefore sent her back to her mother. Dolabella's conduct had been so scandalous, that a divorce would have been the proper course; but this Cicero would not adopt, as he feared the anger of the dictator, and was unwilling to lose a friend in Dolabella. He did not, however, require his intercession, for Caesar not only pardoned him but received him as his friend, when he landed in Italy in September (B. C. 47). Cicero returned to Rome, and Dolabella was likewise pardoned by Caesar. In December Dolabella went to Africa to fight against the Pompeian party, but he came back to Italy in the summer of the following year (B. C. 46). Tullia and her husband now lived together again for a short time, but before Dolabella left for Spain at the end of the year,

a divorce had taken place by mutual consent. At the beginning of the following year (B. C. 45) Tullia was delivered of a son. As soon as she was sufficiently recovered to bear the fatigues of a journey, she accompanied her father to Tusculum, but she died there in February.* It appears from Cicero's correspondence that she had long been unwell, and the birth of her child hastened her death. Her loss was a severe blow to Cicero: he had recently divorced his wife Terentia, and married a young wife Publilia, without however adding to his domestic happiness; and thus he had clung to Tullia more than ever. His friends hastened to console him; and among the many consolatory letters which he received on the occasion is the well-known one from the celebrated jurist Serv. Sulpicius (*ad Fam.* iv. 5). To dissipate his grief, Cicero drew up a treatise on consolation, in which he chiefly imitated Crantor the Academician [CICERO, p. 733, b.]; and to show his love to the deceased, he resolved to build a splendid monument to her honour, which was to be consecrated as a temple, in which she might receive the worship both of himself and of others. This project he frequently mentions in his letters to Atticus, but the death of Caesar in the following year, and the active part which Cicero then took in public affairs, prevented him from carrying his design into effect. Tullia's child survived his mother. He is called Lentulus by Cicero (*ad Att.* xii. 28), a name which was also borne by his father by adoption; and as Dolabella was absent in Spain, and was moreover unable from his extravagance to make any provision for his child, Cicero took charge of him, and while he was in the country wrote to Atticus, to beg him to take care that the child was properly attended to. (Cic. *ad Att.* xii. 28.) The boy probably died in infancy, as no further mention is made of him. The numerous passages in Cicero's correspondence in which Tullia is spoken of, are collected in Orelli's *Onomasticon Tullianum* (vol. ii. pp. 596, 597), and her life is written at length by Drumann (*Geschichte Roms*, vol. vi. p. 696, foll.).

TU'LLIA GENS, patrician and plebeian. This gens was of great antiquity, for even leaving out of question Servius Tullius, the sixth king of Rome, whom Cicero claims as his *gentilis* (*Tusc.* i. 16), we are told that the Tullii were one of the Alban houses, which were transplanted to Rome in the reign of Tullus Hostilius. (Liv. i. 30.) According to this statement the Tullii belonged to the minores gentes. We find mention of a Tullius in the reign of the last king of Rome [TULLIUS, No. 1], and of a M'. Tullius Longus, who was consul in the tenth year of the republic, B. C. 500. [LONGUS.] The patrician branch of the gens appears to have become extinct at an early period; for after the early times of the republic no one of the name occurs for some centuries, and the Tullii of a later age are not only plebeians, but, with the exception of their bearing the same name, cannot be regarded as having any connection with the ancient gens. The first plebeian Tullius who rose to the honours of the state was M. Tullius Decula, consul B. C. 81, and the next was the celebrated orator M. Tullius Cicero. [DECULA; CICERO.] The other surnames of the Tullii under the republic belong chiefly to freedmen, and are given below. On coins we find no cognomen. The following coin, which bears on the obverse the head of Pallas and on the reverse Victory driving a quadriga, with the legend of M. TVLLI, is supposed by some writers to belong to M. Tullius Cicero, the orator, but the coin is probably of an earlier date. (Eckhel, vol. v. p. 327.)

COIN OF THE TULLIA GENS.

TULLINUS, VOLCA'TIUS, accused in A. D. 65, as privy to the crimes of L. Torquatus Silanus, escaped punishment (Tac. *Ann.* xvi. 8), and is conjectured by Lipsius to be the same person as Volcatius Tertullinus, who is mentioned as tribune of the plebs in A. D. 69. (Tac. *Hist.* iv. 9.)

TU'LLIUS. 1. M. TULLIUS, or M. Atilius, as he is called by Dionysius, one of the decemviri who had the charge of the Sibylline books in the reign of Tarquinius Superbus, was bribed by Petronius Sabinus to allow him to take a copy of these books, and was in consequence punished by the king by being sewed up in a sack and thrown into the sea, a punishment subsequently inflicted upon parricides. (Val. Max. i. 1. § 13; Dionys. iv. 62.)

2. SEX. TULLIUS, served for the seventh time as centurio primi pili in B. C. 358 under the dictator C. Sulpicius Peticus, when he besought the dictator on behalf of his comrades to let them fight against the Gauls, and distinguished himself in the battle which ensued. He also fought with great bravery in the following year under the consul C. Marcius Rutilus against the Privernates. (Liv. vii. 13—16.)

3. L. TULLIUS, a Roman eques, was magister of the company which farmed the *Scriptura* (see *Dict. of Antiq. s. v.*) in Sicily. (Verr. iii. 71.)

4. M. TULLIUS, on whose behalf Cicero spoke in B. C. 71. It is quite uncertain who this M. Tullius was. He was not a freedman, as appears from Cicero's speech, but it is equally clear that he was a different person both from M. Tullius Decula, consul B. C. 81, and from M. Tullius Albinovanus. The fragments of Cicero's speech for Tullius were published for the first time from a palimpsest manuscript by Angelo Mai. An analysis of it is given by Drumann. (*Geschichte Roms*, vol. v. p. 258, foll.)

5. L. TULLIUS, a legate of Cicero in Cilicia, owed his appointment to the influence of Q. Titinius, and probably also of Atticus, whose friend he was. His conduct, however, did not give satisfaction to Cicero. (Cic. *ad Att.* v. 4, 11, 14, 21.) In one of Cicero's letters (*ad Fam.* xv. 14. § 8) we read of his legate L. Tulleius, which is probably a false reading for L. Tullius.

6. TIB. TULLIUS, fought on the side of the

* It is stated by Middleton (*Life of Cicero*, vol. ii. p. 365), on the authority of Plutarch (*Cic.* 41), that Tullia died at Dolabella's house at Rome; but Plutarch does not say so; and Drumann has shown clearly from passages in Cicero's letters, that she died at her father's Tusculan villa.

Pompeian party in Spain in B. C. 45. (Auctor, *B. Hisp.* 17, 18.)

TUL'LIUS ALBINOVA'NUS. [ALBINOVANUS.]

TU'LLIUS, A'TTIUS, the celebrated king of the Volscians, to whom Coriolanus fled, when he was banished from Rome, and who induced his people to make war upon the Romans, with Coriolanus as their general. For details and authorities, see CORIOLANUS. In the best MSS. of Livy the name is written Attius *Tullius*, and in Zonaras we also find Τούλλιος; but in Dionysius and Plutarch the form Τύλλος occurs. Tullius, and not Tullus is the correct form. (Alschefski, *ad Liv.* ii. 37; Niebuhr, *Hist. of Rome*, vol. ii. note 217.)

TU'LLIUS BASSUS. [BASSUS, p. 471.]

TU'LLIUS or TI'LLIUS CIMBER. [CIMBER.]

TU'LLIUS FLAVIA'NUS, a commander of a troop of cavalry under Petilius Cerialia, was taken prisoner by the Vitellian troops in the battle in the suburbs of Rome, A. D. 69. (Tac. *Hist.* iii. 79.)

TU'LLIUS GE'MINUS. [GEMINUS.]

TU'LLIUS LAU'REA (Τούλλιος Λαυρέας), the author of three epigrams in the Greek Anthology. Fabricius conjectured, and Reiske and Jacobs approve of the suggestion, that he is identical with Laurea Tullius, the freedman of Cicero, from whose Latin poems in elegiac verse Pliny (*H. N.* xxxi. 2) quotes some lines, which are printed also in Burmann's *Anthologia Latina* (vol. i. p. 340). This conjecture is strongly confirmed by the fact, that the epigrams of Tullius had a place in the Anthology of Philip, which consisted chiefly of the poets of the Augustan age. In the title of one of the three epigrams there is a slight confusion in the different copies of the Anthology, the Planudean giving Σατυλλίου, and the Palatine Τατυλλίου, both of which variations perhaps arise from the reading M. Τυλλίου. (Fabric. *Bibl. Graec.* vol. iv. p. 498; Brunck, *Anal.* vol. ii. p. 102; Jacobs, *Anth. Graec.* vol. ii. p. 90, vol. xiii. p. 907.) [P. S.]

L. TU'LLIUS MONTA'NUS, accompanied M. Cicero the younger to Athens in B. C. 45. He is also mentioned at a later time in Cicero's correspondence, and it is probably to him that the *Tullianum caput* refers. (Cic. *ad Att.* xii. 52, 53, xiv. 16, 17, xv. 26, 29.)

TU'LLIUS RUFUS, a man of quaestorian rank, belonged to the Pompeian army, and was slain at the battle of Thapsus, B. C. 46. (Hirt, *B. Afr.* 85.)

TU'LLIUS SENE'CIO. [SENECIO.]

TU'LLIUS, SE'RVIUS, the sixth king of Rome. The account of the early life and death of Servius Tullius is full of marvels, and cannot be regarded as possessing any title to a real historical narrative. According to the general tradition, he was of servile origin, and owed his elevation to the favour of the gods, and especially to the protection of the goddess Fortune, with whom he was always a favourite. During his life-time she used to visit him secretly in his chamber as his spouse; and after his death, his statue was placed in her temple, and remained unhurt when the temple itself was once destroyed by fire (Ov. *Fast.* vi. 573, foll., 625; Val. Max. i. 8. § 11). The future greatness of Servius was announced by a miracle before his birth. His mother Ocrisia, a female slave of the queen's, and one of the captives taken at Corniculum, was offering cakes to the Lar or the household genius, when she saw in the fire on the hearth an apparition of the deity. Tanaquil, who understood the portent, commanded her to dress herself as a bride, and to shut herself up in the chamber. There she became pregnant by the god, whom some Romans maintained to be the household genius, and others Vulcan; the former supporting their opinion by the festival which Servius established in honour of the Lares, the latter by the deliverance of his statue from fire (Ov. *Fast.* vi. 625, foll.; Dionys. iv. 2). There are two other legends respecting the birth of Servius, which have more of an historical air, and may therefore be regarded as of later origin. One related that his mother was a slave from Tarquinii, that his father was a client of the king, and that he himself was brought up in the palace with the other household slaves, and waited at the royal table (Cic. *de Rep.* ii. 21). The other legend, which gives Servius a nobler origin, and which is therefore preferred both by Dionysius and Livy, states that his father, likewise called Servius Tullius, was a noble of Corniculum, who was slain at the taking of the city, and that his mother, then in a state of pregnancy, was carried away captive to Rome where she gave birth to the future king in the royal palace. The prodigies which preceded the birth of Servius accompanied his youth. Once as he was sleeping at mid-day in the porch of the palace, his head was seen surrounded with flames. Tanaquil forbade their being extinguished, for her prophetic spirit recognised the future destiny of the boy: they played around him without harming him, and when he awoke, the fire vanished. From this time forward Servius was brought up as the king's child with the greatest hopes. Nor were these hopes disappointed. By his personal bravery he gained a battle which the Romans had nearly lost; and Tarquinius placed such confidence in him, that he gave him his daughter in marriage, and entrusted him with the exercise of the government. His rule was mild and beneficent; and so popular did he become, that the sons of Ancus Marcius, fearing lest they should be deprived of the throne which they claimed as their inheritance, procured the assassination of Tarquinius [TARQUINIUS]. They did not, however, reap the fruit of their crime, for Tanaquil, pretending that the king's wound was not mortal, told the people that Tarquinius would recover in a few days, and that he had commanded Servius meantime to discharge the duties of the kingly office. Servius forthwith began to act as king, greatly to the satisfaction of the people; and when the death of Tarquinius could no longer be concealed, he was already in firm possession of the royal power. Servius thus succeeded to the throne without being elected by the senate and the curiae; but the curiae afterwards, at his own request, invested him with the imperium. (Cic. *de Rep.* ii. 21; Dionys. iv. 12.)

The reign of Servius Tullius is almost as barren of military exploits as that of Numa. The only war which Livy mentions (i. 42) is one against Veii, which was brought to a speedy conclusion. This war is magnified by Dionysius (iv. 27) into victories over the whole Etruscan nation, which is said to have revolted after the death of Tarquinius Priscus; and these pretended triumphs have found their way into the Fasti, where they are recorded,

with the year and date of their occurrence. But the great deeds of Servius were deeds of peace; and he was regarded by posterity as the author of all their civil rights and institutions, just as Numa was of their religious rites and ordinances. Three important events are assigned to Servius by universal tradition. First he established a constitution, in which the plebs took its place as the second part of the nation, and of which we shall speak more fully below. Secondly, he extended the pomoerium, or hallowed boundary of the city (*Dict. of Antiq. s. v. Pomoerium*), and completed the city by incorporating with it the Quirinal, Viminal and Esquiline hills. He surrounded the whole with a stone wall called after him the wall of Servius Tullius; and from the Porta Collina to the Esquiline Gate where the hills sloped gently to the plain, he constructed a gigantic mound, nearly a mile in length, and a moat, one hundred feet in breadth and thirty in depth, from which the earth of the mound was dug. Rome thus acquired a circumference of five miles, and this continued to be the legal extent of the city till the time of the emperors, although suburbs were added to it. Thirdly, Servius established an important alliance with the Latins, by which Rome and the cities of Latium became the members of one great league. As leagues of this kind were always connected among the ancients with the worship at some common temple, a temple of Diana or the Moon was built upon the Aventine, which was not included in the pomoerium, as the place of the religious meetings of the two nations. It appears that the Sabines likewise shared in the worship of this temple. There was a celebrated tradition, that a Sabine husbandman had a cow of extraordinary beauty and size, and that the soothsayers had predicted that whoever should sacrifice this cow to Diana on the Aventine, would raise his country to rule over the confederates. The Sabine, anxious to secure the supremacy of his own people, had driven the cow to Rome, and was on the point of sacrificing her before the altar, when the crafty Roman priest rebuked him for daring to offer it with unwashed hands. While the Sabine went and washed in the Tiber, the Roman sacrificed the cow. The gigantic horns of the animal were preserved down to very late times, nailed up in the vestibule (Liv. i. 45). From the fact that the Aventine was selected as the place of meeting, it has been inferred that the supremacy of Rome was acknowledged by the Latins; but since we find it expressly stated that this supremacy was not acquired till the reign of Tarquinius Superbus, this view is perhaps not strictly correct. (Comp. Niebuhr, *Lectures on the History of Rome*, p. 118, London, 1848.)

After Servius had established his new constitution, he did homage to the majesty of the centuries, by calling them together, and leaving them to decide whether he was to reign over them or not. The body which he had called into existence, naturally ratified his power, and declared him to be their king. The patricians, however, were far from acquiescing in the new order of things, and hated the man who had deprived them of their exclusive rule, and had conferred such important benefits upon the plebeians. In addition to his constitutional changes in favour of the second order in the state, tradition related, that out of his private wealth, he discharged the debts of those who were reduced to indigence; that he deprived the creditor of the power of seizing the body of his debtor, and restricted him to the seizure of the goods of the latter; and that he assigned to the plebeians allotments of lands out of the territories which they had won in war (Cic. *de Rep.* ii. 21; Dionys. iv. 9; Liv. i. 46). The king had good reasons for mistrusting the patricians. Accordingly, when he took up his residence on the Esquiline, he would not allow them to dwell there, but assigned to them the valley, which was called after them the Patricius Vicus, or Patrician Street (Festus *s. v.*). Meantime, the long and uninterrupted popularity of the king seemed to deprive L. Tarquinius more and more of the chance of regaining the throne of his father. The patricians, anxious to recover their supremacy, readily joined Tarquinius in a conspiracy to assassinate the king. The legend of his death is too celebrated to be omitted here, although it perhaps contains no further truth than that Servius fell a victim to a patrician conspiracy, the leader of which was the son or descendant of the former king. The legend ran as follows. Servius Tullius, soon after his succession, gave his two daughters in marriage to the two sons of Tarquinius Priscus. L. Tarquinius the elder was married to a quiet and gentle wife; Aruns, the younger, to an aspiring and ambitious woman. The character of the two brothers was the very opposite of the wives who had fallen to their lot; for Lucius was proud and haughty, but Aruns unambitious and quiet. The wife of Aruns, enraged at the long life of her father, and fearing that at his death her husband would tamely resign the sovereignty to his elder brother, resolved to destroy both her father and her husband. Her fiendish spirit put into the heart of Lucius thoughts of crime which he had never entertained before. Lucius murdered his wife, and the younger Tullia her husband; and the survivors, without even the show of mourning, were straightway joined in unhallowed wedlock. Tullia now incessantly urged her husband to murder her father, and thus obtain the kingdom which he so ardently coveted. It was said that their design was hastened by the belief that Servius, in order to complete his legislation, entertained the thought of laying down his kingly power, and establishing the consular form of government. The patricians were no less alarmed at this scheme, as it would have had the effect of confirming for ever the hated laws of Servius. Their mutual hatred and fears united them closely together; and when the conspiracy was ripe, Tarquinius entered the forum arrayed in the kingly robes, seated himself in the royal chair in the senate-house, and ordered the senators to be summoned to him as their king. At the first news of the commotion, Servius hastened to the senate-house, and standing at the door-way, ordered Tarquinius to come down from the throne. Tarquinius sprang forward, seized the old man, and flung him down the stone steps. Covered with blood, the king was hastening home; but, before he reached it, he was overtaken by the servants of Tarquinius, and murdered. Tullia drove to the senate-house, and greeted her husband as king; but her transports of joy struck even him with horror. He bade her go home; and as she was returning, her charioteer pulled up, and pointed out the corpse of her father lying in his blood across the road. She commanded him to drive on; the blood of her father spirted over the carriage and on her dress;

and from that day forward the street bore the name of the *Vicus Sceleratus*, or Wicked Street. The body lay unburied, for Tarquinius said scoffingly, "Romulus too went without burial;" and this impious mockery is said to have given rise to his surname of Superbus (Liv. i. 46—48; Ov. *Fast.* vi. 581, foll.). Servius had reigned forty-four years. His memory was long cherished by the plebeians, and his birth-day was celebrated on the nones of every month, for it was remembered that he was born on the nones of some month, but the month itself had become a matter of uncertainty. At a later time, when the oppressions of the patricians became more and more intolerable, the senate found it necessary to forbid the markets to be holden on the nones, lest the people should attempt an insurrection to restore the laws of their martyred monarch. (Macrob. *Sat.* i. 13.)

The Roman traditions, as we have seen, were unanimous in making Servius Tullius of Latin origin. He is universally stated to have been the son of a native of Corniculum, which was a Latin town; and Niebuhr, in his Lectures, supposes that he may have been the offspring of a marriage between one of the Luceres and a woman of Corniculum, previously to the establishment of the connubium, and that this may be the foundation of the story of his descent. His name Tullius also indicates a Latin origin, since the Tullii are expressly mentioned as one of the Alban gentes which were received into the Latin state in the reign of Tullus Hostilius. (Liv. i. 30.) His institutions, likewise, bear all the traces of a Latin character. But the Etruscan tradition about this king was entirely different, and made him a native of Etruria. This Etruscan tradition was related by the emperor Claudius, in a speech which he made upon the admission of some Lugdunensian Gauls into the senate; and the fragments of which are still preserved on two tables discovered at Lyons in the sixteenth century, and since the time of Lipsius have been printed in most editions of Tacitus. In this speech Claudius says "that, according to the Tuscans, Servius was the faithful companion of Caeles Vibenna, and shared all his fortunes: that at last being overpowered by a variety of disasters, he quitted Etruria with the remains of the army which had served under Caeles, went to Rome, and occupied the Caelian Hill, calling it so after his former commander: that he exchanged his Tuscan name *Mastarna* for the Roman one of Servius Tullius, obtained the kingly power, and wielded it to the great good of the state." This Caeles Vibenna was well known to the Roman writers, according to whom he came himself to Rome, though the statements in whose reign he came differed greatly. All accounts, however, represent him as a leader of an army raised by himself, and not belonging to any state, and as coming to Rome by the invitation of the Roman kings, to assist them. [CAELES.] There can be no question that the emperor Claudius drew his account from Etruscan annals; and there is no reason for disbelieving that Caeles Vibenna and Mastarna are historical personages, for, as Niebuhr observes, Caeles is too frequently and too distinctly mentioned to be fabulous, and his Etruscan name cannot have been invented by the Romans. The value of the tradition about Mastarna would very much depend upon the date of the Etruscan authorities, from whom Claudius derived his account; but on this point we are entirely in the dark. Niebuhr, in the first edition of his history, inclined strongly to the opinion that Rome was of Etruscan origin, and in his lectures, delivered in the year 1826, he adopted the Etruscan tradition respecting the origin of Servius Tullius, on the ground "that Etruscan literature is so decidedly more ancient than that of the Romans, that he did not hesitate to give preference to the traditions of the former." (*Lectures*, p. 84.) In the second edition of his history, however, Niebuhr so completely abandoned his former idea of the Etruscan origin of Rome, that he would not even admit the Etruscan origin of the Luceres, a point in which most subsequent scholars dissent from him; and in his Lectures of the year 1828, he strongly maintains the Latin origin of Servius Tullius, and asserts his belief that "Etruscan literature is mostly assigned to too early a period, and that to the time from the Hannibalian war down to the time of Sulla, a period of somewhat more than a century, most of the literary productions of the Etruscans must be referred." (*Lectures*, p. 125.) But the fact is that whether we are to follow the Etruscan or the Roman tradition about Servius is one of those points on which no certainty can be by any possibility obtained. So much seems clear, that Servius usurped the throne: he seized the royalty upon the murder of the former king, without being elected by the senate and the comitia, and he introduced great constitutional changes, apparently to strengthen his power against a powerful faction in the state. It is equally clear that his reign came to a violent end: he was dethroned and murdered by the descendants of the previous king, in league with his enemies in the state, who sought to recover the power of which they had been dispossessed. Now if we are right in our supposition that Tarquinius Priscus and Tarquinius Superbus were both of Etruscan origin, and represent an Etruscan sovereignty at Rome [TARQUINIUS], it seems to follow that the reign of Servius Tullius represents a successful attempt of the Latins to recover their independence, or in any case the sovereignty of an Etruscan people different from the one to which the Tarquins belonged. Further than this we cannot go; and it seems to us impossible to determine which supposition has the greatest preponderance of evidence in its favour. K. O. Müller adopted the latter supposition. He believed that the Etruscan town of Tarquinii was at the head of the twelve cities of Etruria at this time, that it conquered Rome, and that the reign of Tarquinius Priscus represents the supremacy of the state of Tarquinii at Rome. He further supposed that the supremacy of Tarquinii may not have been universally acknowledged throughout Etruria, and that the army of Caeles and of his lieutenant Mastarna perhaps belonged to the town of Volsinii, which wished to maintain its independence against Tarquinii; that it was with the remains of this army that Mastarna eventually conquered Rome, and thus destroyed the dominion of Tarquinii in that city. (Müller, *Etrusker*, vol. i. p. 121.)

CONSTITUTION OF SERVIUS TULLIUS.

The most important event connected with the reign of Servius Tullius is the new constitution which he gave to the Roman state. The details of this constitution are stated in different articles in the *Dictionary of Antiquities*, and it is therefore only necessary to give here a general outline, which the

reader can fill up by references to the work just mentioned. The two main objects of the constitution of Servius were to give the plebs political independence, and to assign to property that influence in the state which had previously belonged to birth exclusively; and it cannot be questioned that the military and financial objects, which he secured by the changes he introduced, were regarded by him as of secondary importance. In order to carry his purpose into effect Servius made a two-fold division of the Roman people, one territorial, and the other according to property. He first divided the whole Roman territory into *Regiones*, and the inhabitants into *Tribus*, the people of each region forming a tribe. The city was divided into four regions or tribes, and the country around into twenty-six regions or tribes, so that the entire number of *Tribus Urbanae* and *Tribus Rusticae*, as they were respectively called, amounted to thirty. (Liv. i. 43; Dionys. iv. 14, 15.) Livy does not mention the number of the country tribes in his account of the Servian constitution, and we are indebted to Fabius Pictor, the oldest of the Roman annalists (Dionys. *l. c.*), and to Varro (ap. Non. p. 43), for the number of twenty-six. Moreover Livy, when he speaks of the whole number of the tribes in B. C. 495, says that they were made twenty-one in that year. (Liv. ii. 21; comp. Dionys. vii. 64.) Hence the statements of Fabius Pictor and Varro might appear to be doubtful. But in the first place their account has the greatest internal probability, since the number thirty plays such an important part in the Roman constitution, and the thirty tribes would thus correspond to the thirty curiae; and in the second place Niebuhr has called attention to the fact that in the war with Porsena, Rome lost a considerable part of her territory, and thus the number of her tribes would naturally be reduced. When, however, Niebuhr proceeds to say that the tribes were reduced in the war with Porsena from thirty to twenty, because it was the ancient practice in Italy to deprive a conquered nation of a third part of its territory, he seems to have forgotten, as Becker has remarked, that the four city tribes could not have been taken into account in such a forfeiture, and that consequently a third part of the territory would not have been ten tribes. Into this question, however, it is unnecessary further to enter. The conquest of Porsena had undoubtedly broken up the whole Servian system; and thus it was all the easier to form a new tribe in B. C. 504, when the gens Claudia migrated to Rome. (Liv. ii. 16.) It would appear that an entirely new distribution of the tribes became necessary, and this was probably carried into effect in B. C. 495, soon after the battle of the lake of Regillus. In fact the words of Livy (ii. 21) already referred to state as much, for he does not say that before this year there were twenty tribes, or that the twenty-first was then added for the first time, but simply that twenty-one tribes were then formed (*Romae tribus una et viginti factae*). The subsequent increase in the number of the tribes, till they reached that of thirty-five, is related in the *Dictionary of Antiquities* (*s. v. Tribus*). But to return from this digression to the Servian constitution. Each tribe was an organised body, with a magistrate at its head, called Φυλάρχος by Dionysius (iv. 14), and *Curator Tribus* by Varro (*L. L.* vi. 86), whose principal duty appears to have consisted in keeping a register of the inhabitants in each *regio*, and of their property, for purposes of taxation, and for levying the troops for the armies. Further, each country tribe or *regio* was divided into a certain number of *Pagi*, a name which had been given to the divisions of the Roman territory as early as the reign of Numa (Dionys. ii. 76); and each *Pagus* also formed an organised body, with a *Magister Pagi* at its head, who kept a register of the names and of the property of all persons in the pagus, raised the taxes, and summoned the people, when necessary, to war. Each pagus had its own sacred rites and common sanctuary, connected with which was a yearly festival called *Paganalia*, at which all the Pagani took part. Dionysius says that the Pagi were fortified places, established by Servius Tullius, to which the country people might retreat in case of an hostile inroad; but this is scarcely correct, for even if Servius Tullius established such fortified places, it is evident that the word was used to indicate a local division, and must have been given to the country adjoining the fortified place as well as to the fortified place itself. (Dionys. iv. 15; Varr. *L. L.* vi. 24, 26; Macrob. *Saturn.* i. 16; Ov. *Fast.* i. 669; *Dict. of Antiq. s. v. Pagi.*) As the country tribes were divided into Pagi, so were the city tribes divided into *Vici*, with a *Magister Vici* at the head of each, who performed duties analogous to those of the Magister Pagi. The Vici in like manner had their own religious rites and sanctuaries, which were erected at spots where two or more ways met (*in compitis*); and consequently their festival, corresponding to the Paganalia, was called *Compitalia*. (Dionys. iv. 14; *Dict. of Antiq. s. vv. Vicus* and *Compitalia.*)

The main object which Servius had in view in the institution of the tribes was to give an organisation to the plebeians, of which they had been entirely destitute before; but whether the patricians were included in the tribes or not, is a subject of great difficulty, and has given rise to great difference of opinion among modern scholars, some regarding the division into tribes as a local division of the whole Roman people, and consequently of patricians and their clients as well as of plebeians, while others look upon it as simply an organisation of the second order. The undoubted object of Servius Tullius in the institution of the tribes led Niebuhr to maintain that the patricians could not possibly have belonged to the tribes originally; but as we find them in the tribes at a later period (Liv. iv. 24, v. 30, 32), he supposed that they were admitted into them by the legislation of the decemvirs. But probable as this might appear, all the evidence we possess goes the other way, and tends to show that the tribes were a local division of the whole Roman people. In the first place, if Servius had created thirty local tribes for the plebs alone, from which the patricians were excluded, it is not easy to see why the three ancient tribes of the Ramnes, Tities, and Luceres, should not have continued in existence. This we know was not the case; for it is certain, that the three ancient tribes disappear from the time of the Servian constitution, and that their names alone were retained by the Equites, and that henceforward we read only of the division of the patricians into thirty curiae: indeed it is expressly said that the φυλαὶ γενικαὶ were abolished by Servius, and that the φυλαὶ τοπικαὶ were established in their place. (Dionys. iv. 14.) Secondly, it is certain that all the tribes of the

year B. C. 495, with the exception of the Crustumina, take their names from patrician gentes. Thirdly, the establishment of the Claudian tribe, consisting as it did mainly of the patrician Claudia gens, is almost of itself sufficient to prove that patricians were included in the Servian tribes. Niebuhr lays great stress upon the fact that in no instance do we find the patricians voting in the *Comitia Tributa* before the time of the decemvirs; but as Becker very justly remarks, this does not prove any thing, as we have no reason for supposing that the Comitia Tributa were established by Servius along with the tribes. Such an assembly would have had no meaning in the Servian constitution, and would have been opposed to its first principles. The Comitia Tributa were called into existence, when the plebs began to struggle after independence, and had tribunes of their own at their head; and it is certainly improbable that patricians should have been allowed to vote in assemblies summoned by plebeian magistrates to promote the interests of the plebs. The Comitia Tributa must not therefore be regarded as assemblies of the tribes, as Becker has justly remarked, but as assemblies of the plebeians, who voted according to tribes, as their natural divisions. Hence as the same writer observes, we see the full force of the expression in the Leges Valeria Horatia, Publilia and Hortensia: "quod *tributim plebes* jussisset."

The tribes therefore were an organisation of the whole Roman people, patricians as well as plebeians, according to their local divisions; but they were instituted, as we have already remarked, for the benefit of the plebeians, who had not, like the patricians, possessed previously any political organisation. At the same time, though the institution of the tribes gave the plebeians a political organisation, it conferred upon them no political power, no right to take any part in the management of public affairs or in the elections. These rights, however, were bestowed upon them by another institution of Servius Tullius, which was entirely distinct from and had no connection with the thirty tribes. He made a new division of the whole Roman people into *Classes* according to the amount of their property, and he so arranged these classes that the wealthiest persons, whether patricians or plebeians, should possess the chief power and influence. In order to ascertain the property of each citizen, he instituted the *Census*, which was a register of Roman citizens and their property, and enacted that it should be taken anew from time to time. Under the republic it was taken afresh, as is well known, every five years. Lists of the citizens were made out by the *curator tribus* or magistrate of each tribe, and each citizen had to state upon oath the amount and value of his property. According to the returns thus obtained a division of the citizens was made, which determined the tax (*tributum*), which each citizen was to pay, the kind of military service he was to perform, and the position he was to occupy in the popular assembly. The whole arrangement was of a military character. The people assembled in the Campus as an army (*exercitus*, or, according to the more ancient expression, *classis*), and was therefore divided into two parts, the cavalry (*equites*), and infantry (*pedites*). The infantry was divided into five *Classes*. The first class contained all those persons whose property amounted at least to 100,000 asses: the second class those who had at least 75,000 asses: the third those who had at least 50,000 asses: the fourth those who had at least 25,000 asses: and the fifth those who had at least 10,000 asses, according to Böckh's probable conjecture, for Dionysius makes the sum necessary for admission to this class 12,500 asses (12½ minae) and Livy 11,000 asses. It must be recollected, however, that these numbers are not the ancient ones, when the as was a pound weight of copper, but those of the sixth century of the city. The original numbers were probably 20,000, 15,000, 10,000, 5000, and 2000 asses respectively, which were increased fivefold, when the as was coined so much lighter. (Böckh, *Metrologische Untersuchungen*, c. xxix.) Further, for military purposes each of the five classes was divided into elder (*Seniores*) and younger (*Juniores*) men: the former consisting of men from the age of 46 to 60, the latter of men from the age of 17 to 45. It was from the Juniores that the armies of the state were levied: the Seniores were not obliged to serve in the field, and could only be called upon to defend the city. Moreover, all the soldiers had to find their own arms and armour; but it was so arranged that the expense of the equipment should be in proportion to the wealth of each class.

Servius however did not make this arrangement of the people for military purposes alone. He had another and more important object in view, namely, the creation of a new national assembly, which was to possess the powers formerly exercised by the Comitia curiata, and thus become the sovereign assembly in the state. For this purpose he divided each *classis* into a certain number of *centuriae*, each of which counted as one vote. But in accordance with the great principle of his constitution, which, as has been several times remarked, was to give the preponderance of power to wealth, a century was not made of a fixed number of men; but the first or richest class contained a far greater number of centuries than any of the other classes, although they must at the same time have contained a much smaller number of men. Thus the first class contained 80 centuries, the second 20, the third 20, the fourth 20, and the fifth 30, in all 170. One half of the centuries consisted of Seniores, and the other half of Juniores; by which an advantage was given to age and experience over youth and rashness, for the Seniores, though possessing an equal number of votes, must of course have been very inferior in number to the Juniores. Besides these 170 centuries of the classes, Servius formed five other centuries, admission into which did not depend upon the census. Of these the smiths and carpenters (*fabri*) formed two centuries, and the horn-blowers and trumpeters (*cornicines* and *tubicines*) two other centuries: these four centuries voted with the classes, but Livy and Dionysius give a different statement as to which of the classes they voted with. The other century not belonging to the classes, and erroneously called the sixth class by Dionysius, comprised all those persons whose property did not amount to that of the fifth class. This century, however, consisted of three subdivisions according to the amount of their property, called respectively the *accensi velati*, the *proletarii* and *capite censi*: the *accensi velati* were those whose property was at least 1500 asses, or originally 300 asses, and they served as supernumeraries in the army without arms, but ready to

take the arms and places of such as might fall in battle: the *proletarii* were those who had at least 375 asses, or originally 75 asses, and they were sometimes armed in pressing danger at the public expense: while the *capite censi* were all those whose property was less than the sum last mentioned, and they were never called upon to serve till the time of Marius. Thus the infantrv or *Pedites* contained in all 175 centuries.

The cavalry or Equites were divided by Servius Tullius into 18 centuries, which did not comprise Seniores or Juniores, but consisted only of men below the age of forty-six. The early history and arrangement of the Equites have given rise to much discussion among modern scholars, into which we cannot enter here. (See *Dict. of Antiq. s. v. Equites.*) It is sufficient for our present purpose to state that Tarquinius Priscus had divided each of the three ancient centuries of equites into two troops, called respectively the first (*priores*) and second (*posteriores*) Ramnes, Tities, and Luceres. These three double centuries Servius Tullius formed into six new centuries, usually called the *sex suffragia*: and as they were merely a new organisation of the old body, they must have consisted exclusively of patricians. Besides these six centuries, Servius formed twelve others, taken from the richest and most distinguished families in the state, plebeian as well as patrician. There can be little question that a certain amount of property was necessary for admission to all the equestrian centuries, as well in consequence of the timocratic principle of this part of the Servian constitution, as on account of the express statement of Dionysius (iv. 18) that the equites were chosen by Servius out of the richest and most illustrious families, and of Cicero (*de Rep.* ii. 22) that they were of the highest census (*censu maximo*). Neither of these writers nor Livy mentions the property which was necessary to entitle a person to a place among the equites; but as we know that the equestrian census in the later times of the republic was four times the amount of that of the first class, it is probable that the same census was established by Servius Tullius. Niebuhr indeed supposed that the *sex suffragia* comprised *all* the patricians, independent of the property they possessed; but this supposition is, independent of other considerations, disproved by the fact, that we have express mention of a patrician, L. Tarquitius, who was compelled on account of his poverty to serve on foot.

The 175 centuries of pedites and the 18 of equites thus made a total of 193 centuries. Of these, 97 formed a majority of votes in the assembly. Although all the Roman citizens had a vote in this assembly, which was called the *Comitia Centuriata*, from the voting by centuries, it will be seen at once that the poorer classes had not much influence in the assembly; for the 18 centuries of the equites and the 80 centuries of the first class, voted first; and if they could come to an agreement upon any measure, they possessed at once a majority, and there was no occasion to call upon the centuries of the other classes to vote at all. This was the great object of the institution, which was to give the power to wealth, and not either to birth or to numbers.

The preceding account of the centuries has been taken from Livy (i. 43) and Dionysius (iv. 16, foll.), who agree in all the main points. The account of Cicero (*de Re Publ.* ii. 22) cannot be reconciled with that of Livy and Dionysius, and owing to the corruptions of the text it is hopeless to make the attempt. The few discrepancies between Livy and Dionysius will be seen by the following table, taken from Becker, by which the reader will also perceive more clearly the census of each class, the number of centuries or votes which each contained, and the order in which they voted.

Livy.		Dionysius.	
Equites.—Centuriae	18	Equites.—Centuriae	18
I. Classis.—Census 100,000 asses.		I. Classis.—Census 100 minae.	
Centuriae Seniorum	40	Centuriae Seniorum	40
Centuriae Juniorum	40	Centuriae Juniorum	40
Centuriae Fabrum	2		
II. Classis.—Census 75,000 asses.		II. Classis.—Census 75 minae.	
Centuriae Seniorum	10	Centuriae Seniorum	10
Centuriae Juniorum	10	Centuriae Juniorum	10
		Centuriae Fabrum	2
III. Classis.—Census 50,000 asses.		III. Classis.—Census 50 minae.	
Centuriae Seniorum	10	Centuriae Seniorum	10
Centuriae Juniorum	10	Centuriae Juniorum	10
IV. Classis.—Census 25,000 asses.		IV. Classis.—Census 25 minae.	
Centuriae Seniorum	10	Centuriae Seniorum	10
Centuriae Juniorum	10	Centuriae Juniorum	10
		Centuriae cornic. et tubic.	2
V. Classis.—Census 11,000 asses.		V. Classis.—Census 12½ minae.	
Centuriae Seniorum	15	Centuriae Seniorum	15
Centuriae Juniorum	15	Centuriae Juniorum	15
Centuriae accensorum, cornicinum, tubicinum	3		
Centuria capite censorum	1	VI. Classis.	
		Centuria capite censorum	1
Sum total of the Centuriae	194	Sum total of the Centuriae	193

There can be little doubt that the number in Dionysius is the correct one. According to Livy's number cases might have arisen in which it was impossible to obtain a majority, as ninety-seven might have voted for a measure and ninety-seven against it. Moreover, Cicero (*de Rep.* ii. 22) describes ninety-six as the minority. The other discrepancies between Livy and Dionysius are of no great importance, and need not be discussed further in this place.

The Assembly of the Centuries, or *Comitia Centuriata*, was made by Servius, as we have already remarked, the sovereign assembly of the nation, and it accordingly stept into the place formerly occupied by the Comitia Curiata. Servius transferred to it from the latter assembly the right of electing kings and the higher magistrates, of enacting and repealing laws, and of deciding upon war, and jurisdiction in cases of appeal from the sentence of a judge. He did not, however, abolish the Comitia Curiata, but on the contrary he allowed them very great power and influence in the state. He not only permitted them to retain the exercise of such rights as affected their own corporations, but he enacted that no vote of the Comitia Centuriata should be valid till it had received the sanction of the Comitia Curiata. This sanction of the Curiae is often expressed by the words *patrum auctoritas* or *patres auctores facti*, in which phrase *patres* mean the *patricii*. In course of time the sanction of the Curiae was abolished, or at least became a mere matter of form; but the successive steps by which this was accomplished do not belong to the present inquiry, and are related elsewhere. (*Dict. of Antiq. s. vv. Auctor, Comitia*, p. 333, a, *Plebs*, 2d ed.)

Although Servius gave the plebeians political rights and recognised them as the second order of the Roman people, it must not be supposed that he placed them on a footing of equality with the patricians. From the time of Servius they were *cives*, they had the *jus civitatis*, but not in its full extent. The *jus civitatis* included both the *jus publicum* and the *jus privatum*; but of each of these rights they possessed only a portion. Of the *jus publicum* Servius gave to them only the *jus suffragii*, or right of voting in the comitia centuriata, but not the *jus honorum*, or eligibility to the public offices of the state. Of the *jus privatum* Servius conferred upon them only the *commercium*, by virtue of which they could become owners of land and could appear before the courts without the mediation of a patronus, but he did not grant to them the *connubium*, or right of marriage with the patricians. Moreover, they had no claim to the use of the public land, the *possessio* of which continued to be confined to the patricians, although the conquered lands were won by the blood of the second order as well as of the first; but, as some compensation for this injustice, Servius is said to have given to the poor plebeians small portions of the public land in full ownership. (Dionys. iv. 9, 10, 13; Liv. i. 46; Zonar. vii. 9.)

The laws of Servius Tullius are said to have been committed to writing, and were known under the name of the *Commentarii Servii Tullii*. Dionysius says (iv. 13) that he regulated the commercium between the two orders by about fifty laws; but the commentaries of Servius Tullius, which are cited by later writers, such as Verrius Flaccus, can only have contained the substance of the laws ascribed to him; since the original laws, if they were ever committed to writing, must long since have perished. (Niebuhr, *Hist. of Rome*, vol. i. p. 249.)

The principal modern writers who have treated of the Servian constitution are: Niebuhr, *Hist. of Rome*, vol. i. p. 398, foll.; Göttling, *Geschichte der Römischen Staatsverfassung*, p. 230, foll.; Gerlach, *Die Verfassung d. Servius in ihrer Entwickelung*, Basel, 1837; Huschke, *Die Verfassung d. Kön. Serv. Tull.*, Heidelberg, 1838; Peter, *Epochen d. Verfassungsgesch. der Römisch. Republ.*, Leigzig, 1841; Walter, *Gesch. d. Römisch. Rechts*, p. 31, foll., 2nd ed.; Becker, *Handbuch d. Römisch. Alterthümer*, vol. ii. pt. i. p. 164, foll.

TU'LLIUS TIRO. [TIRO.]

TU'LLIUS VALENTI'NUS. [VALENTINUS.]

TULLUS, A'TTIUS. [TULLIUS, ATTIUS.]

TULLUS, CALVI'SIUS. 1. C., consul with A. Cornelius Palma in A. D. 109 (Fasti).

2. P., consul suffectus in A. D. 110.

TULLUS, CLOE'LIUS or CLUI'LIUS. [CLOELIUS TULLUS.]

TULLUS HOSTI'LIUS. [HOSTILIUS.]

TULLUS, M. MAECI'LIUS, a triumvir of the mint under Augustus, known only from coins, a specimen of which is annexed. On the obverse is the head of Augustus with CAESAR AVGVST. PONT. MAX. TRIBVNIC. POT., and on the reverse M. MAECILIVS TVLLVS IIIVIR A. A. A. F. F. (Eckhel, vol. v. p. 240.)

COIN OF M. MAECILIUS TULLUS.

TULLUS, VOLCA'TIUS. 1. L. VOLCATIUS TULLUS, consul B. C. 66 with M'. Aemilius Lepidus. He is mentioned by Cicero in his oration for Plancius (c. 21) as one of those distinguished men who had failed when a candidate for the aedileship, but who afterwards obtained the highest honours of the state. Volcatius did not take a prominent part in public affairs, and appears to have been a man of moderate opinions, and fond of quiet. He approved of Cicero's proceedings in his consulship, and spoke in the debate in the senate on the punishment of the Catilinarian conspirators. In the discussion in B. C. 56, respecting the restoration of Ptolemy Auletes to his kingdom, he was in favour of intrusting this important commission to Pompey, who had lately returned from the East. In B. C. 54 he was one of the consulars who supported M. Scaurus, when he was brought to trial in this year. On the breaking out of the civil war, in B. C. 49, he resolved to take no part in the struggle, but remained quietly in Italy all the time. He is spoken of by Cicero in B. C. 46 as an enemy of M. Marcellus, when the latter was pardoned by Caesar. (Cic. *in Cat.* i. 6, *ad Att.* xii. 21, *Philipp.* ii. 5, *ad Fam.* i. 1, 2, 4, *ad Q. Fr.* ii.

1; Ascon. *in Scaur.* p. 28, ed. Orelli; Cic. *ad Att.* vii. 3, 8, 9, viii. 15, ix. 10, 19, x. 3, *ad Fam.* iv. 4. § 4.)

2. C. VOLCATIUS TULLUS, probably a son of No. 1, since Cicero says that L. Tullus and Serv. Sulpicius had sent their sons to fight against Pompey. (Cic. *ad Att.* x. 3.) C. Tullus fought under Caesar in the Gallic war, and likewise distinguished himself at the siege of Dyrrhachium in B. C. 48. (Caes. *B. G.* vi. 29, *B. C.* iii. 52.)

3. L. VOLCATIUS TULLUS, son of No. 1, was praetor urbanus in B. C. 46, and consul with Octavian in B. C. 33. (Cic. *ad Fam.* xiii. 41; Dion Cass. xlix. 43; Appian, *Illyr.* 27.)

TURA'NIUS. [TURRANIUS.]

TURBO, a gladiator of small stature but great courage. (Hor. *Sat.* ii. 3. 310, with the Schol.)

TU'RCIUS RUFUS APRONIA'NUS ASTE'RIUS. [ASTERIUS.]

TURBO, MA'RCIUS LIVIA'NUS, a distinguished general under Trajan and Hadrian. He was sent by the former emperor in A. D. 115 to Egypt to suppress the insurrection of the Jews at Cyrene, which he effected without much difficulty. On the accession of Hadrian (A. D. 117), with whom he had lived on intimate terms during the life-time of Trajan, he was raised to offices of higher honour and trust. He was first sent into Mauritania to quiet the disturbances in that province which were supposed to have been excited by Q. Lusius Quietus [QUIETUS], and he was afterwards appointed to the government of Pannonia and Dacia with the title of Egyptian Praefect, that he might possess greater weight and influence. Subsequently he was summoned to Rome, and raised to the important dignity of Praefectus Praetorio in place of Attianus. In the discharge of the duties of this office, he was most assiduous; but nevertheless, like all the other friends of Hadrian, was at length treated with ingratitude by the emperor. Turbo was fifty years of age at the time of his death, as we learn from an inscription on his tomb. (Euseb. *H. E.* iv. 2; Spart. *Hadr.* 4—9, 15; Dion Cass. lxix. 18; Gruter, p. 437. 1.)

TURDUS, C. PAPI'RIUS, tribune of the plebs, B. C. 178. (Liv. xli. 6.) This is the only person of this family mentioned. Cicero speaks of the Turdi as a plebeian family of the Papiria gens (*ad Fam.* ix. 21. § 3).

TU'RIA, the wife of Q. Lucretius Vespillo, concealed her husband when he was proscribed by the triumvirs in B. C. 43. (Val. Max. vi. 7. § 2; Appian, *B. C.* iv. 44.) [VESPILLO.]

TURI'BIUS, a Spanish bishop, a bitter enemy and persecutor of the Priscillianists. About the year A. D. 447, before he was elevated to the episcopal dignity, he published a letter still extant, entitled *Epistola de non recipiendis in auctoritatem Fidei apocryphis Scripturis, et de secta Priscillianistarum*, addressed to his friends Idacius and Ceponius. A letter to Pope Leo the Great, and various tracts connected with the controversy, have perished.

The Epistle to Idacius and Ceponius was first printed by Ambrosius de Morales, in his Historia Hispaniae, lib. xi. 26, and will be found in the editions of the works of Leo by Quesnell and by the brothers Ballerini, inserted immediately after the letter of Leo to Turibius, which is numbered xv. (Schoenemann, *Biblioth. Patrum Latt.* vol. ii. § 51; Baehr, *Geschichte der Röm. Litterat.* Suppl. Band. 2te Abtheil. § 167.) [W. R.]

TU'RIUS. 1. L. TURIUS, was accused by Cn. Gellius and defended by Cato the Censor. (Gell. xiv. 2.) As nothing is known respecting either this L. Turius or Cn. Gellius, a wide field is opened for learned trifling. The different conjectures started are given by Meyer. (*Orator. Roman. Fragm.* p. 140, foll., 2nd ed.)

2. L. TURIUS, characterized by Cicero as an orator of small talent but great diligence, failed in obtaining the consulship only by a few centuries. (Cic. *Brut.* 67.) This Turius can hardly be the same person as the preceding, as he is mentioned by Cicero with M. Piso, P. Murena, C. Censorinus, C. Macer, C. Piso, and L. Torquatus, all of whom were the contemporaries of Cicero.

3. Q. TURIUS, a *negotiator* or money-lender in the province of Africa, where he died. Cicero wrote to Q. Cornificius in B. C. 44, begging him to support the validity of the will of Turius against the attempts of his freedman Turius Eros. (Cic. *ad Fam.* xii. 26.)

4. TURIUS, a corrupt judge in the time of Horace. (Hor. *Sat.* ii. 1. 49.)

TURNUS (*Τύρνος*), a son of Daunus and Venilia, and king of the Rutulians at the time of the arrival of Aeneas in Italy. (Virg. *Aen.* x. 76, 616.) He was a brother of Juturna and related to Amata, the wife of king Latinus. (xii. 138.) Alecto, by the command of Hera, stirred him up to fight against Aeneas after his landing in Italy. (vii. 408, &c.) He appears in the Aeneid as a brave warrior, but in the end he fell by the hand of the victorious Aeneas (xii. 926, &c.). Livy (i. 2) and Dionysius also mention him as king of the Rutulians, who allied himself with the Etruscans against the Latins, consisting of Aborigenes and Trojans. The Rutulians according to their account indeed were defeated, but Aeneas fell. (Comp. AENEAS.) [L. S.]

TURNUS, a Roman satyric poet. According to the old scholiast upon Juvenal, who quotes two lines from one of his pieces, he was a native of Aurunca, of servile extraction (*libertini generis*), the brother of Scaeva Memor the tragedian, and rose to honour and power at court under the Flavian dynasty. He is mentioned in terms of high praise by Martial, by Rutilius, and by Sidonius Apollinaris. We possess thirty hexameters, forming a portion of, apparently, a long satyric poem, the subject being an enumeration of the crimes and abominations which characterised the reign of Nero. This fragment was first published from a MS. by J. L. G. de Balzac in his "Entretiens" (12mo. Amst. 1663), was copied by Burmann into his "Anthologia Latina" (vi. 94, or No. 190, ed. Meyer), and by Wernsdorf, into his Poetae Latini Minores (vol. iii. p. lvii. p. 77). The latter employs some arguments which, to a certain extent, bear out his conjecture that the piece ought to be ascribed to Turnus; but the evidence is of a very indirect and uncertain description. (Vet. Schol. *in Juv.* i. 20, 71; Martial, vii. 97, xi. 10; Rutil. Numat. i. 599; Sidon. Apollin. *Carm.* ix. 267; F. A. Wolf, *Vorlesungen über Röm. Litt.* p. 231; Zumpt, *ad Rutil. Numat. l. c.*) [W. R.]

TURNUS (*Τοῦρνος*), a statuary, known only by the single passage in which Tatian mentions his statue of the courtezan Laïs. (*Orat. ad Graec.* 55, p. 121, ed. Worth: *Λαὶς ἐπόρνευσε, καὶ ὁ*

Τοῦρνος αὐτὴν ὑπόμνημα τῆς πορνείας ἐποίησεν.) [P. S.]

TURNUS HERDO'NIUS. [HERDONIUS.]

TURPI'LIA, left P. Silius one of her heirs. The interpretation of her will gave rise to much controversy. (Cic. *ad Fam.* vii. 21.) [SILIUS, No. 4.]

TURPILIA'NUS, PETRO'NIUS. 1. P. PETRONIUS TURPILIANUS, triumvir of the mint under Augustus, whose name occurs on a great variety of coins, seven of which are given below. The first has on the obverse the head of Augustus, and on the reverse the virgin Tarpeia overwhelmed by the shields cast upon her, which subject has a reference to the Sabine origin of the Petronia gens. The next three coins relate to the Eastern glories of Augustus and the restitution of the Roman standards by the Parthians in B. C. 20. The second coin has on the obverse the head of the goddess Feronia, which likewise has reference to the Sabine origin of the gens, and on the reverse a kneeling Parthian offering a standard. The third coin has the same obverse, and on the reverse a man in a chariot drawn by two elephants, holding an olive branch in his hand, which subject probably has reference to the Indian embassy sent to Augustus in A. D. 20. The fourth coin has on the obverse the head of Libera, or perhaps of Bacchus, habited as a female, and on the reverse a kneeling figure of Armenia. The reverses of the next three coins are probably intended to celebrate the love of Augustus or Petronius for poetry. The fifth coin has on the obverse the head of Augustus, and on the reverse one of the Sirens, holding a trumpet in each hand. The sixth has the same obverse, and on the reverse Pegasus. The seventh has likewise on the obverse the head of Augustus, but struck at a different period, and on the reverse the sun and moon. (Eckhel, vol. v. p. 270, foll., vol. vi. p. 99.)

COINS OF P. PETRONIUS TURPILIANUS.

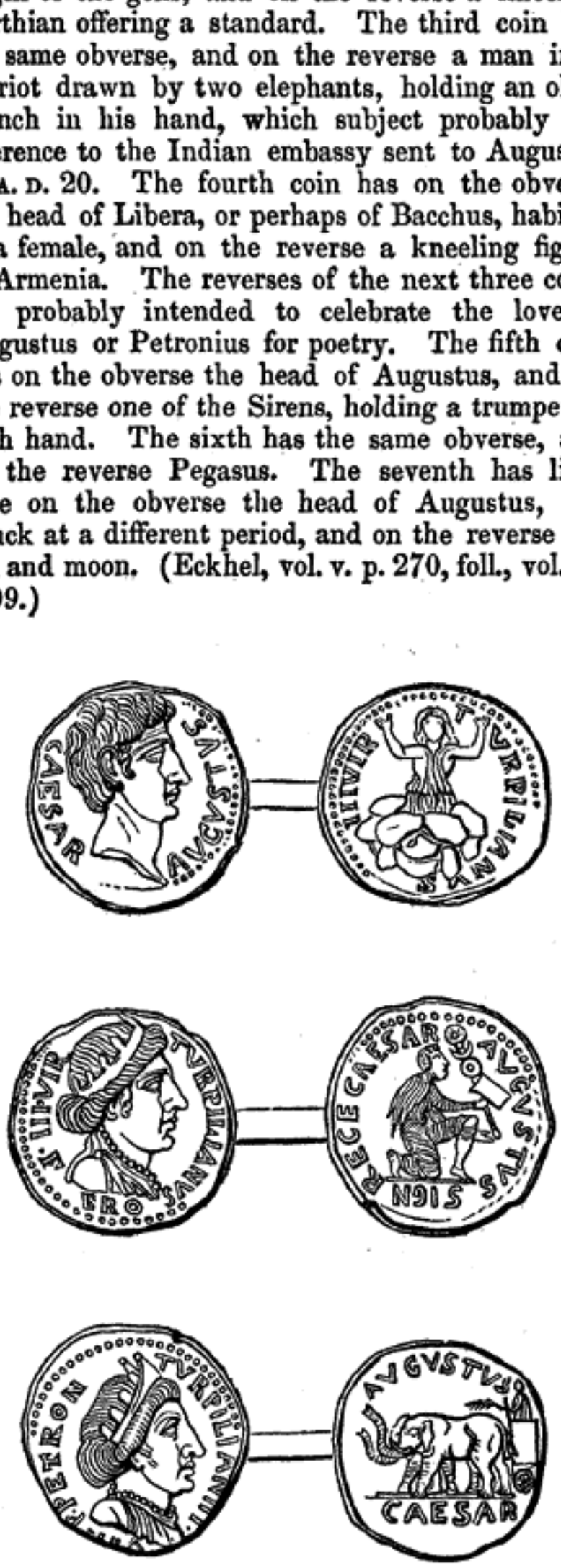

2. C. PETRONIUS TURPILIANUS, consul B. C. 61 with C. Caesonius Paetus, was sent by Nero towards the close of the year to succeed Suetonius Paulinus in the government of Britain. He did not undertake in this province any military enterprises, but covered, says Tacitus, idle inactivity with the honourable name of peace. Nevertheless he received the triumphal insignia in A. D. 65; but this honour and the friendship of Nero caused his ruin, for he was in consequence put to death by order of Galba at the commencement of his reign. (Tac. *Ann.* xiv. 29, 39, *Agr.* 16, *Ann.* xv. 72, *Hist.* i. 6, 37; Plut. *Galb.* 15.)

TURPI'LIUS LA'BEO, of Venice, a Roman knight, contemporary with Pliny, who mentions him as an exception to the low condition in life of the generality of Roman painters since Pacuvius. Another peculiarity was that he painted with his left hand. He was recently dead when Pliny wrote the passage in which he mentions him. There were some beautiful pictures by him at Verona. He may be placed about A. D. 60. (Plin. *H. N.* xxxv. 4. s. 7.) [P. S.]

TURPI'LIUS, SEXTUS, a Roman dramatist whose productions belonged to the department of *Comoedia Palliata*. The titles of thirteen or fourteen (*Acta*, *Boethuntes*, *Canephorus*, *Demetrius*, *Demiurgus*, *Epiclerus*, *Hetaera*, *Lemnii*, *Leucadia*,

Lindia, *Paraterusa*, *Philopator*, *Thrasyleon*, *Veliterna* (?) have been preserved, together with a few fragments which will be found collected in the *Poetarum Latii Scenicorum Fragmenta* of Bothe, vol. ii. p. 76. 8vo. Lips. 1834. Of the above, the *Thrasyleon* appears to have been taken from Menander, the *Demetrius* and the *Leucadia* from Alexis. According to Hieronymus, in the Eusebian Chronicle, Turpilius died, when very old, at Sinuessa in B. C. 101. He stands seventh in the scale of Volcatius Sedigitus. [SEDIGITUS.] [W.R.]

TURPI'LIUS SILA'NUS. [SILANUS.]

TU'RPIO, L. AMBI'VIUS, a very celebrated actor in the time of Terence, in most of whose plays he acted. (Didascaliae Terentianae; Cic. *de Sen.* 14; Tac. *Dial. de Orat.* 14; Symmach. *Ep.* i. 25, x. 2.)

TU'RPIO, ANTI'STIUS, fought in single combat Q. Pompeius Niger in the Spanish war in B. C. 45. (Auctor, *B. Hisp.* 25.)

TU'RPIO, NAE'VIUS. [NAEVIUS, No. 7.]

TURRA'NIUS or TURA'NIUS. 1. D. TURRANIUS NIGER, a friend of Varro, to whom the latter dedicated the second book of his work *De Re Rustica*. He was also a friend of Q. Cicero, whom he accompanied to Cilicia, when Quintus went there as the legatus of his brother Marcus. (Varr. *R. R.* ii. Praef.; Cic. *ad Att.* i. 6, vi. 9, vii. 1; in one of these passages the name is written *Turannius*.) He is perhaps the same as the writer Turranius Gracilis, quoted by the elder Pliny. [GRACILIS.]

2. M'. TURRANIUS, praetor B. C. 44, refused a province which was offered him by Antony, and is therefore called by Cicero "homo summa integritate atque innocentia." (Cic. *Phil.* iii. 10.)

3. TURRANIUS, a tragic poet mentioned by Ovid (*ex Pont.* iv. 16. 29).

4. C. TURRANIUS, praefectus annonae at the death of Augustus, A. D. 14, was one of the first to swear allegiance to Tiberius upon his accession. He continued to hold this office till the reign of Claudius, for he is spoken of as praefectus rei frumentariae in A. D. 48. (Tac. *Ann.* i. 7, xi. 31.)

5. TURRANIUS RUFINUS. [RUFINUS, No. 1.]

TURRIA'NUS, a Volscian of Fregellae, was an eminent statuary in clay, in the early Etruscan period, and the maker of a statue of Jupiter, which was dedicated by Tarquinius Priscus, and which was painted with vermilion on great festivals. This is according to the common text of Pliny (*H. N.* xxxv. 12. s. 45); but the reading is so very doubtful, and the critical discussion of it so complicated, with so very little hope of a satisfactory result, that we must be content to refer the reader to the following works, in which the question is treated at length. (Sillig's Pliny, *l. c.*, and Jan's Supplement; Sillig, *Catal. Artif.* Append. *s. v.*; Jan, in the *Jen. Litt. Zeitung*, 1838, p. 258; *Kunstblatt*, 1832, No. 49, 1833, No. 51; Müller, *Etrusker*, vol. ii. p. 246, and *Archäol. d. Kunst*, § 171, ed. Welcker.) [P. S.]

TURRI'NUS, CLO'DIUS, the name of two rhetoricians, father and son, spoken of with praise by the elder Seneca, who gives a short account of them. The elder by his eloquence obtained wealth and honour, and held an important public office in Spain. The son was an intimate friend of Seneca. (Senec. *Controv.* v. Praef. p. 333, ed. Bip., *Suas.* 2, *Contr.* 30—35.)

TURRI'NUS, MAMI'LIUS. 1. C. MAMILIUS Q. F. Q. N. TURRINUS, consul B. C. 239 with Q. Valerius Falto. (Fasti Capit.; Gell. xvii. 21, 43, where the reading is C. Manilius.)

2. Q. MAMILIUS TURRINUS, plebeian aedile B. C. 207 and praetor B. C. 206, obtained by lot the jurisdictio peregrina, but was sent by the senate into Gaul. (Liv. xxviii. 10.)

TURRUS or THURRUS, one of the most powerful of the Celtiberian chiefs conquered by Gracchus in B. C. 179, became a faithful ally of the Romans. (Liv. xl. 49.)

L. TURSE'LIUS, made M. Antonius his heir, disinheriting his own brother. (Cic. *Phil.* ii. 16.)

P. TURU'LIUS or TURU'LLIUS, one of Caesar's assassins, was quaestor of Cassius Longinus in B. C. 43, and received the command of the fleet which had been raised by Tillius Cimber in Bithynia. After the battle of Philippi, in B. C. 42, Turulius joined Cassius Parmensis, and subsequently took refuge with Antony, with whom he lived on intimate terms. In order to please Octavian, Turulius was surrendered to him by Antony after the battle of Actium, and was put to death by order of Octavian in the island of Cos that he might appear to offer satisfaction to Aesculapius, the trees of whose sacred grove he had previously cut down for the use of Antony's navy. (Cic. *ad Fam.* xii. 13; Appian, *B. C.* v. 2; Dion Cass. li. 8; Val. Max. i. 1. § 19.)

TURU'LLIUS CERIA'LIS, a primipilaris in A. D. 69. (Tac. *Hist.* ii. 22.)

TUSCE'NIUS, an obscure person, whom Q. Cicero compelled in B. C. 60 to disgorge some dishonest gains. (Cic. *ad Q. Fr.* i. 1. § 6, i. 2. § 2.)

TUSCIA'NUS (Τουσκιανός), of Lydia, a distinguished rhetorician in the fourth century of the Christian aera. (Eunap. *Jul.* p. 95, *Proaer.* p. 111; Suidas, *s. v.*)

TUSCI'LIUS NOMINA'TUS, an orator and a contemporary of the younger Pliny, who mentions him in his correspondence (*Ep.* v. 4, 14).

TUSCUS, C. AQUI'LLIUS, consul B. C. 487 with T. Sicinius Sabinus, carried on war against the Hernici, whom he defeated, and obtained in consequence an ovation or lesser triumph. (Fasti Capit.; Liv. ii. 40; Dionys. viii. 64, 65, 67.)

TUSCUS, CAECI'NA. [CAECINA, No. 8.]

TUSCUS, CLO'DIUS, to whom Asinius Capito wrote a letter, which is quoted by Gellius (v. 20).

TUSCUS, CORNE'LIUS, an historian, and described by Seneca as a man "quam improbi animi, tam infelicis ingenii," accused Mamercus Aemilius Scaurus of majestas in A. D. 34. (Senec. *Suas.* 2, sub fin.; Tac. *Ann.* vi. 29.)

TUSCUS, FABRI'CIUS, a Roman writer, of whom nothing is known except that he was used by Pliny in drawing up his Natural History (Index, lib. iii. foll.).

TUTELI'NA, an agricultural divinity among the Romans, or, perhaps, rather an attribute of Ops, by which she is described as the goddess protecting the fruits which have been brought in at the harvest time from the fields. Tutelina, Secia and Messia had three pillars with altars before them in the Circus. (August. *De Civ. Dei*, iv. 8; Macrob. *Sat.* i. 16; Plin. *H. N.* xviii. 2; Varro, *De Ling. Lat.* v. 74.) [L. S.]

TUTICA'NUS, a friend of Ovid, who addressed to him one of his extant epistles from Pontus (iv. 12). Tuticanus had made a free translation into

Latin verse of the *Odyssey*, or at least of a portion of it, to which Ovid refers in the lines: —

"Dignam Maeoniis Phaeacida condere chartis
Cum te Piërides perdocuere tuae."

Ovid likewise alludes to this poem in another passage ("Et qui Maeoniam Phaeacida vertit," *ex Pont.* iv. 16. 27), but without naming the author. (Wernsdorf, *Poët. Lat. Min.* vol. iv. pp. 584, 585.)

TU'TIA, mentioned in one of Cicero's letters (*ad Att.* xvi. 2), does not occur elsewhere, and is perhaps a false reading for Julia, and the same as the Julia spoken of *ad Att.* xv. 29.

TUTI'LIUS, a rhetorician, whose daughter Quintilian married. (Plin. *Ep.* vi. 32; Quintil. iii. 1. § 21, where Tutilius should be read instead of Rutilius.) [QUINTILIANUS, p. 635, a.]

L. TU'TIUS CEREA'LIS, consul under Trajan A. D. 106 with L. Ceionius Commodus Verus (Fasti). Pliny speaks of Tutius Cerealis a *consularis* in one of his letters (*Ep.* ii. 11); but as the letter was written in A. D. 99, it must refer to some other person of the same name, unless we suppose that the consul of the year 106 had held the same dignity previously.

TUTOR, JU'LIUS, a Treviran, who had been placed by Vitellius in a command on the left bank of the Rhine (A. D. 69), took part in the rebellion of CLASSICUS. After the murder of Vocula, he gained over the Roman soldiers at Colonia Agrippinensis and on the banks of the Upper Rhine to the oath *to the empire of Gaul*. He neglected to guard the Upper Rhine and the passes of the Alps against Cerealis; and, on the appearance of the Roman army he was deserted by a large body of his troops. He retired to Bingium, and was there defeated. After assisting Valentinus in his attempt to renew the war [VALENTINUS], he joined Civilis and Classicus, with whom he fled across the Rhine. [CIVILIS.] (Tac. *Hist.* iv. 55, 59, 70, v. 19—22). [P. S.]

TYCHE (Τύχη). 1. The personification of chance or luck, the Fortuna of the Romans, is called by Pindar (*Ol.* xii. init.) a daughter of Zeus the Liberator. She was represented with different attributes. With a rudder, she was conceived as the divinity guiding and conducting the affairs of the world, and in this respect she is called one of the Moerae (Paus. vii. 26. § 3; Pind. *Fragm.* 75, ed. Heyne); with a ball she represents the varying unsteadiness of fortune; with Plutos or the horn of Amalthea, she was the symbol of the plentiful gifts of fortune. (Artemid. ii. 37; comp. Müller, *Anc. Art and its Rem.* § 398.) Tyche was worshipped at Pharae in Messenia (Paus. iv. 30. § 2); at Smyrna, where her statue, the work of Bupalus, held with one hand a globe on her head, and in the other carried the horn of Amalthea (iv. 30. § 4); in the arx of Sicyon (ii. 7. § 5); at Aegeira in Achaia, where she was represented with the horn of Amalthea and a winged Eros by her side (vii. 26. § 3; comp. Plut. *De Fort. Rom.* 4; Arnob. *adv. Gent.* vi. 25); in Elis (Paus. vi. 25. § 4); at Thebes (ix. 16. § 1); at Lebadeia, together with ἀγαθὸς δαίμων (ix. 39. § 4); at Olympia (v. 15. § 4), and Athens. (Aelian, *V. H.* ix. 39; comp. FORTUNA.)

2. A nymph, one of the playmates of Persephone. (Hom. *Hymn. in Cer.* 421.)

3. One of the daughters of Oceanus. (Hes. *Theog.* 360.) [L. S.]

TY'CHICUS, Q. HATE'RIUS, an architect, who is mentioned in two extant inscriptions, from which it appears that he held the office of *redemptor operum* under the emperor Claudius, and that he constructed and adorned with marbles, at his own expense, a small temple of Hercules. (For the inscriptions themselves, see R. Rochette, *Lettre à M. Schorn*, pp. 420, 421, 2d ed.) [P. S.]

TY'CHIUS (Τυχίος). 1. Of Hyle, a mythical artificer, mentioned by Homer (who calls him σκυτοτόμων ὄχ' ἄριστος), as the maker of Ajax's shield of seven ox-hides, covered with a plate of brass. (*Il.* 219—223; Nonn. *Dionys.* xiii. 671.)

2. A maker of fictile vases, whose name is inscribed on the margin of one of the large vases found at Corneto, in the following form: TV+IOS EΓOESEN. (Gerhard, *Rapport Volcent.* pp. 178, 701.) His name is also found on some vases recently discovered at Vulci, of which there is one in the Museum at Berlin. (Gerhard, *Neuerworbene antik. Denkmäler*, No. 1664; R. Rochette, *Lettre à M. Schorn*, p. 62, 2d ed.) [P. S.]

TYCHON (Τύχων). 1. A god of chance or accident, was, according to Strabo (ix. p. 408), worshipped at Athens. (Comp. *Anthol. Palat.* ix. 334.)

2. An obscene daemon, is mentioned as a companion of Aphrodite and Priapus, and seems to signify "the producer," or "the fructifier." (Etym. Magn. and Hesych. *s. v.*; comp. Jacobs, *ad Anthol.* tom. viii. p. 12; Lobeck, *Aglaoph.* p. 1235.) [L. S.]

TYCHO'NIUS, also written TICHONIUS, was an African, well versed in sacred and not ignorant of profane literature, who flourished under Theodosius and his sons, being contemporary with Rufinus and Augustine. Attached to the Donatists he nevertheless assailed them in his writings, and although triumphant in confuting their doctrines, refused to quit their communion. This perversity of temper calls forth the indignation of the bishop of Hippo, who while he inveighs against the author, at the same time praises his genius and eloquence, and earnestly recommends his works. Of these one only has reached us, entitled *Septem Regulae* or *De Septem Regulis*, being a code of Seven Rules for explaining Holy Scripture. It is analysed by Augustine at the conclusion of his third book *De Doctrina Christiana*, but will be found to contain little that is important, interesting, or even intelligible.

Tychonius composed also a treatise in three books *De Bello intestino*, on the decrees of the ancient Synods which might be quoted in defence of his party; *Commentarium in Apocalypsin*, in which he expounded the vision in a sense purely spiritual; and *Expositio diversarum causarum* in illustration of some arguments employed in defence of his sect; but the whole of these are now lost.

The *Septem Regulae* were first printed in the *Monumenta Patrum Orthodoxographa* of J. J. Grynaeus, fol. Basil. 1569, vol. v. p. 1352. An edition corrected from MSS. was published by Andreas Schottus, in the *Auctuarium* to the *Magna Bibliotheca Patrum*, fol. Colon. 1622, p. 152, reprinted in the *Bibliotheca Patrum Max.* fol. Lugd. 1677, vol. vi., and the piece will be found under its best form in the *Bibliotheca Patrum* of Galland, vol. viii. (fol. Venet. 1772) p. 107. (Augustin. *de Doctrina Christian.* iii. 30. § 42; Gennad. *de Viris Illustr.* 18; Galland, *Proleg. ad Vol. VIII.* c. ii. p. v.; Schoenemann, *Bibliotheca Patrum Latt.* vol. i. cap.

iv. § 26 ; Bähr, *Geschichte der Röm. Literat.* Suppl. B. § 100.) [W. R.]

TYCUS. [QUARTINUS.]

TYDEUS (*Τυδεύς*), a son of Oeneus and Periboea (Gorge or Althaea), was the husband of Deïpyle, by whom he became the father of Diomedes ; he was king of Calydon, and one of the princes who joined Polyneices in the expedition against Thebes. (Apollod. i. 8. § 5 ; Hom. *Il.* ii. 406, xiv. 115, &c.)

Tydeus was obliged to flee from his country in consequence of some murder which he had committed, but which is differently described by the different authors, some saying that he killed his father's brother, Melas, Lycopeus, or Alcathous ; others that he slew Thoas or Aphareus, his mother's brother ; others that he slew his brother Olenias, and others again that he killed the sons of Melas, who had revolted against Oeneus (Schol. *ad Stat. Theb.* i. 280, 402). He fled to Adrastus at Argos, who purified him from the murder, and gave him his daughter Deïpyle in marriage. With Adrastus he then went against Thebes, where he was wounded by Melanippus, who, however, was slain by him. (Apollod. *l. c.* ; Eustath. *ad Hom.* pp. 288, 971.) When Tydeus lay on the ground wounded, Athena appeared to him with a remedy which she had received from Zeus, and which was to make him immortal. This, however, was prevented by a stratagem of Amphiaraus, who hated Tydeus, for he cut off the head of Melanippus and brought it to Tydeus, who cut it in two and ate the brain, or devoured some of the flesh. (Schol. *ad Pind. Nem.* x. 12 ; comp. Eustath. *ad Hom.* p. 1273.) Athena seeing this, shuddered, and did not apply the remedy which she had brought. (Apollod. iii. 6. § 8.) Tydeus then died, and was buried by Macon. (Paus. ix. 18. § 2 ; comp. ADRASTUS ; AMPHIARAUS.) [L. S.]

TY'DEUS (*Τυδεύς*). 1. A Chian, son of Ion, appears to have been a leader of the democratic party in his native island, and was one of those who were put to death in B. C. 412, by Pedaritus the Lacedaemonian, for attachment to the Athenian cause. It is possible that his father was no other than Ion, the tragic poet. (Thuc. viii. 38.) [ION, No. 1 ; PEDARITUS.]

2. An Athenian, was one of the three additional generals who were appointed in B. C. 405 to share the command of the fleet with Conon, Philocles, and Adeimantus. Tydeus and Menander, one of his colleagues, are particularly mentioned by Xenophon as contemptuously rejecting the advice of Alcibiades before the battle of Aegos-potami in the same year ; and we find in Pausanias that he and Adeimantus were suspected by their countrymen of having been bribed by Lysander. He was put to death by the Spartans, as we may conclude, after the battle, together with the other Athenian prisoners. (Xen. *Hell.* ii. 1. §§ 16, 26 ; Paus. x. 9.) [ADEIMANTUS.] [E. E.]

TYMNES (*Τύμνης*), an epigrammatic poet, whose epigrams were included in the *Garland* of Meleager, but respecting whose exact date we have no further evidence ; for the grounds on which Reiske supposes that he was a Cretan, and that he was contemporary with Meleager, are very slight. There are seven of his epigrams in the Greek Anthology. (Brunck, *Anal.* vol. i. p. 505 ; Jacobs, *Anthol. Graec.* vol. i. p. 256, vol. xiii. p. 963 ; Fabric. *Bibl. Graec.* vol. iv. pp. 498, 499.) *Tymnes* occurs, as a Carian name, in Herodotus (v. 37, vii. 98). [P. S.]

TYMPA'NUS, L. POSTU'MIUS, quaestor B. C. 194, slain in battle by the Boii. (Liv. xxxiv. 47.)

TYNDAREUS (*Τυνδάρεως*), the son of Perieres and Gorgophone, and a brother of Aphareus, Leucippus, Icarius, and Arete (Apollod. i. 9. § 5) or according to others (Apollod. iii. 10. § 4), a son of Oebalus, by the nymph Bateia or by Gorgophone. (Paus. iii. 1. § 4.) Tyndareus, with Icarion, being expelled by his step-brother Hippocoon and his sons, he fled to Thestius in Aetolia, and assisted him in his wars against his neighbours. Others (Paus. *l. c.*) state that Icarion assisted Hippocoon, and, according to a Laconian tradition, Tyndareus went to Pellana in Laconia, and according to a Messenian tradition, he went to Aphareus in Messenia. (Paus. iii. 1. § 4, 21. § 2.) In Aetolia he married Leda, the daughter of Thestius (Apollod. iii. 10. § 5 ; Eurip. *Iph. Aul.* 49), and afterwards he was restored to his kingdom of Sparta by Heracles. (Apollod. ii. 7. § 3, iii. 10. § 5 ; Paus. ii. 18. § 6 ; Diod. iv. 33.) By Leda, Tyndareus became the father of Timandra, Clytaemnestra and Philonoë. (Apollod. iii. 10. § 6 ; Hom. *Od.* xxiv. 199.) One night Leda was embraced both by Zeus and Tyndareus, and the result of this was the birth of Polydeuces and Helena, the children of Zeus, and of Castor and Clytaemnestra, the children of Tyndareus. (Hygin. *Fab.* 77 ; comp. DIOSCURI ; HELENA ; CLYTAEMNESTRA.) When Tyndareus saw that his beautiful daughter Helena was beleaguered by suitors, he began to be afraid, lest if one should be successful, the others should create disturbances, and, on the advice of Odysseus, he put them all to their oath, to protect the suitor that should be preferred by Helena, against any wrong that might be done to him. (Paus. iii. 20. § 9.) To reward Odysseus for this good advice, Tyndareus himself begged Icarius to give to Odysseus his daughter Penelope. (Apollod. iii. 10. § 9.) Tyndareus was believed to have built the temple of Athena Chalcioecus at Sparta. (Paus. iii. 17. § 3.) When Castor and Polydeuces had been received among the immortals, Tyndareus invited Menelaus to come to Sparta, and surrendered his kingdom to him. (Apollod. iii. 11. § 2.) His tomb was shown at Sparta as late as the time of Pausanias (iii. 17. § 4). [L. S.]

TYNDA'RION (*Τυνδαρίων*), a tyrant of Tauromenium in Sicily, who invited Pyrrhus over from Italy in B. C. 278. Pyrrhus directed his course first to Tauromenium, and received reinforcements from Tyndarion. (Diod. *Ecl.* viii. p. 495 ; comp. Plut. *Pyrrh.* 23 ; Droysen, *Geschichte des Hellenismus*, vol. ii. p. 150.) [E. E.]

TYPHON or TYPHOEUS (*Τυφάων, Τυφωεύς, Τυφώς*), a monster of the primitive world, is described sometimes as a destructive hurricane, and sometimes as a fire-breathing giant. According to Homer (*Il.* ii. 782 ; comp. Strab. xiii. p. 929) he was concealed in the country of the Arimi * in the earth, which was lashed by Zeus with flashes of lightning.

In Hesiod Typhaon and Typhoeus are two distinct beings. Typhaon there is a son of Typhoeus

* Εἰν Ἀρίμοις, of which the Latin poets have made *Inarime* (Virg. *Aen.* ix. 716 ; Ov. *Met.* xiv. 89).

(*Theog.* 869), and a fearful hurricane, who by Echidna became the father of the dog Orthus, Cerberus, the Lernaean hydra, Chimaera, and the Sphynx. (*Theog.* 306 ; comp. Apollod. ii. 3. § 1, iii. 5. § 8.) Notwithstanding the confusion of the two beings in later writers, the original meaning of Typhaon was preserved in ordinary life. (Aristoph. *Ran.* 845 ; Plin. *H. N.* ii. 48.) Typhoeus, on the other hand, is described as the youngest son of Tartarus and Gaea, or of Hera alone, because she was indignant at Zeus having given birth to Athena. Typhoeus is described as a monster with a hundred heads, fearful eyes, and terrible voices (Pind. *Pyth.* i. 31, viii. 21, *Ol.* iv. 12) ; he wanted to acquire the sovereignty of gods and men, but was subdued, after a fearful struggle, by Zeus, with a thunderbolt. (Hes. *Theog.* 821, &c.) He begot the winds, whence he is also called the father of the Harpies (Val. Flacc. iv. 428), but the beneficent winds Notus, Boreas, Argestes, and Zephyrus, were not his sons. (Hes. *Theog.* 869, &c.) Aeschylus and Pindar describe him as living in a Cilician cave. (Pind. *Pyth.* viii. 21 ; comp. the different ideas in Apollon. Rhod. ii. 1210, &c., and Herod. iii. 5.) He is further said to have at one time been engaged in a struggle with all the immortals, and to have been killed by Zeus with a flash of lightning ; he was buried in Tartarus under Mount Aetna, the workshop of Hephaestus. (Ov. *Her.* xv. 11, *Fast.* iv. 491 ; Aeschyl. *Prom.* 351, &c. ; Pind. *Pyth.* i. 29, &c.) The later poets frequently connect Typhoeus with Egypt, and the gods, it is said, when unable to hold out against him, fled to Egypt, where, from fear, they metamorphosed themselves into animals, with the exception of Zeus and Athena. (Anton. Lib. 28 ; Hygin. *Poet. Astr.* ii. 28 ; Ov. *Met.* v. 321, &c. ; comp. Apollod. i. 6. § 3 ; Ov. *Fast.* ii. 461 ; Horat. *Carm.* iii. 4. 53.) [L. S.]

TYRA'NNION (Τυραννίων). 1. A Greek grammarian, a native of Amisus in Pontus, the son of Epicratides, or, according to some accounts, of Corymbus. He was a pupil of Hestiaeus of Amisus, and was originally called Theophrastus, but received from his instructor the name of Tyrannion on account of his domineering behaviour to his fellow disciples. He afterwards studied under Dionysius the Thracian at Rhodes. In B. C. 72 he was taken captive by Lucullus, who carried him to Rome. At the request of Murena Tyrannion was handed over to him, upon which he emancipated him, an act with which Plutarch (*Lucullus*, 19) finds fault, as the emancipation involved a recognition of his having been a slave, which does not seem to have been the light in which Lucullus regarded him. At Rome Tyrannion occupied himself in teaching. He was also employed in arranging the library of Apellicon, which Sulla brought to Rome. (Plut. *Sulla*, 26.) Cicero employed him in a similar manner, and speaks in the highest terms of the learning and ability which Tyrannion exhibited in these labours. (Cic. *ad Att.* iv. 4, b. 1. 8, a. 2). Cicero also availed himself of his services in the instruction of his nephew Quintus (*ad Quint. Fratr.* ii. 4. § 2 ; comp. *ad Att.* ii. 6. § 1, xii. 6. § 1, 2. § 2, 7. § 2, *ad Quint. Fr.* iii. 4. § 5). Strabo (xii. p. 548) speaks of having received instruction from Tyrannion. The geographical knowledge of Tyrannion seems to have been considerable ; at any rate Cicero thought highly of it. (Cic. *ad Att.* ii. 6.) Tyrannion amassed considerable wealth, and according to the scarcely credible statement of Suidas (*s. v.*) collected himself a library of 30,000 volumes. Cicero alludes to a small work of his (*ad Att.* xii. 6), but we do not learn the subject of it. Tyrannion died at a very advanced age of a paralytic stroke.

2. A native of Phoenicia, the son of Artemidorus, and a disciple of the preceding. His original name was Diocles. He was taken captive in the war between Antonius and Octavianus, and was purchased by Dymas, a freedman of the emperor. By him he was presented to Terentia, the wife of Cicero, who manumitted him. He taught at Rome, and according to Suidas, wrote 68 works. The following are mentioned :—1. Περὶ τῆς Ὁμηρικῆς προσῳδίας. 2. Περὶ τῶν μερῶν τοῦ λόγου. 3. Περὶ τῆς Ῥωμαϊκῆς διαλέκτου, showing that the Latin language is derived from the Greek. 4. Τοῦ Ἀντιγένους ἡ Ῥωμαϊκὴ διάλεκτος. 5. Ὅτι διαφωνοῦσιν οἱ νεώτεροι ποιηταὶ πρὸς Ὅμηρον. 6. Ἐξήγησις τοῦ Τυραννίωνος μερισμοῦ. 7. Διόρθωσις Ὁμηρική. 8. Ὀρθογραφία. Tyrannion is mentioned in the scholia on Homer (*Schol. Marc. ad Il.* β'. 92, 155, 169).

3. Suidas mentions a third writer of the name of Tyrannion, a Messenian, who wrote a work on augury (οἰωνοσκοπικά) in three books, and some other works.

A work Περὶ τοῦ σκολιοῦ μέτρου is ascribed by Suidas (*s. v.* σκολιόν) to a writer named Tyrannion, and stated to have been written at the suggestion of Caius Caesar. If this notice is correct, and the Tyrannion meant is the second of that name, he must have reached a very advanced age when he commenced this treatise, even supposing him to have been young when he was brought to Rome. [C. P. M.]

TYRIA'SPES (Τυριάσπης), a Persian, who in B. C. 327 was appointed by Alexander the Great to the satrapy of the Paropamisadae, west of the river Cophen. In the following year Alexander commissioned him and Philippus to reduce the Assacenians, who had revolted (Arr. *Anab.* iv. 22, v. 20.) [E. E.]

TYRO (Τυρώ), a daughter of Salmoneus and Alcidice, was the wife of Cretheus, and the beloved of the river-god Enipeus in Thessaly, in the form of whom Poseidon appeared to her, and became by her the father of Pelias and Neleus. By Cretheus she was the mother of Aeson, Pheres, and Amythaon. (Hom. *Od.* xi. 235, &c. ; Apollod. i. 9. § 8.) [L. S.]

TYRO SABI'NUS. [SABINUS.]

TYRRHE'NUS (Τυῤῥηνός or Τυρσηνός), a son of the Lydian king Atys and Callithea, and a brother of Lydus, is said to have led a Pelasgian colony from Lydia into Italy, into the country of the Umbrians, and to have given to the colonists his name, Tyrrhenians. (Herod. iv. 94 ; Dionys. Hal. i. 27.) Others call Tyrrhenus a son of Heracles by Omphale (Dionys. i. 28), or of Telephus and Hiera, and a brother of Tarchon. (Tzetz. *ad Lyc.* 1242, 1249.) The name Tarchon seems to be only another form for Tyrrhenus, and the two names represent a Pelasgian hero founding settlements in the north of Italy. (Comp. Müller, *Die Etrusker*, vol. i. p. 72, &c.) [L. S.]

TYRRHEUS, a shepherd of king Latinus. Ascanius once, while hunting, killed a tame stag belonging to Tyrrheus, whereupon the country people took up arms, which was the first conflict in

Italy between the natives and the Trojan settlers. (Virg. *Aen.* vii. 483, &c., ix. 28.) [L. S.]

TYRTAEUS (Τυρταῖος, or Τύρταιος), son of Archembrotus, the celebrated poet, who assisted the Spartans in the Second Messenian War, was the second in order of time of the Greek elegiac poets, Callinus being the first. At the time when his name first appears in history, he is represented, according to the prevalent account, as living at Aphidnae in Attica; but the whole tradition, of which this statement forms a part, has the same mythical complexion by which all the accounts of the early Greek poets are more or less pervaded. In attempting to trace the tradition to its source, we find in Plato the brief statement, that Tyrtaeus was by birth an Athenian, but became a citizen of Lacedaemon (*De Legg.* i. p. 629). The orator Lycurgus tells the story more fully; that, when the Spartans were at war with the Messenians, they were commanded by an oracle to take a leader from among the Athenians, and thus to conquer their enemies; and that the leader they so chose from Athens was Tyrtaeus. (Lycurg. *c. Leocr.* p. 211, ed. Reiske.) We learn also from Strabo (viii. p. 362) and Athenaeus (xiv. p. 630, f.) that Philochorus and Callisthenes and many other historians gave a similar account, and made Tyrtaeus an Athenian of Aphidnae (εἰποῦσιν ἐξ Ἀθηνῶν καὶ Ἀφιδνῶν ἀφικέσθαι). The tradition appears in a still more enlarged form in Pausanias (iv. 15. § 3), Diodorus (xv. 66.), the *Scholia* to Plato (p. 448, ed. Bekker), Themistius (xv. p. 242, s. 197, 198), Justin (iii. 5), the scholiast on Horace (*Art. Poet.* 402), and other writers (see Clinton, *F. H.* vol. i. *s. a.* 683). Of these writers, however, only Pausanias, Justin, the Scholiast on Horace, and Suidas, give us the well-known embellishment of the story which represents Tyrtaeus as a lame schoolmaster, of low family and reputation, whom the Athenians, when applied to by the Lacedaemonians in accordance with the oracle, purposely sent as the most inefficient leader they could select, being unwilling to assist the Lacedaemonians in extending their dominion in the Peloponnesus, but little thinking that the poetry of Tyrtaeus would achieve that victory, which his physical constitution seemed to forbid his aspiring to. Now to accept the details of this tradition as historical facts would be to reject all the principles of criticism, and to fall back on the literal interpretation of mythical accounts; but, on the other hand, we are equally forbidden by sound criticism to reject altogether that element of the tradition, which represents Tyrtaeus as, in some way or other, connected with the Attic town of Aphidnae. Perhaps the explanation may be found in the comparison of the tradition with the facts, that Tyrtaeus was an elegiac poet, and that the elegy had its origin in Ionia, and also with another tradition, preserved by Suidas (*s. v.*), which made the poet a native of Miletus; from which results the probability that either Tyrtaeus himself, or his immediate ancestors, migrated from Ionia to Sparta, either directly, or by way of Attica, carrying with them a knowledge of the principles of the elegy. Aphidnae, the town of Attica to which the tradition assigns him, was connected with Laconia, from a very early period, by the legends about the Dioscuri; but it is hard to say whether this circumstance renders the story more probable or more suspicious; for, on the supposition that the story is an invention, we have in the connection of Aphidnae with Laconia a reason why that town, above all others in Attica, should have been fixed upon as the abode of Tyrtaeus. On the same supposition the motive for the fabrication of the tradition is to be found in the desire which Athenian writers so often displayed, and which is the leading idea in the passage of Lycurgus referred to above, to claim for Athens the greatest possible share of all the greatness and goodness which illustrated the Hellenic race: —

"Sunt quibus unum opus est, intactae Palladis urbem
Carmine perpetuo celebrare, et
Undique discerptam fronti praeponere olivam."

On the other hand, Strabo (*l. c.*) rejects the tradition altogether, and makes Tyrtaeus a native of Lacedaemon, on the authority of certain passages in his poems. He tells us that Tyrtaeus stated that the first conquest of Messenia was made in the time of the grandfathers of the men of his own generation (κατὰ τοὺς τῶν πατέρων πατέρας), and that in the second he himself was leader of the Lacedaemonians; and then Strabo adds, — directly after the words τοῖς Λακεδαιμονίοις, — καὶ γὰρ εἶναι φησὶν ἐκεῖθεν ἐν τῇ ποιήσει ἐλεγείᾳ, ἣν ἐπιγράφουσιν Εὐνομίαν·

Αὐτὸς γὰρ Κρονίων καλλιστεφάνου πόσις Ἥρης
Ζεὺς Ἡρακλείδαις τηνδὲ δέδωκε πόλιν.
Οἷσιν ἅμα προλιπόντες Ἐρινεὸν ἡνεμόεντα,
Εὐρεῖαν Πέλοπος νῆσον ἀφικόμεθα.

From which Strabo draws the conclusion, that either the elegies containing these verses are spurious, or else that the statement of Philochorus, &c. (as already quoted) must be rejected. The commentators, however, are not content with Strabo's own negative inference from the verses quoted, but will have it that he understood them as declaring that Tyrtaeus himself came from Erineos to join the Spartans in their war against the Messenians; and, to give a colour to this interpretation, Casaubon assumes as self-evident that after τοῖς Λακεδαιμονίοις some such words as ἐλθὼν ἐξ Ἐρινέου have been lost. But, if the passage says that Tyrtaeus came from Erineos at all, it says as plainly that he came thence to Peloponnesus *together with the Heracleidae;* and it is therefore clear that the verses refer, not to any removal of Tyrtaeus himself, but to the great migration of the Dorian ancestors of those Lacedaemonians for whom he spoke, and among whom he, in some sense, included himself; and the argument of Strabo, as the passage stands, is that Tyrtaeus was a Lacedaemonian (ἐκεῖθεν referring, of course, to Λακεδαιμονίοις), because of the intimate way in which he associates himself with the descendants of the Dorians who migrated from Erineos (one of the four Dorian states of Thessaly) to the Peloponnesus. The true question that remains is this, whether his manner of identifying himself with the Lacedaemonians in this passage, and in the phrase about their fathers' fathers, implies that he himself was really a descendant of those Dorians who invaded the Peloponnesus, and of those Lacedaemonians who fought in the first Messenian war, or whether this mode of expression is sufficiently explained by the close association into which he had been thrown with the Spartans, whom he not only aided in war, but by whom he had been made a citizen. This last fact is ex-

pressly stated by Plato (*l. c.*), and its probability is confirmed by the statement of Aristotle (*Pol.* ii. 6. § 12) that, in the times of the early kings, the Spartans sometimes conferred the citizenship upon foreigners. Plutarch ascribes a saying to Pausanias, the son of Cleombrotus, that, when asked why they had made Tyrtaeus a citizen, he replied, "that a foreigner might never appear to be our leader" (*Apophth. Lacon.* p. 230, d.). Of course, a mere floating apophthegm like this can have little weight; it may be a genuine tradition, or it may be the invention of some writer who wished to reconcile the common story about Tyrtaeus with the well-known repugnance of the Lacedaemonians to confer their franchise upon foreigners. The statement of Suidas, that Tyrtaeus was a Lacedaemonian, according to some, furnishes no additional evidence, but must be interpreted according to the conclusion which may be arrived at respecting the whole question. It should not be forgotten, in estimating the value of Strabo's opinion, that he may have found other passages in the writings of Tyrtaeus, which seemed to imply that he was a Lacedaemonian, besides those which he quotes; but of course this possibility cannot be adduced as a positive argument, unless it were confirmed by the actual occurrence of such passages in the extant fragments of Tyrtaeus.

In the opinion of those modern critics, who reject the account of the Attic origin of Tyrtaeus, the extant fragments do actually furnish evidence of his being a Lacedaemonian. The spirit displayed in them is said to be thoroughly Dorian; and the patriotic energy, with which the poet praises those who face danger for their native land, is certainly extraordinary for a foreigner, especially when it is remembered that Tyrtaeus is not only said to have shown his influence over the Spartans by leading them in war, but also by appeasing their civil discords at home; and all this becomes the more extraordinary, if we reflect that this patriotic ardour was excited, and this influence was exerted, by an Ionian over and on behalf of Dorians. Neither does it seem probable that, whatever aid the Lacedaemonians might be willing to accept from a foreigner, they would entrust to him the command of their armies.

On the other hand, it is urged by Müller with some force, that "If Tyrtaeus came from Attica, it is easy to understand how the elegiac metre, which had its origin in Ionia, should have been used by him, and that in the very style of Callinus. Athens was so closely connected with her Ionic colonies, that this new kind of poetry must have been soon known in the mother city. This circumstance would be far more inexplicable if Tyrtaeus had been a Lacedaemonian by birth, as was stated *vaguely* * by some ancient authors. For although Sparta was not at this period a stranger to the efforts of the other Greeks in poetry and music, yet the Spartans, with their peculiar modes of thinking, would not have been very ready to appropriate the new invention of the Ionians."† (*Hist. of Lit. of Greece*, vol. i. p. 111.)

Discussions of this sort are extremely unsatisfactory, in respect of the establishment of any positive conclusions; but for that very reason they are extremely important, in order to mark the limits of our knowledge of the early history of Greek lyric poetry, and to show the danger of accepting the positive statements of writers who lived long after the period with reference to which their evidence is brought forward, as if their being positive statements were alone sufficient to authenticate them. In the present case, the question of the country of Tyrtaeus appears to us still undecided, and likely to remain so.

The other points of the popular story, namely, that Tyrtaeus was a lame schoolmaster, are rejected by all modern writers. It would lead us too far to discuss their probable origin: we will only observe that the statement of his being a schoolmaster may simply mean that he was, like the other early musicians and poets, a teacher of his own art; and his alleged lameness may possibly be connected with some misunderstanding of expressions used by the earlier writers to describe his metres. These suggestions, however, are by no means put forward as altogether satisfactory explanations of the tradition.

Turning now to the more certain facts of the poet's history, we find him presented to us in the double light of a statesman and a military leader, composing the dissensions of the Spartans at home, and animating their courage in the field. And this representation is quite consistent with the position occupied by a poet in those early times, as the teacher and prime mover both in knowledge and in virtue; a position attested by abundant evidence, and recognised by the very phrase which is several times used to describe those early poets, *ὁ σοφὸς ποιήτης*. It is remarkable that the power of the poet to teach political wisdom, and to appease civil discords, is not only recognised in the traditions about the early history of Greece, from the legends respecting Orpheus downwards, but also that, in the semi-historical period now under consideration, and with specific reference to the Lacedaemonian state, we are told of civil tumults being appeased, not only by Tyrtaeus, but also by Terpander and Thaletas, who, according to the received chronology, were his contemporaries [TERPANDER; THALES]. The nature of these dissensions it is the province of the political historian to investigate: the form which the tradition assumes in the case of Tyrtaeus is the following. Among the calamities, which the revolt of the Messenians brought upon the Spartan state, and which, according to the common story, Tyrtaeus was the divinely-appointed minister to remedy, not the least was the discontent of those citizens, who, having possessed lands in Messenia, or on the borders, had either been expelled from their estates, or had been forced to leave them uncultivated for fear of the enemy, and, being thus deprived of their means of subsistence, demanded compensation by a new division of landed property. To convince these sufferers of their error in disturbing public order, Tyrtaeus composed his elegy entitled "Legal Order" (*Εὐνομία*), which Suidas calls also *Πολιτεία*. (Aristot. *Polit.* v. 7. § 1; Paus. iv. 18. § 2.) Of this work Müller gives the following excellent description:—"It is not difficult, on considering attentively the character of the early Greek elegy, to form an idea of the manner in which Tyrtaeus probably handled this subject. He

* This mode of disposing of positive evidence is worth notice.

† How was it, then (one may ask), that they were so "very ready to appropriate" Tyrtaeus and the invention together?

doubtless began with remarking the anarchical movement among the Spartan citizens, and by expressing the concern with which he viewed it. But, as in general the elegy seeks to pass from an excited state of the mind through sentiments and images of a miscellaneous description to a state of calmness and tranquillity, it may be conjectured that the poet in the Eunomia made this transition by drawing a picture of the well-regulated constitution of Sparta, and the legal existence of its citizens, which, founded with the divine assistance, ought not to be destroyed by the threatened innovations; and that at the same time he reminded the Spartans, who had been deprived of their lands by the Messenian war, that on their courage would depend the recovery of their possessions, and the restoration of the former prosperity of the state. This view is entirely confirmed by the fragments of Tyrtaeus, some of which are distinctly stated to belong to the Eunomia. In these the constitution of Sparta is extolled, as being founded by the power of the gods; Zeus himself having given the country to the Heracleids, and the power having been distributed in the justest manner, according to the oracles of the Pythian Apollo, among the kings, the gerons in the council, and the men of the commonalty in the popular assembly." (*Hist. of the Lit. of Anc. Greece*, vol. i. p. 111.)

But Tyrtaeus is still more celebrated for the compositions by which he animated the courage of the Spartans in their conflict with the Messenians,

" Tyrtaeusque mares animos in Martia bella
Versibus exacuit." (Horat. *Ars Poët.* 402.)

The poems were of two kinds; namely, elegies, containing exhortations to constancy and courage, and descriptions of the glory of fighting bravely for one's native land; and more spirited compositions, in the anapaestic measure, which were intended as marching songs, to be performed with the music of the flute. The former are called ὑποθῆκαι, or ὑποθῆκαι δι' ἐλεγείας, or ἐλεγεῖα simply; the latter ἔπη ἀνάπαιστα, μέλη πολεμιστήρια, ἐμβατήρια, ἐνόπλια, or προτρεπτικά. Both classes of compositions, we are told, he used to recite or sing to the rulers of the state in private, and to bodies of the citizens, just as he might happen to collect them around him, in order to stimulate them to the prosecution of the war (Paus. iv. 15); and with the same songs he animated their spirits on the march and on the battle field. He lived to see the success of his efforts in the entire conquest of the Messenians, and their reduction to the condition of Helots. (Paus. iv. 14. § 3.)

It thus appears that the period when Tyrtaeus flourished was precisely coincident with the time of the second Messenian War; for the history of which, indeed, his poems appear to have been the only trustworthy authority that the ancients possessed, although it is very doubtful how far the later writers on the subject, such as Myron and Rhianus, adhered to the information they obtained from that source. (See Grote, *Hist. of Greece*, Pt. ii. c. 7, vol. ii. pp. 556, foll.) The time of the war, according to Pausanias (iv. 15. § 1) was B. C. 685—668; but Mr. Clinton and Mr. Grote agree in the opinion that this date is too high. (Clinton, *F. H. s. a.* 685; Grote, *l. c.* p. 558). Suidas places Tyrtaeus at the 35th Olympiad, and also indicates his time by saying that he was contemporary with the so-called Seven Wise Men, and also older. At all events, he lived during the period of that great development of music and poetry, which took place at Sparta during the seventh century, B. C., although we have no distinct account of his relation to the other musicians and poets whose efforts contributed to that development. The absence of any statement of a connection between him and Terpander or Thaletas is easily explained by the fact that he was not, properly speaking, a lyric poet. Besides his anapaestic war-songs, his compositions, so far as we are informed, were all elegiac, and his music was that of the flute. He is expressly called by Suidas ἐλεγειοποιὸς καὶ αὐλητής.

The estimation in which Tyrtaeus was held at Sparta, as long as the state preserved her independence, was of the highest order. Even in his own time, his poems were used in the instruction of the young, as we learn from the orator Lycurgus (*l. c.*), who goes on to say that the Lacedaemonians, though they made no account of the other poets, set such value upon this one, that, when they were engaged in a military expedition, it was their practice to summon all the soldiers to the king's tent, that they might hear the poems of Tyrtaeus. Athenaeus also (xiv. p. 630, f.) tells us that, in time of war, the Lacedaemonians regulated their evolutions by performing the poems of Tyrtaeus (τὰ Τυρταίου ποιήματα ἀπομνημονεύοντες ἐῤῥυθμον κίνησιν ποιοῦνται), and that they had the custom in their camps, that, when they had supped and sung the paean, they sang, each in his turn, the poems of Tyrtaeus. Pollux (iv. 107) ascribes to Tyrtaeus the establishment of the triple choruses, of boys, men, and old men. The influence of his poetry on the minds of the Spartan youth is also indicated by the saying ascribed to Leonidas, who, being asked what sort of a poet Tyrtaeus appeared to him, replied, "A good one to tickle the minds of the young." (Plut. *Cleom.* 2.)

The extant fragments of Tyrtaeus are contained in most of the older and more recent collections of the Greek poets, and, among the rest, in Gaisford's *Poetae Minores Graeci*, Schneidewin's *Delectus Poëseos Graecorum*, and Bergk's *Poetae Lyrici Graeci*. The best separate editions are those of Klotz, Bremae, 1764, 8vo., reprinted, with a German translation by Weiss, Altenb. 1767, 8vo.; of Franke, in his edition of Callinus, 1816, 8vo.; of Stock, with a German translation and historical introduction, Leipz. 1819, 8vo.; of Didot, with an elegant French translation, a Dissertation on the poet's life, and a modern Greek version by Clonaras, Paris, 1826, 8vo.; and of N. Bach, with the remains of the elegiac poets, Callinus and Asius, Lips. 1831. There are numerous translations of the fragments into the European languages, a list of which, and of the other editions, will be found in Hoffmann's *Lexicon Bibliographicum Scriptorum Graecorum*. (Fabric. *Bibl. Graec.* vol. ii. pp. 17, foll.; Müller, *Dorier*, passim, see Index, *Hist. of Lit. of Greece*, vol. i. pp. 110—112; Ulrici; Bode; Bernhardy, *Grundriss d. Gricch. Litt.* vol. ii. pp. 341—347; Clinton, *Fast. Hell. s. a.* 683; Grote, *History of Greece*, *loc. sup. cit.*) [P. S.]

TZETZES. 1. JOANNES (Ἰωάννης Τζέτζης), a Greek grammarian of Constantinople. The period when he flourished may be gathered from his own statement, that he wrote one hundred years after Michael Psellus (*Chil.* xi. 719), and from the fact that he dedicated his Homeric Allegories to

Irene Augusta, the wife of Manuel Comnenus, who died A. D. 1158. The father of Joannes Tzetzes was Michael Tzetzes. His mother's name was Eudocia (*Chil.* v. 611). He was himself named after his paternal grandfather, a native of Byzantium, a man of some wealth, who, though not a learned man, showed great respect for scholars (*ib.* 615). His maternal grandmother was of a Basque or Iberian family. The earlier part of his life he spent with his brother Isaac at home, where they received various wholesome precepts from their father, urging them to prefer learning to riches, power, or precedence. (*Chil.* iii. 157, iv. 566, &c.) At the age of fifteen he was placed under the instruction of tutors, who not only carried him through the usual routine of study, but taught him Hebrew and Syriac (comp. *Chil.* vi. 282). His writings bear evident traces of the extent of his acquirements in literature, science, and philosophy, and not less of the inordinate self-conceit with which they had filled him. He boasts of having the best memory of any living man. (*Chil.* i. 275, 545.) He styles himself a second Cato or Palamedes (iii. 160); and says that he knows whole books off by heart (x. 681, comp. vi. 407, 475, viii. 182, ix. 752, x. 340, 364, xii. 13, 118, *καὶ ὅσα ἄλλα ἕτερα ἐθέλοι τις μανθάνειν, εἰ ἀπὸ στήθους οἴδαμεν λέγειν πειράσθω*). Another subject on which he glorifies himself is the rapidity with which he could write, comparing it to the speed of lightning (xii. 119, viii. 269, 526, *καὶ νόει τὸ ὀξύτατον τῆς Τζέτζου διανοίας*). He talks of *Τζετζικὰς ἐρεύνας*, as models of investigation, *ἐν αἷσπερ ἡ ἀλήθεια ἐκ χάους ἀνατρέχει* (xii. 75, 126). It is not much to be wondered at that others had not so exalted an opinion of him as he had of himself (xii. 97). The neglect of his fellow-countrymen even excites in him the fear that Constantinople would be given up to the barbarians, and become itself barbarous (xii. 993, &c.). He complains with bitterness that the princes and great men of his age did not appreciate his merits, but left him to get a livelihood by transcribing and selling his writings, of which they nevertheless expected copies to be sent them gratis (v. 941, comp. ix. 369). He speaks of Irene Augusta as the only person of high station from whom he had received any thing (xi. 48), and even in this instance he complains that the sums promised him for his Homeric Allegories were kept back by those who should have paid him (ix. 282, &c.). Further biographical particulars have not come down to us.

A large part of the voluminous writings of Tzetzes is still extant. The following have been published. 1. Ἰλιακά. This consists properly of three poems, collected in one under the titles Τὰ πρὸ Ὁμήρου, τὰ Ὁμήρου, καὶ τὰ μεθ' Ὅμηρον. The first contains the whole Iliac cyclus, from the birth of Paris to the tenth year of the siege, when the Iliad begins. The second consists of an abridgment of the Iliad. The third, like the work of Quintus Smyrnaeus, is devoted to the occurrences which took place between the death of Hector and the return of the Greeks. The whole amounts to 1676 lines, and is written in hexameter metre. It is a very dull composition, all the merits that are to be found in which should be ascribed to the earlier poets from whom Tzetzes derived his materials. Our knowledge of this composition is of comparatively recent date. A fragment of one hundred and forty-eight lines, from the Antehomerica, was published by F. Morel, under the title *Iliacum carmen Poetae Graeci cujus nomen ignoratur.* A fragment of twenty lines from the Posthomerica was published by Dodwell in his *Dissertationes de veteribus Graecis et Romanis Cyclis*, p. 802. In 1770 G. B. von Schirach published from a manuscript formerly at Augsburg, now at Munich, the whole of the Antehomerica, with the exception of about one hundred and seventy lines, a portion of the Homerica, and the fragment of the Posthomerica which had been published by Dodwell. The missing portion of the Antehomerica, together with the whole of the Posthomerica, was found in a manuscript at Vienna by T. C. Tychsen, who sent a copy of it to F. Jacobs. A copy of a manuscript of the Homerica was obtained from England, and a complete edition of the three poems was published by Jacobs in 1793, with a commentary. A more correct edition is that of Immanuel Bekker (Berlin, 1816). 2. Another extensive work of Tzetzes is that known by the name of *Chiliades*, consisting in its present form of 12,661 lines. The name *Chiliades* was given to it by the first editor, Nic. Gerbelius, who divided it, without reference to the contents, into thirteen divisions of 1000 lines, the last being incomplete. Tzetzes himself called it *βίβλος ἱστορική*, and divided it into three *πίνακες*, as he termed them; the first of which contains one hundred and forty-one narrations, and ends at *Chil.* iv. l. 466. Hereupon follows an epistle to one Joannes Lachanes, in which the contents of the first table are repeated and accompanied with moral observations. The second *πίναξ* extends from *Chil.* iv. l. 781 to *Chil.* v. 192, and contains twenty-three narratives. The third contains four hundred and ninety-six stories. It consists of six hundred and sixty chapters or divisions, separated into three masses. Its subject-matter is of the most miscellaneous kind, but embraces chiefly mythological and historical narratives, arranged under separate titles, and without any further connection. The following are a few of them, as they occur: Croesus, Midas, Gyges, Codrus, Alcmaeon, the sons of Boreas, Euphorbus, Narcissus, Nireus, Hyacinthus, Orpheus, Amphion, the Sirens, Marsyas, Terpander, Arion, the golden lamb of Atreus, the bull of Minos, the dog of Cephalus, Megacles, Cimon, Aristopatira, the victories of Simonides, Stesichorus, Tyrtaeus, Hannibal, Bucephalus, the clothes of the Sybarite Antisthenes, Xerxes, Cleopatra, the Pharos at Alexandria, Trajanus and his bridge over the Danube, Archimedes, Hercules, &c.

It is an uncritical gossiping book, written in bad Greek in that abominable make-believe of a metre, called *political verse* (*ἡμαξευμένοι στίχοι*, *Chil.* ix. 283), of which the following is a sample: —

οἶδας δὲ πάντως ἀκριβῶς πῶς πᾶσαν οἶδα βίβλον
ἐκ στήθους τε καὶ στόματος οὕτως ἑτοίμως λέγειν,
οὐδὲ γὰρ μνημονέστερον τοῦ Τζέτζου θεὸς ἄλλον
ἄνδρα τῶν πρίν τε καὶ τῶν νῦν ἐξέφηνεν ἐν βίῳ.
(*Chil.* i. 275.)

It is followed by an appendix, in iambics, and some prose epistles. It contains, however, a great deal of curious and valuable information, though, as Heyne has shown, the bulk of it was obtained by Tzetzes at second hand. Fabricius (*Bibl. Graec.* xi. p. 243, &c.) has a list of above 400 writers quoted by Tzetzes in this work. The author ap-

pears to have contemplated a series of such productions, of which this was only the Ἄλφα. Various appendices or scholia to it, and a collection of 107 prose epistles are yet unpublished. The first edition of this work was published by Gerbelius in 1546. The best edition is that of Kiessling (Lips. 1826), though much still requires correction and supplementation (see Struve, *Ueber den politischen Vers der Mittelgriechen*, 1828, and in the *Krit. Biblioth.* 1827, 3. p. 241, &c.; comp. Dübner, in the *Rhein. Mus.* iv. 1). Some insignificant scholia on the Chiliades by Tzetzes are published in Cramer's *Anecdota. Oxon.* (iii. 350, &c.). 3. An iambic poem on the education of children is printed in the editions of the Chiliades. 4. A series of mythical and epic narratives, in 777 political lines, entitled Θεογονία, was discovered by Immanuel Bekker, and published in the *Abhandlungen der Preussischen Akademie*, 1840. 5. A versified treatise περὶ μέτρων, and another περὶ διαφορᾶς ποιητῶν (Cramer, *Anecd. Oxon.* iv. 302, &c.; Welcker, *Rhein. Mus.* iv. 393, &c.; Meineke, *Com. Gr.* ii. p. 1245—1254, v. p. 3). 6. An equally worthless poem or collection of verses, περὶ Πινδαρικῶν μέτρων (Cramer, *Anecd. Paris.* i. 59—162). 7. Some versified scholia on Hermogenes (Cramer, *Anecd. Oxon.* iv. p. 1—148). 8. Lines περὶ ῥημάτων αὐθυποτάκτων (Bekker, *Anecd.* vol. iii. p. 1088—1090). 9. An ἐξήγησις on the Iliad of Homer; published by G. Hermann, together with the work of Draco of Stratonicea, on metres (Leipzig, 1812). 10. Scholia on Hesiod, printed in the editions of Hesiod by Trincavelli (Venice, 1537), and Heinsius (Leyden, 1603).

Of the unpublished works of Joannes Tzetzes, the most considerable is: 1. The Homeric Allegories (ὑπόθεσις τοῦ Ὁμήρου ἀλληγορηθεῖσα, or μετάφρασις Ὁμήρου), consisting of some 6000 political lines. Tzetzes mentions this work in the Chiliades (v. 7, 776, ix. 282, &c.). Besides this there are, 2. Scholia on the Halieutica of Oppian. 3. *Expositio Isagoges, seu Libri de V. Vocibus Porphyrii*, in political verses. 4. An epitome of the rhetoric of Hermogenes, in political verses. 5. Λογισμῶν βίβλος (comp. *Chil.* xi. 361). 6. A collection of 107 letters (see above). 7. A treatise on the Canon of Ptolemy. 8. Various short pieces, epigrams, &c. For an account of the manuscripts in which these are found the reader is referred to Fabricius, *Bibl. Gr.* vol. xi. p. 215, &c., comp. i. 403, &c. vi. 352. (Schöll, *Geschichte der Griech. Litteratur*, vol. iii. p. 84, &c.; Bernhardy, *Grundriss der Griechischen Litteratur*, vol. ii. p. 1070.)

2. Isaac (Ἰσαάκιος Τζέτζης), brother of the preceding, is named in the manuscripts as the author of the commentary on the Cassandra of Lycophron. It appears however from passages in his works, that Joannes Tzetzes claimed it as his production (*Chil.* ix. hist. 298; comp. Schol. *ad Lycophr.* 83). The same claim is made in a letter of Joannes Tzetzes to the Protonotarius Basilius Achridenus, printed in Fabricius, vol. iii. p. 753, and in Küster's Suidas, *s. v.* Λυκόφρων. In *Chil.* viii. hist. 204, Joannes says that some other grammarian attempted to set up a claim to be the author of the commentary, but was speedily detected. The last editor, J. C. Müller, is of opinion that Isaac Tzetzes first published a commentary on Lycophron, and that Joannes Tzetzes subsequently published an enlarged and improved edition of it. Of this he finds traces in the manuscripts, some of which contain apparently the older edition of Isaac, others the improved edition of Joannes, the additions exhibiting not only the learning, but the arrogant self-complacency of Joannes. The latter moreover does tell us that his brother Isaac wrote a commentary on Lycophron (Schol. *ad Hesiod.* Proleg. καὶ τῷ ἐμῷ δὲ ἀδελφῷ ἐκπεπόνηται λίαν κάλλιστα καὶ φιλοτιμότατα περὶ τούτου ἐν τῇ τοῦ Λυκόφρονος ἐξηγήσει; comp. *Chil.* viii. 486). The commentary is printed in several of the editions of Lycophron, as in that printed at Basel, 1546; in those of Canter (Basel, 1566), Stephanus (1601), Potter (Oxon. 1697), Owen (Oxon. 1702), Sebastiani (Rome, 1803). The best edition of the commentary, without the text of Lycophron, is that by Müller (Leipzig, 1811). [C. P. M.]

U. V.

VABALATHUS. Vopiscus, in his life of Aurelian (c. 38), asserts that Zenobia assumed the purple as regent for her son *Balbatus* (al. leg. *Bubulatus*), and not in the name of Herennianus and Timolaus, which is the statement of Trebellius Pollio (*Trig. Tyrann.* xxix.). It is certain that we find no trace of either Herennianus or Timolaus on medals, while a few are extant, both Greek and Roman, which exhibit IMP. C. VABALATHUS AUG. or ΑΥΤ.ΟΥΑΒΑΛΛΑΘΟC.CEB. with the effigy and titles of Aurelian on the reverse. But several of these bear words or characters, in addition to those given above, which have proved a source of much embarrassment. Thus, on one we find VABALATHUS. VCRIMDR., abbreviations to which no archaeologist has been able to supply a satisfactory interpretation; on others,

ΑΥΤ.CPΩΙΑC.ΟΥΑΒΑΛΛΑΘΟC.ΑΘΗΝΟΥ. or,
A.CPIAC.ΟΥΑΒΑΛΛΑΘΟC.ΑΘΗΝΥ. or,
ΑΥΤ.Κ.ΟΥΑΒΑΛΛΑΘΟC.ΑΘΗΝΟ.CEB,

in which ΑΘΗΝΟΥ, &c., is supposed to stand for Ἀθηνοδώρου υἱος, while *Sroias* or *Srias* may be a sort of praenomen. Finally, there is a rare coin displaying on the obverse two laurelled heads, one of a bearded man, the other of a smooth-faced boy, with the legend ΑΥΡΗΛΙΑΝΟC.ΑΘΗΝΟΔΩΡΟC. It would be tedious and unprofitable to enumerate the various theories proposed to solve the problems suggested by these pieces. The only conclusion we can safely form is, that *Sroias*, *Vabalathus*, and *Athenodorus* were princes of Palmyra, connected with Odenathus and Zenobia, but in what relation they stood to them and to each other, has never been determined. [W. R.]

COIN OF VABALATHUS.

VACCA, FLAMI'NIUS, a Roman sculptor, of whom all that is known is contained in the following inscription: D. O. M. FLAMINIO VACCAE SCULPTORI ROMANO QUI IN OPERIBUS QUAE FECIT NUNQUAM SIBI SATISFECIT. (Montfaucon, *Diar. Ital.* p. 105; Welcker, *Rhein. Mus.* 1848. vol. vi. p. 383.) [P. S.]

VACCUS, M. VITRU'VIUS, a citizen of Fundi, was the leader of the revolt of the Fundani and Privernates against Rome in B. C. 330. He was a man of considerable reputation both in his own state and also at Rome, where he had a house on the Palatine. The consul L. Plautius Venno was sent to quell the revolt, which he effected without difficulty. On the capture of Privernum, Vaccus fell into the consul's hands, and was put to death after his triumph. His property was confiscated to the state, his house on the Palatine destroyed, and the site on which it stood was ever after called the *Vacci Prata*. (Liv. viii. 19, 20; Cic. *pro Dom.* 38.)

VACU'NA, a Sabine divinity identical with Victoria. She had an ancient sanctuary near Horace's villa at Tibur, and another at Rome. The Romans however derived the name from *Vacuus*, and said that she was a divinity to whom the country people offered sacrifices when the labours of the field were over, that is, when they were at leisure, *vacui*. (Schol. *ad Horat. Epist.* i. 10. 49; Ov. *Fast.* vi. 307; Plin. *H. N.* iii. 17.) From the Scholiast on Horace, we also learn that some identified her with Diana, Ceres, Venus, or Minerva. [L. S.]

VALA, NUMO'NIUS. 1. C. NUMONIUS VALA, known only from coins, from which it appears that he had obtained renown by storming a *vallum*, and had hence obtained the surname of *Vala*, which, according to the usual custom, became hereditary in his family. The coins were struck by one of his descendants in commemoration of the exploit. The one annexed has on the obverse the head of Numonius, with C. NVMONIVS VAALA, and on the reverse a man storming the vallum of a camp, which is defended by two others, with VAALA. *Vaala* is an ancient form of *Vala*, just as on the coins of Sulla we find *Feelix* instead of *Felix*. (Eckhel, vol. v. p. 263.)

COIN OF C. NUMONIUS VALA.

2. NUMONIUS VALA, to whom Horace addresses one of his Epistles (i. 15), appears to have had estates in the neighbourhood of Velia and Salernum, since the poet makes inquiries of Vala about the climate of those places, as he intended to pass the winter in one of them. As this poem was probably written about B. C. 22, the friend of Horace was most likely the father of No. 3, if not the same person.

3. NUMONIUS VALA, legate of Quintilius Varus in A. D. 9, left the infantry when they were attacked by the enemy in the fatal battle of that year, and fled with the cavalry to the Rhine, but was overtaken in his flight and slain. (Vell. Pat. ii. 119.)

VALENS, one of the thirty tyrants enumerated by Trebellius Pollio [see AUREOLUS], was nominated proconsul of Achaia by Gallienus in consequence of his high character as a soldier, and a statesman. The usurper Macrianus [MACRIANUS] fearing him as a rival, and hating him as a private foe, despatched an emissary [PISO, No. 33], to put him to death. Valens, upon receiving intelligence of this design, conceived that he might best avoid the threatened danger by assuming the purple. Accordingly he was proclaimed emperor, and was soon after murdered by his soldiers. (Trebell. Poll. *Trig. Tyrann.* xviii.) [W. R.]

VALENS, the maternal granduncle or uncle of the preceding, rebelled in Illyria during the reign of Gallienus, and perished after having held sway for a few days. He also, as well as his nephew, is pressed into the list of the thirty tyrants by Pollio. (Trebell. Poll. *Trig. Tyrann.* xix.) [W. R.]

VALENS, emperor of the East A. D. 364—378, the brother of Valentinian [VALENTINIANUS I.], was born about A. D. 328. The name of his wife was Albia Dominica, by whom he had a son and two daughters. Under Julian he was one of the Domestici. He was made emperor of the East by his brother on the 28th of March A. D. 364, as is told in the article VALENTINIANUS.

Valens had in his service the Prefect Sallustius, and the generals Lupicinus, Victor, and Arinthaeus. By a constitution of the 16th of December of this year, he forbade the practice of giving presents to those who carried to the provinces important news, such as the accession of an emperor or his assumption of the consulship: he allowed the carriers of such news to receive the presents which persons of property or condition might choose to give, but not to exact anything from those who were not in easy circumstances. The Goths are spoken of as having made their appearance in Thrace in this year, but they were induced to retire, probably by money. Valens left Constantinople in the spring of A. D. 365, for Asia Minor, and he was at Caesarea in Cappadocia in the month of July, when the great earthquake happened, which shook all the country round the Mediterranean. The revolt of Procopius for a time rendered the throne of Valens insecure. Procopius assumed the imperial title at Constantinople, on the 28th of September, A. D. 365, and Valens received the intelligence as he was going to leave Caesarea. [PROCOPIUS]. After the death of Procopius, A. D. 366, Valens treated the partisans of the rebel with great clemency according to Themistius; but Ammianus and Zosimus say that he punished many innocent persons. The fact of some persons being punished is certain: the nature and degree of their participation in the revolt may be doubtful. The emperor had sworn to demolish the walls of Chalcedon for the share which it had taken in the insurrection, but at the prayer of the people of Nicaea, Nicomedia, and Constantinople, he satisfied his superstition by pulling down some small portion of the walls and rebuilding it. Probably about this time he did Constantinople the service of improving the supply of water by building an aqueduct.

The year A. D. 367 is memorable in the reign of Valens for an extraordinary event, the diminution of the taxes by one fourth, a measure which rarely happens in the history of a nation, the general rule being progressive taxation till people can pay no more. The diminution was the less expected as a war with the Goths was imminent. These barbarians had for some time hung on the northern frontier, and occasionally pillaged the Roman lands. Three thousand Goths, who had been sent by Athanaric to aid Procopius, were

compelled to surrender after the death of the rebel, and were distributed in the towns along the Danube and kept under surveillance. The Gothic king, Ermenric, demanded these Goths back, but Valens refused them, and resolved on war, as he had nothing else to do.

Before undertaking the war, for which he made great preparation, Valens received the rite of baptism from Eudoxus, the chief of the Arians who was then seated in the chair of Constantinople. Thus, says Tillemont, "he began by an act which involved him in a thousand mishaps, and finally precipitated his body and his soul to death." The emperor posted his troops on the Danube, and fixed his camp at Marcianopolis, the capital of Lower Maesia. He was ably assisted by Auxonius, who was made Praefectus Praetorio in place of Sallustius, who was relieved of his office on account of his age. Valens crossed the Danube, and finding no resistance, ravaged the country of the enemy. He was again at Marcianopolis in January A. D. 368, where he appears to have passed the winter. An incursion of the Isaurians, who extended their ravages to Cilicia and Pamphylia, and cut to pieces Musonius, the Vicarius of Asia, and his troops, may perhaps be referred to this year.

The military events of the year A. D. 368 were unimportant. Valens was unable to cross the Danube, and he passed the winter again at Marcianopolis. On the 10th of October, the city of Nicaea was destroyed by an earthquake. On the 3d of May, A. D. 369, Valens left Marcianopolis for Noviodunum, where he crossed the Danube and entered the country of the Goths. The Goths sustained considerable loss; and Valens also defeated Athanaric, who opposed him with a numerous army. He returned to Marcianopolis, intending to pass another winter there, but the Goths sued for peace, which was granted on the condition that they should not cross the Danube, and should only be allowed to trade at two towns on the river. The treaty between Valens and Athanaric was concluded on vessels in the Danube, for Athanaric refused to set his foot on the Roman territory. At the end of this year, Valens was at Constantinople.

The year A. D. 370 is memorable for the cruel punishment of eighty ecclesiastics. The Arians were persecuted by the Catholics at Constantinople, and the Catholics sent a deputation of eighty ecclesiastics to Valens, who was then at Nicomedia. It is said that Valens ordered them to be put to death, and that his order was executed by Modestus, Praefectus Praetorio, by placing them in a vessel on the sea, and setting fire to it. "This inhumanity," observes Tillemont, "was punished by a famine which desolated Phrygia and the neighbouring country;" but the pious historian does not explain how the sufferings of the innocent are to be considered as a punishment on the guilty.

Valens spent the early part of A. D. 371 at Constantinople, whence he moved to Caesarea in Cappadocia, where he probably spent the winter. About this time he lost his only son. When the youth was taken ill, the emperor who had entertained a design of banishing Basilius, bishop of Caesarea, applied to him for his help, and the bishop promised that the boy should recover, if the emperor would allow him to be baptized by Catholic priests: "but Valens caused him to be baptized by Arians, and the child immediately died." It was about this time also that Valens divided Cappadocia into two provinces, and made Tyana the capital of the second.

In A. D. 372 Modestus, the Praefect, and Arinthaeus were consuls. Arinthaeus, who was a man of extraordinary stature, and of perfect form, of great courage and superior military skill, had been employed both by Julian and Jovian, and he had served Valens well in the war against Procopius. On the 13th of April, Valens was at Antioch in Syria, whither he had gone to conduct the war against Sapor king of Persia. Sapor had made a treaty with Jovian, in which it seems that Armenia was comprehended. However this may be, Sapor had set his mind on getting possession of Armenia, and about A. D. 369, having prevailed on Arsaces, the Armenian king, to come to an entertainment, he made him prisoner, put out his eyes, and finally ordered him to be executed. He gave the government of Armenia to Cylax and Artabanus, two natives, and creatures of his. Olympias, the wife of Arsaces, escaped with her son Para and her treasures to a strong place, which Cylax and Artabanus with some Persian troops made an unsuccessful attempt to take: it is said that Cylax and Artabanus were treacherous to their Persian allies.

Para implored the assistance of Valens, who supported him at New Caesarea in Pontus, in a manner suitable to his rank, and he sent Comes Terentius to put him in possession of Armenia, but without conferring on him the insignia of royalty, which, it was supposed, might be taken as an infraction of the treaty with the Persians. On hearing of this Sapor sent troops into Armenia, who drove Para into the mountains. Sapor, not being able to seize Para, made a show of reconciliation and Para of submission, one of the tokens of which was the heads of Cylax and Artabanus, for which Sapor had asked, on the ground that they were rather the masters than the servants of Para. Valens upon this sent Arinthaeus into Armenia, who checked the approach of the Persian troops. Sapor complained, but Valens paid no attention to his complaints. The Persian king threatened an attack, but nothing was done this year, though Valens appears to have advanced into Mesopotamia.

In the following year A. D. 373, the Roman and the Persian armies met; the Romans, commanded by Comes Trajanus and Vadomarus, formerly a king of the Allemanni. (Amm. Marc. xxix. 1.) Mesopotamia was apparently the seat of the war. Sapor was defeated, and retired to Ctesiphon after a truce was agreed on. Valens spent the winter at Antioch.

During this winter there was a conspiracy to assassinate Valens, to which some persons, said to be pagans, were encouraged by believing that some person whose name began with Theod, was destined to succeed Valens. This was learned by the application of certain magical arts, and the person pointed out as the successor of the emperor was Theodorus, one of the notarii or secretaries of the emperor. This affair is told at length by Ammianus (xxix. 1). Theodorus and many other persons were put to death, some innocent and others guilty, for the existence of a plot appears probable enough. Sozomen says that all persons of rank who bore a name beginning with Theod were put to death, which is not credible. He also assigns this as the cause of the death of

Theodosiolus or Theodosius, a grandee of Spain, and it seems that he must mean Theodosius, the father of the emperor Theodosius, who was executed at Carthage, A. D. 376. However, many persons were executed who had dealt in magic; Maximus, once the teacher of the emperor Julian, Simonides, Hilarius and others. Books of magic were diligently sought after, and all that could be found were burnt. Chrysostom, then a young man, who by chance found a book of magic, expected and feared to share the fate of those who had dealt in this wicked art.

The same year in which Gabinius in the West fell a victim to Roman treachery (A. D. 374), Para perished by the same shameful means. Para, it appears, was established on the throne of Armenia, but Valens was for some reason dissatisfied with him, and sent for him to Tarsus under some pretext, leaving him to wait there, until Para, suspecting that it was intended to keep him prisoner, made his escape to Armenia. Valens commissioned Comes Trajanus, the commander of the Roman forces in Armenia, to put him to death, and Trajanus executed the order by inviting Para to a banquet and assassinating him.

Negotiations for peace were still going on with Sapor (A. D. 375), but they resulted in nothing. The emperor spent this year at Antioch, taking little care of the administration, and allowing his ministers to enrich themselves by unjust means. Ammianus (xxx. 4) has a chapter on these matters. The pretext for these odious inquisitions was the vague charge of treason against the emperor.

The events of A. D. 376 were unimportant. Valens was consul for the fifth time with Valentinianus, junior, who with his elder brother Gratianus had succeeded their father Valentinianus I., who died at the close of A. D. 375. Valens was preparing for war against the Persians, and he assembled a great force, but there is no record of what was the result of all this preparation. Sapor made conquests in Iberia and Armenia, which Valens could not prevent. Valens sent Victor to Persia to come to terms with the Persian king, and peace was made on terms, as it appears, not advantageous to the Romans.

At this time the Romans became acquainted with the name of the Huns. The Huns, after attacking various tribes and the Alans, who inhabited the banks of the Tanais, fell upon the Goths called Greuthingi or Eastern Goths, and so alarmed them that Ermenric, their king, killed himself. Vithimis, his successor, fell in battle against the Huns, and Alatheus and Saphrax, the guardians of his son Vitheric, retreated before this formidable enemy, to the country between the Borysthenes and the Danube. Athanaric and his Goths attempted a useless resistance to the Huns on the banks of the Dniester. The Goths, and among them were some of the people of Athanaric, to the number of about 200,000, appeared on the banks of the Danube and asked for permission to enter the Roman territories. Valens was then at Antioch, and the Goths sent a deputation to him at the head of which was their bishop Ulphilas. Valens granted the request of the Goths, but ordered that their children should be carried over to Asia as hostages, and that the Goths should not bring their arms with them; but the last part of the order was imperfectly executed. Accordingly the Goths were received into Thrace and spread over the country on the borders of the Danube. Their chiefs were Alavif and Fritigern.

Valens was still at Antioch (A. D. 377). It was the policy of the Romans to draw away the Goths from the immediate banks of the Danube, who had not moved off, because they were not supplied with provisions, as the emperor had ordered. Lupicinus, Comes of Thrace and Maximus, who held the rank of Dux, are accused of irritating the barbarians by their treatment, and of driving them to arms. Lupicinus attempted to make the Goths leave the Danube, and employed for that purpose the soldiers who were stationed on the river; but as soon as the Greuthingi, under Saphrax and Alatheus, saw the banks unprotected, they crossed over, having previously been refused permission. The Greuthingi joined Fritigern and his Goths at Marcianopolis. Lupicinus invited Alavif and Fritigern to a feast, but instead of a reconciliation, this brought about a quarrel, and a battle, in which Lupicinus was defeated. Some Goths, who were already encamped near Hadrianople, were ordered to cross the Hellespont, but they asked for two days' delay and supplies for the journey. The chief magistrate of the city, being irritated at some damage done by the Goths to a country-house of his, attacked them, and had the worst in the combat. These Goths soon joined Fritigern, who had advanced as far as Hadrianople, and they besieged the city. They could not take Hadrianople, but they were masters of all the country, which they pillaged.

Valens was at Antioch when he heard this news, and he sent forward Profuturus and Trajanus with the legions from Armenia to bring the Goths to obedience. These two generals were joined by Ricimer, who brought some help from Gratian. The Romans found the main body of the Goths at a place called Salices or the Willows, supposed to be in the tract called Scythia Parva between the lower course of the Danube and the sea, where a great battle was fought, apparently with no advantage to the Romans, for they returned to Marcianopolis. The further operations of this campaign led to no decisive result, and there was loss on both sides. The Goths appear to have spread themselves all over the country between the Danube and the Archipelago, and to have advanced even to the suburbs of Constantinople. Valens reached Constantinople on the 30th of May, A. D. 378. He deprived Trajanus of the command of the infantry, which he gave to Sebastianus, to whom he entrusted the conduct of the war. "It was," says Tillemont, "worthy of an Arian emperor to entrust his troops to a Manichaean. It was he who with the emperor determined on the unfortunate battle where they perished, against the advice of the most prudent, and principally Victor, general of the cavalry, a man altogether Catholic." Valens left Constantinople on the 11th of June, with evil omens. A solitary named Isaac, whose cell was near Constantinople, threatened him with the vengeance of God. "Restore," he said, "to the flocks their holy pastors, and you will gain a victory without trouble: if you fight before you have done it, you will lose your army and you will never return."

The emperor encamped with a powerful army near Hadrianople. Trajanus, it appears, was restored to his command, or held some command; but the advice of Sebastianus prevailed with the emperor over that of Victor and the other generals,

and a battle was resolved on. It was on the 9th of August, A. D. 378, and some few hours from Hadrianople, where the Romans sustained a defeat so bloody, that none can be compared with it in the Annals of Rome except the fight of Cannae. Ammianus (xxxi. 13) has given a laboured description of the battle, not particularly clear. The Theuringi under Fritigern, and the Greuthungi under Alatheus and Saphrax, destroyed two-thirds of the Imperial army. Trajanus, Sebastianus, Valerianus Comes Stabuli, and Equitius, fell. Valens was never seen after the battle. He was wounded by an arrow, and, as some say, died on the field. According to another story, he was carried to a peasant's house, to which the barbarians set fire without knowing who was in it, and Valens was burnt. Though the mode of his death is not certain, all authorities agree in saying that his body was never found. The commentary of Orosius on the death of Valens is instructive (vii. 33): "The Goths some time before sent ambassadors to Valens to pray that bishops (episcopi) might be sent to them to teach them the rule of Christian faith. Valens, through pestiferous depravity, sent teachers of the Arian dogma. The Goths retained the instruction in their first faith, which they received. Therefore by the just judgment of God the very persons burnt him alive, who through him, even after death, are destined to burn on account of the vice of their error."

The reign of Valens is important in the history of the empire on account of the admission of the Goths into the countries south of the Danube, the commencement of the decline of the Roman power. The furious contests between the rival creeds of the Catholics and the Arians, and the persecution of the Catholics by Valentinian, also characterize this reign. These religious quarrels, which we might otherwise view with indifference, are not to be overlooked in forming our judgment of this period, nor must we forget them when we attempt to estimate the value of the historians for this period.

The character of Valens is drawn by Gibbon and Tillemont; by Gibbon perhaps with as much impartiality as he could exercise, by Tillemont under the influence of strong religious convictions, with as much fairness as we can expect from one who condemned the persecutions of Valens, both as a man of humanity and a zealous Catholic.

The chronicle of Hieronymus terminates with the death of Valens, and here also ends the history of Ammianus, the last of the Roman historians. Eutropius, who does not deserve the name of historian, wrote his *Breviarium Historiae Romanae* in the time of Valens, and by the order of the emperor, to whom his work is dedicated.

(Gibbon, cc. 25, 26; Tillemont, *Histoire des Empereurs*, vol. v., where all the authorities are collected.) [G. L.]

COIN OF VALENS.

VALENS, the name of probably two physicians: —

1. VECTIUS VALENS, one of the paramours of Messallina, who was put to death, A. D. 48. (Tac. *Ann.* xi. 30, 31, 35; Sen. *Apocol.* c. 13.) He is said by Pliny (*H. N.* xxix. 5) to have given some attention to the study of eloquence, and to have founded a new sect. Haller (*Bibl. Medic. Pract.* vol. i.) and Sprengel (*Hist. de la Méd.* vol. ii.) state that he was one of the followers of Themison, but they give no authority for this assertion.

2. TERENTIUS VALENS, one of whose medical formulae is quoted by (apparently) Andromachus the younger (ap. Gal. *De Compos. Medicam. sec. Loc.* ix. 4, vol. xiii. p. 279), must have lived some time in or before the first century after Christ. He may be supposed to be the same person who is elsewhere quoted by Andromachus and Galen (*ibid.* vii. 6, ix. 4, 5, pp. 115, 285, 292); but it is quite uncertain whether he was the Valens who is said by Scribonius Largus (*De Compos. Medicam.* c. 22. § 94, p. 208) to have been one of his fellow pupils under Appuleius Celsus; or the "Valens physicus," whose third book of "Curationes" is quoted by Caelius Aurelianus. (*De Morb. Acut.* iii. 1. p. 180.)

Fabricius (*Bibl. Gr.* vol. xiii. p. 440, ed. vet.) and Haller (*Bibl. Medic. Pract.* vol. i. p. 294) mention another Valens, who (as they state) is said by Marcellus Empiricus (*De Medicam.* c. 16. p. 310) to have been his tutor; but this is an error that has arisen from their not having noticed that the passage referred to in Marcellus is either quoted by him, or interpolated by some modern transcriber, from the chapter of Scribonius Largus referred to above. [W. A. G.]

VALENS, ABURNUS, also called ABURNIUS, a Sabinian, is one of the jurists who are excerpted in the Digest. As Valens cites Javolenus (Dig. 33. tit. 1. s. 15), and also Julianus (Dig. 4. tit. 4. s. 33), it may be inferred that he was younger than both, though Pomponius mentions Valens before Julianus (Dig. 1. tit. 2. s. 2. § 47). A passage of Valens proves at least that he survived Trajan (Dig. 49. tit. 14. s. 42, ex constitutione Divi Trajani). Valens was probably in the consilium of Antoninus Pius. The passage of Capitolinus (c. 12), states: "usus est jurisperitis Umidio Vero, Salvio Valente, Volusio Metiano, Ulpio Marcello, et Javoleno;" whence we may conclude that the name of Valens was also Salvius; but in that case we ought to read "Juliano" for "Javoleno." If "Javoleno" is right we may read the passage thus: "Umidio Vero, Salvio, Valente, &c.," where Salvius will represent Salvius Julianus. There is a rescript of Antoninus (Dig. 48. tit. 2. s. 7. § 2) addressed to Salvius Valens. In the titles of the excerpts from Valens in the Digest, he is called Valens only. The Florentine Index mentions seven books on Fideicommissa by Valens, from which there are nineteen excerpts in the Digest; but he also wrote De Actionibus, for there is an excerpt in the Digest (36. tit. 4. s. 15) from his seventh book.

The Fabius Valens to whom one of Pliny's letters (iv. 24) is addressed, cannot be the jurist.

(Zimmern, *Geschichte des Röm. Privatrechts*, p. 334.) [G. L.]

VALENS, AURE'LIUS VALE'RIUS, an officer whom Licinius, after the battle of Cibalis (A. D. 314), associated with himself as colleague

in the empire, and whom he put to death a few months afterwards, when he concluded a peace with Constantine, who stipulated positively for the deposition of this puppet Caesar. Eckhel assigns a medal bearing on the obverse the legend IMP. C. AUR. VAL. VALENS. P. F. AUG., and on the reverse JOVI CONSERVATORI AUGG., to this Valens; but it seems doubtful whether he ever received, formally at least, any higher title than that of *Caesar*. [Compare MARTINIANUS.] (Excerpta Vales. 17, 18; Aurel. Vict. *Epit.* 40; Zosim. ii. 19, 20.) [W. R.]

VALENS, DONA'TIUS, a centurion in the army of Hordeonius Flaccus in Germany, attempted with some few others to protect the images of Galba, when the rest of the soldiers revolted to Vitellius, but was seized, and shortly afterwards put to death. (Tac. *Hist.* i. 56, 59.)

VALENS, FA'BIUS. 1. One of the principal generals of the Emperor Vitellius in A. D. 69. His character is drawn in the blackest colours by Tacitus; and among the various profligate commanders in that civil war, Valens seems to have been the most notorious for his avarice, venality, and cruelty. He was of an equestrian family, and was born at Anagnia, a town of Latium. He entered freely into the debaucheries of Nero's court, and at the festival of the Juvenalia, in which the most distinguished persons of the state were obliged to take a part (see *Dict. of Antiq. s. v. Juvenalia*, 2d ed.), he was accustomed to act the licentious part of a mime, at first, as if by compulsion, but afterwards evidently from choice. He was subsequently appointed by Nero legatus of the first legion in Germany. In the troubles immediately preceding and following Nero's death, Valens endeavoured to persuade Verginius Rufus, who governed Upper Germany, to assume the purple; and when Rufus refused to do so, Valens sought to blacken his character, and accused him to Galba of attempting to make himself emperor. Soon after Galba's accession, Valens, in conjunction with the legate of another legion, Cornelius Aquinus, put to death Fonteius Capito, the governor of Lower Germany, on the plea that he was intending to revolt, but, as many thought, because he had refused to take up arms at the solicitation of Valens and Aquinus. However this may be, Valens claimed great merit with Galba for the services he had rendered him in exposing the plots of Verginius Rufus, and destroying Fonteius Capito, who might have been a dangerous rival; and upon receiving no reward, he complained bitterly that he had been treated with ingratitude. Accordingly, upon the arrival of Vitellius in Lower Germany as the successor of Capito, Valens was one of the first to urge him to seize the empire, and this time he was more successful than he had been with his former commanders. The legions in Upper Germany refused to take the oath of allegiance to Galba on the 1st of January, A. D. 69. Valens thereupon marched into Cologne on the following day, and saluted Vitellius as emperor. His example was immediately followed by the soldiers in Lower Germany, and on the next day by those of Upper Germany, and active preparations were made to prosecute the war against Galba. Vitellius entrusted the conduct of it to Valens and A. Caecina, the latter of whom had commanded a legion in Upper Germany, and had been one of the chief leaders of the revolt in favour of Vitellius. Valens was entrusted with 40,000 men belonging to the army of Lower Germany, with orders to march through Gaul, and persuade it to submit to Vitellius, or, if he could not succeed in so doing, to lay it waste with fire and sword, and finally to cross over into Italy by Mont Genèvre (*Cottianis Alpibus*). Caecina received 30,000 men belonging to the army of Upper Germany, with orders to march direct into Italy by the pass of the Great St. Bernard (*Poeninis jugis*).

Valens commenced his march early in January. His formidable army secured him a friendly reception in Gaul; but upon his arrival at Diviodurum (Metz), his soldiers were seized with a panic terror, and slaughtered 4000 of the inhabitants This massacre, however, instead of provoking any resistance in Gaul, only made the people still more anxious to deprecate the wrath of the troops. On reaching the capital of the Leuci, the modern Toul, Valens received intelligence of the death of Galba and the accession of Otho; and this news produced the recognition of Vitellius throughout the whole of Gaul, the inhabitants of which detested alike both Otho and Vitellius, but were more afraid of the latter. Valens, therefore, continued to advance without any interruption. The inhabitants of Lugdunum (Lyons) persuaded him to march against Vienna (Vienne), which had espoused the cause of Vindex and Galba; but the Viennenses averted the impending danger by throwing themselves before the army as suppliants, and by giving an immense sum of money to Valens, of which the soldiers likewise received a small portion. The avarice of Valens knew no bounds, and he employed the great power which he now possessed, to gratify it in every possible manner. Throughout his march the proprietors of the lands and the magistrates of the cities paid him large sums of money not to march through their property or encamp upon it; and if money failed, they were obliged to appease him by sacrificing their wives and daughters to his lusts. On his arrival in Italy, Valens took up his quarters at Ticinum (Pavia), where he nearly lost his life in an insurrection of the soldiers. He took refuge in the dress of a slave in the tent of one of his officers, who concealed him till the danger was over. Valens afterwards put this man to death on suspicion of his having taken a thousand drachmae from his baggage. (Dion Cass. lxiv. 16; comp. Tac. *Hist.* ii. 29.) Caecina, who had arrived in Italy before Valens, had meantime been defeated by the generals of Vitellius in the neighbourhood of Cremona; and although Valens and Caecina disliked each other, and it was thought that the latter had been defeated, because Valens had purposely not made sufficient haste to join him, yet their mutual interests now led them to unite their forces, and to act in harmony against the common enemy. Otho's generals earnestly dissuaded him from risking a battle, but their opinion was overruled by the emperor, who was anxious to bring the war to a close. The result was the battle of Bedriacum, in which Valens and Fabius gained a decisive victory, and thus secured for Vitellius the sovereignty of Italy. [OTHO.] The two generals remained in northern Italy for some time after the battle, till they were joined by Vitellius, whom they accompanied to Rome. Vitellius advanced them to the consulship, which they entered upon on the 1st of September, and he left the whole government in their hands.

Although they were more jealous of one another than ever, they agreed in one point, which was to obtain all the property they could lay their hands on, while their besotted master was indulging in every kind of debauchery. But the approach of Antonius Primus, who had espoused the cause of Vespasian, and was marching into Italy at the head of the Pannonian and Moesian legions, compelled Caecina and Valens to prepare again for war. As Valens was at the time only just beginning to recover from a severe illness, he was obliged to remain at Rome, while his colleague marched against Primus. The treachery of Caecina, who deserted Vitellius and joined Primus, has been related elsewhere. [CAECINA.] Valens remained faithful to Vitellius, almost the only fact recorded in his favour. He had left Rome a few days after Caecina, and might perhaps have prevented the revolt of the latter, if the indulgence of his pleasures had not delayed him on the march. He was still in Tuscany when he heard of the victory of Primus and the capture of Cremona [PRIMUS], and as he had not sufficient troops to oppose the enemy, he resolved to sail to Gaul and rouse the Gallic provinces to espouse the cause of Vitellius: but he was taken prisoner by some ships sent after him by Suetonius Paulinus at the islands of the Stoechadae (the Hières) off Massilia. He was kept in confinement for a time, but about the middle of September was slain at Urbinum (Urbino) and his head shown to the Vitellian troops, to contradict the report that he had escaped to Germany and was there collecting an army. (Tac. *Hist.* i. 7, 52, 57, 61, 66, ii. 24, 27—30, 56, 59, 71, 92, 95, 99, iii. 15, 36, 40, 43, 62; Plut. *Otho*, c. 6.)

2. A friend of the younger Pliny, who addressed a letter to him (*Ep.* iv. 24), from which we gather that he was a young man at the time.

VALENS, MA'NLIUS, legatus of a legion in Britain in the reign of Claudius, A. D. 50. He is afterwards mentioned as the legatus of the Italica legion in the civil wars in A. D. 69, and is probably the same as the C. Manlius Valens, who was consul with C. Antistius Vetus in the last year of Domitian's reign, and who died in the same year in the ninetieth year of his age. (Tac. *Ann.* xii. 40, *Hist.* i. 64; Dion Cass. lxvii. 14.)

VALENS, PINA'RIUS, was named praefect of the praetorians upon the elevation of Maximus and Balbinus. He was paternal uncle of the former. (Capitolin. *Max. et Balb.* 4, 5). [W. R.]

VALENS, VE'CTIUS. See above VALENS, physicians, No. 1.

VALENS, VI'NNIUS, a centurion in the praetorium of Augustus, memorable for his extraordinary strength. (Plin. *H. N.* vii. 19. s. 20.)

VALENTINIA'NUS I., Roman emperor A. D. 364—375, was the son of Gratianus, and was born A. D. 321, at Cibalis in Pannonia. [GRATIANUS.] He bore also the name of Flavius, which was common to all the emperors after Constantine. His first wife was Valeria Severa, by whom he became the father of the emperor Gratianus. Valentinian entered the army when young, and showed military talents; but the emperor Constantinus for some reason or other deprived him of his rank A. D. 357. Under Julian he held the office of tribune of the guard, or of the Scutarii, as Orosius terms the body (vii. 32), and in this capacity he was with Julian at Antioch, A. D. 362, and accompanied him to a heathen temple. Julian, it is said, commanded him to sacrifice to the idol, or resign his office; but Valentinian, who had been baptized in the Christian faith, refused. According to most of the historians, Valentinian was exiled for his adherence to his religion.

Jovian succeeded Julian A. D. 363, and Lucilianus, the father-in-law of Valentinian, took him with him to Gaul. Lucilianus lost his life in a disturbance at Rheims, and Valentinan only saved himself by flight. Returning to the East he was rewarded by Jovian with the office of captain of the second company of Scutarii. When Jovian died suddenly at Dadastana, on the borders of Galatia and Bithynia, on the 16th of February, A. D. 364, Valentinian was at Ancyra. For ten days the empire was without an emperor, but it was at last agreed by the officers of the army of Jovian, who were at Nicaea, that Valentinian should be the successor of Jovian. Valentinian came to Nicaea, and on the 26th of February he assumed the imperial insignia in the presence of the army in the plain of Nicaea.

Valentinian maintained the pure Catholic faith, though his brother Valens was an Arian. He forbade, under pain of death, all pagan ceremonials, magical arts and sacrifices by night; but this was a prudent measure of police, and nothing more. He restored the figure of the cross and the name of Jesus Christ on the Labarum or chief standard of the armies, for Julian had removed these Christian symbols. He also renewed and perhaps extended a law of Constantine, which forbade any judicial proceedings, or the execution of any judicial sentence on Sunday. However, Valentinian did not meddle with religious disputes, and either from indifference or good sense, he said it was not for him, a layman, to deal with difficulties of that description. Though a Catholic, he did not persecute either Arians or heathens: he let every man follow his own religion, for which Ammianus Marcellinus (xxx. 9) has commended him; and certainly his moderation in this respect must be considered a remarkable feature in his character. Though there were some enactments made by him against Manichaeans, Donatists and the other heretics, the general religious freedom which he allowed is undisputed (Cod. Theod. 9. tit. 16. s. 9), and the emperor set an example which even now is not completely followed in modern Europe. This is the most unequivocal evidence of the good sense and the courage of Valentinian. Ecclesiastical writers, like Baronius, as a matter of course blame that toleration which they suppose to be condemned by the religion which they profess.

Ammianus and other writers have spoken particularly of the personal merits and defects of Valentinian. He was robust and handsome; he had a natural eloquence, though he had no literary acquirements; he was neat in his apparel, but not expensive; and his chastity is specially recorded. He possessed good abilities, prudence, and vigor of character. He had a capacity for military matters, and was a vigilant, impartial, and laborious administrator. Ammianus sums up by saying that he had so many good qualities that, if every thing had been equal in him, he would have been as great a man as Trajan or Marcus Aurelius. Among his faults was that of having a very good opinion of himself, and he punished sometimes with excessive severity. Yet he is accused of behaving with too much lenity

to the officers when they misconducted themselves; and of enriching himself by arbitrary means, though the same authorities say that he endeavoured to alleviate the sufferings of the people. The truth is that the character of a man, who possesses supreme power, may be made to appear almost anything, according to a writer's temper and judgment. Many instances of the severity, and even of the cruelty of Valentinian are recorded ; and Gibbon, following chiefly the authority of Ammianus, has made him a monster of cruelty. Yet Valentinian had feelings of compassion, when he was not in an angry mood, and he promulgated a constitution against the exposure of children (Cod. Just. 8. tit. 51. (52.) s. 2. A. D. 374) ; and he encouraged learning, though he was illiterate, by the foundation of schools. (Cod. Theod. 14. tit. 9.)

Valentinian, after being declared emperor on the 26th of February, moved to Nicomedia on the 1st of March, where he conferred on his brother Valens the dignity of Constable, that is, he made him chief of the stable ; and on the 28th of March, being then at Constantinople, he declared him Augustus in the Hebdomon, or field of Mars, in the neighbourhood of that city. The two brothers confirmed to the town of Nicaea, when Valentinian was declared emperor, the title of Metropolis, and raised it to equal rank with Nicomedia. In the early part of this year the two emperors left Constantinople, and passed through Hadrianople, Philippopolis, and Sardica, to Naesus in Dacia, in the neighbourhood of which they remained some days to arrange the affairs of the empire. Valentinian kept Jovinus general of the troops in Gaul (magister armorum), to which rank he had been promoted by Julian, and Dagalaephus (militiae rector), who owed his promotion to Jovian. Victor and Arinthaeus were attached to the service of Valens. Zosimus, indeed, states (iv. 2) that the two emperors were hostile to all the friends of Julian, and that all those who had been promoted by Julian were deprived of their offices, except Arinthaeus and Victor ; but Zosimus may be mistaken here, as in other cases. The provinces of the empire were also distributed between the two brothers. Valens had the East, comprising Asia, Egypt, and Thrace ; Valentinian had the West, comprising Illyricum, Italy, the Gauls, Britain, Spain, and Africa. After this partition Valens set out for Constantinople to govern the East, of which he knew not even the language, and Valentinian for Italy.

Valentinian went to Milan, where he arrived some time in November, and he stayed there till the beginning of A. D. 365.

Volusianus, prefect of Rome, was succeeded in this year by Symmachus, the father of the orator, to whom some constitutions of Valentinian are addressed, by which the emperor endeavoured to secure the provisioning of Rome, and provided for the repair of the buildings. A constitution of this year enacted that the governors of provinces must not sit in judgment in matters civil or criminal, in private, but that judicial proceedings must be held with open doors.

The nations on the Roman frontiers were disturbing the provinces, and the vigilance of Valentinian was required to protect his empire. Romanus, who had been made comes of Africa under Jovian (A. D. 363), instead of protecting the country, which he was sent to govern, plundered the people worse than the border tribes. On the accession of Valentinian, the people of Leptis sent their presents to the new emperor, and at the same time represented to him the wretched condition of their country. In the mean time, a barbarous tribe, called Austuriani, were threatening Leptis and plundering the country, and Valentinian sent Palladius to inquire into the state of affairs in the province of Africa. But Palladius, who was corrupted by Romanus, reported that the people of Leptis and the rest of the province had nothing to complain of. The result was, that those who had complained of Romanus were punished (Amm. Marc. xxviii. 6).

It appears from various constitutions, that Valentinian visited several places in North Italy during the year A. D. 365. A constitution of this year appears to be the earliest in which the Defensores are spoken of, and it is addressed to "Seneca Defensor" (Cod. Just. i. tit. 55). In the month of October Valentinian left Italy for Gaul, and he was at Paris about the end of the month. His presence was required by an irruption of the Allemanni, who had ravaged the country west of the Rhine. Valentinian sent Dagalaephus against them, and he went himself as far as Rheims ; but the Allemanni had retired, and Valentinian returned to Paris, where he appears to have remained the following year A. D. 366. In the beginning of A. D. 366 the Allemanni again entered Gaul during a severe winter, defeated the Roman troops and killed Charietto, who was comes of the Two Germanies. Dagalaephus, who was sent against the Allemanni by the emperor, was tardy in his movements, and he was replaced by Jovinus the master of the horse (magister equitum), who defeated the Allemanni in several engagements. One battle was fought at Scarponna between Metz and Toul, and another in the neighbourhood of Châlons-sur-Marne with a body of Allemanni which had penetrated as far as this place. Jovinus announced his victory to the emperor at Paris, who at the same time received the head of the usurper Procopius, which had been sent to him by his brother Valens. Valentinian appears to have passed the close of the year and the winter at Rheims. At this time he built forts on the Rhine to stop the incursions of the Germans, and he recruited his armies for the defence of this frontier. His measures secured tranquillity on that side of the empire during the rest of his reign.

The residence of Valentinian at Rheims to the month of June A. D. 367, is proved by the constitutions which he promulgated. One of the 18th of August is dated from Amiens, and addressed to Praetextatus, praefect of Rome. During this time he was suffering so much from illness that there was talk about his successor ; but Valentinian recovered, and, on the 24th of August, his son Gratianus, then little more than eight years of age, was declared Augustus at Amiens in presence of the army. About this time Valentinian divorced his wife Severa or Valeria Severa, and married Justina, a Sicilian woman, by whom he became the father of Valentinian II. and of three daughters, one of whom, Galla, was afterwards the wife of Theodosius I. Justina was an Arian, but she concealed her heresy as long as her husband lived.

At the close of A. D. 367 the Allemanni, under Randon, surprised and pillaged Moguntiacum (Mainz) during a festival which the Christians

were celebrating. The Romans retaliated by gaining over an Allemann to assassinate his king Vithicabus, a man who in a feeble body possessed a great spirit, and had caused the Romans no small trouble. While the emperor was on his road from Amiens to Trèves on the Mosel, he heard of the ravages which the Picts and other barbarians were committing in Britain. The conduct of this war was finally entrusted to Theodosius, the father of the first emperor Theodosius. [THEODOSIUS.]

To the year A. D. 368 probably belongs a constitution of Valentinian addressed to Olybrius, then praefect of Rome (Cod. Theod. 2. tit. 10. s. 2; Cod. Just. 2. tit. 6. s. 6), for the regulation of the conduct of advocates, who were forbidden to use abusive language, or to say anything which might injure the reputation of the party to whom they were opposed, unless it was necessary to maintain the case of their client. The constitution contains other regulations. By another constitution he ordered that there should be a physician appointed for each of the fourteen regions of Rome, to look after the health of the poor. In the autumn of this year Valentinian left Trèves for an expedition against the Allemanni, whom he drove with great loss from a mountain where they had fortified themselves. This place called Solicinium has been conjectured to be Sulz, near the source of the Necker. The emperor returned with his son to Trèves, which he entered in a kind of triumph.

In A. D. 369 Valentinian was occupied with building forts on the left bank of the Rhine, from its mouth to the country of the Rhaeti; and he also constructed some forts on the other side of the river. Mannheim, at the junction of the Necker and the Rhine, is supposed to be one of these positions. His residence was chiefly at Trèves during this year, but he made excursions to various places on the Rhine. A story recorded in the Alexandrine Chronicle, and also in Zonaras, of the emperor's severity seems hardly credible. An eunuch named Rhodanus, an attendant on Valentinian, had been convicted before Sallustius of defrauding a widow, and he was ordered to make restitution. Instead of doing this he appealed from the judgment, and the widow was advised to present her petition to Valentinian when he was seated in the Circus. The eunuch was near his master, when the widow presented her petition, and the emperor immediately ordered the eunuch to be seized, to be carried round the Circus while proclamation of his crime was made, and then to be burnt alive in the presence of the spectators.

In A. D. 370 Valentinian was still at Trèves, or near it, as appears from the constitutions promulgated in this year. The Saxons now broke loose on the Roman territory, where they plundered all before them; but they were alarmed by the appearance of Severus, commander of the infantry (peditum magister), who made peace with them on condition of their retiring. But the Romans treacherously laid an ambuscade, and destroyed the Saxons on their march back, at a place called Deuso, according to Hieronymus, which may be Deutz, opposite to Cologne. Ammianus (xxviii. 5) considered this treachery justifiable under the circumstances. A constitution of this year addressed to Damasus, bishop of Rome (Cod. Theod. 16. tit 2. s. 20), was intended to check the greediness of the clergy. It is commented on by Gibbon with his usual relish for scandal against the clergy, against whom, however, we have the evidence of the imperial constitution, and that of Hieronymus. Damasus, the bishop of Rome, was himself a man of dubious character, and the virtuous Praetextatus, a pagan, told him that he would turn Christian himself if he could secure the see of Rome, "a reproach," observes Gibbon, "in the form of a jest."

Ammianus (xxviii. 1) gives an account of the cruelties exercised at Rome by Maximinus, who held the office of the Vicaria Praefectura, against persons who were accused of magical arts. Maximinus put many persons to the torture, and even to death, upon the charge of using magic. Maximinus was punished by Gratian, the successor of Valentinian, for all his misdeeds. Magic, or whatever is meant by the term, was a great abomination in the eyes of Valentinian: he permitted all the arts of the Roman aruspices to be practised, and every other ceremonial of the ancient religion, provided no magic was practised. He even maintained the Pontifices in the provinces in all their privileges, and allowed them the same rank as Comites. This was going even beyond toleration, and further than a wise policy can justify. He relieved from all civil duties such ecclesiastics as devoted all their time to the service of the church, and had entered the clerical body before the commencement of his reign; but as to others, they were liable to discharge all civil duties like any layman. These and other constitutions of the first half of A. D. 371 were promulgated at Trèves, the favourite residence of Valentinian, which he left for a short time to conduct operations against the Germans in the neighbourhood of Mainz. He was again at Trèves in December, and he appears to have passed the year A. D. 372 there or in the neighbourhood. The emperor did nothing this year that is recorded, except to promulgate a constitution against the Manichaeans, who were always treated with great severity.

The year A. D. 373 was the fourth joint consulship of the two Augusti, Valentinian and Valens, and Valentinian spent a great part of this year in Italy. Maximinus was made Praefectus (of Gaul, as Tillemont shows), and this brought about the ruin of Remigius, once Magister Officiorum, who had been a partner of Comes Romanus in his maladministration. Remigius had resigned his office and retired to the pleasant neighbourhood of his native Mainz to cultivate the land. Maximinus, who was somewhere near, which is confirmatory of Tillemont's conjecture that he was in this year prefect of Gaul, put to the torture one Caesarius, who had served under Remigius, in order that he might discover what Remigius had received from Romanus. Remigius, being informed of these proceedings against him, hanged himself (Amm. Marc. xxx, 2). Palladius, who had deceived his master in the affair of Comes Romanus, was also arrested by order of Valentinian; and he too pronounced his own sentence, and executed it by hanging himself. Romanus, the chief criminal, was put in prison by Theodosius, when he was sent against Firmus [THEODOSIUS], and proof was found of his knavery in the affair of Leptis. The historian, however, has not the gratification of finding any evidence of the punishment of Romanus, either under the reign of Valentinian or that of his successor.

Valentinian passed the winter of A. D. 373 at Milan, but he was again at Trèves in May and June of the following year A. D. 374. He was upon the Rhine, probably in the neighbourhood of Bâle, when he received intelligence of the Quadi invading Illyricum: the cause was this. As the emperor was anxious to protect the frontiers, he ordered some forts to be built north of the Danube, in the country of the Quadi. The Quadi complained of this encroachment to Equitius, master-general of Illyricum, who consented to suspend the works till the emperor had signified his pleasure. But Marcellinus, the son of Maximinus, was made dux of Valeria, a province of Illyricum, by his father's interest, and he continued the fortifications without troubling himself about the Quadi. The king of the Quadi, Gabinius, came to remonstrate with Marcellinus, who received him civilly and asked him to eat; but as the king was retiring after the entertainment, the Roman treacherously caused him to be assassinated. The Quadi, joined by the Sarmatians, crossed the river into the Roman province, which was destitute of troops, and destroyed the grain which was ready for the harvest. Probus, Praefectus Praetorio, though much alarmed, prepared to defend Sirmium; but the barbarians did not disturb him, and preferred running after Equitius to whom they attributed the death of their king. The barbarians destroyed two legions, and the province would have been lost, but for the vigour and courage of a young man, who was afterwards the emperor Theodosius.

Valentinian heard of this incursion of the Quadi at his royal residence of Trèves, but he deferred his campaign against the Quadi to the following year, and in the mean time he employed himself in securing the friendship of Macrianus, king of the Allemanni, with whom he had an interview near Mainz. Macrianus accepted the terms which the Roman emperor came to offer, and became the ally, or at least not the enemy of Valentinian. The emperor spent this, his last winter at Trèves, which he did not quit till the month of April, A. D. 375, to march towards Illyricum. He took with him his wife Justina and his second son Valentinian. Gratian was left at Trèves.

The emperor fixed his head-quarters at Carnuntum, which was probably on the Danube, and below the site of Vienna. His first care was to inquire into the conduct of Probus, the praefect, who was charged with oppressing the people; but Valentinian did not live long enough to come to any decision about Probus. After preparing for the campaign the emperor crossed the Danube, but his operations were not very decisive, and at the approach of winter he re-crossed the river, and fixed himself at Bregetio, probably near Presburg. While giving an audience to the deputies of the Quadi, and speaking with great heat, he fell down in a fit and expired suddenly on the 17th of November, after a reign of twelve years, all but a hundred days. His body was embalmed and carried to Constantinople to be interred.

Gibbon's sketch of the reign of Valentinian and Valens (c. 25) has great merit: it is rapid, exact and instructive Tillemont (*Histoire des Empereurs*, v.) is painfully minute as usual; but his authorities are always valuable, and his judgment, when not biassed by his peculiar way of thinking, is generally sound. The reign of Valentinian is worth a careful study in his extant legislative

enactments. His many great qualities entitle him to a place among the most distinguished of the illustrious Romans. [G. L.]

COIN OF VALENTINIANUS I.

VALENTINIA'NUS II., Roman emperor A. D. 375—392, a son of Valentinianus I., was with his mother Justina, about one hundred miles from the camp of Bregetio, when his father died there, A. D. 375. His brother Gratianus was at Trèves. Valentinian and his mother were summoned to Bregetio, when the army proclaimed Valentinian, Augustus, six days after his father's death. He was then only four or five years of age; and Gratian was only about seventeen. Gratian assented to the choice of the army, and a division of the West was made between the two brothers. Valentinian had Italy, Illyricum and Africa. Gratian had the Gauls, Spain and Britain. This division, however, if it actually took place, was merely nominal, and Gratian as long as he lived was actually emperor of the West. One reason for supposing that Gratian really retained all the imperial power is the fact, that after the death of Valens, and in A. D. 379, Gratian ceded a part of Illyricum to Theodosius I., whom he declared emperor of the East. This seems to show at least that the division of the empire of the West between Gratian and Valentinian was not completed at the time when Theodosius received a part of Illyricum.

In A. D. 383, Gratian was murdered at Lyon. [GRATIANUS; THEODOSIUS I.] Milan was the chief residence of Valentinian II. from the time of his father's death, and he was in this city during A. D. 384. He made Symmachus prefect of Rome, probably about the close of A. D. 383. Valentinian was still at Milan in the first half of A. D. 386, and afterwards at Aquileia. His mother Justina, who acted in his name, and was an Arian, employed herself in persecuting the Catholics during this and the following year. In A. D. 386, Valentinian addressed a letter to Sallustius, the prefect of Rome, in which he ordered him to rebuild the church of St. Paul, near Rome, on the road to Ostia. The church was rebuilt, but apparently somewhat later than the time of this order.

Maximus, who had usurped the throne of Gratian, left Valentinian a precarious authority out of fear for Theodosius I.: but in August, A. D. 387, he suddenly crossed the Alps, and advanced towards Milan, the usual residence of Valentinian. The emperor and his mother fled to the Hadriatic, where they took shipping and arrived at Thessalonica. In A. D. 388, Theodosius defeated Maximus, and restored Valentinian to his authority as emperor of the West. [THEODOSIUS I.] In A. D. 389, Valentinian went into Gaul to conduct operations against the Franks on the Rhine. Arbogast was at that time commander of the Roman forces in Gaul. Nothing further is recorded of this campaign, except that Valentinian had a conference with Marcomir and Sunnon, the chiefs of the Franks, who

gave him hostages. Valentinian spent the winter at Trèves, as appears from a constitution dated the 8th of November.

Tillemont remarks, "that Theodosius, who spent about three years in Italy, after the defeat of Maximus, had by his wise advice effaced from the mind of the youthful emperor all the bad impressions which his mother Justina had fixed in him against the faith and St. Ambrose, and forming himself after the example of Theodosius, he had a fervent devotion towards God, and loved St. Ambrose with such affection, that he cherished him as much as he had formerly persecuted him." In A. D. 391, Q. Aurelius Symmachus, who was consul with Tatianus, was the head of a deputation from the Roman senate to Valentinian, the object of which was to ask of the emperor the restoration of the privileges which Gratian had taken from the temples of the idols. The emperor however positively refused to grant the petition.

At this time, the barbarians were in motion, on the side of the Illyrian Alps, and it was apprehended that they might disturb Italy. Valentinian set out for Italy, with the intention of going to Milan. He was at Vienna (Vienne), when he sent for Ambrosius to baptize him before he entered Italy, for he was yet only a catechumen. There were many bishops in France, but Valentinian wished to receive this Christian rite at the hands of Ambrose. "After having written to Ambrose, he passed the two following days in such inquietude and such impatience to see the saint, that having despatched a courier in the evening, he asked on the morning of the third day, which was the last of his life, if the courier had not returned, and if the saint was not coming." (Tillemont.)

Arbogast, a Frank by origin, a man probably of violent temper, though on this point there is a difference in the testimony, but a rude soldier and a man of courage and address, was aiming at governing Valentinian, who was still a youth. Gratian employed Arbogast and sent him in A. D. 381 under Bauton to assist Theodosius who was pressed by the Goths. After the death of Bauton, Arbogast assumed the command of the troops without, it is said, waiting for the orders of Valentinian. During the usurpation of Maximus, Arbogast was faithful to his master, and contributed greatly to the overthrow of Maximus. Presuming however on his abilities, his influence with the army, and the youth of Valentinian, Arbogast kept the emperor in a kind of tutelage, of which Valentinian complained to Theodosius. At last the emperor mustered courage to give into the hands of Arbogast a written order by which he was deprived of his military rank; but the proud soldier told him to his face, that he had not given him his office and that it was not in his power to take it away. With these words he tore the writing, threw it on the ground, and quitted the emperor's presence.

There are different accounts of the death of Valentinian. The most probable is, that he was strangled by order of Arbogast. His body was taken to Milan for interment by the side of his father, and Ambrose pronounced the funeral oration. Valentinian II. died on the 15th of May, being only a few months above twenty years of age. Justa and Grata, the two sisters of Valentinian, deplored with sincere affection the untimely end of their brother. "Ambrose, who was so well instructed in the doctrine of the church, does not hesitate in his funeral oration to assure us of the salvation of a prince, who had not received the sacrament of salvation, but had asked for it, and was disposed to receive it." (Tillemont.) On this point, see Gibbon, c. 27. note 108.

Justina, the mother of Valentinian, was dead; she had not long survived the restoration of her son to his throne, and her influence expired before she died. Justa and Grata, the sisters of the emperor, remained unmarried; and Galla, the wife of Theodosius, who deeply lamented her brother's death, died in A. D. 394, in childbed, when Theodosius was leaving Constantinople to avenge the death of Valentinian.

The reign of Valentinian is of little importance; and what concerns the Roman legislation of this period belongs to the history of Theodosius I.

(Gibbon, *Decline and Fall*, &c.; Tillemont, *Histoire des Empereurs*, v., where the authorities are collected.) [G. L.]

COIN OF VALENTINIANUS II.

VALENTINIA'NUS III., Roman emperor A. D. 425—455. Honorius, emperor of the West, died in August, A. D. 423, and Joannes, the Primicerius, or first of the secretaries, assumed the imperial dignity at Rome. Joannes sent to the emperor Theodosius II. to ask for his consent to his usurpation; but the emperor's answer was not favourable, and Joannes sent the general Aetius to the Huns, to seek their help. Joannes, wishing to secure the support of this able commander, gave him the rank of Curopalates, as the mayor of the palace was afterwards called. Theodosius (A. D. 424) sent Ardaburius, and his son Aspar with a powerful army against the usurper. They were accompanied by Placidia, and her young son Valentinian, who, pursuant to the orders of Theodosius, was invested with the title of Caesar at Thessalonica by Helion, the Magister Officiorum, and the emperor also betrothed to him his daughter Eudocia, who was born A. D. 422. Valentinian was now between five and six years of age. Valentinian was the son of Constantius III. by Placidia, the sister of Honorius, and the daughter of Theodosius I.

In A. D. 425, Theodosius II. was consul for the eleventh time, with Valentinianus Caesar for his colleague. Aspar, accompanied by Valentinian and Placidia, arrived in Italy before the usurper expected them, and took possession of Aquileia. Ardaburius came with a fleet, but a storm having arisen in the Hadriatic, he was separated from his fleet, and with two galleys fell into the hands of the soldiers of Joannes, who took him to the usurper at Ravenna. Joannes treated the general kindly, in the hope of securing him as a friend, but Ardaburius made use of his opportunity to gain over the officers of Joannes, and sent his son Aspar instructions to approach Ravenna. Aspar arrived with his cavalry, and being conducted across the marshes by a shepherd, or, as Socrates says, by an angel, found the gates of Ravenna open, and took

possession of the place without any difficulty. Joannes was seized and sent to Aquileia, where he was ignominiously put to death. Little is known of this usurper, but it is certain that the ecclesiastics were his enemies, for he attempted to destroy the privileges of the church; and as an instance, he compelled all ecclesiastics to submit to the jurisdiction of the civil judge.

In the meantime Aetius entered Italy with the Huns, and there was a bloody battle between him and Aspar, which was followed by a peace. The barbarians retired at the instance of Aetius and by the stronger persuasion of money; and Aetius was pardoned and raised to the dignity of Comes. The first measure of Valentinian, or rather of Placidia, who acted in his name, was to restore to the ecclesiastics all their privileges of which the usurper had deprived them. The same edict excluded Jews and Heathens from the practice of the law, and from all military rank. Manichaeans and other heretics and schismatics and astrologers were driven out of the towns. Placidia was zealous for the church.

On the 23rd of October, A. D. 425, Valentinian, who was then probably at Rome, received from his cousin Theodosius the imperial purple and the title of Augustus. Placidia also received the title of Augusta, and probably at the same time when her son was made Augustus. In this year Theodoric, king of the Goths, took several places within the limits of the empire, and laid siege to Arelate (Arles) in Gaul, but on the approach of Aetius the Goths retired with some loss. In January A. D. 426, Valentinian was at Rome, as appears from the date of the imperial constitutions, which contained various provisions against informers (delatores), for the maintenance of the privileges of senators and magistrates, and other matters. Some constitutions of this year, dated from Ravenna, were intended to maintain the Christian faith: Jews and Samaritans were prohibited from disinheriting their children because they had turned Christians.

Bonifacius, comes of Africa, had assisted the cause of Placidia and her son by refusing to acknowledge the usurper Joannes, while Aetius had supported him; and Bonifacius had received from Placidia during a visit to Italy testimonials of her gratitude. But on his return to Africa, Aetius, who was jealous of Bonifacius, accused him to Placidia of having a design to make himself independent in his province, and advised her to test his fidelity by summoning him to appear before her. With double treachery, he at the same time warned Bonifacius not to come, because Placidia designed him no good, and Bonifacius, believing what he heard, disobeyed the summons of Placidia. Troops were sent against Bonifacius, and he called in to his aid (A. D. 428) the Vandals from Spain and their king Genseric. The subsequent history of Bonifacius is told elsewhere. [BONIFACIUS.]

Aetius, who had stirred up an enemy in Bonifacius, was employed at the same time in fighting against the Franks, whom he defeated A. D. 428, and recovered from them those parts on the Rhine, where they had settled. In the following year Aetius was made commander of the Roman armies, in place of Felix, and he defeated the Goths near Arles, and took prisoner their chief Ataulphus. He also defeated the Juthongi, a German tribe near Rhaetia, and reduced the tribes of Noricum, which had revolted. Aetius had with him in these campaigns Avitus, who was afterwards emperor. In A. D. 431 he also reduced the Vindelici, having the same enemies to contend against whom Tiberius and Drusus had subdued in the time of Augustus. In A. D. 432 Aetius was consul with Valerius; and in the same year apparently while Aetius was in Gaul, Bonifacius was recalled to Italy by Placidia, who had discovered the knavery of Aetius, and gave him the rank of master general of the forces. As early as A. D. 430 Placidia and Bonifacius knew the treachery of Aetius and were reconciled; and Bonifacius then attempted to check the formidable enemy whom he had invited. After maintaining himself against the Vandals for some time in Hippo Regius and losing a battle, he retired from Africa and was welcomed at the court of Ravenna. On hearing of the promotion of his rival, Aetius returned to Italy, and the two generals settled their quarrel by a battle, in which Aetius was defeated, and Bonifacius received a mortal wound from the spear of Aetius, who fled to the Huns in Pannonia; but he was soon pardoned and restored: he was too dangerous a man to make an enemy of.

In February A. D. 435 Valentinian made peace with Genseric; but at the same time disturbances broke out in Gaul, caused by the Bagaudae. The name first occurs in the time of Diocletian, and appears to have been adopted by the peasants themselves, who rose in arms, as it appears, against the oppression of their governors. (Eutropius, ix. 20, and the note in Verheyk's edition.) The Bagaudae were put down again, but they were not destroyed, for to destroy them it would have been necessary to remove the causes that called forth these bands of armed peasants, and the cause was the evils under which they groaned, heavy taxation, and all kinds of oppression. The picture of their sufferings, drawn by Salvianus, bears no small resemblance to the condition of the French peasantry before the revolution of 1789. In this year is also recorded a defeat of the Burgundians on the Rhine by the Romans, under Aetius.

The Western empire had enemies on all sides. The Goths who had been settled in Aquitania and the bordering countries since A. D. 419, broke out in hostilities in A. D. 436, and besieged the ancient Roman colony of Narbonne under their king Theodoric, the son of Alaric. The siege lasted some time, but the Goths finally abandoned the undertaking, when the town had received a supply of provisions through the vigor of some Hunnish auxiliaries, headed by Comes Litorius. At this time the western part of the Mediterranean and the shores of the ocean were infested by pirates, some of whom were Saxons.

On the 21st of October A. D. 437, Valentinian, being then eighteen years of age, came to Constantinople to celebrate his marriage with Eudocia, the daughter of Theodosius, who had been betrothed to him in A. D. 424. Valentinian surrendered to his father-in-law the western Illyricum, which had been already promised to the Eastern emperor by Placidia. He passed the winter with his wife at Thessalonica, and returned to Ravenna in the following year. By this marriage Valentinian had two daughters, Eudoxia and Placidia.

In A. D. 439 the Gothic war still continued, and Litorius was besieging Theodoric in Toulouse, who asked for peace, which Litorius refused. A battle

ensued in which Litorius was defeated, and the Goths carried him a prisoner into the city which he had hoped to take. Notwithstanding this success, Theodoric concluded a peace with Aetius, who threatened with a formidable army to dispute the further conquests of the Gothic king.

The Western empire was gradually losing its extreme possessions. Merida in Spain was taken by Richila, king of the Suevi; and Genseric seized Carthage by surprise on the 9th of October A. D. 439. This was the more unexpected as a treaty had heen made with him in A. D. 435. The capture of Carthage, which had been in the hands of the Romans for near six hundred years, destroyed the Roman power in a large part of western Africa; but Valentinian still retained the two provinces of Mauritania, and some other parts.

Valentinian was at Rome in January and in March A. D. 440, as appears from the date of several Novellae. In the month of June Genseric left Carthage with a great fleet. He landed in Sicily, ravaged the country and laid siege to Palermo. Aetius was still in Gaul, where he restored tranquillity and set out for Italy. It was about this time that Salvianus wrote his work on the Judgment of God, in which he shows that the Romans had brought upon themselves, by their sins, the calamities under which they were then suffering. The grievous burden of taxation and the oppression of the powerful made the Romans prefer the form of servitude under the Franks, Huns, and Vandals, under which they enjoyed real liberty and paid no taxes, to the semblance of liberty under the Roman government whose exactions were intolerable. The barbarians were in possession of a large part of Gaul and a still larger part of Spain; Italy had been ravaged several times, Rome had been besieged, Sicily and Sardinia devastated, and Africa was in the hands of the Vandals. Trèves had been several times sacked, and yet, says Salvianus, while the place was reeking with the blood of the slain, the citizens still eagerly called for the games, which were exhibited in their amphitheatre, the ruins of which still exist on the site of the ancient city of the Treviri.

By a constitution of the 20th of February A. D. 441, the emperor made some regulations for making the property of the great dignitaries of the church and of the city of Rome liable to equal taxation with other property, and also liable for the repair of the roads and the walls of the towns and all other imposts. In A. D. 442 Valentinian made peace with the Vandals, who were left in undisturbed possession of part of Africa.

In A. D. 446, the Romans abandoned Britain. The Picts and Scots were ravaging the country, and the Britons in vain applied for help to Aetius who was then consul. A revolt took place in Armorica in A. D. 448 which was however soon settled.

Ravenna was the ordinary residence of the emperor; but he went to Rome early in A. D. 450 with his wife and mother, when by a constitution, dated the 5th of March, he remitted all the taxes that had become due up to the 1st of September A. D. 448; from which we may conclude that the people were unable to pay them. Sardinia and Africa were excepted from this indulgence. The emperor spoke of the exactions of the commissioners who were sent into the provinces to prevent the exactions of others; they enriched themselves at the expence both of the tax-payers and of the Fiscus. Oppressive taxation is the symptom of vicious government and of the approaching ruin of a state.

Theodosius II. died on the 28th of July A. D. 450, and Marcianus succeeded him without waiting for the approbation of Valentinian, who, however, confirmed his election. On the 27th of November in the same year, Placidia, the emperor's mother, died at Rome just when hostilities were going to break out between Valentinian and Attila, king of the Huns. The result of this war was the defeat of Attila by Aetius, near Châlons sur Marne in the former French province of Champagne, in A. D. 451. [AETIUS; ATTILA.] The history of Valentinian's unfortunate sister Honoria is connected with that of Attila. [GRATA, No. 2.]

The Western empire was in a deplorable state, overrun by barbarians who brought with them "the detestable heresy of the Arians with which they were infected." Italy however seems to have been free from barbarians, though it contained many Goths under the name of confederates; and they were Arians too. The Visigoths, whose capital was Toulouse, had a new king in consequence of the death of Theodoric who fell in the great battle at Châlons; fighting on the side of the Romans. He was succeeded by his son Thorismond.

In A. D. 452 Attila made a descent into Italy and spread consternation. Aetius had returned to Italy, and he and Valentinian sent Pope Leo to Attila to sue for peace, and the barbarian retired after he had devastated the north of Italy. [ATTILA.] A constitution of Valentinian of this year, which a zealous Roman Catholic writer calls "a scandalous law and altogether unworthy of a Christian prince," declares that the law does not allow bishops and priests to have jurisdiction in civil affairs, and that they can only take cognizance of matters pertaining to religion; and it requires even bishops to appear before the ordinary judges in all suits to which they were parties, unless the other party consented to submit to the judgment of the church. It also forbids ecclesiastics to traffic, or if they do, they are allowed no particular privilege.

Valentinian was relieved in A. D. 453 from a formidable enemy by the death of Attila, and in the same year Thorismond, king of the Visigoths, who was of a restless and warlike character, was murdered by his brothers, one of whom, Theodoric II., succeeded him.

The power and influence of Aetius had long excited the jealousy and fears of Valentinian, and the suspicious temper of the unwarlike and feeble emperor was encouraged by the calumnies of the eunuch Heraclius. Aetius was too powerful to be the subject of a contemptible master; and the betrothal of his son Gaudentius to Eudoxia, the daughter of Valentinian, may have excited his ambitious designs and awakened his treacherous disposition. His pride and insolence were shown in a hostile declaration against his prince, which was followed by a reconciliation and an alliance, the terms of which were dictated by Aetius. After this insult he had the imprudence to venture into the emperor's palace at Rome, in company with Boethius, Praefectus Praetorio, and to urge the marriage of the emperor's daughter with his son. In a fit of irritation the emperor drew his sword and plunged it into the general's body. The slaughter

was completed by the attendants of Valentinian, and Boethius, the friend of Aetius, also shared his fate. (A. D. 454.) The principal friends of Aetius were singly summoned to the palace, and murdered. Thus the bravest man, the ablest commander of the age, the last great Roman soldier, perished by the treacherous hand of the most unwarlike of the Roman Caesars.

A grievous insult to Petronius Maximus is said to have been the immediate cause of Valentinian's death. Maximus had a handsome wife, who resisted the emperor's solicitations, but he got her within the palace by an artifice, and compelled her to yield to force what she had refused to persuasion. The injured husband resolved on the emperor's destruction, and he gained over some of the domestics of Valentinian who had been in the service of Aetius. While he was amusing himself in the field of Mars with some spectacle, two of these men fell upon him; and, after killing the guilty Heraclius, despatched the emperor without any resistance from those who were about him, A. D. 455. This was the end of Valentinian III., a feeble and contemptible prince, the last of the family of Theodosius. He was ill brought up, and had all the vices that in a princely station disgrace a man's character. Even his zeal for the Catholic faith and the church is not allowed to have been sincere.

(Gibbon, *Decline and Fall*, c. 33, &c.; Tillemont, *Histoire des Empereurs*, vol. vi.) [G. L.]

COIN OF VALENTINIANUS III.

VALENTI'NUS (Οὐαλεντῖνος), the celebrated Gnostic heresiarch of the second century, was a native of Egypt, whence he went to Rome, and there propagated his heresy, having seceded from the church, if we may believe Tertullian (*c. Valent.* 4) in consequence of being disappointed in the hope of obtaining a bishopric. The chronographers fix the time at which he flourished in the reign of Antoninus Pius, from A. D. 140, when they represent him as coming to Rome, and onwards. (Euseb. *Chron. s. a.* 2155; Hieron. *s. a.* 2156; Syncell. p. 351, a.) Eusebius (*H. E.* iv. 11) also tells us, on the authority of Irenaeus, that Valentinus came to Rome in the episcopate of Hyginus, flourished under Pius, and survived till the episcopate of Anicetus, about A. D. 140—155. (Comp. Euseb. *Chron.* and Hieron., *s. a.* 2159.) Some writers assign to him an earlier date, chiefly on the authority of the tradition, preserved by Clemens Alexandrinus (*Strom.* vii. p. 764), that he had heard Theodas, a disciple of St. Paul: hence Cave places him at the year A. D. 120. The two opinions may be reconciled by supposing, with Clinton, that Valentinus did not begin to propagate his heresy till late in life; and, supposing him to have been seventy years of age in A. D. 150, the first year of Anicetus, he would be twenty-five in A. D. 105, when it was quite possible that a disciple of St. Paul might be still alive. (Clinton, *Fast. Rom. s. aa.* 140, 144.)

Valentinus was one of the boldest and most influential heresiarchs of the Gnostic sect. A minute account of his doctrines, into which it is not consistent with the plan of this work to enter, will be found in the works quoted below: perhaps, for general readers, the brief but clear exposition of Valentinianism by Mosheim will be found the most useful.

There is also a good and brief account in Gieseler, which we extract, as the work is not so well known to the English reader, as that of Mosheim: — "From the great original (according to him, *βυθός*, *προπάτωρ*, *προαρχή*), with whom is the consciousness of himself (*ἔννοια*, *σιγή*), emanate in succession male and female aeons (*Νοῦς* or *Μονογενής* and *ἀλήθεια*, *λόγος* and *ἀλήθεια*, *λόγος* and *ζωή*, *ἄνθρωπος* and *ἐκκλησία*, &c.), so that 30 aeons together (distinguished into the *Ὀγδοάς*, *Δεκάς*, and *Δωδεκάς*) form the *πλήρωμα*. From the passionate striving of the last aeon, the *σοφία*, to unite with Bythos itself, arises an untimely being (*ἡ κάτω σοφία*, *ἐνθύμησις*, *Ἀχαμώθ*, *i. e.* חָכְמוֹת), which, wandering about outside the pleroma, communicates the germ of life to matter, and forms the *Δημιουργός* of psychical material, who immediately creates the world. In this three kinds of material are mixed, *τὸ πνευματικόν*, *τὸ ψυχικόν*, *τὸ ὑλικόν*. The result of the course of the world is, that the two first should be separated from the last, and that *τὸ πνευματικόν* should return to the pleroma, *τὸ ψυχικόν* into the *τόπος μεσότητος*, where the Achamoth now dwells. In the mean time, two new aeons, Christ and the Holy Spirit, had arisen, in order to restore the disturbed harmony in the pleroma; then there emanated from all the aeons Jesus (*σωτήρ*), who, as future associate (*σύζυγος*) of the Achamoth, shall lead back into the pleroma this and the pneumatic natures. The *σωτήρ* united itself at the baptism with the psychical Messiah promised by the Demiurgus. Just so is the letter of the doctrines of Jesus for psychical men. On the other hand, the spirit introduced by the Soter or Saviour, is for the spiritual. These theosophic dreams were naturally capable of being moulded in many different ways; and, accordingly, among Valentine's disciples are found many departures from their teacher. The most important of his followers were Heracleon, Ptolemy, and Marcus."

It must, however, be remembered that our knowledge of his system is derived almost entirely from the works of the writers against the heresies, whose expositions of their opponents' views are often very unfair. Nothing is extant of his own works, except a few insignificant fragments, quoted by the writers referred to. (Irenaeus, *adv. Haeres.* i. 1—7; Tertullian, *c. Valentinianos;* Clem. Alex. *passim;* Epiphanius, *Haeres.* 31; J. F. Buddeus, *de Haeresi Valentin.*, appended to his *Introd. in Hist. Philos. Hebr.;* Cave, *Hist. Litt. s. a.* 120, pp. 50, 51, ed. Basil.; Mosheim, *de Reb. Christ. ante Const.* pp. 371—389, *Eccl. Hist.* B. i. cent. ii. pt. ii. c. 5. §§ 15—17, vol. i. pp. 191—193, ed. Murdock and Soames; Walch, *Hist. d. Ketzereyen*, vol. i. pp. 335—386; Schröckh, *Christliche Kirchengeschichte*, vol. ii. p. 359; Gieseler, *Eccles. Hist.* vol. i. pp. 140, 141, Davidson's transl., Neander, *Kirchengeschichte*, vol. i. pt. ii. pp. 704—731.) [P. S.]

VALENTI'NUS, TU'LLIUS, a chieftain of the Treviri, who endeavoured to persuade the Gauls to join in the revolt of Civilis and Classicus (A. D. 70), but was unsuccessful, on account of the opposition of Julius Auspex and the Remi; so that only the Treviri and Lingones rebelled. Valentinus acted as the leader of the Treviri, but took more pains to secure their fidelity by harangues than their success by warlike preparations. When Cerealis passed the Alps, Valentinus joined Tutor in the attempt to oppose him. In his absence two legions, which had surrendered to Classicus at Novesium and Bonna some time before, and, after taking the oath to the empire of Gaul, had been marched to the city of Treviri, voluntarily took the oath to Vespasian, and on the return of Valentinus and Tutor after their defeat by Cerealis retired to the friendly state of the Mediomatrici. Valentinus and Tutor roused the Treviri anew to arms, and, in order to make them desperate, killed Herennius and Numisius, the legates of the above legions. Cerealis soon marched against them from Magontiacum, stormed the strong position of Valentinus at Rigodulum, and entered Treviri, where he harangued and pardoned the two legions just mentioned, as well as the Treviri and Lingones. Valentinus, who had been taken prisoner at Rigodulum, was sent into Italy, and was delivered up to Mucianus and Domitian, who were on their march to support Cerealis. He was condemned to death, and while undergoing his sentence, when some one taunted him with the misfortunes of his country, he replied that he accepted death as a solace for them. (Tac. *Hist.* iv. 69—74, 85). [P. S.]

VALENTI'NUS, VALE'RIUS, accused C. Cosconius under the Servilia lex (probably *De Repetundis*); and although the guilt of Cosconius was clear he was acquitted in consequence of an indecent verse of Valentinus being read in court. (Val. Max. viii. 1. abs. 8; comp. Festus, *s. v. Tappulam*, p. 363, ed. Müller.)

A. VALE'NTIUS, the Greek interpreter of Verres in Sicily, was one of his instruments of oppression in that province. (Cic. *Verr.* iii. 37, iv. 26.)

VALE'RIA. 1. The sister of P. Valerius Publicola, is said to have advised the Roman matrons to ask Veturia, the mother of Coriolanus, to go to the camp of Coriolanus in order to deprecate his resentment. (Dionys. viii. 39, foll.) Respecting her connection with the legend of Coriolanus, see Niebuhr, vol. ii. p. 102, foll.

2. The last wife of Sulla, was the daughter of M. Valerius Messala. She attracted the notice of Sulla at the theatre, and he married her towards the end of his life. Soon after his death she bore a daughter. Plutarch calls her a sister of the orator Hortensius, but this is a mistake probably arising from the fact that the sister of Hortensius married a Valerius Messala. (Plut. *Sull.* 35, 37; Drumann, *Geschichte Roms*, vol. ii. p. 508.)

VALE'RIA, GALE'RIA, the daughter of Diocletian and Prisca, was upon the reconstruction of the empire in A. D. 292 [DIOCLETIANUS] united to Galerius, one of the new Caesars, by whom she had no offspring, but adopted his illegitimate son Candidianus. After the death of her husband in 311 Valeria rejected the proposals of his successor Maximinus, who, having become enamoured of her person and her wealth, sought to gain her hand even before the established period of mourning had expired. She was in consequence exposed to the brutal fury of the disappointed prince, stripped of her possessions, and banished along with her mother to the deserts of Syria; nor could the earnest entreaties of Diocletian, whose end is said to have been hastened by the misfortunes of his wife and child, procure any alleviation of their misery. Upon the death of their enemy in 314, they repaired in disguise to the court of Licinius, to whose care Valeria had been consigned by her husband with his dying breath; but far from obtaining at Nicomedia the protection and honour which they anticipated, they found themselves, after witnessing the murder of Candidianus and of Severianus, compelled to provide for their safety by a precipitate flight; and having wandered for many months over various provinces in a humble disguise, were at length discovered at Thessalonica, probably in the year A. D. 315, where they were both beheaded and their bodies cast into the sea. It has been conjectured that Valeria and Prisca must at one period have betrayed some favour for Christianity, for we are told that they were the first persons whom Diocletian required to offer sacrifice to the pagan deities when he commenced his persecution; and Tillemont seems to regard all their subsequent sufferings as a temporal punishment for their weak compliance with the commands of the emperor.

Our chief authority for the history of this unhappy lady is the writer of the treatise *De Mortibus persecutorum* [CAECILIUS] (cc. 12, 15, 35, 39, 40, 41, 42, 50, 51), whose notices have been collected, combined, and cast in an imposing form by Gibbon in the fourteenth chapter of his history. [W. R.]

COIN OF GALERIA VALERIA.

VALE'RIA MESSALI'NA. [MESSALINA.]

VALE'RIA POLLA. [POLLA, No. 1.]

VALE'RIA GENS, patrician and afterwards plebeian also. The Valeria gens was one of the most ancient and most celebrated at Rome; and no other Roman gens was distinguished for so long a period, although a few others, such as the Cornelia gens, produced a greater number of illustrious men. The Valerii are universally admitted to have been of Sabine origin, and their ancestor Volesus or Volusus is said to have settled at Rome with Titus Tatius. (Dionys. ii. 46; Plut. *Num.* 5, *Publ.* 1.) One of the descendants of this Volesus, P. Valerius, afterwards surnamed Publicola, plays a distinguished part in the story of the expulsion of the kings, and was elected consul in the first year of the republic, B. C. 509. From this time forward down to the latest period of the empire, for nearly a thousand years, the name occurs more or less frequently in the Fasti, and it was borne by the emperors Maximinus, Maximianus, Maxentius, Diocletian, Constantius, Constantine the

Great and others. The Valeria gens enjoyed extraordinary honours and privileges at Rome. Their house at the bottom of the Velia was the only one in Rome of which the doors were allowed to open back into the street. (Dionys. v. 39 ; Plut. *Publ.* 20.) In the Circus a conspicuous place was set apart for them, where a small throne was erected, an honour of which there was no other example among the Romans. (Liv. ii. 31.) They were also allowed to bury their dead within the walls, a privilege which was also granted to some other gentes ; and when they had exchanged the older custom of interment for that of burning the corpse, although they did not light the funeral pile on their burying-ground, the bier was set down there, as a symbolical way of preserving their right. (Cic. *de Leg.* ii. 23 ; Plut. *Publ.* 23.) Niebuhr, who mentions these distinctions, conjectures that among the gradual changes of the constitution from a monarchy to an aristocracy, the Valeria gens for a time possessed the right that one of its members should exercise the kingly power for the Tities, to which tribe the Valerii must have belonged, as their Sabine origin indicates (*Hist. of Rome*, vol. i. p. 538) ; but on this point, as on many others in early Roman history, it is impossible to come to any certainty. The Valerii in early times were always foremost in advocating the rights of the plebeians, and the laws which they proposed at various times were the great charters of the liberties of the second order. (See *Dict. of Antiq. s. v. Leges Valeriae.*)

The Valeria gens was divided into various families under the republic, the names of which are : — CORVUS or CORVINUS, FALTO, FLACCUS, LAEVINUS, MAXIMUS, MESSALLA, POTITUS, PUBLICOLA, TAPPO, TRIARIUS, VOLUSUS. Besides these we meet with other cognomens of the Valerii under the republic, which are mostly the names of freedmen or clients of the Valeria gens. They are given below in alphabetical order, together with the surnames borne by the Valerii in the imperial period. [VALERIUS.] The few Valerii, who occur without any surname, are not of sufficient importance to require any notice. On the coins of the gens we find the cognomens *Acisculus*, *Catullus*, *Flaccus*, *Barbatus*.

VALERIA'NUS, a friend of the younger Pliny, who has addressed three letters to him. (*Ep.* ii. 15, v. 4, 14.)

VALERIA'NUS, Roman emperor, A. D. 253—260. P. LICINIUS VALERIANUS, whose father's name was Valerius, traced his descent from an ancient and noble stock. After passing through various grades in the service of the state, he had risen to the highest honours at least as early as A. D. 237, for we find him styled a consular when despatched a year later by the Gordians to Rome. Decius having determined to revive the censorship, and having called upon the senate to name the individual most worthy of such an office, demanding the union of the most spotless integrity with the most sound discretion, the whole assembly with one voice fixed upon Valerian eagerly, extolling his accomplishments and worth. This singular unanimity, and the tone of hyperbolical compliment in which the choice was announced, must be received either as a proof of the surpassing merit of the personage thus distinguished, or as an indication that the emperor, although he ostensibly left the election open, had contrived beforehand to make known his own sentiments and wishes. The untimely fate of Decius saved the regulator of public morals from the embarrassment which must have attended the discharge of difficult and invidious duties, while at the same time he was admitted to the full confidence of Gallus, by whom he was employed to quell the rebellion of Aemilianus, and recall the legions of Pannonia and Moesia to their allegiance. While an army was forming in Noricum and Rhaetia, the rapid movements of the usurper and the murder of the prince completely changed the aspect of affairs, and Valerian, who had taken up arms to support the interests of another, now employed them to advance his own. The sudden death, whether caused by disease or treachery, of his rival, whom he found encamped near Spoleto, prevented a hostile encounter. Valerian was chosen (A. D. 254) to fill the vacant throne, not, says the Augustan historians, by the rude clamours of a camp, nor by the disorderly shouts of a popular assembly, but in right of his merits, and, as it were, by the unanimous voice of the whole world. The new sovereign having assumed his eldest son Gallienus as an associate in the purple, prepared to repel, as best he might, the barbarian hosts which, gathering confidence from the increasing weakness of the Roman dominion, were pressing forwards more and more fiercely on the various frontiers. But although the Franks were ravaging Gaul and Spain, although the Alemanni were making repeated descents upon the provinces of the Upper Danube, and threatening Italy itself, although the Goths were loading their boat fleets with the plunder of Asia and of Greece, yet the dismemberment of the empire seemed most imminent in Syria. Scarcely had Ardeschir Babegan, by his crowning victory in Khorasan, overthrown the dynasty of the Arsacidae, and revived the ancient supremacy of Persia, when he vowed that he would drive the Western usurpers from the regions once swayed by his ancestors. His schemes were baffled by the energy and valour of Severus, but the haughty and ambitious Sapor having at length succeeded in subjugating Armenia, the ally and great outwork of the Roman power, thought that the time had now arrived for realising the mighty projects of his sire. Having driven the garrisons from the strongholds on the left bank of the Tigris, he overran Mesopotamia, then crossing the Euphrates, rushed like a torrent upon Syria, and bearing down all resistance, stormed Antioch, the metropolis of the East. At this juncture Valerian assumed the command of the legions in person, and for a time his measures were both vigorous and successful. Antioch was recovered, the usurper Cyriades [CYRIADES] was slain, and Sapor was compelled to fall back behind the Euphrates ; but the emperor, flushed by his good fortune, while his faculties were perhaps impaired by age, followed too rashly. He found himself, like a second Crassus, surrounded, in the vicinity of Edessa, by the countless horsemen of his active foe ; he was entrapped into a conference, taken prisoner, and passed the remainder of his life in captivity subjected to every insult which Oriental cruelty could devise. After death his skin was stuffed and long preserved as a trophy in the chief temple of the nation.

Although no doubts exist with regard to the leading facts connected with the career of Valerian and his miserable fate, yet so imperfect, confused,

and contradictory are the records of this period, that it is impossible to arrange the events in regular order, or to speak with any certainty of the details. We should have imagined that little difficulty could have been found in fixing the precise date of the capture and sack of Antioch, the destruction of its edifices, and the massacre of its population, a catastrophe which must have caused a profound sensation throughout the civilised world, yet we cannot decide whether these things happened during the reign of Gallus, of Valerian, or of Gallienus. In like manner it is hard to decide in what year Valerian was made prisoner, although the weight of evidence is in favour of A. D. 260. (Trebell. Poll. *Frag. Vit. Valerian.;* Aurel. Vict. *de Caes.* xxxii., *Epit.* xxxii.; Eutrop. ix. 6; Amm. Marc. xxiii. 5; Zosim. i. 27, foll. iii. 32; Zonar. xii. 23; Eckhel, vol. vii. p. 387.) [W. R.]

COIN OF VALERIANUS.

VALERIA'NUS JU'NIOR, a son of the emperor Valerianus, but not by the same mother as Gallienus. He was remarkable for the beauty of his person, the modesty of his address, the high cultivation of his mind, and the purity of his morals in which he exhibited a marked contrast to his dissolute brother, along with whom he perished at Milan in A. D. 268. [GALLIENUS.] Trebellius Pollio affirms that he received the title of Caesar from his father, and of Augustus from Gallienus, but this assertion is not supported by the Fasti nor by any other historical evidence, while Eckhel has adduced many weighty arguments to prove that he never could have enjoyed either of these appellations, and that all the coins ascribed to him belong in reality to his nephew Saloninus. (Trebell. Poll. *Valerian. jun.;* Eutrop. ix. 8; Zonar. xii. 24, according to whom young Valerianus was slain not at Milan, but at Rome, along with the son of Gallienus, after the death of the latter. See also Eckhel, vol. vii. pp. 432, 436, and the dissertation of Brequigny in the *Mémoires de l'Academie de Sciences et Belles Lettres*, vol. xxxii. p. 274.) [W.R.]

VALERIA'NUS, CORNE'LIUS. [SALONINUS.] [W. R.]

VALERIA'NUS, with the title *Episcopus Cemeliensis*, is the name attached in a single MS. to a discourse *De Bono Disciplinae*, frequently printed among the works of St. Augustine, but no author bearing this designation has been commemorated by Gennadius, by Isidorus, nor by any other compiler of ecclesiastical biographies. Cemelium was a village in the neighbourhood of Nice, the episcopate of which was, by a decree of Pope Leo the Great, conjoined with that of Nice, so that after that period it did not form an independent diocese — a fact which determines one limit with regard to the age of Valerianus. He is believed to be identical with the Valerianus to whom, in common with other bishops of southern Gaul, a letter was addressed by Leo touching the ordination of the bishop of Vaison (*Episcopus Vasensis*), and he is further believed to be the Valerianus who assisted at the councils of Ries (A. D. 439) and Arles (A. D. 455), but these and other suppositions rest upon no basis more stable than simple conjecture.

The *Sermo de Bono Disciplinae* was first published as the work of Valerianus by Melchior Goldastus, 8vo. Gen. 1601, and ten years afterwards Sirmond discovered in a MS. belonging to the monastery of Corvey on the Weser nineteen discourses, together with an *Epistola ad Monachos de Virtutibus et Ordine Doctrinae Apostolicae*, purporting to be the production of Valerianus Episcopus. Although the codex in question did not contain the homily *De Bono Disciplinae*, nor indicate the site of the bishopric of this Valerianus, Sirmond concluded from the style that the whole of these pieces must unquestionably be ascribed to Valerianus Cemeliensis, and accordingly printed an octavo volume at Paris in 1612 with the title *Sancti Valeriani Episcopi Cemeliensis Homiliae XX. Item Epistola ad Monachos de Virtutibus et Ordine Doctrinae Apostolicae. Omnia primum praeter unicam Homiliam post annos plus minus mille ducentos in lucem edita a Jacobo Sirmondo Societatis Jesu Presbytero anno M.DCXII.* These tracts will be found also in the collected works of Sirmond, vol. i. p. 604. fol. Paris, 1696, in the *Bibliotheca Patrum Maxima*, vol. viii. p. 498, fol. Lugd. 1677, and under their best form in the *Bibliotheca Patrum* of Galland, vol. x. p. 123, fol. Venet. 1774. (Schoenemann, *Biblioth. Patrum Lat.* vol. ii. § 38.) [W. R.]

VALERIA'NUS PAETUS, one of the many victims of the suspicious cruelty of Elagabalus. (Dion Cass. lxxix. 4.) [W. R.]

VALERIA'NUS, C. PLI'NIUS, a physician, whose date is unknown, who died at the early age of twenty-two, and whose name is preserved in a Latin inscription found at Como. (Gruter, *Inscr.* i. 635.) To him is attributed (but apparently without any very good reason) a Latin medical work entitled "*Medicinae Plinianae Libri Quinque*," which is supposed to have been written about the fourth century after Christ. It is a book on domestic medicine, compiled from Pliny, Dioscorides, Galen, Alexander Trallianus, and others, and is not of much value. The first three books treat of different diseases, beginning with the head and descending to the feet, and contain an account of a great number of medicines, taken partly from Pliny and partly from later writers. The fourth book treats of the properties of plants, and is in a great measure taken from Galen; and the fifth, which is almost entirely taken from Alexander Trallianus, treats of the diet suitable to different diseases. The work was first published at Rome 1509, fol., edited by Th. Pighinuccius. There is (according to Haller) a much more accurate edition, published Bonon. 1516, fol. It is also inserted in Alban Thorer's (*Torinus*) Collection, Basil. 1528, fol., and in the Aldine Collection of "Medici Antiqui," Venet. 1547, fol. There is a learned dissertation by J. G. Günz (which the Writer has never seen), entitled "De Auctore Operis de Re Medica, vulgo Plinio Valeriano adscripti," Lips. 1736, 4to, in which the author tries to prove that the work in question was written by Siburius. (See Fabricius, *Bibl. Lat.;* Haller, *Bibl. Med. Pract.;* Choulant, *Handb. der Bücherkunde für die Aeltere Medicin;* *Penny Cyclop.*) [W. A. G.]

VALE'RIUS, artists. 1. Of Ostia. The architect of the covered theatre erected at Rome for the games of Libo. (Plin. *H. N.* xxxvi. 15. s. 24.) Pliny does not say which Libo he refers to; but it is likely to have been L. Scribonius Libo, who in his curule aedileship, with his colleague C. Atilius Serranus, first celebrated the Megalesia as *ludi scenici*, B. C. 193. [LIBO, SCRIBONIUS, No. 3].

2. M. VALERIUS M. F. ARTEMA, an architect, who is mentioned in an extant inscription. (Sillig, *Cat. Artif.* Append. *s. v. Artema;* R. Rochette, *Lettre à M. Schorn*, p. 422, 2d. ed.)

3. D. VALERIUS L. F., described as *Vascularius*, that is, a maker of bronze vases, in two inscriptions found at Tusculum, of which place he was a native or a citizen, for in one of the inscriptions he is styled *Tusculan.* (Muratori, *Thes.* vol. i. p. xii. 12, p. xiv. 6; R. Rochette, *l. c.*)

4. C. VALERIUS ANEMESTIONE C. IUS, is the form in which a Cordovan inscription gives the name of an artist in metal, who made the embossed vessels called *anaglypta.* He is styled in the inscription *Caelator Anaglytarius*, but there can be no doubt that the last word is an error for *Anaglyptarius.* (Muratori, *Thes.* vol. ii. p. cmlxxxi. 9; R. Rochette, *l. c.*) [P. S.]

VALE'RIUS AEDITUUS. In the ninth chapter of the nineteenth book of the Noctes Atticae a certain rhetorician Julianus, when challenged to point out anything in the Latin language worthy of being compared with the graceful effusions of Anacreon, and other bards of that class among the Greeks, quotes two short epigrams by Valerius Aedituus, who is simply described as "veteris poetae," one by Porcius Licinius, and one by Quintus Catulus. Upon these collectively A. Gellius pronounces "mundius, venustius, limatius, pressius, Graecumve Latinumve nihil quidquam reperiri puto." They unquestionably merit high commendation, but are so evidently derived from some Greek source, that they could scarcely be adduced with fairness as specimens of the Roman lyric muse. Judging from the language and versification we may assign them to a period about B. C. 100. (Gell. xix. 9; *Anthol. Lat.* iii. 242, 243, ed. Burmann, or Nos. 27, 28, ed. Meyer.) [W. R.]

VALE'RIUS A'NTIAS. [ANTIAS.]

VALE'RIUS ASIA'TICUS. 1. P. VALERIUS ASIATICUS, consul suffectus under Caligula, but in what year is uncertain, and a second time consul under Claudius in A. D. 46 with M. Junius Silanus. Valerius was a friend of Caligula, but, having received a gross insult from him, rejoiced at his death. When the praetorian troops, after the assassination of the emperor, were seeking for the murderer in order to wreak their vengeance on him, Valerius stood up in a conspicuous place and exclaimed "Would that I had killed him," by which act of courage the soldiers were so astonished that they returned quietly to their quarters. Valerius was very wealthy and this proved his ruin. The empress Messalina coveted his splendid gardens, which were the same as Lucullus had originally laid out, and which Valerius had made still more magnificent. She also suspected him of being one of the paramours of the beautiful Poppaea Sabina, the mother of Nero's wife, whom she both feared and detested; and she therefore resolved to crush Valerius and Poppaea at the same time. She employed Suillius to accuse him, and also instructed Sosibius, who was then a slave or a freedman in the palace, to caution Claudius against the power and wealth of Valerius. This was in A. D. 47, the year following his second consulship. Valerius had in the preceding year voluntarily resigned his consulship after holding it for a short time, in order to avoid the envy of which he was the subject. Suillius accused him of the part he had taken in Caligula's death, and of an intention of setting out to the German armies with a view of aspiring to the empire, since he was born at Vienna (Vienne) in Gaul and had many connections in that part of the Roman world. The weak and credulous emperor was easily persuaded. Valerius was apprehended at Baiae. The senate was not summoned, but he was brought into the emperor's chamber, where Suillius laid various crimes to his charge. Valerius defended himself with spirit, and the emperor would have acquitted him had it not been for Messalina, who got Vitellius, then consul for the third time, to persuade the emperor to sentence him to death. He was allowed the choice of his death, and died by opening his veins. (Dion Cass. lix. 30; Joseph. xix. 1; Sen. *de Const. Sap.* 18; Tac. *Ann.* xi. 1—3, xiii. 43; Dion Cass. lx. 27, 29, 31.)

2. P. VALERIUS ASIATICUS, the legatus of the province of Gallia Belgica at the death of Nero, espoused the cause of Vitellius at the beginning of A. D. 69, and soon afterwards married the daughter of Vitellius. On the fall of Vitellius he hastened to make his peace with the generals of Vespasian, and as consul designatus spoke in the senate in favour of their proposals. He was allowed in consequence to enjoy the consulship as suffectus in the following year, A. D. 70. (Tac. *Hist.* i. 59, iv. 4, 6.)

3. VALERIUS ASIATICUS, consul under Hadrian A. D. 125 with Titius Aquilinus (Fasti).

VALE'RIUS BASSIA'NUS, slain by Commodus. (Lamprid. *Commod.* 7.)

M. VALE'RIUS BRA'DUA, consul under Commodus A. D. 191 with Pedo Apronianus (Fasti).

C. VALE'RIUS CABURNUS. [PROCILLUS.]

VALE'RIUS CA'PITO, banished by Agrippina, was after her death recalled from exile by Nero. (Tac. *Ann.* xiv. 12.)

VALE'RIUS CATULI'NUS, was sent by Julianus to succeed Septimius Severus in the government of Illyricum, when the latter assumed the imperial title. Valerius was afterwards killed by Septimius. (Spartian. *Julian*, 5, *Sever.* 13.)

VALE'RIUS CATO. [CATO.]

VALE'RIUS CATULLUS. [CATULLUS.]

VALE'RIUS CONSTANTI'NUS. [CONSTANTINUS I.]

VALE RIUS CONSTA'NTIUS. [CONSTANTIUS.]

VALE'RIUS DIOCLETIA'NUS. [DIOCLETIANUS.]

VALE'RIUS DIODO'RUS. [DIODORUS, literary, No. 2.]

VALE'RIUS EUTYCHIA'NUS COMAZON. [COMAZON.]

VALE'RIUS FABIA'NUS. [FABIANUS.]

VALE'RIUS FESTUS. [FESTUS.]

VALERIUS GRATUS. [GRATUS.]

M. VALE'RIUS HOMULLUS, consul under Antoninus Pius A. D. 152 with M. Acilius Glabrio.

His joke against the emperor is recorded by Capitolinus (*M. Ant. Phil.* 6). He may have been a descendant of the Titius Homullus, whom the younger Pliny speaks of as one of the orators of his time (*Ep.* iv. 9, v. 20, vi. 19).

VALE'RIUS, JU'LIUS. Angelo Mai printed in the seventh volume of his "Classici Auctores e Vaticanis codicibus editi" (8vo. Rom. 1835) from one Ambrosian and two Vatican MSS. an historical tract inscribed *Julii Valerii viri clarissimi Res Gestae Alexandri Macedonis translatae ex Aesopo Graeco*, and in his "Spicilegium Romanum" (8vo. Rom. 1842) he added some new matter obtained from a Turin MS. The work, as the title imports, is taken from the Greek of Aesopus, and the original must have been composed before the middle of the fourth century, and probably before the division of the empire, since the temple of Serapis which was destroyed in A. D. 389 by an edict of Theodosius, and the tomb of Alexander which had been removed in the age of Chrysostom, are both spoken of as if standing in their original state (i. 30, iii. 57), while in describing the dimensions of the most famous cities (i. 20) no notice is taken of Constantinople. We cannot determine with the same certainty a limit for the period when the translation was executed, but judging from the general tone of the Latinity it could not have been later than the beginning of the fifth century. This piece, although published for the first time by Mai, was known to Vincent of Beauvais, to Saumaise, to Chifflet, and to many other critics. It is by no means undeserving of attention; the style is lively and attractive, and, although many of the statements are evidently fabulous, much curious information may be gleaned from it with regard to the affairs of Egypt and especially of Alexandria. The author was probably a native of that city (i. 27); and it has been conjectured, from some peculiarities in the language, that Valerius was an African. (See the prefatory remarks of Mai in his "Classici Auctores.") [W. R.]

VALE'RIUS LARGUS. [LARGUS.]

VALE'RIUS LICINIA'NUS. [LICINIANUS.]

VALE'RIUS LIGUR, praefectus of the praetorian cohorts under Augustus. (Dion Cass. lx. 23.)

VALE'RIUS MARCELLI'NUS, a Roman historian, who wrote the lives of some of the emperors. (Capitol. *Maxim. et Balbin.* 4.)

VALE'RIUS MARI'NUS, had been named one of the consuls by Galba for the year 69 A. D., but was deprived of the intended honour by Vitellius. (Tac. *Hist.* ii. 71.)

VALE'RIUS MARTIA'LIS. [MARTIALIS.]

VALE'RIUS MAXIMIA'NUS. [MAXIMIANUS.]

VALE'RIUS MAXIMI'NUS. [MAXIMINUS.]

VALE'RIUS MA'XIMUS. [MAXIMUS.]

VALE'RIUS NASO. [NASO.]

VALE'RIUS NEPOS. [NEPOS.]

VALE'RIUS PAULI'NUS. [PAULINUS.]

VALE'RIUS PO'LLIO. [POLLIO.]

VALE'RIUS PO'NTICUS, banished in Nero's reign, A. D. 61. (Tac. *Ann.* xiv. 41.)

VALE'RIUS PRAECONI'NUS. [PRAECONINUS.]

VALE'RIUS PRISCUS. [PRISCUS.]

VALE'RIUS PROBUS. [PROBUS.]

VALE'RIUS PROCILLUS. [PROCILLUS.]

VALE'RIUS SORA'NUS. [SORANUS.]

VALE'RIUS THEON. [THEON, No. 6.]

VALE'RIUS VALENTI'NUS. [VALENTINUS.]

VA'LGIUS. 1. The father-in-law of Rullus, who proposed the agrarian law in the consulship of Cicero, which was opposed by the latter. It appears from Cicero that Valgius had obtained much confiscated property in the time of Sulla. (Cic. *de Leg. Agr.* iii. 1.)

2. A. VALGIUS, the son of a senator, deserted the Pompeian party in the Spanish war B. C. 45, and went over to Caesar. (Auctor, *B. Hisp.* 13.)

3. C. VALGIUS HIPPIANUS, the son of Q. Hippius, was adopted by a certain C. Valgius. (Cic. *ad Fam.* xiii. 76.) For details see HIPPIUS.

C. VA'LGIUS RUFUS. 1. Horace, in the tenth satire of his first book, composed, according to Bentley, not later than B. C. 38, where he defends and explains the criticism he had formerly passed upon Lucilius, ranks Valgius (b. 81) along with Varius, Maecenas and Virgil among those friends of genius and sound judgment whose approbation far more than compensated for the annoyance caused by the attacks of his detractors.

2. Again, in the ninth ode of the second book, written about B. C. 23 or 20, he endeavours to console Valgius whom he represents as giving vent in tearful strains to the grief caused by the loss of his favourite Mystes. The personage here addressed is termed by the old scholiast upon Horace "Valgium consularem."

3. Servius, in his commentary on Virgil, twice refers (*ad Virg.* vii. 22, *ad Aen.* xi. 457) to "Valgius in elegis." From the expressions used in the first passage we might infer that this Valgius was a contemporary of Virgil, in the second a couplet is quoted from his poems. Another couplet from "Valgius" is to be found in Isidorus (*Orig.* xix. 4. *s. v. remulcum*).

4. C. Valgius appears from some Fasti to have been consul suffectus in B. C. 12. Comp. Gruter, p. ccxcviii. 1.

5. Pliny (*H. N.* xxv. 2) makes mention of a "C. Valgius eruditione spectatus," who commenced a treatise upon medicinal plants which he dedicated to Augustus, but did not complete the work.

6. In the Panegyric on Messala contained among the works of Tibullus we read (180)

> "Est tibi, qui possit magnis se accingere rebus,
> Valgius, aeterno propior non alter Homero,"

from which it has been concluded that Valgius was the author of heroic strains. No epic poet of that name, however, is mentioned by Quintilian, nor is any notice to be discovered in the grammarians of a work which, if the above couplet be not ridiculously hyperbolical, must have attracted general attention. This circumstance, however, need occasion little surprise when we recollect that the piece in which these lines occur is believed by the best critics not to be the production of Tibullus but a rhetorical essay belonging to a much later period.

7. Philargyrius (*ad Virg. Georg.* iii. 176) cites two hexameter lines from "Valgius" which appear to be taken from a pastoral.

8. Charisius (p. 84, ed. Putsch.) produces a verse from "Valgius in epigrammate" to illustrate the gender of the word *margarita*.

9. Donatus, in his life of Terence, quotes three Iambics from "Valgius in Actaeone," which affirm that Terence published, under his own name, dramas

which were in reality the property of Scipio, and hence Valgius has been ranked among the writers of comedy, although there is no proof that Actaeon was a play of any kind.

10. Quintilian tells us (iii. 1. § 18, comp. iii. 5. § 17, v. 10. § 4) that the precepts of the Greek rhetorician Apollodorus who gave instructions at Apollonia to Augustus (Suet. *Octav.* 89) may best be learned from his disciples, of whom the most diligent in translating them into Latin "fuit C. Valgius Graece Atticus." He adds that the only genuine production of Valgius upon this subject was entitled *Ars edita ad Matium*, that others had indeed been ascribed to him, but that he had not acknowledged them in his letter to Domitius.

11. Gellius (xii. 3) speaks of "Valgius Rufus" and Charisius (p. 84, ed. Putsch.) of "Valgius" as the author of some grammatical investigations called *Res per epistolam quaesitae.* They extended to two books at least, and probably were something of the same kind as the *Epistolicae Quaestiones* of Varro (Gell. xiv. 7).

12. Festus (*s. v. secus*) and Charisius (p. 116, ed. Putsch.) refer to Valgius on matters connected with grammar.

13. Diomedes (p. 382, ed. Putsch.) gives two words from "Valgius de Tralatione."

14. Finally, Seneca says (*Ep.* xli. § 1) that "Valgius" applied the epithet *unicus* to mount Aetna, and Charisius (p. 79, ed. Putsch.) gives an example from "Valgius" of *lacte* as a nominative.

It is perfectly manifest that the evidence contained in the above paragraphs is far from being sufficient to enable us to decide anything with certainty regarding the person or persons named. We may fairly surmise that the Valgius of (1) is the same with the Valgius of (2) and perhaps of (3) and (4) also. Beyond this we cannot advance without losing ourselves in a haze of dim conjecture. The assertion of Broukhusius (*ad Tibull.* iv. 1. 80) that there were two distinguished writers in the Augustan age both named Valgius Rufus, but distinguished from each other by difference of praenomen, namely, *C. Valgius Rufus*, the consular and prose writer, and *T. Valgius Rufus*, the poet, is altogether destitute of any firm foundation, for no authority whatsoever can be adduced for the existence of a *T. Valgius Rufus.*

(All the matters connected with this inquiry are very fully discussed by Weichert, in his *Poetarum Lat. Reliquiae* (8vo. Lips. 1830, p. 203—240), who in p. 233, foll. has collected a few mutilated fragments bearing the name of Valgius.) [W. R.]

VA'LLIUS SYRIACUS. [SYRIACUS.]

VA'NGIO. [VANNIUS.]

VA'NNIUS, a chief of the Quadi, was made king of the Suevi by Germanicus in A. D. 19; but after holding the power for thirty years he was driven out of his kingdom in the reign of Claudius, A. D. 50, by Vibillius the king of the Hermunduri, and his own nephews Vangio and Sido, the sons of his sister. Vannius received from Claudius a settlement in Pannonia, and his kingdom was divided between Vangio and Sido. (Tac. *Ann.* ii. 63, xii. 29, 30; *Vannianum regnum*, Plin. *H. N.* iv. 25.)

VARANES, the name of six Persian kings of the dynasty of the Sassanidae. [SASSANIDAE, p. 715.]

L. VARE'NUS. 1. Was accused, probably about B. C. 80 or 79 under the Cornelia law *de Sicariis*, of the murder of C. Varenus, and of an attempt to murder Cn. Varenus. He was defended by Cicero in a speech which is lost, but was condemned. (Quintil. x. 13. § 28, vii. 1. § 9, ix. 2. § 56; Cic. *Fragm.* vol. iv. p. 443, Orelli; Drumann, *Geschichte Roms*, vol. v. pp. 244, 245.)

2. A centurion in Caesar's army distinguished himself, along with T. Pulfio, by a daring act of bravery, when the camp of Q. Cicero was besieged by the Nervii in B. C. 54. (Caes. *B. G.* v. 45.)

VA'RGULA, a friend of C. Julius Caesar Strabo, was noted as a wit. (Cic. *de Orat.* ii. 60.)

VARGUNTEIUS. 1. L. VARGUNTEIUS, a senator and one of Catiline's conspirators, undertook, in conjunction with C. Cornelius, to murder Cicero in B. C. 63, but their plan was frustrated by information conveyed to Cicero through Fulvia. He was afterwards brought to trial, but could find no one to defend him, not even Hortensius, who had defended him on a former occasion when he was accused of bribery. (Sall. *Cat.* 17, 28, 47, *pro Sull.* 2.)

2. VARGUNTEIUS, legatus of Crassus, in the Parthian war, in which he perished, B. C. 54. (Plut. *Crass.* 28.)

3. Q. VARGUNTEIUS, a Roman grammarian, who used to lecture on the Annals of Ennius. (Suet. *de Ill. Gram.* 2.)

4. M. VARGUNTEIUS, is mentioned on coins, a specimen of which is annexed. The obverse represents the head of Pallas with M. VARG., the reverse Jupiter in a quadriga with ROMA below. (Eckhel, vol. v. p. 335.)

COIN OF VARGUNTEIUS.

VARI'LIA, APPULEIA. [APPULEIUS, No. 9.]

VARI'NIUS GLABER. [GLABER.]

M. VARISI'DIUS, a Roman eques, a friend of L. Munatius Plancus and of Cicero (Plancus, ap. Cic. *ad Fam.* x. 7, 12.)

VA'RIUS. 1. Q. VARIUS HYBRIDA, tribune of the plebs, B. C. 90, was a native of Sucro in Spain, and received the surname of Hybrida, because his mother was a Spanish woman. He is called by Cicero *vastus homo atque foedus*, but nevertheless obtained considerable power in the state by his eloquence. In his tribuneship he proposed a *lex de majestate*, in order to punish all those who had assisted or advised the Socii to take up arms against the Roman people. He brought forward this law at the instigation of the equites, who made common cause with the people against the reforms of Drusus; and as they possessed the judicia at this time, they hoped by banishing the most distinguished senators to get the whole power of the state into their hands. The senators used all their influence to prevent the proposition from passing into a law. The other tribunes put their veto upon it, but the equites with drawn swords compelled them to give way, and the law was carried. The equites

quickly put the law into execution. Bestia and Cotta went voluntarily into exile, and other distinguished men were condemned. Varius even accused M. Scaurus, the princeps senatus, who was then seventy-two years of age, but was obliged to drop this accusation. [SCAURUS, p. 736, b.] Varius himself was condemned under his own law in the following year, and was put to death. (Appian, *B. C.* i. 37; Val. Max. viii. 6. § 4; Cic. *de Orat.* i. 25, *Brut.* 62; Val. Max. iii. 7. § 8; Cic. *pro Scaur.* i; Ascon. *in Scaur.* p. 22, ed. Orelli; Cic. *Brut.* 56, *de Nat. Deor.* iii. 33.) Cicero in the passage last quoted accuses Varius of the murder of Drusus and Metellus.

2. M. VARIUS, or M. MARIUS, as he is called by Plutarch and Orosius, a Roman senator, was sent by Sertorius to Mithridates in B. C. 75, when he made a treaty with him, in order that Varius might command the forces of the king. Varius is afterwards mentioned as one of the generals of Mithridates in the war with Lucullus. (Appian, *Mithr.* 68, 76, foll.; Plut. *Sert.* 24, *Lucull.* 8; Oros. vi. 2.)

3. P. VARIUS, defrauded Caecilius, the uncle of Atticus, of a large sum of money. (Cic. *ad Att.* i. 1.)

4. Q. VARIUS, one of the witnesses against Verres. (Cic. *Verr.* ii. 48.)

5. P. VARIUS, a judex at the trial of Milo, had been ill-treated by P. Clodius. (Cic. *pro Mil.* 27.)

VA'RIUS CO'TYLA. [COTYLA.]

VA'RIUS LIGUR. [LIGUR.]

VA'RIUS MARCELLUS. [MARCELLUS.]

L. VA'RIUS RUFUS, one of the most distinguished poets of the Augustan age, the companion and friend of Virgil and Horace. By the latter he is placed in the foremost rank among the epic bards, and Quintilian has pronounced that his tragedy of Thyestes might stand a comparison with any production of the Grecian stage. But notwithstanding the high fame which he enjoyed among his contemporaries, and which was confirmed by the deliberate judgment of succeeding ages, there is scarcely any ancient author of celebrity concerning whose personal history we are more completely ignorant. We cannot determine the date of his birth, nor of his death, nor are we acquainted with any of the leading events of his career. This has arisen partly from the absolute silence of those from whom we might reasonably have hoped to glean some information, partly from the circumstance that he upon no occasion mingled in the business of public life, and partly from the confusion which prevails in MSS. between the names *Varius*, *Varro*, and *Varus*, the last especially being an appellation borne by several remarkable personages both political and literary towards the downfal of the republic, and under the early emperors. If we dismiss mere fanciful conjectures the sum total of our actual knowledge may be expressed in a very few words.

1. We may conclude with certainty that he was senior to Virgil. This seems to be proved by the well-known lines of Horace (*Sat.* i. 10. 44),

> " forte epos acer
> Ut nemo Varius ducit: molle atque facetum
> Virgilio adnuerunt gaudentes rure Camoenae,"

for from these we may at once infer that Varius had already established his reputation in heroic song while Virgil was known only as a pastoral bard.

2. He enjoyed the friendship of Maecenas from a very early period, since it was to the recommendation of Varius in conjunction with that of Virgil, that Horace was indebted for an introduction to the minister, an event which took place not later than B. C. 39, for we know that the three poets accompanied the great man upon his mission to Brundisium B. C. 38.

3. He was alive subsequent to B. C. 19. This cannot be questioned, if we believe the joint testimony of Hieronymus (*Chron. Euseb.* Olymp. cxc. 4) and Donatus (*Vit. Virg.* xiv. § 53, 57), who assert that Virgil on his death bed appointed Plotius Tucca and Varius his literary executors, and that they revised the Aeneid, but in obedience to the strict injunctions of its author made no additions.

It has been supposed from a passage of Horace in the Epistle to Augustus (Hor. *Ep.* ii. 1. 247), that Varius was dead at the time when it was published, that is, about B. C. 10, but the words do not warrant the conclusion.

The only works by Varius of which any record has been preserved are:—

I. *De Morte.* Macrobius (*Sat.* vi. 2) informs us that the eighty-eighth line of Virgil's eighth eclogue was borrowed from a poem by Varius, bearing the singular title *De Morte.* Hence this production must have been written in heroic verse, and it seems highly probable that the chief subject was a lamentation for the death of Julius Caesar on whose glories, John of Salisbury assures us (*Policrat.* viii. 14), the muse of Varius shed a brilliant lustre. Four fragments have been preserved by Macrobius (*Sat.* vi. 1, 2), in all of which Varius had been copied or imitated by Virgil. The longest, extending to six lines, contains a description of a hound couched in highly spirited and sonorous language.

II. *Panegyricus in Caesarem Octavianum*, from which Horace, according to the Scholiasts, borrowed the lines inserted by him in the sixteenth Epistle of his first book (27, foll.).

> " Tene magis salvum populus velit, an populum tu,
> Servet in ambiguo, qui consulit et tibi et urbi
> Jupiter."

No other specimen has been preserved.

III. *Thyestes.* The admiration excited by this drama, the last probably of the works of Varius, was so intense that it seems to have overshadowed the renown which he had previously acquired in epic poetry, and this may account for the omission of his name by Quintilian when enumerating those who had excelled in this department. A strange story grew up and was circulated among the mediaeval scholiasts, that Varius was not really the author of the Thyestes, but that he stole it, according to one account (Schol. *ad Hor. Ep.* i. 4. 4), from Cassius of Parma, according to another from Virgil. (Serv. *ad Virg. Ecl.* iii. 20; comp. Schol. *ad Virg. Ecl.* vi. 3; Donat. *Vit. Virg.* xx. § 81.) Weichert has with much ingenuity devised a theory to account for the manner in which the mistake arose, but it is scarcely worth while to refute a fable which has ever been regarded as ridiculous. No portion of the tragedy has descended to us except a few words, and one sentence quoted by Marius Victorinus (A. G. p. 2503, ed. Putsch.), which critics have in vain endeavoured to mould into verse. It appears from a Codex rescriptus in the royal library of Paris, of which Schneidewin

has given an account (*Rheinisches Museum*, vol. i. p. 106, fol. Neue Folge, 1842), that a MS. of the *Thyestes* was extant in the eighth century of our era. It is from this Codex that we learn that *Rufus* was the cognomen of Varius; and it is further stated that the *Thyestes* was performed after the return of Augustus from the battle of Actium, and that the poet received a million of sesterces (*sestertium decies*) for it. (Hor. *Sat.* i. 9. 23, *Carm.* i. 6, *Ar. Poet*, 55; Martial, viii. 18, Quintil. x. 1. § 98; Macrob. *Sat.* ii. 4; Porphyr. *ad Horat. Carm.* i. 6; Donat. *Vit. Virg.* xv. § 56.) Weichert has collected with much industry, and combined with much ingenuity all that can be fixed with certainty, or surmised with probability concerning Varius, but he is obliged to acknowledge that with the exception of the few facts detailed above everything which has been advanced, rests upon simple conjecture. See his essay, "De Lucii Varii et Cassii Parmensis Vita et Carminibus," 8vo. Grim. 1836. [W. R.]

VA'RRIUS, K. AEMI'LIUS K. F. QUIRINA, an architect, known by an extant inscription, in which he is described as *Architectus Exercit.*, from which it appears that he devoted especial attention to military engineering, which, among the ancients, was always considered a branch of architecture. (Donati, *Supplem.* vol. i. p. 38, No. 1; Sillig, *Catal. Artific.* Appendix, *s. v.*; R. Rochette, *Lettre à M. Schorn*, p. 422, 2d ed.) [P. S.]

VARRO, ATACI'NUS. [See below, VARRO, P. TERENTIUS.]

VARRO, CINGO'NIUS, a Roman senator under Nero, supported the claims of Nymphidius to the throne on the death of Nero, and was put to death in consequence by Galba, being at the time consul designatus. (Tac. *Ann.* xiv. 45, *Hist.* i. 6, 37; Plut. *Galb.* 14, 15.)

VARRO, RU'BRIUS. [RUBRIUS, No. 2.]

VARRO, TERE'NTIUS. 1. C. TERENTIUS VARRO, consul B. C. 216 with L. Aemilius Paulus. Varro is said to have been the son of a butcher, to have carried on business himself as a factor in his early years, and to have risen to eminence by pleading the causes of the lower classes in opposition to the opinion of all good men. (Liv. xxii. 25, foll.; Val. Max. iii. 4. § 4.) Whether these tales are true or exaggerated, cannot be ascertained; but it may be regarded as certain that he sprung from the lower classes, and was looked upon as the leading champion of the popular party. He cannot have been such a despicable person as Livy represents, for otherwise the senate would not have gone out to meet him after the battle of Cannae to return him thanks because he had not despaired of his country; nor would he have been employed, as we shall find to have been the case, during the remainder of the war in important military commands. Varro is first mentioned in B. C. 217, when he supported the bill for giving to M. Minucius Rufus, the master of the horse, power equal to that of the dictator Q. Fabius Maximus. Varro had been praetor in the year before, and had previously filled the offices of quaestor and of plebeian and curule aedile. The people now resolved to raise him to the consulship, thinking that it only needed a man of energy and decision at the head of an overwhelming force to bring the war to a close. The aristocracy offered in vain the greatest opposition to his election; he was not only returned consul, but returned alone, in order that he might preside at the comitia for the election of his colleague. The other consul chosen was L. Aemilius Paulus, one of the leaders of the aristocratical party. The history of their campaign against Hannibal, which was terminated by the memorable defeat at Cannae, is related elsewhere. [HANNIBAL, p. 336.] The battle was fought by Varro against the advice of Paulus. The Roman army was all but annihilated. Paulus and almost all the officers perished. Varro was one of the few who escaped, and reached Venusia in safety, with about seventy horsemen. His conduct after the battle seems to have been deserving of high praise. He proceeded to Canusium, where the remnant of the Roman army had taken refuge, and there, with great presence of mind, adopted every precaution which the exigencies of the case required. (Dion Cass. *Fragm.* xlix. p. 24, Reim.) His conduct was appreciated by the senate and the people, and his defeat was forgotten in the services he had lately rendered. On his return to the city all classes went out to meet him, and the senate returned him thanks because he had not despaired of the commonwealth. (Liv. xxii. 25, 26, 35—61; Polyb. iii. 106—116; Plut. *Fab.* 14—18; Appian, *Annib.* 17—26; Zonar. ix. 1; Val. Max. iii. 4. § 4; Oros. iv. 16; Eutrop. iii. 10; Cic. *Brut.* 19, *Cato*, 20.)

Varro continued to be employed in Italy for several successive years in important military commands till nearly the close of the Punic war. In B. C. 203, he was one of the three ambassadors sent to Philip in Macedonia, and three years afterwards (B. C. 200) was again sent on an embassy to Africa to arrange the terms of peace with Vermina, the son of Syphax. On his return in the course of the same year, Varro was appointed one of the triumvirs for settling new colonists at Venusia. (Liv. xxiii. 32, xxv. 6, xxvii. 35, xxx. 26, xxxi. 11, 49.)

2. A TERENTIUS VARRO, served in Greece in B. C. 189, and was elected praetor in B. C. 184, when he obtained Nearer Spain as his province. He carried on the war with success, defeated the Celtiberi in several battles, and on his return to Rome in B. C. 182, received the honour of an ovation, which is recorded in the Triumphal Fasti. In B. C. 172, Varro was sent on an embassy to the Illyrian king Gentius, and in B. C. 167 was one of the ten commissioners appointed to settle the affairs of Macedonia, in conjunction with Aemilius Paulus after the conquest of Perseus. (Liv. xxxvii. 48, 49, xxxix. 32, 38, 41, 56, xl. 2, 16.)

3. M. TERENTIUS VARRO, the celebrated antiquary. See below.

4. M. TERENTIUS VARRO LUCULLUS, consul B. C. 73, was brother of L. Lucullus, the conqueror of Mithridates, and was adopted by M. Terentius Varro. An account of him is given under LUCULLUS, No. 6.

5. A. TERENTIUS VARRO MURENA, is first mentioned in B. C. 69, when he was a witness in the case of A. Caecina, whom Cicero defended in that year. Cicero mentions him in his correspondence as one of his friends. He belonged to the aristocratical party, and served under Pompey in Greece, in B. C. 48. (Cic. *pro Caec.* 9, *ad Fam.* xiii. 22, xvi. 12; Caes. *B. C.* iii. 19.)

6. A TERENTIUS VARRO MURENA, consul B. C. 23, is spoken of under MURENA, No. 7.

Drumann conjectures that he was the son of L. Licinius Murena, consul B. C. 62, and was adopted by A. Terentius Varro; but as A. Varro is also called Murena [No. 5], he may have been own son of A. Varro, as Manutius supposed.

7. M. TERENTIUS VARRO GIBBA, in conjunction with Cicero, defended Sanfeius when he was accused of *vis* in B. C. 52. He was a young man, whom Cicero had trained in oratory; and in the civil war he passed over from Brundusium to Asia in order to carry a letter of Cicero's to Caesar. In B. C. 46, he was quaestor of M. Brutus in Cisalpine Gaul, to whom Cicero gave him a letter of recommendation. He died in the course of this year or the following. (Ascon. *in Cic. Mil.* p. 55, Orelli; Cic. *ad Fam.* xiii. 10, *ad Att.* xiii. 48.)

VARRO, M. TERE/NTIUS, whose vast and varied erudition in almost every department of literature earned for him the title of the "most learned of the Romans" (Quintil. x. 1. § 95; Cic. *Acad.* i. 2, 3; Augustin. *de Civ. Dei*, vi. 2), was born B.C. 116, being exactly ten years senior to Cicero, with whom he lived for a long period on terms of close intimacy and warm friendship. (Cic. *ad Fam.* ix. 1—8.) He was trained under the superintendence of L. Aelius Stilo Praeconinus, a member of the equestrian order, a man, we are told (Cic. *Brut.* 56), of high character, familiarly acquainted with the Greek and Latin writers in general, and especially deeply versed in the antiquities of his own country, some of which, such as the hymns of the Salii and the Laws of the Twelve Tables, he illustrated by commentaries. Varro, having imbibed from this preceptor a taste for these pursuits, which he cultivated in after life with so much devotion and success, completed his education by attending the lectures of Antiochus (*Acad.* iii. 12), a philosopher of the Academy, with a leaning perhaps towards the Stoic school, and then embarked in public life. We have no distinct record of his regular advancement in the service of the state, but we know that he held a high naval command in the wars against the pirates and Mithridates (Plin. *H. N.* iii. 11, vii. 30; Appian, *Mithr.* 95; Varr. *R. R.* ii. praef.), that he served as the legatus of Pompeius in Spain on the first outbreak of civil strife, and that, although compelled to surrender his forces to Caesar, he remained stedfast to the cause of the senate, and passing over into Greece shared the fortunes of his party until their hopes were finally crushed by the battle of Pharsalia. When further resistance was fruitless, he yielded himself to the clemency of the conqueror, by whom he was most graciously received, and employed in superintending the collection and arrangement of the great library designed for public use. (Caes. *B. C.* i. 38, ii. 17—20; Cic. *ad Fam.* ix. 13, *de Div.* i. 33; Suet. *Jul. Caes.* 34, 44.) Before, however, it was known that he had secured the forgiveness and favour of the dictator, his villa at Casinum had been seized and plundered by Antonius, an event upon which Cicero dwells with great effect in his second Philippic (cc. 40, 41), contrasting the pure and lofty pursuits which its walls were in the habit of witnessing with the foul excesses and coarse debauchery of its captor. For some years after this period Varro remained in literary seclusion, passing his time chiefly at his country seats near Cumae and Tusculum, occupied with study and composition, and so indifferent to the state of public affairs that while the storm was raging all around, he alone appeared to have found refuge in a secure haven. (Cic. *ad Fam.* ix. 6.) Upon the formation of the second triumvirate, although now upwards of seventy years old, his name appeared along with that of Cicero upon the list of the proscribed, but more fortunate than his friend he succeeded in making his escape, and, after having remained for some time concealed (Appian, *B. C.* iv 47), in securing the protection of Octavianus. The remainder of his career was passed in tranquillity, and he continued to labour in his favourite studies, although his magnificent library had been destroyed, a loss to him irreparable. His death took place B. C. 28, when he was in his eighty-ninth year (Plin. *H. N.* xxix. 4; Hieronym. *in Euseb. Chron.* Olymp. 188. 1). It is to be observed that M. Terentius Varro, in consequence of his having possessed extensive estates in the vicinity of Reate, is styled *Reatinus* by Symmachus (*Ep.* i.), and probably by Sidonius Apollinaris also (*Ep.* iv. 32), a designation which has been very frequently adopted by later writers in order to distinguish him from Varro *Atacinus*.

Not only was Varro the most learned of Roman scholars, but he was likewise the most voluminous of Roman authors (*homo πολυγραφώτατος*, Cic. *ad Att.* xiv. 18). He had read so much, says St. Augustine, that we must feel astonished that he found time to write any thing, and he wrote so much that we can scarcely believe that any one could find time to read all that he composed. We have his own authority for the assertion that he had composed no less than four hundred and ninety books (*septuaginta hebdomadas librorum*, Gell. iii. 10), several of which, however, were never published, having perished with his library. The disappearance of many more may be accounted for by the topics of which they treated being such as to afford little interest to general readers, and by the somewhat repulsive character of the style in which they were couched, for the warmest admirers of Varro admit that he possessed little eloquence, and was more distinguished by profundity of knowledge than by felicity of expression. Making every allowance for these circumstances, it must still be considered remarkable that only one of his works has descended to us entire, and that of one more only have considerable fragments been preserved. The remainder have either totally disappeared or present merely a few disjointed scraps from which we are unable to form any estimate of their contents or their merits.

I. *De Re Rustica Libri III.*, written when the author was eighty years old. This is unquestionably the most important of all the treatises upon ancient agriculture now extant, being far superior to the more voluminous production of Columella, with which alone it can be compared. The one is the well-digested system of an experienced and successful farmer who had seen and practised all that he records, the other is the common-place book of an industrious compiler, who had collected a great variety of information from a great variety of sources, but was incapable of estimating justly the value or the accuracy of the particulars which he detailed. The work before us exhibits to a remarkable extent, perhaps to excess, the methodical arrangement, the technical divisions, and laborious classifications in which Varro appears to have taken such delight. Thus, in the first book, addressed to his wife Fundania, which is occupied

with agriculture proper, that is, with the cultivation of the ground in order to render it susceptible of producing abundantly and profitably various crops, we are told that the science of tilling the earth (*agricultura*) may be reduced to four great heads.

A. A knowledge of the farm itself (*cognitio fundi*), that is, of the locality which is to be the scene of the operations to be performed, including the situation, soil, climate, and buildings.

B. A knowledge of the instruments requisite for performing the necessary operations (*quae in eo fundo opus sint ac debeant esse culturae causa*).

C. A knowledge of the operations to be performed (*quae in eo fundo colendi causa sint facienda*).

D. A knowledge of the time when each operation ought to be performed (*quo quidquid tempore in eo fundo fieri conveniat*).

Each of these four heads must be divided into two.

A. { *a.* The things appertaining to the soil itself (*quae ad solum pertinent terrae*).
{ *b.* The things appertaining to the buildings (*ad villas et stabula*).

B. { *a.* The human instruments.
{ *b.* All other instruments.

C. { *a.* The various crops to be cultivated.
{ *b.* The localities suitable for each.

D. { *a.* The time when with reference to the course of the sun.
{ *b.* The time when with reference to the course of the moon.

Again, each of these divisions is split up into a number of subdivisions, as for example

A. *a* { 1. The outward aspect of the ground.
{ 2. The qualities of soil.
{ 3. The quantity of ground.
{ 4. The security of the farm.

A. *b.* { 1. Their situation.
{ 2. Their size.
{ 3. The arrangement of the different parts.

B. *a.* { 1. Free labourers.
{ 2. Slaves.

B. *b.* { 1. Animate, such as oxen, horses, &c.
{ 2. Inanimate, such as ploughs, harrows, &c.

and so on for the rest. But even these last are sometimes broken down still farther, as in the case of B. *a.* 2, where we have slaves separated into two classes — *α. Servi soluti, β. Servi vincti.*

The second book treats of the management of stock, oxen, sheep, goats, swine, horses, asses, mules, together with supplemental chapters on shepherds and dogs, on milk, cheese, and wool.

Villaticae pastiones form the subject of the third book, a term embracing not only the domestic fowls which we comprehend under poultry, but also animals kept in a half-wild state in parks and enclosures, such as boars, hares, deer, and the like, together with snails and dormice, the whole being wound up by instructions for the management of fish-ponds, both salt and fresh-water.

The books *De Re Rustica* were first printed by Jenson in his *Rei Rusticae Scriptores*, fol. Venet. 1472, and will be found in all similar collections. They appear under their best form in the *Scriptores Rei Rusticae veteres Latini* of J. M. Gesner, 4to. 2 vols. Lips. 1735, and of J. G. Schneider, 8vo. 4 vols. Lips. 1794—1797.

II. *De Lingua Latina*, a grammatical treatise which extended to twenty-four books. Six only (v.—x.) have been preserved, and these are in a very shattered condition, disfigured by numerous blanks, corruptions and interpolations. It seems clear from the researches of Müller that the whole of the MSS. now extant were derived from one common archetype, which at the period when the different copies were made, was itself in a very confused and mutilated state, many of the leaves having been lost, others displaced, and even the most entire full of defects, arising partly from the ignorance of transcribers, and partly from the ravages of time. This work, judging from sundry repetitions and contradictions which may be here and there detected, and from the general want of polish, was never finally revised by the author; and may perhaps, as Müller conjectures, never have been published under his sanction. We gather from Cicero (*ad Att.* xiii. 12, *Acad.* i. 1) and from internal evidence (v. 100, vi. 13, 22, ed. Müller) that it must have been in progress during the years B.C. 46—45, and must have been finished before the death of the orator, to whom the last twenty books are inscribed (v. 1, vi. 97, vii. 109, 110). It was portioned out into three great divisions.

(I.) *De Impositione Vocabulorum*, the origin of words and terms, formed the subject of the first seven books. The first was introductory and treated of the history of the Latin language (*De Origine Linguae Latinae.* See Priscian, i. 7). The second, third, and fourth of etymology considered as a science (*De Etymologica Arte*), what might be said for, against, and concerning it (*contra eam—pro ea—de ea*); the author then entered fairly on the origin of words (*a quibus rebus vocabula imposita sunt*), considering, in the fifth, the names of places and of things in these places (*De Vocabulis Locorum et quae in his sunt*), the primary division of places being into Heaven and Earth (*De Coelo — De Terra*), and of the things in these places into things immortal and things mortal (*De Immortalibus — De Mortalibus*), things mortal being again distributed into, 1. Living creatures (*De Animalibus*); 2. The vegetable kingdom (*De Virgultis et similibus*); 3. The works of man (*De Manufactis*); the sixth comprehended words denoting time, and in which the notion of time is implied (*De Vocabulis Temporum et earum rerum quae dicuntur cum tempore aliquo*); and in the seventh poetical words were discussed (*De verbis quae a poetis sunt posita*).

(II.) Books eight to thirteen were devoted to the inflections of nouns and verbs, the only two classes of words acknowledged by Varro (*De Declinationibus*). He here examined into the nature and object of these forms which he separated into two divisions, the natural and the arbitrary, the former falling under ἀναλογία, the latter under ἀνωμαλία.

(III.) Books fourteen to twenty-four were occupied with the laws of syntax (*Ut verba inter se conjungantur*).

The remains of this treatise, imperfect as they are, must be regarded as particularly valuable, in so far as they have been the means of preserving many terms and forms which would otherwise have been altogether lost or would have proved unintelligible, and much curious information is here treasured up connected with the ancient usages, both civil and religious, of the Romans. The principle also upon which Varro proceeds of connecting Latin words as far as possible with the ancient dialects of Italy, instead of having recourse at once and exclusively to the Greek, as was the

fashion of many of his contemporaries in all cases of difficulty and doubt, is in itself sound; and if not pushed to extravagant excess ought to have led to most important results. But when he proceeds to the actual work of determining roots, that spirit of folly which seems to have taken possession of his countrymen whenever they approached the subject of etymology, asserts its dominion over him, and we find a farrago of absurd derivations. Thus, within the compass of a few lines, we are told that *canis* is taken from *cano* because dogs give signals at night and in the chase, as horns and trumpets give signals (*canunt*) in the field of battle; that *agnus* is so called because it is *agnatus* to a sheep; that *cervi* comes from *gero* (changing *g* into *c*) because stags carry (*gerunt*) great horns; that *virgultum* is from *viridis* and *viridis* from *vis*, because if the strength (*vis*) of the sap is dried up the green leaf perishes; that *dives* is from *divus* because the rich man, like a god, is in want of nothing — and examples equally ridiculous abound in every page.

The Editio Princeps of the books *De Lingua Latina* appeared in quarto without date or name of place; but bibliographers have determined that it was printed at Rome in 1471. The editor was Pomponius Laetus, and the MS. which he employed was full of interpolations. The text however retained some semblance of its true form until Antonius Augustinus, following a MS. which embodied the innumerable changes foisted in by the Italians of the fourteenth and fifteenth centuries, presented Varro under an aspect totally fictitious (8vo. Rom. 1557). This edition, however, remained the standard until Spengel (8vo. Berol. 1826) and Ottfried Müller (8vo. Lips. 1833) by a careful examination of the most ancient and trustworthy codices laboriously separated the genuine matter from the spurious, and gave the scholar safe access to the treasures stored up in this curious repository.

III. *Sententiae.* Vincentius of Beauvais, who flourished during the first half of the thirteenth century, quotes several pithy sayings which he ascribes to Varro; and in his *Speculum Historiale* (vii. 58) introduces a collection of these with the words "Exstant igitur sententiae Varronis ad Atheniensem auditorem morales atque notabiles de quibus has paucas quae sequuntur excerpsi." Barthius, who seems to have been altogether unacquainted with the previous researches of Vincentius, published in his *Adversaria* (xv. 19) eighteen "sententiae" which he found ascribed to Varro in a MS. of no very ancient date, but written before the invention of printing, and these were reprinted by Fabricius in his *Bibliotheca Latina*, lib. i. c. vii. § 4. Schneider picked out forty-seven of these sententiae from the works of Vincentius, of which sixteen coincided with those of Barthius, and appended the whole to the life of Varro contained in the first volume of the *Scriptores Rei Rusticae Latini veteres* (8vo. Lips. 1794). Finally, Professor Devit of Padua greatly increased the number from two MSS. in the library of the seminary to which he belongs, and gave them to the world, together with those formerly known, and some others derived from different sources, making up in all one hundred and sixty-five, in a little volume entitled *Sententias M. Terentii Varronis maiori ex parte ineditas, &c. edidit, &c. Vincentius Devit*, 8vo. Patav. 1843. Notwithstanding the expression of Vincentius of Beauvais, *Sententiae Varronis ad Atheniensem auditorem*, and the inscription of one of the Paduan codices, *Proverbia Varronis ad Paxianum* (or rather *P. Axianum*, as Devit ingeniously conjectures), it is manifest that these proverbs were not strung together by Varro himself, but are scraps gleaned out of various works, probably at different times and by different hands. They appear, however, to have been gathered together and divided into regular sections at an early period, for we find a sixth and a seventh book quoted in the *Liber Moralitatum* of Matthias Farinator, 2 vols. fol. Aug. Vindel. 1477. There is no ground whatever for the theory maintained by Orelli and others that they are fabrications of the fifth or sixth century — all internal evidence is against this supposition — we know that the style of Varro was distinguished by its sententious gravity (Augustin. *de Civ. Dei*, vi. 2), and his voluminous works would in all probability supply ample stores to those who desired to make a collection of apophthegms.

(See the preface and commentary attached to the publication of Devit; also Spangenberg in the *Bibliotheca Critica*, vol. i. p. 89, Hildes. 1819; and Oehler, *M. Terentii Varronis Saturarum Menippearum Reliquiae*, p. 5, foll. 8vo. Quedling. 1844.)

IV. *Antiquitatum Libri*, divided into two sections, *Antiquitates Rerum humanarum*, in twenty-five books, and *Antiquitates Rerum divinarum* in sixteen books. This was the magnum opus of Varro; and upon this chiefly his reputation for profound learning was based.

In the Human Antiquities he discussed the creation of man, his bodily frame, and all matters connected with his physical constitution. He then passed on to take a survey of ancient Italy, the geographical distribution of the country, the different tribes by which it was inhabited, their origin and fortunes. The legends regarding the arrival of Aeneas served as an introduction to the early history and chronology of Rome, in which he determined the era for the foundation of the city (B.C. 753), which usually passes by his name, and as he advanced gave a view of the political institutions and social habits of his countrymen from the earliest times.

The Divine Antiquities, with whose general plan and contents we are, comparatively speaking, familiar, since Augustine drew very largely from this source in his "City of God," comprehended a complete account of the mythology and rites of the inhabitants of Italy from the most remote epoch, including a description of the ministers of things holy, of temples, victims, offerings of every kind, festivals, and all other matters appertaining to the worship of the gods.

Of all the didactic treatises of the classical ages there is not one whose loss excites more lively regret, and our sorrow is increased the more we reflect upon the deep interest attached to the topics of which it treated, the impossibility of obtaining satisfactory information from any works now accessible, the remarkable taste evinced by Varro for these pursuits, and the singular facilities and advantages which he enjoyed for prosecuting such researches. It has been concluded from some expressions in one of Petrarch's letters, expressions which appear under different forms in different editions, that the Antiquities were extant in his youth, and that he had actually seen them, al-

though they had eluded his eager researches at a later period of life when he was more fully aware of their value. But the words of the poet, although to a certain extent ambiguous, certainly do not warrant the interpretation generally assigned to them, nor does there seem to be any good foundation for the story that these and other works of Varro were destroyed by the orders of Pope Gregory the Great, in order to conceal the plagiarism of St. Augustine. There is no sure evidence that they survived the sixth century, and it is by no means improbable that they may have fallen a sacrifice to the fanatic zeal of ignorant churchmen, who could behold in them nothing save a repository of idle and blasphemous superstition. (See L. H. Krahner, *Commentatio de M. Terentii Varronis Antiquitatum Rerum Humanarum atque Divinarum Libris*, 8vo. Hal. Sax. 1834; Franeken, *Dissertatio exhibens fragmenta Terentii Varronis quae inveniuntur in libris S. Augustini de C. D.*, 8vo. Lug. Bat. 1836.)

V. *Saturae.* We gather from Quintilian (x. 1. § 95) that the Satires of Varro differed in form from those of earlier writers, such as Ennius, inasmuch as they were composed not only in a variety of metres, but contained an admixture of prose also. From the words placed by Cicero in the mouth of Varro (Cic. *Acad.* i. 2), compared with the statements of later critics (Gell. ii. 18; Macrob. *Sat.* i. 11), we learn that in these pieces he copied to a certain extent the productions of Menippus the Gadarene [MENIPPUS]. Hence he designated them as *Saturae Menippeae* s. *Cynicae*, and is himself styled *Varro Menippeus* by Arnobius (*adv. Gentes*, vi. 23), and *Cynicus Romanus* by Tertullian (*Apolog.* 14). They appear to have been a series of disquisitions on a vast variety of subjects, frequently if not uniformly couched in the shape of dialogue, the object proposed being the inculcation of moral lessons and serious truths in a familiar, playful, and even jocular style (. . . *quadam hilaritate conspersimus multa admista ex intima philosophia, multa dialectice dicta*). The names of eighteen Satires, mentioned as such, are to be found in ancient writers, but the titles of ninety-six pieces by Varro have been collected from the grammarians and other sources, of which the whole or the greater number ought to be ranked under this head. Among those, concerning which no doubt exists, we find one inscribed Δὶς παῖδες οἱ γέροντες — another *Nescis quid serus vesper vehat* — a third τὸ ἐπὶ τῇ φάκῃ μύρον — all of them apparently illustrations of popular proverbs — the Περὶ ἐδεσμάτων would dwell upon the luxurious indulgences of the table, while the Τρικάρηνος (Appian, *B. C.* ii. 9), which, however, we are not specially told was a satire, may have been an exposure of the schemes of the first triumvirate.

The *Libri Logistorici*, although written entirely in prose, bore some affinity to the Saturae, being intended to expose and correct the vices and follies of the day, by contrasting them with the pure and simple manners and sentiments of the most distinguished sages of the olden time. Four essays are quoted under this name. 1. *Catus, de Liberis educandis.* 2. *Marius, de Fortuna.* 3. *Messala, de Valetudine.* 4. *Tubero, de Origine humana;* but at least twelve more may be added to the list.

Of the Saturae and Libri Logistorici nothing now remains but a few short mutilated fragments, but they appear to have existed entire until the commencement of the fifth century at all events, since they are freely quoted not only by Gellius and Nonius Marcellus, to the latter of whom we are indebted for a large proportion of the relics preserved, but are spoken of and cited by Macrobius, Charisius, Diomedes, Priscian, Atilius Fortunatianus, and the older scholiasts upon Horace and Virgil, in such terms that we can scarcely doubt that the collection was in their hands.

By far the most complete and satisfactory edition of the fragments of the Menippean Satires and Libri Logistorici is contained in the volume recently published by Franc. Oehler, *M. Terentii Varronis Saturarum Menippearum Reliquiae*, 8vo. Quedlingb. 1844, to which is prefixed a series of excellent dissertations on the Satires of Varro, and the relation in which they stood to the productions of Menippus. Consult Casaubon, *De Satura Romanorum*, lib. ii. cap. ii. See also F. Ley, *Commentatio de Vita Scriptisque Menippi Cynici et de Satura M. Terentii Varronis*, 8vo. Colon. Agrippin. 1843.

As to the remaining prose works of Varro we can present little except a mere catalogue of titles.

In verse, however, we possess eighteen short effusions, some of them mere fragments, which were probably included in his *Saturae*, or attached to his *Imagines*, but they can scarcely belong to the piece or pieces to which Cicero alludes when he says (*Acad.* i. 3), "plurimumque poetis nostris omninoque Latinis et literis luminis attulisti et verbis, *atque ipse varium et elegans omni fere numero poema fecisti.*" Quintilian (i. 4. § 4) mentions "Varronem ac Lucretium in Latinis qui praecepta sapientiae versibus tradiderunt," words by no means explicit, and which moreover leave us in ignorance whether Terentius Varro or Varro Atacinus is the individual indicated. See Eichstaedt, *De T. Lucretii Cari Vita et Carmine*, prefixed to the first volume of his edition of Lucretius, p. lxxxvi. not. 50. 8vo. Lips. 1801. The eighteen "epigrams," as they are generally denominated, will be found in Burmann's *Anthologia Latina*, i. 50, 54, 59, 78, ii. 18, 207, 211, iii. 9, 71, 72, 83, 100, 107, 147, 148, v. 50, or No. 34—51, ed. Meyer.

On Historico-Antiquarian topics we hear of *De Cultu Deorum Liber* — *De Vita Populi Romani*, otherwise, *De Vita Patrum*, dedicated to Atticus, of which the eleventh book is quoted — *De Gente Populi Romani Libri IV.* — *De Initiis Urbis Romae Liber* — *De Republica*, of which the twentieth book is quoted — *De Familiis Trojanis* — *Annales*, of which the third book is quoted — *Bellum Punicum secundum*, of which the second book is quoted — but although we find the whole of the above titles in the grammarians, it seems probable that several of them belong to particular sections of the *Antiquitates.*

In biography, *De Vita sua Liber*, and a production of a very singular character, *Hebdomades vel De Imaginibus*, which, according to the most natural explanation of the obscure description in Pliny compared with the allusions found elsewhere, must have been a sort of album containing (engraved?) portraits of seven hundred remarkable personages from Homer and Hesiod downwards, with a biographical notice and an epigram attached to each. How these representations were executed and multiplied is a problem very hard to solve, and one which has excited much discussion. (See Plin. *H. N.* xxxv. 2; Gell. iii. 10, 11; Auson. *Mosell.*

307 ; Symmach. *Ep.* i. 2, 4 ; and the dissertation of Creuzer, *Die Bildpersonalien des Varro* in the *Zeitschrift für Alterthumswissenschaft*, 1843.

In criticism, *De Proprietate Scriptorum* — *De Poetis Libri*, of which the first is quoted—*De Poematis Libri*, of which the second is quoted — *Theatrales* s. *De Actionibus scenicis Libri*, of which the second and fifth are quoted—*De scenicis Originibus Libri*, of which the first and third are quoted — *De Plautinis Comoediis Liber*—*De Plautinis Quaestionibus Libri*, of which the second is quoted — *Rhetoricorum Libri*, of which the twentieth is quoted—*De Utilitate Sermonis Libri*, of which the fourth is quoted — *De Compositione Saturarum.*

In philosophy, *De Philosophia Liber*, containing, it would appear, a sketch of the different schools and of the peculiar doctrines by which they were characterised. (See Augustin, *de Civ. Dei*, xii. 4, xix. 1.) To this Cicero may refer when he observes (*Acad.* i. 3), "philosophiam multis locis inchoasti, ad impellendum satis, ad edocendum parum," although these words seem to point not so much to any single work as to passages scattered up and down in various works. Charisius quotes the second book *De Forma Philosophiae*, and Servius a treatise entitled Αἴτιαι s. *Causae*, of the same nature as those by Callimachus, Butas, Plutarch, and others.

In geography, *Ephemeris Navalis*—*Ephemeris*—*Libri Navales* — *De Ora maritima* — *Litoralia* — *De Aestuariis* — *Prognostica* — but all of these belong, it would appear, to a single essay, a sort of Mariner's Directory to the coast of Spain, drawn up for the use of Pompeius when about to proceed thither and assume the command. See the *Itinerarium Alexandri*, c. 3, published by Angelo Mai in the fifth volume of the *Classici Auctores e Vaticanis Codicibus editi*, 8vo. Rom. 1835, and compare Cic. *ad Att.* v. 11. For the treatise by Varro entitled *Chorographia*, see VARRO ATACINUS.

Of a miscellaneous character were *Epistolicarum Quaestionum Libri*, of which the eighth is quoted—*Disciplinarum Libri*, one of which treated of Architecture and another of Arithmetic —*Complexionum Libri*, of which the sixth is quoted—*Epistolae*, addressed to C. Caesar, Fabius, Ser. Sulpicius, Marcellus, and others — *Ad Libonem*, of which the first book is quoted — *De Bibliothecis*, of which the second book is quoted — *De Gradibus Necessitudinum* — Περὶ χαρακτήρων, of which the third book is quoted — *Mensuralia* s. *De Mensuris* — and many others, of which several, as remarked above, ought to be classed under the *Saturae.*

A collection of the fragments of Varro was first printed by Robert and Henry Stephens in their *Fragmenta Poetarum veterum Latinorum*, Paris, 1564. Ausonius Popma, after having edited (1591) a collection of fragments from the Menippean Satires, the Libri Logistorici and the De Philosophia, published a very extensive collection of fragments from all the works of Varro, at Franeker (*Franquerae*) in 1599, which was reprinted at Leyden in 1601, and has served as the basis of all subsequent collections, such as that appended to the Bipont edition of the books *De Lingua Latina*, 8vo. 1788, which is the most convenient for general reference.

The annexed coin was struck by Varro, when he served under Pompeius in the war against the pirates ; and we learn from the coin that he was at that time the proquaestor of Pompeius. (Eckhel, vol. v. p. 322.) [W. R.]

COIN OF M. TERENTIUS VARRO.

VARRO, P. TERE'NTIUS, a Latin poet of considerable celebrity, surnamed ATACINUS, from the *Atax*, a river of Gallia Narbonensis, his native province, was born, according to Hieronymus, B. C. 82, and in the thirty-fifth year of his age applied himself with the greatest zeal to the study of Greek literature. Of his personal history nothing further is known. He is believed to have been the composer of the following works, of which a few inconsiderable fragments only have come down to us, but it must be remarked that considerable doubt prevails with regard to several of the pieces commonly ascribed to this writer in consequence of the difficulty experienced in distinguishing between P. Terentius Varro Atacinus and his illustrious contemporary M. Terentius Varro Reatinus, when the cognomen alone is mentioned without the characteristic epithet. Hence it is highly probable that several relics assigned to the latter may in reality belong to the former and vice versâ.

I. *Argonautica*, or, as it is termed by Probus (*ad Virg. Georg.* i. 4), *Corpus Argonautarum*, a free translation, it would seem, with, perhaps, additions and variations, of the well-known poem by Apollonius Rhodius. Upon this piece the fame of Varro chiefly rested, as we may gather from the criticism of Quintilian (x. 1. § 87). "Atacinus Varro in iis, per quae nomen est assecutus, interpres operis alieni, non spernendus quidem, verum ad augendam facultatem dicendi parum locuples." It is referred to by Propertius (ii. 25. 85), by Ovid (*Amor.* i. 15. 21, *Art. Am.* iii. 335, *Trist.* ii. 439), and by Statius (*Silv.* ii. 7. 77). Seven lines and a half, in all, have been preserved in five fragments (Serv. *ad Virg. Ecl.* i. 66, *Aen.* x. 396 ; Senec. *Controv.* xvi. ; comp. Senec. *Ep.* lvi. ; Charis. p. 70, ed. Putsch. ; Quintil. i. 5. § 18).

II. *Chorographia* s. *Cosmographia*, the same probably with what is sometimes termed *Varronis Iter*, appears to have been a metrical system of astronomy and geography. Hence Varro Atacinus is named by Pliny as one of his authorities in Books iii—vi. of the Historia Naturalis. About twenty lines, supposed to belong to this poem, have been preserved in six fragments. (Marius Victorin. p. 2503, ed. Putsch. ; Isidorus, *Orig.* xvii. 7. § 58 ; Priscian. pp. 609, 709, ed. Putsch. ; Charis. p. 45, ed. Putsch. ; Philargyr. et Serv. *ad Virg. Georg.* iii. 175 ; Burmann, *Anthol. Lat.* v. 48, foll.)

III. *Libri Navales.* Vegetius (*de Re Mil.* v. 11), when speaking of the prognostics of the weather afforded by animals, gives as one of his authorities, "Varro in Navalibus Libris," and John of Salisbury (*Policrat.* ii. 2) employs almost the same words. Wernsdorf endeavours to prove that the work spoken of was a voluminous poem upon navigation, including a description of various coasts and islands, and that the Varro here indicated was

not, as has been generally supposed, M. Terentius Varro, but Varro Atacinus. He believes, moreover, that we must interpret the couplet in Ovid (*ex Pont.* iv. 16. 21),

"Velivolique maris vates, cui credere possis
Carmina coeruleos composuisse deos,"

as an allusion to this production, and that Solinus (*Polyhist.* 11), when he quotes "Varro de Litoralibus," had in his eye either the Chorographia or the Libri Navales. Eight lines adduced by Servius (*ad Virg. Georg*, i. 375, ii. 404), as the words of "Varro," he supposes to be extracted from these books. (*Anthol. Lat.* v. 48, 49, ed. Burmann, or No. 78, ed. Meyer.)

IV. A. Gellius (x. 7) notices a book in which "Varro" descanted upon Europe, and Festus cites from "Varro in Europa," the expression *tutum sub sede fuissent*, which lead us to conclude that it was in verse. If we admit that Varro Atacinus is the individual here designated, we may conjecture that the "Europa" formed a portion either of the Chorographia or of the Libri Navales.

V. *Bellum Sequanicum*, an heroic poem in not less than two books (Priscian. p. 377, ed. Putsch.) on the campaign of Julius Caesar against the league formed by Vercingetorix, the details of which are given in the seventh book of the Gallic War. One line remains. (See Priscian. *l. c.*)

VI. Amatory elegies, the title of the collection being, it has been conjectured, *Leucadia*. Thus Propertius has (ii. 25. 85)

"Haec quoque perfecto ludebat Jasone Varro,
Varro Leucadiae maxima fama suae."

(al. leg. *max. cura* al. *max. flamma*), and Ovid (*Trist.* ii. 439),

"Is quoque, Phasiacas Argo qui duxit in undas,
Non potuit Veneris furta tacere suae."

VII. *Epigrammata*. One of these survives, an epitaph on Licinus, the freedman of Augustus. See *Anthol. Lat.* ii. 37, ed. Burmann, or No. 77, ed. Meyer.

IX. *Saturae*. These, we are assured by Horace (*Sat.* i. 10. 46), were a failure.

"Hoc erat, experto frustra Varrone Atacino."

If we can trust the old commentators on this passage, Varro was sensible of his own deficiencies, and never formally published his essays in this department, so that we need feel no surprise that no trace of them should have remained.

We may observe that several of the fragments of this author have been quoted by the grammarians, in consequence of the phraseology having been imitated by Virgil, who has appropriated some lines entire without change. (Hieron. *Chron. Euseb.* Olymp. clxxiv. 3; Porphyr. *ad Hor. Sat.* i. 10. 46; Ruhnken. *in Hom. hymn. in Cerer.* &c., *epist. crit.* ii.; Wernsdorf, *Poetae Lat. Min.* vol. v. pt. iii. p. 1385, foll. 7; Wüllner, *Commentatio de P. Terentii Varronis Vita et Scriptis*, 4to. Monaster. 1829. See also the notes of Meyer, in his edition of the *Anthologia Latina*, No. 77, 78.) [W. R.]

VARRO, VIBI'DIUS, expelled from the senate by Tiberius, in A. D. 17, on account of having lost his property by extravagance. (Tac. *Ann.* ii. 48.)

VARRO, VISE'LLIUS. 1. C. VISELLIUS VARRO, the son of the jurist C. Aculeo, who married Helvia, the sister of Cicero's mother. Varro was consequently the first cousin of Cicero. He was trained by his father in a knowledge of the civil law. He served as tribune of the soldiers in Asia about B. C. 79, and during Cicero's banishment he drew up the rogatio which the tribune T. Fadius Gallus intended to bring forward to recall the orator. Varro died after holding the office of curule aedile. (Cic. *Brut.* 76, *Verr.* i. 28, *ad Att.* iii. 23, where some editions have *T.* Viselius.) Varro had an intrigue with Otacilia, of which Valerius Maximus (viii. 2. § 2) relates a tale, but it is not mentioned by Cicero. (Comp. Drumann, *Geschichte Roms*, vol. v. p. 214.)

2. C. VISELLIUS C. F. C. N. VARRO, son apparently of No. 1, consul suffectus A. D. 12, two years before the death of Augustus. (Fasti Capit.) He appears to be the same as the Visellius Varro, who was legatus of Lower Germany in A. D. 21. (Tac. *Ann.* iii. 41.)

3. L. VISELLIUS C. F. C. N. VARRO, son of No. 2, was consul A. D. 24 with Ser. Cornelius Cethegus. In order to please Sejanus, Varro in his consulship accused C. Silius, who had commanded in Germany at the same time as his father, and he covered his disgraceful compliance with the wishes of Sejanus by the pretext of his father's enmity against Silius. (Tac. *Ann.* iv. 17, 19.) [SILIUS, No. 5.]

VARRONIA'NUS, son of the emperor Jovianus, was consul with his father in A. D. 364. (Eutrop. x. 18; Amm. Marc. xxv. 10; Socrat. *H. E.* iii. 26, iv. 1.)

VARUS, a cognomen in many Roman gentes, was indicative, like many other Roman cognomens, of a bodily defect or peculiarity; such as *Capito*, *Naso*, *Paetus*, *Strabo*, *Scaurus*, &c. *Varus* signified a person who had his legs bent inwards (*varum distortis cruribus*, Hor. *Sat.* i. 3. 47), and was opposed to *Valgus*, which signified a person having his legs turned outwards.

VARUS. 1. L. VARUS, an Epicurean, and a friend of Caesar, mentioned by Quintilian (vi. 3. § 78). See VARUS, ATIUS, No. 2, sub finem.

2. VARUS, a friend and patron of Virgil, to whom he dedicated his sixth eclogue, and whom he mentions in the ninth (ix. 27). He is perhaps the same as Q. Atius Varus, one of Caesar's officers. [VARUS, ATIUS, No. 2.]

3. VARUS, to whom Horace addresses one of his odes (i. 18), is perhaps the same as the critic Quintilius (Hor. *Ar. Poët.* 438), whose death Horace deplores. (*Carm.* i. 24.) Respecting him see VARUS, QUINTILIUS, No. 12.

VARUS, ALFE'NUS, whose praenomen may have been Publius, was a pupil of Servius Sulpicius, and the only pupil of Servius from whom there are any excerpts in the Digest. Nothing is known about him except from a story preserved by the scholiast Acron, in his notes on the Satires of Horace. (Sat. i. 3. 130.) The scholiast assumes the "Alfenus Vafer" of Horace to be the lawyer, and says that he was a native of Cremona, where he carried on the trade of a barber or a botcher of shoes (for there are both readings, sutor and tonsor); that he came to Rome, where he became a pupil of Servius Sulpicius, attained the dignity of the consulship, and was honoured with a public funeral. Pomponius also states that Varus attained the consular dignity; but this will not prove the rest of the scholiast's story to be true. The P. Alfenius Varus, who was consul in A. D. 2, can hardly be the jurist who was the pupil of Servius;

and it is conjectured that he may have been the jurist's son. It is impossible to determine what credit is due to the scholiast on Horace: he must have found the story somewhere, or have invented it. Indeed he and other scholiasts do sometimes favour us with a commentary which tells us nothing more than the text. On this question, a note of Wieland (No. 12) to his translation of the Satires of Horace may be consulted. The fact of an Alfenus being a native of Cremona, and of an Alfenus having been a pupil of Servius, and a learned jurist, and of an Alfenus having been consul, is quite enough to enable a scholiast with the assistance of the passage in Horace to fabricate the whole story of Alfenus, as he has given it.

There are fifty-four excerpts in the Digest from the forty books of the Digesta of Alfenus; but it is conjectured that Alfenus may have acted only as the editor of a work of Servius. It appears from the fragments of Alfenus, that he was acquainted with the Greek language, and these fragments show that he wrote in a pure and perspicuous style. A passage which appears in the Digest (5. tit. 1. s. 76), shows that he was not a stranger to the speculations of the philosophers. According to Gellius (vi. 5), Alfenus was somewhat curious in matters of antiquity, and Gellius quotes a passage from the thirty-fourth book of his Digest in which Alfenus mentions one of the terms of a treaty between the Romans and the Carthaginians. Alfenus is often cited by the later jurists. The fragments in the Digest are taken from the second to the seventh book of the Digest, and there are fragments from the eighth book taken from the epitome by Paulus. The entire number of books appears from the Florentine Index; the passage in Gellius quotes the thirty-fourth book; and a passage of Paulus (Dig. 3. tit. 5. s. 21) cites the thirty-ninth book. Whether the epitome of Paulus went further than the eighth book or not, is uncertain. The epitome of Paulus is sometimes cited, "Libri epitomarum Alfeni Digestorum," sometimes with the omission of the word "Digestorum," and sometimes thus, "Libri Dig. Alfeni a Paulo epitomatorum."

The passage in Gellius (vi. 5), "Alfenus . . . in libro Digestorum trigesimo et quarto, Conjectaneorum (Conlectaneorum is perhaps the better reading) autem secundo," &c., has given rise to some discussion. It is clear that the passage in the Conlectanea is attributed to Alfenus, for the words are "Alfenus says in the Digest and in the Conlectanea;" and it is also clear that only one passage is meant; or at most the same passage is referred to as being in two different works. But apparently only one work is meant, and therefore we must conclude that the Digesta, which consisted of forty books, contained a subdivision called the Collectanea. Some critics have conjectured that the Conlectanea is the compilation of Aufidius Namusa [NAMUSA], so that the passage cited by Gellius appeared both in the original work of Alfenus, and in the copious compilation of Namusa, which is made from Alfenus and other pupils of Servius. (Grotius, *Vitae Jurisconsult.;* Puchta, *Inst.* i. 428; Zimmern, *Geschichte des Röm. Privatrechts*, i. 295.) [G. L.]

VARUS, ALFE'NUS or ALFE'NIUS, perhaps a descendant of the jurist, was one of the generals of Vitellius, in the civil war in A. D. 69. He served under Fabius Valens as praefect of the camp, when the latter marched with the Vitellian troops from Germany to Italy, and he fought at the decisive battle of Bedriacum, which secured the empire for Vitellius. When Caecina, who had been sent to oppose the generals of Vespasian, deserted the cause of Vitellius, the latter appointed Varus praefectus praetorio in place of P. Sabinus, who was a friend of the traitor Caecina. After the defeat of the Vitellian troops at Cremona, Varus was sent, along with Julius Priscus, at the head of the praetorian cohorts and some other troops to guard the passes of the Apennines; but on the approach of the Vespasian army, the soldiers of Varus and Priscus deserted in such numbers to the enemy, that they were obliged to abandon their camp and return to Rome. Varus survived the fall of his master, and also, according to the words of Tacitus, *ignaviae infamiaeque suae superfuit.* (Tac. *Hist.* ii. 29, 43, iii. 36, 55, 61, iv. 11.)

VARUS, A'RRIUS, served as praefectus of a cohort under Corbulo in the war against the Parthians A. D. 54, in which he obtained the character of a brave and skilful officer. He was said to have calumniated Corbulo to Nero, and to have been advanced in consequence to the rank of chief centurion (*primum pilum adepto*). At the death of Nero he held this rank in the seventh legion, which was stationed in Pannonia under the command of Antonius Primus, whom he cordially supported, when the latter espoused the cause of Vespasian, and resolved to march into Italy against Vitellius. After Vitellius had been slain, and Primus had obtained possession of Rome, Varus was appointed commander of the praetorian troops (*Praefectus Praetorio*), and received the insignia of the praetorship. Upon the arrival of Mucianus shortly afterwards, who was jealous both of Primus and of Varus, the latter was deprived of the command of the praetorian troops, which was assumed by Mucianus himself, but Varus, as a compensation, was made Praefectus Annonae. (Tac. *Ann.* xiii. 9, *Hist.* iii. 6, 16, 52, iv. 2, 4, 11, 39, 68.)

VARUS, A'TIUS. 1. P. ATIUS VARUS, a zealous partisan of Pompey in the civil war. He had already held the office of praetor, but in what year is uncertain, and had obtained Africa as his province. (Caes. *B. C.* i. 31; Cic. *pro Ligar.* 1.) On the breaking out of the civil war at the beginning of B. C. 49, he was stationed in Picenum at the head of a considerable force. At first he took up his quarters at Cingulum, and afterwards at Auximum; but on Caesar's approach, the inhabitants of Auximum declared themselves so strongly in favour of Caesar, that Varus was obliged to evacuate the town, and on his retreat was deserted by most of his own troops. While stationed at Auximum he had levied soldiers throughout Picenum, and with some of these levies he joined Pompey in Apulia. When Pompey resolved to leave Italy, Varus crossed over into Africa, and took possession of the province, which was then governed by Q. Ligarius, who was only the legate of Considius Longus. [LIGARIUS.] In consequence of his having been propraetor of Africa a few years previously, Varus was well acquainted with the country and the people, and was thus able to raise two legions without much difficulty. Meantime L. Aelius Tubero, who also belonged to the Pompeian party, and who had been appointed by the senate to succeed Considius Longus in the

government of Africa, arrived to take the command of the province; but Varus would not even allow him to land, and compelled him to sail away. Shortly afterwards C. Curio crossed over from Sicily to Africa with two legions in order to gain Africa for Caesar. Varus attacked Curio in the neighbourhood of Utica, but was defeated with considerable loss, and with difficulty maintained his ground under the walls of that city. He was, however, soon relieved by the Numidian king Juba, who hastened to his support at the head of a powerful army. Curio was now in his turn defeated by Juba. Curio himself fell in the battle with almost all his infantry; and the cavalry, which escaped the slaughter and fled to Varus at Utica, were all put to death by Juba, notwithstanding the remonstrances of the Roman general. This victory secured Africa for the Pompeian party. Accordingly, the most distinguished leaders of the party fled thither after their defeat at Pharsalia in the following year (B. C. 48); and Varus was now obliged to resign the supreme command to Scipio, which he did with extreme reluctance. In the war which followed Varus was entrusted with the command of the fleet, and burnt several of Caesar's ships at Adrumetum. After the hopes of the Pompeian party in Spain had been ruined by the defeat of Scipio at Thapsus, Varus sailed away to Cn. Pompey in Spain. He was defeated off Carteia in a naval battle by C. Didius, one of Caesar's commanders, and he afterwards joined the army on shore. He fell at the battle of Munda, and his head, together with that of Labienus, was carried to Caesar. (Cic. *ad Att.* viii. 13, b, 15, 20; Caes. *B. C.* i. 12, 13, 31; Cic. *pro Ligar.* 1; Caes. *B. C.* ii. 23—44; Dion Cass. xli. 41, 42; Appian, *B. C.* ii. 44—46; Lucan, iv. 713, foll.; Dion Cass. xlii. 57; Hirt. *B. Afr.* 62, 63; Dion Cass. xliii. 30, 31; Appian, *B. C.* ii. 105.)

2. Q. ATIUS VARUS, commander of the cavalry under C. Fabius, one of Caesar's legates in Gaul, is praised as a man "singularis et animi et prudentiae." (Hirt. *B. G.* viii. 28.) He is probably the same as the Q. Varus, who commanded the cavalry under Domitius, one of Caesar's generals in Greece in the war with Pompey. (Caes. *B. C.* iii. 37.) It is supposed by many modern writers that he is the same person as the Varus, to whom Virgil dedicated his sixth eclogue, and whose praises he also celebrates in the ninth (ix. 27), from which poems we learn that Varus had obtained renown in war. It is also believed that he is the same as the Varus, who is said to have studied the Epicurean philosophy along with Virgil under Syro, a philosopher mentioned by Cicero (Serv. *ad Virg. Ecl.* vi. 13; Phocas, *Vita Virg.* 65; Donatus, *Vita Virg.* 79; respecting Syro, see Cic. *ad Fam.* vi. 11, *de Fin.* ii. 35); but others think that this Varus is the same as the L. Varus, the Epicurean philosopher and friend of Caesar, mentioned by Quintilian (vi. 3. § 78). (Comp. Estré, *Horatiana Prosopographeia*, pp. 118, 204, foll., Amstelod. 1846.)

VARUS, C. CA'SSIUS LONGINUS. [LONGINUS, No. 10.]

VARUS, C. LICI'NIUS, P. F. P. N. (Fasti Capit.), was consul B. C. 236 with P. Cornelius Lentulus Caudinus. Varus and his colleague marched into northern Italy in order to oppose the Transalpine Gauls, who had crossed the Alps; and when this danger was averted by the quarrels of the Gauls amongst themselves, Varus was ordered to reduce the Corsicans to subjection. The consul sent to the island his legate M. Claudius Glicia, intending to follow shortly afterwards. Glicia concluded a peace with the Corsicans on his own authority; but Varus, on his arrival in the island, refused to acknowledge it, and made war upon the Corsicans till he compelled them to surrender at discretion. (Zonar. viii. 18, p. 400; Liv. *Epit.* 50; see GLICIA.) Probably this Licinius is the same as the C. Licinius, who was sent to Carthage in B. 218 with four other ambassadors, all of whom were advanced in life. (Liv. xxi. 18.)

VARUS, PLA'NCIUS, a man of praetorian rank, denounced Dolabella on the accession of Vitellius, although he had been one of Dolabella's most intimate friends. (Tac. *Hist.* ii. 63.) [DOLABELLA, No. 11.]

VARUS, POMPEIUS, a friend of Horace, who had fought with the poet at the battle of Philippi, and who appears to have been afterwards proscribed, and to have fled to Sex. Pompeius in Sicily. One of Horace's odes (ii. 7) is addressed to this Pompeius, in which the poet congratulates him upon his unexpected return to his native land. Many commentators accordingly suppose this ode to have been written as early as B. C. 39, when the triumvirs made peace with Sex. Pompeius, and allowed those who had been proscribed to return to Rome; but others maintain, with more probability, that it was not composed till after the battle of Actium in B. C. 31, and that Varus was one of those who had espoused the cause of Antonius, and was then pardoned by Octavianus. (Comp. Estré, *Horatiana Prosopographeia*, p. 474, foll., Amstelod. 1846.)

VARUS, QUINTI'LIUS. 1. SEX. QUINTILIUS SEX. F. P. N. VARUS, consul B. C. 453 with P. Curiatius Fistus Trigeminus, died while consul of the pestilence which devastated Rome in this year. (Fasti Capit.; Liv. ii. 32; Dionys. x. 53.)

2. M. QUINTILIUS L. F. L. N. VARUS, one of the consular tribunes in B. C. 403. (Fasti Capit.; Liv. v. 1.)

3. CN. QUINTILIUS VARUS, dictator B. C. 331 *clavi figendi causa.* (Liv. viii. 18.)

4. P. QUINTILIUS VARUS, praetor B. C. 203, with Ariminum as his province. In conjunction with the proconsul M. Cornelius he defeated Mago, the brother of Hannibal, in the territory of the Insubrian Gauls. [Vol. II. p. 904, a.] (Liv. xxix. 38, xxx. 1, 18.)

5. M. QUINTILIUS VARUS, the son of No. 4, distinguished himself in the battle in which his father defeated Mago. (Liv. xxx. 18.)

6. T. QUINTILIUS VARUS, served in Spain in B. C. 185, as legatus of the praetor Calpurnius Piso. (Liv. xxxix. 31, 38.)

7. P. QUINTILIUS VARUS, flamen Martialis, died in B. C. 169. (Liv. xliv. 18.)

8. P. QUINTILIUS VARUS, praetor B. C. 167. (Liv. xlv. 44.)

9. P. (QUINTILIUS) VARUS, is mentioned by Cicero in his oration for Quintius in B. C. 81, and again in his oration for Cluentius as one of the witnesses in the trial of Scamander. (Cic. *pro Quint.* 17, *pro Cluent.* 19.)

10. SEX. QUINTILIUS VARUS, praetor B. C. 57, was in favour of Cicero's recall from banishment. (Cic. *post Red. in Sen.* 9.)

11. Sex. Quintilius Varus, quaestor B. C. 49, belonged to the Pompeian party. He fell into Caesar's hands at the capture of Corfinium at the beginning of B. C. 49; and after being dismissed by Caesar, he crossed over into Africa and fought under P. Atius Varus against Curio. (Caes. *B. C.* i. 23, ii. 28, foll.) It appears that this Varus was again pardoned by Caesar; but, like many others, he joined the murderers of his benefactor and fought under Brutus and Cassius against the triumvirs. After the loss of the battle of Philippi, he fell by the hands of his freedman, who slew him at his own request. (Vell. Pat. ii. 71.) He was the father of the Varus who fell in Germany. [No. 13.]

12. Quintilius Varus, of Cremona, a friend of Horace and Virgil, died in B. C. 24. (Hieronym. *in Euseb. Chron.* 189. 1.) We learn from the ancient Scholiasts on Horace that this Quintilius is the same as the Quintilius, who is mentioned as an eminent critic in the *De Arte Poëtica* (438) and whose death Horace laments in one of his odes (i. 24). He is perhaps the same as the Varus, to whom Horace addresses the eighteenth ode of the first book, and also as the Varus mentioned in the fifth Epode. (Weichert, *De L. Varii et Cassii Parmensis Vita*, p. 121, foll.; Estré, *Horatiana Prosopographeia*, p. 202, foll.)

13. P. Quintilius Varus, son of No. 11, was consul B. C. 13 with Tib. Claudius Nero, afterwards the emperor Tiberius. (Dion Cass. liv. 25.) Varus was subsequently appointed to the government of Syria as the successor of Sentius Saturninus, and remained in that province for several years, where he acquired enormous wealth. According to the antithetical expression of Velleius Paterculus (ii. 117), "as a poor man he entered the rich country, and as a rich man left the country poor." Shortly after his return from Syria he was made governor of Germany (probably about A. D. 7). Drusus had conquered a great part of central Germany as far as the Visurgis (Weser), and the various German tribes between this river and the Rhine seemed disposed to submit quietly to the Roman rule and to adopt Roman customs and habits. The time appeared favourable to Augustus for introducing into the country the regular administration of a Roman province; but he made an unfortunate choice in the person whom he selected to carry his purpose into effect. Varus was a man of moderate talents and fond of an idle and quiet life; he possessed neither the abilities nor the energy necessary for the important task entrusted to him. In addition to which, he had for years received in Syria the servile obedience of a race, which had long been accustomed to the Roman government; while in Germany he was called to rule over a brave and high-spirited people, who had only recently been subdued, and knew nothing of the jurisdiction of a Roman province.

As soon as Varus had crossed the Rhine, he proceeded to levy taxes and to introduce the Roman jurisdiction in the newly conquered country. For this he is strongly censured by Dion Cassius (lvi. 18) and Velleius Paterculus (ii. 117), but without sufficient reason; for there can be no doubt that he acted in accordance with his instructions; and it must be recollected that he was the first governor of Germany, to whom the civil administration as well as the military command had been entrusted. His mistake was in the manner in which he carried his instructions into effect, and in his infatuation in supposing that a brave nation could be governed in the same way as a herd of Syrian slaves. The Germans viewed with dismay and indignation the abolition of their own laws, and the introduction of the Roman jurisdiction, in consequence of which their rights, their property and even their lives would depend upon the decision of a Roman proconsul. They were ripe for revolt, and found a leader in Arminius, a noble chief of the Cherusci, who had previously served in the Roman army and had been rewarded by the Roman franchise and the equestrian rank. The tribes in the north and south of Germany took no part in the insurrection, but most of the people in the central parts of the country joined in the revolt: the Cherusci were at the head with their subjects, and besides them we read of the Marsi, the Catti, and the Bructeri. Varus was blind to the impending danger. In the summer of B. C. 9 he had penetrated as far as the Weser, and took up his quarters on the western bank of the river, probably not far from the spot where it is joined by the Werra. Here, in fancied security, he held courts for the administration of justice, not like a general at the head of his army, but as if he were the city praetor sitting in the Roman forum. According to the preconcerted plan of Arminius, the orders of Varus were obeyed without opposition; and the most distinguished German chiefs, and among them Arminius himself, constantly visited his camp and lived with him on the most friendly terms. Varus therefore finding every thing so peaceful and the people so submissive did not consider it necessary to keep all his soldiers together in the summer camp. He had with him three Roman legions with their regular number of auxiliary troops, and a strong body of cavalry; but he had, at the request of Arminius and the other chiefs, sent various detachments into the surrounding country for the protection of the convoys or of the inhabitants against marauders. Such was the posture of affairs, when late in the summer Varus was surprised by the intelligence that a distant tribe of Germans had risen in arms against the Romans. This however was only a feint to draw Varus from his encampment; and it succeeded. He collected his army and commenced his march towards the south accompanied by Arminius and the German chiefs. The latter however left him almost immediately, promising to return as soon as they had collected their forces. Varus allowed them to depart and continued his march without suspicion. His road lay through the vallies of the *Saltus Teutoburgiensis*, a range of hills covered with wood, which extends north of the Lippe from Osnabrück to Paderborn, and is known in the present day by the name of the Teutoburgerwald or Lippische Wald. Varus had entered the pass, not suspecting any danger, his army in a long straggling line, encumbered with baggage, and accompanied by the wives and children, whom the soldiers had brought with them from their summer quarters, when the Germans suddenly appeared and attacked the Romans on all sides. The Romans were unable to form in line of battle, and with difficulty fought their way to a more open spot in the wood, where they pitched their camp for the night. The size and the arrangement of this camp, which Germanicus saw six years afterwards, showed that the three legions had not on the first day sustained any material loss. (Tac. *Ann.* i. 61.) Varus was now fully

aware of his danger. He resolved to destroy almost all his baggage and to make for the strong fortress of Aliso, which had been erected by Drusus on the Lippe. His first camp was probably in the neighbourhood of Salzuffeln ; and in order to reach Aliso he had to force his way through the pass in the neighbourhood of Detmold. His second day's march was one uninterrupted fight from morning to night, and the contracted extent of the camp, which he pitched at the close of the day, told Germanicus that his numbers had been already greatly reduced. On the morning of the third day Varus continued his march. His difficulties increased more and more. The roads were rendered almost impassable by the rain which descended in torrents: but nevertheless the Romans struggled on, though with continually increasing losses, and at last emerged from the woods into the open country, probably in the neighbourhood of Kreuzburg and Osterholz. Here, however, the main force of the Germans was ready to receive them. With diminished numbers and exhausted bodies, they were unable to penetrate through the vast hosts which surrounded them on all sides. The fight at length became a slaughter ; the Romans could no longer preserve their ranks ; Varus in despair put an end to his own life. Very few of the Romans succeeded in escaping to Aliso. Most perished on the field, but several were taken prisoners. Of these the most distinguished were sacrificed by Arminius to the gods of his country at altars in the forests ; and the remainder were reduced to slavery. The ferocity of the enemy did not even spare the dead ; the corpse of Varus was mangled, and his head cut off and forwarded, as a sign of victory, to Maroboduus, king of the Marcomanni, who, however, sent it to Augustus. The defeat of Varus was followed by the loss of all the Roman possessions between the Weser and the Rhine, and the latter river again became the boundary of the Roman dominions. When the news of this defeat reached Rome, the whole city was thrown into consternation ; and Augustus, who was both weak and aged, gave way to the most violent grief, tearing his garment and calling upon Varus to give him back his legions. Orders were issued as if the very empire was in danger ; and Tiberius was despatched with a veteran army to the Rhine. (Dion Cass. lvi. 18—25 ; Vell. Pat. ii. 117—120 ; Suet. *Aug.* 23, *Tib.* 16, 17 ; Flor. iv. 12 ; Tac. *Ann.* i. 60, 61, 71.) The history of the defeat of Varus has been treated by a great number of German writers, who have maintained very different views respecting the locality of his defeat. The best account in a brief compass is given by Höckh, *Römische Geschichte*, vol. i. pt. ii. p. 84, foll., and by Ukert, *Geographie der Griechen und Römer*, vol. iii. pt. i. p. 124, foll., in the latter of which works a list of all the treatises on the subject is given.

The following coin was struck by Varus when he was proconsul of Syria.

COIN OF P. QUINTILIUS VARUS.

14. QUINTILIUS VARUS, probably the son of No. 13, was accused by Domitius Afer in A. D. 27. (Tac. *Hist.* iv. 66.) He is called by Tacitus the *propinquus* of the emperor Tiberius ; and we learn from Seneca, who had heard Varus declaiming, that he was the son-in-law of Germanicus. (Senec. *Controv.* 4.) Varus may also have been called the propinquus of Tiberius, because his mother Claudia Pulchra was the *sobrina* of Agrippina. (Tac. *Ann.* iv. 52, 66.)

VARUS, C. VI'BIUS, whose name occurs only on coins, a specimen of which is annexed. On the obverse is the head of M. Antonius, and on the reverse Venus holding a figure of Victory in one hand and a cornucopia in the other. This Varus must have been triumvir of the mint or have held some magistracy after the death of Julius Caesar and the commencement of the triumvirate, as is shown by the beard of M. Antonius, which he allowed to grow at the beginning of the triumvirate. (Eckhel, vol. v. p. 342.) The name of Vibius Varus occurs in the reign of Hadrian : there was a C. Vibius Juventius Varus, who was consul in A. D. 134.

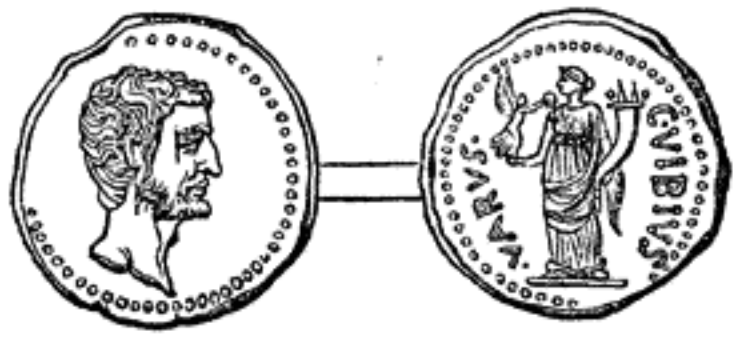

COIN OF C. VIBIUS VARUS.

VA'SIUS, T. one of the conspirators against Q. Cassius Longinus, propraetor of Further Spain, in B. C. 48. (Hirt. *B. Alex.* 42.) [LONGINUS, No. 15.]

VA'TIA, the name of a family of the Servilia Gens.

1. P. SERVILIUS C. F. M. N. VATIA, surnamed ISAURICUS, was the grandson of Q. Metellus Macedonicus. (Cic. *pro Dom.* 47.) He is first mentioned in B. C. 100, where he took up arms with the other Roman nobles against Saturninus. (Cic. *pro C. Rabir. perd.* 7.) He was raised to the consulship by Sulla in B. C. 79, along with Ap. Claudius Pulcher, and in the following year (B. C. 78) was sent as proconsul to Cilicia, with a powerful fleet and army, in order to clear the seas of the pirates, whose ravages now spread far and wide. He was a man of integrity, resolution, and energy, and carried on the war with great ability and success. At first he sailed against the pirates, and defeated them in a naval engagement off the coast of Cilicia. The pirates then abandoned the sea and took refuge in their strongholds among the mountains which skirt the southern coast of Asia Minor. Servilius proceeded to attack their fortresses, which were defended with the greatest obstinacy and courage. We have only fragmentary accounts of this war, which occupied Servilius about three years ; but it appears that the Romans experienced all the sufferings and dangers to which regular troops are generally exposed in a warfare among mountains defended by brave and hardy inhabitants. Servilius, after landing, first took Olympus, a town of Lycia, situated on a mountain of the same name, which was resolutely defended by a robber chief, called Zenicetus, who perished with his followers in the flames of the place. He next

obtained possession of Phaselis in Pamphylia, as well as other places of less importance, in his march through the country; and he then penetrated into Cilicia, where he took the strong fortress of Corycus on the coast. Having thus subdued the strongholds of the pirates on the coast, he resolved to carry his arms against the robber-tribes in the interior of the country, and for this purpose crossed Mount Taurus, which was the first time that a Roman army had passed these mountains. His arms were chiefly directed against the Isauri, and he laid siege to their capital, Isaura, of which he obtained possession by diverting the course of a river, and thus depriving the inhabitants of water, who were in consequence compelled to surrender. This was reckoned his most brilliant success: his army gave him the title of Imperator, and he obtained the surname of Isauricus. After giving Cilicia and the surrounding country the organization of a Roman province, he sailed home and entered Rome in triumph in B. C. 74. His triumph was a brilliant one. The people flocked to see the formidable Nicon, and the other leaders of the pirates, who walked in the procession, and also the rich booty which he had obtained in the captured cities and which he conscientiously deposited in the public treasury, without appropriating any portion to himself, after the fashion of most proconsuls. But brilliant as his success had been, it was not complete; the pirates were only repressed for a time, and their ravages soon became more formidable than ever. (Liv. *Epit.* 90, 93; Oros. v. 23; Flor. iii. 6; Eutrop. vi. 3; Strab. xiv. pp. 667, 671; Frontin. *Strat.* iii. 7. § 1; Cic. *Verr.* i. 21, iii. 90, v. 26, 30, *de Leg. Agr.* i. 2, ii. 19; Val. Max. viii. 5. § 6; comp. Drumann, *Geschichte Roms*, vol. iv. pp. 396, 397.)

Servilius, after his return, was regarded as one of the leading members of the senate, and is frequently mentioned in the orations and letters of Cicero in terms of great respect. In B. C. 70 he was one of the judices at the trial of Verres; in B. C. 66 he supported the rogation of Manilius for conferring upon Pompey the command of the war against the pirates; in B. C. 63 he was a candidate for the dignity of pontifex maximus, but was defeated by Julius Caesar, who had served under him in the war against the pirates; in the same year he assisted Cicero in the suppression of the Catilinarian conspiracy, and spoke in the senate in favour of inflicting the last penalty of the law upon the conspirators; in B. C. 57 he joined the other nobles in procuring Cicero's recall from banishment; in B. C. 56 he opposed the restoration of Ptolemy to his kingdom; and in B. C. 55 he was censor with M. Valerius Messala Niger. The other occasions on which his name occurs do not require notice. He took no part in the civil wars, probably on account of his advanced age, and died in B. C. 44, the same year as Caesar. By the Leges Annales, which were strictly enforced by Sulla, Servilius must have been at the least 43 years of age at his consulship, B. C. 79, and must therefore have been about 80 at the time of his death. The respect in which he was held by his contemporaries is shown by a striking tale, which is related by Valerius Maximus and Dion Cassius. (Cic. *Verr.* i. 21, *pro Leg. Man.* 23, *ad Att.* xii. 21, *de Prov. Cons.* 1, *post Red. ad Quir.* 7, *post Red. in Sen.* 10, *ad Fam.* i. 1, xvi. 23, *Philipp* ii. 5; Val. Max. viii. 5. § 6; Dion Cass. xlv. 16.)

2. P. SERVILIUS VATIA ISAURICUS, the son of the preceding, made Cato his model in younger life, and was reckoned by Cicero among the *boni* or the supporters of the aristocratical party. (Cic. *ad Att.* ii. 1. § 10, *ad Q. Fr.* ii. 3. § 2.) In B. C. 54 he was praetor, when he opposed C. Pomptinus in his endeavour to obtain a triumph. [POMPTINUS.] On the breaking out of the civil war he deserted the aristocratical party, and in the following year (B. C. 48) was chosen consul along with Julius Caesar. He was left behind at Rome, while Caesar crossed over to Greece to prosecute the war against Pompey, and in the course of this year he put down with a strong arm the revolutionary attempts of the praetor M. Caelius Rufus, a history of which is given elsewhere [Vol. III. p. 672, b.]. In B. C. 46 he governed the province of Asia as proconsul, during which time Cicero wrote to him several letters (*ad Fam.* xiii. 66—72). After the death of Caesar in B. C. 44, he supported Cicero and the rest of the aristocratical party, in opposition to Antonius, and took a leading part in the debates in the senate during the war at Mutina. (Dion Cass. xli. 43, xlii. 17, 23; Appian, *B. C.* ii. 48; Caes. *B. C.* iii. 21; Cic. *ad Fam.* xii. 2, *Phil.* vii. 8, ix. 6, xi. 8, xii. 2, 7, xiv. 3, 4.) But he soon changed sides again, though the particulars are not recorded: it was probably when Octavian, who was betrothed to his daughter Servilia (Suet. *Octav.* 62), deserted the cause of the senate, which he had never seriously espoused. Servilius became reconciled to Antonius, probably through the influence of Octavian: accordingly his name did not appear in the proscription lists, and he is called in the letters to Brutus which go under the name of Cicero, "homo furiosus et insolens." On the formation of the triumvirate in B. C. 43, Octavian broke his engagement with Servilia in order to marry Claudia, the daughter of Fulvia, the wife of Antonius; and it was probably as a compensation for this injury that Servilius was promised the consulship in B. C. 41 with L. Antonius as his colleague. He was at Rome in B. C. 41, when L. Antonius took possession of the city in the war against Octavian, usually called the Perusinian. Servilius does not appear to have espoused the cause of his colleague, but owing to his want of energy he offered no opposition to him. (Pseudo-Cic. *ad Brut.* ii. 2; Dion Cass. xlviii. 4, 13; Suet. *Tib.* 5.)

VATICA'NUS, an agnomen of T. Romilius Rocus, consul B. C. 455, and a member of the first decemvirate [ROMILIUS], and also of P. Sextius Capitolinus, consul B. C. 452, and likewise a member of the first decemvirate. [CAPITOLINUS, p. 606, a.]

VATI'NIUS. 1. P. VATINIUS, the grandfather of the celebrated tribune [No. 2], was said to have informed the senate in B. C. 168, that as he was returning one night from the praefectura of Reate to Rome he was met by two youths on white horses (the Dioscuri), who announced that king Perseus was taken on that day. The tale went on to say that Vatinius was first thrown into prison for such rash words, but that, when the news came from Aemilius Paulus that the king had really fallen into his hands on the day named by Vatinius, the senate bestowed upon the latter a grant of land and exemption from military service. (Cic. *de Nat. Deor.* ii. 2, iii. 5.)

2. P. VATINIUS, grandson of the preceding, played a leading part in the party strifes of the

last days of the republic. Cicero, in his oration against Vatinius, which has come down to us, describes him as one of the greatest scamps and villains that ever lived; and without believing all that Cicero says against him, it appears pretty certain that he was, like most other public men of his age, possessed of little or no principle, and ready to sell his services to the highest bidder. His personal appearance was unprepossessing; his face and neck were covered with swellings, to which Cicero alludes more than once, calling him the *struma civitatis*. (Cic. *pro Sest.* 65; comp. Plut. *Cic.* 9; "struma Vatinii," *ad Att.* ii. 9; "fuit strumosa facie et maculoso corpore," Schol. Bob. *pro Sest.* p. 310, ed. Orelli.) Vatinius commenced public life as quaestor in B. C. 63. According to Cicero he owed his election simply to the influence of one of the consuls of the preceding year, and was returned last on the list. Cicero, who was consul, sent him to Puteoli to prevent the gold and silver from being carried away from that place; but his extortions were so oppressive that the inhabitants were obliged to complain of his conduct to the consul. After his quaestorship he went to Spain as legatus of C. Cosconius, the proconsul, where, according to Cicero, he was again guilty of robbery and extortion. In B. C. 59 he was tribune of the plebs and sold his services to Caesar, who was then consul along with Bibulus. He took an active part in all the measures which were brought forward in this year, many of which he proposed himself. [CAESAR, p. 543.] Cicero accuses him of setting the auspices at defiance, of offering violence to the consul Bibulus, of filling the forum with soldiers, and of crushing the veto of his colleagues in the tribunate by force of arms; all of which accusations we can readily believe, as he was the most active partizan of Caesar among the magistrates of the year. It was Vatinius who proposed the bill to the people, by which Caesar received the provinces of Cisalpine Gaul and Illyricum for five years, to which the senate afterwards added the province of Transalpine Gaul. It was during his tribunate that Vatinius brought forward the informer L. Vettius, who accused many of the most distinguished men in the state, and among others Cicero, of a plot against the life of Pompey. [VETTIUS.]

In return for these services Vatinius was appointed by Caesar one of his legates, but he did not remain long in Gaul, as he was for the present intent upon gaining the higher honours of the state. Notwithstanding the patronage of Caesar, he was unsuccessful in his first application for the praetorship, and he did not even obtain the votes of his own tribe, the Sergia, which had never previously failed to vote in favour of their own tribesman. In B. C. 56 he appeared as a witness against Milo and Sestius, two of Cicero's friends, who had taken a leading part in obtaining his recal from banishment. Cicero had long had a grudge against Vatinius, because he had induced Vettius to accuse him of being privy to the plot against Pompey's life; and his resentment was now increased by the testimony Vatinius had given against Milo and Sestius. The trial of Milo occurred earlier in the year than that of Sestius. Cicero took no notice of the conduct of Vatinius in the former case, but when he came forward against Sextius also, on whose acquittal Cicero had set his heart, the orator made a vehement attack upon the character of Vatinius in the speech which has come down to us. Nevertheless, he carefully avoids saying a word against Caesar, of whom Vatinius had been only the instrument. The elections at Rome this year were attended with the most serious riots. The aristocracy strained every nerve to prevent the election of Pompey and Crassus to the consulship; and so great were the tumults that it was not till the beginning of the following year (B. C. 55) that the elections took place, and Pompey and Crassus were declared consuls. [Vol. III. p. 486, a.] Not succeeding in securing the consulship for their own party, the aristocracy brought forward M. Cato as a candidate for the praetorship; but Pompey and Crassus, aware that the election of so formidable an opponent to so high a dignity would prove a serious obstacle to their projects, used all their influence to secure the praetorship for Vatinius. To make the matter more certain, they obtained a decree of the senate, in virtue of which those who might be elected praetors were to enter on their office forthwith, without letting the time fixed by law intervene, during which the magistrates elect might be prosecuted for bribery. Having thus removed one obstacle, they employed their money most freely, and by bribery as well as by force defeated Cato and carried the election of Vatinius. (Plut. *Cat.* 42, *Pomp.* 52.) During his year of office (B. C. 55) Vatinius was safe from prosecution; but in the following year (B. C. 54) he was accused of bribery by C. Licinius Calvus. It appears, though the matter is involved in some obscurity, that Licinius had accused Vatinius twice before, once in B. C. 58 of *Vis*, on account of his proceedings in his tribunate (comp. Cic. *in Vatin.* 14, with the Schol. Bob. *in Vatin.* p. 323, ed. Orelli), and again in B. C. 56, about the same time that Cicero also attacked him. (Comp. Cic. *in Vatin.* 4, with the Schol. Bob. p. 316; Cic. *ad Q. Fr.* i. 2. § 4.) The most celebrated prosecution of Licinius, however, was in B. C. 54, and the speech which he delivered on this occasion is mentioned in terms of the highest praise by Quintilian and others. His oratory produced such a powerful impression upon all who heard it, that Vatinius started up in the middle of the speech, and interrupted him with the exclamation, "I ask you, judges, if I am to be condemned because the accuser is eloquent." (Senec. *Controv.* iii. 19.) On this occasion, to the surprise of all his friends, Cicero, who had only two years before attacked Vatinius in such unmeasured terms, came forward to defend him. The protection of the triumvirs, rather than the eloquence of his advocate, secured the acquittal of Vatinius. Cicero's conduct in defending Vatinius is not difficult to explain, and he has himself given an elaborate justification of himself in an interesting letter to Lentulus Spinther, the proconsul of Cilicia, who had written to ask him his reasons for defending Vatinius (*ad Fam.* i. 9). The plain fact was, that Cicero had offended Caesar by his former attack upon Vatinius, and that, fearing to be again handed over by the triumvirs to the vengeance of Clodius, he now, in opposition to his conscience and sense of duty, asserted what he knew to be false in order to secure the powerful protection of Caesar and Pompey. (Respecting the accusations of Vatinius by Licinius Calvus, see Meyer, *Orator. Roman. Fragm.* p. 474, foll., 2nd ed.)

From this time Vatinius and Cicero appear on

tolerably good terms, though probably neither of them forgot or forgave the injuries he had received from the other. Soon afterwards Vatinius went to Gaul, where we find him serving as one of Caesar's legates in B. C. 51. He accompanied his patron in the civil war, and during the campaign in Greece, B. C. 48, was sent by Caesar with proposals of peace to the Pompeian army. He was not present at the battle of Pharsalia, as he had shortly before returned to Brundusium by Caesar's orders; and about the same time as the battle of Pharsalia, he vigorously defended Brundusium against D. Laelius, who had attacked it with part of the Pompeian fleet. In return for these services Caesar raised Vatinius to the consulship, which he held for a few days as consul suffectus at the end of December B. C. 47. At the beginning of the following year he was sent into Illyricum to oppose M. Octavius, who held that country with a considerable force for the Pompeian party. Vatinius carried on the war with success in Illyricum, was saluted as imperator by his soldiers, and obtained the honour of a supplicatio from the senate in B. C. 45. At this time some letters passed between him and Cicero, in which they wrote to one another with apparent cordiality. (Cic. *ad Fam.* v. 9—11.) Vatinius was still in Illyricum at the time of Caesar's death, B. C. 44, and at the beginning of the following year was compelled to surrender Dyrrhachium and his army to Brutus who had obtained possession of Macedonia, because his troops declared in favour of Brutus (Dion Cass. xlvii. 21; Liv. *Epit.* 118; Vell. Pat. ii. 69); though Cicero (*Phil.* x. 6) and Appian (*B. C.* iv. 75), probably with less truth, speak of it as a voluntary act on the part of Vatinius. At any rate Vatinius did not forfeit the favour of the triumvirs; for we learn from the Capitoline Fasti that he triumphed on the last day of December, B. C. 43. This is the last time we hear of Vatinius. (Cic. *in Vatinium*, passim, *pro Sest.* 53, 63, 65, *ad Q. Fr.* ii. 4, iii. 9. § 5, *ad Att.* ii. 6, 7, Hirt. *B. G.* viii. 46, Caes. *B. C.* iii. 19, 100; Appian, *Illyr.* 13, *B. C.* iv. 75; Dion Cass. xlii. 55, xlvii. 21; Liv. *Epit.* 118; Vell. Pat. ii. 69; Cic. *Phil.* x. 5, 6.)

3. VATINIUS, of Beneventum, was one of the vilest aud most hateful creatures of Nero's court, equally deformed in body and in mind. He was originally a shoemaker's apprentice, next earned his living as one of the lowest kinds of *scurrae* or buffoons, and finally obtained great power and wealth by accusing the most distinguished men in the state. Dion Cassius relates a saying of his which pleased Nero exceedingly. Well knowing the emperor's detestation of the senate, he said to him on one occasion, "I hate you, Caesar, because you are a senator." (Tac. *Ann.* xv. 34, *Dial. de Orat.* 11, *Hist.* i. 37; Dion Cass. lxiii. 15.) A certain kind of drinking-cups, having *nasi* or nozzles, bore the name of Vatinius, probably because he brought them into fashion. Juvenal alludes to a cup of this kind in the lines (v. 46, foll.):—

"Tu Beneventani sutoris nomen habentem
Siccabis calicem nasorum quatuor," &c.,

and Martial also in the Epigram (xiv. 96):—

"Vilia sutoris calicem monumenta Vatini
Accipe; sed nasus longior ille fuit."

UCA'LEGON (Οὐκαλέγων), one of the elders at Troy, whose house was burnt at the destruction of the city. (Hom. *Il.* iii. 147; Virg. *Aen.* ii. 312.) [L. S.]

VECCUS, or BECCUS, JOANNES (Βέκκος, Βέκος, or Βέκων), an ecclesiastic of some celebrity in the latter part of the thirteenth century of our era. From the office of *Chartophylax* in the great church of Constantinople, he was elevated to the patriarchate of that city, by Michael Palaeologus, in A. D. 1274, on account of his friendly dispositions towards the Latin Church. Veccus had at first been warmly opposed to the Latins, but his feelings towards them were changed by the perusal of the writings of Nicephorus Blemmyda. He continued patriarch of Constantinople until the death of the emperor Michael, in A. D. 1283, when the ultra-Greek party regained their ascendancy, and Veccus found it necessary to resign his episcopate. He spent the remainder of his life in suffering persecution from the now dominant party, sometimes in exile and sometimes in prison, where he died in A. D. 1298. The most virulent of his opponents and persecutors was George of Cyprus. [GEORGIUS, No. 20.]

There are numerous writings by Veccus, chiefly on the points at issue between the Greek and Latin Churches, and in defence of his own conduct in seeking for their reconciliation. Several of these works are published in the *Graecia Orthodoxa* of Leo Allatius; others exist only in MS.

This brief notice of Veccus is thought to be sufficient for the object of this work; for a full account of his life and writings, the reader is referred to the authorities now quoted. (Cave, *Hist. Litt. s. a.* 1276, vol. ii. pp. 319, foll.; Fabric. *Bibl. Graec.* vol. xi. pp. 344, foll.; Schröckh, *Christliche Kirchengeschichte*, vol. xxix. pp. 435, foll., 446, foll., 455, foll.) [P. S.]

VECTIE'NUS. [VETTIENUS.]

VE'CTIUS. All persons of this name are given under VETTIUS, which appears the more correct form.

P. VE'DIUS, a great scamp, but nevertheless a friend of Pompey's. (Cic. *ad Att.* vi. 1. § 25.)

VE'DIUS A'QUILA. [AQUILA.]

VE'DIUS PO'LLIO. [POLLIO.]

VEGE'TIUS, FLA'VIUS RENA'TUS, designated as *Vir Illustris*, to which some MSS. add the title of *Comes*, is the author of a treatise *Rei Militaris Instituta*, or *Epitome Rei Militaris*, dedicated to the emperor Valentinian, known to be the second of that name, from an allusion contained in the body of the work (i. 20) to Gratian, and to the unfortunate contests with the Goths. The materials were derived, according to the declaration of the writer himself (i. 8) from Cato the Censor, *De Disciplina militari*, from Cornelius Celsus, from Frontinus, from Paternus, and from the imperial constitutions of Augustus, Trajan, and Hadrian. The work is divided into five books. The first treats of the levying and training of recruits, including instructions for the fortification of a camp; the second of the different classes into which soldiers are divided, and especially of the organisation of the legion; the third of the operations of an army in the field; the fourth of the attack and defence of fortresses; the fifth of marine warfare. In the earlier editions the whole of the above matter was comprehended in four books; but Scriverius, on the authority of the best MSS., set apart as a fifth book all the chapters

which followed the 30th of the fourth, since this is the point at which the precepts regarding naval affairs commence.

We can speak with little respect of this compilation. The usages of periods the most remote from each other, of the early ages of the commonwealth, of the era of Marius and Caesar, of the first emperors and of the successors of Constantine, are mixed together into one confused mass, and not unfrequently, we have reason to suspect, are blended with arrangements which never existed except in the fancy of the author. From the circumstance that we are here presented with something like a regular and systematic exposition of the Roman art of war, the statements have been frequently adopted without modification in manuals of antiquities; and notwithstanding the warning of Salmasius, have been too often quoted with respect by scholars who ought to have been fully aware of their worthlessness. That it is possible to glean some curious and even important information from these pages, may be admitted, but we must act with the utmost caution, and scrutinise with jealous eye every addition thus made to our store of knowledge. We know nothing of the personal history of Vegetius, but it has been inferred from the tone in which he speaks of the military oath (ii. 5) that he was a Christian.

The three earliest editions of Vegetius are without date and have no name of place or printer, but are known, from the researches of bibliographers, to have been printed respectively at Utrecht, Paris, and Cologne between the years 1473—1478. The first with a date is that which appeared at Rome, 4to. 1487, and was reprinted in 1494. The best edition is that of Schwebelius (4to. Norimberg, 1767), containing a selection from the commentaries of Stewechius and Scriverius, together with a French translation. It was reprinted (omitting the translation) with additional remarks by Oudendorp and Bessel, 8vo. Argent. 1806. This treatise will be found also in all the collections of the Latin "Veterès de Re militari Scriptores," of which the best edition is that printed at Wesel (Vesalia Clivorum), 8vo. 1670.

There is a version of Vegetius in German, printed as early as 1474, and in French, printed in 1488, but in neither is the name of the translator given. In 1489 Caxton published "The fayt of armes and chyvalry from Vegetius," to which is appended the following curious notice: "Thus endeth this boke, which Xyne of Pyse" (Christina of Pisa) "made and drewe out of the boke named Vegecius de Re Militari, which boke, beyng in frensche, was delyvered to me Willm Caxton by the most crysten kynge, henry vii, the xxxiij day of Janyuere, the iiij yere of his regne, and desired and wylled me to translate this said boke, and reduce it into our english and natural tonge, and to put it in emprynte. Whiche translacyon was finysshed the viij day of Juyll the said yere and emprynted the xiiij day of Juyll next followyng, and ful fynyshed." [W. R.]

VEHI'LIUS, praetor B. C. 44, refused to receive a province from Antony, and said that he would obey the senate alone. (Cic. *Phil.* iii. 10.)

VEIA'NIUS. 1. Two brothers of this name belonging to the Faliscus ager are mentioned by Varro (*R. R.* iii. 16. § 10).

2. A celebrated gladiator in the time of Horace, who had retired to a small estate in the country, after dedicating his arms to the temple of Hercules at Fundi in Latium. (Hor. *Ep.* i 1. 5, with the Schol.)

3. VEIANIUS NIGER, a tribune of the soldiers under Nero, put Subrius Flavus to death. (Tac. *Ann.* xv. 67.)

VEIANTA'NUS POMPO'NIUS. [POMPONIUS, p. 495, a.]

VEIENTO, was left in the command of Syria by Bibulus, when he quitted the province in B. C. 50. (Cic. *ad Att.* vii. 3. § 5.) Manutius supposes that Veiento was the quaestor of Bibulus, but we know that Sallust held this office (Cic. *ad Fam.* ii. 17); and we may therefore conclude that Veiento was the legatus of Bibulus. The gentile name of Veiento is not mentioned, but it is not improbable that it was Fabricius, and that he was an ancestor of the following person.

VEIENTO, FABRI'CIUS, was accused in the reign of Nero, A. D. 62, because he had published many libels against the fathers and the priests in books to which he had given the name of Codicilli; and his accuser Fabius Geminus added that he had sold the honours which the emperor was accustomed to grant. Nero thereupon banished him from Italy and ordered his books to be burnt. He is probably the same as the A. Fabricius, whom Dion Cassius mentions as praetor in the reign of Nero. (Tac. *Ann.* xiv. 50; Dion Cass. lxi. 6.) Veiento afterwards returned to Rome, and became in the reign of Domitian one of the most infamous informers and flatterers of that tyrant. He also enjoyed the intimate friendship of Nerva. Aurelius Victor says that Veiento held the consulship under Domitian; but his name does not occur in the Fasti, nor is his consulship mentioned by any other ancient writer. (Juv. iii. 185, iv. 113, vi. 113, Plin. *Ep.* iv. 22; Aurel. Vict. *Epit.* 12; Plin. *Ep.* ix. 13.)

VEIOVIS, is explained by Festus (p. 379, ed. Müller) to mean "little Jupiter" (comp. Ov. *Fast.* iii. 445); while others interpret it "the destructive Jupiter," and identify him with Pluto. (Gell. v. 12; Macrob. *Sat.* iii. 9.) But Veiovis and Vedius (Martian. Capell. ii. p. 40), which are only different forms of the same name, seem to designate an Etruscan divinity of a destructive nature, whose fearful lightnings produced deafness in those who were to be struck by them, even before they were actually hurled. (Amm. Marc. xvii. 10.) His temple at Rome stood between the Capitol and the Tarpeian rock; he was represented as a youthful god armed with arrows, and his festival fell before the nones of March. (Gell. *l. c.*; Vitruv. iv. 8.) [L. S.]

Q. VELA'NIUS, a tribune of the soldiers, whom Caesar sent in B. C. 56 among the Veneti for the purpose of obtaining corn. (Caes. *B. G.* iii. 7.)

VELEDA, a prophetic virgin, by birth belonged to the Bructeri, and was regarded as a divine being by most of the nations in central Germany in the reign of Vespasian. She inhabited a lofty tower in the neighbourhood of the river Luppia (Lippe); but none save her own immediate relations were allowed to enter her presence, in order to preserve the veneration in which she was held. She encouraged Civilis in his revolt against the Romans, and predicted the success which he at first obtained, but she was afterwards taken prisoner and carried to Rome. (Tac. *Hist.* iv. 61, 65, v. 22, 24, *Germ.* 8; Stat. *Silv.* i. 4. 90, *captivaeque preces Velĕdae;* Dion Cass. lxvii. 5, who makes the penultimate long, Βελήδα.)

VE'LIUS CEREA'LIS, a friend of the younger Pliny, two of whose letters are addressed to him. (*Ep.* iv. 21, ii. 19.)

VE'LIUS LONGUS. [LONGUS.]

VELLEIUS. 1. C. VELLEIUS, a senator, is introduced by Cicero as one of the supporters of the Epicurean philosophy in his *De Natura Deorum* (i. 6, foll.). He was a friend of the orator L. Crassus. (Cic. *de Orat.* iii. 21, *de Nat. Deor.* i. 21.)

2. C. VELLEIUS, the grandfather, VELLEIUS the father, and VELLEIUS CAPITO, the uncle of the historian Velleius Paterculus, together with Paterculus himself, are all spoken of under PATERCULUS.

3. P. VELLEIUS or VELLAEUS, commanded an army in the neighbourhood of Thrace in the reign of Tiberius, A. D. 21 (Tac. *Ann.* iii. 39).

VELLOCA'TUS. [CARTIMANDUA.]

VENI'LIA, a Roman divinity connected with the winds (*venti*) and the sea. Virgil and Ovid describe her as a nymph, a sister of Amata, and the wife of Faunus, by whom she became the mother of Turnus, Juturna, and Canens. (Varro, *de Ling. Lat.* v. 72; Virg. *Aen.* x. 75; Ov. *Met.* xiv. 334.) [L. S.]

VENNO, the name of a family of the Plautia gens. 1. C. PLAUTIUS VENNO HYPSAEUS, consul B. C. 347 and 341. [HYPSAEUS. No. 1.]

2. L. PLAUTIUS VENNO, consul B. C. 330 with L. Papirius Crassus, carried on war with his colleague against the Privernates and Fundani. (Liv. viii. 19; Diod. xvii. 82.) [VACCUS.]

3. L. PLAUTIUS L. F. L. N. VENNO, consul B. C. 318 with M. Foslius Flaccinator, received hostages from the Teanenses and Canusini in Apulia. (Fasti Capit.; Liv. ix. 20; Diod. xix. 2.)

VENNO'NIUS or VENO'NIUS. In the enumeration of ancient Roman historians given by Cicero (*de Leg.* i. 2, comp. *ad Att.* xii. 3) Vennonius is placed immediately after Fannius, and he is mentioned by Dionysius in connection with Fabius and Cato. The name does not occur in any other classical work except in the tract *Origo Gentis Romanae*, falsely ascribed to Sex. Aurelius Victor [VICTOR]. We know nothing regarding the life of Vennonius, nor are we acquainted with the title of his book, nor can we determine what period it embraced. We merely gather from Cicero that he composed in Latin, and that his writings were not less meagre than those of other early annalists. (Krause, *Vitae et Fragmenta veterum Historicorum Romanorum*, 8vo. Berolin. 1833; Orelli, *Onomasticon Tullianum s. v. Vennonius.*) [W. R.]

VENNO'NIUS. A few other persons of the name are mentioned by Cicero.

1. SEX. VENNONIUS, one of the instruments of Verres in oppressing the Sicilians. (Cic. *Verr.* iii. 39.)

2. C. VENNONIUS, a *negotiator* or money lender in Cilicia, was a friend of Cicero, who nevertheless refused him a praefectura which he solicited (*ad Att.* vi. 1. § 25, vi. 3. § 5, comp. *ad Fam.* xiii. 72).

3. VENNONIUS VINDICIUS, mentioned by Cicero in his oration for Balbus (c. 25).

VENOX, C. PLAU'TIUS, censor B. C. 312 with Ap. Claudius Caecus, resigned his office at the end of eighteen months in accordance with the Aemilian law, which had limited the duration of the censorship to that time; while his colleague, Appius, continued to hold the censorship, in violation of the law, and thus gave his name to the Appian road and the Appian aquaeduct, which were completed by him. (Fasti Capit.; Liv. ix. 29, 33; Frontin. *de Aquaed.* 5.) [CLAUDIUS, No. 10.] Frontinus states (*l. c.*) that Plautius obtained the surname of Venox from his discovering the springs which fed the aquaeduct ("ob inquisitatas aquae *venas* Venocis cognomen"), and in the Fasti Capitolini it is said that he was called Venox during his censorship; but this explanation of the name, though repeated by Niebuhr (*Hist. of Rome*, vol. iii. p. 308), looks suspicious; and it is most likely that *Venox* is merely another form of *Venno*, which was borne before the time of the censor by other members of the gens. [VENNO.] The tale of Plautius bringing back the tibicines to Rome in his censorship, which is commemorated on a coin of Plautius Plancus, is related elsewhere. [Vol. III. p. 384, b.]

VENTI (ἄνεμοι), the winds. They appear personified even in the Homeric poems, but at the same time they are conceived as ordinary phenomena of nature. The master and ruler of all the winds is Aeolus, who resides in the island Aeolia (Virg. *Aen.* i. 52, &c.; comp. AEOLUS); but the other gods also, especially Zeus, exercise a power over them. (Hom. *Il.* xii. 281.) Homer mentions by name Boreas (north wind), Eurus (east wind), Notus (south wind), and Zephyrus (west wind). When the funeral pile of Patrochus could not be made to burn, Achilles promised to offer sacrifices to the winds, and Iris accordingly hastening to them, found them feasting in the palace of Zephyrus in Thrace. Boreas and Zephyrus, at the invitation of Iris, forthwith hastened across the Thracian sea into Asia, to cause the fire to blaze. (Hom. *Il.* xxiii. 185, &c.; comp. ii. 145, &c., v. 534, ix. 5, *Od.* v. 295.) Boreas and Zephyrus are usually mentioned together by Homer, just as Eurus and Notus. (Comp. BOREAS and ZEPHYRUS.) According to Hesiod (*Theog.* 378, &c., 869, &c.), the beneficial winds, Notus, Boreas, Argestes, and Zephyrus, were the sons of Astraeus and Eos, and the destructive ones, as Typhon, are said to be the sons of Typhoeus. Later, especially philosophical writers, endeavoured to define the winds more accurately, according to their places in the compass. Thus Aristotle (*Meteor.* ii. 6), besides the four principal winds (Boreas or Aparctias, Eurus, Notus, and Zephyrus) mentions three, the Meses, Caicias, and Apeliotes, between Boreas and Eurus; between Eurus and Notus he places the Phoenicias; between Notus and Zephyrus he has only the Lips, and between Zephyrus and Boreas he places the Argestes (Olympias or Sciron) and the Thrascias. It must further be observed that according to Aristotle, the Eurus is not due east, but south-east. In the Museum Pio-Clementinum there exists a marble monument upon which the winds are described with their Greek and Latin names, viz. Septentrio (Aparctias), Eurus (Euros, or south-east), and between these two Aquilo (Boreas), Vulturnus (Caicias) and Solanus (Apheliotes). Between Eurus and Notus (Notos) there is only one, the Euroauster (Euronotus); between Notus and Favonius (Zephyrus) are marked Austro-Africus (Libonotus), and Africus (Lips); and between Favonius and Septentrio we find Chrus (Iapyx) and Circius (Thracius). See the tables of the winds figured in Göttling's edit. of Hesiod, p. 39. The winds were represented by poets and artists

in different ways; the latter usually represented them as beings with wings at their heads and shoulders (Ov. *Met.* i. 264, &c.; Philostr. *Icon.* i. 24). On the chest of Cypselus, Boreas in the act of carrying off Oreithyia, was represented with serpents in the place of legs (Paus. v. 19. § 1). The most remarkable monument representing the winds is the octagonal tower of Andronicus Cyrrhestes at Athens. Each of the eight sides of the monument represents one of the eight principal winds in a flying attitude. A moveable Triton in the centre of the cupola pointed with his staff to the wind blowing at the time. All these eight figures have wings at their shoulders, all are clothed, and the peculiarities of the winds are indicated by their bodies and various attributes. (Hirt, *Mythol. Bilderb.* p. 140, &c.) Black lambs were offered as sacrifices to the destructive winds, and white ones to favourable or good winds. (Aristoph. *Ran.* 845; Virg. *Aen.* iii. 117.) Boreas had a temple on the river Ilissus in Attica (Herod. vii. 189; comp. Paus. viii. 27. § 9), and between Titane and Sicyon there was an altar of the winds, upon which a priest offered a sacrifice to the winds once in every year. (Paus. ii. 12. § 1.) Zephyrus had an altar on the sacred road to Eleusis. (i. 37. § 1.) [L. S.]

P. VENTI'DIUS BASSUS. "This man was a native of Picenum, and having fought against the Romans, when the allies were at war with them, he was made prisoner by Pompeius Strabo, and appeared in his triumphal procession in chains: after this, being manumitted, he was admitted into the Senate in course of time, and was then made praetor in the time of Caesar, and attained to such honour as to conquer the Parthians and to enjoy a triumph for his victory." (Dion Cass. xliii. 51.) Pompeius Strabo triumphed B. C. 89, and Ventidius B. C. 38, fifty years later, whence we must infer that he was quite a youth when he was captured by the Romans. A. Gellius (xv. 4; with which compare Val. Max. vi. 9. § 9; Juv. vii. 199), who has a short chapter on Bassus, says that he was of mean parentage, and that when Pompeius Strabo took Asculum, Bassus and his mother were made prisoners; and that Bassus lay in his mother's lap when she appeared in the triumphal procession. When he grew up to man's estate, he got a poor living by undertaking to furnish mules and vehicles for those magistrates who went from Rome to administer a province. This early occupation of Bassus was not forgotten when he became consul, and the Romans, who have always had a taste for satire, reminded Bassus of that which was not his disgrace but his honour, in the following verse, which is recorded by Gellius:

Nam mulos qui fricabat consul factus est.

Plancus, in a letter to Cicero (*ad Fam.* x. 18), calls Bassus, Ventidius Mulio, in allusion to his early occupation.

In this humble employment Bassus became known to C. Julius Caesar, whom he accompanied into Gaul; but he is not mentioned in Caesar's Commentaries. In the civil war he executed Caesar's orders with ability, and became a favourite of his great commander. He obtained the rank of tribunus plebis, a seat in the Roman senate, and he was made a praetor for B. C. 43.

After Caesar's death Bassus sided with M. Antonius in the war of Mutina (B. C. 43). During the siege of Mutina he raised two legions in the colonies of Caesar, and a third in Picenum, his native country, and he stayed there, says Appian, waiting to see how things would turn out. He afterwards conducted his legions through the Apennines without any opposition from Caesar Octavianus, who had already defeated Antonius before Mutina, and he joined Antonius at Vada Sabatia on the Ligurian coast. (Cic. *ad Fam.* x. 33 and 34, xi. 10.) After the reconciliation between Antonius and Octavianus near Bononia, Ventidius was made consul suffectus with C. Carrinas (B. C. 43), Octavianus having resigned his consulship, and Q. Pedius having died. (Vell. Pat. ii. 65, Dion Cass. xlvii. 15.) In B. C. 42 Ventidius was one of the legates of Antonius in Gallia Transalpina, with Q. Fufius Calenus, and stopped some soldiers of Caesar Octavianus from crossing the Alps, whom Caesar had sent into Spain. (Dion Cass. xlviii. 10.) This took place during the quarrel of Caesar with Fulvia and the consul L. Antonius, the brother of Marcus. Ventidius and the other legate of Antonius made no great effort to relieve L. Antonius when he was besieged by Caesar in Perusia (Appian, *Bell. Civ.* v. 31, 35); but there appear to have been some reasons why they could not safely move from their position. After the capture of Perusia (B. C. 40) Ventidius kept his forces together, and was joined by those of Plancus, who had run away. In this year M. Antonius and Caesar came to terms.

While M. Antonius was engaged in Italy (B. C. 39), he sent Bassus as his legatus into Asia to oppose Labienus, whom he pursued to the mountains of Taurus, where Labienus waited for the Parthians, and Bassus for re-inforcements. Ventidius, being afraid of the Parthian cavalry which had arrived, posted himself on high ground, where he was attacked by the Parthians, whom he repelled and defeated. The Parthians made their escape towards Cilicia, followed by Bassus, who halted when he came in sight of the camp of Labienus. The men of Labienus, being discouraged by the defeat of the Parthians, he attempted to escape by night; but many of his men were cut off, and the rest came over to Bassus. Labienus was caught in Cilicia by Demetrius, a freedman of Caesar, and put to death. (Dion, xlviii. 39, 40; Florus, iv. 9.) Bassus sent forward Popedius Silo to occupy the passes of Amanus, but Barzaphanes, or, as Dion calls him, Pharnapates, who commanded under Pacorus, was in possession of the passes, and Silo was in great danger of being destroyed with his troops, when Bassus came to his assistance and defeated Barzaphanes, who fell in the battle. Bassus now took possession of all Syria easily, except Aradus, and Palestine also. Bassus exacted large sums from King Antigonus, Antiochus of Commagene, and Malchus, a Nabathaean chieftain, on the ground of their having aided Pacorus. The senate conferred no honours on Bassus for his victories, because he was only acting as the legatus of Antonius.

In the following year (Dion Cass. xlix. 19, 21) Pacorus collected his troops and advanced towards Syria. The troops of Ventidius were dispersed in winter quarters, and he wished to gain time. He contrived to deceive Pacorus by making him believe that he feared that the Parthians would not cross the Euphrates at the Zeugma, the usual place;

for if they did cross there, as he hoped they would, he should be able to take advantage of the high ground at that place to oppose the Parthian cavalry. Bassus confidentially communicated this to a petty chieftain, a native of Cyrrhestica, who was about him; and, as he expected, the chieftain, who was favourable to the Parthians, sent the information to Pacorus. It turned out as Bassus wished: Pacorus, believing that Ventidius wished to meet him at the Zeugma, did not cross the Euphrates there, but advanced by a longer route, which took him forty days, and gave Bassus time to collect his forces. (Frontin. *Stratagem.* i. 6. § 6.) The Parthians were defeated in Cyrrhestica, and Pacorus fell in the battle. The head of Pacorus was sent round to the Syrian cities, which induced them to keep quiet. Eutropius (vii. 3) says that Bassus killed Pacorus, the son of king Orodes, on the same day on which Orodes had killed Crassus through the means of his general Surena. Bassus then moved against Antiochus, king of Commagene, on the pretext that he had not given up some slaves to him, but in reality to ease king Antiochus of some of his money.

In the mean time Antonius arrived, and so far from being pleased with the success of Ventidius, he showed great jealousy of him, and treated him in an unworthy manner. It is said that Antiochus had offered Ventidius a thousand talents as the price of peace, and that Antonius, who undertook the siege of Samosata, was obliged to be content with three hundred. (Plut. *Anton.* c. 34.)

The Senate decreed to Antonius a supplicatio and a triumph for the victories of Ventidius; and Antonius rewarded his general by dismissing him from his employment. Yet the services of Ventidius were too great to be overlooked; and on his coming to Rome he had a triumph in November B. C. 38. Nothing more is known of him.

Bassus was often cited (Plin. *H. N.* vii. 43) as an instance of a man who rose from the lowest condition to the highest honours; a captive became a Roman consul and enjoyed a triumph; but this was in a period of revolution. It is probable that the talents of Bassus made Caesar and Antonius think it prudent to reward such a man and secure his services.

As to Publius Ventidius, who is named in the text of Appian (*Bell. Civ.* i. 47) as a commander in the Marsic war, see the note in Schweighaeuser's edition of Appian. It is very improbable that P. Ventidius Bassus commanded in that war; and besides this, some authorities state that he was a child when he was taken prisoner.

The annexed coin, struck by Ventidius Bassus, has on the obverse the head of M. Antonius.

COIN OF P. VENTIDIUS BASSUS.

(In addition to the authorities cited, see Florus, iv. 9, and notes in Duker's edition; and the passages in Dion Cassius, with the notes of Reimarus; and Drumann, *Geschichte Roms*, Antonii.) [G.L.]

VENTI'DIUS CUMA'NUS, procurator of Judaea about A. D. 50, is spoken of more at length under Antonius Felix. [Vol. II. p. 143, a.]

VENULEIA, the wife apparently of P. Licinius Crassus Dives, consul B. C. 97. (Cic. *ad Att.* xii. 24.)

VENULEIUS. 1. A Roman senator put to death by Sulla in B. C. 82. (Florus, iii. 21. § 26; Oros. v. 21.)

2. A decumanus in Sicily, one of the vile instruments of Verres in oppressing the province. (Cic. *Verr.* iii. 42.)

3. A legatus apparently of C. Calvisius Sabinus in Africa, was deprived of his lictors by Q. Cornificius, when he took possession of the province in B. C. 43. (Cic. *ad Fam.* xii. 30. § 7.) [Comp. Vol. III. p. 689, a.]

L. VENULEIUS APRONIA'NUS. 1. Consul suffectus under Domitian, A. D. 92. 2. Consul under Hadrian A. D. 123 with Q. Articuleius Paetinus. 3. Consul under M. Aurelius A. D. 168 with L. Sergius Paulus (Fasti).

VENULEIUS SATURNI'NUS. [SATURNINUS.]

VENUS, the goddess of love among the Romans, and more especially of sensual love. Previously to her identification with the Greek Aphrodite, she was one of the least important divinities in the religion of the Romans, and it is observed by the ancients themselves, that her name was not mentioned in any of the documents relating to the kingly period of Roman history. (Macrob. *Sat.* i. 12.) This is further evident from the fact that at no time a festival was celebrated in honour of Venus, for the Vinalia (on the 23d of April and 19th of August) were quite a different festival, and were connected with this goddess only by a misinterpretation of the name (*Dict. of Ant. s. v. Vinalia*), which led courtesans to regard the 23d of April as a holiday of their own, and to worship the goddess on that day in their peculiar way in a temple outside the city. (Ov. *Fast.* iv. 865.) In later times several other solemnities were celebrated to Venus in the month of April, partly because that month being the beginning of spring, was thought to be particularly sacred to the goddess of love, and partly because the belief had gradually gained ground that Venus, as the beloved of Mars, was concerned in the origin of the Roman people. This latter point gained support from the legend which made Aeneas a son of Anchises and Aphrodite (identified with Venus; see Ov. *Fast.* iv. 135; Plut. *Num.* 19; Macrob. *l. c.*; Laur. Lyd. *De Mens.* iv. 45). There was at Lavinium a sanctuary of Venus common to all Latium, the ceremonies at which were performed by the people of Ardea, but its age cannot be defined. (Strab. p. 232.) At Rome we may notice the following circumstances as proving the worship of Venus to have been established there at an early time. There was a stone chapel with an image of Venus Murtea or Murcia in the Circus near to the spot where the altar of Consus was concealed. (Fest. p. 149, ed. Müller; Apul. *Met.* vi. 395; Tertull. *De Spect.* 8; Varro, *De L. L.* v. 154; Liv. i. 33; August. *De Civ. Dei*, iv. 16.) The surname Murtea or Murcia shows that the myrtle-tree stood in some relation to the goddess, and it is actually said that in ancient times there was a myrtle grove in front of her sanctuary below the Aventine. (Plin. *H. N.* xv. 36; Serv. *ad Aen.* i. 724; Plut.

Quaest. Rom. 20.) It must however be observed that some of the ecclesiastical writers preferred taking the surname Murcia in the sense of "stupid" or "dull" (from *murcus*). Another ancient surname of Venus was Cloacina, which, according to Lactantius (i. 20), was derived from the fact that her image was found in the great sewer (*cloaca*), and was set up by the Sabine king, T. Tatius, in a temple near the forum. (Comp. Liv. iii. 48; Plaut. *Curcul.* iv. 1. 10.) If Venus had been one of the divinities of the lower world, this story might be intelligible enough, but as such was not the case, it appears to be nothing but an etymological inference from the name. Cloaca is connected with *cluere*, *Cluilia*, *Cloelia*, κλύζειν, *luere* (i. e. *purgare*), and there is a tradition that T. Tatius and Romulus, after the war which had arisen out of the rape of the Sabine women, ordered their subjects to purify themselves before the image of Venus Cluacina. (Plin. *H. N.* xv. 29; comp. Serv. *ad Aen.* i. 724, where *purgare* must be read for *pugnare*.) This explanation agrees perfectly with the belief of the ancients that T. Tatius was the founder of marriage; and Venus Cloacina, accordingly, is the goddess presiding over and purifying the sexual intercourse in marriage. A third ancient surname of the goddess is Calva, under which she had two temples in the neighbourhood of the Capitol. Some believed that one of them had been built by Ancus Marcius, because his wife was in danger of losing her hair; others thought that it was a monument of a patriotic act of the Roman women, who during the siege of the Gauls cut off their hair and gave it to the men to make strings for their bows, and others again to the fancies and caprices of lovers, *calvere* signifying "to teaze." (Serv. *ad Aen.* i. 724; Lactant. i. 20; Nonius, p. 6.) But it probably refers to the fact that on her wedding day the bride, either actually or symbolically, cut off a lock of hair to sacrifice it to Venus. (Pers. *Sat.* ii. 70, with the Schol.) In these, the most ancient surnames of Venus, we must recognise her primitive character and attributes. In later times her worship became much more extended, and the identification with the Greek Aphrodite introduced various new attributes. At the beginning of the second Punic war, the worship of Venus Erycina or Erucina was introduced from Sicily, and a temple was dedicated to her on the Capitol, to which subsequently another was added outside the Colline gate. (Liv. xxii. 9, 10, xxiii. 30, 31, xl. 34; Ov. *Rem. Am.* 549; P. Victor, *Reg. Urb.* v.) In the year B.C. 114, a Vestal virgin was killed by lightning, and her body was found naked; as the general moral corruption, especially among the Vestals, was believed to be the cause of this disaster, the Sibylline books were consulted which contained the order to build a temple of Venus Verticordia (the goddess who turns the hearts of men) on the via Salaria. (Ov. *Fast.* iv. 160; Val. Max. viii. 15. § 12.) After the close of the Samnite war, Fabius Gurges founded the worship of Venus Obsequens and Postvota; Scipio Africanus the younger that of Venus Genitrix, in which he was afterwards followed by Caesar, who added that of Venus Victrix. (Serv. *ad Aen.* i. 724.) The antiquity of the worship of Venus Militaris, Barbata and Equestris is unknown (Serv. *l. c.*; Macrob. *Sat.* iii. 8); but the sanctuaries of Venus Rhamnusia, Placida, and Alma are all of a very late date. (P. Vict. *Reg. Urb.* v. x. xii.) Lastly, we may remark, that Venus is also said to have presided over gardens. (Varro, *De R. R.* i. 1; Plin. *H. N.* xix. 4; Fest. p. 58, ed. Müller; compare Hartung, *Die Relig. der Röm.* vol. ii. p. 248, &c.) [L. S.]

VENUSTUS, artist. This name is found on the celebrated marble of Antium, as that of a freedman of the imperial family, in the time of Claudius, whose profession is described by the letters SPEC, which Vulpi interprets *Speculator*, but which, according to Raoul-Rochette, should be read *Specularius*, that is, a manufacturer of the glass ornaments employed in the decoration of houses. M. R. Rochette brings forward strong arguments in support of his opinion, showing that there was a distinct class of such artists, *speclarii*, *speculorum* or *specularium fabri*, and that they existed at Rome as a body corporate, *Collegium Specluriorum*. (*Tabul. Antiat.* v. 23. p. 15, Rom. 1726, 4to; R. Rochette, *Lettre à M. Schorn*, pp. 422—425, 2d ed.) [P. S.]

VENU'TIUS. [CARTIMANDUA].

VERA'NIA, the wife of Piso Licinianus, who was adopted by the emperor Galba. After the murder of her husband in A. D. 69, she obtained his head from Otho and buried it together with his body. (Tac. *Hist.* i. 47; Plut. *Galb.* 28; Plin. *Ep.* ii. 20.) [PISO, No. 31.]

Q. VERA'NIUS, was appointed by Tiberius the Caesar's legatus or governor of Cappadocia, when the country was reduced to the form of a Roman province in A. D. 18. Veranius was one of the friends of Germanicus, and accordingly took an active part in A. D. 20 in the prosecution of Cn. Piso, who was believed to have poisoned Germanicus. After the death of Piso in this year [PISO, No. 23], Veranius was rewarded with one of the priestly dignities. He was consul in the reign of Claudius A. D. 49 with C. Pompeius Gallus. In the reign of Nero, A. D. 58 he succeeded Didius Gallus as governor of Britain, but died there within a year, and was followed in the government by Suetonius Paulinus. (Tac. *Ann.* ii. 56, 74, iii. 10, 13, 17, 19, xii. 5, xiv. 29, *Agr.* 14.) It was probably to this Veranius that Onosander dedicated his work on military tactics. [ONOSANDER.]

VERA'TIUS, CN. EGNA'TIUS, a Roman historian, mentioned only by Aurelius Victor (*de Orig. Gent. Rom.* init.).

VERA'TIUS or NERA'TIUS, P. FU'LVIUS, called by Cicero *lectissimus homo*, accused Milo in B. C. 52. (Cic. *pro Flacc.* 20; Ascon. *in Mil.* pp. 40, 54, ed. Orelli.)

VERAX, the nephew of Civilis, assisted the latter in his war against the Romans, A. D. 70. (Tac. *Hist.* v. 20.) [CIVILIS.]

VERCINGETORIX, the celebrated chieftain of the Arverni, who carried on war with great ability against Caesar in B. C. 52. The history of this war, which occupies the seventh book of Caesar's Commentaries on the Gallic war, has been related elsewhere. [CAESAR, p. 548.] It is only necessary to mention here that after Vercingetorix fell into Caesar's hands on the capture of Alesia, he was kept in chains and subsequently taken to Rome, where he adorned the triumph of his conqueror in B. C. 45 and was afterwards put to death. (Dion Cass. xl. 41, xliii. 19; Plut. *Caes.* 27.)

VERGASILLAUNUS, a chief of the Arverni and a consobrinus of Vercingetorix, was one of the

generals of the latter in the war against Caesar in B. C. 52. He was defeated and taken prisoner in the great battle which was fought to relieve the siege of Alesia. (Caes. *B. G.* vii. 76, 83, 88.)

VERGILIA'NUS. [VIRGILIANUS.]

VERGI'LIUS. [VIRGILIUS.]

VERGI'NIUS. [VIRGINIUS.]

VERI'NA, AE'LIA, the wife of Leo I, by whom she had a daughter Ariadne, married to Zeno. Leo left the kingdom to his grandson Leo II., the son of Ariadne and Zeno, who only lived a few months, and was succeeded by his father Zeno. The subsequent history of Verina is given under ZENO.

VERMINA, the son of Syphax, king of the Massaesylians, the westernmost tribe of the Numidians, is first mentioned in B. C. 204, when he took the field with his father against their rival Masinissa, whom they defeated. After the defeat and capture of his father in the following year [SYPHAX], Vermina continued faithful to the Carthaginians. He joined Hannibal soon after he landed in Africa, but he was not present at the battle of Zama, as he was probably engaged in collecting forces in his own dominions. He arrived very soon after the battle at the head of a considerable army, but was attacked by the Romans and defeated with great loss. Fifteen thousand of his men were slain and twelve hundred taken prisoners; Vermina himself escaped with difficulty accompanied by only a few horsemen. He had now no alternative but submission. In B. C. 200 he sent an embassy to Rome, praying for forgiveness, and begging that the senate would call him a king, an ally, and a friend. The senate replied that he must first sue for peace, and that they would send commissioners into his kingdom to dictate the terms on which it would be granted. When the commissioners arrived in Africa, they were received by Vermina with the greatest respect. A peace was concluded with him, the terms of which are not mentioned, but we know that the greater part of his hereditary dominions was bestowed upon Masinissa. (Liv. xxix. 33; Appian, *Pun.* 33; Liv. xxx. 36, 40, xxxi. 11, 19.) [MASINISSA.]

VERRES, C. [CORNELIUS?] 1. Was a Roman senator, who appears to have been connected by birth, adoption, or emancipation with the Cornelia gens. Cicero, whose anger Verres had incurred by interfering in his election for the aedileship B. C. 70, calls him a veteran briber and manager of votes. Verres took alarm at his son's reckless proceedings in Sicily, B. C. 73—71; and although he supplicated the senate in his behalf, despatched special messengers to Syracuse with warnings to be more circumspect in future. The elder Verres had a share in his son's pillage of the Sicilians. (*Verrin.* i. 8, 9, ii. 1. 23, 39, 40; Pseud. Ascon. *in Verrin.; in Q. Caecil. proem.*)

2. Son of the preceding, was born about B. C. 112. It is remarkable that the gentile name of the Verres family is nowhere mentioned. In more than one passage of the Verrine orations, Cicero seems on the point of giving their full appellation to the Verres, but always withholds it apparently as notorious. It was probably Cornelius, although there seems to have been some connection also with the Caecilii Metelli. (*Verrin.* ii. 2. 26, 56.) Sulla, on his return from Greece B. C. 83, created a numerous body of Cornelii by emancipating slaves and filling up vacancies in the senate with aliens and freedmen (Appian, *B. C.* i. 100); and at the time of the younger Verres's praetorship Cornelius was the most ordinary surname at Rome. (Cic. *Corn.* p. 450, Orelli.) Now we know of no extraordinary increase of the Gens Caecilia at this period, while the augmentation of the Gens Cornelia is certain. (Comp. Appian, *l. c.* with Cic. *Verrin.* iii. 28, 49.) The connection of the Caecilii Metelli with Verres, if not assumed for a temporary purpose (ii. 2. 26, 56), may perhaps be thus explained. If the elder Verres were originally a freedman or a kinsman of Sulla, and raised by him to senatorian rank, he would take in the one case or he would bear in the other the gentile name of Cornelius. That he was Sulla's kinsman is not altogether improbable, since that branch of the Gens Cornelia had fallen into decay (Plut. *Sull.* 1), and may have contained more than one cognomen. But Sulla's fourth wife was Caecilia Metella, daughter of L. Caecilius Metellus Dalmaticus [No. 13], and through her Verres, when it suited him, may have claimed affinity with the Metelli. Verres may even have derived his relationship to this house or to the Cornelii from his mother's family, whom Cicero mentions with respect (ii. 1. 49). On the other hand, among Cicero's innumerable taunts, none directly reproaches Verres with a servile or even an obscure origin, although he mentions many ignoble Cornelii, *e. g.* Artemidorus Cornelius, a physician and others "*jampridem improbi, repente Cornelii*" (ii. 1. 26, 27. 3. 28, 49, iv. 13. § 30). The elder Verres and his kinsman Q. Verres are described as veteran bribers and corrupters (i. 8. 9), but without allusion to servile or libertine birth. *Verres* itself too is a genuine Italian name, like Capra, Taurus, Ovinius, Suillius, and seems to have had its proper correlate in *Scrofa* (Varr. *R. R.* ii. 1). The question probably admits of no positive solution, and it is even possible that as in the cases of Marius, Mummius, and Sertorius, who bore no family-name, the family of Verres may have borne no gentile name. (See Muretus, *Var. Lect.* iii. 8.)

The impeachment of Verres derives its importance from the cause rather than the criminal. We have no evidence to his character beyond the charges of his great antagonist, and even the defence of him which Hortensius published and Quintilian read (*Inst.* x. 1. § 23), referred to some other prosecution. To depict Verres in Cicero's colours would be to draw an anomalous monster, and to transcribe the greater portion of the impeachment. It will be more consistent, therefore, with our purpose and our limits to refer generally to the Verrine orations for the catalogue of his crimes and the delineation of his character, especially since the notorious licence of ancient invective, and the circumstances under which Cicero spoke, render exaggeration certain, while we have no means of sifting or softening it. Individually Verres was a very ordinary person, with brutal instincts, manners, and associates, conspicuous in a demoralized age, and in an incurably corrupt class of men,—the provincial governors under the commonwealth,—for his licentiousness, rapacity, and cruelty. Generically as the representative of that class Verres became an important personage, since upon the issue of his trial depended the senate's tenure of the judicia, the prevalence of the oligarchy, and the very existence of the provincial and colonial

empire of Rome. We shall, therefore, briefly give the dates and periods of Verres's public career, and dwell rather on the history of the cause than on that of the criminal.

That he took an active part in Sulla's proscription may be inferred from Cicero (*Verrin.* i. 1. § 16), who, while exploring the darkest recesses of the defendant's life, purposely passes over his apprenticeship in crime,—"*Omni tempore Sullano ex accusatione circumscripto*"—as common to the times, and not peculiar to the man. For a like reason he excepts from exposure whatever vices and excesses Verres had displayed or committed previous to his holding a public magistracy.

Verres was quaestor to Cn. Papirius Carbo (No. 7) in his third consulship B. C. 82. He was therefore at that period of the Marian faction (Schol. Gronov. *in Verrin.* p. 387, Orelli), which he quitted for that of Sulla, betraying Carbo by desertion, and the republic by embezzling the monies with which as quaestor he was intrusted for the administration of Cisalpine Gaul. Sulla sent his new adherent to Beneventum, where he was allowed a share of the confiscated estates, but at the same time narrowly watched by the veterans. He was, however, called to account for his receipts from the treasury by the quaestores aerarii for B. C. 81, with what result is unknown. Verres next appears in the suite of Cn. Cornelius Dolabella (No. 6), praetor of Cilicia in B. C. 80—79, and one of the most rapacious and oppressive of the provincial governors. On the death of the regular quaestor C. Malleolus, Verres, who had been Dolabella's legatus, became his pro-quaestor. In Verres Dolabella found an active and unscrupulous agent, and, in return, connived at his excesses. But the proquaestor proved as faithless to Dolabella as he had been to Carbo; turned evidence against him on his prosecution by M. Scaurus in B. C. 78, and by shifting his own crimes to the praetor's account, and stipulating for a pardon for himself, mainly contributed to the verdict against Dolabella. During this pro-quaestorship Verres first acquired or affected a taste for the fine arts. It is not clear, indeed, whether Cicero believed him to possess a genuine relish for the beautiful, or whether he considered the legate's appropriations as a mere brutal lust of pillage, and a means of purchasing the support of the oligarchy at Rome. The criminality of the acts was the same. But Cicero at one time describes Verres, ironically, as a fine gentleman and a connoisseur; and, at another, as better fitted for a porter than an artist (*Verrin.* ii. 4. 44, 57). The wealth Verres acquired in Achaia and Asia, he employed in securing a praetorship in B. C. 74. The lot assigned to him the urbana jurisdictio, and he rehearsed at Rome the blunders, the venality, and the licence, which afterwards marked his Sicilian administration. His official duties were mostly discharged by his clerks and his freedwoman and mistress Chelidon. Without the interest of the latter, indeed, nothing could be obtained from him, and she, accordingly, charged high for exerting it. The city-praetor was the guardian of orphans; the curator of public buildings, civil and religious; the chief judge in equity; and the sitting magistrate within the bounds of the pomaerium, during his year of office. In each of these departments, according to Cicero, Verres violated a trust. He defrauded the son of his predecessor in the Cilician quaestorship, C. Malleolus, of his patrimony: he exacted from the heir and executors of P. Junius a heavy fine for neglecting to repair the temple of Castor; and intercepted the fine from the state's coffers; and, instead of rebuilding, whitewashed the defective columns of the temple; his edicts varied with the person or rather with the price, and were drawn in defiance of precedent, law, and common sense; and unless his political preferences were for the moment suspended by his avarice or his lust, his summary decisions were invariably favourable to the oligarchical party. In B. C. 74, occurred the notorious *Judicium Junianum* [JUNIUS, No. 5]. In this transaction, Verres was not so deeply involved as others of his party; but neither was he exempt from the ignominy attached to the verdict, since he declared that the list of the judices had been tampered with, and their signatures forged, himself having previously subscribed the list, and sanctioned the verdict officially. The repeal of Sulla's laws had been guarded against by the dictator himself, who imposed a mulct on any person who should attempt to abrogate or modify any portion of the Cornelian constitution. But in B. C. 75, M. Aurelius Cotta as consul brought forward a bill for exempting the tribunes of the plebs from that clause of the Lex Cornelia which excluded them from the higher offices of the commonwealth, and Q. Opimius, tribune of the plebs, introduced it to the comitia. Opimius, in the following year, was condemned and fined by Verres for this offence: his property was put up to auction, and Verres enriched himself equally at the expense of the defendant and the treasury. On the expiration of his praetorship, Verres obtained the wealthiest and most important province of the empire. Sicily was not merely the granary of Rome, but from its high civilisation, its productive soil and vicinity to Italy, had long been the favourite resort of Roman capitalists. The yoke of conquest pressed more lightly on this island than on any other of the state's dependencies. The ancient Greek nobility had rather gained than lost by their change of rulers: the fiscal regulations of the Hieros and Gelos were retained: the exemptions which the Marcelli had granted and the Scipios confirmed, were respected; and the Sicilians hardly regretted their turbulent democracies in the enjoyment of personal freedom and social luxury. Verres and his predecessor Sacerdos came to the government of that province at a critical period. Two servile wars had recently swept over the island, and during the two years of Verres's administration, Italy itself was ravaged by Spartans, and the Mediterranean swarmed with the Cilician pirates. The loss or the retention of Sicily was, therefore, an object of higher moment than ever to Rome; and even an ordinary praetor might have risked by supineness or caprice this portion of the state demesnes. But in Verres, Sicily received a governor, who, even in tranquil times, would have tried its allegiance or provoked disaffection. Accompanied by his son, his daughter's husband, and a suite of rapacious clerks, parasites and pandars, he began his extortions even before he landed in the island. No class of its inhabitants was exempted from his avarice, his cruelty, or his insults. The wealthy had money or works of art to yield up; the middle classes might be made to pay heavier im-

posts; and the exports of the vineyards, the arable land, and the loom, be saddled with heavier burdens. By capricious changes or violent abrogation of their compacts, Verres reduced to beggary both the producers and the farmers of the revenue. On the native Greeks, he accumulated worse evils than the worst of their ancient despots, the worst of their mobs, or the worst of their previous praetors had inflicted. His three years' rule desolated the island more effectually than the two recent servile wars, and than the old struggle between Carthage and Rome for the possession of the island. Messana alone, where he deposited his spoils and provided for himself a retreat, was spared by Verres; but even Messana sighed for the mild government of Sacerdos, and for the arrival of the new praetor Arrius, whom the war with Spartacus detained in Italy, and whose detention added eighteen months to the sufferings of the Sicilians. Verres, therefore, instead of returning to Italy in B. C. 72, remained nearly three years in his government, and so diligently employed his opportunities, that he boasted of having amassed enough for a life of opulence, even if he were compelled to disgorge two-thirds of his plunder in stifling inquiry or purchasing an acquittal. The remainder of Verres's life is contained in the history of the Verrine orations, which we shall presently examine. On his condemnation, he retired to Marseilles, retaining so much of his ill-gotten wealth, as to render him careless of public opinion, and so many of his treasures of art, as to cause, eventually, his proscription by M. Antonius in B. C. 43. Before his death, Verres had the consolation of hearing of the murder of his great enemy Cicero, and during his long exile of twenty-seven years, had the satisfaction of witnessing from his retreat the convulsions of the republic, and the calamities of the friends who abandoned, and of the judges who convicted him. Verres married a sister of a Roman eques, Vettius Chilo (*Verrin.* ii. 3. 71, 72), by whom he had a son, whom, at fifteen years of age, he admitted as the spectator and partner of his vices (*Ib.* 9. 68; Pseudo Ascon. *in loc.*), and a daughter, who was married at the time of her accompanying Verres to Sicily. (Sen. *Suas.* p. 43, Bip. ed.; Lactant. *Div. Inst.* ii. 4.)

The trial of Verres was a political as well as a judicial cause. From the tribunate of the Gracchi (B. C. 133—123), when the judicia were transferred to the equites, to the dictatorship of Sulla (B. C. 81—79), who restored them to the senate, there had been an eager contest at Rome for the judicial power. The equites and the senators had proved equally corrupt, and the Marian party, supported by the Italians and the provincials, clamoured loudly for a reform of the courts. Verres was a criminal whose condemnation might justify Sulla's law, whose acquittal would prove the unfitness of the senate for the judicial office. Cicero, accordingly, in his introductory speech (*Verrin.* i.), puts "this alternative prominently forward." In Verres's condemnation, he urges upon the senatorian bench of judices, "lies your order's safety; in his acquittal, your degradation now and henceforward." This rather than the weight of evidence adduced was the à priori ground for Verres's condemnation. The defendant himself had neither previous reputation nor ancestral honours to recommend him. At first, guilty compliance, and afterwards unblushing corruption, had been his steps to preferment. He was supported by the Metelli, the Scipios, and Hortensius, because their interests were accidentally involved with his. But the reasons which detract from the individual importance of Verres add historical value to the impeachment. Verres was the representative of the grosser elements of a revolutionary era, as Catiline was of its periodical crimes and turbulence. And with every allowance for exaggeration on Cicero's part, Verres was a type of Roman provincial governors, and, as such, his career forms no unimportant chapter in the annals of the expiring commonwealth.

Cicero had been Lilybaean quaestor in Sicily in B. C. 75, and on his departure from that island had promised his good offices to the Sicilians, whenever they might demand them. They committed to him the prosecution of Verres. For a rising advocate at the bar, depending on his own exertions alone for preferment, the opportunity was critical, whether for advancement or defeat. On the one hand, Cicero's attack on the aristocracy would win for him the equites and the people; on the other, it closed upon him an effective source of patronage, and involved him with a party which he deserted on the first occasion. He seems, however, without scruple to have redeemed his promise to the Sicilians, and to have heartily entered into their cause. The Verrine trial is one of the three eras of Cicero's life, and perhaps that in which his cause was best, and his motives were most pure. He may have amplified the vices of Verres; he could scarcely exaggerate the faults of the provincial government of Rome. In the conduct of the prosecution, he infringed upon no law: on obtaining his verdict, he displayed no offensive vanity. In Catiline and Antonius, he was opposed to political rivals: in Verres, he encountered the enemy of the law, of social and domestic sanctities, of the faith of compacts, and the security of life and property. Neither during his administration, nor after his return to Rome, had Verres neglected to enlist for himself staunch and numerous supporters. With some, a bribe in its crudest form sufficed; but in many cases it was accompanied with some choice production of the chisel, the easel, or the loom. But his services were most in demand when his partisans in their official characters exhibited games in the forum. Hortensius and the Metelli were thus enabled to exhibit, for the first time, to a Roman mob many of the most exquisite specimens of Mentor, Myron, and Polycleitus, collected from nearly every province from the foot of Mount Taurus to the Lilybaean promontory. The practice of borrowing works of art from the provincials with which to adorn the capital on festivals, was not indeed peculiar to Verres or his age. But neither the refined Cornelii nor the rude Mummii had, when the occasion ended, adorned their own villas with these treasures, or distributed them among the galleries of their friends and adherents.

Meanwhile, neither threats nor offers were spared. Hortensius and Verres at Rome, and M. Metellus, the successor of Verres in Sicily, alternately flattered and bullied the deputies of that island, and Cicero more than once insinuates that money was indirectly offered to himself. The prosecutors, however, had nothing further to lose, and were desperate; Cicero had reputation to

win, and was firm. Upon this, Hortensius changed his tactics. The impeachment could not be stopped entirely; but it might be parried. Q. Caecilius Niger had been quaestor to the defendant, had quarrelled with him, and had the means of exposing officially his abuse of the public money. To this prosecutor, said Hortensius, we do not object; he is seeking redress; but Cicero, notoriety. But the Sicilians rejected Caecilius altogether, not merely as no match for Hortensius, but as foisted into the cause by the defendant or his advocate. By a technical process of the Roman law, called Divinatio, the judices, without hearing evidence, determined from the arguments of counsel alone, who should be appointed prosecutor. They decided in Cicero's favour. Of all the Verrine orations, the *Divinatio in Q. Caecilium* is the most argumentative, and the most in accordance with modern practice. The orator demonstrates that the Sicilians rejected Caecilius, and demanded himself: that a volunteer accuser is as objectionable as a volunteer witness: that Caecilius cannot come into court with clean hands, since, as quaestor, he must officially have been cognizant of the peculations of his principal: and that his quarrel with Verres — the ground of his alleged fitness for prosecutor — was all a pretence. [NIGER, Q. CAECILIUS.]

The pretensions of Caecilius were thus set aside. Yet hope did not yet forsake Verres and his friends. Evidence for the prosecution was to be collected in Sicily itself. Cicero was allowed 110 days for the purpose. Verres once again attempted to set up a sham prosecutor, who undertook to impeach him for his former extortions in Achaia, and to gather the evidence in 108 days. Had this been really done, the effect would have been, that the false impeachment would have taken precedence, and the Sicilian cause either been referred to a packed bench, or indefinitely adjourned. But the new prosecutor—one Piso or Damianus—never went even so far as Brundisium in quest of evidence, and the design was abandoned. (*Verrin.* i. 2; Schol. Gronov. p. 388, Orelli; ii. 1, 11; Pseud. Ascon. p. 165, *ib.*) Instead of the 110 days allowed, Cicero, assisted by his cousin Lucius, completed his researches in 50, and returned with a mass of evidence and a crowd of witnesses gathered from all parts of the island, from the rich and the poor, the agriculturist and the artisan, indifferently. At Syracuse and Messana alone did Cicero meet with reluctance or opposition. At the former city he completely overcame Verres's partisans, carried away with him a huge budget of vouchers and documents, and procured the erasure from the public register of an honorary decree, which had been extorted by Verres from the Syracusans. At Messana he was less successful. That city had, comparatively, been favoured by the ex-praetor. Here also Cicero encountered his old enemy Caecilius Niger, and the praetor L. Metellus, an alleged kinsman of Verres. The praetor forbade the Messanese to aid or harbour the orator or his suite: reproached him for tampering with Greeks, and addressing them in their own tongue; and threatened to seize the documents he brought with him. Cicero, however, eluded the praetor and all attempts of Verres to obstruct his return, and reached the capital nearly two months before either friends or opponents expected him.

Hortensius now grasped at his last chance of an acquittal, and it was not an unlikely one. Could the impeachment be put off to the next year, Verres was safe. Hortensius himself would then be consul, with Q. Metellus for his colleague, M. Metellus would be city-praetor, and L. Metellus was already praetor in Sicily. For every firm and honest judex whom the upright M. Acilius Glabrio [No. 5], then city praetor, had named, a partial or venal substitute would be found. Glabrio himself would give place as quaesitor or president of the court to M. Metellus, a partisan, if not a kinsman of the defendant; public curiosity would cool; the witnesses be frightened or conciliated; and time be allowed for forging and organising a chain of counter-depositions. It was already the month of July. The games to be exhibited by Cn. Pompey were fixed for the middle of August, and would occupy a fortnight; the Roman games would immediately succeed them, and thus forty days intervene between Cicero's charge and the reply of Hortensius, who again, by dexterous adjournments, would delay the proceedings until the games of Victory, and the commencement of the new year. Cicero therefore abandoned all thought of eloquence or display, and merely introducing his case in the first of the Verrine orations, rested all his hopes of success on the weight of testimony alone. The "king of the Forum," — so Hortensius was called — was disarmed. His histrionic arts of dress, intonation, pathos, and invective, found no place in dry cross-examinations. He was quite unprepared with counter-evidence, and after the first day, when he put a few petulant questions, and offered some trivial objections to the course pursued, he abandoned the cause of Verres. Before the nine days occupied in hearing evidence were over, the defendant was on his road to Marseilles. The impeachment of Verres presented a scene for the historian and the artist. The judices met in the temple of Castor — already signalised by one of the defendant's most fraudulent acts (*Verrin.* ii. 1, 49, ff.). They were surrounded by the senate, whose retention of the judicia depended on their verdict. They were watched by the equites, whose recovery of the judicia rested on the same issue. But neither the senate nor the equites were probably the most anxious spectators of the proceedings. The range of the defendant's extortions had been so wide, that the witnesses alone formed no inconsiderable portion of the audience. From the foot of Mount Taurus, from the shores of the Black Sea, from many cities of the Grecian mainland, from many islands of the Aegean, from every city and market-town of Sicily, deputations thronged to Rome. In the porticoes and on the steps of the temple, in the area of the Forum, in the colonnades that surrounded it, on the house-tops and on the overlooking declivities, were stationed dense and eager crowds of impoverished heirs and their guardians, bankrupt publicani and corn-merchants, fathers bewailing their children carried off to the praetor's harem, children mourning for their parents dead in the praetor's dungeons, Greek nobles whose descent was traced to Cecrops or Eurysthenes or to the great Ionian and Minyan houses, and Phoenicians whose ancestors had been priests of the Tyrian Melcarth, or claimed kindred with the Zidonian Iah. "All these and more came flocking," and the casual multitude was swelled by thousands of spectators from Italy partly attracted by the approaching games, and

partly by curiosity to behold a criminal who had scourged and crucified Roman citizens, who had respected neither local nor national shrines, and who boasted that wealth would even yet rescue the murderer, the violator, and the temple-robber from the laws of man and from the nemesis of the Gods. The provincials scrupled not to avow that if Verres were acquitted, they would petition the senate to rescind at once the laws against malversation, that so for the time to come provincial governors might plunder, merely to enrich themselves, and not also to provide the means of averting penalties which were never enforced.

The fact that of the seven Verrine orations—for the *Divinatio in Caecilium* belongs to them—two only, the *Divinatio* and the *Actio Prima*, were spoken, while the remaining five were compiled from the depositions after the verdict, may seem at first sight to detract from their oratorical if not from their literary value. But so perfectly has Cicero imparted to the entire series the semblance of delivery, and so rarely did the orators of antiquity pronounce extempore speeches, that we probably lose little by the course which necessity imposed on the orator. For while following the various moods and evolutions of this great impeachment, it seems almost impossible to believe that Verres was not actually writhing beneath the scourge, that Hortensius was not listening in impotent dismay, that the judices were not hurried along by the burning words and the glowing pictures of vice, ignominy, and crime, that the senate was not panic-struck, that the equites and the plebs were not hailing the dawn of retribution, and that the provincials were not gazing in fear and wrath upon the panorama of malversation exhibited by Cicero. In the Catilinarian orations the invective is perhaps more condensed, and the tone of the speech more strictly forensic: in the Philippics the assault is deadlier since the struggle was internecine. But in neither does the imagination of the orator embrace so wide a range of topics, expatiate so genially on whatever was collateral to the cause, or wield with such absolute sway the powers of language and rhetoric as in the Verrine orations. It is almost needless to point out instances of satire, invective, argument, and description which have ever since furnished works of rhetoric with examples and the practical orator with studies in his art. A few of the most striking in each kind may be ranged under the following heads.

1. *Sacrilege.* The details of this crime are summed up in the peroration of the 5th book of the 2d. Pleading. The peroration itself may be compared with Burke's conclusion to his general charge against Warren Hastings. Special narratives of sacrilege are found (ii. 1. 18, 19, 20), and throughout the oration *De Signis.*

2. *Tampering with law and ignorance of precedents.*

See the whole account *De Praetura Urbana* (ii. 1. 40—60); the introduction to *Jurisdictio Siciliensis* (ii. 2. 7—ff.) and (ii. 3) *Leges Decumanae Hieronicae.*

3. *Extortion of money, works of art, &c.* (ii. 1. 17, 34, 2. 6. 22—28); and the oration *de Signis* generally.

4. *Corruption of morals* (ii. 1 24), and the oration *de Suppliciis* generally.

5. *Negligence in administration* (ii. 5. 23—46), and "*Praetura Urbana.*"

Cicero's own division of the impeachment is the following:

1. Preliminary
   1. In Q. Caecilium or Divinatio.
   2. Proemium — Actio Prima — Statement of the Case.

   These alone were spoken.
2. Orations founded on the Depositions.
   3. Verres's official life to B. C. 73.
   4. Jurisdictio Siciliensis.
   5. Oratio Frumentaria.
   6. —— De Signis.
   7. —— De Suppliciis.

These were circulated as documents or manifestoes of the cause after the flight of Verres. A good abstract of the Verrine Impeachment is given by Drumann (*Geschichte Roms*, vol. v. p. 263—328, *Tullii.*) [W. B. D.]

VE'RRIUS FLACCUS. [FLACCUS.]

VERRUCOSUS, an agnomen of Q. Fabius Maximus [MAXIMUS, No. 4], and of Asinius Pollio, consul A. D. 81. [POLLIO, No. 4.]

VERTICO'RDIA. [VENUS.]

VERTUMNUS or VORTUMNUS, is said to have been an Etruscan divinity whose worship was introduced at Rome by an ancient Vulsinian colony occupying at first the Caelian hill, and afterwards the vicus Tuscus. (Propert iv. 2. 6, &c.; Ov. *Met.* xiv. 642.) The name is evidently connected with *verto*, and formed on the analogy of *alumnus* from *alo*, whence it must signify "the god who changes or metamorphoses himself." For this reason the Romans connected Vertumnus with all occurrences to which the verb *verto* applies, such as the change of seasons, purchase and sale, the return of rivers to their proper beds, &c. (Comp. Horat. *Sat.* ii. 7. 14.) But in reality the god was connected only with the transformation of plants, and their progress from being in blossom to that of bearing fruit. (Schol. *ad Horat. Epist.* i. 20. 1; Ascon. *in Cic. Verr.* i. 59; Propert. iv. 2. 10, &c.) Hence the story, that when Vertumnus was in love with Pomona, he assumed all possible forms, until at last he gained his end by metamorphosing himself into a blooming youth. (Propert iv. 2. 21, &c.; Ov. *l. c.*) Gardeners accordingly offered to him the first produce of their gardens and garlands of budding flowers. (Propert. iv. 2. 18 and 45.) But the whole people celebrated a festival to Vertumnus on the 23d of August, under the name of the Vortumnalia, denoting the transition from the beautiful season of autumn to the less agreeable one. He had a temple in the vicus Tuscus, and a statue of him stood in the vicus Jugarius near the altar of Ops. (Propert. *l. c.*; Cic. *in Verr.* i. 59.) The story of the Etruscan origin seems to be sufficiently refuted by his genuine Roman name, and it is much more probable that the worship of Vertumnus was of Sabine origin, which in fact is implied in his connection with T. Tatius. (Varro, *De L. L.* v. 75.) The importance of the worship of Vertumnus at Rome is evident from the fact, that it was attended to by a special flamen (*flamen Vortumnalis;* see Varro, *De L. L.* vii. 45, with Müller's note; Festus, p. 379; Plin. *H. N.* xxiii. 1; Müller, *Anc. Art and its Rem.* § 404). [L. S.]

VERULA'NA GRACI'LIA. [GRACILIA.]

VERULA'NUS SEVE'RUS. [SEVERUS.]

VERUS, ATTI'LIUS, a primipili centurio, A. D. 69. (Tac. *Hist.* iii. 22.)

VERUS, whose other name is sometimes written VMIDIUS (Capitol. *Anton. Pius*, c. 12), and sometimes VINIDIUS, which different modes of

writing have clearly arisen from the confusion between the first stroke of an *m* and the letter *i*. He is apparently the jurist who is cited by Maecianus, lib. ix. Fideicom. (Dig. 35. tit. 2. s. 32. § 4) under the name of "Vindius noster;" and if he be the same, Vinidius is probably the true name. He was one of the jurists who were in the consilium of Antoninus Pius, with Ulpius Marcellus, Volusius Maecianus, and others. He is cited twice by Ulpian, and once by Paulus. He probably wrote something, but there is no excerpt in the Digest. [G. L.]

VERUS, A'NNIUS, the son of the emperor M. Aurelius and Faustina, was born A. D. 163, two years after Commodus and his twin brother Antoninus Geminus. Antoninus died in A. D. 165, and the two surviving princes, Verus and Commodus, were raised to the rank of Caesares, in October, A. D. 166, at the request of L. Aurelius Verus on his return from the East in that year. Annius Verus did not enjoy his dignity long, for he died at Praeneste, A. D. 170, in the seventh year of his age, in consequence of the excision of a tumour under his ear, when his father was on the point of setting out on his expedition against the Marcomanni. The annexed coin has on the obverse the head of Annius Verus with ANNIVS VERVS CAES. ANTONINI AVG. FIL., and on the reverse, the head of Commodus, with COMMODVS CAES. ANTONINI AVG. FIL. (Capitol. *Antonin. Phil.* 12, 21; Lamprid. *Commod.* 1, 11; Eckhel, vol. vii. p. 82, foll.)

COIN OF ANNIUS VERUS.

VERUS, L. AURE'LIUS, the colleague of M. Aurelius in the empire, A. D. 161—169. His original name was L. Ceionius Commodus, under which head his life is given [COMMODUS, No. 4, Vol. I. p. 817, a.]; but as a coin of him has been omitted in that place, it is inserted below.

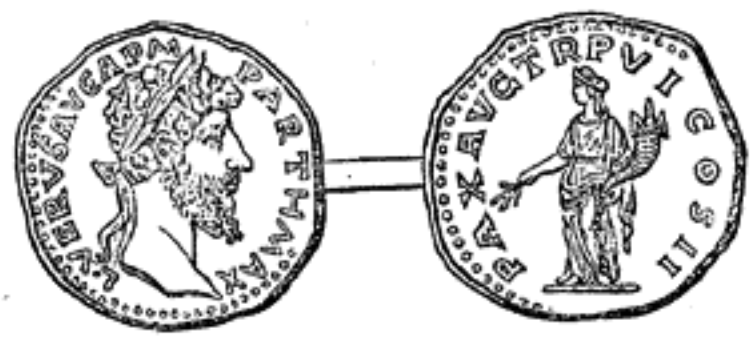

COIN OF L. AURELIUS VERUS.

VESCULA'RIUS FLACCUS. [FLACCUS.]

VESPA, TERE'NTIUS, whose witticism at the expence of Titius is quoted by Cicero (*de Orat.* ii. 62).

VESPASIA'NUS, T. FLA'VIUS SABI'NUS, Roman emperor, A. D. 70—79, was born in the Sabine country on the 17th of November, A. D. 9. His father was a man of mean condition, of Reate, in the country of the Sabini. His mother, Vespasia Polla, was the daughter of a Praefectus Castrorum, and the sister of a Roman senator. She was left a widow with two sons, Flavius Sabinus and Vespasian. On laying aside the toga virilis, Vespasian, with reluctance and at the urgent solicitation of his mother, took the latus clavus. He served as tribunus militum in Thrace, and was quaestor in Crete and Cyrene. He was afterwards Aedile and Praetor. About this time he took to wife Flavia Domitilla, the daughter of a Roman eques, by whom he had two sons, both of whom succeeded him. In the reign of Claudius, and by the influence of Narcissus, he was sent into Germany as legatus legionis; and in A. D. 43 he held the same command in Britain, and reduced the Isle of Wight. (Sueton. *Vespas.* 4.) He was consul during the last two months of A. D. 51, and Proconsul of Africa under Nero, in which capacity Tacitus says (*Hist.* ii. 97) that he was much disliked. He was at this time very poor, and was accused of getting money by dishonourable means. Love of money indeed is said to have always been one of his faults. But he had a great military reputation, and he was liked by the soldiers. He was frugal in his habits, temperate, and an enemy to all ostentation; of a kind disposition, without the passions of hatred or revenge. He had many great qualities, with some mean ones,—a combination not at all rare. His body was strong and his health good; and it is recorded that he used to fast one day in every month. (Sueton. *Vespas.* 8.)

Nero, who did not like Vespasian because he was no admirer of Nero's vocal powers, forbade him to appear in his presence; but when he wanted a general for the Jewish war, he thought nobody was fitter than Vespasian, and he sent him to the East at the close of A. D. 66, at the head of a powerful army. [VITELLIUS.] His conduct of the Jewish war had raised his reputation, when the war broke out between Otho and Vitellius after the death of Galba. He was proclaimed emperor at Alexandria on the first of July A. D. 69, in Judaea, where he then was, on the third of the same month, and soon after all through the East. He arranged that Mucianus, governor of Syria, should march against Vitellius, and that his son Titus should continue the war against the Jews. Titus, however, did little until the following year; and Antonius Primus defeated or gained over the troops of Vitellius, who was put to death about the 20th of December. Vespasian was in Egypt when he heard the news of the victory which his troops had gained at Cremona on the 25th of October; and he entered Alexandria, where he saw Apollonius of Tyana. Dion Cassius says that he made himself odious to the Alexandrines by increasing the taxes and imposing new ones, and the Alexandrines, according to their fashion, retaliated by satire and sarcasm. His object in going to Egypt was to cut off the supplies of grain from Alexandria to Rome, and so to compel Vitellius to yield; but this was unnecessary, for Domitian, the second son of Vespasian, then at Rome, was proclaimed Caesar upon the death of Vitellius. (Tacit. *Hist.* iii. 86.) The Senate conferred on Vespasian the imperial title, with a specific enumeration of powers, and released him from all the laws from which Augustus, Tiberius, and Claudius had been released; and the Senatus-consultum was confirmed by a Lex. A fragment of this Lex still remains. Titus was made consul for the following year with his father.

Mucianus, who arrived at Rome the day after the death of Vitellius, acted with full authority, for Vespasian had given him all powers. Domitian, also as Caesar, took a share in public business, and availed himself of his new rank to commit many acts of violence. Mucianus presented Domitian to the soldiers, who gave them a largess or congiarium. Mucianus put several persons to death, and among them Galerianus, the son of C. Piso, who had aspired to the empire in the time of Nero. In A. D. 70 Titus was consul with his father, though neither of them was in Rome on the 1st of January; and Domitian was praetor. Antonius Primus had anticipated Mucianus in the defeat of Vitellius; and as Mucianus did not like Primus, who was also a turbulent man, he compelled his legions, which were much attached to their commander, to quit Rome. Mucianus also deprived Arrius Varus of the charge of Praefectus Praetorio, which he gave to Clemens Aretinus. The first care of the senate after the death of Vitellius was to rebuild the Capitol, which had been recently burnt; and Helvidius Priscus laid the first stone on the 21st of June with great solemnity. (Tacit. *Hist.* iv. 53.) Vespasian restored three thousand plates of bronze, which had been consumed in the conflagration, the invaluable records of the Roman state. (Sueton. *Vespas.* c. 8.) For this purpose all copies of the lost originals were carefully looked for. In this year the Sarmatians invaded Maesia and killed the governor, Fonteius Agrippa. Rubrius Gallus, who was sent by Vespasian, compelled the Sarmatians to retire across the river.

The Romans had now to carry on a war against the Batavi, who were situated near the mouth of the Rhine. These Batavi furnished soldiers for the Roman armies in Germany and Britain, and were so far in the relation of subjects to Rome. Claudius Civilis, a one-eyed man like Hannibal and Sertorius, and one of the most illustrious of the Batavi, had begun to excite his countrymen to resistance by preventing the march of the new recruits whom Vitellius had ordered to be enlisted. Having induced the Caninefates to join them, the Batavi attacked and defeated the Romans under Aquilius. Hordeonius Flaccus, who commanded the troops in Germany, sent Mummius Lupercus against Civilis with two legions, part of which joined Civilis, and the rest were driven back to Castra Vetera, perhaps Xanten in Clèves. Eight cohorts of Batavi and Caninefates, which Vitellius had ordered to march into Italy, turned back from Mainz and defeated Herennius Gallus near Bonn. (Tacit. *Hist.* iv. 19.) Civilis made his troops take the oath to Vespasian, and shortly after he was informed of the defeat of the Vitellians at Cremona, and that he ought now to lay down his arms, if he had taken them up for the cause of Vespasian; but Civilis had no intention to do so, and he declared that his object was to free his country and the Gauls from the Roman yoke. (Tacit. *Hist.* iv. 32.) The history of this war is told under CIVILIS, CLAUDIUS.

Domitian left Rome on the news of the revolt of the Gauls with the intention of conducting the war against Civilis, and Mucianus, knowing his character, thought it prudent to accompany him. On their route the news arrived that Cerealis had ended the war with Civilis, and Mucianus persuaded Domitian to go no farther than Lyon. Domitian returned to Italy before the end of the year to meet his father.

When Vespasian heard at Alexandria of the defeat of the party of Vitellius, his first care was to send vessels to Rome with supplies of corn, which were much wanted. He also forwarded an edict to Rome, by which he repealed the laws of Nero and his three successors as to the crime of laesa majestas, and also banished astrologers, and yet he consulted astrologers himself, for all his good sense had not placed him above this superstition. (Tacit. *Hist.* ii. 28.) At Alexandria Vespasian is said to have cured a man who had a disease of the eyes, and a man with a paralysed hand, though probably neither of them was beyond the ordinary means of the healing art. (Tacit. *Hist.* iv. 81.) Vespasian, in his voyage from Egypt, visited Rhodes and several cities of Asia Minor. He landed in the south of Italy, and was joyfully received by the Italians on his journey to Rome and on his arrival there.

Vespasian worked with great industry to restore order at Rome and in the empire. He disbanded some of the mutinous soldiers of Vitellius, and maintained discipline among his own. He cooperated in a friendly manner with the senate in the public administration. Many sites in Rome still remained unbuilt since the great conflagration in Nero's time, and Vespasian allowed any person to build on these sites, if the owners did not do so, after a certain lapse of time. (Sueton. *Vespas.* c. 8.) In this year Vespasian as censor purged the Senate and the Equites of many unworthy members, and made up the deficient members by new nominations. He also raised several persons to the rank of Patrician, and among them Cn. Julius Agricola, afterwards the conqueror of Britain. The simplicity and frugality of his mode of life formed a striking contrast with the profusion and luxury of some of his predecessors, and his example is said to have done more to reform the morals of Rome than all the laws which had ever been enacted. He lived more like a private person than a man who possessed supreme power: he was affable and easy of access to all persons. The personal anecdotes of such a man are some of the most instructive records of his reign. He was never ashamed of the meanness of his origin, and ridiculed all attempts to make out for him a distinguished genealogy. (Sueton. *Vespas.* 12.) He often visited the villa in which he was born, and would not allow any change to be made in the place. When Vologeses, the Parthian king, addressed to him a letter commencing in these terms, "Arsaces, king of kings, to Flavius Vespasianus," the answer began, "Flavius Vespasianus to Arsaces, king of kings." If it be true, as it is recorded, that he was not annoyed at satire or ridicule, he exhibited an elevation of character almost unparalleled in one who filled so exalted a station. Vespasianus was mainly indebted to Mucianus, governor of Syria, for his imperial title, and he was not ungrateful for the services that Mucianus had rendered him, though Mucianus was of an arrogant and ambitious disposition, and gave Vespasian some trouble by his behaviour. He knew the bad character of his son Domitian, and as long as he lived he kept him under proper restraint.

The stories that are told of his avarice and of his modes of raising money, if true, detract from the dignity of his character; and it seems that he had a taste for little savings, and for coarse humour. Yet it is admitted that he was liberal in all his expenditure for purposes of public utility. Love of

getting money and niggardliness in personal matters are by no means inconsistent with bountiful outlay for great and noble objects.

In A. D. 71 Vespasianus was consul for the third time with M. Cocceius Nerva, the same probably who was afterwards emperor, for his colleague. The senate had decreed a triumph to Vespasian and Titus separately, for the conquest of the Jews; but Vespasian thought that one triumph was enough for both, and for the first time, it is said, in the history of Rome, a father and a son triumphed together. Vespasian was very weary of the pompous ceremony before it was over. The temple of Janus was closed as the signal of war being ended, and the emperor commenced the erection of a temple of Peace. Titus at this time began to assist his father in the administration, and undertook the important functions of Praefectus Praetorio. In A. D. 72 Caesennius Paetus, whom Vespasian had made governor of Syria in place of Mucianus, informed the emperor that Antiochus, king of Commagene, and his son Epiphanes, were in treaty with the Parthian king and preparing to revolt. Whether the charge was true or false, Vespasian gave Paetus full powers to act, and the governor entered Commagene and took possession of the country. Antiochus was ultimately settled at Rome, where his two sons joined him, and Commagene was made a Roman province. [ANTIOCHUS IV., king of Commagene.]

Petilius Cerealis, who had terminated the war with the Batavi at the close of A. D. 70, was afterwards sent into Britain, and reduced to subjugation a large part of the Brigantes. Julius Frontinus, after him, subdued the Silures, or people of South Wales. Frontinus was succeeded by Julius Agricola in the command in Britain.

A great disturbance at Alexandria (A. D. 73) is recorded by Eusebius, but little about it appears in other writers. It was at this time that Achaea, Lycia, Rhodes, Byzantium, Cilicia, and other places, which were up to this time either considered as free states or governed by kings, were all subjected to a Roman governor, on the ground that their liberty was only used for the purposes of disturbance. (Pausan. vii. 17. § 4.)

The execution of Helvidius Priscus [PRISCUS] took place under the reign of Vespasian, and by his order; but the extravagant behaviour of Priscus and the mild temper of Vespasian justify us in concluding that the emperor's conduct in this affair may have had a reasonable justification. Priscus was a Stoic, who carried his doctrines to an absurd excess; and he and others of the same sect seem to have aimed at exciting insurrection. Vespasian banished the philosophers, as they were called, from Rome, with the exception of Musonius Rufus. Demetrius, one of these rabid sages, tried the emperor's patience by insulting him in the streets of Rome. (Sueton. *Vespas.* 13.) In A. D. 74 Vespasian and Titus made a census or enumeration of the Roman citizens, the last that was made. The conversation which is the subject of the Dialogus de Oratoribus [TACITUS] is represented as having taken place in the sixth year of Vespasian, A. D. 75.

In the year A. D. 77, the eighth consulship of Vespasianus and the sixth of Titus Caesar, Plinius addressed to Titus his great compilation, intitled Naturalis Historia. In the same year Eusebius records a pestilence at Rome.

In A. D. 78 Agricola was sent to Britain, and he reduced to submission North Wales and the island of Anglesey, which had before been subjected by the Romans, but had revolted under the administration of Suetonius Paullinus. The following year (A. D. 79) Vespasian was guilty of an act of cruelty which marks his character with a stain. Julius Sabinus, who had assumed the title of Caesar in Gaul at the beginning of A. D. 70, was at last discovered, after nine years' concealment, and brought to Rome with his wife Epponina. The faithful devotion of Epponina during these years of concealment and alarm, has immortalised her name. When she was carried before Vespasian, she threw herself at his feet with the two children whom she had borne to her husband, whom she used to visit in his hiding-place. Vespasian, though moved to tears, condemned both Sabinus and his wife to die. The two children were preserved. (Tacit. *Hist.* iv. 55, 67.) The story is told at length by Plutarch. [SABINUS, JULIUS.]

Alienus Caecina and Marcellus, both of whom had received favours from Vespasian, conspired against him. The evidence was said to be complete. Titus invited Caecina, against whom he had some cause of complaint, to sup with him, and as he was leaving the palace, he ordered him to be put to death. This irregular proceeding, whatever may have been the guilt of Caecina, is a reproach to the memory of Titus and his father. Marcellus was tried by the Senate and condemned. He cut his throat.

In the summer of this year Vespasian, whose health was failing, went to spend some time at his paternal house in the mountains of the Sabini. By drinking to excess of cold water he damaged his stomach, which was already disordered. But he still attended to business, just as if he had been in perfect health; and on feeling the approach of death he said that an emperor should die standing; and in fact he did die in this attitude on the 24th of June A. D. 79, being 69 years of age, seven months and seven days. He reigned ten years all but six days, for his reign is dated from his proclamation as emperor at Alexandria on the first of July A. D. 69.

The wife of Vespasian died before her husband's elevation to the imperial dignity, and also her daughter Domitilla. After his wife's death he cohabited with a freed woman named Caenis, whom, after he became emperor, he had, says Suetonius, almost as a lawful wife. A marriage with Caenis would not have been a Roman marriage, and she was a concubine, in the Roman sense. Caenis is accused of selling places under the emperor. (Suetonius, *Vespasianus;* Tacitus, *Hist.*; Dion Cassius, lxvi.; Tillemont, *Histoire des Empereurs*, vol. ii.) [G. L.]

COIN OF VESPASIANUS.

VESPA'SIUS PO'LLIO. [POLLIO.]

VESPILLO, the name of a family of the Lucretia gens. 1. LUCRETIUS VESPILLO, aedile B. C. 133, is said to have thrown the corpse of Tib.

Gracchus into the Tiber and thus to have obtained the surname of *Vespillo*. (Aurel. Vict. *de Vir. Ill.* 64 ; respecting the *Vespillones*, see *Dict. of Antiq.* p. 559, a, 2d ed.)

2. Q. LUCRETIUS VESPILLO, an orator and a jurist, was proscribed by Sulla and put to death. (Cic. *Brut.* 48 ; Appian, *B. C.* iv. 44.)

3. Q. LUCRETIUS VESPILLO, the son of No. 2, served in the Pompeian fleet in B. C. 48. He was proscribed by the triumvirs in B. C. 43, but more fortunate than his father, was concealed by his wife Thuria in his own house at Rome, till his friends obtained his pardon. In B. C. 20, he was one of the deputation which the senate sent to Augustus at Athens to request the latter to assume the consulship for the following year, but he declined the honour, and appointed Vespillo, who was accordingly consul with C. Sentius Saturninus in B. C. 19. (Caes. *B. C.* iii. 7 ; Appian, *B. C.* iv. 44; Val. Max. vi. 7. § 2 ; Dion Cass. liv. 10.)

VESTA, one of the great Roman divinities, identical with the Greek Hestia both in name and import. She was the goddess of the hearth, and therefore inseparably connected with the Penates, for Aeneas was believed to have brought the eternal fire of Vesta from Troy, along with the images of the Penates ; and the praetors, consuls, and dictators, before entering upon their official functions, sacrificed not only to the Penates, but also to Vesta at Lavinium. (Virg. *Aen.* ii. 296, &c., x. 259, v. 744 ; Macrob. *Sat.* iii. 4.) In the ancient Roman house, the hearth was the central part, and around it all the inmates daily assembled for their common meal (coena, *κοινή*), and every meal thus taken was a fresh bond of union and affection among the members of a family, and at the same time an act of worship of Vesta combined with a sacrifice to her and the Penates. (Ov. *Fast.* vi. 305 ; Virg. *Georg.* iv. 384 ; Serv. *ad Aen.* i. 734.) Every dwelling house therefore was, in some sense, a temple of Vesta (August. *De Civ. Dei*, iv. 11), but a public sanctuary united all the citizens of the state into one large family. This sanctuary stood in the Forum, between the Capitoline and Palatine hills, and not far from the temple of the Penates. (Dionys. ii. 65.) That temple was round with a vaulted roof, like the impluvium of private houses, so that there is no reason to regard that form as an imitation of the vault of heaven (Ov. *Fast.* vi. 269, &c., 282 ; Plut. *Num.* 11.) The goddess was not represented in her temple by a statue, but the eternal fire burning on the hearth or altar was her living symbol, and was kept up and attended to by the Vestals, her virgin priestesses. As each house, and the city itself, so also the country had its own Vesta, and the latter was worshipped at Lavinium, the metropolis of the Latins, where she was worshipped and received the regular sacrifices at the hands of the highest magistrates. The goddess herself was regarded as chaste and pure like her symbol, the fire, and the Vestals, who kept up the sacred fire, were likewise pure maidens. Respecting their duties and obligations, see *Dict. of Ant. s. v. Vestales.* As regards her worship, it is stated, that every year, on the 1st of March her sacred fire, and the laurel tree which shaded her hearth, were renewed (Macrob. *Sat.* i. 12 ; Ov. *Fast.* iii. 143), and that on the 15th of June her temple was cleaned and purified. The dirt was carried into an angiportus behind the temple, which was locked by a gate that no one might enter it. (Ov. *Fast.* vi. 227, &c. ; Fest. p. 344, ed. Müller.) The day on which this took place was a *dies nefastus*, the first half of which was thought to be so inauspicious, that the priestess of Juno was not allowed to comb her hair, to cut her nails, or to approach her husband, while the second half was very favourable to contracting a marriage or entering upon other important undertakings. A few days before that solemnity, on the 9th of June, the Vestalia was celebrated in honour of the goddess, on which occasion none but women walked to the temple, and that with bare feet. On one of these occasions an altar had been dedicated to Jupiter Pistor. (Ov. *Fast.* vi. 3. 50 ; comp. Hartung, *Die Relig. der Röm.* vol. ii. p. 111, &c.) [L. S.]

VE'STIA O'PPIA. [OPPIA, No. 2.]

VESTI'LIUS, SEX., a man of praetorian rank, put to death, A. D. 32. (Tac. *Ann.* vi. 9.)

VESTI'NUS A'TTICUS. [ATTICUS.]

VESTI'NUS, JU'LIUS, a sophist, made an abridgment of the lexicon of Pamphilus [PAMPHILUS, No. 4], and a selection of words from Demosthenes, Thucydides, Isaeus, Isocrates and others. (Suidas, *s. v.* *Οὐηστῖνος.*) The name of Julius Vestinus ought to be substituted for that of Julius Justinus, which is prefixed as the name of one of the lexicographers to the work of Suidas.

C. VESTO'RIUS, of Puteoli, a money-lender, with whom Cicero had large dealings, and who was also a friend of Atticus. (Cic. *ad Att.* iv. 6, 14, 16, vi. 2, v. 2, *ad Att.* xiv. 9, 12, 14, et alibi.)

VESTRI'TIUS SPURINNA. [SPURINNA.]

P. VE'STRIUS, a Roman eques and a Pompeian, was taken prisoner in Africa in B. C. 46, and pardoned by Caesar. (Hirt. *B. Afr.* 64.)

VETI'LIUS. 1. C. or M. VETILIUS, praetor B. C. 147, was defeated in Spain by Viriathus, taken prisoner and put to death. For an account of his defeat, and the authorities, see VIRIATHUS.

2. VETILIUS, a leno, was refused by Q. Metellus, the praetor, the *bonorum possessio* in accordance with the will of Juventius, on account of his infamous mode of life. (Val. Max. vii. 7. § 7.)

3. P. VETILIUS, a relation of Sex. Aebutius, and a witness in the case of Caecina. (Cic. *pro Caecin.* 9.)

VETRA'NIO, an officer far advanced in years, who had long served with high reputation, and who was much and generally beloved on account of his simple manners and amiable temper, commanded the legions in Illyria and Pannonia, at the period (A. D. 350), when Constans was treacherously destroyed, and his throne seized by Magnentius. The first impulse of the veteran induced him to write a letter to Constantius promising firm allegiance, and urging him to advance with all speed that he might in person chastise the usurper. Soon afterwards, however, he was prevailed upon by the solicitations of his troops, and by the pressing representations of the notorious Constantina [CONSTANTIŃA], eldest sister of Constantine the Great, himself to assume the purple at Sirmium, about the beginning of March, A. D. 350. Being now courted by both of the contending parties, he concluded a treaty with Constantius whom he soon abandoned ; he next entered into close alliance with Magnentius, and finally, as detailed in a former article [CONSTANTIUS], was constrained by dextrous management at the famous conference held on the 25th December near Sardica to abdicate the power which he had exercised for

less than ten months, and to resign all his pretensions in favour of Constantius, by whom he was treated with great kindness, and permitted to retire to Prusa, in Bithynia, where he passed the remaining six years of his life in contented tranquillity, practising the virtues of the Christian faith which he professed. It is tolerably clear, as far as we can pretend to draw any conclusion from the confused and contradictory accounts transmitted to us regarding the above transactions, that the extraordinary conduct of Vetranio must be ascribed to natural indecision or to the vacillating imbecility of old age, rather than to a system of complicated treachery altogether foreign to his character, which is painted in very favourable colours by almost all the historians of this epoch, except Aurelius Victor who describes him as little better than a mischievous idiot. [CONSTANS; MAGNENTIUS; CONSTANTIUS.] (Julian. *Orat.* i. ii.; Themist. *Orat.* iii. iv.; Amm. Marc. xv. 1. § 2, xxi. 8. § 1; Aurel. Vict. *de Caes.* 41, 42, *Epit.* 41; Eutrop. x. 6; Zosim. ii. 43, 44; Zonar. xiii. 7; Chron. Alexandr.; Chron. Idat.; Socrat. *H. E.* ii. 28; Sozomen. *H. E.* iv. 3; Philostorg. *H. E.* iii. 22.) [W. R.]

COIN OF VETRANIO.

VE'TTIA or VE'CTIA GENS, plebeian, is not mentioned till the latter end of the republic, but obtained considerable eminence under the empire, where its name frequently appears in the consular Fasti. In many editions and some MSS. of the ancient writers, the name occurs in the form of *Vectius;* but *Vettius* is the true orthography, as we see from coins. We find coins of the Vettii of the republican period, bearing the cognomen *Judex Sabinus*, a specimen of which is given under JUDEX.

VETTIE'NUS, or VECTIE'NUS, a friend of Cicero and Atticus, was a money-lender. (Cic. *ad Att.* x. 5, 11, 13, 15, xii. 3, xv. 13.)

VE'TTIUS, or VE'CTIUS. 1. P. VETTIUS, quaestor of C. Verres in Sicily, is spoken of by Cicero as an honourable man. (Cic. *Verr.* v. 44.)

2. T. VETTIUS, praetor B. C. 59, presided at the trial of L. Flaccus, whom Cicero defended. (Cic. *pro Flacc.* 34.)

3. VETTIUS, one of the lovers of Clodia, gave her some copper coins instead of silver, and was in consequence shamefully treated by two other lovers of Clodia. (Cic. *pro Cael.* 30; Plut. *Cic.* 29.)

4. VETTIUS, of whom Cicero purchased a house. (Cic. *ad Att.* iv. 5. § 2.)

5. SEX. VETTIUS, a friend of Atticus, and a coheres of Cicero. (Cic. *ad Att.* xiii. 12.)

6. L. VETTIUS, a Roman eques, was in the pay of Cicero in B. C. 63, to whom he gave some valuable information respecting the Catilinarian conspiracy. Hence he is called by Cicero *noster index.* Among others he accused Caesar of being privy to the conspiracy. (Comp. Suet. *Caes.* 17, where we ought to read *a L. Vettio indice* instead of *a L. Vettio judice.*) He was an unprincipled fellow, who was ready to sell his services to any one who would pay him well. He again appears in B. C. 59 as an informer. In that year he accused Curio, Cicero, L. Lucullus, and many other distinguished men, of having formed a conspiracy to assassinate Pompey. Dion Cassius, who always thinks the worst about every man, asserts (xxxviii. 9) as a positive fact that Vettius had been purchased by Cicero and L. Lucullus to murder Caesar and Pompey; but this statement is in opposition to all other authorities, and deserves no credence. It seems almost certain that the conspiracy was a sheer invention for the purpose of injuring Cicero, Curio, and others; but there is more difficulty in determining who were the inventors of it. Cicero regarded it as the work of Caesar, who remained in the background while its success was uncertain, and who used the tribune Vatinius as his instrument. At a later period, when Cicero had returned from exile, and feared to provoke the triumvir, he threw the whole blame upon Vatinius. However this may be, the history of the affair is briefly as follows. Vettius was said to have insinuated himself into the friendship of Curio, and then to have informed him that he intended, along with his slaves, to kill Pompey, hoping to elicit from Curio an approval, if not a promise, of co-operation in the plot. Curio, however, did not fall into the snare, but disclosed what he had heard to his father. The latter informed Pompey. Vettius, therefore, was apprehended and brought before the senate, where he stated that Curio was at the head of a conspiracy which had been formed against Pompey's life, in which some of the most distinguished young men of the state had a share; among others, L. Aemilius Paulus, M. Brutus, and L. Lentulus. The senate ordered him to be cast into prison. On the following day Vatinius brought him before the assembly of the people, that he might confirm what he had already said before the senate; but he now contradicted himself, and his evidence became much more suspicious than it had been on the previous day. Some names which he mentioned in the senate, he now passed over entirely, but he added many others of still greater celebrity, such as Lucullus and L. Domitius Ahenobarbus. He did not mention Cicero by name, but he said that an eloquent consular, who lived near the consul Caesar, had said to him that the state needed a Servilius Ahala, or a Brutus. He was sent back to prison, and on the following morning was found strangled in his cell. It was given out that he had committed suicide; but the marks of violence were visible on his body, and Cicero at a later time charged Vatinius with the murder. Suetonius says (*Caes.* 20) that Vettius was poisoned, but this is in opposition to the direct statement of Cicero, who must have known the manner of his death, and could have had no reason for giving a false account on this point at least. (Dion. Cass. xxxvii. 41; Suet. *Caes.* 17; Cic. *ad Att.* ii. 24, *pro Sest.* 63, *in Vatin.* 10, 11, with the Schol. Bob. pp. 308, 320, ed. Orelli; Dion Cass. xxxviii. 9; Suet. *Caes.* 20; Appian, *B. C.* ii. 12; Plut. *Lucull.* 42; Drumann, *Geschichte Roms*, vol. ii. p. 233, foll.) The coin of the Vettia gens, with the surname of *Judex* upon it, has nothing to do with this Vettius. [JUDEX.]

VE'TTIUS AGO'RIUS PRAETEXTA'TUS. [PRAETEXTATUS.]

C. VE'TTIUS AQUILI'NUS, consul under M. Aurelius A.D. 162, with Q. Junius Rusticus. (Fasti ; Cod. 5. tit. 25. s. 3.)

VE'TTIUS AQUILI'NUS JUVENCUS. [JUVENCUS.]

C. VE'TTIUS A'TTICUS, consul under Gordianus III. A.D. 342 with C. Asinius Praetextatus. (Fasti ; Capitol. *Gord.* 26.)

L. VE'TTIUS L. L. AUCTUS, a Roman scene-painter, mentioned on an extant inscription. (Fabretti, *Inscr.* p. 335, No. 501 ; R. Rochette, *Lettre à M. Schorn*, p. 425, 2d. ed.) [P. S.]

VE'TTIUS BOLA'NUS. [BOLANUS.]

VE'TTIUS CATO or SCATO. [SCATO.]

P. VE'TTIUS CHILO, a Roman eques engaged in farming the taxes in Sicily, was a witness against Verres. (Cic. *Verr.* iii. 71.)

VE'TTIUS CHRYSIPPUS. [CHRYSIPPUS.]

VE'TTIUS ME'SSIUS. [MESSIUS.]

VE'TTIUS PRISCUS. [PRISCUS.]

VE'TTIUS PRO'CULUS. [PROCULUS.]

VE'TTIUS SABI'NUS. [SABINUS.]

VETTIUS SALASSUS. [SALASSUS.]

VE'TTIUS SCATO. [SCATO.]

VE'TTIUS VALENS. [VALENS.]

Q. VE'TTIUS VETTIA'NUS, a Marsian, was a contemporary of Cicero, by whom he is mentioned among the orators of the Socii and Latini. (Cic. *Brut.* 46.)

VETULI'NUS, was proscribed by the triumvirs in B.C. 43, and collected a considerable force in the south of Italy, with which he for a long time resisted the troops sent against him, but was at length killed when he was on the point of embarking to cross over to Messana. (Appian, *B. C.* iv. 25.)

VETU'LIO, SE'NTIUS SATURNI'NUS. [SATURNINUS, SENTIUS, No. 2.]

VETU'RIA, the mother of Coriolanus. [CORIOLANUS.]

VETU'RIA GENS, anciently called VETU'SIA, patrician and plebeian. The patrician branch of the gens was of great antiquity: according to tradition one of their number, Mamurius Veturius, lived in the time of Numa, and made the sacred ancilia. [See below.] From the fact of Mamurius Veturius being connected with the history of Numa, and also from his having two gentile names, we may conclude that the Veturii were of Sabine origin, and belonged to the second tribe at Rome, the Tities or Titienses. The Veturii are also mentioned in the early times of the republic, and one of them, P. Veturius Geminus Cicurinus, was consul in the eleventh year of the republic, B. C. 499. The Veturii rarely occur in the later times of the republic, and after the year B. C. 206, when L. Veturius Philo was consul, their name disappears ftom the Fasti. They were divided into families, bearing respectively the names of CALVINUS, CRASSUS CICURINUS, GEMINUS CICURINUS (both of which are given under CICURINUS), and PHILO. The coins of the Veturia gens have no cognomen upon them. The following specimen represents on the obverse a head wearing a helmet with TI. VE., and on the reverse a man kneeling down holding in his arms a pig, which two other men are touching with their staves. The subject represented on the obverse has been variously interpreted ; but there can be no doubt that it refers to the conclusion of a treaty, but what the particular treaty may have been it is useless to conjecture. (Eckhel, vol. v. p. 337.)

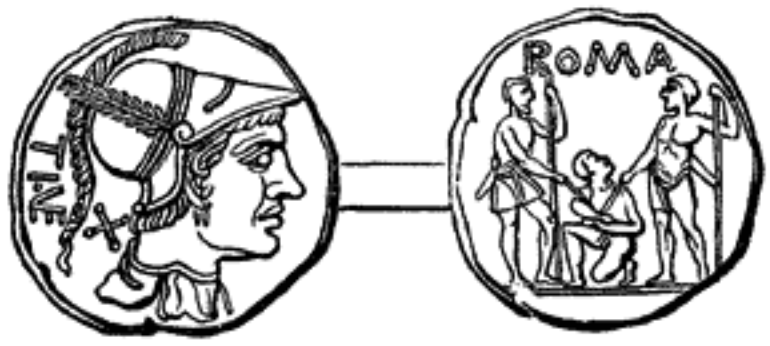

COIN OF THE VETURIA GENS.

VETU'RIUS MAMU'RIUS is said to have been the armourer who made the eleven ancilia exactly like the one that was sent from heaven in the reign of Numa. His praises formed one of the chief subjects of the songs of the Salii. (Plut. *Num.* 13 ; Ov. *Fast.* iii. 384 ; Dionys. ii. 71 ; Festus, *s. v. Mam. Vet.* ; comp. *Dict. of Antiq. s. v. Salii.*) Even the ancients themselves doubted in the reality of his existence : Varro interpreted his name as equivalent to *vetus memoria* (Varr. *L. L.* vi. 46, ed. Müller.) Some modern writers regard Mamurius Veturius as an Etruscan artist, because he is said to have made a brazen image of the god Vertumnus. (Propert. iv. 2. 61 ; comp. Müller, *Etrusker*, vol. ii. p. 252.)

VETUS, the name of a family of the Antistia gens. 1. ANTISTIUS VETUS, propraetor in Further Spain about B. C. 68, under whom Caesar served as quaestor. (Vell. Pat. ii. 43 ; Plut. *Caes.* 5 ; Suet. *Caes.* 7.)

2. C. ANTISTIUS VETUS, son of the preceding, was taken as quaestor by Caesar out of gratitude to his father, when he was propraetor in Further Spain in B. C. 61. In B. C. 57 Vetus was tribune of the plebs and supported Cicero in opposition to Clodius. In the civil war he espoused Caesar's party, and we find him in Syria in B. C. 45, fighting against Q. Caecilius Bassus, who had formerly been on the Pompeian side, and who now attempted to seduce the troops in the East from their allegiance to Caesar. He besieged Bassus in Apameia, but was obliged to retire on the approach of the Parthians. In B. C. 34 Vetus carried on war against the Salassi, and in B. C. 30 was consul suffectus. He accompanied Augustus to Spain in B. C. 25, and on the illness of the emperor continued the war against the Cantabri and Astures, whom he reduced to submission. (Plut. *Caes.* 5 ; Cic. *ad Q. Fr.* ii. 1. § 3, *ad Att.* xiv. 9. § 3 ; Dion Cass. xlvii. 27 ; Appian, *Illyr.* 17 ; Dion Cass. liii. 25 ; Vell. Pat. ii. 90 ; Florus, iv. 12. § 21.) The annexed coin seems to have been struck by this C. Antistius Vetus, as triumvir of the mint. It contains on the obverse a female head with ANTISTIVS VETVS IIIVIR, and on the reverse various utensils of the pontifices with IMP. CAESAR AV(G.) COS. XI.

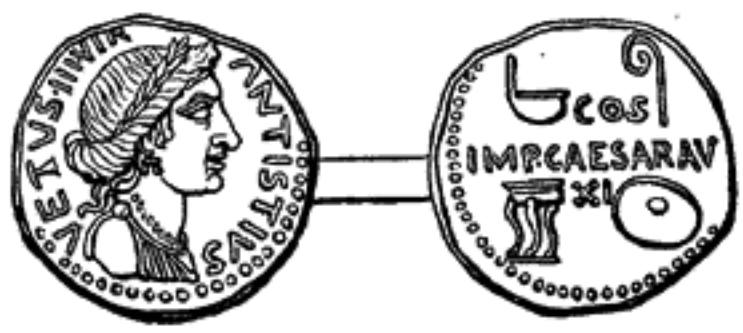

COIN OF C. ANTISTIUS VETUS.

3. C. ANTISTIUS VETUS, son of No. 2, was

consul in B.C. 6 with D. Laelius Balbus ; and as he lived to see both his sons consuls, he must have been alive at least as late as A. D. 28. (Dion Cass. lv. 9 ; Vell. Pat. ii. 43.) He was a friend of Velleius Paterculus, from whom we learn (*l. c.*) that Vetus was a pontifex.

4. C. ANTISTIUS VETUS, son of No. 3, was consul A. D. 23 with C. Asinius Pollio. (Vell. Pat. ii. 43 ; Dion Cass. Index, lib. lvii.; Tac. *Ann.* iv. 17 ; Frontin. *Aquaed.* 102.)

5. L. ANTISTIUS VETUS, son of No. 3, was consul suffectus A. D. 28. (Vell. Pat. ii. 43 ; Fasti.)

6. C. ANTISTIUS VETUS, probably son of No. 4, was consul under Claudius A. D. 50 with M. Suilius Nerulinus. (Tac. *Ann.* xii. 25.)

7. L. ANTISTIUS VETUS, probably also a son of No. 5, was consul with the emperor Nero in the first year of his reign, A. D. 55. Three years afterwards, A. D. 58, Vetus commanded a Roman army in Germany, and as he had no war to carry on, he formed the project, in order that his soldiers might not remain idle, of connecting the Mosella (Moselle) and the Arar (Saone) by a canal, by which means a water communication would be established between the Mediterranean and the Northern Ocean, as troops could be conveyed down the Rhone and the Saone into the Moselle through the canal, and down the Moselle into the Rhine, and so into the Ocean. The daughter of Vetus was married to Rubellius Plautus ; and when Nero resolved upon the death of the latter in A. D. 62, his father-in-law pressed him to take up arms against the emperor. [PLAUTUS, p. 411, b.] Plautus was put to death, but Vetus escaped for a time. Three years later, A. D. 65, the tyrant resolved upon his death, and Vetus accordingly anticipated his sentence by opening his veins in the bath. His mother-in-law Sextia and his daughter Pollutia likewise opened their veins and perished along with him. (Tac. *Ann.* xiii. 11, 53, xiv. 57, 58, xvi. 10, 11.)

8 C. ANTISTIUS VETUS, consul with C. Manlius Valens in the last year of the reign of Domitian, A. D. 96. (Dion Cass. lxvii. 14.)

9. ANTISTIUS VETUS, consul under Trajan, A. D. 116, with Aelianus. (Fasti.)

10. ANTISTIUS VETUS, consul under Antoninus Pius, A. D. 150, with Gallicanus. (Fasti ; Cod. 2. tit. 13. s. 1.)

VIBENNA CAELES or CAE'LIUS. [CAELES VIBENNA.]

VI'BIA GENS, plebeian. No Romans of this name are mentioned till the latter end of the republic ; but we meet with several persons of the name among the Italian nations in the second Punic war. [See below, VIBIUS, Nos. 1, 2 ; VIBIUS VIRRIUS.] The first of the gens, who obtained the consulship, was C. Vibius Pansa in B. C. 43 ; and several Vibii appear in the Consular Fasti under the empire. Two of the Roman emperors, TREBONIANUS GALLUS and VOLUSIANUS, bore the name of Vibius. The coins of the Vibia gens have on them the surnames of *Pansa* and *Varus*. [PANSA ; VARUS.]

VIBI'DIA, the eldest of the Vestal virgins, besought the emperor Claudius to spare Messalina. (Tac. *Ann.* xi. 32, 34.)

VIBI'DIUS VARRO. [VARRO.]

C. VIBIE'NUS, a senator, lost his life in the riots which took place at the burial of Clodius in B. C. 52. (Cic. *pro Mil.* 14 ; Ascon. *in Mil.* p. 33, Orelli.)

VIBI'LIUS or VIBI'LLIUS, king of the Hermunduri, expelled Catualda from his dominions at the beginning of the reign of Tiberius, and subsequently united with Vangio and Sido in expelling Vannius, king of the Suevi, from his country, in the reign of Claudius. (Tac. *Ann.* ii. 63, xii. 29.) [CATUALDA ; VANNIUS.]

VI'BIUS. 1. VIBIUS ACCUAEUS, apparently so called from the town of Accua, was a commander of a Pelignian cohort in the Roman army in B. C. 212, and distinguished himself by his bravery. (Liv. xxv. 14 ; Val. Max. iii. 2. § 20.)

2. VIBIUS, one of the Bruttii, the brother of Paccius, B. C. 209. (Liv. xxvii. 15.) [PACCIUS, No. 2.]

3. VIBIUS, bore such a striking resemblance to Pompeius Magnus, that he was frequently mistaken for the latter. (Val. Max. ix. 14. § 1 ; Plin. *H. N.* vii. 10. s. 12.)

4. L. VIBIUS, a Roman eques, was magister or manager of the company, which farmed the customs at Syracuse. (Cic. *Verr.* ii. 74.)

5. SEX. VIBIUS, of Larinum, slain by Oppianicus. (Cic. *pro Cluent.* 8.)

6. VIBIUS CAPPADOX, of Larinum, said to have been poisoned by A. Cluentius. (Cic. *pro Cluent.* 60.) The cognomen Cappadox is suspicious, but it is found in all the best MSS.

7. VIBIUS, from whom Cicero received the books of the poet Alexander Lychnus (Cic. *ad Att.* ii. 20), is probably the same person as Vibius Curius. [CURIUS, p. 904, a.]

8. C. Vibius, one of the accusers of Libo Drusus, A. D. 16. (Tac. *Ann.* ii. 30.)

VI'BIUS, the engraver of a precious stone, namely, a carnelion engraved in intaglio, representing an Othriad, on whose buckler the artist's name is inscribed thus, VIBIUS F. (Caylus, *Recueil*, iii. pt. xxi. No. 5, pp. 83, 84 ; R. Rochette, *Lettre à M. Schorn*, p. 158, 2d ed.) [P. S.]

VI'BIUS CRISPUS. [CRISPUS.]
VI'BIUS CU'RIUS. [CURIUS.]
VI'BIUS FRONTO. [FRONTO.]
VI'BIUS MARSUS. [MARSUS.]
VI'BIUS PACIACUS. [PACIACUS.]
VI'BIUS PANSA. [PANSA.]
VI'BIUS PO'STUMUS. [POSTUMUS.]
VI'BIUS RUFUS. [RUFUS.]
VI'BIUS SECUNDUS. [SECUNDUS.]
VI'BIUS SEQUESTER. [SEQUESTER.]
VI'BIUS SERE'NUS. [SERENUS.]
VI'BIUS TREBONIA'NUS. [TREBONIANUS.]
VI'BIUS VARUS. [VARUS.]

VI'BIUS VI'RRIUS, of Capua, induced his countrymen to revolt from the Romans and to espouse the cause of Hannibal after the battle of Cannae, B. C. 216. When Capua, after its long siege by the Romans, could hold out no longer, B. C. 211, Vibius recommended the senators to put themselves to death, rather than fall into the power of the Romans. Twenty-seven of the senators resolved to follow his advice, and accompanied him to his house, where after a sumptuous banquet they all took poison. (Liv. xxiii. 6, xxvi. 13, 14.)

VIBULA'NUS, the name of the most ancient family of the Fabia gens. It was so powerful in the early times of the republic that three brothers of the family held the consulship for seven years

in succession, B. C. 485—479. The last person of the gens who bore this surname was Q. Fabius Vibulanus, consul, B. C. 412. This Vibulanus assumed the agnomen of Ambustus; and his descendants dropt the name of Vibulanus and took that of Ambustus in its place. In the same way Ambustus was after a time supplanted by that of Maximus. [AMBUSTUS; MAXIMUS.]

1. Q. FABIUS K. F. VIBULANUS, consul B. C. 485 with Ser. Cornelius Cossus Maluginensis, carried on war with success against the Volsci and Aequi; but instead of dividing the booty among the soldiers, he sold it, and deposited the money arising from the sale in the public treasury. In this year Sp. Cassius Viscellinus was condemned to death. In B. C. 482 Fabius Vibulanus was consul a second time with C. Julius Julus. Both consuls marched against the Veientes, but as the enemy did not appear in the field, they devastated their land and returned home. In B. C. 480 Fabius fought under his brother Marcus [No. 3] against the Etruscans, and was killed in battle. (Liv. ii. 41—43, 46; Dionys. viii. 77, 82, 90, ix. 11.)

2. K. FABIUS K. F. VIBULANUS, brother of the preceding, was quaestor parricidii in B. C. 485, and along with his colleague L. Valerius accused Sp. Cassius Viscellinus, who was in consequence condemned by the votes of the populus. Although the name of the Fabii had become hateful to the plebeians in consequence of Q. Fabius, who was consul this year, depriving the soldiers of the booty they had gained in the war, nevertheless the patricians carried the election of K. Fabius, who was accordingly consul in the following year B. C. 484 with L. Aemilius Mamercus. Kaeso took an active part with his colleague in opposing the agrarian law, which the tribunes of the people attempted to bring forward. According to Dionysius Kaeso came to the assistance of his colleague, who had been defeated by the Volsci, but Livy says nothing of Kaeso, and represents Mamercus as conquering the Volsci. (Liv. ii. 41, 42; Dionys. viii. 77, foll., viii. 82—86.) Niebuhr supposes that a great change in the constitution was effected on the election of K. Fabius and his colleague to the consulship. He maintains that the election of the consuls was then transferred from the Comitia Centuriata to the Comitia Curiata, and that the choice of the latter assembly was only ratified by the former. He further supposes that a compromise took place three years afterwards, B. C. 482, in virtue of which the centuriae had the election of one consul and the curiae of the other, and that this continued to be the practice till the decemvirate. (*Hist. of Rome*, vol. ii. p. 177, foll.) Our limits do not permit us to go to an investigation of this point, and we can only remark that Niebuhr's view is supported by no positive testimony, and has been rejected by most subsequent scholars. (Göttling, *Römische Staatsverfassung*, p. 308; Becker, *Handbuch der Römischen Alterthümer*, vol. ii. pt. ii. p. 93.) There can be little doubt that the consuls were at all times, without exception, elected by the comitia centuriata; and there is no difficulty in understanding how the patricians were able to carry the elections of their own candidates at these comitia. (Comp. Becker, *ibid.* p. 12, note 19.)

In B. C. 481 K. Fabius was consul a second time with Sp. Furius Medullinus Fuscus. At the beginning of his consulship he opposed the attempts of the tribune Sp. Icilius (Licinius), who endeavoured to carry an agrarian law by preventing the consuls from levying troops against the Veientes and Aequi, who had taken up arms and made an inroad into the Roman territory. Icilius was likewise opposed by his own colleagues, and thus the troops were inrolled, and K. Fabius marched against the Veientes. (The common editions of Livy have (*exercitus*) *ducendus Fabio in Aequos*, but the MSS. have *in Veientes*, and this in accordance with Dionysius and Zonaras.) Fabius conducted the war with success, and put the enemy to the rout with his cavalry alone; but when he commanded his infantry to pursue the defeated army, they refused obedience to his orders, on account of his opposition to the agrarian law, and returned to their camp, which they soon afterwards deserted, to the astonishment of the enemy. (Liv. ii. 43; Dionys. ix. 1, foll.; Zonar. vii. 17; Val. Max. ix. 3. § 5.) In the following year, B. C. 480, he again fought against the Veientes, serving under his brother Marcus, who was then consul, and his colleague Cn. Manlius Cincinnatus. The soldiers were still indisposed to obey the commands of a Fabius, but the dangers of their situation and the scoffs of the enemy turned their purpose, and they demanded to be led forth against the foe. On that day the Fabii were an example to the whole army. Quintus, who had been consul two years before, fell in the hottest of the fight; but his brothers Kaeso and the consul Marcus rushed forth to the front, and by their heroic bravery so fired the courage of their soldiers that the enemy were turned to flight. The bravery of the Fabii in this battle won the hearts of the soldiers, and they still further gained their love by the attention which they paid to the wounded, whom they divided among the dwellings of the patricians: their own house took the greater number. The Fabii had been hitherto the champions of the patricians, but they now resolved to espouse the cause of the plebeians, and secure for them the rights which they had so long taken an active part in resisting. The real reasons of their change it is impossible to determine, with the deficient information which has come down to us, but of the fact there can be no doubt. (Liv. ii. 46, 47; Dionys. ix. 11, 13.)

In B. C. 479 Kaeso was consul a third time with T. Virginius Tricostus Rutilus. As soon as he entered upon his consulship, he gave a proof that his house was sincere in their professions of reconciliation to the commonalty; for he called upon the patricians to divide the conquered land among the plebeians, before any tribune should bring forward an agrarian law. But powerful as the Fabii were, they could not induce the rest of the patricians to listen to their advice: on the contrary, they were regarded as traitors to their order, and Kaeso was told by them that his recent glory had intoxicated his mind. The plebeians were all the more anxious to do him honour. They flocked to his standard when he marched against the Aequi, and served under him with the greatest zeal. The Aequi retreated before him into their towns; and after devastating their territory, he returned just in time to save the army of his colleague, which was surrounded by the Veientes, and in great peril. After this campaign Kaeso renewed his conciliatory propositions, but as they were still rejected with scorn, he and his house

resolved to quit Rome altogether, where they were regarded as apostates by their own order. They determined to found a settlement on the banks of the Cremera, a small stream that falls into the Tiber a few miles above Rome. According to the legend, the consul Kaeso went before the senate and said, that the Fabii were willing to carry on the war against the Veientes, alone and at their own cost. Their offer was joyfully accepted, for the patricians were glad to see them expose themselves voluntarily to such dangers. The departure of the Fabii from the city was celebrated in Roman story. On the day after Kaeso had made the proposal to the senate, 306 Fabii, all patricians of one gens, assembled on the Quirinal at the house of Kaeso, and from thence marched with the consul at their head through the Carmental gate. They proceeded straight to the banks of the Cremera, where they erected a fortress. Livy and the writers who follow him speak of the 306 patrician Fabii as departing alone to the Cremera; but other authorities with more probability represent them as accompanied by their wives, children and clients. The latter were undoubtedly very numerous; and Dionysius says that the Fabii with their dependants amounted to 4000 persons. It seems nearly evident, as has been already stated, that the Fabii intended to form a settlement, which might become a powerful Latin town on the borders of the Etruscan territory; and that they ought not to be regarded as simply an advanced guard occupying a fort in the enemy's territory, for the purpose of ravaging the country. Even if it had not been stated that the Fabii had left Rome with their families and clients, it might fairly have been inferred from the unanimous tradition that only one of the family, who had remained at Rome, survived the entire destruction of the gens. As soon as the Fabii had fortified their settlement on the Cremera, they commenced their inroads and continued to lay waste the Veientine territory without cessation. The Veientes collected a powerful army from the Etruscan states and besieged the fortress, but the Romans sent an army to their relief under the command of the consul L. Aemilius Mamercus, who defeated the Etruscans, B. C. 478. Thereupon a truce was concluded for a year; but at its expiration the Etruscans again took up arms, and the Fabii were all destroyed in the consulship of C. Horatius Pulvillus and T. Menenius Lanatus, B. C. 477. The manner of their death is variously related by the ancient writers. According to one tradition, preserved but rejected by Dionysius, the Fabii set out from the Cremera on a certain day in order to offer up a sacrifice in their sanctuary on the Quirinal at Rome: trusting to the sanctity of their mission, they went without arms, as in a time of peace, but on their road they were attacked by a great army which had been placed in ambush and perished by the darts of the enemy, for although unarmed none of the Etruscans dared come near the heroes. According to another tradition the Fabii, who had repeatedly gained victories in the open field, were enticed to follow some cattle, which were purposely driven under a weak escort into the mountains, and they thus fell into an ambush, where many thousand men had been placed. Although scattered when the enemy attacked them, the Fabii made an heroic resistance and only fell after a long struggle overwhelmed by superior numbers. This account of the death of the Fabii has been followed by Dionysius who has worked up the tale in his usual manner, as well as by Livy, Ovid, and other ancient writers. The fortress on the Cremera must have been taken immediately afterwards, and the whole of the settlement have been put to the sword. In whatever way the Fabii may have perished, it seems clear that they might have been saved, for the consul Menenius Lanatus was in the neighbourhood with an army, and was condemned in the following year as the guilty cause of the disaster. [LANATUS, No. 2.] (Liv. ii. 48—50; Dionys. ix. 14—22; Gell. xvii. 21; Ov. *Fast.* ii. 195, foll.; Dion Cass. *Fragm.* No. 26, ed. Reim.; Festus, *s. v. Scelerata porta.*) Ovid says (*l. c.*) that the Fabii perished on the Ides of February; but all other authorities state that they were destroyed on the day on which the Romans were subsequently conquered by the Gauls at the Allia, that is, on the fifteenth before the Kalends of Sextilis, June the 18th (Liv. vi. 1; Tac. *Hist.* ii. 91; Plut. *Camill.* 19): hence Niebuhr supposes that Ovid mistook the day of their departure for that of their destruction (*Hist. of Rome*, vol. ii. note 441).

It is unanimously stated by the ancient writers that all the Fabii perished at the Cremera with the exception of one individual, the son of Marcus, from whom all the later members of the gens were descended. The same accounts relate that he was left behind at Rome on account of his youth; but this could not have been the reason, if we are correct in the supposition that the Fabii migrated from the city with all their families, and it is moreover refuted by the fact that this Fabius was consul ten years afterwards, From the fact of his being raised to the consulship, and from the opposition which he then offered to the tribunes, it is probable, as Niebuhr supposes, that he maintained the former opinions of his gens, when the latter changed their sentiments and refused to leave Rome with them. (Niebuhr, *Hist. of Rome*, vol. ii. p. 194.)

3. M. FABIUS K. F. VIBULANUS, the brother of the two preceding, was consul B. C. 483 with L. Valerius Potitus. He resisted the efforts of the tribunes to carry the Agrarian law of Sp. Cassius into effect; and as they in consequence impeded the levy of troops, the consuls removed their tribunals outside the city, where the power of the tribunes did not extend, and by heavy punishments compelled the citizens to enlist. The consuls then carried on war against the Volscians, but without any decisive result. (Liv. ii. 42, Dionys. viii. 87, 88.) In B. C. 480 M. Fabius was consul a second time with Cn. Manlius Cincinnatus. The two consuls marched against the Veientes, but did not venture at first to attack the enemy, lest their own soldiers should desert them as they had done K. Fabius in the preceding year. They accordingly kept their troops in their intrenchments, till the soldiers, roused at length by the taunts and scoffs of the enemy, demanded to be led forth to battle, and swore that they would not leave the field except as conquerors. The bravery of the Fabii in the battle which followed has already been related in the life of Kaeso, who fought under his brother. The Romans gained the victory, but bought it dearly. The consul Cincinnatus and Q. Fabius were killed; and the surviving consul, on account of the loss which he had sustained, re-

fused the triumph which the senate offered him. The care which M. Fabius showed for the wounded and his reconciliation to the plebeians have been related above [No. 2]. Dionysius says that Fabius resigned his consulship two months before the expiration of his year, because his wounds prevented him from discharging the duties of his office. (Liv. ii. 43—47 ; Dionys. ix. 5—13 ; Frontin. *Strat.* i. 11. § 1 ; Val. Max. v. 5. § 2.) In the following year, B. C. 479, M. Fabius accompanied the rest of his gens to their fatal settlement on the Cremera and perished along with them two years afterwards. Dionysius (ix. 15) represents Marcus as the leader of the Fabii in their migration from Rome, but Livy (ii. 49) undoubtedly follows the genuine legend in making the consul Kaeso head his gens on that occasion.

4. Q. FABIUS M. F. K. F. VIBULANUS, the son of No. 3, is said to have been the only one of the Fabii who survived the destruction of his gens at the Cremera, but he could not have been left behind at Rome on account of his youth, as the legend relates. [See above, No. 2, sub finem.] He was consul in B. C. 467 with Ti. Aemilius Mamercus, when he supported the patrician party against the tribunes. The latter, having the cooperation of the other consul, made a vigorous effort to carry the agrarian law ; but Fabius effected a compromise by proposing that a colony should be founded at Antium, which had been conquered by the Romans in the preceding year. He subsequently marched against the Aequians, who sued for peace, which was granted them ; but they soon afterwards broke it and made an inroad into the Latin territory. (Liv. iii. 1 ; Dionys. ix. 59.)

In B. C. 465 Fabius was consul a second time with T. Quintius Capitolinus Barbatus. He was appointed to carry on the war with the Aequians, which had been continued ever since his first consulship. The ambassadors whom he sent to the Aequians were treated with contempt, at which the Romans were so much enraged that Quintius marched out of the city with another consular army to support his colleague. According to Livy the consuls defeated the Aequians, who withdrew from Mount Algidus into their own territory ; but Dionysius says that the battle was not decisive, which is more in accordance with Livy's subsequent narrative, in which it is stated that the Aequians made incursions into the Roman territory for plunder, which were avenged by Fabius devastating the lands of the Aequians. (Liv. iii. 2, 3 ; Dionys. ix. 61.) Three years afterwards, B. C. 462, Fabius was appointed Praefectus Urbi, while the two consuls were absent from the city. The tribune C. Terentillus Arsa took advantage of the absence of the consuls to propose a rogation for appointing five commissioners, who might draw up laws to limit the power of the consuls. Thereupon Fabius called together the senate and inveighed with such vehemence against the rogation and its author, that even both the consuls could not have inspired greater fear. On the advice of his colleagues Terentillus withdrew his proposal. (Liv. iii. 9 ; Dionys. ix. 69.)

In B. C. 459 Fabius was consul a third time with L. Cornelius Maluginensis. In this year he defeated the Volscians, who had laid siege to Antium, and also the Aequians, who had taken Tusculum, and on account of these victories celebrated a triumph on his return to Rome. In the following year, B. C. 458, when the two consuls marched with their two armies against the Sabines and Aequians, Fabius was left behind with a third for the protection of Rome. This is the account of Dionysius, but Livy simply says that he was one of the three ambassadors sent in that year to Cloelius Gracchus, the leader of the Aequians. (Liv. iii. 22—25 ; Dionys. x. 20—22.)

In B. C. 450 Fabius was elected a member of the second decemvirate, and along with his colleagues continued illegally in power in the following year. Ap. Claudius and Fabius were the two leading members of the second decemvirate, and Fabius supported his colleague in all his tyrannical acts. When the war with the Aequians and Sabines broke out Fabius was appointed to the command with two colleagues, while Appius remained in the city. Fabius must have ordered the murder of L. Siccius [SICCIUS], who was serving in the army against the Sabines, but his name is not mentioned in connection with this foul deed. This probably arose from Livy and Dionysius having the Annals of Fabius Pictor before them, in which the virtues of the Fabii were extolled and their faults omitted. After the abolition of the decemvirate and the death of Ap. Claudius and Oppius, Fabius shared the fate of his remaining colleagues ; he went into exile and his property was confiscated. (Liv. iii. 35, 41, 58 ; Dionys. x. 58, xi. 23, 46.)

Q. Fabius is said to have married the daughter of Numerius Otacilius of Maleventum on account of her wealth, with the condition that his first child should receive the praenomen of its maternal grandfather ; and it is stated that it was in this way that Numerius became a praenomen in a patrician gens, which it had not been before. (Festus, *s. v. Numerius*, pp. 170, 173, ed. Müller.) We find however that the elder of his two sons bore the praenomen Marcus, and the younger that of Numerius [Nos. 5 and 6] ; but it has been conjectured that the elder may have been a son by a former marriage.

5. M. FABIUS Q. F. M. N. VIBULANUS, eldest son of No. 4, was consul B. C. 442 with Postumus Aebutius Elva Cornicen, in which year a colony was founded at Ardea. In B. C. 437 he served as legatus of the dictator Mam. Aemilius Mamercinus in the war against the Veientes and Fidenates. In B. C. 433 he was one of the consular tribunes ; and in B. C. 431 he served as legatus of the dictator A. Postumius Tubertus in the great war against the Aequians and Volscians. He lived till the capture of Rome by the Gauls, B. C. 390, where he is spoken of as pontifex maximus, and is said to have rehearsed the solemn formula, which was repeated after him by the aged senators who had resolved to await the entrance of the Gauls into the city, and who accordingly dedicated themselves to death. (Liv. iv. 11 ; Diod. xii. 34 ; Liv. iv. 17, 19, 25 ; Diod. xii. 58 ; Liv. iv. 27, 28, v. 41.)

6. N. FABIUS Q. F. M. N. VIBULANUS, second son of No. 4, was consul B. C. 421 with T. Quintius Capitolinus Barbatus. He carried on war against the Aequians, whom he put to flight without any difficulty : he was refused a triumph, but received the honour of an ovation. It was in this year that the consuls proposed that in addition to the two city quaestors, two others should be appointed to attend upon the consuls in time of war. This proposal gave rise to great contests, as the tribunes

insisted that some of the quaestors should be chosen from the plebeians. In B. C. 415 Fabius was one of the consular tribunes, and again in B. C. 407. (Liv. iv. 43, 49, 58 ; Diod. xiii. 24, xiv. 3.)

7. Q. FABIUS Q. F. M. N. VIBULANUS, third son of No. 4, was consul B. C. 423 with C. Sempronius Atratinus, consular tribune for the first time B. C. 416 (omitted through accident by Livy, iv. 47), and for the second time B. C. 414. (Liv. iv. 37, 49 ; Diod. xiii. 9, 38.) At the beginning of the following year he was interrex. (Liv. iv. 51.)

8. Q. FABIUS M. F. Q. N. VIBULANUS AMBUSTUS, son of No. 5, was consul B. C. 412 with C. Furius Pacilus. (Liv. iv. 52.) He was the last Fabius of the name of Vibulanus. Ambustus now became the name of the family. [AMBUSTUS.]

VIBU'LE'NUS AGRIPPA. [AGRIPPA.]

L. VIBU'LLIUS RUFUS, a senator and an intimate friend of Pompey, is mentioned on one or two occasions by Cicero before the breaking out of the civil war. He was a man of resolution and energy, and was much trusted by Pompey, who made him Praefectus Fabrûm in the civil war. When Caesar marched into Italy at the beginning of B. C. 49, Pompey sent Vibullius into Picenum to strengthen his cause in that quarter, but he was unable to effect any thing, as all the towns declared in favour of Caesar, and he accordingly threw himself into Corfinium, which was held by Domitius Ahenobarbus. Vibullius was one of the senators who fell into Caesar's hands on the surrender of Corfinium, and was along with the others dismissed uninjured by the conquerors. A few days afterwards Pompey sent him into Spain to assist Afranius and Petreius in carrying on war against Caesar. He was again taken prisoner by Caesar on the conquest of Pompey's troops in that country, and was again pardoned. When Caesar landed in Greece in B. C. 48, he despatched him to Pompey with offers of peace, and Vibullius made the greatest haste to reach Pompey, not from any desire to favour the views of Caesar, but in order to give Pompey the earliest intelligence possible of the arrival of his enemy in Greece. (Cic. *ad. Q. Fr.* iii. 1. § 5, *ad Att.* vii. 24, viii. 1, 2, 11, 15 ; Caes. *B. C.* i. 15, 23, 34, 38, iii. 10, 11.)

VICA POTA, that is, "the Victor and Conqueror" (*quae vincit et potitur*), was a Roman divinity of victory, whose temple was situated at the foot of the hill Velia. (Liv. ii. 7 ; Cic. *de Leg.* ii. 11.) [L. S.]

VICTOR, an abandoned man, whom it was supposed that M. Antonius would recall from exile in B. C. 44. (Cic. *ad Fam.* xiv. 14.)

VICTOR, SEX. AURE'LIUS, who is commonly ranked among the Latin historians, flourished in the middle of the fourth century under the emperor Constantius and his successors. According to his own account (*de Caes.* 20), that is, supposing the work from which we quote to be a genuine document, he was born in the country of very humble parents, but rose to distinction by his zeal in the cultivation of literature. Having attracted the attention of Julian when at Sirmium, he was appointed by that prince governor of one division of Pannonia. At a subsequent period, he was elevated by Theodosius to the high office of city praefect, and there seems no good reason to doubt that he is the Sex. Aurelius Victor, who was consul along with Valentinian in A. D. 373. With regard to the period of his death, nothing is known, nor can we collect any further information concerning his life, except that it has been inferred from certain observations in the memoir of Hadrian (*de Caes.* 14) that he was a pagan. (Vict. *de Caes.* 16, 20, 28, 41 ; Amm. Marc. xxi. 10, and the notes.)

The following works, which present in a very compressed form a continuous record of Roman affairs, from the fabulous ages down to the death of the emperor Theodosius, have all been ascribed to this writer, but the evidence upon which the determination of authorship depends, is very slender, and in all probability the third alone belongs to the Sex. Aurelius Victor whom we have noticed above.

I. *Origo Gentis Romanae*, in twenty-three chapters, containing the annals of the Roman race, from Janus and Saturnus down to the era of Romulus. We here find many curious tales and traditions derived apparently from ancient sources, and it may be regarded as a valuable contribution towards the legendary history of the city. Joannes Metellus, Ausonius Popma, and others, have assigned this tract to Asconius Pedianus, influenced chiefly by some expressions in which they conceived that the author spoke of Livy and Virgil as his contemporaries, but the passages in which these occur (xxiii. § 7, iii. § 7, vii. § 4), do not fairly admit of any such interpretation, while the general tone of the phraseology certainly bears no resemblance to that of the Augustan age. On the other hand, it seems certain, from the total dissimilarity in style, that it cannot have proceeded from the same hand with the two pieces which we shall next describe ; and for this and other reasons Arntzenius has pronounced it to be the production of some of the later grammarians who were desirous of prefixing a suitable introduction to the series. The *Origo* was first printed at Antwerp, 8vo. 1579, with the commentary of Andreas Schottus in a volume, containing also the three following : —

II. *De Viris illustribus Urbis Romae*, in eighty-six chapters, commencing with the birth of the twin sons of Mars and Ilia, and concluding with the death of Cleopatra. The whole, or nearly the whole of the MSS. attach the name of *Plinius* to this piece : by some scholars it has been given to Cornelius Nepos, by others to Aemilius Probus. The numerous mistakes with which it abounds forbid us to fix upon any one belonging to the brighter epochs of Roman literature. It was first printed at Naples, by Sixtus Riesinger, about 1470, and again by Jac. de Ripoli, at Florence, in 1478.

III. *De Caesaribus*, in forty-two chapters, exhibiting short biographies of the emperors, from Augustus to Constantius. This, as we have stated, may reasonably be regarded as the work of Sex. Aurelius Victor, who was praefect of the city under Theodosius. It was first printed at Antwerp, 8vo. 1579, with the commentary of Schottus.

IV. *De Vita et Moribus Imperatorum Romanorum Excerpta ex libris Sex. Aurelii Victoris*, or as it is frequently styled *Sex. Aurelii Victoris Epitome de Caesaribus*, in forty-eight chapters, commencing with Augustus and concluding with Theodosius. These lives agree for the most part almost word for word with the preceding, but variations may here and there be detected, some points being lightly passed over, or altogether omitted, in the one collection, which are dwelt upon at considerable length in the other. This will be seen clearly by comparing the

sections in each on Nerva and Hadrian. Moreover, it will be remarked, that while the first series terminates with Constantius, the second comes down as low as Arcadius and Honorius. All the MSS. are inscribed with the words *Epitome Victor.*, or *Victoris*, or *Victorini*, and a keen controversy has been maintained as to the real name of the abbreviator. It seems clear, at all events, that he cannot be the Aurelius Victor who compiled the *De Caesaribus:* he followed or rather copied the latter very closely, but consulted other sources, and did not consider himself bound to adhere slavishly to his statements. The *Epitome* was first printed at Strasburg, 8vo. 1505, and again by Aldus, 8vo. Venet. 1516, at the end of his edition of Suetonius.

These four pieces were first published together by Andreas Schottus (8vo. Antw. 1579), who brought to light the *Origo* and the *De Caesaribus* from the only MS. of them known to exist, and laboured with great earnestness to prove that the whole were the work of the same writer, and that the writer was Sex. Aurelius Victor. The best edition which has yet appeared, is that of Jo. Arntzenius, Amst. et Traj. Bat. 1733, forming one of the Dutch Variorum Classics, in 4to. An elaborate edition was commenced by Schroeter, of which two volumes only have been published (8vo. Lips. 1829, 1831) comprising the *Origo* and the *De Viris illustribus.* [W. R.]

VICTOR, CLAU'DIUS, the nephew of Civilis, served under his uncle in the revolt of the Batavi in A. D. 69—70, and was sent with Julius Maximus against Vocula. (Tac. *Hist.* iv. 33.)

VICTOR, FLA'VIUS, the son of Maximus, who ruled as emperor in Spain, Gaul, and Britain, was associated by his father in the government with the title of Augustus. While Maximus marched into Italy to wrest that country from the feeble hands of Valentinian II., Victor was left behind in Gaul. Theodosius himself conquered Maximus; and shortly afterwards Arbogastes, the general of Theodosius, defeated Victor and put him to death. For further details see MAXIMUS, p. 997, and THEODOSIUS, p. 1065.

COIN OF FLAVIUS VICTOR.

VI'CTOR, PU'BLIUS, the name prefixed to an enumeration of the principal buildings and monuments of ancient Rome, distributed according to the regions of Augustus, which has generally been respected as a work of great authority by Italian local antiquaries, from Nardini downwards. Bunsen, however, in his *Beschreibung der Stadt Rom* (vol. i. p. 173, 8vo. Stutt. 1830), after a careful examination into the history of this tract and of the similar production ascribed to SEXTUS RUFUS, has arrived at the conclusion that, in their present state, they cannot be received as ancient at all, but must be regarded as mere pieces of patchwork fabricated not earlier than the fifteenth century. To this opinion Becker in his *Handbuch der Römischen Alterthümer* fully subscribes, and does not hesitate to characterise them as wilful impostures. (Consult the excellent papers on the Topography of Rome by E. H. Bunbury, published in the *Classical Museum*, and especially the remarks in No. X. p. 328.)

The *De Regionibus Urbis Romae*, as this production is usually entitled, was first printed by Joannes de Tridino, at Venice, 4to. 1505, in a volume containing also "Beda de Temporibus;" it will be found under its best form in the *Thesaurus Antiquitatum Romanarum* of Graevius, vol. iii. p. 37. fol. Traj. ad Rhen. 1694. [W. R.]

VICTO'RIA, the personification of victory among the Romans, as Nice was among the Greeks. Dionysius (i. 33) relates that Evander by the command of Minerva dedicated on mount Palatine a temple of Victoria, the daughter of Pallas. On the site of this ancient temple a new one was built by L. Postumius, during the war with the Samnites; and M. Porcius Cato added to it a chapel of Victoria Virgo. In later times there existed three or four sanctuaries of Victory at Rome. (Liv. x. 33, xxix. 14, xxxv. 9; P. Victor, *Reg. Urb.* iv. vii. viii.) [L. S.]

VICTO'RIA or VICTORI'NA, the name given by Trebellius Pollio to the mother of Victorinus, and with her he completes his catalogue of the thirty tyrants [see AUREOLUS], two more being thrown in as supernumeraries. According to this historian after the death of her son she was hailed as the mother of camps (*Mater Castrorum*); and coins were struck, bearing her effigy, in brass, silver, and gold. Feeling herself however unequal to the weight of empire, she transferred her power first to Marius, and then to Tetricus, by whom some say that she was slain, while others affirm that she died a natural death. Two medals have been described, one bearing the legend IMP. VICTORIA. AUG., the other IMP. VICTORINA AUG.; but they seem to be unique and are open to suspicion. (Trebell. Poll. *Trig. Tyrann.* iv., vi., xxx., mentions both of the above names; Aurel. Vict. *de Caes.* xxxiii. the former only; comp. Eckhel, vol. vii. p. 454.) [W. R.]

VICTORI'NUS, C. AUFI'DIUS, a chosen friend and counsellor of M. Aurelius, was distinguished alike for his high principles and for his eloquence, in which he was excelled by no one among his contemporaries. He was legate in Germany, proconsul of Africa, and praefect of the city under Commodus. Although detested by that emperor on account of his virtues, he escaped destruction by his bold and fearless bearing, died a natural death soon after the ruin of Perennis [PERENNIS], and was honoured by the erection of a statue to his memory. He is probably the same person with the C. Aufidius Victorinus who is marked in the Fasti as consul for the second time in A. D. 183, the year in which the first great plot against Commodus was organised and failed. (Dion Cass. lxxii. 4, 11; Gruter, cccixix. 2; Capitolin. *M. Aurel.* 38). [W. R.]

VICTORI'NUS, CORNE'LIUS, praefect of the praetorians under Antoninus Pius. (Capitolin. *Anton. Pius*, 8.) [W. R.]

VICTORI'NUS, FU'RIUS, praefect of the praetorians under M. Aurelius. (Capitolin. *M. Aurel.* 14.) [W. R.]

VICTORI'NUS, M. PIAVVO'NIUS, who is included by Trebellius Pollio in his list of the thirty tyrants [see AUREOLUS], was the third of

the usurpers who in succession ruled Gaul while it was dismembered from the empire during the reign of the imbecile son of Valerian. Victorinus, however, had previously been assumed as a colleague by Postumus to whom he afforded important aid in the war against Gallienus, and after the destruction of Gallienus alone enjoyed the sovereignty. He is said to have possessed many of the highest qualities both of a general and a statesman, but was unhappily a slave to his passions, which eventually proved his ruin, for he was assassinated at Agrippina by one of his own officers whose honour he had wounded. This event seems to have taken place in A. D. 268 after he had reigned for somewhat more than a year. (Trebell. Pollio, *Trig. Tyrann.* v. ; Aurel. Vict. *de Caes.* xxxiii. ; Eutrop. ix. 7 ; it would be a vain task however to attempt to reconcile these authorities with each other.)

COIN OF VICTORINUS.

VICTORINUS JUNIOR, son of the foregoing according to Pollio, by whom alone he is mentioned, being numbered among the thirty tyrants, was proclaimed Caesar immediately before the death of his father whose fate he shared. (Trebell. Pollio, *Trig. Tyrann.* vi.) [W. R.]

VICTORI'NUS, literary and ecclesiastical. The subjects of the three following articles have proved a source of considerable embarrassment to the historian of literature. Both the first and second appear to have been rhetoricians before they became theologians, both wrote commentaries on the Scriptures and both are believed to have been Christian poets, a series of coincidences which, combined with identity of name, rendered confusion almost inevitable, while the second and third, if we admit the existence of the third, having both compiled essays upon the same departments of grammar, became in like manner mixed up with each other. The difficulties connected with the subject have been in some degree removed by Rivinus in a book entitled *Sanctae Reliquiae duum Victorinorum, Pictaviensis unius Episcopi Martyris, Afri alterius Caii Marii*, &c. 8vo. Goth. 1652, and by Launoy in his dissertation *De Victorino Episcopo et Martyre*, Par. 1664, in the appendix to which we find a discussion on five distinguished persons who bore the name of Victorinus ; but several points are still involved in much obscurity.

1. VICTORINUS, bishop of Pettaw on the Drave in Styria, hence distinguished by the epithet *Petavionensis*, or *Pictaviensis*, flourished towards the close of the third century (A. D. 270—290), and suffered martyrdom during the persecution of Diocletian, probably in A. D. 303. St. Jerome tells us that he understood Greek better than Latin ; and that, in consequence, his works, though pregnant with great thoughts, were couched in poor language ; a criticism which has been thought inconsistent with the fact recorded by Cassiodorus that he was originally a rhetorician (*Victorinus, de oratore episcopus, Inst. Div.* 5). The difficulty, however, will be removed if we suppose that Greek was his native language, but that he felt himself constrained to write in Latin, with which he was less conversant, because it was the tongue spoken in the province where he exercised his episcopal functions. It is to be remarked that this Victorinus was long supposed to have been bishop of Poitiers, an error first dissipated by the dissertation of Launoy, who demonstrated that *Petabium* in upper Pannonia, and not *Pictavium*, was the see from which he derived his designation.

St. Jerome informs us that he wrote commentaries *In Genesin ; In Exodum ; In Leviticum ; In Iesaiam ; In Ezechielem ; In Abacuc ; In Ecclesiasten ; In Cantica Canticorum ; In Apocalypsin Joannis adversus omnes haereses* (some editors place a stop after *Joannis* and suppose *Adversus omnes haereses* to be the name of a separate tract) ; and many other pieces. Of all these it is doubtful whether any one remains. In the third volume of the *Bibliotheca Patrum Maxima* (fol. Lugdun. 1677) we find a *Commentarius in Apocalypsin* bearing his name ; but the best judges have for the most part either rejected it altogether or regarded it as much altered and interpolated by different hands, both on account of the discrepancies in style which may be here and there detected, and also from the circumstance that the millenarian doctrine is here directly impugned, while we know that it was advocated by Victorinus. The prologue is given up by all. The fragment published by Cave (*H. L.* vol. i. p. 147), from a MS. in the archiepiscopal library at Lambeth, entitled *De Fabrica Mundi*, has, with better reason, been supposed to be an extract from the annotations on Genesis or on the Apocalypse, and here the opinions of the Chiliasts are avowedly supported.

Various foundling poems have been fathered upon this Victorinus without any evidence direct or circumstantial. Such are *De Jesu Christo* in 137 hexameters and *Hymnus de Pascha Domini* s. *De Ligno Vitae* in 70 hexameters, both contained in the collection of Fabricius ; the *De Cruce Domini* found among the works of Cyprian (see Bed. *de locis sanct.* c. 2.) ; and the five books *Adversus Marcionem* generally appended to editions of Tertullian.

(Our chief ancient authority for everything connected with Victorinus of Pettaw is St. Jerome, who speaks of him in a great number of passages, e. g. *De Viris Ill.* 74, comp. 187, *Praef. in Iesai., In Ezech.* c. 36, *Praef. in Matt., Ad Damas.* vol. ii. p. 569, *Ad Paulin.* vol. iv. p. 567, ed. Bened. &c. ; see also Cassiodor. *Inst. Div.* 5, 7, 9 ; Lardner, *Credibility of Gospel History*, c. lvi. ; Schoenemann, *Bibl. Patrum Lat.* vol. i. cap. 3. § 8 ; Baehr, *Geschichte der Röm. Litterat.* Suppl. Band. 1te Abtheil. § 14, 2te Abtheil. § 33.)

2. C. (or according to some MSS. *Fabius*) MARIUS VICTORINUS, surnamed *Afer* from the country of his birth, taught rhetoric at Rome in the middle of the fourth century, with so much reputation that his statue was erected in the forum of Trajan. Convinced by diligent study of the Scriptures, he, in old age, openly embraced the true faith ; and when the edict of Julian, prohibiting Christians from giving instruction in polite literature, was promulgated, Victorinus chose to shut up his school

rather than deny his religion. The history of his conversion is detailed at length, upon the authority of Simplicianus, bishop of Milan, in the Confessions of St. Augustine, who glories not a little in so distinguished a proselyte. The following works ascribed to this author are still extant.

I. *Commentarius* s. *Expositio in Ciceronis libros de Inventione.* First printed at Milan by Zarotus fol. 1474, again by Aldus, 8vo. Venet. 1522, along with the Annotations of Asconius upon the Orations of Cicero; and again by R. Stephens, 4to. Par. 1537. It will be found in the *Antiqui Rhetores Latini* of Pithou, 4to. Par. 1599, pp. 79—239; and in the same collection as re-edited by Caperonnier, 4to. Argentor. 1756, pp. 102—255. It is likewise included in the fifth volume of Orelli's edition of Cicero.

II. *Ars Grammatica de Orthographia et Ratione Metrorum*, a complete and voluminous treatise upon metres in four books, first printed by Ulric. Morhard in the collection of Latin grammarians, published under the inspection of Jo. Camerarius, 4to. Tubing. 1537. It will be found in the *Grammaticae Latinae Auctores Antiqui* of Putschius, 4to. Hanov. 1605, pp. 2450—2622. The translations from Plato mentioned by St. Augustine (Confess. viii. 2) have perished.

III. *De Trinitate contra Arium Libri IV.*, finished it would appear about A. D. 365. IV. *De ὁμοουσίῳ recipiendo*, an abridgment of the foregoing. V. *Hymni tres de Trinitate.* The three last mentioned pieces were first printed at Basle, fol. 1528, in the *Antidotum contra omnes Haereses*, and will be found also in the *Bibliotheca Patrum Max.* fol. Lugdun. 1677, vol. iv. p. 253 and p. 294; and in the *Bibliotheca Patrum* of Galland, vol. viii. fol. Venet. 1772.

VI. *De Generatione Verbi Divini s. Confutatorium Candidi Ariani ad eumdem.* First printed at Basle, fol. 1528 in the *Conceptiones in Genesim et Exodum* of Ziegler along with a fragment of the tract by Candidus [CANDIDUS] *De Generatione Divina*, to which it is a reply. Both will be found in the *Orthodoxographa* of Heroldus, fol. Bas. 1555, p. 461, in the *Haeresiologia* of Heroldus, fol. Bas. 1556, p. 186, in the *Analecta Vetera* of Mabillon, fol. Par. 1685, vol. iv. p. 155; and in the *Bibliotheca Patrum* of Galland, vol. viii. as above.

VII. *Ad Justinum Manichaeum contra duo Principia Manichaeorum et de vera Carne Christi.* VIII. *De Verbis Scripturae* "Factum est Vespere et Mane Dies Unus." The two last mentioned pieces were first published by Sirmond and inserted in his *Opera Dogmatica Vetera*, 8vo. Par. 1630. They will be found also in his collected works, fol. Par. 1696, vol. i.; and in the *Bibliotheca Patrum* of Galland, vol. viii. The titles were fabricated by the editor, none having been found in his Codex.

IX. *Commentarius in Epistolam Pauli ad Galatas*, in two books. X. *Commentarius in Epistolam Pauli ad Philippenses*, in one book. XI. *Commentarius in Epistolam Pauli ad Ephesios*, in two books. XII. *De Physicis*, composed for the purpose of defending religion against those philosophers who attacked the Mosaic account of the Creation. The four last mentioned pieces have only recently been brought to light. St. Jerome twice refers to the commentaries of Victorinus upon the epistles of Paul; and although we learn from Sirmond (*Opera*, vol. i. p. 345), that the MS. from which he derived the Opuscula which we have marked VII. VIII. contained also commentaries upon the epistles of Paul by the same author, yet, for some reason not known, he did not publish the latter which were altogether lost sight of, until no less than three MSS. of them were discovered in the library of the Vatican by Angelo Mai, by whom they were included in the third volume of the *Scriptorum Veterum Nova Collectio ex Vaticanis codicibus edita*, 4to. Rom. 1828. Whether Victorinus wrote commentaries upon all the epistles of Paul is left in doubt by the words of St. Jerome, and cannot now be determined. The *De Physicis* is found in all the three Vatican MSS. subjoined to the commentary on the Ephesians; and although not actually inscribed with the name of Victorinus seems to be alluded to by himself (*Ad Ephes.* lib. ii. p. 126); and bears strong external evidence of his manner.

In addition to all these a descriptive epic in seven books, entitled *De Fratribus VII. Maccabaeis interfectis ab Antiocho Epiphane*, has been ascribed sometimes to Victorinus of Pettaw, sometimes to Victorinus Afer, and sometimes to Hilarius of Arles. If it belongs to any one of these three personages, the last is probably the rightful owner.

The fame enjoyed by Victorinus as a public instructor does not gain any accession from his theological works. In style, weak, cramped, and involved, in phraseology often barbarous, sustained by no depth of learning and relieved by no brilliancy of illustration, they merit the severe criticism of St. Jerome, who pronounces their author to be both obscure and ignorant. The exposition of the essay *De Inventione* is more difficult to comprehend than the text which it professes to explain, the hymns are destitute of all poetical spirit, and set the laws of prosody and metre so completely at defiance that they could scarcely have proceeded from the compiler of the grammatical treatise which displays much research and contains many valuable observations. (Hieronym. *de Viris Ill.* 101; *Prooem. in Epit. ad Galat.*, *Chronic. ad A. D.* 360, *Adv. Rufin.* vol. iv. p. 367, ed. Bened.; Augustin. *Confess.* viii. 2, 4, 5; Trithem. 71; Honor. i. 102; Lardner, *Credibility of Gospel History*, c. xciv.; Galland, *Biblioth. Patrum*, vol. viii., *Proleg.* c. iv. p. vii.; Schoenemann, *Bibl. Patrum Lat.* vol. i. c. 4. § 13.)

3. MAXIMUS VICTORINUS. We possess three short tracts—1. *De Re Grammatica;* 2. *De Carmine Heroico;* 3. *De Ratione Metrorum*, all apparently the work of the same author and usually ascribed in MSS. to a Maximus Victorinus; but whether we ought to consider him the same with the rhetorician who flourished under Constantius or as an independent personage it is impossible to decide. They were first printed in the collection of ancient grammarians published by Adamus Petri, 8vo. Bas. 1527, where the two former are assigned to *Marius Victorinus Afer* and the third to *Maximus Victorinus;* they will be found also in the *Grammaticae Latinae Auctores Antiqui* of Putschius, 4to. Hannov. 1605, pp. 1938—1974; and under a greatly improved form in the *Corpus Grammaticorum Latinorum Veterum* of Lindemann, vol. i. 4to. Lips. 1831, pp. 267—304. Both Putschius and Lindemann prefix the name of Maximus Victorinus to the whole three. [W. R.]

Q. VICTO'RIUS, primi pili centurio, distinguished himself by his bravery, B. C. 194. (Liv xxxiv. 46.)

VICTO'RIUS MARCELLUS. [MARCELLUS.]

VICTRIX. [VENUS.]

M. VIGE'LLIUS, a Stoic philosopher, who lived with Panaetius. (Cic. *de Orat.* iii. 21.)

VIGI'LIUS. Dupin enumerates six ecclesiastics who bore this name.

1. VIGILIUS TRIDENTINUS. 2. VIGILIUS, of Africa, who wrote upon the Apocalypse, as we learn from Cassiodorus. (*Inst. Div.* 9.) 3. VIGILIUS, the Deacon. 4. VIGILIUS TAPSENSIS. 5. VIGILIUS, bishop of Brescia. 6. VIGILIUS, a bishop who signed the acts of the council of Agde. Of these, the first, third, and fourth only deserve particular notice.

VIGILIUS, bishop of Trent, hence distinguished by the epithet *Tridentinus*, flourished towards the close of the fourth century and suffered martyrdom, probably in the second consulship of Stilicho, A. D. 405. This is the Vigilius, who, according to Gennadius, addressed to a certain Simplicianus, a letter and a tract containing *Gesta sui temporis apud barbaros martyrum.* We cannot doubt that two Epistles still extant under the name of Vigilius *De Martyrio Sanctorum Sisinii et Sociorum*, one addressed to Simplicianus, bishop of Milan, the other to John, bishop of Constantinople, are the pieces here indicated. They will be found under their best form in the *Bibliotheca Patrum* of Galland, vol. viii. (fol. Venet. 1772), p. 203. (Ambros. *Epist.* xxiv.; Gennad. *de Viris Ill.* 37; Galland, *Proleg.* vol. viii. c. v. p. x.; Dupin, *Ecclesiastical History of the fifth Century*; Schoenemann, *Bibliotheca Patrum Lat.* vol. i. c. 4. § 26; Bähr, *Geschichte der Röm. Lit.* Suppl. Band. 2te Abtheil. § 80.)

VIGILIUS, a deacon who flourished under Arcadius and Honorius, is mentioned by Gennadius and Trithemius, as the compiler of a *Regula Monachorum*, which is still extant, and will be found, under the title *Regulae Orientales ex Patrum Orientalium Regulis collectae a Vigilio Diacono*, in the *Codex Regularum*, published by L. Holstein, 4to. Rom. 1661, Paris. 4to. 1663, and also in the work of Brockie, fol. Aug. Vind. 1759, vol. i. p. 60. (Schoenemann, *Bibliotheca Patrum Lat.* vol. ii. § 23.)

VIGILIUS, bishop of Thapsus, in Byzacium, hence designated *Tapsensis*, flourished towards the close of the fifth century when Africa was overrun by the Arian Vandals. Being an orthodox Catholic, he was driven from his see by Hunneric, in A. D. 484, and took refuge at Constantinople, where he composed several works, chiefly of a polemical character. Of those enumerated below, the first has always borne the name of Vigilius, although frequently ascribed to Vigilius of Trent; the others have been found in MSS., some bearing the name of Athanasius, some of Idacius Clarus, some of Augustine, and it has been conjectured by Dupin that they were originally given to the world under these false colours, either for the sake of avoiding persecution, or in the belief that the arguments would be listened to with more respect, and make a more forcible impression if supposed to proceed from such illustrious fathers. It is manifest that such a proceeding must have given rise to the greatest confusion, and it is now almost impossible to determine with certainty the real history of these tracts.

I. *Adversus Nestorium et Eutychem Libri quinque pro defensione Synodi Chalcedonensis;* the nature and object of this piece are sufficiently indicated by the title. It was first printed at Tübingen, fol. 1528, again at Cologne, 8vo. 1575, and appears under its best form, in the works of Vigilius, as collected by Chifflet, and published at Dijon, 4to. 1664, in the same volume with Victor Vitensis. II. *Altercatio sub nomine Athanasii adversus Arium.* Two dialogues between Athanasius and Arius before an arbiter named Probus. Often included in the works of Athanasius. III. *Altercationes tres.* Three dialogues between Athanasius, Arius, Photius, and Sabellius, apparently a second and enlarged edition of the preceding piece. IV. *De Trinitate* s. *De unita Trinitate Deitatis Libri XII.*, often included among the works of Athanasius. While Chifflet assigns the whole of these books to Vigilius, some scholars maintain that the first eight belong to Idacius, the ninth, tenth, and eleventh to some unknown composer, and the twelfth, which bears the separate title *De Trinitate et Spiritu Sancto*, to Augustine. V. *De Unitate Trinitatis ad Optatum* s. *Dialogus inter Augustinum et Felicianum Arianum.* Generally included in the works of Augustine. VI. *De Trinitate adversus Varimadum* (or *Marivadum*) *Libri tres.* Published under the name of Idacius Clarus. VII. *Contra Palladium Arianum episcopum.* Included in many editions of the works of Ambrose, and also of Gregory of Nazianzus. The whole of the six last mentioned treatises will be found in the edition of Chifflet, where the authenticity of each is elaborately discussed, and in the *Bibliotheca Patrum Max.* fol. Lugd. 1677, vol. viii. p. 743. (Walch, *Bibliotheca Patrist.* c. x. § 104.) [W. R.]

VI'LLIA GENS, plebeian, is mentioned as early as B. C. 449 [VILLIUS, No. 1], but the only member of the gens who obtained the consulship was P. Villius Tappulus, who was consul B. C. 199. The Villii were divided into the two families of ANNALIS and TAPPULUS: a few persons of the name are mentioned without any cognomen.

VI'LLIUS. 1. P. VILLIUS, one of the tribunes of the plebs elected upon the expulsion of the decemvirs in B. C. 449. (Liv. iii. 54.)

2. C. VILLIUS, a friend of Tib. Gracchus, was cruelly put to death by the ruling party after the murder of Gracchus in B. C. 133. He is said to have been shut up in a vessel with snakes and vipers, which was the manner in which parricides were put to death. (Plut. *Tib. Gracch.* 20.)

VINCE'NTIUS, surnamed LIRINENSIS, from the celebrated monastery in the island of Lerins, where he officiated as a presbyter, was by birth a native of Gaul. We are not acquainted with any particulars regarding his career, except that he died in the reign of Theodosius and Valentinian, about A. D. 450. His fame rests upon a treatise against heretics, composed, as we are told in the body of the work itself, three years after the council of Ephesus, that is, in A. D. 434. It commonly bears the title *Commonitorium pro Catholicae fidei antiquitate et universitate adversus profanas omnium Haereticorum novitates*, but according to Gennadius, when first published, it did not exhibit the name of the writer, and was designated *Peregrini* (i. e. the Pilgrim) *adversus Haereticos.* We are farther told that it was originally divided into two parts, but that the second of these having been stolen from the repositories of the author, he contented himself with briefly recapitulating the substance of what it had contained, and gave his work to the world in one book. The great aim of

this production, which is composed in a very lively and impressive style, is in the first place to collect the opinions of the early fathers on the points which had given rise to the most important doctrinal controversies; and, in the second place, to establish some rule by which error may be detected and avoided, and the true faith maintained in purity. He determines that the means for accomplishing this object are two-fold: 1. The authority of Holy Scripture. 2. The tradition of the Catholic church, the latter being indispensable for the right understanding of the former. We are to hold that as a Catholic tradition, which has been believed in the Catholic church everywhere, always, and by all (*quod ubique, quod semper, quod ab omnibus creditum est*), thus obtaining universality, antiquity and consent.

The *Commonitorium*, being the first work on which the proposition, which now forms the broad line of demarcation between the Protestant and Roman churches, is broadly and distinctly affirmed, it has always been regarded with great interest and studied with much care, while the opinions formed with regard to its merits have depended, in a great measure, on the theological predilections of its critics. The charge of Semi-Pelagianism frequently urged against Vincentius seems altogether unfounded, and indeed probably originated in the erroneous belief that Vincent of Lerins was the author of the tract first published by Sirmond (4to. Paris, 1643), entitled *Praedestinatus* s. *Praedestinatorum Haeresis et libri S. Augustino temere adscripti Refutatio*, and also of the attack upon the tenets of Augustine known to us only from the reply of Prosper, *Pro Augustini Doctrina Responsiones ad capitula objectionum Vincentianarum*.

The Commonitorium was first printed in the *Antidotum contra diversas omnium fere saeculorum Haereses* of Jo. Sichardus, fol. Basil. 1528, and has, since that period, been very frequently republished both in a separate form, and in all the larger collections of the Fathers. The standard edition is that of Baluzius, 8vo. Paris, 1663, 1669, 1684, and the last of these is followed by Galland, in his *Bibliotheca Patrum*, vol. x. p. 103, fol. Venet. 1774. The most recent edition is that of Klüpfel, 8vo. Vienn. 1809, which deserves to be consulted. (Gennadius, *de Viris Illustr.* 64; Trithemius, *de Scriptt. Eccles.* 145; Schoenemann, *Biblioth. Patrum Latt.* vol. ii. § 37; Bähr, *Geschicht. der Römisch. Litterat.* Suppl. Band. 2te Abtheil. § 154. Consult also the historians of Semipelagianism [CASSIANUS] and the Prolegomena of Galland and Klüpfel.) [W. R.]

VINDEX, C. JU'LIUS, was the son of a Roman senator, but was descended from a royal family in Aquitanian Gaul. He was appointed propraetor of Gallia Celtica towards the latter end of the reign of Nero; and there he resolved to make an effort to get rid of the tyrant, of whose oppressive rule the Roman world had become weary. Accordingly, he called together the people of his province about the month of March, A. D. 68, and after describing their grievances and the despicable character of their oppressor, he urged them to revolt. His call was eagerly responded to by the greater part of Gaul, and he soon found himself at the head of a formidable army. He did not, however, aspire to the empire himself, but wrote to Galba, who was governor of Hispania Tarraconensis, to offer his assistance in raising him to the throne. Galba, however, would not assume the title of emperor, but nevertheless took up arms against Nero, contenting himself with the title of legatus of the senate and of the Roman people.

Most of the governors of the Roman provinces in Europe now declared in favour of Galba; Virginius Rufus, however, the governor of Upper Germany, who had been offered the sovereignty by his own soldiers, not only refused it himself, but said that he would not acknowledge any one as emperor except the person upon whom the senate had conferred the title. He accordingly marched with his army against Vindex, and proceeded to lay siege to the town of Vesontio (Besançon). Vindex marched to its relief; and the two generals had a conference, in which they appear to have come to some agreement; but as Vindex was going to enter the town, the soldiers of Rufus, thinking that he was about to attack them, fell upon him. Many of his troops were killed, and Vindex, who believed that it was a plot for his destruction, put an end to his own life. (Dion Cass. lxiii. 22—26; Tac. *Ann.* xv. 74, *Hist.* i. 6, 8, 51, iv. 17, 57; Plut. *Galb.* 4—6; Suet. *Ner.* 40, 41, 45, *Galb.* 9, 11; Plin. *Ep.* ix. 19.)

VINDEX, MACRI'NUS, praefectus praetorio under M. Aurelius, perished in the war against the Marcomanni. The emperor erected three statues in honour of him. (Dion Cass. lxxi. 3, with the note of Reimarus.)

VINDEX, C. OCTA'VIUS, consul suffectus under Commodus, A. D. 184 (Fasti).

VINDICIA'NUS, an eminent Christian physician in the fourth century after Christ, tutor to Theodorus Priscianus (Theod. Prisc. *Rer. Med.* iv. praef. p. 81, ed. Argent.), who attained the rank of Comes Archiatrorum (see *Dict. of Ant. s. v. Archiater*), and was physician to the Emperor Valentinian, A. D. 364—375. He was also proconsul in Africa, and in this capacity crowned St. Augustine in a rhetorical contest (Aug. *Conf.* iv. 3. § 5), probably A. D. 376. It was perhaps this incident which gave Vindicianus an interest in the young man's welfare, for St. Augustine says that he tried to divert him from the study of astrology and divination, to which he was at that time addicted. (*Ibid.* and vii. 6. § 8.) St. Augustine gives him a high character, calling him "an acute old man," "a wise man, very skilful and renowned in physic," and in another place (*Epist.* 138. § 3) "the great physician of our times." There is attributed to him a short Latin hexameter poem, consisting chiefly of an enumeration of a great number of medicinal substances; which, however, some persons suppose to be the conclusion of the poem by Serenus Samonicus, while others think it belongs to Marcellus Empiricus. It is to be found at the end of several editions of Celsus, in Burmann's *Poëtae Latini Minores*, and in Fabricii *Bibl. Gr.* vol. xiii. p. 446, ed. vet. There is also extant a letter addressed to the Emperor Valentinian by Vindicianus, in which he makes mention of a medical work which he had written, but which appears to be lost. This letter is by Sprengel (*Hist. de la Méd.*) supposed to be spurious, but perhaps without sufficient reason. It is to be found in the Aldine Collection of *Medici Antiqui*, Venet. 1547, fol.; in H. Stephani *Medicae Artis Principes*, Paris, 1567, fol.; and in Fabricii *Bibl. Gr.* vol. xiii. p. 448, ed. vet. One of the medical formulae of

Vindicianus is preserved by Marcellus Empiricus, *De Medicam.* c. 16. p. 316. [W. A. G.]

VINDI'CIUS, the name of a slave, who is said to have given information to the consuls of the conspiracy, which was formed for the restoration of the Tarquins, and who was rewarded in consequence with liberty and the Roman franchise. He is said to have been the first slave manumitted by the *Vindicta*, the name of which was derived by some persons from that of the slave; but it is unnecessary to point out the absurdity of this etymology. (Liv. iii. 4, 5; comp. *Dict. of Antiq. s. v. Manumissio.*)

VINDULLUS, POMPEIUS, a freedman of Cn. Pompey, died at Laodiceia in B. C. 50. (Cic. *ad Att.* vi. 1. § 25.)

VINICIA'NUS, A'NNIUS, was accused of treason (*majestas*) together with his father Annius Pollio, towards the latter end of Nero's reign, but was not brought to trial. He afterwards conspired with Camillus Scribonianus against the emperor Claudius, and, when the conspiracy was detected, put an end to his own life. (Tac. *Ann.* vi. 9; Dion Cass. lx. 14.)

VINICIA'NUS, M. CAE'LIUS, tribune of the plebs, B. C. 53, exerted himself to raise Pompey to the dictatorship, and was in consequence defeated when he became a candidate for the curule aedileship in B. C. 51. In the civil war he espoused the cause of Caesar, who left him behind in Pontus with two legions after the conquest of Pharnaces in B. C. 48. (Caelius, *ap. Cic. ad Fam.* viii. 4. § 3; Hirt. *B. Alex.* 77.)

VINI'CIUS, or VINU'CIUS. The latter form occurs in inscriptions and in the Fasti, but the former in MSS. and editions. 1. L. VINICIUS, tribune of the plebs B. C. 51, put his veto upon a senatusconsultum, directed against Caesar. (Caelius, *ap. Cic. ad Fam.* viii. 8. § 6.)

2. L. VINICIUS, L. F., consul suffectus B. C. 33, was perhaps the same person as the preceding. The accompanying coin was struck by this Vinicius, since we learn from other coins bearing on the obverse the head of Augustus, that L. Vinicius was triumvir of the mint under Augustus. The coin annexed has on the obverse the head of Concordia, and on the reverse a figure of Victory with L. VINICI. (Eckhel, vol. v. p. 343.)

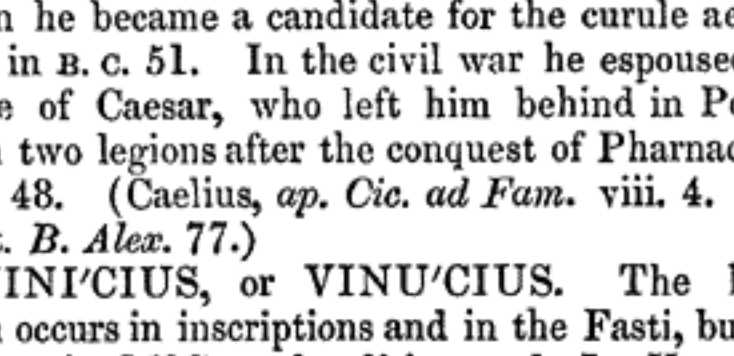

COIN OF L. VINICIUS.

3. M. VINICIUS, P. F., consul suffectus B. C. 19, commanded in Germany in B. C. 25, and in consequence of his successes received the triumphal ornaments; but as he declined these, an arch was erected to his honour in the Alps. (Dion Cass. liii. 27.) He again commanded in Germany in A. D. 2, and again received the triumphal ornaments and an inscription to his honour, perhaps on his statue in the forum. (Vell. Pat. ii. 104.)

4. P. VINICIUS M. F. P. N., the son of No. 3, was consul A. D. 2 with P. Alfenius Varus, when Tiberius returned to Rome from Rhodes. (Vell. Pat. ii. 103.) Seneca mentions this P Vinicius and his brother Lucius as two celebrated orators. (M. Senec. *Controv.* 2, 3, 4, 20, 21, &c.; comp. L. Senec. *Ep.* 40.)

5. M. VINICIUS, P. F. M. N., the son of No. 4, was born at Cales, a town in Campania, and is spoken of by Tacitus as "mitis ingenio et comptae facundiae." He was consul in A. D. 30 with C. Cassius Longinus, and it was in this year that the historian Velleius Paterculus dedicated his work to him. [PATERCULUS.] In A. D. 33 Tiberius gave Julia Livilla, the daughter of Germanicus, in marriage to Vinicius; and as Germanicus was by adoption the son of Tiberius, Vinicius is called the progener of Tiberius. Vinicius was consul a second time in the reign of Claudius, A. D. 45, with Taurus Statilius Corvinus. He was put to death by Messalina in the following year, to whom he had become an object of suspicion, because she had previously put to death his wife [JULIA, No. 8], and likewise an object of hatred because he had refused her embraces. (Tac. *Ann.* vi. 15, 45; Dion Cass. lx. 25, 27.)

6. VINICIUS, the author of a conspiracy against Nero, detected and crushed at Beneventum. (Suet. *Ner.* 36.)

7. T. VINICIUS JULIANUS, consul suffectus under Titus, A. D. 80. (Fasti.)

VI'NIUS. 1. T. VINIUS was proscribed by the triumvirs B. C. 43, and owed his life to his wife Tanusia, who concealed him in a chest at the house of his freedman Philopoemen, and gave out that he was dead. She afterwards obtained his pardon from Octavian, who raised Philopoemen to the equestrian rank for his fidelity to his former master. (Dion Cass. xlvii. 7; Suet. *Oct.* 27; Appian, *B. C.* iv. 44, where *Vinius* is erroneously called *Junius*, and *Philopoemen* is also erroneously called *Philemon.*) [PHILOPOEMEN, p. 321, a.]

2. T. VINIUS, consul in A. D. 69 with the emperor Galba. Tacitus says that his father was of a praetorian family, and that his *maternal* grandfather was one of the proscribed; but as he bears the same name as No. 1, it is probable that the historian has made a mistake, unless he had by adoption taken the name of his maternal grandfather. He first served under Calvisius Sabinus; and one night he accompanied the wife of his commander, who was dressed as a common soldier, through the camp, and committed adultery with her in the Principia, which was reckoned a sacred spot by the Romans, because the eagles and standards were deposited there. For that offence he was put in irons by order of Caligula, but by the change of times was released and obtained successively the praetorship and the command of a legion. He was subsequently exposed to the imputation of having stolen a gold goblet at the table of the emperor Claudius. He was notwithstanding appointed, probably during the reign of Nero, to the government of Gallia Narbonensis, with the title of proconsul, where he ruled with justice and integrity, and he was afterwards in Spain as the legatus of Galba. Through his friendship with Galba he was raised to the consulship on the accession of the latter to the empire. During the short reign of Galba the government devolved almost entirely upon Vinius and Cornelius Laco, the praefect of the praetorian troops. The possession of such great power developed his evil passions, and he is called by Tacitus "deterrimus mortalium." Vinius recommended Galba to choose Otho as his successor, and he was supposed by some to have been privy to the

conspiracy against Galba. He was notwithstanding killed by Otho's soldiers after the death of Galba, his head cut off and carried in triumph to Otho. He was buried by his daughter Crispina, who purchased his head of his murderers; but his testament was disregarded on account of the large wealth which he left behind him. (Tac. *Hist.* i. 1, 6, 11, 12, 13, 32, 37, 42, 48; Suet. *Galb.* 14, *Vitell.* 7; Plut. *Galb.* 12, foll., 27.)

VI'OLENS, an agnomen of L. Volumnius Flamma, consul B. C. 307 and 296. [FLAMMA.]

VIPSA'NIA AGRIPPI'NA. 1. The daughter of M. Vipsanius Agrippa by his first wife Pomponia, the daughter of T. Pomponius Atticus, the friend of Cicero. [POMPONIA, No. 3.] Augustus gave her in marriage to his step-son Tiberius, by whom she was much beloved; but after she had borne him a son, Drusus, and at a time when she was pregnant, Tiberius was compelled to divorce her by the command of the emperor, in order to marry Julia, the daughter of the latter. Vipsania afterwards married Asinius Gallus, whom Tiberius always disliked in consequence, more especially as Gallus asserted that he had previously carried on an adulterous intercourse with Vipsania, and that Drusus was his son. Vipsania died a natural death in A. D. 20. (Dion Cass. liv. 31, lvii. 2; Suet. *Tib.* 7; Tac. *Ann.* i. 12, iii. 19.)

2. The daughter of M. Vipsanius Agrippa by his second wife Julia, is better known by the name of Agrippina. [AGRIPPINA.]

M. VIPSA'NIUS AGRIPPA. [AGRIPPA.]

VIPSA'NIUS LAENAS, condemned in A. D. 56 on account of his mal-administration of the province of Sardinia. (Tac. *Ann.* xiii. 30.)

VIPSTA'NUS APRONIA'NUS. [APRONIANUS.]

VIPSTA'NUS GALLUS, praetor A. D. 17, died in his year of office. (Tac. *Ann.* ii. 51.)

VIPSTA'NUS MESSALLA. [MESSALLA, No. 14, p. 1053, a.]

VIPSTA'NUS PUBLI'COLA. [PUBLICOLA.]

VI'RBIUS, an ancient mythical king of Aricia and a favourite of Diana (*dea Nemorensis*), who, when he had died, called him to life and intrusted him to the care of the nymph Aegeria. (Serv. *ad Aen.* vii. 761.) The fact of his being a favourite of Diana (the Taurian goddess) seems to have led the Romans to identify him with Hippolytus who, according to some traditions, had established the worship of Diana. (Ov. *Met.* xv. 545.) [L. S.]

VIRGILIA'NUS, Q. FA'BIUS, the legatus of App. Claudius Pulcher in Cilicia in B. C. 51. He espoused the cause of Pompey on the breaking out of the civil war in B. C. 49. (Cic. *ad Fam.* iii. 3, 4, *ad Att.* viii. 11, A.)

VIRGILIA'NUS JUNCUS. [JUNCUS.]

VIRGILIA'NUS PEDO. [PEDO.]

VIRGI'LIUS, or VERGI'LIUS. The latter appears to be the more correct orthography, as in the name of Virginius or Verginius, but custom has given the preference in modern times to Virgilius.

1. M. VIRGILIUS, the *frater* or first cousin of T. Aufidius, was tribune of the plebs in B. C. 87, when, at the instigation of the consul Cinna, he brought an accusation against Sulla, when the latter was on the point of crossing over to Greece to conduct the war against Mithridates; but Sulla left Rome without paying any attention to Virgilius or his accusation. He is called Virginius by Plutarch. (Cic. *Brut.* 48; Plut. *Sull.* 10.)

2. C. VIRGILIUS, was praeter B. C. 62, and had Q. Cicero, the brother of the orator, as one of his colleagues. In the following year, B. C. 61, he governed Sicily as propraetor, where P. Clodius served under him as quaestor. He was still in Sicily in B. C. 58, when Cicero was banished; and notwithstanding his friendship with Cicero, and his having been a colleague of his brother in the praetorship, he refused to allow Cicero to seek refuge in his province. (Cic. *pro Planc.* 40, *ad Q. Fr.* i. 2. § 2; Schol. Bob. *in Clod.* p. 333, ed. Orelli; Plut. *Cic.* 32.) In the civil war Virgilius espoused the Pompeian party, and had the command of Thapsus, together with a fleet, in B. C. 46. After the battle of Thapsus, Virgilius at first refused to surrender the town; but when he saw that all resistance was hopeless, he subsequently surrendered the place to Caninius Rebilus, whom Caesar had left to besiege it. (Hirt. *B. Afr.* 28, 86, 93.)

3. C. VIRGILIUS, legatus of Piso in Macedonia in B. C. 57, must probably have been a different person from the preceding, since the propraetor of Sicily could hardly have returned to Rome in time to accompany Piso to his province. (Cic. *de Prov. Cons.* 4.)

P. VIRGI'LIUS, or VERGI'LIUS MARO, was born on the 15th of October, B. C. 70 in the first consulship of Cn. Pompeius Magnus and M. Licinius Crassus, at Andes, a small village near Mantua in Cisalpine Gaul. The tradition, though an old one, which identifies Andes with the modern village of Pietola, may be accepted as a tradition, without being accepted as a truth. The poet Horace, afterwards one of his friends, was born B. C. 65; and Octavianus Caesar, afterwards the emperor Augustus, and his patron, in B. C. 63, in the consulship of M. Tullius Cicero. Virgil's father probably had a small estate which he cultivated: his mother's name was Maia. The son was educated at Cremona and Mediolanum (Milan), and he took the toga virilis at Cremona on the day on which he commenced his sixteenth year in B. C. 55, which was the second consulship of Cn. Pompeius Magnus and M. Licinius Crassus. On the same day, according to Donatus, the poet Lucretius died, in his forty-first year. It is said that Virgil subsequently studied at Neapolis (Naples) under Parthenius, a native of Bithynia, from whom he learned Greek (Macrob. *Sat.* v. 17); and the minute industry of the grammarians has pointed out the following line (*Georg.* i. 437) as borrowed from his master:

Glauco et Panopeae et Inoo Melicertae.

(Compare Gellius xiii. 26; and PARTHENIUS).

He was also instructed by Syron an Epicurean, and probably at Rome. Virgil's writings prove that he received a learned education, and traces of Epicurean opinions are apparent in them. The health of Virgilius was always feeble, and there is no evidence of his attempting to rise by those means by which a Roman gained distinction, oratory and the practice of arms. Indeed at the time when he was born, Cisalpine Gaul was not included within the term "Italy," and it was not till B. C. 89 that a Lex Pompeia gave even the Jus Latii to the inhabitants of Gallia Transpadana, and the privilege of obtaining the Roman civitas by

filling a magistratus in their own cities. The Roman civitas was not given to the Transpadani till B. C. 49. Virgil therefore was not a Roman citizen by birth, and he was above twenty years of age before the civitas was extended to Gallia Transpadana.

It is merely a conjecture, though it is probable that Virgilius retired to his paternal farm, and here he may have written some of the small pieces, which are attributed to him, the Culex, Ciris, Moretum, and others. The defeat of Brutus and Cassius by M. Antonius and Octavianus Caesar at Philippi B. C. 42, gave the supreme power to the two victorious generals, and when Octavianus returned to Italy, he began to assign to his soldiers lands which had been promised them for their services (Dion Cass. xlviii. 5, &c.). But the soldiers could only be provided with land by turning out many of the occupiers, and the neighbourhood of Cremona and Mantua was one of the districts in which the soldiers were planted, and from which the former possessors were dislodged. (Appian, *Bell. Civ.* v. 12, &c.) There is little evidence as to the circumstances under which Virgil was deprived of his property. It is said that it was seized by a veteran named Claudius or Clodius, and that Asinius Pollio, who was then governor of Gallia Transpadana, advised Virgil to apply to Octavianus at Rome for the restitution of his land, and that Octavianus granted his request. It is supposed that Virgilius wrote the Eclogue which stands first in our editions, to commemorate his gratitude to Octavianus Caesar. Whether the poet was subsequently disturbed in his possession and again restored, and whether he was not firmly secured in his patrimonial farm till after the peace of Brundusium B. C. 40 between Octavianus Caesar and M. Antonius, is a matter which no extant authority is sufficient to determine.

Virgil became acquainted with Maecenas before Horace was, and Horace (*Sat.* i. 5, and 6. 55, &c.) was introduced to Maecenas by Virgil. Whether this introduction was in the year B. C. 41 or a little later is uncertain ; but we may perhaps conclude from the name of Maecenas not being mentioned in the Eclogues of Virgil, that he himself was not on those intimate terms with Maecenas which ripened into friendship, until after they were written. Horace, in one of his Satires (*Sat.* i. 5), in which he describes the journey from Rome to Brundusium, mentions Virgil as one of the party, and in language which shows that they were then in the closest intimacy. The time to which this journey relates is a matter of some difficulty, but there are perhaps only two times to which it can be referred, either the events recorded in Appian (*Bell. Civ.* v. 64), which preceded the peace of Brundusium B. C. 40, or to the events recorded by Appian (*Bell. Civ.* v. 78), which belong to the year B. C. 38. But it is not easy to decide to which of these two years, B. C. 40 or B. C. 38, the journey of Horace refers. It can hardly refer to the events mentioned in Appian (*Bell. Civ.* v. 93, &c.) which belong to the year B. C. 37, though even this opinion has been maintained. [HORATIUS FLACCUS.]

The most finished work of Virgil, his Georgica, an agricultural poem, was undertaken at the suggestion of Maecenas (*Georg.* iii. 41), and it was probably not commenced earlier than B. C. 37. The supposition that it was written to revive the languishing condition of agriculture in Italy after the civil war, and to point out the best method, may take its place with other exploded notions. The idea of reviving the industry of a country by an elaborate poem, which few farmers would read and still fewer would understand, requires no refutation. Agriculture is not quickened by a book, still less by a poem. It requires security of property, light taxation, and freedom of commerce. Maecenas may have wished Virgil to try his strength on something better than his Eclogues ; and though the subject does not appear inviting, the poet has contrived to give it such embellishment that his fame rests in a great degree on this work. The concluding lines of the Georgica were written at Naples (*Georg.* iv. 559), but we can hardly infer that the whole poem was written there, though this is the literal meaning of the words,

" Haec super arvorum cultu pecorumque canebam."

We may however conclude that it was completed after the battle of Actium B. C. 31, while Caesar was in the East. (Compare *Georg.* iv. 560, and ii. 171, and the remarks of the critics.) His Eclogues had all been completed, and probably before the Georgica were begun (*Georg.* iv. 565).

The epic poem of Virgil, the Aeneid, was probably long contemplated by the poet. While Augustus was in Spain B. C. 27, he wrote to Virgil to express his wish to have some monument of his poetical talent ; perhaps he desired that the poet should dedicate his labours to his glory as he had done to that of Maecenas. A short reply of Virgil is preserved (Macrob. *Sat.* i. 24), in which he says, " with respect to my Aeneas, if it were in a fit shape for your reading, I would gladly send the poem ; but the thing is only just begun ; and indeed it seems something like folly to have undertaken so great a work, especially when, as you know, I am applying to it other studies, and those of much greater importance." The inference that may be derived from a passage of Propertius (*Eleg.* ii. 34, v. 61), in which he speaks of the Iliad as begun and in progress, and from the recent death of Gallus, also mentioned in the same elegy, is that Virgil was engaged on his work in B. C. 24 (Clinton, *Fast.* B. C. 24). An allusion to the victory of Actium in the same elegy, compared with the passage in Virgil (*Aeneid*, viii. 675 and 704) seems to show that Propertius was acquainted with the poem of Virgil in its progress ; and he may have heard parts of it read. In B. C. 23 died Marcellus, the son of Octavia, Caesar's sister, by her first husband ; and as Virgil lost no opportunity of gratifying his patron, he introduced into his sixth book of the Aeneid (v. 883) the well-known allusion to the virtues of this youth, who was cut off by a premature death.

" Heu miserande puer, si qua fata aspera rumpas,
Tu Marcellus eris."

Octavia is said to have been present when the poet was reciting this allusion to her son and to have fainted from her emotions. She rewarded the poet munificently for his excusable flattery. As Marcellus did not die till B. C. 23, these lines were of course written after his death, but that does not prove that the whole of the sixth book was written so late. Indeed the attempts which modern critics make to settle many points in ancient literary history, are not always managed with due

regard to the nature of the evidence. This passage in the sixth book was certainly written after the death of Marcellus, but Virgil may have sketched his whole poem and even finished in a way many parts in the later books before he elaborated the whole of his sixth book. A passage in the seventh book (v. 606),

"Auroramque sequi Parthosque reposcere signa,"

appears to allude to Augustus receiving back the standards taken by the Parthians from M. Licinius Crassus B. C. 53. This event belongs to B. C. 20 (Dion Cass. liv. 8); and if the passage of Virgil refers to it, the poet must have been working at his seventh book in B. C. 20.

When Augustus was returning from Samos, where he had spent the winter of B. C. 20, he met Virgil at Athens. The poet it is said had intended to make a tour of Greece, but he accompanied the emperor to Megara and thence to Italy. His health, which had been long declining, was now completely broken, and he died soon after his arrival at Brundusium on the 22d of September B. C. 19, not having quite completed his fifty-first year. His remains were transferred to Naples, which had been his favourite residence, and placed on the road (Via Puteolana) from Naples to Puteoli (Pozzuoli) between the first and second milestone from Naples. The monument, now called the tomb of Virgil, is not on the road which passes through the tunnel of Posilipo; but if the Via Puteolana ascended the hill of Posilipo, as it may have done, the situation of the monument would agree very well with the description of Donatus.

The inscription said to have been placed on the tomb,

"Mantua me genuit, Calabri rapuere, tenet nunc
Parthenope. Cecini pascua, rura, duces."

we cannot suppose to have been written by the poet, though Donatus says that it was.

Virgil named, as heredes in his testament, his half-brother Valerius Proculus, to whom he left one half of his property, and also Augustus, Maecenas, L. Varius and Plotius Tucca. It is said that in his last illness he wished to burn the Aeneid, to which he had not given the finishing touches, but his friends would not allow him. Whatever he may have wished to be done with the Aeneid, it was preserved and published by his friends Varius and Tucca. It seems from different extant testimonies that he did express a wish that the unfinished poem should be destroyed.

The poet had been enriched by the liberality of his patrons, and he left behind him a considerable property and a house on the Esquiline Hill near the gardens of Maecenas. He used his wealth liberally, and his library, which was doubtless a good one, was easy of access. He used to send his parents money every year. His father, who became blind, did not die before his son had attained a mature age. Two brothers of Virgil also died before him. Poetry was not the only study of Virgil; he applied to medicine and to agriculture, as the Georgica show, and also to what Donatus calls Mathematica, perhaps a jumble of astrology and astronomy. His stature was tall, his complexion dark, and his appearance that of a rustic. He was modest and retiring, and his character is free from reproach, if we except one scandalous passage in Donatus, which may not tell the truth.

In his fortunes and his friends Virgil was a happy man. Munificent patronage gave him ample means of enjoyment and of leisure, and he had the friendship of all the most accomplished men of the day, among whom Horace entertained a strong affection for him. He was an amiable good-tempered man, free from the mean passions of envy and jealousy; and in all but health he was prosperous. His fame, which was established in his life time, was cherished after his death, as an inheritance in which every Roman had a share; and his works became school-books even before the death of Augustus, and continued such for centuries after. The learned poems of Virgil soon gave employment to commentators and critics. Aulus Gellius has numerous remarks on Virgil, and Macrobius, in his Saturnalia, has filled four books (iii—vi.) with his critical remarks on Virgil's poems. One of the most valuable commentaries of Virgil, in which a great amount of curious and instructive matter has been preserved, is that of Servius [SERVIUS]. Virgil is one of the most difficult of the Latin authors, not so much for the form of the expression, though that is sometimes ambiguous enough, but from the great variety of knowledge that is required to attain his meaning in all its fulness. To understand the Aeneid fully requires great labour and every aid that can be called in from the old commentators to those of the present day.

Virgil was the great poet of the middle ages too. To him Dante paid the homage of his superior genius, and owned him for his master and his model. Among the vulgar he had the reputation of a conjurer, a necromancer a worker of miracles; it is the fate of a great name to be embalmed in fable.

The ten short poems called Bucolica were the earliest works of Virgil, and probably all written between B. C. 41 and B. C. 37. These Bucolica are not Bucolica in the same sense as the poems of Theocritus, which have the same title. They have all a Bucolic form and colouring, but some of them have nothing more. They are also called Eclogae or Selections, but this name may not have originated with the poet. Their merit consists in their versification, which was smoother and more polished than the hexameters which the Romans had yet seen, and in many natural and simple touches. But as an attempt to transfer the Syracusan muse into Italy, they are certainly a failure, and we read the pastorals of Theocritus and of Virgil with a very different degree of pleasure. The fourth Eclogue, entitled Pollio, which may have been written in B. C. 40 after the peace of Brundusium, has nothing of the pastoral character about it, as the poet himself admits in the first lines,

"Sicelides Musae paulo majora canamus,
Non omnes arbusta juvant humilesque myricae,
Si canimus sylvas, silvae sunt consule dignae."

Virgil was aware that he was not following his professed model, and that the poem was Bucolic only in name. It is allegorical, mystical, half historical and prophetical, aenigmatical, anything in fact but Bucolic. Pope's Messiah, a kind of imitation of Virgil, is also not an Eclogue. The first Eclogue is Bucolic in form and in treatment, with an historical basis. The second Eclogue, the Alexis, which the critics suppose to have been written before the first, is an amatory poem, with a Bucolic colour.

ing, which indeed is the characteristic of all Virgil's Eclogues, whatever they may be in substance. The third, the fifth, the seventh, and the ninth are more clearly modelled on the form of the poems of his Sicilian prototype: and the eighth, the Pharmaceutria, is a direct imitation of the original Greek. The tenth, entitled Gallus, perhaps written the last of all, is a love poem, which, if written in elegiac verse, would be more appropriately called an elegy than a Bucolic. All the Eclogues of Virgil abound in allusions to the circumstances and persons of the time; but these allusions are often obscure. Though the Eclogues contain many pleasing lines, they present very great difficulties arising both from the construction of the poems, and the language. Those who find them easy are not persons who are much alive to the perception of difficulties; and those who bestow upon them very liberal praise, have the merit at least of being easily satisfied. Virgil borrowed many lines from Theocritus; but the adaptation of a few lines does not give to his poems the genuine rustic cast of some of the best pieces of Theocritus. We do not feel that the Eclogues of Virgil represent rural life or rural manners in Italy; and such a representation, even if Virgil could have given it, is incompatible with the leading idea that pervades some of the Eclogues. Julius Caesar Scaliger preferred Virgil's Eclogues to those of Theocritus, a curious instance of perverted judgment.

The "Georgica" or "Agricultual Poem" in four books is a didactic poem, which Virgil dedicated to his patron Maecenas. He treats of the cultivation of the soil in the first book, of fruit trees in the second, of horses and other cattle in the third, and of bees in the fourth. In this poem Virgil shows a great improvement both in his taste and in his versification. If he began this poem before he had finished the Eclogues, he went on working at it and correcting it after he had laid his Eclogues aside. It has been attempted to show that the first book was written before B. C. 35, but there is no conclusive evidence on this point. It has been stated when it was finished. Neither in the Georgics nor elsewhere has Virgil the merit of striking originality; his chief merit consists in the skilful handling of borrowed materials. His subject, which was by no means promising, he treated in a manner both instructive and pleasing; for he has given many useful remarks on agriculture and diversified the dryness of didactic poetry by numerous allusions and apt embellishments, and some occasional digressions without wandering too far from his main matter. In the first book (v. 1, &c.) he enumerates the subjects of his poem, among which is the treatment of bees; yet the management of bees seems but meagre material for one fourth of the whole poem, and the author accordingly had to complete the fourth book with matter somewhat extraneous — the long story of Aristaeus. The Georgica is the most finished specimen of the Latin hexameter which we have; and the rude vigor of Lucretius, and the antiquated rudeness of Ennius are here replaced by a versification, which in its kind cannot be surpassed. The Georgica are also the most original poem of Virgil, for he found little in the *Works and Days* of Hesiod that could furnish him with hints for the treatment of his subject, and we are not aware that there was any work which he could exactly follow as a whole. For numerous single lines he was indebted to his extensive reading of the Greek poets.

The Aeneid, or adventures of Aeneas after the fall of Troy, is an epic poem on the model of the Homeric poems. It was founded upon an old Roman tradition that Aeneas and his Trojans settled in Italy, and were the founders of the Roman name. In the first books we have the story of Aeneas being driven by a storm on the coast of Africa, and being hospitably received by Dido queen of Carthage, to whom he relates in the episode of the second and third books the fall of Troy and his wanderings. In the fourth book the poet has elaborated the story of the attachment of Dido and Aeneas, the departure of Aeneas in obedience to the will of the gods and the suicide of the Carthaginian queen. The fifth book contains the visit to Sicily, and the sixth the landing of Aeneas at Cumae in Italy, and his descent to the infernal regions, where he sees his father Anchises, and has a prophetic vision of the glorious destinies of his race and of the future heroes of Rome. In the first six books the adventures of Ulysses in the Odyssey are the model, and these books contain more variety of incident and situation than those which follow. The critics have discovered an anachronism in the visit of Aeneas to Carthage, which is supposed not to have been founded until two centuries after the fall of Troy, but this is a matter which we may leave without discussion, or admit without allowing it to be a poetical defect. The last six books, the history of the struggles of Aeneas in Italy, are founded on the model of the battles of the Iliad. Latinus, the king of the Latini, offers the Trojan hero his daughter Lavinia in marriage, who had been betrothed to Turnus, the warlike king of the Rutuli. The contest is ended by the death of Turnus, who falls by the hand of Aeneas. The fortunes of Aeneas and his final settlement in Italy are the subject of the Aeneid, but the glories of Rome and of the Julian house, to which Augustus belonged, are indirectly the poet's theme. In the first book the foundation of Alba Longa is promised by Jupiter to Venus (*Aeneid*, i. 254), and the transfer of empire from Alba to Rome; from the line of Aeneas will descend the "Trojan Caesar," whose empire will only be limited by the ocean, and whose glory by the heavens. The future rivalry between Rome and Carthage, and the ultimate triumphs of Rome are predicted. The poem abounds in allusions to the history of Rome; and the aim of the poet to confirm and embellish the popular tradition of the Trojan origin of the Roman state, and the descent of the Julii from Venus, is apparent all through the poem. It is objected to the Aeneid that it has not the unity of construction either of the Iliad or of the Odyssey, and that it is deficient in that antique simplicity which characterises these two poems. Aeneas, the hero, is an insipid kind of personage, and a much superior interest is excited by the savage Mezentius, and also by Turnus, the unfortunate rival of Aeneas. Virgil imitated other poets besides Homer, and he has occasionally borrowed from them, especially from Apollonius of Rhodes. If Virgil's subject was difficult to invest with interest, that is his apology; but it cannot be denied that many parts of his poem are successfully elaborated, and that particular scenes and incidents are treated with true poetic spirit. The historical

colouring which pervades it, and the great amount of antiquarian learning which he has scattered through it, make the Aeneid a study for the historian of Rome. Virgil's good sense and taste are always conspicuous, and make up for the defect of originality. As a whole, the Aeneid leaves no strong impression, which arises from the fact that it is not really a national poem, like the Iliad or the Odyssey, the monument of an age of which we have no other literary monument; it is a learned poem, the production of an age in which it does not appear as an embodiment of the national feeling, but as a monument of the talent and industry of an individual. The Aeneid contains many obscure passages, which a long series of commentators have laboured to elucidate. Virgil has the merit of being the best of the Roman epic poets, superior both to Ennius who preceded him, and on whom he levied contributions, and to Lucan, Silius Italicus, and Valerius Flaccus, who belong to a later age. The passion for rhetorical display, which characterises all the literature of Rome, is much less offensive in Virgil than in those who followed him in the line of epic poetry.

The larger editions of Virgil contain some short poems, which are attributed to him, and may have been among his earlier works. The Culex or Gnat is a kind of Bucolic poem in 413 hexameters, often very obscure; the Ciris, or the mythus of Scylla the daughter of Nisus, king of Megara, in 541 hexameters, has been attributed to Cornelius Gallus and others, but Scaliger maintains that it is by Virgil; the Moretum, in 123 verses, the name of a compound mess, is a poem in hexameters, on the daily labour of a cultivator, but it contains only the description of the labours of the first part of the day, which consist in preparing the Moretum: the female servant of the rustic Simulus is a negress; none was ever better described,

> "Afra genus, tota patriam testante figura,
> Torta comam, labroque tumens et fusca colorem,
> Pectore lata, jacens mammis, compressior alvo,
> Cruribus exilis, spatiosa prodiga planta."

The Copa, in elegiac verse, is an invitation by a female tavern keeper or servant attached to a Caupona, to passengers to come in and enjoy themselves. There are also fourteen short pieces in various metres, classed under the general name of Catalecta. That addressed "Ad Venerem," shows that the writer, whoever he was, had a talent for elegiac poetry.

The first edition of Virgil, a small folio, was printed at Rome about A. D. 1469 by Sweynheym and Pannartz, and dedicated to Pope Paul II. This rare edition was reprinted in 1471, but it is of no great value. The Virgil printed by Aldus at Venice in 1501, 8vo, is also very scarce. At the close of the fifteenth and the beginning of the sixteenth centuries there were many prints of Virgil, with the commentary of Servius and others. The edition of J. L. de la Cerda, which is valued for the commentary, appeared at Madrid in 3 vols. folio, 1608—1617. The valuable edition of Nic. Heinsius was published at Amsterdam in 1676. The well printed edition of P. Masvicius, Leeuwarden, 1727, 2 vols. 4to, contains the complete commentaries of Servius, Philargyrius, and Pierius, with the "Index Erythraei," the Life of Virgil by Tib. Claudius Donatus, an "Index absolutissimus in Mauri Servii Honorati Commentarios in Virgilium," and an "Index Auctorum in Servii Commentariis citatorum." All these matters make the edition of Masvicius very useful. P. Burmann's edition appeared at Amsterdam, 1746, 4 vols. 4to. C. G. Heyne bestowed great labour on his edition of Virgil, 1767—1775, Leipzig, 4 vols. 8vo, with a copious index: it was reprinted with improvements in 1788. In the fourth edition of Heyne's Virgil, by G. P. E. Wagner, Leipzig, 1830, 4 vols. 8vo, the text has been corrected after the best MSS., the punctuation improved, and the orthography altered or amended. The text of this edition is also published separately in a single volume with the title "Publii Vergilii Maronis Carmina ad pristinam Orthographiam quoad ejus fieri potuit revocata, edidit P. Wagner, Leipzig, 1831, 8vo." It also contains the "Orthographia Vergiliana," or remarks on the orthography of many words in Virgil, arranged in alphabetical order.

The works of Virgil have been more fortunate than those of most of the writers of antiquity, for there are many very old MSS. of his poems. That which is called the Medicean, may probably have been written before the downfal of the Roman empire. An exact fac-simile of it was published by Foggini at Florence, 1741, 4to. The Codex Vaticanus, which is also of great antiquity, was published by Bottari, Rome, 1741, folio; but it is said not to be so accurate a copy as the fac-simile of Foggini. Wagner in his Praefatio has briefly discussed the relative ages of these two MSS.; but there seem to be no grounds for deciding the question. They are both undoubtedly very old.

The editions of the several parts of Virgil and the school editions are very numerous. The "Handbuch der Classischen Bibliographie" of Schweigger, ii. pp. 1145—1258, contains a long list. The edition of A. Forbiger, 3 vols. 8vo, Leipzig, 1836, and a second edition, 1845—1846, contains a sufficiently copious commentary for ordinary use, which is composed of selections from the commentators and his own notes.

The Bucolica were translated into German verse by J. H. Voss with useful notes; and a second edition by A. Voss, appeared at Altona, 1830. J. H. Voss's poetical translation of the Georgics is highly esteemed. His complete translation of Virgil appeared at Brunswick in 3 vols. 8vo, 1799. Martyn, professor of Botany at Cambridge, published a prose version of the Georgica, London, 1741, and of the Georgica, 1749, with many valuable notes. The commentary of Martyn on the Georgica is perhaps the best that has appeared for the elucidation of the matter of the poem. Gawin Douglas, bishop of Dunkeld, translated the Aeneid into Scottish verse, London, 1553. Ogilby's verse translation was published at London, 1649 and 1650; and Dryden's was published by Tonson, London, 1697. The blank verse translation of Dr. J. Trapp is very poor. The Aeneid translated by C. Pitt, and the Bucolica and Georgica by Joseph Warton, were published by Dodsley, London, 1783, 4 vols. 8vo. Sotheby's poetic version of the Georgica contains the original text and the versions of De Lille, Soave, Guzman, and Voss.

The chief authority for the Life of Virgil is the Life by Donatus, which, though not a critical performance, is undoubtedly founded on good materials. It is printed in Wagner's edition of Virgil

with notes. The editions, translations, commentaries, and essays on Virgil form an enormous mass of literature, iu which the poet is rather buried than embalmed. [G. L.]

VIRGI'NIA. 1. The daughter of L. Virginius, a brave centurion, the attempt made upon whose chastity by App. Claudius was the immediate cause of the downfall of the Decemvirs, who had in violation of law continued in possession of their power at the beginning of B. C. 449. The story ran that Virginia was a beautiful and innocent girl, betrothed to L. Icilius, who had rendered his tribuneship memorable by his law which assigned the Aventine to the plebeians. The maiden had attracted the notice of the decemvir App. Claudius. He at first tried bribes and allurements ; but when these failed, he had recourse to an outrageous act of tyranny, which he could perpetrate with all the greater ease, as her father was absent from Rome, serving with the Roman army on Mount Algidus. One morning, as Virginia, attended by her nurse, was on her way to her school, which was in one of the booths round the forum, M. Claudius, a client of Appius, laid hold of the damsel and claimed her as his slave. The cry of the nurse for help brought a crowd around them ; but M. Claudius said that he did not mean to use violence, and that he would bring the case before App. Claudius for decision. All parties went accordingly before the decemvir. In his presence Marcus repeated the tale he had learnt, asserting, that Virginia was the child of one of his female slaves, and had been imposed upon the reputed father by his wife, who was childless. He further stated that he would prove this to Virginius, as soon as he returned to Rome, and he demanded that the girl should meantime be handed over to his custody as his slave. The friends of the maiden, on the other hand, pleaded that by the old law, which had been re-enacted in the Twelve Tables, it was provided that every person who was reputed to be free, and whom another claimed as his slave, was to continue in possession of his rights, till the judge declared him to be a slave, though he was bound to give security for his appearance in court. They therefore offered to give security for the maiden, and begged the decemvir to postpone his judgment till her father could be fetched from the camp. Appius, however, replied that the girl could not in any case be free ; that she must belong either to her father or her master, and that as her father was absent, he adjudged her to the custody of M. Claudius, who was to give sureties to bring her before his judgment-seat when the case should be tried. At this unjust sentence the crowd exhibited signs of the greatest indignation. P. Numitorius, the maiden's uncle, and Icilius, to whom she was betrothed, spoke so loudly against the sentence, that the multitude began to be roused. Appius, fearing a riot, said that he would let the cause stand over till the next day ; but that then, whether her father appeared or not, he should know how to maintain the laws and to give judgment according to justice. The greatest exertions, however, were necessary to bring Virginius to the city, lest Appius should have detained him in the camp. Accordingly, while Appius was kept in court receiving bail for the appearance of Virginia on the following day, two of the friends of the family made all haste to the camp. They reached the camp the same evening. Virginius immediately obtained leave of absence, and was already on his way to Rome, when the messenger of Appius arrived, instructing his colleagues to detain him.

Early next morning Virginius and his daughter came into the forum with their garments rent. The father appealed to the people for aid, warning them that all were involved in a like calamity. Icilius spoke still more vehemently ; and the women in their company sobbed aloud. But, intent upon the gratification of his lust, Appius cared nought for the misery of the father and the girl. He came into the forum attended by a great train of clients, and took his seat upon the tribunal. M. Claudius renewed his claim. Appius hastened to give sentence, by which he consigned the maiden to the party who claimed her as his slave, until a judge should decide the matter. M. Claudius stept forward to take possession of the maiden, but was driven back by the people. Thereupon Appius, who had brought with him to the forum a large body of armed patricians and their clients, ordered his lictors to disperse the mob. The people drew back in affright, leaving Virginius and his daughter alone before the judgment-seat. All help was gone. The unhappy father then prayed the decemvir to be allowed to speak one word to the nurse in his daughter's hearing, in order to ascertain whether she was really his daughter. The request was granted ; Virginius drew them both aside, and snatching up a butcher's knife from one of the stalls, plunged it in his daughter's breast, exclaiming, "There is no way but this to keep thee free." In vain did Appius call out to stop him. The crowd made way for him, and holding his bloody knife on high, he rushed to the gate of the city, and hastened to the Roman camp. The result is known. Both camp and city rose against the decemvirs, who were deprived of their power, and the old form of government was restored. L. Virginius was the first who was elected tribune, and he hastened to take revenge upon his cruel enemy. By his orders Appius was dragged to prison to await his trial, and he there put an end to his own life in order to avoid a more ignominious death. M. Claudius, who had claimed the maiden as his slave, was condemned to death, but Virginius himself did not allow the last sentence of the law to be carried into effect, but permitted him to go into exile. (Liv. iii. 44—58 ; Dionys. xi. 28—46 ; Val. Max. vi. 1. § 2.) Cicero in one passage calls the father *Decimus* Virginius (*de Rep.* ii. 37), but in another passage he gives him the praenomen *Lucius*, in conformity with the other ancient writers (*de Fin.* ii. 20).

2. The daughter of Aulus, was a patrician by birth, but married to the plebeian L. Volumnius Flamma, who was consul in B. C. 307 and 296. In consequence of her marriage the patrician women excluded her from the worship of the goddess Pudicitia, and she thereupon dedicated a chapel to the plebeian Pudicitia. (Liv. x. 23.)

VIRGI'NIA or VERGI'NIA GENS, patrician and plebeian. Verginius is usually found in MSS. and inscriptions, but modern editors generally adopt the other orthography, Virginius. The patrician branch of the gens was of great antiquity, and frequently filled the highest honours of the state during the early years of the republic. They all bore the cognomen of TRICOSTUS, but were divided into various families with the surnames of

Caeliomontanus, *Esquilinus*, and *Rutilus* respectively. The first of them who obtained the consulship was T. Virginius Tricostus Caeliomontanus in B. C. 496. The plebeian Virginii are also mentioned at an early period among the tribunes, but none of them had any cognomen. Under the empire we find Virginii with other surnames, a list of which is given below.

VIRGI'NIUS. 1. A. VIRGINIUS, tribune of the plebs. B. C. 461, accused K. Quintius, the son of L. Cincinnatus, and after a severe struggle obtained his condemnation. (Liv. iii. 11—13.)

2. L. VIRGINIUS, the father of Virginia, whose tragic fate occasioned the downfall of the decemvirs, B. C. 449. [VIRGINIA.]

3. A. VIRGINIUS, tribune of the plebs, B. C. 395, was condemned with his colleague Q. Pomponius, two years afterwards. (Liv. v. 29.) For details see POMPONIUS, No. 3.

4. L. VIRGINIUS, a tribune of the soldiers in the second Punic war, B. C. 207. (Liv. xxvii. 43.)

5. VIRGINIUS, tribune of the plebs, B. C. 87, who accused Sulla, is spoken of under VIRGILIUS, No. 1.

6. VIRGINIUS, proscribed by the triumvirs B. C. 43, escaped to Sicily by promising large sums of money to his slaves, and to the soldiers who were sent to kill him. (Appian, *B. C.* iv. 48.)

VIRGI'NIUS CA'PITO. [CAPITO.]

VIRGI'NIUS FLAVUS. [FLAVUS.]

VIRGI'NIUS ROMA'NUS, a contemporary of the younger Pliny, wrote comedies and mimiambi, which are much praised by Pliny. (*Ep.* vi. 21.)

VIRGI'NIUS RUFUS. [RUFUS.]

VIRIATHUS (Οὐιρίαθος, Diod. and Dion Cass.: Οὐρίατθος, Appian), a Lusitanian, commanded his countrymen in their war against the Romans, whose power he defied, and whose armies he vanquished during many successive years. He is described by the Romans as originally a shepherd or huntsman, and afterwards a robber, or, as would be called in Spain in the present day, a guerilla chief. His character is drawn very favourably in a fragment of Dion Cassius (*Fragm.* 78, p. 33, ed. Reimar.), and his account is confirmed by the testimony of other ancient writers, who celebrate especially his justice and equity, which was particularly shown in the fair division of the spoils he obtained from the enemy. (Comp. Diod. vol. ii. p. 519, ed. Wess.; Cic. *de Off.* ii. 11.) The Lusitanians had long been accustomed to support themselves by robbery and rapine; and as they still continued their predatory mode of life after the Romans had become masters of the neighbouring countries, the Roman commanders in Spain resolved to reduce them to submission. Accordingly in B. C. 151 their country was invaded by the propraetor Ser. Galba, and in the following year (B. C. 150) by the proconsul L. Lucullus as well as by Galba. The Lusitanians in alarm sent offers of submission to Galba, who enticed them to leave their mountain fastnesses by promising to give them fertile lands, and when they had descended into the plains, relying on the word of a Roman general, he surrounded them with his troops and treacherously butchered them. Very few of the Lusitanians escaped, but among the survivors was Viriathus, who was destined to be the avenger of his country's wrongs. The Lusitanians, who had not left their homes, rose as a man against the rule of such treacherous tyrants, and they found in Viriathus a leader who was well acquainted with the country, and who knew how to carry on the war in the way best adapted to the nature of the country and the habits of his countrymen. At first he avoided all battles in the plains, and waged an incessant guerilla warfare in the mountains. It was not, however, till B. C. 147 that the Lusitanians were able to collect any formidable body of men; and in this year having invaded Turdetania, they were attacked, while ravaging the country, by the Roman propraetor C. or M. Vetilius, defeated with loss and obliged to take refuge in a fortress, to which the Romans laid siege. The want of provisions prevented them from holding out long, and they accordingly endeavoured to make terms with Vetilius, who promised to assign to them a place where they might settle. Viriathus, who was serving among his countrymen, but who had not yet been formally recognised as their general, reminded them of the treachery of the Romans, and promised, if they would obey his commands, to save them from their present danger. His offer was gladly accepted, and he was unanimously elected their commander. By a bold and skilful stratagem he eluded the Roman general, and again assembled his forces at Tribola, a town to the south of the Tagus in Lusitania. Thither he was followed by Vetilius; but Viriathus, pretending to retreat, led the Romans into an ambuscade, where they were attacked by the Lusitanians, and defeated with great loss: Vetilius himself was killed; and out of 10,000 Romans scarcely 6000 escaped. The survivors took refuge under the command of the quaestor within the walls of Carpessus, which Appian supposes to be the same as the ancient Tartessus. Fearing to meet the enemy in the field, the quaestor obtained 5000 men from the Belli and Titthi, Celtiberian tribes, who were then allies of the Romans, and sent them against Viriathus; but they were also defeated by the Lusitanian general, who now laid waste Carpetania without encountering any opposition.

On the arrival of the praetor C. Plautius in the following year, B. C. 146, with a fresh army, Viriathus abandoned Carpetania and retreated into Lusitania. He was eagerly followed by Plautius, who crossed the Tagus in pursuit of him, but while the Romans were engaged in fortifying their camp on a mountain, covered with olives, which the Roman writers call the Hill of Venus, they were attacked by Viriathus and put to the rout with great slaughter. Plautius was so disheartened with this defeat that he made no further attempt against the enemy, but led his army into winter quarters, although it was still only the middle of summer. The country of the Roman allies was thus again left exposed to the ravages of Viriathus, who compelled the inhabitants to pay to him the full value of their crops, and destroyed them if they refused. He also took Segobriga, the chief town of the Celtiberians. (Frontin. *Strat.* iii. 11. § 4.)

The war in Spain had now assumed such a threatening aspect that the senate resolved to send a consul and a consular army into that country. Accordingly, in B. C. 145, the consul Q. Fabius Aemilianus, the son of Aemilius Paulus, who conquered Macedonia, received Spain as his province.

He levied two new legions at Rome, consisting for the most part of new recruits, in order to give some repose to the veteran troops, who were worn out by the wars in Greece and Macedonia. He likewise obtained some forces from the allies; and when he mustered his troops at Urso or Orso, the modern town of Osuna in Andalusia, his army amounted to 15,000 foot and 2000 horse. But before his arrival in Spain the Romans had again experienced another disaster. The army of the praetor Claudius Unimanus had been nearly annihilated, and the fasces and other spoils taken from the Romans had been erected by Viriathus as trophies in the mountains. (Flor. ii. 17. § 16.) Fabius appears not to have arrived in Spain till the middle of the summer; and as he would not fight with the enemy till his raw troops had received further training, he left his army under the command of his legate, while he himself went over to Gades to offer a sacrifice to Hercules. In his absence his foragers were attacked by Viriathus, who slew many of them; and the legate of Fabius having thereupon ventured to offer battle to Viriathus, was defeated. When Fabius returned from Gades, he could not be tempted by Viriathus to any regular engagement, but passed the remainder of the year in exercising his troops and in occasional skirmishes with the enemy, by which his soldiers acquired confidence and experience. In the following year (B. C. 144) Fabius was continued in the government of Spain, and he now felt sufficient reliance upon his troops to venture to attack Viriathus with all his forces. Viriathus was defeated and driven out of the Roman dominions in Spain, and his two chief towns fell into the hands of Fabius. After these successes Fabius led his troops into winter quarters at Corduba.

These successes of Fabius, however, were more than counterbalanced by another formidable insurrection in Spain. The Arevaci, Belli, and Titthi, Celtiberian people, inhabiting that part of Spain now called Old Castile, had been subdued by the Romans some years previously, and two of them, the Belli and Titthi, had, as we have already seen, sent assistance to the Romans in their war against Viriathus. They were now, however, induced to follow the example of Viriathus, and to take up arms against the Romans, and thus almost the whole of central Spain was in open revolt. The war against the Celtiberians became even more protracted than that against the Lusitanians, and is usually known by the name of the Numantine war, from Numantia, the principal town of the Arevaci.

In B. C. 143 the consul Q. Metellus Macedonicus was sent into Nearer Spain, and the propraetor Q. Pompeius into Further Spain, as the successor of Fabius Aemilianus.* While Metellus conducted the war with success against the Celtiberians, Pompeius was not equally fortunate in his campaign against Viriathus. He had at first gained a victory over the Lusitanian general, and pursued him as far as the mountain south of the Tagus, which has been already mentioned under the name of the Hill of Venus. Here Viriathus turned upon his pursuers, and drove them back into their camp with the loss of 1000 men and several standards. This defeat so disheartened Pompeius that he allowed the enemy to lay waste the country around the Guadalquiver without resistance, and led his army early in the autumn into winter-quarters at Corduba.

In the following year, B. C. 142, the consul Q. Fabius Servilianus was sent into Further Spain as the successor of Pompeius. Q. Metellus remained as proconsul in Nearer Spain. Servilianus brought with him two Roman legions and allied troops, amounting in all to 16,000 foot and 1600 horse, and he also obtained from Micipsa some elephants. He at first carried on the war with great success, defeated Viriathus, and compelled him to retire into Lusitania, took by storm many of his cities, and exterminated several guerilla bands. Next year, however, B. C. 141, when Servilianus remained in Spain as proconsul, the fortune of war changed. The Romans had laid siege to Erisane; Viriathus stole into the town by night, and at the dawn of day made a successful sally against the besiegers. The Romans lost a great number of men, and were put to flight. In their retreat they became enclosed within a mountain pass, where they were surrounded by the Lusitanians, much in the same way as their ancestors had been by the Samnites at the celebrated Caudine Forks. Escape was impossible, and they had no alternative but an unconditional surrender. Viriathus used his victory with moderation. He agreed to allow the Romans to depart uninjured, on condition of their permitting the Lusitanians to retain undisturbed possession of their own territory, and of their recognising him as a friend and ally of the Roman people. Servilianus concluded a treaty with Viriathus on these terms, and it was ratified by the Roman people.

Thus the war with Viriathus appeared to have been brought to a conclusion; but the consul Q. Servilius Caepio, who succeeded his brother Servilianus in the command of Further Spain in B. C. 140, was greatly disappointed at the unexpected termination of the war. He had looked forward to the war in Spain as an opportunity for gaining both wealth and glory; and he therefore used every exertion to induce the senate to break the treaty by representing it as unworthy of the Roman people. The senate, however, had not the effrontery to give their approval to an open violation of the peace, but connived at Caepio's injuring Viriathus as far as he could without any open attack. But after a short time we are told that the senate allowed Caepio to declare open war against Viriathus, probably having obtained meantime some pretext for this act of faithlessness. Caepio forthwith took the field against Viriathus; but the latter sent three of his most faithful friends, Audax, Ditalco, and Minurus, to the Roman general, to offer him terms of peace. Caepio persuaded the envoys by promises of large rewards to murder Viriathus. Accordingly, on their return they murdered Viriathus, while he was asleep in his tent, and made their escape to the Roman camp before any of the Lusitanians became aware of the death of their general. The murderers, however, did not receive the rewards which had been promised them; and when they demanded them of the consul, he coolly replied that the Romans did not approve of the murder of a general by his own soldiers. The death of Viriathus did not put an immediate stop to the war. After burying Viriathus with great magni-

* Appian, *Hisp.* 66, calls the successor of Fabius *Quintius;* but by this name he must understand *Quintus* Pompeius: see Drumann, *Geschichte Roms*, vol. iv. p. 307.

ficence, his soldiers elected Tantalus as their general; but the latter was no match for a Roman consul, and before the end of the year was obliged to submit to Caepio. [CAEPIO, No. 6.] The war with Viriathus lasted eight years, according to Appian (*Hisp.* 75), who dates its commencement from the time that Viriathus became the leader of the Lusitanians. Other writers, however, say that the war lasted fourteen years, which must be computed from the beginning of the Celtiberian war, B. C. 153. (Appian, *Hisp.* 60—75; Eutrop. iv. 16; Oros. v. 4; Flor. ii. 17; Liv. *Epit.* 54; Frontin. ii. 5. § 7, ii. 13. § 4, iii. 10. § 6, iii. 11. § 4, iv. 5. § 22; Vell. Pat. ii. 1; Aurel. Vict. *de Vir. Ill.* 71; Val. Max. ix. 6. § 4; Diod. *Exc. ex* xxxii. pp. 591, 597, ed. Wess.; Dion Cass. *Fragm.* 78, p. 33, ed. Reimar.)

VIRIDOMARUS. 1. Or BRITOMARTUS, the leader of the Gauls, slain by Marcellus. [MARCELLUS, No. 4, p. 928, a.]

2. Or VIRDUMARUS, a chieftain of the Aedui, whom Caesar had raised from a low rank to the highest honour. He and Eporedorix came with the cavalry of the Aedui to the assistance of Caesar in his war against Vercingetorix in B. C. 52, and they at first used their influence to prevent the Aedui from joining the rest of the Gauls in the general revolt from Rome. Shortly afterwards, however, both Viridomarus and Eporedorix revolted themselves, but were much mortified when the Gauls chose Vercingetorix as their commander-in-chief, as they had hoped to obtain that honour for themselves. (Caes. *B. G.* vii. 38—40, 54, 55, 63.)

VIRIDOVIX, the chieftain of the Unelli, was conquered by Q. Titurius Sabinus, Caesar's legatus, in B. C. 56. (Caes. *B. G.* iii. 17—19; Dion Cass. xxxix. 45.)

VIRIPLACA, "the goddess who soothes the anger of man," was a surname of Juno, describing her as the restorer of peace between married people. She had a sanctuary on the Palatine, into which women went when they thought themselves wronged by their husbands. They frankly told the goddess their grief, and the latter disposed their minds to become reconciled to their husbands. (Fest. p. 62; Val. Max. ii. 1. § 6.) [L. S.]

VI'RIUS LUPUS. [LUPUS.]

VIRTUS, the Roman personification of manly valour. She was represented with a short tunic, her right breast uncovered, a helmet on her head, a spear in her left hand, a sword in the right, and standing with her right foot on a helmet. There was a golden statue of her at Rome, which Alaricus, king of the Goths, melted down. (Liv. xxvii. 25, xxix. 11; Val. Max. i. 1. § 8; Cic. *de Nat. Deor.* ii. 23; Zosim. v. 21.) [L. S.]

VISCELLI'NUS, SP. CA'SSIUS, celebrated as the author of the first agrarian law at Rome, to which he fell a martyr. He was thrice consul and twice triumphed. His first consulship was in B. C. 502, in the eighth year of the republic, when he had Opiter Virginius Tricostus as a colleague. According to Dionysius (v. 49) Cassius carried on war against the Sabines, whom he defeated with such great loss near Cures, that they were obliged to sue for peace, and surrender to the Romans a large portion of their land. Cassius in consequence obtained a triumph on his return to Rome, which is confirmed by the Capitoline Fasti. Livy, on the other hand, says (ii. 17) nothing about a war with the Sabines, but relates that the two consuls carried on war against the Aurunci, and took Pometia. But as the war against the Aurunci aud the capture of Pometia is repeated by Livy (ii. 22, 25, 26) under B. C. 495, these events ought probably to be placed in the latter year, in accordance with Dionysius (vi. 29).

In the following year, B. C. 501, Cassius was appointed first magister equitum to the first dictator, T. Larcius Flavus; but in some authorities a different year is given for the first dictatorship. After the battle of the lake Regillus in B. C. 498 or 496, Cassius is said to have urged in the senate the destruction of the Latin towns. (Liv. ii. 18; Dionys. v. 75, vi. 20.) In B. C. 493 he was consul a second time with Postumus Cominius Auruncus; and they entered upon their consulship during the secession of the plebeians to the Sacred Mount. The second consulship of Cassius is memorable by the league which he formed with the Latins. As soon as the plebeians had become reconciled to the patricians, and had returned to Rome, Cominius marched against the Volscians, while his colleague remained at Rome to ratify the league with the Latins. According to Niebuhr the campaign of Cominius against the Volscians is only an inference adopted by Livy from the absence of the consul, who, he supposes, had left Rome in order to take the oath to the treaty among the Latins. In the same year Cassius consecrated the temple of Ceres, Bacchus, and Proserpine, which the dictator A. Postumius Albus had vowed in B. C. 498. (Liv. ii. 33; Cic. *de Rep.* ii. 33, *pro Balb.* 23; Dionys. vi. 49, 94, 95; respecting the league with the Latius, see Niebuhr, *Hist. of Rome*, vol. ii. p. 38, foll.)

In B. C. 486 Cassius was consul a third time with Proculus Virginius Tricostus Rutilus. He marched against the Volscians and Hernicans, but no battle took place as the enemy sued for a peace. Notwithstanding he obtained a triumph over these people on his return to Rome, which is recorded in the triumphal Fasti. Whether he really marched against these people or not, may be doubted; but that he formed a league with the Hernicans, admits of no question. By his league with the Latins in his second consulship, and with the Hernicans in his third, he had again formed that confederacy to which Rome owed her power under the later kings. Livy says (ii. 41) that Cassius deprived the Hernicans of two thirds of their land; but this is a complete misconception. It is much more probable that by this treaty the Hernicans were placed on equal terms with the Romans and the Latins, and that each of the three nations was entitled to a third part of the lands conquered in war by their mutual arms. After the treaty with the Hernicans Cassius proposed his celebrated agrarian law. The account of this law given by Dionysius cannot be safely trusted: according to Niebuhr it betrays distinct marks of a writer of the second half of the seventh century of the city, and is compiled with great ignorance of the ancient times. The law must have been simply a restoration of the old law of Servius Tullius, and must have directed that the portion of the patricians in the public land should be strictly defined, that the remainder should be divided among the plebeians, and that the tithe should again be levied from the lands possessed by the patricians. The patricians, headed by the other consul, Virginius, made the most vehement opposition to the law; but it seems almost certain that it was legally passed, though

never carried into execution. It must be recollected that the comitia of the tribes had no share in the legislature till the time of the Publilian law, and that the tribunes before the latter time had no power to bring forward a law of any kind: consequently, when we read of their agrarian law, as we do almost every year down to the time of the decemvirs, it must refer to a law which had been already enacted, but never carried into execution.

In the following year, B. C. 485, Cassius was brought to trial on the charge of aiming at regal power, and was put to death. The manner of his trial and the nature of his death are differently stated in the ancient writers; but there can be little doubt that he was accused before the assembly of the curies by the quaestores parricidii, K. Fabius and L. Valerius, and was sentenced to death by his fellow patricians, who regarded him as a traitor to their order. Like other state criminals, he was scourged and beheaded. His house was razed to the ground, and the spot where it stood in front of the temple of Tellus was left waste. A brazen statue of Ceres was erected in her temple, with an inscription recording that it was dedicated out of the fortune of Cassius (*ex Cassiana familia datum*). Dionysius stated that Cassius was hurled from the Tarpeian rock, which mistake arose from his strange supposition, which was also shared by Livy, that Cassius was condemned by the assembly of the tribes. Other accounts related that Cassius was condemned by his own father, which statement probably arose, as Niebuhr has suggested, from a desire to soften down the glaring injustice of the deed; while other writers again, who thought it impossible that a man who had been thrice consul and had twice triumphed, should still be in his father's power, restricted the father's judgment to his declaring that he considered his son guilty. (Liv. i. 43; Dionys. viii. 68—80; Cic. *de Rep.* ii. 27, 35, *Philipp.* ii. 44, *Lael.* 8, 11, *pro Dom.* 38; Val. Max. vi. 3. § 1; Plin. *H. N.* xxxiv. 6. s. 14.) Whether Cassius was really guilty or not, cannot be determined with certainty. All the ancient writers, with one exception, speak of his guilt as an universally admitted fact; and the statement of Dion Cassius (*Exc. de Sentent.* 19, p. 150, ed. Mai) that he was innocent, and was condemned to death out of malice, must be regarded as simply the expression of Dion's own opinion, and not as a statement for which the writer had met with any evidence. So strong in antiquity was the belief in his guilt, that the censors of B. C. 159 melted down his statue, which was erected on the spot in front of his house, and which must have been set up there by one of his descendants, for it is impossible to believe that the quaestors would have spared it, if it had been erected, as Pliny states (*l. c.*), by Cassius himself. On the other hand, such a general belief is no proof of his guilt; and it is far more probable that the patricians invented the accusation for the purpose of getting rid of a dangerous opponent; and as they were both the accusers and the judges, the condemnation of Cassius followed as a matter of course. Dionysius relates (viii. 80) that Cassius left behind him three sons, whose lives were spared by the senate, although many were anxious that the whole race should be exterminated. The Cassii mentioned at a later time were all plebeians. The sons may have been expelled by the patricians from their order, or they or their descendants may themselves have voluntarily passed over to the plebeians, because the patricians had shed the blood of their father or ancestor. (Niebuhr, *Hist. of Rome*, vol. ii. p. 166, &c., *Lectures on the History of Rome*, p. 189, foll., ed. Schmitz, 1848.)

VISEIUS. [SEIUS, No. 3.]

VISE'LLIUS VARRO. [VARRO.]

VISI'DIUS. [NASIDIUS.]

VI'SOLUS, an agnomen borne by most of the Poetelii Libones. [LIBO, POETELIUS.]

VITALIA'NUS, praetorian praefect under Maximinus, his devoted adherent and the willing instrument of his cruelty, was assassinated at Rome A. D. 238 by the emissaries of the Gordians before the events in Africa had been made known publicly. The details will be found in Herodian (vii. 14) and in Capitolinus (*Gordian. tres*, 10). See also Capitol. *Maxim. duo*, 14, where *Valeriano* is a false reading for *Vitaliano*. [W. R.]

VITA'LIS, artists. 1. PAPIRIUS, a painter, known by an inscription to the memory of his wife, which is now in the corridor of inscriptions in the Vatican, and on which the artist has described his profession by appending to his name the words *Arte Pictoria*. (Spon, *Miscell.* p. 229; Fabretti, *Inscr.* p. 235, No. 622; Welcker, *Kunstblatt*, 1827, No. 84; R. Rochette, *Lettre à M. Schorn*, p. 425, 2d ed.)

2. An architect, known by the inscription which once belonged to his family tomb, and which runs thus: — TI. CLAUDIUS. SCARAPHI. VITALIS. ARCHITECTUS. V. A. XL. FECIT. SIBI. ET. SUIS. (Gruter, p. DCXXIII.; Montfaucon, *Antiq. Explic.* vol. v. pl. 87, p. 95; Sillig, *Catalog. Artific.* Append. *s. v.*; R. Rochette, *l. c.*) [P. S.]

VITELLIA'NUS, a Roman architect, known by the inscription on his tomb in the Via Flaminia, on which he is described as SEX. VERIANUS. SEX. F. QUIR. VITELLIANUS. (Gori, *Inscr. Don.* p. 317, n. 6; Sillig, *Catalog. Artific.* Append. *s. v.*; R. Rochette, *Lettre à M. Schorn*, p. 425, 2d ed.) [P. S.]

VITE'LLII. In the time of Suetonius it was disputed whether the origin of the Vitellii was ancient and noble, or recent and obscure, and even mean. The adulators of the emperor Vitellius and his enemies were the partizans of the two several opinions. The name of the Vitellii at least was ancient, and they were said to derive their descent from Faunus, king of the Aborigines, and Vitellia, as the name is in the text of Suetonius. (*Vitell.* c. 1.) The family, according to tradition, went from the country of the Sabini to Rome, and was received among the Patricians. As evidence of the existence of this family (stirps), a Via Vitellia, extending from the Janiculum to the sea, is mentioned, and a Roman colonia of the same name, Vitellia, in the country of the Aequi. (Liv. v. 29, ii. 39.) The name of the Vitellii occurs among the Romans who conspired to restore the last Tarquinius, and the sister of the Vitellii was the wife of the consul Brutus. (Liv. ii. 4.)

Cassius Severus and others assigned the meanest origin to the Vitellii: the founder of the stock, according to them, was a freedman. Suetonius leaves the question undecided.

1. P. VITELLIUS, whatever his origin may have been, was a Roman eques, and a procurator of Augustus. His native place was Nuceria, but Suetonius does not say which of the places so called. He had four sons, Aulus, Quintus, Publius, and Lucius. (Sueton. *Vitell.* 2.)

2. A. VITELLIUS was consul suffectus A. D. 32, in the same year with Cn. Domitius, the father of the emperor Nero, and he died in that year. He was distinguished for the splendour of his entertainments.

3. Q. VITELLIUS was one of those whom Tiberius (Tacit. *Annal.* ii. 48) removed from the senate or allowed to withdraw, on the ground of their scandalous life and the wasting of their property.

4. P. VITELLIUS served under Germanicus in Germany (Tacit. *Ann.* i. 70), and he conducted the second and fourteenth legions in their return from the expedition against the Catti and other German tribes A. D. 15. He was afterwards sent with C. Antius to make the census of the Gauls. (Tacit. *Ann.* ii. 6.) Vitellius was one of the prosecutors of Cn. Piso, who was charged with the death of Germanicus, and Vitellius was eloquent in his accusation. (Tacit. *Ann.* iii. 10, 13.) He subsequently obtained the dignity of the praetorship. After the death of Sejanus, among whose friends he was, he was accused on some vague charges; while he was in custody, he asked for a penknife, with which he inflicted a slight wound on himself. The wound was not mortal, but Vitellius died shortly after from grief and vexation. (Tacit. *Ann.* v. 8; Suet *Vitell.* c. 2.) His wife Acutia was tried on the charge of Majestas, and convicted. (Tacit. *Ann.* vi. 47.)

5. L. VITELLIUS was father of the emperor and of the emperor's brother Lucius. Lucius, the father was a consummate flatterer, and by his arts he gained promotion. He set the example of adoring Caesar Caligula as a god, but this was done mainly to save his life. After being consul in A. D. 34, he had been appointed governor of Syria, and he had induced Artabanus, the king of the Parthians, not only to come to a conference with him, but also to make his obeisance to the signa of the legions, which were apparently marked with the Roman emperor's effigy, or were accompanied by it. (Dion Cassius, lix. 27.) Vitellius had got favourable terms of peace from Artabanus. But all this only excited Caligula's jealousy, and he sent for Vitellius to put him to death. The governor saved himself by his abject humiliation and the gross flattery, which pleased and softened the savage tyrant. A story is told so extravagant as hardly to be credible, if anything were not credible of a madman like Caligula. The emperor on one occasion said that he had commerce with the moon, and asked Vitellius if he had ever seen their embraces. Vitellius, affecting profound veneration, with his eyes on the ground, and in a faint tremulous voice replied, "To you gods alone, my master, is it permitted to see one another." Nobody ever beat this, and Vitellius reigned the king of flatterers. He paid the like attention to Claudius and to Messalina. He was rewarded by being twice consul with Claudius, and censor. He and Messalina are accused of being the chief cause of the death of Valerius Asiaticus. (Tacit. *Annal.* xi. 1—3.) After the execution of Messalina, he artfully removed the difficulty which Claudius had about celebrating his marriage with his niece Agrippina, by making it appear that the Senate and the people wished for the marriage. The Senate carried their adulation and hypocrisy so far as to say that they would compel the emperor to the marriage, if he hesitated. (Tacit. *Ann.* xii. 5, &c.) When Claudius was celebrating the Secular Games, the compliment of this outrageous flatterer was, "Saepe facias;" which is as much as to say, "O king, live for ever." Vitellius, though one of the strong partizans of Agrippina, was accused (A. D. 52) of majestas by Junius Lupus, a senator; but the accusation only ruined the accuser. (Tacit. *Ann.* xii. 42.) Lucius died of paralysis soon after he was attacked. He saw his two sons by Sextilia consuls before he died, and indeed both of them were consuls in the same year, A. D. 48, in which the emperor Claudius and Lucius Vitellius were censors. The Senate honoured the man with a public funeral and a statue in front of the Rostra, bearing the inscription "Pietatis immobilis erga Principem." "As to L. Vitellius," says Tacitus (*Ann.* vi. 32), "I am not ignorant that he had a bad name in Rome, and that many scandalous things were said of him, but in the administration of the provinces he showed the virtues of a former age."

6. L. VITELLIUS, the son of Lucius, and the brother of Aulus, afterwards emperor, was consul in A. D. 48. He was one of those who advised the death of Caecina (Tacit. *Hist.* iii. 37); and he is accused of taking off Junius Blaesus by poison. When A. Vitellius quitted Rome for the camp in the Apennines, Lucius was left to defend the city; but on the news of Tarracina being occupied by the partizans of Vespasian, the emperor sent his brother Lucius with six cohorts and five hundred horse to put down the insurrection in Campania. Lucius took Tarracina (Tacit. *Hist.* iii. 76, &c.), and made a great slaughter. If he had marched to Rome after this success, he might have made a formidable resistance to the party of Vespasian, for Lucius was a man of great activity and energy. But the feeble conduct of the emperor at Rome soon brought the contest to an end. Lucius was on his march from Tarracina to Rome, when he surrendered to the party of Vespasian, and was taken to the city and put to death. (Tacit. *Hist.* iv. 2; Dion Cass. lxv. 22.) [G. L.]

VITELLIUS, AULUS, the son of L. Vitellius, who was three times consul and censor, was born probably on the 24th of September, A. D. 15. Aulus was consul during the first six months of A. D. 48, and his brother Lucius during the six following months. He was proconsul of Africa for a year, and during another year legatus of the same province under his brother, in which capacities he is said to have behaved with integrity. He had some knowledge of letters and some eloquence. His vices made him a favourite of Tiberius, Caius Caligula, Claudius, and Nero, who loaded him with favours. People were much surprised when Galba chose such a man to command the legions in Lower Germany, for he had no military talent. His great talent was eating and drinking. When he left Rome for his command, his affairs were so embarrassed that he had to put his wife Galeria Fundana and his children in lodgings, and to let his house. Some of his creditors wished to prevent him from leaving Rome; and he only got rid of their importunity by dishonest proceedings against some, and giving security to others. When he became emperor he compelled his creditors to give up their securities, and told them that they ought to be content with having their lives spared. (Sueton. *Vitellius*, c. 3, &c.; Dion Cass. lxv.)

The way in which Vitellius was elevated to the supreme power on the third of January A. D. 69, has been told in the life of OTHO. After Otho's death his soldiers submitted to Caecina, and took

the oath of fidelity to Vitellius. Flavius Sabinus, who was praefect of Rome, made the soldiers who were there take the oath to Vitellius, and the senate as a matter of course decreed to him all the honours which previous emperors had enjoyed. Vitellius had not advanced far from Cologne, where he was proclaimed emperor, when he received intelligence of the victory of his generals and of the death of Otho. All the empire submitted to Vitellius, and even Mucianus, the governor of Syria, and Vespasian, who was conducting the war against the Jews, made their legions take the oath of fidelity to the new emperor.

Vitellius, on his road to Rome, passed by Lyon, where he gave to his young son the title of Germanicus with the insignia of imperial dignity. (Tacit. *Hist.* ii. 59.) The generals of the victorious and of the vanquished armies met Vitellius at Lyon. Salvius Titianus, the brother of Otho, was pardoned for fighting on his brother's side. Marius Celsus was allowed to retain the consulship, the functions of which he was to commence in the July following. Suetonius Paulinus and Proculus, after being kept for some time in a state of anxiety, were at last pardoned, upon the scandalous pretence, on their part, that they had voluntarily lost the battle of Bedriacum. But Vitellius offended the army by putting to death the bravest of the centurions of Otho. He published an edict by which astrologers (mathematici) were ordered to leave Italy before the first of the following October. Vitellius continued his journey by way of Vienna (Vienne in Dauphiné), without paying any attention to the discipline of the troops which accompanied him. On crossing the Alps he found North Italy full of soldiers, those of his own armies and those of Otho, who were quarrelling one with another. To prevent further disorder, Vitellius dispersed the legions of Otho in different places. He sent back to Germany eighteen Batavian cohorts, which were very turbulent; and he also sent back to their country many Gallic auxiliaries. On arriving at Cremona, about the 25th of May, he went to see the battle field of Bedriacum, which was covered with putrefying bodies; and when some of his attendants expressed their disgust at the stench, he said, "that a dead enemy smelt sweetest, and still sweeter when he was a citizen." (Sueton. *Vitellius*, 10.) He went to see the modest tomb of Otho; and he sent to Cologne the dagger with which Otho had killed himself, to be dedicated to Mars.

Vitellius was followed to Rome by sixty thousand soldiers and an immense body of camp attendants. His progress was marked by licentiousness and disorder. (Tacit. *Hist.* ii. 87.) He seems to have entered Rome in July. The ceremonial of his entrance is described by Tacitus (*Hist.* ii. 89). He found his mother in the Capitol, and conferred on her there the title of Augusta; and he assumed the title of Pontifex Maximus on the 18th of July, the inauspicious day on which the Roman armies were once slaughtered at the Cremera and the Allia. P. Sabinus and Julius Priscus were made Praefecti Praetorio, and the number of praetorian cohorts was increased. Caecina and Valens had great influence, but they could not agree. The chief favourites of Vitellius were a freedman named Asiaticus, and actors and buffoons. The vilest of the populace were pleased to see honour paid to the memory of Nero by this worthy successor, but the better sort were disgusted. He did not disturb any person in the enjoyment of what had been given by Nero, Galba, and Otho; nor did he confiscate any person's property. Though some of Otho's adherents were put to death, he let the next of kin take their property; and he restored to the relations of those who had been put to death in former reigns such part of the property of the deceased as was in possession of the fiscus. But though he showed moderation in this part of his conduct, he showed none in his expences. He was a glutton and an epicure, and his chief amusement was the table, on which he spent enormous sums of money. It is said that he was not greedy of money simply for money's sake, but his extravagant way of living caused a prodigious expenditure. There was a report of his compelling his mother Sextilia to die of starvation, because of a prediction that he would reign a long time if he survived her; but there are good reasons for not believing this story. (Sueton. *Vespas.* c. 14; Tacit. *Hist.* iii. 67.) She seems to have been a woman of good character and of good sense. Galeria Fundana, the second wife of Vitellius, conducted herself with prudence and moderation during her husband's short reign, as Tacitus says. What Dion Cassius (lxv. 4) says of her, is not contradictory of the statement of Tacitus, even if Dion's story be true.

Vespasian, who had been appointed to the command in the Jewish war by Nero in A. D. 66, had conquered all the country in two campaigns, except the city of Jerusalem, and had acquired a great reputation. But no one had yet thought of him as a candidate for the imperial dignity, on account of the meanness of his origin. On the accession of Galba, Vespasian sent his son Titus to pay his respects to the new emperor; but Titus, hearing of Galba's death, and of the contest between Otho and Vitellius, went no farther than Corinth, whence he returned to his father. Between Licinius Mucianus, the governor of Syria, and Vespasianus, there was some jealousy; but the death of Nero and the troubles of the times brought them together for their mutual safety, and they laboured at securing the affection of their soldiers, who soon began to think of giving a new master to the empire. After the death of Otho the two generals made their troops take the oath of fidelity to Vitellius. But Mucianus now urged Vespasian to assume the imperial power, a measure which he was slow to adopt, being old and cautious. At last, during an interview with Mucianus, he consented, perhaps as much from a conviction that it was necessary for his personal security, and the good of the empire, as from ambitious views. Mucianus went back to Antioch, and Vespasian to Caesarea, his usual place of residence. The first decisive step in favour of Vespasian was taken by Tiberius Alexander, the governor of Egypt, who caused his soldiers in Alexandria to take the oath of fidelity to Vespasian on the first of July A. D. 69. Thus within the space of a year and a few days, the Roman empire had witnessed the death of Nero, the accession and death of Galba and Otho, the accession of Vitellius, and the proclamation of Vespasian. The new emperor was speedily recognised by all the East; and the legions of Illyricum under Antonius Primus entered North Italy and declared for Vespasian. This movement in favour of Vespasian began with the third legion, which was stationed in Maesia, and had formerly been in Syria. Vitellius heard of the revolt of this legion before he heard of the

revolt of Vespasian, and he endeavoured to stop the report of it from circulating in Rome. He summoned troops from various quarters, but showed no great vigour in his preparations, being unwilling to let it be thought that he was afraid of the revolt. Primus reached Aquileia with some of the infantry and part of the cavalry, where he was well received, and also at Padua and other places. He also made preparations to besiege Verona; and he was joined by many of the old Praetorian soldiers, whom Vitellius had disbanded.

Roused by this intelligence Vitellius despatched Caecina with a powerful force to North Italy. But Caecina was not faithful to the emperor; he had already formed treacherous designs and communicated with Sabinus the brother of Vespasian, who still remained praefect of Rome. Caecina ordered part of his troops to assemble at Cremona and part at Hostilia on the Po; and he went to Ravenna to see Lucilius Bassus, commander of the fleet, who shortly afterwards delivered it up to the party of Vespasian. Caecina now moved the troops at Hostilia towards Verona, and posted them in an advantageous position. But instead of attacking the enemy with his superior force, he waited till two other legions from Maesia joined Primus, and he then urged his soldiers to submit, and he induced part of them to take the oath to Vespasian. His men however put him in chains and went to Cremona to join the troops which were there. The history of this campaign is told under PRIMUS, M. ANTONIUS.

Primus left Verona and encamped at Bedriacum about the 26th of October, where he defeated the Vitellians in two battles, and afterwards took and pillaged the city of Cremona. Valens left Rome a few days after Caecina, and he was in Etruria when he heard of the victories of Primus. Upon this he attempted to escape by sea to Gaul, but he was thrown upon the Stoechades islands on the coast, where he was seized by order of Valerius Paulinus, governor (procurator) of Gallia Narbonensis, and shortly afterwards put to death. (Tacit. *Hist.* iii. 43, 62.) When Vitellius heard of the treachery of Caecina, he deprived him of the consulship, and put Alfenus Varus in the place of P. Sabinus, the Praefectus Praetorio. Cornelius Fuscus with some troops of Vespasian had invested Rimini and occupied all the country to the Apennines, before Vitellius was roused from his torpor. At last he sent a strong force to guard the passes of the Apennines; the station of this force was at Mevania (Bevagna) in the country of the Umbri. He remained at Rome, employed in distributing magistracies for the next ten years and in giving every thing away in the hopes of retaining popular favour (Tacit. *Hist.* iii. 56). His presence being loudly called for by the soldiers, he went to the camp of Mevania, where he only displayed his stupidity and his incompetence. He was recalled from Mevania by the news of the revolt of the fleet at Misenum; and the army at Mevania having retreated to Narnia, part of this force was left there, and the other part was sent under the command of L. Vitellius, the emperor's brother, to put down the insurrection in Campania, and the revolt of the fleet at Misenum. Primus took advantage of the retreat of the troops to cross the snows of the Apennines, for it was now the month of December, and encamped at Carsulae, between Mevania and Narnia, where he was joined by Q. Petilius Cerealis, who was connected with Vespasian by marriage, and had made his escape from Rome in the dress of a rustic. Domitian, the son of Vespasian, was in Rome watched by Vitellius; and Flavius Sabinus, Vespasian's brother, was still Praefectus urbi.

Primus now took Interamna (Terni) and was joined by many of the officers of Vitellius, who had now nothing left but the city of Rome. Proposals had already been made to Vitellius both from Primus and Mucianus to resign; and it is said that in a conference between Flavius Sabinus and Vitellius, the terms of the emperor's resignation were settled. On the 18th of December, after hearing that his troops at Interamna had surrendered, he left the palace in the dress of mourning with his infant son, and declared before the people with tears that he renounced the empire. But receiving some encouragement from the people he returned to the palace. The news of his intended resignation had brought a number of senators, equites, and others about Sabinus; and nothing seemed left except for Sabinus to compel Vitellius to resign. But the force of Sabinus, which was not strong, was repelled in the streets by some soldiers of Vitellius, and Sabinus and his party retired to the Capitol. On the following day Sabinus sent to summon Vitellius to resign, and to complain (Tacit. *Hist.* iii. 70) of the attack of his soldiers. Vitellius answered that he could not control his soldiers, who immediately, without any leader, attacked the Capitol, which by some accident was fired during the contest and burnt. Domitian, who was with Sabinus in the Capitol, escaped, and also the son of Sabinus, but the father and the consul Quintius Atticus were taken prisoners. Vitellius had influence enough to save Atticus from the fury of the soldiers, but Sabinus was torn in pieces. (*Hist.* iii. 74.)

In the mean time L. Vitellius took Tarracina and defeated the partizans of Vespasian, but this advantage was not followed up by an advance upon Rome. The troops of Primus were close upon the city on the evening of the day on which Sabinus was killed; and Petilius Cerealis who reached the suburbs before Primus received a check. Vitellius now attempted to arm the slaves and the populace; but he still hoped to come to terms and sent messengers to Primus and Cerealis. But it was now too late; the partizans of Vespasian entered the city, and various fights took place, in which many persons were killed; Rome was filled with tumult and bloodshed. Vitellius having gorged himself at his last meal left the palace for the house of his wife on the Aventine, with the intention of stealing away to his brother Lucius at Tarracina; but with his usual unsteadiness of purpose he returned to the palace, which he found nearly deserted, and even the meanest of the slaves slank away from him. Terrified at the solitude he hid himself in an obscure part of the palace, from which he was dragged by Julius Placidus, a tribunus cohortis. He was led through the streets with every circumstance of ignominy and dragged to the Gemoniae Scalae, where the body of Sabinus had been exposed. There he was killed with repeated blows. He uttered one expression to the tribune who was insulting him, which was not unworthy of his former dignity: he told him that he had once been his emperor. His head was carried about Rome, and his body was dragged into the Tiber; but it was afterwards interred by his wife

Galeria Fundana. He was in his fifty-seventh year according to Tacitus, in his fifty-fifth according to Dion. He reigned a year all but ten or twelve days, reckoning from the time of his proclamation, and a little more than eight months from the death of Otho. His brother Lucius was put to death; and his infant son in the following year by order of Mucianus. Vespasian provided the daughter of Vitellius with an honourable marriage. The period between the death of Nero and the accession of Vespasian was a period of anarchy, in which the several successors of Nero play only a subordinate part; and the events of this period can only be treated properly in an historical work, not in biographical articles.

(Tacit. *Hist.* ii. iii.; Suetonius, *Vitellius;* Dion Cass. lxv.; Tillemont, *Histoire des Empereurs*, i.)

[G. L.]

COIN OF VITELLIUS.

VITE'LLIUS ECLO'GIUS or EULO'GIUS. [ECLOGIUS.]

VITE'LLIUS SATURNI'NUS. [SATURNINUS.]

VI'TIA, the mother of Fufius Geminus, was put to death by Tiberius in A. D. 32, because she had lamented the execution of her son, who had been consul in A. D. 29. (Tac. *Ann.* vi. 10, comp. v. 1.)

VITRA'SIUS PO'LLIO. [POLLIO.]

VITRU'VIUS SECUNDUS. [SECUNDUS.]

VITRU'VIUS VACCUS. [VACCUS.]

VITRU'VIUS, architects. 1. L. VITRUVIUS L. L. CERDO ARCHITECTUS is an inscription twice repeated on the arch of the Gavii at Verona. (Gruter, p. clxxxvi.; Orelli, *Inscr. Lat. Sel.* No. 4145.) The genuineness of these inscriptions, which has been questioned, is successfully defended by Maffei (*Veron. Illust.* pt. ii. p. 20, pt. iii. p. 90, *Art. Crit. Lapid.* p. 197). There is no precise indication of the time at which Vitruvius Cerdo lived; but it is most probable that he was much subsequent to the celebrated writer on architecture, Vitruvius Pollio. We mention him, however, first, in order to dispose at once of the question as to the identity of these two architects, which was raised by Andreas Alciatus, who attempted to support his belief in their identity by changing *Pollio*, which is the name of Vitruvius in all the MSS., into *Pellio*, which he explained, not as a *cognomen*, but as a designation, synonymous with *Cerdo*. It really seems almost superfluous to refute an opinion which rests on such an argument alone; but, to remove all doubt, it may suffice to remark, firstly, that the *praenomina*, as well as the *cognomina*, of the two artists are different, the one being *Lucius*, and the other *Marcus*, by the unanimous consent of the MSS.; secondly, that, whereas Vitruvius Cerdo was a freedman, as we learn from the inscription (*L. L.* = *Lucii Libertus*), Vitruvius Pollio was a man of free birth and liberal education, as we are informed by himself; and, thirdly, that the arch erected by Vitruvius Cerdo exhibits an arrangement which is strongly condemned by Vitruvius Pollio, namely, the placing of dentils under modillions. This arrangement belongs to the period when the Roman architects had given themselves up to that tendency, of which Vitruvius complains, to neglect altogether the more minute precepts of the Greeks. It is seen in the triumphal arches of Titus, Nerva, and Constantine, in the portico of Nerva, and in the baths of Diocletian. The inscription also refutes the opinion which has been thrown out, evidently as a mere guess, that Vitruvius Cerdo was the freedman of Vitruvius Pollio, for then, of course, we should have had M. L. instead of L. L.

2. M. VITRUVIUS POLLIO. There is scarcely an ancient writer of equal eminence, of whom so little is recorded, as of the author of that treatise on Architecture, without which the remains of ancient buildings would have been extremely difficult to understand, and which still forms a most important text-book of the science. Beyond the bare mention of his name by Pliny, in one of those lists of his authorities, which many critics believe not to be genuine, and one reference to him by Frontinus (*de Aquaed.* § 25), and passing allusions to him by Servius and Sidonius Apollinaris, all the information we possess respecting him is contained in scattered passages of his own work.

Respecting his birth-place, we have no information. The statement of some writers, that he was a native of Verona, arises from the mistake of identifying him with Vitruvius Cerdo. Bernardinus Baldus, in his valuable Life of Vitruvius, prefixed to the Bipont edition, suggests the probability of his having been a native of Fundi or Formiae, on account of several inscriptions being found at those places, relating to the Vitruvia gens, and to individuals of it with the praenomen Marcus. See VACCUS, VITRUVIUS.

We learn from Vitruvius himself that his parents gave him a liberal education, both of a general and of a professional character. (Lib. vi. Praef.) He tells, however, that he pursued his studies chiefly with a view to his profession, and only followed other branches of knowledge so far as they might appear to be useful for that object. On this ground he apologizes, and not without cause, for his style of composition, inasmuch as he had not trained himself in literature, so as to become a first-rate philosopher or orator or grammarian, "*sed ut Architectus his literis imbutus, haec nisus sum scribere.*" In the digressions, into which he is led by his plan of ascending to the first principles of each part of his subject, he shows a fair general knowledge of the various schools of Greek philosophy. In the theoretical part of physical science he is weak; but this was a general defect of the ancient philosophers. Baldus shows reason for supposing that, in his views of natural philosophy, Vitruvius was a follower of Epicurus. That he was well acquainted with the literature both of Greece and Rome, is evident from his references to the numerous Greek authors, and to the few Romans, who had written upon architecture, and also to the great writers of both nations in the different departments of general literature.

So much respecting his education. Of his station in life he says but little. That it was respectable may be inferred from his education, and from other circumstances referred to in his works; but

there are several passages in his prefaces, which show that he neither inherited great wealth, nor succeeded in acquiring it. The patronage of the emperor, to whom his work is dedicated, had early placed him beyond the reach of want for the remainder of his life (Lib. i. Praef.), and he was able to look with contentment, though not without indignation, upon the greater success of his rivals in obtaining the substantial rewards of their profession. His allusions to this subject are couched in that tone of semi-querulous contentment and half dissatisfied moderation, which judges of human character will interpret according to the bias of their own dispositions. He had no great advantages of person, being of low stature, and, at the time when he wrote his work, suffering from old age and bad health.

He appears to have begun his course in public life as a military engineer. He tells us that he served in Africa; and it is important to quote his own words, as introducing the question of the time at which he lived: "*C. Julius, Masinthae* (or *Masinissae*) *filius, cujus erant totius oppidi agrorum possessiones, cum patre Caesare militavit. Is hospitio meo est usus; ita quotidiano convictu*, &c. &c." (viii. 4. s. 3. § 25, ed. Schneider). Again, in the dedication of his work to the reigning emperor, he uses this language:—"*Ideo quod primum parenti tuo* [*de eo*] *fueram notus, et ejus virtutis studiosus; quum autem concilium coelestium in sedibus immortalium eum dedicavisset, et imperium parentis in tuam potestatem transtulisset, idem studium meum in ejus memoria permanens in te contulit favorem.*" (The last words, by the way, are no bad specimen of the obscurity of his style.) He then goes on to say that he was appointed, with M. Aurelius and P. Numisius and Cn. Cornelius, to the office of superintending and improving the military engines (*ad apparationem balistarum et scorpionum reliquorumque tormentorum perfectionem fui praesto*), with a pecuniary provision (*commoda*); and that the emperor, through his sister's recommendation, continued his patronage to Vitruvius, after he had conferred upon him these favours. This emperor, we further learn from the dedication, was one who "had obtained possession of the empire of the world, and by his unconquered valour had overthrown all his enemies, while the citizens gloried in his triumph, and all the nations subdued under him waited on his nod, and the Roman people and senate, delivered from fear, were governed by his deliberations and counsels; and who, so soon as he had brought into a settled state those things which related to the public welfare and social life. devoted especial attention to public buildings, with which he adorned the empire, *which he had augmented by new provinces.*" We have set forth this passage at length, that the reader may judge for himself whether the emperor thus addressed can be any other than Augustus, when it is remembered that, by the confession of all scholars, the time at which Vitruvius wrote is confined between the limits of the reigns of Augustus on the one hand, and of Titus on the other. Of course no proof is needed that he wrote after the death of Julius Caesar, whom he also expressly mentions as dead (*divi Julii*, iii. 2); and that he did not live after Titus is proved, apart from the mention of him by Pliny already referred to, by his silence respecting the Coliseum, and most irrefragably by his allusion to Vesuvius and the surrounding country, the volcanic nature of which he takes pains to prove, one of his arguments being a *tradition* that there had been eruptions of the mountain *in ancient times* (ii. 6). We think it unnecessary to pursue the discussion through all its details. The judgment of scholars is now quite decided in favour of considering Augustus to be the emperor to whom the treatise of Vitruvius is dedicated; and abundant confirmatory evidence of that position has been derived from other passages of the work. The other opinion, that that emperor was Titus, is elaborately maintained by Newton, in the *Observations on the Life of Vitruvius* prefixed to his translation of the work. Some of Newton's arguments are ingenious, but unsound; many are weak, and even puerile; some are at direct variance with the evidence, and some inconsistent with one another; and the best of them, which are intended to prove that Vitruvius wrote after the time of Augustus, only prove, allowing them their utmost force, that he wrote somewhat late in that emperor's reign, a fact which he himself states in the Dedication, where he says that he formed the design of his work at the beginning of the new reign, but that he feared to incur the emperor's displeasure by intruding upon him when he was fully occupied with public affairs; but that, when he saw the care which his patron bestowed upon buildings, both public and private, and that he both had erected and was erecting many edifices, he hastened to execute his design, and to present the emperor with a set treatise, explaining the exact rules and limits of the art, as a standard by which to test the merits of the buildings he had already erected, or was intending to erect. (*Conscripsi praescriptiones terminatas, ut eas attendens et antefacta et futura qualia sint opera per te, nota posses habere.*) Before noticing the further light which this somewhat remarkable language throws on the design of the treatise, it is necessary to observe the more exact limits within which the time of the author may now, with great probability, be defined. We may assume him to be a young man when he served under Julius Caesar, in the African war, B. C. 46, and he was old, nay broken down with age (see above) when he composed his work, at a period considerably subsequent to the complete settlement of the empire under Augustus, and after the erection of several of that emperor's public buildings. Moreover, that his book was written some time after the name of Augustus had been conferred upon the emperor (B. C. 27) is evident from the passage (v. 1) in which he speaks of the basilica at Fanum, of which he himself was the architect, as erected subsequently to the temple of Augustus at that place. Again, from the way in which he mentions the emperor's sister in his dedication, it appears probable, though, it must be confessed, not certain, that she was still alive. Now Octavia, the favourite sister of Augustus, died in B. C. 11. Hence the date of the composition of the work lies probably between B. C. 20 and B. C. 11. At the former date, Vitruvius would be about 56, if we assume him to have been about thirty when he was in Africa with Caesar. This date is confirmed by the way in which he speaks of Lucretius, Cicero, and Varro, as quite recent authors.

The object of his work appears to have had reference to himself, as well as to his subject. We have seen that he professes his intention to furnish

the emperor with a standard by which to judge of the buildings he had already erected, as well as of those which he might afterwards erect; which can have no meaning, unless he wished to protest against the style of architecture which prevailed in the buildings already erected. That this was really his intention appears from several other arguments, and especially from his frequent references to the unworthy means by which architects obtained wealth and favour, with which he contrasts his own moderation and contentment in his more obscure position. The same thing appears from his praise of the pure Greek models and his complaints of the corruptions which were growing up; and also from his general silence about those of the great buildings of the age of Augustus, which, if the date assigned to him be correct, must have been erected before he wrote. This silence is perfectly intelligible if we understand those to be the very buildings, which he wished the emperor and his other readers to compare with his precepts, while he himself was content to furnish the means for the comparison, without incurring the odium of actually making it. In a word, comparatively unsuccessful as an architect, for we have no building of his mentioned except the basilica at Fanum, he attempted, like other artists in the same predicament, to establish his reputation as a writer upon the theory of his art; and in this he has been tolerably successful. His work is a valuable compendium of those written by numerous Greek architects, whom he mentions chiefly in the preface to his seventh book, and by some Roman writers on architecture. Its chief defects are its brevity, of which Vitruvius himself boasts, and which he often carries so far as to be unintelligible, and the obscurity of the style, arising in part from the natural difficulty of technical language, but in part also from the author's want of skill in writing, and sometimes from his imperfect comprehension of his Greek authorities.

His work is entitled *De Architectura Libri X.* In the *First Book*, after the dedication to the emperor, and a general description of the science of architecture, and an account of the proper education of an architect, in which he includes most branches of science and literature, he treats of the choice of a proper site for a city, the disposition of its plan, its fortifications, and the several buildings within it. The *Second Book* is on the materials used in building, to his account of which he prefixes some remarks on the primeval condition of man and the invention and progress of the art of building, and on the views of the philosophers respecting the origin of matter. The *Third* and *Fourth Books* are devoted to temples and the four orders of architecture employed in them, namely, the Ionic, Corinthian, Doric, and Tuscan. The *Fifth Book* relates to public buildings, the *Sixth* to private houses, and the *Seventh* to interior decorations. The *Eighth* is on the subject of water; the mode of finding it; its different kinds; hot-springs, mineral waters, fountains, rivers, lakes, and the curious properties ascribed to certain waters; the use of water in levelling; and the various modes of conveying it for the supply of cities. The *Ninth Book* treats of various kinds of sun-dials and other instruments for measuring time; and the *Tenth* of the machines used in building, and of military engines. Each book has a preface, upon some matter more or less connected with the subject; and these prefaces are the source of most of our information about the author.

The work of Vitruvius was first published, with that of Frontinus de *Aquaeductibus*, by Jo. Sulpitius, at Rome, without a date, but about A. D. 1486, fol.; then at Florence, 1496, fol.; at Venice, 1497, fol., reprinted from the Florentine edition, which was more accurate than the *Editio Princeps;* these three editions all follow the MSS. closely. A more critical recension was attempted by Jucundus of Verona, Venet. 1511, fol., with rude wood-cuts; and another edition by the same editor, and with the same wood-cuts, but smaller and ruder, was printed by Giunta, Florent. 1513, 8vo., and reprinted in 1522 and 1523; the conjectural emendations in these editions are extremely rash. Of the numerous subsequent editions, a full account of which (up to 1801) will be found in Ernesti's edition of Fabric. *Bibl. Lat.* vol. i. c. 17 (also prefixed to the Bipont edition), the most important are those of J. de Laet, Amst. 1640, fol.; of A. Bode, in 2 vols. Berol. 1800, 4to., with a volume of plates, Berol. 1801; the Bipont, 1807, 8vo.; that of J. G. Schneider, in 3 vols. Lips. 1807, 1808, 8vo., a most valuable critical edition, with a new and more rational arrangement of the chapters of each book, but without plates; of Stratico, in 4 vols., Udine, 1825—30, with plates and a *Lexicon Vitruvianum;* and of Marini, in 4 vols., Rom. 1836, fol. The work has been translated into Italian by the Marquess Galiani, with the Latin text, Neapol. 1758, fol., and by Viviani, Udine, 1830; into German, by D. Gualtherus and H. Rivius, Nürnberg, 1548, fol., Basel, 1575, fol. and 1614, fol.; and by August Bode, in 2 vols. Leipzig, 1796, 4to.; into French, by Perrault, Paris, 1673, fol.; 2d ed. 1684, fol.; abridged 1674, 1681, fol.; and into English (besides the translation of Perrault's abridgement, Lond. 1692, 8vo., often reprinted), by Robert Castell, with notes by Inigo Jones and others, 2 vols. Lond. 1730, fol.; by W. Newton, with notes and plates, 2 vols., Lond. 1771, 1791, fol.; by W. Wilkins, R. A., Lond. 1812, containing only the third, fourth, fifth, and sixth books, and those not complete; and by Joseph Gwilt, 1826, 4to. There are several other translations of less importance, especially into Italian.

(Bernard. Baldus, and Fabricius, as above quoted; Schneider, *Prolegomena* and notes to Vitruvius; Genelli, *Exegetische Briefe über Vitruv. Baukunst*, Braunschweig and Berlin, 1801—4, 4to.; Stieglitz, *Archäol. Unterhaltungen*, Lips. 1820; Hirt, *Geschichte d. Baukunst bei den Alten*, vol. ii. pp. 308, foll.) [P. S.]

VI'TULUS, the name of a family of the Mamilia and Voconia gentes. Niebuhr supposes that Vitulus is merely another form of Italus, and remarks that we find in the same manner in the Mamilia gens a surname Turrinus, that is, Tyrrhenus. "It was customary, as is proved by the oldest Roman Fasti, for the great houses to take distinguishing surnames from a people with whom they were connected by blood, or by the ties of public hospitality." (Niebuhr, *Hist. of Rome*, vol. i. p. 14.) The ancients, however, as we see from the coin figured below, connected the surname Vitulus with the word signifying a calf.

VI'TULUS, MAMI'LIUS. 1. L. MAMILIUS Q. F. M. N. VITULUS, consul B. C. 265 with Q. Fabius Maximus Gurges, the year before the

breaking out of the first Punic war. (Zonar. viii. 7.)

2. Q. MAMILIUS Q. F. M. N. VITULUS, brother of the preceding, was consul B. C. 262 with L. Postumius Magellus, the third year of the second Punic war. In conjunction with his colleague Vitulus took Agrigentum. (Polyb. i. 17—20; Zonar. viii. 10, who erroneously calls him Q. Aemilius.)

3. C. MAMILIUS VITULUS, was elected maximus curio in B. C. 209, being the first plebeian who had held that office. He was praetor in B. C. 208 with Sicily as his province, and was one of the ambassadors sent to Philip, king of Macedonia, in B. C. 203. He died in B. C. 174 of the pestilence which visited Rome in that year. (Liv. xxvii. 8, 35, 36, 38, xxx. 26, xli. 26.)

VI'TULUS, Q. VOCO'NIUS, is only mentioned on coins, a specimen of which is given below, from which it appears that he was triumvir of the mint under Julius Caesar, and was quaestor designatus at the time the coin was struck. The obverse represents the head of Julius Caesar; the reverse a *vitulus*, or calf with Q. VOCONIVS VITVLVS Q. DESIGN. S. C. (Eckhel, vol. v. p. 344.)

COIN OF Q. VOCONIUS VITULUS.

VIVIA'NUS, a Roman jurist of uncertain time, who is often cited by Ulpian and Paulus. It appears that he referred to the authority of Sabinus, Cassius, and Proculus, and must therefore have been junior to them. (Dig. 29. tit. 7. s. 14.) Pomponius appears to have annotated Vivianus, and therefore wrote after him (Dig. 13. tit. 6. s. 17. § 4). Vivianus may accordingly have lived under Hadrian and Trajan. [G. L.]

VIVIA'NUS, A'NNIUS, the son-in-law of Corbulo, served under the latter in the East in the reign of Nero. (Tac. *Ann.* xv. 28.)

ULPIA'NUS, DOMI'TIUS, derived his origin from Tyrus in Phoenicia, as he states himself, "unde mihi origo." (Dig. 50. tit. 1. s. 1.) These words do not prove that he was a native of Tyre, as some have supposed; they rather prove that he was not, and that his ancestors were of that city. The time of Ulpian's birth is unknown. Some of his juristical works may have been written during the joint reign of Septimius Severus and Antoninus Caracalla (A. D. 211), but the greater part were written during the sole reign of Caracalla, especially the two great works Ad Edictum and the Libri ad Sabinum. He was banished or deprived of his functions under Elagabalus (Lamprid. *Heliog.* c. 16), who became emperor A. D. 217; but on the accession of Alexander Severus A. D. 222, he became the emperor's chief adviser, who is said to have followed Ulpian's counsel in his administration. (Lamprid. *Alex. Sever.* 51.) The emperor once designed to assign a peculiar dress to every office and rank, so that the condition of persons might be known from their attire; and he also proposed to give slaves a peculiar dress that they might be recognised among the people, and that slaves and ingenui might not mingle together. Ulpianus and Paulus dissuaded the emperor from this measure by good reasons. (Lamprid. *Alex. Severus*, c. 27.) As a proof of his confidence the emperor never saw any one of his friends alone, except the Praefectus Praetorio and Ulpian; and whenever he saw the praefect, he invited Ulpian. The emperor conferred on Ulpian the office of Scriniorum magister, and made him a consiliarius: he also held the office of Praefectus Annonae, as we see from a constitution of Alexander in which he entitles him "Domitius Ulpianus praefectus annonae jurisconsultus amicus meus." (Cod. 8. tit. 38. s. 4.) He also was made Praefectus Praetorio, but it is doubtful whether he first held this post under Elagabalus or under Alexander Severus. The epitomator of Dion says that Ulpian prepared the way for his promotion to the place of Praefectus Praetorio by causing his two predecessors, Flavianus and Chrestus, to be put to death. But there is no other evidence than this. (Dion Cass. lxxx. 2.) Zosimus (i. 11) says that Ulpian was made a kind of associate with Flavianus and Chrestus in their office, by Mamaea, the mother of Alexander, and that the soldiers hereupon conspired against Ulpian, but their designs were anticipated by Mamaea, who took off their instigators, by whom, we must suppose, he means Flavianus and Chrestus; and Ulpianus was made sole praefectus praetorio. Ulpian perished by the hands of the soldiers, who forced their way into the palace at night, and killed him in the presence of the emperor and his mother, A. D. 228. As this happened so early in the reign of Alexander, the remark of Lampridius that the emperor chiefly availed himself of the advice of Ulpian in his administration, is only a proof of the carelessness of this writer. His promotion to the office of praefectus praetorio was probably an unpopular measure. A contest is mentioned between the Romans and the praetorian guards, which lasted three days, and was attended with great slaughter. The meagre epitome of Dion only leaves us to guess that Ulpian's promotion may have been connected with it.

A great part of the numerous writings of Ulpian were still extant in the time of Justinian, and a much greater quantity is excerpted from him by the compilers of the Digest than from any other jurist. The number of excerpts from Ulpian is said to be 2462; and many of the excerpts are of great length, and altogether they form about one-third of the whole body of the Digest. It is said that there are more excerpts from his single work Ad Edictum than from all the works of any single jurist. The excerpts from Paulus and Ulpian together make about one half of the Digest. Those of Ulpian compose the third volume of the Palingenesia of Hommelius.

The following are the works of Ulpian which are mentioned in the Florentine Index, and excerpted in the Digest. The great work Ad Edictum was in 83 libri; and there were 51 books of the work entitled Libri ad Sabinum [SABINUS MASSURIUS]. He also wrote 20 libri ad Leges Juliam et Papiam; 10 de omnibus Tribunalibus; 3 de Officio Consulis; 10 de Officio Proconsulis; 4 de Appellationibus; 6 Fideicommissorum; 2 libri Institutionum; 10 Disputationum; 6 de Censibus; a work de Adulteriis; libri singulares de Officio

Praefecti urbi ; de Officio Curatoris Reipublicae ; de Officio Praetoris Tutelaris. All these works were probably written in the time of Caracalla. The work of which we still possess a fragment, under the title "Domitii Ulpiani Fragmenta," was, perhaps, written under Caracalla (xvii. 2) ; and it is generally supposed to be taken from the liber singularis Regularum. There are also excerpts from Regularum Libri septem, which some suppose to have been a second edition of the Regularum liber singularis ; but it may have been a work on a different plan.

Ulpian wrote also libri duo Responsorum ; libri singulares de Sponsalibus ; de Officio Praefecti Vigilum, de Officio Quaestoris ; and libri sex Opinionum. The time when these works were written is uncertain.

The Index mentions Παυδέκτου βιβλία δέκα, but there is no excerpt from the work in the Digest ; yet there are two excerpts (12. tit. 1. s. 24 ; 40. tit. 12. § 34), from a liber singularis Pandectarum. Accordingly the emendation of Grotius, ἓν for δέκα, in the title in the Florentine Index may be accepted.

The Florentine Index omits the libri duo ad Edictum Aedilium Curulium, the libri ad legem Aeliam Sentiam, of which there were at least four, and the libri singulares de Officio Consularium and Excusationum ; and also the notae ad Marcellum (Dig. 9. tit. 2. s. 41) and ad Papinianum (Dig. 3. tit. 5. s. 31. § 2) from which there are no excerpts.

We learn from the Vaticana Fragmenta (§ 90—93) that he also wrote a work De Interdictis in four books at least, and a liber singularis de Officio Praetoris Tutelaris (*Vat. Fr.* § 232).

Ulpian's style is perspicuous, and presents fewer difficulties than that of many of the Roman jurists who are excerpted in the Digest. Compared with his contemporary, Paulus, he is somewhat diffuse, but this is rather an advantage for us, who have to read the Roman jurists in fragments. The easy expression of Ulpian, and the length of many of the extracts from his works, render the study of his fragments a much easier task than that of such a writer as Papinian. The great legal knowledge, the good sense, and the industry of Ulpian place him among the first of the Roman jurists ; and he has exercised a great influence on the jurisprudence of modern Europe, through the copious extracts from his writings which have been preserved by the compilers of Justinian's Digest.

The fragments entitled "Domitii Ulpiani Fragmenta," or as they are entitled in the Vatican MS. "Tituli ex corpore Ulpiani," consist of twenty-nine titles, and are a valuable source for the history of the Roman law. They were first published by Jo. Tilius (du Tillet) Paris, 1549, 8vo. ; and they are printed in the Jurisprudentia, &c. of Schulting. The edition of Hugo, Berlin, 1834, 8vo., contains a fac-simile of the Vatican MS. The edition of the Fragmenta, by E. Böcking, Bonn, 1836, 12mo. contains also the fragments of the first book of the Institutiones of Ulpian, which were discovered by Endlicher in 1835 in the Imperial Library at Vienna ; but they are too meagre to enable us to determine the plan of this Institutional work.

There occurs in Ulpian (Dig. 1. tit. 1. s. 1. § 2, 3, 4. s. 4. s. 6) and in Tryphoninus and Hermogenianus a threefold division of law, viewed with respect to its origin —Jus Naturale, Gentium, Civile. In Gaius and other writers there is only a twofold division, for Jus Naturale and Jus Gentium in Gaius and those other writers are equivalent. Savigny (*System*, &c. vol. i. Beylage i.) has explained the meaning of Ulpian's threefold division. The authors of the Institutiones of Justinian have introduced great confusion by first giving Ulpian's threefold division, which they apply to the case of slavery, and then taking the passages of Gaius, Marcianus and Florentinus, in which the twofold division is either expressed or clearly implied. (Inst. 1. tit. 1. § 4; tit. 2. pr. ; tit. 5. pr.) The confusion is completed by their taking a passage of Gaius in which the twofold division occurs, and by the addition of the remark that the Jus Naturale (sicut diximus) is the same as the Jus Gentium. (Inst. 2. tit. 1. § 11.)

It is generally assumed that Ulpian the Tyrian, who is named in the argument to the Deipnosophistae of Athenaeus, is the jurist, because he is called the Tyrian ; but the jurist was not a Tyrian. Athenaeus (p. 686, ed. Casaub.) speaks of the happy death of his Ulpian ; but the jurist died a wretched death ; he was murdered by infuriated soldiers. Athenaeus does not call his Ulpian a jurist, and it is clear that he did not consider him one. This assumption leads to a great deal of confusion, and is totally unfounded. See the article *Athenaeus*, "Biographical Dictionary of the Society for the Diffusion of Useful Knowledge."

Some attempt has been made to prove both that Ulpian and Paulus were very hostile to the Christians. The charge is founded on a passage of Lactantius (*Div. Inst.* v. 11) ; but it is not certain that the Domitius whom he mentions is Domitius Ulpianus. And if the passage refers to Ulpian, it proves nothing against him. If among the imperial rescripts directed to proconsuls, there were some which imposed penalties on the Christians, a writer de Officio Proconsulis could not omit a part of the law which regulated a proconsul's office, even if the law was severe and cruel. A collection of the statute law of England on religion would not have been complete a few years ago, if it omitted those statutes which contained severe penalties against certain classes of religious persons.

(Puchta, *Instit.* i. p. 457 ; Zimmern, *Geschichte des Röm. Privatrechts*, i. p. 370 ; Grotius, *Vitae Jurisconsultorum.*) [G. L.]

ULPIA'NUS (Οὐλπιανός), the name of three persons mentioned by Suidas.

1. Of Gaza, the brother of Isidorus of Pelusium, was celebrated for his knowledge of mathematics which he taught at Athens. He lived at the beginning of the fifth century of the Christian aera. Suidas does not mention any works as written by this Ulpianus.

2. Of Emesa, a sophist, wrote several works, of which an Art of Rhetoric was one.

3. Of Antioch, a sophist, lived in the time of Constantine the Great, and wrote several rhetorical works which are enumerated by Suidas.

The name of Ulpianus is prefixed to extant Commentaries in Greek, on eighteen of the orations of Demosthenes ; and it is usually stated that they were written by Ulpianus of Antioch. But Suidas does not mention these Commentaries at all ; and it is evident that in their present form they are of much later origin. The Commentaries may originally have been written by one of the sophists of the name, either of Emesa or Antioch, but they have received numerous additions

and interpolations from some grammarian of a very late period. This is the opinion of Fr. A. Wolf, who remarks that there are scarcely twenty passages in Demosthenes in which the writer throws light upon difficulties, which could not be equally well explained without his aid. These Commentaries were printed for the first time along with the lexicon of Harpocration by Aldus Manutius, Venice, 1503, fol., and are likewise printed in the 10th volume of Dobson's edition of the Attic orators, London, 1828, as well as in other editions of the Attic orators. (Comp. Wolf, *In Demosthenis Leptineam*, p. 210 ; Westermann, *Geschichte der Griechischen Beredtsamkeit*, § 104, note 13.)

U'LPIUS CRINI'TUS, a general in the reign of Valerian, claimed descent from the emperor Trajan. He had the command of Illyricum and Thrace, where Aurelian, afterwards emperor, was his legatus. The latter distinguished himself so much that Ulpius adopted him as his son in the presence of Valerian. (Vopisc. *Aurel.* 10—15.) Uipius was consul suffectus along with his son-in-law Valerian in A. D. 257. [AURELIANUS, p. 436, b.]

U'LPIUS JULIA'NUS, was employed to take the census under Caracalla, and was praefectus praetorio under Macrinus. He was sent to Antioch to put down the rebellion of Elagabalus, but was slain by his own troops, A. D. 218. (Dion Cass. lxxviii. 4, 15 ; Herodian. v. 4. § 5 ; Capitol. *Macrin.* 10.)

U'LPIUS MARCELLUS. [MARCELLUS.]

U'LPIUS TRAJA'NUS. [TRAJANUS.]

ULTOR, "the avenger," a surname of Mars, to whom Augustus built a temple at Rome in the forum, after taking vengeance upon the murderers of his great-uncle, Julius Caesar. (Sueton. *Aug.* 21, 29, *Calig.* 24 ; Ov. *Fast.* v. 577.) [L. S.]

ULYSSES, ULYXES, ULIXES. [ODYSSEUS.]

UMBO'NIUS SI'LIO. [SILIO.]

P. UMBRE'NUS, one of Catiline's crew, had formerly carried on business in Gaul as a money-lender (*negotiator*, see *Dict. of Ant. s. v.* 2d ed.), and was therefore employed by Lentulus to persuade the ambassadors of the Allobroges to take part in the conspiracy, B. C. 63. (Sall. *Cat.* 40 ; Cic. *Cat.* iii. 6.)

UMBRI'CIUS, an haruspex, predicted to Galba sacrificing shortly before his death, that a plot threatened him. (Tac. *Hist.* i. 27.)

UMMI'DIA QUADRATILLA. [QUADRATILLA.]

UMMI'DIUS QUADRA'TUS. [QUADRATUS.]

VOCO'NIUS NASO. [NASO.]

VOCO'NIUS ROMA'NUS. [ROMANUS.]

VOCO'NIUS SAXA. [SAXA.]

VOCO'NIUS VI'TULUS. [VITULUS.]

VO'CULA, DI'LLIUS, legate of the 18th legion of the Roman army on the Rhine, at the time of the Batavian revolt (A. D. 69). On account of the firmness with which he opposed a mutiny against Hordeonius Flaccus, he was made commander-in-chief by the soldiers in place of that general. Not venturing to attack Civilis in the field, he fixed his camp at Gelduba, and shortly afterwards quelled another mutiny, which had broken out during his absence on an incursion against the Gugerni. [HERENNIUS GALLUS.] He afterwards carried on the war with some success, but neglected to follow up his advantage, in all probability because, like the other commanders, he was a partizan of Vespasian, and did not wish that, by the destruction of Civilis, the legions of Germany should be set at liberty to go to the aid of Vitellius. On the other hand, the common soldiers, who were strongly attached to Vitellius, were for this reason in a state of almost constant mutiny, and on one occasion, when Hordeonius Flaccus was killed, Vocula only escaped by flying from the camp dressed as a slave. He was soon after joined again by three legions, with which he took possession of Magontiacum. In the revolt of Treviri, under Classicus and Tutor (A. D. 70), Vocula was forsaken by his army at Novesium, and was put to death by a deserter named Aemilius Longinus, whom Classicus sent into the camp for that purpose. His soldiers were marched off to Treviri, and meeting on their way with Longinus, they put him to death. (Tac. *Hist.* iv. 24—26, 33—37, 56—59, 77.) [P. S.]

VOLACI'NUS, an architect, known by the inscription on a monument erected to his memory by his wife Selene. (Fabretti, *Inscr.* p. 176, No. 353 ; Muratori, *Thes.* vol. ii. p. cmlxxvi. 4 ; Sillig, *Catal. Artif.* Append. *s. v.* ; R. Rochette, *Lettre à M. Schorn*, p. 426, 2d. ed.) [P. S.]

VOLCA'TIA or VULCA'TIA GENS, is not mentioned till the latter end of the republic. The first member of it who obtained the consulship was L. Volcatius Tullus in B. C. 66. TULLUS is the only cognomen borne by the Volcatii in the time of the republic, but under the empire we meet with other surnames, a list of which is given below.

VOLCA'TIUS, a Roman eques, one of the agents of Verres in oppressing the Sicilians. (Cic. *Verr.* ii. 9, 23, iii. 73.)

VOLCA'TIUS GALLICA'NUS. [GALLICANUS.]

VOLCA'TIUS GURGES. [GURGES.]

VOLCA'TIUS MOSCHUS. [MOSCHUS.]

VOLCA'TIUS SEDI'GITUS. [SEDIGITUS.]

VOLCA'TIUS TERENTIA'NUS, wrote a history of his own times. He lived under the Gordians. (Capitolin. *Gordian. Jun.* 21.)

VOLCA'TIUS TERTULLI'NUS. [TERTULLINUS.]

VOLCA'TIUS TULLI'NUS. [TULLINUS.]

VOLESUS. [VOLUSUS.]

VO'LERO PUBLI'LIUS. [PUBLILIUS.]

VO'LNIUS, not VOLUMNIUS, wrote some Tuscan tragedies, and is quoted by Varro for the statement that the names of the three ancient Roman tribes, Ramnes, Titienses, and Luceres, were Etruscan. (Varr. *L. L.* v. 55, ed. Müller ; Niebuhr, *Hist. of Rome*, vol. i. note 415.)

VOLOGESES, the name of five kings of Parthia. [ARSACES XXIII., XXVII., XXVIII., XXIX., XXX.]

M. VO'LSCIUS FICTOR, who had been previously tribune of the plebs, came forward in B. C. 461 to bear witness against K. Quintius, the son of L. Cincinnatus, and declared that soon after the plague he and his elder brother fell in with a party of patrician youths who came rushing through the Subura, when their leader Kaeso knocked down his brother, who was still feeble from the sickness he had just got over, and injured him so much that he died shortly afterwards. Dionysius makes Volscius tribune of the plebs in this year. In consequence of this testimony Kaeso was con-

demned. The patricians in revenge charged Volscius with falsehood; and in B. C. 459 the quaestors accused him before the comitia of the curiae or the centuries, of having borne false witness against Kaeso, but the tribunes prevented them from prosecuting the charge. In the following year, B. C. 458, L. Cincinnatus, the father of Kaeso, was appointed dictator, and presided in the comitia for the trial of Volscius. The tribunes dared not offer any further opposition, and Volscius was obliged to go into exile. (Liv. iii. 13, 24, 25, 29; Dionys. x. 7; Niebuhr, *Hist. of Rome*, vol. ii. pp. 289, 298.)

VOLTEIA GENS, known chiefly from coins, of which we have a considerable number. Some bear the name of L. VOLTEIUS STRABO [STRABO]; and others have on them M. VOLTEIUS M. F. Of the latter a specimen is annexed: the obverse represents the head of Jupiter, the reverse a temple with four columns. (Eckhel, vol. v. p. 344.)

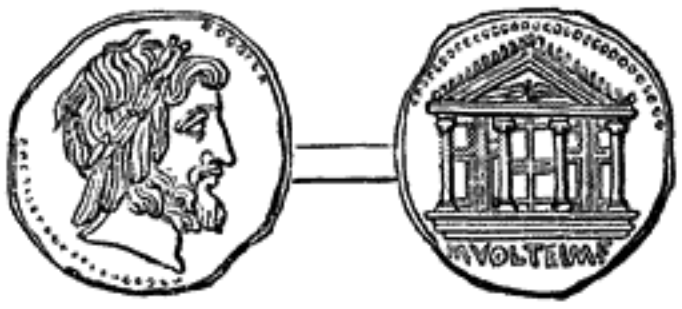

COIN OF M. VOLTEIUS.

VOLTEIUS or VULTEIUS. 1. L. VOLTEIUS, a friend of L. Metellus, who was propraetor of Sicily, B. C. 70. (Cic. *Verr.* iii. 66.)

2. A tribune of the soldiers in Caesar's army, B. C. 48. (Flor. iv. 2. § 33.)

3. VOLTEIUS MENAS, a praeco mentioned by Horace (*Epist.* i. 7, 55, foll.).

T. VOLTU'RCIUS, or VULTU'RCIUS, of Crotona, one of Catiline's conspirators, was sent by Lentulus to accompany the ambassadors of the Allobroges to Catiline. Arrested along with the ambassadors on the Mulvian bridge, and brought before the senate by Cicero, Volturcius turned informer upon obtaining the promise of pardon, and after giving his evidence was amply rewarded by the senate. (Sall. *Cat.* 44, 45, 47, 50; Cic. *Cat.* iii. 2, 4, iv. 3; Appian, *B. C.* ii. 4.)

VOLU'MNIA. 1. The wife of Coriolanus. [CORIOLANUS.]

2. The freedwoman of Volumnius Eutrapelus, and the mistress of Antony, is better known under her name of Cytheris. [CYTHERIS.]

VOLU'MNIA GENS, patrician and plebeian. It was of great antiquity, for the wife of Coriolanus belonged to it, and one of its members, P. Volumnius Gallus, held the consulship as early as B. C. 461, but it never attained much importance. The Volumnii bore the cognomens of GALLUS with the agnomen *Amintinus*, and of FLAMMA with the agnomen *Violens*. A few persons of the name are mentioned without any surname. [VOLUMNIUS.]

VOLU'MNIUS. 1. M. VOLUMNIUS, slain by Catiline, at the time of Sulla. (Ascon. *in Tog. Cand.* p. 84, ed. Orelli.)

2. P. VOLUMNIUS, a judex on the trial of Cluentius. (Cic. *pro Cluent.* 70.)

3. L. VOLUMNIUS, a senator with whom Cicero was intimate (Cic. *ad Fam.* vii. 32; comp. Varr. *R. R.* ii. 4), is perhaps the same as the Volumnius Flaccus, who was a friend of D. Brutus. (Cic. *ad Fam.* xi. 12, 18.)

4. VOLUMNIUS, or more correctly VOLNIUS, the author of some Tuscan tragedies. [VOLNIUS.]

5. P. VOLUMNIUS, described by Plutarch as a philosopher, accompanied M. Brutus in his campaign against the triumvirs, and wrote an account of the prodigies which appeared before the death of Brutus, probably in a life of the latter. (Plut. *Brut.* 48.)

6. VOLUMNIUS EUTRAPELUS. [EUTRAPELUS.]

VOLU'PIA, the personification of sensual pleasure among the Romans, who was honoured with a temple near the porta Romanula. (Plin. *Epist.* viii. 20, *H. N.* iii. 5; Varro, *De Ling. Lat.* v. 164; Macrob. *Sat.* i. 10; August. *De Civ. Dei*, iv. 8.) She is also called Voluptas. (Cic. *De Nat. Deor.* ii. 23.) [L. S.]

VOLUSE'NUS QUADRA'TUS. [QUADRATUS.]

VOLUSIA'NUS, the son of the emperor Trebonianus Gallus, upon whose elevation in A. D. 251 he was styled *Caesar* and *Princeps Juventutis*. The year following he held the office of consul, and was invested with the title of Augustus. As far as we can gather from the scanty notices of historians, his character resembled that of his father, along with whom he perished at Interamna in A. D. 253 or 254. [GALLUS TREBONIANUS.] The names borne by this prince, as collected from medals and descriptions, appear to have been C. VIBIUS VOLUSIANUS TREBONIANUS ASINIUS GALLUS VELDUMNIANUS or VENDUMNIANUS (Aurel. Vict. *de Caes.* 30, *Epit.* 30; Eutrop. ix. 5; Zosim. i. 24; Zonar. xii. 21; Eckhel, vol. vii. p. 369.) [W. R.]

COIN OF VOLUSIANUS.

VOLU'SIUS. 1. An haruspex in the cohors of Verres. (Cic. *Verr.* iii. 11, 21.)

2. Q. VOLUSIUS, a pupil of Cicero in oratory, accompanied Cicero to Cilicia, where he held some office under him. (Cic. *ad Fam.* v. 10, 20, *ad Att.* v. 21.) In one passage (*ad Att.* v. 11) he is called *Cn.* Volusius, for there can be little doubt that this *Cneius* is the same person who is elsewhere called *Marcus*.

3. M. VOLUSIUS, is mentioned by Cicero in B. C. 49 (*ad Fam.* xvi. 12). He is probably the same as the M. Volusius who was plebeian aedile in B. C. 43, and was proscribed by the triumvirs, but escaped by assuming the disguise of a priest of Isis. (Val. Max. vii. 3. § 8; Appian, *B. C.* iv. 47.)

L. VOLU'SIUS MAECIA'NUS, a jurist, was in the consilium of Antoninus Pius. (Capitol. *Antonin. Pius*, c. 12.) Among the many illustrious men who formed the character of Marcus Aurelius, was Maecianus: Aurelius was one of his auditores. (Capitol. *Antonin. Philosoph.* c. 3.) A rescript of the Divi Fratres (Dig. 37. tit. 14. s. 17), speaks of him in these terms: "Volusius Maecianus amicus noster, &c." Marcus in his Τῶν εἰς ἑαυτόν

(lib. 1) mentions Marcianus, in place of which it is proposed to read Maecianus, but Marcus does not speak of him as a jurist. Vulcatius (*Avid. Cass.* c. 7) says that Maecianus was entrusted with the government of Alexandria, and that he was killed by the army for having joined Cassius in his usurpation, A. D. 175.

Maecianus wrote sixteen books on Fideicommissa, and fourteen books on Judicia Publica. A Liber Quaestionum is also mentioned (Dig. 29. tit. 2. s. 86), but it may have been a part of the work on Fideicommissa. He also wrote that Legem Rhodiam, from which there is a single excerpt in the Digest (14. tit. 2. s. 9) in Greek, from which we may conclude that this was a collection of the Rhodian laws relating to maritime affairs, and Maecianus may have accompanied the collection with a commentary. This work is not mentioned in the Florentine Index.

There are forty-four excerpts from Maecianus in the Digest. He is cited by Cervidius Scaevola, Papinian, Ulpian and Paulus. A treatise, *De Asse et Ponderibus*, is attributed to Volusius Maecianus, but there is some doubt about the authorship. It is printed in Graevius, *Antiq. Roman.* xi., and at Paris, 1565, 8vo. There is a dissertation by Wunderlich, *De L. Volusio Maeciano;* and a recent edition of Maecianus *de Asse*, and of Balbus by E. Böcking, Bonn, 1831, 12mo. [G. L.]

VOLU'SIUS PRO'CULUS. [PROCULUS.]

VOLU'SIUS SATURNI'NUS. [SATURNINUS.]

VOLUSUS or VOLESUS, the reputed ancestor of the Valeria gens, who is said to have settled at Rome with Titus Tatius [VALERIA GENS].

The name afterwards became a cognomen in the Valeria gens. Thus we read of M. VALERIUS VOLUSUS, the brother of Publicola, who was consul B. C. 505, the fifth year of the republic, with P. Postumius Tubertus. He fought, together with his colleague, against the Sabines, and obtained a triumph on account of his victory over them. He fell at the battle of the Lake Regillus, B. C. 498 or 496 (Liv. ii. 16, 20; Dionys. v. 37; Plut. *Public.* 20). We also read of another brother of Publicola, who bore the same cognomen, namely, M'. VALERIUS VOLUSUS MAXIMUS, who was dictator in B. C. 494, and to whom the family of the Valerii Maximi traced their origin. [MAXIMUS, p. 1001, a.] It may be, however, that a mistake has been made in the Annals, and that *Manius*, the dictator, was the same person as *Marcus*, the consul: his praenomen would have been changed, because it was stated in some of the Annals that the consul fell at the battle of the Lake Regillus. Volusus likewise occurs as a praenomen of one of the Valerii Potiti. [POTITUS, No. 3.] At a later period the name was revived in the Valeria gens, and was borne as an agnomen by L. Valerius Messalla, who was consul A. D. 5. [MESSALLA, No. 11.]

VOLUX, the son of Bocchus, king of Mauretania. (Sall. *Jug.* 101, 105, 107.) [BOCCHUS.]

VONONES, the name of two kings of Parthia. [ARSACES XVIII., XXII.]

VOPISCUS, a Roman praenomen, signified a twin-child, who was born safe, while the other twin died before birth. (Plin. *H. N.* vii. 8. s. 10; Solin. 1.; Val. Max. *Epit. De Nominum Ratione*, pp. 878, 879, ed. Torrenius.) Like many other ancient Roman praenomens, it was afterwards used as a cognomen.

VOPISCUS, FLA'VIUS, *Syracusius*, one of the six "Scriptores Historiae Augustae" [see CAPITOLINUS], probably the latest, since he refers directly to three, Trebellius Pollio, Julius Capitolinus, and Aelius Lampridius, the last being very probably the same with Spartianus [LAMPRIDIUS; SPARTIANUS]. Vulcatius Gallicanus, the sixth, is alike unknown and insignificant. The name of Vopiscus is prefixed to the biographies of, 1. Aurelianus: 2. Tacitus; 3. Florianus; 4. Probus; 5. The four tyrants, Firmus, Saturninus, Proculus and Bonosus; 6. Carus; 7. Numerianus; 8. Carinus; at this point he stops, declaring that Diocletian, and those who follow, demand a more elevated style of composition. Although we observe the same want of judgment in selecting, arranging, and combining his materials, which characterises the other authors of this collection, yet he appears to have exercised considerable industry in consulting the Greek writers who had preceded him in the same department, in availing himself of the treasures of the Ulpian and other public libraries, and in examining the public records of different branches of the administration, and the private papers of various distinguished individuals, especially the journals and commentaries of the emperor Aurelianus. Considerable authority and interest are communicated to his narrative by the insertion of original letters written by Hadrianus, Valerianus, Claudius, Aurelianus, Zenobia, Tacitus, Probus, Carus, and other public characters, together with quotations from acts of the senate, and orations delivered on great occasions. From the epithet *Syracusius* we conclude that Vopiscus was by birth a Sicilian: he informs us that he undertook the task of writing the life of Aurelianus, at the suggestion and by the request of Junius Tiberianus, prefect of the city (about A. D. 291), who placed at his disposal a variety of important documents, and we find that the life of Carinus was written after the elevation of Constantius Chlorus to the rank of Caesar, that is, later than A. D. 292. For editions, translations, &c. see CAPITOLINUS. [W. R.]

VOPISCUS, JU'LIUS CAESAR. [CAESAR, No. 10.]

VOPISCUS, P. MANI'LIUS, consul under Trajan, A. D. 114 with Q. Ninnius Hasta. (Fasti.)

VOPISCUS, MA'NLIUS, a friend of the poet Statius. (*Silv.* i. 3.)

VOPISCUS, L. POMPEIUS or POPPAEUS, was consul suffectus with T. Virginius Rufus, A. D. 69. (Tac. *Hist.* i. 77.)

VORANUS, a thief mentioned by Horace, is said by the scholiast to have been a freedman of Q. Lutatius Catulus. (Hor. *Sat.* i. 8. 39.)

VOTIE'NUS MONTANUS. [MONTANUS.]

UPIS. (Οὖπις.) 1. A surname of Artemis, as the goddess assisting women in child-birth. (Callim. *Hymn. in Dian.* 240.)

2. The name of a mythical being said to have reared Artemis (Schol. *ad Callim. l. c.*), and who is mentioned by Virgil as one of the nymphs in her train. (*Aen.* xi. 532.) The masculine Upis is mentioned by Cicero (*De Nat. Deor.* iii. 23), as the father of Artemis.

3. A Hyperborean maiden, who together with Arge carried an offering, which had been vowed for the birth of Apollo and Artemis, to Eileithyia, at Delos. (Herod. iv. 35.)

4. A surname of Nemesis at Rhamnus. (Paus. i. 33. § 2.) [L. S.]

URA'NIA (Οὐρανία). 1. One of the Muses, a daughter of Zeus by Mnemosyne. (Hes. *Theog.* 78; Ov. *Fast.* v. 55.) The ancient bard Linus is called her son by Apollo (Hygin. *Fab.* 161), and Hymenaeus also is said to have been a son of Urania. (Catull. lxi. 2.) She was regarded, as her name indicates, as the Muse of Astronomy, and was represented with a celestial globe to which she points with a little staff. (Hirt, *Mythol. Bilderb.* p. 210.)

2. A daughter of Oceanus and Tethys (Hes. *Theog.* 350), who also occurs as a nymph in the train of Persephone. (Hom. *Hymn. in Cer.* 424.)

3. A surname of Aphrodite, describing her as "the heavenly," or spiritual, to distinguish her from Aphrodite Pandemos. Plato represents her as a daughter of Uranus, begotten without a mother. (*Sympos.* p. 180; Xenoph. *Sympos.* 8. § 9.) Wine was not used in the libations offered to her. (Schol. *ad Soph. Oed. Col.* 101; Herod. i. 105; Suid. *s. v.* νηφάλια.) [L. S.]

URA'NIUS (Οὐράνιος), a Greek writer of uncertain date, wrote a work on Arabia in three books at the least, which is frequently referred to by Stephanus of Byzantium and occasionally quoted by other writers. (Steph. Byz. *s. vv.* Ἄβαθα, Αἰαμήνη, Ἄδανα, et alibi; Tzetzes, *Chil.* vii. 144; Eustath. *in Dionys. Perieg.* 38.)

URA'NIUS, a Gaul by birth, a presbyter of the church at Nola, is known to us as the author of a biography of his friend Paulinus Nolanus, at whose death he was present. His work, entitled *De Vita et Obitu Paulini Nolani*, was first published by Surius in his *Vitae Sanctorum* (fol. Colon. Agripp. 1572) under the 22nd of June. It was subsequently edited from a better MS. by Chifflet in his *Paulinus illustratus* (4to. Div. 1662), but the text appears in its best form in the edition of Paulinus by Le Brun, 4to. Paris, 1685. (Schoenemann, *Biblioth. Patrum Lat.* vol. ii. § 33.) [W.R.]

URA'NIUS (Οὐράνιος), a Syrian physician at Constantinople about the middle of the sixth century after Christ. He pretended to be a very subtle and acute philosopher, and went to Persia, where he obtained great favour and influence with Chosroës; but Agathias, from whom we learn these particulars, gives him a very indifferent character, and compares him to Thersites, for his love of wrangling. (*Hist.* ii. sub fin.) [W. A. G.]

U'RANUS (Οὐρανός), the Latin Caelus, a son of Gaea (Hes. *Theog.* 126, &c.; comp. Cic. *De Nat. Deor.* iii. 17), but is also called the husband of Gaea, and by her the father of Oceanus, Coeus, Crius, Hyperion, Iapetus, Theia, Rheia, Themis, Mnemosyne, Phoebe Tethys, Cronos, of the Cyclopes, Brontes, Steropes, Arges, and of the Hecatoncheires Cottus, Briareus and Gyes. (Hes. *Theog.* 133, &c.) According to Cicero (*De Nat. Deor.* iii. 22, 23), he also was the father of Mercury (Hermes) by Dia, and of Venus by Hemera. Uranus hated his children, and immediately after their birth, he confined them in Tartarus, in consequence of which he was unmanned and dethroned by Cronos at the instigation of Gaea. (Hes. *Theog.* 180.) Out of the drops of his blood sprang the Gigantes, the Melian nymphs, and according to some, Silenus, and from the foam gathering around his limbs in the sea, sprang Aphrodite (Hes. *Theog.* 195; Apollod. i. 1; Serv. *ad Aen.* v. 801, *ad Virg. Ecl.* vi. 13). [L. S.]

UR'BICA, MA'GNIA. A considerable number of coins are extant in all the three metals, which exhibit on the obverse a female head with the legend MAGNIA (s. MAGN.) URBICA AUG., or, MAGNIAE URBICAE AUG., and on the reverse PUDICITIA AUG., with a woman seated and two boys standing by her side, or some of the ordinary types characteristic of the Augustae. To what epoch these medals ought to be assigned, has been a subject of lively controversy among numismatologists. By some they are believed to belong to the age of Maxentius, and Patin has pronounced that Urbica was his wife; others, again, maintain that she was married to Carus, while Stosch asserted that she was one of the numerous consorts of Carinus, bringing forward in support of this opinion a third brass, bearing on the obverse a male head with the words IMP. CARINUS AUG., and on the reverse the head of Urbica with MAGNIA URBICA AUG. If this piece were genuine it would at least establish the fact that Urbica was closely connected with the family of Carus; but unfortunately there is great reason to believe that it is a modern forgery, and consequently we are still left without sure information concerning an empress who is not named by any historian. (See Eckhel, vol. vii. p. 517.) [W. R.]

COIN OF MAGNIA URBICA.

URBI'CIUS, or more correctly ORBI'CIUS, a writer on tactics. [ORBICIUS.]

U'RBICUS, POMPEIUS, put to death by the emperor Claudius as one of the parties privy to Messalina's marriage with Silius. (Tac. *Ann.* xi. 35.)

URBI'NIUS PANO'PION. [PANOPION.]

URGULA'NIA, a great favourite of Livia, the mother of the emperor Tiberius. The empress had raised Urgulania above the laws, says Tacitus, who gives two instances of her arrogance. When cited by L. Piso, to whom she owed a sum of money, to appear before the praetor, she refused to obey the summons; and on another occasion she would not appear in the senate to give evidence in a case, and a praetor had to be sent to examine her in her own house. She was the grandmother of Plautius Silvanus, to whom she sent a dagger when it was evident that he would be condemned to death on account of the murder of his wife in A. D. 24. (Tac. *Ann.* ii. 34, iv. 21, 22.)

URGULANILLA, PLAU'TIA, one of the wives of the emperor Claudius. [PLAUTIA.]

C. URSA'NIUS, tribune of the plebs, B. C. 197. (Liv. xxxiii. 22.) In some editions of Livy the reading is C. Afranius. We do not meet with the name of Ursanius elsewhere.

URSEIUS FEROX. [FEROX.]

URSICINUS, Saint, a physician in the ancient district of Liguria, who was converted to Christianity at a very early period by some of the immediate followers of the Apostles. He went to Ravenna,

where he performed numerous cures, and was at the same time careful to take advantage of every opportunity of converting his patients to Christianity. Here he suffered martyrdom, A. D. 67, at the command of C. Suetonius Paulinus, after suffering many cruel tortures, during which his faith and courage had once well nigh failed. His memory is commemorated by the Romish Church on June 19, but his name does not appear in the Greek calendar. ("Passio S. Ursicini," &c. in Muratori, *Rer. Ital. Script.* vol. i. pt. ii. p. 560, &c.; *Acta Sanct.* June 19, vol. iii. p. 809, &c.; Hieron. Rubei *Ital. et Raven. Hist.*) [W. A. G.]

URSUS. 1. A contemporary of Domitian, whom he dissuaded from killing his wife Domitia. This Ursus was no favourite with Domitian, and was nearly put to death by the tyrant; but on the intercession of Julia, the niece and mistress of Domitian, Ursus was not only pardoned, but raised to the consulship. His name, however, does not occur in the Fasti. (Dion Cass. lxvii. 3, 4.) Statius addressed Ursus a poem of consolation on the death of a favourite slave (*Silv.* ii. 6), and in the Preface to the second book of his *Silvae*, he speaks of Ursus as "juvenis candidissimus et sine desidiae jactura doctissimus." Statius calls him Flavius Ursus.

2. A contemporary of the younger Pliny, who has addressed several letters to him. (*Ep.* iv. 9, v. 20, vi. 5, 13, viii. 9.)

VULCA'NUS, the Roman god of fire, whose name seems to be connected with *fulgere*, *fulgur*, and *fulmen*. His worship was of considerable political importance at Rome, for a temple is said to have been erected to him close by the comitium as early as the time of Romulus and Tatius, in which the two kings used to meet and settle the affairs of the state, and near which the popular assembly was held. (Dionys. ii. 50, vi. 67; Plut. *Quaest. Rom.* 47.)

Tatius is reported to have established the worship of Vulcan along with that of Vesta, and Romulus to have dedicated to him a quadriga after his victory over the Fidenatans, and to have set up a statue of himself near the temple. (Dionys. ii. 54; Plut. *Rom.* 24.) According to others the temple was built by Romulus himself, who also planted near it the sacred lotus-tree which still existed in the days of Pliny. (*H. N.* xvi. 44; P. Victor, *Reg. Urb.* iv.) These circumstances, and what is related of the lotus-tree, shows that the temple of Vulcan, like that of Vesta, was regarded as a central point of the whole state, and hence it was perhaps not without a meaning that subsequently the temple of Concord was built within the same district. (Liv. ix. 46, xl. 19, xxxvi. 46.) The most ancient festival in honour of Vulcan seems to have been the Fornacalia or Furnalia, he being the god of furnaces (Isidor. xix. 6. 2; Fest. p. 88); but his great festival was called Vulcanalia, and was celebrated on the 23d of August. (*Dict. of Ant. s. v.*) The Roman poets transfer all the stories which are related of the Greek Hephaestus to their own Vulcan, the two divinities having in the course of time been completely identified. [L. S.]

VULCA'TIUS. [VOLCATIUS.]

VULCA'TIUS GALLICA'NUS. [GALLICANUS.]

VULSO, the name of a distinguished patrician family of the Manlia Gens.

1. (CN. ?) MANLIUS VULSO, consul B. C. 474 with L. Furius Medullinus Fusus, marched against the Veientes, and concluded a forty years' truce with them without fighting, in consequence of which he obtained the honour of an ovation on his return to Rome.

In the following year (B. C. 473) Manlius Vulso and his colleague were accused by the tribune Cn. Genucius, because they had not carried into effect the agrarian law of Sp. Cassius Viscellinus; but the accusation fell to the ground in consequence of the assassination of Genucius. (Dionys. ix. 36—38; Liv. ii. 54; comp. GENUCIUS, No. 2.) In Livy the praenomen of Manlius Vulso is *Caius*, but most modern writers give him the praenomen of *Aulus*, and suppose him to be the same as the decemvir [No. 2], who is called *Aulus* in the Capitoline Fasti. But since No. 4, who is represented as the son of No. 2, was consular tribune for the third time as late as B. C. 397, we can hardly suppose that Nos. 1 and 2 are the same person, since in that case the son would have held the consular tribunate 77 years after the consulship of his father. We may therefore conclude that the consul of B. C. 474 was the grandfather, and the decemvir the father of Nos. 3 and 4. If so the praenomen of the consul would be *Cneius*, as the decemvir is called in the Capitoline Fasti *Cn. f. P. n.*

2. A. MANLIUS CN. F. P. N. VULSO, probably son of No. 2, was one of the ambassadors sent to Athens in B. C. 454, for the purpose of gaining information about the laws of Solon and the other Greek states, and in B. C. 451 he was a member of the first decemvirate. (Liv. iii. 31, 33; Dionys. x. 54.)

3. M. MANLIUS (A. F. CN. N.) Vulso, probably son of No. 2, was consular tribune B. C. 420. (Liv. iv. 44.)

4. A. MANLIUS A. F. CN. N. VULSO CAPITOLINUS, son of No. 2, thrice consular tribune, in B. C. 405, 402 and 397. (Fasti Capit.; Liv. iv. 61, v. 8, 16.) In B. C. 394 he was one of the ambassadors sent to Delphi to present a golden crater as a present to Apollo, but was captured on his voyage thither by the Liparaean pirates. They were however released by Timasitheus, the chief magistrate of the island, in that year, and allowed to prosecute their voyage. (Liv. v. 28.)

5. L. MANLIUS A. F. P. N. VULSO LONGUS, was consul B. C. 256 with M. Atilius Regulus, and along with his colleague invaded Africa. Their victory over the Carthaginians by sea, and their successful campaign in Africa are fully related in the life of Regulus [REGULUS, No. 3.] Vulso returned to Italy at the fall of the year with half of the army, and obtained the honour of a triumph. (Polyb. i. 26—29; Zonar. viii. 12, 13; Oros. iv. 8.) In B. C. 250 Vulso was consul a second time with C. Atilius Regulus Serranus, and with his colleague commenced the siege of Lilybaeum. For details see REGULUS, No. 4. (Polyb. i. 39, 41—48; Zonar. viii. 15; Oros. iv. 10.)

6. L. MANLIUS VULSO, one of the unsuccessful patrician candidates for the consulship for B. C. 216, when C. Terentius Varro was elected. (Liv. xxii. 35.)

7. P. MANLIUS VULSO, praetor B. C. 210, received Sardinia as his province. (Liv. xxvi. 23, xxvii. 6, 7.)

8. CN. MANLIUS CN. F. L. N. VULSO, was cu-

rule aedile B. C. 197, praetor with Sicily as his province B. C. 195, and one of the triumvirs for founding a Latin colony in the territory of Thurii in B. C. 193, in which year he was an unsuccessful candidate for the consulship. (Liv. xxxiii. 25, 42, 43, xxxiv. 53, xxxv. 9, 10.)

In B. C. 189 Cn. Manlius Vulso was consul with M. Fulvius Nobilior. He was sent into Asia in order to conclude the peace, which his successor Scipio Asiaticus had made with Antiochus, and to arrange the affairs of Asia. He arrived at Ephesus in the spring of B. C. 189, and as he was anxious to obtain both glory and booty he resolved to attack the Gallograeci or Galatians in Asia Minor without waiting for any formal instructions from the senate. He carried on the war with success against them, conquered in battle the three chief tribes into which they were divided, called the Tolistoboii, Tectosagi and Trocmi, and compelled them to submit unconditionally to the Roman power. After bringing this war to an end by the middle of the autumn, he led his troops into winter quarters. The Gallograeci had by their many conquests in Asia acquired immense wealth, a large portion of which now fell into the hands of Vulso and his army. (Liv. xxxviii. 12—27; Polyb. xxii. 16—22; Zonar. ix. 20; Appian, *Syr.* 39, 42.)

Manlius Vulso remained in Asia as proconsul in the following year, B. C. 188, when he formally concluded the treaty with Antiochus and settled the affairs of Asia. In the middle of the summer he crossed over from Asia into Europe, marched through Thrace into Macedonia and Epeirus, and passed the winter at Apollonia. In his march through Thrace his army suffered much from the heat and the attacks of the Thracians, and he lost a considerable part of the booty he had obtained in Asia. He reached Rome in B. C. 187 and demanded a triumph, which he obtained with difficulty in consequence of the opposition of the majority of the ten commissioners, who had been appointed by the senate to conclude the peace with Antiochus in conjunction with Vulso. The triumph of Vulso was a brilliant one, but his campaign in Asia had a pernicious influence upon the morals of his countrymen. He had allowed his army every kind of licence, and his soldiers introduced into the city the luxuries of the East. (Liv. xxxviii. 37—41, 44—50, xxxix. 6, 7; Polyb. xxii. 24—27; Appian, *Syr.* 42, 43.) In B. C. 184 Vulso was an unsuccessful candidate for the censorship. (Liv. xxxix. 40.)

9. L. Manlius Vulso, the brother of No. 8, was praetor B. C. 197 with Sicily as his province, and served under his brother in Asia in B. C. 189 and 188. (Liv. xxxii. 27, 28, xxxviii. 20; Polyb. xxii. 25, 26.)

10. A. Manlius Cn. f. L. n. Vulso, the brother of Nos. 8 and 9, was consul B. C. 178 with M. Junius Brutus. He received Gaul as his province, and without consulting the senate marched against the Istri, but was unsuccessful in his campaign. At the commencement of the following year he and his colleague Brutus renewed the war, and with better fortune; but they were prevented from bringing it to a conclusion by the arrival of the new consul C. Claudius Pulcher. (Liv. xli. 1—5, 7, 10, 11.)

VULTEIUS. [Voltreius.]

VULTU'RCIUS. [Volturcius.]

X.

XANTHE (Ξανθή), one of the daughters of Oceanus. (Hes. *Theog.* 356; Virg. *Georg.* iv. 336.) [L. S.]

XANTHICLES (Ξανθικλῆς), an Achaean, was chosen to be one of the generals of the Cyrean Greeks in the place of his countryman Socrates, when the latter, with Clearchus and three other colleagues, had been treacherously arrested by Tissaphernes, B. C. 401. When the army had reached Cotyora, a court was held to inquire into the conduct of the generals, and Xanthicles was one of those who were fined for a deficiency in the cargoes of the ships, which had brought the soldiers from Trapezus, and of which he was a commissioner. (Xen. *Anab.* iii. 1. § 47, v. 8. § 1.) [E. E.]

XANTHIPPE, mythological. [Pleuron.]

XANTHIPPE (Ξανθίππη), wife of Socrates. [Socrates.]

XANTHIPPUS (Ξάνθιππος). 1. One of the sons of Melas, who revolted against Oeneus, and were slain by Tydeus. (Apollod. i. 8. § 5.)

2. A son of Deïphontes. (Paus. ii. 28. § 3.)

3. A hero who had an heroum at Daulia, in Phocis. (Paus. x. 4. § 7.) [L. S.]

XANTHIPPUS (Ξάνθιππος). 1. The son of Ariphron and father of Pericles. In B. C. 490, he impeached Miltiades on his return from his unsuccessful expedition against the island of Paros. In B. C. 484 he left Athens together with the other inhabitants on the approach of Xerxes, and in the following year (B. C. 479) he succeeded Themistocles as commander of the Athenian fleet. He commanded the Athenians at the decisive battle of Mycale, which was fought on the coast of Ionia on the same day as the battle of Plataea, September, B. C. 470. The Grecian fleet then sailed to the Hellespont; and when they found that the bridge had been broken down, Leotychides and the Peloponnesians returned home forthwith. Xanthippus, however, remained with the Athenian fleet in order to subdue the Chersonese, where several of the Athenians had previously held considerable property. The Persians threw themselves into the town of Sestos, to which Xanthippus laid siege, and which was obliged to surrender early in the following spring (B. C. 478). The Persian governor Artayctes attempted to escape, but was overtaken and abandoned by Xanthippus to the vengeance of the inhabitants of Elaeus, who crucified him. [Artayctes.] Xanthippus then returned to Athens with his fleet. (Herod. vi. 131, 136; Plut. *Them.* 10; Herod. viii. 131, ix. 114—120.)

2. The elder of the two legitimate sons of Pericles. For an account of him, as well as for the authorities, see Paralus, the name of his younger brother.

3. The Lacedaemonian, who commanded the Carthaginians against Regulus, is spoken of in the life of the latter. [Regulus, p. 643, b.] Xanthippus appears to have left Carthage a short time after his victory over Regulus.

XANTHUS (Ξάνθος). 1. A son of Triopas and Oreasis, was a king of the Pelasgians at Argos, and afterwards settled in the island of Lesbos. (Hygin. *Fab.* 145; Diod. v. 81; Callim. *Hymn. in Del.* 41.)

2. A. son of Phaenops, and a brother of Theon,

was slain by Diomedes in the Trojan war. (Hom. *Il.* v. 152.)

3. A son of Erymanthus, and father of Psophis. (Paus. viii. 24. § 1.)

4. The last king of Thebes, was slain in single combat by Melanthus or Andropompus. (Strab. ix. p. 393; Paus. ix. 5. § 8.)

5. One of the sons of Aegyptus. (Hygin. *Fab.* 220.)

The name Xanthus is also given to some horses in Greek mythology, as to one of Achilles (Hom. *Il.* xvi. 149), and of Hector (viii. 185). [L. S.]

XANTHUS (Ξάνθος), literary. 1. A lyric poet, older than Stesichorus, who mentioned him in one at least of his poems, and who borrowed from him in some of them. Among the rest, Stesichorus composed his poem entitled *Oresteia* (Ὀρέστεια), in imitation of Xanthus. We also learn from Megacleides, on the authority of Stesichorus himself, that Xanthus represented Heracles as equipped, not in the dress and arms ascribed to him by Stesichorus and the later poets, but in the fashion in which he is described by Homer. (Megacleid. *ap. Ath.* xii. p. 513, a.; Kleine, *Stesich. Frag.* xxxvii. p. 83; on the general subject of the mention of the older poets by their successors, see Kleine, p. 71.)

Xanthus is also mentioned by Aelian (*V. H.* iv. 26), who quotes a statement respecting Electra, the daughter of Agamemnon, which is no doubt taken from the *Oresteia*. Clinton places Xanthus about B. C. 650, before Peisander, and 45 years before Stesichorus. No fragments of his poetry survive. (Fabric. *Bibl. Graec.* vol. ii. p. 159; Bode, *Gesch. d. Hellen. Dichtkunst*, vol. ii. pt. 2, pp. 82, 83; Clinton *F. H.* vol. i. p. 365.)

2. A celebrated Lydian historian, older than Herodotus, who is said to have been indebted to the work of Xanthus (Ephor. *ap. Ath.* xii. p. 515, Ἡροδότῳ τὰς ἀφορμὰς δεδωκότος; the statement about his influence on Herodotus is questioned by Dahlmann, *de Herod.* p. 121). Suidas makes him the son of Candaules, and a native of Sardis; but there is reason to believe that these statements rest on no good authority. Strabo (xiii. p. 628, a.) mentions him in the following terms:—"And Xanthus, the ancient historian, is said to have been a Lydian; but whether he was of Sardis, we do not know." Suidas fixes his date "at the taking of Sardis," which, if there be any truth in it, must refer to the taking of Sardis by the Ionians in B. C. 499. This date, however, appears to be rather too high, when compared with the mention of Xanthus by Dionysius of Halicarnassus (*de Jud. Thuc.* p. 818), among the writers who were "a little older than the Peloponnesian war, and whose time reached down to that of Thucydides." There is another indication of the date of Xanthus, proving, if the quotation be genuine, that he wrote, or continued to write, his history after B. C. 464; for Strabo (i. p. 49, c.) tells us that he mentioned a great drought in the reign of Artaxerxes, who came to the throne in B. C. 464. It is therefore the opinion of critics, either that the date given by Suidas must be that of the birth of Xanthus, which is a most unusual sense of γεγονώς in Suidas, or else that the passage has been corrupted by a transcriber, who accidentally repeated the word Σάρδεων. (The passage is Ξάνθος, Κανδαύλου, Λυδὸς ἐκ Σάρδεων· ἱστορικός· γεγονὼς ἐπὶ τῆς ἁλώσεως Σάρδεων). This is the suggestion of Creuzer, who proposes to substitute Ἀθηνῶν for Σάρδεων, thus referring the time of Xanthus to the taking of Athens by Xerxes, in B. C. 480; but, though this correction may give a truer date for Xanthus, it can hardly be accepted as being what Suidas wrote.

A far more important question, than this difference of twenty years or so in the date of Xanthus, is that of the genuineness of the *Four Books of Lydian History* (Λυδιακὰ βιβλία δ', Suid.), which the ancients possessed, as well as an epitome of them by a certain Menippus (Diog. Laërt. vi. 101, [Μένιππος] ὁ γράψας τὰ περὶ Λυδῶν καὶ Ξάνθον ἐπιτεμόμενος), and of which some considerable fragments have come down to us. The genuineness of the work was questioned by some of the ancient grammarians themselves. The most important testimony on this subject is in the passage above cited from Athenaeus, who quotes a statement as made "by Xanthus the Lydian, or by the author of the *Histories* ascribed to him, namely Dionysius Scytobrachion, as Artemon of Cassandreia says (ἐν τῷ περὶ συναγωγῆς [ἀναγωγῆς] βιβλίων), not knowing that Ephorus the historian mentions him, &c." It will be at once seen that the reply of Athenaeus to the statement of Artemon only proves, what no one doubts, the existence and time of Xanthus, not the genuineness of the work ascribed to him. An argument in support of the genuineness of the work has been drawn by the exalted terms of praise in which Dionysius of Halicarnassus speaks of Xanthus (*l. c.* ἱστορίας παλαιᾶς εἰ καί τις ἄλλος ἔμπειρος ὢν, τῆς δὲ πατρίου καὶ βεβαιωτὴς ἂν οὐδενὸς ὑποδεέστερος νομισθείς). But here we have no reference to the genuineness of the work, the tacit assumption of which by such a writer as Dionysius can hardly be set up as a strong argument in reply to the positive critical judgment of Artemon; especially as instances might be quoted (see Müller, *loc. inf. cit.*) in which Dionysius has made similar references to other works, which more ancient writers have pronounced to be spurious; and moreover there is a passage in which Dionysius himself makes a passing allusion to the doubts respecting the genuineness of certain ancient writers, in a matter which seems to imply that he did not care to enter minutely into such questions; and it is very probable, when we consider the nature of the fragments which have come down to us under the name of Xanthus, as well as the character of the historical work of Dionysius himself, that the admiration of the latter for the former was rather excited by his richness in mythical stories, than caused by any sound critical estimate of his value as a trustworthy historian. Among modern scholars, Creuzer, in his edition of the fragments of Xanthus, has maintained the genuineness of the work, while Welcker has constructed an elaborate argument against it (Seebod's *Archiv.* 1830, pp. 70, foll.), a summary of which is given by C. Müller (*loc. inf. cit.*) who accepts the conclusion of Welcker. It is certain that much of the matter in the extant fragments is spurious; and the probability appears to be that the work from which they are taken is the production of an Alexandrian grammarian, founded upon the genuine work of Xanthus. C. Müller has pointed out those passages which, in his opinion, are most probably portions of the original work. They are of great value. A work on the Magian religion (μαγικά)

was also ascribed to Xanthus (Clem. Alex. *Strom.* iii. p. 185 ; Diog. Laërt. Praef. 2) ; but the *Life of Empedocles*, which is mentioned by Diogenes Laërtius (viii. 63) as the work of Xanthus, should probably be referred to another writer of the same name. (Fabric. *Bibl. Graec.* vol. ii. p. 159 ; Vossius, *de Hist. Graec.* pp. 32—34, ed. Westermann ; Creuzer, *Historicorum Graec. Antiquiss. Fragmenta*, Heidelb. 1806, 8vo. ; C. Müller, *Fragmenta Historicorum Graecorum*, pp. xx—xxiii., 36—44 ; K. O. Müller, *Gesch. d. Griech. Lit.* vol. i. p. 478, p. 264, Engl. trans.) [P. S.]

XENAEUS (Ξεναῖος), the architect who superintended the building of the walls of Antioch under Seleucus I. (Malal. *Chron.* p. 200, ed. Bonn.; Müller, *Dissertationes Antiochenae ; Archäol. d. Kunst*, § 149, n. 4). [P. S.]

XENA'GORAS (Ξεναγόρας), a Greek historian quoted by Dionysius of Halicarnassus (i. 72), from whom we learn that Xenagoras related that Ulysses and Circe had three sons, Romus, Antias, and Ardeas, who founded the three cities which were called by their names. Macrobius also (v. 19) refers to the third book of the history of Xenagoras. If he was the same person as the Xenagoras, the father of the historian Nymphis, he must have lived in the early part of the second century B. C. [NYMPHIS.] Xenagoras wrote a work entitled Χρόνοι (Schol. *ad Apoll. Rhod.* iv. 262, 264 ; Harpocrat. *s. v.* Κραναλλίδαι) and another on islands, Περὶ νήσων (Etymol. *s. v.* Σφήκεια ; Tzetz. *ad Lycophr.* 447 ; Harpocrat. *s. v.* Χύτροι ; Steph. Byz. *s. v.* Χύτροι). (Comp. Vossius, *de Hist. Graec.* p. 508, ed. Westermann ; Clinton, *Fast. Hell.* vol. iii. p. 566.)

XENARCHUS (Ξέναρχος), an Achaean, who was sent to Rome as an ambassador by the Achaeans, for the purpose of renewing their alliance with the Romans, and of superintending the progress of the negotiations with reference to the Lacedaemonians. He was surprised into affixing his signature to the agreement drawn up on the latter subject at the suggestion of Flamininus. (Polyb. xxiv. 4.) He found means to enter into friendly relations with Perseus ; and it was when he was general of the Achaeans (B. C. 174), that Perseus got his letter about the runaway slaves of the Achaeans laid before the assembly. (Liv. xli. 28.) [C. P. M.]

XENARCHUS (Ξέναρχος), literary. 1. A son of Sophron, and, like his father, a celebrated writer of mimes. He flourished during the Rhegian War (B. C. 399—389), at the court of Dionysius, who is said to have employed him to ridicule the Rhegians, as cowards, in his poems. (Phot. and Suid. *s. v.* Ῥηγίνους.) His mimes are mentioned, with those of Sophron, by Aristotle (*Poet.* 2). They were in the Doric dialect. (Clinton, *F. H.* vol. ii. *s.a.* 393 ; SOPHRON.)

2. An Athenian comic poet of the Middle Comedy, who was contemporary with Timocles, and lived as late as the time of Alexander the Great. The following titles of his plays have been preserved, with some considerable fragments: Βουταλίων, Δίδυμοι, Πένταθλος, Πορφύρα, Πρίαπος, Σκύθαι, Στρατιώτης, Ὕπνος. (Suid. *s. v.* ; Ath. *passim.*) Fabricius and others have confounded him with the mimographer, who lived sixty or seventy years earlier, and wrote in a different dialect. (Fabric. *Bibl. Graec.* vol. ii. p. 505; Clinton, *F. H.* vol. ii. Introd p. xlv. ; Meineke, *Frag. Com. Graec.* vol. i. p. 434, vol. iii. pp. 614—625, Editio Minor, pp. 811—815.)

3. Of Seleuceia in Cilicia, a Peripatetic philosopher and grammarian, in the time of Strabo, who heard him. Xenarchus left home early, and devoted himself to the profession of teaching, first at Alexandria, afterwards at Athens, and last at Rome, where he enjoyed the friendship of Areius, and afterwards of Augustus ; and he was still living, in old age and honour, when Strabo wrote. (Strab. xiv. p. 670.) He is also mentioned by Simplicius (*de Caelo*, 1), and by Alexander Aphrodisiensis (*de Anim.* p. 154 ; Fabric. *Bibl. Graec.* vol. iii. p. 510 ; Clinton, *F. H.* vol. iii. p. 554). [P. S.]

XE'NARES (Ξενάρης), a Spartan, was one of the ephors who came into office in B. C. 421. Being opposed to the truce which had been made with Athens for fifty years, he and his colleague Cleobulus intrigued with the Boeotians and Corinthians to reconstruct the Lacedaemonian league, and to strengthen it by the addition of Argos. If this could have been effected, Sparta would have had nothing to fear from the renewal of war with Athens: but the scheme failed in consequence of the secrecy necessary in its preliminary steps. (Thuc. v. 36—38.) Xenares, a Lacedaemonian, son of Cnidis, is mentioned as commander of the colony at the Trachinian Heracleia in B. C. 420, when the colonists were assailed by the forces of several neighbouring tribes, and were defeated with great loss, Xenares himself being among the slain. He appears to have been a different person from the ephor of the preceding year. (Thuc. v. 51.) [E. E.]

XE'NIA (Ξενία), and the masculine Xenios are epithets of Athena and Zeus, describing them as presiding over the laws of hospitality, and protecting strangers. (Lat. *Hospitalis;* Paus. iii. 11, in fin. ; Hom. *Od.* xiv. 389 ; Cic. *ad Q. Frat.* ii. 12.) [L. S.]

XENIADES (Ξενιάδης). 1. A Greek philosopher, a native of Corinth. The age when he flourished is uncertain. The little that we know of him is derived from Sextus Empiricus, who represents him as holding the most ultra sceptical opinions, and maintaining that all notions are false, and that there is absolutely nothing true in the universe (*Adv. Math.* vii. 388, 399). What Sextus knew of him seems to have been derived from Democritus (ib. vii. 53). He more than once couples him with Xenophanes (*Pyrrh. Hyp.* ii. 18, *adv. Math.* vii. 48). Perhaps his representations may be as exaggerated in the one case as in the other (comp. XENOPHANES).

2. A Corinthian, who became the purchaser of Diogenes the Cynic, when he was taken by pirates and sold as a slave (see Vol. I. p. 1021 ; Diog. Laërt. vi. 74). [C. P. M.]

XE'NIAS (Ξενίας). 1. A Parrhasian, was a commander of mercenaries in the service of Cyrus the younger, whom he accompanied, with a body of 300 men, to court, when he was summoned thither by his father, Dareius Nothus, in B. C. 405. After the return of Cyrus to western Asia, we find Xenias commanding for him the garrisons in the several Ionian states, and with the greater portion of these troops, viz. 4000 hoplites, he joined the prince in his expedition against Artaxerxes, leaving behind only a sufficient number of men to guard the citadels. At Tarsus a large body of his soldiers and of those of Pasion the Megarian

quitted their standards for that of Clearchus; and, Cyrus having afterwards allowed the latter to retain them, Xenias and Pasion abandoned the army at Myriandrus, and sailed away to Greece. (Xen. *Anab.* i. 1. § 2, 2. §§ 1, 3, 10, 3. § 7, 4. §§ 7, 8.) [PASION, No. 1.]

2 An Elean, of great wealth, who was a proxenus of Sparta, and was also connected by private ties of hospitality with king Agis II. In B. C. 400, during the war between Sparta and Elis, Xenias and his oligarchical partizans made an attempt to bear down their adversaries by force, and to subject their country to the Lacedaemonians. Sallying out into the streets, they murdered several of their opponents, and among them a man whom they mistook for Thrasydaeus, the leader of the democratic party. Thrasydaeus, however, who had fallen asleep under the influence of wine, soon rallied his friends, defeated the oligarchs in a battle, and drove the chief men among them into exile. (Xen. *Hell.* iii. 2. §§ 27, 28; Paus. iii. 8; Diod. xiv. 17) [THRASYDAEUS.] [E. E.]

XE'NION (Ξενίων), a Greek historian, wrote on Crete, and on Italy, and probably on other countries. (Etymol. *s. v.* Ἀρκέσιον; Macrob. *Sat.* i. 9; Schol. *ad Lycophr.* 1214; Steph. Byz. *s. vv.* Ἔλανατος, Καμάρα, et alibi; Vossius, *de Hist. Graec.* p. 509, ed. Westermann.)

XENOCLEIA (Ξενόκλεια), a Delphian priestess, who refused to give an oracular response to Heracles before he was purified of the murder of Iphitus; but she was compelled by him, for he threatened to take away her tripod. (Paus. x. 13. § 4.) [L. S.]

XENOCLEIDES (Ξενοκλείδης). 1. A Corinthian, the son of Euthycles, was sent in command of the Corinthian fleet against Corcyra (B. C. 432). For an account of his operations the reader is referred to Thucydides (i. 46, &c.). In B. C. 425 he was sent out to Ambracia in command of 300 heavy-armed soldiers. The troops made their way with considerable difficulty by land. (Thucyd. iii. 114).

2. A Chalcidian, who, after the expulsion of Euthymidas, assumed the direction of affairs, in conjunction with Mictio. When Chalcis was threatened by Antiochus and the Aetolians, Xenocleides and Mictio procured help from Eretria and Carystus. When the Achaeans had resolved to send aid to the Chalcidians, Xenocleides succeeded in conducting the troops into the town before they were intercepted by Antiochus. However, when Antiochus arrived at Aulis, notwithstanding the remonstrances of Mictio and Xenocleides, who were devoted to the Roman interest, the Chalcidians opened their gates to him. On the approach of Antiochus the partizans of the Romans retired from the city. (Liv. xxxv. 38, 50, 51.) [C. P. M.]

XE'NOCLES (Ξενοκλῆς), a Spartan, was one of those who, under Herippidas, were sent out to supersede Lysander and his colleagues as counsellors to Agesilaus in his Asiatic expedition, B. C. 395. On his arrival, Xenocles with one other officer was appointed by the king to the command of the cavalry. When Agesilaus, having been recalled to Greece, in B. C. 394, was on his march through Thessaly, he sent Xenocles and Scythes to Larissa to propose terms of peace; but the Larissaeans arrested the two envoys, who however were soon restored under a treaty. (Xen. *Hell.* iii. 4. § 20; Diod. xiv. 80; Plut. *Ages.* 16. [E. E.]

XE'NOCLES (Ξενοκλῆς), literary. 1, 2. There were two Athenian tragic poets of this name, of the family of Carcinus; the one the son of the elder Carcinus, and the father of the younger Carcinus; the other the son of the younger Carcinus, and therefore the grandson of the elder Xenocles. [CARCINUS.] Thus it appears that this family maintained some celebrity on the tragic stage of Athens during four generations, which is as long as the artistic duration of the family of Aeschylus. Apart from this claim upon our attention, the history of this family has exercised the critical skill of some of the greatest scholars of the day, on account of the interesting, but obscure allusions made to the members of it by the Athenian comic poets and other writers. Indeed, to have developed a consistent and probable account of the family of Carcinus out of the few difficult passages of Aristophanes, Plato, and Pherecrates, in which they were attacked, and out of the mixture of truth and nonsense contained in the *scholia* on Aristophanes, in Suidas, and a few other ancient writers, may be regarded as a triumph of criticism, the merit of which is due to Meineke, to whose investigation some valuable particulars have been added by Welcker, Kayser, and Wagner. The complicated minuteness of the question forbids the attempt, within our present limits, to discuss it fully: we can only give the general result.

Carcinus the elder, who was about contemporary with Aeschylus, had three sons, according to Aristophanes and some of the grammarians, or four, according to Pherecrates and others of the grammarians. (Aristoph. *Vesp.* 1493, 1500; Schol. *ad loc.*; Pherecr. *ap. Schol. Aristoph. l. c.*, as amended by Meineke; Schol. *ad Aristoph. Nub.* 1263, *Pac.* 778, *Ran.* 86.) The discrepancy between two comic poets who were contemporary with the family, respecting the number of the sons of Carcinus, is a curious circumstance; and we are inclined to suspect that some joke is contained in the passage of Pherecrates, who first calls them three, and then makes another person reply "No! they are not three, but four." There is also a great diversity as to the names of the sons of Carcinus. (Schol. *ad Aristoph. ll. cc.*) Besides the names of Xenocles and Xenotimus, on which all the scholiasts are agreed, they mention Xenarchus, Xenocleitus, Diotimus, which is perhaps a mere variation of Xenotimus, and Datis, which is not a Greek name at all, but appears to be a nickname applied to Xenocles, on account of certain faults in his language, the appellation being derived from the well-known story about the blunder made by Datis, the Persian general, when he attempted to speak Greek, which gave rise to the term δάτισμος (Schol. *ad Aristoph. Pac.* 289, 290). Of these sons of Carcinus two (or three) were engaged as *choreutae* in acting their father's dramas, in which great prominence was given to the orchestic element; and their dancing is ridiculed by Aristophanes (*Pac.* 775—790, *Vesp.* 1497, foll.), and Pherecrates (*l. c.*). Xenocles alone was a tragic poet; and in this character he is several times attacked by Aristophanes. He appears to have been of a mean personal appearance; for, in one passage, Aristophanes distinguishes him from his brothers thus (*Vesp.* 1500),

ὁ σμικρότατος, ὃς τὴν τραγῳδίαν ποιεῖ,

and, in another passage, among other examples of

the likeness between poets and their works, he says (*Thesm.* 169), "but Xenocles, who is ugly, makes ugly poetry" (ὢν κακὸς κακῶς ποιεῖ). In his rapid survey of the poets who had survived Sophocles and Euripides, he dismisses Xenocles in this pithy manner (*Ran.* 82),

Ὁ δὲ Ξενοκλέης; Δ. ἐξόλοιτο νὴ Δία.

There is another and a very important passage, in which the allusion to Xenocles is less apparent, but which, when properly understood, contains a very refined and ingenious attack upon him and his drama entitled Licymnius (*Nub.* 1259, foll.; the correct explanation is given by some of the Scholiasts, and by Meineke and others, as quoted below).

In these allusions we have sufficient materials for the date of Xenocles; for it appears, from the passage last quoted, that he had met with a signal defeat in a dramatic contest, shortly before the exhibition of the *Clouds* (B. C. 423 or 422), and the mention of him in the *Frogs* shows that he was still alive in B. C. 405. In Ol. 91, B. C. 415, he obtained a victory over Euripides (Aelian, *V. H.* ii. 8; the date being corrected from Diod. xii. 82, and Schol. *ad Aristoph. Vesp.* 1317). On this occasion each poet exhibited a tetralogy; that of Xenocles consisting of the tragedies *Oedipus*, *Lycaon*, *Bacchae*, and the satyric drama *Athamas*; that of Euripides, of the tragedies *Alexander*, *Palamedes*, *Troades*, and the satyric drama *Sisyphus*. The indignation of Aelian at this judgment shows the low estimate in which Xenocles was held by the ancients; but it is always difficult to judge how far such estimates are anything more than mere echoes of the opinions passed by the Athenian comic poets on their contemporaries. There are, however, other grounds for believing that the poetry of Xenocles was very indifferent; that it resembled, in fact, the worser parts of Euripides. His sophistical declamations appear to be alluded to in one passage of Aristophanes (*Thesm.* 440); and the scholiast on another passage (*Ran.* 86) tells us that his poetry was rude and allegorical. The impurity of his language has been already mentioned. In another passage of Aristophanes (*Pac.* 792), and in a fragment of the comic poet Plato (*Sophist.*, *ap. Schol. Aristoph. l. c.*), he is designated by the appellations μηχανοδίφας and δωδεκαμήχανος, which refer, without doubt, to the unnatural construction of his plots, in which complicated devices and sudden surprises (the *Deus ex machina* for example) were employed to produce the result which ought to have been effected by the natural development of the drama itself.

No fragments of the plays of Xenocles have come down to us, except the parody of a few words of the *Licymnius*, which is supposed to be contained in the passage of the *Clouds* referred to above.

Respecting the younger Xenocles no particulars are recorded, except the fact of his being the son of Carcinus II., and the express distinction made between him and the elder Xenocles by a Scholiast on Aristophanes (*Ran.* 86).

The following genealogical table has been constructed by Meineke to exhibit the probable relations of the members of the family. The three persons in the left hand column were not literary persons, and therefore nothing has been said of them in this article.

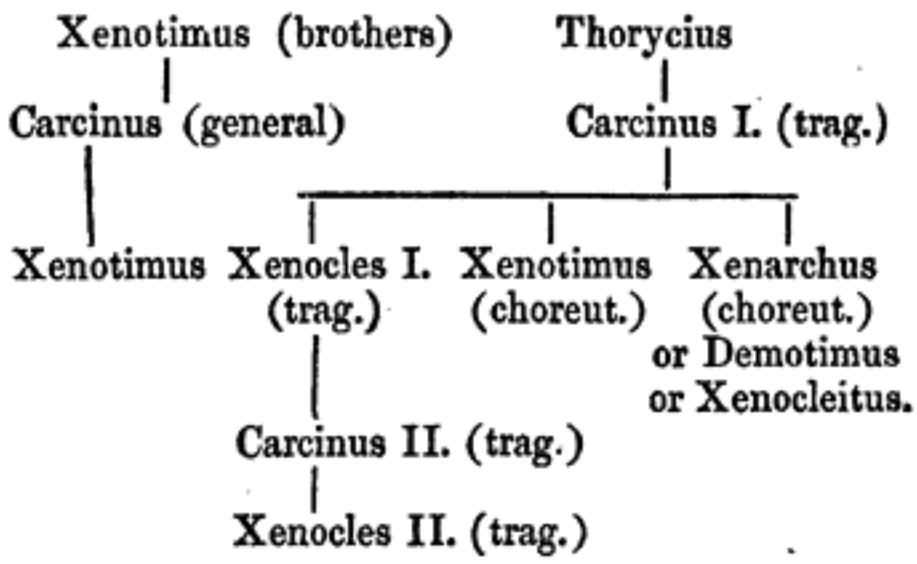

It should be added, to guard the reader against some confusion, that Xenocles is sometimes erroneously called *Philocles*, and even Meineke has slipped into this mistake three or four times (pp. 505, 515, bis, 516), and once (p. 108, comp. p. 506, note) he has written *Xenocles* for *Carcinus*. (Fabric. *Bibl. Graec.* vol. ii. p. 326; Meineke, *Hist. Crit. Com. Graec.* pp. 505—517; Welcker, *die Griech. Tragöd.* pp. 1016—1024, 1067; Kayser, *Hist. Crit. Trag. Graec.* pp. 84—105; Wagner, *Frag. Trag. Graec.* pp. 82, 83, in Didot's *Bibliotheca.*)

3. A rhetorician, named Xenocles, is mentioned by Strabo, among the distinguished natives of Adramyttium (xiii. p. 614), and Plutarch had a brother of this name. (Plut. *Sympos.* ii. *Quaest.* 3; Fabric. *Bibl. Graec.* vol. ii. p. 326, vol. iii. p. 613.) [P. S.]

XE'NOCLES, artists. 1. An Athenian architect, of the demos of Cholargos, was one of the architects who superintended the erection of the temple of Demeter, at Eleusis, in the time of Pericles. The part which Xenocles took in the work is described thus τὸ δ' ὀπαῖον ἐπὶ τοῦ Ἀνακτόρου Ξενοκλῆς ὁ Χολαργεὺς ἐκορύφωσε (Plut. *Per.* 13). The precise meaning of this phrase is doubtful; but it is most probable, as it occurs immediately after the account of the erection of the columns and entablature, that the addition made by Xenocles to the temple consisted of a pediment with its *tympanum* open, according to the ancient fashion, in order to light the *Anactoron*, or principal chamber of the temple.

Another important testimony respecting this architect, or another of the same name, is furnished by an epigram, which is ascribed to Simonides, but is more probably by Antagoras of Rhodes (Brunck, *Anal.* vol. i. p. 138). It is as follows:—

Ὦ ἵτε Δήμητρος πρὸς Ἀνάκτορον, ὦ ἵτε Μύσται,
Μηδ' ὕδατος προχοὰς δείδετε χειμερίους.
Τοῖον Ξεινοκλῆς γὰρ ὁ Λίνδιος ἀσφαλὲς ὔμμιν
Ζεῦγμα διὰ πλατέος τοῦδ' ἔβαλεν ποταμοῦ.

M. Raoul-Rochette (*Lettre à M. Schorn*, pp. 426, 427) is led to assume that the river here mentioned was the Cephissus, and that the ζεῦγμα was the bridge by which the sacred procession to Eleusis crossed that river, on account of the obvious propriety of such a means of access to the temple being constructed by one of the same architects who erected the temple itself; and he quotes passages illustrating the dangers referred to in the second line of the epigram, to which the procession used to be exposed by the overflowing of the river (Paus. i. 38. § 5; Demosth. *adv. Callicl.* p. 1279; Euseb. *Chron.* p. 81). This notion, which was also entertained by Casaubon (*ad Strab.* ix. p. 613, c.), of course involves the necessity of supposing

that either Plutarch or the author of the epigram has made a mistake respecting the country of Xenocles. For this reason we must not overlook the possibility, suggested by Jacobs (*Animadv. in Anth. Graec.* vol. i. pt. i. p. 240), that the river and bridge and mysteries referred to in the epigram may have been in Rhodes and not in Attica.

2. A maker of fictile vases, three or four of whose works, in an antique and beautiful style, are preserved in different collections (*Mus. Blacas*, pl. xix. pp. 55—60; *Cab. Durand*, No. 65, pp. 24—26; *Bulletin. Archeol.* 1840, p. 128; Gerhard, *Griech. u. Etrusk. Trinkschal. d. Königl. Mus. in Berlin*, pl. i., and *Neuerworbene antik. Denkmäler*, No. 1662, p. 26). There is another vase by the same maker in the Pinacothek at Munich, which is remarkable for not being painted: it has simply the artist's name inscribed upon it, on a yellow band, in the following manner:—

+ƧENOKVEƧ EΠOIEƧEN.

(R. Rochette, *Lettre à M. Schorn*, pp. 62, 63, 2d ed.) [P. S.]

XENO'CRATES (Ξενοκράτης), historical. 1. Brother of Theron, tyrant of Agrigentum. He was victor in the chariot race at the Pythian games in B. C. 494. His son Thrasybulus seems to have acted as charioteer on the occasion. Pindar's sixth Pythian ode is addressed to him on the occasion.

2. A Theban Boeotarch, a contemporary of Epaminondas. Before the battle of Leuctra, at the request of Epaminondas, he sent to Lebadea for the shield of Aristomenes, which the oracle of Trophonius had directed them to procure, and suspended it so as to be visible to the Lacedaemonians, most of whom knew it. (Paus. iv. 32. § 6, comp. ix. 13. § 6.) [C. P. M.]

XENO'CRATES (Ξενοκράτης), the philosopher, was a native of Chalcedon (Cic. *Acad.* i. 4; Athen. xii. p. 530, d.; Stob. *Ecl. Phys.* i. 3; Suid. *s. v.*; comp. Strabo, xii. p. 566, b. He is called a Carchedonian only through a clerical error in Clem. Alex. *Cohort.* p. 33, and *Strom.* v. 430, &c.). According to the most probable calculation (Diog. Laërt. iv. 14; comp. Censorin. c. 15; Wynpersee, p. 6, &c.) he was born Ol. 96. 1 (B. C. 396), and died Ol. 116. 3 (B. C. 314) at the age of 82. He is stated to have attached himself first to Aeschines the Socratic (Athen. ix. p. 507, c), and afterwards, while still a youth, to Plato. (Diog. Laërt. iv. 6.) His close connection with Plato is indicated (to pass over insignificant or untrustworthy stories in Diog. Laërt. &c., see Wynpersee, p. 13, &c.) by the account that he accompanied him to Syracuse. (Diog. Laërt. iv. 6, &c.) After the death of Plato he betook himself, with Aristotle, to Hermias, tyrant of Atarneus and Assus (Strab. xii. p. 610), and, after his return to Athens, was repeatedly sent on embassies to Philip of Macedonia, and at a later time to Antipater (Ol. 114. 3), during the Lamian war. (Diog. Laërt. iv. 8, 9, *ib.* Interp.) The want of quick apprehension and natural grace (Diog. Laërt. iv. 6; Plut. *Conj. Praec.* p. 141) he compensated by persevering and thorough-going industry (Diog. Laërt. iv. 6, 11; comp. Plut. *de recta Rat. aud.* p. 47, e), pure benevolence (Diog. Laërt. iv. 10; Aelian, *V. H.* xiii. 3), purity of morals (Diog. Laërt. iv. 7; Plut. *Comp. Cimon. c. Lucullo*, c. 1; Cic. *de Off.* i. 30; Valer. Max. ii. 10), unselfishness (Diog. Laërt. iv. 8, &c.; Cic. *Tusc.* v. 32; see Menag. on Diog. Laërt.), and a moral earnestness, which compelled esteem and trust even from the Athenians of his own age (Diog. Laërt. iv. 7; Cic. *ad Att.* i. 15; Plut. *de Adulat. et Amic. discr.* p. 71, e). Yet even he experienced the fickleness of popular favour, and being too poor to pay the protection-money (*μετοίκιον*), is said to have been saved only by the courage of the orator Lycurgus (Plut. *Flamin.* c. 12, *X. Orat. Vitae*, 7; but compare *Phocion*, c. 29), or even to have been bought by Demetrius Phalereus, and then emancipated. (Diog. Laërt. iv. 14.) He became president of the Academy even before the death of Speusippus, who was bowed down by sickness, and occupied that post for twenty-five years. (*Id.* iv. 14, comp. 3.)

If we consider that Aristotle and Theophrastus wrote upon the doctrines of Xenocrates (Diog. (Laërt. v. 25, 47), that men like Panaetius and Cicero entertained a high regard for him (Cic. *de Fin.* iv. 28, *Acad.* i. 4), we must not dream of being able, even in any degree, to estimate completely and accurately his mind or the philosophical direction which it took. How he strove to make himself master of the knowledge of his age, and to establish his own fundamental doctrines or those of Plato, by applying them to particular cases, we see by the titles of his treatises, bare as they have come down to us. With a more comprehensive work on Dialectic (*τῆς περὶ τὸ διαλέγεσθαι πραγματείας βιβλία ιδ'*) there were connected separate treatises on science, on scientificness (*περὶ ἐπιστήμης α', περὶ ἐπιστημοσύνης α'*), on divisions (*διαιρέσεις η'*), on genera and species (*περὶ γενῶν καὶ εἰδῶν α'*), on ideas (*περὶ ἰδεῶν*), on the opposite (*περὶ τοῦ ἐναντίου*), and others, to which probably the work on mediate thought (*τῶν περὶ τὴν διάνοιαν η'*, Diog. Laërt. iv. 13, 12; comp. Cic. *Acad.* iv. 46) also belonged. Two works by Xenocrates on Physics are mentioned (*περὶ φύσεως ε' — φυσικῆς ἀκροάσεως ε'. ib.* 11, 13), as are also books upon the gods (*περὶ Θεῶν β', ib.* 13; comp. Cic. *de Nat. Deor.* i. 13), on the existent (*περὶ τοῦ ὄντος, ib.* 12), on the One (*περὶ τοῦ ἑνός, ib.*), on the indefinite (*περὶ τοῦ ἀορίστου, ib.* 11), on the soul (*περὶ ψυχῆς, ib.* 13), on the affections (*περὶ τῶν παθῶν α', ib.* 12), on memory (*περὶ μνήμης, ib.*), &c. In like manner, with the more general ethical treatises on happiness (*περὶ εὐδαιμονίας β', ib.* 12), and on virtue (*περὶ ἀρετῆς β', ib.*) there were connected separate books on individual virtues, on the voluntary, &c. (*ibid.*) His four books on royalty he had addressed to Alexander (*στοιχεῖα πρὸς Ἀλέξανδρον περὶ βασιλείας δ'*; comp. Plut. *adv. Colot.* p. 1126, d.). Besides these he had written treatises on the State (*περὶ πολιτείας α'*, Diog. Laërt. iv. 12; *πολιτικὸς α', ib.* 13), on the power of law (*περὶ δυνάμεως νόμου α', ib.* 12), &c., as well as upon geometry, arithmetic, and astrology (*ib.* 13, 14).

Xenocrates appears to have made a still more definite division between the three departments of philosophy, for the purpose of the scientific treatment of them, than Speusippus (Sext. Emp. *adv. Math.* vii. 16), but at the same time to have abandoned Plato's heuristic (*εὑριστική*) method of conducting through doubts (*ἀπορίαι*), and to have adopted in its stead a mode of bringing forward his doctrines in which they were developed dogmatically (Sext. Emp. *Hypotyp.* i. 2; comp. Cic. *Acad.* i. 4; Diog. Laërt. iv. 11, 16). Xenocrates also seized more sharply and distinctly the sepa-

ration and connection of the different modes of cognition and comprehension, than did Speusippus. He referred science (ἐπιστήμη) to that essence which is the object of pure thought, and is not included in the phenomenal world; sensuous perception (αἴσθησις) to that which passes into the world of phenomena; conception (δόξα) to that essence which is at once the object of sensuous perception, and, mathematically, of pure reason — the essence of heaven or the stars; so that he conceived of δόξα in a higher sense, and endeavoured, more decidedly than Plato, to exhibit mathematics as mediating between knowledge and sensuous perception (Sext. Emp. *adv. Math.* vii. 147, &c.; comp. Boëth. *in Aristot. de Interp.* p. 297). All three modes of apprehension partake of truth; but in what manner scientific perception (ἐπιστημονικὴ αἴσθησις) did so, we unfortunately do not learn. Even here Xenocrates's preference for symbolic modes of sensualising or denoting appears: he connected the above three stages of knowledge with the three Parcae, Atropos, Lachesis, and Clotho. It is the more to be regretted that we know nothing further about the mode in which Xenocrates carried out his dialectic, as it is probable that what was peculiar to the Aristotelian logic did not remain unnoticed in it, for it can hardly be doubted that the division of the existent into the absolutely existent, and the relatively existent (τὸ καθ' αὑτὸ καὶ τὸ πρός τι, Simpl. *in Arist. Categ.* iii. f. 6, b; Schol. *in Arist.* p. 47), attributed to Xenocrates, was opposed to the Aristotelian table of categories.

We know from Plutarch (*de Animae procreat. e Tim.* p. 1012, d., 1013, e.) that Xenocrates, if he did not explain the Platonic construction of the world-soul as Crantor after him did, yet conceived of it in a peculiar manner, so that one branch of interpretation of the *Timaeus* connected itself with him; and further (Arist. *de Caelo*, i. 10. p. 279, b., 32, *Metaph.* xiv. 4; Schol. in Arist. p. 488, b. &c., 827, b.) we learn that he stood at the head of those who, regarding the universe as un-originated and imperishable, looked upon the chronic succession in the Platonic theory as a form in which to denote the relations of conceptual succession. Plutarch unfortunately presupposed, as known, that of which only a few obscure traces have been preserved, and contented himself with bringing forward the well-known assumption of the Chalcedonian, that the soul is a self-moving number (*l. c.*; comp. Arist. *de Anima*, i. 2, 4, *Anal. Post.* ii. 4, *ib.* Interp.). Probably we should connect with this the statement that Xenocrates called unity and duality (μονάς and δυάς) deities, and characterised the former as the first male existence, ruling in heaven, as father and Zeus, as uneven number and spirit; the latter as female, as the mother of the gods, and as the soul of the universe which reigns over the mutable world under heaven (Stob. *Ecl. Phys.* i. 62), or, as others have it, that he named the Zeus who ever remains like himself, governing in the sphere of the immutable, the highest; the one who rules over the mutable, sublunary world, the last, or outermost (Plut. *Plat. Quaest.* ix. 1; Clem. Alex. *Strom.* v. 604). If, like other Platonists, he designated the material principle as undefined duality (ἀόριστος δυάς), the world-soul was probably described by him as the first defined duality, the conditioning or defining principle of every separate definitude in the sphere of the material and changeable, but not extending beyond it. He appears to have called it in the highest sense the individual soul, in a derivative sense a self-moving number, that is, the first number endowed with motion. To this world-soul Zeus, or the world-spirit, has entrusted — in what degree and in what extent, we do not learn — dominion over that which is liable to motion and change. The divine power of the world-soul is then again represented, in the different spheres of the universe, as infusing soul into the planets, sun, and moon, — in a purer form, in the shape of Olympic gods. As a sublunary daemonical power (as Here, Poseidon, Demeter), it dwells in the elements, and these daemonical natures, midway between gods and men, are related to them as the isosceles triangle is to the equilateral and the scalene (Stob. *l. c.*; Plut. *de Orac. defect.* p. 416, c.; Cic. *de Nat. Deor.* i. 13). The divine world-soul which reigns over the whole domain of sublunary changes he appears to have designated as the last Zeus, the last divine activity. It is not till we get to the sphere of the separate daemonical powers of nature that the opposition between good and evil begins (Stob. *Ecl. Phys.* p. 62), and the daemonical power is appeased by means of a stubbornness which it finds there congenial to it; the good daemonical power makes happy those in whom it takes up its abode, the bad ruins them; for eudaemonia is the indwelling of a good daemon, the opposite the indwelling of a bad one (Plut. *de Isid. et Os.* p. 360, d., 361, a., *de Orac. defect.* p. 419, a.; Arist. *Top.* ii. 2; Stob. *Serm.* civ. 24). How Xenocrates endeavoured to establish and connect scientifically these assumptions, which appear to be taken chiefly from his books on the nature of the gods (Cic. *l. c.*), we do not learn, and can only discover the one fundamental idea at the basis of them, that all grades of existence are penetrated by divine power, and that this grows less and less energetic in proportion as it descends to the perishable and individual. Hence also he appears to have maintained that as far as consciousness extends, so far also extends an intuition of that all-ruling divine power, of which he represented even irrational animals as partaking (Clem. Alex. *Strom.* v. 590). But neither the thick nor the thin (πυκνὸν καὶ μανόν), to the different combinations of which he appears to have endeavoured to refer the various grades of material existence, were regarded by him as in themselves partaking of soul (Plut. *de Fac. in orbe lunae*, p. 943, f.); doubtless because he referred them immediately to the divine activity, and was far from attempting to reconcile the duality of the principia, or to resolve them into an original unity. Hence too he was for proving the incorporeality of the soul by the fact that it is not nourished as the body is (Nemesius, p. 31, Ant.). But what more precise conception he formed of the material principium, the twofold infinite, or the undefined duality, or which of the different modes of expression attributed by Aristotle to the Platonists (*Metaph.* N, 1. p. 1087, b., p. 1088. 15. c. 2, p. 1088, b., 28. c. 5, p. 1092. 35) belonged to him, can hardly be determined with certainty. As little can we ascertain which of the three assumptions, noticed by Aristotle, respecting the primal numbers, and their relation to the ideas and to mathematical numbers (*Metaph.* M, 6. p. 1080, b., 11. c. 9, p. 1086. 2. c. 8, p. 1083. 27., comp. N, 5. p. 1090. b., 31, &c.) was his. We can only assume as probable, that, after the example of Plato, he designated

the divine principium as alone indivisible, and remaining like itself (*ταὐτόν*); the material, as the divisible, partaking of multiformity, and different (*θάτερον*), and that from the union of the two, or from the limitation of the unlimited by the absolute unity, he deduced number, and for that reason called the soul of the universe, like that of individual beings, a self-moving number, which, by virtue of its twofold root in the *same* and the *different*, shares equally in permanence and motion, and attains to consciousness by means of the reconciliation of this opposition. It is also probable that, like Speusippus, he gave up the distinction between primal numbers and ideas, and did not even separate mathematical number from primal number. Then, going back to the Pythagoreans, he appears to have made use of his elementary numbers in the first instance as exponents of relations with reference to the different grades as well of the divine activity as of material existence. In the derivation of things according to the series of the numbers he seems to have gone further than any of his predecessors (Theophrast. *Met.* c. 3). He approximated to the Pythagoreans again in this, that (as is clear from his explanation of the soul) he regarded number as the conditioning principle of consciousness, and consequently of knowledge also; he thought it necessary, however, to supply what was wanting in the Pythagorean assumption by the more accurate definition, borrowed from Plato, that it is only in so far as number reconciles the opposition between the same and the different, and has raised itself to self-motion, that it is soul. We find a similar attempt at the supplementation of the Platonic doctrine in Xenocrates's assumption of indivisible lines (Aristot. *de Lin. insec. Phys. Ausc.* vi. 2; comp. Simpl. *in Arist. Phys.* f. 30). In them he thought he had discovered what, according to Plato (*Tim.* p. 53, c.), God alone knows, and he among men who is loved by him, namely, the elements or principia of the Platonic triangles. He seems to have described them as first, original lines, and in a similar sense to have spoken of original plain figures and bodies (Simpl. *in Arist. de Caelo*; Schol. in Arist. p. 510. 35), convinced that the principia of the existent should be sought not in the material, not in the divisible which attains to the condition of a phenomenon, but merely in the ideal definitude of form. He may very well, in accordance with this, have regarded the point as a merely subjectively admissible presupposition, and a passage of Aristotle respecting this assumption (*de Anima*, i. 4, extr.) should perhaps be referred to him.

Our information with regard to the Ethic of Xenocrates is still more scanty than that respecting his Dialectic and Physic. We only see that here, also, he endeavoured to supplement the Platonic doctrine in individual points, and at the same time to give it a more direct applicability to life. He distinguished from the good and the bad a something which is neither good nor bad (Sext. Emp. *adv. Math.* xi. 4). In his view, as in that of the older Academy generally, the good is that which should be striven after for itself, that is, which has value in itself, while the bad is the opposite of this (Cic. *de Leg.* i. 13). Consequently, that which is neither good nor bad is what in itself is neither to be striven after nor to be avoided, but derives value or the contrary according as it serves as means for what is good or bad, or rather, is used by us for that purpose. While, however, Xenocrates (and with him Speusippus and the other philosophers of the older Academy appear to have coincided, Cic. *de Fin.* iv. 18, &c.) would not allow that these intermediate things, such as health, beauty, fame, the gifts of fortune, &c. were valuable in themselves, he did not allow that they were absolutely worthless or indifferent (Cic. *de Leg.* i. 21). According, therefore, as what belongs to the intermediate region is adapted to bring about or to hinder the good, Xenocrates appears to have designated it as good or evil, probably with the proviso, that by misuse what is good might become evil, and vice versâ, that by virtue, what is evil might become good. (Cic. *Tusc.* v. 10, 13.)

Still he appears to have maintained in the most decided manner that virtue alone is valuable in itself, and that the value of every thing else is conditional (Cic. *ll. cc.*, comp. *Acad.* i. 6). According to this, happiness should coincide with the consciousness of virtue (Arist. *Top.* ii. 6, vii. 1, ib. Alex.), though its reference to the relations of human life requires the additional condition, that it is only in the enjoyment of the good things and circumstances originally designed for it by nature that it attains to completion; to these good things, however, sensuous gratification does not belong (Cic. *Tusc.* v. 13, comp. 17, *de Fin.* ii. 11; Senec. *Epist.* 85). In this sense he on the one hand denoted (perfect) happiness as the possession of personal virtue, and the capabilities adapted to it, and therefore reckoned among its constituent elements, besides moral actions conditions and facilities (*πράξεις, ἕξεις, καὶ διαθέσεις*), those movements and relations (*σχέσεις*) also without which external good things cannot be attained (Clem. Alex. *Strom.* ii. p. 419; comp. Cic. *de Fin.* iv. 7, v. 9, *Acad.* ii. 44, 45, *Tusc.* iv. 10, 26, 31), and on the other hand did not allow that wisdom, understood as the science of first causes or intelligible essence, or as theoretical understanding, is by itself the true wisdom which should be striven after by men (Clem. Alex. *Strom.* ii. p. 369; Cic. *Acad.* ii. 44, 45), and therefore seems to have regarded this human wisdom as at the same time exerted in investigating, defining, and applying (*θεωρητικὴ καὶ ὁριστική*, Arist. *Top.* vi. 3). How decidedly he insisted not only on the recognition of the unconditional nature of moral excellence, but on morality of thought, is shown by his declaration, that it comes to the same thing whether one casts longing eyes, or sets one's feet upon the property of others (Aelian, *V. H.* xiv. 42). His moral earnestness is also expressed in the warning that the ears of children should be guarded against the poison of immoral speeches. (Plut. *de Audit.* p. 38, a.)

Comp. Van de Wynpersee, *Diatribe de Xenocrate Chalcedonio*, Lugd. Batav. 1822, with the review in the *Heidelberger Jahrbücher*, 1824, p. 275, &c., by the writer of this article. [Ch. A. B.]

XENO'CRATES, minor literary persons. 1. At the conclusion of his life of the celebrated philosopher of Chalcedon, Diogenes Laërtius (iv. 15) mentions five other persons of the name. The first of them was a very ancient writer on Tactics (*τακτικός*). Menagius (*ad loc.*) identifies him with the Xenocrates mentioned by Strabo (xii. p. 550) as the instructor of Hecataeus of Miletus, and Menecrates of Elaea. (See also Ukert, *Untersuchungen über die Geographie des Hecataeus und Damastes*, Vimar. 1814, 8vo. pp. 5, foll. n. 4.)

2. Of Chalcedon, a relation of the celebrated philosopher, was himself a philosopher and the author of an oration on the death of Arsinoë, entitled λόγος Ἀρισινοητικός. (Diog. *l. c.*)

3. Another philosopher, who wrote a very indifferent elegiac poem; which gives Diogenes occasion to remark that, when poets apply themselves to prose composition, they succeed, but when prose writers attempt poetry, they fail; since the one endowment comes from nature, the other from art. Many examples might be cited to confirm this observation; but there are some instances against it: for example, the prose of Virgil is said to have been as much inferior to his poetry, as the poetry of Cicero was to his prose. (Menag. *ad loc.*)

4. A statuary, who wrote on his art (see next column).

5. A writer of odes (ᾄσματα), whom Diogenes mentions on the authority of Aristoxenus. Probably the name is an error for XENOCRITUS.

6. The author of an epigram in the Greek Anthology, on a statue of Hermes. There is no evidence to determine whether he was the same person as either of the two philosophers of Chalcedon, or as either of the two writers of poetry mentioned above (Nos. 3, 5). Fabricius identifies him with the younger philosopher of Chalcedon. (Fabric. *Bibl. Graec.* vol. iii. p. 193, vol. iv. p. 326; Brunck, *Anal.* vol. ii. p. 59; Jacobs, *Anth. Graec.* vol. ii. p. 59, vol. xiii. p. 963.)

7. Of Ephesus, an historical and geographical writer, frequently quoted by Pliny, who, in one passage, adds to his name the following remark, "qui de iis *nuperrime* scripsit" (*H. N.* xxxvii. 2). He flourished, therefore, during, or immediately before, the time of Pliny. (Vossius, *de Hist. Graec.* p. 509, ed. Westermann.)

8. A chronographer, who is quoted in the *Etymologicum Magnum* (*s. v.* Ἀσσυρία), but of whom we have no further information. (Vossius, *l. c.*) [P. S.]

XENO'CRATES (Ξενοκράτης), a physician of Aphrodisias in Cilicia (Galen, *De Simplic. Medicam. Temper. ac Facult.* vi. praef. vol. xi. p. 793), who must have lived about the middle of the first century after Christ, as he was probably a contemporary of Andromachus the Younger. (See Gal. *De Compos. Medicam. sec. Loc.* iii. 1, vol. xii. p. 627, and *De Ther. ad Pis.* c. 12. vol. xiv. p. 260.) Galen says that he lived in the second generation before himself (κατὰ τοὺς πάππους ἡμῶν, *De Simplic. Medicam. Temper. ac Facult.* x. 1. vol. xii. p. 248). He wrote some pharmaceutical works, and is blamed by Galen (*l. c.*) for making use of disgusting remedies, for instance, human brains, flesh, liver, urine, excrement, &c. One of his works was entitled Περὶ τῆς ἀπὸ τῶν Ζώων Ὠφελείας, "De Utilitate ex Animalibus Percipienda" (id. *ibid.* x. 2. § 4, vol. xii. p. 261.) He is several times quoted by Galen, and also by Clemens Alexandrinus (*Strom.* i. p. 717); Artemidorus (*Oneirocr.* iv. 24); Pliny (*H. N.* xx. 82); Oribasius (*Coll. Medic.* ii. 58, p. 225); Aëtius (i. 2. 84, iv. 2. 35, 3. 14, pp. 75, 706, 760), and Alexander Trallianus (i. 15, xii. 8, pp. 156, 344). Besides some short fragments of his writings there is extant a little essay by Xenocrates, Περὶ τῆς ἀπὸ τῶν Ἐνύδρων Τροφῆς, "De Alimento ex Aquatilibus," preserved by Oribasius; which is an interesting record of the state of Natural History at the time in which he lived. It was first published in Greek, with a Latin Version, by J. B. Rasarius, 1559, 8vo., Tiguri; and is inserted by Fabricius in the ninth volume of the old edition of his *Bibliotheca Graeca*, pp. 454—474. There are three later and better editions, by J. G. F. Franz, 1774, 8vo. Lips., and by Adam. Coray, 1794, 8vo. Neap., and 1814, 8vo. Paris. (See Fabric. *Bibl. Gr.* vol. ii. p. 68, xiii. p. 452, ed. vet.; Haller, *Bibl. Medic. Pract.*; Choulant, *Handb. der Bücherkunde für die Aeltere Medicin.*) [W. A. G.]

XENO'CRATES, a statuary of the school of Lysippus, was the pupil either of Tisicrates or of Euthycrates, both of whom he surpassed in the number of his works. He also wrote works upon the art. (Plin. *H. N.* 8. s. 34. § 23; Diog. Laërt. iv. 15.) He must have flourished about Ol. 130, B. C. 260. In another passage of Pliny (xxxv. 10. s. 36. § 5) Xenocrates is quoted for a statement respecting Parrhasius. It does not necessarily follow that he wrote a distinct work on painting, for the observation quoted might very well have been made in connection with the general subject of artistic composition. In the *Elenchus* of book xxxiii. Xenocrates is mentioned, among Pliny's authorities, as a writer on the toreutic art (*de toreutice*), and in that of book xxxv., as a writer on metal-work in genèral (*de metallica disciplina*). In the latter passage (and in the former also, according to some MSS.) he is called *Xenocrate* (abl.) *Zenonis.* Whether his father's name was *Zeno*, or whether *Zenonis* is an error for *Zenone*, we have not the means of deciding. It should also be mentioned, with respect to the second passage quoted above from Pliny (*H. N.* xxxv. 10. s. 36. § 5), that Junius (*de Pict. Vet.* ii. 3; comp. Menag. *ad Diog.* iv. 15) proposes to read *Hypsicrates* for *Xenocrates;* but all the MSS. have *Xenocrates*, and the reasons assigned by Junius for altering it are insufficient. [P. S.]

XENO'CRITUS (Ξενόκριτος), literary. 1. Of Locri Epizephyrii, in Lower Italy, a musician and lyric poet, who is mentioned by Plutarch (*de Mus.* 9, p. 1134, b.), as one of the leaders of the second school of Dorian music, which was founded by Thaletas, and as a composer of Paeans. A little further on, Plutarch says that some ascribed to him Dithyrambs on heroic subjects, and that it was disputed whether he wrote Paeans. The discrepancy between this passage and the former is easily explained. Plutarch is here following Glaucus, on whose authority he adds that Xenocritus lived later than Thaletas. [THALES.] The common text has Ξενοκράτους twice in this paragraph; but Ξενοκρίτου is evidently the true reading: there are other examples of the same error; as in the passage of Diogenes referred to under XENOCRATES, No. 5, where it is almost certain that Xenocritus is meant; as Aristoxenus, who mentioned him, wrote expressly on these early musicians. (See Plut. *l. c.* 11.)

Xenocritus appears to have been the founder of the Locrian style of lyric poetry, which was a modification of the Aeolian; and, if the view just given of the passage of Diogenes be correct, we must ascribe to him some, and perhaps the first, of the Λοκρικὰ ᾄσματα, or erotic odes, in imitation of Sappho and Erinna. He is said to have been blind from his birth. (Heracleid. Pont. *Pol.* Fr. xxix.)

The whole subject of the Locrian school of poetry is fully discussed by Böckh (*de Metr.*

Pind. pp. 279, &c.) and by Ulrici (*Gesch. d. Hellen. Dichtk.* vol. ii. Lect. 26, pp. 468, foll.; see also Müller, *Gesch. d. Griech. Litt.* vol. i. p. 291, vol. ii. p. 290.)

2. Of Rhodes, the author of an elegant epigram upon Lysidice, in the Greek Anthology. (Brunck, *Anal.* vol. ii. p. 256; Jacobs, *Anth. Graec.* vol. ii. p. 233, vol. xiii. p. 963.)

3. Of Cos, a grammarian, was the first who wrote a commentary on the terms used by Hippocrates. (Fabric. *Bibl. Graec.* vol. ii. p. 601.) [P. S.]

XENO'CRITUS (Ξενόκριτος) and EUBIUS (Εὔβιος), sculptors, made the white marble statue of Heracles Promachos, in his shrine at Thebes, of which city the artists were both natives. (Paus. ix. 11. § 4.) [P. S.]

XENODA'MUS (Ξενόδαμος,) of Cythera, a musician and lyric poet, who is mentioned by Plutarch (*de Mus.* 9, p. 1134, b.) as one of the leaders of the second school of music, which was established at Sparta by Thaletas. Some writers ascribed to him Paeans; but others, among whom was Pratinas, said that his compositions were not Paeans, but Hyporchemes, and Plutarch adds that there was still extant in his time an ode by Xenodamus, which was manifestly a hyporcheme. Athenaeus also (i. p. 15, d. e.) mentions Xenodamus and Pindar as the two chief composers of hyporchemes among the ancient lyric poets. (Fabric. *Bibl. Graec.* vol. ii. p. 160; Ulrici, *Gesch. d. Hellen. Dichtkunst*, vol. ii. pp. 212, 223, foll., 391.) [P. S.]

XENO'DICE (Ξενοδίκη). 1. A daughter of Minos and Pasiphaë. (Apollod. iii. 1. § 2.)

2. A daughter of Syleus, at Aulis, was slain by Heracles, together with her father. (Apollod. ii. 6. § 3.)

3. A captive Trojan woman. (Paus. x. 26. § 1.) [L. S.]

XENOETAS (Ξενοίτας), an Achaean in the service of Antiochus the Great, was despatched by Hermeias in command of an army against Molon. [MOLON, Vol. II. p. 1111.] This unusual distinction seems greatly to have elated him. He conducted himself arrogantly towards his friends, and exhibited no small presumption and rashness in his military operations. He succeeded in crossing the Tigris, but fell into the snare laid for him by Molon, who feigned a retreat, and suddenly returning surprised Xenoetas when the greater part of his forces were sunk in drunken sleep. Xenoetas was killed, and his army cut to pieces. (Polyb. v. 45—48.) [C. P. M.]

XENOME'DES (Ξενομήδης), of Chios, a Greek historian, mentioned by Dionysius of Halicarnassus along with Hellanicus and Damastes, as writers who lived a little before the Peloponnesian war. (Dionys. *de Thuc.* c. 5.) The fragments of his writings, quoted by the grammarians, are of a mythological nature. (Schol. *ad Aristoph. Lysistr.* 447; Schol. Victor. *ad Il.* xvi. 328; Etymol. *s. v.* Θέλγειν, where Ξενομήδης ought probably to be read instead of Ἐνομίδης; comp. Müller, *Fragm. Hist. Graec.* vol. ii. p. 43, Paris, 1848.)

XENON (Ξένων), historical. 1. A Theban, who was sent in command of a body of troops by the Peloponnesians to Sicily, B. C. 413. (Thucyd. vii. 19.)

2. An officer in the service of Antiochus the Great, who was sent, together with Theodotus, against Molon. They retired before Molon under the shelter of the towns. (Polyb. v. 42, 43.)

3. Tyrant of Hermione. He voluntarily abdicated his tyranny, and joined the Achaean league. (Polyb. ii. 44.)

4. An Achaean, a native of Patrae. He is mentioned by Polybius as one of those who counselled the maintenance of neutrality between the Romans and Perseus (xxviii. 6). After the conclusion of the war with Perseus, when the Roman commissioners, Claudius and Domitius, in a meeting of the Achaean assembly denounced as partisans of Perseus all who had been generals of the Achaeans during the war, Xenon, who had filled that office, rose to repel the charge, and offered to stand his trial before either an Achaean or a Roman tribunal. He was doubtless one of the Achaeans who, upon this, were sent to Rome, professedly to take their trial, but who were detained in various Italian cities for several years. (Paus. vii. 10. § 9, &c.)

5. An Achaean, a native of Aegium, was twice despatched to Rome, in company with Telecles, on behalf of the Achaeans who were detained in Italy. (Polyb. xxxii. 7, xxxiii. 1.) It seems more likely that the same Xenon is referred to in both passages, than that Xenon of Patrae should be meant in the former. In the latter case Xenon of Patrae must of course have been a different person from the Xenon mentioned by Pausanias.

6. A native of Lepreum, mentioned by Pausanias (vi. 15. § 1). [C. P. M.]

XENON (Ξένων), literary. 1. Of Locri, a Pythagorean philosopher. (Fabric. *Bibl. Graec.* vol. i. p. 878.)

2. A comic poet of unknown time, only mentioned by Dicaearchus (*Vit. Graec.* p. 170. s. 25, Buttmann), who quotes two lines from him. (Fabric. *Bibl. Graec.* vol. ii. p. 505; Meineke, *Trag. Com. Graec.* vol. i. p. 500, vol. iv. p. 596, Editio Minor, p. 1184.) [P. S.]

XENON, a painter, of Sicyon, disciple of Neocles, is mentioned by Pliny, in his list of those painters who were "*non ignobiles quidem, in transcursu tamen dicendi* (*H. N.* xxxv. 11. s. 40. § 42). [P. S.]

XENO'PHANES (Ξενοφάνης), historical. 1. An Athenian, the father of Lamachus. (Thucyd. vi. 8.)

2. An Athenian, the son of Cleomachus, sent by king Philip, the son of Demetrius, as ambassador to Hannibal, for the purpose of entering into a treaty with him. (Polyb. vii. 9.) He and his companions in attempting to make their way to Capua fell into the hands of the Romans. Xenophanes, with great coolness, told the praetor, M. Valerius Laevinus, that he was on his way to Rome, charged by king Philip with a commission to form a treaty of alliance with Rome. Laevinus furnished him with an escort for his journey, when he of course took the opportunity to make his way to Hannibal. He was, however, again taken prisoner by the Roman ships. He again attempted to pass himself off as an ambassador to the Romans, but was handed over to the consul, taken to Rome, and thrown into prison. (Liv. xxiii. 33, 38.) [C. P. M.]

XENO'PHANES (Ξενοφάνης), of Colophon, was the son of Orthomenes, or according to others, of Dexius (Diog. Laërt. ix. 18, *ib.* Interp.). He was mentioned in the writings of Heracleitus and Epicharmus (ib. ix. 1. &c.; Arist. *Met.* iii. 5. p. 1010. 6), and had himself made mention of Thales, Epimenides, and Pythagoras (Diog. Laërt. ix. 18, i. 111, viii. 36), and is placed in connection with the musician Lasus of Hermione in the time of the

Athenian Hipparchus. (Plut. *de vitioso pudore*, p. 530.) On the other hand, his expression respecting Simonides (Schol. in Aristoph. *Pac.* 696; comp. S. Karsten, p. 81) is very doubtful. In a fragment of his elegies mention is made of the Median invasion as an event that took place in his time, by which we should probably understand the expedition of Harpagus against the Greek cities in Asia (Ol. 59), not the Persian invasion of Greece (Ol. 72 or 75; comp. *Theol. Arithm.* p. 40, and Cousin, *Nouveaux Fragmens philosophiques*, p. 12, &c.). Yet the widely different significations of these lines may have given rise to the chronological statements of Apollodorus and Timaeus, the former of whom placed his birth (undoubtedly too early), in the 40th Olympiad, and made him live to the times of Dareius and Cyrus, while the latter made him a contemporary of Hiero (Ol. 75. 3) and Epicharmus (Clem. Alex. *Strom.* i. p. 361; Sext. Emp. *adv. Math.* i. 257). Other statements are still more uncertain (Diog. Laërt. ix. 18, viii. 56, 20; Euseb. *Chron.* Ol. 60. 2. and 56. 4); but the first mentioned references are sufficient to fix the period when he flourished to between the 60th and 70th Olympiads. According to the fragments of one of his elegies (Diog. Laërt. ix. 19), he had left his native land at the age of 25, and had already lived 67 years in Hellas, when, at the age of 92, he composed that elegy. He left his native land as a fugitive or exile (ἐκπεσών), and betook himself to the Ionian colonies in Sicily, Zancle and Catana (Diog. Laërt. ix. 18). There can be no doubt that he, the founder of the Eleatic school (Plat. *Soph.* p. 224, d.), lived at least for some time in Elea (Velia, founded by the Phocaeans in Ol. 61), the foundation of which he had sung (comp. Arist. *Rhet.* ii. 23; Diog. Laërt. ix. 10). Besides this poem, one on the building of Colophon is mentioned (ibid.), and a didactic poem, in like manner composed in the epic metre, which, as usual, was probably provided by later writers with the title "On Nature" (Stob. *Ecl. Phys.* i. 294; Pollux, vi. 46), and was imitated by Empedocles (Diog. Laërt. viii. 56; comp. Plut. *de Pyth. Orac.* p. 402, e). Of the two historical poems only the titles have been preserved; of the didactic poem some not inconsiderable fragments (in S. Karsten, i.—xvi.), but unfortunately not such as to display the compass and foundation of the doctrines peculiar to him. He stands more clearly before us as an elegiac poet, and we can have no hesitation in placing him side by side with Mimnermus and other distinguished cultivators of this species of poetry. In his elegies also we see exhibited the direction of his mind towards investigation, and his earnest view of life. He derides in them the Pythagorean doctrine of the migration of souls (fr. xviii.); makes good the claims of wisdom in opposition to the excessive admiration of the bodily strength and activity by which the victory was gained in athletic games (fr. xix.); lashes the effeminate luxury of the Ionians, which they had imitated from the Lydians (fr. xx.); recommends that at cheerful banquets, moderation and noble deeds and the praise of virtue should be sung, not the contests of Titans, giants, and other worthless stories (fr. xxi.). Iambics and Silli are also attributed to Xenophanes (Diog. Laërt. *l.c.*; Strabo, xiv. p. 643; Schol. in Aristoph. *Equit.* 406); the latter probably because Timon had introduced him as a speaker in his Silli, induced probably in the first instance by the ridicule with which the Colophonian had expressed himself respecting the doctrines of his predecessors. As little can we regard Xenophanes as the author of parodies, which, according to the testimony of Aristotle (*Poet.* 2, *ib.* Interp.) were first composed by Hegemon, a contemporary of Epicharmus. Besides, the hexameters which profess to be taken from the parodies of Xenophanes (Athen. ii. p. 54, e. fr. xvii.) do not at all bear the character of this species of poetry. Lastly, when he is called a tragic poet (τραγῳδοποιός in Euseb. *Chron. l. c.*, unless we are to read ἐλεγειοποιός with J. Scaliger, or παρῳδοποιος with Rossi) it can only be in the sense in which elegiac poetry generally was included under that name. We do not even feel inclined to refer the word, as S. Karsten does (p. 22, &c.), to chorus-songs, the beginnings of tragedy. How much Xenophanes lived in the midst of poetry, we see from the statement that he recited his poems in the manner of rhapsodies. (Diog. Laërt. ix. 18.)

Xenophanes was universally regarded by antiquity as the originator of the Eleatic doctrine of the oneness of the universe. (Plat. *Soph.* p. 242; Arist. *Met.* ii. 5.) At the same time, however, it is mentioned, in some cases with the quotation of verses of the Colophonian bearing upon the point, that he maintained, in the first instance, the unity of the Deity (Arist. *Met.* A, 5, p. 986, b, 24; Timon. ap. Sext. Emp. *Pyrrh. Hyp.* i. 224, &c.), and denied that the Deity was originated or perished (Arist. *Rhet.* ii. 23, p. 1399, b, 5. 1400, b, 5, *de Xenoph. G. et M.* c. 3; Stob. *Ecl. Phys.* p. 416; Plut. *Plac.* ii. 4, &c.); that he strenuously denounced the transference to the deity of the human form, and human sins and weaknesses (fr. i. vi.), and inveighed against Homer and Hesiod as the originators of godless myths (fr. vii.); and that he attributed to the Deity undivided activity (fr. ii.), and taught regarding it that without weariness it overcomes every thing by mind (φρενί, fr. iii.), free from motion in space (fr. iv.). That the Deity was in his view the animating power of the universe, is expressed by Aristotle (*l. c.*; comp. Timon. ap. Sext. Emp. *l. c.*) in the words, that, directing his glance on the whole universe, he said, "God is the One." The outlines of the demonstration of Xenophanes are to be found in the little book which has come down to us, in a corrupted form, among the writings of Aristotle, *De Xenophane, Gorgia et Melisso*, c. 3, &c.; for we are justified in attributing it to the Colophonian, not to Zeno, who is named in the heading of the section treating of it, or to some other philosopher unknown to us, by the testimony of Simplicius, who (*in Arist. Phys.* f. 6) without any important variation, refers it to him, and speaks of it as taken from Theophrastus, whether, as is likely, he had the little treatise before him, and regarded it as the work of Theophrastus, or as derived from a work of Theophrastus which has not come down to us. According to this demonstration, the Existent, which Xenophanes sets down as the same with the Deity, cannot have originated either out of like or out of unlike, whether the latter be regarded as stronger or weaker. Further, the Deity, inasmuch as his essence consists in ruling, must be one only, and neither finite nor infinite, neither moved nor unmoved. We are not induced to deny these conclusions to be those of Xenophanes, as does E. Zeller, who in part follows

earlier writers (*Philosophie der Griechen*, i. p. 134, &c.), either by the erroneous superscription, which is corrected by the testimony of Simplicius, or by a proposition, which is set down as belonging to Zeno, in the third section of the same book (c. 5, p. 979. 22. b, 22), which in reality is different from the doctrine ascribed to Xenophanes (p. 977, b, 3, 13, &c. p. 979. 4), or by the dialectic development, with which it is pretended Xenophanes cannot be accredited, or by the apparent contradiction that the Deity is represented on the one hand as neither finite nor infinite, on the other (p. 977, b, 1; comp. Simpl. *l. c.*) as bounded and spherical; on the one hand, as neither moved nor unmoved, on the other (fr. iv.) as freed from motion, nor by the statement of Aristotle (*Metaph.* A, 5. p. 926, b, 18) that Xenophanes had not decided whether he regarded the One as limited or as unlimited. For to begin with the removal of the last difficulty,—the passage of Aristotle referred to only asserts that from the doctrine of Xenophanes it could not be concluded with certainty whether he had conceived of the Deity as ideal or as material, and to show this, he may have appealed to that antinomical attempt to exclude from the Deity the conditions of rest and motion, limitation, and infinity. To this attempt Xenophanes may have been induced by his endeavour (which exhibits itself unmistakeably in the fragments of his which have been preserved) to exalt the idea of the Deity above the region of anthropomorphic definitions. That he nevertheless found himself driven, in what at least seemed contradiction to this, to describe the self-complete Divine essence as shut up in itself and motionless, exhibits a wavering, not yet thoroughly formed tone of thought, for which indeed Aristotle finds fault with him (*l. c.* p. 986, b, 26). We cannot admit again, that no trace of the original epic style is to be found in his conclusions and propositions. Such expressions as *κρατεῖν ἀλλὰ μὴ κρατεῖσθαι* (p. 977. 27, comp. 31, 38), *οὔτι ἀτρεμεῖν οὔτι κινεῖσθαι* (*ib.* 6, 16) show the contrary.

While, however, Xenophanes identified the existent with the Deity, and conceived of it as the basis of phenomena, he could not yet, like his successor Parmenides, who proceeded in a dialectic manner, hold the manifold, in opposition to the one existence, as non-existent (comp. Arist. *de Xenoph. &c.* c. 4, p. 977, b., 24); and certainly his sceptical expressions (fr. xiv. xv.), which must have heightened Timon's preference for him, are not to be understood as Sextus Empiricus (*Pyrrh. Hyp.* i. 225) and others understood them, as though he had attributed certainty to the conviction of the unity and eternity of the divine essence, but probability only to the assumption respecting the plurality of gods and the world of phenomena. Of the scanty, and in part doubtful, statements respecting his mode of explaining the latter (see Brandis, *Handbuch der Geschichte der Griech. Röm. Phil.* vol. i. p. 373, &c.) all that deserves mention here is his endeavour to establish that the surface of the earth had gradually risen out of the sea, by appealing to the shells and petrifactions of marine products found on mountains and in quarries (*Orig. Philos.* c. 4).

Respecting the life, doctrines, and fragments of Xenophanes, compare Fülleborn's essay; *Xenophanes*, in his *Beiträge* (i. p. 59, &c.); C. A. Brandis, *Comment. Eleat.* pars prima (Altonae, 1813); *Xenophane, Fondateur de l'Ecole d'Elée*, by Victor Cousin, in his *Nouveaux Fragmens philosophiques*, p. 9, &c.; and especially *Xenophanis Colophonii Carminum Reliquiae; de Vita ejus et Studiis disseruit, Fragmenta explicavit, Placita illustravit* Simon Karsten, Bruxellis, 1830 (*Philosophorum Graecorum Veterum Reliqu.* vol. i. pars 1). [Ch. A. B.]

XENOPHANTUS (*Ξενόφαντος*), a Rhodian, sent by the Rhodians in command of a fleet to the Hellespont in B. C. 220. (Polyb. iv. 50.) [C. P. M.]

XENOPHANTUS (*Ξενόφαντος*), artists. 1. Of Athens, a maker of fictile vases, known by the inscription ΞΕΝΟΦΑΝΤΟΣ ΕΠΟΙΗΣΕΝ ΑΘΗΝ, round the neck of a *pelice*, found in a tomb at Kertch, the ancient Panticapaeum, in the Crimea, and now in the Museum at St. Petersburg. The whole style of this vase is remarkable. The figures upon it are partly painted red on a black ground, and partly modelled in relief in the yellowish clay of which the vessel is made, and decorated with colours and gilding; a style characteristic of the Athenian school. (R. Rochette, *Lettre à M. Schorn*, p. 63, 2d ed.)

2. A statuary, of Thasos, the son of Chares, lived in the reign of Hadrian, and was sent by his fellow-citizens on a mission to Athens, to dedicate a statue of that emperor; as we learn from an inscription found at Athens, and published by Spon, Chandler, Osann, and Böckh. (*Corp. Inscr. Graec.* No. 336; Welcker, *Kunstblatt*, 1827, No. 83; R. Rochette, *Lettre à M. Schorn*, p. 428, 2d ed.) [P. S.]

XENO'PHILUS (*Ξενόφιλος*), a Greek officer who was in command of the citadel at Susa, and had charge of the treasures at the time that Antigonus marched against the city. He maintained his position long and bravely, but at last went over to Antigonus. (Diod. xix. 18, 48.) [C. P. M.]

XENO'PHILUS, sculptor. [STRATON.]

XE'NOPHON (*Ξενοφῶν*), historical. 1. A Corinthian, the son of Thessalus. He was victor at the Olympic games, both in the foot-race and in the pentathlum, in the 79th Olympiad. His family belonged to the stock of the Oligaethidae, and was one of the ruling families of Corinth. Pindar's 13th Olympic Ode celebrates his double victory. (Böckh and Dissen on Pindar, *l. c.*; Diod. xi. 70; Paus. iv. 24. § 5, ed. Bekker; Athen. xiii. p. 573.)

2. An Athenian, son of Euripides, was one of the generals to whom Potidaea surrendered (Thuc. ii. 70). Later in the same year (B. C. 429) Xenophon and two other generals led an expedition against the Chalcideans and Bottiaeans, but were compelled to retreat into Potidaea. (Thuc. ii. 79.)

3. A native of Aegium, the son of Menephylus, a victor in the pancratium at the Olympic games, mentioned by Pausanias (iv. 3. § 13).

4. A conjuror, who attracted great admiration by his wonderful feats of legerdemain, such as making fire burst forth spontaneously. Cratisthenes of Phlius was his disciple. (Athen. i. p. 19, e.; Diog. Laërt. ii. 59.)

5. An Achaean, a native of Aegium. He was present, on the side of the Roman general Quinctius, at the conference with king Philip, held at Nicaea, B. C. 198. (Liv. xxxii. 32; Polyb. xvii. 1.) He was one of the ambassadors sent to Rome after the conference. (Polyb. xvii. 10.) He had a son named Alcithus. (Polyb. xxviii. 16.) [C. P. M.]

XE'NOPHON (*Ξενοφῶν*), the Athenian, was the

son of Gryllus, and a native of the demus Ercheia. The time of his birth is not known, but it is approximated to by the fact mentioned in the Life of Xenophon by Diogenes Laërtius, and in Strabo (p. 403, ed. Cas.) that Xenophon fell from his horse in the flight after the battle of Delium, and was taken up by Socrates, the philosopher, on his shoulders and carried a distance of several stadia. The battle of Delium was fought B. C. 424 between the Athenians and Boeotians (Thucyd. iv. 96), and Xenophon therefore could not well have been born after B. C. 444. The time of his death also is not mentioned by any ancient writer. Lucian says (*Macrob.* 21) that he attained to above the age of ninety, and Xenophon himself in his *Hellenica* (vi. 4. § 35) mentions the assassination of Alexander of Pherae which happened in B. C. 357, according to Diodorus (xvi. 14). Between B. C. 424 and B. C. 357, there is a period of sixty-seven years, and thus we have evidence of Xenophon being alive nearly seventy years after Socrates saved his life at Delium. There has been much discussion on the age of Xenophon at the time when he joined the expedition of the younger Cyrus, B. C. 401. Those who would make him a young man between twenty and thirty must reject the evidence as to the battle of Delium. Plutarch has a story that Socrates saved the life of Alcibiades at Potidaea, and that Alcibiades protected Socrates in the retreat after the defeat at Delium (*Alcib.* 7). The passage in the *Anabasis* (ii. 1. § 12) in which Xenophon is called νεανίσκος is not decisive, for in this passage of the Anabasis the best MSS. read "Theopompus" instead of "Xenophon;" and, besides this, the term νεανίσκος is not used in such a way as to limit it to a young man. Xenophon seemed to Seuthes (*Anab.* vii. 2. § 8) old enough to have a marriageable daughter. This question is discussed at some length by C. W. Krüger (*De Xenophontis Vita Quaestiones*, Halle, 1822). The most probable conclusion seems to be that Xenophon was not under forty at the time when he joined the army of Cyrus. The mode in which Xenophon introduces himself in the *Anabasis* (iii. 1) would almost lead to the conclusion that his name ought not to occur in the first two books. (Comp. Clinton, *Fast. Hell.* B. C. 401.)

Xenophon is said to have been a pupil of Socrates at an early age, which is consistent with the intimacy which might have arisen from Socrates saving his life. Philostratus states that he also received instruction from Prodicus of Ceos, during the time that he was a prisoner in Boeotia, but nothing is known of this captivity of Xenophon from any other authority. Photius (*Biblioth.* cclx.) says that Xenophon was also a pupil of Isocrates, which may be true, though Isocrates was younger than Xenophon, being born in B. C. 436. A story reported by Athenaeus (x. p. 427) of something that Xenophon said at the table of Dionysius the tyrant, may probably refer to the elder Dionysius who lived till B. C. 367; and if the statement is true, Xenophon must have visited Syracuse. Letronne (*Biog. Univ.* art. *Xenophon*), endeavours to show that Xenophon wrote the Symposium and the Hiero before B. C. 401; but his conclusion can hardly be said to be even a strong probability. Xenophon was the editor of the History of Thucydides, but no time can be fixed for this; nor can we assent to Letronne's conclusion that he published the work before B. C. 401. Xenophon may have been at Athens in B. C. 402, and Thucydides may have been dead then; but these two facts prove nothing as to the time when the work of Thucydides was published. [THUCYDIDES.]

Xenophon in the *Anabasis* (iii. 1) mentions the circumstances under which he joined the army of Cyrus the younger, who was preparing his expedition against his brother, Artaxerxes Mnemon, the king of Persia. Proxenus, a friend of Xenophon, was already with Cyrus, and he invited Xenophon to come to Sardis, and promised to introduce him to the Persian prince. Xenophon consulted his master Socrates, who advised him to consult the oracle of Delphi, for it was rather a hazardous matter for him to enter the service of Cyrus, who was considered to be the friend of the Lacedaemonians and the enemy of Athens. Xenophon went to Delphi, but he did not ask the god whether he should go or not: he probably had made up his mind. He merely asked to what gods he should sacrifice in order that he might be successful in his intended enterprise. Socrates was not satisfied with his pupil's mode of consulting the oracle, but as he had got an answer, he told him to go; and Xenophon went to Sardis, which Cyrus was just about to leave. The real object of the expedition was disguised from the Greeks in the army of Cyrus, or at least they affected not to know what it was. But Clearchus knew; and the rest might suspect. Cyrus gave out that he was going to attack the Pisidians, but the direction of his march must have very soon shown that he was going elsewhere. He led his forces through Asia Minor, and over the mountains of Taurus to Tarsus in Cilicia. From thence he passed into Syria, crossed the Euphrates, and met the huge army of the Persians in the plain of Cunaxa, about forty miles from Babylon. In the affray that ensued, for it was not a battle, Cyrus lost his life, his barbarian troops were dispersed, and the Greeks were left alone on the wide plains between the Tigris and the Euphrates. It was after the treacherous massacre of Clearchus and other of the Greek commanders by the Persian satrap Tissaphernes, that Xenophon came forward. He had held no command in the army of Cyrus, nor had he in fact served as a soldier. In the commencement of the third book of the *Anabasis* he states how he was called to take a part in conducting the hazardous retreat. Instead of attempting to return by the road by which they advanced, where they would have found no supplies, at least till they reached the Mediterranean, the Greek leaders conducted their men along the Tigris and over the high table lands of Armenia to Trapezus, now Trebizond, a Greek. colony on the south-east coast of the Black Sea. From Trapezus the troops were conducted to Chrysopolis, which is opposite to Byzantium. The Greeks were in great distress, and some of them under Xenophon entered the service of Seuthes, king of Thrace, who wanted their aid, and promised to pay for it. The Greeks performed what they agreed to do, but Seuthes was unwilling to pay, and it was with great difficulty that Xenophon got from him part of what he had promised. The description which Xenophon gives (*Anab.* vi. 3, &c.) of the manners of the Thracians is very curious and amusing. As the Lacedaemonians under Thimbron were now at war with Tissaphernes and Pharnabazus, Xenophon and his troops were

invited to join the army of Thimbron, and Xenophon led them back out of Asia to join Thimbron B. C. 399. Xenophon, who was very poor, made an expedition into the plain of the Caicus with his troops before they joined Thimbron, to plunder the house and property of a Persian named Asidates. The Persian, with his women, children, and all his moveables was seized; and Xenophon, by this robbery, replenished his empty pockets (*Anab.* vii. 8. § 23). He tells the story himself as if he were not ashamed of it.

Socrates was put to death in B. C. 399, and it seems probable that Xenophon was banished either shortly before or shortly after that event. His death during Xenophon's absence in Asia appears to be collected from the *Memorabilia* (iv. 8. § 4). Xenophon was not banished at the time when he was leading the troops back to Thimbron (*Anab.* vii. 7. § 57), but his expression rather seems to imply that his banishment must have followed soon after. It is not certain what he was doing after the troops joined Thimbron. The assumption of Letronne. that he went to Athens is unsupported by evidence. As we know nothing of his movements, the conclusion ought to be that he stayed in Asia, and probably with Thimbron and his successor Dercyllidas.

Agesilaus, the Spartan king, was commanding the Lacedaemonian forces in Asia against the Persians in B. C. 396, and Xenophon was with him at least during part of the campaign. When Agesilaus was recalled B. C. 394, Xenophon accompanied him (*Anab.* v. 3. § 6), and he was on the side of the Lacedaemonians in the battle which they fought at Coroneia B. C. 394 against the Athenians (Plutarch, *Agesil.* 18). It seems that he went to Sparta with Agesilaus after the battle of Coroneia, and soon after he settled at Scillus in Eleia, not far from Olympia, a spot of which he has given a description in the *Anabasis* (v. 3. § 7, &c.). Here he was joined by his wife Philesia and his children. It has been said that Philesia was his second wife; but when he married her, or where, is unknown. His children were educated in Sparta, or at least Agesilaus advised him to educate them there. (Plut. *Agesil.* 20.) Xenophon was now an exile, and a Lacedaemonian so far as he could become one.

His time during his long residence at Scillus was employed in hunting, writing, and entertaining his friends; and probably his historical writings, the *Anabasis* and the *Hellenica*, or part of the *Hellenica*, were composed here, as Diogenes Laërtius says. The treatise on hunting and that on the horse were probably written during this time, when amusement and exercise of that kind formed part of his occupation. Xenophon was at last expelled from his quiet retreat at Scillus by the Eleans, but the year is uncertain. It is a conjecture of Krüger's that the Eleans did not take Scillus before B. C. 371, the year in which the Lacedaemonians were defeated by the Thebans at the battle of Leuctra. Diogenes says that the Lacedaemonians did not come to the aid of Xenophon when he was attacked by the Eleans, a circumstance that may lead to the probable inference that they were too busily employed in other ways either to prevent his expulsion or to reinstate him; and this is a reason why Letronne supposes that the Eleans probably attacked Scillus in B. C. 368 during the invasion of Laconica by Epaminondas. Xenophon's residence at Scillus in either case was above twenty years. The sentence of banishment from Athens was repealed on the motion of Eubulus, but it is uncertain in what year. In the battle of Mantineia which was fought B. C. 362, the Spartans and the Athenians were opposed to the Thebans, and Xenophon's two sons, Gryllus and Diodorus, fought on the side of the allies. He sent them, says Diogenes, to Athens to fight on behalf of the Spartans. Gryllus fell in the same battle in which Epaminondas lost his life. From the circumstance of Xenophon's two sons being in the battle, Letronne assumes that the decree for Xenophon's banishment must have been repealed before B. C. 362, a conclusion which is far from being necessary. Krüger concludes for other reasons that it was repealed before Ol. 103, that is, before the battle of Mantineia. There is no evidence that Xenophon ever returned to Athens. He is said to have retired to Corinth after his expulsion from Scillus, and as we know nothing more, we assume that he died there. (Diog. Laërt.)

The *Hipparchicus* was written after the repeal of the decree of banishment, and the treatise on the revenues of Athens. The events alluded to in the Epilogus to the *Cyropaedia* (viii. 8. § 4) show that the Epilogus at least was written after Ol. 104. 3. (Diod. xv. 92.) Diogenes quotes Stesicleides as authority for Xenophon having died in the first year of the 105th Olympiad, or in B. C. 359. The time of his death may have been a few years later. Compare Clinton, *Fasti Hell.* B. C. 359; Krüger, *de Xenophontis, &c.* p. 28.

The titles of the works of Xenophon which Diogenes enumerates are the same as those which are now extant. He says that Xenophon wrote about forty books (βιβλία), and that they were variously divided, which expression and the list of works which he gives, show that by the word books he meant the several divisions or books of the larger works, and the smaller works which consist of a single book. The number of books of Xenophon thus estimated is thirty-seven, which is tolerably near the number mentioned by Diogenes, and shows that a division of Xenophon's works into books existed at that time. Of the historical writings of Xenophon, the *Anabasis*, or the History of the Expedition of the Younger Cyrus, and of the retreat of the Greeks, who formed part of his army, has immortalised his name. It is a clear and pleasing narrative, written in a simple style, free from affectation; and it gives a great deal of curious information on the country which was traversed by the retreating Greeks, and on the manners of the people. It was the first work which made the Greeks acquainted with some portions of the Persian empire, and it showed the weakness of that extensive monarchy. The skirmishes of the retreating Greeks with their enemies and the battles with some of the barbarian tribes are not such events as elevate the work to the character of a military history, nor can it as such be compared with Caesar's Commentaries. Indeed those passages in the *Anabasis* which relate directly to the military movements of the retreating army are not always clear, nor have we any evidence that Xenophon did possess any military talent for great operations, whatever skill he may have had as a commander of a division. The editions of the *Anabasis* are numerous: one of the most useful editions for the mere explanation of the Greek text is by Krüger. The work of Major Rennell "Illustrations chiefly geographical of the

History of the Expedition of Cyrus, &c. London, 1807, 4to." is a useful commentary on the *Anabasis*, to which may be added various remarks in the *London Geographical Journal*. (See the Index to the first ten volumes.) The translation by Spelman is perhaps the best English version.

In a passage in the *Hellenica* (iii. 1. § 1), the author says, "Now how Cyrus got his army together and marched up the country with it against his brother, and how the battle was fought, and how he died, and how after this the Greeks made their retreat to the sea, has been written by Themistogenes of Syracuse." This passage seems sufficiently to indicate the *Anabasis*, though the extract says nothing of the course which the Greeks took from Trapezus to Byzantium. Plutarch (*De Gloria Athen.* vol. ii. ed. Wyttenbach) says, that Xenophon attributed the *Anabasis* to Themistogenes in order that the work might have more credit, than if it appeared as the narrative of one who had to say so much about himself. We might suppose that there was a work on the expedition of Cyrus by Themistogenes, and that Xenophon wrote his *Anabasis* after he had written this passage in the *Hellenica*. But this is merely a conjecture, and not a satisfactory one. When we read the *Anabasis* we never doubt that Xenophon was the author of it, for he speaks of himself in many places in a way in which no other person could speak: he records, for instance, dreams and thoughts, which no one could know except from his evidence. The *Anabasis*, then, as we have it, was either written by Xenophon, or compiled from his notes; and the reference to the work of Themistogenes either proves that there was such a work, or that Xenophon's work passed under the name of Themistogenes, at the time when the passage in the *Hellenica* was written, if Xenophon wrote the passage in the *Hellenica*. Bornemann's proposal to translate the words in the *Hellenica*, Θεμιστογένει τῷ Συρακουσίῳ γέγραπται, "das habe ich für den Themistogenes geschrieben" is altogether inadmissible.

The *Hellenica* (Ἑλληνικά) of Xenophon are divided into seven books, and comprehend the space of forty-eight years, from the time when the history of Thucydides ends [THUCYDIDES] to the battle of Mantineia, B. C. 362. But the fact of the assassination of Alexander of Pherae is mentioned (vi. 4. 35), as to which the reference already made to Clinton's Fasti may be consulted. It is the opinion of Niebuhr and others that the *Hellenica* consists of two distinct parts or works written at different times. The History of Thucydides would be completed by the capture of Athens, B. C. 404, which is described in the second book (*Hellen.* ii. 2); the remainder of this book carries the history to the restoration of Thrasybulus and the exiles, B. C. 403. The second paragraph of the third book in which Themistogenes is mentioned, may be considered as completing the history up to B. C. 399; and a new narrative appears to begin with the third paragraph of the third book (Ἐπεὶ μέντοι Τισσαφέρνης, &c.). But there seems no sufficient reason to consider the *Hellenica* as two works, because an expression at the end of the second book refers to the Athenian amnesty (ἔτι καὶ νῦν ὀμοῦ, &c.) of B. C. 403, and because the death of Alexander of Pherae is recorded in the sixth. This would only prove that Xenophon had the work a long time under his hands. The division into books proves nothing, for that was posterior to Xenophon's time. (The *Hellenica* of Xenophon, and their division into books, by G. C. Lewis, Classical Museum, No. iv.)

The *Hellenica* is generally a dry narrative of events, and there is nothing in the treatment of them which gives a special interest to the work. Some events of importance are briefly treated, but a few striking incidents are presented with some particularity. There is an English translation of the *Hellenica* by W. Smith, the translator of Thucydides.

The *Cyropaedia* (Κυροπαιδεία) in eight books, is a kind of political romance, the basis of which is the history of Cyrus, the founder of the Persian monarchy. It shows how citizens are to be made virtuous and brave; and Cyrus is the model of a wise and good ruler. As a history it has no authority at all. Xenophon adopted the current stories as to Cyrus and the chief events of his reign, without any intention of subjecting them to a critical examination; nor have we any reason to suppose that his picture of Persian morals and Persian discipline is any thing more than a fiction, for we know that many of the usages of the Persians in the time of the first Dareius and his successors were different from the usages which Xenophon attributes to the Persians; and Xenophon himself affirms this. Besides this, Xenophon could know no more of the Persians in the time of the first Cyrus than other Greeks; and, setting aside the improbability of his picture, we are certain that he could not know many things which he has introduced into his romance. His object was to represent what a state might be, and he placed the scene of his fiction far enough off to give it the colour of possibility. His own philosophical notions and the usages of Sparta were the real materials out of which he constructed his political system. The *Cyropaedia* is evidence enough that Xenophon did not like the political constitution of his own country, and that a well-ordered monarchy or kingdom appeared to him preferable to a democracy like Athens. The genuineness of the Epilogus or conclusion, in which Xenophon shows how the Persians had degenerated since the time of Cyrus, is doubted by some critics; but there seem to be no sufficient reasons. The author here says that the "Persians of his time, and the rest who were among them, were proved to be both less reverential towards the gods and less just to their kin, and more dishonest towards others, and less courageous in war now than they were before; and if any man has a contrary opinion, he will find, if he looks to their acts, that they testify to the truth of what I say." The *Cyropaedia* is one of the most pleasing of Xenophon's works, and it contains many good hints on the training of youth. Xenophon's remarks are practical; we do not find in his writings any thoughts that strike us as very profound or new, but we always discover careful observation of human life, good sense, and honest purpose. The dying speech of Cyrus (viii. 7) is worthy of the pupil of Socrates, and Cicero (*de Senectute*, 22) has transferred the substance of it to enforce his argument for the immortality of the soul. This passage may be assumed as evidence of Xenophon's belief in the existence of the soul (ψυχή) independent of the organised being in which it acts. "I never could be persuaded," says Cyrus, "that the soul lives so long as it is in

a perishable body, and that it dies when it is released from it." The argument of Xenophon bears some resemblance to the argument of Bishop Butler, in his *Analogy*, where he treats of a future life (chap. i.). There is an English translation of the *Cyropaedia*, by Maurice Ashley Cowper.

The *Agesilaus* (Ἀγησίλαος) is a panegyric on Agesilaus II., king of Sparta, the friend of Xenophon. That Xenophon wrote such a work is proved by the list of Diogenes, and the testimony of Cicero (*ad Fam.* v. 12), who considers it a monument more glorious than all the statues of kings. Some modern critics do not consider the extant work as deserving of high praise, to which it may be replied, that it will be difficult to find a panegyric which is. It is a kind of composition in which failure can hardly be avoided. However true it may be, it is apt to be insipid and to appear exaggerated.

The *Hipparchicus* (Ἱππαρχικός) is a treatise on the duties of a commander of cavalry, and it contains many military precepts. One would be inclined to suppose that it was written at Athens, but this conclusion, like many others from internal evidence, is not satisfactory. A strain of devotion runs through the treatise; and on this the author makes the following remark near the end: "Now if any one admire that I have often used the expression 'God willing,' he must know that if he happen to be frequently in a state of danger, he will admire the less; and if he consider, that when there is war, the hostile parties form their designs against one another, but very seldom know what designs are formed against them severally. But all these things the gods know, and presignify them to whom they please by means of sacrifices, birds, voices, and dreams."

The treatise on the Horse (Ἱππική) was written after the *Hipparchicus*, to which treatise he refers at the end of the treatise on the Horse. "Since," says Xenophon, at the beginning of this treatise, "it happens that I have been accustomed to riding a horse for a long time, I consider that I am well acquainted with horses, and I wish to show my younger friends in what way I think that they may best meddle in the matter of a horse." The treatise is not limited to horsemanship, as regards the rider: it shows how a man is to avoid being cheated in buying a horse, how a horse is to be trained, and the like. In the beginning of the treatise Xenophon refers to a treatise on the same subject by Simon. The Ἱππική was translated into English, and printed by Henry Denham, London, 1584, 4to.

The *Cynegeticus* (Κυνηγετικός) is a treatise on hunting, an amusement of which Xenophon was very fond; and on the dog, and the breeding and training of dogs, on the various kinds of game, and the mode of taking them. It is a treatise written by a genuine sportsman, who loved the exercise and the excitement of the chase; and it may be read with delight by any sportsman who deserves the name.

The two treatises on the Spartan and Athenian states (Λακεδαιμονίων Πολιτεία, and Ἀθηναίων Πολιτεία) were not always recognised as genuine works of Xenophon, even by the ancients. They pass, however, under his name, and there is nothing in the internal evidence that appears to throw any doubt on the authorship. The writer clearly prefers Spartan to Athenian institutions. The "Republic of Athens" was translated into English by James Morris, 1794, 8vo.

A treatise on the Revenues of Athens (Πόροι ἢ περὶ Προσόδων) is designed to show how the public revenue of Athens may be improved: it treats of the mode of increasing the number of resident strangers (μέτοικοι), by improving their condition at Athens, which improvement would ultimately be beneficial to the revenue, and attract strangers; and it recommends such facilities to be given to strangers trading to Athens, as would induce them to come to a port where they were not compelled, as in many ports, to take merchandise, for want of a good current coin, but where they could take silver as a commodity in exchange, if they preferred it: he then proceeds to discuss the mode of improving the revenue by a better management of the Athenian silver mines, and to show that provision may thus be made for the poorer citizens and other purposes, without levying contributions on the allies and the subject states. This treatise was translated into English by Walter Moyle, 1697, 8vo., and is reprinted in his works. Böckh, in his *Public Economy of Athens*, translated into English by G. C. Lewis, has discussed this treatise of Xenophon, and the matter of it.

In the *Memorabilia* of Socrates, in four books (Ἀπομνημονεύματα Σωκράτους) Xenophon defends the memory of his master against the charge of irreligion (i. 1) and of corrupting the Athenian youth. Socrates is represented as holding a series of conversations, in which he developes and inculcates moral doctrines in his peculiar fashion. It is entirely a practical work, such as we might expect from the practical nature of Xenophon's mind, and it professes to exhibit Socrates as he taught. It is true that it may exhibit only one side of the Socratic argumentation, and that it does not deal in those subtleties and verbal disputes which occupy so large a space in some of Plato's dialogues. Xenophon was a hearer of Socrates, an admirer of his master, and anxious to defend his memory. The charges against Socrates for which he suffered were (*Mem.* i. 1), that "Socrates was guilty of not believing in the gods which the state believed in, and in introducing other new daemons (δαιμόνια): he was also guilty of corrupting the youth." Xenophon (c. 1, 2) replies to these two charges specifically; and he then goes on to show (c. 3) what Socrates' mode of life was. The whole treatise is intended to be an answer to the charge for which Socrates was executed, and it is, therefore, in its nature, not intended to be a complete exhibition of Socrates. That it is a genuine picture of the man, is indisputable, and it is the most valuable memorial that we have of the practical philosophy of Socrates. The *Memorabilia* will always be undervalued by the lovers of the transcendental, who give to an unintelligible jargon of words the name of philosophy: it comes too near the common understanding (*communis sensus*) of mankind to be valued by those who would raise themselves above this common understanding, and who have yet to learn that there is not a single notion of philosophy which is not expressed or involved by implication in the common language of life. The *Memorabilia* and the Apology of Socrates (Ἀπολογία Σωκράτους πρὸς τοὺς δικαστάς) have been translated into English by Sarah Fielding. The Apology of Socrates contains the reasons

which induced Socrates to prefer death to life. It is not a first-rate performance; and because they do not consider it worthy of Xenophon, some critics would deny that he is the author; but this is an inconclusive reason. Laërtius states that Xenophon wrote an *Apologia*, and the original is as likely to have come down to us as a forgery.

In the *Symposium* (Συμπόσιον), or Banquet of Philosophers, Xenophon delineates the character of Socrates. The speakers are supposed to meet at the house of Callias, a rich Athenian, at the celebration of the great Panathenaea. Socrates, Cratibulus, Antisthenes, Charmides, and others are the speakers. The accessories of the entertainment are managed with skill, and the piece is interesting as a picture of an Athenian drinking party, and of the amusement and conversation with which it was diversified. The nature of love and friendship is discussed. Some critics think that the *Symposium* is a juvenile performance, and that the *Symposium* of Plato was written after that of Xenophon; but it is an old tradition that the *Symposium* of Plato was written before that of Xenophon. The *Symposium* was translated into English by James Wellwood, 1710, reprinted 1750.

The *Hiero* (Ἱέρων ἢ Τυραννικός) is a dialogue between king Hiero and Simonides, in which the king speaks of the dangers and difficulties incident to an exalted station, and the superior happiness of a private man. The poet, on the other hand, enumerates the advantages which the possession of power gives, and the means which it offers of obliging and doing services. Hiero speaks of the burden of power, and answers Simonides, who wonders why a man should keep that which is so troublesome, by saying that power is a thing which a man cannot safely lay down. Simonides offers some suggestions as to the best use of power, and the way of employing it for the public interest. It is suggested by Letronne that Xenophon may have been led to write this treatise by what he saw at the court of Dionysius; and, as already stated, there is a story of his having visited Sicily in the lifetime of the tyrant of Syracuse. A translation of this piece, which is attributed to Elizabeth, queen of England, first appeared in an octavo volume, published in 1743, entitled "Miscellaneous Correspondence." It was also translated, in 1793, 8vo., by the Rev. James Graves, the translator of the Meditations of Marcus Aurelius.

The *Oeconomicus* (Οἰκονομικός) is a dialogue between Socrates and Critobulus, in which Socrates begins by showing that there is an art called Oeconomic, which relates to the administration of a household and of a man's property. Socrates (c. 4), when speaking in praise of agriculture, quotes the instance of the younger Cyrus, who was fond of horticulture, and once showed to the Spartan Lysander the gardens which he had planned and the trees which he had planted with his own hands. Cicero copies this passage, in his treatise on Old Age (*de Senectute*, c. 17). Xenophon gives the same character of Cyrus, in this passage of the *Oeconomicus*, which he gives in the *Anabasis* (i. 8, 9), which tends to confirm his being the author of the *Anabasis*, if it needs confirmation. In answer to the praises of agriculture, Critobulus speaks of the losses to which the husbandman is exposed from hail, frost, drought, and other causes. The answer of Socrates is that the husbandman must trust in heaven, and worship the gods. The seventh chapter is on the duty of a good wife, as exemplified in the case of the wife of Ischomachus. The wife's duty is to look after the interior of the household: the husband labours out of doors and produces that which the wife must use with frugality. The wife's duty is to stay at home, and not to gad abroad. It is an excellent chapter, abundant in good things, worthy of a woman's careful perusal, and adapted to practice. A wife who is perpetually leaving her home, is not the wife that Xenophon would have. It is a notion which one sees in some modern writers, that the attachment of husband and wife, independent of the sexual passion, and their permanent love after both have grown old, is a characteristic of modern society, and that the men of Greece and Rome were not susceptible of that affection which survives the decay of a woman's youth and beauty. The notion is too absurd to need confutation. The duties of a wife, says Ischomachus, give her great opportunities, by exercising which she will not have to fear "that as she grows older she will receive less respect in the household, but may be assured that as she advances in life, the better companion she becomes to her husband and the better guardian of her children, the more respect she will receive." This is one of the best treatises of Xenophon. It has been several times translated into English. The last translation appears to be by R. Bradley, London, 1727, 8vo.

A man's character cannot be entirely derived from his writings, especially if they treat of exact science. Yet a man's writings are some index of his character, and when they are of a popular and varied kind, not a bad index. Xenophon, as we know him from his writings, was a humane man, at least for his age, a man of good understanding and strong religious feelings: we might call him superstitious, if the name superstition had a well-defined meaning. Some modern critics, who can judge of matters of antiquity with as much positiveness as if all the evidence that exists were undoubted evidence, and as if they had all the evidence that is required, find much to object to in Xenophon's conduct as a citizen. He did not like Athenian institutions altogether; but a man is under no moral or political obligation to like the government under which he is born. His duty is to conform to it, or to withdraw himself. There is no evidence that Xenophon, after his banishment, acted against his native country, even at the battle of Coroneia. If we admit that his banishment was merited, and that is more than can be proved, there is no evidence that he did any thing after his banishment for which an exile can be blamed. If his preference of Spartan to Athenian institutions is matter for blame, he is blameable indeed. If we may form a conjecture of the man, he would have made an excellent citizen and a good administrator under a constitutional monarchy; but he was not fitted for the turbulence of an Athenian democracy, which, during a great part of his lifetime, was not more to the taste of a quiet man than France under the Convention. All antiquity and all modern writers agree in allowing Xenophon great merit as a writer of a plain, simple, perspicuous, and unaffected style. His mind was not adapted for pure philosophical speculation: he looked to the practical in all things; and the basis of his philosophy was a strong belief in a divine mediation in the government of the world. His belief only requires a

little correction and modification, to allow us to describe it as a profound conviction that God, in the constitution of things, has given a moral government to the world, as manifestly as he has given laws for the mechanical and chemical actions of matter, the organisation of plants and animals, and the vital energies of all beings which live and move.

There are numerous editions of the whole and of the separate works of Xenophon. The *Hellenica*, the first of Xenophon's works that appeared in type, was printed at Venice, 1503, fol. by the elder Aldus, with the title of *Paralipomena*, and as a supplement to Thucydides, which was printed the year before. The first general edition is that of E. Boninus, printed by P. Giunta, and dedicated to Leo X., Florence, 1516, fol.; but this edition does not contain the Agesilaus, the Apology, and the treatise on the Revenue of Athens. A part of the treatise on the Athenian Commonwealth is also wanting. This edition of Giunta is a very good specimen of early printing, and useful to an editor of Xenophon. The edition by Andrea of Asola, printed by Aldus at Venice, 1525, folio, contains all the works of Xenophon, except the Apology; though the Apology was already edited by J. Reuchlin, Hagenau, 1520, 4to., with the *Agesilaus* and *Hiero*. The Basel edition, printed by N. Brylinger, 1545, fol. is the first edition of the Greek text with a Latin translation. The edition of H. Stephens, 1561, fol., contains an amended text, and the edition of 1581 has a Latin version. The edition of Weiske, Leipzig, 1798—1804, 6 vols. 8vo., did something towards the improvement of the text. The most pretending edition is that of Gail, Paris, 6 vols. 4to. 1797—1804; a seventh volume, in three parts, published afterwards, contains the various readings of three MSS., notices on the MSS. and observations, literary and critical, and an Atlas of maps and plans. This edition contains the Greek text, the Latin version, a French version and notes; the Latin version is that of Leunclavius, occasionally corrected; and the French is not entirely new, for the author took the French versions already existing of various parts of Xenophon's works. Letronne, in his article on Xenophon (*Biog. Univ.*), has given an account of this pompous edition, which has very little merit. J. G. Schneider revised the edition of Zeune, and the various parts of the works of Xenophon appeared between 1791 and 1815. The editions of the several works are too numerous to be mentioned.

Fabricius (*Bibliotheca Graeca*), Schöll (*Geschichte der Griechischen Literatur*), Letronne (*Biog. Univ.* art. *Xenophon*), and Hoffmann (*Lexicon Bibliographicum*) will furnish full information about the numerous editions and translations. As to the seven Epistles attributed to Xenophon, among the one and forty so-called Socratic Epistles, the same remark applies to them as to most of the Greek literary remains of that class; they are mere rhetorical essays. [G. L.]

XE'NOPHON (Ξενοφῶν), minor literary persons. 1. An Athenian, the brother of the poet Pythostratus. He wrote a biography of Epaminondas and Pelopidas, and some other works. (Diog. Laërt. ii. 59.)

2. An historical writer, the author of an account of Hannibal (*ibid.*).

3. A native of Lampsacus, a writer on geography, mentioned by Pliny (*H. N.* iv. 13, vi. 31) and Solinus (c. 22, 60). He was also in all probability the author of a περίπλους, mentioned by Pliny (vii. 48; comp. Voss. *de Hist. Gr.* p. 510, note 34).

4. A native of Antioch, the author of an amatory narrative, or collection of narratives, entitled Βαβυλωνικά. (Suid. *s. v.*)

5. A native of Ephesus, the author of a romance, still extant, entitled *Ephesiaca*, or the Loves of Anthia and Abrocomas (Ἐφεσιακά, τὰ κατὰ Ἀνθίαν καὶ Ἀβροκόμην). The style of the work is simple, and the story is conducted without confusion, notwithstanding the number of personages introduced. The adventures are of a very improbable kind. Suidas is the only ancient writer who mentions Xenophon. The age when he lived is uncertain. Locella assigns him to the age of the Antonines. Peerlkamp regards him as the oldest of the Greek romance writers, and thinks that he has discovered in other writers of this class traces of an imitation of Xenophon. He also maintains that Xenophon was not the real name of the author, and that, with the exception of Heliodorus, no Greek romance writer published his productions under his real name.

Since Suidas, Angelus Politianus (in the 15th century) was the first writer who mentioned the *Ephesiaca* of Xenophon. But although he had quoted a passage from the work, its existence was doubted or denied by several scholars of the 17th century. Even after an Italian translation by A. M. Salvini had been published (in 1723), and the Greek text had been printed in 1726, Lenglet du Fresnoy, in 1734, denied the existence of the original.

There is but a single manuscript of the work known (in the monastery of the Monte Cassino). The Greek text was first published by Ant. Cocchi, with a Latin translation (London, 1726). This edition contains numerous errors. A still worse edition was published at Lucca (1781), containing, besides the Latin translation of Cocchi, the Italian version of Salvini, and the French version of Jourdan. Xenophon was still more unfortunate in his next editor, Polyzois Kontu (Vienna, 1793). A very excellent and carefully prepared edition was published by Baron de Locella (Vienna, 1796). He procured a fresh collation of the manuscript, and availed himself of the critical remarks of Hemsterhuis, D'Abresch, and D'Orville (*Miscellaneae Observationes*, vols. iii.—vi.), and the labours of F. J. Bast, who had made preparations for editing the work. Locella also prepared a new translation and a commentary. The *Ephesiaca* was reprinted by C. W. Mitscherlich, in his *Scriptores Erotici Graeci*. Another good edition is that of P. Hofmann Peerlkamp (Harlem, 1818). The most recent edition is that of F. Passow (Lips. 1833, in the *Corpus Scriptorum Eroticorum Graecorum*).

There are German translations by G. A. Bürger, Häuslin, E. C. Reiske (or rather his wife), in his collections entitled *Zur Moral* (Dessau and Leipzig, 1782, and *Hellas*, Leipzig, 1791), and Krabinger, besides one that appeared anonymously. In French there are translations by P. Bauche (Paris, 1736). and J. B. Jourdan (Paris, 1748). A translation of the *Ephesiaca* also forms the seventh volume of the *Bibliothèque des Romans traduits du Grec* (Paris, 1797). An anonymous translation, with notes, was published at Paris in 1823. The Italian translation of Salvini has several times been republished. There is also an English translation by

Rooke, London, 1727. (Comp. Schöll, *Geschichte der Griech. Lit.* vol. ii. p. 520, &c.; Hoffmann, *Lexicon Bibliographicum*, *s. v.*)

6. A native of Cyprus, the author of a work of the same kind as the preceding, entitled Κυπριακά. (Suid. *s. v.*)

7. For some others of this name the reader is referred to Fabricius (*Bibl. Gr.* vol. iii. p. 1, note a., p. 833; comp. Menag. *ad Diog. Laërt.* ii. 59). [C. P. M.]

XE'NOPHON (Ξενοφῶν), the name of two (or more probably *three*) physicians. 1. A pupil of Praxagoras (Oribas. *Coll. Medic.* xliv. 8, p. 12, in Mai's *Class. Auct. e Vatic. Codic. Edit.* Rom. 1831), who must therefore have lived in the fourth century B. C., perhaps also in the third. He is probably the native of Cos mentioned by Diogenes Laërtius (ii. 6. § 59); perhaps also the physician quoted by Caelius Aurelianus (*De Morb. Chron.* ii. 13, p. 416). It is also shown by M. Littré (*Oeuvres d'Hippocr.* vol. i. pp. 75, 76) that he is the person alluded to, but not *named*, by Galen (*Comment. in Hippocr. Prognost.* i. 4, vol. xviii. pt. ii. p. 19); and therefore he is perhaps also the physician mentioned by the same author (*De Dieb. Decret.* ii. 7, vol. ix. p. 872), as having written on the subject of critical days.

2. One of the followers of Erasistratus, who lived somewhat earlier than Apollonius of Memphis (Galen, *Introd.* c. 10, vol. xiv. p. 700), and therefore in the third century B. C., perhaps also in the fourth. He is by some modern writers supposed to be the same person as the physician mentioned above; but it is hardly probable that the same person could have been pupil to both Praxagoras and Erasistratus. He wrote a work on the names of the parts of the human body. (Galen, *l. c.*) It is not certain which of these two physicans is the person quoted by Oribasius (*ibid.* xlv. 11, p. 41), and Soranus. (*De Arte Obstetr.* p. 257, ed. Dietz.)

3. A native of Cos, and a descendant of the family of the Asclepiadae, who was a physician to the emperor Claudius, and who obtained from him certain privileges for his native island. He was afterwards induced by Agrippina to murder the emperor by means of a poisoned feather, which he introduced into his mouth under the pretence of making him vomit, A. D. 54. (Tac. *Ann.* xii. 61, 67.) [W. A. G.]

XE'NOPHON, artists. 1. A sculptor, of Athens, contemporary with the elder Cephisodotus, in conjunction with whom he made the statue of Zeus, which is described under CEPHISODOTUS, No. 1, p. 667, b. In another passage, Pausanias mentions the statue of Fortune, carrying her son Plutus, in her temple at Thebes, the face and hands of which, the Thebans said, were made by Xenophon of Athens, and the rest of the work by a native artist, named Callistonicus. (Paus. ix. 16. § 1.)

2. A sculptor, of Paros, of whom nothing is known, beyond the mention of his name by Diogenes Laërtius (ii. 59). [P. S.]

XERXES I. (Ξέρξης), king of Persia B. C. 485—465. The name is said by Herodotus (vi. 98) to signify the warrior, but it is probably the same word as the Zend *ksathra* and the Sanscrit *kshatra*, "a king." Xerxes was the son of Dareius and Atossa. Dareius was married twice. By his first wife, the daughter of Gobryas, he had three children before he was raised to the throne; and by his second wife, Atossa, the daughter of Cyrus, he had four children after he had become king of Persia. Artabazanes, the eldest son of the former marriage, and Xerxes, the eldest son of the latter, each laid claim to the succession; but Dareius decided in favour of Xerxes, no doubt through the influence of his mother Atossa, who completely ruled Dareius.

Xerxes succeeded his father at the beginning of B. C. 485. Dareius had died in the midst of his preparations against Greece, which had been interrupted by a revolt of the Egyptians. The first care of Xerxes was to reduce the latter people to subjection. He accordingly invaded Egypt at the beginning of the second year of his reign (B. C. 484), compelled the people again to submit to the Persian yoke, and then returned to Persia, leaving his brother Achaemenes, governor of Egypt. The next four years were devoted to preparations for the invasion of Greece. It was his object to collect a mighty armament, which might not simply be sufficient to conquer Europe, but which might display the power and magnificence of the greatest monarch of the world. Troops were gathered together from all quarters of the wide-spread Persian empire, and even the most distant nations subject to his sway were required to send their contingents. Critalla in Cappadocia was the place of meeting, and there they came pouring in, nomad hordes from the steppes of central Asia, dark-coloured tribes from the rivers flowing into the Indus, and negroes from the inland parts of Africa, as well as from all the intermediate countries. Immense stores of provisions were at the same time collected from all parts of the Persian empire, and deposited at suitable stations along the line of march. The fleet was furnished by the Phoenicians, Ionians and other maritime nations subject to the Persians. An agreement also was made with the Carthaginians, that they should attack the Greek cities in Sicily and Italy, while Xerxes invaded the mother country. Two great works were at the same time undertaken, which might bear witness to the grandeur and power of the Persian monarch. He ordered that a bridge of boats should be thrown across the Hellespont, and that a canal should be cut through the isthmus of Mount Athos, on which the fleet of Mardonius had been wrecked in B. C. 492. The bridge across the Hellespont stretched from the neighbourhood of Abydos on the Asiatic side to the coast between Sestos and Madytus on the European, where the strait is about an English mile in breadth. The work was entrusted to Phoenicians and Egyptians; but after it had been completed, it was destroyed by a violent storm. Xerxes was so enraged that he caused the heads of the chief engineers to be cut off, and commanded that the strait itself should be scourged, and a set of fetters cast into it. A new bridge was constructed, of which Herodotus has left us a minute account (viii. 36). There were in fact two bridges formed of two lines of ships; but our limits prevent us from entering into the details of their construction. The canal cut through the isthmus of Mount Athos from the Strymonic to the Toronaic gulph was about a mile and a half long, and was broad and deep enough for two triremes to sail abreast. This work is said to have occupied a multitude of workmen for a space of three years. That these works were unnecessary is no proof that they were never executed; for Xerxes' invasion of Greece must not be judged by the necessities or probabilities of any ordinary war. It was rather a lavish display of

human life and human labour to gratify the caprice and magnify the power of an Eastern despot, than simply a military force collected for the conquest of a formidable enemy. The cutting of the canal through Mount Athos has been rejected as a falsehood by numerous writers both ancient and modern. Juvenal speaks of it (x. 174) as a specimen of Greek mendacity,

> " creditur olim
> Velificatus Athos, et quidquid Graecia mendax
> Audet in historia,"

and Niebuhr denies it most positively as a thing quite incomprehensible. (*Vorträge über alte Geschichte*, vol. i. p. 403.) But since it is evident that Herodotus went in person over the whole ground traversed by the Persian army, the mere fact that he gives a most minute description of this canal (vii. 37) ought to convince every one of its existence even without any further evidence, since he certainly never said that he saw what he did not see. There are, however, the most distinct traces of it at the present day, as is shown by Lieutenant Wolfe, who has given an account of its present condition in the article " Athos " which he wrote in the " Penny Cyclopaedia."

In the autumn of B. C. 481 Xerxes arrived at Sardis, and early in the spring of the following year commenced his march towards the Hellespont. So great was the number of the army that it was seven days and seven nights in crossing the bridges without a moment of intermission. The march was continued through the Thracian Chersonese till it reached the plain of Doriscus, which is near the sea, and is traversed by the river Hebrus. The army was here joined by the fleet, which had not entered the Hellespont, but had sailed westward round the southernmost promontory of the Thracian Chersonese. At this plain Xerxes resolved to number both his land and naval forces. The mode employed for numbering the foot soldiers was remarkable. Ten thousand men were first numbered and packed together as closely as they could stand ; a line was drawn and a wall built round the place they had occupied, into which all the soldiers entered successively, till the whole army was thus measured. There were found to be a hundred and seventy of these divisions, thus making a total of 1,700,000 foot. Besides these there were 80,000 horse, and many war-chariots and camels, with about 20,000 men. Herodotus has left us a most minute and interesting catalogue of the nations comprising this mighty army with their various military equipments and different modes of fighting. The land forces contained forty-six nations. (Herod. vii. 61, foll.) The fleet consisted of 1207 triremes, and 3000 smaller vessels. Each trireme was manned by 200 rowers and 30 fighting men ; and each of the accompanying vessels carried 80 men according to the calculation of Herodotus. Thus the naval force would amount to 517,610. The whole armament, both military and naval, which passed over from Asia to Doriscus, would accordingly amount to 2,317,610 men. Nor was this all. In his march from Doriscus to Thermopylae, Xerxes received a still further accession of strength. The Thracian tribes, the Macedonians, and the other nations in Europe whose territories he traversed supplied 300,000 men, and 120 triremes containing an aggregate of 24,000 men. Thus when he reached Thermopylae the land and

sea forces amounted to 2,641,610 fighting men. This does not include the attendants, the slaves, the crews of the provision ships, &c., which according to the supposition of Herodotus were more in number than the fighting men ; but supposing them to have been equal, the total number of male persons who accompanied Xerxes to Thermopylae reach the astounding figure of 5,283,220! In addition to this, there were the eunuchs, concubines and female cooks, of whom no one could tell the amount, nor that of the beasts of burthen, cattle and Indian dogs. (Herod. vii. 184—187.)

Such vast numbers seem incredible, and have led many writers to impeach either the veracity or the good sense of the historian. They are rejected altogether by Niebuhr in his Lectures on Ancient History, who asserts that it is impossible that the seventh book of Herodotus can be an historical relation, and considers it as founded on the epic poem of Choerilus. On the other hand, Heeren is disposed to receive the numerical totals of Herodotus without question. The view which Mr. Grote takes is more cautious and is characterized by his usual good sense and critical acumen. As the subject has occasioned so much controversy, his remarks deserve to be quoted at length. " To admit this overwhelming total, or anything near to it, is obviously impossible: yet the disparaging remarks which it has drawn down upon Herodotus are no way merited. He takes pains to distinguish that which informants told him, from that which he merely guessed. His description of the review at Doriscus is so detailed, that he had evidently conversed with persons who were present at it, and had learnt the separate totals promulgated by the enumerators — infantry, cavalry, and ships of war, great and small. As to the number of triremes, his statement seems beneath the truth, as we may judge from the contemporary authority of Aeschylus, who in the " Persae " gives the exact number of 1207 Persian ships as having fought at Salamis: but between Doriscus and Salamis Herodotus has himself enumerated 647 ships as lost or destroyed, and only 120 as added. No exaggeration therefore can well be suspected in this statement, which would imply about 276,000 as the number of the crews, though there is here a confuson or omission in the narrative which we cannot clear up. But the aggregate of 3000 smaller ships, and still more that of 1,700,000 infantry, are far less trustworthy. There would be little or no motive for the enumerators to be exact, and every motive for them to exaggerate—an immense nominal total would be no less pleasing to the army than to the monarch himself — so that the military total of land-force and ships' crews which Herodotus gives as 2,641,000 on the arrival at Thermopylae, may be dismissed as unwarrantable and incredible. .... Weighing the circumstances of the case well, and considering that this army was the result of a maximum of effort throughout the vast empire — that a great numerical total was the thing chiefly demanded — and that prayers for exemption were regarded by the great king as a capital offence — and that provisions had been collected for three years before along the line of march — we may well believe that the numbers of Xerxes were greater than were ever assembled in ancient times, or perhaps at any known epoch of history. But it would be rash to pretend to guess at any positive number, in the entire absence of

any ascertained data; and when we learn from Thucydides that he found it impossible to find out the exact numbers of the small armies of Greeks who fought at Mantineia, we shall not be ashamed to avow our inability to count the Asiatic multitudes at Doriscus." (*Hist. of Greece*, vol. v. p. 46, foll.)

After the review of Doriscus Xerxes continued his march through Thrace in three divisions, and along three different lines of road. The tribes through which he marched had to furnish a day's meal for the immense host, and for this purpose had made preparations many months beforehand. The cost of feeding such a multitude brought many of the cities of Thrace to the brink of ruin: the city of Thasos alone, on account of their possessions on the main land, expended no less a sum for this purpose than 400 talents. On reaching Acanthus, near the isthmus of Athos, Xerxes left his fleet, which received orders to sail through the canal that had been dug across the isthmus, to double the two peninsulas of Sithonia and Pallene, and await his arrival at Therme, afterwards called Thessalonica (now Saloniki), a little to the east of the mouth of the river Axius. After joining his fleet at Therme, Xerxes marched through Mygdonia and Bottiaeis, as far as the mouth of the Haliacmon. Hitherto his march had been through territory subject to the Persian empire, and he now entered Macedonia, the monarch of which reverently tendered his submission, and undertook to conduct him further.

The Greeks had originally intended to defend the defile of Tempe, the northernmost entrance of Greece, and they sent thither a force of 10,000 men, in accordance with the urgent desires of the Thessalians. But upon arriving there the Greeks found that it would be impossible to hold the pass, as the Persians could land troops in their rear, and there was another pass across the mountains east of Tempe, by which the Persians could enter Thessaly. The Greeks therefore returned to the isthmus about the same time as Xerxes crossed the Hellespont. Their retreat was followed by the submission of the whole of Thessaly to Xerxes, who accordingly met with no opposition till he reached Thermopylae. Here the Greeks resolved to make a stand. This pass was in one important respect better adapted for defence than that of Tempe, for the mainland was here separated from the island of Euboea only by a narrow strait, so that by defending the strait with their fleet the Persians could not land troops in their rear on the mainland. Accordingly, while Leonidas, king of Sparta, conducted a land force to Thermopylae, his colleague Eurybiades sailed with the combined Greek fleet to the north of Euboea, and took up his position on the northern coast, which faced Magnesia, and which was called Artemisium from the temple of Artemis belonging to the town of Histiaea.

The remainder of the history of the invasion of Xerxes is so fully related in other articles in this work [THEMISTOCLES; EURYBIADES; LEONIDAS; ARISTEIDES; MARDONIUS], that it is only necessary in this place to give a very brief enumeration of the subsequent events. Xerxes arrived in safety with his land forces before Thermopylae, but his fleet was overtaken by a violent storm and hurricane off the coast of Sepias in Magnesia, by which at least four hundred ships of war were destroyed, as well as an immense number of transports. The Greeks, who had in a panic deserted Artemisium and sailed to Chalcis in Euboea, thus leaving Xerxes at full liberty to communicate with his fleet, now took courage, and sailed back to their former position at Artemisium. On their arrival they found the Persian fleet, which had recovered from the effects of the storm, drawn up on the opposite coast in the neighbourhood of Aphetae. Meantime Xerxes had attempted to force his way through the pass of Thermopylae, but his troops were repulsed again and again by Leonidas and his gallant band. At last a Malian, of the name of Ephialtes, showed the Persians a pass over the mountains of Oeta, and thus enabled them to fall on the rear of the Greeks. Leonidas and his Spartans disdained to fly, and were all slain after performing miracles of valour [LEONIDAS]. On the same days on which Leonidas was fighting with the land forces of Xerxes, the Greek ships at Artemisium attacked the Persian fleet. In the first battle, which was not fought till late in the day, the Greeks had the advantage, and in the following night the Persian ships suffered still more from a violent storm, which blew right upon the shore at Aphetae. The same storm completely destroyed a squadron of the Persian fleet, which had been sent to sail round Euboea in order to cut off the retreat of the Greeks. The Persian ships at Aphetae had been too much damaged to renew the fight on the following day, but the day after they again sailed out and offered battle to the Greeks. The contest lasted the whole day, and both sides fought with the greatest courage. Although the Greeks at the close still maintained their position, and had destroyed a great number of the enemy's ships, yet their own loss was considerable, and half the Athenian ships was disabled. Under these circumstances the Greek commanders saw that it was impossible to remain at Artemisium any longer, and their resolution to retreat was quickened by the disastrous intelligence that Xerxes was master of the pass at Thermopylae. Upon this they forthwith abandoned Artemisium and retired to Salamis, opposite the southwestern coast of Attica.

The Peloponnesians had resolved to retire within the peninsula, and to build a wall across the isthmus. It was now too late to send an army into Boeotia, and Attica thus lay exposed to the full vengeance of the invader. The fleet had been ordered to assemble at Troezen in order to co-operate with the land forces for the protection of the Peloponnesus, and Eurybiades had only remained at Salamis at the earnest entreaty of the Athenians, in order to assist them in the transport of their families. They had no time to lose. Themistocles urged them at once to remove the women, children, and infirm persons to Salamis, Aegina, and Troezen, and within six days the whole population with few exceptions left the country. The greater number were conveyed to Troezen, where they were received most hospitably, and maintained at the public expense. Meantime Xerxes had entered Phocis, which he laid waste with fire and sword. At Panopeus he sent a detachment of his army to plunder Delphi, while he himself marched into Boeotia with the main body of his forces. All the people of Boeotia submitted to him with the exception of the inhabitants of Thespiae and Plataea, which were deserted by their citizens, and were both burnt by Xerxes. Thus he reached Athens

without encountering any resistance. But the detachment which had been sent against Delphi met with a signal defeat: according to tradition it was by no mortal hands that they were turned to flight, but the god defended his own sanctuary, and hurled down immense crags upon the invaders. That the Persians failed in their attempt upon Delphi must be received as an historical fact; for the offerings of the Lydian kings, and others of an earlier time, were still seen there by Herodotus; but the means by which they were repulsed must remain unknown. About the same time as Xerxes entered Athens, his fleet arrived in the bay of Phalerum. He now resolved upon an engagement with the Greek fleet. The history of this memorable battle, of the previous dissensions among the Greek commanders, and of the glorious victory of the Greeks at the last, is fully related elsewhere. [THEMISTOCLES.] Xerxes witnessed the battle from a lofty seat, which was erected for him on the shore of the mainland on one of the declivities of Mount Aegaleos, and thus beheld with his own eyes the defeat and dispersion of his mighty armament. The Greeks expected a renewal of the battle on the following day, but Xerxes now became alarmed for his own safety, and resolved to leave Greece immediately. He was confirmed in his resolution by Mardonius, who undertook to complete the conquest with 300,000 of his troops. Xerxes accordingly ordered the fleet to sail to the Hellespont, and there to guard the bridge till his arrival; he left Mardonius the number of troops which he requested, and with the remainder set out on his march homewards. His own personal escort consisted of 60,000 men under the command of Artabazus, and he reached the Hellespont in forty-five days from the time of his departure from Attica. His troops suffered much in the retreat from the want of provisions, and many died of hunger; but the account which Aeschylus gives in the "Persae" of the dreadful calamities which overtook the retreating army is probably much exaggerated.* On arriving at the Hellespont, Xerxes found the bridge of boats destroyed by a storm, and he crossed over to Asia by ship. He entered Sardis towards the end of the year, B. C. 480, humbled and defeated, only eight months after he had left it full of arrogance and sure of victory.

In the following year, B. C. 479, the war was continued in Greece; but Mardonius was defeated at Plataea by the combined forces of the Greeks, and on the same day another victory was gained over the Persians at Mycale in Ionia. [MARDONIUS.] Next year, B. C. 478, the Persians lost their last possession in Europe by the capture of Sestos on the Hellespont. Thus the struggle was virtually brought to an end, though the war still continued for several years longer. We know little more of the personal history of Xerxes. Soon after his arrival at Sardis he fell in love with the wife of his brother Masistes, whom he solicited in vain to yield to his desires. In order to gain her, he married her daughter Artaynte to his own son Dareius; but shortly afterwards he transferred his affections from the mother to the daughter. His amour with Artaynte became known to Amestris, the wife of Xerxes, by his giving to his favourite a cloak which Amestris had woven for him with her own hands. Amestris meditated and took dire revenge. She obtained possession of the wife of Masistes, and mutilated her in a horrible manner. Masistes therefore attempted to escape to Bactria with his sons, of which country he was satrap, intending there to raise the standard of revolt; but Xerxes, who anticipated his object, sent some troops after him, who killed both him and his sons. (Herod. ix. 108—113.) In B. C. 465 Xerxes, after a reign of twenty years, was murdered by Artabanus and the eunuch Spamitres, or Mithridates, as he is also called. Artabanus was an Hyrcanian by birth, and one of the highest officers of his court. He had seven sons in the prime of life, and resolved to place himself upon the throne of Persia and found a new dynasty. For this purpose it was necessary to get rid of the sons of Xerxes. According to Ctesias and Justin, Xerxes had left only two sons, Dareius and Artaxerxes, but Diodorus mentions a third, Hystaspes, who was satrap of Bactria and absent from court at his father's death. As soon as Xerxes was slain, the conspirators informed Artaxerxes that Dareius had been the murderer of his father, and persuaded the young prince to give instant orders for the execution of his brother. Artabanus shortly afterwards attempted to murder Artaxerxes, but the plot was discovered, and Artabanus and his sons were put to death. (Diod. xi. 69; Ctesias, *Pers.* c. 29; Justin, iii. 1.)

Herodotus (vii. 187) describes Xerxes as the tallest and handsomest man amidst the vast host which he led against Greece. His character appears to have been worse than most of the Persian monarchs; for, according to Herodotus, he was a coward as well as a cruel tyrant. The three last books of Herodotus are the great authority for the invasion of Greece by Xerxes; and among modern writers the history is best related by Mr. Grote in the fifth volume of his *History of Greece*, to which we have been much indebted in drawing up the preceding narrative.

XERXES II. (Ξέρξης), the only legitimate son of Artaxerxes I., succeeded his father as king of Persia in B. C. 425, but was murdered after a short reign of only two months by his half-brother Sogdianus or Secundianus, who thus became king. (Diod. xii. 71; Ctesias, *Pers.* c. 44.)

XERXES (Ξέρξης), king of Arsamosata, in the western part of Armenia. Polybius relates that Antiochus was preparing to lay siege to Arsamosata, but Xerxes submitted to him, and received in consequence the daughter of the Syrian king in marriage. This Antiochus was probably Antiochus III. There are coins of Xerxes extant, of which a specimen is annexed. (Polyb. viii. 25; Droysen, *Geschichte des Hellenismus*, vol. ii. p. 73; Eckhel vol. iii. p. 204.)

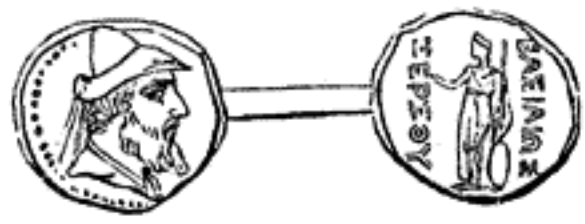

COIN OF XERXES, KING OF ARSAMOSATA.

* See Grote, *History of Greece*, vol. v. pp. 190, 191, note, where forcible reasons are adduced to show that the loss of the army in crossing the river Strymon is probably a fable.

XERXES (Ξέρξης), a son of Mithridates, who fell into the hands of Pompey in consequence of the insurrection of the town of Phanagoria, where he with several of his brothers had been placed for security, B. C. 64. He afterwards adorned Pompey's triumph at Rome. (Appian, *Mithr.* 108, 117.)

XIPHARES (Ξιφάρης), the son of Mithridates and Stratonice, was put to death by his father in consequence of the conduct of his mother, of which an account is given elsewhere. [STRATONICE, No. 6.]

XIPHILI'NUS, GEO'RGIUS (Γεώργιος ὁ Ξιφιλῖνος), patriarch of Constantinople, A. D. 1193—1199. A few constitutions of his are mentioned, the most important of which, *De Juribus Territoriorum*, is published by Leunclavius in his *Jus Graeco-Romanum*, vol. i. p. 283. (Fabric. *Bibl. Graec.* vol. xii. pp. 41, 42.)

XIPHILI'NUS, JOANNES (Ἰωάννης ὁ Ξιφιλῖνος). 1. Patriarch of Constantinople, A. D. 1066—1075, was of a noble family of Trapezus (Trebizond). He published a few constitutions on ecclesiastical matters, which are printed by Leunclavius in his *Jus Graeco-Romanum*, and also an Oration on the Adoration of the Cross, which is printed in Gretser's work on the Cross, Ingolstadt, 1616, There are also some orations of this Xiphilinus published by Ch. Fr. Matthaei under the title of "Xiphilini, Joannis, et Basilii Magni aliquot Orationes," Mosquae, 1775; but the writer is unable to state what these orations are, as he has not seen the book. This Xiphilinus has been frequently confounded with his nephew. (Cave, *Hist. Lit.* ad ann. 1066.)

2. Of Trapezus, the nephew of the preceding, was a monk at Constantinople, and made an abridgement of Dion Cassius from the thirty-sixth to the eightieth book at the command of the emperor Michael VII. Ducas, who reigned from A. D. 1071 to 1078. Xiphilinus did not preserve the original arrangement of Dion Cassius, who divided his work into books, but he distributed it into sections (τμήματα), each of which contained the life of an emperor. He omitted the names of the consuls, which Dion Cassius always inserted, and sometimes he took the liberty to alter and amend the original. The work is executed with the usual carelessness which characterizes most epitomes, and is only of value as preserving the main facts of the original, the greater part of which is lost. As an example of the carelessness of Xiphilinus, we may mention a passage (lxxi. 32) in which he refers the reader to a previous statement, which is, however, omitted in the Epitome. That he omitted many statements of considerable importance, and which certainly ought to have been preserved even in an abridgment, is evident from Zonaras, who has preserved many passages of Dion Cassius which are omitted by Xiphilinus. [ZONARAS.] For editions and further particulars see DION CASSIUS.

XUTHUS (Ξοῦθος), a son of Hellen by the nymph Orseis, and a brother of Dorus and Aeolus. He was king of Peloponnesus, and the husband of Creusa, the daughter of Erechtheus, by whom he became the father of Achaeus and Ion (Eurip. *Ion.* 63, &c.; Apollod. i. 7. § 3). Others state that after the death of his father Hellen, Xuthus was expelled from Thessaly by his brothers, and went to Athens, where he married the daughter of Erechtheus. After the death of Erechtheus, Xuthus being chosen arbitrator, adjudged the kingdom to his eldest brother-in-law, Cecrops, in consequence of which he was expelled by the other sons of Erechtheus, and settled at Aegialos in Peloponnesus. (Paus. vii. 1. § 2; comp. Herod. vii. 94.) [L. S.]

Z.

ZACHARIAS (Ζαχαρίας). 1. An ecclesiastical writer, commonly known by the name of ZACHARIAS RHETOR. He was bishop of Melitene, and was the author of an ecclesiastical history embracing the period from A. D. 450 to A. D. 491. In the judgment of the orthodox Evagrius this work was written with a bias in favour of the Nestorians. (Evagrius, ii. 2, iii. 5, 6, 7, 18; comp. Nicephorus, xvi. 5, 6, 9, &c.) A Syriac translation, which bears no author's name, is claimed as the translation of the work of Zacharias by Assemann (*Bibl. Orient.* vol. ii. p. 53, &c.; comp. Le Quien, *Oriens Christ.* i. p. 442).

2. The preceding should no doubt be distinguished from Zacharias surnamed Scholasticus. The latter studied philosophy at Alexandria, and jurisprudence at Berytus. After some time he was made bishop of Mytilene in Lesbos, and while in this office was present at the council held at Constantinople in A. D. 536, in the Acta of which he is several times mentioned. There is still extant a work by Zacharias, entitled Ἀμμώνιος. It professed to be a dialogue held with a disciple of Ammonius, and to contain the substance of a discussion held at Alexandria with Ammonius himself and one Gessius, a physician. The design of the work is to refute the favourite Platonic doctrine of the eternity of the universe. (Ὅτι οὐ συναΐδιος τῷ θεῷ ὁ κόσμος, ἀλλὰ δημιούργημα αὐτοῦ τυγχάνει), and the occasion which led to its composition was the endeavour of a disciple of Ammonius who had come to Berytus to spread that doctrine, so inimical to the Christian faith. The style of Zacharias is formed very much in imitation of that of Plato. This dialogue was published in Greek and Latin by J. Tarin, in connection with the Philocalia of Origenes (Paris, 1619). It is also to be found in K. Barth's edition of Aeneas of Gaza (Leipzig, 1655). There is also extant a short piece by Zacharias, entitled Ἀντίῤῥησις Ζαχαρίου, ἐπισκόπου Μιτυλήνης, τὸν παραλογισμὸν τοῦ Μανιχαίου διελέγχουσα. The Greek text has not been printed, but there is a Latin translation of it by F. Turrianus in H. Canisii *Thesaur. Mon. Eccles. et Hist.* Antv. 1725, vol. v. p. 428. Zacharias is also mentioned as having written commentaries on Aristotle. (*Cod. Bibl. Coislin.*; comp. Montfauc. p. 598.)

3. Patriarch of Jerusalem; a Latin translation of whose *Epistola ad Eccles. Hierosol. de Abductione sua in Persidem* (A. D. 614) is contained in the *Bibliotheca Patrum* (vol. xii. ed. Lugd. p. 984).

4. Patriarch of Alexandria, respecting whose synodic letter to Joannes Abdos the reader is referred to Assemann (*Bibl. Orient.* ii. p. 145, &c.).

5. There are several more ecclesiastics and others of this name, respecting whom the reader may consult Assemann (*l. c.*) and Fabricius (*Bibl. Gr.* vol. x. pp. 635—638). [C. P. M.]

ZACYNTHUS (Ζάκυνθος), a son of Dardanus of Psophis who is said to have led a colony to the island of Zacynthus, which derived its name from

him. (Paus. viii. 24. § 2; Steph. Byz. *s. v.* Ζάκυνθος.) [L. S.]

ZAGREUS (Ζαγρεύς), a surname of the mystic Dionysus (Διόνυσος χθόνιος), whom Zeus, in the form of a dragon, is said to have begotten by Persephone, previously to her being carried off by Pluto (Callim. *Fragm.* 171, ed. Bentl.; Etym. Magn. *s. v.*; Orph. *Hymn.* 29; Ov. *Met.* vi. 114; Nonnius, *Dionys.* vi. 264). He was torn to pieces by the Titans, though he defended himself bravely, and assumed various forms; and Athena carried his heart to Zeus. (Tzetz. *ad Lycoph.* 355; Lobeck, *Aglaopham.* p. 547, &c.) [L. S.]

ZALEUCUS (Ζάλευκος), the celebrated lawgiver of the Epizephyrian Locrians, is said to have been originally a slave employed as a shepherd, and to have been set free and appointed lawgiver by the direction of an oracle on his enunciating some excellent laws which he represented Athene as having communicated to him in a dream. (Suid. *s. v.*; Schol. ad Pind. *Olymp.* x. 17. p. 241, ed. Böckh). On the other hand, Diodorus (xii. 20) describes him as a man of good family and admired for his culture. But in calling him a disciple of Pythagoras (comp. Suid. *l. c.*; Seneca, *Epist.* xc.; Diog. Laërt. viii. 16; Iamblichus, c. 7, 24, 27, 30), he has made a great anachronism (see Bentley, *Dissertation on the Epistles of Phalaris*, p. 334, &c.). The story of this connection probably arose in much the same way as in the case of Numa Pompilius. Suidas also states that the birthplace of Zaleucus was Thurii. Timaeus, with more rashness than judgment, denied the personal existence of Zaleucus (Cic. *de Leg.* ii. 6, *ad Att.* vi. 1; comp. Arist. *Pol.* ii. 10; Clem. Alex. *Strom.* i. p. 352). The date of the legislation of Zaleucus is assigned by Eusebius (*Chron.* Anno 1356, Ol. 30. 1) to B.C. 660. (Comp. Bentley, *l. c.*; Wesseling, *ad Diod.* xii. 20; Clinton, *Fasti Hellenici*, vol. i. anno 660.) The code of Zaleucus is stated to have been the first collection of written laws that the Greeks possessed (Strab. vi. p. 259; Clem. Alex. *Strom.* i. p. 309); nor does there seem sufficient reason for restricting this statement to the Greeks of Italy (Fabric. *Bibl. Gr.* vol. ii. p. 2, note 2). According to Ephorus (ap. Strab. vi. p. 260) the laws of Zaleucus were founded on those of Crete, Sparta, and the Areiopagus. The character of his laws generally speaking was severe (Zenobius, iv. 10; Diogenianus, iv. 94). They were, however, observed for a long period by the Locrians, who obtained, in consequence, a high reputation for legal order. (Pind. *Ol.* x. 17, νέμει γὰρ Ἀτρέκεια πόλιν Λοκρῶν Ζεφυρίων; comp. Plat. *Tim.* p. 20.) The account preserved by the scholiast on Pindar (*l. c.*) from Aristotle indicates that a period of civil strife and confusion was the occasion which led to the legislation of Zaleucus. One feature of that legislation was that definite penalties were attached to the violation of the laws, which appears to have been a novelty in law-making, penalties having elsewhere and till then been determined either by ancient custom or by the tribunals before which the offender was tried (Strab. vi. p. 260). Stobaeus (*Serm.* xliv. 20. 21; comp. Diod. xii. 20, &c.) professes to give the preface with which Zaleucus introduced his code (Cicero also, *de Leg.* ii. 6, speaks of having seen such a preface*) and various regulations. The authenticity of these is in the highest degree suspicious. In their present shape at any rate they are modern productions (Bentley, *l. c.*). It is possible that one or two of the regulations may have been derived from authentic sources, but the preface itself, and the collection of laws, as a whole, are unquestionably spurious. From other authorities however we get at one or two points in the laws of Zaleucus. He first made particular enactments concerning the rights of property (Strab. vi. p. 398), and interdicted certificates of debt (Zenob. *Prov.* v. 4). Land could not be alienated among the Locrians without proof of absolute necessity (Arist. *Pol.* ii. 4. § 4). The penalty of adultery is said to have been the loss of the eyes (Aelian, *V. H.* xiii. 24; Val. Max. v. 5. § 3). There is a famous story told by the above-named authors of the son of Zaleucus having become liable to this penalty, and the father himself suffering the loss of one eye that his son might not be utterly blinded. The prohibition against dwelling in foreign lands (Stob. *l. c.*) may perhaps be genuine, as it is analogous to what we find at Sparta (Müller, *Dorians*, iii. 11. § 4). It is also probable that the code made provision against hasty attempts at innovation. Whether the law on this subject was what Stobaeus (*l. c.*) describes may be doubted. Diodorus (xii. 17) attributes the same law to Charondas. Zaleucus also enacted various sumptuary laws. Among these is said to have been a prohibition of the use of pure wine (Aelian, *V. H.* ii. 37; Athen. x. p. 429). Suidas says that Zaleucus fell, fighting for his country. Eustathius (*ad Il.* i. p. 62) connects with Zaleucus the story, that among his laws was one forbidding any citizen under penalty of death to enter the senate house in arms. On one occasion however, on a sudden emergency in time of war, Zaleucus transgressed his own law, which was remarked to him by one present; whereupon he fell upon his own sword, declaring that he would himself vindicate the law. Other authors (Diod. xii. 19; Val. Max. vi. 5. § 4) tell the same story of Charondas, or of Diocles. (Fabric. *Bibl. Gr.* ii. p. 1, &c.; Müller, *Dorians*, *l. c.* &c.; Heyne, *Opusc. Acad.* vol. ii.) [C. P. M.]

ZALMOXIS, or ZAMOLXIS (Ζάλμοξις, Ζάμολξις), said to have been so called from the bear's skin (Ζάλμος) in which he was clothed as soon as he was born (Porph. *Vit. Pyth.* c. 14), according to the story current among the Greeks on the Hellespont, was a Getan, who had been a slave to Pythagoras in Samos, but was manumitted, and acquired not only great wealth, but large stores of knowledge from Pythagoras, and from the Egyptians, whom he visited in the course of his travels. He returned among the Getae, introducing the civilisation and the religious ideas which he had gained, especially regarding the immortality of the soul. He persuaded the king to make him a sharer of his authority, and was made priest of the chief deity of the Getae, and was afterwards himself regarded as a deity. He was said to have lived in a subterraneous cave for three years, and after that to have again made his appearance among the Getae (Herod. iv. 95; Strab. vii. p. 297, &c.). Herodotus inclines to place the age of Zalmoxis a long time before Pythagoras, and expresses a doubt not only about the story itself, but as to whether Zalmoxis were a man, or an indigenous Getan deity. The latter appears to have been the real state of the case. (Iambl. *Vit. Pyth.* § 173; Diog. Laërt.

* Unless indeed he means to say that each law was introduced by a commendatory preface.

viii. 1; Phot. *Cod.* 166.) The Getae believed that the departed went to him. Every four years they selected a man by lot to go as a messenger to Zalmoxis, and tell him what they needed. The mode in which the man was killed is described by Herodotus (iv. 94; comp. Clem. Alex. *Strom.* iv. p. 497). The Pythagorean doctrines respecting the soul spreading in various forms among the barbaric races who came in contact with the Greeks seem to have given rise to this whole fable about Zalmoxis. [C. P. M.]

ZANCLUS (Ζάγκλος), a mythical king, and son of Gegenus, from whom the town of Zancle in Sicily derived its name. (Diod. iv. 85; Steph. Byz. *s. v.* Ζάγκλη.) [L. S.]

ZARBIE'NUS (Ζαρβιηνός), king of Gordyene, made overtures to Appius Claudius, when the latter was staying at Antiocheia, wishing to shake off the yoke of Tigranes. He was informed against, however, and was assassinated with his wife and children before the Romans entered Armenia. When Lucullus arrived he celebrated his funeral rites with great pomp, setting fire to the funeral pile with his own hand, and had a sumptuous monument erected to him. (Plut. *Lucull.* 21, 29). [C. P. M.]

ZAREX (Ζάρηξ), a hero who was believed to have been instructed in music by Apollo, and had an heroum near Eleusis. Pausanias (i. 38. § 4) takes him to be a Laconian hero, and the founder of the town of Zarex in Laconia. The scholiast on Lycophron (580) describes him as a son of Carystus or Carycus, as a grandson of Cheiron, and as the father of Anius by Rhoeo. [L. S.]

ZARIADRES (Ζαριάδρης), the younger brother of Hystaspes, was the hero of the celebrated love-story of Zariadres and Odatis. [ODATIS, Vol. II. p. 10.] [C. P. M.]

ZARZAS or ZARXAS (Ζάρζας, Ζάρξας), a Libyan, commander of a portion of the mercenary troops which revolted from the Carthaginians. The rebels being pressed by famine, Zarxas, amongst others, surrendered himself to Hamilcar, and was crucified. (Polyb. i. 84, 85, 86.) [C. P. M.]

ZEGABE'NUS or ZIGABE'NUS EUTHY'MIUS. [EUTHYMIUS.]

ZEGABE'NUS, GEO'RGIUS, a Byzantine writer of late date, wrote a work on the seven vowels and the twenty-four letters (περὶ τῶν ἑπτὰ φωνηέντων καὶ περὶ τῶν εἰκοσιτεσσάρων στοιχείων) in verse, which is extant in MS. in the imperial library at Vienna. In the introduction he gives a most lamentable account of his condition, and describes himself as wanting the first necessaries of life. He also wrote and translated some other works, which are mentioned by Fabricius (*Bibl. Graec.* vol. xii. p. 47, foll.).

ZEILAS (Ζηίλας), son of Nicomedes, king of Bithynia, and Ditizele. In consequence of the intrigues of his step-mother, Etazeta, Zeilas was compelled to take refuge with the king of Armenia. At his death Nicomedes left his throne to his children by Etazeta, to the exclusion of Zeilas, who immediately endeavoured to regain his rights by force. After several battles, fought with various success, he recovered the throne, probably about B. C. 250. He was succeeded by his son Prusias about B. C. 228. (Memnon, ap. Phot. *Cod.* 224, p. 228, ed. Bekker; Clinton, *Fasti Hellen.* vol. iii. p. 413.) [C. P. M.]

ZELUS (Ζῆλος), the personification of zeal or strife, is described as a son of Pallas and Styx, and a brother of Nice. (Hes. *Theog.* 384; Apollod. i. 2. § 4.) [L. S.]

ZENAS (Ζηνᾶς), a sculptor, known by the inscriptions on two busts in the Museum of the Capitol. Müller states that one of these busts is that of the emperor Clodius Albinus, and R. Rochette says that one of them is that of the emperor Macrinus. Whether, by putting these statements together, we have the subjects of both works, or merely two different opinions respecting one of them, we have not the means of deciding. At all events, Zenas must have lived about the commencement of the third century of our era. From the occurrence of the name Ζηνᾶς on an inscription of Aphrodisias (Böckh, *Corp. Inscr.*, No. 2768, vol. ii. p. 512) M. Raoul-Rochette thinks it probable that Zenas may have been a native of that place, at which the name *Zenon* was also common. [ZENON.] The same writer also points out the error of Sillig, who, from the true and a false reading of one of the inscriptions above referred to, as recorded by different authorities, has inserted in his Catalogue two different artists, *Zenas* and *Linax.* (Müller, *Archäol. d. Kunst*, § 205, n. 2; R. Rochette, *Lettre à M. Schorn*, pp. 428, 429, 2nd ed.) [P. S.]

ZENEUS or ZENIS (Ζηνεύς, Ζηνίς), of Chios, wrote a work on his native country. (Athen. xiii. p. 601, f.) As he is only mentioned in this passage of Athenaeus, it has been conjectured that the name may be a mistake, and that we ought to read Xenomedes, who was also an historian of Chios. [XENOMEDES.] (Müller, *Fragm. Hist. Graec.* vol. ii. p. 43, Paris, 1848.)

ZENICETUS. [VATIA, No. 1.]

ZENIS. [ZENEUS.]

ZENO. [ZENON.]

ZENO'BIA, the wife of Rhadamistus, king of Armenia, at the accession of Nero, of whom Tacitus relates a romantic story. (Tac. *Ann.* xii. 51.)

ZENO'BIA, queen of Palmyra. After the death of her husband, Odenathus, about A. D. 266, she assumed the imperial diadem and purple, as regent for her sons, and not only maintained the pomp but discharged all the active duties of a sovereign. She appeared in martial attire at the head of the troops, she shared their toils both on horseback and on foot, she was at once liberal and prudent in the administration of the revenues, strict in dispensing justice, merciful in the exercise of power. But not content with enjoying the dignified independence gratefully conceded by Gallienus and tolerated by Claudius, she sought to include all Syria, Asia, and Egypt within the limits of her sway, and to make good the title which she claimed of Queen of the East. We have seen elsewhere [AURELIANUS] that by this rash ambition she lost both her kingdom and her liberty. Loaded with costly jewels, fettered hand and foot with shackles of gold, she was led by a golden chain, before the chariot of Aurelian, along the Sacred Way, while all Rome gazed, with eager curiosity, on the Arabian princess. Profiting by the clemency of her conqueror, she passed the remainder of her life with her sons [HERENNIANUS; TIMOLAUS], after the manner of a Roman matron, in the vicinity of Tivoli, nigh to the gorgeous villa of Hadrian, on an estate which still bore her name when Pollio wrote her history.

One black stain is attached to the memory of

Zenobia. It is recorded that, stimulated by the jealousy of a stepmother, she consented to the death of her husband, because he seemed to prefer Herodes his son by a former wife, to Herennianus and Timolaus, his children by herself. This charge, not improbable in itself when we recollect the vindictive passions which so often rage in the zenana of an Eastern despot, is characterised by Gibbon as a very unjust suspicion, but he forgets that it rests upon the same authority with nearly all the particulars which he has admitted without hesitation in regard to her career, the rumours, namely, collected by the Augustan historian. The fact that speedy vengeance was inflicted on the assassin may have been dictated by remorse and prudence. (Trebell. Pollio, *Trig. Tyrann.*; comp. Zonar. xii. 27.) [W. R.]

COIN OF ZENOBIA.

ZENO'BIUS (Ζηνόβιος), sometímes erroneously called ZENODOTUS, was a writer who lived at Rome in the time of Hadrian. He was the author of a collection of proverbs, which was an epitome of the works of Lucillus Tarrhaeus and Didymus of Alexandria. The latter were themselves by no means the most ancient compilers of works of that kind. Zenobius, Athenaeus, and Suidas attribute works on proverbs to Aristotle, Clearchus of Soli, Theaetetus, Chrysippus, &c. In the work of Zenobius the proverbs are arranged alphabetically, and divided into hundreds. The last division is incomplete, the total number collected being 552. This collection was first published by Phil. Junta (Florence, 1497). It was next published in the Aldine collection of fabulists. There is a separate edition by Vincentius Opsopoeus (Hagenau, 1575). It is also found in the collection of Andreas Schottus (Παροιμίαι Ἑλληνικαί, Antverp, 1612). A Latin translation was published by Gilbertus Cognatus (Basil. 1559). Zenobius was also the author of a Greek translation of Sallust, which, so far as is known, is not extant; a work entitled Γενεθλιακόν, addressed to the emperor Hadrian, and some other work. (Suid. *s. v.*; Fabric. *Bibl. Graec.* vol. v. p. 109; Schöll, *Geschichte der Griech. Lit.* vol. ii. p. 540.)

There was another grammarian of this name, the author of an epigram (ap. Brunck, ii. p. 402). [C. P. M.]

ZENO'BIUS, St. (Ζηνόβιος), a native of Aegae in Cilicia, born of Christian parents, and carefully brought up. He at first studied medicine, and practised with great skill and liberality, giving advice and medicines gratuitously, and also nourishment to such as were in want of it. He afterwards became bishop of Aegae, and during the persecution under Diocletian was put to death together with his sister Zenobia by Lysias, the prefect of Cilicia about the year 304. An interesting account of his life and death is given by Simeon Metaphrastes, ap. Surium, *De Probatis Sanctor. Historiis*, vol. v. Oct. 30. See also *Menol. Graec.* vol. i. Oct. 31; Bzovius, *Nomenclator Sanctor. Professione Medicor.* Oct. 30.

2. The physician mentioned by Eusebius (*Hist. Eccles.* viii. 13) as having been a presbyter at Sidon, who was also put to death during the persecution under Diocletian, about the year 304, appears to have been a different person. [W. A. G.]

ZENODO'RUS (Ζηνόδωρος), tetrarch of Trachonitis and the surrounding country, disturbed his neighbours by his predatory incursions, and was in consequence deprived by Augustus of almost all his possessions, which were given to Herod about B. C. 24. When Augustus came to Syria in B. C. 20, Zenodorus appeared before the emperor to beg for a restitution of his dominions, but he died suddenly at Antioch in the course of the same year, and the remainder of his territories was likewise bestowed upon Herod. There are coins extant struck by Zenodorus. The specimen annexed contains on the obverse the head of Augustus, and on the reverse that of Zenodorus. (Joseph. *Ant.* xv. 10. §§ 1—3, *B. J.* i. 15. s. 20. § 4; Dion Cass. liv. 9; Strab. xvi. p. 756; Eckhel, vol. iii. p. 496.)

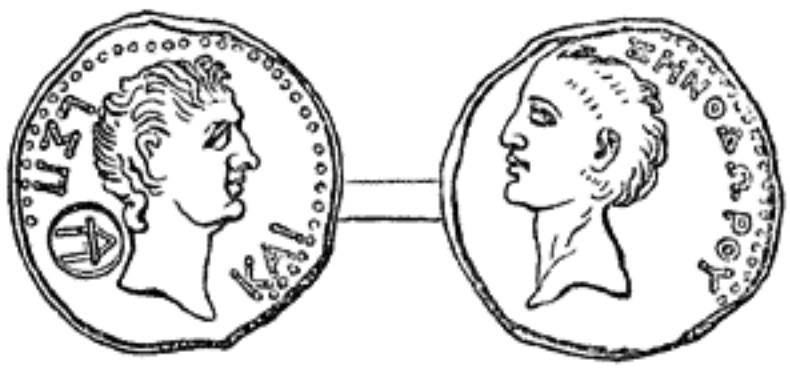

COIN OF ZENODORUS.

ZENODO'RUS, a Greek artist, whose native place is not stated; but, from the fact of his beginning his career in Gaul, Thiersch conjectures that he may have been a native of Massilia. He flourished in the reign of Nero, and was distinguished alike for the two immense colossi which he erected, and for the beauty with which he executed delicate works in silver-chasing. He made for the Arverni, in Gaul, a colossus of Mercury, which surpassed all similar works in magnitude, and which cost forty millions of sesterces (335,000*l.*, according to the most probable reading, HS. $\overline{\text{CCCC}}$), and which occupied the artist ten years in its construction. While engaged on this great work, he also employed himself in silver-chasing, and copied the engraving on two cups by Calamis with such skill that the difference of the workmanship could scarcely be detected (*ut vix ulla differentia esset artis*). He was supplied with the originals by Dubius Avitus, the governor of the province, who had obtained them from his uncle Cassius Silanus, to whom they had been presented by his pupil Germanicus. After the proof of his skill in the statue of Mercury, Zenodorus was invited to Rome by Nero to make the colossal statue of that emperor, which he set up in front of the golden house, and which was afterwards dedicated afresh by Vespasian as a statue of the Sun. It was 110 feet in height. Pliny tells us that he saw the work in the artist's studio, and was astonished at the striking likeness exhibited, not only in the clay model, but even in the earlier stage, the framework or skeleton of little sticks, which formed the groundwork of the whole work. (*Mirabamur in*

officina non modo ex argilla similitudinem insignem, verum et ex parvis admodum surculis, quod primum operis instaurati fuit.) But this extraordinary work betrayed a great defect in the technical knowledge of the artists of that age, namely that the refinements in the art of casting bronze, which gave such exquisite beauty and even varied power of expression to statues made of the Delian or Aeginetan or Corinthian mixtures, had been forgotten. Pliny's words are: — *Ea statua indicavit interisse fundendi aeris scientiam, cum et Nero largiri aurum argentumque paratus esset, et Zenodorus scientia fingendi caelandique nulli veterum postponeretur.* His meaning cannot be that the art of *casting bronze*, in the most literal sense, had perished, for the statue was cast in bronze, and besides, many works in bronze are mentioned, and some still exist, of a period subsequent to this, in which the mere casting is faultless.* Neither, as Pliny expressly says, was the defect in the form of the model or in the ornamental chasing of the surface, for in these arts (*fingendi caelandique*) Zenodorus was inferior to none of the ancients. Nor was it in any want of suitable materials, for "Nero was prepared to lavish gold and silver," if they were required to make the proper compound. (We have here, no doubt, an allusion to the fable respecting the composition of the *aes Corinthiacum* by the mixture of copper or bronze with the precious metals.) It can hardly be supposed even that the numerical proportions of the ancient mixtures were forgotten. There remains, we think, no doubt that the knowledge, which Pliny states to have been lost, was that of the more refined processes of the art, such as the proper temperature, and those other conditions which no mere rules can preserve. This view is confirmed, as Thiersch has shown, by the statements of Pliny respecting the processes adopted by the statuaries of his time. We may also refer the reader to Thiersch for an account of the subsequent history of the colossus of Nero. (Plin. *H. N.* xxxiv. 7. s. 18; Thiersch, *Epochen*, pp. 307—313; Müller, *Archäol. d. Kunst*, § 197.

In the MSS. of Pliny we have the confusion, which is so frequently made, between the names *Zenodorus* and *Zenodotus;* but there is no doubt that the former is the true reading. [P. S.]

ZENO'DOTUS (Ζηνόδοτος). 1. Of EPHESUS, a celebrated grammarian, was the first superintendent of the great library at Alexandria, in which office he was succeeded by Callimachus. He lived during the reigns of the first and second Ptolemies, the son of Lagus and Philadelphus, but as he was probably not appointed librarian till the reign of Philadelphus, he may be said to have flourished about B. C. 280. Suidas places him under the first Ptolemy, and says that he educated the children of Ptolemy; but it is more probable that these were the children of Philadelphus than of the first Ptolemy. Zenodotus was a pupil of the grammarian Philetas, who was probably also the instructor of Philadelphus. Zenodotus was employed by Philadelphus together with his two great contemporaries, Alexander the Aetolian and Lycophron the Chalcidian, to collect and revise all the Greek poets. Alexander, we are told, undertook the task of collecting the tragedies, Lycophron the comedies, and Zenodotus the poems of Homer, and of the other illustrious poets (*Homeri poemata et reliquorum inlustrium poetarum*). This important statement, preserved by the Scholiast on Plautus, from the commentary of Tzetzes on the Plutus of Aristophanes, has given rise to much discussion. By "the other illustrious poets," Welcker supposed that the epic poets, and Müller that the lyric poets were intended; but as it was evidently the intention of Philadelphus to make a complete collection of the Greek poets, there is no reason why we should not take the words of the Scholiast in their plain obvious meaning, and believe that Zenodotus made a collection of all the other illustrious poets both epic and lyric. It has been shown satisfactorily by more than one modern writer that Zenodotus made a collection of all the poems belonging to the epic cycle, and that his labours were not confined to the Iliad and Odyssey. It was, however, to the latter poems that he devoted his chief attention. Hence he is called the first Διορθωτής of Homer, and his recension (Διόρθωσις) of the Iliad and Odyssey obtained the greatest celebrity. It is frequently quoted by Eustathius, the Venetian Scholia, and other grammarians under various titles, such as, ἡ Ζηνοδότειος, ἡ Ζηνοδότου, ἡ Ζηνοδότου διόρθωσις, αἱ Ζηνοδότου, αἱ Ζηνοδότου διορθώσεις, τὰ Ζηνοδότου, τὰ Ζηνοδότεια, &c. The corrections which Zenodotus applied to the text of Homer were of three kinds. 1. He expunged verses. 2. He marked them as spurious, but left them in his copy. 3. He introduced new readings or transposed or altered verses. Examples of these corrections are given by Clinton. (*Fasti Hell.* vol. iii. p. 491, foll.) The great attention which Zenodotus paid to the language of Homer caused a new epoch in the grammatical study of the Greek language. The results of his investigations respecting the meaning and the use of words were contained in two works which he published under the title of a Glossary (Γλῶσσαι, Schol. *ad Apoll. Rhod.* ii. 1005; Schol. *ad Theocr.* v. 2) and a Dictionary of barbarous or foreign phrases (Λέξεις ἐθνικαὶ, Galen, *Gloss. Hippocr. s. vv.* πέζαι and πέλλα). It was probably from his glossary, as Wolf has remarked, that the grammarians took the few explanations of the passages of Homer, which they cite under the name of Zenodotus, since it is very doubtful whether he wrote Commentaries (ὑπομνήματα) on Homer. Athenaeus likewise quotes two other works by Zenodotus, one called Ἐπιτομαὶ (x. p. 412, a), and the other Ἱστορικὰ ὑπομνήματα (iii. p. 96, f), but it is doubtful whether they were written by this Zenodotus, or by Zenodotus the Alexandrine mentioned below. (Wolf, *Prolegom. ad Hom.*; Heffter, *De Zenodoto ejusque studiis Homericis*, Brandenburg, 1839; Düntzer, *De Zenodoti Studiis Homericis*, Göttingen, 1848; Gräfenhan, *Geschichte der Klassichen Philologie*, vol. i. pp. 379, 430, 534, 542, vol. ii. p. 32.)

2. Of ALEXANDRIA, a grammarian, lived after Aristarchus, whose recension of the Homeric poems he attacked. He is distinguished by the epithet ὁ ἐν ἄστει κλήθεις by Suidas, who assigns the following works to him: 1. Πρὸς τὰ ὑπ' Ἀριστάρχου ἀθετούμενα τοῦ ποιητοῦ. 2. Πρὸς Πλάτωνα περὶ

* Some interpreters have supposed Pliny to mean that "the art of casting in bronze was lost," and therefore (rather a considerable conclusion to be "understood") the statue was made of marble. Of many arguments which disprove this view, it may suffice to mention the decisive one, that in this part of his work Pliny is speaking of bronze works only.

θεῶν. 3. Περὶ τῆς Ὁμηρικῆς συνηθείας. 4. Λύσεις Ὁμηρικῶν ἀπορημάτων. 5. Εἰς τὴν Ἡσιόδου θεογονίαν. Suidas mentions only two grammarians of the name of Zenodotus, the Ephesian and the Alexandrine; but besides these we read of two others, Zenodotus ὁ Μαλλώτης, that is, of Mallus (Theon, *ad Arat. Phaen.* 33); and Zenodotus ὁ Κρατήτειος, that is, a disciple of Crates. (Schol. *ad Hom. Il.* xxiii. 79.) Wolf thinks (*Prolegom.* p. cxcix.) that the two last are the same person as the Alexandrine; that he was called of *Mallus* from the place of his birth, the *Alexandrine* from the place of his residence, and the *Cratetean*, from his being a disciple of Crates, who was also a native of Mallus. He remarks that as Crates was the great opponent of Aristarchus, his disciple would naturally be the adversary of the same great scholar. It may readily be admitted that Zenodotus of Mallus and Zenodotus the disciple of Crates are the same person; but it appears improbable that the same person should have had two such opposite surnames as ὁ ἐν ἄστει and Μαλλώτης. We are therefore disposed to adopt the views of Düntzer and other scholars that there were three grammarians of this name, 1. Zenodotus of Ephesus, 2. Zenodotus of Alexandria, and 3. Zenodotus of Mallus, the disciple of Crates. It is very likely however that some of the works assigned by Suidas to the Alexandrine were written by the disciple of Crates. (Düntzer, *De Zenodoti Studiis Homericis*, pp. 24, 25.)

3. Of Troezen, wrote a history of Umbria, in which he spoke of the rape of the Sabine women. (Dionys. ii. 49; Plut. *Rom.* 14.)

4. The Stoic, a disciple of Diogenes, wrote an Epigram on Zenon, which is quoted by Diogenes Laërtius (vii. 29, 30).

5. The Epigrammatist, one of whose epigrams is preserved in the Greek Anthology (vii. 315).

6. The Aetolian, mentioned by Caesar Germanicus at the commencement of his Commentary on the *Phaenomena* of Aratus.

7. A Neo-Platonic philosopher, was a favourite of Proclus, whom he succeeded in his school. (Phot. Cod. 181, p. 127, a. 3, Cod. 242, p. 346, a. 24, ed. Bekker.)

8. The Sophist, more usually called Zenobius. [Zenobius.]

ZENON (Ζήνων), historical. 1. An officer in the service of Antiochus the Great, who left him in charge of the city of Sardis, when he himself went to Apamea (Liv. xxxvii. 44).

2. An officer in the service of king Philippus. He was one of the governors of Athamania, being stationed at Theium. When Athamania revolted, he held out against the insurgents for a few days, but was eventually compelled to retire. When Philippus invaded Athamania, Zenon was sent to take possession of Ethopia. He found it necessary, however, to retire to a stronger position when attacked by the Athamanians. The greater part of his forces were killed; he himself with a few others escaped to the king. (Liv. xxxviii. 1, &c.)

3. Son of Polemon, king of Pontus, was crowned king of Armenia by Germanicus at Artaxata, A. D. 18. From the name of the city where he was crowned, the name *Artaxias* was bestowed upon him. (Tac. *Annal.* ii. 56.)

4. Surnamed Cotylas, tyrant of Philadelphia, mentioned by Josephus. (*Ant. Jud.* xiii. 8. § 1, *Bell. Jud.* i. 2. § 4.) [C. P. M.]

ZENON (Ζήνων), philosophers. 1. Of Citium, a city in the island of Cyprus, founded by Phoenician settlers. He was the son of Mnaseas. Some authorities assign other names to his father, but with less probability (Diog. Laërt. vii. 1, ib. Menag.). He is said to have been early won over to the pursuit of philosophy through books of the Socratics, which his father was accustomed to bring back from Athens when he went thither on trading voyages; and to have devoted himself to it entirely when (through the direction of an oracle, as is said) at the age of 22, or, according to others, 30 years, having been shipwrecked in the neighbourhood of Peiraeeus, he was led to settle in Athens (*ibid.* 2, 4, 5, 28). Whether he lost all his property in the shipwreck (Seneca, *de Tranqu. Animi*, c. 14; Plut. *de cap. ex host. Utilitate*, p. 87, a), or, what is considerably less likely, remained in possession of a fabulous fortune of 1000 talents (Diog. Laërt. vii. 13, comp. 15, 22, 5), his moderation and contentment had become proverbial (Ζήνωνος ἐγκρατέστερος, Diog. Laërt. 27, &c., comp. 26, 13, 16; Suid. *s. v.*), and an admiring recognition of his virtues shines through even the ridicule of the comic poets (Philemon, Posidippus, &c.; Diog. Laërt. vii. 27, &c.; Clem. Alex. *Strom.* ii. p. 413). Though weakness of body is said to have first determined him to live rigorously and simply (Diog. Laërt. vii. 1; Antig. Caryst. *ap. Athen.* xii. 2), and harden himself (Diog. Laërt. 26, &c.), yet an inclination for being independent of want seems already at an early period to have come in as an additional motive, and to have led him to the cynic Crates, to whom, however, he could only attach himself with a twofold reservation; for he could not adopt either the contempt for established usages which characterised their mode of life, nor their scorn of free and comprehensive knowledge (*Ibid.* 3, 17, 22). Yet he seems to have been still entirely under their influence when he wrote his Πολιτεία (*Ibid.* 4; comp. Plut. *de Alex. fortit.* i. 6). When it was that, against the dissuasion of Crates, he betook himself to the Megaric Stilpo (Diog. Laërt. vii. 24. 2), we do not learn; and equally scanty are the accounts which we have respecting his intercourse with the two other contemporary Megarics, Diodorus Cronus and Philon (*ibid.* 16, 25, 15, 16) on the one hand, and with the Academics, Xenocrates and Polemon (*ibid.* 2, 35, comp. Suid. *s. v.*) on the other. Only from the logic of the Stoics we see that in this branch of science they approached considerably nearer to the Megarics than to the Academics. The period which Zenon thus devoted to study is extended by one unauthenticated statement to twenty years. (Diog. Laërt. vii. 4, comp. 2.). At its close, and after he had developed his peculiar philosophical system, to which he must already have gained over some disciples, he opened his school in the porch adorned with the paintings of Polygnotus (Stoa Poicile), which, at an earlier time, had been a place in which poets met (Eratosthenes in Diog. Laërt. vii. 5). From it his disciples were called *Stoics*, a name which had before been applied to the above-mentioned poets, and by which also the grammarians who assembled there probably at a later time were known. Previously his disciples were called Zenonians. Among the warm admirers of Zenon was king Antigonus Gonatas of Macedonia: for although the correspondence between the two, professing to have

reference to an invitation of the king, which Zenon declined (Diog. Laërt. vii. 7, &c.), is unmistakeably the invention of a later rhetorician (see Aldobrandinus on the above passage), it is well established that a close intimacy subsisted between them, kept up through Persaeus and Philonides, disciples of the philosopher, and companions of the king (*Ibid.* 9. 6, 13—15, 36; Arrian, *Epict.* iii. 13; Simplic. *in Epictet. Enchir.* c. 51; Aelian, *V. H.* ix. 26). Zenon is also said to have attracted the attention of the Egyptian Ptolemaeus (Diog. Laërt. vii. 24; in Stobaeus, *Serm.* xxxi. however, with reference to the same story, ambassadors of Antigonus are spoken of). Much more honourable, however, is the confidence and esteem which the Athenians showed towards him, stranger as he was; for although the well-known story that they deposited the keys of the fortress with him, as the most trustworthy man (Diog. Laërt. 6), may be a later invention, there seems no reason for doubting the authenticity of the decree of the people by which a golden crown and a public burial in the Cerameicus were awarded to him, because, during his long residence in Athens, by his doctrines and his life spent in accordance with them, he had conducted the young men who attached themselves to him along the path of virtue and discretion (Diog. Laërt. 10, &c., 6, 15). The Athenian citizenship, however, he is said to have declined, that he might not become unfaithful to his native land (Plut. *de Stoicor. repugn.* p. 1034, a; comp. Diog. Laërt. 12), where in return he was highly esteemed (*Ibid.* 6). For the rest, we have preserved some not very characteristic traits from his life, in part from the works of the elder Stoics, as Persaeus, Cleanthes, and Chrysippus (*Ibid.* 1, 15). From them we see that he was of an earnest, if not gloomy disposition (*Ibid.* 16, comp. 26; Sidon. Apollinaris, *Epist.* ix. 9); that he loved to withdraw himself from the great crowd, and to walk about with only two or three (Diog. Laërt. 14); that he was fond of burying himself in investigations (*ibid.* 15), had a dislike to prolix and elaborate speeches (*ibid.* 18, 22; Stob. *Serm.* xxxiv.), and was clever and ready at short telling answers. (Diog. Laërt. 19, &c., 23, &c. *ibid.* Menag.)

We are not able to ascertain with certainty either the year of Zenon's birth, or that of his death, and cannot regard as accurate the statements that he came to Athens at the age of 22 or even 30 years, that he pursued his philosophical studies for 20 years, and presided over his school for 58 years (Diog. Laërt. 28), even though we should prefer the statement that he reached the age of 98 (*ibid.*), to that of his disciple Persaeus, according to which he was only 72 years old when he died. He is said to have been still alive in the 130th Olympiad (*ibid.* 6), and this is certainly in accordance with the statements which make him a disciple of Polemon, who became president of the Academic school in Ol. 116. 2, and also with what we are told about his intercourse with Antigonus Gonatas, who came to the throne in Ol. 124, and with Arcesilas (Cic. *Acad.* i. 9, 13, ii. 24). Of his writings for the most part only the titles are quoted (Diog. Laërt. 4). The enumeration that we possess can hardly be complete, yet it shows us to some extent to what objects his investigations were chiefly directed. We have mention of works upon the ethic of Crates (Κράτητος ἠθικά), on the life spent according to nature (περὶ τοῦ κατὰ φύσιν βίου); on impulse, on the nature of man (περὶ ὁρμῆς ἢ περὶ ἀνθρώπου φύσεως, comp. 87); on the affections (περὶ παθῶν, comp. 110); on the fitting (περὶ τοῦ καθήκοντος); on law (περὶ νόμου), besides the Politeia mentioned above; on Grecian education (περὶ Ἑλληνικῆς παιδείας); the art of love (ἐρωτικὴ τέχνη). Of writings relating to physics we find mentioned one on the universe (περὶ τοῦ ὅλου, comp. 142, 43, 45); on essence (περὶ οὐσίας, 134); on signs (περὶ σημείων); on the sight (περὶ ὄψεως). The contents of the following seem to have been of a logical kind: on the idea (περὶ τοῦ λόγου, 39, 40); treatises (διατριβαί, 134); on verbal expression (περὶ λεξεως); Solutions (λύσεις), and Refutations (ἔλεγχοι). Besides these there are attributed to him works on Poetry (περὶ ποιητικῆς ἀκροάσεως); Homeric Problems (προβλημάτων Ὁμηρικῶν πέντε, comp. Diog. Laërt. viii. 48); a work entitled καθολικά; Commentaries (Ἀπομνημονεύματα); and one on the Pythagorean doctrines (Πυθαγορικά).

The writings of Chrysippus and later Stoics seem to have obscured those of Zenon, and even the warm adherents of the school seem seldom to have gone back to the books of the latter, still less the authorities yet remaining to us. They give, and often confusedly enough, sketches of the Stoic system, but it is only as special occasions present themselves that they notice what belongs to the several framers of the system, and in what they differed from each other, and from the later Stoics. Consequently we can only determine in the general, and often merely by conjecture, how far Zenon himself had conducted the doctrine, and still less how he gradually arrived at the outlines of it. At first he appears to have attached himself to the Cynics. This is confirmed not only by the abovementioned authorities, but by the little that has been preserved out of or respecting his Politeia (Diog. Laërt. vii. 32, 121, 129; Theodoret. *Gr. Aff. cur.* iii. p. 780; Plutarch in the above-quoted passages); and it is not unlikely that it was there that he gave occasion to the assertion of the later Stoa, that Cynism was the near way to virtue (εἶναι τὸν Κυνισμὸν σύντομον ἐπ' ἀρετὴν ὁδόν. Diog. Laërt. 121, *ibid.* Menag.). In his treatises (διατριβαὶ) also there must still have been a good deal of Cynism. (Sext. Emp. *adv. Math.* xi. 191; *Hypot.* iii. 245, comp. 205.)

The need of a foundation and completion of ethic by means of logic and physic, led Zenon to approximate to the Academics, and in some degree also to Aristotle. The threefold division of philosophy he had explained in his treatise on the Idea, and had anticipated the succession which was adopted also by Chrysippus and others,—Logic, Physic, Ethic (Diog. Laërt. 39, &c.). But he is certainly not the originator of the comprehensive schematism in which we find the logic and physic of the Stoics treated (*Ibid.* 84). In his treatment of logic, he was even behind his predecessors (Cic. *de Fin.* iv. 4). His short and narrow conclusions needed a more explicit foundation to be able to withstand the objections of the Academics in particular (Id. *de Nat. Deor.* ii. 7). To show the necessity of a scientific treatment of logic, he urged that the wise man must know how to avoid deception (Id. *Acad.* ii. 20). Without doubt he referred our cognitions to impressions, and these to affections of the soul (ἑτεροιώσεις τῆς ψυχῆς,

Sext. Emp. *adv. Math.* vii. 228, 230, 236), more exact definitions of which were attempted by Cleanthes, Chrysippus, and others, who deviated the one from the other, showing clearly that none such had been established by Zenon. In like manner the division of conceptions, or representations (*φαντασίαι*) into such as were credible (*πιθαναί*), incredible (*ἀπίθανοι*), at once credible and not credible, and such as were neither credible nor incredible; and further into true and false, &c., may very likely have been made by Zenon (*Ibid.* 242, &c.). It lay at the basis of the subdivision of true conceptions into comprehensible (*καταληπτικαί*), *i. e.* demonstrable, and incomprehensible, which is referred to Zenon. (Cic. *Acad.* ii. 6, 24.) But here also the more exact definitions are to be ascribed to the later Stoa (Sex. Emp. *adv. Math.* vii. 253). On the other hand Zenon had reserved for the free-will the power of assent (*συγκατάθεσις*) in distinguishing between the impressions communicated to the senses (Cic. *Acad.* i. 11), and distinguished the following stages: representation, cognition, assent, knowledge, exhibiting their relation to each other by the well-known illustration of the flat-extended hand, and the gradual clenching of the fist (Cic. *Acad.* ii. 4, i. 11). As the ultimate criterion of truth Zenon assumed right reason (Diog. Laërt. vii. 54, *ibid.* Interp.), which Chrysippus and others, in turn, endeavoured to separate into its constituent parts.

Zenon seems to have had no share, or but very little, in the developement of the Stoic doctrine respecting the categories, conclusions, the parts of speech and rhetoric. The last could have been regarded by him only as an amplification of dialectic, according to the comparison referred to by Cicero (*Orator.* 32), and could hardly have appeared to him to need a separate scientific treatment. (Cic. *de Fin.* iv. 3.)

It seems that at the head of his Physic stood the proposition that every thing which operates, as well as every thing operated upon, is corporeal, and consequently that the actual is limited to that (Cic. *Acad.* i. 11). He called the substance, that is to say the basis of every thing existent, that primary matter which neither increases nor diminishes itself (Stob. *Ecl. Eth.* p. 90; Diog. Laërt. vii. 150). This was in his view the intercommingling of matter, in itself passive and void of quality (*ἄποιος ὕλη*), and of operative power, that is of the deity (Diog. Laërt. vii. 134; Cic. *l. c.*; Senec. *Epist.* 65). He saw this operative power in fire (Cic. *Acad.* i. 11), or aether (*ibid.* ii. 41), as the basis of all vital activity (Cic. *de Nat. Deor.* ii. 9, iii. 14), and in this way was led to go back to the doctrine of Heracleitus. Attaching his views to that doctrine, he taught that the universe comes into being when from fire, or through it, the primary substance passing through the intermediate stage of air, becomes liquefied, and then the thick portion becomes earth, the rarer portion air, and lastly again becomes rarified into fire (Diog. Laërt. vii. 142, comp. 136; Stob. *Ecl. Phys.* p. 320). Zenon also appropriated to himself the Heracleitean doctrine of the periodic alternation of the formation and annihilation of the universe (Stob. *Ecl. Phys.* i. p. 414). The more exact definition of the doctrine in this instance also belongs to his successors, as Chrysippus, Poseidonius, &c. The active or artizan-fire (*τεχνικὸν πῦρ*, Cic. *de Nat. Deor.* ii. 22, comp. Diog. Laërt. vii. 156) must in his view have been identical with the deity; but what Heracleitus tacitly pre-supposed, that it partakes of the world-consciousness, Zenon endeavoured to define more exactly, and to prove, substituting for the universe-ensouling power the universe itself, that is, the substance of it, or the deity, and attributing reason to it, inasmuch as on the one hand the rational (*λογικόν*) is better than the irrational, and on the other, that which is found in the parts must belong to the whole (Sext. Emp. *adv. Math.* ix. 104, 101; Cic. *de Nat. Deor.* ii. 8). In this universe-fashioning fire there must dwell not merely a concomitant consciousness, but a foreseeing one (Cic. *de Nat. Deor.* ii. 22), that is, the eternal deity extended throughout the whole universe, must produce (*δημιουργεῖν*, Diog. Laërt. vii. 134, 136) every thing. The doubt of Ariston, whether God could be a being possessed of life (Cic. *de Nat. Deor.* i. 14) seems to have been directed against Zenon's further definitions, which have not come down to us. Again, Zenon defined the deity as that law of nature which ever accomplishes what is right, and prevents the opposite (Cic. *l. c.*), as the energy which moves itself and operates according to the laws of impregnation (*λόγοι σπερματικοί*, Diog. Laërt. vii. 148; Cic. *de Nat. Deor.* ii. 39), and identified it, or Zeus, with spirit and predestination, or unconditioned necessity (Stob. *Ecl. Phys.* i. 178; Diog. Laërt. vii. 88, 148, &c., 156), without detriment to the foresight and free self-determination attributed to it (Cic. *de Nat. Deor.* ii. 22). He seems to have endeavoured to refer the different chief deities of the Greek mythology to the different fundamental modes of manifestation of the single divine primary power (*Ibid.* i. 14, comp. Diog. Laërt. vii. 147, 149). He must have regarded individual souls as being what the world-soul was; as of the nature of fire, or as warm breath (*πνεῦμα ἔνθερμον*, Cic. *Tusc.* i. 9, *de Nat. Deor.* iii. 14, comp. Plut. *de ph. pl. Decret.* iv. 3; Diog. Laërt. vii. 156), and therefore as perishable (Diog. Laërt. *l. c.*). The threefold division of the soul attributed to him (Tertullian. *de Anima*, c. 14) is obscure, if not dubious. But however he may have divided it, he must have referred its different activities to one and the same fundamental power (*ἡγημονικόν*, Sext. Emp. *adv. Math.* ix. 102; comp. Euseb. *Praep. Ev.* xv. 20).

Zenon, coinciding with the Cynics, and with equal stringency, recognised in the most decided manner the unconditional nature of moral obligations, and that only that which answers to them is valuable in itself; but departed from them partly in the deduction and definition of them, partly and chiefly in this, that by paving the way for the separation of the form and the purport or objects of our actions, he undertook, with reference to the domain of the (so-called) *indifferent*, to demonstrate a relative value in that which accords with natural impulses, and so to oppose the harsh contempt of the Cynics for custom, without however allowing that the gratification of mere natural wants, and the external good things which serve that end, have any value in themselves. In order to bring forward prominently the unconditional value of the moral (Stob. *Ecl. Eth.* p. 154) he termed it, following the example of the Eretrio-Megaric school, the single, sole and simple good (Cic. *Acad.* i. 16. 2), which, for that very reason, is that which alone should be striven after and praised for itself (Cic.

de Fin. iii. 6. 8 ; comp. Diog. Laërt. vii. 100, &c.), with the attainment of which, consequently, happiness must be coincident (Stob. *l. c.* p. 138). This he described as perfect unanimity of life (*ὁμολογουμένως ζῆν*, Stob. *l. c.* p. 132, 134; Cic. *de Fin. l. c.*), which in its turn should manifest itself as the unhindered flow of life (*εὔροια τοῦ βίου*, Stob. *l. c.* p. 138 ; Diog. Laert. vii. 88; Sext. Emp. *Hypot.* iii. 172). Unanimity of life however can only be attained (so Zenon already appears to have added in discussing the point, see Diog. Laërt. vii. 87, &c.), in proportion as it in its turn is in complete harmony with the rest of nature. The further development and more exact definition of this subject however belongs to Cleanthes,Chrysippus, and other successors of Zenon (Diog. Laërt. vii. 89, &c.). Perfect unanimity of life however can only be achieved through the unrestricted dominion of right reason, that is, by our reason not only ruling unconditionally over our other energies and circumstances, but also coinciding with the universal reason — the reason which governs nature. This last is, in other words, the source of moral law, of that which forbids as well as that which commands (Stob. *l. c.* p. 104 ; comp. Plut. *Stoic. Rep.* p. 1037).

Since then that unvarying unanimity or consistency of soul, out of which morally good volitions and actions spring, is virtue (Stob. *l. c.* p. 104 ; Cic. *Tusc.* iv. 15), true good can only consist in virtue (Stob. p. 90 ; Diog. Laërt. vii. 102, 127), and this being self-sufficient, can need no external good circumstances (Diog. Laërt. vii. 104 ; Cic. *de Fin.* iii. 10 ; Sen. *Epist.* 9; Plut. *l. c.*). That, to the accomplishment or attainment of which virtue is directed, has no value in itself, but on the contrary derives value only from its being willed and accomplished morally (Stob. *l. c.* p. 94). And it was just at this point that Zenon felt himself constrained to deviate from the Cynics. He could not admit that things indifferent in themselves are without any value for us. On the contrary, he endeavoured to point out differences which fixed the measure of their relative value. They have this, according to him, in proportion as they correspond to the original natural instinct of self-preservation (Diog. Laërt. vii. 85 ; Cic. *de Fin.* iii. 5, 15, iv. 10, v. 9, *Acad.* i. 16). What corresponds to that is justly preferred (is a *προηγμένον*), has a certain worth (*ἀξία*, Stob. *l. c.* p. 144, &c. 156 ; comp. Diog. Laërt. vii. 105), and admits of being shown to be such, that is, of having a foundation for it established (Cic. *Acad.* i. 10, &c. ; Stob. *l. c.* p. 158 ; Diog. Laërt. vii. 108). But because every thing which conduces to self preservation, like self-preservation itself, has only a conditional (relative) value, it cannot be a constituent element of happiness; the latter depends merely upon moral volition and action (Cic. *de Fin.* iii. 13). That which is to be preferred is an *appropriate* thing (*καθῆκον*), a designation which Zenon first introduced (Diog. Laërt. *l. c.*), and shows itself to be such by its rational foundation (*εὔλογον*, Diog. Laërt. and Stob. *ll. cc.*). The *appropriate*, however, and its foundation, are perfect only when the latter is unconditional, that is, corresponds to unconditional requirements (a *κατόρθωμα*, Stob. p. 158 ; Cic. *de Fin.* iii. 7, 9, 14, 17, *de Off.* i. 3). So long as an action can merely be justified as fit, it is a middling (*μέσον*) action, and has no real moral value, even though it should perfectly coincide with a truly moral action in reference to its object or purport. (Stob. p. 158; Cic. *de Fin. l. c.*) It is not without reason that the germ of the distinction between legality and morality has been traced in this Stoic separation of the *καθῆκον* and *κατόρθωμα*. Hence, just as morality, or virtue, can only subsist in conjunction with the perfect dominion of reason, so vice can consist only in the renunciation of the authority of right reason, and virtue is absolutely — without any accommodation — opposed to vice (Cic. *Tusc.* iv. 13, *Acad.* i. 10, *de Fin.* iii. 21, iv. 9, *Parad.* iii. 1 ; Diog. Laërt. vii. 127; Stob. p. 104, 116); nay, virtue and vice cannot subsist side by side in one and the same subject, can admit of no increase and decrease (Cic. *de Fin.* iii. 14, &c.), and no one moral action can be more virtuous than another (Cic. *de Fin.* iii. 14; Sext. Emp. *adv. Math.* vii. 422). All actions however are to be reckoned in, that is, all are either good or bad, since even impulses and desires rest upon free consent (Stob. p. 162, 164 ; Cic. *Tusc.* iv. 9, *Acad.* i. 10), and consequently even passive conditions or affections, which, because withdrawn from the dominion of reason, are immoral (Diog. Laërt. vii. 110 ; Stob. p. 166 ; Cic. *Tusc.* iv. 6. 14), nay, more, they are the source of immoral actions (Stob. p. 170, &c. ; Cic. *de Fin.* iv. 38 ; Plut. *de Virt. mor.* p. 393). Zenon, therefore, had already especially concerned himself with the more exact definition of the affections, and had composed a separate treatise on them, as has been above remarked. To him belongs the fourfold division of them. He referred them to present (*πρόσφατον*), and therefore operative errors (false assumptions) respecting the good and the bad (Cic. *Tusc.* iii. 3 ; Stob. p. 170). They must be rooted out, and not merely set aside (Cic. *Tusc.* iv. 18, &c.), and their place must be occupied by corresponding movements of the reason. As he was the originator of the fourfold division of the affections (desire and fear, pleasure and pain : *ἐπιθυμία*, *φόβος*, *ἡδονὴ*, *λύπη*; Cic. *Tusc.* iv. 6 ; Stob. p. 166, &c. ; Diog. Laërt. vii. 110), so in all probability he also distinguished the three emotions which are according to reason (*βούλησις*, *χάρα*, *εὐλαβεία*,) and assumed that pain, because it is merely passive, cannot be transformed into a corresponding rational emotion. In like manner to him probably, in what is essential, belong the definitions of the four virtues, as well as the assertions, subsequently repeated to satiety, respecting the perfections of the wise man. How far he carried these out, and whether, or how far he conducted the further sub-division of the four virtues, we are not able to determine.

Polemon is said already to have given utterance to the suspicion that Zenon intended to purloin other people's doctrines in order to appropriate them to himself in a new dress (Diog. Laërt. vii. 25). At a later time he was frequently charged with having been the inventor not so much of new things, as of new words (Cic. *de Fin.* iii. 2, iv. 2, &c., *Tusc.* v. 12), and already Chrysippus had endeavoured to defend him against such charges (Diog. Laërt. vii. 122). But though those charges may in part have been unjust, yet even the acuteness of Chrysippus and others was not able to develop out of the doctrines of Zenon an organically constructed system, growing out of one fundamental idea, such as we find in Plato and Aristotle. Logic and physic always continued mere supplements of ethic, connected with it rather externally than internally ; and the system of the

Stoa, though for centuries it banded together around it the noblest spirits, to struggle against the moral corruption of the age, had not proceeded from a full and unrestricted love of wisdom, but from the impulse after a completely satisfactory mode of life. It no longer formed a member of the ever rising series of development of the philosophising spirit of the Greeks, but rather already belonged to the descending series.

2. Of ELEA (Velia), son of Teleutagoras, and favourite disciple of Parmenides. He was with the latter in Athens about the 80th Olympiad, when Socrates was still very young. At this time he was 40 years old, and consequently was born about the 70th Olympiad (Diog. Laërt. ix. 28 ; Plut. *Soph.* p. 217, *Parm.* p. 127 ; comp. *Theaet.* p. 183). With this chronology we can easily reconcile the statements which assign, as the period when he flourished, the 78th Olympiad (Suid. *s. v.*), the 79th (Diog. Laërt. ix. 29), or the 80th (Euseb. *Chron.*). The statements that he unfolded his doctrines to men like Pericles and Callias for the price of 100 minae (Plat. *Alcib.* i. p. 119 ; Olympiod. *in Alcib.* p. 140, Kreuzer; Plut. *Vit. Pericl.* c. 4) indicate a rather long residence in Athens. Of a well-grown and graceful person (*εὐμήκης καὶ χαριεὶς ἰδεῖν*), Zenon was the favourite (*παιδικὰ*) of Parmenides, says Plato (*Parm.* p. 127 ; comp. Diog. Laërt. ix. 25), where he doubtless intends the word to be taken in the honourable sense (comp. Schol. in Plat. *l. c.*), not, as his traducers thought (Athen. xi. p. 505), in a signification which must have redounded to his disgrace in the eyes of those whom he held in such high esteem. The noblest spiritual love of Zenon for his teacher is shown in the way in which he devoted his whole energy to the defence of the doctrines of Parmenides. He is also said to have taken part in the law-making (Speusippus in Diog. Laërt. ix. 23) or law-mending (Strabo vi. 1) of Parmenides, to the maintenance of which the citizens of Elea had pledged themselves every year by an oath (Plut. *adv. Col.* p. 1126; Strabo, *l. c.*), and his love of legitimate freedom is shown by the courage with which he exposed his life in order to deliver his native country from a tyrant. (Plut. *adv. Col.* p. 1126, *de Stoic. Repugn.* p. 105, *de Garrulit.* p. 505 ; comp. Diog. Laërt. ix. 26, &c.; Diodor. *Exc.* p. 557, Wessel.) Whether he perished in the attempt, or survived the fall of the tyrant, is a point on which the authorities vary. They also state the name of the tyrant differently.

Unfortunately also the writings of Zenon perished earlier than those of Parmenides and Melissus. Even the indefatigable Simplicius had not succeeded in possessing himself of more than one of the treatises of the Eleatic philosopher, and even this he probably had before him only in extracts (Simpl. *in Arist. Phys.* f. 30, a. b.). In explaining the difficult passage of Aristotle respecting the mode in which Zenon demonstrated the inconceivableness of motion, he manifestly had not Zenon's own words before him. Alexander and Porphyrius in all probability were not even acquainted with what Simplicius quotes from the treatise of Zenon. (Simpl. *l. c.*) But whether this was the youthful essay characterised in the Parmenides of Plato, in which, in order to defend his master's doctrine of the oneness of the existent, he had developed the contradictions involved in the presupposition of a multiplicity of the existent (Plat. *Parm.* p. 128), we cannot determine. Simplicius like Plato characterises the treatise to which he referred as composed in prose, as a *σύγγραμμα*, though still the dialogical form indicated by Plato, and the division of the treatise into different argumentations (*λόγους*), each of which carried out different assumptions (*ὑποθέσεις*; comp. Plat. *Parm.* p. 127; Arist. *Elench. Soph.* c. 10; Diog. Laërt. iii. 47), does not manifest itself; a mode of dealing with the subject which seems to have been the immediate occasion which led Aristotle to regard Zenon as the originator of dialectic. (Diog. Laërt. ix. 25 ; comp. viii. 57; Sext. Emp. *adv. Math.* vii. 6). Of other treatises of Zenon we only learn the titles: — Discussions (*ἔριδες*), Against the Natural Philosophers (*πρὸς τοὺς φυσικούς*), On Nature (*περὶ φύσεως*), Explanation of the poems of Empedocles (*ἐξήγησις τῶν τοῦ Ἐμπεδοκλέους*, Suid. *s. v.*), and must leave it undecided whether it was one of these, and if so, which of them is the treatise referred to by Plato in the Parmenides. In another passage (*Phaedr.* p. 26 ; comp. *Parm.* p. 129) Plato manifestly speaks of him, not of the rhetorician Alcidamas, as Quintilian (*Inst.* iii. 1) assumes, as the Eleatic Palamedes, whose art causes one and the same thing to appear both like and unlike, one and many, at rest and in motion.

The way in which Zenon undertook to show the merely relative validity of our assertions with regard to the phenomenal world, is shown partly by his expressions which Simplicius has preserved, according to which the multiplicity of phenomena must be set down as finite, because actual, and consequently determinate; and as infinite, because not made up of ultimate parts; and for that very reason as at the same time small and great ; as, on the one hand, in being divided ad infinitum, it loses all magnitude, and on the other hand regains it through the infinitude of the number of the parts (the argument of the dichotomia, to which Aristotle refers, *Phys. Ausc.* i. 3. p. 187. 1, and which Porphyrius had improperly referred to Parmenides; see Simplicius, *l. c.*) ; partly by the question which he is said to have put to Protagoras, whether a measure of corn, falling down, makes a noise (*ψοφεῖ*) in its fall, while a thousandth part of the measure, or a single grain, does not (Arist. *Phys. Ausc.* vii. 5. p. 250. 9; Simpl. f. 255 ; Schol. in Arist. p. 423, b. 40). On the infinite divisibility of space and time also was founded Zenon's arguments to disprove the reality of motion (Arist. *Phys. Ausc.* vi. 9; comp. c. 1, 2 ; Simpl. f. 236, b; Themist. f. 55, b. &c. ; Schol. in Arist. p. 413 ; comp. Diog. Laërt. ix. 29). He endeavoured to show, 1. that on account of the infinite divisibility of the space to be passed through the motion cannot begin at all ; 2. that for that same reason the creature which moves most slowly (the tortoise) could not be overtaken by the swiftest (Achilles) ; 3. that the moving body must at the same time be in motion, and also, inasmuch as it occupies space, at rest ; 4. that one and the same space of time might, in different relations, be both long and short (comp. Bayle, *Dict. Crit. s. v.*). Consequently, Zenon manifestly concluded, we nowhere find in the phenomenal world a really existing thing, remaining like itself ; and consequently we nowhere find an actual thing; it distributes itself into a multiformity which has neither subsistence nor unity ; for that which neither increases when added, nor diminishes when taken away, — that is, the true, indivisible

unity,—cannot become a phenomenon (Arist. *Met.* B. 4. p. 1001, b. 7. ib. Alex.; comp. Simpl. *in Phys.* f. 21). Hence he asserted that he would explain what things are, if he had *unity* given to him. (Eudem. in Simpl. f. 21. 6.) Whether, and in what way, he nevertheless admitted the theory of Empedocles as a hypothetical explanation of phenomena, cannot be ascertained with certainty from the scanty statements of Stobaeus (*Ecl. Phys.* p. 60) and Diogenes Laërtius (ix. 29). The centre of gravity of his philosophy lies in the acuteness with which he unfolded the contradictions which are against the conceivableness of the fundamental ideas of experience, in so far as the world of experience is conceived as existent, *i. e.* as actually real; and consequently laid down for all subsequent metaphysic the problems of which it has still to seek the solution. It is easily comprehensible therefore that the sceptic Timon (Diog. Laërt. ix. 25) regarded him with special preference. (Comp. *Zénon d'Elée* in *Nouveaux Fragmens philosophiques*, by V. Cousin, Paris, 1828, p. 96—150). [CH. A. B.]

ZENON (Ζήνων), literary. 1. An historical writer, mentioned by Diogenes Laërtius (vii. 35) as the author of a narrative of the expedition of Pyrrhus into Italy, and a brief history of the (first) Punic war (Ἡ Πύῤῥου στρατεία εἰς Ἰταλίαν καὶ Σικελίαν.—Ἐπιτομὴ τῶν πεπραγμένων Ῥωμαίοις τε καὶ Καρχηδονίοις). Zenon probably lived shortly after the first Punic war. (Voss. *de Hist. Gr.* p. 141.)

2. An historical writer, a contemporary of Polybius, a native of Rhodes. He wrote a work on Rhodian history (τὴν ἐντόπιον ἱστορίαν ἑνιαίαν, Diog. Laërt. vii. 35). He is quoted by Diodorus Siculus (v. 56), Cephalion (ap. Euseb. *in Chron.*), and in particular by Polybius, who contests the accuracy of several of his statements, and finds great fault with him, remarking that he had bestowed far more care upon the style of his work than upon the investigation of the facts which he records (xvi. 14, &c.). Polybius wrote to him, correcting some of his mistakes with respect to the geography of Laconia. The letter was courteously received, though it was too late to correct the errors, on account of the copies of the work having been already published (xvi. 20).

3. A native of Sidon, the son of Musaeus, whom Suidas mentions, and states to have been a disciple of Diodorus Cronus, and an instructor of Zenon of Citium. There must be some mistake, however, in calling him a Stoic philosopher, if that were the case. Suidas states that he wrote a defence of Socrates, and a work entitled Σιδωνιακά.

4. A native of Tarsus, the son of Dioscorides, a disciple of Chrysippus, and his successor in the Stoa. (Suid. *s. v.*; Diog. Laërt. vii. 35, comp. 41.) He introduced an important variation into the Stoic system, for he denied the doctrine of the conflagration of the universe, as it is termed (though that is but an inadequate account of the doctrine; comp. ZENON of CITIUM). This must have involved a considerable modification of the whole physical theory of the Stoics. (Euseb. *Praep. Evang.* xv. 13, 18; Menag. *ad Diog. Laërt.* vii. 35.) Fabricius and others improperly distinguish Zenon of Tarsus from Zenon the successor of Chrysippus. Zenon of Tarsus left but few writings. (Diog. Laërt. *l. c.*)

5. A native of Citium, respecting whom Suidas is in doubt whether he should be classed with the philosophers or the orators. He is said to have written the following works: — Περὶ στάσεως. Περὶ σχημάτων. Ὑπόμνημα εἰς Ξενοφῶντα, εἰς Λυσίαν, εἰς Δημοσθένην. Περὶ ἐπιχειρημάτων. This Zenon is by some (Harles, *in Fab.* vol. iii. p. 581) identified with the Zenon spoken of in no very flattering terms by Ulpianus (*in Dem. Proleg.*), and with the physician of the same name who lived in the time of Julianus.

6. A grammarian mentioned by Diogenes Laërtius (vii. 35), as the author of some epigrams, as well as other compositions. Casaubon and others have identified this Zenon with Zenon of Myndus, who is mentioned by Eusebius (*Praep. Evang.* ii. 6), Theodoretus (*Serm. VIII. ad Graecos*), Stephanus (*s. v.* Μύνδος) and others (Menag. *ad Diog. Laërt.* vii. 35).

7. An Epicurean philosopher, a native of Sidon. He was a contemporary of Cicero, who heard him when at Athens. He was sometimes termed *Coryphaeus Epicureorum* (Cic. *de Nat. Deor.* i. 21, 33, 34). He seems to have been noted for the disrespectful terms in which he spoke of other philosophers. For instance, he called Socrates the Attic buffoon. (Cic. *de Nat. D.* i. 34.) He was a disciple of Apollodorus (Diog. Laërt. x. 25), and is described by Diogenes Laërtius as a clear-headed thinker and perspicuous expounder of his views. Cicero bestows upon him similar commendation (*distincte, graviter, ornate disputabat, de Nat. Deor.* i. 21). Zenon held that happiness consisted in the enjoyment of present pleasures, accompanied by a confident expectation of enjoying them throughout the whole or the greater part of life. (*Tusc.* iii. 17.) Poseidonius wrote a separate treatise in confutation of his views. (Proclus *ad I. Euclid.* iii.)

8. Diogenes Laërtius (vii. 16) speaks of Zenon the younger. Whom he means by that name is not quite clear. Some identify him with the son of Musaeus. But it seems difficult to account for the distinctive title given to him, if that were the case.

9. An orator, a native of Laodiceia. He conferred many benefits upon his native town. Like Hybreas, he roused the Laodiceans to resist Labienus, when the latter, with Pacorus, invaded Syria and Asia Minor. (Strab. vii. p. 578, xiv. p. 660.)

10. A native of Alexandria, of Jewish extraction, mentioned by Suidas. He renounced his connection with the Jews. He is described as a worthy man in point of character, but as remarkably forgetful of what he attempted to learn, though he exhibited a perpetual anxiety to make himself acquainted with that of which he was ignorant.

11. A native of Pergamus, a contemporary of Proclus, who, like the preceding, was a somewhat slow learner. (Suid. *s. v.*) [C. P. M.]

ZENON (Ζήνων), the name of several physicians, whom it is perhaps hardly possible to distinguish with certainty, as Fabricius (*Bibl. Gr.* vol. xiii. p. 454) enumerates *six*, while Kühn reduces them to *three*. (*A. Cornelii Celsi Editio nova exoptatur.* Cont. ii. p. 5, &c.)

1. One of the most eminent of the followers of Herophilus (Galen, *De Differ. Puls.* iv. 8, vol. viii. p. 736), whom Galen calls "no ordinary man" (*Comment. in Hippocr.* "*Epid. III.*" ii. 4, vol. xvii. pt. i. p. 600), and who is said by Diogenes Laërtius (vii. 1. § 35) to have been better able to think than to write. He lived probably at the end of

the third and beginning of the second centuries B. C., as he was a contemporary of Apollonius Empiricus [APOLLONIUS, p. 245], with whom he carried on a controversy respecting the meaning of certain marks (χαρακτῆρες) that are found at the end of some of the chapters of the third book of the *Epidemics* of Hippocrates. (Galen, *ibid.* ii. 5. p. 618.) He gave particular attention to materia medica (Cels. *De Medic.* v. praef. p. 81.), and is perhaps the physician whose medical formulae are quoted by Galen (*De Antid.* ii. 10, 11, vol. xiv. pp. 163, 171), in which case he must have been a native of Laodiceia. He is mentioned in several other passages by Galen, and also by Erotianus (*Gloss. Hippocr.* pp. 86, 216, ed. Franz.); perhaps also by Pliny (*H. N.* xxii. 44), Caelius Aurelianus (*De Morb. Chron.* iv. 7. p. 530), Alexander Aphrodisiensis (*De Febr.* c. 2. p. 82, ed. Ideler), and Rufus Ephesius (*De Appell. Part. Corp. Hum.* i. 36. p. 44.), but this is uncertain. (See Littré's *Oeuvres d'Hippocr.* vol. i. p. 91, and Sprengel's *Gesch. der Arzneikunde*, vol. i. ed. 1846.)

2. A native of Cyprus in the fourth century after Christ, the tutor of Ionicus, Magnus, and Oribasius. (Eunap. *Vit. Philos.*) He taught and practised his profession at Alexandria, whence he was expelled by the Bishop George of Cappadocia [GEORGIUS, p. 248], who persecuted both the heathen and the orthodox Christians with equal bitterness. He was however restored to his country and office by command of the emperor Julian, probably A. D. 361 or 362; and a letter from the emperor to Zenon is still extant, in which he speaks very highly not only of his medical skill but also of his general character. (Jul. *Epist.*)

3. A native of Athens, mentioned in the spurious work *De Medicinis Expertis*, ascribed to Galen; whose exact date is unknown, but who may have lived in the fourth or fifth century after Christ. [W. A. G.]

ZENON (Ζήνων), artists. 1. Of Soli, statuary. [SOSIPATER.]

2. The son of Attis, or Attines, was a native of Aphrodisias in Caria, and a sculptor evidently of considerable eminence in the period of the Roman empire. He is thought to have lived about the time of Trajan. Three works are still extant inscribed with his name. One is a sitting statue, apparently of a senator, in the Villa Ludovisi, bearing the following inscription on the margin of the robe:—

ΖΗΝΩΝ
ΑΤΤΙΝ
ΑΦΡΟΔΙ
ΣΙΕΥΣ
ΕΠΟΙΕΙ.

The second is a monument to the memory of his son, who is represented in the form of a half-clad Hermes. The work bears a metrical inscription, in nineteen lines, to the following effect: — "The country of me, Zeno, is the blessed Aphrodisias *; but having travelled through many cities, confident in my artistic powers, and having made for my young son Zeno, who died before me, a tomb and a pillar, I myself also with my own hands sculptured likenesses, having wrought out by my art a famous work."† This inscription seems to imply that the tomb was intended for the artist himself as well as for his son. The error of Winckelmann, in making out of it a second Zenon of an unknown city, Staphis, is corrected in Meyer's note. The Hermes, which was the chief part of this monument, was formerly preserved in the Villa Negroni, and passed into the possession of Mr. Jenkins with the rest of that collection. We have failed to discover its subsequent history.

The third extant work of Zenon is a female statue, clothed with a very thin stola, in marble, found at Syracuse, where it is still preserved. The base bears the inscription —

ΖΗΝΩΝ
ΑΦΡΟΔΕΙCΙ
ΕΥC ΕΠΟΙΕΙ.

(Winckelmann, *Gesch. d. Kunst*, b. xi. c. 3. § 26, and *Vorläufige Abhandlungen*, §§ 194, 195, with Meyer's notes; Visconti, *Mus. Jenkins*, cl. iv. No. 18, p. 36; R. Rochette, *Lettre à M. Schorn*, p. 429; Böckh, *Corp. Inscr.* vol. iii. Nos. 5374, 6151.)

In the inscriptions relating to this artist and to Aristeas and Papias (see ARISTEAS), we have evidence of the existence of a school of distinguished sculptors at Aphrodisias in the time of Trajan, the Antonines, and their successors; to which also Zenas appears to have belonged. [ZENAS.] The prevalence of all these names of persons at Aphrodisias is attested by other extant inscriptions. (See Böckh, *Corp. Inscr.*, pt. xiii. sect. iv. vol. ii. Nos. 2768, 2775, 2781, 2787.) [P. S.]

ZENON or ZENO, ecclesiastical. In the year 1508 a volume was published (Venet. ap. Bened. Fontana) containing 105 sermons, divided into three books, ascribed to St. Zeno, bishop of Verona, from a MS. discovered during the fifteenth century by Guarini, in the episcopal library of that city. It was soon remarked that the Roman Martyrologies placed St. Zeno in the reign of Gallienus, while these discourses evidently belonged to a later epoch, and several pieces were detected in the series which were known to be the work of other hands. Hence Sixtus Senensis (*Biblioth. Sanct.* iv.) contended that the whole collection was to be regarded as a medley compiled from the writings of many different divines, and altogether excluded the name of Zeno from the catalogue of ecclesiastical authors. This hypothesis, although frequently controverted, was never confuted until the brothers Ballerini, presbyters of the Church in Verona, undertook to vindicate the memory of an ancient bishop of their diocese, and after a laborious investigation of original documents and a careful separation of all spurious and foreign matter proved incontestably that 93 *Sermones*, 16 of considerable length, the rest comparatively brief, on various subjects of faith, morals, and discipline, were the productions of Zeno, who was ordained bishop of Verona, not under Gallienus as had been supposed, but a cen-

* Here is a decisive proof, in addition to others, that Winckelmann was wrong in interpreting the word Ἀφροδισιεύς in this and other inscriptions as of *Aphrodisium in Cyprus*. We shall have to add a remark presently on the inscriptions of Aphrodisias in Caria.

† We cannot answer for the perfect accurary of this translation. The original is so constructed that it is difficult to see the exact relation between the verbs, the participles, and the accusatives.

tury later, about A. D. 363, the year in which Julian perished. They likewise inferred from internal evidence, that he was of African extraction, and died in A. D. 380 or 381. It is unnecessary to enumerate the various editions which appeared in the sixteenth and seventeenth centuries, since they are either mere copies of the original impression of 1508, or inferior to it from being deformed by arbitrary changes and interpolations. The only text which can be used with advantage is that of the Ballerini (fol. Veron. 1739), which is accompanied by copious notes and dissertations, and has been adopted by Galland in his *Bibliotheca Patrum*, vol. v. (fol. Venet. 1769), p. 109. There is an Italian translation of St. Zeno by the Marquis Giovanni Jacopo Dionisi, canon of Verona (fol. Veron. 1784). (Galland, *Proleg.* to vol. v. c. xii.; Schoenemann, *Bibliotheca Patrum Latinor*, vol. i. § 12.) [W. R.]

ZENON or ZENO (Ζήνων), emperor of the East, A.D. 474—491, was descended from a noble Isaurian family. His name was originally Trascalisseus, which he exchanged for that of Zeno when he married Ariadne, the daughter of the emperor Leo I. in 468. He probably assumed this name because another Isaurian of the name of Zeno had obtained distinction under Theodosius II., and been elevated to the consulship in 448. Of the early life of Zeno we have no particulars; but we are told that Leo gave him his daughter in marriage in order to secure the support of the Isaurians against his ambitious minister Aspar, from which we may conclude that Zeno had great influence among his countrymen. On his marriage with Ariadne, he was raised by the emperor to the rank of patrician, was appointed commander of the imperial guards and of the armies in the East, and was elevated to the consulship along with Marcianus in 469. The elevation of Zeno brought great trouble upon the church in consequence of his patronage of Peter, surnamed the Fuller, who had been expelled from the monastery of the Acoemetae both for immorality and heresy. Through the influence of Zeno Peter obtained possession of the patriarchate of Antioch in this year, but the means by which he gained his object, and his subsequent deposition by Leo are related elsewhere [PETRUS]. Though Zeno was thus the means of giving some trouble to the emperor, he nevertheless was regarded by Leo as the main stay of his throne, and accordingly excited the jealousy of Aspar. While engaged in a campaign against the barbarians, who were ravaging Thrace, he narrowly escaped being assassinated by the friends of Aspar. On his return to court he persuaded Leo to get rid of his dangerous minister, and by his advice and contrivance Aspar was murdered in 471. Leo had no male children, and he wished to appoint his son-in-law his successor; but as soon as the emperor's intentions became known, there were great tumults at Constantinople, for the Greeks could not bear the idea of submitting to an Isaurian, and they hated Zeno personally both for the ugliness of his person and of his mind (Zonar. xiv. 2). Leo accordingly gave up his intention, and appointed as his successor his grandson Leo, the son of Zeno and Ariadne. This was in the year 473, and on the 3d of February in the following year (474) the emperor died, and was succeeded by his grandson. As the young emperor was only a child, the government devolved upon Zeno; and now that he had the real power, he soon acquired the title as well. Assisted by the dowager empress Verina, he was declared emperor with the approbation of the senate; and his own son put the crown upon his head. His son, however, had still the precedence, and in the laws promulgated in this year in the names of the two Augusti, the name of Leo always precedes that of Zeno. By the death of Leo, which occurred towards the end of the year (474), Zeno became sole emperor. Some writers accuse him of having made away with his son to secure the undivided sovereignty for himself; and they even allege that Ariadne was privy to the crime: but as the Greek historians, who never miss an opportunity of blackening the character of Zeno, do not say a word respecting the murder of his son, we may safely reject the tale as a calumny.

The reign of Zeno was marked by great disasters, by intestine commotions, and foreign wars. He is represented by the Greek historians as a voluptuary, a miser, and a tyrant. His contemptible character and his oppressive government occasioned frequent revolts among his subjects. The barbarians ravaged the fairest provinces of his empire; and the Goths, after encamping under the very walls of Constantinople, founded a new kingdom in Italy under the sway of Theodoric the Great. Zeno had not been many months upon the throne before he was driven out of Constantinople by a formidable rebellion excited by Verina and her brother Basiliscus, A. D. 475. Zeno took refuge in Isauria along with his wife Ariadne, and Basiliscus was proclaimed emperor. Basiliscus sent Illus and his brother Trocundus, who were also Isaurians, with a powerful army against the fugitive emperor, whom they defeated in July, A. D. 476. But Basiliscus was still more unpopular at Constantinople than Zeno. His adherents were discontented and divided; and Zeno accordingly found no difficulty in persuading Illus to desert his new master, and espouse his cause. Zeno and Illus now marched upon Constantinople, and they appear to have received support from Theodoric, who had succeeded his father Theodemir as king of the Ostrogoths. Near Nicaea they were met by the troops of Basiliscus under the command of his nephew Harmatius or Harmatus, but the latter was also gained over, and Zeno entered Constantinople without opposition in the month of July, A. D. 477, twenty months after his expulsion. Basiliscus was deposed and sent to Phrygia, where he perished in the winter of the same year [BASILISCUS]. The treachery of Harmatius had been purchased by great promises, which Zeno was now obliged to fulfill. He was made commander-in-chief of the army, and his son was raised to the rank of Caesar; but these high dignities only caused his ruin. Illus, who was jealous of any rival in power, easily persuaded the weak and timid emperor that Harmatius was aiming at the sovereignty, and accordingly before the end of the year Harmatius was murdered, and his son, the Caesar, was made reader in the church of Blachernae, in the neighbourhood of Constantinople.

Zeno now devolved the cares of government upon Illus, while he gave himself up to the enjoyment of his pleasures. In A. D. 478 Illus was sole consul. In this year Theodoric, son of Triarius, a Gothic chief, who had been one of the supporters of the emperor Basiliscus, and who had retired into

Thrace upon the fall of the latter, appeared before Constantinople at the head of a formidable army, and pillaged the surrounding country. Zeno called to his aid Theodoric, the son of Theodemir, who proceeded against his namesake ; but the treachery of the emperor, who neglected to supply him with the troops and provisions he had promised him, led the son of Theodemir to conclude a peace with the son of Triarius. Zeno, who now feared to have the whole force of the Gothic nation turned against him, hastened to make peace with the son of Triarius, which he was only able to obtain by the most humiliating concessions.

In the following year, 479, a new and dangerous revolt broke out. At the head of it was Marcian, the grandson of the emperor of that name, and the son of Anthemius, the emperor of the West [MARCIANUS ; ANTHEMIUS]. Marcian had married Leontia, the daughter of the late emperor Leo, and the sister of Ariadne, the wife of Zeno. He raised the standard of revolt in Constantinople itself, was joined by a powerful party, and defeated the forces of Zeno, whom he besieged in his palace. In the course of the night, however, Illus found means to corrupt his troops, and Marcian was obliged to take refuge in a church. He was dragged out, ordained forthwith as a presbyter, and banished to a monastery in Cappadocia. As soon as Theodoric, the son of Triarius, heard of this revolt, he marched upon Constantinople under the pretext of coming to the assistance of his ally, but in reality in hopes of obtaining possession of the city without a struggle. He was, however, induced by large sums of money to retire. Meantime war had been continued against Theodoric, the son of Theodemir, who, enraged at the treachery of the emperor in the preceding year, had been turned from an ally into a foe. The war was ably conducted by Sabinianus, Zeno's general, who gained some advantages over Theodoric.

In A. D. 481, war broke out again with Theodoric, the son of Triarius. He marched against Constantinople at the head of a more formidable army than he had ever collected previously, but was accidentally killed by his own javelin, while riding one day upon a new horse. Unexpectedly delivered from this formidable enemy, Zeno purchased peace with the other Theodoric in 483, by conferring upon him the most extraordinary honours. [Vol. III. p. 1044, a.] In the following year, 484, Theodoric was consul. This year was signalised by the commencement of a new rebellion, which lasted longer than any of the preceding ones, and brought Zeno to the brink of ruin. It was headed by Illus, the powerful minister of Zeno, who had now become an object of suspicion to his master, and of hatred both to Verina and Ariadne. The history of this rebellion is related at length elsewhere [ILLUS]. It was not finally suppressed till A. D. 488, when Illus and Leontius, whom the former had proclaimed emperor, were both taken prisoners and put to death. During the revolt of Illus, misunderstandings occurred between Theodoric and Zeno. In 487 the Gothic king again took up arms and threatened Constantinople. To save himself and his capital, Zeno gave Theodoric permission to invade Italy, and expel the usurper Odoacer from the country. The terms were gladly accepted by Theodoric, and Zeno lived to see the foundation of a powerful Gothic kingdom in Italy [THEODORICUS the GREAT]. Zeno died in the month of April A. D. 491, after a reign of seventeen years. He left no children, and was succeeded by Anastasius, an officer of the imperial life-guard of the Silentiarii, who married Ariadne, the widow of Zeno. [ANASTASIUS.]

In A. D. 482, Zeno published the famous *Henoticon* (ἑνοτικόν), which was signed by all the bishops of the East under his reign, and that of Anastasius. It is preserved by Evagrius (iii. 13). The various modern writers who comment upon it are given by Fabricius (*Bibl. Graec.* vol. xi. p. 723 ; comp. Gibbon, *Decline and Fall*, c. xlvii.). (Tillemont, *Histoire des Empereurs*, vol. vi., and Clinton, *Fasti Romani*, in which works all the authorities are collected.)

ZENO'NIA, the wife of the emperor Basiliscus. [BASILISCUS.]

ZENO'PHANES (Ζηνοφάνης), a Greek writer mentioned twice by Athenaeus (x. p. 424, c., xiii. p. 576, d), from whom it appears that he wrote a work on relationship (τὸ συγγενικόν). Modern critics propose to change the name into Xenophanes, but unnecessarily. Zenophanes is also found as a proper name in Strabo (xiv. p. 672) and in inscriptions.

ZENO'THEMIS (Ζηνόθεμις), wrote a poem entitled Περίπλους, in which he related various strange and wonderful stories (Tzetz. *Chil.* vii. 144; Aelian, *Hist. Anim.* xvii. 30; Schol. *ad Apoll. Rhod.* ii. 965 ; Plin. *H. N.* xxxvii. 11. § 1, xxxvii. 23 ; Vossius, *de Hist. Graec.* p. 511, ed. Westermann).

ZEPHYRI'TIS (Ζεφυρῖτις), a surname of Aphrodite, derived from the promontory of Zephyrium in Egypt. (Athen. vii. p. 318 ; Callim. *Epig.* 31 ; Steph. Byz. *s. v.*) [L. S.]

ZE'PHYRUS (Ζέφυρος), the personification of the west wind, is described by Hesiod (*Theog.* 579) as a son of Astraeus and Eos. Zephyrus and Boreas are frequently mentioned together by Homer, and both dwelt together in a palace in Thrace. (*Il.* ix. 5, *Od.* v. 295.) By the Harpy Podarge, Zephyrus became the father of the horses Xanthus and Balius, which belonged to Achilles (Hom. *Il.* xvi. 150, &c.) ; but he was married to Chloris, whom he had carried off by force, and by whom he had a son Carpus. (Ov. *Fast.* v. 197 ; Serv. *ad Virg. Eclog.* v. 48.) On the sacred road from Athens to Eleusis, there was an altar of Zephyrus. (Paus. i. 37. § 1.) [L. S.]

ZERY'NTHIA (Ζηρυνθία), a surname of Aphrodite, from the town of Zerinthus in Thrace, where she had a sanctuary said to have been built by Phaedra. (Tzetz. *ad Lycoph.* 449, 953 ; Steph. Byz. and Etym. Magn. *s. v.*) [L. S.]

ZETES (Ζήτης), a son of Boreas and Oreithyia, and a brother of Calais. Zetes and Calais, called the Boreadae, are mentioned among the Argonauts (Apollod. i. 9. § 16), and are generally described as winged beings (Schol. *ad Pind. Pyth.* iv. 324), though some say that they had wings at their heads and feet (Hygin. *Fab.* 14), and others that they had them only at their feet (Apollon. Rhod. i. 219), or at their shoulders (Pind. *Pyth.* iv. 325). Their sister Cleopatra, who was married to Phineus the soothsayer and king in Salmydessus, was found by them when, during their Argonautic expedition, they arrived at Salmydessus. She had been thrown with her sons into prison by Phineus at the instigation of his second wife ; but Zetes and Calais liberated them by force, gave the kingdom to their cousins, and sent the second wife of Phineus to her own

country, Scythia (Diod. iv. 44). Others relate that the Boreades delivered Phineus from the Harpies; for it had been foretold that the Harpies might be killed by sons of Boreas, but that the sons of Boreas must die, if they should not be able to overtake the Harpies (Apollod. i. 9. § 21). Others again state that the Boreadae perished in their pursuit of the Harpies (Apollod. iii. 15. § 2), or that Heracles killed them with his arrows near the island of Tenos (Hygin. *Fab.* 14; Senec. *Med.* 634). Different stories were related to account for the anger of Heracles against the Boreadae (Schol. *ad Apollon. Rhod.* i. 1304; comp. Hygin. *Fab.* 273). Their tombs were said to be in Tenos, adorned with sepulchral stelae, one of which was moved whenever the wind blew from the north (Hygin. *Fab.* 14; Schol. *ad Apollon. l. c.*). Calais is also mentioned as the founder of the Campanian town of Cales. (Sil. Ital. viii. 515.) [L. S.]

ZETHUS (Ζῆθος), a son of Zeus and Antiope, at Thebes, and a brother of Amphion. According to some (Hom. *Od.* xix. 523) he was married to Aedon, and according to others (Apollod. iii. 5. § 6) to Thebe. (Comp. AMPHION.) [L. S.]

ZEUS (Ζεύς), the greatest of the Olympian gods, and the father of gods and men, was a son of Cronos and Rhea, a brother of Poseidon, Hades (Pluto), Hestia, Demeter, Hera, and at the same time married to his sister Hera. When Zeus and his brothers distributed among themselves the government of the world by lot, Poseidon obtained the sea, Hades the lower world, and Zeus the heavens and the upper regions, but the earth became common to all (Hom. *Il.* xv. 187, &c., i. 528, ii. 111; Virg. *Aen.* iv. 372). Later mythologers enumerate three Zeus in their genealogies two Arcadian ones and one Cretan; and the first is said to be a son of Aether, the second of Coelus, and the third of Saturnus (Cic. *de Nat. Deor.* iii. 21). This accounts for the fact that some writers use the name of the king of heaven who sends dew, rain, snow, thunder, and lightning for heaven itself in its physical sense. (Horat. *Carm.* i. 1. 25; Virg. *Georg.* ii. 419.)

According to the Homeric account Zeus, like the other Olympian gods, dwelt on Mount Olympus in Thessaly, which was believed to penetrate with its lofty summit into heaven itself (*Il.* i. 221, &c., 354, 609, xxi. 438). He is called the father of gods and men (i. 514, v. 33; comp. Aeschyl. *Sept.* 512), the most high and powerful among the immortals, whom all others obey (*Il.* xix. 258, viii. 10, &c.). He is the highest ruler, who with his counsel manages every thing (i. 175, viii. 22), the founder of kingly power, of law and of order, whence Dice, Themis and Nemesis are his assistants (i. 238, ii. 205, ix. 99, xvi. 387; comp. Hes. *Op. et D.* 36; Callim. *Hymn. in Jov.* 79). For the same reason he protects the assembly of the people (ἀγοραῖος), the meetings of the council (βουλαῖος), and as he presides over the whole state, so also over every house and family (ἑρκεῖος, *Od.* xxii. 335; comp. Ov. *Ib.* 285). He also watched over the sanctity of the oath (ὅρκιος), the law of hospitality (ξένιος), and protected suppliants (ἱκέσιος, *Od.* ix. 270; comp. Paus. v. 24. § 2). He avenged those who were wronged, and punished those who had committed a crime, for he watched the doings and sufferings of all men (ἐπόψιος, *Od.* xiii. 213; comp. Apollon. Rhod. i. 1123). He was further the original source of all prophetic power, from whom all prophetic signs and sounds proceeded (πανομφαῖος, *Il.* viii. 250; comp. Aeschyl. *Eum.* 19; Callim. *Hymn. in Jov.* 69). Every thing good as well as bad comes from Zeus, and according to his own choice he assigns their good or evil lot to mortals (*Od.* iv. 237, vi. 188, ix. 552, *Il.* x. 71, xvii. 632, &c.), and fate itself was subordinate to him. He is armed with thunder and lightning, and the shaking of his aegis produces storm and tempest (*Il.* xvii. 593): a number of epithets of Zeus in the Homeric poems describe him as the thunderer, the gatherer of clouds, and the like. He was married to Hera, by whom he had two sons, Ares and Hephaestus, and one daughter, Hebe (*Il.* i. 585, v. 896, *Od.* xi. 604). Hera sometimes acts as an independent divinity, she is ambitious and rebels against her lord, but she is nevertheless inferior to him, and is punished for her opposition (*Il.* xv. 17, &c., xix. 95, &c.); his amours with other goddesses or mortal women are not concealed from her, though they generally rouse her jealousy and revenge (*Il.* xiv. 317). During the Trojan war, Zeus, at the request of Thetis, favoured the Trojans, until Agamemnon made good the wrong he had done to Achilles. Zeus, no doubt, was originally a god of a portion of nature, whence the oak with its eatable fruit and the fertile doves were sacred to him at Dodona and in Arcadia (hence also rain, storms, and the seasons were regarded as his work, and hence the Cretan stories of milk, honey, and cornucopia); but in the Homeric poems, this primitive character of a personification of certain powers of nature is already effaced to some extent, and the god appears as a political and national divinity, as the king and father of men, as the founder and protector of all institutions hallowed by law, custom, or religion.

Hesiod (*Theog.* 116, &c.) also calls Zeus the son of Cronos and Rhea*, and the brother of Hestia, Demeter, Hera, Hades, and Poseidon. Cronos swallowed his children immediately after their birth, but when Rhea was near giving birth to Zeus, she applied to Uranus and Ge for advice as to how the child might be saved. Before the hour of birth came, Uranus and Ge sent Rhea to Lyctos in Crete, requesting her to bring up her child there. Rhea accordingly concealed her infant in a cave of Mount Aegaeon, and gave to Cronos a stone wrapped up in cloth, which he swallowed in the belief that it was his son. Other traditions state that Zeus was born and brought up on Mount Dicte or Ida (also the Trojan Ida), Ithome in Messenia, Thebes in Boeotia, Aegion in Achaia, or Olenos in Aetolia. According to the common account, however, Zeus grew up in Crete. In the meantime Cronos by a cunning device of Ge or Metis was made to bring up the children he had swallowed, and first of all the stone, which was afterwards set up by Zeus at Delphi. The young god now delivered the Cyclopes from the bonds with which they had been fettered by Cronos, and they in their gratitude provided him with thunder and lightning. On the advice of Ge, Zeus also liberated the hundred-armed Gigantes, Briareos, Cottus, and Gyes, that they might assist him in his fight against the Titans. (Apollod. i. 2.

* As Rhea is sometimes identified with Ge, Zeus is also called a son of Ge. (Aeschyl. *Suppl.* 901.)

§ 1 ; Hes. *Theog.* 617, &c.) The Titans were conquered and shut up in Tartarus (*Theog.* 717), where they were henceforth guarded by the Hecatoncheires. Thereupon Tartarus and Ge begot Typhoeus, who began a fearful struggle with Zeus, but was conquered. (*Theog.* 820, &c.) Zeus now obtained the dominion of the world, and chose Metis for his wife. (*Theog.* 881, &c.) When she was pregnant with Athena, he took the child out of her body and concealed it in his own, on the advice of Uranus and Ge, who told him that thereby he would retain the supremacy of the world. For if Metis had given birth to a son, this son (so fate had ordained it) would have acquired the sovereignty. After this Zeus, by his second wife Themis, became the father of the Horae and Moerae ; of the Charites by Eurynome, of Persephone by Demeter, of the Muses by Mnemosyne, of Apollo and Artemis by Leto, and of Hebe, Ares, and Eileithyia by Hera. Athena was born out of the head of Zeus; while Hera, on the other hand, gave birth to Hephaestus without the co-operation of Zeus. (*Theog.* 886, &c.) The family of the Cronidae accordingly embraces the twelve great gods of Olympus, Zeus (the head of them all), Poseidon, Apollo, Ares, Hermes, Hephaestus, Hestia, Demeter, Hera, Athena, Aphrodite, and Artemis. These twelve Olympian gods, who in some places were worshipped as a body, as at Athens (Thucyd. vi. 54), were recognised not only by the Greeks, but were adopted also by the Romans, who, in particular, identified their Jupiter with the Greek Zeus.

In surveying the different local traditions about Zeus, it would seem that originally there were several, at least three, divinities which in their respective countries were supreme, but which in the course of time became united in the minds of the people into one great national divinity. We may accordingly speak of an Arcadian, Dodonaean, Cretan, and a national Hellenic Zeus.

1. The *Arcadian Zeus* (Ζεὺς Λυκαῖος) was born, according to the legends of the country, in Arcadia, either on Mount Parrhasion (Callim. *Hymn. in Jov.* 7, 10), or in a district of Mount Lycaeon, which was called Cretea. (Paus. viii. 38. § 1 ; Callim. *l. c.* 14.) He was brought up there by the nymphs Theisoa, Neda, and Hagno ; the first of these gave her name to an Arcadian town, the second to a river, and the third to a well. (Paus. viii. 38. § 2, &c., 47. § 2 ; comp. Callim. *l. c.* 33.) Lycaon, a son of Pelasgus, who built the first and most ancient town of Lycosura, called Zeus Lycaeus, and erected a temple and instituted the festival of the Lyceia in honour of him ; he further offered to him bloody sacrifices, and among others his own son, in consequence of which he was metamorphosed into a wolf (λύκος ; Paus. viii. 2. § 1, 38. § 1 ; Callim. *l. c.* 4 ; Ov. *Met.* i. 218.) No one was allowed to enter the sanctuary of Zeus Lycaeus on Mount Lycaeon, and there was a belief that, if any one entered it, he died within twelve months after, and that in it neither human beings nor animals cast a shadow. (Paus. viii. 38. § 5 ; comp. Schol. *ad Callim. Hymn. in Jov.* 13.) Those who entered it intentionally were stoned to death, unless they escaped by flight ; and those who had got in by accident were sent to Eleuthérae. (Plut. *Quaest. Gr.* 39.) On the highest summit of Lycaeon, there was an altar of Zeus, in front of which, towards the east, there were two pillars bearing golden eagles. The sacrifices offered there were kept secret. (Paus. viii. 38. § 5 ; Callim. *l. c.* 68.)

2. The *Dodonaean Zeus* (Ζεὺς Δωδωναῖος or Πελασγικός) possessed the most ancient oracle in Greece, at Dodona in Epeirus, near mount Tomarus (Tmarus or Tomurus), from which he derived his name. (Hom. *Il.* ii. 750, xvi. 233 ; Herod. ii. 52 ; Paus. i. 17. § 5 ; Strab. v. p. 338, vi. p. 504 ; Virg. *Eclog.* viii. 44.) At Dodona Zeus was mainly a prophetic god, and the oaktree was sacred to him ; but there too he was said to have been reared by the Dodonaean nymphs (Hyades ; Schol. *ad Hom. Il.* xviii. 486; Hygin. *Fab.* 182; Ov. *Fast.* vi. 711, *Met.* iii. 314). Respecting the Dodonaean oracle of Zeus, see *Dict. of Ant. s. v. Oraculum.*

3. The *Cretan Zeus* (Ζεὺς Δικταῖος or Κρητα-γενής). We have already given the account of him which is contained in the Theogony of Hesiod. He is the god, to whom Rhea, concealed from Cronos, gave birth in a cave of mount Dicte, and whom she entrusted to the Curetes and the nymphs Adrasteia and Ida, the daughters of Melisseus. They fed him with milk of the goat Amaltheia, and the bees of the mountain provided him with honey. (Apollod. i. 1. § 6 ; Callim. *l. c.*; Diod. v. 70 ; comp. Athen. xi. 70 ; Ov. *Fast.* v. 115.) Crete is called the island or nurse of the great Zeus, and his worship there appears to have been very ancient. (Virg. *Aen.* iii. 104 ; Dionys. Perieg. 501.) Among the places in the island which were particularly sacred to the god, we must mention the district about mount Ida, especially Cnosus, which was said to have been built by the Curetes, and where Minos had ruled and conversed with Zeus (Hom. *Od.* xix. 172 ; Plat. *de Leg.* i. 1 ; Diod. v. 70 ; Strab. x. p. 730 ; Cic. *de Nat. Deor.* iii. 21); Gortyn, where the god, in the form of a bull, landed when he had carried off Europa from Phoenicia, and where he was worshipped under the surname of Hecatombaeus (Hesych. *s. v.*) ; further the towns about mount Dicte, as Lyctos (Hes. *Theog.* 477), Praesos, Hierapytna, Biennos, Eleuthernae and Oaxus. (Comp. Hoeck, *Creta*, i. p. 160, &c., 339, &c.)

4. The *national Hellenic Zeus*, near whose temple at Olympia in Elis, the great national panegyris was celebrated every fifth year. There too Zeus was regarded as the father and king of gods and men, and as the supreme god of the Hellenic nation. His statue there was executed by Pheidias, a few years before the outbreak of the Peloponnesian war, the majestic and sublime idea for this statue having been suggested to the artist by the words of Homer, *Il.* i. 527. (Comp. Hygin. *Fab.* 223.) According to the traditions of Elis, Cronos was the first ruler of the country, and in the golden age there was a temple dedicated to him at Olympia. Rhea, it is further said, entrusted the infant Zeus to the Idaean Dactyls, who were also called Curetes, and had come from mount Ida in Crete to Elis. Heracles, one of them, contended with his brother Dactyls in a footrace, and adorned the victor with a wreath of olive. In this manner he is said to have founded the Olympian games, and Zeus to have contended with Cronos for the kingdom of Elis. (Paus. v. 7. § 4.)

The Greek and Latin poets give to Zeus an immense number of epithets and surnames, which are derived partly from the places where he was worshipped, and partly from his powers and functions. He was worshipped throughout Greece and

her colonies, so that it would be useless and almost impossible to enumerate all the places. The eagle, the oak, and the summits of mountains were sacred to him, and his sacrifices generally consisted of goats, bulls and cows. (Hom. *Il.* ii. 403; Aristot. *Ethic.* v. 10, ix. 2; Virg. *Aen.* iii. 21, ix. 627.) His usual attributes are, the sceptre, eagle, thunderbolt, and a figure of Victory in his hand, and sometimes also a cornucopia. The Olympian Zeus sometimes wears a wreath of olive, and the Dodonaean Zeus a wreath of oak leaves. In works of art Zeus is generally represented as the omnipotent father and king of gods and men, according to the idea which had been embodied in the statue of the Olympian Zeus by Pheidias. (Müller, *Anc. Art and its Rem.* §§ 349—351.) [L. S.]

ZEU'XIADES (Ζευξιάδης), artists. 1. A statuary of the school of Lysippus. [SILANION, p. 818, b.] An interesting confirmation of the truth of the reading of Pliny, adopted in the article referred to, is furnished by an extant inscription on the base of a statue of the orator Hyperides, which was published by Spon (*Miscell.* p. 137) in the form ΤΕΥΣΙΑΛΗΣ ΕΠΟΙΕΙ (whence Sillig makes an artist *Teusiales*, *Catal. Artif. s. v.*); but the true reading, ΖΕΥΞΙΑΔΗΣ, has been established by Visconti (*Icon. Grecq.* vol. i. p. 272), and adopted by Welcker (*Kunstblatt*, 1827, No. 82, pp. 326—327) and Raoul-Rochette (*Lettre à M. Schorn*, p. 413, 2nd ed.). The date of Hyperides (B. C. 396—322) agrees with that which must be assigned to Zeuxiades on the testimony of Pliny. [See SILANION.)

2. A vase painter, whose name appears on the bottom of a vase in the Canino collection. The letters however are so indistinct as to make the true reading doubtful. Raoul-Rochette reads it ΖΕΥΞΙΑΔΕΣ, Amati ΖΥΣΙΑΔΕΣ; both of which forms are equivalent to Ζευξιάδης; but Ottfried Müller could not read the name at all in a facsimile of the original work. (R. Rochette, *Lettre à M. Schorn*, pp. 63, 64.) [P. S.]

ZEUXIDA'MUS (Ζευξίδαμος). 1. A king of Sparta, and tenth of the Eurypontidae. He was grandson of Theopompus, and father of Anaxidamus, who succeeded him. (Paus. iii. 7.)

2. A son of Leotychides, king of Sparta. He was also named Cyniscus. He died before his father, leaving a son, Archidamus II. (Herod. vi. 71; Thuc. ii. 47; Paus. iii. 7.) [E. E.]

ZEUXIPPE (Ζευξίππη). 1. A sister of Pasithea or Praxithea, was a Naiad and married to Pandion, by whom she became the mother of Procne, Philomela, Erechtheus and Butes. (Apollod. iii. 14. § 8; comp. BUTES.)

2. A daughter of Lamedon, and the wife of Sicyon, by whom she was the mother of Chthonophyle. (Paus. ii. 6. § 2.) [L. S.]

ZEUXIPPUS (Ζεύξιππος), a son of Apollo, by the nymph Syllis, was king of Sicyon. (Paus. ii. 6. § 3.) [L. S.]

ZEUXIPPUS (Ζεύξιππος), a Boeotian, one of the partisans of the Romans. When Brachyllas was made Boeotarch he and some others betook themselves to T. Quinctius at Elatea, and gained his sanction for the assassination of Brachyllas, which they accomplished with the aid of Alexamenus, the general of the Aetolians, who provided them with the instruments for effecting their nefarious project. (Liv. xxxiii. 27, 28; Polyb. xviii. 26.) Zeuxippus at first put a bold face upon the matter, taking part in the investigation that ensued that he might divert suspicion from himself. Some who were put to the torture, falling in with the suspicion entertained by many, charged Zeuxippus and Pisistratus with the crime. Zeuxippus fled by night to Tanagra, and alarmed lest information should be given by one of his slaves, who was privy to the whole affair, removed from Tanagra to Anthedon, thinking the latter a safer place. During his exile he did the Romans some good service in their wars with Antiochus and Philippus. The Roman senate, in return, complied with a request which he made to them, and wrote to the Boeotians requesting his recall. With this request, however, the Boeotians did not comply, fearing lest it should occasion a breach between themselves and Macedonia, and they sent an embassy to Rome intimating their intention. Zeuxippus himself came to Rome at the same time, and the Romans charged the Aetolians and Achaeans with the duty of carrying their wishes into execution. The Achaeans did not approve of declaring war for that object, but sent an embassy to the Boeotians, who promised to yield to their desire, but did not do so. This procedure led to some hostile inroads into Boeotia, and a regular war would have broken out if the senate had persisted in their demand; but they suffered the matter to drop. (Liv. *l. c.*; Polyb. xxiii. 2.) [C. P. M.]

ZEUXIPPUS (Ζεύξιππος), artists. 1. A painter, of Heracleia, who is mentioned by Socrates in the *Protagoras* of Plato (p. 318, b. c.) as "this young man, who has recently come to the city" (*τούτου τοῦ νεανίσκου τοῦ νῦν νεωστὶ ἐπιδημοῦντος*). Now since the celebrated Zeuxis was a native of Heracleia, since his age would just suit the date of this allusion [ZEUXIS], and since he is expressly mentioned by Socrates elsewhere (Xen. *Mem.* i. 4. § 6, *Oecon.* x. 1), it is difficult to believe that this Zeuxippus was a different person. There is no occasion, however, to suspect the reading in the passage of the *Protagoras*. The true explanation is perhaps to be found in the common tendency of Greek names to assume abbreviated forms; and thus perhaps *Zeuxippus* is no other than the old genuine form of the name *Zeuxis*. There is another passage in which Socrates is made to refer to "the Heracleian stranger," without mentioning his name (Xen. *Sympos.* iv. 63).

2. Sculptor of Argos. [PHILEAS.] [P. S.]

ZEUXIS (Ζεῦξις), a general in the service of Antiochus the Great. He was engaged in the war with Molo, whom he prevented from crossing the Tigris. Being placed under the command of Xenoetas, he was left by the latter in charge of the camp, when he made his ill-fated attempt to overpower Molo. But he retired on the approach of Molo, and suffered the latter to cross the river without opposition. When Antiochus himself marched against Molo, Zeuxis persuaded him to cross the river, and was in command of the left wing in the battle that ensued. He also took a prominent part in the siege of Seleucia. (Polyb. v. 45—60.) It is perhaps this same Zeuxis whom we find satrap of Lydia under Antiochus the Great. (Polyb. xxi. 13.) To him Philippus, when at war with Attalus, applied for a supply of corn, which he obtained. (Polyb. xvi. 1, 24.) In the decisive battle with the Romans, Zeuxis was one of the commanders of the front line (Appian, *Syr.* 33), and after the defeat of Antiochus was one of the

ambassadors sent to the Scipios to treat for peace, on which mission he proceeded to Rome. (Polyb. xxi. 13, 14, xxii. 7; Liv. xxxvii. 41, 45.) [C. P. M.]

ZEUXIS, a philosopher of the sceptical school, the disciple of Aenesidemus. Diogenes Laërtius (ix. 106) mentions a work by him — Περὶ δίττων λόγων. [C. P. M.]

ZEUXIS (Ζεῦξις), the name of two physicians who are sometimes confounded together: —

1. A contemporary of Strabo, probably about the middle or end of the first century B. C. He was at the head of a celebrated Herophilean school of medicine established at Men-Carus in Phrygia, between Laodicea and Carura, and was succeeded in this post by Alexander Philalethes. (Strabo, xii. 8. p. 77, ed. Tauchn.)

2. A native of Tarentum (Galen, *Comment. in Hippocr.* "*Epid. VI.*" i. praef. vol. xvii. pt. i. pp. 793, 794), one of the earliest commentators on the writings of Hippocrates (id. *ibid.*; *Comment. in Hippocr.* "*De Humor.*" i. 24, vol. xvi. p. 196), and also one of the oldest of the Empirici. (id. *Comment. in Hippocr.* "*Praedict. I.*" ii. 58, vol. xvi. p. 636.) He lived after Herophilus, Callimachus (id. *Comment. in Hippocr.* "*Epid. VI.*" i. 5, vol. xvii. pt. i. pp. 826, 827.), Bacchius (id. *ibid.* i. 1, vol. xvii. pt. i. pp. 793, 794; iv. 9, vol. xvii. pt. ii. p. 145) and Glaucias (id. *Comment. in Hippocr.* "*De Humor.*" ii. 30, vol. xvi. p. 327; *Comment. in Hippocr.* "*Epid. VI.*" i. praef.; ii. 65, vol. xvii. pt. i. p. 793, 794, 992); and apparently before Zenon (Erotiani, *Gloss. Hippocr.* p. 216, ed. Franz.); and his date may therefore be placed about the middle of the third century B. C. He expounded the whole of the Hippocratic Collection (Galen, *Comment. in Hippocr.* "*De Humor.*" i. praef. 24, vol. xvi. pp. 1, 196; *Comment. in Hippocr.* "*Praedict. I.*" ii. 58, vol. xvi. p. 636; *Comment. in Hippocr.* "*De Offic. Med.*" i. praef. vol. xviii. pt. ii. p. 631), but his commentaries were not much esteemed in Galen's time, and had become scarce. (Id. *Comment. in Hippocr.* "*Epid. III.*" ii. 4, vol. xvii. pt. i. p. 605.) A brass coin struck at Smyrna is supposed by Mead to refer to this physician, but this is uncertain. (See Mead, *Dissert. de Nummis quibusdam a Smyrnaeis in Medicor. Honorem percussis;* Littré, *Oeuvres d'Hippocr.* vol. i. pp. 89, 104; Sprengel, *Gesch. der Arzneikunde*, vol. i. ed. 1846; Daremberg, *Cours sur l'Hist. et la Littér. des Sciences Méd.*, Année 2, Leçon 4.) [W. A. G.]

ZEUXIS (Ζεῦξις), artists. 1. The celebrated painter, who excelled all his contemporaries except Parrhasius, and whose name is one of the most renowned in the history of ancient art, was a native of Heracleia; but which of the cities of that name had the honour of his birth we are not informed. Most modern writers follow the opinion of Hardouin, who fixed upon Heracleia in Lucania, for no better reason than that Zeuxis executed a celebrated picture for the neighbouring city of Croton; and on a precisely similar ground others decide in favour of Heracleia Lyncestis, in Macedonia, because Zeuxis enjoyed the patronage of Archelaüs. It is evident how these two opinions show the worthlessness of each other; both rest on facts which are better accounted for by the celebrity of the artist, which was doubtless coextensive with the Grecian name; and, as for the former, it is most probable, as will be seen presently, that Zeuxis was born some time before the foundation of the Italian Heracleia, which was not built till after the destruction of Siris, in B. C. 433. It is rather singular that none of the commentators (so far as we know) have thought of that city which was the most celebrated of any of its name for the great men whom it sent forth, namely, Heracleia on the Pontus Euxeinus. The question deserves investigation whether, when Heracleia is mentioned without any distinctive addition by an Athenian writer of the time of Xenophon and Plato, we are not justified in assuming that the reference is to Heracleia on the Euxine. The probability of this city having been the birth-place of Zeuxis is confirmed by the well-known fact, that the artist belonged to the Asiatic school of painting; a fact which is also indicated in the tradition which made him a native of Ephesus (Tzetz. *Chil.* viii. 196), the head-quarters of the Asiatic school. In the same way Apelles and other eminent artists of the Asiatic school are called natives of Ephesus, though known to have been born at other places.*

The date of Zeuxis has likewise been a matter of dispute, which has arisen from the confused account of it given by Pliny, who is our chief authority for the artist's life. (*H. N.* xxxv. 9. s. 36. § 2.) He says that "The doors of the art, thrown open by Apollodorus of Athens, were entered by Zeuxis of Heracleia in the fourth year of the 95th Olympiad (B. C. 400—399) ... who is by some placed erroneously in the 79th Olympiad (or 89th, for the best MSS. vary; B. C. 464—460 or 424—420), when Demophilus of Himera and Neseas of Thasos must of necessity have flourished, since it is doubted of which of them he was the disciple." Now, passing over what is said of Demophilus and Neseas — which cannot help us, as it is doubtful who the former artist was, and we have no other mention of the latter, — it appears to us that this passage, when cleared of a mistake into which Pliny was led in a way which can be explained, contains the true period of Zeuxis, namely, from about Ol. 89 to Ol. 96, B. C. 424—400; the mistake referred to, as made by Pliny, being the assumption of the period at which Zeuxis had attained to the height of his reputation, as that at which he began to flourish. And here we have the reply to the argument of Sillig in favour of reading LXXIX. rather than LXXXIX.; for the latter, he contends, is the true date for the beginning of the artist's career, and is not inconsistent with his having flourished at Ol. 95. 4; whereas the former, involving as it does an interval of sixty-seven years, is inconsistent with the last date. The premises are sound; but the true conclusion in each branch of the argument appears to us to be the direct opposite of that drawn by Sillig. The date of Ol. 89 is certainly quite consistent with the fact that Zeuxis was still flourishing in Ol. 95. 4; but it is altogether inconsistent with his having *begun to flourish* at the latter date, which is the view expressly stated by Pliny, who therefore very consistently rejects the former date;

* A modern writer on art, who, on the strength of the statement referred to, and of a chronological mistake of Lucian's, makes a second painter Apelles, of Ephesus, should consistently have invented a second Zeuxis, of Ephesus; and so in several other instances, in which two places are mentioned in connection with an artist's name — the one being that of his birth, the other that of the school to which he belonged.

and, on the other hand, the date of Ol. 79 is not only opposed to Pliny's view (for which indeed it makes no difference whether the imagined error was 28 years or 68, since both would be absolutely wrong), but it is so utterly inconsistent with all we learn from other quarters of the age of Zeuxis, that we cannot believe it to have been assigned by any of the Greek writers whom Pliny followed, and therefore we cannot believe that he had any occasion to refer to it. This date of Ol. 79 would, in fact, make Zeuxis a contemporary of Polygnotus. The important result which remains to us is the positive testimony of some of the Greek writers on art, that Zeuxis flourished in Ol. 89, B. C. 424.

Pliny's reason for rejecting this statement, and for fixing on the 95th Olympiad as the commencement of the career of Zeuxis, is, we suspect, to be found in his notion of the relation of Zeuxis to Apollodorus, whom he places at Ol. 93. Pliny evidently believed Zeuxis to have been largely indebted to Apollodorus; and thus far, as we shall presently see, he was doubtless in the right. But if he drew from this relation the inference that Zeuxis must *have begun* to flourish some eight or twelve years, or even at all, after the time at which Apollodorus was at the height of his reputation, he adopted a conclusion which by no means necessarily follows. We are nowhere expressly told that Zeuxis was a pupil of Apollodorus; but this does not matter. In schools of art the disciple is often very little younger, sometimes even older, than his master; and this is especially the case where an artist, who has already made some progress in his studies or even in the practice of his art, enters the school of a master who is celebrated in some one point of the art, for the sake of acquiring the knowledge of that point. Numerous examples might be cited from the history both of ancient and modern art of this sort of relation between contemporary artists, and also of the errors made by adopting some fixed average period as that by which it may be assumed that the disciple was later than his master. For these reasons we draw a conclusion in favour of the date we have assigned to Zeuxis, even from the manner in which Pliny denies its correctness.

This date is abundantly confirmed by other evidence. Quintilian (xii. 10) tells us that he lived about the time of the Peloponnesian War. The allusions to him, which are put into the mouth of Socrates by Xenophon and Plato, even after making all allowance for the anachronisms which the latter is often content to commit for the sake of dramatic effect, point to the date above fixed, and place him, at all events, earlier than the date assigned by Pliny (Plat. *Gorg.* p. 453, c. d.; Xen. *Mem.* i. 4. § 6, *Oecon.* x. 1; and probably also *Sympos.* iv. 63, and Plat. *Protag.* p. 318, b. c.; see ZEUXIPPUS). Besides the general indications of his date, furnished by these passages, the one last quoted (if Zeuxippus there be Zeuxis) gives a specific date perfectly in accordance with the one assumed, for the second visit of Protagoras to Athens, on occasion of which the dialogue is supposed to be held, took place in B. C. 422. Similar incidental evidence may be derived from Aristophanes, who, in the *Acharnians* (991, 992), having mentioned Eros, adds:—

ὥσπερ ὁ γεγραμμένος, ἔχων στέφανον ἀνθέμων.

Now, from the general character of the allusions in the comic poets, we may safely infer that the picture alluded to was only recently painted; and therefore we are quite prepared to accept the express statement of the Scholiast, that the picture referred to was one painted by Zeuxis, and dedicated in the temple of Aphrodite at Athens, representing Eros in the fairest youthful beauty, and as crowned with roses (comp. Suid. *s. v.* Ἀνθέμων). The date of the *Acharnians* was B. C. 425; and this agrees wonderfully well with the passage in the *Protagoras*, where it is clearly implied that the painter had already achieved a very high reputation. It is hardly necessary to remark, that there is no difficulty in explaining the word νεωστὶ as referring to a period three or four years back, especially when we are dealing with a chronological allusion in Plato. It is true that each portion of the incidental evidence now adduced has a certain degree of indefiniteness; but some of the soundest results of critical inquiries are based upon the cumulative force and mutual confirmation of a body of incidental evidence, no one portion of which, by itself, would justify the conclusion.

The above arguments apply to the beginning of the career of Zeuxis: they are abundantly confirmed by evidence referring to a later period, namely, from what we are told of his connection with Archelaüs, king of Macedonia, whose reign began in B. C. 413, and ended in B. C. 399, the very year in which, according to Pliny, Zeuxis began to flourish. But for this king he executed an important and extensive work, which would not have been entrusted to any but an artist of established reputation, the decoration of the royal palace at Pella with paintings, for which Zeuxis received four hundred minae (Aelian, *V. H.* xiv. 17). Aelian relates this fact in connection with a remark of Sòcrates upon it, which is worth repeating, both for its own sake, and as showing that the work must have been executed some time before B. C. 399 (when Socrates himself was put to death), and yet after the fame of Zeuxis had been spread far and wide —"Archelaüs," said the philosopher, "had spent 400 minae on his house, hiring Zeuxis of Heracleia to paint it, but nothing on himself (that is, on his own improvement). Wherefore men travelled from a distance, eager to see the house, but none visited Macedonia for the sake of Archelaüs himself." We are also told by Pliny, that Zeuxis, after acquiring a great fortune by the exercise of his art, adopted the custom of giving away his pictures, because no adequate price could be set upon them; and one of the paintings so given away was a picture of Pan, which he presented to Archelaüs: another proof that he had reached the summit of his reputation before that king's death in B. C. 399. Another indication of his date is found in the story related by Plutarch (*Per.* 13), which represents him as partly contemporary with Agatharcus, who painted scenes for Aeschylus or Sophocles [AGATHARCUS].

On these grounds we may say, with almost absolute certainty, that Zeuxis flourished chiefly during the last quarter of the fifth century, B. C.; and, as it has been shown to be probable that he was already exercising his art at Athens with great success at the beginning of that period, we may assume that he was then not less than thirty years old (and this falls within the meaning of νεάνισκος in the *Protagoras*); and therefore that he was

born about B. C. 455, and that he came to Athens about or soon after the beginning of the Peloponnesian War. He must have been in Macedonia, at the court of Archelaüs, soon after B. C. 413. He must have spent some time in Magna Graecia, as we learn from the story respecting the picture of Helen, which he painted for the city of Croton; and it is also probable that he visited Sicily, as we are told that one of those inestimable pictures, which he gave away, was presented to the Agrigentines. His travels through Greece itself were no doubt extensive. We find him at Olympia, where he made an ostentatious display, before the eyes of all Greece, of the wealth which his art had brought him, by appearing in a robe embroidered with his own name in letters of gold: another example of that vanity, into which the consciousness of merit often betrays the artist, and which was still more strongly exhibited by his contemporary PARRHASIUS. The time of his death is unknown, for the inference which has been drawn from the eulogium upon him in the oration of Isocrates *περὶ ἀντιδόσεως* merely confirms the fact, which is evident from the arguments already adduced as to his age, that he died before the delivery of that oration in B. C. 355 (comp. Harpocrat. *s. v.*). The story told of the manner of his death, namely, that he choked with laughing at a picture of an old woman which he had just painted (Festus, *s. v. Pictor*), furnishes another instance of those fictions which the ancient grammarians were so fond of inventing, in order to make the deaths of great men correspond with the character of their lives. In the case of Zeuxis, we would understand the fable to refer to that marvellous power of imitation, which was one of the most conspicuous and most admired qualities of his style. The few other facts which are known respecting his personal history will be best stated in the account we have to give of his works.

In attempting to trace the artistic life of Zeuxis, we meet with a difficulty in the outset. It was a disputed question, Pliny tells us, whether he was the disciple of Demophilus of Himera, or of Neseas of Thasos. Now we cannot but think that the former of these opinions is connected with the belief that the birthplace of Zeuxis was Heracleia in Lucania; for, if Demophilus of Himera be the same person as the artist of whom a brief account is given under DAMOPHILUS, he must have been known through Southern and Central Italy, as well as in his native Sicily, as one of the most celebrated painters of the age preceding that of Zeuxis. On the other hand, from the tradition respecting Neseas of Thasos (of whom, unfortunately, we have no other mention), we are inclined to derive, not only a confirmation of our opinion, that Zeuxis was a native of the Pontic Heracleia, but also an indication of the school in which he received his early training. For the island of Thasos was the home and head of the Ionic school of painting, in both its branches, the Asiatic and the Attic. In it lived the family of artists to which belonged Polygnotus, who established at Athens the new school of painting, which, after some rivalry with the older Attic school, with which Micon and Panaenus were connected, became united with the latter, and acquired the position which is marked by the inventions and fame of the Athenian APOLLODORUS; while the Asiatic (or, as it is usually called simply the Ionian) school, received a new character from DIONYSIUS of Colophon, the imitator of Polygnotus. The head-quarters of the Ionian school must soon have been fixed at Ephesus, where we find its home in the time of Parrhasius and his successors, and where, from the tradition which makes Zeuxis an Ephesian, it is probable that he also studied. At all events, he clearly belonged to this school of painting, the leading characteristics of which were accuracy of imitation, the exhibition of sensual charms, and the gratification of sensual taste. The perfection to which Zeuxis carried these qualities, which we suppose him to have learned in the Asiatic school, will presently appear in the description of his paintings. But there was another element in his style, which he acquired at Athens, whither he went at the very period when the wondrous works of Pheidias in sculpture were just completed, and when Apollodorus was beginning to develope those marvellous powers of his own art which reside in the contrast of light and shade, and which appear to have remained a secret even to Polygnotus. [APOLLODORUS.] How great was the influence of Apollodorus upon Zeuxis, may be seen in the manner in which Pliny introduces the name of Zeuxis (*Ab Apollodoro artis fores apertas Zeuxis intravit*), and still more strikingly in the complaint which Apollodorus embodied in verse, that Zeuxis had robbed him of his art and carried it away, that is, had surpassed him in what constituted his peculiar excellence. (Plin. *l. c. In eum Apollodorus supra scriptus versum fecit, artem ipsi ablatam Zeuxin ferre secum.*) Quintilian (xii. 10) has robbed Apollodorus still further, by ascribing the invention of the treatment of light and shade to Zeuxis (*Luminum umbrarumque invenisse rationem Zeuxis traditur*). And as to the influence of Pheidias upon Zeuxis, we need no direct testimony to assure us how deeply the genius of the young painter must have been affected by those glorious productions, then in all their freshness, the very fragments of which have caused a new birth in modern art; but we are not without some positive evidence on the subject, in the statement that Zeuxis, like Pheidias, took Homer's descriptions as the model for his own representations of heroic persons, whom, even in his female figures, he painted in such a manner, as to give larger proportions to the limbs than in the ordinary human body. (Quintil. *l. c.: plus membris corporis dedit, id amplius atque augustius ratus, atque, ut existimant, Homerum secutus, cui validissima quaeque forma etiam in feminis placet.*") Some of the ancient writers charged him with carrying this enlargement of the heads and limbs of his figures even to a fault (Plin. *l. c.*; *Deprehenditur tamen ceu grandior in capitibus articulisque*).

In one respect, however, the art of Zeuxis had already degenerated from that of Pheidias and Polygnotus. His idealism was that of *form*, not of *character*. What Aristotle calls *ἦθος*, the exhibition of character in such a manner as to elevate the feelings and moral sentiments of the spectator, was entirely wanting, the philosopher tells us, in the works of Zeuxis, while it was conspicuous in those of Polygnotus; and Zeuxis was rather the Euripides of painting than its Homer. (Aristot. *Poët.* vi. 5; for a fuller explanation of the passage, see POLYGNOTUS, p. 464.) When Pliny says of the *Penelope* of Zeuxis, evidently as a sort of answer to the judgment of Aristotle, "*in qua pinxisse mores*

videtur," we can only say that, knowing nothing of the picture in question, and knowing too much of Pliny's judgment in such matters, we cannot give the Roman compiler credit for understanding what the Greek philosopher meant by ἦθος.

His marvellous power in expressing the ideal standard of human beauty, and of exactly imitating those natural objects, which are incapable of an ideal representation, are celebrated by several ancient writers. In the passage, more than once referred to in this work, in which Cicero expresses the general character of several of the chief artists of Greece (*Brut.* 18), as illustrative of the gradual progress of art, he says of Zeuxis, Polygnotus, and Timanthes, "we praise their forms and outlines (*formas et lineamenta*); but in Echion, Nicomachus, Protogenes, and Apelles *every thing* is already perfected." Elsewhere (*de Invent.* ii. 1; comp. Victorin. *Expos. ad loc.*) he relates, more fully than any other ancient author, the well-known story of his choice of the five most beautiful virgins of Croton*, as models for his picture of Helen, to be dedicated in the temple of Juno in that city; which is one of the best illustrations of the sort of ideal character which was expressed in the paintings of Zeuxis, and which shows us that his idealism consisted in the formation of a high *average* of merely *human* beauty, by the actual imitation, in one figure, of the most beautiful models of each separate part which he could find. This picture, Cicero tells us, was esteemed the finest work of the painter, in that application of his art in which he most excelled, namely the delineation of the female form; and Zeuxis himself is said to have indicated his own opinion, that the picture was not only his masterpiece, but that its excellence could not be surpassed, by adding to it the following lines of Homer (*Il.* iii. 156—158):—

> Οὐ νέμεσις Τρῶας καὶ ἐϋκνήμιδας Ἀχαιοὺς
> τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·
> αἰνῶς ἀθανάτῃσι θεῇς εἰς ὦπα ἔοικεν.

(Val. Max. iii. 7, ext. 1.) This judgment was confirmed by that of the great painter Nicomachus (see NICOMACHUS, p. 1196, a.), but, when he saw a *goddess* in the Helen of Zeuxis, we must remember that, in his age, even more than in that of Zeuxis himself, the highest idea of a divine form was satisfied by the perfection of merely human beauty. This picture and its history were celebrated, Cicero further tells us, by many poets, who preserved the names of the five virgins upon whom the choice of Zeuxis fell; and it has more than once been alluded to by modern poets. (See especially, Ariosto, *Orlando Furioso*, xi. 71—78.) This picture is said to have contributed greatly to the artist's wealth. Cicero tells us that the Crotoniats, who were then at the height of their prosperity, engaged Zeuxis, for a large sum of money, to adorn with paintings the temple of Juno in their city; and Aelian (*V. H.* iv. 12) relates a gossipping story, that, before the picture was dedicated, Zeuxis made an exhibition of it, at a fixed price, paid before admission, and so made a great gain of it; but this proceeding caused his Helen to be known by the epithet of Ἑταίρα.

The accurate imitation of inanimate objects was a department of the art which Zeuxis and his younger rival Parrhasius appear to have carried almost to perfection. The well-known story of the trial of skill in that species of painting between these two artists, if not literally true, indicates the opinion which was held in ancient times of their powers of imitation. In this contest the picture of Zeuxis represented a bunch of grapes, so naturally painted that the birds flew at the picture to eat the fruit; upon which the artist, confident in this proof of his success, called upon his rival no longer to delay to draw aside the curtain and show his picture: but the picture of Parrhasius was the curtain itself, which Zeuxis had mistaken for real drapery. On discovering his error, Zeuxis honourably yielded the palm to Parrhasius, saying that he himself had deceived birds, but Parrhasius an artist. (Plin. *l. c.* § 3.) Such a tale, perhaps, hardly falls within the province of criticism; otherwise an exception might be taken to the decision of Zeuxis, on more grounds than one. As a pendant to this story, Pliny (*l. c.* § 4) relates another, less known, but more interesting, *if true*; namely, that Zeuxis afterwards painted a boy carrying grapes, at which a bird again flew; but this time the artist was displeased at his success, and said "I have painted the grapes better than the boy; for had I made him perfectly like life, the bird would have been frightened away."

Besides this accuracy of imitation, many of the works of Zeuxis displayed great dramatic power. This appears to have been especially the case with his *Infant Hercules strangling the Serpent*, where the chief force of the composition consisted in the terror of Alcmena and Amphitryon, as they witnessed the struggle. (Plin. *l. c.* § 2.: *Hercules Infans Dracones strangulans, Alcmena coram pavente et Amphitryone.*) This picture was one of those which Zeuxis painted after he had reached the summit of his fame, and which he freely gave away as above all price; for there can be no doubt that it was the same work as the *Alcmena*, which, as Pliny states a little before, he presented to the people of Agrigentum. Another picture, in which he showed the same dramatic power, applied to a very different subject, was his *Female Hippocentaur*, of which a most charming description is given by Lucian (*Zeuxis*, 3, foll.), who saw a copy of the work at Athens, the original having been lost in a shipwreck off Cape Malea, on its way to Rome, whither it has been sent by Sulla. It represented a peaceful, happy, cheerful group of Centaurs, in which the repose of the mother suckling her young was beautifully contrasted with the sportive roughness of the father, who was partly visible on an elevation in the background, holding up a lion's whelp to frighten the little ones. The mixed shape of the Centaurs gave the artist a splendid opportunity to show his power of delineating form, and that in several varieties; the male was fierce and shaggy, and his face, though smiling, was wild and savage; the Centauress combined the beauties of a perfect female form, in the upper part, with those of a mare of the purest Thessalian breed, so skilfully united that it was impossible to detect the point of transition from the human form to the animal; and the young ones, though new born, showed the fierce wildness of their nature, mingled with infantine timidity and curiosity at the sight of the lion's whelp, and while they looked at it, they clung closer to their mother. The figure of a female Centaur, suckling her young one, copied doubtless from the painting of Zeuxis, is seen in a

* Not Agrigentum, as Pliny says.

gem in the Florentine Museum (Gori, vol. i. p. 95, No. 5 ; Müller, *Denkmäler d. alten Kunst*, vol. i. p. xliii. No. 203). Lucian himself (*Zeux.* 3) mentions this work in illustration of a statement which he makes concerning Zeuxis's choice of subjects, namely, that "he did not paint those popular and common subjects (or at least very few of them), such as heroes, or gods, or battles, but he always aimed at novelty, and if any thing unusual or strange occurred to him, upon it he displayed the perfection of his art." A glance, however, at the subjects of the painter's works will show that this statement is to be accepted with a considerable deduction.

Of the diligence, with which Zeuxis elaborated his paintings, we have a proof in the reply which he made to Agatharcus, who, as was natural for a scene-painter, was boasting of the rapidity with which he executed his works, when Zeuxis quietly observed: — "But I take a long time about mine" (Ἐγὼ δὲ πολλῷ χρόνῳ: Plut. *Per.* 13). The tale is told with a slight variation by Plutarch, in another passage (*De Amic. Mult.* 5, p. 94, f.), that Zeuxis, being blamed for the slowness with which he worked, replied, "I confess that I take a long time to paint ; for I paint works to last a long time (Ὁμολογῶ ἐν πολλῷ χρόνῳ γράφειν, καὶ γὰρ εἰς πολύν· hence the proverb, *Pingo in aeternitatem*). There are other anecdotes told of Zeuxis in common with other great painters. Thus the celebrated verse, ascribed to APOLLODORUS, is said by Pliny to have been written by Zeuxis upon his picture of an athlete: — "A man will find it easier to blame than to imitate" (*Invisurum aliquem facilius, quam imitaturum*) : or, in the original,

Μωμήσεταί τις μᾶλλον ἢ μιμήσεται.

The reproof addressed by Apelles to Megabyzus, or, as others say, to Alexander, is ascribed by Aelian (*V. H.* ii. 2) to Zeuxis. (See APELLES, p. 221, a.)

It is unnecessary to multiply references to passages of the ancient writers in praise of Zeuxis. The remarkable fact that his name is not mentioned by Pausanias, is explained by the supposition, which is almost undoubtedly true, that his pictures were mostly upon panels, according to the general practice of the Greek painters, and therefore that they had either been destroyed or plundered before the time of Pausanias. The latter process would of course be carried on by the Roman conquerors of Greece with an eagerness proportioned to the celebrity of the artist, and accordingly we find several of his best works in the list of Pliny. Cicero also expressly tells us, with reference to the pictures which he painted for the temple of Juno at Croton, that not even the sanctity of the fane had availed for the preservation of any of them, except the Helen. He does not, however, say distinctly whether that great work was still at Croton in his time. Pliny mentions a Helen by Zeuxis as being at Rome, in the portico of Philip ; but he does not identify it with the picture painted for the Crotoniats, the subject of which indeed he does not mention: it is not improbable however that they were the same. The picture of Helen at Athens, in the portico called Ἀλφίτων Στοά was of course not the same ; but it may have been a copy of it. (Eustath. *ad Il.* xi. 629, p. 836. 37). How the Athenians were robbed by Sulla of his Centaur, and how that picture perished, has been already mentioned ; and his picture of the Muses was carried off to Rome, from Ambracia, by Fulvius Nobilior.

In addition to the works which have been already mentioned, we possess notices of the following pictures by Zeuxis. His *Jupiter enthroned, with the gods standing by*, is mentioned by Pliny with the epithet *magnificus*, and its subject confirms the opinion that it was one of the artist's finest works. Pliny also mentions his *Marsyas Bound* (*Marsyas religatus*), in the temple of Concord. A minute description of a painting on this subject is given by Philostratus, who, however, does not mention Zeuxis as its painter (*Eikon.* 2) ; and the subject frequently occurs on vases, sarcophagi, candelabra, and other remains of ancient art, as well as in the painting found at Herculaneum, and one or two others, which may be presumed to be more or less copied from the work of Zeuxis. (For an account of these works, see Müller, *Archäol. d. Kunst*, § 362, n. 4 ; for a sketch of the picture at Herculaneum, Müller, *Denkmäler d. alten Kunst*, vol. i. pl. xliii. No. 204 ; and for copies of other works, which represent the story of Apollo and Marsyas, see the *Denkmäler*, vol. ii. pl. xiv. Nos. 149—154). The *Menelaus* of Zeuxis is mentioned by Tzetzes (*Chil.* viii. 196—198) ; and his *Boreas* or *Triton* by Lucian (*Timon*, 54). Pliny tells us that he painted monochromes in shades of gray (*monochromata ex albo*); and also that there were some vases painted by him (*figlina opera*) at Ambracia, where they were left untouched by Fulvius Nobilior, when he took away the picture of the Muses. The statement of Cicero (*Brutus*, 18), that Zeuxis used only four colours, is explained in the *Dictionary of Antiquities*, *s. v. Colores*, p. 320, b. 2d ed.

2. An artist in gold (*aurifex*) in the household of Augustus, whose freedman he was, as we learn from an inscription on the columbarium of Livia. (Gori, Nos. 114—122 ; Bianchini, No. 43 ; Welcker, *Kunstblatt*, 1827, No. 84 ; R. Rochette, *Lettre à M. Schorn*, p. 430).

Respecting a supposed statuary *Zeuxis*, whose name arises from a false reading of Pliny, see SILANION and ZEUXIADES. [P. S.]

ZIBOETES or ZIPOETES (Ζιβοίτης or Ζιποίτης). 1. King of Bithynia, the son of Bas. He reigned for forty-eight years (B. C. 326—278). He carried on successful wars with Lysimachus and Antiochus, the son of Seleucus. (Memnon, ap. Phot. *Cod.* 224, p. 228, ed. Bekker.) In B. C. 315 he carried on a war against Astacus and Chalcedon. (Diod. xix. 60.) He founded a city which was called Zipoetium after him at the foot of Mount Lyperus. He lived to the age of seventy-six, and left behind him four children, the eldest of whom, Nicomedes, succeeded him. (Memnon, *l. c.*)

2. Son of the preceding, who established himself in a part of Bithynia, and against whom Nicomedes carried on war in B. C. 277. It was for the purpose of overpowering him that Nicomedes called in the aid of the Gauls. (Liv. xxxviii. 16 ; comp. Clinton, *Fasti Hellen.* vol. iii. p. 411.)

The name Tiboetes [TIBOETES] is by some corrected to Ziboetes. [C. P. M.]

ZIGABE'NUS, EUTHY'MIUS. [EUTHYMIUS.]

ZMILUS. [SMILIS.]

ZOE (Ζωή), the name of several empresses of Constantinople, of whom the following were the most important : —

1. Surnamed Carbonopsina, the wife of Leo VI. the philosopher, who reigned A. D. 886- 911. She survived her husband, and her effigy appears on the coins of her son Constantinus VII. Porphyrogenitus. (Eckhel, vol. viii. pp. 246—248.) [LEO VI.; CONSTANTINUS VII.]

2. The daughter of Constantinus IX. was married first to Romanus III. Argyrus, who succeeded her father on the throne, and reigned A. D. 1028—1034. Towards the end of her husband's reign, though she was then about 50 years of age, she carried on a criminal intrigue with the general Michael, surnamed the Paphlagonian; and that she might be able to gratify her pleasures without restraint she caused her husband to be murdered, and raised Michael to the throne, whom she then married. Michael IV. the Paphlagonian, reigned from A. D. 1034—1041; and on his death, she was persuaded by the people to reign in her own name. A few days made Zoë repent her ambition, and she placed the crown on the head of Michael V. Calaphates, whom her second husband had adopted in his life-time. The new emperor showed the basest ingratitude to his benefactress, and commenced his reign by banishing Zoë. This and other imprudent acts caused an insurrection at Constantinople. Michael was deposed at the end of a year's reign, and Zoë and her sister Theodora were proclaimed co-empresses on the 21st of April, 1042. The two sisters reigned together for about two months; but as they feared for their position, Zoë, who was then about 60, married a third husband, whom she raised to the throne, and who is known by the name of Constantinus X. Monomachus. She died in 1050 while her third husband was still alive. [CONSTANTINUS IX.; ROMANUS III.; MICHAEL IV. and V.; CONSTANTINUS X.]

ZOETEUS (Ζοιτεύς), a son of Tricolonus, and founder of the town of Zoetia in Arcadia. (Paus. viii. 35. § 6; Steph. Byz. *s. v.*). [L. S.]

ZO'ILUS (Ζωΐλος). 1. A person of this name is mentioned by Diogenes Laërtius (viii. 2) as the uncle of Pythagoras.

2. A grammarian, who, according to the greater number of authorities, was a native of Amphipolis. By others (Schol. *ad Iliad.* v. 4; Eustath. p. 387) he is called an Ephesian. The age in which he lived has been the subject of some discussion, as the authorities are irreconcileably at variance. The great majority of them (Suid. *s. v.*; Aelian. *V. H.* xi. 10; Dionys. *de Isaeo*, p. 627, *de Vi Demosth.* p. 974; Suid. *s. v.* Δημοσθένης) make him contemporary with the disciples of Isocrates. On the other hand, there is a passage in Vitruvius, which assigns him to the age of Ptolemaeus Philadelphus (*Praefat. ad lib. VII.*). He is said by Vitruvius to have come to Alexandria in the hope of securing the patronage of the king, who, however, was indignant at the manner in which he treated the poems of Homer, and paid no regard to him. Various accounts were given of his having met with a violent death (*l. c.*). But though it is within the limits of possibility that Zoilus lived to see the accession of Ptolemaeus Philadelphus, this, as Clinton says (*Fasti Hellen.* iii. p. 381), does not satisfy the details of the account of Vitruvius, which, when closely examined, proves to be inconsistent with itself. The safest course, therefore, is to reject it altogether. "Zoilus began to be eminent before the rise of Demosthenes, and continued to write after the death of Philip." (Clinton, *l. c.* p. 485.) According to Heracleides Ponticus (*Alleg. Hom.* p. 427), he was originally a Thracian slave. Aelian speaks of him as having been a pupil of Polycrates, who wrote an accusation of Socrates.

Zoilus was celebrated for the asperity with which he assailed Homer, from which he derived the epithet of Ὁμηρομάστιξ. (Suid. *s. v.*; Schol. *ad Il.* v. 7, 20, i. 129, x. 274, xviii. 22, xxii. 209, xxiii. 100; Eustath. *ad Od.* p. 1614; Schol. in Plat. *Hipparch.* p. 240.) He found fault with him principally for introducing fabulous and incredible stories in his poems. From the list that we have of his writings, it also appears that he attacked Plato and Isocrates. His name became proverbial for a captious and malignant critic. (*Ingenium magni livor detrectat Homeri. Quisquis es, ex illo, Zoile, nomen habes*, Ovid. *Rem. Am.* 366.) He was also styled Κύων ῥητορικός (Aelian. *V. H.* xi. 10.) It is worthy of note, however, that Dionysius of Halicarnassus (*Ep. ad Pomp.* c. 1) speaks of him with considerable respect, and does not hesitate to class him among critics of the highest rank. The following works of Zoilus are mentioned: — 1. Περὶ Ἀμφιπόλεως βιβλία τρία (Suid. *l. c.*). 2. Ἱστορία ἀπὸ Θεογονίας ἕως τῆς Φιλίππου τελευτῆς (*ibid.*). 3. Κατὰ Ἰσοκράτους τοῦ ῥήτορος (*ibid.*). 4. Κατὰ τῆς Ὁμήρου ποιήσεως λόγοι ἐννέα. 5. Ψόγος Ὁμήρου. Unless this is only another name for the preceding (*ibid.* Ael. *l. c.*; Dionys. *l. c.*; Plut. *Symp.* v. p. 677; Schol. *ad Hom. Il. ll. cc.*) 6. Κατὰ Πλάτωνος (Aelian. *l. c.*; Dionys. *ad Pomp.* p. 752). 7. Τενεδίων ἐγκώμιον (Strab. vi. p. 271). 8. A work on the figures of speech, from which Quintilian quotes, with disapprobation, a definition of σχῆμα (Quint. ix. 1. § 14, comp. Phoebammon *de Fig.* p. 588, ed. Ald.). None of these have come down to us. The story told by Suidas of his having been thrown headlong down the Scironian rocks, is probably as fabulous as the other accounts of a similar kind given by Vitruvius. (Fabric. *Bibl. Gr.* vol. i. p. 559, &c.; Voss. *de Hist. Gr.* p. 130, &c.)

3. A grammarian of the name of Zoilus is introduced by Athenaeus (i. 1) among the Deipnosophistae.

4. A native of Perga, from whom Diogenes Laërtius (vi. 37) quotes some statements respecting Diogenes the Cynic.

5. A native of Cyprus, an artificer, mentioned by Plutarch (*Demetr.* 21).

6. Tyrant of Caesarea, mentioned by Josephus (*Ant. Jud.* xiii. 20).

7. Others of this name, not worth mentioning here, are enumerated by Fabricius (*Bibl. Gr.* vol. i. p. 561, &c.). [C. P. M.]

ZOILUS (Ζώϊλος), a physician, who must have lived in or before the first century after Christ, as he is quoted by Andromachus the younger (ap. Gal. *De Compos. Medicam. sec. Loc.* iii. 1, vol. xii. p. 632). He appears to have given particular attention to diseases of the eye, as he is called ὁ ὀφθαλμικός. Several of his medical formulae are preserved by Galen (*ibid.* iv. 8, pp. 752, 763, 771; *De Antid.* ii. 12, vol. xiv. p. 178), Alexander Trallianus (ii. 5, p. 173), Aëtius (ii. 3. 11, 113. pp. 304, 360, 361), and Nicolaus Myrepsus (xxiv. 25. p. 658). See C. G. Kühn, *Index Medicor. Ocularior. inter Graecos Romanosq.* Fascic. xi. [W. A. G.]

ZO'ILUS (Ζωΐλος), artists. 1. A medallist, whose name occurs on the coins of Perseus, king of Macedonia, in such a manner as to make it cer-

tain, in the opinion of Raoul-Rochette, that the name is that of the engraver of the medals. (*Lettre à M. Schorn*, p. 98, 2d ed.)

2. A sculptor of Corinthian vases, in the household of Agrippa, according to Raoul-Rochette's interpretation of the inscription, ZOILI . CORINTHIAR . AGRIPP. The matter is, however, doubtful. (R. Rochette, *Lettre à M. Schorn*, p. 430, 2d ed.) [P. S.]

ZO'NARAS, JOANNES (Ἰωάννης ὁ Ζωναρᾶς), a celebrated Byzantine historian and theologian, lived in the twelfth century under the emperors Alexis I. Comnenus and Calo-Joannes. During the reign of Alexis he held the high offices of Great Drungarius, or commander of the emperor's body-guards, and of *Protoasecretis* (Πρωτοασηκρῆτις), or first private secretary of the emperor; but he quitted the world during the reign of Calo-Joannes, and retired to the monastery on Mount Athos, where he spent the remainder of his life in the composition of the various works mentioned below. He is frequently quoted by subsequent Byzantine writers, who all speak of his learning and abilities in terms of the highest praise. He is said to have died at the age of 88 years, and to have been buried in the monastery of St. Elias. The following is a list of his works which have been printed:—

1. Χρονικόν, or *Annales*, in 18 books, from the creation of the world to the death of Alexis in A. D. 1118. It is compiled from various Greek authors, whose very words Zonaras frequently retains. The earlier part is chiefly taken from Josephus; and in the portion which relates to Roman history he has for the most part followed Dion Cassius. In consequence of the latter circumstance the Annals of Zonaras are of great importance in studying the early history of Rome. Of the first twenty books of Dion Cassius we have nothing but the abstract of Zonaras; and even of the later books, of which Xiphilinus has made a more full epitome, Zonaras has preserved many statements of Dion which are entirely omitted by Xiphilinus [XIPHILINUS]. In the latter part of his work Zonaras wrote as an eye-witness of the events he describes, but with a brevity which is surprising, considering the many interesting and important occurrences of his time. His deficiencies, however, in this respect are amply supplied by Anna Comnena, the daughter of the emperor Alexis. [COMNENA.] The history of Zonaras was continued by Nicetas Acominatus, whose work commences at the death of Alexis. [NICETAS.] The first edition of the Annals of Zonaras was printed under the superintendence of H. Wolf, Basel, 1557, 3 vols. fol. The next edition, which was much improved, formed part of the Paris collection of Byzantine writers, and was edited by Du Fresne Du Cange, Paris, 1686, 2 vols. fol.: it was reprinted in the Venice edition of the Byzantine writers. The last and best edition is by Pinder, Bonn, 1841, &c. 8vo., which is not yet complete: it forms part of the Bonn collection of Byzantine writers.

2. Συναγωγὴ λέξεων συλλεγεῖσα ἐκ διαφόρων βιβλίων, παλαιᾶς τέ φημι γραφῆς καὶ τῆς νέας καὶ αὐτῆς δήπου τῆς Θύραθεν. This Lexicon was published for the first time by J. A. H. Tittmann, Lips. 1808, 2 vols. 4to. Tittmann thinks that it is the same work as Suidas quotes under the title of Ἐτυμολογικὸν ἄλλο or δεύτερον, in which case it could not have been compiled by Zonaras, as Suidas probably lived in the tenth century.

3. Ἐξήγησις τῶν ἱερῶν καὶ θείων κανόνων, &c., an Exposition of the Canons of the Apostles, Councils, and Fathers. The Exposition of the Apostolical Canons was printed, with a Latin translation, by J. Quintinus, Paris, 1558; and the Exposition of the Canons of the Councils and Fathers was printed by Antonius Salmatia, Milan, 1613. Both parts of the work were published in Greek and Latin by Beveridge (Beveregius), in his *Pandectae Canonum*, Oxford, 1672, fol.

4. Λόγος πρὸς τοὺς τὴν φυσικὴν τῆς γονῆς ἐκροὴν μίασμα ἡγουμένους, printed in Bonefidius, *Jus Orientale*, 1573, 8vo., and in Leunclavius, *Jus Graeco-Romanum*, vol. i. p. 351.

5. Ἐκ προσώπου τῶν ἀρχιερέων περὶ τοῦ μὴ δεῖν δύο δισεξαδέλφους τὴν αὐτὴν ἀγαγέσθαι πρὸς γάμον, to show that two nephews ought not to marry the same woman, printed in Cotelerius, *Monument. Eccles. Graecae*, vol. ii. p. 483, foll., Paris, 1681, 4to.

There are several other works of Zonaras in manuscript, the titles of which are given by Fabricius. (Fabric. *Bibl. Graec.* vol. xi. p. 222, foll., vol. vii. p. 465, foll.; Schöll, *Geschichte der Griechischen Litteratur*, vol. iii. pp. 195, 247, 467.)

ZONAS. [DIODORUS ZONAS, Vol. I. p. 1017.]

ZOPYRINUS (Ζωπύρινος), the author of a work on cookery (Ὀψαρτυτικά, Athen. xiv. p. 662, d.).

ZOPY'RION (Ζωπυρίων). 1. An historical writer, mentioned by Josephus (*c. Apion.* i. 23).

2. A grammarian, the author of the first part of the Λειμὼν λέξεων ποικίλων (from A to E), of the remainder of which Pamphilus was the author. [PAMPHILUS.] [C. P. M.]

ZOPYRUS (Ζώπυρος), historical. 1. A distinguished Persian, son of Megabyzus, one of the seven chiefs who killed the false Smerdis, served under Dareius against Babylon, which had revolted at the commencement of his reign. After Dareius had besieged the city for twenty months in vain, Zopyrus resolved to gain the place for his master by the most extraordinary self-sacrifice. Accordingly, one day he appeared before Dareius, with his body mutilated in the most horrible manner; both his ears and nose were cut off, and his person otherwise disfigured. After explaining to Dareius his intentions and concerting measures with him, he fled to Babylon as a victim of the cruelty of the Persian king. The Babylonians, seeing one of the most distinguished Persians in such a horrible condition, readily gave him their confidence, and placed him at the head of their troops. He soon found means to betray the city to Dareius, who severely punished the inhabitants for their revolt. Dareius appointed Zopyrus satrap of Babylon for life, with the enjoyment of its entire revenues, and also bestowed upon him many other marks of his confidence and esteem. He was accustomed to say that he would rather have Zopyrus without wounds than possess twenty Babylons. (Herod. iii. 153—160.)

Ctesias places the revolt of Babylon in the reign of Xerxes. He relates that the Babylonians slew their satrap Zopyrus, and that Megabyzus, the son of Zopyrus, betrayed the city to Xerxes by means of the same stratagem which Herodotus ascribes to Zopyrus. [MEGABYZUS, No. 2.] But the account of Herodotus is preferable on many accounts. (See Grote, *Hist. of Greece*, vol. iv. p. 310, note.)

2. The son of Megabyzus, and the grandson of

the preceding, revolted from the Persians, and fled to Athens. (Herod. iii. 160.)

3. The Thracian, a slave of Pericles, was appointed by the latter the Paedagogus of Alcibiades. (Plut. *Alcib.* i. p. 122.)

4. The Physiognomist, attributed many vices to Socrates in an assembly of his disciples, who laughed at him and at his art in consequence ; but Socrates admitted the truth of his remarks, and said that such were his natural propensities, but that they had been overcome by philosophy. (Cic. *Tusc.* iv. 37, *de Fato*, 5 ; Alex. Aphrodis. *de Fato*, c. 6, p. 48, ed. Orelli.)

ZOPYRUS (Ζώπυρος), literary. 1. Of Tarentum, a Pythagorean philosopher. (Iambl. *Vit. Pyth.* extr.)

2. Of Clazomenae, a rhetorician, was a contemporary of Timon. (Quintil. iii. 6. § 3 ; Diog. Laërt. ix. 114.)

3. Of Byzantium, an historian (Plut. *Parall. Min.* c. 36), was probably the author of Μιλήτου κτίσις, the fourth book of which is cited by the Scholiast on Homer (*Il.* x. 274). He is perhaps the same person as the Zopyrus mentioned by Marcellinus (*Vit. Thuc.* § 32). Stobaeus quotes two verses from Zopyrus (*Floril.* lxiii. 8), and likewise makes an extract from a work entitled *Theseis*, also by Zopyrus, but it is impossible to determine whether this Zopyrus was the same as the Byzantine, or whether Stobaeus quotes from the same or from two different persons. There are some other persons of the name. (See Vossius, *de Hist. Graec.* p. 511, ed. Westermann.)

ZOPYRUS (Ζώπυρος). 1. A surgeon at Alexandria, the tutor of Apollonius Citiensis and Posidonius (Apoll. Cit. ap. Dietz, *Schol. in Hippocr. et Gal.* vol. i. p. 2) about the beginning of the first century B. C. He invented an antidote, which he recommended to Mithridates, king of Pontus, and wrote a letter to that king, begging to be allowed to test its efficacy on the person of a criminal (Galen, *De Antid.* ii. 8, vol. xiv. p. 150). Another somewhat similar composition he prepared for one of the Ptolemies. (Cels. v. 23. § 2. p. 94.) Some of his medical formulae are quoted and mentioned by various ancient authors, viz. Caelius Aurelianus (*De Morb. Chron.* ii. 14, v. 10. pp. 425, 592), Oribasius (*Coll. Medic.* xiv. 45, 50, 52, 56, 58, 61, 64, pp. 478, 481, 482, 483, 485, 487), Aëtius (ii. 4. 57, iii. 1. 31, iv. 2. 74, pp. 417, 476, 732), Paulus Aegineta (vii. 11, p. 660), Marcellus Empiricus (*De Medicam.* c. 22, p. 342), and Nicolaus Myrepsus (i. 291, p. 420) : and Pliny (*H. N.* xxiv. 87), and Dioscorides (iii. 99. vol. i. p. 446) mention that a certain plant was called *zopyron*, perhaps after his name. Nicarchus satirizes in one of his epigrams (*Anthol. Gr.* xi. 124), a physician named Zopyrus, who appears to have lived in Egypt, and who may possibly be the person mentioned by Apollonius Citiensis and Celsus ; in which case Nicarchus must have lived earlier than is commonly supposed. [NICARCHUS.]

2. An acquaintance of Scribonius Largus in the first century after Christ (Scrib. Larg. *De Compos. Medicam.* c. 171, p. 222), a native either of Gordium in Phrygia (*Gordiensis*) or of Gortyna in Crete (*Gortynensis*), may perhaps have been the same physician who is introduced by Plutarch as one of the speakers in his *Symposiaca* (iii. 6) and said to have belonged to the Epicurean school of philosophy.

A physician of this name is also mentioned in an old Latin inscription in Gruter's *Inscript.* p. 635. § 7. (See Fabric. *Bibl. Graec.* vol. xiii. p. 455, ed. vet. ; Sprengel's *Gesch. der Arzneik.* vol. i. ed. 1846.) [W. A. G.]

ZOPYRUS, is mentioned by Pliny as one of the eminent silver chasers who flourished in the time of Pompey the Great. Two cups of his, representing the trial of Orestes by the Areopagus, were valued at twelve thousand sesterces. (Plin. *H. N.* xxxiii. 12. s. 55 : *Zopyrus, qui Areopagitas et judicium Orestis in duobus scyphis* [*caelavit*] *H. S. XII. aestimatis.*) [P. S.]

ZOROASTER or ZOROASTRES (Ζωροάστρης), the ZARATHUSTRA of the Zendavesta, and the ZERDUSHT of the Persians, was the founder of the Magian religion. The most opposite opinions have been held both by ancient and modern writers respecting the time in which he lived. In the Zendavesta itself, as well as in the writings of the Parsees, Zoroaster is said to have lived in the reign of Vitaçpa (as he is called in the Zendavesta) or Gushtasp (as the Persians name him), whom most modern writers identify with Dareius Hystaspis. According to this view the system of Zoroaster was not promulgated till the time of the third Persian monarch, and he must therefore be looked upon as the reformer and not the founder of the Magian religion, which was of much higher antiquity. This opinion was maintained by Hyde and Prideaux, who also attempted to prove that Zoroaster was a pupil of Daniel, and learnt from the prophet all those parts of his system which resemble the tenets of the Sacred Writings. But although this opinion has been adopted by Anquetil du Perron, Kleuker, Malcolm, and many other modern writers, it will be found to possess no other evidence in its favour but the identification of Gushtasp with Dareius Hystaspis ; for the testimony of the later Greek and Roman writers, who place Zoroaster at this period, is of no value in such an inquiry, and is counterbalanced by the statements of other classical writers who assign to him a much earlier date. Moreover, while this supposition has such a slender amount of evidence in its favour, it is open to the most serious objections. First, Zoroaster is universally represented as the *founder* of the Magian religion both by the Orientals and the Greeks, and it is unnecessary to prove that this religion was of greater antiquity than the commencement of the Persian empire, and that it had been previously the national religion of the Medes. The first Greek writer who mentions Zoroaster is Plato, who says that the Persian youths were taught the *Mageia* of Zoroaster, the son of Horomazes, which he interprets to mean the worship of the gods (ὁ μὲν μαγείαν διδάσκει τὴν Ζωροάστρου τοῦ Ὡρομάζου — ἔστι δὲ τοῦτο θεῶν θεραπεία, Plut. *Alcib.* i. p. 122, a). Secondly, if Zoroaster had been the reformer of the Persian religion in the reign of Dareius Hystaspis, he would certainly have been mentioned by Herodotus. The silence of the historian is a conclusive argument to us against Zoroaster being a contemporary of Dareius. Thirdly, the king Gushtasp, under whom Zoroaster lived, is said in the Zendavesta to be the son of Auravataçpa, the Lohrasp of the modern Persians, while Hystaspes, the father of Dareius, was never king, and was the son of Arskama or Arsames. It would therefore seem that the Gushtasp, the contemporary of Zoroaster,

was an entirely different person from Dareius Hystaspis.

Other dates have likewise been assigned to Zoroaster by modern scholars; but sound criticism compels us to come to the conclusion that it is quite impossible to determine the time at which he lived. All we learn from the Zendavesta is that he was the subject of a king named Gushtasp, who belonged to the dynasty of the Kâvja, or as they are called in the modern Persian, the Kayanians. The history of the dynasty has come down to us in a mutilated form; but it would appear that the kings of this race reigned in eastern Iran, and more particularly Bactria, at a period anterior to that of the Median and Persian kings. The Bactrian origin of Zoroaster is alluded to by several of the Greek and Roman writers, who obtained their information from Oriental sources. Thus Ammianus Marcellinus (xiii. 6. § 32) calls Zoroaster a Bactrian, and his testimony is of considerable importance because he must have received the information from the Persians themselves, when he attended the emperor Julian in his campaign against the Parthians. Ctesias likewise, who resided long at the court of Artaxerxes Mnemon, calls Zoroaster a king of Bactria (Ctesias, pp. 79, 91, ed. Lion, copied by Justin, i. 1); and the same statement occurs in Moses of Chorene (i. 6). The tradition which represents Zoroaster of Median origin sprang up at a later time, when the chief seat of his religion was in Media, and no longer in the further East. We may therefore conclude that the religion of Zoroaster first appeared in Bactria, and from thence spread eastward; but further than this we cannot venture to go. As the founder of the Magian religion he must be placed in remote antiquity, and it may even be questioned whether such a person ever existed. Niebuhr regards him as a purely mythical personage (*Kleine Schriften*, vol. i. p. 200); but it is worthy of remark that we find no trace in the Zendavesta of the various wonders and miracles which are connected with his name in the Persian and Greek and Roman writers. It is unnecessary to repeat these stories, but we may mention as a specimen two tales related by Pliny. It is said that he laughed on the day of his birth, and that his brain palpitated so violently as to heave up the hand that was placed upon his head; and that he lived in the desert for twenty years on cheese, in consequence of which he was preserved from feeling old age. (Plin. *H. N.* vii. 16. s. 15, xi. 42. s. 97.) It would be idle to attempt to make even an approximation to the date of Zoroaster from the statements of the Greek and Roman writers; for the most learned among them could not come to any agreement as to the time at which he lived, and many supposed that there were several persons of this name, who lived at widely different times and in very different countries. Thus we find him called not only a Bactrian, but a Median (Clem. Alex. *Strom.* i. p. 399), a Chaldaean (Porphyr. *Vit. Pythag.* 12), a Persomedian (Suidas, *s. v.* Ζωροάστρης), a Persian (Diog. Laërt. *Praef.*), an Armenian (Arnob. i. 12), a Pamphylian (*Arnob. l. c.*), and even a native of Proconnesus. (Plin. *H. N.* xxx. 1. s. 2.) Many of these various statements probably arose from the circumstance that the Magian religion was introduced into these countries and places; and it is only in this way that we can explain the strange account in Pliny that he was a native of Proconnesus. We find equal discrepancy in the Greek and Roman writers respecting the time at which he was said to have lived. Thus Aristotle and Eudoxus stated that he lived 6000 years before the death of Plato (Plin. *H. N.* xxxi. 1. s. 2), and Hermippus that he lived 5000 years before the Trojan war (Plin. *l. c.*; Diog. Laërt. i. 2); while others assign to him a much later date, making him a contemporary of Cyrus (Arnob. i. 52) or Pythagoras (Clem. Alex. *Strom.* i. p. 357; Appuleius, *Florid.* ii. p. 231). We only quote these statements as instances of the discrepancies in the Greek and Roman writers respecting the age and country of Zoroaster, and of showing the hopelessness of attempting to construct any theory from such contradictory accounts.

There were extant in the later Greek literature several works bearing the name of Zoroaster, and which are quoted under the titles of λόγια, ἱεροὶ λόγοι, ἀποκαλύψεις, βίβλοι ἀπόκρυφοι Ζωροάστρου, περὶ φύσεως, περὶ λίθων τιμίων, ἀστεροσκοπικά, ἀποτελεσματικά, &c. Some of these works were in existence as early as the time of Pliny, who relates that Hermippus wrote commentaries on two million lines of Zoroaster. (Plin. *l. c.*; Suidas, *s. v.* Ζωρ.) These writings however must not be regarded as translations from the Zendavesta, to which they bore no resemblance, as is evident from the extracts preserved from them by Clemens Alexandrinus, Eusebius, and others. (Clem. Alex. *Strom.* v. 14, p. 710; Euseb. *Praep. Ev.* i. 10; Dion Chrysost. *Or.* 36.) They were, on the contrary, forgeries of a later age, and belong to the same class of writings as the works of Hermes Trismegistus, Orpheus, &c. There is still extant a collection of oracles ascribed to Zoroaster, which were published for the first time with the commentaries of Gemistus Pletho [Gemistus], under the title of Μαγικὰ λόγια τῶν ἀπὸ τοῦ Ζωροάστρου Μάγων, by Tiletanus, Paris, 1538, 4to. They have also been edited by Patricius in his *Nova de Universis Philosophia*, &c., Ferrariae, 1591, and Venet. 1593, foll.; by Morell, Paris, 1595, 4to., and also in Latin; by Obsopaeus, Paris, 1507, 8vo., and by others. It would be ridiculous in the present day to enter into any argument to prove the spuriousness of these oracles. Every thing known respecting the reputed works of Zoroaster is collected by Fabricius (*Bibl. Graec.* vol. i. p. 304, foll.).

An account of the religious system of Zoroaster does not fall within the scope of the present work; but the reader will find abundant information on the subject in the works quoted below. Mr. Milman has given an excellent summary of the leading tenets of the Zoroastrian system. (Hyde, *Veterum Persarum et Magorum Religionis Historia*, Oxford, 1700 and 1760; Prideaux, *Connection of the History of the Old and New Testament*, Part i. vol. i. p. 299, foll.; Anquetil du Perron, *Zendavesta*; Kleuker, *Zendavesta*; Rhode, *Die Heilige Sage des Zendvolks*; Heeren, *Historical Researches*, &c. *Asiatic Nations*, vol. i. p. 367, foll.; Gibbon, *Decline and Fall*, vol. i. c. 8; Milman, *History of Christianity*, vol. i. p. 65, foll.; Georgii, in *Real-Encyclopädie des classichen Alterthumswissenschaft*, *s. v. Magi*; Lassen, *Indische Alterthumskunde*, vol. i. p. 752, foll.)

ZORZINES, king of the Siraci, a people in the neighbourhood of the Caucasus, in the reign of the emperor Claudius. (Tac. *Ann.* xii. 15, 17, 19.)

ZO'SIMUS (Ζώσιμος). 1. A learned freedman

of the younger Pliny, remarkable for his talents as a comedian and musician, as well as for his excellence as a reader. (Plin. *Epist.* v. 19.)

2. Prefect of Epeirus under Valentinian and Valens. He is mentioned in connection with some laws promulgated in A. D. 373. (Cod. Theodos. 6. tit. 31, 12. tit. 10.)

3. A Greek historian, who lived in the time of the younger Theodosius (Evagrius, *Hist. Eccl.* iii. 41). He is described by Photius (*Cod.* 98, p. 84, ed. Bekker) as *κόμης καὶ ἀποφισκοσυνήγορος (comes et exadvocatus-fisci)*. He may possibly have been the son of Zosimus, the prefect of Epeirus, who is mentioned in the Theodosian Code. Zosimus was the author of a history of the Roman empire in six books, which is still extant. This work must have been written after the year 425, as an event is mentioned in it (v. 27) which took place in that year. How long after cannot be determined with certainty; but his description of the condition of the Greek empire at the time he wrote accords with the state of things in the latter part of the fifth century. Further biographical particulars have not come down to us.

As Polybius had narrated the events by which the Roman empire had reached its greatness, so Zosimus undertook the task of developing the events and causes which led to its decline (Zosim. i. 57). As the commencement of this decline, he goes back to the change in the constitution of Rome introduced by Augustus. The first book comprises a sketch of the history of the early emperors, down to the end of the reign of Diocletian (A. D. 305). The second, third, and fourth books are devoted to the history of the fourth century, which is treated much less concisely. The fifth and sixth books embrace the period from A. D. 395 to A. D. 410, when Attalus was deposed. Though the decline of the Roman empire was the main subject which Zosimus selected, it was perhaps his ambition to imitate Polybius, which led him to introduce various matters connected with Persian, Grecian, and Macedonian history, which are not very intimately connected with his main design. It is clear that Photius and Evagrius had not more of the work than we have. Yet it seems likely on some accounts, either that a part of the work has been lost, or, what is more likely, that Zosimus did not live to finish it; for as we now have it, it does not embrace all that Zosimus himself tells us he intended to take up (iv. 59. § 4, 5, i. 58. § 9, iv. 28. § 3). There does not seem much probability in the conjecture that the monks and other ecclesiastics succeeded in suppressing that portion of the work in which the evil influences of their body were to be more especially touched upon (v. 23. § 8; Harles. ad Fabr. vol. viii. p. 65; comp. Voss. *de Hist. Gr.* p. 312). If the work was thus left incomplete, that circumstance would account for some carelessness of style which is here and there apparent. There may appear some difficulty at first sight, however, in the statement of Photius, that the work, in the form in which he saw it, appeared to him to be a second edition (*νέας ἐκδόσεως*). But it would seem that Photius was under some misapprehension. It is called in the MSS. *ἱστορία νέα* (in what sense is not quite clear). This may perhaps have misled Photius. He himself remarks that he had not seen the first edition.

The work of Zosimus is mainly (though not altogether) an abridgment or compilation of the works of previous historians. As far as the 41st chapter of the first book he follows Herennius Dexippus. From that point to the 11th chapter of the fifth book Eunapius is his guide, though he nowhere makes mention of him. Photius remarks in general terms of the work that it was not so much a history as a compilation from Eunapius. After Eunapius he follows Olympiodorus, sometimes copying from him whole chapters. The style of Zosimus is fairly described by Photius as concise, clear, pure, and not unpleasing. His chief fault as an historical writer is that he neglects to notice the chronology.

Zosimus was a pagan, and is by no means sparing of the faults and crimes of the Christian emperors. In consequence of this his credibility has been fiercely assailed by several Christian writers, and has been sometimes defended merely because his history tended to the discredit of many leading persons in the Christian party. Photius thus expresses his opinion: *ἔστι τὴν θρησκείαν ἀσεβὴς καὶ πολλάκις ἐν πολλοῖς ὑλακτῶν κατὰ τῶν εὐσεβῶν* (*l. c.*). Evagrius (iii. 40, 41) and Nicephorus (xvi. 41, &c.) also speak in the most unfavourable terms. The question does not, as has sometimes been supposed, turn upon the credibility of the historians whom Zosimus followed, for he did not adhere in all cases to their judgment with respect to events and characters. For instance he entirely differed from Eunapius in his account of Stilicho and Serena. Of modern writers, Baronius, Laelius Bisciola, C. v. Barth, J. D. Ritter, R. Bentley, and St. Croix, have taken the derogatory side. Bentley in particular (*Remarks upon a late Discourse of Freethinking*, Part. ii. p. 21) speaks of Zosimus with great contempt. On the other hand, his historical authority has been maintained by Leunclavius, G. B. von Schirach, J. Matth. Schröckh, and Reitemeier. There are no doubt numerous errors of judgment to be found in the work, and sometimes (especially in the case of Constantine) an intemperate expression of opinion, which somewhat exaggerates, if it does not distort the truth. But he does not seem fairly chargeable with deliberate invention, or wilful misrepresentation. One passage in his history in particular has been fastened upon as evident proof of his untrustworthiness, where (ii. 29) he gives his account of the conversion of Constantine, placing it after the murder of his son (A. D. 326), whereas Constantine had declared himself a Christian much earlier. (Sainte-Croix, *Mém. de l'Académie des Inscr.* vol. xlix. p. 466). But on the other hand, the common story of the conversion of Constantine does not rest on any authority that is worth much; and though it is pretty clear that Zosimus has committed an anachronism, it is not so gross as has been sometimes supposed; and there is thus much to be said in excuse for Zosimus, that it was not till the latter part of his life that Constantine received the rite of baptism; and it appears from Sozomen (i. 3) that a story similar to that told by Zosimus was current some time previously, so that the latter is not at any rate responsible for the origination of the tale. It is not to be wondered at that one who held to the old faith should attribute the downfall of the empire in great part to the religious innovations attendant upon the spread of Christianity.

The history of Zosimus was first printed in the Latin translation of Leunclavius (Löwenklau), ac-

companied by a defence of the historian (Basel, 1576, fol.). The first two books, in Greek, with the translation of Leunclavius, were printed by H. Stephanus, in his edition of Herodian (Paris, 1581). The first complete edition of the Greek text of Zosimus was that by F. Sylburg (*Scriptores Hist. Rom. Min.* vol. iii.). Later editions are those published at Oxford (1679), at Zeitz and Jena, edited by Cellarius, with annotations of his own and others (1679, 1713, 1729). The next edition is that by Reitemeier, who, though he consulted no fresh manuscripts, made good use of the critical remarks of Heyne and other scholars (Leipzig, 1784). The last and best edition is by Bekker, Bonn, 1837. There is a German translation by Seybold and Heyler, and also an English and a French translation. (Schöll, *Gesch. d. Griech. Lit.* vol. iii. p. 232; Fabric. *Bibl. Graec.* vol. viii. p. 62.)

4. A native of Ascalon, or, according to other accounts, of Gaza. He lived in the time of the emperor Anastasius. According to Suidas (*s. v.*) he was the author of a λέξις ῥητορικὴ κατὰ στοιχεῖον (of which Suidas himself made considerable use), and commentaries on Demosthenes and Lysias, some of which are still extant in MS. A life of Demosthenes by him is prefixed to most of the editions of Demosthenes.

5. A native of Thasos, the author of some epigrams still extant in the Anthology (vol. iii. p. 157, &c., ed. Jacobs).

6. An abbot, whose διαλογισμοί were edited by P. Possinus, in his *Thesaurus Asceticus*, p. 279. The editor thinks that he flourished in Palestine about A. D. 430.

Several others of this name, not worth inserting here, are enumerated by Fabricius (*Bibl. Graec.* vol. viii. p. 71, &c.). [C. P. M.]

ZO'SIMUS. The short pontificate of this Roman bishop, which lasted from the 18th of March, A. D. 417, until his death on the 26th of December in the following year, was rendered more remarkable by the rash activity with which he plunged into delicate and irritating controversies than by any display of sound judgment or high principle. His attention was first occupied by the representations of Caelestius and Pelagius, who, having appealed to his predecessor Innocentius against what they termed the harsh and prejudiced sentence of the Carthaginian synod, now earnestly demanded a full investigation of the charges preferred against their orthodoxy. Zosimus not only pronounced the complete acquittal of the accused, but inveighed in the strongest terms against the conduct of the African clergy, and published a letter testifying his entire satisfaction with the explanations of Pelagius. But scarcely had he given expression to these feelings when a total change was wrought in his sentiments by the edict of Honorius, issued at Ravenna on the last day of April, A. D. 418. Not satisfied with retracting the praise lavished on the two friends, he hastened to denounce them both as incorrigible heretics, and despatched a circular epistle (*Tractoria*) to convey a formal announcement of this condemnation to all the ecclesiastical authorities in the Christian world.

His next encounter was with Proculus of Marseilles, whom, along with Hilarius of Narbonne, and Simplicius of Vienne, he desired to make subordinate to the see of Arles, at that time occupied by a certain Patroclus, a priest of very doubtful reputation. The bishops of Narbonne and Vienne gave way to a certain extent, or at least did not peremptorily refuse obedience, but Proculus, warmly supported by his clergy and people, bade open defiance to his commands and excommunications.

Nothing discouraged by this repulse, Zosimus, within a very short period of his death, boldly asserted his absolute jurisdiction over the African church by reinstating a certain Apiarius, a presbyter of Sicca, who had been regularly deposed for various grave offences by his own diocesan, thus exciting a storm among the fiery Numidians, which must have produced a violent convulsion had the author of the decree lived to follow up this stretch of power by ulterior measures.

Fourteen *Epistolae et Decreta* of this pope addressed to various bishops and religious communities, chiefly in regard to the events detailed above, have been preserved, together with a few short fragments of the *Tractoria*, and of some other pieces, all of which will be found under their best form in the *Epistolae Pontificum Romanorum* edited by Coustant, fol. Paris, 1721, vol. i. pp. 934—1006, in the *Bibliotheca Patrum* of Galland, fol. Venet. 1773, vol. ix. pp. 1—20, and also in the *Conciliorum amplissima Collectio* of Mansi, fol. Florent. 1760, vol. iv. pp. 348—372.

(See the Prolegomena of Mansi and Galland; Schönemann, *Bibliotheca Patrum Lat.* vol. ii. § 12; Bähr, *Geschichte der Röm. Litterat.* Suppl. Band. 2te Abtheil. § 141.) [W. R.]

ZO'SIMUS, M. CANULEIUS, a gold and silver chaser, whose skill and probity are praised in an extant inscription. (Gruter, p. dcxxxix; Sillig. *Catal. Artif.* App. *s. v.*) The name is also found on some ancient cameos; and Raoul-Rochette, assuming the identity of the artist, takes this as a new proof that the art of engraving on metals and on precious stones was often practised by the same persons. (*Lettre à M. Schorn*, p. 158, 2d ed.) [P. S.]

ZOSTE'RIA (Ζωστηρία), a surname of Athena among the Epicnemidian Locrians. (Steph. Byz. *s. v.* Ζωστήρ; comp. Herod. viii. 107.) The masculine form Zosterius occurs as a surname of Apollo in Attica, on the slip of land stretching into the sea between Phaleron and Sunium. (Steph. Byz. *l. c.*) [L. S.]

ZO'TICUS, AURE'LIUS, surnamed The Cook, from the profession of his father, was a native of Smyrna, remarkable for his personal attractions. Having been summoned to Rome by Elagabalus, who had conceived for him a violent affection, he entered the city escorted by a magnificent procession, was received in the palace by the emperor with marks of the most exaggerated respect, and was immediately appointed chamberlain. He speedily, however, fell into disgrace through the arts, it is said, of the rival favourite Hierocles, and was banished. (Dion Cass. lxxix. 16.) [W. R.]

ZYGIA and ZYGIUS (Ζυγία and Ζυγίος), are surnames of Hera and Zeus, describing them as presiding over marriage. (Hesych. *s. v.*; comp. HERA.) [L. S.]

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CHRONOLOGICAL TABLES OF GREEK HISTORY,

FROM THE FIRST OLYMPIAD, B. C. 776, TO THE FALL OF CORINTH, B. C. 146.

B. C.

776 Coroebus the Elean gains the victory in the foot race at the Olympic games. The Olympic games were instituted by Iphitus the Elean about B. C. 884, but the Olympiads were not employed as a chronological aera till the victory of Coroebus.

775 Arctinus of Miletus, the Cyclic poet, flourished.

774 Pandosia and Metapontum, in Italy, founded.

765 Cinaethon of Lacedaemon, the Cyclic poet, flourished.

761 Eumelus flourished.

753 Antimachus of Teos flourished.

750 Miletus at the height of its power. Many of its colonies founded about this time or a little later.

748 Pheidon, tyrant of Argos, celebrates the 8th Olympic games. He introduced copper and silver coinage, and a new scale of weights and measures, throughout the Peloponnesus.

745 The first annual Prytanis at Corinth, 90 years before the reign of Cypselus.

744 Eumelus of Corinth, the Cyclic poet, flourished.

743 The beginning of the first war between the Messenians and the Lacedaemonians.

736 Callinus of Ephesus, the earliest Greek elegiac poet, flourished.

735 Naxos, in Sicily, founded by the Chalcidians of Euboea.

734 Syracuse founded by Archias of Corinth.

730 Leontium and Catana, in Sicily, founded.

728 Megara Hyblaea, in Sicily, founded.

Philolaus of Corinth, the Theban lawgiver, flourished.

723 End of the first Messenian war. The Messenians were obliged to submit after the capture of Ithome, and to pay a heavy tribute to the Lacedaemonians.

721 Sybaris, in Italy, founded by the Achaeans.

718 War between the Lacedaemonians and Argives.

716 Gyges begins to reign in Lydia. This dynasty reigned, according to Herodotus, 160 years, and terminated B. C. 546 by the fall of Croesus.

712 Astacus founded by the Megarians.

Callinus of Ephesus flourished.

710 Croton or Crotona, in Italy, founded by the Achaeans. Soon after the foundation of Croton the Ozolian Locrians founded the Epizephyrian Locri in Italy.

709 Deïoces begins to reign in Media. The Medes revolted from the Assyrians after the death of Sennacherib in B. C. 711. The Assyrians according to Herodotus had governed Upper Asia for 520 years. This account gives B. C. 710 + 520 = B. C. 1230 for the commencement of the Assyrian dominion. The Median kings reigned 150 years. See B. C. 687 and 559.

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708 Tarentum founded by the Lacedaemonian Parthenii, under Phalanthus.

Thasos and Parium on the Propontis founded by the Parians.

Archilochus, of Paros, the Iambic poet, accompanied the colony to Thasos, being then in the flower of his age.

693 Simonides of Amorgos, the lyric poet, flourished.

Glaucus of Chios, a statuary in metal, flourished. He was distinguished as the inventor of the art of soldering metals.

690 Foundation of Gela in Sicily, and of Phaselis in Pamphylia.

687 The empire of the Medes is computed by Herodotus to commence from this date, the 23rd year of their independence. It lasted 128 years, and terminated in B. C. 559.

Archilochus flourished. See B. C. 708.

685 The beginning of the second Messenian war

683 First annual Archon at Athens.

Tyrtaeus, the Athenian poet, came to Sparta after the first success of the Messenians, and by his martial songs roused the fainting courage of the Lacedaemonians.

678 Ardys, king of Lydia, succeeded Gyges.

675 Foundation of Cyzicus by the Megarians.

674 Foundation of Chalcedon by the Megarians.

672 The Pisatae, led by Pantaleon, revolt from the Eleans, and espouse the cause of the Messenians.

Alcman, a native of Sardis in Lydia, and the chief lyric poet of Sparta, flourished.

670 Psammetichus, king of Egypt, begins to reign.

669 The Argives defeat the Lacedaemonians at Hysiae.

668 End of the second Messenian war according to Pausanias.

665 Thaletas of Crete, the lyric poet and musician, flourished.

664 A sea-fight between the Corinthians and Corcyraeans, the most ancient sea-fight recorded.

662 Zaleucus the law-giver in Locri Epizephyrii flourished.

657 Byzantium founded by the Megarians.

656 Phraortes, king of Media, succeeds Deïoces.

655 The Bacchiadae expelled from Corinth. Cypselus begins to reign. He reigned 30 years.

654 Foundation of Acanthus, Stagira, Abdera, and Lampsacus.

651 Birth of Pittacus according to Suidas.

648 Himera in Sicily founded.

647 Peisander, the epic poet, of Cameirus in Rhodes, flourished.

644 Pantaleon, king of Pisa, celebrates the Olympic games.

Terpander flourished.

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635 Sardis taken by the Cimmerians in the reign of Ardys.

634 Phraortes, king of Media, slain by the Assyrians, and succeeded by his son Cyaxares. Irruption of the Scythians into Asia, who interrupt Cyaxares in the siege of Nineveh.

631 Cyrene in Libya founded by Battus of Thera.

630 Mimnermus flourished.

629 Foundation of Sinope by the Milesians. Sadyattes, king of Lydia, succeeds Ardys.

625 Periander succeeds Cypselus at Corinth. He reigned 40 years.

Arion flourished in the reign of Periander.

621 Legislation of Dracon at Athens.

620 Attempt of Cylon to make himself master of Athens. He had been victor in the Olympic games in B.C. 640. Assisted by Theagenes, tyrant of Megara, whose daughter he had married, he seized the citadel, but was there besieged by the archon Megacles, the Alcmaeonid. Cylon and his adherents surrendered on a promise that their lives should be spared, but they were put to death.

617 Alyattes, king of Lydia, succeeds Sadyattes.

616 Neco, king of Egypt, succeeds Psammetichus.

612 Peace between Alyattes, king of Lydia, and Miletus in the 12th year of the war.

611 Pittacus overthrows the tyranny of Melanchrus at Mytilene.

Sappho, Alcaeus, and Stesichorus flourished.

610 Birth of Anaximander.

607 Scythians expelled from Asia by Cyaxares, king of Media, after holding the dominion of it for 28 years.

606 Nineveh taken by Cyaxares.

Combat between Pittacus and Phrynon the commander of the Athenians.

Alcaeus fought in the wars between the Mytilenaeans and Athenians, and incurred the disgrace of leaving his shield on the field.

600 Psammis, king of Egypt, succeeds Neco.

Massilia in Gaul founded by the Phocaeans.

599 Camarina in Sicily founded 135 years after Syracuse.

596 Epimenides, the Cretan, came to Athens.

595 Apries, king of Egypt, succeeds Psammis.

Birth of Croesus, king of Lydia.

Commencement of the Cirrhaean or Sacred War, which lasted 10 years.

594 Legislation of Solon, who was Athenian archon in this year.

592 Anacharsis came to Athens.

591 Cirrha taken by the Amphictyons.

Arcesilaüs I., king of Cyrene, succeeds Battus I.

589 Commencement of the government of Pittacus at Mytilene. He held the supreme power for 10 years under the title of Aesymnetes.

Alcaeus the poet in exile and opposed to the government of Pittacus.

586 The conquest of the Cirrhaeans completed and the Pythian games celebrated.

The seven wise men flourished. They were, according to Plato, — Thales, Pittacus, Bias, Solon, Cleobulus, Myson, Chilon. The first four were universally acknowledged. Periander, whom Plato excluded, was admitted by some.

Sacadas of Argos gained the prize in music in the three first Pythia, B.C. 586, 582, 578.

585 Death of Periander.

582 Cleisthenes of Sicyon victor in the second Pythia.

Agrigentum founded.

581 The dynasty of the Cypselidae ended.

579 Pittacus resigns the government of Mytilene.

575 Battus II., king of Cyrene, succeeds Arcesilaüs I. Naval empire of the Phocaeans.

572 The war between Pisa and Elis ended by the subjection of the Pisaeans.

Aesopus flourished.

570 Accession of Phalaris, tyrant of Agrigentum. He reigned 16 years.

569 Amasis, king of Egypt, succeeds Apries.

Death of Pittacus 10 years after his abdication.

566 The Panathenaea instituted at Athens.

Eugamon flourished.

564 Alalia in Corsica founded by the Phocaeans.

560 Peisistratus usurps the government of Athens.

Thales is nearly eighty years of age.

Ibycus of Rhegium, the lyric poet, flourished.

559 Cyrus begins to reign in Persia. The Median empire ended. See B.C. 687.

Heracleia on the Euxine founded.

Anacreon begins to be distinguished.

556 Simonides of Ceos, the lyric poet, born.

553 Stesichorus died.

549 Death of Phalaris of Agrigentum.

548 The temple at Delphi burnt.

Anaximenes flourished.

546 Sardis taken by Cyrus and the Lydian monarchy overthrown.

Hipponax, the Iambic poet, flourished.

544 Pherecydes of Syros, the philosopher, and Theognis of Megara, the poet, flourished.

539 Ibycus of Rhegium, the lyric poet, flourished.

538 Babylon taken by Cyrus.

Xenophanes of Colophon, the philosopher, flourished.

535 Thespis the Athenian first exhibits tragedy.

532 Polycrates becomes tyrant of Samos.

531 The philosopher Pythagoras and the poet Anacreon flourished. All accounts make them contemporary with Polycrates.

529 Death of Cyrus and accession of Cambyses as king of Persia.

527 Death of Peisistratus, 33 years after his first usurpation.

525 Cambyses conquers Aegypt in the fifth year of his reign.

War of the Lacedaemonians against Polycrates of Samos.

Birth of Aeschylus.

Anacreon and Simonides came to Athens in the reign of Hipparchus.

523 Choerilus of Athens first exhibits tragedy.

522 Polycrates of Samos put to death.

521 Death of Cambyses, usurpation of the Magi,

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and accession of Dareius, son of Hystaspes, to the Persian throne.
Hecataeus and Dionysius of Miletus, the historians, flourished.

520 Melanippides of Melos, the dithyrambic poet, flourished.

519 Plataeae places itself under the protection of Athens.
Birth of Cratinus, the comic poet.

518 Birth of Pindar.

514 Hipparchus, tyrant of Athens, slain by Harmodius and Aristogeiton.

511 Phrynichus, the tragic poet, flourished.

510 Expulsion of Hippias and his family from Athens.
The ten tribes instituted at Athens by Cleisthenes.
Telesilla of Argos, the poetess, flourished.

504 Charon of Lampsacus, the historian, flourished.

503 Heracleitus of Ephesus, the philosopher, and Lasus of Hermione, the lyric poet, flourished.

501 Naxos besieged by Aristagoras and the Persians. Upon the failure of this attempt Aristagoras determines to revolt from the Persians.
Hecataeus the historian took part in the deliberations of the Ionians respecting the revolt.

500 Aristagoras solicits aid from Athens and Sparta.
Birth of Anaxagoras the philosopher.

499 First year of the Ionian revolt. The Ionians, assisted by the Athenians, burn Sardis.
Aeschylus, aged 25, first exhibits tragedy.

498 Second year of the Ionian revolt. Cyprus recovered by the Persians.

497 Third year of the Ionian revolt. Aristagoras slain in Thrace.
Death of Pythagoras according to Eusebius.

496 Fourth year of the Ionian revolt. Histiaeus comes down to the coast.
Birth of Hellanicus of Mytilene, the historian.

495 Fifth year of the Ionian revolt.
Birth of Sophocles.

494 Sixth and last year of the Ionian revolt. The Ionians defeated in a naval battle near Miletus and Miletus taken.

493 The Persians take the islands of Chios, Lesbos, and Tenedos. Miltiades fled from the Chersonesus to Athens. He had been in the Chersonesus twenty-two years, having succeeded his brother Stesagoras in the government in B.C. 515.

492 Mardonius, the Persian general, invades Europe, and unites Macedonia to the Persian empire.

491 Dareius sends heralds to Greece to demand earth and water.
War between Athens and Aegina.
Demaratus, king of Sparta, deposed by the intrigues of his colleague Cleomenes. He flies to Dareius.

490 Datis and Artaphernes, the Persian generals, invade Europe. They take Eretria in Euboea, and land in Attica under the guidance of Hippias. They are defeated at Marathon by the Athenians under the command of Miltiades.
Aeschylus fought at the battle of Marathon, aet. 35.

489 Miltiades attempts to conquer Naxus, but is repulsed. He is accused, and, unable to pay the fine, in which he was condemned, is thrown into prison, where he died.
Panyasis the poet, the uncle of Herodotus, flourished.

487 Chionides, the Athenian comic poet, first exhibits.

486 Revolt of Egypt from the Persians in the fourth year after the battle of Marathon.

485 Xerxes, king of Persia, succeeds Dareius.
Gelon becomes master of Syracuse.

484 Egypt reconquered by the Persians.
Herodotus born.
Aeschylus gains the prize in tragedy.
Achaeus, the tragic poet, born.

483 Ostracism of Aristeides. He was recalled from banishment three years afterwards.

481 Themistocles, the leading man at Athens. He persuades his countrymen to build a fleet of 200 ships, that they might be able to resist the Persians.

480 Xerxes invades Greece. He set out from Sardis at the beginning of the spring. The battles of Thermopylae and Artemisium were fought at the time of the Olympic games. The Athenians deserted their city, which was taken by Xerxes. The battle of Salamis, in which the fleet of Xerxes was destroyed, was fought in the autumn.
Birth of Euripides.
Pherecydes of Athens, the historian, flourished.

479 After the return of Xerxes to Asia, Mardonius, who was left in the command of the Persian army, passed the winter in Thessaly. In the spring he marches southward and occupies Athens ten months after its occupation by Xerxes. At the battle of Plataeae, fought in September, he is defeated by the Greeks under the command of Pausanias. On the same day the Persian fleet is defeated off Mycale by the Greek fleet. Sestos besieged by the Greeks in the autumn and surrendered in the following spring.
Antiphon, the Athenian orator, born.
Choerilus of Samos, the epic poet, probably born.

478 Sestos taken by the Greeks. Hieron succeeds Gelon.
The history of Herodotus terminates at the siege of Sestos.

477 In consequence of the haughty conduct of Pausanias, the maritime allies place themselves under the supremacy of Athens. Commencement of the Athenian ascendency or empire, which lasted about seventy years — sixty-five before the ruin of the Athenian affairs in Sicily, seventy-three before the capture of Athens by Lysander.
Epicharmus, the comic poet, flourished in the reign of Hieron.

476 Cimon, commanding the forces of the Athe-

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nians and of the allies, expels the Persians from Eïon on the Strymon, and then takes the island of Scyros, where the bones of Theseus are discovered.

Phrynichus gains the prize in tragedy.

Simonides, aet. 80, gains the prize in the dithyrambic chorus.

474 Naval victory of Hieron over the Tuscans.

Death of Theron of Agrigentum.

472 The *Persae* of Aeschylus performed.

471 Themistocles, banished by ostracism, goes to Argos. Pausanias convicted of treason and put to death.

Thucydides the historian born.

Timocreon of Rhodes, the lyric poet, flourished in the time of Themistocles.

469 Pericles begins to take part in public affairs, forty years before his death.

468 Mycenae destroyed by the Argives.

Death of Aristeides.

Socrates born.

Sophocles gained his first tragic victory.

467 Death of Hieron.

Andocides, the orator, born.

Simonides, aet. 90, died.

466 Naxos revolted and subdued.

Great victory of Cimon over the Persians at the river Eurymedon, in Pamphylia.

Themistocles flies to Persia.

After the death of Hieron Thrasybulus ruled Syracuse for a year, at the end of which time a democratical form of government was established.

Diagoras of Melos flourished.

465 Revolt of Thasos.

Death of Xerxes, king of Persia, and accession of Artaxerxes I.

464 Earthquake at Sparta, and revolt of the Helots and Messenians.

Cimon marches to the assistance of the Lacedaemonians.

Zeno of Elea flourished.

463 Thasos subdued by Cimon.

Xanthus of Lydia continued to write history in the reign of Artaxerxes.

461 Cimon marches a second time to the assistance of the Lacedaemonians, but his offers are declined by the latter, and the Athenian troops sent back. Ostracism of Cimon.

Pericles at the head of public affairs at Athens.

460 Revolt of Inaros, and first year of the Egyptian war, which lasted six years. The Athenians sent assistance to the Egyptians.

Democritus and Hippocrates born.

459 Gorgias flourished.

458 Lysias born.

The *Oresteia* of Aeschylus performed.

457 Battles in the Megarid between the Athenians and Corinthians. The Lacedaemonians march into Doris to assist the Dorians against the Phocians. On their return they are attacked by the Athenians at Tanagra, but the latter are defeated.

The Athenians commence building their long walls, which were completed in the following year.

Panyasis, the uncle of Herodotus, put to death by Lygdamis.

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456 The Athenians commanded by Myronides, defeat the Thebans at Oenophyta.

Recal of Cimon from exile.

Herodotus aet. 25. Thucydides aet. 15. Herodotus is said to have recited his history at the Olympic games, when Thucydides was a boy. The recitation may therefore be placed in this year, if the tale be true, which is very doubtful.

Death of Aeschylus aet. 69.

455 The Messenians conquered by the Lacedaemonians in the tenth year of the war. Tolmides, the Athenian general, settles the expelled Messenians at Naupactus. See B.C. 464. Tolmides sails round Peloponnesus with an Athenian fleet, and does great injury to the Peloponnesians.

End of the Egyptian war in the sixth year. See B.C. 460. All Egypt conquered by the Persians, except the marshes, where Amyrtaeus continued to hold out for some years. See B.C. 449.

Euripides aet. 25 first gains the prize in tragedy.

454 Campaign of Pericles at Sicyon and in Acarnania.

Cratinus, the comic writer, flourished.

451 Ion of Chios, the tragic writer, begins to exhibit.

450 Five years' truce between the Athenians and Peloponnesians, made through the intervention of Cimon.

Anaxagoras aet. 50 withdraws from Athens, after residing there thirty years.

Crates, the comic poet, and Bacchylides flourished.

449 Renewal of the war with Persia. The Athenians send assistance to Amyrtaeus. Death of Cimon and victory of the Athenians at Salamis in Cyprus.

448 Sacred war between the Delphians and Phocians for the possession of the oracle and temple. The Lacedaemonians assisted the Delphians, and the Athenians the Phocians.

447 The Athenians defeated at Coroneia by the Boeotians.

445 Revolt of Euboea and Megara from Athens. The five years' truce having expired (see B.C. 450), the Lacedaemonians, led by Pleistoanax, invade Attica. After the Lacedaemonians had retired, Pericles recovers Euboea. The thirty years' truce between Athens and Sparta.

444 Pericles begins to have the sole direction of public affairs at Athens. Thucydides, the son of Milesias, the leader of the aristocratical party, ostracised.

Melissus and Empedocles, the philosophers, flourished.

443 The Athenians send a colony to Thurii in Italy.

Herodotus aet. 41, and Lysias aet. 15 accompany this colony to Thurii.

441 Euripides gains the first prize in tragedy.

440 Samos revolts from Athens, but is subdued by Pericles in the ninth month.

Sophocles aet. 55 was one of the ten Athenian generals, who fought against Samos.

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Melissus the philosopher defends Samos against Pericles.

A decree to prohibit comedy at Athens.

439 Athens at the height of its glory.

437 Colony of Agnon to Amphipolis.

The prohibition of comedy repealed.

436 Isocrates born.

Cratinus, the comic poet, gains the prize.

435 War between the Corinthians and Corcyraeans on account of Epidamnus. The Corinthians defeated by the Corcyraeans in a sea-fight.

434 The Corinthians make great preparations to carry on the war with vigour.

Lysippus, the comic poet, gains the prize.

433 The Corcyraeans and Corinthians send embassies to Athens to solicit assistance. The Athenians form a defensive alliance with the Corcyraeans.

432 The Corcyraeans assisted by the Athenians defeat the Corinthians in the spring. In the same year Potidaea revolts from Athens. Congress of the Peloponnesians in the autumn to decide upon war with Athens.

Andocides the orator, one of the commanders of the Athenian fleet, to protect the Corcyraeans against the Corinthians.

Anaxagoras prosecuted for impiety at Athens, withdraws to Lampsacus, where he died about four years afterwards.

Aspasia, prosecuted by the comic poet Hermippus, but acquitted through the influence of Pericles.

Prosecution and death of Pheidias. [See Vol. III. pp. 248, 249.]

431 First year of the Peloponnesian war. The Thebans make an attempt upon Plataeae two months before midsummer. Eighty days afterwards Attica is invaded by the Peloponnesians. Alliance between the Athenians and Sitalces king of Thrace.

Hellanicus aet. 65, Herodotus aet. 53, Thucydides aet. 40, at the commencement of the Peloponnesian war.

The *Medea* of Euripides exhibited.

430 Second year of the Peloponnesian war. Second invasion of Attica.

The plague rages at Athens.

429 Third year of the Peloponnesian war. Potidaea surrenders to the Athenians after a siege of more than two years. Naval actions of Phormio in the Corinthian gulph. Commencement of the siege of Plataeae. Death of Pericles in the autumn.

Birth of Plato, the philosopher.

Eupolis and Phrynichus, the comic poets, exhibit.

428 Fourth year of the Peloponnesian war. Third invasion of Attica. Revolt of all Lesbos except Methymnae. Mytilene besieged towards the autumn.

Death of Anaxagoras, aet. 72.

The *Hippolytus* of Euripides gains the first prize.

Plato the comic poet first exhibits.

427 Fifth year of the Peloponnesian war. Fourth invasion of Attica. Mytilene taken by the Athenians and Lesbos recovered. The demagogue Cleon begins to have great influence in public affairs. Plataeae surrendered to the Peloponnesians. Sedition at Corcyra. The Athenians send assistance to the Leontines in Sicily.

Aristophanes, the comic poet, first exhibits. He gains the prize with the play called Δαιταλεῖς, which is lost.

Gorgias ambassador from Leontini to Athens. He was probably now nearly 60 years of age.

426 Sixth year of the Peloponnesian war. The Peloponnesians do not invade Attica in consequence of an earthquake.

Lustration of Delos.

The *Babylonians* of Aristophanes.

425 Seventh year of the Peloponnesian war. Fifth invasion of Attica. Demosthenes takes possession of Pylos. The Spartans in the island of Sphacteria surrendered to Cleon seventy-two days afterwards.

Eruption of Mount Aetna.

Accession of Dareius Nothus.

The *Acharnians* of Aristophanes.

424 Eighth year of the Peloponnesian war. Nicias ravages the coast of Laconia and captures the island of Cythera. March of Brasidas into Thrace, who obtains possession of Acanthus and Amphipolis. The Athenians defeated by the Thebans at Delium.

Socrates and Xenophon fought at the battle of Delium.

Thucydides, the historian, commanded at Amphipolis.

The *Knights* of Aristophanes.

423 Ninth year of the Peloponnesian war. Truce for a year.

Thucydides banished in consequence of the loss of Amphipolis. He was 20 years in exile.

The *Clouds* of Aristophanes first exhibited.

Antiochus of Syracuse brought down his history to this date.

422 Tenth year of the Peloponnesian war. Hostilities in Thrace between the Lacedaemonians and Athenians. Both Brasidas and Cleon fall in battle. Athenian citizens at this time computed at 20,000.

The *Wasps* of Aristophanes and second exhibition of the *Clouds*.

Death of Cratinus.

Protagoras, the sophist, comes to Athens.

421 Eleventh year of the Peloponnesian war. Truce for fifty years between the Athenians and Lacedaemonians. Though this truce was not formally declared to be at an end till B. C. 414, there were notwithstanding frequent hostilities meantime.

The Μαρικᾶς and Κόλακες of Eupolis.

420 Twelfth year of the Peloponnesian war. Treaty between the Athenians and Argives effected by means of Alcibiades.

The Ἄγριοι of Pherecrates. The Αὐτόλυκος of Eupolis.

419 Thirteenth year of the Peloponnesian war. Alcibiades marches into Peloponnesus.

The *Peace* of Aristophanes.

418 Fourteenth year of the Peloponnesian war. The Athenians send a force into Peloponnesus.

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nesus to assist the Argives against the Lacedaemonians, but are defeated at the battle of Mantineia. Alliance between Sparta and Argos.

417 Fifteenth year of the Peloponnesian war.

416 Sixteenth year of the Peloponnesian war. The Athenians conquer Melos.

Agathon, the tragic poet, gains the prize.

415 Seventeenth year of the Peloponnesian war. The Athenian expedition against Sicily. It sailed after midsummer, commanded by Nicias, Alcibiades, and Lamachus. Mutilation of the Hermae at Athens before the fleet sailed. The Athenians take Catana. Alcibiades is recalled home: he makes his escape, and takes refuge with the Lacedaemonians.

Andocides, the orator, imprisoned on the mutilation of the Hermae. He escapes by turning informer. He afterwards went to Cyprus and other countries.

Xenocles, the tragic poet, gains the first prize.

Archippus, the comic poet, gains the prize.

414 Eighteenth year of the Peloponnesian war. Second campaign in Sicily. The Athenians invest Syracuse. Gylippus the Lacedaemonian comes to the assistance of the Syracusans.

The *Birds* and *Amphiaraus* (a lost drama) of Aristophanes.

Ameipsias, the comic poet, gains the prize with his Κωμασταί.

413 Nineteenth year of the Peloponnesian war. Invasion of Attica and fortification of Decelea, on the advice of Alcibiades.

Third campaign in Sicily. Demosthenes sent with a large force to the assistance of the Athenians. Total destruction of the Athenian army and fleet. Nicias and Demosthenes surrender and are put to death on the 12th or 13th of September, 16 or 17 days after the eclipse of the moon, which took place on the 27th of August.

Hegemon of Thasos, the comic poet, was exhibiting his parody of the *Gigantomachia*, when the news arrived at Athens of the defeat in Sicily.

412 Twentieth year of the Peloponnesian war. The Lesbians revolt from Athens. Alcibiades sent by the Lacedaemonians to Asia to form a treaty with the Persians. He succeeds in his mission and forms a treaty with Tissaphernes, and urges the Athenian allies in Asia to revolt. The Athenians make use of the 1000 talents deposited for extreme emergencies.

The *Andromeda* of Euripides.

411 Twenty-first year of the Peloponnesian war. Democracy abolished at Athens, and the government entrusted to a council of Four Hundred. This council holds the government four months. The Athenian army at Samos recalls Alcibiades from exile and appoints him one of their generals. He is afterwards recalled by a vote of the people at Athens, but he remained abroad for the next four years at the head of the Athenian forces. Mindarus the Lacedaemonian admiral defeated at Cynossema.

Antiphon, the orator, had a great share in the establishment of the Four Hundred. After their downfal he is brought to trial and put to death.

The history of Thucydides suddenly breaks off in the middle of this year.

The *Lysistrata* and *Thesmophoriazusae* of Aristophanes.

Lysias returns from Thurii to Athens.

410 Twenty-second year of the Peloponnesian war. Mindarus defeated and slain by Alcibiades at Cyzicus.

409 Twenty-third year of the Peloponnesian war.

The *Philoctetes* of Sophocles.

Plato aet. 20 begins to hear Socrates.

408 Twenty-fourth year of the Peloponnesian war. Alcibiades recovers Byzantium.

The *Orestes* of Euripides.

The *Plutus* of Aristophanes.

407 Twenty-fifth year of the Peloponnesian war. Alcibiades returns to Athens. Lysander appointed the Lacedaemonian admiral and supported by Cyrus, who this year received the government of the countries on the Asiatic coast. Antiochus, the lieutenant of Alcibiades, defeated by Lysander at Notium in the absence of Alcibiades. Alcibiades is in consequence banished, and ten new generals appointed.

Antiphanes, the comic poet, born.

406 Twenty-sixth year of the Peloponnesian war. Callicratidas, who succeeded Lysander as Lacedaemonian admiral, defeated by the Athenians in the sea-fight off the Arginussae islands. The Athenian generals condemned to death, because they had not picked up the bodies of those who had fallen in the battle.

Dionysius becomes master of Syracuse.

Death of Euripides.

Death of Sophocles. [See Vol. III. p. 868, b.]

Philistus of Syracuse, the historian, espoused the cause of Dionysius.

405 Twenty-seventh year of the Peloponnesian war. Lysander defeats the Athenians off Aegospotami, and takes or destroys all their fleet with the exception of eight ships which fled with Conon to Cyprus.

The *Frogs* of Aristophanes acted in February at the Lenaea.

404 Twenty-eighth and last year of the Peloponnesian war. Athens taken by Lysander in the spring on the 16th of the month Munychion. Democracy abolished, and the government entrusted to thirty men, usually called the Thirty Tyrants.

The Thirty Tyrants held their power for eight months, till Thrasybulus occupied Phyle and advanced to the Peiraeeus.

Death of Alcibiades during the tyranny of the Thirty.

Lysias banished after the battle of Aegospotami.

403 Thrasybulus and his party obtain possession of the Peiraeeus, from whence they carried on war for several months against the Ten, the successors of the Thirty. They ob-

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tain possession of Athens before Hecatombaeon (July); but the contest between the parties was not finally concluded till Boëdromion (September). The date of the amnesty, by which the exiles were restored, was the 12th of Boëdromion. Euclides was archon at the time.

Thucydides, aet. 68, Lysias and Andocides return to Athens.

401 Expedition of Cyrus against his brother Artaxerxes. He falls in the battle of Cunaxa, which was fought in the autumn. His Greek auxiliaries commence their return to Greece, usually called the retreat of the Ten Thousand.

First year of the war of Lacedaemon and Elis.

Xenophon accompanied Cyrus, and afterwards was the principal general of the Greeks in their retreat.

Ctesias, the historian, was physician at the court of Artaxerxes at this time.

The *Oedipus at Colonus* of Sophocles exhibited after his death by his grandson Sophocles. See B. C. 405.

Telestes gains a dithyrambic prize.

400 Return of the Ten Thousand to Greece.

Second year of the war of Lacedaemon and Elis.

The speech of Andocides on the Mysteries: he is now about 67 years of age.

399 The Lacedaemonians send Thimbron with an army to assist the Greek cities in Asia against Tissaphernes and Pharnabazus. The remainder of the Ten Thousand incorporated with the troops of Thimbron. In the autumn Thimbron was superseded by Dercyllidas.

Third and last year of the war of Lacedaemon and Elis.

Death of Socrates, aet. 70.

Plato withdraws to Megara.

398 Dercyllidas continues the war in Asia with success.

Ctesias brought his Persian History down to this year.

Astydamas, the tragic poet, first exhibits.

Philoxenus, Timotheus, and Telestes, flourished.

397 Dercyllidas still continues the war in Asia.

396 Agesilaus supersedes Dercyllidas. First campaign of Agesilaus in Asia. He winters at Ephesus.

Sophocles, the grandson of the great Sophocles, begins to exhibit this year in his own name. See B. C. 401.

Xenocrates, the philosopher, born.

395 Second campaign of Agesilaus in Asia. He defeats Tissaphernes, and becomes master of Western Asia. Tissaphernes superseded by Tithraustes, who sends envoys into Greece to induce the Greek states to declare war against Lacedaemon. Commencement of the war of the Greek states against Lacedaemon. Lysander slain at Haliartus.

Plato, aet. 34, returns to Athens.

394 Agesilaus recalled from Asia to fight against the Greek states, who had declared war against Lacedaemon. He passed the Hellespont about midsummer, and was at the entrance of Boeotia on the 14th of August. He defeats the allied forces at Coroneia. A little before the latter battle the Lacedaemonians also gained a victory near Corinth; but about the same time Conon, the Athenian admiral, and Pharnabazus, gained a decisive victory over Peisander, the Spartan admiral, off Cnidus.

Xenophon accompanied Agesilaus from Asia and fought against his country at Coroneia. He was in consequence banished from Athens. He retired under Lacedaemonian protection to Scillus, where he composed his works.

Theopompus brought his history down to this year. It embraced a period of 17 years, from the battle of Cynossema, B. C. 411, to the battle of Cnidos, B. C. 394.

393 Sedition at Corinth and victory of the Lacedaemonians at Lechaeum. Pharnabazus and Conon ravage the coasts of Peloponnesus. Conon begins to restore the long walls of Athens and the fortifications of the Peiraeeus.

392 The Lacedaemonians under Agesilaus ravage the Corinthian territory, but a Spartan mora is cut to pieces by Iphicrates.

The *Ecclesiazusae* of Aristophanes.

391 Expedition of Agesilaus into Acarnania.

Speech of Andocides "On the Peace." He is banished.

Plato, the comic poet, exhibits.

390 Expedition of Agesipolis into Argolis. The Persians again espouse the cause of the Lacedaemonians, and Conon is thrown into prison. The Athenians assist Evagoras, of Cyprus, against the Persians. Thrasybulus, the Athenian commander, is defeated and slain by the Lacedaemonian Teleutias at Aspendus.

389 Agyrrhius sent as the successor of Thrasybulus to Aspendus and Iphicrates to the Hellespont.

Plato, aet. 40, goes to Sicily: the first of the three voyages.

Aeschines born about this time.

388 Antalcidas, the Lacedaemonian commander on the Asiatic coast, opposed to Iphicrates and Chabrias.

The second edition of the *Plutus* of Aristophanes.

387 The peace of Antalcidas.

Antiphanes, the comic poet, begins to exhibit.

386 Restoration of Plataeae, and independence of the towns of Boeotia.

385 Destruction of Mantineia by the Lacedaemonians under Agesipolis.

Great sea-fight between Evagoras and the Persians.

384 Birth of Aristotle.

382 First year of the Olynthian war. The Lacedaemonians commanded by Teleutias.

Phoebidas seizes the Cadmeia, the citadel of Thebes. This was before Teleutias marched to Olynthus.

Birth of Demosthenes.

381 Second year of the Olynthian war. Teleutias

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slain and the command taken by Agesipolis.

380 Third year of the Olynthian war. Death of Agesipolis, who is succeeded by Polybiades.

The *Panegyricus* of Isocrates.

379 Fourth and last year of the Olynthian war. The Olynthians surrender to Polybiades.

Surrender of Phlius, after a siege of 20 months, to Agesilaus.

The Cadmeia recovered by the Theban exiles in the winter.

378 Cleombrotus sent into Boeotia in the middle of winter, but returned without effecting anything. The Lacedaemonian Sphodrias makes an attempt upon the Peiraeeus. The Athenians form an alliance with the Thebans against Sparta. First expedition of Agesilaus into Boeotia.

Death of Lysias.

377 Second expedition of Agesilaus into Boeotia.

376 Cleombrotus marches into Boeotia, and sustains a slight repulse at the passes of Cithaeron.

The Lacedaemonian fleet conquered by Chabrias off Naxos, and the Athenians recover the dominion of the sea.

Tenth and last year of the war between Evagoras and the Persians.

Demosthenes left an orphan in his seventh year.

Anaxandrides, the comic poet, flourished.

375 Cleombrotus sent into Phocis, which had been invaded by the Thebans, who withdraw into their own country on his arrival.

Araros, the son of Aristophanes, first exhibits comedy.

Eubulus, the comic poet, flourished.

374 The Athenians, jealous of the Thebans, conclude a peace with Lacedaemon. Timotheus, the Athenian commander, takes Corcyra, and on his return to Athens restores the Zacynthian exiles to their country. This leads to a renewal of the war between Athens and Lacedaemon.

Second destruction of Plataeae.

Jason elected Tagus of Thessaly.

Isocrates advocated the cause of the Plataeans in his Πλαταϊκός.

373 The Lacedaemonians attempt to regain possession of Corcyra, and send Mnasippus with a force for the purpose, but he is defeated and slain by the Corcyraeans. Iphicrates, with Callistratus and Chabrias as his colleagues, sent to Corcyra.

Prosecution of Timotheus by Callistratus and Iphicrates. Timotheus is acquitted.

372 Timotheus goes to Asia. Iphicrates continued in the command of a fleet in the Ionian sea.

The most eminent orators of this period were Leodamas, Callistratus, Aristophon the Azenian, Cephalus the Colyttian, Thrasybulus the Colyttian, and Diophantus.

Astydamas gains the prize in tragedy.

371 Congress at Sparta, and general peace, from which the Thebans were excluded, because they would not grant the independence of the Boeotian towns.

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The Lacedaemonians, commanded by Cleombrotus, invade Boeotia, but are defeated by the Thebans under Epaminondas at the battle of Leuctra.

Foundation of Megalopolis.

370 Expedition of Agesilaus into Arcadia.

Jason of Pherae slain. After the interval of a year, Alexander of Pherae succeeds to his power in Thessaly.

369 First invasion of Peloponnesus by the Thebans. They remain in Peloponnesus four months, and found Messene.

368 Second invasion of Peloponnesus by the Thebans.

Expedition of Pelopidas to Thessaly. He is imprisoned by Alexander of Pherae, but Epaminondas obtains his release.

Eudoxus flourished.

Aphareus begins to exhibit tragedy.

367 Archidamus gains a victory over the Arcadians.

Embassy of Pelopidas to Persia.

Death of the elder Dionysius of Syracuse after a reign of 38 years.

Aristotle, aet. 17, comes to Athens.

366 Third invasion of Peloponnesus by the Thebans.

The *Archidamus* of Isocrates.

365 War between Arcadia and Elis.

364 Second campaign of the war between Arcadia and Elis. Battle of Olympia at the time of the games.

Demosthenes, aet. 18, delivers his oration against Aphobus.

362 Fourth invasion of Peloponnesus by the Thebans. Battle of Mantineia, in June, in which Epaminondas is killed.

Xenophon brought down his Greek history to the battle of Mantineia.

Aeschines, the orator, aet. 27, is present at Mantineia.

361 A general peace between all the belligerents, with the exception of the Lacedaemonians, because the latter would not acknowledge the independence of the Messenians.

Agesilaus goes to Egypt to assist Tachos, and dies in the winter when preparing to return home.

Birth of Deinarchus, the orator.

360 War between the Athenians and Olynthians for the possession of Amphipolis. Timotheus, the Athenian general, repulsed at Amphipolis.

Theopompus commenced his history from this year.

359 Accession of Philip, king of Macedonia, aet. 23. He defeats Argaeus, who laid claim to the throne, declares Amphipolis a free city, and makes peace with the Athenians. He then defeats the Paeonians and Illyrians.

Death of Alexander of Pherae, who was succeeded by Tisiphonus.

358 Amphipolis taken by Philip. Expedition of the Athenians into Euboea.

357 Chios, Rhodes, and Byzantium revolt from Athens. First year of the Social War. Chares and Chabrias sent against Chios, but fail in their attempt upon the island, Chabrias killed.

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The Phocians seize Delphi. Commencement of the Sacred War. The Thebans and the Locrians are the chief opponents of the Phocians.

Dion sails from Zacynthus and lands in Sicily about September.

Death of Democritus, aet. 104, of Hippocrates, aet. 104, and of the poet Timotheus.

356 Second year of the Social War.

Birth of Alexander, the son of Philip and Olympias, at the time of the Olympic games.

Potidaea taken by Philip, who gives it to Olynthus.

Dionysius the younger expelled from Syracuse by Dion, after a reign of 12 years.

Philistus, the historian, espouses the side of Dionysius, but is defeated and slain.

The speech of Isocrates *De Pace*.

355 Third and last year of the Social War. Peace concluded between Athens and her former allies.

354 Trial and condemnation of Timotheus.

Demosthenes begins to speak in the assemblies of the people.

353 Philip seizes upon Pagasae, and begins to besiege Methone.

Death of Dion.

352 Philip takes Methone and enters Thessaly. He defeats and slays Onomarchus, the Phocian general, expels the tyrants from Pherae, and becomes master of Thessaly. He attempts to pass Thermopylae, but is prevented by the Athenians.

War between Lacedaemon and Megalopolis.

The first Philippic of Demosthenes.

351 Speech of Demosthenes for the Rhodians.

349 The Olynthians attacked by Philip, ask succour from Athens.

The Olynthiac orations of Demosthenes.

348 Olynthian war continued.

The speech of Demosthenes against Meidias.

347 Olynthus taken and destroyed by Philip.

Death of Plato, aet. 82. Speusippus succeeds Plato. Aristotle, upon the death of Plato, went to Atarneus.

Anaxandrides, the comic poet, exhibits.

346 Peace between Philip and the Athenians.

Philip overruns Phocis and brings the Sacred War to an end, after it had lasted ten years. All the Phocian cities, except Abae, were destroyed.

Oration of Isocrates to Philip.

Oration of Demosthenes on the Peace.

345 Speech of Aeschines against Timarchus.

344 Timoleon sails from Corinth to Syracuse, to expel the tyrant Dionysius.

Aristotle, after three years' stay at Atarneus, went to Mytilene.

The second Philippic of Demosthenes.

343 Timoleon completes the conquest of Syracuse. Dionysius was thus finally expelled. He had regained the sovereignty after his first expulsion by Dion.

Disputes between Philip and the Athenians. An Athenian expedition is sent into Acarnania to counteract Philip, who was in that country.

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The speech of Demosthenes respecting Halonnesus.

The speeches of Demosthenes and Aeschines Περὶ Παραπρεσβείας.

342 Philip's expedition to Thrace. He is opposed by Diopithes, the Athenian general at the Chersonesus.

Aristotle comes to the court of Philip.

Death of Menander.

Isocrates, aet. 94, began to compose the Panathenaic oration.

341 Philip is still in Thrace, where he wintered.

The oration of Demosthenes on the Chersonesus, in which he vindicates the conduct of Diopithes, and the third and fourth Philippics.

Birth of Epicurus.

340 Philip besieges Selymbria, Perinthus, and Byzantium.

Isocrates completes the Panathenaic oration. See B. C. 342.

Ephorus brought down his history to the siege of Perinthus.

339 Renewal of the war between Philip and the Athenians. Phocion compels Philip to raise the siege, both of Byzantium and Perinthus.

Xenocrates succeeds Speusippus at the Academy.

338 Philip is chosen general of the Amphictyons to carry on the war against Amphissa. He marches through Thermopylae and seizes Elateia. The Athenians form an alliance with the Thebans; but their united forces are defeated by Philip at the battle of Chaeroneia, fought on the 7th of Metageitnion (August). Philip becomes master of Greece. Congress at Corinth, in which war is declared by Greece against Persia and Philip appointed to conduct it.

Death of Isocrates, aet. 98.

337 Death of Timoleon.

336 Murder of Philip, and accession of his son Alexander, aet. 20.

Deinarchus aet. 26 began to compose orations.

335 Alexander marches against the Thracians, Triballi, and Illyrians. While he is engaged in this war, Thebes revolts. He forthwith marches southwards, and destroys Thebes.

Philippides, the comic poet, flourished.

334 Alexander commences the war against Persia. He crosses the Hellespont in the spring, defeats the Persian satraps at the Granicus in the month Thargelion (May), and conquers the western part of Asia Minor.

Aristotle returns to Athens.

333 Alexander subdues Lycia in the winter, collects his forces at Gordium in the spring, and defeats Dareius at Issus late in the autumn.

332 Alexander takes Tyre, after a siege of seven months in Hecatombaeon (July). He takes Gaza in September, and then marches into Egypt, which submits to him. In the winter he visits the oracle of Ammon, and gives orders for the foundation of Alexandria.

Stephanus, the comic poet, flourished.

331 Alexander sets out from Memphis in the

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spring, marches through Phoenicia and Syria, crosses the Euphrates at Thapsacus in the middle of the summer, and defeats Dareius again at Arbela or Gaugamela on the 1st of October. He wintered at Persepolis.

In Greece, Agis is defeated and slain by Antipater.

330 Alexander marches into Media, and takes Ecbatana. From thence he sets out in pursuit of Dareius, who is slain by Bessus. After the death of Dareius, Alexander conquers Hyrcania, and marches in pursuit of Bessus through Drangiana and Arachosia, towards Bactria.

The speech of Aeschines against Ctesiphon, and the speech of Demosthenes on the Crown. Aeschines, after his failure, withdrew to Asia.

Speech of Lycurgus against Leocrates.

Philemon began to exhibit comedy, during the reign of Alexander, a little earlier than Menander.

329 Alexander marches across the Paropamisus in the winter, passes the Oxus, takes Bessus, and reaches the Jaxartes, where he founds a city Alexandria. He subsequently crosses the Jaxartes and defeats the Scythians. He winters at Bactra.

328 Alexander is employed during the whole of this campaign in the conquest of Sogdiana.

Crates, the cynic, flourished.

327 Alexander completes the conquest of Sogdiana early in the spring. He marries Roxana, the daughter of Oxyartes, a Bactrian prince. After the subjugation of Sogdiana, Alexander returns to Bactra, from whence he marches to invade India. He crosses the Hydaspes, and defeats Porus. He continues his march as far as the Hyphasis, but is there compelled by his troops to return to the Hydaspes. In the autumn he begins to sail down the Hydaspes and the Indus to the Ocean, which he reached in July in the following year.

326 Alexander returns to Persia with part of his troops through Gedrosia. He sends Nearchus with the fleet to sail from the mouths of the Indus to the Persian gulph. Nearchus accomplishes the voyage in 129 days.

325 Alexander reaches Susa at the beginning of the year. Towards the close of it he visits Ecbatana, where Hephaestion dies. Campaign against the Cossaei in the winter.

324 Alexander reaches Babylon in the spring.

Harpalus comes to Athens, and bribes many of the Greek orators.

Demosthenes, accused of having received a bribe from Harpalus, is condemned to pay a fine of 50 talents. He withdraws to Troezen and Aegina.

323 Death of Alexander at Babylon in June, after a reign of twelve years and eight months.

Division of the satrapies among Alexander's generals.

The Greek states make war against Macedonia, usually called the Lamian war. Leosthenes, the Athenian general, defeats Antipater, and besieges Lamia, in which

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Antipater had taken refuge. Death of Leosthenes.

Demosthenes returns to Athens.

Hyperides pronounces the funeral oration over those who had fallen in the Lamian war.

Epicurus aet. 18 comes to Athens.

Death of Diogenes, the cynic.

322 Leonnatus comes to the assistance of Antipater, but is defeated and slain. Craterus comes to the assistance of Antipater. Defeat of the confederates at the battle of Crannon on the 7th of August. End of the Lamian war. Munychia occupied by the Macedonians on the 19th of September

Death of Demosthenes on the 14th of October.

Death of Aristotle aet 63 at Chalcis, whither he had withdrawn from Athens a few months before.

321 Antipater and Craterus cross over into Asia, to carry on war against Perdiccas. Craterus is defeated and slain by Eumenes, who had espoused the side of Perdiccas. Perdiccas invades Egypt, where he is slain by his own troops. Partition of the provinces at Triparadisus.

Menander aet. 20 exhibits his first comedy.

320 Antigonus carries on war against Eumenes.

319 Death of Antipater, after appointing Polysperchon regent, and his son Cassander chiliarch.

Escape of Eumenes from Nora, where he had been long besieged by Antigonus.

Demades put to death by Cassander.

318 War between Cassander and Polysperchon in Greece. The Athenians put Phocion to death. Athens is conquered by Cassander, who places it under the government of Demetrius Phalereus.

317 Eumenes is appointed by Polysperchon commander of the royal forces in the East, and is opposed by Antigonus. Battle of Gabiene between Eumenes and Antigonus.

Death of Arridaeus, Philip, and Eurydice.

Olympias returns to Macedonia, and is besieged by Cassander at Pydna.

316 Last battle between Antigonus and Eumenes. Eumenes surrendered by the Argyraspids, and put to death. Antigonus becomes master of Asia. Seleucus flies from Babylon, and takes refuge with Ptolemy in Egypt.

Cassander takes Pydna, and puts Olympias to death. He marries Thessalonice, the daughter of Philip, and keeps Roxana and her son Alexander IV. in custody. Cassander rebuilds Thebes.

315 Coalition of Seleucus, Ptolemy, Cassander, and Lysimachus against Antigonus. First year of the war.

Polemon succeeds Xenocrates at the Academy.

314 Second year of the war against Antigonus. Successes of Cassander in Greece. Antigonus conquers Tyre, and winters in Phrygia.

Death of the orator Aeschines, aet. 75.

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313 Third year of the war against Antigonus.
312 Fourth year of the war against Antigonus. Ptolemy and Seleucus defeat Demetrius, the son of Antigonus, at Gaza. Seleucus recovers Babylon on the 1st of October, from which the era of the Seleucidae commences.
311 General peace.
Murder of Roxana and Alexander IV. by Cassander.
310 Hercules, the son of Alexander and Barsine, a pretender to the throne.
Ptolemy appears as liberator of the Greeks. Renewal of hostilities between him and Antigonus.
Agathocles lands in Africa.
Epicurus, aet. 32, begins to teach at Mytilene and Lampsacus.
309 Hercules murdered by Polysperchon.
308 Ptolemy's expedition to Greece.
307 Demetrius, the son of Antigonus, becomes master of Athens. Demetrius Phalereus leaves the city.
The orator Deinarchus goes into exile.
306 Demetrius recalled from Athens. He defeats Ptolemy in a great sea-fight off Salamis in Cyprus. After that battle Antigonus assumes the title of king, and his example is followed by Ptolemy, Seleucus, Lysimachus and Cassander.
Antigonus invades Egypt, but is compelled to retreat.
Epicurus settles at Athens, where he teaches about 36 years, till his death, at the age of 72.
305 Rhodes besieged by Demetrius.
304 Demetrius makes peace with the Rhodians, and returns to Athens.
303 Demetrius carries on the war in Greece with success against Cassander.
302 War continued in Greece between Demetrius and Cassander.
Democharcs, the nephew of Demosthenes, banished.
Archedicus, the comic poet, flourished.
301 Demetrius crosses over to Asia.
Battle of Ipsus in Phrygia, about the month of August, in which Lysimachus and Seleucus defeat Antigonus and Demetrius. Antigonus, aet. 81, falls in the battle.
Hieronymus of Cardia, the historian, flourished.
300 Demetrius obtains possession of Cilicia, and marries his daughter Stratonice to Seleucus.
Birth of Lycon, the Peripatetic.
297 Demetrius returns to Greece, and makes an attempt upon Athens, but is repulsed.
Death of Cassander and accession of his son Philip.
296 Death of Philip, and accession of his brother Antipater.
Demetrius takes Salamis and Aegina, and lays siege to Athens.
Pyrrhus returns to Epeirus.
295 Demetrius takes Athens.
294 Demetrius makes an expedition into Peloponnesus.

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Civil war in Macedonia between the two brothers, Antipater and Alexander.
Demetrius becomes king of Macedonia.
292 Demetrius conquers Thebes.
Deinarchus returns from exile.
291 Lysimachus defeated, and taken prisoner by the Getae.
Second insurrection of Thebes against Demetrius.
Pyrrhus invades Thessaly, but is obliged to retire before Demetrius.
Death of Menander, aet. 52.
290 Demetrius takes Thebes a second time. He celebrates the Pythian games at Athens.
289 Demetrius carries on war against Pyrrhus and the Aetolians. He marries Lanassa, one of the wives of Pyrrhus and the daughter of Agathocles.
Posidippus, the comic poet, begins to exhibit.
288 Death of Agathocles.
287 Coalition against Demetrius. He is driven out of Macedonia, and his dominions divided between Lysimachus and Pyrrhus.
Demetrius sails to Asia.
Pyrrhus driven out of Macedonia by Lysimachus after seven months' possession.
Strato succeeds Theophrastus.
286 Demetrius surrenders himself to Seleucus, who keeps him in captivity.
285 Ptolemy II. Philadelphus is associated in the kingdom by his father.
284 Demetrius, aet. 54, dies in captivity at Apameia in Syria.
283 Death of Ptolemy Soter, aet. 84.
281 Lysimachus is defeated and slain by Seleucus, at the battle of Corupedion.
280 Seleucus murdered by Ptolemy Ceraunus seven months after the death of Lysimachus.
Antiochus I., the son of Seleucus, becomes king of Asia, Ptolemy Ceraunus king of Thrace and Macedonia.
Pyrrhus crosses into Italy.
Irruption of the Gauls and death of Ptolemy Ceraunus. He is succeeded by his brother Meleager, who reigns only two months.
Rise of the Achaean league.
Demosthenes honoured with a statue on the motion of his nephew Democharcs.
Birth of Chrysippus.
279 Antipater king of Macedonia for a short time. Sosthenes, the Macedonian general, checks the Gauls. The Gauls under Brennus invade Greece, but Brennus and a great part of his army are destroyed at Delphi. Death of Sosthenes.
278 Antigonus Gonatas becomes king of Macedonia.
Zeno of Cittium flourished at Athens.
275 Birth of Eratosthenes.
274 Pyrrhus returns to Italy.
Birth of Euphorion.
273 Pyrrhus invades Macedonia, and expels Antigonus Gonatas.
272 Pyrrhus invades Peloponnesus, and perishes in an attack on Argos. Antigonus regains Macedonia.
270 Death of Epicurus, aet. 72.

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262	Death of Philemon, the comic poet, aet. 97.
251	Aratus delivers Sicyon, and unites it to the Achaean league.
250	Arsaces founds the Parthian monarchy.
243	Aratus, a second time general of the Achaean League, delivers Corinth from the Macedonians.
241	Agis IV. king of Sparta put to death in consequence of his attempts to reform the state.
239	Death of Antigonus, and accession of his son Demetrius II.
236	Cleomenes III. becomes king of Sparta.
229	Death of Demetrius II. and accession of Antigonus Doson, who was left by Demetrius guardian of his son Philip.
227	Cleomenes commences war against the Achaean League.
226	Cleomenes carries on the war with success against Aratus, who is again the general of the Achaean League.
225	Reforms of Cleomenes at Sparta.
224	The Achaeans call in the assistance of Antigonus Doson against Cleomenes.
222	Mantineia taken by Antigonus and Megalopolis by Cleomenes.
221	Antigonus defeats Cleomenes at Sellasia, and obtains possession of Sparta. Cleomenes sails to Egypt, where he dies. Extinction of the royal line of the Heraclidae at Sparta.
220	Death of Antigonus Doson and accession of Philip V., aet. 17.
	The Achaeans and Aratus are defeated by the Aetolians. The Achaeans apply for assistance to Philip, who espouses their cause. Commencement of the *Social War*.
	The history of Aratus ended in this year, and that of Polybius commences.
219	Successes of Philip. He invades Aetolia and Elis, and winters at Argos.
	Phylarchus, the historian, flourished.
218	Continued successes of Philip. He again invades Aetolia and afterwards Laconia.
217	Third and last year of the Social War. Peace concluded.
215	Philip concludes a treaty with Hannibal.
214	Eratosthenes flourished.
213	Philip removes Aratus by poison.
	Birth of Carneades.
212	Death of Archimedes at the capture of Syracuse by the Romans.
211	Treaty between Rome and the Aetolians against Philip.
210	The Romans take Aegina.
209	Philip invades Elis.
208	Philip marches into Peloponnesus to assist the Achaeans.
	Philopoemen is elected general of the Achaean League, and effects important reforms in the army.

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207	Philopoemen defeats and slays Machanidas, tyrant of Lacedaemon, at the battle of Mantineia.
	Death of Chrysippus, who was succeeded by Zeno of Tarsus.
205	The Aetolians make peace with Philip.
	Philip's treaty with Rome.
202	Nabis, tyrant of Lacedaemon, takes Messene.
	Philip makes war upon the Rhodians and Attalus.
201	Philopoemen, general of the Achaeans, defeats Nabis.
	Philip takes Chios, and winters in Caria.
200	Philip returns to Macedonia. War between Philip and Rome, which continues till B. C. 197. See the Roman Tables.
	Aristophanes, the grammarian, flourished.
197	Philip defeated at the battle of Cynoscephalae.
196	Greece declared free by Flamininus at the Isthmian games.
194	Death of Eratosthenes, aet. 80.
192	Philopoemen defeats Nabis, who is afterwards slain by the Aetolians. Lacedaemon is added by Philopoemen to the Achaean League.
	Antiochus comes into Greece to assist the Aetolians against the Romans. He winters at Chalcis.
191	Antiochus and the Aetolians defeated by the Romans at the battle of Thermopylae.
190	The Romans besiege Amphissa, and grant a truce to the Aetolians.
189	The Romans besiege Ambracia, and grant peace to the Aetolians.
188	Philopoemen again general of the Achaean League, subjugates Sparta, and abrogates the laws of Lycurgus.
183	The Messenians revolt from the Achaean League. They capture and put to death Philopoemen, aet. 70.
182	Polybius, the historian, carries the urn at the funeral of Philopoemen.
179	Death of Philip and accession of Perseus.
171	War between Perseus and Rome, which continues till B. C. 168. See the Roman Tables.
168	Defeat and capture of Perseus by Aemilius Paulus.
	Division of Macedonia.
167	One thousand of the principal Achaeans are sent to Rome.
	Polybius is among the Achaean exiles.
151	Return of the Achaean exiles.
149	Andriscus, pretending to be the son of Perseus, lays claim to the Macedonian throne.
148	Andriscus conquered by Metellus.
147	Macedonia reduced to the form of a Roman province.
	War between Rome and the Achaeans.
146	Destruction of Corinth by Mummius. Greece becomes a Roman province.

CHRONOLOGICAL TABLES OF ROMAN HISTORY,

FROM THE FOUNDATION OF THE CITY, B. C. 753, TO THE FALL OF THE WESTERN EMPIRE, A. D. 476.

B. C.	
753	Foundation of Rome on the Palatine Mount, on the Palilia, the 21st of April. This is the era of Varro. According to Cato, Rome was founded in B. C. 751, according to Polybius in B. C. 750, according to Fabius Pictor in 747.
753 to 716	Romulus, first Roman king, reigned thirty-seven years. Rape of the Sabine women. Conquest of the Caeninenses, Crustumini, and Antemnates. War and league with the Sabines, who settle on the Capitoline and Quirinal under their king Tatius. Tatius slain at Laurentum. Wars with Fidenae and Veii.
716	Interregnum for a year.
716 to 673	Numa Pompilius, second Roman king. The length of Numa's reign is stated differently. Livy makes it 43 years; Cicero, who follows Polybius, 39 years. Constant peace during Numa's reign. Institution of religious ceremonies and regulation of the year.
673 to 641	Tullus Hostilius, third Roman king, reigned 32 years. Destruction of Alba, and removal of its inhabitants to Rome. War with Veii and Fidenae. League with the Latins.
640 to 616	Ancus Martius, fourth Roman king, reigned 24 years. Origin of the plebeians, consisting of conquered Latins settled on the Aventine. Extension of the city. Ostia founded.
616 to 578	L. Tarquinius Priscus, fifth Roman king. Greatness of the Roman monarchy. Great public works undertaken. Conquest of the Sabines and Latins. The senate increased to 300. The number of the equites doubled. Institution of the minores gentes.
578 to 534	Servius Tullius, sixth Roman king, reigned 44 years. He adds the Esquiline and Viminalis to the city, and surrounds the city with a stone wall. Constitution of Servius Tullius. Institution of the 30 plebeian tribes, and of the comitia centuriata.
534 to 510	L. Tarquinius Superbus last Roman king. The constitution of Servius Tullius abrogated. Tarquin becomes ruler of Latium. Makes war upon the Volscians and conquers Suessa Pometia. Sends colonies to Signia and Circeii. Expulsion of the Tarquins and establishment of the republic.
509	*Coss.* L. Junius Brutus. *Occis. est.* L. Tarquinius Collatinus. *Abd.* Sp. Lucretius Tricipitinus. *Mort. est.* M. Horatius Pulvillus. P. Valerius Poplicola. War with the Etruscans, and death of Brutus in battle. First treaty with Carthage.
508	*Coss.* P. Valerius Poplicola II. T. Lucretius Tricipitinus. War with Porsena, king of Clusium.
507	*Coss.* P. Valerius Poplicola III. M. Horatius Pulvillus II. Dedication of the Capitoline temple by the consul Horatius.
506	*Coss.* Sp. Lartius Flavus *s.* Rufus. T. Herminius Aquilinus.
505	*Coss.* M. Valerius Volusus. P. Postumius Tubertus.
504	*Coss.* P. Valerius Poplicola IV. T. Lucretius Tricipitinus II. Appius Claudius removes to Rome.
503	*Coss.* P. Postumius Tubertus II. Agrippa Menenius Lanatus. Death of P. Valerius Poplicola.
502	*Coss.* Opiter Virginius Tricostus. Sp. Cassius Viscellinus.
501	*Coss.* Postumus Cominius Auruncus. T. Lartius Flavus *s.* Rufus. Institution of the Dictatorship. T. Lartius Flavus *s.* Rufus was the first dictator, and Sp. Cassius Viscellinus, the first magister equitum.
500	*Coss.* Ser. Sulpicius Camerinus Cornutus. M. Tullius Longus. *Mort. e.*
499	*Coss.* T. Aebutius Elva. P. Veturius Geminus Cicurinus.
498	*Coss.* T. Lartius Flavus *s.* Rufus II. Q. Cloelius (Volcula) Siculus. *Dict.* A. Postumius Albus Regillensis. *Mag. Eq.* T. Aebutius Elva. Battle of lake Regillus, in which the Latins are defeated by the Romans. Some writers place this battle in B. C. 496, in which year Postumius was consul.
497	*Coss.* A. Sempronius Atratinus. M. Minucius Augurinus.
496	*Coss.* A. Postumius Albus Regillensis. T. Virginius Tricostus Caeliomontanus. Tarquinius Superbus dies at Cumae.
495	*Coss.* Ap. Claudius Sabinus Regillensis. P. Servilius Priscus Structus. Oppression of the plebeians by the patricians. The tribes increased from 20 to 21 by the addition of the tribus Claudia.
494	*Coss.* A. Virginius Tricostus Caeliomontanus. T. Veturius Geminus Cicurinus. *Dict.* M'. Valerius Volusus Maximus. *Mag. Eq.* Q. Servilius Priscus Structus. First secession of the plebs to the Sacred Mount. Institution of the Tribuni plebis and Aediles plebis. Colony sent to Velitrae.
493	*Coss.* Sp. Cassius Viscellinus II. Postumus Cominius Auruncus II. Treaty with the Latins concluded by Sp. Cassius. War with the Volscians and capture of Corioli.

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492 *Coss.* T. Geganius Macerinus.
P. Minucius Augurinus.
Lex Icilia. Famine at Rome. Colony sent to Norba.

491 *Coss.* M. Minucius Augurinus II.
A. Sempronius Atratinus II.
M. Coriolanus goes into exile among the Volscians.

490 *Coss.* Q. Sulpicius Camerinus Cornutus.
Sp. Lartius Flavus *s.* Rufus II.

489 *Coss.* C. Julius Julus.
P. Pinarius Mamercinus Rufus.
The Volscians, commanded by Coriolanus, attack Rome.

488 *Coss.* Sp. Nautius Rutilus.
Sex. Furius Medullinus Fusus.
Successes of Volscians, Retreat of Coriolanus.

487 *Coss.* T. Sicinius Sabinus.
C. Aquilius Tuscus.

486 *Coss.* Proculus Virginius Tricostus Rutilus.
Sp. Cassius Viscellinus III.
League concluded by Sp. Cassius with the Hernici. First agrarian law proposed by Sp. Cassius.

485 *Coss.* Ser. Cornelius Cossus Maluginensis.
Q. Fabius Vibulanus.
Condemnation and death of Cassius.

484 *Coss.* L. Aemilius Mamercus.
K. Fabius Vibulanus.

483 *Coss.* M. Fabius Vibulanus.
L. Valerius Potitus.
War with Veii, which lasts several years. Power of the Fabia Gens.

482 *Coss.* C. Julius Julus.
Q. Fabius Vibulanus II.

481 *Coss.* K. Fabius Vibulanus II.
Sp. Furius Medullinus Fusus.

480 *Coss.* Cn. Manlius Cincinnatus.
M. Fabius Vibulanus II.
Manlius falls in battle against the Etruscans.

479 *Coss.* K. Fabius Vibulanus III.
T. Virginius Tricostus Rutilus.
The Fabia Gens undertakes the war with Veii and stations itself on the Cremera.

478 *Coss.* L. Aemilius Mamercus II.
C. Servilius Structus Ahala. *Mort. e.*
Opiter Virginius Tricostus Esquilinus.

477 *Coss.* C. Horatius Pulvillus.
T. Menenius Lanatus.
Destruction of the Fabii at the Cremera.

476 *Coss.* A. Virginius Tricostus Rutilus.
Sp. Servilius Priscus Structus.
The Veientes take the Janiculum.

475 *Coss.* P. Valerius Poplicola.
C. Nautius Rutilus.
Impeachment of the ex-consul Servilius by the tribunes.

474 *Coss.* A. Manlius Vulso.
L. Furius Medullinus Fusus.
The census taken. Lustrum VIII. Forty years' truce with Veii.

473 *Coss.* L. Aemilius Mamercus III.
Vopiscus Julius Julus.
Murder of the tribune Genucius.

472 *Coss.* L. Pinarius Mamercinus Rufus.
P. Furius Medullinus Fusus.
Publilius Volero, trib. pl., proposes the Publilia lex.

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471 *Coss.* Ap. Claudius Sabinus Regillensis.
T. Quinctius Capitolinus Barbatus.
Publilius again elected trib. pl. carries the Publilia lex, which enacted that the plebeian magistrates should be elected by the comitia tributa. Wars with the Aequians and Volscians. Ap. Claudius, the consul, deserted by his army.

470 *Coss.* L. Valerius Potitus II.
Ti. Aemilius Mamercus.
Impeachment of the ex-consul Ap. Claudius, who dies before his trial.

469 *Coss.* A. Virginius Tricostus Caeliomontanus.
T. Numicius Priscus.

468 *Coss.* T. Quinctius Capitolinus Barbatus II.
Q. Servilius Priscus Structus.
Antium taken by the Romans.

467 *Coss.* Ti. Aemilius Mamercus II.
Q. Fabius Vibulanus.
Colony sent to Antium.

466 *Coss.* Sp. Postumius Albus Regillensis.
Q. Servilius Priscus Structus II.

465 *Coss.* Q. Fabius Vibulanus II.
T. Quinctius Capitolinus Barbatus III.
War with the Aequians.

464 *Coss.* A. Postumius Albus Regillensis.
Sp. Furius Medullinus Fusus.
War with the Aequians.

463 *Coss.* P. Servilius Priscus Structus.
L. Aebutius Elva.
Pestilence at Rome.

462 *Coss.* L. Lucretius Tricipitinus.
T. Veturius Geminus Cicurinus.
C. Terentillus Arsa, trib. pl., proposes a revision of the laws. The consuls triumph over the Volscians and Aequians.

461 *Coss.* P. Volumnius Amintinus Gallus.
Ser. Sulpicius Camerinus Cornutus.
Struggles between the patricians and plebeians respecting the law of Terentillus, which are continued till B. C. 454. Accusation and condemnation of K. Quinctius, the son of Cincinnatus.

460 *Coss.* C. Claudius Sabinus Regillensis.
P. Valerius Poplicola II. *Mort e.*
L. Quinctius Cincinnatus.
During the contentions of the patricians and plebeians the Capitol is seized by Herdonius. The consul Valerius is killed in recovering it.

459 *Coss.* Q. Fabius Vibulanus III.
L. Cornelius Maluginensis.
War with the Volscians and Aequians. Antium revolts and is conquered. Peace with the Aequians.

458 *Coss.* L. Minucius Esquilinus Augurinus.
C. Nautius Rutilus II.
Dict. L. Quinctius Cincinnatus.
Mag. Eq. L. Tarquitius Flaccus.
War with the Aequians and Sabines. The Roman army shut in by the enemy, but delivered by the dictator Cincinnatus.

457 *Coss.* C. Horatius Pulvillus II.
Q. Minucius Esquilinus Augurinus.
Tribunes of the plebs increased from five to ten.

456 *Coss.* M. Valerius (Lactuca) Maximus.
Sp. Virginius Tricostus Caeliomontanus.
The Mons Aventinus is assigned to the plebeians by the law of the tribune Icilius.

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455 *Coss.* T. Romilius Rocus Vaticanus.
C. Veturius Geminus Cicurinus.
Victory over the Aequians.

454 *Coss.* Sp. Tarpeius Montanus Capitolinus.
A. Aternius Varus Fontinalis.
The patricians yield. See B. C. 461. Three commissioners are sent into Greece to become acquainted with the Grecian laws.

453 *Coss.* Sex. Quinctilius Varus.
P. Curiatius Festus Trigeminus.
A famine and pestilence.

452 *Coss.* P. Sestius Capitolinus Vaticanus.
T. Menenius Lanatus.
The ambassadors return from Greece. It is resolved to appoint Decemviri, from whom there should be no appeal (provocatio).

451 *Coss.* Ap. Claudius Crassinus Regillensis Sabinus II. *Abd.*
T. Genucius Augurinus. *Abd.*
Decemviri. Ap. Claudius Crassinus Regillensis Sabinus.
T. Genucius Augurinus.
Sp. Veturius Crassus Cicurinus.
C. Julius Julus.
A. Manlius Vulso.
Ser. Sulpicius Camerinus Cornutus.
P. Sestius Capitolinus Vaticanus.
P. Curiatius Festus Trigeminus.
T. Romilius Rocus Vaticanus.
Sp. Postumius Albus Regillensis.
Laws of the Ten Tables promulgated.

450 *Decemviri.* Ap. Claudius Crassinus Regillensis Sabinus II.
M. Cornelius Maluginensis.
L. Sergius Esquilinus.
L. Minucius Esquilinus Augurinus.
T. Antonius Merenda.
Q. Fabius Vibulanus.
Q. Poetilius Libo Visolus.
K. Duilius Longus.
Sp. Oppius Cornicen.
M'. Rabuleius.
Two additional tables are added, thus making the laws of the Twelve Tables.

449 *Coss.* L. Valerius Poplicola Potitus.
M. Horatius Barbatus.
The decemvirs continue illegally in the possession of power. In consequence of the death of Virginia the plebeians secede to the Mons Sacer. The decemvirs deposed, and the old form of government restored. Valerius and Horatius appointed consuls. The Leges Valeria Horatia increase the power of the plebeians. Successful war of the consuls against the Aequians and Sabines.

448 *Coss.* Lar Herminius Aquilinus (Continisanus).
T. Virginius Tricostus Caeliomontanus.
Lex Trebonia.

447 *Coss.* M. Geganius Macerinus.
C. Julius Julus.
The quaestors are for the first time elected by the people, having been previously appointed by the consuls.

446 *Coss.* T. Quinctius Capitolinus Barbatus IV.
Agrippa Furius Medullinus Fusus.
War with the Volscians and Aequians.

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445 *Coss.* M. Genucius Augurinus.
C. Curtius Philo.
Lex Canuleia establishes connubium between the patricians and plebeians: it is proposed to elect the consuls from the patricians and plebeians, but it is enacted that *Tribuni Militum* with consular power shall be elected indifferently from the two orders.

444 *Coss.* L. Papirius Mugillanus.
L. Sempronius Atratinus.
Three Tribuni militum with consular power appointed, but they are compelled to abdicate from a defect in the auspices. Consuls appointed in their place.

443 *Coss.* M. Geganius Macerinus II.
T. Quinctius Capitolinus Barbatus V.
Censores. L. Papirius Mugillanus.
L. Sempronius Atratinus.
Institution of the censorship. The history of Dionysius breaks off in this year. Victory over the Volscians.

442 *Coss.* M. Fabius Vibulanus.
Postumus Aebutius Elva Cornicen.
Colony founded at Ardea.

441 *Coss.* C. Furius Pacilus Fusus.
M'. Papirius Crassus.

440 *Coss.* Proculus Geganius Macerinus.
L. Menenius Lanatus.
A famine at Rome. A *Praefectus Annonae* appointed for the first time. Sp. Maelius distributes corn to the poor.

439 *Coss.* T. Quinctius Capitolinus Barbatus VI.
Agrippa Menenius Lanatus.
Dict. L. Quinctius Cincinnatus II.
Mag. Eq. C. Servilius Structus Ahala.
Sp. Maelius summoned before the dictator, and killed by the magister equitum, when he refused to obey the summons.

438 *III. Tribuni Militum consulari potestate* (Liv. iv. 16).
The inhabitants of Fidenae revolt, and place themselves under the protection of Veii. Murder of the Roman ambassadors.

437 *Coss.* M. Geganius Macerinus III.
L. Sergius (Fidenas).
Dict. Mam. Aemilius Mamercinus.
Mag. Eq. L. Quinctius Cincinnatus.
Fidenae reconquered. The Veientes defeated.

436 *Coss.* M. Cornelius Maluginensis.
L. Papirius Crassus.

435 *Coss.* C. Julius Julus II.
L. Virginius Tricostus.
Dict. Q. Servilius Priscus Structus (Fidenas).
Mag. Eq. Postumus Aebutius Elva Cornicen.
Censs. C. Furius Pacilus Fusus.
M. Geganius Macerinus.

434 *III. Trib. Mil. cons. pot.* (Liv. iv. 23.)

433 *III. Trib. Mil. cons. pot.* (Liv. iv. 25.)
Dict. Mam. Aemilius Mamercinus II.
Mag. Eq. A. Postumius Tubertus.
The *Lex Aemilia* of the dictator limits the duration of the censorship to eighteen months.

432 *III. Trib. Mil. cons. pot.* (Liv. iv. 25.)

431 *Coss.* T. Quinctius Pennus Cincinnatus.
C. Julius Mento.

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Dict. A. Postumius Tubertus.
Mag. Eq. L. Julius Julus.
Great victory over the Aequians and Volscians at Mount Algidus.

430 *Coss.* C. Papirius Crassus.
L. Julius Julus.

429 *Coss.* L. Sergius Fidenas II.
Hostus Lucretius Tricipitinus.

428 *Coss.* A. Cornelius Cossus.
T. Quinctius Pennus Cincinnatus II.

427 *Coss.* C. Servilius Structus Ahala.
L. Papirius Mugillanus II.
War declared against Veii by the vote of the comitia centuriata.

426 *IV. Trib. Mil. cons. pot.* (Liv. iv. 31.)
Dict. Mam. Aemilius Mamercinus III.
Mag. Eq. A. Cornelius Cossus.
War with Veii. Fidenae again revolts, is retaken and destroyed.

425 *IV. Trib. Mil. cons. pot.* (Liv. iv. 35.)
Truce with Veii for twenty years.

424 *IV. Trib. Mil. cons. pot.* (Liv. iv. 35.)
Censs. L. Julius Julus.
L. Papirius Crassus.

423 *Coss.* C. Sempronius Atratinus.
Q. Fabius Vibulanus.
War with the Volscians. Vulturnum taken by the Samnites.

422 *IV. Trib. Mil. cons. pot.* (Liv. iv. 42.)

421 *Coss.* N. Fabius Vibulanus.
T. Quinctius Capitolinus Barbatus.
The number of the quaestors increased from two to four.

420 *IV. Trib. Mil. cons. pot.* (Liv. iv. 44.)
Conquest of the Greek city of Cumae by the Campanians.

419 *IV. Trib. Mil. cons. pot.* (Liv. iv. 44.)

418 *III. Trib. Mil. cons. pot.* (Liv. iv. 45.)
Dict. Q. Servilius Priscus Fidenas II.
Mag. Eq. C. Servilius (Structus) Axilla.
Censs. L. Papirius Mugillanus.
Mam. Aemilius Mamercinus.
Defeat of the Aequians, Lavici taken, and a colony sent thither.

417 *IV. Trib. Mil. cons. pot.* (Liv. iv. 47.)

416 *IV. Trib. Mil. cons. pot.* (Liv. iv. 47.)

415 *IV. Trib. Mil. cons. pot.* (Liv. iv. 49.)

414 *IV. Trib. Mil. cons. pot.* (Liv. iv. 49.)
War with the Aequians. Bola conquered. Postumius, the consular tribune, killed by the soldiers. From this time the power of the Aequians and Volscians declines, chiefly through the increasing might of the Samnites.

413 *Coss.* A. Cornelius Cossus.
L. Furius Medullinus.

412 *Coss.* Q. Fabius Vibulanus Ambustus.
C. Furius Pacilus.

411 *Coss.* M. Papirius Mugillanus.
C. Nautius Rutilus.

410 *Coss.* M'. Aemilius Mamercinus.
C. Valerius Potitus Volusus.
M. Maenius, tribune of the plebs, proposes an agrarian law.

409 *Coss.* Cn. Cornelius Cossus.
L. Furius Medullinus II.
Three of the four quaestors are plebeians, being the first time that the plebeians had obtained this office.

408 *III. Trib. Mil. cons. pot.* (Liv. iv. 56.)

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Dict. P. Cornelius Rutilus Cossus.
Mag. Eq. C. Servilius (Structus) Ahala.

407 *IV. Trib. Mil. cons. pot.* (Liv. iv. 57.)
Expiration of the truce with Veii. See B.C. 425. The truce was made for twenty years; but the years were the old Roman years of ten months. The Romans defeated by the Volscians.

406 *IV. Trib. Mil. cons. pot.* (Liv. iv. 58.)
War with the Volscians. Anxur, afterwards called Tarracina, taken. War declared against Veii. Pay decreed by the senate to the Roman soldiers for the first time.

405 *VI. Trib. Mil. cons. pot.* (Liv. iv. 61.)
Siege of Veii which lasts ten years. See B.C. 396.

404 *VI. Trib. Mil. cons. pot.* (Liv. iv. 61.)
An eclipse of the sun recorded in the Annales Maximi as occurring on the Nones of June. (Cic. *de Rep.* i. 16.)

403 *VI. Trib. Mil. cons. pot.* (Liv. v. 1.)
Censs. M. Furius Camillus.
M. Postumius Albinus Regillensis.
Livy counts the censors among the consular tribunes, whom he accordingly makes eight in number.

402 *VI. Trib. Mil. cons. pot.* (Liv. v. 8.)
Defeat of the Romans before Veii. Anxur recovered by the Volscians.

401 *VI. Trib. Mil. cons. pot.* (Liv. v. 10.)

400 *VI. Trib. Mil. cons. pot.* (Liv. v. 12.)
Anxur recovered by the Romans.

399 *VI. Trib. Mil. cons. pot.* (Liv. v. 13.)
A pestilence at Rome. A Lectisternium instituted for the first time.

398 *VI. Trib. Mil. cons. pot.* (Liv. v. 14.)
An embassy sent to consult the oracle at Delphi.

397 *VI. Trib. Mil. cons. pot.* (Liv. v. 16.)

396 *VI. Trib. Mil. cons. pot.* (Liv. v. 18.)
Dict. M. Furius Camillus.
Mag. Eq. P. Cornelius Maluginensis.
Capture of Veii by the dictator Camillus.

395 *VI. Trib. Mil. cons. pot.* (Liv. v. 24.)

394 *VI. Trib. Mil. cons. pot.* (Liv. v. 26.)
Peace made with the Falisci.

393 *Coss.* L. Valerius Potitus. *Abd.*
P. Cornelius Maluginensis Cossus. *Abd.*
L. Lucretius Flavus (Tricipitinus).
Ser. Sulpicius Camerinus.
Censs. L. Papirius Cursor.
C. Julius Julus. *Mort. c.*
M. Cornelius Maluginensis.
Distribution of the Veientine territory among the plebeians.

392 *Coss.* L. Valerius Potitus.
M. Manlius Capitolinus.

391 *VI. Trib. Mil. cons. pot.* (Liv. v. 32.)
Camillus banished. War with Volsinii. The Gauls invade Etruria and lay siege to Clusium.

390 *VI. Trib. Mil. cons. pot.* (Liv. v. 36.)
Dict. M. Furius Camillus II.
Mag. Eq. L. Valerius Potitus.
ROME TAKEN BY THE GAULS. The Romans are defeated at the battle of the Allia on the 16th of July (Niebuhr, vol. ii. note 1179), and the Gauls entered Rome on the third day after the battle. Camillus recalled from exile, and appointed dic-

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tator. The Gauls leave Rome, after holding it seven months.

389 *VI. Trib. Mil. cons. pot.* (Liv. vi. 1.)
Dict. M. Furius Camillus III.
Mag. Eq. C. Servilius Ahala.
Rome rebuilt. The Latins and Hernicans renounce their alliance with Rome. Rome attacked by the surrounding nations; but Camillus gains victories over them.

388 *VI. Trib. Mil. cons. pot.* (Liv. vi. 4.)

387 *VI. Trib. Mil. cons. pot.* (Liv. vi. 5.)
The number of the Roman tribes increased from 21 to 25, by the addition of four new tribes; the *Stellatina*, *Tromentina*, *Sabatina*, and *Arniensis*.

386 *VI. Trib. Mil. cons. pot.* (Liv. vi. 6.)
Defeat of the Antiates and Etruscans.

385 *VI. Trib. Mil. cons. pot.* (Liv. vi. 11.)
Dict. A. Cornelius Cossus.
Mag. Eq. T. Quinctius Capitolinus.
Defeat of the Volscians. A colony founded at Satricum. The patricians accuse M. Manlius Capitolinus of aspiring to royal power.

384 *VI. Trib. Mil. cons. pot.* (Liv. vi. 18.)
Manlius is brought to trial, condemned, and put to death.

383 *VI. Trib. Mil. cons. pot.* (Liv. vi. 21.)
The Ager Pomptinus assigned to the plebeians. A colony founded at Nepete.

382 *VI. Trib. Mil. cons. pot.* (Liv. vi. 22.)
War with Praeneste.

381 *VI. Trib. Mil. cons. pot.* (Liv. vi. 22.)
War with Praeneste and the Volscians.

380 *VI. Trib. Mil. cons. pot.* (Liv. vi. 27.)
Censs. C. Sulpicius Camerinus. *Abd.*
Sp. Postumius Regillensis Albinus. *Mort. e.*
Dict. T. Quinctius Cincinnatus Capitolinus.
Mag. Eq. A. Sempronius Atratinus.
Praeneste taken by the dictator.

379 *VI. Trib. Mil. cons. pot.* (Liv. vi. 30.)

378 *VI. Trib. Mil. cons. pot.* (Liv. vi. 31.)
Censs. Sp. Servilius Priscus.
Q. Cloelius Siculus.

377 *VI. Trib. Mil. cons. pot.* (Liv. vi. 32.)

376 *VI. Trib. Mil. cons. pot.* Their names are not mentioned by Livy; but Diodorus (xv. 71.) has preserved the names of four of them.
The ROGATIONES LICINIAE proposed by C. Licinius and L. Sextius, the tribunes of the people, to improve the condition of the plebeians, and to increase their political power.

375 to 371 C. Licinius and L. Sextius re-elected tribunes every year; and as the patricians would not allow the Rogations to become laws, the tribunes prevented the election of all patrician magistrates during these years.

370 *VI. Trib. Mil. cons. pot.* (Liv. vi. 36.)
C. Licinius and L. Sextius, who are again elected tribunes, allow consular tribunes to be chosen this year, on account of the war with Velitrae. Licinius and Sextius continue to be re-elected down to B.C. 367.

369 *VI. Trib. Mil. cons. pot.* (Liv. vi. 36.)

368 *VI. Trib. Mil. cons. pot.* (Liv. vi. 38.)
Dict. M. Furius Camillus IV.
Mag. Eq. L. Aemilius Mamercinus.

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Dict. P. Manlius Capitolinus.
Mag. Eq. C. Licinius Calvus.

367 *VI. Trib. Mil. cons. pot.* (Liv vi. 42.)
Dict. M. Furius Camillus V.
Mag.Eq. T.Quinctius Cincinnatus Capitolinus.
The ROGATIONES LICINIAE passed. One of the consuls was to be chosen from the plebeians; but a new magistracy was instituted, the praetorship, which was to be confined to the patricians. Camillus, the dictator, conquers the Gauls, and dedicates a temple to Concordia to celebrate the reconciliation of the two orders.

366 *Coss.* L. Aemilius Mamercinus.
L. Sextius Sextinus Lateranus.
Censs. A. Postumius Regillensis Albinus.
C. Sulpicius Peticus.
FIRST PLEBEIAN CONSUL, L. Sextius.
FIRST PRAETOR, L. Furius Camillus.

365 *Coss.* L. Genucius Aventinensis.
Q. Servilius Ahala.
Pestilence at Rome. Death of Camillus.

364 *Coss.* C. Sulpicius Peticus.
C. Licinius Calvus Stolo.
The pestilence continues. Ludi scenici first instituted.

363 *Coss.* Cn. Genucius Aventinensis.
L. Aemilius Mamercinus II.
Dict. L. Manlius Capitolinus Imperiosus.
Mag. Eq. L. Pinarius Natta.
Censs. M. Fabius Ambustus.
L. Furius Medullinus.

362 *Coss.* Q. Servilius Ahala II.
L. Genucius Aventinensis II.
Dict. Ap. Claudius Crassinus Regillensis.
Mag. Eq. P. Cornelius Scapula.
Half of the Tribuni Militum for the first time elected by the people. Earthquake at Rome. Self-devotion of Curtius.

361 *Coss.* C. Sulpicius Peticus II.
C. Licinius Calvus Stolo II.
Dict. T. Quinctius Pennus Capitolinus Crispinus.
Mag. Eq. Ser. Cornelius Maluginensis.
Invasion of the Gauls. T. Manlius kills a Gaul in single combat, and acquires the surname of Torquatus.

360 *Coss.* C. Poetelius Libo Visolus.
M. Fabius Ambustus.
Dict. Q. Servilius Ahala.
Mag. Eq. T. Quinctius Pennus Capitolinus Crispinus.
War with the Gauls and Tiburtines, who are defeated by the dictator.

359 *Coss.* M. Popilius Laenas.
Cn. Manlius Capitolinus Imperiosus.

358 *Coss.* C. Fabius Ambustus.
C. Plautius Proculus.
Dict. C. Sulpicius Peticus.
Mag. Eq. M. Valerius Poplicola.
Plautius defeats the Hernicans, and Sulpicius the Gauls. Fabius fights unsuccessfully against the Tarquinienses. Renewal of the alliance with Latium. Lex Poetelia *de ambitu*, proposed by the tribune Poetelius. The number of tribes increased from 25 to 27 by the addition of the *Pomptina* and *Publilia*.

357 *Coss.* C. Marcius Rutilus.
Cn. Manlius Capitolinus Imperiosus II.

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Lex Duilia et Maenia *de unciario fenore*, restoring the rate of interest fixed by the Twelve Tables. Lex Manlia *de vicesima manumissorum.*

Privernum taken. C. Licinius fined for an infraction of his own law.

356 *Coss.* M. Fabius Ambustus II.
M. Popilius Laenas II.
Dict. C. Martius Rutilus.
Mag. Eq. C. Plautius Proculus.
FIRST PLEBEIAN DICTATOR, C. Marcius Rutilus, conquers the Etruscans.

355 *Coss.* C. Sulpicius Peticus III.
M. Valerius Poplicola.
Both consuls patricians, in violation of the Licinian law.

354 *Coss.* M. Fabius Ambustus III.
T. Quinctius Pennus Capitolinus Crispinus.
Both consuls again patricians. League with the Samnites.

353 *Coss.* C. Sulpicius Peticus IV.
M. Valerius Poplicola II.
Dict. T. Manlius Imperiosus Torquatus.
Mag. Eq. A. Cornelius Cossus Arvina.
War with Caere and Tarquinii. Truce made with Caere for 100 years.

352 *Coss.* P. Valerius Poplicola.
C. Marcius Rutilus II.
Dict. C. Julius Julus.
Mag. Eq. L. Aemilius Mamercinus.
Qinqueviri Mensarii appointed for a general liquidation of debts.

351 *Coss.* C. Sulpicius Peticus V.
T. Quinctius Pennus Capitolinus Crispinus II.
Dict. M. Fabius Ambustus.
Mag. Eq. Q. Servilius Ahala.
Censs. Cn. Manlius Capitolinus Imperiosus.
C. Marcius Rutilus.
FIRST PLEBEIAN CENSOR, C. Marcius Rutilus. War with the Tarquinienses, to whom a truce for 40 years is granted.

350 *Coss.* M. Popilius Laenas III.
L. Cornelius Scipio.
Dict. L. Furius Camillus.
Mag. Eq. P. Cornelius Scipio.
The Gauls defeated by the consul Popilius.

349 *Coss.* L. Furius Camillus.
Ap. Claudius Crassinus Regillensis. *Mort. e.*
Dict. T. Manlius Imperiosus Torquatus II.
Mag. Eq. A. Cornelius Cossus Arvina II.
Both consuls patricians. The Gauls defeated by the consul Camillus. M. Valerius Corvus kills a Gaul in single combat.

348 *Coss.* M. Valerius Corvus.
M. Popilius Laenas IV.
Dict. C. Claudius Crassinus Regillensis.
Mag. Eq. C. Livius Denter.
Renewal of the treaty with Carthage.

347 *Coss.* T. Manlius Imperiosus Torquatus.
C. Plautius Venno Hypsaeus.
Reduction of the rate of interest.

346 *Coss.* M. Valerius Corvus II.
C. Poetelius Libo Visolus.
Second celebration of the Ludi Saeculares. War with the Volscians. Satricum taken.

345 *Coss.* M. Fabius Dorso.
Ser. Sulpicius Camerinus Rufus.

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Dict. L. Furius Camillus II.
Mag. Eq. Cn. Manlius Capitolinus Imperiosus.
War with the Aurunci.

344 *Coss.* C. Marcius Rutilus III.
T. Manlius Imperiosus Torquatus II.
Dict. P. Valerius Poplicola.
Mag. Eq. Q. Fabius Ambustus.
Aedes Monetae dedicated.

343 *Coss.* M. Valerius Corvus III.
A. Cornelius Cossus Arvina.
FIRST SAMNITE WAR. The Campanians place themselves under the protection of the Romans, who send the two consuls against the Samnites. Valerius defeats the Samnites at Mount Gaurus.

342 *Coss.* C. Marcius Rutilus IV.
Q. Servilius Ahala.
Dict. M. Valerius Corvus.
Mag. Eq. L. Aemilius Mamercinus Privernas.
Insurrection of the Roman army at Capua. Various concessions made to the plebeians: that no one should hold the same magistracy till after the expiration of ten years, that no one should hold two magistracies in the same year, and that both consuls might be plebeians. Lex Genucia forbade the taking of interest.

341 *Coss.* C. Plautius Venno Hypsaeus II.
L. Aemilius Mamercinus Privernas.
Peace and alliance with the Samnites.

340 *Coss.* T. Manlius Imperiosus Torquatus III.
P. Decius Mus.
Dict. L. Papirius Crassus.
Mag. Eq. L. Papirius Cursor.
LATIN WAR. Self devotion of Decius and defeat of the Latins at Mount Vesuvius. The Latins become the subjects of Rome

339 *Coss.* Ti. Aemilius Mamercinus.
Q. Publilius Philo.
Dict. Q. Publilius Philo.
Mag. Eq. D. Junius Brutus Scaeva.
The Latins renew the war and are defeated. The Leges Publiliae, proposed by the dictator, (1) give to the plebiscita the force of leges (*ut plebiscita omnes Quirites tenerent*); (2) abolish the veto of the curiae on the measures of the comitia centuriata; (3) enact that one of the censors must be a plebeian.

338 *Coss.* L. Furius Camillus.
C. Maenius.
Subjugation of Latium concluded.

337 *Coss.* C. Sulpicius Longus.
P. Aelius Paetus.
Dict. C. Claudius Crassinus Regillensis.
Mag. Eq. C. Claudius Hortator.
FIRST PLEBEIAN PRAETOR, Q. Publilius Philo. The praetorship was probably thrown open to the plebeians by his laws.

336 *Coss.* L. Papirius Crassus.
K. Duilius.
Peace with the Gauls.

335 *Coss.* M. Valerius Corvus (Calenus) IV.
M. Atilius Regulus.
Dict. L. Aemilius Mamercinus Privernas.
Mag. Eq. Q. Publilius Philo.
Cales taken.

334 *Coss.* T. Veturius Calvinus.
Sp. Postumius Albinus (Caudinus).

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Dict. P. Cornelius Rufinus.
Mag. Eq. M. Antonius.
Colony sent to Cales.

333 *Coss.* (L. Papirius Cursor.
C. Poetelius Libo Visolus II.)
The consuls of this year are not mentioned by any ancient authority, and are inserted here on conjecture.

332 *Coss.* A. Cornelius Cossus Arvina II.
Cn. Domitius Calvinus.
Dict. M. Papirius Crassus.
Mag. Eq. P. Valerius Poplicola.
Censs. Q. Publilius Philo.
Sp. Postumius Albinus.
The civitas given to the Acerrani. Two new tribes added, *Maecia* and *Scaptia*. The Samnites and Lucanians fight with Alexander, king of Epeirus, who makes a treaty with the Romans.

331 *Coss.* M. Claudius Marcellus.
C. Valerius Potitus Flaccus.
Dict. Cn. Quintilius Varus.
Mag Eq. L. Valerius Potitus.

330 *Coss.* L. Papirius Crassus II.
L. Plautius Venno.
Revolt of Fundi and Privernum.

329 *Coss.* L. Aemilius Mamercinus Privernas II.
C. Plautius Decianus.
Privernum taken. The civitas given to the Privernates. A colony sent to Anxur (Tarracina).

328 *Coss.* C. Plautius Decianus (Venox) II.
P. Cornelius Scipio Barbatus.
A colony sent to Fregellae.

327 *Coss.* L. Cornelius Lentulus.
Q. Publilius Philo II.
Dict. M. Claudius Marcellus.
Mag. Eq. Sp. Postumius Albinus.
War with Palaepolis.

326 *Coss.* C. Poetelius Libo Visolus III.
L. Papirius Mugillanus (Cursor II).
Second Samnite War. Palaepolis taken. Lex Poetelia et Papiria enacted that no plebeian should become a *nexus*.

325 *Coss.* L. Furius Camillus II.
D. Junius Brutus Scaeva.
Dict. L. Papirius Cursor.
Mag. Eq. Q. Fabius Maximus Rullianus.
Abd.
L. Papirius Crassus.

324 The Dictator and Magister Equitum continued in office this year by a decree of the senate, without any consuls. Defeat of the Samnites.

323 *Coss.* C. Sulpicius Longus II.
Q. Aulius Cerretanus.

322 *Coss.* Q. Fabius Maximus Rullianus.
L. Fulvius Curvus.
Dict. A. Cornelius Cossus Arvina.
Mag. Eq. M. Fabius Ambustus.
The Samnites defeated.

321 *Coss.* T. Veturius Calvinus II.
Sp. Postumius Albinus II.
Dict. Q. Fabius Ambustus.
Mag. Eq. P. Aelius Paetus.
Dict. M. Aemilius Papus.
Mag. Eq. L. Valerius Flaccus.
Surrender of the Roman army to the Samnites at the Caudine Forks. The Romans refuse to ratify the peace with the Samnites made by the consul, and continue the war.

320 *Coss.* Q. Publilius Philo III.
L. Papirius Cursor II. (III.)
Dict. C. Maenius.
Mag. Eq. M. Foslius Flaccinator.
Dict. L. Cornelius Lentulus.
Mag. Eq. L. Papirius Cursor II.
Dict. T. Manlius Imperiosus Torquatus.
Mag. Eq. L. Papirius Crassus.

319 *Coss.* L. Papirius Cursor III. (Mugillanus.)
Q. Aulius Cerretanus II.
Defeat of the Samnites by Papirius.

318 *Coss.* M. Foslius Flaccinator.
L. Plautius Venno.
Censs. L. Papirius Crassus.
C. Maenius.
Truce made with the Samnites for two years. Two new tribes added; *Ufentina* and *Falerina*.

317 *Coss.* C. Junius Bubulcus Brutus.
Q. Aemilius Barbula.

316 *Coss.* Sp. Nautius Rutilus.
M. Popilius Laenas.
Dict. L. Aemilius Mamercinus Privernas II.
Mag. Eq. L. Fulvius Curvus.
The Samnites renew the war.

315 *Coss.* Q. Publilius Philo IV.
L. Papirius Cursor IV.
Dict. Q. Fabius Maximus Rullianus.
Mag. Eq. Q. Aulius Cerretanus. *Occis. e.*
C. Fabius Ambustus.

314 *Coss.* M. Poetelius Libo.
C. Sulpicius Longus III.
Dict. C. Maenius II.
Mag. Eq. M. Foslius Flaccinator II.
Victory over the Samnites. Insurrection and subjugation of the Campanians.

313 *Coss.* L. Papirius Cursor V.
C. Junius Bubulcus Brutus II.
Colonies founded by the Romans at Saticula, Suessa, and the island Pontia.

312 *Coss.* M. Valerius Maximus.
P. Decius Mus.
Dict. C. Sulpicius Longus.
Mag. Eq. C. Junius Bubulcus Brutus.
Censs. Ap. Claudius Caecus.
C. Plautius (Venox).
The censor Claudius constructs the Via Appia and the Aqua Appia; and, in order to gain popularity, distributes the libertini among all the tribes.

311 *Coss.* C. Junius Bubulcus Brutus III.
Q. Aemilius Barbula II.
The Etruscans declare war against the Romans, but are defeated. Victory over the Samnites.

310 *Coss.* Q. Fabius Maximus Rullianus II.
C. Marcius Rutilus (Censorinus).
The Etruscans again defeated. Ap. Claudius continues censor after the abdication of his colleague, in defiance of the Lex Aemilia. The Samnites and Etruscans defeated.

309 *Dict.* L. Papirius Cursor II.
Mag. Eq. C. Junius Bubulcus Brutus II.
No consuls this year. The Samnites and Etruscans again defeated.

308 *Coss.* Q. Fabius Maximus Rullianus III.
P. Decius Mus II.

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The Samnites again defeated. War with the Marsi and Peligni.

307 *Coss.* Ap. Claudius Caecus.
L. Volumnius Flamma Violens.
Censs. M. Valerius Maximus.
C. Junius Bubulcus Brutus.
Fabius proconsul defeats the Samnites at Allifae.

306 *Coss.* P. Cornelius Arvina.
Q. Marcius Tremulus.
Dict. P. Cornelius Scipio Barbatus.
Mag. Eq. P. Decius Mus.
Insurrection and subjugation of the Hernicans.

305 *Coss.* L. Postumius Megellus.
Ti. Minucius Augurinus. *Occis. e.*
M. Fulvius Curvus Paetinus.
Victorious campaign against the Samnites. Bovianum taken.

304 *Coss.* P. Sulpicius Saverrio.
P. Sempronius Sophus.
Censs. Q. Fabius Maximus Rullianus.
P. Decius Mus.
Peace concluded with the Samnites. The Aequians defeated with great slaughter. Peace with the Marrucini, Marsi, Peligni. The censors place all the libertini in the four city tribes.

Cn. Flavius makes known the civile jus and publishes a calendar of the dies fasti and nefasti.

303 *Coss.* L. Genucius Aventinensis.
Ser. Cornelius Lentulus (Rufinus).
Colonies sent to Sora and Alba.

302 *Coss.* M. Livius Denter.
M. Aemilius Paullus.
Dict. C. Junius Bubulcus Brutus.
Mag. Eq. M. Titinius.
The Aequians renew the war, but are easily defeated by the dictator.

301 *Dict.* Q. Fabius Maximus Rullianus II.
Mag. Eq. M. Aemilius Paullus.
Dict. M. Valerius Corvus II.
Mag. Eq. C. Sempronius Sophus.
No consuls this year. War with the Marsi and Etruscans.

300 *Coss.* Q. Appuleius Pansa.
M. Valerius Corvus V.
The Lex Ogulnia increases the number of the pontiffs and augurs, and enacts that four of the pontiffs and five of the augurs shall always be plebeians.

The Lex Valeria *de provocatione* reenacted the former law, which had been twice before passed on the proposition of different members of the same gens.

299 *Coss.* M. Fulvius Paetinus.
T. Manlius Torquatus. *Mort. e.*
M. Valerius Corvus VI.
Censs. P. Sempronius Sophus.
P. Sulpicius Saverrio.
Two new tribes formed; the *Aniensis* and *Terentina*. A colony sent to Narnia among the Umbrians.

298 *Coss.* L. Cornelius Scipio.
Cn. Fulvius Maximus Centumalus.
THIRD SAMNITE WAR. The Samnites invade the territory of the Lucanians, the allies of the Romans, which occasions a war. The Samnites defeated at Bovianum;

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the Etruscans, at Volaterrae. Colony founded at Carseoli.

297 *Coss.* Q. Fabius Maximus Rullianus IV.
P. Decius Mus IV.
The war continued in Samnium. The Etruscans remain quiet this year.

296 *Coss.* L. Volumnius Flamma Violens II.
Ap. Claudius Caecus II.
The war continued in Samnium, and also in Etruria.

295 *Coss.* Q. Fabius Maximus Rullianus V.
P. Decius Mus IV.
Great defeat of the Samnites, Etruscans, Umbrians, and Gauls at Sentinum.

294 *Coss.* L. Postumius Megellus II.
M. Atilius Regulus.
Censs. P. Cornelius Arvina.
C. Marcius Rutilus (Censorinus).
War continued in Samnium and Etruria. Three cities in Etruria, Volsinii, Perusia, and Arretium sue for peace: a truce is made with them for 40 years.

293 *Coss.* L. Papirius Cursor.
Sp. Carvilius Maximus.
The Samnites defeated with great loss. First sundial set up at Rome.

292 *Coss.* Q. Fabius Maximus Gurges.
D. Junius Brutus Scaeva.
The consul Fabius defeated by the Samnites; but his father, Q. Fabius Maximus, gains a great victory over the Samnites, from which they never recover. Pontius, the Samnite general, taken prisoner.

291 *Coss.* L. Postumius Megellus III.
C. Junius Brutus Bubulcus.
The Samnites hopelessly continue the struggle. Cominium taken. A colony sent to Venusia.

290 *Coss.* P. Cornelius Rufinus.
M'. Curius Dentatus.
Both consuls invade Samnium. The Samnites submit and sue for peace. Conclusion of the Samnite wars, which had lasted 53 years. See B. C. 343.

289 *Coss.* M. Valerius Maximus Corvinus.
Q. Caedicius Noctua.
Triumviri Capitales instituted. Colonies sent to Castrum, Sena, and Hadria.

288 *Coss.* Q. Marcius Tremulus II.
P. Cornelius Arvina II.

287 *Coss.* M. Claudius Marcellus.
C. Nautius Rutilus.

286 *Coss.* M. Valerius Maximus Potitus.
C. Aelius Paetus.
Dict. Q. Hortensius.
Last secession of the plebs. The Lex Hortensia of the dictator confirms more fully the privileges of the plebeians. The Lex Maenia was very probably passed in this year.

285 *Coss.* C. Claudius Canina.
M. Aemilius Lepidus.

284 *Coss.* C. Servilius Tucca.
L. Caecilius Metellus Denter.

283 *Coss.* P. Cornelius Dolabella Maximus.
Cn. Domitius Calvinus Maximus.
Censs. . . . . . .
Q. Caedicius Noctua. *Abd.*
The Gauls besiege Arretium, and defeat the Romans. In the course of the same year

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the Gauls and Etruscans are defeated by the Romans.

282 *Coss.* C. Fabricius Luscinus.
Q. Aemilius Papus.
The Boii defeated: peace made with them. The Samnites revolt, but are defeated together with the Lucanians and Bruttians. The Romans relieve Thurii. The Tarentines attack a Roman fleet.

281 *Coss.* L. Aemilius Barbula.
Q. Marcius Philippus.
PYRRHUS ARRIVES IN ITALY. He came upon the invitation of the Tarentines to assist them in their war against the Romans.

280 *Coss.* P. Valerius Laevinus.
Ti. Coruncanius.
Dict. Cn. Domitius Calvinus Maximus.
Mag. Eq. . . . . . .
Censs. . . . . . .
Cn. Domitius Calvinus Maximus.
The Romans defeated by Pyrrhus near Heracleia.

279 *Coss.* P. Sulpicius Saverrio.
P. Decius Mus.
The Romans again defeated by Pyrrhus near Asculum.

278 *Coss.* C. Fabricius Luscinus II.
Q. Aemilius Papus II.
Pyrrhus passes over into Sicily. The Romans carry on the war with success against the nations of Southern Italy, who had sided with Pyrrhus.

277 *Coss.* P. Cornelius Rufinus II.
C. Junius Brutus Bubulcus II.

276 *Coss.* Q. Fabius Maximus Gurges II.
C. Genucius Clepsina.
Dict. P. Cornelius Rufinus.
Mag. Eq. . . . . . .
Pyrrhus returns to Italy.

275 *Coss.* M'. Curius Dentatus II.
L. Cornelius Lentulus.
Censs. C. Fabricius Luscinus.
Q. Aemilius Papus.
Total defeat of Pyrrhus near Beneventum. He leaves Italy.

274 *Coss.* M'. Curius Dentatus III.
Ser. Cornelius Merenda.

273 *Coss.* C. Claudius Canina II.
C. Fabius Dorso Licinus. *Mort. e.*
C. Fabricius Luscinus III.
Embassy from Ptolemaeus Philadelphus to Rome. Colonies sent to Posidonia and Cosa.

272 *Coss.* L. Papirius Cursor II.
Sp. Carvilius Maximus II.
Censs. M'. Curius Dentatus.
L. Papirius Cursor.
Conclusion of the war in Southern Italy. Tarentum submits.

271 *Coss.* C. Quinctius Claudus.
L. Genucius Clepsina.
Rhegium is taken, and the soldiers of the Campanian legion, who had seized the city, are taken to Rome and put to death.

270 *Coss.* C. Genucius Clepsina II.
Cn. Cornelius Blasio.

269 *Coss.* Q. Ogulnius Gallus.
C. Fabius Pictor.
Silver money first coined at Rome.

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268 *Coss.* Ap. Claudius Crassus Rufus.
P. Sempronius Sophus.
The Picentines defeated and submit to the Romans. Colonies founded at Ariminum and Beneventum.

267 *Coss.* M. Atilius Regulus.
L. Julius Libo.
The Sallentines defeated and Brundisium taken.

266 *Coss.* N. Fabius Pictor.
D. Junius Pera.
The Sallentines submit. Subjugation of Italy completed.

265 *Coss.* Q. Fabius Maximus Gurges III.
L. Mamilius Vitulus.
Censs. Cn. Cornelius Blasio.
C. Marcius Rutilus II. (Censorinus.)

264 *Coss.* Ap. Claudius Caudex.
M. Fulvius Flaccus.
FIRST PUNIC WAR. First year. The consul Claudius crosses over into Sicily, and defeats the Carthaginians and Syracusans. Gladiators exhibited for the first time at Rome.

263 *Coss.* M'. Valerius Maximus (Messala).
M'. Otacilius Crassus.
Dict. Cn. Fulvius Maximus Centumalus.
Mag. Eq. Q. Marcius Philippus.
Second year of the first Punic war. The two consuls cross over into Sicily, and raise the siege of Messana. Hiero makes peace with the Romans.

262 *Coss.* L. Postumius (Megellus).
Q. Mamilius Vitulus.
Third year of the first Punic war. The two consuls lay siege to Agrigentum, which is taken after a siege of seven months.

261 *Coss.* L. Valerius Flaccus.
T. Otacilius Crassus.
Fourth year of the first Punic war. The Carthaginians ravage the coast of Italy.

260 *Coss.* Cn. Cornelius Scipio Asina.
C. Duilius.
Fifth year of the first Punic war. The Romans first build a fleet. The consul Duilius gains a victory by sea over the Carthaginians.

259 *Coss.* L. Cornelius Scipio.
C. Aquilius Florus.
Sixth year of the first Punic war. The consul Cornelius attacks Sardinia and Corsica. His colleague carries on the war in Sicily.

258 *Coss.* A. Atilius Calatinus.
C. Sulpicius Paterculus.
Censs. C. Duilius.
L. Cornelius Scipio.
Seventh year of the first Punic war. The two consuls carry on the war in Sicily, but without much success.

257 *Coss.* C. Atilius Regulus (Serranus).
Cn. Cornelius Blasio II.
Dict. Q. Ogulnius Gallus.
Mag. Eq. M. Laetorius Plancianus.
Eighth year of the first Punic war. The consul Atilius gains a naval victory off Tyndaris.

256 *Coss.* L. Manlius Vulso Longus.
Q. Caedicius. *Mort. e.*
M. Atilius Regulus II.
Ninth year of the first Punic war. The two

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consuls Manlius and Regulus defeat the Carthaginians by sea and land in Africa. Success of the Roman arms in Africa. Manlius returns to Rome with part of the army. Regulus remains in Africa.

255 *Coss.* Ser. Fulvius Paetinus Nobilior.
M. Aemilius Paullus.

Tenth year of the first Punic war. Regulus continues the war in Africa with great success, defeats the Carthaginians and takes Tunis ; but is afterwards defeated by the Carthaginians under the command of Xanthippus, and taken prisoner. The Romans equip a large fleet, which defeats the Carthaginians, and carries off from Africa the survivors of the army of Regulus ; but on its return to Italy it is wrecked, and most of the ships are destroyed.

254 *Coss.* Cn. Cornelius Scipio Asina II.
A. Atilius Calatinus II.

Eleventh year of the first Punic war. The Romans, in three months, build another fleet of 220 ships. They take Panormus.

253 *Coss.* Cn. Servilius Caepio.
C. Sempronius Blaesus.
Censs. D. Junius Pera. *Abd.*
L. Postumius Megellus. *Mort. e.*

Twelfth year of the first Punic war. The two consuls ravage the coast of Africa. On their return to Italy, the Roman fleet is again wrecked. The senate resolve not to build another fleet. Tib. Coruncanius the first plebeian Pontifex Maximus.

252 *Coss.* C. Aurelius Cotta.
P. Servilius Geminus.
Censs. M'. Valerius Maximus Messala.
P. Sempronius Sophus.

Thirteenth year of the first Punic war. The two consuls carry on the war in Sicily. Capture of Himera.

251 *Coss.* L. Caecilius Metellus.
C. Furius Pacilus.

Fourteenth year of the first Punic war. The two consuls carry on the war in Sicily.

250 *Coss.* C. Atilius Regulus (Serranus) II.
L. Manlius Vulso (Longus) II.

Fifteenth year of the first Punic war. Great victory of the proconsul Metellus at Panormus. Regulus sent to Rome to solicit peace, or at least an exchange of prisoners. The Romans, on the contrary, resolve to prosecute the war with the greatest vigour. A new fleet built. The two consuls lay siege to Lilybaeum.

[Arsaces founds the Parthian monarchy.]

249 *Coss.* P. Claudius Pulcher.
L. Junius Pullus.
Dict. M. Claudius Glicia. *Abd.*
A. Atilius Calatinus.
Mag. Eq. L. Caecilius Metellus.

Sixteenth year of the first Punic war. The consul Claudius defeated by sea. He is commanded by the senate to nominate a dictator, and nominates, in scorn, Glicia, who had been his scribe, but who is compelled to resign. The fleet of the other consul is wrecked. The dictator Atilius Calatinus crosses over into Sicily, being the first dictator who carried on war out of Italy.

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248 *Coss.* C. Aurelius Cotta II.
P. Servilius Geminus II.

Seventeenth year of the first Punic war. The consuls carry on the war in Sicily.

247 *Coss.* L. Caecilius Metellus II.
N. Fabius Buteo.
Censs. A. Atilius Calatinus.
A. Manlius Torquatus Atticus.

Eighteenth year of the first Punic war. Hamilcar Barca appointed general of the Carthaginians. He ravages the coasts of Italy. The citizens at the census are 251,222.

[Birth of Hannibal.]

246 *Coss.* M'. Otacilius Crassus II.
M. Fabius Licinus.
Dict. Ti. Coruncanius.
Mag. Eq. M. Fulvius Flaccus.

Nineteenth year of the first Punic war. During this year, and for several successive years, the war is chiefly defensive. Both parties are exhausted with the struggle. Hamilcar carries on the war with great skill.

245 *Coss.* M. Fabius Buteo.
C. Atilius Bulbus.

Twentieth year of the first Punic war.

244 *Coss.* A. Manlius Torquatus Atticus.
C. Sempronius Blaesus II.

Twenty-first year of the first Punic war.

243 *Coss.* C. Fundanius Fundulus.
C. Sulpicius Gallus.

Twenty-second year of the first Punic war. The consul Fundanius defeats Hamilcar in Sicily. A second praetor appointed for the first time.

242 *Coss.* C. Lutatius Catulus.
A. Postumius Albinus.

Twenty-third year of the first Punic war. The Romans again build a fleet.

241 *Coss.* A. Manlius Torquatus Atticus II.
Q. Lutatius Cerco.
Censs. C. Aurelius Cotta.
M. Fabius Buteo.

Twenty-fourth and last year of the second Punic war. The proconsul Catulus defeats the Carthaginians by sea, off the Aegates. Peace made with the Carthaginians. Sicily becomes a Roman province. Revolt and conquest of the Falisci. War of the Carthaginians with the mercenaries. The citizens at the census are 251,000.

240 *Coss.* C. Claudius Centho.
M. Sempronius Tuditanus.

A colony sent to Spoletium. The Sardinians revolt from Carthage.

Livius Andronicus begins to exhibit tragedies at Rome.

239 *Coss.* C. Mamilius Turrinus.
Q. Valerius Falto.

Q. Ennius the poet born.

238 *Coss.* Ti. Sempronius Gracchus.
P. Valerius Falto.

The Romans carry on war with the Boii and Ligurians. The Floralia instituted. Conclusion of the war of the Carthaginians against their mercenaries, after it had lasted three years and four months. The Carthaginians are obliged to surrender

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Sardinia and Corsica to the Romans. Hamilcar sent into Spain.

237 *Coss.* L. Cornelius Lentulus Caudinus.
Q. Fulvius Flaccus.

War continued with the Boii and Ligurians.

236 *Coss.* P. Cornelius Lentulus Caudinus.
C. Licinius Varus.

Censs. L. Cornelius Lentulus Caudinus.
Q. Lutatius Cerco. *Mort. e.*

The Transalpine Gauls cross the Alps on the invitation of the Boii; but in consequence of dissensions with the Boii, they return home.

The Romans carry on war with the Ligurians and Corsicans.

235 *Coss.* T. Manlius Torquatus.
C. Atilius Bulbus II.

The Sardinians rebel at the instigation of the Carthaginians, but are subdued. The temple of Janus is shut for the second time.

The poet Naevius flourished.

234 *Coss.* L. Postumius Albinus.
Sp. Carvilius Maximus.

Censs. C. Atilius Bulbus.
A. Postumius Albinus.

War with the Ligurians, Corsicans, and Sardinians, who were secretly urged by the Carthaginians to revolt.

Birth of M. Porcius Cato.

233 *Coss.* Q. Fabius Maximus Verrucosus.
M'. Pomponius Matho.

War with the Ligurians and Sardinians.

232 *Coss.* M. Aemilius Lepidus.
M. Publicius Malleolus.

The two consuls carry on war in Sardinia. The agrarian law of the tribune C. Flaminius.

231 *Coss.* M'. Pomponius Matho.
C. Papirius Maso.

Dict. C. Duilius.

Mag. Eq. C. Aurelius Cotta.

Censs. T. Manlius Torquatus. *Abd.*
Q. Fulvius Flaccus. *Abd.*

The Sardinians and Corsicans subdued. Sp. Carvilius divorces his wife, the first instance of divorce at Rome: other dates are given for this event.

230 *Coss.* M. Aemilius Barbula.
M. Junius Pera.

Censs. Q. Fabius Maximus Verrucosus.
M. Sempronius Tuditanus.

War with the Ligurians.

229 *Coss.* L. Postumius Albinus II.
Cn. Fulvius Centumalus.

War with the Illyrians, who are easily subdued. Death of Hamilcar in Spain, who is succeeded in the command by Hasdurbal.

228 *Coss.* Sp. Carvilius Maximus II.
Q. Fabius Maximus Verrucosus II.

Postumius, the proconsul, who had wintered in Illyricum, makes peace with Teuta, queen of the Illyrians. First Roman embassy to Greece. Hasdrubal makes a treaty with the Romans.

227 *Coss.* P. Valerius Flaccus.
M. Atilius Regulus.

Number of praetors increased from two to four.

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226 *Coss.* M. Valerius Messala.
L. Apustius Fullo.

225 *Coss.* L. Aemilius Papus.
C. Atilius Regulus. *Occis. e.*

Censs. C. Claudius Centho.
M. Junius Pera.

WAR WITH THE GAULS. The Transalpine Gauls cross the Alps and join the Cisalpine Gauls. Their united forces, defeated by the consul Aemilius. The consul Atilius falls in the battle.

Q. Fabius Pictor, the historian, served in the Gallic war. He was a contemporary of the historian, L. Cincius Alimentus.

224 *Coss.* T. Manlius Torquatus II.
Q. Fulvius Flaccus II.

Dict. L. Caecilius Metellus.

Mag. Eq. N. Fabius Buteo.

Second year of the Gallic war. The Boii submit.

Plautus, perhaps, began to exhibit in this year. See the article PLAUTUS.

223 *Coss.* C. Flaminius.
P. Furius Philus.

Third year of the Gallic war. The consul Flaminius crosses the Po and defeats the Insubrians.

222 *Coss.* Cn. Cornelius Scipio Calvus.
M. Claudius Marcellus.

Fourth and last year of the Gallic war. The Insubrians, defeated by the consul Marcellus, submit to the Romans. The consul Marcellus wins the spolia opima.

221 *Coss.* P. Cornelius Scipio Asina.
M. Minucius Rufus.

Dict. Q. Fabius Maximus Verrucosus.

Mag. Eq. C. Flaminius.

War with the Istri, who are subdued. Hannibal succeeds Hasdrubal in the command of the Carthaginian army in Spain.

220 *Coss.* L. Veturius Philo.
C. Lutatius Catulus.

Censs. L. Aemilius Papus.
C. Flaminius.

The censors place the libertini in the four city tribes. Flaminius makes the Via Flaminia and builds the Circus Flaminius. The citizens at the census are 270,213.

219 *Coss.* M. Livius Salinator.
L. Aemilius Paullus.

Second Illyrian war against Demetrius of Pharos, who is conquered by the consul Aemilius. Hannibal takes Saguntum after a siege of eight months, and winters at Carthago Nova.

The poet Pacuvius born fifty years before Attius.

First medical shop opened at Rome by Archagathus a Greek, to whom the Romans granted the jus Quiritium.

218 *Coss.* P. Cornelius Scipio.
Ti. Sempronius Longus.

SECOND PUNIC WAR. First year. Hannibal began his march from Carthago Nova, at the commencement of spring, and reached Italy in five months. He defeats the Romans at the battles of the Ticinus and the Trebia, and winters

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in Liguria. Cn. Scipio carries on the war with success in Spain.

L. Cincius Alimentus wrote an account of Hannibal's passage into Italy.

217 *Coss.* Cn. Servilius Geminus.
C. Flaminius II. *Occis. e.*
M. Atilius Regulus II.
Dict. Q. Fabius Maximus Verrucosus II.
Mag. Eq. M. Minucius Rufus.
Dict. L. Veturius Philo.
Mag. Eq. M. Pomponius Matho.
Second year of the second Punic war. Hannibal marches through the marshes into Etruria, and defeats Flaminius at the battle of the lake Trasimenus. Fabius Maximus elected dictator by the people will not risk a battle. Hannibal marches into Apulia, where he passes the winter. The war continued in Spain.

216 *Coss.* C. Terentius Varro.
L. Aemilius Paullus II. *Occis. e.*
Dict. M. Junius Pera.
Mag. Eq. Ti. Sempronius Gracchus.
Dict. sine Mag. Eq. M. Fabius Buteo.
Third year of the second Punic war. Great defeat of the Romans at the battle of Cannae, on the 2nd of August. Revolt of Capua and many other cities. The war continued in Spain. Death of Hiero.

215 *Coss.* Ti. Sempronius Gracchus.
L. Postumius Albinus III. *Occis. e.*
M. Claudius Marcellus II. *Abd.*
Q. Fabius Maximus Verrucosus III.
Fourth year of the second Punic war. The war begins to turn in favour of the Romans. Marcellus gains a victory over Hannibal near Nola. The Romans conquer the Carthaginians in Sardinia. Success of P. and Cn. Scipio in Spain. Treaty of Hannibal with Philip king of Macedon. The sumptuary law of the tribune C. Oppius.

214 *Coss.* Q. Fabius Maximus Verrucosus IV.
M. Claudius Marcellus III.
Censs. M. Atilius Regulus. *Abd.*
P. Furius Philus. *Mort. e.*
Fifth year of the second Punic war. Hannibal in the neighbourhood of Tarentum. Marcellus is sent into Sicily: he besieges Syracuse, but turns the siege into a blockade. War continued in Spain.

213 *Coss.* Q. Fabius Maximus.
Ti. Sempronius Gracchus II.
Dict. C. Claudius Centho.
Mag. Eq. Q. Fulvius Flaccus.
Sixth year of the second Punic war. Hannibal continues in the neighbourhood of Tarentum. Marcellus continues the siege of Syracuse. Successes of P. and Cn. Scipio in Spain: they think of crossing over to Africa. War between the Romans and Philip.

212 *Coss.* Q. Fulvius Flaccus III.
Ap. Claudius Pulcher.
Seventh year of the second Punic war. Hannibal takes Tarentum. Marcellus takes Syracuse. P. and Cn. Scipio defeated and slain in Spain. Institution of the Ludi Apollinares.

Death of Archimedes.

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211 *Coss.* Cn. Fulvius Centumalus.
P. Sulpicius Galba Maximus.
Eighth year of the second Punic war. Hannibal attempts in vain to raise the siege of Capua. The Romans recover Capua. P. Scipio is sent into Spain towards the end of the summer. The Aetolians desert Philip and conclude a treaty with the Romans.

210 *Coss.* M. Claudius Marcellus IV.
M. Valerius Laevinus.
Dict. Q. Fulvius Flaccus.
Mag. Eq. P. Licinius Crassus Dives.
Censs. L. Veturius Philo. *Mort. e.*
P. Licinius Crassus Dives. *Abd.*
Ninth year of the second Punic war. Hannibal fights a drawn battle with Marcellus. In Sicily, Laevinus takes Agrigentum. In Spain, Scipio takes Carthago Nova. The citizens at the census are 137,108.

209 *Coss.* Q. Fulvius Flaccus IV.
Q. Fabius Maximus Verrucosus V.
Censs. M. Cornelius Cethegus.
P. Sempronius Tuditanus.
Tenth year of the second Punic war. The consul Fabius recovers Tarentum. In Spain, Scipio gains a victory near Baecula. In this year the number of Roman colonies was thirty.

208 *Coss.* M. Claudius Marcellus V. *Occis. e.*
T. Quinctius (Pennus Capitolinus) Crispinus. *Mort. e.*
Dict. T. Manlius Torquatus.
Mag. Eq. C. Servilius.
Eleventh year of the second Punic war. The two consuls defeated by Hannibal near Venusia; Marcellus is slain Continued success of Scipio in Spain. Hasdrubal crosses the Pyrenees and winters in Gaul.

207 *Coss.* C. Claudius Nero.
M. Livius Salinator II.
Dict. M. Livius Salinator.
Mag. Eq. Q. Caecilius Metellus.
Twelfth year of the second Punic war. Hasdrubal crosses the Alps and marches into Italy; is defeated on the Metaurus and slain. The Romans carry on the war in Greece against Philip: they take Oreum in Euboea. Continued success of Scipio in Spain.

Livius Andronicus was probably still alive in this year.

206 *Coss.* L. Veturius Philo.
Q. Caecilius Metellus.
Thirteenth year of the second Punic war. The consuls march into Bruttii. Hannibal remains inactive. Scipio becomes master of Spain; he crosses over into Africa and makes a league with Syphax.

205 *Coss.* P. Cornelius Scipio (Africanus).
P. Licinius Crassus Dives.
Dict. Q. Caecilius Metellus.
Mag. Eq. L. Veturius Philo.
Fourteenth year of the second Punic war. The war continued in Bruttii. Scipio crosses over into Sicily, where he passes the winter. Peace concluded between Rome and Philip.

204 *Coss.* M. Cornelius Cethegus.
P. Sempronius Tuditanus.

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Censs. M. Livius Salinator.
C. Claudius Nero.

Fifteenth year of the second Punic war. The war continued in Bruttii. Hannibal conquered near Croton. Scipio crosses over to Africa. The citizens at the census are 214,000.

Ennius the poet is brought to Rome by the quaestor Cato, from Sardinia.

203 *Coss.* Cn. Servilius Caepio.
C. Servilius.
Dict. P. Sulpicius Galba Maximus.
Mag. Eq. M. Servilius Pulex Geminus.

Sixteenth year of the second Punic war. Scipio prosecutes the war with success in Africa. Defeat of the Carthaginians and Syphax; Syphax is taken prisoner. Hannibal leaves Italy, and crosses over to Africa.

202 *Coss.* M. Servilius Pulex Geminus.
Ti. Claudius Nero.
Dict. C. Servilius.
Mag. Eq. P. Aelius Paetus.

Seventeenth year of the second Punic war. Hannibal is defeated by Scipio at the decisive battle of Zama. The Carthaginians sue for peace. After this year no dictator was appointed for 120 years, till Sulla.

Death of the poet Naevius.

201 *Coss.* Cn. Cornelius Lentulus.
P. Aelius Paetus.

Eighteenth and last year of the second Punic war. Peace granted to the Carthaginians.

200 *Coss.* P. Sulpicius Galba Maximus II.
C. Aurelius Cotta.

Renewal of the war with Philip, king of Macedonia. Sulpicius sent into Greece. War with the Insubrian Gauls. Colony sent to Venusium.

199 *Coss.* L Cornelius Lentulus.
P. Villius Tappulus.
Censs. P. Cornelius Scipio Africanus.
P. Aelius Paetus.

War continued against Philip and the Gauls. Sulpicius succeeded in the command in Greece by Villius. Colony sent to Narnia.

198 *Coss.* Sex. Aelius Paetus Catus.
T. Quinctius Flamininus.

War continued against Philip and the Gauls. Villius is succeeded by Flamininus.

197 *Coss.* C. Cornelius Cethegus.
Q. Minucius Rufus.

War continued against Philip and the Gauls. Defeat of Philip by Flamininus at the battle of Cynoscephalae, in the autumn. Peace concluded with Philip. Number of praetors increased to six. Lex Porcia *de provocatione*.

196 *Coss.* L. Furius Purpureo.
M. Claudius Marcellus.

War continued against the Gauls. The consuls defeat the Insubrians and the Boii. Flamininus proclaims the independence of Greece at the Isthmian games. Hannibal takes refuge at the court of Antiochus. Triumviri Epulones created by the Lex Licinia.

195 *Coss.* L. Valerius Flaccus.
M. Porcius Cato.

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War continued against the Lauls. Flamininus marches against Nabis the tyrant of Sparta. Liberation of Argos. Order restored in Spain by the consul Cato. The Lex Oppia repealed.

Birth of Terence.

194 *Coss.* P. Cornelius Scipio Africanus II.
Ti. Sempronius Longus.
Censs. Sex. Aelius Paetus Catus.
C. Cornelius Cethegus.

War continued against the Gauls. Flamininus and Cato return to Rome, and triumph. The Romans found several colonies this year, in Campania, Lucania, Apulia, and Bruttii. In this year the senators receive separate seats at the Roman games. The citizens at the census are 143,704.

193 *Coss.* L. Cornelius Merula.
Q. Minucius Thermus.

War continued against the Gauls. Ambassadors sent to Philip.

192 *Coss.* L. Quinctius Flamininus.
Cn. Domitius Ahenobarbus.

War with the Gauls continued. Antiochus crosses over into Greece on the invitation of the Aetolians.

The *Poenulus* of Plautus probably represented in this year.

191 *Coss.* P. Cornelius Scipio Nasica.
M'. Acilius Glabrio.

WAR WITH ANTIOCHUS. The consul Acilius defeats Antiochus at Thermopylae. The Aomans defeat the fleet of Antiochus: he winters in Phrygia. The consul Cornelius defeats the Boii, who submit. The colony of Bononia founded in their country in the following year.

The *Pseudolus* of Plautus probably represented in this year.

190 *Coss.* L. Cornelius Scipio (Asiaticus).
C. Laelius.

The consul L. Scipio crosses into Asia, and defeats Antiochus at the battle of Magnesia. Peace made with him, but not ratified till B. C. 188.

189 *Coss.* M. Fulvius Nobilior.
Cn. Manlius Vulso.
Censs. T. Quinctius Flamininus.
M. Claudius Marcellus.

The consul Fulvius subdues the Aetolians Peace made with them. The consul Manlius conquers the Galatians in Asia Minor. The citizens at the census are 258,318.

Ennius accompanies Fulvius into Aetolia.

188 *Coss.* M. Valerius Messala.
C. Livius Salinator.

Manlius remains in Asia, and ratifies the peace with Antiochus. He returns home through Thrace and Macedonia, and is attacked by the Thracians.

187 *Coss.* M. Gemilius Lepidus.
C. Flaminius.

The two consuls carry on war against the Ligurians. I. Scipio accused of embezzlement in the war with Antiochus, and is condemned. He was accused by the Petillii, tribunes of the plebs, at the instigation of Cato.

186 *Coss.* Sp. Postumius Albinus.
Q. Marcius Philippus.

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War continued against the Ligurians. The Senatusconsultum *de Bacchanalibus*.

185 *Coss.* Ap. Claudius Pulcher.
M. Sempronius Tuditanus.
War continued against the Ligurians. P. Scipio Africanus accused by M. Naevius. He retires from Rome before his trial.

184 *Coss.* P. Claudius Pulcher.
L. Porcius Licinus.
Censs. L. Valerius Flaccus.
M. Porcius Cato.
War continued against the Ligurians. Cato exercises his censorship with great severity; expels Flamininus from the senate, and deprives L. Scipio of his equus publicus.
Death of Plautus.

183 *Coss.* M. Claudius Marcellus.
Q. Fabius Labeo.
War continued against the Ligurians. Death of Scipio Africanus. (The year of his death is variously stated: see Vol. III. p. 747.)
Death of Hannibal.

182 *Coss.* Cn. Baebius Tamphilus.
L. Aemilius Paullus.
War continued against the Ligurians. Two praetors sent into Spain.

181 *Coss.* P. Cornelius Cethegus.
M. Baebius Tamphilus.
War continued against the Ligurians. The Ligures Ingauni submit to the Romans. Lex Cornelia Baebia *de ambitu*. The sumptuary law of the tribune Orchius. Discovery of the alleged books of Numa.

180 *Coss.* A. Postumius Albinus.
C. Calpurnius Piso. *Mort. e.*
Q. Fulvius Flaccus.
War continued against the Ligurians. The Ligures Apuani transplanted to Samnium. Colony sent to Pisa. The Lex Annalis of the tribune Villius fixes the age at which the magistracies might be held.

179 *Coss.* L. Manlius Acidinus Fulvianus.
Q. Fulvius Flaccus.
Censs. L. Aemilius Lepidus.
M. Fulvius Nobilior.
War continued against the Ligurians: they are defeated by the consul Fulvius. Tib. Gracchus, the father of the two tribunes, subdues the Celtiberians in Spain. Death of Philip king of Macedonia, and accession of Perseus. The citizens at the census are 273,294.
Caecilius, the comic poet, flourished.

178 *Coss.* M. Junius Brutus.
A. Manlius Vulso.
War with the Istrians.

177 *Coss.* C. Claudius Pulcher.
Ti. Sempronius Gracchus.
Subjugation of the Istrians by the consul Claudius, who also defeats the Ligurians. Colonies founded at Luna and Lucca. The consul Gracchus carries on war against the Sardinians, who had revolted.

176 *Coss.* Q. Petillius Spurinus. *Occis. e.*
Cn. Cornel. Scipio Hispallus. *Mort. e.*
C. Valerius Laevinus.
War continued against the Ligurians. The consul Petillius defeated and slain by the Ligurians. Gracchus subdues the Sardinians.

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175 *Coss.* P. Mucius Scaevola.
M. Aemilius Lepidus II.
War continued against the Ligurians, who are defeated by the consuls. Gracchus returns to Rome, and triumphs over the Sardinians. Origin of the proverb *Sardi venales*.

174 *Coss.* Sp. Postumius Albinus Paullulus.
Q. Mucius Scaevola.
Censs. Q. Fulvius Flaccus.
A. Postumius Albinus.
The censors order the streets of Rome to be paved. The citizens at the census are 269,015.

173 *Coss.* L. Postumius Albinus.
M. Popillius Laenas.
Popillius defeats the Ligurians.
Ennius is now in his 67th year.

172 *Coss.* C. Popillius Laenas.
P. Aelius Ligus.
Eumenes comes to Rome to denounce Perseus.

171 *Coss.* P. Licinius Crassus.
C. Cassius Longinus.
WAR WITH PERSEUS. First year. The consul Licinius carries on the war with success against Perseus. He winters in Boeotia and Thessaly.

170 *Coss.* A. Hostilius Mancinus.
A. Atilius Serranus.
Second year of the war against Perseus. The consul Hostilius Mancinus commands in Macedonia.
Birth of the poet Accius or Attius.

169 *Coss.* Q. Marcius Philippus II.
Cn. Servilius Caepio.
Censs. C. Claudius Pulcher.
Ti. Sempronius Gracchus.
Third year of the war against Perseus. The consul Marcius commands in Macedonia. The Lex Voconia. The libertini placed in the four city tribes by the censor Gracchus. The citizens at the census are 312,805.
Death of Ennius.

168 *Coss.* L. Aemilius Paullus II.
C. Licinius Crassus.
Fourth and last year of the war against Perseus. The consul Aemilius Paullus defeats Perseus at the battle of Pydna on the 22nd of June. Perseus shortly afterwards taken prisoner. End of the Macedonian monarchy. War with the Illyrians; the war is ended in 30 days.
Death of Caecilius, the comic poet.

167 *Coss.* Q. Aelius Paetus.
M. Junius Pennus.
Aemilius Paullus settles the affairs of Greece. He destroys seventy towns in Epeirus. More than 1000 principal Achaeans are sent to Rome: among them is the historian Polybius.

166 *Coss.* M. Claudius Marcellus.
C. Sulpicius Gallus.
The consuls defeat the Alpine Gauls and the Ligurians.
The *Andria* of Terence exhibited.

165 *Coss.* T. Manlius Torquatus.
Cn. Octavius.
The *Hecyra* of Terence exhibited.

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164 *Coss.* A. Manlius Torquatus.
Q. Cassius Longinus. *Mort. e.*
Censs. L. Aemilius Paullus.
Q. Marcius Philippus.
The citizens at the census are 327,022.

163 *Coss.* Ti. Sempronius Gracchus II.
M'. Juventius Thalna.
The Corsicans rebel, but are subdued by the consul Juventius.
The *Heautontimorumenos* of Terence exhibited.

162 *Coss.* P. Cornelius Scipio Nasica. *Abd.*
C. Marcius Figulus. *Abd.*
P. Cornelius Lentulus.
Cn. Domitius Ahenobarbus.

161 *Coss.* M. Valerius Messala.
C. Fannius Strabo.
The philosophers and rhetoricians banished from Rome. The sumptuary law of the consul Fannius.
The *Eunuchus* and *Phormio* of Terence exhibited.

160 *Coss.* L. Anicius Gallus.
M. Cornelius Cethegus.
The Pontine marshes drained. Death of L. Aemilius Paullus.
The *Adelphi* of Terence exhibited at the funeral games of Aemilius Paullus.

159 *Coss.* Cn. Cornelius Dolabella.
M. Fulvius Nobilior.
Censs. P. Cornelius Scipio Nasica.
M. Popillius Laenas.
The citizens at the census are 338,314. A water-clock set up at Rome by the censor Scipio.
Death of Terence.

158 *Coss.* M. Aemilius Lepidus.
C. Popillius Laenas II.

157 *Coss.* Sex. Julius Caesar.
L. Aurelius Orestes.
Ariarathes V. Philopator comes to Rome. A colony was founded at Auximum in Picenum.

156 *Coss.* L. Cornelius Lentulus Lupus.
C. Marcius Figulus II.
The consul Marcius carries on war against the Dalmatians.

155 *Coss.* P. Cornelius Scipio Nasica II.
M. Claudius Marcellus II.
The consul Scipio subdues the Dalmatians. The Athenians send an embassy to Rome, consisting of the philosophers Diogenes, Critolaüs, and Carneades, to obtain a remission of the fine of 500 talents, which they had been sentenced to pay after the war with Perseus.

154 *Coss.* Q. Opimius.
L. Postumius Albinus. *Mort. e.*
M'. Acilius Glabrio.
Censs. M. Valerius Messala.
C. Cassius Longinus.
The consul Opimius is sent against the Oxybii, Transalpine Gauls. The citizens at the census are 324,000.
The poet Pacuvius flourished.

153 *Coss.* Q. Fulvius Nobilior.
T. Annius Luscus.
In this year the consuls, for the first time enter on their office on the 1st of January. War with the Celtiberians in Spain begins. It is conducted unsuccessfully by the consul Nobilior.

152 *Coss.* M. Claudius Marcellus III.
L. Valerius Flaccus. *Mort. e.*
The consul Marcellus conducts the war in Spain with more success.

151 *Coss.* L. Licinius Lucullus.
A. Postumius Albinus.
The consul Lucullus and the praetor Sulpicius Galba conduct the war in Spain. Lucullus conquers the Vaccaei, Cantabri, and other nations; but Galba is defeated by the Lusitanians. Return of the Achaean exiles.
Postumius Albinus the consul was a writer of Roman history.

150 *Coss.* T. Quinctius Flamininus.
M'. Acilius Balbus.
Galba at the beginning of the year most treacherously destroys the Lusitanians. Viriathus was among the few who escaped.
Cato, aet. 84, brought down his *Origines* to this period.

149 *Coss.* L. Marcius Censorinus.
M'. Manilius.
THIRD PUNIC WAR. First year. The consuls land in Africa. Death of Masinissa, aet. 90. The Lex Calpurnia of the tribune L. Calpurnius Piso *de repetundis* (malversation and extortion by the governors of the provinces), which was the first law on the subject. A Pseudo-Philippus, named Andriscus, appears in Macedonia, but is defeated and slain within a year.
Death of Cato, aet. 85.
L. Calpurnius Piso, the author of the law *de repetundis*, was an historian.

148 *Coss.* Sp. Postumius Albinus Magnus.
L. Calpurnus Piso Caesoninus.
Second year of the third Punic war. The Pseudo-Philippus defeated and taken prisoner by Q. Metellus, the praetor. Success of Viriathus in Lusitania.
Birth of Lucilius.

147 *Coss.* P. Cornelius Scipio Afric. Aemilianus.
C. Livius Drusus.
Censs. L. Cornelius Lentulus Lupus.
L. Marcius Censorinus.
Third year of the third Punic war. Scipio crosses over to Africa. War declared between Rome and the Achaeans. Continued success of Viriathus in Lusitania. The citizens at the census are 322,000.

146 *Coss.* Cn. Cornelius Lentulus.
L. Mummius Achaicus.
Fourth and last year of the third Punic war. Carthage taken by Scipio, and razed to the ground: its territory made a Roman province. The Achaeans defeated by Mummius, Corinth taken, and the Roman province of Achaia formed. Continued success of Viriathus in Lusitania.
Cassius Hemina, the historian flourished.
C. Fannius, the historian, serves with Scipio at Carthage.

145 *Coss.* Q. Fabius Maximus Aemilianus.
L. Hostilius Mancinus.
The consul Fabius commands in Spain against Viriathus, and carries on the war successfully.

B.C.

144 *Coss.* Ser. Sulpicius Galba.
L. Aurelius Cotta.
Fabius continues in Spain as proconsul.

143 *Coss.* Ap. Claudius Pulcher.
Q. Caecilius Metellus Macedonicus.
Commencement of the Numantine war. The consul Metellus commands in Nearer Spain, to carry on the war against the Numantines. The praetor Q. Pompeius continues in Further Spain, to carry on the war against Viriathus and the Lusitanians. Metellus prosecutes the war with success, but Pompeius is defeated by Viriathus. Another pretender in Macedonia defeated and slain.

142 *Coss.* L. Caecilius Metellus Calvus.
Q. Fabius Maximus Servilianus.
Censs. P. Cornelius Scipio Africanus (Aemilianus).
L. Mummius Achaicus.
Q. Metellus continues in Nearer Spain as proconsul. The consul Servilianus in Further Spain carries on war against Viriathus. The citizens at the census are 328,442.
M. Antonius, the orator born.
Fannius the historian, serves in Spain.

141 *Coss.* Cn. Servilius Caepio.
Q. Pompeius.
Fabius Servilianus remains as proconsul in Further Spain: is defeated by Viriathus and makes a peace with him, which is ratified by the senate. The consul Pompeius succeeds Metellus in Nearer Spain: his unsuccessful campaign.

140 *Coss.* C. Laelius Sapiens.
Q. Servilius Caepio.
Caepio succeeds Fabius in Further Spain, renews the war with Viriathus and treacherously causes his assassination. Pompeius continues as proconsul in Nearer Spain; is defeated by the Numantines and makes a peace with them, but afterwards denies that he did so.
Crassus, the orator, born.
Attius, aet. 30, and Pacuvius, aet. 80, both exhibit in this year.

139 *Coss.* Cn. Calpurnius Piso.
M. Popillius Laenas.
Caepio remains as proconsul in Further Spain. The consul Popillius succeeds Pompeius in Nearer Spain.

138 *Coss.* P. Cornelius Scipio Nasica Serapio.
D. Junius Brutus (Callaicus).
The consul Brutus succeeds Caepio in Further Spain; he subdues Lusitania. Popillius remains as consul in Nearer Spain, and is defeated by the Numantines.

137 *Coss.* M. Aemilius Lepidus Porcina.
C. Hostilius Mancinus. *Abd.*
Brutus remains in Further Spain as proconsul, and completes the subjugation of Lusitania. The consul Mancinus succeeds Popillius in Nearer Spain; he is defeated by the Numantines, and makes a peace with them, which the senate refuses to ratify.

136 *Coss.* L. Furius Philus.
Sex. Atilius Serranus.
Censs. Ap. Claudus Pulcher.
Q. Fulvius Nobilior.

B.C.

Brutus remains in Further Spain as proconsul, and subdues the Gallaeci. The proconsul Lepidus, who had succeded Mancinus in Nearer Spain, is defeated by the Vaccaei. The citizens at the census are 323,923.

135 *Coss.* Ser. Fulvius Flaccus.
Q. Calpurnius Piso.
The consul Piso succeeds Lepidus in Nearer Spain, but carries on the war without success. The consul Flaccus defeats the Vardaei in Illyricum.

134 *Coss.* P. Cornelius Scipio Africanus Aemilianus II.
C. Fulvius Flaccus.
Scipio is elected consul to end the Numantine war. He receives Nearer Spain as his province, and carries on the war with vigour. Servile war in Sicily: the consul Fulvius sent against the slaves.
Sempronius Asellio, the historian, served at Numantia.

133 *Coss.* P. Mucius Scaevola.
L. Calpurnius Piso Frugi.
Numantia taken by Scipio and destroyed. The consul Scipio defeats the slaves in Sicily. Tib. Gracchus, tribune of the plebs, his legislation and murder.

132 *Coss.* P. Popillius Laenas.
P. Rupilius.
End of the Servile war in Sicily. Return and triumph of Scipio.

131 *Coss.* P. Licinius Crassus Mucianus.
L. Valerius Flaccus.
Censs. Q. Caecilius Metellus Macedonicus.
Q. Pompeius Rufus.
The consul Crassus carries on war with Aristonicus in Asia. The affairs of Sicily settled by Rupilius, the proconsul. C. Papirius Carbo, tribune of the plebs, brings forward laws which are opposed by Scipio Africanus and the aristrocracy. Both censors plebeians, for the first time. The citizens are 317,823.

130 *Coss.* C. Claudius Pulcher Lentulus.
M. Perperna.
Aristonicus defeats and slays Crassus. He is defeated and taken prisoner by the consul Perperna.

129 *Coss.* C. Sempronius Tuditanus.
M'. Aquillius.
The consul Aquillius succeeds Perperna in Asia. Aristonicus put to death. The consul Sempronius carries on war against the Iapydes. Death of Scipio Africanus at the age of 56.

128 *Coss.* Cn. Octavius.
T. Annius Luscus Rufus.

127 *Coss.* L. Cassius Longinus Ravilla.
L. Cornelius Cinna.

126 *Coss.* M. Aemilius Lepidus.
L. Aurelius Orestes.
The consul Aurelius puts down a rebellion in Sardinia. C. Gracchus goes to Sardinia as quaestor. M. Junius Pennus, tribune of the plebs, carries a law ordering all aliens to quit Rome. The Ludi Saeculares celebrated for the fourth time.

125 *Coss.* M. Plautius Hypsaeus.
M. Fulvius Flaccus.

B.C.

Censs. Cn. Servilius Caepio.
L. Cassius Longinus Ravilla.
The consul Flaccus subdues the Salluvii in Transalpine Gaul. L. Opimius, the praetor, destroys Fregellae, which had revolted. Aurelius remains in Sardinia with Gracchus. The citizens are 390,736.

124 *Coss.* C. Cassius Longinus.
C. Sextius Calvinus.
War in Transalpine Gaul continued. The consul Calvinus defeats the Allobroges and Arverni. C. Gracchus returns to Rome from Sardinia.

123 *Coss.* Q. Caecilius Metellus (Balearicus).
T. Quinctius Flamininus.
C. Gracchus, tribune of the plebs, brings forward his Leges Semproniae. A colony sent to Carthage. Sextius Calvinus remains in Transalpine Gaul as proconsul. The consul Metellus subdues the Balearian islands.
L. Coelius Antipater, the historian, flourished in the time of C. Gracchus.

122 *Coss.* Cn. Domitius Ahenobarbus.
C. Fannius Strabo.
C. Gracchus, tribune of the plebs a second time. Completion of the conquest of the Salluvii in Transalpine Gaul, and foundation of Aquae Sextiae by the proconsul Sextius Calvinus.

121 *Coss.* L. Opimius.
Q. Fabius Maximus (Allobrogicus).
Death of C. Gracchus. The proconsul Domitius defeats the Allobroges. The consul Fabius likewise defeats the Allobroges and Arverni, who submit to the Romans.

120 *Coss.* P. Manilius.
C. Papirius Carbo.
Censs. L. Calpurnius Piso Frugi.
Q. Caecilius Metellus Balearicus.

119 *Coss.* L. Caecilius Metellus (Dalmaticus).
L. Aurelius Cotta.
C. Marius tribune of the plebs.
The orator L. Crassus (aet. 21.) accuses Carbo.

118 *Coss.* M. Porcius Cato. *Mort. e.*
Q. Marcius Rex.
The consul Marcius conquers the Stoeni, a Gallic nation. A colony founded at Narbo Martius. Death of Micipsa.

117 *Coss.* P. Caecilius Metellus Diadematus.
Q. Mucius Scaevola.
The consul Metellus subdues the Dalmatians. Ambassadors are sent to Numidia who restore Adherbal.

116 *Coss.* C. Licinius Geta.
Q. Fabius Maximus Eburnus.
Birth of Varro.

115 *Coss.* M. Aemilius Scaurus.
M. Caecilius Metellus.
Censs. L. Caecilius Metellus Dalmaticus.
Cn. Domitius Ahenobarbus.
The citizens at the census are 394,336.

114 *Coss.* M. Acilius Balbus.
C. Porcius Cato.
The consul Cato defeated by the Scordisci in Thrace.
Birth of the orator Hortensius.

113 *Coss.* C. Caecilius Metellus Caprarius.
Cn. Papirius Carbo.
Commencement of the war against the Cimbri and Teutoni. They defeat the consul Carbo near Noreia, but instead of penetrating into Italy, cross into Gaul. The consul Metellus carries on the war successfully against the Thracians.

112 *Coss.* M. Livius Drusus.
L. Calpurnius Piso Caesoninus.
Jugurtha kills Adherbal. The consul Drusus commands in Thrace, and defeats the Scordisci.

111 *Coss.* P. Cornelius Scipio Nasica. *Mort. e.*
L. Calpurnius Bestia.
JUGURTHINE WAR. First year. The consul Calpurnius Bestia is bribed by Jugurtha, and grants him peace.

110 *Coss.* M. Minucius Rufus.
Sp. Postumius Albinus.
Second year of the Jugurthine war. Jugurtha comes to Rome, but quits it again secretly in consequence of the murder of Massiva. The consul Albinus commands in Africa, but returns to Rome to hold the comitia, leaving his brother Aulus in the command. The consul Minucius fights against the Thracians.

109 *Coss.* Q. Caecilius Metellus (Numidicus).
M. Junius Silanus.
Censs. M. Aemilius Scaurus. *Abd.*
M. Livius Drusus. *Mort. e.*
Third year of the Jugurthine war. Aulus is defeated in January by Jugurtha and concludes a peace, which the senate refuses to ratify. The consul Metellus sent into Africa, and carries on the war with success. The consul Silanus is defeated by the Cimbri. The proconsul Minucius defeats the Thracians.
Birth of T. Pomponius Atticus.

108 *Coss.* Ser. Sulpicius Galba.
L. Hortensius. *Damn. e.*
M. Aurelius Scaurus.
Censs. Q. Fabius Maximus Allobrogicus.
C. Licinius Geta.
Fourth year of the Jugurthine war. Metellus continues in the command as proconsul, and defeats Jugurtha.

107 *Coss.* L. Cassius Longinus. *Occis. e.*
C. Marius.
Fifth year of the Jugurthine war. The consul Marius succeeds Metellus in the command. The consul Cassius defeated and slain by the Cimbri and their allies.

106 *Coss.* C. Atilius Serranus.
Q. Servilius Caepio.
Sixth and last year of the Jugurthine war. Marius continues in the command as proconsul. Jugurtha is captured. Birth of Cn. Pompeius on the 30th of September.
Birth of Cicero at Arpinum on the 3rd of January.

105 *Coss.* P. Rutilius Rufus.
Cn. Mallius Maximus.
The Cimbri defeat Q. Servilius Caepio, proconsul, and Cn. Mallius consul.

104 *Coss.* C. Marius II.
C. Flavius Fimbria.
Triumph of Marius. Preparations against the Cimbri who march into Spain. The lex Domitia of the tribune Cn. Domitius

B.C.

Ahenobarbus gives to the people the right of electing the priests.

103 *Coss.* C. Marius III.
L. Aurelius Orestes. *Mort. e.*
Continued preparations against the Cimbri.
The *Tereus* of Attius exhibited.
Death of Lucilius.

102 *Coss.* C. Marius IV.
Q. Lutatius Catulus.
Censs. Q. Caecilius Metellus Numidicus.
C. Caecilius Metellus Caprarius.
The Cimbri return from Spain into Gaul. Marius completely defeats the Teutoni at the battle of Aquae Sextiae. The consul Catulus stationed in northern Italy. A second Servile war arises in Sicily, and was ended by the proconsul Aquilius in B. C. 99. It was badly conducted by L. Lucullus and C. Servilius.

101 *Coss.* C. Marius V.
M'. Aquilius.
Marius joins the proconsul Catulus in northern Italy. They defeat the Cimbri in the Campi Raudii near Verona. The consul Aquilius sent against the slaves in Sicily.

100 *Coss.* C. Marius VI.
L. Valerius Flaccus.
Sedition and death of L. Appuleius Saturninus, the tribune of the plebs. Banishment of Metellus Numidicus. Birth of C. Julius Caesar on the 12th of July.

99 *Coss.* M. Antonius.
A. Postumius Albinus.
Return of Metellus Numidicus to Rome. The Servile war in Sicily ended by M'. Aquilius the proconsul.

98 *Coss.* Q. Caecilius Metellus Nepos.
T. Didius.
War with the Celtiberians breaks out. Didius commands in Spain. Q. Sertorius serves under him. Lex Caecilia.

97 *Coss.* Cn. Cornelius Lentulus.
P. Licinius Crassus..
Censs. L. Valerius Flaccus.
M. Antonius.
Didius remains in Spain as proconsul, and fights successfully against the Celtiberians.

96 *Coss.* Cn. Domitius Ahenobarbus.
C. Cassius Longinus.
Ptolemaeus, king of Cyrene, dies and leaves his kingdom to the Romans.

95 *Coss.* L. Licinius Crassus.
Q. Mucius Scaevola.
Birth of Lucretius.

94 *Coss.* C. Coelius Caldus.
L. Domitius Ahenobarbus.

93 *Coss.* C. Valerius Flaccus.
M. Herennius.

92 *Coss.* C. Claudius Pulcher.
M. Perperna.
Censs. Cn. Domitius Ahenobarbus.
L. Licinius Crassus.
Sulla, propraetor, is sent to Asia; he restores Ariobarzanes to the kingdom of Cappadocia, and receives an embassy from the king of the Parthians, the first public transaction between Rome and Parthia.

91 *Coss.* L. Marcius Philippus.
Sex. Julius Caesar.

B.C.

M. Livius the tribune of the plebs. His legislation. He attempts to give the franchise to the Italian allies; but is assassinated by his opponents.
Death of the orator Crassus.

90 *Coss.* L. Julius Caesar.
P. Rutilius Lupus. *Occis. e.*
THE MARSIC OR SOCIAL WAR. The lex Julia of the consul gives the franchise to all the Latins.

89 *Coss.* Cn. Pompeius Strabo.
L. Porcius Cato. *Occis. e.*
Censs. P. Licinius Crassus.
L. Julius Caesar.
Successes of the Romans in the Marsic war. Asculum taken. The franchise granted to all the confederate towns of Italy, and the Latin franchise to the Transpadani. The new citizens inrolled by the census in eight new tribes.
Cicero serves under Pompeius in the Marsic war.

88 *Coss.* L. Cornelius Sulla (Felix).
Q. Pompeius Rufus. *Occis. e.*
End of the Marsic war. The Samnites alone continue in arms. Sulla receives the command of the war against Mithridates. This occasions the civil wars of Marius and Sulla. Marius expels Sulla from Rome, and receives from the tribes the command of the Mithridatic war. Sulla marches upon Rome with his army, enters the city, and proscribes Marius and the leading men of his party.
Cicero hears Philo and Molo at Rome.

87 *Coss.* Cn. Octavius. *Occis. e.*
L. Cornelius Cinna. *Abd.*
L. Cornelius Merula. *Occis. e.*
Sulla crosses over to Greece to conduct the war against Mithridates. He is opposed by Archelaüs, the general of Mithridates; lays siege to Athens. The consul Cinna espouses the side of Marius. Cinna and Marius enter Rome, and massacre their opponents. The consul Octavius, the orator M. Antonius, and other distinguished men put to death.
Sisenna, the historian, described these times.
Birth of Catullus.

86 *Coss.* L. Cornelius Cinna II.
C. Marius VII. *Mort. e.*
L. Valerius Flaccus II.
Censs. L. Marcius Philippus.
M. Perperna.
Death of Marius, aet. 70. Sulla continues the war against Mithridates; takes Athens on the 1st of March; defeats Archelaüs in Boeotia. Death of Marius, aet. 70. Flaccus, who is elected consul in his place, receives the command of the Mithridatic war, and crosses over to Asia; he is murdered by Fimbria.
Birth of Sallust.

85 *Coss.* L. Cornelius Cinna III.
Cn. Papirius Carbo.
Sulla begins to treat with Archelaüs respecting the terms of peace. Fimbria prosecutes the war in Asia with success against Mithridates.

B.C.

84 *Coss.* Cn Papirius Carbo II.
L. Cornelius Cinna IV. *Occis. e.*
Peace concluded between Mithridates and Sulla. After the conclusion of the peace, Sulla marches against Fimbria, who kills himself.

83 *Coss.* L. Cornelius Scipio Asiaticus.
L. Norbanus Balbus.
Sulla returns to Italy at the beginning of the year. Civil war between him and the Marian party. Cn. Pompeius (aet. 23) takes an active part in Sulla's favour. Q. Sertorius flies to Spain. The capitol burnt on the 6th of July. L. Murena, the propraetor, renews the war against Mithridates.

82 *Coss.* C. Marius. *Occis. e.*
Cn. Papirius Carbo III. *Occis. e.*
Dict. L. Cornelius Sulla Felix.
Mag. Eq. L. Valerius Flaccus.
Victories of Sulla and his generals. Capture of Praeneste, and death of the younger Marius the consul. Sulla is undisputed master of Italy. He is appointed dictator for an indefinite period; proscribes his opponents. Cn. Pompeius is sent to Sicily, to carry on war against the Marians. Q. Sertorius holds out in Spain.
Birth of P. Terentius Varro Atacinus the poet.
Birth of C. Licinius Calvus the orator.

81 *Coss.* M. Tullius Decula.
Cn. Cornelius Dolabella.
Sulla continues dictator. His legislation. Successful campaign of Cn. Pompeius in Africa; returns to Rome, and triumphs.
Cicero's (aet. 26) oration *Pro Quintio.*
Valerius Cato, the grammarian and poet, flourished.

80 *Coss.* L. Cornelius Sulla Felix II.
Q. Caecilius Metellus Pius.
Sulla continues dictator, but holds the consulship as well. Siege and capture of Mytilene in Asia: C. Julius Caesar (aet. 20) was present at the siege.
Cicero's (aet. 27) oration *Pro Sex. Roscio Amerino.*

79 *Coss.* P. Servilius Vatia (Isauricus).
Ap. Claudius Pulcher.
Sulla lays down his dictatorship. Metellus proconsul goes to Spain to oppose Sertorius.
Cicero (aet. 28) goes to Athens.

78 *Coss.* M. Aemilius Lepidus.
Q. Lutatius Catulus.
Death of Sulla, aet. 60. The consul Lepidus attempts to rescind the laws of Sulla, but is opposed by his colleague Catulus. Metellus continues the war against Sertorius. P. Servilius Vatia is sent as proconsul against the pirates on the southern coasts of Asia Minor.
Cicero (aet. 29) hears Molo at Rhodes.
Sallust's history began from this year.

77 *Coss.* D. Junius Brutus.
Mam. Aemilius Lepidus Livianus.
Lepidus takes up arms, is defeated by Catulus at the Mulvian bridge, and retires to Sardinia, where he dies in the course of the year. Sertorius is joined by M. Perperna, the legate of Lepidus. Cn. Pompeius, is associated with Metellus in the command against Sertorius.
Cicero (aet. 30) returns to Rome.

76 *Coss.* Cn. Octavius.
L. Scribonius Curio.
Metellus and Pompeius carry on the war against Sertorius unsuccessfully.
Cicero (aet. 31) engaged in pleading causes.
Birth of Asinius Pollio.

75 *Coss.* L. Octavius.
C. Aurelius Cotta.
War with Sertorius continued. The proconsul P. Servilius Vatia, who was sent against the pirates in B. C. 78, subdues the Isaurians and receives the surname of Isauricus. The proconsul C. Scribonius Curio commands in Macedonia, subdues the Dardani, and penetrates as far as the Danube.
Cicero (aet. 32) quaestor in Sicily.

74 *Coss.* L. Licinius Lucullus.
M. Aurelius Cotta.
War with Sertorius continued. Renewal of the war with Mithridates: Lucullus appointed to the command; he carries on the war with success, and relieves Cyzicus which was besieged by Mithridates.
Cicero (aet. 33) returns from Sicily to Rome.

73 *Coss.* M. Terentius Varro Lucullus.
C. Cassius Varus.
War with Sertorius continued. Mithridates is defeated by Lucullus, near Cyzicus. Commencement of the war in Italy against the gladiators commanded by Spartacus. The consul M. Lucullus succeeds Curio in Macedonia, and subdues the Bessi in this or the following year.

72 *Coss.* L. Gellius Poplicola.
Cn. Cornelius Lentulus Clodianus.
Murder of Sertorius; defeat and death of Perperna; end of the war in Spain. Lucullus follows Mithridates into Pontus. The two consuls are defeated by Spartacus.

71 *Coss.* P. Cornelius Lentulus Sura.
Cn. Aufidius Orestes.
War with Mithridates continued. Mithridates flies into Armenia to his son-in-law Tigranes. Spartacus defeated and slain by M. Licinius Crassus, praetor. Pompeius on his return from Spain falls in with and destroys some of the fugitives.

70 *Coss.* Cn. Pompeius Magnus.
Licinius Crassus Dives.
Censs. L. Gellius Poplicola.
Cn. Cornelius Lentulus Clodianus.
War with Mithridates continued; but no active operations this year. Lucullus is engaged in regulating the affairs of Asia Minor: Mithridates remains in Armenia. Pompeius restores to the tribunes the power of which they had been deprived by Sulla. The lex Aurelia enacts that the judices are to be taken from the senators, equites, and tribuni aerarii, instead of from the senators exclusively, as Sulla had ordained.
Cicero (aet. 37) impeaches Verres; he delivers the orations *In Q. Caecilium Divinatio* and *Actio I. in Verrem.*
Birth of Virgil.

B.C.

69 *Coss.* Q. Hortensius.
Q. Caecilius Metellus (Creticus).
War with Mithridates continued. Lucullus invades Armenia, defeats Tigranes, and takes Tigranocerta. The capitol dedicated by Q. Catulus.
Cicero (aet. 38) curule aedile. His orations *Pro M. Fonteio* and *Pro A. Caecina.*

68 *Coss.* L. Caecilius Metellus. *Mort. e.*
Q. Marcius Rex.
War with Mithridates continued. Lucullus defeats Tigranes and Mithridates on the Arsanias, and lays siege to Nisibis. Q. Metellus proconsul conducts the war in Crete.

67 *Coss.* C. Calpurnius Piso.
M'. Acilius Glabrio.
War with Mithridates continued. Mutiny in the army of Lucullus. He marches back to Pontus, whither Mithridates had preceded him, and had defeated C. Triarius the legate of Lucullus. The war against the pirates is committed to Cn. Pompeius by the lex Gabinia. Metellus concludes the war in Crete either in this or the following year. L. Roscius Otho, tribune of the plebs, carried a law that the equites should have separate seats in the theatre. M. Terentius Varro serves under Pompeius in the war against the pirates.

66 *Coss.* M'. Aemilius Lepidus.
L. Volcatius Tullus.
War with Mithridates continued. The conduct of it is committed to Cn. Pompeius by the Lex Manilia. He had already brought the war against the pirates to a close. He invades Armenia, and makes peace with Tigranes. Mithridates retires into the Cimmerian Bosporus.
Cicero (aet. 41) praetor, delivers the orations *Pro Lege Manilia* and *Pro A. Cluentio*

65 *Coss.* P. Cornelius Sulla. *Non iniit.*
P Autronius Paetus. *Non iniit.*
L. Aurelius Cotta.
L. Manlius Torquatus.
Censs. Q. Lutatius Catulus. *Abd.*
M. Licinius Crassus Dives. *Abd.*
War with Mithridates continued. Pompeius pursues Mithridates, and fights against the Albanians and Iberians. Catiline's first conspiracy. Caesar (aet. 35) is curule aedile.
Birth of Q. Horatius Flaccus.

64 *Coss.* L. Julius Caesar.
C. Marcius Figulus.
Censs. L. Aurelius Cotta.
Pompeius returns from the pursuit of Mithridates. He makes Syria a Roman province, and winters there.
Cicero's (aet. 43) oration *In Toga Candida.*

63 *Coss.* M. Tullius Cicero.
C. Antonius.
Death of Mithridates. Pompeius subdues Phoenicia and Palestine, and takes Jerusalem after a siege of three months. Catiline's second conspiracy detected and crushed by Cicero. Birth of Augustus.

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Cicero (aet. 44) delivered many orations in his consulship. Those which are extant were delivered in the following order: (1.) *De Lege Agraria;* (2.) *Pro C. Rabirio;* (3.) *In Catilinam;* (4.) *Pro Murena.*

62 *Coss.* D. Junius Silanus.
L. Licinius Murena.
Defeat and death of Catiline. Pompeius returns to Italy. Caesar (aet. 38) is praetor, Cato is tribune of the people.
Cicero's (aet. 45) oration *Pro P. Sulla.*

61 *Coss.* M. Pupius Piso Calpurnianus.
M. Valerius Messala Niger.
Triumph of Pompeius on the 28th and 29th of September. Trial and acquittal of P. Clodius. Caesar (aet. 39), propraetor, obtains the province of Further Spain.
Cicero's (aet. 46) oration *Pro Archia.*

60 *Coss.* L. Afranius.
Q. Caecilius Metellus Celer.
Caesar's victories in Spain. He returns to Rome. His coalition with Pompeius and Crassus, usually called the First Triumvirate.

59 *Coss.* C. Julius Caesar (aet. 41).
M. Calpurnius Bibulus.
The agrarian law of Caesar. The acts of Pompeius in Asia ratified. Caesar receives the provinces of Cisalpine and Transalpine Gaul and Illyricum, for five years.
Cicero's (aet. 48) oration *Pro L. Flacco.*
Birth of T. Livius the historian.

58 *Coss.* L. Calpurnius Piso Caesoninus.
A. Gabinius.
Caesar's (aet. 42) first campaign in Gaul; he defeats the Helvetii and Ariovistus. P. Clodius is tribune of the plebs.
Cicero (aet. 49) is banished.

57 *Coss.* P. Cornelius Lentulus Spinther.
Q. Caecilius Metellus Nepos.
Caesar's (aet. 43) second campaign in Gaul. He defeats the Belgae. The superintendence of the annona committed to Pompeius with extraordinary powers, for five years. Ptolemaeus Auletes comes to Rome.
Cicero (aet. 50) recalled from banishment.

56 *Coss.* Cn. Cornelius Lentulus Marcellinus.
L. Marcius Philippus.
Caesar's (aet. 44) third campaign in Gaul. He conquers the Veneti in the north-west of Gaul. Caesar met Pompeius and Crassus at Luca in April, and made arrangements for the continuance of their power. Clodius is curule aedile.
Cicero's (aet. 51) orations, (1.) *pro Sextio;* (2.) *In Vatinium;* (3.) *De Haruspicum Responsis;* (4.) *De Provinciis Consularibus;* (5.) *Pro M. Caelio Rufo;* (6.) *Pro L. Cornelio Balbo.*

55 *Coss.* Cn. Pompeius Magnus II.
M. Licinius Crassus II.
Censs. M. Valerius Messala Niger.
P. Servilius Vatia Isauricus.
Caesar's (aet. 45) fourth campaign in Gaul. He crosses the Rhine: he invades Britain. Assignment of the provinces to the triumvirs by the Lex Trebonia. Caesar receives the Gauls and Illyricum for five

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years more; Pompeius the Spains, and Crassus Syria. Ptolemaeus Auletes restored to Aegypt by A. Gabinius.

Cicero (aet. 52) composes his *De Oratore*. His speech *In Pisonem*.

Virgil (aet. 16) assumes the toga virilis.

54 *Coss.* L. Domitius Ahenobarbus.
Ap. Claudius Pulcher.

Caesar's (aet. 46) sixth campaign in Gaul. His second expedition into Britain: war with Ambiorix in the winter. Crassus marches against the Parthians.

Cicero (aet. 53) composes his *De Republica*. His orations *pro M. Scauro, pro Plancio, pro C. Rabirio Postumo*.

53 *Coss.* Cn. Domitius Calvinus.
M. Valerius Messala.

Caesar's (aet. 47) seventh campaign in Gaul. He again crosses the Rhine. Defeat and death of Crassus by the Parthians.

Cicero (aet. 54) elected augur.

52 *Coss.* Cn. Pompeius Magnus III. *Solus consulatum gessit.*
Ex Kal. Sextil.
Q. Caecilius Metellus Pius Scipio.

Caesar's (aet. 48) eighth campaign in Gaul. Insurrection in Gaul; Caesar takes Alesia and Vercingetorix. Death of Clodius in January: riots at Rome: Pompeius sole consul.

Cicero's (aet. 55) oration *pro Milone*. He composes his *de Legibus*.

Death of Lucretius.

51 *Coss.* Ser. Sulpicius Rufus.
M. Claudius Marcellus.

Caesar's (aet. 49) ninth campaign in Gaul. Subjugation of the country. The consul Marcellus proposes measures against Caesar.

Cicero (aet. 56) goes as proconsul to Cilicia.

50 *Coss.* L. Aemilius Paullus.
C. Claudius Marcellus.
Censs. Ap. Claudius Pulcher.
L. Calpurnius Piso Caesoninus.

Caesar (aet. 50) spends the year in Cisalpine Gaul. Measures of Pompeius against Caesar.

Cicero (aet. 57) leaves Cilicia and reaches Brundisium at the end of the year.

Death of Hortensius.

Sallust is expelled the senate.

49 *Coss.* C. Claudius Marcellus.
L. Cornelius Lentulus Crus.
Dict. sine Mag. Eq. C. Julius Caesar.

Commencement of the civil war between Caesar (aet. 51) and Pompeius. Caesar marches into Italy, and pursues Pompeius to Brundisium. Pompeius leaves Italy in March, and crosses over to Greece. Caesar goes to Rome, and then proceeds to Spain, where he conquers Afranius and Petreius, the legati of Pompeius. He returns to Rome, is appointed dictator for the election of the consuls, resigns the office at the end of 11 days, and then goes to Brundisium, in order to cross over into Greece.

Cicero (aet. 58) comes to Rome, but crosses over to Greece in the month of June.

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48 *Coss.* C. Julius Caesar II.
P. Servilius Vatia Isauricus.

Caesar (aet. 52) lands in Greece, defeats Pompeius at the battle of Pharsalia in the month of August. Murder of Pompeius (aet. 58) before Alexandria. Caesar comes to Egypt: Alexandrine war.

Cicero (aet. 59) returns to Italy after the battle of Pharsalia, and arrives at Brundisium.

47 *Dict.* C. Julius Caesar II.
Mag. Eq. M. Antonius.
Coss. Q. Fufius Calenus.
P. Vatinius.

Caesar (aet. 53) dictator the whole year. The consuls Calenus and Vatinius were only appointed at the end of the year. Caesar concludes the Alexandrine war, marches into Pontus, and conquers Pharnaces; arrives in Italy in September. He crosses over to Africa before the end of the year to carry on war against the Pompeians.

Cicero (aet. 60) meets Caesar at Brundisium, is pardoned by him, and returns to Rome.

46 *Coss.* C. Julius Caesar III.
M. Aemilius Lepidus.

Caesar (aet. 54) defeats the Pompeians at the battle of Thapsus in April. Death of Cato, aet. 48. Caesar returns to Rome and triumphs. Reformation of the calendar by Caesar.

Cicero (aet. 61) composes his *Brutus*, and *Partitiones Oratoriae*. His orations *pro Marcello* and *pro Ligario*.

Sallust praetor, and accompanies Caesar in the African war.

45 *Dict.* C. Julius Caesar III.
Mag. Eq. M. Aemilius Lepidus.
Cos. sine collega. C. Julius Caesar IV.
Coss. Q. Fabius Maximus. *Mort. e.*
C. Caninius Rebilus.
C. Trebonius.

Caesar (aet. 55) defeats the Pompeians in Spain at the battle of Munda in March. Triumph of Caesar. He is made consul for ten years, and dictator and censor for life.

Cicero (aet. 62) divorces Terentia; marries Publilia; loses his daughter Tullia; divorces Publilia. He composes his *Orator, Academica, de Finibus*. His oration *pro Deiotaro*.

44 *Dict.* C. Julius Caesar IV.
Mag. Eq. M. Aemilius Lepidus II.
Mag. Eq. C. Octavius.
Mag. Eq. Cn. Domitius Calvinus. *Non iniit.*
Coss. C. Julius Caesar V. *Cos. occis. e.*
M. Antonius.
P. Cornelius Dolabella.

MURDER OF CAESAR (aet. 56) on the 15th of March. Octavius, on the death of Caesar, comes from Apollonia to Rome. M. Antonius withdraws from Rome, and proceeds to Cisalpine Gaul at the end of November to oppose D. Brutus: he is declared a public enemy by the senate

Cicero (aet. 63) composes his *Tusculanae Disputationes, de Natura Deorum, de Divinatione, de Fato, de Amicitia, de Senec-*

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tute, de Gloria, Topica, de Officiis. His orations, *Philippica* I. in the senate; *Philippica* II. (not spoken); *Philippica* III. in the senate; *Philippica* IV. before the people.

43 *Coss.* C. Vibius Pansa. *Mort. e.*
A. Hirtius. *Occis. e.*
C. Julius Caesar Octavianus. *Abd.*
C. Carrinas.
Q. Pedius. *Mort. e.*
P. Ventidius.

Siege of Mutina: death of the consuls Pansa and Hirtius. M. Antonius is defeated and flies to Gaul. Octavianus comes to Rome and is elected consul. The murderers of Caesar outlawed. SECOND TRIUMVIRATE formed by Octavianus, Antonius, and Lepidus: they take the title *Triumviri Reipublicae Constituendae:* they proscribe their enemies.

Cicero (aet. 64) proscribed and put to death; the remaining *Philippic* Orations delivered in this year.

Birth of Ovid.

Death of Laberius, the mimographer.

42 *Coss.* L. Munatius Plancus.
M. Aemilius Lepidus II.
Censs. L. Antonius Pietas.
P. Sulpicius.

War in Greece between the triumvirs and the republican party. Battle of Philippi and death of Cassius. Second battle of Philippi and death of Brutus. Birth of Tiberius, afterwards emperor.

Horace (aet. 23) fights at the battle of Philippi.

41 *Coss.* L. Antonius Pietas.
P. Servilius Vatia Isauricus II.

War of Perusia. The consul L. Antonius and Fulvia, the wife of M. Antonius, oppose Octavianus. Antonius is besieged in Perusia towards the end of the year.

40 *Coss.* Cn. Domitius Calvinus II. *Abd.*
C. Asinius Pollio.
L. Cornelius Balbus.
P. Canidius Crassus.

Capture of Perusia. Death of Fulvia. Reconciliation between Octavianus and M. Antonius, who conclude a peace at Brundisium: M. Antonius marries Octavia, the sister of Octavianus. Labienus and the Parthians invade Syria.

Cornelius Nepos flourished.

39 *Coss.* L. Marcius Censorinus.
C. Calvisius Sabinus.

Octavianus and Antonius have an interview with Sex. Pompeius at Misenum, and conclude a peace with him. M. Antonius spends the winter at Athens. Ventidius, the legatus of Antonius, defeats the Parthians: death of Labienus. Birth of Julia, the daughter of Octavianus.

Horace (aet. 26) is introduced to Maecenas by Virgil and Varius.

38 *Coss.* Ap. Claudius Pulcher.
C. Norbanus Flaccus.

War between Octavianus and Sex. Pompeius. Octavianus marries Livia. Ventidius again defeats the Parthians, and drives them out of Syria: death of Pacorus.

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Sossius, the legatus of Antonius, conquers the Jews.

Horace (aet. 27) is engaged upon the first book of his Satires.

37 *Coss.* M. Agrippa.
L. Caninius Gallus. *Abd.*
T. Statilius Taurus.

Antonius comes to Italy. Renewal of the Triumvirate for another period of five years. Octavianus employs this year in preparations against Sex. Pompeius. Agrippa crosses the Rhine.

Varro (aet. 80) composes his *de Re Rustica.*

36 *Coss.* L. Gellius Poplicola. *Abd.*
M. Cocceius Nerva. *Abd.*
L. Munatius Planeus II.
C. Sulpicius Quirinus.

Defeat of Sex. Pompeius, who flies to Asia. Lepidus ceases to be one of the triumvirs. M. Antonius invades the Parthian dominions late in the year, and is obliged to retreat with great loss.

35 *Coss.* L. Cornificius.
Sex. Pompeius.

Sex. Pompeius (aet. 39) is put to death in Asia. Octavianus defeats the Illyrians.

34 *Coss.* L. Scribonius Libo.
M. Antonius. *Abd.*
L. Sempronius Atratinus.
Ex Cal. Jul. Paul. Aemilius Lepidus,
C. Memmius.
Ex Kal. Nov. M. Herennius Picens.

Octavianus defeats the Dalmatians. Antonius invades and subdues Armenia.

Death of Sallust.

33 *Coss.* Imp. Caesar Augustus II. *Abd.*
L. Volcatius Tullus.
P. Autronius Paetus.
Ex Kal. Mai. L. Flavius.
Ex Kal. Jul. C. Fonteius Capito.
M'. Acilius (Aviola).
Ex Kal. Sept. L. Vinucius.
Ex Kal. Oct. L. Laronius.

Rupture between Octavianus and Antonius. Both parties prepare for war. In this year Octavianus is called in the Fasti Imperator Caesar Augustus, though the titles of Imperator and Augustus were not conferred upon him till B. C. 27. Agrippa aedile.

Horace (aet. 32) probably publishes the second book of his Satires.

32 *Coss.* Cn. Domitius Ahenobarbus.
C. Sosius.
Ex Kal. Jul. L. Cornelius.
Ex Kal. Nov. N. Valerius.

Antonius divorces Octavia. War declared against Antonius at the conclusion of the year.

Death of Atticus.

31 *Coss.* Imp. Caesar Augustus III.
M. Valerius Messala Corvinus.
Ex Kal. Mai. M. Titius.
Ex Kal. Oct. Cn. Pompeius.

Antonius defeated at the battle of Actium on the 2nd of September. Octavianus proceeds to the East.

Horace (aet. 34) probably publishes his book of Epodes.

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30 *Coss.* Imp. Caesar Augustus IV.
M. Licinius Crassus.
Ex Kal. Jul. C. Antistius Vetus.
Ex Id. Sept. M. Tullius Cicero.
Ex Kal. Nov. L. Saenius.
Death of Antonius (aet. 51) and Cleopatra. Aegypt made a Roman province. Octavianus passes the winter at Samos.
OCTAVIANUS SOLE RULER OF THE ROMAN WORLD.
Cornelius Gallus, the poet, appointed praefect of Egypt.

29 *Coss.* Imp. Caesar Augustus V.
Sex. Appuleius.
Ex Kal. Jul. Potitus Valerius Messala.
Ex Kal. Nov. C. Furnius.
C. Cluvius.
Octavianus returns to Rome and celebrates three triumphs, Dalmatiam, Actian. Alexandrine. Temple of Janus closed.

28 *Coss.* Imp. Caesar Augustus VI.
M. Agrippa II.
Census taken by the consuls. The citizens at the census are 4,164,000.
Death of Varro.

27 *Coss.* Imp. Caesar Augustus VII.
M. Agrippa III.
Octavianus receives the title of Augustus, and accepts the government for ten years. Division of the provinces between him and the senate. Augustus goes into Spain. Messalla triumphs on account of his conquest of the Aquitani, probably in the preceding year.
Tibullus accompanied Messalla into Aquitania.

26 *Coss.* Imp. Caesar Augustus VIII.
T. Statilius Taurus II.
Augustus conducts the war in Spain. Death of Cornelius Gallus.

25 *Coss.* Imp. Caesar Augustus IX.
M. Junius Silanus.
Augustus continues to conduct the war in Spain, and subdues the Cantabri. The Salassi subdued by A. Terentius Varro, and the colony of Augusta Praetoria (Aosta) founded in their country. The temple of Janus shut a second time. Marcellus marries Julia, the daughter of Augustus.

24 *Coss.* Imp. Caesar Augustus X.
C. Norbanus Flaccus.
Augustus returns to Rome. Aelius Gallus marches against the Arabians.
Virgil is now employed upon the Aeneid.
Horace (aet. 41) publishes the first three books of his Odes in this or the following year.

23 *Coss.* Imp. Caesar Augustus XI. *Abd.*
A. Terentius Varro Murena. *Mort. e.*
L. Sestius.
Cn. Calpurnius Piso.
Augustus is invested with the tribunician power for life. Death of Marcellus. An embassy from the Parthians: Augustus restores the son of Phraates, but keeps Tiridates at Rome.

22 *Coss.* M. Claudius Marcellus Aeserninus.
L. Arruntius.
Censs. L. Munatius Plancus.
Paul. Aemilius Lepidus.
Conspiracy of Murena detected and punished. Candace, queen of the Aethiopians, invades Egypt. Revolt of the Cantabri in Spain.

21 *Coss.* M. Lollius.
Q. Aemilius Lepidus.
Augustus goes to the East, and spends the winter at Samos. Agrippa marries Julia, the daughter of Augustus and widow of Marcellus.

20 *Coss.* M. Appuleius.
P. Silius Nerva.
The Parthians restore the Roman standards. Ambassadors come to Augustus from the Indians. Augustus winters again at Samos. Birth of C. Caesar, the grandson of Augustus.

19 *Coss.* C. Sentius Saturninus.
Q. Lucretius Vespillo.
Ex Kal. Jul. M. Vinucius.
Augustus returns to Rome. The Cantabri are finally subdued.
Death of Virgil.

18 *Coss.* P. Cornelius Lentulus Marcellinus.
C. Cornelius Lentulus.
Augustus accepts the empire for five years. The Lex Julia of Augustus *de Maritandis Ordinibus*.
Death of Tibullus.
Horace (aet. 47) publishes the first book of his Epistles about this time.

17 *Coss.* C. Furnius.
C. Junius Silanus.
The *Ludi Saeculares* celebrated. Birth of L. Caesar, the grandson of Augustus. Agrippa is sent into Asia.
Horace (aet. 48) writes his *Carmen Saeculare*.

16 *Coss.* L. Domitius Ahenobarbus.
P. Cornelius Scipio.
Ex Kal. Jul. L. Tarius Rufus.
Agrippa is in Asia, where his friendship is cultivated by Herod. The Germans defeat the Roman army under Lollius. Augustus sets out for Gaul.

15 *Coss.* M. Livius Drusus Libo.
L. Calpurnius Piso.
Augustus remains in Gaul. Tiberius and Drusus subdue the Raeti and Vindelici.

14 *Coss.* M. Licinius Crassus.
Cn. Cornelius Lentulus Augur.
Augustus remains in Gaul.

13 *Coss.* Ti. Claudius Nero (*postea* Ti. Caesar Augustus).
P. Quinctilius Varus.
Augustus returns from Gaul and Agrippa from Asia.
Horace (aet. 52) publishes the fourth book of his Odes.

12 *Coss.* M. Valerius Messala Barbatus Appianus. *Mort. e.*
P. Sulpicius Quirinus. *Abd.*
C. Valgius Rufus. *Abd.*
C. Caninius Rebilus. *Mort. e.*
L. Volusius Saturninus.
Death of Agrippa in March in his 51st year. Death of Lepidus. Augustus becomes pontifex maximus.

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11 *Coss.* Q. Aelius Tubero.
Paul. Fabius Maximus.
Drusus carries on war against the Germans, and Tiberius against the Dalmatians and Pannonians. Tiberius marries Julia. Death of Octavia, the sister of Augustus.

10 *Coss.* Julius Antonius.
Q. Fabius Maximus Africanus.
Augustus is in Gaul. He returns to Rome at the end of the year with Tiberius and Drusus. Birth of Claudius, afterwards emperor.

9 *Coss.* Nero Claudius Drusus Germanicus.
Mort. e.
T. Quinctius (Pennus Capitolinus) Crispinus.
Drusus sent against the Germans and dies during the war.
The history of Livy ended with the death of Drusus.

8 *Coss.* C. Marcius Censorinus.
C. Asinius Gallus.
Augustus accepts the empire a third time. The month of Sextilis receives his name. Tiberius succeeds his brother in the war against the Germans. Census taken by Augustus. Death of Maecenas.
Death of Horace, aet. 57.

7 *Coss.* Ti. Claudius Nero II.
Cn. Calpurnius Piso.
Tiberius returns to Rome from Germany, but soon afterwards sets out again to the same country.

6 *Coss.* D. Laelius Balbus.
C. Antistius Vetus.
Tiberius receives the tribunician power for five years, and retires to Rhodes, where he remained seven years.

5 *Coss.* Imp. Caesar Augustus XII.
L. Cornelius Sulla.
C. Caesar receives the toga virilis.

4 *Coss.* C. Calvisius Sabinus.
L. Passienus Rufus.
Birth of Jesus Christ. Death of Herod, king of Judaea.

3 *Coss.* L. Cornelius Lentulus.
M. Valerius Messallinus.
Birth of Galba, afterwards emperor.

2 *Coss.* Imp. Caesar Augustus XIII. *Abd.*
M. Plautius Silvanus. *Abd.*
Q. Fabricius.
L. Caninius Gallus.
L. Caesar receives the toga virilis. Banishment of Julia.
Ovid publishes his poem *De Arte Amandi*.

1 *Coss.* Cossus Cornelius Lentulus.
L. Calpurnius Piso.
Birth of Jesus Christ, according to the common era. C. Caesar is sent into the East.

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1 *Coss.* C. Caesar.
L. Aemilius Paullus.
War in Germany.

2 *Coss.* P. Vinucius.
P. Alfenius Varus.
Ex Kal. Jul. P. Cornelius Lentulus Scipio.
T. Quinctius Crispinus Valerianus.

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Interview of C. Caesar with Phraates, king of Parthia. L. Caesar dies at Massilia on his way to Spain. Tiberius returns to Rome.
Velleius Paterculus serves under C. Caesar.

3 *Coss.* L. Aelius Lamia.
M. Servilius.
Ex Kal. Jul. P. Silius.
L. Volusius Saturninus.
Augustus accepts the empire for a fourth period of ten years.

4 *Coss.* Sex. Aelius Catus.
C. Sentius Saturninus.
Ex Kal. Jul. C. Clodius Licinus.
Cn. Sentius Saturninus.
Death of C. Caesar in Lycia. Tiberius adopted by Augustus. Tiberius sent to carry on the war against the Germans.
Velleius Paterculus serves under Tiberius in Germany.
Death of Asinius Pollio.

5 *Coss.* L. Valerius Messala Volesus.
Cn. Cornelius Cinna Magnus.
Ex Kal. Jul. C. Ateius Capito.
C. Vibius Postumus
Second campaign of Tiberius in Germany.

6 *Coss.* M. Aemilius Lepidus.
L. Arruntius. *Abd.*
L. Nonius Asprenas.
Third campaign of Tiberius in Germany Revolt of the Pannonians and Dalmatians.

7 *Coss.* A. Licinius Nerva Silianus.
Q. Caecilius Metellus Creticus.
Germanicus is sent into Germany. First campaign of Tiberius in Illyricum against the Pannonians and Dalmatians.
Velleius Paterculus quaestor.

8 *Coss.* M. Furius Camillus.
Sex. Nonius Quinctilianus.
Ex Kal. Jul. L. Apronius.
A. Vibius Habitus.
Second campaign of Tiberius in Illyricum.

9 *Coss.* C. Poppaeus Sabinus.
Q. Sulpicius Camerinus.
Ex Kal. Jul. M. Papius Mutilus.
Q. Poppaeus Secundus.
Third and last campaign of Tiberius in Illyricum. Subjugation of the Dalmatians. Defeat of Quintilius Varus, and destruction of his army. The Romans lose all their conquests in Germany east of the Rhine. Birth of Vespasian, afterwards emperor.
Exile of Ovid.

10 *Coss.* P. Cornelius Dolabella.
C. Junius Silanus.
Ex Kal. Jul. Ser. Cornelius Lentulus Maluginensis.
Tiberius again sent to Germany.

11 *Coss.* M. Aemilius Lepidus,
T. Statilius Taurus.
Ex Kal. Jul. L. Cassius Longinus.
Tiberius and Germanicus cross the Rhine and carry on war in Germany.

12 *Coss.* Germanicus Caesar.
C. Fonteius Capito.
Ex Kal. Jul. C. Visellius Varro.
Tiberius returns to Rome and triumphs. Birth of Caligula.
Ovid publishes his *Tristia*.

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13 *Coss.* C. Silius.
L. Munatius Plancus.
Augustus accepts the empire a fifth time for ten years.

14 *Coss.* Sex. Pompeius.
Sex. Appuleius.
Census taken: the citizens are 4,197,000. Death of Augustus at Nola, in Campania, on the 19th of August, in the 76th year of his age.
TIBERIUS (aet. 56) succeeds Augustus as emperor. Revolt of the legions in Pannonia and Germany. Death of Agrippa Postumus the grandson, and of Julia, the daughter, of Augustus.

15 *Coss.* Drusus Caesar.
C. Norbanus Flaccus.
Tiberii 2. — Germanicus carries on war against the Germans.

16 *Coss.* T. Statilius Sisenna Taurus.
L. Scribonius Libo.
Ex Kal. Jul. P. Pomponius Graecinus.
Tiberii 3. — Germanicus continues the war in Germany, but is recalled by Tiberius. Rise of Sejanus.

17 *Coss.* C. Caecilius Rufus.
L. Pomponius Flaccus.
Tiberii 4. — Germanicus returns to Rome and triumphs. He is sent into the East. Great earthquake in Asia. War in Africa against Tacfarinas.

18 *Coss.* Ti. Caesar Augustus III. *Abd.*
Germanicus Caesar II
L. Seius Tubero.
Tiberii 5. — Germanicus is in the East.
Death of Ovid and of Livy.

19 *Coss.* M. Junius Silanus.
L. Norbanus Balbus.
Tiberii 6. — Germanicus visits Egypt and returns to Syria, where he dies in his 34th year. Drusus carries on war in Germany with success. The Jews are banished from Italy.

20 *Coss.* M. Valerius Messala.
M. Aurelius Cotta.
Tiberii 7. — Agrippina, the wife of Germanicus, comes to Rome. Trial and condemnation of Piso.

21 *Coss.* Ti. Caesar Augustus IV.
Drusus Caesar II.
Tiberii 8. — Junius Blaesus is sent into Africa against Tacfarinas.

22 *Coss.* D. Haterius Agrippa.
C. Sulpicius Galba.
Ex Kal. Jul. M. Cocceius Nerva.
C. Vibius Rufinus.
Tiberii 9. — The tribunician power is granted to Drusus.

23 *Coss.* C. Asinius Pollio.
C. Antistius Vetus.
Tiberii 10. — Death of Drusus: he is poisoned by Sejanus.

24 *Coss.* Ser. Cornelius Cethegus.
L. Visellius Varro.
Tiberii 11. — End of the African war by the death of Tacfarinas.
Birth of the elder Pliny.

25 *Coss.* M. Asinius Agrippa.
Cossus Cornelius Lentulus.
Tiberii 12. — Cremutius Cordus, the historian, is accused and dies of voluntary starvation.

26 *Coss.* C. Calvisius Sabinus.
Cn. Cornelius Lentulus Gaetulicus.
Ex Kal. Jul. Q. Marcius Barea.
T. Rustius Nummius Gallus.
Tiberii 13. — Tiberius withdraws into Campania and never returns to Rome. Poppaeus Sabinus carries on war successfully against the Thracians.

27 *Coss.* M. Licinius Crassus Frugi.
L. Calpurnius Piso.
Tiberii 14.

28 *Coss.* Ap. Junius Silanus.
P. Silius Nerva.
Suf. Q. Junius Blaesus.
L. Antistius Vetus.
Tiberii 15. — Death of Julia, the granddaughter of Augustus. Agrippina, the daughter of Germanicus, is married to Domitius Ahenobarbus: Nero was the issue of this marriage. Revolt of the Frisii.

29 *Coss.* L. Rubellius Geminus.
C. Fufius Geminus.
Suf. A. Plautius.
L. Nonius Asprenas.
Tiberii 16. — Death of Livia, the mother of Tiberius.

30 *Coss.* M. Vinucius.
L. Cassius Longinus.
Suf. C. Cassius Longinus.
L. Naevius Surdinus.
Tiberii 17.
Asinius Gallus is imprisoned.
Velleius Paterculus writes his history in this year.

31 *Coss.* Ti. Caesar Augustus V.
L. Aelius Sejanus.
Suf. VII. *Id. Mai.* Faust. Cornelius Sulla.
Sextidius Catullinus.
Kal. Jul. L. Fulcinius Trio.
Kal. Oct. P. Memmius Regulus.
Tiberii 18. — Fall and execution of Sejanus.

32 *Coss.* Cn. Domitius Ahenobarbus.
M. Furius Camillus Scribonianus.
Suf. Kal. Jul. A. Vitellius.
Tiberii 19. — Birth of Otho.

33 *Coss.* Ser. Sulpicius Galba (*postea* Caes. Aug.)
L. Cornelius Sulla Felix.
Suf. Kal. Jul. L. Salvius Otho.
Tiberii 20. — Agrippina and her son Drusus are put to death.
Death of Asinius Gallus and of Cassius Severus.

34 *Coss.* L. Vitellius.
Paul. Fabius Persicus.
Tiberii 21.
Birth of Persius.

35 *Coss.* C. Cestius Gallus Camerinus.
M. Servilius Nonianus.
Tiberii 22.

36 *Coss.* Sex. Papinius Allienus.
Q. Plautius.
Tiberii 23.

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37 *Coss.* Cn. Acerronius Proculus.
C. Petronius Pontius Nigrinus.
Suf. Kal. Jul. C. Caesar Augustus Germanicus.
Ti. Claudius (*postea* Caes. Aug.)
Death of Tiberius (aet. 78), March 16th.
CALIGULA emperor (aet. 25). He puts to death Tiberius, the son of Drusus. Birth of Nero.

38 *Coss.* M. Aquilius Julianus.
P. Nonius Asprenas.
Caligulae 2. — Death of Drusilla, the sister of Caligula.
Birth of Josephus.

39 *Coss.* C. Caesar Augustus Germanicus II.
L. Apronius Caesianus.
Suf. Kal. Febr. Sanquinius Maximus.
Jul. Cn. Domitius Corbulo.
Sept. Domitius Afer.
Caligulae 3. — Herod Antipas, tetrarch of Galilee, is deposed and his dominions given to Agrippa. Caligula sets out for Gaul.

40 *Coss.* C. Caesar Augustus Germanicus III.
(*Solus mag. gessit.*)
Suf. Id. Jan. L. Gellius Poplicola.
M. Cocceius Nerva.
(*Kal. Jul.* Sex. Junius Celer.
Sex. Nonius Quinctilianus.)
Caligulae 4. — Caligula is at Lugdunum (Lyon), on the 1st of January. His mad expedition to the Ocean: he returns to Rome in triumph.
Philo Judaeus is sent from Alexandria as an ambassador to Caligula.
The poet Lucan is brought to Rome.

41 *Coss.* C. Caesar Augustus Germanicus IV.
Cn. Sentius Saturninus.
Suf. VII. *Id. Jan.* Q. Pomponius Secundus.
Caligula (aet. 29) slain, January 24th.
CLAUDIUS, emperor (aet. 49). Agrippa receives Judaea and Samaria. The Germans defeated by Galba and Gabinius.
Seneca publishes his *de Ira Libri tres.* He is exiled in this year.

42 *Coss.* Ti. Claud. Caes. Aug. Germanicus II.
C. Caecina Largus.
Suf. Kal. Mart. (C. Vibius Crispus.)
Claudii 2. — Mauritania is conquered and divided into two provinces. Deaths of Paetus and Arria.
Asconius Pedianus flourished.

43 *Coss.* Ti. Claud. Caes. Aug. Germanicus III.
L. Vitellius II.
Suf. Kal. Mart. (P. Valerius Asiat.)
Claudii 3. — Expedition of Claudius into Britain.
Martial born March 1st.

44 *Coss.* L. Quinctius Crispinus Secundus.
M. Statilius Taurus.
Claudii 4. — Claudius returns to Rome, and triumphs. Death of Agrippa, king of Judaea.

45 *Coss.* M. Vinucius II.
Taurus Statilius Corvinus.
Suf. M. Cluvius Rufus.
Pompeius Silvanus.
Claudii 5.

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Domitius Afer flourished.

46 *Coss.* . . . Valerius Asiaticus II.
M. Junius Silanus.
Suf. P. Suillius Rufus.
P. Ostorius Scapula.
Claudii 6.

47 *Coss.* Ti. Claud. Caes. Aug. Germanicus IV.
L. Vitellius III.
Suf. Kal. Mart. (Ti. Plautius Silvanus Aelianus.)
Claudii 7. — Ludi Saeculares celebrated. Corbulo commands in Lower Germany, and reduces the Frisii to submission.

48 *Coss.* A. Vitellius (*postea* Aug.)
L. Vipstanus Poplicola.
Suf. Kal. Jul. L. Vitellius.
(C. Calpurnius Piso.)
Censs. Ti. Claudius Caes. Aug. Germanicus.
L. Vitellius.
Claudii 8. — Messalina, the wife of Claudius, is put to death.

49 *Coss.* Q. Veranius.
C. (A.) Pompeius Gallus.
(*Suf.* L. Memmius Pollio.
Q. Allius Maximus.)
Claudii 9. — Claudius marries Agrippina. Seneca recalled from exile.

50 *Coss.* C. Antistius Vetus.
M. Suillius Nerulinus.
Claudii 10. — Claudius adopts Domitius Ahenobarbus (afterwards the emperor Nero), the son of Agrippina. In Britain, the Silures are defeated by Ostorius, and their leader Caractacus is captured.

51 *Coss.* Ti. Claud. Caes. Aug. Germanicus V.
Ser. Cornelius Orfitus.
Suf. Kal. Jul. (C. Minicius Fundanus.
C. Vetennius Severus.)
Kal. Nov. T. Flavius Vespasianus.
(*postea* Caes. Aug.)
Claudii 11. — Nero receives the toga virilis. Burrus appointed praefect of the praetorians by the influence of Agrippina.

52 *Coss.* Faustus Cornelius Sulla.
L. Salvius Otho Titianus.
(*Suf. Kal. Jul.* Servilius Barea Soranus.
C. Licinius Mucianus.
Kal. Nov. L. Cornelius Sulla.
T. Flavius Sabinus.)
Claudii 12.

53 *Coss.* D. Junius Silanus.
Q. Haterius Antoninus.
Claudii 13. — Nero marries Octavia, the daughter of Claudius.

54 *Coss.* M. Asinius Marcellus.
M'. Acilius Aviola.
Claudius (aet. 63), poisoned, October 12.
NERO, emperor (aet. 17). Corbulo appointed to the command in Armenia and continues in the East some years.

55 *Coss.* Nero Claud. Caes. Aug. Germanicus.
L. Antistius Vetus.
Neronis 2. — Britannicus (aet. 14) is poisoned.

56 *Coss.* Q. Volusius Saturninus.
P. Cornelius Scipio.
Neronis 3.
Seneca publishes his *De Clementia Libri II.*

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57 *Coss.* Nero Claud. Caes. Aug. Germanicus II.
L. Calpurnius Piso.
Suf. L. Caesius Martialis.
Neronis 4.

58 *Coss.* Nero Claudius Caesar August. Germanicus III.
M. Valerius Messala.
Neronis 5. — Corbulo drives Tigranes out of Armenia, and takes Artaxata his capital. Nero is in love with Poppaea Sabina, the wife of Otho. Otho is sent into Lusitania, where he remained ten years.

59 *Coss.* C. Vipstanus Apronianus.
C. Fonteius Capito.
Neronis 6. — Agrippina, the mother of Nero, is murdered by his order.
Death of Domitius Afer.

60 *Coss.* Nero Claud. Caes. Aug. Germanicus IV.
Cossus Cornelius Lentulus.
Neronis 7. — Complete subjugation of Armenia by Corbulo. The Quinquennalia instituted by Nero.

61 *Coss.* C. Petronius Turpilianus.
C. Caesonius Paetus.
Neronis 8. — Insurrection in Britain under Boadicea: she is conquered by Suetonius Paullinus. Galba commands in Spain, where he continued till he was elected emperor.
Birth of Pliny the younger.

62 *Coss.* P. Marius Celsus.
L. Asinius Gallus.
Suf. L. Annaeus Seneca.
Trebellius Maximus.
Neronis 9. — Nero divorces Octavia and puts her to death shortly afterwards. He marries Poppaea Sabina. Death of Burrus, the praetorian praefect.
Death of Persius.

63 *Coss.* C. Memmius Regulus.
L. Virginius Rufus.
Neronis 10.
Seneca completes his *Naturales Quaestiones* after this year.

64 *Coss.* C. Laecanius Bassus.
M. Licinius Crassus Frugi.
Neronis 11. — Great fire at Rome. First persecution of the Christians.

65 *Coss.* A. Licinius Nerva Silianus.
M. Vestinus Atticus.
Neronis 12. — Piso's conspiracy against Nero detected and suppressed. Death of Poppaea Sabina.
Seneca the philosopher and Lucan the poet put to death.

66 *Coss.* C. Lucius Telesinus.
C. Suetonius Paullinus.
Neronis 13. — Tiridates comes to Rome and receives the crown of Armenia from the emperor. Nero then goes to Greece. The Jewish war begins and is continued for some years. It is finished in A. D. 70.
Martial comes to Rome.

67 *Coss.* L. Fonteius Capito.
C. Julius Rufus.
Neronis 14. — Nero in Greece enters the contests at the Olympic games. He puts Corbulo to death. He returns to Rome at the end of the year. Vespasian conducts the war against the Jews.

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68 *Coss.* Silius Italicus. *Abd.*
Galerius Trachalus. *Abd.*
Nero Claud. Caes. Aug. Germanicus V. (*sine collega.*)
Suf. Kal. Jul. M. Plautius Silvanus.
M. Salvius Otho (*postea* Caes. Aug.)
Suf. Kal. Sept. C. Bellicus Natalis.
P. Cor. Scip. Asiaticus.
In Gaul, Vindex revolts and proclaims Galba emperor. Nero (aet. 30) kills himself on June 9th.
GALBA emperor. Vespasian continues the war against the Jews.
Quintilian accompanies Galba to Rome.

69 *Coss.* Ser. Sulpicius Galba Caes. Augustus II.
T. Vinius (Junius). *Occis. e.*
Ex Kal. Mart. T. Virginius Rufus.
L. Pompeius Vopiscus.
Ex Kal. Mai. M. Caelius Sabinus.
T. Flavius Sabinus.
Ex Kal. Jul. T. Arrius Antoninus.
P. Marius Celsus II.
Ex Kal. Sept. C. Fabius Valens.
A. Licin. Caec. *Damn. e.*
Ex pr. Kal. Nov. Roscius Regulus.
Ex Kal. Nov. Cn. Caecilius Simplex.
C. Quinctius Atticus.
GALBA (aet. 73) is slain January 15th. Otho had formed a conspiracy against him.
OTHO (aet. 36) emperor from January 15th to his death April 16th, was acknowledged as emperor by the senate on the death of Galba.
VITELLIUS (aet. 54) was proclaimed emperor at Cologne, on January 2d, acknowledged as emperor by the senate on the death of Galba, and reigned till his death December 22d.
VESPASIAN (aet. 60) was proclaimed emperor at Alexandria on July 1st, and was acknowledged as emperor by the senate on the death of Vitellius.
On the death of Galba followed the civil war between Otho and Vitellius. The generals of Vitellius march into Italy, and defeat the troops of Otho at the battle of Bedriacum. Thereupon Otho put an end to his own life at Brixellum, April 16th. Vitellius is in Gaul at the time of Otho's death; he visits the field of battle towards the end of May, and then proceeds to Rome. Meantime, the generals of Vespasian invade Italy, take Cremona, and march upon Rome. They force their way into Rome, and kill Vitellius, December 22d. The Capitol burnt. The war against the Jews suspended this year.

70 *Coss.* Imp. T. Flavius Vespasianus Aug. II.
T. Caesar Vespasianus.
Ex Kal. Jul. C. Licinius Mucianus II.
P. Valerius Asiaticus.
Ex Kal. Nov. L. Annius Bassus.
C. Caecina Paetus.
Vespasiani 2. — Vespasian proceeds to Italy, and leaves his son Titus to carry on the war against the Jews. Titus takes Jerusalem, after a siege of nearly five months.

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Insurrection in Batavia and Gaul headed by Civilis; it commenced in the preceding year before the capture of Cremona. It is put down in this year by Cerialis.

71 *Coss.* Imp. T. Flavius Vespasianus Aug. III.
M. Cocceius Nerva (*postea* Imp. Caes. Aug.)
Ex.Kal.Mart. T. Caesar Domitianus.
Cn. Pedius Castus.
C. Valerius Festus.

Vespasiani 3. — Titus returns to Italy. Triumph of Vespasian and Titus. The temple of Janus closed.

72 *Coss.* Imp. T. Flavius Vespasianus Aug. IV.
T. Caesar Vespasianus II.

Vespasiani 4. — Commagene is reduced to a province.

73 *Coss.* T. Caesar Domitianus II.
M. Valerius Messalinus.

Vespasiani 5.

74 *Coss.* Imp. T. Flavius Vespasianus Aug.
Ti. Caesar Vespasianus III. *Abd.*
Ex.Kal.Jul. T. Caes. Domitianus III.
Censs. Imp. T. Flavius Vespasianus August.
T. Caesar Vespasianus.

Vespasiani 6.—Censors appointed for the last time.

The dialogue *De Oratoribus* is written in the 6th of Vespasian.

75 *Coss.* Imp. T. Flavius Vespasianus Aug. VI.
T. Caesar Vespasianus IV.
Ex.Kal.Jul. T. Caes. Domitianus IV.
M. Licin. Mucianus III.

Vespasiani 7.—Temple of Peace completed.

76 *Coss.* Imp. T. Flavius Vespasianus Aug. VII.
T. Caesar Vespasianus V.
Ex.Kal.Jul. T. Caes. Domitianus V.
(T. Plautius Silvanus Aelianus II.)

Vespasiani 8.—Birth of Hadrian.

77 *Coss.* Imp. T. Flavius Vespasianus Aug. VIII.
T. Caesar Vespasianus VI.
Ex. Kal. Jul. T. Caes. Domitianus VI.
Cn. Julius Agricola.

Vespasiani 9.—Pliny dedicates his *Historia Naturalis* to Titus, when consul for the sixth time.

78 *Coss.* L. Ceionius Commodus.
D. Novius Priscus.

Vespasiani 10.—Agricola takes the command in Britain: he subdues the Ordovices and takes the island of Mona.

79 *Coss.* Imp. T. Flavius Vespasianus Aug. IX.
T. Caesar Vespasianus VII.

Death of Vespasian (aet. 69) June 23rd.

TITUS emperor (aet. 38). Second campaign of Agricola in Britain. Eruption of Vesuvius on August 24th, and destruction of Herculaneum and Pompeii.

Death of the elder Pliny (aet. 56) in the eruption of Vesuvius. The younger Pliny was now 18.

80 *Coss.* Imp. Titus Caes. Vespasian. Aug. VIII.
T. Caesar Domitianus VII.
Suf. L. Aelius Plautius Lamia.
Q. Pactumeius Fronto.
Suf. M. Tillius (Tittius) Frugi.
T. Vinicius Julianus.

Titi 2.—Great fire at Rome. Completion of the Amphitheatre (Colosseum) and Baths commenced by Vespasian: Titus exhibits games on the occasion for 100 days. Third campaign of Agricola in Britain: he advances as far as the Frith of Tay.

81 *Coss.* L. Flavius Silva Nonius Bassus.
Asinius Pollio Verrucosus.
Ex. Kal. Mai. L. Vettius Paullus.
T. Junius Montanus.

Death of Titus (aet. 40) on September 13th.

DOMITIAN emperor (aet. 30). Fourth campaign of Agricola in Britain.

82 *Coss.* Imp. Caes. Domitianus August. VIII.
T. Flavius Sabinus.

Domitiani 2.—The Capitol restored. Fifth campaign of Agricola in Britain.

83 *Coss.* Imp. Caesar Domitianus Augustus IX.
Q. Petilius Rufus II.

Domitiani 3. — Expedition of Domitian against the Catti. Sixth campaign of Agricola in Britain: he defeats the Caledonians.

84 *Coss.* Imp. Caesar Domitianus Augustus X.
Ap. Junius Sabinus.

Domitiani 4.—Domitian returns to Rome and triumphs; he assumes the title of Germanicus, and receives ten consulships and the censorship for life. Seventh campaign of Agricola in Britain: he defeats Galgacus.

85 *Coss.* Imp. Caesar Domitianus Augustus XI.
T. Aurelius Fulvus.

Domitiani 5.—Agricola recalled to Rome.

86 *Coss.* Imp. Caes. Domitianus Augustus XII.
Ser. Cornelius Dolabella Petronianus.
Suf. C. Secius Campanus.

Domitiani 6.—The Dacians under Decebalus make war upon the Romans. Birth of Antoninus Pius.

87 *Coss.* Imp. Caes. Domitianus Augustus XIII.
A. Volusius Saturninus.

Domitiani 7.

88 *Coss.* Imp. Caes. Domitianus Augustus XIV.
L. Minucius Rufus.

Domitiani 8.—The Ludi Saeculares celebrated.

Tacitus praetor.

89 *Coss.* T. Aurelius Fulvus II.
A. Sempronius Atratinus.

Domitiani 9.

Quintilian teaches at Rome.

Tacitus leaves Rome four years before the death of Agricola. See A. D. 93.

90 *Coss.* Imp. Caesar Domitianus Augustus XV.
M. Cocceius Nerva II.

Domitiani 10.—The philosophers expelled from Rome. Domitian defeated by the Quadi and Marcomanni. He purchases a peace of Decebalus.

Pliny (aet. 29) praetor.

91 *Coss.* M'. Acilius Glabrio.
M. Ulpius Trajanus (*postea* Imp. Caes. Aug.)
Suf. Q. Valerius Vegetus.
P. Met(ilius Secundus).

Domitiani 11. Domitian celebrates a triumph on account of his pretended victory over the Dacians. Insurrection of L. Antonius in Germany, who is defeated by the generals of Domitian.

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92 *Coss.* Imp. Caes. Domitianus Augustus XVI.
Q. Volusius Saturninus.
Ex Id. Jan. L. Venu(leius Apronianus).
Ex Kal. Mai. L. Stertinius Avitus.
Ti. . . . . .
Ex Kal. Sept. C. Junius Silanus.
Q. Arv. . . . . .
Domitiani 12.

93 *Coss.* Pompeius Collega.
Cornelius Priscus.
Suf. M. Lollius Paullinus Valerius Asiaticus Saturninus.
C. Antius Aulus Julus Torquatus.
Domitiani 13.—Sarmatian war. Domitian set forth in May A. D. 93, and returned in January A. D. 94. Death of Agricola (aet. 56).
Josephus (aet. 56) finishes his Antiquities.

94 *Coss.* L. Nonius Torquatus Asprenas.
T. Sextius Magius Lateranus.
Suf. L. Sergius Paullus.
Domitiani 14.
Statius publishes his *Thebais* about this time.

95 *Coss.* Imp. Caes. Domitianus August. XVII.
T. Flavius Clemens.
Domitiani 15.—The consul Clemens put to death. Persecution of the Christians.

96 *Coss.* C. Manlius Valens.
C. Antistius Vetus.
Domitian (aet. 44) slain September 18th.
NERVA emperor (aet. 63).

97 *Coss.* Imp. Nerva Caesar Augustus III.
T. Virginius Rufus III.
Nervae 2.—M. Ulpius Trajanus is adopted by Nerva.
Frontinus is appointed *Curator Aquarum.*

98 *Coss.* Imp. Nerva Caesar Augustus IV.
Nerva Trajanus Caesar II.
Ex Kal. Jul. C. Sosius Senecio.
L. Licinius Sura.
Ex Kal. Oct. Afranius Dexter.
Death of Nerva (aet. 65), January 25th.
TRAJAN emperor (aet. 41). Trajan at his accession is at Cologne.
Pliny is appointed Praefectus Aerarii.

99 *Coss.* A. Cornelius Palma.
C. Sosius Senecio (II).
Trajani 2.—Trajan returns to Rome.
Martial publishes a second edition of book x. of his *Epigrams.*

100 *Coss.* Imp. Caes. Nerva Trajanus August. III.
Sex. Julius Frontinus III.
Ex Kal. Mart. M. Cornelius Fronto III.
Ex Kal. Sept. C. Plinius Caecilius Secundus.
Cornutus Tertullus.
Ex Kal. Nov. Julius Ferox.
Acutius Nerva.
. . . . . L. Roscius Aelianus.
Ti. Claudius Sacerdos.
Trajani 3.
Pliny, consul, delivers his *Panegyricus* in the senate, in the beginning of September. Pliny and Tacitus accuse Marius Priscus.
Martial probably published book xi. at

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Rome in this year. In the course of the year he withdrew to Spain, from which he had been absent 35 years.

101 *Coss.* Imp. Caes. Nerva Trajanus Augustus IV
Sex. Articuleius Paetus.
Ex Kal. Mart. Cornelius Scipio Orfitus.
Ex Kal. Mai. Baebius Macer.
M. Valerius Paullinus.
Ex Kal. Jul. C. Rubrius Gallus.
Q. Caelius Hispo.
Trajani 4.—First Dacian war. Trajan commands in person, and crosses the Danube. Hadrian quaestor.

102 *Coss.* C. Sosius Senecio III.
L. Licinius Sura II.
Ex Kal. Jul. M'. Acilius Rufus.
C. Caecilius Classicus.
Trajani 5.—Dacian war continued.

103 *Coss.* Imp. Caes. Nerva Trajanus Augustus V.
L. Appius Maximus II.
(*Suf.* C. Minicius Fundanus.
C. Vettennius Severus.)
Trajani 6.—Trajan defeats the Dacians, and grants peace to Decebalus. He returns to Rome, triumphs, and assumes the name of *Dacicus.*
Pliny arrives at his province of Bithynia in September.

104 *Coss.* . . . . . Suranus.
P. Neratius Marcellus.
Trajani 7.—Second Dacian war. Hadrian serves under Trajan in this war.
Pliny writes from his province to Trajan concerning the Christians.
Martial (aet. 62) publishes book xii. at Bilbilis in Spain.

105 *Coss.* Ti. Julius Candidus II.
C. Antius Aulus Julius Quadratus II.
Trajani 8.—Dacian war continued. Trajan builds a stone bridge over the Danube.

106 *Coss.* L. Ceionius Commodus Verus.
L. Tutius Cerealis.
Trajani 9.—End of the Dacian war, and death of Decebalus. Dacia is made a Roman province. Trajan returns to Rome, and triumphs a second time over the Dacians. Arabia Petraea conquered by Cornelius Palma.

107 *Coss.* L. Licinius Sura III.
C. Sosius Senecio IV.
Suf. . . . . Suranus II.
C. Julius Servilius Ursus Servianus
Trajani 10.

108 *Coss.* Ap. Annius Trebonius Gallus.
M. Atilius Metilius Bradua.
Suf. (C. Julius Africanus.
Clodius Crispinus.)
L. Verulanus Severus.
Trajani 11.

109 *Coss.* A. Cornelius Palma II.
C. Calvisius Tullus II.
Suf. P. Aelius Hadrianus (postea Imp. Caes. Aug.).
M. Trebatius Priscus.
Trajani 12.

110 *Coss.* Ser. Salvidienus Orfitus.
M. Peducaeus Priscinus.
Suf. (P. Calvisius Tullus.
L. Annius Largus.)
Trajani 13.

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111 *Coss.* M. Calpurnius Piso.
L. Rusticus Junianus Bolanus.
Suf. C. Julius Servilius Ursus Servianus II.
L. Fabius Justus.
Trajani 14.

112 *Coss.* Imp. Caes. Nerva Traj. Augustus VI.
T. Sextius Africanus.
Trajani 15.

113 *Coss.* L. Publicius Celsus II.
C. Clodius Crispinus.
Trajani 16.—The column of Trajan erected.

114 *Coss.* Q. Ninnius Hasta.
P. Manilius Vopiscus.
Trajani 17.—Parthian war. Trajan leaves Italy in the autumn, and spends the winter at Antioch.

115 *Coss.* L. Vipstanus Messala.
M. Pedo Vergilianus.
Trajani 18.—Parthian war continued. Trajan conquers Armenia. Great earthquake at Antioch at the beginning of the year. Sedition of the Jews in Greece and Egypt. Martyrdom of Ignatius.

116 *Coss.* (Aemilius) Aelianus.
(L.) Antistius Vetus.
Trajani 19.—Parthian war continued. Trajan takes Ctesiphon, and sails down the Tigris to the ocean. Revolt of the Parthians suppressed by the generals of Trajan. Trajan assumes the name of *Parthicus*.

117 *Coss.* Quinctius Niger.
C. Vipstanus Apronianus.
Ex Kal. Jul. M. Erucius Clarus.
Ti. Julius Alexander.
Sedition of the Jews in Cyrene and Egypt suppressed. Trajan (aet. 60) dies at Selinus in Cilicia on his return to Italy, August 8th.
HADRIAN emperor (aet. 42). He was at Antioch at the death of Trajan.

118 *Coss.* Imp. Caes. Traj. Hadrianus Aug. II.
Ti. Claudius Fuscus Salinator.
Hadriani 2.—Hadrian comes to Rome: he sets out for Moesia, in consequence of a war with the Sarmatians; a conspiracy against him discovered and suppressed; he returns to Italy, and intrusts the command of Dacia to Marcius Turbo.
Juvenal flourished.

119 *Coss.* Imp. Caes. Traj. Hadrianus Aug. III.
C. Junius Rusticus.
Hadriani 3.—Turbo is appointed praetorian praefect in the place of Attianus, and Clarus in the place of Similis.

120 *Coss.* L. Catilius Severus.
T. Aurelius Fulvus (postea Imp. Caes. Antoninus Aug. Pius).
Hadriani 4.—Hadrian begins a journey through all the provinces of the empire. He visits Gaul and Germany.

121 *Coss.* M. Annius Verus II.
. . . . . Augur.
Hadriani 5.—Hadrian visits Britain and Spain. He passes the winter at Tarraco, in Spain. Birth of M. Aurelius.

122 *Coss.* M'. Acilius Aviola.
C. Corellius Pansa.
Hadriani 6.—Hadrian visits Athens, where he passes the winter.

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123 *Coss.* Q. Articuleius Paetinus.
L. Venuleius Apronianus.
Hadriani 7.

124 *Coss.* M'. Acilius Glabrio.
C. Bellicius Torquatus.
Hadriani 8.

125 *Coss.* Valerius Asiaticus II.
Titius Aquilinus.
Hadriani 9.—Hadrian is at Athens.

126 *Coss.* M. Annius Verus III.
. . . Eggius Ambibulus.
Hadriani 10.—Birth of Pertinax. Death of Similis.

127 *Coss.* T. Atilius Titianus.
M. Squilla Gallicanus.
Hadriani 11.

128 *Coss.* L. Nonius Torquatus Asprenas II.
M. Annius Libo.
Hadriani 12.

129 *Coss.* P. Juventius Celsus II.
Q. Julius Balbus.
Suf. C. Neratius Marcellus II.
Cn. Lollius Gallus.
Hadriani 13.—Hadrian passes the winter at Athens.

130 *Coss.* Q. Fabius Catullinus.
M. Flavius Aper.
Hadriani 14.—Hadrian visits Judaea and Egypt.

131 *Coss.* Ser. Octavius Laenas Pontianus.
M. Antonius Rufinus.
Hadriani 15.—Hadrian visits Syria. The Jewish war begins.

132 *Coss.* C. Serius Augurinus.
C. Trebius Sergianus.
Hadriani 16.—The Jewish war continues. The *Edictum Perpetuum* promulgated.

133 *Coss.* M. Antonius Hiberus.
Nummius Sisenna.
Hadriani 17.—The Jewish war continues.

134 *Coss.* C. Julius Servilius Ursus Servianus III.
C. Vibius Juventius Varus.
Hadriani 18.—The Jewish war continues.

135 *Coss.* . . . . . Lupercus.
. . . . . Atticus.
Suf. . . . Pontianus.
. . . Atilianus.
Hadriani 19.—The Jewish war continues.

136 *Coss.* L. Ceionius Commodus Verus.
Sex. Vetulenus Civica Pompeianus.
Hadriani 20.—The Jewish war ended. Hadrian adopts L. Aelius Verus, and confers upon him the title of Caesar.

137 *Coss.* L. Aelius Verus Caesar II.
P. Coelius Balbinus Vibulius Pius.
Hadriani 21.

138 *Coss.* . . . . . Niger.
. . . . . Camerinus.
Death of L. Verus, January 1st. Hadrian adopts Antoninus Pius, and gives him the title of Caesar, February 25th. Death of Hadrian (aet. 62), July 10th.
ANTONINUS PIUS emperor (aet. 51).

139 *Coss.* Imp. T. Ael. Caes. Ant. Aug. Pius II.
C. Bruttius Praesens II.
Antonini 2.

140 *Coss.* Imp. T. Ael. Caes. Ant. Aug. Pius III.
M. Aelius Aurelius Verus Caesar (postea Imp. Augustus).
Antonini 3.

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141 *Coss.* M. Peducaeus Stloga Priscinus.
T. Hoenius Severus.
Antonini 4.—Death of Faustina.

142 *Coss.* L. Statius Quadratus.
C. Cuspius Rufinus.
Antonini 5.

143 *Coss.* C. Bellicius Torquatus.
Ti. Claudius Atticus Herodes.
Antonini 6.
Fronto flourished.

144 *Coss.* P. Lollianus Avitus.
C. Gavius Maximus.
Antonini 7.
Valentinus, the heretic, flourished.

145 *Coss.* Imp. T. Ael. Caes. Ant. Aug. Pius IV.
M. Aurelius Caesar II.
Antonini 8.

146 *Coss.* Sex. Erucius Clarus II.
Cn. Claudius Severus.
Antonini 9.—Birth of Severus.

147 *Coss.* C. Annius Largus.
C. Prast. Pacatus Messalinus.
Antonini 10.—M. Aurelius marries Faustina, the emperor's daughter, and receives the tribunician power. The Ludi Saeculares celebrated.
Galen (aet. 17) begins to study medicine.
Appian published his *Histories* about this time.

148 *Coss.* . . . . . Torquatus.
Salvius Julianus.
Antonini 11.

149 *Coss.* Ser. Scipio Orfitus.
Q. Nonius Priscus.
Antonini 12.

150 *Coss.* . . . . . Gallicanus.
. . Antistius Vetus.
Antonini 13.
Marcian the heretic flourished.

151 *Coss.* Sex. Quintilius Condianus.
Sex. Quintilius Maximus.
Antonini 14.
Justin Martyr publishes his *Apology*.

152 *Coss.* M. Acilius Glabrio.
M. Valerius Homullus.
Antonini 15.
Hegesippus flourished.

153 *Coss.* C. Bruttius Praesens.
A. Junius Rufinus.
Antonini 16.

154 *Coss.* L. Aelius Aurelius Commodus (postea Imp. Caes. Aug.).
T. Sextius Lateranus.
Antonini 17.
Birth of Bardesanes.

155 *Coss.* C. Julius Severus.
M. Junius Rufinus Sabinianus.
Ex Kal. Nov. Antius Pollio.
Opimianus.
Antonini 18.

156 *Coss.* M. Ceionius Silvanus.
C. Serius Augurinus.
Antonini 19.

157 *Coss.* M. Civica Barbarus.
M. Metilius Regulus.
Antonini 20.

158 *Coss.* Sex. Sulpicius Tertullus.
C. Tineius Sacerdos.
Antonini 21.

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159 *Coss.* Plautius Quintillus.
Statius Priscus.
Antonini 22.
Galen (aet. 29) at Pergamus.

160 *Coss.* Ap. Annius Atilius Bradua.
T. Clodius Vibius Varus.
Antonini 23.

161 *Coss.* M. Aelius Verus Caesar III.
L. Aelius Aurelius Commodus II.
Death of Antoninus Pius (aet. 74), March 7.
M. AURELIUS (aet. 39) emperor. He associates with him in the empire L. VERUS (aet. 31). There are thus two Augusti.
Birth of Commodus, son of M. Aurelius, on August 31st.

162 *Coss.* Q. Junius Rusticus.
C. Vettius Aquilinus.
Suf. Q. Flavius Tertullus.
Aurelii 2.—War with the Parthians. Verus sets forth to the East, to conduct the war against the Parthians. M. Aurelius remains at Rome.

163 *Coss.* M. Pontius Laelianus.
. . . . . Pastor.
Suf. Q. Mustius Priscus.
Aurelii 3.—Parthian war continued.

164 *Coss.* M. Pompeius Macrinus.
P. Juventius Celsus.
Aurelii 4.—Parthian war continued. Marriage of Verus and Lucilla.

165 *Coss.* M. Gavius Orfitus.
L. Arrius Pudens.
Aurelii 5.—Parthian war continued.

166 *Coss.* Q. Servilius Pudens.
L. Fufidius Pollio.
Aurelii 6.—Parthian war finished. Triumph of M. Aurelius and Verus. Commodus receives the title of Caesar.
Martyrdom of Polycarp.

167 *Coss.* Imp. Caes. L. Aur. Verus August. III.
M. Ummidius Quadratus.
Aurelii 7.—A pestilence at Rome. War with the Marcomanni and Quadi. Both emperors leave Rome, in order to carry on this war, and winter at Sirmium.
Galen (aet. 37) practises medicine at Rome during the pestilence.

168 *Coss.* L. Venuleius Apronianus II.
L. Sergius Paullus II.
Aurelii 8.—The Barbarians submit to the emperors, but soon renew the war.
Athenagoras writes his *Apology*.

169 *Coss.* Q. Sosius Priscus Senecio.
P. Coelius Apollinaris.
Aurelii 9.—Death of Verus (aet. 39).

170 *Coss.* M. Cornelius Cethegus.
C. Erucius Clarus.
Aurelii 10.—Aurelius continues the war against the Marcomanni.

171 *Coss.* T. Statilius Severus.
L. Alfidius Herennianus.
Aurelii 11.

172 *Coss.* . . . . . Maximus.
. . . . . Orfitus.
Aurelii 12.—Aurelius continues the war against the Marcomanni; he assumes the title Germanicus, which is also conferred upon Commodus.

173 *Coss.* M. Aurelius Severus II.
Ti. Claudius Pompeianus.

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Aurelii 13.

174 *Coss.* . . . . . Gallus.
. . . . . Flaccus.
Aurelii 14. — Aurelius continues the war against the Marcomanni. Victory over the Quadi. Miracle of the Thundering Legion. [See Vol. I. pp. 440, 441.]

175 *Coss.* Calpurnius Piso.
M. Salvius Julianus.
Aurelii 15. — Peace concluded with the Marcomanni and the other barbarians. Revolt of Cassius Avidius in the East: he is slain after three months. Aurelius goes to the East. Commodus receives the toga virilis. Death of Faustina.

176 *Coss.* T. Vitrasius Pollio II.
M. Flavius Aper II.
Aurelii 16. — Aurelius visits Athens on his return from the East. He triumphs on December 23rd with Commodus.

177 *Coss.* Imp. L. Aurelius Commodus Aug.
M. Plautius Quintillus.
Aurelii 17. — Commodus receives the tribunician power. Persecution of the Christians in Gaul.
Irenaeus becomes bishop of Lyon in Gaul.

178 *Coss.* Gavius Orfitus.
Julianus Rufus.
Aurelii 18. — Renewal of the war with the Marcomanni and the northern barbarians. Aurelius sets out with Commodus to Germany. Earthquake at Smyrna.

179 *Coss.* Imp. L. Aurelius Commodus Aug. II.
P. Marcius Verus.
Ex Kal. Jul. P. Helvius Pertinax (postea Imp. Caes. Aug.)
M. Didius Severus Julianus (postea Imp. Caes. Aug.)
Aurelii 19. — Defeat of the Marcomanni.

180 *Coss.* C. Bruttius Praesens.
Sex. Quintilius Condianus.
Death of M. Aurelius (aet. 58) at Vindobona (Vienna) or Sirmium, March 17th.
COMMODUS (aet. 19), emperor. Commodus makes peace with the Marcomanni and other barbarians, and returns to Rome.

181 *Coss.* Imp. M. Aurelius Commodus Antoninus Aug. III.
L. Antistius Burrus.
Commodi 2.

182 *Coss.* . . . . . Mamertinus.
. . . . . Rufus.
Ex Kal. Jul. Aemilius Juncus.
Atilius Severus.
Commodi 3.

183 *Coss.* Imp. M. Aurelius Commodus Antoninus Aug. IV.
C. Aufidius Victorinus II.
Ex Kal. Febr. L. Tutilius Pontius Gentianus.
Ex Kal. Mai. M. Herennius Secundus.
M. Egnatius Postumus.
. . . . . T. Pactumeius Magnus.
L. Septimius F . . . . .
Commodi 4. — Conspiracy of Lucilla, the sister of Commodus, against the emperor, but it is suppressed.

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184 *Coss.* L. Cossonius Eggius Marullus.
Cn. Papirius Aelianus.
Suf. C. Octavius Vindex.
Commodi 5. — Ulpius Marcellus defeats the barbarians in Britain.

185 *Coss.* . . . . . Maternus.
. . . . . Bradua.
Commodi 6. — Death of Perennis.
Birth of Origen.

186 *Coss.* Imp. M. Aurelius Commodus Antoninus Aug. V.
(M'. Acilius) Glabrio II.
Commodi 7.

187 *Coss.* . . . . . Crispinus.
. . . . . Aelianus.
Commodi 8.

188 *Coss.* . . . . . Fuscianus II.
M. Servilius Silanus II.
Commodi 9. — Birth of Caracalla.

189 *Coss.* Junius Silanus.
Servilius Silanus.
Commodi 10. — Death of Cleander.

190 *Coss.* Imp. M. Aurelius Commodus Antoninus Aug. VI.
M. Petronius Septimianus.
Commodi 11.

191 *Coss.* (Cass)ius Pedo Apronianus.
M. Valerius Bradua (Mauricus).
Commodi 12. — Fire at Rome. Commodus assumes the name of Hercules.

192 *Coss.* Imp. L. Aelius Aurelius Commodus Aug. VII.
P. Helvius Pertinax II.
Commodi 13. — Commodus (aet. 31) slain on December 31st.

193 *Coss.* Q. Sosius Falco.
C. Julius Erucius Clarus.
Suf. Flavius Claudius Sulpicianus.
L. Fabius Cilo Septimianus.
Suf. Kal. Mai. Silius Messala.
Suf. Kal. Jul. Aelius.
Probus.
PERTINAX (aet. 66), emperor, reigned from January 1st to March 28th, when he was slain. Thereupon the praetorian troops put up the empire to sale, which was purchased by M. Didius Salvius Julianus.
JULIANUS (aet. 56), emperor, reigned from March 28th to June 1st.
SEPTIMIUS SEVERUS (aet. 46) is proclaimed emperor by the legions in Pannonia. He comes to Rome and is acknowledged as emperor by the senate. After remaining a short time at Rome he proceeds to the East, where the legions had declared Pescennius Niger emperor. Severus confers the title of Caesar upon Clodius Albinus in Britain.

194 *Coss.* Imp. Caes. L. Septimius Severus Augustus II.
D. Clodius Albinus Caesar.
Severi 2. — Defeat and death of Niger. Severus lays siege to Byzantium, which continues to hold out after the death of Niger.

195 *Coss.* Scapula Tertullus.
Tineius Clemens.
Severi 3. — Siege of Byzantium continued. Severus crosses the Euphrates, and subdues the Mesopotamian Arabians.

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196 *Coss.* C. Domitius Dexter II.
L. Valerius Messala Thrasia Priscus.
Severi 4. — Capture of Byzantium. Severus returns to Rome. He confers the title of Caesar upon his son Bassianus, whom he calls M. Aurelius Antoninus, but who is better known by his nickname Caracalla. Severus proceeds to Gaul to oppose Albinus.

197 *Coss.* Ap. Claudius Lateranus.
. . . . . Rufinus.
Severi 5. — Albinus defeated and slain by Severus, February 19th. Severus proceeds to the East to carry on war against the Parthians.

198 *Coss.* . . . . . Saturninus.
. . . . . Gallus.
Severi 6. — Severus carries on the Parthian war with success: he takes Ctesiphon. Caracalla is declared Augustus, and his brother, L. Septimius Geta, Caesar.

199 *Coss.* P. Cornelius Annulinus II.
M. Aufidius Fronto.
Severi 7. — Severus lays siege to Atra, but is repulsed.

200 *Coss.* Ti. Claudius Severus.
C. Aufidius Victorinus.
Severi 8. — Severus continues in the East.

201 *Coss.* L. Annius Fabianus.
M. Nonius Arrius Mucinus.
Severi 9. — Severus continues in the East with Caracalla. Caracalla receives the toga virilis.

202 *Coss.* Imp. Caes. L. Septim. Severus Aug. III.
Imp. Caes. M. Aurel. Antoninus Aug.
Severi 10. — Persecution of the Christians. Severus returns to Rome. He celebrates the Decennalia and the marriage of Caracalla and Plautilla.

203 *Coss.* C. Fulvius Plautianus II.
P. Septimius Geta.
Severi 11. — Plautianus slain. The arch of Severus celebrating his victories, is dedicated in this year.
Origen (aet. 18) teaches at Alexandria.

204 *Coss.* L. Fabius Cilo Septimianus II.
M. Annius Flavius Libo.
Severi 12. — The Ludi Saeculares are celebrated.

205 *Coss.* Imp. Caes. M. Aurel. Antoninus Aug. II.
P. Septimius Geta Caesar.
Severi 13.

206 *Coss.* M. Nummius Albinus.
Fulvius Aemilianus.
Severi 14.

207 *Coss.* . . . . Aper.
. . . Maximus.
Severi 15. — War in Britain.
Tertullian publishes his work against Marcion.

208 *Coss.* Imp. Caes. M. Aurelius Antoninus Aug. III.
P. Septimius Geta Caesar II.
Severi 16. — Severus goes to Britain with his two sons Caracalla and Geta.

209 *Coss.* Civica Pompeianus.
Lollianus Avitus.
Severi 17. — Severus invades Caledonia. Geta receives the title of Augustus.
Tertullian writes his treatise *De Pallio*.

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210 *Coss.* M'. Acilius Faustinus.
Triarius Rufinus.
Severi 18. — The wall in Britain completed by Severus.
Papinian, the jurist and the praefect of the praetorians, was with Severus in Britain.

211 *Coss.* (Q. Hedius Rufus) Lollianus Gentianus.
Pomponius Bassus.
Death of Severus (aet. 64) at Eboracum (York), February 4th.
CARACALLA (aet. 23), emperor; but his brother GETA (aet. 22) had been associated with him in the empire by their father. Caracalla and Geta return to Rome.
Tertullian publishes his letter *ad Scapulam*.

212 *Coss.* C. Julius Asper II.
C. Julius Asper.
Caracallae 2. — Geta murdered by his brother's orders. Papinian and many other distinguished men put to death.

213 *Coss.* Imp. M. Aurelius Antoninus Aug. IV.
D. Coelius Balbinus II.
Suf. (M. Antonius Gordianus [*postea* Imp. Caes. Aug.]
Helvius Pertinax.)
Caracallae 3. — Caracalla goes to Gaul.

214 *Coss.* . . . . . Messalla.
. . . . . Sabinus.
Caracallae 4. — Caracalla attacks the Alemanni, visits Dacia and Thracia, and winters at Nicomedia.

215 *Coss.* . . . . . Laetus II.
. . . . . Cerealis.
Caracallae 5. — Caracalla goes to Antioch and thence to Alexandria.

216 *Coss.* Vatius Sabinus II.
Cornelius Anulinus.
Caracallae 6. — Caracalla passes the Euphrates and makes war against the Parthians. He winters at Edessa.

217 *Coss.* C. Bruttius Praesens.
T. Messius Extricatus II.
Caracalla (aet. 29) slain near Edessa, April 8th.
MACRINUS (aet. 53) emperor. He confers the title of Caesar upon his son Diadumenianus. He is defeated by the Parthians and purchases peace by the payment of a large sum of money. He then retires to Syria.
Dion Cassius is at Rome at the time of Caracalla's death.

218 *Coss.* Imp. Caes. M. Opil. Sev. Mac. Aug. II.
C. Oclatinus Adventus.
Suf. Imp. Caes. M. Aurelius Antoninus (Elagabalus) Aug.
Sedition of the army during their winter in Syria: a great part espouses the cause of Elagabalus. Macrinus is defeated near Antioch, June 8th, and is shortly afterwards put to death.
ELAGABALUS (aet. 14) emperor. He winters at Nicomedia.
Dion Cassius is governor of Pergamus and Smyrna.

219 *Coss.* Imp. Caesar M. Aurelius Antoninus (Elagabalus) Aug. II.
Q. Tineius Sacerdos II.

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Elagabali 2. — Elagabalus comes to Rome.
220 *Coss.* Imp. Caes. M. Aurel. Anton. (Elagabalus) Aug. III.
P. Valerius Eutychianus Comazon II.
Elagabali 3.
221 *Coss.* Gratus Sabinianus.
Claudius Seleucus.
Elagabali 4. — Elagabalus adopts and confers the title of Caesar upon Bassianus Alexianus (aet. 13), better known by the name of Alexander Severus.
222 *Coss.* Imp. Caes. M. Aurel. Anton. (Elagabalus) Aug. IV.
M. Aurelius Alexander Caesar.
Elagabalus (aet. 18) slain March 11th.
ALEXANDER SEVERUS emperor (aet. 14).
The jurists Ulpian and Paulus are among the counsellors of Alexander Severus.
223 *Coss.* L. Marius Maximus II.
L. Roscius Aelianus.
Alexandri 2.
224 *Coss.* Claudius Julianus II.
L. Bruttius Quinctius Crispinus.
Alexandri 3.
225 *Coss.* . . . . . Fuscus II.
. . . . . Dexter.
Alexandri 4.
226 *Coss.* Imp. Caes. M. Aur. Sev. Alex. Aug. II.
. . . . . Marcellus II.
Alexandri 5. — The Parthian empire overthrown by Artaxerxes (Ardishír), who founds the new Persian kingdom of the Sassanidae.
Origen at Antioch.
227 *Coss.* . . . . . Albinus.
. . . . . Maximus.
Alexandri 6.
228 *Coss.* . . . . . Modestus II.
. . . . . Probus.
Alexandri 7. — Ulpian killed by the soldiers.
Origen a presbyter.
229 *Coss.* Imp. Caes. M. Aur. Sev. Alex. Aug. III.
Cassius Dio II.
Alexandri 8.
Dion Cassius consul a second time: after his second consulship, he retired to Bithynia.
Origen composes several works at Alexandria.
230 *Coss.* L. Virius Agricola.
Sex. Catius Clementinus.
Alexandri 9.
231 *Coss.* . . . Claudius Pompeianus.
T. Fl. . . . Pelignianus.
Alexandri 10. — Alexander marches against the Persians.
Origen leaves Alexandria and settles at Caesareia.
232 *Coss.* . . . . . Lupus.
. . . . . Maximus.
Alexandri 11. — Alexander defeats the Persians in Mesopotamia, and returns to Antioch.
Gregory of Neocaesareia is the disciple of Origen at Caesareia.
233 *Coss.* . . . . . Maximus.
. . . . . Paternus.
Alexandri 12. — Alexander returns to Rome and triumphs.

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Birth of Porphyry.
234 *Coss.* . . . . . Maximus II.
(C. Coelius) Urbanus.
Alexandri 13. — Alexander carries on war against the Germans.
235 *Coss.* . . . . . Severus.
. . . . . Quinctianus.
Alexander (aet. 27) slain by the soldiers in Gaul, February 10th. His mother Mammaea slain along with him.
MAXIMINUS, emperor.
Origen writes his *De Martyrio*.
236 *Coss.* Imp. Maximinus Pius Aug.
. . . . . Africanus.
Maximini 2. — Maximinus defeats the Germans.
237 *Coss.* (P. Titius) Perpetuus.
(L. Ovinius Rusticus) Cornelianus.
Suf. Junius Silanus.
Messius Gallicanus.
Maximini 3. — Maximinus again defeats the Germans and winters at Sirmium.
238 *Coss.* . . . . . Pius.
Proculus Pontianus.
Suf. Ti. Claudius Julianus.
. . Celsus Aelianus.
GORDIANUS I. and II., father and son, were proclaimed emperors in Africa, and are acknowledged by the senate: they were proclaimed in February and were slain in March. After their death, M. Clodius Pupienus MAXIMUS and D. Caelius BALBINUS are appointed emperors by the senate: they confer the title of Caesar upon Gordianus, a grandson of Gordianus I. Maximinus hears of the elevation of the Gordians in his winter quarters at Sirmium, and forthwith marches towards Italy. When he reaches Hemona, about 240 miles from Sirmium, he hears of the elevation of Maximus and Balbinus. He reaches Aquileia (60 miles from Hemona), and is there slain by his soldiers along with his son Maximus, in April. Maximus, the emperor, was then at Ravenna: he returns to Rome, and is slain along with Balbinus, about the middle of June. The soldiers proclaim
GORDIANUS III. emperor (aet. 12).
239 *Coss.* Imp. Caes. M. Antonius Gordianus (III.) Aug.
M. Acilius Aviola.
Gordiani 2.
Philostratus flourished.
240 *Coss.* . . . . . Sabinus II.
. . . . . Venustus.
Gordiani 3. — Sedition in Africa suppressed.
241 *Coss.* Imp. Caes. M. Antonius Gordianus (III.) Pius Fel.
Gordiani 4. — Gordian marries the daughter of Misitheus, and sets out to the East to carry on the war against the Persians. Sapor I. súcceeds his father Artaxerxes as king of Persia.
242 *Coss.* C. Vettius Atticus.
C. Asinius Praetextatus.
Gordiani 5. — Gordian, with the assistance of his father-in-law Misitheus, defeats the Persians.
Plotinus is in Persia.

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243 *Coss.* L. Annius Arrianus.
C. Cervonius Papus.
Gordiani 6. — Death of Misitheus.

244 *Coss.* (L. Armenius) Peregrinus.
(A. Fulvius) Aemilianus.
Gordian (aet. 18) is slain by the contrivance of Philip, the praetorian praefect in Mesopotamia, in the spring.
PHILIPPUS I. emperor. Philip confers the title of Caesar upon his son, the younger Philip, and returns to Rome.
Plotinus is at Rome.

245 *Coss.* Imp. Caes. M. Julius Philippus Aug.
. . . Junius Titianus.
Philippi 2. — War with the Carpi on the Danube.

246 *Coss.* . . . . . Praesens.
. . . . . Albinus.
Philippi 3.
Origen (aet. 61) composes his work against Celsus about this time.

247 *Coss.* Imp. Caes. M. Julius Philippus Aug. II.
M. Julius Philippus Caesar.
Philippi 4. — Philip bestows the rank of Augustus upon his son the younger Philip.

248 *Coss.* Imp. Caes. M. Julius Philippus (I.) Aug. III.
Imp. Caes. M. Julius Philippus (II.) Aug. II.
Philippi 5. — The Ludi Saeculares are celebrated.
Cyprian is appointed bishop of Carthage.

249 *Coss.* (A. Fulvius) Aemilianus II.
. . Junius Aquilinus.
The two Philips are slain in September or October, at Verona.
DECIUS, emperor. He confers the title of Caesar upon his son Herennius Etruscus.

250 *Coss.* Imp. Caes. C. Messius Quintus Trajanus Decius Aug. II.
Annius Maximus Gratus.
Decii 2. — Great persecution against the Christians, in which Fabianus, bishop of Rome, perishes.

251 *Coss.* Imp. Caes. C. Messius Quintus Trajanus Decius Aug. III.
Q. Herennius Etruscus Messius Decius Caesar.
Decius carries on war against the Goths. He is slain in November, together with his son Herennius Etruscus.
GALLUS Trebonianus, emperor. The title of Augustus is conferred upon Hostilianus, a younger son of Decius. Gallus confers the title of Caesar upon his son Volusianus.

252 *Coss.* Imp. Caes. C. Vibius Trebonianus Gallus Aug. II.
C. Vibius Volusianus Caesar.
Galli 2. — Volusianus is elevated to the rank of Augustus. Gallus returns to Rome. Commencement of a great pestilence, which rages for 15 years. Death of Hostilianus.

253 *Coss.* Imp. Caes. C. Vibius Volusianus Aug. II.
M. Valerius Maximus.
Galli 3. — AEMILIANUS is proclaimed emperor in Moesia. VALERIANUS is proclaimed emperor in Rhaetia.
Death of Origen (aet. 68).

254 *Coss.* Imp. Caes. P. Licinius Valerianus Aug. II.
Imp. Caes. P. Licinius Gallienus Aug.
Aemilianus marches into Italy. Gallus and Volusianus slain by their own troops in February. Aemilianus slain by his own troops in May. VALERIANUS emperor. His son GALLIENUS is made Augustus.

255 *Coss.* Imp. Caes. P. Licinius Valerianus Aug. III.
Imp. Caes. P. Licinius Gallienus Aug. II.
Valeriani et Gallieni 3. — The barbarians begin to invade the empire on all sides. The Goths invade Illyricum and Macedonia. Gallienus is in Gaul.

256 *Coss.* (M.) Valerius Maximus II.
(M'. Acilius) Glabrio.
Val. et Gallieni 4. — The Franks invade Spain.

257 *Coss.* Imp. Caes. P. Licinius Valerianus Aug. IV.
Imp. Caes. P. Licinius Gallienus Aug. III.
(*Suf. a. d. XI. K. Jun.* M. Ulpius Crinitus.
L. Domitius Aurelianus (qui postea Imp. Caes. Aug. app. e.)
Val. et Gallieni 5. — Aurelian defeats the Goths.

258 *Coss.* Memmius Tuscus.
. . . . . Bassus.
Val. et Gallieni 6. — Valerian sets out for the East, to carry on war against the Persians. Persecution of the Christians. While the empire is invaded by the barbarians, and Valerian is engaged in the Persian war, the legions in different parts of the empire proclaim their own generals, emperors. These usurpers are known by the name of the Thirty Tyrants. Postumus is proclaimed emperor in Gaul. The Goths take Trapezus.
Martyrdom of Cyprian.

259 *Coss.* . . . . . Aemilianus.
. . . . . Bassus.
Val. et Gallieni 7. — The Goths plunder Bithynia.

260 *Coss.* P. Cornelius Saecularis II.
. . Junius Donatus (II.)
Val. et Gallieni 8. — Saloninus, the son of Valerian, put to death by Postumus. Valerian is taken prisoner by Sapor, the Persian king. The Persians are driven back by Odenathus, the ruler of Palmyra. Ingenuus and Regalianus are proclaimed emperors.

261 *Coss.* Imp. Caes. P. Licinius Gallienus Aug. IV.
L. Petronius Taurus Volusianus.
Gallieni 9. — Macrianus, Valens and Calpurnius Piso are proclaimed emperors: the two latter are easily put down, but Macrianus marches from Syria to attack Gallienus.

262 *Coss.* Imp. Caes. P. Licinius Gallienus Aug. V.
. . . . . Faustinus.
Gallieni 10. — Aureolus is proclaimed emperor: he defeats and slays Macrianus with his two sons, in Illyricum. The Goths ravage Greece and Asia Minor. The Persians take and plunder Antioch.

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263 *Coss.* . . . . . Albinus II.
Maximus Dexter.
Gallieni 11.
Porphyry is at Rome in this and the following year.

264 *Coss.* Imp.Caes.P.Licinius Gallienus Aug. VI.
. . . . . Saturninus.
Gallieni 12.—Odenathus is declared Augustus. First council upon Paul of Samosata.

265 *Coss.* P. Licinius Valerianus Valeriani Aug. f. II.
(L. Caesonius) Lucillus (Macer Rufinianus.)
Gallieni 13.—Postumus continues emperor in Gaul and repels the barbarians: he associates Victorinus with him in the empire.
Death of Dionysius of Alexandria.

266 *Coss.* Imp. Caes. P. Licinius Gallienus VII.
. . . . . Sabinillus.
Gallieni 14.

267 *Coss.* . . . . . Paternus.
. . . . . Arcesilaus.
Gallieni 15.—Odenathus is slain, and is succeeded by his wife Zenobia, who governs with Vabalathus. Postumus is slain: many usurpers in succession assume the empire in Gaul: it is at last in possession of Tetricus.

268 *Coss.* . . . . . Paternus II.
. . . . . Marinianus.
Gallienus slain in March by the arts of Aureolus.
CLAUDIUS II., surnamed Gothicus, emperor. Aureolus slain. Claudius defeats the Alemanni.
Porphyry retires to Sicily.

269 *Coss.* Imp. Caes. M. Aurelius Claudius Aug. II.
. . . . . Paternus.
Claudii 2.—Claudius gains a great victory over the Goths. Zenobia invades Egypt.

270 *Coss.* . . . . . Antiochianus.
. . . . . Orfitus.
Claudius again defeats the Goths. Death of Claudius at Sirmium in the summer. Aurelian proclaimed emperor at Sirmium, and Quintillus, the brother of Claudius, at Rome. Quintillus puts an end to his own life.
AURELIAN emperor. He comes to Rome and then proceeds to Pannonia to repel the barbarians. Before the end of the year he returns to Italy to attack the Marcomanni and Alemanni, who are in Italy.
Death of Plotinus in Campania.
Paul of Samosata deposed.

271 *Coss.* Imp. Caes. L. Domitius Aurelianus Aug. II.
Ceionius Virius Bassus II.
Aureliani 2.—Aurelian defeats the Marcomanni and Alemanni in Italy. Aurelian returns to Rome and begins to rebuild the walls.

272 *Coss.* . . . . . Quietus.
. . . . . Voldumianus.
Aureliani 3.—Aurelian goes to the East and makes war upon Zenobia, whom he defeats and besieges in Palmyra. Hormisdas succeeds Sapor as king of Persia.
Manes flourished.

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273 *Coss.* M. Claudius Tacitus (qui postea Imp. Caes. Aug. app. e.).
. . Placidianus.
Aureliani 4.—Aurelian takes Zenobia prisoner. He proceeds to Egypt and puts down the revolt of Firmus. Varanes I. succeeds Hormisdas as king of Persia.
Longinus put to death on the capture of Palmyra.

274 *Coss.* Imp. Caes. L. Domitius Aurelianus Aug. II.
C. Julius Capitolinus.
Aureliani 5.—Aurelian goes to Gaul, to put down Tetricus, who had reigned there from the end of A. D. 267. Submission of Tetricus. Aurelian returns to Rome and triumphs: both Zenobia and Tetricus adorn his triumph. Aurelian founds a temple to the Sun.

275 *Coss.* Imp. Caes. L. Domitius Aurelianus Aug. III.
T. Nonius Marcellinus.
Suf. Aurelius Gordianus.
Vettius Cornificius Gordianus.
Aurelian slain in March. After an interregnum of six months, M. Claudius Tacitus is proclaimed emperor.
TACITUS emperor.

276 *Coss.* Imp. Caes. M. Claudius Tacitus Aug. II.
. . . . . Aemilianus.
Suf. Aelius Scorpianus.
Death of Tacitus. Florianus, the brother of Tacitus, is proclaimed emperor at Rome, and M. Aurelius Probus in the East. Florianus sets out to the East to oppose Probus, but is slain at Tarsus.
PROBUS emperor. Varanes II. succeeds Varanes I. as king of Persia.

277 *Coss.* Imp. Caes. M. Aurelius Probus Aug.
M. Aurelius Paullinus.
Probi 2.—Probus defeats the barbarians in Gaul.

278 *Coss.* Imp. Caes. M. Aurelius Probus Aug. II.
. . . . . Lupus.
Probi 3.—Probus defeats the barbarians in Illyricum.

279 *Coss.* Imp. Caes. M. Aurelius Probus Aug. III.
. . . . . Nonius Paternus II.
Probi 4.—Probus reduces the Isaurians and the Blemmyae. Saturninus revolts in the East.

280 *Coss.* . . . . . Messalla.
. . . . . Gratus.
Probi 5.—Saturninus is slain. Probus returns to Rome and then proceeds to Gaul, where he puts down the revolt of Proculus and Bonosus either in this year or the following.
Cyrillus is bishop of Antioch.

281 *Coss.* Imp. Caes. M. Aurelius Probus Aug. IV.
. . . . . Tiberianus.
Probi 6.

282 *Coss.* Imp. Caes. M. Aurelius Probus Aug. V.
. . . . . Victorinus.
Probus is slain at Sirmium in September
CARUS, emperor.

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283 *Coss.* Imp. Caes. M. Aurelius Carus Aug.
M. Aurelius Carinus Cari Aug. f. Caesar.
Suf. M. Aurelius Numerianus Cari Aug. f. Caesar.
Matronianus.

Carinus and Numerianus, the sons of Carus, are associated with their father in the empire. Carinus is sent into Gaul; and Carus, with Numerianus, proceeds to the East. Carus subdues the Sarmatians on his march from Sirmium to the East. Carus carries on the war against the Persians with success but dies near Ctesiphon.

284 *Coss.* Imp. Caes. M. Aurelius Carinus Aug. II.
Imp. Caes. M. Aurelius Numerianus Aug. II.
Suf. C. Valerius Diocletianus (qui *postea* Imp. Aug. app. est).
Annius Bassus.
(*Suf.* M. Aur. Valer. Maximianus [qui postea Imp. Caes. Aug. app. e.].
M. Junius Maximus.)

Numerianus returns from Persia with the army, but is slain by Aper at Perinthus in the beginning of September.

DIOCLETIAN emperor.

285 *Coss.* Imp. Caes. C. Valerius Diocletianus Aug. II.
. . . . . Aristobulus.

Diocletiani 2. — War between Diocletian and Carinus in Moesia. Carinus is slain. Diocletian winters at Nicomedia.

286 *Coss.* M. Junius Maximus II.
Vettius Aquilinus.

Diocletiani 3. — MAXIMIANUS is declared Augustus on April 1st, and is sent by Diocletian into Gaul. Maximianus defeats the barbarians in Gaul.

287 *Coss.* Imp. Caes. C. Val. Diocletianus Aug. III.
Imp. Caes. M. Aur. Val. Maximianus Aug.

Diocletiani 4: Maximiani 2. — Maximianus again defeats the barbarians in Gaul. Carausius assumes the purple in Britain.

288 *Coss.* Imp. Caes. M. Aur. Val. Maximianus Aug. II.
Pomponius Januarius.

Diocletiani 5: Maximiani 3. — Preparations of Maximianus against Carausius.

289 *Coss.* M. Macrius Bassus.
L. Ragonius Quintianus.

Diocletiani 6: Maximiani 4. — Naval war between Carausius and Maximianus. Carausius defeats Maximianus.

Mamertinus delivers his *Panegyricus Maximiano.*

290 *Coss.* Imp. Caes. C. Valerius Diocletianus Aug. IV.
Imp. Caes. M. Aur. Val. Maximianus Aug. III.

Diocletiani 7: Maximiani 5. — The emperors grant peace to Carausius and allow him to retain independent sovereignty.

Lactantius flourished in the reign of Diocletian.

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291 *Coss.* . . . . . Tiberianus II.
Cassius Dio.

Diocletiani 8: Maximiani 6. — Diocletian and Maximianus have a conference at Milan. Maximianus celebrates the Quinquennalia.

Mamertinus delivers the *Genethliacus Maximiano.*

292 *Coss.* . . . . . Hannibalianus.
. . . . . Asclepiodotus.

Diocletiani 9: Maximiani 7. — *Constantius Chlorus* and *Galerius* are proclaimed Caesars; and the government of the Roman world is divided between the two Augusti and the two Caesars. Diocletian had the government of the East, with Nicomedia as his residence: Maximianus, Italy and Africa, with Milan as his residence: Constantius, Britain, Gaul and Spain, with Trèves as his residence: Galerius, Illyricum and the whole line of the Danube, with Sirmium as his residence.

293 *Coss.* Imp. Caes. C. Valerius Diocletianus Aug. V.
Imp. Caes. M. Aur. Val. Maximianus Aug. IV.

Diocletiani 10: Maximiani 8. — Carausius is slain by Allectus, who assumes the purple, and maintains the sovereignty in Britain for three years. Varanes III. succeeds Varanes II. as king of Persia, and is himself succeeded by Narses in the course of the same year.

294 *Coss.* Fl. Val. Constantius Caesar.
Gal. Val. Maximianus Caesar.

Diocletiani 11: Maximiani 9.

295 *Coss.* . . . . . Tuscus.
. . . . . Anulinus.

Diocletiani 12: Maximiani 10. — Defeat of the Carpi.

296 *Coss.* Imp. Caes. C. Valerius Diocletianus Aug. VI.
Fl. Val. Constantius Caesar II.

Diocletiani 13: Maximiani 11. — Constantius recovers Britain.

Arnobius published his work *Adversus Gentes.*

297 *Coss.* Imp. Caes. M. Aur. Val. Maximianus Aug. V.
Gal. Val. Maximianus Caesar II.

Diocletiani 14: Maximiani 12. — Diocletian defeats Achilleus in Egypt. Maximianus defeats the Quinquegentiani in Africa. Galerius carries on war against the Persians unsuccessfully.

Eumenius delivers the *Panegyricus Constantio.*

298 *Coss.* Anicius Faustus (II.).
Virius Gallus.

Diocletiani 15: Maximiani 13. — Galerius collects fresh forces and defeats the Persians in Armenia. Narses concludes a peace with the Romans.

299 *Coss.* Imp. Caes. C. Valerius Diocletianus Aug. VII.
Imp. Caes. M. Aur. Val. Maximianus Aug. VI.

Diocletiani 16: Maximiani 14. — Defeat of the Marcomanni.

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Eumenius delivers his oration *Pro Instaurandis Scholis.*

300 *Coss.* Fl. Val. Constantius Caesar III.
Gal. Val. Maximianus Caesar III.
Diocletiani 17 : Maximiani 15.

301 *Coss.* . . . . . Titianus II.
. . . . . Nepotianus.
Diocletiani 18 : Maximiani 16. — Hormisdas II. succeeds Narses king of Persia.

302 *Coss.* Fl. Val. Constantius Caesar IV.
Gal. Val. Maximianus Caesar IV.
Diocletiani 19 : Maximiani 17. — Diocletian and Maximianus triumph.

303 *Coss.* Imp. Caes. C. Valerius Diocletianus Aug. VIII.
Imp. Caes. M. Aur. Val. Maximianus Aug. VII.
Diocletiani 20 : Maximiani 18. — Persecution of the Christians. Diocletian celebrates the Vicennalia at Rome.

304 *Coss.* Imp. Caes. C. Valerius Diocletianus Aug. IX.
Imp. Caes. M. Aur. Val. Maximianus Aug. VIII.
Diocletani 21 : Maximiani 19. — Diocletian enters upon his consulship at Ravenna, on January 1st, and is at Nicomedia at the close of the year.

305 *Coss.* Fl. Val. Constantius Caesar V.
Gal. Val. Maximianus Caesar V.
Diocletian abdicates at Nicomedia on May 1st, and compels Maximianus to do the same. Constantius and Galerius, the Caesars, are declared Augusti ; and *Severus* and *Maximinus* Daza are declared the Caesars.
CONSTANTIUS I. and GALERIUS emperors.

306 *Coss.* Imp. Caes. Fl. Val. Constantius Aug. VI.
Imp. Caes. Gal. Val. Maximianus Aug. VI.
Suf. P. Cornelius Anulinus.
Constantii 2 : Galerii 2. — Death of Constantius at York in Britain. CONSTANTINUS, who was in Britain at the time, assumes the title of Caesar, and is acknowledged as Caesar by Galerius. SEVERUS, the Caesar, was proclaimed Augustus by Galerius. MAXENTIUS, the son of Maximianus, is proclaimed emperor by the praetorian troops at Rome, but his authority is not recognised by the two Augusti and the two Caesars. — The commencement of Constantine's reign is placed in this year, though he did not receive the title of Augustus till A. D. 308.
CONSTANTINUS I. begins to reign.
Vopiscus publishes the life of Aurelian.

307 *Coss.* M. Aur. Val. Maximianus IX.
Fl. Val. Constantinus Caesar.
Constantini 2 : Galerii 3. — Severus is defeated and slain by Maxentius in Italy. Galerius makes an unsuccessful attack upon Rome.
LICINIUS is declared Augustus by Galerius. Galerius confers the title of *Filii Augustorum* upon Constantine and Maximinus.

308 *Coss.* M. Aur. Val. Maximianus X.
Imp. Caes. Gal. Val. Maximianus Aug. VII.

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Constantini 3 : Galerii 4 : Licinii 2. — Galerius declares Constantine and Maximinus Augusti. There are thus four Augusti : 1. Galerius. 2. Licinius. 3. Constantine. 4. Maximinus, besides the usurper Maxentius.

309 *Annus I. post consulatum.* M. Aur. Val. Maximiani X.
Imp. C. G. V. Maximiani Aug. VII.
Constantini 4 : Galerii 5 : Licinii 3. — Sapor II. succeeds Hormisdas II. as king of Persia.

310 *Annus II. post consulatum* M. Aur. Val. Maximiani X.
Imp. C. G. V. Maximiani Aug. VII.
Constantini 5 : Galerii 6 : Licinii 4. — Maximianus, the colleague of Diocletian, is put to death at Massilia.
Eumenii *Panegyricus Constantino.*

311 *Coss.* Imp. Caes. Gal. Val. Maximianus Aug. VIII.
(Imp. Caes. Val. Licinianus Licinius Aug.)
Constantini 6 : Licinii 5. — Edict to stop the persecution of the Christians. Death of Galerius. Licinius and Maximinus divide the East between them.
Eumenii *Gratiarum Actio Constantino.*

312 *Coss.* Imp. Caes. Fl. Val. Constantinus Aug. II.
Imp. Caes. Val. Licinianus Licinius Aug. II.
Constantini 7 : Licinii 6. — War of Constantine and Maxentius. Constantine marches into Italy. Maxentius is finally defeated at Saxa Rubra, not far from the Cremera, and perishes in his flight, in the Tiber, October 27. The *Indictions* commence September 1st.
Iamblichus flourished.

313 *Coss.* Imp. Caes. Fl. Val. Constantinus Aug. III.
Imp. Caes. Val. Licinianus Licinius Aug. III.
Constantini 8 : Licinii 7. — Constantine and Licinius meet at Milan : Licinius marries Constantia, the sister of Constantine. War between Licinius and Maximinus : the latter is defeated at Heracleia on April 30th, and dies a few months afterwards at Tarsus. Constantine and Licinius thus become the sole Augusti. Edict in favour of the Christians. Death of Diocletian.

314 *Coss.* C. Ceionius Rufius Volusianus II.
. . . . . Annianus.
Constantini 9 : Licinii 8. — War between Constantine and Licinius. Licinius is defeated first at Cibalis in Pannonia, and afterwards at Adrianople. Peace is then concluded on condition that Licinius should resign to Constantine Illyricum, Macedonia, and Achaia.

315 *Coss.* Imp. Caes. Fl. Val. Constantinus Aug. IV.
Imp. Caes. Val. Licinianus Licinius Aug. IV.

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Constantini 10 : Licinii 9.

316 *Coss.* . . . . . Sabinus.
. . . . . Rufinus.

Constantini 11 : Licinii 10.

317 *Coss.* . . . . . Gallicanus.
. . . . . Bassus.

Constantini 12 : Licinii 11. — The rank of Caesar is conferred upon Crispus and Constantine, the sons of the emperor Constantine ; and upon Licinius, the son of the emperor Licinius.

318 *Coss.* Imp. Caes. Val. Licinianus Licinius Aug. V.
Fl. Jul. Crispus Caesar.

Constantini 13 : Licinii 12.

319 *Coss.* Imp. Caes. Fl. Val. Constantinus Aug. V.
Fl. Val. Licinianus Licinius Caesar.

Constantini 14 : Licinii 13.

320 *Coss.* Imp. Caes. Fl. Val. Constantinus Aug. VI.
Fl. Cl. Constantinus Caesar.

Constantini 15 : Licinii 14. — Crispus defeats the Franks in Gaul.

321 *Coss.* Fl. Jul. Crispus Caesar II.
Fl. Cl. Constantinus Caesar II.

Constantini 16 : Licinii 15.
Nazarii *Panegyricus Constantino.*

322 *Coss.* Petronius Probianus.
Anicius Julianus.

Constantini 17 : Licinii 16. — Constantine defeats the Sarmatians, and pursues them across the Danube

323 *Coss.* Acilius Severus.
Vettius Rufinus.

Constantini 18. — War between Constantine and Licinius. Constantine defeats Licinius near Adrianople on July 3rd, and again at Chalcedon on September 18th. Licinius surrenders himself to Constantine. Constantius, the son of Constantine, is appointed Caesar November 8th. Constantine is now sole Augustus, and his three sons Crispus, Constantine and Constantius are Caesars.

324 *Coss.* Fl. Jul. Crispus Caesar III.
Fl. Cl. Constantinus Caesar III.

Constantini 19. — Licinius is put to death by command of Constantine.

325 *Coss.* . . . . . Paullinus.
. . . . . Julianus.

Constantine 20. — The Vicennalia of Constantine. The Christian council of Nicaea (Nice) : it is attended by 318 bishops and adopts the word *δμοούσιον*.

326 *Coss.* Imp. Caes. Fl. Val. Constantinus Aug. VII.
Fl. Jul. Constantinus Caesar.

Constantini 21. — Constantine celebrates the Vicennalia at Rome. Crispus and the younger Licinius are put to death. Constantine leaves Rome, and never returns to it again.

327 *Coss.* . . . . . Constantinus.
. . . . . Maximus.

Constantini 22. — Death of Fausta. Constantine founds Helenopolis in honour of his mother Helena.

328 *Coss.* . . . . . Januarinus.
. . . . . Justus.

Constantini 23.
Libanius (aet. 14) is at Antioch.

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329 *Coss.* Imp. Caes. Fl. Val. Constantinus Aug. VIII.
Fl. Cl. Constantinus Caesar IV.

Constantini 24.

330 *Coss.* . . . . . Gallicanus.
. . . . . Symmachus.

Constantini 25. — Dedication of Constantinople, which Constantine makes the capital of his empire.

331 *Coss.* (Annius) Bassus.
. . . . . Ablavius.

Constantini 26. — Birth of Julian.
Birth of Hieronymus (St. Jerome)

332 *Coss.* . . . . . Pacatianus.
. . . . . Hilarianus.

Constantini 27. — War with the Goths : they are defeated by Constantine Caesar.

333 *Coss.* Fl. Jul. Delmatius (qui postea Caesar app. e.).
. . . . . Zenophilus.

Constantini 28. — Constans, the son of Constantine, is made Caesar. Famine and pestilence in Syria.

334 *Coss.* L. Ranius Acontius Optatus.
Anicius Paullinus.

Constantini 29. — The Sarmatians receive settlements in the empire. Calocaerus, a usurper in Cyprus, is slain by Delmatius.

335 *Coss.* Julius Constantius.
Ceionius Rufus Albinus.

Constantini 30. — The Tricennalia of Constantine. Delmatius or Dalmatius, and Hanniballianus, the nephews of the emperor, are made Caesars. A fresh distribution of the provinces made among the five Caesars.
Athanasius, bishop of Alexandria, is deposed by the council at Tyre and goes into exile.

336 *Coss.* Fl. Popillius Nepotianus.
. . . . . Facundus.

Constantini 31. — Marriage of Constantius.

337 *Coss.* . . . . . Felicianus.
T. Fabius Titianus.

Death of Constantine in May : he is baptized before his death by Eusebius of Nicomedeia. He was at the time making preparations for war with the Persians.

CONSTANTINUS II., CONSTANTIUS II. and CONSTANS are declared Augusti. The Caesars Delmatius and Hanniballianus and the other relations of the late emperor are put to death.

338 *Coss.* . . . . . Ursus.
. . . . . Polemius.

Constantini II., Constantii II., Constantis 2. — Constantius carries on the war against the Persians. First siege of Nisibis by the Persians.
Athanasius returns from exile.

339 *Coss.* Imp. Caes. Fl. Jul. Constantius Aug. II.
Imp. Caes. Fl. Jul. Constans Aug.

Constantini II., Constantii II., Constantis 3 — Constantius carries on the war against the Persians. Constantine is at Trèves and Constans at Sirmium.

340 *Coss.* . . . . . Acindynus.
L. Aradius Val. Proculus.

Constantii II., Constantis 4. — War between Constantine II. and Constans. Constan-

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tine II. is defeated and slain: Constans in consequence becomes sole emperor of the West.

Acacius succeeds Eusebius as bishop of Caesarea.

341 *Coss.* Antonius Marcellinus.
Petronius Probinus.

Constantii II., Constantis 5.—Constans carries on war against the Franks. A law against Pagan sacrifices promulgated. Arian synod of Antioch. Athanasius is deposed by the synod of Antioch: he goes to Rome and is protected by Constans.

342 *Coss.* Imp. Caes. Fl. Jul. Constantius Aug. III.
Imp. Caes. Fl. Jul. Constans Aug. II.

Constantii II., Constantis 6.—Constans defeats the Franks. Sedition at Constantinople.

343 *Coss.* M. Maecius Memmius Furius Placidus.
(Fl. Pisidius) Romulus.

Constantii II., Constantis 7.—Constans in Britain carries on war against the Picts and Scots.

Firmicus Maternus addresses his work *De Errore Profanarum Religionum* to Constantius and Constans.

344 *Coss.* . . . . . Leontius.
. . . . . Sallustius.

Constantii II., Constantis 8.—Earthquake in Pontus.

345 *Coss.* . . . . . Amantius.
. . . . . Albinus.

Constantii II., Constantis 9.—Earthquakes in Greece and Italy.

346 *Coss.* Imp. Caes. Fl. Jul. Constantius Aug. IV.
Imp. Caes. Fl. Jul. Constans Aug. III.

Constantii II., Constantis 10.—Second siege of Nisibis by the Persians.

Libanius is at Nicomedeia.

347 *Coss.* . . . . . Rufinus.
. . . . . Eusebius.

Constantii II., Constantis 11.—Council of Sardica, which pronounced the Council of Nice to be sufficient.

Athanasius restored by the Council of Sardica.

Themistius's oration *περὶ φιλανθρωπίας.*

348 *Coss.* Fl. Philippus
Fl. Salia.

Constantii II., Constantis 12.—The Persians invade Mesopotamia: battle of Singara.

Prudentius born.

349 *Coss.* . . . . . Limenius.
Aco Catulinus.

Constantii II., Constantis 13.

Libanius's Panegyric upon Constantius and Constans.

Athanasius returns to Alexandria.

350 *Coss.* . . . . . Sergius.
. . . . . Nigrinianus.

Constantii II. 14.—Death of Constans at Helena.

Magnentius assumes the purple at Augustodunum (Autun) in Gaul, *Nepotianus* at Rome, and *Vetranio* at Mursa in Pannonia. Nepotianus is slain in 28 days after his elevation. Constantius marches to the West and deposes Vetranio in December, 10 months after his elevation. Third siege of Nisibis by the Persians during the absence of Constantius in the West.

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351 *Coss.* Magnentius Aug.
Gaiso.

Constantii II. 15.—Constantius appoints his cousin Gallus Caesar, and sends him to the East to conduct the war against the Persians. Magnentius appoints his brother Decentius Caesar. War between Constantius and Magnentius. Constantius defeats Magnentius at the battle of Mursa. Julian abandons Christianity.

352 *Coss.* Decentius Caes.
Paullus.

Constantii II. 16.—Constantius drives Magnentius into Gaul. Revolt of the Jews.

353 *Coss.* Imp. Caes. Fl. Jul. Constantius Aug. VI.
Fl. Jul. Constantius Gallus Caesar II.

Constantii II. 17.—Magnentius is defeated by Constantius in Gaul, and puts an end to his own life. Marriage of Constantius and Eusebia. Gallus acts with cruelty at Antioch.

Ammianus Marcellinus in the East with Ursicinus.

Libanius is at Antioch.

354 *Coss.* Imp. Caes. Fl. Jul. Constantius Aug. VII.
Fl. Jul. Constantius Gallus Caesar III.

Constantii II. 18.—Constantius is in Gaul in the early part of the year, and winters at Milan. By his orders Gallus is put to death at Pola in Istria.

Ammianus Marcellinus is at Milan.

Birth of Augustine.

355 *Coss.* Fl. Arbitio.
Fl. Lollianus.

Constantii II. 19.—Silvanus assumes the purple in Gaul, but is slain. *Julian* is declared Caesar and appointed to the command of Gaul. Synod of Milan, by which Athanasius is condemned.

Gregory of Nazianzus and Basil of Caesareia study at Athens together.

356 *Coss.* Imp. Caes. Fl. Jul. Constantius Aug. VIII.
Fl. Cl. Julianus Caesar.

Constantii II. 20.—First campaign of Julian in Gaul.

Athanasius is expelled from Alexandria and retires to the desert.

357 *Coss.* Imp. Caes. Fl. Jul. Constantius Aug. IX.
Fl. Cl. Julianus Caesar II.

Constantii II. 21.—Second campaign of Julian: he defeats the Alemanni and crosses the Rhine. Constantius visits Rome.

Ammianus Marcellinus is at Sirmium.

358 *Coss.* . . . . . Datianus.
Neratius Cerealis.

Constantii II. 22.—Third campaign of Julian: he defeats the Franks and again crosses the Rhine. Constantius crosses the Danube and carries on war against the Quadi. Earthquake at Nicomedeia.

Aurelius Victor flourished.

359 *Coss.* Fl. Eusebius.
Fl. Hypatius.

Constantii II. 23.—Fourth campaign of Julian: he crosses the Rhine a third time and lays waste the country of the Ale-

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manni: he winters at Paris. Sapor invades Mesopotamia and takes Amida after a long siege. Synods of Ariminum and Seleuceia.

Ammianus Marcellinus serves in the war against Sapor.

360 *Coss.* Imp. Caes. Fl. Jul. Constantius Aug. X.
Fl. Cl. Julianus Caesar III.

Constantii II. 24.—Julian is proclaimed Augustus by the soldiers at Paris. Constantius winters at Constantinople and carries on war in person against Sapor. Successes of the Persians, who take Singara. Constantius winters at Antioch.

361 *Coss.* Fl. Taurus.
Fl. Florentius.

Preparations for war between Constantius and Julian. Constantius sets out for Europe, but dies on his march in Cilicia. Julian meantime had moved down the Danube to Sirmium and heard of the death of Constantius before reaching Constantinople.

JULIANUS emperor.

Aurelius Victor still alive.

362 *Coss.* Cl. Mamertinus.
Fl. Nevitta.

Juliani 2.—Julian spends the first part of the year at Constantinople and then sets out for Antioch, where he winters. He favours the Pagans.

Julian wrote his *Caesares*, and many of his other works in this year.

Libanius is patronised by Julian.

Athanasius, who had returned to Alexandria, is driven out again by Julian.

363 *Coss.* Imp. Caes. Fl. Cl. Julianus Aug. IV.
Fl. Sallustius.

Julian attempts to rebuild the temple of Jerusalem. He sets out from Antioch against the Persians, enters Mesopotamia, takes several towns, crosses the Tigris, but is obliged to retreat through want of provisions: in his retreat he is slain.

JOVIAN emperor. He is compelled to conclude a disgraceful peace with the Persians: he winters at Ancyra.

Athanasius is restored by Jovian.

364 *Coss.* Imp. Caes. Fl. Jovianus Aug.
Fl. Varronianus Jovianus Aug. f. N. P.

Jovian dies in February.

VALENTINIAN I. is proclaimed emperor on February 6th. He associates his brother VALENS with him in the empire. Valentinian undertakes the government of the West and gives to Valens the East.

Eutropius concludes his history.

365 *Coss.* Imp. Caes. Fl. Valentinianus Aug.
Imp. Caes. Fl. Valens Aug.

Valentiniani I., Valentis 2.—Valentinian sets out to Gaul to repel the Alemanni. Revolt of Procopius in the East. War between Valens and Procopius.

Libanius (aet. 51) composes his Funeral Oration on Julian.

366 *Coss.* Fl. Gratianus Valentiniani Aug. f. N. P.
Dagalaiphus.

Valentiniani I., Valentis 3.—The Alemanni are defeated in Gaul. Procopius is defeated and slain.

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Apollinarius the heretic flourished.

367 *Coss.* Fl. Lupicinus.
Fl. Jovinus.

Valentiniani I., Valentis 4.—Valens carries on war against the Goths. In Britain Theodosius defeats the Picts and Scots. GRATIANUS, the son of Valentinian, is declared Augustus.

368 *Coss.* Imp. Caes. Fl. Valentinianus Aug. II.
Imp. Caes. Fl. Valens Aug. II.

Valentiniani I., Valentis 5: Gratiani 2.—Second campaign of the Gothic war. The Alemanni take and plunder Moguntiacum. Valentinian crosses the Rhine and defeats the Alemanni.

369 *Coss.* Fl. Valentinianus Valentiniani Aug. f. N. P.
. . . . . Victor.

Valentiniani I., Valentis 6: Gratiani 3.—Third campaign of the Gothic war. Valentinian fortifies the Rhine.

370 *Coss.* Imp. Caes. Fl. Valentinianus Aug. III.
Imp. Caes. Fl. Valens Aug. III.

Valentiniani I., Valentis 7: Gratiani 4.—Valens concludes a peace with the Goths. Irruption of the Saxons: they are routed by Severus.

371 *Coss.* Imp. Caes. Fl. Gratianus Aug. II.
Sex. Anicius Petronius Probus.

Valentiniani I., Valentis 8: Gratiani 5.—Valentinian passes the Rhine.

372 *Coss.* Fl. Domitius Modestus.
Fl. Arintheus.

Valentiniani I., Valentis 9: Gratiani 6.—Revolt of Firmus in Mauritania.

373 *Coss.* Imp. Caes. Fl. Valentinianus Aug. IV.
Imp. Caes. Fl. Valens Aug. IV.

Valentiniani I., Valentis 10: Gratiani 7.—Theodosius sent against Firmus.

Death of Athanasius on May 2nd.

374 *Coss.* Imp. Caes. Fl. Gratianus Aug. III.
C. Equitius Valens.

Valentiniani I., Valentis 11: Gratiani 8.—The Quadi and Sarmatians invade Pannonia. Murder of Para, king of Armenia, by order of Valens.

375 *Coss. Post Consulatum* Gratiani III.
Equitii.

Valentiniani I., Valentis 12: Gratiani 9.—Valentinian goes to Carnuntum and represses the barbarians. He dies at Bregetio November 17th.

VALENTINIAN II., the younger son of Valentinian I., is proclaimed Augustus.

Ambrosius bishop of Milan.

Epiphanius writes Περὶ *αἱρέσεων*.

376 *Coss.* Imp. Caes. Fl. Valens Aug. V.
Imp. Caes. Fl. Valentinianus (II.) Aug.

Valentis 13: Gratiani 10: Valentiniani II. 2.—The Huns expel the Goths. The Goths cross the Danube and are allowed by Valens to settle in Thrace. Theodosius slain at Carthage.

377 *Coss.* Imp. Caes. Fl. Gratianus Aug. IV.
Fl. Merobaudes.

Valentis 14: Gratiani 11: Valentiniani II 3.—The Goths rebel: war with the Goths.

378 *Coss.* Imp. Fl. Valens Aug. V.
Imp. Fl. Valentinianus (II.) Aug. II.

Valentis 15: Gratiani 12: Valentiniani II.

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4. — The Goths defeat the Romans with immense slaughter near Adrianople: Valens falls in the battle. Gratian had previously defeated the Lentienses Alemanni at Argentaria, and was advancing to the assistance of Valens, when he heard of the death of the latter.

Ammianus Marcellinus concludes his history.

The *Chronicon* of Hieronymus ends at the death of Valens.

379 *Coss.* D. Magnus Ausonius.
Q. Clodius Hermogenianus Olybrius.

Gratiani 13: Valentiniani II. 5: Theodosii I. 1.

THEODOSIUS I. is proclaimed Augustus by Gratianus, and placed over the East. Theodosius defeats the Goths. The Lombards appear. Artaxerxes succeeds Sapor II. as king of the Persians.

Ausonius returns thank to Gratian, who had appointed him consul (*ad Gratianum gratiarum actio pro consulatu*).

380 *Coss.* Imp. Fl. Gratianus Aug. V.
Imp. Fl. Theodosius (I.) Aug.

Gratiani 14: Valentiniani II. 6: Theodosii I. 2. — Theodosius again defeats the Goths. He expels the Arians from the churches, and is zealous for the Catholic faith.

Death of Basil of Caesareia.

381 *Coss.* Fl. Syagrius.
Fl. Eucherius.

Gratiani 15: Valentiniani II. 7: Theodosii I. 3. — Death of Athanaric, king of the Visi-Goths. Council of Constantinople.

Gregory of Nazianzus is declared bishop of Constantinople: he withdraws into retirement, and Nectarius is chosen in his stead.

382 *Coss.* Antonius.
Afranius Syagrius.

Gratiani 16: Valentiniani II. 8: Theodosii I. 4. — Peace with the Goths. Alaric begins to reign.

Ausonius brought down his *Fasti* to the consuls of this year.

383 *Coss.* Fl. Merobaudes II.
Fl. Saturninus.

Valentiniani II. 9: Theodosii I. 5. — ARCADIUS is proclaimed Augustus by his father Theodosius. Revolt of Maximus in Britain. War between Gratianus and Maximus in Gaul. Gratianus is slain. Theodosius makes a peace with Maximus, by which Maximus is acknowledged emperor of Spain, Gaul, and Britain, and Valentinian is secured in the possession of Italy and Africa. Accession of Sapor III. king of Persia.

384 *Coss.* Fl. Ricomer.
Fl. Clearchus.

Valentiniani II. 10: Theodosii I. 6. — Birth of Honorius, the son of Theodosius. Treaty with Persia. Symmachus, praefect of the city, addresses the emperors, urging them to replace the altar of Victory in the senate; but is opposed by Ambrose

385 *Coss.* Imp. Fl. Arcadius Aug.
Bauto.

Valentiniani II. 11: Theodosii 7. — Sacrifices prohibited in the East by a law of Theodosius.

Augustine is at Milan.

386 *Coss.* Fl. Honorius Theodosii Aug. f. N. P.
Euodius.

Valentiniani II. 12: Theodosii 8. — The Greothingi conquered on the Danube, and transplanted to Phrygia.

Hieronymus (St. Jerome) visits Egypt and returns to Bethlehem.

Chrysostom a presbyter.

387 *Coss.* Imp. Fl. Valentinianus (II.) Aug. III.
Eutropius.

Valentiniani II. 13: Theodosii 9. — Sedition at Antioch. Valentinian is expelled from Italy by Maximus. Theodosius prepares for war with Maximus.

The orations of Libanius and Chrysostom respecting the riots at Antioch.

388 *Coss.* Imp. Fl. Theodosius (I.) Aug. II.
Cynegius.

Valentiniani II. 14: Theodosii 10. — War between Theodosius and Maximus. Maximus is slain at Aquileia: his son Victor is slain in Gaul by Arbogastes, the general of Theodosius. Theodosius winters at Milan. Accession of Varanes IV., king of Persia.

389 *Coss.* Fl. Timasius.
Fl. Promotus.

Valentiniani II. 15: Theodosii I. 11. — Theodosius visits Rome. He winters at Milan.

Drepanius delivers his *Panegyricus* at Rome in the presence of Theodosius.

390 *Coss.* Imp. Fl. Valentinianus (II.) Aug. IV.
Neoterius.

Valentiniani II. 16: Theodosii I. 12. — Massacre at Thessalonica by order of Theodosius: he is in consequence excluded from the church at Milan by Ambrose, for eight months. The temple of Serapis at Alexandria is destroyed.

Death of Gregory of Nazianzus.

391 *Coss.* Tatianus.
Q. Aurelius Symmachus.

Valentiniani II. 17: Theodosii I. 13. — Theodosius returns to Constantinople.

392 *Coss.* Imp. Fl. Arcadius Aug. II.
Fl. Rufinus.

Theodosii I. 14. — Valentinian II. is slain by Arbogastes, who raises EUGENIUS to the empire of the West.

Hieronymus writes his work *De Viris Illustribus.*

393 *Coss.* Imp. Fl. Theodosius (I). Aug. III.
Abundantius.

Theodosii I. 15. — HONORIUS is proclaimed Augustus by his father Theodosius. Preparations for war between Theodosius and Eugenius.

Hieronymus (St. Jerome) publishes his work *In Jovianum.*

394 *Coss.* Imp. Fl. Arcadius Aug. III.
Imp. Fl. Honorius Aug. II.

Theodosii I. 16. — War between Theodosius and Eugenius. Victory of Theodosius near Aquileia: Eugenius is slain, and Arbogastes kills himself two days after the battle.

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395 *Coss.* Anicius Hermogenianus Olybrius.
Anicius Probinus.
Death of Theodosius at Milan.
ARCADIUS (aet. 18) and HONORIUS (aet. 11) emperors: Arcadius of the East, and Honorius of the West. Honorius is committed to the care of Stilicho. Marriage of Arcadius. Arcadius is at first governed by Rufinus, who is slain in November, and then by Eutropius. Alaric ravages Thrace and the north of Greece. Stilicho crosses the Alps to attack him.
Claudian, the poet, flourished.
Socrates, the ecclesiastical historian, flourished.

396 *Coss.* Imp. Fl. Arcadius Aug. IV.
Imp. Fl. Honorius Aug. III.
Arcadii et Honorii 2. — Alaric ravages the south of Greece. Stilicho's second expedition against Alaric.
Claudian's *De III. Consulatu Honorii Aug.* and *In Rufinum.* Hieronymus (St. Jerome) continues to write.

397 *Coss.* Fl. Caesarius.
Nonius Atticus.
Arcadii et Honorii 3. — Revolt of Gildo in Africa, and consequent scarcity of food at Rome. Birth of Flacilla, the daughter of Arcadius.
Symmachus writes (*Ep.* iv. 4) to Stilicho.
Death of Ambrose.
Hieronymus (St. Jerome) continues to write.

398 *Coss.* Imp. Fl. Honorius Aug. IV.
Fl. Eutychianus.
Arcadii et Honorii 4. — Marriage of Honorius with Maria, the daughter of Stilicho. Defeat and death of Gildo.
Claudian's *De IV. Consulatu Honorii Aug.*, *Epithalamium Honorii Aug. et Mariae*, *De Bello Gildonico.*
Chrysostom succeeds Nestorius as bishop of Constantinople.

399 *Coss.* Eutropius. *In mag. occis. e.*
Fl. Mallius Theodorus.
Arcadii et Honorii 5. — Birth of Pulcheria, the second daughter of Arcadius. Tribigildus ravages Phrygia. Fall of Eutropius in his own consulship: he is first banished to Cyprus, and then recalled and put to death at Chalcedon. Accession of Yezdijird I., king of Persia.
Claudian's *In Fl. Mallii Theodori consulatum* and *In Eutropium.*

400 *Coss.* Fl. Stilicho.
Aurelianus.
Arcadii et Honorii 6. — Revolt of Gainas: he is defeated, and retires beyond the Danube.
Claudian's *In Primum Consulatum Fl. Stilichonis.*
Sulpicius Severus flourished.

401 *Coss.* Fl. Vincentius.
Fl. Fravitta.
Arcadii et Honorii 7. — Gainas is slain in Thrace, and his head is brought to Constantinople. Birth of Theodosius II., the son of Arcadius.

402 *Coss.* Imp. Fl. Arcadius Aug. V.
Imp. Fl. Honorius Aug. V.
Arcadii et Honorii 8. — Alaric invades Italy.
Hieronymus writes *Adv. Rufinum*, and other works.

403 *Coss.* Imp. Fl. Theodosius (II.) Aug.
Fl. Rumoridus.
Arcadii et Honorii 9. — Battle of Pollentia, and retreat of Alaric.
Claudian's *De Bello Getico.*
Prudentius writes *In Symmachum.*
Chrysostom is banished by means of Eudoxia: a tumult followed, and he is recalled.

404 *Coss.* Imp. Fl. Honorius Aug. VI.
Aristaenetus.
Arcadii et Honorii 10. — Ravages of the Isaurians. Death of Eudoxia.
Claudian's *De VI. Consulatu Honorii Aug.*
Chrysostom is banished a second time.

405 *Coss.* Fl. Stilicho II.
Anthemius.
Arcadii et Honorii 11. — The ravages of the Isaurians continue. Radagaisus invades Italy, but is defeated by Stilicho.
Chrysostom is in exile at Cucusus.

406 *Coss.* Imp. Fl. Arcadius Aug. VI.
Anicius Petronius Probus.
Arcadii et Honorii 12. — The ravages of the Isaurians continue. The Vandals enter Gaul.
Chrysostom is in exile at Arabissus.
Hieronymus writes *Adversus Vigilantium.*

407 *Coss.* Imp. Fl. Honorius Aug. VII.
Imp. Fl. Theodosius (II.) Aug. II.
Arcadii et Honorii 13. — The ravages of the Isaurians continue. Revolt of Constantine in Britain. Death of Chrysostom on his way from Arabissus to Pityus.

408 *Coss.* Anicius Bassus.
Fl. Philippus.
Honorii 15: Theodosii II. 1. — Death of Arcadius and accession of THEODOSIUS II. (aet. 7). Stilicho is slain at Ravenna. Alaric invades Italy and besieges Rome: he retires on the payment of a large sum of money.

409 *Coss.* Imp. Fl. Honorius Aug. VIII.
Imp. Fl. Theodosius (II.) Aug. III.
Honorii 15: Theodosii II. 2. — Alaric besieges Rome a second time, and by his influence ATTALUS is proclaimed emperor, in place of Honorius. Placidia, the daughter of Theodosius I., is taken prisoner by Alaric. Revolt of Gerontius in Spain: he proclaims Maximus emperor. The Vandals invade Spain.

410 *Coss.* Fl. Varanes.
(Tertullus).
Honorii 16: Theodosii II. 3. — Attalus is deposed. Alaric besieges Rome a third time, which he takes and plunders. Death of Alaric near Rhegium, on his way to Sicily. He is succeeded by Ataulphus.
The history of Zosimus ends.
Birth of Proclus.

411 *Cos.* Imp. Fl. Theodosius (II.) Aug. IV. sine collega.
Honorii 17: Theodosii II. 4. — War between the usurpers Constantine and Ge-

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rontius. Expedition of Constantius, the general of Honorius, against Constantine and Gerontius. Death of Constantine and Gerontius.

412 *Coss.* Imp. Fl. Honorius Aug. IX.
Imp. Fl. Theodosius (II.) Aug. V.
Honorii 18: Theodosii II. 5. — Jovinus is proclaimed emperor in Gaul. Ataulphus makes peace with Honorius and enters Gaul.
Cyril succeeds Theophilus at Alexandria.

413 *Coss.* Lucius.
Heraclianus. *In. mag. occis. est.*
Honorii 19: Theodosii II. 6. — Jovinus is slain in Gaul by Ataulphus. Heraclianus revolts in Africa and invades Italy, but is defeated and slain.

414 *Coss.* Fl. Constantius.
Fl. Constans.
Honorii 20: Theodosii II. 7. — Marriage of Ataulphus and Placidia, the daughter of Theodosius I. Attalus is again proclaimed emperor by Ataulphus. Ataulphus passes into Spain. Pulcheria, the sister of Theodosius II., is proclaimed empress at Constantinople. Persecution of the Christians in Persia.

415 *Coss.* Imp. Fl. Honorius Aug. X.
Imp. Fl. Theodosius (II.) Aug. VI.
Honorii 21: Theodosii II. 8. — Ataulphus is slain in Spain, and is succeeded by Wallia.
Orosius writes his *Apologia contra Pelagium de Arbitrii Libertate.*

416 *Coss.* Imp. Fl. Theodosius (II.) Aug. VII.
Junius Quartus Palladius.
Honorii 22: Theodosii II. 9. — Wallia makes peace with Honorius, restores to him his sister Placidia, and surrenders Attalus.
Pelagius is in Palestine, where Hieronymus (St. Jerome) is still alive.
Rutilius Numatianus writes his *Itinerarium.*

417 *Coss.* Imp. Fl. Honorius Aug. XI.
Fl. Constantius II.
Honorii 23: Theodosii II. 10. — Honorius, who has no children, gives his sister Placidia in marriage to Constantius. War of the Goths in Spain.
Orosius ends his history.

418 *Coss.* Imp. Fl. Honorius Aug. XII.
Imp. Fl. Theodosius (II.) Aug. VIII.
Honorii 24: Theodosii II. 11. — The Goths subdue Spain, and return to Gaul: death of Wallia, who is succeeded by Theodoric I. Aquitania is ceded to the Goths, whose king resides at Tolosa.

419 *Coss.* Monaxius.
Plintas.
Honorii 25: Theodosii II. 12. — Birth of Valentinian III., the son of Constantius and Placidia. War between the Suevi and Vandals in Spain.

420 *Coss.* Imp. Fl. Theodosius (II.) Aug. IX.
Fl. Constantius III.
Honorii 26: Theodosii II. 13. — Accession of Varanes V., king of Persia. Persecution of the Christians in Persia.

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421 *Coss.* Eustathius.
Agricola.
Honorii 27: Theodosii II. 14. — Constantius is declared Augustus, but dies at the end of seven months. Theodosius marries Eudocia (originally named Athenais). War with the Persians.

422 *Coss.* Imp. Fl. Honorius Aug. XIII.
Imp. Fl. Theodosius (II.) Aug. X.
Honorii 28: Theodosii II. 15. — Birth of Eudoxia, the daughter of Theodosius and Eudocia. Peace concluded with the Persians.

423 *Coss.* Asclepiodotus.
Fl. Avitus Marinianus.
Honorii 29: Theodosii II. 16. — Death of Honorius in August.

424 *Coss.* Castinus.
Victor.
Theodosii II. 17. — Valentinian, the son of Constantius and Placidia, is appointed Caesar by Theodosius, at Thessalonica. Joannes immediately assumes the purple at Ravenna.

425 *Coss.* Imp. Fl. Theodosius (II.) Aug. XI.
Fl. Placidius Valentinianus Caesar.
Theodosii II. 18: Valentiniani III. 1. — VALENTINIAN III. is declared Augustus, and placed over the West. Defeat and death of the usurper Joannes. Aëtius attacks the Goths in Gaul.
Philostorgius concludes his history.

426 *Coss.* Imp. Fl. Theodosius (II.) Aug. XII.
Imp. Fl. Placidius Valentinianus (III.) Aug. II.
Theodosii II. 19: Valentiniani III. 2.
Proclus studies at Alexandria.

427 *Coss.* Hierius.
Ardaburius.
Theodosii II. 20; Valentiniani III. 3. — Revolt of Bonifacius in Africa.

428 *Coss.* Fl. Felix.
Taurus.
Theodosii II. 21: Valentiniani III. 4. — Aëtius carries on war in Gaul against the Franks. Death of Gunderic, king of the Vandals, and accession of Genseric.
Nestorius, the heretic, appointed patriarch of Constantinople.

429 *Coss.* Florentius.
Dionysius.
Theodosii II. 22: Valentiniani III. 5. — The Vandals cross over into Africa under their king Genseric: they were called into Africa by Bonifacius.

430 *Coss.* Imp. Fl. Theodosius (II.) Aug. XIII.
Imp. Fl. Placidius Valentinianus (III.) Aug. III.
Theodosii II. 23: Valentiniani III. 6. — Bonifacius is reconciled with Placidia. War of Bonifacius with the Vandals. Siege of Hippo.
Death of Augustine (aet. 75).

431 *Coss.* Bassus.
Fl. Antiochus.
Theodosii II. 24: Valentiniani III. 7. — Capture of Hippo. Death of Bonifacius, who leaves Africa. The Vandals masters of the greater part of Africa. Council of Ephesus.

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Nestorius is deposed at the council of Ephesus.

432 *Coss.* Aëtius.
Valerius.
Theodosii II. 25: Valentiniani III. 8.— War between Bonifacius and Aëtius. Death of Bonifacius.

433 *Coss.* Imp. Fl. Theodosius (II.) Aug. XIV.
Petronius Maximus.
Theodosii II. 26: Valentiniani III. 9.

434 *Coss.* Ariovindus.
Aspar.
Theodosii II. 27: Valentiniani III. 10.— Attila and his brother Bleda become kings of the Huns. Honoria (aet. 16), the sister of Valentinian, is banished from Constantinople on account of incontinency: she is said in consequence to have written to Attila to offer herself as his wife, and to invite him to invade the empire.
Vincentius Lirinensis writes *adversus Haereticos.*

435 *Coss.* Imp. Fl. Theodosius (II.) Aug. XV.
Imp. Fl. Placid. Valentinianus (III.) Aug. IV.
Theodosii II. 28: Valentiniani III. 11.— Peace with Genseric. Aëtius defeats the Burgundians in Gaul.

436 *Coss.* Fl. Anthemius Isidorus.
Senator.
Theodosii II. 29: Valentiniani III. 12.— War with the Burgundians and the Goths in Gaul. Theodoric, king of the Goths, lays siege to Narbo.

437 *Coss.* Aëtius II.
Sigisbuldus.
Theodosii II. 30: Valentiniani III. 13.— The war with the Burgundians and Goths continues. Aëtius defeats the Burgundians, and raises the siege of Narbo. Genseric persecutes the Catholics in Africa. Valentinian comes to Constantinople and marries Eudoxia, the daughter of Theodosius.
Proclus in Athens.

438 *Coss.* Imp. Fl. Theodosius (II.) Aug. XVI.
Anicius Acilius Glabrio Faustus.
Theodosii II. 31: Valentiniani III. 14.— The war with the Goths continues. The Codex Theodosianus is published.

439 *Coss.* Imp. Fl. Theodosius (II.) Aug. XVII.
Festus.
Theodosii II. 32: Valentiniani III. 15.— Theodoric, who is besieged at Tolosa, sallies forth and defeats Litorius, the Roman general. Peace is made with the Goths. Carthage is taken by Genseric.
Nestorius is still living in exile.

440 *Coss.* Imp. Fl. Placid. Valentinianus (III.) Aug. V.
Anatolius.
Theodosii II. 33: Valentiniani III. 16.— Genseric invades Sicily.
Leo is made bishop of Rome.
Salvianus publishes his work *De Gubernatione Dei.*

441 *Coss.* Cyrus sine conlega.
Theodosii II. 34: Valentiniani III. 17.— War with the Vandals. The Huns under Attila pass the Danube and lay waste Illyricum.

442 *Coss.* Eudoxius.
Fl. Dioscorus.
Theodosii II. 35: Valentiniani III. 18.— The Huns continue their ravages in Illyricum and Thrace.

443 *Coss.* Petronius Maximus II.
Paternus s. Paterius.
Theodosii II. 36: Valentiniani III. 19.

444 *Coss.* Imp. Fl. Theodosius (II.) Aug. XVIII.
Albinus.
Theodosii II. 37: Valentiniani III. 20.— Eudocia retires to Jerusalem.

445 *Coss.* Imp. Fl. Placid. Valentinianus (III.) Aug. VI.
Nonius s. Nomus.
Theodosii II. 38: Valentiniani III. 21.

446 *Coss.* Aëtius III.
Q. Aurelius Symmachus.
Theodosii II. 39: Valentiniani III. 22.— In Spain, the Vandals defeat Vitus, the Roman general, and lay waste the Roman dominions. The Britons beg assistance of Aëtius to defend them against the Picts and Scots, but it is refused them.

447 *Coss.* Callepius s. Alypius.
Ardaburius.
Theodosii II. 40: Valentiniani III. 23.— Attila crosses the Danube and lays waste the provinces of the Eastern empire in Europe: he penetrates as far as Thermopylae. Arrival of the Saxons in Britain.

448 *Coss.* Rufius Praetextatus Postumianus.
Fl. Zeno.
Theodosii II. 41: Valentiniani III. 24.— Embassies to and from Attila. Rechiarius, the king of the Suevi, ravages the Roman dominions in Spain.
Priscus, the Byzantine writer, accompanies the embassy to Attila.

449 *Coss.* Protogenes.
Asterius.
Theodosii II. 42: Valentiniani III. 25.— A new embassy is sent to Constantinople. Council of Constantinople, which condemns Eutyches. Council of Ephesus, which condemns Flavianus.

450 *Coss.* Imp. Fl. Placid. Valentinianus (III.) Aug. VII.
Gennadius Avienus.
Valentiniani III. 26: Marciani 1.— Death of Theodosius, who left no children.
MARCIAN is declared emperor of the East: he marries Pulcheria. Attila threatens both the Eastern and Western empires.

451 *Coss.* Imp. Fl. Marcianus Aug.
Adelphius.
Valentiniani III. 27: Marciani 2.— Attila invades Gaul. He is defeated at Chalons by Aëtius and Theodoric, the king of the Goths. Theodoric falls in the battle, and is succeeded by his son Torismond. Council of Chalcedon, at which Marcian was present.

452 *Coss.* Asporacius.
Fl. Herculanus.
Valentiniani III. 28: Marciani 3.— Attila invades Italy and takes Aquileia, after a siege of three months: after ravaging the

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whole of Lombardy, he recrosses the Alps. Death of Torismond and accession of Theodoric II.

Leo, bishop of Rome, was sent as ambassador to Attila.

453 *Coss.* Vincomalus.
Opilio.

Valentiniani III. 29 : Marciani 4. — Death of Attila and dispersion of his army. Death of Pulcheria.

454 *Coss.* Aëtius.
Studius.

Valentiniani III. 30 : Marciani 5. — Aëtius is slain by Valentinian.

455 *Coss.* Imp. Fl. Placid. Valentinianus (III.) Aug. VIII.
Procopius Anthemius qui postea Imp. Aug. app. e.

Marciani 6. — Valentinian is slain in March by Petronius Maximus, whose wife he had violated.

MAXIMUS is proclaimed emperor of the West, but is slain in July, when Genseric was approaching Rome. Genseric takes and plunders Rome.

AVITUS is proclaimed in Gaul emperor of the West, in July, through the means of Theodoric II., king of the Goths.

Leo intercedes with Genseric.

456 *Coss.* Varanes.
Joannes.

Marciani 7. — Theodoric invades Spain, conquers the Suevi, and kills their king Rechiarius. Ricimer, the commander of Avitus, gains a naval victory over Genseric. Avitus is deposed by means of Ricimer.

Sidonius Apollinaris, the son-in-law of Avitus, writes his *Panegyricus Avito*.

457 *Coss.* Fl. Constantinus.
Rufus.

Leonis 1 : Majoriani 1. — Death of Marcian at the beginning of the year.

LEO I., emperor of the East, is raised to the empire by Aspar.

MAJORIAN, emperor of the West, is raised to the empire by Ricimer.

458 *Coss.* Imp. Fl. Leo (I.) Aug.
Imp. Jul. Majorianus Aug.

Leonis 2 : Majoriani 2. — The Vandals land in Africa and are defeated. Naval preparations of Majorian against the Vandals. Majorian crosses the Alps in the winter, in order to settle the affairs of Gaul before invading Africa. Earthquake at Antioch. Accession of Firoze, or Peroses, as a king of Persia.

Sidonius Apollinaris addresses his *Panegyricus Majoriano*.

459 *Coss.* Patricius.
Fl. Ricimer.

Leonis 3 : Majoriani 3. — Majorian defeats Theodoric II., king of the Goths ; peace is concluded between Majorian and Theodoric.

460 *Coss.* Magnus.
Apollonius.

Leonis 4 : Majoriani 4. — Majorian marches into Spain, intending to pass over into Africa ; but his fleet is completely destroyed by the Vandals at Carthagena. Majorian concludes a treaty with Genseric ; he returns to Gaul and winters there.

461 *Coss.* Severinus.
Dagalaiphus.

Leonis 5 : Majoriani 5. — Majorian returns to Italy where he is deposed and put to death by order of Ricimer, who raises Libius Severus to the empire.

SEVERUS, emperor of the West.

462 *Coss.* Imp. Fl. Leo (I.) Aug. II.
Imp. Lib. Severus Aug.

Leonis 6 : Severi 2. — Genseric renews the war and ravages Italy. Theodoric II. renews the war in Gaul, and obtains possession of Narbo.

463 *Coss.* Fl. Caecina Basilius.
Vivianus.

Leonis 7 : Severi 3. — Theodoric II. attempts to obtain possession of the whole of the Roman dominion in Gaul, but is defeated by Aegidius. Theodoric rules over the greater part of Spain.

464 *Coss.* Rusticus.
Fl. Anicius Olybrius.

Leonis 8 : Severi 4. — Death of Aegidius.

465 *Coss.* Fl. Basiliscus.
Hermineric s. Armineric.

Leonis 9. — Death of Severus. No emperor of the West is appointed for this and the following year : Ricimer keeps the power in his own hands.

466 *Coss.* Imp. Fl. Leo (I.) Aug. III.
(Tatianus.)

Leonis 10. — Theodoric II. is slain by his brother Euric, who succeeds him.

467 *Coss.* Pusaeus.
Joannes.

Leonis 11 : Anthemii 1. — Ricimer applies to Leo to appoint an emperor of the West : Leo appoints Procopius Anthemius.

ANTHEMIUS, emperor of the West. He gives his daughter in marriage to Ricimer.

Sidonius Apollinaris comes to Rome.

468 *Coss.* Imp. Proc. Anthemius Aug. II. sine conlega.

Leonis 12 : Anthemii 2. — War with Genseric. The Roman forces land in Africa, but the expedition fails through the misconduct of Basiliscus.

Sidonius Apollinaris writes his *Panegyricus Anthemio bis Consuli*.

469 *Coss.* Fl. Marcianus.
Fl. Zeno (qui *postea* Imp. Caes. Aug. app. est.)

Leonis 13 : Anthemii 3. — Zeno, the Isaurian, afterwards the emperor, marries Ariadne, the daughter of Leo. This excites the jealousy of the powerful minister Aspar.

470 *Coss.* Jordanes.
Severus.

Leonis 14 : Anthemii 4. — Euric, king of the Visigoths, takes Arelate and Massilia, and defeats the Britons, who had come to the assistance of the provincials.

471 *Coss.* Imp. Fl. Leo (I.) Aug. IV.
Anicius Probianus.

Leonis 15 : Anthemii 5. — Aspar is slain by order of Leo.

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472 *Coss.* Festus.
Marcianus.
Leonis 16.—War between Ricimer and Anthemius. Ricimer appoints Anicius Olybrius emperor, and lays siege to Rome, which he takes by storm, in July: Anthemius perishes in the assault. Both Ricimer and Olybrius die later in the year.

473 *Coss.* Imp. Leo (I.) Aug. V. sine conlega.
Leonis 17.—Leo associates with him in the empire his grandson Leo. Glycerius is proclaimed emperor in the West.

474 *Coss.* Imp. Leo. (II.) Aug. sine conlega.
Death of Leo I. and accession of Leo II. The latter associates his father with him in the empire. Leo II. dies towards the end of the year, and is succeeded by Zeno. Glycerius is deposed and Julius Nepos appointed emperor of the West

A. D.

475 *Coss.* Imp. Zeno Aug. II. sine conlega.
Zenonis 2.—Julius Nepos is deposed by Orestes, who makes his own son Romulus Augustulus emperor of the West.

476 *Coss.* Fl. Basiliscus II.
Armatus.
Zenonis 3.—The barbarians invade Italy under Odoacer. Orestes is defeated and slain. Romulus Augustulus is deposed. Odoacer is acknowledged as king of Italy. End of the Western Empire.

The preceding Chronological Tables have been drawn up chiefly from the *Fasti Hellenici* and *Fasti Romani* of Mr. Clinton; from the *Griechische* and *Römische Zeittafeln* by Fischer and Soetbeer, and from the *Annales Veterum Regnorum et Populorum* by Zumpt.

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Junii Silani	III.	820
Laelii	II.	704
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PARALLEL YEARS.

B. C.	U. C.	OL.	B. C.	U. C.	OL.	B. C.	U. C.	OL.	B. C.	U. C.	OL.	B. C.	U. C.	OL.
776		1. 1	717	37	4	658	96	3	599	155	2	540	214	60. 1
775		2	716	38	16. 1	657	97	4	598	156	3	539	215	2
774		3	715	39	2	656	98	31. 1	597	157	4	538	216	3
773		4	714	40	3	655	99	2	596	158	46. 1	537	217	4
772		2. 1	713	41	4	654	100	3	595	159	2	536	218	61. 1
771		2	712	42	17. 1	653	101	4	594	160	3	535	219	2
770		3	711	43	2	652	102	32. 1	593	161	4	534	220	3
769		4	710	44	3	651	103	2	592	162	47. 1	533	221	4
768		3. 1	709	45	4	650	104	3	591	163	2	532	222	62. 1
767		2	708	46	18. 1	649	105	4	590	164	3	531	223	2
766		3	707	47	2	648	106	33. 1	589	165	4	530	224	3
765		4	706	48	3	647	107	2	588	166	48. 1	529	225	4
764		4. 1	705	49	4	646	108	3	587	167	2	528	226	63. 1
763		2	704	50	19. 1	645	109	4	586	168	3	527	227	2
762		3	703	51	2	644	110	34. 1	585	169	4	526	228	3
761		4	702	52	3	643	111	2	584	170	49. 1	525	229	4
760		5. 1	701	53	4	642	112	3	583	171	2	524	230	64. 1
759		2	700	54	20. 1	641	113	4	582	172	3	523	231	2
758		3	699	55	2	640	114	35. 1	581	173	4	522	232	3
757		4	698	56	3	639	115	2	580	174	50. 1	521	233	4
756		6. 1	697	57	4	638	116	3	579	175	2	520	234	65. 1
755		2	696	58	21. 1	637	117	4	578	176	3	519	235	2
754		3	695	59	2	636	118	36. 1	577	177	4	518	236	3
753	1	4	694	60	3	635	119	2	576	178	51. 1	517	237	4
752	2	7. 1	693	61	4	634	120	3	575	179	2	516	238	66. 1
751	3	2	692	62	22. 1	633	121	4	574	180	3	515	239	2
750	4	3	691	63	2	632	122	37. 1	573	181	4	514	240	3
749	5	4	690	64	3	631	123	2	572	182	52. 1	513	241	4
748	6	8. 1	689	65	4	630	124	3	571	183	2	512	242	67. 1
747	7	2	688	66	23. 1	629	125	4	570	184	3	511	243	2
746	8	3	687	67	2	628	126	38. 1	569	185	4	510	244	3
745	9	4	686	68	3	627	127	2	568	186	53. 1	509	245	4
744	10	9. 1	685	69	4	626	128	3	567	187	2	508	246	68. 1
743	11	2	684	70	24. 1	625	129	4	566	188	3	507	247	2
742	12	3	683	71	2	624	130	39. 1	565	189	4	506	248	3
741	13	4	682	72	3	623	131	2	564	190	54. 1	505	249	4
740	14	10. 1	681	73	4	622	132	3	563	191	2	504	250	69. 1
739	15	2	680	74	25. 1	621	133	4	562	192	3	503	251	2
738	16	3	679	75	2	620	134	40. 1	561	193	4	502	252	3
737	17	4	678	76	3	619	135	2	560	194	55. 1	501	253	4
736	18	11. 1	677	77	4	618	136	3	559	195	2	500	254	70. 1
735	19	2	676	78	26. 1	617	137	4	558	196	3	499	255	2
734	20	3	675	79	2	616	138	41. 1	557	197	4	498	256	3
733	21	4	674	80	3	615	139	2	556	198	56. 1	497	257	4
732	22	12. 1	673	81	4	614	140	3	555	199	2	496	258	71. 1
731	23	2	672	82	27. 1	613	141	4	554	200	3	495	259	2
730	24	3	671	83	2	612	142	42. 1	553	201	4	494	260	3
729	25	4	670	84	3	611	143	2	552	202	57. 1	493	261	4
728	26	13. 1	669	85	4	610	144	3	551	203	2	492	262	72. 1
727	27	2	668	86	28. 1	609	145	4	550	204	3	491	263	2
726	28	3	667	87	2	608	146	43. 1	549	205	4	490	264	3
725	29	4	666	88	3	607	147	2	548	206	58. 1	489	265	4
724	30	14. 1	665	89	4	606	148	3	547	207	2	488	266	73. 1
723	31	2	664	90	29. 1	605	149	4	546	208	3	487	267	2
722	32	3	663	91	2	604	150	44. 1	545	209	4	486	268	3
721	33	4	662	92	3	603	151	2	544	210	59. 1	485	269	4
720	34	15. 1	661	93	4	602	152	3	543	211	2	484	270	74. 1
719	35	2	660	94	30. 1	601	153	4	542	212	3	483	271	2
718	36	3	659	95	2	600	154	45. 1	541	213	4	482	272	3

B. C.	U. C.	OL.	B. C.	U. C.	OL.	B. C.	U. C.	OL.	B. C.	U. C.	OL.	B. C.	U. C.	OL.
481	273	4	412	342	92. 1	343	411	2	274	480	3	205	549	4
480	274	75. 1	411	343	2	342	412	3	273	481	4	204	550	144. 1
479	275	2	410	344	3	341	413	4	272	482	127. 1	203	551	2
478	276	3	409	345	4	340	414	110. 1	271	483	2	202	552	3
477	277	4	408	346	93. 1	339	415	2	270	484	3	201	553	4
476	278	76. 1	407	347	2	338	416	3	269	485	4	200	554	145. 1
475	279	2	406	348	3	337	417	4	268	486	128. 1	199	555	2
474	280	3	405	349	4	336	418	111. 1	267	487	2	198	556	3
473	281	4	404	350	94. 1	335	419	2	266	488	3	197	557	4
472	282	77. 1	403	351	2	334	420	3	265	489	4	196	558	146. 1
471	283	2	402	352	3	333	421	4	264	490	129. 1	195	559	2
470	284	3	401	353	4	332	422	112. 1	263	491	2	194	560	3
469	285	4	400	354	95. 1	331	423	2	262	492	3	193	561	4
468	286	78. 1	399	355	2	330	424	3	261	493	4	192	562	147. 1
467	287	2	398	356	3	329	425	4	260	494	130. 1	191	563	2
466	288	3	397	357	4	328	426	113. 1	259	495	2	190	564	3
465	289	4	396	358	96. 1	327	427	2	258	496	3	189	565	4
464	290	79. 1	395	359	2	326	428	3	257	497	4	188	566	148. 1
463	291	2	394	360	3	325	429	4	256	498	131. 1	187	567	2
462	292	3	393	361	4	324	430	114. 1	255	499	2	186	568	3
461	293	4	392	362	97. 1	323	431	2	254	500	3	185	569	4
460	294	80. 1	391	363	2	322	432	3	253	501	4	184	570	149. 1
459	295	2	390	364	3	321	433	4	252	502	132. 1	183	571	2
458	296	3	389	365	4	320	434	115. 1	251	503	2	182	572	3
457	297	4	388	366	98. 1	319	435	2	250	504	3	181	573	4
456	298	81. 1	387	367	2	318	436	3	249	505	4	180	574	150. 1
455	299	2	386	368	3	317	437	4	248	506	133. 1	179	575	2
454	300	3	385	369	4	316	438	116. 1	247	507	2	178	576	3
453	301	4	384	370	99. 1	315	439	2	246	508	3	177	577	4
452	302	82. 1	383	371	2	314	440	3	245	509	4	176	578	151. 1
451	303	2	382	372	3	313	441	4	244	510	134. 1	175	579	2
450	304	3	381	373	4	312	442	117. 1	243	511	2	174	580	3
449	305	4	380	374	100. 1	311	443	2	242	512	3	173	581	4
448	306	83. 1	379	375	2	310	444	3	241	513	4	172	582	152. 1
447	307	2	378	376	3	309	445	4	240	514	135. 1	171	583	2
446	308	3	377	377	4	308	446	118. 1	239	515	2	170	584	3
445	309	4	376	378	101. 1	307	447	2	238	516	3	169	585	4
444	310	84. 1	375	379	2	306	448	3	237	517	4	168	586	153. 1
443	311	2	374	380	3	305	449	4	236	518	136. 1	167	587	2
442	312	3	373	381	4	304	450	119. 1	235	519	2	166	588	3
441	313	4	372	382	102. 1	303	451	2	234	520	3	165	589	4
440	314	85. 1	371	383	2	302	452	3	233	521	4	164	590	154. 1
439	315	2	370	384	3	301	453	4	232	522	137. 1	163	591	2
438	316	3	369	385	4	300	454	120. 1	231	523	2	162	592	3
437	317	4	368	386	103. 1	299	455	2	230	524	3	161	593	4
436	318	86. 1	367	387	2	298	456	3	229	525	4	160	594	155. 1
435	319	2	366	388	3	297	457	4	228	526	138. 1	159	595	2
434	320	3	365	389	4	296	458	121. 1	227	527	2	158	596	3
433	321	4	364	390	104. 1	295	459	2	226	528	3	157	597	4
432	322	87. 1	363	391	2	294	460	3	225	529	4	156	598	156. 1
431	323	2	362	392	3	293	461	4	224	530	139. 1	155	599	2
430	324	3	361	393	4	292	462	122. 1	223	531	2	154	600	3
429	325	4	360	394	105. 1	291	463	2	222	532	3	153	601	4
428	326	88. 1	359	395	2	290	464	3	221	533	4	152	602	157. 1
427	327	2	358	396	3	289	465	4	220	534	140. 1	151	603	2
426	328	3	357	397	4	288	466	123. 1	219	535	2	150	604	3
425	329	4	356	398	106. 1	287	467	2	218	536	3	149	605	4
424	330	89. 1	355	399	2	286	468	3	217	537	4	148	606	158. 1
423	331	2	354	400	3	285	469	4	216	538	141. 1	147	607	2
422	332	3	353	401	4	284	470	124. 1	215	539	2	146	608	3
421	333	4	352	402	107. 1	283	471	2	214	540	3	145	609	4
420	334	90. 1	351	403	2	282	472	3	213	541	4	144	610	159. 1
419	335	2	350	404	3	281	473	4	212	542	142. 1	143	611	2
418	336	3	349	405	4	280	474	125. 1	211	543	2	142	612	3
417	337	4	348	406	108. 1	279	475	2	210	544	3	141	613	4
416	338	91. 1	347	407	2	278	476	3	209	545	4	140	614	160. 1
415	339	2	346	408	3	277	477	4	208	546	143. 1	139	615	2
414	340	3	345	409	4	276	478	126. 1	207	547	2	138	616	3
413	341	4	344	410	109. 1	275	479	2	206	548	3	137	617	4

B. C.	U. C.	OL.	B. C.	U. C.	OL.	A. D.	U. C.	OL.	A. D.	U. C.	OL.	A. D.	U. C.	OL.
136	618	161. 1	67	687	2	2	755	2	71	824	3	140	893	4
135	619	2	66	688	3	3	756	3	72	825	4	141	894	230. 1
134	620	3	65	689	4	4	757	4	73	826	213. 1	142	895	2
133	621	4	64	690	179. 1	5	758	196. 1	74	827	2	143	896	3
132	622	162. 1	63	691	2	6	759	2	75	828	3	144	897	4
131	623	2	62	692	3	7	760	3	76	829	4	145	898	231. 1
130	624	3	61	693	4	8	761	4	77	830	214. 1	146	899	2
129	625	4	60	694	180. 1	9	762	197. 1	78	831	2	147	900	3
128	626	163. 1	59	695	2	10	763	2	79	832	3	148	901	4
127	627	2	58	696	3	11	764	3	80	833	4	149	902	232. 1
126	628	3	57	697	4	12	765	4	81	834	215. 1	150	903	2
125	629	4	56	698	181. 1	13	766	198. 1	82	835	2	151	904	3
124	630	164. 1	55	699	2	14	767	2	83	836	3	152	905	4
123	631	2	54	700	3	15	768	3	84	837	4	153	906	233. 1
122	632	3	53	701	4	16	769	4	85	838	216. 1	154	907	2
121	633	4	52	702	182. 1	17	770	199. 1	86	839	2	155	908	3
120	634	165. 1	51	703	2	18	771	2	87	840	3	156	909	4
119	635	2	50	704	3	19	772	3	88	841	4	157	910	234. 1
118	636	3	49	705	4	20	773	4	89	842	217. 1	158	911	2
117	637	4	48	706	183. 1	21	774	200. 1	90	843	2	159	912	3
116	638	166. 1	47	707	2	22	775	2	91	844	3	160	913	4
115	639	2	46	708	3	23	776	3	92	845	4	161	914	235. 1
114	640	3	45	709	4	24	777	4	93	846	218. 1	162	915	2
113	641	4	44	710	184. 1	25	778	201. 1	94	847	2	163	916	3
112	642	167. 1	43	711	2	26	779	2	95	848	3	164	917	4
111	643	2	42	712	3	27	780	3	96	849	4	165	918	236. 1
110	644	3	41	713	4	28	781	4	97	850	219. 1	166	919	2
109	645	4	40	714	185. 1	29	782	202. 1	98	851	2	167	920	3
108	646	168. 1	39	715	2	30	783	2	99	852	3	168	921	4
107	647	2	38	716	3	31	784	3	100	853	4	169	922	237. 1
106	648	3	37	717	4	32	785	4	101	854	220. 1	170	923	2
105	649	4	36	718	186. 1	33	786	203. 1	102	855	2	171	924	3
104	650	169. 1	35	719	2	34	787	2	103	856	3	172	925	4
103	651	2	34	720	3	35	788	3	104	857	4	173	926	238. 1
102	652	3	33	721	4	36	789	4	105	858	221. 1	174	927	2
101	653	4	32	722	187. 1	37	790	204. 1	106	859	2	175	928	3
100	654	170. 1	31	723	2	38	791	2	107	860	3	176	929	4
99	655	2	30	724	3	39	792	3	108	861	4	177	930	239. 1
98	656	3	29	725	4	40	793	4	109	862	222. 1	178	931	2
97	657	4	28	726	188. 1	41	794	205. 1	110	863	2	179	932	3
96	658	171. 1	27	727	2	42	795	2	111	864	3	180	933	4
95	659	2	26	728	3	43	796	3	112	865	4	181	934	240. 1
94	660	3	25	729	4	44	797	4	113	866	223. 1	182	935	2
93	661	4	24	730	189. 1	45	798	206. 1	114	867	2	183	936	3
92	662	172. 1	23	731	2	46	799	2	115	868	3	184	937	4
91	663	2	22	732	3	47	800	3	116	869	4	185	938	241. 1
90	664	3	21	733	4	48	801	4	117	870	224. 1	186	939	2
89	665	4	20	734	190. 1	49	802	207. 1	118	871	2	187	940	3
88	666	173. 1	19	735	2	50	803	2	119	872	3	188	941	4
87	667	2	18	736	3	51	804	3	120	873	4	189	942	242. 1
86	668	3	17	737	4	52	805	4	121	874	225. 1	190	943	2
85	669	4	16	738	191. 1	53	806	208. 1	122	875	2	191	944	3
84	670	174. 1	15	739	2	54	807	2	123	876	3	192	945	4
83	671	2	14	740	3	55	808	3	124	877	4	193	946	243. 1
82	672	3	13	741	4	56	809	4	125	878	226. 1	194	947	2
81	673	4	12	742	192. 1	57	810	209. 1	126	879	2	195	948	3
80	674	175. 1	11	743	2	58	811	2	127	880	3	196	949	4
79	675	2	10	744	3	59	812	3	128	881	4	197	950	244. 1
78	676	3	9	745	4	60	813	4	129	882	227. 1	198	951	2
77	677	4	8	746	193. 1	61	814	210. 1	130	883	2	199	952	3
76	678	176. 1	7	747	2	62	815	2	131	884	3	200	953	4
75	679	2	6	748	3	63	816	3	132	885	4	201	954	245. 1
74	680	3	5	749	4	64	817	4	133	886	228. 1	202	955	2
73	681	4	4	750	194. 1	65	818	211. 1	134	887	2	203	956	3
72	682	177. 1	3	751	2	66	819	2	135	888	3	204	957	4
71	683	2	2	752	3	67	820	3	136	889	4	205	958	246. 1
70	684	3	1	753	4	68	821	4	137	890	229. 1	206	959	2
69	685	4	A. D.			69	822	212. 1	138	891	2	207	960	3
68	686	178. 1	1	754	195. 1	70	823	2	139	892	3	208	961	4

A. D.	U. C.	OL.	A. D.	U. C.	OL.	A. D.	U. C.	OL.	A. D.	U. C.	OL.	A. D.	U. C.	OL.
209	962	247. 1	263	1016	3	317	1070	274. 1	371	1124	3	424	1177	4
210	963	2	264	1017	4	318	1071	2	372	1125	4	425	1178	301. 1
211	964	3	265	1018	261. 1	319	1072	3	373	1126	288. 1	426	1179	2
212	965	4	266	1019	2	320	1073	4	374	1127	2	427	1180	3
213	966	248. 1	267	1020	3	321	1074	275. 1	375	1128	3	428	1181	4
214	967	2	268	1021	4	322	1075	2	376	1129	4	429	1182	302. 1
215	968	3	269	1022	262. 1	323	1076	3	377	1130	289. 1	430	1183	2
216	969	4	270	1023	2	324	1077	4	378	1131	2	431	1184	3
217	970	249. 1	271	1024	3	325	1078	276. 1	379	1132	3	432	1185	4
218	971	2	272	1025	4	326	1079	2	380	1133	4	433	1186	303. 1
219	972	3	273	1026	263. 1	327	1080	3	381	1134	290. 1	434	1187	2
220	973	4	274	1027	2	328	1081	4	382	1135	2	435	1188	3
221	974	250. 1	275	1028	3	329	1082	277. 1	383	1136	3	436	1189	4
222	975	2	276	1029	4	330	1083	2	384	1137	4	437	1190	304. 1
223	976	3	277	1030	264. 1	331	1084	3	385	1138	291. 1	438	1191	2
224	977	4	278	1031	2	332	1085	4	386	1139	2	439	1192	3
225	978	251. 1	279	1032	3	333	1086	278. 1	387	1140	3	440	1193	4
226	979	2	280	1033	4	334	1087	2	388	1141	4	441	1194	305. 1
227	980	3	281	1034	265. 1	335	1088	3	389	1142	292. 1	442	1195	2
228	981	4	282	1035	2	336	1089	4	390	1143	2	443	1196	3
229	982	252. 1	283	1036	3	337	1090	279. 1	391	1144	3	444	1197	4
230	983	2	284	1037	4	338	1091	2	392	1145	4	445	1198	306. 1
231	984	3	285	1038	266. 1	339	1092	3	393	1146	293. 1	446	1199	2
232	985	4	286	1039	2	340	1093	4	394	1147	2	447	1200	3
233	986	253. 1	287	1040	3	341	1094	280. 1	395	1148	3	448	1201	4
234	987	2	288	1041	4	342	1095	2	396	1149	4	449	1202	307. 1
235	988	3	289	1042	267. 1	343	1096	3	397	1150	294. 1	450	1203	2
236	989	4	290	1043	2	344	1097	4	398	1151	2	451	1204	3
237	990	254. 1	291	1044	3	345	1098	281. 1	399	1152	3	452	1205	4
238	991	2	292	1045	4	346	1099	2	400	1153	4	453	1206	308. 1
239	992	3	293	1046	268. 1	347	1100	3	401	1154	295. 1	454	1207	2
240	993	4	294	1047	2	348	1101	4	402	1155	2	455	1208	3
241	994	255. 1	295	1048	3	349	1102	282. 1	403	1156	3	456	1209	4
242	995	2	296	1049	4	350	1103	2	404	1157	4	457	1210	309. 1
243	996	3	297	1050	269. 1	351	1104	3	405	1158	296. 1	458	1211	2
244	997	4	298	1051	2	352	1105	4	406	1159	2	459	1212	3
245	998	256. 1	299	1052	3	353	1106	283. 1	407	1160	3	460	1213	4
246	999	2	300	1053	4	354	1107	2	408	1161	4	461	1214	310. 1
247	1000	3	301	1054	270. 1	355	1108	3	409	1162	297. 1	462	1215	2
248	1001	4	302	1055	2	356	1109	4	410	1163	2	463	1216	3
249	1002	257. 1	303	1056	3	357	1110	284. 1	411	1164	3	464	1217	4
250	1003	2	304	1057	4	358	1111	2	412	1165	4	465	1218	311. 1
251	1004	3	305	1058	271. 1	359	1112	3	413	1166	298. 1	466	1219	2
252	1005	4	306	1059	2	360	1113	4	414	1167	2	467	1220	3
253	1006	258. 1	307	1060	3	361	1114	285. 1	415	1168	3	468	1221	4
254	1007	2	308	1061	4	362	1115	2	416	1169	4	469	1222	312. 1
255	1008	3	309	1062	272. 1	363	1116	3	417	1170	299. 1	470	1223	2
256	1009	4	310	1063	2	364	1117	4	418	1171	2	471	1224	3
257	1010	259. 1	311	1064	3	365	1118	286. 1	419	1172	3	472	1225	4
258	1011	2	312	1065	4	366	1119	2	420	1173	4	473	1226	313. 1
259	1012	3	313	1066	273. 1	367	1120	3	421	1174	300. 1	474	1227	2
260	1013	4	314	1067	2	368	1121	4	422	1175	2	475	1228	3
261	1014	260. 1	315	1068	3	369	1122	287. 1	423	1176	3	476	1229	4
262	1015	2	316	1069	4	370	1123	2						

THE ATHENIAN ARCHONS EPONYMI,

FROM B. C. 496 TO B. C. 292.

OL.	B.C.	
71	496	Hipparchus.
	495	Philippus.
	494	Pythocritus.
	493	Themistocles.
72	492	Diognetus.
	491	Hybrilides.
	490	Phaenippus.
	489	Aristeides.
73	488	Anchises.
	487	—
	486	—
	485	Philocrates.
74	484	Leostratus.
	483	Nicodemus.
	482	Themistocles ?
	481	Cebris ?
75	480	Calliades.
	479	Xanthippus.
	478	Timosthenes.
	477	Adeimantus.
76	476	Phaedon.
	475	Dromocleides.
	474	Acestorides.
	473	Menon.
77	472	Chares.
	471	Praxiergus.
	470	Demotion.
	469	Apsephion.
78	468	Theagenides.
	467	Lysistratus.
	466	Lysanias.
	465	Lysitheus.
79	464	Archidemides.
	463	Tlepolemus.
	462	Conon.
	461	Evippus.
80	460	Phrasicleides.
	459	Philocles.
	458	Bion.
	457	Mnesitheides.
81	456	Callias.
	455	Sosistratus.
	454	Ariston.
	453	Lysicrates.
82	452	Chaerephanes.
	451	Antidotus.
	450	Euthydemus.
	449	Pedicus.
83	448	Philiscus.
	447	Timarchides.
	446	Callimachus.
	445	Lysimachides.
84	444	Praxiteles.
	443	Lysanias.
	442	Diphilus.
	441	Timocles.
85	440	Morychides.
	439	Glaucides.
	438	Theodorus.
	437	Euthymenes.
86	436	Lysimachus.
	435	Antiochides.
	434	Crates.
	433	Apseudes.
87	432	Pythodorus.
	431	Euthydemus
	430	Apollodorus.
	429	Epameinon.
88	428	Diotimus.
	427	Eucles (Eucleides).
	426	Euthynus.
	425	Stratocles.
89	424	Isarchus.
	423	Amynias.
	422	Alcaeus.
	421	Aristion.
90	420	Astyphilus.
	419	Archias.
	418	Antiphon.
	417	Euphemus.
91	416	Arimnestus.
	415	Chabrias.
	414	Peisander.
	413	Cleocritus.
92	412	Callias.
	411	Theopompus.
	410	Glaucippus.
	409	Diocles.
93	408	Euctemon.
	407	Antigenes.
	406	Callias.
	405	Alexias.
94	404	(Phythodorus).
	403	Eucleides.
	402	Micon.
	401	Xenaenetus.
95	400	Laches.
	399	Aristocrates.
	398	Ithycles.
	397	Suniades.
96	396	Phormion.
	395	Diophantus.
	394	Eubulides.
	393	Demostratus.
97	392	Philocles.
	391	Nicoteles.
	390	Demostratus.
	389	Antipater.
98	388	Pyrrhion.
	387	Theodotus.
	386	Mystichides.
	385	Dexitheus.
99	384	Diotrephes.
	383	Phanostratus.
	382	Evander.
	381	Demophilus.
100	380	Pytheas.
	379	Nicon.
	378	Nausinicus.
	377	Callias.

OL.	B. C.	
101	376	Charisander.
	375	Hippodamas.
	374	Socratides
	373	Asteus.
102	372	Alcisthenes.
	371	Phrasicleides.
	370	Dysnicetus.
	369	Lysistratus.
103	368	Nausigenes.
	367	Polyzelus.
	366	Cephisodorus.
	365	Chion.
104	364	Timocrates.
	363	Charicleides.
	362	Molon.
	361	Nicophemus.
105	360	Callimedes.
	359	Eucharistus.
	358	Cephisodotus.
	357	Agathocles.
106	356	Elpines.
	355	Callistrátus.
	354	Diotimus.
	353	Theodemus.
107	352	Aristodemus.
	351	Thessalus.
	350	Apollodorus.
	349	Callimachus.
108	348	Theophilus.
	347	Themistocles.
	346	Archias.
	345	Eubulus.
109	344	Lyciscus.
	343	Pythodotus.
	342	Sosigenes.
	341	Nicomachus.
110	340	Theophrastus.
	339	Lysimachides.
	338	Chaerondas.
	337	Phrynichus.
111	336	Pythodemus.
	335	Evaenetus.
	334	Ctesicles.
	333	Nicocrates.
112	332	Nicetes (Niceratus).
	331	Aristophanes.
	330	Aristophon.
	329	Cephisophon.
113	328	Euthycritus.
	327	Hegemon.
	326	Chremes.
	325	Anticles.
114	324	Hegesias.
	323	Cephisodorus
	322	Philocles.
	321	Archippus.
115	320	Neaechmus.
	319	Apollodorus.
	318	Archippus.
	317	Demogenes.
116	316	Democleider.
	315	Praxibulus.
	314	Nicodorus.
	313	Theophrastus.
117	312	Polemon.
	311	Simonides.
	310	Hieromnemon
	309	Demetrius.
118	308	Charinus.
	307	Anaxicrates.
	306	Coroebus.
	305	Xenippus.
119	304	Pherecles.
	303	Leostratus.
	302	Nicocles.
	301	Calliarchus.
120	300	Hegemachus.
	299	Euctemon.
	298	Mnesidemus.
	297	Antiphates.
121	296	Nicias.
	295	Nicostratus.
	294	Olympiodorus.
	293	—
122	292	Philippus.
	291	—
	290	—
	289	—

LISTS OF KINGS.

I. KINGS OF EGYPT.

		Yrs.	m.	B.C.	B.C.
1. Psammetichus	reigned	54	0	671—	617
2. Neco	"	16	0	617—	601
3. Psammis	"	6	0	601—	595
4. Apries	"	25	0	595—	570
5. Amasis	"	44	0	570—	526
6. Psammenitus	"	0	6	526—	525

II. KINGS OF MEDIA.

		Yrs.	B.C.	B.C.
1. Deioces	reigned	53	709—	656
2. Phraortes	"	22	656—	634
3. Cyaxares	"	40	634—	594
4. Astyages	"	35	594—	559

III. KINGS OF LYDIA.

		Yrs.	B.C.	B.C.
1. Gyges	reigned	38	716—	678
2. Ardys	"	49	678—	629
3. Sadyattes	"	12	629—	617
4. Alyattes	"	57	617—	560
5. Croesus	"	14	560—	546

IV. KINGS OF PERSIA.

		Yrs.	m.	B.C.	B.C.
1. Cyrus	reigned	30	0	559—	529
2. Cambyses	"	7	5	529—	522
3. Smerdis	"	0	7	522—	522
4. Dareius I. Hystaspis.	"	36	0	521—	485

			Yrs.	m.	B.C.	B.C.
5.	Xerxes I.	reigned	20	0	485	465
6.	Artabanus	"	0	7	465	465
7.	Artaxerxes I. Longimanus.	"	40	0	465	425
8.	Xerxes II.	"	0	2	425	425
9.	Sogdianus	"	0	7	425	425
10.	Dareius II. Nothus.	"	19	0	424	405
11.	Artaxerxes II. Mnemon.	reigned	46	0	405	359
12.	Ochus		21	0	359	338
13.	Arses	"	2	0	338	336
14.	Dareius III. Codomannus.	"	4	11	336	331

V. KINGS OF SPARTA.

1. ARISTODEMUS.
2. EURYSTHENES.
3. Agis I.
4. Echestratus.
5. Labotas.
6. Doryssus.
7. Agesilaus I.
8. Archelaus.
9. Teleclus.
10. Alcamenes.
11. Polydorus.
12. Eurycrates.
13. Anaxander.
14. Eurycratides.
15. Leon.
16. Anaxandrides reigned
17. Cleomenes "
18. Leonidas "
19. Pleistarchus "
20. Pleistoanax "
21. Pausanias "
22. Agesipolis I. "
23. Cleombrotus I. "
24. Agesipolis II. "
25. Cleomenes II. "
26. Areus I. "
27. Acrotatus "
28. Areus II. "
29. Leonidas II.
30. Cleombrotus II. Leonidas again.
31. Cleomenes III "
32. Agesipolis III.

Yrs.	B.C.	B.C.
		520
29	520	491
11	491	480
22	480	458
50	458	408
14	408	394
14	394	380
9	380	371
1	371	370
61	370	309
44	309	265
[1]	265	[264]
[8]	[264]	[256]
16	236	220

1. PROCLES.
2. Soüs.
3. Eurypon.
4. Prytanis.
5. Eunomus.
6. Polydectes.
7. Charilaus.
8. Nicander.
9. Theopompus.
10. Zeuxidamus.
11. Anaxidamus.
12. Archidamus I.
13. Agesicles
14. Ariston.
15. Demaratus.
16. Leotychides reigned
17. Archidamus II. "
18. Agis II. "
19. Agesilaus II. "
20. Archidamus III. "
21. Agis III. "
22. Eudamidas I.
23. Archidamus IV.
24. Eudamidas II.
25. Agis IV. "
26. Eurydamidas
27. Archidamus V.

Yrs.	B.C.	B.C.
		491
22	491	469
42	469	427
29	427	398
37	398	361
23	361	338
8	338	330
4	244	240

VI. KINGS OF MACEDONIA.

1. Perdiccas I.
2. Argaeus.
3. Philippus I.
4. Aëropus.
5. Alcetas.
6. Amyntas I.
7. Alexander I.
8. Perdiccas II.
9. Archelaus reigned
10. Orestes and Aëropus "
11. Pausanias "
12. Amyntas II. "
13. Alexander II. "
Ptolemaeus Alorites "
14. Perdiccas III. "
15. Philippus II. "
16. Alexander III. the Great reig.
17. Philippus III. Aridaeus "
Olympias "
18. Cassander "
19. Philippus IV. "
20. Demetrius Poliorcetes "
21. Pyrrhus "
22. Lysimachus "
Ptolemaeus Ceraunus, Meleager, Antipater, Sosthenes, Ptolemaeus, Alexander, Pyrrhus again "

Yrs.	m.	B.C.	B.C.
		[540]	[500]
		[500]	[454]
		[454]	413
14	0	413	399
5	0	399	394
1	0	394	393
24	0	393	369
2	0	369	367
3	0	367	364
5	0	364	359
23	0	359	336
13	0	336	323
7	0	323	316
1	0	316	315
19	0	315	296
1	0	296	295
7	0	294	287
0	7	287	286
5	6	286	280
3	0	280	277

			Yrs.	m.	B.C.	B.C.
23.	Antigonus Gonatas	reigned	44	0	283—	239
24.	Demetrius II.	"	10	0	239—	229
25.	Antigonus Doson	"	9	0	229—	220
26.	Philippus V.	"	42	0	220—	178
27.	Perseus	"	11	0	178—	167

VII. KINGS OF SYRIA.

			Yrs.	B.C.	B.C.
1.	Seleucus I. Nicator.	reigned	32	312—	280
2.	Antiochus I. Soter.	"	19	280—	261
3.	Antiochus II. Theos.	"	15	261—	246
4.	Seleucus II. Callinicus.	"	20	246—	226
5.	Seleucus III. Ceraunus.	"	3	226—	223
6.	Antiochus III. the Great.	"	36	223—	187
7.	Seleucus IV. Philopator.	"	12	187—	175
8.	Antiochus IV. Epiphanes.	"	11	175—	164
9.	Antiochus V. Eupator.	"	2	164—	162
10.	Demetrius I. Soter.	"	12	162—	150
11.	Alexander Bala	"	5	150—	146
12.	Demetrius II. Nicator. Antiochus VI. Trypho.	"		146—	137
13.	Antiochus VII. Sidetes	"	9	137—	128
	Demetrius II. Nicator (again).	"		128—	125
14.	Seleucus V.	"		125—	125
15.	Antiochus VIII. Grypus.	"		125—	95
16.	Antiochus IX. Cyzicenus.				
17	Seleucus VI.				
18.	Antiochus X. Eusebes.				
19.	Philippus.				
20.	Demetrius III. Eucaerus.	"		95—	83
21.	Antiochus XI. Epiphanes.				
22.	Antiochus XII. Dionysus.				
	Tigranes, king of Armenia.	"	14	83—	69
23.	Antiochus XIII. Asiaticus.	"	4	69—	65

VIII. KINGS OF EGYPT.

			Yrs.	B.C.	B.C.
1.	Ptolemaeus I. Soter.	reigned	*38 (40)	323—	285
2.	Ptolemaeus II. Philadelphus.	"	36 (38)	285—	247
3.	Ptolemaeus III. Evergetes.	reigned	25	247—	222
4.	Ptolemaeus IV. Philopator.	"	17	222—	205
5.	Ptolemaeus V. Epiphanes.	"	24	205—	181
6.	Ptolemaeus VI. Philometor.	"	35	181—	146
7.	Ptolemaeus VII. Evergetes II. or Physcon.	"	29	146—	117
8.	Ptolemaeus VIII. Soter II. or Lathyrus.	"	36	117—	81
	[Ptolemaeus IX. Alexander I.] Cleopatra.				
	Ptolemaeus X. Alexander II.	"	0	81—	80
9.	Ptolemaeus XI. Dionysus or Auletes.	"	29	80—	51
10.	Cleopatra [Ptolemaeus XII. Ptolemaeus XIII.]	"	21	51—	30

IX. KINGS OF PERGAMUS.

			Yrs.	B.C.	B.C.
1.	Philetaerus,	reigned	17	280—	263
2.	Eumenes I.	"	22	263—	241
3.	Attalus I.	"	44	241—	197
4.	Eumenes II.	"	38	197—	159
5.	Attalus II. Philadelphus.	"	21	159—	138
6.	Attalus III. Philometer.	"	5	138—	133

X. KINGS OF BITHYNIA.

			Yrs.	B.C.	B.C.
1.	Zipoetes.				
2.	Nicomedes I.	reigned	[28]	278—	[250]
3.	Zielas	"	[22]	[250]—	[228]
4.	Prusias I.	"	[48]	228—	[180]
5.	Prusias II.	"	[31]	[180]—	149
6.	Nicomedes II. Epiphanes.	"	58	149—	91
7.	Nicomedes III. Philopator	"	17	91—	74

XI. KINGS OF PONTUS.

			Yrs.	B.C.	B.C.
1.	Ariobarzanes I.				
2.	Mithridates I.				
3.	Ariobarzanes II.	reigned	26	363—	337
4.	Mithridates II.	"	35	337—	302
5.	Mithridates III.	"	36	302—	266
6.	Ariobarzanes III.	"	[26]	266—	[240]
7.	Mithridates IV.	"	[50]	[240]—	[190]
8.	Pharnaces I.	"	[34]	[190]—	[156]
9.	Mithridates V. Evergetes.	"	[36]	[156]—	[120]
10.	Mithridates VI. Eupator.	"	57	120—	63
11.	Pharnaces II.	"	16	63—	47

* See Vol III. p. 584, b.

XII. KINGS OF CAPPADOCIA.

		Yrs.	B.C.	B.C.
1. Datames.				
2. Ariamnes I.				
3. Ariarathes I.				
4. Ariarathes II.	reigned	7	315	—322
5. Ariamnes II.				
6. Ariarathes III.				
7. Ariarathes IV.	"	58	220	—162
8. Ariarathes V.	"	32	162	—130
9. Ariarathes VI.	"	34	130	—96
10. Ariobarzanes I.	"	30	93	—63
11. Ariobarzanes II.	"	21	63	—42
12. Ariarathes VII.	"	6	42	—36
			A.D.	
13. Archelaüs	"	50	36	—15

XIII. KINGS OF PARTHIA.

The Kings of Parthia are given in chronological order under ARSACES.

XIV. KINGS OF PERSIA (SASSANIDAE).

A list of these kings is given in Vol. III. p. 715.

XV. KINGS OF ROME.

		Yrs.	B.C.	B.C.
1. Romulus	reigned	38	753	—715
2. Numa Pompilius	"	43	715	—673
3. Tullus Hostilius	"	32	673	—641
4. Ancus Marcius	"	24	641	—616
5. L. Tarquinius Priscus		38	616	—578
6. Servius Tullius	"	44	578	—534
7. L. Tarquinius Superbus		25	534	—510

XVI. EMPERORS OF ROME.

		Yrs.	A.D.	A.D.
Augustus				14
Tiberius	reigned	23	14	—37
Caligula	"	4	37	—41
Claudius	"	13	41	—54
Nero	"	14	54	—68
Galba	"		68	—69
Otho	"		69	—69
Vitellius	"		69	—69
Vespasian	"	10	69	—79
Titus	"	2	79	—81
Domitian	"	15	81	—96
Nerva	"	2	96	—98
Trajan	"	19	98	—117
Hadrian	"	21	117	—138
Antoninus Pius	"	23	138	—161
M. Aurelius	"	19	161	—180
L. Verus	"	8	161	—169
Commodus	"	12	180	—192
Pertinax	"		193	—193
Julianus	"		193	—193
Septimius Severus	"	18	193	—211
Caracalla	"	6	211	—217
Geta	"	1	211	—212
Macrinus	"	1	217	—218
Elagabalus	"	4	218	—222
Alexander Severus		13	222	—235
Maximinus	reigned	3	235	—238
Gordianus I.	"		238	—238
Gordianus II.	"			
Pupienus Maximus			238	—238
Balbinus				
Gordianus III.	"	6	238	—244
Philippus	"	5	244	—249
Decius	"	2	249	—251
Trebonianus Gallus		3	251	—254
Aemilianus			253	—253
Valerian	"	7	253	—260
Gallienus	"	15	253	—268
Claudius II.	"	2	268	—270
Aurelian	"	5	270	—275
Tacitus	"	1	275	—276
Florianus	"		276	—276
Probus	"	6	276	—282
Carus	"	1	282	—283
Carinus	"	1	283	—284
Numerianus				
Diocletian	"	21	284	—305
Maximian	"	19	286	—305
Constantius I. Chlorus.		1	305	—306
Galerius	"	6	305	—311
Constantine I. the Great		31	306	—337
Licinius	"	16	307	—323
Constantine II.	"	3	337	—340
Constantius II.	"	24	337	—361
Constans I.	"	13	337	—350
Julian	"	2	361	—363
Jovian	"	1	363	—364

WESTERN EMPIRE.

		Yrs.	A.D.	A.D.
Valentinian I.	reigned	11	364	—375
Gratian	"	16	367	—383
Valentinian II.	"	17	375	—392
Theodosius I. (Emperor of the West as well as of the East.)	"	3	392	—395
Honorius	"	28	395	—423
Theodosius II. (Emperor of the West as well as of the East.)	"	2	423	—425
Valentinian III.	"	30	425	—455
Petronius Maximus	"		455	—455
Avitus	"	1	455	—456
Majorian	"	4	457	—461
Libius Severus	"	4	461	—465
Anthemius	"	5	467	—472
Olybrius	"		472	—472
Glycerius	"		473	—474
Julius Nepos	"		474	—475
Romulus Augustulus	"		475	—476

EASTERN EMPIRE.

		Yrs.	A.D.	A.D.
Valens	reigned	14	364	—378
Theodosius I.	"	16	378	—395
Arcadius	"	13	395	—408
Theodosius II.	"	42	408	—450
Marcian	"	7	450	—457
Leo I. Thrax	"	17	457	—474
Leo II.	"		474	—474
Zeno	"	17	474	—491

		Yrs.	A.D.	A.D.
Anastasius I.	reigned	27	491	518
Justin I.	"	9	518	527
Justinian I.	"	39	527	565
Justin II.	"	13	565	578
Tiberius II.	"	4	578	582
Mauricius	"	20	582	602
Phocas	"	8	602	610
Heraclius I	"	31	610	641
Constantine III. also called Heraclius II.	"	-	641	641
Heracleonas	"		641	641
Constans II.	"	27	641	668
Constantine IV. Pogonatus.	"	17	668	685
Justinian II. Rhinotmetus.	"	10	685	695
Leontius	"	3	695	698
Tiberius Absimarus	"	6	698	704
Justinian II. (again)	"	7	704	711
Philippicus, or Philepicus	"	2	711	713
Anastasius II.	"	3	713	716
Theodosius III.	"	1	716	717
Leo III. Isaurus.	"	24	717	741
Constantine V. Copronymus.	"	34	741	775
[Artavasdes, usurper.]				
Leo IV. Chazarus.	"	5	775	780
Constantine VI.	"	17	780	797
Irene	"	5	797	802
Nicephorus	"	9	802	811
Stauracius			811	811
Michael I. Rhangabe.	"	2	811	813
Leo V. Armenius.	"	7	813	820
Michael II. Balbus.	"	9	820	829
Theophilus	"	12	829	842
Michael III.	"	25	842	867
Basil I. Macedo.	"	19	867	886
Leo VI. Sapiens.	"	25	886	911
Constantine VII. Porphyrogenitus.	"	48	911	959
Alexander, colleague of Constantine VII.	"	1	911	912
Romanus I. Lecapenus, colleague of Constantine VII.	"	25	919	944
Constantine VIII., Stephanus, sons of Romanus I., reigned five weeks	"	-	944	944
Romanus II.	"	4	959	963
Nicephorus II. Phocas.	"	6	963	969
Joannes I. Zimisces.	"	7	969	976
Basil II., colleague of Joannes I. for seven years.		56	969	1025
Constantine IX., colleague of Basil II. for forty-nine years.	reig.	52	976	1028
Romanus III. Argyrus.	"	6	1028	1034
Michael IV. Paphlago.	"	7	1034	1041
Michael V. Calaphates.	"		1041	1042
Zoe and Theodora	"		1042	1042
Constantine X. Monomachus.	"	12	1042	1054
Theodora (again)	"	2	1054	1056
Michael VI. Stratioticus.	"	1	1056	1057
Isaac I. Comnenus.	"	2	1057	1059
Constantine XI. Ducas.	"	8	1059	1067
Romanus IV. Diogenes.	"	4	1067	1071
Michael VII. Ducas.	"	7	1071	1078
Nicephorus III. Botaniates.	"	3	1078	1081
Alexis or Alexius I. Comnenus.	"	37	1081	1118
Joannes II. Comnenus or Calo-Joannes.		25	1118	1143
Manuel I. Comnenus.	"	38	1143	1181
Alexis I. or Alexius II. Comnenus.		2	1181	1183
Andronicus I. Comnenus.	"	2	1183	1185
Isaac II. Angelus.	"	10	1185	1195
Alexis or Alexius III. Angelus.	"	8	1195	1203
Alexis or Alexius IV. Angelus.	"	1	1203	1204
Alexis or Alexius V. Ducas.	"		1204	1204

LATIN EMPERORS OF CONSTANTINOPLE.

		Yrs.	A.D.	A.D.
Baldwin I.	reigned	1	1204	1205
Henry	"	10	1206	1216
Peter	"		1217	
Robert	"	7	1221	1228
Baldwin II.	"	33	1228	1261

GREEK EMPERORS OF NICAEA.

		Yrs.	A.D.	A.D.
Theodorus I. Lascaris.	reigned	16	1206	1222
Joannes III. Vatatzes.	"	33	1222	1255
Theodorus II. Lascaris.	"	4	1255	1259
Joannes IV. Lascaris.	"	1	1259	1260
Michael VIII. Palaeologus.	"	1	1260	1261

GREEK EMPERORS OF CONSTANTINOPLE AGAIN.

		Yrs.	A.D.	A.D.
Michael VIII. Palaeologus.	reigned	21	1261	—1282
Andronicus II. Palaeologus.	"	46	1282	—1328
Michael IX. Palaeologus (associated with Andronicus II. in the empire.)				
Andronicus III. Palaeologus.	reigned	13	1328	—1341
Joannes V. Cantacuzenus.	"	13	1342	—1355
Joannes VI. Palaeologus.	"	36	1355	—1391
Manuel II. Palaeologus.	"	34	1391	—1425
Joannes VII. Palaeologus.	"	23	1425	—1448
Constantine XIII Palaeologus.	"	5	1448	—1453

THE END.

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